The Second Volume of

ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and New Teſtament;

This Second Edition ſo enlarged,
As they make an entire Commentary on the Sacred Scripture:
The like never before publiſhed in Engliſh.

WHEREIN
The *Text* is Explained, *Doubts* Reſolved, *Scriptures* Parallelled,
and *Various Readings* obſerved.

By the Labour of certain Learned *Divines* thereunto
appointed, and therein employed, As is expreſſed in the
PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

LUKE 24. 27.
Beginning at Moſes, *and all the Prophets, he expounded unto them in all the Scripture.*

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LONDON,
Printed by *John Legatt,* 1651.

ANNOTATIONS

On the Book of the Prophet

ISAIAH.

The Argument,

BY *two ſorts of perſons did God anciently make known his minde, and will, to his people the Iews; by* ordinary Miniſters, *and by* extraordinary Meſſengers. *The* ordinary Miniſters *were the* Prieſts, *and* Levites: *both theſe, all of one* Tribe, *the linage of* Levi; *the former of them, all of one houſe in that* Tribe, *the off-ſpring of* Aaron. The extraordinary Meſſengers, *were the* Prophets; *ſo termed, of foretelling future events, by divine revelations; men immediately called by God himſelf, and by him immediately inſpired. Theſe were of any houſe, tribe, or profeſſion, indifferently, as God was pleaſed to cul, and call. The* Prophets, *whoſe monuments we have ſeverally booked in* Scripture, *are in number* ſixteen: *whereof the* four *former are called, in regard of the largeneſs of their* prophecies, *the* greater; *the latter twelve, in regard of the ſhortneſs of them, the* leſſer.

Of the four larger, Iſaiah, *as in place, and rank, ſo in order of time, is without queſtion, the firſt; and lived alſo, in likelihood, ſome time at leaſt, together with the firſt of the other twelve: no one of them, whoſe times are expreſſed, riſing higher then the raign of* Jeroboam *the* ſecond *King of* Iſrael; *who reigned fifteen yeers together, with* Uzziah *King of Iudah, in whoſe reign this our Prophet began his prophetical employment. What* Tribe *he was of, or of what eſtate, and profeſſion, before his entrance upon his Office, is uncertain: no mention being made of his pedegree, either here, or elſe-where; further then his next progenitor. So that what the Iewiſh Doctors tell us, concerning his being of the* Tribe *of* Judah, *and of the blood-royall; as alſo of his Fathers being a* Prophet, *and brother to King* Amaziah, *are matters of no certainty, having no footing in Scripture. His* Sermons, *or* Prophecies, *here recorded, abound with great variety of religious inſtructions, ſerious admonitions, ſharp reproofs, ſevere menaces, and comfortable promiſes. And theſe all delivered in a ſtile ſuteable to the ſubject matter, very lofty, and ſtately; full fraught with rhetorical garniſhes, and ſuch native elegancies, as in other languages cannot eaſily, if at all, be expreſſed. Beſides his predictions of Gods judgments to befall his own nation for their ſins, partly by the* Aſſyrians, *and partly by the* Chaldeans, *and concerning the utter deſtruction of the adverſaries of Gods people, as well joyntly, as ſeverally; he is moſt plentifull in foretelling their deliverance from the* Babylonian *Captivity by* Cyrus, *whom by name he mentioneth, above one hundred yeers before he was born, and well neer two hundred, before the thing it ſelf effected: and withal in declaring the reſtitution and enlargement of the Church, whereof that was a figure; together with the calling in of the* Gentiles *by* Chriſt; *whoſe incarnation, birth, breeding, calling, offices (royall, prieſtly, prophetical) life, teaching, courſes, ſufferings, death, riſing again, glory enſuing, Kingdoms length, and extent, he ſo largely and lively deſcribeth, that he may ſeem rather to write a ſtory of things already done, then a* prophecy *of things to come. In regard whereof, he is by the* Ancients *not undeſervedly termed* An Evangelicall Prophet, *and* A Prophetical Evangeliſt. *Even his menacing predictions being uſually tempered, and cloſed with ſome gracious promiſes of the* Goſpel. *His continuance in the Prophetical function, is from the times of the Kings under whom he propheſied, not improbably deemed to have been about threeſcore years. Howſoever, that which is from the* Iewiſh Doctors *received, concerning his propheſying under* Manaſſes, *and ſuffering death by him, ſeemeth groundleſs: the inſcription of his* Prophecies *making no mention of any King under whom he propheſied, lower then* Hezekiah; *towards the latter end of whoſe reign, it is not unlikely that he dyed. Beſides this Book of prophecies, he wrote alſo* the acts, firſt and laſt, of King Uzziah; *as appeareth by* 2 *Chron.*26.22. *but that ſeemeth not now extant. See on* Chap. 6.1. *So much of his writings hath by Gods providence been preſerved, as he deemed neceſſary for the good of his Church.*

CHAP. I.

Verſ. 1. THe *viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah, and Jeruſalem*] This firſt verſe containeth in it, the title, or inſcription, not of this firſt Chapter alone, or the Sermon therein delivered, but of the main body of the whole Book, and all the Sermons, or prophecies therein contained; as by the times, and reigns of the ſeverall Kings hereafter mentioned, may appear: ſee the like, *Ier.*1.1, 2. *Hoſea* 1.1.

the viſion] Gods word, or minde made known to this his ſervant by *viſion*, or *revelation*. *Rev.*1.1. and 9.17. a kinde of divine, or ſpirituall rapture. *Num.*24.4, 16. *Ezek.*1.1. & 11.24. one of thoſe means, whereby God in thoſe times imparted his minde to his Prophets; of which ſee, *Gen.*15.1. *Num.*12.6. ſo *Obad.*1. *Nahum.*1.1.

viſion] Put collectively for *viſions*; as Chap.22.1. 1 *Sam.*3.1. Dan.1.17. becauſe it hath reference in general, to all the enſuing viſions, prophecies, or ſermons, as was before ſhewed. So *oxe*, and *aſſe*; for *oxen*, and *aſſes*, verſ.3.

of Iſaiah] Or *Jeſhajah*, as *Amaziah*, and *Azariah*. 2 *King* 15.1. and *Jeſhajah* alſo, *Ezra.*8.7, 19. yet here, Heb. *Jeſhajahu*: (for ſo is the name of this Prophet conſtantly written) as *Uzzijahu*, *Chizkijahu*, and others; as well here, as elſe-where. Greek, *Eſaias*. Mat.15.7. Ioh.1.23. and 12.39, 41. as *Jeremias* Mat.16.14. and *Zacharias*. Luk.1.5, 12. In our ordinary ſpeech, following the Greek, rather *Eſay*, then *Iſaiah*; as in *Ezekiel*, *Ezekiah*, *Ieremie*, *Zachary*, and the like. And ſo our ancient verſions; ſpeaking in Engliſh forms to Engliſh eares, not amiſſe render it. The word ſignifies, *Gods ſalvation*. No unfit title for him; who ſo clearly, and largely propheſied of Chriſt, and of ſalvation to be archieved and accompliſhed by him; whereof, ſee the *Preface*: and to this purpoſe, ſome of the Iewiſh Doctors alledg Chap.49.1. As if it were there intimated, that God for this cauſe had aſſigned him that name, before he was born. But of that, See more on the place.

The ſon of Amoz] The Iewiſh Doctors have a rule, that where any Prophet hath his Father mentioned together with him, (as *Iſaiah* here, and ſome others elſe-where. Ier. 1. 1. Ezek. 1. 3. Hoſea 1. 1. Ioel 1. 1. Zeph. 1. 1. Zach. 1. 1.) there both Father, and Son, where Prophets; whence they conclude, that *Daniel*, *Amos*, *Obadiah*, *Nahum*, *Habbakock*, *Haggy*, and *Malachy*, were Prophets indeed, but no Prophets Sons; becauſe, though the place of their birth, or abode, be mentioned, yet their parentage is concealed; which, albeit of Amos it be true. Amos. 1. 1. and 7. 14. Yet of the reſt of them, is altogether uncertain. Nor hath that rule concerning the former, any good ground; but is a meer fruit of their own fancy. The mention of the parents of ſome of them ſeems to have been added; either becauſe their parents were of ſome eminent note or place, in Church, or ſtate; as Ier. 1. 1. or, becauſe, there were ſome other of the ſame name in thoſe times, from whom they might, by ſuch mention of their linage, be diſtinguiſhed. And ſo it might well be with this our Prophet; in being not unlikely, that in his dayes, there were other perſons, bearing the ſame name, as well as in divers other ages, both before and after the times he lived in; as appeareth, 1 Chron. 26. 25. Ezra. 8. 7, 19.

Amoz] or, *Amots*. Not the ſame with the Prophet *Amos*: as ſome have imagined: (for their names in the original differ, not in the two letters onely; the firſt, and the laſt: but in notation alſo, the one having a ſignification of *might*, the other of *weight*) but ſome other. One, whom the Iewiſh writers affirm to have been the Son of Ioaſh, King of Iudah, and Brother (not to Uzziah, or Azariah, as moſt interpreters, by miſtake, miſreport them, but) to Amaziah. For which yet, becauſe they produce no authentick record, their report of it, deſerves no great credit.

Which he ſaw] That is, was revealed to him, 1 Pet. 1. 12. 1 Cor. 2. 10. As cleerly, and as certainly, as if he had ſeen it. 2 Cor. 4. 18. and 5. 1. Heb. 11. 27. From whence alſo the Prophets were anciently termed *Seers*. 1 Sam. 9. 9, 19. Chap. 30. 10. So Chap. 2. 1.

concerning] The Hebrew particle may ſignifie *upon*; as Chap. 3. 6. or, *againſt*, as Ier. 50. 31. and 51. 21. But here rather, *concerning*; becauſe the enſuing prophecies contain mixt matter, of mercies, and judgments. As Pſal. 101. 1. ſo Ier. 16. 3. and 18. 8, 9, 10. Ezek. 27. 30. For ſo, there alſo it ſhould be rendred. See Chap. 63. 7. and Ier. 49. 1, 7.

Judah, and Jeruſalem] As 2 Kings 23. 1. 2 Chr. 34. 3. Chap. 3. 1. Ier. 19. 7. and 27. 20, 21. Though the one be comprehended in the other; yet mentioned apart, the one from the other; becauſe the latter, a more eminent, and remarkable part of the former. So, *the land, and Jericho*. Ioſh. 2. 1. *Of Davids ſervants nineteen men, and Aſahel*. 2 Sam. 2. 30. *Out of the hands of all his enemies, and out of the hands of Saul*. 2 Sam. 22. 1. Or, becauſe Ieruſalem, as the principall place both of Church and State in Iudah; Pſal. 76. 1, 2. and 122. 4, 5. ſo (which uſually falleth out in bad times) more diſordered then other parts of the land; and by her example, a leader of others into the like. Micah. 1. 5. *Judah* and *Jeruſalem* put here for the State and people of either. as verſ. 27. Chap. 2. 1. and 3. 1. Theſe are only here mentioned; becauſe unto them, chiefly, was the Prophet ſent. Chap. 6. 9. Albeit he propheſied of, at leaſt, if not unto other nations, beſides them. But that alſo, for the inſtruction, conſolation, or reprehenſion of Gods people: thoſe nations being, for the moſt part, ſuch as they either had been oppreſſed by, as Aſſur, and Babel, Chap. 10. & 13. Or had too much relyed upon: as Egypt, and Ethiopia; Chap. 20. & 30.

Judah] The name of Jacobs fourth Son by Leah; Gen. 29. 35. & 49. 8. whoſe poſterity alſo did bear his name. Deut. 33. 17. Jud. 1. 2, 3, 4. and alſo the land that fell to their lot; and wherein they abode. Jud. 17. 9. & 18. 12.

Jeruſalem] The name of a city in the land of canaan; formerly called *Jebus*; Judg. 19. 10. 1 Chr. 11. 4, 5. and *Salem*, Gen. 14. 18. Pſal. 76. 2. In regard whereof, ſome ſuppoſe it to have been called, in proceſs of time, from thoſe two terms put together: firſt, *Jebuſalem*, and then *Jeruſalem*. Others would have it ſo termed, as a *formidable* city, in regard of the ſtrength and impregnableneſs of it; as a place dangerous to be dealt with: 2 Sam. 5. 6. See Zach. 12. 2, 4, 6. Others, as *a peaceable poſſeſſion*, or *a poſſeſſion of peace*. See Hebr. 7. 2. and others, laſtly, and that moſt probable; as a place of ſpeciall providence: whereof ſee further, Chap. 22. 1. The word is ſometimes found in a duall form; becauſe the city was divided into two parts, the upper, and the lower. See Jer. 39. 3. And Joſephus of *the Jewiſh war*: l. 6. c. 13. or, becauſe it ſtood in the confines of two Tribes, Judah, and Benjamin; part of it belonging to the one Tribe, and part to the other, Joſh. chap. 15. verſ. 63. and 18. 28. Jud. 1. verſ. 21.

in the dayes] That is, *the times, the reigns*, as Hoſ. 1. 1. Amos 1. 1. the uſual manner of computation in Scripture, by *dayes*, Gen. 5. 4, 5, 8. & 47. 9. Pſal. 39. 4, 5. teaching us to make reckoning of every day, as being for every day accountable, Pſal. 90. 10, 12.

of Uzziah] Heb. *Uzzijahu*, (as *Jeſhajahu*, and *Chizkijahu*, before.) Greek, *Ozias*, Matth. 1. 8, 9. called alſo *Azariah*, 2 King. 15. 1. having, it ſeems, two names, as *Ornan*, the Jebuſite, 1 Chro. 21. 18. called alſo *Araunah*, 2 Sam. 24. 16. *Jehojachin*, 2 King. 24. 8. called alſo *Jeconiah*, 1 Chron. 3. 16. *Jehojada*, 2 Chr. 24. 20, 22. called alſo *Barachias*, Matth. 23. 25. and divers others. See Jer. 22. 11. Of this kings reign, ſee 2 King. 15. 1, 7. & 2 Chr. 26. Of his acts, it is ſaid, that this our Prophet wrote; but that book of his ſeems not now extant: no more then that of *Jaſher*, 2 Sam. 1. 18. and that of *Jeremie*, 2 Chro. 35. 25. For it cannot well be underſtood of that ſhort abridgment, in ſo few verſes comprized, in the ſecond book of the Kings; and coming ſo far ſhort of that larger relation in the ſecond of the Chronicles, where yet it is mentioned, as relating much more, then is there upon record.

Jotham] Of his reign, ſee 2 King. 15. 32, 38. 2 Chro. 27. 1, 7.

Ahaz] Heb. *Achaz*: as *Achab*. And ſo the Greek, Matth. 1. 9. as *Rachab* alſo there, v. 5. Of his wicked reign, ſee 2 King. 16. & 2 Chr. 28.

and Hezekiah] Heb. here, *Jechizkijahu*: and Mic. 1. 1. *Jechizkijah*. Though moſt commonly *Chizkijahu*, as chap. 36. 1. and 38. 1. and ſometime *Chizkijah*, as 2 King. 18. 1, 10. Greek, *Ezekias*, Matth. chap. 1. ver. 9, 10. Of his religious reign, ſee 2 King. chap. 18. 19. and 20. and 2 Chro. from chap. 29. unto chap. 32. as alſo of ſome good part of it, in this Prophecie, from chap. 36. unto chap. 39. He being the laſt King mentioned under whom Iſaiah propheſied, it may be probably hence gathered, that the Prophet Iſaiah did not ſurvive Hezekiah: and conſequenly, that he ſuffered not under Manaſſes, as is commonly, but groundleſly held.

Kings of Judah] That is, of the Kingdom, or State of Judah, conſiſting of that tribe, with thoſe of Benjamin that adhered unto it: ſo tearmed, as diſtinguiſhed from the other ten tribes, commonly called by the name of *Iſrael*; after their revolt from the houſe of David, under Rehoboam, 1 King. 11. 31, 32. & 12. 16, 17. So Jer. 3. 8. Hoſ. 4. 15. Some ſuppoſe, that the Sermons, or Prophecies in this book recorded, are diſpoſed, and digeſted in order ſucceſſively, according to the times and reigns of the kings here mentioned: but of that there is no great certainty. See v. 2. Nor do we finde the like in the writings of the other Prophets obſerved. See Jer. 27. 1.

V. 2. *Heare, &c.*] Here beginneth *Iſaiah*'s firſt Sermon, or Prophecie, contained in this Book; and that concluded in this Chapter: which yet to ſome, ſeems not to have been the firſt in time, after his deſignment to his office. See verſ. 7, 8. (where the deſolations, mentioned ſeem to have reference unto Ahaz his time:) and Chap. 6. 1, 8. In it the Lord firſt arraigneth this people; as in the view of the whole world, of extream unthankfulneſs, ſtupidity and brutiſhneſs in their carriage towards him: Verſ. 2. 4. as alſo of deſperate obſtinacy under his hand, that had been ſo heavy upon them, for their ſins: verſ. 5. 9. Secondly, acquainteth them with the cauſe, why their ſacrifices and ſervices found no acceptance at all with him. verſ. 10, 15. Thirdly, Inviteth them to a friendly debate, propounding them terms of compoſition, and reconcilement. verſ. 16, 10. Fourthly, complaineth of a ſtrange alteration with them, in their Rulers eſpecially, for the worſe. verſ. 21, 23. Fiftly, promiſeth a reſtitution of them, upon their ſincere and ſerious reformation, verſ. 25, 27. and withall denounceth deſtruction unto thoſe of them that ſhall ſtill perſiſt in their wicked courſes, verſ. 24, 28, 31.

heare O heavens, and hearken O earth] The fore-mentioned arraignment of them the Prophet makes entrance into, with a ſolemn conteſtation: wherein *heaven*, and *earth*, the whole frame of the creature, Gen. 1. 1. are ſummoned, and called upon: as to appear, and bear witneſs in Gods behalf againſt his people, as Deut. 4. 26. & 30. 19. & 31. 28. ſo to hear, and to take notice of Gods charge given in againſt them: as Mic. 6. 1, 2. Thereby implying them to be ſo extream obſtinate, and ſenſeleſs; that the very liveleſs creatures were more ready to hear, and obey Gods word, then they, Num. 20. 8. Pſal. 105. 31. 34. & 107. 25. & 147. 15, 18. Mat. 8. 26, 27. And their carriage towards God ſo vile, baſe, and abominable, as might well make the very liveleſs and ſenſeleſs creatures to abhorr it, and to be aſtoniſhed at it.

Ier.2.12. Luk.19.40. Howbeit ſome by *Heavens*, here underſtand the bleſſed Angels; whoſe abode is in heaven ; as Iob 15.15. Pſal.97.6,7. By *Earth*, people living on the ſurface of the earth: as Pſal.96.9,13.& 98.9. As if men, and Angels, were both appealed unto, for the hearing, and deciding of the controverſie between God, and his people . ſo Chap.5.3. Ier.2.9,10. But the former ſeems the ſounder, and more ſimple expoſition. In like manner doth Moſes begin his ſong: Deut.32.1. as Iſaiah here this propheſie: for frivolous and ridiculous is that conceit of the Chaldee Paraphraſt there, that Moſes ſhould ſay : *Attend, O heaven, and hear, O earth* ; becauſe he was neer to heaven, and far from the earth ; whereas Iſaiah ſaith, *hear, O heaven, and attend, O earth* : Becauſe he was farther from heaven, and nearer the earth ; whereas it is well known , that the words are promiſcuouſly uſed ; and either of them as well to thoſe afar off, as to thoſe that are neer at hand : See Pſal.5.1,2. & 17.1. and 49.1. verſ.10. Chap.28.23.

heavens] Or, *heaven*. As it is well rendred, Gen.1.1.1. Kings,8.23. Chap.49.13. & 66.1. For, though the word have a duall form ; ſuppoſed to have its appellation, from the waters, therein contained , whoſe name is alſo deemed to have the like form, in regard of thoſe two general receptacles of water, the one above in the clouds , the other below in the ſea : and other parcels , that either environ the earth, or ſhoot themſelves into it : Gen.1.6,7. And it be not denied , that there is mention in Scripture of more heavens, then one : Deut. 10.14. 1 King. 8.27. Pſal.148.4. Yet neither is that notation certain, or the deduction, and compoſition ſo exact. And we reade of more, then two heavens: a third, 2 Cor.12.2. and both in Hebrew , and other languages , many words are found, that under a plurall form bear but a ſingular ſenſe ; as that of *water* among other. verſ.22,30.

O earth] Not the Inhabitants of the earth , as Pſal.2.10. & 33.8. but the earth it ſelf, as Ier.6.19.& 22.29.

for the Lord] Not man, but God ; not the Prophet , but the Lord : 1 Theſſ.2.13. Heb.13.7. not the Herald, or crier : Chap.44.3. Mar.1.3. but the King and Judg, Chap. 33.22. By whoſe command, and authority , and in whoſe name, and perſon,he ſpeaks : Chap.6.1,9.& 40.1,6. He that ſpeaks by him, and in him. Acts.4.25. 2 Cor.13.3.

the Lord] Heb. *Iehovah*. as Pſal.83. 18. The only true God. Deut.6.5. who alone hath his being of himſelf, Exod 3.14. Chap.43.11,13. and giveth being to all things. Act. 17.25,28. Rom.11.36. Rev.4.11. See Exod.6.3. Chap. 26.4.

hath ſpoken] Or, *doth ſpeak, ſpeaks*. As Amos.1.3, 6. & 3.8. Or, *is about to ſpeak* ; (as *periſh*, for, *about to periſh, ready to periſh*. Prov.31.6. Chap.27.13. And ſay,for, am *about to ſay*, 1 Cor.10.15.) And requires therefore all due attention. as chap.41.1. Which if Moſes require, when he ſpeaks : though by Gods appointment, yet in his own perſon : Deut. 32.1. Surely Iſaiah , ſpeaking in Gods own perſon, much more.

I have nouriſhed] God beginnes this his conteſtation with his people , with a recitall of his ſingular favours conferred on them, and continued unto them : in a more eſpecial manner, then unto many, yea, unto any other people. Deut.7.6. & 10.15. & 26.18. Pſal.147.20.

nouriſhed] Or, *nurſed*. Heb. *reared* , *brought up*. So is the word uſed, Job.31.18. Chap.23.4.& 51.18. I have from their firſt beginning to be a people, while they were yet in Egypt, as an abject infant, diſregarded, and not looked after, taken them up, undertaken the charge of them : provided for them, protected them , ſupplyed them with all neceſſaries, had as tender a care of them, as parents are wont to have of their children,untill they come to their full growth, or to mans eſtate; chap.46.3,4. Ezek.16.7,14. Hoſ.11.3.

children] The people of Iſrael, whom he had adopted to be his peculiar ones, his children. Deut.32.6,14. chap. 63.8.

and brought them up] As Chap.23.4. Or, *advanced,exalted*: As 1 Sam.2.7. Ezek.31.4. And this rather here : becauſe that was,before, not implyed only, but expreſſed : and this latter ſeems to be a further addition to the former. I have not only brought them up, but preferred, honoured, advanced them, by entring into a ſolemn covenant with them, taking them to be ſo neer to me,committing my ſacred oracles to them ſetting my place of ſpeciall reſidence among them, working ſtrange, and unheard of miracles for them ; and raiſing them up to a kingdome of great note , and renown. Deut.4.6,7,8,32,36.Ezek.16.8,14. Pſal.135.4.& 147.19,20.& 148.14. Chap.42.21. Rom.3.1,2.& 9.4,5. For neither can I aſſent to the Iewiſh Doctor that confoundeth this with the former, expounding both of *advancement* onely : and much leſs approve of his fathers nice diſtinction, reſtraining the the former, unto Gods giving them his Law ; [illegible] the latter to the ſetling of his Sanctuary among them, Pſal. 76.1,2. Chap.[illegible]

and they have rebelled againſt me] After the relation of Gods goodneſs towards them , follows a narration of their unworthy demeanour towards him, who hath dealt ſo graciouſly, and bountifully with them: The one much aggravating the guilt of the other, Deut.32.10,18. 1 Sam.2.27,29. chap.63.9,10. Ezek.16.7,20. Amos 2.9,13.

and] Or, *but*. The copulative, for the adverſative , as ver. 20,21.

rebelled] As the word is uſed, 2 King. 3.7. & 8.20. or, *tranſgreſſed* : as it is rendered,chap.43.27. Jer. 33.8. yet diſobedience and tranſgreſſion is as rebellion, ch.63.10. 1 Sam. 15.22,23.

have rebelled] Or, as it may well be rendered, *do rebell*, as v. 3. *know, know not, conſider not* : as noting, not only their fore-paſſed rebellions, but their perſiſting ſtill in them, Jer. 2.25.

againſt me] I ſet them up, and they ſet themſelves againſt me. So Num.16.9,11.

V. 3. *The ox knoweth,&c.*] The very bruit-beaſts, and the dulleſt of them (Pſal..32.9. Prov.7.22. & 26.3.) are brought in,by their carriage and courſes toward their maſters, as benefactors, ſuch as feed them and make much of them ; to controll, and condemn the demeanor of Gods people towards him, who took no notice of, nor regarded him that had done the like , and much more,for them, v.2. So Jer.8.7.

ox knoweth] Or, *oxen know* : *ox*, for *oxen* ; and *aſſe*, for *aſſes* ; as *viſion*, for *viſions* , ver. 1. and the like, verſ. 6. For thoſe popiſh legendaries groſly and palpably abuſe this place, who out of it, have forged us a fable of an ox, and aſſe; that being in the ſtable, where our Saviours Mother was delivered of him,ſhould take notice of him,and cheriſh him with their warm breath, as he lay in the cratch.

knoweth] *takes notice of, regards* ; as Prov.12.10. chap. 42. 25. They ſo regard him,as not to offer to hurt,or wrong him; but are obſequious to him, however they be fierce, and offenſive to others, Exod.21.28,31.

his owner] Or, *buyer*. Him, properly,that by bargain and ſale, (Levit.25.28. chap.24.2. Ezek.7.12.) or more largely, that any way, or by any means, is poſſeſſed of him, Zach.11. 5. It is given to God, as Lord and owner of all things,Gen. 14.19,22. but more ſpecially, as by purchaſe , the Poſſeſſor of his people, Deut.32.6.

and the aſſe] The word here uſed , properly ſignifies the male ; as another the female ; but are both promiſcuouſly uſed, as well for the one ſex, as the other. As the word that ſignifies a *fiſh*, is uſed ſometime in the maſculine form ; ſometime in the feminine, of one and the ſame fiſh, Jon. 1. 17. & 2. 1. whatſoever the doting Rabbins there dream of two fiſhes, a male, and a female. The word is uſed generally, to comprehend all of that kinde, of whether ſex , or for what uſe ſoever, as here, ſo elſewhere, Exod.21.33. as well thoſe for burden, Gen. chap.49. ver. 14. as for the ſaddle, Exo. 4. 20.

his maſter's crib] Heb. *the manger of his maſters*. For the word is in a plural forme ; but ſuch as is oft uſed in a ſingular ſence : as of God, Mal. 1. 6. So of man, Exod. 21. 29,36. He taketh notice of him that bringeth him to the crib , or manger, and feeds him there : and to ſuch an one God compareth himſelf, Hoſ.11.4. *I was to them, as one that taketh the yoke off their jawes, and layeth them meat.*

but Iſrael, &c.] The different , yea the contrary practice followeth, of Gods people towards God, as before, v. 2.

but] Or, *yet*. A defect of the particle adverſative, as v.6. Pſal. 30. 7.

Iſrael] The name given to Jacob, (as he was at firſt called, Gen. 25. 25.) upon his wraſtling with the Angel, and prevailing therein, Gen.32.28. Hoſ.12.3. and tranſmitted from him, as the more honourable title, to his poſterity ; called ſometime *the ſons*, or, *children of Iſrael*, Gen.32.32. & 36.31. and ſometime ſimply, *Iſrael*, Gen. 48. 20. & 49. 7,15. Pſal. 149. 2. and ſo here. But ſo here ſtiled in way of reproach , as having degenerated from him who firſt bare that name ; nor anſwering to what it imported. So *Jeſhurun*, though of it ſelf a name of honour, Deut.33.26. yet in way of exprobation, enunciated of that people, Deut.32.15.

doth not know] Heb. *hath not known*, ſee verſ.2. *doth not know*, hath no knowledg, or underſtanding: as Deut.31.13. Pſal.14.4. *they are a people of no underſtanding*, Pſal.53.4. ſo ch. 44. 18. *they know not, nor underſtand*. They have no more knowledg, nor underſtanding , then the bruit beaſts; Ier.10. 8,14.(whom yet,being endued by God with reaſonable ſouls, they ought therein, to go beyond : Iob.35.11.) yea, herein they come ſhort of them. Or, *doth not know me*, is ignorant of me: as Ier.4.22. & 9.3. *they know not me, ſaith the Lord.*

and, *there is no knowledg of God in the land*, Hoſ.4.1. But *know* here rather, *for*, *take notice of*, *reſpect*, *acknowledg*; as Pſal.1.6. Prov.27.23. Ier.2.23. Mat.7.23.& 25.12. *know not* me: a defect of the pronoun neceſſarily ſupplyed, to make the ſenſe perfect, as verſ.15. They know not me, though their owner. Deut.32.6. their maſter. Mal.1.6. One, that from time to time have fed them; and moſt kindly entreated them. Deut.8.3,4.& 32.13,14. They know not me, whom I have known above others, Amos.3.2.

my people] Who have been better taught then others, having been trained up under me. Deut.4.8, 14. Pſal.147.19,20. And to whom I have been more beneficial, then to any other. Pſal.105.11,45. Mal 1.2,3.

doth not conſider] As the word is rendred, Pſal37.10.& 52.15. Or, *underſtood*; as it is tranſlated, Pſal. 107.43. either, they are of no underſtanding, as before, chap.27.11. Ier.5.4,21. They are more blockiſh, and ſottiſh, then the bruit beaſts: they have not ſo much underſtanding as they have; Ier.8 7. Or, they conſider not the great things that God hath done for them: nor the great goodneſs that he hath from time to time ſhewed them. Deut.29 2,3,4. Pſal.92.5. chap.42.18,20. Ezek.12.2. they neither take notice of him, nor think upon him.

V 4. *Ah ſinful nation*] He proceedeth here to aggravate their ſins, and to bewaile their miſery, thereby procured: ſo chap.24.16,18. Ier.9.1, 2,3.

ah] The word here uſed, is ſometimes a note of compellation; as chap.55.1. ſometime of denunciation, as chap.5.8, 11,18,20. (See chap.10.5. & 18.1.) and ſo ſome take it in this place; ſometime of lamentation, as 1 Kings.13.30. chap.6.5. Ier.22.18. And ſo rather here: but ſometimes mixt with indignation as; verſ.21. and with ſo deteſtation, as chap.28.1 And ſo it may well alſo be in this paſſage.

ſinfull] Addicted, and given wholly to ſin, and to looſeneſs of life: Pſal.1.1,5. Luk.7.34,37. John 9.31. Gal.2.15.

nation] The term uſually given to thoſe people that lived without the pale of the Church: and were ſtrangers from the common-wealth of Iſrael. Eph.2.12. ſo Pſal96.5. chap.11.10, & 42.6.& 61.9.& 66.19. Ier.10.2,25. And which the Iews to this day, are wont in way of reproach, to ſtile all other by, but their own. The Prophet may the rather ſeem here to have uſed it; thereby partly to imply, that they had made themſelves no better, if not in ſome reſpect worſe, then any other people, in Gods repute, by their ſins and exerciſes. Ier.9.25,26. Ezek.5.6,7. And partly, to intimate the generality of their ſin, and apoſtacy; which not ſome few, or more among them, but the main body of the nation, ſtood guilty of. It was a generall defection, a national evill. chap.59.4. & 64.6,7. Ier.5.1. & 9.2. Mic.7.2,4. Mal.3.9. ſee verſ.6.

a people laden with iniquity] Heb. *a people of heavineſs of iniquity*. Not laden with ſin, as groaning under the burthen of it: as Pſal.38.4. Mat.11.28. But committing, and ſtanding guilty of, not ſmal ſo much, as heavy and hainous ſins: *heavy*, for, *great*, and *grievous*: as chap.21.15.& 30.27.&.36.2. Great, and grievous ſinners: ſuch as the Sodomites: Gen.13.13.& 18.20. and as Elies ſons are ſaid to have been, 1 Sam.2.17.

a ſeed of evill doers] A wicked, and wretched race, that tread, and run on in the footſteps of their ungodly progenitors; and tranſmit their ungodlineſs unto thoſe that come of them. Num.32.14. Pſal.78.8.& 106.6. chap.57.3. Ier.7.18,26.& 16.11,12.

children that are corrupters] Or, as ſome, *corrupt children*, *children*, that *deal corruptly*, 2 Chron.27.2. Ier.6.28. Or, that have *corrupted themſelves*. Exod.32.7. Deut.32.5. and *their doings*: Zeph.3.7. Heb. *children corrupting*, or, *corrupters*, that is, *waſtfull*: or, *waſters*; as Prov.18.9. or, *deſtroyers*, as Prov.28.24. *ſtroy-goods*; or *waſtfull children*. A metaphor taken from riotous, and prodigall yonkers; that waſte, and conſume their patrimony, the meanes left them by their parents. Luk.15.13,30. Applyed to this people, as having embezeled their ſpirituall patrimony, derived and tranſmitted to them, from their religious predeceſſors. Gen.17 7. Deut.7.6,8.& 32.9,10. Pſal.147.19,20.& 148.14. Rom.3.1.& 9 4,5.

they have forſaken the Lord] By refuſing to walk according to the preſcript of his Law: and by following falſe Gods, and addicting themſelves unto the ſervice of ſuch, verſ.28. Ier.1.16. & 2.13.& 16.11. & 22.9. See chap.2.6.

the Lord] Heb. Jehovah. See verſ.2.

they have provoked unto anger] As Num.14.11, 23.& 16.30. Or *deſpiſed*, *contemned*, *ſet light by*: as Deut.31.20. Pſal.107,11. Prov.1.30. & 15.5. or, *abhorred*, as Deut.32.19. 1 Sam.2 17. Ier.14.21. or, *reproached*, *blaſphemed*, as 2 Sam.12.14. Pſal.10.13.& 74.10,18. chap.52.5. They ſo carried themſelves, in their wicked courſes, ſinning with an high hand; Num.15.30,31. As if they did what they did, on purpoſe, to provoke God to wrath. chap.3.8.& 65.3. Ier.7.18,19.& [illegible]

the holy one] *The holy God*, or Lord; a defect of the ſubſtantive, as chap.5.19,24. ſo verſ.24. to be ſupplyed: as chap.5.16. he, who both is holy himſelf, Chap.6.3. and ſanctifieth thoſe that are his, Levit.19.2.& 20.7,8. Ezek.20.12.

of Iſrael] Who was in covenant with them, and was to be worſhipped, and ſerved by them: Deut.6.5,6.& 26.27,28. ſo Pſal.89.18. Of the name, See verſ.3.

they are gone away backward] Heb. *they are ſevered*, or *alienated*, or *eſtranged backward*. That is, *they are ſevered*, or *alienated*, (to wit, from him) and turned *backward*; or, *gone*, or, go *backward*: A defective ſpeech; the like whereunto ſee chap.38,14,17,21. as alſo in the like argument, Hoſ.9,10. *they are ſevered*, or, *have ſeperated themſelves* (to wit, from the Lord) *unto that ſhame*, or, *ſhameful thing*; that is, and betaken themſelves to it.

gone away] Or, *alienated*: they have *ſevered*, or *eſtranged* themſelves from God by their ſins. Pſal. 58.3. chap.59.2. Eph.4.18,19. Col.1.21. by their Idolatry eſpecially. Ezek.14.5,7. Where yet the ſame word is rendered, *eſtranged*, in the former place; and *ſeperateth himſelf*, in the latter place: as if the words there uſed, came from two ſeverall roots. And in like manner the Iewiſh Criticks, ſpeak doubtfully of the word here uſed; one while referring it to that root, that hath a notion of *ſeperation*: Levit.22.2. An other while to that which hath a notion of *alienation*, Job.19 13. Pſal.78.30. But whether way we here take it, it will come in effect to one: *ſeparation*, and *eſtrangement*, in the preſent caſe, being in a manner the ſame.

backward] It ſeems a metaphor taken, either, from undutifull children, or ſervants; that turn their back on their parents, or maſters, in diſdain, when they like not what they are bidden to do: Ier.2.27. & 15 6. & 32.33. Ezek.8.16. Or, from reſtive jades, that go the more backward, the more the rider, or driver, ſtrives to put them on forward: See verſ.5.

V 5. *Why ſhould ye be ſtricken any more? ye will revolt more, and more*] Or, it may be read, as one continued ſentence, Thus, *Why, the more ye are ſtricken, do ye more and more revolt?* Or, *why ſhould ye be ſtricken any more*; *ſince ye will*, *or do*, *revolt more and more*? What availeth it, to ſeek, or ſtrive to amend you, by chaſtiſements: (Gen.6.3. Pſal.95.10,11. Ier.5.3.) when as the more you are chaſtiſed, the worſe ye wax: 2 Chr.28.22. Ier.7.24.

ſtricken] With variety of judgments: which are as Gods rods, or ſtrokes. Deut.28.22,27,28. 2 Sam.7.14. Pſal.89.32 Amos.4.9. Mic.6.9.

ye will] Or, ſince that *ye will*; a defect of the particle, as Iob.32..22.& 38.21.

will] Or, *do*; the future, for the preſent; as Deut.25.3. Ruth.1.17. 1 Sam.3.17. See chap.3.16.

revolt more and more] Heb. *encreaſe*; or, *add revolt*: as verſ.13. chap.7.10. Clean contrary to that which God intended in ſmiting them: he ſmote them to reclaim them, and bring them home to him; chap.9.12,13. Amos.4.6,11. And they took occaſion thereby, to go further away from him. Ier.44.17,18,21,22. See verſ.4.

the whole head is ſick] The whole ſtate, both civill, and eccleſiaſticall, is diſtempered, and out of frame: and thoſe worſt, and weakeſt, that ſhould ſupport and ſtrengthen the reſt; Pſal.75.3.& 82.5. So ſome, underſtanding it of their exceſs of ſinne, and wickedneſs; in ſuch eſpecially, as were as the *head*, and *heart* of the State: Num.25.4. Mic.3.1,9. But it ſeems rather to be ſpoken of their lamentable condition; by meanes of Gods judgments inflicted on them, for their ſins.. The evils, that have befallen, and lye ſtill heavy upon you, are both general; few or none eſcaping ſcot-free in them; and withall ſore, and grievous, like hurts received (Gen.3.15. Pſal.68.21.) or diſeaſes lying in the head. 2 Kings 4.19,20. Or, ſuch as ſtrike, and pierce to the heart; Ier.4.18,19.& 8.18.

the whole head] Or, *every head*: as Ezek.29.18.

is ſick] Heb. *unto ſickneſs*: or, *in ſickneſs*. For ſo the particle here uſed, is obſerved, oft to ſignifie, Pſal.16.10. Hoſ.7.2. In a lamentable plight; in a grievous diſeaſe: 2 Chr.21.18. Pſal.38.7. The phraſe is emphatical: as *in ſinne*; *in iniquity*. Pſal.51.5. Ioh.9.34. *In the gall of bitterneſs*; *and in the bond of iniquity*. Act.8.23. Not lightly touched with it, but wholly poſſeſſed of it.

and the whole heart] As noting the extremity of the evill. Pſal.22.14.& 25.17.& 102.4. Or, *every heart*; as implying the generality of it, ſee verſ. 4. chap.2.9. The Iewiſh Doctor referreth it to that commination, Deut.28.28.

is faint] It is, as with women in their infirmity of courſe. Lev.15.33.& 20.18. or, *languiſhing*, Lam.1.22. & 5.17. As with thoſe that pine away, through grief, or affliction, or by meanes of ſome lingring and waſting diſeaſe. Deut.7.15.

[illegible] 1 Sam.23.4. Lam.2.23.

V.6. *From the ſole of the foot, even unto the head*] Ye have been ſo ſcourged, over and over, that there is no part free, from top, to toe: a proverbiall ſpeech; the uſe whereof, ſee 2 Sam.14.25. Iob.2.7. The meaning is; that in the calamities, and afflictions, which in thoſe times had befallen them, none had eſcaped Gods hand; but all, as well greateſt and higheſt, as leaſt and loweſt, had ſuffered: they had been plagued all, one with another: 2 Chron.28.5,8.

the ſole] The Hebrew word ſignifies, *bending*, or, *hollow*; and it is applyed ſometimes to the foot, as here, the *ſole*. Deut.2.5. & 11.24. Sometimes to the hand, *the palm*, Lev.14.15, 26,19. Sometimes to the thigh, *the hollow*, wherein the huckle bone reſteth. Gen.32.25,32.

even] Heb. *and*: as Deut.4.32.

unto the head] Incluſively, taking it in with the reſt of the body: as 2 Chron.34.30. Pſal.143. Ier.8.10. Elſe-where more fully: *unto the top; or crown of the head*. Deut.28.35. Iob 2.7.

there is no ſoundneſs] Or, *nothing*, no part *ſound*: ſo is the word uſed, Exod.19.1. Lev.9.2,3. Or, as ſome, *there is no ſhape of a man*: for, ſo is the word taken, Iud.20.48. He compareth the Iewiſh State, to a mans body; ſo generally poſſeſſed with ſome malignant diſeaſe, that no part of it is ſound, or free, either from the inward taint, or the outward ſymptomes thereof: or to ſuch a body, as either by the like malignity, or by ſore and oft ſcourging, or evill uſage otherwiſe, is with tumors, and ulcers, ſo overſpread, that no ſhape, or figure of a man, almoſt, appeares on it. So Pſal.38.3,7. where the very ſame phraſe, is found.

but wounds] The adverſative particle is wanting, as verſ.3.

wounds] Heb. *wound*; taken collectively, as Prov.20.30. So *bruiſe*, and *ſore*, or *ſtripe*, and *ſtroke*, afterwards, of which ſee, verſ.1. *viſion*. & verſ.3. *ox*, and *aſſe*. Yet there ſeems to be ſome emphaſis in it: nothing but *wound*, and *bruiſe*, *ſtripe*, or mark: as if the party were ſo be-martyred, as we uſe to ſay, that the whole body might ſeem to be, but as one *wound*, one *ſtripe*, one *ulcer*, one *tumour*, one *ſore*.

bruiſes] Heb. *bruiſe*. The word properly ſignifies the mark of a ſtripe formerly given; remaining ſtill to be ſeen on the body. Pſal.38.5. Prov.20.30. chap.53.5. The Iewiſh criticks thus diſtinguiſh this and the former. A *wound*, ſay they, is that which maketh a breach in the fleſh, and bringeth out blood; a bruiſe, ſuch as makes no breach in the skin or fleſh, but coagulateth the blood under the skin.

putrifying ſores] Heb. *moiſt*. That is, either *green* hurts; as a *green jawbone*, Judg.15.15. New hurts, lately made. Or, as other *mattier*: moiſt with mattier: ſuch as old feſtered ſores uſe to be. The word is ſaid to be in Arabick writers, uſed for a *green* wound: but in the Talmudick language, ſaith one of the Iewiſh commenters, for *a mattery ſore*.

ſores] Heb. *ſtroke*; as Lev.26.21. Chap.14.7.& 27.7. Ier.30.12. ſee verſ.5. *ſtroke*, for *ſtrokes*, as before; So verſ.13.

they have not been, &c.] No means, at leaſt, available, have been uſed for the cure or removall of theſe evils wherewith our State is thus ſurpriſed, and defaced, ſee 2 Chron.28.13. Expreſſed here by metaphoricall phraſes, borrowed from the art and practice of chirurgery: the like whereunto are found, Pſal.60.2.& 147.3. chap.3.7. Ier.30.12,13.

cloſed] To make up the wound, or the breach in the body: chap.30.26. Or, *cruſht*, rather: (for ſo the word properly ſignifies) as chap.59.5. or, *wrung out*. As Jud.6.38. To expreſs, and force out the mattier: as in feſtered ſores, where the corrupt mattier muſt be removed, before they be cloſed, or made up. Yet one of the Iewiſh commenters ſeemeth to underſtand it *of waſhing*: as wounds are wont to be, commonly, before they be cloſed: referring us to Job.18.15. *Brimſtone ſhall be ſcattered upon his habitation*. And then it would be rendered *ſprinkled*, or *ſyringed*: but the roots are divers. And another, whom he alſo citeth, it too large, who rendreth it, *healed*; building on, Ier.30.13. Whereof in its place.

neither bound up] as wounds and ſores are wont to be, when the purulent mattier is wrought out; to keep out winde, and aire: and to cauſe the lips of the wound, or ſore, to ſodder. Chap.3.7.& 61.1. Ezek.30.21. Hoſ.6.1.

neither mollified] Pſal.55.21.

with ointment] Heb. *oyle*. As Eccleſ.7.1.& 9.8. To aſſwage the ſwellings: and to ſupple the ſores. Ezek.16.4.

V 7. *Your country*] Or, *land*. Heb. *earth*: as chap.2.19, 21. He proceeds to declare the miſerable condition of their State; by the lamentable devaſtation, and deſolation of their land. So Ier.4.23,26.

is] The verb ſubſtantive to be ſupplied; underſtanding, in the preſent tenſe, as; underſtanding it of ſuch waſtes as had already been made of it, by the Syrians, and others joyning with the Iſraelites, under Ahaz: 2 Chron.28. Otherwiſe underſtand it, in the future; *ſhall be*: ſuppoſing it a prediction of an evill to come: but the former is rather to be admitted, ſee verſ.5.

deſolate] Heb. *deſolation*. That is, *moſt deſolate*: and deſolate, as deſolation it ſelf. ſo chap.64.10. The abſtract for the concrete, as Ier.22.16. Ezek.29.12 & 33.29. Or, brought *unto deſolation*: as Jer.12.11. or, *is in deſolation*, the particle wanting: as Job.1.18. In *deſolation*, as in *ſick-neſſe*, verſ.5, ſee chap.3.26.

your cities are burnt] By the enemy; either in the ſurpriſall of them, or afterward, in the extremity of rage, to ſatisfie their fury: or, that they might not be places of refuge, or habitation again, to thoſe that formerly held them. Joſh.11.11. Ier.39.8,10.

your land] *your ground*: Or, tilled land. Gen.2.5.& 3.17. & 4.2,12.

ſtrangers] The Syrians, Edomites, Philiſtims, and others, 2 Chr.28.5,17,18. chap.9.12.

devour it] That is, conſume, and eate up the fruit of it: Deut.28.33,51,53. Ier.5.17. *It, or your land*; for, the fruit of it: as, *the tenth of the land*. Lev.27.30. For *the tenth of the fruit of it*. Deut.26.12. See Lev.26.16. Ier.5.17.

in your preſence] Heb. *before you*. Before your faces, in your ſight, to increaſe your grief, being unable, either to reſcue ought from them, or to reſtrain their rage. Deut.28.32,33,34,51,52.

and it is deſolate, as overthrown by ſtrangers] Heb. *according to the overthrow of ſtrangers*. That is, ſay ſome of the Iewiſh Doctors, ſuch as thoſe of Sodom and Gomorrah, verſ.9. people *eſtranged* from the fear of God, who were therefore overthrown by God, and ſo the word *overthrown* ſhould be taken paſſively. Ier.49.18. But rather, as ſtrangers are wont to overthrow a land, making havock of all before them, as being none of their own; nor like long to enjoy it: And ſo it is taken actively, as Ier.50.40. Amos.4.11. See the like phraſe, Deut.29.23. chap.13.19. But as thoſe Iewiſh Doctors pervert the ſenſe; ſo thoſe of them alſo corrupt the text, that in ſtead of the word that ſignifies ſtrangers, would ſubſtitute another ſomewhat like it; that ſignifies *a ſtorm*: Chap.25.4. & 28.2. As alluding to thoſe Egyptian ſtorms, Exod.9.23,25.

V 8. *And &c*] From the condition of the whole land, & State, he paſſeth here unto the State of the chiefe city, ſee Ier 15.8. & 34.1.

the daughter of Zion] Or, *the daughter Zion*. Pſal.9.15. Zach.2.10. & 9.9. As *the daughter of Zidon*. or, *the daughter Zidon*. chap.23.12. (for ſo it would rather be rendred) for *Zion* it ſelf, and *Zidon* it ſelf. Or, if it be the former way rendred, it is no otherwiſe to be underſtood; then as when we ſay, *the city of Rome*, and, *the city of London*; and the Evangeliſt, *the feaſt of paſſover*: Luk.2.41. And the Apoſtle Paul, *the ſign of circumciſion*, Rom.4.11. that is, *circumciſion*, which is *a ſign*, or, *for a ſign*: and ſo *Zion*, that is as *a daughter*; becauſe the ſpeech is metaphoricall: ſee chap.5.1. For, they are far out of the way, who by *daughter of Zion*, conceit to be meant (which conceit yet ſome great ones ſeem taken with) either a parcel of buildings, branching out of the old *Zion*; or, the whole nether city, as deſcending from, or iſſuing out of it: not conſidering, how abſurd a thing it is, to imagine, that from ſome inferiour, and meaner part, the denomination, as here it is, ſhould be given to the whole city: nor obſerving, or attending, at leaſt, the uſuall manner of Scripture: wherein great cities, and States, as compared to goodly, and beautifull *daughters*, or *damſels*, are commonly ſo ſtiled: See of Babel, Chap.47.1. Of Egypt, Ier.47.11. Of Edom, Lam.4.21. And of others, elſe-where. Though of Zion, it is not improbable, that God in a more ſpeciall manner, doth here ſo ſpeak: as the Prophet in the like, Ier.9.1. Becauſe, as dear to him, as a daughter: (*ſee chap.22.4.*) That which makes the miſery the more ſtrange, and grievous: that one ſo dear to God, ſhould be ſo deſtroyed, or diſtreſſed. Lam.1.15,& 2.1, 2,& 4.12.

Zion] That is, *Ieruſalem*. So termed, from a principall part of it; to wit, that mountain, or upper-part. 2 Sam.5.6,7. Wherein both Gods temple, and the Kings Palace, were ſeated: Pſal.2.6.& 48.2. Zach.9.9. See chap.2.2,3. & 14.12.

is left] Not by the *keeper*, that is, God, Pſal.121.4,5 *the keeper of Iſrael*; as ſome of the Iewiſh commenters expound it: but *left* ſtanding alone by it ſelf, as other of them better: like ſuch *a lodge*, or *cottage* hereafter deſcribed, that hath no other houſing uſually about it, or neer it: and ſo Ieruſalem; all about her being deſtroyed, and laid waſte;

either, as ſome of them apply it, by the Aſſyrian invaſion, ch. 7. 17, 20. and 36. 1, 2. or rather, by the waſte of the land, made in Ahaz his reign, by the Syrians and Iſraelites, 2 Chro. 28. 5, 8, 17, 20.

as a cottage in a vineyard] As a *ſhed*, or, *a booth*, ſet up in the midſt, or on the one ſide of the vineyard, for the keeper there to watch, or repoſe himſelf in, Job. 27. 18. ch. 4. 6.

as a lodg] Made for the gardiner to lodg, or reſt in, chap. 24. 20. Lam. 2. 6.

in a garden of cucumbers] Or, *melons*. A fruit frequent, as in Egypt, ſo in thoſe Eaſtern parts, Num. 11. 5. Howbeit it ſeemeth a meer nicety, which from the Chaldee Paraphraſt, one of the Jewiſh Doctors here hath, that it is not ſaid, *in a garden*, ſimply, but *in a garden of melons*, as before *in a vineyard*; becauſe, in a garden, there may be ſtill uſe and need of a *keeper*, though this, or that plant, or fruit be gone; whereas in a vineyard, or field of melons, when the grapes are gathered in the one, and the melons gone in the other, there is now no need or uſe of a keeper in either: For this is grounded upon a miſ-expoſition, before mentioned.

as a beſieged city] Heb. *kept*, *watched*. As Ezek. 6. 12. Or, as ſome, *waſted*, as chap. 65. 4. where ſome, as here alſo, ſtrain the word over far, to make it ſignifie, a place ſo defaced and horrid, that men ſhun it, and *keep* aloof from it for fear, as Pſalm. 30. 11. Nahum 3. 7. but the former rather: As deſolate, in regard of the country round about; ſo in great diſtreſs it ſelf, being ſo ſtraitned, that none can go in, or out, in ſafety, 1 King. 15. 17. 2. King. 6. 24, 25. and 18. 27. Jer. 4. 16, 17. and 5. 6.

V. 9. *Except*, &c.] From the devaſtation of the country, and diſtreſs of the city, he proceeds now to the conſumption of the people; appearing by the paucity of the perſons ſurviving. See ch. 4. 1.

the Lord] That all is not clean gone, and utterly deſtroyed, it is Gods gracious work, his great and meer mercy, Lam. 3. 22.

the Lord of hoſts] Heb. *Jehovah Sabaoth*. Which ſome ſuppoſe to be a defective form of ſpeech, thus to be ſupplyed, *The Lord*, or, *Jehovah*, the God *of Hoſts*, as Levit. 12. 5. But that needs not, ſince that we have the one without the other, frequently in the Prophets; ſo with the Apoſtles, Rom. 9. 29. Jam. 5. 4. Nor hinders it, that the word is not in a contracted form: for the word, *Elohim*, is alſo, oftimes, uſed in the very ſame phraſe entire: four times in one Pſalm, Pſal. 80. 4, 7, 14, 19. And this may be the priviledg of the word, *Jehovah*, that it admitteth no ſuch contraction: the rather, if it have (as may well be deemed) a prick, or point, in its laſt letter, as *Jah*, and *Eloah*, both have: which keepeth the word, ſo marked, alwaies entire. For the word it ſelf, ſee verſ. 2. *The Jehovah*, or, *the Lord of hoſts*. That is, the powerful, and Soveraign Commander of all the creatures, in heaven, and earth; which are, as his hoſte, ready preſt to do him ſervice, Gen. 2. 1. and 32. 1, 2. Joſh. 10. 11, 13. Judg. 5. 10, 11. Pſal. 68. 17. and 163. 21. and 119. 91. and 148. 8. chap. 14. 26, 27. Joel 2. 11, 25. Matth. 26. 33. Luk 2. 13. See further, verſ. 24.

had left unto us] Had reſcued, and reſerved ſome few of us, as brands ſnatched out of the fire, Amos 4. 11. Zach. 3. 2. That which God doth in mercy, that he may have ſome ever to ſerve him, and to be monuments of his mercy, Pſal. 130. 3. 4. chap. 4. 3. and 6. 13. Matth. 24. 21, 22. See Rom. 9. 27, 29.

unto us] The Prophet, very frequently, here varies the perſon, ſpeaking ſometime, as in the perſon of God, verſ. 23. Sometime, as in his own perſon, verſ. 4. Sometime in the perſon of his people; and ſo here: the uſual manner of pathetical ſpeeches.

a very ſmall remnant] An handful, in regard of the whole. A very poor, and ſorry company, in regard of thoſe that had periſhed in the calamities of the times, ch. 10. 22. and 17. 6. a *remnant* only, and that *very ſmall*. So is the word uſed, Pſal. 105. 12. Ezek. 16. 47. Yet ſome render it, *almoſt*, (and it is alſo frequently ſo uſed, Gen. 26. 10. Pſalm. 94. 12. and 119. 87.) referring it to the latter clauſe, *We had almoſt been as Sodom*, &c. But the pointing in the original, carrieth it rather the other way.

we ſhould have been as Sodom, and *we ſhould have been like unto Gomorrah*] We ſhould have been utterly ruinated, and conſumed; (none, or nothing left of us) as thoſe Cities, and the Regions adjacent were, with all their inhabitants, Gen. 19. 24, 25. Deut. 29. 23. Lam. 4. 6. Amos 4. 11. The defect of the copulative, makes the ſentence the quicker, as verſ. 3, 4, 8. and needed not therefore to have been expreſſed.

V. 10. *Hear*] Here God begins to turn the tenor of his ſpeech, from the heaven and earth, unto thoſe, whom what he had before ſaid, concerned; to the Princes of Judah, and the people. And his ſpeech to them, he enters upon here, with a very tart and ſharp increpation; and continueth, afterward, with no leſs vehement and paſſionate expoſtulation, verſ. 11, &c. Nor is this, as ſome have thought, the beginning of ſome new ſermon, but a continued purſuit of the former diſcourſe.

hear] Hear ye, whom that which I ſpeak, concerneth, ſo, Mich. 6. 1, 2, 3. Mal. 2. 1, 2.

the word of the Lord] The word of Me, who am the Lord, (Hebr. *Jehovah*.) So after here, verſ. 20. See ch. 2. 1.

ye Princes] Ye firſt, becauſe the worſt; and by your example encouraging others, to do evil. See v. 28.

of Sodom] Like them for wickedneſs, Deut. 32. 32. as bad as they, or worſe rather, Ezek. 16. 46, 48. and juſtly therefore deſerving to be deſtroyed, as they were. See verſ. 9. from whence he taketh the hint of the terms, here given.

give ear unto the law] Or, *doctrine*. Not the law delivered you ſometime by Moſes; but thoſe leſſons, (though conſonant to that) and that meſſage, which from God I now bring, and deliver unto you in his name. So the word, *Law*, is uſed, Pſal. 78. 1. Prov. 1. 8. and 3. 1, 21. and 6. 20.

of our God] The God whom we profeſs to ſerve, and whom, both you, and we, ought to hear and obey: ſo chap. 55. 7. Yet here ſpeaking to them who neither regarded to hear, nor take notice of him: he ſaith *our* God, as not theirs; who owned not him, verſ. 3. as God afterward; *Your* ſacrifices, as not his, becauſe not owned by him, from them, verſ. 11.

ye people of Gomorrah] People as like them, as if you were of the ſame lineage, as Ezek. 16. 3. and in the ſame repute with me, as Amos 9. 7.

Gomorrah] So Rom. 9. 29. Judg. 7. as *Gaza*, Act. 8. 26. Heb. *Amorah*, as *Amots*, v. 1.

V. 11. *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord*] Heb. *upon what*; or, *for what*. Not, as demanding, as ſome would have it, on what part he ſhould ſmite them; there being already no part free: nor, as others, with what new plague he ſhould ſmite them: as having tryed them with ſuch variety of Judgments already. But *For*; or, *To, what*, to wit, *end?* in plainer tearms: *wherefore?* or, *why?* as the ſame tearm is uſed, Pſal. 10. 1. But here the words run expreſly thus; *To what* end, or purpoſe, *unto me?* that is, either, brought *to me?* or, *in regard of me?* as if I liked them, or accepted of them. It is ſpoken in way of expoſtulation, as Jer. 6. 20. implying, that all they did in their daily devotions, was in vain, to no end; all but loſt labour: neither grateful to God, nor uſeful therefore to themſelves: not unaccepted with God only, but abhorred of him, and abominable in his ſight, v. 13.

is the multitude of your ſacrifices?] Or, *your multitude of ſacrifices*. That is, *your many ſacrifices*. As, *a multitude of words*, for, *many words*, Prov. 10. 19. and, *thy multitude of witchcrafts*: For, *thy manifold witchcrafts*, chap. 47. 12. Now ſuch ſacrifices as theſe, though God had commanded to be brought, and offered to him, as all the other duties enſuing, to be done; yet being done, as well the one, as the other, by ſuch as they were, and in ſuch manner as they did them, without hearty repentance, and due devotion: he refuſeth to own them, and accept them; he rejects them, as not his, but theirs. See v. 10. *our God*. So Pſal. 50. 8, 16. Prov. 15. 8. and 21. 27. chap. 61. 8. and 66. 3. Jer. 6. 20. & 7. 21. Amos 5. 21, 22. Mic. 6. 7.

I am full of] I am cloyed with them, as a man is with ſome meat which he loathes, and his ſtomack goes againſt, Pſal. 107. 18. Prov. 27. 7. and is ready, even to caſt up again, Prov. 25. 16. Rev. 3. 16.

the burnt-offerings] Such as were wholly conſumed with fire, Levit. 1. 3, 9. Pſal. 40. 6. & 51. 19. Mar. 12. 33. Heb. 10. 6.

of rams] Male-ſheep, above a year old. For, thoſe that came ſhort of that age, go under the name of *lambs*, Exod. 12. 5. Levit. 1. 10. Of *lambs* was the daily ſacrifice, Num. 28. 3. Of *rams*, thoſe in their principal ſolemnities, Num. 28. 11, 27. and upon ſome other ſpecial occaſions. Levit. 5. 15. & 6. 6. and 8. 2. 1 Sam. 15. 22. Pſal. 66. 15.

and of the fat] Not of the fleſh, or the body of the beaſt, (for that, the Hebrews have two other words to expreſs, Pſal. 63. 5. and 109. 24. and it might lawfully be eaten, Neh. 8. 10. chap. 25. 6. & 55. 2.) but the *fat*, or *ſuet*, that is about the flank, and the kidneys, or about, and upon the entrails, Levit. 3. 3, 4. which out of all the ſacrifices, was reſerved as Gods portion, to be burnt upon his altar, Levit. 3. 15, 16. & 4. 8, 10. & 17. 6. Deut. 32. 38. 1 Sam. 2. 15, 16. (alluded to, Pſal. 37. 20.) and is forbidden therefore to be eaten by any, Levit. 3. 17. & 7. 23, 25.

of fed beaſts] Not fat barely, but *fatted* of purpoſe, Luk. 15. 23, 27. the beſt and choyceſt ye can bring, 2 Sam. 6. 13. 1 King. 1. 9. Amos. 5. 22.

I delight not in] Heb. *have not delighted*. See v. 2, 3. Though he much delighted in the good affection, and obedience of his faithful people expreſſed in, and teſtified by ſuch performances, Gen. 4. 4. and 8. 21. Pſal. 20. 3. and 51. 19. Mal. 3. 4. Yet not at all, in the things themſelves ſimply conſidered, Pſalm. 50. 15. (howſoever the Gentiles had ſuch a fond and groſs conceit of him, as of their own falſe gods, Deut. 32. 37,38.) much leſs in them, by ſuch perſons, and in ſuch manner performed, ch. 57. 6. Jer. 7. 22, 23.

the blood] Reſerved, as the fat, to make atonement for their ſouls, Levit. 17. 11. As a type of the Meſſias his blood, whereby our propitiation, and peace with God is procured, and purchaſed, Rom. 3. 25. Eph. 1. 7. Col. 1. 14, 20. Hebr. 9. 12, 22. The principal cauſe of the prohibition of eating blood, Levit. 7. 26, 27. and 17. 10, 12.

of bullocks, or of lambs, or of he-goats] Of theſe three kinds of cattel only their ſacrifices were, *bullocks*, or heifers of the herd; *ſheep or goates*, of the flock, Gen. 15. 9. Levit. 1. 2, 3, 10. and 3. 23. Numb. 19. 1. Pſal. 50. 9. and 66. 15.

lambs] Becauſe *rams* were mentioned before, Pſalm, 37. 20.

he-goates] The hebrew word ſignifies the greater ſort of that kinde, chap. 14. 9. Jer. 50. 8. For there is another word that ſignifies ordinarily, *Male-goates*, Gen. 37. 31. Levit. 4. 23. and *goates*, in general, a third. Levit. 1. 10. and 3. 12. See before, *fed beaſts*.

V. 12. *When ye come to appear before me*] Which thrice a year, all their Males were enjoyned to do, Exo. 23. 17. and 34. 23. Deut. 16. 16. As alſo upon other occaſions, many of them, oft, at other times, did, 1 Sam. 10. 3. Pſal. 42. 2, 4. and 66. 13.

to appear] Heb. *to be ſeen*. As Exod. 34. 23. Deut. 31. 11. Which, though the ordinary phraſe of ſuch acceſs and approach; yet may here have ſome emphaſis, more then ordinary: as implying, that they repaired thither, onely to be ſeen there; and that was all the good that thereby they gained. So our Saviour of the Phariſees, Matth. 6. 2, 5, 16.

before me] In my houſe, in my temple: the place of my ſpecial reſidence, Deut. 12. 5, 11. Pſalm. 42. 2. and 84. 7. and 95. 2. Jer. 7. 10.

who hath required this] Or, *who doth require it?* As before, *I delight not*, verſ. 11. yet had he required it, Deut. 12. 5, 6. But not ſo much that, as other things, which he more regarded, Jer. 7. 21, 23. Ezek. 20. 39, 40. and that from ſuch as were accordingly qualified, Levit 10. 3. Ezek. 14. 3, 4. So that it is, as if he had ſaid; I neither deſire, nor require, either the company of you, or ought from you: What I required ſometime of my people, I require not now of you: being ſuch as you are, and coming ſo as ye do. Againſt whom, therefore, he wiſheth his temple-doors ſhut, Mal. 1. 10.

at your hand] Heb. *from your hand*. That is, *of you*, or, *from you*, as 2 Sam. 4. 11. Mal. 1. 9, 10, 13. Yet, there may here be ſome eye to their hands, being ſuch as he ſaith they were, 15.

to tread] Or, *trample on*. As ch. 63. 3. As if by repairing to his houſe, they did but trample upon the pavement of it, as a company of beaſts would do; and foul it only, and wear out the ſtones of it with their feet. That was all the good they did, or was gotten by their appearance there, Ezek. 23. 38, 39.

my courts] The cours of the Temple, or Sanctuary, Pſalm 84. 2. and 116. 19. which were principally two; the inner court, wherein the Prieſts and Levites miniſtred; and the outer court, wherein the people met, 2 Chr. 4. 9. Ezek. 40. 31, 44. Luk. 1. 10. This reproof therefore ſeems to reach the Prieſts, as well as the people. Howſoever, *courts* may be put for *court*, as chap. 62. 9. And the great court, into which the people had free acceſs, ſeems to have been divided into divers partions. See Jer. 26. 10. and that alſo is ſtiled the temple: for there they were whom our Saviour drove out, Mat. 21. 12, 14.

V. 13. *Bring no more*] Heb. *add not to bring*. as verſ. 5. chap. 23. 12. He would rather have none brought, then any brought in that manner: rather not be ſerved at all, then to be ſerved by ſuch, Jer. 7. 21. Ezek. 20. 39. Mal. 1. 10.

vain oblations] Heb. *an oblation of vanity*, as, Lam. 2. 14. *Oblation*, for, *Oblations*, as, verſ. 1, 6.

oblations] *meat-offerings*. Sometime offered alone, Levit. 2. 1. Sometime addionals to other ſacrifices, Numb. 15. 4. The word ſignifies, in general, a preſent ſolemnity tendred unto God, or man, in acknowledgment of honorable reſpect to either, or for procurement of grace and favour with either, Gen. 4. 3, 5. and 32. 13, 18, 20, 21. and 43. 11. 1 Sam. 10. 27. 2 King. 20. 12. Pſal. 45. 12. in regard whereof, it is by ſome deemed to deſcend from a word that ſignifieth, *to bring*; by others, from one that ſignifies, *to pacifie*, or make quiet. But it is more ſpecially applyed to ſome certain ſort of religious oblations; whereof, ſee further on ch. 57. 6.

vain] Becauſe a ſervice, not ſincerely, but feignedly, performed, chap. 29. 13. and 59. 4. Lam. 2. 14. Or, *vain*, becauſe in vain offered, as not regarded, not accepted, Gen. 4. 5. verſ. 11. Mal. 1. 9, 10. and 2. 13. Matth. 15. 9.

incenſe] Both that which the Prieſts daily burnt on the golden altar, Exod. 30. 3, 7, 8, 35, 36. As that alſo which the people brought, together with their offerings, Levit. 2. 1, 2.

it is an abomination to me] Heb. *abomination it is to me*, *It*, for *is*. The pronoun, for the verb-ſubſtantive: a thing in Hebrew very frequent, Pſal. 44. 4. Eccl. 1. 5, 10. and 5. 9. *Abomination*, that is, *very abominable*, Levit. 18. 22. As *deſolation*, for *very deſolate*, ver. 7. That which was formerly reputed, a pleaſing, and pleaſant ſavour unto God, Exod. 29. 7, 8. Pſal. 141. 2. Ezek. 20. 41. That now, from them, as a thing moſt unſavoury, and of evil ſcent, he utterly abhorreth, Levit. 26. 31.

the new Moons, and Sabbaths, the calling of Aſſemblies] Or, the *calling of Aſſemblies*, in *the new Moons, and the Sabbaths*. A defect of the particle, *in*, as Jer. 9. 2. ſo Numb. 12. 8. Pſalm 10. 4. and elſewhere.

new Moons] Heb. *new Moon*, as Pſal. 81. 2. So, *Sabbath*, and *Aſſembly*. See verſ. 1, 3, 6.

Sabbaths] Either weekly, or yearly, Levit. 23. 3, 32, 38, 39.

calling of aſſemblies] Heb. *to call*; Or, *proclaim a Convocation*. Which was done in thoſe ſolemn times of convening, by ſound of trumpet, as well to give warning to the people of meeting, as to incite them unto due preparation of themſelves thereunto, Numb. 10. 2, 7, 10. Pſal. 81. 2. Joel 2. 15. A learned Annotator, lately divulged, giveth two other readings here; either taking the words abſolutely, *As for the new Moons and Sabbaths, and calling of aſſemblies*. Or, with ſupply from the former branch, *Add not to call*, that is, *call no more meetings*, on *the new Moons and Sabbaths*. Which latter I miſlike not.

I cannot away with] Heb. only, *I cannot*: or, *am not*: or, *ſhall not be able*; to wit, to bear it, or, to endure it any longer, or the like; I cannot; for, *I cannot* bear: as, *ye could not*; and, *ye cannot*, for, *ye could not* bear; and, *ye cannot* bear, 1 Cor. 3. 2. and, *I could not*; for, I could not forbear, Jer. 20. 9. An imperfect ſpeech, intimating an inexpreſſible meaſure or degree of diſcontent. Such a burthen it was to him, that he was even tired out with it, and no longer able to endure it. See v. 14. Jer. 44. 22. Amos 2. 13.

it is iniquity] So moſt Interpreters. As declaring the cauſe, why theſe offices were ſo diſpleaſing to him, in regard of the iniquity inherent in thoſe by whom they were performed, or adhering to the duties in their performance of them, Pſal. 66. 18. Prov. 15. 8. and 22. 27. chap. 43. 23, 24. Others rather, it is *an affliction*, or, *a grievance*, as the word is uſed, Job 5. 6. chap. 10. 1, and oft elſwhere. And this ſeems the more probable.

even the ſolemn meeting] So it is generally rendred; or, much to the ſame purpoſe. Yet with that late learned Annotator, I finde this laſt clauſe thus faſtned to the words foregoing, *I cannot endure iniquity, and a convent*: that is, ſaith he, a ſolemn meeting joyned together with wickedneſs, as with you it is: And much to the ſame purpoſe, with one only before him; but in another conſtruction, *iniquity, and congregation*, that is, *a wicked congregation*. As *a conſumption, and determination*, for, *a determinate conſumption*, chap. 10. 23. And it is true, that ſuch kinde of conſtruction as this, is not unuſual: of which, ſee chap. 4. 5, 6. As alſo, that the word here uſed, and another not unlike it, do both ſometime ſignifie, *a ſolemn aſſembly*; or day of *reſtraint*, Jer. 9. 2. Joel 1. 14. So tearmed, Becauſe the people were thereon reſtrained, from their ordinary employments, and affairs, Levit. 23. 7, 8, 21, 24, 25, 27, 31. For thence, I ſuppoſe it rather ſo termed, then as that learned Annotator, becauſe it *cloſed*, or *concluded* the feſtival, being given therefore to the laſt day thereof, Levit. 23. 36. Numb. 29. 35. Deut. 16. 8. 2 Chron. 7. 9. for the word is uſed more generally, of dayes of ſuch ſolemn meeting, with the like reſtraint implyed, Amos 5. 21: and that alſo, where no other of that nature at all had then preceded, as 2 King. 10. 20. Joel 2. 14. But yet to me it ſeems here rather to have a ſignification of *vexation*. As another of the ſame original hath the like, Pſal. 107. 39. ch. 53. 8. And ſo the words may well be rendred, It is a *grievance*, or *affliction*, and *a vexation*, to me. The laſt words are to be ſupplyed from the former clauſe, concerning incenſe. So verſ. 14.

V. 14. *Your new Moons*] Both the ſolemnities themſelves, and the ſacrifices offered in them, Numb. 10. 10. 2 Chr. 31. 3.

your appointed feaſts] Heb. *ſet-meetings*. And ſo it would rather be rendred, more generally, both here, and Hoſ. 2. 11. to comprehend, as well *faſts*, as *feaſts*, Levit. 23. 2, 4, 27, 37. See ch. 58. 3, 6. and of the word further, on ch. 14. 13.

my ſoul hateth] *I hate*, or, *I abhor*, as Job 6. 7. or, *I hate them from my heart*, Pſal. 11. 5. Prov. 6. 16. Zach. 11. 8.

they are a trouble to me] Or, *a combrance.* As Deut. 1.12. where *burthen*, and it, are joyned together. They are ſuch an encombrance, as wearies, and tires me out, Job. 37.11.

I am weary to bear them] Or, *with bearing of them.* Or, *of bearing them.* For ſo we uſe to ſpeak: as Gen. 19.11. *they were weary*, or, *wearied, to finde*, (that is, of ſeeking, or, with ſeeking to *finde*) *the door.* And Jer. 6.11. *I am weary with holding.* See verſ. 13. Jer. 15. 6. and 20.19. a defect of the pronoun: as verſ. 3,15.

V. 15. *And when*, &c.] Or, *when alſo.* As Jer. 1.3. Neither your ſacrifices, and oblations; nor your ſuits, and ſupplications: the incenſe of your prayers, Pſam 141. 2. nor, the calves of your lips, Hoſ. 14. 2. ſhall finde any acceptance with me, Prov. 1. 28. Jer. 11. 11. and 14. 12. Mic. 3. 9. Zach. 7. 13.

ye ſpread forth your hands] To wit, in prayer; Deſcribed by the geſture therein ordinarily then uſed, with arms ſpread forth, and hands laid open; eſpecially in ſolemn and earneſt prayer, Exod. 9. 29, 33. 1 King. 8. 22, 38. Ezr. 9. 8. Job. 11. 13. Pſalm 88. 9. and 143. 6.

I will hide mine eyes from you] I will not regard, either you, or your prayers; but I will hide *my face*, as Pſalm 27. 9. and 30.7. chap. 8.17. (for *eyes*, are ſometime put for *face*, Ezek. 23. 40. compared with Jer. 4.30. as, *face*, for *eyes*, chap. 25. 8.) Or, *my ſelf*, as Pſalm. 10. 1. chap. 57. 17. from you; as one that withdraweth himſelf, and will not be ſpoken with, Hoſ. 5. 6, 15. Or, I will turn mine eies from you, as from ſome loathſome, and abominable thing, that one cannot endure the ſight of, Pſalm 109.7. Prov. 15.8. and 21.13. and 28. 9. See the phraſe, Prov. 28.27. and the like, chap. 58.7. Ezek. 22.26.

yea, when ye make, &c.] Though ye be never ſo inſtant, and importunate, by ſuch your inſtancy and importunity, hoping and expecting to ſpeed, and prevail, Matth. 6. 7. Luk. 11. 8. Yet it ſhall not avail you, Prov. 1. 28.

yea] Heb. *alſo.* As Pſalm 41. 9.

when] Or, *though.* As Gen. 8. 21. Joſh. 17. 18. Pſalm 2 [illegible]. 4.

ye make many prayers] Heb. *multiply prayers.* As *multiply ſope*, Jer. 2.22. and *multiply medicine*, Jer. 48.11. For, uſe much ſope, and many medicines.

I will not bear] *I will not bear* you. The pronoun wanting to be ſupplyed: As verſ. 3. *Iſrael knoweth not me*: So here, *I will not bear* you: and chap. 40.5. *all fleſh ſhall ſee* it. To *bear*, with man, is ſometime, to *obey*: as verſ. 19. 1 Sam. 15. 22. with God, to *grant*, Pſalm 4.1. and 20. 1. But there ſeems here, to be ſome emphaſis in it, more then ordinary. I will not ſo much as give you the hearing, much leſs grant your requeſts. See Zach. 7. 11, 13.

Your hands are full of blood] The reaſon why God ſo abhorred their prayers, becauſe their hands, which they ſpread out in prayer, and ought therefore to have been pure, and clean, 1 Tim. 2. 8. were polluted, and that with blood, ch. 59.3. See v. 12.

blood] Heb. *bloods.* That is, *blood-guiltineſs*, Pſalm 51. 14. and 55. 23. ch. 26. 23. Murther, cruelty, oppreſſion, extortion, verſ. 20. which are as murther, in Gods repute, verſ. 21. chap. 3. 25. Mic. 3.3. 1 Joh. 3. 15. That which was the cauſe why their prayers ſped no better, ſeemed they never ſo devout, chap. 58. 2,3,4. and 59. 2, 3. Job. 27.8,9. Ezek. 8. 17,18. See ch. 4.4.

V. 16. *Waſh ye*] An exhortation taking its riſe, from the reaſon before rendred, of the evil ſucceſs of their ſuits; and directing them, to what was to be done by them, if they deſired to ſpeed in prayer, and to have their ſervices accepted. So ch. 58.6, 10.

Waſh ye, make your ſelves clean] If the foulneſs of your hands be that which hinders the acceptance of your ſervices, and the ſucceſs of your ſuits, then muſt you waſh and cleanſe them, ere you can hope to have gracious acceptance of the one, or effectual audience for the other, Job 11.13, 14.

waſh ye] Cleanſe both your hands and hearts, Pſal. 26. 6. and 73.13. Jer. 4.14. Jam. 4. 8. An alluſion to the rites of waſhing, then in uſe, of mens bodies, their garments, and their ſacrifices, Exod. 19.10. Levit. 1.9. and 8. 21. Numb. 19. 28,29. Deut. 21. 6. & 23. 11. Heb. 9. 10. and 10.22.

make ye clean] Heb. *be cleanſed*, ch. 52. 11. as verſ. 24. See ch. 50. 1. Waſh your ſelves ſedulouſly, and diligently, over, and over; again, and again, until you be effectually, and throughly cleanſed, Pſal. 51.2,7.

put away the evil of your doings from mine eyes] Which cauſe me to turn my face away, and to hide mine eyes from you, verſ. 15. Let me not hear, or ſee any more of them, if you would have me to regard, and hear you, your ſervices, and your ſuits, Job. 11. 14. Remove them from before my face, leſt I ſet them before yours, Pſalm 50.21.

ceaſe to do evil] The firſt ſtep to amendment, Pſalm 34. 14. and 37.27. 1 Pet. 3.11. Surceaſe your cruelty, your injurious and mercileſs carriage towards your brethren, chap. 4.6. Ezek. 45. 9.

V. 17. *Learn to do well*] Apply your ſelves unto the practice of the contrary duties, Pſal. 34. 14. and 37. 37. Luk. 3. 9, 14. and 19. 8, 9. Epheſ. 4. 22, 24, 28. Col. 3.5,13.

learn] Be inſtructed, and taught: take out a new leſſon: as Deut. 5.1. Pſal. 119. 71,73. ch. 26. 9,10. Epheſ. 4. 20,24. Phil. 4. 12. Or, enure, and accuſtom your ſelves unto it: as Jer. 13. 23. and 31.16. Hoſ. 10. 11.

to do well] To exerciſe mercy, and beneficence, ch. 58. 6,7, 10. Dan. 4. 27.

ſeek judgement] From the general he deſcendeth to thoſe particulars wherein they moſt failed: and preſſeth them with the duties of the ſecond Table. Becauſe hypocrites, though profeſſing a great deal of devotion, yet are therein wont much to falter and fail. So Pſal. 50.16, 18. Mic. 6.7,8. Matth. 23. 23. Jam. 1.26,27. and 2.14,26. While they vainly imagine, that their ſedulity and aſſiduity in the one, may make amends for their defects and defaults in the other, Prov. 21. 27. Jer. 7. 9, 10. Howbeit theſe are the things, that God profeſſeth to prefer before ſacrifice, Prov. 21. 3. ch, 61.8. Mark 12.23.

ſeek judgement] Conſider ſeriouſly, and ſedulouſly, what belongeth to you in your places of judicature, and do it, cap. 16. 5. So *ſeek peace*, and the like, Pſalm 34. 14. Amos 5. 14. Zeph. 2.2. He bendeth his ſpeech to the Princes, and Rulers eſpecially; becauſe they were principally in fault; and by their example encouraged others to thoſe evils, which they ought to have redreſſed in others, verſ. 23. Eccleſ. 3. 16.

relieve] Heb. *righten*, as Prov. 23.19. do them right. Set things right, and ſtrait, between the oppreſſed and thoſe that oppreſs them. Do as God himſelf doth, whoſe Vice-gerents ye are, Pſal. 82.1,3. and 146.7.

the oppreſſed] The word properly ſignifies thoſe whoſe hearts are ſo vexed with evil uſage, that their ſpirits are made as ſour as *vinegar*, or *leven*; or as with *vinegar*, or *leven*, Exod. 12.39. So Pſal. 73.21. and the ſame intimates the term given to the *Oppreſſour*, ſo called, as a *ſourer* of the hearts and ſpirits of thoſe, whom he ſo dealeth with, Pſal. 71.4.

judge] *Judge for* them. Do them juſtice: as Deut. 32.36. Pſal. 7. 8. and 26. 1. or, *judge* the cauſe of *the orphan*, as verſ. 23.

the fatherleſs] Heb. *the orphan.* Such as want either parents, or either parent, to protect them. Concerning whom therefore, God gives ſpecial charge, Exod. 22.21. Deut. 10.18. and 24.17. and 27.19. Pſal. 82.3. the want hereof is complained of, and reproved, v. 23.

plead for] Heb. *debate, contend for*, Prov. 25.9. chap. 3.13. or, *upon, debate, decide for*, Pſal. 43.1. and 119. 154. Mic. 7. 9. or, *plead* the cauſe *of the widow*, as before.

the widow] Who wants now her husband to help her; and whom God therefore takes ſpecial care of, Exod. 22.21. Pſal. 68.5. Jer. 7.6. and 22.3. *widow*, for *widows*: as before, *viſion*, verſ. 1. and *orphan* here.

V. 18. *Come now*] A gracious invitation, with offer, and promiſe of reconcilement, remiſſion of fore-paſſed tranſgreſſions, and reſtitution of former bleſſings, and benefits, upon ſuch reformation, as was before here required. So chap. 55. 1,3,6,7. and 58.6,12. Ezek. 18.21,22.

let us reaſon together] Let us debate the matter btween our ſelves, ſetting apart the creatures formerly called in, verſ. 2. Conſider well, you your ſelves, whether the terms I propound be not equall and reaſonable, and for your own good. Thus is God content to condeſcend, and ſtoop ſo low to ſorry wretches, as to argue with them, and to make them even as Judges in their own cauſe, Job 9.32. & 16.21. chap. 5. 3, 4. Jer. 2.5,31. Mic. 6.1,2,3.

though] Heb. *if.* As Job 14.7,8. & 16.6.

your ſins be as ſcarlet] That is, as red, *as ſcarlet*: as Exo. 4. 6. *his hand was as ſnow*; that is, as white as ſnow: as red as ſcarlet, that is, of the deepeſt dye, of the heynouſeſt guilt: of a ſcarlet colour that comes neereſt unto blood; ſins in grain, as we uſe to ſay, chap. 63. 1, 2. alluding to that of blood, v. 15.

ſcarlet] The word is by ſome ſuppoſed, to ſignifie cloth *double-dyed*; either firſt in the wool, and then again in the web: or, after it hath paſt the Weavers hand, twice dipt, to make the colour the deeper, and the cloth to keep colour the better. But this ſeems not ſo probable; for the ſentence ſhould then fall in the latter branch: which is not ſo agreeable to reaſon. Nor is it probable, that the invention of thoſe *double dyes*, were any thing neer ſo ancient, as the uſe of this word, in matter of dye, or colour, is found in Scripture; being of ſo late a date in compariſon of Moſes, that ſeven hundred years were over, after the building of Rome, ere it came to be in uſe there. See Plin. lib. 9. cap. 39. The word is indeed uſed ſometime for *double* garments, Prov. 31.21. and ſometime for a *twined*, or *twiſted thred*, Gen. 38. 28,30.

or *line*, or, *cord*, Joſh.2.15,18,21. For there is little reaſon to imagine, that a woman of ſo mean condition, as was Rahab, ſhould have in her houſe, a cord of *crimſon*, or *ſcarlet*, and, that *double-dyed* too, as ſome have rendered it, ſo ſtrong, and ſo long, as to let the ſpies down, from the top of the Town-wall; of whoſe height, ſee Deut.1.28. Howbeit, the word is moſt commonly uſed, for ſuch a deep red, as the *corchionel*, or the *ſcarlet-grain* yeelds, 2 Sam.1.24. Cant.4.3. Jer. 4.30. Seldom is it found without the latter hereafter mentioned: and it is here in the plural, as Prov. 31. 21. but in another ſence there, *ſcarlets*, for *ſcarlet*, as we alſo ſometime uſe to ſpeak; but in that form, never elſewhere.

they ſhall be as white as ſnow] *they*, That is, your ſins. But the phraſe is metonymical, for to ſpeak properly, the ſins themſelves are not purified; but the perſons, whoſe ſins they are, when they are done away: as the garments of ſuch are ſaid to be *whitened*, when the ſpots of them are done away, Rev.7.14. and ſo Chriſt is ſaid, to *purge our ſins*, Heb. 1. 3. when he purgeth us from our ſins, Heb. 9.14. The meaning is, that the guilt of your ſins ſhall be ſo utterly aboliſhed, being waſhed away in the blood of the Meſſias, 1 Joh.1.7. Rev. 1.5. & 7.13,14. that ye your ſelves, who were formerly ſo tainted, and diſcoloured with them in your ſouls, as if your bodies had been from top to toe, dyed all over with ſome deep red, ſhall appear, as clean, as pure, as white, as ſnow, in Gods ſight, Pſal.51.7. Cant.4.7. *as white as ſnow*, and *whiter then ſnow*, a proverbial forme of ſpeech, very frequent in Scripture, Pſal.68.14. Dan.7.9. Lam.4.7. Matth.17.2. and 28 3. Mar.9.3. Rev.1.14.

though they be red like crimſon] Or, *as crimſon*: that is, *as red as crimſon*, as 2 King.3.22. *red as blood*: that is, *as red as blood*. Some of the Rabbines take this to be a deeper colour then the former; and ſo in reaſon it ſhould be, if they be ſeveral colours. But others of them, affirm them to be one and the ſame: they are moſt commonly joyned together, as importing one and the ſame thing, both in the deſcription of the work of the Tabernacle, and the Prieſtly apparel; as alſo in the purification of the leper, and other unclean ones: ſave, that this is put firſt, that after, in the one, Exod. 25.4. and 26.1,31. & 28.5,6. Whereas, this followeth that, in the other, Levit. 14. 4, 6,&c. Numb. 19. 7. being found alone, and in a maſculine form, twice only, in this place, and Lam. 4.5. But in both the forms of ſpeech formerly mentioned, wherein they are conjoyned, the conſtruction is ſuch, as argues a concurrence of both, in one and the ſame ſubject: *ſcarlet of crimſon*, and *crimſon of ſcarlet*, (to uſe the words, whereby they are commonly rendered) as *a rock of flint*, or, *a flinty rock*, Deut.8.15. and, *a flint of rock*, or, *a rocky flint*; as Deut.32.15. (which in effect are all one) or, (to render it, as I ſuppoſe the genuine notion of either, to be) *the ſcarlet grain of crimſon*; or, *of the worm*: that is, *the wormy*, or *crimſon grain*, (for thereof hath the *crimſon* its name, from the *worm*, not from *the grain*.) and *the worm of the ſcarlet grain*; or, *the grainy worm*: or, *crimſon*. For the latter word here uſed, ſignifies *a worm*, chap.41.14. Jon. 4.7. and a worm ordinarily grows in that grain, wherewith the crimſon is dyed; from whence alſo, both in Arabick, and in other tongues, it hath its name. Of this worm, ſee Pauſanias *in Phocicis*, & Plin. lib.24. cap.4. The former word therefore, I conceive to ſignifie the grain; the latter, the *worm*: and the ſame colour to be in both intimated: unleſs this latter add ought to the deepneſs of the dye, the *worm* being of it ſelf, a deeper red then the *grain* is by it ſelf alone. See Nahum.2,3.

they ſhall be as wool] That is, as white, *as wool*, as of *ſnow* before: a defect of the former epithet, to be from the particle of ſimilitude underſtood, as 2 King.5.27. or out of the former branch to be here ſupplyed; as the term, *red*, in the former, out of this latter.

as wool] That is, as *pure wool*, as Dan.7.9. or, as *white wool*, Rev.1.14. For, there are as well black, or brown; as white, wools in thoſe parts, as well as with us, Gen.30.32. as white wool undyed, another defect of the epithet: the like whereunto, ſee chap.5.2. Mal. 1. 14. and the very ſame, where *ſnow* and *wool* are joyned together; and ſnow likened to wool, Pſal. 147. 16. the very ſame thing that was ſpoken in the former branch, is (after the uſual manner of this Prophet) repeated; but with other terms of expreſſion in this latter. For, as for that, which one of the Jewiſh writers hath, that Gods meaning ſhould be, that if their ſins were but as *ſcarlet*, they ſhould be made as white as *ſnow*: but if they were, as *crimſon*, (which is a deeper dye) they ſhould be made no whiter then *wool*; that comes ſhort of ſnow: It is a frivolous fancy; wronging the text, and mincing Gods mercy: whoſe mind and intent, doubtleſs, was, to give his people aſſurance of a full, and entire purging of them, from the guilt of their ſins, by the blood of his Son, were they never ſo heynous, upon their repentance, 1 Joh.1.7. Beſides, that it is affirmed by thoſe that are well skilled in ſuch affaires, that wool, even with us, artificially dreſſed for worſted, is not, for whiteneſs, inferiour to ſnow it ſelf. As little credit, I ſuppoſe, is to be given to that groundleſs conceit, that ſome of our Rabbinical Writers have of late vented; (who yet tax all for blind buzzards, that dealt with this place before them,) to wit, that the Prophet in theſe words, alludes to a rite uſed in ſending out of the *ſcape-goat*, Levit.16.10. between whoſe horns (as the Talmudiſts tell us) the high Prieſt, before the diſmiſſion of him, was wont to put a piece of ſcarlet, cut out like a tongue; which if of it ſelf it turned white, (as it may be, by ſome jugling, the Prieſts made the people believe ſometime that it did) they then believed that their ſins were remitted. But of this rite, there is no precept; of this miracle, no mention in Moſes. And it is more likely, that from this place the fable was forged, then that the Prophet ſhould here have reference to any ſuch figment.

V. 19. *If ye be willing*,&c.] If you can be content to accept of the terms before propounded, v.16,17.

willing, and obedient] Implying, that whatſoever they had hitherto ſuffered, was to be juſtly aſcribed to their former wilful diſobedience, Pſal.81.11,16.

be willing and obedient] Or, *will conſent*, (as Prov. 1. 10.) *and obey*, or, *conſent to obey*, (as Ezek.3.7.) to what is now required of you.

obedient] Heb. *hear*. As 1 Sam. 12. 15. & 15. 22. See verſ. 15.

ye ſhall eat the good of the land] Ye ſhall reap, receive, perceive, and enjoy, whatſoever benefit and commodity the land is able to afford you, Levit. 26. 3,5, 10. Deut. 21. 11, 12. it ſhall not be devoured, as before, by your enemies, v. 7. but you your ſelves ſhall enjoy it, chap.62.8,9.

good] Heb. *goodneſs*. For good things, as Neh.9.36. Jer.2. 7. the abſtract for the concrete, as v.7. chap.64.10. Of the goodneſs of the land, ſee Gen.13.10. Numb.13.27. & 14.7. Deut.8.7,9. Joel 2.3.

V. 20. *But*] Heb. *And*; as v.2,21. So Gen.4.2. chap. 29. 13.

if ye refuſe] Oppoſed to conſenting, Neh.9.17. Pſal 78.10. Prov.1.24.

and rebel] Oppoſed to obeying, v. 2. chap.63.10.

ye ſhall be devoured] A fearful commination annexed, to enforce them to accepcance of the conditions propounded. So Lev.26 14,&c. Deut.28.15,&c.

devoured] Heb. *eaten* up. So Jer.21.7. the ſword is ſaid to have *a mouth*; and therewith to *devour*, Jer.46.10,14.

with the ſword] Of your enemies, chap. 3. 25. yet called alſo *the ſword of the Lord*, Jer, 12. 12. becauſe ſent in upon them, by him, Levit.26.25. and coming with his commiſſion, and by his command, Jer.47.6,7. Ezek.14.17. See a paſſage parallel to this, Job 36.11,12. the *ſword*, as comprehending by a Synechdoche, all warlike weapons, chap.21. 15. Jer. 51. 35,37. is put frequently for hoſtile invaſions, and all ſuch calamities as are wont to accompany the ſame, Deut. 28. 22. Ezek.14.17,21.

for the mouth of the Lord hath ſpoken it] God himſelf, as by word of mouth, hath ſpoken it, chap. 40.5. and 58.14. and it is therefore of moſt undoubted truth, and ſhall aſſuredly be effected, 1 King.14.12. chap. 11.17. & 55. 11. Jer. 44. 28, 29. Ezek.12.25.

the Lord] Heb. *Jehovah*. He, who, as he hath his being in himſelf, Exo.3.14. and gives being to all things, beſide himſelf, Rev.4.11. So to his word alſo, as well as to his works; whether of promiſe, or of menace, Exod.6.3. See v.2.

ſpoken it] A defect of the pronoun, or affix, as chap.21.17. Hoſ.8.4.

V. 21. *How is*,&c.] A new increpation of them for their general defection; as promiſing little hope of a ſound reformation.

How] Spoken in way of admiration, as wondring at ſo ſtrange an alteration with them. So Jer 2.21.

is the faithful city become an harlot?] Jeruſalem, which had plighted fidelity unto God, 2 Chr.15.2,15.& 23.16. and had for ſome time continued faithful to him, (even when Iſrael fell away) as a loyal wife to her husband, 2 Chro. 13. 9, 11. Hoſ.11.12. but now carried her ſelf diſloyally, as an harlot, or common ſtrumpet, Pſal.73.27. & 106.39. chap.57.4,11. Jer. 2.20. & 3.20.21. Ezek.16.15,23. & 23.3,&c.

it was full of judgment] A place, wherein judgment and juſtice had been plentifully and conſtantly exerciſed, and executed under her religious Kings, and righteous Rulers, 2 Sam. 8.15. 1 King.10.9. 2 Chr.19.5,10. Jer.22.5,6.

full] Of it, as a river of water at high tide, or ſwelled up with a land-floud, Amos.5.28. See ch.11.9. For the Jewiſh Doctor here dallieth, who from the word rendred *ful*, gathereth, that there were 480 either *courts* of Judicature, or *oratories*, (for the term of *convention* uſed by him, may import either) in Jeruſalem; becauſe the letters of that term make up that number, as indeed they do, and one over. Which pity it is, he took not notice of, to coin us out of it ſome other myſterie: that letter eſpecially being a radical, which the two laſt are not.

righteouſneſs lodged in it] Or, *in her*. The meaning is, that matters were there ſo evenly carried, and uprightly decided, that *Juſtice* it ſelf might ſeem to have taken up her abode there. See Pſal. 85.9,11. and the contrary hereunto, Pſal. 55.9,11. Howbeit, in regard of *murtherous* perſons in the oppoſite member mentioned, ſome by *juſtice*, underſtand here, men of *juſtice*, *juſt men*; as *might*, for, men of *might*, *mighty men*, chap.3.25. and *righteouſneſs*, for, *the moſt righteous* ones, chap.64.6. See v.26. For our Jewiſh Maſters here again dally with us in their deſcant upon the word, *lodge*: as if that term were here uſed in relation to the manner of their judiciary proceedings, wherein pecuniary controverſies were uſually decided the ſame day; but in caſes of life and death, or capital crimes, the judgment was not diſpatch'd the ſame day that the cauſe was heard; but unleſs the party appeared to be guiltleſs, the doom of death was deferred unto the day following, being put off till then, of purpoſe, in this regard, if ought mean while might come to light, whereby the parties innocency might appear: and *juſtice* therefore ſhould be ſaid to *lodge* there. But as one of them well obſerveth, the word is not here in the notion of a *mighty ſtay*, as Judg. 19.15, 20. Jer.14.8. but in a notion rather of *conſtant abode*; as Job 17. 2. & 41.22. Pſal.25.13. Jer.4.14. Zach. 5.4. So 2 Pet. 3. 13. *wherein righteouſneſs dwelleth*; the ſame with *lodged* here.

but] Heb. *and*. As v.20,28.

now murtherers] That is, men given to oppreſſion and cruelty, v.15. chap.3.11. For our Jewiſh maſters here, either dally again, renewing their former note, of condemning and executing men without reſpite, or reprival, the ſame day that their cauſe was heard; or ſhoot wide, referring the Prophets words to times far remote, to the murther of Zachariah under king Joaſh, 2 Chro.24.21,22. which was long before Iſaiah's dayes: and of Uriah, under Jehojakim, Jer. 26.23. which was again as far later then his times. Whereas the Prophet ſpeaketh expreſly of the time he lived in, and that more particularly, at which he delivered this Prophecie; *now murtherers*. It is a defective form of ſpeech, (but quick and emphatical) to be ſupplyed from one of the members in the fore-going ſentence: as the like, verſ.18. chap. 2.6. either ſuch now *lodge* in it, or it is *full* of ſuch. And if it were ſo in Manaſſeh's time, 2 King.21.16. it is very probable, that it was no otherwiſe in Achaz his dayes.

V. 22. *Thy ſilver is become droſs*] Some underſtand it, as the letter ſounds, of the counterfeiting, or embaſing of their coyn. But it ſeems rather to be a figurative ſpeech, implying, that whatſoever purity or goodneſs had formerly been among them, it was all now clean gone: and if any outward form of it remained, it was but as droſs, which though it may ſometime have a ſhew of good metal; yet it is of no true worth, or value, Prov.26.23. ch.64.6. Jer.6.28:30. Ezek. 22. 18, 19. 2 Tim.2.20,21. & 3.5.

droſs] Heb. *droſſes*. Either the plural, bearing the ſame ſence with the ſingular, Ezek.22.18. where both are uſed, as *tins*, v.25. or the plural uſed by way of exceſs; for all droſs, or all manner of droſs: not of ſilver alone, but of other baſer metals too. See Ezek.22.18,19.

thy wine is mixt with water] Some underſtand this alſo of the Vintners fraud, and the like in other trades, practiſed, by mixing unſound ſtuff with the better ſort of their wares, thereby to vent the one, for, or with the other. Yea, there want not thoſe, that refer both this and the former, to their Vintners, that cheated their cuſtomers, as well with counterfeit coyn mixt with baſe metal, as with wine mingled and marred with water. But theſe go too low, far beneath the the Prophets purpoſe. The paſſage, doubtleſs, is figurative, as the former; implying, that nothing was retained by them, in Church, or State, but it was ſome way or other, groſly and grievouſly corrupted. So Hoſ.4.18.

wine] The word properly ſignifies *ſtrong wine*, or *wine meer*, and unmixt, Rev. 14.10. ſuch as uſually, and eaſily, is wont to overcome men, ch.56. 12. Nah.1.10. the beſt and excellenteſt ordinances are thereby ſignified; or thoſe that in former times, had been kept moſt free from corruption.

mixt] Or, *ſpoiled with water*. Which both taketh away the purity, and abateth the ſtrength and efficacy of wine. The word is no where elſe found in Scripture.

water] Heb, as ſome think, *waters*. But of that, ſee *heavens*, v.2.

V. 23. *Thy Princes*, &c.] See v.10.

are rebellious] Or, *revolters*. As it is well rendred, Hoſ. 9. 15. For theſe two are diſtinguiſhed, Jer.5.23. and the verb, whereof it comes, ſignifies to *turn away*, *go aſide*, or, *depart from*, Pſal.34.14. Jer.6.4,8. See v.4,5.

and companions of thieves] Maintaining extortioners, and evil-doers; not winking only at them, Levit. 20.4. but countenancing, encouraging, bearing them out, partaking with them, Prov.27.24. Mic.3.11. & 7.3. and doing themſelves, the very ſame that ſuch do, Eccleſ. 3.16. chap. 5. verſ. 23.

thieves] Put here, for all manner of wrong-doers; ſuch as wrong others by force, filching, or fraud. So Jer.7.9.

every one loveth gifts] Heb. *a gift*, or, *bribe*. So Pſal. 28. 10. taken collectively, as v.1,2.

loveth] Deſires, likes, expects, requires, and takes, Ezek. 22.12. Hoſ.4.18. a practice forbidden, Exod.23.8. Deut.10. 17. & 17.19. and that with a curſe on him that ſo doth, Deut. 27.25. Job.15.34. noted, and condemned in ſome, 1 Sam.8. 3. chap.5.23. and the contrary approved, and commended in others, Pſal.15.9. chap.33.15.

and followeth after rewards] He is as eager upon them, as a martial man is in the field, on the enemy, whom he hath in purſuit, Judg.4.16. Pſal.18.38. or, as a merchant man in his trade, on ſuch commodities as he deems to be moſt advantagious, Pſal.34.14. chap. 51.1. Prov. 21. 21. Epheſ. 4. 19. and omitting no means, or occaſions, of procuring them, Prov.1.19. & 28.21.

rewards] Doing nothing freely in their places, but all for hire, and retribution, Mic.7.3. And becauſe this latter word hath a notion of *retribution*, or, *requital* in it; Hence the Jewiſh Commenters expound it, of the Judges complotting and combining among themſelves, to give by turns, wrong judgment, one for another, as eithers occaſion ſhould require. But the word ſeems to look another way, and that the ſame with the former.

they judge not the fatherleſs] They *judge not for* them, be their cauſe never ſo juſt, (as verſ.17.) but againſt them rather, Pſal.109.31. or, they refuſe to hear them, becauſe they are not able to bribe them; as in the next clauſe, *the widowes cauſe comes not before them*, Jer.5.28. Zach.7.10.

fatherleſs] Or, *orphan*; and, *widow*, collectively, as *gift*, before. So verſ.17.

before them] Heb. *to them*. As Neh.2.13. Jer.6.21.

V. 24. *Therefore thus ſaith*, &c.] A dreadful commination, yet mixt with a promiſe of reformation, and reſtauration, ver. 25, 26.

ſaith] Heb. *the ſaying of the Lord*. And ſo chap.3.15. & 14. 22. and oft elſewhere.

the Lord] Heb. *Adon*. The title given to God in regard of his creatures, as their Soveraign Lord, and owner, Joſh. 3. 11, 13.

the Lord, the Lord of hoſts] As chap.3.1. & 10.16. the latter would be retained, as in the Hebrew, *Jehovah*; to diſtinguiſh it from the former: *the Jehovah of hoſts*. See v.9. And hereby it may appear, that the word *Jehovah*, is ſometime taken appellatively: as it is alſo, Deut.6.4. where it is ſaid, *Jehovah our God, is one Jehovah*; that is, is the only true and eſſential God, 1 Joh.5.20. *one*, for *only*: as Zach.14.9.

the mighty One of Iſrael] The mighty Lord, or God, or Protector of *Iſrael*; as of *Jacob*, Gen. 49. 24. chap. 49.26. and 60.16. See v.4. He that was formerly their powerful Protector, will now exerciſe his power in puniſhing of them, ch. 63.9,10.

mighty One] And able therefore to maſter them, be they never ſo ſtrong, or great, v.31. Yet ſome ſuppoſe the word to ſignifie rather *Chieftain*, then *Mighty*, as 1 Sam. 21. 7. Job 34. 20.

Ah] An expreſſion of grief, as Jer. 22.18. & 34. 5. See verſ. 4. Thus God goes about the puniſhing of his people, with grief; as enforced by their ſins to do that, which otherwiſe he hath no mind unto, Lam.3.33. Ezek.18.31,32. and 33.11. Hoſ.6.4. and 11.6.

I will eaſe me] Heb. *I will be comforted*; or, *I will comfort my ſelf*: as v.16. I will ſatisfie my ſelf, and eaſe my mind, by taking vengeance. See chap.57.5. Spoken after the manner of men, ſo unſufferably provoked, and ſo much enraged, that they cannot therefore be at reſt, untill they be avenged, Gen.27.41,42. So chap. 47.24. Jer.5.9. Ezek. 5.13. and 16.42. Hoſ.10.10.

of mine adverſaries] My people, whom I account now, not as children, but as enemies, and *adverſaries*: Such as by ſetting themſelves againſt me, and walking croſly with me, have enforced me to carry my ſelf, as an enemy toward them, Levit. 26.21,24. Deut. 32.5,15. verſ.2. chap. 63. 10. Jer. 30. 14. Luk.19.14,27.

V. 25. *And I will turn mine hand upon thee*] Some render it *againſt thee*. (ſee verſ.1.) Underſtanding it, as a proſecution of the former denunciation in the full rigour of it. Mine hand, that had wont formerly to be ſtretched out for you, as my friends, againſt your foes, Pſal. 89.21.23. & 136. 11,12, 15. ſhall be now turned againſt you, to take vengeance upon you, and to deſtroy you, as my foes, Judg. 2. 14, 15. But others rather, *unto thee*, (as the particle is found uſed, Pſal.13. 6. chap.53.1.) I will put mine hand again unto thee, as a workman ſets his hand to his work, Prov. 31.19. chap. 11. 11. (for to *return* is uſually in Hebrew, to *do* a thing again, Gen. 26.18. Eccleſ. 4.7. chap.8.5. Dan.9.25.) I will once more ſet upon the reforming of thee: and the new moulding of thee again, as at the firſt, v.26. ſuppoſing it, by what followeth, to be ſpoken in way of mitigation, and moderation in part, at leaſt, of that dreadful and direful intermination, v.24. as God intending by the doom therein denounced, the deſtruction, only of the worſer ſort; and the amendment of the better, Dan.12.10.

thee] Jeruſalem, ver.21.

and I will purely purge away thy droſs] I will, by thoſe calamities that I ſhall ſend upon thee, deſtroy out of thee, the incorrigible wicked ones, Pſal. 119.119. Ezek.20.38. & 22. 19,22. ver. 31. and purify the reſt, ch.4.4. Jer. 9.7. Dan.9.35. Zach. 13.8,9. Mal.3.3.

purely] Throughly, Heb. *according to purity*, as Pſal.18.20,24. (but in another ſence) or, *by purity*, as Job.22.30. ſome render it, *as with ſope*. And the word here uſed, comes neer indeed to that of *ſope*; both of them deſcending from the ſame ſtock: Yea, the very word here uſed, ſeems to be ſo taken, and were moſt fitly ſo rendred, Job 9.30. where *ſnow water*, and it, are joyned together; but the words following, carry it rather another way. For *ſope*, as alſo *nitre* is for the ſcouring of mens bodies, and garments, Job 9.30. Jer. 2.22. not for the melting and trying of metals, here intimated: and it may rather therefore well be rendred, *as with* the fire *of purity*: the noun incloſed in the verb. *Purity*, for purifying matter, whether *ſope*, as Job 9.30. or *fire*, as here, (*be his as the finers fire, and as the fullers ſope*, Mal.3.2.) as *fining*, for *fining* pot, or fire, Prov.17. 3. & 27.21.

purge away] Heb. *melt*; or, *burn* out by melting, ch. 4. 4. Jer.6.29. &9.7. Ezek.22.20.

thy droſs] Heb. *droſſes*. See verſ.22. the wicked themſelves, which are as the refuſe of a State, Pſal.119.119. Prov.25.4,5. Jer.6.30. or the vices, and corruptions of mens hearts and lives, Prov.17.3. & 27.21. chap.48.10. Ezek.36.25,27. or both.

and I will take away all thy tin] Tin is mentioned among the baſer metals, Num.31.22. Ezek. 22. 18. and it is ſaid, being mixed with gold and ſilver, to make them harder, or ſhorter, and more brittle, Heb. *tins*, as *droſſes*, v.22. though in the ſingular number more uſual, to intimate an utter riddance of ſuch wicked ones, and wickedneſſes of all ſorts. Some by *droſs*, underſtand groſs iniquity: by *tin*, glittering hypocricie: or perſons openly prophane by the one, inwardly unſound by the other. Which may well be, for that *tin* carrieth an outward reſemblance of ſilver; as copper, or braſs burniſhed, of gold, Rev.1.15. Howbeit, I ſuppoſe rather with the Jewiſh Commenters here, that by ſeveral reſemblances, the ſame wicked ones, are here, after our Prophets uſual manner, repreſented and intended.

V. 26. *And I will reſtore*] Heb. *bring back*; or, *cauſe to return*: as 2 Sam.15.15. Jer.34.11. See v.25.

thy Judges] Thy Rulers and Governours, Judg.2.16. Act. 13.20. not by raiſing up the ſame again; but others like them, in their room, as Mal.4.5. with Matth. 11. 14. Luk. 1.17.

as at firſt] Such as thou hadſt at firſt. Moſes, Joſhua, David, &c. fulfilled in Ezekiah, Joſiah; and after the captivity, in Zorababel, Joſhua, Nehemiah, and others.

and thy Counſellours] Such as by their advice, were aſſiſtant to the Rulers in chief, 1 Chr. 27.32,33. 2 Chro.25.16. and are, if prudent and faithful, a great ſtay to a State, Prov.11. 14. chap.3.3.

as in the beginning] At the firſt ſetling and conſtitution of thee, as a State, after the coming out of Egypt, chap.44.2. and 46.3. Jer. 2.2.

afterward] Heb. *after ſo*, or, *thus*. When God hath thus purged thee, and ſet good Rulers over thee. See chap. 4.2, 3. and Ezek.36.33.

thou ſhalt be called] Heb. *it ſhall be called to thee*; or, *of thee*: as ch.64.4,12. thou ſhalt both be ſo, and be ſo accounted, as ch.4.3. & 61.6. Matth.5.9.

the city of righteouſneſs] Or, *a city of righteouſneſs*, Jer. 31. 23. & 50.7. as, *a city of truth*, Zach. 8.3. that is, a true and righteous city: as, *weights, and meaſures of juſtice*: for *juſt weights and meaſures*, Levit.19.36. or, *a city of juſt*, or *righteous* ones, of men *of righteouſneſs*, chap.4.3. and 62.21. the abſtract, for the concrete, as Prov.12.27. and 21.26. See v.21. chap. 41.2. and 64.6.

the faithful city] Or, *a faithful city*. As returned to her former loyalty, v.21. Hoſ.2.7,16. *faithful*, as *a faithful ſpirit*, Prov.11.13. or, a *firm*, ſetled, well eſtabliſhed State; as *a firm houſe*, 2 Sam. 7. 16. For the word is in both places the ſame. See chap.2.2.

V. 27. *Zion*] Jeruſalem, and the whole State of Judah. See v.8. Here the place for the people, as ch.40.9. & 49.14.

ſhall be redeemed] Reſcued, and delivered from her forepaſſed calamities, by her ſins formerly procured, and from her ſinners, and ſins, whereby they have been procured. So the word of *redeeming*, is commonly taken in Scripture, Pſal. 55. 18. & 107. 2. & 130. 5. chap. 29. 22. Theſe promiſes are added, for the ſupport and comfort of the faithful, as ch.4.2. and 10.24. Jer.3.14.

in judgment] Or, *by judgment*. To wit, executed by God upon the wicked among them, and upon the enemies of his people, chap.4.4. and 5.16. and 34.2. Ezek.20.38.

and her converts] Thoſe that are reformed in her, from their former evil courſes, chap. 10. 20, 21. & 59. 20. Or, thoſe of her that return, to wit, from captivity, being bettered (as Manaſſeh ſometime, 2 Chro.33.22,23.) by their bonds, Ezra, 6.21. Pſal.126.1.

in righteouſneſs] That is, *in faithfulneſs*, ſhewed on Gods part, by fulfilling his promiſes to his people, as Pſal.143.1,2, chap.51.5. and 56.1. or, *by righteouſneſs*; that is, by ſetting righteous Rulers over them, and ſetling the due execution of juſtice (before wanting, v. 23.) among them. Pſal. 122. 5. chap.32.2. and 33.5. and 54.14 and 60.17.

V. 28. *And*] Or, *But*. The copulative for the adverſative, as v. 2. ch.29.23.

the deſtruction of the, &c.] The wicked ſhall have no part or portion in the bleſſings promiſed. Being either cut off by Gods judgments before denounced, Pſal. 38.37. or, continuing ſtill in an accurſed condition, by reaſon of their obſtinacy in their ſins, chap.65.20. The droſs is conſumed, or caſt away, when the gold is once fined. So Job 31.3. Pſal. 1. 6. and 37. 20. and 73.26. and 92.9. and 104.35.

deſtruction] Heb. *breaking*. Alluding to the breaking of ſome earthen veſſel, Pſal.2.9. ch.30.14. Jer.19.11. So chap. 14.25. & 15.5. Jer. 4.6,20. & 6.1.

tranſgreſſors] See v.2. men openly prophane; ſuch as have caſt off all profeſſion of piety, chap.46.8.

and ſinners] Men of lewd life; though retaining ſome outward ſhew and ſemblance of devotion, ch.48.1,2. & 58.1,2. Luk.7.37,39. 2 Tim.3.5. Tit.1.16. See v.25.

ſhall be together] They ſhall be deſtroyed, as well the one, as the other; as v. 31. or, the main body of them, at once, Pſal.25.26. & 37.38.

and they that forſake the Lord] Verſ.4. by going after ſtrange gods, ch.65.21. Jer.1.16. & 5.7. or by breach of his commandments, and their covenant with him, Deut.29. 25. Jer. 11.10.

ſhall be conſumed] By the fire of Gods judgments, ver. 31. ch.26.11. or, there ſhall be an utter riddance of them, Pſal. 37.20. Jer.16.4.

V. 29. *For*] Or, *When*. As verſ. 30. Some underſtand it, as noting the time when they ſhould ſo periſh: others, as one reaſon, why they ſhould ſo miſcarry; to wit, becauſe their Idols were unable to help, ſave, or relieve them, chap.16.12. Jer. 2.28. & 11.12.

they ſhall] Or, *ye ſhall*, &c. The perſon changed, as Job. 18.4. chap.3.14,26. & 42.20. Ezek.31.26. See v.9.

ſhall be aſhamed] Of your Idols, when you find them unable to relieve you, or to ſtand you in any ſtead. So chap. 30.5. & 44.9. See ch.2.20.

of the okes] Or, *groves*. Of ſuch trees, Ezek. 31. 14. or, as ſome, *of the gods*, Idols, falſe gods, Exo.15.11. See the like ambiguity, chap.57.5. but the former here rather, for that which followeth. Trees and groves ſet apart for idolatrous ſervices, chap.65.3. Jer. 2. 20. & 3. 6. Ezek. 20. 28. forbidden, Deut.12.2,3. & 16.21.

okes] Yet ſome of the Jewiſh Doctors expound it not *okes*, but *elmes*. That it was ſome kind of ſhroudy and ſhadowie tree, appears, Hoſ.4.13. where it is alſo rendred *elmes*.

which ye have deſired] Or, *delighted in*. As chap.2.16. Jer. 22.28. not ſo much in regard of the pleaſantneſs of them, as for the worſhip of your idols, which your hearts were wholly ſet upon, and taken up with, chap. 57. 7, 8. & 66. 3. Jer.17.1,2.

and the gardens] Abuſed in like manner to the practice of idolatry, chap.65.3. & 66.17. intimating, that in every place they had their idols, and exerciſed their idolatry, as well in their gardens, as in the woods and groves. See chap. 2. 8. & 27.9.

that ye have choſen] Made choyce of for ſuch purpoſes, ch.65.12. & 66.3.

V. 30. *For*] Or, *when*. As Pſal.75.2. See v.29.

ye ſhall be as an oke] Like one of thoſe *okes*, or *trees*, (which ye delighted ſo much in, v. 29.) when you ſhall be ſtript of all your wealth and ſtate; as it is of all its leaves and verdure, chap.28.1,2. Jer.17.6. & 48.6. See the contrary in the bleſſed eſtate of the godly, illuſtrated by the ſame kind of reſemblance, Pſal.1.3. Prov.11.28. Jer.17.8.

whoſe leaf fadeth] Heb. *fading*, or, *falling with her leaf*, that is, *ſhedding*, or, *having ſhed her leaves*, (ſee on chap. 10, 14.)

deſpoiled of all its bravery, chap. 34.4. *leaf*, for *leaves*, as Jer. 8.13. Ezek.47.12. See v.1,6.

and as a garden that hath no water] Heb. *to which water is not*. That is, not watered, either from heaven, chap.5.6. Amos 4. 7. or with the hand, and help of man, Deut. 11.10. As one of thoſe gardens you made ſuch choyce of, verſ. 29. wanting water in time of drought: wherein nothing thrives, but all windles, and withers away, chap. 5.13. & 10. 17. & 17. 4. See the contrary, chap. 58.11. He alludeth to the *trees*, and *gardens*, that theſe idolaters had offended in: as to thoſe *flowers* and *garlands*, that the drunkards uſed to wear at their drinkings, chap.28.1.

V. 31. *And the ſtrong*] Either the ſtrongeſt of you, and all that they are able to do, as Pſal.76.5,6. Amos 2. 14, 16. or your ſtrong idols, as ye eſteem them; and all the makers of them, as Pſal.97. 7. and 115. 18. ſhall periſh together, when the Lord, truly mighty, v.24. ſhall come to deal with them. See ch.2.18,21.

the ſtrong] One, for *ſtrong* ones, as Amos 2.18. See verſ. 30.

ſhall be as tow] As eaſie to take fire as tow, (ſee verſ. 17.) which from the leaſt ſpark that is, fireth, and is ſuddenly therewith conſumed, Jud.15.14. & 16.9.

and the maker of it] To wit, of the idol, Hab.2.18. or, *and his work*; that is, all that he (to wit, the *ſtrong* man) doth, or can do. So the word is uſed, Pſal.104.22. Ier.22.13.

as a ſpark] To ſet the towe on fire. See Zach.12.6.

and they ſhall both burn together] Both periſh together; the one, by, and for the other, ch.2.18.

and none ſhall quench them] The fire that God kindles, none but he can quench, Jer.4.4. & 17.27. & 21.12. Ezek.20.47, 48. Amos 5.6.

CHAP. II.

Verſ. 1. T*He word*] Here beginneth a ſecond Sermon; contained in the three enſuing chapters, concerning the reſtitution of the Church, principally under Chriſt. Which he both beginneth with chap. 2. 2, 4. and after the denunciation of many heavy judgments inſerted, to be inflicted upon the main body of the Jewiſh people, for their manifold groſs and grievous ſins, at length concludes with ch. 4. 2, 6.

the word] Or, *thing*; or, *matter*. As the word is frequently uſed. So 1 Sam. 14.6. and 16. 18. Job 4. 12. *that which Eſay ſaw*.

that Iſaiah] Or, *Eſay*. See chap.1.1.

the ſon of Amoz] See ch.1. 1.

ſaw] Had revealed unto him from God; and was as ſure of, as if he had ſeen done. See ch.1.1. and 5.9. Amos 1.1. Hab. 1. 1.

concerning Judah, and Jeruſalem] Both their ruine, and reſtitution. See ch.1.1. Thus far the title, or inſcription of this particular Prophecie.

V. 2. *And*] Or, *Now*. As 1 Sam.9.1. Ezra 1.1. Neh.1.1. For the enſuing diſcourſe hath no connexion, with any foregoing. But the particle is here uſed, as oft-times in the Hebrew, to make entrance into ſome new relation, without dependance upon, or reference unto any other. So Hoſ. 1. 2. Jon.1 1.

it ſhall come to paſs] Heb. *it ſhall be*. Chap.4.3. a prediction of the reſtauration and enlargement of the Church, in the times of the Goſpel. See the very ſame, Mic. 4.1, 2,3. but Micah in likelihood after Iſaiah, if we compare Mic. 4. 12. with Jer.26.18,19. And the Church to be gathered out of all Nations, is here deſcribed and illuſtrated, by its eminency, frequency of repair to it, v.2. alacrity and fervency of people repairing to it, ver. 3. and tranquility and peaceableneſs of them among themſelves, v. 4. Cloſed up with an incitement unto the Jewiſh people, to imitate their forwardneſs, v.4.

in the laſt dayes] Heb. *poſterity*: or, *latter end* of dayes, as Jer.23.20. & 30. 24. The phraſe commonly uſed to deſign (as the Jewiſh Commenters themſelves on this place obſerve) the laſt age of the world, the dayes of the Meſſias, the times of the Goſpel, Jer. 48.47. & 49.39. Ezek.38.8. & 16. Dan. 10. 14. Hoſ.3.5. Joel 2.28. Act.2.17. 1 Joh. 2.18. And yet a late Annotator, (in this kind too oft faulty) would have this ſo pregnant a Prophecie of the times of the New Teſtament, fulfilled in Ahaz his dayes, upon the deliverance of Jeruſalem from Rezin and Pekah, ch.7.1,7.

that] A defect of the particle, as chap.4.3. & 36.1.

the mountain of the Lords houſe] The mountain on which the houſe of the Lord ſtands. Mount Zion, on the North wing whereof, (where Ornans threſhing floor ſometime was, called alſo Mount Moriah, as bearing the name of the Region) the Temple was by Solomon built. See Gen. 22. 2. 1 Chron.21.18,26,28. 2 Chro.3.1. Pſal.48.2. & 87.1. chap. 14.13. Zach.8.3. put here for the Church, whereof it was a type, Pſal.2.6. and 87.5. chap. 40. 9. and 61. 3. and 62. 1. Though ſome would have it here to ſignifie Chriſt, the *ſtone*, that being cut out of a rock, became *a great Mountain*, Dan.2. 34,35. But the tenour of the text, and uſe of the type here, carries it rather the former way.

ſhall be eſtabliſhed] As chap. 16.5. or prepared, as Hoſ. 6. 3. So Pſal.108.1. or *ſet*, placed, ſeated, as Pſal.93.2.

in the top of the mountains] In a moſt conſpicuous place, Matth.5.14. and in regard of ſpiritual glory, advanced above all ſecular State, and power, Pſal. 68.15, 16. chap. 60. 1, 16. 2 Cor.3.9,10,18. Rev.21.2,10,23.

in] Or, *on*. As, *on the mount*, 1 King. 19. 11. *on an hill*, Matth.5.14. *on earth*, (for ſo it would be rendered) Matth. 6. 10.

top] Heb. *head*. Num.23.4. chap.42.11.

and all nations] The calling in of the Gentiles is here foretold; which out of all parts of the world ſhould adjoyn themſelves to the Church, Pſal.87.5. chap.11.10. Jer.3.17. & 32. 12. Matth. 8. 11.

nations] Who are now in ſo mean and vile repute with you, that you eſteem them unworthy of any ſociety with you, Act. 10.14,15,28. and 11.3. and 22.21,22. Epheſ.2.11,12. See chap.1.4.

ſhall flow unto it] Shall by whole flocks, and ſholes, come into the Church, and embrace the Goſpel, like leſſer rivers, that meeting together, run all into ſome one common ſtream; or as great rivers, ſwelling up at the flood, or tide, come flowing with a full ſtream, up into the land. A metaphor intimating as well a plentiful, as a voluntary confluence: for the waters are thus wont to flow in, not forced, but of themſelves, Pſal.110.3. Matth.11.12. Act.2.41. and 4.4. So Pſal.34.5. Jer.31.12. & 51.44. A learned Writer obſerveth here, an elegant conſonancie and ſimilitude of ſound, in the original, between this word of *flowing*, and the term before-going, that ſignifies *a mountain*; ſo thence called, as he deemeth, becauſe *rivers* uſe to *flow* down from it: and it ſeemeth to *flow* with them, chap.30.25. & 64.1,3. Joel 3. 18. and withal, hence gathereth, as therein intimated, the alacrity of the people here ſpoken of, making as faſt up the hill, as rivers run down from the hill. But neither doth the notation of the word ſeem ſound and ſolid; and the notion built on it, rather witty then weighty. But ſee more hereof on Jer.3.17.

V. 3. *And many people*] Heb. *peoples*. As Pſal.100.1. v. 4. a numerous company out of ſeveral nations, verſ. 2. Rev. 7. 9.

ſhall go] Heb. *walk*. As after here, ſo ch.60.14. they ſhall be content to take, though long, journies to ſuch places, where they may be partakers of Gods ordinances, and joyn themſelves unto the Congregations of Gods people, Pſal.84. 6,7. Ier.50.4,5. Eph 2.13.

and ſhall ſay, Come] The zeal and forwardneſs of the people is here deſcribed, that ſhould be in thoſe times; not content, alone to flock unto Gods houſe, and to embrace the Chriſtian faith and profeſſion themſelves; but inciting others alſo: and each one another, thereunto, Pſal.122.1. Ier.31.6. Zach. 8.20,23. Ioh. 1.36,37,40,41,45.

let us go up] Or, *repair unto*; as chap.37.14. and 38.22.

unto the mountain of God] That, which at Mount Sinai (called alſo the mountain of God, 1 King. 19. 9.) what time the law was delivered, they might not do, Exo.19.12,21,23. Heb. 12. 20.

unto the houſe of the God of Jacob] *The houſe, the Temple*; the place of his ſpecial abode. So Gen.28.17, 19. 1 Sam. 10. 3. 1 King.8.17,19,27. Pſal.42.4. Ier.7.11.

the God of Jacob] Whom, he and his poſterity worſhipped, and were in covenant with, Pſal.46.11. & 105.10.

Jacob] The ſon of Iſaac, the brother of Eſau; born, (but the latter) with him, at the ſame birth. So called; becauſe, by holding his brother by the *heel*, at the time of his birth, he ſeemed to *ſupplant* him, who had ſtarted out before him, and thereby gotten the priviledg of birth-right; whereof yet afterward he defeated him. See Gen.25.26, 33. and 27. 36. Hoſ.12.2. His poſterity were alſo called by his name, Pſal. 14.7. Hoſ.12.2.

and he will teach us] Or, *that he may teach us*. Intimating, either, the effect, or the end of their repairing to Gods houſe, to be taught, to learn, Deut.31.12. Neh. 8.1,8,12. Act. 13. 44. See the like uſe of the particle, Joſh.24.9. Pſal. 86. 11. Mal.1.9.

he] Chriſt, the teacher of his Church, Matth. 23.8,10.

his wayes] The manner of his ſervice, and ſuch courſes of life and converſation, as he approves of, and are well pleaſing in his ſight, Pſal. 18. 21. and 25. 4. and 119. 33. 1 Theſſ. 4. 1.

and we will walk] As in way of promiſe, as Mic.4.5. or, *that we may walk*, in notion of end, and purpoſe; as before. The end, as of repairing to learn; ſo of learning to practiſe. Deut. 6. 1.

6. 1. Matth. 7.24. Luk. 11.28. Joh. 13.17. Jam. 1.25.

in his paths] As he ſhall direct us. *Wayes*, and *paths*, are here the ſame, as Pſal. 25.4. Prov. 3.17.

for, &c.] Some take this clauſe, as a part of the peoples ſpeech, rendring a reaſon, why they repaired thither to be taught; to wit, becauſe the true knowledg of God was there onely to be had, ch. 60. 2. Zach. 8.23. Others rather, (and ſo the Jewiſh Commenters) as the words of the Prophet, ſhewing by what means the people ſhould be induced to flock, and flow in ſuch manner, thither; to wit, by the notice given them, through the preaching of the Goſpel, of what was there to be had, Pſalm 96. 10. and 98.2. ch. 61.9. and 66. 19. Rom. 10.18.

the Law] The doctrine of ſalvation by Chriſt, Pſalm 19. 7. Rom. 3.27. and 16. 25, 26. Epheſ. 3. 3, 5, 6. *Law*, for, *doctrine*: as ch. 1.10.

ſhall go forth out of Zion] Or, *from Zion*: as after, *from Jeruſalem*. See ch. 1. 8, 27. *from Zion*, Pſal. 50. 2: as before, *from Sinai*, Deut. 33. 2. Heb. 12.18,22.

and the Word of God] His meſſage concerning the Meſſias, now exhibited, Act. 2.22,36. and 3.13,18. and 10. 36,43. & 13. 23,39,44.

from Jeruſalem] A type of the ſpiritual Jeruſalem: the *mother*; and *mother-City*, of all the faithful, Gal. 4. 25, 26. Heb. 12. 22. The Goſpel was to be preached, firſt at Jeruſalem, and among the Jews; and from thence, to go abroad into all parts of the world, Pſalm 110. 2. Luk. 24. 47. Act. 1. 8. and 13. 46, 47. See v. 2.

V. 4. *And ye ſhall judge among the nations*] The Lord Jeſus, having all power of judicature given him by the Father, Matt. 11.27. Joh. 5.22,23. ſhall, by the powerful Scepter of his Word, exerciſe his royal authority, not among the Jews alone, but among the Gentiles abroad, and ſubdue their hearts unto the obedience of it, Pſal. 2.8, 9. and 45. 5. and 110. 2, 6. Matth. 28. 18. Mark 16. 15, 16. 2 Cor. 10. 4, 5. Rev. 6. 2. and 19.21,26.

and ſhall rebuke many people] Heb. *peoples*: as verſ. 3. He ſhall convince them of their ſins, and bring them to repentance, and faith in him; that ſo he may aſſoil them of their ſins, and they may be ſaved by him, Joh. 16. 8, 9. Act. 2. 37, 38. and 3. 26. and 5. 31. and 11. 18. and 15.9. and 26.18.

and they] The people ſo convinced, and converted.

ſhall beat their ſwords into plow-ſhares] *Beat*: as Zach. 11. 6. Or, *break*: as ch. 30.14. That is, *by beating*; or, *breaking*; or, *having beaten out*, or, *broken*; *they ſhall* convert, or, turn, *their ſwords into plow-ſhares*. See the like phraſe, ch. 1. 4. A deſcription of that peace and concord, that the Goſpel preached doth produce among thoſe that embrace it, Pſalm 46. 9. ch. 9. 6. Hoſ. 2. 18. Zach. 9.10. Luk. 2. 14.

ſwords into plow-ſhares] Which in time of peace, is wont to be done; when, of arms there is little uſe. As on the contrary, in times of war, ſuch inſtruments of tillage, are wont to be converted into arms and ammunition, Joel 3. 10. And men are careful to furniſh themſelves therewith, Luk 22. 36.

into plow-ſhares] Albeit they leave warring one with another; yet not living idly, but applying themſelves to other honeſt, and peaceable employments, Epheſ. 4. 28. 2 Theſſ. 3. 10, 12.

and their ſpears into pruning-hooks] Chap. 18.5.

nation ſhall not lift up ſword againſt nation] *Nation againſt nation*, as Matt. 24. 7. That is, *one nation againſt another*. This, ſome expound of the general peace, that was, throughout the whole Roman Empire, about the time of Chriſts coming into the world, which, as it is apparent, from the Romane Hiſtories: ſo may be gathered from the univerſality of the Tax, or muſter, mentioned in the ſtory of the Goſpel; which could not well be, but in time of a general peace, Luk. 2. 1. But it ſeems rather to be underſtood of that peace, and agreement, that ſhould be among thoſe, one with another, perſons, and peoples, who had ſincerely embraced the faith of Chriſt. Who as he is called, a *Prince of peace*: and is ſaid to *leave peace*, as a legacy to his, Joh. 14. 27. So his doctrine is called, a *Goſpel of peace*, Epheſ. 6.15. And is ſuch as worketh people to a peaceable diſpoſition towards each other, Phil. 4. 2,7. Col. 3. 14, 16. Jam. 3.17. The meaning is, that theſe Nations, which were before at enmity, ſhould then be in amity, one with another, Luk. 9.52, 55. and 10.33,37. compared with Joh. 4.9. Act 11. 3, 12, 18. Eph. 2. 14,16. That which is indeed the proper and genuine fruit, and effect of the Goſpel, Rom. 14. 17,18. Heb. 12. 11. Jam. 3.18. For, as for that *war*, and *jar*, *fire*, and *ſword*, that the Goſpel is ſaid to bring with it, Matt. 10.21,22. Luk. 12.49,53. It ſpringeth not from the nature of the doctrine it ſelf, which enjoyneth the faithful to be at peace, ſo far as lyeth in their power, with all men, Rom. 12. 18. Heb. 12.14. and much more to maintain it among themſelves, Mark 9.50. Joh. 14. 27. Rom. 14. 19. 1 Cor. 14.33. Eph. 4. 1. 6. Phil. 2, 1,2. But it ariſeth from the corrupt nature of mans heart, wholly unſubdued, as yet, in the enemies of the truth, whoſe corruptions it croſſeth, which ſetteth them therefore on work, with all eagerneſs to oppoſe it, Act. 13.8,10,50. and 14. 2, 19. and 28. 22. Rom. 8. 7. 1 Theſſ. 3. 16. and from the reliques of that corruption, even in the faithful themſelves, ſtill remaining, Rom. 7. 17, 20,23. Whence jars ariſe ſometime among them, by the prevalency thereof, warping from that gracious diſpoſition, that God, and his Spirit, have in part wrought them unto, Mark 9.34. Luk. 9. 54,55. Gal. 2. 19, 26. Jam. 3. 14, 17. and 4. 1.

neither ſhall they learn war any more] *Learn*; or, *exerciſe*, *accuſtome themſelves unto war*. As Jer. 13. 23. and chap. 1. 17. Warlike exerciſes, being much diſuſed in times of peace. Yet, neither is this ſo ſpoken, as if all uſe of arms, either defenſive, or offenſive, were to Chriſtians utterly interdicted. (See Luk. 3.14. and 22.36,38. compared with Matt. 26.52,) or, as if under the Goſpel no wars at all, ſhould at any time be among thoſe that profeſs the ſame; (which by woful experience, we finde, and feel to be otherwiſe.) But by theſe, and the like expreſſions, the Prophet would intimate, what a ſtrange temper of meek, and peaceable diſpoſition, mens hearts ſhould be wrought unto, by the Miniſtery of the Word, who had been fiercely, and furiouſly affected before: as if men, that had been bred ſouldiers, and trained up all their life long in martial, and military affairs, ſhould now wholly give over, and, as grown out of love thereof, ſhould abandon that courſe of life, and betake themſelves to other more peaceable employments. See ch. 11.6, 9. and to hold forth withal, that entire affection, and conjunction of ſpirit, that true-hearted Chriſtians ſhould bear either to other. Whereof ſee a ſingular example, Act. 4. 32. *Five thouſand* (at leaſt, if not eight thouſand, Act. 2.40. and 4.4.) *believers*, all of *one heart*, and *one minde*. As if one ſoul had dwelt in ſo many bodies. Lord, for thy mercy, vouchſafe us the like.

V. 5. *O houſe of Jacob*] The Prophet here turns his ſpeech to his own people: to provoke them, by the example of other peoples forwardneſs, to come in unto God, Deut. 32.21. Rom. 10.19. and 11.13, 14. Yea, to endevour to prevent them; and by going before them, (as they were firſt called upon) to ſhew other people the way, to ſerve, and obey him, Jer. 50. 8.

houſe of Jacob] Ye Jews of the family, and linage of Jacob, verſ. 6. ch. 8. 17. Called alſo *the houſe of Iſrael*, chap. 5. 7. As *the houſe of Aaron*, Pſalm 115.10. And, *the houſe of David*, ch. 7. 2. See verſ. 3.

Let us walk in the light of the Lord] Let us (whatſoever others do, Joſh. 24. 15. Pſalm 26. 11. Hoſ. 4. 15.) frame our lives, and courſes, according to the direction of that ſpiritual light, that God in his word, and by his Spirit, affords unto us, Pſalm 89. 15. and 119. 105. Prov. 6. 23, ch. 8. 20. Joh. 12. 35. 2 Cor. 4. 5,6. Eph. 5. 8.

in the light] Michah renders it, *in the name*, Mich. 4. 5. That is, the ſervice, and worſhip, by God himſelf preſcribed, Deut. 12. 5, 11,21.

of the Lord] Heb. *Jehovah*, (See ch. 1. 2, 10.) our God; as other nations do of their Gods, Mich. 4. 5.

V. 6. *Therefore thou haſt forſaken thy people*] At theſe words begins the ſecond part of this long Sermon, conſiſting of a very ſad ſubject, Gods deſertion of his people, and proceeding in wrath againſt them, for their great and grievous ſins; together with their impudency and obſtinacy therein, ch. 5. 8,9. The crimes charged upon them, may be referred to two heads: Firſt, their impiety, in abundance of idolatry, ſorcery, and confidence in the creature, chap. 2. 6,8. for which God threatens; 1 To abate and abaſe their pride, by pulling down whatſoever height, or ſtrength, they confide in, verſ. 9, 18. And ſo to diſtreſs them, that neither their idols, nor any humane help ſhould be able to relieve them, verſ. 19, 22. 2 To withdraw from them all thoſe ſtaies and ſhores, wherewith, either mans life is ſuſtained, ch. 3. 1. Or, Church and State ſupported, verſ. 2, 3. Whereupon ſhould inevitably enſue, a general confuſion in all eſtates, verſ. 4,5. and ruine irrecoverable, verſ. 6,9. Where yet, by the way, is a word of comfort inſerted, for the ſupport of the faithful, verſ. 10, 11. The ſecond head of crimes charged upon them, the Rulers eſpecially, is, their cruelty and oppreſſion, verſ. 12, 15. Whereunto is ſubjoyned the pride, exceſs, vanity, and levity of their women, diſcovered in their attire and carriage, verſ. 16. for which God threatneth to ſtrip them, and expoſe them to much ſorrow and ſhame, verſ. 17, 24. And in concluſion, to diſpeople the land, verſ. 25, 26. and chap. 4. 1.

Therefore] So indeed ſeemeth the particle, here uſed, not amiſs rendred, Pſalm, 116. 10. compared with 2 Cor. 4. 13. as alſo Jer. 9.20. Howbeit I conceive, it would rather be here rendred, *But*. And ſo it is uſed alſo, Pſalm 118. 17. Neh. 6.8,12. Job. 9. 31. and 23. 10.

thou haſt] The Prophet here turns his ſpeech again from

the

deſpoiled of all its bravery, chap.34.4. *leaf*, for *leaves*, as Jer. 8.13. Ezek.47.12. See v.1,6.

and as a garden that hath no water] Heb. *to which water is not.* That is, not watered, either from heaven, chap.5.6. Amos 4. 7. or with the hand, and help of man, Deut. 11.10. As one of thoſe gardens you made ſuch choyce of, verſ. 29. wanting water in time of drought: wherein nothing thrives, but all windles, and withers away, chap. 5.13. & 10. 17. & 17. 4. See the contrary, chap. 58.11. He alludeth to the *trees*, and *gardens*, that theſe idolaters had offended in: as to thoſe *flowers* and *garlands*, that the drunkards uſed to wear at their drinkings, chap.28.1.

V. 31. *And the ſtrong*] Either the ſtrongeſt of you, and all that they are able to do, as Pſal.76.5,6. Amos 2. 14, 16. or your ſtrong idols, as ye eſteem them; and all the makers of them, as Pſal.97. 7. and 115. 18. ſhall periſh together, when the Lord, truly mighty, v.24. ſhall come to deal with them. See ch.2.18,21.

the ſtrong] One, for *ſtrong* ones, as Amos 2.18. See verſ. 30.

ſhall be as tow] As eaſie to take fire as tow, (ſee verſ. 17.) which from the leaſt ſpark that is, fireth, and is ſuddenly therewith conſumed, Jud.15.14. & 16.9.

and the maker of it] To wit, of the idol, Hab.2.18. or, *and his work*; that is, all that he (to wit, the *ſtrong* man) doth, or can do. So the word is uſed, Pſal.104.22. Ier.22.13.

as a ſpark] To ſet the towe on fire. See Zach.12.6.

and they ſhall both burn together] Both periſh together; the one, by, and for the other, ch.2.18.

and none ſhall quench them] The fire that God kindles, none but he can quench, Jer.4.4. & 17.27. & 21.12. Ezek.20.47, 48. Amos 5.6.

CHAP. II.

Verſ. 1. THe *word*] Here beginneth a ſecond Sermon; contained in the three enſuing chapters, concerning the reſtitution of the Church, principally under Chriſt. Which he both beginneth with chap. 2. 2, 4. and after the denunciation of many heavy judgments inſerted, to be inflicted upon the main body of the Jewiſh people, for their manifold groſs and grievous ſins, at length concludes with ch. 4. 2, 6.

the word] Or, *thing*; or, *matter*. As the word is frequently uſed. So 1 Sam. 14.6. and 16. 18. Job 4. 12. *that which Eſay ſaw.*

that Iſaiah] Or, *Eſay*. See chap.1.1.

the ſon of Amoz] See ch.1. 1.

ſaw] Had revealed unto him from God; and was as ſure of, as if he had ſeen done. See ch.1.1. and 5.9. Amos 1.1. Hab. 1. 1.

concerning Judah, and Jeruſalem] Both their ruine, and reſtitution. See ch.1.1. Thus far the title, or inſcription of this particular Prophecie.

V. 2. *And*] Or, *Now*. As 1 Sam.9.1. Ezra 1.1. Neh.1.1. For the enſuing diſcourſe hath no connexion, with any foregoing. But the particle is here uſed, as oft-times in the Hebrew, to make entrance into ſome new relation, without dependance upon, or reference unto any other. So Hoſ. 1. 2. Jon.1.1.

it ſhall come to paſs] Heb. *it ſhall be*, Chap.4.3. a prediction of the reſtauration and enlargement of the Church, in the times of the Goſpel. See the very ſame, Mic. 4.1, 2,3. but Micah in likelihood after Iſaiah, if we compare Mic. 4. 12. with Jer.26.18,19. And the Church to be gathered out of all Nations, is here deſcribed and illuſtrated, by its eminency, frequency of repair to it, v.2. alacrity and fervency of people repairing to it, ver. 3. and tranquility and peaceableneſs of them among themſelves, v. 4. Cloſed up with an incitement unto the Jewiſh people, to imitate their forwardneſs, v.4.

in the laſt dayes] Heb. *poſterity*: or, *latter end* of dayes, as Jer.23.20. & 30. 24. The phraſe commonly uſed to deſign (as the Jewiſh Commenters themſelves on this place obſerve) the laſt age of the world, the dayes of the Meſſias, the times of the Goſpel, Jer. 48.47. & 49.39. Ezek.38.8. & 16. Dan. 10. 14. Hoſ.3.5. Joel 2.28. Act.2.17. 1 Joh. 2.18. And yet a late Annotator, (in this kind too oft faulty) would have this ſo pregnant a Prophecie of the times of the New Teſtament, fulfilled in Ahaz his dayes, upon the deliverance of Jeruſalem from Rezin and Pekah, ch.7.1,7.

that] A defect of the particle, as chap.4.3. & 36.1.

the mountain of the Lords houſe] The mountain on which the houſe of the Lord ſtands. Mount Zion, on the North wing whereof, (where Ornans threſhing floor ſometime was, called alſo Mount Moriah, as bearing the name of the Region) the Temple was by Solomon built. See Gen. 22. 2. 1 Chron.21.18,26,28. 2 Chro.3.1. Pſal.48.2. & 87.1. chap. 14.13. Zach.8.3. put here for the Church, whereof it was a type, Pſal.2.6. and 87.5. chap. 40. 9. and 61. 3. and 62. 1. Though ſome would have it here to ſignifie Chriſt, the *ſtone*, that being cut out of a rock, became *a great Mountain*, Dan.2. 34,35. But the tenour of the text, and uſe of the type here, carries it rather the former way.

ſhall be eſtabliſhed] As chap. 16.5. or prepared, as Hoſ. 6. 3. So Pſal.108.1. or *ſet*, placed, ſeated, as Pſal.93.2.

in the top of the mountains] In a moſt conſpicuous place, Matth.5.14. and in regard of ſpiritual glory, advanced above all ſecular State, and power, Pſal. 68.15, 16. chap. 60. 1, 16. 2 Cor.3.9,10,18. Rev.21.2,10,23.

in] Or, *on*. As, *on the mount*, 1 King. 19. 11. *on an hill*, Matth.5.14. *on earth*, (for ſo it would be rendered) Matth. 6. 10.

top] Heb. *head*. Num.23.4. chap.42.11.

and all nations] The calling in of the Gentiles is here foretold; which out of all parts of the world ſhould adjoyn themſelves to the Church, Pſal.87.5. chap.11.10. Jer.3.17. & 31. 12. Matth. 8. 11.

nations] Who are now in ſo mean and vile repute with you, that you eſteem them unworthy of any ſociety with you, Act. 10.14,15,28. and 11.3. and 22.21,22. Epheſ.2.11,12. See chap.1.4.

ſhall flow unto it] Shall by whole flocks, and ſholes, come into the Church, and embrace the Goſpel, like leſſer rivers, that meeting together, run all into ſome one common ſtream; or as great rivers, ſwelling up at the flood, or tide, come flowing with a full ſtream, up into the land. A metaphor intimating as well a plentiful, as a voluntary confluence: for the waters are thus wont to flow in, not forced, but of themſelves, Pſal.110.3. Matth.11.12. Act.2.41. and 4.4. So Pſal.34.5. Jer.31.12. & 51.44. A learned Writer obſerveth here, an elegant conſonancie and ſimilitude of ſound, in the original, between this word of *flowing*, and the term before-going, that ſignifies *a mountain*; ſo thence called, as he deemeth, becauſe *rivers* uſe to *flow* down from it: and it ſeemeth to *flow* with them, chap.30.25. & 64.1,3. Joel 3. 18. and withal, hence gathereth, as therein intimated, the alacrity of the people here ſpoken of, making as faſt up the hill, as rivers run down from the hill. But neither doth the notation of the word ſeem ſound and ſolid; and the notion built on it, rather witty then weighty. But ſee more hereof on Jer.3.17.

V. 3. *And many people*] Heb. *peoples*. As Pſal.100.1. v. 4. a numerous company out of ſeveral nations, verſ. 2. Rev. 7. 9.

ſhall go] Heb. *walk*. As after here, ſo ch.60.14. they ſhall be content to take, though long, journies to ſuch places, where they may be partakers of Gods ordinances, and joyn themſelves unto the Congregations of Gods people, Pſal.84. 6,7. Ier.50.4,5. Eph 2.13.

and ſhall ſay, Come] The zeal and forwardneſs of the people is here deſcribed, that ſhould be in thoſe times; not content, alone to flock unto Gods houſe, and to embrace the Chriſtian faith and profeſſion themſelves; but inciting others alſo: and each one another, thereunto, Pſal.122.1. Ier.31.6. Zach. 8.20,23. Ioh. 1.36,37,40,41,45.

let us go up] Or, *repair unto*; as chap.37.14. and 38.22.

unto the mountain of God] That, which at Mount Sinai (called alſo the mountain of God, 1 King. 19. 9.) what time the law was delivered, they might not do, Exo.19.12,21,23. Heb. 12. 20.

unto the houſe of the God of Jacob] *The houſe, the Temple*; the place of his ſpecial abode. So Gen.28.17, 19. 1 Sam. 10. 3. 1 King.8.17,19,27. Pſal.42.4. Ier.7.11.

the God of Jacob] Whom, he and his poſterity worſhipped, and were in covenant with, Pſal.46.11. & 105.10.

Jacob] The ſon of Iſaac, the brother of Eſau; born, (but the latter) with him, at the ſame birth. So called; becauſe, by holding his brother by the *heel*, at the time of his birth, he ſeemed to *ſupplant* him, who had ſtarted out before him, and thereby gotten the priviledg of birth-right; whereof yet afterward he defeated him. See Gen.25.26, 33. and 27. 36. Hoſ.12.2. His poſterity were alſo called by his name, Pſal. 14.7. Hoſ.12.2.

and he will teach us] Or, *that he may teach us*. Intimating, either, the effect, or the end of their repairing to Gods houſe, to be taught, to learn, Deut.31.12. Neh. 8.1,8,12. Act. 13. 44. See the like uſe of the particle, Joſh.24.9. Pſal. 86. 11. Mal.1.9.

he] Chriſt, the teacher of his Church, Matth. 23.8,10.

his wayes] The manner of his ſervice, and ſuch courſes of life and converſation, as he approves of and are well pleaſing in his ſight, Pſal. 18. 21. and 25. 4. and 119. 33. 1 Theſſ. 4. 1.

and we will walk] As in way of promiſe, as Mic.4.5. or, *that we may walk*, in notion of end, and purpoſe; as before. The end, as of repairing to learn; ſo of learning to practiſe, Deut. 6. 1.

6. 1. Matth. 7.24. Luk.11.28. Ioh. 13.17. Iam.1.25.

in his paths] As he ſhall direct us. *Wayes, and paths,* are here the ſame, as Pſal.25.4. Prov.3.17.

for, &c.] Some take this clauſe, as a part of the peoples ſpeech, rendring a reaſon, why they repaired thither to be taught; to wit, becauſe the true knowledg of God was there onely to be had, ch. 60. 2. Zach.8.23. Others rather, (and ſo the Jewiſh Commenters) as the words of the Prophet, ſhewing by what means the people ſhould be induced to flock, and flow in ſuch manner, thither; to wit, by the notice given them, through the preaching of the Goſpel, of what was there to be had, Pſalm 96. 10. and 98.2. ch. 61.9. and 66. 19. Rom.10.18.

the Law] The doctrine of ſalvation by Chriſt, Pſalm 19. 7. Rom. 3. 27. and 16. 25, 26. Epheſ. 3. 3, 5, 6. *Law,* for, *doctrine*: as ch. 1.10.

ſhall go forth out of Zion] Or, *from Zion*: as after, *from Jeruſalem.* See ch. 1. 8, 27. *from Zion,* Pſal. 50. 2: as before, *from Sinai,* Deut. 33. 2. Heb.12.18,22.

and the Word of God] His meſſage concerning the Meſſias, now exhibited, Act.2.22,36. and 3.13,18. and 10.36,43. & 13. 23,39,44.

from Jeruſalem] A type of the ſpiritual Jeruſalem: the *mother*; and *mother-City,* of all the faithful, Gal. 4. 25, 26. Heb. 12. 22. The Goſpel was to be preached, firſt at Jeruſalem, and among the Jews; and from thence, to go abroad into all parts of the world, Pſalm 110. 2. Luk. 24. 47. Act. 1. 8. and 13. 46, 47. See v. 2.

V. 4. *And he ſhall judge among the nations*] The Lord Jeſus, having all power of judicature given him by the Father, Matt.11.27. Joh. 5.22,23. ſhall, by the powerful Scepter of his Word, exerciſe his royal authority, not among the Jews alone, but among the Gentiles abroad, and ſubdue their hearts unto the obedience of it, Pſal. 2.8, 9. and 45. 5. and 110. 2, 6. Matth. 28. 18. Mark 16. 15, 16. 2 Cor. 10. 4, 5. Rev. 6. 2. and 19.21,26.

and ſhall rebuke many people] Heb. *peoples*: as verſ. 3. He ſhall convince them of their ſins, and bring them to repentance, and faith in him; that ſo he may aſſoil them of their ſins, and they may be ſaved by him, Joh. 16. 8, 9. Act. 2. 37, 38. and 3. 26. and 5. 31. and 11. 18. and 15.9. and 26.18.

and they] The people ſo convinced, and converted.

ſhall beat their ſwords into plow-ſhares] *Beat*; as Zach. 11. 6. Or, *break*: as ch. 30.14. That is, *by beating*; or, *breaking*; or, *having beaten out*, or, *broken*; *they ſhall* convert, or, turn, *their ſwords into plow-ſhares.* See the like phraſe, ch. 1. 4. A deſcription of that peace and concord, that the Goſpel preached doth produce among thoſe that embrace it, Pſalm 46. 9. ch. 9. 6. Hoſ. 2. 18. Zach. 9.10. Luk. 2. 14.

ſwords into plow-ſhares] Which in time of peace, is wont to be done; when, of arms there is little uſe. As on the contrary, in times of war, ſuch inſtruments of tillage, are wont to be converted into arms and ammunition, Joel 3. 10. And men are careful to furniſh themſelves therewith, Luk 22. 36.

into plow-ſhares] Albeit they leave warring one with another; yet not living idly, but applying themſelves to other honeſt, and peaceable employments, Epheſ.4. 28. 2 Theſſ. 3. 10, 12.

and their ſpears into pruning-hooks] Chap. 18.5.

nation ſhall not lift up ſword againſt nation] *Nation againſt nation,* as Matt. 24. 7. That is, *one nation againſt another.* This, ſome expound of the general peace, that was, throughout the whole Roman Empire, about the time of Chriſts coming into the world, which, as it is apparent, from the Romane Hiſtories: ſo may be gathered from the univerſality of the Tax, or muſter, mentioned in the ſtory of the Goſpel; which could not well be, but in time of a general peace, Luk. 2. 1. But it ſeems rather to be underſtood of that peace, and agreement, that ſhould be among thoſe, one with another, perſons, and peoples, who had ſincerely embraced the faith of Chriſt. Who as he is called, a *Prince of peace*: and is ſaid to *leave peace*, as a legacy to his, Joh. 14. 27. So his doctrine is called, a *Goſpel of peace*, Epheſ.6.15. And is ſuch as worketh people to a peaceable diſpoſition towards each other, Phil. 4. 2,7. Col. 3. 14, 16. Jam. 3.17. The meaning is, that theſe Nations, which were before at enmity, ſhould then be in amity, one with another, Luk.9.52, 55. and 10.33,37. compared with Joh. 4.9. Act 11. 3, 12, 18. Eph.2. 14,16. That which is indeed the proper and genuine fruit, and effect of the Goſpel, Rom. 14.17,18. Heb. 12. 11. Jam. 3.18. For, as for that *war*, and *jar*, *fire*, and *ſword*, that the Goſpel is ſaid to bring with it, Matt.10.21,22. Luk. 12.49,53. It ſpringeth not from the nature of the doctrine it ſelf, which enjoyneth the faithful to be at peace, ſo far as lyeth in their power, with all men, Rom. 12. 18. Heb. 12.14. and much more to maintain it among themſelves, Mark 9.50. Joh. 14. 27. Rom. 14. 19. 1 Cor.14.33. Eph. 4. 1.6. Phil. 2, 1,2. But it ariſeth from the corrupt nature of mans heart, wholly unſubdued, as yet, in the enemies of the truth, whoſe corruptions it croſſeth, which ſetteth them therefore on work, with all eagerneſs to oppoſe it, Act. 13.8,10,50. and 14. 2, 19. and 28. 22. Rom. 8. 7. 1 Theſſ. 3. 16. and from the reliques of that corruption, even in the faithful themſelves, ſtill remaining, Rom.7. 17, 20,23. Whence jars ariſe ſometime among them, by the prevalency thereof, warping from that gracious diſpoſition, that God, and his Spirit, have in part wrought them unto, Mark 9.34. Luk. 9. 54,55. Gal. 2. 19, 26. Jam. 3. 14, 17. and 4. 1.

neither ſhall they learn war any more] *Learn*; or, *exerciſe, accuſtome themſelves unto war.* As Jer. 13. 23. and chap. 1. 17. Warlike exerciſes, being much diſuſed in times of peace. Yet, neither is this ſo ſpoken, as if all uſe of arms, either defenſive, or offenſive, were to Chriſtians utterly interdicted. (See Luk.3.14. and 22.36,38. compared with Matt.26.52,) or, as if under the Goſpel no wars at all, ſhould at any time be among thoſe that profeſs the ſame; (which by woful experience, we finde, and feel to be otherwiſe.) But by theſe, and the like expreſſions, the Prophet would intimate, what a ſtrange temper of meek, and peaceable diſpoſition, mens hearts ſhould be wrought unto, by the Miniſtery of the Word, who had been fiercely, and furiouſly affected before; as if men, that had been bred ſouldiers, and trained up all their life long in martial, and military affairs, ſhould now wholly give over, and, as grown out of love thereof, ſhould abandon that courſe of life, and betake themſelves to other more peaceable employments. See ch. 11.6, 9. and to hold forth withal, that entire affection, and conjunction of ſpirit, that true-hearted Chriſtians ſhould bear either to other. Whereof ſee a ſingular example, Act. 4. 32. *Five thouſand* (at leaſt, if not eight thouſand, Act. 2.40. and 4.4.) *believers*, all of *one heart*, and *one minde.* As if one ſoul had dwelt in ſo many bodies. Lord, for thy mercy, vouchſafe us the like.

V. 5. *O houſe of Jacob*] The Prophet here turns his ſpeech to his own people: to provoke them, by the example of other peoples forwardneſs, to come in unto God, Deut. 32.21. Rom. 10.19. and 11.13, 14. Yea, to endevour to prevent them; and by going before them, (as they were firſt called upon) to ſhew other people the way, to ſerve, and obey him, Jer. 50. 8.

houſe of Jacob] Ye Jews of the family, and linage of Jacob, verſ. 6. ch. 8. 17. Called alſo *the houſe of Iſrael*, chap. 5. 7. As *the houſe of Aaron*, Pſalm 115.10. And, *the houſe of David*, ch. 7. 2. See verſ. 3.

Let us walk in the light of the Lord] Let us (whatſoever others do, Joſh. 24. 15. Pſalm 26. 11. Hoſ.4. 15.) frame our lives, and courſes, according to the direction of that ſpiritual light, that God in his word, and by his Spirit, affords unto us, Pſalm 89. 15. and 119. 105. Prov. 6. 23, ch. 8. 20. Joh. 12. 35. 2 Cor. 4. 5,6. Eph. 5. 8.

in the light] Michah renders it, *in the name*, Mich. 4. 5. That is, the ſervice, and worſhip, by God himſelf preſcribed, Deut. 12. 5, 11,21.

of the Lord] Heb. *Jehovah*, (See ch. 1. 2, 10.) our God; as other nations do of their Gods, Mich. 4. 5.

V. 6. *Therefore thou haſt forſaken thy people*] At theſe words begins the ſecond part of this long Sermon, conſiſting of a very ſad ſubject, Gods deſertion of his people, and proceeding in wrath againſt them, for their great and grievous ſins; together with their impudency and obſtinacy therein, ch. 5. 8,9. The crimes charged upon them, may be referred to two heads: Firſt, their impiety, in abundance of idolatry, ſorcery, and confidence in the creature, chap. 2. 6,8. for which God threatens; 1 To abate and abaſe their pride, by pulling down whatſoever height, or ſtrength, they confide in, verſ. 9, 18. And ſo to diſtreſs them, that neither their idols, nor any humane help ſhould be able to relieve them, verſ. 19, 22. 2 To withdraw from them all thoſe ſtaies and ſhores, wherewith, either mans life is ſuſtained, ch. 3. 1. Or, Church and State ſupported, verſ. 2, 3. Whereupon ſhould inevitably enſue, a general confuſion in all eſtates, verſ. 4,5. and ruine irrecoverable, verſ. 6,9. Where yet, by the way, is a word of comfort inſerted, for the ſupport of the faithful, verſ. 10, 11. The ſecond head of crimes charged upon them, the Rulers eſpecially, is, their cruelty and oppreſſion, verſ. 12, 15. Whereunto is ſubjoyned the pride, exceſs, vanity, and levity of their women, diſcovered in their attire and carriage, verſ. 16. for which God threatneth to ſtrip them, and expoſe them to much ſorrow and ſhame, verſ. 17, 24. And in concluſion, to diſpeople the land, verſ. 25, 26. and chap. 4. 1.

Therefore] So indeed ſeemeth the particle, here uſed, not amiſs rendred, Pſalm, 116. 10. compared with 2 Cor. 4. 13. as alſo Jer.9.20. Howbeit I conceive, it would rather be here rendred, *But.* And ſo it is uſed alſo, Pſalm 118. 17. Neh. 6.8,12. Job. 9. 31. and 23, 10.

thou haſt] The Prophet here turns his ſpeech again from

the

deſpoiled of all its bravery, chap.34.4. *leaf*, for *leaves*, as Jer. 8.13. Ezek.47.12. See v.1,6.

and as a garden that hath no water] Heb. *to which water is not*. That is, not watered, either from heaven, chap.5.6. Amos 4. 7. or with the hand, and help of man, Deut. 11.10. As one of thoſe gardens you made ſuch choyce of, verſ. 29. wanting water in time of drought: wherein nothing thrives, but all windles, and withers away, chap. 5.13. & 10. 17. & 17. 4. See the contrary, chap. 58.11. He alludeth to the *trees*, and *gardens*, that theſe idolaters had offended in: as to thoſe *flowers* and *garlands*, that the drunkards uſed to wear at their drinkings, chap.28.1.

V. 31. *And the ſtrong*] Either the ſtrongeſt of you, and all that they are able to do, as Pſal.76.5,6. Amos 2. 14, 16. or your ſtrong idols, as ye eſteem them; and all the makers of them, as Pſal.97. 7. and 115. 18. ſhall periſh together, when the Lord, truly mighty, v.24. ſhall come to deal with them. See ch.2.18,21.

the ſtrong] One, for *ſtrong* ones, as Amos 2.18. See verſ. 30.

ſhall be as tow] As eaſie to take fire as tow, (ſee verſ. 17.) which from the leaſt ſpark that is, fireth, and is ſuddenly therewith conſumed, Jud.15.14. & 16.9.

and the maker of it] To wit, of the idol, Hab.2.18. or, *and his work*; that is, all that he (to wit, the *ſtrong* man) doth, or can do. So the word is uſed, Pſal.104.22. Ier.22.13.

as a ſpark] To ſet the towe on fire. See Zach.12.6.

and they ſhall both burn together] Both periſh together; the one, by, and for the other, ch.2.18.

and none ſhall quench them] The fire that God kindles, none but he can quench, Jer.4.4. & 17.27. & 21.12. Ezek.20.47, 48. Amos 5.6.

CHAP. II.

Verſ. 1. THe *word*] Here beginneth a ſecond Sermon; contained in the three enſuing chapters, concerning the reſtitution of the Church, principally under Chriſt. Which he both beginneth with chap. 2. 2, 4. and after the denunciation of many heavy judgments inſerted, to be inflicted upon the main body of the Jewiſh people, for their manifold groſs and grievous ſins, at length concludes with ch. 4. 2, 6.

the word] Or, *thing*; or, *matter*. As the word is frequently uſed. So 1 Sam. 14.6. and 16. 18. Job 4. 12. *that which Eſay ſaw*.

that Iſaiah] Or, *Eſay*. See chap.1.1.

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V. 2. *And*] Or, *Now*. As 1 Sam.9.1. Ezra 1.1. Neh.1.1. For the enſuing diſcourſe hath no connexion, with any foregoing. But the particle is here uſed, as oft-times in the Hebrew, to make entrance into ſome new relation, without dependance upon, or reference unto any other. So Hoſ. 1. 2. Jon.1 1.

it ſhall come to paſs] Heb. *it ſhall be*. Chap.4.3. a prediction of the reſtauration and enlargement of the Church, in the times of the Goſpel. See the very ſame, Mic. 4.1, 2,3. but Micah in likelihood after Iſaiah, if we compare Mic. 4. 12. with Jer.26.18,19. And the Church to be gathered out of all Nations, is here deſcribed and illuſtrated, by its eminency, frequency of repair to it, v.2. alacrity and fervency of people repairing to it, ver. 3. and tranquility and peaceableneſs of them among themſelves, v. 4. Cloſed up with an incitement unto the Jewiſh people, to imitate their forwardneſs, v.4.

in the laſt dayes] Heb. *poſterity*: or, *latter end* of dayes, as Jer.23.20. & 30. 24. The phraſe commonly uſed to deſign (as the Jewiſh Commenters themſelves on this place obſerve) the laſt age of the world, the dayes of the Meſſias, the times of the Goſpel, Jer. 48.47. & 49.39. Ezek.38.8. & 16. Dan. 10. 14. Hoſ.3.5. Joel 2.28. Act.2.17. 1 Joh. 2.18. And yet a late Annotator, (in this kind too oft faulty) would have this ſo pregnant a Prophecie of the times of the New Teſtament, fulfilled in Ahaz his dayes, upon the deliverance of Jeruſalem from Rezin and Pekah, ch.7.1,7.

that] A defect of the particle, as chap.4.3. & 36.1.

the mountain of the Lords houſe] The mountain on which the houſe of the Lord ſtands. Mount Zion, on the North wing whereof, (where Ornans threſhing floor ſometime was, called alſo Mount Moriah, as bearing the name of the Region) the Temple was by Solomon built. See Gen. 22. 2. 1 Chron.21.18,26,28. 2 Chro.3.1. Pſal.48.2. & 87.1. chap. 14.13. Zach.8.3. put here for the Church, whereof it was a type, Pſal.2.6. and 87.5. chap. 40. 9. and 61. 3. and 62. 1. Though ſome would have it here to ſignifie Chriſt, the *ſtone*, that being cut out of a rock, became *a great Mountain*, Dan.2. 34,35. But the tenour of the text, and uſe of the type here, carries it rather the former way.

ſhall be eſtabliſhed] As chap. 16.5. or prepared, as Hoſ. 6. 3. So Pſal.108.1. or *ſet*, placed, ſeated, as Pſal.93.2.

in the top of the mountains] In a moſt conſpicuous place, Matth.5.14. and in regard of ſpiritual glory, advanced above all ſecular State, and power, Pſal. 68.15, 16. chap. 60. 1, 16. 2 Cor.3.9,10,18. Rev.21.2,10,23.

in] Or, *on*. As, *on the mount*, 1 King. 19. 11. *on an hill*, Matth.5.14. *on earth*, (for ſo it would be rendered) Matth. 6. 10.

top] Heb. *head*. Num.23.4. chap.42.11.

and all nations] The calling in of the Gentiles is here foretold; which out of all parts of the world ſhould adjoyn themſelves to the Church, Pſal.87.5. chap.11.10. Jer.3.17. & 31. 12. Matth. 8. 11.

nations] Who are now in ſo mean and vile repute with you, that you eſteem them unworthy of any ſociety with you, Act. 10.14,15,28. and 11.3. and 22.21,22. Epheſ.2.11,12. See chap.1.4.

ſhall flow unto it] Shall by whole flocks, and ſholes, come into the Church, and embrace the Goſpel, like leſſer rivers, that meeting together, run all into ſome one common ſtream; or as great rivers, ſwelling up at the flood, or tide, come flowing with a full ſtream, up into the land. A metaphor intimating as well a plentiful, as a voluntary confluence: for the waters are thus wont to flow in, not forced, but of themſelves, Pſal.110.3. Matth.11.12. Act.2.41. and 4.4. So Pſal.34.5. Jer.31.12. & 51.44. A learned Writer obſerveth here, an elegant conſonancie and ſimilitude of ſound, in the original, between this word of *flowing*, and the term beforegoing, that ſignifies *a mountain*; ſo thence called, as he deemeth, becauſe *rivers* uſe to *flow* down from it: and it ſeemeth to *flow* with them, chap.30.25. & 64.1,3. Joel 3. 18. and withal, hence gathereth, as therein intimated, the alacrity of the people here ſpoken of, making as faſt up the hill, as rivers run down from the hill. But neither doth the notation of the word ſeem ſound and ſolid; and the notion built on it, rather witty then weighty. But ſee more hereof on Jer.3.17.

V. 3. *And many people*] Heb. *peoples*. As Pſal.100.1. v. 4. a numerous company out of ſeveral nations, verſ. 2. Rev. 7. 9.

ſhall go] Heb. *walk*. As after here, ſo ch.60.14, they ſhall be content to take, though long, journies to ſuch places, where they may be partakers of Gods ordinances, and joyn themſelves unto the Congregations of Gods people, Pſal.84. 6,7. Ier.50.4,5. Eph 2.13.

and ſhall ſay, Come] The zeal and forwardneſs of the people is here deſcribed, that ſhould be in thoſe times; not content, alone to flock unto Gods houſe, and to embrace the Chriſtian faith and profeſſion themſelves; but inciting others alſo: and each one another, thereunto, Pſal.122.1. Ier.31.6. Zach. 8.20,23. Ioh. 1.36,37,40,41,45.

let us go up] Or, *repair unto*; as chap.37.14. and 38.22.

unto the mountain of God] That, which at Mount Sinai (called alſo the mountain of God, 1 King. 19. 9.) what time the law was delivered, they might not do, Exo.19.12,21,23. Heb. 12. 20.

unto the houſe of the God of Jacob] *The houſe, the Temple*; the place of his ſpecial abode. So Gen.28.17, 19. 1 Sam. 10. 3. 1 King.8.17,19,27. Pſal.42.4. Ier.7.11.

the God of Jacob] Whom, he and his poſterity worſhipped, and were in covenant with, Pſal.46.11. & 105.10.

Jacob] The ſon of Iſaac, the brother of Eſau; born, (but the latter) with him, at the ſame birth. So called; becauſe, by holding his brother by the *heel*, at the time of his birth, he ſeemed to *ſupplant* him, who had ſtarted out before him, and thereby gotten the priviledg of birth-right; whereof yet afterward he defeated him. See Gen.25.26, 33. and 27. 36. Hoſ.12.2. His poſterity were alſo called by his name, Pſal. 14.7. Hoſ.12.2.

and he will teach us] Or, *that he may teach us*. Intimating, either, the effect, or the end of their repairing to Gods houſe, to be taught, to learn, Deut.31.12. Neh. 8.1,8,12. Act. 13. 44. See the like uſe of the particle, Joſh.24.9. Pſal. 86. 11. Mal.1.9.

he] Chriſt, the teacher of his Church, Matth. 23.8,10.

his wayes] The manner of his ſervice, and ſuch courſes of life and converſation, as he approves of. and are well pleaſing in his ſight, Pſal. 18. 21. and 25. 4. and 119. 33. 1 Theſſ. 4. 1.

and we will walk] As in way of promiſe, as Mic.4.5. or, *that we may walk*, in notion of end, and purpoſe; as before. The end, as of repairing to learn; ſo of learning to practiſe. Deut. 6. 1.

6. 1. Matth. 7.24. Luk. 11.28. Ioh. 13.17. Iam. 1.25.

in his paths] As he ſhall direct us. *Wayes, and paths*, are here the ſame, as Pſal. 25.4. Prov. 3.17.

for, &c.] Some take this clauſe, as a part of the peoples ſpeech, rendring a reaſon, why they repaired thither to be taught; to wit, becauſe the true knowledg of God was there onely to be had, ch. 60. 2. Zach. 8.23. Others rather, (and ſo the Jewiſh Commenters) as the words of the Prophet, ſhewing by what means the people ſhould be induced to flock, and flow in ſuch manner, thither; to wit, by the notice given them, through the preaching of the Goſpel, of what was there to be had, Pſalm 96. 10. and 98.2. ch. 61.9. and 66. 19. Rom. 10.18.

the Law] The doctrine of ſalvation by Chriſt, Pſalm 19. 7. Rom. 3.27. and 16. 25, 26. Epheſ. 3. 3, 5, 6. *Law*, for, *doctrine*: as ch. 1.10.

ſhall go forth out of Zion] Or, *from Zion*: as after, *from Jeruſalem.* See ch. 1. 8, 27. *from Zion*, Pſal. 50. 2: as before, *from Sinai*, Deut. 33. 2. Heb. 12.18,22.

and the Word of God] His meſſage concerning the Meſſias, now exhibited, Act. 2.22,36. and 3.13,18. and 10.36,43. & 13. 23,39,44.

from Jeruſalem] A type of the ſpiritual Jeruſalem: the *mother*; and *mother-City*, of all the faithful, Gal. 4. 25, 26. Heb. 12. 22. The Goſpel was to be preached, firſt at Jeruſalem, and among the Jews; and from thence, to go abroad into all parts of the world, Pſalm 110. 2. Luk. 24. 47. Act. 1. 8. and 13. 46, 47. See v. 2.

V. 4. *And ye ſhall judge among the nations*] The Lord Jeſus, having all power of judicature given him by the Father, Matt. 11.27. Joh. 5.22,23. ſhall, by the powerful Scepter of his Word, exerciſe his royal authority, not among the Jews alone, but among the Gentiles abroad, and ſubdue their hearts unto the obedience of it, Pſal. 2.8, 9. and 45. 5. and 110. 2, 6. Matth. 28. 18. Mark 16. 15, 16. 2 Cor. 10. 4, 5. Rev. 6. 2. and 19.21,26.

and ſhall rebuke many people] Heb. *peoples*: as verſ. 3. He ſhall convince them of their ſins, and bring them to repentance, and faith in him; that ſo he may aſſoil them of their ſins, and they may be ſaved by him, Joh. 16. 8, 9. Act. 2. 37, 38. and 3. 26. and 5. 31. and 11. 18. and 15. 9. and 26.18.

and they] The people ſo convinced, and converted.

ſhall beat their ſwords into plow-ſhares] *Beat*; as Zach. 11. 6. Or, *break*: as ch. 30.14. That is, *by beating*; or, *breaking*; or, *having beaten out*, or, *broken*; *they ſhall* convert, or, turn, *their ſwords into plow-ſhares*. See the like phraſe, ch. 1. 4. A deſcription of that peace and concord, that the Goſpel preached doth produce among thoſe that embrace it, Pſalm 46. 9. ch. 9. 6. Hoſ. 2. 18. Zach. 9.10. Luk. 2. 14.

ſwords into plow-ſhares] Which in time of peace, is wont to be done; when, of arms there is little uſe. As on the contrary, in times of war, ſuch inſtruments of tillage, are wont to be converted into arms and ammunition, Joel 3. 10. And men are careful to furniſh themſelves therewith, Luk 22. 36.

into plow-ſhares] Albeit they leave warring one with another; yet not living idly, but applying themſelves to other honeſt, and peaceable employments, Epheſ. 4. 28. 2 Theſſ. 3. 10, 12.

and their ſpears into pruning-hooks] Chap. 18. 5.

nation ſhall not lift up ſword againſt nation] *Nation againſt nation*, as Matt. 24. 7. That is, *one nation againſt another*. This, ſome expound of the general peace, that was, throughout the whole Roman Empire, about the time of Chriſts coming into the world, which, as it is apparent, from the Romane Hiſtories: ſo may be gathered from the univerſality of the Tax, or muſter, mentioned in the ſtory of the Goſpel; which could not well be, but in time of a general peace, Luk. 2. 1. But it ſeems rather to be underſtood of that peace, and agreement, that ſhould be among thoſe, one with another, perſons, and peoples, who had ſincerely embraced the faith of Chriſt. Who as he is called, a *Prince of peace*: and is ſaid to *leave peace*, as a legacy to his, Joh. 14. 27. So his doctrine is called, a *Goſpel of peace*, Epheſ. 6.15. And is ſuch as worketh people to a peaceable diſpoſition towards each other, Phil. 4. 2,7. Col. 3. 14, 16. Jam. 3. 17. The meaning is, that theſe Nations, which were before at enmity, ſhould then be in amity, one with another, Luk. 9. 52, 55. and 10.33,37. compared with Joh. 4.9. Act 11. 3, 12, 18. Eph. 2. 14,16. That which is indeed the proper and genuine fruit, and effect of the Goſpel, Rom. 14. 17,18. Heb. 12. 11. Jam. 3.18. For, as for that *war*, and *jar*, *fire*, and *ſword*, that the Goſpel is ſaid to bring with it, Matt. 10.21,22. Luk. 12.49,53. It ſpringeth not from the nature of the doctrine it ſelf, which enjoyneth the faithful to be at peace, ſo far as lyeth in their power, with all men, Rom. 12. 18. Heb. 12.14. and much more to maintain it among themſelves, Mark 9.50. Joh. 14. 27. Rom. 14. 19. 1 Cor. 14.33. Eph. 4. 1. 6. Phil. 2, 1,2. But it ariſeth from the corrupt nature of mans heart, wholly unſubdued, as yet, in the enemies of the truth, whoſe corruptions it croſſeth, which ſetteth them therefore on work, with all eagerneſs to oppoſe it, Act. 13.8,10,50. and 14. 2, 19. and 28. 22. Rom. 8. 7. 1 Theſſ. 3. 16. and from the reliques of that corruption, even in the faithful themſelves, ſtill remaining, Rom. 7. 17, 20,23. Whence jars ariſe ſometime among them, by the prevalency thereof, warping from that gracious diſpoſition, that God, and his Spirit, have in part wrought them unto, Mark 9.34. Luk. 9. 54,55. Gal. 2. 19, 26. Jam. 3. 14, 17. and 4. 1.

neither ſhall they learn war any more] *Learn*; or, *exerciſe, accuſtome themſelves unto war*. As Jer. 13. 23. and chap. 1. 17. Warlike exerciſes, being much diſuſed in times of peace. Yet, neither is this ſo ſpoken, as if all uſe of arms, either defenſive, or offenſive, were to Chriſtians utterly interdicted. (See Luk. 3.14. and 22.36,38. compared with Matt. 26. 52,) or, as if under the Goſpel no wars at all, ſhould at any time be among thoſe that profeſs the ſame; (which by woful experience, we finde, and feel to be otherwiſe.) But by theſe, and the like expreſſions, the Prophet would intimate, what a ſtrange temper of meek, and peaceable diſpoſition, mens hearts ſhould be wrought unto, by the Miniſtery of the Word, who had been fiercely, and furiouſly affected before; as if men, that had been bred ſouldiers, and trained up all their life long in martial, and military affairs, ſhould now wholly give over, and, as grown out of love thereof, ſhould abandon that courſe of life, and betake themſelves to other more peaceable employments. See ch. 11.6, 9. and to hold forth withal, that entire affection, and conjunction of ſpirit, that true-hearted Chriſtians ſhould bear either to other. Whereof ſee a ſingular example, Act. 4. 32. *Five thouſand* (at leaſt, if not eight thouſand, Act. 2.40. and 4.4.) *believers*, all of *one heart*, and *one minde*. As if one ſoul had dwelt in ſo many bodies. Lord, for thy mercy, vouchſafe us the like.

V. 5. *O houſe of Jacob*] The Prophet here turns his ſpeech to his own people: to provoke them, by the example of other peoples forwardneſs, to come in unto God, Deut. 32.21. Rom. 10.19. and 11.13, 14. Yea, to endevour to prevent them; and by going before them, (*as they were firſt called upon*) to ſhew other people the way, to ſerve, and obey him, Jer. 50. 8.

houſe of Jacob] Ye Jews of the family, and linage of Jacob, verſ. 6. ch. 8. 17. Called alſo *the houſe of Iſrael*, chap. 5. 7. As *the houſe of Aaron*, Pſalm 115.10. And, *the houſe of David*, ch. 7. 2. See verſ. 3.

Let us walk in the light of the Lord] Let us (*whatſoever others* do, Joſh. 24. 15. Pſalm 26. 11. Hoſ. 4. 15.) frame our lives, and courſes, according to the direction of that ſpiritual light, that God in his word, and by his Spirit, affords unto us, Pſalm 89. 15. and 119. 105. Prov. 6. 23, ch. 8. 20. Joh. 12. 35. 2 Cor. 4. 5,6. Eph. 5. 8.

in the light] Michah renders it, *in the name*, Mich. 4. 5. That is, the ſervice, and worſhip, by God himſelf preſcribed, Deut. 12. 5, 11,21.

of the Lord] Heb. *Jehovah*, (See ch. 1. 2, 10.) our God; as other nations do of their Gods, Mich. 4. 5.

V. 6. *Therefore thou haſt forſaken thy people*] At theſe words begins the ſecond part of this long Sermon, conſiſting of a very ſad ſubject, Gods deſertion of his people, and proceeding in wrath againſt them, for their great and grievous ſins; together with their impudency and obſtinacy therein, ch. 5. 8,9. The crimes charged upon them, may be referred to two heads: Firſt, their impiety, in abundance of idolatry, ſorcery, and confidence in the creature, chap. 2. 6,8. for which God threatens; 1 To abate and abaſe their pride, by pulling down whatſoever height, or ſtrength, they confide in, verſ. 9, 18. And ſo to diſtreſs them, that neither their idols, nor any humane help ſhould be able to relieve them, verſ. 19, 22. 2 To withdraw from them all thoſe ſtaies and ſhores, wherewith, either mans life is ſuſtained, ch. 3. 1. Or, Church and State ſupported, verſ. 2, 3. Whereupon ſhould inevitably enſue, a general confuſion in all eſtates, verſ. 4,5. and ruine irrecoverable, verſ. 6,9. Where yet, by the way, is a word of comfort inſerted, for the ſupport of the faithful, verſ. 10, 11. The ſecond head of crimes charged upon them, the Rulers eſpecially, is, their cruelty and oppreſſion, verſ. 12, 15. Whereunto is ſubjoyned the pride, exceſs, vanity, and levity of their women, diſcovered in their attire and carriage, verſ. 16. for which God threatneth to ſtrip them, and expoſe them to much ſorrow and ſhame, verſ. 17, 24. And in concluſion, to diſpeople the land, verſ. 25, 26. and chap. 4. 1.

Therefore] So indeed ſeemeth the particle, here uſed, not amiſs rendred, Pſalm, 116. 10. compared with 2 Cor. 4. 13. as alſo Jer. 9.20. Howbeit I conceive, it would rather be here rendred, *But*. And ſo it is uſed alſo, Pſalm 118. 17. Neh. 6.8,12. Job. 9. 31. and 23. 10.

thou haſt] The Prophet here turns his ſpeech again, from the Jewiſh people, to God; lamenting his deſertion of them, procured by their croſs walking with him; and their grievous exceſſes in all manner of ſin, ch. 50. 1. Rom. 11. 20. Of this change, and paſſage from perſon to perſon, See on ch. 1. 9. and hereafter, ver. 9.

haſt forſaken] As if he ſhould ſay, What, do I call on this people, whom, for their ſins, God hath deſervedly rejected? and little hope therefore left of prevailing with them, Ier. 6. 29, 30.

forſaken] As, Judg. 6. 13. Ier. 12. 7. where the ſame word is uſed. Thou haſt forſaken them; becauſe they have forſaken thee, Ier. 15. 6. where the ſame word is again. See ch. 1. 4, 28.

thy people] In part, or for the greater part; the main body of them; yet not all Rom. 11. 1, 2, 25.

the houſe of Jacob] See v. 5.

becauſe they be repleniſhed from the Eaſt] With matters (ſuch rites, ſuperſtitions, and idolatries, as come to them) *from the Eaſt*. Or, *they are fuller*, (of ſuch abominations) *then the Eaſt*: they go beyond it in thoſe vanities. See the like phraſe, Pſal. 18. 17. & 45. 7, and 69. 4. and the like ambiguity, Ier. 4. 15. & 49. 19. They ſeem, needleſly to vary here from the more received interpretations, who would have it rendred, either, *they have filled* the land, *with Eaſterly matters*; becauſe the verb hath, ſometime, an active notion; as Job 36. 17. Or, *they have drawn* ſuch matters from *the Eaſt*: Becauſe Chaldee and Syriak verſions do ſo oft uſe the word.

the Eaſt] That is, the Eaſtern parts, or people. Thoſe of the Eaſt, the Syrians that lay Eaſt from Judah, 2 King. 13. 17. ch. 9. 12. See 2 Chr. 28. 23.

and are *Southſayers*] Or, *and* with *Southſayers*. (for the particle inſtrumental, is oft deficient, as Pſal. 44. 2.) They are repleniſhed, or, abound; as before. The ſentence, either running on in the ſame continued tenour, *They are full of* things *from the Eaſt, and of Southſayers*; or, the verb ſupplyed, and repeated again from the former branch. See chap. 1. 21.

Southſayers] Concerning the proper ſignification of the word here uſed, there is much variety of opinion, as well amongſt the Jewiſh Doctors, as among our own writers. Some will have it to ſignifie, ſuch as take upon them to fore-tel future events, by the view of the skie, and the poſture of the Stars, and Planets, ch. 47. 13. And they deduce it from a word that ſignifies, to *eye*, or *obſerve*, 1 Sam. 18. 9. From whom thoſe ſwarve not much, who would have the term uſed of ſuch, as raiſe their conjectures, from the various figures, and motions of the *clouds* in the skie; or from the flight of fowls, that flye in the skie toward the *clouds*, Gen. 1. 20. Deut. 4. 17. Prov. 23. 5. And they derive it from a word, that commonly ſignifies a *cloud*. Others, ſuch as by magical skill delude mens ſight: as drawing a cloud, or caſting a miſt, (as we uſe to ſay) before mens eyes; whereby things are made to appear other, then in truth they are. So it is thought, the Magicians in Egypt did, Exod. 7. 11, 12. And of theſe, ſome deduce it from a word, that ſignifies an *eye*: others, from a verb, that ſignifies to *cloud*, Gen. 9. 14. Others underſtand by it, ſuch as give anſwers to thoſe that repair to them, for advice and direction, concerning their affairs, and ſucceſs of them; deriving it from a word that ſignifies to *anſwer*: but this ſeems over general. Others, ſuch as obſerve dayes and times; as good, or bad; lucky, or unlucky: ſuch as thoſe, that caſt lots before Haman, Eſth. 3. 7. fetching its original from a word, which ſignifies, as they ſuppoſe, a ſet time, Exod. 21. 10. but that word ſeems rather to bear another ſenſe. The firſt, and ſecond, are the moſt probable.

like the Philiſtims] Of theſe, ſee Gen. 10. 14. chap. 14. 29. Theſe bordering on the Weſt of Judah, as the Syrians on the Eaſt, ch. 9. 12. were much addicted to ſuch ſuperſtitions, 1 Sam. 6. 2. and the Jewiſh people, though forbidden them, Levit. 19. 26. Deut. 18. 4, 10. Yet had from thoſe learned the practice of them; contracting much evil from bad neighbours on both ſides. See 2 King. 21. 6. 2 Chr. 33. 3. chap. 57. 3. Ier. 27. 9. Mic. 5. 12.

and they pleaſe themſelves in the children of ſtrangers] They are much taken, affected with, and addicted unto the rites and faſhions of Outlandiſh people, Jer. 10. 2, 3. Zeph. 1. 8. Or, they delight in commerce, and matches with ſuch, Ezr. 9. 14. Nehem. 13. 23. Pſal. 106. 35. though by God forbidden ſo to do, Deut. 7. 2, 3. 1 King. 11. 1, 2. Nehem. 13. 25. Or, which I take to be the genuine ſenſe of the place, With ſuch *they abound*: For the word is uſed for plenty, and abundance; as 1 King. 20. 10. And it fitteth better ſo, both with what went before, and with what followeth, ver. 7. ſo it is taken, Job 20. 22. where *fulneſs*, and it, are both joyned together. It ſignifies indeed, ſometime the *ſtroke* of the hand, Iob. 36. 18. or the *clapping* of the hands, Iob. 27. 23. but That in indignation, This in deriſion: neither of them in *delight*. For that Jewiſh Maſter ſeems to go out of the way here, who by the uſe of the word for to *ſuffice*, 1 King. 20. 10. would have the text here underſtood, of their *contenting* themſelves with the ſuperſtitious courſes, and arts of heathen people, which made them ſet light by Gods law.

children of ſtrangers] For *ſtrangers* themſelves; as Nehem. 9. 2. Pſal. 18. 44, 45. and 144. 7, 11. chap. 60. 10. and 61. 5. Though ſome expound it of children abuſed contrary to nature. A vice grown too common, even among the Jewiſh people, 1 King. 14. 24. and 15. 12. and 22. 46. and 2 King. 23. 7. but this ſeems too coact. As they have delight in ſuch, ſo to ſuch they ſhall be left, and by ſuch plagued, chap. 7. 17. and 9. 12. and 10. 5, 6.

V. 7. *Their land alſo*] Heb. *His earth*. *His*; as having reference to the word, *people*; taken collectively, ver. 6. and ſo alſo, ver. 8. *earth*; as ch. 1. 6. and ſo likewiſe, ver. 8.

alſo] Heb. *and*; as Ier. 1. 3. and ſo v. 8.

is full of ſilver, and gold] Not that theſe things are ſimply evil, Gen. 13. 2. Iob 22. 24. Hag. 2. 8. but they are taxed for their abuſe of them, and about them. Their greedy, and undue gathering of them by fraud, and oppreſſion, ch. 3. 14. Mic. 6. 10. Hab. 2. 9. their detaining of them from thoſe, unto whom they were due, Prov. 3. 27, 28, Ier. 22. 13. Their priding themſelves, and putting of vain confidence in them, ch. 28. 15. Pſal. 49. 6. and 52. 7. & 62. 10. Hab. 2. 9. 1 Tim. 6. 17. Their exceſs by occaſion of them, in attire, chap. 3. 18, 23. And in fare, and all manner of delights, ch. 5. 11, 12, 22. Amos 6. 1, 4, 6. And the converting of them to idolatrous uſes, verſ. 8, 20. chap. 30. 22. Ezek. 16, 17. Hoſ. 2. 8.

neither is there any end of their treaſures] Implying, as ſome think, the great abundance of their wealth; as Nahum 2. 9. and 3. 3, 9. Or as others, their unſatiable greedineſs, as having never enough, Prov. 30. 15. Eccl. 5. 10. But the former rather, and ſo in the next clauſe.

their land alſo is full of horſes] Wherein alſo they much confided, c. 31. 1. though forbidden to multiply them, Deut. 17. 16, 17.

neither is there any end of their chariots] Whereof no uſe, without horſes; another ground of vain confidence, Pſalm 20. 7. becauſe of much uſe in war, Exod. 14. 9. Judg. 4. 3, 13.

V. 8. *Their land alſo is full of idols*] They are in all parts, and all places full of falſe gods, ch. 1. 29 and 57. 5, 8. Ier. 2. 28. and 11. 13. So that their land might juſtly be tearmed, as Babylon is, *a land of Idols*, Ier. 50. 38.

idols] So commonly termed in Scripture, Levit. 19. 4. Pſalm 96. 5. ver. 18. Either becauſe *no Gods* in truth; howſoever men may eſteem them, Ier. 2. 11. and 5. 7. and 16. 20. Or, becauſe *nothing worth*; as a thing of nothing, Ier. 2. 11. Hab. 2. 18, 19. 1 Cor. 8. 4. So the ſame word is uſed, Job. 13. 4. Ier. 14. 14. Zach. 11. 17.

they worſhip the work of their own hands] That, which they themſelves have made, inſtead of him that made them, ver. 20. Ier. 25. 6. and 32. 30.

worſhip] Heb. *bow down themſelves*. (As Exod. 20. 5. ver. 9.) To them, as to ſomewhat more excellent then themſelves; which if it be an unworthy thing, for man, bearing Gods image, to do in a religious way of worſhip, to any, even the moſt glorious creatures that God himſelf hath made, Deut. 4. 19. How much more baſe and abominable to do ſo, to ſome ſorry piece of his own making, ch. 44. 15, 17.

their own hands] Heb. *his own hands*; and after, *his fingers*. Either diſtributively; which each one hath either made himſelf, or, procured to be made for him; as ver. 20. Or, *his*; for *their*, collectively, as ver. 7, 8.

that which their own fingers have made] A further amplification of the ſame matter; as ch. 17. 8. becauſe the fingers are in ſuch curious artifices moſt imployed. So the heavens are ſaid to be *the work of Gods fingers*, Pſalm 8. 3. Yet it may here have ſome emphaſis, to imply the ſottiſhneſs of ſuch, as having been ſo long time fingring of that mattter whereof their idols were framed, had not all that while the wit to conſider, what manner of ſtuff it was that they intended to adore, as their God, ch. 44. 18, 19.

V. 9. *And*] As proceeding in the relation of this their folly. Or, *Therefore*; as Job 10. 15. and 21. 14. and 42. 8. Ier. 6. 11. as a paſſage to Gods judgements on them, procured by ſuch their courſes

the mean man boweth down, and the great man humbleth himſelf] Or, ſhall *be bowed down*; *ſhall be humbled*: That is, pulled down, and abaſed. All ſorts, and ſtates, concur in theſe idolatrous practices. Or, all ſorts and ſtates being alike guilty herein, ſhall, for ſuch their carriages and courſes, be abaſed, and laid low: ſo chap. 5. 15. And ſo the Jewiſh Doctors alſo here take it; ſave that (therein going out of the way) they put it off from their own nation, to the people of Gog and Magog, that ſhall invade Jeruſalem under the Meſſias, Ezek. 38. and 39.

the mean man] Heb. *Adam*. The name of our firſt parent; from the earth, whereof his body was at firſt framed, and unto which, after deceaſe, it returneth, and is reſolved into again; by God himſelf impoſed on him, Gen. 1. 26,27. and 2. 7. and 3. 19,23. Eccl. 12. 7: and from him derived unto all his poſterity, Iob. 25. 6. There are four names given to *man* in Scripture; two of honour, two of diſgrace. 1. *Geber*, a man of ſtrength, *a mighty man*, ch. 22. 17. Ier. 30. 6. 2. *Iſh, a man of worth*, of value, and valour, an eminent man: and it is uſed therefore to diſtinguiſh the ſex, Gen. 2. 23. and the age, Iudg. 8, 20,21. and 1 Cor. 13. 11. 3. *Adam*, a man of clay, *an earthly man*, 1 Cor. 15. 47. 4. *Enoſh, a ſick, ſorrowful, corruptible, mortal man*, Pſalm 8. 4. and 9. 19, 20. For ſo ſignifies the word whence it is derived, 2 Sam. 12. 15. Pſalm 69. 20. Ier. 30. 12. Mic. 1. 9. The name that Seth firſt impoſed on his ſon, to minde him of his miſerable and mortal condition, Gen. 4. 26. & 5. 6. And became afterward a common tearm to mankinde, in general; as the name of Adam; from him to all his, Pſalm 39. 5. and 144. 4: in both which places, alluſion is to the name of *Adam*, and *Abel*. To theſe we might add a fifth, but that never found out of a plural form, *Methim*, Pſalm 17. 14: and in ſignification, it ſeems to come neer home to the laſt of the four; as properly ſignifying, *mortal man*, as meer mortals; for it differeth ſcarce in a letter, in a point only, from the word *Methim*, that ſignifies, *dead*. But to return to the word here uſed. The word *Adam*, commonly imports *man*, in general, without diſtinction of place or ſtate, and ſo *Adam*, and *Iſh*, are all one, Prov. 3. 13,30. But where theſe two are found together, as counter-diſtinguiſhing, either man-kinde in general, as Pſalm 49. 2. and 62. 9. or ſome ſpecial perſons, or number of people; as here the main body of the Jewiſh State; there is by *Adam*, underſtood *a mean man*, a man of low degree, alluding to his firſt original from the *duſt*, Gen. 2. 7. and 3. 19. which, as it is the loweſt and baſeſt of the elements; ſo in Scripture language, it notes lowneſs and baſeneſs, Gen. 18. 27. Pſalm 113. 7. ch. 47. 1. Ier. 17. 13. whence that ſpeech, Iob. 30. 8. *Sons of baſe men, more vile then earth*.

boweth down] To do honour to his idol; as ver. 8. Or, *ſhall be brought down*; as ch. 5. 15. As they bow down to their idols, ſo will God bow and bring them down by his judgements, ver. 11, 17. Thus is God wont to retaliate mens ſins and exceſſes with judgements, in ſome kinde or other, correſpondent thereunto. See ch. 1. 30. and 66. 3,4.

and the great man] Heb. *Iſh*. The word *Iſh*, is taken moſt uſually, and generally, for any man, indifferently, Gen. 2. 23. Levit. 7. 8,10. and 15. 2. But ſometime more ſpecially for *a married man, an husband*, Numb. 30. 8,9. Hoſ. 2. 16. Or, as in this place, where oppoſed to, or diſtinguiſhed from, *Adam*, for a man of more then ordinary ſtate, and degree. See before, *Adam*.

great man] And, *mean man*. Collectively, for men of either ſtate and degree; as Iob 7. 1. and 14. 1, 10. ver. 11.

humbleth himſelf] Forgetting his own excellency, and eminency, either by creation, as bearing Gods image; and, as Gods vice-roy, ſet above the reſt of the creatures, Gen. 1. 27,28. Or, by place and degree, in the civil State, being raiſed and ſet aloft above others; as, in ſome ſort, Gods vice-gerent among men, Exod. 22. 28. Pſalm 82. 1,6. abaſeth himſelf by advancing that, as his God, above himſelf, which God had ſet far beneath him, chap. 44. 15,17. Ier. 2. 26,27. Or, ſhall be *humbled*, abaſed, and laid low. God, by his juſt judgement, abaſing, and pulling thoſe down from their ſtate and greatneſs; who by their ſervice done to things of no worth, have formerly ſo abaſed themſelves; ſo ver. 11,12. The meaning is, that none, high, or low, great, or ſmall, ſhall be exempted from his judgement, ch. 5. 15.

therefore] Heb. *and*. Which particle is indeed ſometime ſo uſed; See the beginning of the verſe. But here, it may well be taken, as a copulative, in his firſt and native ſenſe.

forgive them not] So moſt Interpreters; taking this clauſe, as ſpoken by way of imprecation. As if the Prophet in an holy fervour of ſpirit, tranſported by the conſideration of ſuch foul enormities, and unſufferable abuſes, by all ſorts and degrees among them, committed; ſhould entreat God, not to pardon, or to ſpare them any longer. See ſomewhat the like, Nehem. 4. 5. & 6. 14. Pſalm. 59. 5. & 109. 14,15. 2 Tim. 4. 14. But the words may well rather be rendred, as a meer prediction, or denunciation, (albeit, that the Prophet by way of Apoſtrophe, in the delivery of it, turn his ſpeech unto God; as in paſſionate expreſſions, paſſage from perſon to perſon is not unuſual. See ch. 1. 2, 4,9. & 26. 3,7. Revel. 1. 5.) *and thou wilt not forgive them*; thereby intimating the former doom, and ſentence paſſed on them, to be ſo peremptory, that God would not revoke it; and that he had been ſo far provoked by their ſins, that he would not remit them; but the judgement for the ſame denounced againſt them, ſhould unfailably take effect. See the like denunciations, 1 Sam. 3. 14. 2 King. 23. 26,27. & 24. 4,5. chap. 22. 14. Or, that God, who had formerly born with them, and a long time forborn them; would now, at length, without further delay, proceed moſt ſeverely in judgement againſt them, chap. 27. 11. The particle here uſed, (which alone againſt this verſion can be objected) though it uſually import matter of inhibition, or deprecation; yet, in ſundry places, it implyes no more then a bare negative; ſo Pſalm 121. 3. Prov. 12. 28.

forgive] Or, *ſpare*. Heb. *take away*; or, *take off*. Which is ſaid to be done, when the preſent puniſhment is remitted, or removed, Pſalm 78. 38. & 99. 8. Or, the ſin it ſelf aboliſhed, chap. 38. 17. Ier. 31. 34. Mic. 7. 18,19. This latter, yet God queſtionleſs would, and did make good, upon the ſincere repentance, and ſerious return of any of them, according to his gracious promiſe, ch. 1. 18. Unto thoſe among them, that by ſincere repentance, at any time, returned unto God, 2 Chro. 15. 4. Whom, therefore, he failed not to take ſpecial notice of, either to ſave them from periſhing in the common calamity, with the reſt; or ſo to ſanctifie their ſufferings unto them, that they were diſpoſed to their greater good; albeit the ſentence, ſo far as concerned the outward judgement, touching the deſtruction of the main body of the obſtinate wicked, were not reverſed, 2 King. 22. 19, 20. chap. 57. 1,2. Jer. 21. 9. & 45. 5. Ezek. 11. 16. Rom. 8. 18, 28. 2 Cor. 4. 17. 2 Pet. 2. 5, 9.

V. 10. *Enter into*] The Prophet here turneth again his ſpeech from God, to the people, whom he ſpake before to, ver. 5. As if he ſhould ſay, Since that you cannot be perſwaded to return unto God, and to ſhape your courſes according to his Will and Word, for the prevention of his wrath; make what ſhift you can, to ſhelter your ſelves from that ſtorm of his indignation, that will ſhortly ſeize upon you, for this your diſobedience and refuſal, Jer. 5. 3,6. and 6. 8. and 11. 12, 13.

enter into the rock] This is ſpoken by the Prophet, not as adviſing them ſo to do; nor, as if any ſuch place could afford ſhelter, and ſecurity againſt God, Pſalm. 139. 7,10. Jer. 23. 25. Amos 9. 2,3. but as foretelling, what their eſtate and condition, then, ſhould be; and unto what ſorry ſhifts they would be ready then to betake themſelves, when God ſhould come to execute judgement upon them, ver. 19,21.

the rock] The holes, and clefts of the rocks; where they might ſeem, in likelihood, to be moſt ſecret, and moſt ſecure, ver. 19. Pſalm 104. 18. Cant. 1. 14. Rev. 6. 15. *Rock*, for, *Rocks*: as ver. 9. ch. 2. 1,3.

and hide thee] Heb. *be hidden*. As ch. 1. 16. So Judg. 9. 5. 1 Sam. 10. 22. Jer. 36. 29.

in the duſt] In the caves of the earth, ver. 19. Joſh. 10. 17. Judg. 6. 2. 1 Sam. 13. 6. Job. 30. 6. *Duſt*, for, *Earth*; as Hab. 1. 10.

for fear of the Lord] Heb. *from the face of*; or, *from before* (as chap. 31. 15.) *the dread of the Lord*; as ch. 8. 13. Ye ſhall ſo do, by reaſon of that terrour that ſhall ſurprize you, at his appearance, ver. 19. See the like phraſe, Jer. 7. 12. & 44. 3.

and for the glory of his Majeſty] Heb. *from the glory*; or, *excellency*, &c. as ch. 35. 2. To be hid from his Majeſtical appearance, in a moſt reſplendent and magnificent manner; when he ſhall come in pomp and ſtate, as a Judge, to ſit on the bench, Pſalm 50. 1,5. & 97. 1,7. Dan. 7. 9,10. Act. 25. 23. Rev. 6. 16. ver. 19,21. See ver. 12.

V. 11. *The lofty looks of man ſhall be humbled*] The effect of Gods judgments, the pulling down of mans pride; and the laying low of all thoſe things wherein he prided himſelf, ver. 9. 12,17. ch. 5. 15. & 10. 33. Lev. 26. 19. Job. 33. 17.

the lofty looks of man] Heb. *the eies of loftineſs*; or, *haughtineſs* (as ver. 17.) *of a man*; for, *a man of lofty looks*, Pſalm 101. 5. Prov. 6. 17. a ſign of an haughty heart, and ſpirit, Prov. 16. 5,18. & 21. 4.

ſhall be bowed down] See v. 9.

and the Lord] Heb. *Jehovah*. See ch. 1. 2, 9.

alone ſhall be exalted] He only ſhall be magnified, when all mans pride and power ſhall be depreſſed, v. 17.

in that day] Or, *then*; *at that time*; as ver. 20. ch. 26. 1. & 27. 1,2. But withal, *day*, for, *a ſet*, a preciſely determinate *time*, Zach. 14. 7, 8. implying, that God keeps his word to a day, Exod. 12. 41.

V. 12. *For the day of the Lord*] Or, *the day for the Lord*; as, Pſalm 72. & 102. & 127. in the titles. The time that he had ſet, as a ſolemn day of ſeſſion, or aſſiſe; for the execution of judgement, either ſpecial, as here, and ch. 13. 6,9. or general, Act. 17. 31. Rom. 2. 16. 1 Theſſ. 5. 2.

of Hoſts] Wherewith he is attended, when he comes to judgement; as a Judge with his train, Dan. 7. 10. Matth. 16. 27. & 24. 30. & 25. 31. See on ch. 1. 24. & 7. 10.

ſhall be upon] Or, *againſt*; as Jer. 5. 25. The day wherein he will come to ſit in judgement upon them, ch. 18. 12. & 27. 1. or to proceed againſt them, ver. 17. ch. 3. 13, 14.

every one that is proud and lofty] Such God moſt oppoſeth, becauſe they moſt oppoſe him, Prov. 6. 17. & 16. 5. Jam. 4. 6. 1 Pet. 5. 5.

and upon every one that is lifted up] In ſtate, or in heart. No mans might, or height ſhall ſupport, or ſecure him, Ier. 51. 53. Ezek. 31. 1, 10, 18. Obad. 3, 4.

and he ſhall be brought low] As ver. 9, 11. Matt. 23. 12. Luk. 14. 11. and 18. 14.

V. 13. *Upon the Cedars of Lebanon*] A mountain lying on on the North part of the land, Deut. 1. 7. Joſh. 1. 4. So called, as ſome, from ſome ſtore of ſweet wood, or guiny-trees, that there grew: For it comes neer the word that ſignifies *frankincenſe*, Lev. 2. 1. ch. 43. 23. See Cant. 4. 11. Hoſ. 14. 7. Others, rather from the *whiteneſs* of it, by reaſon of the ſnow, that is wont to lye conſtantly on the tops of high mountains, Pſalm 68. 14. Hence, *the ſnow of Lebanon*, Jer. 18. 14. It was of ſpecial note for goodly tall Cedars, 1 King. 5. 6. Pſal. 29. 5. & 104. 16. ch. 14. 8. Zach. 11. 1.

that are high and lifted up] Above the other trees that grow neer them, Ezek. 31. 4, 5.

and upon all the Oaks of Baſan] A Region beyond Jordan, Joſh. 17. 5. Sometime the kingdom of Og, Deut. 3. 1, 4. famous for fair, and choice oaks, Ezek. 27. 6. Zach. 11. 2. By tall *cedars*, and great *oaks*, are underſtood, either their ſtately buildings, framed out of ſuch materials, as Ier. 22. 6, 14, 15, 23. Zach. 11. 2. Or, men proud and haughty; or powerful and mighty; high, and great in ſtate or ſtature, or both, ver. 11, 12. Iudg. 9. 15. Ezek. 31. 3. Amos 2. 9. See Ezek. 31. 14. For they ſeem over-curious, who by *cedars of Lebanon*, would have meant the King, and Princes of Syria; by *oaks of Baſan*, the King, and Princes of Iſrael.

V. 14. *And upon all the high mountains; and upon all the hills, that are lifted up*] Above the plain. By high mountains and hils, likewiſe ſeems to be underſtood, men of ſtrength and ſtate; and whatſoever is in them advanced againſt God, Pſalm 68. 15, 16. & 114. 6. ch. 40. 4. Zach. 4. 7. Yet not without ſome reſpect unto thoſe mountains, whereof they gloried, as places of impregnable ſtrength; and wherein they confided, as ſure ſuccours for retreat, and relief in times of difficulty and diſtreſs, Ier. 5. 17. & 21. 13. & 49. 16. Matth. 24. 16.

V. 15. *And upon every high tower; and upon every fenced wall*] No Fort, or ſtrong wall, ſhall be able to fence, or ſecure any, chap. 30. 25. Ier. 51. 44, 58. Lam. 2. 2, 5, 8.

V. 16. *And upon all ſhips of Tarſhiſh*] The land lying, a good part of it, upon the Midland-ſea, the Weſtern bound of it, Deut. 34. 2. Joſh. 1. 4. Their ſhipping was matter, both of ſtrength and wealth to them, by furniſhing of them, both with treaſure, and other rich merchandiſe; with matters, as well of neceſſary uſe, as of pleaſure alſo and delight, Gen. 49. 13. Deut. 33. 19. Judg. 5. 17. 1 King. 9. 26, 28. 2 Chron. 9. 21. Prov. 31. 14. For they are wide here, who would have Tyre here intended, ch. 23. 1. as confederate with Syria: The Prophet dealing here onely with his own people, ver. 5, 6.

ſhips of Tarſhiſh] *Tarſhiſh*, Or, *Tharſhiſh*, Was the name of one of the ſons of Javan, Gen. 10. 4. whoſe poſterity bearing his name, and ſetling, as ſome ſuppoſe, in ſome part of Spain, gave that denomination, both to the city they there built, and the Region thereunto adjacent; which, by ſome corruption of language, afterward came to be called, *Tarteſſus*, the one; *Tarteſſia* the other. And of this place, they underſtand that paſſage, Ezek. 27. 12.. Others, (and this way the moſt go) are of opinion, that having ſeated in Cilicia, they gave the name of *Tarſhiſh*, as to the whole region, in general, which they ſuppoſe to be mentioned, ch. 23. 10: ſo, more ſpecially, to the chief city, and Port-town of that Territory, called, in after-times, *Tarſus*; the place of Pauls birth, Act. 21. 39. and 22. 3. The former ſuppoſe, that by *ſhips of Tarſhiſh*, here, as alſo, ch. 23. 1. Pſalm 48. 7. & Zech. 27. 25. are meant ſuch ſhips, as either belonged to that Port-town in Spain; or that belonging to other places, were wont to trade thither: as alſo, that thoſe *ſhips of Tarſhiſh* mentioned, 1 King. 10. 22. and 22. 49. 2 Chro. 9. 21. & 20. 36. were ſo tearmed, becauſe they traded to a place in India, of the ſame name with that in Spain; which they imagine alſo, to be that which is uſually called, *Ophir*. But that ſeems not to be ſo; becauſe in the ſtory of Jehoſhaphat; it is ſaid, that he built *ſhips of Tarſhiſh to go to Ophir*, 1 King. 22. 49. 2 Chr. 20. 36. Thoſe therefore that go the latter way, ſuppoſe, that from the city of Tarſus, being a Port-town of note in the Mediterranean-ſea; and its territory lying much upon that Sea; the Midland ſea, was ſometime called, *Tarſhiſh*; ſo underſtand they that, Jon. 1. 3. and that the ſhips, either belonging to that Port, or trading to and fro, in that ſea, where thence called, *ſhips of Tarſhiſh*. Now that ſea being the greateſt, that they, of thoſe parts, were acquainted with, in regard whereof it is called, *This great ſea*, as neereſt alſo at hand, Pſalm 104. 5. in way of diſtinction, from that other leſs, and more remote, *the red-ſea*, Pſalm. 106. 7. Hence, in proceſs of time, it might well come to paſs, that the name of *Tarſhiſh*, was given more generally, unto any more vaſt *ocean*, or *main ſea*. From whence alſo the Greek word, that ſignifies the *Sea*, ſeems derived, by the interchange only of one letter, not unſual. And ſo *ſhips of Tarſhiſh*, in general, thoſe that were uſually employed in any ſuch great Sea. Thus it is ſaid, that *the king had at Sea, a Navy of Tarſhiſh*, 1 King. 10. 22. That is, ſuch a Fleet, as was imployed in the Eaſtern *main-Sea*; by which it traded to Ophir. But howſoever it be, for the original of the name, or the place from whence the tearm was firſt taken; both parties herein agree, that by *ſhips of Tarſhiſh*, are meant ſhips of great bulk and burthen; ſuch as uſed to trade in the main ſeas, in great, wide, and deep waters, Pſalm 107. 23. So tearmed in way of oppoſition to ſuch ſmaller veſſels, of leſs ſize and ſtrength, as were commonly imployed in the ſhallower waters, and more ſhallow ſeas; ſuch as the inland lakes; called alſo *ſeas*, ch. 9. 1. and the red ſea, ch. 18. 1.

and upon all pleaſant pictures] Heb. *pictures of deſire*; or, *delight*. As ch. 32. 12. *fields of deſire*; or, *delight*: and, *a veſſel of deſire*, or, *delight*, Ier. 25. 34. Hoſ. 13. 15. Some underſtand it, of ſuch curious pictures, or other ornaments, as their ſhips here ſpoken of, were beautified, painted, or in-laid with, Ezek. 26. 5, 6, 7. Act. 28. 11. Others, of ſuch as their chambers, were hanged, and adorned with, Ezek. 8. 12. Others, of their images, made for idolatrous purpoſes, ſuch as they were forbidden to make uſe of, Levit. 26. 1. and commanded to deſtroy, Num. 33. 52. The word hath affinity, with one, that ſignifies *imagination*, Pſal. 73. 7. Prov. 18. 11. and it fitly anſwers a Greek word, uſed, Act. 17. 29. In regard whereof, ſome render it, *rare devices*. But the word being uſed for *imagery*, and pictures, we may very well here take it, for all ſuch curious pictures, as being, either for ſuperſtitious uſes, or civil ornament intended, they were taken with, and took much delight in. See ch. 1. 29.

V. 17. *And the haughtineſs of man ſhall be bowed down*] Or, *humbled*, *abaſed*; when they are ſtript of all thoſe goodly matters, implements, and ornaments, wherein they ſo much formerly prided themſelves, chap. 39. 4, 6. Lam. 1. 7, 10. See v. 9, 11.

and the Lord alone ſhall be exalted in that day] See v. 11.

V. 18. *And the idols*] Of the name, or word, ſee before, v. 8. their idols ſhall not be able to ſave themſelves; much leſs thoſe that ſaved them, and expected ſafety from them. See chap. 1. 31. 2 Sam. 5. 21. ch. 46. 1, 2.

he ſhall utterly aboliſh] *He*, to wit, the Lord, of whom, v. 17. or, *the idols ſhall utterly paſs away*; or, *be aboliſhed*. For the verb is of a paſſive ſence, and ſignifies ſuch a *changing*, or *paſſing away*, as is accompanied with diſſolution, and deſtruction, Job 14. 14. Pſal. 102. 26. Prov. 31. 8. compared with Prov. 24. 11. or more fully, (the noun being plural, and the verb ſingular) *the idols, each of them, ſhall be utterly aboliſhed*. For, that is uſually intimated, in ſuch kind of conſtruction. The like is found, Gen. 49. 22. Exod. 17. 20. & 31. 14. Prov. 3. 18. and 14. 1. See v. 20. ch. 3. 5, 10. & 26. 19.

utterly] So the word, here in an adverbial notion, is found adjectively oft uſed elſewhere; as of the ſacrifices, *wholly*, or *utterly* conſumed and burnt all to aſhes, Levit. 6. 22, 23. Deut. 13. 16. & 33. 10. Pſal. 51. 20. the rather to be obſerved, (as implying a general and utter abolition of their idols) becauſe a Writer of ſome note, denyeth the word here uſed, ſo to ſignifie, and would have the text read, they ſhall *paſs away, as the night* doth at the Sun-riſing, Cant. 2. 17. but this the vowel points will not bear.

aboliſh] *Aboliſhed* they ſhall be, either by Gods judgment executed upon them, Exod. 12. 12. 1 Sam. 5. 3, 4. Ier. 43. 12. & 46. 25. See ch. 1. 31. or by the hands of thoſe, that had before made, and adored them; being now either aſhamed of them, when they finde how unable they are to help them, v. 30. or abhorring them, and ſeriouſly repenting of their folly, in the worſhip of ſuch vile, and baſe ſtuff, ch. 17. 7, 8. & 27. 9. & 30. 22. Hoſ. 14. 8.

V. 19. *And they ſhall go into the holes of the rocks*] The wicked Idolaters, terrified with the dreadfulneſs of Gods judgments, ſhall betake themſelves to any place, where they might, if it were poſſible, be ſheltered from Gods wrath, or be hidden from his ſight. See v. 10.

they ſhall go] Or, men *ſhall go*; or, *there will* then *be going into the holes of the rocks*. An imperſonal, or indefinite manner of ſpeech, (like that, Numb. 19. 5. *and he*; or, one *ſhall burn the heifer*; that is, *the heifer ſhall be burnt*. And Mal. 1. 5. *and they*; or, men *ſhall call them*: that is, *they ſhall be called*,) which makes it, here, the more emphatical. As if he had ſaid, (naming none that ſhould ſo do) there will be nothing on all hands, but running into holes, and caves, to hide themſelves, Hoſ. 10. 8. Luk. 23. 10. Rev. 6. 16. & 9. 6.

holes] Dark, and blind places; as the word imports, 1 Sam. 13. 6. & 24. 3, 4.

and into the caves] Heb. *holes*; or, *hollow places*. For it comes from a word, that ſignifies to *pierce*, or, *bore*; or *thruſt through*. Ezek. 28. 9. and hath affinity, both, with that, which ſignifies *windows*, that are broken through the wall, to let in air, and light, Jer. 22. 14. and with that alſo, that ſignifies *pipes*, that are made hollow, for wind and breath to paſs through, Judg.11.34. Such holes, or hollow places, as are as windows, or pipes, in the ground. The word is no where elſe found.

of the earth] Heb. *duſt*, as verſ.10.

for fear of the Lord] See v.10.

when he ariſeth] So is God ſaid to do, when he comes to execute judgment; who before ſeemed to ſit ſtill, as not regarding what men did. So Pſal.3.7. and 7.6. and 9. 19. & 68. 1.

to ſhake terribly the earth] Or, *land*, as ch. 1. 7. and 9. 19. and verſ. 7. when he comes to make a terrible earthquake in the State, Pſal.75.3. Great commotions and concuſſions in a State, are compared to great earthquakes, that over-turn houſes, and buildings, and ſwallow up, ſometime, whole cities, Rev.6.12,14. & 8.5. and 11.13,19. and 16.18. Zach. 14.4. So v.21. Yea, ſuch ſometime come before, as preſages of further judgments, Matth. 24.7. Mar. 13. 8. Luk. 21. 11. and ſo it ſeems, one did, as a warning piece, or peal, to that here denounced. See Amos 1.1. Zach.1.4,5.

V. 20. *In that day*] *Then*; or, *at that time*: as v.11. chap. 3. 7.

a man ſhall caſt his idols] *Man*, for *men*; as verſe 9. Idolaters ſhall with indignation and diſdain, caſt their idols, the moſt pretious of them; not the treen, and the ſtone onely, Ezek.20.31. but their ſilver, and golden ones, Pſal. 115. 4. into the vileſt and filthieſt holes and corners; when they ſhall perceive them utterly unable to ſtand them in any ſtead. See ch.1.29. & 8. 21. Though ſome (but with leſs probability) underſtand it, of hiding them in ſuch places for ſecurity, in regard of the richneſs of their materials. But the verb here uſed, ſeems to imply, not a care to keep, but a contempt, and diſregard, as Ezek.7.19.

which they made each one *for himſelf*] Heb. *which they made for him*; or, *for himſelf*. Which may be taken, either indefinitely, and impersonally, *which they made*; that is, *which were made for him*: as Gen.41.13. *he reſtored me to mine office; and him he hanged*; that is, *I was reſtored to mine office, and he was hanged*. And ch.60.14. *they ſhall call thee*; that is, *thou ſhalt be called*. See v. 19. or, by a tranſition from number to number, in Scripture not unuſual; as Pſal.127.5. & 140. 8. diſtributively, as our Engliſh well renders it; each one *for himſelf*. The rather, becauſe the word is taken collectively in the former branch. See v.8,18.

made] Made themſelves, as ch.44.15,16. or cauſed to be made for them by others, ch.46.6.

to the moles, and to the bats] Some joyn theſe words with the next before-going; and ſo render the text, *which they made to worſhip moles, and bats*. As if the meaning were, that they made golden, and ſilver images; as the Egyptians ſometime of *mice*, 1 Sam.6.4,5. So of *moles*, and *bats*, thereby to worſhip thoſe creatures, whom thoſe figures did reſemble. And true it is, that the Idolaters, in thoſe times, did, in their idolatrous ſervices, make uſe of the pictures and images, even of the vileſt, and baſeſt creatures, Ezek.8.10. yet, not in likelihood, to worſhip thoſe very creatures, but ſuch imaginary dieties, as by thoſe forms they intended ſymbolically to repreſent. So the Philiſtims by their Dagon, framed like a fiſh, or a mer-maid rather, 1 Sam.5.4. intended not to worſhip any fiſh, or ſuch Sea-monſter, but their tutelar-God; whom, out of ſome ſuperſtitious conceit, they were pleaſed ſo to portray. This expoſition, therefore, ſeemeth over-much forced; and the words are rather to be referred to the firſt branch of the verſe; *they ſhall caſt* them *to the moles, and to the bats*, that is, into ſuch holes, as the one dig in the ground; and ſuch dark and duſty corners, as the other uſe to rouſt in, either about the houſe, or elſewhere; not the very ſame, neceſſarily, but any ſuch. See, *ſhips of Tarſhiſh*, v. 16.

moles] The word is no where elſe found; but ſignifies ſuch a beaſt, as digs, and boroughs in the ground. Which ſome therefore would have to be the *cony*, or the *great mountain-rat*, that is riſe in the Alps. But the Hebrew hath another name for the one, Levit.11.5. Pſal.104.18. Prov.30.26. And of the other it is uncertain, whether it were at all found, or known, much leſs frequent in thoſe parts. It is moſt probable therefore to be, as it is here rendered, *the mole*, though another word alſo be ſo tranſlated, Heb. 11, 30. Some would make two ſeveral words of it, rendring it, *to dig holes*, or *vaults*; but the former is the more generally received, and the more probable.

bats] Of this all agree, both here, and Levit.11.19. Deut. 14,18. yet the Latine word for *a mole*, is the very ſame with this. And the one may be derived from the other, in regard of ſome qualities, wherein thoſe two creatures agree. As in the dimneſs, and duskineſs of their eye-ſight, not enduring the broad day-light. For neither of them is ſtark blind; and the ſame word in Hebrew (yet not this) being uſed both of a fowl, Levit.11.18. and of a creeping creature in the very ſame chapter, v. 30. Some of the Rabbins render it in the former place, *a bat*; in the latter, *a mole*.

V. 21. *To go into the cliſts of the rocks*] When he hath thrown away his idols, that could not ſecure him, to aſſay what ſhift he can make for himſelf. See v. 18.

cleſts] As Exod.33.22.

into the tops] Or, *cliſs*. See ch.57.5. to go to the *cleſts*; or, up to the *cliffs*. The word in the original, doth properly ſignifie a *branch*, chap. 17. 6. & 27. 10. and being applyed to rocks, and hills, it ſignifieth ſuch parts thereof, as the main body of the rock, or mount, doth branch it ſelf forth into. The *cliffs*, as we term them, between which places of refuge and ſhelter, are oft-times found; and which being ſteep, and riſing higher then the main bulk, or body of the rock, are not of eaſie acceſs for an enemy, Judg.15.8. Pſal.104. 18. Jer. 48.20.

of the ragged rocks] The word, *ragged*, is not in the original; nor is it included in the term here uſed: which ſignifies any rock in general, Num.20.8. Pſal.40.2. chap.32.2. See chap. 16. 1.

for fear of the Lord, and for the glory of his Majeſty] See verſe 10, 19.

when he ariſeth to ſhake terribly the earth] See before, v. 19.

V. 22. *Ceaſe ye from man*] A dehortation, very fitly inferred upon the former denuntiation; and making way for what followeth, ch. 3.1,2,&c. ſeeing that all humane helps, and external ſtayes will fail; and no might or height will be able to ſecure any, when God comes to execute judgment: be admoniſhed, and adviſed, to caſt off your vain confidence in frail and mortal man, Pſal.146.3. Jer.17.5,6. and remember you have to do with God, before whom no man is able to ſtand, Pſal.76.7,12. Eccl.6.10. ch. 45.9.

man] For, *men*; as v. 20.

whoſe breath is in his noſtrils] Heb. *in his noſe*. Whoſe life is ſo frail, that if his noſtrils be but ſtopt, that he cannot breathe freely, he dyeth, 2 King.8.15. or whoſe life, as a puff of wind, paſſing to and fro through his noſtrils, may be very ſoon and ſuddenly gone. Or, who may puff and blow, as if he could do great matters, Pſal.10.5. and be puffed up, and ſwell with an high conceit of himſelf, 1 Cor.8. 1. 1 Tim. 6. 4. but all is no more, but a little looſe wind, that may be ſoon gone, and he with it, Pſal. 78.39. and 146. 4. Act.5.5.

for wherein is he to be eſteemed?] What reckoning is to be made of him, Job 7.17,18. Pſal.8.4. & 144.3,4. Not, but that man is an excellent creature of himſelf, bearing Gods image, Gen. 1. 27. & 9.6. and being one of Gods maſter-pieces, Gen. 1. 26. Pſal.139.14,16. of more value then the whole world beſides, Matth.16.26. as appeareth by the price paid for his ranſome, 1 Pet. 1.18,19. But that, if he come into compariſon with God, or if he ſhall ſtand in oppoſition againſt God, he is a ſorry, feeble, worthleſs thing; a puff of wind, and a pile of duſt, Pſal.103.14. & 78.39. Eccl. 12. 7. a thing of nothing, or leſs then nothing; that God is able eaſily to blow away, and bring to nought, in an inſtant, Gen.2.7. and 3.19. & 18. 27. Pſal.62.9. chap.40.15,16,22,24. Dan.4.35.

CHAP. III.

Verſe 1. *For behold*, &c.] This chapter is part of the Prophecie, or Sermon, beginning chap. 2. 2. Very ſuteably ſubjoyned to the dehortation, wherewith the former chapter is concluded. He dehorted, there, from confidence in the creature; man eſpecially, and whatſoever ayd or ſupport he is able to afford. And here he renders a reaſon of that his dehortation; to wit, becauſe all ſuch props and ſtayes God hath determined to withdraw.

behold] A note as well of admiration, as of attention; giving warning of ſome, as well admirable, as remarkable matter to enſue. So Gen.6.13. ch.7.14. and 29. 14.

the Lord, the Lord of hoſts] See ch.1.24.

doth take away] Heb. is *taking away*; or, is *withdrawing*: as Prov.28.9. he is preſently about to do it. He will certainly do it; and he will ſuddenly do it: It is as ſure to be done, and ſoon done, as if it were in doing, or done already. So Gen.6.7,13. 1 King. 14. 14. chap. 29.14. Jer. 4.6. and 5.15.

from Jeruſalem, and from Judah] See of theſe, on chap. 1.1.

the ſtay, and the ſtaff] All means, one and other, whereby, as with a ſtaff, mans life is ſuſtained, v. 1. or a State is ſupported, v.2,3. The words in the original, do both ſignifie one and the ſame thing; to wit, ſuch a ſtaff, wherewith men, weak through ſickneſs, Exod. 21.19. or age, Zach. 8.4. or for eaſe in journey, Mar. 6.8. are wont to ſtay themſelves. They differ only, herein, that the one is a maſculine, the other a feminine form; either is uſed for ought, that a man ſtayeth himſelf with, truſteth to, or relyeth on, Pſal. 18. 18. ch. 36. 26. though the latter only be found uſed for *a ſtaff* properly ſo termed; both mentioned here, to intimate *ſtayes* of all ſorts, more or leſs.

the whole ſtay of bread] Heb. *all ſtaff*; or, *ſtay of bread.* (as *whole head*; or, *every head,* chap. 1.5.) Hereby ſome underſtand that *power* and *vertue* that bread hath to nouriſh; as if God threatned to deny a bleſſing to their food. So that albeit they had bread, and did eat; yet what they did eat ſhould not nouriſh them, ſhould do them no good. A judgment ſuppoſed to be threatned, Levit. 26. 26. in thoſe words, *ye ſhall eat, and not be ſatisfied*; and to have been put in execution, Hag. 1. 6. where it is ſaid, *ye eat, but are not ſatisfied*; or, *filled.* And true it is, that mans life, health, and ſtrength, depends not on bread, or food; but on Gods Will and pleaſure, Deut. 8. 3. Matth. 4. 4. who, if he deny a bleſſing unto the creature, or withdraw the power and efficacy from it; which he can do, when he will, and oft doth: the creature then, though we have it, and uſe it, can nothing avail us. But even thoſe two Scriptures ſeem rather to intimate a ſcarcity of bread; as by the tenour of the context in either may appear; as alſo by the oppoſition in the former of them, of *eating their fill*; or, *feeding to ſatiety*, to the full, Levit. 26. 5. and in the preſent paſſage, God ſeems rather to threaten the taking away from them, the creatures themſelves, that are the ordinary ſtayes of mans life; as the perſons alſo of thoſe, that were the ſtayes of their State, v. 2, 3. By *the ſtay*, or, *ſtaff of bread*, therefore, I ſuppoſe rather to be meant, *bread* it ſelf: *Bread* being put for all manner of food, and ſuſtenance, as the principal, moſt generall, and moſt ſtrengthening food, Pſal. 104. 14, 15. (as 1 King. 4. 22, 23. Neh. 5. 14, 15, 18. ch. 4. 1.) and *ſtaff of bread*, for *bread*; which is as *a ſtaff*, or, *a ſtay*, Levit. 26. 26. Judg. 19. 3, 8. Ezek. 4. 14. and 5. 16. as *the daughter of Zion*, for *Zion*; that is, as a daughter, ch. 1. 8. and *the ſign of circumciſion*, for *circumciſion*, which is *a ſign*, Rom. 4. 11. God threatning to bring upon them (as he did ſometime upon Egypt; where he is ſaid, as here, to have *broken the whole*, or, *all the ſtaff of bread*, Pſal. 105. 16.) an extream ſcarcity of food. And what was here threatned, we ſhall finde fulfilled, Jer. 37. 21. & 38. 4.

and the whole ſtay of water] Heb. as before, *all ſtay*; or, *ſtaff of water.* All manner of drink, as needful as bread, or meat, for the ſupport of mans life: All comprehended under the name of *water*, becauſe water is in thoſe parts, the moſt general and ordinary drink, Num. 21. 5. Deut. 2. 28. & 9. 9. 1 King. 18. 4, 5. 2 King. 6. 22. Jer. 3. 7.

ſtay of water] As of *bread* before. For, *water* it ſelf. See Amos 4. 8. compared with Hag. 1. 6.

V. 2. *The mighty man*, &c.] Thoſe two mentioned, ver. 1. were the ſtays of each ſeveral mans life. Theſe that follow, being the prime perſons: for martial, civil, and Eccleſiaſtical Officers are not the chief ornaments only, but the ſtays and pillars of the joynt body politique, both of Church and State, Judg. 5. 14, 15. 2 King. 2. 12. and 13. 14. Pſal. 68. 27. & 75. 3. Eccl. 10. 17. ch. 1. 26. 1 Tim. 3. 15. which being removed therefore, the ruine of both muſt needs enſue; as of an houſe, when the principal pillars are pulled away, that ſupport it, Judg. 16. 29, 30.

mighty] For ſtrength of body, 1 Sam. 14. 52. 2 Sam. 17. 10. or, for power of command, Gen. 10. 8, 9.

and the man of war] Or, *the warriour.* Skilful and expert in military affairs, Judg. 20. 17. 1 Chr. 12. 36.

the Judge, and the Prophet] The one to act, and by execution of juſtice, to reform, Jud. 2. 18, 19. The other to inſtruct; and by inſtruction, to reclaim, Jer. 23. 22.

and the prudent] The word properly ſignifies *a Diviner*; and is taken, commonly, in an evil ſence, for ſuch, as by diabolical wayes of divination, undertake to fore-tell future events, Deut. 18. 10. Joſh. 13. 22. Yet here, in the better part, for a man of much ſagacity, and depth of judgment, able ſo to bolt out the truth of things difficult, and abſtruſe; and to deem of, and gueſs ſhrewdly at the conſequences, and events of affairs, that he may ſeem to have a ſpirit of divination in him. So is the word taken, Prov. 16. 10. and an inſtance of it we may ſee in Solomon, 1 King. 3. 16, 28. See Eccl. 9. 16, 18.

and the ancient] As ch. 9. 15. by reaſon of years, and age, grave, wiſe, and experienced; and in that regard, of more authority, Levit. 19. 32. Prov. 16. 31. and 20. 19. Job 15. 9, 10. & 32. 4, 6, 7. Ezek. 7. 20. See 1 King. 12. 6, 8.

V. 3. *The captain of fifty*] One of the leaſt numbers that Commanders took charge of, Exod. 18. 21, 25. 1 Sam. 8. 12. 2 King. 1. 9, 11, 13. intimating, that hardly any fit to undertake the leaſt and loweſt charge, ſhould be left. See verſe 7, 8.

and the honourable] Heb. *the eminent in countenance*, as ch. 9. 15. one that carries authority with him in his countenance, a man of reſpect, in regard of his birth, (Eccl. 10. 17. chap. 19. 11.) place, or parts, Eccleſ. 8. 1.

and the counſellours] Such as Princes are wont to have neer at hand, to adviſe with in weighty affairs, 2 Sam. 15. 12. and 16. 23. 1 Chr. 26. 14. 2 Chr. 30. 2. Eſth. 1. 3. ch. 1. 26. & 40. 13. Such, as being pious and prudent, may be of great concernment for the ſupport of a State; and where ſuch fail, all is like to fall, and miſcarry, both at home, and abroad, Prov. 11. 14. and 24. 6. Mic. 4. 9.

and the cunning artificer] Heb. *the wiſe of the workmen*, in timber, ſtone, or metal; for in Scripture, as alſo in other the learned languages, the skilful in ſuch arts are termed *wiſe*; and skilfulneſs in them, *wiſdome*, Exod. 31. 3, 6. ſuch among them, as are in ſuch affairs more skilful then ordinary; who being of much uſe in a State, either for civil, or warlike employments: much inconvenience and detriment therefore may accrue to a State, by want of them, 1 Sam. 13. 19, 20. 2 King. 12. 11, 12. and 24. 14. Jer. 24. 1. Zach. 1. 20, 21. For I cannot here accord with that learned Writer, who would have the words rendred, one *skilful in witchcrafts*; becauſe the Chaldee uſeth the latter term commonly for *witch-crafts.*

artificer] The word ſignifies (as alſo the Latine that anſwers it) ſuch, as work either in metals; as ſmiths, braſiers, and goldſmiths, Gen. 4. 12. Deut. 27. 15. or, in timber and ſtone; as carvers, carpenters, maſons, and the like, 2 Sam. 5. 11. 1 Chr. 14. 1. and 22. 15.

and the eloquent Orator] Or, *skilful of ſpeech.* Heb. *skilled in charms*, ch. 26. 16. and ſo alſo would that former learned Annotator have it here taken. But it is generally ſuppoſed rather, thereby, here to be meant one of that power and efficacy in ſpeech; that he is able by his perſwaſions, ſo to prevail with thoſe he ſpeaks to, that his words ſeem to be as a ſpel; and the perſons he ſpeaks to, to be as charmed by him, Pſal. 58. 5. 1 Cor. 2. 4. As is the word of divination uſed in no ill ſence, Prov. 16. 10. Such an one was Abigail, that charmed David, 1 Sam. 25. 24, 34. and ſuch another was the woman of Abel, that charmed Joab firſt, and then the whole City, and ſo ſaved it from being ſacked, 2 Sam. 20. 16, 22. Of ſuch Solomon, Eccleſ. 9. 14, 15. The words, *Orator, Artificer*, and ſo the reſt of them, though in the ſingular number, are not meant of any one particular perſon; but are put collectively, for all, or moſt, of each degree or rank mentioned. So ch. 2. 7, 20. v. 5.

V. 4. *And I will give children to be their Princes*] The fearful effect following on the removall of ſuch as are of abilities for government and employment.

I will give children to be their Princes] Or, *I will make children their Princes.* For, that is the uſual ſence of the Hebrew phraſe here uſed, Pſal. 2. 8. chap. 60. 17. Jer. 9. 10.

I will give] Set up, place in Offices of government. For, into ſuch places none come, but either by Gods permiſſion, or appointment, Pſal. 75. 6, 7. Prov. 8. 15, 16. Dan. 4. 25, 32. and he gives ſuch, as well in wrath, as in mercy, Hoſ. 13. 11.

children] Either in age, and years, and conſequently rude, and raw, wanting experience and diſcretion for ſo weighty an employment, Eccl. 10. 16. or of a childiſh diſpoſition, for wit, skill, carriage, courage, and the like, no better then children; or in ſome ſort worſe, becauſe leſs teachable and tractable then children, Eccl. 4. 12. Such were Ahaz, Manaſſes, and Joſias, his ſucceſſors. See v. 12.

and babes ſhall rule over them] *Babes*, that is, childiſh, babiſh ones; no wiſer or diſcreeter, then either ſucking, or newly weaned babes. For, from the word that ſo ſignifies, the moſt deduce That here uſed, Pſal. 8. 2. ch. 28. 9. Yet ſome other render it, *men of illuſions*, or, *inſolencies*; that is, mockers; men of inſolent carriage; ſuch as take delight in the ſcornful uſage of others. For ſo is the word taken, from whence they derive it. But the former ſeems the genuine ſence of the word here, (being no where elſe found) as confirmed by what followeth, v. 12.

V. 5. *And the people ſhall be oppreſſed*] The neceſſary conſequent, either of none, or of ill government; where either no governours at all are, or ſuch in place of government, as are not able to govern themſelves, Judg. 9. 4, 6, 15, 20. & 17. 6. & 18. 1. & 19. 1. & 21. 25.

oppreſſed] Not by cloſe, and under-hand dealing defrauded; but by force, and open violence deſpoiled, as Judg. 18. 24, 25. So v. 2. Some read it, *and the people ſhall oppreſs one another*; or, *among the people, one ſhall oppreſs another.* And the ſence comes all to one, in either; but the verb here uſed, is paſſive, as 1 Sam. 13. 6. & 14. 24. chap. 53. 7.

one by another] Or, *one againſt another.* Heb. *man by man*; or, *man againſt man.* This clauſe ſome joyn to the former words, as our Engliſh hath it. Others begin a new ſentence with them, ſupplying a word, much of the ſame notion with that which in the next branch is ſubjoyned. *Man* ſhall riſe *againſt man*, as Mic. 7. 6. that is, one againſt another, as 1 Sam. 2. 25. and the points of diſtinction, in the original, carry it rather this way. See ch. 9. 21.

and every one by his neighbour] Heb. *a man by*; or, *againſt* *his neighbour*: or, *friend*. A common phraſe in Hebrew, for *one another*; without any ſpecial notion, or intimation of mutual relation, or reſpect, Exod.21.14,18,35. ch.13.8. Jer.7.5. Yet, in this place, it ſeems to have ſome emphaſis in it; as implying, that no reſpect of vicinity, or amity, would be had among them; but that they would be as forward to wrong a neer neigbour, as a meer ſtranger, a friend, as a foe. See Jer.9.4,5. Mic.7.5,6.

the child ſhall behave himſelf proudly againſt the ancient] There ſhall be a general confuſion of all degrees, without reſpect of age, or State, ch.24.2.

behave himſelf proudly] Or, *ſtrengthen himſelf*. For the word ſignifies, as well *power*, as *pride*, Pſal.138.3. Cant.6.5. See *Rahab*, ch.51.9. Heb. *behave themſelves proudly*; or, *ſtrengthen themſelves*. For the noun is ſingular, the verb plural. Of which form of ſpeech, ſee before, on ch.2.18,20. The meaning is, every boy, or young ſtripling, will be taking heart, to carry himſelf malepertly, or inſolently toward the ancient, whom he ought to reverence and reſpect, Levit.19.32. See v.12.

and the vile] Or, *contemptible*. Heb. of *light* eſteem, 1 Sam.2.30. & 18.23. See ch.16.14. every baſe fellow (as before, every boy) will make bold with, or carry himſelf ſaucily, and arrogantly toward thoſe, that be far his betters. So Shimei, 2 Sam.16.5,9.

againſt the honourable] The word ſignifies *weighty*, as the other *light*. Men of worth, and weight. For honour and weight go together; and the ſame word, with little difference, in the three learned languages, imports either, Deut.32.58. ch.23.9.

V.6. *When a man*, &c.] Or, as ſome, *For a man*, &c. as rendring a reaſon of the former confuſion; becauſe every man ſhould ſhun all publike employment, and no man be willing to take any authority upon him, ch.59.16. The particle may well ſignifie either; as before, chap.1.29,30. & 2.19. And according to the former reading, confirmed by what followeth, v.7. It containeth a relation of a further evil, mentioned rather as an effect, and conſequent of the former; to wit, that the State ſhould be in ſuch a general confuſion, that men would be glad to get any to protect them, and to offer place of command and authority to them; but thoſe whom they ſhould make ſuch offers unto, conſidering how things ſtood, ſhould utterly refuſe that, which ordinarily men are wont moſt to affect, Num.16.3. 2 Sam.15.4.

when] Or, And *when*. As ſome render it, that go this way, (as ch.8.19.) for the better connexion of it with the precedent diſcourſe. So v.11.

a man] Or, *any man*; as Levit.1.2.

ſhall take hold of his brother] Any one of his kindred; as Gen.13.8. Deut.18.2. & 25.5,9. or, of his nation; as Deut.15.7,12. & 23.19,20. For, no ſtranger was to bear rule with them, Deut.17.15.

ſaying] A needful ſupply; though not in the Hebrew, as Pſal.105.15. Jer.30.17.

thou haſt clothing] Thou haſt good apparrel; ſuch as few have left them in theſe times of plunder, and ſpoil; that, for which the common ſort of people, are wont moſt to regard men, Jam.2.2. or, *apparrel*, being put more generally for all ſort of neceſſaries; thou art furniſhed with means, and art not unfit therefore to bear office among us.

be thou our Ruler] As Judg.9.8,10,12. & 11.6.

and let this ruine be under thine hand] Help to ſupport, or repair the ruines of the State; or, (the abſtract put for the concrete, as chap.1.21. & 64.6.) take the charge and government of this ruinous, or tottering State, upon thee. See Pſal.75.3. & 82.5.

ruine] As Zeph.1.3. A metaphor taken from an houſe, or wall; either ready to fall, or already fallen down, Pſal.62.3. ch.30.13. Amos 9.11. See v.8.

under thine hand] Under thy *charge*; *hand*, for *charge*; as Num.4.28,33.

V.7. *In that day*] Or, *Then*; as ch.2.11,20. anſwering to the particle *when*, v.6.

ſhall he ſwear] Heb. *lift up*. To wit, his hand. A phraſe frequent in Scripture, taken from the rite, in thoſe times uſed, of lifting up the hand toward heaven, in the ſolemn taking of an oath, as to him that dwelleth in heaven, (Pſal.123.1. chap.57.15. & 66.1.) by whom they ſware. See Gen.14.22. Deut.32.40. Ezek.20.6,15,23. Rev.10.5,6.

ſaying, I will not be] Or, *I cannot be*. For the future, in Hebrew, is oft potential. So Job 9.3. & 14.4,14. Jer.2.23,32 and ſo here, for the reaſon rendred of his refuſal.

an healer] Heb. *a binder up*. A metaphor taken from chirurgery; and the binding up of wounds, and ſores for the cure of them. See ch.1.6. & 30.26. I dare not undertake the cure of ſuch deſperate evils, as the State is poſſeſſed of, and peſtered with, chap.1.5,6.

in mine houſe is neither bread nor clothing] I am not ſo furniſhed, as you ſuppoſe me to be. Either fear ſhall make him rather to forſwear himſelf, then to undertake ſo perplexed and perilous a charge. Or ſuch ſcarcity ſhall be of all neceſſaries, comprehended all under theſe two heads, (as we uſe to ſay, meat, drink, and apparrel,) Gen.28.20. 1 Tim.6.7. that even thoſe ſhall be found to want them, that were eſteemed to have greateſt ſtore of them, 2 King.6.27.

bread] See v.1.

V.8. *For Jeruſalem is ruined, and Judah is fallen*] Or, *when*; as v.6. So ſome, continuing the former ſpeech of the party refuſing to take charge; and rendring a reaſon of his refuſal to undertake the care and cure of the State: as being ſo far ruined, that it was not in his power to ſupport and keep it up. But the context runs better, as we have it; or, as ſome other, *ſurely*. For ſo the particle here uſed, is alſo ſometime taken, Iob 8.6. & 20.20. Pſal.44.22. or, *Therefore*, as Pſal.116.10. Ier.9.20. For the Prophets intent ſeems to be, as to relate their ruine, touched upon v.6. ſo to ſhew the cauſe of it, to wit, for their extream obſtinacy and impudency, in their carriage towards God.

Jeruſalem and Judah] The Jewiſh State, the Inhabitants of that city, and people of that land. See ch.1.1. For, that he ſpeaks not ſo much of the city, or land it ſelf; as of the perſons, people, and State, conſiſting of them, as ch.1.27. the words enſuing ſhew.

is ruined] Or, as ſome, *hath ſtumbled*; as Pſal.27.2. ch.8.15. according to that of the Apoſtle, Rom.9.32. & 11.11. but the other agreeth better with the former paſſage, v.6. and ſo is the word uſed, Pſal.107.12. & 109.24.

is fallen] Is come to confuſion, as ch.21.9.

becauſe their tongue and their doings are againſt the Lord] They ſet themſelves both in word and deed againſt *Jehovah*, him from whom they have their being, (Act.17.25,28. See ch.1.2.) Pſal.73.9. Mal.3.13. Jude 15.

to provoke the eyes of his glory] As if they ſpake, and did things on purpoſe, to provoke him to his face. So Pſal.78.17. chap.1.4. & 65.3. Jer.7.18,19. See ſomewhat the like, Job 17.2.

to provoke] Or, *by provoking*; or, *in provoking*. So is the particle uſed, Gen.3.22. *by knowing*; or, *in knowing*. For ſo it would be there rendered, and Deut.9.18. *in doing evill*. See ch.10.2.

the eyes of his glory] Or, *his eyes of glory*: as, *his name of glory*, Pſal.72.19. For, *his moſt glorious eyes*: *his moſt glorious name*. So, *his hill of holineſs*, Pſal.15.1. *his Son of love*, Col.1.13. *His word of power*, Heb.1.3. For, *his moſt holy hill*, *his moſt beloved Son*; *his moſt powerful word*.

V.9. *The ſhew of their countenance doth witneſs againſt them*] Their lewdneſs and ſhameleſneſs diſcovereth it ſelf in their very face and fore-head; neither do they deſire, or endeavor, to conceal it, Ezek.24.7,8.

ſhew] Or, *tryall*, as ſome. For it comes from a word that ſignifies, to *acknowledg*, Prov.20.11. or, *ſtrangeneſs*; as others: becauſe the ſame word ſometime ſignifieth, to *eſtrange*, 1 King.14.5,6. Or, as others, *hardneſs*; from a word, that ſignifies, to *harden*, Job 19.3. and the word in Arabick, is ſaid ſo to be uſed. Nor is it unuſual in the Latine tongue, to ſay, *one of an hard face*; for an impudent man. The word (as many other, in this Prophecy) is no where elſe found in Scripture; that which makes it the more ambiguous. However, the ſence is certainly this, that their very looks alone, were evidence enough, without further proof, to convince them, how they ſtood inwardly affected; the diſpoſition of their heart therein as evidently offering it ſelf unto view, as if it were even enſtamped on their faces, or engraven on their foreheads: and that their extream impudency is implyed, the ſequel ſhews. See Jer.3.3. *an harlots fore-head*.

doth witneſs] Doth give in evidence againſt them. Heb. *doth anſwer*; in reference to ſuch interrogatories, as are wont to be adminiſtred to thoſe that come in as witneſſes againſt a party queſtioned, or accuſed. So ch.59.12. and in the law, *Thou ſhalt not anſwer a falſe teſtimony againſt thy neighbour*, Exod.20.16. Deut.5.20.

and] Or, *yea*. As Neh.6.10. Pſal.7.4. For it is a further aggravation of their ſhameleſneſs.

they declare their ſin] They tell it out; (as Judg.14.16. *thou haſt not told it me*,) they not only ſhew it in their face, as, *the heavens* are ſaid *to ſhew Gods righteouſneſs*, Pſal.89.9 but they publiſh it with their tongue; not in way of confeſſion, as David, Pſal.32.5. but in way of profeſſion, as Lamech. Gen.4.23,24.

as Sodome] That is, the men of Sodome, who openly profeſſed what they intended, and commonly practiſed, Gen.19.5. So Judg.19.22. See Jer.2.25.

they hide it not] As thoſe ſeek to do, that are aſhamed of their ſin, Gen.3.7,8. Job 31.33. See Ezek.24.7. a defect of the pronoun, as ch.9.9.

wo to their ſoul] That is, *to them*; or, *to themſelves*: as in the next clauſe, and Lam.5.16. *wo to us*. So Pſal.3.2. *they ſay to my ſoul*; that is, *to me*: and ch.51.23. *which have ſaid to thy ſoul*; that is, *to thee*. Yet the phraſe makes the ſpeech more paſſionate; being ſpoken by the Prophet, rather in way of deploration, then of denunciation; as that alſo in the Lamentations. See ch.1.4,24.

for they have rewarded evil to themſelves] They do, by theſe their untoward and obſtinate courſes, procure miſchief to themſelves. They hurt not God, but wrong themſelves, Job 35.4. Prov.9.12. & 11.17. Jer.7.19.

rewarded] Or, *done*; or, *procured*. For the word doth not alwayes imply, any retribution, or reward; as it doth hereafter, v. 11. but oft-times, only a doing of ought, ſimply, to ones ſelf, or another, be it good, or evil. See Pſal.7.5.& 13.6.& 116.7. Prov.3.30. ch.63.7. In all which places, is the ſame word uſed. And it might well be here rendered in the preſent tenſe, (as the like. ch. 1.2,3.) *they procure*; or, *do evill to themſelves*: or bring evill upon themſelves. See Hoſ. 12.9.

V. 10. *Say ye to the righteous*] Some take theſe words, as ſpoken by way of conceſſion, and pre-occupation; you will ſay, there is a promiſe made to the righteous, that they ſhall do well; but *ye* are no ſuch, and it belongs not therefore to you, Deut. 28.18,19. Others, as in way of reprehenſion, and caſtigation of the falſe Prophets, that ſadded the hearts of the godly; but preached peace to the wicked, Ezek. 13.19,22. Others rather, by way of caution, and conſolation, to keep up the hearts, and bear up the ſpirits of that ſmall company of godly ones, that remained yet among them; and to give them aſſurance of Gods goodneſs to be ſhewed them, and his care to protect them, amidſt thoſe confuſed and calamitous times, ch.8.24. 2 Pet.2.9.

ſay ye to the righteous] Heb. *ſay the righteous*; or, *tell the righteous*. A defect of the particle, as 1 Sam. 15.31. *one told David*; and 1 King.20.9. *tell my Lord the King*. *Say* to them; that is, to them *be it ſaid*. As, *ſay to Archippus*; that is, to *Archippus be it ſaid*. (a place more then one way wronged.) Let the godly man aſſure him ſelf of this, ch.49.9. & 44.28. Hoſ.2.1,23. For what God ſayeth, or biddeth ſay, ſhall aſſuredly be, Num.23.19. chap.55.10,11. See ch.1.20.

the righteous] *the upright man*. Righteous, in regard of inherent righteouſneſs, truly, and ſincerely; though not perfectly, and exactly, according to the rigour of the law: (for ſo none is here on earth, Pſal.143.2. Prov.20.9. Eccleſ.7.20.) So Pſal,32.11. & 58.10. & 97.11. Jer.5.1. & Luk.1.6.

that it ſhall be *well* with him] Heb. *that good*. As in the next verſe, *evill*. A ſhort, but quick, and emphatical forme of ſpeech, (the like whereunto, ſee Job 34.18.) that good ſhall betide him; that it ſhall fare well with him, however it betide others. That howſoever things go, it ſhall go well with him; for all ſhall work for his good, Eccl. 8.12. Jer. 15. 11. Rom.8.28.

for they ſhall eat the fruit of their doings] They ſhall not fail to fare well, for their well doing, Pſal.18.24,25. & 62.12. Gal. 6.7,8. Heb.6.10. A metaphor, taken from husbandmen; who are then ſaid to eat, or enjoy the fruit of their labour, when they are fed, and maintained by that, about which they had formerly taken pains, Pſal. 128. 2. 2 Tim. 2. 6. So Prov. 1. 31.

they ſhall] That is, *each one of them ſhall*. For there is a paſſage from number to number; as chap. 1. 18, 20. See verſ. 5.

V. 11. *Wo to the wicked*] Or, But *wo*. A defect of the adverſative; as v. 6. *Wo* here, a note of denunciation; as ch.5. 11. See ch.1.4.

it ſhall be *ill* with him] Heb. no more but, *evill*. See v.10. howſoever the godly fare, it ſhall be ſure to go ill with him, Eccleſ.8.12,13. ch.65.13,15,20.

the reward of his hands ſhall be given him] He ſhall be rewarded according to what he hath wrought, Pſal. 28. 4. & 62. 12. Prov.1.31. Rom.2.6. 2 Cor.5.12.

hands] For *works*. Becauſe the ordinary inſtrument of working, Prov.30.28. & 31.16,31 Eccl.9.10.

V. 12. As for *my people*] Heb. *my people*. Put abſolutely. See the like, Pſal.11.4. & 18.30. Prov. 8. 14. & 16. 33. The Prophet, after the former aſſertion inſerted, concerning the different eſtate of good, and bad, according unto eithers diſpoſition, and demeanour, returns again to proſecute his former diſcourſe concerning the confuſion and diſorder of the times.

my people] An emphaſis in it; that ſuch confuſion and diſorder ſhould be among Gods own people, who had better means among them, whereby to know their duty, had been better taught, and profeſſed better things, Deut.4.5,7,8. & 5. 27. or, that Gods people, thoſe whom he had in a ſpeciall manner made his, and undertaken to protect, ſhould by perſons of no men of worth, or parts; boys, and women, be ſo baffled, and abuſed, ch.32.5. See ch.2.3.

children are their oppreſſors] Or, *children oppreſs them*. Heb. *child oppreſſing them*; or, *oppreſſors of them*: That is, *every child*, or *every boy*, is *oppreſſing them*. Of the phraſe, ſee before, v. 5. Yet ſome read the words, *My people do their Oppreſſors glean*; that is, their oppreſſors do ſo ſpoil and peel them, that they leave nothing behind. And the word indeed may ſignifie a *gleaner of grapes*, properly; as another is thought to ſignifie (but that doubtful) of *corn*, Pſal.129.7. and ſo it ſhould be an alluſion to that, in the Law, where they were forbidden to pluck their vines ſo, as not to leave ſome cluſters behinde, Levit.19.10. Deut.24.21. and the meaning were, that they ſhould utterly ſtrip them of all; as Jer. 6.9. See Jer. 49.9. But the word rather ſeems here, to be taken in the former ſence; as that word neer unto it, and of the ſame lineage with it, doth very frequently import, Jer. 6.11. & 9.20. & 44. 10. and ſo the meaning is, that even boys and women abuſed them, and domineered over them; implying, as the inſolent carriage of the one party; ſo the baſe ſpirits of the other: that could endure to be ſo dealt with, by ſuch, Jud. 8.20,21. & 9.34. See v.4,5.

women rule over them] Thoſe of the weaker ſex, 1 Pet. 4.7. not ſo fit for rule, 1 Tim.2.12. and yet over-ruling thoſe, it may be, that ſhould rule; as Jezabel did Ahab, 1 King.21.7, 15, 25. that, which of Jeconiah's mother, ſome ſuppoſe, 2 King.24.12. or, as ſome, effeminate and womaniſh men, ch.19.16. The word in the Hebrew, wants the firſt, or head letter, of that which ſignifies *men*; as denying head-ſhip to ſuch. They go too far from the text, that would render the word, either *uſurers*; or *oppreſſors*.

O my people] He turns his ſpeech to the people, as minding them, who they were that were the prime and principal cauſes of this their ruine.

they which lead thee, cauſe thee *to erre*] Thy leaders, thy rulers, princes, prieſts, and prophets, that ſhould aright lead thee, miſlead thee; partly by their evil examples, and partly by their miſ-government, the one; and their miſteaching the other, ch.1.10,23. Lam.2.14. & 4.13.

which lead thee] Or, *that ſhould direct thee*. From a word that ſignifies, as, *to go*, Prov. 4. 14. and ſpecially, to *go on ſtrait*, or *right*, Prov.9.6. So to *right*; or, *righten*, ch. 1. 17. and to *direct*; or, *guide*: *thy directors*; or, *thy guides*, Matth. 15.14. & 23.16. or, as others, *thoſe that bleſs thee*. Thy falſe Prophets, that preach peace to thee, and that ſooth thee up in thy ſins, Jer.6.14. Lam.2.14. Ezek.13.6,10,16. and ſo is the word uſed, Job 29.11. Pſal.72.16. Cant.6.9. Mal.3.12, 15. But the former ſeems more agreeable to the ſcope of the Prophet, both here, and ch.9.16.

cauſe thee *to erre*] Heb. only *cauſe to erre*. A defect of the pronoun, or affix, as ch.1.15. ſeduce thee, lead thee out of the way, ch.19. 13. Jer. 50. 6. People being more prone to follow bad examples, then good; and to be led aſide by irreligious, 1 King.11.5,13. & 12.30. & 14. 16. Jer.44.17. then to be led aright by their righteous, & religious Rulers, 2 King. 14. 4. and 15.4,35. 2 Chr.27.2. & 30.3,10. & 33.17.

and deſtroy the way of thy paths] Heb. *ſwallow up*. They ſpoil thee, and overthrow thee, by cauſing thee to take evil wayes, and corrupting thy life and courſes. So is the word uſed for *ſpoiling*, and *deſtroying*, Pſal.35.25. & 107.27. chap. 49.19. Lam.2.2,5,16. Or, as others, they *hide*; or, *cover*. As, ſay they, the word is taken, Num.4.20. becauſe things hidden, or covered, as well as things ſwallowed down, or deſtroyed, are removed out of ſight. And they expound it of the Prieſts and Levites, that concealed, and withheld from the people, the doctrine of the Law, whereby they ſhould ſhape their courſes aright, Luk.11.52. But the former ſence is more plain, and more frequent. Nor doth the word in that place of Numbers, ſeem to ſignifie ſimply to *cover*, but to *wrap up*, or to *involve*, and make up in a fardle; where the things ſo made up, ſeem, as ſwallowed up in their outmoſt wrappings.

the way of thy paths] See chap.2.3.

V. 13. *The Lord ſtandeth up*] Heb. *Jehovah*. See ch. 1. 2. The Lord chief-Juſtice, or Judge-general, Pſal.50.6. & 75.7. & 82.1. chap.33.22. A deſcription of Gods entrance upon, and proceeding in judgment, againſt thoſe oppreſſors, and miſleaders of his people.

ſtandeth up] As Gen.37.7. Exod.15.8. or rather, *is ſet*; as Pſal.45.9. *On thy right hand the Queen* (thy wife, ſo the word ſignifies) *is ſet*; not ſtanding, but ſitting: as the Perſian kings wife beſide him, Neh.2.6. and Bathſheba the Queen-mother, on Solomons right hand, 1 King.2. 19. and ſo it would be rendred, Pſal.82.1. *he is ſet*, as the Judge on the bench, that ſitteth down, to hear cauſes debated before him, Exod.18.13, 14. chap.6.1. Dan.7.9. Joel 3.12. Rev.6.16. ſo, *to ſet themſelves*, (to wit, in battle array) and, *to ſtand*, (or ſtand ſtill) are mentioned, as two diſtinct notions, 2 Chr.20.17. See the like error in tranſlation, ch.52.2.

to plead] Or, *to debate*, Job 9.3. Prov.25.8,9. either, to plead and debate the matter in their behalf, as their advocate, Jer. 50.34. or to hear the pleas and debates on either ſide, as a Judge, Mic.7.9.

and ſtandeth to judge the people] He ſate down to hear, and debate; he ſtands up now, as the manner of Judges is, after full debate, to paſs ſentence. So Act.7.56. He appeared unto Stephen, as ready to paſs ſentence for him, againſt thoſe that had condemned him, and to avenge his blood upon them. Or, *he ſtandeth to judge*; that is, as he is ſet down about it, ſo perſiſteth in it, he goes on in it, and will not give it over, untill he have brought the matter to an iſſue, and finiſhed his work of judicature, Pſal. 94.14,15. chap.42.3. For, to *ſtand*, is ſometime to *perſiſt* in a buſineſs, Eccl. 8. 3. Hoſ. 10.9.

to judge the people] To *judge* for them; in their behalf. To paſs ſentence againſt their oppreſſors, as Pſal. 7. 8. & 26. 1. See ch.1.17.

the people] His *people*; of whom before, v. 12. Deut.32.36. A defect of the affix, v.12. Heb. *peoples*; as Pſal.7.8. chap.2. 3,4. the whole multitude of them, as well one, as another. He will hear, and right them all, be they never ſo many, Pſal. 145.14,21. & 146.7. God can, and will do it; though Moſes could not, Exod.18.14.

V. 14. *The Lord will enter into judgment*] Will come to a tryal, Job 14.13. Pſal.143. 2.

with the ancients of his people] Before was ſhewed in whoſe behalf, v. 13. here, againſt whom he would proceed.

the ancients] Or, *elders*; that is, as the next word ſhews, the Princes, and Rulers. So called, becauſe choſen ordinarily, of ſuch as were well in years, Exod. 24. 9,11. Num. 11. 16. Deut.21.2. and becauſe in maturity of underſtanding and judgment, they ought to be as ſuch, albeit they be not ſo far in years as ſome others, Exod.18.21. Deut. 1. 15. In which regard alſo, the ſame title is given unto the *Miniſters* of the Goſpel; though ſometime, having not attained yet to old age, 1 Tim.5.17. & 3.6. & 4.12.

of his people] *Elders of the people*, ſay ſome, as diſtinct from the *Elders of the Prieſts*. But thoſe of both ſorts were herein faulty; and in government they ſeem to have been conjoyned, Deut.17.9. 2 Chr.19.8.

for ye have eaten up the vineyard] Before, the perſons againſt whom he would proceed. Now the actions and inditements that he enters againſt them; and the crimes wherewith he chargeth them; to wit, their oppreſſions of his people.

for] Or, *becauſe*. Heb. *and*. The copulative for the cauſal; as Pſal.60.11. ch.64.5. and ſo it may be taken, 2 Sam.24.1. in thoſe words, *and he moved David*, &c. *becauſe one* (that is, *Satan*, 1 Chr. 21.1) *had moved David*; or, *becauſe David had been moved*. (of which forme of ſpeech, ſee chap. 1. 18, 20.) Others render it, *but*; as if it were the latter part of a ſpeech, partly conceived, and partly expreſſed: (as ſome make that of the Serpent, Gen.3.2.) wherein God having related what their duty was to have done, and what care they ought to have had of his vineyard; doth after proceed to ſhew, what a contrary courſe they had taken therewith; *But ye have eaten it up*. And indeed the copulative is oft uſed for the adverſative, as ch.2.6. & 5.2,6. Mal.2.11. But it is not needful, that it ſhould ſo be here uſed; nor are ſuch needleſs ſupplyes ſafe.

Ye have] Or, *they have*. A change of the perſon. See the like, chap. 1.29. Deut.31.28,29. the turning of his ſpeech to them, adds ſome emphaſis to it; as if he had ſaid, *Ye*, even ye, are thoſe that I ſpeak of.

eaten up] Deſtroyed, ſpoyled; a metaphor taken from beaſts, that *depaſture*, a ground, Exod.22.5. Num.22.4. & 24. 22. & 5.5. & 6. 13. or, that *brouſe* upon vines, and other plants, and ſo ſpoyl them, ch. 18.6. & 27. 10. Some render it, *burnt up*, as the word is taken, Judg. 15.5. Pſal.80. 16. and 83.14. ch.9.18. laid it as waſt, as if it were burnt up with fire, Joel 2.3.

the vineyard] Either Gods vineyard; that is, his Church; ch.5.1,7. his people, v.15. *vineyard*, for, *my vineyard*; as, *people*, for, his *people*, v.13. or, *vineyard*, for *vineyards*, Judg. 15.5. and with the article alſo, Deut.22.9. the *vineyards*, that is, the lands, and poſſeſſions of his poor people; of whom he ſpeaks, v.13,15. See 1 King.21.1,7,15. Neh.5.3,5.

and] The defect of the copulative, makes the ſentence the quicker.

the ſpoyl of the poor] Not taken by them; but taken from them: as, *my wrong*, not done by me, but done to me, Jer.51. 35. and *his ſnare*, and *his gin*; not ſet by him, but ſet for him, Job 18.10.

ſpoyl] That which ye have wreſted, and torn from them; as in an hoſtile manner; or as wilde beaſts prey upon cattel. See ch. 10. 2.

is in your houſes] And that is evidence ſufficient againſt you, Mic.6.10. Zeph.1.9.

V. 15. *What mean ye*, &c.] Heb. *what to you*. And that all concentred in one word. A quick form of ſpeech, not unfit to expreſs anger and paſſion; *What have ye to do?* Or, Who gave you authority to uſe my people in this manner? A ſharp expoſtulation; as proceeding from, and intimating no ſmall meaſure of wrath and indignation: not unlike thoſe, Pſalm 50.16. chap. 52.5. Joel 3.4.

that ye beat my people to pieces] As Mic.3.2,3. Or, *that ye cruſh them*; as Job 4.19. Prov.22.22. Lam. 3.34. Or, *bruiſe* them; as chap. 53. 5, 10. Or, *make pouder* of them; as Pſalm 143. 3. (See the like, 2 King. 13. 7. Pſalm 18.42.) That ye exerciſe all manner of cruelty upon them. See ch. 1.15, 21. The ſame ſpeech is found, Pſalm 94.5.

and grinde the faces of the poor] Cauſe them by your oppreſſions, and hard uſages of them, ſo to pine away, that it manifeſtly appears, how it fares with them, by their faces. See ch. 1.17. Or, as ſome other, *ye batter*, ye beat them black and blew; ye are not content to bereave them of their goods, and means of maintenance; but you exerciſe your cruelty alſo upon their perſons; the marks whereof they bear about them in their faces. The word here uſed ſignifies, as to *grinde*, Numb.11.8, So to *batter*, Exod. 32.20.

ſaith the Lord God of hoſts] See ch.1.9,24.

V. 16. *Moreover, the Lord ſaith*] Heb. *And*; as Neh. 12. 8. Here the Prophet paſſeth from the actions, that God would proceed for againſt the men, the Rulers, and great ones eſpecially; unto the enditements that he had to commence againſt the women; and the heavy doom that ſhould be paſſed, and executed upon them, for the ſame.

becauſe the daughters of Zion are haughty] The crimes charged upon the women, are principally, their exceſs of pride, wantonnes, and vanity, diſcovering it ſelf in the manner of their gate, and garb.

Daughters of Zion] Not, as *the Daughter of Zion*; (of which phraſe, ſee chap.1. 18.) but, as *Daughters of Iſrael*, 2 Sam. 1. 24. And *Daughters of Jeruſalem*, Luk. 23. 28. The women that dwelt in Jeruſalem, whereof Zion, being a principal part, is put here for the whole city; as ch.4. 3. But here the rather, it may be, becauſe many of the women of chief note, and moſt faulty in the exceſſes, here taxed, (as thoſe before noted, and taxed for their domineering over Gods people, verſ. 12.) did, in that part of the city, (the kings Court eſpecially, being there ſcituate) reſide. So alſo, ver. 17. ch. 4. 4.

are haughty] Or, *ſtately*. Heb. *are high*; or, *lofty*; as ch. 55. 9. or, *lift up themſelves*; as Zeph. 3. 9. Carry their heads aloft.

and walk] Heb. *will walk*. And ſo after, again in the future, but put for the preſent: (as appeareth by the former) which, in hebrew, is not unuſual, eſpecially where the ordinary doing of, or continuance in the doing of a thing, is intimated. Thus they do, and thus they will do; for it is their ordinary guiſe. So Numb. 23.7,9. & 24.9,17. ch.5.8.

and walk with ſtretched-forth necks] Heb. *ſtretched out* in *the throat*: For ſo the word, here uſed, properly ſignifies; as ch. 58. 1. But is here put for the *neck*, becauſe part of it; or joyned to it; as alſo, Ezek.16.11.

ſtretched forth] The ſtretching out of the neck, is ſometime of earneſt deſire and expectation, Rom. 8. 19. Sometime of pride and ſtatelineſs, Pſalm 75. 5. So here.

and wanton eyes] Heb. *lying*, or, *deceiving*; or, *dealing deceitfully*, ch. 63. 8. With their *eyes*. (for both the prepoſition wants; as Pſalm 17. 7, 14. and the affix alſo; as ver. 13.) That which ſome expound of their painted faces, and counterfeit viſages. Of which, Jer. 4.30. Ezek. 23. 40. (See ch. 1. 15.) Others, of their lewd and enticing looks, Gen. 39. 7. Or as others rather read and rendred it, *twinkling* with their *eyes*. That which, as Solomon makes the note of a lewd man, Prov. 6. 13. So the Prophet here, the note of a light, and looſe diſpoſition in the women of his times.

walking, and mincing as they go] Or, *tripping it, nicely, as they go along*. Heb. *walk, walking*; or, *go, going, and tripping*; or, *tabering*; *go going*; as Pſalm 126. 6. That is, go ordinarily; or are wont to go *tripping*, or, *tabering*. The hebrew word, here uſed, being no where-elſe found, is ambiguous. Some ſuppoſe it, by interchange of one letter with another, of very neer affinity, to come from a word that ſignifies to *beat*, or, *play on a taber*. Which ſome of them underſtand of the *creaking* of their *pantoſles*. Others, rather of a ſet frame of affected pace, not without ſome noiſe or ſound, as they footed it: and ſo it may be rendred; *They uſe to taber it as they go*. As in another kinde, it is ſaid of the court-Ladies of Niniveh, carried away captive; that they ſhould go along with their Queen, in the ſame condition with them, *tabering upon their breaſts*, Nah. 2. 7. Others derive it from a word that ſignifies a *little child*, Jer.40.7. & 41.16. and render it, *Go like little children*; that can ſcarce go alone, and are fain to be led; imitating ſuch in the niceneſs of their gate. Or as others, going ſtruttingly, and wantonly, as littly boyes and girls are wont to do; in a lighter mannner then will ſtand with matronelike gravity. Others, laſtly, underſtanding it of ſuch an affected nice pace, as before, ſuppoſe it to come from an Arabick tearm, uſed in that language, for a *pacing*, or *ambling-nag*. Which may well be deemed the more probable, from that which next followeth.

and making a tinckling with their feet] This word alſo, as the former two, is no where elſe found. That from whence it hath its original, uſed in the ſingular number, Prov. 7. 22. ſignifies a *fetter*, as moſt render it; though our engliſh, *the ſtocks* in the plural; we have it, ver.18. for *garters*, or, *chains*, worn, uſually, about the legs. Some therefore expound it, going, as if they were *fettered*. Others, *tinckling*; that is, makeing a noiſe with their *ſpangles* about their gartering ſay ſome; with little bels about their ſhoes, ſay others; or with the chains of gold, or ſilver about their legs; wherewith they uſed to make a noiſe of purpoſe, as they went along in the ſtreets: See verſ. 18. Thus, as *twinckling with the eyes*, ſo *tinkling with the feet*, ſhould be taxed as a note of lightneſs. But they that render it, going, as if they were *fettered*; underſtand it of ſuch a nice kinde of affected pace, as was in the former tearm intimated; and here further deſcribed, by a reſemblance taken, either from captives and priſoners, that having irons upon their legs, cannot go freely and readily; but in a ſlow, and ſtalking manner, as their irons will give them leave. Or as others, from thoſe cords, or fetters, that horſe-breakers are wont to hamper young colts with, to bring them to a pace. That which ſorts well with the notation of the word fore-going, from the Arabick.

feet] For *legs*. as Pſal. 105. 18.

V. 17. *Therefore the Lord*] Heb. *And*. So Job 10. 15. & 21. 14. Their crimes were before, their doom now follows. God will puniſh them in thoſe things, and in thoſe parts, wherein they diſcover, and wherewith they practiſe their wantonneſs, and their pride.

will ſmite with a ſcab the crown of the head] So ours, and moſt Interpreters; as deeming the word, (no where elſe uſed) to come from one, which (with uſual change of a letter) ſignifies a *ſcab*; uſed oft in the deſcription of the leproſie, Lev. 13. 2, 6, &c. and without ſuch change alſo in another form, for the ſame, ch. 5. 7. So the ſence is, God with a *ſcab*, or, *ſcal*, will take off their hair, which is a part of womens glory, 1 Cor. 11. 15: and wherein theſe did pride themſelves. This might be effected, either by evil uſage, when they came into an enemies hands; or, by ſome foul diſeaſe otherwiſe ſiezing on them; ſuch, as not ſeldom follows looſeneſs of life, Job 20. 11. Prov. 5. 11. Yet ſome render it more generally; *The Lord will peel*, or, *make bald the crown of the head*. Which may alſo be done, by cauſing them to be ſhorn, or ſhaven by the hand of their enemies, with whom they ſhould be in captivity; which, with ſlaves and captives, is not unuſual, Deut. 21. 12. And is done, on purpoſe, ſometimes, in diſgrace; ſuch as it is alſo uſually deemed to be, 1 Cor. 11. 6. Or, by giving them ſuch occaſions of grief, as ſhould cauſe them to cut, yea, or to tear off their hair: that, which in heavy calamities, out of impatiency, and impotency of ſpirit, is oft done, Jer. 7. 29. But the firſt ſeems moſt probable. See verſ. 24.

the crown of the head] The natural ſeat of hair. He will make thoſe their heads, which before they carried ſo high, not only void of all lovelineſs, but ſo loathſom now, that they ſhall have little deſire to have any ſee them; and others, as little luſt to look after them, that were formerly taken with them. See Cant. 7. 5.

of the daughters of Zion] As, *the daughters of Moab*, ch. 16. 2. See v. 16.

and will diſcover their ſecret parts] Heb. *make naked*; or, *bare*, Levit. 20. 18, 19. By bringing them into that miſerable condition, that thoſe, who now exceed in variety of apparrell, change of rayment, and unneceſſary ſuperfluities, ſhall want clothes, wherewith to cover their nakednes: ſhall hardly have to hide thoſe parts, which natural ſhame, and womanly modeſty, do, by all means, deſire and endeavour to conceal, and keep out of ſight, ch. 20. 4. Mic. 1. 11. Or, the meaning may be, that they ſhould, in way of ſcorn and abuſe, ſuffer ſuch diſgraceful uſage, by the uncivil, and immodeſt carriage of the ruder ſort of their enemies, into whoſe hands they ſhould fall, ch. 47. 3. Jer. 13. 22. Ezek. 16. 37. & 23. 10, 26. Hoſ. 2. 2, 10. Nah. 3. 5.

V. 18. *In that day*] What time this doom ſhall be put in execution; as ch. 2. 20. See ver. 7.

the Lord will take away] He will ſtrip them of all their ornaments, and abillements, wherein they now ſo much abound, Ezek. 16. 39. & 23. 26. Not that ſuch ornaments and attires, were of themſelves ſimply evil and unlawfull; (See Gen. 24. 22, 53. 2 Sam. 13. 18. Ezek. 16. 10, 13.) but their exceſs in them, and their abuſe of them, to the fomenting of their pride and luſt, is that wich is condemned in them; and for which the removal of them is here denounced. So Hoſ. 2. 8, 9. See ch. 5. 12.

the bravery] Conſiſting in the great variety of ornaments and attires, hereafter reherſed, being ſuch as they uſed to wear in times of feaſting and jollity: oppoſed therefore to mourning weeds, ch. 61. 3. Nor is the word to be reſtrained to the firſt of them alone, here mentioned; but hath reference alſo to all the reſt that enſue. *The bravery of* all theſe things; for, all theſe *brave*, and goodly things. As, *bravery of excellency*, for, *brave excellency*; or, *excellent bravery*, ch. 13. 19.

of their *tinkling ornaments* about their feet] Or as ſome, their *ſlippers*. The hebrew word properly ſignifies, *fetters*, Prov. 7. 22. but *garters* here, as the moſt; or, *chains*. Such golden chaines, as in divers of the Eaſtern parts women of faſhion uſe, at this day, to wear. This was, queſtionleſs, aimed at in the laſt clauſe of the verſe next before going.

and the cauls] Or, as ſome, *net-works*. As others, *embroydered works*; by change of a letter, from that which ſignifies, *embroidery*, Exod. 28. 4, 39. though ſome diſtinguiſh that and embroidery. Some would have it to be ſome ornament about the legs; as the former about the feet: as if the former were ſome kinde of *ſhoes*, or *ſlippers*; theſe of *hoſe*, or *ſtockings*. But there is little probability of either, The word hath no fellow.

and the round tires like the Moon] The word is found only here, and Judg. 8. 21, 26. where ſuch ornaments are ſaid to have been on the *camels necks*, that belonged to the Midianitiſh Princes. It is generally acknowledged, by the interchange of two letters of very neer affinity, and in ſound almoſt, if not wholly the ſame, to be derived from one, which in Syriack (whereof the Syrian deity is ſo termed) ſignifies the *Moon*; yet not ſo much the half, as the whole Moon. Others render it, in *chains*, or *collars*. Which are indeed round in compaſs, but do not ſo fitly reſemble the Moon. And *chains* are alſo ſaid to have been on the camels necks; and that diſtinguiſhed from theſe *moon-like ornaments*. Others, and thoſe not a few, take it, for *round looking-glaſſes*. And ſuch indeed ſwelling up, and bellying out, do not unfitly reſemble the Moon, and that at full; for from her *roundneſs* ſhe hath that name. But what ſhould looking-glaſſes do on camels necks? Others, laſtly, for ſome kinde of ornament about their ſhoes; ſuch, as the Nobility among the ancient Romans, ware: whereby they were diſtinguiſhed from the meaner ſort; or other ſuch jewels, and ornaments, ſhaped like the Moon; as among other Nations, (which ſtories ſhew) have been in uſe. Nor doth it hinder, but that theſe, here mentioned, ſhould be of the ſame ſort with thoſe; becauſe they reſembled not the figure of the round, or whole, but the half-hooked, or horned-Moon. For albeit the *Moon*, from her *roundneſs*, have that name; and ſo properly, and primarily deſign the Moon at full: Yet was it, in likelyhood, more largely uſed, to ſignifie that Planet, without ſpecial reſpect had to her ſeveral ſhapes. And ſo the word, here uſed, may well ſignifie ſuch Jewels, or ornaments, as repreſented her in any ſhape. Of which ſort might well be the ſilver, or golden boſſes, on the camels furniture, before mentioned.

V. 19. *And the chains*] So ſome. Others, *collars*; as *collars of Aſſes* with us. Which may therefore amount much to one. But *chains*, or, *collars*, and theſe ſeem to be diſtinguiſhed, Judg. 8. 26. where both are mentioned. The word, here uſed, comes from one, that ſignifies *to drop*. And becauſe *pure Myrrhe*, is ſuch as drops, or iſſues from the plant of it ſelf unforced, is by a word of the ſame original, thence ſo tearmed, Exod. 30. 34. Some therefore ſuppoſe, that by it here are meant, ſuch little boxes, like our *civit-boxes* of gold, wherein they uſed, either to reſerve, or carry about them, myrrhe, and other like odours, or ſweet oyntments; bearing the name of that for which they were firſt made and uſed. See ver. 20. Others take it for *pearls*; ſo tearmed from the form of them, (as ſome the like in Greek) reſembling the *droppings* of myrrhe, or other gummy matter: ſuch as we tearm, *pendants*; and our great ones were wont to wear at their ears.

and the bracelets] Or, *chains*. Peradventure the leſſer ſort of them, ſuch as our *bracelets* ordinarily are. The word, as it is here ſingle, is no where elſe found. But in a ſquare, or double form it is oft uſed, in deſcribing the wotk about the tabernacle; as Exod. 28. verſ. 14. & chap. 39. 15. and there ſignifies *chains*; it comes of a root that ſignifies to *wreath*; and hath affinity with one, that ſignifies the *navel*, Ezek 16. 4. And with another, that ſignifies, *a coat of mail*; or, *a brigandine*, 1 Sam. 17. 5. And it is moſt likely to import any ſuch ornaments, as conſiſt of links faſtned together; as the mail in the coat thereof conſiſting; or of gold-wire, or thread therewith covered, twiſted and wreathed together. Such as thoſe about the tabernacle, and Prieſtly robes ſeem to have been, of both kinds, whereof *chains* and *bracelets* are uſually made. It may, as ſome think, comprehend *chains* of all ſorts, uſed about neck, arm, wreſt, or leg. Howbeit, the Chaldee Paraphraſt uſeth the word ſometime for *hooks*;

whence it may be ſurmiſed to intend ſuch golden *hooks*, *claſps*, or *taches*; as women uſe oft about their looſer garments, to faſten one part to another. Of which mention is made, Exod. 35. 22. though amiſs rendred there, *bracelets*, the word being commonly uſed for *hooks*, ch. 37. 29. Ezek. 19. 4, 19. & 29. 4.

and the muflers] Or, *masks*, or, *veils*; or, *hukes*. Such as women uſe to veil, or cover their faces with, as Rebekah did, Gen. 24. 65. and of which the Apoſtle ſpeaks, 1 Cor. 11. 10, 15. (for the *head* there ſignifies not the *skull*, or *ſcalp* only, but takes in the face alſo; as when a man is ſaid to be *beheaded*, 2 Sam. 16. 9.) So ſome take it, becauſe the word whence it comes, is found uſed by the Jewiſh writers, for in that manner to *cover*: who yet from the word here, ſeem to have taken up that uſe of it, which in Scripture is not found. Others therefore expound it *ſpangles*, or *ſpangled attires*, that are wont to quiver, and by quivering to make a more glittering ſhew. Becauſe the original of it, is from ſuch a root, as in Scripture ſignifies *trembling*, and *ſhaking*, or, *quaking*, Pſal. 60. 3. chap. 51. 17, 22. Nah. 2. 3. Zach. 12. 2. The word it ſelf, is a ſole one.

V. 20. *And the bonnets*] Or, *head-tires*, or *hoods*. The word is of the ſame deſcent with that tranſlated, *bravery*, verſ. 18. And is deemed, ſometime, to be taken more largely, for all ſorts of goodly garments, ch. 61. 3, 10. But is moſt commonly uſed for *head-attire*; and that common to either ſex, as appeareth, Exod. 39. 28. Ezek. 24. 17, 23, & 44. 18. See ver. 22.

and the ornaments of the legs] Thus do divers render it. Some of them ſo taking it, becauſe it comes from a root that ſignifies, *going*, or *pacing*, or *marching*, Judg. 5. 4. Pſal. 68. 7. But theſe notations are not alwaies of certainty. The ſame word, with an *Aleph* onely prefixed, which alters not its original, is rendred, *chains*, Numb. 31. 50. and a *bracelet*, 2 Sam. 1. 10. Whence alſo it appears, that it was ſuch an ornament as was uſually worn, not on the leg, but on the arm. For it is ſaid to have been taken off *Sauls arm*; and yet in that other place in *Numbers*, ſome tranſlate it alſo *garters*, as the old latine alſo doth here; however, it appears that it was an ornament no more, if at all, of the legs, then of the arms: and the tranſlation therefore would be altered. See verſ. 19. *bracelets*. Of which, theſe ſeem to have been ſome ſpecial diſtinct kind.

and the head-bands] Siken *fillets*, or *ribbens*; which they uſed about their heads; therewith either to tye up their hair, or to faſten their other head-gear, or attire to their heads. See Ezek. 24. 17. It was an ornament of ſpecial note with them; as appears, Jer. 2. 32. See the note there. Nor is it to be omitted, that the royal *Diadem* (as the name it ſelf alſo imports) was in ancient times, no other then a fair and rich *fillet*. It comes of a word that ſignifies to *tye*, or to *binde*. And God ſeems to allude unto ſuch curious *fillets*, or *ribbens*; when he willeth his people to *binde his precepts for a ſign upon their hands*, Deut. 6. 8. As alſo Solomon, when he chargeth his ſon to *tye*, or *binde* the leſſons he taught him, *about his neck*, *on his heart*, and *on his fingers*; or, *hands*, Prov. 3. 3. & 6. 21. and 7. 3.

and the tablets] Heb. *houſes of the ſoul*, or, *breath*; *ſoul*, for *breath*: as Gen. 6. 17. & 7. 22. and ſo ſome take it not amiſs, Jam. 2. 26. By theſe *houſes*, or receptacles *of breath*, ſome underſtand *pomanders*; or, *boxes* wherein they carried ſweet odours about them; with ſmall holes pierced in them (not unlike the *myrrhe boxes*, by ſome thought to be mentioned, ver. 19.) by the ſcent thereof, to refreſh their ſpirits when they pleaſed. Others, *masks*, or *muflers*, or the like, that covering the mouth, receive, or keep in the breath. For they ſeem to ſtray too far, that render it, *pectorals*; or, *breaſt-plates*; underſtanding thereby, ſuch jewels as they wore in their boſoms, or between their breaſts: Becauſe the *ſoul*, to wit, the heart, is there ſcituate. Another word is rendred, *tablets*, Exod. 35. 22.

and the ear-rings] Jewels, that hung in, or about their ears. So ſome of the Jewiſh Doctors, and of ours. But there is another word uſed in Scripture for *ear-rings*, Numb. 31. 50. & Ezek. 16. 11. See ver. 21. Others therefore of them, whom ſome alſo of ours follow, underſtand by it, *amulets*, ſuperſtitious trinkets, of magical device, ſuppoſed to have vertue againſt charms, and enchantments, or other caſual evils: *plates*, or *medals* of gold, with *ſpels*, or characters engraven on them, to that purpoſe. This they ſeem, thence to conceive, becauſe of the neer affinity between the word here uſed, and that that ſignifies to *charm*, and *enchant*, Pſal. 58. 5. Eccl. 10. 11.

V. 21. *And the rings*] Mentioned among the Midianitiſh ornaments, Numb. 31. 50. uſed to be worn on the hand, or fingers, Eſth. 3. 10. & 8. 2. Luk. 15. 22. Jam. 2. 2. and in Heb. ſo called, of a word that ſignifies to *dip deep*; or, to *fix*, and *faſten*, Exod. 15. 4. Job 38. 6. Pſalm 69. 2, 15. Prov. 8. 25. Either becauſe the finger is dipt deep into the ring, and the ring faſtned unto it, Cant. 8. 6. Jer. 22. 24. Hag. 2. 23. Or, becauſe being much uſed in ſealing of deeds, they are as dipt in, and fixed upon that which they ſeal; or give an impreſſion unto, and add a greater firmneſs to the deed thereby ſealed, Eſth. 8. 8, 10.

and the noſe-jewels] Such as they uſed to wear on their foreheads, hanging down toward the noſe, Gen. 24. 47. Prov. 11. 22. Ezek. 16. 12. This kind of jewel, it ſeems, was very rife with them. For we find it oft mentioned, Gen. 24. 22. Exod. 35. 22. Judg. 8. 24. Job 42. 11. Prov. 25. 12. and they were of divers ſorts; ſome, that were hanged in, or about the ears: as appears, Gen. 35. 4. and were ſo rife with their women, and the younger ſort of that ſex, that of them alone, was made the golden calf, Exod. 32. 2. From which, to diſtinguiſh thoſe here ſpoken of, they are called *jewels of the noſe*. Though the word here rendred, *noſe*, is oft-times uſed for the whole *face*, Gen. 3. 19. 2 Sam. 24. 33. and ſo it may take in alſo the ears, and be rendred more largely, *the face-jewels*; as comprehending either kind.

V. 22. *And the changeable ſuits of apparel*] From their jewels, and additional ornaments, he ſeems to paſs here to their clothes and garments themſelves, that covered their bodies, or the greater part of them.

changeable ſuits] The word in Hebrew is but one; and is found but in one place more; to wit, Zach. 3. 4. where it is rendered, change of *rayment*. But a word of neer affinity to it, and of the ſame deſcent with it, ſignifies, *ſpoils*, taken from men ſlain and ſtript; whether armour, as 2 Sam. 2. 21. or rayment, as Judg. 14. 19. (where another word alſo is uſed, for change of apparel) ſo called from a word, that ſignifies to *pull away*; or, *pull off*. Deut. 25. 9, 10. and ſo it is thought, that *change of apparel* is here ſtiled; becauſe the one is put off, for putting on of the other: as Zach. 3. 4. But others rather deem it ſome ſpecial kind of apparel, that covered the body from the waſte downward; ſuch as our womens *kirtels*, or *peticoats* are: For it is very neer the word, that commonly ſignifies the *loyns*, ch. 5. 27. & 11. 5. Nor ſee I any reaſon, why it may not be ſo taken, in Zachary alſo, for ſome ſuch garments, as men uſed to wear, faſtned to them about their loyns. Onely there ſeems there, a defect of the epithet; ſuch, as in this Prophet, chap. 1. 18. & 5. 4. & Mal. 1. 14. and it may then be rendred, *I will clothe thee with* fair *robes*: or the like. Some garments and attires were, in name at leaſt, common to both ſexes. See *Bonnets*, v. 20.

and the mantles] From *covering*; or, *enwrapping* the body, ſo called. For that is the notion of its original, Pſal. 73. 4. This ſeems to be ſome upper garment, as the former, an inner: That girt to the body; This hanging looſe. The word is but once read.

and the wimples] It is rendred *a veil*, Ruth. 5. 13. Some would have it an *apron*.

and the criſping pins] Or, *curling-pins*. Such long *pins*, as they were wont to curle, or to faſten their hair with: or, to make uſe of about their attire and apparel. Otherwiſe, it comes neer to a word that ſignifies a *pen*, or *pin*, to write with, chap. 8. 1. or a *tool*, to engrave with, Exod. 32. 4. Some expound it *pin-caſes*; or, *needle-caſes*. I ſhould rather, *pin-cuſhions*, or, *pin-pillowes*: as reſembling the form of ſuch *bags*, as the better ſort uſed to put their money in. For which the word is uſed, 2 King. 5. 23. being not found elſe-where.

V. 23. *And the glaſſes*] Not drinking; but *looking-glaſſes*; or, *mirrhors*. Which yet alwayes were not in thoſe dayes, if at all, of glaſs; (for of glaſs we find no certain mention in the ſtories, or books of the Old Teſtament: nor is there any word that I know for it in Hebrew) but of fine, and bright braſs; or other the like metals. See Exo. 38. 8. though two other words be alſo uſed for ſuch; but both from one root, and notion of *ſight*: and but once only, as this here alſo, uſed either of them; the one in that place of Moſes: the other, Job 37. 18. The word here given them, hath its ground from the uſe of them, to *reveal*, and ſhew a mans, or womans own face, to themſelves, Jam. 1. 23, 24. The Apoſtle alludes to them, 1 Cor. 13. 12. & 2 Cor. 3. 18. Howbeit, ſome of the Jewiſh Doctors would have the word to ſignifie ſuch fine and thin garments of lawn, or ſilk, as do not ſo much cover, as diſcover the body clad with them, and lay it open to view of others; as the heavens, in that regard, are in the opinion of ſome, in that of Job, compared to glaſs; becauſe tranſparent: but that is queſtionable. Nor is there any notion of glaſs in the word there uſed. And of like uncertainty is that of ſome others; who ſuppoſe ſome reference to ſuch kind of apparel, as is here intimated in the term uſed, ch. 8. 1. (where alone the ſingular is found; as the plural here only) which if it ſhould ſo be, I ſhould then ſurmiſe, the word here to ſignifie ſome kind of *rolls*; ſuch as with us alſo, among the neater, or nicer ſort rather, are in uſe: for there the word certainly ſignifies a *roll* of paper, or parchment, to write in. But the firſt expoſition is moſt received; and the ſame words in the Hebrew ſometime ſignifie, one thing in the ſingular number, and another in the plural; as, that which ſignifies *a pot* in the ſingular, ſignifies *thornes* in the plural, Eccl. 7.6. that which ſignifies an *aſp*, or ſome kind of ſerpent, in the ſingular, chap.14.29. ſignifies *excrements* in the plural maſculine, Exod.4.15. *iſſue*, in the feminine, chap. 22. 24. that which ſignifies light in the ſingular, Eſth.8.16. Pſal.139. 12. ſignifies *herbs* in the plural, 2 King. chap. 4. verſ. 39. chap.26.19.

and the fine linnen] The name of the ſtuff, or matter; not of the veſture, or thing it ſelf, thereof made. It is tranſlated *ſheets*, in Sampſons ſtory, Judg. 14. 12. and the Greek word anſwering it, and derived from it, is uſed by three Evangeliſts, in relation of our Saviours Sepulture, for *a winding ſheet*, Matth.27.59. Mar.15.46. Luk. 23.53. But might peradventure, in that former place, have been better rendred, *ſhirts*, then *ſheets:* for it is not likely, that thoſe Philiſtims whom Sampſon ſlew, to make payment of his wager, carried their *ſheets*; and much leſs their *winding-ſheets*, about them. Beſides that it ſeems uſed alſo, for *a ſhirt*, or ſuch an inner garment of linnen, as is wont to be worn next the skin, Mar. 14.51,52. and it may well therefore here be rendred, either *ſmocks*, or *ſhifts*; the more modeſt term uſed in theſe times, comprehending both *ſhirts*, and *ſmocks*.

and the hoods] Or, *Turbans.* An attire for the head, different from the *bonnet* before mentioned, v.20. Levit.8.9,13. ſuch as the Turks and Perſians, or their women uſe at this day, conſiſting of many folds, and wreaths; and with ſome raiſed up to a great height in the middle: ſo called of a word that ſignifies to *roll*; or, *turn round*, chap.22. 18. It is uſed, both for a royal *diadem*, ch.62.3. Ezek.21.26. and for a prieſtly *myter*, Exod.28. 4. Levit.8.9. Zach.3.5. and it is ſo called, becauſe it was *rolled up* in many folds; and the head *enwrapped* with it, Levit.16.4.

and the veils] Or, *robes*; or, *frocks*: or, *caſſocks*. A looſe upper garment, ſo called of *ſpreading.* For ſo ſignifies the word, from whence it comes, 1 King.6.32. It is found here, and Cant.5.7. not elſewhere.

V. 24. *And it ſhall come to paſs*, that] Heb. *it ſhall be.* As chap.2.2. and a defect of the particle, *that*; as ch. 4. 3. Before, was the privative part of the doom; what they ſhould be deprived of: Now followeth the poſitive; what in room thereof ſhould ſucceed.

there ſhall be inſtead of ſweet ſmell] The word comprehends all aromatical, or odoriferous ſpices, Exod.30.23. 1 King.10. 2. Ezek.27.22.

ſtinck] The word properly ſignifies *putrifaction*; or, *rottenneſs*, ch. 5. 24. and by conſequence *ſtench*, thence uſually proceeding. That which ſhould befall them, either from ſuch filthy ſores, and loathſome diſeaſes, wherewith God ſhould ſmite them, Deut.28.27,60. Job 7.5. & 19. 17. Pſal. 38. 5. v.17. or from ſuch evil uſage, and reſtraint, in priſons, and dungeons, which they ſhould endure in the time of their captivity, ch.42.22.

and inſtead of a girdle] Or, *of girding.* Which the word properly ſignifies, 2 King.3.21. as alſo the like word hereafter uſed; and may import, either *a girdle*, wherewith they uſed to gird to them their inner garments, Exod. 29. 5. or ſuch garments, as being girt to them, about the *loynes*, or *paps*, (1 King. 18. 46. Levit. 12. 35. Rev. 1. 13.) do fall down to the lower parts of the body; whereof before, ver. 22. For it is uſed of thoſe *aprons*, or *girdings*, which of *twigs twiſted*, or *wreathed*, rather then *leaves ſowed* together, (for the word there uſed ſignifies, as well *twigs*, or *branches*; as *leaves*, Gen.8. 11. Neh. 8. 15.) our firſt parents made to cover their ſhame with, Gen. 3. 7.

a rent] *renting* of garments for extreamity of grief, Jer. 41. 5. Or, *rags*; having no whole garment to put on. It comes of a word that ſignifies *to cut down*, ch 10. 34. or *to cut aſſunder*, ch. 29. 1. Some therefore expound it of their garments, by the enemy cut ſhort, in ſcorn, to the diſcovery of their ſhame; as 2 Sam. 10. 4. ch.20.4. Others render it, *looſeneſs, diſſolution*; oppoſed to *girding:* and the word it comes from, ſeems ſo to ſignifie, Job.19.26. Their *rags*; ſuch as they ſhall have, ſhall, in a ſlatternly manner, hang looſe about thoſe that were ſo curious in girding, and fitting their garments to their bodies, before: As it is wont to be with thoſe, who, either being in a ſad and forlorn condition, are wholly regardleſs of themſelves: Or, whoſe apparrel is ſo tattered and torn, and by reaſon thereof ſo unuſeful, that they hold it not worthy of any regard, nor would ſtand them in any ſtead, were they never ſo careful to gird it unto them. See v. 17.

and inſtead of well-ſet hair] Heb. *work of eaven*, or, *ſmooth ſetting*; or, *trimming*, to wit, of hair; as by the oppoſite doth appear. Hair eavenly, and curiouſly ſo diſpoſed, as no one hair riſeth, or ſtandeth above the reſt, but all lyes as ſmooth as the ſurface of ſome gold, or braſs-plate, artificially beaten out, and exactly ſmoothed with the hammer, ch.41.7. For from a word that ſignifies ſuch manner of work (Exod. 25. 18. Numb.10.2. ch.44.12.) is that, here onely uſed; with a ſmall alteration of one vowel onely derived. And the word which we render, *ſetting, diſpoſed*, or *trimming*, is applyed to the *dreſſing*, or *trimming* of hair, on head or beard, in the ſtory of Mephiboſheth, 2 Sam.19. 24: which place gives light to that other ambiguous one, concerning the captive-womans dealing with her nails, Deut. 21. 12.

baldneſs] Procured either by the ſcab, before mentioned, ver.18. or the hair pluckt, or cut off in ſcorn, or rage, by the hand of a foe; or torn off in extreamity of grief, through impotency of ſpirit, by themſelves, ch. 15. 2. & 22. 12. Mic. 1. 16.

and inſtead of a ſtomacher] The hebrew Doctors themſelves agree not about this. And indeed in moſt of theſe names, (as alſo in the forbidden *fowls*, Levit. 11, & Deut.14.) their greateſt Rabbins rove, but, as well as we. Some would have it a ſilken *ſwathing-band*; ſuch as they uſed to wear about their breaſts. Which, with our verſion, may not altogether unfitly agree. Others of them, a fine upper garment, of fine linnen or ſilk. Some of ours, *a girdle*, made of *twiſt*-ſilk; or thread: Becauſe it hath all the letters of a word that ſignifies *twiſt*, Exod.28.28. (for ſo it would rather be there rendred, then lace) and a *cord*, or *line*, Ezek. 40. 3. and ſome kinde of wearing-cloth made of ſuch; but rendred *a bracelet*, Gen.38.18. Others of them, *a fardnigale*; a garment conſiſting of many pieces, that being narrow at the top, where it is girt to the waſte, widens ſtill to the bottom, where it carries a large compaſs; ſuch, as in times paſt, were among our Gentry, very rife. Theſe ſuppoſe the word compounded of a tearm, that ſignifies *a piece*, Gen.18.5. Levit. 2. 6. And another that ſignifies *round*: whence the land of Galilee, 1 King. 9. 11. But neither is the former word uſed of pieces of cloth, but of *bread*, or *cake* onely: nor is the deduction very probable: nor would all granted afford ground ſufficient for the making up of ſuch a garment, as theſe Authors would piece together out of theſe notions. Ours may ſtand, till ſome more probable can be produced.

a girding of ſackcloth] Heb. *ſack*; as Gen. 42. 25. A word that holdeth its own in moſt languages. Such courſe, and ſorry ſtuff, as their ſacking was moſtly made of; and being the ordinary matter of mourning-weeds, was uſed commonly, as a badge of much heavineſs and grief, Gen. 37. 34. Job. 16.15. Pſal.30.11. & 35. 13.ch.15.3. *Girding of*, or, *with ſack*; as ch.22.12. For putting it on, and wearing it; as *girding on of harneſs*, 1 King.20. 11.

and burning] *Tanning*; or, *Sun-burning*. Which they had formerly been ſo curiouſly careful to ſhun, that they would not once peep out into the air, much leſs into the Sun-ſhine, without mask, or veil, for fear of abating their beauty, and altering their hew. But ſhould now ſeiz on them with a witneſs; being expoſed to all ſuch kinde of occurrences; and having nothing to ſhelter them from ſun, winde, or weather. See Cant.1.6.

and] A defect of the copulative; as Job. 12. 4. and 20. 17. ch. 5. 24. Hab. 3. 11. which makes the ſentence the quicker.

burning] A defective word, from that which, more entire, ſo ſignifies, Exod. 21. 25. not found elſewhere, unleſs ch. 32. 13. (See the note there) and here uſed, partly, to quicken the ſentence; and partly, to make it comply in ſound with its oppoſite. For in ſuch kinde of modulations, this our Prophet aboundeth. Nor is the tearm, *ci*, from *Cawah*, *to burn*, any more uncouth a deduction, (as a learned Authour, to make way for his own uncouth interpretation, here tearmeth it) then *ri*, from *rawah*, *to water*, Job 37.11.

inſtead of beauty] Which, by all means, they had formerly been ſo exceeding careful, and ſtudious to maintain; whereof they had been ſo proud, Ezek. 16. 14,15. The main ſum of all, is, that being ſtript of all their former goodly rayment, and ornaments, they ſhould, in moſt pitiful plight, and ſorry rags, be carried away bare-head, and bare-foot, in captivity to Babylon. See Jer. 2. 25, 37. That conſtruction of a late learned Annotator, ſeems over-harſh; who taking the foregoing word, not for a noun, but a particle, teareth off this clauſe from the preſent verſe, and gleweth it to the next, thus rendring the words, *For inſtead of beauty*, or, *becauſe of beauty, thy men ſhall fall by the ſword.*

V. 25. *Thy men ſhall fall by the ſword*] The men ſhall ſuffer; for ſuffering, and fomenting in the women, the vices and crimes before charged on them, ver.16. And the whole State, for not reſtraining and reforming them, ver. 26. Or, the women ſhall ſuffer; as in their own perſons, by the means above mentioned; ſo by the loſs of their husbands alſo, and of ſuch as might be a ſupport unto them, and a means of keeping them from reproach. See ch. 4. 1.

Thy] *Thine*, O Sion, thine Inhabitants; as chap. 1. 27. v. 16.

men] Diſtinguiſhed from women, and children, Deut. chap. 2. ver. 34. & chap. 3. ver. 6. Of the words, ſee chap. 2. 9.

ſhall fall] Be ſlain; as 2 Sam. chap. 21. verſ. 9. Pſal. 78. 64.

by the ſword] Of the enemy, ſee ch. 1. 20.

and thy mighty] Heb. *thy might*. And ſo Jer. 49. 35. *their might*: as we uſe to ſay, *nobility, gentry, communalty*, for *nobles, gentlemen, commons*: ſo, the *height of people*, for *haughty people*, chap. 24. 4. or, *thy* men *of might*, for *mighty men*; as *wiſdom*, for a man of *wiſdome*; a *wiſe* man, Mic. 6. 9. and *honour*, for men of *honour*, *honourable* men, chap 5. 13. ſo *ſtrength*, for *ſtrong* ones; or, men of *ſtrength*, Judg. 5. 21. See chap. 1. 21, 26.

in war] Where the mighty fall, as well and aſſoon, oft, as the weak, 2 Sam. 11. 25. Eccl. 9. 11. eſpecially then, when God fights againſt them; and the enemy comes with Commiſſion from him; againſt whom no power can prevail, and before whom no ſtrength can ſtand, Pſal. 33. 16. and 76. 7. Amos 2. 14, 16.

V. 26. *And her gates ſhall lament*] The City being ruinated, ſhall yeeld a moſt lamentable ſpectacle to all that behold it; or, the whole State and land ſhall be in ſuch condition; it ſhall ſo be with all her cities. See Jer. chapter 34. ver. 1.

her] A change of the perſon, as before; verſe 14.

her gates] *her cities*: *gate*, for *city*; as Exod. 20. 10. Deut. 16. 15. and 31. 12. Or, *the gates of Zion*, that is, of Jeruſalem, wherein the Judges and Elders uſed to ſit, for the hearing of cauſes, and the execution of juſtice, Ruth. 4 1, 2. Pſal. 127. 5. Jer. 3[illegible]. 7.

ſhall lament] A very pathetical expreſſion, intimating ſuch a woful condition, as even the very ſenceleſs creatures might ſeem to be ſenſible of it. So chap. 24. 4. The *gates* of Zion are ſaid to *mourn*; for want of that confluence of people that had wont to be in them; as *the wayes of Zion*, are ſaid to *lament* for want of paſſengers, that uſed formerly to paſs to and fro by them, Lam. 1. 4.

and ſhe] The land, or the mother-city Jeruſalem, Lam. 1. 1.

being deſolate] Heb. *cleanſed*: that is, *emptied*, of goods and people; or deſtroyed: *cut off*: as the word is rendred, Zach. 5. 3. But of that verſion there is ſome doubt. The word ſeems to have a metaphor in it, taken from the ſweeping of an houſe, with *brooms*, or *beſomes*, Matth. 12. 44. which by this very word, are of ſome deemed to be ſo termed, Exod. 25. 29. and elſe-where. But that is not ſo probable; for the veſſels, or inſtruments there mentioned, were of gold, and belonged to the holy Table; and the uſe of them ſeems to look and lead another way. Howbeit, to the uſe of ſuch implements, the Prophet might well be ſuppoſed here to allude; nor is it any unuſual reſemblance in Gods menaces. For ſo of Jeroboams houſe, God threatens to *ſweep* it away, as a man ſweeps away *dung*, untill it be all gone, 1 King. 14. 10. that is the ſence of the place; though the very term of *ſweeping* be not there expreſſed. But of Babylon he ſaith expreſly, that he will *ſweep* it *with the beſome of deſtruction*, ch. 14. 23. and of Tyrus, that he will *ſcrape*, or *ſweep her* very *duſt away*, Ezek. 26. 4. Or, it may be a trope, taken from the *wiping*, or *cleanſing* of *a diſh*, Matth. 23. 25. For in alluſion hereunto, in the ſtory of Manaſſes, God threatens to *wipe* Jeruſalem, *as a man wipes a diſh, and whelms it*, when he hath ſo done, 2 King. 21. 13. whether of the two, the phraſe here uſed, hath reſpect to; apparent it is, that by *cleanſing* of it, is here meant, a depopulating of it: or an emptying the place of its Inhabitants: who, as before, they were compared to *droſs*, and ſuch refuſe ſtuff, as muſt be ſevered and conſumed, ere the gold can be purified, chap. 1. 25. So are they here likened, for their wickedneſs, to the greaſe, or filth of a diſh; or the duſt and dirt that ſticks faſt to the pavement of an houſe, that cannot therefore be cleanſed; the one, or the other, untill the one be throughly wiped: and the other ſwept accordingly: and to ſuch ſtuff, as is ſo wiped off, or ſwept away; or ſcowred, or ſcraped off, are they compared, Lam. 3. 45. Yea, ſuch they were, even in Gods repute: and accordingly it is here intimated, that by him they ſhould be ſo dealt with. See Jer. 6. 30.

ſitteth upon the ground] As the manner is of mourners, Ezra 9. 3. Job 2. 8, 13. chap. 47. 1. Lam. 2. 10. Ezek. 8. 14. Yet withal, alluding to the ſcite and ſight of a ſacked City, that having her ſtately buildings, either pulled down, or burnt down, ſeems to lye in the duſt; or to be, as a body diſſolved into duſt, 1 King. 20. 10. Pſal. 102. 14. chap. 25. 12. and 26. 5.

CHAP. IIII.

Verſ. 1. A*Nd in that day*] In thoſe times, as chap. 3. 18. This chapter belongeth to the former Prophecie, contained in chapt. 2. and 3. And this firſt verſe of it, to the menaces denounced in the chapter next before-going, v. 25, 26. Concerning the deſtruction of their men, and deſolation that thereupon ſhould enſue; further here amplified by ſuch a paucity, and ſcarcity of that ſex ſurviving; the war having conſumed the moſt of them, (the like whereunto, ſee chap. 13. 22.) that many women ſhould be content, yea ſollicite, to come upon any terms, though never ſo unequall and unreaſonable, under one mans wing, that he may be accounted as an husband, and head to them; and they may not be deemed to want ſuch an one. So ſome take that, Jer. 31. 22. but of that in its place.

ſeven women] As Pſal. 119. 164. Prov. 24. 16. chap. 30. 26. Jer. 15. 9. A certain number, for an uncertain. So Zach. 8. 23. *ten men* there; *as ſeven women* here.

ſhall take hold] Contrary to the modeſty required in that ſex; rather to be ſued, and ſought unto by the other; then themſelves to ſeek and ſue to them.

of one man] Contrary unto that natural diſpoſition, which in that Society, is not willing to admit compeers; Marriage, and majeſty, enduring no co-partnerſhip. And the wife ſuperinduced, therefore, is ſaid to be *a vexation*, and, *a vexer*, Levit. 18. 18. 1 Sam. 1. 6.

we will eat our own bread] We will find our ſelves meat, drink, and apparel. We will expect no ſuch means of maintenance from thee, as the law tyeth husbands to, in regard of their wives, whether they have one, or more, Exod 21. 10.

bread] For all manner of food; as Gen. 28. 20. chap. 3. 1.

our own bread] That which we will earn our ſelves. See Prov. 31. 27.

and wear our own apparel] Either, wrought with our own hands; or procured by our own employments, otherwiſe. See Prov. 31. 13, 18, 19, 22, 23.

only, let us be called by thy name] Heb. *let thy name be called upon us*. That is, let us be called, and acounted thine; to wit, thy wives. So Jacob, Gen. 48. 16. *Let my name be called upon them*: that is, let them be called and accounted mine, to wit, my ſons.

called] That is, *be*, or, *be accounted*; as ch. 1. 21. but alluding withal, to the uſual manner of calling the wife by the husbands name, Joh. 19. 25.

to take away our reproach] For it was deemed a reproachful thing among that people, for a woman, as to be without iſſue, 1 Sam. 1 6. Luk. 1. 25. (for barrenneſs was accounted a curſe, Exod. 23. 26. Deut. 7. 14. and fruitfulneſs a bleſſing, Pſal. 127. 3. & 128. 3.) ſo to want an husband; to live ſingle, as one, that no man regarded, or looked after, ch. 54. 4. Jer. 30. 17. and that therefore could not have iſſue, in an honeſt and warrantable way. Hence it is mentioned, as one diſmal effect of Gods judgments on this people, that *the maidens were not given in marriage*, Pſal. 78. 63. See the ſtory of Jephtha's daughter, Judg. 11. 36, 37. This the Apoſtle ſeems to have had an eye to, 1 Cor. 7. 36.

V. 2. *In that day*] *At that time*; or, *Then*: as chap. 2. 20. or, And *then*. For the better connexion of it with the reſt of the context, as ch. 3. 6. but here, *then*; for *after*: as chap. 30. 25. And, as the particle *then*, is oft with us a note, not of the time preſent, but of the time enſuing. For, the Prophecie, or predictions here following, were to take effect. Not what time they ſhould be in that deſolate condition; but after theſe calamities over-paſt, and the people of God by theſe afflictions thus purged; the incorrigible wicked being ſwept away, and the reſidue reformed, v. 4. ch. 1. 26, 27. For this Sermon, or Prophecy, the Prophet concludes, as the former, with gracious promiſes, for the ſupport of the faithfull; and with a prediction, as moſt think, of the exhibition of the Meſſias, and the reſtauration of the Church under him; wherewith alſo he began the ſame, ch. 2. 2.

the branch of the Lord] The promiſed Meſſias; the Lord Jeſus. Whoſe name is ſaid to be *Tſemach*, that is, *bud*; or, *branch*, Zach. 3. 8. & 6. 12. and is ſo called: partly, in regard of his deſcent; his iſſuing from the root of Jeſſe, the ſtem, or ſtock of David, budding and ſprouting forth again, when it was much decayed, and in a manner, to ſight, dead, ch. 11. 1. 53. 2. and partly, becauſe all life of grace, and ſpiritual bleſſings are contained in him, as leaves, bloſſoms, and fruits, in a *bud*, or *branch*; and from him, ſpringing and ſprouting forth, are derived unto all thoſe, that are ingraffed into him, and have intereſt in him, Rom. 6. 5. & 11. 17, 24. 1 Cor. 1. 30. In regard whereof, he is alſo further termed a *bud*, or *branch*, *of righteouſneſs*, Jer. 23. 5. & 33. 15. The Jewiſh Doctors themſelves, expound it of the Meſſias; and many of ours therein, concur with them. Yet others underſtand it of the Church. That as their land, though waſted by former wars, chap.1.7. & 32.13. and much more alſo, by occaſion of the Babylonian deportation, chap. 3. 26. ſeemed never likely to recover, and return to his former fertility and beauty again, Jer.30.17. yet ſhould become, both after the Aſſyrian incurſian and devaſtation, as alſo after the return from the Chaldean captivity, as fruitful and beautiful, as ever before, chap. 32.16. & 35.1,2. Jer.33.10,13. So the Church, and people of God, called his pleaſant plant, ch.5.7. though it ſeemed ſo to be impaired, and waſted, by the fore-going calamities here denounced; and the long continuance thereof, during the Babylonian deportation, and bondage, that it was deemed as a dead corpſe, or plant, never like to recover life again; much leſs, to attain to any ſuch flouriſhing eſtate, as before it enjoyed; yet ſhould again ſpring forth, and ſprout out of the duſt, and be reſtored to as glorious a condition, as ever, chap. 26.19. & 37.31. & 44.3,4. Ezek.21.21. & 37. 11, 12, 19. Others again conceive, that by the *bud*, or *branch*, here mentioned, is underſtood, the Spirit of God, and the graces of it, that ſhould in great abundance, through Gods bleſſing on the labours of his ſervants in their ſpiritual husbandry, 1 Cor. 3.6,9. ſpring forth, and manifeſt themſelves more gloriouſly then ever, in the lives and courſes of his people, v.3. chap.1. 26,27. & 60.21. & 62.3,11. See the like phraſe, Pſal.85.11. ch.45.8. I conceive the ſecond interpretation, to be moſt agreeable to the courſe of the context.

branch of the Lord] Becauſe, which way ſoever we take it, it is from him. It is he that cauſed the Meſſiah to ſpring from the withered root of Jeſſe, Pſal.132.11,17. Jer.33.15. Zach. 3.8. Act.13.23,33. It is he, that cauſeth his Church to ſpring up again, out of her duſt, ch.26.19. & 55.10,13. Ezek.37.12. It is he, that cauſeth the graces of his Spirit, to ſpring abundantly forth, from the hearts of thoſe who were barren and fruitleſs before, chap. 44. 3, 4. Ezek. 36. 26, 27. 1 Cor. 3.7.

ſhall be beautiful, and glorious] Heb. *For*, or, *to*, *beauty and glory*. As, *for glory*, Zach.3.5. and, *for a crown of glory*, chap. 28.5. or, ſimply, *beauty and glory*; as it is rendred, Zach. 3. 5. that is, *beautiful and glorious*; the abſtract for the concrete: as chap.3.25. So, *deſolation*, and, *unto deſolation*, are one and the ſame, chap. 1.6. with Jer.12.11. See ch.24.16.

beautiful] Or, *beauty*. The word is rendred *glory*, chap.13. 19. & 23.9. & 24.16. and elſewhere. But *glory*, and it, are here diſtinct. And it ſeems rather to ſignifie ſuch *lovelineſs*, *comelineſs*, and *pleaſantneſs* unto the eye, as makes amiable, deſireable, delightful. So, *a pleaſant heritage*, Jer. 3. 19. and, *a pleaſant land*, Dan.11.16. For, it comes from a word that ſignifies a *roe*; a comely ſmooth-skinned creature, and delightful to behold; whereunto therefore, the Spouſe in the Canticles, likeneth her love, Cant.2.9. and her love, his Spouſes two breaſts, to two *fawns*; or young ones of that kind, as moſt take it, Cant. 4. 5. & 7. 4. nor much differeth it from thoſe lovely creatures; which Solomon would have the wife like unto, in her husbands eye and eſteem, Prov. 5. 19. This word therefore, implyes ſuch a *comelineſs*, or *lovelineſs*, as makes amiable, and draws affection to it: the other, ſuch a luſtre, as ſtands with ſtate. Both joyned together, very fitly expreſs the exceeding great amiableneſs, mixt with no leſs majeſticalneſs, that is found in the perſon of Chriſt, and in his Church, and in his ordinances, and in the graces of his Spirit, Pſal.45.2,3,4. & 110.2,3. Cant.1.9,16. & 4. 1. & 5. 10. & 60.4. ch 52,7,8. & 60. 1,14. & 62. 4, 5. Rom. 10. 15. 2 Cor.3.7,12,18. & 10.4.

and the fruit of the earth] Or, *of the land*: as ch. 1.19. alluding to that fruitfulneſs that the land formerly had, Gen.26. 12. Deut 8.8. and ſhould attain to again; both, after the removal of the Aſſyrian Army; and again, after their return from the Chaldean captivity; though it had lain ſo long time waſte, Jer.31.5. See ch.30.23,24. Ezek.36. 8,11,35. where it is ſaid, *The land, that had lyen waſte, became as the garden of Eden*. But to be withal ſpiritually here underſtood of the fruits of the Spirit, holineſs, righteouſneſs, and the like; that ſhould ſpring forth, and appear in the lives and courſes of Gods people, proceeding from the inward principle of grace in their ſouls, chap. 45. 8. & 61.3. Ezek.47. 12. Gal. 5. 22, 23. Phil.1.11. Heb.6.7. & 12.11. Jam.3.17,18.

ſhall be excellent] Heb. *excellency*. Or, *for*; or, *unto excellency*; as before. The word properly ſeems to ſignifie *gayneſs*; For it comes from a root, which that in the Greek anſwers; from whence we have our Engliſh word, *gay*. And it is a title, given to a chief degree among the Rabbins, as you would ſay, *excellent*; or, *Illuſtrious*. Hence, *the excellency of Jacob*, Pſal. 47.4. Yet is it frequently taken in the worſt part, for *pride*, Prov.16.18. becauſe of *excellency*, and *gayneſs*, people are wont to grow proud, Ezek. 28. 12, 17. and in *gayneſs*, to expreſs their pride, ch.3.16. & 13.19. & 23.9. But here it is taken for *excellency*, and of the excellency of the fruit of that land, ſee Num.13.24,27. ch.1.19.

and comely] Or, *goodly*: for *comely* is not the uſuall commendation of *fruit*. Heb. *comelineſs*, or, *goodlineſs*: As in the other before. The word ſeems to import ſomewhat more then *comelineſs*, and to be a degree above it. It is that, that was rendered *bravery*, chap. 3. 18. See chap.28. 1,4.

for them that are eſcaped of Iſrael] Heb. *for the eſcaping*; as chap.10.20, thoſe that through Gods mercy and goodneſs, being protected and preſerved, ſhall eſcape and ſurvive the forementioned calamities. See ch.1.27.

of Iſrael] See ch.1.3,4.

V. 3. *And it ſhall come to paſs*, that] Heb. *it ſhall be*; as ch.2. 2. with a defect of the particle; as ch.3.24.

he that is left in Zion, and he that remaineth in Jeruſalem] The ſanctified eſtate and condition of the remnant ſo preſerved, in the ſtate of Gods Church now reformed, chapter 1. verſ.25.

left] Not ſwept, or taken away by the forementioned judgments, ch.1.9. & 3.26. See v. 2.

in Zion] *Zion*, and *Jeruſalem*, for Gods Church; as chap. 1. 27.

ſhall be called holy] Shal ſo *be*, and be ſo *reputed*, as Gen. 21.21. ch.1.26. & 44.5. & 56.7. Heb. *holy ſhall be ſaid to him*; or, *of him*: For ſo alſo is the particle uſed, Gen.20.13. & 26.7. Eſth.3.2. Pſal.91.11. See the like phraſe, ch.61.6. So ch.60.21. *Thy people ſhall all be righteous*; and chap.62.12. *They ſhall call them the holy people*: for, *holineſs*, and *righteouſneſs*, are here all one. See Act.15.9. & 26.18. 1 Pet.1.2. & 2.9.

even *every one, that is written among the living in Jeruſalem*] Or, *written unto life*; or, *written for life*: as 2 Sam. 15. 21. Prov.10.16,17. whom God had fore-appointed to eſcape and ſurvive the calamities of the times; as if he had made a liſt of them, and enrolled their names in ſome book, Dan. 12. 1. a type of the Elect, whoſe *names* are ſaid to be *written in heaven*, Luk. 16.20. and to be entred into *the book of life*: or, *of the living*, Pſal.69.28. Phil.4.3. Rev.3.5. & 17.8. & 20.12. kept by the *Lamb*, the Lord Jeſus, the Maſter of the rolls in heaven, Rev.13.8. Wherein none are recorded, but ſuch as are deſigned, as well unto grace, righteouſneſs, and holineſs, as to life, glory, and happineſs; unto ſanctification, as well as unto ſalvation, Pſal.69.28. Epheſ.1.4. 2 Theſſ.2.13. 2 Tim. 1.9. Jam.2.5. 1 Pet.1.2. See alſo Exod.32.32.

V. 4. *When the Lord ſhall have, &c.*] This hath reference to that *Then*. v.1. When the reformation before ſpoken of, ſhall be throughly effected, ch.1.25,27.

when] Heb. *if*. So is the conditional particle uſed, Job 21.6.

waſhed away] An alluſion to the legal and ceremonial waſhings, Levit.15.5,8. Heb.9. 10. types of cleanſing from the filth of ſin, by the efficacy of Chriſts blood and Spirit, Ezek. 36. 26. 1 Cor.6 11. Heb.9.14. & 10.22. 1 Pet.1.2. 1 Joh.1. 7. Rev.1.5. & 7.14.

the filth] Heb. *ordure*; or, *excrement*. The word imports all ſuch filth, or excrement, as *comes forth* from the body, (for thence it is ſo termed; nor need we for the notation of an Hebrew word, to have recourſe to an Ethiopian term, ſaid to be uſed, John 11.39. for *to ſtinck*) either upward, as chap.28.5. 2 Pet.2.22. or downward, as Deut.23.14. Ezek.4.12. but is uſed more generally, for any exceeding foul, or filthy thing, as of ſuch garments, Zach.3.3,4. and for ſin, and wickedneſs, ſpiritual filth; ſhewing how loathſome and abominable ſin is in Gods ſight, Ezek.24.6. Matth.15.18,20. 2 Cor. 7. 1. So is it here taken: and ſo Prov. 30. 12. where Agur ſaith of ſome, though ſeeming, and deeming themſelves pure; that yet, *they are not waſhed from their filth*.

of the daughters of Zion] Whoſe pride, vanity, wantonneſs, and other exceſſes, had no ſmall ſhare among the procuring cauſes of the judgments before menaced. See chap. 3. 16. Though by *daughters of Zion*, ſome underſtand here, the cities of Judah, whereof Zion or Jeruſalem, was as the mother, Jer.34.1. But the former is more agreeable to the other paſſages of this particular Prophecy.

the filth of] them. Thereby intimating, that thoſe gates, and garbs, and courſes, and carriages, that they prided themſelves in, and accounted their *bravery*, chap. 3. 16, 18. were ſuch in deed and truth, as made them odious, loathſome, and abominable in Gods eye. See the contrary, 1 Tim. 2. 9, 10. with 1 Pet.3.3,4.

and ſhall have purged] Heb. *waſhed out*; as 2 Chron. chap. 4. verſe 6. Ezek. chap. 40. ver. 38. or *driven away*, *carried away*, *caſt out*, *removed*; as the ſame, Jer. chap. 51. verſe 58. and as the like, chap. 11. verſ. 12. ſhall have ſevered, and caſt out, as dirt, or dung; or as droſs, in regard of the metaphor following. And the Prophet may ſeem to have made uſe of ſuch a word here, as might well fit with both.

the blood] Heb. *bloods*, uſed commonly for *murther*, Pſal. 9. 3. ch.33.15. Hence, *a man of bloods*, for *a bloody*, a bloody-minded, a murtherous man, Pſal.5.6. and *men of bloods*. For the like, Pſal.26.9. It is uſed alſo for the *guilt of blood*, Exo. 22.1,2. or *blood-guiltineſs*, Pſal.51.14. It is put here for oppreſſion, and all manner of cruel carriage, which is as *murther* in Gods account, Mic.3.10. Hab.2.12. the common ſin of the one ſex; as thoſe before mentioned, of the other. See chap.1.15,23. & 3.12. & 14.15. Yet, ſome underſtand it more generally of all manner of uncleanneſs; becauſe blood defiles, ch.9.5. Ezek.16.6. Hoſ.6.8.

of Jeruſalem] Therein ſpilt, 2 King.21.16. Ezek.9.9. and therewith defiled, Num.35.33,34. Pſal.106.38. or the cruelty exerciſed by her Inhabitants, chap. 1.15. Ezek.22. 6, 9.

from the midſt thereof] Or, *out of it*; as Num. 14.13. Judg. 10.16. Amos 2.3.

by the ſpirit of judgment] By judgement executed upon the evill among them, Ezek. chap. 20. ver. 38. See chap. 1. verſe 27. and by a ſpirituall work of judgment, in ſevering between the fleſh and the ſpirit, in the ſouls of the faithful, Heb. chap. 4. verſe 12. Or, as ſome, by working repentance in them, Act. 5.31. and 11.18. by which, men are judged, and judge themſelves, Jer.31.18,19. 1 Cor. 11.31,32.

and by the ſpirit of burning] So the very ſame word is uſed, chap.40.16. and the verb, whereof it comes, doth moſt frequently ſo ſignifie, Exod. 22.6. chap. 1.31. & 9.18. and elſewhere: and thereof was that place, called *Taberah*, Num. 11.1,3. becauſe God there came to judgment with them by fire; as he ſpeaks, Amos 7.4. and the alluſion is to the trying of oare, or the caſting of metal, whereby the droſſy matter is ſevered from the purer ſubſtance, and either conſumed, or caſt away. See chap.1.25. yet, ſome render it, *the ſpirit of a motion*; or, *conſumption*: or, *removal*. Becauſe the verb it comes of, ſignifies ſometime to *depaſture*; or, *eat down*: as beaſts do graſs, Exod.22.5. chap. 3.14. and ſometime to *remove*, or, *take away*, 1 King.22.46. 2 King.23.24. But the former ſeems more proper to this place. And it is deemed to have reſpect to the fire of Gods zeal, chap.9.7. & 26.11. Ezek.36.5. or to the fire of the Spirit, 1 Cor.3.13,15.

V. 5. *And the Lord will*, &c. Here followes a promiſe of Gods gracious preſence among his people, thus purged, in all places of their abode, as well for direction, and guidance, as for protection and defence: expreſſed in way of alluſion to his leading them through the Wilderneſs, in their journying toward the land of Canaan. For unto that uſually, is reference (as to one of the moſt remarkable, and miraculous paſſages of Gods providence, in behalf of his people) both in the relations of their return from the Babylonian captivity, and other-like deliverances in thoſe times vouchſafed them; as alſo in the predictions of the reſtauration of the Church under Chriſt. See chap,40.3,4. & 41.18,19. & 42. 16. & 43.2,20. & 49.9,11. & 51.9,11.

create] Do ſtrange works, like works of creation; ſuch as are above, or beyond the power of nature, and beſide the ordinary courſe of the creature, for the ſafety, and welfare of his people, chap.41.20. & 43.19. & 65.18.

upon every dwelling place of mount Zion] Or, *over*: as Pſal. 105.35. upon, or over every place of the habitations of his people. Protection they ſhall have whereſoever they abide, chap.8.14. Ezek.11.16. See chap.32.18,19. & 33.20.

of mount Zion] A type of the Church. See ch.2.2.

and upon her aſſemblies] Or, *places of meeting*. The word coming from a verb, that ſignifies to *cry*, *call*, or *read*, is uſed firſt for *reading*, or Scripture read, Neh.8.8. and thereof hath the Turkiſh *Alcoron* its name. Secondly, it is uſed for *an aſſembly*, or *a meeting*; not for the hearing of the Scripture read and opened only, Deut.31.11. Act. 13.44. but for other ſolemn ſervice alſo, Levit.23.7,27. ſo called, from the *calling* of them together, ch.1.13. Laſtly, it ſeems here to be put for the places of their aſſembling and meeting together for ſuch purpoſe: as the like word is uſed, Pſal.74.8. Lam.2.6. oppoſed hereunto, or diſtinguiſhed from their private houſes, or places of abode, mentioned in the former branch. So the meaning is, that God would ſo protect them, that they might not only ſit ſafely & quietly in their ſeveral places of abode, Zach.3.10. but aſſemble alſo and meet together for the publique ſervice of God, without fear of danger or diſturbance, Exod.34.14. having God and Chriſt himſelf, above, about, and among them, to protect and ſecure them, both in the one place, and in the other, Pſal.46.5. Zach. 2.5. Matth. chap. 18.20.

a cloud, and ſmoke] For, *a cloud of ſmoke*; or, *a ſmokie cloud*. A cloud like ſmoke, or as thick as ſmoke, Exod. 19.9,18. See the like, v.6. and Prov.22.15. compared with Prov. 28.15. So the moſt expound that, Matth.3.11. *the Holy Ghoſt, and fire*: and, *water, and the ſpirit*, Joh.3.5.

a cloud] Alluding to the *pillar of cloud*, or *cloudy pillar*. That both conducted and protected them in the deſart, Exod.13. 21. & 14.19. & 40.38.

And ſmoke by day] Becauſe in the day time fire is not ſo conſpicuous, as *ſmoke*, or ſome thicker vapour, Joſh. 8.20. Joel 2.30.

and the ſhining of a flaming fire by night] This likewiſe alludes to that pillar that conducted the people. Which being one and the ſame, appeared as a thick cloud without light by day, partly to be the more viſible in the light; Sun-light, or Sunſhine eſpecially, that uſeth to dim fire: and partly to cover, ſhadow, and ſhelter them from the heat of the Sun, more vehement and offenſive in thoſe waſte places, and ſandy grounds, Pſal.105.39. chap.32.2. and as a flame of fire in the night; both that they might ſee it, and their way by it, and follow its conduct, when by night they travelled, as ſometime they did, Num.9.21. and neither miſs their way, nor miſcarry in it, as they might otherwiſe in the dark, Joh. 11.9. 1 Joh. 2.11. And again to make the night the leſs uncomfortable to them, when they made ſtay in thoſe uncouth deſarts. And that one and the ſame pillar did both thoſe offices, and had two ſuch ſeveral appearances with it, appears hereby: in that when it paſſed over the heads of that people, (at which time they were *baptized* with it, 1 Cor.10.1,2. it droping, or miſling down upon them, to refreſh them, Pſal.68.9.) and came to the rear of them, where it ſtaid, and ſtood ſtill, to keep them, and the Egyptians aſſunder; it appeared at the ſame time, as a dark cloud to the Egyptians, on the one ſide; and as a bright light to the Iſraelites on the other ſide, Exod. 14.19,20,24.

a flaming fire] Heb. *fire of flame*. So Lam.2.3. Joel 2.5.

for upon] Or, *over*. As before.

all the glory] All Gods people; who are his glory, verſ. 2. whom he makes partakers of his glory: as he did Moſes, Exod.34.29,30. 2 Cor.3.18. in whom he is and will be glorified, Pſal.29.9. chap.61.3. Rom. 8.30. 2 Theſſ. 1.10. and whom by works wrought, as well for them, as in them, he makes glorious oft, even in the eye of the world, Pſal.84.11. & 85.9. & 149.4,9. chap.60.1,2. See ch.11.10. & 22.24. or, as I conceive the plain meaning to be, that that *glory*, or, goodly, and glorious eſtate, that God would advance his people to, after the reſtoring of them from their former dejected and diſtreſſed condition, ſhould continue firm, and ſtedfaſt, under Gods protection, overſpreading every part of it. See ch. 32. 15,19. & 33.17,21. & 35.1,2,9,10.

ſhall be a defence] Or, *a covering*. For the word here uſed, comes from a root but once read, that ſignifies to *cover*, and by covering, to *protect*; which is the very proper notion of the word, *protect*. It is uſed by Moſes in the bleſſing of Benjamin, Deut. 33,12. *The beloved of the Lord ſhall dwell in ſafety by him, he ſhall cover him every day*, or *all the day* long; that is, continually, and conſtantly. A good comment upon this place. Which may alſo be rendred, as our tranſlators there ſupply it, *he*, (that is, the Lord) *ſhall be a covering*. See v.6. It may have reſpect in general, unto choyce matters of value, price, and regard, which men are wont to keep cloſe covered, as well to keep fair, as for ſafety otherwiſe. But it is ſuppoſed more ſpecially to allude to that *cloud*, that covered the Tabernacle, a type of the Church, Pſal. 15. 1. When it was within filled with the glory of God, Exod.chap. 40. v. 34,35. Num. 9.22. The word is found only in two other places, Pſal.19.5. & Joel 2. 16. and it is in both thoſe places uſed for one and the ſame thing; to wit, *the bridegrooms chamber*, *cloſet*, or *bower*. For this was, as ſome tell us, ſuch a green *booth*, or *bower*, as in the feaſt of Tabernacles, they made uſe of, Levit.23.42. Num. 8.15,17. (though others ſay, a *canopy*, ſupported with four perches, or poles, at the four corners, under which the bridegroom and bride received their ſolemn bleſſing, Pſal. 128. wherein the bridegroom ſolaced himſelf with his bride. A place, as of ſecrecie, ſecurity, and ſafety: ſo of ſolace, and delight; not unfit to repreſent, as well the comfort and joy; as the immunity and ſafeguard, that Chriſt, the Bridegroom, by his gracious preſence, affordeth to the Church his Spouſe, Pſal.31.20. & 91.1. being both *Sun, and ſhield*, or ſhelter unto her, Pſal.84.11. See Cant.2.3. But it may juſtly be queſtioned, whether the uſe of either of theſe, were ſo ancient, as either Davids time, or Iſaiah's. Only this we are ſure, that the word here made choyce of by the Prophet, to decipher Gods protection of his people, is in Scripture uſed for that wedding room, whatſoever it was.

V. 6. *And there ſhall be*] Or, as ſome, *he ſhall be*. *He*, the Lord. Of whom, v.5. But the verb here is feminine. Others, *of which*, protection *there ſhall be*. Or, moſt fitly, as I ſuppoſe, *which*, (to wit, *covering*, ſupplyed from the verſe before) *ſhall be*. For the copulative is frequently put for the relative: as ch.5.4. Job 20.11,19. & 37.5. Jer. 6.20. Mal. 3.1. with Matth.11.10. Or, *And it ſhall be*. For he proceeds to illuſtrate the uſe of the forementioned *covering*, by divers other ſimilitudes, and reſemblances, as affording protection againſt, and freedome from all ſorts of annoyances, (ſee Pſal.91.1,13. ch.25.4. & 32.2.) not to ſpeak of ſome other *covert*, divers from that before ſpoken of.

a Tabernacle] Or, *tent*; or, as *a tabernacle*: or, as *a tent*. The note of ſimilitude ſupplyed: as Pſal.11.1. & 84.11. ch. 21.8. Alluding, as ſome think, to that *tent*, (for ſo it is termed) made of ſtuff woven out of goats hair, wherewith the Tabernacle was covered, Exod.26.7. or thoſe other coverings of *rams skins dyed red*, and of *badgers skins*; with both which, that *tent* of *goats hair* was covered, Exod.26.14. & 36.19. to preſerve both the *Tabernacle* it ſelf, and that *tent* with it, from the annoyances of wind and weather. The word it ſelf is ſometimes uſed for the holy *Tabernacle*, Pſal. 76.2. and for the *Temple*, Lam.2.6. which is mentioned alſo by that term, as a place of ſecurity and protection, (ſuch as were *ſanctuaries* with us, in times paſt eſteemed. See ch. 8. 14.) Pſal. 27.5. & 31.10. It is uſed alſo for *a ſhed*, or *a cottage*, that a garden, or vine-dreſſer, and keeper, is wont to have in the garden, or vine-yard, to retire to in a ſtorm, chap. 1.8. Job 17.18. and of that *booth* which *Jonas* made him of the plant that he found growing neer to Niniveh, to ſit under it in the ſhade, Jon.4.5. And to theſe latter rather, I ſuppoſe, in regard of what followes, that the Prophet here alludes, if not to another *ſhelter*, or *covering*, called *the covering for the Sabbath*, 2 King. 16.18. Which was built in the Temple, either, as ſome, for the Levites, that waited as Porters at the gates of the Temple in their weekly courſes, to repoſe themſelves in; or for the people, that on the Sabbath there aſſembled, to betake themſelves unto, when occaſion was, either for ſhelter, or for ſhade.

for a ſhadow in the day time from the heat] That which was the uſe of the *cloud* to the Iſraelites, Pſal. 105.39. and of Jonas his *booth*, while it laſted him; whereof he had much joy and comfort, while he enjoyed it: but no leſs grief and vexation when he loſt it, Jon. 4.6,8. But this, as no leſs uſeful, or much more rather, and in a better ſort, then that: ſo more permanent, even as durable as its author and creator, ver. 5. See ch.25.4,5. & 32.2. Rev.7.15,16. & 21.3,4.

for a ſhadow] To ſhade, or, to ſhelter, by making a *ſhadow*, Ezek. 31.3.

and for a place of refuge] Such as the feebler ſort of creatures are wont, in hazard of their lives, to betake themſelves unto, Pſal.104.18. and ſuch is the Lord ſaid to be unto thoſe that are his; and that ſuch an one, as never fails, Pſal.9.9,10. & 46.1. & 61.3. & 62.8.

and for a covert from ſtorm, and from rain] Such as keepers, before, were ſaid to ſet up in places where they kept; to have at hand, when occaſion was, for ſuch purpoſe. It is uſed alſo for ſuch *coverts*, as wilde beaſts are wont to make uſe of, to lurk, and to ſhelter themſelves in, Pſal. 10.8,9. Lam. 3.10. and it is by Gods people attributed to God, as their ſureſt, and ſafeſt *covert*, Pſal.32.7. & 119.114. and by their enemies in deriſion; *let him riſe up, and be your covert*, Deut. 32.39. See chap.32.2.

from ſtorm] The word is ſometime uſed for an *inundation* of land-waters, breaking in upon the ſwelling up of ſome ſtream, or flood: as Pſal.90.5. Hab.3. 10. but moſt frequently for a *ſtorme* of ſhowers, or rain, Job 24.8. Pſal.77.17. chap.30.30. & 32.2. and ſo here.

from ſtorm, and from rain] That is, *from ſtorm of rain*; or, *a rainy ſtorm*: as, *ſtorm, and tempeſt*, for *a tempeſtuous ſtorm*, chap. 29.6. and, *from the wind of ſtorm, from the tempeſt*; that is, *from the tempeſtuous ſtorm of wind*, Pſal.55. 8. So, *fire and brimſtone*; for, *fire of brimſtone*, or, *ſulphureous fire*, Gen. 19.24. Pſal.11.4. Rev.14.10. & 21.8. and, *a cloud and ſmoke*, for, a ſmoky cloud, v. 5.

CHAP. V.

Verſ. 1. N*ow will I ſing*] Here beginneth our Prophets third Sermon, compoſed in form of a ditty, or Song. In the firſt part whereof, he layes down, under the parable of a vineyard, the great care and coſt that God had been at with his people, and their unworthy carriage again towards him: his goodneſs to them, and their unthankfulneſs to him. That which he began alſo his firſt Sermon with, chap.1,2,3.

Now, &c.] In the former part of this verſe, is the Title, or Inſcription of this diſcourſe; or of the firſt part, at leaſt, of it.

I will ſing] As Moſes did by Gods appointment, Deut.31.19. & 32.1. So Deborah begins her ſong, Judg. 5.3. and David, Pſal. 101. ſinging of *mercy, and judgment*; as both Moſes, and our Prophet here.

ſing] That is, both pen, and utter, as Pſal.45.1,2. & 144.9. Deut.31.30.

to my welbeloved] There are that render it, *for my beloved*, in his behalf. As, *for Solomon*, Pſal.72. but our verſion may well ſtand, as dedicating and directing it unto the party ſo denominated, and written to his honour. So David, *to thee, O Lord, will I ſing*, Pſal.101.1.

to my welbeloved] That is, to Jeſus Chriſt, the *welbeloved* of God the Father, Matth.3.17. & 17.5. Eph.2.6. called alſo *his Son of love*, Col.1.13. Whence Solomon alſo, a type of Chriſt, is by the word here uſed, from God himſelf, termed *Jedidiah*, 2 Sam.12.25. (which title alſo Moſes gives to Benjamin, in bleſſing him, Deut.33.12.) that is, *the beloved of the Lord*. And the Churches *beloved*; ſo oft ſtyled in the Canticles; Cant.1.13,14,16. & 2.3,8,10,16,17, &c. and her *love*, Cant.2.7. & 8.4. as ſhe alſo is ſaid to be his, Pſal.60.5. & 108.6. Jer.11.15. & 12.7. Some therefore ſuppoſe it to be ſpoken in the perſon of God the Father, the Lord of the vineyard ſpeaking to Chriſt his Son, and Heir, concerning his vineyard, Matth.21.33,37. Others rather, in the perſon of the Prophet, (not, as ſome would have it, as of kin to Chriſt, ſuppoſing him to have been of the tribe and ſeed-Royal, a thing altogether uncertain. See ch.1.1. but) as being (therein like to John Baptiſt, Joh.3.29.) a friend and well-wiſher both to Chriſt, and to his Church; to the Bridegroom and his Bride.

a ſong] A diſcourſe made in metre, that it may be the more eaſily and readily learned, the better remembred, the more frequently chanted; and being commonly in the mouthes of all ſorts, be tranſmitted from age to age, and remain unto all poſterity; as we finde by experience, that the Pſalmes which we have turned into metre, are generally more familiar, and in more frequent uſe with us, then any other part of Scripture. See Deut.31.19,21,

of my beloved] Either commanded of him, as Deut. 31. 19. or ſuggeſted by him, as 2 Sam.23.2. or compoſed in his name, and in his behalf; for it is a ſong of expoſtulation and complaint, concerning the wicked and unworthy demeanour of Gods people towards him, who had been ſo careful of their good; not unlike thoſe, Deut. 32. Pſal.78. & 106.

my beloved] The word differeth a little, but not much from the former. And as Solomon the ſon had his name from the former; ſo David his father from the latter: for it ſignifieth ones *beloved*. Yet ſome render it here *uncle*, and ſome, *couſin*: upon that groundleſs ſuppoſition above-mentioned; that Iſaiah ſhould be of kin to Chriſt. And it is true indeed, that the word here uſed, doth ſometime more ſtrictly ſignifie *an uncle*, Levit.20.20. & 25.48. and ſeems ſometime enlarged to any one neer of kin, as Amos 6.10. See Jer. 32. 7,8,12. but it is uſed as commonly for *a friend*, or one *beloved*; and that above thirty times in that ſhort book of the Canticles: and they are far out therefore, that imagine it never to be ſo uſed.

touching his vineyard] So the particle is taken, Gen. 20.13. & 26.7. Pſal.91.11. Yet it may here be rendered, and that is indeed the moſt proper and uſual ſignification of it; *to*, or, *unto his vineyard*; as compoſed in his perſon ſpeaking unto his vineyard: or to be ſung ſometime by him in perſon, when time ſhould be, to his vineyard; which they ſuppoſe done in effect, when he propounded to them, that parable concerning the vineyard, Matth.21.33,34. Mar.12.1,12. Luk. 20. 9,16. but the former ſeems better. See ch.27.2.

his vineyard] His Church; as it is expounded, v. 7. howbeit, what ſome hence gather, that this ſong was framed in alluſion to ſuch merry ſongs as in vintage time they uſed in the vineyards, ch.16.10. & 17.2, being ſuch a mournful ditty, ſeems not ſo probable.

My beloved hath] Here begins the ſong it ſelf.

my beloved] Chriſt, as before.

hath a vineyard] So is the Church uſually ſtyled in Scripture, as a place that men have much care of, take much delight in, and expect pleaſant fruit, and no ſmall gain from, Gen. 49.22. Pſal.128.3. Cant.2.15. & 6.12, & 8.11,12. See Pſal. 80.8. chap.27.2. Jer.20.21. Ezek.15.2,6. Hoſ.10.1. Matth.20.1. & 21.28,33. Luk.13.6. & 20.9.

in a very fruitful hill] Heb. *in an horn, the ſon of oyl*; (as Pſal. 104.15.) or, *fatneſs*, as 1 Chr.4.40. *an horn*, that is, as moſt, an *hill*; and hilly places are deemed fitteſt for vines, Pſal. 80.10. ſome, *an high hill*. For *horn* is uſed for height, Pſal.75.5. as being the moſt eminent part of any horned beaſt. Others, an *horny hill*, ſuch as bowing like an half moon, may receive the Sun-beams at all times of the day, both morning, noon, and evening; and on every ſide, for the better ripening of the grapes: and are in ſome other languages ſaid to be ſo termed; and, they ſuppoſe an alluſion to the mountains of Iſrael, Jer.17.3. & 31.5. & 33.13. and *the ſon of fatneſs*, that is, a very fat, and rich ſoyl: The one term importing the commodiouſneſs of the ſcituation: The other, the richneſs of the ſoyl. Yet ſome ſuppoſe them both to intimate one and the ſame thing. The *horn* being put for the excellency of any thing.

thing; as one of Jobs daughters is named *Keren-happuch*, that is, the *horn of complexion*, as we term it, or, *of beauty*, Job 42. 14. and *the ſon of fatneſs*, for *exceeding fat*; as *the ſonne of the morning*, for exceeding bright and illuſtrious, chap. 14. 13. ſo it would be rendered, word for word, *the horn of the ſon of fatneſs*, or, *the horn*, and *the ſon of fatneſs*, (a defect of the copulative, as chap. 32. 13.) that is, *in a principal fat*, or, *a principal and very fat* ſoyl; alluding to the land of Canaan, wherein God had ſeated that people, Num. 13. 27. Deut. 8. 7, 9. and 11. 9, 12. Pſal. 16. 9. & 88. 9. Ezek. 20. 6.

V. 2. *And he fenced it*] He ſpared for no pains nor coſt about it, either for the manuring, or fencing of it, verſ. 4. Mar. 12. 1.

fenced it] Made a fence, a wall, an hedge, or both, about it, (ſee v. 5.) to keep out, as ſtrangers, that might crop it; ſo wilde beaſts, or cattle, that might ſpoyl, or annoy it, Exod. 22. 5. Cant. 2. 15. an emblem of Gods care for, and providence over his people, ch. 27. 3. Pſal. 125. 2. Zech. 2. 5. See Job e, 10.

and gathered out the ſtones thereof] Heb. *he ſtoned it*. The word here uſed, ſignifies ſometime to *caſt ſtones* at one, 2 Sam. 16. 6, 3. Sometimes to *pick ſtones* out of a place, as ch. 62. 10. and ſo here. As the caſting of ſtones into a field, is ſaid to ſpoil it, 1 King. 3. 19. ſo the picking of them out is wont to amend it: becauſe ſtones hinder the growth of plants, and makes the land, or ground, leſs fertile. A type of Gods care to free his people, as well from annoyances within, as to protect them againſt incurſions, and ſurprizals of enemies from without. See Zach. 2. 5. & ch. 4. 5, 6. Some expound the fencing, of keeping them within compaſs by the law: the picking out of ſtones, of the prohibition of evil things therein forbiden: others, of the caſting out of idol-worſhip, and idols, Deut, 7. 25. and 12. 2, 3. And others of expelling the Canaanites, and other wicked people before them, and from among them, Exod. 23. 27, 30. Pſal, 44. 2. But theſe things ſeem over-curious.

and planted it] He ſetled his people in the land, Pſal. 44. 2. & 80. 8, 9. where they had been but ſtrangers before, Pſal. 105. 12. as a vineyard planted with ſtrange plants, brought from ſome forraign ſoyl, ch. 17. 10.

with the choiceſt vine] Heb. *Sorek*. (and ſo Jer. 2. 21.) which is the name of a place, (whether in the Philiſtims country, or in the land of Iſrael, uncertain) where Dalila dwelt, Judg. 16. 4. from whence ſome ſuppoſe, that this kinde of vine had its name. Some of the Rabbins therefore read the words here, *He planted it with* plants, or ſlips of *Sorek*. It is agreed upon, that it ſignifieth a very choice kinde of vine; whoſe grapes, ſay ſome of them, had no grains, or ſtones in them. But that is ſcarce probable. See Gen. 49. 11. ch, 16. 8. and 19. 9. Of the colour of this vine were ſome horſes, mentioned, Zach. 1. 8. as ſome in Greek called, *Spadices*, of the like. Some ſuppoſe it to intimate the Jewiſh people, as a choice ſeed, deſcended from the loynes of thoſe their worthy Anceſtors, Abraham, Iſaak, and Jacob, and by God therefore ſet apart for his peculiar, Deut. 7. 6, 8. & 9 27, 29. Others, of Gods precepts that he had planted his Church with, Deut. 4. 8. ch. 42. 21. Rom. 3. 1, 2. But we may not deſcend unto unto ſuch niceties, and particularities, in the expoſition of a parable. And theſe branches thus expounded, fall one into another. See more hereof, on Jer. 2. 21.

and built a tower in the midſt of it] So Mark 12. 1. A place for the keepers of it, to retire to, and lodge in; ſo ſcituate in it, that they might over-look the ground, ch. 1. 8. *in the midſt of it*. Either ſimply, *in it*; as ch. 7. 22. or, *in the midſt*; as a place moſt convenient for over-ſight. Of Jeruſalem ſome expound it, wherein, as in a watch-tower, the Prieſts and Princes reſided. See Jer. 6. 27.

and alſo made a wine-preſs therin] Heb. *hewed out*. Of wood, or ſtone, Prov. 9. 1. ch. 10. 15. and 22. 26. Mark 12. 1. It is ſaid, he *digged out*. But that ſeems ſpoken, not of the preſs, but of a place to ſet a veſſel in, to receive the wine from the preſs. This ſome expound of the altar, ſtreaming with the blood of beaſts offered in ſacrifices, (See ch. 1. 11. & 29. 1, 2.) like the liquor of grapes, Gen. 49. 11, 12. Deut. 32. 14. Others, of the Prieſts and Prophets, who, by their preaching, preſſed out of Gods people good works, and pious offices, as pleaſant liquor, very grateful to God, Heb. 13. 16, 21. Judg. 5. 11. But of that, as of the reſt.

and he looked] Heb. *expected*. After ſo much care had of it, and means uſed about it, he expected, and waited until time of year, then making account to receive fruit anſwerable to the coſt and pains that he had been at with it, Matt. 21. 34. 1 Cor. 9. 7. Heb. 6. 7. Jam. 5. 7.

that it ſhould bring forth] Heb. *make*; as Gen. 1. 11, 12. Matth. 3. 8, 10. & 7. 17, 19. So in the next clauſe, and ver. 10.

grapes] Grapes, of ſome kinde or other, it could not but produce, unleſs it where wholly barren. but the meaning is, ſuch grapes, as thoſe plants, or ſlips wherewith he had planted it, uſed to bear. By *grapes* therefore, here, we are to underſtand good *grapes*, or choice *grapes*; as, *garments*, for clean *garments*, or goodly *garments*, Zach. 3. 5. A defect of the epither, not unuſual. So ch. 1. 18. *wool*, for white *wool*, chap. 28. 8. *no place*, for *no* clean *place*, Mal. 1. 14. *a male*, for a ſound *male*; oppoſed to a *corrupt* one: as here *grapes*, oppoſed to *filthy*, *bad*, *noyſom*, *naughty*, *ſtinking* ones.

and it brought forth wild grapes] Moſt Intepreters, (ſome Greeks onely excepted, that render it *thorns*) the latine eſpecially run in a track, expounding the word, *wild vines*, ſo called in latine, becauſe they uſe to grow in the hedges, or edges of grounds. And to mend the matter, (becauſe that is the name, not of the fruit of ſuch, but of the plant it ſelf; and the tranſlation therefore ſeems not to ſound well;) They tell us, that the plant is put for the fruit. But we need not involve our ſelves in any ſuch difficulties, the ſence of the word being plain enough of it ſelf: The verb whereof it comes, ſignifies, firſt to *rot*, ch. 50. 2. then to *ſtinck*, Exod. 7. verſ. 18. and 8. 14. & 16. 20. Becauſe rotten things uſe to ſtinck, and becauſe things rotten and ſtinking, are naught. In the third place, it ſignifies to be *evil*, and *naught*, Dan. 6. verſ 14. and hence the word in the feminine ſingular, Ezr. chap. 4. 12. a *bad*, *evill*, or *naughty city*; and the ſame here in the maſculine plural, to anſwer unto, and agree with the word *grapes*, *rotten*, *filthy*, *noyſome*, or *naughty*, to wit, *grapes*: like thoſe *naughty figs*, Jer. 24. 2, 3. or rather like thoſe *grapes of gall*, *and bitter cluſters*; yielding *wine like the poyſon of dragons, and venome of aſpes*, Deut. 32. 32, 33. The word *grapes* is not in the Text, but may be well ſupplyed from the former branch; though there be no neceſſity ſo to do; ſince it may be rendred *naughty*, or *noyſom* ones. So the very like word is uſed, Job. 31. 40. for *noyſom*, or *naughty*, to wit, herbs; that is, *weeds*; ſuch as grow among corn: of which, Matth. 13. 25. where the word uſed, would rather be rendred, *weeds*, then *tares*. Nor can I aſſent to thoſe, who make that here ſpoken of, a figure of hypocricie, carrying a fair ſhew of piety, as theſe do of good grapes, without inward power, 2 Tim. 3. 5. Since that the vices, and crimes hereby ſaid to be reſembled, ver. 7. as thoſe alſo that Moſes ſpeaks of, and our Prophet elſewhere taxeth, in fore-going parallel places, are ſuch as too openly publiſh, and make profeſſion of impiety and cruelty. See ch. 1. 21. & 3. 9, 15. The defect, as of the adjunct before, in *grapes*, for *good* grapes; ſo of the ſubject here in *bad*, for *bad grapes*; is neither infrequent in other languages. For ſo in the Greek, Matth. 23. 15. we read *ſea, and dry*, (agreeable to that, Gen. 1. 10.) by a defect of the ſubject; which, in our Engliſh, we render, *ſea, and land*; by a defect of the adjunct; nor unuſual in the Hebrew: for ſo, Pſal. 38. 7. *loathſom*, for *a loathſom* diſeaſe; (for diſeaſe is not in the text:) ſo, *untempered*, for, *untempered*, or, *ill-tempered* morter, Ezek. 13. 10, 11, 14, 15, & 22. 28. See further, chap. 17. 5.

V. 3. *And now*] Having ſhewed how his vineyard had fruſtrated his expectation, he firſt requireth the judgment of others, even of thoſe themſelves whom it concerned, and were parties in it, what they deemed it deſerved to have done unto it, v. 3, 4. and then relates in what manner he purpoſed to deal with it, v. 5, 6.

O ye inhabitants of Jeruſalem, and men of Judah] That the equity of his proceedings may the more evidently appear; he is content to make them Judges in their own cauſe; *judge* (ſaith he) *I pray you, between me, and my vineyard*: as if he ſhould ſay, Tell me, what your ſelves would in the like caſe do, ſo ſerved as I have been with my vineyard. So chap. 1. 18. 2 Sam. 12. 1, 6. Jer. 2. 5. Mic. 6. 3, 7. Matth. 21. 40.

inhabitans, and men] Heb. *inhabitant and man*. Taken collectively, as ch. 20. 6. & 3. 2. ver. 7. or diſtributively; as if he had ſaid, Let any one of you paſs ſentence between me and it; as daring, and being content to put his cauſe to any reaſonable mans deciſion.

of Jeruſalem, and of Judah] See ch. 1. 1.

V. 4. *What could*, &c.] Implying, that nothing as wanting on his part, could be pleaded; in regard whereof he ſhould come ſhort of what he expected.

what could have been done] Heb. *what was there to do?* What was more to be done? as 2 King. 4. 13, 16. Eſth. 6. 6.

to my vineyard] Or, *for my vineyard*; as Pſal. 72. *for Solomon*; and *for his land*, Joel. 2. 18.

that I have not done] Heb. *and I have not done*. The copulative for the relative; as ch. 3. 6.

in it] Or, *for it*; or, *to it* or, *about it*; that might any way further the fructifying of it.

wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?] Heb. *wherefore did I expect*, &c. *and it brought forth*, &c. Why hath it failed mine expectation? See ſomewhat the like ſyntax, Rom. 6. 7. *grapes*, and, *wild grapes*. See ver. 2. It did not ſo much prove barren, and yielded no fruit, which yet were ſufficient to juſtifie mine intended proceedings with it, Mat. 24. 19, 20. Luk. 13. 6. 7. Joh. 15. 2. But it brought forth filthy, naughty, noyſom fruit, Heb. 6. 8.

V. 5. *And now, go to, I will tell you*] He proceeds to relate his purpoſe, having formerly propounded the ground of it, and left the equity of it to be deemed by themſelves; ſo Mat. 21. 40, 41. Mar. 12. 9. Luk. 20. 15, 16. And the Prophet here paſſeth from perſon to perſon; ſpeaking now in Gods perſon, as before in his own. See ch. 1. 9.

what I will do] Heb. *what I* am *doing*; That is, am about to do; will do ſpeedily, without further delay; as ch. 3. 1. and 43. 19.

to my vineyard] Or, *with it*; as Pſal. 147. 20. Jer. 2. 18.

I will take away the hedge thereof] I will take no more charge of it, nor care for it; but expoſe it to ſpoyl, and let it run to ruin. I will withdraw my protection and providence from my people, and ſuffer their enemies to break in upon their land, Pſal. 8. 12, 13. & 106. 29.

I will take away] Heb. I will *taking away*, take away. That is, I will utterly, or certainly, take away; as Gen 2. 17. But in this place a defect of the verb finite; as Eccleſ. 9. 11. See ch. 59. 13.

the hedge] The word properly ſignifies a fence of thorns, or the like, Prov. 15. 19. Hoſ. 2. 6. Mic. 7. 4.

and it ſhall be eaten up] By beaſts breaking in upon it, Pſalm 80. 13. That is, waſted and deſtroyed, by hoſtile invaſion. See ch. 1, 7. & 3. 13. Heb. *it ſhall be for eating up*. Or, *that it may be for eating up*; as Joſh. 24. 9. Mal. 1. 9. as being good for nothing elſe, Mat. 5. 13.

and I will break down] Heb. *breaking I will break down*; as before. A defect of the copulative; as ch. 3. 24.

the wall thereof] *Her ſtone-fence*. As it is fully expreſſed, Prov. 24. 32. nor ſeems it otherwiſe taken, Eccl. 10. 8, 9. Lam. 3. 9. Hoſ. 2. 6. So this and the former are commonly diſtinguiſhed; as alſo the Jewiſh Doctors here obſerve: though ſome of ours would have them both one. See Pſalm 80. 12. & 89. 40, 41.

and it ſhall be troden down] Heb. *and it ſhall be for treading down*; as ch. 28. 18. Mic. 7. 10. Or, *that it may be for treading down*; as before. That it may be for cattel to tread down, and depaſture at pleaſure, ch. 7. 25.

V. 6. *And I will lay it waſte*] Heb. *waſtneſs*. That is, utterly, or extreamly waſte; as ch. 7. 19. *the valleys of waſtneſs*. In which two places onely, is the word found. See chap. 1. 7.

it ſhall not be pruned] To take off its ſuperfluous branches, that ſpend its ſap, and hinder the fructifying of it, Lev. 25. 3. Joh. 15. 2.

nor digged] As Luk. 13. 8. So the Greek, and old latine here; though otherwiſe, elſewhere. Or, *boughed*; as the latter latine verſions import, both here, & ch. 7. 25. Or, *dreſſed*; having reference to the ground, as the former to the plants; (for the word ſignifies properly, to keep in order, 1 Chro. 12. 33, 38) to rid it of weeds and briars, and to looſen the earth about the roots of the plants. The ſpade, or hough, being for vineyards, chap. 7. 25. as the plow for corn-fields, Jer. 4. verſ. 4.

but there ſhall come up briars, and thornes] It ſhall be overgrown with ſuch noxious plants, buſhes, and ſhrubs, for want of husbandry, which by thoſe means might have been prevented, Prov. 24. 3, 30. ch. 7. 23, 24. & 32. 13.

but] Heb. *and*; as ch. 1. 3.

briars and thornes] Joyned frequently together, ch. 7. 23, 24, 25. & 9. 17. & 10. 17. & 27. 4. Heb. *briar, and thorn*; as *weed*, for *weeds*, Job. 31. 40. The former word ſeems to ſignifie ſuch a kinde of thorny plant, as for ſtifneſs, and ſtubbornneſs, or, hardneſs, is compared to an *adamant*, as moſt expound it, Zach. 7. 12. for the ſharpneſs of its prickles, to the *point* of an *adamant*, Jer. 17. 1. For, the ſame word is for an adamant, or diamond, (for all is one) ſuppoſed to be uſed in both theſe places: but thereof, ſee on Jer. 17. 1. The latter, is uſually, in the latine, rendred by a word that anſwers our *buſh*.

I will alſo command the clouds that they rain no rain upon it] Heb. *and I will charge the clouds from raining rain upon it.*

and] For *alſo*; as Jer. 1. 13.

command] Or, *charge*. For the word is uſed, as well for prohibition, as for precept. So Deut. 2. 37. where the ſame word is found.

that they rain no rain] Heb. *from raining rain*. As *from ſeeing*, Pſal. 69. 23. *From redeeming*, ch. 50. 2. *From ſaving, from bearing*, ch. 59. 1, 2.

rain rain] As *fear fear*, chap. 8. 12. *ſleep ſleep*, Pſalm 76. 5.

on it] That being not watered it may wither away with drought, ch. 1. 30. Amos 4. 7. Some interpret all theſe ſeveral branches, in a more myſterious way; underſtanding by plucking up the hedge, and pulling down the wall; ſome, the abrogating of the covenant between God and them, Zach. 11. 12, 14. Others, the taking from them his law, that ſevered them from other people, Eph. 2. 14. and kept them within compaſs, Gal. 3. 23. By making them deſolate; the depriving them of their civil State, and lawful policy: by not pruning and digging; the taking away of the prieſtly miniſtery, Hoſ. 3. 4. Luk. 13. 8. By the briars, and thornes ſpringing up; idolatry, and other corruptions ſpringing up among them, 2 Sam. 23. 6, 7. ch. 27. 4. By forbidding the clouds to rain on them; the bereaving them of their Prophets, Pſal. 74. 9. chap. 30. 20. But theſe curioſities, the graver, and ſoberer ſort of Interpreters, do not unjuſtly refuſe and reject.

V. 7. *For the vineyard*, &c.] Hitherto was the Parable. Now followeth the explication of it, applyed unto God, and his people; ſhewing how the caſe ſtood between God and them: how they had failed in their duty, and what for the ſame was to befall them.

For] So ſome, as rendring a reaſon, why it ſhould not ſo have been with it, as it was; becauſe it was Gods vineyard, v. 1. and the place that he deſired to delight in, Pſal. 132. 14. but that goes too far backwards. Others therefore rather rendor it, *Truly, Verily, Surely*; as Job 8. 6. & 20. 20. & 28. 1. becauſe having made an end of the parable, he proceeds now to expound it. See ch. 7. 9.

the vineyard] See v. 1.

of the Lord of hoſts] See ch. 1. 9.

is the houſe of Iſrael] See ch. 1. 24. & 2. 5.

and the men of Judah] In a more ſpecial manner, as ch. 1. 1. Hoſ. 4. 15. & 11. 12.

men] Heb. *man*; as v. 3.

his pleaſant plant] Heb. *his plant of delights*, or, *pleaſures*; that is, in which he took exceeding great delight, Pſal. 132. 13, 14. ſo Jer. 31. 20. *a child of delights*. For, a childe, that God hath taken very much delight in: David uſeth the terms very frequently, thereby to expreſs the great delight he took in Gods Law, and his Word, Pſal. 94. 19. and 119. 16, 24, 70, 77, 92, 143, 174. and Solomon of the delight that God takes in his ſon, Prov. 8. 30. as alſo, of the delight that the Son of God takes in the ſons of men, Prov. 8. 31. that is, as here in his Church, while it continueth faithful unto him.

plant] See ch. 60. 21. & 61. 3.

and he looked for judgment, &c.] See v. 3, 4. *judgment*, and *juſtice*; the execution of the one, and exerciſe of the other, were the good *grapes*, or fruit, that God expected from his people, Mic. 7. 1.

but behold oppreſſion] To wit, there, where judgment ought to have been, in places of judicature, at the barr, and in the bench of juſtice, Eccl. 3. 16. See ch. 1. 23. & 3. 14, 15. So Jer. 4. 23, 36.

but] Heb. *and*. As v. 2. ſo v. 6.

behold] Spoken by way of admiration, at ſo ſtrange a degeneration. See ch. 1. 21. Jer. 2. 21.

oppreſſion] Heb. as ſome render it, *a conſociation*, or *conſpiracy*, from a word that ſignifies to *cleave faſt* together, Job 30. 7. 1 Sam. 26. 19. ch. 14. 1. and underſtand it of the wicked Judges and Officers conſpiring and combining together to do injuſtice, Hoſ. 6. 8, 9. Mic. 7. 3. or, as moſt, *a ſcab*; or, as ſome, from the former root, *a cleaving ſcab*. Such an one, as cleaves, or ſticks faſt to the body; or cauſeth the body to ſtick faſt to the rayment. So are two other words of the ſame ſtock, with very ſmall alteration, uſed, Levit. 13. 2, 6, 8. & 14. 56. See ch. 3. 17. The word is by the Prophet here uſed, to make an elegant conſonancy, between it and its oppoſite; ſuch as is alſo in the next clauſe, and is with him very frequent. The meaning is, that the Judge, whoſe office was to be as Phyſitian, to relieve, and heal ſuch as were vexed and wringed by the iniquity of their oppreſſors, ch. 1. 17. and 3. 7. was a worſe diſeaſe to them that repaired to him for eaſe and relief; as a grievous ſcab, or ſore, that ſticks ſo faſt to him, that a man cannot eaſily be rid, or recovered of it; ſo that in them the proverb was verified, *A prating Phyſitian, a ſecond diſeaſe to his patient*; *a bad one, worſe then the diſeaſe it ſelf.* The Judges worſe then their oppreſſors; what they ſuſtained by the one, more grievous then what they ſuffered by the other. See ch. 3. 15. Others fleeced them; They fleyed them: Others bruiſed their fleſh; They brake their bones, Mic. 7. 2, 3. The word doth not ſignifie *leproſie* ſimply, as ſome would have it, no more then the word, *plague*, or *ſtroke*; though joyned alſo oft with it, Levit. 13. 3, 9, &c. but any ſuch *ſcab*, as was before ſaid, either leprous, or other, Levit. 13. 2, 6. & 14. 56.

for righteouſneſs] Or, *juſtice*, joyned commonly with judgment; as if theſe two were inſeparable companions: and without juſtice, judgment no judgment, or a ſcab of judgement rather; as our Prophet here ſpeaks, chap. 61. 8. See Gen. 18. 19. Pſal. 33. 5. & 89. 14. & 96. 2. Prov. 1. 3. & 21. 3. 2 Sam. 8. 15. ch. 1. 21. & 33. 5. & 56. 1. Jer. 5. 1. & 9. 23. & 22. 15. & 23. 5.

but behold a cry] The cry of the oppreſſed, crying out of their oppreſſions and wrongs done them; and crying to God, when they can get no relief with man, Exod.22.22,23, 27. Job 19.7. Pſal.12.5. Eccleſ. 4.1. Lam. 5.4. And theſe were of the *bad grapes*; fruits not of the ſpirit, but of the fleſh, Gal.5.19,23. complained of before, v. 2,4.

V. 8. *Wo unto them*,&c.] The parable being before propounded, v.1,6. and expounded, v.7. the Prophet now proceeds unto a more particular enumeration of ſome principal heads of thoſe bad fruits before touched upon, with denunciation of judgments proportionable in ſome ſort thereunto. See the like, Amos 2.9,12,15,19.

Wo] An uſual term of denunciation, ch.29.1. & 30.1. & 31. 1. See chap.1.4.

wo unto] The particle, *unto*, though neceſſarily to be underſtood, yet is here omitted; and with the interjection here uſed, very ſeldom expreſſed, once onely, that is obſerved; the inſeparable one, Ezek 3.13. and once the ſeparable, Jer. 48. 1. and inſtead thereof, twice the particle that ſignifies *upon*, Jer. 50. 27. Ezek. 13. 3. but oft expreſſed with another denunciative very neer this, ch. 3. 9. and elſewhere.

unto them,&c.] The firſt head of the evils, or crimes more eſpecially inſtanced in, is the grievous oppreſſion of the greater and richer ſort, exerciſed by them upon their poor neighbours, in expelling them out of their houſes that ſtood neer them, and their lands, that either lay within, or bordered upon their own; thereby either to multiply their own places of abode, or to enlarge their own demains. See 1 King. 21. & Mic. 2.2.

that joyn houſe to houſe] Heb. *makers of houſe to touch by houſe*. Not that they removed houſes out of their places, to adjoyn them unto their manſions: but that they added houſes to houſes; others, to thoſe that they were formerly poſſeſſed of, Pſal. 83. 12. That they might have variety of places to repair to, according to the times and ſeaſons of the year, Amos 3. 15. Or to make uſe of otherwiſe. So Hoſ. 4. 2. *bloods touch bloods*; That is, murther is added to murther: one comes in on the neck of another. *Houſe to houſe*; for, one houſe to another; and *field to field*: That is, one field to another. As, *man of man*; for, one man of another, chap. 3. 5.

that lay field to field] Heb. *field to field they will make to approach*. A double defect, both of the copulative, *and*; as Exod. 15. 9. ch. 3. 24. and of the relative; as 2 Chron. 28. 9. ch. 42. 5. *to thoſe that*,&c.

will make to approach] So have done, do, and will do. See ſuch uſe of the future, ch. 3. 16 Joh. 11. 44.

field to field] By taking in thoſe that lay between ſome of their own, on either ſide, and ſo making them to meet; or by encroaching upon, and taking in thoſe that on any ſide joyned to them, Amos 1.13. compared with Jer, 49. 1. Job 24. 2. forbidden, Prov. 22.28. & 23. 10.

till there be no place] No room for any to dwell by them, when they have engroſſed all to themſelves.

that they may be placed] Heb. *and ye may be made*, or, *make your ſelves to dwell*. The copulative for the finitive; as chap. 2. 3. The paſſive for the reciprocal; as ch. 1.16. And the perſon changed; as ch. 1.29.

alone] As if the whole land were given them to inhabit, Ezek. 11. 15.

in the midſt of the land] Or, *in the land*; as verſ. 25. chap. 7. 22.

V. 9. *In mine*,&c.] the judgment followeth, proportionable to the offence. And that, for fuller aſſurance, confirmed with an oath; as 1 Sam. 3.17. ch. 22. 15. Pſal. 110. 4.

In mine ears, ſaid *the Lord of Hoſts*] That is, *in my hearing*; as Luk.4. 21. I heard when God ſpake it, Pſal.62. 11. Or, God by ſecret inſpiration revealed it to me, ch. 22. 14. He told me it in mine ear; as 1 Sam. 15. 16. So ſome. But becauſe the affix, or pronoun is wanting, (which is not altogether unuſual, Pſal. 91. 4. ch. 1. 3, 15. & 3. 12.) nor is the verb in the text. For the hebrew hath no more then, *in the ears the Lord*, or, *of the Lord*, &c. (and yet is that verb alſo ſometime wanting; as 1 King. 20. 34. ch. 46, 4.) Others therefore, and thoſe not a few, thus render it; *In the ears of the Lord of Hoſts*. That is, This your cruel, and injurious carriage is gone up into Gods ears; as Gen. 18. 20. 2 Chr. 28. 9. Ezr.9.6. Jon. 1. 2. He ſees it, and takes notice of it, though ye think he doth neither behold nor regard it, Pſalm. 10. 11, 13,14. and 94. 4.

the Lord of Hoſts] Who is able to right thoſe whom ye wrong; and to avenge them on you, Pſal. 146. 7. Prov.10. 11. & 24.15,16. See ch.1. 9, 24.

of a truth many houſes ſhall be deſolate] Heb. *if many houſes be not deſolate*. A defective, but emphatical form of ſwearing. See Pſal.95.11. As if he had ſaid, *Let me not live*; or *let me not be God*; or *let me not be deemed a God of truth, a God of my word*; *let me never be believed*; if ſuch a thing be, which he means ſhall never be. So ch. 22. 14. & 62. 8. Or if ſuch a thing be not, which he is fully reſolved ſhall be; as in this place. See the like forms with man, Gen. 14. 23. Pſal. 132. 3. wherein, out of a cautious ſhunning diſmall expreſſions, they uſed in ſwearing to omit the tearms of execration, which yet in the form of the oath was implyed, and was to be ſupplyed to make the ſentence entire; yea, ſometime was, but in a more ſparing and undefinite way, for the moſt part, expreſſed. See Ruth 1. 17. 1 Sam. 3. 17. 1 King. 19. 2.

of a truth, &c.] *Saith he*, is to be ſuppoſed. As the like is very uſual, in the relation of the ſpeeches, either of God, or others. See 1 King. 1. 17. & 20. 37. Pſal. 105. 15. with 110. & 132. 14. chap. 47. 4.

many houſes,] The multitude, and variety of your houſes, ſo gotten, ſhall do you no good; you ſhall have no benefit by them, little joy of them. See Amos 3. 15. & 6. 11.

deſolate] Heb. *for*, or, *unto deſolation*. Deſigned for it, and brought to it; as Jer. 2. 11. See ch. 1. 7. Your houſes ſhall ſtand empty; the inhabitants being either driven out of them, Mic.2.10. or deſtroyed, and deceaſed in them, Amos 6. 9. 10.

even *great and fair, without inhabitants*] Even, wanting; as ch. 51. 22. Heb. *great, and good*; as we uſe to ſay *goodly*. So Deut.8.12. Neither the largeneſs, nor the fairneſs of your houſes, ſhall procure you ſecurity, or afford you ſafety, Amos 3. 15.

without inhabitant] Heb. *from no inhabitant being*. That is, *for want of inhabitants*, or *becauſe there is no inhabitant in them*. So Jer. 4. 7. See the like, ch. 50. 2.

V. 10. *Yea, ten acres of vineyard ſhall yield one bath*] As their houſes ſhall ſtand empty; ſo their land ſhall lye waſte and barren; as well thoſe, that thus they came by, as thoſe which they were formerly poſſeſſed of. The one part ſo gotten, ſhall bring a curſe upon the whole. See ch. 7. 23. Hag. 1. 6.

ten acres] The word ſignifies; firſt, *a pair*, or *couple* of oxen, Job 1. 3. Aſſes, Judg. 19. 10. Mules, 2 King. 5. 17. Or other beaſts, whether yoked, or unyoked; yea, ſometime not of horſe only, but of horſemen, chap. 21. 7, 9. In the ſecond place, it is uſed for ſuch a parcel of ground, as a pair, or yoke of oxen could ordinarily plough in a day, 1 Sam. 14. 14. which among the Romans, was eſteemed to be of two hundred and forty foot in length, and one hundred and twenty in breadth.

ſhall yield] Heb. *make*. As verſ. 2. Hoſ. 9. 16. & 10. 1. to *make wine*, for, to *yield wine*; as to *make milk*, for to *yield milk*, ch. 7.22.

one bath] That is, but *one bath*; not of grapes; but of wine, made of the grapes, that it ſhall bear. For the *bath* was a meaſure for *liquid* things; yet not the leaſt in uſe for them, as ſome ſay; *hin*, was far leſs, Levit.23.13. Ezek. 4. 11. (and the log leſs then that, Levit. 14. 10, 12, &c.) and it contained about eight or four gallons, the tenth part of an homer, Ezek. 45. 11. So that an whole acre of ground, planted with vines, ſhould not yield ſo much, as one whole gallon of wine.

and the ſeed of an homer] For, *an homer of ſeed*. So alſo, Levit. 27. 16. The *homer* was a meaſure, as well for grain, as for liquor, containing ten, either baths, or ephahs, Ezek. 45. 11. And it had its name, either from the *heap* that ſo much corn as that meaſure contained, laid together, would make; or becauſe it held as much as an *aſs* might well bear.

ſhall yield] Heb. *make*; as before.

an ephah] That is, but *an ephah*; no more then *one ephah*; as *one bath* before. Which *ephah*, was a meaſure for dry things; as the *bath* for liquid, and of the ſame quantity with it; the tenth part of an *homer*, Ezek. 45. 11. much about our buſhel; ſo that their corn grounds ſhould not yield them above the tenth part of their ſeed; they ſhall *carry out much*, and *bring in but little*, Hag. 1. 6.

V. 11. *Wo unto them that riſe early in the morning*] The ſecond crime charged on their exceſs and riot; ſenſuality joyned with ſecurity, ver. 12.

that riſe early] Heb. *the early riſers*. As making a daily exerciſe of it. So Pſal. 127. 2.

riſe early] That riſe early to their drink, as worldly men to their work, Pſal. 127. 2. as being never well, till they be at the wine, the one; at their work, the other. (So Zeph. 3. 7. *They roſe early to corrupt their actions*) And in ſwilling, and drinking, paſſing away, and laviſhing out the time aſſigned and allotted to labour, and to more ſerious and neceſſary employments, according to the condition of mens ſeveral places, Pſal. 104.22. Eccl. 10. 16, 17.

that *they may*] A defect of the particle finitive; as Zeph. 3, 7. See ch.7.25.

follow ſtrong drink] As Pſal. 119. 150. *that follow miſchief*. Purſue it as eagerly as one doth his flying foe, or his trade. See chap. 23. ſo to *ſeek* after it, Prov. 23. 30, 35.

ſtrong drink] Not wine; but other ſuch drinks, made of honey, dates, rice, malt, or other grain, that for ſtrength, oft times, come not ſhort of wine, and (whereof alſo they have their name) do make drunk, as well as it, Num. 6.3. Judg. 13.4,14. chap. 29.9. And though ordinarily diſtinguiſhed from wine, v. 22. yet uſed here to comprehend both; and ſo ch. 56.12.

that continue unto night] Heb. *continuers*, or, *drawers out of*; to wit, their drinkings. For there is a two-fold defect, both of the copulative, as v. 8. and of the noun, after the participle: in the like caſe expreſſed, Pſal. 127.2. or ſimply, *ſtaying* at it, ſitting by it, to wit, *at*, or *over the wine*, Prov. 23 v. 30.

unto night] Heb. *in*, (for *unto*; as Gen. 11. 4. Ezr. 9. 7.) *twilight*. Which may be underſtood, either of the *evening twilight*, as Job 24.15. Prov. 7.9. they ſtay by it, from morning to night, all the live-long day, as we uſe to ſpeak; or of the *morning twilight*, as the word is uſed, Job 7.4. 1 Sam. 30. 17. from morning to morning, ſpend night and day, in drinking and revelling: as they are never well, till they be at it it; ſo they can never give over, when they are once ſet to it, Deut. 32. 19. Prov. 23.35. ch. 56.12.

till *wine enflame them*] A defect of the particle; whether we are to underſtand it, *till*, as ſome; or, *that*, as others: the one implying the iſſue, or effect; the other, the purpoſed end.

wine] Whence it appears, that the word uſed in the former branch, doth there comprehend both; as doth alſo here the word, *wine*.

enflame them] So is the word uſed, Ezek. 24.10. Obad. 18. and that is indeed the ordinary effect of wine and ſtrong drink, immoderately taken, to enflame the body, Jer. 51. 39. to bring feavers and calentures, ſuch as have thereof their name, Deut. 28.22. yea, to enflame it with filthy luſt, Gen. 19.32,36. Hoſ. 4.11. Yet becauſe the word ſometime alſo ſignifieth, *eagerly, or ardently to purſue*, Pſal. 7.13. & 10. 2. Lam. 4.19. Some therefore render it, *till the wine purſue them*: as they purſue it; ſo it purſues them in that manner, that it doth ſurpriſe them, and maſter them, and take wits, Reaſon, and underſtanding, from them, Hoſ 4.12. Prov. 20.1. but the former ſeems the ſounder.

V. 12. *And the harp, and the viol, the tabret, and pipe, and wine, are in their feaſts*] They abound exceſſively in all manner of delights; abandoning themſelves wholly thereunto: not that the things here mentioned, are of themſelves evil; but as in their womens attire, and ornaments, ch. 3.18,24. So here the exceſs in them, and abuſe of them, is that which is condemned. So Amos 6.4,6.

harp] The name of a muſical inſtrument. Whence one, in the greek, hath its name, ſaid to be ſtrung with wires, and to yield ſomewhat a mournful, or querelous ſound. See ch. 23. 16. But whether of the ſame form with our harp, is uncertain.

viol] Another muſical inſtrument, chap. 14.11. ſo called, becauſe it was bellied out, after the manner of a bottle; ſo alſo called, ch. 30.14. Jer. 13. 12 See ch. 22.24. Which not unfitly anſwers our, either lute, or viol. The inſtrument, in greek, having its denomination from this, is acknowledged by ſome of them, to have its original from the Phenicians; under which name, they ſometime include the Syrians alſo, and the Jews; not from the Cappadocians, as ſome of ours. And it was among them, accounted to make a ſweter melody then the harp. No muſical inſtrument is, in Scripture, more frequently mentioned, then theſe two; and they are oft joyned together, 1 Chro. 15. 28. 2 Chro. 20. 28. & 29. 4. Pſalm 81. 2. & 150. 3.

the tabret] The word coming from one that ſignifies *to beat*, includes, both drums, ſuch as they uſed to beat at the ſlaughtering of their children, in ſacrifice to Moloch, whereof the place of thoſe horrid rites had its name, ch. 30. 33. Jer. 7.31. 32. and *tabers*, ſuch as they uſed commonly in their feaſts, and merry meetings, ch. 24. 8. Jer. 31. 4.

and pipe] Or, *flute*; A winde-inſtrument, (as an hand-inſtrument the former;) ſo called, becauſe *hollow*, or *pierced* through. See chap. 2.19. and 38.20. *taber and pipe*, are both joyned together, as here, ſo elſewhere, Exod. 15. 20. Judg. 11. 34. And were uſed commonly, as among us in dancing, from whence the frequent uſe of the *pipe* therein, gave the name, in Hebrew, to the *daunce*, Pſal. 149. 3. Jer. 31. 15. Judg. 21. 21.

wine] Without which no feaſt, no banquet: called therefore *the feaſt*, or *the banquet of wine*, Eſth. 7.7. *Wine* put here for all delicious drinks, (See ver. 11. ch. 22. 3.) as there, for all delicious fare, whereof *wine* is eſteemed a principal, Eſth. 1.7,8.

are in their feaſts] A defect of the prepoſition; as Numb. 12,8. Job 1. 18. Yet ſome read it, *Are their feaſts*. That is, their feaſts conſiſt wholly of theſe. There is nothing elſe to be ſeen, or heard in them, nothing pious, or ſerious: but all exceſs, and looſeneſs. Contrary to that of the Appoſtle, 1 Cor. 10.31. A pious ſence; but I conceive, not here ſo fit a ſyntaxis, as the former.

feaſts] Or, *drinkings*; for that cauſe ſo tearmed. So the word properly ſignifies. Hence the phraſe, as of ordinary meales, *to eat* with one, Gen. 31. 54. Pſal. 41. 9. Luk. 14. 1. 1 Cor. 15. 11. So of feaſting, to *drink* with him, Eſth. 3. 15. and 7. 1.

but] Heb. *and*, as ver. 2,4. As their riotous exceſs, and ſenſuallity was before taxed; ſo now their ſecurity, and contempt of God, that then they gave themſelves wholly unto this diſſolute and voluptuous courſe of life, without any regard of Gods judgements, at that time, either preſent on others, or hanging over their own heads; as being not denounced only againſt, but in part alſo inflicted on the State wherein they lived. So ch. 22. 12, 13. Amos 6.4,6. Matt. 24.38,39.

they regard not] Heb. *they will not behold*. So Pſal. 28. 5. where the ſame ſentence is; *To behold*; for *to regard*; look after, take ſpecial notice of, ch. 22. 11. Zach. 12. 10. Of the form of ſpeech, ſee ver. 8.

the work of the Lord] His judgements, either incumbent, or impendent, Pſal. 64. 10. Hab. 1. 5.

neither conſider the operation of his hands] Heb. *and the doing of his hands*; or, *his hands-doing, they ſee not*; or, they *have not ſeen*. They either conſider not, nor take notice of the things themſelves, ch. 42. 25. Hoſ. 7. 9. or, at leaſt, take no notice of an hand of God in them, ch. 26. 11. For it is too nice, that ſome of the Jewiſh Doctors have, who, *by the work of God*, underſtand the law of God; by *the work of* his *hands*, the writing of it in the tables of ſtone, Exod. 32. 13, 14. As if they were taxed for not regarding, and looking after Gods law, Job 21. 14. And that likewiſe to be out of the way, which ſome of them have, with whom ſome of ours concur, who underſtand thereby Gods works of creation, the celeſtial bodies that ſet forth Gods glory, Pſal. 8.3. & 19. 1. As if they were reproved, for not giving themſelves to the contemplation thereof. As alſo, that others of ours expound it, of their not taking notice of, and laying to heart the works of judgement, long before executed on the old world in Noahs time; and on Sodom, and Gomorrha in Lots dayes, 2 Pet. 2. 5, 6. & 3. 5,6. Jud. v. 7. But the Prophet ſeems rather to point at ſome judgments then preſent.

V. 13. *Therefore my people are gone into captivity*] The puniſhment inflicted, or doom paſt upon them for this their ſin, as ſure to take effect, as if it were executed already. See the like judgement denounced upon the like grounds, Amos 6. 7.

my people] See ch. 1.3. & 2. 6.

are gone into captivity] Or, *are going*. Are as ſure to go, as if they were going already. So Jer. 9. 1. Joh. 3. 18.

becauſe they have no knowledg] Heb. *for no knowledg*. Or, *becauſe of no knowledg*. Becauſe they are ſuch brutiſh, ſenſeleſs, and ſenſual people, Pſal. 92. 6. & 94. 8. chap. 27. 11. Or, for want of conſideration, becauſe they do not regard, and take notice of the hazardous eſtate they are in, and Gods Judgements ſuddenly like to ſeize on them, and having ſeized on the State in part already, ver. 12. Jer. 8.7. Matt. 24. 39. Luk. 17. 44.

and their honourable men are *famiſhed*] Heb. *and his honour*, or *glory*, (are, or ſhall be) *men of hunger*, or *famine*. *His*, to anſwer the word *people*, Which is, though a collective, (and the pronoun may wel therefore be rendred *their*,) yet a ſingular tearm. *Honour*, or *glory*; for men *of honour*, or *of glory*; men *honourable*, or *glorious*; that are in great eſteem, and make a great ſhew in the world. So *pride*, for a man *of pride: a proud* man, Pſal. 36. 12. Jer. 50. 31. *might*; for men of *might*, *mighty* ones, ch. 3.25. *Peace*; for a man *of peace, a peaceable* man, Pſal. 120. 7. See ch. 1. 21.

famiſhed] *Men of famine*; for *famiſhed men*; as *men of vanity*, for *vain men*, Job. 11. 11. Pſal. 26. 4. *Men of wickedneſs*, for *wicked men*, Job. 22. 15. *Men of fewneſs*; for, a *few men*, Deut. 25.5. & 28. 62. Of the word *men*, ſee ch. 2. 9. the firſt tearm. Of the phraſe, ſee more, Jer. 44. 28. The meaning is; the great men, that now live in ſuch pompe and State, and reveal it in that manner, ſhall be ſtarved for want, even of neceſſary food.

and their multitude dryed up with thirſt] *Their*; Heb. *his multitude*; as before. That is, the meaner ſort of them, oppoſed to their *glory*, or *glorious ones*; as *Adam* to *Iſh*, verſ. 15. *dried up with thirſt*. For thirſt, ariſing from want of drink, cauſeth drought, chap. 41. 17. Lam. 4. 4. And the want of drink is more unſufferable, and prejudiciall to mans life, then the want of bread. The meaner ſort of them ſhall ſuffer want, not of bread onely, but of water too, which being the uſual drink, in thoſe parts, was more obvious then bread; and more neceſſary, in ſome ſort, to the preſervation of mans life, then it. Thoſe, both great and ſmall, high and low; that have ſo much abuſed theſe good creatures of God, when they had them in abundance, ſhall now ſuffer want in either kind of them, and for want of them ſhall periſh. See chap. 3.1. & 65.13. Jer.2.5. Hoſ.2.3. Amos 8. 13. For it is not to be conceived, as if the Prophets meaning were, that the one of them only ſhould ſuffer hunger, and thereby periſh; and the other only thirſt: but, that both of them ſhould ſuſtain a grievous want of either; ſet forth in a rhetorical manner, as in way of diſtribution; for the fuller amplification and aggravation of the evil: ſuch as with this Prophet is very frequent. So v. 15,16. ch.28.17. and ſo, Pſal 106.17. Where it is ſaid, that *the earth opened, and ſwallowed up Dathan, and covered the company of Abiram.* Not, but that it ſwallowed up the company of Dathan, as well as of Abiram; or, but that it covered as well the one, as the other. See alſo Dan.12.3. Howbeit a learned late Annotator, becauſe the word in this latter branch is found uſed ſometime for *abundance*, and is applyed unto *wealth*, Pſal.37.16. Eccl.5.10. would have it alſo ſo taken here, and v.14. and ch. 16.14. *abundance*; for men abounding in wealth: and ſo it will be the ſame in effect with the former.

V. 14. *Therefore hell hath enlarged her ſelf*] *Hell*. Heb. *Sheol*, a term uſed commonly for the *grave*, as Num.16.30. Pſal. 30. 3. & 55.15. & 86.13. Herein differing from that other, *keber*, which alſo ſignifies *grave*, or *ſepulchre*, Pſal.5.10. & 88.11. chap. 22. 16. that the former is of larger extent, then the latter: the latter ſignifying an artificial *grave*, or *ſepulchre* only made by mans hand, whether by digging up the ground, or hewing into a rock, Matth. 27. 60. or the like. Whereas the other comprehendeth as well the natural, as the artificial Sepulchre; as well that by nature provided, as by mans hand procured, whatſoever place of receptacle a mans body after the ſouls departure, is by diſſolution, or for diſſolution, beſtowed in. Thus Jacob ſaith, he would go to his ſon Joſeph, to *Sheol*, whom yet he ſuppoſed not to be interred, or laid in the ground; but devoured, and ſo buried, as we may ſo ſay, in the bowels of ſome wilde beaſts, Gen. 37. 35. So Jonas calleth the belly of the fiſh, that had taken him in, and ſwallowed him down, *the belly of Sheol*, Jon.2.1,2. becauſe it was like the grave to him, and was like to be the place of his diſſolution. So when Hezekiah ſaith, *Sheol cannot praiſe thee*, chap.38.18. He means any dead, without diſtinction, whoſe bodies are now diſpoſed in their places of diſſolution, of what kind, or ſort ſoever. That which Job calleth, *the* general *meeting houſe appointed for all that live*, Job 30.23. and of which Solomon ſaith, that *all go to one place*, Eccl. 3. 20. which of the grave of mans handy-work cannot be ſaid, Jer.22.19.

hath enlarged] Or, *doth enlarge*, as ch.1.2.

her ſelf] Heb. *its ſoul*; *ſoul* for *ſelf*, as chap.3. verſ. 9. Jer. chap. 51. 6.

and opened her mouth without meaſure] A very rhetorical and emphatical expreſſion, intimating the numberleſs multitude of thoſe, that by hunger and thirſt, and other like judgments were ſwept away; as if there were ſcarce room enough any where, either under-ground, or above-ground, to receive them. See Jer.7.32,33.

opened] Or, *widened*. Men are ſaid to *open* their mouthes to ſpeak, Pſal.78.2. Matth.5.2. to *widen* their mouthes, when they gape wider then ordinary, to draw in breath, as Pſal.119. 131. or to receive, and take ſomewhat into the mouth, that they greedily deſire. So Job ſaith, that men *waited for him*, (that is, for his *words*, that *dropped upon them*) *as for rain, and opened their mouthes wide*, (there is the word here uſed) *as for the latter rain*; that is, as the earth uſeth to gape for rain in the time of Summers drought: as alſo men are ſaid ſometime ſo to do in way of mockage, Job 16.10. where the word is tranſlated *gape*: as another neer to it of the like ſence and uſe, is rendered, *make a wide mouth*, chap. 57. verſ. 4. The word would therefore be here tranſlated, *hath widened*, or, *doth widen*, as before; *gapes wide*, as one that is to take in ſome more then ordinary great morſel, or much at once.

her mouth] Or, with *her mouth*, as Job 16.10. (the particle wanting, as Pſal.17.14. with ver.7.) as being no leſs deſirous to take them in, and ſwallow them down; as it did Dathan and Abiram with all theirs, Num.16.32,33. Pſal.106. 17. (whereunto David alludes, Pſal.55.15. & 69.15.) then they were greedy to ſieze on the poſſeſſions of others, Mic. 2.2. A *mouth* is aſcribed to the *grave*, as to the earth, Gen.4. 11. Num.17.32. and the *throat* of wicked ones, whoſe mouthes are employed in traducing of innocent perſons, is ſaid to be *an open Sepulchre*, Pſal.5.9. as being ready to *ſwallow* men *down quick, like the grave, or the pit*, Prov.1.12.

without meaſure] Heb. *unto no meaſure*; or, *appointment*: or, *proportion*; or, *ordinance*: as the word ordinarily ſignifies, Gen.47.22. Exod.15.25. Joſh. 24. 25. beyond all ordinary proportion, or wont. The grave is as unmeaſurable, and unſatiable, in ſurprizing and devouring of them, as they were, in ſiezing on the poſſeſſions of their poor neighbours, and taking them to themſelves, ver.18. chap.3.14.

and their glory, &c.] Or, *that their glory*, &c. *may deſcend*, &c. as noting the end for which the grave gaped ſo wide; becauſe it had ſuch an huge number of corpſes to receive, that ſhe might ſwallow them down ſuddenly, without ſtop, or ſtay, at once. See that uſe of the particle, v.5.

their glory] Heb. *her excellency*; or, *the excellency of her*: as the word is rendred, chap.35.2. where it is alſo diſtinguiſhed from glory. See alſo chap.3.10. & 53.2. *excellency*, as moſt take it (though ſome, ſimply, for *excellency* it ſelf, as Ezek.16. 4.) for, men of *excellency*: as *glory* before, for men of *glory*, v. 13. thoſe that were of moſt State, and eſteem, among them.

of her] That is, of the city of Jeruſalem, as ſome: or the State of Judah, as others; for the affix is not maſculine here, as before, v.13. but feminine; and hath therefore nothing elſe in the text, whereunto it may be referred. See ver. 3, 7.

and their multitude] Heb. *her multitude*; as *her excellency*. *Her*, as in the former branch: and *multitude*, as in the verſe next before-going: *the mainy*, or, as we uſe to ſpeak, the *meany*, thoſe of the meaner ſort, which are the greater number by much, every where. And ſo moſt here take it. Howbeit a late Author, as ver. 13; So here, rendreth it rather *abundance*. Which ſorteth not amiſs here, with what followeth. See chap.16.14.

and their pomp] Or, *noiſe*; or, *tumult*: as it is rendred, ch. 37.29. their *tumultuous noyſe*, or, *ſhouting*; as ch. 16.10. for ſo the word properly ſignifies, ch. 13.4. & 66. 6. ſuch as is uſual in warlike conflicts, ch.25.25. Hoſ.10.14. Amos 2. 2. as the like alſo in diſorderly feaſting, and revellings, eſpecially where wine hath got the upper hand, ch.24.8. Jer. 48. 45. & 51.38,39.

and] Some, *with*: as Exod.1.5. *and Joſeph*, for, *with Joſeph*: and Neh. 10.42. *and Jeremiah*, for, *with Jeremiah*; as it is there well rendred; their tumultuous ſhoutings ſhall ceaſe, or dye, and be buried with them, ch.24.8. & 25.5.

their] Heb. *her*. As before.

pomp] Or, *noyſe*; or, *tumult*; or, *ſhout*: as ſome, for, thoſe that make ſuch *noyſe, tumult*, or *ſhout*: called *the ſons*, or *children of ſhouting*, Jer. 48.45. as *glory* before, v. 13. and *excellency* in this.

and he that rejoyceth] Or, *and him*. To wit, *and* with *him*, as before.

that rejoyceth] Or, *revelleth* rather: As the city of Jeruſalem is called a *revelling city*, chap.22.2. the houſes thereof, *houſes of diſport*, or, *meriment*, ch.32.13. The word properly ſignifies to *skip*, or *leap* for joy. The word uſed of John Baptiſt, anſwering to it, where it is ſaid, that he *leaped* (or *ſprang* rather) for joy, being as yet in his mothers womb, Luk.1. 44. and it is taken in a middle ſence, ſometime for ſuch expreſſion of joy, either honeſt, and lawful, on good and juſt ground; or a degree of joy more then ordinary, albeit no ſuch expreſſion be therein uſed, as chap. 13.3. Pſal. 28.7. & 60.6. & 68.3. Hab. 3. 18. Otherwhiles, for looſe and diſorderly skipping and frisking, out of lightneſs and wantonneſs; and other the like motions and geſtures, expreſſions of immoderate and inordinate delight, Jer. 51.39. and ſo here; *he*, or *him, that rejoyceth* and *revelleth*, taken collectively, for the whole crew of them. See chap. 1. 3. ver. 15.

ſhall deſcend] Or, *may deſcend*; taking the copulative for the finitive; *and*, for, *that*: as was before ſaid, *that there may deſcend*, to wit, into the grave, *the glory*, or *excellency*, &c. for ſo the words lye, that they may all, and all ſorts of them, go down into the grave. So Job 21.12,13.

into it] To wit, *the grave* before ſpoken of, according to our verſion; and ſo is the particle uſed, Ezra 9.7. chap.10. 21. but the trajection is too great to admit here that ſence. For the word of deſcending, ſtandeth here in the front of the ſentence, and not in the cloſe of it, as our verſion placeth it. And it ought therefore to be rendred, *he*, or *him that revelleth in her*, or *the reveller in her*; as before, *her excellency, her multitude, her ſhouting*. Of which, ſee before.

V. 15. *And the mean man ſhall be brought down, and the mighty man ſhall be humbled*] Men of all ſorts (as before, ver. 14. ſave that the greater, and of higher degree and ſtate, are firſt ſpoken of there; the meaner condition is firſt mentioned here) ſhall alike be laid low, being brought down to the grave, that makes no diſtinction of ſtates, Job 3.13,19. See chap. 2.9. where the words being the ſame, this is at large opened.

and the eyes of the haughty ſhall be humbled] See chap. 2.11.

ſhall be humbled] Their countenance, or big look, ſhall then be caſt down, Gen.4.6. Lam.2.10.

V. 16. *But*] Heb. *And*. Which may well ſtand here.

the Lord of hoſts] See chap. 1. 9.

ſhall be exalted in judgment] He ſhall, by his juſt judgment executed on thoſe wicked wretches, who ſet ſo light by him before, manifeſt and magnifie, as well his power, as his purity, Pſal.9.6. See ch.2.11.

and God that is holy] Heb. *the God, the holy One.* The moſt holy God; ſo holy, as *none holy as he*, 1 Sam.2.2. as none *good* in regard of him, Matth.19.17. none *wiſe*, in way of collation with him, 1 Cor.3.19. 1 Tim.1.17. So none *holy*, in ſuch manner as he is. They that are holy, and wiſe, and good, in ſome kind, by participation from him, are neither holy, nor wiſe, nor good, when they come into compariſon with him, Job 4.17,18. & 9.2. & 15.15. & 25.5,6. See ch. 1.4. & 6.3.

ſhall be ſanctified] His holineſs, and hatred of ſin ſhall appear, and he religiouſly acknowledged, by his puniſhing of it in obſtinate ſinners, Levit.10.2,3. Ezek.20.41. & 28.22,26. the ſparing and forbearing of whom, for a time, cauſeth wicked wretches oft-times, to call in queſtion his holineſs, Pſal.50.21. Mal.2.17.

in righteouſneſs, by his righteouſneſſe ſhewed in thoſe his judgments. For it is not to be underſtood, as if he were to be *exalted* by *judgment*, and not by *righteouſneſs*; or *ſanctified* by *righteouſneſs*, and not by *judgment*. But it is a rhetoricall illuſtration, amplifying and dilating both the act and the effect: and deſcribing the act by two ſeveral arguments: the ſubject, *judgment*; the adjunct, *juſtice*: the effect or event by two branches of it, the manifeſting and magnifying, partly of Gods greatneſſe, and partly of his goodneſſe; the one applyed to the ſubject, the other to the adjunct; though both common to either. So alſo ver. 15. See of *judgment* and *juſtice*, chap. 1.27. & ver. 7. Of the manner of ſpeech, ver. 13.

V. 17. *Then ſhall the lambs feed after their manner*] Heb. *And.* for, *Then*, as Gen.28.21. or 22 rather, (for the condition of the vow there is in the 21. verſe, the matter of it in the 22.) Levit.4.3. & 6.4.

Then] When by the judgments before threatned, being put in execution, the unjuſt poſſeſſors of thoſe houſes and lands before ſpoken of, being either ſlain, or expelled; they ſhall either lye waſte, or return again to thoſe unto whom they formerly belonged.

the lambs ſhall feed after their manner] Some expound it literally, and ſimply, without any figure, or allegory; of cattle, grazing freely, without reſtraint, in thoſe places, whence before, by incloſures, they had been excluded, after the paſtures came into thoſe great mens hands: yea, upon thoſe places, now lying waſte, where their either dwellings, or farm-houſes, had before ſtood, as chap. 7. 25. & 17. 2. But it ſeems rather, as the moſt and beſt, to be underſtood of the godly poor; who either being left in the land, during the time of the captivity, ſhould enjoy thoſe places, and receive the fruits thereof, which by the deſtruction, or deportation of their Oppreſſors, were now vacant, Jer.52.13. Zeph. 3. 12. (ſee chap. 7. 21, 22.) or returning out of captivity, ſhould quietly enjoy their lands and means again, whence by cruel and injurious courſes of the mightier ſort they had formerly been expelled, Ezek.34.14,15.

the lambs] Gods people are in Scripture termed his *ſheep*; in regard of the care that he hath of them, as their ſhepheard, Pſal.77.20. & 80.1. Ezek.34.15. Joh. 10.10,16,27,28. & 21. 16,17. and his *paſture ſheep*, in regard of the plentiful proviſion he makes for them, Pſal.23.1,2. & 100.3. Ezek. 34. 31. and *his lambs*, in regard of his tender affection towards them, ch. 40.11. Joh. 21.15.

ſhall feed] Enjoy thoſe good things, that the land affordeth, chap.1.19.

after their manner] The word here uſed, is but twice found in Scripture; here, and Mic.2.12. For the one of theſe Prophets hath much from the other; (ſee chap. 2. 2.) Now in Micah it is apparent, that it ſignifies a *fold*, whereinto ſheep are gathered, for their better ſecurity, therein to be folded; alluded unto by our Saviour, Joh.10.16. and ſo ſome take it in this place, thus rendring the words, *they ſhall feed beſide their wonted fold*, or *folds*. But the particle is ſeldome, if ever, found uſed, for *beſide*. Others therefore, and ſo the moſt, take it according to another word that comes very neer it, uſed, Pſal.110.4. compared with Heb.6.20. & 7.17. Eccl.3.18. For *order*, or, *manner*; they ſhall feed freely and quietly, as they had wont to do, before their diſturbance and expulſion, Jer. 23.3,4. & 30.10. & 46.27. Ezek.34. 25,28. See chap. 7.25. Others, according to their *conduct*, or *leading*: as their ſhepheard ſhall lead them, after the manner of thoſe parts, ch.40.11. becauſe the verb it cometh from, is in the Chaldee ſo commonly uſed.

and the waſte places of the fat ones, ſhall the ſtrangers eat] This ſome underſtand of ſtrangers, by Gods juſt judgment, devouring what was found left in the places where they had expelled thoſe great ones before mentioned: and ſo it ſhould be the ſame with that, chap.1.7. *ſtrangers devour your land*, &c. Others, of the expulſion of thoſe great ones out of thoſe places, whence they had expelled the right owners before, and driving them out into the waſte Wilderneſs, to ſeek relief and harbour there: and theſe render the words, *and the fat ones*, as *ſtrangers* (to wit, from God) *ſhall feed on the waſtes* of the land: and ſo it ſhould be as that, Pſal.68.6. *the rebellious ſhall dwell in a dry land.* But this ſeems to offer over-much violence to the text. Others therefore underſtand it of the poor oppreſſed, as before, returning again to thoſe places, to which they had been for a long time as ſtrangers, after their freedome from captivity, Jer.12.14,15.

the waſte places] Or, *waſtes*: as Ezek. chap. 33.24. and 36. 33.

of the fat ones] The word whereof this comes, ſignifies *marrow*, Job 21.24. Hence this word is uſed for *fat* beaſts, or, *fatlings*, Pſal.66.15. and another not unlike it, for the ſame, ch.25.6. becauſe the bones of fat ones, men, or beaſts, are uſually full of marow, Job 21.24. Some therefore underſtand here, the paſtures, the now waſtes, where *fat* beaſts, that they fed on, and feaſtd with, (ch. 22.13.) did formerly feed. Others, where thoſe *fat* ones, that is, *rich* ones, did themſelves formerly abide. *Fat*, for, *rich*, or, *great*, for their ſtore of wealth, or high feeding, or both; (as Luk.16.19. ſo ſtyled, as Pſal.22.29. & 78.31. ch.34.6,7.

V. 18. *Wo unto them that draw iniquity with cords of vanity, and ſin, as it were, with a cartrope*] The third ſort of abominable fruits that Gods vineyard produced, is the obſtinacy and eagerneſs of wicked ones in the purſuit of ſin and wickedneſs, together with a profeſſed contempt of God and his judgments, v.19.

that draw iniquity] Some underſtand this, of drawing others to ſin: of men, that are not content to ſin and do evil themſelves; but intice, perſwade, urge, and force others thereunto: the Devils trade, Gen. 3. 2,4. called therefore *the Tempter*, Matth.4.1,3. Joh.13.2. 1 Cor.7.5. 1 Theſſ.3.5. Rev. 12.9. & 13.14. & 20.8,10. Of ſuch, ſee Gen. 39. 7, 10, 12. 2 Sam.13.3,11,14. & 16.21. Hab.2.15. Matth. 29.15. and they ſuppoſe, that the metaphor uſed, doth very pregnantly expreſs it, wherein the perſons themſelves are compared to beaſts, that draw in a cart, or a wain; the vain, and falſe perſwaſions, and arguments, wherewith they draw them on unto evil, to traces, or cart-ropes: and the parties ſo drawn on by them, to wains, or carts, drawn by beaſts. Underſtanding by *iniquity* and *ſin*, after an Hebraiſm not unuſual, men *of iniquity*, and men *of ſin*, as the word *iniquity* ſeems taken, Pſal. 49.5. & 65.3. & 119.133. Of which phraſe, ſee alſo ver.13, 14. But the place ſeems rather to moſt others, to be meant of ſuch, as being deſperately bent, and abandoned to ſin, do not lengthen only, and draw out their ſinful courſe and tenour of life, as a man draweth out a line, or a cord, either in the unfolding, or in the ſpinning and framing of it; (for the word ſometime ſignifies to *continue*, or *protract*, Pſal. 36. 11.) but by all means, that they can deviſe, draw ſin unto themſelves, where there is hardly any matter of profit, pleaſures, gain, delight, perſwaſion by others, enforcement from others; or other like temptations that are wont to lead aſide, and carry men on to evil. So that, whereas others are drawn by ſuch motives unto ſin, they draw ſin unto themſelves; whereas, ſin is by ſuch inducements preſſed and enforced upon others, they preſs and enforce it upon themſelves: they draw ſin to them, as a beaſt draws a cart, or wain, after it, Deut.21. 3. Howbeit, ſome by *ſin*, and *iniquity*, here conceive to be meant, the penalties or puniſhments due unto either. And ſo indeed the words are not ſeldome uſed, Gen. 4. 13. Levit. 20.17. Num.9.13. according to which interpretation, the meaning ſhould be; ſuch as labour to draw on Gods judgements upon themſelvesby their continuance in impenitency, and adding ſin to ſin, and thereby provoking God, to come the more ſpeedily in judgment againſt them, Rom.2.4,5. and this indeed would well ſuit with what follows, v. 19. But I ſuppoſe rather the genuine meaning to be; ſuch as by all means, and with all their might, apply themſelves to the practice of evil, toiling and tiring themſelves in it, as a beaſt tugging at the plow, or drawing in the cart, as Jer.9.5. See Job 4.8. Prov. 3.29. & 21.4. where the like metaphor is uſed.

that draw iniquity] Heb. *the drawers of iniquity*: as the early riſers, v.11. See there.

with cords of vanity] By *cords of vanity*, Some underſtand here ſuch vain excuſes, and pretences, as wicked ones uſe ordinarily to cover, or colour, to ſmooth, or ſmother their vile practices with, 1 Sam.15.13,15,20,21. But that is not the manner of ſuch deſperately profeſſed prophane ones, as are here ſpoken of; but with open face, and bare fore-head rather, to avow, blaze abroad, and boaſt of their evil doings, Pſal.52.1. chap.3.9. By *cords of vanity*, therefore, I rather underſtand thoſe fetches and devices, toilſome courſes and employments, wherein men bent to wickedneſs, and ſet wholly thereupon, do labour and toyl, and take pains inceſſantly, for the compaſſing of their intended evil practices, and the bringing about of their wicked deſigns, Pſal.36.4. Mic.1.2.

with cart-ropes] Heb. *the thick rope of a wain*, or *cart*. For the word properly ſignifieth a thick cord, or rope; ſuch as thoſe are uſually, wherewith carts or wains are drawn, and whereof traces are made for the beaſts, that draw in them: and hereby is intimated the ſtrength of thoſe plots, that they make uſe of, for the accompliſhment of their wicked purpoſes, that they may not fail, and miſcarry before they come to full effect, Pſal.64.5,6.

V. 19. *That ſay, Let him make ſpeed*, &c.] That ſcoff at Gods menaces, and jeſt at his judgments; neither crediting the one, nor expecting the other: yea, not only, not conſidering them, or thinking at all on them: as thoſe before wholly drowned in ſenſuality, and carnal delights, v.12. but in moſt impious manner jeering at them, and the Prophets that denounced them, as if their words were but winde, and the the matter it ſelf a meer mockery; ſuch, as it were a moſt fond thing for any man to fear, Jer. 5.11,12.

Let him make ſpeed, and haſten his work, that we may ſee it] Or rather, *Let him make ſpeed; let him haſten his work*, or, *make haſte* with *his work*. For the copulative is not in the text, and the inſerting of it makes the ſpeech leſs emphatical. The words they are of theſe deſperate Athieſts; as if they had ſaid, we have heard much, and long, of what God, you ſay, intends to do, we would fain ſee it once done. So Jer.17.15. Ezek. 12.23. Amo[illegible].18. 2 Pet.3.3. they ſpeak, as if they thought it long a coming; but will think that it comes too ſoon, when it doth come, Matth.8.29.

his work] Gods work of judgment denounced by his Prophets, v.12.

let the counſel] That is, the matter, as by counſel ſet down, and reſolved upon, Pſal.3,11. ch.19.17.

of the holy One of Iſrael] So in mockage they ſpeak of God, as thoſe, Job 21.15. Of the ſtyle, ſee ch.1.4.

draw near and come, that we may know it] Heb. *know*. A defect of the particle, denoting the object, or thing to be known: either know it to be true, and you to be true Prophets, [illegible] now tell us of it, Ezek.2.5. & 6.10. or know it, by [illegible], yea, or feeling, what we now hear, finding that fulfilled, that is now ſaid, Jer.30.24.

V. 20. *Wo unto them that call evill, good; and good, evill*] Some would have this reſtrained to matter of judicature; and ſo it would be in effect, the ſame with that which followeth, v.23. But it ſeems more general, and to deſcribe the perverſe diſpoſition of thoſe who do not only confound the names and natures of things, and take away all diſtinction between good, and bad; honeſt, and diſhoneſt; as ſome here expound it, (which yet were a moſt horrible depravation and obliteration of natural reaſon, and of the remainder of Gods image, in mans corrupt heart) as miſ-place them in a croſs and perverſe courſe and manner, (like thoſe that turn night into day; and day into night) transferring the one into the room of the other, and ſubſtituting the one in the place of the other; not only confounding vice with vertue, and evill with good, making both alike, either allowable, or diſ-allowable, and ſuch as may alike be either rejected or received: but going further then ſo, hating that, and rejecting it that ought to be loved, and embraced; and embracing that, and approving it, that ought to be rejected, and abhorred, Amos 5.10. Mic.3.2. that which is the higheſt degree, if it be done out of judgment, of that *reprobate mind*, or, *unſound judgment*, that the Apoſtle ſpeaks of, which ſome heathen were given up unto, Rom.1.28. or if againſt judgment and knowledg, out of a meer wilfulneſs and perverſneſs of ſpirit; is not far from that oppoſition, which our Saviour Chriſt terms blaſphemy againſt the Spirit of God; and ſaith, ſhall never be remitted, Matth.12.32. And this is the fourth evil fruit, or crime, that ſome part, at leaſt, of this people, are here charged with.

call evill, good; and good, evill] Heb. *ſay of evill*, it is good; *and of good*, it is *evill*: as Mal.1.8. Prov.20.14. that ſo do, either out of unſoundneſs of judgment, or baſe calumny, or groſs flattery, or meer malice. See Prov.24.24. *of evill*, or *concerning evill*; and, *of good*, or *concerning good*: as the particle is uſed, Pſal.91.11. Eſth.3.2.

that put darkneſs for light; and light for darkneſs; that put bitter for ſweet; and ſweet for bitter] Heb. *put darkneſs into light*, that is, *into* the room *of light*; and ſo of the reſt. In theſe words, is a metaphoricall amplification of the thing before ſpoken, illuſtrating the practice and carriage of the perſons therein taxed, by two ſimilitudes, taken from natural objects; thereby intimating, that this their ſentencing of good and evill, proceeded not meerly from a natural ignorance; or from ſome infirmity, or weakneſs: ſince that theſe that are corporally blind, albeit they cannot diſtinguiſh between night and day; and they may therefore ſuppoſe it to be night, when indeed it is day: yet can they not take darkneſs it ſelf for day-light, or deem day-light to be darkneſs; as alſo theſe that have their mouthes or pallats, by ſome diſtemper or diſeaſe out of taſte: although they do apprehend things of themſelves ſweet, as bitter: yet do they not apprehend things bitter, as ſweet. But by theſe metaphorical illuſtrations, the Prophet implyes, that this their croſs carriage, in paſſing ſuch doom on good and evil, and not diſplacing only, but miſplacing of either; proceeded rather from a wilful and inordinate love of whatſoever was evil, and repugnant to grace and goodneſs; and an inveterate hatred of whatſoever was good; or had any reliſh of grace and goodneſs in it, Job 20.12,13. & 24.13,17. Pſal.36.2,4. Joh.3.20.

darkneſs for light] Grace and goodneſs is commonly termed light in Scripture, Act.26.18. Rom. 13.12. Eph.5.4. 1 Theſſ. 5.5. becauſe it proceeds from God, the Father of light, Jam. 1.17. from his irradiation ſhining into mens ſouls, 2 Cor.4. 6. Heb.10.32. It makes men lightſome inwardly, that is, pure, and ſincere, Phil.1.10. therein like unto God, 1 Joh. 1.5. and able to diſcern aright of things that differ, Rom. 2. 18,20. Phil.1.10. it makes them ſhine forth brightly in their life and converſation, Matth.5.14,16. Phil.2.15. Rev. 19.8, 14. it is ſuch as can endure the light, Joh.3.21. it aſſures of the light of Gods favour here, Pſal. 36.9. & 89.15,16. by tranſlating men into the kingdom of light, Col.1.12. and fitteth them for that everlaſting light, whereof alſo it is a pledge, 1 Tim.6.16. Rev.21.23. As on the other ſide, ſin and evill, or the evil of ſin, is commonly compared to darkneſs; and is ſo uſually ſtiled, Joh.3.19. Rom.13.12. Eph. 4.8. 1 Theſſ. 5. 4,5. 1 Joh.1.6. & 2.11. becauſe it darkens the mind, Eph.4. 18. it affects darkneſs, Eph.5.11,12. 1 Theſſ.5.7. it is ſuch as cannot endure the light of Gods word, Joh.3.19,20. Eph. 5. 13. it is the ſervice of Satan, the Prince of darkneſs, Eph. 6. 12. Col.1.12. and makes men like unto him, Joh.6.70. 1 Joh. 3.10. it makes men liable to the gloomineſs of Gods wrath, and cloudeth his countenance toward them here; and if perſiſted in, will bring unto utter and eternal darkneſs hereafter, Matth.8.12. & 22.13. & 25.30.

bitter for ſweet, &c.] Gods Word, and Gods wayes, are of themſelves ſweet and comfortable: and ſuch is his favour following all thoſe that are guided by the one, and walk in the other, Pſal. 4.6,7. & 19.10. & 34.8. & 37.7,8. & 119. 103. Prov. 3.17. and on the other ſide, ſin, and ſinful courſes, though they may ſeem pleaſant for the preſent, yet have no true, or ſound delight in them; they produce bitter fruits, and will prove bitter in the end, Prov.5.3,4. & 9.17,18. & 14.13. & 23.32. Jer.2.19. Act.8.23. Gal.5.19,21. Eph.4.31. and yet is mans corrupt heart over-apt to conceive, that there is no ſweetneſs, or deſireableneſs at all in the former; no ſweetneſs, or deſireableneſs at all, but in the latter, Job 20.12,13. & 21. 14,15.

V. 21. *Wo unto them that are wiſe in their own eyes*] The firſt *wo*, denounced againſt thoſe that are puffed up with ſelf-conceit; and a vain opinion of their own wiſdom. This moſt of our Interpreters underſtand, of ſuch an opinion and eſteem of themſelves, that men commonly are poſſeſſed of, in regard of their own knowledg, that they think ſcorn to be adviſed and taught by others, and refuſe therefore, to hear ought that Gods Miniſters ſpeak to them, as being fitter to teach them, then to be taught by them. And true it is, that ſuch ſelf-conceit, is a great hinderance to proficiency in any knowledg, either humane, or Divine. Neither can wine, or other liquor, enter into a blown bladder, untill the wind be voided, and the bladder quit of it. And the Apoſtle therefore ſaith, that *the man that thinks himſelf wiſe, muſt become a fool, that he may be wiſe*, 1 Cor.3.19. and Solomon, that *there is more hope of a fool, then of him that is wiſe in his own conceit*, Prov. 26. 12. But I ſuppoſe that the vice, or crime, that the Prophet here aimeth at, is the vain confidence that many of thoſe times, had in their own wiſdom; by means whereof, not a few, great Stateſmen eſpecially, imagined, that they could deviſe and contrive ſuch wayes and courſes, as ſhould be able wholly to avert thoſe evils and judgments, as were either threatned, or expected; and ſo to ſecure well enough, both the State, and themſelves; that which made them not to regard at all, any the ſpeeches of Gods Prophets, ſee chap.30.1,3, & 31.1,3. And by help whereof, others of them made account, that they ſhould be able to ſecure themſelves at leaſt, and to procure their own indemnity, howſoever matters ſhould go, and whatſoever ſhould befall the State; that which made them alſo ſet light by whatſoever was denounced, as being furniſhed with armour of proof before-hand, againſt all that might come; and ſure to ſhift for themſelves, however it might fare with others. See chap.28.15. & 29.14,16. Such kinde of ſelf-confidence in this; which Solomon oppoſeth to *truſting with the whole heart in God*, Prov.3.5.

in their own eyes] That is, in their own opinion, conceit, judgment; or, as the Apoſtle ſpeaks, *with themſelves*, Rom.12.16. So Prov.3.7. & 12.15. & 16.2. and 21.20. & 26.5,16. & 28.11. & 30.12.

and prudent] Some would diſtinguiſh this from the former; referring *wiſe*, to matters concerning God: *prudent*, to things concerning the world. But the words are in Scripture uſed promiſcuouſly: and the ſame thing ſeems (as with this our Prophet is very frequent) in divers words repeated; implying, that none of their prudence, or policy, wiſdome, or underſtanding, term it what, or how they pleaſed, ſhould be able to prevail againſt God, or to ſecure them from his wrath, Prov. 21.30.

prudent] Heb. *underſtanding*. So Jer.4.22. where ſuch are oppoſed to *fools*, or *ſottiſh* ones. The term coming from it, is uſed, Prov.3.5. where Solomon admoniſheth his ſon, *not to lean upon*, or truſt unto, his *own underſtanding*.

in their own ſight] Heb. *before their own face*. The ſame in effect with that before, *in their own eyes*. Becauſe what ſtands, or lyes before a mans face, is in his ſight, or in his eyes. So, *before the eyes* of God, Pſal.18.24. and *before the face* of God, Lam.3.35. are one and the ſame.

V. 22. *Wo unto them that are mighty to drink wine*] The ſixth *wo* is thundered out againſt thoſe that gloried in their ability to take in much liquor, and go away with it. This ſome think to be the ſame, in ſubſtance, with what was before dealt with, v. 11, 12. Suppoſing this chapter to be made up of parcels collected out of ſeveral Sermons of this Prophet; and ſo repeating the ſame things, as they were found in thoſe ſeverall Sermons oft delivered. And ſo indeed our Saviour on ſeveral occaſions at ſeveral times, taught ſometime the ſame thing; as Matth.5.29,30. compared with Matth. 18. 8,9. Matth. 7. 16,18. with Matth. 12.35. Matth.10.38,39. with Matth.16. 24,25. as alſo, that the Apoſtles out of their former Epiſtles ſometime repeat ſome things, 1 Cor.5.9. Phil.3.1. But little probability is there, that this chapter ſhould be ſo pieced out, and not be an entire diſcourſe and context, framed out of the ſum and ſubſtance, at leaſt, of one particular Prophecie. Others, though they deny not this to be the ſame with the former: yet they ſuppoſe, that the ſame vice, or crime, might well be more then once reproved, and dealt with in one and the ſame Sermon; as ſome things are more then once inculcated, ſometime in the ſame Epiſtle, 1 Cor. 1. 10, 12. & 3.1,4. & 11.18. Phil.2.1,2. & 4.2. Phil.3.1. & 4.4. And that indeed is not unuſual in the writings both of the Prophets and Apoſtles; howbeit there ſeems here ſome difference between the former paſſage and this. That which ſome ſuppoſe to conſiſt in the perſons dealt with; the Nobles and Courtiers being principally aimed at there; the Commanders, Soldiers, and men of armes, here: and it is not unlikely, by ſome terms here uſed, but that they are ſpecially glanced at among others. But I conceive, that the courſes and vices mentioned, and darted at, in either paſſage, are diſtinct. There was taxed their ſenſuality, and their unſeaſonable immoderacy in mirth, muſick, drinking, and all manner of delights: here the extream vanity and vileneſs of thoſe that gloried in this, as matter of much honor and valour, that they were able to take and pour in more liquor, then many others could do. A practice, that many, who live as looſely and as luxuriouſly as any, yet cannot, or do not, or deſire not to do; much leſs are ordinarily faulty in. Of which we may well ſay with the Apoſtle, that the *glory* of ſuch is their *ſhame*, Phil.3.19. it being rather the commendation of a tun, then of a man, (for a beaſt will ſcarce abide it) to be able to take in and contain much liquor.

and men of ſtrength] It is not unlikely, that in this expreſſion, the Prophet indeed to touch their military men. For ſuch in Scripture are commonly ſo ſtiled, by the tearm here uſed, *men of arms*, and *armies*; or *of might and valour*, (for the word imports either) Judg.3.29. 1 Sam.[illegible]. and 31.12. 2 Sam. 24.9. It is therefore, as if he had ſaid of them, They are ſtiled men of valour: and they are valorous, but at board, not in field; not to fight, but to drink. For that is it, onely, wherein they deſire to ſhew their valour.

to mingle] So indeed the word here uſed, primarily, ſignifies, Pſalm 102. 11. where the afflicted perſon complains, that he *mingled his drink with his tears*. Now becauſe it was uſuall in thoſe parts to *mingle*, and *temper* their wine, when they drank, ordinarily, with water, thereby to allay the heat and ſtrength of it; hence came it to paſs, that the word, which properly ſignifies to *mingle*, or *temper*, is both in hebrew, greek, and latine, uſed for to *prepare*, *pour out*, *ſtrow*, *reach*, or *pour in* wine, or other liquor. So Prov.9.2. wiſdom is ſaid not to have *mingled* (for her wine is not mingled ſtuff, like that, chap.1.22. but pure, and ſincere, as her *milk*, 1 Pet.2.2; but to have *prepared*, that is, drawn out of the veſſel, poured out into cups, and made ready to be ſerved out) *her wine*. And hence, thoſe that ſerved and attended at feaſts, are ſaid to *mingle*, that is, to ſerve out wine to the gueſts, and that then, when they ſerved it to them without any mixture of ought. Yea, hence *mixture* is uſed for *wine* in generall, either mixt, or unmixt. So God is ſaid to have in his hand *a cup full of mixture*, that is, *a cup full of wine*, Pſal.75.8. of which it is ſaid more fully, and expreſly, Rev. 14. 10. that it is the *unmixt*, or pure *wine of wrath mingled*, that is, poured in to be ſerved out, *in the cup of his anger*. And the drunkard is ſaid, Prov.23. 30. *to ſeek for mixture*, that is, for *wine*, or full cups of it; not *mingled wine*, as it is amiſs rendred; it is not ſuch that they ſeek after. And here therefore it would be rendred, not to *mingle*, but to *pour in*, or *pour down*. Nor will it help, for the ſalving the tranſlation, to ſay, that it may be they uſed to mingle their wine, or drink, with ſome drugs, or ſpices, as we ſometime do, to improve thereby the heat and ſtrength of it, and ſo make it the more heady; for this could not be their, but the taking of it in rather, wherein they ſhould ſhew their ſtrength; That had been matter of art, and skill rather, then of might and valour, as they eſteemed it.

ſtrong drink] Some render it *drunkenneſs*, and expound it of making others drunk by tempering, and tendring of wine and ſtrong drink to them, untill they make them drunk; as God is is ſaid to have *mingled*, that is, poured out upon, or into the Egyptians, *a perverſneſs of ſpirit*, that made them ſtagger like a man in drink, chap.19.14. Nor is it improbable, but that ſuch as the Prophet here ſpeaks of, were forward and frequent enough in ſuch practices, and accounted it no ſmall glory to be able to lay ſo many men under the board; as too many among us, do, Hab.2.15. But the word here uſed, is no where taken for *drunkenneſs*, (there is another word for that, though of the ſame ſtock with this, Ezek.23. 33. & 39. 19.) but alwayes for *ſtrong drink*. See v. 11.

V. 23. *Which juſtifie the wicked for reward*] Or, Wo alſo be to them, *which juſtifie*, &c. This is to be ſupplyed, becauſe this is a new crime, and diſtinct from the former, as well in regard of the matter of it, as of the perſons alſo ordinarily therein offending. For the former reached the generality; men of all ſorts and ſtates; and if it touched any more ſpecially, it was their military men: whereas the preſent concerns thoſe, only, that are in place of judicature; howſoever ſome of them alſo might be in the former kind faulty: but [illegible] hath more ſpecially relation to them, as in ſuch place and [illegible]. And the crime for which a wo is denounced againſt them, is their iniquity and perverſe judgment, together with the root of it, their covetouſneſs. That for filthy lucre, being by wicked men bribed, they would not ſtick to acquit the guilty, and condemn the guiltleſs: both which are pronounced to be moſt abominable in Gods ſight, Prov.17.15.

which juſtifie] To *juſtifie*, is not to *pardon*, as ſome would expound it in the doctrine of the Goſpel; for the word is never found ſo uſed, either in the Hebrew, or Greek Writers, ſacred, or prophane, nor in our common ſpeech; nor as it is a law term, doth it ever ſignifie, to *make juſt*: ſave as we uſe to ſay, *you make me a knave*, or a *thief*, when ſome charge us with that which may ſeem to infer, or imply, as much of us: and when John ſaith of ſome, that they *make God a liar*, 1 Joh. 1.10. & 5.10. that is, they carry themſelves ſo toward God, as if they accounted him ſo to be; or, as we uſe to ſay, of one, whoſe honeſty and integrity ſome ſtrive to maintain, when we deem otherwiſe of him, *you would make him an honeſt man*. But to *juſtifie* in a legal way, doth alwayes ſignifie to *defend*, or to *doom* as *juſt* and *guiltleſs*; free from the offence, wherewith the party called in queſtion is charged; to *defend as juſt*: and ſo it is the office of *an advocate*, to *doom as juſt*, and conſequently aſſoil from guilt; and ſo it is the part of a *Judge*: and it is therefore oppoſed ſometime to *crimination*, in regard of the former; ſometime to condemnation, in regard of the latter, Deut.25.1. Matth.12.37. Rom.8.33,34. and ſo it is conſtantly uſed in caſes of this kind, Exod.23.7. 1 King. 8.32. 2 Chr. 6.23. Job 13.18. Pſal.82.3. chap.50.8. Yea, ſo it is ſaid, that *wiſdom is juſtified of her children*, Matth.11.19. that is, her children, as advocates, plead for her, and maintain the equity of her cauſe and courſes, againſt thoſe that traduce her and them. As alſo in private carriages, men are ſaid to *juſtifie* others, when they plead for them, and avow their integrity and honeſty, againſt thoſe that queſtion it, Job 27.5. & 33.32. and to *juſtifie*, or ſtand in *juſtification* of themſelves, when they maintain their innocency, and freeneſs from that which they are ſuſpected of, or charged with, Gen.44.16. Job 9.20. & 32.2. Luk.16.15. Here therefore the word *juſtifie*, ſignifies, as ever in matter of judicature, ſo far forth as it importeth the act of a Judge, to doom, acquit, or aſſoil, as guiltleſs, or as free from the offence charged on the party queſtioned. And this conſtant uſe of the word, in ſuch caſes, well weighed, would much conduce to the clearing of the doctrine of *juſtification* of a ſinner in Gods ſight. Concerning which, ſee further, on chap.53.11.

the wicked] The *guilty*. Whom they [illegible] pronounce guilty, or condemn, Deut. 25. 1. where [illegible] uſed, ſignifies properly to *guiltifie*, or to *make wicked*. [illegible] is, to paſs a doom, or ſentence upon one, as ſuch, Prov. 17. 15. 1 King. 8. 32. 2 Chr. 6. 23. Now in ſome caſes, and for ſome ſpecial reſpects, it may ſometimes be lawful for thoſe that are in authority, to ſpare or pardon an offendor. And yet if men do it, there where God requires juſtice to be ſtrictly executed, they muſt look, with Ahab, to pay with their own ſouls, for the ſparing of ſuch as he demands unto death, 1 King. 20. 42. As in the caſe of wilful murther; God will have no ſatisfaction to be admitted, Numb 34. 31. and the like. But for perſons placed in office of judicature, for hire, or favour, not to ſpare, or pardon, or connive at onely; but to juſtifie, and aſſoil thoſe as guiltleſs, whom they ſhould ſentence for guilty, is ſuch a crime, as is not abominable onely in Gods eye, but moſt odious alſo with men, Prov. 17. 15. and 24. 24.

for reward] Or, as ſome, for *hire of reward*, or *gift*. That is, for gifts given in way of hire: but we need not here ſo to force the text, when the words of themſelves yield a plain and full ſence, without tranſpoſition, or ſupply. Since the former word is oft uſed, ſimply, to ſignifie, *for*, Gen. 22. 18. & 26. 5. 2 Sam. 12. 6, 10. Now for Judges to make ſale of juſtice, ſo as not to do juſtice, unleſs hired, is vile; and to take gifts from any that have cauſes before them, is forbidden, Exod. 23. 8. Deut. 16. 19. But to receive hire on purpoſe to do injuſtice, is a far greater offence, Mic. 3. 11. Again, to deny juſtice to the wronged, and to acquit the wrong doer, is a point of much injuſtice, ch. 1. 23. Jer. 5. 28. Ezek. 22. 12. But to condemn them as guilty, that are utterly guiltleſs, and to be hired ſo to do, is yet a further crime of a more tranſcendent nature, Ezek. 22. 12. and ſuch as hath a ſolemn curſe ſet upon it, Deut. 27. 25.

and take away the righteouſneſs of the righteous from him] That is, which for hire, or favour, or other ſiniſter reſpects, (for the one of them is here mentioned, as the moſt common; the other alſo not excluded) do condemn, and paſs ſentence on them, as guilty; as Pſal. 94. 21. *They make wicked*, or *condemn* as guilty, *the innocent*, the guiltleſs; not that any man can take another mans righteouſneſs, or innocency from him, and ſo make him really unrighteous: but then they are ſaid ſo to do, when they pronounce them to be ſuch; and ſo cauſe them to be deemed, and to ſuffer as ſuch: That men are ſaid to do, which they endeavour to do, and as far as in them lyeth, effect. Compare Levit. 24. 17, 21. with Deut. 19. 16, 21.

take away] Or, *remove*; as Job of himſelf; *I will never remove mine integrity from me: I will hold faſt my righteouſneſs, and not let it go*, Job. 27. 5, 6. Not meaning, that he would not give over his upright carriage (though that, no queſtion, he was alſo reſolved on) but that he would not give over the juſtifying of himſelf; he would never condemn himſelf, as guilty of thoſe things which they unjuſtly charged him with.

the righteouſneſs] The guiltleſneſs; as Pſal. 7. 8.

of the righteous] Or, *righteous* ones. Of perſons guiltleſs; not faulty in that whereof they were accuſed, whether good, or bad, otherwiſe. So Deut. 25. 1.

from him] That is, *from any of them*, or *each of them*. For the noun is plural, the pronoun ſingular; and implies ſuch a common courſe of corrupt carriage in this kinde, that they made no conſcience of ſparing any, whatſoever they were, whom, by any one they might be hired to condemn. See of the manner of ſpeech, ch. 2. 20. ver. 26.

V. 24. *Therefore*] Hence followeth a general denunciation of an utter deſtruction, that God would for theſe crimes, ſo rife and common among them, bring, and that ſuddenly, upon the main body of his people. For thoſe things that follow, as inferred upon the former, do not refer unto the branch laſt before mentioned, alone, but to the whole body of the charge.

as the fire devoureth the ſtubble, and *the flame conſumeth the chaff*; *ſo their root ſhall be rottenneſs, and their bloſſom ſhall go up as duſt*] He returneth to, and alludes to the allegory of a vine, or a vineyard, which he began with at firſt, verſ. 1. Becauſe this vine, my people, which I had been at ſo much charge with, and taken ſo much pains about, brings forth ſuch vile and abominable fruits, as have been before mentioned; therefore will I without further delay, proceed in judgement againſt it, and even ſuddenly conſume it, Pſal. 81. 16.

as the fire] Heb. *the tongue of fire*. The flame of fire; or fire, the flame whereof running out in length, reſembleth a tongue; and that, like a tongue, doth lick up, and conſume, either liquor, or dry and light combuſtible matter. So 1 King. 18. 38. it is ſaid, *The fire that fell from the Lord, conſumed the burnt-offering, and the wood, and the ſtones, and the duſt; and licked up the water that was in the trench*. The phraſe is uſed, of a thing that is ſuddenly done; of ought, ſuddenly deſtroyed, as licked up, and without farther adoe, ſwallowed down in an inſtant. So Balak of the Iſraelites, encamping near him in the wilderneſs; *This company will now lick up all round about us, as oxen lick up the graſs of the field*, Numb. 22. 4.

devoureth the chaff] Heb. *eateth up*. So *fire that eateth up*, ch. 9. 4. & 30. 30. A mouth is given to the fire, as well as to the ſword, ch. 1. 20.

the ſtubble] Light matter, ſoon conſumed. An uſual emblem of deſtruction, ſuddenly conſummated. As dry ſtubble, being fired at one end of a land, doth in the turning of a hand, run over the whole field, Exod. 15. 7. Joel 2. 5. Obad. 18. Nah. 1. 10. Mal. 4. 1.

and] A defect of the particle, making the ſentence the quicker, anſwerable to the matter contained in it. So chap. 3. 24.

the flame conſumeth the chaff] Heb. *the chaff faileth*, with, or from *the flame*; ſo the verb ſignifies, Judg. 19. 9. where the *day* is ſaid to *fail* towards the evening. The particle noting the efficient, is wanting; as Pſal. 17. 13, 14.

ſo their root ſhall be rottenneſs, &c.] Or, as with a ſupply ſome render it, So ſhall they be deſtroyed. (As according to ſome tranſlations, Pſal. 48. 7. ſo were they deſtroyed) *the root of them ſhall be as rottenneſs*; or cutting it ſhorter, ſo *the root of them ſhall be as rottenneſs*. The former note of ſimilitude (if not the whole reddition, or ſecond branch of the ſimilitude) is wanting in the hebrew, as oft elſewhere: the latter is expreſſed there, and ought as well to be rendred in the tranſlation, as the other to be ſupplyed.

their root] *The root of them*; before ſpoken of. By *root*, ſome underſtand ſtrong ones well rooted, Job 21. 7. Jer. 12. 2. By *bloſſoms*, weak ones, eaſily blown away, Pſal. 103. 15, 16. ch. 40. 7. Others by *root*, the perſons themſelves; by *bloſſoms*, their iſſue; as if it were ſaid, That they, and their iſſue, ſhould both be deſtroyed, Hoſ. 9. 16. Others, their whole might, as well inward, as outward. Which preciſe interpretations, and applications of each term, to ſeveral ſet ſubjects, if it be deemed here requiſite, and by the Prophet himſelf intended; I ſhould rather ſuppoſe, that by *root*, or *ſtem*; as ch. 11. 1. were underſtood, ſtrength, and power; by *bloſſoms*, pomp and glory; as ch. 28. 1. & 40. 6. But the words ſeem onely to import an utter deſtruction of that State, as of a plant, which ſo long as the root is ſound, though cut and cropt, yea hewen down to the ground, yet may ſprout up and ſhoot forth, and recover its wonted beauty again, Job 14. 7, 9. Dan. 4. 14, 15. But when the root is rotten, all periſheth together with it; not the bloſſomes alone, though here only mentioned, as a goodly part and ornament of it; but fruit, ſlips, twigs, branches, and whatſoever elſe ſprings from it, and appertaineth to it, Job 18. 16. Jer. 11. 19. Amos 2. 9. See chap. 9. 14.

rottenneſs] Or, *as rottenneſs*. That is, it ſhall moulder away, as a thing that is rotten. The word was uſed before, ch. 3. 24. in ſomewhat another notion; but both alluding to the nature of things putrified: the word whereof it comes, ſignifies properly *to rot*, Zach. 14. 12. *their fleſh ſhall rot, while they ſtand upon their feet*, (not above-ground while they live) *and their eyes ſhall rot in their holes; and their tongues ſhall rot in their mouthes*. The puniſhment, as of the enemies of Gods people there; ſo of his people, that carried themſelves as enemies to God, here.

and their bloſſome ſhall go up, as duſt] Their bloſſome ſhall never grow to, or yield any fruit; but ſhall alſo, as rotten things are wont to do, mouldring to duſt, flye up into the air, and being there diſperſt, come to nought, Pſal. 22. 15. chap. 9. 18.

becauſe they have caſt away the Law of the Lord of hoſts] This is by ſome Interpreters, ſuppoſed to be added, as the main ground and cauſe of all the fore-mentioned exceſſes. And indeed, where men have once ſhaken off that yoke, and caſt off that curb, it is no marvel, if they run forth into all exceſs of ſin, Jer. 8. 6. But it may as well be underſtood to be mentioned as an effect of them; to wit, that by theſe wicked and rebellious courſes, they do, as it were, profeſſedly caſt off Gods Law, and refuſe to yield any obedience unto him; and give him therefore, thereby, juſt cauſe to reject them, and to inflict the heavy judgments here denounced, upon them, as he had before threatned, Levit. 26. 43.

caſt away] Or, *rejected with contempt*. For ſo the word uſually ſignifies, Jer. 8. 9. Ezek. 20. 13, 16, 24.

Lord of hoſts] See ch. 1. 9, 24.

and deſpiſed the word of the holy One of Iſrael] The ſame thing in effect for further amplification repeated; that which is very frequent with this Prophet.

deſpiſed] See ch. 1. 4.

the word] Or, *command*: as Pſal. 119. 67, 158. and the like word, Eſth. 1. 15. & 2. 20.

the holy One of Iſrael] One, as moſt mighty, and therefore able to puniſh: ſo moſt holy, and one therefore that cannot endure ſuch abominable courſes, or ſuffer them to paſs unpuniſhed. See ch.1.4.

V. 25. *Therefore is the anger of the Lord kindled againſt his people*] Or, *Therefore hath the anger of the Lord been kindled againſt his people.* For he ſpeaketh here of judgements formerly inflicted, for theſe, and the like exceſſes; as ſome think, in the reigns of Joaſh, by the Syrians, 2 Chr. 24. 23,25. and of Amaziah, by the Iſraelites, 2 Chr.25.22,24. But I rather conceive them to be afflictions of latter times under Ahaz, partly, by the Iſraelites, and partly, by forreign nations, the Edomites, the Philiſtims, the Syrians; and the Aſſyrians themſelves, whom he called in for aſſiſtance againſt them, 2 Chro. 28. 5, 8, 17, 20. See ch. 1.7,9. For I cannot accord with them, that underſtand theſe words as ſpoken of evils to come, and not yet inflicted, but as ſure to come, as if already inflicted, and therefore delivered in the time preſent and paſt. Which though it be uſual in prophecies, as before hath been obſerved, ch.3. 1. Yet the courſe of the context here will not bear it. He mindeth them of judgements lately paſt, and yet freſh in memory; partly, to ſhew what God can further do; contrary to their impious conceits, and ſcoffing ſpeeches of him, verſ. 19. and partly, to intimate their extream obſtinacy in evil, being not at all amended by thoſe heavy afflictions, that already had befallen them; as the words following imply.

the anger] Heb. *face*; becauſe anger appears in the face, or the countenance, Pſal.34.16. Or, *noſe*; becauſe anger expreſſeth it ſelf, in ſome creatures, more eſpecially, in their noſtrils, Pſal. 18. 8. So ch. 13. 9. & 30. 30.

is kindled] *hath been incenſed*: or, *hath waxed hot.* Becauſe anger heateth; ſo Numb. 11. 33. Hoſ. 8. 5. See on chap. 51. 17.

againſt his people] Whom he had moſt cauſe to be angry with, having carried themſelves ſo to him, who had done ſo much for them, ch. 1. 3. Amos 3. 2.

and he hath ſtretched out his hand againſt them] He hath not onely been angry with them; but proceeded to manifeſt his anger, by the diſmal effects of it. He ſpeaks of God, after the manner of men, who having conceived diſpleaſure inwardly, diſcover it firſt in their looks, geſture, and ſpeech; and when that will not ſerve to affect, and move thoſe with whom they are offended, to uſe means of pacification; are wont then to proceed to blows, and ſtripes, Prov. 29. 19. & 26.3.

ſtretched out his hand] The *hand* is ſaid to be *ſtretched out*, ſometime to help, aſſiſt, or relieve, Pſal.136. 12. Prov. 31. 20. Sometime to hurt and ſmite, Pſal. 55.20. & 138. 7. ch. 31.3. Jer. 6. 12. Sometime for, and ſometime againſt one. That *hand* therefore, that is, that power and providence, which had formerly been ſtretched out; that is, exerciſed, and employed in their behalf, againſt their enemies, for their good; had, of latter times, been turned againſt them, and employed contrarily for their evil. See Judg. 2. 15. As he had threatned it ſhould be, when they ſhould rebel againſt him, Levit. 26. 21, 24, 28.

and hath ſmitten them] As men in anger are wont to do, ch. 57.17. Jer. 30. 14. See ch. 1. 5.

and the hills did tremble] The ſtroke was ſo terrible, the judgement ſo dreadful, that the very ſenſeleſs creatures, the hills themſelves, might ſeem to be ſenſible of it, Pſal. 68. 8. ch. 64. 1,2. Jer.4. 24. Joel 2. 10. Though his people (which manifeſts their ſtupidity, and extream obſtinacy) were not, ver. 12. ch. 42. 24, 25.

and their carcaſes were torn in the midſt of the ſtreets] Implying, both the multitude of ſuch as were ſlain, and the hideous, and gaſtly ſight of the dead corps, which either for want of people to bury them, or for fear of the enemy, not ſuffering them to be interred, lay unburied in the ſtreets, Pſal. 79. 3. Jer. 8. 2. Of the havock of men, made under Achas, in Judea, ſee 2 Chr.28.6. where it is ſaid, that by Pekah, *one hundred and twenty thouſand were ſlain in one day.*

their carcaſes] Heb. *carcaſe*, taken collectively; as Pſal. 79. 2. Jer.7.33.

were torn in the midſt of the ſtreets] Heb. as ſome, *were cut off*; deriving it from a word that ſignifies to *cut off*, or *cut down.* Uſed, Pſal. 80. 16. and ch. 33. 12. and ſo taken, it would be rendred, Being *cut off* lay *in the ſtreets.* Of which kinde of phraſe, or form of ſpeech, ſee ch. 1. 4. & 14.12. and 38. 14,17. Or as others, *were as duſt*, or, *dung in the ſtreets*; ſuppoſing it to be of the ſame notion with another very like it, that ſignifieth ſuch *dirt*, or other filth, that from the pavement is wont to be ſcraped, or ſwept away. See Lam. 3. 45. which I conceive to be the genuine ſence of the word, having the note of ſimilitude prefixed to it, in this place. See Pſalm 83. 10. Jer. 9. 21. & 16. 4.

in the midſt of the ſtreets] That is, *in the ſtreets*; verſ. 8.

for all this his anger is not turned away] Albeit the Lord hath ſo grievouſly ſmitten, and plagued his people, that his wrath may ſeem to have been ſatisfied; yet he is not as yet pacified, nor turned [illegible] fierce anger; but hath further judgements to [illegible] them. So he threatned before, that when they offended, [illegible] they would not be reclaimed, and amended, by leſs and lighter judgements, further, and fiercer then the former ſhould follow, Levit. 26. 21, 24,28. The ſame is repeated again, and again, ch. 9.12,17,21. & 10. 4.

for all this] Heb. *in*, or, *with*; as ch. 7.20. or, *for*; as Gen. 18. 28. Which ſome would refer, not ſo much to the judgement here denounced; as to the ſins before recited, ver. 24.

but] Heb. *and.* The copulative, for the adverſative; as ver. 5.

his hand is ſtretched out ſtill] To ſmite ſtill, and further; as before; So Joſh.8.18, 26.

V. 26. *And he will lift up*, &c.] Or, *For he will lift up*, &c. as ch. 9.12. The copulative particle, in a declarative notion. For he proceeds now to relate, more particularly, what further judgments ſhould be inflicted upon them, (becauſe they had not profited by the former) by other forraign people, breaking in upon them, and waſting their land, far more then the former had done.

lift up an enſign] The uſe of *an enſign* in times of war, is either to call people together to come in, that they may be liſted, and their names entred for ſervice; or to admoniſh thoſe that be ſo liſted, to be in a readineſs to march: or to fit themſelves, where they are, in the field, for fight, and to fall upon the adverſe party. Unto the firſt of theſe, the Prophet ſeems to have reſpect in this place; when he ſaith, God will, as ſome great Commander, ſet up his Standard, to call thoſe together, whom he intends to employ in this ſervice againſt his people; thereby intimating, that he will by a ſecret work of his, cauſe them to come together, levy forces, and undertake this ſervice; as if by ſome potent Prince, that had erected his ſignall for that purpoſe, under whoſe power they lived, and at whoſe command they were, they had been enjoyned ſo to do. See further, chap. 11.12. & 13.2. & 18.3.

to the nations] Or, *for the nations.* Some would have it read *to*, or, *for a nation.* Suppoſing, that by a ſlip of the pen, a letter might be added to this word, from the begining of the next; becauſe the words following, run in the ſingular number. But hereof there is no neceſſity, as ſhall be afterward ſhewed. Of what *nation*, or *nations*, this is ſpoken, Interpreters differ. Some expound it of the Aſſyrians under Sennacherib, in the time of Hezekiah, that waſted moſt of Judea, and ſtraitned, but took not Jeruſalem. Some, of the Chaldeans under Nebuchadnezzar, in the reign of Zedekiah, who both waſted the land, and ſacked the city, and fired the Temple, which yet after ſome ſpace of time, were in leſs then [illegible] hundred years reſtored, and raiſed up again. Others, of the Romanes, under Titus Veſpaſian, who ſo ruined the Jewiſh State, that it could never be reſtored; ſo razed the Temple, that it could never be re-edified, for ſixteen hundred years, and upward, unto this day. Theſe Nations, as the principal, together with thoſe of other Nations that were aſſiſtant to, as ſundry were, and ſerved under each of them. Of theſe three, few hold with the laſt; and it is indeed the leaſt probable of the three: moſt go with the ſecond. I incline rather to the firſt: becauſe, as notable, ſo neerer at hand; and it is not likely, would be overſlipt; and when it came, was ſuch, as would meet with thoſe to the purpoſe; and mar all their mirth, that gave themſelves wholly to jollity; and ſuppoſing it would never be, wiſhed it, in mockery, once come, ver. 11,12,19. Beſides that, the like things are ſpoken, to what here enſues, concerning the deſolation that ſhould, by the Aſſyrian invaſion, be effected, ch.7.17,25.

from far off] Not *lift up*; or *ſet up an enſign afar off*; as ſome; though the word be ſo uſed, Exod. 20.21. where it is ſaid, *The people ſtood afar off*: but *to*, or, *for Nations*, that are *afar off*, or ſhall come *from far off*; as ch. 43. 6. *Bring my ſons from far; and theſe ſhall come from far*, chap. 49. 12. This had God threatned before, Deut.28.49. and would now make good by the Aſſyrians, that were remote from them, and their confederates; as after by the Chaldeans, of whom the ſame is ſaid, Hab. 1. 8. The leſs favour to be looked for from people, ſo unacquainted with, and whoſe language not underſtanding, the leſs able they ſhould be to apply themſelves unto, and to ſue to them for mercy, Deut.28. 49. ch. 28. 11. Jer. 5. 15. and the leſs hope of releaſe, or return, for thoſe that ſhould be carried away captive by them, ch. 22. 18.

and will hiſs unto them] Or, *will whiſtle to them.* For the word, though it be well rendred *to hiſs*, when it hath a notion of contempt; as 1 King. 9.8. Lam. 2. 15, 16. Yet where it implies a mean of calling to any for acceſs, it would rather be rendred to *whiſtle.* So here; and ſo chap. 7. 18. Zach. 10. 8. And it ſeems to allude to the manner of thoſe, that whiſtle to thoſe that are out of ſight in the houſe; and uncertain where, or how far off, or that, being abroad, though in ſight, yet further off, then that their voice can well reach unto.

Or rather, and more eſpecially, unto the uſual manner of ſhepherds, that with their whiſtle, are wont to call their ſheep together, when they ſtraggle further then they ſhould, or is ſafe for them. That which our Saviour alludeth to, Joh. 10. 4,5. God will not onely *ſet up* his *enſign*, for thoſe neer at hand, within the ſight of it; but he will *whiſtle* alſo to thoſe that are more remote, whereſoever: and his bare *whiſtle* will ſufficient to bring them together. For the word implies a readineſs in thoſe that are whiſtled unto, to come at the call of him that whiſtleth.

unto them] Heb. *unto him*; or, *unto it*, in the ſingular number; and ſo after, *he*, or *it ſhall come*, &c. as if he had ſpoken but of one nation before. The pronoun therefore is to be taken, either diſtributively, *it*, or *him*; that is, each of *them*; as ver. 23. Or collectively, as *carcaſe*, for, *carcaſes*, ver. 25. but withal implying, that they ſhould meet together, and come along; not as a rude, confuſed multitude, Act. 19. 32. but as united together, or making up one main body, under one Commander in chief; as Joel 2. 7, 8. 11.

from the end of the earth] That is, from the utmoſt places, known to the moſt of them, in thoſe parts, as *the whole world*; for the whole world, commonly known; and that was under the Romane juriſdiction, who had, at that time, command of the greateſt part thereof, Luk. 2. 1. and *every nation under heaven*; to wit, with whom the Jews had ordinary commerce; or among whom they had Proſelytes, Act. 2. 5. Or from places ſo remote, that they might be deemed to come from the worlds end. So ch. 42. 10. & 43. 6. Jer. 10. 13. & 12. 12. Matt. 12. 42. Or as ſome, (which I miſlike not) *from the lands end*; as Pſal. 51. 3. & 72. 8. that is, from thoſe remote places, where the land is bounded, either with the ſea; or other great water, river of note, large lake, and the like. See chap. 7. verſ. 18.

and behold] Look for it; be ſure of it, as ſtrange, and unlikely as you think it, yet it ſhall undoubtedly come to paſſe. See ch. 1. 21.

they ſhall come] They ſhall come as readily, as the ſheep at the Shepherds whiſtle: nor ſhall any remoteneſſe of place, hinder them from hearing of Gods whiſtle; or any length of way, or journey to be performed by them, deter them from undertaking Gods ſervice, in the preſent expedition, chap. 7. 19.

with ſpeed] Or, with *haſte*; Jer. 48. 16. The particle is in both places wanting; but to be ſupplyed, and found expreſſed, Eccl. 4. 12. *with ſpeed*; or, *haſte*; that is, ſpeedily, quickly, haſtily; ſooner then you think: ſpoken here, in way of anſwer to what they had ſaid before; *Let him make ſpeed*; *Let him haſten his work*, ver. 19. what you ſeem ſo much to deſire, ſhall be done.

ſwiftly] Heb. *lightly*. As ch. 19. 1. Jer. 4. 24. Becauſe lightneſſe of body, is a ſpecial help to ſwiftneſs. See Deut. 28. 49. Hoſ. 8. 1.

V. 27. *None ſhall be weary*] There ſhall none of them be wearied out, with the length of the journey.

nor ſtumble amongſt them] Stumble at ought in the way; (which in rough, or ſtony waies, oft falleth out) as Pſal. 91. 12. ch. 63. 13. Jer. 31. 9. Or, one againſt another; (which in tumult, and haſte, oft comes to paſs, Jer. 48. 6, 19.) So Joel 2. 7, 8. They ſhall meet with no impediments, that ſhall hinder, or retard them in their journey; but ſhall march on, in an orderly manner, without let, or impediment, either from without, or from among themſelves.

none ſhall ſlumber, or ſleep] That is, *none ſhall ſlumber, much leſs ſleep*: Becauſe, *to ſlumber*, is ſomewhat leſs then to *ſleep*. So Pſal. 121. 4. & 132. 4. Not that they ſhould not reſt and ſleep, at due times, by the way; but they ſhould not be ſleepy, and ſlothful, Prov. 6. 9. & 19. 24. ch. 56. 16. but lively, and watchful, and attentive to their buſineſs, Prov. 6. 4. Or, as ſome, they ſhall ſpend as well night, as day, in beſieging, and aſſaulting the city; as Jer. 6. 5. But the Prophet ſeems to ſpeak here, rather of their expedition by the way; then of their employment at their work, when come to their waies end.

neither ſhall the girdle of their loynes be looſed] That is, as ſome, they ſhall not be weak; the looſing, or want of a girdle, being an argument of weakneſs; as the *girdle*, and *girding* with it, an emblem of ſtrength, Pſal. 18. 32, 39. ch. 23. 10. & 45. 5. Or, they ſhall not be faint-hearted: noted by the *looſing* of the *loines*, Dan. 5. 6. But the meaning ſeems rather, that they ſhould not diſarm, lay their weapons aſide; but go alwaies with their ſwords girt to them, hanging at their belt, or girdle upon their thigh, Pſal. 45. 3. Cant. 3. 8. Or alwaies ready for journey, or action; as men that go girt, not ungirt; as men are wont to be, when they ſit ſtill in the houſe, or lay themſelves down to reſt, 1 King. 18. 46. 2 King. 9. 1. Prov. 31. 17. Luk. 12. 35.

nor the latchets of their ſhoes be broken] That is, as ſome, they ſhall not be buſie about any other work. Which I ſee not how the words will bear. Others therefore expound it of their ſucceſſe and ſafety in fight, that they ſhould not ſuſtain hurt or loſs of ought, not ſo much as of a ſhoo-latchet. See Gen. 14. 23. But the meaning ſeems rather to be, (for he ſpeaks of them as yet in journey) that they ſhould have nothing befall them, not ſo much as the breaking of a ſhoo-latchet, that might cauſe them to ſlacken their pace, or to ſtay them on the way for the mending of it. The ſum of all is, that they ſhould be hearty, lively, ready, and well appointed; and meet with no difficulties, or ſuch common occaſions, as might retard them in their way. An elegant, and artificial deſcription of a journey, or a march rather, with rare expedition, and without any notable impediments diſpatched.

V. 28. *Whoſe arrowes* are *ſharp*, &c.] He proceeds to relate with what arms they come furniſhed. And he begins with their *bowe, and arrowes*; becauſe that was a principal part of their artillery in thoſe times, Gen. 48. 22. Pſal. 78. 9. Deut. 32. 23, 42. 2 Sam. 1. 22.

arrowes ſharp] Or, *ſharpened*. For ſo the word properly ſignifies, Pſal. 120. 4. & 140. 3. Prov. 25. 18. *ſharpened*, that is, poliſhed, and well kept, to wound the deeper; as ch. 49. 2. Jer. 51. 11. So Pſal. 45. 5.

and all their bowes bent] Heb. *trodden*. As ch. 21. 15. So *to tread the bowe*, for, *to bend* it, Jer. 50. 14. becauſe they made uſe of the foot in the bending of the bowe. They have all things continually in a readineſs for fight, Pſal. 7. 12. & 11. 2. & 37. 14.

their horſes hoofs ſhall be counted as flint] Or, *rock*; as ch. 2. 10. Ezek. 3. 9. For firmneſs, as an *hoof* of *braſs*, or *ſteel*, Mic. 4. 13.

and their wheels a whirlewind] The *wheels* of their chariots, much uſed then in war, and fight, Exod. 14. 7, 25. Judg. 4. 3 & 5. 28. Pſal 20. 7. & 76. 6. *a whirlewind*, for ſwiftneſſe. So ch. 66. 15.

V. 29. *Their roaring* ſhall be *like a lion*] *Like* the roaring of a *lion*; as Dan. 4. 33. *His hairs were grown like the eagles, and his nails like the birds*. That is, like the feathers of eagles, the one; and the nails of birds, the other; for length, both of them. See ch. 13. 4.

their roaring] The dreadful ſhout, that in joyning fight, or in ſtorming places of ſtrength they ſhall make, to the terrour, and amazement of all that hear it, Pſal. 74. 4. See Jer. 25. 30. For he paſſeth now to ſpeake of their fierceneſs, in fight, and aſſault.

like a lion] Whoſe voice is, of any living creature, the moſt dreadful, Amos 3. 8. To which therefore, both the wrath of a King, Prov. 19. 12. and 20. 2. and Gods indignation alſo, is likened, Hoſ. 11. 10. Joel 3. 16. Amos 1. 2.

they ſhall roar like young lions] Heb. *he ſhall roar* (as before) *like young lions*; that is, *like* a company of *young lions*; or, *like ſome young lion*; (becauſe *a lion* in the former branch) as *beſide ſtreams of water*. That is, *ſome ſtream of water*, Pſal. 1. 3. *like young lions*, which are wont to be more fierce, and to have a ſtronger voice, as being in the vigour of their age; and their might and fierceneſſe nothing yet abated, or allaied. So chap. 31. 4. Jer. 2. 15. Of the ſeveral names of *lions*, in Scripture diſtinguiſhed, according to their ages, or qualities, See on Job 4. 10.

yea, they ſhall roar, and lay hold of the prey] Or, *they ſhall both roar, and take hold of the prey*; and, for *both*, as Pſal. 76. 6. Jer. 6. 24. & 17. 26. or, *they ſhall roar, I ſay, in taking the prey*, or, *when they take it*; or, *ſeize on it*: *and*, for *when*, as Pſal. 37. 23. *the ſteps of a man are eſtabliſhed by the Lord, when he delighteth in his way*: as the Lion is ſaid to roar, when he wants prey; but that in a more lamentable tune, as if he prayed for it, Pſal. 104. 21. So is he ſaid alſo to roar over his prey, when he hath got it: but that is in another-gates manner, in a more terrible tone, as inſulting and ſhouting over it, chap. 31. 4. and ſo we may reconcile the Pſalmiſt, and the Prophet. The one affirming, that he roares when he wants prey; the other, that he roares not, to wit, in ſuch manner, till he have it, Amos 3. 4. See Ezek. 22. 25. and the word here uſed, imports ſuch an hideous roaring, as wherewith much indignation is expreſſed, Prov. 20. 2. & 28. 15.

and ſhall carry it away] The word here uſed, ſignifies, in general, *to take, and carry away by force*, ought from thoſe that detain it, and are unwilling to part with it. And it is therefore very frequently uſed, for the *reſcuing*, *recovering*, *ſaving*, and *delivering* of one from, or out of the hands of thoſe, that are either ready to ſeize on him, and to miſchief him; or, that having ſeized on him, detain him in captivity and thraldom. So Pſal. 17. 13. & 18. 2, 49. & 22. 4, 8. Onely in this place it is uſed, for the violent ſnatching from a man, and going away with what he was quietly, and legally poſſeſſed of before. In oppoſition whereunto, as it is here ſaid by Iſaiah, of the Aſſyrians, that they ſhould *lay hold of the prey, and carry it away*: ſo by Micah, who lived in the ſame time with Iſaiah, of the Jews, by them invaded, that they ſhould *lay hold*, (on what they deſired to keep back, and ſave from the enemy) *but ſhould not* be able to *deliver* it: Uſing the very ſame word there, that Iſaiah doth here, Mic. *6.* 14. So that the one ſhould carry away, whatever he laid hands on; the other, ſhould not be able to ſecure, or withhold what he had a deſire, and endeavoured to keep.

and none ſhall deliver it] Or, *becauſe none can deliver it.* They ſhall ſeize upon, and carry away what they pleaſe, becauſe none ſhall be able to make head againſt them, or hinder them; much leſs to reſcue ought out of their hands. There is no meeting of a lion, when he is ranging about to ſeek prey; nor reſcuing from him what he hath once ſeized on; unleſs by ſome extraordinary power, and help from God; as in Sampſons caſe, Judg. 14. 5, *6.* and in Davids, 1 Sam. 17. 34, *36.* alluded to by Paul, 2 Tim. 4. 17. See Pſal. 17. 11. ch. 31. 4. But theſe came armed with Gods commiſſion: and there was no ſaving therefore of ought fiem them, chap. 10. 5, *6.*

and] For, *becauſe*! the copulative, for the cauſal; as chap. 64. 5.

none ſhall deliver] Or, *none ſhall be able to deliver.* For the indicative, is oft uſed potentially. So Pſalm 50. 22. Mic. *6.* 14.

V. 30. *And in that day they ſhall roar againſt them*] Or, as the words lye in hebrew, *They ſhall roar, I ſay, againſt them*; (for he repeateth again, what he had formerly ſaid, with addition of a new ſimilitude, exceeding the former) *then*, or, *at that time*; as ch. 2. 20.

they ſhall roar] They ſhall make a moſt hideous noiſe. It is the latter word uſed, ver. 29.

againſt them] Heb. *he ſhall roar againſt him.* That is, the Aſſyrian army, againſt the Jewiſh people; againſt whom all the foregoing menaces were denounced.

like the roaring of the ſea] With ſuch an hideous noiſe, as the waves, and waters of the ſea, make; where having born down, or ſurrounded its banks, with much violence and fury, it breaks in upon the land, and carries all away before it. For to ſuch inundations are hoſtile invaſions oft compared in Scripture, Pſal. 93. 3, 4. chap. 8. 7, 8. & 17. 12, 13. & 59. 19. Jer. 50. 44. & 51. 42, 55. Lam. 2. 13.

and if one look, &c.] This laſt paſſage is, by Interpreters, very variouſly rendred. Yet ſo, that herein they all agree, that therein is related the forlorn-condition of the Jewiſh people, by the irruption of ſo powerful and prevalent an adverſary, ſo perplexed; that turn they, and caſt their eye which way ſoever they could, no hope of help, or relief, ſhould appear. This is deſcribed by a metaphor of one ſo ſurprized, and environed with a thick miſt, or fog, on every ſide, that no glimps of light, can from any part be deſcried. See the like concerning the ſtate of this people, upon the Aſſyrian invaſion, cloſing up the prediction thereof, as here, ſo there, chap. 8. 21, 22.

and if one *look into the land*] Or, *when he ſhall look unto the land*; or, down *to the earth*, or *the ground.* Whether a man look downward, or upward. *When*, rather then *if*; as not queſtioning whether they will ſo do; but making no doubt, but that they will ſo do. *And*, for, *when*, as before, and Pſal. 37. 23. there cited. See ch. 8. 22.

one look] Or, *he ſhall look.* To wit, the people, before implyed, in thoſe words, *againſt him.* The ſingular number, but collectively taken, or *him*, for any of *them*; and it may here alſo be ſo rendred, *they*; or, as ſome other, *he*; that is, the enemy *ſhall look into the land*, &c. As if this his very look (ſo terrible it ſhould be) would ſo damp them, that the whole country ſhould ſeem over-ſpread with ſuch hideous darkneſs, as Egypt was, Exod. 10. 22, 23. But the former ſence ſeems more probable, becauſe more agreeable to that, ch. 8. 21. 22. Again, ſome read it, *we ſhall look*; as if the Prophet ſpake in his own perſon, including himſelf among the reſt of them, as a member of the ſame body with the reſt; as he doth, chap. 1. 9. & 64. *6.* But the points, that ſerve for vowels, and the analogy of the verb, in the original, will not admit it.

into the land] To wit, of Judah; toward any part of it; or, down *to the earth*; as ch. 8. 21: oppoſed, as there, ſo, as moſt ſuppoſe, here, to the *heaven*, or *skie*, after-mentioned.

behold darkneſs] When men ſhall look any way down, either about them, or abroad, (Pſal. 142. 4.) they ſhall ſee nothing on every ſide, but darkneſs, over-ſpreading the whole face of the earth; chap. 60. 2.) all involved in the ſame miſeries, and calamities, with themſelves. *Darkneſs*, for *affliction*, and *diſtreſs*, ch. 50. 10. Joel 2. 10. Amos 2. 10. & 8. *9.* As one the contrary part; *light*, for *joy*, and *comfort*, Eſth. 8. 16. Pſal. 18. 28. & 97. 11. & 112. 4.

and ſorrow] Or, rather, *of ſorrow*; or, *of tribulation, of affliction, of diſtreſs.* For the word properly ſignifies *a ſtreight*, Job 7. 11. Pſal. 18. *6.* & *66.* 4. ch. 63. *9.* Yet ſome of the Jewiſh Doctors would have it here ſignifie the *Sun*; and the word tranſlated aright *the light*, in the next branch (unto which they joyn this) the *Moon*, a name given indifferently, both to *Moon*, and *Sun*, Gen. 1. 16. Pſal. 136. 7, 9. And ſo the ſence ſhould be, *both Sun and Moon ſhall be darkned*; no glimpſe of light from either. Which, though it expreſs as much as the text intendeth; and the like manner of ſpeech may be oft found elſewhere, chap. 24. 13. Exek. 32. 7. Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Rev. *6.* 12. Yet cannot here be received, becauſe we never finde *the Sun* elſewhere ſo tearmed, nor doth ought in the text, neceſſarily here require it: and other of their own, therefore, herein controll them, and render the words, as we have here done. The pauſes in the text here make it very difficult; for the words rendred according to their ordinary acception, run thus; *Behold darkneſs*; *ſtreights* (or, *diſtreſs*) *and light*; which a late learned writer therefore rendreth; *diſtreſs and light* are together; or, *diſtreſs with light*; diſtreſs continueth even when it is light. See the next clauſe.

and the light is darkened] Some read the words with a twofold ſupply out of the former branch; *And* he ſhall look (as before) *to the light*, (upward to the heavens, from whence light cometh) and behold (as above) *it is darkened.* Others, taking into this branch the laſt words of the former, and repeating again the next before it; the darkneſs *of diſtreſs*; ſo ſoon, as *he* (that is, the enemy) *ſhall enlighten* all: (making of the noun, a verb) and ſo the ſence ſhould be, that the glory and luſtre of his army, ſo ſoon as it ſhewed it ſelf, ſhould damp and darken all with them. Not unlike that, *he ſhall deſtroy him, with the brightneſs of his appearance*, 2 Theſſ. 2. 8. Others again, *the light it ſelf ſhall be affliction*; (that is, the hope it ſelf, that they had conceived of ſome help and relief, ſhall vex them) when it *ſhall be darkened*, that is, be defeated, and prove helpleſs. Theſe ſeveral verſions and interpretations I relate, becauſe they have authors of great note abetting them; but ſeem much to force and tear the text: and I adhere therefore here, rather, to our own verſion, as flowing moſt naturally from the words of the text. It is, as if he had ſaid; when they ſhall look up towards heaven, as in miſery men are wont to do, chap. 8. 21. he ſhall ſee no more light, hope of help and relief from above, then from below.

in the heavens thereof] That is, in the land of Judah, before ſpoken of; in the heavens, that cover that part of the earth, wherein that people dwell. The *heaven*, or *skie*, is in Scripture, as alſo in other prophane writings, ſaid to be *darkened* to men, when they are in ſuch grief, or fear, that they have no joy of the light, becauſe dark and gloomy dayes work much upon mens ſpirits, Job 24. 13, 17. Amos 8. *9.* as on the contrary, the heavenly bodies are ſaid to give light, and to ſhine forth with more then ordinary brightneſs to men, when they have much matter of mirth and rejoycing afforded them, Pſal. 112. 4. chap. 30. 26. becauſe the ſight of light is cheerful, Eccl. 11. 7.

the heavens thereof] *The heavens.* So called, of a word that ſignifies to *drop*, Deut. 32. 2. becauſe the rain and dew drops down from thence, Deut. 33. 28. and *his heavens*, there; as, *her heavens*, here. And ſome therefore render it, *in its diſtillations*, or *rains*, that it, to wit, *the light*, is wont to diſperſe, and drop, or dart upon the earth. But the word, *light*, is maſculine, the pronoun here feminine. Others read it, in the *deſtructions thereof*, or, *its ruines*, to wit, of the land. Becauſe the ſame verb, ſometime, ſignifies alſo *to deſtroy*, Hoſ. 10. 2 the verb is but once found in this ſence, twice in the former: the noun in this place alone. Which, therefore, the forementioned learned Writer deriveth from the Ethiopick language, wherein it hath a notion of *reſt*, Matth. 11. 28, 29. & 26. 45. and thus rendreth the text, *Behold darkneſs*; *diſtreſs*, or, *anguiſh with light*; (anguiſh continuing even when it is light, or light is looked for) *it groweth dark in its reſts*; that is, they meet with darkneſs there, where they might promiſe themſelves reſt. But of this let others deem.

CHAP. VI.

Verſ. 1. IN *the year that Uzziah dyed*] Here beginneth the fourth Viſion, or Sermon, of this our Prophet, recorded in this Book. Or, according to ſome, the ſecond book of his Prophecies, which they ſuppoſe to have been digeſted, according to the reigns of thoſe four Kings under whom he propheſied, ch. 1. 1. So that all the three fore-going Sermons, or Prophecies, ſhould be delivered in the reign of Uzziah; this only, in the beginning of Jothams reign: the next, ch. 7. 8, &c. under Ahaz: ſome other under Hezekiah. But of this, ſee more on v. 8.

that Uzziah] Of this King and his acts, written by this our Prophet, ſee ch. 1. 1.

Uzziah dyed] It is the manner of thoſe that write Hiſtories, or ſome remarkeable relations, to conſign or date them by ſome ſpecial note of thoſe times, whereat they begin their relations, or, in which the things related were done: as the year of ſuch a Kings reign, or ſuch an ones birth or death; or ſome other memorable accident: as Amos, by the earthquake that fell out in this Kings dayes, Amos 1. 1. and Iſaiah here by his death. Concerning which, yet there is ſome variety of opinions. For ſome would have the apparition here ſpoken of, to have been exhibited and ſeen in Uzziah's reign, but in the laſt year of it, before his deceaſe; as Amos his was, before the earthquake: otherwiſe, ſay they, why ſhould he not rather ſay, *in the firſt year of Jothams reign*; then, *in the year that Uzziah dyed*. But unto others this ſeems not ſo probable; who therefore ſay, that the death of Uzziah is mentioned, to fix the time of it more certainly, and to avoid all ambiguity; becauſe of Jothams reign, there might be a two-fold reckoning: the one, from the time that he governed the Kingdom, and exerciſed Royal authority, as next heir to the Crown, after that Uzziah was ſmitten with leproſie, and lived ſequeſtred, as a Leper, 2 Chr. 26. 21. The other, from the time of Uzziah's deceaſe; when he ſucceeded him in the Throne, for whom before he ſate on it, 2 Chr. 26. 23. & 27.1. Nor want there thoſe among the Jewiſh Doctors, who ſuppoſe, that by Uzziah's death is here meant; not his natural deceaſe, but his civil death; ſuch as the lepers eſtate was eſteemed, Num. 12.12. and as David accounted his, when in likelihood, under Saul, he was debarred from acceſs to Gods houſe, and free commerce with Gods people, Pſal. 31.12. and 84.2, 9, 10. with 1 Sam. 26, 19. and Heman deemed his in ſome depth of affliction, Pſal. 88. 3. But this ſeems not ſo ſound: And when the text taken properly, affords a fit ſence; nor doth ought appear in the context, or other places collated, that may croſs it; it is not ſafe running out into metaphorical ſences.

I ſaw alſo] As if this had reference to ſome fore-going diviſion. The Hebrew is, *And I ſaw*; and it is true, the copulative is uſed ſometime, for *alſo*, as Jer. 1.3. but it is uſed alſo, to begin a relation, without any dependence upon former diſcourſe, or matter; as ch. 2.2. and it may well here be rendred, *then I ſaw*, with reference to the time of the occurrent here expreſſed. For ſo is the copulative uſed, Levit. 4.3. & 6.4.

I ſaw, &c.] The preſent chapter conſiſts of two parts; a relation of a moſt glorious apparition, ver. 1, 7. and a narration of a moſt dreadful Meſſage, that the Prophet was ſent to deliver unto his people, v. 8, 13.

I ſaw] I ſaw in a ſpiritual extaſie, and a ſymbolical apparition, as Ezek. 1.1. Joh. 12.41. Act. 10.10, 11. & 22.17. 2 Cor. 12. 2. Rev. 1.12. See ch. 1.1. & 2.1.

the Lord] The word here uſed, is not *Jehovah*, (which is yet commonly ſo rendred) but *Adonai*, which properly ſo ſignifies; and is given unto Chriſt, Pſal. 110. 1. from which place Chriſt averreth his deity, Matth. 22.42, 45. Whence ſome infer, that it was the ſecond Perſon, the eternal Son of God, who is here ſaid to ſit, as King, on the Throne: or the Spirit, or third Perſon, that ſpake unto the Prophet, ver. 9. And it is true indeed, that the Evangeliſt John, ſaith of Chriſt, that Iſaiah in this Viſion, *beheld his glory*, Joh. 12.41. as alſo, that the Apoſtle Paul ſaith, that *by the Holy Ghoſt Iſaiah ſpake unto their Fathers*. The words here enjoyned him, by him that ſate on the Throne, v. 9. Act. 22.25. and ſo, queſtionleſſe, did he ſpeak alſo, whatſoever, as from God, he delivered to his people. But to exclude the Perſon of the Father, from ſitting on the Throne in ſuch apparitions, is not ſafe. The rather, for that in ſuch apparitions wherein the Perſons are diſtinguiſhed, the Father is ſtill ſaid to ſit on the Throne, and the Son to be preſented unto him, Dan. 7.9, 13. or the Son, and the Spirit, to be *before the Throne*; not *on the Throne*, Rev. 4.2, 3. & 5.6. & 6.16. & 1.4. & 4.5. But in this apparition, no ſuch diſtinction of perſons appearing, I ſuppoſe it ſafeſt to ſay, that one God *Jehovah*, ver. 3, 5. the only true God, Deut. 6.4. who is alſo called *Adonai*, or *Lord*; as the only Soveraign Lord of all, Joh. 3.11. Mic. 4.13. Mal. 1.6. in three diſtinct Perſons, as the allegations above-mentioned ſhew: and that plural term alſo uſed, v. 8. *Who ſhall go for us?* (not unlike thoſe, *our image*, Gen. 1.26. and *one of us*, Gen. 3.22.) ſeemeth to imply. If it be demanded, how the Prophet could ſee God, when as it is in Scripture ſaid, that *No man hath ſeen God at any time*, Joh. 1. 18. 1 Joh. 4. 12. and *whom no man hath either ſeen, or can ſee*, 1 Tim. 6.16. The anſwer is eaſie, that no man can ſee him in his Eſſence, as he is in himſelf; ſince that he is a Spirit, Joh. 4. 34. and a Spirit cannot with corporal eyes be ſeen, Luk. 24. 38, 39. nor can he be ſeen in the Infinite excellency of his Majeſty, Exod. 33. 20. 1 Tim. 6.16. but yet in ſuch viſible modules of glory, as he is pleaſed to repreſent himſelf unto the view of the creature, ſo he may, and hath oft been ſeen, Exod. 24. 9, 10, 11. Amos 9.1. and in ſuch manner Iſaiah here ſaw him. In regard whereof, inſtead of what the Prophet ſaith of himſelf here, *I ſaw the Lord*: the Evangeliſt ſaith of him, *he ſaw his glory*, Joh. 12.41.

ſitting upon a Throne] As a Royal Soveraign, 1 King. 3.22. in his Temple, (which by the words following, appears, v. 4, 6.) as in his Court, or Palace, here upon earth. See ch. 14.13. or, as a Judge on the bench, ready to execute judgment, as Dan. 7.9, 11. Joel 3.12. Rev. 6.16. & 20.11, 12. See ch. 3.13, 14.

high, and lifted up] That is, exceeding high, and ſtately: as, *men lofty, and lifted up*, ch. 2.12. and *cedars high, and lifted up*, ch. 2.13. or, *high*, in regard of the frame, and making of it: *lifted up*, or *ſet aloft*, in regard of ſcituation, and place, (ſuch in ſome ſort, as Solomons was; ſtately to ſight, and lofty for ſcite, 1 King. 10.18, 20.) as high, in likelihood, as the *Porch*, before Solomons Temple; ſaid to be 120 *cubits* high, 2 Chr. 3.4. As we ſee with us in ſtately ſtructures, the *portall*, or *gatehouſe*, (as we commonly term it) far higher, many times, then the main body of the whole fabrick beſides. See further on ver. 2. *above it*.

and his train filled the Temple] He appeared, as ſitting on a ſtately throne; ſo clad alſo in his royal robes, Pſal. 93.1.

his train] Or, as ſome render it, *the train thereof*, to wit, of his Throne; ſuppoſing the utmoſt part of that chair of State which he ſate on, to be thereby meant. But we finde not the word, whereby this is here expreſſed, to be any where ſo uſed. It is applyed ever to apparel; and ſignifies the *skirts*, that is, ſuch parts of it as hang down to the ground: or being longer, and of more worth then is fit to be trailed along upon the ground, are with perſons of State born up by others: and it is not amiſs, therefore, rendred here, *his train*, or, *his skirts*. For the word here is plural; nor is it ever read otherwiſe: that is, the *train*, or *skirts* of his robes. As *her skirts*, Lam. 1.9. and *thy skirts*, Jer. 13.22, 26. that is, the skirts of their garments.

filled the Temple] Or, *Palace*. For, that the word moſt properly ſignifies, Pſal. 45.8. Prov. 30.28. Dan. 4.4. & 6.18. and ſo it would be rendred, Pſal. 11.4. There is a queſtion moved among Interpreters, where the *Throne* here mentioned, was ſcituate, whether within the Temple, or without it; Which I ſuppoſe, may not amiſs be thus reconciled. The *Temple*, taken in a large ſence, comprehendeth the whole Fabrick, conſiſting both of the houſe, which was all over covered; and the two Courts alſo before it, which were (beſides the cloyſters about, and within them) uncovered; as the like, before great mens houſes, are alſo with us. So is the word, *Temple*, taken, Jer. 7.10. & 26.10. See chap. 1.12. Secondly, it is taken ſometime for the houſe only, 1 King. 6.9. divided into three parts; the *porch*, or *portall*; the *Palace*, and the *Oracle*, 1 King. 6.3, 5. Now it ſeems to me, that the *throne*, or chair of State, was ſo ſcituate in the *porch*, or *portall* of the Temple, (the height whereof, you had before; and which comes within the compaſs of that appellation) that the *train* hanging down from it, though ſeated far above the door of the Temple, entred into the main body of it, and filled the whole Palace. Being ſo ſcituate then, it ſtood in ſome ſort without the Temple, becauſe, not within the Palace, moſt ſtrictly ſo termed; and yet within the Temple to; becauſe the *porch*, or *portall*, was a part of it. This, the rather I incline to, becauſe God is generally deemed to appear here, as ſitting in, or unto judgment. Now the manner of the Kings in thoſe times, was to ſit for judicature, in the *ports*, or *gates*, (which doubtleſs were not without porches) either of their palaces, or of the city. See 1 King. 7.7. Jer. 26.10. & 37.13. & 38. 10. Beſides that, the quick coal taken from the altar, implyes as much; the altar on which the fire was perpetually burning, being ſcituate in the inner court, againſt the front of the houſe, 1 King. 8.22. Ezek. 40.47. But ſee further, on v. 6.

filled the Temple] As, *when the cloud covered the Tent of the Congregation, the glory of God filled the Tabernacle*; in Moſes his time, at the dedication of the Tabernacle, Exo. 40.34. and, *the cloud filled the houſe*, at Solomons dedication of the Temple, in ſo glorious a manner, that the Prieſts could not enter to do ought there, 1 King. 8.10, 11.

V. 2. *Above it ſtood the Seraphims*] After the deſcription of Gods majeſtical ſeſſion upon his Throne, is related his attendance, correſpondent to his State; as Princes, and Potentates are not wont to ſit in State alone; but with their Nobles, and chief Officers attending upon them: ſo hath God, here, his glorious Miniſters attending upon him; and ſo Dan. 7.10.

Above it] Or, as ſome, *About the upper part of it*; to wit, *the Throne*. To clear this, ſome tell us, that whereas there were three rowes of chambers built on either ſide the body of the Temple, one over another, 1 King. 5.6. the footſtool, as Exod. 24.10. or loweſt part of the Throne, was eaven with the pavement of the ſecond chamber; and the uppermoſt part of it, about which the Seraphim attended; eaven with the floor of the third: above which, the reſt of that ſhape of a man, wherein the Lord manifeſted himſelf, reached unto the roof of that row. But I gueſs rather, that the Lord appeared in a far more ſtately and lofty manner; his head and upper parts above the Throne, reaching from it well neer to the roof of the porch: the Throne he ſate on, reaching from thence downward, unto the top of the doors of the Temple, by which the train of his Majeſtical robes, filled the whole houſe. So that the Seraphs might well ſtand attending him, *above the Throne*, as the text expreſly ſaith, the bodily ſhape of humane nature, wherein he appeared, ſo far exceeding the Throne, whereon he ſate. For, as for thoſe, that render the word *above him*, they ſeem not to conſider how incongruous a thing it is, for the ſervant to ſtand over his Maſter, on whom he attends. See v. 1. *lifted up*. The celeſtial Spirits ſtand above, neer the upper part of Gods Throne; the faithful on earth, as attending at his foot-ſtool, ch. 66. 1. Pſal. 99. 5.

ſtood] Sate not, as he did; but ſtood attending on him: the uſuall poſture of ſervants attending on their maſters; of Officers, on their Lords, 1 King. 1. 2. & 10. 12. & 17. 1. 2 King. 25. 19. Prov. 22. 29. as ready to go and come at command, about whatſoever they ſhall enjoyn them, Matth. 8. 9. applyed to the Angels, both here, and elſewhere, Dan. 7. 10. Luk. 1. 19. as miniſtring Spirits, ready to be ſent abroad, to execute what God pleaſeth to enjoyn, either in mercy, or in wrath, Pſal. 103. 20, 21. ch. 37. 36. Heb. 1. 14.

the Seraphims] Or, *Seraphs*. A counterfeit Author of pretended antiquity, whom our Popiſh Writers follow, makes theſe *Seraphs*, the firſt of thoſe nine orders of bleſſed Spirits, as he reckons them; and he affirms them to be ſeven degrees above the *Arch-angels*, (being, according to his account, the eighth) and never to ſtir out of the glorious preſence of God, as ſtanding here about his Throne. So, that, as he ſtates the rank, thoſe *Seraphs* are the higheſt; and the *Angels* the loweſt. True it is, that ſome diſtinction of degrees among thoſe glorious creatures, ſeems to be intimated by a place in Daniel, chap. 11. 13. where *Michael* is ſaid to be *one*, (as moſt) *the firſt* (as ſome) *of the chief Princes*. Which can hardly be underſtood other, then *Angels*. For, whether verſion we admit, a chiefty of ſome, in regard of others, ſeems to be intimated. But to ſet out certain ſeveral and diſtinct ranks of them, aſſign them their ſtations; deſign them their offices, and cut them out their work, is a preſumptuous attempt of ignorance and arrogance, joyning together, for the producing of a groundleſs and frivolous conceit. Nor is that leſs ridiculous, which ſome of them tell us, that *Seraphin*, and ſo *Cherubin*, with *n*, ſignifies the order; but *Seraphim*, and ſo *Cherubim*, with *m*, ſignifies the ſpirits of each order. Whereas the one is but the Chaldee, or Syrian rather, plural termination; the other, the Hebrew. But to leave them to their idle and frivolous fancies, the *Seraphim*, or *Seraphs*, rather then *Seraphims*, (as *Cherubs*, *Cherubim*, or *Cherubin*, rather then *Cherubims*, or *Cherubins*; and *Baal*, or *Baalim*, not *Baalims*, Jer. 2. 23. becauſe *im*, is the plural termination in Hebrew; as is *es*, or *s*, with us in Engliſh: and the one therefore is ſuperfluous) are glorious Spirits: ſo termed from a word that ſignifies *to fire*, or *to burn*: as ſome think, becauſe they are of a *fiery* nature, or ſubſtance; *fire* being the moſt ſubtile of the elements: as purer then the ayr, or the pureſt part of the ayr: and coming neereſt therefore to the nature of ſpirits. Others, in regard of their *fervency* of love unto God. And others again, in regard of their agility: the like unto that, which appears in fire, or of their ſplendor and brightneſs, Rev. 10. 1. It is ſaid indeed, that God maketh *the winds his meſſengers*, (as he did in fetching back his fugitive ſervant Jonas, Jon. 1. 4.) and *the flame of fire*, or, *flaming fire, his miniſter*; which the Apoſtle by way of Inverſion, applying to the Angels, ſaith, *He maketh his Angels Spirits; and his miniſters, a flame of fire*, Heb. 1. 7. (whence ſome fondly gather a diſtinction of Angels, that ſome of them are of a airy ſubſtance, therefore called *Spirits*: ſome of a fiery, therefore termed *Saraphs*.) And we read of Angels appearing in the likeneſs of *horſemen and chariots of fire*, 2 King. 6. 17. and of the *Cherubs*, or ſome one of them, *with flaming ſword*, or, *ſwords*; ſet at the entrance into Paradiſe, to keep man out, Gen. 3. 24. and it may well be, that theſe did likewiſe (though having the ſhape of men, as thoſe other of horſemen, and with thoſe Cherubs, the figure of a blade; yet) appear, as all of a flaming fire; and thereof were ſo termed: but of the reaſon of the name, here, and no where elſe given to theſe ſpiritual attendants, we have nothing more then meer conjecture. Yet becauſe the word is the ſame with that, whereby thoſe *fiery ſerpents* are deſigned, that were ſent to ſting with fiery torment and inflammation, thoſe mutinous and rebellious ones in the Wilderneſs, Num. 21. 6. Some thence ſuppoſe, they are here ſo called, becauſe, to be executioners of Gods fiery wrath on theſe obſtinate and refractory wretches; againſt whom an heavy doom is here in the words following denounced. And we read of an *Angel*, that *had power over the fire*; and *to ſcorch men with fire*, Rev. 14. 18. & 16. 8. But of this alſo, as of the former. Concerning the number of them that appeared here, is ſome doubt alſo made. The moſt affirm them to have been two only; anſwerable to thoſe two ſmall Cherubs in the Tabernacle, on the lid of the Ark, Exod. 37. 7, 10. and to thoſe two large ones in the Temple, that reached with their wings ſtretched out from wall to wall, in the Holy of Holies, 1 King. 6. 27. againſt which ſome object, that the word is not dual, but plural: and howſoever that exception be but weak; for the plural is oft uſed, as well of two, as of more, Levit. 5. 11. & 14. 22. yet the aſſertion is uncertain; ſince that we finde four ſuch in an apparition, Ezek. 1. 5. and myriades, yea millions of them, Pſal. 68. 17. Dan. 7. 10. nor is it neceſſary, that the number of the Seraphs, ſhould here anſwer the number of the Cherubs, either in the Tabernacle, or in the Temple, more then the like elſewhere. How many therefore there were of them, cannot certainly be determined: but hereof, ſee more, v. 3, 4. The deſcription of them, in what ſhape they appeared, here followeth.

each one had ſix wings] Heb. *ſix wings, ſix wings*, (the reduplication uſed by way of diſtribution; as *morning, morning*, for *every morning*, ch. 28. 19. & 50. 4.) were *to one, one*, for *each one*; as Ezek. 1. 6. & 10. 14, 21. in which laſt place alſo, it is ſaid, *four, four, to one*; for, *four, to each one*: as *ſix, ſix*, here. And herein theſe differed from the form of thoſe two Cherubs, in the inner part of the Temple, and thoſe alſo that appeared in a viſion to Ezekiel; that thoſe in the Temple had but *one* pair of wings, 1 King. 6. 27. thoſe in Ezekiel *two* pair a peice, Ezek. 1. 6. & 10. 21. theſe had *three* pair, ſix a peice; (as thoſe four living wights had, Rev. 4. 8. one pair on their ſhoulders, wherewith they flew; another, as may be deemed, on either ſide of their breaſts, which being caſt upward, might cover their faces: and the third about their hips, which falling a croſs, might cover their lower parts. For ſuch was the uſe of them, deſcribed in the words next enſuing.

with twain he covered his face] With one pair of them, to wit, thoſe on either ſide the breaſt, each of them covered (not Gods face, as many Interpreters would have it; thence extracting myſteries of *not ſeeing Gods face*, Exo. 33. 20. as implying an inhibition, of prying curiouſly into Gods ſecret counſels, and hidden myſteries, Deut. 29. 29. Prov. 25. 2. Act. 1. 7.) but his own face, as not enduring to behold the reſplendent brightneſs of Gods glory and Majeſty; no more then mortal creatures are, with open eye, able to behold the Sun ſhining forth in his full ſtrength. Howbeit, I dare not avow, as ſome have done, that the Angels thus are ſaid to *cover their faces*, in Gods preſence; becauſe they appear before God in their own righteouſneſs: but that chriſtian men need not ſo to do; they may look on him with their faces uncovered; becauſe they appear before him in the righteouſneſs of Chriſt, 2 Cor. 3. 18. & 5. 21. For neither are Chriſtian men, while they live here, ſo pure, in regard of freedome from the taint of ſin; as the Angels are, who never had, nor have any the leaſt ſpot or ſpeck of it: nor doth that righteouſneſs, which by imputation accreweth to them from Chriſt, further, in this regard, avail, then to cauſe them to be reputed as perfectly conformable to Gods Law, which by vertue of their own inherent righteouſneſs, theſe bleſſed and glorious Spirits, both now are, and ever were. Nor did the Apoſtle, in the place mentioned, intend any ſuch matter, as to make any compariſon in this kind, between Chriſtian men and Angels; but between the faithful before Chriſts coming, and thoſe ſince his revelation in the fleſh; and, that, not in regard of righteouſneſs imputed to them; for, and from Chriſt: (wherein there is no difference at all between thoſe faithful of former times, and thoſe that now live and believe) but in regard of the clearer manifeſtation of the myſteries of the Goſpel unto the one above the other; as elſe-where, he makes uſe of ſomewhat the like phraſe, in comparing the ſcanter light and ſight of God, which the faithful attain here, with the fuller and clearer light, and ſight of God, and the things of God that they are to enjoy hereafter, 1 Cor. 13. 12. as by the whole tenour of his diſcourſe there, may evidently appear. But that men in Chriſt, and partakers of righteouſneſs, as well imparted from him, as imputed for him, have been ſmitten with ſuch a reverend dread of Gods Majeſty, as hath cauſed them in like manner to *cover their faces* in Gods preſence; as the Angels here are ſaid to do; and that upon far leſs glorious apparitions then this was; is apparent by the practice both of Moſes, Exod. 3. 6. and of Elias, 1 King. 19. 13.

and with twain he covered his feet] A ſecond uſe which the Seraphs made of another pair of their wings; to wit, the nethermoſt of them; about the hips, rather, then as ſome would have it, about the feet: that as with the middlemoſt of them, (both being under, or within compaſs of their arms) they cover their faces; ſo with theſe lowermoſt, *their feet*: not Gods *feet*, as ſome fondly; as of his *face*, the like before; (thereby, ſay they, intimating, that neither Gods *face*, or his upper parts; that is, things done before the world began: nor his *feet*, nor his lower parts, that is, things after the worlds end, are to be curiouſly enquired into) but their own: where by *feet*, moſt underſtand that part of the body that is properly and uſually ſo termed, wherewith we tread upon the ground: which being in that regard more ſubject to ſoyl; much waſhing of feet was therefore uſed in thoſe parts, Gen. 19.2. & 24.32. Judg.19.21. 1 Sam.25.4. Luk.7.44. Joh.13. 10. might ſeem to be no unfit emblem of ſome defilement. But I ſuppoſe rather, with ſome other, that by *feet*, (as in the Hebrew tongue frequently) by a modeſt form of ſpeech, are underſtood thoſe ſecret parts, which the Apoſtle terms *uncomely*, 1 Cor.12.23,24. and which nature hath taught many, even ſavage people, to cover, who yet go with all, or moſt of the body beſide, ſtark naked. So is the word, without queſtion, or contradiction of any, uſed by this our Prophet, chap.7.20. ſo it is by moſt Interpreters taken, Gen.49.10. Deut.28.57. and Ezek.16.25. And the Jews call *urine, the water of the feet*; ſo reading the text, 2 King.18.27.& ch.36 12. where Rabſhakeh uſed (as they ſuppoſe, and it may well ſo be) a broader and more unſeemly term. The bleſſed Angels therefore appearing in humane ſhape, did with one pair of their wings, the one of them croſſing the other, veil and cover thoſe parts, which, as deeming them to have ſome uncomelineſs in them, both our firſt parents, and their poſterity moſt of them, are careful to conceal and keep out of ſight, Gen.3.7. and which wilfully to diſcover, is generally deemed a note of impudency; of ſhame, and miſery, to have againſt the will, diſcovered unto, or by others, Gen.9.21,27. Hab.2.15,16. See ch.3. 17. Now this they do, not in regard of any taint of ſin, as of ſpiritual filth in them; (no more, then in regard of any guilt of ſin, they are ſaid to have hid their faces) though in that regard, our firſt parents ſometime ſo did, Gen. 3. 7. but as they veiled their faces, as having their eyes dazled with the exceeding brightneſs of his glorious appearance; the light whereof, with open face, they could not endure: ſo they cover their feet (take the word which way you will) as abaſhed, in the apprehenſion of their own infirmity and imperfection, in compariſon of Gods incomparable and incomprehenſible perfections: to which purpoſe, ſome apply thoſe paſſages in the book of Job, chap. 4.18, & 15. 15. which yet ſeem rather to have reference to the fall of the apoſtaticall Spirits. But certain it is, that the neerer the creature makes his approaches to God; and in the more glorious manner God manifeſteth himſelf unto him; the more apprehenſive he is of his own meanneſs, baſeneſs, vileneſs, nothingneſs, in regard of Gods infinite greatneſs, ch. 40.17. See Gen. 18. 27. Job 38.1. & 40.4. & 42.5,6. The like importeth that, Ezek. 1.11. where the Cherubs are ſaid, with one pair of their *wings*, to have *covered their bodies*. Nor can I conceive, why the covering of the body there, or feet here, ſhould denote their unſpotted purity, as ſome great ones would have it.

and with twain he did flie] The uppermoſt pair at their ſhoulders were made uſe of, for flight: not that they were then flying to and fro, or, at preſent in flight; but that with them they uſed to flie, and had them ſtretched out, as ready preſt for that employment; like thoſe of the Cherubs, 1 King. 6.27. & Ezek.1.11. Whereas the other two pair were clapped cloſe to their bodies: whereby is intimated, their prompneſs to, and ſwiftneſs in, the execution of Gods Will and Work, whenſoever he ſhould appoint them any ſervice, whatſoever, Pſal.109.20. Matth. 6.10. Hence it is ſaid, that one of them *flew* unto the Prophet, v. 6. and of the Angel Gabriel, that he came *flying*, *ſwiftly*, to Daniel, Dan.9.21.

V. 3. *And one cryed to another*] Their ſhape was before, and the uſe of ſome parts of them, to wit, their wings: now followes their preſent exerciſe; ſuch as is ſaid to be the conſtant employment of thoſe four *Wights*, that attended before the Throne, Rev.4.8.

one cryed to another] Heb. *this to this*: as Exod.14.20. Pſal. 75.7. not, *one with another*, as ſinging in a conſort joyntly together; and yet is the word alſo ſometime found ſo uſed. Of which, ſee Lam.3.40. but, *one to another*; as by courſe ſinging out the praiſes of him, on whom they attended; in ſuch manner, as the men and women did, anſwering one another, upon the delivery of them at the red Sea, Exod. 15. 1, 21. and the Levites, at the laying of the foundation of the ſecond Temple, Ezr. 3.11. And hence ſome gather, that there were but two of them. See further, v.4.

and ſaid, holy, holy, holy,] A three-fold repetition, as ſome would have it, intimating the Trinity of Perſons, in the Unity of the Deity; as ſome alſo, that of *Jehovah*, *God*, and *Jehovah* again, Deut. 6.4. But there is no great likelihood of that here: and in the latter place much leſs. Others rather ſuppoſe, ſuch repetition to denote the ſuperlative eminency of Gods *holineſs*; as if they had ſaid, *holy*, yea, *thrice holy*; or infinitely holy: ſo Rev.4.8. and we ſhall find the like repetition uſed, for more vehemency, Jer.7.4. & 22. 29. Ezek. 21. 9,14,27. For that of the Jewiſh Rabbins, concerning the three worlds, for the creation whereof, God ſhould be pronounced thrice *holy*; *holy*, in creating the ſupercaeleſtial world, the Angels; *holy*, in creating the celeſtial world, the heavens: and *holy*, in creating the ſubceleſtial world, the creatures all beneath the heavens: as alſo, that of ſome others, that this threefold repetition, ſhould have reference to the three-fold diſtribution of time, into paſt, preſent, and future; and ſo intimate the eternity of Gods holineſs, Rev. 1. 4. ſeem both, though true, yet not at all to the mind or intention of the text.

is the Lord of hoſts] Or, be *the Lord of hoſts*; that is, as he is moſt holy in himſelf; and *none holy* like him, 1 Sam.2.2. ſo let him be acknowledged of all creatures, to be ſuch, the ſum and ſubſtance of the ſecond Petition, Matth.6.9. *Hallowed be thy Name*; or, as ſome, *ſhall be*: as approving Gods holineſs, and the juſtneſs of his judgment hereafter denounced, ver.9, 11. and ſhortly to be executed on that obſtinate people; according to that of the Pſalmiſt, *The Lord is righteous in all his wayes, and holy in all his works*, Pſal.145.17. Of the title here given to him, ſee ch.1.2.

the whole earth is full of his glory] Heb. *the fulneſs of his glory*, (as, *the fulneſs of the earth*, Pſal.24.1.) is, ſhall be, or let be, *the whole earth*; or, as ſome, *this whole land*. Theſe expound what is here ſpoken of the land of Judea, wherein God made his more ſpecial abode, and did in more ſpecial manner manifeſt his glory, and make known himſelf, Levit. 26. 12. Pſal.76.1. and in more peculiar manner alſo yet, in regard of his Temple, which was filled with his glory at the firſt dedication of it, 1 King.8.11. Pſal.29.9. and which ſhould be filled with his glory, by the execution of his juſtice, as Num.14.21. Others extend it to the wide world, ſpoken, as in way of enunciation, that all the world, and whatſoever therein is, doth manifeſt, and ſet forth Gods glory; according to that of the Pſalmiſt, *How excellent is thy name in all the earth!* that is, throughout the whole world, Pſal. 8.1,9. or by way of exhortation, inciting all men to take notice of it, and to acknowledg it; according to that, Pſal.99.3. *Let them praiſe thy great and dreadful name*; for it is *holy*: and, *Let the whole earth be filled with his glory*, Pſal.72.19. or, laſtly, by way of prediction, as foretelling, that in ſucceeding ages, not that land of Jury only; but the whole world ſhould behold, and partake of that glory of God, which the Jews in more ſpecial manner alone then enjoyed: according to thoſe Prophecies, *All people ſhall ſee his glory*, Pſal. 97. 6. *And the glory of the Lord ſhall be revealed; and all fleſh ſhall together ſee* it, chap.40.5. The firſt of theſe ſeems moſt probable. For the phraſe, ſee the very like, chap.8.8.

V. 4. *And the poſts, &c.*] Here followeth the dreadful effects, that enſued upon the crying, or loud ſinging of thoſe bleſſed and glorious creatures, implying matter of much wrath, already conceived, and ready to be manifeſted, and put in execution. The Temple doors, and poſts ſhaken; and the body of the Temple, filled with ſmoak.

the poſts] That ſtood on either ſide of the door. The word is no where elſe read in Scripture. Yet, becauſe it differeth in one point, or vowel only, from that which ſignifies *cubits*; ſome of the Jewiſh Doctors ſo expound it here: hence conceiving the poſts, or the tranſomes removed, ſome cubits, two or three, from the place where they formerly were fixed.

of the door] Heb. *of the tranſomes*; or, *the threſholds*; as Amos 9.1. to wit, the upper, and the lower, whereunto thoſe poſts were faſtned; the upper reſting on them at the top; the lower, at the bottom, bearing them up; and the doors between the poſts ſo large, and ſo weighty; as Joſephus informeth us, that twenty men could hardly open, or ſhut them; being on either ſide, both below, and above, with great round ſockets of braſs, deeply entred into mortaiſes, made proportionably in either, that they might by the help thereof, turn to and fro. In regard whereof, thoſe *tranſomes*, or *threſholds*, are here rendred *the door*; becauſe, either put for *the door*; or becauſe *the doors* and they are deemed to have moved here together, the one with the other. The word is ſometime rendred *poſt*, Exod. ch. 21. ver.6. and *poſts*, Amos 9. 1. but the *threſholds*, or *tranſomes*, and *poſts*, are diſtinguiſhed, Ezek. 43. 8.

moved] Or, *ſhook*; or, *trembled*: as ch.7.2. & 19.1. & 24. 19. & Amos 9.1. where the like is ſaid of them, preſaging ſuch a commotion as ſhould be in the State, chap. 24. ver. 19.

at the voice of him that cryed] That is, as ſome, at the voice of one of the Angels; not crying, or ſinging aloud altogether: but in courſe, one by one, either of them in his turn. Whence alſo they conclude them to have been two onely. But others render it, *at the voice that cryed*; that is, of the voyce, whether of one alone, or of all of them joyntly. Howbeit the words may well be rendred, (and ſo I ſuppoſe they ſhould be) *at the voice that cryed*; or, of one *that cryed*: as ch.40.3. to wit, of God himſelf; *whoſe voice* is ſaid *to have ſhaken the earth*, Heb.12.26. See Pſal.29.3,9. & 104.7. This implyeth the terribleneſs of the voice of an angry God, making the very ſenceleſs creatures, and thoſe of them that ſeem firmeſt, ſtrongeſt, and beſt ſetled, to ſhake again; as with a blow given at his command, Amos 9.1. ſo with a noyſe onely made here. For whether it were by a voice coming immediately from him; or upon the voice of thoſe celeſtial Spirits ſinging his praiſes; the power whereby this was effected, was not theirs, but his; as that power whereby Jericho was diſmantled, upon the ſound of the rams horns, Joſh. 6.20.

and the houſe] That is, the Temple, or, *the palace*; diſtinguiſhed, both from the Courts without, and from the Oracle within, 1 King.6.2,5,17. 2 Chr.8.9.

was filled with ſmoak] It is ſaid, ſometime, to have been *filled with a cloud*, in token of Gods acceptation, Exod.40.34. 1 King.8.10. but here, *with ſmoak*, as a token of his indignation, as a *ſmoak* is ſaid to have *gone out of his noſtrils*, *when he was angry*, Pſal.18.8. See alſo Deut. 29. 20. And hence further, ſome gather an argument, to prove, that the Throne was ſcituate within the houſe, at the upper end of it; and that this ſmoak came from his face there ſitting. See further hereof, on v.6.

V. 5. *Then ſaid I, wo* is *me*, &c.] The Prophet here proceeds, to ſhew how himſelf was affected with the ſight of this glorious appearance, together with that terrible voyce, and the dreadful effects of it. He was exceedingly amazed, abaſhed, and confounded in himſelf, in conſideration of his own wants, weakneſſe, inward remainders of corruption; and by reaſon thereof, unworthineſs to appear in the preſence of ſo glorious a Majeſty; and unfitneſs to praiſe him, ſo as thoſe bleſſed Spirits did, Job 42.6. Pſal.50.16. and withal, (it may well be) laying to heart thoſe ſad ſigns of Gods heavy diſpleaſure, as Hab.3.16. See the like dread that the faithful have been ſmitten with, upon the appearance either of God himſelf, or of Meſſengers from him, Dan.8.17,18. & 10.7, 15,16. Luke 1.12. Heb.12.21.

Then] Heb. *And.* So ch.5.17. or, as ſome, *wherefore*; as ch. 3.17. the one, as intimating the time; the other, the cauſe.

wo is me] As, *wo to us*, Lam. 5.10. See ch.1.4.

for I am undone] Heb. *cut off*. As the word is moſt commonly uſed, ſo ch.15.1. Hoſ.10.7,15. I am a forlorn man, ſure to periſh. Others render it, *for I thought* within my ſelf, as followeth: and ſo the word ſignifieth, 2 Sam.23.5. & Pſal.50.21. But it is there in an active; here, in a paſſive form. Others again, and they not a few, following the old Latine, *Becauſe I have been ſilent*; as if that were the thing that ſo much troubled the Prophet, that he had been ſilent, and ſo faulty, in forbearing to reprove the ſins, and exceſſes, as well of Prince, as of People. So a word indeed neer unto it ſignifies; whence our Engliſh, *dumb*, ch. 23.2. Amos 5.13. and this alſo ſignifies ſometime, but in another form, to *ceaſe*, or *forbear*, Jer.14.16. Lam.3.49. though, in this alſo, ſome take it, in the ſame form, Pſal.49.12,13,20. reading there, *the beaſts that are dumb.* Others laſtly, becauſe the word is paſſive, *I was ſilenced*, or, *brought to ſilence*; as they alſo render the word, ch. 15.1. that is, I was ſo aſtoniſhed, that I could not ſpeak, as Pſal.77.4. I was as one ſtricken ſtark dumb, Luk. 1. 20. but the firſt ſeems to be the genuine ſence of the place, and is the uſual ſignification of the word. So Judg.13.23. we are undone, *we ſhall dye.* For conſidering the words of God, to Moſes, Exod.33.20. *no man ſhall ſee me and live*; and by the Angels cry underſtanding whom it was that he ſaw, he began to deem himſelf, as they themſelves, neer unto death.

becauſe I am *a man of unclean lips*] *unclean lips*; as *uncircumciſed lips*, Exod.16.12,30. For, *unclean*, and *uncircumciſed*, are both joyned together, ch.52.1. oppoſed to *a pure*, or, *a purified lip*, Zeph.3.9. the uncleanneſs of the *lip*; that is, of *tongue*, or *language*, as Gen.11.1,6,7,9. put for all manner of pollution, remainders whereof abide ſtill, ſo long as they make abode here, in the beſt, Matth.7.11. Rom.7.17,20,24. 2 Cor.7.1. becauſe faultineſs in this kind, is moſt frequent, and not without much difficulty avoided, Jam.3.2,7,8. and, as it pollutes the whole man, Jam.3.6. ſo it diſcovereth alſo that pollution that lyeth hidden in the heart, Matth. 12. 34, 35,36. & 15.20. Eph.5.29. The conſideration therefore of his inward corruption, tainting the tongue, as well as other parts, and making men unfit to appear before God; who is of ſo pure eyes, that he cannot endure the ſight of ſin, Hab.1.13. and a devouring fire, ready to faſten on ſuch fuel, Deut.4.24. Heb.12.29. and that of the lips eſpecially, rendring men unmeet, to ſpeak either to God, or from God; and withal, as ſome ſuppoſe, the apprehenſion of ſome defects and failings, in the delivery of Gods Meſſages, and the diſcharge of his miniſterial duty, may juſtly ſeem to have made him cry out in this manner, as a forlorn creature. So Peter, Luk. 5. 8. *Lord, depart from me, for I am a ſinful man.*

and I dwell in the midſt of a people of unclean lips] Intimating, as ſome think, a conciouſneſs of ſome guilt, in forbearing to reprove thoſe, whom he ſaw and knew to be ſuch; and ſo cloſely rendring a reaſon of his former words, *wo is me, that I have* been ſilent. But of that before: as others, rather implying, that living among ſuch, he had attracted ſome contagion and taint, from them; it being a matter of much difficulty, for men to be as fiſh, that live in the Sea, and yet not taſte of the Salt; to converſe with defiled ones, and yet not be defiled, Pſal.1.1. & 26.4,6. & 106.35. & 119.115.

dwell] Heb. *ſit*: as ch.5.8. Pſal.26.3.

in the midſt] Or, *among*; as Jer.40.5,6.

for mine eyes have ſeen the King, the Lord of hoſts] So Manoah, to his wife, *we ſhall dye, becauſe we have ſeen the Lord*, Judg. 13.23.

the King] *the King of all the earth*, Pſal.47.7,8. yea, *of heaven and earth*, Pſal.103.19. that *great King*, Mal. 1. 14. at, or on whoſe foot-ſtool, all the Kings of the world ſit, holding from him, Prov. 8.15. Dan. 4. 21,34,35. and commanding ſome ſmall piece, or pittance of it, chap. 66. 1. But more ſpecially, the King of his people, the Subjects of his Kingdom; not of might only, but of grace, Pſal.44.4. & 47.6. & 74.12. ch.33.17,22.

have ſeen] Hence, ſome ſay, alleadging for it a Rabbinical Tradition, that Manaſſes ſhould cauſe Iſaiah to be ſawen in ſunder, (to which they apply that, Heb. 11. 37.) as guilty of blaſphemy, in ſaying, that he had *ſeen the Lord of hoſts*. But little heed is to be given to ſuch Jewiſh relations. See of the kings, under whom he propheſied, chap. 1. 1. Of his ſight of God, ver. 1. Of the ſtile here given to God, chap. 1. ver. 9.

V. 6. *Then flew one of the Seraphims unto me*] The courſe followeth, that God took to quiet and pacifie the troubled mind of the Prophet; and as to free him from his diſtracting fears; ſo to confirm him in his miniſtry, and to encourage him to a further exerciſe of it.

Then] Heb. *And.* as ver. 5. or, as ſome, *But.* As chap. 29. 13.

flew] See v. 2. Dan.9.21.

Seraphims] Or, *Seraphs*. See v.2.

unto me] By God appointed ſo to do, whoſe commands they ſtood ready preſt to put in execution, v.2. and that by Commiſſion from him, the Seraph did what he did, and in his name, appears by his ſpeech to the Prophet.

having a live coal in his hand] Or, *with a live coal in his hand*. Heb. *and*. As ch.13.5. Ezek.9.1.

a live coal] The word properly ſignifies *a quick coal*, or, *a coal of fire*: as it is more fully expreſſed, Cant. 8.6. that is, *fiery*, or *fiered*; (for it is another word, and ſomewhat more general, that is uſed, Pſal.18.8,12.) Hence the *ſparks*, called *the ſons*, or *children* of ſuch *a coal*, Job 5.7. the rather may the Prophet ſeem to have uſed this term, becauſe of the vicinity of *Seraph*, and *Reſheph*. With which manner of alluſions, he ſeems to have been much delighted. See chap.5.7. The *quick coal* here, is a note of purification, and expiation of ſin, becauſe the nature of fire is to ſever and conſume droſs. See chap.1.25. Matth.3.10.

in his hand] For they had *hands under their* upper *wings*, Ezek. 1. 8. & 8. 3. & 10. 2.

which he had taken] Or, *took*. A defect of the relative; as Gen. 39. 4. 1 King. 18. 12. *had taken*, or, *took*; as Gen. 12. 1.

with the tongs] The word, here uſed, is by our Tranſlator diverſly rendred. Sometime, as here, *tongs*: ſo Exod. 25. 38. Numb.9.4. 1 King. 7. 49. 2 Chr. 4. 21. Sometime *ſnuffers*; as Exod. 37. 23. Which place yet anſwers to that, Exod. 25. 38. It hath a dual form, as our Engliſh a plural; becauſe conſiſting of two branches, or joynts: and may well comprehend either, to wit, both *tongs*, and *ſnuffers*. It comes from a word, here uſed, that ſignifies to *take*: as if he had ſaid, *He took with the taking inſtruments*, or *the takers*. There is another name of an inſtrument, uſed alſo about the lamps in the Temple, as well as the former; Derived from a word that ſignifies to *prune*, *trim*, *cut*, or, *pare*; tranſlated *ſnuffers*, 1 King.7.50. 2 Chro. 4. 22. The one might ſeem to have been of uſe for the raiſing of the wick, the other, for the toping of it; thoſe, of either kinds, uſed about the lamps, were of gold, Exod.25.38. 1 King. 7. 49,50. Thoſe employed about the altar, as theſe here of braſs, Jer. 52. 18. The Seraph is here ſaid to take one coal onely with the tongs, becauſe for a moderate, and gracious uſe, about the Prophet: but another is ſaid, with his bare hand, to take, and ſcatter of them, by whole handfuls, in way of wrath, and judgment, upon the people, Ezek. 10. 2,6,7.

from off the altar] To wit, the brazen altar of burnt-offerings, that ſtood in the inner court before the front of the Temple, or palace, Exod. 40. 6. 1 King. 8. 64 having fire continually burning upon it, Levit.6.12,13. So that there are probabilities for conjectures on either ſide. See on verſ. 1. & 4.

V. 7. *And he laid it upon my mouth*] Or, *which he laid upon my mouth*:

mouth: either *and* for *which*. See ch. 4. 6: or a defect of the affix, as chap. 5. 29. Heb. *made* it *touch my mouth*. The uſe he made of the coal, to expiate, and purifie the Prophets lips with it.

and ſaid] Informing the Prophet, what, by that act of his he meant, and intended unto him; who might, otherwiſe, have been thereby more diſmaid, then before; miſtaking, or miſconſtruing it, as an argument of wrath: as a thing done, not to purge, but to ſear his lips. See Pſal. 120. 3, 4.

Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged] This touching of thy lips, (not with ſtrange fire, as Levit. 10. 1. but) with fire from Gods altar; (a type of that altar, that is both ſanctified, and ſanctifies all that is offered on it, Heb. 13. 10. & 9. 21, 22, 23. Matt. 23. 19.) may aſſure thee from God, (for in his perſon he ſpeaks, who alone is able, both to purge away the ſoyl of ſin, ch. 1. 15. Ezek. 36. 25. and to aſſoil from the guilt of it, Mar. 2. 7. 1 Joh. 1. 7, 9.) that the guilt of thy ſin, is all utterly removed from thee, 2 Sam. 12. 13. Pſal. 103. 12. and thou alſo, in ſome farther meaſure, ſanctified, and renewed, then before, Deut 30. 6. Zeph. 3. 9. For that which ſome ſuppoſe, that the ſpirit of Prophecie, and infallibility, was now conferred on him, which before he had not; is not certain, nor very likely. See ch. 1. 1. & ver. 1.

taken away] Heb. *is departed*; *is gone*. We are ſaid to *depart from ſin*, when we ſurceaſe the practice of it, Pſal. 34. 14. *ſin to depart*; or be removed from us, when the guilt of it is remitted, Pſal. 32. 1. & 103. 12. So Nathan to David, *The Lord hath taken away thy ſin, thou ſhalt not dye*, 2 Sam. 12. 13.

purged] Heb. *expiated*. Which is then moſt properly ſaid to be done, when propitiation and atonement is obtained, Levit. 1. 4. ch. 22. 14. Rom. 3. 25. Yet the other of purifying, may here be joyntly underſtood.

V. 8. *Alſo I heard the voyce of the Lord, ſaying*] *Alſo*; Heb. *And*; as Jer. 1. 3. or, *Then*; as ver. 6. After that he had thus heartned me, and prepared me for ſuch employment, as pleaſed.

I heard the voice] As did our firſt parents, but they with dread, which made them flye from it, Gen. 3. 8. Iſaiah with refreſhing, which made him rather to approach it.

of the Lord] Heb. *Adonai*. Him that ſate on the throne, ver. 1. Not ſpeaking to him now by a Seraph, as before, but immediately from himſelf.

Whom ſhall I ſend?] To wit, on my errand to this people. Not as doubting, or deliberating, as uncertain whom to ſend; but implying, that the errand that he ſhould ſend on, required ſome party well accompliſhed. See Jer. 49. 19. & 50. 44.

and who will go for us?] Who is willing to undertake the office? or, *who ſhall go for us?* Whom ſhall we deſign, and appoint unto this work? as before. Some make it the ſpeech of God the Father, ſpeaking unto the Son and Holy Ghoſt. Certain it is, that it was the voice of the one and onely true God, in three Perſons diſtinct, (though inſeperable, as well in operations towards the creatures, as in Nature and Eſſence) as conſulting among themſelves: and ſpeaking therefore, firſt in the ſingular number; to note the unity, and ſingularity of the Godhead, or Divine nature; then in the plural, noting the plurality of the Perſons in the Godhead: not that God uſeth any ſuch like conſultations; as for want of perfect underſtanding of affairs, and events, men are enforced oft to make uſe of; Princes, with their Peers, and men one with another; but that hereby, ſpeaking after the manner of men (See chap. 3. 3.) the orderly and prudent carriage of God, who is ſaid to do, effect, and bring all things about, *according to the counſel of his own will*, Eph. 1. 11. may thereby be deſigned. See the like, Gen. 1. 26. & 3. 22. & 11. 7. 1 King. 22. 20. See alſo ch. 1. 1.

for us] A paſſage, both of inſtruction to inform him, in whoſe name, and for whom he ſhould deal, 2 Cor. 4. 5. & 11. 2. and of confirmation, to encourage him unto, and ſupport him in the execution of his miniſtry, going for, and from God; who would be ſure to be with, and protect him in the faithful performance thereof, Exod. 3. 12. & 4. 12. Jer. 1. 17, 19. Matt. 28. 18, 20. Act. 18. 10.

Then I ſaid] Heb. *And*, as before. Then being comforted, and encouraged, by the former aſſurance of favour confirmed and ſealed to me, with ſo ſolemn a myſtery, I offered my ſelf willingly to be imployed in Gods work, and to go on his errand.

Here am I] Heb. *behold me*. Or, *Lo I*; as Gen. 22. 1. ch. 59. 9. Ready preſt for whatſoever it ſhall pleaſe thee to imploy me in. So 1 Sam. 3. 4, 6, 8. Pſalm 40. 7, 8. Matt. 21. 29, 30.

ſend me] A great promptneſs, and forwardneſs, not to obey onely, but to offer himſelf unto Gods ſervice; like the Nethins, or Nethinim, Ezr. 2. 43, 58. And thoſe, of whom the Apoſtle, that they had freely of their own accord, *ſet themſelves apart to the miniſtry of the Saints*, 1 Cor. 16. 15. Contrary to that backwardneſs, and tergiverſation, which upon Gods call hath ſometime appeared in ſome others, Exod. 3. 11. & 4. 10. Jer. 1. 6. See Pſal. 110. 3. Yet what ſome would hence gather, that this ſhould be Iſaiahs firſt miſſion, as not entred into Prophetical office before, doth not, neceſſarily, hence follow; nor is it very probable; for it is affirmed, ch. 1. 1. that he propheſied under Uzziah, whereas this viſion ſeems to have appeared after his deceaſe; See ver. 1. Nor doth this appear to be, ſo much a general miſſion, as a ſpecial commiſſion, for a particular meſſage, or errand, that he was at this time to deliver, from God to his people. So Ezek. 8. 1, 2, &c. & 11. 1, 4.

V. 9. *And he ſaid, Go*] He is not ſo forward to be ſent, but God is as willing to ſend him on his errand. So 1 King. 22. 22. Though to divers parties, and of divers natures and qualities; yet both to be imployed in his work of wrath; by execution, the one; by denunciation, the other.

and tell this people] Heb. *and thou ſhalt ſay*. Or, *do thou ſay to*, &c. as chap. 38. 28. Act. 28. 26. But here the rather ſo to be rendred, becauſe he ſeems to ſpeak rather by way of permiſſion, and dereliction, then by way of prediction.

this people] Not my people; (as unworthy to bear his name, or to be owned by him) but *this people*: as thoſe that he now made no reckoning of, whatſoever formerly he had done. So ver. 10. ch. 29. 13. Jer. 7. 16, 23. and ſo, *this fellow*, in ſcorn, and contempt, as one not worthy to be named, Matth. 26. 61. Luk. 23. 2. and *this man*, Act. 24. 5.

Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not] A moſt dreadful judgment denounced againſt this people, to wit, of giving them up wholly to the ſtubborneſſe and obſtinacy of their own perverſe hearts, and rebellious wills. As if he had ſaid, ſince that you will needs wilfully ſtop your ears againſt thoſe things that you hear; that you will not conceive them, though they be never ſo plainly delivered unto you, never ſo powerfully preſſed upon you, again and again, ch. 28. 9, 12. Zach. 7. 11, 12. Act. 7. 37. and ſhut your eyes, that ye may not ſee, nor perceive and take notice of ſuch things as are ſo evidently ſet before you, that ye cannot ſhun the ſight of them, ch. 26. 11. & 42. 18, 20: Since that, I ſay, you are thus ſtiffly reſolved, and deſperately bent, that you refuſe to regard, or to be wrought upon by ought that is ſpoken in your hearing, or done in your ſight; go on ſtill in your obſtinacy, never once thinking of return, till deſtruction over-take you. It is like that in the Pſalm, *My people would not hear me; Iſrael would not obey me: Therefore gave I them up unto their own hearts luſts, to walk after their own counſels*, Pſal. 81. 11, 12. and, go, *and ſerve, each of you his own dungy (or, dung-hill) idols*, (for ſo the word properly ſignifies, the vileſt and baſeſt of them, that are) both *now and hereafter, ſince you will not hearken unto me*; and be ruled by me, Ezek. 20. 39. and, *fulfill ye the meaſure of your fathers iniquity*. Go on to do, as they have done before you; you ſhall not want of Gods meſſengers (*I will ſend you Prophets*, and Wiſe-men,) enough for you to murther, Matth. 23. 32, 34. and that in the Revelation, *Let him that is unjuſt, continue unjuſt ſtill*; or, *grow more unjuſt yet*, then before he was: *and let him that is filthy, be filthy ſtill*; or, *Let him be yet more filthy*, (for the words may bear either) Rev. 22. 11. This I take to be the genuine meaning of the words. Howbeit, I reject not the ſence that many learned and religious Writers give, conceiving it to be delivered, as by conceſſion, and prenunciation. As if the Lord had ſaid, Prophets indeed ye ſhall not want, nor ſhall ſigns and miracles fail with you; ye ſhall have enough to ſee and hear of either: but ye ſhall receive no more fruit, or benefit by them, then as if ye had never, either heard ought of the one, or ſeen ought of the other, Pſal. 78. 32. & 106. 7. Joh. 12. 37. God in juſt judgment for their former exceſſes, and obſtinacy, denying a bleſſing unto the means; and either withdrawing, or withholding the efficacy of his Spirit, whereby it might have become beneficial to them, for their ſpiritual good, Deut. 29. 2, 4. Ezek. 2. 5, 7. & 3. 7. whether way you take it, it comes much in effect to one.

Hear ye indeed] Or, as ſome, *hear inceſſantly*; as others, *plainly*. Heb. *in hearing, hear*, as ch. 55. 2. the Greek, with whom ſome of the Evangeliſts concur, read it in the future, *Hearing, you ſhall hear*, &c. Matth. 13. 14. Act. 28. 26. which Mark, alſo, ſeems to have followed, Mar. 4. 12. but the future is not unuſually put for the imperative; as in the precepts, Exod. 20. 13. 17. But according to that verſion, rendring both branches in the future, the former ſeems ſpoken, in way of conceſſion; *ye ſhall ſee*; *ye ſhall hear*: the latter, in way of commination; *ye ſhall not underſtand*, *ye ſhall not perceive*: the reduplication adds much emphaſis to it.

but underſtand not] Heb. *and*. And ſo Mark 4. 12. as ch. 29. 13. for, *underſtand not*, Matt. 13. 14. *ye ſhall not underſtand*. See there alſo, ver. 13. & 19.

and ſee ye indeed] Heb. *in ſeeing ſee*. And ſo Matt. 13. 14. *ſeeing ye ſhall ſee*.

but perceive not] As before. An heavy judgement that befel this people, as in Iſaiah's dayes; ſo in Chriſts time, Matt. 13. 14. and continues on them to this day. 2 Cor. 3. 14, 15. And it is indeed a juſt thing with God, when men wilfully wink, and ſhut their eies againſt the light, to ſtrike them ſtark blinde, as he did the Aſſyrians, 2 King. 6. 18. the Sodomites, Gen. 19. 11. and Elimas the Sorcerer, Act. 13. 11. to daſh out their eyes, Deut. 28. 28. Pſal. 69. 23. Rom. 1. 21, 22, 26, 28. and 11. 8, 10. Howbeit, by the words *of underſtanding*, and *perceiving*, is implyed, that it is not a corporal, but a ſpiritual *deafneſs*, and *blindeneſs*, that to this people, by the Prophet, God here ſpeakes of. See ch. 29. 18. & 35. 5. & 42. 18.

V. 10. *Make the heart of this people fat*] Before God directed his ſpeech to the people: he turns it now to the Prophet. Not as enjoyning him to do, deſire, endeavour, or intend to do, that that is here ſpoken; (though the words are delivered, as by of injunction, and precept) but as foretelling him what the fruit, and iſſue of his preaching would be, and ſhould be; (which yet he muſt not therefore forbear) not of its own nature; bur by means of mans corruption, and obſtinate diſpoſition, riſing againſt it, Rom. 7. 23. and boiling again with it, as quick lime with water caſt on it, Rom. 7. 13. Rev. 16. 9, 11. And through the juſt judgement of God, giving them up to themſelves, and ſuffering his word to have ſuch a direful effect on them, as to harden their hearts, and make them grow worſe, and worſe, until they attain unto that height of impenitency, that becomes irrecoverable. See chap. 28. 13. & 29. 10. Rom. 2. 4, 5. & 11. 8, 10. 2 Cor. 2. 15, 16. 2 Tim. 3. 13. Heb. 6. 4, 6, 7.

make fat] This the moſt, both of ours, and the Jewiſh Doctors, read in the imperative form, expounding it of ſomething to be done by the Prophet, but no otherwiſe then by his preaching; alleadging, ſome of them, the like of Jeremiah, Jer. 1. 10. But that is ſomewhat of another kinde; being not ſo much the effect of his preaching, as the matter of his prophecie; whereas this here ſpoken of, reſpects not ſo much the ſubject matter of Iſaiah's Sermons, as the effect, and work that his words were to have on the hearts of his hearers. A ſtrange thing, that that word of God, whoſe genuine work is to clear the underſtanding, and enlighten the minde, Pſal. 19. 7, 8. & 119. 99, 104, 105, 130. Prov. 6. 23. ſhould, eſpecially, in the mouth of ſo powerful a Prophet, become a means to make men more ſtupid and ſenſleſs, more brutiſh then before. Yet ſome, both of the one and the other, take the word to be of the infinitive mood, and ſo to make up the ſence, ſupply a prepoſition, implying the ground of the former doom; for that, *the heart of thuſs people is fatted*; or, for that, *this people have made their heart fat*. And to the ſame purpoſe, the Greek, and the Evangeliſts, Matt. 13. 14. & Act. 28. 27. following the Greek, *For the heart of this people is waxed groſs*: Which though reteined by the Pen-men of Scripture, regarding more, oftentimes, the ſence and intent of the text, then the preciſe terms, where the one ſwerves not much from the other; and what is in the words ſo read, implyed, is of undoubted truth: Yet the context in the original, is nothing ſo plain in the latter verſion, as in the former; nor will the words, without ſome ſtraining, yeeld it. Howbeit, the Evangeliſt John, may ſeem to depart here, from either party; as well the former, as the latter: for he neither reads it, as a charge given to the Prophet; nor as a fault committed and contracted by the people; but as an act of God himſelf. *He hath blinded their eyes, and hardened their hearts*, Joh. 12. 40. But neither doth John cite the entire text, nor tye himſelf to the preciſe words of the place, nor obſerve ſtrictly the order of them, as they lye in the text; but picks onely out of them, ſo much as might ſerve for his preſent purpoſe, which in quotation of places, is ſufficient. Nor is there any jar, either between the Prophets relation, and his allegation; or between the writings of the other, his co-evangeliſts, and his. What the Prophet is willed to do, God, by his juſt judgement, alſo did, ch. 29. 10. and what was in this kinde done, they had before themſelves begun, in hardning their hearts, both againſt the word, and works of God, ch. 5. 11, 12, 18, 19, 24. And thereby juſtly deſerved, that God ſhould further ſo deal with them. So *Pharaoh* firſt *hardned* himſelf, *his* own heart, Exod. 7. 13, 14, 42. & 8. 15, 19, 32. & 9. 9, 34, 35. and *God* after *hardned Pharaohs heart*, Exod. 9. 12. & 10. 1, 20, 27. & 11. 9, 10. and that deſervedly, even unto his deſtruction, Exod. 14. 4.

the heart fat] *The heart*, not of the body; but of the ſoul. The *heart*, in Hebrew, being very frequently put for the *ſoul*, Pſal. 14. 1. Jer. 5. 23. & 17. 9. Matth. 12. 35. & 15. 18, 19. *an heart, fat*, or *groſs*; that is, *dull*, or, *ſtupid*: alluding to the heart in the body, overgrown, and oppreſſed with fat. See Luk. 21. 34. becauſe ſuch fatneſs, or groſneſs about the heart, ſeems to imply ſtupidity and dulneſs, Pſal. 119. 70. though that place may be deemed rather to look another way, and to intimate either a full body, or fat eſtate; as Deut. 32. 15. Pſal. 17. 10, 14. & 73. 4, 7. Jer. 5. 28. & 12. 2, 3. or, by a *fat heart*, may be underſtood an *heavy*, or *ponderous heart*; as the Hebrew phraſe is, for an *hard*, or, a *ſtiff heart*: alluding to the ſtiffneſs of ſuet, when it is once throughly cold; at what time it grows ſtiffer and harder, then other fat, or tallow is wont to do; or, beauſe heavy and ponderous bodies are not eaſily moved, or ſtirred: as things ſtiff, and hard alſo, are not eaſily wrought on. Hence an *heavy heart*, Exo. 7. 14. and an *hard heart*, Ezek. 3. 7. are all one: and God is ſaid in the forementioned place, ſometime to make Pharaohs heart *heavy*, Exod. 7. 13. and ſometime, to make it *hard*, Exod. 7. 3. the term that John uſeth, in citing this place, Joh. 12. 40. So that by fatneſs of heart, here may well be underſtood, ſuch a diſpoſition of mind, or ſpirit, as makes not dull only, and unteachable; but ſtiff and untractable: unfit any way to be wrought upon, or to be dealt with.

and make their ears heavy] *heavineſs* is ſometime applyed to the *heart*; and ſo it imports *dulneſs*, and *ſtiffneſs*, as was before ſhewed, ſometime to the *ear*; and then it imports *deafneſs*, or *thickneſs* of hearing, as we ſpeak, ch. 59. 1. ſo, *they made heavy their ear*, Zach. 7. 11. By an *heavy ear*, applyed to the ſoul, (whereof it is ſo oft ſaid, *He that hath ears to hear, let him hear*, Matth. 11. 15, 43. Luk. 8. 8. & 14. 35. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22. & 13. 9.) is meant ſuch an *ear*, as is elſe termed *an ear uncircumciſed*, Act. 7. 51. ſuch an one as cannot endure to hear Gods Word, or ought that is ſpiritually good, Jer. 6. 10.

and ſhut their eyes] *cloſe* them, as ſome; or *daub* them up with plaiſter, or other like matter. For ſo chap. 44. 18. *he hath daubed up*, or, *daubed over their eyes, and their hearts.* Others, *dimme* them, or, *make* them *dimme*. For the word here uſed is not elſewhere found, thus uſed; ſave in another form once, chap. 32. 3. where it is expounded by *dimneſs*. The eyes intended, are the eyes of the mind; of which, Pſal. 119. 18. Act. 26. 18. Eph. 1. 18. The Evangeliſts, together with the Greek, render it, *and their eyes have they cloſed*, Matth. 13. 14. Act. 28. 27. as pointing to the originall of this dreadfull evil, their own wilfull obſtinacy.

leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts] Or, a little more plainly, *that they may not ſee*, &c. *nor hear*, &c. *nor underſtand*, &c. that they may be like meer images, or ſtatues, that have eyes, but ſee not; ears, but hear not, &c. Pſal. 115. 5, 6. & 135. 16, 17. ſottiſh, blockiſh, and ſenſeleſs creatures, *idol-hearers*; like thoſe *idol ſhepherds*, Zach. 11. 17. profiting not at all, by what they either ſee, or hear, chap. 42. 18, 19. & 44. 18. Jer. 5. 21. 2 Tim. 3. 7.

with their eyes, and with their ears, and with their hearts] Not that without theſe, or with any other inſtrument but theſe, men can *ſee, hear, or underſtand*: but the expreſſion of them, adds a kind of emphaſis, and weight, to the ſentence; and makes the ſpeech the more affectionate, that men ſhould have ſuch organs, or inſtruments, and yet have no uſe of them, no benefit at all by them. See the like manner of ſpeech, Gen. 45. 12. Job 42. 5. Ezek. 3. 10.

and convert] Or, *turn*. That they may not return from their wicked courſes, but be hardened in them more and more, according to their own deſire: *My people love to have it ſo*, Jer. 5. 31. and it is a juſt thing with God, to let them have what they love; to afford them what themſelves deſire, Pſal. 81. 12.

and be healed] Or, as ſome, *and health*; or, *healing* come to them, as if it were a noun; but none ſuch is: or, *healing come to them*; as that of *coming*, being included in the verb: but the verb is active, not paſſive; as appears, ch. 19. 22. & 57. 19. Jer. 33. 6. Hoſ. 11. 3. It is, word for word, *and he heal him*; that is, taken imperſonally, or indefinitely, one *heal him*; or, *he be healed*. For by the paſſive, yet, are ſuch phraſes oft expreſſed. See chap. 2. 19, 20. The Evangeliſts, as the Greek verſion before them, render it, *and I ſhould heal them*; to wit, as by pardoning their ſins upon their repentance: (as Mark expreſly gives it, Mar. 4. 12.) ſo by reſtoring of ſafety and proſperity unto them, and repairing the breaches of their State: For by *healing*, is that, alſo, oft-times expreſſed, Pſal. 60. 2. chap. 19. 22. & 57. 18. Jer. 30. 17. See chap. 1. 6. & 3. 7.

V. 11. *Then ſaid I, Lord how long?*] An abrupt and imperfect ſpeech, as interrupted, and cut ſhort, through exceſs of paſſion. Like that of the Pſalmiſt, *But thou, O Lord, how long?* Pſal. 6. 3. and *How long, O Lord?* Pſal. 13. 1. How long ſhall this ſad condition laſt? How long ſhall I, and other thy Prophets, preach thus, without fruit, and this people perſiſt in this their wonted obſtinacy? Jer. 4. 14. & 13. 27.

And he anſwered, untill the Cities be waſted, &c.] Gods anſwer to the Prophets demand, propounded by way of complaint; as much affected with this deſperate condition of his people, with whom God had ſo long born, that he could no longer forbear, 2 Chron. 36. 16. Jer. 15. 6. & 44. 22. Ezek. 21. 27.

untill] Heb. *if*. As ch.30.17.

the cities] Of Juda, chap.1.7.

be waſted] By the incurſions of forraign forces. The Syrians, ch.9.12. the Aſſyrians, ch. 36. 1. the Babylonians, Jer.34.1. & 52.7. Yea, though ſome reſtrain what is here ſpoken to Sennacheribs invaſion; yet ſome other extend it, unto the ſacking of their chief City, and overthrow of their State by the Romanes, under Veſpaſian firſt, and afterward, by Hadrian.

waſted without Inhabitant] That is, *waſted*, and left *without Inhabitants*: as, *burnt, without Inhabitants*; that is, *burnt*, and left *without* them, Jer.2.15. and *laid waſte, without Inhabitants*; that is, *laid waſte*, and left *without* them, Jer.4.7. A defective, or comprehenſive ſpeech, wrapping up two notions in one term; the like whereunto, ſee ch.38.17,21.

without Inhabitant] Becauſe emptied of them. See chap. 3. 26.

inhabitant] Put collectively, for *inhabitants*; as ch. 5.3. or diviſively, for any one, as 1 Sam. 27.9.

and the houſes] As well within, as without the cities, ch. 5. 9. Amos 3.15.

without man] That is, either *men*, as ch.5.3. or any *man*; as Jer.4.25.

and the land be utterly deſolate] Heb. *country*, or *tilled land*, (as ch. 1.7.) *be waſted with deſolation*. See ſuch an utter deſolation deſcribed, Jer.4.23,26. & Zeph. 1.2, 3. and of the phraſe, ſee chap. 22.17, 18. Mic. 2. 10. Howbeit, we are not ſo to conceive the words, as if the whole country ſhould be utterly diſpeopled, or the people, all, without exception, deſtroyed. For there is mention of a reſerve, verſ. 13. but that the devaſtation ſhould be very general, and a great part, both of cities and houſes, wholly emptied of inhabitants, many of them utterly deſtroyed. See Jer. 39. 8, 9. & 52. 13, 15.

V. 12, *And the Lord have removed men far away*] Some read the words, as rendring a reaſon of the fore-mentioned deſolation. *For the Lord ſhall remove men far away*. But that needs not; becauſe the words run well on, in a clear tenor, without any ſuch alteration. Further onely declaring the principal author of this judgement; whoſoever they were that ſhould be the inſtruments, and executioners in it. See chap. 7. 17, 20. & 10. 5.

removed men] By cauſing them to be carried away captive, chap. 26. 15.

far away] Into Aſſyria, and Chaldea, countries far remote from Judea, ch. 5. 26.

and there be a great forſaking] Or, *leaving*. Not of people, left in the land, but of people leaving it; not a voluntary, but an enforced dereliction of lands and houſes; with ſuch other commodities that men therein had enjoyed, but ſhould then be conſtrained to abandon, being either driven away out of them, or carried away from them, Jer. 9. 19. For it ſeems not ſo natural, to expound it of Gods forſaking them and their land: though it be true, that the enemy could not have prevailed ſo againſt them, if God had not forſaken them, and given them up into the enemies hand, Deut. 32. 30. Jer. 12. 7.

in the midſt of the land] That is, *in the land*; as chap. 5. 8. & 7. 22.

V. 13. *But yet in it* ſhall be *a tenth*] In this laſt verſe, the foregoing ſad prophecie is yet ſhut up with ſome matter of comfort, to wit, that notwithſtanding this great and general devaſtation of the land, and diſſipation of the State; yet all ſhould not be utterly ruined, and rooted out; a ſmall remnant ſhould be reſerved: and that remnant, though it ſhould be cropt again, and again; yet ſhould never be ſo cut off, or conſumed, but that there ſhould continue ſtill, *a ſeed of Saints*, to uphold and perpetuate the race. So he concluded his firſt, and ſecond Sermon, with gracious promiſes of mercy, and reſtitution, ch. 1. & 4.

But yet] Heb. *And yet*; ch. 1. 28. as ſpoken in way of mitigation of the fore-going ſentence. Yet ſome read, *And until* there be but *a tenth* left *in it*; as in way of continuation of the former doom, and of the ſtint of time therein deſigned. But I finde not the word that is here, any where ſo uſed; though the word that ſignifies *until*, come neer it.

in it] In the land, and among the people thereof, v. 12.

ſhall be *a tenth*] A ſmall number, one of ten ſhall be reſerved; as ch. 1. 9. & 10. 21, 22. Either remaining ſtill in the land, as many of the poorer ſort did, 2 King. 25. 21, 22. or preſerved in the captivity; and reſtored again to their land, after it had been long waſte, ch. 7. 3. & 61.4. The word here uſed, is no where elſe found; and being formed, like thoſe proper names, *Azaniah*, Neh. 10. 9. *Azaziah*, 1 Chro. 15. 21. and *Azariah*, 2 King. 14. 21. It may not improbably be deemed to ſignifie as thoſe, *Gods hearing*, *ſtrength*, and *help*; ſo this, *Gods tenth*; as a portion dedicated to him, and reſerved for him; as *the tenths* were, Levit. 27. 30. And that the rather, not unfitly ſo termed, in regard of the *holy ſeed* wrapped up in it. See ch. 19.24. *Gods third*. Howbeit, we are not to conceive, that ſuch a preciſe number was to be preſerved, either from captivity, or under the captivity; to wit, juſt one of ten; but a certain number is put, as oft for an uncertain: So this number of ten, Gen. 31. 41. Numb. 14. 22. Rev.2.10. And ſo ſome other numbers in this argument; as *two or three on the top*; *three or four on the ſide-boughs*, chap. 17. 6. And *one of a city, and two of a family*, Jer. 3.14. Some of thoſe writers that refer and reſtrain this to the ſpoil and waſte that Sennacherib made in Judea, under King Ezekiah, underſtand by this *tenth*, the city of Jeruſalem, which was preſerved at that time, when the whole land was over-run, ch.36. 1. & 37. 35: and which may well, ſay they, go for the tenth part of the whole land beſide. But the terms uſed, both here, and in the reſt of this verſe; as alſo in other places where the ſame ſubject is handled, do ſeem rather to point at perſons, then places. But divers of the Jewiſh Doctors, and ſome of ours concurring with them therein, underſtand, by the *tenth*, here, a *Decade* of Kings, that ſhould immediately ſucceed one another, before this waſte of the land, and havock of the inhabitants ſhould be. For God, ſay they, to comfort the Prophet, and alleviate his grief, concerning this ſad meſſage enjoyned him to go with; and to meet with ſuch thoughts and doubts, as he might have, as if the ſame were to fall out, and be executed in his dayes, informs him, that this doom was not to be put in execution, before the end of ten Kings of Judah their ſucceſſive reigns. And indeed there were juſt *ten* of them, that reigned ſucceſſively in that State; to wit Jotham, Ahaz, Ezekiah, Manaſſes, Amon, Joſiah, Jehoahaz, Jehojakim, Jeconiah, Zedekiah; before that heavy downfall of it, by the Chaldeans, fell out. But this ſeems a meer Rabbinical conceit: nor doth it fit ſo well with the text.

and it ſhall return, and ſhall be eaten] Heb. *and it ſhall return*; and be *to depaſture*; as the word is taken, Numb. 24. 22. and chap. 5. 5. That is, *it ſhall again be cropped*, or *eaten down*: ſo is the word of *returning* frequently uſed, Gen. 26. 18. *He returned and digged*; for, *he digged again*, Pſal. 78. 41. *they returned, and tempted*; for *they tempted again*: *it ſhall return, and be built*, for, *it ſhall again be built*, Dan. 9. 21. And this ſeems to have been fulfilled, in the ſeveral renewed deportations, as gleanings of the people, by Nebuzaradan, after that, in the firſt ſurprizal of the city, Jer. 52. 28, 30. Or, as ſome, in thoſe remains, that after the murther of Gedaliah fled into Egypt, and there periſhed, Jer. 41. 16, 17. & 42. 22. Yet ſome refer the words to the return of the people from captivity, rendring them either, *and it ſhall return, having been conſumed*; or *when it ſhall return and have been conſumed*: not a tenth part of thoſe that were carried away captive to Babylon, returning in ſafety home again. And again read them, *It ſhall, after its return again, be burnt up*, or *removed*; that is, utterly aboliſhed; underſtanding it as ſpoken of the laſt deſtruction of the Jews, and their State, by the Romanes. And it is true indeed, that the word here uſed, ſignifies both theſe; ſometime, *to burn*, ſometime alſo *to remove*; as was formerly ſhewed, on ch. 4. 4. But neither doth either of thoſe ſences fit well here with the context: nor doth this prophecy ſeem to reach ſo low, as thoſe times, in the primary, and peculiar intendment of it. The firſt expoſition ſeems the moſt probable. For as for that which a learned late writer hath, who taketh the latter word in an active notion, thus rendring the text; *it ſhall return*, to wit, from *captivity, and ſhall be to burn*; that is, ſhall deſtroy and burn up its enemies; as Zach. 12. 6. Obad. 18. I propound it only, and leave it to the judgment of the learned.

as a Teil-tree, &c.] Or, howbeit, *as*, &c. For the better connexion of this branch, with the former; wherein God by the Prophet declareth, for the comfort of his people, that albeit there ſhould be but as a tenth reſerved, and that tenth, in a manner, tithed again; yet ſhould, in that ſmall reſerve, ſo much impeached and impaired, be ſuch a *ſeed of Saints*, as ſhould keep the people in a ſubſiſtence, and not ſuffer them utterly to be razed out, Jer. 33. 25, 26. And this he illuſtrates by ſimilitude, as moſt take it of a tree, that having caſt her leaves in winter, ch. 1. 30: or having been brouzed upon by cattel, ch. 5. 5: or cut and mangled, yea, lopt, and hewen down, yet retains ſome ſap; by vertue whereof, it maintains life, and in due time ſprouts forth, and ſprings up again, Job 14. 7, 9: or, as others take it, of certain trees planted on the ſide of ſome bank, or cauſey, that by the roots thereof piercing in it, help to keep the earth, that would otherwiſe be crumbling, and mouldring awry.

a Teil-tree] Or, *a Lime-tree*. A tree of goodly leaves, and ſpreading branches, fit to make bowers of. And this, and the oak, as ſome ſuppoſe, are here made choice of; becauſe the one, in regard of its fairneſs, the other, in regard of its firmneſs, might be unlikely to loſe their goodly verdure, in winter;

applyable

appliable in that regard, unto the Jewiſh eſtate; yet whether the hebrew word ſignifie that kinde of tree, is uncertain. Some render it, *an Elm*; ſome, *an Holm*; ſome, *a firr*, or, *Turpentine-tree*, (ſo the Greek;) Our tranſlators render it, *an Oak*, chap. 1.30. and ſo oft elſewhere: as alſo do moſt other tranſlators of note. Nor conceive I any reaſon why it ſhould be rendred otherwiſe here, then there: the *teil*, or *lime*, having no affinity at all with an *oak*.

and an oak] This word is likewiſe ſo rendred, chap. 2. 13. Yet ſome of the Rabbins tell us, that it ſignifies *a pine*. Others of them, *a cheſtnut*; which by the Arabians is tearmed *the King of oaks*. As a name, not unlike thereunto, is by the Greeks, and Latines, given to the *walnut*. The former word, and this differ, not much in the original: in regard whereof, they are deemed to be trees of a neer kinde, both oaks, but of divers ſorts, as of oaks there be many: for which both the Greeks, and Latines, have diſtinct names, though we in engliſh have not. And ſome of our more exact tranſlators, therefore render them in Latine, both here, and elſewhere: The former, by the word, *quercus*; the latter, by the word, *robur*. The firſt words of this paſſage, then very variouſly, both tranſlated, and underſtood, may thus be rendred; *As an oak*, either *of the one, or the other kinde*; *this oak, and that oak*; for *this, or that*: as *father, and mother*; for *father, or mother*, Exod. 21.15. and *lion, and bear*; for *lion, or bear*, 1 Sam. 17. 34. Or, *as the oak of either kinde*; as deſigning trees, that grow in a certain well known place: *oak, and oak*; for *oaks of this kinde, and oaks of that kinde*: as *ox, and aſs*; for *oxen*, and *aſſes*, ch. 1. 3.

whoſe ſubſtance is in them, when they caſt their leaves] This ſence moſt Interpreters, as well Jews as ours, here follow. But this ſeems not ſo agreeable to the words in the original; where in the former branch, it runs thus; *which* (not *whoſe*) *ſupport* (rather then *ſubſtance*) *is in them*; *which in them*: by a redundancy, very frequent, and familiar in the hebrew: for *in which*, or, *wherein*. So Gen. 1. 30. *which in it* is *life*; for, *in which*, or, *wherein* is *life*: and Job. 3. 2. *which I was born in it*, for, *on which*, or, *wherein I was born*. And I render the word rather, *ſupport*. then *ſubſtance*; becauſe, in propriety of ſpeech, it ſignifies *a pillar*; being uſed of the *pillar* placed on Rachels ſepulchre, Gen. 35. 20. As alſo of that, which Abſolom erected for himſelf, in the kings dale, 2 Sam. 18. 18. put here for *ſupport*, becauſe *pillars*, are means of ſupport, Judg. 16. 26. And for the latter clauſe, *when they caſt their leaves*; that of their leaves, is not in the text. Some other therefore of either, render it, *in the dejection, or depaction*: that is, as they underſtand it, the thruſting, or driving, and faſtning down into the ground of the trees themſelves, before ſpoken of; as if it were ſaid, as *in* theſe *trees*, when they are *thruſt*, and *driven* down into the ground: But howſoever, unto ſtakes and piles driven for ſupport into the ground, the tearm here uſed, may not altogether unfitly be applyed; yet of trees ſet in the ground, and planted for that purpoſe; it ſeems not ſo proper; nor do I ſuppoſe, that the word can be found ſo uſed of either. Others take the word, *Shallecheth*, here uſed, for the proper name of a place; to wit, of a gate of the Temple: ſo called, as ſome, becauſe by it, they uſed to caſt out, or carry out the aſhes, which the altar of burnt-offerings yeelded; together with the ſweepings, and other ſoil of the Temple; which yet ſeems to be no very probable conjecture, becauſe it opened upon a principal paſſage to the kings palace, as appears, 1 Chro. 26. 16. compared with 1 King. 10. 5. Or as others, rather ſo called, from the paſſage it ſelf, on which it opened, ſo tearmed, in regard of the earth that was caſt in to make it up, by raiſing the ground that lay, formerly, too low. Nor is it needful to put into the text, as ſome do, *the gate*; it being ſufficient to ſay, the trees *wherein the ſupport, at Shallecheth* conſiſts. For the better clearing whereof, it is to be obſerved, that toward the Weſt-ſide of the Temple, there was a *cauſey*, or *a terrace*, 1 Chro. 26. 16. that reached from the temple unto the kings palace; and by it the king uſed to go up unto Gods houſe, 2 Chro. 9. 4. Now on either ſide of this cauſey, or terrace, it is ſuppoſed, that there was a goodly row of trees, as to beautifie the paſſage, (which made the Queen of Saba, among other things that ſhe ſaw in Solomons court, to admire it, 1 King. 10. 5.) ſo to keep up the earth, that it might not moulder away, and ſo the cauſey come, in time, to decay. Unto theſe trees, therefore, are the faithful, among Gods people, compared: as thoſe, for whoſe ſake the nation was yet kept in being, and not brought to utter ruine.

ſo the holy ſeed ſhall be the ſubſtance thereof] The application of the former ſimilitude. The ſmall number of the truly godly, ſhall be to their land, or State, as thoſe trees are to the cauſey, whoſe banks they bear up; as ſupports, and ſhores to ſuſtain it from being utterly brought to nought. See Somewhat the like, Job 22. 30. and according to ſome, Prov. 10. 25.

ſo] The note of ſimilitude is concealed; as Prov. 26. 11.

the holy ſeed] Not *the holy ſeed*, in regard of profeſſion only, and external ſanctification, being taken into league and covenant with God, as Ezr. 9. 2. But the *ſeed* truly, and ſincerely *holy*, in heart and life, anſwerable to what they profeſſed, ch. 4. 3. & 62. 12. Heb. *a ſeed of holineſs*; for *an holy ſeed*: as *an hill of holineſs*; for *an holy hill*, Pſal. 15. 1. *a ſeed of God*; for *a godly*, or *precious ſeed*, Mal. 2. 15: thoſe choice ones, which God reſerves as ſeed to propagate his Church, Rom. 11. 15. Thoſe that reſtrain this to Sennacheribs invaſion, do hereby underſtand thoſe few godly in Jeruſalem; for whoſe ſake God then ſaved the city: But that ſeems too narrow.

ſhall be *the ſubſtance*] Or, *ſupport*; as before: or as *a ſupport*; as *a pillar* ſupporting: the note of ſimilitude (as Pſalm 11. 1.) wanting.

thereof] Either of *the land*, before ſpoken of, ver. 12. or of *the tenth*, mentioned in the beginning of this verſe.

CHAP. VII.

Verſ. 1. AND *it came paſs*, &c.] Here beginneth the firſt Sermon of Iſaiah recorded in this book; which he makes entrance into, by relating the occaſion of it; to wit, the fear that Ahaz king of Judah was ſurprized with, upon tidings brought him, that the kings of Iſrael and Aram, were entred into a league and confederacy againſt him; whereupon the Prophet is ſent, by God, unto him, partly, to ſtay his heart, by aſſuring him, both of the vain attempt, and ſpeedy deceaſe ſhortly to enſue, of thoſe two kings that made account to divide his kingdom between them; and partly, to foretel him of what evil ſhould befal his land, from the king of Aſſyria, whom he truſted too much unto. Withal Interlacing, by the way, that remarkable prophecy concerning the Meſſias, to be born of a virgin; the onely ſure ſtay for men to reſt and relye on, in all difficulties and diſtreſſes.

And it came to paſs] Or, *Now it came to paſs*. For this diſcourſe hath no connexion at all, with, or dependance upon the viſion, or prophecy, next before going: They being of divers dates, and delivered in ſeveral kings reigns; that of Jotham, this of Ahaz; as in the front of either is expreſſed. Heb. *And it was*: of which, ſee ch. 22.

in the dayes of Ahaz] See ch. 1. 1. *dayes*, and *Ahaz*. This is the third king, under whom Iſaiah propheſied; who, though a moſt wicked king, yet had he more then one, and thoſe alſo very comfortable prophecies under him; for the ſupport of the faithful that lived in thoſe bad times. So that Iſaiah ſeemed to have been under Ahaz, as Elias under Ahab.

the ſon of Jotham the ſon of Uzziah king of Judah] The Jewiſh Doctors move a queſtion here, Why ſo wicked a king ſhould have his genealogy thus expreſſed? and they tell us, it is in regard of the piety of his two progenitors, therein ſpecified; to intimate, that it was not for his, but for their ſakes, that the enemy could not prevail then againſt him. But this is one of their groundleſs conjectures. We know well, that it is a thing not unuſual in Scripture, to genealogize, as well bad as good, Jer. 22. 18. & 26. 1. & 27. 1. And it may well be, that the Prophet mentioneth theſe, becauſe he had under theſe, and theſe onely hitherto propheſied.

king of Judah] See ch. 1. 1.

that *Rezin the king of Syria, and Pekah the ſon of Remaliah, went up*, &c.] Concerning the time of this expedition, there is ſome doubt made; which to remove, we are, out of the ſacred Story, to obſerve a twofold expedition of theſe two kings, and their forces, againſt Judah, under Ahaz. The former, in the very beginning of his reign; having made ſome attempt before to that purpoſe, towards the latter end of Jothams reign, 2 King. 15. 37. But that done by them ſeverally; the Syrians by themſelves, and the Iſraelites by themſelves: and then they mightily prevailed, 2 Chro. 28. 5, 8. The latter, ſometime after, when having ſeverally found ſuch ſucceſs before; they made full account, now joyning their forces together, to make a full conqueſt of them; eſpecially, being ſo low brought by their ſeveral invaſions before. But in this they prevailed not, 2 King. 16. 5. And this, not the other, is that which is here mentioned: and ſeems to have been in the third, or at the furtheſt, about the beginning of the fourth year of king Ahaz; for within the fourth of his reign was Pekah ſlain; that is, in the twentieth, from the beginning of Jothams reign, who reigned but ſixteen, 2 King. 15. 30, 33.

Rezin] See of him, 2 King. 15. 37.

Syria] Heb. *Aram*. As alſo it is found tearmed by ancient Greek writers. See *Strabo, lib.* 1. & 13. & 16. The country confining on the land of Judah, Eaſtward, ch. 9. 11. Was ſo called, from *Aram*; one of Shems ſons, whoſe poſterity ſometime poſſeſſed it. Gen. 10. 22. It was divided into divers Regions, Hence *Padan-Aram*, Gen. 25. 20: and *Aram Naharajim*, or *Meſopotamia*, Gen. 24. 10. *Aram Zoba*, Pſal. 60.

title, 2 Sam. 8.3. & 10.6. And to paſs by others, *Aram of Damaſcus*: that is, whereof Damaſcus was the head-city, 2 Sam.8.6. And of this Aram of Damaſcus, was Rezin king; of the other parts of it, how far, is uncertain. See ver. 8. & ch. 9. 12. *Syria*, it is by ſome ſuppoſed ſo to have been called from *Shur*, mentioned, Gen. 25. 18. Though ſome other rather think, from the famous haven-Town, *Tyre*, in hebrew tearmed, *Tſor*, in Syriak, *Tſur*; and thence the whole country, *Suria*, and *Syria*; for they mould two countries into one, that ſuppoſe it called *Syria*, for *Aſſyria*; as *Spania*, ſometime, for *Hiſpania*. See ch. 23. 1.

Pekah king of Iſrael] King of the ten tribes, after their revolt from Davids houſe, under Rehoboam, commonly called Iſrael, as diſtinct from Judah. See ch. 1. 1. *Judah*. Of *Pekah*, ſee 2 King. 15. 27, &c.

went up] Some conceive this tearm here uſed, either becauſe the land of Judah was a mountainous country, and ſo higher then that from whence they advanced; or becauſe Jeruſalem was ſcituate on an hill; (though it were rather on a knob, in a plain, Jer. 17.3. and environed with hills, Pſal. 121. 1. & 125. 2.) and that therefore it is ſaid, *thither the tribes go up*, Pſal. 122. 4. Though that is, but as we are ſaid to *go up to London*, from all parts of the land; becauſe that is our chief city. But beſides that, the words of *aſcending*, and *deſcending*, are in the hebrew tongue, frequently uſed for *going forth* or *forward*, ſimply, without any reference to the ſcituation for height, or lowneſs of the places, towards which men advance. Of which, ſee chap. 38. 8. & Jer. 34. 20. & 37. 5. where the Chaldeans are ſaid to *go up*, that is, to *go away*, or depart from Jeruſalem. It is, beſides this, a peculiar phraſe in that language, to ſay of Kings, or Commanders; that they *aſcend*, or *go up*, when they go forth upon any expedition, when they go out unto war: ſo *Horam went up to help Lachiſh*, Joſh. 18. 33. and *Joſhua with all Iſrael, went up to aſſault Hebron*, Joſh. 10. 36. And as here the Syrian is ſaid to *go up*, againſt Judah; ſo is Ahab ſaid to *go up* againſt the Syrian, *Go up and proſper*, 1 King. 22. 6, 12.

towards Jeruſalem] Or, againſt *Jeruſalem*. The prepoſition is wanting; as 1 King. 3. 13. Of *Jeruſalem*, ſee ch. 1. 1.

to war againſt it] Or, *unto war with it*. Becauſe of the war he had with it, or againſt it: ſo it is the noun, not the verb, that is here uſed. So Jer. 46. 3.

but could not prevail againſt it] The Lord not permitting it, but inhibiting them from ſo doing. Heb. *could not war*: the noun was before; the verb is here. And it is uſed, ſometime by a trope, eſpecially with the particle here ſubjoyned, not barely for to *war*; but in *warring to prevail*. So Num. 22.11. Deut. 20. 19. Jer. 21. 2. And ſo 2 King. 16.5. *They beſieged Ahaz, but could not war*; that is, prevail by ſurprizing him, or his city.

could not] Heb. *he could not*. Where the Jewiſh Doctors make a needleſs debate, why the Prophet ſhould ſpeak in the ſingular number, when as there were two of them, *Rezin, and Pekah*: and the reaſon, in general, they give, is, becauſe the one of them commanded in chief; (which ſome would have to be *Rezin*; others of them to be *Pekah)* and the other was but as adjutant, and ſubſervient to him. But there is no need to flye unto ſuch nicities, and uncertainties; the verb ſingular is uſed, as the other *of going up*, before, in a way not uſual, where an action wherein two have a joynt hand, is by a verb ſingular attributed unto either. *He could not*; that is, *neither of them could*. And ſo 2 King. 16. 5. in the plural, *they could not*; as alſo the Greek, and Latine, have both here.

V. 2. *And it was told the houſe of David, ſaying*] Thus was the preparation of theſe two Kings: now followeth the effect, that the tydings of it, brought to Achaz his Court, had with him.

the houſe of David] The Jewiſh Doctors move a queſtion, why he ſaith not to Achaz, but to the houſe of David? and they ſay, that he is not named, becauſe he was a moſt ungodly man. Davids houſe is named, in regard of the promiſes made to him, and his houſe, 2 Sam. 7.25. But it is enough for this manner of ſpeech, that Ahaz, how wicked ſoever, was of the lineage of David; and his Court, therefore, is termed *Davids houſe*: as the Throne he ſate on, is termed *Davids Throne*; even then, when the worſt Kings ſate in it; as well as when better, Jer. 13.13. & 22.2. and the rather, he ſaith, *the houſe of David* here, as alſo v. 13. becauſe, as he ſpeaks there; ſo the news was brought here, not to the King alone, but to his Princes alſo, and to other the officers of his houſe. So Jer. 21. 12.

Syria is confederate with Ephraim] The Syrians and the Iſraelites are entred into a league and confederacy againſt you.

Syria] The King of Syria, and his Kingdom.

is confederate with] Heb. *reſteth upon*; *relyeth upon* him for aſſiſtance. For men are ſaid to *reſt*, or *rely* upon thoſe, whom they truſt to, as chap. 10. 20. Others render it, *is ſet down with him*. He hath joyned his camp with his: and ſo is the word of *reſting* uſed, v. 19. and the particle here uſed, ſometime ſignifies *with*, as Exod. 35. 22. or, *is ſet down in* his country. For the ſame particle alſo, ſignifies *in*, as ch. 38. 20. yet ſome conceive the word, which we tranſlate, *reſteth*, to be of another root, that ſignifies, *to lead*; and ſo render it, *hath led*, or *brought* his Army *to Ephraim*. And ſome would have the letters tranſpoſed, to make it ſignifie, *hath pitched his camp*. But that is not ſo improbable; but this is as preſumptuous. Such ſupplies, where needleſs; and changes, where groundleſs, are not to be admitted. The ſence is apparent, flowing, not unfitly, from either of the former, that they had entred into a mutual confederacy, and joyned their forces together; and that Rezin having got Pekah to joyn with him, made no doubt now, but to make an abſolute conqueſt of Judah.

Ephraim] *Iſrael*. Or, the ten Tribes; whereof Ephraim being a chief one, Gen. 48.29. doth oft-times give the denomination to that whole State. So ch. 28.1. Hoſ. 12. 1. Beſides, that the firſt King that reigned over the ten Tribes, after their revolt from Davids houſe, was an Ephramite, 1 King. 11. 26. and the chief ſeat of that Kingdome, to wit, Samaria, was ſcituate in that Tribe, 1 King. 16. 24. verſ. 9.

and his heart was moved, and the hearts of his people] Their hearts *ſhook*, or *were ſhaken*. For the word ſignifies ſuch a motion, or concuſſion, as in liveleſs bodies is cauſed by ſome over-powring force, or violence uſed to them. We had it before uſed of the *poſts*, or *tranſomes* of the Temple, chap. 6. verſ. 4.

as the trees of the wood are moved with the wind] Heb. *from the face of the wind*. That is, by the blaſt, or force of it. So Pſal. 68. 1, 2. & 83. 13. their hearts quaked, and quivered, as we ſay, lik an aſpen leaf, within them. An elegant expreſſion of the extremity and baſeneſs of their fear, arguing no ſpirit, or courage at all in them. Though I ſuppoſe it over-nice, which the Jewiſh Doctors here obſerve, that therefore Achaz his trembling is compared, rather to the *trees of the wood*, then any other; becauſe fruitleſs trees make more noyſe then ſuch as bear fruit: rather, becauſe thoſe that ſtand in the wood, or on the waſt, whether fruitful, or fruitleſs; are more expoſed to the force of wind and ſtorm, then ſuch as are planted in places of ſome ſhelter. Now the ground of this their exceſſive fear, ſeems to have been, from what they had felt, and ſuffered before: for having been ſo beaten, and ſuch havock lately made of them, by either of theſe, ſeverally invading them, they ſuppoſed it could not be avoided, but that they would make an utter conqueſt of them, having joyned both their forces together, (ſee ſomewhat the like, 2 King. 10.4.) and in regard hereof, they were inſtantly upon diſpatching of meſſengers, for ayd, unto the King of Aſſyria; which God ſends here to diſſwade them from, 2 King. 16. 5, 7.

V. 3. *Then ſaid the Lord unto Iſaiah*] In this their conſternation, God ſends his Prophet to Ahaz, as another, ſometime, to Ahab, in the like perplexity, 1 King. 20.13. (though both very wicked men) to ſtay, and ſtrengthen him and his, by giving aſſurance of deliverance, from what they ſo much feared; the ſubverſion of their State, and ſurprizal of their city.

unto Iſaiah] For, unto me, who write this. The noun for the pronoun; as ch. 2.1. & 13.1.

Go forth now to meet Ahaz] God ſends the Prophet to him, though he neither ſeek to God, nor ſend to the Prophet; which Jehoſaphat, and Hezekiah, in the like caſe did, 2 Chr. 20.3. ch. 37.2. Thus doth he prevent, even the wicked ofttimes, with mercies, beyond, not their deſerts only, but their expectations and deſires.

go forth] Not out of thine houſe only, but out of the city. For the place where he was to meet Ahaz, was without the city.

to meet Ahaz] To him, eſpecially, he is ſent, becauſe he was moſt ſtricken with fear; and the buſineſs moſt concerned him and his ſafety.

thou, and Shear-jaſhub thy ſon] He is willed to take his ſon with him, not as ſome would have it, to be as a witneſs of the delivery of his meſſage, or to add ſome authority thereto, as ch. 8. 2. (for what could ſo young a childs preſence in that kind do?) but, becauſe he was to make uſe of him in his ſpeech to Ahaz, as a ſign to aſſure him of that deliverance, which from God he brought him tydings of, ver. 16. His name was given him, in a Prophetical way, by Gods ſpeciall appointment; as was alſo the name of our Prophets other ſon, ch. 8. 3. and the names of Hoſhea's children, Hoſ. 1. 4, 6, 9. It ſignifies, *a remnant ſhall return*; as foretelling a reſerve of ſome portion of people, that ſhould, as ſome, return to their own homes, after the ſiege of Jeruſalem by Sennacherib, broken up, having fled thither for ſuccour and ſafety before. Or, as others, that ſhould return to their land again, from the Chaldean captivity: or, as others again, that in all times, even of the heavieſt calamities, ſome ſhould be reſerved, to riſe and return again to their former condition, as a ſeed preſerved for the perpetuating of Gods people, ch.6.13. Yet ſome render it, *the remnant ſhall be converted*; ſhall return to the Lord, being purged and purified by their foregoing calamities; and reformed, and reclaimed from their former aberrations: and ſo we find it applyed, ch.10.20,21. and was to be verified alſo in thoſe gracious reſerves. See chap. 6. 13. They pull the text aſſunder, that would read it, *Jaſhub thy ſon*, that is *left*, (for ſo the Greek and Latine render it) ſo called, ſay ſome of them, becauſe he was ſaved, when ſo many thouſands were ſlain in one day, 2 Chr. 28.6. or, becauſe he ſtaid with his Father the Prophet, when Rabſhakeh his other ſon, (a Jewiſh tale) revolted to the Aſſyrians in diſcontent; and they force it no leſs, who would enforce it to ſpeak, with the Chaldee, not of any natural ſon of the Prophet; but of ſome of his Diſciples, whom he had (as Paul ſaith of Oneſimus, Philem. 10.) begotten to God by his Miniſtery, and brought to repentance, and which continued ſtill ſtedfaſt with him, when many other had fallen from him.

at the end of the conduit of the upper pool] The place where Ahaz at that time was, as ſome think, haſting unto the City, upon the news brought him of the intended invaſion, while he was ſome-where elſe abroad; as other ſuppoſe, being thereupon come out of the City, to view the places neer about it, and conſider what was fit to be done with them; eſpecially ſuch places, as afforded any great quantity of water, either to make them uſeful for himſelf; or to hinder the enemy from help or relief by them, as expecting a ſiege. And this is the more likely, for that we read the like courſe taken by Hezekiah on the like occaſion, 2 Chr. 32. 3, 4. chap. 22. 9. Yet ſome think, that he was only walking there upon pleaſure, being a place, though without the City, yet not far from his Palace: and there, therefore, Rabſhakeh made a ſtand, when he came to ſummon Hezekiah in his Maſters name, to ſurrender to him the city, chap. 36.2. 2 King.18.17. But it is not probable, that Ahaz amidſt ſo great fears, ſhould have much luſt to make walks out on pleaſure. Yet it is ſomewhat obſerveable, that God ſhould ſend the Prophet to encourage Ahaz, and aſſure him of deliverance from God, in that very place, in which he was afterwards by that blaſphemous wretch ſo railed on and reviled, and deſtruction, in ſpight of him and what he could do, threatned to the city.

the conduit] The word in Hebrew, ſignifies *a going up*, or *aſcent*; and it is uſed ſometime for *a trench*, made to receive water, 1 King.18.32,35. Sometime for *a water-courſe*, Ezek. 31.4. and it is here taken, not for *a conduit*, (ſuch as ours are) to receive water derived from the pool; (though ſome ſo expound it) but for that *paſſage*, by which the water was from the ſpring-head conveyed unto the pool. As the word of *aſcending*, is uſed oft for to *paſs*, Numb. 19. 26, 27. 1 Sam. 6. 20.

of the pool] The word is commonly deemed to have a notion of *bleſſing* in it. Whereupon our Jewiſh Doctors take liberty here to deſcant upon it; and to tell us, that this *pool* was ſo termed, becauſe the water that fed it, came from a bleſſed place. But, beſide that the name is common to all *pools*, in general; though the more common opinion be, that pools are in Hebrew ſo termed, either becauſe that fiſh multiply in them, by vertue of that primordial *bleſſing*, Gen. 1. 22. or becauſe they are fed and increaſed with the *bleſſings* of rain from above, (whence the various readings, by reaſon of the ambiguity of the word, Pſal.84.6. *the rain fills the pools*, or, *the rain of bleſſings*; that is, *large*, and *liberal ſhowres*, Ezek. 34.26. *covereth* them) or, becauſes watry places, being ordinarily more fertile, are deemed therefore to be accompanied with a *bleſſing*, ch. 32.20. Judg.1.15. (in which place, there is hence alſo a diverſe reading, *give me a pool*; or, *give me a bleſſing*:) Yet others ſuppoſe them to be ſo called, from the depreſſion, or lowneſs of the ground, where they are uſually ſcituate. The root from whence the word comes, ſignifying as well to *ſtoop low*; as *to bleſs*.

the upper pool] A place incloſed on the South-ſide of the city, to receive and retain of the water that iſſued from the fountain of Gihon, which the Chaldee, and ſome other, make to be the ſame with Siloah; in regard whereof, it is alſo termed, *the pool of Siloah*, Neh.3.15.. Joh.9.8. and *the Kings pool*, Neh.2.14. and it is here called the *upper*; becauſe it was ſcituate beſide the upper city, on the South, neer the Kings garden, Neh.3.15. to diſtinguiſh it from the *lower pool*, ch. 22. 9. that lay beſide the lower city on the Weſt, 2 Chr.32. 30. & 33.14. Neh.3.16.

in the high-way] Heb. in the *cauſey*, or *caſt-way*. As ch. 11. 16. & 19.22. oppoſed to *a way* that is *not caſt up*, where no cauſey is, Jer.18.15. that which beareth ſomewhat another ſence, then the term of *high-way*, doth with us. See ch. 35. 8. & 40. 3.

of the fullers field] That is, that leadeth to it. It ſeems there was a cauſey that reached from this pool to a field not far diſtant from it, where the Fullers uſed to dreſs and dry their cloth, having their dwellings neer adjoyning to it, and making choyce of that place, for that purpoſe, in regard of the pool affording plenty of water, which they had much uſe of. And this is more probable, then what ſome others have, that the *cauſey* here mentioned, ſhould be a cauſey ſcituate between the two pools, the upper, and the lower, reaching from the one, to the other.

V. 4. *And ſay unto him*] Heb. *Thou ſhalt ſay*; as chap. 6. 9.

Take heed, and be quiet] The meſſage that God ſends the King by the Prophet; the ſum whereof is, that he ſhould not be ſo diſturbed and diſquieted, as he was.

Take heed, and be quiet] The Jewiſh Doctors are ſomewhat curious here about the former word; which, in regard that the word ſignifies *lees* of wine, (of which, ſee ch.25.6.) comes from the verb here uſed, they will not have it rendred here, as elſe-where generally, *take heed*; but, *reſt on thy lees*: according to that of Moab, Jer. 48. 11. *he is ſetled on his lees*; that is, ſay they, reſt content with ſuch power as thou haſt of thine own, without ſeeking of ayds from Aſſyria, or any other abroad. And it is true indeed, that in the latter term, (which ſome render, *be ſilent*: Others rather, *be quiet*, as the word is moſt commonly uſed) as much is implyed, ch. 30. 15. where *in quietneſs, and confidence*, is their ſafety ſaid to conſiſt; that is, in forbearing to ſeek to and fro for ſuccours abroad, and relying on Gods aſſiſtance: but there is no need here to ſtrain the word to ſuch a far-fetcht notion, from that which it generally ſignifies, and doth exceeding well fit the place. Nor are there wanting of ours, who, though not ſo ſtraining the word, yet in the expoſition of it, ſwerve from the intendment of the Prophet; ſome underſtanding it, as an admonition given the King, to be more wary; and not to venture his perſon ſo abroad: which were rather to diſcourage, then to encourage him, contrary to the end that he was ſent for. Others, as an advice, to ſet Sentinels, and keep watch and ward diligently; as implying, that God, though he gave aſſurance of ſafety, yet would not have induſtry neglected. But that had been but to ſpur on a running horſe. There needed no inciting of him, unto that which he was forward enough unto of himſelf; and in likelihood, looking after at that very time when the Prophet came to him. See on v. 3. The former word hath reference to the latter. And it is no more then as if he had ſaid, take heed how thou beeſt thus unquiet, and reſtleſs. Or, ſee by any means, that thou keep quiet: be not diſturbed and diſtracted, but quiet thy mind; and look not out for forreign helps; but reſt on that ayd, that God ſhall by thine own forces aſſiſting them, or otherwiſe working for thee, afford thee. Like Moſes his ſpeech to the Iſraelites, purſued by Pharaoh, Exod.14.13. and Jahaziels to Jehoſhaphat, and his people, 2 Chr.20.15,17. *Take heed, and be quiet*, for, *take heed thou be quiet*: as, *take heed, ſee my face no more*; for, *take heed thou ſee my face no more*, Exod. 10.28. *Take heed of him, and obey his voice*; for, *take heed that thou do obey his voice*, Exod.23.21. *Take heed, regard not iniquity*, for, *take heed that thou regard not iniquity*, Job 36.21.

fear not, neither be faint-hearted] The ſame in effect, in other terms repeated, to put the more courage into him, and the better to ſettle his unſetled thoughts. Heb. *let not thine heart be tender*; be not *ſoft-hearted*. Softneſs being oppoſed to firmneſs, becauſe ſoft things are ready to yeeld, and give in, upon the leaſt force or touch, and to receive impreſſion from every approaching object. See the like phraſe, Deut. 28.3. Jer. 51. 46. *a ſoft heart*, therefore, is put for ſuch a weak, faint, tender, timorous, childiſh, or effeminate diſpoſition, as hath no courage, or manlineſs at all in it, 2 Chr. 13. 8. as faith or confidence makes the heart firm, Heb.11.27. ſo diſtruſt and diffidence, makes it to faint and flutter, Luk. 12. 29.

for the two tails of theſe ſmoaking fire-brands] Thus the Prophet ſpeaks in way of contempt of thoſe two Kings, and their forces, which were ſo formidable to this King and his people, and came on with ſuch fury and fierceneſs, as if with fire and ſword they were reſolved to deſtroy all before them; and made full account ſo without reſiſtance to carry it. He calls them, in deriſion, not *two fire-brands*, which yet were not much to be feared, unleſs it were in ſome very light matter, Zach.12.6. but *two tails*; that is, two ends of ſuch brands, in which fire is uſually kept, and thoſe two ends, not *flaming*, and *burning*, as thoſe of Sampſons between the foxes tails, Judg.15.4. (which yet ſome ſuppoſe, here alluded unto) but *ſmoaking*, as ch.42.3. So that though they may make ſome ſmother, yet have little fire, or force to do much hurt, in them, and are ready to go out, Pſal.118.12.

fire-brands] Which being taken off the hearth, remain not fire long, but after a while smoak only, and so at length go out. So Amos 4.11. Zech. 3.2. though there made use of another way. Howbeit, the Jewish Doctors, whom some of ours also here follow, affirm by the word here used, to be meant, not a *fire-brand*, but a *rake-staff*, or, *stock*; such as they use to stir the fire to and fro with in the oven; which when it is burnt so neer to the end, that it cannot longer be held in the hand safely, or further use made of it, is thrown away, and lyeth smoaking on the ground, till it go out. No unfit resemblance to illustrate that that is by the Prophet here intended. But the use of the word in those other places, carries it rather the former way.

for the fierce anger] Heb. *in the fierce anger*: and so it is well rendred, Exod. 11. 8. 1 Sam. 20. 34. But so is the same particle also used, as it is here rendred, Neh. 5. 3. Esth. 4. 7. Psal. 150. 2.

fierce anger] Word for word, *heat of nose*. Because anger discovereth it self in the nose, Psalm 18. 8. So also ch. 13.9, 13. As if he had said, all their fiercenesſ, and fierinesſ of their fury, though they fume at the nose never so much, shall prove nothing but smoke.

of Rezin with Syria, and of the son of Remaliah] The two *brands ends* before mentioned.

with Syria] Heb. *and Syria*. But so elsewhere, chap. 5. 14. The *taber with pipe*: and Neh. 12. 42. *The singers sang with Jezrahiah their over-seer*. So that, the King of Syria, *with Syria*; That is, all his Syrian forces put together, make but one brands end.

the son of Remaliah] So he calleth him in contempt, rather then by his proper name, Pekah; because his father Remaliah was but an obscure private person: and his son Pekah, might the rather therefore go for the tail of a brand. See ch. 9. 14.

Remaliah] Heb. *Remalijahu*; as *Jeshajahu*, ch. 1. 1. So constantly, ch. 8. 6.

V. 5. *Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying*] The words in the hebrew run thus, *Because Syria hath consulted against thee evil; Ephraim, and the son of Remaliah, saying*. An elegancy of speech, not unusual in hebrew, in this Prophet especially: whereby divers acts, or attributes, are to divers subjects, as in way of distribution, severally applyed; whereas they are to be joyntly understood of either party; and alike appertain to either. See chap. 5. 13. For we are not to conceive it thus spoken; as if the one party had propounded, or contrived, and counselled; and the other concluded, and resolved: but they laid both their heads together, and agreed both joyntly upon the issue; as those Psal. 83. 3, 5.

Syria, Ephraim, and the son of Remaliah] God will scarce vouchsafe to give them their names.

Syria] Or, *the Syrian*, in contempt; For Rezin the King of Syria. See ver. 1, 4.

Ephraim] Israel, the ten tribes. See ver. 2.

the son of Remaliah] For, Pekah King of Israel. See ver. 4.

have taken evil counsel] Heb. *have consulted evil*; or, *an evil thing*: (for the Hebrews use the feminine for the neuter) Or, *have upon consultation* resolved *evil*; as 2 Chr. 25. 16. Jer. 49. 20, 30. See 6, 7.

V. 6. *Let us go up against Judah, and vex it*] The result of their fore-mentioned consultation to make war joyntly upon Judah.

go up] Of this phrase, see on ver. 1.

against Judah] That is, the kingdom of Judah, say some: the head, or head city of it, Jerusalem, say others: it may well comprehend both, and the land it self with them.

vex it] That is, weary them out; and so compell them to yeeld up to us, both themselves, and their city. Some other render the word, *let us awake them*, or, *rouse them up*: as if they lived securely, and expected no hostile Invasion; which is not so probable, having smarted so much, and that so lately also already. See on ver. 1. Or, as some others, let us *make* some *disturbance* among them, let us set them among themselves together by the ears; a ready course to make way for a forreign enemy to enter. But the translation we have is right, and confirmed by that which is objected against it. For whereas it is alleadged by some, that the verb in the form here expressed is not used, but for *to awake*, that is, to stir up, and to raise out of sleep; the contrary is true, that the word where it hath reference unto *sleep*, in that form, out of which, in such use, it is never read, though the form be usually active, yet hath alwayes a passive notion; and signifies, not to *awake*, or *make* one *to awake*, (to which purpose another word is ordinarily used, Cant. 2. 7. & 3. 5. & 8. 4.) but to be *awaked*, or to *awake* of ones self: as 2 King. 4. 31. Psal. 3. 5. & 44. 23. & 73. 20. and constantly elsewhere. And the sence here rendred, is further confirmed by the use of the same word in another form, with reference to these very words; ver. 16.

and let us make a breach therein for us] That is, as some; let us violently break in upon it, or, *through it*: as the word is used, 2 Sam. 23. 16. & 2 King. 3. 26. and as some expound that, Amos 1. 13. so it is said of the Arabians, that *they brake into Judah*, 2 Chr. 21. 17. and of Jerusalem, *the city was broken up*, Jer. 39. 2. Others, *let us make a breach in it*, to wit, among the people, which may be *for us*; that is, for our advantage, whereby the more readily to surprize it. Others, *let us tear it away* from the King thereof, and adjoyn, or annex it to our own territories, *to our selves*. Others, *let us cut*, or, *divide it to our selves*; that is, having parted it in twain, (as dividing the spoyl, before the field fought, or victory gotten, and making no doubt of a general conquest) let us share it between us, and take either his moity of it. And such complexive phrases in Scripture are oft found. See on ch. 6. 11. Howbeit, because the same form is used, where no such partition is; to wit, 2 Chr. 32. 1. where Sennacherib is said to have entred into Judah, and encamped against the fenced Cities thereof, *to break*, or, *divide*; or, *by breaking*, or, *dividing, to wit*, or *to gain them, to*, or, *for himself*: (wherein also, that complexive form of speaking is found) I suppose there is nothing more here intended, then that by a forcible surprisal of the land and Kingdom of Judah, they intended to make it theirs.

and set a King in the midst of it, even *the son of Tabeel*] Some read this clause by way of disjunction; *or set a King in the midst of it*. Let us either part it between us, or, if we cannot accord upon the partition, let us set up such an one for a King over it, that may be under our protection, and hold from us both. And it is not improbable, that their intent was to set up such a King, as might be in a kind of vassalage to them both; such as the Syrian sometime challenged the King of Israel to be to him, 2 King. 20. 2, 6. as also true it is, that the copulative is used oft, as a disjunctive, Gen. 2. 6. Exod. 21. 19. But of that there is no necessity here; because no such partition before necessarily implyed.

in the midst of it] In Jerusalem, the head city, or the center of it; or, *in it, therein*, simply, by a frequent Hebraism: as ch. 6. 12. ver. 22.

set a King —— even *the son of Tabeel*] Heb. *let us make to reign in it as King*, or, for *King*, *the son of Tabeel*. So 2 King. 8. 20. & 2 Chr. 21. 8. *the Edomites made to reign over them a* King. Who this *son of Tabeel* should be, there is much dispute and debate. Some Syrian, say some; for *Tabeel*, say they, is a Syrian name: as *Tabrimon*, 1 King. 15. 18. signifying a worshipper of the God Rimmon, 2 King. 5. 18. others, some Israelite; and as some of them conjecture, that Zichri the Ephramite, that slew the Kings son, and the chief about him; for the good service he then did, 2 Chr. 28. 7. The Jewish Rabbines, some of them by a trick of theirs, which they call *Albam*, make of *Tabeel*, *Remala*; but whether thereby they understand *Remaliah*, or no, they tell us not. But their device is this; they write the letters of the Hebrew in two lines, the one half thus, under the other.

אבגדהוזחטיכ
למנסעפצקרשת

Then they take them, as they stand in order, the upper, for the lower; and the lower for the upper: and so of טבאל they make רמלא. Another crotchet they have, which they call *Athbash*. Of which, see on Jer. 25, 26. Others, of them, whom some of ours also accord with, would have it no proper name; but to signifie such an one, as should seem *good to* us, or such an one as shall *not* be *good* for them. But neither will the word, with any reaching, well afford such a sence; nor is it probable, but that some certain person is designed, whose parent bare that name; though, who, and what he was, be uncertain, because no where else named: Yet of the same name we finde one, but of far later times, Ezr. 4. 7. whereby it appears to have been a name not unusual.

V. 7. *Thus saith the Lord God*] Gods sentence followeth concerning this their resolution; which they made no doubt but to bring about.

It shall not stand, neither shall it come to pass] *It*, that is, this their counsel, or resolution, inclosed in the word, *have consulted*, ver. 5.

not stand] Things are said, in hebrew, *to stand*, when they take effect, Psal. 33. 11. *The counsel, or purpose of the Lord shall stand*: or are confirmed, and established, Numb. 30. 4, 7, 9. Deut. 19. 15. and on the other side, *not to stand*, but to *fall to the ground*, when they take not effect, but are frustrate, Numb. 30. 12. 1 Sam. 3. 19.

neither shall it come to pass] Heb. *nor shall it be*; chap. 8. 10. And this hath a further emphasis in it; for things may be produced into act, and so have an existence, and yet not be eſtabliſhed, nor continue; but this reſult of theirs ſhall never have any exiſtence; it ſhall go no further then words, it ſhall never come into act. *Thus the Lord bringeth the counſel of nations to nought; and makes peoples devices of none effect*, Pſal. 33. 11. thereby ſhewing, that *there is no counſel againſt God*, Prov. 21. 39.

V. 8. *For the head of Syria is Damaſcus, and the head of Damaſcus is Rezin*] Or, as ſome other, *But the head of Syria* ſhall *Damaſcus be; and the head of Damaſcus* ſhall *Rezin* be: that is, he ſhall continue that which he now is: *to be*, for, *to continue*: as Dan. 1. 21. So the meaning ſhould be; I have ſet theſe Kingdoms their limits, Act. 17. 26. and they ſhall not paſs the bounds that I have aſſigned them. As Damaſcus ſhall continue ſtill the head city of that part of Syria, 2 Sam. 8. 5. 2 Chr. 28. 5. ſo ſhall Rezin continue, while he lives, king of Damaſcus; and ſhall not be, as he makes account to be, King of Jeruſalem: nor ſhall Jeruſalem have any relation to Syria, but continue the mother-City of Judah, ſtill, as it is. This they; howbeit another reading may well be admitted, that neither forceth the text, and ſeems better to ſuit with that which enſueth; nor requireth any ſuch ſupply as this doth, to make the ſentence entire. And *though*, (for ſo the particle is frequently uſed, Joſh. 17. 18. Pſal. 23. 4. ch. 12. 1.) or, *For though*, (for one particle ſometime includes two: See on ch. 18. 5.) *Damaſcus* be *the head of Syria, and Rezin the head of Damaſcus*. *Yet* (ſo is the copulative oft taken, ch. 8. 9, 10. & 17. 6. & 49. 5. *within ſixty and five years ſhall Ephraim be broken*, —— *and Samaria with her head, Remaliahs ſon*, ſhall likewiſe be broken: as if he had ſaid, although the houſe of Iſrael carry it ſelf ſo high, relying on their confederacy with Rezin, who being King of Damaſcus, the head city of Syria, and by reaſon thereof, hath the greateſt part of that country at command; yet that ſhall not hinder: but that within the term of time here deſigned, the State of Iſrael ſhall be diſſolved, and Remaliahs ſon ſhortly ruined. And this I ſuppoſe to be the genuine ſence of the place. See v. 9.

and within threeſcore and five years ſhall Ephraim be broken, that it be not a people] Concerning this prediction, and the ſtint of time mentioned in it, there is no ſmall difficulty. Since that, from the time of this Prophecy, about the third or fourth of Ahaz, as was formerly ſhewed, (ſee on v. 1.) unto the time that the ten tribes by Salmaneſer king of Aſſyria were removed out of their native ſoyl, and tranſported into other parts of his Dominions; nor had now any ſetled State, which was in the ſixth year of Hezekiah, 2 King. 18. 9, 10. cannot be above twenty three, or twenty four years at moſt; yea, there want not, that reduce them to a far narrower compaſs, to the ſpace of *eleven years*, two of Pekah, ch. 8. 4. and nine of Hoſhea, 2 King. 17. 6. which difference we ſhall not now ſtand to reconcile, becauſe it concerneth not this place. This knot ſome finding not how to untye, fall to cut it aſſunder. And pretending the original copies to be corrupted, would have *ſix* read for *ſixty*; as if the Prophet had ſaid, *within ſix, and five*, (that is, *eleven*,) *years*; ſhall *Ephraim be broken from being a people*: and juſt ſo many, ſay they, are reckoned from the time of this Prophecy, unto the ruine of Samaria, 2 King. 17. 6. But this, becauſe it ſeemeth over-bold with the text, and introduceth a ſtrange and unuſual kind of computation, we let paſs. The moſt generally received ſolution, given both by Jewiſh Doctors, and Chriſtian Writers, is, that the head of this account is to be fetched, not from the time that Iſaiah ſpake theſe words; but from the time when this diſſolution of the Iſraelitiſh State, was by the Prophet Amos fore-told. This they reckon two waies, Some make up their account by the reigns of the kings of Judah. Amos, ſay they, propheſied in the dayes of Uzziah, two years before the earthquake, Amos 1. 1. which was in his reign, Zach. 14. 5. And fell out, (as the Jewiſh tradition hath it) juſt at that time, when he preſſed into the temple to burn incenſe, and was ſmitten with the leproſie, 2 Chr. 26. 16, 20. This they preſume to have been in the twenty and ſeventh of his reign, two years before which Amos began to propheſie; to wit, in his twenty and fifth. Nor do they much ſwerve from this way of computation, who would have the number of years reckoned from that year, or the next after it, wherein Uzziah was ſo ſmitten: becauſe, ſay they, the Syrians then began (taking occaſion by the kings diſability) to make inroads on his land, 2 King. 15. 37. Though that ſeem rather to have been in Jothams reign; and, in likelihood, toward the latter end of it. But however that be; theſe agree with the former, in that, albeit they make Uzziah's irruption into the temple, two years ſooner then they: Yet both begin their computation from the ſame year, to wit, the twenty and fifth of Uzziah; and ſo caſt twenty and ſeven years of his reign (being, in all, two and fifty, 2 King. 15. 2.) into this account; unto which, if we add his ſon Jothams ſixteen, 2 King. 15. 23. Ahaz his ſixteen, 2 King. 16. 2: and ſix of Ezekiah's, (for in the ſixth of his reign was Samaria taken, and that State ruined by Salmaneſer, 2 King. 18. 10.) we have the juſt ſum of *ſixty and five years*. But againſt this computation, we have divers weighty exceptions. Firſt, there is nothing more then uncertain tradition, to aſſert the truth of that terrible earthquakes co-incidence, with that inconſiderate act of Uzziah. Secondly, it is not onely improbable, but undoubtedly untrue, that Uzziah was ſmitten with leproſie, either in the twenty and fifth, or in the twenty and ſeventh year of his reign. For his ſon, and ſucceſſour Jotham, was twenty and five years old at his fathers deceaſe, 2 Chr. 27. 1: and was conſequently born in the twenty and ſeventh of his reign, which ſhould be the very ſame year that he became a leper, according to the one; two year after that ſad occurrent, according to the other. Neither of which is agreeable to truth; The ſacred ſtory informing us, that Jotham was not either unborn, or an infant, when his father was ſo ſmitten: but of thoſe years that he was able, both to mannage the private affairs of the royal family, and to ſway the State. For ſo it is ſaid, that his father being ſequeſtred upon that occaſion, Jotham his ſon, was *over the houſe, judging the people of the land*, 2 King. 15. 5. Laſtly, it is objected, that Amos his prophecy, which is made the head of this account, was as well in Jeroboams, as in Uzziah's reign, whereas the year of Uzziah, which is here fixed on, was ſome ſpace of time, after Jeroboams deceaſe. For Uzziah began to reign in Jeroboams twenty and ſeventh year, 2 King. 15. 1: and Jeroboam reigning but fourty and one, 2 King. 14. 23. His laſt muſt fall in with the fourteenth of Uzziah's, ſome ten, or eleven ſhort of Uzziah's twenty fifth, the firſt year of their account. Others therefore to ſhun theſe difficulties, make their reckoning by the reigns of the Kings of Iſrael, and carry up their account to the ſeventeenth, or eighteenth of Jeroboam. From whoſe reign, taking either twenty and four years; and ſo not regarding the reigns of Zachary, and Shallum, his next ſucceſſors, that made up but ſeven moneths between them, 2 King. 15. 8, 13. or twenty and three years, reckoning one year for them: and thereunto adding Menahems ten years, 2 King. 15. 17. Pekahiahs two years, 2 King. 15. 23. Pekahs twenty, 2 King. 15. 27. and Hoſheahs nine, 2 King. 17. 6: they make the ſum, without any overplus, compleat. But we meet in Scripture again with that which diſturbs alſo this courſe of account: For we read there, that Zachery, Jeroboams ſon, began his reign in the thirty and eighth year of Uzziah, 2 King. 15. 8. Now his fathers laſt falling in with the fourteenth of Uzziah; there muſt of neceſſity be an interval of, at leaſt two, or three and twenty years, between the deceaſe of the father, and the ſhort reign of the ſon; ſuppoſed to have fallen out by the infancy of the ſon, at his fathers deceaſe; neglected therefore, and not regarded, while others governed, until that coming to ſome maturity of years, he gat the reins into his hand, but held them not long. Now theſe years, taken in, will make the product ariſe far above the ſum, mentioned here in the text. Nor doth it add any ſtrength, therefore, to either of theſe computations, to tell us, as ſome of prime note do, and that very confidently, though without any colour of ground for it; that this number of years was formerly defined by Amos, and paſſing by tradition, from one to another, was common in mens mouths, and therefore mentioned thus by the Prophet; nor what ſome other obſerve, that in Scripture computations are ſometime made, not from the time of any matter in preſent diſcourſe, but from ſome other fore-paſt: and not there, or then, at all mentioned. To which purpoſe they produce that of Abſolom, who having obtained liberty of acceſs to Court again, is ſaid, *after fourty years*, to have entred into a conſpiracy, 2 Sam. 15. 7. Which years are not to be reckoned, either from his return from exilement, or his repair again to Court; but from ſome other remakable team of time, no more expreſſed, then this in the text. For as the former is a meer preſumption: ſo this latter, is but a miſapplication of matters incomplient; the tenor of the ſpeech, running far diverſly, in the one, and the other. *At the end of fourty years*, ſuch a thing was done, ſaith the one: and *yet ſixty and five years*, and ſuch a thing ſhall be done, ſaith the other. But all theſe difficulties may be eaſily cut off, if we underſtand the words, as one would have them; not to intend any ſet ſtint of the ſtanding, or fall of that State: but of the time onely, at which the fall of it was fore-told: for on this wiſe he gives us the ſence of them. *Samaria ſhall fall, as was ſixty an five years ago fore-told by Amos.* Which being preſumed to be the minde of the Prophet, the account may ſoon be made up. For begin we at the ſixth year of Uzziah, concurring with the thirty and third of Jeroboam; there will remain fourty and ſix of Uzziah's reign: unto which, adding the ſixteen of Jothams, and the three firſt of Ahaz's; we have what we deſire. But this Author muſt firſt ſhew us, how this notion of his can be made up, by any grammatical conſtruction out of the words of the text; which indeed he doth not, nor can it be done. Thus then having conſidered the computations of thoſe who fetch the head of the account backward, from before the time of Iſaiah's delivery of this prophecy; and either ending it, ſome ſpace of time after, or ſetting no period or ſtint of it at all: We do not meet with in them any ſatisfactory ſolution of the doubt, concerning it, moved. And undoubtedly the words ſeem evidently to carry it on entire to the future. Now, as in the former, the main queſtion was concerning the head of the reckoning; ſo the difference here is moſt about the other tearm, the end of it. The moſt ſuppoſe it, to end at the taking of Samaria by Salmaneſer the king of Aſſyria, in the ninth year of Hoſheahs reign; and the ſixth of Ezekiahs, 2 King. 18. 9, 10. But that account falling (as hath been ſhewed) at leaſt fourty years ſhort; ſince that taking the riſe of it from Ahaz his firſt; (which is earlier, in likelihood, by two, or three year, more then ſhould be) and adding to his ſixteen, 2 King. 17. 1, 2. Ezekiahs ſix; the moſt that can be produced, is but twenty two years; fourty and three ſhort of ſixty five. To ſalve this, ſome take hold of the Hebrew, that it is not ſaid, *Yet*, barely; as Jon. 3. 4. *Yet forty dayes, and Nineveh ſhall be deſtroyed*; but word for word, as Jer. 28. 3. *in yet, that is, within ſixty and five year*, &c. which is truly accompliſhed, if at any time within that compaſs, though never ſo many years before the expiration thereof, it be fulfilled. And this is true indeed. But neither is God wont to ſet ſuch large ſtints of time, concerning matters to be concluded within a far ſcanter compaſs; and much leſs to cut out computations ſo preciſely, not in ſome one, whole, and entire; but in broken numbers, as here, *ſixty and five*, where an exact account is not punctually intended. Nor had it been agreeable to what God himſelf, and the Prophet herein propounded; to wit, the encouraging of Ahaz againſt the fear of theſe his enemies, to enlarge the limit of their appointed fall, in the acquainting of him with it; ſo far beyond the ſet point of time, in Gods ſecret purpoſe aſſigned thereunto. It had been far greater matter of encouragement to him, to tell him, that within ſome *twenty five*, then within *ſixty five* year Ephraim ſhould ceaſe to be a State. This courſe therefore of ſalving the account of thoſe, that reckon from Ahaz his, though firſt, to Hoſheahs laſt, carrying little colour of probability with it; ſome try to help it another way, of as little likelihood as the former. The ſum, ſay they, here mentioned, is the tearm that God, by his Prophet, prefixed for continuance of that State; but for the exceſs of their ſins, God haſtned their overthrow, and cut the ſum a great deal ſhorter; brought it down, from *ſixty five*, to *twenty five*, or ſomewhat lower. It is true indeed, that in Scripture we finde reverſions of Gods, both promiſes and menaces, upon mans worſe, or better carriages; and himſelf aquaints us with his courſes, either way, in that kinde, Jer. 18. 7, 10. But that God hath, at any time, cut ſhort any preciſe term of time, peremptorily ſet, for the execution of a judgment, I ſuppoſe no example can be produced; and there is little reaſon to admit that here, which we have no preſident of elſewhere. In the laſt place therefore, ſome late writers conclude this account, not at Salmaneſers ſurprizal of Samaria, and deportation of the main body of the ten tribes; but at a far later, utter removal of them by Eſarhaddon; who ſucceeded Senacherib his father, in the kingdom of Aſſyria, ch. 37. 38. This they gather from Ezr. 4. 2. where thoſe, whom the Jews upon their return from Babylon, found inhabiting in thoſe parts; affirm that they were brought thither by Eſar-haddon; and had continued there ever ſince. That which they deem to have been done, when that king of Aſſyria, by his Captains invading Judah, took Manaſſes priſoner, whom he kept ſome ſpace of time alſo, in bonds, at Babel, 2 Chro. 33. 11: and withal ſwept away the remainder of thoſe that Salmaneſer had left; in the room whereof he placed thoſe mentioned in Ezra. From the third then, or fourth of Achas, at what time this was by Iſaiah delivered, (of which, ſee on ver. 1.) unto the twenty and third, or fourth year of Manaſſes, about which time he is preſumed to have been captived, and the reſidue of the ten tribes taken away; taking in the latter twelve, or thirteen, of Ahaz his reign, and the twenty nine of Ezekiahs, 2 Chr. 29. 1. the whole product will be, juſt *ſixty and five* years. And this ſeems the moſt probable computation of this ſum, and expoſition of the place.

ſhall Ephraim be broken] As ch. 14. 25. Or, *deſtroyed*; as Jer. 48. 4. Or, *broken in pieces*; as Jer. 50. 2.

that it be not a people] Heb. *from a people*; or from being *a people*, Jer. 33. 10. & 48. 42. So ch. 17. 1.

V. 9. *And the head of Ephraim is Samaria; and the head of Samaria, is Remaliahs ſon*] Or as others, *And the head of Ephraim* ſhall be *Samaria*; *and the head of Samaria*, ſhall *Remaliahs ſon* be: as before of Damaſcus, and Rezin, verſ. 8. Samaria ſhall continue ſtill the head city of Pekahs kingdom; and Pekah for that ſhort time that he hath to reign, and live, the king of it; and not of Jeruſalem, which he ſhall have no power to diſpoſe of. Howbeit, ſome would rather knit theſe words with the verſe next before going; and render them together thus; *For the head of Syria, Damaſcus, and the head of Damaſcus, Rezin*; (ſhall be broken in pieces; which is ſupplyed from the next branch) *Thus after ſixty and five years ſhall Ephraim be broken from* being *a people*; together with *the head of Ephraim, Samaria; and the head of Samaria, Remaliahs ſon*. To which purpoſe alſo ſome of the Jewiſh Doctors, do in the former verſe, the latter clauſe, inſert, *Aram, with Ephraim*; reading the words, *Aram, and Ephraim ſhall be broken in pieces*. Elſe, ſay they, nothing ſhould here be ſpoken of the evil that ſhould befall Rezin and Syria; whereas the fall of both kingdoms are uſually joyned together in this prophecy, chap. 8. 4. & 17. 3. See verſ. 16. But theſe readings make over-bold with the text; and diſmember it over-much. I rather therefore chooſe to adhere to that reading, which was pointed to on ver. 8. *And* both *the head of Ephraim, Samaria; and the head of Samaria, Remaliahs ſon*, ſhall likewiſe be broken. This onely in the end, being ſupplyed from the former verſe. Then which manner of ſupply, nothing is more common in Scripture, Gen. 1. 16. 2 Chr. 10. 11. Job 3. 20, 23. & 9. 14. & 14. 5. & 16. 21. & 24. 19.

If ye will not believe, ſurely ye ſhall not be eſtabliſhed] If ye will not give credit to this meſſage which I bring you from God, and reſt on his gracious promiſes, whereby he engageth himſelf to you; if ye will rely on him, and not ſeek out to the Aſſyrians for aid and ſupport, to fruſtrate all the deſigns and attempts of theſe your adverſaries, whom you ſtand ſo much in fear of; and to protect you againſt them; ye will never proſper, nor be firmly ſetled, either in your State, or in your minds. It comes home to that, and drives to the ſame end, which that of Jehoſhaphat, to his people, doth, 2 Chron. 20. 20. *Truſt on the Lord, ſo ſhall ye be eſtabliſhed: truſt to his Prophets, ſo ſhall ye proſper.* The ſame thing, in effect, is in both places intended: the onely difference is, that it is propounded negatively, as by way of commination, in the one, with an intimation of ſome doubt made, not undeſervedly, of what they would do; it is laid down affirmatively, as by way of confident and comfortable aſſurance, in the other; and as with ſome hopeful expectation of that to be done by them, that was required of them. There is in either place an elegancy in the ſound of the words, which our Engliſh cannot expreſs. Some other readings there are here. To paſs by ſuch as have no footing in the words of the text: ſome render them thus; *If ye believe not me, nor are ye faithful to God*; according to that, Luk. 10. 16. Others, *Do ye not believe? it is becauſe ye are not eſtabliſhed*; but continue ſtill in your diffident fear and diſtruſt. Others, laſtly, *Do you not believe, becauſe you are not confirmed?* Becauſe that which I tell you, is not by ſome ſign confirmed to you? And ſo they ſuppoſe, way is made for the ſubſequent ſign. But the reading we have, ſeems moſt plain and proper; and to flow moſt naturally from the text.

ſurely] So is the particle here found, oft uſed, Gen. 3. 1. Exod. 3. 12. chap. 5. 7. Some ſuppoſe an ellipſis, in ſuch uſe of it; as if it were entire: truth it is, *that* it ſhall ſo be, or not be. Howbeit, we need not conceive ſuch a defect here, or make ſuch a ſupply, as ſome would enforce, as if it were of neceſſity thus to be read, it is a ſign *that ye ſhall not be eſtabliſhed.* Since that the particle is oft uſed, as a note of aſſeveration, where the word, *ſign*, admitted, will make no good ſence; as Pſal. 44. 21. Job 8. 6. & 20. 20. and 38. 1.

V. 10. *Moreover, the Lord ſpake again unto Ahaz, ſaying*] The Prophet, by Gods appointment, proceeds further to confirm Ahaz, whom he perceived ſtill to ſtagger, and doubt of what he had ſaid to him, by making him offer of a ſign.

Moreover] Heb. *And.* as chap. 3. 16. and ſo rather; then *therefore*, as ſome. Which though elſewhere it doth not amiſs, as Neh. 2. 20. & 5. 2. yet fitteth not here.

the Lord] God himſelf, ſay ſome, immediately. For, when Ahaz, ſay they, ſtood mute, and returned no anſwer to the Prophet, by his ſilence bewraying his diſtruſt, and incredulity of what the Prophet had delivered; the better to encourage and confirm him, God himſelf undertakes him, as he did Job ſometime, Job 38. 1. But the whole tenour of the context enſuing, ſhews the contrary, to wit, that God ſpake unto him ſtill by the Prophet.

ſpake again] Heb. *added to ſpeak*. An uſual Hebraiſm; of which, ſee ch. 1. 5. & 8. 5. Yet ſome would place an emphaſis in it, as implying, that though Ahaz continued in his wonted impiety and infidelity; yet God perſiſted in mercy and goodneſs to him.

V. 11. *Ask thee a ſign of the Lord thy God*] For the further confirmation of thy faith, and aſſurance of the truth of the word from him, told thee by me.

Ask thee] An uſual and elegant redundancy of phraſe, or manner of ſpeech, in moſt languages: it is in Scripture very riſe, Gen.12.1. 1 Chr.21.10. yet it is here deemed to have ſome weight *to thee*, or, *for thee*; that is, for thy behoof, for thy good, as Gen.13.11. 1 Sam.13.2. 1 King.3.5. 2 King. 4.3.

a ſign] Somewhat to be done, not ordinary, unuſual; ſuch as God is oft wont to annex to his promiſes, or threats, either to ſtrengthen mans infirmity concerning the one; or to meet with his obſtinacy concerning the other. See Judg.6.36, 40. chap.37.30. & 38.7,8. Jer.19.1,10. and 27.2. and 51.63.

of the Lord] Heb. *from with Jehovah*; or, *from Jehovah*: as Jer.11.1. From him, whoſe word it is; and who by ſuch means is alone able to give further aſſurance of it.

thy God] Whoſe people thou art king of, and whom thou profeſſeſt to ſerve, and oughteſt ſo to do. For the Scripture oft ſpeaks of things according to what ſhould be done; though it be not ever done accordingly, (ſo Prov.16.13. & 22.11. & 28.23.) or, according to what men do profeſs; though their practice concur not with their Profeſſion, chap.48.2. & 58.2.

ask it either in the depth, or in the height above] God putteth him to his choyce, for what ſign he will have, a great favor, and honour; had this wicked wretch had grace to make a right uſe of it. So did he ſometime alſo with Hezekiah, 2 King.20.8,9,10.

as in the depth] Heb. *make deep petition*; or, *go deep in asking*. So the moſt, agreeing in ſence; but differing in Grammar. For ſome of them would have the word *of asking*, here, a noun; and to ſignifie a *petition*, or *requeſt*. So it ſhould be, *make deep requeſt*, as chap.30.6. *they have made deep revolt*; but becauſe no noun ſo ſignifying, is found of that form: Others will have it a verb; and the moſt of them, an infinitive. So it ſhould be, *make deep to ask*; as Jer.49. 5,30. *make deep, to dwell.* But then there muſt be a ſupply underſtood, at leaſt, of a particle in this latter place, and ſo in moſt, if not all, where the like phraſe is found. But ſome, and ſo the Jewiſh Doctors, an imperative; which, though ſome of thoſe that mention it, reject, and the places by the Rabbines alleadged for it, are not ſo fit; Yet is it moſt conſonant to the uſual phraſe of the language; where both verbs ſo compoſed without that particle, are wont to be of the ſame mould. So Hoſ.9.9. *they have made deep, have corrupted*; for, *they have deeply corrupted*: and ſo here, *make deep ask*, for, *ask deep*. In like manner are the Hebrew Doctors divided; ſome going the one way, and ſome the other, about that, Pſal.51.2. *multiply to waſh*, or, *multiply waſh me*; for, *waſh me oft*, or, *much*, over and over, again and again; as if he could never be waſhed enough. The ſimple ſence of this clauſe, then, is no more then, *ask deep*. Howbeit, many both of the Greek, and Latine Interpreters, whom, ſome latter ones alſo adhere to, render the word more largely, *make deep*, (to wit, the ſign, that you would have) *to hell*; or, *to the grave*, to the depth of the earth; make it as deep as the earth, or hell it ſelf is, Jer.31.37. (of the word, and its ſignification, having its name of *asking*, or, *craving*; becauſe it is never ſatisfied, Prov.30.15,16. ſee on ch.5.14.) and this they labour from the next clauſe to confirm, where it is ſaid, *make it high*, or *lift it up aloft*; that is, ſay they, fetch it from heaven, unto which ſomewhat ſhould be here correſpondent; but of that there is no neceſſity: and, as the word is diverſe from that, that ſignifies *a ſuit*, ſo it is, as much, if not more, diſcrepant from that which ſignifies the *grave*, or *hell*.

or in the height above] Heb. *make high*, or, *heighten*; or, *lift up aloft*: that is, as by inſtances the Jewiſh Doctors illuſtrate it, ask ſome ſign, below; as the moving, or cleaving of the earth, Numb.16.30,32. 1 Sam.14,15. or, ſome ſign above, as the eclipſing of the light of the Sun, or the like, Joel 2.30,31. Luk.21.25. The meaning may be ſimply this, let the ſign that thou askeſt, be high, or low, a matter of greater, or meaner concernment, ſuch an one, as thy ſelf pleaſeſt; God gives thee thy choyce.

V. 12. *But Ahaz ſaid*] Heb. *And*. As ch.5.12,25.

I will not ask] To wit, any ſign, one, or other. And he refuſeth to ask a ſign; not out of any reverend and religious reſpect to God, as loath to tempt him, or ſtint him, like thoſe in the Wilderneſs, Pſal.78.41. though he made that his pretence; but out of diffidence and diſtruſt; either becauſe he believed nothing of that the Prophet ſpake; but that all was vain, and frivolous; or, becauſe he was reſolved to go on another way, then the Prophet adviſed, to ſeek help from the Aſſyrian, and not to rely upon God, from whom therefore to ask a ſign, would be to no purpoſe. See 2 King.16.17.

neither will I tempt the Lord] Some would have the words rendred, *I will not exalt the Lord*; as if he ſhould ſay, that he would not do the Lord ſo much honour, as to give glory to him, by craving a ſign of him. But albeit, a word of ſound and letters ſomewhat neer this, ſignifies, *to lift up an enſigne*; yet is this word and this form, no where found ſo uſed; but the ſame word is uſed in the like ſence, though in the better part, and on the like occaſion by Gideon, *I will try*, or *prove*; or, *let me try*, or *prove*, *this once*, Judg.6.30. nor is it to be imagined, that Ahaz ſhould ſpeak ſo blaſphemouſly to the Prophet: but it was rather ſpoken by him hypocritically, as reſpecting that Prohibition, Deut.6.16. (alledged alſo by our Saviour, to the Tempter, tempting him to tempt God, Matth. 4.7. Luk.4.12.) *Thou ſhalt not tempt the Lord thy God*; as if a man ſhould, or could tempt God, by doing that which he is enjoyned, or invited by God himſelf to do. And they therefore alſo ſeem to ſtrain here too far, who expound Ahaz his words; as if he ſhould ſay, that he intended not to try what God would do for him in the preſent war, and in the danger thence imminent; but take ſuch courſe, as he deemed, would moſt conduce to his own ſafety and indempnity. As alſo thoſe do, who ſurmiſe that therefore Ahaz ſhould not ſay, *the Lord my God*, as the Prophet had before ſaid, *the Lord thy God*, v.11. but *the Lord*, only, as refuſing to own him, as his God: for although it be true, that for ſuch tryal, the word is ſometime uſed, 1 Sam.17.40. Dan.1.12,14. not much otherwiſe in that, Judg.6.39. and that Ahaz was a wicked man, and one that in heart was wholly departed from his God, having reſolved to rely on an arm of fleſh, Jer.17.5. yet, it is not likely, that he was as yet grown up unto ſuch an height of profeſſed impiety, as openly to renounce God, and dependance upon him.

V. 13. *And he ſaid*] Or, *Then*. (as ch.6.5.) *ſaid he*, to wit, the Prophet.

Hear ye now, O houſe of David] This compellation the Prophet uſeth, as a preface, to ſtirr up, not the King alone, but the reſt of them then preſent, to attend unto that, as a matter of no ſmall concernment, which he was to ſpeak to them. See the like, ch.28.14,23. & 48.1.

O houſe of David] Some ask here, why he ſaith, *O houſe of David*, rather, then, *O Ahaz*, when as he intended him only? To which, ſome of the Jewiſh Doctors anſwer, That it was done in way of diſgrace and reproach to the King, as one unworthy to be named; as Saul to Ahimelech, *Hear, now, O ſon of Ahitub*, 2 Sam.22.12. and Moſes to Corah, and his aſſociates, *Hear, now, O ſons of Levi*, Numb.16.8. But the Prophet doth not direct his ſpeech unto Ahaz alone; but to the reſt of his family, together with him, as faulty alſo in the ſame kind with him. And the verb therefore is plural, though the noun be ſingular; becauſe taken collectively, as ch.2.5. Howbeit, true it is, that in way of reproach, the Prophet ſeems ſo to term them, as much degenerating from him, of whoſe family they profeſſed themſelves to be, and eſteemed it no ſmall grace and glory to them. So ch.48.1,2. Matth.3.9. Joh.8.33,37,39. And ſo Saul to his followers, *Hear, now, O ſons of Jemini, Will the ſon of Jeſſe give you lands*, &c. *that ye conſpire with him againſt me*. He calls him in ſcorn the ſon of Jeſſe, as a man of mean birth; them by way of reproach, the ſons of Jemini, Benjamites, (ch.9.1.) as forgetting their own family, and taking part with one, that ſought to deveſt it of its royalty. See v.4.

Is it a ſmall thing for you to weary men, but will ye weary my God alſo] The crime he chargeth them with, is their wearying and grieving, not ſo much Gods Miniſters and meſſengers, as God himſelf, whom they ſerve, and by whom they are ſent, in refuſing to rely on him, and accept of his gracious offers, and chooſing rather to ſeek after, and rely on other means, for their ſafety. See v.4,8.

Is it a ſmall thing] Some would have it read by way of enunciation; *This* is *a ſmall thing*. But the particle prefixed, is conſtantly an interrogative, in this manner of ſpeech, as Gen.30.15. Num.16.9,13. Joſh.22.17. Ezek.16. 20. & 34.18. and it is a form of ſpeech uſually favouring of much indignation and exprobration, with inference of ſome further and greater, then former, or ordinary guilt; as by view of the places pointed to, may appear.

to weary men] To *vex*, and *moleſt*, (as Job 4.2. *ſhall we not grieve*, or *be troubleſome to thee*) *men*; either in general, and thoſe whom by your tyrannies and violences, you wrong and oppreſs; or rather, more ſpecially Gods Prophets, whom ye ſet light by, and give no credit to; but repute as vain pratlers, and buſie bodies, that feed you with fancies and fables, 2 King.9.11. 2 Chr.25.16. Jer.5.13. wherein the crime would be the leſs heynous, did it reach no further then their own perſons, as they are men, and did it not redound to God himſelf, 1 Sam.2.25. as it doth, Exod.16.7. Num.16.11. 1 Sam. 8.7. Jer.5.12. Luk.10.16. Joh.3.20. 1 Theſſ.4.8.

but will ye] Or, *but that ye will*. Making it one continued ſentence.

weary God] In diſtruſting him, and refuſing to rely on him. Or, as ſome, in reputing him unable to do what he promiſeth, and undertakes to effect. So they ſuppoſe the word ſometime to ſignifie, as Gen.19.11. *they could not*, or, *were not able to find the door*; and chap.1.14. *I cannot*, or, *am* *not able to bear*: and ſo here, *to make God impotent*, or, unable to do ought; as men are wont to be, when they are tired, and ſpent, which God never is, ch. 40.28,29. The ſence is good, and ſound; (for ſuch conceit of God, is one uſual ground of diſtruſt, Pſal.78.19,20,22. Rom.4.20,21.) but the conſtruction is too coact.

my God] Whom in ſpecial manner, and office, I belong unto, as 1 King.17.1. & 18.10,15. Rom. 1. 8,9. in regard whereof alſo, the wrong done, in diſregarding the meſſage that I now bring thee from him, reflects upon him, and doth chiefly reſpect him, being not my meſſage, but his, 2 Cor. 5. 20. & 13.3. 1 Theſſ.2.13. Yet ſome obſerve, that he ſaith not now, as before, *thy God*, ver.11. but *my God*; becauſe he had ſeemed not to own him, himſelf, v. 12. But of that, ſee there.

V. 14. *Therefore the Lord himſelf ſhall give you a ſign*] Though by your refuſal of Gods gracious offer, you make your ſelf utterly unworthy of any ſuch favour to be ſhewed you; yet will God vouchſafe, of his own free accord, to afford you a ſign.

Therefore] Or, *Notwithſtanding*, rather. Notwithſtanding your wearying of God, and being ſo troubleſome to him by your croſs, perverſe, and diſtruſtful carriage, yet will he do this for you. The particle here uſed, is, as well a diſcretive, as a cauſative; and it is ſo found uſed, chap.30.16. Jer.16.14. & 30.16. Ezek.39.25. Hoſ.2.14. which being not obſerved in ſome of thoſe places, hath enforced the Expoſitors to introduce harſh and needleſs trajections, and bred much difficulty in the text.

the Lord] Of this name, (for it is not *Jehovah*; but *Adonai*, which the Jews commonly read in the room of that) ſee on chap. 6. 1.

himſelf] Not by himſelf, as ſome; (for he doth it here by the Prophet) but of himſelf, of his own accord, unasked; as ch. 65. 1. For they minde not the uſe of the language, that tranſlate the pronoun here, *this*; as if the ſence were, *The Lord will give you this for a ſign.*

ſhall give] Or, *will give.* The better, and fitter to expreſs Gods own ſpontaneous act; as *The Lord will give ſtrength*; and *The Lord will bleſs his people with peace*, Pſal. 29. 11.

give] Not *exhibite*; as ſome would have it; to wit, hereafter; but *ſet*: for ſo in Scripture, *to give a ſign*, is *to aſſign*, or, *ſet a ſign*, Exod. 13. 2. Joſh. 2. 12. So Matt.12.39. *No other ſign ſhall be given* them, (that is, ſet, or aſſigned them) *ſave the ſign of the Prophet Jonas.* See the note on the place, being a place much miſtaken by many.

you] Not thoſe to come, their poſterity, in whoſe dayes the ſign here mentioned, was to be exhibited, as ſome ſtrain it; but thoſe to whom he then ſpake. Nor need we reſtrain it to the better ſort of that people, (with ſome other;) whereof ſome, at leaſt, might be among the reſt there: for the promiſe of the Meſſias was made to the whole body of that people, Rom. 9. 4. and the Prophet here ſpeaks to none other, then thoſe, whom in the former words he tartly taxed.

a ſign] *A ſign* indeed; a ſign of ſigns; ſuch a ſign, as never was before it, or ſince. *A ſign*, both *from above*, and *from beneath*; wherein heaven and earth, God and man, were conjoyned in one, Joh. 1. 14. Phil.2.6,7. But here is a queſtion moved, how this miraculous birth, being a matter to fall out many years, yea, ages after, could conduce as a ſign unto thoſe that then lived, concerning the deliverance of them, and their head city, from the ſurprizal of thoſe two kings that were coming with joynt forces againſt them, and it. Unto which we anſwer.

1. That Things not preſent onely, or paſt; but long after to enſue, are ſometime given for ſigns; and are not ſeldom of much force, and efficacie to raiſe mens minds to an hopeful expectation of ſuch events, as are thereby enſured. So Exod. 3. 12. This is by God given, or ſet unto Moſes, for a ſign to aſſure him of the delivery of the people of Iſrael out of Egypt, by him; that after their coming out from thence, they ſhould ſerve God upon that mountain, on which God then ſpake to him: which yet was not to be, until the deliverance was effected. So chap. 37. 30. It was aſſigned to Ezekiah and his people, for a ſign of their deliverance, and indemnity from Sennacherib, that they ſhould for one year eat of that which came up of it ſelf; and another year on that which ſprang from it, and the third year have free liberty to ſow, and plant, reap, and pluck without diſturbance, or interruption, at pleaſure. All which was not to be, until after the departure of him, upon the deſtruction of his forces, when their delivery was now over. So the ſtones that Jeremiah was willed to take, and hide in Pharoahs brick-kiln, at Tahpanhes among the clay, for Nebuchadnezar to ſpread his pavilion over, when he ſhould ſurprize Egypt, Jer.43.9,10. was to be a ſign to thoſe perfidious Jews, who had fled into Egypt, (though the event were not yet in being, nor to take effect till ſome time after) of that dreadful judgement, by the Prophet then denounced, both againſt Egypt and them. For it was not ſo much the diſpoſing of them there, as the Chaldean king, pitching of his Pavilion in that place, that was to confirm the truth of that Prophecy, whether they lived, in whoſe ſight thoſe were there laid, to ſee it, or no. To which we may add, that other ſtone, and the book with it, caſt into the midſt of the river Euphrates at Babylon, thereby to aſſure Gods people, in captivity, there; yea, and thoſe that were to come thither after them: of their delivery thence, by, and upon the deſtruction of Babylon, by that typified, but fore-told, and ſo prefigured to give aſſurance of deliverance thereby unto them; whom it had been but cold comfort to, had they been to periſh likewiſe, together with it, Jer. 51. 63, 64. Nor was the ſtone and book caſt into the river ſo much, as the irrecoverable downfal of Babel, therein deſigned, that which was to give the Jewiſh captives aſſurance of ſuch deliverance, as was promiſed them in that book. And yet were many years to paſs over their heads; yea, and multitudes of them, (whereof no ſmall number alſo, not yet captived) in continuance of time, worn out, and laid up in their graves, before that ruine of the Chaldean eſtate, the future ſign of that their freedom.

2. The ground and end of the ſign given, or aſſigned here, is to be obſerved. The ground was Ahaz his diſtruſt of Gods power, as doubting, whether he were able to do that which the Prophet would have him to believe, and rely on him for, to wit, to protect, and ſafegard him and his State, againſt two ſuch potent adverſaries, without aſſiſtance of ſome forreign forces. The end is to aſſure Ahaz, that God can do as much; yea, and much more then this amounts to; he can do things more incredible, more impoſſible then this. This was no more then God, at divers times, had formerly done, as ſtories ſhew, Gen 14. 9, 15, 16. Joſh.10. 5, 10. 2 King. 10. 4. 2 Chron. 14. 9, 11, 12. & 20. 1, 25. But the ſign here propounded, was of ſuch a thing as never the like was, either before or ſince, *the birth of a Virgin.* So that it is, as if he had ſaid unto Ahaz, Thou doubteſt whether God can deliver thee from the forces of theſe two kings, without help of ſome other humane aids. I ſhall tell thee of a far greater, and more unlikely matter, that he both can do, and will do: he can, and will, cauſe a Virgin to be conceived, and delivered of a child, without the knowledg, or help of man.

3. It is the uſual manner of the Prophets, in their prophecies and predictions of reſtitutions, or deliverances of Gods people, to make mention of the Meſſias, and to point unto him, on whom all thoſe promiſes of ſpecial mercies and favours, made to that people, were founded; and for whoſe ſake deliverances were oft afforded, even unto thoſe, who were altogether unworthy of them. In regard whereof, it is not without ſome good probability, deemed by ſome, that the Prophet, therefore, inſtead of ſetting Ahaz any other ſign, directeth him unto the Meſſias (whoſe miraculous birth, was the moſt ſufficient ſign that could be, both of Gods power for, and love to his people) by conſideration of him, if he had any faith at all in him, to entertain ſome hopeful aſſurance of Gods word to be made good to him, in the particular now propounded. To which may be added, that it is not unlikely, that from that prediction in Moſes, Gen. 3. 15. of *the ſeed of the woman*, that ſhould *bruiſe the head of the ſerpent*; which the Jewiſh Doctors alſo expound of the Meſſias, ſome hint, in thoſe times might be had of a woman (ſo the Apoſtle alſo ſtileth the mother of our Saviour, Gal.4.4.) that ſhould have ſeed, or iſſue, without knowledg of man; that which ſome other prophecies alſo are, by the ancients, deemed to glance at; as Gen. 49. 10. Pſal. 132.11. beſides, Dan. 2.34: and ſo the Prophet might ſpeak unto Ahaz herein, of that which might be already received, or not unheard of, at leaſt, among them.

4. Albeit, this concerning the Meſſias be mentioned; yet another ſign ſeems to be further, withal, thereunto annexed, taken from that child of the Prophets, whom for that end he was commanded, by God, to take along with him, verſ. 3. as we ſhall hereafter ſhew on ver.15,16. Both of them joyntly concurring to confirm Ahaz his diſtruſtful heart, if it might have been, in that, whereof the Prophet, from God, endeavoured to aſſure him.

Behold] A note of ſedulous attention, and ſerious conſideration, duly, and deſervedly prefixed, before the relation and prediction of a matter ſo ſtrange, ſo far beyond, and above the courſe and power of nature, and of ſo weighty concernment; the incarnation, and birth of the Lord, and King Meſſias, the Saviour of mankinde, Matt.1.22,23: and that as pointing unto it with the finger; as John ſometime at Chriſt, now incarnate, Joh. 1.29,36: as a thing in Gods decree and purpoſe, already preſent, and, even then, to be ſeen with the eye of faith; as, of Abraham, it had been many ages before, Joh. 8. 56. Of the uſe of the particle, ſee ch.3. 1.

a Virgin] So the evangeliſt, Matt. 1. 23: and ſo before him,the ancient Greek verſion,received and allowed among the Jews themſelves, and read publikely in their Synagogues, with ſuch of them as made uſe of the greek: nor could it therefore be ſo rendred by the authors of that verſion,in favour of Jeſus, the ſon of Mary, not yet born; or of the chriſtian profeſſion, not yet in being: yet the latter Jewiſh Doctors,ſince the birth of our Saviour,out of hatred to him, in whom the ſame is fulfilled, would have the word, *Almah*,here to ſignifie any young woman,whether Virgin, or other; married,or unmarried; known by man, or unknown of man; and to be a name, not of integrity, but of age, or youth onely. Againſt whom,firſt, we object the notation of the word, in regard whereof it ſignifies, properly,an *hidden*, a *concealed*, a reſerved one; one kept out of ordinary ſight and view. One *hidden* from man; that is, one *unknown* of man. For *to be hidden*, is *not to be known*; as 1 King.10.3. Secondly, we reaſon from the conſtant uſe of it in the whole body of Scripture, in which it is, beſides this place, ſix times onely uſed; thrice in the ſingular number; thrice in the plural. The firſt place,is, Gen. 24. 43. in the prayer of Abrahams ſteward,mentioning ſuch a wife, as for his young maſter he deſired; which could be no other intended by him, then a pure Virgin; ſuch an one as Rebekah is avowed to have been there,ver. 16. Though they miſtake, who ſay, it is there uſed of her: for of her, another tearm more large, (See Joel 1. 8. where it is ill tranſlated, *a Virgin)* is in that latter place uſed,but with ſuch reſtriction, as makes it equivalent unto this; which is, by the old Jewiſh-Greek, there alſo rendred, as here. The ſecond place, is, Exod. 2. 8. where it is uſed of that other Mary, ſiſter to Moſes and Aaron, then very young, and a Virgin, in all likelihood, all her life long. The third place, is Pſal. 68. 25. where, amidſt the holy train, *are the Virgins beating the tabers.* The uſual imployment of ſuch,in their triumphant ſolemnities, Exod. 15. 20,21. Judg. 11. 34. 1 Sam. 18. 6. A fourth, and fift place, are in the Canticles; where the *Virgins* are ſaid to *love* the Spouſes Beloved, ch.1.3. Nor were her aſſociates, or attendants, I ſuppoſe, preſumed to be other: and where the *Virgins* numberleſs attending on him, are mentioned with diſtinction, from both *queens* and *concubines*, chap. 6. 8; ſuch, to wit, as thoſe that attend on the Lamb, Rev. 14. 4. The laſt place is, Prov. 30. 19. where among other things that Agur reckoneth up, as not eaſie to be deſcried, one is ſaid to be *the way of a man with a Virgin*,or *a Maid*; for that is alſo,uſually, a name of integrity with us. And this is the place, that the latter Jewiſh Doctors ſo much inſiſt upon, and triumph in, as if they had found where the word were uſed,for one that were no *Virgin*,no *Maid*. For vindication whereof,to let paſs the forced expoſitions of thoſe, who ſo wring the Text, as if they meant to preſs blood, or cruſh mattier, rather then to fetch milk out of it: Nor to inſiſt upon thoſe two more ſpecious interpretations, that are generally moſt received of thoſe, who ſuppoſe the word to be taken,not according to the truth of the thing,but according to ſhew and ſemblance onely; or repute, and eſteem; and ſo the party there ſpoken of, to be tearmed a Maid, or Virgin; not as being ſuch indeed, but as deemed, and pretended ſo to be. Which they ſeek to confirm by what followeth, verſ. 20. of the whoriſh wife, who yet pretends to be honeſt. Or that other, which yet many ſeem to be much taken with, of thoſe that expound it myſteriouſly, as the ſame, in effect, with this of Iſaiah; or that, at leaſt, of Jeremiah; *A woman ſhall compaſs a man*, Jer. 31. 22. But to omit that, the whole tenor of Agurs diſcourſe runs conſtantly in another ſtrain: That very addition of the adulterous ſtrumpet is ſufficient to overthrow this: For, undoubtedly, the Spirit of God would never yoke the baſe carriage of ſo vile,and abominable a creature,with that ſacred myſtery of the incarnation of the Son of God, never to be without much reverence mentioned, or minded. To leave theſe therefore to their ſeveral authors, fautors,and abetters; The place, to me, ſeems not plain onely, but very pregnant for that ſence of the word, which,as genuine, and general,we avow. For the ſcope of the place is clearly this, to ſhew, how cloſely, and cunningly, perſons, either men or women, can carry themſelves, in contriving, and compaſſing their plots and practices, for the ſatisfying of their deſires, when they are lewdly diſpoſed. And the ſence, conſequently, apparent; that a *Virgin* can hardly be ſo ſtrictly watch'd, and kept,but that a man,ſo affected,will by one way or other, procure acceſs to her,and that ſo covertly, that no notice, for the preſent, ſhall be taken by any, that he hath *been with her*; as of Amnon, Abſolom to Tamar,2 Sam. 13. 20: in whoſe caſe alſo, nothing would have been ſuſpected other then well, had not the parties themſelves, by their own after-carriages, bewrayed it. And the like is added, to make the obſervation compleat, of a married woman, diſhoneſtly minded; who yet can carry on her diſloyal practices, ſo ſmoothly, and ſecretly, that no note of diſhoneſty ſhall appear with her. And thus this text cleared, and the Jewiſh Doctors onely inſtance being removed,our reaſon againſt them, as well from the conſtant uſe, as from the negative ſence of the word, ſtands firm againſt them, that the tearm here ſignifies a woman untoucht,in Solomons phraſe, and the Apoſtles, Prov. 6. 29. 1 Cor. 7. 1. Whereunto we might further add that which puzzles them,not a little; what ſtrange matter it ſhould import, for a young woman to beat a child. And here our great Maſters in Iſrael are at a ſtand; one ſuppoſing the ſign to conſiſt herein, that the child, this young woman went with, ſhould prove a *ſon*; another, this to be the ſtrangeneſs of the matter; that this Man-child,as ſoon as ever he was born, ſhould be able to diſcern between bad meat, and good: another, that he ſhould eat butter and honey, as ſoon as he was born,inſtead of ſucking in his mothers milk. Theſe,& the like ſorry ſhifts and ſurmiſes,are they enforced to flye unto, while they ſtrive,by all means, to ſuppreſs that light,that from this Scripture flaſheth ful in their faces. Howbeit ſomewhat,by the way, hath dropped from one of them, that ſeems to give an inckling of ſomewhat muttered, in his time, among them, affording teſtimony to the truth: He ſaith,ſome underſtand it of ſuch a *Maid*, or *Damoſel*, *as had not been ſeen to bear a childe*. Neither doth he paſs any doom,at all,upon that their opinion: And what manner of Maid, or Damoſel, but a *Virgin*,ſhould ſuch be? As little agreement is there among them, in determining who this mother, or this childe ſhould be. Some would have the woman,to be king Ahaz his wife, and the childe, Ezekiah, his, and her ſon. But herein, others of their own coat, controll them; ſhewing, by juſt computation, that Ezekiah was born divers years before this prophecy was delivered: for he was five and twenty year old, at his fathers deceaſe,2 King. 18. 2: who reigned but ſixteen in all, 2 King. 16. 2; and was born,therefore before his father was king. Others of them, would have the mother to be the Prophets wife, and the childe their ſon; for the Prophet,ſay they, had three ſons,having,by Gods appointment, names impoſed on them,importing ſome Prophetical matter. *Immanuel*, promiſing Gods aſſiſtance of them, againſt the Iſraelites,and the Syrians, chap. 8. 10. *Maher-ſhalal-hasbaſh*, implying the Aſſyrians ſpeedy plundering of thoſe two people, ch.8.3,4. And *Shear-jaſhub*, fore-telling the return of a reſidue, chap. 7. 3. & 10. 21. But, howſoever for the other two we make no doubt, becauſe they give us good ground from Gods word; yet for this their aſſertion, concerning ſuch a ſon of the Prophets, as ſhould be here meant, and ſo ſtiled, we have nothing from them, but their own conjectures. Againſt which, to omit what we might object, that the land of Judah, is called *the land* of this *Immanuel*; as having a peculiar right to it,and dominion over it, chap. 8.8. which will not agree to any of the Prophets iſſue, or any other private perſon; this I ſay, to let paſs; this we perſiſt to oppoſe,that neither any ſon of the king, or of the Prophet, can be the party here ſpoken of, unleſs he can be avowed to have been born of a Virgin. Upon which ground alſo we deſervedly reject, what ſome of our own writers, in part, therein complying with the Jewiſh Doctors, have ſuggeſted, to wit, that this might, in ſome ſort, be ſpoken and meant of ſome childe then born, whether to the King, or the Prophet, or any other,which might be a type of Chriſt. They pitch moſt upon the Prophets ſon,mentioned in the next Chapter. The Prophet, ſay they, joyned himſelf ſolemnly to a Virgin, who was alſo a Propheteſs; by her he had a childe, which had a twofold name, this here foretold, and that other there expreſſed. And this childe, ſo born of one being a Virgin,until the time that he was begotten on her, might be a type of him,who in a ſupereminent and miraculous manner, was to be conceived in, and born of a Virgin, ſtill continuing ſo to be. To this purpoſe they alleadg divers predictions, that were verified, ſome lower, or meaner way in the type; but ſome other far more excellent way,fulfilled in the truth, further by that type intended. But although it be true, that in ſundry complexed prophecies, the thing propounded, or promiſed,is found exhibited, and made good in the type or ſhadow, corporally; in the truth or ſubſtance, thereby typified, or delineated, ſpiritually; as in this prophecie, is frequently ſhewed: Or, though corporally in both, yet not in the very ſelf ſame manner; but analogically, by a kinde of proportion, that the one beareth with the other, of which, ſee Jer. 31. 15. Yet this cannot hold here. Firſt, becauſe it takes away the ſtrangeneſs intimated in the thing it ſelf, here propounded; and which is, by this ſuggeſtion, pretended to be the type. And ſecondly, becauſe it may juſtly be deemed to enervate the authority of the Evangeliſt Matthew, expounding the Prophets words, as ſpoken by him, of a babe to be born, not of one that had been a Virgin, until in marriage he was begotten of her; but of one, who was a Virgin, even then when ſhe was already conceived of him in her womb; as the words preciſely, both with the Evangeliſts, and with the Prophet here, import; not *a Virgin ſhall conceive*; as if the meaning were one, that is, now a Virgin, ſhall hereafter conceive; but word for word; *a Virgin ſhall go great*, or, *be with child*; as ſpeaking of a Virgin, that ſo continuing, ſhould be in that condition; of which, more anon. And as that place therefore of the Pſalmiſt, *Thou wilt not leave my ſoul*, that is, *me* (as Pſalm 3. 2. & 7. 2. & 119. 25. with 44. 25.) *to ſee corruption in the grave*, Pſal. 16. 10: may not be expounded, one way of David, though in ſome things, a type of Chriſt, and ſpeaking in the perſon of Chriſt; and another way of Chriſt himſelf; but of Chriſt onely; whoſe fleſh, though laid in the grave, yet was not there corrupted; as the Apoſtle argues, Act. 2. 25, 34. So what is ſpoken of the Meſſias, to be born of a Virgin, is not applyable in any other way, to any other; not born of a Virgin, in that manner, as he was; and as it is certain, that none ever, but he, was. And we ſhall not a little infringe and abate the force and weight of thoſe two principal, and pregnant teſtimonies, the one concerning our Saviour, his myſterious Incarnation; the other, concerning his miraculous Reſurrection; if we ſhall thus, as ſome have done with either, pick out the main pith of them, to make them applyable to any other. The Mother, therefore, of the childe here mentioned, is a *Virgin*; and no other then that ever bleſſed Virgin, the Mother of the Meſſias, continuing a *Virgin*, notwithſtanding a *Mother*, Matth. 1. 18, 23. Luk. 1. 27, 35.

ſhall conceive] Heb. *great*; or, *with childe*. For the word here uſed, is not a verb, as ſome, who render it, *ſhall conceive*; nor a participle, as other, who require it to be read, *conceiving*; but a verbal, ſignifying one *with childe*; as it is well rendred, Exod. 21. 22. 1 Sam. 4. 19: or, one *great with childe*, ch. 26. 17. Jer. 31. 8: as of other creatures, we uſe to ſay, *great with young*. Nor indeed doth the verb, whereof it comes, properly ſignifie *to conceive*: Nor is the word therefore drawn from it, rightly rendred, *conception*, Gen. 3. 16: where the words would rather be thus read, *I will greatly multiply thy pain, even the pain*; or, *the pain I mean* (for the copulative is there, as oft elſewhere, exegetical) *of thy childe-bearing*, or, *thy going with child*. By childe-bearing underſtanding, that interval of time, between conception and birth; during which time, teeming women, as we tearm them, while they bereed, and go great, are ſubject to many infirmities, and bear a continual burthen, for a great part of it, about them. And that is it, indeed, that the word here uſed, intimates; the affinity in the hebrew tongue being ſo neer, between the woman going great with what ſhe bears in her wombe; and an hill, or mountain ſwelling higher then the ordinary ſurface of the earth; that in ſome Scriptures it is ſomewhat ambiguous, whether of the twain is meant, Amos 1. 13: the very ſame word in the plural form, feminine, ſignifying as well the one, as the other, Exod. 14. 2. It is therefore, word for word, as if the Prophet ſpeaking of a thing preſent, not to the eye, but to the faith, ſhould ſay, *Behold a Virgin with childe*, or, *great with childe*: As the Angel to Hagar, Gen 16. 11. *Behold, thou art with childe*. Howbeit it is, though for evidence, and certainty of truth, ſo delivered, to be underſtood in the future, as the ſequel of the context ſhews; one of the Jewiſh Doctors, well obſerveth, paralleling it with that of the Angel to Manoahs wife; *Behold, thou* ſhalt be *with child*: for ſo the words are, Judg. 13. 5. To be noted the rather, to meet with the vain cavil of thoſe of them, who tax the Evangeliſt, as warping from the Prophets words, in rendring them by the future, *Behold, a Virgin ſhall have in her womb*; as the Greek hath it; that is, as we rightly render it, *ſhall be with childe*, Matt. 1. 23. And indeed, ſo would the words be here alſo rendred, *Behold, a Virgin* ſhall be *with childe*: which yet is not to be underſtood, as that other place in this Prophet, *The childe ſhall dye an hundred year old*: That is, he that is now a childe, ſhall be an hundred year old ere he dye, chap. 65. 20: So a *Virgin* ſhall be *with childe*: That is, ſhe that is now a Virgin, ſhall hereafter be with childe; becauſe the nature of the bleſſing promiſed carrieth it ſo there; whereas the ſtrangeneſs of the buſineſs propounded, carries it, neceſſarily, another way here: Nor may the Prophets words be otherwiſe taken, then as the Evangeliſt expounds and applyes them; unleſs we will ſay, that the Prophet fore-told one thing to be done, and the Evangeliſt relateth another thing as done. Whereas the one onely reports, as exhibited, what the other had before ſaid, ſhould be. For as for that quaint deſcant of a late writer, upon the word *fulfilled*, uſed by the Evangeliſt, Matth. 1. 22; that it is a teann of art, taken from the practice of picture-drawers, who having firſt made a type, or rude draught of their work intended, are wont, after, to fill it up with other materials, and with variety of colours; as if thereby were implyed, that to what the Prophet had delivered typically, the Evangeliſt had added ſomewhat; or intimated, at leaſt, that ſomething had been further added, to make up the full truth, of what was but in part fore-told. It may well ſeem ſubtile; but it is nothing ſolid: for the meaning is plain, and obvious to any weak apprehenſion, that then any prediction is ſaid to be fulfilled, when the thing is done that was fore-told. I muſt crave pardon, that I have been ſomewhat prolix, in endeavouring to clear this place, containing matter of ſo great conſequence, and concernment.

and bear] Or, *bring forth*; as it is more fitly, and fully rendred, Matth. 1. 23. Heb. *and bearing*: or, *bringing forth*; as Gen. 16. 11. & 17. 19. Judg. 13. 5. Spoken, as before was obſerved, as in the preſent time, but to be underſtood, as in the places pointed to, and as all here grant, in the future. And the word *Virgin*, reacheth as well to this, as to the former. *A virgin with childe*; and yet ſtill a virgin. And *a virgin bringing forth*; and yet, for all that, ſtill a virgin. For it is not the opening of the womb by birth, but the knowledg of man onely, that procureth, or produceth any imminution of virginity. *She brought forth*, ſay the Evangeliſts of the Virgin Mary, Mat. 1. 25. Luk. 2. 7. Nor are we to give heed unto thoſe frivolous fancies, deviſed by the Patrons of Popery, to caſt ſome colour upon their prodigious dotage of Tranſubſtantion, of the Virgin Maries miraculous delivery of our Saviour, without opening of the womb; whereas the Scripture expreſly telleth us, that therefore he was preſented in the Temple, as by vertue of a ſpecial ordinance, *holy to God*; becauſe the *male*, that by birth had *opened the womb* of her that bare him, Luk. 2. 22, 23. Nor do we therefore, as thoſe of that faction charge us, hereby any whit infringe the continued virginity of the Mother of our Saviour; they rather themſelves infringe it, in denying that to be conſiſtent with pure, and entire virginity, which the Holy Ghoſt, by the Evangeliſt, affirms to have been with her. The conception of our Saviour, we read to have been extraordinary, and miraculous, Luk. 1. 35: we read no ſuch thing of his birth: That *a virgin* ſhould be *with childe*; that is it wherein the miracle, principally, yea, peculiarly, doth conſiſt: being a matter, not onely beyond the ordinary courſe, but far above all power of nature. But that, being conceived of a childe, ſhe ſhould, at the wonted time, when her dayes were accompliſhed, be delivered of that ſhe went with, Luk. 2. 6. was agreeable to the ordinary courſe of nature: yet is joyned with the former, in relation of the miracle; becauſe, not onely a conſequent, but an evidence of it, a manifeſtation of that, to open view, that before lay hid, and might otherwiſe have been deemed, but ſome meer deluſion.

a ſon] So the Angel to Mary, *Thou ſhalt bring forth a ſon*, Luk. 1. 31: and to Joſeph likewiſe, *She ſhall bring forth a ſon*, Mat. 1. 21. and accordingly it is ſaid of her, *She brought forth her firſt born ſon*, Mat. 1. 25. Luk. 2. 7: not *a daughter*, but *a ſon*. Though the Meſſias came of a woman, Gal. 4. 4. yet was he to be a male, a man. A man, though of a woman; that both ſexes might have intereſt in him. For *neither is the man without the woman, nor the woman without the man, in Chriſt*, 1 Cor. 11. 11. in whom there is no difference of *male, or female*, Gal. 3. 28. But a man, more eſpecially, in regard of the eminency of the ſex, 1 Cor. 11. 7, 9. & 14. 34. 1 Tim. 2. 11, 12: and in regard of the offices he was to ſuſtain, being deſigned to be *a Prince*, ch. 9. 6, 7. Luk. 1. 31, 32. *a Prieſt*, Pſal. 110. 4. Hebr. 4. 14. & 5. 6. and *a Prophet*, Deut. 28. 18, 19. Act. 3. 22, 23. A *Son*, that the ſame Perſon might be *the Son of God*, in regard of his humanity; who, from all eternity, had been *the Son of God*, in regard of his Diety, Prov. 8. 24, 25. Pſal. 2. 7. Luk. 1. 35. Hebr. 1. 5, 6, 8: and that *the Son of God*, becoming alſo, *the ſon of man*, Matth. 16. 13, 16: might make thoſe, who were *the ſons of men*, to become *the ſons of God*, Gal. 4. 4, 5.

and ſhall call] So the moſt, yet with ſome difference; for ſome would have the word here uſed, a verbal, or a participle; the like whereunto they ſuppoſe to have found, Exod. 5. 16; but that place is queſtionable: and theſe read the words, as running on in one continued tenor, *Behold a virgin, going with childe, and bringing forth a ſon, and calling his name Immanuel*. But others, rather, conceive it to be a verb: and the greater part go this way, reading it in the third perſon, *and ſhe ſhal call*. Which reading they ſtrengthen, by producing a place out of Deut. 31. 29: where the ſame word is found in the ſame form, though in a different ſignification, (the reaſon whereof, is well known to thoſe that are skilful in that language) in thoſe words, *And evil ſhall meet with you*: it being there a feminine of the third perſon, as they ſuppoſe it here to be. Howbeit others read it in the ſecond perſon, as the margent of our Bibles alſo repreſents it; *Thou ſhalt call*: Not, as if the Prophet ſpake unto Ahaz: for the word is feminine; but as directing his ſpeech unto the Virgin, of whom he ſpake; *Thou*, O Virgin, *ſhalt call*. So the old Greek renders it, and the vulgar Latine; howſoever many of the ancient Greek copies are reported to have it, *They ſhall call*; which is as much in effect, according to the Hebrew idiotiſm, as if it were ſaid, *He ſhall be called.* The like whereunto, ſee chap. 60. 14. & 62. 12: and ſo divers alſo of the ancient writers, in their allegations of this place, read it. But with our marginal reading, the Evangeliſt concurs; albeit, in ſome other words, he doth not preciſely follow the old greek. And albeit the difference be not material; yet unto this latter, this may, for the further ſtrengthning of it, be added. That this our Prophet is found to have uſed the very ſame word, in the ſame form, and in the ſame ſence, chap. 60. 18; in thoſe words, *And thou ſhalt call thy walls ſalvation*, or, *ſafety.* As alſo, that ſome of the Jewiſh Doctors (though for no good end I ſuppoſe) atteſt hereunto; affirming it to be ſpoken, in way of conjunction, or command, in ſuch manner, as legal precepts are wont to be conceived, Exod. 20. 5. & 23. 15. And ſo the Angel to Hagar, of the childe ſhe went with, Gen. 16. 11. *Thou ſhalt call his name Iſmael*; whether way we take it, as ſpoken in way of prediction, or in way of injunction, as of her, or to her; apparent it is, that the nomination of the childe is attributed to her. That which the hebrew writers obſerve, to be, according to the uſual cuſtome of their nation, with whom the mother, ordinarily, named the childe. And indeed we finde it ſo, very frequently, in the ſacred Records. For ſo it ſeems, that Eve named her firſt born Cain, Gen. 4. 1. and his brother, Seth, Gen. 4. 25: and Jacobs two wives are reported, to have named both their own children, and their handmaids, which they reputed as their own, Gen. 29. 32, 33, 34, 35. & 30. 3, 6, 8, 11, 13, 18, 20, 21, 24. So Hannah named her ſon Samuel, 1 Sam. 1. 20. And of divers other, the like is found recorded, Gen. 38. 4, 5. 1 Chr. 4. 9. & 7. 16. But our Writers render a further reaſon hereof: The right of nomination, ſay they, is in the father; becauſe impoſition of names, in behalf of the party naming, argues a ſpecial right in the dominion, or authority over the party named; as appears in Adam, impoſing names, as on the other living creatures, by God made ſubject to him, Gen. 1. 28. & 2. 19, 20: ſo on the firſt of that other ſex, a woman, made for him, and to be aſſiſtant unto him, both as a woman, Gen. 2. 18, 23; and as his wife, Gen. 3. 16, 20. And in great perſonages, giving new names unto thoſe, whom they take into their protection, or ſervice, 2 King. 23. 34. & 24. 17. Dan. 1. 7. The prime right of denomination, therefore, reſides in the father, as having the more principal intereſt in, and power over the childe; of whoſe practice, in this kinde alſo, may many preſidents be produced out of Scripture: Gen. 5. 29. & 38. 3. & 41. 51, 52. 2 Sam. 12. 24, 25. 1 Chro. 7. 23: and the mothers right of nomination is from the other; Parents, either conceſſion, or conſent deemed hence to appear, in that when they differ, the fathers voice carries it; as when Jacob and Rachel, upon the birth of the ſon of whom ſhe dyed, gave the childe ſeveral names, that which the father impoſed, ſtood firm, Gen. 35. 18: and Zacharies hand, confirmed Elizabeths vote concerning their ſons name, Luk. 1. 60, 63. But the Virgin, ſay they, here hath the ſole, and entire power of naming her childe, committed to her; becauſe there was no father on earth, either to claim it from her, or to ſhare in it with her. The Meſſias, her ſon, being, as God, without mother; as Man, without father, Heb. 7. 3. Without father, I ſay, here on earth. For God was Father to Chriſt, Joh. 8. 19, 54: not as God onely, but as man alſo, Luk. 1. 35. And yet unto Joſeph his father in law, as ſome expound the word, uſed, Luk. 3. 23. in regard of his mothers eſpouſal to him; it is ſaid by an Angel, at one time; as well as to the Virgin, his mother, at another time; *Thou ſhalt call his name Jeſus*, Matth. 1. 21. Luk. 1. 31. Yea, of Joſeph, it is ſaid expreſly, that *he called his name Jeſus*, Matth. 1. 25: and afterward indefinitely, that at the time of his circumciſion, *His name was called Jeſus, as he was named by the Angel, before he was conceived*, Luk. 2. 21. This therefore ſeems be a nicety, more ſubtile, then ſound.

call his name Immanuel] As, *call his name Jeſus*, Matth. 1. 21: and called *his name Jabez*, 1 Chro. 4. 9. That is, *call him Immanuel*; as Gen. 25. 18. *She called his name Benoni*; *but his father called him Benjamin*; Gave him that name: wherein queſtion may be, how this was fulfilled, when as neither the Virgin his mother, impoſed that name on him; nor was he, that we read of, commonly ſo called. Whereunto, the anſwer is ready at hand; that names, in Scripture, are oft given to perſons, or ſaid to be given them; not thereby meaning, or intending, that the perſons unto whom thoſe names are attributed, either were, or ſhould ordinarily be ſo uſed. But that, that which thoſe names imported, and was thereby ſignified, ſhould be ſo verified of them, or in them; that the name it ſelf might, as juſtly and deſervedly be given unto them, and uſed of them, as if it were their proper, and peculiar appellation. So it is ſaid of Solomon, that David his father, called him, Jedidiah; *becauſe the Lord loved him*: and by Nathan ſignified ſo much to him, 2 Sam. 12. 25, 26; alluded alſo to, Neh. 13. 26. Yet read we not where David, elſewhere, ſo ſtileth him; or that he was uſually, ſo called. So Jeremiah tells Paſhur, *The Lord hath not called thy name Paſhur*; *but Magormiſſabib*; meaning, that ſuch ſtraits and terrors, ſhould purſue, and ſurprize him, that that might, juſtly be deemed his name, Jer. 20. 3, 4. So it is ſaid of Ezekiel, that the name of the reſtored city, formerly called, Jeruſalem; ſhall thenceforth be, *Jehovah-ſhammah*, Ezek. 48. 35: thereby intimating, that God ſhould, in ſo conſpicuous manner, manifeſt his preſence among his people, and his abode with them there: that the city might well be named, *The Lord is there.* Yea, ſo of Chriſt himſelf alſo; (as the moſt) the Prophet Jeremiah telleth us, that this is the name whereby he ſhould be called, *Jehovah-tſidkenu*, Jer. 23. 6. & 33. 16. His meaning being not there, no more then Iſaiah's here, that our bleſſed Saviour ſhould be commonly known, and called by that, as his proper name; but, that what that tearm imported, ſhould of him be moſt truly affirmed, and acknowledged to be fully made good in him. And the ſame is to be ſaid of the name here given: as alſo of that high, and lofty ſtile, conſiſting of ſo many eminent titles, and attributes, wherewith he is dignified, ch. 9. 6. and yet is the name, here ſpecified, given again afterward to this Virgins birth, ch. 8. 8.

Immanuel] The initial letter being loſt, or left out, (in regard of the uncertainty of the ſound of it in the Hebrew; or the difficulty of expreſſing it by any ſpecial character, in other tongues) as in *Amos*, *Obadiah*, *Jacob*, and other the like; ſo in this. Or, *Emmanuel*; according to the Greek, Matth. 1. 23. which our language is more prone to follow; as in *Eve*, *Abel*, *Moſes*, *Jeſus*, *Mary*, and others. The word ſignifies, *God with us*; as it is expreſly expounded, both by the Prophet, ch. 8. 8, 10. and by the Evangeliſt, Matth. 1. 23. A fit name for the Meſſias, and fulfilled in him; who being God, from all eternity, became one with us in time, Joh. 1. 1, 14: to bring God, and us together, whom ſin had before ſevered, Rom. 5. 10. Col. 1. 20. 1 Pet. 3. 18: and who coming as a Mediator between God and us, 1 Tim. 2. 5. became both *our ſurety* to God, ch. 53. 7. (See the note there) and *Gods ſurety* to us, Rom. 8. 32. 2 Cor. 1. 20. Heb. 7. 22: and ſo made a perfect reconcilement, between God and us, 2 Cor. 5. 19. Eph. 2. 14, 18. Heb. 10. 14. Unto Jeſus Chriſt therefore doth this name moſt aptly, moſt exactly agree in the ſubſtance of it, or what it importeth. Howbeit, I dare not ſay, as ſome do, that it is a name incompatible to any other. For as the name *Jeſus*, ſignifying *a Saviour*, though it be, in a peculiar manner, proper to Chriſt, Matth. 1. 21: Yet was in time paſt, not unuſually among Gods people, impoſed alſo on others; Zach. 3. 1. Heb. 4. 8. Act. 7. 45. & 13. 6. Col. 4. 11. and may as well ſignifie one *ſaved*, as *ſaving*. So the name *Emmanuel*, though, in a ſingular manner, it appertain unto Chriſt; as it is conceived to import, that inconceivable union of the Divine Nature with our fleſh, in one perſonal ſubſiſtance; yet as it may alſo have reference to Gods gracious acceptance of, and preſence with his reconciled ones in Chriſt; to aſſiſt them, and protect them, upon all occaſions, at all times, Gen. 28. 15. Pſal. 73. 22. Matth. 28. 20. Act. 18. 10. Heb. 13. 5. So is it applyable to any of the faithful; and ſo the Prophet himſelf, having before attributed it to the Meſſias, doth, ſpeaking in their perſon, afterward apply it alſo unto them, ch. 8. 8, 10. It is, in this regard, with the name *Emmanuel*, ſignifying, *God with us*; as it is with the name *Ithiel*, ſignifying *God with me*, Prov. 30. 1. which, though ſome ſuppoſe, to intend there the Meſſias; yet ſeems rather to be the name of ſome ordinary man, either ſon, or diſciple of Agur. Either name is, in ſome regard, peculiar to Chriſt: but, in other reſpects, may be communicable to others. Nevertheleſs conſidering, that in that ſpecial, or ſingular notion, rather the names *Jeſus*, and *Emmanuel*, (for of *Ithiel*, I ſay nothing) have been appropriated unto Chriſt: I ſuppoſe it neither fit, nor ſafe, to impoſe either of them on any other; ſince that, by ſuch common and promiſcuous uſe of them, they may be liable to much prophane and irreverent uſage.

V. 15. *Butter and hony ſhall he eate*] This verſe ſome underſtand of the Prophets ſon, *Shear-jaſhub*; whom he was commanded by God, to take along with him when he went to meet Ahaz, ver. 3. and they conceive them to be ſpoken to this end, to aſſure Ahaz, that the city of Jeruſalem ſhould not endure any ſuch great hardſhip and ſtraits, by the invaſion, and ſiege of thoſe two kings, as he expected, and ſo much feared; ſince that the childe, he had there with him, ſhould be brought up, fed, and maintained, in as free and full manner as children, and thoſe of the better ſort, are wont to be, in times of greateſt peace and plenty. But this expoſition, to the moſt, ſeems too much ſtrained; becauſe it fetcheth in the word, *childe* here, out of the verſe following; without which the relative, in the next clauſe, hath nothing to relate to. They underſtand it therefore of the Virgins birth, before ſpoken of; and annexed to the former relation; to ſhew, that the childe ſhe ſhould bear, and be delivered of, ſhould not be any fantaſtical appearance, or meer imaginary matter, (as ſome wicked Hereticks have, of Chriſts humanity, affirmed) but a very man-childe, conſiſting of a true humane nature; as being fed, and brought up with ſuch food, as other children, in thoſe parts eſpecally, are ordinarily wont to be. For, as for thoſe conceits of the Jewiſh Rabbines, that the meaning ſhould be, that the childe, ſpoken of before, either Ahaz's, or Iſaiah's, ſhould, as ſoon as he was born, be able to eate hony and butter, inſtead of his mothers milk, which other children cannot do; and ſhould take theſe, being offered him; and refuſe any other meat of unpleaſing taſte; and that herein the ſtrangeneſs of the ſign given, ſhould conſiſt: they are but frivolous fancies of their own brains; there is nothing in the text, that implyes any ſuch feeding of the childe, whoever it be, in that manner, ſo ſoon as it is born; but of the bringing of him up ſo afterward, when he is capable of ſuch food, until he come to years of diſcretion. Nor doth that therefore ſeem probable, which one of prime note hath; that the Jews uſe to this day, to give their new-born babes butter and milk, in the firſt place, before ever they taſte of their mothers milk: which as it makes nothing to the Prophets minde; ſo it conſiſts not with that, which for matter of fact, the Rabbins affirm, therein, rather denying, then acknowledging any ſuch wont with them.

butter and honey] Meates that young children affect, and (where plenty of either is) are uſually much fed with. *Butter*, with us, and ſome neighbour nations, is the common food of ſuch. *Honey*, not ſo, becauſe not ſo rife in theſe parts: But in thoſe regions very plentiful, as well as *butter*, or *milk*; the material of it, ſee Gen. 43. 11. Deut. 8. 8. & 32. 13, 14. 1 Sam. 14.25,28. 2 Sam. 17.29. 2 Chr. 31. 5. Pſal. 81. 17. verſ.22. Jer. 41. 8. Ezek. 16. 13. Matth. 3. 4. Luk. 24. 42: whereunto, add the uſual commendation of that country in Scripture; *A land flowing with milk and honey*, Exod. 3. 8. & 13. 5. Levit. 20.24. Numb. 13.28. & 14.8. Deut. 6.3. & 26. 9. Joſh. 5.6. Jer. 11. 5. Ezek. 20. 6, 15. Whence alſo ſome gather, that hereby is intimated, the nation, both of the mother, and the childe; that ſhe ſhould be a Jewiſh woman, and the childe of Jewiſh breed; implyed in the manner of his education, peculiar to that nation; as many people, ſay they, are wont to be deſcribed, by the manner of their food and diet. That which to inſtance in, (ſeemed it much material) were not uneaſie.

ſhall be eat] Not, *ſhall he make us to eat*; as ſome; underſtanding it of Emmanuel; who ſhould keep them in peace, and plenty, Deut. 32. 13, 14. Pſal. 81. 17: but the Hebrew will not bear it.

that he may know to refuſe the evil, and chooſe the good] Heb. *that he know*, &c. Hence ſome would collect, that *butter*, and *honey*, are a food of ſingular uſe for children, to make them ripe-witted, and of quick apprehenſion. Which, to ſhift off, others would have the words read, not, *that he may know*; but, *until he know*. But of that uſe of the particle, they bring no fit example: that of 2 Sam. 13. 2. reacheth it not. Nor need we to uſe any ſuch refuge, the meaning is plain; that he may grow up, and attain to years of diſcretion, deſcribed here, by ability to diſtinguiſh *between good and bad*; as elſewhere by ability of diſtinguiſhing between *the right hand, and the left*, Jon. 4. 10. It is a defective, or complexive ſpeech, *that he may know*; for, that growing up, *he may know*; or, *that he may* grow up to *know*, &c. which, but by feeding, cannot, in courſe of nature, be attained. See the like manner of ſpeech, ch. 6. 11. ver. 1, 6. ch. 38. 14, 17, 21. fulfilled in our Saviour, who, as man, had his growth in either, Luk. 2. 52.

to refuſe the evil, and chooſe the good] This many expound of diſtinguiſhing of meats offered him, ſo as to refuſe what is bitter, and unpleaſant of taſte, and receive what is ſweet and pleaſant, Job 34. 3: and it is true, that the words, *good*, and *bad*, are ſometime ſo uſed, Gen. 3. 6. Prov. 25. 13. Cant. 4. 10. Eccl. 12. 1. But it ſeems here, rather, to be underſtood of *good*, and *evil*, morally ſo tearmed. For that ability children have, even from the womb, while they ſuck, at leaſt; as alſo the young of other creatures, to diſcern the taſte of what is offered them, and to refuſe things of unpleaſant ſavour; yet neither do I conceive, that any extraordinary knowledg of, or judgement in, matters of that nature, is, by the Prophet, here intended; but ſuch apprehenſion, and notice of good and evil as children uſually have, when the uſe of Reaſon and underſtanding begins firſt to put out, and exerciſe it ſelf; which is uſually about the fourth, or fifth year. So the very ſame terms, almoſt, are uſed by Moſes; *Your children, which in that day knew not good, or evil*; that is, had no ability to diſcern the one, or the other, Deut. 1. 39.

V. 16. *For before the childe ſhall know to refuſe the evil, and chooſe the good*] There is again much diverſity of judgement among Interpreters, concerning the childe here mentioned. The Jewiſh Writers would have it meant of their *Emmanuel*, the ſon of Ahaz, or Iſaiah; or, I know not who elſe, that then lived; but unleſs they be able to give us aſſurance of ſuch an one, in thoſe dayes, born of a virgin; he cannot be the Emmanuel, ſpoken of by the Prophet. Some of our Writers expound it of the true *Emmanuel*, the Lord Jeſus; long before whoſe conception and birth, and much more, education and growth, that ſhould be effected, that is here foretold. But little comfort could this afford to Ahaz, or ſtay of minde againſt his fears, to tell him, that before ſuch an one were grown up to years of ſome diſcretion, as was to be born divers hundred of years after his deceaſe, his two principal adverſaries ſhould be cut off. The moſt therefore, and the beſt, underſtand it, not of *Emmanuel*, the virgins birth, before mentioned; but of ſome other, or any other young childe, that then was; and here they conceive the ſign, to be directly and expreſly delivered, that God had of himſelf, voluntarily offered to give Ahaz; to wit, that in ſo ſhort a time, as ſuch a childe could be able to diſcern good and evil, thoſe two, that he ſo much feared, ſhould both of them be deſtroyed.

for] Or, And *certainly*, or *ſurely*; *aſſuredly*. As this particle is uſed, ch. 5. 7. and before here, verſ. 9. Or, *yea*; as adding a further matter to what he had propounded: and ſo it is taken, 2 King. 18. 34. chap. 36. 19. Pſal. 7. 4. Prov. 2. 3. For having before given Ahaz aſſurance of Gods power, what he was able to do, by an inſtance of a far more incredible matter, verſ. 14. he now paſſeth to the relation of that, which had he faith to believe it, might have given him aſſurance, that according to his gracious promiſe, he would do it; and might be an effectual ſign to him of the ſame.

before the childe] As ſome, *a childe*; as Numb. 11. 27. where the article alſo is uſed. And as a virgin, verſ. 14. Any one that is now a childe. But as others rather, *this childe*; as pointing to, or ſingling out one, then in preſence; as Gen. 21. 12. & 44. 31, 32. No other, in all likelihood, then *Shear-jaſhub*, the Prophets childe, whom, to this purpoſe, God had commanded him to take along with him, verſ. 3: for no other uſe appears of his preſence there, with his father, but this alone. See ch. 8. 4.

ſhall know to refuſe the evil, and chooſe the good] Of the meaning of this phraſe, ſee on ver. 15. Nor doth it follow, that therefore the ſame childe is here ſpoken of, that was there intended: becauſe the ſame thing, in the ſame phraſe, is related of either. For it is an uſuſal thing in Scripture, with our Prophet eſpecially, by way of alluſion, to apply the ſame words and phraſes, unto divers ſubjects, where occaſion is to ſpeak of them together. See on ch. 2. 8, 9. & 66. 3, 4.

the land] The land of Iſrael. Or, as ſome, both of Iſrael, and of Syria, taken collectively. But the former ſeems the plainer.

that thou abhorreſt] In regard of the evil and miſchief that it intendeth againſt thee. Or rather, *by which thou art vexed*. For the ſame verb that was uſed in the active form, *Let us vex her*, ver. 6. (which this manifeſtly relates unto) is here uſed in a neuter form, but of a paſſive ſignification. So Exod. 1. 12. *The Egyptians were vexed, becauſe of the children of Iſrael*: And, *Moab was vexed, becauſe of the children of Iſrael*, Numb. 22. 3. whom he feared alſo exceedingly; as Ahaz did the like here, verſ. 2. And ſo it is ſaid of Rezon, 1 King. 11. 25. that *he was vexed at Iſrael*, or *had a ſpite at Iſrael, while he reigned in Syria*: for ſo would the words there be rendred. Of another reading, ſee the next note.

ſhall be left of both her Kings] Not that the land of Iſrael had two Kings, then reigning in her, at once; but Pekah, and Rezin are called her Kings; the one, as her native; the other, as in confederacy with her. And ſhe is ſaid to be left of them, not as voluntarily relinquiſhing her; but as taken away before they could effect, what by their confederacy they intended. Pekah, being taken captive by Tiglath-Pileſer, King of Aſſyria: and not long after, ſlain by Hoſhea, 2 King. 15. 29, 30: and Rezin alſo taken, and ſlain by the ſame Aſſyrian King, 2 King. 26. 9. Howbeit ſome refer this clauſe of the *two kings*, not to the word, *left*, but to the word, *vexed*. Rendring the whole branch, (as alſo the words lye in the original) *the land ſhall be left*, (to wit, of her inhabitants; of which phraſe, ſee ch. 6. 12.) *by whoſe two kings thou thou art vexed*. That which fitly anſwers the ſpeech of thoſe two kings, in conſultation together; *let us vex her*, ver. 6. and that, not thoſe two Kings onely were cut off, ſo as was before mentioned; but their lands alſo much diſpeopled by the Aſſyrian invaſion, the Iſraelitiſh eſpecially, appears by the ſtory, 2 King. 15. 29, & 16. 9. All which was effected within a year, or two, at the moſt, after the prophecy, as may appear, by comparing the years of Pekah's reign, with thoſe of Ahaz, who began to reign in Pekah's ſeventeenth year, Pekah not ſurviving full four more, 2 King. 15. 27, 30. & 16. 1. So that ſuppoſing *Shear-jaſhub*, to be one, or two years old, as that time, the event here foretold might well be ſaid to fall out, before the childe had attained to any notable meaſure of being able to diſcern between good and evil. See more hereof, ch. 8. 4.

of both her kings] Or, *by whoſe two kings*, as above. Heb. *from the face of whoſe two kings*. The like phraſe is, Exod. 1. 12. Pſal. 38. 3. ch. 21. 15. & 31. 8.

V. 17. *The Lord ſhall bring upon thee*, &c.] Hitherto the Prophet had endeavoured to comfort Ahaz, and ſtrengthen him againſt his exceſſive feares, by foretelling him, and aſſuring him of the ſpeedy deſtruction of thoſe Kings, whom he ſo much feared. Now he proceeds to foretel him what evil, for his hypocriſie, and impieties, relinquiſhing of God, and making fleſh his arm, ſhould befal him, his people, and poſterity, from thoſe, to wit, the Aſſyrians, whom he ſo much relyed on, as his chief, if not onely ſtay, 2 King. 16. 7, 8. 2 Chr. 28. 16, 21. It is, as if he had ſaid, a far worſe evil, then that thou now feareſt, ſhall befal thee and thine, from thoſe whom thou leaſt ſuſpecteſt.

The Lord ſhall bring] As 2 Chr. 36. 17. *God brought upon them the King of the Chaldees*. The Aſſyrian ſhall come with commiſſion from God. God will ſend him, ch. 10. 5, 6: and ſo indeed he profeſſed, and pretended to be ſent, chap. 36. 10: though the truth is, he neither knew, nor intended any ſuch ſervice, ch. 10. 7, 11.

bring] Heb. *cauſe to come*. Make ſuch dayes to come upon thee and thine, as the like have not come: that the elegancy of the phraſe may be retained, and expreſſed in the one member, anſwering to the other.

upon thee] For even in his life time, the evil here threatned, began. So the holy Story telleth us, 2 Chro. 28. 20, 21, 22. that Tiglath-Pilneſer, (called, elſewhere, *Tiglath-Pileſer*, 2 King. 16. 10.) *King of Aſſyria, came to him and diſtreſſed him; but ſtrengthened him not*. *Though* (ſo the word ſhould be rendred; as Joſh. 17. 18.) *Ahaz had taken a portion out of the houſe of the Lord*, &c. *to give to the King of Aſſyria*. Of which alſo, 2 King. 16. 8.

and upon thy people] Who ſuffer commonly, yea, of neceſſity, with their Princes, invaded by foreign forces; as they had already, under Ahaz, 2 Chro. 28. 6, 8. and did afterward, from the Aſſyrians much more, chap. 36. 1, 12. Jer. 39. 9.

and upon thy fathers houſe] Thy poſterity. For the greateſt, and heavieſt ſhock of this ſtorm, lighted upon the King, and his ſucceſſors, 2 King. 18. 13. 2 Chr. 33. 11. & 36. 6, 10, 17. ch. 39. 6, 7: and the repetition of the word, *upon*, and *upon*, and *upon*, is very emphatical, and of much force to make the deeper impreſſion, (the like thereunto, ſee Joſh. 7. 11.) it began with him in his life time; for he was in diſtreſs, not from Syria, and Iſrael onely; but from Aſſyria, 2 Chr. 28. 20, 22. It was grievous on the people, principally, under Ezekiah, ch. 36. 1, 12: and at laſt, it fell exceeding heavy on the royal iſſue, under Manaſſes, Jehoiakim, Jeconiah, and Zedekiah, 2 Chr. 33. 11. & 36. Jer. 39. 6, 7. & 52. 10, 11.

dayes that have not come] *Dayes*, that is, times; the maner of the Scripture, to reckon by dayes. See chap. 1. 1. ſuch times of affliction, as have not formerly befallen them. *Evill dayes*, Eccl. 12. 1. Eph. 5. 16. and *evill times*, Eccl. 9. 12. Amos 5. 13. not, that the dayes, or the times, themſelves, are evil; but are ſo called, in regard of the evils that befall men in them.

from the day that Ephraim departed from Judah] Since the time, that the ten Tribes revolted from the houſe of David, and divided themſelves from the tribe of Judah: the greateſt affliction that ever befell that family, and that tribe; either before that time, or to this preſent day; and was the ground of continual wars, and grievous calamities, from time to time, unto this people.

Ephraim] See on ver. 2.

even *the King of Aſſyria*] So ſome read the words, as by way of appoſition, joyned with the word, *dayes*; and expounding what is by them meant: as ver. 20. but this conſtruction ſeems here ſomewhat harſh. Others therefore render it, *with the King of Aſſyria*, as the particle indeed very frequently ſignifies; but they expound it here, *with* him, that is, *by* him, taking the word inſtrumentally, as in our language we oft uſe it. Others, laſtly, ſupplying the defect of a particle requiſite to make the ſence entire, render it, from *the King of Aſſyria*; as Eve, Gen. 4. 1. *I have gotten a man* (that is, *a man-child*, as Joh. 16. 21.) *from the Lord*; and Pſal. 81. 5. *when he* (Joſeph, that is, the Iſraelites, Pſal. 80. 1.) *went out* from *of Egypt*. See v. 20.

the King of Aſſyria] Whom thou ſo much relyeſt upon; and doſt unadviſedly call in, to aſſiſt thee; God will make him, whom thou makeſt thy ſtay, to be a ſore ſcourge, both to thee and thine, chap. 10. 5. Thus it fell out with Ahaz, reſting on the King of Aſſyria, as with Aſa, reſting on the King of Syria, 2 Chr. 16. 7, 9. Now, by the King of Aſſyria, divers Interpreters underſtand, ſome one King only; ſome Tiglath-Pileſer, that diſtreſſed Ahaz, 2 Chr. 28. 20. Some, Sennacherib, that put Hezekiah to ſtraits, chap. 37. 3. Some, Nebuchadnezzar, who had Aſſyria alſo ſubject to him; and ſwept all away before him. See v. 20. I rather concur with thoſe, who take the word, as uſed collectively, and take them in all (together with Eſar-haddon, that captivated Manaſſes, 2 Chr. 33. 11.) ſucceſſively; *King*, for a ſucceſſion of Kings: as Dan. 2. 37, 38. *thou King*, art *this golden head*; that is, thou, and thy Succeſſors in the preſent Monarchy, Dan. 8. 21. *The rough goat* is *the King*, (that is, the *Kingdome of Greece*, *and the great horn*, *between his eyes*, *the firſt King*. The Kings of Syria are mentioned, as the principal vexers and waſters, in thoſe latter times, of Gods people, Neh. 9. 22. (as the Kings of Syria had formerly been, 1 King. 11. 25. & 15. 20. & 20. 1. 2 King. 5. 2. & 6. 24 & 8. 12. & 12. 17. & 13. 22. & 15. 37. and 16. 6. 2 Chr. 24. 23, 25. & 28. 5.) who having been at firſt called in to help againſt others; and thereby taking ſome taſte of a fertile ſoyl, and wealthy State, were not afterward long at reſt; but were from time to time, making incurſions into it, and pillaging of it, untill at length, they made themſelves abſolute Maſters of it, ruined the State, and carried wealth, and people away together, Jer. 50. 17. *God gave all into their hands*, 2 Chr. 36. 17.

V. 18. *And it ſhall come to paſs, in that day*, that] Of this manner of ſpeech, ſee on chap. 2. 2. & 3. 24. & 4. 1, 2, 3. He proceeds to deſcribe, both the inſtruments, by whom God would inflict theſe judgments upon them; and the calamities that the land and State ſhould ſuſtain in thoſe times. For, the word, *day*, is of large extent, as by the places pointed to, may appear: and ſo v. 20. 21, 23.

the Lord will hiſs for] Or, rather, *whiſtle* [illegible]; will call for them: as men *whiſtle*, ſometime, to perſons that are afar of; or, as the ſhepherd calleth in his ſheep with his *whiſtle*. See chap. 5. 26.

for the flye that is *in the uttermoſt part of the rivers of Egypt*; *and for the bee that* is *in the land of Aſſyria*] A deſcription of thoſe people, by whom chiefly, the land of Judah ſhould be ſo grievouſly afflicted; or of whom thoſe forces ſhould joyntly conſiſt, by which that Kingdom and State ſhould be ruined.

the fly that is *in the uttermoſt part of the rivers of Egypt*] *Fly*, taken collectively, for *flies*; as *bee*, afterward, for *bees*; and *ox*, and *aſſe*; for *oxen*, and *aſſes*, chap. 1. 3. the verb plurall in the next verſe ſheweth it. Howbeit, there may be ſome emphaſis in it; as if it intimated, that God would do all that is here threatned, with *a flie*, and *a bee*. By this *fly*, ſome underſtand the Egyptians themſelves; by whom the land of Judah was invaded, under the conduct of Pharao Necho, after the death of Joſiah; who ſubdued it, and made it tributary, 2 King. 23. 33, 35. And they ſuppoſe the Egyptians to be termed *flyes*; as for the great multitude of them, that ſhould come like ſwarms of flies, Exod. 8. 21, 23, 24. So, in alluſion to the condition of their land, which lying lowe, and abounding in ponds, ditches, and water-courſes, cut out from the river, chap. 10. 7, 8, 10. was much peſtered with flyes. Others underſtand by it, not the Egyptians themſelves; but ſome other Nations, as the Moabites, Edomites, Lybians, and Ethiopians, that bordered upon them, chap. 18. 1. the rather, becauſe it is not ſaid, *that* is *in Egypt*; but, *that* is *in the uttermoſt parts of the rivers of Egypt*, that is, of Nilus, which brancheth it ſelf out into divers channels, where it runneth into the Sea, chap. 11. 15. or, which is cut out into many ſtreams, toward the upper part, where it entreth upon Egypt; which they ſuppoſe to be principally here intended. Nor is it improbable, but that the Aſſyrian king, having made conqueſt, both of Egypt it ſelf, and thoſe adjacent parts, did from thence bring many that ſerved under him, when he invaded the land of Judah, 2 King. 24. 2, 7. ch. 20. 4, 6. of whetherſoever it be meant, the flye here mentioned, may well be deemed, to have ſome reference to the *fleſh-flye*, as to the people, in regard of its uſual practice of ſucking; as theirs, of ſhedding blood. Other reſemblances between them, Interpreters give; which I paſs by, becauſe they ſeem beſides the Prophets intention, and ſomewhat too farr fetch'd.

and for the bee that is *in Aſſyria*] The Aſſyrians are compared to bees, as for the numerouſneſſe of them, wherein they agree with flyes; ſo withal, for their fierceneſs, and eagerneſs, wherein theſe go beyond them, being armed with ſtings, which they want; and, as able, in that regard, to do the more hurt, ſo much fiercer alſo, then flyes, Deut. 1. 44. Pſal. 118. 12. and of the fierceneſs and cruelty of the Chaldeans, who go alſo under that name, as Subjects to one Soveraign; of which before, on ver. 17. See 2 Chr. 36. 17. Jer. 8. 17. ch. 5. 29, 30. Jer. 5. 15, 16. where it is ſaid of them, that *their quiver is an open Sepulchre*; alluding to their ſhafts, (whereof, ſee ch. 5. 28.) which, together with their darts, and javelins,

lins, might well be reſembled by the ſtings of thoſe creatures; by whoſe name, alſo, it is ſuppoſed that they are here ſtyled, becauſe the land of Aſſyria, being a wooddy country, as much abounded with bees, as Egypt with flyes. See Jer. chap. 51. 14, 27.

V. 19. *And they ſhall come*] Thoſe flyes and bees ſhall come at Gods whiſtle, without ſtay, or delay; and enter upon the land of Judah, ch.5.26.

and ſhall reſt] What they ſhall do, when they are come: they ſhall *reſt*, that is, *ſet down*; as ſome, *pitch* their camp: for ſo they would have it expounded, both before, v. 2. and here. But that ſeems neither right there, nor ſo fit or full here. The meaning of the Prophet ſeems to be, proceeding in the ſame metaphor which he had before uſed; that theſe forreign forces, ſhould, having entred the Country, poſſeſſe themſelves of all places therein; as the flyes did in Egypt, Exod.8.21,24. Pſal.78.45. & 105.31. and make ſpoyl and havock of all, where they came; as, beſide the flyes, the locuſts alſo there did, Exod.10.4,5,6,14,15. (where the word of *reſting*, here found, is likewiſe uſed) Pſal. 78. 46. & 105. 34, 35.

all of them] The number of them being not waſted, or diminiſhed by the length of their march, or by any oppoſition in their way, ch.5.27. as ch.34.16. *not one ſhall fail*: none ſhall hang back, ſtay behind, or be miſſing, of thoſe that God hath thus called and deſigned to this ſervice,

in the deſolate valleys] Heb. *valleys of deſolations*, or *waſtneſſes*. The word is no where elſe uſed, but here, and before, ch.5.6. This ſome underſtand of the Towns, or Cities ſcituate in the vale, neer the brook; as the next branch of the ſtrong cities, and forts, ſeated aloft, on the rocky and craggy hills; as implying, that all places, high, and low, ſhould be ſeized by them. But it may well be underſtood, as the moſt, of thoſe valleys, that having bin before, rich and fertile; had bin depopulated, and ſpoiled, by the foregoing warres; as implying, that there ſhould be no place left ſo bare, but that it would be taken up by them to quarter in, (ſo numerous they ſhould be) and further ſtript of what was left. An alluſion there is, in the words, to the manner of flies, muskeetoes, and gnats, that are uſually moſt buſie in low watry places, being there bred by the moiſture of the ſoyl. The word firſt and properly, ſignifies *a brook*; and thence, in the ſecond place, *a valley*, or lower ſlip of ground, wherein ſuch uſe to run between the hills, Pſal.104.10. chap. 57. 5, 6. Hence, *the valley of Kedron*, as ſome; and *the brook of Kedron*, as others render it, 1 King.15.13. 2 King.23.4,6.

and in the holes of the rocks] Alluding to the manner of bees, that in ſuch places are wont to harbour. Whence that phraſe, not ſo commonly aright underſtood, of *honey out of the rock*, Pſal.81.16. and of *ſucking honey out of the rock, and oyl out of the hard ſtone*; or, *flint of the rock*, Deut. 32, 13. meant, of drawing honey from the bees that hive in the one; and oyl from the olive trees that grow on the other. The meaning here ſeems to be, that no place ſhould be found ſo ſecure, or ſecret, that this people would not pierce into. See ch. 2.10, 19,21. & Jer.9 21. & 16.16.

and upon all thornes] Or, *buſhes*, or *ſhrubs*. It appears to be the name of ſome baſe plant; in that, chap. 55. 13. (and, ſave here and there, the word is not read) it is ſaid, that inſtead of it, the *firre* ſhall ſpring up. Some render it *cotages*: and ſuch may in the trope be intended. But the proper ſignification of the word is ſuch, as hath been ſaid; and it ſuits well with the former metaphor; for the flies and gnats uſe to gather about ſuch, and that in ſuch abundance, ſometime, that the buſhes and ſhrubs ſeem to be covered all over with them: buſhes and thickets are places alſo of ſhelter, Gen. 3. 8. 2 Chr. 33.11. but ſhould not ſhelter ought, or any from them.

and upon all buſhes] So many of our Interpreters render it; taking their riſe from ſome of the Rabbines, who tell us (as other of them do, upon better ground, of the former) that the word ſignifies *trees, mean*, or *baſe*, of *no reckoning*, or *worth*. And theſe derive it from a word, which though, properly, it ſignifie to *praiſe, commend, extoll, glory in, bragg of*; Yet by antiphraſis, ſay they, ſignifies *baſe, ignominious, unworthy of any praiſe*. But I finde not, nor do they produce any place, where either the noun, or the verb, is ſo uſed. It is true, that in one form, the verb ſignifies *to be mad*. Eccl.2.2. and *to make mad*, ch.44. 25. and *to make* as if one were *mad*, 1 Sam.21.14. yet, not by antiphraſis neither, but by exceſſe rather; becauſe in exceſſe of glorying and vaunting, men either become ſo ſometime, or carry themſelves as ſuch: nor doth it ſtand with reaſon, to deduce a term rather from that, (were it found ſometime ſo uſed) that a word by ſuch an impropriety of ſpeech, and contrariety, ſometime doth ſignifie, then, from that which it natively and properly imports; unleſſe there were ſomewhat elſe, either to enforce, or induce thereunto; whereof neither here appears. The word therefore, whence this deſcends, ſignifying ſometime *to praiſe*, or, *glory in*; and ſometime alſo to *ſhine*, and be *bright*, ch. 13.10. whereof the *morning-ſtar* hath its name, chap.14.12. Hence, others rather render it, *goodly, fair, beautiful, commendable trees*, and the oppoſition alſo, ſeems to carry it this way. Some indeed, ſuppoſe it to ſignifie *goodly buildings*, or *ſtately Palaces*; as the former, *cottages*. And the Chaldee ſeems to go this way. So it is ſaid of the flies in Egypt, that they filled Pharaoh's houſe, and the houſes of his ſervants, as well as of other his Subjects, Exod.8. 21, 24. and houſes of both ſorts may well be typified by the plants, or trees, here mentioned; but theſe in the firſt place. Nor is it unuſuall for flyes to ſwarm, as well about fair and tall trees, as about low and ſorry ſhrubs. Others yet underſtand hereby, *men of ſtate*, or *ſtature*; in compariſon of whom, others ſeem but as ſhrubs. See ch.2.13. But the Prophet ſeems here to ſpeak not ſo much of perſons, as of places: his intent being to ſhew how theſe flyes and bees ſhould ranſack all places, and make prey and ſpoyl of all that there they met with, (ſee Jer. 5. 17. & 8.16.) that which, by another very lively reſemblance, is in the next verſe further ſet forth. The word here uſed, is no where elſe read; and by miſtake of a letter, is both in the old Latine, and ancient Greek, rendred *holes*, or *clefts*. Which were ſpoken of here before.

V. 20. *In the ſame day*] Or, *at that time*; as v.18.

ſhall the Lord] He that, before, called in the fly, and the bee, with his whiſtle, v.18.

ſhave] Not *cut*, ſimply, as ch. 15.2. nor *clip*, as Jer. 48. 37. nor *ſhear*, as Act.18.18. 1 Cor.11.6. or *poll*, as Ezek.44. 20. but *ſhave*, Ezek.44.20. 1 Cor.11.6. For it is one thing to *cut*, or *poll*, or *trim*, which was neglected by them commonly in times of grief; as Mephiboſheth, 2 Sam. 19.24. and is uſually done with ſciſſers, or the like; and another thing to *ſhave*, or to cut cloſe to the skin, as with the cleanſed leper, Levit.14.9. which is not done, but with the *razour*, Pſal.52.2. and was wont to be done in times of extreameſt grief, and heavieſt mourning, Jer.41. 5. And unto this ſhaving of themſelves, upon ſuch occaſions, of which, ſee on ch.3.17,24. Some ſuppoſe that the Prophet ſhould here have an eye; as if the meaning were, that ſo great miſeries, and grievous calamities ſhould befall them, that for extreamity of grief, they ſhould even *ſhave* themſelves. But the *ſhaving* here mentioned, (as that alſo done, in a type, at Gods command, by the Prophet, Ezek. 5.1.) ſeems to look another way, and to be of another nature. For, that done, in ſuch caſes, was voluntary, and performed oft, by themſelves, Job 1. 20. this enforced, and executed by the hand of another, as acting the part of a barber. That was the taking off the hair of ſome one part of the body, the head only, Job 1.20. or the beard, Jer. 41.5. This is a ſhaving off all the hair of the whole body, (which on ſuch occaſions was never heard of) as by the enumeration of the ſeveral parts, whereon hair ordinarily grows, appeareth; and may rather be deemed, to allude to the ſhaving of the leper, Levit.13. 8,9. or the Levites, Numb. 8,7. who at the time of their purification, had their fleſh ſhaved all over: and ſignifieth an utter ſtripping of them of all that was ought worth.

with a razor] A ſharp *barbers razor*, Ezek. 5. 1. So is the enemy, Gods inſtrument, here ſtyled; as being in Gods hand, as the razor in the barbers hand, which cutteth as deep, and as far as He pleaſeth; but cannot cut deeper, or further then He will. See ch.10.5,15.

that is hired] The Greek, by miſtake of a point or two, render it; *that is made drunk*: which ſome of ours ſeem not to diſallow; becauſe it is ſaid, *My ſword ſhall be made drunk*, ch. 34.5. But the word, that ſignifieth *drunk*, 1 Sam. 1. 14. though coming neer this, yet differeth from it, not in the ſound of the initial letter alone, as *Shibboleth*, and *Sibboleth*, Judg.12.6. but in the doubling alſo of the middle conſonant, and the change of its annexed vowel. The word ſignifies a *mercinary*, or *hired* one. Which ſome underſtand by a trope, ſo termed, as one that God would make uſe of to the purpoſe; becauſe men are wont to uſe things hired more freely, not regarding what they put them to. But we need not ſtep out of the way, to fetch in ſuch tropes, when we have a plainer ſence at hand. The queſtion is, only, how, or by whom, this *razor* is ſaid to be, or have been *hired*; for the words will bear either. Some ſay, by God, who, with hope of obtaining a large booty, as with a bait, enticed this great king, to invade that wealthy kingdom: and this they build on thoſe words of God, in Ezekiel, concerning Nebuchadnezzar, *I cauſed his Army to ſerve a great ſervice againſt Tyre; yet neither he, nor his Army, had any wages for it. I will therefore give him the land of Egypt; and that ſhall be the wages for his Army*, Ezek.29.18,19. But others rather underſtand it, of Ahaz his hiring of Tiglath-Pileſer the Aſſyrian king, to come in to his ſuccour, againſt Pekah and Rezin; Iſrael and Syria, 2 King. 16.7,8. 2 Chr. 28.16,21. and this ſuits well with the main drift of the Prophets diſcourſe here; which is to let Ahaz underſtand, what an unadviſed courſe he had taken, in betaking himſelf to the king of Aſſyria; and feeing him to come in to his aſſiſtance, he had in ſo doing but hired a razor to ſhave him and his State, of whatſoever was of any worth or uſe in it; as the event ſhould hereafter ſhew: It is an alluſion to the uſe of Barbers, whom men uſually hire to barb and trim them.

namely] Or, to wit, or, even, annexed by appoſition to the former; but the particle exegetical omitted. See v.17.

by them beyond the river] Heb. *by the paſſages*, (as ſome render it, Jer. 22.20.) or, *by the ſides*, (as Jer.48.28. & 49. 32.) *of the river*; that is, by thoſe that abide and inhabite about it; and he ſaith, *in the paſſages*; as ſome ſuppoſe, becauſe the river ſpoken of, running not ſtrait on, in a direct current; but with many windings and turnings, had therefore many places of paſſage upon it; but of this there is no neceſſity: for that, the word is frequently uſed, for *ſides*, or *borders*, Exod. 32.15. 1 King.4.24. and may well ſigniſie thoſe, that bordered in any place upon it.

the river] This river ſome would have to be Nilus, the river of Egypt, ch.11.25. & 19.5. becauſe mention was made of it before, v. 18. but the moſt rather underſtand it of the river Euphrates, that divideth Syria and Aſſyria; called the river, Pſal. 72. 8. Jer. 2. 18. where both of them are mentioned.

by the King of Aſſyria] This ſhaving was begun by Tiglath-Pileſer, 2 King.16.8. 2 Chr.28.21. continued by Sennacherib, and Eſar-haddon, 2 King.18.13,16. 2 Chr. 33.11. conſummated by Nebuchadnezzar, 2 King. 24.13,16. & 25.9, 17. ch.39.6. whom ſome ſuppoſe, principally, here intended; and to be the rather termed here, king of Aſſyria, then of Chaldea; though Lord of both: partly, becauſe the Monarchy then bare that name, ch.36.4. and partly, to intimate Gods retaliation of Ahaz his ſin, in waſting his land by him, whom, refuſing to truſt unto God, he had wickedly relyed upon.

the head] Not by cutting off the *head* it ſelf, or ſlaying, as the Rabbines moſt of them, upon the place, do moſt ridiculouſly expound it; applying it to the deſtruction of Sennacheribs forces by the Angel, ch.37.36. to which may be added, that ridiculous tale, reported out of ſome other of them, of the Angels ſhaving his head and his beard. But as it is ſaid of the Nazarite, *he ſhall ſhave his head*; that is, the hair of his head, Num.6.9. and that, not ſome few locks of it, as Judg.16. 19. but all the hair of the whole head. The hair whereof is matter, not of ornament only, but of muniment alſo, eſpecially in thoſe times, wherein they had wont to go bare-head; which was the uſual manner of the ancient, both Greeks and Romanes: (as by ſtories and monuments of Antiquity doth appear: and the Apoſtle may ſeem to have reſpected, 1 Cor. 11.4,7.) only, when need was, in rain, or the like, covering their heads with ſome part of their gown, or upper garment: and may be conjectured to have been alſo the common guiſe of the Jewiſh people; for that *covering of the head*, is mentioned, upon occaſion of mourning, as a matter otherwiſe unuſual. 2 Sam.15.30. Howbeit, ſee Ezek.24.17. which place requires further conſideration.

and the hair of the feet] That is, of the ſecret, or lower parts of the body, Ezek. 16. 7,25. See on ch. 6.2. concerning which, the Hebrew Doctors expreſly obſerve, that they were alſo ſhaved in the lepers, and in the Levites, at the purifying of either, Levit.14.8,9. Num.8.7. It is, as if he had ſaid, they ſhall make all bare, from top to toe.

And it] To wit, this razor that is here attributed to the inſtrument, that was before aſcribed to the chief actor; to God, that made uſe of it. They ſtrain too far, that render it, *it ſhall end with the beard*.

ſhall alſo conſume the beard] Not take off ſome part of it, as Hanun did Davids Meſſengers, ſhaving away only the one half, 2 Sam.10.4. but *conſume* it, make an utter riddance of it, take away the whole beard, the hair whereof is deemed, not an ornament only, but an argument of virility; which God therefore would not have defaced, Levit. 19. 27. and it was deemed therefore a contumelious uſage of Davids ſervants, whom that Ammonite ſo disfigured, 2 Sam.10.5. Now here by the *head*, ſome underſtand the King and his Princes, ch. 9. 15. by the *beard*, the Prieſts, Pſal.133.2. by the *feet*, the common ſort of people, Judg.4.10. & 8.5. And howſoever this may ſeem ſomewhat curious: yet certain it is, that an utter ſtripping off the whole body of that State; and of all Eſtates among them, of whatſoever was, or might be, of uſe, honour, or ornament with them, is by this ſhaving of head, beard, and feet intended. It is a ſpeech parallel to that proverbial form, *not an hair of your head ſhall periſh*, Luk.21.18. Act.27.34. for, as an abſolute indemnity is implyed in the one, that they ſhould not ſuſtain ſo much as an hair-worth loſſe: ſo an utter devaſtation is imported in the other; that not ſo much as an hair-worth of ought ſhould be left. As the Rabbines ſay of the leper that is to be cleanſed, the Prieſt that ſhaveth him, muſt not leave an hair; if he do leave an hair or two, all is nothing: they ſhould ſtrip all ſorts of them, of all that was ought worth. So it is ſaid, Lam.1.10. *The adverſary ſeized on all her deſireable*, or, *delectable things*: and Jer.8.16. *They have devoured the land, and all that is in it*: and chap. 39. 6. *There ſhall nothing be left*.

V. 21. *And it ſhall come to paſs in that day*, that, &c.] As ver. 18. From hence, the Prophet relateth the condition of thoſe that ſhould be left in the land, after Sennacheribs Invaſion, as ſome; or rather, as others, after the Babylonian deportation: and in what ſtate the whole land ſhould be, after this ſhaving. For they ſeem to ſhoot wide, that turn this to a ſpiritual notion of Gods gracious proviſion, and abundant ſupply of all neceſſaries, for his, in times of publike calamity.

a man ſhall nouriſh a young cow, and two ſheep] In theſe words is noted, the great penury of thoſe that ſhould remain in the land, after it had been ſo plundered by the enemy. Thoſe that had kept great herds before, ſhould have ſcarce a cow, or a young heifer left; and thoſe that were poſſeſſed of a numerous flock, not above one or two ſheep.

a man] One, ſay ſome, of the better rank; and ſo, indeed, ſometime it is taken, where oppoſed to, or diſtinguiſhed from *Adam*. But, here, I ſuppoſe, as elſewhere, more generally, and indefinitely, for any man whatſoever. See ch.2.9.

nouriſh] Heb. *quicken*, that is, *keep alive*: as Pſal. 22. 29. which ſome underſtand, of *ſaving*; as Deut.20.16. when the reſt were deſtroyed and conſumed by the enemy, Deut.28.31. but it ſeems rather to be taken here, as 2 Sam. 12. 3. for to *keep*, or nouriſh; or, if you will, to *keep for food*; which is, hence, ſo termed, Gen.45.5. Judg.6.4. not to *plow*, or *till* with. Few, for fear of ſome new Invaſion, having any mind of giving themſelves yet to tillage, and wanting cattle alſo to till withal.

a young cow] Heb. *a calf*, or, *heifer*, *of the ox*, or, *herd*; as Gen.12.16. & 26.14. Exod.9.3. Deut. 12.21. See the ſame phraſe, Deut.21.3. 1 Sam.16.2.

and two ſheep] Or, *two* of the *leſſer cattle*, ſheep or goates: For in way of diſtinction from the former, it comprehends both; as in the places before pointed to, and Levit.ch.1.2,10.

V. 22. *And it ſhall come to paſs, for the abundance of milk, that they ſhall give, he ſhall eat butter*] Or, that *he ſhall eat butter*. For the particle would be here ſupplyed, as well, as ver.21. & 23. This ſome underſtand of the great plenty that God would bleſſe the land withal; after the raiſing of the Aſſyrian ſiege under Sennacherib, and the departure of his forces, notwithſtanding the great havock that had been made by them, ch.37.30,31. But others rather, with more probability, underſtand it, as an argument of depopulation, and a great paucity of Inhabitants left behind in it, when the main body of them was carried away captive by the Chaldeans; the families left, being ſo ſmall, that the milk of a few cattle, would be ſufficient, both to feed them for the preſent, and to afford alſo ſome over-plus, to make butter of for future proviſion; and thoſe few milch cattle, yeeld the more, becauſe they ſhould have paſtures at large to feed the more freely in; being not now reſtrained by the incloſures of thoſe that joyned field to field before, ch.5.8,17.

for the abundance of milk that they ſhall give] Heb. *from the abundance of making milk*: to *make milk*, for, *to yeeld milk*: as to *make fruit*, for, to *yeeld fruit*: and, to *make wine*, for, to *yeeld wine*. See ch.5.2,10.

he ſhall eat butter] Having but few in family, and none to take it of him.

for butter, and honey, ſhall every one eat, that is left in the land] To wit, of Judah. Heb. *in the midſt of the land*: as ch. 5.8. & 6.12. This ſome ſuppoſe to imply great plenty of victuals, through Gods bleſſing, as above: and by *butter, and honey*, to be intimated more delicate dyet, as before, ver. 15. Others rather, take it for ordinary, frugal, country fare: as milk, cheeſe, and butter commonly are: and for *honey*, the woods affording ſtore of it, it may ſeem by the ſtory of John the Baptiſt, to have been no extraordinary food, Matth. 3. 4. Mar. 1.6. on ſuch food therefore, for ſcarcity, and want of fleſh, corn, fruits, and other variety of food, ſhould the poorer ſort, left in the land (2 King.25.12. Jer. 39. 10.) feed; and that alſo the more freely and fully, having none (of the richer ſort eſpecially; being either conſumed, or captivated, chap. 5.13,14. & 6.11,12.) either to deprive them of it, or to utter it unto.

V. 23. *And it ſhall come to paſs in that day*, that, &c.] As ver. 21.

every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it *ſhall* even *be for bryars and thornes*] This, and what followeth, ſome take, as if it were ſaid, that ſuch places as had been fertile and fruitfull before, ſhould then lye waſte and deſolate; and on the other ſide, ſuch as had been waſte and barren before, ſhould then become fertile and fruitfull, ver. 25. To which interpretation, they add ſpiritual ſences, of Gods raiſing the weak and lowly; and pulling the haughty great ones down, 1 Sam. 2.4,5,8. Pſal. 107. 40, 41. & 114. 7,8. Luk. 1.51,53. See chap. 29. 17. Others take it in a plainer and more familiar ſence, as importing only the great deſolation of the land, in regard of the fruits of it. Such as is deſcribed, ch. 1.7. Jer. 4.23,26. & 8.16. as before, the depopulation of it, in regard of its Inhabitants, v. 22. to wit, that the richeſt and fruitfulleſt places, for want of husbanding and manuring, ſhould be overgrown with uſeleſſe and harmfull traſh, v. 24. ch. 5.6.

a thouſand vines] Heb. *a thouſand vine*: as we uſe to ſay; *a thouſand horſe*. So 2 Sam. 10.6: *a thouſand man*, for, *a thouſand men*: and *vine*, for, *vines*; as *bryar and thorn*, for, *bryars and thorns*, hereafter: and ver. 24,25.

a thouſand] That is, many. A certain number, for, an uncertain; as Pſal. 50.10. chap. 3.17. Mic. 6.6. Amos 5.3.

at a thouſand ſilverlings] Heb. *a thouſand of ſilver*. That is, ſo many *ſhekels*. For that is uſually underſtood, where the coyn or weight is not expreſſed; as 2 Sam. 18. 11, 12. Matth. 26.15. The *ſhekel*, then being in weight and value, about our half crown: the ſum that ſuch vineyards, being of the beſt ſort, were yearly let for, came to about one hundred and twenty and five pounds. See Cant. 8.11: for they ſeem to ſhoot wide, who expound it of the ſmall quantity of wine, and money for it, that vines ſhould, in thoſe times, yeeld; as if it were ſaid, that the vines having not been pruned and dreſſed, as formerly, for fear of the enemy, ſhould yeeld ſo little wine, that no man would give above a *ſhekel* for the wine that any one of them ſhould yield. See ch. 5. 10. The verſe following carrieth it the other way. And thoſe Rabbines are yet wider, who refer this to Ezekiahs times, after Sennacheribs overthrow, when men by that good Kings perſwaſions, giving themſelves to the ſtudy of the law, and drinking but little wine, ſhould neglect the dreſſing of their vines.

ſhall be briars and thorns] Heb. for *briars, and for thorns*. A redundancy of ſpeech. The like whereunto, ſee ver. 17. ſee alſo ver. 24. & 25. not that they ſhould be ſet apart for ſuch traſh, as fields are, ſome for corn, ſome for pulſe, and the like, chap. 28. 25. being places appointed for them; but that through neglect, they ſhould be ſo overſpread with them, as if they were for no other uſe, Prov. 24. 31. See ch. 5.6.

V. 24. *with arrows, and with bows ſhall they come thither*] Heb. *with arrows, and with bow* (that is, *with bow, and arrows*. For it is a redundancy, ſuch, as ver. 23.) *ſhall he come thither*: that is, *ſhall men come thither*; as chap. 2.19. or *ſhall one come thither*: (for the verb is ſingular) So, *ſhe bare*, for, *one bare*; or, *was born*, 2 Sam. 21.8. *thither*: they ſhall go thither ſo weaponed, ſay ſome, becauſe of the thickneſſe and greatneſs of thoſe thorny ſhrubs, to make their paſſage through, free without hurt or annoyance, 2 Sam. 23. 6,7. but a bill, or wood-hook, were for that purpoſe fitter, then either bowe, or ſhaft. To hunt, ſay others, ſuch beaſts as uſe to haunt places of that nature, for covert: and the bow indeed is one of the huntſmans chief weapons, Gen. 27.3. But this ſorts not ſo well with the Prophets ſcope. Others ſay, they went ſo weaponed, for fear of the enemy, by reaſon whereof, they durſt not ſtir abroad to viſit their grounds, or look after their cattle; they went abroad, as thoſe wrought, Neh. 4. 17,18. See Lam. 5.9. but neither doth this ſeem here ſo probable. Others therefore ſay, to defend themſelves againſt ſuch, either wilde beaſts, ſerpents, or other harmful creatures, as they might meet with lurking there; and this, the very next clauſe leads us to.

becauſe all the land ſhall become bryars and thorns] The land ſhall be generally over grown with them, chap. 32.13. as it is ſaid of the ſlothful perſon, the whole *ſurface of his field* was overſpread with the like, Prov. 24. 31. and conſequently, would be over-run alſo with wilde beaſts, and other harmfull creatures; as is uſual with places, by Inhabitants abandoned, and over-grown in ſuch manner, Exod. 23.29. chap. 13. 21. & 34. 14. See the comminations, Gen. 3. 18. Levit. 26. 22.

bryars and thorns] Heb. *bryar, and thorn*; as *vine*, v. 23. So ver. 23,25.

V. 25. *And on all hills, that ſhall be digged with a mattock, there ſhall not come thither, the fear of bryars and thorns*] Some read the words, far otherwiſe, on this manner, *As for all the hills, that were digged with the mattock, thou ſhalt not come thither, for fear of bryars and thorns.* A want of the prepoſition, as Mal. 2.5. and they conceive the Prophets meaning to be, that thoſe hilly places, which had been before curiouſly kept, and digged for vineyards, orchards, or gardens, 1 King. 21. 2. Luk. 13.8. ſhould likewiſe be ſo over-grown with brambles, and bryars, that no man ſhould dare to enter upon them. But this agreeth not with the latter part of the verſe; for how ſhould their cattle then be turned in thither? The moſt therefore follow the more received reading. But ſome underſtand it, of a change for the better; that the barren places on the hills, that before would yeeld nothing, without a great deal of hard labour and toyl, ſhould be free from thoſe obſtructions, and over-ſpreading of ſuch noxious ſhrubs, as infeſted other places; and becoming fertile, afford their cattle good paſture. And the Hebrew Doctors run moſt this way. See before, on ver. 23. But this ſeems to croſſe the fore-going diſcourſe, and the main ſcope of the Prophets ſpeech. Others ſuppoſe it to have relation to thoſe that were before ſaid, not to venture out unweaponed, for fear of the enemy; that they ſhould betake themſelves to the mountains, that were likewiſe overgrown with buſhes, and bryars; as to places of more ſecurity: the enemies fear, over-ſwaying the fear of any hurt, that from thoſe thorny ſhrubs might accrue unto them, and by the hard labour of their hands, there, help themſelves. Others again would have the meaning to be, that no place ſhall be ſhunned for fear of bryars and brambles; albeit they ſhould require never ſo much pains to rid them. Others, that men having betaken themſelves thither, ſhould ſo diligently grub up thoſe hilly places, that there ſhould be no fear of bryar or bramble there; but that their cattle might ſafely go at large, and feed there, which for fear of the enemy, they durſt not truſt on the plain, Lam. 5. 9. unto whoſe footing alſo, ſome attribute this immunity from bryars and thorns, as tredding them down, as faſt as they came up. Others laſtly, which ſeems to come neereſt the Prophets minde, underſtand the words of ſuch places on the hills, which the rich had fenced in for pleaſure, or profit; that ſuch fences being now caſt down, and made away, they ſhould lye open to cattle, as well great, as ſmall.

And on all hills] Or, *And* as for *all thoſe hills*. The nominative put abſolutely, as Pſal. 11.4. & 18. 30. or, *And all hills*. See further below.

that ſhall be digged] As Luk. 13. 18. or, *houghed*; which beſt anſwereth the Latine, here; both old, and latter; and ſeems moſt agreeable to the Hebrew. See ch. 5. 6. not *ploughed*, as the Greek renders it. For into ſuch places was not the plow brought, nor there uſed, that the beaſts might not trample on the looſe earth, or the tender plants, with their footing.

that ſhall be] Or, *that ſhould be*; or, *had wont* ſo *to be*: as Mal. 1.6. *a ſon will honour his father*; that is, *ſhould*, or *is wont* ſo to do. That uſed not to be ploughed for grain, but to be digged, for planting of vines, or of trees, either for ſight, or fruit; or, for the ſetting, and ſowing of herbs and flowers, 1 King. 21.2. (to which purpoſe alſo, the hilly parts were much uſed, Jer. 3.2,13. & 31.5.) and to be kept in due order afterward, from time to time, by weeding and houghing.

with the mattock] Or, *ſpade*, or *hough*; an inſtrument uſed, for weeding, and banking, and looſening the earth.

there ſhall not come thither, the fear of bryars and thorns] That which was before ſaid, is underſtood by ſome, not of bryars and thorns, growing up in them, as v. 24. but of ſuch thorny buſhes, as had formerly ſerved for hedg and fence about them, Pſal. 62.3. chap. 5.2. Hoſ. 2.6. to keep cattle from breaking in to depaſture the ground, and crop or bruiſe upon the vines, and other plants therein; which being now broken down, there ſhould be no fear of them, to hinder beaſts from free entrance, to feed there at pleaſure, chap. 5.6. Hoſ. 2.12. But the moſt expound them of the former, as v. 24. yet much differing in expoſition of the place, one from another; whereunto, I ſhall add, and leave it to be conſidered of by the learned; whether the words ſo taken, the text may not be thus read; *And* on *the hills, that had* wont to *be digged with mattock*, or *ſpade*, that *no fear of bryar or thorn might come thither*, *ſhall* a place *alſo be for ſending in of oxen, and the treading of leſſer cattle.* All the difficulty here lyes in the defect of the particle, *that*; importing the end, or iſſue: the want whereof, both in that language, is not unuſual, as Pſal. 10.4. chap. 5.11. & 10.2. Hoſ. 1.6. as alſo in the Greek of the New Teſtament. Rom. 8.29. 1 Cor. 1.8. Jam. 2.5.

but they ſhall be for the ſending forth of oxen, &c.] They ſhall all lye open for cattle of all ſorts to graze upon, and trample down at pleaſure.

but they ſhall be] Heb. *and it ſhall be*: *and*, for, *but*; as ch. 6.13. & 29. 13. or, *ſhall alſo be*, as Jer. 1. 3. to wit, *a place*, which, though wanting, as 2 Sam. 7.1. 1 King. 18.12. Some alſo put here into the text: or, without any ſuch inſertion; *And thoſe hills*, &c. (that were ſo carefully fenced, and kept before, that no cattle, little or great, could have acceſſe to them, nor bryar or thorn appear in them; but it was preſently weeded out) *ſhall each of them be, for*, &c. a frame of ſpeech, like that, ch. 6.10. of which, ſee there.

for the ſending forth] Or, *ſending in*; as others render it. For ſending out, or putting in of beaſts, to wit, there to feed freely, as in places lying open, and unkept; for cattle to graze on, (as, *for bryars and thorns*, ver. 23.) as not reſerved for any other uſe.

of oxen] Heb. *ox*, as ch.1.3. ver.21. and ſo afterward here the like.

and for the treading] Going to and fro, into any part of them, without let, or reſtraint.

of leſſer cattle] *Of ſheep, or goats.* For the word comprehends either, Exod.3.5. They ſhall range and graze freely, after their wonted manner, in thoſe places; from whence they and their owners had formerly been ejected and excluded, by the violent oppreſſions, and undue encloſures of the richer and greater ſort, ch.5.17.

CHAP. VIII.

Verſ. 1. M*Oreover the Lord ſaid*,&c.] Here beginneth the ſixth Sermon, or Prophecy, of Iſaiah, in this book recorded; contained in the five chapters next enſuing, which make all, but one continued diſcourſe: and that of the ſame nature, and ſubject matter, for the moſt part, with that next before going, ch.7. for it conſiſts partly, of denunciation of judgments againſt Aram and Iſraël; and partly of a prediction of ſuch evils and calamities, as ſhould befall Judah by Aſſur, together with a mixture of ſuch matter of comfort, as might ſupport the faithful under the ſame, and give them ground of hopeful expectation of a gracious iſſue of them: but the former directed unto Ahaz, and his Courtiers; this, directed, and in writing therefore publikely expoſed, to the people.

Moreover] Heb. *And*. But ſo alſo rendred, Jer. 3.1. & 33. 1. by ſome other here, *For*; as ch.9.11. & 64.4,5. But becauſe it is no proſecution of any former narration, but a relation of a new, after-revelation, or viſion: I ſuppoſe it ſhould rather be rendred, *Again*: as Ezek.16.1.

the Lord ſaid] Or, as ſome, *hath ſaid*; as if it were a ſpeech delivered at one and the ſame time with the former: but of that there is no likelihood.

unto me] In a viſion, or by ſpecial revelation. See chap. 1. ver. 1.

Take thee] As Gen.6.21. & 14.21. So, *Go thee*, Gen. 12.1. and, *Ask thee*, ch. 7.11. ſee there.

a roll] Or, *a velome*; that is, ſuch a parcel of velome, or paper: as being fitted for writing, and written in, might be rolled up, and unrolled, as occaſion was to make uſe of it. See of ſuch *rolles*, Jer.36.2,23. Rev.6.14. Howbeit, when I ſay *velome, or paper*, my meaning is not, that the *roll*, which the Prophet made uſe of, was either of *velome*, that is, ſome kind of *parchment*, ſuch as we now uſe; or of *paper*, ſuch as we now commonly ſo tearm; for the invention of either of theſe, ſeemeth to be far later then Iſaiah's dayes; before which, the moſt common and general uſe for ſuch purpoſes, as we now uſe thoſe, was the ſtrip of an Egyptian cane, or reed, which the Greeks and Latines call *papyre*, from whence our Engliſh word, *paper*; though our paper be of another matter and manner of making, then that was. See on chap. 19.7. by theſe terms therefore, I here mean, ſuch materials then in uſe, as were correſpondent to thoſe now in uſe with us. Howbeit, the word here uſed, is by ſome queſtioned; whether it ſignifieth ſuch *a roll*, or no. And ſome would have it rendred, not *a roll*, but *a pattent*, in alluſion to that of the *open* inſtrument, Jer.32.11. or, *a page*, becauſe the Talmudiſts ſo term the *margine* of any writing, that is pure and unwritten: the reaſon is, ſay they, becauſe the word here uſed, comes not from the word, that ſignifies, *to roll up*, as that doth, Jer. 36.2. but from one that ſignifies, *to reveal*, or, *lay open*: of which, ſee more on ch. 3.23. but the Hebrew Doctors go the former way, and derive it from the ſame root with that other; from which, although it doth not ſo regularly deſcend; yet it ſo falleth out in that language, that oft-times words retain the ſignification, not of their own proper root, but of ſome other neer to it, in ſound rather, then in ſence. Nor doth it hinder, but that it may well be ſtyled, *a roll*; albeit, the word have no ſuch proper notation, the uſe of ſuch *rolls* being ſo common in thoſe times, Pſal. 40.7. Ezek. 2.9,10. Others chooſe rather to render it, *a table*, chap. 30.8. Hab. 2.2. and their reaſon is, becauſe he is willed to *write*, or *engrave* on it, *with a ſtyle*; which, ſay they, on parchment, or paper, is not done; but with a *pen*, or *quill*. And they ſuppoſe it therefore to have been *a table* of *marble-ſtone*; or of *braſs*, or *lead*; or the like, Exod.34.1. Job 19.24. Jer.17.1. but the word may as well ſignifie, *a writers pen*, as *a gravers tool*, as hereafter ſhall be ſhewed: and the word, *write*, not *engrave*, carries it rather to a *book*, or *roll*; then ſuch a *table* as theſe talk of. Nor do we read, that the Prophets did any of them engrave their Sermons on ſuch; nor do thoſe places produced, prove it. See on ch.30.8.

a great roll] Becauſe much matter to be written in it, and that in a fair and large letter. For this Prophecy to be therein engroſſed, was longer then ordinary: as that alſo which Jeremy by Baruchs hand, wrote in *a great roll*; being a draught of all his former Prophecies, Jer.36.2.

and write] That being ſo written, and expoſed to publike view, it may the better be weighed, and the more ſeriouſly conſidered; as ſuch things are generally deemed to be weighty, which are ſolemnly engroſſed; as alſo, that being by means thereof, commonly read and known, the truth of the Prophecie, upon the event thereof, might the more fully be cleared and confirmed; the Prophet having, as it were, pawned his credit thereupon, Deut. 18. 21,22. Jer. 28. 29: And laſtly, that it might, as upon record, remain unto poſterity, Deut. 31. 19. Job. 19. 23. ch. 30. 8. Jer. 32.10,11,14. Hab. 2. 2,3.

in it] Heb. *upon it*; as we uſe to ſay, *write upon parchment, or paper*. Yet the phraſe is elſewhere, *to write in a roll, or a book*, Job 19. 23. Pſal.40.7. But the former particle is here rather uſed; becauſe the latter followeth prefixed unto the next word, taken inſtrumentally; as Job 19. 24. Jerem. 17. 1.

with a pen] Either of *quil, cane*, or *reed*. For ſuch alſo were the *pens* anciently in uſe. The word here is no where elſe found: but another word that anſwers it, ſignifies as well a Scriveners, or Writers *pen*, Pſal.46. 1. Jer. 8. 8; as a graver, or carvers *tool*, Exod. 32. 4. Jer. 17. 1. So may the word alſo, here found, be uſed for either. And here the rather for the former, for the reaſon above rendred.

a mans pen] By this ſome of the Jewiſh Doctors underſtand to be meant onely *a material pen*; ſo tearmed, in oppoſition to that *imaginary pen*, that he ſaw in the viſion, like that *razor* that Ezekiel ſaw in the ſame manner, Ezek. 5.1. which was not *a mans razor*, no more then this *a mans pen*. But this is a meer groundleſs fancy. For it appears not, that either Iſaiah, or Ezekiel had any ſuch apparition repreſenting that, as in ſome viſible or imaginary form, that is here or there mentioned, but by a ſecret ſuggeſtion, or inſtinct, which was ſufficient, an injunction to do the ſame: as when a man would have a Scribe, or Notary, to draw ſome inſtrument for him, he need not ſhew him a pen, or paper, but give him inſtruction onely, what he would have him to write. Others therefore underſtand it, not ſo much of the *pen* it ſelf, as of the *letter*, or the *ſtyle*, as we alſo tearm it. Some of the *letter*, that it ſhould not be written in ſome ſtrange character, that few could read, as that doom paſſed upon Baltaſar, Dan. 5. 8,15; but in a plain familiar letter, in an ordinary hand; ſuch as any one might eaſily read; and that alſo ſo fair, and large, that it might be read aloof off, and without any long ſtay, Hab. 2.2. Some again of the *ſtyle*, to wit, that it ſhould be conceived and delivered, not in an obſcure, and dark enigmatical, or ſymbolical manner; as that few capacities ſhould reach it; that part of it eſpecially, concerning the matter of Ahaz his fear, the overthrow of his two potent adverſaries, by the king of Aſſyria, and the ſcourging of him and his, afterward with the ſame rod. For they deſerve no regard, who would have it meant to be ſo written, that no brutiſh party, but *a man* indeed, a man of wiſdom and underſtanding, Pſal.37.17,22. & 92.6. Prov.30.2. Mic.6.9. ſhould be able to conceive it; as *the number of a man*, Rev. 13. 18. The word *Enoſh*, here uſed, (of which, ſee on ch. 2. 9.) will not bear it. Nor doth that ſeem ſo ſound, which ſome have, who would underſtand it, neither of the letter, nor of the frame of ſpeech, but of the ſubject matter of Gods injunction; that it ſhould be tranſacted, not according to the *ſtyle* of the Court of heaven, where there needs no more, then Gods own will, for the paſſing of ought, Pſal. 115. 3. & 135. 6. Dan. 4. 35. Eph. 1.11. but according to the *ſtyle*, or manner of proceeding in humane courts, wherein witneſſes are wont to be produced; and nothing done is firm, or of force, without them, Deut. 19.15. 2 Cor. 13. 1: and ſo the Prophet alſo carried the buſineſs, by God enjoyned him, verſ.2. But that phraſe of the *ſtyle*, of this, or that Court, is of too late an edition; nor hath it age enough to give authority to ſuch an expoſition.

concerning Maher-ſhalal-haſh-baz] Or, *for Maher-ſhalal-haſh-baz*; as Ezek.37. 16. *for Judah*, and *for Joſeph*. Or, as others, without either, onely *Maher-ſhalal-haſh-baz*; becauſe the particle here uſed, is not afterward repeated, verſ.3. This latter way many, yea, the moſt run; ſuppoſing that there was nothing more written in this great roll, but theſe four words. Which, becauſe it ſeems very improbable; they add, ſome of them, that it is called, *a great roll*, not from the bigneſs, or largeneſs of the volume; but becauſe it was to contain great myſteries: and others of them, that Princes pattents, though never ſo ſhort, are wont to be engroſſed in large paper, or parchment, and great letters. But not to inſiſt on the forced conſtruction of the one, and the unuſualneſs of ſuch brevity in the other: beſide the improbability of the thing it ſelf; it would not reach the main intent, and purpoſe of this divulging it in writing, when as ſcarce any one, the Prophet himſelf excepted, would be able to underſtand what were thereby meant. The former, therefore, that render the particle, *concerning*, or, *for*; ſuppoſe this whole Sermon, or Prophecy, was to be engroſſed in it; and that, as they conceive, after the uſual manner of the Prophets; who uſed to put their Sermons in writing; and having ſo done, to affix them on ſome gate of the Temple; whence, after they had hung there certain dayes, the Prieſts took them down, and ſo laid them up; if they were by them approved; and ſo they were laid up, and came to be preſerved for poſterity. Now what they ſay concerning this particular prophecy, is acknowledged. But what is affirmed concerning an ordinary cuſtom herein, is groundleſs, and nothing probable. It appears not, that the Prophets uſed commonly, by writing, and affixing them in any publike place, for the view of all, ſo to divulge them. The very places that they produce for proof of it; this, and ch. 30.8. & Hab. 2.2. rather intimate the contrary. For what need was there to give order for ſome ſpecial prophecies in this kinde, if that were the ordinary dealing with all. Neither is it to be beleeved, that if moſt of the prophecies, both of Jeremies, and divers others, had been ſo affixed, the Prieſts, that then were, would have taken them in, and had ſuch care of them; and not rather have pulled them down, and torn them in pieces; eſpecially, having ſo maliciouſly and eagerly perſecuted the Prophets, as falſe Prophets, for delivering them by word of mouth, Jer. 20. 1, 2. & 26. 8, 11. & 29. 26. This prophecy therefore, as ſome few other, was by a ſpecial command of God, thus written, and divulged; which, with other, the like, was not uſual.

concerning Maher-ſhalal-haſh-baz] That is, concerning thy ſon *Maher-ſhalal-haſh-baz*; ſo to be named: for, as yet he was not; but is by that name, here ſo ſtiled, in way of anticipation; of which there are many the like examples in Scripture. See Gen 12. 18. with Gen. 28. 19. & 13. 10. with 9. 22. & 33. 17. Exod. 16. 3. Joſh. 7. 24, 26. Judg. 15. 19. The particle is uſed for *of*, or *concerning*, Gen. 20. 13. Pſalm 91. 11. Howbeit a late learned writer would have it rendred here, as it moſt uſually ſignifies, *to* him, or *for* him; as if the diſcourſe written, were to be inſcribed, and dedicated to him.

Maher-ſhalal-haſh-baz] Theſe words are very variouſly rendred. Some *in making ſpeed to the ſpoil, he haſtneth the prey*. Some, *to make ſpeed to ſpoil*; (as Exod. 12. 33.) and *haſte to prey*. Some, *to the ſpeedy ſpoyler*; *make haſte to prey*. Some, *a ſpeedy robber*; *an haſty ſpoyler*; or, *a ſpeedy ſpoiler*; and *one that haſtneth to the prey*. Some, *make ſpeed to ſpoil*; *haſten to prey*. And they are as diverſly underſtood. For (to let paſs all other) ſome take them as a name intended, not for the Prophets ſon; but as the name *Emmanuel*, in the fore-going prophecy; for Chriſt, who at his coming in the fleſh, ſeized on the ſtrong man, that held poſſeſſion of mens hearts before, and prevailing againſt him, as one ſtronger then he, 1 Joh. 4, 4. diſpoſſeſſed him, diſarmed him, diſpoiled him, and divided his ſpoyls, Luk 11. 21. Eph. 4. 8. Col. 2. 15: and they would have them to be the words of God the Father, ſpeaking unto the Son, as encouraging him thereunto. Somewhat like unto thoſe, Pſal. 2. 8, 7. And this way, as by ſholes, run the ancient Fathers, and moſt Popiſh writers; and ſome few others alſo of no ſmall note. But others, and ſo the moſt and the ſoundeſt, underſtand it, as having reference to the King of Aſſyria; as intimating what he ſhould ſpeedily do unto Iſrael and Syria: that which both the ſubject matter of the fore going chapter, and ſo the ſequel of the context here leads us unto, verſ. 3, 4. Howbeit, I cannot ſubſcribe to the curious nicety of thoſe of them, that would divide the words into two branches; the one containing the inſcription of an Epiſtle, that the Prophet ſhould be enjoyned to write unto the King of Aſſyria; as John to the ſeven Churches of Aſia, Revel. 1. 11: the other of them, the Epiſtle it ſelf. *To the ſpeedy ſpoyler*; there is the inſcription. *Make haſt to prey*; there the Epiſtle it ſelf. Nor to thoſe that would make them to be diſtinct names; *Maher-ſhalal*, the one; and *Haſh-baz*, the other.

V. 2. *And took unto me faithful witneſſes to record*] Or, *Then*; as Gen. 18. 10. & 32. 21, 22. Or, *wherefore*; as Neh. 2. 2. Jer. 1. 17. & 6. 11. & 7. 16. Heb. *I will cauſe to atteſt to me witneſſes*: the future for the preterimperfect; as Pſal. 18. 36, 37.

faithful witneſſes] That which ſome comment here, concerning *witneſſes*, uſed in marriage contracts, as if the Prophet were about taking him a new wife, is nothing to the purpoſe. And further yet do they ſtray, that would hence infer, that all here ſpoken, as thoſe things alſo related, Hoſ. 1. 2, 3. & 3. 1. were done onely in viſion; as if the perſons here mentioned, were intended to be witneſſes of the Prophets companying with his wife. *witneſſes* were uſed by him, becauſe the matter was of much importance, 2 Cor. 13. 1; and *faithful*, or, *firm witneſſes*; that is, perſons of credit, in regard of their place and authority, and ſuch, as no exception could be taken againſt; as if they ſhould herein collude with the Prophet.

to record] Or, *bear witneſs*. Both of the name that the Prophet impoſed on his childe, (which was uſually done, at the time of circumciſion, Luk 1. 59. & 2. 21.) either being lately born; as ſome; or, as yet unborn; as others. (for ſo alſo before birth, ſome have been named, 1 King. 13. 2. chap. 45. 1. Mat. 1. 21. Luk 1. 13.) And of the reaſon why that name was, by God, enjoyned to be given him, ſee verſ. 3. Though ſome ſo underſtand it, as if theſe men were called in to be preſent, at the Prophets affixing of the draught of his Prophecy on the door of the Temple; or in ſome other publike place, to bear witneſs of the ſame: which needed not, when, as his name, without queſtion, was in that writing expreſſed, and annexed thereunto.

Uriah the Prieſt] Here ſome move a queſtion, how this *Uriah* ſhould be termed, *a faithful witneſs*; when as he was a man unfaithful to God in his place, and complyed with the King, in his idolatrous courſes, 2 King. 16. 10, 11, 15, 16. But to this is anſwered. Firſt, that a man may be a good witneſs, though he be not a good man. He may be firm to man, though he be not faithful to God. Secondly, that the word *firm*, or *faithful*, is not uſed to imply the approved goodneſs, or piety of the party mentioned; but their fitneſs for ſuch a buſineſs, in regard of their eſteem with man. Thirdly, that Uriah, for ought appears, might not, as yet, carry himſelf otherwiſe, then was befitting his place and profeſſion; albeit, that afterward he revolted. Fourthly, ſome ſay, which yet I make ſome doubt of, that the Prophet of purpoſe, knowing what manner of man he was, made choice of him for the one; becauſe he would have witneſſes of both ſorts; thereby to intimate, that his prophecy was ſuch, as neither good, nor bad ſhould be able to contradict. Fiftly, that whether he were good or bad, or bare a ſhew of that which indeed he was not; he might be very fit for this buſineſs, in regard of his intereſt with Ahaz, whom the ſame did ſo neerly concern.

and Zachariah the ſon of Jeberechiah] Who this Zachariah ſhould be, is uncertain. The Jewiſh Doctors, according to their idle dotages, (whom yet ſome of ours alſo, herein, follow) tell us, as of *Uriah*, that propheſied under Jehojakim, Jer. 26. 20. So of thoſe two *Zacharies*, the one that propheſied under Joaſh, 2 Ch. 24. 20; the other, that propheſied after the return from the captivity, Ezr. 5. 1. Zach. 1. 1. And that theſe are mentioned, as *witneſſes*, becauſe their Prophecies, for the matter of them, agreed much with this of Iſaiah. And if it be objected, that the one of theſe was dead long before, 2 Chr. 24. 21: the other two were, as yet, unborn. They would put this off, by affirming that all this was done but in a viſion; and nothing therefore hinders, but that ſuch might be induced as *witneſſes*, who, at that time, were not in being. And thoſe of ours, that herein concur with them; alleadg Moſes, and Elias appearing with our Saviour, at his transfiguration; as if that alſo were but ſome imaginary matter, Matth. 17. 4. But leaving theſe frivolous ſurmiſes to their authors; there is no doubt to be made, but that this *Zachariah*, as well as the former *Uriah*, was one that then lived. And it is deemed by many, (nor is it altogether improbable) that it was that *Zachariah*, whoſe daughter, *Abi*, or *Abijah*, was wife to Ahaz, who, by her, had Ezekiah, 2 King. 18. 2. 2 Chr. 29. 1. And this Zachariah, they ſuppoſe to be joyned with Uriah; that by two of principal note, the one in the Eccleſiaſtical, the other in the civil State, this weighty matter might be atteſted. Others deem it to have been that *Zachariah* the Prophet, that propheſied under Uzziah, a great part of his time; and is ſaid to have been a man of *underſtanding in the viſions of God*, 2 Chr. 26. 5: and ſo the two witneſſes might be a Prieſt, and a Prophet. But this I ſuppoſe to be the leſs probable; for that the holy ſtory ſeems to imply, that this Zachariah deceaſed before the fall of Uzziah. Nor is there any ground for that, which others gueſs, of one *Zachariah*, a Levite, of ſome note, in Ezekiahs dayes, 2 Chr. 29. 13: ſave that he lived in thoſe times.

Zechariah] Heb. *Zechajahu*. For which the Greek, uſually, hath *Zacharias*, Luk 1. 5. We in Engliſh, commonly, *Zachary*. See ch. 1. 1.

the ſon of Jeberechiah] Heb. *Jeberechjahu*; as before, inſtead whereof, the Greek and old Latine read, *Barachias*: The latter, in likelyhood, the rather, becauſe they found *Zachary the ſon of Barachias*, mentioned, Matth. 23. 35. However the names differ little; and with divers others, both father and ſon, might have the ſame names; as *Joſeph the ſon of Jacob*, Gen. 30. 25: and Matth. 1. 16: and *Zorobabel the ſon of Salathiel*, Matth. 1. 12. & Luk 3. 27: for they ſeem not to be the ſame.

V. 3. *And I went unto*, &c.] From hence ſome of our chief freely, as in places lying open, and unkept; for cattle to graze on, (as, *for bryars and thorns*, ver. 23.) as not reſerved for any other uſe.

of oxen] Heb. *ox*, as ch.1.3. ver.21. and ſo afterward here the like.

and for the treading] Going to and fro, into any part of them, without let, or reſtraint.

of leſſer cattle] *Of ſheep, or goats.* For the word comprehends either, Exod.3.5. They ſhall range and graze freely, after their wonted manner, in thoſe places; from whence they and their owners had formerly been ejected and excluded, by the violent oppreſſions, and undue encloſures of the richer and greater ſort, ch.5.17.

CHAP. VIII.

Verſ. 1. M*Oreover the Lord ſaid,*&c.] Here beginneth the ſixth Sermon, or Prophecy, of Iſaiah, in this book recorded; contained in the five chapters next enſuing, which make all, but one continued diſcourſe: and that of the ſame nature, and ſubject matter, for the moſt part, with that next before going, ch.7. for it conſiſts partly, of denunciation of judgments againſt Aram and Iſraël; and partly of a prediction of ſuch evils and calamities, as ſhould befall Judah by Aſſur, together with a mixture of ſuch matter of comfort, as might ſupport the faithful under the ſame, and give them ground of hopeful expectation of a gracious iſſue of them: but the former directed unto Ahaz, and his Courtiers; this, directed, and in writing therefore publikely expoſed, to the people.

Moreover] Heb. *And*. But ſo alſo rendred, Jer. 3.1. & 33. 1. by ſome other here, *For*; as ch.9.11. & 64.4,5. But becauſe it is no proſecution of any former narration, but a relation of a new, after-revelation, or viſion: I ſuppoſe it ſhould rather be rendred, *Again*: as Ezek.16.1.

the Lord ſaid] Or, as ſome, *hath ſaid*; as if it were a ſpeech delivered at one and the ſame time with the former: but of that there is no likelihood.

unto me] In a viſion, or by ſpecial revelation. See chap. 1. ver. 1.

Take thee] As Gen.6.21. & 14.21. So, *Go thee*, Gen. 12.1. and, *Ask thee*, ch. 7.11. ſee there.

a roll] Or, *a velome*; that is, ſuch a parcel of velome, or paper: as being fitted for writing, and written in, might be rolled up, and unrolled, as occaſion was to make uſe of it. See of ſuch *rolles*, Jer.36.2,23. Rev.6.14. Howbeit, when I ſay *velome, or paper*, my meaning is not, that the *roll*, which the Prophet made uſe of, was either of *velome*, that is, ſome kind of *parchment*, ſuch as we now uſe; or of *paper*, ſuch as we now commonly ſo tearm; for the invention of either of theſe, ſeemeth to be far later then Iſaiah's dayes; before which, the moſt common and general uſe for ſuch purpoſes, as we now uſe thoſe, was the ſtrip of an Egyptian cane, or reed, which the Greeks and Latines call *papyre*, from whence our Engliſh word, *paper*; though our paper be of another matter and manner of making, then that was. See on chap. 19. 7. by theſe terms therefore, I here mean, ſuch materials then in uſe, as were correſpondent to thoſe now in uſe with us. Howbeit, the word here uſed, is by ſome queſtioned; whether it ſignifieth ſuch *a roll*, or no. And ſome would have it rendred, not *a roll*, but *a pattent*, in alluſion to that of the *open* inſtrument, Jer.32.11. or, *a page*, becauſe the Talmudiſts ſo term the *margine* of any writing, that is pure and unwritten: the reaſon is, ſay they, becauſe the word here uſed, comes not from the word, that ſignifies, *to roll up*, as that doth, Jer. 36.2. but from one that ſignifies, *to reveal*, or, *lay open*: of which, ſee more on ch. 3.23. but the Hebrew Doctors go the former way, and derive it from the ſame root with that other; from which, although it doth not ſo regularly deſcend; yet it ſo falleth out in that language, that oft-times words retain the ſignification, not of their own proper root, but of ſome other neer to it, in ſound rather, then in ſence. Nor doth it hinder, but that it may well be ſtyled, *a roll*; albeit, the word have no ſuch proper notation, the uſe of ſuch *rolls* being ſo common in thoſe times, Pſal. 40. 7. Ezek. 2. 9. 10. Others chooſe rather to render it, *a table*, chap. 30.8. Hab. 2. 2. and their reaſon is, becauſe he is willed to *write*, or *engrave* on it, *with a ſtyle*; which, ſay they, on parchment, or paper, is not done; but with a *pen*, or *quill*. And they ſuppoſe it therefore to have been *a table* of *marble-ſtone*; or of *braſs*, or *lead*: or the like, Exod.34.1. Job 19.24. Jer.17.1. but the word may as well ſignifie, *a writers pen*, as *a gravers tool*, as hereafter ſhall be ſhewed: and the word, *write*, not *engrave*, carries it rather to a *book*, or *roll*; then ſuch a *table* as theſe talk of. Nor do we read, that the Prophets did any of them engrave their Sermons on ſuch; nor do thoſe places produced, prove it. See on ch.30.8.

a great roll] Becauſe much matter to be written in it, and that in a fair and large letter. For this Prophecy to be therein engroſſed, was longer then ordinary: as that alſo which Jeremy by Baruchs hand, wrote in *a great roll*; being a draught of all his former Prophecies, Jer.36.2.

and write] That being ſo written, and expoſed to publike view, it may the better be weighed, and the more ſeriouſly conſidered; as ſuch things are generally deemed to be weighty, which are ſolemnly engroſſed; as alſo, that being by means thereof, commonly read and known, the truth of the Prophecie, upon the event thereof, might the more fully be cleared and confirmed; the Prophet having, as it were, pawned his credit thereupon, Deut. 18. 21, 22. Jer. 28. 29: And laſtly, that it might, as upon record, remain unto poſterity, Deut. 31. 19. Job. 19. 23. ch. 30. 8. Jer. 32.10,11,14. Hab. 2. 2,3.

in it] Heb. *upon it*; as we uſe to ſay, *write upon parchment, or paper*. Yet the phraſe is elſewhere, *to write in a roll, or a book*, Job 19. 23. Pſal.40.7. But the former particle is here rather uſed; becauſe the latter followeth prefixed unto the next word, taken inſtrumentally; as Job 19. 24. Jerem. 17. 1.

with a pen] Either of *quil, cane*, or *reed*. For ſuch alſo were the *pens*, anciently in uſe. The word here is no where elſe found: but another word that anſwers it, ſignifies as well a Scriveners, or Writers *pen*, Pſal.46. 1. Jer. 8. 8; as a graver, or carvers *tool*, Exod. 32. 4. Jer. 17. 1. So may the word alſo, here found, be uſed for either. And here the rather for the former, for the reaſon above rendred.

a mans pen] By this ſome of the Jewiſh Doctors underſtand to be meant onely *a material pen*; ſo tearmed, in oppoſition to that *imaginary pen*, that he ſaw in the viſion, like that *razor* that Ezekiel ſaw in the ſame manner, Ezek. 5. 1. which was not *a mans razor*, no more then this *a mans pen*. But this is a meer groundleſs fancy. For it appears not, that either Iſaiah, or Ezekiel had any ſuch apparition repreſenting that, as in ſome viſible or imaginary form, that is here or there mentioned, but by a ſecret ſuggeſtion, or inſtinct, which was ſufficient, an injunction to do the ſame: as when a man would have a Scribe, or Notary, to draw ſome inſtrument for him, he need not ſhew him a pen, or paper, but give him inſtruction onely, what he would have him to write. Others therefore underſtand it, not ſo much of the *pen* it ſelf, as of the *letter*, or the *ſtyle*, as we alſo tearm it. Some of the *letter*, that it ſhould not be written in ſome ſtrange character, that few could read, as that doom paſſed upon Baltaſar, Dan. 5. 8,15; but in a plain familiar letter, in an ordinary hand; ſuch as any one might eaſily read; and that alſo ſo fair, and large, that it might be read aloof off, and without any long ſtay, Hab. 2.2. Some again of the *ſtyle*, to wit, that it ſhould be conceived and delivered, not in an obſcure, and dark enigmatical, or ſymbolical manner; as that few capacities ſhould reach it; that part of it eſpecially, concerning the matter of Ahaz his fear, the overthrow of his two potent adverſaries, by the king of Aſſyria, and the ſcourging of him and his, afterward with the ſame rod. For they deſerve no regard, who would have it meant to be ſo written, that no brutiſh party, but *a man* indeed, a man of wiſdom and underſtanding, Pſal.37.17,22. & 92.6. Prov.30.2. Mic.6.9. ſhould be able to conceive it; as *the number of a man*, Rev. 13. 18. The word *Enoſh*, here uſed, (of which, ſee on ch. 2. 9.) will not bear it. Nor doth that ſeem ſo ſound, which ſome have, who would underſtand it, neither of the letter, nor of the frame of ſpeech, but of the ſubject matter of Gods injunction; that it ſhould be tranſacted, not according to the *ſtyle* of the Court of heaven, where there needs no more, then Gods own will, for the paſſing of ought, Pſal. 115. 3. & 135. 6. Dan. 4. 35. Eph. 1.11. but according to the *ſtyle*, or manner of proceeding in humane courts, wherein witneſſes are wont to be produced; and nothing done is firm, or of force, without them, Deut. 19.15. 2 Cor. 13. 1: and ſo the Prophet alſo carried the buſineſs, by God enjoyned him, verſ.2. But that phraſe of the *ſtyle*, of this, or that Court, is of too late an edition; nor hath it age enough to give authority to ſuch an expoſition.

concerning Maher-ſhalal-haſh-baz] Or, *for Maher-ſhalal-haſh-baz*; as Ezek. 37. 16. *for Judah*, and *for Joſeph*. Or, as others, without either, onely *Maher-ſhalal-haſh-baz*; becauſe the particle here uſed, is not afterward repeated, verſ. 3. This latter way many, yea, the moſt run; ſuppoſing that there was nothing more written in this great roll, but theſe four words. Which, becauſe it ſeems very improbable; they add, ſome of them, that it is called, *a great roll*, not from the bigneſs, or largeneſs of the volume; but becauſe it was to contain great myſteries: and others of them, that Princes pattents, though never ſo ſhort, are wont to be engroſſed in large paper, or parchment, and great letters. But not to inſiſt on the forced conſtruction of the one, and the unuſuallneſs of ſuch brevity in the other: beſide the improbability of the thing it ſelf; it would not reach the main intent, and purpoſe of this divulging it in writing, when as ſcarce any one, the Prophet himſelf excepted, would be able to underſtand what were thereby meant. The former, therefore, that render the particle, *concerning*, or, *for*; ſuppoſe this whole Sermon, or Prophecy, was to be engroſſed in it; and that, as they conceive, after the uſual manner of the Prophets; who uſed to put their Sermons in writing; and having ſo done, to affix them on ſome gate of the Temple; whence, after they had hung there certain dayes, the Prieſts took them down, and ſo laid them up; if they were by them approved; and ſo they were laid up, and came to be preſerved for poſterity. Now what they ſay concerning this particular prophecy, is acknowledged. But what is affirmed concerning an ordinary cuſtom herein, is groundleſs, and nothing probable. It appears not, that the Prophets uſed commonly, by writing, and affixing them in any publike place, for the view of all, ſo to divulge them. The very places that they produce for proof of it; this, and ch. 30.8. & Hab. 2.2. rather intimate the contrary. For what need was there to give order for ſome ſpecial prophecies in this kinde, if that were the ordinary dealing with all. Neither is it to be beleeved, that if moſt of the prophecies, both of Jeremies, and divers others, had been ſo affixed, the Prieſts, that then were, would have taken them in, and had ſuch care of them; and not rather have pulled them down, and torn them in pieces; eſpecially, having ſo maliciouſly and eagerly perſecuted the Prophets, as falſe Prophets, for delivering them by word of mouth, Jer. 20. 1, 2. & 26. 8, 11. & 29. 26. This prophecy therefore, as ſome few other, was by a ſpecial command of God, thus written, and divulged; which, with other, the like, was not uſual.

concerning Maher-ſhalal-haſh-baz] That is, concerning thy ſon *Maher-ſhalal-haſh-baz*; ſo to be named: for, as yet he was not; but is by that name, here ſo ſtiled, in way of anticipation; of which there are many the like examples in Scripture. See Gen 12. 18. with Gen. 28. 19. & 13. 10. with 9. 22. & 33. 17. Exod. 16. 3. Joſh. 7. 24, 26. Judg. 15. 19. The particle is uſed for *of*, or *concerning*, Gen. 20. 13. Pſalm 91. 11. Howbeit a late learned writer would have it rendred here, as it moſt uſually ſignifies, *to* him, or *for* him; as if the diſcourſe written, were to be inſcribed, and dedicated to him.

Maher-ſhalal-haſh-baz] Theſe words are very variouſly rendred. Some *in making ſpeed to the ſpoil, he haſtneth the prey*. Some, *to make ſpeed to ſpoil*; (as Exod. 12. 33.) and *haſte to prey*. Some, *to the ſpeedy ſpoyler*; *make haſte to prey*. Some, *a ſpeedy robber*; *an haſty ſpoyler*; or, *a ſpeedy ſpoiler*; and *one that haſtneth to the prey*. Some, *make ſpeed to ſpoil*; *haſten to prey*. And they are as diverſly underſtood. For (to let paſs all other) ſome take them as a name intended, not for the Prophets ſon; but as the name *Emmanuel*, in the fore-going prophecy; for Chriſt, who at his coming in the fleſh, ſeized on the ſtrong man, that held poſſeſſion of mens hearts before, and prevailing againſt him, as one ſtronger then he, 1 Joh. 4. 4. diſpoſſeſſed him, diſarmed him, diſpoiled him, and divided his ſpoyls, Luk 11. 21. Eph. 4. 8. Col. 2. 15: and they would have them to be the words of God the Father, ſpeaking unto the Son, as encouraging him thereunto. Somewhat like unto thoſe, Pſal. 2. 8, 7. And this way, as by ſholes, run the ancient Fathers, and moſt Popiſh writers; and ſome few others alſo of no ſmall note. But others, and ſo the moſt and the ſoundeſt, underſtand it, as having reference to the King of Aſſyria; as intimating what he ſhould ſpeedily do unto Iſrael and Syria: that which both the ſubject matter of the fore going chapter, and ſo the ſequel of the context here leads us unto, verſ. 3, 4. Howbeit, I cannot ſubſcribe to the curious nicety of thoſe of them, that would divide the words into two branches; the one containing the inſcription of an Epiſtle, that the Prophet ſhould be enjoyned to write unto the King of Aſſyria; as John to the ſeven Churches of Aſia, Revel. 1. 11: the other of them, the Epiſtle it ſelf. *To the ſpeedy ſpoyler*; there is the inſcription. *Make haſt to prey*; there the Epiſtle it ſelf. Nor to thoſe that would make them to be diſtinct names; *Maher-ſhalal*, the one; and *Haſh-baz*, the other.

V. 2. *And took unto me faithful witneſſes to record*] Or, *Then*; as Gen. 18. 10. & 32. 21, 22. Or, *wherefore*; as Neh. 2. 2. Jer. 1. 17. & 6. 11. & 7. 16. Heb. *I will cauſe to atteſt to me witneſſes*: the future for the preterimperfect; as Pſal. 18. 36, 37.

faithful witneſſes] That which ſome comment here, concerning *witneſſes*, uſed in marriage contracts, as if the Prophet were about taking him a new wife, is nothing to the purpoſe. And further yet do they ſtray, that would hence infer, that all here ſpoken, as thoſe things alſo related, Hoſ. 1. 2, 3. & 3. 1. were done onely in viſion; as if the perſons here mentioned, were intended to be witneſſes of the Prophets companying with his wife. *Witneſſes* were uſed by him, becauſe the matter was of much importance, 2 Cor. 13. 1; and *faithful*, or, *firm witneſſes*; that is, perſons of credit, in regard of their place and authority, and ſuch, as no exception could be taken againſt; as if they ſhould herein collude with the Prophet.

to record] Or, *bear witneſs*. Both of the name that the Prophet impoſed on his childe, (which was uſually done, at the time of circumciſion, Luk 1. 59. & 2. 21.) either being lately born; as ſome; or, as yet unborn; as others. (for ſo alſo before birth, ſome have been named, 1 King. 13. 2. chap. 45. 1. Mat. 1. 21. Luk 1. 13.) And of the reaſon why that name was, by God, enjoyned to be given him, ſee verſ. 3. Though ſome ſo underſtand it, as if theſe men were called in to be preſent, at the Prophets affixing of the draught of his Prophecy on the door of the Temple; or in ſome other publike place, to bear witneſs of the ſame: which needed not, when, as his name, without queſtion, was in that writing expreſſed, and annexed thereunto.

Uriah the Prieſt] Here ſome move a queſtion, how this *Uriah* ſhould be termed, *a faithful witneſs*; when as he was a man unfaithful to God in his place, and complyed with the King, in his idolatrous courſes, 2 King. 16. 10, 11, 15, 16. But to this is anſwered. Firſt, that a man may be a good witneſs, though he be not a good man. He may be firm to man, though he be not faithful to God. Secondly, that the word *firm*, or *faithful*, is not uſed to imply the approved goodneſs, or piety of the party mentioned; but their fitneſs for ſuch a buſineſs, in regard of their eſteem with man. Thirdly, that Uriah, for ought appears, might not, as yet, carry himſelf otherwiſe, then was befitting his place and profeſſion; albeit, that afterward he revolted. Fourthly, ſome ſay, which yet I make ſome doubt of, that the Prophet of purpoſe, knowing what manner of man he was, made choice of him for the one; becauſe he would have witneſſes of both ſorts; thereby to intimate, that his prophecy was ſuch, as neither good, nor bad ſhould be able to contradict. Fiftly, that whether he were good or bad, or bare a ſhew of that which indeed he was not; he might be very fit for this buſineſs, in regard of his intereſt with Ahaz, whom the ſame did ſo neerly concern.

and Zachariah the ſon of Jeberechiah] Who this Zachariah ſhould be, is uncertain. The Jewiſh Doctors, according to their idle dotages, (whom yet ſome of ours alſo, herein, follow) tell us, as of *Uriah*, that propheſied under Jehojakim, Jer. 26. 20. So of thoſe two *Zacharies*, the one that propheſied under Joaſh, 2 Ch. 24. 20; the other, that propheſied after the return from the captivity, Ezr. 5. 1. Zach. 1. 1. And that theſe are mentioned, as *witneſſes*, becauſe their Prophecies, for the matter of them, agreed much with this of Iſaiah. And if it be objected, that the one of theſe was dead long before, 2 Chr. 24. 21: the other two were, as yet, unborn. They would put this off, by affirming that all this was done but in a viſion; and nothing therefore hinders, but that ſuch might be induced as *witneſſes*, who, at that time, were not in being. And thoſe of ours, that herein concur with them; alleadg Moſes, and Elias appearing with our Saviour, at his transfiguration; as if that alſo were but ſome imaginary matter, Matth. 17. 4. But leaving theſe frivolous ſurmiſes to their authors; there is no doubt to be made, but that this *Zachariah*, as well as the former *Uriah*, was one that then lived. And it is deemed by many, (nor is it altogether improbable) that it was that *Zachariah*, whoſe daughter, *Abi*, or *Abijah*, was wife to Ahaz, who, by her, had Ezekiah, 2 King. 18. 2. 2 Chr. 29. 1. And this Zachariah, they ſuppoſe to be joyned with Uriah; that by two of principal note, the one in the Eccleſiaſtical, the other in the civil State, this weighty matter might be atteſted. Others deem it to have been that *Zachariah* the Prophet, that propheſied under Uzziah, a great part of his time; and is ſaid to have been a man of *underſtanding in the viſions of God*, 2 Chr. 26. 5: and ſo the two witneſſes might be a Prieſt, and a Prophet. But this I ſuppoſe to be the leſs probable; for that the holy ſtory ſeems to imply, that this Zachariah deceaſed before the fall of Uzziah. Nor is there any ground for that, which others gueſs, of one *Zachariah*, a Levite, of ſome note, in Ezekiahs dayes, 2 Chr. 29. 13: ſave that he lived in thoſe times.

Zechariah] Heb. *Zechajahu*. For which the Greek, uſually, hath *Zacharias*, Luk 1. 5. We in Engliſh, commonly, *Zachary*. See ch. 1. 1.

the ſon of Jeberechiah] Heb. *Jeberechjahu*; as before, inſtead whereof, the Greek and old Latine read, *Barachias*: The latter, in likelyhood, the rather, becauſe they found *Zachary the ſon of Barachias*, mentioned, Matth. 23. 35. However the names differ little; and with divers others, both father and ſon, might have the ſame names; as *Joſeph the ſon of Jacob*, Gen. 30. 25: and Matth. 1. 16: and *Zorobabel the ſon of Salathiel*, Matth. 1. 12. & Luk 3. 27: for they ſeem not to be the ſame.

V. 3. *And I went unto, &c.*] From hence ſome of our chief

Interpreters collect, and are ſomewhat ſtiff in it; that all that is here mentioned, was done in a viſion. And ſome doubts and difficulties, indeed, ariſe from the words thus read; though not ſuch, as may neceſſarily enforce any ſuch matter. But they may all be cut off, by reading the words thus, (which the Hebrew will well admit) *For I had gone into,* &c. As rendring a reaſon, or relating the occaſion wherefore, or whereupon God ſhould give him this charge, concerning his childe that was to be named, to wit, becauſe his wife was lately delivered of a ſon. So both the verb, and particle, are in conſtruction alike uſed, Gen. 12. 1. *For the Lord had ſaid unto Abraham.*

went unto] Or, *had gone in to*; as ſome render it. A modeſt form of ſpeech, expreſſing the marriage duty, very frequent in Scripture, Gen. 6. 4. & 29. 29: and the ſame more fully, as opening the ground of the phraſe, Judg. 15. 1. *I will go to my wife, into the chamber*; to wit, where man and wife uſe to be private. But the Hebrew word here uſed, ſignifies properly *to approach*; *I approached,* or, *had approached unto,* &c. and ſo it is uſed, Gen. 20. 4. Lev. 18. 6. 14. Ezek. 18. 6.

the Propheteſs] That is, a virgin, ſay ſome, endued with the gift of prophecie, as Mary, Deborah, and Huldah are ſaid to have been Propheteſſes, Exod. 15. 22. Judg. 4. 4. 2 King. 22. 14: groundleſly dreaming, that the Prophet ſhould wed him a new wife: and that this ſhould be that *virgin,* the mother of *Emmanuel,* before mentioned, ch. 7. 14. But the *Propheteſs* here, is no other then the *Prophets wife*: the ſame, in likelihood, by whom he had *Shear-jaſhub* before, ch. 7. 3. So it is obſerved, that in divers languages, the wives are ſtiled by their husbands offices, and dignities; as *Duke, Dutcheſs*; *Count, Counteſs*; *Mayor, Mayoreſs,* &c.

and ſhee conceived] Or, *had conceived*: or, *was with childe.* See on ch. 7. 14.

and bare a ſon] Or, *had born a ſon.* Was now delivered of a male-childe, to wit, before ever he received this viſion from God, or the charge was given him concerning the naming of the childe; and the engroſſing of the prophecy, intimated, in that name, together with it.

a ſon] The ſame, ſay ſome, mentioned, ch. 7. 14. A fond conceit, better befitting Jews then Chriſtians.

Then ſaid the Lord to me] That is, after the Propheteſs was delivered of the childe. Heb. *And*: but ſo it is rendred, *alſo,* ver. 2. And ſo alſo Neh. 2. 2. Job 13. 22. & 40. 3. Hoſ. 1. 9. Yet it may be retained here, in this firſt and proper ſence; as in the like, Hoſ. 1. 4, 6.

ſaid] As ver. 1.

Call his name] Call him; as chap. 7. 14. Let this be the name whereby he ſhall be called; as Jer. 23. 6. and 33. 16.

Maher-ſhalal-haſh-baz] The Hebrews uſed oft-times to give names, as well to perſons, as to places, conſiſting of divers words. So Gen. 16. 13, 14. & 22. 14. & 35. 28. Judg. 6. 32. 1 Chr. 1. 20. & 3. 19, 20. & 4. 30, 31. Jer. 20. 3. of the ſignification of this name, ſee on v. 1. Of the reaſon of impoſing it, ſee ver. 4. Howbeit, they ſwerve far from the truth, and the intent of the Prophet, that would have one and the ſame childe have two names; *Emmanuel,* to intimate Gods aſſiſtance of them, againſt thoſe their two enemies, Rezin, and Pekah, ch. 7. 1, 5. ver. 10. and *Maher-ſhalal-haſh-baz,* to ſignifie the rifling and ruinating of them; and that ſpeedily, by the king of Aſſyria, ver. 4. The name conſiſts of two parts, both in divers words, but of the ſame ſence, implying the ſame thing; and that by reduplication thereof, to intimate the infallibility of it, and the nearneſſe of its approach: as Gen. 41. 32.

V. 4. *For before the childe ſhall have knowledg, to cry, My Father, and My Mother,* &c.] In this verſe is the reaſon given, why God would have the childe ſo called, to wit, thereby to intimate, the ſpeedy direption and deſtruction of thoſe two kings, and their chief cities, by the Forces and followers of the king of Aſſyria.

the childe] *This childe,* that is lately now born, and ſo named: not *Chriſt,* as ſome; nor *a childe,* that is any *childe* indefinitely, as others. See chap. 7. 16.

ſhall have knowledg] Heb. *ſhall know*; or, *ſhall be able.* So is the word of *knowing,* oft taken: as chap. 56. 11. Jer. 6. 15.

to cry] Or, *to call,* as v. 3.

My father, and my mother] Or, *My father, or my mother*: either of both, as Exod. 21. 15. *He that ſmites his father, and his mother,* for, *father, or mother*: and children begin, uſually, to call *mother* firſt; becauſe moſt frequent about them in that age: and the children therefore moſt familiar with them. The meaning is, before the childe ſhall be able to ſpeak, and to diſtinguiſh his parents from ſtrangers. And this ſeems a ſhorter time, then that, chap. 7. 16. *before the childe know to refuſe evil, and chooſe good.* For children are ſooner of ability to ſpeak ſome few familiar words; then of diſcretion, to underſtand what belongeth to good and evil: and the reaſon of the divers form of ſpeech uſed, concerning either, is; becauſe the one, to wit, *Shear-jaſhub,* might then be ſome two, or three year old: whereas *Maher-ſhalal-haſh-baz,* was but newly now born; and yet might be as ſoon able to ſpeak, as the other might be to conceive difference between good and evill. See further, on chap. 7. 16.

the riches of Damaſcus, and the ſpoyl of Samaria ſhall be taken away] The two Kingdomes of Iſrael and Syria, ſhall be ſtript and ſpoyled of their wealth, and treaſure, by the King of Aſſyria.

the riches of Damaſcus] The head City of Syria, chap. 7. 8. and a place of great wealth: or, as others, *the power of Damaſcus.* The word ſignifieth either: and *riches* are one principal thing, wherein the *ſtrength* of a State conſiſts.

and the ſpoyl of Samaria] The head City of Iſrael, ch. 7. 9.

the ſpoyl] Not the people. For he ſpeaks of a direption, in the childs name intimated, done by Tiglath-Pileſer, under Pekah, 2 King. 15. 29. then of an utter depopulation, made by Salmaneſer, under Hoſhea, 2 King. 17. 6, 14. though ſome people alſo were in that former Invaſion captived.

ſhall be taken away] Heb. *he ſhall take away,* or, one *ſhall take away.* The verb being taken indefinitely, or imperſonally, (the form of ſpeech, ſee on chap. 2. 19.) and therefore well here rendred.

before the King of Aſſyria] As Conquerors are wont to ſend their rich ſpoyles, oft-times, into their own Country before them, to give notice of their victories and ſurprizals, to their people; or to cauſe them, as the uſual manner of the Romanes was, to be carried before their ſtately chariots in tryumph: Yet ſome would have it to be a defective ſpeech, and render the words thus; he that is, or ſtands, *before the King of Aſſyria*: that is, his Officers, Miniſters, or attendants, (for ſo are men ſaid to *be,* or to *ſtand before the face* of them whom they ſerve, or attend on, 1 Sam. 16. 16. 1 King. 1. 2. & 10. 8. & 17. 1.) *ſhall carry away.* But the former ſeems the more familiar.

V. 5. *The Lork ſpake, alſo, unto me again, ſaying*] Heb. *And the Lord further added to ſpeak unto me,* as chap. 7. 10. Here beginneth a ſecond part of this Chapter. Whererein, as in the latter part of the former, from ver. 17. he foretelleth what evills ſhould befall the land, both of Iſrael and Judah; from the king of Aſſyria, on the one, for their ſcorn, and contempt of their brethren, and confederating with the Aſſyrians, to work their overthrow: on the other, for their diſtruſting of God, and relying upon the Aſſyrians, by whom they ſhould alſo ſuffer; withal, admoniſhing the godly among them, to be cautious, and to reſt upon God alone, and his Word, who had promiſed to ſecure them, in thoſe calamitous times.

V. 6. *Foraſmuch as this people,* &c.] Who the people here ſpoken of, ſhould be, is very doubtful. Some underſtand thereby, the people of Judah, or a great part of them, who conſidering how low their State was brought, and diſtruſting thoſe weak proviſions, as they eſteemed them, that their chief City had to maintain a ſiege againſt two ſuch Potent Princes, as were combined together againſt them, deſired to have one of thoſe two to govern them; or that *Son of Tabeel* before mentioned, chap. 7. 6. to be ſet over them, and had under-hand, ſome treacherous compliance with them, to that purpoſe. So the Hebrew Doctors, whom alſo many of ours follow. But of this we finde little ground, either in the ſacred ſtory, or elſe-where, in this Prophecy. Others therefore, rather ſuppoſe the people mentioned, to be the people of Iſrael; who ſlighted, and ſet light by the kingdom of Judah, as having been by the Incurſions both of the Syrians and themſelves, ſo exceedingly impaired, and by Rezin and Pekah now joyned in one, made full account to make full conqueſt of it, chap 76. For, as for thoſe that interpret it, of the Jewiſh people in general, that not contenting themſelves with Gods promiſed protection, reſted upon the Aſſyrian: they are enforced, for the making good of this their interpretation (wherein, few, or none follow them) to offer over-much force to the text.

this people] Spoken, as in contempt of them, who ſo ſcorned and contemned Gods people, as not deſiring once to name them. See the like of the other, ch. 6. 9.

refuſe] Or, rather, *deſpiſe, contemn.* For in that, or the like ſence, is the word here uſed, conſtantly taken. The word of *refuſing,* though coming neer to it, doth in a letter differ from it.

the waters of Shiloah] A fountain called alſo *Gihon,* 1 King. 1. 33. iſſuing forth from the foot of Mount Sion; and yeelding a rivolet, that watered the lower City, Pſal. 46. 4. Neh. 3. 15. Joh. 9. 7. See chap. 7. 2. put here, as ſome, for the houſe of David, now at a low ebb; or rather, for ſuch defence, as Jeruſalem, and the State of Judah then had. Which they ſlighted and ſcorned, as if they had nothing, but ſuch a ſorry rivolet, as that was, to ſtrengthen and ſecure their head City; not conſidering the power of God, by ſuch weak means, though no other were able to protect it. See chap. 33. 21. albeit, I ſuppoſe they wander wide, that would have *Siloah* here put for Gods protection it ſelf.

that run ſoftly] Spoken, in way of oppoſition, to great Rivers, that run with a ſtrong torrent, and ſtiff ſtream. This rivolet, or the waters iſſuing from this fountain, are therefore deemed to run ſlowly, or ſoftly, partly, becauſe the current was not great; and partly, becauſe in its own courſe it went not ſtreight forward, but with many windings to and fro, in manner of a Serpent, that moves ſlowly, and ſlily, creeping and crooking, chap.27.1. ſuppoſed therefore by ſome, to be termed, *the dragons well*, Neh.2.13.

and rejoyce in Rezin, and Remaliahs ſon] This ſome expound of thoſe male-contents, in the Jewiſh State, that deſired, and would gladly be under another government, either Rezins, [illegible] Pekak's, or, of both joyntly. Others, of thoſe, to the Jews ill affected in Iſrael, that vaunted much of, and promiſed themſelves great matters from the conjunction of thoſe two Kings, ch.7.1. and rejoyced greatly in their ſucceſſes. The Hebrew, word for word, runs thus; *and joy* is *with Rezin, and the ſon of Remaliah*, or *Remalijahu*: as alſo, chap. 7. 4. which ſome fill up, as if it were a defective ſpeech, on this manner; *and joy*, is to them, of fighting *with Rezin*, &c. as if he had ſaid, they rejoyce, or would fain be fighting with Rezin, and Pekah; relying on the ayd they looked for, from the king of Aſſyria: by whoſe help they doubted not, but to be able to bicker with, and beat them both. But this expoſition, as before was ſaid, offers too much violence to the context. The meaning therefore is, rather, that Rezin and Pekah, as they joyned together againſt Judah; ſo it was matter of much joy to them, to ſee it ſo weakned: as thereby conceiving undoubted hope, to prevail, at pleaſure, againſt it. See ch.7.7,8. And this expoſition is moſt agreeable to the tenor both of this, and the former Chapter.

rejoyce] Or, *joy is*. The noun ſeems rather to be uſed, then the verb, to make it ſound like the former word of contempt. For with ſuch ſimilitude and neerneſſe of ſounds, in terms eſpecially of divers, or adverſe notions, our Prophet ſeems to have been much delighted; and they have an elegancy in them. See ch.3.24. & 5.7.

Remaliahs ſon] So ſtill the Prophet in contempt ſtyles him, as one unworthy to be named, or termed king of Iſrael, being ſprung from baſe parentage, and having by murther got the Crown. See ch.7.4.

V. 7. *Now therefore*] Heb. *And as therefore*; or, *in like manner*. For a retaliation is implyed; as they intend, and deſire, to be eft-ſoon doing with Judah: ſo by a ſtronger one, then either Judah, or themſelves, ſhall they be dealt with.

behold] Look for it, and that ſoon, and ſuddenly; though you neither expect, nor will eaſily believe it; yet it ſhall both ſurely, and ſpeedily be accompliſhed. See chap. 3. 1. and 5. 26.

the Lord bringeth up] Heb. *is making to aſcend*, or, *bringing* as Jer. 3.7. and, as *taking away*, chap.3.1. he is even about to do it; it will, out of hand, begin to be done. See v. 4.

bringeth up] Spoken, ſay ſome, of the Jewiſh Doctors eſpecially, who would have their land to be the *navel* of the whole earth, (abuſing to that purpoſe, a paſſage, in Pſal. 72. 12. Ezek.38.12. and the higheſt land in the world) in regard of the ſcituation of the Country of Aſſyria, in relation to the holy land, as lying far lower then it. See ch.7.1. but it ſeems rather, to have reſpect to the riſing of ſome great river, ſurrounding the lower grounds. See on Jer.49.19.

upon them] Or, *over them*. The people before ſpoken of, ver. 6. not thoſe of Judah, (for of them afterwards, ver. 8.) but of Iſrael, on whom this ſtorm firſt fell; and were in the firſt place over-whelmed with it, 2 King.15.29. & 17.3. See ch. 7.20. It is here oppoſed to *Shiloah*, a ſmall rivolet, runing quietly, without much noyſe, or ſtrong ſtream, ver. 6. which they therefore ſet light by, as unable either to do any hurt to their land, or to impeach them in their paſſage and approaches to Jeruſalem: inſtead whereof, God would ſend in upon them a great river, ſuch an one as had water ſtore, and ran with a ſwift, and a ſtrong current, which uſed to break through, or ſwell over his banks, and ſo ſurround the land neer unto it.

even *the king of Aſſyria*] See chap.7.17. The king of Aſſyria ſhall break in upon them; not like the waters of Shiloah; but like the ſtreams of Euphrates, his own Country river. So are mighty Commanders with their forces invading of ſome land, reſembled oft to rivers breaking in upon the lower grounds. See chap. 28. 2. & 59. 19. Jer. 50. 44. Dan. 11. 22.

and all his glory] Or, *with all his glory*; as chap. 5.14. His armies, or forces, conſiſting of valiant Souldiers: and led by brave Captains and Commanders, ch. 10.16. in whom, he much gloried, and of whom he ſo much vaunted, ch.10.8. & 36.9. & 37.23. and that made a glorious ſhew generally, in the eyes of the people; becauſe by them, he ſubdued ſo many Countries, chap. 10.9,10,13,14. and 30.18,20. & 37. 11,12, 13, 18.

and he ſhall] That is, the King of Aſſyria ſhall; or, as others, *it ſhall*, to wit, the river before mentioned, the Aſſyrians followers, and forces: becauſe in that metaphor the Prophet proceeds.

ſhall come up] As before; *the Lord* is *bringing up*. See there.

over all his channels] Whereby moſt underſtand all the valleys, or lower parts of the land, invaded by the Aſſyrian, and over-run by him. But whether they take the word to ſignifie *channels*, as ſome; or *ſtreams*, or *rivers*, or, *ſtreams of rivers*, as others; from Pſal.18. 15. & 42. 1. & 126. 4. It ſeems no very fit, or handſome expreſſion, to repreſent the direption, or deſtruction of a land, or ſtate, by over-flowing, or (if I may ſo ſay) drowning of *ſtreams*, or rivers: (which may rather be deemed an increaſing, and enlarging of them) or, of *channels*, and *water-courſes*, which is rather a filling them, and ſupplying them, if they were empty, of what they wanted before. Some few other therefore underſtand it, of the great River Euphrates its own *channels*; for it divided it ſelf into divers branches, and ran conſequently in many *channels*, or *ſtreams*. But then to ſay, that a river ſhould *come up over his own chanels*, ſeems as improper a phraſe, as a reſemblance of the former. The reading therefore would be altered; and the words rendred, either, *with all his ſtreams*, as the particle is uſed, Exod.35.22. where the words are, *the men with the women*: and Job 38 32. *Arcturus with his ſons*: or, from *off all his channels*: With ſupply of a particle, ſometime deficient, and left to be ſupplyed, as Gen.4.1. *I have gotten a ſon* from *the Lord*: and Pſal.81.5. *when he went forth* from *off the land of Egypt*. The defective form of ſpeech, the Prophet ſeems the rather here to have uſed; that there might be the more exact correſpondence between the two members of this latter clauſe. The meaning is, that the king of Aſhur ſhould bring all the forces he could make, along with him; as before it was ſaid, he ſhould come *with all his glory*: or, rather, ſhould take people, (compared to waters, Rev. 17.15.) to ſerve him in this expedition, out of all parts of his dominion, which branched it ſelf out into many countries; as Euphrates it ſelf alſo into many channels and ſtreams.

and go] Heb. *walk*: as Pſal.104.26. *there walk the ſhips*.

over all his banks] His own banks, as Joſh.3.15. & 4.18. & 12. 15. to wit, thoſe of the river before mentioned. For they ſeem much miſtaken, who apply this alſo, as the former, to the land, whether of Iſrael, or Judah, invaded; and by banks, underſtand high places, fortreſſes, and fenced Cities, that ſhould no more eſcape the Aſſyrian forces, then lower, leſſer, and leſſe fortified places, 2 King.15.29. & 17. 16. & 18. 10, 13. nor do they ſeem to underſtand the Prophet aright, who by ſurrounding of *banks*, ſuppoſe breach of oaths and covenants, to be meant; though that be true in the ſtory, 2 King. 18.14,17. ch 33.7. but it ſeems not ſo fit here.

V. 8. *And he ſhall paſs through Judah*] Or, *It* (to wit, this flood, v. 8.) *ſhall paſs through alſo* (as ver. 5.) *unto*, or, *into Judah*: as Num.16.21. The king of Aſſyria having ſubdued Iſrael, the ten Tribes, ſhall make his way by them ſo ſubdued, and pierce through, as a ſtiff torrent, with full ſtream, into the land of Judah. See 2 King. 18. 10, 11, 13. and of the Chaldees, Hab.1.11.

he ſhall over-flow, and go over] Heb. *it over-floweth, and paſſeth over*, or, *through*. It ſwelleth, and goeth on, carrying all away before it, and riſing higher and higher. See the ſame form of ſpeech, ch.28.15,18. Dan.11. 10, 40. Some would have the former word of *paſſing*, and this here, though divers terms, to intend the ſame thing. Others diſtinguiſh them over-nicely. The difference, I ſuppoſe, in the uſe of them, is no other then this, that the one denoteth the enemies paſſage to, and entrance into Judea; the other his progreſſe, in the conqueſt of it.

he ſhall reach even to the neck] Or, *it ſhall*; to wit, the inundation. So ch. 38.28. *an over-flowing ſtream, reaching to the midſt of the neck*: And the like, Hab.3.13. It is a metaphor, ſay ſome, taken from thoſe that go into the water by degrees, firſt up to the knees, then to the waſte, and ſo on, till they have gone up to the neck. But it is rather taken from thoſe, whom, waters breaking in upon, in a deluge, riſe and ſwell ſo high with them, that they can hardly keep head above water. The meaning is, that all Judah ſhould be in danger of being utterly loſt: as the whole body is in danger to be drowned, when the water comes up ſo neer the head. Thus it was under Ezekiah; when Sennacherib having ſurrounded the whole land almoſt, even to the wall of Jeruſalem, their head City, (ſee Jer. 34. 1.) and ſurprized the moſt of their cities, did much diſtreſſe it, and had, queſtionleſſe, carried it, had not God vouchſafed them an unexpected, and extraordinary deliverance, chap. 36. 1,2,12. & 37. 3,35,36.

and the ſtretching out of his wings ſhall fill the breadth of thy land] Or, as ſome, *and it ſhall* be, that *the extenſions of his wings ſhall fill the breadth of thy land.* So they render it, becauſe the verb is ſingular, the noun plural. But the Hebrew will well bear another conſtruction; to wit, *The fulneſſe of the breadth of thy land, ſhall be the extenſion of his wings*; as ch.6.3. *the fulneſſe of the whole land*, or, *earth*, is, or ſhall be, *his glory*; or, inſerting one particle, which the former place alſo will well admit. *The fulneſſe of the breadth* (that is, the full breadth) *of thy land, ſhall be* for *the ſtretchings out of his wings.* The meaning is, that the Aſſyrian Troops ſhould over-ſpread the whole land, from the one ſide to the other; like a mighty river, or vaſte Sea, that not breaking in, at ſome gap, or narrow breach, in the Sea-walls, or damms, but with full breaſt, all along at once, ſurrounding its whole banks, doth with a joynt ſtream ruſh on, as it paſſeth forward, over-whelming the whole breadth of the Country before it. See chap. 9. 15. & 11.14. and of the Chaldee forces the like, Hab.1.6.

the ſtretchings out of his wings] Some ſuppoſe that the Prophet here paſſeth to a new ſimilitude, whereby he deſcribeth further, the Aſſyrian Invaſion, as reſembling the king of Aſſyria by ſome mighty Eagle, that ſpreadeth his wings over the prey, that he either intends to ſeize on, or hath already ſurprized. And it is true, that great Kings going forth with great Armies, are oft compared to ſuch, Jer.48.40. & 49. 22. Ezek.17.3,7. and it is likewiſe acknowledged, that military Troops, or Companies, as well of foot, as of horſe, are here termed *wings*, in alluſion to the *wings* of fowles, the larger ſort of them eſpecially, which in ſome ſort, they reſemble; though the word be otherwiſe taken in that other place, ch. 18.1. which ſome of them here produce for it. But it followeth not thence, that the Prophets intent here is, to compare the Aſſyrian king, to ſome mighty fowl of prey, becauſe he calleth his troops, *wings*; no more then Daniel had to decipher Antiochus, as ſome vaſt Gyant, when he calleth the forces, that ſtood on his ſide, and fought for him, *armes*, Dan. 11. 31. They only expreſs the Companies of either, by a common figurative term, whereby ſuch are wont to be deſigned.

O Immanuel] The Prophet here turns his ſpeech to Chriſt, whoſe land the Country of Judah is ſaid to be, becauſe he had a more ſpecial intereſt in it, as being not to be born only in it, but to *ſit on Davids Throne*, ſometime king of it, Jer. 30.9. Ezek.34.23. & 37. 29. Luk. 1. 32. & 2. 11. as alſo wherein he had the royal ſeat of his Kingdom, his Church at preſent, Pſal.2.6. which by his power therefore was to be protected, relieved under, and delivered out of this great danger and grievous diſtreſſe, ver. 10, 14. Of the name it ſelf, and the perſon ſo named, together with the notation of it, and reaſon thereof rendred, See ch. 7. 14.

V. 9. *Aſſociate your ſelves, O ye people*] Having made mention of *Emmanuel*, now as confident of his aſſiſtance, he heartens, and encourageth the faithful to depend upon him, with hopeful expectation of ſecurity and protection from him, amidſt thoſe common calamities; and a comfortable iſſue of them in his due time. To which purpoſe, alſo, he makes entrance into this part of his Sermon, by turning his ſpeech to their adverſaries, that conſpired, and plotted together againſt them, willing them, as in way of deriſion, to proceed, as unanimouſly, as politickly, and as powerfully, in their combinations, conſultations, and preparations, as they could; but withal, aſſuring them, that all their aſſociations ſhould be diſſolved, their counſels fruſtrate, and their attempts returned back upon themſelves, to their own ruine and confuſion. See the like, Pſal.37.12,15. Mic.4.11,13. ch. 45.11, 12. & 54.15,17.

Aſſociate your ſelves] So the Chaldee, and ſome of the Jewiſh Teachers, and ſo the old Latine, For the Greek trod awry, by miſtake of a letter, wherein oft they have ſlipped. Yet moſt of the Hebrew Doctors render it, either *break*, or, *Break your ſelves, Be broken.* Whom ſome of ours alſo follow, becauſe it is of the ſame form with that, Pſal.2.9. chap.24.19. But it is well known, that verbs of neer affinity for letters and ſound, though divers in notion, do in the holy language oft enterchange forms. And ſo it is here, for the word that ſignifieth to *aſſociate*, Prov.24.21. & 19.3. having ſome affinity in ſound, with that which ſignifies, *to break* in ſunder; as may appear, where they are both found together, Prov.13.20. doth ſometime borrow forms from this, which are not regularly its own. That, which they that ſtumble hereat, might have found, not here alone, but elſewhere, Prov. 18. 24. Thoſe, the Prophet intends, as well, that had now combined themſelves, under thoſe two kings of Iſrael and Syria, ch. 7. 1, 2, as alſo, that joyned themſelves unto Sennacherib, in the Invaſion of Judah, ch.36.1,2. & 10.8.

O ye People] Heb. *Peoples*, in the plural, as chap.10.13,14. & 11.10. For there were two peoples, that conſpired together, Syrians, and Iſraelites, againſt Judah under Ahaz, ch.7. 2. and the Army conſiſted of divers Nations, that Sennacherib led againſt them under Ezekiah, ch. 7. 18.

and] Or, *but*; as ch. 7.12.

and ye ſhall be broken in pieces] As Jer, 50. 2. Heb. *and be broken in pieces.* So, *and live*; *and dwell.* For, *and you*, or, *ye, ſhall live*, and *dwell*, Gen.42.18. Pſal. 37. 27. Jer. 25. 5. for the imperative is oft put for the future: as on the other ſide, the future for the imperative, chap.6.9. Deut. 5. 17, 20. All ſhall turn to your ruine. See this fulfilled, chap. 37. 36, 37.

and give ear all ye of far Countries] Heb. *all the remote* perſons, or, parts, *of the earth.* Let all, far, and neer, take notice of what I ſay, ch.33.13. as giving warning to thoſe forreign people afar off, to take heed what they did, in adjoyning themſelves to thoſe that invaded Gods people, leſt they periſhed together with them: though ſome underſtand it, as the former, ſpoken in way of deriſion; like that, to the youngſters, Eccl.11.9. as if the Prophet ſhould ſay, hearken to the King of Aſſyria, inviting you to joyn with him; and prepare your ſelves ſo to do, if you deſire your own deſtruction.

gird your ſelves] Arm your ſelves; fit, and addreſs your ſelves, for warlike expedition, as Ezek.38.7. alluding to the uſe of the military *belt*; of which, ſee, as chap. 5. 27; So 2 Sam.22.40. 1 King.20.11. Pſal.18.32. ch. 45.5.

and you ſhall be broken in pieces] Heb. *and be broken in pieces*, as before. And there is an emphaſis in that form of ſpeech, implying, that the one would inſtantly and inevitably follow upon the other. Yea, that by doing the one, they ſhould be ſure to bring upon themſelves the other.

gird your ſelves, and ye ſhall be broken in pieces] It is thrice repeated, to work it the deeper into the minds and hearts of thoſe that ſhould hear, or read it, and to give the ſtronger aſſurance of it. See ver. 4. chap. 7.17. So Pſal. 96.13. and 98. 7.

V. 10. *Take counſel together*] Heb. *conſult a conſultation*; to wit, about invading Judah, and ſurprizing Jeruſalem, as they did, ch 7.5,6. So Pſal.83.3.

and it ſhall come to nought] *God bringeth to nought the counſel of the nations*, Pſal.33.10. and *the devices of the crafty*, Job 5. 12.

ſpeak a word] Conclude ſomewhat, determine a thing, reſolve upon ought, what you pleaſe; *a word*, for, *a thing*: as Job 22.28. *thou ſhalt decree a word*, or, *a thing, and it ſhall ſtand*: but contrariwiſe here.

and] Or, *but*; as ver.9.

it ſhall not ſtand] See ch.7.7. Ye ſhall not be able, by all the power ye can make, or policy ye can uſe, to prevail againſt thoſe whom God protects, Pſal.62.3,4. & 64.5,8.

for God is with us] And if God be with us, and for us, what need we care, who be againſt us? yea, who can ſo oppoſe us, as to prevail againſt us? Rom. 8, 31. they muſt prevail firſt againſt him, before they can prevail againſt us, 2 King. 6.17. & 2 Chron. 32. 7,8. Zach.2.5. 1 Joh.4.4. he alludeth to the name of *Emmanuel*, ch 7.14. and declareth in part, what it imports; and promiſeth, in regard of Gods people, Gods conſtant preſence with them, to aſſiſt and protect them againſt all oppoſitions and aſſaults, Pſal. 125.1,2. Yet I cannot aſſent to thoſe, that render it, *becauſe Emmanuels* land it is; though that be ſaid, ver. 8. But it is not neceſſarily therefore repeated here.

V. 11. *For the Lord ſpake thus to me*] The Prophet proceeds to confirm the godly party, againſt ſuch groundleſſe fears, as the diſtruſtful ſort of them were ſurprized with; and dehorteth them, from taking ſuch courſes, as they did; and that by relating to them, what charge God, in a more ſerious and ſolemn manner, then ordinary, had to this purpoſe, delivered to him.

For] A confirmation of what he had before delivered, concerning the iſſue of thoſe counſels and courſes, that the adverſaries of Gods people ſhould take againſt them, verſ. 9, 10.

with a ſtrong hand] The neer ſhape of two letters in the Hebrew, hath as elſe-where oft, ſo here, bred a divers reading; but ſuch, as alters not the ſence. Some reading the text, *as with*; ſome without that note of ſimilitude. Where, by *hand*, the Jewiſh Doctors, whom moſt of ours follow, underſtand the Spirit of Prophecy, according to that, *the hand of God was upon me*, Ezek. 1.3. & 3.14,22. as if he had ſaid, the hand of God made a ſtrong impreſſion upon me, what time he gave this in charge. Added, here, both to give fuller aſſurance of what he was to deliver from God to them; and to make his words carry the more weight with them. The words are in the Hebrew, *with ſtrength of hand*, as Dan.11.2. or, as ſome render it, *by apprehenſion of hand.* That is, taking and holding me by the hand, to confirm and ſtrengthen me, as

1 Sam.23.16. ch. 45.1. & 51.18. Pſal.73.23. Or, taking me by the hand, to cauſe me to mark what he ſhould ſay to me; or, taking me by the hand, and drawing me neer to him; as men uſe to do thoſe, whom they have ſome ſecret to impart unto, or are to have ſome ſpecial conference with, Act. 23. 19. or laying hand on me, as a School-maſter on his Scholler, that would fain be gone from him, and by force, as it were, (as Ezek.34.4.) detaining me with him, and reſtraining me from ſuch courſes, as the people of theſe times commonly took: according to which laſt, there ſhould be a trajection in the words, thus to be read; *and*, or, *when*, *with a ſtrong hand*, *he curbed me*; or, kept me in. And of ſuch trajections we have indeed ſome examples in Scripture, 2 King.2.14. Job 23.12. Prov.23.24. & 24.27. but it fitteth not ſo well here; and the pauſes oppoſe it.

and inſtructed me] Or, *when he inſtructed me*; *and*, for, *when*: as ch.43.12. Jer.34.1.

inſtructed me] The word ſignifieth properly, to *chaſtiſe*; as Pſal.118.18. and becauſe the end of correction is inſtruction, Pſal.35.11. & 94.12. Prov.29.15. in the next place, *to inſtruct*, Prov.31.1. ch.28.26. here, as ſome would have it, to *couch*, or keep within compaſs. I ſhould rather render it, by *inſtructing* warned *me*. A form of ſpeech, not unlike thoſe, noted on ch. 1.4. *alienated backward*. The meaning is, by informing me of the iſſue of ſuch courſes, he warned me, both to refrain them my ſelf, and to teach others ſo to do.

that I ſhould not walk in the way of this people, ſaying] Hebr. *from walking*; as 1 Sam. 30. 21. 2 Chr. 25. 13. Lam. 4. 18. That I ſhould not take ſuch courſes, as they did, concerning the ſafe guarding, and ſecuring of themſelves againſt thoſe two Kings that came to invade them. See Jer.10.2.

this people] The people of Jeruſalem, ſo affected, as was Ahaz their Soveraign, ch. 7. 2, 12, 13.

V. 12. *Say ye not, a confederacy, to all them to whom this people ſhall ſay, a confederacy*] He declares here more expreſly, what the peoples way was, that he would have them to avoid. Do not thou, nor the other faithful that follow thee, enter into any ſuch confederacy with the Aſſyrian, or any other forreign force, as the main body of this people, therein following their heads, do, for the ſecuring of your ſelves. Such confederacies never proved ſucceſsful to Gods people, 2 Chr. 16. 2, 3, 9. & 28.16, 20. ch. 29. 6. & 30. 4, 5. Jer. 2. 33, 37. Yet ſome of note expound this of the confederacy of Iſrael, and Syria, againſt them, the fear whereof ſo much poſſeſſed their minds, that there was nothing elſe in their mouths, but *a conſpiracy, a conſpiracy*. Two great and powerful Kings and States have conſpired together againſt us; and they will utterly ruine us: and this they ſuppoſe confirmed, by the words next enſuing. But neither do the words of the text it ſelf ſo well bear this expoſition; nor thoſe following neceſſarily infer it.

Say ye not a confederacy] Heb. *Ye ſhall not ſay*: as, *This ſhall ye ſay*, for, *thus ſay*, chap.30.4. & 37. 10. *Say not a confederacy*; that is, *Think not on a confederacy*: as Exo.2.14. *doſt thou ſay* (that is, think) *to ſlay me?* and 2 Sam.21.16. *he ſaid* (that is, thought) *to ſmite David*; or, *Say not a confederacy*, for, make no confederacy: as Pſal.35.3. *ſay to my ſoul*, (or, *to me*, as Pſal.3.2.) *I am thy ſalvation*, that is, ſave me, and, *ſay to wiſdome, Thou art my ſiſter*, for, make wiſdome thy ſiſter, Prov.7.4. and, *ſaying to a ſtock, Thou art my father*, for, making a ſtock thy father, Jer.2.27.

to all them] *to whomſoever*; as Pſal.145.18. Joel 2.32. Rom. 10.13. as if he had ſaid, do not follow this people in their unſetled courſes, ſeeking to link themſelves in league, one while with one, and another while with another, Jer.2.18, 36. make not a confederacy with ſo many as they do; or rather, *to any* of them: as Job 1.11. *touch any thing*, or, *ought*, *that he hath*; and Ezek.18. 13. *hath done any of theſe*. For ſo thoſe places would both be rendred; make no ſuch league with any of thoſe, Aſſyrian, Syrian, Egyptian, or other, whom this people combine with.

to them] Or, *concerning them*: and ſo, *to whom*, *concerning whom*; as Pſal.91.11. Eſth.3.2.

to whom] Intending, ſay ſome, the Syrians and Iſraelites, whom they moſt exceedingly feared, and many deſired to joyn with, (ſee on ver.6.) or, the Aſſyrians rather principally, (though not waving any other, that they might look after) whom, for fear of thoſe ſo combined, they ſought to for ſuccour, 2 King.16.7.

neither fear ye their fear] Fear not thoſe, whom they fear. Stand not in ſuch fear of thoſe two kings, as they do, ch.7.2. Jer.10.2.

their fear] Taken here ſubjectively, for the *fear*, wherewith they fear: but by the Apoſtle Peter alluding unto this place, effectively, for that *fear*, wherewith they affright, 1 Pet. 3. 14.

nor be afraid] Be not frighted, or terrified. The word ſignifies ſuch a *fright*, as cauſeth a concuſſion, makes one ſo to ſhake and quake, every joynt of him, as if he ſhould fall aſunder. The word is uſed, chap.2.19, 21. See a pattern of it, Dan.5.6. and in this people, ch.7.2. the words are doubled, the more to hearten and encourage; as Deut.1.29. Joſh. 1.9. 1 Pet.4.14. chap.7.4. And becauſe this latter ſeems to import more then the former; ſome would have it rendred, not, *nor*, as moſt verſions have it, but *much leſſe be ſo affrighted*, as this people are, ch.7.2.

V. 13. *Sanctifie the Lord of hoſts himſelf*] Heb. *the Lord of hoſts him ſanctifie*. It is a ſpeech redundant; but yet not without ſome emphaſis: like that of our Saviour in the like caſe, Luk.12.5. *fear him, that hath power to caſt into hell*; *fear him*; as our Saviour there, and Matth.10.28. So the Prophet here having ſhewed, whom they ſhould not fear, doth now further adviſe, and admoniſh them, whom they ſhould fear.

ſanctifie] Glorifie him, give honour to him, by fearing him, and not man, againſt whom he promiſeth to ſecure you, by truſting in him, and not ſeeking to ſuch for ſafety, as are not able to help or ſave you, Pſal. 69. 11. by yeelding your ſelves wholly into his hands, to be ſwayed and diſpoſed of, as he ſhall ſee good. So Levit.10.3. Num.20.11. & 27.14. Deut, 32.51. Ezek. 20. 40, 41. & 36.23, 27.

ſanctifie] As *magnifie*, Pſal.34.3. not to *make holy*, or *great*; but to acknowledg, or make known, that we deem and eſteem ſuch. So 1 Pet.3.15.

the Lord of hoſts] See ch. 1.9. Some here more ſpecially apply it to *Emmanuel*, or Chriſt, called *the Prince*, that is, *principal Captain*, or Commander in chief *of the Lords hoſt*, Joſh. 5. 14.

and let *him* be *your fear*] He ſhews more particularly, how they ſhould *ſanctifie* God; by fearing God, and not man: or God, rather then man, ch. 51.12, 13. by fearing none ſo, as God; nothing in compariſon of God: by making him ever the chief, in ſome kind, the only object of their fear: by fearing nothing, that he forbids them to fear, when the fear of him drowns all other fears. Fear not theſe two great kings; but fear him that is above them both. See 2 King. 6.16. 2 Chr. 32. 7, 8.

your fear] The object of your fear, the party whom ye fear; and ſo in the next branch; thus: *Jacob ſware by the fear of his father Iſaac*; that is, by that God, whom his father Iſaac feared, Gen.31.53.

and let him be your dread] The word anſwers that other, ver. 12. and ſignifies properly, *one that terrifieth*, or affrighteth: and the ſentence is repeated, for the more emphaſis and ſtronger encouragement, as there; ſo ver.3, 9, 10.

V. 14. *And he ſhall be for a Sanctuary*] The iſſue of this their fear of God, and their confidence in him.

And] Or, *Then*, as ver.3. and ſo the Greek expreſſeth it, *if ye truſt in him*.

he ſhall be] To wit, *unto you*. A defect of the pronoun; as ch. 1. 15. & 3. 10.

for a Sanctuary] The word here uſed, ſay ſome, ſignifies, both *ſanctification*, and *ſanctuary*. And they render it here, therefore, following the Greek, in the former way, as they do another alſo neer of kin to it, Pſal. 124. 2. *Judah was his ſanctification.* So here, *He will be for ſanctification* to you, or, *He will be* your *ſanctification*; as he ſaith elſewhere, that *He will honour them, that honour him*, 1 Sam. 2. 30: ſo he will ſanctifie them, if they ſanctifie him. But albeit, that word uſed in the Pſalm, ſignifie as well *ſanctification*, or *holineſs* rather; as *a ſanctuary*, or holy place; And in this latter way alſo, ſome render that in the Pſalm, *Judah was his Sanctuary*: Yet the word here uſed, never ſignifies other, then as our Engliſh renders it, *He will be for a Sanctuary*; that is, a ſacred and inviolable place of retreat, and refuge, whereunto they may freely reſort, and wherein they may ſafely, and quietly repoſe themſelves amidſt all commotions and combuſtions whatſoever, and have therefore no cauſe of fear. So Ezek. 11.16. *I will be as a little Sanctuary to them, in the countries where they come.* See ch. 4. 5, 6. Pſal. 46. 1, 2. Prov. 18.10. See alſo chap. 63. 18. where both words, above mentioned, are found together. Howbeit, true it is, that a *Sanctuary* implyes, as well *ſanctification*, as ſalvation; as well *ſanctity*, as ſafety. Nor are theſe ever ſevered the one from the other, Rom.6. 22. 2 Theſſ. 2. 13. Rev. 20. 6. See chap. 4. 3, 5, 6. & 6. 13.

but for a ſtone of ſtumbling, and for a rock of offence] Having ſhewed what God will be to the godly, to wit, a Sanctuary, ſtrong houſe, or Temple of ſtone; ſurely founded upon a rock; which who ſo truſteth to, need not fear, ch. 28. 16. he now proceeds to ſhew what he will be to the wicked and ungodly, both in Judah and Iſrael, that refuſe to be ruled by him, and to rely on him; he will be as *a ſtone* in their way, for them to *ſtumble at*, to their miſchief and overthrow; as a *ſnare* to catch them, to their deſtruction.

but] Heb. *and*; as verſ. 9, 10.

for a ſtone] That is, *as a ſtone*: or, *like a ſtone*: or, ſimply, *a ſtone*; as Ezek. 44. 12. *They were for a ſtumbling block*: inſtead whereof, chap. 7. 29. *It was a ſtumbling block*. So afterward, *for a ſnare*; as Joſh. 23. 13. *They ſhall be for a ſnare*: inſtead whereof, Hoſ. 5. 1. *Ye have been a ſnare.*

a ſtone of ſtumbling] Heb. *a ſtone of ſtriking, ſmiting*. Such as lying in the way, the foot may ſmite or ſtrike againſt, and a man receive ſome hurt and harm, ſome maim or miſchief thereby, Pſal. 91. 12. Prov. 3. 23: forbidden therefore to be laid in the blinde mans way, Levit. 19. 14. and commanded to be removed out of the way of Gods people, ch. 57. 14. See Jer. 6. 21.

a rock of offence] Not a bare *ſtumbling ſtone*, or *block*; only ſuch an one, as a man, yet diſcovering, may make ſome ſhift, either to ſhun, or to get over; or, though he chance to ſtumble at, yet he may but fall forward, it may but caſt him upon his face, ſo as, without much hurt, he may yet riſe, and recover himſelf again; but *a rock of offence*; ſuch as coming in a mans way, he cannot poſſibly avoid, no more then he is able to remove a rock out of his way; which if a man, or ſhip run upon, or ruſh violently againſt, it will caſt the man down backward, ch. 28. 13. and lay him on his back; as our Saviours words did thoſe that came to apprehend him, Joh. 19. 6. and the tidings of the Ark taken did old Eli, 1 Sam. 4. 18. It will ſplit in ſunder, and drown the one, batter in pieces, and deſtroy the other, Matth. 21. 44. This is applyed in the Goſpel to our Saviour, whoſe mean condition, to outward appearance, made many to refuſe and reject him, to their own ruine; as did this people here, the means of ſafety that God offered them; but they refuſed to reſt in, and rely upon, Matth. 21. 42, 44. Luk 2. 34. Rom. 9. 33. 1 Pet. 3. 8.

to both the houſes of Iſrael] Heb. *to the two houſes of Iſrael.* Theſe tearms ſome of the Jewiſh Doctors refer, as to be underſtood by way diſtribution; partly, unto the former branch of the words, before-going, concerning *a ſanctuary*; and partly, unto the latter branch, concerning *a ſtumbling ſtone, and a rock of offence.* They ſuppoſe two ſorts of men in the kingdom of Judah to be meant by theſe two houſes; the one, of thoſe that truſted in God, and were faithful to the houſe of David: the other of thoſe that were treacherous, and did under-hand complot with Pekah, and the Syrians now; or with the Aſſyrians in Ezekiahs time: of which ſort, ſay they, were Shebna, and ſome others: and that God herē promiſeth to be *a ſanctuary* to the former; but threatens to be *a ſtumbling ſtone, and rock of offence* to the latter. The want of the pronoun, denoting thoſe whom the Prophet ſpake unto, not obſerved in the firſt member of the verſe; led thoſe Doctors aſide, and made them much to miſtake the Prophets minde: wherein few therefore follow them. The moſt, as well of theirs, as ours, underſtand by *the two houſes of Iſrael*; thoſe two kingdoms, which the whole body of the people of Iſrael, the twelve tribes, were divided into, under Rehoboam; ten falling off from him, and two onely cleaving to him; when as before, under David and Solomon, they made but one State, as one *houſe*, acknowledging but one head, 2 Sam. 5. 3, 5. & 8. 15. 1 King. 2. 12. & 11. 42. & 12. 16, 17, 21. The main body of both which, being grown very corrupt, unfaithful, and diſobedient, God threatens them both to bring theſe heavy judgements upon them; though he would withal ſecure, and ſave thoſe that were godly, and faithful among them, Pſal. 125. 1, 5. 2 Pet. 2. 5, 7, 9. Of Iſrael, ſee chap. 1. 1, 3.

for a gin, and for a ſnare, unto the inhabitants of Jeruſalem] One of the Jewiſh Doctors, whom the Greek alſo, and ſome of the Latines, in part, concur with, conceives theſe words, not as intimating what God would be to Jeruſalem, but what others ſhould be to them, and what God would be to ſuch, as were ſo to them. For thus doth the great Rabbine joyn this branch to the former; God *will be a ſtumbling ſtone, and a rock of offence unto thoſe two houſes of Iſrael*, that come to be *a gin, and a ſnare to the inhabitants of Jeruſalem*; that is, to Pekah, and Shebna, with their conſorts, ſaith he; to the Iſraelites, and the Syrians confederate with them, ſay others; both which laid trains for the taking of Jeruſalem. But theſe are over-bold in filling up the text, with ſtuff of their own. The meaning is plain, that God would be as a *gin*, or *a ſnare* to them alſo; implying, that it was not either the royal ſeat, or Gods own Sanctuary there, that ſhould ſecure them; but that they alſo, for their iniquity, ſhould ſuffer with the reſt. See Lam. 3. 47. He altereth the ſimilitude, paſſing from the former, to another, taken from the practice of Fowlers and Hunters, that ſet gins, and ſnares to catch birds and beaſts: (the like whereunto, ſee Pſal. 35. 7. & 91. 3. & 119. 110. & 140. 5. & 141. 9. & 142. 3. chap. 24. 17, 18. Hoſ. 5. 1. & 9. 8.) as ſome ſuppoſe, in way of mitigation, as intending a milder manner of dealing with them, then with the reſt; and intimating, that though they ſhould be caught in a ſnare, yet the ſnare ſhould be broken, and they eſcape out of it, Pſalm 124. 7. But the words enſuing, verſ. 15. ſhew, evidently, the ſame thing to be intended in either. See verſ. 19. chap. 5. 13. And others therefore, would have it to intimate rather, that neither by might, nor ſlight, they ſhould be able to go beyond God, or to eſcape his vengeance; he would meet with them in either kinde, Job 5. 13. 1 Cor. 3. 19.

V. 15. *And many among them ſhall ſtumble, and fall, and be broken*] The iſſue of the judgement before threatned, deſcribed in tearms ſuitable to the two former ſimilitudes, wherein it was denounced and laid down, ver. 14.

And many ſhall] Or, *That many may*; as Job 5. 11. Pſal. 78. 11. Mal. 1. 9. noting either, the iſſue, or the end. See Jer. 6. 21.

many] Not all. For God wil ever reſerve a remnant, ch. 1. 9. & 4. 2. & 6. 13. But the moſt are ſtill the worſt, Jer. 5. 1.

among them] Of both houſes, before mentioned, verſ. 14. Hoſ. 5. 5. Others read it, *againſt them*; or, *at them*, to wit, the *ſtone*, and *rock*, before mentioned: But that conſtruction is more harſh.

ſhall ſtumble, and fall, and be broken] Theſe reſpect the former ſimilitude of a ſtone, and a rock.

ſtumble, and fall] A man may trip at a ſtone, or ſtumble either, and yet not fall. But thoſe that light on theſe ſtones, ſhall ſo ſtumble, that they ſhall not eſcape a fall. So Pſalm 27. 2. *They ſtumbled, and fell*, chap. 31. 3. & 46. 6. & 50. 32. See ch. 3. 8.

and be broken] As running upon, or ruſhing againſt a rock, ch. 28. 13. Matth. 21. 44. Luk 20. 18.

and be ſnared, and be taken] As beaſts, or fowl are taken in a net, or ſnare, Eccl. 9. 12. Luk 21. 35. This anſwers the latter branch of the fore-going verſe, concerning *a gin*, or *a ſnare*. So ch. 28. 13. & 42. 22.

V. 16. *Binde up the Teſtimony*] The words of God, as all agree; as ſome, more ſpecially of Chriſt, to the Prophet, informing him further what he ſhould do, both concerning the viſions of God, and the ſacred myſteries therein revealed unto him, and concerning the doctrine of Gods word in general.

Binde up the Teſtimony, ſeal the Law among my Diſciples] Theſe two branches, ſome conceive to have reſpect unto two ſort of perſons; as if the Prophet were enjoyned to *binde up the Teſtimony*, in regard of the one; *to ſeal the Law*, in regard of the other. They ſuppoſe, that the Prophet ſtood, hitherto, before Ahaz and his people, (which yet appears not) with that *roll*, mentioned, ver. 1. unfolded, and ſpread abroad in his hand, out of which he read, and withal expounded to them, what was therein contained; therefore called here the *teſtimony*, or *conteſtation*, becauſe ſolemnly entred, and engroſſed before witneſſes, verſ. 2. But conſidering that neither king, nor people regarded what he ſaid, God now bad him roll it up again, and faſten it; that they might hear no more of the matters contained in it. Alluding to the manner of ſuch volums, as being ſo rolled up, nothing written in them, can be ſeen, or read, Rev. 6. 14. Yet withal, that he ſhould open them, and confirm the truth of them, in private, to the faithful, his followers, that were capable of ſuch myſteries, and ready to receive them, Prov. 23. 9. Matth. 7. 6. 1 Cor. 2. 6. in the word of *ſealing*, having reſpect to ſuch things, as for ſecrecy are wont to be ſealed up, that they may be kept from common, either uſe, or view, Cant. 4. 12. Rev. 5. 1, 3. Others ſuppoſe them to concern both the ſame perſons. Some, the Prophet himſelf, principally; that though few regarded his miniſtery, yet he ſhould continue conſtant in the execution and exerciſe of it. Both by careful keeping in minde, and obſerving of it himſelf; and giving aſſurance of it alſo unto others; and confirming them in the truth of it; an alluſion, as ſome of them ſuppoſe, to ſuch ligatures, as men uſe for the memorial of ought, that they may not forget it, Deut. 6. 8. Prov. 3. 1, 3. As others to wares, that merchants do firſt wrap up, and binde about with cord, and then ſeale alſo for more ſecurity: As others again, to letters that are firſt bound about with thread, and afterward ſealed; to which God ſhould compare his word delivered unto the Prophet, as matter of authentick truth, having Gods ſeal ſtamped on it, Eſth. 3. 12. & 8. 8. Others deem it to have ſpecial regard to the Prophets ſcholars and followers; that by diligent inſtruction he ſhould prepare, faſhion, and frame their hearts, to be fit tables for the receit of the divine teſtimony, the truth of God to be written in them; and both to be ſealed up to them, and to be ſealed unto by them, Jer. 31. 35. 2 Cor. 1. 23. & 3. 2, 3. Eph. 1. 13. & 4. 30. Heb. 8. 10. in which places, they ſuppoſe, the Jewiſh manner alluded to, of taking depoſitions; a draught whereof being made, under the hands of thoſe that were depoſed, was after ſigned alſo by thoſe that took them. Others, laſtly, ſuppoſe the words only to intimate, that theſe myſteries, eſpecially concerning the Meſſias, ſhould be, as recorded; ſo ſhut, and ſealed up, to be reſerved for poſterity, unto whom, in future ages, they ſhould more clearly be revealed, chap. 30. 8. Dan. 12. 4, 9. Rev. 10. 4. Or that they ſhould be like letters cloſed, and ſealed: neither read, received nor conceived by any, but ſuch onely, as were inwardly enlightned, chap. 28. 11, 12. The meaning ſeems to be no more, but that God would not have the Prophet to deal further, in this kinde, with theſe faithleſs and prophane Scoffers; but reſerve ſuch ſacred myſteries to be imparted to the faithful; who would with due reverence religiouſly receive them.

Binde up] As Deut. 14. 25. 1 Sam. 25. 29. Or, *faſhion, frame*; as Exod. 32. 4. Or, *keep*; as Prov. 3. 21, & 6. 20, 21. The firſt here ſeems fitteſt.

the teſtimony] So is the word of God, in general, oft ſtyled in Scripture; twenty times, at leaſt, in one Pſalm, Pſal. 119. and it is ſo tearmed, becauſe thereby, God not onely maketh known his will to us; but by a ſolemn, and ſevere ſanction alſo, doth atteſt thereunto, 2 King. 17. 15. Neh. 9. 34. And ſo alſo is the word taken hereafter, verſ. 20. but in this place it ſeems rather to note that ſpecial word of God, that God by the Prophet had not, without ſuch like ſanction, not delivered onely to them, but even preſſed upon them at preſent. Nor doth it hinder, but that it may well be taken ſo here; albeit, that it be uſed more largely there.

ſeal] For immunity, as Dan 6.17. or ſafe cuſtody, as Matth. 27.66. or ſecrecy, as Cant. 4.12. or aſſurance and certainty, as Joh. 3.33. & 6. 27. Rom. 4. 11. Eph. 4. 30. of either of theſe two latter, the term may well here be taken.

the Law] Either the Word of God in general; as Pſal. 19. 7. & 119. 97. or the law of rites and precepts, the law of Moſes, Mal. 4. 4. Matth. 11. 13. Joh. 1. 17. or that particular meſſage, or doctrine, that Iſaiah had at this time delivered, or was, further, [illegible]deliver to the faithful: and thus it ſeems to be here taken, as alſo ch. 1. 10.

among my Diſciples] As ver. 15. *among them*, or, *with my Diſciples*, as Ezr. 10. 17. or, *for my Diſciples*, as Neh. 13. 14. for their behoof; reſerve it, to be imparted to them, for the ſtay and ſupport of them in theſe calamitous times.

my Diſciples] Or, *my taught*, or *learned* ones. Such as have been *taught of God*, as the Prophet ſpeaks, chap. 54. 13. (where the ſame word is uſed) ſuch, as have *learned Chriſt*, and been *taught of Chriſt*; as the Apoſtle ſpeaks, Eph. 4. 20, 21. *But ye not ſo; ye have learned Chriſt, if ſo be ye have heard him, and have been taught of him*: (for ſo the words would there be read) The word doth not properly ſignifie, *a Diſciple, a Scholar*; (ſave, as we uſe to ſay, *a Scholar*, for one *skilful*, or *learned*,) or, *a learner*. Though a term neer unto it, denote ſuch an one; and is therefore well rendred, *a ſcholar*, 1 Chr. 25. 8. but that word is of an active form; this is of a paſſive; and ſignifies properly, not *a learner*, but one *learned*: one, that hath been taught, hath learned, and by learning, is become skilful, and *learned*; as the word is well rendred, ch. 50. 4. See more hereof there.

V. 17. *And I will wait upon the Lord*] The Prophets words, profeſſing his reſolution of conſtant depending, and patient attending upon God; notwithſtanding the preſent tokens of his wrath and diſpleaſure towards his People: and notwithſtanding the diſcouragements that he received from them, by no part of his Miniſtry prevailing with them, for their good. For, to me, they ſeem to ſtrain the text unreaſonably, who make them the words of Chriſt ſpeaking to the Prophet; and by his own example, encouraging him to conſtancy and perſeverance in his miniſtry, with patience; as he doth his Diſciples, Joh. 15. 20. Heb. 12. 1, 2.

And] Or, *Yet*, rather, as Jer. 2. 32, 35. Some render it, *Then I waited*; as if he had ſaid, being thus confirmed, v. 11. I reſolved to wait, and ſo did. But the uſe of the particle, altering the preſent to the future, carrieth it rather the other way.

I will wait upon the Lord] Word for word, *I will ſtay for the Lord*. For ſo the word properly ſignifies, 2 King. 7. 9. & 9. 3. Job 32. 4. I will ſtay his time. So Pſal. 33. 20. & 106. 13. ch. 30. 18. Hab. 2. 3. Zeph. 3. 8.

that hideth his face] That ſheweth himſelf to be diſpleaſed with his people, by theſe heavy judgments, partly inflicted, and partly further menaced; and as ſome alſo, by commanding the roll to be wrapped up and concealed, ver. 16. It is a metaphor taken from the practice of men, who being diſpleaſed with a party, with-draw themſelves from him, and will not be ſeen of him, nor ſpoken to by him, 2 Sam. 14. 24. See the like, Pſal. 10. 1. & 27. 9. ch. 45. 15. & 54. 8. & 57. 17. and 64. 7.

from the houſe of Jacob] See ch. 2. 5, 6. ver. 14.

and I will look for him] I will with patience and hopefull expectation, depend on him, both for ſupport amidſt theſe ſad occurrents, and a comfortable iſſue of them in his due time. So Job 13. 15. & 14. 14. Pſal. 40. 1. ch. 25. 9. Jer. 14. 22. Mic. 7. 7.

V. 18. *Behold, I, and the children*, &c.] Theſe words alſo, many would have to be, not the Prophets words, ſpeaking at all of himſelf, but Chriſts ſpeaking to the Prophet, and relating to him, what his own condition would be; and the condition of his followers, when he ſhould appear and live, here below, in the fleſh; and the reaſon they build upon, is, becauſe the Apoſtle produceth theſe words, as ſpoken, either of, or by Chriſt, Heb. 2. 14. But the conſequence is not neceſſary. For to inſtance in the like: It followeth not, that thoſe words, 2 Sam. 7. 14. *I will be his Father, and he ſhall be my ſon*, were not ſpoken by God, to David, of Solomon; as David himſelf telleth him, 1 Chr. 22. 10. becauſe the Apoſtle applyeth them to Chriſt, Heb. 1. 5. or that thoſe words in the Apoſtle, the very next before theſe, *I will truſt in him*; whether they be taken out of Pſal. 18. 2. as ſome of theſe would have it; who are herein the ſtiffeſt; or, whether they be drawn from the Greek of this Prophet, ver. 17. which I rather incline to; were not ſpoken either by David, or by Iſaiah, of themſelves; becauſe they are by the Apoſtle, in the ſame place, carried up unto Chriſt. Many ſpeeches of the Prophets, concerning themſelves; and many Prophecies concerning Cyrus, and others, who were types of Chriſt, are in the New Teſtament applyed unto Chriſt: being one way, and in one manner verified of them; and another way, and in another manner alſo, many times, fulfilled in him. Of himſelf then, there need no doubt be made, but that the Prophet ſpeaks in this place; albeit the thing ſpoken of him, be alſo verified and fulfilled in Chriſt; and that in another ſort, then with Iſaiah it was. And others therefore, not a few, take them to be the Prophets own words, and thoſe, firſt, and primarily affirmed, concerning himſelf, and his own, either children, or diſciples; either complaining of the peoples vile eſtimation of them; or the ineffectualneſs of that ſervice, whereunto God had aſſigned both him and them, or both; and yet withal, profeſſing a readineſſe to undergo either.

Behold] Spoken, as thoſe who make the words following Chriſts; as in way of admiration, that he and his ſhould be ſo reputed, and that by his own people, Joh. 1. 11. So in way alſo of inſtigation, to ſtir the Prophet up ſeriouſly, to conſider it, that he might with more content of mind endure, and undergo the like. See the like, Jer. 25. 29. & 45. 5. Or, as thoſe that conceive them to be the Prophets, as in way of Lamentation and complaint, that it ſhould be ſo with him, and his; or that ſo little good was done by what they ſuſtained; as Jer. 17. 15. Ezek. 33. 32. ſo withal, in way of profeſſion, or proteſtation of a willingneſſe to do and endure whatſoever, in this, or any other kind, God ſhould pleaſe to call them to, or to employ them in, or exerciſe them with, as ch. 6. 8. or by way of exhortation to Gods faithful people, inciting them to look on him, and his children; and to conſider his conſtancy, and undaunted reſolution, and what the myſterious names, impoſed on them, did import, and might aſſure them of.

I, and the children] By *children*, ſome underſtand *diſciples*; whether Chriſts, or Iſaiah's, ſuch as were before mentioned, v. 16. that is, either ſuch as were termed the children of the Prophets, becauſe the Prophets their Inſtructers, were as fathers to them, 1 Sam. 10. 12. & 19. 20. 2 King. 2. 3, 5. Amos 7. 14. or, ſuch, as by his miniſtery he had begotten unto God, 1 Cor. 4. 15. 1 Tim. 1. 2. Tit. 1. 4. Philem. 10. But others rather underſtand the Prophets natural *children*, born to him in wedlock by his lawful wife; whereof mention alſo was made before, ch. 7. 3. ver. 3. that, which muſt be in another manner underſtood, when applyed unto Chriſt, Heb. 2. 14. as Solomons being *Gods Son*, Heb. 1. 5.

whom the Lord hath given me] When applyed to Chriſt, whom the Father hath, for life eternal, given to him, Joh. 6. 37, 39, 65. When to Iſaiah, whom God had made him the means to convert; or whom, by his bleſſing on the marriage-bed, God had beſtowed on him: *They are the children*, ſaith Jacob, *that God hath given me*, Gen. 33. 5. & 48. 9. and, *I*, ſaith God, *gave Iſaac unto Abraham; and unto Iſaac, Jacob and Eſau*; Joſh. 24. 3, 4.

are for ſigns and wonders in Iſrael] I, and my followers, are accounted as monſters, and are matter of wonderment, as ſuch manner of creatures are wont to be, among this people. David of himſelf, *I am as a monſter unto many*, Pſal. 71. 9. and, *Thou Joſhua, and thy fellows, that ſit before thee, are men of wonder*, or, *men wondred at*, Zach. 3. 8. or, *I, and my children*, are propounded by God for ſtrange and unuſual ſigns to this people; and indeed, ſo they were: the Prophet himſelf is expreſly ſaid, ſo to be, ch. 20. 2, 3. See the note on the place; and ſo were his children: as hath been ſhewed on ch. 7. 16. & ver. 3, 4. and this alſo, no doubt, together with the names thereupon given them, did expoſe them to the ſcoffs, and pointings at, of the prophane multitude: *There goes Maher-ſhalal-haſh-baz*, and the like.

from the Lord of hoſts] Heb. *from with the Lord*. That is, by his appointment; That which ſeems to carry this branch the latter way, v.3. ch. 20.2. for, *Lord of hoſts*. See on ch.1.9.

who dwelleth in Mount-Sion] Where his Temple, his principal place of ſpecial reſidence on earth, and amongſt his people, is, Pſal.76.2. & 132.13,14. See ch.2.2,3.

V. 19. *And when they ſhall ſay unto you*] To let paſſe the great variety of ſtrange and ſtrained connexions, and coherences, that ſundry Interpreters give of this paſſage, with the former context. The occaſion of this caution here inſerted, ſeems to be this. The example of Saul, and others, ſheweth how prone people are in times of ſtreights and difficulties, to ſeek unto Sorcerers, by ſuch, hoping to receive information of what is like to be, and advice what courſe to take for their own ſafety, 1 Sam.28.7,15. 2 King.1.2. This way, therefore, it is not unlikely that many were looking after, in theſe troubleſome times, (eſpecially, being otherwiſe much addicted thereunto, ch. 2.8.) and inciting others alſo thereunto. Againſt whoſe enticements, the Prophet therefore endeavours to arme the faithful; partly, by diſcovering the vanity and impiety of ſuch courſes; and partly, by directing them, unto whom upon all ſuch occaſions, they ought, for advice, to reſort.

when they ſhall ſay] *when* any *ſhall ſay*; or, *when it ſhall be ſaid*. For the verb is here put indefinitely, or impersonally, without deſignation of, or reference unto, any ſpecial, or particular perſon, or perſons; as Matth. 24.16. though it may be preſumed, that none but the unfaithful ſort of people, would ſo ſpeak.

Seek unto them that have familiar ſpirits] Or, *Enquire of them* (as Deut.18.11. 1 Sam.28.7. 1 Chr.10. 13,14.) for advice and help.

that have familiar ſpirits] The term here uſed, comes from a word, that ſignifies, *a bottle*, Job 32.19. and the word is put, ſometime, for *the familiar ſpirit* it ſelf, as the text in our verſion here ſpeaks: as where the witch of Endor is termed, the *owner* of ſuch an one, (for ſo the original hath it, 1 Sam. 28. 7,8.) that is, one, that had ſuch an one at hand, to make uſe of. Where *the witch*, and the *ſpirit*, or *familiar*, are diſtinguiſhed the one from the other; as alſo they are, Act. 16.16. but ſometime it is put for *the witch*, him, or her ſelf, one that hath, or is poſſeſſed of ſuch an one: as where it is ſaid, that Saul had *put away*, and *cut off the witches*, 1 Sam.28.3,10. and ſo is the word alſo uſed in this place. And theſe *witches* are deemed ſo to have been at firſt termed, becauſe the evill ſpirits, that poſſeſſed them, when they gave anſwers by them, uſed to ſwell and blow up their bodies, their breaſts and bellies eſpecially, like a bladder, or a bottle; as of the Pythian Propheteſſes, or witches rather, is recorded; and to caſt them withal into a kind of frenzy: during which alſo, they delivered the oracles by them, with an hoarſe, or hollow voyce, as if they ſpake out of their *bellies*, (whence another name is in Greek given them) or out of *a bottle*. Howbeit, the ſpirit, or familiar, which the Witch of Endor made uſe of, ſeems to have been raiſed by her, but not to have ſpoken in her, or through her. The word is uſed again, ch.19.3. & 29.4.

and] Or, *or*. as ch.10.14.

unto wizzards] Or, *cunning* men, as ſome call them; the word is not amiſſe ſo rendred. For it comes of a word, that ſignifies, *to know*, to *have skill*, or *cunning*; as 1 Sam. 16. 16, 18. *one that knoweth*, that is, hath skill, or cunning *to handle the harp*, and ch. 29.11,12. *one that knoweth a book*, for, one that hath skill in it: and, *one that knoweth not a book*, for, one that hath no skill in reading. So theſe men were termed *wizzards*, or, *skilful*, *cunning* men; becauſe they pretended much skill and cunning, in diſcloſing of hidden matters, and foretelling future events. For, as for what the Jewiſh Doctors tell us, of a ſtrange bird, as ſome, or beaſt, as others, whereof theſe ſhould have their name, they ſeem to be meerly fabulous. The two words here uſed, are found commonly joyned together in Scripture, as well in hiſtorical relations, as in legal prohibitions, Levit.19.31. & 20.27. Deut.18.11. 1 Sam. 28.3,9. 2 King.21.10. & 23.24. 2 Chr.33.6.

that peep] Or, *chatter*; as it is rendred, ch. 38. 14. The word properly ſignifies, ſuch a puling voyce, as foul, in general, ch. 10. 14. ſmall, or great, ſuch as ſwallows, and cranes, ch.38.14. are wont to make: and it ſeems, that theſe familiars uſed, in ſuch a broken, and ſcarce articulate ſound; or in ſuch an hollow, low, whiſpering manner, to give out their anſwers: that thoſe by whom they ſpake, or that made uſe of them, were to relate them more plainly, and expound them unto thoſe that conſulted them. See ch.29.1.

and that mutter] This word ſeems to import a more doleful and mournful tone, or a more dreadful and hideous grumbling, then the former. For it is uſed, ſometime for that bemoaning kind of noyſe, that Doves uſe to make, ch.38 14. & 59.11. ſometime, for that grunting, or grumbling, rather, then roaring noyſe, that a Lion is wont to make over his prey. when he is poſſeſſed of it, chap. 31.4. And ſuch ſuch noyſes, it is not unlikely, that theſe impoſters alſo ſometime made; to ſtrike a kind of awe and dread of them, into thoſe that repaired to them. Though others alſo, and ſo the old Latine, underſtand it of ſuch muttering, and murmuring, or mumbling, as their inchanters, or charmers, in their ſpells and charms uſed; and are not unuſual with them, at this day. Some of the Rabbines affirm them to be ſo called, becauſe they uſed to ſet men a muſing. And the verb indeed ſignifies commonly, *to muſe*, or, *to meditate*: and although the notation ſeem ſomewhat far fetch'd; yet if the original of the word *Magi*, uſed both by the Greeks, and Latines, be not Perſian; (as is moſt probable) but Hebrew; and be derived, as many deem, from the word here uſed; I ſhould ſuppoſe, that they are ſo termed, not as *mutterers*, which ſome have imagined; (for it is not likely, that they ſhould ſtyle themſelves, by a title of diſgrace) but as *muſers*, a more honourable appellation: nor was the name anciently otherwiſe eſteemed, Matth. 2.1. But to leave this, I cannot concur with thoſe, who would have the word of *peeping* here, to be referred to the *witches*; the word of *muttering*, to the *wizards*: as if the one peeped, but muttered not; the other muttered, but peeped not: whereas the words ſeem joyntly and indifferently to have relation to either. See ver. 14,15. and ch.5.13,15.

ſhould not a people ſeek unto their God?] The Prophet here, enforms the faithful, what anſwer they ſhould return to thoſe, that endeavored thus to ſeduce them: and there would therefore, for more perſpicuity, theſe words be inſerted, *Say ye*, or, the like: as Pſal.115.15. & 132.14. where the defect is in the latter branch; as the like in the former, Pſal.27.8. Jer.10.11.

ſhould not, &c.] Heb. *ſhall not*; Or, *will not*. Whence ſome render the words thus, *Will not any people ſeek unto* (or, *enquire of*, as before) *their own God?* as convincing them, by the general practice of all people, like that, Jer. 2. 11. *Hath any Nation changed their gods?* and that, Mic. 4. 5. *All people will walk, each in the name of his God.* But we need not alter our reading; the future is frequently uſed, to ſignifie, not what *will*, or *ſhall*; but what *would*, or *ſhould*, be done. So 2 King.3.27. *He ſacrificed his ſon, that ſhall reign* (for, *that ſhould reign*, or, *ſhould have reigned*) *in his ſtead*: Mal.1.6. *A ſon will* (that is, ſhould) *honour his father*. And the Prophet ſeems to argue, rather, from matter of right, and due, then of fact: from office, and duty; then from practice: And it agreeth better ſo, alſo, with the next branch. It is a thing agreeable both to reaſon and religion, that whom people profeſs to be their God, him they ſhould, for advice and direction, reſort to. So Elias, to the Iſraelites; *If Jehovah be God, follow him*, 1 King.18.21. and to Ahaziah's Meſſengers; *Is it not becauſe ye have no God in Iſrael, that ye go to enquire after the god of Ekron?* 1 King.1.3.

for the living to the dead] Or, as others render it, *from the living to the dead*; either way the ſpeech is defective, to be from the former branch thus ſupplyed. Should men go to enquire, *for*, or *from the living to the dead?* And according to the latter reading the meaning ſhould be; Should men go from the living God, and his Prophets, to ſeek for advice unto the dead, either idols, or idolaters? Hoſ. 3. 12. or, to men deceaſed, whom theſe Sorcerers, therefore called *Necromancers*, have dealing with, Deut.18.11,15. 1 Sam. 28. 8, 12. But I finde not where the particle here uſed, is found in that ſence. I know ſome alleadg; Gen.26.8. *He looked out from a window*. And, *He fell down from a lattice*, 2 King.1.1. But it would rather be rendred, *at a window*, in the one place; and *through a lattice*, in the other: as Joel.2.9. *they ſhall enter in at*, or, *through the windows*. The former reading therefore, which our laſt tranſlation hath, ſeems the ſurer; becauſe the particle is frequently found uſed in that ſence, to ſignifie, *for*, or, *in behalf of*, as 1 Sam.7.9. & 12.23. 2 Sam. 12. 16. 1 King. 13. 6. Jer.11.14. and oft elſewhere. And ſo it is, as if the Prophet had ſaid, Should men go to ſeek help and advice in the behalf of the living, and for their ſafety, from the dead, who neither have any notice of them, nor are able to afford them any ſuccour? Job 14.21. ch.63.16. Howſoever, the oppoſition is principally between *living*, and *dead*; as Eccl. 9. 4,5. Nor will the text therefore admit the expoſition of ſome; though of prime note: who would have the words rendred, *from the living to the dead*: as depending on the foregoing branch, without any ſupply; and as a parallel phraſe to that, Gen.6 7. *from man to beaſt*; implying, that God alone is alſufficient both for quick and dead; as he is ſaid to be, *Lord of quick and dead*, Rom. 14. 9. and, *Judge of quick, and dead*, 2 Tim.4.1. for neither are the particles in either form the ſame; nor hath either of the particles here read, ever that uſe: nor was there occaſion here, of enquiring ought, concerning the dead; but concerning the living only.

V. 20. *To the Law, and to the Teſtimony*] Let them ſeek; or, *At the Law, and at the Teſtimony*, let them enquire. For that is to be ſupplyed out of the verſe fore-going; as there, alſo, in the latter branch, out of the former. He ſheweth now, whom, for ayd and advice, they ſhould repair unto: as before, to whom they ſhould not. By *the Law*, and *the Teſtimony*, ſome would here underſtand that doctrine only, and thoſe particular predictions and directions, that the Prophet had from God at preſent imparted to them. Of which before, ver. 16. But theſe ſeem to ſtraiten the words over-much. Others therefore, underſtand by theſe two terms, the Word of God, in general, either contained in the ſacred Volumes already written, and then extant, or delivered to them by word of mouth, through the miniſtry of his Prophets, as 2 Chr.20.20. & 34. 21,22. not excluding thoſe precepts, predictions, or promiſes, that the Prophet had delivered unto them at preſent. So Abraham ſends them, in the parable, To *Moſes, and the Prophets*, Luk.16.29. Howbeit, I ſuppoſe, they go over-nicely to work, who by *the Law*, here conceive to be meant, the writings of Moſes; and by *the Teſtimony*, the Prophetical Revelations; as if the former were not Gods Teſtimony, as well as the latter: when as, indeed, the name of *Teſtimony*, was firſt, and primarily, given unto the Law, written in the two Tables; in regard whereof alſo, was the Ark called, *the Ark of the Teſtimony*; becauſe thoſe Tables were laid up in it, Exod. 25.16. & 40.20. 1 King. 8.6,9. by either term therefore, is underſtood, Gods Word in general; as our Prophets manner is oft, to expreſſe, in divers terms, the ſame thing. See on ch. 5.13,15. and on ver.14,15. And, as I ſuppoſe, *the Law, and the Teſtimony*, is no other then Gods Word, which is his Teſtimony; as *cloud, and ſmoke*, for, ſmoky cloud: *ſtorm, and rain*, for, rainy ſtorm, ch.4.5,6. See ver.16.

if they ſpeak not according to this word, it is, *becauſe there is no light in them*] The Jewiſh Doctors are here moſt ridiculous; who, becauſe oaths are in this form commonly conceived, *If this, or that, be not*; (of which, ſee ch.5.9.) deem therefore, or dream rather, that the Prophet ſhould here ſwear *by the Law, and the Teſtimony*, that the people would ſpeak no otherwiſe, then as he had before ſaid they would, v. 19. and ſo it ſhould be like that of Elias, 1 King. 17. 1. But to leave them to their dreams and dotages, wherein yet they have followers: our own Interpreters are much divided about the meaning of theſe words. Some read them, as a continued ſentence, by way of interrogation, thus; *Do they not ſpeak againſt the Law, and the Teſtimony, in this manner?* or, *Do they not ſpeak on this wiſe*, (adviſing reſort to witches and wizards) *that have no light* (that is, no true knowledge of God, 1 Cor.15.34.) *in them?* That which, yet, excepting that frivolous conceit of an oath, is, in effect, the ſame with that before of the Rabbine. Whereunto may be added, what another of his fellows hath; *Do they not ſpeak in this manner of the Law, and the Teſtimony, that there is no morning light in it?* It is a night, without morning, like that of the falſe Prophets, Mic.3:6. Others, thus divide them, *If not*, (if they refuſe to liſten to Gods Law, and to take advice of him, and his word) *let them ſpeak according to that word, that hath no light in it*; neither of truth, nor of comfort: as if he had ſaid, let them even go on in their wilful and obſtinate blindneſſe; or, as others, *they ſhall ſpeak according to ſuch a word, as hath no light at all in it*: no light of ſound truth being in any word, that agreeth not with Gods Word, of which our Saviour, *Thy Word is the Truth*, Joh.17.17. Others coming neerer to our verſion, and ſo the old Latine, (for the Greek here, by miſtake of letters ſomewhat alike, is exceedingly miſled) *If they ſpeak not according to this word, no morning light ſhall be to them*; That is, if this people be otherwiſe minded, then from God they have been adviſed, and will reſolve to run after witches and wizards, there ſhall no day-light of proſperity befall them; but all darkneſſe of affliction and miſery, ſhall betide them. A very fit expoſition, and well ſuiting with what followes, ver.21,22. if the words of the text will bear it, which we ſhall further anon diſcuſs. Others laſtly, coming full home, in effect, to our laſt Verſion, though a little differing in ſome expreſſions: Our former Engliſh, *If they ſpeak not according to this word, there is no light in them*: or, as others, becauſe there is a particle omitted; It is a ſign, or it is certain, *that* (ſo the relative is uſed, Neh.2.7,8.) there is *no light in them*: or as ours here hath it; It is (the like defect whereunto, ſome would have, ch. 7.9.) *becauſe* (ſo the relative is rendred, 1 King.15.13. Pſal.119.158.) there is *no light in them*. According to theſe laſt, the meaning ſhould be: If any (for the verb is here indefinite, as before, ver.19.) ſhall ſpeak otherwiſe, then according to Gods Word, and to that, which I have now from him delivered, it is an evident ſign, that there is no light of truth in ſuch an one; or the reaſon, why ſuch ſo ſpeak, is, becauſe there is no truth in them. Not unlike that of Paul, Gal.1.7,4. and that of John, 1 Joh. 1. 6, 8,18. Howbeit, that of the old Latine, may be well fitted to the original; either by the like ſupplement, that theſe latter verſions make uſe of; or, by omitting the particle, as the old Engliſh doth, which is oftentimes redundant; as 2 Sam. 1. 4. Pſal.2.6. Zach.8.9,17. and thereunto I moſt incline, in regard of what enſueth: thus reading it; *If they ſhall not ſpeak, according to this word*, it ſhall be, *that morning light ſhall not be to them*; or, *morning light* then *ſhall not be unto them*. They ſhall enjoy no morning light; no light of comfort, or relief, ſhall ſhine forth unto them; as otherwiſe there would have done, had they kept cloſe to God, and been content to follow the directions of his Word. See Sauls caſe confirming this, 1 Sam. 28. 18, 20. 1 Chron. 10. 13, 14.

there is] Or, *ſhall be*; as Pſal.37.10. Iſaiah.19.7. For the negative here uſed, admits as well time future, as paſt, or preſent.

no light] Heb. *no morning*, or, *no dawning*. For the word properly ſignifies *day-break*, or, *the dawning* of the day, Job 38.12. put here for the light, that then appears; as ch. 58. 8. Hoſ. 6.3. Joel 2.2. Amos 4.13. as if he had ſaid in Jobs language, *the eye-lids of the morning*, or, *day dawning, they ſhall never ſee*. They ſhall be purſued with perpetual affliction and calamity, without any glympſe of comfort: *light*, for joy and comfort, Eſth.8.17. Pſal. 97.11. & 112.4. *morning light*, more ſpecially, for ſuch as comes, upon ſome foregoing, more then ordinary affliction, or diſtreſs; as the morning ſucceeds the night, Job 11.17. See ch.21.12.

in them] Heb. *unto him*, or *unto them*. For the number is oft changed, as ch.2.20. & 3.8,10. and the ſingular number is uſed collectively, as having reference to the body of a people. So ch.5.26,30. & 6.9,10. where the pronouns are all ſingular, though rendred not amiſs (as ſome of the verbs alſo are) plural.

V. 21. *And they ſhall paſſe through it*] The evill followeth more largely deſcribed, that ſhall betide theſe deſerters of God, and his ayd graciouſly offered them, betaking themſelves unto other evil and abominable courſes; to wit, that they ſhall in their diſtreſſes flit to and fro; but meeting with no means of ſuccour or relief, either from above, or below, they ſhall be at their wits end, like thoſe at Sea in a ſtorm unavoidable and unſupportable, Pſal.107.26,27. So Jer.14.18.

And] Or, *For*; as Pſal.108.12.

they ſhall paſſe] Heb. *he ſhall paſſe*. Which ſome of the Jewiſh Doctors underſtand of the King of Aſſyria, paſſing with his Army, through the land of Judah. But the expoſition we may well let paſſe; and ſo may we as well theirs alſo, of the *morning light*, before ſpoken, that it ſhould paſſe away from them, and not abide with them. It is meant, of the wicked Jewiſh people, either, as ſome, compelled to paſſe out of their land, which they made full account to dwell in for ever; as God had promiſed they ſhould, ſo long as they continued loyal to him, Jer.25.5. or, as others rather, conſtrained to flit to and fro in the land, where they had quietly dwelt before, to ſeek ſuccour in their diſtreſs, by occaſion of forraign foes, and their forces breaking in upon them, and hunting them from place to place, Jer.16.16. it is in the ſingular number, becauſe ſpoken of the people, as one body; and withal, to ſhew how it ſhould be, with each one of thoſe wicked ones. See ver.20.

through it] Or, to and fro *in it*; the land of Judah, as ch. 9.1. & Gen.48.9. *in this*, to wit, land, or place. For they ſeem to fetch it too far, that render it, *for this*; as implying the cauſe, for which they thus ſuffered; their impiety, mentioned, ver.19.

hardly beſtead] As the word is uſed, Gen. 35.16,17. where it is ſaid of Rachel, that *ſhe had hard labour*; or, word for word, *was hardly beſtead in her child-bearing*: and Job 30. 25. where Job ſaith, *he wept* for the man, that had *an hard day*, or time, of it, that was *at any time hardly beſtead*. They render it amiſſe, that tranſlate it, *hardened*. Underſtanding it of men either hardened in ſin, or grown ſenſeleſs of the evills they ſuſtained: The one ſuites not with its yoke-fellow, *hunger*, a corporal evil; the other croſſeth the main courſe of the context, deſcribing men exceeding ſenſible of their calamitous condition.

and hungry] Deſtitute, as of all neceſſaries; ſo eſpecially of food, Pſal.107.5. See ch.5.13. & 9.20. This ſome refer to Hezekiah's time, ch.36.12. ſome to Zedekiahs, Jer. 38.9. & 52. 6.

and it ſhall come to paſſe] Heb. *and it ſhall be*; as ch.7.21.

that when they ſhall be hungry, they ſhall fret themſelves] Heb. *when he ſhall be hungry; and he ſhall fret himſelf*, for, *that he ſhall fret himſelf*, as Amos 9.1. Mal.1,9. They ſhall grow extreamly impatient in their neceſſity and diſtreſs. It hath a metaphor in it, taken from a pot, that boyleth with the heat of the fire under it, and caſts up its ſkum and filth, ch. 64. 2, Jer.1.13. Ezek.24.3,5. Rev,16.9,10,11. It runs on ſtill in the ſingular number, as before.

and curſe their King] They run far from the text, that would have it meant (as ſome Jewiſh Maſters) of the Aſſyrian Souldiers, that ſhould curſe their king, for want of proviſions; the contrary whereunto, ſee ch. 37, 25. It is ſpoken of the Jews, as before; that ſhould in heat of impatience curſe, not the King of Egypt: as ſome of the Jewiſh Writers, for not helping them, ch. 30.3,5,7. nor of Aſſyria, as others, for breaking covenants with them, ch.33.4. called *their King*, becauſe they had linked themſelves to him: but their own king, for not protecting, or relieving them; or imputing to him, the cauſe of thoſe their calamities, which they ſuffered from the Aſſyrian, either, by calling him in, or rebelling againſt him, or not compounding with him, 2 King.16.7,8. & 18.7,31. & 24. 20. 2 Chr. 28.16,20. & 36.13. See ch.7.20.

and their God] Either the true God, who deſervedly brought theſe plagues upon them, and by his Prophets foretold, what would befall them; as thoſe, deſperately wicked wretches under the beaſt, Rev.16.10. Or, *his Gods*, (as it is ſaid of the Philiſtine, that *he curſed* David, *by his gods*, 1 Sam. 17.43.) that is, his Idols, whom they now find unable to help them, and falſe in that, which by their wizards they had put them in hope of. See ch. 7.20.

and look upward] The Jewiſh Doctors, whom ſome of ours alſo here follow, run moſt in a track; ſuppoſing this to be ſpoken of men, returning to God, and reſting on him, when they perceive all other means to fail; as Pſal. 107.5,6,12,13, 18,19,27,28. ch. 10. 20. & 17.7,8. But it is rather a deſcription of one, in a forlorn, diſtracted, and deſperate condition; at his wits end, looking one while upward, and another while downward: now this way, now that way: and it might more fitly be rendred, *when they look upward*, to wit, either toward the Kings houſe; or towards heaven: *and*, for, *when*; as ch.43.12. Jer.34.1.

V. 22. *And they ſhall look to the earth*] Which way ſoever they caſt their eye, or whitherſoever they betake themſelves, they ſhall meet with nothing, but matter of anguiſh, and much diſcontent.

they ſhall look to the earth, and behold] Or, *when they look to the earth, behold*, &c. as ch.5.30. So Zach.1.18.& 2.1. *I lifted up mine eyes, and looked, and behold*, for, *when I lifted up mine eyes, and looked, behold*, Rev.5.6. *I beheld, and behold*; that is, *when I beheld, behold*.

to the earth] Downward, 2 Chr.20.18. as before, upward, to heaven-ward, ver.21. ch.40.26. or, abroad, *into the land*, as ch.5.30. though ſome of the Rabbines underſtand it of the land of Egypt, whence they looked for ſome relief, 2 King. 17.4. & 18.21. ch.20.5,6. & 30.1. & 31.1. Jer. 37.5,7.

behold] What they leaſt looked for; as ch. 5.4,7. & 8.7. Jer.3.16.

trouble, and darkneſs] *the darkneſs of trouble*: as ch. 4.5,6. As *light*, is put for joy and comfort, ver. 20: ſo darkneſſe, for affliction, diſtreſs, and diſcomfort, Pſal.112.4. ch.5.30. & 9.1. & 50.10. Jer.13.16. Mic.7.8.

dimneſſe of anguiſh] The ſame thing, in other terms. So ſome of the Jewiſh Doctors; though others ſuppoſe it to be in a new form; *dimmed*, or *darkened with diſtreſs*. See ch. 9.1. and ſo it would be tranſlated; and he is, or, they are (for the want of the copulative, the Rabbines alſo obſerve) *dimmed*, or, *darkened with diſtreſs*.

dimneſs] So for variety. Otherwiſe the word ſeems to import, *utter*, or *extream darkneſs*: for ſo his fellows of the ſame family, Job 10.22. Amos. 4. 13. And ſo Job 11.17. where the words would be rendred, though *thou ſhalt have been* never ſo *much darkned, thou ſhalt be as the morning*: directly contrary to what is there read. For as for thoſe, who harping upon another ſignification of the root, whence the word ariſeth, would have it underſtood, calamities *flying* ſwiftly to them, and encreaſing with them, they ſwerve much from the tenour of the Prophets ſpeech, and detract much from the elegancy of it.

and they ſhall be driven to diſtreſs] Heb. *and a miſt driven*; as ſome one affliction following on the tail of another, and purſuing them whitherſoever they go: but the Genders agree not; which yet ſome would ſalve; as the like Amos, 9. 14. by deeming it to have reſpect to the ſame word, in a maſculine form. But others rather, *and driven* into *a miſt*; or *driven on* in *a miſt*. For *a miſt*, or *fog*, the word properly ſignifies, Exod. 10. 22. and conſequently, *the dark*, Prov. 4. 18. & 7.9: this and the former, are both joyned together, Job 10. 22. So the ſence is, they ſhall be driven on into further miſeries and extreamities, as men in a miſt, either forced into it, or driven on in it; as Job 18.18. *He ſhall be driven out of the light into the miſt*, or the dark. And Jer. 23. 12. *They ſhall be driven on in the dark*. See alſo, Pſal. 35.5. Many words of the ſame notion are heaped up; as Job 10. 22. to expreſs the great extreamity of their diſtreſſes.

CHAP. IX.

Verſ. 1. NEvertheleſs] The firſt words of this verſe, which way ſoever they be taken, do evidently ſhew, that this chapter hath dependance upon that before-going; and is a continuation of the Prophets diſcourſe, concerning the minde and meſſage of God therein delivered. It containeth, for the ſupport of the faithful, a gracious promiſe, both concerning a comfortable iſſue to them of the forementioned calamities; and concerning the reſtauration of the Church by Chriſt: yet concluding with a renewed denunciation of ſad, and diſmal occurrents againſt the obſtinate wicked, becauſe not amended by what was paſt, v.8.&c.

Nevertheleſs, &c.] This verſe, or ſome part of it, ſome joyn to the former chapter, as a confirmation of the ſad and forlorn eſtate of the perſons there ſpoken of; and they render the particle here, *for*; as Pſal.12.1. Others, make it an entrance into a new relation, importing ſome allay of the calamitous condition there mentioned; and they render it, as ours here: or, *Yet*; as Job 5. 7.

the dimneſs ſhall not be ſuch, as was in her vexation] Some, conceiving the word tranſlated *dimneſs*, to have a notion, rather, of *flight* in it; as before, chap. 8. 22. read the words, according to the old Latine, in part, thus, *No flight*, or eſcape ſhall be to him, *that is ſurprized therewith*; as rendring a reaſon of the perplexity that the perſons ſhould be in, that were ſpoken of before. But there is no doubt to be made, but that the word uſed here hath reference to that which was made uſe of there; whereof enough hath been ſaid already. And the Prophet may well be deemed to have retained the ſame word, the rather, becauſe it ſounds ſweetly with another here alſo uſed: the elegancy whereof cannot, in our language be expreſſed. On which ground alſo, comes not unjuſtly to be rejected, the interpretation of ſome other, who read the words thus; *For no defatigation ſhall be to him that ſtreightens*, or *afflicteth them*: That is, ſay they, (and they are ſome of the Jewiſh writers) the Aſſyrian king, who is to afflict the land, ſhall never be weary, or give over vexing; but ſhall be invading them, again, and again. See ch. 29. 2, 7, 8. Or, as ſome other, and thoſe of ours; *Yet defatigation ſhall not be to thoſe that are in ſtraits*: That is, thoſe that ſhall be ſtraitly beſieged, to wit, by Sennacherib, yet ſhall not be tired out, and ſo conſtrained to give up. Theſe ſuppoſe the word to be a noun, or verb, (which yet is not likely) coming from a root, that ſignifies *to be weary*. For though verbs of thoſe forms, do oft enterchange, as elſewhere hath been obſerved, ch.8.1. Yet regard muſt be had to the tenour of the context, in words that are ambiguous, and not extant elſewhere: and that obſerved, will not eaſily admit that ſence in this place. The moſt therefore, both Jewiſh, and ours, read the words much after the ſame manner, as our verſion exhibites them. And in the Hebrew it runs thus: *It ſhall not* be *darkned unto her, whom*, or *with whom* it ſhall be *ſtreightned*: That is, the land (for that all acknowledg is meant, and agree to be ſupplyed, as before, ch. 8. 21.) that ſhall be in ſuch ſtraits, as hath been ſaid, ſhall not be ſo darkened, as in ſome former times, hereafter mentioned; that which is by divers diverſly; yea, two contrary waies underſtood. For ſome take it, as ſpoken in way of aggravation; as if it were ſaid, No marvel, if people ſhall be in ſuch perplexity, as hath been deſcribed; for this affliction, when it comes, ſhall darken the land otherwiſe, in a far more grievous manner, then was done in the former invaſions, or inroads made into it. Others deem it to be delivered in way of mitigation, and allay of the former dreadful denunciation; that though it ſhould go hard with the land of Iſrael, or Judah, and the inhabitants thereof, in the judgement here threatned; yet it ſhould not be ſo grievouſly afflicted, as in thoſe former invaſions it had been. Which to me ſeems, well weighing both the tearms, uſed here, of thoſe former incurſions, the one of them eſpecially; and the tenour of the Text; not ſo probable to be the meaning of the Prophet in this place. I rather adhere therefore to the former ſence. See chap. 7. 17. For as for thoſe that would read the words, *I ſhall not* utterly, or totally *be darkened*; as they force that into the Text, which they finde not there: ſo they are met with in that which immediatly follows, *as, when at firſt*, &c. unleſs they will grant, that it was utterly darkened in thoſe times forepaſſed, which the Prophet here points to.

dimneſs ſhall not be] Or, *it ſhall not be dimmed*, or *darkened*. For ſome make it a Noun, and ſome a Verb. See on ch. 8. 22.

in her vexation] Or rather, *unto her*, or, *it*; that is, or ſhall be ſo vexed, or *ſtraitned*. Heb. *unto whom it is ſtraitned to her*, or *to it*. Or, *to whom diſtreſs*, or *ſtraits*, is, or ſhall be. Taking the word, as ſome do, for a Noun; *unto whom*; *to her*, or *to it*. A redundancy in that language, very familiar; as Gen. 1. 30. Pſal.1. 4. That the word *land* is underſtood, all grant; but ſome underſtand by it, the land of Judah, ſtrictly ſo tearmed; and conceive the affliction, here fore-told, to be meant of the invaſion made by Sennacherib, under Ezekiah, (which ſeems moſt probable) or by Nebuchadnezar, under Zedikiah, which not a few hold. Others ſuppoſe it to be the land of Iſrael, or the ten tribes, becauſe mention is made of ſome parts thereof, in the words enſuing. I ſee not why they may not be both included, ſince that greater troubles were to befal either of them, then as yet there had: nor was there fit acceſs for the Aſſyrian, to the one, but through the other.

vexation] The *vexation* (or *ſtraits*, rather, or *diſtreſs*) here intimated, hath reference to that ſpoken of, chap. 8. 22. and there rendred *anguiſh*: and is not to be carried on, as our Engliſh doth it, to the next branch where mention is made of fore-paſſed times and troubles. For the Prophet layes not the compariſon between the *vexation*, or *diſtreſs*; but between the *dimneſs*, or *darkneſs*, that had in former times been, and that then ſhould be. And the *dimneſs*, or *darkneſs*, and *vexation*, or *diſtreſs*, may amount much to one; yet for the right rendring of the Text, and keeping cloſe to the context of the Prophets diſcourſe; they are here to be diſtinguiſhed: and the reading to be, not, *the land ſhall not be* ſo *vexed*, or *diſtreſſed*, but ſhall not be in that manner, *dimmed*, or *darkned*, as formerly it had been. See v. 2.

as—when at the firſt he lightly afflicted] Heb. *as* in, or at *the firſt time he made light*; or, *according to that firſt time*, wherein, or when *he made light*; (for there is a want of the relative; as Gen. 34. 4. chap. 42. 5.) or *dealt lightly with*; which ſome expound fondly, of *lightning* the land of its inhabitants, by carrying them away captive, 2 King. 15. 25; as the ſhip is ſaid to be *lightned* by caſting out the wares, Jon. 1. 5. but this, (to ſay no more of it) is by the oppoſite branch of *aggravation*, ſufficiently refuted. By *making light*, therefore is meant, *lightly viſiting*, or *afflicting*, or *dealing* more *lightly* with them; as the falſe Prophets are ſaid to have cured the hurt of Gods people; as if they were but *lightly* hurt, Jer. 6. 14.

when he lightly afflicted the land] That is, *when* God *lightly afflicted*, or viſited it. Or taking the word indefinitely, and imperſonally, when the land was lightly afflicted, or viſited, See on ch. 2. 19. When this firſt lighter viſitation, or affliction was, and by whom inflicted, is not ſo clear. Some expound it of the invaſion made by Tiglath-Pileſer, under Pekah king o[illegible]ael, and Ahaz king of Judah, 2 King. 15. 29. Which to help out, ſome of them tell us, of a twofold inroad made into the land, by this king. But I rather, with one of the Jewiſh Teachers, underſtand it of a former invaſion, which he points to, though miſtaken in the time, made by Pul king of Aſſyria, in the reign of Menachem, or Manes king of Iſrael, and Uzziah king of Judah, 2 King. 15. 19. 1 Chron. 5. 26. ſaid here to be but a light affliction, to ſpeak of, becauſe the king of Iſrael, having, with a great ſum of money, compounded with him; he ſtayed not long in the land, 2 King. 15. 20.

the land of Zebulun, and the land of Napthali] In which it is probable, that Pul quartered his forces, when he invaded Iſrael.

and afterward did more grievouſly afflict her] Heb. *and*, or, *or* (rather, as Gen. 2. 6. ch. 19. 15.) in *the after* time (ſupplyed from the former branch) when (as before) *he aggravated*, or *made heavy* (as ch. 36. 2.) That is, dealt more grievouſly with her, or it; to wit, the land, as before; which ſome therefore put into the Text. This is generally underſtood of the deportation of the ten Tribes, by Salmaneſer, who coming after Tiglath-Pileſer, (as Tiglath-Pileſer after Pul) in the reign of Hoſhea over Iſrael, and Ezekiah over Judah, twice entred the land of Iſrael, and at the firſt time only made Hoſhea Tributary; but in the latter impriſoned him; and having ſurprized, and ſacked Samaria, ſwept all away before him, 2 King. 17. 3, 6: then which, what could be more grievous? But it is more probable, that the Prophet ſpeaks here, not of any invaſion ſo long after, but of ſome neerer at hand, if not wholly paſt; yet already begun, and in a manner, in being. (See ch. 8. 4.) And I conceive it therefore to be meant of Tiglath-Pileſer, who, about this very time, invited by Ahaz, made an inroad into the land of Iſrael; took, beſides divers ſtrong Towns, in ſundry other Tribes, all Neptali and Galile, the Roubenites, Gaddites, and the half Tribe of Manaſſeh, that dwelt on the other ſide of Jordan; and carried the people of them into Aſſyria, 2 King. 15. 29. 1 Chro. 5. 26. That which, in no reaſon, could be eſteemed to be but as a light, or ſlight touch of that State. Albeit, that one of the Jewiſh Doctors tells us, that they counted not their land darkned by Tiglath-Pileſers invaſion of thoſe two Tribes, (and ſo expounds the Prophets words, not of the thing it ſelf, but of the peoples account) until Sennacherib came, and ſeized on all the reſt of them; of whom, he alone, that I light on, expounds this latter, and heavier viſitation, then the former. A learned late writer, of ſpecial note, walketh here alone, (as oft elſwhere) thus rendring the Text, *As at the firſt he expoſed to ignominy*, or *contempt, toward the land of Zabulon, and toward the land of Naphtali*; *ſo at laſt he will give glory, by the way of the ſea, beyond Jordan, in the confine of the Nations*. This he will do, by the light that ſhould there appear. He taketh the word rendred, *alleviated*, or *lightly afflicted*; for, *to contemn, ſet light by*, expoſe to contempt; as 2 Sam. 19. 43. Ezek. 22. 7. which was done, by the Aſſyrians invaſions, and direptions of thoſe parts before mentioned: and the word in the latter branch, rendred, *aggravated*, or, *aggrieved*; for *to honour*, and *make glorious*; as Jer 30. 19. Let others conſider of it; I approve rather the other reading.

by the way of the ſea] Some read the word, at, or *in the way to the ſea*, whereby men travel, and wares are conveyed thither: and by the *ſea*, they underſtand that part of the midland ſea, called *the great ſea*, Joſh. 1. 4. that lyes againſt the coaſt of the promiſed land. But the moſt, rather take the *ſea*, here mentioned, to be the *ſea of Cinnereth*, Joſh. 13. 27. called alſo, *the Lake of Geneſareth*, Luk. 5. 1: and *the ſea of Galile*, Matth. 4. 18: and by a later name, *the ſea of Tiberias*, Joh. 21. 1. for the Hebrews call great *lakes*, as well as the branches of the main ſea, *ſeas*, Numb. 34. 11, 12. Joſh. 12. 3.) So denominated from the country adjacent, and towns therein, Joſh. 19. 35. Mar. 1. 28. & 6. 53.

beyond Jordan] Or, *beſide Jordan*. For the country of Galile, coaſted all along upon Jordan, not on the further ſide, or beyond it, in regard of the land of Judah, and Jeruſalem; but on the neerer ſide to them, of it; & the hebrew word ſignifieth, at large, either *on the one ſide*, or, *on the other*, 1 Sam. 14. 4: and is to be underſtood, either *on this*, or *on that ſide*; *behither*, or *beyond*; according to the reſpective ſcituation of the places, where, and whereof ought is ſpoken, ſee Deut. 1. 1, 5. & 3. 8, 20. & 4. 49. Nor need we therefore, for the ſalving, either of the Prophets, or the Evangeliſts chorography, to flye to that ſhift, as ſome do, as to ſay, that this tract of land, is called *Galile, beyond Jordan*, becauſe it had been ſo tearmed by the Iſraelites, before they paſſed over that river, and were as yet on the other ſide of it; as France is by the Spaniard, tearmed the Tranſalpine Gall-land, becauſe, by the Romans, it had been formerly ſo ſtiled. For the very ſame word is, by Moſes, uſed, before they paſſed Jordan, as well of the places on that ſide, where they then were, as of the places ſcituate on the other ſide of it: as by the Scriptures above cited appears.

in *Galile of the Gentiles*] The particle *in* is wanting; as Hoſ. 6. 9. Mic. 6. 11: not unfitly here ſupplyed, as in the former. The whole Region of Galile was divided into two parts, the upper and the lower, ſo tearmed, in regard of their neerneſs to, or remoteneſs from the head of the river Jordan, on whoſe ſtream, and the lake it made and fed, they coaſted. The upper, was in the tribe of Naphtali; the lower, in the tribe of Zabulon. Some underſtand this of the lower Galile, which they will have to be tearmed *Galile of the Nations*; as a populous place, in regard of the fertility of the ſoyl; for which they alleadg Moſes his words, in the bleſſing of Naphtali, Deut. 33. 13: not obſerving that the lower Galile was not in Naphtali, but in Zabulon. Others ſuppoſe that the upper Galile is here intended; called, as they deem, *Galile of the Gentiles*: Becauſe it was much repleniſhed with heathen people, and divers ſorts of them mixed with the Iſraelites in it; partly, in regard of ſome cities in it, made over, by Solomon, to Hiram, 1 King. 9. 11: And partly alſo, becauſe it lay, ſome part of it, neer upon the confines of Tyre and Sidon, Matth. 15. 21. Mar. 7. 31: and had therefore by reaſon of their vicinity, much commerce with them. And ſo is Harozeth, called *Harozeth of the Nations*, or *Gentiles*, Judg. 4. 1. in regard of the remainder of the Canaanites there. And Tidal, *King of Nations*, Gen. 14. 1: As alſo another King likewiſe, ſo ſtyled, Joſh. 12. 23. in regard of a mixture of divers Nations in their cities, or territories; and ſo under their command. Nor doth the Evangeliſts relation of our Saviour Chriſts preaching, and converſing much about the Sea of Tiberias, where he took up for his followers, ſome of thoſe that exerciſed fiſhing there, Matth. 4. 18. 22: or his abode at Nazareth, ſcituate in the lower Galile, Matth. 2. 23. & 3. 13. any whit croſs, or contradict this, as ſome imagine. For it is ſaid expreſly, that upon the report of Johns commitment, he departed into Galile, and leaving Nazareth (where he had formerly made his abode) he repaired to Capernaum a city ſcituate in the confines of Zabulon, and Naphtali, Matth. 4. 12, 13. and conſequently of the upper, and lower Galile, ſo ſcituate, as was before ſaid, and lying within the limits of the tribe of Naphthali, is juſtly therefore eſteemed to belong, rather to the upper, then to the lower Galile. Beſides, it is ſaid further, that our Saviour *went preaching about all Galile*, Matth. 4. 18: That is, as well the upper, as the lower; and as well that, as this, becauſe it is added, that thereupon *the fame of him went throughout Syria*, Matth. 4. 24. which confines upon the upper Galile. Howbeit, I ſuppoſe they are miſtaken, who ſuppoſe the whole circuit of the holy land, here deſcribed; as having its Weſtern-bound, the midland ſea; its Eaſtern, Jordan; its Northern, the upper Galile: But of the ſea before. And though that were admitted, yet a fourth, at leaſt, wants. Nor can I accord with thoſe, that rent this latter part of the verſe from the reſt, and annex it to the next; reading the words without any dependance upon the former; as beginning a new period, on this manner. *The way of the ſea*, (that is, thoſe that live by the ſea ſide, the Naphtalites, and Zabulonites eſpecially, Gen. 49. 13.) *beſide Jordan*, (thoſe that dwell on either ſide of the river) *Galile of the Gentiles*; (the inhabitants of the upper Galile, neer to the heatheniſh country) *people that had walked in darkneſs, have ſeen great a light*, &c. And this tearing of the text aſſunder, they build upon the Evangeliſts citation of this prophetical paſſage, Matth. 4.15, 16. But the Evangeliſt gives no warrant for any ſuch, either divulſion of this branch from the former, or agglutination of it to the next. For firſt, in his allegation, they are ſorted, and ſevered, juſt as they are here. Secondly, we may as well upon the ſame ground, tear off theſe words, *the land of Naphtali, and the land of Zabulon*, from the former branch, (which yet none do, nor with any colour of reaſon can do) as theſe words from this latter; ſince that the Evangeliſt joyns thoſe alſo with theſe. The Evangeliſt picks out onely ſo much of the Prophecy, as might concern his preſent diſcourſe, to apply it thereunto. And mentioneth therefore theſe two tribes, and thoſe parts of them eſpecially, pointed to by the Prophet, to intimate, that in thoſe places, on which the darkneſs of affliction had firſt ſeized, in thoſe times; there the ſpiritual light of joy, and life, had, by our Saviours preaching, firſt ſprung forth, Mat. 4. 13, 14.

V. 2. *The people that walked in darkneſſe have ſeen a great light*] Here, I ſuppoſe, beginneth the comfortable part of this diſcourſe, promiſing light (notwithſtanding the formerly denounced darkneſs) to the godly and faithful; partly by a good and comfortable iſſue of their preſent troubles, and deliverance out of their incumbent diſtreſſes; and partly, by that ſpiritual deliverance from the thraldome of ſin and Satan, by the promiſed Meſſias: and the abundance of joy and comfort, that ſhould accrue unto them from thence: whereof that other was a type.

The people that walked in darkneſs] Heb. *The people that* were *walking*. The noun is ſingular; the participle plural: becauſe the noun is collective. See ver. 9. By the people here mentioned, ſome underſtand the Tribes, who were to ſuffer more grievous things, then formerly they had done; partly by Salmanceſer, 2 King. 17. 3, 6. and partly by Eſarhaddon, Ezr. 4. 2. becauſe mention is made of them, ver. 1. See ch. 8. 7, 8. Others, and thoſe moſt of the Jewiſh Doctors, whom many of ours alſo concur with, underſtand them of the Jews, and the Inhabitants of Jeruſalem, firſt ſtraitned by Sennacherib, ch. 7. 17, 20. & 8. 8. afterward ſurprized, ſacked, and depopulated by Nebuchadnezzar, 2 King. 18. 17. & 19. 1, 3. & 25. 1, 21. ch. 36. & 37. Jer. 5. 39. & 52. I ſuppoſe we may well underſtand both houſes, (ſee ch. 8. 14, 15.) in regard of the ſtory, and acts of thoſe times, and the calamities that befell either; which did typically reſemble the ſad and forlorn eſtate of perſons, continuing in that utter want of all light of grace, and that ſlavery of ſin and Satan, wherein by nature they are, untill they be effectually illightened, and converted by Chriſt, Eph. 2. 1. & 5. 8. 1 Joh. 2. 9, 11.

walked in darkneſs] *ſate in darkneſs*, Matth. 4. 16. and ſo afterward here, that is, lived, and abode in it; becauſe in places, where they abide, men ſometime *walk*, and ſometime *ſit*, at home; as of mutual converſing one with another, (without any ſuch myſteries, as ſome here, and there make) Pſal. 1. 1. & 26. 4, 5. Yet it may well have reference to *walking in the dark*, without uſe or help of light, as both diſcomfortable and dangerous, Joh. 11. 9, 10. & 12. 35. 1 Joh. 2. 11.

darkneſs] For diſtreſs and diſcomfort, ch. 8. 22. & 50. 10.

hath ſeen a great light] This was in part fulfilled to the Jewiſh people, in thoſe and the enſuing times; firſt, at the defeat given to Sennacherib, and the breaking up of his ſiege, ch. 30. 31, 32. & 37. 36, 37. and afterward, at the overthrow of Babylon, and the deliverance of them out of the Chaldean captivity, Pſal. 126. 2. ch. 14. 3. & 52. 9. Jer. 31. 4, 5, 7. & 33. 7, 11. & 50. 4. & 51. 48. But moſt fully, and principally, by the miniſtery of the Goſpel, whereby people are delivered from that ſpiritual blindneſs, and darkneſs, wherein formerly they abode, Matth. 4. 13, 16. Luk. 1. 78, 79. & 2. 32. Joh. 12. 35. Act. 26. 18. Eph. 5. 8. and reſcued out of the ſervitude of ſin and Satan, whereof that Babylonian bondage was a type, Joh. 8. 32, 34, 36. Rom. 6. 6, 7, 14, 22. & 8. 21. Col. 1. 13. 2 Tim. 2. 26. Heb. 2. 14, 15.

hath ſeen] He ſpeaketh in prophetical manner, of things to come, as already effected. See ch. 3. 1. & 9. 8.

ſeen] That is enjoyed, been poſſeſſed of; as Pſal. 34. 12. Joh. 3. 3, 5, 36. See Eccl. 11. 7.

great light] Much joy and comfort; for *light*, is put for joy and comfort; as Job 18. 5, 6. & 30. 26. & 38. 15. Eſth. 8. 16. Pſal. 18. 28. & 79. 11. & 112. 4. & for ſpiritual grace alſo, Joh. 12. 35, 36. Rom. 13. 12. 2 Cor. 4. 6. Eph. 5. 14. 1 Theſſ. 5. 4, 5. 1 Joh. 1. 5, 7. & 2. 8, 10. as the ground of all true joy and ſound comfort, Matth. 13. 44. Luk. 10. 20. Act. 8. 8, 39. & 16. 34. Rom. 5. 2, 3. & 14. 17. 2 Cor. 6. 10. 1 Pet. 1. 8.

they that dwell in the land of the ſhadow of death] The ſame is repeated; only with ſome amplification: as ch. 8. 9, 10, 14, 15, 22.

dwell] Heb. *ſit*. And ſo the Evangeliſt hath it, Matth. 4. 16. as alſo Zachery, Luk. 1. 79. but *ſitting*, is put commonly, for *dwelling*, *ſtaying*, or, *abiding*, Pſal. 23. 6. Jer. 39. 14. & 40. 5. to abide, and dwell in a place, is more then to paſs, or walk through it; as Pſal. 24. 4. & 66. 12. So Joh. 12. 46. *abideth not in darkneſſe*, and 1 Joh. 3. 14. *abides in death*, and *Gods wrath abides on him*, Joh. 3. 36.

in the land of the ſhadow of death] Matth. 4. 16. *in the region, and ſhadow of death*. Of which phraſe, ſee on ch. 4 5.

ſhadow of death] As before, ſo Job 24. 17. Pſal. 44. 19. & 107. 10. for *deadly ſhade*: as, *body of death*, Rom. 7. 24. for, *dead body*. Extremity of diſtreſs, and miſery, compared to ſuch a dreadful ſhade, or darkneſs, as with the horror of it, may ſtrike a man even ſtark dead, Matth. 28. 4. or that ſhadow and darkneſſe, that is ſaid to be in the grave, with thoſe that are laid up in the bowels of the earth, and are lodged in the chambers of death, Job 10. 21, 22. Pſal. 88. 6, 12. and to men dead and buried, are thoſe uſually compared, that are in a calamitous and hopeleſſe condition, Pſal. 88. 4, 6. ch. 26. 19. Ezek. 37. 11, 12. Dan. 12. 2. See further of this phraſe, on Jer. 2. 6.

upon them hath the light ſhined] They are, or, ſhall be (for it is ſpoken in way of prediction) in as comfortable a condition, as thoſe, unto whom, after a dark, or tempeſtuous night or ſeaſon, of ſome continuance, at Sea eſpecially; or at land, in ſome hazardous, and harbourleſſe place, the clear daylight, or bright Sun-ſhine, at length, ſuddenly ſhews forth it ſelf, Act. 27. 20, 29. So Pſal. 37. 6. & 112. 4. See ch. 60. 1, 2. Mal. 4. 2.

V. 3. *Thou haſt multiplyed the nation, and not encreaſed the joy*] Theſe words, as ſome, are by an apoſtrophe directed unto Sennacherib, who came with a vaſt army to beſiege Jeruſalem; but was fruſtrated of his purpoſe, and retired back with ſhame: As if the Prophet had ſaid to him; Thou haſt multiplyed thy forces indeed; but ſhalt have little joy of them at laſt. See ch. 26. & 27. But this ſeems not ſo ſuitable unto that that follows. The moſt therefore are of opinion, that the words are ſpoken unto God: but in expoſition of them, they are much divided. Some refer the words to what was paſt: And of theſe, ſome underſtand them of the Gentiles, ſtrangers from the Common-wealth of Iſrael. That howſoever God had multiplyed them, as he did Iſrael, and his ſeed, Gen. 17. 20. yet had not imparted that his grace to them, that is the only ground of all true and ſound joy, Eph. 2. 12. Others rather apply them to the Jewiſh people: and of theſe, again, ſome read them on this wiſe; *Thou haſt* indeed *multiplyed this people*, (the Jewiſh Nation, according to thy promiſe unto Abraham, Gen. 15. 5. & 22. 17.) or, *thou haſt magnified them*, (becauſe the word ſignifies, as well *great*, and mighty, as *many*, Pſal. 25. 11, 20. and the verb to *magnifie*, or to make great, as to *multiply*, Gen. 3. 16. to wit, by many benefits and bleſſings beſtowed on them, victories atchieved, and miracles wrought for them) but yet *thou haſt not made* their *joy* ſo *great*; that is, haſt not given them ſo great cauſe of joy, as thou wilt do hereafter, in the deliverance of them from the Babylonian captivity, Pſal. 126. 1, 2. but eſpecially in the ſpirituall deliverance by Chriſt, ch. 35. 10. Others, *Never* ſince *thou multiplyedſt this people, didſt thou give* them ſuch matter of *joy*; or, in *multiplying* of them, *thou gaveſt* them *no* ſuch occaſion of *joy*; as hereafter thou intendeſt to do. Thus thoſe of them that refer them wholly to the time paſt; excepting only, what they annex to them themſelves. Thoſe that underſtand them of the future, either in whole, or in part; do, ſome of them, apply them to the Jews, thus. *Thou haſt multiplyed this people*, or, *Thou wilt multiply them*, at Chriſts coming, *yet* little, or *no joy* will there be of it; becauſe, either ſo few will receive him, and believe in him, ch. 53. 1. Joh. 1. 11. & 12. 37, 38. or, becauſe, though at firſt many flocked to him, and followed him, Matth. 15. 30, 32, 33. Luk. 12. 1. Joh. 4. 1. & 11. 48. & 12. 19. yet afterward they fell as faſt away from him, Joh. 6. 26, 66. Matth. 21. 9. with 27. 23, 24. Others to the Gentiles, *Thou haſt multiplyed this Nation*, by acceſſion of the Gentiles called in to them, by the Miniſtry of the Goſpel, ch. 54. 1, 3. Gal. 4. 27. Rev. 7. 9. *but thou haſt not* thereby *encreaſed* their *joy*; becauſe this vexed and troubled the Jews, Act. 11. 2, 3. & 13. 45, 50. & 22. 21, 22. 1 Theſſ. 2. 15, 16. and becauſe upon the coming in of the Gentiles, they were rejected, Rom. 11. 8, 12, 19, 20. Others, again, both to Jews and Gentiles, indifferently, that though God be pleaſed to *multiply*, or *magnifie* the body of the faithful, conſiſting of both Nations incorporate into one, Gal. 3. 16. Eph. 2. 14, 16. & 3. 6. yet, he will *not afford* them any *great* meaſure of ſuch *joy*, as the world affords, Joh. 14. 25. & 16. 2, 33. or, as worldly men here enjoy, Pſal. 4. 6, 7. & 17. 14. Thus ye ſee how many ſeveral wayes this Scripture is writhed, (and yet divers ſences given it, omitted) and how many fillings are inſerted, to make out theſe notions. The main difficulty ariſeth from the negative particle; which to ſalve, therefore, ſome would have the words read by way of interrogation; by which manner of reading, ſome

Scripture-ſcruples, are ſometime by ſome deemed, to be happily removed; as Job 14.14. Pſal.105.28. Hoſ.4.14. Mic.5.2. Eph.4,26. and ſo here they ſuppoſe, that the words being thus read, *Haſt thou not encreaſed their joy?* all the difficulties will be diſſolved. The denying interrogative being equivalent to an affirming enunciative. For the ſence, I concur with them; but I raiſe it from another ground. The Hebrew Criticks, commonly called Maſorets, have obſerved divers readings in ſundry places of Scripture, about no one word ſo many, as about the word, *Lo*, which in Hebrew, according to a diverſe writing in that language, ſignifieth one while, *Not*, another while, *To him*. This diverſity concerning it, is found, as Exod.21.8. Levit.11.21. & 25.30. 1 Sam.2.3. 2 King. 8. 10. 1 Chr.11.20. Ezr.4.2. Job 13.15. Pſal. 100. 3. ch. 49. 5. & 63.9. ſo in this place: the reading therefore being doubtful, whether *not*, or, *to him*, or, *it*; I follow rather this latter; though by ours ſo generally renounced: not becauſe thoſe Jewiſh Criticks prefer it; but becauſe it ſuites better both with the ſcope of the place, and with the ſequel of the context: and read the words thus; *Thou wilt multiply this Nation; thou wilt encreaſe their joy*. The main exception which one of prime note taketh to it, is this, that the pronoun in the Hebrew is wont to follow the verb; whereas here thus read, it leadeth. But ſo it doth alſo, Job 13.15. where yet moſt go with the *keri*, the ſame with this here. And he that takes this exception, yet approveth the ſence; only readeth the words in an interrogative tone, wherein the negative affirmeth.

Thou haſt multiplyed] Or, *Thou wilt multiply*. For the Prophet runs all along here, in a prophetical ſtrain; ſpeaking of things future, as preſent, or paſt.

the nation] Or, *this nation*. For the particle is dictical; as ch. 26.15. *Thou haſt added to the Nation*, to this people, the Jewiſh. Thou wilt cauſe them to multiply, and thrive again, when they ſeem to be almoſt worn out, after the ſpoyl of them, made by Sennacherib, ch.37.31. after their return from the Chaldean captivity, Jer.31.27. Zach.2.4. in the dayes of the Meſſias, by confluence of people out of all parts, that ſhall joyn themſelves unto them, Pſal. 47.1,9. ch. 2. 3. Mic. 4. 2. Zach.8.20,23.

and *not encreaſed the joy*] If ſo read, it ſhould rather be rendred, *but*, then *and*: for it is a diſcretive, at leaſt, if not an adverſative. But for *not*, I read, *to it*, or, *to them*: the word, *nation*, whereunto it refers, being a collective: as ch. 5. 25. & 6. 9.

encreaſed] Heb. *magnified*; as Gen. 19.19. *encreaſed the joy*, or, *joy to them*; that is, *their joy*. Thou wilt give them abundant matter of joy, in delivering them from the Aſſyrian ſiege, when they ſhall be unable to hold out, ch. 37. 3, 36, 37. in bringing them back from the Babylonian captivity, when they ſhall ſeem to be paſt all hope of recovery, Ezek.37. 11, 12. and principally, in ſending the Meſſias unto them; the fore-ſight of whoſe day, ſo long before, ſo much rejoyced Abraham, Joh.8.56. and whom all the faithful of former times had ſo earneſtly expected, ſo inſtantly longed for, Matth.13. 16,17. Luk.2.25,30,37,38. to deliver them from the thraldom of ſin and Satan, Luk. 1. 69,70. & 2. 10, 11. whereof thoſe former deliverances were but ſhadowy reſemblances; and were alſo exhibited to them, both by him, ch. 63. 9. and for him, *in whom all Gods promiſes, are yea, and amen*, 2 Cor.1.20. See ver. 6.

they joy before thee] As thou wilt give them occaſion of much joy, ſo will they take notice of it, lay it to heart, and in way of thankful acknowledgment thereof, rejoyce in thy preſence. Ye ſee how naturally this floweth from the former branch; and what ſtrength is hence given to the interpretation thereof before delivered. So Pſal.9.2,3. & 20.5. & 21.1. & 35.9. ch. 12.3.

they joy] Heb. *have rejoyced*, or, *ſhall rejoyce*: as before.

before thee] That is, ſay ſome, inwardly, ſincerely, in thy ſight; and ſo the phraſe indeed is ſometime uſed, ch. 38. 3. Luk.1.6. to diſtinguiſh, as they would have it, this inward and ſpiritual joy, from that external, worldly, and carnal joy, that worldly mens hearts are ſo much taken, and taken up with, Pſal.4.6,7. denyed to them in the former branch, Luk. 6.21, 23,25. but of that branch, and the reference that this hath to it, ſufficiently hath before been ſpoken. The meaning of the words here, rather is, *in thy preſence*, in thy Sanctuary, in the Aſſembly of thy people, the place of *thy face*, or ſpeciall preſence; as it is termed, Pſal. 42. 2. in reference to that place, where ſometime God appeared to Jacob, and he therefore named it *Peniel*, Gen.32.30. So the phraſe is uſed, Deut. 16. 11,14. Pſal. 68.3.

according to] By two ſimilitudes is the greatneſſe of this their joy further amplified; the one taken from one of the greateſt ordinary occaſions of joy, in times of peace; the other in times of war.

the joy in harveſt] The joy, not ſo much of hirelings, that reap for others; but of the owners of the grounds, and the grain thereon growing, whether the richer ſort, whoſe revenues conſiſt much in the fruits of the earth, Gen.16.12. & 27. 28. Pſal.4.6,7. or, thoſe of the meaner rank, the husbandmen, that having taken much pains about the tilling of their grounds, whereupon the livelihood of them and theirs depends; and with long patience and much ſollicitude, expected the return and receit of it, Jam. 5.7. are exceedingly rejoyced, when they ſee their labours ſeconded, and their expectation anſwered with a plentiful crop, and a ſeaſonable harveſt, Pſal.125.5,6. and are wont therefore with much ſolemnity, and jollity, to bring in their grain, as the principal ſupport of their life, Gen.47.15,19,25. See ch.16.9,10. Yea, by Gods appointment, were ſolemn feaſts of rejoycing, upon the bringing in of the fruits of the earth, firſt, and laſt, Levit. 23. 10,16,17,39,41. Deut.16.9,11,13,14.

and *as men rejoyce when they divide the ſpoyl*] Heb. *as they rejoyce* (the word put imperſonally, as ch. 2,19.) *in their dividing the ſpoyl*: as no greater joy, in times of peace, then when harveſt comes well in; ſo, nor in war, then when victory, after an hazardous fight, eſpecially, is archieved; and rich ſpoyles and booties withal obtained, to be ſhared among thoſe that were in the fight: as Numb.31.9,27. Judg.5.30. 1 Sam. 30.16,19,20,22,23. 2 Chr.20.25,28. Pſal. 68.12. See Pſal. 119. 162.

V. 4. *For thou haſt broken*, &c.] Having declared the greatneſſe of their joy, he proceeds to ſhew the ground of it; their deliverance, and freedom, from the ſtraits and thraldome of their enemies, as well corporal, as ſpiritual. Some read the words, *when* (as Job 3. 22.) *thou ſhalt have broken*. But we need not alter the received reading.

thou haſt broken the yoke of his burden] This ſome underſtand of the breaking up of that ſiege, wherewith Sennacherib begirt Jeruſalem, ch.36. & 37. and of the further deliverance from future vexations and oppreſſions, from that State then declining, ch.38.6. See Nah.1.13. Others, of the diſſolution of the Babylonian captivity, Ezr.1.1,2. it may well include both; but both ſtill, as looking, further, to the redemption wrought by Chriſt; of whom, ver.6.

broken the yoke] Thou haſt ſet them free. For when the yoke is taken off, Hoſ.11.4. or broken aſſunder, Jer.5.5. the beaſt is at liberty. So Jer.28.2,11. & 30.8. *I will break this yoke from off thy neck*.

the yoke of his burden] That is, *his yoke* which is *a burden*; as *the ſign of circumciſion*; that is, *circumciſion*, which is *a ſign*, Rom.4.11. or rather, *his yoke of burden*; that is, *his burdenſome yoke*: as, *the hill of his holineſs*, for, *his holy hill*, Pſal.15.1. and, *his idols of gold*, for, his golden idols, ch.2.20. the ſyntax is in either place alike: *a yoke*, is in Scripture, put for any grievous or heavy preſſure of what kind ſoever; becauſe *a yoke*, both reſtrains a beaſt of his will; and lyes heavy alſo on his neck, Deut.28.48. 1 King.12.4,9,11,14. Lam.1.14. more eſpecially, for ſervitude, and thraldom; becauſe the beaſt by it is conſtrained to do man ſervice, Jer.27.2,3,6,7. & 31.18.

of his burden] Not which he laid on others; as *thy fathers yoke*, 1 King.12.4,9. but which was by others laid on him, and wherewith he was burdened: as *our yoke*, 2 King.12.4,10. See ch.3.14.

and the ſtaff of his ſhoulder] Or, *ſhoulders*. So ver. 6. the *ſtaff*, wherewith God formerly ſmote them, and laid them, as it were, over the ſhoulders, ch.10.5,24. & 14.29. a metaphor from the manner of ſome hard and cruel maſter, that ſtands over his ſervants with *a ſtaff*, or *a cudgel*, ready ever and anon to be laying them on: but this *ſtaff*, it is ſaid, God hath *broken*; as ch.14.5. *The Lord hath broken the ſtaff of the wicked*, thereby intimating, that now his people ſhould not be any longer, as ſlaves, under the *ſtaff* of ſuch, as formerly they had been.

the rod of his oppreſſor] Heb. *the rod, or ſcepter of him that exacted on him*. Or, as ſome render it, *from him*; as Ezek.43. 18. So Job 3.18. chap. 3.12. The word, properly, ſignifies, either *a taskmaſter*, that impoſeth a task of work; and requires, accordingly, a ſtrict account of it, Exod. 5.6, 8. chap. 68. 3. (whence alſo it is ſometime put for *a driver*, Job 39.7.) Or an *exacter* of tolls and tributes, 2 King. 23. 35: and ſuch burdens did forreign Princes, the Aſſyrians, and Babylonians, eſpecially, impoſe on, and exact from Gods people, 2 King. 16.0,8. & 18. 14,15. Hence, in ſome verſions, *gold-thirſty-Babel*, chap. 14. 4. but now it is promiſed, that the *rod, or ſcepter*, that is, the power, or authority; as Pſal. 2. 9. & 45. 6. & 110. 2. of theſe exactors, ſhall be broken, that Gods people may no more be ſubject to ſuch their exactions, or oppreſſions. To which purpoſe it is ſaid, that *the exactor ſhall ceaſe*; and that *they ſhall exact from thoſe, who exacted before from them*, ch. 13. 3,4. See Zach. 9. 8. & 10. 4.

as in the day of Midian] What time (as ch. 3. 18. & 4. 1.) God, by Gideon, overthrew the Midianites, Judg. 7. 22. chap. 10. 26. who had been grievous oppreſſors of Gods people, Judg. 6. 2, 6. Unto which overthrow, the Prophet is, by ſome, thought to liken the deſtruction of Sennacheribs army; becauſe it was not effected by the force and valour of thoſe that went forth againſt them, but by a ſudden fright in the night, Judg. 7. 19, 22. all was of God, nothing of man, in either. Others ſuppoſe, that Chriſts ſpiritual conqueſt is thereunto compared, in regard of the trumpets, and the lamps in earthen-pitchers, Judg. 7. 16. reſembling the trumpet of the Goſpel in the mouth of Gods Meſſengers, chap. 58. 1. Joh. 5. 24, 25. 28. and the miniſters, or meſſengers themſelves, though ſhining, as lamps, in their miniſtery, Joh. 3. 35. Luk. 12. 35. whereby they hold out the light of Gods word, Phil. 2. 15, 16. Yet carrying this precious and powerful light, in earthen veſſels onely, that the efficacy of it may appear to be of God alone, not of them, 2 Cor. 4. 7. But theſe things ſeem a little too curious.

the day of Midian] Day, for, *time*; as chap. 3.18. & 4. 1. But in more ſpecial manner, *the day* of ſuch an one, is uſed, for that time, wherein ſome more remarkable thing befalleth ſuch a perſon, or people; either for evil, or for good. So *the day of Jeruſalem*, Pſal. 137. 7. the time when ſhe was beſieged, ſurprized, and ſacked. *The day of Gibea*, Hoſ. 9. 9. when for their abominable wickedneſs, and obſtinacy therein, they were deſtroyed. *In the day of thy brother*; that is, *of his calamity*, *diſtreſs*, *captivity*, *deſtruction*, as it is there expounded, Obad. 12. 13. And ſo here, *the day of Midian*; that is, of his overthrow.

V. 5. *For every battle of the warriour is with confuſed noyſe, and garments rolled in blood; but* this *ſhall be with burning*, and *fuel of fire*] So moſt read this verſe, both of the Hebrews, and ours; as conſiſting of two members, oppoſed the one to the other. And ſome of them underſtand it of the overthrow given to Sennacheribs army at the ſiege of Ieruſalem: that whereas, in other battels, victory is not wont to be atchieved, and the enemy over-thrown, without much tumult and noiſe, and uſe of arms, and blood-ſhed on both ſides. Or beſmeering, at leaſt, of mens bodies, and their apparrel with blood, Pſal. 68. 23. chap. 63. 2, 3. Here ſhould be no ſuch matter, but they ſhould be ſuddenly ſmitten, as with a blaſt of lightning, in the dead of the night, without any noiſe, or uſe of ſouldiers, or arms. See chap. 10. 16. Others underſtand it of Chriſts ſpiritual ſouldiery, and his conqueſts, which are carried on and atchieved, not with ſuch weapons and conflicts, as others are, 2 Cor. 10. 3, 5. but with the fire of his Word and Spirit, whereby he both ſubdueth the hearts of men, to himſelf, unto their ſalvation, chap. 1. 25. & 4. 4. Jer. 20. 9. & 23. 29. Matth. 1. 11. 1 Cor. 3. 13, 15. and will one day alſo deſtroy his obſtinate enemies, to their eternal confuſion, Pſal. 50. 3. & 97. 3. ch. 11. 4. & 26. 11. Jer. 5. 14. Matth. 3. 12. 2 Theſſ. 1. 8. & 2. 8. Rev. 1. 16. & 19. 15. Another going much the ſame way, but thus rendring the words, *For all the conflict of the confligent* was, indeed, *with noiſe, and rayment defiled with blood*; *and* yet *was it to combuſtion, to meat for the fire*; That is, although the enemies of Gods people, did with much fury and rage aſſault them, and bedewed their garments with the blood of thoſe whom they ſlew of them; as ch. 63. 2, 3. Rev. 12. 11, 17. & 13. 7: yet in fine he ſhall fail of his conqueſt, being himſelf, and together with his rayment ſo ſtained with the blood of Gods people, become matter for the fire, chap. 26. 11. Rev. 17. 6, 16. & 20. 9, 10. And thus they, that divided the words of the Text into two diſtinct axioms. But others read the whole verſe, as one continued ſence; at leaſt, as ſpeaking of one, and the ſelf-ſame matter. And among theſe, ſome of the manner of the overthrow given the Midianites, and their complices, with that which followed thereupon. And they render the words on this wiſe; *When the whole conflict of thoſe that conflicted*, or that fought either with other, was *with concuſſion*, or *tumult*; *and garments* were *rolled in blood*; *and it became*, or *ended in burning*, even, *fewel for the fire*. All which they underſtand of the tumult, or combuſtion that was in the Midianites camp; and the ſlaughter that they made one of another; ſo great, and ſuch abundance of blood thereby ſpilt, that both the bodies of men, that lay weltring in their own blood, and their garments therewith, polluted and ſpoiled, were fain to be burnt together, the one with the other. See ch. 14. 19. Others underſtand it of the proceedings of Chriſt, come in the fleſh; as rendring a reaſon, why his deliverance of his Church was ſaid to be like that, in Gideons time, of the Iſraelites from the Midianites; to wit, becauſe of the preaching, and light of the Goſpel, like the lights, and trumpets then uſed, Judg. 7. 20. The enemies thereof ſhould be frighted and flighted, Rev. 6. 15, 16. The world filled with war and blood-ſhed, Mat. 24. 6. 7. Rev. 6. 4. and all, at laſt, conſumed with fire, 2 Theſſ. 1. 8. 2 Pet. 3. 7, 10, 12. But as the latter reading ſeems more plain and ſuitable, both to the frame of the Text, and to the courſe of the context, then the former; ſo the former expoſition of the latter reading, ſeems to me more agreeable to either; as more familiar alſo then the latter.

For] Or, *when*; as Pſal. 75. 2.

every] Or, *the whole*. See the like ambiguity, ch. 1. 5.

battel of the warriour] They are both words of the ſame root; as if ye ſhould ſay, *war of the warriour*, or *fight of the fighter*. The word is no where elſe found, in regard whereof, ſome other far-fetched notions, are, by ſome given to it, but with ſmall probability.

with confuſed noiſe] Heb. *ruſhing*, or, *ruſtling*, Ezek. 11. 12. & 37. 7. or, *commotion*, or, *concuſſion*, 1 King. 11, 12. chap. 29. 6. Jer. 10. 22. Ezek. 38. 19.

garments] Heb. *garment*. The ſingular taken collectively; as chap. 3. 6, 7. and, as before; *warriour*, for *warriours*; and *man*, for *men*, ch. 2. 20. Some would have the word ſignifie, properly, *a cloak*, or *mantle*; ſo tearmed, becauſe the skirt of it uſed to be caſt over the left ſhoulder, that the right hand, and arm might be at more liberty. But it is uſed for apparrel, in general.

rolled] As of Amaſa, 2 Sam. 20. 12.

in blood] Heb. *bloods*. Gore blood, blood ſhed in fight, or by other violent means, ch. 1. 15. & 4. 4.

but] Heb. *and*.

but this ſhall be] Or, *and it was*, or, *became*: or, *which became*; to wit, the rayment ſo polluted. For the copulative, is ſometime put for the relative. See ch. 3, 6. & 5. 4.

with burning] So the particle is rendred, Pſal. 147. 20: and may well be, Job 17. 5: or, *for*, or, *unto burning*; as, *for*, or, *unto deſolation*, Joel 3. 19. See Gen. 11. 3.

fuel] Heb. *meat*, or, *food*; as ch. 10. 26. Put, by oppoſition to *burning*; or having reference to the verb-ſubſtantive. The whole verſe may thus be rendred; *When the whole battel of thoſe that were in battel*, was *with claſhing* o[illegible]rms; *and rayment rolled in gore-blood*; *which, by burning became food for the fire*; That is, *was made fuel*. For, *fuel for the fire*, is a meer tautology.

V. 6. *For unto us a childe is born*] That theſe deliverances of Gods people, and the ſubduing and pulling down of ſuch mighty Potentates, whether ſecular, or ſpiritual, may not ſeem impoſſible and incredible; the Prophet now proceedeth to declare, who it is, and what manner of perſon, by whom all that hath been ſaid, ſhall be effected: even the Meſſias, the Eternal Son of the Eternal Father; whom God ſhall raiſe up to be the King and Governour of his Church. This paſſage of Scripture, howſoever the ancienter of the Jewiſh Doctors, whom the Chaldee Paraphraſt alſo follows, (as thoſe alſo teſtifie, that have been verſed in the monuments of that Nation) acknowledg to concern the Meſſias; yet their later Writers, by all means, labour to darken the light of ſo clear and pregnant a prophecy, by endeavouring to divert it, and to turn it over to Ezekiah. Whom albeit, we deny not, in ſome things to have been a type of Chriſt; (of which, ſee chap. 32. 1.) yet the names given unto the party here deſcribed, are, ſome of them, ſuch as cannot agree, either unto Ezekiah, or unto any other meer man; as we ſhall afterward ſee. The words may well be rendred; (as before verſ. 5. as having reference to the deliverance, mentioned, ver. 4.) *a childe is born to us*. Not, that ſuch deliverance was not, in part, before exhibited; but becauſe it was then more fully compleated; and he manifeſted in the fleſh, by whom, and for whom, all had been done that was formerly effected.

a childe] Not Ezekiah, as our new Rabbines would have it, who was born ſome good ſpace of time before the date of this prophecy, yea, before his father came to the throne; for he was five and twenty year old at his fathers death, who reigned but ſixteen, 2 King. 16. 2. & 18. 2: but *Emmanuel*, the Virgins Son, not as yet born; but to be born, chap. 7. 14. though in Gods purpoſe, as born already. *A childe*, at his birth, in regard of his humane nature, Mat. 2. 11. Luk. 2. 11, 21. 34. though the ſon of God, from eternity, in regard of his Deity, Pſal. 2. 7. Prov. 8. 24, 25. & 30. 4.

is born] For, *is* to be *born*, in the prophetical ſtyle; as verſ. 4. ch. 7. 14.

unto us] Not among us, onely, Matth. 2. 1. but, *unto us*; unto our benefit, and behoof, Luk. 2. 11.

us] Jews, the ſeed of Abraham, as well according to the faith, as according to the fleſh, Luk. 2. 10, 11. Rom. 2. 28, 29. Gal. 3. 8, 13, 16. 1 Joh. 2. 2.

unto us a ſon is given] A ſecond branch concerning the ſame childe, adding ſome emphaſis to the former.

a ſon] As noting his ſex, Luk. 2. 7: and ſo pointing at his twofold Nature; being both *Son of man*, and Son of God, alſo, in one and the ſame Perſon, Mat. 16. 13, 16.

is given] Not *paied*, or returned to us, in way of payment; (for who hath given ought to him, that he ſhould be repayed? Rom. 11. 35.) nor *ſold* to us, in conſideration of ought to be pay'd by us; (for what can we return to God, that is not his own already, Gen. 32. 10. 1 Chro. 29. 11, 12. Rom. 11. 36.) but *given*, freely beſtowed, without any reſpect of ought in us, that might invite, or induce him thereunto, Rom. 5. 6, 8, 10. Tit. 3. 5. without expectation of ought from us, that might be beneficial unto himſelf, Job 22. 2, 3. & 35. 5—8. Pſal. 16. 2. Again, not *given*, onely, as Iſaac was *given* to Abraham, Joſh. 24. 3. but in a far more eminent manner; in regard whereof, he is, in way of excellency, and in a peculiar manner, teamed *Gods gift*, Joh. 4. 10. and ſaid to be *given by the Father*, Joh. 3. 16. & 6. 32, 33. See chap. 49. 6, 8.

unto us] Both *unto us*; and *for us*; to effect our ſalvation, Rom. 8. 52. See ch. 3. 6, 11.

and the Government ſhall be upon his ſhoulders] Not the power and authority, onely, of ruling, and governing Gods people, is by God his Father, whoſe Son he is, devolved wholly unto him, Pſal. 2. 7, 8. Mat. 11. 6. & 28. 18. Joh. 5. 21, 22, 26, 27. Act. 2. 36. & 13. 22, 23, 32, 33. But the whole care, and charge of protecting his Church, and procuring of all things neceſſary for the ſafety of it, either corporal, or ſpiritual, temporal, or eternal, is undertaken of him, and born, and ſuſtained by him, chap. 11. 4. & 40. 11. & 42. 1, 3. & 49. 5, 6. & 63. 1, 5, 6. & 35. 15, 16.

Government] Heb. *Principality*, or, *Princedom*: and ſo verſ. 7. It denotes here, that place of authority, whereby Chriſt is made, as Viceroy to God his Father, and his Lievtenant-General, Pſal. 110. 1, 2. 1 Cor. 15. 25, 27. Col. 1. 18, 19: eſpecially, in regard to, and behalf of, his Church, for the ſafety and welfare of it, Matth. 28. 18, 20. Epheſ. 1. 20, 22.

ſhall be] So, not amiſs; yet the Hebrew Syntax requires rather, *is*, or, *hath been*; and ſo both the Greek, and Latine render it; but the form is prophetical, as in the reſidue; wherein, either the one expreſſed, or the other intended, would, without ſhift, or change, be conſtantly obſerved.

upon his ſhoulder There ſeems ſome alluſion here, to what was before ſaid of *the burden*, and *the ſtaff on the ſhoulder*, ver. 4. though the Jewiſh Maſters make no very good uſe of it; who to prove this meant of Hezekiah, ſay, *the rod*, and *the ſtaff* (they might have ſaid, *the yoke*, *the burden* too) were on Ahaz his *ſhoulders*; becauſe he was but a tributary to the Aſſyrian, 2 King. 16. 8. 2 Chr. 28. 20, 21. whereas Hezekiah his ſon ſhook off the Aſſyrian yoke, and refuſed to be as his vaſſal, which his father before him had been, 2 King. 18. 7. but it is not enough, for the faſtning of this Prophecy upon Hezekiah, to pick out ſome piece of it, that may be applyed to him: and another manner of regiment is here intimated, as appears, ver. 7. then Hezekiah's ever was. But that we may the better underſtand the phraſe here uſed, we are to conſider, that the *ſhoulder* is the ordinary part of the body uſed, for the bearing, of heavy eſpecially, and weighty *burdens*, Gen. 21. 14. & 24. 15. Exod. 12. 34. Joſh. 4. 5. Judg. 9. 48. Ezek. 12. 6, 11. Now there is a two-fold *burden*: there is *a baſe burden* of ſervitude, Gen. 49. 14, 15. Exod. 2. 11. and this burden Chriſt takes off from the *ſhoulders* of his, Pſal. 81. 7. ch. 14. 25. and there is an *honourable burden* of care and charge, which attendeth on, and belongeth unto thoſe that are in place of authority; in regard whereof, the ſame word in divers languages, that ſignifies *honour*, is of neer affinity with that which denoteth *burden*: and government is therefore by the wiſer and better ſort, juſtly deemed no other, then a more honourable kind of ſervice, 1 King. 12. 7. Nor indeed is this a light or ſmall; but a great and weighty burden, if it be well weighed; conſiſting in a conſtant care, ſollicitude, and ſedulity, of procuring and providing for the ſafety and welfare of thoſe that live under their charge, ch. 32. 1, 2, 1 Cor. 11. 28, 29. that which, howſoever Princes and great Perſonages, oft-times neglect, and regard not, contenting themſelves with the State, ſervice, and revenues, which they receive, and perceive from their people, without regard of their good: yet Chriſt doth not ſo: but as he taketh the *burden* of ſervitude from off their *ſhoulders*; (though not the *burden* of free ſervice neither from off their *ſhoulders*,) Zeph. 3. 9. no more then the *yoke* of willing obedience from off their *neck*, Matth. 11. 29.) ſo he takes the *burden* of care and charge for the providing for them; ſuſtaining of them, and accommodating them with all neceſſaries, both concerning this life, and a better, and layeth it upon his own *ſhoulders*, Pſal. 37. 5. & 55. 22. & 84. 11. Heb. 13. 5, 6. 1 Pet. 5. 7. See ver. 7. in regard whereof, alſo, he is called, not *Gods ſervant* only, ch. 42. 1. & 53. 11; but *a ſervant unto Gods people* too, Matth. 20. 28. Luk. 22. 27. Rom. 15. 8. Phil. 2. 7. What ſome report of *a key* carried on the *ſhoulder* of ſome Officers in Court, as here alluded unto, ſhall be further conſidered, on ch. 22. 22. For the alluſion that ſome ſuppoſe here, unto Chriſts carrying his croſſe, Joh. 19. 17. (not unlike that, which others have, of Iſaac's carrying the wood, for the ſacrificing of himſelf, Gen. 22. 6. as a type of the ſame) to more ſerious Authors, ſeems too light.

ſhoulder] For, *ſhoulders*: as ver. 4.

and his name ſhall be called] That is, *he ſhall be called*, or, *this ſhall be his name*; to wit, that which followeth; not that he ſhould be ſo commonly ſtyled; but that he ſhould be known, and acknowledged to be ſuch, as theſe titles all of them import. So ch. 7. 14. Jer. 23. 6. Ezek. 48. 35. Heb. *he ſhall call*; as Mal. 1. 4. *they ſhall call them.* The active taken very frequently, in an imperſonal manner, moſt aptly expreſſed by the paſſive; *He ſhall be called, they ſhall be called.* Howbeit, the Jewiſh Doctors, ſome of them, take occaſion hereby, moſt miſerably to rent, and tear aſunder the text; that they might, if it were poſſible, by force or ſlight, wring it out of our hands: yea, and the hands of their predeceſſors, by applying it to Hezekiah. But they do but as the Madianites, one croſs and cut another: and no other weapon needs to refute what one offereth, then what is lent us by another. The verb, ſome of them will by no means have to be imperſonal. For God, ſay they, is expreſly ſaid thus to have called Ezekiah: and this to juſtifie, they read, or rend, rather, the words, on this wiſe; *He who is wonderful in counſel, and the mighty God; and the Father of Eternity ſhall call his name* (to wit, Ezekiah's) *the prince of peace*; becauſe it is ſaid, *yet ſhall peace be in my dayes*, ch. 39. 8. But another of them obſerving, that in ſuch ſpeech of *calling* ones *name*, thus, or thus; the nominative, or the name-giver, never followeth; but where it is expreſſed, goeth ever before the verb; & the accuſative referring to the perſon named, and containing the name given, doth alwayes follow next after: he runs a croſſe, and hunts counter to his fellow Doctors. And the right is, ſaith he, that all that is ſubjoyned, belongs to the party named, to wit, Ezekiah; he ſhall ſo name Ezekiah. Then to make this good, he pulleth the terms, whereof both the whole entire ſtyle, and each title contained in it, doth conſiſt: and ſo tireth himſelf in ſtrugling againſt the bright ſun-ſhine, to ſhew how they may all be applyed to, and verified of Ezekiah. That, wherein the former do directly contradict him, in affirming them to be, as indeed they are, the peculiar attributes (ſome at leaſt among them) of God: and not applyable therefore to any other, then to him, that is God. But hereof more, in diſcuſſing of the ſeverall titles.

Wonderful, Counſellour,] Theſe as two diſtinct titles, thoſe of the Jewiſh Doctors divide; who apply them to Ezekiah: and they ſay, that he is termed *wonderful*; in regard of that ſtrange wonder of the Suns going backward, wrought in his dayes, and at his requeſt, 2 King. 2. 6—11. and *Counſellour*, in regard of the counſel, which he took with his Princes, concerning the ſervice of God, and the ſafety of his City, and the good counſel he gave in either, 2 Chr. 29. 4—11. & 30. 1-9. & 31. 3—8. Many alſo, yea, the moſt of ours, herein concur with them, though not in applying of them to Ezekiah, (which others, alſo, of their own, diſlike and reject,) yet in disjoyning them, and making them two ſeveral titles. And true it is, that they may be ſeverally applyed unto Chriſt, and are verified in him. For how can he but be deemed exceedingly *wonderful*, with whom God and Man, the Divine and humane nature, do in one perſon ſo myſteriouſly and miraculouſly concur, that the very Angels themſelves, who do therefore adore him, do among other things, admire this in him, as a myſtery, even, beyond their reach? 1 Tim. 3. 16. Heb. 1. 6. Eph. 3. 10, 11. 1 Pet. 1. 12. or, how can the title of *Counſellour* be denyed unto him, who is the moſt inward of privy-Counſel with God his Father; and imparts unto his, of them, from him, whatſoever is neceſſary to be known of them? Joh. 1. 14, 18. & 3. 13. & 5. 20. & 15. 15. But thoſe other Jewiſh Writers, that expound them of God, joyn them together, as making up joyntly, one title: and ſo do divers of ours, alſo, who apply them unto Chriſt. And indeed to me it ſeems, that they ought to go together, as the other three following, go alſo by pairs. For the meaning of them; The word rendred *Wonderfull*, is not an epithet; but a ſubject, or ſubſtantive: and it ſignifies properly, *a miracle*, or a *wonder*; ſuch, as being beyond, or above, the courſe of nature, and the power of the creature, God alone is able to effect, Pſal. 136. 4. ſo that to render it, word for word, it is as if one ſhould ſay, *a wonder*, or, *miracle of a Counſellour*; that is, a moſt wonderful, or miraculous Counſellour; as we uſe to ſay, a mirrour and *a miracle*, or, *a wonder of woman-kind*, for, a moſt remarkable, wondrous, and even miraculous woman: and *a miracle of man*, or, *a monſter of man*, for, a monſtrous, or miraculous man: and it is the uſual manner of the Hebrews, in way of amplification, to put the abſtract for the concrete: as *deſolation*, for *moſt deſolate*, ch. 1. 7. *abomination*, for *moſt abominable*, Deut. 18. 12. *pride*, for, *extream proud*, Jer. 50. 31. Our bleſſed Saviour therefore, is not unfitly here ſo ſtyled; as one ſo exceedingly ſtrange and wonderful, in all his counſels, and courſes, eſpecially for his, both in ſecuring them, and in defeating the deſigns and attempts of others againſt them; as no ordinary phraſe, or form of ſpeech, is able fitly, much leſs ſufficiently, to expreſſe it: but what is ſpoken of Chriſt here, in the noun abſtract, that we may the better underſtand whom the Attribute belongs to, is by this our Prophet, afterward delivered of God the Lord Jehovah, in the verb active; *He that maketh counſel wonderful*; or, *doth wonderfully in counſel*, ch. 28.28. which place, as it helps to cleer this; ſo it ſeems to add ſtrength to this latter reading, that joyns the two terms together. And indeed, if we take *Counſellour* alone, without *Miracle*, or, *Wonder*, here, as *Mighty*, alone, without *God* in the next, the Title would not ſeem to contain any ſuch extraordinary, or remarkable matter, as were ſuiteable to the reſt.

The mighty God] Or, *A mighty God*: (for there is no article prefixed to any of the Titles) Theſe two terms thoſe Jewiſh teachers pull aſunder, that apply them to Ezekiah. Howbeit, they would have them to ſignifie one and the ſame thing: as if we ſhould ſay, *Mighty*, *ſtrong*, as Ezek. 32.21. the *ſtrong* of, or, among, *the mighty*; and *ſo*, ſay they, was Ezekiah: and his name importeth as much, ſignifying, *the ſtrength of God*, or, *ſtrong*, and *mighty*, from, or through *God*: as David, Pſal. 18.1. But againſt this we object, not only the accent in the Hebrew, that carrieth on the voyce without ſtop, or ſtay; and inhibites the disjunction of the one from the other: but beſides that, which they cannot be ignorant of, that the word, *el*, howſoever in the plural number, ſome once or twice, it may ſignifie great ones: as Job 41.25. Exod. 15.9. Pſal. 89.6. (which two latter places, being in ſubſtance the ſame, are alſo queſtionable, and may intend *Gods*, as well as *great* ones) yet in the ſingular number it is never uſed, but for *God*; and it is both repeated, ch. 10.21. and in three other places found with the ſelf-ſame adjection; *the great, and mighty God*, Deut. 10.17. Neh. 9.32. Jer. 32.18. And the Title fitteth well to Chriſt, who hath all the Names of the Deity, given to him, in Scripture: *Adonai*, Pſal. 110.1. Matth. 22.44. Heb. 1.13. *Elohim*, Pſal. 45.6. Heb. 1.8. *Jehovah*, Jer. 23.6. & 33.16. Mal. 3.1. Matth. 11.10. Pſal. 83.18. Luk. 1.76. *God*, Joh. 1.1, 14. *the true God*, or *very God*, 1 Joh. 5.20. *the great God*, Tit. 2.13. the ſame in effect, with *The mighty God*, here, as joyned together, elſe-where: and, *God above all, to be bleſſed for ever*, Rom. 9.5. Nor can I paſſe by the wrong done, both to Chriſt, and this Scripture, by a profeſſed Chriſtian, but too much addicted to Jewiſh fancies; who to help out the Rabbines in turning this over to Ezekiah, teareth one term away from the former title, and glewing it to this, would have the words read; *The Counſellour of*, or, *conſulter with the mighty God*. Thus he dares do that, which none of them durſt attempt; The ſtop that ſtayed them, was no bar to him. But the reaſon that he gives, why this ſtyle, or Title, ſhould be given to Ezekiah; to wit, becauſe he ſhould in all his affairs, conſult with God, and ask counſel of him, by his Prophets, 2 Chr. 29.25, 25. ch. 37.2. may well ſtop his own mouth. For the word in the Hebrew here uſed, (which we agreeably, both to the Greek, and Latine, render *Counſellours*; he, becauſe that Latine term is more ambiguous, *conſulter*,) doth never ſignifie throughout the whole Scripture, one that takes counſel of another; but one that giveth Counſel to another: and ſo to ſtyle Ezekiah, or any meer man, *Gods Counſellour*, is blaſphemous. See ch. 40.13, 14.

The Everlaſting Father] They that would have it meant of Ezekiah, render it; ſome, *the Father of an age*, or, *a long time*: and would have him ſo ſtyled, becauſe his life was prolonged, when he was at deaths door, ch. 38.5. Others, *the Father of a generation*; becauſe, ſay they, he had an ample poſterity. But as for the former, if this Title ſhould have had reſpect to any ſuch thing; he ſhould rather have been termed in Scripture phraſe, *the Son of a long time*, then *the Father* of it. For ſo ſpeaks the Scripture conſtantly, ſuch an one was *the Son of ſo many years*, Gen. 5.3, 6, &c. And as for the latter, neither can it be ſhewed, where the phraſe, or term, is ſo uſed. Nor if it were found ſo uſed, would it be any peculiar character of Ezekiah, more then of any other, that had a continued line of iſſue, after him: yea, of him the leſſe, becauſe, for ought we finde upon record, he left behind him only one Son. The Hebrew hath it (as is not denyed by thoſe of their Writers, that expound it, either of the Meſſias; as the Ancienter of them: or, of God, as thoſe latter ones, that ſay, he names Ezekiah, here) much to the ſame effect, as we render it; *A Father of Eternity*: as the word is alwayes taken where applyed to God, and his Word, and his Reign, Exod. 15.18. Pſal. 111.7, 8. ch. 26.4. & 57.15. Chriſt then is called *the Father of Eternity*; not as the ſame in Perſon with the Father: For though they be one in nature and eſſence, Joh. 10.30. Yet are they diſtinct in Perſon, Matth. 28.19. 1 Joh. 5.7. nor ſo much, in regard of that kind and tender affection, that he bears unto his, and fatherly care he hath of them, Joh. 13.1. & 14.18. & 17.12. & 18.8, 9. but more eſpecially and principally, becauſe he is the *Author of eternity*, that is, of life everlaſting, begun in this world, and to be conſummate in the next, unto all thoſe that believe on him, and have intereſt in him, Joh. 6.39, 40, 47, 51. & 8.51. & 10.28. & 11.25, 26. Heb. 5.9. & 7.25.

The Prince of Peace] Of this Title applyed to Ezekiah, we ſpake before; and though the fore-part, and latter part of his reign, were proſperous, and peaceable, 2 King. 18.7, 8. & 20.19. yet the mid-part was very calamitous and unquiet, 2 King. 18.13—17. ch. 36.1. But unleſs the whole ſtyle, contained in, and conſiſting of, all theſe four Titles, will ſuit with him, as well as this, in part, and in ſome ſence, may; all their ſtrife to carry this Prophecy over to him, is but frivolous. But unto our Saviour, as all the reſt; ſo this alſo, well ſuits. As his Father is termed *the God of Peace*, Rom. 16.20. Phil. 4.9. ſo is he fitly ſtyled, *A Prince of peace*. For he is *our peace*, Mic. 5.5. Eph. 2.14. and he *makes our peace with God*, ch. 53.5. & 57.19. Eph. 2.17. Col. 1.20. and his Goſpel is *a Goſpel of peace*; and his Miniſters, and Meſſengers, are *Embaſſadours of peace*, ch. 52.7. Rom. 10.15. 2 Cor. 5.19, 20. Eph. 6.15. and he gives unto all his *peace* outward, inward, temporal, eternal, Mic. 5.5. Zach. 9.10. Joh. 14.27. & 16.33. Rom. 5.1. & 8.16. & 14.17. 2 Theſſ. 3.17. See ch. 2.4. & ver. 7.

V. 7. *Of the encreaſe of his Government, and peace there ſhall be no end*] From the laſt Title given to the Meſſias, whoſe birth he foretold, he takes occaſion to relate, both the amplitude, and the continuance of his principality, and the proſperity accompanying it. All which, how the later Jewiſh Expoſitors, and ſome other, treading in their ſteps, ſtrain their wits to apply unto Ezekiah, will be needleſſe to waſte more words.

of the encreaſe] Or, *unto the amplitude*. See ver. 3. of the large extent of Chriſts Kingdom, into all parts of the world; ſee thoſe predictions, Pſal. 2.8. & 72.8—11. ch. 2.2, 3. Dan. 2.35. & 7.27. Matth. 24.14. Rom. 10.18. In the word of *Increaſe*, (no where elſe found, as a noun; but fitted here to the term of *Government*) there is a cloſe *m* in the middle, where an open one is wont to be; and on the other ſide an open one is found, in the end of a word, Neh. 2.13. where a cloſe one ought to have been. Whence, divers, both Jewiſh, and others, pick out hidden myſteries. Some, that the cloſe and ſquare letter ſignifies firmneſſe and entireneſſe, in the one place; as the cleft or open one, *a breach*, or *rupture* in the walls of Jeruſalem, in the other place, Neh. 1.3. & 2.13. others, that Chriſt ſhould be encloſed in the womb of a Virgin, ch. 7.14. See Jer. 31.22. Others, that his Dominion ſhould extend it ſelf to the four corners of the world, Matth. 24.31. See ch. 66.19. Others, that by this letter, is deſigned, the year of Chriſts incarnation to be *600*. year after the delivery of this Prophecy; but they miſſe 100. year at leaſt, in their Chronography. Yea, ſome would hence fiſh out, the name of his Mother. But ſuch frivolous toyes of wanton wits, the more ſerious and ſober-minded reject and deteſt. The negligent Scribe, in likelihood, forgat to cloſe up his letter, in the one place; and to leave a cleft in the other: which your Jewiſh curious Criticks, when they found in ſome Copies, that they followed, being ſuperſtitious of changing ought, retained ſtill, as many other ſlips of the Scribes Pen, only giving a note of it in the margine, or over the word in the text: it is no more, then, as if with us, an *ſ* or an *s* ſhould be in the middle of a word; and an *S* or an *ſ* in the end.

of his Government] Heb. *Principality*, or, *Princedome*; as ver. 6. anſwering to the word *Prince*, alſo, there uſed.

and Peace] Heb. *and to*, or, *of the peace*. For the particle is again, for the more emphaſis, expreſſed. The word, *peace*, is taken from the cloſe of the former verſe: and it includes, as there, ſo here alſo, not *peace*, barely; but all *proſperity*, ch. 48.18. the meaning is, that all abundance of peace ſhould accompany Chriſts Government in all places, whither it ſhould be extended, and where entertained, Pſal. 72.7. & 119.165. ch. 54.3.

no end] The phraſe here uſed, in this place, implyes, not continuance, or length of time; but largeneſſe rather, or extent: as ch. 2.7. Matth. 2.10. & 3.3, 9.

upon the throne of David] A defective ſpeech, which the Latine ſupplies, putting in, *he ſhall ſit*, Luk. 1.32. *God ſhall give him the throne of his father David*: He ſhall, as heir to David, of whom he came, Matth. 1.1. Luk. 2.4. Rom. 1.3. Sit upon that throne, whereof Davids was a type, Act. 2.30. & 13.23, 32, 33. in regard whereof, alſo, he is called by the name of *David*, Ezek. 34.23. & 37.24.

and upon his kingdom] Or, *and* he ſhall be *over his kingdom*; as Gen. 41.60. The Church of God conſiſting of Jew and Gentile, whereof Davids kingdom was a type, Pſal. 2.6. Ezek. 37.22. Luk. 1.33.

to order it] Or, *diſpoſe it*. To ſettle it, and the government of it, 1 Cor. 12.28. Eph. 1.22. & 4.11, 12: as David, and other religious Kings, types of him, according to their places, had formerly done, 1 Chr. 23—26. 2 Chr. 29. & 30. & 34. & 35. 2 King. 23.

and to eſtabliſh it] Or, *ſupport it*, Or, *uphold it*. So the word properly ſignifies, Pſal. 94.18. & 119.116, 117. Prov. 20.28.

20.28. Other Princes are upheld by their people: Chriſts people are upheld by him, ch. 28. 16. Mat. 16. 18.

with judgment, and with juſtice] Theſe two are thoſe, whereby every State, is both aright ordered and upheld. Of David it is ſaid, That he ſate *executing judgment and juſtice*, 2 Sam. 8.15. 1 Chr. 18. 14. and *juſtice, and judgment*, are ſaid to be *the habitation of Gods throne*, Pſal. 92. 2. *Judgment*, in taking vengeance on the enemies of his Church, Pſal. 76. 8, 9: and on obſtinate ſinners, Pſal. 68.21. Luk.19.27: and in chaſtizing of his own people alſo, when they do amiſs, Jer. 10.24. & 30. 11. 1 Cor. 11. 3–32. *Juſtice*, in righting the wrongs of his people, and rewarding them for their wel-doing, 2 Theſſ. 1.6. 2 Tim. 4. 8. Heb. 6. 10. For that which ſome have here of righteouſneſs imputed, and imparted; I ſuppoſe, belongeth not unto this place. See ch. 1. 27. & 16. 5.

from henceforth even for ever] Heb. *from now, and for ever.* Unto all eternity; for, *the Lord ſhall reign, as King for ever*; and *of his kingdom ſhall be no end*, Pſal. 9. 7, 8. & 145. 13. & 146. 10. Dan. 2. 44. & 4. 34. & 7. 27. Zach. 9. 10. Heb. 12. 27.

The zeal of the Lord of Hoſts will perform this] The eager reſpect that he hath to his own honour, chap. 42. 8. & 48. 11. Ezek 36. 22, 23. & 39. 25. and the tender care, and affection that he beareth unto his people, ſhall cauſe him to effect, what hath here been fore-told, ch. 48. 9, 10. & 49 15. Joel. 2. 18. Zach. 1. 14. & 2. 6, 8. & 8. 2. So alſo, ch. 37. 22. Of *the Lord of Hoſts*. See ch. 1. 9.

V. 8. *The Lord ſent a word into Jacob*] After theſe comfortable promiſes interlaced, for the ſtay of the faithful; the Prophet here returns, again, to relate the calamities that ſhould, for their exceſs of ſin, and obſtinacy therein, befal the people of Iſrael, and the Syrian king their confederate.

ſent] Or, *hath ſent*; as a man ſends a meſſage by ſome ſervant, or officer; as Neh. 6. 8. So Zach. 7. 12. ſent by Iſaiah himſelf, as ſome; by Amos, as others. The word ſignifieth alſo, to *caſt*, as a man doth ſeed, Eccl. 11. 1. Or to *ſhoot*; as a man doth a ſhaft, 2 Sam. 22. 15. which ſome think, here alluded to, in regard of what followeth.

a word] Of prophecy, concerning evils to betide them, chap. 7. 8, 16. & 8. 4. The Greek renders it *a plague*: and with other points or vowels, the word ſignifies, either with two ſhort *ees*, *a plague*; with two long *aas*, *a word*: which latter reading, there is no cauſe to wave for them, whoſe verſion is ſo full of groſs miſtakes.

into Jacob] Or, *unto*; as ch. 8. 8. & 10. 20. *Jacob*, the ten tribes, diſtinct from Judah; as Hoſ. 10. 11. See ch. 2. 5.

and it hath lighted upon Iſrael] Heb. *and it ſhall fall upon Iſrael.* For the copulative turns the form, into the future; as ch. 31. 3. and ſo ver. 9. It ſhall fall, as grain, not light, that may be blown away with the winde, ere it come to the ground; but weighty, that falls into the furrow, and there takes, Matth. 13. 8. Or, as the ſnow, or hail, or rain, that falls on the heads of thoſe that are abroad in it; or, on the ground, not without ſome effect, one way or other, Joſh. 10. 11. Pſal. 11. 6. chap. 24. 18. & 35. 10, 11. Jer. 30. 23, 24. Or, as the ſhaft of a skilful archer that miſſeth not, but lights full on the place deſigned; hits the mark that it aymed at, Judg. 20. 16. 2 Sam. 1. 22. The arrow of Gods word, lights ever there whither it is ſent, and never fails, ch. 55. 9. What God hath denounced, againſt perſon, or people, they ſhall never be able to ſhift off, or avoid, ch. 14. 27.

Iſrael] The ſame with Jacob. The Prophets manner is, in divers tearms, for variety, to deliver the ſame things. So Pſal. 78. 71. See ch. 1. 3.

V. 9. *And*] And whatſoever they now conceive of it; and make account, either to ſhift it off, or overcome it, and do well enough with it; they ſhall all of them, by woful experience, feeling the ſmart of it, finde my words to be truer, then they now imagine.

all the people ſhall know] Heb. *and they ſhall know this people*, or, *this people ſhall know.* (for the Verb is plural; becauſe the Noun a collective; as ch. 49. 26.) *All of them*, or, *all of it.*

the people] Or, *this people.* For the article doth here ſingle out, and ſpecifie a particular people. It points us, as by the finger, to the people, beforementioned, ver. 8.

ſhall know] *know it.* A defect of the Affix, or pronoun; as chap. 1. 3, 15. & 3. 9. Rev. 1. 1. They ſhall know the word to be true, which they will not now believe. They ſhall know it to be no vain word, whatſoever they now think of it, Deut. 32. 46, 47. Ezek. 5. 13. & 6. 10. Or, they ſhall *know* it experimentally; that is, *feel* it; *feel* it, that is, the evils continued, and threatned in it. So, to *know evil*; for, to have experience of evil; whence *the Tree of knowledg* had its name, Gen. 2. 16, 17. and *to know evil*; for, *to ſuffer evil*, Eccleſ. 8. 5. and *to know ſin*; for *to have ſin*, 2 Cor. 5. 20. See Jer. 23. 19, 20.

all] Heb. *all of it* The whole people: or, *all of them*; as ch. 8. 21, 22. all places with them, verſ. 12. and all ſorts among them, 14. 15. even the proudeſt, and the ſtouteſt of them, chap. 3. 9, 11, 12, 17. & 5. 15.

even Ephraim] The royal tribe. That which was of chief preeminence with them; and denominating, therefore, oft the whole. See ch. 7. 2.

and the inhabitant] For, *inhabitants*; as ch. 5. 3.

of Samaria] The royal ſeat, and chief city of that kingdom. See ch. 7. 9. No place ſo ſtrong with them, that ſhould be able to hold out, ch. 8. 4. 2 King. 17. 5, 6.

that ſay in the pride and ſtoutneſs of heart] That out of their proud and ſtout ſtomacks, make full account, eaſily to repair whatſoever damage, or detriment they have ſuſtained, or may hereafter ſuſtain, from the incurſions made by the Aſſyrians, into their country, and their tribes; and raiſe themſelves up again, to a fairer, and more ſtately condition then before. See the like of the Edomites, with the like ſucceſs, Mal. 1. 4.

in the pride] Heb. *in pride.* Or, *out of pride*; as Mat. 12. 34. *out of the abundance of the heart the mouth ſpeakes.* So Pſal. 10. 2. *The wicked out of pride, oppreſſeth the poor*: or, *with pride*; *proudly*; *that ſpeak with pride*; or, *proudly*, Pſal. 31. 18. Either, *pride*, without *the*: or, their *pride*, with a defect ſupplyed, as before.

and ſtoutneſs] Heb. *and in greatneſs*; as ch. 10. 9.

ſay] Intend, purpoſe, make full account; as Gen. 27. 41. Pſal. 30. 6. chap. 47. 7. Heb. *ſaying*, ſay. See the like defect, Jer. 3. 1. Howbeit a learned late Annotator referreth this, not to the Iſraelites, as ſimply relating their ſpeech, but to God, as relating *the word ſent* by him, verſ. 8. which they well knew; and checking them for what they ſay; and would turn the words read by way of interrogation, *Should it be thus ſaid* of you? Or, is it meet for you, ſo to ſay? But this, to me, ſeems an over-ſtrained Syntax.

V. 10. *The bricks are fallen down; but we will build with hewen ſtone*] Whatſoever the enemy hath ruined, we will repair, and re-edifie in firmer, and fairer manner then before. As it is ſaid of one of the Romane Emperors, that he found Rome, *a brick*-city, but he made it *a marble* one.

bricks] Of which their ordinary buildings were, Gen. 11. 3. *bricks* for houſes built of brick; as *bricks* for altars built of brick, ch. 65. 3.

are fallen down] Not decayed of themſelves; but overthrown by the enemy, Amos 3. 15.

but] Heb. *and*; as ch. 8. 9, 10.

build] Them; (a defect of the Pronoun; as verſ. 9.) or, others in room of them, Mal. 1. 4.

with hewen ſtones] Heb. *cutting*, or *hewing*; for *ſtones* of *hewing*, or *cutting*; as it is more fully expreſſed, 1 Chro. 22. 2. Ezek. 40. 42. that is, *hewen ſtones.* Such were the great mens houſes, in Samaria, built with, Amos 5. 11. and ſuch they built with, both for ſtrength, Lam. 3. 9. and for beauty, 1 King. 7. 9, 11.

the Sycomores are cut down] The *Sycomore*, a kinde of wild fig-tree, Luk. 19. 4. as the fruit, Amos 7. 14. So the timber whereof was of ſmall reckoning; and it is ſaid therefore of Solomon, that he made *Cedars* to be as *Sycomers*, for the abundance of them in his dayes, 1 King. 10. 27. put here, not for the trees themſelves; the felling whereof had been no ſuch great loſs; but for the houſes built with the timber of them; (as *Cedars*; for houſes built with *Cedar*, Jer. 22. 13, 15. Zach 11. 1.) which the enemy had, or might deſtroy. Yet ſome of the Jewiſh Doctors, underſtand it of the trees themſelves, and the ſpoil made, in the country, of them, by the enemy; (like that by the ſtorm in Egypt, Pſal. 78. 47.) as the former branch of the havock, made, of their houſes, in the city. But that which follows, of putting Cedars in room of Sycomores, croſſeth this conceit: Cedars growing, commonly, on the hils, 1 King. 5. 6: and Sycomores on the plains, 1 King. 10. 27. Howbeit, being, both this, and the former, proverbial forms, it is no great matter whether way we take; though the former ſence be the more probable.

but] Heb. *and*; as before: and as Mal. 1. 4.

we will change them into Cedars] Heb. *we will change Cedars for them.* Or, *by change* ſubſtitute *Cedars* in the room of them. A defective form of ſpeech, like thoſe, chap. 38. 17, 20, 22. See there: inſtead of Sycomore-timber, that our houſes were formerly built with, we will now build them with Cedar; the choiceſt timber for building in thoſe parts, in thoſe times; wherewith Solomon built, both Gods Temple, and his own Palace, 1 King. 6. 9. & 7. 2, 3, 7, &c.

V. 11. *Therefore*] Heb. *And*; as chap. 3. 17: as denoting the cauſe of the judgment following their inſolency, mentioned, ver. 9, 10. Or, *For*, as ver. 13. ch. 64. 5. as declaring the means and manner, how the judgement, before denounced, ſhould be inflicted; from whom, and in what ſort it ſhould light on them; as he had ſaid, ver. 8: and ſo further confirming what was before delivered, verſ. 8, 9.

the Lord ſhall ſet up the adverſaries of Rezin, againſt him] Or, *the Lord will ſet up*, &c.

ſet up] Raiſe up, ſtrengthen, proſper, and make to prevail, as Pſal.20.21. & 59.1. & 69.29. & 90.14. & 107.41.

the adverſaries of Rezin] The Aſſyrians, who invaded Syria, the Kingdom of Rezin, ſubdued it, and ſlew him, 2 King. 16.9. the rather mentioned here, becauſe the Iſraelites were in confederacy with him, and truſted much to his ſtrength, ch. 7.1,2,5,6.

againſt him] To wit, Rezin. Who being deſtroyed before them, they might well expect to fare as he did; or, *againſt them*, the people before ſpoken of: for of them, the pronoun runs ſtill in the ſingular number: as ver. 9. *God will bring in upon them*; and cauſe to prevail againſt them, the Aſſyrians, who having ſeized upon Syria, ſhall not long after do the like with Iſrael, 2 King.15.29. & 17.3--6.

and joyn his enemies together] Heb. *and will mingle his enemies.* The word is but twice found in Scripture; and uſed in either place, to a diverſe purpoſe: in the one place, to *mingle* men together in fight, and conflict one with another; as in the Heb. proud, and contentious people, are ſaid to *mingle* ſtrife, Prov.15.18. & 28.25. & 29.22. and we uſe to ſay, that ſouldiers *joyn* in battle: and plaintiffe, and defendant are ſaid to *joyn iſſue* in Law: and ſo the word is uſed, ch. 19.2. and ſo would ſome of the Jewiſh Doctors alſo have it taken in this place. But they ſtrain the text too much; here it ſignifies rather, to *mingle* men together in league, confederacy, and agreement. God will make their adverſaries, though bearing little love or good will one to another; yet to conſpire and joyn together in one againſt them.

his enemies] Or, *their enemies.* Not Rezins; (for ſome of them were his people) but Iſraels: Which confirms the expoſition before given, of the words, *againſt them.* Theſe enemies are the Syrians, and Philiſtims, ver. 12.

V. 12. *The Syrians before*] The Syrians, on whom they ſo much relyed; being now ſubdued by the Aſſyrian, and become his Subjects, ſhall come under his conduct, mingled among his forces, to help to ſurprize and ſubdue them. Heb. *Aram.* See ch.7.1.

before] Heb. *from the Eaſt*; or, *Eaſtward.* See chap. 2.6. 2 King.13.17.

and the Philiſtins behind] Heb. *from behind*; or, *from the Weſt, Weſt-ward.* For ſo the Hebrews term *Eaſt*, and *Weſt*: the one, the *fore*; the other, the *back* part of the skie, or the world: the South, the *right* ſide; the North, the *left*, Deut.11. 24. Job 23.8,9. Now the Philiſtines lay on the Weſt to Iſrael; as the Syrians on the Eaſt. See ch.2.6. & 11.14. both being ancient enemies to Gods people, were ready upon any occaſion, to infeſt them, and to be uſed as inſtruments againſt them.

and they ſhall devour Iſrael with open mouth] The land of Iſrael ſhall on either ſide be ſo beſet by them, that there ſhall be no way for them to eſcape; but they muſt of neceſſity fall into the hands, or, into the *mouth* rather of the one, or the other.

devour with open mouth] Heb. *with whole mouth.* A metaphorical ſpeech, taken from ravenous beaſts, lyons, bears, and the like; that open their mouthes as wide as they can, to take in, and ſwallow down their prey, Pſal. 124.3,6. See ver. 16.

for all this his wrath is not turned away, but his hand is ſtretched out ſtill] So ch.5.25. See the notes there. The firſt words, are repeated here from the cloſe of the former branch, though our Engliſh expreſſe it not: as if he had ſaid, though *with all mouth* they devour Iſrael; yet *with all* this is not Gods wrath ſatisfied; an utter riddance muſt be made of them: the Aſſyrian muſt ſweep away whatſoever they leave. See 2 King. 17.

V. 13. *For the People turneth not unto him, that ſmiteth him*] The reaſon, why Gods wrath is not pacified, notwithſtanding the forementioned judgment sinflicted, but further, & greater, are threatned; becauſe the former have not that work on them, for which God ſent them, to wit, to reclaim, and bring them home to him. That, which is ſo much complained of, about the ſame time, both by Hoſhea, Hoſ.7.10,14,16. and by Amos Amos 4.6--11.

For] Or, *Becauſe.* Heb. *And*: as ver.11. ch.64.5.

the people] To wit, of Iſrael, ver.9.

turneth not] By repentance, and reformation, Prov. 1. 23. ch. 55.7. Act.13.19. Gods wrath is not turned from them; becauſe they turn not unto him, Jer.5.3.

unto him, that ſmiteth them] Heb. *him.* As ver. 11. unto God, that ſmiteth by theſe, who were but as the Aſſyrians, his rod, and his cudgel, ch.10.5.

neither do they ſeek the Lord of hoſts] They ſeek not, by prayer and ſupplication for remiſſion of ſin, and removal of evils thereby procured, unto him alone, who is able to relieve them, ch.55.6. Zeph.2.2. but ſeek abroad for ſuccour to ſuch ſorry helps, as cannot ſtand them in any ſtead, Hoſh.5.13. & 7.14. Aſa's fault, 2 Chr.16.12. and Judahs too, ch.22.11. Of the title given God here, ſee ch.1.9.

V. 14. *Therefore the Lord will cut off from Iſrael, head, and tail, branch, and ruſh in one day*] He will make an utter riddance of them; and of all ſorts among them. *head and tayl*; *branch and ruſh*, ſeem proverbial forms of ſpeech: not unlike that, *the tree with the fruit*; or, *the ſtalk with the grain*, Jer.11. 19. See the ſame again, ch.19.15.

Therefore] Heb. *And.* But ſo rendred, ver. 11. chap.3.17. yet, it may be retained in his native notion, here; as in the like place, ch.5.26. reading the words in a continued ſeries, from ver.12. *His hand is ſtretched out ſtill*; *becauſe the people turneth not*, &c. ver.13. (incloſed in a parentheſis) *And the Lord will cut off*, &c.

branch] The word is found only in this Prophet; and Job 15.32. and the plural, with change of a vowel, Levit.23.40. put here in likelihood for iſſue, or children, that are as branches, ſpringing from their parents, as from a ſtock; ſo Pſal. 128.3. See ver.17. or, for thoſe of better faſhion, that beautifie a State, as branches do a tree, ch.10.33. & 18.5. Ezek. 17. 8,23. and being of more might, ſeem to be the ſtrength and ſupport of it. See ch.3.1,2. as branches of trees, afford ſtaves to ſtay men up; Zach.8.4. and Scepters to rule with, Ezek. 19.11,14.

and ruſh] So called of the pools, or ſtanding water, wherein it is found; put here for the poorer, meaner, and baſer ſort of people, becauſe it grows commonly, in the mire, or mud, and is therewith fed, Job 8.11. and is a matter of no ſtrength or worth, Job 41.2. ch.58.5. And we read indeed, that in the deportation of Judah, the poorer and meaner ſort were many, if not moſt of them, left to till and manure the ground, 2 King.25.11,12. but in the depopulation of Samaria, there is no mention of any ſuch reſerve, of any one ſort more then another: but the main body is ſaid to have been carried away; and other from forreign parts, placed in their room, 2 King. 17.6,23,24.

in *one day*] Heb. *one day.* Not on ſome one day, or other; but, in *one day.* The particle is wanting, as Pſal.56.3. but to be ſupplyed: as ch.10.18. that is, at one and the ſame time; together one with another: *day*, for, *time*; as ch.7.24.

V. 15. *The ancient, and honourable, he is the head*] The application of the former proverbial ſpeech.

ancient, and honourable] Heb. *eminent of countenance*: as ch.3.3. men of account, for age, or office. See ch.3.2,3.

he is the head] Or, without *he*, *is the head.* For the pronoun is in Hebrew oft uſed for the verb ſubſtantive, Pſal.44.4. Eccl. 1.5,10. & 5.9. ch.10.5. *is the head*: is meant by the head; reſembled thereby. So Gen. 41.26,27. and ſo, *This is my body*, Matth.26.26. Nor do the Hebrews ſpeak otherwiſe.

and the Prophet that teacheth lyes, he is the tayl] Heb. *that teacheth a lye*, (as ch. 32.7.) *he*, or, *is the tayl*: as before, the falſe Prophets are ſo termed; partly, in regard of their baſe and abject condition; (for ſuch, it is likely, many of them, as well as their Prieſts, were, 1 King.12.31. 2 Chr.13.9. Jer. 23.11,25.) and partly, in regard of their vile and baſe flatteries, whereby, as dogs with their tayls, they fawned upon the great ones, eſpecially, for their own behoof, and ſoothed them up in their ſins, ch.56.10,11. Jer.8.10,11, & 23. 14,17. Mic. 3.5. ſo rather, then, as ſome that ſuppoſe, an alluſion to a ſerpent, that gliding toward a man, as in kind manner, getteth within him, and then ſtingeth him; or, to ſuch dogs, as come fawning toward men, as playing with them, untill they have faſtned upon them, and then worry them. Nor do I think, that the Prophets intention was to compare the body of that State, as, ſome hence infer, to a beaſt; becauſe he mentions a tayl, as well as an head; no more, then, where he uſeth the ſame phraſe of the Egyptian State, ch.19.15. it being a common proverbial ſpeech. See ch.8.8.

V. 16. *For the leaders of this people cauſe them to erre*] Heb. *And the leaders of this people*, or, *thoſe that bleſs this people*, (as alluding to the falſe Prophets, that ſoothed them up in their ſins, v.15.) *have been miſleaders*; ſuch as have led them out of the way, and made them go aſtray, See ch. 3.12. Some read it, as a prediction, *ſhall be ſeducers*, that is, ſay they, ſhall appear to be ſuch. But that ſeems ſomewhat too coact.

For] Or, *becauſe*; as ver.13. as rendring a reaſon, why God would *cut off, head and tayl*, &c. ver.14. becauſe the people, by their bad leaders, had been led into ſuch by-paths of error, and bad life; as muſt needs end in deſtruction.

and they that are led of them] Or, *bleſſed by them*; that is, pronounced to be in an happy and bleſſed condition, as Mal. 3. 15. Jam.5.11. whom they ſooth up in their ſins, Ezek.13.22. but I rather approve the former.

are deſtroyed] Heb. *are ſwallowed up*, as Lam. 2.2,5. a metaphor, from ravenous beaſts, or great fiſhes, that ſwallow down the bodies of thoſe creatures, which they prey upon, Jer.51.44. See ver. 12.

V. 17. *Therefore the Lord ſhall have no joy in their young men*] The Lord will ſpare no ſort of them; he will have no regard of ſex, age, or State, ver.9,14. Deut.32.25. 2 Chr.36.17. Jer. 6.11.

have no joy in] As ch.57.6. *what comfort can I have in ſuch?* he will take no delight in them, as he is wont to do in his people, Pſal.147.10,11. ch.62.7. & 65.19. and having no joy in them, taking no delight in them, will take no care of them, have no regard to them, his affection being disjoynted and disjoyned from them, Jer. 6.8. or, *ſhall have no joy* in them, by a phraſe of diminution; for *he will deteſt*, and abhor them, as ch. 2.6. ſo, *ſhall have no joy*, for, ſhall have much grief, Prov.17.21. and, *if any love not the Lord Jeſus*, for, be maliciouſly affected towards him; or, out of meer malice ſet himſelf againſt him, 1 Cor.16.22. a place, much miſtaken, and by too many miſapplyed, to the wounding of many weak ones: and ſo, *can I have comfort in them?* No, they are as *ſmoke in my noſe*, very troubleſome to me, ch.65.5.

their young men] Heb. *choyce young men*; or, *choyce ones*; as ch. 40.30. *young men*; as ſome, becauſe ſuch lovely, Ruth. 3.11. as others, becauſe ſuch cheerful, Eccl.11.9. Lam.5.14. Zach.9.17. and God is wont to delight in the proſperity of his ſervants; as a father or maſter, to ſee thoſe of his family cheerful and merry, when they do well, Pſal.35.27. or, *young men*, & ſuch young men; becauſe ſuch are the ſtrength and ſtay of a State; and the goodly, and beautiful branches before ſpoken of: which God there threatned to cut off, and hew down, ver. 14.

neither ſhall have mercy, on their fatherleſs and widows] I ſuppoſe it would more fitly be rendred, *nor will have mercy*, &c. and ſo before: as [illegible]ſe of the *branches*, the ſtrong ones; ſo theſe of the *ruſhes*, the weak ones, ver. 14. He will have no compaſſion on any of them whatſoever, ch. 27.11. ſuch as theſe, being the moſt uſual and eminent objects of pity and compaſſion, both with God and man, Deut.16.11,14. & 24.19,20. Pſal.68.7. & 82.3. ch.10.2. He that commands, and pleads pity for them; will himſelf have no pity on them; becauſe they are all alike extreamly wicked. So ch.1.4. & 2.6—9.

becauſe every one is an hypocrite, and an evil doer] They are all exceeding faulty, and corrupt in their carriage, both towards God and man.

every one] Heb. *all of him*, or, *whole he*; that is, the whole people, the whole body of them; as ver. 9. high and low; great and ſmall; mighty and feeble ones: the exceſs of ſin is general.

an hypocrite] So ſome of the Rabbines; one inwardly evil; and outwardly good: and the main, if not whole ſtream of our tranſlators, and Expoſitors, runs in this track; but it is not likely, that any profeſſion of piety and true devotion, about which hypocriſie is moſt converſant, ch. 48.1,2. and 58. 2. 2 Tim.3.5. ſhould be ſo riſe, among thoſe that were generally idolaters, and worſhippers of the calves and other idols, 2 King.17.7—12. the word doth properly ſignifie *prophaneneſs*; as the verb from whence it cometh, to *pollute*, or *prophane*, Num.35.33. Pſal.106.38. ch. 24.5. Jer.3.1,2,3,9. & 23.11. Mic.4.11. Dan.11.32. nor is it ever uſed otherwiſe. So would, therefore, the noun epithet alſo be accordingly rendred, *prophane*, Job 8.13. & 13.16. & 15.34. & 17.8. & 20.8. & 27.8. & 34.30. & 36.13. as alſo ch.13.14. and in this place; for there is no reaſon in any of theſe places, to force the word from his native notion; cleer reaſon requiring it to be ſo rendred, Pſal.35.16. and the noun ſubſtantive thence deduced, *prophaneneſs*, ch.32.6. as it is alſo rendred, Jer. 23.15. And this being the genuine notion of the term uſed, it is here put for all abuſive, and diſhonourable carriage towards God, his Sacred Majeſty, and holy rites, or ought conſecrate unto him, and his ſervice.

an evill doer] As ch.1.4. *a race of evill doers*, or, *is doing evil*; as making it their practice to do miſchief and evill to others, Prov.17.4. Some would have it, *a maker to do evill*; one, that not only is evil himſelf, but incites others thereunto; like Joram, 2 Chr.21.11. but I finde not the word ſo uſed. It here comprehendeth all injurious and noxious dealings with, and carriages towards man; as the other, all contumelious and irreligious demeanour towards God. The evill in either kind, is ſo univerſal, that the whole body of the people may ſeem to be, as one prophane perſon; as one evil doer: the manner of ſpeech implyes as much.

and every mouth ſpeaketh folly] Or, *villany*; as it is rendred, ch.32.6. & Jer.29.21. *lyes*, ſaith the Chaldee. But the word is of larger extent, and includes all vile and ſhameful wickedneſſes, Gen.34.7,13,31. Deut.22.21. it is taken from flowers, fruits, leaves, or branches of plants, or trees; that being fallen, ſhed, and withered, do not only grow uſeleſſe, and of no worth; but do putrifie and rot, ch.5.24. & 14.19. & 64. 16. ſuch vile and rotten ſtuff, is all their talk, Eph.4.29.

for all this, his anger is not turned away, but his hand is ſtretched out ſtill] As before, ver.12.

V. 18. *For wickedneſſe burneth as the fire*] Or, *Becauſe wickedneſſe burneth as a fire*. So ſome read it, as rendring a reaſon, why Gods anger is not yet pacified, but continueth ſtill incenſed againſt them; to wit, becauſe they continue ſtill in ſin, and wickedneſſe groweth with them more and more, as a fire, that ſpreadeth, and ariſeth higher and higher; as it meeteth with combuſtible matter. Others, rather, *For wickedneſſe ſhall burn as a fire*; that is, your wickedneſſe ſhall kindle ſuch a fire among you, as ſhall conſume and burn up all before it, as confirming what was ſaid before, of the continuance of wrath. So ch.24.6.

wickedneſs] By *wickedneſs*, ſome ſeem to underſtand *wicked* ones; as *the rod of wickedneſs*, Pſal. 125.3. others, *the puniſhment of wickedneſs*, as Prov. 13.6. *wickedneſs overthrowes the ſinner*: and, indeed, *ſin* is oft uſed in Scripture for *puniſhment*, as Gen.4.13. Levit.20.17. but we need not go from the propriety of the word: *wickedneſs* is ſaid to *burn as fire*; as *the ruſt of their gold and ſilver*, is ſaid, to *eat the fleſh* of covetous perſons, and cruel Oppreſſors, *as fire*, Jam.5.3. becauſe it kindleth Gods wrath upon them, that ſhall torment and conſume them as fire, Num.11.1,3. Pſal.37.20. & 106.18.

as fire] Grievous judgments, are commonly compared to fire, that waſteth, as we ſay, without mercy, Deut. 32.22. Pſal. 97.3. ch.10.16.

it ſhall devour the bryars and thorns] Or, it may be read and rendred, with reference to the former words, as *fire which devoureth*, &c. for the omiſſion of the relative is very frequent. See ch.10.1. The dreadful wrath of God, procured by their wickedneſſe, is here reſembled by ſuch a fire, as either by lightning from heaven, or by ſome negligence, or caſualty, or of ſet purpoſe, being kindled, in a great wood, or forreſt of large extent; firſt takes hold of the under-woods, the low buſhes, and ſhrubs: after that, ſeizeth on the great timber trees, where they grow thickeſt together, and having now ſurprized them, mounteth up aloft, and over-ſpreads all, with a thick cloud of ſmoke. So Pſal.83.14. ch.10.17,18.

devour] Heb. *eat up*, as Pſal.56.3. ch.26.11. hence, *a tongue of fire*, ch.5.24.

bryars and thorns] The under-woods, the meaner and weaker ſort, compared before to *ruſhes*, ver.14. which in ſuch invaſions and calamities, as are here intimated, do uſually ſuffer firſt: *bryars and thorns*, indeed, are wicked men compared to, 2 Sam.23.6. ch.27.4. Ezek.28.24. and ſo ſome underſtand them here. But they are here taken, in another notion; as oppoſed to the *thicket* after-mentioned. See ch. 10.17.

and it ſhall kindle in the thickets of the forreſt] Or, *and kindleth*, or, *burns upon the thickets*, &c. that from the lower ſhrubs, gets up to the taller trees, eſpecially, where they grow thick together, and their boughs are entangled one with another; and do the more readily therefore, take fire one from another. The great ones, by ſuch *branches* reſembled, ver.14. See ch. 10.34. the judgment thus deciphered, will take hold of the ſtouteſt, and loftieſt of them, ver.9.

and they ſhall mount up, like *the lifting up of ſmoke*] Or, *ſo that they mount up*, or, *go rolling up*, with *a pillar of ſmoke*. For he goes on in the compariſon he began with, comparing their Country to a forreſt ſo fired, that nothing can, aloof off eſpecially, be ſeen for ſmoke, or but ſmoke, mounting up from it, as Joſh.8.20,21. Judg.20 40.

and they] Or, *ſo that they*, to wit, the thickets: *and*, for, *that*; or, *ſo that*: as Pſal.78.7. Jer.14.19.

ſhall mount up] Or, *do mount up*; or, *they go rolling up*. The word is no where elſe read; but it hath neer affinity, with a word, that ſignifies to *wreſtle*, Gen.32.24,25. whence, ſome take it, to ſignifie, *a going up with rolling together*; as the limbs, armes, and legs, of thoſe that wreſtle, are in a confuſed manner twiſted together. Others, becauſe a word, that ſignifies *ſmall duſt*, ſuch as men in wreſtling raiſe, and wraſtlers anciently made uſe of, comes from the ſame root, Deut. 28.24. Exod.9 9. ch.29 5. Nah.1.3. render it, *go to duſt*, or, *flye up into duſt*. See ch.5.24. but the former ſuits better with the Prophets compariſon.

like *the lifting up of ſmoke*] So moſt read it, and the Hebrew Commenter obſerves a defect, of the ſimilitudinary particle, which is not unuſual, Pſal. 11.1. ch. 21.8. but it needs not here; it is in the Hebrew, *pride of ſmoke*, as Pſal. 89.9. *the pride of the Sea*; where we ſay, *the raging of the Sea*: in which place it denotes, not barely a lifting up of the Sea-water; but a lifting of it, as with State, in great abundance, and with much force and might: ſo *pride of ſmoke*, implyes not barely, a *lifting up* of ſmoke, a ſmall pillar of ſmoke, aſcending up from ſome Town, or Forreſt fired, that mounts up amain, rolling to and fro, as it riſeth, and over-ſpreading all the ayr about and above the place, whence it riſeth; ſo that it darkeneth the skie, and prevails againſt the day-light: ſuch a ſmoke, as roſe from that bottomleſſe pit, Rev. 9. 2. and it may well therefore be rendred, with *a vaſt pillar of ſmoke.* See ver. 19.

V. 19. *Through the wrath of the Lord of hoſts is the land darkned*] Or, *ſhall the land be darkened.* But the ſtyle is prophetical, ſpeaking of things future, as already, in being. For he proceeds in purſuit of the calamitous condition, that ſhould betide this people, together with the ground of it.

Through the wrath of the Lord] Incenſed by their wickedneſs, ver. 18.

the land] Of Iſrael, the ten tribes, ver. 2,8. ch. 8.22.

darkened] The Chaldee rendreth it, *deſolated*; or, as others read it, *burnt up*; as Joel 2.3. but the Hebrew Doctors from the Arabick, expound it, *darkned*, as we do: *darkned*, that is, over-ſpread, and over-whelmed with calamities and afflictions, as ch. 8.22. & ver. 1. the effects of the fire, and ſmoke, mentioned, ver. 18. which he hath here an eye unto. For what divers Divines of note have here, of the darkneſſe of ſin and ignorance, and the like ſpiritual evils, ſeems to be wholly beſides the drift and ſence of the place.

and the people ſhall be as fuel of the fire] Heb. *as meat*, for it; as ver. 9. the people of the land ſo darkened, ſhall be conſumed by that fire of Divine wrath and vengeance, before mentioned, ver. 18.

no man ſhall ſpare his brother] Or, *they ſhall not ſpare one another.* For ſo the Hebrew phraſe is very commonly uſed, without reſpect to kindred, alliance, or any other the like relations, Gen. 26.31. Exod. 16.15. Numb. 14.4. Ezek. 47. 14. they ſhall, as men that are in the dark, and as it falleth out in a tumult, when an houſe, or city is on fire, and all is full of ſmoke, fall foul one upon another; and as if they wanted enemies from without, fall out among themſelves at home; or plunder one another; prey one upon another; devour and conſume one another, Gal. 5.25. See Jer. 13, 14. Yet, there may well be an emphaſis here in the word, *brother*, implying, that the neereſt bonds of nature ſhould not reſtrain men from wronging any, or preying upon any, in thoſe civil combuſtions among themſelves, or, in the times of difficulty and diſtreſſe otherwiſe. See ver. 19. The inteſtine broyls here deſcribed, ſome ſuppoſe to have been in thoſe concuſſions of the State, by the change of their Kings murthered ſucceſſively one by another, Shallum by Menahem, Pekajah by Pekah, and Pekah by Hoſhea, 2 King. 14.16,25,30. Of the laſt whereof, it may be not improbable. Of the reſt it cannot be, becauſe they were before the time of this Prophecy, which was delivered in Pekah's reign, and began to take effect ſhortly after, not long before his death. See ch. 8.4.

V. 20. *And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied*] They ſhall plunder and ſpoyl one another on every ſide; and yet never have enough; like men ſick of that diſeaſe, which they call the *doggiſh deſire*, who though they eat never ſo much, yet are no leſſe hungry, then as if they had fed, but in a dream, ch. 29.8. & 56. 11. Prov. 30. 15, 16. Howbeit, there want not, that expound it of extreamity of famine, that ſhould be in the land. So that as it is ſaid of thoſe, in time of ſcarcity, they did *eat*, but were *not ſatisfied*, having not ſufficient to free them from hunger, Hag. 1.5. So theſe perſons, with all that they could rap and rend from others, yet ſhould not get enough to anſwer natures neceſſity, But this ſeems beſide the ſence of the place.

And] Or, *but*: as ver. 10.

ſnatch] Heb. *cut*, or, *cut away*, or *cut off*; as ch. 53.5. *rend*, or take away by force, as Hab. 3.16. or, as ſome, *knaw*; becauſe of eating the ſpeech off.

on the right hand] *right, and left*; for this ſide, and that ſide; either ſide, or, any ſide, indifferently, Gen. 13.9. Pſal. 91. 7. Prov. 4.27.

hungry] Unſatisfied, in regard of their greedy deſire of more: they ſhall be in their rapines inſatiable, Eccleſ. 5.10.

eat] Spoyl, waſte, conſume, as we ſay, *eat upon* one. So Jer. 50.17. *Aſhur ate upon him*; made a ſpoyl, and prey of him.

they ſhall not be ſatisfied] A change of the number; as ver. 13. becauſe the former was ſpoken collectively.

they ſhall eat every *man the fleſh of his own arme*] That is, ſay ſome, for extream famine, they ſhall eat their own fleſh; as ch. 49.26. But rather, as before, they ſhall prey upon thoſe that are neereſt unto them, and whom they have moſt need of, untill they have even conſumed them. The like in another kind. See Jer. 19.9.

every man] Heb. *man*, only; for, *each* one, or *every* one: as ch. 14.18.

eat the fleſh] Devour the ſubſtance, conſume their means; as Mic. 3.3. *they eat the fleſh of my people.*

his own arm] His brethren, or neer kindred; as ver. 19. See Jer. 19.9. *brethren*, as *arms*, that belong to, and ſpread out from the ſame body; or, *arms*, thoſe, that might be means of ſtrength, and ſupport unto them; a mans ſtrength lying moſt in his arms: So *an arm of fleſh*, 2 Chr. 32.8. and, *that makes fleſh his arm*, Jer. 17.5. But the former ſeems moſt probable.

V. 21. *Manaſſe Ephraim; and Ephraim Manaſſeh*] The ſpeech being deficient, muſt be ſupplyed from the former. *Manaſſeh* ſhall eat, or devour *Ephraim*; *and Ephraim* ſhall eat, or devour *Manaſſeh.* The poſterity of theſe two, though brethren, the ſons of Joſeph, Gen. 41. 51,52. yet ſhall one help to ſpoyl and conſume another, being divided into Factions among themſelves, either ſtanding ſome for one head, and ſome for another; (as it falleth out uſually, when by treachery, or other evil courſes, thoſe aſpire to a crown, that have no right thereunto, 1 King. 16. 21, 22. and ſuch an one was Hoſhea, who ſlew, and ſucceeded Pekah, 2 King. 15.30.) or, ſome complying with the enemy, whom others oppoſe. See ch. 8.6.

and *they together* ſhall be *againſt Judah*] Or, as ſome read it; though *they together* be *againſt Judah*; or, though both of them riſe up *together againſt Judah*: whoſe brethren alſo they were, Gen. 49.8. the word, *riſe up*, is ſupplyed: as chap. 3.5. though they were divided among themſelves, yet ready enough to combine together againſt Judah; as thoſe, that were otherwiſe at enmity among themſelves, againſt Chriſt and his Church, Pſal. 2.2. & 83.5–8. ch. 7.2,5. Luk. 23.7, 8,11,12. Act. 4.27.

for all this, his anger is not turned away, but his hand is ſtretched out ſtill] As before, ch. 5.25. ver. 12,17.

CHAP. X.

Verſ. 1. WO *unto them that decree unrighteous decrees, &c.*] The firſt four verſes of this chapter would have been joyned to the former; as ſome report, that anciently they were. For they contain matter concerning the houſe of Iſrael, or the ten Tribes: and deliver in a charge, with a denunciation annexed unto it, againſt them, wherein they are attainted of oppreſſion, and wrong, in matter of judicature, as one of the reigning, and crying ſins among them, for which Gods hand was, and would ſtill be ſo heavy upon them. Yet ſome ſuppoſe them to concern the kingdome of Judah, which to me ſeems not ſo probable.

wo unto them] Some of the Jewiſh Commenters, and of ours alſo, read the words, as ſpoken by way of compellation: *Ho they that*, &c. (*Ho they*, for, *O you*: as *o he*, for, *O thou*, Job 18.4.) and ſo carry it on to thoſe words, ver. 3. what will ye do? the Syntax, ſo conceived, is very like that in Job. See ver. 5. & ch. 18.1.

that decree] Or, *draw up.* For the word ſignifies, properly, to *portray*, Ezek. 4.1. or *paint*, Ezek. 23.4. or, *engrave*, ch. 22. 16. or, *write*, ch. 30.8. or, *delineate*, *circumſcribe*, as with a compaſs; ſet, or limit out, as by line and level, Prov. 8.27,29. hence it is tranſlated to matter of judicature, Prov. 8. 15. and Some tranſlate it here, *preſcribe*: becauſe, judiciary ſentences, are not only wont to be drawn up and deſcribed, or engroſſed, but to preſcribe alſo what men are to do, or to endure; and circumſcribe them, or, keep them within compaſs. The charge therefore is againſt ſuch wicked Rulers and Judges, (for to thoſe in authority is this title given, in regard of their legiſlative, or ſentencing power, Gen. 49.10. Numb. 21.18. Jud. 5.9.) as enact injurious and cruel decrees, or ordinances; or deliver dooms and ſentence of that nature, to the grievous affliction and vexation of poor people, Pſal. 58. 1, 2.

unrighteous decrees] Heb. *decrees of iniquity*, or, *wrong*; as Pſal. 36. 12. Or, *of vexation*, or, *affliction*; as Job. 5. 6. & 15,35. ch. 58. 9. & 59. 4. Such as wrongfully vex, moleſt, and afflict.

and that write grievouſneſs, which *they have preſcribed*] Or, *and to the writers*, that *write grievous* things. Or, *unto thoſe*, that *writing write* ſuch things: or, *and to thoſe, that make to be written grievous* things which *they have preſcribed*; that is, of their own preſcription. Or laſtly, *to thoſe that write grievous* things; which *they*, that is, the Judges *have preſcribed*, or appointed to be written. For, all theſe waies is this clauſe rendred.

and that write] Theſe, moſt Interpreters, both Jewiſh and Chriſtian, diſtinguiſh from the former, according to thoſe divers readings, before ſpecified. And ſome would have them to be the Scribes, or Regiſters, ſuch under-officers, as ſate, ſay they, at the Judges feet; (Gen. 49. 10. though that place, neither imports any ſuch thing, nor would make for them, if it did) drew up their ſentences, and entred them, Jer. 8. 8. Others, take them to be ſuch Scribes and Lawyers, as expounded the law to the people; or to thoſe in authority, when called upon for their advice, Mat. 2.4. Luk. 11.44–46. But it ſeems to me, to be no other, then a repetition of the former; in tearms every way equivalent, the one to the other: ſave, that a little more emphaſis may be in this latter branch; as if he had ſaid, that do not enact them onely, but enter them; cauſe them to be entred, that they may not be reverſed; but duely, and ſtraitly executed, Dan. 6. 8,9.

grievouſneſs] That is, decrees, or acts of *grievance*; as *juſtice*, for decrees, or acts of *juſtice*; *juſt* ones, Prov. 8.15. and ſo here *grievance*, for *grievous* ones. This word, and the former, as they are oft joyned together, Numb. 23.21. Job 4. 8. & 5.6. & 15. 35. Pſal. 7. 14. & 10.7. 55. 10. & 90.9. chap. 59. 4. Hab. 1. 3,13. ſo they are in effect and ſubſtance, the ſame. The Pſalmiſts words, rightly rendred, afford a pregnant parallel of this place, Pſal. 94. 20. *Shall the* judgement *ſeat of vexations, have fellowſhip with thee?* or, *He that frames grievance, inſtead of an ordinance.*

which *they have preſcribed*] The defect of the relative is, in Hebrew, very frequent, verſ. 3. Gen. 39.4. Exod. 13. 8. Pſal. 71. 18. ch. 42. 5. Yet I ſuppoſe, there is no neceſſity of ſupplying it here. Since that the words may be rendred well enough, as was, among the reſt, above hinted, *and that writing, write grievous* decrees. That are not affraid, or aſhamed to cauſe their cruel and injurious decrees to be entred, that they may remain, as a publike monument of their injuſtice and oppreſſion, upon record. There is a double emphaſis, both in the doubling of the middle letter, (in which form the verb is no where elſe found) and in the doubling of the word.

V. 2. *To turn away the needy from judgement*] Some read the words, *To pervert the judgement ſeat*, or *the judgement of the needy.* And ſomewhat the like phraſe of ſpeech is found, Prov. 17.23. where it is ſaid, that *a wicked man draws a bribe out of his boſom, to pervert the way of judgement.* And other places of the ſame nature might be produced; whereof, ſee on chap. 29. 21. Howbeit, ſince that concerning the word that they here render judgement-ſeat, or *judgement*, no other place yet appeareth, where it is ſo uſed, nor any ſuch like form produced; I leave it to the conſideration and judgement of the learned. Others yield it, *To make to decline the needy from judgement.* And indeed, the word ſignifies, in its firſt form, to *decline* or *turn aſide*: uſed of Balaams aſs, Numb. 22. 23. and applyed to matter of judicature, Exod. 23.2. In his next form, *to make to decline*, or *turn aſide*; uſed of Balaams cauſing his aſs to *decline*, or *turn aſide*, back again, in the ſame place. So that to *turn aſide the needy from judgement*, or *from* their *ſuit*, or *cauſe*, (for that the word primarily ſignifieth, Jer. 30.15.) is to ſtop them from proceeding in their cauſe, or bringing it to any good iſſue; as we uſe to ſay, to put them beſide it. *The righteous*, ſaith Solomon, *knows* (the meaning is not, takes notice of, or conſidereth the caſe or condition; as Pſal. 31. 7. & 41. 1. but hears, *takes cognizance of*) *the cauſe*, or ſuit *of the needy*, (the very words, here uſed,) *but the wicked knows it not.* He refuſeth to give them hearing, or to take cognizance of their cauſe, ch. 1. 23. Which if it be a wicked part in a Judge; how much more, upon hearing, to turn them away without relief; or, by an unjuſt doom, to force them from their right, as it is in the next branch more fully expreſſed. Howbeit it is well obſerved, by ſome, that the words may well be rendred, not, *To turn aſide*, &c. as denoting the end of that they were ſaid to do, verſ. 1. but *in turning aſide.* And ſo in the next branch, *In taking away*: as importing the manner how, and matter wherein, the vexation and grievance, before mentioned, was committed, and did conſiſt. See of the like uſe of this form, ch. 3. 8. Deut. 22. 21. & 28. 63. 1 Sam. 12. 17.

the needy] Heb. *the attenuated*, or, *thin* ones. See ch. 17.4.

and to take away the right from the poor of my people] The ſame thing, in effect, repeated in other tearms; as the manner of our Prophet is; but with ſome emphaſis added to it.

take away] The word ſignifies, *to ſnatch, pull*, or *tear* away by force. As a mans cattle, or chattles are by an hoſtile hand, Deut. 28.31. Or the fleſh, or skin of a beaſt is torn away, or pulled off, by Beaſt, or Butcher, Mic. 3. 2.

the right] Heb. *judgement.* That which of right, ſhould, by judgment, have been aſſigned them. So Pſal. 9.4.

from the poor.] The word properly ſignifies *afflicted*; and is diſtinguiſhed from *poor*, Pſal. 35. 10. & 94. 21.

of my people] Hence, ſome would infer, that this prophecy ſhould not concern Iſrael, but Judah; becauſe the Prophet tearmeth them, his people. But the Prophet ſeems to ſpeak, rather, here in Gods perſon, then in his own; as chap. 3, 12,15: and God had his people, no doubt, as well in Iſrael, as in Judah, 1 King. 19.18. Nor doth God forbear, notwithſtanding their revolt from him, which made them, deſervedly, not to be deemed his people, Hoſ. 1. 9: Yet, in regard of his right of intereſt in them, their former profeſſion, and preſent duty, to ſtyle them ſtill *his people*, Hoſ. 4.6,12.

that widows may be a prey; *and* that *they may rob the fatherleſs*] He ſhews here, who the *needy*, and poor, or *thin*, and *afflicted* ones were, that he ſpake of before, as oppreſſed by them, in matters of judicature; the *widows*, and the *fatherleſs.* Fit objects, rather of mercy, ordinarily, in regard of their miſery, and want of help; and whom God, therefore, had given them ſpecial charge to ſee righted and relived; when they ſhould be wronged and oppreſſed, by others. See ch. 1. 17,23.

widows] That is, the houſes, lands, and livelyhood of ſuch.

their prey] Eſteeming what they ſtrip them of, as lawful purchaſe; like prey taken from an enemy in War, Ezek. 38. 12.

and that] A defect of the particle, intimating the end. See chap. 5. 11. & 7. 25.

rob] Make a ſpoil and prey of them; a warlike tearm, as the former; both joyned together, chap. 8. 1, 3. verſ. 6. The Aſſyrian was to do to them, what they did to their own people, ch. 8. 4.

V. 3. *And what will ye do*, &c.] Their wickedneſs went before; their puniſhment now follows. Thoſe that read the firſt words of the chapter, as uttered, in way of compellation; render theſe, *Now what will ye do?* &c. Of which uſe of the copulative, ſee on ch. 8. 1.

What will ye do in the day of viſitation?] How think ye to eſcape the juſt judgement of God? as Matth. 23. 33. Rom. 2. 3. Or, what courſe will ye take, when he comes to reckon with you? as Job 31. 14,23.

day of viſitation] *Viſitation*, and *day of viſitation*, is twofold; in mercy, or offers of mercy, Ruth. 1. 6. Luk. 1. 68. & 19. 44. And in wrath and judgement, Jer. 10.15. & 11. 23. Ezek. 10. 1. Hoſ. 9. 7. the latter is here meant; and therefore follows.

and in the deſolation, which *ſhall come from far*] Which ſhall be effected by a people that comes from a country, far remote: That is, by the Aſſyrian, ch. 7.17. & 8.7. & 9. 11. ver. 5,6. whoſe country lay far from the land of Iſrael, chap. 5. 26. & 7.18. a defect of the relative; as ver. 1. ch. 9. 18.

to whom will ye flee for help?] Ye ſhall be more helpleſs; then thoſe are, that in vain ſeek for help and relief, unto you. They have God to help them, Pſal. 9.9. & 10.14. & 68.5. but none ſhall be able to help you, againſt him, Hoſ. 5.13. & 7.11.

and where will ye leave your glory] Where will ye finde any place of ſecurity; where you may with ſafety, diſpoſe of your wealth, and your bravery, wherein ye now ſo much glory; chap. 28. 15. Amos 6. 13. But neither ſhall ye know then, where to beſtow it, nor ſhall it be able to ſtand you in any ſtead, Prov. 11.4. Ezek. 7.19. Jer. 22. 23. See chap. 15. 7. His expoſition is ſcarce worth the mentioning, who would have the words rendred, *where will ye quarter your vaunting ſouldiers then?* and requires the former paſſages to be underſtood, not of judiciary abuſes; but of wrongs done by enquartering of ſouldiers, and their Commanders; the ſence of thoſe calamities that thence accrued to his own countrymen, and many, at preſent, are ſenſible of with us; did ſo much tranſport him, that he is ſo bold, as confidently to avouch, that they do all wreſt the text beſides its genuine ſence, who interpret it otherwiſe. Of whom, notwithſtanding, I muſt needs acknowledg my ſelf one, till I ſee better ground for his expoſition thereof, then I yet do.

V. 4. *Without me, they ſhall bow down under the priſoners, and they ſhall fall under the ſlain*] This paſſage hath undergone many interpretations, which, in part, ariſe from an ambiguity in the firſt word of the verſe: That ſome ſuppoſe to conclude in it a pronoun, as our verſion renders it, and as ſometime it doth; as Hoſ. 13. 4. And theſe two waies expound it. Some, *But for me*: that is, If I did not ſupport them, they would come to extream miſery, either be murthered, or captived. Others, *Without me*; that is, becauſe they have left me, and I have withdrawn my ſelf from them, they will come unto ruine, Hoſ. 5.6. & 7.13. Or, *without me*; that is, any fault of mine, it is, that theſe evils befal them; their deſtruction is of themſelves, Hoſ. 13. 9. But the greater part of Interpreters, both Jewiſh and Chriſtian, conceive the negative, or exceptive particle, to be ſimple and ſingle, without the pronoun affixed to it; and ſo indeed it is moſt frequently uſed: and herein theſe agree; but in expoſition are much divided. To paſs by the reſt, and to point at ſome one, or two, that are deemed to carry more probability with them, then the reſt. Some would have it to be in nature of an oath; as if God did, in a defective kinde of ſpeech, declare, that no other way, or courſe, ſhould ſerve the turn with them, but to be either bound, or ſlain. But I finde not any oath in Scripture, conceived in the form, here uſed. Others render the words, *But that ye bow down below the bound, and fall below the ſlain*: That is, ſay they, there will be no way for you to ſave your ſelves, ſave by the moſt baſe ſubmiſſion to the enemy, that can be imagined; deſcribed here in an hyperbolical ſpeech, of bowing lower then men in bonds, and falling lower then the dead; not unlike that, ch. 57. 9. *Thou didſt debaſe thy ſelf, even to hell*: (which yet, ſome other, to allay, render it, *As if they were bound; as if they were dead.*) And

they

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they underſtand it of Ezekiahs ſubmiſs ſeeking to Sennacherib by his meſſengers, 2 King. 18. 14. But we need have no recourſe to ſuch rank exceſſes, where the letter will endure a familiar ſence. Nor doth the text ſeem to be ſo fitly applyed. Others therefore, retaining the ſame reading, underſtand it, not of any means of eſcape, or attempts to ſave themſelves; but that there will be nothing for them to do, or to endure; but as high and great as they now are, to ſtoop under their fellow-priſoners, thruſt, and crowded together; and to lye under ſlain, heaped, and piled one upon another. Laſtly, the ancient Greek, and old Latine, referring it to the two firſt branches of the verſe, next before-going, (the former whereof, ſome here repeat) render the words, *That ye may not be bowed under bonds, or fall among the ſlain*: As if it were ſaid, *What will ye do then? or to whom will ye flee for help?* &c. That ye may not be either taken priſoners, or put to the ſword? As much as to ſay, as, ye ſhall by no ſhift of your own, or help from others, be able to eſcape, either the one, or the other. And this to me ſeems to be the plaineſt ſence of the place, and moſt agreeable to the tenour of the context. Only, for *under bonds*, would rather be *among the bound*, or *priſoners*; as after *among the ſlain*: or, to come more neerly, and exactly home to the proper ſenſe of the particle; *in the place of the bound*; *in the place of the ſlain*; as, *Am I in place of God*? Gen. 30. 2. & 50. 19 See verſ. 16.

they ſhall bow down] Heb. *he ſhall bow down*. Indefinitely, uſed for one, or any one, or each one of them, *bow down*, as ch. 2. 20. & 6. 2.

priſoners] Heb. *priſoner*. Collectively, as ch. 24. 22. & 42. 7.

and] Or, *or*: As Exod. 21. 15. Some of them ſhall be carried away captive, ſome killed.

fall] To the ground; as the blood, and bodies of men are wont to do, 1 Sam. 26. 20. & 31. 1. 2 Sam. 1. 19, 25. & 3. 34, 38. Judg. 3. 25.

ſlain] By the enemy.

For all this, his anger is not turned away, but his hand is ſtretched out ſtill] The cloſe of the denunciation againſt Iſrael begun ch. 9. 8. and continued hitherto; where it is ſhut up with a commination of further wrath, again repeated. Of which, ſee before, on ch. 5. 25. & 9. 12.

V. 5. *O Aſſyrian*] Becauſe the Aſſyrian king, had been formerly declared, to be the inſtrument that God would uſe, as well for the ſcourging of Judah, chap. 7. 17, 20. as for the ſweeping away of Iſrael, ch. 9. 11, 14. God, therefore, by the Prophet, for the ſupport and comfort of his faithful ones, thoſe of Judah eſpecially, inſerts here a denunciation of deſtruction to befal that king, when God had done his work by him; and a gracious promiſe of deliverance of his people from him, and from thoſe evils, that either by him they had ſuſtained; or were likely further to ſuſtain.

O Aſſyrian] Or, *Ho Aſſyrian*; as ſpoken by way of compellation, c. 55. 1. as calling upon him, to come, and take his Commiſſion; and undertake his charge, ver. 2. And ſo moſt of the Jewiſh Commenters. Others, and ſo ſome of them, *Ah*, or, *Alas*, as delivered in way of commiſeration. God, thereby, expreſſing his grief for thoſe calamities, that, by the Aſſyrian, were to be inflicted on his people; ch. 1. 4, 5, 24. Others, by way of denunciation; as v. 1. *Wo to the Aſſyrian*. See ch. 18. 1.

Aſſyrian] Heb. *Aſhur*. The name of Shems ſecond ſon, Gen. 10. 22. from him was ſo named, the country he lived in, Gen. 10. 11. and his iſſue, Pſal. 83. 8. It is here put for the king of that people, and country: and more ſpecially for Sennacherib, together with his forces: as ver. 24. Ezek. 31. 3.

the rod of mine anger] Or, *my rod of anger*. The rod, or inſtrument, that God is wont to make uſe of, for the chaſtizing, and puniſhing of thoſe with whom he is angry, chap. 30. 31. ſo his *rod of wrath*, or, *wrathful rod*, Lam. 3. 1.

and the ſtaff in their hand, is mine indignation] That is, as ſome expound it, all the power they have to ſmite, and afflict, is mine indignation, wherewith they come armed. *Staff*, for *power*; as Pſal. 110, 2. chap. 14. 5. Others read it, *though*, or *albeit the ſtaff in their hand be mine indignation*. The copulative, for the diſcretive; as Hoſ. 5. 2. That is, albeit I make uſe of him; yet *wo* be to him, verſ. 12. Others again, *For the ſtaff, which is in their hand, is my wrath*: as rendring a reaſon of the former branch: the copulative, for the cauſative: as Pſal. 60. 11. Our two ancient verſions ſeem to have come neereſt the right. They render the whole verſe thus, *O Aſhur, which art*, or *wo alſo to Aſhur, which is the ſtaff of my wrath*; *and in whoſe hand is the rod of my indignation*, or *my puniſhment*. Which verſion is alſo backed with the authority of ſome of the Jewiſh writers; and with a ſmall ſupply, will thus, I ſuppoſe, exactly come home to the original. *Wo to the Aſſyrian*, who is *the rod of mine anger*, or *my rod of anger*: *and the ſtaff in their hand*, (that is, in the hand of him, and his forces) *is* the ſtaff *of mine indignation*, or *my ſtaff of indignation*. The relative, is wanting; as verſ. 1. the pronoun put for the verb ſubſtantive; as ch. 9. 15. the word *ſtaff* is ſupplyed, in the latter member, as is uſual in the like form, Dan. 4. 33. *his hairs were grown like eagles*; (for feathers *of eagles*) *and his nails, like birds*: that is, as nails, or claws (for the ſame word, in Hebrew, ſignifies either) *of birds*. See the like alſo, verſ. 10. I ſhall add what one of the Jewiſh writers hath, becauſe I finde it followed, and approved by ſome of ours. He thus renders it, *The ſtaff that is ſent*, or that *is* to be ſent (ſuppplyed from verſ. 6.) *into their place*, that is, into the land of the Iſraelites) in *mine indignation*. It is true that the word ſignifying *an hand*, is in Hebrew, ſometime uſed for *a place*, Deut. 23. 12. Jer. 6. 3. but that ſeems not to have place here. The ſame thing is related again in the latter branch, that was mentioned in the former; as verſ. 1. but with ſome aggravation. For the *ſtaff* ſeems an heavier, and ſorer inſtrument of correction then a *rod*, which may be but a twig: And *indignation* a degree above *anger*, chap. 30. 30. Mal. 1. 4. There is a *ſtaff* to *ſtay*, ſee ch. 3. 1. and a *ſtaff* to *ſtrike* with, Numb. 22. 27. and this latter, is the *ſtaff* here alluded to. See ch. 9. 4.

V. 6. *I will ſend him*] The commiſſion, wherewith God would furniſh the Aſſyrian king to go up, and proceed with, againſt his own people for their ſins and exceſſes. Not that God did intimate any ſuch matter unto him; (albeit he pretended as much, ch. 36. 10) but that God would by his ſecret, & unſearchable providence, ſo diſpoſe things, that he ſhould, though upon other grounds, and for other ends, invade that people, ver. So 2 King. 17. 25. & 24. 2. 2 Chr. 33. 11. & 36. 17.

againſt an hypocritical nation] Or, rather, *a prophane nation*, or, *a polluted* people. See ch. 9. 17.

and againſt the people of my wrath] Which, by their wickedneſſe, are become liable to wrath, and with whom, for the ſame, I am highly diſpleaſed, ch. 47. 6. & 57. 17.

will I give him a charge] By a ſecret inſtinct; and an unſeen, yea, unperceived, but efficacious diſpoſal, Jer. 34. 22. & 49. 14. & 50. 21. 2 Sam. 16. 10.

to take the ſpoyl, and to take the prey] Heb. *to ſpoyl the ſpoyl*, and *prey on the prey*: as Ezek. 38. 12. that is, to ſpoyl, and plunder to the purpoſe. For ſuch repetitions, either in the ſame term, or, in words of the ſame notion, are wont to amplifie, and exaggerate: as Pſal. 76. 5. *they ſlept their ſleep*; that is, were caſt into a deep ſleep: and 1 King. 1. 40. *they rejoyced with great joy*, that is, exceeding great joy: and Jer. 33. 11. *the voyce of joy, and the voyce of gladneſs*; that is, of much rejoycing. See ver. 16. And we have here an interpretation of the name, given to the Prophets ſon, *Maher-ſhalal-haſh-baz*, ch. 8. 3. and a juſt retaliation of judgment, on thoſe wicked wretches reproved, and threatned before, ver. 2. a ſpoyling of them by ſtrangers, who had ſpoyled their own brethren. The ſpoyls that they had taken, together with the reſt of their ſubſtance, being ſurprized, and carried away by the enemy: and that fulfilled, that is afterward threatned, to thoſe alſo, that now ſpoyl them; *Wo to thee, that ſpoyledſt, when thou waſt not ſpoyled; when thou ceaſeſt to ſpoyl*, (being interrupted by the enemy) *thou ſhalt* then *be ſpoyled* thy ſelf, ch. 33. 1.

and to tred them down like mire in the ſtreet] Heb. *to lay him* (to wit, the people before mentioned) *as the mire*, or, *dirt of the ſtreets*. So Pſal. 18. 42. ch. 41. 21. Mic. 7. 10 not to make havock of their goods only; but to ſeize on their perſons, and to uſe them in moſt cruel and deſpightful manner; to beat them down, and trample on them, and even batter them to pieces, ch. 28. 3, 18. 2 King. 9. 33. Dan. 7. 7. & 8. 7. which barbarous cruelty, though God approved not in them; yet was he pleaſed to make uſe of, for the puniſhing of this prophane and wicked people, Lam. 3. 34--39.

V. 7. *Howbeit he meaneth not ſo, neither doth his heart think ſo*] He intendeth nothing leſs, whatſoever he pretend, ch. 36. 7, 19. then the doing of my work, and the fulfilling of my will.

Howbeit] Or, *Yet*. Heb. *And*: as ver. 4. Hoſh. 1. 10.

meaneth not] Heb. *imagineth not*. For it ſignifieth properly, to conceive an image, ſimilitude, or likeneſſe of a thing in the imaginative faculty: A term, taken from artificers, painters, limners, gravers, or builders, that are wont to draw models of thoſe works, that they intend to ſhew their skill in. See ch, 14. 24. & ch. 40. 18, 25.

neither doth, &c.] The ſame thing conceived, and expreſſed in other terms.

but it is *in his heart to deſtroy, and cut off Nations, not a few*] His intent and purpoſe is, only, to ſatisfie his cruel, enormous, and ambitious deſires, by conqueſt of Countries, and making havock of people. Which yet God is ſaid to cut off by him, ch. 9. 14.

it is in his heart] That is, it is his purpoſe: as 1 Sam. 2. 35. 1 Chr. 28. 2.

V. 8. *For he ſaith*] In his heart, or, to his people, ſay the Rabbines; as Lamech to his wives, Gen. 4. 23. but the former rather; He thinks with himſelf: as, *the fool ſaith in his heart*, Pſal. 14. 1. and, *I ſaid in my proſperity*, Pſal. 30. 6. For, to

God the heart ſpeaks; and the thought of it he hears, Matth. 9.3,4. Heb.4.12,13.

Are *not my Princes altogether Kings*] A vaunting ſpeech, attributed to the Aſſyrian King, expreſſing his inward inſolency, arrogancy, and impiety; much of it in effect related again, as delivered from Sennacherib by his Meſſengers to Ezekiah, ch.36.9,15,18–20. & 37.10–13,24,25. whereby it appears, that Sennacherib and the Invaſion made by him, into the land of Judah, even unto Jeruſalem, is here principally pointed at, ch.36.1,2. His meaning in this branch ſeems to be, that they held now of him, as their Soveraign; and ſerved under him, as their Commander, who had before been abſolute Kings; but having been ſubdued by him, were now but as his Princes. And he might well be termed a King of Kings, as Nebuchadnezzar is ſtyled, Ezek.26.7. Dan.3.37. or, that his Princes and Favourites, were for place, power, and authority, as good, and as great, as Kings; ſo Rabſhakeh vaunts of them, as the meaneſt of thoſe, that took charge under him, being Compeers with Ezekiah, ch.36.9. who at every word, therefore, in mention of him, names him, *The great King*, chap.36. 4, 13.

V. 9. Is *not Calno as Carchemiſh?*] Have not I ſubdued all theſe kingdomes, and places, as well one, as another?

Calno] Called *Calneh*, Gen.10.10. & Amos 6. 2. one of Nimrods great Cities. Some have ſuppoſed it to be the ſame with *Caliniſum*, a city mentioned by Ammiane, l. 23. ſcituate upon Euphrates: but that ſeems to have been by a ſlip of ſome Scribes pen, *Calliniſum*, for *Callinicum*, as in other Authors it is found termed. It is rather therefore deemed to have been that which was in later times, termed, *Cteſiphon*, ſometime the head city of the Parthian kingdom, ſituate upon Tigris; the region thereabout from the ancient name of it, being commonly called *Chalonitis*, Strabo, l.11. & 16. & Plinie, l.6. c.26.27.

Carchemiſh] Of it, ſee 2 Chr. 39. 20. a City ſcituate upon Euphrates, Jer. 46.2. called in later times, *Cercuſium.*

is *not Hamath*] This ſome take to be Amathus in Arabia, mentioned by Herodotus, l. 2. & 3. But others, rather, take it for a Town, belonging to Syria, and ſcituate not far from ſome of the others, here mentioned; all neer upon Euphrates, 1 Chr.18.3,9. thence the Hamathites, deriving their pedigree from Canaan, Gen.10.18. 1 Chr. 1.16. it is mentioned, as a boundarie of the land of promiſe, Numb. 34.8. Joſh. 13. 5. 1 King.8.65. 1 Chr.13.5. and as Joſeph the Jew witneſſeth in his *Antiquities*, l.1. c.7. it retained this name with the Natives unto his times; though by the Greeks and Macedonians, termed *Epiphania*, from Antiochus Epiphanes, the re-edifier of it. See ch.63.19.

as Arpad] Of this place, are the *Arvadites* ſuppoſed to have been; joyned with the *Amathites*, both of the poſterity of Cham and Canaan, Gen. 10.18. called by Ptolemy Arodites, and placed in Syria: See ch.36. 19. & 37. 13. It is by Joſeph the Jew, termed *Arphas*; by Iſidore, *Arſa*, and in the Regiſter of the Roman Empire, *Areſa.*

is *not Samaria as Damaſcus?*] Of theſe, ſee chap. 7. 8,9. & 8. 4.

V. 10. *As my hand hath found the Kingdoms of the idols*] He promiſeth himſelf conqueſt of Judah and Jeruſalem, in ſpight of God himſelf, from the ſucceſſe that he attained againſt other kingdoms, cities, and countries, maugre all the power of their tutelary gods, ch.36.15.20. & 37.10–12.

my hand] My power, my might; as Deut. 8.17. Judg. 7.2. See ver. 13.

hath found] Hath reached, gotten, taken, ſubdued; as Levit. 12. 8. & 14. 21. Numb. 32. 23. Prov. 1. 13. So verſ. 14.

idols] Heb. *idol*, collectively. See ch.2.18. ſo he accounteth the gods that other Kingdoms and Nations worſhipped, becauſe they were not able to protect their people againſt him and his forces, ch.46.7.

and whoſe graven images] Heb. *and their graven images*, for, *and* thoſe, *whoſe graven images*. A defect of the antecedent: as Ruth 1.16,17. 2 Chr.1.4. or, *though their graven images*; *and*, for, *though*: as Gen.8.21. See on ver.5.

did excell them of *Jeruſalem and Samaria*] Heb. were *before Jeruſalem, and Samaria*: *before*, for, *better*, *more excellent*; as Prov.22.1. Eccl.7.1. Heb.12.24. *Jeruſalem, and Samaria*, for, the idols of *Jeruſalem, and Samaria.* Of which manner of defective ſpeech, ſee on ver.5. Thus this blaſphemous beaſt, not only ranketh and rangeth God among idols; as ver. 11. 2 Chr. 32.19. but preferreth the baſe idols of other people before him, who is the only true God, Jer.10. 3–7,8–10.

V. 11. *Shall I not, as I have done unto Samaria, and her idols; ſo do to Jeruſalem, and her idols?*] Or, *May I not?* I will aſſuredly do it: or, who can hinder me from doing it? why ſhould I not do the one, as well as the other? Of the ſucceſs of his predeceſſors Tiglath-Pileſer, and Shalman-eſer, againſt Samaria, ſee 2 King.15.19. & 17.5,6. for what was done by them, he takes to himſelf, as ſucceeding them in their power, and having no leſſe then they had. All he eſteems idols, in reſpect of his god Mithras, the Sun, whom the Aſſyrians worſhipped.

her idols] The latter term here uſed, comes of a word, that ſignifies to *put to pain*, and grief. Whence *Jabez* had his name, 1 Chr.4.9. and idols, or falſe gods, are deſervedly ſo called; not only becauſe God is *vexed*, and *grieved* by them, with thoſe that leave him, to adore them, and adhere to them, Pſal.78.58. ch.63.10. Ezek.6.9. but, alſo, becauſe they put thoſe that ſerve them, and truſt in them, to much pain; but can do them no good, Pſal. 16. 4. ſo he made account God would do with Jeruſalem, ch.36.12,15. but the iſſue proved otherwiſe, ch. 37.35,36. and he ſpeaks of God, as if he were the God of that Nation alone, who in power, and right, is God, and Lord of the whole world, Pſal.47.2,7,8.

V. 12. *Wherefore it ſhall come to paſſe*, that] Heb. *And it ſhall be*: as ch.3.24.

Wherefore] Heb. *And*. The copulative for the illative; as ch.3.17. & 9.11. as connecting together his pride, and his fall; as the cauſe, and effect, the one of the other, Prov. 11. 2. & 16.18. & 18.12. or, *But*, the copulative for the adverſative, as Pſal.64.7. as croſſing his preſumptuous expectation, with prediction of a ſad and unexpected iſſue: or, *For*, as ſome; the copulative for the cauſative: as ch.9.13. as having reference to ver.1. and rendring a reaſon, to the *wo* there denounced againſt Aſhur.

when the Lord hath performed his whole work upon Mount Sion] When he hath ſufficiently chaſtiſed his own people, (for with them, he uſually beginneth, Jer.25.18. 1 Pet. 4. 17.) he will proceed to reckon with him, and burn the rod, wherewith he chaſtiſed them, Jer.30.11,16,21,23. Lam.2.17. & 4.21.

the Lord hath] For, *I have.* For it is the Lord that ſpeaks it, the noun for the pronoun: as ch.2.1. with ch.6.1. ch.7.3. 2 Tim.1.18.

performed] Heb. *perfected*, or, *finiſhed*, Lam. 2.17. Zach. 4. ver. 9.

his whole work] All that he intends to do, for the chaſtiſing of his people, ch.28.21. & 40.2.

upon mount Sion, and on Jeruſalem] As ch.1.27. in the ſtrait ſiege of her by Sennacheribs forces for ſome time, and the ſpoyl made of the Country round about her, chap. 36. 1, 2. & 37. 3.

I will puniſh the fruit of the ſtout heart of the King of Aſſyria] I will puniſh him, for this his impious, and preſumptuous boaſting; and his attempts againſt my people, chap. 37. 23, 29.

puniſh] Heb. *viſit upon* them. Puniſh him for them: as Exod. 20.5. ch.26.14. Jer.50.18. the phraſe implyeth, that God neither chaſtiſeth, nor puniſheth; but with due conſideration, and full cogniſance of the crime, or fault, for which he doth either, Gen.11.5. & 18. 21. and would have men to do the like, Deut.13.14.

the fruit of the heart] For, from the heart, iſſueth, what comes forth at the mouth, Matth.12.34.35. & 15.18,19. See ch.59.13.

ſtout heart] Heb. *greatneſſe of heart*, ch.9.9.

King] Sennacherib, ch.36.1. & 37.36–38.

and the glory of his high looks] Heb. *the bravery*, (ch.3.18. that is, the *pride*; becauſe bravery both breeds, and bewrays pride) *of the loftineſs of his eyes*, wherein pride alſo appears, ch. 2.11,12.

V. 13. *For he ſaith*] Heb. *Becauſe he hath ſaid.*

by the ſtrength of my hand] See ver.10.

I have done it] A defect of the pronoun: as ch.5.29.

and by my wiſdome] What God had done by him, and his Anteceſſors, as his inſtruments, ch. 37.26,27. that, he arrogates to himſelf, and aſcribes to his own power, and policy. That, which every mans heart is by nature, over-prone to, Deut.8.17. Amos 6.13. Hab.1.16.

for I am prudent] Heb. *I underſtanding.* I am one of wiſdome, and underſtanding, (Gen.41.33.) as well as of power, able to diſpoſe mine affaires, to the beſt advantage for my ſelf. See the like vaunting of wiſdome, ch. 19.11. Jer. 8. 8. but eſpecially, Ezek.28.3.

and I have removed the bounds of the people] *and*, or, *therefore*; as ch.9.11. ver.12. By my prudent, and politike carriage, and managing of my deſigns, I have enlarged my dominions, and took away thoſe bounds, wherewith other kingdoms and territories were before liſted and limited, as therewith ſevered one from another; and excluding others from encroaching and entring in, upon them, Act. 17.26. they are ſaid to *remove the bound*, that encroach upon the poſſeſſions of others, Prov.22.28. Hoſ.5.10.

and have robbed their treaſures] As the enlargement of his territories, by the ſubduing of other Countries, and adjoyning them, to his own; ſo the increaſe of his wealth, by finding out, and making ſeizure of their hidden treaſures, reſerved for future uſes, he aſcribes as well to his policy, as his power. So Ezek.38.4,5.

robbed] So is the word rendred, 1 Sam. 23. 1. but in this place it would, rather, be ſome other-wayes rendred; becauſe the Aſſyrian king is perſonated, as relating his own acts, and atchievements: *I have ſeized*, or, *ſpoyled*, or *preyed upon*; made a ſpoyl of *their treaſures*. So it is rendred, Judg. 2. 14. *ſpoylers, that ſpoyled them*: and ch.17.14. *that ſpoyl us*: and Hoſ. 13.15. *he ſhall ſpoyl the treaſure*.

treaſures] Heb. *preparations*, or *prepared* things. For the word it comes of, ſignifies to prepare, and the Hebrews uſe the feminine, commonly for the neuter: and it imports therefore ſuch matters of ſpecial uſe and worth, as are wont to be treaſured up and reſerved, againſt times of neceſſary uſe and employment; ſuch as the hidden treaſures, that God promiſed, to make Cyrus maſter of, ch. 45. 3. But becauſe the word is no where elſe found in this form; and the Jewiſh Criticks, the Maſorets, obſerve ſome miſreading, or miſ-writing rather, in one letter of it; and yet whether letter we take, the ſence will be the ſame; one that taketh upon him to be a great Critick, would inſtead of this feminine ſubſtitute a maſculine form, that ſignifieth, as he ſaith, *rams*, or *bel-weathers*; but indeed, rather, *great he-goats*, Jer. 50. 8. diſtinguiſhed from *rams*, as oft, Num.7. So Jer.51.40. put here, ſaith he, for Princes and Potentates: and ſo oft-times they are, chap.34.6. Zach.10.3. and again, becauſe one letter in the other word rendred commonly, *robbing*, or, *ſpoyling*, is of an ambiguous ſound, like that of *Sibboleth, and Shibboleth*, Judg.12.6. according to the pointing of it; nor is the word read elſe-where with that ambiguous character; he takes occaſion thereby, to ſollicite the reading, and to bring it home, by aſpiring the ſecond letter, to another word much more ambiguous, uſed Ezek.39.2. which, becauſe ſome render there *perſwade*, he would have this here alſo ſo to ſignifie, & ſo this branch of the Aſſyrians ſpeech, to have reference to his policy, as the next to his power: as if he had ſaid, by my wiles I have perſwaded great Potentates to yeeld to me; and by my might, I have pulled them down from their Thrones. But not to inſiſt on the improbability of the ſence here intended, as coming from the mouth of one that ſtood ſo much upon his valour and power; and whoſe prudence and policy, would ſeem to look another way: it is overmuch boldneſſe thus to mangle the text, and to force in ſuch ſences, as the words will not admit.

and I have put down the Inhabitants] *put down*, or, *pulled*, or, *thrown down*. Heb. *made to deſcend*, or, *come down*, Jer.49.16. Obad.4. or, as a learned man of late, *ſtricken down*: as beaſts, the great ſort of them, eſpecially, are wont to be by the butcher or ſlaughter-man; and conſequently *ſlain*. So Jer. 51. 40. to which purpoſe they are ſaid to *deſcend*, or *come down to the ſlaughter*, chap. 34. 6. Jer. 48. 15. & 50. 27. Hag. 2. 22.

the Inhabitants] Heb. *the ſitters*: *thoſe that ſit*, or, *inhabit*, as ch.5.3,9. I have made havock of the Countries ſubdued by me. Howbeit, here, by *ſitters*, ſome ſuppoſe, may be underſtood, ſuch, as *ſit* aloft, as ch.6.1. & 9.7. and ſo the meaning ſhould be, ſuch as ſit on the Throne of State. See ch. 13.20. I have pulled them down from their regal power, and made them my vaſſels, ver.8.

as a valiant man] Here alſo the Jewiſh Criticks obſerve ſome diverſity about the text. For inſtead of that which our printed copies hold out, they with detraction of one letter, put in the margine, as ſo to be read, *cabbir*; which word ſignifies either *ſtrong*, and *mighty*, as moſt take it; or *copious*, and *much*; as ſome other render that word. This reading, the Jewiſh Commenters following, and of ours, alſo, not a few, refer the word here, to Inhabitants, and expound it; Some, *thoſe, that ſit*, or *dwell* in a *ſtrong* place: and ſo the meaning ſhould be; *I will pull*, or *throw down thoſe that dwell, or ſit moſt firmly*, that have the ſtrongeſt, or ſureſt ſeats, or places of abode. Others, *many Inhabitants*, as the word is uſed, ch.16.14. and whereas it might be objected that the word is ſingular, whereas that which it is joyned unto, is plural; and that the adjective is ſeldome ſet before its ſubſtantive; it is anſwered, in defence of this verſion, that the word may be taken here ſubſtantively; as the word of contrary ſignification, for the moſt part, is; and this alſo, Job 31.25. and ſo it may here be rendred, *a multitude of Inhabitants*, or *ſitters*: to which might be added; that ſometime, though ſeldome, the adjective leadeth. See on ch.9.6. *Wonderful*. Thus, they that follow the reading, as they term it; others follow the writing, as it is expreſſed in the text; and render it (not without the authority alſo of a Rabbine of great note) in the ſame manner, that our Bibles do, and the old Latine: *as a mighty*, or, *a valiant man*. Yea, ſome of the Jewiſh Interpreters, would make a medly of both expreſſions, imagining the term here uſed, to be compoſed of two words, *cabbir*, and *abbir*: which both they conceive to ſignifie in ſubſtance the ſame; and to import a man of extraordinary might. But this expoſition of that, which the text holds out, is controlled by the forementioned Author. Who upon a general ſurvey of all the places, where the word *abbir* is found, ſhews, that it is, if not for the moſt part, yet very frequently, taken, ſubſtantively: and that it is oftentimes uſed, for a great *bull*, or, an *ox*, it is apparent by theſe places, Pſal.22.12. & 50.13. & 68.30. ch.34.7. in which ſence, he ſuppoſeth it to be here uſed; as if he ſhould ſay, I have ſtricken down, and laid along the people of thoſe places, which with my forces I entred upon, like a company of *oxen*, or great *bulls*. The word is ſingular, but taken collectively; as *oxe*, ch.1.3.

V. 14. *And my hand hath found*] Hath gotten, or ſeized on. See before, v. 11,13. Yet there ſeems ſome emphaſis here in the word, in comparing the treaſures of the lands, ſurprized by him, to a birds neſt, or eggs in a neſt, that are taken, without pains; all the labour is but to find them.

as a neſt] Or, *as* in a *neſt*; as birds, or eggs in a neſt, Deut. 22.6,7. a defect of the particle: as Job 1.13.

the riches] Or, *wealth*. The word ſignifies primarily, *ſtrength*, whence, *men* of *might*; able to bear arms, Gen.47.6. Deut.3.18. Joſh.10.7. in the next place *wealth*, Ruth. 2. 1. Job 20.15. becauſe that is eſteemed the ſtrength and ſupport of an eſtate, either publike, or private: they ſeem to ſtrain the text needleſly, who read it, *as* a birds *neſt*, the neſt *of their riches*: the particle is obſerved to be divers times uſed, as a note of the accuſative. So 2 Sam.2.30. Jer.40.2.

of the people] Heb. *peoples*. Of many people: as chap. 2. 3.

and as one gathering eggs, that are left] To wit, by the dam; forſaking them for fear.

have I gathered all the earth] I have conquered the greateſt part of the world, commonly known, and brought it under my command; ſo moſt Interpreters. But the ſpeech is here of ſeizing of wealth, and gathering of treaſure; and that with as much eaſe and ſmall difficulty, as a man would take eggs out of a birds-neſt. I ſhould therefore rather chooſe to read it, *have I gathered* the wealth of *all the land*: the whole country whereſoever I come; or, (as in a vaunting manner, ſuch a vain-glorious boaſter might ſpeak) of *all the earth*, of the whole world. The like defect, and ſupply, from the foregoing words, See Gen. 1.16. Job 31.3. & 36.32.

and there was none that moved the wing, or opened the mouth, or peeped] None, that did ſo; that is, none, that durſt ſo do. There was none that durſt ſtir, in way of oppoſition, againſt my forces, when I ſent them to ſurprize and take away their treaſures, 1 King.20.5,6.

move the wing] He perſiſts in his former ſimilitude from birds, that are wont to ſtrike with the wing, at thoſe, that offer to diſturb them in their ſitting, and to meddle with their eggs, or young under them; or, when they are driven off their neſt, yet hover and flutter to and fro about thoſe that take them away; and in a mournful manner, cry and make a noyſe after them.

moved] *did move*, or, *wag*, for, *durſt move*, or, *wag*: as, *did lift up head*, for, *durſt lift up head*, Zach. 1.21.

the wing] For, with *the wing*. So ſome of the Jewiſh Criticks, becauſe the verb is not tranſitive; or, as ſome therefore, *no wing that wagged*. Yet other of ſome ſay, that theſe neutrals have ſometime a tranſitive notion: as the like to this, chap. 1.30.

or] Heb. *and*, as ch.8.19.

opened the mouth] See the like expreſſions, Exod.11.7. Joſh. 10. 21.

or peeped] Spoken not of the young, as ſome would have it; but of the dam, bemoaning them. See chap. 8. 19. and 38. 14.

V. 15. *Shall the ax boaſt it ſelf againſt him, that heweth therewith?*] Hitherto were the Aſſyrian kings inſolent and arrogant boaſtings. Which, in theſe words, the Prophet controlleth, ſhewing the unreaſonableneſſe, yea the abſurdity and ſenceleſneſſe of them. Is it equall, or fit, that thoſe, who are but Gods inſtruments, (as all, even the wicked themſelves are, ver. 5. Jer.51.20.) and have not their action only from him, (as the *ax*, or *ſaw*, from the workman; the *rod*, or *ſtaff*, from him that ſmites with it) but their power alſo to act; and fitneſſe for ſuch uſe, as they are applyed unto, and employed in; ſhould ſuch advance themſelves againſt him, whoſe inſtruments, and ſuch inſtruments, they are, as can do nothing without him; and without ſuch power as they have received from him? Joh.19.11.

againſt him] Or, as Some, *above him*. The word will bear either: *againſt him*, by threatning to deal with him, as with the idols of other people, ver.11. *above him*, by arrogating to himſelf what God hath done by him, ver.13.

or ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it?] Or, *moveth it*. The ſawyer, that ſaweth with it. An inſtance of the like ſtamp with the former.

as if the rod ſhould ſhake it ſelf, *againſt them that lift it up*]

Or, according to ſome, *as if the rod moved him, that lifted it up*; or, (to paſſe by many other verſions) as ſome others, *when one ſhaketh the rod*, (that is, when the rod is ſhaken) ſhould it boaſt, or magnifie it ſelf, *againſt thoſe that lift it up?* a ſupply from the former branches, neither unuſual, nor unfit. See ver. 14. Some of the Jewiſh Doctors make it, an application unto God, and the king of Aſſyria; as he being *the rod*, ver. 5. and God the perſon, that ſmote by him: but by way of excellency, ſpoken of in the plural number: as Joſh. 24. 19. Eccl. 5. 8. and the ground of the action, proceeding not from the rod, but from the hand that ſmites with it.

as if the ſtaff ſhould lift up it ſelf, as if it were *no wood*] Or, *as if the ſtaff ſhould lift up* it ſelf, as it it were *not wood*: and this verſion might peradventure receive ſome ſtrength from that of the Eſtrich in Job, Job 39. 16. *She hardeneth* her ſelf *towards her young ones*, as if they were *not hers*; or, as *to not hers*; ſave that there is a particle in the original there, which is not here. But ſee ch. 40. 24. where the Syntax ſeemeth the ſame with this here. The Hebrew hath no more but this; *as lifting up a ſtaff*, or, *when* one *lifteth up a ſtaff, not wood*: which ſome render, *as if the ſtaff did lift up* (either it ſelf, or him, that held it) and were *not wood*; or, *as if the ſtaff*, becauſe it is *lift up*, were *not wood*: or, *as if the ſtaff ſhould lift up* it ſelf, againſt *not wood*; that is, againſt him, who is *not wood*; but able to move, and ſtir of himſelf. The Jewiſh Writers, *when the ſtaff is lift up*, it is *not the wood*; to wit, that lifteth it up; but the man that holdeth it. Some of ours; *when the ſtaff is lift up, the wood* is *nothing*: no regard is had of it, be it wood, or ought elſe; but of him that ſmiteth with it. Others laſtly, or, *when the rod is lift up*, is it *not wood?* doth it not ſtill remain, as it was before, a ſorry piece of wood, unable to ſtirr, or, to act ought of it ſelf? and this laſt, without any ſtrain at all flowes moſt fitly from the text. So the heathen idols are vilified, that they are no better, many of them, then a parcell of ſearwood, ch. 44. 13—20. Jer. 2. 27. Hoſ. 4. 12. in like manner, the king of Aſſyria, though raiſed up by God, and uſed as a baſtinado, to cudgel his own people and others with, yet is ſtill a poor, ſorry, mortal, corruptible creature, ſuch another piece of fleſh, as before he was, Pſal. 82. 6, 7. & 146. 3, 4. Eccleſ. 6. 10. ch. 2. 22. Ezek. 28. 9. But all theſe expoſitions and readings alſo, a late Writer of great note controlleth, conceiving them all to be miſtaken in the word, *harrim*, which they take for a verb, ſignifying, *to lift up*; when as indeed it is a noun, that ſignifieth *mountains*; and renders the words, *as if the ſtaff* were *mountains*, (applyed uſually to men haughty and high-minded) *not wood*. I ſhall, having propounded it, leave it to the judgment of others.

V. 16. *Therefore ſhall the Lord, the Lord of hoſts*, &c.] His folly convinced, and laid forth; his doom from God follows: to wit, the ſudden, and unexpected deſtruction of the main body of his forces: wherein he ſo much confided; and whereof he ſo much boaſted. Of the titles here given God, ſee ch. 3. 1. Howbeit, it is by ſome of the Jewiſh Writers well obſerved, that the ſtyle is for more ſpecial end, here given unto God, to wit, to intimate, that the ſucceſſes, which the Aſſyrian kings, as well as others, had in the field, was not from themſelves; but from him, who is their *Lord*, and *the Lord of hoſts*: and from him therefore, both ſafety, and victory in fight is, Pſal. 24. 8. & 33. 16, 17. & 44. 3, 5, 6. & 60. 11, 12. & 144. 10. Prov 21. 30, 31.

ſend among his fat ones leanneſs] The Lord wil waſte his great forces, wherein he ſo much gloried, ver. 8. ch. 36. 9. as the body of man, or beaſt, is by a conſumption waſted, and brought to extream leanneſſe. So ch. 17. 4. Zeph. 2. 11.

among his fat ones] Heb. *upon his fatneſſes, his fat ones*; the chief, and choyce ones in his army, ſay all Interpreters generally: as Judg. 3. 29. Pſal. 78. 31. compared with Pſal. 106. 15. So they; from whom I muſt crave leave here to diſſent. The word here uſed, is an abſtract, not a concrete. It is word for word, *his fatneſſes*; as ch. 17. 4. *the fat*, or, *the fatneſs of his fleſh*, and, *the fatneſſes of the earth*, Gen. 27. 28, 39. and, *of the Province*, Dan. 11. 24. by *his fatneſſes*, therefore I here underſtand, not ſo much *his fat ones*, as his great and vaſt army, likened to the body of ſome creature overgrown with fleſh, and fat, which God threatens here, to abate, and take down, by caſting it into a conſumption, by ſending that upon it, that ſhould make it thin and ſpare. The complement hereof, ſee ch. 37. 36.

leanneſſe] That is, *death*, ſaith the Jewiſh Doctor, from that latter place of the Pſalmiſt before mentioned. But, the *leanneſſe*, here mentioned, is not ſo much appliable to the bodies of the particular perſons deſtroyed, as to the body of the army conſiſting of them, as limbs and members; which by the loſſe of ſo many thouſands, could not but be much waſted and reduced to a very poor and thin ſcantling.

and under his glory he will kindle a burning, as the burning of a fire] The ſame thing repeated, under a new notion, and expreſſed by another ſimilitude. He will waſte his forces, as with a conſumption, and conſume them, as with fire; [illegible] and ſudden devaſtations and deſtructions, are in Scripture, commonly compared to great fires, Pſal. 21. 9. & 50. 3. [illegible] & 29. 6. & 26. 11. Jer. 17. 27. Ezek. 20. 47. Amos 7. 4. Zech. 11. 1.

under his glory] That is, ſaith one of the Jewiſh Writers, in the *place of his glory*, or, *glorying*, where he glorified himſelf. Of which uſe of the prepoſition. See ver. 3. But there ſeems rather to be an alluſion to the manner of thoſe, that burn dead bodies, which was the cuſtome in old time, both of the Greeks, and the Romans, their common uſe being not to bury as we do, the bodies of the deceaſed; but to burn them with a pile of wood kindled under them, and having ſo done, to gather their aſhes and bones, if any remained of them, into an urne, and ſo lay them up in their places of Sepulture. That which was done with a great deal of coſt, huge piles of wood; yea, and curious fabricks of timber, together with abundance of odoriferous ſpices, at the funeral rites of great perſons, as well women, as men. Somewhat like whereunto, was alſo uſed among the Jews, about their kings, 2 Chr. 21. 19. and with them alſo, bodies of men were burnt, when they dyed, or were ſlain, in ſuch multitudes that danger of infection might ariſe from them lying above ground, and the burying of them over-troubleſome, ch. 66. 24. Amos 6. 10. Ezek. 39. 9, 10. See ch. 30. 33. or if reſpect be had, as it may be, and is afterward, to the burning of a wood, or forreſt, as Pſal. 83. 14. *under his glory*; may be, under his great timber trees: as the fire that takes firſt in the lower ſhrubs, and the under-woods; and from them, ſetteth the whole wood or forreſt on fire. See ver. 17, 18. yet the former ſeems to me the more probable: and of this paſſage, more anon.

his glory] The ſame with his *fatneſſe*, or abundance of fat before mentioned; not as Some would have it, his arms and his bravery: but his army; wherein he glories. See ch. 17. 4. where both theſe terms are likewiſe uſed, as parallel.

he will kindle a burning] Heb. *burning it ſhall burn*; or, *there ſhall a burning burn*: or, *it ſhall burn* with *a burning*. For whether it be a noun, or verb infinite, is queſtionable. A great burning ſhall be. For theſe reduplications amplifie. See ver. 6.

as the burning of a fire] Or, *as fire burneth*; or, *like the burning of fire*: ſuch a burning, as though it have no material fire uſed in it, yet ſhould have the deſtroying force and efficacy of fire: and it may well be, that it was done by ſuch a kind of blaſting, as Aarons ſons were ſmitten with; who though they were ſtricken ſtark dead, yet neither were their bodies conſumed, nor their garments, Levit. 10. 2, 5. or, wherewith the people were ſo many of them taken away in Taberah, Num. 11. 2, 3. and there are of the Jewiſh Writers, who affirm, grounding in part upon this place, that by the ſtroke of the Angel ſent to do execution on the Aſſyrian Army, the bodies of thoſe that were ſmitten, were ſo blaſted and burnt, that they were diſſolved into aſhes. Which was done, ſay they, that ſo many thouſands lying dead on the ground, might not breed ſome contagion, eſpecially being ſo neer to the City: and they add hereunto, that though their bodies were diſſolved, yet their garments were not burnt, that Gods people might have the ſpoyl of them, as thoſe had 2 Chr. 20. 25. to which purpoſe alſo, ſome of them expound thoſe words, *under his glory*; that is, under their goodly gorgeous apparel, ſuch, as the Aſſyrians uſually wore, Ezek. 23. 12. and that men are wont much to glory in, called therefore their *glory*, Pſal. 93. 1. Matth. 6. 29. But theſe things are of no certainty.

V. 17. *And the light of Iſrael ſhall be for a fire*] Or, *For*, &c. as ch. 8. 21. & 9. 11. God who is a light to his people, and will be ſo at this time, and upon this occaſion, by giving them occaſion of much joy upon their deliverance; as Eſth. 8. 16. Pſal. 84. 11. chap. 9. 2. & 60. 1, 2, 20. Mic. 7. 8. ſhall be a conſuming fire to deſtroy his, and their adverſaries; as was intimated, ver. 16. So Deut. 4. 24. & 6. 15. Pſal. 97. 3. chap. 26. 11. & 30. 30. See the like divers, yea, contrary uſe of that pillar, that conducted the Iſraelites in the wilderneſs, Exod. 14. 20, 24. See alſo Zach 2. 5. The Jewiſh Doctors here dote, who would have by the *light of Iſrael*, to be underſtood, either the deſtroying Angel, or king Hezekiah; as ſo called from his conſtant ſtudy of Gods Law, Prov. 6. 23.

and his Holy One for a flame] The ſame thing, is in other terms repeated, but, as uſually, with ſome amplification. For *flame*, is ſomewhat more then fire, ch. 29. 6. & 30. 30. See the like, ch. 9, 10, 20. verſ. 1, 7, 14, 16. There ſhall need no other fire, or fuel, to deſtroy and conſume them, ſave God himſelf. See chap. 30. 27, 28. Of the title *Holy One* See chap. 1. 4.

and it ſhall burn] To wit, that *flame* before ſpoken of.

and devour] Heb. *eat up*, as ch. 9. 18.

his thornes, and his briars] By theſe the Jewiſh Doctors, ſome of them underſtood the great ones in the Aſſyrian army;

[illegible] becauſe

becauſe,ſuch are wont moſt to be,as pricking thorns, to vex and grieve others. Which ſome of ours alſo approve; ſuppoſing that the ſlaughter might begin at them. But the ſlaughter, it is evident, was ſudden, and executed in an inſtant,as that in Egypt, Exod. 12, 29. with that expedition, that little notice could be taken, nor regard needed be had, with whom it ſhould begin. Rather, according to the ſimilitude which the Prophet ſtill purſues of a fire; and here of a fire taking in wood, *thorns*, and *briars*, may have reference to the under-woods, where the fire is wont firſt to take, oppoſed to the tall timber-trees,verſ.18: and ſhould therefore, rather reſemble the meaner ſort of his ſouldiers, See chap. 9. 18. Howbeit,thereby may be ſignified his whole army in general, and thoſe in groſs of whom it conſiſted, being all,as *thorns* and *briars*; to annoy Gods people, againſt whom they lay in ſiege; and whom they had before done much miſchief to, in all parts of the land, chap. 36.1. See the like, Joſh. 23. 13. Ezek. 28. 24.

in one day] In an inſtant; at one and the ſame time; together, at once, 1 Sam. 2. 34. chap. 47. 9. Zach.3.9. Or, *in one night*,chap.37.36. being part of the natural day, Gen. 1.5. Levit.23.32. Luk.24. 29,33,36. compared with Joh. 20. 19. his great army, that required, no ſmall time, for the gathering, framing, fitting, and furniſhing of it, deſtroyed in an inſtant. So ch. 15.5.

V. 18. *And it ſhall conſume the glory of his Forreſt, and of his fruitful field*] Heb. *Carmel*. The proper name of a place; of which name,were two mountains,the one in Judah; of which Joſh. 15. 55. where about Nabals dwelling was, 1 Sam. 25. 2. the other ſituated in the confines of Aſher, and Iſſachar,Joſh. 19. 26 where Elias ſlew Baals Prophets, 1 King. 18. 19, 20. and it was neer to the ſea,1 King.18.42,43. Jer. 46. 18. Now theſe mountains did not lye open, forreſt like, or run wilde, as Lebanon; but were encloſed, manured, tilled, and eared, or planted with great variety of fruitful trees, vines, olives, figs, and the like; and had much fat, and fertile ſoyl, and arable ground, (whence *a green ear* of corn, alſo is ſo called, Levit. 2. 14. & 23. 14.) both upon them, and about them; whence it came to paſs, that from the one, or both of them, the word *Carmel* was uſed, for any fertile, and fruitful place indifferently, whether higher,or lower ground, mountain, or plain; as chap. 16. 10. where mention is made of Moabs *Carmel*: and ch. 29. 17. where *Lebanon* and *Carmel*, are oppoſed; and ſo it ſeems to be here taken. Hence therefore, ſome would infer,that by the *Forreſt*,as a wild place, ſhould be underſtood the meaner ſort of Sennacheribs ſouldiery; by the *Carmel*, his chief Commanders. Others imagin, that the deſolation, or deſtruction of his State, and country is threatned; and as of perſons of all ranks; high and low, rich and poor: ſo of places of all ſorts. But this ſeems to divert too much from the Prophets preſent ſcope. I ſuppoſe rather, with others, that by *his Forreſt*, and his *Carmel*; is meant the main body of his army, that ſeemed to reſemble ſome great forreſt, or mountain, whether wilde,or manured, bethwacked with trees, whether for timber, fruit, or fuel, as thick as they can ſtand one by another: and by *the glory* thereof, the choice perſons of command in it: as by *his glory*, verſ. 16. was meant his glorious army,or his army wherein he gloried: ſo here, by *the glory* of that his glory; thoſe that were the more glorious part of it, or of the more eminency in it, his ſtout and valiant Warriers, and his rich and ſtately Princes; which ſome alſo ſuppoſe to be reſpectively meant; by the Forreſt, the one; by Carmel,the other. See Jer. 46. 22,23. Some conceive that there is mention here of *Forreſt*, and *Carmel*; in regard that his army, being of large extent, was encamped, ſome in the higher, and wilder places; ſome in the lower, and better manured. I ſhould rather think, but that it comes after, (and yet why might not the Lord have an eye to that, that in his perſon himſelf would afterward ſpeak?) that ſome reſpect might in theſe tearms, be had to Sennacheribs brags of ſurprizing *Lebanon* and *Carmel* chap. 37. 24. as intimating, that his own *Lebanon* and *Carmel*, ſhould be deſtroyed, before he ſhould come to effect, what he threatned them with.

both ſoul and body] Heb. *from the ſoul, and unto the fleſh*; as Jer.9.10. *from the fowl, and unto the beaſt*; for, *both fowl, and beaſt*; and Jer. 50. 3. *from man, and unto beaſt*; for, *both man and beaſt*. Some would have the meaning to be, that they ſhould be deſtroyed, both body and ſoul. Others, that they ſhould be ſo ſmitten inwardly, that the evil yet ſhould not ſtay there; but proceed alſo to the conſumption of the outward parts of the body, becauſe the *ſoul* is ſet firſt; contrary to the manner of material fire; which, in burning of bodies,ſeizeth firſt upon the fleſh, or outward parts, and from them pierceth to the inward. The meaning is,rather, as one of the Rabbins well obſerveth, that it ſhould ſo ſeize on them, that it ſhould,as fire is wont to do, with living creatures that are burnt; or perſons condemned to the fire, not conſume their *fleſh* onely,but take life away too,Levit. 20. 14. & 21.9. The *ſoul* is commonly taken for the *life*, Gen. 9. 4, 5. Levit. 17. 11,14. It is a proverbial ſpeech intimating a total deſtruction of his army; not unlike thoſe of *head and tail, branch and ruſh*, chap. 9. 14. for the Prophet returns here to the former ſimilitude of a body, verſ. 16. but he purſues it with a further amplification. It was *leanneſs*, or a conſumption of fleſh, that was there menaced; as ch. 17. 4. which may yet be without loſs, or danger of life: but here vitals, and all are waſted and conſumed, as with fire: the very *ſoul*, and *ſpirit* of this vaſt body, together with the *fat* and *fleſh* of it, is utterly gone.

and they ſhall be, as when a ſtandard-bearer fainteth] Heb. *and he*, or, *it ſhall be*; or, *it ſhall be with him*, (as ch. 29.7, 8.) *as when a ſtandard-bearer melteth*: as alluding to the ſimilitude before uſed. This ſome expound of the Aſſyrian king himſelf: *He* ſhall be like ſuch a ſtandard-bearer, whoſe *heart melting* within him: (as Pſal. 22. 14. Nah. 2. 11.) when he ſeeth his colours forſaken, he caſts away his ſtandard, and betakes himſelf to flight. So did Sennacherib, chap. 31. 8. & 37. 37. But ſome go further, adding, that he ſhall not be able to recover himſelf, or raiſe a new army again, no more then an army is able to recollect it ſelf, when the Standard-bearers are overthrown. Some ſuch aſſurance ſeems to be given by God to Ezekiah, ch.38.6. Others, rather, underſtand it of his army, or the remainders thereof: it ſhall be with his forces,as with an army, whoſe Standard-bearer fainting, and failing, the whole company is, together with him, quailed and quelled. Or, as when he having caſt away his colours, the whole regiment is diſordered, and ſoon routed by the adverſe party: and ſo it was with Sennacheribs great hoſte, they were ſuddenly, a great part of them, utterly deſtroyed; and the reſidue of them that ſurvived, when in the morning they ſaw their camp full of dead corpſes, chap. 37. 36. their hearts alſo melted within them, and they fled away with their Lord. Of the army, the ſame tearme is uſed, that it *melted* away, chap. 31. 8.

V. 19. *And the reſt of the trees of his forreſt ſhall be few*] Very few ſhall remain of that his vaſt army, that ſeemed formerly, to be innumerable.

the trees] The ſeveral ſouldiers in his army, of all ſorts; the greater among them, as well as the meaner. Heb. *tree*. But the word is here collective; as Ezek. 15. 6.

his forreſt] His forces compared to a forreſt, ver. 18.

few] Heb. *a number*. That is, *a few*. For, though with us, *a number*, be uſed, to ſignifie *a multitude*: yet, in the Hebrew phraſe,it importeth *fewneſs*: ſo it is uſed, Deut.33. 6. *Let his men be*,or, (out of the foregoing branch, ſupplying the negative) not *be a number*: that is, *few*. And, *dayes of a number*; for, *a few dayes*, Numb.9.20. Contrary to which, is, Jer. 2. 32. *dayes without number*: And Job 16. 22. *years of a number*, for few years: So *men of a number*, for, *few in number*, Gen. 34.30. Deut.4. 27. Pſal.105.12. Jer.44.28. Ezek. 12.16. And the reaſon of the phraſe is, becauſe a ſmall company may be eaſily numbred; a ſmall number ſoon counted. In oppoſition therefore, whereunto, is that form, *without number*, commonly uſed, Job.25. 3. Pſal. 40. 12. & 104. 25. & 105. 34. Joel 1.6. Yet there ſeems to be a kinde of defective ſpeech, as in that of Moſes, *His men a number*, for, *his men*, men *of a number*. So here, *the tree*, or, *trees of his forreſt a number*, for *the trees of his forreſt*, trees *of a number*: a very ſmall company that may ſoon be told. See ch. 21. 17.

that a childe may write them] That is, as ſome, *count them*, and in counting point them out, *deſcribe them*. Or, rather, as others, take a tale, or make a liſt of them: for he ſeems to allude to the Clerk of of a Band, or a muſter-maſter, whoſe office is, to take a liſt of thoſe, that are to be enrolled for ſervice. It is as if he ſhould ſay, there ſhall not need any Officer to make a book of them; they ſhall be ſo few, that any child, that hath but learned to make his letters, may ſoon ſet them down, either the number of them, or their names. Hence our Jewiſh Doctors, or doaters rather, gather, that of Sennacheribs army there were but *ten* left; becauſe the letter *jod*, that ſtands for ten in Hebrew, as it doth alſo in Greek, is the leaſt letter in the alphabet, which children therefore are firſt taught to write: and again, becauſe children are ſeldome able to tell beyond *ten*; and ſo far they can count upon their fingers ends. But theſe niceties we leave to ſuch, whoſe lips ſuit with ſuch lettice. Heb. *and a childe ſhall write them*; the copulative for the finitive: as Job 5. 11. & 7. 15,19. Jer. 14.19. and the future for the potential, as ch. 33.23. Job 9. 3. Jer.2.23. & 13.23. Matth.12.25. with Mark 3. 24. for ſo I take it to be, rather then an ellipſis, as ſome would have it.

V. 20. *And it ſhall come to paſs in that day, that, &c.*] Hitherto of Gods judgment, that ſhould be inflicted upon the Aſſyrian king, for his pride, inſolency, and arrogancy. When God had finiſhed the work, that he intended to bring about by him. Now followeth both of the diſtreſs that God brought the whole land into by him, and his forces, and of the deliverance of ſome ſmall parcel of them, by the judgment executed upon him and his army, to wit, the deſtruction of many wicked ones among them, and the reformation of the reſidue. See the like, ch.1.24,25. Of the phraſe, or manner of ſpeech, ſee ch.4.1,2,3.

the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob] Thoſe of them, that ſhall eſcape and ſurvive the Aſſyrian Invaſion: to wit, principally, the Inhabitants of Jeruſalem, and ſuch as for ſuccour had reſorted thither, ch.37.35. as alſo, ſome other, in other parts of the land, though ſurprized and over-run by him, ch.36.1. for *Iſrael*, here, is put for the people of Judah, as ch.1.3. and *the houſe of Jacob*, the ſame with *Iſrael*: as ch.2.5. Howſoever, ſome would over-curiouſly diſtinguiſh them, and by *Iſrael*, underſtand Judah, that held ſtill the faith of Iſrael: by *the houſe of Jacob*, the ten tribes, that fell from it, and were of Jacobs family; but not of Iſraels faith, were not right, and true Iſraelites, Joh. 1.47. Rom.9.6. but this ſeems not ſound. See verſ. 21, 22.

ſuch as are eſcaped] Heb. *the eſcapement*, or, eſcaping: as chap. 4. 2.

ſhall no more again ſtay upon him, that ſmote them] Being amended by the hand of God thus upon them, and better adviſed then before, by their late ſufferings, they ſhall not ſeek to, or rely upon the Aſſyrians, for ſuccour and ſupport, as in former times they had wont to do, 2 King. 16.7. Hoſh.5.13. & 14.3.

no more again ſtay] Heb. *no more add to ſtay*: as chap. 7. 10. Jer. 2. 4.

ſtay] As a man ſtayes and upholds himſelf, by leaning on a ſtaff, ch.36.6. & 50.10. See ch.3.1.

him that ſmote them] The King of Aſſyria, (not Egypt, as ſome of the Jewiſh Teachers) by whom God had ſmote them, ch.9.12. uſing him, as a rod, or ſtaff, wherewith to chaſtiſe and correct them, ver.5,24.

but ſhall ſtay upon the Lord] This being the end of Gods ſmiting them, not to drive them from him; but to reclaim and draw them home unto him, ch.9.11,12. and by diſcovering to them the vanity of all other ſhores and ſupports; and their folly in relying on them, to their own hurt and ruine; to cauſe them to rely and reſt now on him alone, chap. 17. ver. 7,8.

the holy one of Iſrael] See chap.1.4.

in truth] In ſincerity, as Pſal.145.18. (ſo Jer. 24. 7.) not fainedly, as thoſe, Pſal.78.34,37. Jer.3.10.

V. 21. *The remnant ſhall return*] Or, *A remnant ſhall return.* Alluding to the name of the Prophets ſon, *Shear-jaſhub*, ch.7.3. and ſhewing what was therein intimated: *a remnant*; denoting the paucity of thoſe, that ſhould eſcape and ſurvive, in compariſon of the whole, ver.22.

even *the remnant*] Or, but *a remnant*. a remnant onely, ver.22. as before: otherwiſe *the remnant* might import ſo many as eſcaped, were they fewer or more. So *a ſmall remnant*, ch.1.9. and *a ſeed*, Rom.9.29.

of Jacob] Of the main body of the people, called *the houſe of Jacob*, ver. 20.

unto the mighty God] The name given to the Meſſias, as part of his ſtately ſtyle, ch.9.6. they ſhall return after the ſiege of Jeruſalem, broken up upon the ſlaughter made by night in the Aſſyrian Camp, ch.37.36,37. not to their poſſeſſions and wonted places of abode only, out of which they had formerly by the Aſſyrian forces, been forced, or whence for fear of them, they had fled; but unto God alſo, whom formerly they had diſregarded, and were fallen from: but now upon ſo pregnant proof and experience, had, and exhibited of his gracious goodneſſe towards them, and powerful protection of them, they ſhould more carefully ſeek after, more faithfully cleave to, and more firmly depend upon, Pſal.81.17,18. Jer. 32.40. See ch.1.27.

V. 22. *For though thy people Iſrael be as the ſand of the Sea, yet, a remnant of them ſhall return*] As of Sennacheribs vaſt and numerous hoſt, but a ſmall number eſcaped, upon the judgment by God inflicted on it, ver.19: ſo of the innumerable multitude of the Jewiſh people, but a ſmall remnant in compariſon, was to eſcape, and ſo did in that heavy judgment by the hand of Sennacherib, inflicted on them from him.

though] Heb. *if*: and ſo Rom.9.27. for, *though*, as Job 14. 7,8. & 16.6.

thy people Iſrael] Either, *thy people*, to wit, *Iſrael*: as God ſpeaking to the Prophet: or, rather, *thy people*, that is, thy poſterity, *O Iſrael*, as turning his ſpeech to their Progenitor Jacob.

as the ſand of the Sea] As was promiſed unto Abraham, that his ſeed ſhould be, Gen. 22. 17. fulfilled accordingly, Heb.11.12. an hyperbolical phraſe, and proverbial form of ſpeech, uſed commonly, to ſignifie an innumerable multitude, Judg.7.12. ch.48.19.

Yet *a remnant of them ſhall return*] Or, but *a remnant in them*, or, *among them, ſhall return*: (for *Shear-jaſhubs* name is again alluded unto) that is, ſhall be ſaved, as the Apoſtle renders it, Rom.9.27. that remnant ſo delivered, and temporally ſaved, from the ſword of the Aſſyrian; being a type of Gods Elect among that people, to be ſaved by Chriſt: See Rom.9.27,29. & 11.5.

the conſumption decreed ſhall over-flow with righteouſneſs] The reaſon is here rendred, why he ſaid, but *a remnant*: becauſe God had determined in his juſt judgment, to bring in upon them a general inundation, that ſhould ſweep away the greater part of them. This ſome of the Rabbines underſtand of the ten Tribes carried captive by Salmanaſer, 2 King.17.6. in regard of whom the other two were but as a remnant. But the courſe of the context ſeems to carry it another way.

the conſumption] Or, *a conſumption*: there ſhall be a conſumption among the Jewiſh people, before that conſumption in Sennacheribs army, ver.18. So ch.28.22.

decreed] Heb. *decided, determined*, 1 King.20.40. or, *preciſely, cut out*, Job 14.8. as infallibly, and unfaileably, or irrecoverably decreed; ſo exactly limited how far forth it ſhall proceed. So Dan.11.36.

ſhall over-flow] Heb. ſhall be *over-flowing*. He compares the Aſſyrians invaſion of the land, with his over-ſpreading army, to a great inundation, overflowing the whole Country. See ch.8.7,8.

with righteouſneſs] Or, *in righteouſneſs*; as the Apoſtle renders it, Rom.9.28. that is, through the juſt judgment of God; as noting out the ground of Gods both determining to inflict, and inflicting thoſe judgments on them: as Pſal.9. 8. and vindicating of him from all aſperſion of injuſtice in ſo doing, Neh.9.33. Lam. 1. 18. Dan.9. 7, 14. or, as Some other, with judgments, and puniſhments, the effects of his juſtice; as ch.5.16. Howbeit the main ſtream of Interpreters runs here another way; expounding the place; Some of the *ſuperabundant benefits*, that God would heap upon them, after that he had brought them thus low. For *righteouſneſs*, is put ſometime for *beneficence*, Pſal. 112. 3,9. chap. 66. 12. Others, of that *righteouſneſs*, and holineſs, that ſhould abound in the remainder of Gods people, now reclaimed and refined in the furnace of affliction, ch.48. 10. wherewith the land ſhould now flow, and that ſo as *to fill the whole world*, ch. 33. 6. ſo, that by the *conſumption cut out*, they would, many of them, have to be underſtood the *remnant* left, which ſhould cauſe *righteouſneſs* to *overflow*. But beſides that, the conſtruction ſeems overharſh: the Apoſtle referreth theſe words, *in righteouſneſs*, to Gods finiſhing, and *cutting out*, or, *cutting ſhort*: and I adhere therefore to our verſion, and the ſenſe of it firſt given.

V. 23. *For the Lord God of hoſts ſhall make a conſumption, even determined in the midſt of all the land*] The ſame thing is repeated, with the Author of it expreſſed, and ſome further amplification from the extent of it. For the ſtyle here given God, ſee on ch.1.9. See alſo ver.16.

ſhall make] Or, *will* ſhortly *make*. Heb. *is making*: as ch.5. 5. & 43.19. See ch.3.1.

a conſumption] Another word of the ſame notion and family with the former, ver.22.

even determined] Or, *and* that *determined*; as it is rendred, Dan.9.27. See the like ſyntax, Mic. 2.10. Heb. *cut out*, as before; for both words are from one root. Yet ſome would have this word to be a ſubſtantive, as well as the word *conſumption*: but ſo, as that the ſenſe ſhould not much vary; *conſumption, and determination*, for, *a determinate conſumption*; as ch. 1.14. *iniquity, and congregation*, for, *a wicked congregation*: or, rather, as ch.4.5. *a cloud and ſmoke*, for, *a ſmoky cloud*. But I ſuppoſe it rather an adjective, as both the form of it ſheweth, and the uſe of it alſo, Dan. 9. 26. in thoſe words, *a determinate deſolation*; the ſame phraſe is again found, ch.28.22. Now, becauſe inſtead hereof the Apoſtle hath, retaining the Greek verſion, *a word*, or, *ſpeech, abbreviated*, or *abridged*; as they commonly render it: hence moſt of our ancient Interpreters, and many later ones, Popiſh Writers eſpecially, do hence pick out much myſterious matter. Some of the Meſſias, *the Word* contracted, and *made fleſh*, Joh.1.14. Some, of the doctrine of ſalvation, drawn into a narrow compaſs, in the Goſpel, Mark.1.15. Joh.3.16. Rom.10. 9. Some of one thing; ſome of another. All which to recite, is both needleſs, and would alſo be too tedious. Only, concerning the Apoſtles Greek, the term by him uſed, as that Hebrew one, which it anſwers, ſignifies as well *Work*, as *Word*, (which in Latine alſo, is held to come from the other in Greek; *opus*, from [illegible]; or, rather, from the Greek word ſignifying either, as the verb whence it comes, ſignifies either, both to *ſpeak*, and to *work*;) and as well *matter*, as *ſpeech*, (as the Hebrew term alſo doth, ch.2.1. Dan.10.1. Luk.1.37. and in Latine, *res*, held to come from the Greek [illegible]) beſides the word uſed by the Apoſtle, and thoſe ancient Greeks, ſignifies, as well an account, or a reckoning, as any of theſe two before mentioned, Matth.18.23. & 25.19. Luk. 16.2. Phil. 4.17. and the Apoſtles words may well therefore be thus rendred; *The Lord will make ſhort work*, or, *a ſhort matter* of it. He will make a ſoon, and ſudden conſumption. It will neither be long before it comes; nor long in doing, when it comes: *Or* to come more neerly, and fully to the Prophets intendment: *The Lord will make a ſhort reckoning*; alluding to a reckoning, where the matter is clear, the account is ſoon made: or to a bill of receits and disburſements; which though it be long, yet being aright, and ballanced, the foot of the account, or the remainder of the reckoning, may prove a very ſmall ſum: and ſo it would be, yea and fell out ſo here, when God had finiſhed his work, and done his reckoning with his people, ver. 12. And thus much by the way for the clearing of that phraſe, though not found in the text.

in the midſt of all the land] Heb. *earth*. Which ſome taking hold of; apply all this (as was in part, alſo, before hinted) unto Chriſt: of whom alſo they expound that in the Pſalm, of *working ſalvation in the midſt of the earth*, Pſal.74.12. Others refer it to the contracted number of the remaining, and returning faithful, ver.21. or, the Apoſtles and others by them typified; who by their righteouſneſs in preaching, and practice, ſhould overflow, and fill the whole world with goodneſs and godlineſs, Dan.12.3. Mat.28.19. Mark. 16. 15. Joh. 7.38,39. & 15.16. Rom.10.18. But the word here uſed, as the Greek alſo anſwering it, ſignifies, as well *land*, as *earth*; and is commonly uſed of, and applyed unto, particular coaſts, and countries, ch.9.1. Matth.2.6. & 4.15. and *in the midſt of the land*, is no more, then ſimply, *in the land*: as ch.5. 8. and ſo the Apoſtle here renders it, Rom. 9. 28. *in the midſt of all the land*; no more, then *throughout the whole land*, ch. 8. 8. & 28.2,15.

V. 24. *Therefore thus ſaith the Lord God of hoſts*] Upon this dreadful prediction of the great conſumption to be made among the Jewiſh people; the Prophet in Gods name, and by meſſage from him, comforteth thoſe few faithful ones, whom God had ſpecial care of among them, againſt thoſe fears and diſtreſſes that might befall them, by occaſion of the Aſſyrian Invaſion and ſurprizal of the greateſt part of their cities; and that by giving them further aſſurance of a gracious deliverance from him; and of the ſpeedy deſtruction of him, that had put them into ſuch frights, and brought them into ſuch diſtreſs. See the like, ch. 30. 18--33. of the ſtyle given to God here, look back to ver, 16.

O my people, that dwelleſt in Sion] He directs his ſpeech to the Inhabitants of Jeruſalem; (for *Sion*, is here, put for *Jeruſalem*; as ch. 1. 8,27. & 27. 22.) partly, becauſe thither had a great party of the better ſort fled for ſuccour and protection: and partly, becauſe they were to be in no ſmall diſtreſs there, ch.37.3.

be not afraid of the Aſſyrian] Of Sennacherib; for all his proud menaces and vaunts of his forces, ch.37.6.

he ſhall ſmite thee with a rod] He ſhall lightly afflict thee; God uſing him, as a rod, wherewith to chaſtiſe his people, ver.5. not as a ſword, to cut them off. He will not handle thee by him, ſo roughly as he did the ten tribes, 2 King. 17.6, 27. & 18.10,11. Howbeit, the Jewiſh Writers are divided about the ſenſe of theſe words. Some ſay, that they are to be underſtood of his purpoſes and menaces only: Others, of matter of fact alſo, and ſomewhat done by him; and theſe diſtinguiſh not amiſs between *ſmiting*, and *ſlaying*: and true it is, that though no violent irruption, nor forcible aſſault, was made into, or againſt Jeruſalem, ch.37.33. Yet were many of her inferiour Cities, yea, the moſt of them, taken, ch.36.1. the country round about her ſpoyled; as muſt needs be, by ſuch an Army lying about it, ch.36.2. and the city it ſelf, with thoſe ſhut up in it, put to many difficulties, and reduced to much diſtreſs, ch.36.12. & 37.3.

and ſhall lift up his ſtaff againſt thee] So the moſt render it. He ſhall not ſtrike thee, ſay ſome, but hold up the ſtaff over thee: as after, he ſhall *ſhake his hand at thee*, ver. 32. he ſhall ſhake the ſtaff at thee; but not hurt thee with it. Others, he ſhall lay heavy taxes and tributes upon thee; and ſo he did indeed, 2 King.18.14,15. both ſuppoſe a reference here, as to the *rod*, ſo to the *ſtaff* mentioned, ver.5. Howbeit, ſome render the words otherwiſe; to wit, *but he ſhall lift up his ſtaff for thee*: *but*, the copulative, in an adverſative notion: as ch. 5.12. & 7.12. *he ſhall lift up*, or, one (to wit, God) *ſhall lift up his ſtaffe*; *his ſtaff ſhall be lift up* (ſee chap.14.30.) *for thee*. So is the particle uſed, 1 Chr.6.49. Thus the meaning ſhould be; the King of Aſſyria ſhall ſmite thee with a rod; but the Lord thy God, who is the Lord of hoſts, will lift up his ſtaff, an heavier inſtrument, and more grievous, againſt him, that ſhall bring deliverance to thee, and deſtruction to him; as did the ſtaff, that Moſes lift up at the red-Sea, Exod.14.26,27. See ver.26.

after the manner of Egypt] Heb. *in the way*. Which ſome Jewiſh Writers taking hold of, expound of Sennacheribs way, either toward Egypt, when he went thitherward to meet with Taracha, or when he returned from bickering with him; what time again he ſent meſſengers in menacing manner to Jeruſalem, chap.37.9. Others, of Ezekiah's and his peoples way, in ſending to Egypt for help againſt the Aſſyrian, ch.30.4. which occaſioned the Invaſion, partly through the offence, that the Aſſyrian took at it, ch.36.6. and partly through Gods juſt indignation againſt them, for doing therein out of diffidence, againſt his command, ch. 30.1. & 31,1. And this expoſition, the former way of it eſpecially, ſome of ours follow; the rather, ſay they, becauſe it ſorts well with the ſtory: and for the particle here uſed, it is not that which ſignifies *according to*; but *in*. But neither of theſe reaſons ſeem valid enough, to put by the received reading. For neither doth either of them ſuit ſo well with the context; nor is the uſe of the particle in the ſignification here given it in this form of ſpeech unuſual. For, ſo Ezek.20.30. *in the way of your fathers*, is found, for *according to the manner of your fathers*: and theſe very words again in this form reiterated, ver.26. do abundantly confirm it. Here therefore, *in the way of Egypt*, is, *after*, or, *according to the manner of Egypt*; that is, as thoſe who underſtand it of the Aſſyrian and his dealing with Gods people; either he ſhall inflict grievous things on you, as Pharaoh did on your Anceſtors in Egypt, Exod.1.11--14. or, he ſhall purſue you, with a purpoſe to deſtroy you, as Pharaoh did the Iſraelites, after they were gotten out of Egypt, Exod. 14.5--9. & 15.9. but ſhall not prevail againſt you, no more then he then did. But as thoſe, that underſtand it, of Gods dealing with their enemy, the Aſſyrian; the ſame perſon that then lift up his ſtaff againſt Pharaoh, for the ſafety of his people, will now *lift up his ſtaff* againſt the Aſſyrian, to his confuſion, and your deliverance, ver.26. I will deſtroy the Aſſyrian, as I did the Egyptians, Exod.14. 26,27. & 15. 6. and this I concur with.

V. 25. *For yet a very little while, and mine indignation ſhall ceaſe, and mine anger in their deſtruction*] As in the former verſe, were two grounds of comfort to the godly: Firſt, the lightneſs, in compariſon of the chaſtiſement, *a rod*; and ſecondly, the gracious iſſue of it; in the defeat of the enemies intended purpoſe: ſo here are two more added; Firſt, the ſhortneſs of it, Gods wrath againſt his people ſhall not laſt long; and ſecondly, the diverſion of it, it ſhall be turned upon their Oppreſſors. See ver.12.

a very little] Heb. a *little little*; or, *a ſmall little*: or, *a little of a little*. A very ſhort time: as ch.29.17. So Pſal. 30. 5. *but a moment* laſts *his anger*: and, for *a moment*, *a ſmall moment*, ch.54.7,8.

mine indignation ſhall ceaſe] To wit, toward my people. I will no longer be angry, ch.27.4. & 54.9. Ezek. 16. 42. See Dan.11.36.

and mine anger in their deſtruction] This latter branch is diverſly expounded, both by the Jewiſh Doctors, and our Writers. Some underſtand it of the Jewiſh people, and expound it of Gods anger againſt them, for their ſins and exceſſes: *for their deteſtable enormities*, ſaith one; ſuppoſing the word to have the ſame notion with one in ſound neer unto it, that ſignifies *beaſtiality*, Levit.18.23. & 20.12. or, *inveterate evils*, as coming from a word, which in all likelihood it doth, that ſignifies *to wax old*. The works, ſaith one, of the old Adam, Rom.6.6. Eph.4.22. But others rather underſtand it of the Aſſyrian. *Mine indignation* ſhall ceaſe (ſupplyed from the former branch) *upon their deſtruction*; or, ſhall have its end with them. Or, as others, *mine indignation* ſhall be ſet upon *the conſumption of them*. For the root, whence it ſprings, hath a notion in it; as of *oldneſs*, ſo of *decay*, and conſumption, which oldneſs brings with it, Heb.8.13. So Pſal.32.2. & 49. 14. Lam.3.4. the meaning is, that Gods anger being appeaſed and pacified towards his people, ſhould be now turned againſt the Aſſyrians their adverſaries, to deſtroy and conſume them, as Pſal.81.14. The word is no where elſe found. For, as for thoſe that would read *taclith*, for *tablith*; though it might come home to the ſame ſenſe, this latter word iſſuing from the ſame ſpring, with thoſe other two before uſed, verſ. 22,23. and ſeem to be alſo uſed in the ſame ſenſe: as Job 26. 10. yet they go againſt the general ſtream of the original copies, which are reported in all approved editions to repreſent the other term. The change of the number from the ſingular to the plural, as from the king to his forces, is ſo frequent, that it need not be inſiſted on here.

V. 26. *And the Lord of hoſts*] Or, *For*, chap. 9. 11. Of *Lord of hoſts*. See ch.1.9. ver.16. one greater then his hoſts; and that hath other manner of hoſts at command, Pſal. 103. 20.

ſhall ſtir up a ſcourge for him] Or, *will raiſe up a ſcourge againſt him*] This *ſcourge* is one of his hoſt above, of his Angels, ch.37.36. termed Gods hoſts, Gen.32.1,2. Pſal.103.21. here called a *ſcourge*, to anſwer the word *rod*, ver.24. the king of *Aſſyria* hath a *rod* for Gods people; but God hath a *ſcourge* in ſtore for him; to whip him away from them, when he hath by him, as with a rod, chaſtiſed them for their folly, ver.5,12. See ch.28.15,18.

according to the ſlaughter of Midian] Heb. *ſtroke*; as ch.27.7. God will ſmite him, as he ſmote the Midianites, and made a ſlaughter of them, in a ſtrange and ſudden manner, in the night, when nothing leſs was looked for. See ch.9.4. and the ſtory, Judg.7.22.

at the rock of Oreb] So called of *Oreb*, a chief Prince of Midian; who after the diſcomfiture of his army, was in fight taken, and there ſlain, Judg.7.26. Pſal.83.9,11. as was Sennacherib alſo, after the defeat of his forces, in the Temple of his idol, ch.37.37,38.

and as his rod was upon the Sea; ſo ſhall he lift it up after the manner of Egypt] Or, *and according to his ſtaff lift over the Sea*; (for ſo the Hebrew runs in way of connexion to the former clauſe: nor is the word *rod*; but *ſtaff*) *ſo* (Heb. *and*: as ch.53.9.) *ſhall he lift it up after the manner of Egypt*, (Heb. in the way of Egypt; as ver.24.) at the time of their paſſage out of Egypt, as ſome; or rather, to deſtroy the Aſſyrians now, as he did the Egyptians then. He alludes to Moſes his *ſtaff* held up, over the red-Sea, Exod.14.16. For there ſeems no ground for that expoſition, that ſome give, applying this wholly to the Aſſyrians expedition, to wit, that *his ſtaff*; that is, his power, or, his army; and he with it, going againſt the Ethiopian, ſhould paſs the red *Sea* into Egypt: and *in his way from Egypt*, ſhould return again to Jeruſalem; for neither do the relations ſeem probable; nor doth the expoſition well cohere with the tenour of the text. See on ver.24.

V. 27. *And it ſhall come to paſs in that day*, that] As ver. 20.

his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck; and the yoke ſhall be deſtroyed] Thou ſhalt not only be freed from thoſe heavy exactions, that the the Aſſyrian laid upon thee, and delivered out of the preſent diſtractions and diſtreſſes, that he put thee to by his forcible invaſion and ſiege; but his might ſhall be ſo quelled, and his power impaired, that he ſhall not be able to afflict thee again in like manner. See ver.12,16–19. & ch.28.6. A type of the deliverance of Gods people in that manner from the tyranny of ſin and Satan, that they never come to recover that power again, that they had in them, and over them before, Rom.6.6–14. 1 Joh.3.8,9. See ch.9.4.

his burden] The Aſſyrians; by him impoſed, chap.14.25. *burden* for all manner of affliction, and oppreſſion, Exod. 2.11.

ſhall be taken away] Heb. *ſhall remove*, Pſal.81.6.

thy ſhoulder] The part of mans body ordinarily employed for bearing of burdens. See ch.9.6.

his yoke] Uſed in the ſame notion with *burden*, but put more ſpecially for ſervitude and bondage, Deut.28.48. See chap.9.4.

the yoke ſhall be deſtroyed] Or, *corrupted*, as the Greek: as a thing *putrified* and rotten, Job 17.1. and ſo the old Latine renders it; not barely taken off; for it might then come on again: nor broken only; for it might then be repaired; and being made up again, might afterward again be uſed as before. But *deſtroyed*; ſo corrupted, and ſpoyled, as diſabled from recovery of the like ſtrength, or made uſe of to the like purpoſe again, to yoke and vex any, as before it had done; fulfilled in Sennacherib and his forces, ch.37.36–38. See ch.14.25.

becauſe of the anoynting] Heb. *from the face of*, or, *before*; (as Gen.36.6,7. Exod.9.11. ch.7.3,16.) *the oyl*, or *ointment*; as Eccleſ.7.1. ch.57.9. this ſome refer to the Aſſyrian yoke, which ſay they, was corrupted and ſpoyled, with exceſſive fatneſs: bodies, ſay they, overgrown with fat, become unweldy, and purſie, and therefore blow much, and many times are ſuddenly ſtifled. Which they apply to the Aſſyrian, clogged with wealth, Hab.2.6. puft up with pride, ver.13. breathing out blaſphemies, ver.11,15. 2 Chron.32.19. and ſuddenly brought to nought, ver.16,17. But this ſeems many bows wide from the ſcope of the Prophet in this place. The Jewiſh Writers generally carry it home, as the Chaldee alſo doth, to the Meſſias; but underſtanding by Meſſias, not the Saviour to come, but Ezekiah, partaker of that holy oyl, wherewith David, his Progenitor, and other the Kings of Judah, had been anoynted, Pſal.89.20. Nor do ſome of ours diſallow it, acknowledging, that God, at Ezekiahs ſuit, and out of ſpeciall favour to him, vouchſafed them this deliverance, 2 Chr.32.20,21. adding further, ſome of them, that God had therein alſo regard to his people, his Saints, his anointed ones, among them; and to that precious oyl of ſpiritual grace, wherewith they are all, in ſome meaſure anoynted, Pſal.105.15. 2 Cor.1.21,22. 1 Joh.2.20,27. But unto Chriſt principally, of whom Ezekiah here in was a type, the true Meſſias, the anoynted of God, in a peculiar and ſingular manner, far above and beyond all other, Pſal.2.2. & 45.7. Dan.9.24. Luk.4.18,21. Joh.3.34. Act.4.27. & 10.38. Heb.1.9. and he, on whom are founded, all the gracious, both promiſes of deliverance, and performances thereof, at any time unto Gods people, 2 Cor.1.20. and unto him doth this our Evangelical Prophet ſtill carry them up, ch.7.14. & 9.4–6. We need not therefore, with divers Commenters upon this place, ſtand beating our brains to deviſe, what a *yoke*, and *oyl* have to do the one with the other: one telling us, that *oyl* takes away the hard knobs, and knotty parts of a yoke: another, that it helps to ſoften and diſſolve the thongs, that faſten the parts of it one to another. Another, that *oyl* ſpoils iron, and that peradventure an iron, not a woodden yoke, may be meant here; as Deut.28,48. Jer.24.13,14. with other the like frivolous and groundleſs fancies: ſince, that the mention of *oyl* here, is not, as of an inſtrument, or means, whereby the yoke ſhould be broken, and diſſolved; but as of a motive, or inducement, in regard whereof, God would vouchſafe to do, what in this caſe and kind there was to be done.

V. 28. *He is come*, &c.] The Prophet here deſcribeth the progreſs of Sennacherib, with his army marching along from place to place in his ſeveral jeſſes towards Jeruſalem; as if it were a thing preſent; or as if he plainly beheld it, in a Prophetical rapture or viſion; or were going along in company with them. See ch.2.1. and before-hand ſheweth, which way he would come; to wit, through the land of Benjamin, whereunto moſt of the Towns, hereafter mentioned, did appertain. See ſomewhat the like, of the enemies march towards Babylon, ch.13.5. and Jer.4.7.

to Ayath] Or, *the territory of Ay*, Gen.12.8. Joſh.7.2. Ezra 2.28. Neh.7.32. for the city was by Joſhua utterly overthrown, Joſh.8.28. & 10.1. another from that mentioned, Jer.49.3.

he is paſſed to Migron] Mentioned, as belonging to Gibea, 1 Sam.14.2.

at Michmaſh, he hath laid up his carriages] Heb. *made to viſit his veſſels*. Either left his luggage there, that he may march on with more expedition; as Jer.36.20. or, *muſtered*, and taken a ſurvey of his train and proviſions, that what is any way defective, may be ſupplyed, as Num.1.29. & 2.33. ch.22.10. Of the place, ſee 1 Sam.13.1. & 14.5. Ezra 2.27.

V. 29. *They are gone over the paſſage*] Not the *fords* of Jordan, as ſome ſuppoſe; or ſome other *brook*, as others: but the ſtreights, between the hills, neer Michmaſh. Of which, ſee 1 Sam.13.23. & 14.1,4,5.

they have taken up their lodging at Geba] Heb. *lodged a lodging*. This place ſeemeth to have been on the one ſide of the forementioned paſſage, as Michmaſh on the other. See 1 Sam.14.5. & Neh.11.31.

Ramah is afraid] The Inhabitants are terrified by the approach of the enemy. Of Ramah, ſee Joſh.18.25. Jer.31.15.

Gibeah of Saul] So called; becauſe Saul was from thence, and there dwelt, 1 Sam.10.26. & 11.4. & 15.34.

is fled] Not the place it ſelf; but thoſe, that dwelt in it, for fear of the Aſſyrian army. So ver.31.

V. 30. *Lift up thy voice*] Heb. *cry ſhrill with thy voice*. See chap.12.6. make a grievous outcry, as is wont to be done, upon diſcovery of ſome eminent and iminent danger, ch.15.4,5. & 21.8. Matth.14.26.

O daughter of Gallim] Or, *O daughter Gallim*. Of the place, ſee 1 Sam.25.44. of the phraſe, chap.1.8. The Town ſeems to be ſo termed, from *heaps*, hillocks, or land-banks, neer unto it, or about it. For ſo the word ſignifies, chap.37.26.

cauſe it to be heard] Cauſe thy voice to be heard, that they may alſo take notice of the enemies approach. See the like, ch.15.5.

unto Laiſh] A city poſſeſſed by the Danites, Judg.18.14,27,29.

O poor Anathoth] The place of Jeremies birth and abode, Jer.1.1. & 11.21,23. & 32.7. See Joſh.21.18. called *poor*; becauſe ſurprized of the Aſſyrians, and plundered by them.

V. 31. *Madmenah is removed*] Her Inhabitants are gone. as thoſe of Gibeah, ver.29. Of the Town, belonging to the Tribe of Judah, ſee Joſh.15.31.

the Inhabitants of Gebim] This place ſeems ſo termed, from ſome ſtore of *ditches* about it. For that the name importeth. See on ch.33.4. 1 King 2.26.

gather themſelves to flee] Or, rather, *have retired*; *are fled*, as Jer.4.6. & 6.1. For that appears to be the true notion of the word, from Exod.9.19,20. by comparing the one verſe with the other.

V. 32. *As yet ſhall he remain at Nob, that day*] Heb. *Yet this day at Nob is he to ſtand*, or, *ſtay*; as Gen.45.1. Deut.5.31. 2 Sam.7.18. (a place abuſed, to prove, that David *ſate* at the commencing of that his ſolemn prayer) he ſhall make ſtay this day) there: or, as the old Latine hath it, *Yet a day* for him *to ſtand at Nob*, that is, he hath now but a dayes journey, to bring him thither, to arrive with his army there. Of the place, ſee 1 Sam.21.1. Neh.11.32.

he ſhall ſhake his hand, againſt *the mount of the daughter of Zion, the hill of Jeruſalem*] Being come to Nob, from whence he might ſee Jeruſalem; Sion eſpecially, the higher part; he ſhall in contempt of the city, and as in a menacing way, intending to be with her ere long, ſhake his hand at her: (the ſame word is here uſed, that was before, ver. 15.) or, as ſome, he ſhall ſo do by his Meſſengers, when he comes by them before her: and that is the worſt he ſhall be able to do to her, in regard of what he intended againſt her. He ſhall threaten and ſtreiten her, and by that means, it may be, affright her: but he ſhall not ſo much as aſſault her, and much leſs ſurprize her, chap.37.33,35. Yea, as he wags his hand now, at her; ſo ſhe after his defeat, ſhall wag her head, in ſcorn and deriſion, at him, chap. 37.21. whereof, alſo, ſome would expound this paſſage; but the words will not well bear it. But a learned Writer gives a different interpretation from others, of this whole verſe: Which, having related only, I ſhall leave to the judgment of others. He thus renders the text, ſuppoſing it to be *more day yet, then to ſtay at Nob; he ſhall move his hand toward the Mount of the Daughter of Sion*; that is, he ſhall, by the motion of his hand, as he rides to and fro among his troops, make ſigns to them, not to ſtay; but to march on toward Jeruſalem. The like haſte in the Chaldeans march thitherward, ſee deſcribed, Jer. 6.4.

mount] Whereon Zion, that is, that ſtrong fort, and the upper part of the city, called *the city of David*, 2 Sam. 5.7,9. was ſituate; as threatning her greateſt ſtrength, that it ſhould be unable to withſtand him.

daughter of Zion] See ch. 1.8.

the hill] For the city ſtood upon a knole, or riſing. See Jer.17.3.

V. 33. *Behold the Lord, the Lord of hoſts*, &c.] The paſſage in theſe two verſes, (which the Prophet begins with a remarkable note, requiring more ſedulous attention, and ſerious conſideration; Of which, ſee ch.3.1.) is by divers diverſly expounded and applyed. Some expounding it all of the defeat given to the Aſſyrian; Some, of the havock made by his forces among the people of Judah: Others, the former part, ver. 33. of the one; and the latter, ver. 34. of the other. I ſhall follow the firſt, (though contrary to ſome of great note therein,) as moſt agreeable to the drift and tenour of the Prophets diſcourſe; who having before encouraged Gods people, thoſe of Jeruſalem eſpecially, againſt the dreadfull expectation of the Aſſyrian Invaſion; and yet, after that, related his progreſs and proceedings from place to place with his potent Army; that affrighted and enforced to fly all before him, whitherſoever therewith he advanced: and his approaches in menacing manner with it to Jeruſalem; becauſe this might miniſter matter of much terrour, even to Jeruſalem it ſelf; and thoſe that ſhould reſort thither for ſuccour, he now, that they might not thereby be diſheartned, enformeth them in the next place, how the Lord would deal with him, and theſe his forces, wherewith he threatned Jeruſalem. He would take them down in an unexpected manner, and diſable him and them, from doing ought further againſt it.

Behold] As if he had ſaid; Mark yet, and behold a ſtrange change. Ye have heard of a furious and forcible approach of an inſolent tyrant. Wait but a while, and ye ſhall ſee his pride pulled down; and his enterprize againſt you utterly fruſtrate.

the Lord, the Lord of hoſts] One mightier then he, as ver. 24, 26.

ſhall top the bough] Heb. word for word, *ſhall branch*, or, *bough, the branch*, or, *bough: to branch*, or, *bough*; for, *to cut*, or *lop off*, either, as *to root*, for, *to root out*, Job. 31.12. Pſal.52.5. See the like, ch.22.5. the one word ſignifies not ſo much to *prune* and *pare away ſprigs*, or the ſpray, or the lower waſhy branches next to the ground; as *to lop* and *fell* the bigger *boughs*, and great arms, or the loftieſt of them that bear the moſt fruit; which the word, from whence that here uſed (as ſpecially coyned for this purpoſe, and no where elſe read) cometh, doth properly ſignifie, Ezek.31.5,6. chap. 17.6. and 27.10. in regard whereof, the higheſt *cliffs* of rocks are by the ſame tearm deſigned, Judg.15.8,11. chap. 2.21. & 57.5. the other word imports, not a *bare bough*, or *branch*; but a *brave bough*, or, *branch*: (for thence the word, *bravery*, chap.3.18.) *a bough*, or *branch*, adorned, and beautified with leaves, and fruit, Ezek.17.6. & 31.5,6,8,12,13. put here collectively, *bough*, for *boughes*; as *tree*, for *trees*, ver. 19. So that, hereby is meant, that God wou'd cut down the chief and principal, thoſe of greateſt ſtate and might, in Sennacheribs army: ſuch, as are likened to high boughs, and tall trees, ch. 2.13. ver.18. ch.18.5.

with terrour] Or, *with violence*. In moſt terrible manner, as the like word is uſed, ch. 8.14. & 29.20. For this word it ſelf is alſo without fellow; but comes of one, that ſignifies both to *force*, and to *fright*.

and the high ones of ſtature ſhall be *hewed down*] As Amos, 2.9. the ſame in effect, reiterated in other terms; but with ſome amplification: as if he had ſaid, not the *boughs* onely ſhall be *lopped*, but the *trees* alſo, even the talleſt of them, *felled*, his *Princes* whom he mated with Kings, ver.8.

and the haughty ſhall be humbled] Thus ſhall Sennacheribs plumes be pluckt, and his pride pulled down; as was before threatned, ver. 12. See ch.2.11–17.

V. 34. *And he ſhall cut down the thickets of the forreſts*] Or, *forreſt*, rather, for ſo it is in the original; that is, the main body of his army. For might, and multitude, compared to a wood, or forreſt full of trees, as before, ver.18. See alſo ch. 9.18.

with iron] Or, as *with iron*. The note of ſimilitude to be ſupplyed: as ver. 26. that is, as with iron tools, axes, and hatchets, or the like, wherewith boughs are wont to be lopt, and trees feld. See Jer.46.22,23.

and Lebanon ſhall fall] Hence ſome would infer, that this verſe at leaſt, muſt be underſtood, not of Sennacheribs Army; but of the ſtrength and glory of the Jewiſh people pulled down by him; becauſe Lebanon was one of the boundaries of their Countrey, Deut.11.24. Joſh.1.4. and is ſometime applyed to it and them, and more ſpecially, to Jeruſalem, Jer. 22.6,20,23. Zach.10.10. & 11.1. But to omit, that Jeruſalem, *fell* not by Sennacherib, being defeated of his purpoſe: Mount *Lebanon* abounding with goodly tall cedars, and other timber trees, and famous far and neer; for the ſame is commonly uſed to reſemble, as well other States, perſons, and people, as thoſe of the Jews; in compariſons taken from woods and forreſts eſpecially. Yea, the Aſſyrian king, in particular, is called *a Cedar of Lebanon*, Ezek. 31.3. and *Carmel*, though a Mount of Iſrael, is in this very argument applyed to him and his forces, ver.18. *Lebanon* therefore, as the Jewiſh Rabbines well obſerve, is no other here then the Aſſyrian vaſt hoſt; for might and multitude, likened to that mountain, and the trees that it bore.

by a mighty one] As Pſal.93.4. or, *an excellent one*; as the word is rendred, Pſal. 8. 1, 9. & 76.4. or, *a goodly one*; as Ezek. 17.23. or, *a gallant one*, as chap. 33.21. or, *a glorious one*; as in the ſame place: that is, by an Angel, ch.37.36. ſo rather, (as moſt, both Jewiſh, and others agree) then as ſome; who, by *Lebanon*, underſtanding Sennacherib himſelf, who ſuſtained that army, as mount Lebanon did the trees, that grew on it, would by this great and *gallant* one, have meant his ſon and heir, that ſlew him; which ſeems not to agree with the ſtory, which tells us, that two of his ſons ſlew him, and a third of them ſucceeded him, ch.37.38. or, as Others, who by *Lebanon*, would underſtand the Temple at Jeruſalem, built with the Cedars of Lebanon, 1 King. 9.10, 11. burnt down by Nebuchadnezzar, 2 King.25.9.

CHAP. XI.

Verſ. 1. A*Nd there ſhall come forth a rod out of the ſtem of Jeſſe*] Or, as Some. *For*, as Chap. 10. 17. whether way we read it, is not much material. The manner of this our Prophet is, as hath formerly bin obſerved, upon occaſion of particular deliverances, and reſtitutions, more remarkable then ordinary, related or foretold; to riſe higher and proceed further, even unto that more general deliverance of mankinde, and ſpiritual reſtauration and enlargment of the Church by the Meſſias at his coming; which is therefore not unfitly here annexed unto that, which he had in the cloſe of the former Chapter delivered, concerning the deliverance of Jeruſalem and the remainder of Judah, by the defeat and fall of the Aſſyrian king and his forces, chap. 10. 27,37,38. a type of the ſpiritual enemies of the Church, utterly quelled by Chriſt, Col.2.15. Howbeit, it may well be conceived to be, not in way of bare conſecution, onely annexed; but by way of declaration alſo ſubjoyned to the former, as rendring a reaſon, why it was ſaid, that God would deliver and preſerve that people, *for the anointing*, chap. 10. 27. to wit, becauſe of the Meſſias, who was to come of that people, and that family, which God would therefore have preſerved. Some of the late Jewiſh writers would draw all this to Ezekiah; wherein ſome of ours alſo go too far; yet not denying, but that Ezekiah is therein conſidered, as a type of the Meſſias; of whom alſo the moſt, even of the later Jewiſh commenters, therein concurring with the ancient Talmudiſts, expound this place. And among theſe, ſome of them give this connexion of this paſſage with the former. Having there expounded, that *excellent*, or, *gallant* one, by whom Sennacheribs forces ſhould fall, to be Ezekiah; for whoſe purity, and piety, wherein heexcell ed,

cell ed,

called, being one of thoſe, whom the Pſalmiſt gives that title to, Pſal. 16. 3. and the Prophet, Jer. 30. 21. (in both which places, the ſame word is uſed,) God ſhould upon his prayer, give the enemy that defeat, and vouchſafe thoſe of Judah that deliverance: becauſe, ſay they, it might be further demanded; yea, but what ſhall become of thoſe of Iſrael, that the Aſſyrian carried captive unto Halah, and Habor, 2 King. 17. 6. to this the Prophet here anſwers, that the Meſſias, when he comes, one of the ſame ſtock with Ezekiah, he ſhall gather them together, and bring them back again, and doe more wonderful things for them, then ever was done for Ezekiah; alluding to the term of *wonderment*, uſed, ch. 9. 6. which they apply to Ezekiah. Thus they acknowledging, not Ezekias, but the Meſſias, to be here meant.

a rod] Or, *a twig*, ſuch as rods are made of. The word is no where elſe found, ſave here; and Prov. 14. 3. where a fools tongue is termed, *a twig of pride*, wherewith he is twitting, and twigging of others; or, for which by others, he comes to be twigged himſelf. Howſoever therefore, ſome following therein the Chaldee Paraphraſt, underſtand by it, a royall *ſcepter*, as another word ſeems to import, uſed of Chriſt, Gen. 49. 10. Pſal. 45. 6. Yet in this place to me, it ſeems to have reſpect rather to the meanneſs and weakneſs of Chriſts appearance in our humane nature, and the low condition, wherein here he lived, rather like to ſome tender and ſorry twig, then to a goodly bough, or a kingly Scepter, chap. 53. 2.

the ſtem of Jeſſe] *Stem*, or, *trunk*, or, *ſtump*. For the word ſignifies properly, the ſtump of a plant, tree, or ſhrub, left in the ground, when the main body of it is felled, or cut away, Job. 14. 7, 8. chap. 40. 24. like that in Nebuchadnezars dream, Dan. 4. 15, 23. Whereupon, ſome ſuppoſe, that theſe words have reference to the lopping, and felling of the Jewiſh ſtate and people, by the Aſſyrian mentioned, as they ſuppoſe, chap. 10. 37, 38. and ſo begin the chapter, with an adverſative; *But*, or, *Yet*. As implying, that notwithſtanding that State, compared to a goodly Cedar, were ſo impaired, and impoveriſhed, that it might juſtly be deemed, rather a ſorry ſtump, then a tree: yet from it, ſhould ſprout out a ſprig, that ſhould do ſtrange things. For the expoſition of the former paſſage, and the connexion of this with it, enough hath been already ſaid. But for the term here uſed, it is not denyed, but that the houſe of David, and the ſtrength, ſtate, and wealth of it, was much impaired in thoſe times, as well by the defection of the ten tribes, as the invaſions of theſe their brethren, the Syrians, Aſſyrians, and others. Nor is it improbable, that the Prophet had here an eye thereunto. But withall it is moſt likely, that he principally reſpected the mean and low eſtate, that the family of David was to be brought unto, at the time of Chriſts birth, when Joſeph his father in law, and Mary his mother, both of the blood royal, and lineally deſcended from David, Matth. 1. 1, 16. Luk. 2. 4, 5. & 3. 23, 31. were the one a poor Carpenter, and the other of as mean a condition as he, Matth. 13. 53. Mar. 6. 3. Luk. 4. 22. So that the royal ſtem might then ſeem to be utterly withered, and in a manner cut clean away; in regard whereof he ſaith, not, *the ſtock of David*; but the *ſtump of Jeſſe*, a private man of no power or ſtate, nor of any great eſteem, 1 Sam. 18. 18, 23. & 20. 30. & 22. 7. thereby to intimate from how mean a condition, in the eyes of fleſh and blood, the Meſſias, as man, ſhould take his firſt riſe, ch. 53. 2.

and a branch ſhall grow out of his roots] The ſame in effect (which in this Prophet is very frequent) with the former.

a branch] Or, *a ſprig*, or, a *ſcion*. Such as they are wont to graff with, ch. 60. 21. and Babel is compared to a rotten *ſprig*, or *ſpray*, ch. 14. 19. The Meſſias indeed is termed *a branch*, Jer. 23. 5. & 33. 15. Zach. 3. 8. but it is another word that is there uſed. The word *ſprig*, ſeems better here to ſuit with the word *twig*, that went before, and in ſound comes ſomewhat neat it; and they go yet further off, who with the Latine render it *a flower*. From the word here uſed, it is by many learned writers deemed, that the Evangeliſt ſaith, that Chriſt was to be called, not *a Nazarite*, ſuch as Sampſon was, though a type of Chriſt, Judg. 13. 7. Or, ſuch as thoſe in the law, that cut not their hair, nor drank wine, nor touched any dead corpſe. For what is frivolouſly conceited of our Saviour, concerning the firſt, is fabulous, and groundleſs; and for the latter two, it is certain, that he did both drink wine, Matth. 11. 19. & 26. 29. and touch dead bodies, Matth. 9. 25. Luk. 7. 14. (beſides, that the word of *ſeparation*, whence that name comes, is written with a divers character from the word here uſed,) nor a *Nazarene*, which ſignifies one of *Nazareth*, or *Naſareth*, the Town where he was brought up, Mar. 14. 65. & 16. 6. Luk. 4. 34. which is ſuppoſed to have had its name, from the word here uſed, as a place, which being fit for fruit trees, had much planting of them about it. But a *Nazarite* or, a *Nazaree*, (for both readings are found Act. 2. 22. & 3. 6.) that is, as well the *ſpriggy* one, here propheſied of, as one of *Nazareths* breed, or abode, Matth. 2. 23.

ſhall grow] Or, *bud*, as it is rendred, Pſal. 132. 17. or, *ſpring up*, as Pſal. 85. 11. ch. 44. 4.

out of his roots] Who theſe roots ſhould be expoſiters diſpute, and ſome run upwards and fetch in Abraham, Iſaack, and Jacob, with all Jeſſes anceſtours. Others, run downward, and bring in David, and Nathan, with all Jeſſes Poſterity, *his ſons, and ſons ſons*, as the Chaldee yeilds it. For Jeſs, ſay they, was as the grain caſt into the ground; thoſe of his poſterity, were as the *roots*, or ſtrings of the root, that from the grain ſwelling in the ground ſprout out. The phraſe imports the very ſame, but with further emphaſis; that was before ſaid, the *ſtump*, there; is the *roots*, here; the *ſtump*, is ſome ſmall or ſhort part of the ſtem, or ſtock above-ground Dan. 4. 15. the *root* is that, that lyes under-ground, Job. 14. 8. before Jeſs, that is, his houſe, or race, whence this twig was to ſhoot forth, was ſaid to be, as a *ſtump*, that is, left neer, but ſomewhat above the ground, when the main body of the tree is gone. Now it is likened to the *root* of a plant, or tree, ſo cut away that nothing of it is left to be ſeen above-ground; ſo that the ſprig that ſprings from it, muſt needs riſe immediately from the root it ſelf, nothing appearing above ground, from whence it might ſprout. So is Ezekiah ſaid to proceed from the *root* of Ahaz his father; whoſe *rod*, that is, power, had been utterly broken, ch. 14. 29. Yea; ſo in a parallel place, where the ſame terms here uſed, are found, Dan. 11. 6, 7. of the daughter of the Southern king, given in marriage to the Northern, it is ſaid, that *out of a ſprig from her roots, one ſhould ſtand up*; when, *neither ſhe ſhould retain any power, nor her husband ſtand*; *and both he that brought her, and he that begat her*, (or, as ſome, *whom ſhe begat*) and *he that ſupported her, ſhould all be given up*. Which place conduceth much to the clearing of this. See of the ſmall beginnings in ſhew of Chriſt and his kingdom, thoſe parables, Matth. 13. 31, 32, 33. Mark. 4. 30, 31, 32.

V. 2. *And the Spirit of the Lord ſhall reſt upon him*] He proceeds here, to ſhew the tranſcendent excellencies, and endowments of this *rod*, or *ſprig*, that ſhould riſe, and ſpring up from ſo poor, and ſorry a ſtock, by means whereof he ſhould be enabled to effect and accompliſh, ſuch ſtrange, and unheard of atchievements as are hereafter mentioned.

the Spirit of the Lord] The Holy Ghoſt, which proceedeth from God the Father, Joh. 15. 26. and which over-ſhadowed the Virgin in the conception of our Saviour, Luk. 1. 35. though ſome underſtand by the *Spirit* here, God the *Father*, who is a *Spirit* alſo, Joh. 4. 24. and is ſaid to dwell in Chriſt, Joh. 14. 10. Some, again, the Son, the Second Perſon, called his *Eternall Spirit*, Heb. 9. 14. 1 Pet. 3. 18, 19. But that which was givin in the firſt place, ſeems moſt probable; becauſe the three Perſons are here diſtinctly propounded, as alſo, Pſal. 45. 6, 7. chap. 61. 1. and as diſtinctly appeared at his baptiſm; the Father in the *cloud*: the Son in the *river*: the Holy-Ghoſt in the *Dove*, Matth. 3. 16, 17.

ſhall reſt upon him] Not *come upon* him *only*; as it did upon his Mother, in the conceiving of him, Luk. 1. 35. nor *be upon* him onely, chap. 61. 1. but *reſt*, and abide with him; take up, in a more ſpecial, yea ſingular manner, its perpetual and never interrupted, or eclipſed reſidence with him, and in him, typified by the Holy Ghoſts *deſcending in the likeneſs of a dove*, at the time of his baptiſm, *and reſting upon him*, Matth. 3. 16. the ſign given John, who baptiſed him, whereby to know him, Joh. 1. 32, 33. Somewhat the like phraſe is uſed; where it is ſaid, that *the Spirit of Elias reſteth upon Elizeus*, 2 King. 2. 15. as alſo of thoſe elders, concerning whom God told Moſes, that he would take of the Spirit that was upon him, and put it upon them, it is ſaid, that when he ſo did, the *Spirit reſted upon them*; *and when it reſted upon them, they did inceſſantly prophecy*, Num. 11. 17, 25, 26. yet not on them; or in them, ſo as on Chriſt; not *corporally*, in the Apoſtles ſenſe, as in him, Col. 2. 9. not *fully* as in him, Col. 1. 19. but partially; *I will take of it*, ſaith God, not *inceſſantly*, and *inſeperably*, as in him. For though they propheſied inceſſantly, while the Spirit reſted upon them; yet it appeares not, that, that prophetical Spirit was alwaies ſo with them; for then ſhould they have done nothing but propheſied; whereas they were ſet apart for other employments, Num. 11. 17.

The ſpirit of, &c. The Prophet having ſaid in generall, that the Spirit of God ſhould reſt on him, goes on, to recite ſome heads of thoſe particular endowments, wherewith the Meſſias, in his humane nature, ſhould be ſuperabundantly furniſhed, above al creatures, men or Angels; not for his own private uſe, or honour alone; but for the managing of his ſpiritual kingdom, and the ſufficient ſupply with the like graces, and endowments, according to their neceſſary employments, and due proportions of all thoſe, that had inte reſt in him, and dependance upon him. Joh.1.14,16. & 3.34. & 4.14. & 7.38,39. Act.2.33. Eph.4.13,15,16. Col.1.19. & 2.3,9,19. for the *Spirit* is put, ſometime, for the *Holy Ghoſt* it ſelf, the third perſon in the Trinity: Joh.3.8. 1 Cor.12.4,6,8. Rev.22.17. and ſo it is to be underſtood, in the former branch. Sometime, for the graces, and ſpirituall endowments, that are given by the ſpirit; either ordinary, or extraordinary. Joh.7.39. Which place, would being compared with Acts,19.2. help to clear that place, almoſt generally, much miſtaken; as if the perſons there ſpoken of, were wholly ignorant, of the being of the Holy-Ghoſt; whereas the Apoſtles queſtion, was of ſome extraordinary gifts of it; and their anſwer ſuitable to his demand. So Rom.8.23. 2 Cor.1,22. 1 Theſſ.4.8. & 5.19. with 2 Tim.1.6. And ſo is it to be taken in this latter branch, for the graces of the Spirit. And the word *Spirit*, is prefixed, and repeated again, and again, before theſe endowments, to intimate, that Chriſt, ſhould not have theſe, or the like parts, and gifts, as men commonly have them; either as natural, or acquiſite faculties, enabling them to the performance of natural offices, and the managing of worldly affaires: but that they be in him, of a far more ſublime, a ſpirituall, celeſtial, and divine nature; as proceeding from the Spirit of God, dwelling in him. Col.2.9. Jam.3.17. 2 Pet.1.4. Howbeit, ſome take the *Spirit*, in this branch, alſo, as in the former, for the Holy Ghoſt it ſelf, expounding the words thus; *The Spirit of wiſdome*, &c. that is, The Spirit that worketh in mens hearts, theſe graces; and that ſhould conferr them, in a ſingular manner upon him: which yet in effect will come home to that, which was before ſaid, for the ſubſtance of the matter here intended. Spirituall endowments here mentioned, are ſix in number; howſoever our Popiſh writers, following the old verſion, that without due regard, jumbles ſome paſſages together here; and ſwervs, both from the terms in the original, and the tenour of the context; make ſeven of them, to anſwer the number of the ſeven Spirits, mentioned by John. Rev.1.4. & 4.5. But the text mentions but ſix: and the addition of a ſeventh in the Apocalips, ſay ſome, was to intimate a larger meaſure of the Spirit, exhibited in the times of the new teſtament, then of the old. But neither was it the Prophets purpoſe, to relate all the endowments of Chriſt, or graces of the ſpirit; which no tongue, or pen can do: and divers of them, as his humility, meekneſs, compaſſion, patience, &c. are not here expreſſed: nor need we in the number, to ſeek for any myſtery; wherein wanton wits, to ſport themſelves are too prone. Suffice us it may, that by thoſe here mentioned, is intended an abſolute all-ſufficiency, to be found in Chriſt, needfull for the conſummating of the work of his Mediatourſhip; and the procuring of the eternall happineſs of all his. See Rev.3.1.

of wiſdome and underſtanding] This is the firſt pair of thoſe Spirituall endowments: and thoſe two are here diſtinguiſhed: as alſo Deut 4.6. Prov.2.6. & 4.5. & 7.4. But how to be limited in their diſtinct notions, is not eaſie to determine. Some would have the former ſuch a gift, as fits one to be a teacher. 1 Cor.12.8. The latter ſuch a gift, as fits one to be a learner; able to underſtand that, that is delivered by the teacher. Mat.24.15. 2 Tim.2.7. Others by *wiſedome* underſtand, skill, in divine matters; by *underſtanding*, prudence, in politike affaires. Others diſtinguiſh them, as antecedent, and conſequent; making *wiſdome* the gift, of illumination, Eph.1.18. Heb.6.4. & 10.32. and *underſtanding*, the apprehending, and judging of things aright, by help of that light. Rom.2.18. 1 Cor.2.14,15. And this I take to be moſt probable; though ſome ſuppoſe, the one to be adjoyned to the other, by way of expoſition onely. Many other diſtinctions of them, the Schoolmen deliver: but ſuch, as divers of them groundleſs; and moſt ſuch, as do not ſo well fit this place: nor is it neceſſary to over-clog this work with. Theſe two, God promiſed to beſtow upon Solomon, as two endowments moſt needfull for the government of his people. 1 Kings 3.12. And theſe therefore are in a far larger manner conferred upon him who was far greater then Solomon, Mat.12.42. and of whoſe kingdome, Solomons was but a ſhadow, Pſal.45.6. Heb.1.8.

the ſpirit of counſel, and might] This is the ſecond pair of endowments, and contains two vertues, very requiſite to the managing of a State, ch.36.5. to wit, *counſel*, and *courage*. Where again by *Counſel*, ſome underſtand ability to adviſe, and direct others; by *courage*, an ability, to execute advice given by others: as if they belonged to ſeveral perſons, or ſubjects. But by *Counſel*, I conceive to be meant that faculty, whereby a man is enabled to manage his affairs to the beſt advantage, and to find out an iſſue in matters intricate and perplexed, Prov.20.18. & 24.6. Luk.14.31. By *courage*, (for ſo I would rather render it) that vertue, whereby a man is enabled, reſolutely to undertake, and undauntedly to go through with, whatſoever his place, or office neceſſarily requires of him, ſeem it never ſo hazardous, 1 Sam.14.6,13. & 17.32. 2 Sam.23.16. Neh.6.11. Eſth.4.16. Pſal.18.32. And theſe two proportionably mixt together, make an excellent compoſure.

the Spirit of knowledg, and of the fear of the Lord] The third pair of ſpiritual endowments found in Chriſt; which Some again would ſo diſtinguiſh, as the one beſitting a teacher, as importing skill, in interpretation of Scripture, Mal. 2.8. Luk.11.52. The other belonging to a learner. Deut. 17. 19. Pſal. 25. 14. & 34. 11. But that diſtinction ſuites not ſo well with this place, where the Meſsias is propounded; not ſo much, as a Teacher, and much-leſs, as a learner; But as a mighty Prince, able diſcreetly and righteouſly, to manage a large dominion, and to over-reach, and over-power all the enemies thereof.

knowledg] How to diſtinguiſh this from the two firſt, many much trouble themſelves, and ſo croſs one another, that it is hard to find any two that concur; too tedious it would be to relate their diſſenting judgments. To leave them herefore to their jarring debates; the rather, becauſe the words are in Scripture oft promiſcuouſly uſed. By *knowledg*, we may well here underſtand the power of diſcerning the true nature of things, even the moſt hidden, and abſtruſe, as the ſecreteſt thoughts, and motions of mens hearts, 1 King.8.39. Prov.15.11. Jer.17.9,10. Act.1.24. & 15.9. 1 Joh. 3.20. that which is in ſpecial manner attributed to Chriſt, Matth.9.4. Luk. 11, 17. Joh.21.17. Heb.4.12,13. Rev.2.23.

and of the fear of the Lord] That which Solomon makes after David his Father, Pſal.111.10. the *prime* part, if not, the *principal* piece of *wiſdome*, Prov.1.7. & 9.10. and Job before them both, *wiſdom* it ſelf, Job 28. 28. But much doubt is made, how any *fear of God* ſhould be in Chriſt; unto whom yet, ſome ſuch thing ſeems to be attributed, Heb.5.7. And if we ſhall conſider, that there is not only a fear of wrath, which even the worſt may have, Jam. 2.19. and a fear of ſinning, which even the beſt muſt have, while they live here, Eccleſ. 9.2. Prov.28.13. but a fear of honour and reverence alſo, that accompanies and ſeaſons all ſervice of God, Pſal.2.11. & 5.7. Heb.12.28. ſuch, as even the bleſſed Saints and Angels, retain ſtill in heaven; we need not doubt, but that Chriſt, who adored God, as he was man, Joh.4.22. though, he were adored, and that by the Angels themſelves, as he was God, Heb.1.6. did bear a reverent affection unto his Father, whom he worſhipped, Matth.11.25. Joh.11.41. & 17.1,2. and whoſe ſervant, alſo, he is ſaid to be, ch.42.1. & 53.11.

V. 3. *And ſhall*, &c.] Before, were the excellent endowments of Chriſt; now followes the employment and exerciſe of theſe his parts and endowments, in the adminiſtration of his royal power and place.

ſhall make him of quick underſtanding in the fear of the Lord] Heb. *he ſhall ſent*, or, *ſmell*; or, *it ſhall make him ſent*, or, *ſmell, in the fear of the Lord*. This, ſome, following the former verſion, underſtand of the Party ſpoken of, on whom the Spirit doth thus reſt; he ſhall ſent, or ſmell, or breath of nothing, but what is pious, and religious. He ſhall ſend out ſuch a ſweet ſent in all his courſes, as ſhall ſavour of that precious ſpiritual oyl of piety, and godlineſs, wherewith he was ſo abundantly anoynted, Pſal.45.7. ſee Cant. 1.2. See ſomewhat alſo the like of Jacob, Gen. 27.27. Of Gods people in general, Hoſ. 14. 6. and of the Apoſtles, more eſpecially, 2 Cor.2.14,15. but they, ſo from Chriſt, through Chriſt, and the Goſpel of Chriſt, and the knowledg of Chriſt, which they bare about with them, 2 Cor.4.6,7. nor do ſome of thoſe, that admit the latter verſion, depart much from this ſenſe, to wit, that the Spirit reſting upon him, ſhould make him to fill all places where he comes, as the Apoſtle ſpeaks of himſelf, and his aſſociates, with ſuch a ſweet ſavour, as the ſent of the ointment, poured upon his head, filled the whole houſe with, where he then was, Matth.26.7. Joh. 12.3. But others, rather of thoſe, that take the latter way, underſtand it of ſharpneſs of judgment; the forementioned Spirit, ſhall make him *of quick underſtanding*, or, *judgement*; not in worldly affaires, Luk.12.14. things far beneath his cogniſance, Joh.18.36. but either in matters of piety and godlineſs, in diſcerning of thoſe things, that are agreeable thereunto, and that diſagree from the ſame; whatſoever ſhew they may bear with them, or gloſs may be ſet on them, Rom.2.18. Phil.1.9,10. Col. 2.8,23. or, in judging of mens perſons and inward diſpoſitions, whether they have the power of piety within them, 2 Tim. 3.5. whether their hearts be ſincere, and upright, or no, Joh. 1.47. and to diſcover the hypocriſy of hollow-hearted perſons, through all thoſe masks and ſemblances, vails and pretences, under which they ſhroud, and, wherewith they ſtrive to cover and conceal their unſoundneſs, Matth. 22.18. & 23. 25, 27, 28. Luk.16.15. Joh.2.23,25. & 6.26,70. It is a metaphor taken from the ſenſe of *ſmelling*, which, ſaith one of the Jewiſh Doctors upon the place, is ſurer, and leſs ſubject to deceit and miſtake, where it is quick and vigorous, then, either the hearing, or the ſight. And it is, as if the Prophet had ſaid, he ſhall be ſo quick of ſcent, in diſcrying things of this nature, that he will ſmell out an hypocrite, though he neither ſee his face, or hear his voice: or, though his face promiſe, or his voice proteſt the contrary, Matth.6.16. & 7.21,22,23. And this expoſition, the words following confirm.

in the fear of the Lord] This term is uſed in Scripture, Sometime for that reverent diſpoſition that man bears unto God, either as his Soveraign Lord and Maſter [illegible] as his Father in Chriſt, 1 King.18.3,12. Neh.7.2. ſomet[illegible] for the ſervice and worſhip of God, 2 King. 17.25,28,32,33,34,41. becauſe it ought to proceed from it, and be ſeaſoned with it, Heb. 12. 38. Sometime, for all pious and religious affection towards God, in general, Pſal.19.9. Jer.32.40. and ſo it is taken here; though I accord not with thoſe, who would have *the fear of the Lord*, here mentioned, to comprehend, Synechdochically, all the endowments before named; rendring the words, his *ſcenting*, or, *ſmelling*, ſhall be *joyned with the fear of the Lord*; the laſt of thoſe graces, and conſequently, (becauſe they hang all on one ſtring, and are links all of one chain) with the reſt alſo of them: and the meaning to be, that he ſhould not judge of things, ſlightly, and weakly, as the manner of men is; but wiſely, underſtandingly, adviſedly, reſolutely, knowingly, religiouſly. Which, though all true, yet ſtuffs too much into the text; becauſe more by much, then the word it ſelf, ſimply, and ſingly conſidered, imports.

and he ſhall not judge after the ſight of his eyes] Or, *So that he ſhall not*, &c. as chap.10.19. for this is added, as an effect of his ſagacity and expertneſs, in judging aright of matters, or perſons preſented unto him, to be decided, or tryed by him; that it may keep him free in matter of judicature, from being either deluded with fair ſhews, and out-ſides; or miſled by colourable, but falſe, reports.

after the ſight of his eyes] Not with reſpect of mens perſons, 2 Chr.19.7. Rom.2.11. wherein men, many times are faulty, Pſal.82.2. Jam.2.1,2. Chriſt is far from it, Job 34.19. Matth. 22.16. ver.4. nor according to outward ſhews and appearances, as men are wont of to do, Joh.7.24. 2 Cor.10.7. becauſe they cannot pierce into mens hearts, or diſcern their ſecret intentions, and hidden diſpoſitions, 1 Cor.2.11. as Chriſt being God and man, thus furniſhed, can do, and doth, 1 Sam.16.7. whom no gliſtering outſide, or goodly ſemblance, can deceive, Jer.17.9,10. Gal.6.7.

neither reprove after the hearing of his eares] As he ſhall not, in regard of external ſhews, and appearances, acquit, or approve any, who is in truth, faulty, or inwardly unſound: ſo he ſhall not upon any flying report, or forged ſuggeſtion, proceed to the cenſuring, or miſdeeming of any, (as men, even the beſt, now and then do, 1 Sam.24.9,10. 2 Sam. 16. 3,4, & 19.24–27.) who is not faulty, but free from that, wherewith he is charged, Job 1.8–12. & 2.3–6. Pſal.7.8–10. & 13.15,16. & 23.10. He ſhall not heed, or regard any reports from others, either for men, or againſt them, (which men are, of neceſſity, compelled to do; becauſe they cannot come to the notice of things, otherwiſe: and by reaſon thereof, being through untrue depoſitions, miſ-informed, do by meer miſtake, therefore, many times, accordingly, paſs wrong judgement) but ſhall alwayes proceed upon certain knowledg of his own, in whatſoever doom and ſentence he ſhall paſs upon any, Gen.18.21. Joh. 2.23–25. in the judgement by God the Father, committed unto him, Joh. 5.22, 27. Act. 17.31. Rom.2.17. & 14.10,12. 1 Cor.4.5. 2 Cor.5.10. 2 Tim. 4.1. 1 Pet.4. 5.

V. 4. *But*] Heb. *And*. as ch. 7.12.

with righteouſneſſe] Heb. *in righteouſneſſe*; as Pſal.96.13. & 98.9. that is, juſtly, uprightly.

judge the poor] That is, *judge for* them; give ſentence in their behalf, and conſequently, execute juſtice for them: as Pſal.7.8. & 26.1. ch.1.17. He ſhall miniſter juſtice, uprightly, equally, impartially, as well to poor, as to rich, Pſal. 72.2,4.

and reprove with equity for the meek of the earth] The ſame thing, in effect, that was ſpoken before; but with ſome little further explication: for inſtead of *judge*, here, is *reprove*, or *debate*; for the word will admit either: if *debate*; it is, *to plead* for them: as Job 13.15. if *reprove*; it is to *rebuke* for them, by word, Pſal.105.14. or to *puniſh* for them, by execution of judgment, Pſal.94.10. thoſe that wrong, or oppreſſe them, Pſal.72.4. for *juſtice*, he puts *equity*, or *eavenneſſe*: the ſame, ſee Pſal.45.6. & 67.4. a term taken from thoſe, that cut out a thing, in dividing it, to an hair, as we ſay, or, a thread: for the *poor*, it is here the *meek* of the *earth*, or, *land*; alluding to that peculiar place, wherein Gods people did then moſt abide. So Zeph.2.3. to *poor*, he adds *meek*; partly, to note the qualification of ſuch poor, as Chriſt undertakes to protect: (for, all *poor*, are not *meek*; no more then all *poor* in ſtate, *poor alſo in ſpirit*, Matth.5.3. with Luk. 6. 20.) and partly, becauſe where poverty and meekneſs meet, ill-minded men are uſually the more prone to abuſe, and wrong ſuch, while they obſerve them content quietly to bear and paſs by thoſe abuſes and wrongs, that others will not ſo eaſily put up. Howbeit, there want not thoſe of note, that expound this branch, not of Chriſts dealing for ſuch; but of his dealing with them: and they render the words thus; *and he will reprove*, or, *correct*, (as the word ſometime imports, Pſal.6.1. & 38.1.) *in uprightneſſe*, or, *in eavenneſſe*; (that is, *uprightly, eavenly*,) *the meek of the earth*, that is, as they conceive it, he will carry an eaven hand, between the one, and the other, not ſparing either, when they do amiſs, nor bearing out either in what they are faulty; as God himſelf gives in charge, Exod. 23.2, 3. or, he will carry a diſcreet, and moderate hand, in rebuking, or chaſtiſing the meek, and lowly; ſo as, though to correct, and reclaim them; yet, not to diſhearten; much leſs deſtroy them, ch. 27.7–9. & 48.9,10. Jer. 30.11. But I adhere rather to the former. See ch.2.4.

And he ſhall ſmite the earth with the rod of his mouth] This ſome alſo underſtand of Chriſts dealing with both ſorts, good and bad, or elect and refuſe; but in a different manner, by the power and Scepter of his word, ſubduing, and bringing in and under, the one, unto a voluntary obedience, and ſubmiſſion to his Will, Pſal. 110. 2, 3. and by the ſame word again, ſmiting the obſtinate and refractory ones in their ſouls and conſciences, and thereby, ſealing them up, as it were, to condemnation and deſtruction, Joh. 12. 48. For the word of God is double-edged, Heb. 4.12. Rev. 1. 16. as a *ſacrificing knife* unto thoſe that are corrected and converted by it, Rom.15.16,18. 1 Cor.5.5. 1 Pet.4.6. ſo a *ſlaughtering knife*, unto thoſe that ſtand out againſt it, Rev.2. 12, 16. as a Savour of life, by their converſion unto ſalvation, to the one; ſo a ſavour of death, unto their confuſion, in their condemnation, and everlaſting deſtruction, to the other, 2 Cor. 2.16. But I conceive it rather with others, as well Jews as Chriſtians, to be underſtood only of his dealing with the wicked, called here, *the earth*; becauſe earthly-minded, Phil. 3. 20. and having their portion only here upon earth, Matth.6.20, 21. Luk. 12.21. & 16.25. Jam.5.5. And they are thoſe, that poſſeſs the greateſt part of the earth; being in moſt places, the moſt in number, in regard whereof, alſo, they are called the *world*, Joh.16.19. & 17.9, 25. 1 Joh.5.19. and *the men of this world*, Pſal. 17. 14. Theſe it is ſaid, that Chriſt *ſmites*, that is, executes judgment upon them, in the behalfe of his poor ſervants, whom they oppoſe and oppreſs: for the effecting whereof, he needs no other weapon, then *the rod of his mouth*; that is, a word of his mouth; that powerful word of his, whereby, as he created all things, Gen.1.3. Pſal.33. 6. Ioh.1.3. Heb.11.3. and upholds all things, Pſal. 148.5,6. Heb.1.2,3. So is he able to bring all to nothing again, Pſal. 104. 29,30. his word being his will, and his will his work, Pſal.115.3. & 135.6. Dan.4.35. This, I ſuppoſe to be the genuine ſenſe of this clauſe, which requires therefore, to be brought in with an adverſative, *But*, as denoting a paſſage from Chriſt interpoſing for the one; to his proceedings againſt the other.

and with the breath of his lips ſhall he ſlay the wicked] The ſame thing, in other termes, more emphatically repeated. *The earth*, there, is *the wicked*, here: (the word ſingular; but taken collectively, as chap. 3. 11.) though, by *the wicked*, ſome would underſtand *that wicked one*, the devil, 1 Joh.3. 10,12. the god and head of all wicked ones, Joh.8.44. & 12. 31. & 14.30. 2 Cor. 4. 4. Eph. 2.2. & 6. 12. But the term ſeems here more general; theſe he is ſaid *to ſmite* there; which though it imply no leſs, as 1 Sam. 25. 38. 2 Sam. 6.7. Yet is it more fully and expreſly ſaid here, *he will ſlay*, that which he doth oftimes with ſome of them; by inflicting of exemplary judgments upon them, Dan.7.10,11, 13, 14. Rev. 6. 15–17. and will do with the whole body of them, at the laſt, Luk. 19. 27. 2 Theſſ. 1. 8. And laſtly, what was before ſaid to be done, *with the rod of his mouth*; is now ſaid, to be effected *by the breath of his lips*; both which ſome referr to that dreadful doom to be paſt upon all wicked ones at the laſt day, Matth. 25. 41. but it ſeems rather, to imply the ſame with the former, *that* Chriſt ſhall not need multitudes of men, and ſtore of ammuniton, to bring down, and confound the enemies of himſelf and his people: he can do it of himſelf, with one word of his mouth, as Joh.18.6. Yea, without any word ſpoken, with a blaſt of his breath, or, *the breath of his lips*; the leaſt motion that may be; they are both joyned together, alſo, Pſal.33. 10. as in creating, there; ſo in deſtroying here, See Job.4.9. & 15. 30. ch. 59. 19. Zach. 4.6,7. 2 Theſſ. 2. 8. Rev. 19.14,15.

V. 5. *And righteouſneſs ſhall be the girdle of his loynes; and faithfulneſs the girdle of his reines*.] Or, *righteouſneſs alſo*, &c. as chap. 8. 5,8. or, as ſome, *for righteouſneſs ſhall be*, &c. as chap.8.21. Thoſe that expound this whole prophecy of Ezekiah, (as we have formerly obſerved, that ſome both Jews and others, do) underſtand hereby *righteouſneſs*, and *faithfulneſs*, perſons ſo qualified, men *righteous* and *faithful*, (the like whereunto, See on chap. 41. 2.) and the meaning they ſuppoſe to be, that Ezekiah would have many righteous and faithful ones, conſtantly about him; and would not be attended by any, but ſuch; therein following the example of David his predeceſſour, and progenitour, Pſal. 101. 3, 7. & 119. 63, 79, 115. & 141. 7. To which purpoſe alſo, ſome others, who underſtand it of Chriſt, yet give the ſame ſence, that Chriſt will have his holy and faithful ones, alwaies about him, and be himſelf alſo ever in the midſt of them, to protect and ſupport them, Pſal. 46. 5. Zach. 2. 5. Matth. 18. 20. & 28. 20. Joh. 12. 26. & 17. 24. Rev. 14. 4. & 17. 14. & 19. 14. But the words ſeem rather to be taken, for the vertues, or endowments of Chriſt himſelf, as they ſimply ſound with our trope or figure. For the better underſtanding whereof, we are to conſider, that a *belt* or *girdle*, is ſometime an enſign of honour, Job. 12. 18. Rev. 1. 13. Sometime, an emblem of power, chap. 22. 21. & 45. 5. Pſal. 18. 32. & 93. 1. Sometime, a note of preparation to fight, 1 King. 20. 11. Sometime, of readineſſe for any affair or employment, journey, or handywork 1 king. 18. 46. Jer. 1. 17. Luk. 12. 35. Eph. 6. 14. 1 Pet. 1. 13. Of Chriſt therefore it is ſayd, that *righteouſneſs*, and *faithfulneſs*, ſhall be *the girdle* that he is girt with; to ſignifie, that he ſhall not need ſuch external ornaments, as worldly Potentates are wont to wear; his gracious and honourable endowments, ſhall be ſufficient to make him conſpicuous and glorious; and from theſe, ſhall he be furniſhed, and enabled ſufficiently for the execution of his office; nor ſhall he be idle and ſlothful, or looſe and diſſolute, (as earthly Kings, and Princes oft are, Eccleſ. 10. 16, 19.) but induſtrious in his place, and alwayes ready for employment, in execution of juſtice, in the behalf of his people; and in faithful diſcharge in a conſtant courſe of whatſoever is neceſſary, for the procurement of their good. Theſe are his *girdle*. Theſe he counts, as his honour. Theſe ſtick as cloſe to him, as his girdle doth to ones body; and this *girdle* he never puts off, or layeth down. See Pſal. 109. 19. Jer. 13. 11. The verſe conſiſts of two branches, where the ſame notion, is in other terms redoubled, as one of the Rabbins well obſerves. What is called *righteouſneſs*, in the former branch; is termed *faithfulneſs*, in the latter; *faithfulneſs*, being indeed a part of *righteouſneſs*, 1 Joh. 1. 9. (See of Chriſt, Rev. 2. 24. & 19. 11.) though here ſome would have it to ſignifie rather *firmneſs*, then *faithfulneſs*; and to note the perpetuity and conſtancy of the former, as Exod. 17. 12. for they ſeem to me too wide, that would have the one meant of Chriſts *righteouſneſs*, whether imputed, or imparted to his, 1 Cor. 1. 30. and the other of *faith*, whereby they apprehend him, and it 2 Cor. 13. 5. Eph. 3. 17. and for the other two words, that are rendred *loyns* and *reines*, though they be ſeveral terms in the original, yet they note both the ſame thing; nor doth the latter word ſignifie *reins*, (there is another word or two for them, Exod. 29. 13. Lev. 3. 4. Deut. 32. 14. Pſal. 7. 9. & 51. 6.) but *loynes*, as well, as the former, and is commonly ſo rendred; and that in this very argument, Job 38. 3. & 40. 7. chap. 5. 27. & 32. 11. Jer. 30. 6. and would not, therfore, have been altered here, unleſs for ſome other word of the ſame ſignification.

V. 6. *The woolf alſo, ſhall dwell with the lamb*] Heb. *And the woolf*, &c. as chap. 8. 5. but ſome render it here, *wherefore*, as alſo, verſ. 3. I ſhould rather yield it, *Then*, as Exod. 7. 9. ch. 8. 3. Here is layd down the ſtrange effect, that this powerful Government of Chriſt ſhould have upon the ſoules of thoſe, who by the miniſtry of the word ſhall be ſubdued unto him, and become loyal ſubjects of his Spiritual kingdom; they ſhall through the efficacy thereof be ſo inwardly changed, that they ſhall ſeem new creatures, transformed out of beaſts into men, Rom. 12. 2. 2 Cor. 3. 18. & 5. 17. Gal. 6. 15. Eph. 4. 22, 23. This is ſet forth by an allegorical illuſtration, wherein it is ſayd, that ſuch beaſts, and other creatures, as are naturally ravenous, and harmful, as bears, and wolves, adders, and vipers, and the like, ſhould now quietly, and harmleſly keep, and converſe, with mankinde, and with cattel, whom they were wont to prey upon, and do much miſchief to before; thereby implying, that ſuch perſons, as had formerly been of a fierce, ſavage, unteachable, and untractable diſpoſition, like to ſuch forementioned creatures, ſhould then become milde and gentle, tame and harmleſs, tractable & teachable; laying down that their former brutiſh, fierce, froward, and untoward diſpoſition: and that therefore there ſhould be abundance of peace, conſequently, and ſafety, without fear of ſpoyl and rapine, by one from another, in the kingdom of Chriſt. See ch. 2. 4.

the woolf dwell with the lamb] That is, *abide*, *ſtay*, as a ſtranger with his hoſt: (So the word properly ſignifies, Judg. 17. 7, 9, 10.) in peaceable and friendly manner; without doing any harm to them, whom he had wont to worry, Mat. 10. 16, 17. See ch. 65. 25.

and the leopard ſhall lye down with the kid] They ſhall lodg quietly together, without fear of harm from the one to the other.

and the calf, and the young lion, and the fatling together] No wealth, or weakneſs, ſhall tempt them, to attempt ought one againſt another. Some of the Jewiſh writers ſuppoſe an alluſion herein, to the ſtate of the creatures in Noahs Ark; wherein, being ſhut up, they kept all quietly together, during the whole time of the deluge; and it may well be admitted, that the Prophet ſo doth. But that which they add, that it ſhall be ſo again, in the dayes of the Meſſias; that all the creatures ſhall then do the like again, is a meer fable, and fiction of their own idle brains.

and a little childe ſhall lead them] Heb. *leading them*, or, *their leader*, which ſome have underſtood of Chriſt, who is called *a childe*, Luk. 2. 12, 16. Act. 4. 27. and was ſmall, and abject in mens eyes; as David a type of him, ſaith of himſelf, Pſal. 119. 141. But the meaning is plain, that thoſe unruly and ravening creatures, ſhould be ſo tame, that they ſhould not need ſome ſtout and ſtrong fellow, for a ſhepherd, to tend the one, and to defend them againſt the force and violence of the other; ſuch an one as Sampſon, or David, or one of his worthies, that were able to over-maſter, a bear, or a lion, Judg. 14. 5, 6. 1 Sam. 17. 35, 36. 2 Sam. 23. 20. Any *childe*, though never ſo ſmall, would ſerve to tend them, and to lead them out to paſture, and home again; and not them alone; but thoſe other creatures alſo, where they were mixt with them; implying how, not harmleſs onely, but tractable, men ſhould be; and how meek, content to be directed and conducted, even by the meaneſt, that were able aright to inform them of ought, that might be uſeful for them to know, or concerned them to practiſe; and to follow their advice and direction therein. See the example of Apollos, Act. 18. 24-26.

V. 7. *And the cow, and the bear ſhall feed; their young ones ſhall lye down together*] Or, *The cow alſo, and the bear ſhall feed* together (ſupplyed from verſ. 6. or from the next branch either) and *their young ones* (Heb. *their children*, as Job 38. 41.) *ſhall lye together*; they ſhall not only feed, but breed together; nor ſhall the regard of their young ones prevail with them, as it uſually doth with ſuch creatures, to make them ravenous the rather.

and the lion ſhall eat ſtraw like the ox] It is an alluſion, ſay ſome of the Rabbins, to the ſtate of Creation; and the harmleſs food, that the creatures then contented themſelves with, feeding only on ſuch food as the earth afforded them, either hearbs, and graſs on the ground, or, what the ſhrubs and trees yielded, Gen. 1. 29, 30. and not preying upon any other living thing, that is, creature endued with ſenſitive life: for had they ſo done, ſay they, at the firſt, there being but one pair of each made, (which, yet, cannot be proved), a male, and a female, the whole Creation had ſoon been deſtroyed. I will not enter into the diſcuſſion of this difficult queſtion, requiring larger diſcourſe, then the nature of the preſent work will permit, eſpecially, being but a by-matter. See chap. 65. 25. Some expound it, that great and mighty men, ſhould be content to be fed with the ſame food of the word and ſacraments, that the pooreſt and meaneſt feed on, 1 Cor. 10. 3, 4. & 12. 13. Gal. 3. 27, 28. But to ſuch nicities we need not deſcend; an harmleſs courſe of life is intimated; and that is enough.

V. 8. *And the ſucking childe ſhall play upon the hole of the aſp; and the weaned childe ſhall put his hand upon the cockatrices den*, or, *The ſucking childe, alſo, ſhall ſport himſelf, over the hole of the aſp*; (a kinde of ſerpent, noted for cruelty, Deut. 32. 33. Poyſon-ful. Job 20. 14, 16. and untameable, Pſal. 59. 5.) *Yea, the childe* newly *weaned* (as chap. 23. 9. able now to go abroad) *ſhall thruſt his hand*, (out of a childiſh curioſity, to feel what is there) *into the cave*, or, *hole* (for the word is of the ſame ſence with the former; and the Rabbine obſerves, that ſuch ſerpents holes, in thoſe parts, are oft-times ſo wide, that a little childes hand may eaſily enter into them) *of the baſilisk*: without hazard to the one, or hurt to the other. Of this latter kinde of ſerpent, See Prov. 23. 32. chap. 14. 29. & 59. 5. Jer. 8. 17. Some expound it, that the great ones ſhall not oppreſs the mean ones, but great ones, ſhould rather be lions, wolves, and bears, Prov. 28. 15. Pſal. 7. 2. & 11. 9. Dan. 7. 5. Zeph. 3. 3. If ſuch particular application were neceſſary, I would rather ſay the meaning were the ſubtile ſhould not circumvent the ſimple. For ſerpents, are of note, rather, for ſubtilty, for ſlight rather then for might, Gen. 3. 1. Matth. 10. 16. And for thoſe, that would have *devils* meant here; becauſe of the terms given him in Scripture, 1 Pet. 5. 8. Rev. 12. 3, 9. ſtray a great deal further, from the intendment of the text. The thing intended, ſeems to be, that men who were formerly maliciouſly minded, and prone to do miſchief unto others, ſhould now be of an innocent and harmleſs diſpoſition: no fear ſhould be of hurt, from them, to any.

V. 9. *They ſhall not hurt, nor deſtroy, in all mine holy mountain*] Or, *None ſhall hurt, nor deſtroy*, as chap. 49. 10. Heb. *in* *all my mountain of holineſs*, as Pſal.15.1. Jer.31.23. mount Zion is meant, a type of the Church. Hence our Jewiſh Commenters controlone another, confuting error with error. All the creatures, ſaith one, throughout the whole world, ſhall grow harmleſs, in the Meſſias his dayes. No, ſaith another, that is not ſo. For, it is not ſaid, *in the whole world*; but, *in all mine holy hill*. It is the holy land, onely, where no harmful beaſts ſhall be; according to that, Lev.26.6. & ch.25.9. or if any come into it occaſionally, they ſhall hurt no body, according to that, Job 5.23. But it is of men, not of beaſts, that the Prophet here ſpeaks: as they were *men*, not beaſts, that our Saviour bid his Diſciples *beware of*; when he talked to them of *woolves*, Matth.10.16,17. His drift, is to deſcribe, and aſſert, the innocency and harmleſſeneſs of thoſe perſons, on whoſe hearts his word ſhould have its kindly work, See further, ch.2.4.

for the earth ſhall be full of the knowledg of the Lord, Or, *the land*. For though it be true, that the Goſpell of Chriſt ſhould be diſpenſed unto all nations; and the knowledg of God, thereby, diſperſed into all parts of the world: Mat.24.14. & 28.18. Mar.16.15. Act.1.8. Rom. 10. 18. Yet the Prophet ſpeaking here, of the Church, typified by mount Sion; as the chiefe part, not of the city only, but of the whole country, Pſal.48.2. ſhould be rendred according to the type, that he entreats of. Here is a reaſon rendred, and the ground declared, of this ſtrange and ſtupendious change, to wit, the word of Chriſt; that ſpirituall, powerfull ſpell, Pſal.58.5. by working into their ſouls, the ſound and ſaving knowledg of God in Chriſt; (the want whereof is noted, as the main ground of all evill: Jer.9.3. Hoſ.4.1,2. 1 Cor.15.32–34. Eph.4.18,19.) ſhould purge out of them, their former malignant diſpoſition, and frame them, (as new moulded thereby; and transformed into the image of God, and ſo made conformable to Chriſt,) into a clean contrary; both compoſure of heart, and tenour of life. Joh.15.3. & 17.3,17. Rom.6.17. & 8.28,29. 2 Cor.3.18. Gal.4.19. Eph.4.20–24. Phil.3.8,10. Col.3.9,10. Jam.1.18. 1 Pet.1. 22,23. 2 Pet.2.20. 1 Joh.2.3,4, Now this knowledg, was not to be barely, but to abound in the Church, in the dayes of the Meſſias. Jer.31.33,34. Dan.12.4. Joel.2.28. Hab.2.13. Act.2.17. Rom.15.14. 2 Cor.4.6. Eph.3.19. Col.1.9,10.

as the waters cover the Sea] That is, the channel, or the bottome of the ſea. Job 36.30. Grace and knowledg, ſhall in thoſe times be as plentifull, as water is in the Sea: The land ſhall be as full of the knowledg of God, as the Sea is full of water. See the like, chap.48.18. Or, As ſome other, more agreeably to the originall, *as the waters of the Sea*; (for ſo it is expreſly) *to cover*; to wit, the land. It ſhall abound, as the Sea-waters are wont to do: when having ſurrounded its walls, or wrought through its banks, it overfloweth, and covereth the whole ſurface of the land; chap.8.7,8. Jer.51.42. Yet ſee, Hab.2.14. Where the ſame is almoſt word, for word; and it ſeems to go rather, the former way.

V. 10. *And in that day*, &c.] Or, As ſome render it, *For* (as chap.9.11.) *in that day*: that is, *at that time*. As chap.3.18. The Prophet, here, proceeds to declare, that which ſhall be the main cauſe, of all this peaceable carriage and agreement, between people, and perſons formerly of ſuch different carriages, and contrary diſpoſitions; to wit, the Meſſias calling in of the Gentiles, to be co-partners in grace, and ſalvation with the Jewes; the reſtauration of his Church, with a very conſiderable enlargement, conſiſting of both; and the co-uniting of them by his Spirit, in a neerer conjunction, then ever before, either to others.

there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek] Or, *It ſhall come to paſs*, that (as chap.10.20. verſ.11.) *unto a root of Jeſſe, which ſhall ſtand up, for an enſign* to *people*; *the Nations ſhall ſeek*, or, *reſort*.

a root of Jeſſe] The ſame, of whom before, verſ.1, *a root*, that is, ſay ſome, one, who like a root, lay hidden before in the ground; As Iob 14.8. but rather, *a root of Jeſſe*; that is, *a ſprig*, ſprouting out, and ſpringing up, from Jeſſe, as *a root*; as both Iewes and Chriſtians, moſt of them expound it; and as the word ſeems likewiſe uſed, chap.53.2. Nor is it otherwiſe to be underſtood, where Chriſt is ſaid to be *the root of David*, as here of Ieſſe. Rev.5.5. & 22.16. See alſo, chap.14.30. Ieſſe is *a root*, as Abraham is one, Rom.11.16. And though Chriſt be the *root*, that beareth all the faithfull, and *the ſtock*, whereinto they are engraffed; Rom.11.17,18, 24. Yet, here, he is conſidered in regard of the *root*, or ſtock, from whence he iſſued, as man. See verſ.1. & Rom.15.12.

which ſhall ſtand] Or, *ſtand up*: as Dan.11:3,4

for an enſign] Not ſuch as is uſed in fight, for ſouldiers to follow; as ſome of the Iewiſh writers underſtand it; as Pſal.60.4. but ſuch as is uſed to gather people together: ſo verſ.12. Such an one ſhall Chriſt be, being lift up in the miniſtery of his word; Ioh.3.14,15. & 12.32. Gal.3.1.

of the people] Or, *to peoples*. For the word is plural: not ſome one, but divers ſorts of people; people indifferently, out of all parts. So did this enſign, at the very firſt advancing, or erecting of it, draw together divers ſorts of people unto it. Act.2.5.–12.

ſhall the Gentiles ſeek] Or, *repaire*: as the word is uſed, Deut.12.5. Though ſome, to expreſs it, as they ſuppoſe, the more fully, *repaire for advice*, and *for prayer*; becauſe the word, ſometimes, imports either, Deut.18.11. chap.8.19. & 55.6. Ezek.36.37. But there ſeems here, to be the convention of them, only intended in it; that not Iewes alone, but other Nations, ſhall have recourſe to the enſign, thus ſet up. See chap.2.2,3.

and his reſt ſhall be glorious] Heb. *glory*; that is, *very glorious*: as *abomination*, for very abominable, chap.1.13. or, *for glory*; as chap.4.2. a reſt *of glory*, a moſt glorious reſt. See chap.10.1. By *his reſt*, here, ſome underſtand the *death* of Chriſt; becauſe death is as a *ſleep*, or *reſt*, Ioh. 11.11,13,14. Rev.14.13. which, though ignominious in the eyes of the world, yet was glorious, in regard of the vertue, and efficacy of it; Col.2.15. Heb.2.14. Others underſtand, his *grave*, his *Sepulchre*: becauſe the grave is a place of reſt, chap.14.18. & 57.2. And Chriſts Sepulchre is, by reſort to it, and miracles done at it, become famous. So our popiſh writers, moſt of them; following the old verſion, and ſome of the Ancients. Others, his *Aſſcention*, after the conqueſt of his adverſaries; for *reſt* followes, when the fight is finiſhed, and victory is glorious: where, that which ſome would have alluded to, to wit, the furling up of the enſign, when the fight is done, and the victory obtained; as if the word, *reſt*, were referred to the enſign, and that were termed its reſt; ſeems more nice and curious, then ſolid, or agreeable to the text. But, by *reſt*, rather, is here underſtood, the place of Chriſts reſt, and reſidence; as the word *reſt* is uſed, Mic.2.10. alluding to that of mount Sion, ſaid to be, *his reſt*, in regard of the Temple, there ſituate: Pſal.132.8,13,14. a type of Gods Church, the place of his ſpeciall reſiance, and abode among them; ſaid to be glorious, in alluſion to both Tabernacle, and Temple, which are ſaid, to have been filled with the glory of God; Exod.40.35. Lev.9.23. 1 Kings, 8.11. as alſo, unto great Princes Courts, where they keep reſidence in ſtate, which are uſually of great note, 1 Kings, 10.1–7, 24,25. And ſuch, much more, is Gods Church, through his reſiding in it, by his word and Spirit, and the effects of his divine power and preſence, therein appearing; as alſo, by ſtrange and remarkeable things, wrought in the behalf of his people; for their deliverance, and their ſafety. 2 Cor.10.4,5. See chap.4.5. & 60.13.

V. 11. *And it ſhall come to paſs in that day*, that, &c.] Heb. *it ſhall be*, &c. So ver. 10.

the Lord ſhall ſet his hand again the ſecond time] Heb. *will add the ſecond time his hand*: as, *the Lord added to ſay to me*, ch. 8.5. *add his hand*, that is, *add* to ſtretch out *his hand*; *ſtretch it out, again, the ſecond time*. See chap.1.25. what this *ſecond time*, hath reference to, is queſtioned: and what deliverance it is, that is, here, foretold. For the former, Some think, this *ſecond time*, hath reference to the deliverance from the Aſſyrians, under Sennacherib, invading them, which he had ſpoken of before, ver.12,24. Others, to the deliverance, from the Babylonian Captivity, after ſeventy yeares, expired, Jer.29.10. But the moſt and beſt, both of the Jewiſh Writers, and ours, to the deliverance out of the Egyptian thraldome; whence, he is ſaid to have brought them, with *his hand ſtretched out*, Ezek.20.6. For the *ſetting*, or *ſtretching* out of his hand again, for a further deliverance, ſome underſtand it of the deliverance from the Chaldean deportation. But that others croſſe, and ſome of the Rabbines themſelves: and their reaſon is good, becauſe this is to be done in the dayes of the Meſſias, ver.10. though not by ſuch a kind of reſtitution, as they poor ſouls dream of; but by calling home unto Chriſt, the Elect of them, whereſoever diſperſed, ſome at one time, ſome at another; and alſo, the main body of the reſidue, in his own appointed ſeaſon, Act.2.41. & 4.4. & 21.20. Rom.11.5,25,26. 2 Cor.3.16.

to recover the remnant of his people, that ſhall be left] Heb. *to get, to buy, to purchaſe*. Which Some ſuppoſe, to have ſome reſpect to Chriſts buying his with his blood, Act.20.28. Rev.5.9. But it ſeems rather, here, to intimate a getting of them into his poſſeſſion again, which had made defection from him, and were now under the power of Satan; whereof their bodily ſervitude and reſtraint, in ſundry places, was a type: See Jer.16.14,15. & 23.7,8. Zach.10.10.

the remnant] A ſmall parcel, in compariſon of the whole, that ſometime was, ch.10.21,22.

of his people] Some underſtand this, of the Elect, both Jew, and Gentile. But the diſtinction of thoſe here mentioned, from the Nations ſpoken of, ver.10. doth plainly ſhew; that the parties here intended, are of the Jewiſh people only. See Rev.7.4—9.

that ſhall be left] The number of them, being much waſted by ſeveral deportations, diſſipations, oppreſſions, and evill uſage, in the places of their forreign abode, Deut.28.62.

from Aſſyria] Whither many of them had been carried, 2 King.15.29. & 17.6.

and from Egypt] Whither no ſmall number of them fled; upon the murder of Gedaliah: whereof very few eſcaped, Jer. 43.5—7. & 44.27,28.

and from Pathros] This ſome, in regard of the like ſound of letters, have ſuppoſed to be *Parthia*; and ſome *Petra*, in Arabia, whereof Arabia Petrea; ſee chap.16.1. Others, a part of Lybia, inhabited by the Phaurusii, mentioned by Pliny, and Ptolomy, and ſited neer the Atlantick-Sea. But it appears to have been a Province in Egypt, by Jer.44.1,15. Ezek.29.14. & 30.14. poſſeſſed by the *Pathruſim*, or, *Pathruſes*, which were of the linages of Mitſraim, or Egyptus, Gen. 10.14. 1 Chr.1.12. See more of it, on Jer.44.1.

and from Cuſh] A people deſcended from *Cuſh*, the ſon of Cham, and brother to Mitſraim, Gen.10.6,7. of whom, and their place of abode, ſee further on chap.18.1.

and from Elam] People that iſſued from *Elam*; the ſon of Sem, and brother to Aſſur, Gen.10.22. 1 Chr.1.17. Hence the Elamites, or Elymei, poſſeſſing ſome part of Perſia, and bordering upon the Medes, joyned therefore together, chap. 21.2. Jer.25.25. there is mention of them in Strabo, lib. 16. and in Pliny, lib.6. cap.26,27,34. Some gather from Act. 2.9. that they lay between Media, and Meſopotamia.

and from Shinar] A Region in Chaldea. Of which, Gen. 10.10. & 11.2. Hence the mountain *Singara*, mentioned by Ptolomie, in Meſopotamia; whereof Chaldea was ſometime deemed a part; and a Town of the ſame name in Pliny, lib.5. cap.24. *Singara*, of *Shinar*; by ſuch enterchange of letters: as in *Gaza*, *Gomorra*, and others. It is deemed by ſome, to have been ſo called, of a word ſignifying to *ſhake out*, or, *throw out*, Job 38.13. becauſe they were diſperſed that attempted to build Babel: but the Region ſeems to have had that name, before they began to build there, and the letter S, to be radical; which in that word is wanting.

and from Hamath] Of this place, ſee ch. 10.9.

and from the Ilands of the Sea] Or, *the lands* bordering upon *the Sea*, the maritine Countreys. For ſo is the name *Iland*, taken very commonly in Scripture; as where Judea, and Cappadocia are termed *Ilands*, ch.20.6. Jer. 47.4. So ch.41. 1,5. Jer.25.22.

V. 12. *And he ſhall ſet up an Enſign*] Not a military Enſign, as many Interpreters imagine, for the conducting an army into the field, or the directing them in fight, when they are in the field; but a civil one rather, ſuch, as is wont to be ſet up, for the gathering of people together, upon any occaſion whatſoever. See the like, ch.49.12. & 62.10. as alſo, before, on ver. 10. of this Enſign, what it is.

for the Nations] Or, *unto the Nations*. To bring them in to Chriſt, Rom.15.16,18,19. or, rather, as the Jewiſh Doctors ſeem aright to underſtand it, for them to bring, or ſend in, the Iſraelites, that are in captivity with them, or that ſojourn among them; as ch.49.22. & 66.20.

and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah] Or, *that he may gather up*; (the word properly ſo ſignifies, Jer.10.17.) or, *gather together*: (as Num. 11.17.) The uſe of this Enſign, is, as in regard of the Gentiles before, ver. 10. ſo in regard of the Iſraelites, or Jews, whether of the ten, or, of the other two tribes, (for both were to be united, and made one, in and under Chriſt, Ezek. 36. 16.19,21.) for the gathering of them together, out of the places of their diſperſion, Luk.21.24. Joh. 7.35. Jam. 1.1. 1 Pet.1.1. the copulative deſigning the end of the action: as chap.10.19. & 11.3.

diſperſed] Or, *diſperſed* women. For the word is feminine; as intimating, that no ſort, or ſex, ſhould, either, be neglected, or rejected, 1 Cor.11.11. & 12.13. Gal. 3.27,28. Col. 3.11.

from the four corners of the earth] Heb. *wings*, or, *skirts*. For it is applyed to garments, as well, as to fowl, Deut. 22. 12. Jer.2.34. See chap.18.1. & 24.16. ſo Ezek.7.2. an end is ſaid to be coming *on the four corners of the land*. The meaning is, that no place ſhould be under heaven, where God would not find them; no country ſo remote, whence he would not fetch them. The Goſpel for this purpoſe, was to be preached, unto the ends, or utmoſt parts of the world, Act.1.8. Rom.10.18. and God had promiſed his people, that though they were driven away, into the utmoſt parts of heaven, yet from thence, he would gather them again upon their repentance, Deut.30.4. And as God is ſaid to gather his diſperſed ones, *from the four wings* of the earth; ſo it is ſaid, that Chriſt ſhall at the laſt day, by the miniſtry of Angels, gather his Elect from *the four winds*, from the one end of heaven, to the other, Matth.24.31.

V. 13. *The envy alſo of Ephraim ſhall depart*] The Hebrew Commenters, upon this place, take notice of ſome emulation from the firſt, between Judah, and the other Tribes in Davids time, 2 Sam.2.9,10. & 3.1. & 19.41—43. But the envy here mentioned ſeems rather to have an eye to that, which enſued upon the revolt of them under Rehoboam, from the family of David. For Ephraim, the chief of the ten Tribes, having then the royal ſeat of that Kingdom among them; there was by occaſion thereof much emulation between it and Judah, and continual jarres and wars, from time to time, thence proceeding, to the great moleſtation and much miſchief of either, and the expoſing of them to the incurſions, and invaſions of other Nations abroad; eſpecially, while they ſought help from them one againſt another, 2 Chr. 16. 1—4. & 25.22,23. & 28.5,8,16,20. See chap. 7.1. But this emulation between the houſe of Joſeph, and the houſe of Judah, was to ceaſe, when united, either to other in Chriſt. See Ezek.37.16. and they were then to be in terms of agreement, and amity, that had been at ſuch deadly feud before, ch. 9.21. Luk.9.52,53. Joh. 4.9.

and the adverſaries of Judah ſhall be cut off] Thoſe of Iſrael, ſay the Jewiſh Writers, and ſome of ours treading in their ſteps, that now are adverſaries to Judah, and have of late put them to grievous ſtreights, (as the word, properly, imports) ſhall be deſtroyed; ſo that Judah ſhall no more fear them. But they conſider not, that this is ſpoken of the Meſſias his time: and the meaning is; that the obſtinate enemies of the Church of God, whereof Judah is reckoned as a principal part, ſhall by Chriſt be deſtroyed. See ch.60.12.

Ephraim ſhall not envy Judah] This more plainly ſheweth, what *envy of Ephraim*, was before meant, to wit, that, wherewith it envied Judah; which, then ſhould ceaſe. I cannot let ſlip, the ridiculous expoſition, that a great Rabby hath of this place. The Meſſias, ſaith he, of the houſe of Joſeph, ſhall not envy the Meſſias of the houſe of David. The Talmudiſts tell us tales of two Meſſiaſſes; and they find them both, in this Prophecy, ch.32.20. where mention is, of an *oxe*, and an *aſſe*. The *oxe*, ſay they, is the Meſſias of the houſe of Joſeph; becauſe Joſeph is likened to an *oxe*, Deut.33.17. the *aſſe* is the Meſſias of the houſe of David; becauſe he is ſaid, to come riding on an *aſſe*, Zach. 9.9. ſuch ſottiſh toys are thoſe ſilly people taken with; and yet about the expounding and reconciling of ſuch ſenſeleſs abſurdities, and abſtracting ſtrange and abſtruſe myſteries out of them, do ſome of ours ſpend grave, and ſerious diſcourſes.

and Judah ſhall not vex Ephraim] Or, *nor ſhall Judah put Ephraim to ſtreights*; as Pſal. 129. 1,2. They ſhall not in Ezekiah's time, ſay the Jewiſh Doctors, revenge themſelves upon Ephraim, for the miſchief done them by Pekah, 2 Chr. 28.6—8. But we are to look, and ſo ſhould they have done, far beyond Ezekiah's reign, unto the reign of the Lord Jeſus; under whom all ſuch former enmities ſhould be abandoned, and ſuch hoſtile acts buried in utter oblivion, Ier. 3.18.

V. 14. *But*] Heb. *And*; as ch.5.12.

they ſhall fly upon the ſhoulders of the Philiſtines towards the Weſt; they ſhall ſpoyl them of the Eaſt together] Or, *they ſhall together* (joyntly) *fly upon the ſhoulder*, &c. and *ſpoyl them of the Eaſt*. They ſhall joyn, in one, and combine themſelves, againſt the Common enemy.

fly] A metaphor, from ſome great fowl, as an Eagle; that flyes ſwiftly, and eagerly to ſeize upon his prey, Job.9.26. Hoſ. 5.1. Though one of the Jewiſh great Maſters rendreth it, *they ſhall thruſt with the ſhoulder the Philiſtines*, deducing it from another root of that notion, in uſe with them, but not found in Scripture.

upon the ſhoulders] Heb. *ſhoulder*. Whence Some of the Jewiſh Commenters, following the Chaldee Paraphraſt, expound it, *by ſhoulder*, that is, *by conſent*: as Hoſh. 6.9. and as Zeph.3.9. *with one ſhoulder*; for, *with one conſent*, (or by mutual conſent) which ſome alſo ſupply in that of Hoſhea: and theſe thus read the words; *they ſhall fly with the ſhoulder*, (that is, by conſent) *to ſmite the Philiſtines*: but the conſtruction ſeems over-harſh, and the place of Hoſea is ambiguous. Others therefore conceive it to be *the Philiſtines ſhoulder*, that they are ſaid to fly upon; a metaphor, as ſome think, from a lion, or woolf, that are wont to faſten on the ſhoulder of the beaſt, that they prey upon: and why not from an Eagle, alſo, or ſome ſuch great ravenous fowl, which ſeize alſo ſometime, in like manner on the leſſer ſort of cattel, their young ones eſpecially, the lamb, or the kid? Others underſtand it, of ſubjugating and ſubduing them. The *burden* on the *ſhoulder*, being an emblem of ſervitude. See ch.9. 4,6. & 10.27. But againſt this latter is objected, that the word *ſhoulder*, is not in a form of regiment here: and ſome uſe of the *ſhoulder*, proper, or tropical, ſeem to be implyed in their falling upon them. I ſhall add my conjecture, and ſo leave it, the word rendred *a ſhoulder*, ſignifieth ſometime *a ſide*, Num.34.11. Joſh.15.8,10. I ſuppoſe the text may well be rendred, *they ſhall fly on the* one *ſide* upon *the Philiſtines weſtward*; the ſupplies are not unuſual.

the Philiſtines] The ancient ill neighbours and enemies of Gods people, 1 Sam.4. & 13. & 17. & 31.

toward the weſt] Heb. *to the Sea*: as Joſh. 15. 4, 11. this is the mid-land Sea; which lay Weſt from the land of Judah. See ch.9.12.

them of the Eaſt] Heb. *Sons of the Eaſt*; as Job 1.3. whence, Some would have the Chaldeans, and Arabians, here meant. But I ſuppoſe, rather, the Syrians, as before, ch.9.12. whoſe Country lay Eaſt from Judea. See ch.2.6. for Chaldea and Babylon is in Scripture commonly termed *North*, Jer. 1. 12, 13,14. and Arabia *South*, Matth.12.42.

they ſhall lay their hand upon Edom, and Moab] Heb. *Edom, and Moab* ſhall be *the immiſſion*, or, *laying on of their hands*. See the like phraſe, chap.8.8. *to lay hand on*, imports, *to ſeize on*: as Eſth.9.10. or, *to ſlay*; as Pſal. 55. 20. they ſhall by force of arms ſurprize their lands, and ſubdue them; an inbred and inveterate enmity between Eſau and Jacob; Edom, and Iſrael, Gen.25.22,23. & 27. 36,41. continued in their poſterity, Pſal.83.6.

and the children of Ammon] The off-ſpring of Ammon; brother to Moab, (Lots inceſtuous brood, Gen. 19. 36--38.) the ſtyle commonly given to the Ammonites, Jer. 25.21. & 49.1. Both joyned with the Chaldeans in the deſtruction of Judah, 2 King.24.2.

ſhall obey them] Being ſubdued by them. Heb. ſhall be *their obedience*; at their command, at their ſervice: as 1 Sam. 22.14. 2 Sam.23.23.

V. 15. *And the Lord ſhall utterly deſtroy, the tongue of the Egyptian Sea*] The reducing of people to the obedience of Chriſt, and the ſpiritual freedome, that thereby accrueth to them, being ſhadowed by the bringing of the people of Iſrael back again into their land, out of thoſe Countreys, whither they had been diſperſed; the Prophet in this next paſſage, promiſeth from God a removal of all impediments, that might hinder them in that their return. And becauſe he had before, parallel'd this their reduction, with the deliverance of them out of Egypt; as a ſecond-maſter-piece of Gods power, and providence ſhewed in behalf of his people; he deciphers this removal of lets and obſtacles, that might impeach them in their paſſage, by the drying up of the red-Sea, which he divided for them, at their departure out of Egypt, Exod. 14. 21,22. See the like, chap.42.15,16. & 51.10. & 63. 11, 12. Zach.10.11. Rev.16.12.

utterly deſtroy] Heb. *make an anathema* of it: as Joſh. 6.17, 21. not divide it only, as Pſal. 136.13. but even dry it clean up, chap.50.2. ſo that it ſhall be no more, Rev.21.1.

the tongue of the Egyptian Sea] Not Nilus, as Some of the Jewiſh Doctors; but the red Sea, that out of the main Ocean ſhoots into the land, in form and faſhion of *a tongue*; running up along, between Arabia and Egypt, and growing narrower towards the head: and as Promontories, or head-lands, that ſtrike out into the Sea, are in Latine called *tongues of land*; ſo ſuch bays, as ſhoot in like manner into the land, are in Hebrew termed, *tongues of the Sea*, Joſh.15.2,5.

and with his mighty wind, ſhall he ſhake his hand over the river] He alludeth here to the courſe, that God took, in making a paſſage for his people through the red Sea.

he ſhall ſhake his hand over the river] Not Euphrates, of which, ch. 7.20. though the Jewiſh Writers, and others following them, ſo underſtand it; applying the former to thoſe, that were to return out of Egypt: this, to ſuch, as were to come from Aſſyria: (for of theſe, afterwards, ver. 16.) but Nilus, called *the river of Egypt*, Joſh.13.3. & 15.4. Jer. 28. 1. Ezek.29.3. becauſe it runs down along through the midſt of Egypt, dividing it into two parts, and once in the year overflows it, for the watering of it; to ſupply the want of rain in thoſe parts, Deut. 11.10,11. *over* this river, or *againſt* it, as Zach.2.9. it is ſaid, God will *ſhake his hand*; as Moſes by Gods command, *ſtretched out his hand*, with his *ſtaff lift up* in it, over the red-ſea, Exod.14.16,21.

with his mighty wind] Or, *by the might* (for which a word is here uſed without a brother) *of his breath*. He will do it with eaſe, by *his breath* alone: as chap.59.19. Zach.4.6. See Exod.15.8. but alluding to that ſtiff *Eaſt wind*, wherewith he beat back the red-Sea, Exod.14.21. Pſal.74.13.

his wind] As Pſal.147.18. which he hath at command, Pſal. 107.25, & 148.8. Matth.8.27.

and ſhall ſmite it] As Zach.10.11. and as Elias and Eliſha, ſucceſſively, ſmote the river Jordan, 2 King.2.8,14.

in the ſeven ſtreams] Or, *channels*; into which, the main body of the river Nilus branching, doth as by ſo many mouthes, empty it ſelf into the Sea, (ſee chap. 7. 18.) where it is of the deepeſt, being neereſt the main-Sea, See Pſal.74. 15. & chap.19.4. Of theſe *ſeven* out-lets, for which, Nilus is famous, mention is made by Herodotus, lib. 2. Ariſtotel de mundo, cap.2. Strabo, lib.17. Pliny, lib.5. cap. 9. and other Authors, Latine and Greek, without number; Geographers, Hiſtorians, Poets, and others. So that there is no reaſon, to divert the *ſtreams* here mentioned, unto any other river; as Some Jewiſh doctors do to Euphrates, cutting it out into ſeven ſtreams, to make it paſſable for the return of the people out of thoſe ſeven countries, mentioned before, ver. 12. that which neither ſuits well with the text, nor with the ſituation of ſome of thoſe places: nor doth that of thoſe, ſort well with the ſcope of the Prophet, who underſtand this of Cyrus his dividing that river into many channels, for the readier ſurprizal of Babylon. Of which, ſee Jer. 51. 31, 32. for this ſmiting, and drying up, is of another kind, and for a far other end; not to enter upon her: but to come away from her.

and make men go over dry-ſhod] Heb. *and he ſhall*, or, *that he may* (as verſ.12.) *make to goe in ſhoes*. Our Engliſh, fully expreſſeth the ſenſe of it; that men may paſs over, without boat, or boot; on foot, and in ſhoes, as they uſe to *go*, or *walk*, (for the word is indifferently uſed for either) on dry land, Exod.14.22,29. Pſal. 66. 6. they ſhall not need to put off their ſhoes, as they uſe to do, when they are to wade through ſome, though but ſhallow, water. The Prophets words then import, that God would not divide only, the red Sea; as he did for them, at their departure out of Egypt; but dry up that whole bay, for that ſhole Sea is little better; nor drive back for a while, the ſtream of ſuch a river, of no extraordinary wideneſs, as Jordan, being in divers places fordable, as he did at their entrance into Canaan, Joſh. 3.16, 17. & 4.18. & 5.1. but ſo ſmite that vaſt river Nilus, that all the ſeveral ſtreams of it, neer the entrance of the main Sea, (far from which it was that the red Sea was divided) ſhould be clean dried up, to make free paſſage for his people. The meaning is, that no impediment, or obſtacle ſhould be ſo great, that might hinder thoſe, who were to be brought home to Chriſt, and his Church, out of all quarters; but it ſhould be removed.

V. 16. *And there ſhall be an highway for the remnant of his people which ſhall be left, from Aſſyria*] Becauſe mention is made of drying up the red Sea, and Nilus, as for the free paſſage of thoſe that ſhould come from *Egypt*, and *Pathros*, and from *Cuſh*, or, *Ethiopia*, verſ.11. But it might be demanded, what will become of thoſe, that are in Aſſyria, and thoſe parts? the Prophet adds therefore, that there ſhall be a courſe taken, for a fit and convenient paſſage alſo, for them.

there ſhall be an high-way] Or, *a cauſey*, chap.7.3. ſuch a way made by banks caſt up and levelled; as is wont to be done by induſtry and careful proviſion for travellers and paſſengers, in countries where the wayes are deep and miry, or ſtony and uneven. See chap.40.3, 4. & 49. 11. Jer. 18. 15. The Jewiſh Writers expound it, of a paſſage through the waters, either of the river, or the Sea; according to that Pſal. 77.19, 20. but neither is this word found there, and the frequent uſe of it in this argument, by collation of places, carries it rather, the other way.

the remnant, &c.] See verſ.11.

from Aſſyria] Whence it may appear that the river ſpoken of verſ. 15. was not to be dryed up for them in thoſe parts.

like as it was to Iſrael, in the day, that he came up out of the land of Egypt] Theſe words in the cloſe of all, ſeem to reflect upon all that before was ſpoken, of drying up waters, and caſting up wayes; and to have reſpect to the whole courſe of the peoples conduct in their paſſage from Egypt to Canaan, wherein ſeas and rivers were divided and layd dry in part for the preſent; and paſſages made by ſtrange and uncouth wayes through that wide and waſte wilderneſs, that lay between theſe two lands, as fit and convenient, with ſupply of all neceſſaries, as if cauſeys had been raiſed for them al the way that they went, Exod.13,21. Num.10.33. Deut.1. 31, 33. & 8.2, 4,15. & 32.10.11. See chap. 40,3, 4. & 41. 18, 19. & 42. 15, 16. & 43.19,20.

in the day] At that time, as Jer.7. 22. So ch.12.1.

he came up] Or, *came*, ſimply, For the word is frequently uſed of paſſage, or departure, from place to place, without any reference to aſcent or deſcent, See ch.7.1.

CHAP. XII.

Verſ. 1. A*Nd in that day, thou ſhalt ſay*] That is, *at that time*, when ye ſhall be ſet free, and fetcht home again, then ſhall ye ſing this, or the like Pſalm, or Song, as chap.26.1. & 27.2. For this chapter containeth certain formes, framed in Songs, or Hymns, of ſolemn praiſe, and thankful acknowledgment, of Gods goodneſs to his people, and gracious workings for them, compoſed by the Prophet, as ditties fit to be uſed by them; or, a directory, to ſhew them the way how to bleſſe God upon ſuch occaſion, or both, So 1 Chr. 16. 7,35,36.

I will praiſe thee] Heb. *confeſs thee*, or, *confeſs to thee*, that is, acknowledg thy goodneſs, and my thankfulneſs for it. So David, Pſal.138.1, and Chriſt, Matth.11.25.

though thou waſt angry with me, thine anger was turned away] Or, *becauſe*, though, or, *whereas thou waſt angry*; yet, *thine anger is turned away*. Heb. *becauſe thou waſt angry, thine anger is turned away*. See the like Syntax, Rom.6.7. *God be thanked, ye were the ſervants of ſin, but ye have obeyed*, &c. That is, *that* whereas, or, although, *ye were the ſervants of ſin*; *yet ye have obeyed*; or, *are* now become *obedient*; &c.

thine anger is turned away] And thou turned from it, Pſal. 85. 3. chap. 10. 25. Dan. 9.16. contrary to that, chap.5.25. & 9.12.

and thou comfortedſt me] By reconcilement to me, mercy ſhewed me, and good done for me, as Pſal.90.15. ch. 40. 1. & 51.3,12. & 61.3.

V. 2. *Behold God is my ſalvation*] That is, the Aurhour of it. So Pſal.27.1. whoſoever or whatſoever the means or inſtruments are, my Salvation is from him onely, Pſal. 3. 8. & 33.16,17. & 44.6,7. Prov. 21. 31. Jon. 2. 9. To this is prefixed, a note, or term, that cals for ſpecial conſideration and regard, implying the deliverance of Gods people, to be a matter very remarkeable, and a mercy unexpected; conſidering, in what a low and forlorn condition they ſeemed to be in before, as if he ſhould ſay, either among themſelves, or to others, their enemies eſpecially, behold that now done, that was little looked for, So Ezek.37.12.

I will truſt] Or, *I will be confident*, as Prov.28.1. or, *I will truſt* in him, as Pſal.18.2. a defect of the pronoun; as Job. 13.15. his preſent deliverance ſhall make me relye on him for future preſervation, chap.26.3,4. 2 Cor.1.9, 10. 2 Tim. 4. 17,18.

and not be afraid] So upon the like ground, Pſal. 3. 6. & 27.1.

for the Lord is my ſtrength] The authour and giver of it. So Exod.15.2. (whence the latter part of this verſe is taken) Pſal. 18. 2. & 28. 7. I have it not from my ſelf, or ought elſe; but from him, Pſal.62. 7. Col.1.11. he doth and will by his powerful hand uphold me, and enable me to perſevere and hold out to the end, ch.40.29–31. Rom.8.37-39. 2 Cor. 1.21. Phil.4.13. 1 Pet. 1.5.

and my Song] The ſubject matter of it, as Pſal. 89. 1. & 104. 34. and he that miniſters matter for it, Pſal.32.7. & 40.3.

and he is become my ſalvation] Heb. *Salvation to me*, that is, *my Saviour*, as Luk.2.30. So after Moſes, David, Pſal. 118. 14. not that he was not ſo before, but that he hath now manifeſted it in a more conſpicuous and remarkeable manner, Pſal.89,1,3.

V. 3. *Therefore with joy ſhall ye draw water out of the wells of Salvation*] Heb. *and with joy*, &c. as chap. 10. 12. The effect of this their deliverance, the free and plentiful fruition of thoſe benifites and bleſſings, that they had been deprived of, and debarred from before. Ye ſhall have free acceſs now, unto the well-head of all grace and goodneſs; from whence there ſhall be derived unto you abundance of ſaving grace, and ſound comfort, as water drawn by full buckets from an inceſſant wel-ſpring, Pſal.36.8,9. Joh.4.14. & 7. 37,38. Rev. 7.17. There is in the words an alluſion, as ſome deem, to the ſtate and condition of thoſe, that have liquor, to the ful, unexpectedly afforded them, when they have been grievouſly vexed and afflicted for want of it, and were even now ready to periſh, for thirſt, Pſal.107.3,5. chap.41.17. & 43.20. So chap.55.3. Matth.5.6. Rev. 22.17. and more eſpecially to the *rock*, that afforded the Iſraelites water in the wilderneſs, Exod.17.6. Num.20.11. or rather to the *well*, out of which God promiſed to give them water, when they wanted it, while they abode about the confines of Moab; and from whence with exceeding great joy and mirth, expreſſed in Songs and Ditties thereupon compoſed, it was received and entertained by them, Num.21. 16–18. Others ſuppoſe, that this paſſage hath reſpect to a ſolemn rite uſed in the Feaſts of Tabernacles, at which their manner was, in the night-time, with great variety of melodious muſick, and abundance of mirth and jollity, to fetch water in a golden veſſel, from the ſpring of Siloam, unto the Temple, and there to pour it upon the Altar. See ch.30.29. But whether this uſage was ſo ancient as Eſays time, is uncertain. See ſomewhat the like phraſe, and as many think, rite alſo, of drawing water, and pouring it out upon the ground, to a contrary purpoſe, in occaſion of mourning, and to teſtifie thereby, their inward remorſe, 1 Sam. 7.6.

V. 4 *And in that day ſhall ye ſay*;] Or, *In that day, alſo, ſhall ye ſay*, as chap.8.5. For this is a preface, or paſſage, into a new form, another ditty, of the like nature with the former; ſave, that it is conceived, as in way of Exhortation; whereby the faithful invite, and encite one another unto this office of chearful and conſtant praiſing and magnifying God for his mercyes. See on verſ.1.

Praiſe the Lord; call upon his name; declare his doings among the People] See the ſame, 1 Chron.16.8. Pſal. 105.1.

Praiſe the Lord] Heb. *confeſs to the Lord*, as verſ. 1.

call upon his name] Or, *proclaim his name*, publiſh it abroad, as Jer.2.2. & 4. 16. Lam.1.21.

declare, &c.] as Pſal.3.11.

his doings] The courſes taken by him for your deliverance.

among the people] Heb. *peoples*, not ſome one people; but the ſeveral Nations abroad, throughout the wide world, ver.5. So Pſal.57.9. & 108.3.

make mention] Or, *record* it, as chap.49. 1. enter it upon record, for poſterity, Pſal.45.17. or, *celebrate his name*, as Pſal. 45.17.

that his name is exalted] As Pſal.143.13. where it is rendred, *excellent*, but would rather be, *lofty*; as chap. 26.5. or, *high*, as chap. 30.13. or, *exalted*, as here, and ch.33.5. Howbeit, there is by Some obſerved, a trajection in the text: that which the points or pauſes, alſo, ſeem to imply. In regard whereof, this whole branch might more fitly be thus conceived, *celebrate his name, for it is high*, or, *exalted*: as the ſentence conſiſting of two diſtinct branches, whereof the latter containeth a reaſon of the former: as Pſal.99.3,5,9. The word tranſlated, *make mention*, ſignifies alſo, to *celebrate*: as 1 Chr.16. 4. Pſal.71.16. ch.63.7. and ſo may it well here.

V. 5. *Sing unto the Lord*] Sing, or, *Play unto the Lord*; to his honour and praiſe: as Pſal.66.4. & 47.6. & 92. 1. or, *Sing of the Lord*: as Pſal.66.2. & 101.1. & 138.5. So Num. 21.17. ch. 27.2. The word properly ſignifies, to make a muſical ſound with inſtruments of all ſorts indifferently; for another word they have for muſick with voices, chap. 5. 1.

he hath done excellent things] Or, *done excellently*, or, *majeſtically*. Heb. *excellency*, or, *Majeſty*. For ſo the word ſignifies, taken in the better ſenſe; as chap.26.10. though in the worſe ſenſe, *pride*, ch.28.1,3. So, to *do valour*, for, to *do valiantly*, Pſal.60.12. & 118.15,16. to *do truth*; for, to *deal truly*, 1 Joh.1.6. to *do righteouſneſſe*; for, to *deal righteouſly*, 1 Joh. 3.8,10.

this is *known in all the earth*] Or, *this* is *made known*: as Levit.4.23. or, let *this* be *made known throughout all the earth*: as ch. 8.13. make all the world ring of it, by your publiſhing it abroad: as ver. 4.

V. 6. *Cry out*] Or, *cry aloud*; or, as Some render it, *cry ſhrill*. The word properly ſignifies, to *neigh*, as horſes in heart, full fed, and luſty, or fitted for fight, Jer.5.8. & 8. 16. & 13.27. & 50.11. It is uſed moſt commonly for *ſhouting*, or *hollowing*, in token of joy, Eſth.8.15. chap. 24.14. & 54. 1. Ier. 31. 7. Yet for *crying out*, upon affrightment, chap. 10. 30.

and ſhout] The ſame words are found joyned together again, ch.54.1. See ch.14.7.

thou Inhabitant of Zion] Heb. *Inhabitreſs*: as Jer. 21. 13. & 51.35. becauſe ſuch places, in Scripture, are commonly ſtyled *daughters*, as like to young, choyce, and beautiful daughters, or damoſels, See ch.1.8. & Jer.46.19.

Zion] A type of the Church, ch. 2.2.

for great is *the Holy One of Iſrael, in the midſt of thee*] *for the Holy One of Iſrael* (of which title, ſee ch.1.4.) who is *great* (of great might and power, Pſal.48.1. & 135.5. & 145.5.) is *in the midſt of thee*; to preſerve, and protect thee, Pſal. 46.5. Zach. 2.5,11. and he hath manifeſted the greatneſs of his might and power, in thy deliverance.

CHAP. XIII.

Verſ. 1. THe *burden of Babylon*] Here begin Prophecies concerning forreign States: all that went before, Being concerning Gods people, Judah and Iſrael: ſave what is by the way occaſionally interlaced, concerning the two Kings of Syria and Aſſyria, Rezin and Sennacherib, ch. 7. 8. & 8.4. & 10.5–19,33,34. the forreign States, whoſe ruine is in theſe Prophecies foretold, were ſuch ſpecially, as Gods people either had in former times been, at preſent were, or, in future times ſhould be, much vexed and oppreſſed by: or, ſuch as they had over much reſted and relyed on. Of the former ſort, Babylon ſtands in the front, whoſe Kings, beſides what they had formerly done, were to be principal inſtruments of the utter ſubverſion of the Jewiſh Eſtate.

the burden] In this verſe, is the inſcription of a Sermon, or Prophecy, againſt Babylon, contained in this whole Chapter, & the next, the four laſt verſes of the latter, only excepted: and it is ſtyled, as our Engliſh renders it, *a burden*. The word in his tropicall uſe; as it is applyed unto matter of inſtruction, or prediction, ſeems to be more general, and to import only *a leſſon, a ſpeech taken up*, as we ſay, by ſome, or *taken from* ſome other. As of Balaam it is ſaid, that *God put a word in Balaams mouth*; and that, *he* then *took up his parable*. Num.23.5,7. And ſo the Greeks render it; and the Greek writers on Scripture expound

pound it; as implying, *documents*, or *inſtructions*, received from God, by the Prophets. Thus it would be rendered, in the title of King Lemuels inſtructions given him, by his Mother; not *the Prophecy*: (for there is nothing prophetical in it) but *the leſſon, wherewith his Mother ſchooled him*; as alſo, Lam.2.14. It ſeems to include *Sermons*, *Preachings*, or *Predictions*, in general; where it is ſaid of the fawning falſe Prophets, that they preached unto the people, *Sermons*, rather, then *Burdens* (for burdenſome leſſons, neither the people liked; nor they liſted to preach) *of vanity*. But of that ſee further, on the place. Beſides, it is alledged to this purpoſe, that this title is ſometime prefixed before ſome prophecies, or Sermons, that contain no heavy, but joyfull and lightſome matter, concerning the people concerned in them; as Zach.12.1. *The burden*, as it is rendered, *of the word of the Lord*: or, *a Leſſon of the word of the Lord, concerning Iſrael*; or, *in Iſraels behalfe*. Howbeit, ſince that the word, in his firſt and proper notion, ſignifies *a burden*; and it is, in a manner, generally prefixed before ſuch Sermons, or Prophecies, as contain matter of heavy, and ſad occurents, to betide thoſe, whom they concerne; it may not a miſs in moſt places be rendred, *a burden*; or, *burdenſome prophecy*: and ſo here, the ſubject matter of this prophecy, as touching Babylon, being altogether of that nature: that which is alſo confirmed, by that which we finde in Jeremy, concerning the peoples mocking of Gods Prophets; with the frequent uſe of this word, in their meſſage, and Gods anſwer thereunto; Jer.23.33,36. of which ſee on the place. The notation of the word is found, in that ſpeech of Jehu, concerning Joram, 2 King.9.25. *the Lord lifted up*, or, *laid this burden* (that is, uttered this ſentence, paſſed this heavy doom) *upon him*.

of Babylon] Heb. *Babel*: Concerning the originall of the name, we finde, Gen.11.9. that when upon the vain and preſumptuous attempt of people, after the flood, to build a Tower, of ſuch an unheard of height, as might ſecure them againſt a ſecond deluge; God by dividing their tongues, had bred a confuſion among them, and ſo diſſipated their deſign, the place that they had begun to build, was thereupon, from the Hebrew word *Balal*, that ſignifies, *to confound*, termed *Babel*: not as ſome of the Rabbins, and ſome of ours following them; as compounded of *Ba*, and *Bel*, and ſo ſignifying, *confuſion comes*: as Leah ſaid, when ſhe named the childe her husband had by her ſervant Zilpah, *Gad*; *bagad*, *a troop comes*. For though ſhe uſed thoſe words, (of the ſignification whereof, alſo ſome queſtion is;) yet ſhe gave him not that name; but rather, as others, with more plainneſs and probability; (for ſuch manner of compoſitions, are not ſo common in Hebrew:) *Babel*, ſimply, without compoſition; for *Balbel*, *confuſion*, *of Balal*: (as *Golgotha*, in the Greek, and *Gogbatha* in the Syriack, Mat.37.33. for *Galgoltha*, *a ſkul*, of *Galal*) and from thence with the Greeks, *Babylon*. Now this Babel, or Babylon, became afterwards a prime ſeat of Nimrod, that great Tyrant, who began to ſettle his principallity in Chaldea; from whence he pierced into Aſſyria, where he built Niniveh, Gen.10.10,11. the head-city of the Aſſyrian, Monarchy, at the time of this prophecy; chap.37.37. Babylon being both then, and for ſometime after, held by an inferiour Prince, from the Aſſyrian Monarch: as appeares. by the ſtory of Manaſſes; 2 Chron.33.11. who afterwards, having with ſome other, ſhaken off the Aſſyrian yoke, grew great, by the fall of that State; and ſo ſetled a new Monarchy, called the Chaldean, or Babylonian-Monarchy. Now by this Monarchy, under Nebuchadnezzar, was the Jewiſh State to be ſuppreſſed, Jeruſalem ſurprized, and ſacked, the temple deſtroyed, and the people of the Land carried away to Babylon, there to remain in captivity, for a long time: againſt the terrour and trouble whereof, to fore-arme the faithfull, and to ſupport ſuch of them, as might ſurvive the ruine of their country; and remain in that ſervile condition, with an hopefull expectation of their deliverance from thence, and their return, after ſome time, into their own country again. The Prophet in this Prophecy, foreſheweth the downfall of that State; and the delivery of his people, by meanes thereof, out of that bondage, which under it they had endured. See of the ſame argument, Ier.50.& 51. As for the ſpeciall occaſion of delivering, and divulging this Prophecy againſt Babylon; ſome ſuppoſe it to be, in regard of thoſe grievous calamities, which were foretold ſhould befall the Jewiſh State, in the latter part of the fift, and ſixt Chapters of this Book; which were, ſay they, to be inflicted by the Chaldeans, and Babylonians. But that to me ſeems not ſo likely: becauſe there is no mention of Chaldeans, or Babylonians, at all, there: I ſhould rather deem, that it was revealed to the Prophet, and by him publiſhed, ſometime, after that ſad meſſage that he brought to King Ezekiah, upon his ſhewing of all his treaſure and gallantry, to the Babylonian Embaſſadours; concerning the evils, that his people, and poſterity, in the age following, ſhould from Babylon ſuſtain; chap.39.6,7. I am not ignorant, that a learned man of great note, would have this prophecy to be underſtood, not of the deſtruction of Babylon by Cyrus; but of a former and nearer at hand, between the times of Sennacherib, and Nebuchadnezzar, by Deioces, and the Medes, of whom by a cunning contrivement he had made himſelf King. But, beſides that I finde no clear footing of any ſuch conqueſt of Babylon, in any prophane author; nor any foot-ſtep at all of it, in holy writ; there are two main arguments, which, the Prophecy it ſelf affordes, for the removal of this groundleſs conceit. The one is, that the deſtruction of Babylon, here denounced, is ſaid to be executed on her, for the deliverance of Gods people; and the procurement of their liberty, to return again into their own country: chap.14.1,3. nor is there mention, of any deportation of them to Babylon, before the reign of Nebuchadnezzar. The other is, that ſuch a ruine of Babylon is foretold, as ſhould be irrecoverable, chap.13.19,20. & 14.22,23. But if in the intervall, between theſe two terms of time, Babylon had been by the Medes ſacked and ruined, as this Author would have it; the Prophets words, of her irrecoverable ruine, could not be true; were not, then, at leaſt fulfilled: for it is apparent, that under Nebuchadnezzar, ſhe was in a moſt flouriſhing and magnificent condition, Dan.2.37,38. & 4.30. This Prophecy therefore cannot be underſtood of any other overthrow of Babylon, ſave that alone, whereupon followed immediately, the releaſe of Gods people, 2 Chr.36.22,23.

which Iſaiah the ſon of Amos did ſee] See the notes on chap. 1.1. & 2.1.

V. 2. *Lift up a banner upon the high mountain*] At the entrance into this Prophecy, there is a ſolemn proclamation made, as in Gods name, for the calling together of thoſe people, that were by his appointment, to be employed againſt Babylon. So Jeremy beginneth with ſomewhat the like, Ier. 50.2.

Lift up a banner] To ſummon men to appear, to call in people, that may be ſet apart and enrolled for this ſervice. To which purpoſe Kings are wont to ſet up their Standard, when they intend ſome expedition, that thoſe of their Subjects, who by vertue of their places, or tenures, are oblieged to ſuch ſervice, and ſuch other as are willing to be that way employed, may know whither to reſort. Of this uſe of an enſign, or banner, ſee alſo chap.5.26.

upon the high mountain] Some render the particle, not *upon*; but *againſt*. By the *mountain*, here mentioned, underſtanding Babylon; ſo termed, not from her ſituation; (for ſhe ſtood in a low ground) but for her high towers and ſtately buildings: in regard whereof alſo, it is by Jeremy ſo ſtyled, Jer. 51.25. and the Epithet here given it, Some of them interpret, *quiet, and ſecure*; ſuch as Laiſh is ſaid to have been, Judg.18.27. deriving it from a Chaldee word, ſo uſed in the Talmud. Others, *plain*, as Ieruſalem is called *the mountain in the field*; and *the rock of the plain*, Ier.17.3. & 21.13. fetching it from a Syriack word, in that verſion oft uſed: other of them again, *dark*, and *gloomy*; whom the old Latine followes, deducing it (but with no very good analogy) from the Hebrew word, that ſignifies the *evening*. But the greater number of Interpreters render the whole branch, as our Engliſh hath it, *upon an high mountain*. For ſo I ſuppoſe it would be a little better, and more ſuitable to the original, wherein no article is expreſſed, as not pointing to ſome one ſpecial place; but intending an high, or eminent place, from whence ſuch a ſignall may be fartheſt deſeryed; ſuch as are uſually made choyce of for the erecting of beacons, and diſplaying of banners, for that purpoſe ſet up. See chap.18.3. & 30.17. Nor need we make doubt of rendring it an *high hill*; ſince that we find the word ſo frequently uſed in that ſenſe, Numb. 23.3. chap.41.18. & 49.9. Ier.3.2,21. & 4.11. & 7.29. & 12.12. & 14.6. notwithſtanding that a late learned Annotator contendeth ſtrangly, to have it both here, and in all thoſe places, to ſignifie *a plain*; becauſe the like word in Syriack ſignifieth *a plain*, Luk.3.5. His reaſon here is, becauſe Souldiers are wont to be muſtered, not on the hill, but in the Plain. But the uſe of the banner here erected, is to call thoſe together, that may be muſtered afterward in the Plain.

exalt the voice unto them] Cry aloud unto, or call aloud upon, thoſe, that are to be imployed againſt Babylon; that ye may be heard of them, as far as may be. So chap. 40.9. Ier. 22.20.

ſhake the hand] Becken with the hand, unto thoſe that are farther off, whom your voice will not reach unto. See on ch. 10.33.

that they may go into the gates of the Nobles] Heb. *and they ſhall go*: as ch. 11.3. That they may march unto Chaldea, and ſurprize the cities belonging to that Empire, (*gates*, for *cities*: as Deut.16.5.) or, (becauſe it is another word, that is commonly uſed in that kind of ſpeech; and this for diſtinction ſake, would be rendred *door*, rather then *gate*, as Ezek.46. 3.)

3.) to break into the houſes and palaces of the Babylonian Princes, chap.45.1.

into] This particle is not in the text; but it is to be ſupplyed; as Gen.10.11.

the Nobles] The great Peers of Babylon, like thoſe of Nineveh, chap.10.8. equall to Princes. The word here uſed, anſwers that of the Greek rendred *Benefactors*, Luk. 22. 25. and it ſignifies properly, men of *frank*, and *free* diſpoſition, Exod.35.5,22. ſuch as keep great houſes, and are large, and liberal in expence, chap.32.5,8. that, which our Engliſh Title of *Lord*, is in the old Saxon, ſaid alſo to import, as intimating, what men of that rank ſometime were, ever ought to be. Now into the houſes of ſuch great ones, would the enemy endeavour, eſpecially to make entry; partly, becauſe theſe were the heads of the State, and their houſes moſt conſpicuous; and partly, becauſe both moſt and beſt pillage was there to be had, chap.45.1,3.

V. 3. *I have commanded my ſanctified ones*] I have by a ſecret inſtinct given in charge, (as ch.10.6. & 23. 11. Ier. 34. 22. & 50.21.) to thoſe whom I have prepared and ſet apart for this ſervice, to wit, the expedition againſt Babylon. For ſo is the word *ſanctifie* uſed, Ier.6.4. & 12.3. Joh. 10. 36. & 17.19. a metaphor, from the religious rites, that men were to uſe in way of preparation, when they were to ſet upon any holy duty, any ſolemn part of Gods ſervice, Exod.19.10, 11. 1 Sam.16.11. 2 Chr. 30. 3,15--19. Job 1. 5. Pſal. 26.6. and the ſlaughter to be made by theſe, of Gods enemies, was a ſervice of God, and unto him as a ſacrifice, ch.34.2,6,7. Ier. 48.10. who theſe *ſanctified* ones are, ſee Jer.51.27,28. and in part hereafter, ver.17.

I have alſo called my mighty ones] The ſame thing in other terms expreſſed. For Gods *call*, here, is the ſame with his *charge* before: as ch.41.2. & 45.4. his *mighty ones* here, with his *ſanctified ones* there. Such, as he hath fitted and furniſhed with might and ability ſufficient, to go through ſtitch with his work, chap.5.27. & 45.5. and that come armed with his might, ch. 45.1,2. Joel 2.11.

for mine anger] Some refer theſe words to *mighty ones*; as if the meaning were, that therefore, they were *mighty*, becauſe armed with Gods anger; as God is ſaid therewith to arm himſelf, ch.59.17. See ch.10.5. But they depend rather upon the verb, *called*; *I have called* them, as Some, *in mine anger*; or, as ours well render it, *for mine anger*, to execute vengeance for me, upon Babylon. So the Lord made the wicked *for the day of evil*, Prov. 16. 4. the genuine ſenſe of that place.

even *them that rejoyce in my highneſſe*] Such, as ſhall go willingly and gladly about my work: and triumph in thoſe gallant actions, that I ſhall work by them. So the moſt, rendring the words much to the ſame effect, that our verſion yeelds. But the Hebrew ſyntax well conſidered, may ſeem to run ſomewhat a diverſe way. The word tranſlated, *them, that rejoyce*, is not a participle; but a noun ſubſtantive; and ſignifies *exultants*, or *triumphers*, rather, then barely, *rejoycers*, and it is in a ruling form, taking into it the word following, rendred *highneſſe*; but ſignifies, as that of neer affinity with it, chap. 12.5. ſometime *excellency*, or *gallantry*: as Deut.33.29. ſometime, *pride*, or *haughtineſs*; as ch.9.9. & 16.6. ſo that the terms ſound, word for word, *triumphers of gallantry*, or, (if ye will take the term in the worſe part, which here ſuits not ſo well) *of haughtineſſe*, that is in our language, *gallant triumphers*, ſuch as do gallantly triumph. There reſts the pronoun, *my*, which in the ordinary courſe of conſtruction, is to be joyned rather with the word ruling, then ruled, though in the reading, it be annexed to the latter. So chap. 2. 20. *his idols of gold*, and *his idols of ſilver*; not, *the idols of his gold*, or, *the idols of his ſilver*; though the pronoun be there alſo affixed to the latter: and ſo would it be rendred here, not the *rejoycers*, or, *triumphers of*, or, *in his gallantry*: but, as before; *his ſanctified*, *his valiants*: ſo here, *his brave*, or *gallant triumphants*. Thoſe his Commanders, and Servitours, that ſhall bravely demean themſelves in this ſervice, and gallantly triumph in their victorious ſucceſſes, ver.15,17.

V. 4. *The noyſe of the multitude in the mountains, like as of a great people*] Heb. *The voice of a multitude*, or, *of tumult*, or, *tumultuous noiſe*, (as Pſal.65.7. Amos 5.23.) is, or, is heard *upon the mountains*; according to *the likeneſs*, or *ſimilitude*, (as Ezek. 13.15.) of the noyſe *of a great*, or, *ample* (that is, numerous) *people*. The word, *noyſe*, ſhould be ſupplyed in the latter branch from the former. See the like, ch. 5.29. There ſhall be heard upon the mountains ſuch a tumultuous and confuſed noyſe, as is wont to be in a place, where a great multitude of people are gathered together, Ezek. 1.14. In which words, the Prophet, as ſpeaking of a matter in preſent action, and as if he heard the very noyſe, that the companies made, either in their muſter, or in their march, doth in a very lively manner, repreſent unto us, either the great ſwarms of people, flocking and thronging together unto Gods Standard before mentioned, erected on the hills, ver.2. or the warlike troops of the Medes and other their aſſociates, paſſing over the mountains to break into Chaldea.

a tumultuous noyſe of the Kingdomes of the Nations gathered together] Heb. *a voice of tumult*: as chap.16.6. or, *of a ſtreperous*, or, *tumultuous* company: as ch. 17. 12. The ſame thing repeated: implying withal, that Cyrus his vaſt Army, wherewith he marched againſt Babylon, ſhould conſiſt, not of one Nation, though one only be named, ver.17. but be gathered out of many Kingdoms: See Jer. 25. 14. & 27. 7. & 50.41. & 51.27,28.

the Lord of hoſts muſtereth the hoſt of the battel] Heb. *the hoſt of war*; that is, his *warlike hoſt*, as Num. 31. 14. a defect of the pronoun: as if he had ſaid; No marvel, if the army be ſo numerous, and made up of people out of ſo many countries, when the Soveraign Commander of all the creatures, muſters up his forces; as Princes are wont to do, when they are to ſet forth, or ſend out ſome great army. See ch.1.9.

V. 5. *They come from a far Country*] From Media and Perſia, places remote from Babylon. For Aſſyria, and ſome other Countries ſevered them. See on Jer.51.46. Heb. *from a land of longinquity*: and ſo ch.46.11.

from the end of heaven] That is, of the land, or Country lying under heaven: as Matth.24.30. So Ier.50.26. A common phraſe uſed, to ſignifie the people, or countries, moſt remote, of the world commonly known; or with whom any ordinary commerce is, Neh.1.9. Act.2.5. Col.1.23. Nor is it here any hyperbolical ſpeech, as ſome would have it; it is no more then if he had ſaid, *from the lands end*; which is preciſely true of the Perſians, the Medes, Aſſociates, and both Subjects to one King, to wit, Cyrus. For their Country is bounded on no ſmall part of it, with the main-Sea, and the Perſian gulf; as is Media alſo on the one ſide with the Caſpian Sea.

even *the Lord, and the weapons of his indignation*] Or, *inſtruments of his wrath*. For the word is very general. See ch. 22. 24. & 23.7. thoſe that he makes uſe of, to execute vengeance by, and to puniſh thoſe, with whom he is wroth, chap.10.5.

to deſtroy the whole land] Of Chaldea: whereof Babylon was the head City, Ier.25.12. or, as Some render it, *the whole earth*; that is, the whole world. The Chaldean Empire, that had ſubdued a great part of the world then commonly known in thoſe parts; and whoſe Kings in the height of their pride deemed themſelves Lords of the whole world, Jer. 27. 5--8. Dan.2.37,38. The whole verſe may well thus be rendred, There are *coming from a far country from the lands end, the Lord, and his inſtruments of wrath, to deſtroy the whole land.* For the Prophet ſpeaks of it, as of a thing preſent; before, as if he heard the noyſe of them thronging together; here, as if he ſaw them, now in their march onward toward Babylon. See the like of the Aſſyrians march towards Jeruſalem, Chap. 28--32.

V. 6. *Howl ye*] The Prophet turns his ſpeech, here, to the Babylonians; and as before he called on thoſe people, that were to be employed againſt Babylon, to meet together, and march thitherward: ſo now he calls upon the Babylonians, to howl and lament, in regard of the calamities that were comeing upon them. So chap.23.1,6. Jam.5.1.

for the day of the Lord] Gods day, that is, his time of viſitation, and vengeance, wherein he will come unto judgment againſt Babylon. So ch.2.12. & 10.3. Jer.46.10,21. & 50. 20. 27. Zeph.1.7.

is at hand] It is *neer*: becauſe they that are to execute it, are on their way thither, ver.5. ſo Ezek.30.3. Joel 1.15. & 2. 1. & 3.14. Obad.15. Zeph.1.7.

it ſhall come as a deſtruction from the Almighty] And therefore unavoidable. So Job.31.23. Joel 1.15. There is an elegancy in the ſound of the words, in the original; which our Engliſh cannot ſo fitly expreſs. The Title given to God here, is *Shaddai*. Concerning the notation and proper ſenſe thereof, there is ſome diverſity of opinion among the learned. Thoſe that render it, *Almighty*, derive it from a word that ſignifies to *waſte*; and ſo underſtand it, to intimate one, that is able, as a mighty Conquerour, to lay all waſte at his pleaſure. That which ſuits well with the words here, *as devaſtation, from the devaſtatour*. Others derive it from a word, that ſignifies, *a teat*, that yeelds milk; and ſo it ſhould imply one, that feeds all, and miniſtreth nouriſhment unto all; that which is frequently given unto God in Scripture, Gen.48.15. Pſal.23.1. & 104.11,15. & 136.25. & 145.15,16. & 147.9. Others, laſtly, render it, *Al-ſufficient*; one that hath *all-ſufficiency* in himſelf, and is able to ſupply and furniſh his creatures with all ſufficiency needful for them, Pſal.23.1. & 34.9,10. & 84. 11. Luk.22.35. 2 Cor.9.8. 1 Tim.6.6,17.

V. 7. *Therefore ſhall all hands be faint, and every heart ſhall melt*] An utter diſcouragement, and failing both of hand and heart, ſhall, upon the report hereof, befall the Chaldeans;

and no marvel, when God himſelf is coming in the head of the hoſt againſt them, Pſal.76.5–7. Ezek. 22.14. See the ſame, Ezek.21.7.

all lands] *all* their *lands*, to wit, of the Babylonians, and their Aſſociates; as ver.22.

hands be faint] Or, *feeble*: as 2 Sam.4.1. or, *fall down*, or, *hang down*: as they are wont to do when men are ſo weakned, or tired out, or qualmed, upon ſome ſudden affrightement, their ſpirits being quailed, that they are not able to hold them up, or make uſe of them for their ſuccour or defence, Exod. 17.12. Jer.6.24. & 50.43. Ezek.7.17.

heart melt] A metaphor from wax, that melteth when the fire comes neer it, Pſal.22.14. & 68.2. or the dew that melteth with the heat of the Sun, Exod. 16.21. Hoſ. 6.4. or any ſuch moiſt and flaſhy bodiss, as upon ſlight occaſions, alteration of ayr, change of weather, a little rain or wet falling on them, and the like, are prone to melt away, and run to water, Exod 15.15. Deut.1.28. Joſh.2.11. & 5.1. & 7.5. & 14.8. 2 Sam.16.10. Pſal.39.11. & 58.7,8. & 112.10. chap.10.17. & 19.1. Nah.2.10.

V. 8. *And they ſhall be afraid*] As Job 21.6. or, *For they ſhall be affrighted*: as it is rendred, Jer.51.32. or, *troubled*: as 1 Sam.28.21. 2 Sam.4.1. or, *amazed*, as Exod. 15.15. Judg. 20.41. or, *diſmayed*: as ch.21.3. for the word ſignifies ſuch a fright, as diſturbs, and diſtracts; or ſuch a ſudden flight, as caſts women into travel, and makes them to miſcarry, Pſal. 48.5,6. Chap. 21.3.

And] Or, *For*: as Chap. 8.21. & 9.11. for a reaſon is here rendred, why their hands became ſo feeble, and their hearts ſo faint. They were ſurprized with extream fear and terrour.

pangs and ſorrowes ſhall take hold of them] A defect of the pronoun: as Chap. 1.3,15. ver. 15.

they ſhall be in pain, as a woman that travelleth] Heb. that is, *bringing forth*. Such pangs and pains ſhall ſeize on them, as are wont to do on women in ſuch caſe. A ſimilitude oft uſed, to expreſs extremity of diſtraction and diſtreſs. So, beſides, the places before pointed to, Chap.36.17,18, & 37.3. Jer. 6.24. & 22.23. & 30.6. & 49.24. & 50.43. Mic. 4.9,10.

they ſhall be amazed one at another] Or, *they ſhall be amazed*, looking *one at*, or, *on another*: as Gen.43.33. & Jer. 36.16. They ſhall be diſmayed to ſee others of their own, and thoſe, ſuch as ſometime ſeemed ſo valorous and couragious, to be now ſo faint-hearted, Jer.50.43. or they ſhall ſtand like men amazed and amated, ſtaring one upon another, as being at their wits end, not knowing what to do; nor having the heart to turn their hand unto ought, whereby to help themſelves, or others. So Pſal.107.27. Chap.19.14–16.

one at another] Heb. *a man at*, or, *on his neighbour*, or *friend*. A familiar phraſe in that language, Gen.11.3. Exod.11.2. Jer. 7.5. & 9.7. & 22.8. & 23.30. Zach.8.16,17.

their faces ſhall be *as flames*] Heb. *faces of flames* ſhall *their faces* be. For the ſyntax, ſee Lam. 4.7. Now this, here, Some underſtand of ſhame. They ſhall ſo bluſh for ſhame of their cowardice and diſtraction, that their faces ſhall look as if they were all on a fire: as Ezek.7.18. *ſhame* ſhall be *upon all faces*. But ſuch fear and faintneſs, as is here intimated, uſually drowns, and deſtroyes ſhame; at leaſt hinders ſuch bluſhing. Others expound it of ſuch illneſs of look, as famine and hardſhip, and ſuch calamities as attend war, are wont to produce, making men look many times even like unto Chimney-ſtocks. So Lam. 4.8. *their viſage is blacker then a coal*: and Lam.5.10. *our skin is black, as an oven, through famine*. And theſe places indeed, well expreſſe the meaning of the phraſe, *faces of flames*, being rather, *faces ſcorched with the flame*, Ezek. 20.47. Such as theirs are wont to be, that work at the forge, and the fire; or ſuch, as mens faces ſeem to be, when they ſtand before ſome kind of fire; that is, pale, wan, ſwarthy, and diſcoloured; then as ſome would have it, of the ſame colour with flame; but they fail in the ground of ſuch kind of viſage here implyed. This manner of look here mentioned, proceeding not from thoſe evil effects of war; not as yet produced: but from the fear and dreadful expectation of it, as yet only approaching them, and on the way toward them; as Jer. 30.5,6. *a voice of fear, and trembling, every man, with his hands on his loyns, and all faces turned into paleneſſe*, Joel 2.6. *before their face, people ſhall be much pained; all faces ſhall gather blackneſs*: and Nahum.2.10. *the heart melteth, the knees ſmite one againſt another; much pain is in all loyns; and all their faces gather blackneſs*. Which places, preciſely parallel to this, both cleer the phraſe, here uſed; and hold out alſo the ground of ſuch appearance in the face here deſcribed, the very ſame that is here intended, extream fear. Of the ſenſe of the place, then, there is no doubt; it is clear enough, that they ſhould look pale, or black, in the face; nor need much queſtion be made of the ground or occaſion thereof, that it ſhould be out of fear. Howbeit, the phraſe ſeems ſomewhat harſh, *faces of flames*; for, *faces ſcorched*, or diſcoloured. I incline, therefore, to that, which Some of our Jewiſh Authors have, to wit, that by the word here uſed, is to be underſtood, not *flames* of fire; but a certain people inhabiting ſome part of Africa, of the poſterity of *Mizraim*, or *Egyptus*, in Scripture ſometime termed *Lehabim*, (the word here uſed) Gen.10.13. 1 Chr.1.11. and ſometime *Lubbim*, 2 Chr. 16.8. *Lehabyans*, or *Lybians*, as we commonly ſtyle them, coming neerer to the latter; who are for viſage not unlike to the *Ethiopians*, or *blackmoores*, Jer.13.23. Amos.9.7. on the north of whom they border, being tawny-moores at leaſt. And I ſee not, what ſhould hinder this expoſition, *their faces*, ſhall be, as *the faces of Lybians*, they ſhall look like blackmoores, or tawny-moores, for fear; the defect of the note of ſimilitude, is common, Gen.49.9. Deut.33.22. Chap.21.8.

V. 9. *Behold the day of the Lord cometh*] Or, *is come*, as of a thing preſent: before, he ſaid, it was neer, verſ.6. he ſaith now, *it is come*. So Ezek. 7.10. *Behold the day, behold it is come. Behold*, as ch.10.33.

cruel] *cruel* he is, or, *cruel* it is, either he, or the day, or he, in that day; as they dealt cruelly with Gods people, Jer.6.23. Ch. 46.6. So will God then cauſe the enemy to deal cruelly with them, Jer.50.42.

both with wrath, and fierce anger] Heb. *and wrath, and heat of noſe*, *and* for *both*, as Gen. 36.24. Jer. 17.26.--with *wrath*, as, with *thy ſword*, and with *thy hand*, Pſal. 17.13,14. compared with verſ.7. and *heat*, or *fervour of noſe*, or, *viſage*; (the word ſignifies either) for *fierceneſs of anger*, as ch.7.4. verſ. 13. becauſe anger there uſually diſcovereth it ſelf, Pſal. 18.15. & 34.16. So God ſaith of himſelf, Ezek. 38.18. *heat*, or *fury*, or, *fume ſhall riſe in my noſe*, or *my face*.

to lay the land deſolate] Heb. *to put the land*, (to wit, of Chaldea, as ver.5.) *into deſolation*, as Jer. 2.15. & 4.7. See verſ.8.

and he ſhall deſtroy the ſinners thereof out of it] As Pſal. 37.38. & 104.35. See ch.14.23.

V. 10. *For the ſtarrs of heaven, and the conſtellations thereof, ſhall not give their light*] A deſcription of extream horror, without any glimps or hope of relief, counſel, or comfort. When men are in ſuch an horrid confuſion, and forlorn condition, as if the light of heaven were wholly taken away from them; all ſhall be ſo full of horror and terror, that the heavenly bodies may ſeem to have loſt their light. So Chap. 5.30. & 34.4. Ezek. 32.7,8. Joel 2.10,31. Math. 24.29. Mar.15.24. Luk.21.25. a reſemblance taken, as ſome think, from men in diſtreſs at Sea, to whom no light from heaven, for direction, appears, Act.17.20.

the ſtarrs of heaven] Fixed in the firmament to give light to thoſe upon the earth, Gen. 1.16,17. Pſal.8.3. & 148.3.

the conſtellations thereof] The word *Ceſil*, whoſe plural is here uſed, doth ſignifie ſome particular and ſpecial, either ſtarr, or conſtellation, that is, company of ſtars neighbouring and making up one ſign or figure; as appears by Job 9.9. & 38.31. Amos 5.8. Where this and ſome other are reckoned up together. That which croſſeth the conceit of thoſe, who ſuppoſe *Cocab*, and *Ceſil* to be diſtinguiſhed, in Hebrew, as *aſter*, and *aſtron*, in Greek, *Stella*, and *Sidus*, in Latine. The former in each language, to ſignifie a ſingle ſtarr; the latter, a compound figure. For to omit, that it might, without much labour, be ſhewed, that in the two latter languages, the words are oft promiſcuouſly uſed; the places before pointed to, do evidently evince, the word *Ceſil*, to ſignifie, not a *conſtellation*, or, *configuration*, in general; but ſome particular, either ſignal ſtarr, or, ſuch. Some of the Hebrew Doctors, ſuppoſe it to denote a ſingle ſtarr; and that to be *the Scorpions heart*. The Greeks ſometime render it *Heſperus*, or the *evening ſtarr*; other-where, otherwiſe. And it is not unlikely, that thoſe there mentioned together in Job, were rather ſingle-ſtarrs (and why not ſome of the wandring-ones, as well, as of the fixed?) of more eminent luſtre, of whom more ſpecial notice was taken in regard of the times of their appearance, then ſuch configurations, as from our Artiſts we now have, and the Greeks and Latines before us; the greateſt number whereof, have their figures and denominations aſſigned them, from the feigned ſtories of the old fabulous Greeks, it being very queſtionable whether any ſuch figures were in Jobs time, invented, or no. Howbeit, moſt Writers take it to be, not a ſingle ſtarr, but a compoſure of ſtarrs, made up, into ſome figure; which ſome gueſs to be the *Pleiades*, or *ſeven-ſtarrs*, at *the buls head*; called by the Greeks, alſo, *Hyades*, becauſe at their riſing, they uſed to bring rain. And this, it ſeems, they conjecture, becauſe ſome of the Rabbines affirm it be that conſtellation, which the Arabians call *Suhelim*, or, *Suchelim*; (for the copies differ) by a term manifeſtly corrupted from the Latine *Sucula*; a name given to thoſe *ſeven-ſtarrs*, by the old Latines, upon a miſtake, ſuppoſing the Greek term, *Hyades*, to have riſen, not from the verb *hyein*, that ſignifies to rain; but from the noun, *hyes* that ſignifies *ſwine*. But againſt this is objected, that this knot ariſeth in June; whereas this *Ceſil* ſhould riſe in the Hebrews nineth moneth, anſwering to our November, in part, which thereof alſo is deemed to have its name, *Ciſlew*, Zach.7.1. Others, therefore (and ſo both the old Greek, and Latine, ſometime) render it rather, *Orion*, a conſtellation, conſiſting of many bright ſtarrs, and riſing in the moneth before mentioned. Here, and here only, we have it in the plural number; whereof by the Hebrews two reaſons are rendred. Some ſay, becauſe of two ſtarrs of the ſame name neer to the two poles: a thing unlikely, that notice ſhould be taken by the Hebrews of ſuch ſtarrs, as in their hemiſphere did never appear. Others ſuppoſe, that it is as plural, comprehending all thoſe, that made up ſuch a conſtellation; one whereof, being of more eminency then the reſt, ſhould be termed *Ceſil*, and that with the reſt of them *Ceſilin*, that is to ſay, *Ceſil*, and his companions. I ſupoſe, that it is plural, to denote, by a metaphorical manner of ſpeech, any the brighteſt ſtarrs, or conſtellations; as if it were ſaid, *no Ceſils*; or, ſuppoſing *Orion* to anſwer *Ceſil*, no *Orions*, ſhall afford any light. That ſtarr, or configuration of ſtarrs, being one of the brighteſt in the sky. So are proper names, very frequently uſed both in our own and other languages. *Had we ſo many Pauls, and ſo many Neſtors*, and the like: that is, ſo many comparable, for piety, to the one, and for policy, to the other. The Prophets words then, may thus be rendred. *Neither the ſtars of heaven, nor the Orions thereof* (the brighteſt of them, or of the conſtellations thereof) *ſhall give their light*. See *Nimrim*, Chap.15.6.

the ſun ſhall be darkened in his going forth] When he comes forth, as a bridegroom out of his Chamber; or ſets forth, as a man of might to run a race, Pſal.19.5. he ſhall no ſooner begin to peep out; but he ſhall clap in again: or, he ſhall be eclipſed at his riſing; as one ſtifled in the birth, See Amos 8.9. Act.2.20.

and the moon ſhall not cauſe her light to ſhine] There ſhall be no light with them, either by day, or by night. Gen.1.16. Pſal.136.7--9. And this may ſeem to have reſpect, to what is ſpoken of the Babylonian King, or State. chap.14.12. where for his goodly, and glorious luſtre, he is compared to the bright *morning ſtarr*; and yet, now ſaid to have no ſpark or glimpſe of light; much leſs able to afford, or make ſhew of it to any other, ſitting in darkneſs himſelf: chap.47.5.

V. 11. *And I will puniſh the world for their evill; and the wicked for their iniquity*] Heb. *And I will viſit upon the world evill; and upon the wicked their iniquity*. That is; I will in my viſitation by judgment, inflict evill upon the world; (that is, upon the Chaldean land, and State, See on verſ.5.) and upon the wicked, the puniſhment of their iniquity, as Gen.4.13. Or, I will puniſh them, for the evill that they have done; and the wicked among them: (as *the ſinners*, before, verſ.9.) for the iniquities committed by them: *to viſite*; for *to puniſh*; as chap. 26.14. Jer.51.44, and *evill* for their *evill*: a defect of the pronoun, as *prayer*, for their *prayer*. Pſal.65.2.

and I will cauſe the arrogancy of the proud to ceaſe, and lay low the haughtineſs of the terrible] Or, of *the royſters*; or, *tyrants*; ſuch as in a bravery, force and offer violence to others: for ſo the word properly ſignifies; chap.25.4,5. I will pull down the pride of Bable; who out of her pride and inſolency, hath been ſo formidable and burdenſome to other people. Jer.51.55. Pride is one of the ſins, that that State is taxed for. See Chap.14.4,6,13,14. Dan.4.30. & 5.20. and pride, whereſoever it is found, ſhall be plucked down. Chap.2.11--17. & 10.12. & 24.10,12. Luk.14.11. & 18.14. The ſame thing in divers terms repeated, as verſ.12.

V. 12. *I will make a man more precious then fine gold; even, a man then the golden wedge of Ophir*] This is ſpoken, to intimate, either the ſmall number of people that ſhould be left, after the Medes had made ſpoil and havock of them, in the city; as things that are rare, are wont to be deemed precious: 1 Sam.3.1. Prov.25.17. ſee Chap.4.1. or the eagerneſs the enemy ſhould have, to make ſlaughter of them; that they ſhould not for the beſt gold that was, were it tendred them, be hired to ſpare the life of a Babylonian, verſ.17. Yet let it be conſidered, whether this may not be underſtood, of the difficulty that ſhould be, for the Babylonian King to retain men with him, to maintain fight againſt the enemy, and to defend his city; when upon their approach, ſuch a terrour ſhould ſurprize all ſorts, even the valiant ones among them; as was before related, verſ.7,8. Surely, the Prophet Jeremy foretels, Jer.50.16. & 31.9. that thoſe which had been called in, from other parts, to aſſiſt Babylon; when they perceived, how it was likely to go with her, ſhould begin to withdraw themſelves, and leave her to ſhift for her ſelf: and theſe, it is likely, would not with gold, or ſilver, be hired to ſtay by it, for fear of loſing their lives, See Jer.51.6. And this I take to be the true intent of the Prophet, in this place. See verſ.14.15.

a man] The words here uſed are, *Enoſh*, and *Adam*: of which, ſee on Chap.2.9. They are here uſed promiſcuouſly: for whereas, ſome would have the former, here, to ſignifie, a man of price, and worth; the latter, a common man: the notation of the former word will not beare it.

then fine gold] And expreſſion oft uſed; to ſhew the excellency of that wherewith it is compared. Pſal.19.10. & 119.127. Prov.8.19. The word here uſed, is *paz*, or *phaz*, which ſome think ſo called, becauſe *mupaz*, or, *muphaz*, that is, *fined*, and by fining (the droſſy matter, and baſer mettall, being wrought out of it) made more ſolid. For whereas it is ſaid of Solomon, 1 Kings,10.18. that *he covered his throne with mupaz gold*: it is ſaid of the ſame, 2 Chr.9.17. that he covered it with *pure gold*: yet, others ſuppoſe it to be ſo called, rather, from the name of the place whence it was brought; and from whence ſome ſuppoſe the kingdome of *Phez* in Africa, to retain its name to this day; and ſo *gold of uphaz*, Dan.10.5. they conceive to be *gold from uphaz*; as it is, Jer.10.9. That is, brought from thence; as *gold of Ophir*, that is, gold brought from Ophir: yea they want not, that gueſs the word *muphaz* in Solomons ſtory, to be contracted of *meuphaz*, that is, *from uphaz*. But that is not ſo probable; and yet the want of that letter in ſome words, is not unuſuall: of which ſee on verſ.20. Some make this the ſame with Ophir; the rather, becauſe they finde mentioned by Ptolomy, a Bay, called *Paſi*, and a river, called *Phaſis*, in the Iland of *Taprobane*; which they conceive therefore to be Ophir. I am not ignorant alſo, that ſome, and thoſe of no ſmall note, would have this word, not to ſignifie *gold*, but ſome pretious ſtone: and that the word *topaz*, is thence derived: the Greek article prefixed to it. But the places of Scripture, where it is found oft uſed, evince the contrary: as *veſſels of paz*. Job 28.17. and *a crown of paz*, Pſal.21.3. But of the ſeveral names of *gold*, in the Hebrew, See on Job 28.15--19.

gold of Ophir] A place of ſpeciall note for fine gold. 1 Kings,10.11. Job 22.24. Pſal.45.9. The Region ſeems to have been at firſt ſo termed, from the poſterity of Ophir, one of Sems iſſue, who there ſeated themſelves, Gen.10.29. Some of latter times have ſuppoſed it, to be *Peru* in America; upon a weak conjecture, from ſome letters, in either word the ſame. But thoſe that have made more diligent enquiry into the ſtory, of the diſcovery of thoſe parts, inform us; that no Region there was anciently of that name: but that it came to be ſo called by the diſcoverers, upon a miſtake, through ignorance of the country language, from an anſwer returned them, unto a demand made by them, from the Natives, which they miſunderſtood. Nor is it likely, that Solomons fleet, or Jehoſaphats, which they manned out for Ophir, ever came neer thoſe parts. 1 Kings,9.28. & 22.48. Others therefore ſeek for, and would ſeat this Ophir elſewhere. Some in Arabia, neer to the red-ſea, now termed the *Arabian Gulf*: or in an Iland, ſituate in the mouth of that Sea. Here, the rather in regard of the *gold of Sheba*, mentioned, Pſal.72.15. and the great quantity of gold that the Queen of that country brought with her to Solomon: 1 Kings,10.1,2,10. Sheba being held generally to be a region in thoſe parts. But that is too neer a place, for a Fleet ſent out from Ezion-gaber, on the coaſt of that Sea, to make a three years voyage. 1 Kings 9.26,28. & 10,22. Others therefore travel further weſtward, to finde it in Africa: becauſe ſtore of gold, is at this day found in thoſe parts; and it is almoſt the only trade for it, that we now have: beſides, that *uphaz* famous for fine gold, they ſuppoſe to be *Phez*, as was before ſaid. But others run as far Eaſtward, to diſcover it in India; theſe, moſt of them, ſeat it in the kingdome of Siam in Sofala, or Sumatra, called by our ancienter Geographers, the *golden continent*, and the *golden Cherſoneſus*, or *Peninſula*; which yet they ſuppoſe to be an entire Iland, rent off from the continent, as Sicily from Italy. Though ſome of them lately in *Zeilam*, rather, which they conceive to be that, which was called anciently *Taprobane*, termed, as they conjecture, by the Phenicians, at firſt, *Taph-parvan*, or, *provan*; that is, the coaſt of *Parvan*; whereof, 2 Chr.3.6. And in proceſs of time, *Taprobane*; wherein alſo they finde a port, called *Hipparus*, or *Ipparus*. Pliny, lib.6.cap.22. and Soline, c.4. which they gueſs to be the ſame with *Ophir*. In theſe parts, ſome ſuppoſe it the more probable, that Ophir was ſituate; becauſe the iſſue of Sem, whereof *Ophir*, and *Havilah* were two brethren, are ſaid to have ſeated themſelves to the Eaſt, Gen.10.39,40. And of the land of *Havilah*, which in likelihood was not far remote from Ophir, it is ſaid, that it hath ſtore of *good gold*. Gen.2.11,12. Howbeit in theſe dayes, there is no report of any great ſtore of gold, that is found in thoſe Indian quarters, where ours trade; we ſend much thither, receive little thence. Beſides, that they are enforced by the ſite of *Havilah*, Gen.2.11. to mak two *Ophirs*, as well as two *Havilahs*. Gen.10.7,29. In a matter, therefore, ſo abſtruſe and ambiguous, I dare not determine.

V. 13. *Therefore I will ſhake the heavens; and the earth ſhall remove out of her place*] *Therefore*, that is, becauſe of their ſins, and wickedneſſe, their pride, and cruelty before mentioned, ver.9,11. or, by reaſon of that extremity, dread, and horror, that ſhall poſſeſs them, upon the approach of the enemy, and their own forces forſaking them; I will cauſe them to be in ſuch confuſion and diſtraction, as if heaven it ſelf were falling upon their heads, and the earth moving, or removing, from under their feet. A proverbial form, intimating a moſt horrid confuſion. See the like, Pſal.18.7–15.& 76.8. & 77.16–18. & 114.3,4.Chap.29.6.Jer.50.46. Joel 2. 10. Hag.2.21. See alſo Job 9.5,6.

in the wrath] Or, *through the wrath*, by reaſon of it: as Pſal. 18.7. or in the day *of the wrath*; the word, *day*, ſupplyed from the next clauſe: as Chap.18.7. & 22.5. & 30.17.

of the Lord of hoſts] In my wrath, or through my wrath. For God himſelf ſpeaks it; the noun for the pronoun: as chap.6. 12. & 8.7. Of the title, ſee Chap.1.9.

and in the day of his fierce anger] See ver. 6,9. Pſal. 18. 8, Chap.6.4. Jer.4.8.

V. 14. *And it ſhall be*] Babylon ſhall be.

as the chaſed roe] Or, *as a chaſed roe*, (for there is no article in the Hebrew) as one of the moſt timerous ſort of creatures, and moſt unable, ſave by flight, to ſhift for it ſelf, among thoſe, that uſe to be hunted, Prov.6.5. 1 Chr.12.9.

and as a ſheep, that no man taketh up] Like a ſtragling *ſheep*, one of the ſillieſt creatures, and leſs able to defend it ſelf againſt any ravenous beaſt, or by flight to make eſcape, then the former: and ſure therefore to miſcarry, in places, where ſuch beaſts of prey are, if none look after it, Pſal. 119. 176. ſhe ſhall be at her wits end, not knowing whither to betake her ſelf, or where to be in ſafety. See Jer.50.17.

they ſhall every man turn to his own people, and flee every one into his own land] The reaſon why Babylon ſhall be in ſuch plight; to wit, ſhe ſhall be forſaken by her hired forces and confederates, Jer.50.16. & 51.9.

every one] Heb. *a man*: as Chap.9.20.

turn] Heb. *look back to*; or, *look after*, Chap.8.22. and 53.6.

V. 15. *Every one that is found, ſhall be thruſt thorough*] The reaſon why people ſhall withdraw themſelves from her; becauſe they cannot with any likelihood of ſafety, without loſſe of life, ſtay with her.

that is found] By the Medes; or, ſimply; that is, or ſtayeth in Babylon: *to be found*; for, *to be*, or, *abide*. An uſual Hebraiſm, Deut.18.10. Eſth.1.5. Act.8.40. A defect of the particle, *therein*, or, *in her*: as Deut.8.12. Chap.35.9.

ſhall be thruſt thorough] Slain with the ſword, or lance, Jer. 51. 4.

every one, that is joyned unto them] As an aſſiſtant. Heb. *added* to them: as Chap.29.1. & 30.1. a defect of the pronoun, as ver.8. Yet Some render the word, *decrepit*; *conſumed*, and ſpent with years and age: and the word ſometime ſignifies, *conſumed*, 1 Sam.26.10. 1 Chron. 21. 12. as if the meaning were, that the Medes ſhould no more ſpare old, then young, as of the Chaldees the like is ſaid, 2 Chron. 36.17. Lam.5.12. and ſo it ſhould have reference to what followes, ver.16. But I ſuppoſe it rather to have reference to the former part of the verſe; and to be rendred by ours here aright.

ſhall fall] Be ſlain: as Chap.10.34. Jer.44.12.

by the ſword] Or other weapon of the enemy. One of moſt general uſe put for all, Chap. 1. 20. Jer. 47. 6. & 50. 35–37.

V. 16. *Their children ſhall be daſht in pieces*] The Babylonians children, according to that prophetical curſe, Pſal. 137. 9. They ſhall, through the juſt judgment of God, in way of requital, be ſerved themſelves, as they had beforetime ſerved Gods people, 2 Chr.36.17. Of the like cruelty, ſee 2 King. 8.12. Hoſ.14.1. Nah.3. 10.

before their eyes] To encreaſe their grief. See Chap. 1. 7. Deut.28.31,32. Jer.39.6.

their houſes ſhall be ſpoyled] Or, *rifled*, Zach.14.2. Jer.51.56.

and their wives raviſhed] So had they dealt with Gods people before, Lam.5.11. See this judgment threatned, Deut. 28.30. Amos 7.17. Zach.14.2.

V. 17. *Behold*] See ver.9.

I will ſtir up] Heb. I am *raiſing up*; or, *Behold me raiſing up*. I am even now about it. See Chap.3.1. He ſpeaks as of a thing preſent, in act, and in ſight, Chap. 43.19.

ſtir up] Or, *raiſe up*, Chap.41.2. & 45.13.

the Medes] Heb. *Madai*. A people deſcended from *Madai*, the ſon of Japhet, Gen.10.2. 1 Chr.1.5. whoſe country is commonly called *Media*. Of the ſite whereof, ſee ver.5. Chap. 41. 2. Jer.50.3. Theſe Medes with the Perſians, and other their aſſociates, marching under the conduct of Cyrus and Darius, were thoſe ſanctified ones, ſpoken of, ver. 3. for under the name of the Medes, are the Perſians alſo comprehended; as in ſome ſort, one people, as well for vicinity, as affinity, and acknowledging one King, Chap.21.2. Jer.51. 11. Dan.5.28. & 9.1.

againſt them] The Chaldeans, and Babylonians, ver.19.

which ſhall not regard ſilver; and as for gold, they ſhall not delight in it] The like ſyntax, ſee chap.8.13. & 45.9. they ſhall not regard to ſpare any for ranſome, as Saul did Agag, 1 Sam. 15.10. *the ranſome of a mans life are his riches*, ſaith Solomon, Prov.13.8. but this ranſome will not ſerve in the day either of Gods wrath, Prov.11.4. or of mans rage, Prov.6.34,35. Ezek. 7.19.

V. 18. Their *bowes alſo ſhall daſh the young men to pieces*] Or, *But they ſhall daſh to pieces the youths*, ſhot thorough with *bows*. *But*. Heb. *And*. the copulative for the adverſative: as Chap.11.4,14. *they ſhall daſh to pieces the youths*, ſhot thorow; that is, when they have ſhot them thorough, they ſhall daſh them to pieces: or, they ſhall ſhoot them through, and then daſh them to pieces. See the like defective conſtruction, Chap.14.12. & 38.14,17,21. with *bows*; A defect of the prepoſition: as ver.9. or, with their *bows*, a defect alſo of the pronoun: as ver.7. *hands*; for, their *hands*. They ſhall be ſo outragiouſly affected towards them, and enraged againſt them, that it ſhall not ſuffice them, to have ſhot them thorow, and ſlain them; but they ſhall batter alſo their dead bodies to pieces. An expreſſion of extream cruelty, Chap.3.15. Ier. 50.17. Mic.3.3.

and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children] They ſhall neither give quarter upon any terms, unto any that are able to crave it; nor afford it to young children, and tender Infants, that are not able to ask it. They ſhall ſhew no more pity to them, then themſelves did, when time was, to Gods people, 2 Chr.36.17. Pſal. 137. 8. Jer.50.15,29. Jam.2.13.

the fruit of the womb] Children proceeding from the womb, as fruit from a tree, Pſal.127.3. & 132.11. or encloſed yet in the womb; whom they ſhould deſtroy, by ſlaughtering the mother going great with them, or ripping them up in inhumane manner, 2 King.8.12. & 15.16. Amos 1.13.

their eye ſhall not ſpare children] The very ſight of whoſe tender eſtate might move to commiſeration, and their tears and cryes much more, Exod.2.6. no rueful ſight ſhall move them to ſhew mercy on any. See the phraſe, Deut. 7.16. & 13. 9. & 19.13,21. & 25.12. Ezek.5.11. & 7.4,9 & 8.18. & 9.5,10. & 16.5. & 20.17.

V. 19. *And Babylon the glory of Kingdoms*] Heb. *the beauty*, or, *delicacy of Kingdoms*. The moſt beautiful, and delicate Eſtate and Monarchy, that ever was, that goodly *head of gold*, Dan.2.37,38. that *Lady of Kingdoms*, Chap. 47. 5. *the praiſe of the whole earth*, Jer.51.41. The word contains in it, a reſemblance of the *roe*, before mentioned, ver.14. a very comely and lovely creature; whom the Spouſe therefore compares her love unto, Cant.2.9,17. & 8 14. See Chap.4. 2.

the beauty of the Chaldees excellency] Or, the *Chaldeans excellent bravery*, as the word is rendred, Chap.3.18. (the words are both joyned together, Chap.4.2.) So is Babylon ſtyled, becauſe the chief city of Chaldea; and ſuch, as for ornaments, riches, and ſtately buildings, might compare with any city in the world, Dan. 4. 20. and was that therefore, whereof the Chaldees did moſt vaunt themſelves. And the word here ſignifies, as excellency, and ſtatelineſſe; ſo haughtineſs alſo and pride, Job 35.12. & 38.11.

the Chaldees] Heb. *Chaſdim*. A people ſo termed, from *Cheſed*, the ſon of Nahor, Abrahams brother, Gen.22.22. Of whom, they were deſcended. So Ezr. 5.12. Ier.34.11. & 37. 5. But, ſometime, it is uſed, for Magitians, and Aſtrologers; becauſe the Chaldees were much addicted to ſuch ſtudies, Dan.2.10. & 4.7. & 5.7.

ſhall be as when God overthrew Sodom and Gomorrah] Heb. *as*, or, *according to* (as Ier.3.26.) *Gods overthrowing*; or, *Gods ſubverſion* (as Amos 4.11.) *with Sodome and with Gomorrah*; or, wherewith he overthrew (the verb ſupplyed out of the noun: as Deut.1.27. Hoſ.3.1.) *Sodome, and Gomorrah*. Of which, Gen.19.24. The ſame is ſaid of Babylon, Ier. 50.40. An uſual expreſſion, importing, a ſudden, total, inevitable, and irrecoverable deſtruction, Deut.29.23. Chap.1.9. Ier.49.18. Zeph.2.9. 2 Pet.2.6. Jud.7. Howbeit, I cannot approve of what the Rabbines tell us out of their Legends, rather, then Chronicles; that Darius having ſlain Baltaſar, Dan.5.30,31. reigned one year in his ſtead; yet deſtroyed not Babylon, as is here foretold: But in the year following, it was burnt with fire from heaven, as Sodome, and Gomorrah were. To which purpoſe they abuſe a place of Scripture, Ier.51.46. Of which, when we ſhall come to it. But this is but a figment of theirs, whereof there is no ſtore wanting in them. The truth is, that this utter devaſtion of Babylon, was not at once; but began at the conqueſt of it, by Cyrus and Darius, and in the ſucceeding ages was conſummated.

V. 20. *It ſhall never be inhabited*] Heb. *It ſhall not ſit for ever*: *ſit*, to wit, on a throne, as a Queen, or Empreſs: as Chap.10.13. or, *inhabite*, that is, be inhabited by any, (as the word is uſed, Ier.17.6.) or have place to inhabite, Ier.51.49. So Zach.7.7. & 9.5. *Not for ever*, that is, *never*; as Ioh.8.51.

& 11.26. to wit, after that it is once thus utterly deſtroyed. Nor need we, as Some would have it, expound the words, with a concealed reſtriction, untill the time ſet by God, for her reſtitution and reſtauration. For the ground they build on, taken from a two-fold deſtruction of that State, whereof the one is imaginary, (ſee ver. 1.) is but ſandy.

neither ſhall it be dwelt in] Heb. *neither ſhall it dwell*, Ier. 50. 29. It ſhall neither have throne to ſit on, nor place to dwell in: neither regain power to rule; nor riſe to be a place, for habitation, again, Ier. 51, 26, 43, 52. or, *it ſhall neither abide*, (as Chap. 11.6.) *nor dwell*: have no place of abode, or dwelling; that is, have no being, being utterly aboliſhed: as Job 7. 9, 10. & 14.10. Pſal. 37.36. & 103.16. Jer. 51.64. Rev. 18.21.

from generation, to generation] Heb. *unto generation, and generation*; that is, *for many ages* ſucceſſively: as Joel 2. 2. or, *for ever*, as before; and as Pſal. 100.5. contrary to that, which, preſumptuouſly, ſhe promiſed to her ſelf, that ſhe ſhould *ſit, not* as *a widow*; but as *a Lady*, for ever, Chap. 47. 7, 8.

neither ſhall the Arabian pitch tent there] The Arabians are a people, that kept in tents, wherewith they remove from place to place, as they met with paſture for their cattel, Jer. 49.29. called *Scenitæ* therefore by the Greeks; but in Hebrew they were ſo termed, either from the *Plains*, whereon they lived, Ier. 3.2. (the word ſo ſignifying. See Deut. 2.8. & 3. 17.) or becauſe their country lay toward the *evening* quarter, the *weſt*, (ſee on chap. 59.19) between the Perſian gulf, and the red Sea; the utmoſt Weſt of Aſia: or, becauſe they were a mixture, or medley of divers Nations, Ier. 25.24. as the word it ſelf alſo ſometime imports, Exod. 12. 38. Neh. 13.3. For I ſuppoſe that moſt unlikely, (which yet ſome hold out) that in regard of their hew, they ſhould be ſo termed from the *raven*, Cant. 5.11. the one having the ſame radicall letters with the other: and becauſe the *Kedarenes* from their *blackneſs* may ſeem ſo termed. See on Chap. 21.16. See alſo further of *Arabia*, on Chap. 21. 13. The word rendred, *pitch tent*, is obſerved to want a letter, to wit, *Aleph*: the like whereunto is found, Job 35.11. Prov. 17.4. and as Some, 1 King. 10.18. See on ver. 12. The meaning is, that the place ſhall be ſo waſte, that thoſe wandring people ſhall not ſit down there, becauſe they ſhall not find conveniency of feeding for their flocks. Though Some would have it to be, in regard of thoſe harmful creatures, that ſhould rouſt and harbour in the rubbiſh and ruines of the city, ver. 21, 22.

neither ſhall the ſhepherds make their fold there] Heb. *ſhall not make* (their cattel) *to lye down*, (or, *lodge*) *there*. So Jer. 33. 11. See the like defect of the noun after the verb, Cant. 1.7. The ſame thing is in divers terms expreſſed. And we may obſerve a further deſolation denounced againſt Babylon, then is againſt Nineveh, Zeph. 3.14. for it is ſaid, that *the flocks* yet *ſhall lye down* in the one; which is denyed here of the other. The reaſon whereof, ſee Chap. 14.23. & 17.2.

V. 21. *But wilde beaſts of the deſart ſhall lye there*] He had before ſhewed who ſhould not lodge, or abide there: he relateth, now, who ſhould.

wild beaſts of the deſart] Heb. *Tsijim*. Such kind of beaſts as are wont to haunt, and abide in *Tſijah*; that is, in *dry* places, or, *waſts*, Chap. 41.18. & 53.2. So Chap. 34.14. Jer. 50. 39. It is uſed alſo ſometime, for people, that dwell in ſuch regions, Pſal. 72.8. compared with Pſal. 68. 6. Some of the Rabbines ſay, that they are ſuch, as we call *martens*.

and their houſes ſhall be full of doleful creatures] Heb. *Ochim*. A word no where elſe found. It is by moſt thought to ſignifie, ſome ſuch kind of harmful creatures, as by biting, or ſcratching, put men to pain: as derived from an interjection of a mournful notion, Ezek. 6.11. & 21.9. Some of the Rabbines ſay, they are ſuch, as aſtoniſh men at the ſight of them: Yet others, again, would have them to be no other then our *ferrets*. Nor want there of the Jewiſh Writers, that ſuppoſe the word to ſignifie, not a beaſt, but a bird: ſome kind of fowl, ſo termed of the doleful tune that it hath. Theſe, whatſoever they were, ſhould lodge in their houſes, being deſtitute of Inhabitants; or in the waſts, where they ſometime ſtood; as Chap. 5.17.

and owles ſhall dwell there] Heb. *the owles daughters*: and it is not unworthy the obſervation, that the name here given the *owl*, is never found in Scripture ſingly, or ſimply; but inſtead of *owl*, or *owls*, is conſtantly ſaid, *the daughter of the owl*, Levit. 11.16. Deut. 14.15. or, *the owls daughters*, Job 30. 29. Chap. 34.13. & 43.20. Jer. 50.39. Mic. 1.8. ſave once only, Lam. 4.3. where the maſculine plural is found alone. Hence one of the Jewiſh Writers gathers, that the *Ochim* before mentioned, are no other then theſe *owls daughters*, or young ones, which for want of food in thoſe waſte places, (wherein owls, in the places pointed to, are noted moſt to abide) being forſaken by the dam, (as in that place of the Lamentations is implyed, that they oft are) no make a very doleful, and hideous noyſe. But the text ſeems to relate them, as ſeveral ſorts of wild creatures: and the generality of the form would imply ſome other matter. But theſe among others, were to be as the Inhabitants and free-deniſons [illegible] ruined Babylon. See Rev. 18.2,

and Satyrs] The word here uſed, doth moſt commonly ſignifie *a goat*, Gen. 37.31. Levit. 4.23. So called, becauſe he is very *ſhaggy*, or *hairy*. For that ſeems to be the primary notation of the word, Gen. 27.11. Hence it is, that it is here rendred, *Satyrs*. Which were among the ancients, ſuppoſed to be monſtrous creatures, haunting woods, and waſte places, of a mixt compoſure, having viſage, and hands like a man, and going upright, as men do; but horned, and hairy, and cloven-footed like goats; and Jerome tells of an Eremite, that ſhould meet with one of them in the wilderneſs: Some ſuch monſters, it ſeems, our Tranſlators thought here intended. To which purpoſe, alſo, one of the Jewiſh Doctors ſaith, that it is a kind of miſhapen wild goats. The word is ſometime uſed for *Devils*; ſuch, as the idolatrous people in old time adored. So it is taken, Levit. 17.7. 2 Chr. 11.15. and they ſeem ſo termed; either becauſe they appeared in the ſhape of *goats*, unto thoſe that adored them, or had dealings with them; as to witches at their meetings, they are reported ofttimes to have done; or becauſe by ougly, and direful apparitions, they uſed to ſtrike terror, and horror, into thoſe that behold them, and make their hair, as we ſay, ſtand on end. For the word ſometime, ſignifies *horror*, Chap. 28.2. Ezek. 27. 35. & 32.10. and *an horrid tempeſt*, Job 9.17. & 18.20. ſuch, as theſe alſo, ſometime raiſe, or appear with, Job 1.19. And this way the Jewiſh Commenters, moſt of them, go, making the *ſeirim*, here, the ſame with the *ſhedim*, Deut. 32.17. and Pſal. 106.37. In which place of Moſes, there is an alluſion to the notation of the word here uſed, in the ro[illegible], from whence it ſprings, in that clauſe; *with whom their fathers were not affrighted*. And this Expoſition may ſeem to receive ſtrength, as from that in Matth. 12.43. where the Devil diſpoſſeſſed, is ſaid to haunt waſte and dry places: ſo, from that parallel place, Rev 18.2. where it is ſaid, that Babylon was, upon her fall, become *an habitation of Devils*; *and an hold of every foul ſpirit*. Nor do I doubt, but that that place hath a compliance with this. But that is ſpoken of ſpiritual, and myſtical; this, of corporal, and material Babel. And I ſuppoſe, rather, the word, here, to ſignifie ſome kind of ſtrange beaſts, as uſed to keep in waſte places; from their horrid, and ougly ſhapes ſo termed; and the rather, becauſe it is ſaid, Chap. 34.13. *the ſeir ſhall cry to his mate*; ſee further there. There want not, alſo, that ſuppoſe the *Seir* here mentioned, to be a kind of fowl, and that of the rank of *owls*, of a middle ſize, between the leaſt, and the greateſt; called by the Greeks, *ſcops*; whence alſo, we have our Engliſh word, *ſcoff*; becauſe it is a fowl full of geſticulation, prone to imitate the geſtures that others repreſent it with, and to act, what it ſees them do; and is by ſuch means, commonly, taken, as the dotterell is with us. The main reaſon, I ſuppoſe, that induced them to entertain this conceit, was the word of *dancing*, here uſed. Which, of how ſmall force it is, to infer this new notion, will in the opening of it appear.

ſhall dance there] So the verb ſignifies, when applyed to man: as 1 Chr. 15.29. Eccl. 3.4. but *to skip*, rather, when referred to beaſts, as to rams, and lambs, Pſal. 114. 4, 6. and to calves, and the young of other creatures, ſporting, either by themſelves, or one with another, Pſal. 29.6. unleſs we ſhall, with the Rabbines, and the Greek, render it; *and devils ſhall dance there*. The Prophet may ſeem, the rather, to have uſed the word, that ſignifies, as well *to dance*, as *to skip*, to comply with the word in the next branch, ver. 22. that ſignifies as well *to ſing*, as *to cry*.

V. 22. *And the wild beaſts of the Ilands*] Heb. *Ijim*. The word ſignifies primarily *Ilands*, Chap. 11.11. & 40.15. & 42. 15. here ſuch wild creatures, as breed, and keep in Ilands, deſtitute of Inhabitants; or unto which, few or none, have any ordinary acceſs. The Chaldee expounds it, *wild-catts*; the Latine, *owls*. The Rabbines, Some of them, *Pies*, or, *jays*. Some of ours tranſlate it, *a terrible*, or *affrighting wight*; and expound it, *a dragon*. This they build upon two grounds. The former, concerning the tranſlation, is from the form of the verb, which is ſingular; and they would have the noun alſo, ſo to be, as derived from the word *Ajam*, that ſignifies *terrible*, or *dreadful*, whence the *Emim* had their name, Deut. 2. 20. But there is no reaſon to make *Ijim*, more, then *Tsijim*, a ſingular; and of the ſyntax more anon. The other ground concerning the expoſition, is drawn from the Prophets method. He began, ſay they, with beaſts, the *Tſijim*, and *Ochim*; then paſſed on to fowls, *Owls*, and *Seirs*, ver. 21. and here he comes to ſpeak of creeping things, or ſerpents. But this they ſpeak without proof. And I ſee no good ground therefore, for this new deviſed notation, and for the expoſition, as little. Our Engliſh renders it not amiſs in the general; the Jewiſh Writers, for the notation, backing them therein; though in the particular deſignation of the kind, not agreeing among themſelves.

ſhall cry] It is by the Jewiſh Writers obſerved here, that the noun is plural, the verb ſingular: the meaning, ſay they, being, that *each one* of them *ſhall cry*. Of which kinde of Syntax, See Chap.2.20. The word here uſed, ſignifies properly *to anſwer*; but it is uſed for *to ſing*, Chap.27.2. Hoſh.2.17. according to which uſe of the word, ſome of the Hebrews would have it taken here; but to ſignifie, *crying aloud*, and that, as they ſuppoſe, in a doleful tune, See Zeph. 2. 14. But the word, when it is applyed to *Singers*, and *ſinging*, doth not ſo much import, ſimply, *to ſing*; as *to ſing by courſe*, one party, as it were, *anſwering* another. So Exod.15.21. Ezra. 3.11. And ſo *the Ijim ſhall anſwer* (ſo the old Latine renders it) or, *cry*; each, to others, Chap.34.14. *the ſeir ſhall call*, or, *cry to his mate*. Thoſe of the Jewiſh Writers, that would render it, *ſhall dwell*, or *abide*; as derived, from a word, that ſignifies a place of *manſion*, or *abode*, Pſal. 90. 1. Nah. 2. 13. Seem to ſtrain over-far, without example, and that needleſly, having a plain, and obvious ſenſe, at hand.

in their deſolate houſes] Some of the Rabbines read it, with change of one letter, an R, for an L, *in their palaces*; avouching for it, the like, Ezek. 19. 7. and ſo the Chaldee Paraphraſt takes it. But another of them, controlleth this interpretation, affirming, that theſe letters are not convertible, and he renders the words they *ſhall cry*, there, *with their widows*: Such of their kinde, as have loſt their mates; as alſo, our Engliſh editions, ſome of them, repreſent it there in the margent; and that of Geneva, hath it in the text: and it is well known, that the word, is commonly uſed for *widows*, Chap.10.2. & 54.4. and doth properly ſo ſignifie. But I find none that herein concur with this Rabby. Our laſt, here, renders it, *deſolate houſes*, as in Ezekiel, *deſolate palaces*, as if he had ſaid, *widowed* ones, as ſome give it in Latine: which, howſoever, it might well be admitted here in regard of the ſtory; yet that place in Ezekiel, will not ſo well brook it; for it ſeems not ſo ſuteable to the reſt of the relation, deſcribing the pranks, that a ſtirring and potent Prince ſhould play, to ſay, that *he viſited the deſolate palaces of* other: Princes, *and laid waſt their cities*. I ſuppoſe rather, that both there, and here, it ſhould be rendred, ſimply, *palaces*, without any ſuch ſuperfluous addition, as our old ancient Engliſh verſions all had it; nor was the old Latine other: and that, either by the ſcribes over-ſight one letter ſlipt in for another, (the like whereunto ſee, Jer.2.20.& 15. 24.) or by a kinde of liſping pronunciation, the one came to be ſometime uſed for the other.

in their] Heb. *in his*, to wit, in the palaces of their king, or, of each one of his Nobles, alſo, of whom, before, verſ.2. So Chap.32.14.

and dragons] to wit, *ſhall cry*, (to be ſupplyed, as the Rabbine well obſerves, from the former branch, as Gen. 1.16. verſ. 6.) after their manner. The word ſignifies the greateſt ſort of fiſh, ſuch as we call *whales*, Gen.1.21. See on Lam.4. 3. and likewiſe the greater ſort of *ſerpents*, or, *ſnakes*: to wit, of ſuch, as wanting feet (which ſome ſerpents, as the crocodile, and others have) glide along, by wringing of their bodies, to and fro, on the ground, as thoſe great fiſh, whom in ſhape, alſo, they reſemble, do in the water. So it is taken, Job 30.29. Chap.34.13. & 35.7. & 43.20. Jer.9. 10. & 10.22. & 49.33. & 51. 37. and of the greatneſs of ſome of them, ſee *Plinies natural hiſtory*. l. 8. c.11,14.

in their *pleaſant palaces*] Heb. *in the palaces of delicateneſs*, or, *deliciouſneſs*, or, *voluptuouſneſs*. So Mich. 2. 9. *houſes of pleaſure*, or, *delight*, for, pleaſant houſes; but, here, rather, in the worſt part; for their curious, and delicate, or their voluptuous, their banqueting, and revelling houſes, that is, in the places, where ſuch, ſometime ſtood, See Chap.32.13. See the uſe of word, Deut.20.54,56. Chap.47.1. Jer.6. 2. the pronoun is wanting, as verſ.7.

and her time is neer to come] As Ch.56.1. Jer.48.16. Ezek.36.8. Babylons time, wherein ſhe is to be deſtroyed, So verſ.6. where it may be demanded, how this may be made good, when as it was not till about ſome two hundred yeares, after this Prophecy, that Babylon was ſurprized and ſacked, and the Chaldean Empire ruined by Cyrus, and Darius. For this Prophecy was delivered above one hundred year, and upward, before the Babylonian captivity, which laſted full ſeventy years, Jer.25.11,12. Whereunto (paſſing by that novel, and groundleſs conceit of a former deſtruction of Babylon, of which, on verſ. 1.) anſwer may be returned. Firſt, that what may ſeem long with man, is ſhort with God, with whom a thouſand years are but as yeſterday, Pſal.90. 4. or, but as to morrow, for a thouſand years, and a day, are all one with him, 2 Pet.3.8. Secondly, that this is by the Prophet thus ſpoken, as ſpeaking to them, that were in, and under the captivity, (the moſt of whom, in all likelyhood, were as yet unborn) for whoſe ſupport, and comfort, in that heavy time, this was eſpecially delivered, and for their uſe left upon record, by him. So Jeremy writing to them, in the very beginning of the captivity, in the reign of Zedekiah, Jer.51.59. Speaks of Babylons ruine, as of a buſineſs approaching, Jer. 50.1,2. & 51. 46,56. And laſtly, that as to the eye of faith, things future, and a far off, are as preſent, Joh. 8. 56. 2 Cor. 4.17,18. Heb.10.37,38. So the Prophet by the Spirit of Prophecy, ſeeing theſe things, revealed unto him, as preſent, or approaching, verſ.1. doth accordingly ſpeak of them, See verſ.4,5,9. So Jam. 5. 8,9.

and her dayes ſhall not be prolonged] *Her dayes*; that is, the dayes of her wel-fare, of her proſperity, and tranquillity (So the Hebrews Doctors) ſhall not laſt long, or be prolonged any longer, as Job 9.25. Pſal.89.45. Jer.51.47. Lam.4. 18. & 5.21. Or the dayes of her viſitation, as Hoſh.9.7. no longer deferred; and ſo it is the ſame in effect with the former. The time ſhall not be long, before this be put in execution. God will haſten to effect it, in his due time. It ſhall not be protracted beyond that ſet time, that God hath aſſigned it; See Ezek.12.25,27,28.

CHAP. XIIII.

Verſ. 1 F*Or the Lord will have mercy upon Jacob*] This Chapter is a continuation of the denunciation of the deſtruction of Babylon. And it beginneth with a reaſon rendred of the haſtening of it, mentioned, Chap.13. 22. Gods mercy, and compaſſion towards his people; the deliverance of whom depended upon Babylons deſtruction, Jer.50.3,4. So Pſal. 102.13. Zach.1.16.

Jacob] See Chap.2.5. & 9.8. Pſal.14. 7.

and will yet chooſe Iſrael] He will receive them into grace and favour, as if he had made a new choyce of them again. So ſome others, he will make it appear, that they are ſtill his choſen people, as at firſt they were, Deut.7.6,7. It may be rendred, *I will refine* (as he promiſed to do, Chap. 1. 25.) or, *make choyce ones* of them, *again*, as the word is uſed; Chap. 48.10. Hagg. 2. 23. So the elect or, choyce Lady, 2 Joh.1. And of Paul, *an elect veſſel*, or, *inſtrument*, Act. 9. 15. for, a *choyce* one: or, *I will ſelect*, or, pick them out again, and gather them out of the places, into which they were ſcattered, See Chap.11.11. & 27.12,13. So the word is uſed, 1 Sam.2. 28. & 24. 2. Luk.6.13. Joh. 15. 19. So Zach. 1. 17. & 2. 12. And this interpretation the next branch confirmeth.

yet] Or, *yet again*, to take away the ambiguity, for the word, here uſed, doth not anſwer the Engliſh, *yet*, for, *notwithſtanding*; but as we ſay, *further yet*; or, *yet again*, as Chap. 8.5. So *once*; not for *ſometime*; but *once onely*, Heb.9.27,28. compared with verſ.25,26. Jud.3.

Iſrael] See Chap.1.4. Some render it here, *in Iſrael*, that is, ſay they, not all Iſrael, but ſome in Iſrael; the remnant of elect ones, Chap.10. 21, 22. Rom. 11.5. And there is indeed a particle in the Hebrew here, that doth uſually ſo ſignifie; but, that particle, in the Syntax of that language with ſome verbs (this here uſed among other) is either ſuperfluous, or a note of the accuſative caſe onely. So here; the main body of the people ſurviving then, intended, and ſo, Chap. 44.1,2. Deut. 14. 2. 1 King.8.16. & 11.32.34.

and ſet them in their own land] Deut. 30. 3-5. Jer. 24. 6. & 32.37. Ezek.37.14.

and the ſtrangers ſhall be joyned with them] Heb. *the ſtranger*, or, *the ſojourner*, *ſhall joyn himſelf* (as Chap.56.3. *unto them*, as in the next clauſe, Gen.15.13. & 23.4. the ſingular number put collectively, as Exod.12.48. Lev.19.33. Deut. 10. 18. & 24.17. Many ſtrange people, taking notice of the ſtrange works, that God ſhould then work for his people, in this their delivery, Pſal.126.2. ſhall joyn themſelves unto them, to worſhip together with them. See the like, Eſt.8.17. Pſal.47. 8,9. Chap.44.5. & 56.3. & 60.3. This, no doubt, was in part accompliſhed, at their return from Babylon; but more exactly, and plentifully fulfilled, in the kingdom of Chriſt, by the miniſtery of the Goſpel, Chap. 2. 3. Zach. 2.10, 11. Eph.2,13.

and they ſhall cleave to the houſe of Jacob] As 1 Sam. 26. 19. The ſame, in other termes, with the former. See Chap.2.5

V. 2 *And the people ſhall take them, and bring to their place*] Heb. *Peoples*, people of divers Nations, (as Chap.2. 3. & 12. 4.) ſhall be helpful to them, in fitting, and furniſhing them, with all neceſſary accommodations for their journey, in their return to their land again, Ezra.1. 4. 6. & 7.13-16. Chap.11. 12. & 66. 20.

and the houſe of Iſrael ſhall poſſeſs them, in the land of the Lord, for ſervants, and for handmaids] The converts, or Proſelytes of other people, ſhall, freely, offer themſelves, unto the Church, to do her any ſervice: they ſhall of their own accord, be as ſerviceable to them, as any ſervants, or bondmen, could be, that had been bought by them. Chap.60.7, 10, 12. & 61.5. Rom. 16.1,2. 1 Cor. 16.15. 2 Cor. 8.4,5. There is in the words an alluſion, to a law, concerning ſtrangers. Lev.25.44,45.

the land of the Lord] The land of Judea ſo called, as, in a ſpeciall manner, his, Lev. 25.23. becauſe he had made choyce of it, to place his people in it; Exod.15.17. in regard whereof, alſo, it is called *Gods Sanctuary*: Chap.63.18. as a type of his Church.

and they ſhall take them Captive, whoſe captives they were] Heb. *they ſhall captive their captivers.* as Pſal.137.3. That which was fulfilled, in ſuch victories as God gave the Jewiſh Nation after their return from Babylon, in the times of the Maccabees, over ſuch people, as had, before time, held them in captivity. Though ſome expound it, of buying the Babylonians for ſlaves; as they, alſo, wel might, from the Medes, and the Perſians, that had ſurprized them. The meaning is, that the tables now ſhould be turned, and thoſe now made Lords over them, whom they had been in ſubjection and bondage to, before; and thoſe in ſubjection to them, that had before Lorded it over them. Chap.26.13. Spiritually, moſt interpreters underſtand it, of thoſe people; who by the miniſtery of the Apoſtles were, out of all nations, ſubdued, and brought in to the obedience of Chriſts Scepter. Pſal.45.5. & 68.18. Rom.15.16,19. 2 Cor.10.4,5.

and they ſhall rule over their oppreſſors] Heb. their exactors. as verſ.4. Chap.60.17. The ſame things repeated in other terms. See Chap.60.14.

V. 3 *And it ſhall come to paſs in that day*] or, *at that time* See Chap 2.20. & 3.7.18,24. or ſimply, *when*: as Gen. 3.17. Ruth 4.5.

that the Lord ſhall give thee reſt] Heb. *of the Lords making thee to reſt:* as Deut.25.19.

from thy ſorrow, and from thy fear, and from the hard bondage, wherein thou waſt made to ſerve] Heb. *which was ſerved upon thee.* as Deut. 21.3. When thou ſhalt be ſet free from the Babylonian bondage, wherein thou enduredſt much ſorrow, and hardſhip, and livedſt in continuall feares. Lev. 26.36. Deut.28.48,65,66. Luk.1.74. The Prophet, here, turneth his ſpeech to the people.

V. 4 *That thou ſhalt take up*] as Ezek.21.2. See Chap. 13 1.

this proverb] Or, *by-word*, or, *taunting ſpeech*: as Ezek.16. 44. ſo Deut.28.37. Jer.24.9. The word ſignifies not *a parable, or ſimilitude*, only; but any quick ſpeech, or ſentence of ſpecial note, and ordinary uſe: ſo called, as the moſt, from the verb *maſhal*, that ſignifies *to rule*, as being ſuch, as doth ſway commonly with men; either in their minds, or in their tongues. Though ſome would by a tranſpoſition of letters fetch it, from the word *Shalam*: which, ſay they, ſignifies *to aſſimilate*. But neither are ſuch derivations, by tranſpoſitions, over-uſuall in the Hebrew; nor do I finde, where the verb *Shalam*, ever ſo ſignifies.

againſt the King of Babylon] Inſulting now over him, who before tyrannized over thee: *againſt*, or, *concerning*: as Chap. 1.1. By the King of Babylon, ſome underſtand ſome one King; either Nebuchadnezzer, the firſt Monarch of the Chaldean Empire, who ruinated the Jewiſh State. 2 Chr.36. or, Baltaſar, the laſt of that Empire, with whom that State fell. But the ſpeech concerneth not, ſo much this, or, that King, as the Kingdome, which ſucceſſively was holden by them. See Dan.7.17, 23.

and ſay, how hath the oppreſſed ceaſed] The by-word, and taunting ſpeech concerning him, his State and city: ſpoken not ſo much in way of interrogation, as in way of admiration, and deriſion. So verſ.10,12.

the oppreſſor] Or, *exactor*: as Chap.60.17.

ceaſed] Chap.16.4. See Chap.33.8.

the golden city ceaſed] For, *golden*; which well ſuites with *the golden head.* Dan.2.32,38. and *the golden cup*, that Babylon is ſaid to be. Jer.51.7. Some render it, *gold-thirſty*; ſome *exactreſs of gold*; ſhe that ſtripped other people of their gold; as Aſſyria had done before her. Chap.10.14. & 39.6. The word is rather, Syriack; (which language the Chaldees uſed, in thoſe times. Dan.2.4.) then Hebrew: the Prophet would have them, taunt that city by a term of their own language; as another, their idols, by a ſentence of the ſame. Jer.10.11. The ſubſtantive is wanting, but muſt be ſupplyed, either *city*, or *State*; not *King*: for the word is feminine; or, *the golden one:* ſimply, without any other adjection. See the like defect, Pſal.73.10. Chap.40.10. Ezek.13.11.

V. 5. *The Lord hath broken the ſtaffe of the wicked*] The anſwer to the queſtion moved, verſ.4. Not Cyrus; but the Lord by Cyrus. Chap.41.2. & 44.48. & 25.1,2. hath pulled down the power of the wicked King, and State of Babylon: he hath broken the ſtaff, wherewith, the wicked Babylonians did beat Gods people. See Chap.9.4. & 10.5.& 47.6.

and the Scepter] Or, *rod*; as the word properly ſignifies: ſee Chap.9.4. & 10.5,24. and ſo it would, here, be rendered for that which followeth, verſ.6.

of the Rulers] The Babylonian Prince, and great ones: ſee Ezek.19.11, the word, whence that for a proverb, comes, verſ.4.

V. 6 *He that ſmote the people in wrath, with a continuall ſtroke*] Or, *That ſtruck the people, in wrath, with a ſtroke unavoidable*, or, *irrecoverable.* For the words, *ſtrike*, & *ſtroke*, in the originall, do here, the one anſwer the other. And ſome underſtand it of the *rod*, or *ſtaffe ſtriking*, verſ.5. Others, of the *ſtriker*, the *hand* (ſo ſome of the Rabbins) or, the perſon ſtriking with it. And of theſe latter, ſome underſtand the words, on this manner: *he that ſtruck the people in wrath*, his *ſtroke, ſhall not depart*, or, *be removed*: or, *the ſtroke of him, that ſtruck the people*; (Heb. *peoples*; as verſ.2.) *in wrath, ſhall not depart.* He that before, with ſo much fury, and rage, laid load upon many nations, and ſtruck them, at pleaſure; hath now received ſuch a ſtroke, as he was not able to avoid; or hath ſuch a blow given him, as he ſhall not be able to recover. But the former ſeems the plainer way, and to flow moſt naturally from the text. However we take the words, there is a reaſon, therein, rendered; why God had broken the rod of Babylon, for the cruelty that had by her, been executed, and exerciſed on other people.

he that ruled the Nations in anger is perſecuted, and none hindereth] This reading admitted, would ſtrengthen the latter interpretation of the former branch: for the ſame thing, queſtionleſs, is after this Prophets uſuall manner, (though in other terms expreſſed) intended in either: yet moſt interpreters, (ſome of them, alſo, controlling the points in the Hebrew) render it, otherwiſe; as ſpoken, wholly, of the babylonian Kings cruelty; not of ought, that had befallen him; thus rendering the words. *He that ruled the Nations in anger*; *that purſued*, or *perſecuted* them, *without hinderance*, or, *none withholding*; or, *that hindered*, or, *reſtrained, not thoſe that did perſecute*. ruled roughly, and reſtrained not thoſe, that under him did the like. And this verſion com[illegible] neer, indeed, to the prophets purpoſe, and intendement: but the words will not admit it; I encline therefore, to that, which I meet with in the Jewiſh commentaries, upon this place; who thus render it: *That ruled the Nations in anger, the perſecuted without reſtraint*; or out of the former branch, ſupplying, what may make the ſenſe more compleat, (as Gen. 1.16. Chap.3. 25.) *that ruled with anger the perſecuted*: that tyrannized over thoſe, whom inceſſantly, none daring to oppoſe, or being able to reſtrain him, he perſecuted. See Chap.10.14. This syntax, and ſenſe, the text freely yields, without force.

V. 7. *The whole earth is at reſt*, and *is quiet*] The Inhabitants of the world, who could have no reſt, or eaſe, ver.16. while Babylon ſo reigned, and ruled, as ver. 6. are now at reſt, and may ſit quietly in the places of their abode, Zach. 1.11. *the earth*, for its Inhabitants: as Pſal.98.4,9.

is at reſt, and *is quiet*] Heb. *reſteth, is quiet.* A quick form of ſpeech, having ſome emphaſis in it. See the like, Chap. 24.4. & 52.9. Lam.2.19.

they break forth into ſinging] So the ſame is rendred, Chap. 44.23. & 49.13. & 54.1. & 55.12. and with ſome addition, Chap.52.9. *break out into joy.* For the Prophet ſeems much delighted with this word; in this form and ſenſe, no where found in Scripture, out of his writings; ſave once, Pſal.98.4. where it is rendred, *make a loud noyſe*; which may ſeem to be the genuine notion of the word. It is once, only, but in another forme, uſed, for *to break aſunder.* Mic.3.3. and may ſeem to imply, a widening of the mouth, or a wide opening of the lips, and lungs; the natural inſtruments of voice, to make the louder noyſe. The Jewiſh Doctor ſaith, that in the Arabick tongue it ſignifies *to ſpeake plainly, and cleerly*: as Chap.32.4. And it may be deemed to imply ſuch a joy (for of no other note is it uſed) as cannot be contained, or kept in, but muſt needs break forth; and by ſinging, and ſhouting, in acclamation and out-cryes, expreſs it ſelf, ſee 1 King.1. 40,45.

ſinging] So is the word rendered, in the places of this Prophet, before quoted; but is is rendred elſe-where, ſometimes, *joy*, and *rejoycing.* Pſal.30.5. & 98.4. ſometime, triumph. Pſal.47.2. ſometime *ſhouting*, and *ſhouting for joy*, Pſal. 35.17. Chap.12.6. Prov.11.10. it ſignifies *a loud cry*, in general: as Prov.1.20. and, that indifferently; whether an expreſſion of grief, or of joy: of griefe, and ſorrow, in way of exclamation, and ſupplication: as Jer. 7. 16. Lam. 2. 19. of joy, and gladneſs, in way of acclamation, and exultation; ſo moſt commonly, and ſo in this place. It may well be rendred, *they cry aloud* with a joyful *ſhout.* For there is a defect of the inſtrumental particle, here, as Chap. 55. 12. and oft, elſewhere expreſſed, Pſal.42.4. Chap.48.20. The meaning is, that there ſhould be very great joy every where, upon the fall of that great Empire, Chap.49.13. & 55.12. Jer.51.48.

V. 8. *Yea, the firre-trees rejoyce at thee*, and *the Cedars of Lebanon*] He turneth his ſpeech, here, to Babylon; telling her, that the very trees themſelves, the firres, and Cedars, ſhould rejoyce at her fall. By *firres*, and *Cedars*, (ſay ſome of the Jewiſh Writers, and others, following the Chaldee Paraphraſt) the Prophet underſtands great Princes, and Potentates, States, and Dominions, compared to, and reſembled by, ſuch, Chap.2.13. & 10.33,34. Ezek.31.3-9,16. Hab.2.17. Others ſuppoſe the meaning to be, that the cruelty of the Babylonians had been ſuch, that the very ſenſeleſs creatures themſelves, might ſeem to be ſenſible of it, and to rejoyce, therefore, at her ruine, Ezek.31.26. Jer.51,48. But the ſenſe is ſimply, and plainly, this, that theſe trees, which had from time to time, ſo frequently, and in ſo great abundance, been felled, to furniſh her with timber, for her ſhipping, and her buildings, might well be glad, had ſuch creatures ſenſe of what befell them, as hoping to be much ſpared, over what they had been, by her fall. See Sennacheribs threats, Chap. 37.24. This ſenſe, the words enſuing confirm.

and the Cedars] A defect of the copulative, as ver.7. Chap. 37.24. Hab.3.11.

ſaying] By a figurative form of ſpeech, ſenſe, and ſpeech is given to dumb and ſenſeleſs creatures, So Judg. 9. 8-15. Habb.2.11,12. But the term implying it, is wanting, here, as Pſal.105.14,15.

Since thou art layd down, no feller is come up againſt us] We are not felled ſo frequently, as we had wont to be, ſince thy fall, ſince thou waſt felled, Dan.4.14, 23. Ezek.31.12.

art layd down] Heb. *haſt lyen down*, the word ſignifies, properly, *to lye down* to ſleep, Job 7.4. but ſometime *to lye down*, by death, 2 Sam.7.12. Job 3.13. & 14. 12. becauſe death is as a ſleep, Pſal.13.3. Act.7.60. & 13.36. 1 Cor.11.30. & 15. 6. and the fall of a State is as its death, ver.15. Ezek. 31. 15, 16. Howbeit, ſome of the Jewiſh Writers take this clauſe, alſo, in a figurative ſenſe, expounding it, of the death of Nebuchadnezzar, termed here, ſay they, the *hewer*, or, *cutter*, (which exactly anſwers the Hebrew) becauſe he cut down kingdomes, and either ſlew, or enſlaved their kings, whereas his ſucceſſours, made them tributaries onely. But this, as hath been ſayd, ſuits not ſo well, with the intendment of the text; for the Chaldean eſtate fell not with him.

Hell from beneath is moved for thee, to meet thee *at thy coming*] After the joyful, and gladſome deportment of the whole world here, upon the fall of Babylon, and of the creatures therein, as well ſenſeleſs, as indued with ſenſe and reaſon, rhetorically related; the Prophet proceeds, here, in a lofty, and poetical ſtrain, to deſcribe the entertainment, given in the other world, to the king of Babylon, or to the State thereof, perſonated in the king, by thoſe, who were gone before him.

Hell] Or, *The grave*, the common receptacle of all that depart hence. See on Chap.5.14. So verſ.11,15.

is moved] The word ſignifies, ſometime, *to tremble*, and quake for fear, verſ. 3.15. Pſal.4.4. Joel 2.1,10. And ſo ſome of the Rabbines would have it taken here, as if the fear, and terrour of his tyranny, had poſſeſſed even the dead; and put them into a fear, at his coming among them: but this fits not with what follows, verſ.10, 11. Sometime, *to rage*, in tumultuous manner, Chap.37.28. Prov.29.9. but that ſuites not here. Sometime, to *raiſe up* ones ſelf, for ſome employment, Chap.28.21. ſo rather here. The grave doth rouze up it ſelf, as upon apprehenſion of the approach of ſo great a State, to give him entertainment, ſuiteable, in ſome ſort, to his greatneſs.

to meet thee] As men are wont to go forth, to meet perſons of note and ſtate, Gen.46.29. 1 Sam.13.10 & 18.6. a defect of the pronoun, as Chap.13.8,15.

it ſtirreth up the dead for thee] So the word is uſed, Pſal.88. 10. Prov.2.17. & 9.18. Chap.26.14. ſo called, of a word, that ſignifies, *to be enfeebled*, *to faint*, *to remit*, *to give over*, *to ceaſe*. Becauſe men in dying grow *faint*, and *feeble*, being dead, *ceaſe* to act, and to live, Job 14.10. and ſo moſt of the Jewiſh Commenters here take it: Yet the Chaldee renders it, *mighty* ones, from Ezek.32.21. or, *giants*: thoſe (ſay ſome of ours) that lived before the flood. Though that name be not given them, Gen.6.4. the ſons of Anak, (ſay ſome of the Rabbines) ſo termed, Deut 2.11,20. who ſeem to have been ſo called, from a people of that name, Gen. 14. 5. & 15. 20. (who may be deemed to have poſſeſſed that valley neer Jeruſalem, Joſh.15.8. & 18.16.) either becauſe of the poſterity of them, or like to them, for ſtature. But the text here, ſeems to intend, neither thoſe, nor theſe; but ſuch puiſſant Princes, as had known, and felt the power of the Chaldean State, being overthrown by it, or living in ſubjection to it, ver.10.

even all the chief ones of the earth] Or, *Leaders*, Princes, Rulers, Chieftains, great ones, that go in and out before the people, Num.27.16,17. 1 Sam.18.13. though theſe places ſeem to allude to the manner of ſhepherds, in thoſe parts, going in and out before their flocks, Joh. 10. 3, 4, 10. Heb. *great goats*, ſuch, as lead, and go before the reſt of the flock, Chap.1.11. & 34.6. Jer.50.8. & 51.40.

it hath raiſed up] To meet thee, as before. Heb. *made to ſtand up*: as if they had been ſitting in ſtate before; ſo Judg. 3.20. 1 King. 2.19. Jon.3.6.

from their thrones] He ſpeaks of them, ſaith the Jewiſh Commenter, as if they were living, and ſitting on their thrones, that, here, they had: or, as if they had thrones in the other world, as well as in this. Though Some of ours, by their *thrones*, underſtand their ſepulchres, or the ſtately monuments, wherein their corpſes lay interred, ver.18. But ſome of them, its likely, had no ſuch.

all the Kings of the Nations] That lived under that State; and were ſubſervient to it, Jer. 25. 9. & 27.6-8. Dan.2. 37,38.

V. 10. *All they ſhall ſpeak, and ſay unto thee*] The dead are induced, here, ſpeaking, as the place of the dead, before, beſtirring it ſelf; and with a tart, ironical, and ſatyrical ſpeech, entertaining, and welcoming to them this grand Tyrannic; not that they ſhould, or could ſo do; but that ſuch things, might truly, and juſtly, be then ſaid. See Ezek. 32.21.

ſpeak] Heb. *anſwer*: as Cant.2.10, Matth. 11. 25. a form very frequent, both in the old and new Teſtament.

art thou alſo become weak as we] Heb. *ſick*: as Chap.38. 1. & 39.1. The word imports ſuch weakneſſe, as comes by ſickneſs and pain: as we uſe the word, *infirmity*. Art thou pulled down by ſome mortal diſeaſe, who reputedſt thy ſelf to be immortal? Chap.47.7.

art thou become like unto us] Thou that thought'ſt thy ſelf the only great one; and no other thy compeer, Chap.47.8.

V. 11. *Thy pomp is brought down to the grave*] All thy ſtate, and bravery, wherein thou didſt pride thy ſelf, (ſee Chap.13. 11.) is laid in the duſt, Pſal.7.5. not that it accompanied him unto the grave; but that it periſhed with him, when he went down to the grave, Pſal.49.14,17. & 73.19,20.

and the noyſe of thy viols] The melody of thy muſick, which thou hadſt of all ſorts, Chap.3.5. & 6.18. Amos 5.23. one ſort, put for all. See Chap.5.12. For I ſuppoſe they ſhoot wide, here, who imagine this paſſage, to have reſpect unto ſuch muſick, as was uſed either at funerals, or, beſide the deceaſed, while they lay in the houſe, laid out; but not carried forth yet to burial, Chap.16.11. Jer.48.36. Matth.9.23. for the muſick here mentioned, is implyed, to be ceaſed, and ſilenced together with their pomp. See Ezek. 26.13. Yet it may well be deemed to have an eye to that jollity, and ſolemn feſtival, attended, and graced, no doubt, with much variety of muſick, at which the city was ſurprized. See Jer.51.39,41, 57. Dan.5.1,30. Some would have it, *the noiſe of thy drums*, or, *thy bag-pipes*, inſtruments of muſick uſed in war. But we find no ſuch uſe of the word in Scripture, nor of ſuch military muſick in thoſe times. The *trumpet*, or, *cornet*, are all of that kind we find mentioned, Num.10.9. Joſh.6.4. The *tabers*, and *harps* mentioned, Chap.30.32. ſeem to be, not of fight, or conflict; but of triumph after victory: the copulative is wanting, as ver.6.

the worm is ſpread under thee, and worms cover thee] Inſtead of thoſe coſtly carpets, that thou ſateſt and trodeſt on, and thoſe ſtately, rich, and gorgeous coverings, and other bed-furniture, which thou didſt formerly make uſe of, worms, and maggots, will [illegible] take up their rooms, and ſupply their place, Job 7.5. & 17.14. & 21.26. & 24.20. and this the rather with thee; becauſe thou ſhalt not be enbalmed, or put up in cere-cloth, to preſerve thy corpſe, as Kings, and great ones, ordinarily are, Gen.50.2. 2 Chr.16.14. but ſhalt be caſt out, and thereby expoſed to putrefaction. See ver. 19, 20. There are two ſeveral words in the Hebrew; whereof the one, as Some Jewiſh Authors ſuppoſe, ſignifies, properly, a leſſer ſort of worm, ſuch, as breeds in fleſh, or cheeſe, and ſuch, as the manna bred, Exod.16.20,24. which we commonly term *a maggot* The other, either, the greater ſort, as the long *earth-worm*, where they are, as here, diſtinguiſhed; or, any *worm*, in general, where no ſuch diſtinction is. The words are both, here, ſingular; though the verb joyned with the latter, plural; becauſe taken collectively, both; and diſtributively, alſo, the latter. Of which Syntax, ſee Chap.2. 20. The text may be rendred, *The maggot is*, or *maggots are ſpread*, or, *laid under thee*: *and the earth-worm*, or, each ſort of *worms cover thee*. And let it be conſidered, whether this whole verſe, may not be read, by way of interrogation, as well as thoſe; both before, and after. *Is thy pomp thrown down to the grave; and the noyſe of thy viols? is the maggot ſpread under thee, and doth the worm* of all ſorts, *cover thee?* for the note of interrogation is in Hebrew oft wanting: as Job 13. 15. & 14.8. Prov.23.5.

ſpread] The word is applyed, as to bedding, moſt commonly, Pſal.139.8. Chap.28.20. ſo to ſackcloth, and aſhes, that on dayes of humiliation, they were wont to lye in, Eſth. 4. 5. Chap.58.5.

V. 12. *How art thou fallen from heaven, O Lucifer*] The following paſſage, many, both of the ancients, and others, underſtand to have reference to the fall of the Apoſtate Angels. Wherein, one of the learnedſt among the former, doth, not undeſervedly, with a little tartneſs controll them. But it is a continuation of that ſatyrical, and ironical language, wherewith, thoſe deceaſed ones are feigned to entertain the King of Babylon, at his coming among them, ver. 10.

fallen from heaven] From the height of that glorious, and illuſtrious eſtate, wherein thou ſhinedſt, ſo brightly and ſo conſpicuouſly before, Lam. 2. 1. Ezek. 28. 16, 17. Matth. 11. 23. Luk. 10. 15, 18. Rev. 9. 1. & 12. 4.

O Lucifer] This name ſome fondly give, by occaſion of this Scripture, unto *the Prince of Devils*; whom the Jews call *Beelzebub*, Matth. 12. 24. Whence, that, by-word among us, *as proud as Lucifer*. But the name is no where in Scripture given unto him. It is given unto Chriſt, by the miniſtry of the Goſpel, ſhining into mens ſouls, 2 Pet. 1. 19. Rev. 2. 28. 2 Cor. 4. 6. The word ſignifies the *morning-ſtar*, one of the ſeven planets; or wandring-ſtars, commonly called *Venus*, in regard of its beauty, and brightneſs: and the name here given it, comes of a word, that ſignifies ſo *to ſhine*, Job 25. 5. & 31. 26. Chap. 13. 10. It is uſed to repreſent the conſpicuous eſtate of the Chaldean King, and Empire, that ſeemed to ſhine as bright, when it was in its height, as the *day-ſtar*, it ſelf, in the sky: though there want not, that expound it, of Sennacherib, and his fall, Chap. 37. 38. the rather for what is ſaid, ver. 25. whereof, in its place.

Son of the morning] So is that bright, and beautiful ſtar termed; becauſe it appears uſually in the morning, ſomewhat before the Sun-riſing, thereby giving warning of day approaching, 2 Pet. 1. 19. as if, ſay Some, it were by the morning produced. But the Hebrew phraſe is very general, calling every thing, almoſt, the *ſon* of that, which it hath any ſpecial relation unto. So, *the ſon of a year*, for, one of a year, in his reign, 1 Sam. 13. 1. *the ſon of ſtripes*: one that deſerves whipping, Deut. 25. 2. *the ſon of death*, one that is worthy to dye, 2 Sam. 12. 5. *the ſon of hell, and of perdition*: one to whom hell, and deſtruction belongs, Matth. 23. 15. Joh. 17. 12. *the ſon of this world*: one that lives in this world; or, that hath his portion, here, Pſal. 17. 14. Luk. 20. 34. & 16. 8. and ſo, to paſs by all other: *the ſon of the morning here*, here, becauſe, wont then to apppear: and not ſo much, as produced by it; but rather, as uſhering it, in, or, bringing it along with it.

How *art thou*] *How*, is not in the original; but is ſupplyed, as wanting, from the former branch. Yet may it ſafely be omitted; and the words without it rendred, *thou art cut down*: the rather, becauſe the Prophet in this latter clauſe, paſſeth from one ſimilitude to another; from a ſtar fallen down, to a tree hewen down.

cut down to the ground] Not cut down cloſe to the ground: as is intimated of that tree, that repreſented Nebuchadnezzars perſon, only, Dan. 4. 14, 23, 24. but, *cut down*, and caſt *to the ground*, (of which kind of defective ſpeech, ſee Pſal. 7. 5. & 31. 17. & 89. 39, 44. Chap. 21. 9. & 22. 18. Jer. 41. 17.) as of the tree that reſembled the Aſſyrian Empire; Ezek. 31. 3–14. as this doth the Chaldean, here: importing an utter, and irrevocable ruine of it, as laid along on the ground, never to be reared, or raiſed up again.

which didſt weaken the Nations] Some of the Rabbines expound it, *which didſt caſt lots upon the nations*. Suppoſing the word here uſed, to be of the ſame ſtock, with one of the ſame ſound, which in their miſcellane language they uſe, for *a lot*: and this, the rather, they would have it, to ſignifie; becauſe of the particle, uſually, ſignifying *upon*, found, here, In the text. But neither is the verb, ever uſed, in Scripture: and the particle is, by other of them obſerved, to be here redundant, as oft times it is. The word ſignifies in Scripture, ſometime, *to be weak*, or, *to weaken*, Joel 3. 10. ſometime, *to diſcomfit*, or *overcome*, Exod. 17. 13. & 32. 18. or, to *overthrow*, or, *lay along*; as ſome of the Jewiſh Writers expound it, Job 14. 10. *man dies, and is cut down*; *overthrown*; *laid along*: and ſo I ſuppoſe it would here be rendred, *Thou art cut down*, and caſt *to the ground*: laid along on it; *that didſt overthrow the Nations*: that didſt cut down, and lay along others: thou art ſerved now, as thou, ſometime, ſervedſt them. See the Aſſyrians purpoſe, and practice, Chap. 10. 7. See alſo of Babylon, Jer. 50. 23. & 51. 20.

V. 13. *For*] Heb. *And*: as Chap. 8. 21. & 9. 11. as rendring a reaſon, why the Babylonian Monarch ſhould ſo be cut off, and caſt down; to wit, for his extream inſolency againſt God himſelf. Others render it, rather, *But*: as Chap. 7. 17. & 11. 14. or, *Yet*: as Jer. 2. 32, 35. as ſubjoyned in way of oppoſition to the fore-going denunciation of his fall, ver. 12.

thou haſt ſaid in thine heart] Or, *thou ſaidſt in thine heart*: thou thoughteſt within thy ſelf: as Pſal. 14. 1. Chap. 9. 9.

I will aſcend into heaven] Not, that he made account to go to heaven, when he died, as the faithful, 2 Cor. 5. 1. nor, that he ſuppoſed he could, by climbing, get up into heaven, while he lived. But it is an hyperbolical deſcription of the exceſſive pride, and inſolency of that Babylonian Tyrant, in ſuch an height of impiety, invading, and breaking in furiouſly upon the Church of God, compared to heaven, and thereby reſembled, Rev. 4. 1, 2. & 12. 1. and the people of God, the Saints eſpecially, and thoſe of prime note, and place among them, compared to ſtars, Rev. 1. 20. & 12. 1, 4. and Gods Temple, or Sanctuary, which was as his Throne, or his Chair of State, Pſal. 99. 1. Jer. 17. 12. as if he made account to ſubdue, and dethrone God himſelf. See Chap. 10. 10, 11. & 37. 23, 24, 29. Dan. 8. 10, 11. & 11. 28, 30, 36. and of that *ſinfull man*, 2 Theſſ. 2. 4. And this elegant deſcription, as one of the Jewiſh Commenters obſerveth, doth conſiſt of ſundry proverbial forms, uſual in that language, whereunto, not a few are found, very ſuitable, both in the Greek, and Latine; uſed thereby to expreſs a power, or greatneſs, affected, or advanced, far above all humane height. See Deut. 1. 28. Pſal. 36. 5, 6. & 139. 8. Joh. 3. 13. Eph. 4. 10.

I will exalt my throne above the ſtars of God] The ſtars of Gods making, Gen. 1. 16. Pſal. 148. 3, 5. or, that give light from the heavens, the place of Gods habitation, Chap. 57. 15. & 66. 1. or, *the ſtars of greateſt excellency*: as *the hills of God*, Pſal. 36. 6. and *the trees of God*, Pſal. 104. 16. for, the greateſt, and higheſt hills; the faireſt, and talleſt trees. See Dan. 8. 10.

I will ſit alſo upon the mount of the Congregation] I will ſet my throne, on Mount Sion, the place of Gods ſpecial reſidence, his palace, to which his people reſorted, there to adore, Pſal. 20. 2. & 68. 15, 16, 17, 24, 26, 29. & 84. 7. & 122. 1–4. Chap. 33. 20. & 64. 10, 11. See Dan. 11. 45.

of the Congregation] Or, *ſet*, or, *ſolemn meeting*. See Chap. 1. 14. the word comes from a root, that ſignifies in its firſt form active, *to ſet*, or, *appoint*, time, or place, 2 Sam. 20. 5. Jer. 47. 7. in the paſſive thereof, at ſuch a ſet time; or, in ſuch a ſet place to meet, Joſh. 11. 5. Neh. 6. 2, 10. Hence, the word here uſed, and thence deduced, is ſometime, put for a ſet time of meeting, in general, 2 Sam. 20. 5. Dan. 11. 29. more ſpecially, for the ſet times of meeting, for performance of holy duties, Levit. 23. 2, 4. Ezek. 46. 9, 11. ſometime, for a place of meeting, or reſort, in general, Joſh. 20. 9. and ſo the grave is called the *appointed meeting-houſe, for all living wights*, Job 30. 23. more ſpecially, for religious exerciſes; ſo the Tabernacle, is termed *the Tent*, or *Tabernacle of convention*; or *ſet meeting*: becauſe God appointed his people, at certain times, there to meet, for ſuch purpoſes; and had promiſed to meet them there, Exod. 25. 8, 21. & 29. 42, 43. & 33. 7. and the Synagogues are called, *Gods Meeting places*, Pſal. 74. 8. and mount Sion, is called, here, *the mount of Convention*, or *meeting*: becauſe thereon ſtood the Temple, which, for that ſacred uſe, ſucceeded the Tabernacle, 2 Sam. 7. 6, 13. 1 King. 8. 4, 6, 21.

in the ſides of the North] Mount Moriah, whereon the Temple was built, 2 Chron. 3. 1. ſtood on the northerly ſide of mount Sion; but reckoned as a part of it, Pſal. 48. 2. The Rabby doated, that would have the city of Babylon, here meant, by *the mount of the Congregation*, *in the ſides of the North*; ſo termed, in regard of her ſtrength, and ſtately buildings, Jer. 51. 25. the reſort of all people to her, Jer. 51. 44. and her Northerly ſituation to the land of Judah, Jer. 1. 15. & 4. 6. For what needed their King to vaunt, that he would ſet his throne there, where he had it erected already? Dan. 4. 29, 30.

V. 14. *I will aſcend above the height of the clouds*] Heb. *cloud*; or, *thick cloud*: (as the word, properly, ſignifies, and is ſo rendred, Job 22. 14. Pſal. 18. 11, 12.) but taken, here, collectively, for *clouds* in general: and, *heights of clouds*; for *the higheſt clouds*: as *the heights of the hills*; for, *the higheſt hills*, Pſal. 95. 4. Some think an alluſion, in the word, *cloud*, to the cloud, wherein God manifeſted himſelf on Mount Sinai, Exod. 19. 9. Deut. 4. 11, 12. in the Tabernacle, Exod. 40. 34, 35. and the Temple, 1 King. 8. 10, 11, 12. but to the firſt of them eſpecially, as if he would ſet his throne higher, then God, at that time, ſeemed to have done, above the place wherein God then appeared.

I will be like the Moſt high] Gods peculiar attribute, Pſal. 83. 18. Eccl. 5. 8. It was our firſt Parents ambitious affectation, and vain hope, to become like God, that ſtripped them of the true likeneſs of God which they were poſſeſſed of, at firſt, Gen. 3. 5, 6, 22. and it was this proud tyrants affecting of an equality with God, to ſit on eaven-ground with him, yea, to raiſe his throne higher then his, that proved the means of his fatal, and irrecoverable ruine. So Ezek. 28. 2, 3, 6–10.

V. 15. *Yet*] As Pſal. 73. 1. notwithſtanding theſe thine haughty conceits of thy power, and preſumptions of thy future greatneſs. See Chap. 10. 6.

thou ſhalt be brought down] Heb. *made to deſcend* (as ver. 11.) *to hell*, or, *the grave*, inſtead of thy preſumptuous conceit of *aſcending up* into heaven, ver. 13.

to hell] As Matth. 11. 23. or, *to the grave*: as ver. 9. Pſal. 16. 10. & 55. 15. the words following confirm it. See Ezek. 32. 27.

to the ſides of the pit] Heb. *thighs of the pit*; for, *ſides*: as Exod.26.23. Jon.1.5. inſtead of thoſe ſtately *ſides of the North*, whereon thou braggeſt that thou wouldſt ſet thy throne, ver. 13. thou ſhalt be thrown down, to the ſides of ſome baſe and loathſome pit. See Ezek.32.23,24. the *pit*; for, *the grave*, Pſal.30.3,9. & 88.4. but here, in a larger extent, for any pit; though not made, or intended, for ſuch uſe, that ſome vile, and loathſome corpſe, might be careleſly caſt into, 2 Sam.18. 17. the *thighes* of the *pit*, the ſides, or cheeks of it, on which, as on the mouth of it, a ſtone is wont to be laid, that is born up, by them, as the body of man is by the thighes. See Lam.3. 53. Yet becauſe the word, that properly ſignifies *a thigh*, in Hebrew, is, ſometime, put for the *foot* of a thing: as Exod. 37.17. Levit.1.11. Hence, Some would have it to ſignifie, not the *ſides*; but the *bottome* of a pit: ſome *pit* of the deepeſt. See Pſal.88.6. But this ſeems to ſtrain more then needs.

V. 16. *They that ſee thee ſhall narrowly look upon thee*] Or, *ſeeing thee: or when they ſee thee*: (for it ſeems to have ſpeciall reference to thoſe before ſpoken of, verſ.10.) *ſhall look wiſtly upon thee.* The word is uſed only here; and Pſal.33.14. Cant.2.9. As for what ſome of the Rabbines ſay, in way of expoſition of it; they ſhall *weigh well* how it is with thee, and get underſtanding by thee, as Jer.23.20. is for the living, not for the dead: and indeed, ſo ſome underſtand it; as ſpoken by men ſurviving the Babylonian King, and beholding his carcaſe caſt out: ſee the like, Pſal.53.7. But it ſeems more probable, that the Prophet, as in his former parable, ſpake of the dead.

and *conſider thee*, ſaying] A defect of the copulative, as ver. 7. and of the participle, as ver.8. Yet this latter may ſufficiently be ſupplyed, if it be rendred, and *think*: as it is rendred, Job 31.1. and may well, Chap.43.18. or, *think with themſelves* (becauſe the word is in a reciprocal form) *of thee*, or, *concerning thee*. For ſo the particle is oft uſed, Gen.20.2. Pſal. 2.7. Chap.33.33.

Is *this the man that made the earth to tremble*] They ſpeak of the State, as of a man; becauſe the king thereof a man, one in nature, the ſame with any one mean man, Pſal.82.7. Chap.2.22.

that made the earth to tremble] *the earth*; for, the Inhabitants of it: as ver.7. But the figure makes it emphatical, as if out of his pride, and by his power, he had made a general earthquake, throughout the whole world. See Pſal.60.2. Chap. 2.19. and for the word, here, uſed; See ver.9. ſee alſo Ezek. 32.23,24,&c.

that did ſhake Kingdoms] Or, *that made* its *Kingdoms ſhake*. A defect of the pronoun: as Chap.13.22. but to be ſupplyed, as it is, ver.17. *that did* ſo *ſhake* them, as to unſettle them, and remove them out of their places. See Chap.13.13. Hab.2. 21,22. Heb.12.26,27. there is an elegancy, in the ſound of the words, in the Hebrew, which, in our Engliſh, cannot ſo well be expreſſed; yet may we come ſomewhat neer to it, if we render the words, *that made the earth to quake, and made the Kingdoms* thereof *to ſhake*.

V. 17. *That made the world as a wilderneſs*] That laid all before him waſte; as thoſe locuſts, Joel 2.3. See Zeph. 2.13.

and deſtroyed the cities thereof] Either by conſuming their Inhabitants, or by razing, and burning the cities themſelves, 2 King.25.9.10,11. 2 Chr.36.19,20. Pſal.137.7.

the world] Properly, *the habitable* world, as the Greeks uſe to ſtyle it: or, *the fertile* world, that that yeelds ought uſeful, for food of man, or beaſt: For from a word that ſo ſignifies, it ſeems to be deduced, Levit.26.4. Judg.6.4. which here wants not its emphaſis, being oppoſed to the *wild*, or *waſte*.

that opened not the houſe of his priſoners] Of which reading, ſee on Chap.42.7. Or, *that did not looſe his priſoners* (as the word is uſed, Chap.51.14. Jer.40.4.) *homeward.* That is, and ſend them *home*, or let them go *home*. A defective form, ſuch, as ver.12. that kept his captives in perpetual reſtraint, and would not ſuffer them to return to their own country, and the places of their former abode, Jer.50.33. was not content, in the height of his pride and ambition, to overthrow, and ſubdue them; but in cruel, mercileſs, and inhumane manner, after he had ſubdued them, kept them in perpetual impriſonment, and reſtraint, Lam.3.34.

V. 18. *All the kings of the Nations*] Other Kings and Princes, ordinarily, or the moſt part of them, as ver.9. So is *All* oft taken, for all in a manner, or the greater number, or moſt, or many, Exod.9.6,20. Jer.26.7,8, & 44.12,27,28. Mat. 3.5. Joh.2.10. & 11.48. Rom.5.18,19. Phil.2.21.

even *all of them lye in glory*] Are laied up in ſtately tombs and monuments; where they lye, as in their beds. See ver. 8. Chap.57.2. It is that, that uſually great kings obtain; either by the proviſion of their Peers, or the care of their Succeſſors, thereby to ingratiate themſelves with the people. *every one*] Heb. *a man*; as Cant.3.8. Chap.13.14.

in his houſe] Or, *in his place*: (as ſome render the word; 1 Sam.27.3. 2 Sam.15.17. Job 8.17. Prov.8.2.) To wit, of ſepulture, or burial: In his ſepulchre, in his grave. So ſome of the Jewiſh Doctors here expound it, following the Chaldee; and alledging that of Solomon, *Man goes to his everlaſting houſe*, or, *his long home*, Eccleſ.12,5. But it ſeems rather to have an eye, to the ancient manner of preparing their ſepulchres, and burying them in their own lands, grounds, or poſſeſſions, where their anceſtors had been laid before them, and which, with Kings and Potentates, was uſually in ſome part of, or place neer unto their palaces. See Judg.2. 9. 1 Sam.25.1. 1 King.2.10,34. 2 King.12.21.

V. 19. *But thou art caſt out of thy grave*] Thou ſhalt miſs of that honour that other kings uſually have, to wit, a ſolemn funeral, an honourable enterrement. For thy corpſe ſhall lye above-ground, unburied. So Joſh.7.26. & 8.29. 2 Sam. 18.17. Jer.22.18,19.

But] Heb. *And*; as Chap.13.21.

caſt out of thy grave] Heb. *caſt out from the grave.* That is, *caſt out*, and kept *from thy grave*; as Pſal 79.2,3. For the meaning is not, that he ſhould be raked, or dragged out of his grave again, after he was buried; as ſome, of whom anon, fondly fain. But that he ſhould be caſt out, and kept from ever coming to be laid up in that tomb, or ſepulchre, which he had, in his life time, prepared for himſelf, 2 Sam. 18.17,18. Chap.22.16—18. Matth.27.60. Of the manner of ſpeech, ſee ver.17. This ſome underſtand of Sennacherib, who ſhould lye at Niniveh unburied, while his two ſons that ſlew him, held that city. But of this there is neither ſtory, nor probability; they two that ſlew him, being ſaid to have fled upon it, and a third of his own iſſue immediately (for ought that appears) to have reigned in his room, Chap.37.38. On the other ſide, the Jewiſh Doctors will have it ſpoken of Nebuchadnezzar. And ſome they ſay, have a conceit of him, that whereas he thought, that the palace which he built at Babel, ſhould be, as his ſepulchre; that is, he ſhould live a long time in it, as a man doth in his grave; (Pſal.49.11. Eccl.12.5. Luk.12.19,20.) there came an evil ſpirit, or a malignant blaſt from God that blew him, or caſt him out of his houſe, and cauſed him to abide abroad, for ſome time, among the beaſts, Dan.4.31,33. So that he could not reſt in his houſe, as other kings do in theirs, ver,18. Others, and the moſt of them, tell us, that when Nebuchadnezzar in the time of his diſtraction, was driven out from his palace, Dan. 4.33. The Peers of the kingdom ſet up his ſon Evil-merodach, Jer.52.31. And that Nebuchadnezzar after his wits reſtored again to him, returning to his palace, Dan.4.34. and finding his ſon ſitting on his throne, committed him to priſon, and did not ſet him at Liberty again, ſo long as he lived. Whereunto they apply what is ſaid, verſ.17. But that, after his deceaſe, when the Nobles brought him forth of priſon, and would have him take the Crown again, he refuſed it, for fear, leſt, his father, being not dead, as the Nobles made him believe, ſhould return again, as before he had done, and ſhould then kill him. Whereupon, to give him ſatisfaction, they ſhould take up his fathers corpſe again, and either let it lye, and rot above ground; or elſe cauſed it to be devoured by beaſts; as did thoſe, Pſal.79.2,3. & 83.10. But theſe are meer fictions. More likely it is that Baltaſars corps ſhould be caſt out, and lye above ground, being ſlain in the night-time, upon the ſurprizal of the city, Dan.5.30. when all was in a combuſtion, and no man had luſt, or leaſure to look after him, or to take order for his enterrement.

like an abominable branch] Or, *as* (that it may run alike with the reſt) *an abhorred* (as 1 Chro.21.6. Job 15.16.) *ſprig*, or, *twig*, Chap.11.1. Such ſpray, as being not regarded by thoſe that cut it off, or pared it away, in pruning their trees, as matter of no worth, or uſe; nor ſo much as picked up by women, wherewith to kindle, or keep in, their fire, Chap.27.11. is let lye, and lyeth ſo long upon the ground, that being now corrupted and rotted, it is not onely not worth the taking up, but too vile and loathſom to be taken up, nor good for ought, ſave to make ſoyl of. This ſome expound of Nebuchadnezzar, ſuppoſing an alluſion, in the word here uſed, to the latter part of his name. Some other underſtanding it of one Darius that ſhould ſucceed Baltaſar, Dan.5.31. and be ſlain by Cyrus, not at Babylon, but far from thence, at Borſippe (concerning which, ſee on Jer.51.30,31.) conceive him, therefore, here ſo tearmed, as *a baſtardly-ſlip*, Wiſd.4.3. becauſe not of the blood-royal; but of the *Median* race, and of mean deſcent, Dan.9.1. & 11.1. But whether any ſuch Darius ever were, or any king of Babylon of that name, after Baltaſar, ſave that Darius, who is deemed to have come in together with Cyrus, is very uncertain: and I ſhall leave it to be diſcuſſed by thoſe, whoſe task it ſhall be to deal with Daniels Oracles.

and *as the rayment of thoſe that are ſlain*] Which are wont to be ſo ſtained, and polluted with gore blood, that ſcarce any can endure to touch them. See Chap. 9. 5. The copulative not found in the Hebrew, might here well have been ſpared, there following a third branch of the ſimilitude, and either reſerved for the laſt, or wholly omitted, as is uſual, where the members are more then twins; as Chap. 1. 8.

thruſt through with a ſword] This is added, becauſe men may be ſlain otherwiſe (ſuppoſe ſtifled, or dry-beaten to death) without much effuſion of blood. Heb. *thruſt through of a ſword.* The word, here uſed, is no where in Scripture read, ſave here, and Gen. 45. 17. where it ſignifies to *lade*; *Lade your beaſts.* But the Rabbines inform us, that in the tongue of Kedar, that is, the Arabian language, it ſignifies to *prick*, *ſtab*, or, *thruſt through*: whence alſo ſome would have it rendred in that place of Moſes; *prick on your beaſts*, to make the more ſpeed.

that go down to the ſtones of the pit] That are, together with their rayment, ſo polluted, caſt, unſtript, into any pit, (ſee verſ. 15.) or quarry, that comes next hand, 2 Sam. 18. 17. Howbeit, ſome ſuppoſe an alluſion to the ſtone, or rocks, out of which their ſepulchres were uſually hewen, Chap. 22. 16. Matth. 27. 60. Others, to thoſe heaps of ſtones that were caſt upon the bodies of ignominious perſons, either by judiciary Courts, or otherwiſe put to death, Joſh. 7. 26. & 8. 29. 2 Sam. 18. 17. See Lam. 3. 53. Ezek. 32. 29, 30.

as a carcaſe trodden under feet] Like ſome vile carrion, or a carcaſe trodden to pieces, and not neglected onely, but with miſuſage, ſo bruiſed, battered, broken to pieces, and diſmembred, that ſcarce any well can, much leſs endure to put hand unto it, for the compoſing, and committing of it to the ground, 2 King. 9. 33, 35, 37. Jer. 22. 9.

V. 20. *Thou ſhalt not be joyned to them in burial*] Heb. *united with them*; as Gen. 49. 6. Thou ſhalt not lye in grave among them, nor be buried in ſuch ſolemn and honourable manner as they were, and kings were wont to be, with enbalming, and burning odors for them, and attending their corpſe with great ſtate to the ground, ver. 18. See Gen. 50. 2, 3, 7--10. 2 Chro. 16. 14. & 21. 19, 20.

becauſe thou haſt deſtroyed thy land, and *ſlain thy people*] A defect of the copulative, as ver. 16. Thou waſt not content to deſtroy other Nations, but didſt exerciſe much cruelty upon thine own people, in grievous exactions, and extream penalties, impoſed and inflicted, even to loſs of life, many times, either upon ſlight occaſions, or for thine own pleaſure alone; by means whereof thy cities were ſometime waſted, and ſometime ruined at thy command. This the Rabbines apply to Nebuchadnezzar, alledging the bloody ſentence given by him againſt his wiſe men, when they could not tell him his dream, Dan. 2. 12. But that this cannot be meant of Nebuchadnezzar in perſon, appears by the words following, both in this verſe and the next.

the ſeed of evil-doers ſhall never be renowned] Heb. *ſhall not be called for ever.* That is, it ſhall not laſt alwaies, not continue for any long time; but be cut off ere long. *To be called*; for, *to be, to continue.* See ch. 4. 3. Or, *to be called*; for, *to be named*, as the ſon of ſuch an one: as God to Abraham, Gen. 21. 12. *In Iſaac ſhall thy ſeed be called.* He ſhall in a more ſpecial manner, as heir to thine houſe, bear, and propagate thy name. And Jacob, *Let my name be called upon them*, Gen. 48. 16. that is, Let them be called, and accounted as mine. Or, *to be called*; for, *to be of name, and renown*; as Numb. 1. 16. Ezek. 23. 23. But I ſuppoſe the firſt here intended, for what follows, ver. 21. concerning the cutting off of his iſſue. *Not for ever*; for, *not at all*; *never*, as our Engliſh well renders it. So Joh. 8. 51, 52. & 11. 26. A general ſentence, of which ſee Job 18. 19. Pſalm 21. 10. & 37. 28. & 109. 13. applyed here to Baltaſar, the laſt Chaldean king, whoſe iſſue periſhed together with him; and to the former his predeceſſors, whoſe line failed with him and his. See Jer. 27. 7.

V. 21. *Prepare ſlaughter for his children*] The Prophet here turns his ſpeech to the Medes and Perſians, as from God calling upon them, to prepare, and make themſelves ready for the doing of execution upon the king of Babylon; Baltaſar, and his whole houſe, Children, and Nephews alſo, if he had any; as 1 King. 14. 10. & 15. 29. & 16. 3, 11, 12. 2 King. 9. 8, 9, 10. & 10. 6, 7, 11. And we need not underſtand by his *ſons*, either the people of Babylon, or his Princes; (though they in likelyhood, many, or moſt of them were ſlain together with him, at the ſurprizal of the city, Chap. 13. 15--18. Jer. 50. 27, 35--37. & 51. 39, 40.) but his natural iſſue that was cut off with him, ver. 22. That which with Nebuchadnezzar did not fall out at his death; for his ſon, and ſons ſon, Evil-merodach and Baltaſar, both ſurvived, and ſucceeded him in the Empire, Jer. 27. 7. & 52. 31. Dan. 5. 18, 22.

for the iniquity of their fathers] Wherein they imitate them, or partake with them, Jer. 6. 11. & 7. 18--20. Dan. 5. 20, 22, 23. In regard whereof, ſome expound here, *the iniquity of their anceſtors*; not done by them, but ſuch as they did, as *the ſins of Manaſſeh*, for ſuch like ſins, as Manaſſeh committed, 2 King. 24. 5. But neither is it neceſſary that that place ſhould be ſo interpreted, when it may be taken ſimply as it ſounds. Nor can it well be ſo here underſtood, ſince that it includes the whole race of thoſe kings, as well young as old. (See ver. 22.) Whereof, though ſome peradventure were not of years yet to do much miſchief, or had not been yet much in action, yet muſt they ſuffer alſo for their parents, and anceſtors iniquity, Exod. 20. 5. & 34. 7. Numb. 16. 27, 30, 32, 33. Joſh. 7. 15, 23, 25. 1 King. 15. 29, 30. Matth. 23. 25. Which courſe, though man, without Gods ſpecial command, may not take; the rather, God having inhibited him ſo to do, Deut. 24. 16. 2 King. 14. 5, 6. Yet may God juſtly do it, and cauſe it to be done; becauſe all perſons, as well children as parents, owe a death unto him; for what either hath been done by them, or is in them, 1 King. 8. 46. Pſal. 51. 5. & 130. 2. & 143. 2. Prov. 21. 9. Eccl. 7. 20. Rom. 3. 20, 23. & 5. 12. Which he may therefore without any impeachment of juſtice take, how, and when, by what means, in what manner, and upon what occaſion he pleaſeth; and doth, oftentimes, inflict upon children, who for their own perſonal corruptions, and exceſſes, ſtand guilty before him, having an eye therein, not to theirs ſo much, as to their parents ſin, in inflicting of penal things at that time upon them, that he may puniſh their parents in them. See 1 King. 14. 9.-14.

that they may not riſe nor poſſeſs the land] Heb. *they ſhall not riſe and inherit the earth*: that is, *that they may not riſe to inherit the earth*; as Joſh. 24. 9. That they may not ſtand up in their fathers room, to repoſſeſs that land, and raiſe up again that State which their fore-fathers ſometime held; but Gods pleaſure was now, that it ſhould be irrecoverably ruined, Chap. 13. 20. ver. 23. Howbeit, in the text, I ſhould prefer *earth*, before *land*, becauſe *world* followeth; and that Empire extended it ſelf to lands, and regions, not a few, Jer. 27. 5, 6. The final, or finitive particle is wanting in the Hebrew; as Chap. 5. 11. & 10. 2. Of which ſee on Chap. 7. 25. The future is put for the potential; as Chap. 45. 3. Mal. 2. 7.

nor fill the face of the world with cities] Heb. *and fill.* But either the negative muſt be ſupplyed from the former branch; as Pſal. 9. 18. Or it muſt be rendred according to the fore-mentioned Syntax, *to poſſeſs, and to fill the face*, or *ſurface of the world* (the upper part of it which people dwell on; as Gen. 6. 7. & 7. 18, 23) *with cities.* That they may not riſe again, and return to re-eſtabliſh their eſtate, and repleniſh the world again, by diſperſing themſelves into ſeveral regions, and enlarging their dominions with great cities built by them, as Nimrod at firſt did, Gen. 10. 9--12. And thus moſt take the words. Howbeit the Jewiſh Doctors, following the Chaldee, read it, *And fill the world with enemies*, or, *malignants.* And ſo indeed is the word, here uſed, taken, 1 Sam. 28. 16. Pſal. 139. 20. Dan. 4. 19. and as ſome alſo, Pſal. 9. 6. Mic. 5. 11, 14. But the former ſeems to ſuit better here with the frame of the context; and to ſort better with the words before-going. There is another expoſition of this verſe, found in the writings of ſome of the Rabbins, who ſuppoſing this paſſage to have reference to what was before ſaid of the Babylonian kings, *making the world a wilderneſs, and deſtroying the cities thereof*, verſ. 17. thus render the words; *They ſhall not riſe* again: or, *Let them not ſtand up* again; (as continuing the charge given to the enemy) *that they may*, or men *may poſſeſs the earth*, or *land*; (whence they were before, by them expelled) *and may fill the face of the world* (which they made to be like a wilderneſs) *with cities*: Re-edifying thoſe which they had formerly ruined. Of the uſe of the copulative before: Of the verb indefinite, *that they may poſſeſs the earth*, (or, as the word is, *inherit* it, as Pſal. 37. 11. Matth. 5. 5.) *and fill the world*; (Gen. 1. 28. & 9. 1.) that is, that the earth may be poſſeſſed, and the world filled; ſee on Chap. 2. 19. The expoſition ſeems neither forced, nor improbable. But I leave it to the conſideration, and judgment of the learned. See on Chap. 26. 14.

V. 22. *For I will riſe up againſt them, ſaith the Lord of Hoſts*] Heb. *And*; as Chap. 53. 2. The reaſon why that which is threatned muſt be executed, and ſhall be effected: becauſe God, who hath all creatures at command, (ſee Chap. 1. 9.) will have it done; will have, not him alone, to be cut off; but his whole iſſue alſo with him. Yea, he it is that comes againſt them, and will, by theſe his ſelected, and appointed ones, do it. See Chap. 13. 3.

riſe up] Anſwering to what he had before ſaid, in the charge given to the enemy, ver. 21. *I will riſe up* againſt *his children* to ſlay them; that they may *not riſe up* to re-poſſeſs their land, or, repair the ruines of their State; or, re edifie their cities; as Chap. 9. 9, 10. Mal. 1. 4.

and will cut off from Babylon] That is, from the king thereof, ver. 21.

the name, and remnant] That is, as ſome, all *memory*, and *remainder*, or *monument* of them; as Exod. 17. 14. 1 Sam. 15. 5. Pſal. 9. 5,6. & 83. 4. But by *name*, we may underſtand *male-iſſue*, 1 King. 14.10. & 21. 21. ſo called in Hebrew, becauſe the memory of the ſtock is preſerved in ſuch. As on the other ſide the *females*, as moſt think, (but of that, ſee Chap.3.12.) becauſe it is loſt, and periſheth in them, Numb. 27.4. Deut.25.6. 2 Sam. 14.7. & 18. 18. By *remnant*, other iſſue, or iſſue in general. Becauſe females, in ſuch caſe, are ſometime neglected, and ſpared, as weak, and unable to make head. See Jer. 39. 6. & 41. 10. Or as others, *kindred*: for ſo is the word uſed, Levit. 18. 6, 12, 13. See 1 King. 16. 11.

and ſon and nephew] Or, *even*, (as Ezr. 1. 8. & 8.26.) or, *both* (as Jer.6.24.) *ſon*, (as Gen. 21.23.) *and nephew*: or, *ſons ſon*; for ſo the Chaldee, and Jewiſh writers, not as we uſe the word; the whole race of him, Job. 18.19.

ſaith the Lord]. For more certainty repeated.

V. 23. *I will alſo make it*] To wit, the city of Babylon, or the ſeat of it, the place where it is now ſcituate. See Chap. 13.19,20. There is in the Hebrew an elegant conſonancy, between the firſt word of the verſe, next before-going, and this, which our Engliſh cannot expreſs.

a poſſeſſion] Or, as ſome, *an hereditary poſſeſſion*, Num. 27. 11. Jer.49. 1,2. Or, as here rather, *a poſſeſſion acquired* by, or upon the *expulſion* of the former inhabitants, and poſſeſſors. For the word ſignifies alſo, to *expel*, or *diſpoſſeſs*; and by *diſpoſſeſſion* to poſſeſs, Numb. 21.32,35. 2 Chro. 20. 7. Pſalm 44. 2. It may well imply either here; both a poſſeſſing of it, by theſe wild creatures, in the room of the inhabitants, either ſlain in it, or driven out of it, and their ſo poſſeſſing it, not for ſome tearm of time; but as an inheritance, or perpetuity to them, and theirs, for ever. See Chap. 34. 11.

for the Bittorn] Or, *Bittor*. A kinde of water-fowl, that thruſting her bill into the mire, or ſome broken cane, is wont to make therewith a moſt hideous noyſe. And this ſeems not unlikely, as well for what here next followeth; as alſo for that it is elſe-where joyned with another, taken commonly for the *Cormorant*, Chap. 34.11. Zeph.2.14. Yet ſome latter Interpreters ſuppoſe it, rather, to be an *Oſprey*, a kinde of Eagle, that preyeth upon fiſh; or *a Bald-buzzard*, which (as they affirm) haunts lakes, and pooles; and preyeth upon ducks. And ſome an *Owl*, that uſeth to abide, and breed in old decayed, and deſerted buildings; peradventure becauſe of ſome fowl of that kinde, mention is made, together with this, Chap.34.11. And ſuch are ſaid to dwell in Babylons ruins, Chap.13.21. Jer.50.39. But this is not ſo likely; though one of the Rabbines, contrary to his own expoſition here, doth, in that other of this Prophet, ſo expound it. But the moſt of the Jewiſh Doctors make it not a bird, but a beaſt. And they take it generally to be *a Porcupine*, or an *Hedg-hog*: with whom alſo the Chaldee, Greek, and Latine concur; ſave that one of them calleth it, *a Torteiſe*. For the former they ground their opinion upon this; becauſe, in Arabick, the word ſo ſignifies, including as well the *Porcupine*, as the *Hedg-hog*: But theſe are neither of them ſuch, as keep in, or about watry places; the one rouſting in hedges; in hilly places the other. The *Torteiſe* rather may be meant, becauſe one kinde of them keeps moſt, or much, at leaſt, in the water. Or, as ſome other, the *Beaver*, that builds (I may well tearm it a building) on the edge, or brink of lakes and rivers, and feeds on the fiſh in them. Of whom they underſtand it, the rather, becauſe the word it comes of, ſignifies *to cut down*, or *cut aſſunder*, Chap. 38. 12. Ezek. 7. 25. That which the *Beaver* (therein going beyond our *Otter*) is wont to do with the trunks, or bodies, even of vaſte trees, and to ſhear mens bones aſſunder. See Pliny in his *natural hiſtory*, lib. 8. cap. 30.

and pools of water] That which confirms the creature before mentioned, to be ſuch, as haunts places ſo conditioned. The reaſon why it ſhould not be for ſheep to lodge in, chap. 13.20. The ſite of Babylon, of it ſelf mooriſh, by reaſon of that great river, Deut. 1.7. & 11. 24. to wit, Euphrates, on whoſe banks it ſtood: (ſee on Jer. 50. 38. & 51. 32.) became after the ſurprizal by Cyrus, and in the times ſucceeding, much more ſuch; the dams, and ſluces being neglected, that ſhould keep the river within its due compaſs; and the dikes choked that ſhould receive the waters of it, in its accuſtomed inundations.

and I will ſweep it with the beſom of deſtruction] The word here uſed is an Arabick word: which one of the Jewiſh Doctors acknowledgeth, that he did not underſtand, until he heard an Arabian-chamber-maid ask of her miſtreſs *a broom*. But the phraſe you may finde, 1 King.14.10. It alludeth to the ſweeping of an houſe, wherein all the ſoyl, being ſwept together, is then caſt out of doors. See ſomewhat the like, Ezek.26.4.

ſaith the Lord of Hoſts] As ver.22.

V. 24. *The Lord of hoſts hath ſworn, ſaying*] He hath taken a ſolemn oath upon it, which ſhews the doom to be irrevocable, Pſal. 110.4. & 132.11. He hath ſworn it, and thereby manifeſted his will to have it done, his purpoſe to do it: and he is *the Lord of hoſts*: and therefore wants no power to effect, whatſoever he will have done. See Chap. 1.9. ver. 27.

Surely] Heb. *If not*. A defective form of ſpeech uſual in oaths. Of which, ſee Chap.5.9. & 22.19.

as I have thought, ſo ſhall it come to paſſe] Heb. *as I have imagined*, (Num.33.56. See Chap.10.7.) *ſo it ſhall be*: as Chap.5.7.

and as I have purpoſed, ſo ſhall it ſtand] Pſal. 33. 11. See Chap.7.5,7. ver.26,27. the ſame in other words repeated. That which I have determined concerning the irrecoverable deſtruction of Babylon, ſhall never be diſannulled, or revoked.

V. 25. *That I will break the Aſſyrian in my land*] Heb. *To break*: as Chap.23.9. or, *In breaking*: as Exod.14.11.Deut.9. 18. Some underſtand this of Sennacherib the King of Aſſyria, whoſe forces God deſtroyed in his land, (that is, the land of Judah, ſo called, becauſe ſet apart by him, for his own peculiar, as an habitation for his peculiar people, and a ſeat for his ſolemn ſervice, Pſal.114.2.& 132.14. & 135.12.ver.1,2.) as is recorded, Chap.37.37,38. added here, not only to confirm what had been before delivered, concerning the deſtruction of that inſolent King, Chap.10,33,34. but to give the ſtronger aſſurance thereby of what was here foretold, concerning the ruine of the Chaldean Empire. The like whereunto, ſee Ezek.31.3—18. Howbeit, it followeth not hence what ſome would infer, that the *fall of Lucifer*, mentioned ver.12. ſhould reſpect, not the Babylonian; but the Aſſyrian King, and State. Yet ſome underſtand this of the Babylonian King, who ſeems to be termed the *King of Aſſyria*, Neh. 9.32. 2 Chr.33.11. and of the Aſſyrians that ſerved under him, as being taken up by him, their Country lying between Chaldea, and Judah, in his expedition againſt Jeruſalem; and to have been denounced after the fall of Sennacherib. Concerning which latter branch, as I will not contend, ſuppoſing the time of this Prophecy to have been later then his fall; and to have been occaſioned by that heavy doom paſſed upon the Jewiſh State, and the royal iſſue, that from the Babylonians ſhould befall them, Chap.39.6,9. otherwiſe, there was no ground, as yet, to tell this people of the overthrow of Babylon, from whom they had hitherto ſuſtained no dammage, nor, ſave in regard of that prediction, had cauſe to expect any. So for the turning it away, from Sennacherib, and his forces overthrown in that Country, to the ruinating of the Chaldean eſtate, I cannot concur, ſince that the text muſt endure many forced interpretations, ere it will yeeld to any ſuch diverſion. I ſuppoſe therefore, that the fall of Sennacherib is here ſpoken of, as a thing paſt, and performed already: and here produced, as Some other in the like maner, Chap.9.4,5. & 10.24,26. for a pregnant example of the certainty of Gods predictions, and purpoſes, to take place, and not fail, which themſelves had late proof of, in the ſtrange, and unexpected deſtruction of the Aſſyrian forces among them: and for a parallel of the undoubted execution of the doom, forepaſſed, upon Babylon, in its due time to be effected. And to this purpoſe I ſhould thus read the words; *As in breaking the Aſſyrian in my land*. Of the uſe of this particle with the indefinite verb, examples were before given, to which more might be added. See Chap.3.8. & 10.2. Gen.2. 3. & 3.22. & 24.30. Deut.13.18. & 17.2. & 20. 19. 1 Sam. 12. 17. Neh.13.7. And for the defect of the note of ſimilitude, it is very uſual in Scripture. See Prov.25.20, 25, 28. & 26.9,14,17,21,23. & 28.15. It is then, as if the Prophet had ſaid; Ye need not doubt of the performance of this doom paſt upon Babylon; for the Lord hath taken a ſolemn oath upon it, that what he hath ſpoken, and purpoſed, concerning it, ſhall be effected; as well as that, which was threatned formerly againſt the Aſſyrian, Chap. 10. 12, 16—19, 33, 34. which, having been lately done in your own land, your own eyes have been witneſs of.

and upon my mountains tread him under foot] Or, *and trampling upon him*; or, *when* (as Chap.8.21.& 43.12.) *I trampled on him, upon my mountains*.

tread him under foot] Heb. *and I will trample upon him*. But the future, is oft put for the fore-paſt: as Pſal.18.36,37,42,43. Then God ſeemed to trample in contempt upon him, as he had trampled upon Gods people, Chap.10.5,6. when by the ſlaughter of his people, he enforced him, to fly, with ſhame. So Pſal.44.5.& 60.12. Dan.7.7. & 8.7,10. Rom.16.20. an alluſion to that, that hath in diſgrace, and deſpight, been ſometime done, to perſons ſubdued, and taken, either in war, or otherwiſe, Joſh.10 24. 2 King.9.33. See Judg.20.40. Chap.63. 3,6. Zach.10.5.

upon my mountains] Not mount Sion, as Some, in way of excellency, ſo termed; as *wiſdomes,* for, *wiſdome,* Prov.1.20. & 8.1. becauſe neer to it was the ſlaughter of Sennacheribs hoſt; but the hills rather about Jeruſalem, on which it is likely they lodged, while they lay in leagure about it, Pſal. 125.2. or, the mountains of Judah in general, being a mountainous country, Deut.8.9. Pſal.133.3. Ezek. 6.2,3. & 39.2, 4,17. called *his mountains* here; and Chap.65.9. as the *land* before *his.* The mountains where he had placed his people, called *his,* here, as thoſe by which they were to paſs, in their return thither from Babylon, Chap.49.11.

then ſhall his yoke depart from off them] Heb. *And his yoke ſhaſt depart,* (as Chap.6.1.) or, *that his yoke might depart,* (as Chap.10.19. & 13.2. and ſo ſome Interpreters of the beſt note, here render it) *from off them*: to wit, the people of God, the Jews, that had before, with tributes impoſed, and hoſtile Invaſions, been grievouſly afflicted by him. See Chap.10.5, 6. & 36.1.

and his burden depart from off their ſhoulders] See Chap.9.4 & 10.27. The end, for which God deſtroyed the Aſſyrian, to give eaſe, and reſt to his people, Chap. 10. 24, 25. & 33.20. & 38.6.

V. 26. *This is the purpoſe, that is purpoſed*] The Concluſion of this whole burdenous Prophecy denounced againſt Babel. Heb. *the Counſel that is conſulted*: *counſel,* for, *purpoſe*; or, *determination*; the end, and iſſue of it; as Chap. 7. 5. & 19.12. Jer.49.20,30.

upon the whole earth] This great Empire, that ſeems to command the whole world, Chap.13.11. or, *againſt* (as Jer. 49.20.) *the whole land,* to wit, of Chaldea, whereof Babylon the head city: as Chap.13.5,19.

and this is the hand that is ſtretched out] See Chap.5.25. & 9.12,21.

upon all the Nations]. Or, *againſt all theſe Nations,* to wit, the Chaldeans, and others ſubject to it, and ſerving under it. See Chap.13.14,15. Jer.50.21.

V. 27. *For the Lord of hoſts hath purpoſed, and who ſhall diſannul it?*] Or, *determined,* or, *reſolved* (as ver. 26.) it, *and who can diſannul it?* the future, in a potential notion: as Job 14.4. & 37.23. & 41.13,26. Matth.12.25. with Mar. 3.24. The particle *it,* having reference to Gods particular purpoſe, and reſolution concerning Babylon, and thoſe that adhere to her, ver.26. is wanting in the text: as Chap.9.9. Rev.1.1. See ver.24. So Pſal.33.10.11. Prov.14.21. & 21.30. Chap. 43.13.

and his hand is ſtretched out] *and his hand* it is, *that is ſtretched out.* The hand, that I told you was ſtretched out againſt Babylons adherents, ver.26. is not ſome ſorry mortal mans hand, that may be reſtrained, enfeebled, cut ſhort, turned back, or ſhrunk up, Gen.31.29. 1 King.13.4. Chap.13.7. Jer. 50.15,43 but the hand of God almighty.

and who ſhall turn it back?] Or, *can turn it back?* as before. See 2 Chron. 20. 6. Job 9. 12. and 23. 13. Dan. 4. 35.

V. 28. *In the year that King Ahaz dyed*] Here beginneth another Sermon, or Prophecy, diſtinct, as well in time, as in matter, from the former; that being againſt the Babylonians, this, againſt the Philiſtines. In regard whereof alſo, Some have made a ſeveral, and entire Chapter of it. For the Prophet having begun with the Babylonians, the greateſt oppreſſors of Gods people, Jer.50. 17. but more remote, Jer. 6. 22. & 8.19. he proceedeth now to their evill neighbours, that were neerer at hand, and of them ſetteth the Philiſtines in the front. The time of the delivery hereof, is expreſly noted, as of that, Chap.6. the one bearing date, the year of Uzziahs; the other, the year of Ahaz his death. Of which, 2 King.16. 20. This is expreſſed for a ſpecial reaſon; of which, ver. 20. But hence Some take occaſion here to begin a new book, ſuppoſing that the Prophecies here recorded, from Chapter the ſeventh, unto this latter part of the fourteenth, were all of them, and that againſt Babylon, among the reſt, delivered, and publiſhed in Ahaz his reign: with whom therein, I cannot accord. See Chap.1.1. & 14.25.

was this burden] This heavy Prophecy (ſee Chap. 13. 1.) againſt Paleſtine, or the Philiſtines. Of whom, ſee the like, Jer.47. Ezek.26.13--17.

V. 29. *Rejoyce not thou whole Paleſtina*] Heb. *Pleſheth,* or *Paleſheth,* Pſal.60.8. ver.31. as *Sarug,* Gen. 11. 21. Luk. 3. 35. and *Sabaoth,* Rom. 9. 29. Jam. 5.4. It is the name of a Country, deemed part of Syria, and bordering Weſtward, on the land of Judah, Chap. 2. 6. & 9. 12. Whence the whole country thereabout, taking in the *holy land,* as they ſtyle it, is called Paleſtine at this day: but in Scripture doth deſign only that particular coaſt, inhabited by the Philiſtines, people of the poſterity of Cham, and Chuſh, by the Egyptian race, Gen.10.14. and were conſtant enemies, and vexers of the Jewiſh people their Neighbours. See Chap.9.12.

becauſe the rod of him that ſmote thee is broken] By the rod that ſmote the Philiſtines, is generally deemed to be meant Uzziah, who prevailed much in his warrs with the Philiſtines, diſmantled many of their ſtrong towns, and built others within their borders, to keep theirs under, and raiſe contribution from them, 2 Chr. 26. 6, 7. Yet not him alone; but other Kings of Judah before him, that had had the better of them, as David, 2 Sam.5.20,21. & 8. 1, 12. Pſal. 108. 9. and the State of Judah, that in the times of thoſe Kings, kept them under. Whoſe, yet, might, and means were ſo ſorely impeached, and impaired under Ahaz, God, for his ſins, ſuffering other people to break in upon him, and to prevail againſt him, that their power ſeemed to be utterly, and irrevocably broken: (as Chap.9.4.) Now this was to the Philiſtines, the whole body of them, (as upon the ſurprizal of Sampſon, Judg. 16.23--25.) matter of much joy, to ſee that State ſo enfeebled, and at ſo low an ebb. But the Prophet bideth them, not be over-joyed; for their joy ſhould not laſt long. It is not unlike Davids ironical ſpeech to that country, or, the people thereof. *Paleſtine triumph thou, becauſe of me,* Pſal.60.8. Of which, ſee the note on the place: or, that of Hoſhea to Iſrael, Hoſ.9.1. *Rejoyce not, O Iſrael,* in regard of the late ſucceſſes God hath vouchſafed to give thee by Jeroboam againſt the Syrians, 2 King.14.27,28. for thy joy will not laſt long, it will be ſhortned for thy ſins.

for out of the Serpents root ſhall come forth a cockatrice] That is, as moſt, both Jews and Chriſtians, underſtand it, one of Uzziahs iſſue, who did ſhrewdly bite thee, 2 Chr.26.6,7. ſhall ariſe in his ſtead, to wit, Ezekiah, whoſe great Grand-father Uzziah was, 1 Chr.3.12,13. that ſhall bite, and vex thee far more grievouſly, then ever he did; and indeed ſo he did: for he over-ran their whole countrey, ſo as neither fort, or fenced city could eſcape him, 2 King.18.8. Yet one I find, that expounds this whole paſſage of the Kings of Aſſyria; underſtanding by *the rod broken,* Sennacherib, Chap.10.5.& 14. 25. by *the Serpent,* Tiglath-Pileſer, whoſe Succeſſors ſhould be more grievous to the Philiſtines, then he had been; by *the cockatrice,* Sennacherib: by the *fiery flying Serpent,* Nebuchadnezzar; who came *from the North,* ver.31. but this is nothing probable; nor ſuits well with the times of thoſe Kings. For neither could the Philiſtines rejoyce at the death of Ahaz, in regard of Sennacheribs fall; which was not before the fourteenth year of Ezekiah his Succeſſor, 2 King. 18. 13. nor did Sennacherib ever riſe, and recover ſtrength again after that overthrow, Chap.37.37,38. But this to ſalve, another I light on, that maketh the *broken rod,* and the *Serpent* Sargon. Of whom, Chap.20.1. the *Cockatrice,* Salmaneſer; the *fiery flying Serpent,* Sennacherib. But neither is there ſtory to confirm this; nor is it ſaid, upon the death of Sargon: of which, no mention is found; but upon the death of Ahaz, and, conſequently, the entrance of Ezekiah, at whoſe coming to the Kingdome, it is not unlikely, that God would have this Prophecy delivered, to make him the more gracious in the eyes of his people, as one that ſhould recover that power, and regain that honour (by repreſſing the malignant attempts of their adverſaries, and his good, yea great ſucceſſe againſt them) which his Father had embeziled, and loſt by his folly. See Chap.32.1.

Serpents] The word is general for any ſort of *Serpents*; ſo called, of their ſubtilty, Gen.3.1. ſo the verb it comes of, is uſed, Gen.44.15.

root] For progenitor: as Chap.11.1. Judg.5.14. and it is joyned with the two ſorts here mentioned, as a common term comprehending both, Num.21.6. Jer.8.17. but neither was Sennacherib, Nebuchadnezzars progenitor; nor Nebuchadnezzar of Sennacheribs iſſue.

a cockatrice] Or, *baſilisk*: though Some, *a viper,* that eats out her mothers bowels, ſay they: but that is a meer fable. Some, *an aſp,* that, coming to be ſeventy years old, turns *cockatrice*; and becomes then ſo deaf, that ſhe can no more be charmed, Pſal.58.4,5. but that is a Jewiſh tale. It is ſuppoſed to have its name according to Some, by a tranſpoſition of letters, from a word, that ſignifies *to wound*; for it ſtings grievouſly, Prov.23.32. where it is rendred, *an adder*: yet it ſeems to be a kind of thoſe, that have their venome, not in their tails, as the *Scorpion,* Rev.9.10. but in their teeth; wherewith they are ſaid to bite, Jer.8.17. they are ſuch as burrow in the ground, Chap. 11.8. and bring forth, not young, as doth the *viper,* thereof indeed having its name; but eggs, Chap.59.5. The root whence it comes, ſeems to ſignifie *putting out,* or *bringing forth*: for thereof come two words; one, that ſignifies *excrements,* Ezek. 4. 15. another, that denotes *iſſue,* Chap. 22.24. where it is ioyned alſo with a word, iſſuing from the verb here uſed; and of the fecundity of it, a thing common to it, with ſuch creeping things, as lay egs, it may well have its name. See Exod.1.7.

and his fruit ſhall be] *fruit,* for *iſſue,* either of man, or beaſt; though properly, and primarily of trees, or plants, Num.13.20,23,27. Chap.4.2. So Deut.28.4,18. Pſal.21.10. & 132.

& 132.11. *his fruit*, not the *cockatrices*, as Some, ſuppoſing it meant of a ſecond deſcent; but of the *Serpent* before mentioned, that ſhould breed *a cockatrice*, yea, worſe then ſo, *a fiery flying Serpent*: and I ſhould rather render it, *yea his fruit* ſhall be: as Neh.6.10. Pſal.18.10. Chap.3.9.

a fiery flying Serpent] The word, *Saraph*, here uſed, ſignifies ſuch a kind of ſerpent, as with extream heat, paineth, and killeth. For it comes of a word, that ſignifies *to burn*. Whereof the Seraphim alſo, Chap.6.2. have their name; being the very ſame with this, uſed, Num.21.6. where it is ſaid of them, they bit the people, Some of them, even to death; and it is of the Greeks, for the ſame cauſe, called *preſter*. The word *ſerpent*, is not here in the text; though it be joyned with it, Deut.8.14. And it is ſaid to *fly*, as here, ſo Chap. 30. 6. either becauſe it is winged, as thoſe *Seraphs* were, Chap. 6. 2. and as ſome *dragons*, or ſerpents, are reported to be; of which kind I have ſometime ſeen one, that had a kind of wing like your flying fiſh; or, becauſe of their ſwift motion, whereby ſuddenly jerking up, they ſhoot themſelves forward, or dart themſelves out of trees, on men, or beaſts, as they paſs by. For of a ſwift motion is the Hebrew word alſo uſed, Pſal. 18. 10. & 91. 5. Chap. 11. 14. In regard whereof, ſome conjecture the Serpent, here mentioned, to be that which the Greeks call *Acontias*; and the Latine *Jaculus*; from a *javelin*, or a *dart*. Howbeit, I cannot concur with thoſe that render it, *a feathered fiery ſerpent*; for ſuch feathered ones, I ſuppoſe to be figments only. Now to ſuch ſerpents, as are here mentioned, is Ezekiah compared, not for any fierce, fell, or miſchievous diſpoſition; but for the hurt, and dammage that he ſhould do to the Philiſtims; and to this latter alſo, for his ſwiftneſs, and celerity, in over-running, and ſubduing their country. See Dan.7. 4. & 8.5.

V. 30. *And the firſt born of the poor ſhall feed; and the needy ſhall lye down in ſafety*] This ſome ſuppoſe added, becauſe by the tearms formerly given him, Ezekiah might be deemed to be ſome cruel tyrant, to ſhew, that though he ſhould be ſuch as is thereby intimated, yet he ſhould be careful of the good, and ſafety of his own people, whoſe proſperity and plenty, ſecurity, and indemnity he ſhould thereby procure. The ſcope ſeems to be, to declare what a vaſte difference there ſhould ſhortly be, between the State of the Philiſtims, who now ſo much flouriſhed; and the State of the Jewiſh people, at preſent, ſo much impoveriſhed; for whoſe conſolation this prophecy was principally intended. Thus *God ſtrengthens the ſpoyled againſt the ſtrong*, Amos 5.9. For what ſome would have here intimated of their enlargement, quiet condition, and full feeding, after the Aſſyrian ſiege diſſolved, Chap. 33. 16,17,20. & 37.30. ſeems to be without the verge of this prophecy.

the firſt-born of the poor] Thoſe that are brought to extream poverty; as the Jews at that time were. See 2 Chro.28. The ground of the phraſe is, becauſe the firſt-born was of chief note and place in the family; and had a ſpecial portion above the reſt, Deut.21.17. 1 Chro.5.1,2. with Gen. 48.16,22. Hence thoſe phraſes, Exod. 4. 22. Pſal.89.27. Rom.8.29. Col.1.15, 18. Rev.1.5. That eſpecially, that comes neereſt to this here, Job 18.13. *The firſt-born of death*: for the cruelleſt, and moſt grievous death.

ſhall feed] Either *ſhall eat upon* thee: *ſhall depaſture* thee; who before fedſt upon them, Chap. 27.10. Zeph. 2.5,7. and then there is a defect of the Pronoun, as before, verſ. 9. Or, *ſhall* then *feed* to the ful, when thou ſhalt be ſtarved, Chap.5. 17. & 35.13. Or, ſhall feed quietly *in ſafety*, (ſupplyed out of the next branch, as Mark 1.10.) being rid of ſuch bad neighbours; or freed, at leaſt, from the fear of them who did formerly diſturb them, Zeph.3.13.

needy] *Poor*, and *needy*; as Chap.26.6. See Chap.10.2.

lye down] It is a metaphor, as the former, *of feeding*; taken from beaſts, or cattel, Chap.17. 2. Zeph.2.14. that uſe to lye down, when they have fed, Chap. 27.10.

in ſafety] Without fear of diſturbance, or diſtraction. As cattel, where no ravenous creature is neer at hand, to worry, or ſcare them, Ezek.34.25. & 39.26.

and I will kill thy root with famine] Or, *but*; as Ch. 11.4.14. becauſe the contrary condition of the Philiſtims here followeth. Heb. *I will make thy root to dye*. A metaphor from a ſtock, or tree, whoſe, not branches, or body onely; but the very root alſo is dryed up for want of moiſture to feed, and maintain it. An intimation of an utter deſtruction, Pſal.52. 5. Chap.5,24. Hoſ.9.16. Mal.4.1. See Hoſ.2.3. Nor need we make any curious enquiry, what the *root* ſhould mean here; as ſome that would have to be meant here, by *root*, the Nobility; and by *remnant*, in the next clauſe, the communalty, as if they ſprung from the Nobility, as from a root; when as the Nobility rather riſeth from them. For no more is meant here, then is elſewhere ſaid of *Ekron*, a prime town of the Philiſtims, 1 Sam. 6. 17. alluding to the name of it. *Ekron ſhall be rooted up*, or, *rooted out*, Zeph.2.4.

and he ſhall ſlay thy remnant] The ſame thing is ſaid, ſave that the perſon is changed. For what was *root* there, is *remnant* here. He ſhall ſlay, that is, Ezekiah, before metaphorically deſcribed, ver. 29. as the moſt Interpreters expound it. Or God rather, as Chap. 13. 6. that ſpeaks this, what inſtruments ſoever he ſhould uſe for the effecting of it. For it was not done by any one man, or at any one time; or the verb being taken indefinitely, *thy remnant ſhall be ſlain*; as ver. 32. See chap. 2. 19. thou ſhalt be utterly deſtroyed. See Zeph. 2. 5,6. a *remnant* of Gods people is ſtill ſaid to be reſerved, and ſaved, Chap. 1. 9. & 10.21,22. but the very *remnant* here is threatned to be deſtroyed; that which was not fulfilled in Ezekiah's day. For how could Jeremy, Ezekiel, and Zephany, then, ſo long after again denounce it. See verſ. 31.

V. 31. *Howl, O gate; cry, O city*] The Prophet, upon this direful prediction of utter deſtruction, turns his ſpeech again, as before he began it, ver.29. to Paleſtine, calling to her cities, to howl, and cry out, as people are wont to do in ſudden dangers, and diſtreſſes. See the like Chap. 13. 6. & 23. 1. Jer. 48.20. & 49.3. Joel 1.11,13. Zach. 11.2. The ſame thing twice ſpoken, in divers tearms; *gate*, and *city*, all one; as Chap. 3.26. Ezek. 21. 15. *gate*, and *city*, collectively, for *gates*, and *cities*; to wit, of Paleſtine, whereof, in times paſt, were ſeven principal ones, 1 Sam.6.17. and *gate*, or *city*; not as ſome, the Rulers, that ſit in the gate, 1 Sam. 19. 8. Jer. 38. 2. but the people, or inhabitants of the cities in general; as Chap. 1.21,27. See Jer. 47. 2.

thou whole Paleſtina art diſſolved] Heb. *melted*: as wax, and metals with fire: or, *melowed*, and *diſſolved*, as earth, and mould with water. For ſo the word properly ſignifies, Pſal. 46.6. & 65.10. Chap.24.19. Amos 9.5,13. Nah. 1.5. & 2. 6. applyed to a multitude, when they drop away one from another, as things do when they melt, either with heat, or with moyſture, 1 Sam.14.16. of particular perſons; either when their fleſh waſteth, Chap.64.7. Job 30.22. or their heart faints, Exod.15.15. Joſh.2.9, 24. Pſal.75.3. & 107. 26. Jer. 49. 23. Ezek.21.15. It may well be here underſtood in this latter ſenſe of Paleſtine, that it ſhould be, either wholly waſted, or wholly diſmayed; or, that the State it ſelf ſhould be diſſolved: and it is ſaid, *thou whole Paleſtina*, in reference to what was before ſaid, *thou whole Paleſtina*, ver.29. thou ſhalt be waſted, diſmayed, and diſſolved, as thou rejoycedſt all before: thy dread, and deſolation ſhall be now, as general, as thy joy, and triumph was before.

for there ſhall come from the North a ſmoke] *from the North*, that is, ſay Some, from Aſſyria. Of which, Jer.3.12. to wit, Sennacherib with his forces: but that was after Ezekiah ſmote the Philiſtines, 2 King.18.8,13. Nor do we read of any great miſchief, that he did to the Philiſtines: whom it is not unlikely, that he would rather reſcue from the Jews, that were planted, or placed among them, to keep them under; whoſe peace, and quiet abode in their own land, he came purpoſely to diſturb, and ſo did, Chap.36.1. contrary to that which is here implyed, ver.30. from Chaldea, ſay others, to wit, Nebuchadnezzar, with his vaſt army; which ſeemeth to be confirmed from Jer.47.2. where the evil threatned the Philiſtines *from the North*, is generally acknowledged to be meant of Nebuchadnezzar, who is oft times ſaid to come *from the North*, Jer.1.13,14. & 4. 6. & 6. 22. but the circumſtances here mentioned, will not admit it; that eſpecially, ver. 32. concerning the ſafety of thoſe, that repaired to Sion for ſuccour. Sion it ſelf being then ſurprized, and the Jewiſh State involved in the ſame calamity with the Philiſtines. I underſtand it therefore, with moſt of the Jewiſh, and Proteſtant, yea, ſome Popiſh alſo, Writers; of Judea, that ſtood North-eaſt from Paleſtine; and Jeruſalem, that was likewiſe ſituate in regard of Gaza, and the coaſts about it; ſurprized by Ezekiah, 2 King.18.8. for which having ſo cleer Scripture, and ſo ſuitable both to the time of the delivery of this Prophecy, and to the ſubject matter of it; I ſee no ſufficient reaſon, why any ſhould ſtrive to divert it, and to turn it any other way.

a ſmoke] Some by *ſmoke*, here, underſtand a cloud of duſt, raiſed by the footing of horſe, and man, chariots, and carriages, giving warning of ſome great army approaching. Others, the noyſe of the neighing, and prancing of horſes, claſhing of armour, ruſtling of chariots, and rumbling of wheels, Jer.8.16. & 47.3. fore-runners of war, as ſmoke of fire. Others, of the report of the enemies approach, that ſhould utterly fright, and diſmay them, Jer. 4.15. & 6. 24. Others fetch in here the *boyling pot*, with the mouth Northward, Jer. 1.13. and by *ſmoke*, underſtand here the ſteam of it, or the like. I conceive *ſmoke* to be here taken, not as it is a ſign, and fore-runner, or fore-warner of fire, Judg.20.40. but as it dimmes, or darkens the ayr, or offends, and choaks, Prov.10.26. Ezekiahs forces, wherewith he ſhould invade the Philiſtines, are compared to a great, thick, and ſtifling ſmoke, that ſhould overſpread all their country; and either vex, and annoy them, in their dwelling, ings, or expel and drive them out of the places of their abode: or, that ſhould ſet all in a combuſtion with them, make their whole land, as Mount Sinai, ſometime, Exod. 19. 8. Joſh. 8. 20,21. Chap. 34. 10. and this the rather; for the ſmoke is ſaid to come with them.

and none ſhall be alone in his appointed times] Or, *meeting places*; or *aſſemblies*. See ver. 13. Moſt Interpreters, both Jewiſh, and Chriſtian, underſtand this, as ſpoken of thoſe Jewiſh forces, that Ezekiah ſhould raiſe for his expedition, againſt Paleſtine; that they ſhould none come alone; but reſort by flocks to him, at his *ſet times*, for entertainment of them; or *ſet places*, where they were appointed to meet; ſo willing, and glad they ſhould be, to be employed againſt a people, that had ſo much, and ſo often moleſted them. See the like, Pſal. 110.3. Chap. 13.2—4. Howbeit, one of the Rabbines expounds it of the Philiſtines, that they ſhould not care, or endure to ſtay in their *meeting places*, their palaces, or ſtrong holds, any one of them, when theſe forces break in upon them; as when a ſmoke comes, ſaith he, no man, though alone, can endure to ſtay in his houſe, Chap. 6.4. Of the latter word, ſee Pſal. 74.8. Of the former, Pſal. 102. 7. And this ſeems more ſuitable to the tenor of the context, if the words will bear it. The ſmoke, that ſhall be driven in upon you, from the fire of Gods wrath incenſed againſt you, ſhall in all places ſo purſue you, and annoy you, that ye ſhall no where be in reſt. See Deut. 29.20. Pſal. 18.8.

V. 32. *What ſhall one then anſwer the meſſengers of the nation*] Heb. *And what ſhall be anſwer*: *And*, for, *Then*: as Chap. 8.3,14. *ſhall be anſwer*; that is, Ezekiah, ſay Some, as ver. 30. but rather, *ſhall be anſwered*: as Chap. 13.9. & 15. 5. As alſo, by *the meſſengers of the nation*, ſome underſtand the Babylonian Embaſſadours, ſent to Ezekiah, Chap. 39.1. but the time accords not with the circumſtances of things here foretold. See on ver. 29,31. Some, the Philiſtines Embaſſadors ſent, upon unequal terms, to procure a peace: but of this, there is no ground. Others, any meſſengers ſent from any people, to congratulate with the Jews, upon theſe their ſucceſſes, as the manner of Princes is, upon ſuch occaſions to do, 2 Sam. 8.10. and take the word therefore collectively, *nation*, for, *nations*, Deut. 28.49. and others, yet more generally, any ſtrangers, that repair to Jeruſalem, by occaſion of commerce, and buſineſs; which though a word thence derived ſignifie, Levit. 11.32. & 16.29. Yet I find not the word it ſelf, ever ſo uſed. I ſuppoſe to be meant any meſſengers in general, that upon any occaſion ſhall come, ſent unto them, from forreign parts.

that the Lord hath founded Sion] He hath built it; and will ſo eſtabliſh it, and protect it, and thoſe that repair to it; and that there is little hope therefore for any to prevail againſt them, or it, Pſal. 87.1,5. & 102.13—16. Chap. 37.32,33.

and the poor of his people ſhall truſt in it] Or, *ſhall betake themſelves unto it*; as to a place of retreat for ſurety, and ſafeguard. So is the word uſed, Judg. 9.15. Pſal. 36.7. &. 57. 1. & 61. 4. & 91.4. or, *that they may repair thereunto*; (ſee Chap. 13.2.) as to a place by God ſet apart, and appointed for ſuch purpoſe. So the noun hence deduced, Job 24.8. Pſal. 104. 19. Chap. 4.6. & 25.4. & 28.15. & 30.3.

the poor of his people] Of whom before, ver. 30. and for whoſe comfort this was principally intended, ſee Pſal. 9.9. Joel 2. 32. Zeph. 3.12,13. This anſwer may be given to the Embaſſadours of forreign Princes, by them to be returned unto thoſe that ſent them.

CHAP. XV.

Verſ. 1. *The burden of Moab*] Of *Burden*, ſee Chap. 13.1. *Moab* was the ſon of Lot, begot on his elder daughter in drink, Gen. 19.33,37. From him, his poſterity, and the countrey they inhabited (bordering upon the land of promiſe, out of which, the Emim were by them expelled, Deut. 2.20,21.) had their name. Theſe were ever bad neighbours to the Jewiſh people, and ill-affected towards them, Num. 22.5,6. Deut. 23.3,4. Judg. 3.12—14. 2 King. 13.20. & 24.28. Pſal. 83.6,8. againſt theſe therefore, as the conſtant adverſaries of Gods people, is this burdenſome Prophecy of ſad menaces denounced, in this Chapter, and the next. The like whereunto, ſee Amos 2.1--3. & Jer. 48. in which latter place alſo, are many paſſages found, borrowed from this Prophet; as in their due places ſhall be ſhewed.

Becauſe in the night Ar of Moab is layd waſte] The Prophet begins this prophecy concerning Moab, with a relation of the devaſtation, and deſtruction of ſome cheif Cities, and principal parts of that country; which afterwards he doth more largely, and particularly proſecute; together with the Moabites diſtraction and vain devotions thereupon, flocking unto their idols, who could do them no good.

Becauſe] So the word moſt uſually ſignifies; and ſo the moſt here take it. Yet ſome render it here, *certainly*: and ſo it is ſometime uſed; as Chap. 5.9. & 7.9,16.

in the night] That is, ſuddenly, unexpectedly, as *the day of the Lord* is ſaid to come *as a thief in the night*, 1 Theſſ. 5. 1,2. So Matth. 25.6. Mar. 13.31-35. Luk. 21.34,35. Eccl. 9.12. or, *in a night*, for there is no article in the text: that is, within the compaſs of a night: as of Jonas his *Kikayon*, it is ſaid, that *it came up in a night, and was deſtroyed in a night*, Jon. 4. 10. though that, by a proverbial ſpeech, be ſpoken of the celerity, both of the growth, and the decay of that plant. So of a famous city in France, burnt down in a night, an heathen Author ſaith, that *there was but a night between a notable city, and none at all.* See Jer. 4.20.

Ar of Moab] *Ar*, the chief, or mother-city of Moab, Num. 21.28. which ſeems alſo to have given the name to the whole region, round about it, and to the greateſt part of the Moabites ancient poſſeſſion, Deut. 2.9. Some ſuppoſe it to be the ſame with *Aroer*, mentioned, Num. 32 34. Deut. 2.36. & 3.12. Jer. 48.19. but of that, there is no certainty, yea, or likelihood.

is laid waſte] Or, *ſpoiled*; or, *ſacked*; or, *plundered*: as Pſal. 119.61. he ſpeaks in the preſent tenſe, as of a thing already done; or in doing; and ſo all along afterward. The uſual guiſe of prophetical language; implying the certainty of the things foretold, as ſure to be done, as if effected already. See Chap. 3.1. 1 King. 14.14.

and brought to ſilence] So the old Latine, and ſo the word may ſeem to be taken, Jer. 8.14. but that rather from another root. It were better rendred, *is cut off*; for ſo it is uſed, Jer. 47,5. Hoſ. 10. 9,15. Obad. 15. Zeph. 1.11. And if we retain this reading, the copulative, which is wanting in the Hebrew, need not be expreſſed; but the word without it, rendred, *it is cut off*. See Chap. 14.11,13,19,20. and this ſeems to go beyond the former. Not *ſacked*, or *plundered* onely, but *cut off*; deſtroyed, ruined; either burnt down, or beaten down.

becauſe in the night Kir of Moab is laid waſte, and brought to ſilence] *Kir*, a city of ſpecial note in the land of Moab; called alſo, *Kir-heres*, and *Kir-hareſeth*, Chap. 16.7,11. And *of Moab* here, to diſtinguiſh it from another of that name in Media, mentioned, Chap. 22. 6. 2 King. 16.9. Howbeit the whole verſe, is, ſome other waies, rendred by Interpreters: For the old Latine hath it, concluding the whole ſentence within this verſe, thus; *Becauſe Ar is waſted by night, Moab is ſilenced*; *becauſe the wall* (he took the cities name for a common tearm) *is waſted, Moab is ſilenced.* That is, either is deſtroyed, and brought to the grave, the place of *ſilence*; as Pſal. 30.17,18. or, he is become *mute*; all his rejoycing, and ſhouting is gone, Chap. 16. 9,10. Or, all his bragging, and vaunting is ceaſed, Chap. 16.6. Jer. 48.2. Or, he ſits *ſtill*, and dares not ſtir to make any reſiſtance; as Pſal. 4. 4. Jer. 8. 14. Others, of late, have thus rendred it, *Becauſe* Moab *is waſted, Ar is cut off*; *becauſe* Moab *is waſted, Kir of Moab is cut off*: and ſo carrying the ſentence on to the next verſe. The reaſon why they read it thus, taking in the word *Moab*, from the fore-going inſcription, is, becauſe the verb of *waſting* is maſculine, whereas the names of cities are feminine. But that need not enforce any ſuch ſupply; ſince that the genders are not, in the Hebrew, ſo commonly obſerved. So Chap. 13. 11. where the Nouns are both feminine, the verb joyned to the one, and the participle to the other, both maſculine. And the like, Chap. 16.3. obſerved there by the Hebrew Criticks, and oft elſewhere. See Jer. 2.23,24. Beſide that, the unevenneſs of the compoſure may be helped, by ſuppoſing the *inhabitant* to be intended, as indeed it is. *Ar is waſted*; for the inhabitant of *Ar*: and of *Kir* likewiſe. And *inhabitant*; for *inhabitants*; as Chap. 5. 3. See Chap. 18 2. So Chap. 47. 11. *evil*, or, *adverſity ſhall come upon thee*: for the day of *evil*, or, the time of *adverſity*; as is more fully expreſſed, Pſal. 27.5. & Jer. 30. 19. *Praiſe*, or, *thankſgiving ſhall come forth.* That is, the voyce of *praiſe*, or, *thankſgiving*; as Pſal. 26. 7. Jon. 2.9. In all which places, the form of the verb, for the gender of it, agreeth not with the Noun expreſſed, but with that underſtood. But a late writer, of great note, to cut off theſe difficulties, maketh the former verb of *waſte*, an infinitive, thus rendring the words, *Surely in the night that Ar of Moab was ſacked, was he cut off*: *ſurely in the night that Kir of Moab was ſacked, was he,* (that is, Moab) *cut off.* Moab was deſtroyed in that night, wherein thoſe his two principal cities were ſurprized and ſacked. And this reading ſeems very probable. The word *night*, in a regent form, here confirming it. The like ſyntax, ſee Chap. 30. 29. unleſs a defect of the relative be in either place; as Chap. 29. 1. Now this deſtruction, wherewith Moab is here threatned, was inflicted, as ſome think, by Salmaneſer, when he invaded Samaria, 2 King. 17.5. As others, by Sennacherib, when he came againſt Judea, 2 King. 18. 13. Or, as others again, by Nebuchadnezzar, after the ſurprizal of Jeruſalem, 2 King. 25. 1, 4. See Chap. 16. 14.

V. 2. *He is gone up*] Or, *is gone unto*. See Chap. 7. 1.

and

& 8.7. *He,* that is, *Moab*; his King and his people, ſupplyed from the latter part of the verſe: as Chap. 14. 30. they run to, and fro, from idol, to idol; from Temple, to Temple, to ſeek relief, and ſuccour; but in vain, Chap. 16.12.

to Bajith] A city ſo termed; as an idols *Houſe*, or *Temple*, in way of eminency, above all other in that country: or, as if the whole city were all but one idols *Houſe*, or *Temple*, it is called at large, *Beth-baal-Meon*; that is, *The houſe of Baals habitation*, Joſh. 13.17. more briefly, *Beth-Meon*, Num. 32.38. 1 Chr. 5.8. and yet cut ſhorter, *Beon*, Num. 32. 3. here, by the firſt word in the name at large, *Bajith*; which yet ſome here take not for the name of a city, but for an *houſe*, or a *temple*: and render the words, *to the houſe*, or *temple*; to wit, of Chemoſh his chief god. See Ch. 16.12. Jer. 48.7,13. But of this, more anon. See ver. 6.

and to Dibon] Another city of Moab, which was ſometime together with Ar, and much of his country ſurpriſed, and taken from him, by the Amorites, Num. 21. 26, 30. By means whereof it came into the Iſraelites hands, having ſubdued the Amorite, Num. 32. 3. And was poſſeſſed firſt by the Gadites, Num. 32. 34. & 33.45. though it fell afterward to the Reubenites, Joſh. 13.17. but was (it ſeems) again afterward by the Moabites recovered, and by them repoſſeſſed, Jer. 48.18,22. See ver. 9. Theſe two places are deemed to have been unto the Moabites, as Dan and Bethel were unto the idolatrous Iſraelites, 1 King. 12.28,29. the principal places of their idolatrous ſervices. See Jer. 48.13.

the high places] Some take theſe words, as joyned by way of appoſition, to the names of the two forementioned places; as if it were ſaid, *He is gone to Bajith, and* to *Dibon, the high places*: that is, to thoſe high places that are there. Others take it, for the proper name of a city, ſituate neer to the foot of Piſgah, called ſometime Bamoth, Numb. 21. 19,20. ſometime *Bamoth-Baal*, or, *the high places of Baal*, Joſh. 13.17. and they render the words, and to *Bamoth*: ſupplying the copulative, which they ſuppoſe is wanting, as ver. 1. But one of the Jewiſh Writers, whom Some of ours alſo follow, goeth a third way; rendring the words to this effect. *He* (to wit, Moab, that is, the King eſpecially, or the people of Moab) *is gone up to the Temple*, (to wit, of Chemoſh, called *his Sanctuary*, Chap. 16.12.) *and Dibon*, (that is, the Inhabitant, taken collectively, or the Inhabitants of Dibon) *to the high places*. And this I the rather incline to, becauſe the article is prefixed before, both *Bajith*, and *Bamoth*; which in proper names is not ſo uſual; and it ſuits beſt with what we find afterward, Chap. 16.12. See Num. 21.28.

to weep] Heb. *for weeping*; the noun for the verb: not to ſacrifice, as uſually; but *to weep*: that is, to lament, and by prayer and ſupplication to ſeek to their idols, for help, and ſuccour, in their preſent diſtreſs, *to pray*, Chap. 16.12.

Moab ſhall howl over Nebo, and over Medeba] Or, *for Nebo, and for Medeba*: as Chap. 24.11. Lam. 5. 17,18. two cities alſo of Moab. *Nebo*, poſſeſſed ſometime by the Reubenites, Num. 32. 3,38. ſo called, as may ſeem, from the Mount neer to it, on which Moſes deceaſed, Deut. 32.49,50. & 34. 1,5. both, as Some, from the Prophecies, or oracles, that their idols there gave. See Chap. 46.1. *Medeba*, a city on the confines of thoſe parts of Moab, which the Amorites ſometime took from him, Numb. 21.30. and became afterward a boundary of the Reubenites portion, Joſh. 13.16. for theſe, *Moab*, that is, the Moabite, *ſhall howl*; (the ground of their forementioned *weeping*) becauſe by the enemy ſurpriſed, and ſacked. See Chap. 14. 31.

on all their heads ſhall be *baldneſs*] Or, *all their heads* ſhall be *bald*. Heb. *on every his head*, or, *on his whole head*, ſhall be *baldneſs*: as having reference to Moab before ſpoken; but taken collectively. The lamentation ſhall be general, becauſe the affliction ſo alſo. See Chap. 1.5.

on all heads baldneſs, and *every beard cut off*] Heb. *lopt*: uſed properly of trees, or the branches of them, Chap. 10. 33. & 14.12. Dan. 4.14. This was to come to paſs, either by tearing of their hair, through extremity of grief, and impatiency of ſpirit, Ezr. 9.3. See Chap. 3.24. or, by cutting, and ſhaving of head, and beard. An uſual practice, anciently in times of mourning, and lamentation, Levit. 19.27,28. & 21.5. Deut. 14.1. Job 1.20. Jer. 7.29. Ezek. 7. 18. Amos 8.10. Mic. 1.16. And the reaſon of this practice on ſuch occaſion, the Rabbines render; becauſe the hair of head, and beard, is accounted as an ornament to a mans perſon, and the mangling of it a diſgrace, 2 Sam. 10.4. and ornaments in mournings are laid aſide, as unſeaſonable, Exod. 33. 4, 5. See the ſame, Jer. 48. 37.

V. 3. *In their ſtreets they ſhall gird themſelves with ſackcloth*] Heb. *In his* (as before, ver. 2.) *ſtreets*, or *outwayes*, (becauſe *ſtreets* comes in afterward. See ver. 5,18.) *they gird on ſack*. When they come abroad, they ſhall go clad with ſackcloth girt to them: the wonted habit of mourners, 2 Sam. 3. 31. 1 King. 20.31,32. & 21.27. 2 King. 6.30. & 19.1,2. Neh. 9.1. Eſth. 4.1–4. Job 16.15. Pſal. 30.11. & 35.13. Chap. 3. 24. & 20.2. & 22.12. & 37.1,2. & 58.5. Dan. 9.3. Joel 1.8,13. Amos 8.10. Rev. 11.3. See Jer. 48.37.

on the tops of their houſes] On which, being flat-roofed, as teraces, or, open galleries, Deut. 22.8. Joſh. 2.6. they uſed to pray, Act. 10.9. and idolaters to perform their ſuperſtitious devotions, Jer. 32.29. as alſo to repair thither in danger, and diſtreſs, for more ſecurity, or to look about for relief. See Chap. 22.1. Jer. 7.29.

and in their ſtreets] The uſual places of common, and general lamentation, and mourning, Eccl. 12.5. Chap. 24.11. or, as well thoſe, that run to and fro in the ſtreets, as thoſe that are got up to the tops of their houſes.

every one ſhall howl] There ſhall be nothing, but howling, and weeping, in city and country, both within doors, and without, ver. 4,5,8. See Jer. 48.38.

weeping abundantly] Heb. *deſcending with weeping*: that is, ſay Some, coming down with weeping, and heavy hearts, from their Idol-Temples, whither they went up; ver. 2. becauſe they find little hope of help, or comfort there; or, rather, their eyes running down with tears: as Pſal. 119.136. Jer. 9. 1,18. & 13.17. Lam. 1.16. & 3.48.

V. 4. *And Heſhbon ſhall cry*] Or, *Both Heſhbon, and Elealah*, as Pſal. 76.6. Jer. 17.26. Or, *For*: as Chap. 13. 8. & 53. 2. For he proceeds to ſhew by enumeration of particular places, how general the lamentation ſhould be. See Jer. 48. 34.

Heſhbon] Of this, which was the royal City of Sihon, the Amorite-King, as of the former, ſee Numb. 21. 23, 26. & 32. 37.

ſhall cry] Or, *cryeth*: as ver. 1.

and Eleale] Of this likewiſe, ſee Num. 32. 3, 37. by *Heſhbon*, and *Elealeh*, is meant the Inhabitants of either: as *Moab*, for the *Moabites*, ver. 2. See ver. 1.

their voice ſhall be heard] Or, *is heard*: as before, *Cryeth*. See ch. 10.30.

even unto Jahaz] The utmoſt border of Moabs country, towards Sihons land, Num. 21.23. called alſo *Jahazah*, and aſſigned to the Levites, out of the Reubenites portion, Joſh. 21. 36.

therefore the armed ſouldiers of Moab ſhall cry out] The cry ſhall be ſo doleful, and ſo great, that it ſhall make not the weak only, and ſuch as are not acquainted with war; but even the ſouldiers, that are in arms, and the moſt couragious among them, to quail, and by crying with the reſt, to diſcover their inward faint-heartedneſſe, and unwillingneſs to fight, and make reſiſtance againſt the enemy. See Jer. 48.4,14,41.

armed Souldiers] The word ſignifies properly ſuch as have their garments, and their harneſs, or weapons, as ſword, and the like, ſuch as they wont then to wear, and to make uſe of, *girt up* to them, unto, or about their loyns, Deut. 12,11,41. & 13.18. Luk. 12.35. as ready to go out into the field, or to enter fight, whenſoever occaſion ſhould be, Num. 32. 30,32. Deut. 3.18. Joſh. 4.13. The word, *Souldiers*, is not in the text.

ſhall cry out] Some of the Jewiſh Writers expound it, *ſhall ſhout*: as men are wont to do for joy, and in triumph, Judg. 15.14 and as valiant men when they are joyning battle, 1 Sam. 17. 20. 2 Chr. 13. 15,16. as implying, that though the ſouldiers ſhould ſhew themſelves, ready, and forward to go out againſt the enemy, yet Moab, the King, and people, ſhould have no heart thereunto. But the ſhouting here mentioned, as other of them well obſerve, is not of mirth, nor of alacrity, but of mourning, and dejection of ſpirit. See Jer. 48.32,33. So is the word uſed, *to cry out*, for ſenſe of pain, or fear of evil, Judg. 7.21. Mic. 4.9.

his life ſhall be grievous to him] As if it were ſaid, he ſhall be weary of his life: as Rebekkah, Gen. 27.46. and Job, Job 3. 20,21. & 6.8,9. & 7.15,16. Heb. *his ſoul ſhall be ill-affected to him*, or, *for himſelf*. Which the Jewiſh Writers, ſome of them expound; *Moabs ſoul ſhall be grieved for himſelf*, or, *each of the Moabites ſhall be in much grief* of mind, for the evil that is like to befall him: and ſome of them, as if an emphaſis were in the laſt word; he ſhall have no liſt to look after any other: but *each ſoul ſorrow for it ſelf*. The fear, and affliction that ſhall ſurprize each party, being ſo great, that they ſhould mind none but themſelves. This latter ſeems ſomewhat too nice; yet ſee Jer. 47 3. & 49.5. Others, *it ſhall grieve within him*. There in the text there is an elegancy in the ſound of the words, between this, and that of *crying*, before uſed. The vicinity whereof hath made ſome great Rabbines, and Some of ours, treading in their ſteps, to expound it; *each one ſhall cry for himſelf*; referring it, ſome to the whole body of the people, ſome to the men of war, before mentioned. But the word in that form is not found ſo to ſignifie. See Chap. 16. 7.

V. 5. *My heart ſhall cry out for Moab*] Or, *Doth cry out*; or, *did cry out*: (for the tenſes are oft promiſcuouſly uſed. See

Chap.14.25. ver.1.) *for Moab*; or *unto Moab*, as ver. 4. *to him*; or *for him*. This, moſt, both Jewiſh, and Chriſtian Interpreters, underſtand of the Prophets compaſſionate affection towards that people, albeit ſo great an enemy to Gods people; their deſtruction and calamity being ſo grievous, that the very thought of it moved him to commiſeration. Whence alſo one of the Rabbins obſerves a difference, between the Prophets of God, and the Prophets of Idols; between Eſay, and Balaam; the one deſired to be curſing Gods people, Num. 23. whereas Eſay was grieved to forethink what evil was to betide Moab. See Chap. 16.9, 11. & 21.3. Ier.47.6. But other, of both ſorts, underſtand them, not of the Prophet; but of thoſe, before mentioned, ver. 4. (and inſert therefore, as to be ſupplyed in the text, the word, *ſaying*,; which is indeed ſometime omitted; as Pſal. 105.15. Chap. 63.11.) Some of the men of arms, making profeſſion of their forwardneſs to fight, and their crying to, and calling upon the people for that purpoſe, to reclaim them from flight, and encourage them to ſtand to it. Others, of the Moabites in general, profeſſing their inward grief, even at heart, for the calamities, and ruine of their country. And this, to me, ſeems beſt to agree with the reſt of the context, as well fore-going, as enſuing. See Jer. 48.31, 32, 36.

his fugitives ſhall flee *unto Zoar*] *His fugitives*. Or as the Hebrew hath it, *her fugitives*. (and ſo ver. 8.) as having reference, ſay the Jewiſh Doctors, to the region. Of whom, ſome expound the words here uſed, as our verſion doth. And as another from the ſame root, (which generally ſignifies to *flee*) doth undoubtedly import, Ezek. 17.21. as alſo is this here uſed by many deemed to ſignifie, Chap.43.14. See alſo Jon.1.10. *ſhall flee*, is not in the original; but is ſupplyed from the Noun. Inſtead whereof, ſome ſupply from the former clauſe, or from what follows, *ſhall cry*. And others, *ſhall run crying unto Zoar*. The city that was ſaved, when Sodom, and her neighbouring towns were deſtroyed. (Of which, and of Lots fleeing thither, whereunto the Prophet is here deemed to allude. See Gen. 19.20--22.) And thither thoſe may well ſeem to flee, that ſtood in fear of, or had eſcaped the ſword of the enemy; either hoping there to finde ſhelter; as others at Heſhbon, Jer.48.45. or thereby intending a further eſcape: (See Ier. 48.6.) it being a bordering town of that State, Deut. 34.3. Whence alſo have divers taken occaſion (the old Latine among the reſt) to render the word here, not *fugitives*, but *bars*, or *bolts*; as moſt commonly, indeed, it ſignifies, Exod. 26.26, 27. Pſal.107.16. So called, becauſe they ſhoot, or run through the rings, or hollow places, made for the paſſage of them, Exod.26.28. & 36.33. And ſome, thereby, underſtand the *borders* of the land, which are to it, as *bars*: And read the text, Unto the *borders thereof*, even *unto Zoar*, to wit, *did I cry*. From the former branch ſupplyed; as Gen. 1.16. But of this uſe of the word, (though great ones maintain it) is no example produced. Others therefore, and ſo ſome of the Jewiſh writers, underſtand by it the *bars* of the city gates; which go commonly together, Deut. 2.5. 1 Sam. 23.7. 2 Chro.8.5. Job.38.10. Pſal. 107.16. Jer. 49.31. Ezek. 38.11. As *gate*; for *city*, Chap.3.26. So *bar*, for *gate*, Prov. 18.19. Or *ſtrong-hold*, Amos. 1.5. As alſo ſome take it, Chap. 43.14. And *bars* ſaid to *cry* here, ſaith one Rabbine, as *gates* and *cities* to *howl*, Chap. 14.31. But another, rather referring it to the former branch, renders it, *My heart ſhall cry for Moab*; and for *her bars*, (that is, *all her ſtrength*, ſaith he, or ſtrong-holds, becauſe the bars are the ſtrength of a gate, as the gates of a city. And the gate cannot hold out, when the bars are broken; no more then a city, when the gates are broke open, Pſal. 107.16. & 147.13.) even *unto Zoar*; a principal one of them. In this variety of verſions, and expoſitions, (and others alſo there are, beſides theſe) I ſuppoſe with leaſt ſtraining of the text, the words may be thus rendred, *Her fugitives* ſhall cry *unto Zoar*. For of the cry paſſing to and fro, up and down, through the whole country, doth this paſſage ſtill ſpeak. And ſo, Ier.48.34. *From the cry of Heſhbon, even unto Elealah, even unto Jahaz have they uttered their voyce: from Zoar, even unto Horanaim.* Of which, ſee ver. 5. They ſhall *cry* thither, that is, carry on the cry along thither: or ſhall *run crying* thither. Of which kinde of defective ſpeech, ſee examples, Gen. 45.14. *Benjamin wept upon his neck*; that is, fell weeping upon his neck: or, *fell upon his neck, and wept*; as the former part of the verſe, more fully, hath it, 1 Sam. 7.2. *Iſrael lamented after the Lord*: that is, lamenting ſought after him, 1 Cor. 5.2. *Ye have not mourned, that the man that hath done this deed might be taken away from you:* That is, ye have not, ſorrowing, or being grieved, taken a courſe for the removing of him from among you; as after there, ver. 13. See alſo, Chap. 14.12. & 38.14, 17, 21. I ſhall onely add, and leave it to the conſideration of others, whether this branch, may not, with the next before-going, be thus knit together, and rendred, *My heart cryeth out for Moab*, (that is, I my ſelf; as Pſal. 25.17. & 27.8. & 28.7. cry out, or I cry out heartily for him) and *for his fugitives*, (that flee; or ſo as my voyce may be heard) *unto Zoar*. See Chap. 43.14.

an heifer of three years old] The words thus rendred, make it ambiguous, unto whom this branch is to be referred. Some refer it to the city Zoar: which, they ſay, is called here, an *heifer of three years old*, in regard of her ſtrength and beauty, and the richneſs of her ſoyl, Gen. 13.10. Becauſe at thoſe years, an heifer is in her prime: and therefore God bids Abraham take *an heifer*, and *a femal Goat*, and *a Ram*, each of that age, for the ſealing of Covenants between them, Gen. 15.9. Yet ſome of the Jewiſh authors would have it, *a Calf of the third birth*: as if ſuch were uſually the ſtrongeſt. And would have Moab, or Zoar, likened to ſuch *a calf*, for her wantonneſs; as Jer.31.18. Hoſ.10.11. See Ier.48.11. But Ier. 48.34. where the ſame words are found, they are rendred, as *an heifer of three years old*. And it is there referred, not to the city, but to the cryers, or the cry. I will cry out, as ſuch an heifer, miſſing her calf, or her company, 1 Sam. 6.9, 12. Or, the cry of thoſe that flye, ſhall be ſuch, and ſo loud, that it ſhould be heard unto Zoar, or it ſhall paſs in that manner over the whole country, till it come thither. See verſ. 4. Of the defect of the note of ſimilitude, ſee in the like caſe, Chap. 21.8.

for by the mounting up of Lubith with weeping ſhall they go it up] Heb. *he ſhall go it up*: or, *it ſhall go up* (to wit, the *cry*; as it is, Ier.48.5.) by *the aſcent*, &c. In which words, ſome ſuppoſe a reaſon to be rendred, why the men of war ſhould cry ſo loud for the ſtaying of the people: to wit, becauſe all places ſhould be ſo full of howling, and yelling for fear, and grief, that otherwiſe they could not be heard. Others, why thoſe that fled, ſhould not ſtay till they come to Zoar; becauſe they found theſe places, on the way, ſo full of weeping, and wailing, that they well thereby perceived there was no ſafe tarrying there. But I ſuppoſe rather, that the Prophets intent is to ſhew, that the cry was gone over the whole country, and was arrived at Zoar, by relating the places by which it had paſt. See Jer. 48.4, 5.

Lubith] Of this city, or town, we find no mention in Scripture, ſave here, and in Jeremy. The Rabbins tell us, it ſtood high; which I ſuppoſe they gather from the words of the text. Some of ours tell us, that it was ſcituate on an hill, and on that ſide of it that looked toward Judea, as Horonaim, on the other. But whence they have that, I know not.

for in the way of Horonaim] Or, *to Horonaim*. So Ier. 48.34. *From Zoar unto Horonaim.* That is, all the way that lyes between them. Hence it is thought, that Sanballat was called the *Horonite*, Neh.2.10, 16. The name is in the duall, as you would ſay, *the two Horons*. The reaſon whereof, is by the Rabbins rendred; becauſe there were two of them, the upper, and the lower. And of Beth-horon indeed we ſo finde, Joſh. 10.10, 11. & 16.3, 5. & 18.13, 14. Which, by thoſe places, ſeem to have been ſcituate upon the confines of the Ephraimites, and the Benjamites. And might peradventure be the ſame with Horonaim, here mentioned: (as *Nimrah*, and *Beth-nimrah*, Num.32.3, 36.) if the ſituation of them would admit it.

they ſhall raiſe up a cry of deſtruction] That is, men *ſhall raiſe* ſuch *a cry*: or, ſuch *a cry ſhall be raiſed*; as Chap. 2.19. & 14.30. So ſome of the Jewiſh writers, by a tranſpoſition of letters, deducing it from a root that ſignifieth to raiſe, Chap. 14.9. Howbeit, others of them ſay, it is a Syriack word, and ſignifies to *cry*. And it hath ſome affinity with the tearm of *ſhouting*, uſed verſ.4. Whereunto alſo ſome refer it. And others again to a word, that ſignifies *to break aſunder* with force, or violence, Pſal.2.9. and render it, *They ſhall break*, or *rend themſelves* with *crying*. A defect of the particle *with*, as Pſal. 17.13, 14. with ver. 7.

a cry of deſtruction] Heb. *of breach*, or *breaking*. That is, either a cry importing deſtruction; *Breach*, put for deſtruction, as Chap.1.28. & 14.25: Or as ſome, *a broken cry*: ſuch as vehemency of paſſion, and diſtraction, in a tumultuous multitude, doth oft produce. But I incline rather to the former. See Ier. 4.20. The drift is, to ſhew, that all places, and paſſages, high and low, from the one end of the land to the other, ſhould be filled with lamentations, and out-cryes. See further, verſ. 8.

V. 6. *For*] Or, *Becauſe*. One reaſon of their cry; the utter ſpoyl of their paſtures, at preſent; not, as ſome, their future deſolation.

For the waters of Nimrim ſhall be deſolate] Heb. *Iſrael be deſolations*; or, *ſhall be* brought to *extream deſolation*; as Ier.48.34. See Chap.1.17. That is, as moſt, the waters and brooks, neer to that place, that watered the rich paſtures, in the plains of Moab, ſhall be dryed up. As of Egypt the like is ſaid, Chap. 19.5, 7. But that was there done by diverſion of the main ſtream of the river: whereof here there is no likelihood; and falleth out oft, in times of drought, 1 King. 18.5.

18. 5. Jer. 14.3. But that is not the thing here foretold. Others, therefore, by *waters*, do here underſtand that fat, and rich paſtures, and grounds themſelves that lay neer to thoſe waters, as Eccl. 11. 1. *waters*, for ſoyl, or land, well watered, Chap. 32. 20. For as for that which ſome of the Rabbins have of the brooks there, that they ſhould be ſaid to be *deſolated*; becauſe they were mixed with the blood of the ſlain, or choaked up with their corpſes; It ſeemeth ſomewhat too far fetched. That which others have of the places adjoyning, ſaid to be *deſolate*; becauſe left by the inhabitants, either fled, or ſlain, is more likely; but ſuits not ſo well with the words following, which ſpeak, not of the towns, but the grounds. See Jer. 48. 34.

Nimrim] There is mention of a town, called *Nimrah*, Numb. 32. 3. joyned there with divers other of thoſe here mentioned. Called alſo *Beth-nimrah*, Numb. 32. 36. (for names are oft times cut ſhort, as *Sittim*, for *Abel-ſittim*, Num. 25. 1. & 33. 49. *Hermon*, Pſal. 133. 3. for *Baal-hermon*, Judg. 3. 3. *Aſhan*, Joſh. 19. 7. for *Coraſhan*, 1 Sam. 30. 30. *Sheba*, for *Beerſheba*, Joſh. 19. 2. *Salem*, for *Jeruſalem*, Pſal. 76. 2.) where it is reckoned up among thoſe cities, that the Gadites poſſeſſed, concerning which, ſee on v. 2. It is here put in the plural number, for the grounds neer to, or about that city. Or, it may be, for ſuch fat paſtures, as thoſe about Nimrah were; as if he had ſaid, the fat paſtures of the *Nimrahs*, or *Nimrim*; Towns ſo ſeated, as that was, in rich and fertile ſoyls. See *Seſlim*, Chap. 13. 10.

for the hay is withered away] Or, *the graſs is withered*; as the word is uſually rendred, Job 40. 15. Pſal. 104. 14. & 147. 8. Chap. 37. 27. & 40. 6–8. otherwiſe *graſs withered*, in an ordinary courſe, makes *hay*; and that is nothing amiſs.

the graſs faileth, there is no green thing] Or, *the herbage* (that properly that is newly ſprung up, and ſprouted out of the ground, the tender ſprout, Gen. 1. 11, 12. Chap. 37. 27. & 66. 14. Ier. 14. 5.) *is gone*, or *conſumed*, (as Chap. 16. 4. & 24. 13.) *the green* herbage *is not*. So Gen. 1. 30. and 9. 3. the meaning is: the paſtures, as utterly ſpoiled, either eaten up with the enemies horſe, or trampled on, and ſtamped down with their feet, and ſo beaten into the ſoyl and mire, made of that which grew on them, that there is nothing green to be ſeen. See Chap. 1. 7. Ezek. 34. 18.

V. 7. *Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows*] Or, *Becauſe* (as conteining another cauſe of their out-cry) *the abundance* which (the relative wanting ſhould be ſupplied; as Gen. 42. 28. Exod. 13. 8.) Or, *the reſidue* of what (as Deut. 3. 13.) *they have gotten*. (Heb. *made*, as Gen. 31. 1. Deut. 8. 18) *and their wealth*, (ſo called, becauſe the owner is as *maſter* of it, Ier. 20. 1.) or, *their treaſure* (ſo tearmed, as by the Greeks alſo, becauſe wont to be laid up, Gen. 41. 36.) *ſhall be carried away*; or, *is carried away*; (as ver. 5.) &c. This ſome underſtand of the Moabites themſelves, who, either becauſe the waters of Nimrim were dryed up, and no paſture there to be had for their cattel, ſhould drive them away, to ſeek water and paſture for them, about ſome *willowy-brook*, elſewhere. Or, as others, ſhould for fear of the enemie, carry away the beſt of their ſubſtance, and of their treaſure, ſo much as they well could, or ſo much as was left of it; to hide it in ſome low place by the *brook ſide*, yea, or in the *brooks*; ſuch of it, as might without dammage, or detriment, be there ſtowed, in hope afterward to recover it again. But others rather underſtand it of the enemie, that ſhould ſeize upon their wealth, and carry it all away, which is here brought in, as one cauſe of their lamentations, and out-cryes: as before the ſpoil of their ſoyl; ſo now the loſs of their wealth. And is ſpoken of, as a thing in doing, or done. This to be the true ſence of the place, appears by that of Jeremy, parallel hereunto, Ier. 48. 36. *Becauſe the riches* that *he hath gotten, are periſhed*. See Chap. 16. 8. Howbeit, one of the Rabbins, in whoſe ſteps the old Latine treadeth, renders the words to this purpoſe. *According to that which Moab hath done, ſhall their viſitation* (as Pſal. 89. 32.) or, *retribution, alſo be*. And ſo runs out into a large diſcourſe of the manifold kindneſſes, that Abraham ſhewed Lot, and the unkinde dealing of his iſſue, the Moabites, and Ammonites, with Abrahams poſterity, for which they were deſervedly thus to be deſtroyed. See Ier. 48. 26, 27. & 49. 1. But the genuine ſence was given before.

to the brook of the willows] So is the word uſed, Levit. 23. 40. Chap. 44. 4. that is, ſay ſome of the Jewiſh Commenters, and of ours after them, to Babylon; and ſo, thoſe that expound the former part of the verſe, of a retribution; expound this latter, *they ſhall carry them* (to wit, the Moabites) *unto Babylon*; becauſe they find mention of *willows*, growing by the water-ſide there, Pſal. 137. 1, 2. as if willows grew no where elſe beſides brooks, but at Babylon only: beſides, that it appears not, that this Prophecy intends any carrying at all to Babylon: Others underſtand it, of ſome *brook*, in the land of Moab, where the Moabites ſhould hide their wealth, or whether the enemy ſhould carry it, there to ſhare it. But the words may as well be read, *unto the vale of the Arabians*; Of whom, Chap. 13. 20. either by the Arabiſhs themſelves, ſerving under the Aſſyrians; or, by the Aſſyrians, ſending them thither before-hand, (for ſome part of Arabia bordered upon the Moabites country) thence to convey them afterward into Aſſyria. See Chap. 16. 8.

V. 8. *For the cry is gone round about the borders of Moab*] Or, *Becauſe*: as ver. 7. Heb. *border*; but taken collectively: as Judg. 11. 22. This appears by the particular recitall of the places, theſe eſpecially here added to them, ver. 4, 5. *Heſhbon*, being ſituate on the North-eaſt ſide of that country; *Elealeh*, on the North-weſt; *Jahaz*, on the South-weſt; *Horonaim*, as ſome ſay, fartheſt Eaſt; and *Zoar*, the utmoſt Weſt.

the howling thereof unto Eglaim] Heb. *her howling*: to wit, Moabs; as *her fugitives*, ver. 5. or, *the howling of it*; that is, of the cry; *an howling cry*; and ſo in the next clauſe: See Jer. 48. 20.

unto Eglaim] This moſt Interpreters, Jew, and Chriſtian, take for the proper name of a place; and the Rabbines affirm it to be a boundary Town of Moab; but on which ſide, they ſay not. The word is no where elſe found. Yet ſome late Writers of note take it, for a common term; and will have it to ſignifie ſuch places, where there is *a confluence* of divers ſtreams: becauſe the word *Egel*, Job 38. 28. (where alone it is extant) ſignifies *a drop*: and they ſuppoſe it, to ſignifie, thoſe *watery places*, that were neer upon the confluence of the *brooks*, or *ſtreams of* the river *Arnon*, Num. 21. 14. which is there ſaid, ver. 13. to be *the border of Moab*, dividing them and the Amorites, who lay Eaſterly from them, ver. 11. And it is not unlikely, that the place had its name from the ſpringineſs of the grounds thereabouts. To this nature of the Moabitiſh ſoyl, the Pſalmiſt ſeems to have an eye, Pſal. 60. 8. where he calleth *Moab*, not his *waſh-pot*; but his *waſhing-pot*: his pot, or baſon, to waſh his feet in.

and the howling thereof unto Beer-elim] The word *Beer*, which ſignifies *a Well*, Some take here, for a common, or general term: and ſo render the words; *the Well of Elim*: as if *Elim*, not *Beer-Elim*, were the name of the place; and of that name indeed, we have a place, in the Iſraelites journeying from Egypt, Exod. 15. 27. & 16. 1. Num. 33. 9, 10. but that cannot be the place here mentioned. It ſeems rather, that *Beer* here is part of the name of the place; for which alſo it is put alone, Num. 21. 16. and may ſeem to have been called *Beer-Elim*, that is, *The Well of the mighty* ones: becauſe it is ſaid, *The Princes* (who are ſo termed, Exod. 15. 15. Pſal. 29. 1.) *digged it*, Num. 21. 18. This *Beer-Elim* ſeems to have been not far from ſome part of *Arnon*, Num. 21. 13, 16. between which river, on the one ſide, and Jordan on the other, lay the greateſt part of the Moabites countrey. See Num. 21. 13. compared with Num. 33. 48. & 35. 1. though ſome parts, it ſeems, they were at this time poſſeſſed of, alſo, beyond Jordan, as *Zoar*, ver. 5. Of which, ſee Deut. 34. 3.

V. 9. *For the waters of Dimon ſhall be full of blood*] Or, *Becauſe* they *are full*, or, *are filled with blood*, (as before, ver. 6, 8.) to wit, the blood of men ſlain by the enemy. See ver. 6. So Chap. 34. 3, 6, 7. Jer. 46. 10. Ezek. 32. 6. This ſeems to be here ſpecified, as one cauſe of this general out-cry, that ran to and fro, from place to place; becauſe the waters that came down from the place here mentioned, being dyed with blood, ſhewed how it went with them there.

Dimon] The Jewiſh Doctors tell us, that this Dimon is a river in the land of Moab; and that ſtream, ſay ſome, that appeared like blood to the Moabites, in the expedition of the three Kings, againſt Moab, and was after indeed ſo dyed with their blood, 2 King. 3. 22–24. whence they imagine, that it was afterward ſo called. But it may well be queſtioned, whether any ſuch ſtream continued there, after that extraordinary flood, by the Prophets prayer, at that time, in that their extream neceſſity procured. Some again of ours ſay, that it is not a river, but a city, that belonged ſometime to the Gadites. But we find elſewhere in Scripture none of that name. Others therefore, laſtly, ſuppoſe it, to be no other then that Dibon, mentioned before, ver. 2. but by the Prophet here ſo termed, with change of a letter, not Dibon; but Dimon: (as Merodach, for Berodach, Chap. 31. 1.) in regard of the abundance of blood, that ſhould be ſhed in it, and the ſtreams about it, or neer unto it, ſhould flow with, a new name, is upon a new occaſion given it: as Gen. 17. 5, 15. & 25. 30. & 32. 28. Judg. 6. 32. Ruth 1. 20.

for] Or, *moreover*: as Chap. 16. 8.

I will bring more upon Dimon] This is ſpoken, as in the perſon of God. *I will bring*, ſaith he, *more*. Heb. *additions*; or, things *added*: that is (ſaith one of the Rabbines well) evills *added*: a defect of the ſubject: as Prov. 18. 23. *the rich anſwereth*, or gives out, *rough*, or *harſh* things; that is, *rough*, or *harſh* words. The meaning is, I will inflict more, and more evills upon them. See ch.1.5. Though others, both of them, and ours, refer it to what was before ſaid of blood, that the river ſhould abound with blood, that ſhould be *added* to the waters thereof, in great abundance running in, on either ſide of it; & that the word is plural, in regard of the ſeveral ſtreams, that ſhould run divers wayes, not tainted with blood, only, but ſwelling with it: or, in reference to the ſtory above-mentioned, that he would make thoſe rivers to run with blood, more abundantly, then at that time; & yet again with much more, then hitherto they had done. But I ſuppoſe rather, that by *additions* of evils, is here meant, more then had been before mentioned; to wit, the ſpoyling of their paſtures, and the plundering of their goods, ver.6,7. even the ſlaughter of their Inhabitants, partly, by the ſword of the enemy; and partly alſo, by wild beaſts, that ſhall be ſent in upon them: and it may be, that Moab it ſelf, in the next clauſe mentioned, is here termed *Dimon*, that is, *bloody*, in alluſion to the name of *Dibon*, one of her chief cities: as if it were ſaid; all *Moab* ſhall be, as one *Dibon*, or *Dimon*, rather. It ſhall in all her ſtreams run with blood: as Jeruſalem is called *Ariel*, becauſe it ſhould be as one *Ariel*, or *altar*; in regard of the general ſlaughter, that ſhould be in all parts of it, Chap.29.1,2. See of Edom, Chap.34.5--7.

lions upon him, that eſcapeth of Moab] Heb. *upon the eſcaping* or, *eſcape* (as Chap.10.20.) *of Moab a lion*: that which ſome of the Jewiſh Writers underſtand of Nebuchadnezzar, compared to *a lion*, Jer.4.7. who ſhould deſtroy whatſoever had eſcaped Sennacherib. But the word, *lion*, ſeems rather, as ſome of them alſo obſerve, to be taken collectively, for *lions*: as Chap.30.6. Jer.5.6. Nah.2.11,12. put here for ravenous beaſts in general, ſuch as are wont to prey upon men, Chap. 35.9. 2 King.17.25. The meaning is, their land being much of it waſted, and deſolate, God would cauſe wild beaſts to abound in it, that ſhould deſtroy many of thoſe that had eſcaped the ſword of the enemy, Exod.23.29. Levit.26.22. So that they ſhould be no way able to eſcape Gods hand; but he would meet with them, either in one kind or another, and by variety of judgments, execute his indignation upon them, Chap.24.17,18. Jer.48.43,44. Amos 5.9. & 9.1.

and upon the remnant of the land] To wit, of Moab: the ſame (ſaith one of the Rabbines well) in effect, though in other terms, with the former. For why another of them ſhould ſay, *the remnant of Iſrael in their land*, I know not.

CHAP. XVI.

Verſ. 1. *SEnd ye the lamb to the Ruler of the land*] This Chapter ought to be joyned unto the former; as in ſome verſions it is; becauſe they make up but one Prophecy, and that no long one, of one and the ſame ſubject, concerning Moab; who in the former part of it, is admoniſhed, what courſe ſhe ſhould, and might have taken, for the averſion and prevention of the judgments here denounced againſt her; to wit, by paying their tribute duly to the King of Judah, and performing kind offices unto Gods people, in the times, eſpecially, of their diſtreſs, ver. 3,4. both which things, becauſe they had not only failed in, but had carried themſelves haughtily, and harſhly, toward thoſe, unto whom they ought to have performed ſuch offices, ver. 6. they are further again menaced with the judgments before mentioned, ver.7--13. and a certain time ſet for the execution of the ſame, ver.14.

Send the lamb to *the Ruler of the land*] Or, *Send a lamb the Ruler of the earth*: as the old Latine, and thoſe that follow it, expounding it of Chriſt, that came from Ruth the Moabiteſs, Matth.1.5. or, *Send the lamb of the Ruler of the land*, or, *the earth*: which ſeems to ſuit beſt with the original. The great variety of expoſitions, that both Jews, and Chriſtians, give of the words, were too long to relate, and loſt labour to refute, they being many of them ſo abſurd. I will pick out of them therefore, one, or two only, that ſeem moſt probable; and pitch upon that, I deem moſt proper. Some therefore of prime note, expound the words, as if the Prophet ſhould adviſe, or admoniſh the Moabites, to ſend *lambs*, and the like, for ſacrifice to God, the Ruler of the whole world, 1 Chr.29. 12. as Heathen Princes ſometime did, Ezr.6.8-10.& 7.15-23. to make their peace, if they may, with him. Which ſome of them conceive to be ſpoken ſeriouſly, as exhorting them, to come in to God, ſubmit him, acknowledg him, by ſacrificing to him, to be the only true God, who is able to protect, and ſave them: as Chap.21.12. which their idols cannnot do, ver.12. Others, as in way of deriſion, as if, do it, he might; but it ſhould be to ſmall purpoſe, to ſeek now to him, whom he had ſo deſpiſed, and deſpighted before; and who had now paſt an irrecoverable doom of deſtruction upon him. So it ſhould be like that, Mal.1.9. But the genuine ſenſe ſeems rather to be that, which the ſounder ſort of the Rabbines have; and divers of ours alſo admit: that the Moabites are called upon, to pay that tribute to Ezekiah, which was due from them, to the Kings of Judah. David had conquered Moab, ſlain a great part of them, made the reſt of them tributary, 2 Sam.8.2. this tribute, becauſe they abounded in ſheep, and goats, was paid in ſuch cattel: but after the rent made in the State, upon Solomons deceaſe, the Kings of Iſrael got this yearly penſion into their hands, and enjoyed it quietly, without refuſal, unto Ahabs deceaſe; after whoſe death, they denyed it to Ahaziah, and to Joram his ſons, 2 King.1.1. & 3. 4,5. The Prophet therefore, here mindeth them, of their duty herein, and willeth them to ſend the *Rulers lamb*, that is, the preſent, or tribute due to him; as the Lord of the ſoyl, to whom of right it belonged, being of Davids poſterity, conſiſting in *lambs*, with *rams*, and *goats*. That which ſome add, that they are admoniſhed now ſo to do, becauſe there was no king of Iſrael now to receive it, Samaria being taken by Salmaneſer, and that kingdom diſſolved, 2 King.18.9,10. is not ſo certain; but that more unlikely, that the Prophets words ſhould be ſpoken in way of deriſion, and inſultation over them, after their deſtruction, and the deſolation of their land: as if he had ſaid, ye refuſed before to pay your wonted tribute, conſiſting of ſo many thouſand ſheep, *ſend* now, if ye can, but *a lamb* only, as implying, that they had ſcarce a *lamb* then left them, of ſuch numerous flocks, as they were late poſſeſſed of. But *lamb*, is here put collectively, for *lambs*; as *lion*, for lions, Chap.15.9. and *lambs* here, for ſuch cattel, as their tribute conſiſted of: as *lions* there, for ſuch beaſts, as are wont to kill and devour men. I am not ignorant that one of the Jewiſh great Maſters would have the word, *car*, here to ſignifie a *ſwift beaſt* of the *camel* kind; pointing us to a place, 2 King.11. 4,19. where the words are, *the carim and the runners*, which we render, *the captains and the guard*: as if the meaning were, that they ſhould ſend in poſt-haſte. See more hereof, on Chap. 66.20. wherein, howſoever I ſuppoſe he be far wide, as well for the one place as the other, yet he gives a hint of that, which to me ſeems to miniſter an occaſion of ſome doubt, whether the word *car* and *carim*, might not better be rendred both here and elſewhere, *ram* and *rams*, then *lamb* and *lambs*. My reaſon is, becauſe by *carim*, *chieftains* and great ones, ſouldiers, and men of might at leaſt, are commonly reſembled by ſuch; ſo ſtyled, Chap.34.6. Jer.51.40. Ezek.39.10. beſides that, the word *carim* is, it ſelf, uſed for *captains* and *leaders*; ſuch as are *rams* in the flock, as in that place of the Kings: and for thoſe engins of batterie, which both Greeks, and Latines call *rams*, Ezek.4.2. & 21.22. yea ſo the old Latine rendreth the word *rams*, 1 Sam.15.9. and ſome late Interpreters of prime note, *leaders of the flock*. All that can be objected againſt this, is, that *elim* is uſed commonly for *rams*; and that *elim* and *carim* are ſometime found mentioned together, as Ezek.39.18. & 2 King.3.4. But hereunto may be anſwered, that in like manner *ſheirim* and *athudim* are both uſed for *he-goats*; and yet there ſeems ſome diſtinction between them, and the latter, to be the *leaders*. See Chap.14. 9. & Jer.50.8. and the *carim* to be among the ſheep, as the *athudim* among the goats. Beſides that in the hiſtory which this relateth unto, it is ſaid *carim*, ſo many ſimply, (which ſome render *fat weathers*) *and elim with wool*, ſo many. But this I ſhall ſubmit to the judgment of the learned.

from Sela in the wilderneſs] The Hebrew word ſignifies, *a rock*, or, *a fortreſs*, Num.20.8,10. Chap.31.9. It ſeems here to be the proper name of a place, (as is *Petra*, ſometime, both with Greeks and Latines, and ſo ſome here render it,) ſituate in the confines of Moab, and Edom, mentioned, as then in the poſſeſſion of the Edomite, in Amaziahs time, and by him taken, and the name changed unto *Joktheel*, (of which name we find a city, anciently ſo called, in Judahs lot, Joſh.15.38.) annexed to the crown of Judah; but in after-times, it ſeems, gained unto Moab; and by them, at the time of this Prophecy, poſſeſſed. Some ſay it was the head city of Moab; and is ſaid here to ſtand on that part of the land, that over-looked *the wilderneſs of Moab*, Num.21.11. Deut.2.8. Others ſay, that it was the head city of Edom; and ſuppoſe that here is intimated, the full extent of the whole country of Moab; *from Sela* (the South end, to Edom-ward) *unto the wilderneſſe*, (for ſo they render the words of the text) to wit, of Jordan; the North-end to Judea-ward: as if he had ſaid; Send all of you, out of all parts of the country, from the one end of your land to the other. I incline to the former; though I doubt whether *Sela* were the head city of either. See *Ar*, Chap.15.1.

to the Mount of the Daughter of Zion] To Jeruſalem; where Gods ſeat was in his Temple, and the kings in his palace. See Chap.1.8. & 2.2. & 10.32. & 14.13.

V. 2. *For it ſhall be*, that *as a wandring bird, caſt out of the neſt; ſo the Daughters of Moab ſhall be at the foords of Arnon*] In theſe words the Prophet foretells them, what will befall them, if they ſhall not follow the advice before given them, ver. 1. but perſiſt in their rebellion, and refuſal to come in: and the things menaced are two eſpecially, confuſion, and deportation. The words may be rendred; *Elſe* *it ſhall be*, that *as a wandring bird*, *as a neſt forſaken*; *the Daughters of Moab*, *ſhall be at the paſſages of Arnon*. Or, as Some thus, *Or* elſe Moab *ſhall be as a wandring bird*, *as a neſt diſmiſſed*; and *the Daughters of Moab ſhall be at the paſſages of Arnon*.

For] Heb. *And*: As Chap. 13.8. or, *Or*; as Gen. 2. 6. Judg.11.31. that is; *elſe*, *Otherwiſe*: as Some well render it here.

it ſhall be; that] As Chap.7.21. & 11.11. or Moab *ſhall be*: as Chap.13.14. Babylon *ſhall be*.

as a wandring bird] Prov.27.8. that being driven from her neſt, hath no place to repair to. See of Babylon, Chap.13.14. Of Ammon, Ier.49.5.

caſt out of the neſt] Or, as *a neſt* (that is, *a brood*, or, *young ones* in a neſt: as Deut.32.11.Luk. 13.34.) *forſaken*, (as Chap. 27.10. to wit, by their dam; having none to protect them) or, *driven out*; or, *caſt out*: as Exod 12.33. 1 King.9.7. See Chap.10.14. And there is in the Hebrew, an elegant alluſion to the word of *ſending*, ver. as if he had ſaid, *Send* away your *lamb*; or elſe your ſelves ſhall be like *birds ſent out* of their *neſt*, expelled, and driven from the places of your preſent abode, Job 29.18.

So *the Daughters of Moab*] As, *the Daughters of Sion*, Chap. 3.16,17. and, *the Daughters of Jeruſalem*, Luk.23.28. that is, the Moabitiſh women; or, as Some more generally, the promiſcuous multitude of that people. The Jewiſh Doctors underſtand it of the *villages*, or leſſer Towns, that are as *Daughters*, to the Mother-cities; and are in Scripture commonly ſo ſtyled, Num.21.26,33. & 32.42. But this ſuites not ſo well with the tenure of the text; unleſs we will ſay, that the people of Moab ſhall be as *wandring birds*; and her Towns as *a neſt forſaken*. But then, why not the great ones, as well, as the leſs? Of which, Chap.15.1,2.

at the foords of Arnon] Or, *paſſages* (as Joſh.2.7.) *of Arnon*, which bounded their country on the one ſide, Num. 21. 13. there ſhall they be, either flying from the enemy, out of their land, toward the wilderneſs, Num.21.13. or by the enemy carried captive, beyond the bounds of their Country. See v.8. and Chap.15.7.

V. 3. *Take Counſel*, &c.] The ſecond branch of wholſome advice given the Moabites, for preventing of the judgments denounced againſt them; the ſedulous performance of kind offices to Gods people, in the time of their diſtreſſes, wherein they had been much failing, and faulty before, Deut. 23.3,4. implying, that had they been careful ſo to have done, they ſhould not have been now, in the like ſtreights themſelves.

Take counſel, *execute judgment*] Or, *call a counſel*, (Heb. *make a counſel to come*; cauſe a counſel to meet, bring them together: as Pſal. 1.1.) and *make a decree*: reſolve upon a courſe to be accordingly taken, and put in execution: as Chap. 28. 7. So Pſal.106.30. Or, as Some, deal equally, and uprightly, ſhew the like kindneſs to Abrahams poſterity, as he did to Lot your Anceſtor.

make thy ſhadow as the night, *in the midſt of noon-day*] Or, *at noon-day*; as Chap.6.12. or, noon-tide, Ier. 20. 16. *at high-noon*, as we uſe to ſay. It is a proverbiall kind of ſpeech, as one of the Jewiſh Writers well obſerves; whereby God, or men, are ſaid *to make midnight*, *at*, or, *of*, *noon-day*: as on the other ſide, God is ſaid *to make noon-day of midnight*, Pſal.37.6. with 112.4. & 139.11,12. Of ſome other uſes hereof, ſee Chap.59.10. Amos 8.9. Here it is applyed to protection, ſhelter, refreſhment, concealment. The violent, and eager perſecution of the enemy, is compared to the heat of the ſun, at noon-day, that is very grievous to a traveller, or wayfaring man, where no ſhade, or ſhelter is to be had, Pſal.121.6. Jon. 4.8. Rev.7.16. the Jewiſh people fleeing from it, to ſuch travellers, ſo diſtreſſed: the relief that Moab ſhould have afforded them, to a ſhade; which is uſed in Scripture commonly, for protection, ſhelter, refreſhment, concealment, Judg. 9. 15. Job 32.22. Pſal.17.8. & 91.1. Chap.30.2,3. & 32.2. and the night, being no other then the ſhadow of the earth interpoſed between us and the ſun: and midnight conſequently, the depth of that darkneſs, cauſed by the interpoſition of ſo vaſt a body, as the earth is: Hence it comes to paſs, that the cloſeſt concealment, and the moſt copious refreſhment is here reſembled by the making of high-noon, as mid-night. So that it is, as if the Prophet had ſaid, after ſerious conſultation, reſolve upon ſome courſe, whereby ye may afford what ſhelter ye are able, both for ſafety, and ſecrecy, to the diſtreſſed Iſraelites; be both a ſecure refuge to them, and a comfortable refreſhing. See Obad.14.

hide the out-caſts, *bewray not him that wandreth*] Or, *the wanderer*: but collectively taken; as appears by the former word, being plural. The ſame in plainer terms, that was before ſpoken. Harbour, and hide thoſe that are driven from their places of abode, and conſtrained to wander; leſt you your ſelves undergo the like calamity, ver.2. Luk.6.38.

V. 4. *Let mine out-caſts*] *The out-caſts of Iſrael*, Pſal.147.2. Chap. 11. 12. & 56. 8. For it is ſpoken in the perſon, not of the Prophet, but of God requiring this office, as of duty, in behalf of his people. The out-caſts of my people, whom he owneth yet as his, though he had cauſed them to be driven out of their land, for their ſins, and exceſſes. Ezek. 11. 16. For I ſuppoſe not, (as Some doe) that to be the reaſon, why he here terms them his out-caſts, as being caſt out by him, but as whom, though caſt out ſo, yet he accounted, and acknowledged ſtill, as his. See Chap. 52. 5, 6.

dwell with thee] Or, *ſojourn with thee*. As Ruth 1. 1. 2 King.8. 1,2. Harbour them for a while.

Moab be thou a covert to them, *from the face of the ſpoyler*] A metaphor, from ſuch places of *covert*; as beaſts uſe to retire and repair to, when they are hunted, and purſued. So Pſal. 27. 5. & 32. 7. & 91. 1. Chap. 4. 6. & 32.2. But who *the ſpoyler* here ſpoken of ſhould be, or, when this office was to have bin performed by them, is much queſtioned. See the next clauſe; and verſe 14.

for the extortioner] Heb. *the milker*, or *ſucker*; or *wringer out*. Prov.30. 33. It is uſed of the wringing out of *milk*, by milking, or, ſucking. Chap. 60. 16. & 66. 11. of *blood*, when it is not let out barely, but preſſed, and cruſht out, Levit.1.15. & 5.9. of *water*, when it is not ſuffered to drop, or run out of a cloth, or fleece; but is *wrung out*, by ſome force uſed to it, Judg.6.38. Of *drink*, when not only the liquor, or thinner part of it, or what comes away of it ſelf, is drunk off; but the lees, or thicker part of it, or whatſoever remains behind, is *ſucked* out, and ſo fetched out, that not a drop, as neer as may be, is of ought left; which we uſually call *a wringing of the pot*, or *cup*, Pſal.73.10. & 75.8. Chap.51.17.Ezek.23.34; and it fitly expreſſeth the nature and practice of an oppreſſing tyrant, that ſucketh and wringeth from the people, over whom he tyrannizeth; not the milk only of their ſubſtance, but the blood of their bodies; and leaveth nothing unto them, whereby to ſubſiſt. See Chap.3.14, 15.

is at an end] Or, *is brought to nought*: as Chap. 29. 20. or, *ſhall be no more*, Chap.33.1.

the ſpoyler] One of the Hebrew Doctors makes this word, not in common ſenſe only, but in proper ſignification alſo, the ſame with the former; becauſe the word is uſed ſometime for *a Pap*, or *a Teat*, Job 24.9. Chap. 60. 16. but there is no place produced where it ſignifies *a ſucker*, or *a wringer*, as the former; but it is uſed commonly for *a plunderer*, *waſter*, or *ſpoyler*, Amos 5. 9. and for *plunder*, *waſte*, or *ſpoyle*, Chap,13.6. and 22.4. and 59.7.

ceaſeth] Or *is conſumed*, *is ſpent*, *is clean gone*, as Job 7.9. Pſalm. 73. 26. Chap. 15. 6. and 24. 13. or, *ſhall be clean gone*, as before.

the Oppreſſors] Heb. *treader down*, or, *trample upon*; for the word is ſingular, as the former, but taken collectively; and the verb therefore plurall: or diſtributively, as if he had ſaid, each one of them, Chap. 26. 19. a fit expreſſion, to denote a cruell Tyrant, as one that treads men under feet without mercy, Dan.8.7,10. Lam. 3. 34. or that ſpoiles and makes havock of that which he cannot carry away or make uſe of; like beaſts, that kill more than they are able to devoure, Dan.7.7. Mic.5.8. See Chap.15.6. Howbeit a Jewiſh Commenter, becauſe the word alſo ſignifies *a creeper*, or *a worm*, Gen.1. 26,30. Pſal.69.34. would have hereby meant *beaſts*, or noxious and harmfull creatures, which are ſent oft in judgment upon a Land; See Chap.15.9. but whether he meant properly, or metaphorically ſo taken, he tells us not. Such are Tyrants and Oppreſſors oft compared to in Scripture, Prov. 28.15. Ezek. 22. 27. Zeph. 3. 3. but the former ſence ſeems the more naturall.

are conſumed out of the land] as Pſal. 104.35. or *they ſhall be utterly conſumed*, there ſhall be an utter riddance of them *out of the Land*; to wit, out of Judah, the land that Gods people poſſeſſed. For it is commonly conceived, that the ſcope of the Prophet here, is, to let the Moabites know, that neither the calamities and diſtreſſes of Gods people, in regard whereof, the offices before mentioned are in their behalf required of them, ſhall laſt long, nor the performance of them, conſequently, be over-burdenſome unto them: for that Sennacherib with his forces (who by the terms here mentioned is of the moſt deemed to be deſcribed) ſhould not make any long ſtay with them, but ſhould be ſuddenly ſent away, and not one of his vaſt Army left any more to moleſt them, or to reſtrain them from returning into their own Country again. Chap. 37. 36, 37. But ſee further hereof, on verſe 14.

V. 5. *And in mercy ſhall the Throne be eſtabliſhed*] This is added, to aſſure the Moabites, that though the Jewiſh State might ſeem much impaired, and weakned, by means of thoſe calamities before intimated; yet it ſhould be reſtored to its former ſtrength, and luſtre, again, either by the coming in of Ezekiah, after his Fathers deceaſe, Chap.14.19. 2 King.18. 7. or, by the ſetling of the Eſtate again, after Sennacheribs overthrow, Chap.33.17. & 37.31. & 38.6. and Moab therefore might do well, to afford them this kindneſs, that he might expect the like favour again, at their hands.

the throne] That is, *the kingdom*; as Pſal.45.6. with Pſal. 145.13. to wit, of Judah, or Iſrael, 2 Sam.3.10. called the *Throne of David*. Chap.9.7. Jer.17.25. *Gods Throne*, 1 Chron. 29.23. as both ſetled by him, Pſal.2.6. and a type of his, Dan. 7.24,27. Mic.4.7. Luk.1.33.

ſhall be eſtabliſhed] Or, *ſetled*, and reſtored again to its former ſtrength and luſtre. See Chap.2.2. 2 Sam.7.13. 2 Chr. 32.22,23.

in mercy] Or, *benignity*; or, *bounty*, Prov.19.22. & 20.6. which ſome refer to God by *mercy*, as it is rendred here, underſtanding Gods free favour, and goodneſs: as Pſal.89.33. Chap.54.8. Others to Ezekiah, underſtanding by it, his kind, and benigne carriage, (oppoſed here to the cruel courſes of oppreſſers, and tyrants) in relieving, and righting the poor oppreſſed, Pſal.72.3,6,7,12-14. Prov.16.22. & 20.28. & 29.14. Dan.4.27.

and he ſhall ſit upon it] Or, *one ſhall ſit upon it*: as Chap.8. 21. & 14.30. (a Ruler ſhall not be wanting to it, Pſal.132.11. Jer.33.25,26.) Ezekiah a type of Chriſt, for a time, Chap.32. 1. Chriſt himſelf, for ever, Luk.1.33.

in truth] That is, *firmly*, *ſurely*; as having reference to the eſtabliſhment of the throne mentioned. So Prov.11.18. *a reward of truth*; for, *a ſure reward*: and *a retribution in truth*; for, *a ſure, and certain retribution*. Chap. 61.8. or, *conſtantly*: as reſpecting the due, and daily adminiſtration of juſtice, a principal means of procuring that eſtabliſhment, Jer. 22.1-4. So Prov.29.14. *A King, that in truth*, that is, *conſtantly judgeth the poor; his throne ſhall be eſtabliſhed for ever.*

in the Tabernacle of David] In the houſe, or palace of David; a type of the Church, Amos 9.11. compared to *a tent*, or *tabernacle*, as a place, that people retire to, for ſhelter, againſt ſtorm of rain, or heat of Sun-ſhine, Pſal.31.20. Chap. 4.5,6. and ſuch ought all courts of judicature to be, Chap.32. 2. though oftentimes, through mans corruption, they prove nothing leſs unto thoſe that repair to them for relief, Eccl. 3.16.

judging] Or, as Some render it, *who ſhall judge*: and ſo after; *who ſhall ſeek*, and *haſten*, *judging*; that is, hearing cauſes, and deciding them; the ſpecial office of Rulers, in regard of their own people; from thence called *Judges*, Deut. 16.18. Judg.4.4,5. Act.13.20. and ſo alſo, Some here render it *a judge*. Howbeit, *to ſit judging*, ſeems here to be mentioned as a note of peaceable times. The ordinary courſe of judiciary proceedings, being in times of war, and publike diſturbance, uſually interrupted, and obſtructed. So of David, 1 Chr.18.14.

and ſeeking judgment] Or, *procuring*: as Eſth. 10.3. *procuring his people good*; or, as Some of the Hebrew Doctors, not doing juſtice only to ſuch poor, or other, that appear before him, to crave it; but making enquiry alſo after ſuch wrongs, as are committed: but concealed and ſmothered, becauſe the oppreſſed dare not come to complain, for fear of the power and greatneſſe of thoſe that wrong them; that, unto ſuch alſo he may do juſtice. See Neh.13.10,11. So God is ſaid to *make inquiſition for murder*, to avenge it, whether it be complained of to him, or no, Pſal.9.12. See Chap.1.17.

and haſtening juſtice] Diſpatching and diſpeeding cauſes without needleſs delayes, and haſtening the execution of it. So *a ready Scribe*, Ezr.7.6. and, *a quick*, or, *a ſpeedy writer*, Pſal. 45.1. or, as Some, *ſedulous*, or *diligent*, in the adminiſtration of juſtice: as the word is rendred, Prov.12.29. but that ſeems implyed in the former branch. See of David, Pſal. 75.2. & 101.8. A late learned Annotator would have it rendred, both here, and in thoſe other places, *skilful*, becauſe the modern Syrians ſo uſe the word. But I ſee, as yet, no neceſſity of receding from the received verſion; which ſuiteth well with the former member.

judgment, and juſtice] So of David, 2 Sam.8.15. and of Solomon, Pſal.72.1,2. See Chap.1.27.

V. 6. *We have heard of the pride of Moab* (he is *very proud*) even of *his haughtineſs, and his pride, and his wrath*] Some ſuppoſe theſe words ſpoken by the Prophet, in the perſon of other people, as profeſſing not to wonder at the deſtruction of Moab; his extream *pride*, and *haughtineſſe* calling for it, and juſtly deſerving no leſs. Others, as in the perſon of God, as implying, his taking notice of their inſolent and outragious carriages againſt his people: and ſo underſtanding it, the words would be rendred, *we have heard*, or, *do hear* (*I know*, Jer.48.30.) *Moabs pride— and his haughtineſs, and his pride, and his wrath*, or, *both his pride, and his wrath*: as Chap. 14.22. that is, his rough, and wrathful carriage toward my people, proceeding from his pride: as intimating the contrary practice of Moab, to that, which he was adviſed unto, ver. 1,3,4. together with the ground of it, the pride of his heart; in regard whereof, he ſcorned to ſtoop ſo low, as to do either of the offices before mentioned, unto thoſe, whom he ſo much diſdained. Yea we find expreſs mention of him, as an aſſiſtant to the Chaldees, in their expedition againſt Judah and Jeruſalem, under Jehojakim, 2 King.24.2. See Jer.48. 27,29,30.

but *his lyes* ſhall *not* be *ſo*] Heb. *not ſo his lyes*, as Job 11.3. (ſee Chap.44.25. Jer. 50.36.) or, *his devices* (from a word that ſignifies *to deviſe*, 1 King.12.33. Neh.6.8.) *not ſo*. An uſual defective form, Gen.48.18. Exod.10.11. Numb. 12.7. Prov.15.7. Luk.22.26. Eph.4.20. The meaning is, for all his proud, and ſwelling thoughts, his vain counſels, falſe confidences, covert carriages, and cunning devices, ſhall not take ſuch effect, as in the pride of his heart, he imagineth. So Jer. 48.30. *not ſo his lyes*, or, *vain devices*, *they ſhall not ſo* (that is according to what he conceives) *do* ought. The Jewiſh Doctors various interpretations of this clauſe, I let paſs; becauſe they ſeem too far fetcht, and forced. Only that forementioned late Writer of note, rendreth it, *his haughtineſſe, and his pride, and his wrath*, are *not rightly his barres*, they are matters of no might; and in vain for him therefore to confide in them. The particle is uſed for *rightly*, Numb. 27.7. 2 King.7.9. the noun for *barres*, Exod. 25.14. & 27.6. the ſtrength of gates and cities, Pſal.147.13.

V. 7. *Therefore ſhall Moab howl for Moab*] Or, *to Moab*; as Chap.6.3. The Moabites ſhall howl one for another, or one to another, as implying a viciſſitude of howling on every ſide. For ſo the next branch hath it.

every one ſhall howl] Heb. *all of him* (to wit, of Moab) *ſhall howl*; a general howling there ſhall be. See Chap. 13.2-5,8. Jer.40.20. *Moab for Moab*, or, *to Moab*: as *Egypt againſt Egypt*, Chap.19.2. and *the Lord from the Lord*, Chap. 19.24. and, *the Lord with the Lord*, 2 Tim.1.18. See Jer. 48.31.

for the foundations of Kirhareſheth ſhall ye mourn] Or, as Some, *of the foundations* of it, *ſhall ye meditate*, or, *talk*. A change of the perſon: as Chap.1.29.

the foundations] As Jer.50.15. Ezra 4.12. intimating, that that goodly, and glorious city, was not to be ſacked only, but utterly razed, unto the very foundations of it, (as Pſal. 137. 7.) that which alone of all the ancient cities of Moab, had eſcaped in the expedition of the three Kings againſt Moab, 2 King.3.25. Howbeit that learned late Writer would have it rendred, for *the bottles of Kirhareſheth ſhall ye mourn*; becauſe the word is ſo uſed, Hoſh.3.1. and thoſe other terms for *foundations*, he conceiveth to riſe from another root: and the words following ſpeak of *vines*, verſ.8.

Kirhareſheth] Called alſo *Kir*, Chap. 13.1. and *Kirhareſh*, hereafter, ver.11. and ſignifieth, in all likelihood, *the city of the ſun*, (as by the Greeks, *On*, in Egypt, Gen.41.50. is called *Heliopolis*, and *Bethſhemeſh* among the Jews, 2 King.14.11, 13. *the houſe*, or *the Temple of the ſun*; ſo named, by ancient idolatrous Inhabitants) being ſo called, becauſe *the ſun* was in a more ſpecial manner there worſhipped. Some ſtately Temple being therein erected unto it; which in Scripture is ſometime by a forraign term (as ſome ſuppoſe) called *Heres*, or *Cheres*; or, *Herſah*, or *Cherſah*, Judg.8.13. & 14.18. Job 9. 7. Howbeit, Some there are, that would have it ſo termed, from a word, that ſignifies an *earthen pot*, or, *a potſherd*, Levit. 15.12. Job 2.8. Pſal.22.15. Chap.30.14. & 48.9. Jer.19.1. & 32.14. in regard of a number of Potters there reſiant, and of the curious earthen ware, there made: or, becauſe the walls of it were built of *brick*, hardened in the ſun, as were the walls of Babel, Gen.11.3. and of thoſe cities, that the Hebrews built for Pharao in Egypt, Exod.1.11,14. becauſe ſtone, in thoſe low and moiſt places, was not ſo plentiful. But the former ſeems more probable. See Chap. 19.18. and Jer. 15.2.

ſhall ye mourn] Or, *mutter* in a mournful manner. See Chap.8.14. So Chap. 38.14. & 59.11. Howbeit, Some render it, *ye ſhall meditate*, entertain thoughts of that ſtrong city, as a place for you, to retire unto, as a city of refuge; hoping that that ſtrong piece had yet eſcaped, as formerly it did, 2 King.3.25. and others, *ye ſhall ſpeak* of it, or *talk*, and ſay of it, as followeth: and the word indeed, doth very commonly import *meditation*, and *ſpeech*, or *communication* from thence proceeding, Joſh.1.8. Pſal.1.2. & 2.2. Job 27.2. Chap. 33.18. & 59.13. But the reading that our Tranſlators, with other Interpretors of good note, here agree in, ſeems moſt conſonant to the Prophets purpoſe; and the word is by him, more then once, elſewhere, ſo uſed. Yea, and ſo ſome of thoſe, who yet otherwiſe here expound it, render it, Jer.48.31. a place parallel to this.

ſurely they are *ſtricken*] or, as ſome of thoſe that maintain the latter expoſition of the former word; *but* they are *contrite*, or, *deſtroyed*: as the words of the Prophet, implying a fruſtration of their hopes, and expectation of any relief there; the very foundations of that city being utterly ruined. But we need not alter our verſion in that behalf. The particle is uſed for a note of aſſeveration, or confirmation; *ſurely*, 1 Sam. 25.21. 1 King.22.32. Yet inſtead of *ſtricken*, I ſhould rather render it, either *lamed*, (as the word is uſed of a lame perſon, 1 Sam.4.4. & 9.3.) and unable therefore to ſuſtain their ſuperſtructures; or, *broken*, or, *bruiſed*; or (if our Engliſh word of a wall of ſtone-work, or brick-work, would bear it) *contrite*; as of mans ſpirit, or mind, it is rendred, Chap. 66. 2. inſtead whereof is uſed, Chap.57.15. *a ſpirit beaten*, or, *broken*, or, *ground to duſt*, or *powder*. Some make them the words of the Moabites, ſpeaking ſo of them. Others, of the Prophet, importing the cauſe of their mourning ſo for that city. So ſome make, that underſtandeth the place of bottels; they are broken.

V. 8. *For the*, &c.] Or, *Moreover*: Or, *Alſo*: as Chap.15. 9. & 32.13. For the Prophet goeth on in relating the grounds and cauſes of their mourning, to wit, not the razing of the cities, only; but the ſpoyl, and waſte of the whole land, and country about them: as 2 King.3.19. Chap.1.7.

the fields] Or, as Some, *the vines*: becauſe they ſuppoſe it ſo to be taken, and is by divers ſo rendred, Deut. 32.32. but thereof, there is no neceſſity, either here, or there. By collation of places, it is juſtly deemed to ſignifie *fields*, not-lying waſte; but managed; and either tilled for grain, or ſet with fruitful and uſeful plants. See 2 King.23 4. Jer. 31.40. Hab. 3.17. in which laſt place, *fields*, and vine, are diſtinct.

of Heſhbon] Of this City, ſee Chap. 15. 4. it ſeems from hence to have been ſeated in a fat, and fertile ſoyl. See Cant.7.4.

languiſh] A metaphor taken from perſons ſo over-maſtered, and quailed, through infirmity, or fear, that they are ready to *faint* away, with qualmes, and feebleneſſe of ſpirit, Joſh. 4.3. Neh.4.2. 1 Sam.2.5. Pſal.6.2. Chap.19.8. and it is applyed to plants, Chap.24.7. Joel 1.10. to lands, Chap. 24. 4. & 33.9. Nah.[illegible].4. when their goodly beauty, wealth, fruits, crop, and verdure, is all waſted, and gone; to Towns, and Cities, when decayed, and deſtroyed, Jer. 14.2. Lam.2.8. the word here uſed is ſingular; though the word foregoing it, and conjoyned with it, plural; to denote a general waſte of their fields; as if he had ſaid, *the fields*, each of them *languiſheth*; the very ſame manner of conſtruction is, Hab.3. 17.

and] A defect of the copulative: as Chap.14.5. & 15.1. Hab. 3.11. or, it may be rendred; as for *the vine*, &c. as 1 Chron. 28. 2.

the vine] For *vines*: as Chap.7.23. & 24.7. to wit, they do likewiſe languiſh. Howbeit, Some by *vine*, or *vineyard*, underſtand here, the city it ſelf; ſo termed in alluſion to the vineyards round about it.

of Sibmah] A city ſometime taken from the Amorites; and re-edified by the Reubenites, Num. 32. 38. unto whom alſo it was aſſigned, for part of their poſſeſſion, Joſh. 13. 10. See the note on Chap.15.2. it ſeems hence to have been a place of note, for ſpeciall good wine, which the vineyards about it yeelded.

the Lords of the heathen] Or, *of the Nations*. The great Commanders of the enemies forces, whether Aſſyrians, or, Chaldeans, and other their aſſociates.

have broken down] Or, *beaten down*: as Pſal.74.6.

the principal plants thereof] *her choyceſt plants*. Of the term here uſed, ſee on Chap.5.2. & 19.9. they have utterly waſted it; for the meaning is not, that they had picked out the choyce plants, and left the reſidue; but that her plants and vines were generally ſuch; though there want not, that expound the words metaphorically, for the perſons of note, and name, abiding in thoſe parts. The whole ſentence may well thus be rendred; *Thoſe choyce plants of the vine of Sibmah, have the lords of the Nations broken down*; for the pronoun is commonly in ſuch conſtructions, ſuperfluous, ſave that the uſe of that language, as a kind of elegancy, admitteth it. So Gen.2.17. Chap.8.13. & 45.9.

they are come even unto Jazer] Or, which *reached* (Heb. *touched*: as Ier.48.32. & 51.9. Mic. 1.9.) *even unto Jazer*: a defect of the relative; as Gen.39.4. Exod.15.8. Chap. 42.5. This Some underſtand of the men led away into captivity, and of the wealth of the country, carried away out of the land by the enemy, Chap.15.7. Others rather, of the large extent of the vines, and vineyards growing in thoſe parts, reaching for many miles along, even unto *Jazer*, a Town ſituate in the confines of Moab, deemed to be that, belonging to the Tribe of Dan, whereof mention is made, Joſh. 21. 39.

they wandred through *the wilderneſs*] Or, that, (as before) or and, (as Chap. 14.5,6.) *wandred*, (that is, winded to and fro; as in wandring to and fro, men are wont to do, until they reached) to *the wilderneſs*; to wit, of Moab, Deut. 2. 8. ver. 1. A defect of the particle, from the former branch to be ſupplyed.

her branches were ſtretched out] Or, *ſpread abroad*. So is the verb uſed, Num.11.32. Judg. 15. 9. 1 Sam. 30. 16. 2 Sam. 5.18,22. Some render it, *pluckt up*: or *pluckt off*, and *diſſipated*, broken off, and *ſcattered* here and there: alledging, Chap. 33. 23. to that purpoſe: whereof ſee there. But from the ſignification of *ſpreading*, or *ſtretching out* comes the word, uſed by Jeremy, in this argument, Jer. 48. 32. and anſwering that other word, uſed by the Prophet here, and no where elſe in Scripture found, for *branches*, ſo tearmed, from *ſhooting out* here, as from *ſpreading out*, there. See Ezek.17.6,7.

they are gone over the ſea] That is, carryed away beyond ſee. So moſt Interpreters; ſuppoſing the meaning to be, that all the Moabites wealth (which conſiſted moſt, ſay ſome of them, in their vines, and their wines, whereof they had great plenty) was carrried away out of their country; together with a great part of their people, into a land, far remote from theirs. See Chap.15.7. But the words may well, and (as I ſuppoſe, with Some other) might better, be rendred; *they paſſed over to the Sea*, (as Chap.8.8. & 10.28. Ier. 2. 10.) that is, to *the dead Sea, the lake of Sodome*; whereon Moab bordered. See Chap.15.5. or, *the Sea of Jazer*; as it is Ier. 48. 32. which Some make divers from this. See further hereof, on Jeremy. For they may well be deemed to ſhoot wide, who, by *the Sea*, would have here underſtood, either the Aſſyrian river; or the Mediterranean-Sea. Mean while, I incline to the latter interpretation of this paſſage; to wit, that not a far deportation of mens perſons, or of their goods, and chattels; but a large propagation, and extenſion of branches, ſeems here to be delineated. See the very like to this, Pſal. 80. 9-12. and the very ſame; but contracted with this, Ier.48.32. both relating the former flouriſhing condition of the places there mentioned, to move unto commiſeration, and to make the lamentation, for their preſent deſolation, the more grievous.

V. 9. *Therefore I will bewail with the weeping of Jazer, the vine of Sibmah*] Of this ſee Chap.15.5. and ver. 11. Among thoſe that thus read and render the words, there is ſome doubt moved, what *the weeping of Jazer* ſhould be. And ſome of them would hence gather, that Jazer was ſacked, and ruined, before either Sibmah, or the reſt, hereafter mentioned. And ſo the meaning ſhould be, that he would lament the deſtruction of theſe latter, in the ſame manner, as that other had been lamented before. But the words are, by others, diverſly rendred. Some read them, *I will bewail the weeping of Jazer*: the weeping (ſupplyed out, of the former branch) *Of the vine of Sibmah*: That is, I will bewail the miſeries of them both; or, I will bewail them, as their inhabitants did, when either of them were deſtroyed. And ſome again, *I will bewail the weeping* (that is, the calamity) *of Iazer*, and *the vine of Sibmah*. But theſe take no notice of the particle, which in theſe forms hath his peculiar ſenſe, and ought not to be diſregarded. The words therefore, to avoid all ambiguity, would be thus rendred; *I will with weeping bewail* (that is, very grievouſly bewail: as Chap.15.5.) *Iazer*, and *the vine of Sibmah*. And this reading the points in the text confirm, which ſtay the voyce at, *weeping*: (for the article anſwering our *the*, is not here.) Of the defect of the copulative, ſee Chap. 15.1, 2. and both of it, the places mentioned, and the occaſion of mourning for them, ſee ver.8. See alſo further hereof, on Ier. 48.32.

I will water thee with my tears, O Heſhbon, and Elealeh] I will pour down ſtreams of tears upon thee; as the Pſalmiſt, *I water my couch with my tears*, Pſ.6.6. See alſo Pſ.119.136. Jer.9. 1. And there may be ſome alluſion herein, to the famous fiſh-pools at Heſhbon, mentioned, Cant.7.4. as if he ſhould ſay, ſhe ſhould not want his tears to water her, though ſhe had water otherwiſe in abundance. Both of it, and of Elealeh, which it ſeems ſtood not far from it, See on Chap.15.4.

for the ſhouting for thy ſummer-fruits, and for thy harveſt is fallen] Or, *over thy ſummer-fruits, and over thy harveſt*. Such ſinging and ſhouting, as thoſe were wont to uſe, that did reap their corn in harveſt, or did cut, and tread their grapes at vintage; either to paſs the time with, while they were in work, or to encourage one another unto work, ver. 10. Jer. 25.30. Or the ſhoutings, and acclamations, that in mirth and ſport they uſed to make, at the bringing in, and houſing of their corn, and fruits, their harveſt and vintage, Chap. 9. 3. ſhall fail and ceaſe; none ſuch ſhall be, becauſe no vintage, no harveſt, no reaping, no cutting, no bringing in, or houſing of ought; the enemy having ſpoiled, and made havock of all, Chap. 15. 6. ver. 10. Howbeit, ſome underſtand it of the enemies ſhout, and that way moſt of the Jewiſh writers go, rendring the words, *Becauſe upon thy ſummer-fruits, and upon thine harveſt is a ſhout, or an alarme fallen*: that is, becauſe the enemy with a ſhout, ſuch as is commonly uſed for encouragement, in joyning of fight in the field; or in way of jollity and triumph, at the ſurprizal of ſome place, hath ſuddenly fallen in upon thy fields and vineyards, to make ſpoil, and havock of whatſoever is found in them. So is the word uſed, Jer.51.14. See Jer.48.32. where inſtead of *the ſhout*, it is ſaid, *The ſpoyler is fallen upon thy ſummer-fruits, and thy harveſt*: which confirms the latter ſenſe. And Amos 2. 2.

ſummer-fruits] Heb. *ſummer*, Gen. 8. 22. So 2 Sam. 16. 1. as *harveſt*, for *crop*: and ſo Chap. 17. 11.

V. 10. *And gladneſs is taken away, and joy out of the plentiful field*] Heb. *And joy and gladneſs is gathered up out of the Carmel.* That joy and mirth, that in harveſt-time they had wont to have upon the return of a plentiful crop, after their fore-going labours, and pains taken in tilling their grounds, Pſal. 4. 7. & 125. 5, 6. Chap. 9. 3. & 24. 8. See Jer. 48. 33.

is taken away] Heb. *is gathered up*, or, *gathered in*, Chap. 11. 12. & 10. 14. & 17. 5. & 62. 9. But the word ſignifies alſo, *taken away*, Jer. 8. 13. & 10. 17. & 16. 5. And it ſeems here uſed, with ſome glance, at the gathering of their harveſt, and the mirth then expected; as if he had ſaid, Your harveſt, and your harveſt-mirth, is all gathered in, before hand, for you. It is all gone, ere you can come to gather it your ſelves. See Chap. 57. 1.

plentiful field] Heb. *Carmel.* See Chap. 10. 18.

and in the vineyards, there ſhall be no ſinging, neither ſhall there be ſhouting] Or, *in the vineyard, ſhall be neither ſinging, nor ſhouting.* No merry note, nor joyful noiſe, (for ſuch the words, here uſed, import, Chap. 12. 6. Ezr. 3. 11.) the matter, and occaſion thereof, being gone.

the treaders ſhall tread out no wine in their preſſes] Heb. *treader*; (but collectively put for *treaders*; as Chap. 63. 2.) and *the preſſes*; to wit, of the Moabites. They trode out, as at this day, their grapes, not in ſuch preſſes, as we uſe now for Sider and Verjuice, with weights, and ſcrues; but in open veſſels, or fats, with their feet, Judg. 9. 27. Neh. 13. 15. and the *treaders* (Job 24. 11.) uſed to *chant* merrily, as they trod, when they taſted the ſweet liquor, Jer. 25. 30. and 48. 33.

I have made their vintage *ſhouting to ceaſe*] Heb. *the ſhout.* I have ſtilled their merry ſhout, partly, by taking away the ground and cauſe of it; and partly, by ſending in upon them a ſad ſhout, in the room of it. See Jer. 48. 33. Howbeit, ſome Interpreters of note, underſtand this, as ſpoken in the perſon of the Moabites, forbidding any ſuch *ſhout* to be uſed, which they could not endure to hear. But this ſeems not ſo conſonant to the parallel place in Jeremy, before cited, where it is conceived, as ſpoken by God. See Jer. 48. 33, 35.

V. 11. *Wherefore my bowels ſhall ſound like an harp for Moab*] Out of tender pitty and compaſſion to Moab, whoſe miſeries are ſo great and grievous, that they well move an utter enemy to commiſerate his condition; I will make doleful lamentation, ſuch as is wont to be made with mournful kinds of muſick over the dead laid out, and at burials, Jer. 9. 17.--20. Matth. 9. 23. Or, my bowels, upon the very apprehenſion of it, as rolling together, rumble, and make a noiſe within me, as the ſtrings of an harp ſound, when they are ſtruck with the finger of him that playeth on it. So Chap. 63. 15. Lam. 1. 20. Hoſ. 11. 8. See Chap. 15. 5. ver. 9.

and my inward parts] Heb. *the midſt of me.* That is, *my heart*, Pſal. 22. 14. & 62. 4. My heart is troubled for him. His miſery, and calamity goeth to the very heart, with me; and makes my heart beat within me, Pſal. 38. 11. Jer. 4. 19. Lam. 1. 20.

for Kirhareſh] See Chap. 15. 1. ver. 7. All this would ſome have ſpoken in the perſon, not of the Prophet himſelf, but of the Moabites, whoſe confidence was moſt, of any place, in *Kirheres*, which they ſaw now, with all the country about it, waſted, and ruined. But the collation of this paſſage, with Jer. 48. 36. ſeems to infer the contrary.

V. 12. *And it ſhall come to paſs when it is ſeen, that Moab is weary on the high place, that he ſhall come to his Sanctuary to pray*] Or, *it ſhall come to paſs*, (Heb. *it ſhall be*; as Chap. 14. 3.) or, *it ſhall come to paſs*, that (as Chap. 10. 20.) *though* (as Chap. 1. 15. *Moab preſent himſelf*, (Heb. *be ſeen*; as Chap. 1. 12.) *though he tire himſelf on his high place, and come to his Sanctuary to pray.* The courſes are here deſcribed, that Moab ſhould, or might in this his diſtreſs take, to get relief and ſuccour, againſt the enemy invading him, by repairing to his high places, and idol-temples, and tiring himſelf out in his ſuperſtitious ſervices; and all to no purpoſe.

Moab] Either the Prince thereof, or the people, Chap. 15. 2.

is weary] Or, *tire himſelf*; as Chap. 47. 13. Either with running to and fro, from place to place; or by multitudes of ſacrifices offered one after another, as he did when he deſired to have Gods people curſed, Numb. 22. 39, 40, 41. & 23. 2, 14, 27, 30.

on the high place] Put collectively for *high places.* Or, ſome place peculiarly ſo tearmed; as Ezek. 20. 29. See Chap. 15. 2.

his Sanctuary] Abuſively ſo tearmed. The temple of his chief idol Chemoſh, 1 King. 11. 7. Jer. 48. 46. which was to that idolatrous nation, as the tabernacle and temple were to Gods people, Exod. 25. 8. 2 Chr. 20. 8. Pſal. 78. 69.

but he ſhall not prevail] Heb. *and*; as Chap. 13. 18. Or, *that*; (as Chap. 13. 2.) or, *yet*; as Chap. 17. 6. *He ſhall not prevail.* Heb. *He ſhall not be able.* But ſo the word is uſed, Numb. 22. 6, 11. Hoſ. 12, 4. His god ſhall not be able to do him any good. Though we need not, as ſome, inſert that into the text. For the Pronoun here hath reference to *Moab*, before expreſly named, not to his idol, not mentioned. See Chap. 46. 7. Jer. 48. 13. As for that, which ſome would have here intended; that he ſhould *not be able* to reach thither, the enemy either intercepting him, or having already ſurprized the place where his idol-temple ſtood, ſeems not ſo well to accord with the reſt of the context, whether of the two waies, before propounded, we read it.

V. 13. *This is the word that the Lord hath ſpoken concerning Moab, ſince that time*] The concluſion of this ſad Sermon, or Prophecy, againſt Moab. Not unlike that, wherewith the burthen of Babel is concluded and conſigned, Chap. 14. 26. intimating this doom, concerning the utter deſtruction of Moab, to be a doom irrecoverable, paſſed, formerly, with God, and revealed to the Prophet: for the ſtronger confirmation whereof, there is ſomewhat further now added, verſ. 14.

This] That which I have delivered concerning the land, and State of Moab, hitherto related. See the like cloſe, Jer. 48. 47.

the word] The *doom*, or *ſentence*; as 2 King. 9. 36. Jeremy renders it, *judgement.*

concerning Moab] Or, *againſt Moab.* Heb. *unto*; as Jer. 48. 1. & 49. 1.

ſince that time] Heb. *from then.* Or, *ſince then*; as Pſal. 93. 2. Prov. 8. 23. Chap. 44. 8. & 48. 3, 5. Now by this form of ſpeech, here, ſome conceive no certain time to be underſtood; and therefore render it, *before time heretofore: of old*; or, *from eternity.* And ſo in ſome of the places pointed to, it ſeems to be taken. Others ſuppoſe, that ſome certain time is thereby deſigned. Some the time preſent, and render it, *from this time*; as alſo the firſt words of the next verſe, *even now*; as an expoſition of this clauſe. But moſt, ſome time paſt: (as indeed, the conſtant and general uſe of the phraſe, requires it) either the time when Balaak hired Balaam to curſe Iſrael, Num. 22. 5, 6. Or, the time when God enacted that law againſt the Moabites, inhibiting the receit of them into communion with his people, Deut. 23. 3, 4. Or, when being ſubdued by David, they became tributary to the Crown of Iſrael, 2 Sam. 8. 2. or ſince their revolt from it, 2 King. 3. 4, 5. or, when their deſtruction was fore-told by Amos, in the reign of Uzziah, Amos, 1, 1. & 2. 1--3. or laſtly, from the time that this judgement, paſt upon Moab, was firſt revealed to the Prophet; that which followeth, verſ. 14. being afterward added thereunto. The like whereunto, See Jer. 36. 32. And of all theſe, the laſt ſeems to me the moſt likely to be intended; though the words would be rendred, as they ſound, indefinitely, *heretofore*, or, *ſometime ſince*, without reſtriction, or limitation.

V. 14. *But now the Lord hath ſpoken, ſaying*] The Lord hath now added ſomewhat further, to what he had formerly denounced againſt Moab; to wit, concerning a fore-going judgement to be ſhortly inflicted upon him, before, and beſides that utter derſtruction, before mentioned; together with the time prefixed, and limited, for the execution of the ſame.

within three years] About theſe three years, there is much diſſention among Interpreters. Some would have the words read, not *within three years*; but *in*, or, *for three years.* Expounding them, not, as ſetting a time, at which this miſery of Moab ſhould begin, or from whence it ſhould commence; but importing onely, whenſoever it began, how long it ſhould continue. That it ſhould not laſt long, as Babels, before, Chap. 13. 19--22. it ſhould not exceed a *three years* term. But this interpretation, hath but few followers: and other places, parallel to this, as Chap. 7. 8. & 21. 16. (though a little difference there be in the particles uſed there, and here) carry it, rather, the other way, to wit, as deſigning a certain time, when this calamity ſhould befal Moab. But among thoſe alſo, that go this way, there is no ſmall difference about the time therein deſigned. For ſome would have theſe *three years*, to commence from the deſtruction of Jeruſalem, by Nebuchadnezzar, 2 King. 25. 4--10. Their reaſons are theſe: Firſt, Eſay and Jeremy, propheſie of one and the ſame deſtruction of Moab; for Jeremy uſeth many words and ſentences, the very ſame with Eſay. Secondly, Jeremy ſaith that Moab had not been ſtirred to any purpoſe, nor captived till then, Jer. 48. 11. Thirdly, Joſephus relateth, in his *Antiquities*, lib. 10. cap. 11. That *three year* after the deſtruction of Jeruſalem, Nebuchadnezzar invaded the Moabites. But to this it may be anſwered; Firſt, That though Eſay, and Jeremy, uſe many the ſame terms, and that of the devaſtation of one and the ſame land; yet it followeth not neceſſarily thence,that they ſpeak of the ſame time; yea, or the ſame particular deſtruction: In the Book of the Revelations are many forms and expreſſions borrowed from the writings of the ancient Prophets, yet applyed unto the ſtories of other times, then thoſe whereof thoſe former Prophets ſpake. Secondly, It appears that Moab had been diſpoſſeſſed of much of his land; not onely before the times that Jeremy points at; but long before the times that Eſay lived in: See Num.21.26–30. Jeremies words imply onely, that he had been long at reſt, before the overthrow then denounced; nor had endured,and undergon ſuch a general deportation, as either the ten tribes, or the other two of Gods people had done. Thirdly, Joſephus ſaith not, that *three year*, but that *five year*, after the fall of Jeruſalem, Nebuchadnezzar invaded Cœloſyria, and after that ſubdued, ſet upon the Moabites, and Ammonites, and made a conqueſt alſo of them. And laſtly, (though it were granted, as I ſuppoſe it well may be) that the fore-going prophecy of Moabs utter devaſtation, was by Nebuchadnezzar to be accompliſhed; yet could it not be neceſſarily thence inferred, that the *three years*, here mentioned, might not commence from a neerer tearm,then the times of Nebuchadnezzar. There is no neceſſity therefore of drawing the period of theſe *three years*, ſo low: nor is there ought to countenance ſuch a vaſt divulſion of them, from the time of the delivery of this prophecy. Whereunto other,with better ground of reaſon,reduce them; though they alſo are at much diſagreement among themſelves. For ſome would have them to commence from the firſt year of Ezekiah; ſuppoſing this prophecy to be of the ſame date, with the next before it, denounced againſt the Philiſtims, Chap. 14. 28. and that Salmaneſer in the fourth year of Ezekiah,when he came to beſiege Samaria,2 King. 18. 9. took the Moabites land in his way. But this ſeems not ſo well to ſort with the advice given to Moab, by the Prophet,for the prevention of this judgement; to ſuccour, and harbour Gods people driven out of their country, ver. 3,4. there being no occaſion given, of ſhewing any ſuch kinde office to Gods people, during the three, or four firſt years of Ezekiah's reign. Others therefore, drawing down theſe years a little lower, ſuppoſe this Prophecy delivered in the fourth year of Ezekiah, what time Salmaneſer ſate down before Samaria, which having taken, after three years ſiege, 2 King. 18.9,10. he then fell, as they ſuppoſe,upon the Moabites. And this might carry with it a little more probability, then the former; becauſe many, out of the ten tribes, might ſeek relief and ſhelter among the Moabites, in that Aſſyrian invaſion. But it is deemed rather, that they were of the Jewiſh people more peculiarly ſo tearmed: in the behalf of whom, thoſe offices are required by the Prophet. Others therefore,go yet lower. Some fixing the date of this Prophecy,much about the eleventh year of Ezekiah's reign,in whoſe fourteenth, Sennacherib came up againſt Judah, 2 King. 18. 13. and withal executed on Moab, what was here denounced againſt it. So, the three years ſhould come about, juſt together, with Sennacheribs invaſion of Judah. But this opinion labouring of the ſame difficulty with the former; ſome to ſalve it, make them to commence from Sennacheribs ſiege of Jeruſalem, *three year after* which, they imagine that Sennacherib invaded Moab; deſervedly ſpoiled and plundered, through Gods juſt judgement by him,for their harſh and unkinde carriage toward his people, that had ſought ſhelter among them, when their own country had been not long before over-run by him. And this indeed might well ſuit with that,which was from that paſſage of this Prophecy,objected againſt the former. But there is another difficulty ariſeth here, inſtead of that hereby removed. For Sennacherib,by that blow given him, while he was minding, and attempting the ſiege, rather, then beſieging, as yet, of Jeruſalem, was ſo weakened and diſheartned, that there is little probability, that ever he attempted ought that way again; eſpecially being ſo ſoon after it, cut off by the hands of his own ſons, Chap. 37. 37, 38. Amidſt theſe diſſenting opinions ,concerning this place, I ſhall crave leave to deliver my conjecture,concurring much with the laſt; but ſuppoſing the judgement, here denounced againſt Moab, which theſe *three years* relate unto,to have been executed, neither by Nebuchadnezzar, (albeit, the utter devaſtation of Moab, before denounced, were by him to be effected) nor by Salmaneſer, nor by Sennacherib; but by his ſon and ſucceſſour,Eſar-haddon: who after his fathers deceaſe, having recovered ſome ſtrength, it is not unlikely, but that he might again make towards thoſe parts, and invade ſome of the neighbouring States, and Moab, in particular; expecting ſome opportunity to be dealing with Judah,in revenge of his fathers quarrel. Which albeit, warned by his fathers defeat, he durſt not attempt,during the reign of Ezekiah; yet after his deceaſe, in Manaſſes his ſucceſſors reign, he did; when alſo,the better to clear his way thereunto, he ſwept away the remainders of Iſrael and Samaria; as was before ſhewed,on Chap.7.8. from Ezr.4.2. I conceive therefore this prophecy, to have been delivered about the fourteenth, or fifteenth year of Ezekiah; and that, in particular, which is in this laſt verſe denounced, to have taken effect,about the eighteenth, or nineteenth year of his reign,being put in execution,by the Aſſyrian king Eſarhaddon. To expreſs my minde herein,more fully: I ſuppoſe that the utter deſtruction of Moab, here before denounced, and by Jeremy, long after ſeconded, to have been executed by Nebuchadnezzar. But, as the Lord uſeth ſometime to give aſſurance of the complement of ſome prophecies, of longer date, by ſome other prediction of a neerer tearm; (whereof ſee Chap. 7.8,16. & 8. 4. & 14.25. Jer. 28. 16,17.) in like manner he ſeems to me, here to have done. For having, in the fore-going prophecy, threatened the utter ruin of the Moabitiſh-State, which was many years after to be effected; he doth here,to give the ſtronger aſſurance of the complement of the ſame, fore-tel, that within *three years* after the promulgation of this prophecy,the State of Moab,by the Aſſyrian king, Eſar-haddon, ſhould exceedingly be impoveriſhed, and empaired. That which being then effected, though at preſent, it may be, little expected, might help to confirm the truth of the former denunciation, though not ſo ſpeedily to take effect.

as the years of an hireling] That is, *three years* preciſely. Becauſe hired ſervants are wont to keep a preciſe account of the time and tearm of years,for which they are hired; the expiration whereof,alſo, they are wont earneſtly to expect, Job 7. 1,2. and 14. 5. So Chap. 21. 16. For, as for that which the Jewiſh writers, and ſome others, would from this place, compared with Deut. 15. 18. Collect, that the Jews, either might not,or uſed not to hire any for above *three year*; neither doth that place of Moſes, neceſſarily, prove any ſuch matter; and that the phraſe,here uſed, implyes nothing leſs, may hereby appear, in that it is there alſo uſed, where mention is made onely of *one year*, Chap. 21. 16. See further there.

and the glory of Moab ſhall be contemned] Or, it ſhall come to paſs, *that* (as Chap. 14. 3, 4.) *the glory of Moab ſhall become mean*, *of light eſteem*, or, *of no repute*; as 1 Sam. 18. 23. oppoſed to *honourable*, Chap. 3.5. and there is in the words an elegant notion, though ſuch, as cannot ſo well be expreſſed in our language; for the word *glory*, in Hebrew, hath an intimation of *weight* in it: alluded to, by the Apoſtle, when he ſaith, *a weight of glory*, 2 Cor. 4. 18. and the latter word of *contempt*, hath affinity with that, which ſignifies, *lightneſs*, 1 Sam. 18. 26. Chap. 49. 6. And they are both uſed promiſcuouſly, Num. 21. 6. Job 40.4. Nah.1.14. So that it is, as if he had ſaid, the great *weight*, that Moab now beareth, ſhall then become *light*. He that weighs down ſo much now, ſhall then bear no weight, but flye up in the ballance. For the metaphor is taken from moneys, or wares, brought to the beam to be weighed; as in payment,and ſale, they uſed to be. See Jer. 32. 9. Hoſ. 12.7. So Pſal. 62. 9. Dan. 5. 27. The like elegancy is found, 1 Sam. 2. 30. And not unlike it, is that which Luke hath, where he ſaith of the Apoſtles, that they went from the conſiſtory, where they had been ill entreated, rejoycing that they had been ſo much *honoured*, or, *graced*; as to be *diſhonoured*, or, *diſgraced* for Chriſt, Act. 5. 41. for ſo the words there run.

with all that great multitude] Or, *with all that multitude*, (whereof he now ſo much gloryeth; and wherein he ſo much prides himſelf, ver. 6. the glory of a State conſiſting in the multitude of people, Prov.14.28.) *that* is *great*, or, *that* is now ſo *great*. For ſo the article redoubled ought to be, and is ſometime, rendred: as Chap. 15. 16. which not obſerved, leſſeneth the emphaſis of it. See 2 Chr.20.12,15. See Jer. 32.18. A late Writer rendreth it, *with all his much aboundance*, or, *great wealth*, or, *his glory* conſiſting *in the great abundance of his* wealth. See Chap. 5. 13,14.

and the remnant] Or, ſo *that the remnant* (as Chap.10.19.) that ſhall be left of that multitude before ſo great. See Chap. 10.22.

ſhall be *very ſmall*] Heb. *little ſmall*. The notion redoubled, though in two different terms; to intimate,the great paucity that ſhould be left of them. So Chap. 10. 25. See Chap.24.6.

and *feeble*] Heb. *not many*: as the margent hath it: or, as others, *not mighty*. See Chap.10.13. few in regard of what they had been; the copulative is wanting: as Chap.14.5. & 15.1. The meaning is, that Moab ſhould be brought very low; and his main multitude much diminiſhed.

CHAP. XVII.

Verſ. 1. THe *burden of Damaſcus*] Another heavy, and ſad Sermon, or Prophecy, called therefore *a burden* (of which term, ſee Chap.13.1.) is in the former part of this Chapter (for the three laſt verſes are of a diverſe ſubject)

ject) related, concerning Damaſcus, the head-city of the Syrians, Chap.7.8. who had been from time to time ſore enemies to, and grievous vexers of Gods people, on whoſe country they bordered Eaſt-ward, 2 King.13.17. See Judg.3.8. 2 Sam.8.3,5. 1 King.11.24,25. & 15.20. & 20.1. 2 King. *6.* 24,25. & 8.12,13. & 12.17,18. & 13.22. & 15.37. & 16.5. & 24.2. Chap.7.1,5,*6.* & 9.12. The like burdenſome Prophecies againſt Damaſcus, ſee Chap. 49.23. Amos 1. 2. Zach. 9. 1.

Damaſcus] Heb. *Dammeſek*, Gen. 14. 15. and ſometime alſo, *Darmeſek*, 1 Chr.18.5. (as *Nebuchadretſar*, for *Nebuchadnetſar*, Jer.21.2.) and ſo the Syrian calls it, *Darmeſuk*, Act.9.2. Some of the Jewiſh Doctors would have it ſo called, becauſe Abel was there ſlain, and the ground there *drank* in his *blood*, Gen.4.11. Others, becauſe Adam was there made out of the earth, the mould thereabout, being of a ruddy kind of clay, apt to be moulded into any ſhape, ſuch as his body was framed of, Gen.2.7. Others would have it ſo named, as *a ſack*, or *bag of blood*, from the abundance of rich wine, that the country thereabout yeelded, called *the blood of the grape*, Gen.49.11. Deut.32.14. Whence the heathen alſo feigned, that their drunken God lay hid there, ſometime, in a bottle. But theſe are meer fictions, and fables. It is moſt likely, that the city had its name from the firſt founder of it: yet not Eleazar Abrahams ſervant, as ſome have ſuppoſed; who is ſaid to have been of *Damaſcus*, Gen.15.2. as deſcended from parents, inhabitants of that city; and in all likelihood born, not in Abrahams houſe, but there: Beſide, that the city had been built, and bare that name before that time, though how long, uncertain, as appears by the ſtory of Abrahams purſuit of thoſe Kings, that came againſt Sodome, Gen.14.15. Being the chief city of Syria, it is put here for the whole country, ver. 3. as Samaria, for the land of the ten tribes, 1 King. 13. 32.

Behold] This note of attention, and conſideration, is prefixed, partly to intimate the improbability of that which he was to deliver, concerning the ruine of Damaſcus, in the conceit of thoſe, that apprehended the Syrian principality, as a State, not like ſuddenly, or eaſily to be conquered, and that city, as an impregnable peece; and partly, to give aſſurance of the certain accompliſhment thereof, whatſoever conceits men might have, either of the impoſſibility, or improbability of it. See Chap.. 3.1. & 7.14.

Damaſcus is taken away] This was effected, partly by Tiglath-Pileſer, who took it, and ſacked it, 2 King.16.9. but more fully afterward, as Some ſuppoſe, by Salmaneſer, after he had taken Samaria; as others by Nebuchadnezzar, after the deſtruction of Jeruſalem, Ier.49.23.

from being *a city*] Heb. *from a city*: as 1 Sam.15.22. *from a King*; for, from being a King: and Jer.48.2. *from a Nation*, that is, from being a nation. It is ſo ruined, that it ſhall be no longer a city.

and it ſhall be a ruinous heap] Or, *but* (as Chap. 16.12.) *it is* become (for the Prophet ſpeaks in the prophetical ſtrain, as of a thing already done: So Chap. 15.1.) Heb. *an heap of ruine*. See the like, Pſal.79.1. Chap.25.2. & 37. *26.* Ier. *26.* 17. Mic.1.*6.* & 3.12. There is in the original, an elegancy in the terms of *city*, and *heap*, the latter wanting but one letter of the former; and the Prophet uſing a word here, not elſe-where found in that form, to bring it up home to the former word, with the particle prefixed to it.

V. 2. *The cities of Aroer are forſaken*] The cities ſituate in that whole tract, beyond Jordan, along by the brink, or neer to the banks of Arnon, Deut.2.*36.* & 3.12. the ancient poſſeſſion of the Amorites, Joſh. 12.2. but held afterward by the Reubenites, and Gadites, Num.32.34. Joſh.13.8,9. and recovered from them again, by neighbouring people, the Moabites one while, by the Ammonites another, Judg. 11. *26*,33. and the Syrians another while, 2 King.10.33.& 14.22. & 16. *6.* Ier.48.19. Now hence ſome of the Rabbines would gather three *Aroers*, one belonging to the Moabites, Joſh.13.16. Ier.48 *6*,20. another belonging to the Ammonites, Joſh.13. 25. a third in Syria, here mentioned: but ſome others, to take that conceit away, ſay rather and better, that *Aroer* coaſting along upon the river Arnon, lay on the confines of Moab and Arnon; and was held ſometime by the one, and ſometime by the other; and at this time by the Syrians: and after by the Aſſyrians; as in the next note. For as for that Jewiſh Doctor, that would by *Aroer*, have *Damaſcus* it ſelf here meant, ſo called, becauſe it was to be as *Arar*, Jer.17.5. or as *Aroer*, Ier.48.*6.* *in the wilderneſſe*; Of which term, ſee on thoſe places; it is by the generality of them juſtly rejected.

forſaken] The Inhabitants of them (whether Syrians, or Iſraelites, who were in confederacy with them) being expelled, and carried away captive by Tiglath-Pileſer, the king of Aſſyria, 1 Chr,5.8,*26.* See Chap.16.12.

and ſhall be for flocks] The Hebrew word comprehends as well *herds* of greater cattle, as *flocks* of leſs: as appeareth, Gen.32,15-17. cattle ſhall graze freely, where Towns, and Cities before ſtood, Chap.32.14. Zeph.2.14.

which ſhall lye down] Heb. *and they ſhall lye down*: as Chap. 4.*6.*

and none ſhall make them *afraid*] Heb. *none ſhall be frighting*. They ſhall reſt quietly there, the country being ſo depopulated, that there ſhall be none to diſturbe them, or chaſe them away: A defect of the pronoun, in ſuch ſpeeches frequent, Levit.*26.6.* Deut.28.*26.* Job 11.19. Ier. 7. 33. & 30. 10. & 46.27. Ezek.34.28. & 39.*26.* Mic.4.4. Nah.2.12. Zeph. 3. 13.

V. 3. *The fortreſs alſo, ſhall ceaſe from Ephraim*] That is, from the ten Tribes. See Chap.7.2. Their fortreſſes (for the word is collective; as Amos 5.9.) ſhall not be able to hold out againſt the enemy; but they ſhall be ſurprized, ſlighted, and diſmantled by him. Heb. they ſhall *have* their *ſabbath*, or time of ceſſation, and reſt: as Levit.*26*.43. Now the ten tribes are here mentioned, and threatned together with the Syrians, Ephraim and Damaſcus together; not ſo much, as ſome Interpreters would have it, either to give the Syrians to underſtand, that if God ſpared not his own people, he would much leſs ſpare them: as Jer.25.29. or becauſe that Samaria was firſt to be deſtroyed by Salmaneſer; and thereby the Syrians might know what ſhould in the next place betide them; but becauſe they were linkt together in a joynt confederacy againſt Judah; and the ruine of them both, therefore, by the King of Aſſyria, is, as in ſome former Prophecies, ſo here again joyntly foretold. See Chap. 7. 1,2,5,*6*,8,9,16. & 8.4. as alſo 2 King.15.29. & 16.5,9. The time therefore of this Prophecy ſeems miſtaken by thoſe, who ſuppoſe it to have been delivered after the death of Ahaz, about the ſecond, or third year of the reign of Ezekiah: as if that date of the Prophecy againſt the Philiſtines, Chap.14.28. did relate, not to that alone, but to the other alſo enſuing Sermons: or, that thoſe, that follow it, in the book here, upon record, muſt of neceſſity follow it, in courſe of time alſo. See Chap. 1. 1,2.

and the Kingdome from Damaſcus] Damaſcus ſhall no longer be a royal city; nor Syria a Kingdome; but a Province. So Ezek.30.18. & 33.28.

and the remnant of Syria] Heb. *Aram*. So Chap.7.1. either, *and* from *the remnant of Syria*; as intimating, that ſuch of them, as remained, ſhould have no royal power left among them, their King being ſlain, and none to ſucceed in his ſtead, 2 King.*6.9.* or, the ſentence being continued, and this branch joyned (as it may well) to that which followeth.

the remnant of Syria, they ſhall be as the glory of the children of Iſrael] Or, *ſhall be*, without, *they*; which in the text is not expreſſed. The meaning is, that the Syrians, and Iſraelites, the joynt enemies of Gods people, ſhould both of them, be alike brought low, and ſtript of their former ſtate and dignity, Chap. 7.16. & 8.4.

ſaith the Lord of hoſts] As Chap.3.15. & 5.9. the Prophets uſual cloſe, to aſſure the effect of the word delivered, Chap. 14.24.

V. 4. *And in that day it ſhall come to paſs*, that] Or, *For* (as Chap.16.2.) *in that day*, &c. as Chap.7.11. For the Prophet ſeems in theſe words, to render a reaſon of what he had ſaid, ver.3. that the State of Syria, ſhould be as the glory of Iſrael, to wit, becauſe they ſhould both be exceedingly impaired; and that much about the ſame time.

the glory of Jacob ſhall be made thin] Or, *exhauſt*. See chap. 10.2. the word is uſed of rivers, when their waters are ſpent, either drawn off, or drained from them, Job 28.4. Chap. 19. *6.* or, of the bodies of man, or beaſt, when their moiſture, fleſh, or fat, is ſo waſted, that they are grown thin withal, and are nothing but skin, and bone, Gen.41.19. 2 Sam.13.4. their might, and multitude, wherein they gloried, ſhould be much diminiſhed, and abated. So Judg.*6.6.*

Jacob] As *Iſrael*, ver. 3.

and the fatneſs of his fleſh ſhall wax lean] The like metaphor, ſee Chap.10.*16*,18.

V. 5. *And it ſhall be, as when the harveſt*-man *gathereth the corn, and reapeth the ears* with *his arm*] Or, *And he* (that is, Jacob, ver.4. or, Iſrael, ver.3. the ten tribes) *ſhall be*. It ſhall be ſo with him. See the like manner of ſyntax, Chap. 29.7, 8. Matth.25.14. They ſhall be cut down, and carried away captive, the main body of them, ſome few only left, as the corn is cut down, and carried away out of the field, where it grew, by the harveſt-workmen, that leave only ſome few gleanings behind them, Levit.19.9. Deut.24.19. they being no more able to ſtand before the enemy, then the corn before the reapers, Rev.14.15,*16.*

the harveſt man] Heb. *harveſt*, for, man of *harveſt*; as *prey* for, a man of *prey*, Prov.23,28. and, *peace*, for, a man of *peace* Pſal.120.7.

gathereth] See ch.*16*.10. Deut.*16*.13.

corn] The word properly ſignifies *ſtanding* corn, Deut. 23. 25,*26.*

25,26. Judg.15.5. but there is in it, an ellipſis, of the ſubſtantive; *ſtanding*, for, *ſtanding* corn: as *parched*, for, *parched* pulſe, 2 Sam.17.28. *full*; for, a *full* cup, Pſal.73.10. *ſure*; for, a *ſure* covenant, Neh.9.38. *ſtrong*; for, a *ſtrong hand*, Chap.40.10. *fruitful*; for, a *fruitful vine*, Gen. 49.22. or, olive tree, ver.6. See ch.5.2.

reapeth the ears with *his arm*] A defect of the inſtrumental particle: as Pſal.17.13,14. or, *his arm reapeth the ears*, Gen.41. 7,8,23,24. Ruth 2.2.

and it ſhall be, as he that gathereth ears] Or, *picketh up ears*. The former word is uſed of harveſt-workmen, that reap, and gather by armfulls, or lapfulls, Pſal.129.7. this of gleaners, that pick up ear, after ear, Levit.19.9,10. Deut.23.22. Ruth, 2.2,3,15-18. See Chap.27.12. Hereby is implyed, that there ſhould not only be a ſweeping away of a great part of them together; but a ſecond gleaning of them alſo, as is ſaid of the Benjamites, Judg.20.45. See the like, Chap. 6. 13. That which was effected firſt by Tiglath-Pileſer, 2 King.15.29. then by Salmaneſer, 2 King.17.6. theſe as two harveſt-men: and laſtly, by Eſar-haddon; as one that gleaned after them, Ezr.4.2.

in the valley of Rephaim] A fertile valley, having good ſtore of corn-ground, lying on the Weſt ſide of Jeruſalem, Joſh.15. 8. & 18.16. where it is rendred, *the valley of the giants*: and the word indeed ſeems ſo to ſignifie, 2 Sam. 23.16,18,22. Deut.3.11,20. But the valley may well be deemed to have had that appellation, from the name of an ancient people called the *Rephaites*, that inhabited thereabout, Gen.14.5.& 15.20. The Prophet mentioneth it, here, becauſe a place commonly known to the people whom he ſpake to.

V. 6. *Yet gleaning grapes ſhall be left in it*] Heb. *And*. as Chap.8.9. or, *Yet*, a remnant of *cluſters ſhall be left in it*; becauſe the verb is ſingular, and the noun plural: and the noun is included oft in the verb: as Gen.50.26. with ver.2. The meaning is, that though God ſhould cauſe them, by whole multitudes, at ſeveral times, to be carried away captive by the enemy, and of thoſe that they had left, ſome again, to undergo the like calamity: yet he would not make an utter riddance of them, Jer.30.11. he would deal with them, as he had enjoyned his people to do, in gathering their grapes at vintage, Levit.19.10. Deut.23.20. ſome few cluſters ſhould be left, Chap.65.8. a remnant ſhould ſtill be reſerved for a Church, chap.1.9. & 6. 13. & 7. 3. & 10. 21, 22. for even thoſe alſo that glean, leave ſome behind them, Judg. 20.45, 47. Jer.49.9. Obad.5. See ch.25.13.

as the ſhaking of an olive tree] Heb. *according to the ſhaking of an olive tree*; or, *as* in *the ſhaking* of it. The word ſignifieth properly, not ſo much *a ſhaking* of the tree, as *a ſhaking off*, or, *ſtriking down* of the fruit, by beating of the tree, Deut. 23.20. the law here alluded to, ſee Chap.24.13.

two, or *three berries*] A defect of the disjunctive; as 2 King. 9.32. Chap.38.14. a very ſmall number, Matth. 18. 20. to wit, are left.

in the top] Heb. *in the head*: as Chap.2.2.

of the uppermoſt bough] So called in the Hebrew here, and ver.9. (for it is no where elſe read) becauſe it is *lift up* above the reſt, Pſal.94.4. ch.61.6. where-by reaſon of the height, they cannot eaſily be reached.

four, or *five*] As before, a ſmall number, 2 King.7.13.

in the utmoſt fruitful branches thereof] Heb. *in the branches* (Chap.27.10. properly, *ſide-branches*; or, *ſpreading-branches*, Ezek.31.6,8. See Chap.2.21.) *of her fruitful* tree: ſuch an one, as hath great ſtore; and where the more, therefore, might well be ſpared, and left; a defect of the ſubſtantive: as Gen. 49.22. See ver.5.

ſaith the Lord God of Iſrael] *Jehovah*; who both can, and will fulfill what he ſaith, Chap.1.20. & 14.24,27. and *the God of Iſrael* ſtill, (but not of the Syrians) notwithſtanding theſe heavy judgments inflicted, as well on the one, as on the other. See Deut.3.1--10. Levit.26.44.

V. 7. *At that day ſhall a man look to his Maker*] The reſidue of Gods people, refined, and reformed, by theſe forementioned calamities, ſhall then, abandoning their idols, repair unto God, ſeek to him, truſt in him, and depend upon him. So chap.10,20,21. Gods end in the chaſtiſing of his, being, not to drive them away from him; but to reclaim them from their wandrings, and to bring them home to him, Chap.19.22. & 27. 9. This was in part fulfilled in the reign of Ezekiah, 2 Chr.30.11. and of Joſiah, 2 Chr.34.33.

that day] As chap.4.1,2.

look to] That is, *truſt to, depend upon*; as Pſal. 25. 20. & 34. 5. & 121. 1,2. & 123.1,2. & 141.8. Chap. 8. 17. & 45. 22. Becauſe what men truſt to, that they are wont frequently, and wiſtly to look after, and to have their eyes much fixed upon. See the contrary, wherewith Gods people are upbraided, Chap.22,11. & 31. 1.

his maker] Whom therefore he oweth all duty unto, and ought wholly to depend upon, Deut.32. 6. Pſal. 100. 3. and 149.2. Eccl.12.1.

and his eyes ſhall have reſpect to the Holy-One of Iſrael] The ſame notion, in other terms. See Chap.1.4.

V. 8. *And he ſhall not look to the Altars*] Erected for idol-ſervice, Chap.27.9. Jer.11.13. & 17. 2. Hoſ. 8. 11. Nor to the idols, for the worſhip of whom they were erected, Chap. 30. 22. and were placed therefore near to them, but above them, 2 Chr.34. 4.

the work of his hands] Whether altars, or idols, 2 King. 21. 5. Pſal.115.4. Chap.2.20.

neither reſpect that which his fingers have made] See Chap. 2. 8.

either the groves, or the images] Heb. *and the groves, and the images*; or, *both the groves, and the images*; as Pſal. 76. 7. But the copulative is here put for the disjunctive; as Exod. 21. 17. Neh.5.8. Theſe two words, rendred *groves, and images*, we finde divers times joyned together, 2 Chron. 34.4,7. Chap. 27.9. Of the former, whereof is leſs doubt, or difference among the Learned. Yet the word ſeems to be ſometime uſed, not only for *a grove*, or a company of trees of lower growth, and leſs ſtature, growing thick, and cloſe together, as on a cluſter; of which kinde, they were forbidden to plant any neer to Gods houſe, or his altars, Deut.16.21. But for a model, or curious piece of workmanſhip of gold, or other precious metal, reſembling ſuch a cluſter of trees. For ſome ſuch, in likelyhood, was that *grove* which Joſiah found in the Temple; but brought forth of it, 2 King. 23. 6. And dealt with it, as Moſes did with the golden-calf, Exod. 32. 20 and Ezekiah with the brazen-ſerpent, 2 King.18.4. Not unlike to the *golden vine*, and *platane*, that the Lydian Lord is reported to have preſented Darius with, Herodot. lib. 7. Either of both may be tearmed, *the work of mans hand*; becauſe, planted by mans induſtry, the one; and framed by mans workmanſhip, the other; whence the phraſe of *making groves*, here alluded to, 1 King.16.33. 2 King.17.16. & 21. 3. Howbeit, as before, the word *altars*, ſeemed to be put for the idols, worſhipped at thoſe altars; ſo here the *groves*, for the idols worſhipped at, or in thoſe groves. But, concerning the latter word, there is no ſmall queſtion: The word is not found, but in the plural, *Hammanim*, or, *Chammanim*. And is derived from a Noun, that ſignifies primarily, *heat*, Pſal. 19. 6. And in the ſecond place, *the ſun*, (unto whom it is alſo there, by the Pſalmiſt, applyed) ſo called, in regard of his heat, Job 30.28. Cant.6.10. Chap. 24. 22. & 30. 26. The Chaldee paraphraſt renders it, *Temples*: and ſo alſo doth the Greek, Ezek.6.4,6. And ſome of the Rabbins, on Levit. 26. 30. ſay, that it ſignifies, *houſes*, or *Temples*, dedicated to the Sun. But this ſeems not ſo probable, by the collation of other places; whence it may appear, that they were rather ſome kinde of *images*, then *Temples*. For of Joſias it is ſaid, that he *brake down the altars of the Baalim*, *and* cut down the *Hammanim, that were aloft above*, or *beſide them*, 2 Chr.34.4. Others therefore, of the Jewiſh Doctors, do with more probability, conceive them to have been images. And *wooden images*, ſay ſome of them; as alſo the Greek renders the word, Lev. 26. 30. becauſe there is mention made of *cutting* them down, 2 Chro. 34.4,7. Ezek.6.6. but that is but a wooden ground. For the word, that is there uſed, is applyed, as well to metal-materials, as to woddden, or treen-fabricks; as to *bars of iron*, Pſal. 107.16. Chap. 45.2. But the images, ſo tearmed, are by the Jewiſh-writers, generally ſuppoſed to have been *images of the Sun*; or ſuch, at leaſt, as were erected in honour of him, and whereby to worſhip him; as the heathen moſt of them did, Deut.4.19. & 17.3. 2 King. 23. 5,11. Jer.8.2. & 7.18. & 44.17,18. Ezek.8.16. And Joſeph Ben-Gorion, in his *Jewiſh ſtory*, tells us, that this *Hamman* was an image, made like a man of a middle age, with horns on his head, like an Oxe, and a chin, or beard, like a Dog. But other of the Jewiſh-writers ſay, it was a picture made round, to repreſent the Orb of the Sun, like our ſigns of the Sun. And Benjamin the Jew, in his *travels*, tell us of a Town he met with, inhabited by *Cuſhites*, neer whereunto were abundance of altars, and images, reſembling the round Orb of the Sun, whom that people worſhipped; which, by magical arts, at the Sun-riſing, when people, men and women, came to burn incenſe to them, ſhined very bright, and made a great noiſe. And I remember to have read in Hero, a Greek-writer, his *wind-works*; how, by artificial device, an image may be ſo framed, that the Sun ſhining on it, may cauſe it to yield ſome kinde of ſound. But I ſuppoſe this to be but a fiction of that Jewiſh author; whereof he hath not a few. Howbeit, from this Hebrew *Hamman*, it is not unlikely that the Phenicians had their idol, from whom the Greeks and Latines had their *Jupiter-Hammon*, or *Ammon*; of whom they tell many fabulous tales. But Macrobius relateth, *Saturnal*, lib. 1. cap. 21. that the Lybians worſhipped him, not at the *Sun-riſing*; (as thoſe Jews, Ezek.8.16. and thoſe other people the Jew ſpeaks of) but at the *Sun-ſetting*; and repreſented him with the horns, not of an *oxe*, as the ſon of Gorion, but) *of a ram* on his head, thereby repreſenting the rays, or beams of the Sun: As both, in Hebrew and Greek, the words of *horn*, *and of glittering light*, are of neer affinity, the one with the other. See Exod. 34. 29, 30, 35. (whence the groſs error of painting Moſes with *horns*) and Hab. 3. 4. It ſeems therefore moſt probable, that theſe *Hammanim* were images, of what matter, or figure ſoever, made, thereby to adore *the Sun*. Nor can I therefore readily aſſent to that, which ſome later writers have conceived this tearm to import. The idolaters, ſay they, had divers places for the worſhip of idols, according to the divers ſeaſons of the year, and conditions of the weather; their *groves*, and ſhady-places, which which they uſed in heat of ſummer; and their *ſun-images*, ſet in ſun-ſhine places; which they made uſe of in colder weather; ſo called, ſay ſome, becauſe they ſtood in the ſun, and were *ſun-burnt*. And theſe two ſorts, ſay they, are joyned together, as including all ſorts of idols, and idolatrous ſervices, being reduced to theſe two heads. But for this diſtinction, I finde little ground, either in Scripture, or elſewhere. Groves were commonly uſed, by the ſuperſtitious heathen, for idolatrous employment, in regard of a kinde of awful dread, that ſuch ſhady, and ſolitary places are wont to ſurprize people withal, eſpecially pre-poſſeſſed with a ſuperſtitious conceit of ſome deity dwelling there. Nor were they wont to make uſe of them, more at one time then another: the cloſeneſs of the trees, in them, affording, as well ſhelter, in the winter time, as ſhade in the ſummer. And *ſtatuæ ſubdiales*, as they render the word, ſignifying *images ſet in the open air*; having no covert, but what heaven affords, ſeems not ſo well ſeated for winter ſervice, or for uſe, ſutable to cold and bluſtring weather. I adhere therefore to the former; and ſuppoſe *groves*, and theſe *ſun images*, to be joyned together; becauſe theſe idols were oft placed, as well in their *groves*, and *high places* abroad, as in their *temples*, and *houſes* within doores. See 2 Chr. 34.4.

V. 9. *In that day*] At that time, (as ver. 4.) when God ſhall execute the judgment before denounced. For to that the Prophet now returns again, illuſtrating it further, by the procuring cauſes of it, ver. 10. and the ſad effect of it. verſ. 11.

Shall his ſtrong cities be as a forſaken bough] Heb. *his cities of ſtrength*, (as Prov. 10. 15. & 18. 11.) ſhall be as the leaving *a ſide-bough*, or, *branch*; (ſuch as makes a ſhade, Ezek. 31. 5. anſwering not unfitly to that other word uſed ver. 6.) Or, *of a wood*, or, *thicket*. For the word, here uſed, alſo, ſometime ſo ſignifies, 1 Sam. 23. 15, 16, 18. 2 Chr. 27. 4. As a bough, or a branch that is *left* behind, to wit, by thoſe that did lop, or ſhred a tree: or, as a tree left for a ſtander, when the whole wood about it is felled. For the word *forſaken*, doth not well ſuit here; in regard of birds or fowl, that neſt, or rouſt in a tree; or, in regard of beaſts that had ſhade and ſhelter, formerly, from it; may a tree, or bough, be ſaid to be forſaken, Ezek. 31. 4, 12. Dan. 4. 12, 14. but not properly by the huſbandman, who when he loppeth a tree, leaves ſome bough or branch, either neglecting it, or becauſe he cannot well come to it; or becauſe he hath no need of it; or hath further uſes there for it. And although the cities, here mentioned, might, in the former reſpect, be compared to *a forſaken bough*, becauſe left by their inhabitants, being driven away from them, as birds chaſed from a tree, which was before their wonted harbour, Chap. 16. 2. Yet that ſeems not to be the thing that the Prophet here aims at; but that their ſtrong cities ſhould ſtand ſolitary, left alone and deſolate; (ſuch of them, at leaſt, as were not utterly razed, as Damaſcus was, ver. 1. and ſome of Iſrael, it may well be, were) the whole country, and ſmaller towns and villages, round about, being utterly waſted and ruined. See Chap. 1. 7, 8.

and an uppermoſt branch] As ver. 6. A ſtanding bough, that is left on the top of a tree, when the reſt are all lopped away, naked and bare. Though ſome expound both this, and the former, of boughs and branches of fruit-trees, left naked and bare; and many times alſo broken and mangled, diſpoiled wholly of their beauty, when the fruit is all beaten down. But the former ſeems to agree better, both with the Prophets ſcope, here, and the like elſewhere. See Chap. 30. 15.

which they left for the children of Iſrael] That is, which the enemy left; God in his providence, ſo diſpoſing things, out of his gracious affection to his people, of whom he had reſerved a remnant to himſelf, ver. 6. that yet ſome places ſhould be ſpared for them, when the reſidue ſhould be deſtroyed. The verb is imperſonal, and may well be rendred, *which ſhall be left* (See Chap. 2. 19.) *for the children of Iſrael*; as *for the anoynting*, Chap. 10. 27. Howbeit, ſome interpreters turn it another way, reading the words, *which ſhall be left*, or, *forſaken by the children of Iſrael*; as Chap. 7: 16. And others, yet, a third way, ſuppoſing this latter clauſe to have ſome reference to the ancient inhabitants of the land of Canaan, in Joſhuah's time, and their leaving the land, upon the Iſraelites entrance thereupon; and this way the Jewiſh Doctors generally go; and divers alſo of our interpreters. Some reading the words, *as they left* them. The note of ſimilitude ſupplyed before the relative; as Exod. 34. 18. Jer. 44. 8. Some, *which they left*, (to wit, the Amorites, and Canaanites) *before the children of Iſrael*, that is, for fear of them; as Exod. 2. 15. Chap. 21. 15. That which Some underſtand of their leaving their *tillage*, and their *fruits*; (becauſe one of the words, before-going, hath affinity with another word that ſignifies *plowing*, and the other belongeth to a tree) and betaking themſelves to their ſtrong Forts, and fenced cities for fear, Exod. 23. 27, 28. Joſh. 2. 9, 11. & 5. 1. Others, of the leaving of their Forts themſelves, and their fenced cities, being by the Iſraelites diſpoſſeſſed of them. And thus moſt of the Rabbines. Some, alſo, making the two words, in the fore-going ſentence, rendred, *bough* and *branch*, the proper names of two cities, in the land of Canaan, called *Horeſh*, and *Amir*: whereof yet we finde no record in Scripture. But theſe latter interpretations, though not wanting great authors, ſeem ſomewhat too coact.

and there ſhall be deſolation] As Chap. 6. 11. Or, *it ſhall be deſolation*: that is, *moſt deſolate*; (ſee ch. 1. 7.) to wit, Samaria, the royal city, ſaith one Rabbin; the land of Iſrael, ſaith another. I ſuppoſe, it hath reference to the firſt words of the verſe, *His ſtrong cities*, &c. each of them *ſhall be deſolate*. See Chap. 20. 2. & 26. 19.

V. 10. *Becauſe thou haſt forgotten the God of thy ſalvation*] The procuring cauſe of this their calamity, their fore-getting, neglecting, diſregarding, and rejecting him, that might, and would have ſaved them, had they been mindful of him, and faithful to him, Deut. 8. 14. Pſal. 106. 13, 21. Jer. 2. 32. & 3. 21. & 13. 25. & 23. 27. Ezek. 22. 12. & 23. 35. Hoſ. 8. 14. & 13. 6. The perſon is changed; as Chap. 14. 3. and the words are in the feminine, directed to the land, or State of Iſrael, as to a woman, or a wife, that had forgot her duty and loyalty to her husband, Prov. 2. 17.

the God of thy ſalvation] Or, *thy ſaving God*. God thy Saviour. So Pſal. 18. 46. & 25. 5. & 27. 9. & 62. 1, 2, 7. as, *the God of my mercy*; or, *my God of mercy*: that is, my merciful God, Pſal. 59. 10, 17. And *the God of my righteouſneſs*: or, *my God of righteouſneſs*: that is, my moſt righteous God, Pſal. 4. 1.

and haſt not been mindful of the rock of thy ſtrength] Or, *thy rock of ſtrength*. Thy ſtrongeſt rock; as *the cities of thy ſtrength*, or, *thy cities of ſtrength*: thy ſtrong cities, ver. 10. So Pſal. 62. 7. He that would have protected thee more ſurely, then all thoſe thy ſtrong-holds, which thou didſt minde and truſt to, when thou mindeſt not him. For the one of them is here oppoſed to the other. See Deut. 32. 4, 30, 31. Pſal. 31. 2, 3, 4.

therefore ſhalt thou plant pleaſant plants] Heb. *plants of pleaſant*; to wit, flowers, or fruits; as Gen. 30. 14. Cant. 7. 13. with Chap. 2. 12. A defect of the ſubſtantive, as there, in the Canticles; and here before, ver. 5.

and ſhalt ſet it with ſtrange ſlips] Heb. *and* with *a ſlip of a ſtranger*, or, *forraigner*, *ſhalt thou ſow it*. A defect of the inſtrumental particle; as ver. 5. *a ſlip*, for *ſlips*, collectively; as Ezek. 8. 17. and *plant*, for *plants*, ver. 11. It is uſed, more eſpecially, for *a branch*, or, *ſlip* of a vine, Num. 13. 23. Ezek. 15. 2. *a ſlip of a forraigner*, for *forraign ſlips*, brought out of forraign parts; and in that regard, of more eſteem. *Shalt thou ſow*, or *ſet*: for the Hebrew uſeth the ſame word for both, Levit. 19. 19. Deut. 22. 9. *It*, to wit, thy vineyard, or thy garden: the Pronoun, for the Noun; as 2 King. 25. 4. Chap. 30. 8. He compareth the State of Iſrael to a curious Lady, that delighteth in beautiful flowers, affects choice fruit, deſires forraign plants, is careful to procure them, to plant her places of pleaſure with them; and ſedulous in nurſing and tending of them there; as the next words imply, ver. 11. See *a ſtrange vine*, in another ſenſe, Jer. 2. 21.

V. 11. *In the day ſhalt thou make thy plant to grow; and in the morning ſhalt thou make thy ſeed to flouriſh*] All the pains thou ſhalt take, and all the coſt thou ſhalt be at, in making proviſion for the maintaining of thy ſtate, and the continuance of it, in a plentiful, beautiful, and flouriſhing condition, ſhall come to nought; it ſhall be ſpoiled, and deſtroyed all, by the enemy. There ſeems an eye had to that threatning in the law, Deut. 28. 29, 30, 33.

In the day] In the day time: Day by day; as Pſalm 42. 8.

make thy plant to grow] The ſingle word ſignifies, *to grow much*, or *apace*, Job 8. 7, 11. & 12. 23. & 36. 26. Pſalm 73. 12. & 92. 12. But here it is in a redoubled form, as importing a double deſire, endeavour and diligence, conſtantly employed, by all means that might be, to ſtrengthen and advance their eſtate. See Chap. 9. 10.

in the morning] A phraſe implying commonly much ſedulity, and induſtry in purſuit of a buſineſs, Pſal.5.3. & 127.2. Eccl.11.6. Chap.5.11. & 27.3. and it may here be referred, as well to the haſtning of the growth, and putting forth of things, ſet, or ſown, as to the early and conſtant care uſed about them: in alluſion to Aarons rod, that being a dry ſtick over-night, was found budded, and bloſſomed next morning, Num.17.8. or, to the practice of thoſe, that uſe artificial means, and helps, for the forwarding of plants and fruits. See Ezek.17.24.

make thy ſeed] As before; *thy plant*. That which thou haſt ſet, or ſown. See ver.10.

to flouriſh] Or, *bud*, or, *bloſſome*: as Num.17.8. Chap.27.6. & 35.1,2.

but *the harveſt* ſhall be *a heap in the day of grief, and deſperate ſorrow*] This clauſe is by divers, diverſly both rendred and expounded. Thoſe that read the words, as they are here rendred; do thus expound them: that in the day, or at the time of their calamity, and irrecoverable grief, which they ſhall ſuſtain by the enemy, all that they had gotten together, ſhould be ſuddenly conſumed, as a ſmall heap of corn is, when a great multitude, or, a whole army, that have been long pinched with famine, ſhall light on it; or all that ye have taken ſo much pains for, ſhall be laid together on an heap, for the enemy, to divide, and ſhare among themſelves. See Chap.15.7. or, ſhall all be ſpoyled and deſtroyed, as ſuch choyce and precious matters are wont to be, when they are regardleſly jumbled together, and ſo caſt upon an heap. See Chap.33.4. & Jer.43.12. And this I ſuppoſe the genuine ſenſe of the words. Which one of the Jewiſh Commenters obſerves to have been a proverbial ſpeech among them, concerning labour in vain. *Your crop is come to an heap*, or, *your whole crop is all on a heap*. But ſome others, and ſo of the Jewiſh Teachers, render the words far otherwiſe; to wit, *The crop*, or, *the branches ſhall be removed in the day of inheritance, and* there ſhall be *deadly grief*; or, *The heap of the crop, in the day of inheritance*, ſhall be *deadly grief*: or, *The crop in the day of inheritance*, ſhall be *a heap and deadly grief*: That is, as Some, thy children, whom thou haſt with ſo much care, and coſt, brought up; as others, thy wealth, which with ſo much pains and travel, thou haſt raiſed, and brought to an height, ſhall be taken all from thee, and carried away, when thou ſhouldſt come to enjoy it, and reap the fruit of it; which ſhall be as deadly pangs, and pains unto thee; it ſhall go ſo neer to the heart with thee, Deut.28.34. Or, all the fruit, or crop, that for all thy forepaſſed care, and coſt, ſhall accrue unto thee, ſhall be nothing elſe, but an heap of hearts-grief, and ſorrow, Eccl.2.11,17,18.

but] A defect of the adverſative: as Pſal.119.69.70,78.

the harveſt] Or, *crop*: as Chap.16.9. Joel 3.13. yet, according to others *the branch*. For ſo is alſo the word uſed, Job 29.19. and *branch*, for *branches*, or *boughes*: as Job 14.9.

an heap] So the word commonly ſignifies, Exod.15.8. Joſh.3.13,16. Pſal.33.7. & 78.13. nor is it ever found otherwiſe uſed: and ſome put in here the reſtrictive particle, *but*; reading it; but *an heap* only: as Job 8.9. Jer.46.17. Yet divers of the Rabbines, whom ſome of ours alſo, here follow, would refer it to a root, that imports *removal*, Chap.10.31. & 16.2. & 22.3. & 33.3.

in the day of grief] Heb. *of grievous*: a defect, as the Jews, that go this way, note, of the ſubſtantive, *plague*, or *ſtroke*, expreſſed, Jer.14.17. & 30.12. or, *wound*, or, *breach*: as Jer.10.19. Nah.3.19. the like defects, ſee Chap.5.2,4. ver.5,10. Jer.17.16. Ezek.13.14. Howbeit, the ſame word, but deſcending from another root, doth ordinarily ſignifie *an inheritance*, or *poſſeſſion*, Num.18.23,24. Chap.54.17. & 58.15. and ſo ſome would here take it: and the time of harveſt, termed *the day of inheritance*, or, *poſſeſſion*; becauſe the fruits of the earth, and of mens labours are wont then to be inned, and enjoyed, Deut.16.13,14. Joel 1.5. but a little difference there is, in the vowel points, between the word, in the one uſe, and in the other.

and deſperate ſorrow] Or, *deadly pain*. So Jer.30.17. from the ſame root is *man* termed *Enoſh*, *miſerable*, or *mortal*. See Chap.2.9. ſome ſuppoſe the copulative here to be, but a meer expletive; as 2 Sam.13.5. and ſo they knit the firſt words of the clauſe, with theſe laſt: *The heap of the crop* ſhall be *deadly pain*, or, *grief*. In which ſenſe if we take it, it may better be rendred, *The crop* ſhall be *an heap, and deadly pain*, or, *grief*; that is, *an heap of deadly pain*, or, *grief*: as *a cloud and ſmoke*; for, *a cloud of ſmoke*, Chap.4.5. Others make it, a diſtinct branch, *and* there ſhall be *deadly pain*: as the laſt clauſe of ver.9.

V. 12. *Wo to the multitude of many people*] Some would knit the enſuing paſſage, to the foregoing part of this Chapter, as if in theſe words were contained a reaſon of the *deſperate grief* mentioned, ver.11. to wit, the multitude of ſtrange people breaking in upon Gods people; which the Prophet ſhould here lament. But by the moſt, and beſt, they are deemed to belong to a new Sermon, or Prophecy; in regard whereof, ſome Interpreters, rent off the three verſes following from this Chapter, and glue them on to the next, as if this parcel, and that Chapter, made up one entire Prophecy, or Sermon. The reaſon they give of it, is, becauſe theſe three verſes contain a denunciation of judgment, againſt thoſe people of ſeveral countries, that aſſiſted Sennacherib, and ſerved under him, in his expedition againſt Judah, and Jeruſalem; and the eighteenth Chapter is againſt the Ethiopians, whoſe deſtruction God would have before-hand denounced, that Gods people might not expect any aid from them, or any means to be uſed by them, to divert the Aſſyrian, from his intended invaſion of it. But this ſeems but a weak ground, to make them one Sermon; being of ſo divers ſubjects. Howbeit theſe words ſeem to begin a new, but ſhort argument; and clearly to intend the downfall of thoſe forces, that Sennacherib led againſt Gods people. See Chap.30.28. & 36. & 37. Although there want not, that underſtand them, of ſuch nations, as joyned with the Syrians, and accompanied them, in Ahaz his time, in the oppugnation of Jeruſalem, Chap.7.1. But the tenour of the text, and all the circumſtances of it well weighed, carry it rather the former way.

wo] Of this particle, ſee Chap.3.11. & 10.5. & 18.1. Some would have it rendred, *Alas*: as Joel 1.15.

the multitude of many people] Or, as ſome, *to the tumult*, or, *noyſe, of many peoples*; (for the word is plural, as intimating, a variety of people, out of ſeveral countries, that ſerved under the Aſſyrian. So Chap.10.13,14.) that is, ſay they, *to the many tumultuous people*: and it is true indeed, that the word rendred *multitude*, is ſometime uſed for *tumult*, or, *noyſe*; as ch.31.4. Jer.47.3. Amos 5.13. as alſo, that it is derived from a word, that hath a notion of *noyſe*, or *tumult*, uſed in the very next clauſe; becauſe multitudes meeting are commonly tumultuous: but neither doth it alwaies neceſſarily imply, or import noyſe, and tumult; as Gen.17.5. nor is there any need here to depart from the ordinary reading, and moſt general acception of the word, deſigning here the vaſt *multitude*, or number of them, joyned in one body; as the other addition of *many people*, the multiplicity of nations, whereof that body conſiſted. Howbeit, becauſe the enſuing parallel member may ſeem to plead for the former tranſlation; to accord both members, it may well be rendred more fully, the *ſtreperous*, or *tumultuous multitude*: as implying both their multitude, and the manner of their demeanour. See the next clauſe, and the next member: and Ezek.30.10.

that make a noyſe like the noyſe of the ſeas] Heb. *according to the ſeas making a noyſe*. See Chap.5.30. Jer.6.23.

and to the ruſhing of Nations] Or, *ruſtling*, or, *tumultuous noyſe*, Chap.5.14. & 13.4. & 25.5. or, *outrage* (Chap.37.28.) *of Nations*; that is, *to the ruſtling*, or, *tumultuous*, or, *outragious people*. See Jer.47.3. Or, (which I take to be the moſt natural ſyntax; for, the *wo* is denounced to the perſons, or people) *to the ruſtling*, or, *raging* company; the abſtract, for the concrete, *ruſtling*, *rage*; for *ruſtling*, and *raging* company, as *pride*; for, a *proud* man, Jer.50.31. *folly*, for, a *fooliſh* man: Prov.24.9. See Chap.13.4.

that *make a ruſhing, like the ruſhing of many waters*] Or, that *make a ruſtling*; or, that *rage according to the ruſtling*, or *rage of many waters*, Pſal.93.4. Chap.8.7. & 28.2. Jer.51.55. Rev.1.15. & 14.2. & 19.1,6. See Chap.16.14. a defect of the relative is in either branch: as Chap.42.5.

V. 13. *The nations ſhall ruſh, like the ruſhing of many waters*] *Ruſh*; that is, break in with rage; or, *ruſtel*; break in with much noyſe. They ſhall break in with ſuch an hideous noyſe, as the ſea, or, ſome great river is wont to do, when it hath broken through, or got over its ſea-walls, or banks, as if they would with a rage, and violence irreſiſtible, bear down, and carry away all before them, Chap.8.7,8. & 59.19. Jer.51.42. See in what a bluſtering, and boyſterous manner, the Aſſyrian brake in, Chap.36.1-20.

but God ſhall rebuke them] Heb. *and*, (as Chap.16.12.) *he ſhall rebuke him*; or, one *ſhall rebuke him*; that is, *he* (to wit, Sennacherib, with all his forces) *ſhall be rebuked*; by whom, but by God? Chap.59.19. whoſe rebuke is not verbal; but real, and efficacious: able, not to ſtill only, the noyſe and rage of the ſea, Pſal.93.3,4. and that with a word, Matth.8.26,27. Mar.4.39,41. but to dry it up, ſo that men may walk through it dry-ſhod, Pſal.66.6. & 106.9. Chap.11.15. & 50.2. and much more to bring down, and abate the rage, and to ſtill, and calm the tumultuous outrage of any perſons, or people whatſoever, Pſal.91.5. & 65.7. & 68.30. & 76.6. Chap.25.5. See this effected, chap.37.36.

and they ſhall flee far off] Heb. *and he ſhall flee far off*; to wit, Sennacherib, who upon the diſcomfiture of his forces, by the miniſtery of an Angel, fled to Niniveh, faſter by much, then he came out from thence, Chap.31.9. & 37.37.

and ſhall be chaſed, as the chaff of the mountains before the wind]

wind] As *chaff*, that the leaſt puff of wind will any where eaſily drive before it, Pſal.1.4. & 35.5. and not *chaff in the floor*, Dan.2.35. Hoſ.13.3. but as *chaff of the mountains*; or, *chaff on a mountain*: as Chap.18.3. on ſome high place, where the wind hath moſt power, and nothing either to reſtrain the force, and violence of it, or to ſtop, and ſtay that that is driven by it, Chap.41.15,16. Jer.4.11,12.

and like a rolling thing before the whirlwind] The Hebrew word is commonly uſed for a *wheel*: as Chap. 5.28. & 28. 28. but in this place ſome ſuppoſe it, to ſignifie, *thiſtle-down*; others more generally, *a round wiſp*, to wit, of ſtubble; or ſome other ſuch-like light ſtuff, Pſal.73.13. Job 21.18. Chap. 41.16. Jer.13.24.

V. 14. *And behold*] Take notice of, and conſider ſeriouſly, a moſt ſtrange, and ſudden change. See Chap.3.1. & 7.14.

at evening-tide trouble, and *before morning he is not*] There is in the Hebrew, a tranſpoſition of one copulative; as Gen.22.4. and the defect of another: as Chap. 16.14. which makes the ſentence the quicker. And it is indeed a brief, and conciſe; but quick, and lively deſcription of a great and ſudden alteration, within the ſpace of a night, both in the condition of Ezekiah, and thoſe beſieged with him; and of Sennacherib, and his forces, that lay without in ſiege againſt them.

at evening-tide trouble] Or, *terrour*; as it is commonly, and conſtantly rendred elſewhere, Job 18.11,14. & 24.17. & 27. 20. & 30.15. Pſal.73.19. Ezek.26.21. & 27.36. & 38.19. All within Jeruſalem overnight affrighted, and damped, with Rabſhakehs bluſterings, and menaces, together with the conſideration of the State of the whole country, about them, and a puiſſant army of ſo many thouſands ſet down before them; ſo that well they may be deemed to have been even at their wits end, Chap.22.2,5,7. & 33.7,8. & 36.1,22. & 37.3.

before morning he *is not*] Ere morning appear, he, and his, are all gone, there is not an enemy to be ſeen, Chap.37. 36, 37. Thus weeping at even, and joy in the morning, Pſal.30. 5. And he ſeems to compare the Aſſyrian to a tempeſt of wind, that riſeth, and bluſtereth towards evening, but is laid again, before the next day. Though ſome underſtand the whole of the Aſſyrian forces, that they were frighted in the night, by that ſad, and ſudden work, that the Angel made among them; and fled away in the morning. So *evening* ſhould be taken for *night*; as Gen. 1. 5, 8. But the former ſeems more familiar.

thus is *the portion of them, that ſpoyl us*; *and the lot of them, that rob us*] A ſweet and comfortable cloſe to Gods people; but ſad and diſmal to all their oppoſites. Such ſucceſs are they all like, yea, ſure in fine to have, that maliciouſly oppoſe, and impugn Gods people. See the like, but in way of a vote, Judg.5.31. Pſal.83.9–18. There is in the words, a metaphor taken from portions, either of allowance of meat, or drink, Jer.52.34. Dan.1.5,8. or of land, rather, and inheritance, divided among co-heirs by lot; as Pſal.11.6. & 16.5, 5. Jer.31.25. Act.8.21. See the very like, in plainer terms, Job 20.19. Of the other two terms here uſed, rendred, *rob*, and *ſpoyl*; See Chap.10.2,6,13.

CHAP. XVIII.

Verſ. 1. WO *to the land*] A new Sermon, or Prophecy, here beginneth, as moſt, generally agree; but againſt whom it is denounced, or whom it ſpecially concerneth, is much queſtioned by many. Some underſtand it, as menacing the ruine of Egypt: which others reject; becauſe the very next is peculiarly, and directly addreſſed againſt that State. Others ſuppoſe, that it threatens the Ethiopians, whom they deem to be deſcribed in the firſt, and ſecond verſes. Others would have it meant of the Romanes, by whom Jeruſalem was deſtroyed. The Jewiſh Doctors, of Gog, and Magog, to be deſtroyed in the dayes of their Meſſias, Ezek.38.4. And laſtly, ſome Spaniſh Writers, of the Inhabitants of the new-world in America, whom they vaunt of, as their converts. I ſuppoſe the Prophecy to contain a denunciation of deſtruction againſt the Ethiopians, to be inflicted by the Aſſyrians, Chap.20.4. (with a promiſe of future reſtitution, ver.7. in the times of Chriſts Kingdome) but directed to the Egyptians, as their neighbours, Ezek.29.10. and confederates, Ezek.30.5. adviſing them by their Embaſſadours to advertiſe the Ethiopians, of their ruine approaching, Ezek.30.9.

Wo to the land] As ſpoken by way of denunciation, like that, Chap.17.12. But they who ſo take it, obſerve not, that the denunciation of evils here mentioned, is darted, not againſt the land, or people, in this verſe, deſcribed; but againſt the people deciphered in the next verſe, whom, they are there willed to ſend a meſſage to, to acquaint them therewith: as appears by ver.7. For thoſe, and no other, are threatned with deſtruction in the one place, unto whom reſtitution is promiſed in the other. I ſuppoſe rather therefore, that the word is here uſed in way of compellation: as Chap.55.1. Zach. 1.6. and ſo both the Jewiſh Doctors, and ſome of ours alſo, here take it; rendring the words, not, *Wo to the land*; but, *Ho the land*, &c. to wit, of Egypt. See the like diverſity of expoſition, Chap.10.5. & 29.1.

the land ſhadowing with wings] This many Interpreters apply to Ethiopia, or, ſome part of it; reading the words, *the land of ſhadow of wings*; and underſtand thereby, ſome, a land *ſhadowed* with a circle of mountains environing it. Others, with locuſts, and flyes, that abound in it, Chap.7.18. Joel 2. 10. or, with flight of fowl, that at time of year, out of the colder regions, fly in great flocks thither. Others, a land *ſhadowing*, either the ſea, which it lay upon, with the ſayls of their ſhips, which to them, are as *wings*; or the countreys they trade unto with wares, and commodities, Chap.45.14. or, the lands, they invade, like *locuſts*, Judg.6.5. 2 Chr.14.9. & 16.8. with the multitude of their troops, as *wings*; for ſo are *troops* ſometime termed, Dan.11.12. beſide that, ſome would have it termed *a land of wings*; becauſe it was divided, ſay they, into two parts, by the red ſea, or Arabian gulf, that ſevered them, the one from the other; the Eaſtern containing ſome part of Arabia; and the Weſtern, That bordered upon Egypt. But others, rather, (whom I concur with, for the reaſon above rendred) underſtand the land of Egypt to be here deciphered. Which ſome of them ſuppoſe to be called, *the land of ſhadow of wings*; becauſe it uſed to put other people, and Gods people eſpecially, Ezek.31.6. & 29.16. in great hopes of ample protection from it, Chap.20.5,6. & 30.2. & 31.1. & 36.6. now *ſhadow*, Num.14.9. Judg.9.15. Pſal.91.1. Eccl.7.12. and *wings*, Deut. 32.11. Pſal.91.4. and *ſhadow of wings*, Pſal.17.8. & 36.7. & 57.1. are emblems of protection; and the word, *ſhadow*, is here, ſay they, in a double form, to denote the amplitude of protection, that Egypt was wont to promiſe. But becauſe the word here uſed, is no where found, ſo to ſignifie; but is uſed commonly, and conſtantly, for a *cymball*, or ſuch like muſical inſtrument, that makes a tinkling, or jingling ſound, being ſhaken, or ſtricken with the hand, 2 Sam. 6.5. Pſal.150.5. Others therefore, and ſo the old Latine, render, it, *the land of a cymbal*. Which title, or term, ſome ſuppoſe, to be given unto Egypt, as implying, it to be but *a jingling wing*; that promiſed much protection, but anſwered not expectation, Chap. 20.6. & 30.5. & 36.6. Ezek.29.6,7. was like *a tinkling cymbal*, 1 Cor.13.1. according to that, Jer. 46. 17. *the King of Egypt* is but *a noyſe*; makes a great noyſe; but doth nothing. Others ſuppoſe the land of Egypt, to be termed *a land of cymbals*, or, *jingles*; (the word taken collectively, as others the like, Chap.5.12.) in regard of that great abundance of jingling inſtruments, by the Greeks and Latines, termed *ſiſtra*, uſed perpetually, in the ſuperſtitious rites of their goddeſs *Iſis*; and ſo riſe among them, or, peculiar to them, that by other people it was termed, *Egyptian* muſick; and the ſame of ſo neer affinity, for ſound, and handling, to the *Cymbal*; that the old Greek gloſſaries interpret the one ſometime by the other: the one alſo is ſuppoſed by ſome to be mentioned with the other, where it is in our Engliſh, very unfitly, and no leſs diverſly rendred, *fidles*, by the ancienter tranſlators; and *cornets*, by the later, 2 Sam.6.5. for the word is no where elſe found; but ſignifies ſuch a kind of inſtrument, as by motion, and agitation, yeelded a muſical ſound, as both *cymbals*, and theſe *jingles* did; for ſo we ſhall make bold to term them, untill we have a fitter name for them. The difference between them was, that the one was of a ſpherical, the other of an ovall form, made hoop-wiſe, with little bells hanging on the brims, or edges of it; which ſome ſuppoſe here, to be meant by *wings*, and this kind of inſtrument to be termed here, *a cymball of wings*, or, *a winged cymball*; to diſtinguiſh it from the other kind, commonly ſo called. In regard hereof, therefore, might Egypt well be termed, *the land of cymbals*, or, *jingles*; ſuch kind of muſick being no where ſo riſe, as there: though for the other term of *wings*, ſome of thoſe, that thus underſtand the word *cymball*, conceive that to look another way; and the word, *land*, as having reference to both, they render the text, *a land of cymbals*, a land *of wings*: as if it were ſaid, *that jingling land of wings*: deeming it ſo to be called; becauſe by the river Nilus, running through the whole body of it at length, Chap.19.5. it was divided, and parted into two moyties, lying on either ſide the river, as *two wings*; for ſo is the word uſed, Chap.11.12. & 24.16. However certain it is, that not Ethiopia, but Egypt, is here deſcribed.

which is beyond the rivers of Ethiopia] That is, as ſome, beyond thoſe rivers, that out of Arabia empty themſelves, either into the red, or the midland ſea; or, as others, *beſides*; or, on the ſide of; or, *on this ſide of*: as the word is oft uſed, Num.21.13. & 22.1. & 32.19,32. Joſh.22.7. 1 Sam. 14.1,4. Job 1.19. See Chap.9.1. & Zeph.3.10. However, we read it, the words here rather ſeem to deſign ſome other land, bordering neer upon the Ethiopian coaſt, as Egypt doth, Ezek. 29.10. then Ethiopia it ſelf, beginning at the laſt cataract, or downfal of Nilus.

the rivers of Ethiopia] That is, either thoſe rivers, that run into Nilus, whereof Aſtaboras, and Aſtapus are ſaid to be two principal ones; Strabo, *Geograph.* lib. 17. or Nilus it ſelf, called the *Ethiopick-river*; becauſe from, and through that country, it comes down into Egypt: and in the plural, ſtyled *rivers* here, as alſo, Ezek. 29. 3, 4. either in regard of the rivers, that by the way it receives; or, of the water-courſes drawn out of it, partly above, to abate its violent current; partly, beneath, for the benefit of the bordering places, Chap. 19. 6. or, in regard of the ſeveral ſtreams, and channels, that it runs in, both above, in Ethiopia, where by branching it ſelf, it makes ſundry great Ilands, whereof Meroe a chief one: Strabo, lib. 2. & 16. Pliny l. 5. c. 9. as alſo below, in Egypt, where by ſeven famous channels, it emptieth it ſelf in the midland ſea, Chap. 11. 15. Or, as Some, the rivers of that part of Arabia, which the Chuſites inhabited, lying between Judea and Egypt, running, as the brook of *Rhinocorura*, into the lake of Sirbon, and *Beſor*, into the Mediterranean ſea, and *Coris*, with ſome others, into the red ſea. See Herodot. l. 2. & Strabo, l. 17.

of Ethiopia] Heb. *Cuſh*: as Chap. 11. 11. a country ſo called, becauſe inhabited by the poſterity of *Cuſh*, the ſon of *Cham*, or *Ham*, Gen. 10. 6. 1 Chr. 18-10. Who at firſt ſeem to have ſate down in, and peopled ſome part of Arabia, Gen. 2. 13. Num. 12. 1, 2. 2 Chr. 14. 9, 14. and in proceſs of time, not only to have extended their habitation unto the ſhore of the red-ſea, but to have pierced alſo, into the Ilands that are ſcattered here and there, about the mouth of the ſame; and from thence (which was no difficult matter for them to do) to have wafted over into the African Continent; wherein, on the South of Egypt, they at length ſetled themſelves: And hence that diviſion of them, into the *Eaſtern*, and *Weſtern*, the *Aſian*, and *African Ethiopians*, or, *Cuſhites*: of which may be ſeen Herodotus, lib. 7. and Strabo, lib. 1. and may help to reconcile the differences that are among Writers, concerning the place of their abode.

V. 2. *That ſendeth Embaſſadours by the Sea*] This *ſending of Embaſſadors by Sea*, Some underſtand of the Ethiopians on the one ſide of the red-ſea, ſending over to them that inhabited on the other-ſide; for the leavying of forces to go forth with them, to war againſt the Aſſyrian, or ſome other common enemy. Others, of ſending out Heralds of armes, to defie the Aſſyrian, and bid them battel. To which purpoſe, they ſuppoſe to make, that rumor of Tarhakah, the Ethiopians coming againſt Sennacherib, Chap. 37. 9. Others, of the Egyptians ſending, as Some, to the Jews, to put them in hope of ſupplies, and aſſiſtance againſt the Aſſyrians; or, as Others rather, to the Ethiopians, to inform them of the Aſſyrian preparations againſt them, and the evils, that from them they were like to ſuſtain.

Embaſſadors] As Joſh. 9. 4. Ch. 57. 9. Jer. 49. 14. or, *Meſſengers*; for the word is general, Prov. 13. 17. & 25. 13. Howbeit, becauſe the word is found uſed for *images*, Chap. 45. 16. Some would have it here ſo to ſignifie; underſtanding this paſſage, not of ſending *meſſengers*; but of ſending Oſiris his head; as Lucian tells the tale: or an Epiſtle, as ſome of the Greek Fathers (to bring it neerer home to their Verſion) concerning the reviving of Adonis, put up in an earthen pot, and ſo caſt into the ſea, to arrive beyond ſea, at Byblos, which by the Devils help, within a few dayes, it uſed to do. But neither is this relation of any certainty; nor is there any mention of *images* in it: nor appear therein the *paper-boats* ſpoken of in the text: and what is called *tſirim* here, is in the next branch termed *malacim*, which is, queſtionleſs, *meſſengers*: and ſmall reaſon therefore to depart from the verſion received.

by the ſea] The red-ſea; that runneth along by the Coaſt of Egypt, and Ethiopia, on the one ſide; and of Arabia, on the other ſide: called therefore, *the gulf of Arabia*: as that other beyond it, *the Perſian-gulf*. See Jer. 49. 14.

even] Heb. *and*. But ſome ſuppoſe the copulative to be here redundant; as Chap. 17. 11.

in veſſels of bul-ruſhes] Heb. *of ruſh*. For the word is general, of all kinde of *ruſh*, Job 8. 11. ſo called, of a word that ſignifies to *drink*, Gen. 24. 17. becauſe *ruſhes* require moiſture, and thrive not, but in miry and watery places, Job 8. 11. c. 35. 7. But it is here taken collectively, for *ruſhes*; as Exod. 2. 3. And ſome ſuppoſe it to be uſed here, in way of deriſion, as ſcoffing at the aid that the Egyptians ſhould undertake to afford the Jewiſh people, againſt the enemy, whoever he were: as if it were ſaid, You will ſend them ſupplyes *in veſſels of ruſh*; or, *in paper-boates*, as we uſe to ſay: (for their *paper* was a kinde of *ruſh*) the matter of your ſhipping, and the ſupplies ye ſend in them, will be the one like the other. But he ſeems rather to ſpeak here of their ordinary manner of ſending meſſages, and paſſing to and fro, in thoſe parts, in boats, or veſſels made of *paper*, (not ſuch, as we now uſe, but ſuch as was anciently uſed, for writing, and was moſt plentiful in Egypt) & of other the like kinde of ruſh and reed, whereof they had great ſtore, Ch. 19. 6, 7. And of ſuch kinde of veſſels they had much uſe, both in Ethiopia and in Egypt; partly, for expedition, and partly, for ſafety, in ſhallow waters eſpecially, in regard of ſhelves and rocks, and in ſteep downfalls, and ſwift ſtreams of rivers, which other veſſels, of matter leſs pliant, would not ſo well brook. Theſe, both the Ethiopians, and Egyptians much uſed, in the downfalls of Nilus; as Strab. lib. 17. The rather, becauſe they could eaſily draw them a ſhore, carry them on their ſhoulders over land, and put them beneath into the water again, Plin. lib. 5. c. 9. The Egyptians very much, alſo, in that river; as Plin. l. c. 56. but eſpecially in their yearly deluge, when their whole country, the cities only and higher ground excepted, lay all under water, and was, generally, on float; as Lucane, lib. 4. Of theſe *paper-barks*, Theophraſt. lib. 4. c. 9. Strabo, l. 17. and Plin. l. 6. c. 22. & l. 13. c. 11. Though Herodote, l. 2. ſpeaks of another kinde of ſhipping, that they had for burden; and of ſome *earthen-boates* of potters work, that they uſed ſometime in the river, Strabo l. 17. and Juvenall, ſat. 15.

upon the waters] Heb. *upon the face*, or, *ſurface of the waters*; as Gen. 1. 2. & 7. 18. Here the phraſe is the rather uſed; becauſe theſe kinde of boats or barks, did rather float, and glide on the top of the water, then drive any thing into it, not drawing much water, as thoſe of plank and timber uſually do.

--*ſaying*] This word is not in the original. Yet either the ſame, as Pſal. 105. 14, 15. Act. 7. 32. or ſomewhat the like, as Pſal. 27. 8. is neceſſarily to be ſupplyed. Thoſe that ſuppoſe the words following to be ſpoken in the perſon, either of the Ethiopians, or Egyptians themſelves, as delivering inſtructions to thoſe that they ſent; ſupply, *ſaying*. Thoſe that take them, as ſpoken in the perſon of God, or the Prophet from God, ſupply, *ſay*, as enjoyning, or adviſing the Egyptians, what meſſage God would have them ſend to their friends and allies, as Chap. 22. 15.

Go ye ſwift meſſengers] Heb. *light*; as Ch. 19. 1. Either alluding to the lightneſs of their paſſage-boats, above mentioned. Or, becauſe lightneſs is a means of ſwiftneſs, as heavineſs of ſlowneſs, in motion. In whoſe perſon they are ſpoken, was before ſpecified.

to a Nation] The Aſſyrians, ſay ſome; the Iſraelites, ſay others: but neither ſort find any mention what their meſſage ſhould be; and ſo diſpatch meſſengers without a meſſage. I ſuppoſe it rather, the nation, here deſcribed, to be the Ethiopians, whom the Egyptians ſhould ſend to.

ſcattered] Or, as ſome, *out-ſpread*. Heb. *protracted*: drawn out at length. Uſed of time; as Prov. 13. 12. Ch. 13. 22. Ezek. 12. 18. Or of place; as Judg. 4. 6. Ch. 5. 18. That which the Jewiſh Doctors underſtand of the Iſraelites driven out of their country, and diſperſed by the enemy. Some of ours, of the Aſſyrian, drawn far away from his country, and in war now againſt Judea, Ch. 5. 27. But others, rather, of the Ethiopians, called, *a ſcattered*, or *diſperſed people*; in regard of the large territory, or land over-ſpread with them, reaching part of it from the Perſian-gulf to the red ſea, and part of it again from the red ſea, to the main ocean. Though ſome expound it in a future notion, as ſpoken by way of prediction, *to be diſſipated*, and *diſperſed*. The like whereunto, ſee Pſal. 137. 7. Ch. 27. 13. Nor want there, that expound it people *of long ſtature*, from Ch. 45. 14. But I finde not the word any where ſo uſed.

and peeled] Or, as ſome, *to be peeled*; as before: that is, ſtripped of all. A metaphor taken from the pulling off hair, either from head, or beard, Ezr. 9. 30. Neh. 13. 25. Ch. 50. 6. which ſome apply to the preſent eſtate of the Jews; ſome to the future, of the Ethiopians, by the Aſſyrian to be deſpoiled. Some to the Aſſyrian, as exhauſt, and left bare of their ſouldiery. But it may well, in his native and proper ſenſe, be underſtood of the Ethiopians, being *a peeled*, and beardleſs people. For the word imports a want of hair, Levit. 13. 40, 41. Little whereof is found on Ethiopian bodies, by reaſon of the heat of their country. For the word *poliſhed*, by which ſome render it, becauſe it is of iron and braſs, and inſtruments made of either, ſo uſed, 1 King. 7. 45. Ezek. 21. 9, 10, 11, 28. is not ſo fit here.

to a people terrible from their beginning hitherto] Heb. *from him*: or, *from that, and further*. The phraſe is uſed, either of time, as Levit. 22. 26. Num. 15. 23. Or, of place; as 1 Sam. 10. 4. & 20. 22. Some take it, here, in the latter ſenſe; and of theſe, ſome underſtanding it of the Aſſyrians, that were terrible to other nations, as well on this ſide, as beyond them: Others, of thoſe that dwelt fartheſt in the inland parts, more remote from the Sea, and from ſociety with other people. And therefore, as the more black and grim, ſo more horrid and ſavage. But the meſſage ſeems to concern the Ethiopians in general, not any ſpecial part of them. Others therefore, following the Latine, read it, *Beyond whom there is no other*.

ther. Either in regard of ſcituation, ſay ſome, or in regard of fierceneſs, ſay others. But I ſee not how the text will bear either. Thoſe that take the phraſe in the former ſenſe, underſtanding it of continuance of time, as our Engliſh, and many others do, apply it, ſome to the Jewiſh people, who were terrible to other nations, from the time that God firſt made a nation of them; and long after, in regard of thoſe ſtrange works, that God, at ſeveral times, wrought for them, Deut. 4. 34. Joſh. 2. 9, 10. & 5. 1. 2 Chro. 20. 29. or in regard of the dreadful judgments, that at ſundry times he executed upon them for their ſins, ſuch as might well ſtrike a terror into all, that ſaw, or heard of them, Deut. 28. 28, 37. Jer. 18. 16. & 19. 8. & 24. 9. & 25. 9, 18. as ſome would have it. Or, as ſome of the Jewiſh writers, in regard of both. But other again, underſtand it of the Aſſyrians, who had anciently been a terrible people, and ſubduers of other nations; the Aſſyrian monarchy, or tyranny rather, being of the greateſt antiquity of any, at leaſt, ſince the flood, Gen. 10. 8-11. and endured, in likelyhood, as long as any. But thoſe that ſo apply it, may do well to conſider, that the firſt founder and raiſer of that kingdom, was an Ethopian, or a Cuſhite, Nimrod the great hunter, the prime ſon of Cuſh: Nor was it called the Aſſyrian monarchy, at firſt, as founded, or poſſeſſed by Aſſur, the ſon of Sem, Gen. 10. 22. or any of his iſſue; but might ſo be called, becauſe Nimrod the Cuſhite, having in his conqueſts, (after the interruption of Babel, in which intended ſtructure, he ſeems to have had a chief hand) pierced into that country, which Aſſur and his iſſue, at firſt, quietly poſſeſſed, did therein build the city of Niniveh, and made it the head-city of his dominions; and ſo is that of Moſes to be underſtood, Gen. 10. 10, 11. This application, therefore, of theſe words to the Aſſyrians, leadeth us home, as by the hand, to the right owners of it; and directly pointeth, as with the finger, to the perſons intended in them: To wit, the Ethiopians, or Cuſhites, a terrible nation from the firſt; and no other alſo, in ſucceeding ages: The greateſt number of men, being brought into the field by their king, that is read of in Scripture, or, I ſuppoſe, in any other ſtory. See 2 Chr. 14. 9. & 16. 8. There is an ellipſis, in the phraſe; *from that*: that is, *from that day*, or, time. As it is more fully expreſſed, Num. 15. 23. 1 Sam. 18. 9. Ezek. 39. 22. as having relation to their firſt original, ſince they began to be a people.

a nation meted out] Heb. *a nation of line line*. And the word ſignifies ſometime *a line* of letters, figures, or words in a book; as Chap. 28. 10, 13. Whence ſome of the Jewiſh Commenters, applying this to their own people, whom they imagin to be here intimated, would have it to contain a reaſon of their then low condition; becauſe they had no more knowledg of God and his law, (Chap. 27. 11.) then little children; (Chap. 28. 9.) that muſt be taught, *line after line*, and letter after letter, Chap. 28. 10. But neither is the phraſe here and there alike; nor doth it ſuit ſo well here, either with the fore-going, or the enſuing branches. But the word, moſt uſually, importeth, *a meaſuring-line*; as in that very place alſo, Ch. 28. 17. and elſewhere, Job 38. 5. Jer. 31. 39. Ezek. 47. 3. And this was uſed, ſometime, to build by, Zach. 1. 16. Or, to rule, ſquare, and cut out by, Ch. 44. 13. in which ſenſe ſome take it here. A nation that taketh upon it to give laws, and rules to others; applying it to the Aſſyrians, as uſurping a power of command over other people. Sometime it is uſed to deſtroy by, to mete out; who, or what, how much, or how many, ſhall be deſtroyed; or having pulled down lofty and ſtately buildings, to lay the places, where before they ſtood, level with the other ground, 2 Sam. 8. 2. 2 King. 21. 13. Pſal. 60. 8. Ch. 34. 11. Lam. 2. 8. And ſo here ſome take it, but underſtanding it, ſome actively, *a nation, that meteth out* other people to deſtroy them: Others, paſſively, *a nation meted out*, or, *ſhortly to be meted out to conculcation*, or deſtruction. To which purpoſe, alſo, one of the Jewiſh writers, affirming it to be a proverbial ſpeech with them, and joyning this, and the next branch together, expoundeth it, *by little and little to be deſtroyed*; and another of them, as implying the cauſe of their deſtruction, as in way of retribution, *meaſure by meaſure*: the evil of puniſhment being meted out unto them, according to the meaſure of the evil of their ſin, which they indeed apply to their own people; but may with better ground, and more agreeably to the ſcope of the text, be underſtood concerning the Ethiopians, as deſigned by God to deſtruction; letting paſs theſe latter niceties. I am not ignorant, that ſome of ours underſtanding it of theſe, render the words, *diſperſed here and there*; as having reference to the manner of the Ethiopian habitations, having no cities, but villages, ſcattered here and there, Hab. 3. 14. which I ſhould not reject, if the words of the text would yeeld it.

and trodden down] Heb. *and of conculcation*; or, *treading down*: as Chap. 22. 5. rendred alſo *deſtruction*, 2 Chro. 22. 7. Now the nation here mentioned, is termed, *a nation of treading down*; either actively, as ſome, underſtanding it of the Aſſyrians, becauſe they trode down, that is, vanquiſhed and ſubdued other people, Chap. 10. 6. & Pſal. 44. 5. & 60. 12. or, as others, rather, paſſively, a nation trodden down by others, as the Jews expounding it of themſelves, Chap. 5. 5. & 51. 23. or, a nation to be trodden down very ſhortly, underſtanding it of the Ethiopians, to be ſubdued, and captived by the Aſſyrians, Chap. 20. 4. Or, laſtly, as ſome other, an *abject* people, kept under in extream ſlavery, both at home, and abroad: but the former, concerning their condition ſhortly to enſue, ſeems beſt to ſuit with the Prophets intent here.

whoſe land the rivers have ſpoyled] The form of the verb here uſed, being ſingular, and no where elſe found, hath in part, occaſioned variety of expoſitions. Some ſuppoſing it to be the ſame with a word uſed, Chap. 17. 14. & 42. 22, 24. that ſignifies to *ſpoyl*, and *plunder*. Others, with another word uſed, Chap. 37. 22. & 49. 7. & 53. 3. that ſignifies to *ſlight*, to *deſpiſe*: again to ſome, they ſeem to be part of the deſcription of the nation before mentioned; whereas others deem them, to be the ſum of a meſſage ſent to them. Thoſe that take it the former way, applying it to the land of Iſrael, read the words, as we render them; and expound them of ſuch direption, and ſpoyl, as the Aſſyrians, and other their enemies, had made among them, Chap. 8. 4. & 36. 1. but thoſe of them, that underſtand it of Ethiopia, read the words in the preſent tenſe, *whoſe land the rivers ſpoyl*, or, *tear aſſunder*; and expound it of the great rivers, Niger, and Nilus, that cut through their land, and by their frequent inundations, waſh away the fat of their ſoil. Howbeit, this may ſeem not ſo probable, becauſe with the Egyptians, thoſe deluges have a contrary effect, making their country, by the more watering of it, the more fat and fertile: the abate and reſtraint whereof, is therefore menaced, as a judgment, and a curſe, Ch. 19. 5-10. Ezek. 30. 12. As for thoſe that take this paſſage, as the content of the meſſage, ſent by the meſſengers, before mentioned, they, ſome of them, underſtand them, as to be delivered from the Ethiopians to the Aſſyrians, and read, according to their latter ſignification of the word, above noted, to tell them, (as in way of contempt and defiance) *that the rivers* (to wit, of Ethiopia; of which ver. 1. that is, the people of that country) *deſpiſe* (contemn, and ſet light by) *his land*: howſoever dreadful and terrible he may appear unto other people. Not unlike to that, Ch. 37. 22. But other of them, conceiving it as a meſſage, ſent by Gods direction, from Egypt to Ethiopia, read and render it, according to the former ſignification of the word, to tell them, *that the rivers*, or, *floods will ſpoil their land*: that is, that the forces of the king of Aſſyria, Ch. 20. 4. breaking in upon them, like the ſtrong ſtreams of ſome great river, Ch. 8. 7, 8. will overflow their land, not as Niger and Nilus, or Aſtaboras, and Aſtaphus uſe to do, to water and enrich it; but to plunder and ſpoil it; to ſweep all away before them, as great land-floods are wont to do, Ch. 28. 2, 17. This, the rather, I concur with, becauſe I finde the like in Ezekiel, of meſſengers, by Gods appointment, to be ſent unto the Ethiopians, informing them of great pains that ſhould come upon them, to make them affraid, Ezek. 30. 9. The relative for the conjunction, *that*; as Deut. 4. 40. Neh. 2. 6, 7. For I cannot aſſent to that learned writer, who ſuppoſing the meſſage to be ſent, not from any one nation to another, but by God himſelf to one and the ſame people, deſcribed, ver. 1, 2. would have the ſubject matter of it to be related, ver. 3.

V. 3. *All ye inhabitants of the world, and dwellers on the earth*] After this warning, or advertizement, willed to be given unto Ethiopia, by Egypt, concerning thoſe calamities that were to befall them; the Prophet turneth his ſpeech unto the wide world; as in the name of God, calling upon inhabitants thereof, to conſider, and obſerve the manner of his proceedings, and the paſſages of his providence, when he ſhall begin to muſter thoſe forces which he purpoſeth to employ, for the effecting of the judgments denounced againſt that people, and to expect the iſſue of it. See the like, Pſal. 46. 8. Chap. 33. 13. ſo thereby withal giving aſſurance, that the execution of the ſame ſhould be ſo remarkable, and ſo conſpicuous, that notice ſhould be taken of it, throughout the whole world; that the whole world ſhould ring of it. See the like, Jer. 49. 21. & 50. 46.

ſee ye, when he liſteth up an enſign on *the mountains*] When God calleth thoſe together, whom he meaneth to make uſe of, as by an enſign to that purpoſe, ſet up on the top of ſome high hill, Chap. 5. 26. & 13. 2. For the Hebrew Commenters are wide, when they expound it of Gods gathering his people together out of the places of their captivity: as Chap. 11. 12. or, *as* when *an enſign is lift up* upon *a moutain, ye ſhall ſee* it. The judgment executed upon them, ſhall be ſo conſpicuous, that ye ſhall as eaſily ſee it, as a banner erected on the top of a mountain, for any ſpecial uſe, and purpoſe, is of all ſeen, far, and neer.

when he liſteth up an enſign] That is, when God ſhall lift it up, as moſt expound it; or, *when I ſhall lift up*, as ſome render it. The Hebrew is, *as in lifting up*; or, *according to the lifting up of an enſign*; (for the infinitive in the Hebrew, is alſo as a gerund) that is, as when one lifteth up an enſign; or, when an enſign is lift up. So 1 Sam.15.22. *as in obeying the voyce of the Lord*; that is, as when one obeyeth the voyce of the Lord: or, as when the voyce of the Lord is obeyed. See alſo, ver.5. Chap.64.2. Jer.5.26.

on *the mountains*] Or, upon *a mountain*: a defect of the prepoſition; as Deut.33.19. Chap. 17. 13. and *mountains*; for, *mountain*: as Gen.8.4.

ſee ye] Heb. *ye ſhall ſee* it. A want of the pronoun: as Pſal. 37.34. & 91.8. Chap.9.9. Hoſh.8.4.

and when he bloweth a trumpet] When God bloweth his trumpet to ſummon his ſouldiers, and ſervitors, to make their appearance, as Jer.4.5. & 6.1. or, to ſet them on upon their ſervice, as Zach.9.14. for the Jewiſh Writers are too far out of the way, in expounding in, of the *trumpet* mentioned, Chap. 27.13. The Hebrew is, *as in ſounding a trumpet*; that is, as when one bloweth a trumpet: or, as when a trumpet is blown; as before.

hear ye] Heb. *ye ſhall hear*, to wit, it; as before: thas which is now foretold you, Chap.12.5.

V. 4. *For ſo the Lord ſaid unto me*] Or, *Thus hath the Lord ſaid unto me.* God hath, in theſe words, acquainted me with his counſel, and purpoſe herein; to wit, in letting out the rein unto the Aſſyrian, for ſome ſpace of time, and permiting him to ſubdue, and make havock of many people, Chap. 10.5-10.

I will take my reſt] Heb. *I will reſt*, or *be quiet*, Chap. 7. 4. & 14.7. & 57.20. I will ſit ſtill, not offering to interrupt the Aſſyrian, but ſuffering him to proceed in his deſigns, and attempts, for a time. See Pſal.83.1.

and I will conſider in my dwelling place] Though I ſeem to ſit ſtill, as an idle ſpectator of what is done in the world; yet from the place of mine heavenly habitation, I behold, and take notice of the courſes and carriages of men on the earth, Pſal. 2.4. & 11.4,5. & 33.13,14. or, *but*, or, *yet*, *I will look to*, or, *upon my dwelling*. I will have an eye to my Church, the place of my ſpecial reſidence on earth; to Jeruſalem, and mount Sion, where my Temple is, to protect, to reſcue, to relieve, to refreſh it, Pſal. 132.13-17. Chap.37.29-35.

conſider] Heb. *behold, look to*, or *look after*; it implyes a providence, and care, employed for the good of the thing looked to, or looked after, Pſal.102.19. Chap.57.15. & 66.2. or, *look upon.* So the rather, in regard of what followeth, I will lift up the light of my countenance upon it, Pſal.4.6. I will cauſe my face to ſhine on it, Num.6.25.

my dwelling place] Heb. *ſeo*, or, *ſetled dwelling*; and this, with God, is heaven above, 1 King.8.39,43,49. his Sanctuary, a type of his Church, on earth, Exod.15.2,17. 1 King.8. 13. Dan.8.11.

like a clear heat upon herbs] Heb. as ſome of the Jewiſh Doctors, *upon the herb*: as they take the word, Chap. 26. 19. 2 King.4.29. as other of them, and ſo the moſt; *upon rain*, or, *after rain*: as they ſuppoſe it to be uſed, Job 36.31. & 37. 11. See Chap.24.15. The meaning is, that the Lord would look out, and ſhine forth upon his Church, though he ſuffered them alſo, to be for a while under a cloud; as the clear ſunſhine (for from the word here uſed, hath the ſun its name, Chap.24.22. & 30.26. See on Chap. 17.8.) upon tender herbs, and plants, after a ſhower of rain; which is wont to make them ſuddenly to ſprout out, and ſhoot up. See 2 Sam. 23.4. Pſal.72.6. Hoſ.14. 5. and of the complement, Chap. 37. 31.

and *like a cloud of dew in the heat of harveſt*] *a cloud of dew*, or, *a dewy* cloud; not, *of rain*, or *rainy*: ſuch as may relieve the harveſt man in the heat of the day, and yet not hurt the corn, Chap.25.5. See Chap.4.5. for rain in harveſt is hurtful, Prov.26.1. See Jer.5.24. Nor can I here accord with them, though men of great note, that turn the text a clean contrary way, underſtanding the words; the former, of ſuch a torrid *heat*, as ſcorcheth, and killeth *herbs*; the latter, of ſuch a *dew*, or *rain*, as coming in harveſt time, out of ſeaſon, when heat rather is needful, for the ripening and hardening of the grain, doth corrupt, and ſpoyl the crop, Prov.25.13.& 26.1. which they expound, ſome, to be a threatning of famine; other of them, a prediction of ſuch evils, as from the Aſſyrian King, ſhould befall Gods people: and other again, of that deſtruction, that from God ſhould befall the Aſſyrians. And to this purpoſe, a late Writer of note thus readeth the whole paſſage, *Should I reſt, and look on in my place?* (to wit, while the adverſary maketh untimely havock of my people, before my judgments are come to maturity, verſ. 5.) that would be *as parching heat to herbs, as clouds* ſending down *dew*, or rain, *in harveſt*; all then would be ſpoiled. But the words ſeem to me clear for the former ſenſe.

V. 5. *For, afore the harveſt*, &c.] He returneth, here, to ſhew the effect of Gods ſitting ſtill, and looking on, while the Aſſyrian proceeded in his atchievements; to wit, the untimely ruine and deſtruction of the Ethiopian eſtate, while it was yet in ſuch a flouriſhing condition, as might ſeem to give great hopes of further growth, and afford fair promiſes of long continuance: and this ſet forth, by the reſemblance of a vine, or other plant, that is pruned in an unſeaſonable time; or, a tree, that is lopped, and cut down, ere her fruit come to maturity, when ſhe is full of leaves, and bloſſoms, in the prime of her pride, Job 15.32,33. & 18.16. Pſal.37.2,35, 36. & 49.14. & 52.5. & 55.23. & 73.18-20. & 92. 7,12,13. & 94.23.

For] Or, *But yet*: as Pſal.118.17. Chap.9.1. Though I have an eye to mine own; yet this people, whom I will have to be deſtroyed, I will leave to the enemy.

afore] *before harveſt* come; as 1 Sam. 9. 15. *before Saul came*: & Job 3.24. *before my meat*; that is, before I eat. Heb. *at the face of harveſt*; that is, as ſome take it, when the harveſt is coming, is neer at hand: as Prov.18.12. *at the face of deſtruction*, that is, when it is approaching: according to which acception, it might be rendred, *toward harveſt time*: but the former ſenſe is the plainer, and more common.

the harveſt] The word includes, as well the time of plucking fruit, and gathering grapes, as of cutting, and inning corn; as well vintage, as *harveſt*, ſtrictly ſo termed. See Chap. 17.10,11.

when the bud is perfect] Or, *as when* (ſee ver. 3.) *the bud is gone*; (as Deut.3.14. for the word ſignifies either) as when the bud that firſt appears, is become a perfect, but a green, and unripe grape, which, ſaith the Jewiſh Doctor, is with them, in the moneth *Sivan*, which in part, anſwers our *May.*

and the ſour grape is ripening in the flower] Or, *and the unripe*, or, *green grape is producing* (ſo the word is uſed, Num.17. 8.) *its flower*; or, *the flower.* See Gen.40.10. Cant. 6. 11. & 7.12.

he ſhall both] Heb. *and he ſhall*; as Chap.14.22. or, the copulative is redundant, as Zach.2.6. Howbeit, I ſuppoſe, it may well ſtand in his native notion, and uſe, as a copulative, the words being thus rendred; *But yet afore harveſt* time, *as when the bud is paſt, and the green grape* is about *producing its flower, and one cut off* (that is, *if one cut off*) *the ſprigs*, and ſo forth.

cut off the ſprigs with pruning-hooks] Or, *the ſprigs* (the ſmall tender twigs; the word is no where elſe uſed) *ſhall be cut off with pruning-hooks*; ſo called from that uſe of them, Chap.2. 4. that which is not wont to be done with vines, or other plants, by thoſe that prune them, for the bettering of them, and to make them the more fruitful, Joh.15.2. at ſuch time, when their fruit is green upon them, and making on to maturity; for that were to deſtroy both fruit, and plant: and the *cutting* therefore here intimated, being thus deſcribed, appears thereby to be intended, for the deſtruction of them, againſt whom it was denounced; not for their correction, or cure. The verb is impersonally, and indefinitely here uſed; of which manner of ſpeech, ſee on Chap.2.19. ſo that we need not ſupply, either, *the Lord*, with ſome; or *the King of Aſſyria*, with others. Though it is true, that God, and by him, would do it, Chap.20.4. much leſs, as ſome others do, to put in, *the vine-dreſſer*, who is not wont to dreſs his vines, on this manner.

and take away, and *cut down the branches*] Heb. *and the branches* (to wit, the great ſpreading boughes, reſembling the better, or greater ſort of perſons with them, Jer. 48. 32.) *he will take away*, and *cut down*; or, *remove by cutting down*: this latter word, is no where elſe read in Scripture. But the Jewiſh Commenters upon the place, tell us, that with their Talmudiſts it is uſed for *to cut off*, or, *to take away*; as when they ſay, *to cut off*, or, *to take away* ones *head*: and a word drawn from it, for *an evil ſpirit*, that takes mens wits away from them; according whereunto, the words may be here rendred; *the ſpreading branches he will remove*, and *take away*; that is, *they ſhall be removed, and carried away*: the verb is, as the former, indefinite. So Gen.41.13. Luk.12.20.

ſprigs, and branches] Both the ſmall, and the great ones, Chap.9.14. & 10.33.

V. 6. *They ſhall be left together, unto the fowls of the mountains, and to the beaſts of the earth*] To wit, the ſprigs, and branches, ſo cut off, and caſt away, like matter of no uſe or worth; as the cuttings, or ſhreddings of a vine, or other plant, oft times are, by thoſe that regard them not, Chap.17. 9. & 27.10. Ezek.15.2-4. eſpecially, when the fruit that is on them, is immature, and unfit for mans food, and are left lye, therefore, on heaps, not looked after, for birds to ſit, and beaſts to brouze on, and both to make meat of; the birds, of the fruit, and the beaſts, of the branches, Ezek.31.13.

left together] One with another; without reſpect had to their former, either meanneſs, or greatneſs, as if they made all but one heap, Chap.17.11.

fowls] Heb. *fowl*: as Ezek.39.4. properly, fowl of prey, Gen. 15. 11. 1 Sam. 14. 33. & 25. 14. Chap. 46. 11. Jer. 12. 9.

of the mountains] On which fowl of prey, eſpecially, do uſually breed, and abide.

beaſts] Heb. *beaſt*; as Jer.15.3. and as *fowl* before.

of the earth] Oppoſed to the fowl of the *heaven*, or, of the *air*, Deut.28.26. Jer.15.3. or, *of the land*; of the country they lived in: as Exod.23.29.

and the fowls ſhall ſummer upon them; and all the beaſts of the field ſhall winter upon them] That is, both the one, and the other, ſhall abide by them, find harbour with them, and feed upon them, all the year long. For we are not ſo to conceive it, as if the meaning were, that the fowl, and the beaſts ſhould divide the year between them; that the fowl ſhould ſummer, but not winter with them; the beaſts ſhould winter, but not ſummer with them: but that both winter, and ſummer, either of them, ſhould make their abode with them, finding matter ſufficient, ſuch as they deſire, and delight in, to detain them there, from ſummer to winter, and from winter to ſummer, from the one end of the year, to the other. Of ſuch like diſtributions, in this Prophet very frequent, ſee on Chap.5.13. and we need not therefore ſtand upon that nicety of ſome of the Jewiſh Commenters, of fowl abounding more in ſummer time, and beaſts in winter. The words import a great, and continued waſte: Which ſome underſtand of the wealth of the land, and the people therein abiding; being expoſed, as a prey, to thoſe by whom they were ſubdued, or to the ſpoyl of theeves and robbers, either of their own, or from abroad. Others, of the carcaſes of men ſlain in great multitudes, and ſo left to be devoured by birds and beaſts, Pſal. 79.2. Thus they, who expound it of the Ethiopians. For I paſs by thoſe of the Jewiſh Writers, and ſome alſo of ours, who underſtand it, either of the hoſt of Gog, and Magog, Ezek.39.4. or of Sennacheribs army, Chap.37.37. neither of which I conceive to be ſo probable. Both the verſes I ſuppoſe, may be thus rendred, and knit together; But yet, with thoſe other people, it ſhall be, (ſee the like ellipſis, Matth.25. 14.) *as when afore harveſt-time, the bud being gone, and the green grape about producing the flower, and the ſprigs be cut off with pruning-hooks, and the ſpreading branches be removed, and taken away, they are left together*; (to wit, thoſe ſprigs, and branches, ſo cut off) or, (as ſome other likewiſe render it) *So ſhall they* (to wit, thoſe people, like to thoſe ſprigs, and branches) *be left together*, &c.

V. 7. *In that time*] That is, after this judgment executed upon the Ethiopians, in the dayes of the Meſſias: as Chap. 11.11. & 19.18,19. A Prophecy of the converſion of the Ethiopians unto Chriſt, by the miniſtery of the Goſpel: the firſt-fruits whereof, we have in that noble Courtier inſtructed by Philip, Act.8.27-39.

ſhall the Preſent be brought to the Lord of hoſts] The Ethiopians ſhall yeeld up themſelves to God, (whom they ſhall then know, and acknowledg, to be the Lord of hoſts, Pſal.24. 8,10. Ezek.30.8.) and to his Chriſt; and ſhall ſhew, and manifeſt their ſubmiſſion by ſpiritual ſacrifices, and oblations offered unto him, Pſal.68.31. Zeph.1.10. Mal.1.11. Act.8.27, 37. as ſubjects declare their homage, and allegiance to their ſoveraign, by Preſents, 2 Sam.8.6. 2 King. 17.4. 2 Chr. 17. 11. Pſal.68.29. & 72.10. & 76. 11. Chap. 16. 1. That which yet ſome expound of the prey taken from Sennacheribs army, Chap.33.23. conſecrated to Gods ſervice: as Num.31.28-47, 50-54. See Jer.51.44.

of a people ſcattered, and peeled] Or, from *a people ſcattered, and peeled*; the word, *from*, here wanting: as Chap. 52.2. is ſupplyed from the next clauſe: as Chap.13.13. & 30.17.

from a people terrible from their beginning hitherto, a nation meted out, and trodden under feet] See of all this, ver.2.

whoſe land the rivers have ſpoyled] That being now effected, whereof before they were advertiſed, ver.2.

to the place of the name of the Lord of hoſts] To the place, where Gods worſhip ſhall then be ſetled; as ſometime it was at Jeruſalem, Deut.12.5,11,14. Act.8.27. Joh.4.21,23.

the mount Zion] A type of the Church, Chap.2.2,3.

CHAP. XIX.

Verſ. 1. THe burden of Egypt] An heavy Prophecy concerning Egypt. See Chap.13.1. As the Prophecy in the foregoing Chapter, was againſt Ethiopia; ſo this is againſt Egypt: and the next after it, againſt both joyntly, in regard of their vicinity, and mutual confederacy. See likewiſe againſt Egypt, Jer.43.10. & 44.30. & 46. 2, 13. Ezek. 29. & 30. & 31.2,18. & 32.

Egypt] Heb. *Mitſraim*. So termed, from one of Chams ſons of that name, Gen. 10.6. whoſe poſterity ſeated themſelves in that country: the name, Egypt, we have from the Greeks, whoſe Grammarians and Hiſtorians ſay, ſome of them, that it had that name from an ancient King that there reigned: Others, from the river Nilus, that runs through it; as being at firſt the name, not of the country, but of the river; and that from the colour of the water thereof, black like *a vulture*. See Sihor, Chap.23.3. Jer.2.18.

Behold] An uſual beginning with the Prophets, this eſpecially; requiring attention to Gods meſſages, brought by them, and ſtirring up mens minds to a ſerious and ſedulous conſideration of the matter therein contained. So Chap. 7. 14. & 24. & 32.1. The Chapter conſiſts of two parts; the former, concerning the calamities and ruine of the Egyptian State: the latter, concerning their reſtitution, and return unto God, ver.18,&c.

the Lord rideth] A deſcription of God coming in judgement againſt Egypt, together with the ſad and diſmal effects thereof.

the Lord rideth] Heb. *riding*: as ſpeaking of a thing preſent: as Chap.3.1. and a thing that he ſaw, Chap.2.1. as if he beheld the Lord riding in pomp and ſtate toward Egypt; as Judges uſe to do unto the places, where they are to hold their ſeſſion, or aſſiſe, Judg.5.10. & 12.14. 1 Sam. 7.16. or, in a warlike manner, leading his troops, and riding before them, as Princes do, when they go out into the field, 2 Sam. 18.9. Pſal.18,10. & 45.4. Hab.3.8. Rev.6.2. & 19.11,14.

upon a ſwift cloud] Heb. *light*: as Chap. 18. 2. Jer.2.23. becauſe lightneſs cauſeth ſwiftneſs. God is ſaid to *ride*, as *upon the heavens*, Pſal.68.4,33. ſo, to make *the clouds his chariots*, Pſal.104.3. and here, to come *riding into Egypt upon a cloud*: as to intimate an impoſſibility of keeping him out, from entrance upon any land he comes to invade; who comes riding not on the ground below, but aloft in the air, Pſal. 18. 11,12. Matth.24.30. Rev.1.7. ſo more ſpecially here, to note his ſudden and unexpected coming againſt Egypt; becauſe clouds muſt needs be very rare in thoſe parts, where ordinarily, it never raineth, Deut.11.10,11. See Ezek.30.3. and not *on a cloud* only; but on *a light*, or *ſwift cloud*; as elſewhere, *upon the wings of the wind*, Pſal.18.10. & 102.3. thereby to ſignifie, the ſpeedy execution, and accompliſhment of the judgment againſt Egypt, here denounced. So Chap.13. 22. Ezek.12.27,28.

and ſhall come into Egypt] Or, as the word may well be rendred, *and coming* into, or *entring* upon *Egypt*; yea, or *coming* againſt *Egypt*: as Gen.33.1. *behold Eſau coming*; for the prepoſition is wanting: as 2 King.8.7. & 10. 17. 1 Chr. 19. 15. and the Prophet ſpeaks it, as if he ſaw God, in ſome viſible, but ſtately, and majeſtical manner, either marching on againſt Egypt, or falling in upon it, not unlike one of *the levant ſpouts*, as they commonly call them, wherein a vaſt cloud full of water, ſuddenly falleth, and beateth down all that it lights upon: peradventure alluded to, Ezek. 30. 18. where mention is of *a cloud*, that ſhould *cover Egypt*. See the like expreſſions of things; as in preſent view, Chap.7.14. & 10. 28-32. & 13.4,5.

and the idols of Egypt ſhall be moved at his preſence] There were two things that the Egyptians truſted much unto; the multitude of their idols, and the might of their men: but the Prophet here tells them, that neither of theſe ſhould ſtand them in any ſtead. For that the one of them, to wit, their idols, ſhould be ſhaken and ſhattered; and the other, to wit, their mighty men, ſhould faint and fail.

idols] Of the word, ſee on Chap.2.8.

ſhall be moved at his preſence] Or, *ſhall tremble*, or, *quake*: as Chap.7.2. or, *ſtagger*, or, *reel*: as Chap.24.20. & 29.9. (for ſo the ſame word is in thoſe places rendred, and would rather ſo be here, to expreſs the emphaſis of it) *before*, or, *from his face*; as the Hebrew hath it: that is, *becauſe of him*. as it is rendred, Pſal.38.3. or, *for fear of him*: as Chap.21.15. The Egyptian idols ſhall be no more able to ſtand before the face God, then the Philiſtine Dagon before the Ark of God, 1 Sam.5.3,4. See Exod.12.12. Jer.43.12,13. & 46.25. Ezek. 30. 13.

and the heart of Egypt ſhall melt in the midſt of it] That is, the *courage* of the Egyptians ſhall be utterly quailed, Jer.46.5,12, 15, 21.

heart] For *courage*. Whence alſo that Engliſh term, 2 Sam. 17. 10.

Egypt] For *Egyptians*: as verſ.2.

melt] As Chap. 13.7.

in the midſt of it] *within them*: as Pſal.22.14. ver.3.

V. 2. *And I will ſet the Egyptians againſt the Egyptians*] The Prophet now ſpeaks, in the perſon of God; who in theſe words, threatens to ſet the Egyptians at odds, and diſagreement, to deſtroy one another, by inteſtine jars, and wars, among themſelves: as he did the like, ſometime, with other nations, that came to invade his people, Judg. 7. 22. 1 Sam. 14.16,20. 2 Chr.20.23. Chap.49.26. This ſome ſuppoſe to have been done under Pſammetichus; who living about theſe times, and being a petty King, among others of a particular Province in Egypt, upon ſome indignities offered him, by the Princes of the other Provinces, to revenge himſelf upon them, called in ſome forraign forces, and by help of them, over-powring the reſt, at length made himſelf Lord of all Egypt, Herodot. lib.2. Diodor. lib. 1. Others imagine it, to have thus fallen out upon the Aſſyrians invading the country, ſome being willing to receive him, and another party oppoſing them: as Some alſo deem the like to have been, on the like occaſion, in the State of Judah, Chap. 8. 6. But the former ſeems more probable.

ſet] Heb. *mingle*; ſometime in confederacy: as Chap. 9. 11. ſometime in war, and jar: and ſo here. See on Chap. 9. 11.

the Egyptians againſt the Egyptians] Heb. *Egypt againſt Egypt*: as, *Moab for Moab*, Chap.16.7.

and they ſhall fight every one againſt his brother; and every one againſt his neighbour] They ſhall *war* (ſo the Hebrew) one with another; and ſeek one to deſtroy another, without any regard had, either to vicinity, or alliance, Chap.9.19,20. Jer. 31. 34.

city againſt city] As *city of city*, 2 Chr. 15. 6. and *houſe againſt houſe*, Luk.11.17. but there *houſe againſt houſe*, is an houſe againſt it ſelf: here *city againſt city*, is one city againſt another.

and Kingdome againſt Kingdome] One Province againſt another. For Egypt before the war raiſed by Pſammetichus, conſiſted of twelve Provinces, Herodot. l.2. *Kingdom againſt Kingdome*, one againſt another: as Matth.24.7.

V. 3. *And the ſpirit of Egypt ſhall fail in the midſt thereof*] Not their courage, and valour only, ver.2. but their wiſdom, and policy alſo, ſhall falter, and fail, ver. 11, 13. God will infatuate them, and turn their wiſdome into folly, 2 Sam.15. 31. Job 5.13,14. & 12.17,20,24,25. Chap.44.25. Rom.1.21, 22. 1 Cor.1.20,25,27. & 3.19.

fail] Heb. *be emptied*: as Chap.24.3. Jer. 19.7. it is as if he had ſaid; their wits ſhall be drained: alluding to their folly, in draining, and diverting the courſe of their river, and thereby cauſing the waters thereof to fail them, verſ. 5, 6.

in the midſt thereof] *within them*: as ver.1.

and I will deſtroy the counſel thereof] Heb. *ſwallow up*: as Chap.3.12. & 20.7. that is, either bereave, and deprive them of that faculty, by which, they might be enabled to give any prudent and wholſome counſel, for the ſafety and welfare of the State; called *the ſpirit of counſel*, Chap.11.2. verſ.11,13. or, overthrow, defeat, and fruſtrate their counſels, that they ſhall never take effect, Pſal. 33. 10,11. Prov. 31. 30. Chap. 8. 10.

and they ſhall ſeek to the idols] When they are thus, either puzzeled in their counſels, or defeated in the iſſue of them, being at their wits end; they ſhall betake themſelves to their idols; as Moab to his, Chap. 15. 2. & 16. 12. but with like ſucceſs, both: and to their Magicians, as Pharao did, Exod.8. 18. & 9.11. but neither of them ſhall be able to afford any ayd or advice to them: no more then in the like caſe unto Babylon, Chap.47.12.

idols] Unable to help them, being not able to ſubſiſt themſelves, ver.1.

and to the charmers] The word here uſed is no where elſe found; and is by divers therefore diverſly rendred. The Jewiſh Doctors here give us little light; only one of them tells us, that his Father told him, that it was an Arabick term, ſignifying ſome kind of Magicians: it ſeems to come from a root that hath a notion of doing things *quietly*, *ſoftly*, *gently*, Gen.33.14. 2 Sam.18.5. 1 King.21.27. ch. 38 15. Whence ſome conjecture, that it ſhould import ſome ſuch kind of witches, as did diſturb, and endammage men, when they were at *reſt* in their ſleep. Others, ſuch as uſed *fair*, *ſmooth*, and *gentle* words, as ſome are ſaid, by praiſing, and bleſſing things, to bewitch them. It may rather be, that they had this name given them, from that *ſoft*, *and low*, or *ſlow*, and *drawling* ſpeech, that they uſed, either in their ſpells, or in their anſwers to thoſe that conſulted them. See Chap. 8. 19. For I cannot concur with them, that hold it to be the name of ſome idol.

and to them that have familiar ſpirits, and to the wizzards] Of theſe two, ſee on Chap.8.19.

V. 4 *And the Egyptians will I give over into the hand of a cruel Lord; and a fierce King ſhall rule over them*] Theſe words, the moſt, both of the Jewiſh, and ours, generally, expound, of thoſe forraign Kings, by whom Egypt ſhould be ſubdued. Some, and ſo the Rabbines unanimouſly, of the King of Aſſyria, Chap.20.4. Others, of the King of Babylon, Jer. 43. 10. & 44.30. & 46.13. Ezek.29.19. & 30.10,24. Others, rather, of their own Kings, by their cruelty, and folly, rigorous courſes, and unadviſed projects, oppreſſing their Subjects, weakning their Kingdoms, and by inteſtine jars working the ruine one of another. That which the ſequel of the context ſeems moſt fitly to agree with.

the Egyptians] Heb. *Egypt*: as before, ver.1,2.

give over] Heb. *ſhut up*, or, *cloſe*, Gen. 8. 2. Pſal. 63. 11 The Jewiſh Writers expound it, by another of neer affinity to it, and of the ſame uſe with it, 1 Sam.24.18. & 26.8. Pſal. 31. 8. Nor ſeems wholly improbable, the conjecture of thoſe, that ſuppoſe the Prophet made uſe of this word, rather then the other, though more uſual, in alluſion to the *ſluces*, or *ſtews* rather, mentioned, ver.10. wherein the Egyptians uſed to keep their fiſh; as intimating, that the Rulers here ſpoken of, ſhould keep them ſhut up, and reſtrained, as they kept their fiſh in their ſtews.

into the hand] *in the power*: as Pſal.78.61.

of a cruel Lord] Heb. *Lords*, in the plural; *hard*, Deut. 26. 6. in the ſingular. Which yet the Jewiſh Writers, as our verſion hath it, underſtand but of one: as if it were ſaid; Some one *hard*, and harſh *Lord*, or other; or, *an hard Lord* ſimply; alledging divers places, where the word is in a plural form; though ſpeaking but of ſome one: as Gen. 24.29. & 42. 30. Exod.21.4,6. 1 King.22.17. 2 Chr. 18. 16. which they expound of Sennacherib: as Others, alſo, of ours, do, of Nebuchadnezzar, Jer.46.6. and ſome of Pſammetichus before mentioned: whom alſo each of them reſpectively underſtand to be the *fierce King* ſpoken of, in the next clauſe; the ſame thing, but in divers words, being intended in both. But on the other ſide, there want not, that take the word in a plural, as well notion, as form; and read the text; *Lords hard*, or *harſh*, each of them: a manner of ſpeaking in Scripture very uſual. Of which, ſee on Chap. 2. 20. So Pſal. 78. 15. & 119. 139. Chap.16.8. and they underſtand it, to be ſpoken of thoſe twelve Princes, or Lords, who as petty Kings, ruled Egypt, divided amongſt them, into ſo many Provinces, after the death of Sethon, who had been King of the whole country before. See Herodote, lib.2.

a fierce King] The Hebrew epithet is ſometime taken in the better part, for *powerful*, and *ſtrong*, Gen.49.3. Num. 13. 28. & 21.24. Chap.25.3. ſometime, in the worſe part, for *fierce*, and cruel, Gen. 49.7. Deut. 28. 50. and thus here. This fierce King, is by ſome ſuppoſed, to be Pſammetichus, the Father of Nechoh, by whom the good King Joſias was ſlain, 2 King.23.29.

ſaith the Lord, the Lord of hoſts] See Chap.10.16.

V. 5. *And the waters ſhall fail from the Sea*] There were two principal means of upholding the Egyptian Eſtate, in wealth, and plenty; their traffick by ſea, and the overflowing of Nilus, that inſtead of rain, which they utterly wanted, watered their ground for them; and by ſuch ſlimy ſtuff, as it brought down along with it, made the ſoyl, which it overſpread, exceeding fertile, and fruitful. In regard whereof, the inundation of it was anciently celebrated, and is yet to this day, with a great deal of ſolemnity; and a yearly account was taken, and kept, how high the river was riſen; the expectation of a plentiful, or penurious crop, much depending thereupon. See Pliny, l.5. c.11. & l.35. c.7. But with the failing of both theſe, their principal props, and means of ſupport, are the Egyptians here threatned. The former, Some ſuppoſe to have been effected, partly, by the hoſtile incurſions of the enemy; partly by their own jars, and diviſions among themſelves; and partly, by Pirats of other people, lying upon their coaſt, and diſturbing their trade. Of which, falling out, much about theſe times, ſee Herodote, l. 2. The latter, by the folly of their own Princes, and Rulers; of which, further hereafter. I am not ignorant, that ſome late Interpreters, refer all that is here ſaid, to the latter only; reading the text, Some, *For they ſhall deſtroy the waters from* running into *the ſea*. Others, *For they ſhall diminiſh the waters from the ſea*, or, *of the ſea*; (that is, of the river Nilus; all great waters being by the Hebrews termed *ſeas*. See Chap.9. 1.) *ſo that the river ſhall be dryed up*. Which they underſtand of the fond, and unadviſed practice of thoſe twelve Rulers, who for the making of a vaſt lake called the lake of *Moeris*, and the building of two ſtately *Pyramides*, in the midſt of it; and a *Labyrinth* neer unto it, for bigneſs, and workmanſhip, almoſt beyond belief; (and all this, only, out of an ambitious humour, to leave a memorial of themſelves, and their greatneſs, to poſterity) both put their people to exceſſive labour and pains; and ſo weakned the river, by water drawn from it, that it could not ſo freely, and plentifully water the country, as formerly it had wont to do; and for this they cite Herodote, l. 2. And it may well be, that ſomewhat of this kind may be intimated in the latter part of the verſe: of which, more anon. But for the former part of it, I adhere unto that, as moſt probable, that was formerly propounded.

the waters ſhall fail from the ſea] Or, *ſhall be dryed up*; as Some of the Jewiſh Doctors expound it, from Chap.41.17. and ſo the old Latine rendreth it. They ſhall be deprived of their ſea-trade; it ſhall be no more beneficial to them, then as if the ſea had no acceſs to them. See ſomewhat the like of Tyrus, Chap.23.1,4. See alſo, ch.11.15.

and the river ſhall be waſted, and dryed up] *the river*, to wit, *Nilus*, called *the river of Egypt*, Amos 8.8. & 9.5. becauſe it runs down along clean through their country; and both fatteth their ſoil, ſtoreth them with fiſh, Num. 11.5. and enricheth them by traffick. See on Chap.18.1. Heb. *ſhall be dryed up*, (as ver.6. ch.37.25. & 50.2. & 51.10. for applyed to water, it alwaies ſo ſignifies) *and become dry:* become as *dry land*; from this word, ſo termed, Gen. 1.9,10. So Job 14.11. Some of the Jewiſh Commenters expound all this, of the waſte of men, that the Aſſyrian King ſhould make in Egypt, by reaſon whereof, there ſhould be no more trading there, then as if Sea, and river, were both dryed up. See Ezek.30.11,12. And ſome Chriſtian Writers underſtand it, of a great dearth, that God would, through drought, bring upon them, by reſtraining the river, from his accuſtomed courſe of overflowing; at leaſt, in ſuch meaſure, as was needful for a competent ſupply. To which purpoſe, they alledge ſome paſſages out of *a panegyrical oration* of Pliny the younger, not altogether unlike to thoſe of the Prophet in this place. But the Prophet ſeems rather, as others, before-mentioned, to ſpeak here of errours, committed by their Kings, and Rulers, to the prejudice, both of themſelves, and their people, in draining the river, at ſeveral paſſages, and in ſeveral places, for the effecting of their own vain, and ambitious deſigns. And of this kind, as by the Prophet here intended, is by Some Interpreters of note, ſuppoſed to be the digging of that vaſt lake of Moeris, by thoſe twelve Rulers, or Tyrants, before ſpoken of. But firſt they fail much, both in the time, and in the author of that ſtupendious work. For it was done a long time before their date, by a King, whoſe name it bears, who, as Herodote himſelf relates, lived ſome hundreds of years before them, though by occaſion of the Labyrinth, by thoſe twelve, built neer to it, he takes occaſion to make a further, and larger relation of it, as a work far ſurpaſſing the erecting of that Labyrinth, which might otherwiſe ſeem a matchleſs maſter-peece. Beſide that, the making of that lake, in that place, in that manner, is deemed to have been a work of much uſe, and of great benefit to the country; both for the reſtraining of the river, when it ſurrounded beyond meaſure, and for the helping of it, by an out-let, when it was likely to fall ſhort. See Diodor. lib. 1. But (to paſs by other works of leſs note, in the ſame kind, done by others) of this nature, was that ditch, or water-courſe, digged, after the reign of thoſe twelve, by Pſammetichus, as Some, Strabo, lib. 17. or by Necho his ſon, and Succeſſor, as others; Herodote, l. 2. attempting thereby, to make a free paſſage by water, from Nilus, into the red-ſea; in the purſuit of which attempt, Herodote reports, that he loſt an hundred and twenty thouſand of his people; and at length left the work unaccompliſhed. And to the impairing of the river, and the impeaching of the State, by ſuch vain and fond courſes as theſe, the Prophets words may well be deemed, to have reference, in this place. See ver.6.

V. 6. *And they ſhall turn the rivers far away*] This ſeems to confirm the latter expoſition of the words before-going. For who are *they* that ſhould do this? *the ſons of men*, ſaith one of the Jewiſh Interpreters: and thoſe in likelihood here intended, that drew away the ſtreams of the river, into places far remote, from the main channel, it ran in. Howbeit; the verb being taken indefinitely, the text may be read, *the rivers*, or, *ſtreams*, *ſhall be turned far away*: or, *ſhall go back:* to wit, by the falling of the water: as ſome here render it. See Chap. 2.20.

rivers] For, *river*; or, the *ſtreams* of it: as Chap. 11.15. or, as ſome, the *water-courſes* drawn from Nilus, for the watering of their grounds: but the former ſeems more probable.

and] The copulative is not in the original: but were it to be ſupplyed, it might rather be rendred by the finitive, *ſo that*; as Chap.11.3. & 13.2. If it be ſupplyed, as a copulative, it ſhould rather have been inſerted before the laſt branch of this verſe; or at the beginning of the next.

the brooks of defence] That is, ſay ſome, *the rivers*, or *ſtreams of Egypt*, in general: Egypt, ſay they, being elſewhere ſo termed. And true it is, that the word here uſed, is in ſound, and letters, ſomewhat like to that name, that Egypt bears in Hebrew. But neither are they the ſame, nor of the like form, nor in likelihood ariſing from the ſame root: for as for thoſe other places (which yet in effect are but as one) where the very ſame words are found, that are here uſed, to wit, 2 King. 19.24. & ch. 37.25. Though ſome of the Jewiſh Writers would by *Matſor* there, underſtand Egypt; yet others, of their own, therein controll them: and there is little reaſon, in either place, ſo to expound it. The word ſignifies, either *obſeſſion*, as Deut.28.52. or *munition:* as Deut. 20.20. And Some therefore by the *brooks*, or *rivers* here mentioned, underſtand ſuch water-courſes, as environed ſtrong cities, or holds, in regard whereof, they could not be ſo eaſily ſurprized; termed therefore *rivers of obſeſſion*, or, *ſiege*, ſay ſome; becauſe places encompaſſed by them, could not be ſtormed, nor taken, but by long ſiege; or, *of munition, and defence*, as others; becauſe they were no ſmall ſtrength unto thoſe places; yea, were the main ſtrength of Egypt, Ezek.29.3.& 30.2. Howbeit, others underſtand them of water-courſes, kept in with banks, and dams; and they render the words, ſome of them, *rivers of obſeſſion*, or, *ſiege*; becauſe environed and beſet with thoſe banks, as cities beſieged are with the enemies camp. Others, *rivers of munition*; becauſe fenced, and mounded, by ſuch works raiſed about them, to preſerve and keep them from diminution, and decay, ver.10. See ch. 22.11. Of whether of the two we take them, they could not but be waſted, when the main river, that fed them, ſhould fail.

ſhall be emptied] Or, *waſted*; or, *drained:* or, *exhauſted.* See Chap.10.2. & 17.4. Some render it, *they ſhall waſte*, or, *exhauſt the rivers:* to wit, the perſons before ſpoken of. But the word is never uſed actively. See Job 28.4. Pſal.79.8. & 116.6. & 142.6. and it is no where elſe found.

and dryed up] As ver.5. and ſo conſtantly, Gen. 8.13. Job 14.11. Pſal.106.9. Chap.44.27. Jer.2.12. Hoſ.13.15. and it is amiſs therefore rendred by ſome, *they ſhall dry up*, as before: the verb being never active, in the form here uſed.

the reeds and flags ſhall wither] Or, *decay*. See Chap. 33.9. Theſe water-plants, or ſhrubs, muſt needs fade, and decay, when the waters, that nouriſhed them, failed. So of the like, Job 8.11. and theſe were of much uſe with them; for of theſe, were their boats and barks uſually made. See Chap. 18.1. In regard whereof, ſome Interpreters ſuppoſe, that a decay of ſhipping is here denounced: of theſe alſo, were matts for their bedding, weels for their fiſhing, and baskets of all ſorts, commonly made with them.

the reeds] Heb. *reed*, or *cane:* for ſo is the Hebrew, and ours, from it, ch.36.6. & 42.3.

and flags] Heb. *flag*, or, *reit:* ſuch as grew about the brink of the river Nilus, Exod.2.3. and other the like water-courſes. Whereof alſo, the red-ſea hath its name, in Hebrew. See Chap.18.1.

ſhall wither] So Chap.33.9. *Lebanon is withered.* The word is no where elſe found; though ſome render it, both here, and there, *cut down*. But the former ſeems the more probable.

V. 7. *The paper reeds by the brooks, by the mouth of the brooks*] To wit, *ſhall wither away.* For that is here intended; and may be ſupplyed, either from the verſe before-going; or from what followeth in this.

paper reeds] The word is no where elſe found in Scripture; and is in that regard the more ambiguous. The moſt expound it, *graſs*, inſtancing for proof thereof, in a word neer unto it, Judg.20.33. or *green* things, as having reference to a word uſed, Pſal.37.35. and this way the Jewiſh Criticks generally run; with whom ours alſo have formerly unanimouſly concurred. Howbeit, the places they point us to, ſeem rather to look another way. And ſome later Interpreters, whom our verſion follows, underſtand by it, the *paper reeds*, or *canes*, or, *ruſhes*; (for a kind of *bulruſh* alſo ſome make it) ſo called, becauſe they afforded ſheets of paper to write on; before ſuch paper, as we now have, or parchment, were for that purpoſe in uſe. Now this kind of ſhrub being peculiar to Egypt, proved a rich commodity to that State, all civil people deſiring to have traffick with them for it. Nor is it likely, therefore, that the Prophet would omit the failing of ſuch a water-plant, for which the land was ſo famous, and that was ſo advantagious unto it. The Hebrew word they ſuppoſe to be deduced from a word, that ſignifies *an hide*, or, *skin*, Gen.3.21. Exod.34.30. becauſe the ſheets of paper were made of the rinde, or coat of it. I ſhould rather derive it from a word, that ſignifies *to ſtrip*, or *make bare*, Chap.2.17. & 32.11. becauſe it was ſtripped to make writing-ſheets for books, and tables, and other the like uſes; as hemp, and flax, is, to make linnen in theſe times; though after a far diverſe manner. See Pliny, lib. 13, cap. 11, 12.

by the brooks] Heb. *brook*, or, *river:* either the river Nilus it ſelf, as ſome here underſtand it, ſo termed, Gen.41.1,2. Exod. 4.9. & 7.15,18. or, the *water-courſes*, derived from it: (the word being taken collectively) of which before, ver. 6. or both.

by the mouth of the brooks] Heb. *brook*; or, *river:* as before; that is, ſay ſome, *by*, or, *about*, *the fountain of the river* Nilus; at which the water iſſueth out, as at a mouth, where, if moiſture fail, it cannot be expected in the places more remote, that muſt have all their water thence: and ſo infer hence, a ſtupendious waſte, and conſumption of that river, reaching up to the very firſt head of it. But this ſeems nothing probable; nor doth the Prophet ſeem to ſpeak, here, of the river it ſelf alone; but, as our verſion rendreth it, of the ſtreams, and water-courſes alſo, derived from it. Beſide, that the *mouth* of the river might ſeem rather to import thoſe ſtreams, or channels, whereby it diſgorgeth it ſelf into the ſea; (whereof, ſee Chap.11.15.) being in other languages ſo termed: and being applyed to the *water-courſes*, thence derived, thoſe paſſages, whereby the water of the river made its entrance into them; or whereby they emptied themſelves again into the river. But by *mouth*, I ſuppoſe ſimply to be underſtood the *brinks*, or *banks* of either; called as here, *the mouth*; ſo elſewhere, *the lip*, Gen.41.3. Exod.2.3. Ezek. 47. 6,7. and the two brinks, as lips, on either ſide, ſeem to make up a mouth; are at leaſt, to the river, or water-courſe, as lips to the mouth of man, or beaſt.

and every thing ſowen by the brooks, ſhall wither] Heb. *every thing ſowen beſide the river*, or, *brook, ſhall be dryed up*: Places neer to rivers, and brooks, are wont to be moſt fertile, and fruitful; and neer them men deſire uſually to ſow, and plant, Chap.32.20. alluded to, Eccl.11.1. but the things there ſowen, and planted, muſt needs fail, when the water fails, that made the places adjacent ſo fertile. This comprehends ſuch grain, herbs, roots, and other uſeful plants, as hemp, flax, and the like, as they uſed to ſet, or ſow there. See Exod. 9. 31, 32. Num. 11. 5. ver. 9. as the former, thoſe that grew there of themſelves, ver. 6.

be driven away, and be no more] Heb. *and not be*: as Pſal. 37.36. & 39.13. ſhall ſo fade away, that they ſhall be, as if there never had been any ſuch thing there. Though there be, that underſtand it of the ſpoyl that the enemy ſhall make of them: but the courſe of the context ſeems to carry it the other way.

V. 8. *The fiſhers alſo ſhall mourn*] As Chap.3.26. Becauſe the fiſh ſhall fail: as they muſt of neceſſity, when the element fails, out of which they cannot live; and which formerly did abundantly furniſh them with fiſh, Num.11.5.

and they that caſt angle into the brooks ſhall lament] The ſame thing in other terms.

caſt angle] Heb. *hook*: as Job 41.1. Hab.1.15. there being two kinds, or courſes, of catching fiſh, moſt commonly uſed, by *hook*, or, by *net*: the one is pointed at in this branch; the other in the next.

the brooks] Heb. *brook*, or, *river*: as before, ver.7.

and they that ſpread nets upon the water ſhall languiſh] All ſorts of fiſhermen ſhall be diſheartened, and much grieved, becauſe their trading ſhall decay.

nets] Heb. *net*: as Hab.1.15,16. and as *hook* before.

upon the water] Heb. *upon the face*, or, *ſurface of the water*: as Gen.1.2. Eccl.11.1.

V. 9. *Moreover*] Heb. *And*; as Chap.7.10. & 8.1.

they that work in fine flax, and they that weave net-works ſhall be confounded] Becauſe the materials ſhall fail, that ſhould ſet them on work.

in fine flax] The epithet given to the *flax* here mentioned, is elſewhere uſed of vines, and their branches; and is deemed to import the choyceſt of them, Chap.5.2. & 16.8. and in like manner, being here applyed to flax, it ſeems to imply the fineſt, and choiceſt ſort of it: as in Arabick, the choiceſt ſort of ſilk, is by ſome of the Jewiſh Criticks, reported ſo to be termed: though ſome of them render it, with the Chaldee, *combed*, or *dreſſed flax*; becauſe the Talmudiſts commonly uſe the word in that ſenſe. But that which one of them adds, that of it they made nets to fiſh with, is as ridiculous, as to imagine, that men ſhould uſe to fiſh with ſilken nets, or to angle, as he ſaid ſometime, with golden hooks. That *fine linnen, and linnen yarn*, was a principal commodity in Egypt, appears, 1 King.10.28. Prov.7.16. Ezek. 27.7. Of the ſeveral ſorts whereof, and the gain that Egypt anciently made thereof, ſee Pliny, l.9. c.1.

net-works] The word here uſed, is by ſome ſuppoſed to come from another, that ſignifies *an hole*, Chap.11.8. Ezek. 8.7. and ſome of them, therefore, underſtand by it, *nets*, to fiſh with; ſo called, becauſe full of holes to let the water paſs at, while they hold faſt the fiſh: this the rather, becauſe, ſay they, it followeth, verſ. 10. *the nets are broken*: but of that, when we come to it. Others of them, with more probability, conceive it, to import cloth, or garments, wrought or woven of purpoſe, with many *holes* in them; ſuch as our *net-works*, *cut-works*, and *loom-works ordinarily* are. See Chap.3.18. But others deducing it from a word, that ſignifies *white*, Eſth.1.6. & 8.15. render it, *white-works*: that being one ſpecial commendation of linnen, lawn, and the like, to be pure white; and ſuch, therefore, were men of chief note wont to be clad with, Eſth.8.16. Dan.7.9. whereof alſo, the name, taken from this, is very frequently given them in Hebrew, 1 King. 21. 8, 11. Neh.2.16. & 4.14. Eccl. 10.17. Chap.34.12. Jer.26,19.& 39.6. and this to me ſeemeth the moſt probable.

V. 10. *And they ſhall be broken in the purpoſes thereof, all that make ſluces, and ponds for fiſh*] Theſe words are very diverſly rendred, and expounded; in regard of ſome terms in them very ambiguous; we will firſt therefore diſcuſs the words, and then draw up the expoſitions, that ſeem to be moſt probable.

in the purpoſes] The word ſignifieth *foundations*, Pſal.11.3. Hence ſome expound it, *projects*, or *purpoſes*. Which are wont to be the foundation and ground of action, and practice. Others, the *walls*, and *mounds*, or, *dams*, and *ſluces*, raiſed and built, to keep in the water, in the *ſtews*, or *ponds*, hereafter mentioned. The one of theſe two, ſeems to be moſt likely here intended. For little ſhew or colour of reaſon is brought for their opinion, by thoſe, that render it *nets*: and yet not a few are they, that go this way: and they derive it from a wrong root, that tranſlate it, *irriguous*, or well-watered places: as if it came from a word, that importeth *drinking*; which the analogy will not bear.

thereof] Or, *of it*; to wit, of Egypt, their Kings, and Rulers, of whom before, ver.5,6. and hereafter, ver.11,12.

all that make] Or, *of all that make*.

ſluces] Or, *dams*. So ſome render it; as from a verb, that ſignifies *to ſhut*, or, *ſtop up*, Gen.8.2. Pſal. 107.42. Others, for *hire*, or, *gain*; as the word is very commonly uſed, Jon. 1. 3. Mal.3.5. the prepoſition *for*, ſupplyed: as Mal.2.5.

and *ponds*] Or, *ſtews*, to keep fiſh in; either for ſale, or, to make uſe of otherwiſe, when they pleaſe.

for fiſh] Heb. *of ſoul*: *ponds of ſoul*, or, *of ſouls*; that is, living things: the word taken collectively, for *ponds of fiſh*; according to that, Gen.1.20. *let the water bring forth gliding creature of ſoul*; or, *ponds of deſire*, *delight*, or, *pleaſure*: as Gen.23.8. *if it be your pleaſure*; and Deut.23.24. *thou mayſt eat according to thy deſire*, or, *pleaſure*: ponds ſerving for delight, and pleaſure. The whole verſe then, may thus be rendred; *And* through *her*, or, *their projects, they ſhall all be broken that make ſluces*, or, *dams*, for *ponds of fiſh*: Or, *her*, or *their banks*, or, *dams, ſhall be broken*, with *all thoſe that make*, for *hire*, or, *gain*, *ponds*; or, *that make gain of ponds*, or, *ſtews*, *of fiſh*, or, *for pleaſure*. Whether way we render it, the meaning is, that all the pains and coſt that men had been at, about the making of ponds, and ſtews, to keep fiſh in, and about dams and ſluces, to ſecure them, ſhould come to nothing, the water being drained away from them; neither yeeld them any gain, nor ſtand them in any ſtead: and in a word, as before he intimated, that there ſhould be no catching of fiſh, ver.8. ſo here, that there ſhould be no keeping of fiſh with them. Howbeit, ſome expound it, as if the meaning were, that the people were worn out, by working about thoſe lakes, and water-courſes, above mentioned, and all to no purpoſe: the like whereunto, ſee Jer.51.58. But the other ſenſe before given, ſuits better with the main current of the context.

V. 11. *Surely the Princes of Zoan are fools; the counſel of the wiſe Counſellers of Pharao is become brutiſh*] The Prophet, in theſe words, directeth us unto one main cauſe of the calamities of the people and State of Egypt, before related; to wit, not ſo much any forraign hoſtility, or invaſion from abroad, as their own folly; the witleſs carriage of their Nobles, and Counſellers at home, who by their fond flatteries, ſoothed up their Kings, and put them upon ſuch inconſiderate deſigns, as tended to the impoveriſhing of the land, and the ruinating of the State.

Zoan] Heb. *Tſoan*, a very ancient city in Egypt, Num.13.22. one of their Kings ſeats, that gave the name unto the whole Province about it, Pſal.78.12. it was from the Syriack form, by the Greeks, called alſo *Tanes*, by the loſs of a letter; as of *Tſor*, or *Tſur*, *Tyre*, and *Tyrus*: and from it, the *Tanaitick diviſion*; and the *Tanaitick ſtream*, one of the principal ones, by which Nilus makes its way into the ſea. See Herodote, l.2. Strabo, l.17. Pliny, l.5. c.9,10.

the counſel of the wiſe counſellers] Heb. *of the wiſe of the counſellers of Pharao the counſel*. That is, the counſel of thoſe that are the wiſeſt among them; as *the wiſe of women*, Prov.14.1. that is, the wiſer ſort of them; ſuch as are wiſer then many, or the moſt, ordinarily are, Prov.31.10. Eccl.7.28. and, *the wicked of the earth*, Ezek. 6. 21. for, the wickedeſt upon earth. *The fierce of the nations*, Ezek. 28.7. for the fierceſt among them. They impair the force of the ſentence, that render it with a needleſs interpoſition, *the wiſe*, or *wiſe* men and, *counſellers*; there being no copulative in the text.

is become brutiſh] Not fooliſh only, but ſottiſh; ſuch as might better beſeem brute-beaſts then men endued with common ſenſe. So Jer.10.14,21. & 51.17.

How ſay ye unto Pharao] The Prophet turns his ſpeech unto the king of Egypts counſellers and Nobles, taxing them, by way of expoſtulation, for their groundleſs opinion, overweening conceit, and vain vaunting and boaſting to their king, of their wiſedom coming unto them, as by deſcent, and the antiquity of their houſes; thereby to commend themſelves, and their advices, to him; and to procure the greater regard to what they ſuggeſted. Or, as ſome, for their groſs and palpable flatteries, wherewith they wrought into their king, the like vain conceit of his own extraordinary wiſedom, as derived to him from his anceſtors; and of the antiquity of his ſtock, drawn down by a continued line of many deſcents, through a multitude of ages, and a vaſte number of years, from ſome of their imaginary deities.

ſay ye] Or, *can ye ſay*; as Jer.2.23. with what face can ye ſay it? So Jer.8.8.

ſay] Or, as ſome, *dictate*. Put ſuch words, as theſe, into your kings mouth; as 2 Sam. 14. 3.

unto Pharao] Or, as ſome, *of Pharao*; as Ch.37.33.

Pharao] A common name of the kings of Egypt, in the more ancient times, it being, as it may ſeem, a term of Sovereignty among them, Gen.12.15. & 40.1,2. & 41. 10, 44. Exod.1.8, 11. For it may juſtly be doubted, whether they ſhoot not wide, that give the word, either an Hebrew, or a Chaldee original. Yet, by ſome other peculiar ſirnames, they were wont to be diſtinguiſhed; as *Pharao Necoh*, 2 King. 23. 29. and *Pharao Hophra*, Jer. 44. 30. In latter times, about the time of the Macedonian Empire, they came to be called, *Ptolomeys*, not in regard of any *warlike* diſpoſition, from a Greek poetical tearm, ſo ſignifying, as ſome have imagined; but from a name of great antiquity, in thoſe Eaſtern, and Southern parts, *Salmai*; which, among others, one of the ſons of Anak bare, Num.13.22. Joſh.15.14. So the Talmudiſts call *Ptolomy*, that cauſed the law of Moſes to be tranſlated into Greek: and from thence the Apoſtle *Bartholmew*, had his name, *Bar-talmai*, or *Bar-tulmai*; as the Syriack pronounceth it, Mat.10.3. that is, *the ſon of Talmai*, or, *Ptolomy*; after the Greek phraſe; as *Bar-Jona the ſon of Jona*, Mat. 16. 17. and Bar-*Jeſus, the ſon of Jeſus*, Act.13.6. and *Bar-Timeus, the ſon of Timeus*, Mat.10.46. Both names, it may be, came at firſt, from ſome great one of ſpecial note, in thoſe places, of that name; as the name of *Abimelech*, to the kings of Paleſtine, Gen.20.2. & 26.1. Pſal. 34.1. and of *Benhadad*, to the kings of Syria, Jer. 49. 27. Amos 1. 4. of *Candace*, to the Queens of Ethiopia, Act.8.27. (See Plin. lib. 6. c. 29.) and of *Cæſar*, to the Romane Emperors, Matth. 22.17. Luk.2.1. Joh. 12.12. Act.11.28. & 17.7. & 25.10. Phil. 4. 22. Being, through uſe, a note and title of Sovereignty, but having otherwiſe no notion of any ſuch thing in it ſelf, as the name, *Abimelech*, hath.

Pharao] The *Pharao*, here mentioned, ſome] ſuppoſe to have been *Sethon*, a fooliſh king, ſay they, as Herodotus ſhews; who yet ſaith little of him, ſave that he neglected his military men. See further of him, on Chap.37.37. Others, with more probability, take him to be Pſammetichus, ſpoken of ver. 4. and under whom, and thoſe twelve, between Sethon and him, the calamities here threatned, as thoſe former affirm, were to befall them. I ſuppoſe, it need not be reſtrained to any one particular king, but may well extend it ſelf unto thoſe kings in general, that ruled Egypt in thoſe times, and thoſe, more ſpecially, by whoſe fond and unadviſed courſes theſe miſchiefs were procured; of which number, Sethon appears not to have been any.

I am the ſon of the wiſe] Heb. *a ſon of the wiſe*; as *a ſon of the gods*, Dan.3.25. and *a ſon of man*, Rev. 1. 13. for ſo thoſe places ſhould be rendred. Or, *a ſon of wiſe* ones. That is, *wiſe* men; (a defect of the ſubject, as ver.12. Gen. 41.8. expreſſed, Deut.1.13,15.) and having their wiſedom by inheritance. The words are either of the kings counſellors, concerning themſelves, or his own, ſuggeſted to him, in paraſitical manner, by them, concerning himſelf. Yet it is ſomewhat over-harſh to render it, as ſome would, *a ſon of wiſe* ones, *thou* art, or *he is*. The Egytians, anciently, for wiſedom and learning, arrogated much to themſelves, Act.7.22. And out of other remote parts, many that were greedy of knowledg, and variety of learning, did, for their better ſatisfaction, therefore, travel into Egypt, to have conference with the wiſe men there. See Diodor. lib. 1. Plato *in Timeo*, Clemens, *Strom.* lib. 1. and Euſebius *præpar.* lib. 10.

the ſon of ancient kings] Heb. *a ſon of kings of antiquity*; as Deut.33.15. Chap. 23.7. The Egyptians vaunted much of the antiquity of their nation, their Kings and Prieſts, eſpecially, who reported themſelves, about theſe times, to have records of their deſcent from the gods, that in humane ſhape, ſometime, converſed there, by 341. generations, under no fewer kings, containing 10341. years, beginning at their firſt king of that divine iſſue, unto Sethons deceaſe; and that within that period of time, the Sun had four times changed his courſe, from Eaſt to Weſt twice; and twice back again, from Weſt to Eaſt, Herodot. lib. 2. But theſe fabulous relations were but meer fictions, deviſed by their Prieſts, to puff up their Princes, and to gain credit to themſelves.

V.12. *Where are they? Where are thy wiſe men?*] A tart and ſarcaſtical interrogation; like that, 1 Cor. 1. 20. What is become of thy wiſe counſellors? Why do none of them appear, to acquaint thee with theſe evils that will betide thee? For ſo it followeth.

* *and let them tell thee now*] The copulative, ſome deem here, redundant; as Gen 36. 24. Exod 1. 1. Levit.7. 16. Others ſuppoſe a defect of ſome word, to be ſupplyed: *Let them now* appear, or ariſe (as the uſual phraſe in Scripture is, Jer.2.27, 28.) *and tell thee.* See the like, Zach.2.6. But the words may well be rendred, *That they may now tell thee*; as Chap. 11. 3. and 13. 2. See the like ſpeech to Babylon, Chap. 47. 12, 13.

and let them know what the Lord of Hoſts hath purpoſed againſt Egypt] Or, *that they may know*; or, ſimply with reference to the former branch, *that they may tell thee, and know* themſelves; or, *or know*; as Gen.2.6. Judg.11.31. (in both which places, in the margent of our Bibles, there wants an *or*) That they may either tell thee, or take notice themſelves, as having that taught them, which they were before ignorant of, and which all the great wiſdom they boaſt of, is not able to acquaint them with, Chap.41.22,26,28. & 47.11. Or laſtly, *By telling thee, make known.* See Jer.9.13.

the Lord of Hoſts] Chap. 14. 27.

hath purpoſed] Heb. *conſulted*, or *counſelled*; as Jer.49.20, 30. Here, the rather, to anſwer the term *counſellors*, ver.11. and becauſe they pretended to be of counſel with their Gods, and to be acquainted with ſuch matters as were concluded in the Court of Heaven, as falſe Prophets alſo uſually did, 1 King. 22.6, 24. Chap. 36. 10. & 40. 14. & 47. 13. Jer. 23. 18, 22.

upon Egypt] Either *againſt*; as Chap.5.30. Or, *concerning Egypt*; as Chap.1.1.

V. 13. *The Princes of Zoan are become fools*] Or, *dote*, as it is rendred, Jer. 50. 36. where the ſame is ſaid of the Princes, or Wizards of Babel. See the like of other the heathens, profeſſed wiſe ones, Rom.1.22. The word is, by ſome, deemed to import, *a wilful*, or obſtinate diſpoſition in, or courſe of *folly*; or, *a preſumptuous* folly; becauſe the ſame word, in another flexion, ſignifies, ſometime, *to will*, Hoſ.5.11. ſometime, *to preſume*, Gen.18.27,31. Of *Zoan*, ſee on ver. 11.

the Princes of Noph] A famous city in Egypt; built, as ſome ſay, by their firſt king Menas, Herodot. lib.2. Though others aſcribe it to a latter; Diodore, lib. 1. It might be founded by the one, beautified and enlarged, made, in ſome ſort, anew, by the other: but agreed on, to be one of the goodlieſt, and famouſeſt cities in Egypt, wherein their kings, therefore, many of them, held their ordinary reſidence. It is mentioned by this name alſo, Jer. 2. 16. & 44. 1. & 46. 14, 15. And is, by ſome, deemed to have its appellation from an Hebrew word ſignifying, *a tract, coaſt*, or, *region*: (as a word of neer affinity with it imports, Joſh. 12. 23. 1 King. 4. 11.) rendred, *ſituation*, Pſal.48.2. And for its ſituation, ſome highly commend it. But to force Egyptian tearms to Hebrew notations, is not proper. It is elſewhere, in Scripture, called, *Moph*, Hoſ. 9.6. whereof the Greeks, and Latines, have framed their *Memphis*. Howbeit, Strabo, lib. 17. informs us that there were two ſeveral cities in Egypt; the one called, *Memphis*; and the other, *Momemphis*; (peradventure, *Momphis*:) that their ſacred Ox Apis, was kept in the former; their holy Cow, in the other. Whether *Noph*, might not be the one, and *Moph* the other, I leave it to the conſideration and conjecture of others. For as concerning the mountain, *Mophi*, (whence ſome would have Memphis to be called, *Moph*) with his mate *Crophi*, between which Nilus his head-ſpring ſhould riſe, and run in one channel, to Ethiopia; in another, toward Egypt; they are both alike figments, having no exiſtence out of the brain of the Temple-treaſurer, that to Herodote related it; nor doth he profeſs to eſteem any otherwiſe of them. *Noph*, or, *Memphis*, formerly ſo tearmed, is, by ſome, deemed to be that moſt populous city, which we commonly call, *Grand Cairo*, as *the great city*, ſay ſome; though others, render other reaſons of that name. The Arabian writers are reported to call it, *Meſſer-hadith*, that is, *New-Egypt*. *Zoan*, and *Noph*, are, by ſome, ſuppoſed to be ſpecially here mentioned; becauſe the one, to wit, *Noph*, was ſituate neer to the utmoſt border of Egypt, upward, toward the land of Ethiopia; the other, to wit, *Zoan*, in the nether part of the country, toward the fall of the river into the Midland-ſea; which, for the latter, is true enough: (See on ver. 11.) but for the former, ſeems not ſo. For though Memphis be ſituate about ſome twenty miles above the head Delta, where the river Nilus divideth it ſelf into two main channels, (See on Chap.51.9.) which afterward brancheth into ſeven ſeveral ſtreams, Chap.11.15. yet is it ſome hundred of miles diſtant from Siene and Phile, the confines of Egypt and Ethiopia. See Strabo, lib. 17. and Plinie, lib. 9. cap. 7. But theſe two, ſeem rather here to be mentioned, becauſe they were principal and royal cities, and might therefore fitly comprehend all the reſt. See the like, Jer. 2. 16.

are deceived] The pride of their hearts hath deceived them: as God, of Edom, Obad.3.

they have alſo ſeduced Egypt, even they that are the ſtay of the tribes thereof] Or, *the ſtayes*, or, *Princes of the tribes thereof* *have ſeduced Egypt.* That is, their Princes, and wiſe counſellers, either by their ill-grounded advices, and flattering ſuggeſtions; or by their vain and falſe predictions, and promiſes of proſperous ſucceſſes, have deluded the whole land, and led them into courſes deſtructive to the State, which they ought to have ſupported. See Ch. 3.12. & 9.16.

the ſtay] Heb. *corner*. So the word properly ſignifies, 2 Chr. 28. 24. Job 1.19. Jer. 31. 40. Then *a ſtone*, laid in the corner of a building, where two walls meet, and are therewith united, Eph. 2. 14, 20, 21. called therefore *the head of the corner*, Pſ. 118.22. and the *corner-ſtone*, Job 38.6. Jer. 51.27. & *a corner*, ſimply, Zach. 10. 4. See Chap. 28. 16. And becauſe ſuch ſtones, ſo placed, are a principal ſtay, ſtrength, and ſupport to a ſtructure; hence it comes to paſs, that the ſame team is uſed, as for *towers*, or, *bulwarks*, 2 King. 26. 15. Zeph. 1. 16. & 3. 6. So for Princes and Rulers, or perſons of prime place; for to them alſo it is given, Judg. 20.2. 1 Sam. 14.38. There, in the plural, number; here, in the ſingular; but joyned to a verb plural, to comprehend them all, and take in each of them. See on Chap. 2. 20. Some would have the word, here uſed, to ſignifie, not ſo much *a corner*, as *an end*: and render the text, unto *the end*, or *utmoſt part* thereof: as implying, no province, or region throughout the land, to be free from this ſeducement. And it is true, that the corner of a building, is the utmoſt part of it. But beſide a needleſs addition to the text, I finde not where the word is uſed in that notion: for as for Judg. 20. 2. & 1 Sam. 14. 38. *The extremities*, or *utmoſt ends of the people*, ſeem to ſound ſomewhat harſh in either place.

of the tribes thereof] The Prophet ſpeaks here of Egypt, according, not to their language, but his own country dialect: with whom the ſeveral *tribes* had this team. The word ſignifies *a rod*, Chap. 10. 5. 15. & 14. 29. But is commonly uſed, where it is rendred *a tribe*, for ſuch a number of people united into a body, as deſcended from any of Jacobs twelve ſons; whoſe poſterity therefore was divided into twelve tribes. And this appellation therefore given them, as ſome think, becauſe they were as *rods*, ſhooting forth, and branching out from one ſtem, or ſtock, the prime Patriarch Jacob; or in reference to thoſe *rods*, on which their names were written, Numb. 17. 2. But the team ſeems more ancient then ſo, Gen. 49. 16, 28. I rather ſuppoſe, that this denomination was given to the tribes, in regard of the judiciary power and government belonging to each tribe reſpectively, and reſiding in the head, or heads of it. For the word ſignifying, not ſo much *a walking*, as *a ruling rod*, *a ſcepter*, as we ſay, Pſal. 2. 9. & 110.2. implyeth power, and authority, Pſal. 45.6. Ezek. 19.11, 14. And this theſe words of Jacob ſeem to import, where he ſaith, *Dan ſhall judge his people, as one of the tribes of Iſrael*, Gen. 49.16. As our Prophet therefore calleth Cyrus, *Gods anointed*, Chap. 45.1. in way of alluſion to the right of anointing kings among Gods people, 1 Sam. 10.1. & 16. 15. though no ſuch ceremony was in uſe among the Perſians: ſo in reference to the Jewiſh tribes, he gives this ſtile, to thoſe ſeveral *Nomi*, as the Greeks call them; or *precincts*, and *prefectures*, as the Latine tearmeth them, into which the land of Egypt was divided; the rather alſo, for that they were juſt as many in number, about thoſe times at leaſt, as the Jewiſh were. See Herodot. lib. 2. and Plin. lib. 5. cap. 9. though ſome other reckon many more. See Strabo, lib. 17.

thereof] This addition overthroweth the interpretation of thoſe, who underſtand the laſt words of this verſe, *the ſtay of tribes*, or, *the corner*-ſtone *of States*, as ſpoken of Egypt, who profeſſed her ſelf to be a ſtay and ſhore to other States. Of which, ſee on Chap. 18.1. for it ſhews evidently, that the ſpeech is of thoſe, that either were, or ought to have been, in their ſeveral places, and within their ſeveral precincts, reſpectively, the ſupporters of the State, Pſal. 75.3.

V. 14. *The Lord hath mingled a perverſe ſpirit in the midſt thereof*] The Prophet here declareth a principal ground of this diſtraction, in the Egyptian Eſtate, the unadviſed counſels, and courſes, that their Princes took, and the calamities, that by means thereof, the whole Country ſuſtained; to wit, a ſecret hand of God; his juſt judgment following them for their pride and inſolency; and infatuating them in their projects, and purpoſes. See ver. 10; So Rom. 2.21, 22, 24, 26.

mingled] Or, *powred out*; *given* them *to drink*. Of the uſe of the word, ſee on Chap. 5.22. Gods judgments in Scripture, are oft-times reſembled by a cup, containing ſuch liquor, as being ſtrong and heady, ſo diſtempers men, that it makes them either ſo brain-ſick and giddy, that they turn round, or ſtagger with it, as not able to ſtand ſteddilly; or ſo out-ragious, that they fare like mad-men, and miſchieve both themſelves, and others. See Pſal. 60.3. & 75.8. Chap. 51. 17, 21, 22. Jer. 25.15, 16, 27, 28. Lam. 4.21. Ezek. 23.32—34.

a perverſe ſpirit] *a ſpirit of error*, or, *ſeducement*: as the Chaldee, and the Greek render it: or, *of giddineſs*, as the Latine: either of which, ſuites well with what here enſueth; The Hebrew word, no where elſe found, comes from a word, that ſignifies *to pervert*, *turn awry*, or, *make crooked*, Chap. 24. 1. Lam. 3.9. it is plural, and of a duplicate form: as if he had ſaid, *a ſpirit of extream perverſities*. Inſtead of that ſpirit of wiſdome which they ſo much boaſted of, God hath made them drunk with a ſpirit of ſtupidity, and erroneouſneſs, which being poſſeſſed with, they run head-long into perverſe and crooked courſes, whereby they carry all things awry, unto the great diſturbance of the State, Chap. 29. 10, 14. Rom. 11. 8. See Ezek. 21.32. where a word of neer affinity to this, is thrice repeated. This is ſuppoſed to have been fulfilled, a great part of it, in the time of thoſe twelve, that ſhared the Kingdom among them, after Sethons deceaſe; who falling at variance among themſelves, did exceedingly diſtract, and diſturb the whole land, untill Pſammetichus, at length, overpowred and maſtered them all, and ſo made himſelf abſolute Lord of all. See ver. 4.

in the midſt thereof] Or, *into it*; to wit, Egypt: her Princes eſpecially; or, *among them*; as ver. 3. Chap. 5.8.

and they have cauſed Egypt to erre, in every work thereof] The effect of this ſpirit of error, and giddineſs, wherewith the Princes were poſſeſſed, redounding to the prejudice of the main body of the whole State, and diſturbing all employments. When the head is diſtempered with drink, the whole body ſtaggers, and no member is able to carry it ſelf ſteddily, in any work, or office belonging unto it, Chap. 24.19, 20 & 29. 9. Pſal. 107.26, 27. Jer. 23.9.

as a drunken man ſtaggereth in his vomit] Heb. *wandreth*: that is, walloweth, or, rolleth to and fro, and cannot get out of it, Job 12.24, 25. Jer. 48.26. like a wandring man, that hath loſt his way in a wood, or a wilderneſs, where he can find no iſſue out, Gen. 21.14. Pſal. 107. 4. See Chap. 28.7, 8.

V. 15. *Neither ſhall there be any work for Egypt, which the head, or tail, branch, or ruſh, may do*] All Eſtates and conditions, ſhall be ſo diſtracted and diſturbed, that they ſhall have no mind, nor opportunity, to mind or attend ought. So 2 Chr. 15.5, 6. Zach. 8.10. *head, and tail, ruſh, and branch*: a proverbial ſpeech, for high, and low; ſtrong, and weak. See Chap. 9.14.

V. 16. *In that day*] In thoſe times, wherein this judgment ſhall befall them: as ch. 17.9.

ſhall Egypt be like unto women] The Egyptians, their men; yea their military men, ſhall turn milk-ſops, ſhall become as faint-hearted as women, ver. 1. Jer. 51.30.

and it ſhall be afraid, and fear, becauſe of the ſhaking of the hand of the Lord, which he ſhaketh over it] Heb. *from the face of*, &c. as Pſal. 38.3. Joel 2.6, 10. by reaſon of the judgment before mentioned, by the Lord inflicted on them, verſ. 14. illuſtrate here by an alluſion to Moſes ſtretching out of his hand, at Gods command, over the red-ſea, to bring the ſea back on the Egyptians, to drown, and deſtroy them, Exod. 14. 24, 25, 26-28. It ſhall not be like Sennacheribs ſhaking his hand at Jeruſalem, Chap. 10.32. that proved uneffectual; but as Gods ſhaking his hand over the Egyptian troops, in time paſt, that took effect, to the ruine, and overthrow of them; (ſee Chap. 10.24. & 11.15.) and as his ſhaking of it over the Aſſyrian forces, Chap. 30.32.

V. 17. *And the land of Judah ſhall be a terrour unto Egypt*] Not that the Jews ſhould put Egypt into any ſuch fear, or flight, in regard of ought by them done, or attempted againſt it: but that the judgment of God executed and inflicted on the Jews, whom the Egyptians had undertaken to protect, Chap. 20. 5, 6. & 36.6. ſhall, beſide their inteſtine broyls and combuſtions, further exceedingly diſmay them: they ſhall tremble for fear, when they ſee the land of Judah, that relyed on them, Chap. 30.2. & 31.1. over-run, and diſtreſſed by the Aſſyrian forces, Chap. 36.1. as expecting the like to betide them too; partly, in regard of their confederacy; which between thoſe two States, was over-frequent, and conſtant, Chap. 30.4, 5. 2 King. 17.4. & 18.21. Jer. 2.18. & 37.5. Ezek. 17.15. and partly alſo, of their vicinity, Joſh. 13.3. & 15.4. 1 Sam. 27.8. the Philiſtines land only lying between them and it: and the rather ſo, here, for that the land of Judah lay in the Aſſyrians way to Egypt, 2 King. 23. 29. which being ſubdued, therefore, by the Aſſyrian, would make his paſſage unto Egypt the more free. So Ethiopia is ſaid to be affrighted and afflicted at the fall of Egypt, in regard of their neerneſs to them, and conjunction with them, Ezek. 30. 9, 10. and other neighbouring nations, at the fall of Tyre, Chap. 23.5. Ezek. 26.15-18. Beſide that, the Egyptians might juſtly expect the like, or worſe, from the hand of God, when they ſhould behold, and conſider how he had dealt with his own people, Chap. 7.17, 19. & 8.7, 8. See Jer. 25.29. Howbeit, ſome draw down this Prophecy lower, to the deſtruction of Judah and Jeruſalem, by the Chaldeans, Jer. 27.10. & 39. 2, 8. and the conqueſt of Egypt alſo by them, Jer. 43.10-13. & 44.30. & 46. Ezek. 29.19, 20.

a terrour] The word here uſed; but no where elſe found, (a condition common to it, with many others, in this Prophecy, as if the Prophet had of purpoſe coined them, to make his ſtyle the more emphatical) is a term very pregnant: and ſignifies ſuch a trembling, quivering, and quavering, as is wont to befall men, when being ſurprized and overmaſtered with fear, they cannot ſtand ſtill; but do, as it were, *dance* with their feet, and their heart ſeems likewiſe to *dance* within them; the very ſame, that the term of *trepidation*, in Latine, doth in its original import. For as that, ſo this comes of a word, that ſignifies firſt *to dance*, as at feaſts is uſual, 1 Sam. 30.16. and then to imitate ſuch dancing, through fear, Pſal. 107. 26. where it is applyed to juſt ſuch a diſpoſition, in perſons diſtreſſed, and diſtracted, as is here intimated; and reſembled by the ſame ſimilitude that is here alſo, ver.14.

every one that maketh mention thereof, ſhall be afraid in himſelf] Or, rather, *every one* (to wit, of the Egyptians) *that calleth her to mind, with himſelf*, (that doth ſeriouſly call to mind, and conſider with himſelf, what is befallen the land of Judah) *ſhall be afraid*, or, *ſhall fear*: the very thought of it, ſhall ſtrike a terror into him: and to this reading, the points in the text lead. So 2 Chr.17.10.& 20.29. Act.5.11.

becauſe of] As ver.16. or, *for fear of*. Heb. *from the face of*: as Chap.21. 15.

the counſel of the Lord of hoſts, which he hath determined] Heb. is *conſulting*, or, *decreeing*. See Chap. 14.24,26.

againſt it] Heb. *againſt*, or, *concerning him*: either the Jewiſh people, which the Egyptians ſhall then ſee executed; or, the Egyptians themſelves, expecting thereupon, their own turn to come next. See ver.12. Some ſuppoſe an alluſion in this clauſe, to the acknowledgment of Gods hand againſt them, Exod.14.25.

V. 18. I*n that day ſhall five cities in the land of Egypt ſpeak the language of Canaan*] A gracious prediction of the converſion of Egypt, unto the ſervice of the true God, in the latter times, after the judgments here denounced, fulfilled, and executed on them. See the like comfortable cloſes, Chap. 6. 13. & 17.7. & 18.7. & 23.17,18. and in particular, concerning Egypt, Jer.46.26.

In that day] Not while theſe calamities lye thus heavy on them; but in after-times, when theſe evils are over. So are the ſame words uſed, Chap.4.2. & 18.7. This ſome ſuppoſe to have been fulfilled, not long after the time of this Prophecy, in the dayes of Ezekiah, when upon Sennacheribs Invaſion of the land of Judah, many Jews fled into Egypt; and having liberty there for exerciſe of their own religion, were the means of converting many Egyptians to God, (not unlike to that, Act.8.4. & 11. 19,21.) being the rather wrought upon, and prevailed with, upon that miraculous, and moſt remarkable defeat, given by God to Sennacheribs forces, and the deliverance of Jeruſalem. For thereupon it is ſaid, that *many* ſtrangers *brought gifts unto the Lord, to Jeruſalem, and Preſents to Ezekiah*, 2 Chr.32.23. So Eſth.8.17. Pſal.138.4, 5. Chap.59.19. or, as Others, (and ſo the Jewiſh Writers) that many Egyptians, that ſerving under Sennacherib, having eſcaped in that mighty ſlaughter, and being kindly uſed by Ezekiah, (as thoſe Syrians by Joram, 2 King.6.23.) at their return into their own country, abandoned their wonted idolatries, and addicted themſelves wholly to the ſervice of the true God; as did Naaman, 2 King.5.17. But becauſe there is little footing found of ought in this kind, in the records of antiquity, either ſacred, or prophane; (for as for that, which one of the Rabbines produceth, from Chap.45.14. ſeems little to this purpoſe;) It is rather to be referred unto the times of the Meſſias, under whoſe Kingdome, the Goſpel was planted in thoſe places, and as well in Ethiopia, Chap. 18.7. and in Aſſyria, as in Egypt, ver.23-25.

five cities] A certain number, for an uncertain; as all generally agree: *five* for many, ſay ſome: but in Scripture, *five* is more commonly uſed, for a ſmall number; eſpecially, when *five* are either culled out, or oppoſed unto far many more: as Levit.26.8. Chap.30.17. 1 Cor.14.19. in which laſt place, if *five* be reckoned, as a very ſmall number, in regard of *a thouſand*, and of *ten thouſand* much more; ſure *five cities of Egypt*, muſt needs, conſequently, be deemed a very ſmall ſcantling, in regard of that whole country, which by ſome Authors is reported to have had above *ten thouſand*; by ſome, *twenty thouſand cities*. See Herodote, l.2. & Mela, l.1. c.10. To this, therefore, ſome ſay, that as there were among the Philiſtines, *five* principal, or head cities, though many other inferiour, and leſs ones beſides, 1 Sam. 6.4. ſo there were *five* mother-cities in Egypt, *Memphis*, *Tanis*, *Alexandria*, *Bubaſtis*, and *Heliopolis*. Which they would gather out of Ezekiel, 30. but there are more then ſix mentioned in that Chapter, verſ. 13,14,16,17,18. Others, that the meaning is, that *five cities* only, or ſimply, are not meant, but *five of ſix*; as if five cities for one ſhould come in unto God; or one city of ſix, only, ſhould ſtand out, and periſh in, and for their ſin: but how the text will bear this, I ſee not. Albeit, therefore, we need not admit that exceſſive number of cities, which from their Prieſts report, theſe Authors relate to have been ſometime in Egypt, no more, then we are bound to believe thoſe thouſands of years, that they affirmed their State, in a ſucceſſion of Kings and Prieſts, to have ſtood; nor again on the other ſide, have we any good ground, to reduce their prime cities to ſo preciſe, and narrow a number, as bare five: Yet it is not improbable, that their principal cities, and royal ſeats, were not very many; ſuppoſe ſome *twelve*, as they might well be, about this time, when into twelve principalities was all Egypt divided. The meaning of the Prophet then may well be, that a conſiderable number, (ſuch as is five of twelve) of the chiefeſt cities in Egypt, ſhould embrace the faith and ſervice of the true God: and that the Prophets intent is, to deſign a number of ſuch, appears by his expreſs nomination of *Heliopolis*, in particular, to be one of them.

ſpeak the language of Canaan] What is here meant by *ſpeaking the language of Canaan*, is queſtioned. That there is an alluſion to the Hebrew tongue, as we term it, the language wherein God was then ſerved by his people, is generally agreed on: but there is ſome controverſie among the learned, why that tongue ſhould be called *the language of Canaan*. The common, and almoſt generally received opinion, both of Jews and Chriſtians, hath been, that it is ſo termed, becauſe it was the native language of Gods people, who then were poſſeſſed of, and lived in, the land of Canaan, and in that language, then, and there, ſerved God; which language being that which our firſt parents ſpake; and was in general uſe before the diviſion of tongues, Gen.11.1. remained ſtill in the line of Sem, among thoſe of Ebers poſterity, (whom a ſpecial mark is ſet upon, as the prime man in Sems iſſue, there recorded, Gen. 10. 21. with a memorable note alſo, ſubjoyned, concerning Peleg his ſon, that *in his dayes, the earth*, or, *world*, was *divided*, Gen.10.25. and from whoſe name Abram, is called *an Hebrew*, Gen. 14.13.) and was termed Hebrew, becauſe continued conſtantly in his family, Howbeit, in theſe later dayes, ſome men of great note have not ſtuck to affirm, that the Hebrew tongue is termed here *the language of Canaan*, becauſe it was the native language of the poſterity of Cham, deſcending from him by Canaan, who firſt inhabiting and peopling thoſe parts, both retained that language in the diviſion of tongues, and tranſmitted it to their poſterity: and that Abram was wholly unacquainted with it, as being not his native language, untill leaving his kindred, and Fathers houſe, where he was born, he came to live in the land of Canaan. But this opinion, though maintained by great authors, ſeems to me very improbable, that the ancient tongue, ſpoken commonly, yea, generally, before the building of Babel, which procured the enſuing diviſion, ſhould be loſt in that family, that in all likelihood had no hand in that buſineſs, and ſhould continue in the line of thoſe that were moſt deeply engaged therein; and in all probability, drew others thereunto, Gen.10.10. The arguments brought to confirm this new conceit, ſeem very weak, and inconſequent, and would require longer diſcourſe to diſcuſs, then the preſent work will well afford. Suffice it may for our preſent purpoſe, that the Hebrew tongue, in ordinary uſe with Gods people then reſiding in Canaan, is the language, if not intended, yet alluded to in this place: called alſo the *Jews language*, Neh. 13.24. Chap.36.11,13. A new queſtion ariſeth, what is here meant by ſpeaking this language? And there want not, that underſtand it, of ſtudying, learning, and making uſe of the Hebrew tongue. Which ſome Writers, therefore, teſtifie to have been very common in ſome Egyptian Towns, bordering upon Paleſtine, and to have continued, though not without ſome alteration, even unto their times: and the meaning is, ſaith one of ours, as if it were ſaid of ſome perſons, or places, in Hungary, or Tranſylvania, that the people are ſo affected and taken with the Mahometan Religion, that they wholly addict themſelves to the ſtudy of the Arabick tongue, becauſe Mahomets Law is written in it: and ſo here of the Egyptians, that out of love and affection to the Jewiſh Religion, and the worſhip of the true God, they ſhould deſire to learn, and make uſe of that language, wherein the Law of God was written, and wherein he was ſerved by that people. But the Prophets intendment ſeems rather to be, though alluding indeed to that language, that the Egyptians converted by the miniſtery of the Goſpel, ſhould, whatſoever language they ſpake in, make the ſame profeſſion, and confeſſion of their faith, with other of Gods people, that were before them, in Chriſt, Rom. 10.9,12,18. & 15.6,9-11. 2 Cor.4.13. their ſpeech and communication, ſhould now be no longer profane, as it had been; but circumciſed, and pure, Chap.6.5. the very ſame that is propheſied, and promiſed, Zeph.3.9. that after Gods judgments there before denounced, and then executed, he would *turn peoples lip*, (that is, *language*, as it is alſo here;) and give them *a pure lip*, that is, *a pure language, that they may all call upon the name of the Lord, and ſerve him with one ſhoulder*: that is, with joynt conſent they ſhould all concur in praiſing of

God, as if they all ſpak with *one mouth*, Rom. 15.6. or, had all but *one lip*, ſpake all the ſame language; as before that unhappy diviſion of tongues, the whole world did, Gen. 11.1. *lip*, for *language*: as Job 12.20. Chap.28.11. Jer.33.19.

and ſwear to the Lord of hoſts] Not, *ſwear by* him, Jer. 4. 2. & 5.2. and not by falſe gods, Exod.23.13. Joſh. 23.8. Jer. 12.16. though that be mentioned, as one prime piece of Gods royal prerogative, to be ſworn by, and a principal part of mans duty to him, to ſwear only by him, Deut.6.13. & 10. 20. Pſal.63.11. Chap.65.16. but *ſwear to* him: as Pſal.132.2. that is, bind themſelves by ſolemn oath to depend upon him, and be loyal Subjects unto him, 2 Chr. 15.14,15. Ezr. 10. 5. Neh.10.29. Pſal.119.106. (as people, and Princes alſo, are wont to do to their liege Lords, and Soveraigns, 2 Chr.36.13. Ezek.17.13-18.) abandoning their former idolatries, and ſuperſtitions, 2 King.5.17. Act.19.19. See Chap.45.23. Zeph. 1. 5.

one ſhall be called the city of deſtruction] There is a double reading here, in the Hebrew. Some read *heres*, with *He*, which ſignifies *deſtruction*, or *overthrow*: and though that word it ſelf is no where elſe read, yet a word, not much unlike it, is in that ſenſe found, Chap. 49. 19. Amos 9. 11. deſcending from a verb, that ſignifies commonly to *pull down*, or *deſtroy*. This reading our Tranſlators follow; though the former verſion, in received uſe, before the Geneva, render it, by way of inverſion, *the city of deſtruction ſhall be called one* of them. But by thoſe that maintain this reading, the words are diverſly expounded. Some, that a ſixt city, remaining unreformed, when five of her neighbourhood were converted, ſhould be allotted to deſtruction, for not following their good example. Others, that each *one* (as Chap.6.2.) of the *five*, before mentioned, *ſhall be a city*, ſaved from *deſtruction*. Heb. *a city of deſtruction*: as *wine of lees*, for, *wine*, drawn off the lees, Chap. 25.6. Other read the word *Hheres*, or, *Cheres*, with *Het*, or *Chet*, as the Greeks commonly render it; which the old Latine, and ſome others, among which our ancienteſt Engliſh follow: and the word ſignifies, ſometime, an *earthen-pot*, Levit. 6.28. Jer.19.1. or, *a pot-ſherd*, Job 2.8. Chap.45.9. and ſo ſome render it here, *oſtracina*, *the Earthen city*; as *earthen veſſels*, 2 Cor.4.7. by the word there uſed: ſometime *the ſun*, Job 9. 7. Jer.19.2. and thus the old Latine, and not a few Others, here underſtand it; rendring the text, *Heliopolis*, or, *the city of the ſun, ſhall be*, or, *ſhall be accounted one*. Heb. word for word, *the city of the ſun ſhall be ſaid to one*: that is, *the city of the ſun* ſhall be called one of that number, ſhall be reckoned up among them: as Pſal.87. 5,6. So Chap. 62. 4. *forſaken ſhall not be ſaid unto thee*; that is, thou ſhalt not be ſo called, or accounted. There were divers cities in divers countries, conſecrated to the Sun, and that bare therefore his name, being deemed one of the heathens principal gods, 2 King. 23. 5,11. Ezek.8.16. See Chap.17.8. Of this ſort was *Bethſhemeſh*, among the Canaanites, Judg.15. 10. & 19. 38. *Kirheres*, and *Kir-Hareſheth*, among the Moabites, Chap.16.7,11. and among the Egyptians, *Heliopolis*, as the Greeks term it, being for ſignification, the ſame with thoſe other, (of which ſee many more in Steven of Byzantium) and by the Latines, *Solis oppidum*, Pliny, l.5. c.9. and l.6. c.29. in Scripture it is ſometime called by the Egyptian appellation, *On*, Gen.41.45. and ſometime, by an Hebrew, of the ſame ſignification in effect with this here, *Bethſhemeſh*, Jer. 43.13. and *Aven*, Ezek. 30.17. though this latter, it may be, by an Hebrew term of ill preſage, coming neer the Egyptian; the like whereunto, Hoſh.4.15. & 10.5,8. as if he had ſaid *On*, that may well be termed *Aven*, as Amos 5.5. *Bethel ſhall become Aven*, that is, *vexation*, or *vanity*, or, a thing of *nought*: this city ſo called anciently, but in later times, *Damiata*, was a city much addicted to idolatry, and is reckoned by Herodote, for one of the ſix, unto which the Egyptians uſed, at ſome ſet times, out of all quarters, to repair, as the Jews to Jeruſalem: becauſe there was their famous *Temple* of the *Sun*, and there was kept Mnevis, one of their ſacred Bulls, which they worſhipped for a God, as *Apis*, the other of them, at Memphis; ſo that the Prophets intendment, is, to intimate, that even ſome of thoſe Egyptian cities, that had with idolatry, been moſt polluted, ſhould receive the ſincere ſervice, and worſhip of God. Howbeit, Joſephus is much miſtaken, who imagineth, that this Prophecy was fulfilled under the Ptolomies, when *Onias* the Jewiſh Prieſt, being driven out of his Country, built a ſtately Temple, with an Altar, not unlike that at Jeruſalem, within the principality of *Heliopolis*, in Egypt, to draw other of his country men into thoſe parts. See Joſeph. *antiquities*, l.13.c.6. and *of the Jewiſh war*, l.7.c.30. The Chaldee takes in both readings here, thus rendring the words, *The city of Bethſhemeſh, which is to be deſtroyed, ſhall be ſaid* to be *one of them*: the like doth the Greek. Chap.61.1.

V. 19. *In that day*] In thoſe times: as ver.21.

ſhall there be an altar to the Lord, in the midſt of the land of Egypt, and a pillar at the border thereof, to the Lord] The meaning is, that the true worſhip of God, preſcribed by him in his word, ſhall be as amply ſetled among the Egyptians, as it was then among the Jews. See Joh.4.21-24. deſcribed here, as uſually elſewhere, by the rites and ceremonies, and manner of ſervice, that by Gods appointment, was among Gods people, then in uſe. So Chap. 18.7. & 60. 7. & 66. 20, 21. Mal.1.11.

an altar] Not for ſacrifice, ſay ſome; (for that might not be out of Jeruſalem, Deut. 12.13,14. and yet upon extraordinary occaſions, was by Gods, not permiſſion only, but approbation, and ſecret inſtigation, if not manifeſt injunction, at ſometime, built elſewhere, 1 King.18.30,32.) but for memorial, and reſemblance only, ver.20. not unlike that of the Reubenites, and Gadites, Joſh.22.10,11,23-26. But why not an altar for ſacrifice, then, when the Jeruſalem altars ſhould be all, not demoliſhed only, but out of date? Jer.3. 16. Heb. 9.9,10. for why not a ſpiritual altar, for ſpiritual ſacrifices? verſ. 20. Chap.56.7. & 60.7. Rom.12.1. & 15.16. Phil. 2. 17. Heb.13.10,15,16.

in the midſt of the land of Egypt] As Jeruſalem ſtood in the heart of the land of Canaan; for the more eaſie reſort unto it, out of all parts, Pſal. 122. 4, 5. or, in the land of Egypt, among the Egyptians: as Chap.5.12. ver.20,24. But here rather, in the former and ſtricter ſenſe, in regard of the next branch.

and a pillar] Evident tokens and ſigns of Gods true Religion, ſetled with them. An alluſion to ſuch altars, and pillars, as the ancient Patriarchs, in times fore-paſt, erected for the ſolemn ſervice and worſhip of God, in all places where they came, but in thoſe more eſpecially, where God appeared unto them, Gen.12.7. 28,18,22. & 31.13. & 35.7,14. Exod. 17.15. & 24.4. where mention is of twelve pillars in one place: and *pillar*, may be for *pillars*, in this place; as it is alſo there.

at the border thereof] Alluding to that, Joſh. 22. 10, 25. where it is ſaid, that *at the borders of the land of Canaan, by Jordan, that altar was built*: The meaning is, that monuments, and evidences of piety and devotion, ſhould be frequent among the Egyptians, not in the heart of the land onely, but in the ſkirts of the Country; ſo that, no ſooner ſhould a man ſet his foot on Egyptian ground, but he ſhould perceive how piouſly the people were affected, and to what Lord the land now belonged. See Zach.14.9,20,21.

to the Lord] Not to idols, and falſe gods, as formerly: unto which imaginary deities pillars were in Egypt very riſe.

V. 20. *And it ſhall be*] To wit, that *altar*, and *pillar*; or, thoſe altars, and pillars, ver.19.

for a ſign, and for a witneſs to the Lord of hoſts in Egypt] To ſignifie, and teſtifie, that the Lord, the only true God, the ſole Soveraign of heaven & earth, Gen.2.1. Pſal.146.6. is there acknowledged and ſerved. An alluſion to that altar built by the Reubenites, Joſh.22.24,27. and to that ſtone, or pillar, erected by Joſhua, Joſh.24.26,27. of both which, the ſame in effect is ſaid. Yet there are, that refer this, not to the verſe before going; but to the words here enſuing: to wit, that Gods hearing them, and ſending deliverance unto them, when they called upon him, in their diſtreſſes, ſhould be an evidence and argument of Gods favour towards them, and reconcilement to them; not unlike that, Pſal.41.11. & 147.43. But the former more naturally flows from the text. That which followeth, ſeems rather to be here intimated, as a motive and inducement to them, to ſerve him, and adhere unto him, of whoſe powerful and ready help, they had had ſo pregnant proof. So Exod.15.2.

for they ſhall cry unto the Lord for the oppreſſors] Or, *when*, (as Chap.1.30.) or, *becauſe when*, (as Jer. 4. 30. & 12. 15.) *they ſhall cry*; that is, ſay ſome, when the Jews ſhall cry to God, being by Sennacherib beſieged, and diſtreſſed, Chap. 37.4,15. 2 Chr.32.20. But few herein concur. The tenor of the context ſheweth, that it is ſpoken of the Egyptians, who being, by reaſon of thoſe that oppreſſed them, grievouſly afflicted, and diſtreſſed, when they found no relief from their idols, or their wizzards, ver.1,3. as it was with others, in the like caſe, Chap.16.12. they ſhall then, leaving them, ſeek unto the true God, with better ſucceſs. So Judg.10.16. Chap. 10.20,21. & 17.7,8. Pſal.107.6,13,19.

for their oppreſſors] Or, *becauſe of*. Heb. *from the face of*: as ver.16,17. as the Egyptians ſometime made the people of God among them, to cry unto him, by reaſon of thoſe that then oppreſſed them, Exod.3.9. ſo ſhould they themſelves be enforced to the like, in regard of thoſe that ſhould oppreſs them. For the ſame word is uſed in both places, and the Prophet may ſeem here to glance at that ſtory.

and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them] Or, *he ſhall then ſend them* (as Chap.8.3,14.) *a Saviour, and a great one*; that is, *a great Saviour*: as *a cloud and ſmoke*, *for a ſmoky cloud*, Chap. 4.5. a great one to be their Saviour; or, *even a great one*: as Jer.17.17. ſuch an one, as in regard of his power, and greatneſs, ſhall be able to effect what he undertakes to do for them, Ch.63. 1. What great one were, by God, at ſeverall times raiſed up in ſucceeding ages, from time to time, as there were for his own people, Judg. 2. 16. & 3. 15,31. 2 King. 14. 27. Obad. 21. Mic. 5. 5. to give them ſome eaſe and relief, from their oppreſſors, which might be, as a preſage, and ſome ſhadow of their future ſpiritual deliverance, and in whom this prophecy might, in part, be fulfilled, is not ſo clear by the records of antiquity, ſacred, or prophane; eſpecially, while the Aſſyrian, and Chaldean Monarchies ſtood; of which times we have few monuments of worth and credit, remaining. Howbeit, to paſs by what ſome have conjectured of the converſion of many of them, upon the defeat given to Sennacherib; it may well be deemed, that ſome notice of the God of Iſrael came in among them by the Jews commerce with them; and in the latter times, under the Ptolomies, eſpecially, after the law of Moſes was tranſlated into a language, which the Grecian Empire had, in thoſe parts, made more familiar: and divers temporal deliverances, might, from God, be vouchſafed them, in regard of his faithful ones among them; as in Ethiopia, we know alſo that ſome Proſelytes there were, Act. 2. 5, 10. & 8. 27. But certain it is, that the Lord Jeſus, that *great Saviour*, Tit. 2. 13. is here principally intended, by whom they were delivered from the ſpiritual ſervitude and bondage unto ſin and Satan; under which they had long lyen, as other Gentiles alſo were, through the miniſtery of the Goſpel, Act. 26. 17,18. 1 Cor. 6. 9,11. & 12. 2,3. Eph. 2. 2,3. Col. 1. 13. 1 Theſſ. 1. 9. Mean while, they ſeem to ſtray from the text, that expound this of the Angel, who, by the ſlaughter made in the Aſſyrian camp, delivered thoſe of Jeruſalem, out of their preſent diſtreſs, Ch. 37. 37.

V. 21. *And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord*] He ſeems to ſay the ſame thing in a divers form, or frame of ſpeech. Yet two diſtinct things may be implyed, their notice of God, and their acknowledgment of him. Firſt, that their ſervice of God ſhould not be an ignorant devotion, a blinde obedience, like that of thoſe at Athens, Act. 17. 23. but God ſhould manifeſt, and make himſelf known unto them, Pſal. 9. 16. & 76. 1. Ezek. 29. 8, 25,26. The knowledg of him, being the ground of all true devotion, and ſincere ſervice of him, Jer. 31. 34. Hoſ. 6. 3,4. Rom. 16. 25, 26. 2 Cor. 4. 4, 6. Gal. 4. 8. Eph. 1. 17. & 3. 19. And then, that God being made known unto them, (becauſe man may know a thing, and yet refuſe to be acknown of it, or to make profeſſion of what he knows, Joh. 12. 42.) they ſhall make acknowledgment of him, whom now they knew; but were ignorant of before, Gal. 4. 8. 1 Theſſ. 4. 5. by their performance of ſervice to him, ſuch as he himſelf requires, Deut. 26. 17,18. Joh. 17. 3. Rom. 10. 9,10. *To know*; for, *to own*, or, *acknowledg*, Pſal. 30. 7. & 142. 4. Ch. 59. 12. Ier. 3. 13. Matth. 7. 23. & 25. 12.

in that day] As ver. 18,19.

and ſhall do ſacrifice, and oblation] The word, here uſed, in the Syriack dialect, ſignifieth, indeed, *to make*, or, *to do*; as Dan. 3. 1. & 4. 35. but in Hebrew, moſt generally, *to worſhip*, or, *ſerve*, Deut. 4. 19. & 6. 13. & 10. 12. See ver. 23. It would rather, therefore, be rendred; And ſhall ſerve, or *worſhip* him with *ſacrifice and oblation*. Of the difference whereof, ſee on Chap. 1. 11, 13. Put both here, as the one there, and the other, Pſal. 51. 16. and elſewhere, collectively, for *ſacrifices, and oblations*: metaphorically, for ſuch ſpiritual ſervices, as were thereby, ſometime, typified, and are correſpondent thereunto. See ver. 19. Zeph. 3. 10. Mal. 1. 11. And this is that, whereby, they ſhould acknowldge God for their Sovereign, and their Saviour, and teſtifie their duty and engagement unto him, 2 King. 5. 15,17. A defect of the Pronoun, *him*; as Hoſ. 6. 3. Joh. 3. 34. Of the particle *with*; as Ch. 17. 5, 10.

yea, they ſhall vow a vow unto the Lord, and perform it] Heb. *and they ſhall*, &c. Look what vows they made unto God in the time of their troubles, they ſhall perform, and make good, upon deliverance, by God, vouchſafed them, Pſal. 66. 13,14. & 116. 8,16,17. Another evidence, and acknowledgment of their dependance on God, and loyalty to him: Of the former, by making vows now to him, as to their falſe gods they did before. Vows being a ſpecial part of religious worſhip, in thoſe times, eſpecially, Gen. 32. 20. & 35. 1,3. Levit. 27. 9--26. Numb. 6. 2--21. The latter, by their due payment, and performance of what they had vowed, Deut. 23. 21, 22. Pſal. 65. 1. & 76. 11. Eccl. 5. 4,5. Matt. 5. 33.

perform it] A defect of the affix, or pronoun; as ver. 22. Chap. 9. 9. Hoſ. 8. 4.

V. 22. *And the Lord ſhall ſmite Egypt; he ſhall ſmite, and heal it*] Heb. *ſmiting and healing*. It may therefore be thus rendred, *Thus* (after this manner; as Jer. 7. 34. Prov. 17. 3.) *the Lord ſhall ſmite Egypt, ſmiting, and healing* it. The particle is ſupplyed; as ver. 21. God ſhall ſo afflict them by the evils above mentioned, as that he ſhall, yet, by thoſe afflictions, work a gracious work upon them, give a good iſſue of them, and deliver them, not out of thoſe alone, but out of others alſo, worſe then them, Deut. 32. 39. Pſal. 60. 2. Chap. 6. 10. Hoſ. 6. 1.

and they ſhall return even to the Lord] Or, *for* (as Chap. 13. 8. & 16. 2.) *they ſhall return to the Lord*. Have recourſe to him for mercy and deliverance, in their diſtreſſes, ver. 20.

and he ſhall be entreated of them] As he was of Manaſſes, 2 Chr. 33. 20.

and ſhall heal them] By vouchſafing, as well ſpiritual health, as temporal deliverance, unto them, Chap. 57. 18,19. Jer. 3. 22. See Jer. 46. 26. Ezek. 29. 13,14.

V. 23. *In that day*] As ver. 19. 21.

ſhall there be an high-way out of Egypt to Aſſyria; and the Aſſyrians ſhall come into Egypt, and the Egyptians into Aſſyria] Whereas there had been much diſſention, and bloody wars, between the Aſſyrians and the Egyptians, 2 King. 17. 24. & 18. 19,21. & 23. 29. & 24. 7. Ier. 44. 30. & 46. 2. Ezek. 29. 19. & 30. 10. They ſhould now, being both converted unto God in Chriſt, abandon all ſuch hoſtility, one againſt another, and maintain free commerce, and friendly entercourſe, either with other. See Ch. 11. 13. Some ſuch thing, ſome deem to have been in Pſammetichus his reign; but it was more fully accompliſhed in the kingdom of Chriſt, Act. 2. 9, 10. Rom. 10. 18.

an high-way] Or, *cauſey*; as Ch. 11. 16.

and the Egyptians ſhall ſerve with the Aſſyrians] They ſhall both *ſerve*, that is, *worſhip*; as ver. 21. One, and the ſame God, with one and the ſame worſhip, in one and the ſame manner, ſuch as he requires, Ch. 2. 2,3. & 46. 7. Zach. 8. 23. Joh. 4. 24. The old Greek and Latine, read the words, *The Egyptians ſhall ſerve the Aſſyrians*. That is, ſay ſome, not as the Iſraelites did the Egyptians, Exod. 1. 14. & 14. 12. but as Chriſtians do one another, with the voluntary ſervice of love, Gal. 5. 13. But the former is the better. For why ſhould Egypt ſerve Aſhur thus, rather then Aſhur Egypt? The entercourſe before was mutual, the ſervice now joynt; as Zeph. 3. 9.

V. 24. *In that day*] As ver. 23.

ſhall Iſrael be the third with Egypt, and with Aſſyria] That is, ſay ſome, the Jews, in the latter part of Ezekiahs reign, ſhall be in peace and amity with both of them, on either ſide, 2 King. 20. 19. But, nor doth any ſuch thing appear, yea, or is likely; nor doth that place imply it. The meaning is, that whereas the Jews were formerly diſjoyned from other Nations, who lived then without the pale of Gods Church, and without that knowledg and worſhip of God, which, as a ſpecial priviledg, the Jews, in thoſe times, enjoyed, Deut. 4. 7,8,33,34, & 7. 2,3,6. Pſal. 76. 1, 2. & 147. 19, 20. & 148. 14. Act. 10. 28. & 11. 3. Rom. 3. 1, 2. & 9. 4, 5. Eph. 2. 12. Now the pale being pluckt up, and the partition wall pul'd down, the hatred aboliſhed, and both in one body reconciled, there ſhould be no more any diſtinction of Jew, or Gentile, whether Egyptian, Aſſyrian, or other; but they ſhould all be in a ſpiritual confederacy, and communion, one with another, Zach. 8. 23. Act. 10. 28. & 11. 18. & 15. 9. 1 Cor. 12. 13. Gal. 3. 28. Eph. 2. 13- 19. Col. 3. 11.

the third] Heb. *a third*. Which becauſe it ſeems to be in a feminine form; Some would have underſtood *ſiſter*: and put the word into the text, *a third ſiſter*; as Cant. 8. 8. Ier. 3. 8, 10. Ezek. 16. 45, 46, 48, 51, 52. & 23. 2,4,31--33. But this ſeems not neceſſary; becauſe of States, Nations, and Countries, the Scripture uſeth to ſpeak promiſcuouſly, ſometime in the one form, and ſometime in the other. See Ch. 15. 1,4,5. But what if we render it, *Gods third?* as *Gods tenth*, Ch. 6. 13. See the note there; as alſo, Ier. 2. 31. where a word of the ſelf-ſame form and notion, is found.

with Egypt, and with Aſſyria] Theſe two people are ſuppoſed to be more ſpecially mentioned; to ſhew a conjunction of the poſterity of the poſterity of Cham, (from whom the Egyptians were deſcended, Gen. 10. 6.) with the race of Japhet, and both of them with the poſterity of Sem, according to Noahs prediction, Gen. 9. 27. But here is no mention, at all, of any of Iaphets iſſue: for Aſhur was of Sems race, Gen. 10. 21. as well, as Arphaxad, from whom Iſrael deſcended, by Eber, and Abraham, Gen. 11. 13,16,26. It ſeems rather to intimate, that even the moſt accurſed people that were in the world, ſhould, in Gods good time of grace under the Goſpel, partake in the bleſſing by Chriſt, Gen. 12. 2,3. and 22. 18.

even *a bleſſing*] This may ſeem to have ſpecial reſpect to Iſrael: and is then to be underſtood actively, as a means of conveighing, and imparting a bleſſing unto the other two; as the word is uſed, Gen. 12. 2. Pſal. 21. 6. & 72. 17. And partly, in regard of the Meſſias, to deſcend from them, Rom. 9. 5. in whom they were to be bleſſed, Gen. 22. 18. And partly, in regard of Gods Church eſtabliſhed among them, and, in former times, confined to them; in reſpect whereof, they are ſaid to partake of the bleſſing, by their abode in Sems tents, Gen. 9. 27. and adhering unto them, Ch. 56. 2, 3, 6. Zach. 2. 11. or if it be extended unto all three, it muſt be taken paſſively; for one that hath a bleſſing beſtowed upon him, or partaketh of, and in, a bleſſing; as Ch. 65. 8. Zach. 8. 13.

in the midſt of the land] Or, *earth*; as Gen. 10. 3. For this bleſſing extends it ſelf unto the whole world, Ch. 49. 6. *in the midſt of* it; either *on earth*, in the world; as Pſal. 74. 12. See ver. 19. Or if there be ſome emphaſis, more then ordinary, in the phraſe, I ſhould ſay, it were, not, as ſome, becauſe theſe lands lye all three in the middle of the world, which God would have to be as leven, to ſpread into the whole lump of it, on every ſide, Matth, 13. 33: for two of them, Iſrael and Egypt, coaſt on the Sea: but becauſe the land of Iudah lay in the midſt, between Aſſyria and Egypt; See ver. 17. For, as for that frivoulous and ridiculous conceit of the Iews, wherein the Chinois are ſaid to concur with them, that their country and Jeruſalem, more eſpecially, ſhould be the *navel* of the world, (abuſing, to that purpoſe, ſome paſſages of Scripture, Pſal. 74. 12. & Ezek. 5. 5. & 38. 12.) it is ſcarce worthy taking notice of.

V. 25. *Whom the Lord of Hoſts ſhall bleſs, ſaying*] Or, *For the Lord ſhall bleſs him.* That is, each one of them; as Chap. 2. 10. The relative, for the conjunction cauſal; as 1 Sam. 15. 15. Or, *whom*, each one, *the Lord ſhall bleſs*. That is, both pronounce, and make bleſſed, Chap. 61. 9.

Bleſſed be *Egypt my people*] The ſtile that Iſrael engroſſed before, Deut. 7. 6. Pſal. 78. 71. but ſhould now be common to the Egyptians, with them, Deut. 32. 21. Hoſ. 2. 23. Rom. 9. 26.

and Aſſyria the work of my hands] As Iſrael is ſo called, not as created only, at firſt, in Adam, but as made, and moulded into a State, Deut. 32. 6. Chap. 43. 7. & 44. 2. Pſal. 138. 8. So are the Aſſyrians here tearmed, as being new moulded, and new created by him, in his Chriſt, 2 Cor. 5. 17. Gal. 6. 15. Eph. 2. 10. & 4. 24.

and Iſrael mine inheritance] My portion; my peculiar people, Exod. 19. 5. Deut. 4. 20. Pſal. 74. 2. & 135. 4. See Jer. 12. 7. A priviledg; yet now, not to be appropriated to them alone; but to be extended unto people, in all parts abroad, Pſal. 2. 8. & 82. 8. Eph. 3. 6. All three tearms uſed, for variety and elegancy, come home, in effect, and ſine to the ſame.

CHAP. XX.

Verſ. 1. IN *the year that Tartan came to Aſhdod*] In the eighteenth Chapter, was a prophecy of evils to befal Ethiopia; in the nineteenth, of the like to betide Egypt. Now in this Chapter, is a prediction of calamities, that both of them, were, from the Aſſyrians, joyntly, to endure, with a more ſpecial intimation of the time, at which this prophecy was delivered, prefixed in this verſe.

Tartan] A Commander of ſome forces, under the king of Aſſyria, one of the three, that Sennacherib ſent unto Ezekiah, to ſummon him to a ſurrender of Jeruſalem, 2 King. 18. 17.

Aſhdod] Or, as the Greeks and Latines tearm it, *Azotus*, Act. 8. 40. A chief city of Paleſtine, or the Philiſtines country; famous for their idol Dagon, who had his Temple there, 1 Sam. 5. 1, 2. & 6. 17. Yet it ſeems to have belonged, ſometime, to the Iſraelites, and to have been part of the portion, and poſſeſſion of the poſterity of Judah; as alſo, ſome other, of the Philiſtine cities, Joſh. 13. 3. & 15. 47. See Chap. 15. 2, 4.

(*when Sargon the king of Aſſyria ſent him*)] Who this Sargon ſhould be, is much queſtioned. The moſt ſuppoſe him to be Sennacherib; and to have had two names; as many others, in like manner, mentioned in Scripture. See on Ch. 1. 1. *Uzziah*. Though, beyond all probability, they multiply the matter, who tell us, from Jerom, that Sennacherib had no leſs then *ſeven names*; yea, ſome of the Jewiſh writers, ſay, *eight*; and mould the Aſſyrian Monarks, many of them, into one. But there want not thoſe, who deem this Sargon to have been, not Sennacherib, but one of his predeceſſors. And ſome of them, thus reckon the ſucceſſion of the Aſſyrian Rulers. *Phul*, 2 King. 15. 19. 1 Chr. 5. 26. *Tiglath-Pileſer*, 2 King. 15. 29. 1 Chr. 5. 26. *Jareb*, Hoſ. 5. 13. & 10. 16. *Sargon*, Eſay 20. 1. *Salmaneſer*, 2 King. 17. 3. & 18. 9. *Sennacherib*, 2 King. 18. 13. Other, omitting *Jareb*, thus order them; *Phul*, *Tiglath-Pilneſer*, *Sargon*, *Salmaneſer*, *Sennacherib*. See on Chap. 14. 29. But, as it may juſtly be doubted, whether *Jareb*, who, in the former deſcent is reckoned after *Phul* and *Pileſer*, were not ancienter then either of them; ſo, I ſuppoſe, it will better ſuit with the courſe of the ſacred Story, (for forraign helps, in a manner, here, wholly fail us) to place this Sargon, between *Salmaneſer*, and *Sennacherib*; as the ſucceſſor of the one, and predeceſſor to the other. The name ſeems to be the ſame with *Serug*, or *Sarug*, the name of Abrahams Grand-father, Gen. 11. 22. *Sarug*, *Sargon*; as *Tarakah*, Ch. 37. 9. *Tarthan*, *Jeſus*, Zach. 3. 1. *Jaſon*, Act. 17. 5. and the like.

and fought againſt Aſhdod, and took it] This ſome ſuppoſe to have been done in the twelfth year of Ezekiah, under Sennacherib, when he bent himſelf againſt the ſtrong cities of Judah; among which, they ſuppoſe Aſhdod to have been one, as being lately from the Philiſtines recovered, by Ezekiah, 2 King. 18. 8. Others, and ſo ſome of the Jewiſh Doctors, draw it down to the fourteenth of Ezekiah; at which time, ſay they, Sennacherib hearing of Tirhakah, the king of Ethiopia, coming againſt him, Chap. 36. 1. & 37. 9. ſent Tartan to take Aſhdod, and went himſelf to meet Tirhakah, whom having diſcomfited, and ſubdued Egypt and Ethiopia, within the ſpace of three years, he returned, with thoſe he had captived of them, to the ſiege of Jeruſalem. But this no way ſuits well with the Scripture ſtory. Which to help, therefore, ſome ſay, that the Ethiopians, led by Tirhakah, made an inroad into Aſſyria, about that time, in Sennacheribs abſence; after whoſe deceaſe, Eſar-haddon, who ſucceeded him, made war upon the Ethiopians, and took many of them captive, together with ſuch Egyptians as were Aſſiſtant to them. That which carries much more probability with it, then the former. But others carry up, far higher, the date of this prophecy, unto the fourth year of Ezekiah, and the ſixt of Hoſea; at which time they ſuppoſe, that this Sargon, Salmaneſers predeceſſor, invaded Paleſtine, and ſent Tartan to beſiege Aſhdod; but dyed before it could be ſurprized. And true it is, that the words may not amiſs, for the ſyntax of them, be ſo read, caſting out the parentheſis; *In the year that Tartan came to Aſhdod, when Sargon ſent him to fight againſt Aſhdod, and take it.* For we have the very like frame of words, Joſh. 24. 9. where it is ſaid, that *Balak the king of Moab aroſe, and warred againſt Iſrael, and ſent and called Balaam to curſe them.* Yet Jepthah asketh the king of Ammon, whether *Balak did ever fight againſt Iſrael*, Iudg. 11. 25. And it is apparent, he never did, nor durſt do it; becauſe he could not induce Balaam to curſe them; which otherwiſe he would have done, conceiving ſome hope to prevail, if he could have drawn him ſo to do, Numb. 22. 5, 6. But the meaning of the place, is, *he aroſe and warred*, that is, *he aroſe to war*: aſſaied, or attempted to do it, but never did. So Mal. 1. 9. *Do ye now beſeech God, and he will be gracious unto us.* For ſo, word for word, the text runs in the original. The Prophet therein intending nothing leſs, then that God, at their requeſt, would deal graciouſly with his people, in remitting his wrath towards them, incenſed by their ſins, whereof they themſelves had been principal promoters and abetters, as he afterward affirmeth; and were very unfit, therefore, to ſue for others, and very unlikely to prevail in their behalf. But the Prophets meaning is, as our Bibles aright render it, *Beſeech God that he will be*, or, *to be gracious unto us*: and ſo, *he aroſe, and warred*; that is, *aroſe, that he might war*, or, *to war*: and the like might be here. Howbeit, unleſs ought could be produced, whereby it might appear, that Aſhdod was not taken by Tartan, we need not decline that ſenſe of the words, that is moſt ordinary and common. And ſince, that in places where we have ſo little light of certainty, we muſt of neceſſity go by conjectures, as thoſe before mentioned Interpreters all do; I ſhall make bold to add my conjectural thoughts alſo to theirs. I ſuppoſe, therefore, this prophecy was delivered about the eight, or ninth year of Ezekiah, when Salmaneſer, who, in his ſixt year had taken Samaria, and carried Iſrael away captive, 2 King. 18. 10, 11. being now deceaſed; Sargon his ſucceſſor, deſirous to proſecute his fathers deſigns, and to enlarge his dominions, began to ſet upon the Philiſtines, that bordered upon them, to the Weſt; (ſee Ch. 9. 12.) and began with Aſhdod; to the relief whereof, the Egyptians, their next neighbours, together with the Ethiopians, their confederates, coming in no ſmall companies, were by the Aſſyrians defeated, and carried captive, in ſuch ſcornful and deſpiteful manner, as is here after deſcribed, ver. 4. the rather, to be revenged upon the Egyptians, becauſe they had ſo lately before, been aſſiſtant to the Iſraelites againſt the Aſſyrians, in the reign of Salmaneſer, and an occaſion of their revolt, 2 King. 17. 4. And the ſiege of Aſhdod might well continue three years, as well, as that of Samaria, 1 King. 17. 5. being one of the ſtrongeſt cities in Paleſtine; nor is it unlikely, that Sargon the rather attempted this city, if it were one of thoſe that Ezekiah had ſubdued and regained, that he might pick a quarrel with him, and ſo be dealing with him, as his predeceſſors had done with the other ten tribes before; that which might alſo, the rather, move Ezekiah, to ſeek to ſhake off the Aſſyrian yoke, 2 King. 18. 7. thereby diſcovering their ambitious, and tyrannical intentions. But Sargon, it ſeems, being taken away, before that his purpoſed deſign could be effected, Sennacherib, his ſucceſſor, went on with the ſame, 2 King. 18.13. And this my conjecture, I leave to the conſideration of others, ready to yield unto any, that can bring ſurer grounds, or afford better light. The Egyptians, after their wonted manner of aſcribing to their kings conqueſts, atchieved by others, ſeem to attribute this taking of Aſhdod to Pſammetichus, who, about theſe times, reigned in Egypt, reporting of him, that invading Syria, he ſate down, not three, but thirty years, wanting one, before the ſtrong city of Azotus, which endured the longeſt ſiege that had been known, and at length took it. See Herodot. lib. 2.

V. 2. *At the ſame time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying*] Heb. *by the hand* (that is, the miniſtery; as Hag. 1.1. Mal. 1.1.) *of Iſaiah the ſon of Amoz*; See Chap. 1. 1. That is, by me, and to me; the Noun, for the Pronoun; as Chap. 2. 1. Gen. 19. 24. Gods will and commands, were ſometime made known to the perſons, that were to put them in execution by others; as 2 King. 9. 1, 2. Sometime immediately to themſelves; as Jer. 19. 1, 10. And ſo to Eſay here; who is enjoyned, not only to do ſomewhat that might ſhadow out that which he was to deliver; but to tell his people, withal, what was thereby deſigned, ver. 3, 4.

Go looſe the ſackcloth from off thy loyns] An act enjoyned the Prophet, that was ſymbolical and ſignificative; not unlike that, Ezek. 12. 3--7. fore-ſhewing, in what ſort, the Egyptians and Ethiopians ſhould be carried captive, by the Aſſyrians, ver. 4.

Go] The word in theſe kind of injunctions doth not alwaies imply ſome motion from place to place; eſpecially, when the thing enjoyned may without any ſuch change be accompliſhed; but a ſpeedy, and ſedulous addreſs unto the doing of the thing enjoyned, Gen. 19. 32. & 31. 44. Num. 24. 14. Jer. 19. 1. Hoſ. 3. 1.

looſe] The word ſignifies, firſt, to *open*, Chap. 50. 5. then to *looſe*; either captives out of priſon; which is done, by opening the priſon doors, Chap. 14. 17. & 51. 14. & 61. 1. or garments from the body, by opening, and untying the girdle, or whatſoever they were faſtened to the body with before, Job 12. 18. and laſtly, more generally, to *put off* any garment, whether girt cloſe to the body, or hanging looſe about it, 1 King. 20. 11. Pſal. 30. 11. and ſo here.

the ſack-cloth] Heb. *ſack*: as Chap. 3. 24. Now *ſack-cloth* was uſed in times of heavineſs, for a mourning weed, Chap. 22. 12. & 37. 2. Joel 1. 13. Whence to *looſe*, or to *put off ſack-cloth*, for to leave mourning, or to give cauſe ſo to do, Pſal. 30. 11. but here it is not ſo uſed; but for ſuch an upper garment, made of courſe, and hairy ſtuff, as the Prophets ordinarily were wont to wear, 2 King. 1. 8. Zach. 13. 4. Matth. 3. 4.

from off thy loins] Whereunto, or, about, ſuch garments, looſe otherwiſe, were ſometime girt, 1 King. 20. 46. 2 King. 9. 1.

and put off thy ſhoo from thy foot] Or, *looſe*, Deut. 24, 9. becauſe the latchet, or ſhoo-ſtring is looſed, for the pulling of it off, Mar. 1. 7. Luk. 3. 16. *ſhoo*, and *foot*: as Joſh. 5. 15. for *ſhoos*, and *feet*: as it is, Exod. 3. 5. Heb. *from off*, or *upon*: as Deut. 25 9.

and he did ſo, walking naked, and barefoot] Albeit, it be expreſly ſaid, that he did ſo; yet there want not a few, among whom, alſo, ſome of the Jewiſh Writers, who ſuppoſe, that this was not done indeed by the Prophet, but in a viſion only ſeemed to be done by him. See the like conceit, Chap. 8. 3. one cauſe, why they ſo imagine, is, becauſe they conceive, that the Prophet ſhould be enjoyned to walk ſtark naked: whereas indeed, there was no ſuch matter intended. For firſt God enjoyned him only to put off his prophetical robe, or mantle; ſuch, as fell from Elias, when he was carried up to heaven in a whirlwind, 2 King. 2. 13. then, it had been in vain, to add *bare-foot*, if he had before meant all naked. Secondly, it was to ſignifie, how the Egyptian & Ethiopian Captives ſhould be handled; he was therefore to go ſtript, as a priſoner, or captive; now captives are not wont to be led ſtark-naked; but ill-clothed, in ſingle, and ſorry ſuites, or in ragged apparel. And laſtly, the word *naked*, is in Scripture commonly ſo uſed; to wit, when a man goeth in his coat, or inner-rayment only, without upper-garments, gown, cloak, or mantle, ſuch, as at other times he ordinarily uſeth. So it is ſaid of Saul, that in a prophetical rapture, *he ſtript off his clothes*, that is, his upper garments, or garment, (*as yokes*, for *yoke*, Jer. 27. 2. & 28. 10.) and *lay down naked before Samuel*, 1 Sam. 19. 24. So Chap. 32. 11. the women are commanded to *ſtrip* themſelves *bare*, (that is, to put off their bravery, or their better apparel, Exod. 33. 4, 5.) and to *gird on ſack-cloth*. So Peter is ſaid to caſt on his *ſhort fiſhers coat*, (for ſuch an one, the learned obſerve the word there uſed, to ſignifie, as frequent among them, of that employment, in thoſe parts) *for* (ſaith the text) *he was naked*; yet not ſtark-naked, though without it, Joh. 21. 7. nor in any other ſenſe, doth Micah ſay; that he would *go ſtript, and naked*; or, our Prophet here, that *he went naked, and barefoot*. See alſo Act. 19. 16.

barefoot] Or, *unſhod*. The habite, when affected, of mourners, 1 Sam. 15. 30. when enforced, of captives, Jer. 2. 25.

V. 3. *And the Lord ſaid*] Unto the Prophet, and by him, to thoſe, whom he preached and publiſhed this unto: either when, at firſt, he enjoyned him to walk up and down in that manner, which could not but ſeem ſtrange unto thoſe that beheld it; or afterward, when he had for ſome ſpace of time ſo done, and was demanded of his people, what, by ſo doing, he meant, or intended: as Ezek. 12. 9, 10. & 24. 19.

like as my ſervant Iſaiah hath walked naked, and barefoot, three years, for a ſign, and wonder upon Egypt, and upon Ethiopia] In the words enſuing, God declareth what he intended to ſignifie unto them, by this his command given to the Prophet, and his acting according to the ſame. A relation of what was done by the Prophet, together with the end of it, and whom it concerned, is in this verſe: the application of it, to that which was to befall thoſe two people, to wit, the Egyptians, and the Ethiopians, is in the next.

my ſervant] Not in general only, as are all men, yea, all creatures, in regard of creation, Pſal. 119. 91. or, in ſomewhat more ſpecial manner, in regard of a voluntary addiction, and obſtriction, as are all, that are in ſpecial covenant with him, Neh. 1. 11. Pſal. 79. 2. & 116. 16. but in a more ſpecial rank yet, in regard of his place, and office, as a Prophet: as Num. 11 7, 8. Jer. 7. 25. So, *Paul, a ſervant of Jeſus Chriſt*, Rom. 1. 1. Phil. 1. 1. that is, *an Apoſtle*, 2 Cor. 1. 1. Eph. 1. 1. *a ſervant of God, and an Apoſtle of Chriſt*, Tit. 1. 1. the one explicates the other.

naked, and barefoot] See on ver. 2.

three years] Concerning theſe words, there is much diſcrepance of opinion among Interpreters. Some annex them to the foregoing ſentence, and apply them to the Prophets carriage. And of theſe, ſome ſuppoſe, that all this was done in a viſion; as, ſay they, thoſe things of Ezekiel, his lying ſo long on either ſide; and making, and baking his bread in ſuch and ſuch ſort, Ezek. 4. 4-6, 10-15. and doing of a thing three years together, might, by a viſion, be repreſented in a moment. Other of them, affirm it to have been really done, and exhibited. How elſe could it be a ſign and wonderment unto any? yet are theſe alſo divided; for ſome of them ſuppoſe, that he went conſtantly thus, as well within doors, as without, for three years together: other, that he went ſo during that time, only then, when he went out about the diſcharge of his prophetical employment. Thus they, that affix theſe words to the former, underſtanding them of the Prophets continuance in that habit. But there want not, that prefix them to the clauſe enſuing, *for three years a ſign, and wonder*, or, *a three years ſign, and wonder, upon*, or, *concerning the Egyptians, and Ethiopians*: conceiving them to be meant, not of the Prophets act, but of that which was thereby deſigned: and this reading is ſtrengthened by the pauſes, in the Hebrew, the middle diſtinction concluding at the word next before-going. Howbeit, theſe again, are not all of one mind, concerning the thing thereby deſigned. For ſome ſuppoſe that thereby is implyed, when this calamity ſhould befall thoſe two nations, (which is the more probable) to wit, *three years* after the publication of this Prophecy: as the like, Chap. 7. 8. & 21. 16. Others, how long it ſhould continue; to wit, not above *three year*; as the like, Chap. 23. 15. & 31. 10. the like difference of opinion, concerning the ſame term of years, which ſome alſo draw to this, See on Chap. 16. 14. Howſoever, the queſtion is with theſe again moved, how long the Prophet was to walk thus naked? the rather, for that the text thus read, ſeems not to determine it: and they deem it unfitting, that the typical act ſhould be of equal extent, for term of time, with the thing it ſelf, thereby typified; no example in Scripture exhibiting any ſuch parallel. Some of them therefore conceive, that one day might ſuffice for him, to walk abroad in that manner; there being no time limited in the injunction that God gave him. As Jeremies wearing a yoke on his neck, but for a day, might ſuffice to denote a captivity of ſeventy years continuance, Jer. 25. 12. & 27. 2. & 28. 10. Others would have it done by him, three dayes, correſpondent to the three years deſigned, either unto the commencing, or, for the conſummating of that, which by the Prophet was denounced. This is moſt agreeable to the uſual manner of Scripture, *a day, for a year*; ſo *fourty dayes*, for, *fourty years*, Num. 14. 33, 34. Ezek. 4. 6. and 390 *dayes*, for as many *years*, Ezek. 4. 4, 5.

three years] Some would have it read, *a third years ſign*, &c. becauſe the *cardinall* number is put ſometime for the *ordinall*, as they term it, as *one*, for *firſt*, Gen. 1. 5. Matth. 28. 1. but I find not, where any cardinal ſo uſed, is joyned with a ſubſtantive plural: and that *enallage*, therefore, can have no place here.

a ſign, and wonder] Theſe two words oft joyned together, Deut.6.22. & 7.19. & 13.1,2. & 26.8. & 28.46. Neh. 9.10. Pſal.135.9. Jer.32.20. Chap.8.17. are as *genus*, and *ſpecies*; the former of larger extent then the latter. For the former may be, where nothing future is foreſhewn: as Num.2.2.Ezek.20, 12. whereas the latter is ever, for the foretelling, and aſcertaining of ſomething to come, 1 King.13.2,3.the former may be ſome common and ordinary thing; whereas the latter is ever of ſomething, if not miraculous, as Exod.7.9. 2 Chr.32. 24. yet ſtrange, and unuſual, at leaſt, Ezek.4.2,3.& 12.3-6, 11. & 24.16,17,24. and ſo here. See Chap.8.18.

upon Egypt, and upon Ethiopia] Or, *concerning* Egypt, and Ethiopia: as Chap.1.1. concerning what was to befall the Egyptians, and Ethiopians, See on ver.1,4. yet concerning the Jews alſo, unto whom it was exhibited, to diſſwade, and deter them, from relying upon theſe two people; which they were over-prone unto. See ver.5,6.

V. 4. *So ſhall the King of Aſſyria lead away the Egyptians priſoners; and the Ethiopians captive, young, and old, naked, and barefoot*] An expoſition of this ſtrange, and unwonted demeanour of the Prophet, and application of it, to the ſad, and ſorry condition of the Egyptians, and Ethiopians; which, within a ſhort ſpace of time, they were from the Aſſyrians to ſuſtain.

the King of Aſſyria] Whether Sargon, or Sennacherib, or Eſar-haddon, his Succeſſor, uncertain. See on ver.1.

lead away] As men are wont to *lead*, or drive beaſts, and cattel; for of ſuch it is moſt commonly uſed, Gen.31.18. Exod. 3.1.1 Sam.30.20. 1 King.4.24. Ch. 11. 6. and where alluſion is thereunto, Pſal. 98. 52. & 81.1. And it is therefore, not unfitly applyed to poor captives, that are led, or driven, like beaſts, Gen.31.26. Deut. 28.37. Chap. 61.11. Lam.3.2.

the Egyptians priſoners, and the Ethiopians captives] Or, *captive*. Heb. *the captivity of Egypt, and the captivity*, or, *deportation of Cuſh: captivity*, for *captives*: as Neh.1.2,3. Jer.24.5. For we muſt not imagine, that the one were *priſoners*, and not *captives*; the other *captives*, but not *priſoners*: (ſee on Ch. 5. 13.) for both the words in the original, import one and the ſame thing: variety of terms, is for the greater elegancy only uſed. This the King of Aſſyria ſhould do, either having diſcomfited their joynt forces, or ſubdued their countries, bordering the one upon the other. See ver.1.

young, and old] Shewing no mercy to any, in regard of tenderneſs, through years, or weakneſs through age. See 2 Chr.36.17.

naked, and barefoot] Stript of their apparel, and left, in a manner, ſtark naked, in baſe rags, ſcarce able to cover their nakedneſs: that which is wont to be the lot of captives, in fight taken, and pillaged by the enemy, Deut.28.45. Chap. 3.17,24. Job 24.7,10. Jer.2.25. Amos 2.16. See ver.2.

even with their buttocks uncovered] Heb. *fundament*; a word, not unuſual with us: for it is of neer affinity with that, which ſignifies *foundations*, Pſal.11.3. that part, which mans body ſits upon, and reſts on in ſitting. The meaning is, having not rayment, ſo much, as to hide their ſhame. See on Chap. 3.17. So in deſpight were Davids meſſengers uſed by the Ammonite, 2 Sam.10.5. And herein, ſure, the thing ſignified out-ſtripped the ſign; for the Prophet, doubtleſs, walked not ſo naked, as to have his ſhame ſeen, Rev.16.15.

to the ſhame of Egypt] Who aſſiſted them, and in likelihood, undertook to protect them. See on Chap.18.1.

ſhame] Heb. *nakedneſs*, 1 Sam. 20. 30. Exod. 32. 25. becauſe nakedneſs, ſince mans fall, is ſhamefull, Gen. 2, 25. & 3. 7.

V. 5. *And they ſhall be afraid, and aſhamed of Ethiopia their expectation, and of Egypt their glory*] The event of this overthrow given by the Aſſyrian, unto the joynt forces of the Ethiopians, and Egyptians; to wit, that it ſhould ſtrike a terrour into thoſe, that had ſought to them for ayd againſt the Aſſyrian, and make them aſhamed, that they relyed ſo much upon them for relief. See ver.6.

they] That is, ſay ſome, the Jews; who truſted too much to them, Chap.30.2. & 31.1. & 36.6. Ezek. 29. 6, 7, 16. See Chap.19.17. Others, the Philiſtines, and Aſhdodites, that expected relief from them. It may well be both, and ſuch others, as they undertook to protect. See, on Chap. 8. 1. *wings*; for the word is uſed indefinitely; as others oft are, Chap.2.19. Mal.1.4.

afraid] Becauſe they ſhall have no hope of ability to hold out againſt an adverſary ſo potent, and prevalent; whom the joynt forces of two ſuch Kingdoms were not able to withſtand, 2 King.10.4. and it is matter of dread, to ſee ſupporters, and confederates to fail, Chap.19.17.

aſhamed] To find their expectations fruſtrate, and thoſe defeated, of whoſe help, they had been over-confident, and had much gloried therein before, Chap.30.5. Jer.2.36.

their expectation] The people from whom they expected ſuccour, and ſafeguard. Heb. *their looking into*, or, *looking after*: and ſo ver.6. for the word is no where elſe found; but the root it comes of, is uſed oft in that ſenſe, Pſal.34.5. & 142. 4. and ſo other words of the ſame notion: *expectation*, for, perſons, from whom ought is expected, Pſal. 71.5. Jer. 14. 8. & 17.13.

their glory] *glory*, for them, of whom and their help, they gloried; So Pſal.3.3. with 44. 8. Chap. 10. 3. & 17. 4. yet *expectation* is not here ſo appropriated to the one; and *glory*, to the other; as if they did not, as well expect help from, as glory in, either. But it is an elegant form of ſpeech; very uſual with this Prophet, intending the ſame thing of either; Of which, ſee before, ver.4. & Chap.5.13.

V. 6. *And the Inhabitant of this Ile ſhall ſay in that day*] *inhabitant*, for, inhabitants: as Chap.5.3. *in that day*; for, at that time: as Chap.19.18. But the queſtion is, what the *ile*, or *iland*, here ſpoken of, ſhould be. The word is deemed, moſt properly, to ſignifie an *iland*, that is, ſome land on every ſide environed with water; as *lake*, ſome great water encompaſſed with land; whence ariſeth that queſtion, among the ancient Geographers, whether the earth were an *iland*, or the ſea *a lake*, that is, whether the ſea encompaſſed the land, or the land, the ſea: and hence in Scripture, *the Iles of the Sea*, Eſth.10.1. Chap.11.11. and, *the Iles in the Sea*, Ezek. 26.18. but it is uſed alſo, as is generally agreed on, for ſuch countries, and regions, as lay upon the Sea-coaſts; ſo it ſeems to be taken, Jer.25.22. Ezek. 37.3, 15. Hence ſome gather, that the Philiſtines country ſhould be here meant, becauſe it lay upon the midland Sea. See Jer.47.7. but ſo did the land of Iſrael too, Joſh.13.4,12,47. and that reaſon ſome of the Rabbines render, why it ſhould here be ſo termed: nor is it a ſufficient argument to prove, that the Jewiſh land ſhould not be here intended; becauſe that their country had no where, in particular, this name given it, when as the word is granted to be of ſo large an extent, as to take in all regions bordering on the ſea, as theirs did. Yea it is uſed yet more largely, for lands, or countries in general; and for *inlands*, as well as *ilands*. See Chap.41.1,5. & 42. 4, 10. & 49. 1. & 51.5. & 60.9. Jer.47.4. And *this land* may ſeem rather to carry it to thoſe, unto whom; then to the Philiſtines, of whom, he ſpake.

Behold, ſuch is our expectation, whither we flee for help, to be delivered from the King of Aſſyria; and how ſhall we eſcape?] See on ver. 5. Thus it fareth with thoſe, on whom we relyed, or expected help from. Nor do theſe words evince, that this is not ſpoken in the perſon of the Jewiſh people; becauſe Ezekiah truſted not on Egypt, but on God alone; and Jeruſalem therefore was delivered: but Aſhdod, which truſted to the Egyptian ayd, was not. For it is not unlikely, that Ezekiah, though a good king, and one that *truſted in God*, 2 King.18.5. as well as Aſa, who did ſo alſo, 2 Chr.14.11. & 16.7,8. might be ſomewhat faulty this way, as well as another way, that ſavoured of ſome diffidence, upon the very ſame occaſion, 2 King.18. 6. 14-16. See Chap. 3. 2, 4.

from the King of Aſſyria] Who ſhortly after, ſurprized a great part of Judea, Chap.36.1. Heb. *from the face of*: as Chap.21.15.

and how ſhall we eſcape?] Or, *how ſhould we eſcape?* what hope can we have to be ſecured by help from them, who are not able to ſave themſelves? Pſal. 60. 11. & 146. 3, 4. their ſhame appeared in the former branch; in this latter, their fear. See ver.5.

CHAP. XXI.

Verſ. 1. *THe burden of the deſart of the Sea*] Here begins a new Prophecy, another Sermon. Of the word, *Burden*, ſee on Chap.13.1. That this Prophecy concerneth Chaldea, and Babylon, appears evidently, as well by the name of it expreſly mentioned, ver. 9. as alſo by the Nations preciſely named, by whom it was to be deſtroyed. But here are two queſtions moved concerning this Prophecy. The former is, why the Prophet ſhould have another Sermon againſt Babylon; when as he had ſo large an one againſt it, before. To which it is anſwered; for two cauſes eſpecially: Firſt, becauſe the people of God were too prone to truſt to, and ſeek amity with, as the Kings of Aſſyria, though they ſmarted for it, 2 Chr.28.16,20,21. ſo the Kings of Babylon, who afterward ſtood up in their ſtead, 2 King. 20. 12, 13. Chap.39.1,2. And again, becauſe they were to ſuſtain very heavy things, at their hands, 2 King.20.17,18. Chap.39.6,7. The Prophet therefore, or God rather, by the Prophet, doth the rather oft mind them of the ruine of Babylon; partly, to withdraw them from relying on a State, that was, it ſelf, to be ruined; and partly, to comfort them, in regard of thoſe evils, that from that City and Kingdome they were to endure. For the ſame cauſe, may ſeem ſo many predictions to have proceeded from this our Prophet, of the Aſſyrians downfall, Chap.10.5-20,24-34. & 30.27-33. and of the Egyptians, as from the ſame Prophet, Chap. 19. & 20. & 30.3. &

31.3. ſo alſo from Jeremy, Jer.43.8-13. & 44. 29,30. & 46. The latter queſtion is, why Babylon, or Chaldea, ſhould be termed *the deſart of the Sea.* To this, a late Writer of ſome note, anſwers, that though the Prophecy concerns Babylon, yet by theſe terms is deſigned, neither Chaldea, nor Babylon; but Idumea, or the Country of the Edomites, who inhabited the deſart of Sur, or Etham, Exod. 13. 20. & 15. 22. Numb.33.8. But had he ſhewed how this ſad Prophecy had concerned thoſe Edomites, or where any mention had been therein made of them, there might have been ſome colour of ground for the turning of it that way: now having produced nothing from the matter of it, to back, or ſecond this his conceit; we ſee little reaſon to afford entertainment unto it: and taking that for granted, that others, as well Jews, as ours generally agree in, to wit, that it is Babylon, or Chaldea, at leaſt, that is in theſe terms deſcribed; we ſhall proceed to conſider why it ſhould be ſo termed: and becauſe the word *deſart*, is firſt in the text, we ſhall begin with it. Chaldea therefore is here termed *a deſart*, as moſt Interpreters imagine, for two cauſes; the one hiſtorical, or geographical; not becauſe it was a wild, or waſte country: For it was a very rich, and well watered ſoyl; but becauſe there lay a large deſart, or wide wilderneſs, between Chaldea, wherein Babylon ſtood, and the countries of Media, and Perſia; by the people whereof, it was afterward invaded. The other Prophetical: not becauſe it was at preſent ſo; but becauſe it was in time to come to be laid waſte, and deſolate. Chap. 13. 19-22. and as it had made the whole *world a wilderneſs*, Chap. 14. 17. in like manner, by way of juſt retaliation, to be made *a wilderneſs* it ſelf. So Pſal. 137. 8. Jer.51. 29,36, 37, 43. I ſhall make bold to add mine own conjecture, and leave it to the learned. The Hebrew word ſignifies as well *a plain*, as *a wilderneſs*, Chap.63.13. Jer.13.24. Lam.4.19. & 5.9. and the notation of it, from a word, that is in the Chaldee, moſt common, ſignifying to *lead* cattel out to the places where they are to feed, carries it more ſpecially, unto ſuch plains, as had paſture grounds in them, or conſiſted of ſuch. So the word ſeems to be taken, 1 Sam.17.28. & 24.1,3. & 25. 1, 15. Pſal.65.12,13. Jer.9.9. Joel 1. 19,20. & 2. 22. Luk. 15. 4. compared with Matth.18.12. I ſuppoſe therefore, that Chaldea hath this term given unto it, not as *a deſart*, but as *a plain*: and ſuch indeed that country was, wherein the building of Babylon was firſt ſet on foot, as Moſes teſtifieth, Gen. 11.2. in regard whereof, alſo, it is commonly deemed, that the Chaldeans proved ſo ſkilful in Aſtronomy, the ſituation of their country, which lay all in a Plain, without any noteable interruption of hills, or mountains of height, affording a great help to the more exact obſervation of the motion, as well of the fixed ſtars, as of the planets, and the times of the riſing, and ſetting of either. And thus much for the former term of *deſart*, or, *plain*: and the reaſon why Chaldea might be ſo termed. The latter word, is that *of the ſea*. Now this term is given to Chaldea, or Babylon, as ſome think, metaphorically, *a ſea*, that is, *as the ſea*, in regard of that great abundance of wealth, that Babylon was ſtored with; (as we uſe to ſay, *a ſea of good*) all the kingdoms, and countries under that vaſt Monarchy, Jer. 27. 5,6. ſending in their treaſures to Babylon, as all rivers empty themſelves into the ſea, Jer.51.44. ſome alſo, in regard of her unſatiableneſs; though receiving all, yet having never enough; as the Sea is never the fuller, for all thoſe waters, that out of all parts are ſwallowed up in it, Eccl.1.7. See Jer.51.13. and Herodote, l.1. Some alſo prophetically, in regard of thoſe manifold, and immenſe evils, that were to befall her; as we uſe to ſay, *a ſea*, or, *an ocean of evils*; *the ſea is broke in upon* Babylon, Jer. 51. 42. or, becauſe the ſeat of the city was to become as a ſea, to be turned into *water-pooles*, Chap.14.23. Thus they; but, as to me ſeems, with no great probability; for neither the land of Chaldea, nor the city, are here termed *the ſea*: but the *deſart*, or, *plain of the Sea*; as, *the Iles of the Sea*, Eſth. 10. 1. for lands ſituate in, or beſide, the ſea. See on Chap.20.6. Others therefore rather deem Chaldea, or the ſeat of the city, ſo termed, in regard of the ſituation of it. And here, in regard that *the ſea*, in Scripture language, is very commonly uſed, for *the weſt*, Gen.13.14. & 28.14. Exod.10.19. Chap.49.12. Ezek. 48.17. the reaſon whereof is, becauſe the midland ſea lay to the Weſt of Judea, and was the weſtern border, or boundary of it, Joſh.15.12. Deut.34.2. Some of the Rabbines therefore would have it ſo called, becauſe it lay *weſt*, or northweſt, from the land of the Medes, and Perſians, by whom it was to be deſtroyed. See Chap.41.25. But this ſeems rather, to others, a little too far fetcht: who rather ſuppoſe this term to allude to the ſituation of Babylon, and the plain whereon it was built, ſtanding the one, and lying the other, ſituate either of them, neer unto, or upon the banks of, *the great river* ‑*uphrates*, as it is ſtyled, Gen. 15. 18. Deut. 1. 7. and the ‑e lakes made out of it. For any great confluences, or ‑acles of water, are in the Hebrew tongue termed *Seas*, Gen.1.10. hence *the ſea of Galile*, Chap.11.1. Matth. 4. 18. & 15.29. which yet was but *a lake*, Luk. 5. 1. and the great *lover* belonging to Salomons Temple, is called, *a ſea*, 1 King. 7.23,24. Jer.52.17. The country of Chaldea, therefore, that part of it eſpecially, that lay neer to Babylon, is not unfitly termed, *the plain of the Sea*; in regard of thoſe meers, and pools, the country lying all on a flat, that that great river Euphrates, that ran round about Babylon, as alſo, through the midſt of it, made on every ſide of it; which yet in part to remedy, two Queens eſpecially, were at infinite coſt; the one of them, to wit, Semiramis, by raiſing mounds, and banks of ſtrange height, and ſtrength, on either ſide the river, to keep it, ſo much as might be, within compaſs: the other, to wit, Nitocris, who came long after her, (beſides what in this kind, ſhe alſo did, even to wonderment) partly, by diverting the courſe of the river from his direct paſſage, and through new channels of great depth, by mans induſtry ſunk, winding it to and fro, and enforcing it to fetch many compaſſes, before it came down to Babylon, to break the violent force of the ſtream, running down right before: and partly, by digging a lake neer unto it, three hundred and twenty furlongs broad. Of which things, ſee Herodote, l.1. Strabo, l.16. Pliny, l.5. c.26,27. Hence is Babylon ſaid to *ſit upon many waters*, Jer. 51. 13. Whereunto may be added, what Abydenus an ancient Writer, cited by Euſebius, in his *Evangelical preparative*, l.9. c.41. reports, to wit, that it was by tradition commonly received, that the whole country about Babylon was *all water*, a very *ſea*, untill Belus (ſuppoſed to be Nimrod, Gen.10.9-11.) having drained it, divided it, and built Babylon upon it: as alſo what God himſelf ſaith by the Prophet, ſpeaking to Babylon, *I will dry up thy Sea*, Jer. 51. 36. And thus much for the title, or inſcription of this Prophecy.

As whirlwinds in the South paſs thorow; ſo it cometh from the deſart, from a terrible land] Or, *As whirlwinds in the South, he paſſeth.* A prediction of the Medes and Perſians, their violent irruptions, in a furious and tempeſtuous manner breaking into Chaldea.

whirlwinds] Or, as Some, *Some one grievous whirlwind*, or, *tempeſt*: the plural, by way of eminency, uſed for the ſingular: as Prov: 1.20. & 9.1. Mic.5.2. Yet in a plural ſenſe, it may well ſtand here; as another word of the ſame notion, which, with it, is uſed, Zach.9.14. though in that form, this word be no where elſe found: *wind*, in ſuch ſimilitudes, is a note of ſwiftneſs, Pſal.18.10. & 104. 3. *a whirlwind*, ſuch as whisking about, involveth all on every ſide, and beareth all down before it; a note of vehemency, and violence, forcibly breaking thorow, and beating down all oppoſition, Pſal. 83. 15. Prov.1.27. Chap.5.28. & 29.6. Jer.4.13. Nah.1.3.

in the South] Of *whirlwinds of the South*, is mention made alſo, Zach.9.14. Howbeit, the word here uſed, is ambiguous. For albeit, that it be frequently uſed for the *South*, or Southern parts, Exod.26.18. & 27.9. Num.34.3. Joſh. 15. 1, 2. Judg.21.19. yet it ſeems properly, and primarily, to ſignifie *high-lands*, or, *dry-lands*; oppoſed ſometime to the *vale*, or, lower grounds, Joſh.10.40. Jud.1.9. Jer.17.26. ſometime to the *ſpringy*, and well watered lands, Joſh.10.40. & 15.19. Judg. 1.15. and the Southern parts are ſo termed, becauſe commonly ſuch, as being neerer to the ſcorching heat of the Sun, either may here be meant: partly, becauſe the Southern winds are oft in thoſe parts tempeſtuous, Job 37.9. as alſo, for that in ſuch uplands, the wind is wont to have the greater power, Jer.4.11.

paſs through] Heb. *to paſs through*; that is, are apt, or, are wont *to paſs along*, without ſtop, or ſtay; there being nothing uſually in ſuch places to hinder, or to reſtrain them, Jer. 9.24.

So] A defect of the redditive particle: as Prov. 25.12. & 26.11. but here it needeth not, the text being rendred as before.

it cometh] To wit, the calamity of Chaldea, or, a tempeſt upon it. Or, *he cometh*, that is, Cyrus with his forces breaking in fiercely and furiouſly upon it, Jer. 50. 42, 44. & 51. 28, 30.

from the wilderneſs] Either, becauſe winds oft blow ſuddenly and fiercely, from waſte places, Job 1.19. Jer. 4.10,11. or, in regard of a wilderneſs, that lay betwixt Perſia, or Media, and Chaldea; which Cyrus and his forces, muſt of neceſſity paſs thorow. Xenophon, l.3. or, of the Country it ſelf, both of Media, and Perſia, the northerly parts of either, wherein their ſouldiery was moſt bred, being much of it waſte, and mountainous, Herodote, l.1. & Strabo, l.11. & 15.

from a terrible land] To wit, out of Media the people whereof, the Babylonians much feared; and their Queen Nitocris, therefore, above mentioned, a woman of prudence, and providence, above her ſex, by all means, endeavoured to keep them from having any commerce with her people, by the Aſ-

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ſyrians, that lay between them and the Medes, Herodot, l. 1. Of their fierceneſs, ſee Chap. 13. 17, 18.

V. 2. *A grievous viſion is declared unto me*] Grievous matters concerning Babylon, are, in way of viſion, revealed unto me: and this Prophecy therefore is not without good cauſe, entituled, *a burden*, ver. 1.

grievous] Heb. *hard, harſh*; or, *cruel*, Chap. 19. 4.

viſion] See Chap. 1. 1.

the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth] Heb. *The treacherous dealer, a treacherous dealer*, or, *dealing treacherouſly: and the ſpoiler, a ſpoiler*, or *ſpoiling*. Theſe words ſome joyn with the words going before; reading them on this manner, *A grievous viſion is declared unto me, for the perfidious perſon dealing perfidiouſly; and for the ſpoiler, that ſpoileth*: as ſpoken of the Chaldeans, and pointing to their ſins, for which they were to be deſtroyed; to wit, their treachery, and their inhumanity, Chap. 47. 6. Hab. 2. 5. Or, *a treacherous one, dealing treacherouſly; and a ſpoiler ſpoiling*. Underſtanding it of the Medes and Perſians, their dealing with the Chaldeans, thus, in either kinde, as the ſubject matter of this Prophecy. Others, faſten it unto that which followeth, as ſpoken in way of compellation; *O thou treacherous dealer, and notable ſpoiler; thou Elam, I mean, go up; thou Media beſiege*: as inviting them to go inſtantly about the buſineſs aſſigned them. But moſt read them; and ſo they run beſt, apart by themſelves. Yet ſome on this wiſe, much to the ſame effect with the firſt of the former: *This perfidious perſon dealeth perfidiouſly, and this ſpoiler ſpoileth*. That is, the Babylonian that perſiſteth in his impiety; (ſo underſtanding the former branch, Dan. 5. 5, 6. & 5. 3, 4, 22, 23.) and in his oppreſſions, Chap. 14. 16, 17. Dan. 4. 27. Others, thus, *The perfidious perſon*, that is, the Babylonian, *dealeth perfidiouſly; and the ſpoiler*, or, *plunderer*; that is, the Mede or Perſian, *plundereth*, or *ſpoileth*. God, for her perfidiouſneſs, puniſheth Babylon by the Perſian ſword. Or, which ſence ſeems moſt natural, *The treacherous dealer*, hath found *a treacherous dealer; and the ſpoiler, one that ſpoileth*. The perfidious plunderer, the Babylonian, is *now* paid in his own coyn; hath now met with his match; is, through Gods juſt judgement, now dealt with himſelf, as he had dealt before with others. See Chap. 33. 1. Jer. 50. 15. That which ſome expound of Cyrus, and Darius, whom they ſuppoſe to have been, if not, in ſome ſort, under the Babylonian Monarch, yet in confederacy, at leaſt, with him; yea, as ſome ſay, though without all colour of probability, gueſts with him at table, in that fatal ſupper, whereat he was ſlain. But others, deeming it to be too great a blemiſh to ſo generous a perſon, as Cyrus ſeems to have been, and to caſt a wrongful aſperſion upon him; (beſides, that the laſt branch of it, hath no footing in ſtory, ſacred or other; but is refuted, rather, by either) they expound it rather of ſuch, as fled over from the king of Babylon, to Cyrus, of whom Gadatas and Gobrias, were two principal ones, who being of the firſt that entred the city, and well ſkilled in the paſſages, made directly, with their followers, to the kings Palace, whom they there ſuddenly ſurprized, and ſlew. See Xenophon, lib. 7.

Go up, O Elam; beſiege, O Media] The Perſians, and Medes, joynt ſubjects to Cyrus, are called upon, and incited to go up, inſtantly, againſt Babylon, and to ſet down before it. See Chap. 13. 2—4, 17.

Go up] A military term, uſed commonly of thoſe, that go out upon any expedition unto any place whatſoever. See on Chap. 7. 1. and the like, ver. 5. The rather, here uſed, in a way of elegancy, alluding to the name of *Elam*, which our Engliſh cannot expreſs. The like is, Mic. 1. 1, 14, 15, Zeph. 2. 4.

O Elam] Or, *O Elamite*. The Elamites put for the Perſians, becauſe they held that part of Perſia, which bordered upon the Medes. See on Chap. 11. 11.

beſiege] Beleagure Babylon. The Prophet, as Gods Camp-maſter; not that the one ſhould march thither, and the other ſit down there, when they were come thither: but that both, joyntly, ſhould do either. Of this manner of ſpeech, very rife in this Prophet; See on Chap. 5. 13. and 20. 4, 5.

O Media] Or, *O Mede*; as Dan. 5. 31. For the name of the country, and of the inhabitant thereof, is, in the Hebrew, all one: and the old Latine here ſo rendreth it. Howbeit, in regard that the verbs, here, are both feminine; the words may have reference to the lands, in the firſt place, Elymais and Media; but put here for the inhabitants of either. Of the Medes, ſee on Chap. 13. 17.

all the ſighing thereof have I made to ceaſe] This is ſpoken in the perſon of God; I am determined, by this your ſervice, againſt Babylon, to put a final end to the affliction of my ſervants, which they have, a long time, ſuſtained by their captivity in Babylon. See Ch. 14. 1, 2. He ſpeaks of a thing, as preſent, not in doing only, but even done, though not to be effected, till 170. years after, and naming the people, expreſly, by whom it ſhould then be accompliſhed.

the ſighing thereof] Or, *of her*. To wit, of Babylon. Not wherewith ſhe ſighed her ſelf, but wherewith ſhe made others, Gods people, eſpecially, to ſigh. The ſighing of people, by her cruelty procured. So, *The cry of Sodom*; for, the cry of poor perſons, oppreſſed by Sodom, Gen. 18. 20. And *my terror*; not wherewith I am terrified, but wherewith I might terrifie thee, Job 33. 7. And, *your fear, and your dread*; for, *the fear and dread of you*, Deut. 11. 25. Not wherewith you fear, or dread others, but wherewith others ſtand in fear of you. For they ſeem to ſtrain it overmuch, who expound it, *of her*; that is, of my people; as if the Pronoun had reference to them, of whom no mention is made before. Or, that underſtand the *ſighing*, here mentioned, of the ſolemn mournings wont to be made at the ſolemn exequies of great perſons, which the king of Babylon ſhould want, Chap. 14. 18, 19.

V. 3. *Therefore are my loyns filled with pain*] Theſe words are, by ſome, conceived, as the Prophets words, concerning himſelf, exceedingly terrified with the dreadful apparition, in a viſion repreſented unto him, of the ſurprizing and ſacking of Babylon. So Hab. 3. 15. Some, again, make them the ſpeech of Gods people, relating the ground of their ſighing, the great miſery they endured in the Babylonian captivity, Pſal. 66. 11, 12. Lam. 1. 2, 3, 12. But others, rather, ſuppoſe them to be ſpoken in the perſon of the Babylonians, intimating in what an heavy and heartleſs condition they ſhould be, upon the ſudden, and unexpected ſurprizal of their city; ſee Chap. 15. 5. & 16. 7, 9—11. Ezek. 21. 6, 7.

my loins are filled with pains] Diſeaſes, and pains in the loyns are, generally, very grievous, and ſuch as diſable, either to ſtir, or to ſtand upright, Deut. 33. 11. Pſal. 38. 6, 7, 8. & 69. 23. Ch. 45. 1. Ezek. 21. 6. & 29. 7. Dan. 5. 6. In this place, thoſe parts eſpecially, mentioned, becauſe pains there, are more eminent in child-bearing and birth, here eſpecially aimed at. So Nah. 2. 10.

pangs have taken hold upon me, as the pangs of a woman that travelleth] See the like deſcription of perſons in diſtraction, and diſtreſs, Pſal. 46. 6. Chap. 13. 8. & 26. 17. Jerem. 48. 42.

I was bowed down at the hearing of it; I was diſmaied at the ſeeing of it] Heb. *I am writhed, or, wringed*: (and ſo, Pſal. 38. 6.) *with hearing; I am affrighted*, (as Job 21. 6.) *with ſeeing*. It ſhould be rendred in the preſent tenſe, that it may ſuit with the former. The Pronoun is wanting; as Chap. 9. 9. Hoſ. 8. 4.

V. 4. *My heart panted*] Heb. *wandreth*; as Chap. 29. 24. & 53. 6. Or, *ſtaggereth*; as Chap. 28. 7. Or, *fluttereth to and fro*; as another word like, for notion, to this, and in the like caſe uſed, Pſalm. 38. 10. It is not able, for fear, to keep in its proper place and poſture.

fearfulneſs affrighted me] Or, *horror* (as Jerem. 49. 16.) *affrighteth, or, terrifieth me*; as Job 9. 34. & 33. 7.

the night of my pleaſure hath he turned into fear unto me] The night time, uſually, deſired for reſt, yet affordeth me no reſt, for terror and fear, Deut. 28. 67. Job 7. 4, 13, 14. Or, our feſtival night is turned ſuddenly, into terrors; our mirth and jollity being interrupted by the unexpected irruption of the adverſary. For in a feſtival night, in the midſt of their meriment, was the city of Babylon, by Cyrus, ſurprized, Jer. 51. 39. Dan. 5. 1, 30. See Xenophon, lib. 7.

the night of my pleaſure] Heb. *the evening* (*evening*, for, *night*; as *morning*, for, *day*, Gen. 1. 5, 8.) *of my deſire*; as 1 King. 9. 1, 19. *Deſire*, for *delight*; as Ch. 2. 16. & 32. 12. though another word be there uſed. Here ſo, the rather, becauſe the word, here uſed, properly ſignifies a vehemency of deſire, and amorous affection, Gen. 34. 8. Deut. 21. 11. Ch. 38. 17. The revelling night, that we had ſo much longed for, making full account in it, to ſatiate our ſelves with all variety of delights, proved a dreadful, and diſmal night to us.

hath he turned] That is, the enemy, ſay ſome; God, ſay others: and both true. But the word is indefinite; *He hath turned it*: that is, *It is turned*; as Gen. 15. 6. *He imputeth it*: that is, *It was imputed*, Rom. 4. 3. *and they ſhall call them*; that is, *they ſhall be called*, Mal. 1. 4.

turned] Heb. *put*; as Pſal. 107. 33.

into fear] Or, *trembling*: for ſo the word, properly, ſignifieth, Gen. 27. 33. 1 Sam. 14. 15. Dan. 10. 7. And great variety of tearms doth the Prophet here uſe, to ſet forth the dreadfulneſs of that fatal night.

V. 5. *Prepare the Table; watch in the watch-tower; eat, drink; ariſe ye Princes, and anoint the ſhield*] In whoſe perſon theſe words are ſpoken, is queſtioned. Some make them Gods words to the Prophet, as enjoyning him to do that, which he was to fore-tel ſhould be done: For what the Prophets denounce, they are ſaid oft to do, Jer. 1. 10. & 18. 7, 9. Others, would have them ſpoken in the perſon of the Prophet,

phet, as either in way of deriſion, bidding the Babylonians go on with their feaſting; but withal, implying, that in the midſt of their revelling, they ſhould be interrupted with the clamours of thoſe, that ſhould call upon them to betake them to their arms. Or, as others, admoniſhing them and their king, inſtead of giving order to have their tables ſpread and furniſhed, to ſet a ſtrict watch for fear of the enemies approach: inſtead of eating and drinking, to ſtand upon their guard, ready armed, to receive, and repel any enemies aſſault. Others, laſtly, divide them, making the former part of the verſe, king Baltaſars words, giving command, as for the Royal banquet to be made ready, ſo for a watch withal to be ſet; and inviting his gueſts to make merry, and feaſt without fear, notwithſtanding the ſiege: and the latter of it, the words of the Prophet, as calling upon the Medes and Perſians, not to overſlip the opportunity offered them, but to ſet upon them, and ſurprize them, in the midſt of their drunken feaſt. And this laſt, to me, ſeems to come neareſt to the minde and purpoſe of the Prophet. Howbeit, I ſuppoſe, the words ſhould be rendred ſomewhat otherwiſe, then generally they are: For the verbs, in the former part of the verſe, are not imperative, as thoſe in the latter part, but of an infinitive form. Thus, therefore, the whole paſſage may run, *In furniſhing the table, ſetting the watch; eating, and drinking*; (that is, while the Babylonians are thus buſied, and thus employed) *ariſe ye Princes, and anoint the ſhield*: Set ye ſuddenly upon them. The like row of infinitives ranked, and ranged together. See Ch. 59. 13.

Prepare the table] Furniſhing it with proviſions: as Pſalm. 23. 5. & 78. 19. Ch. 65. 11.

watch in the watch-tower] Heb. *watching the watch.* Though ſome of the Rabbines expound it, *a light*; ſuch as was ſet up in ſome high place, in manner of a Beacon, to give notice, thereby, of the approach of any adverſe force: the Noun is no where elſe found. Some underſtand this branch, not of ſetting a watch, or of having an eie to the light; but of Baltaſars eying the hand that wrote his deſtiny on the wall, in the midſt of his feaſt, Dan. 5. 5. as calling on him, to view and conſider well of it. But that ſeems not to ſuit well with the reſt of the context.

eat, drink] Wonted words of invitation, at feaſts, Cant. 5. 1. But it is in the infinitive form, as in the former branches, the like; which argues a defect of the ſame verb, in another form, to be ſupplyed: as if it were ſaid, *eating*, eat, and *drinking*, drink: that is, eat, and drink, freely. So *remembring*, remember: that is, be ſure to remember, Exod. 20. 8. Deut. 5. 12. Joſh. 1. 13. and *ſeeing*, I ſaw; for, I wiſtly ſaw, Eccl. 9. 11. See Ch. 22. 13.

ariſe] A form of ſpeech, not implying, neceſſarily, any alteration of any preſent poſture, but inciting unto the ſpeedy, and ſedulous addreſſing of a mans ſelf, unto ſome preſent deſign, Gen. 13. 17. & 19. 14, 15. See the like, of *going* up, verſ. 2.

Princes] Darius, Cyrus, and thoſe that command under you: for ſuch alſo are ſo termed, Gen. 10. 8.

anoint the ſhield] Or. *forbiſh the ſhields*: *ſhield*; for, *ſhields*: as Chap. 22. 6. Jer. 46. 3. prepare for fight: addreſs your ſelves to an aſſault. The Hebrew Doctors, ſome of them, under the term, here uſed, ſuppoſe *helmet*, & *harneſs* alſo, to be comprehended, as well as *target*, or, *ſhield*: becauſe they all conduce to the protection of mans body, which the word, in its notation, importeth, Ch. 31. 5. & 37. 35. And for the word of *anointing*, though they grant it to intend *ſcouring*, and *poliſhing*, whereunto the uſe of oyl is well known to conduce; yet they add, that they made uſe of oyl alſo, for another end, to make their arms the more ſlick and ſlippery, that the enemies ſhafts and javelins, might not, ſo eaſily, faſten on them. To which purpoſe, they wreſt that, 2 Sam. 1. 21. *The ſhield of Saul is caſt away*, as if *it had not been anointed with oyl*: as they expound that place. Howbeit, others of them, turn this, both *anointing*, and *ſhield*, an other way: expounding the words, *anoint a ſhield*, that is, ſet up another king in the room of Baltaſar, Dan. 5. 30, 31. For, as God is call'd *the ſhield*, that is, the protector of his people, Gen. 15. 1. Pſal. 3. 3. & 84. 11. So Kings and Princes, ſay they, are likewiſe ſo termed, Pſal. 47. 9. Hoſ. 4. 18. (for ſo they underſtand this word in thoſe places) as alſo from another word of the like notion, to wit, *ſhelet*: (whence our *ſhield* ſeems to have deſcended, Jer. 51. 11. Ezek. 27. 11.) They are called, *ſhalits*; or after the Arabick manner, *Sultans*, Gen. 42. 6. Eccl. 10. 5. becauſe they either do, or ought to protect their ſubjects, Lam. 4. 20. But the ſimple, and plain ſenſe, is here, for either branch, the beſt. The whole verſe runs along, clean through, in ſix members, without any copulative, to make the ſentence the quicker, and to intimate the ſpeedy diſpatch of the buſineſs. See the like, Exod. 15. 9. Judg. 5. 27.

V. 6. *For thus hath the Lord ſaid unto me*] Or, *Thus the Lord enjoyned me.* For ſo the word is ſometime uſed, 2 Sam. 16. 10. Eſt. 7. 9. Dan. 3. 20. I deliver theſe things, thus confidently, becauſe I have good warrant from God, for what I ſay. So Chap. 8. 11. ver. 16. Or, becauſe God, by a ſecond viſion, hath further confirmed, and given me ſtronger aſſurance of what he had revealed to me before. So Chap. 8. 1, 5.

Go ſet a watchman, let him declare what he ſeeth] Becauſe the word, in the foregoing branch, is not *Jehovah*, but *Adonai*, which ſignifieth, *Lord*, or *Maſter*, and is communicable to men, Exod. 21. 4, 8. Mal. 1. 6. Some underſtand theſe words, and all that followeth, with relation to that of *a watch ſet*, ver. 5. Of the watch-maſter, by the kings appointment, commanding a Sentinel to attend on ſome high tower, and relate, what from thence he ſhould eſpy; who, accordingly, being there ſet, ſhould thence give notice of Cyrus and Darius, their approach, with their forces toward Babylon. But neither doth this ſeem to ſuit well with the courſe of the context: nor was that *watch*, before ſpoken of, ſet before their approach; but after they had ſate long before the city, the ſame night that it was taken. Others therefore, and ſo moſt, underſtand them, as Gods words to the Prophet; commanding him, as ſome ſuppoſe, to ſet ſome other Prophet on work, to attend on this ſacred, and myſterious buſineſs, as a watchman on a watch-tower, expecting, what, by viſion, God ſhould reveal to him; as Jer. 6. 27. Hab. 2. 1. And this watch-man, ſome of the Jewiſh Doctors, would have to be one of the Prophets Scholars, and, ſome of them, by a trick of theirs, (of which more, on ver. 8.) to be *Habbakuk*, the *lion* there mentioned; becauſe of his ſtanding on a watch-tower, related, Hab. 2. 1. But ſome of ours, from the Greek, (which by a vitious reading, ver. 8. for *Arjeh*, that is, *a lion*, hath *Urias*) would have this watch-man to be the high-prieſt *Urias*, mentioned before, Chap. 8. 2. But the conjecture, with the ground of it, may both go together. Others, underſtand it of the Prophet himſelf, as if God had willed him to ſtand, as on a watch-tower, to ſee what he could deſcry. And Gods Prophets are, generally, ſo termed; becauſe, by the ſpirit of prophecy, they are wont to ſee afar off, and fore-ſee things to come; and that, ſometime, for many generations after; which others, neither by the help of Nature, or Art, are able to deſcry and diſcover, Ezek. 3. 17. & 33. 2, 7. Rev. 1. 1, 19. as men, ſtanding aloft, can ſee, far and neer, many things, which others that are below on the ground, cannot ſee. But I conceive all this to be done in a viſion, as that, 1 King. 22. 17, 19–22. and Ch. 6. 1–13. For to what end is it, to induce a multiplicity of viſions, where one onely is related. Sufficient it was for the Prophet, to relate; as Ch. 6. 1, what, in viſion, himſelf had ſeen.

Go,] See on Chap. 20. 2.

ſet a watchman] This, as in a viſion enjoyned; ſo in a viſion was done: for a watchman could not be ſet at Jeruſalem, that could be ſet at Babylon.

let him declare what he ſeeth] Or, that *may tell what he ſeeth.* A defect of the relative: as Gen. 39. 4. Exod. 13. 8. Chap. 42. 5. & 57. 16.

V. 7. *And he ſaw*] The watchman ſet in this viſion, ſaw in a viſion; as Chap. 6. 1. Dan. 7. 2. & 8. 2.

a chariot with *a couple of horſemen*, *a chariot of Aſſes*, and *a chariot of camels*] He ſaw troops of horſemen, with beaſts, as well for burden, as ſervice, approaching to Babylon.

a chariot with *a couple of horſemen*] That is, ſay ſome, a chariot with two riding in it, to wit, Darius, and Cyrus; or, as others, Cyrus alone, with two drivers; the chariot being drawn by an aſſe, and a camel: an emblem of Cyrus, as a mungrel mixt of two nations, a Perſian by his father, and a Mede by his mother; and termed therefore *a mule*: as well, in a frantick Prophecy, of Nebuchadnezzars, as alſo, in an old oracle of Apollo, given to the Babylonians, that their city ſhould ſtand, till a mule were King of Media: and ſome ſuch things, though not altogether thus, are related by Euſebius, in his *Evangelical preparative*, l. 9. c. 41. out of Megaſthenes, and Abydenus; and by Herodote, l. 1. & l. 3. Others deeming it, an unfit matter to crowd two ſuch great Commanders into one chariot, ſuppoſe *a chariot*, to be put for, *chariots*; two at leaſt, with *two riders* reſpectively, the one in the one chariot, and the other in the other; or two, to wit, the rider, and the driver, in either: Cyrus riding in the one, drawn with *aſſes*, or *mules*; which were of moſt uſe in Perſia, and Elymais: Darius in the other, drawn with *camels*, which the Medes, and the Bactrians their neighbours, moſt abounded in. Others are of the mind, that thoſe *chariots* of *camels*, and *mules*, ſhould allude to a ſtratagem, that Cyrus ſhould put in practice againſt the Chaldeans; who, becauſe they were ſtrongeſt in horſe, Cyrus placed in the front of his army, againſt their horſe-troops, his camels, whoſe ſight and ſent the horſe could not brook, and with them alſo, his mules; which in thoſe Eaſtern parts, are famous for ſwiftneſs; as appears by the ſtory of Abſolom, 2 Sam. 18. 9. & 13. 29.

13.19. But howſoever of camels ſomewhat is related, to this purpoſe, with Herodote, l. 1. as contrived by Cyrus in his expedition againſt Crœſus; yet neither doth he, or any other author, that I can light on, mention ought in this kind attempted by him, either with mules, or camels, in his Invaſion of Chaldea. But to paſs by theſe, and divers other, either over-curious, or frivolous deſcants upon this Scripture; the plain ſong, or genuine ſenſe of it, thus ariſeth. The verb *racab*, the root whence this word *receb* here uſed, ſpringeth, ſignifieth, in general, to *ride*, whether on horſe, aſs, mule, camel, or any other beaſt, uſed to bear a rider; and whether in chariot, caroch, or litter, indifferent. See Judg. 10.4. 1 Sam.25.20. & 30.17. Eſt.6.8. & 8.10. 1 King.1.38. Chap.66.20. See alſo, Chap.19.1. and hence *a rider*, ſometime for *an horſeman*, Job 39.18. 2 King. 9.17. ſometime, for *a coach-man*, 1 King.22.24. Hag.2.22. The word *receb*, therefore, thence derived, and here uſed, comprehendeth in general, all *riding* forces, whether on horſeback, and on other beaſts, or in chariots, coaches, and the like: for it is a collective word, as *equitatus* in Latine, with us, *horſe*, and *foot*, in Engliſh; and in forraign terms, *cavallery*, and *infantery*; nor is it found, above once, in a plural form, and that in a poem, Cant.1.9. See Exod.14.7. 2 Sam. 1.6. & 8.4. Now theſe *riding* forces, are here firſt divided into two ranks; whereof the former is for fight, or field ſervice, ſaid to conſiſt of two troops of *horſe*, or *horſemen*; and may repreſent the diſtinct companies of Cyrus, and Darius, marching, as under two Commanders; the latter, chiefly for burden; and that again ſubdivided into two ſorts, the one conſiſting of *mules*, the other of *camels*; both uſed much for that purpoſe in thoſe parts, Gen.37.25. 2 King.5.17. Chap.30.6. and a multitude of ſuch beaſts were neceſſarily required to carry along all manner of proviſions, for ſo great an army as they led, both in regard they were to paſs through many waſte places, and to continue a ſiege of uncertain length, againſt a city of great ſtrength; and having purpoſely gathered into it moſt of that ſtore, which the country round about it, afforded; partly, to furniſh it for a long ſiege; and partly alſo, to ſtarve thoſe that came to beſiege them. The words therefore may be rendred; *And he ſaw a company of aſſes*, and *a company of camels*.

a chariot] The word is ſometime uſed for *a chariot*, or *coach*, Exod.14.6. 1 King.22.35. ſometime for *horſes*, that draw in *a chariot*, or *coach*, 2 Sam.8.4. ſometime for *wares*, that lade *a wain*, or, *a wagon*, 1 King. 10.29. ſometime, for an *army*, or *company* of *riders*, in *chariots*, ſuch, as in thoſe dayes, were much uſed in war, where from horſemen they are diſtinguiſhed, Exod.14.9. 1 King.10.26. 2 Chr. 12. 30. and ſometime, laſtly, for all *cavallery*, or, *troops*, *riding*, whether on *horſe*, or, in *chariot*; oppoſed to thoſe, that ſerve on foot, Exod. 14. 7. 1 King.22.31. 2 King.8.21.

a couple of horſemen] The word ſignifies a *yoke* of oxen, 1 King.19.19. or, a *couple* of oxen, 1 Sam. 11.7. or of aſſes, 2 Sam.16.1. or, a *couple* of men, that go, or ride together, 2 King.9.25. here uſed, for *a couple* of troops, or companies *of horſemen*: *horſemen*, for, *troops*, conſiſting of ſuch: for ſo the ſingular alſo is ſometime uſed, Jer.4.29. Ezek.26.10.

a chariot] Or, *company*; as before, and after.

of aſſes] Heb. *aſſe*: as Chap.32.20. See Chap.1.3.

of camels] Heb. *camel*: as Zach.14.15.

- *and he hearkened diligently with much heed*] Heb. *and he conſidered* with *conſideration*, even with *much*, or, *great conſideration*: a defect of the particle *with*; as Chap.17.5,10. This ſome underſtand of Cyrus, viewing of Babylon, when he was ſet down before it, conſidering which way it might beſt be aſſaulted, and moſt ſpeedily ſurprized. Others, of the Prophet Eſay himſelf, making profeſſion of his own ſedulity, and diligence, in attending the buſineſs that God had ſet him about, and promiſing therein to perſiſt. Others laſtly, of the watchman ſet to watch in the viſion; and upon the repreſentation of ſuch companies to his view, obſerving diligently their motion, which way they bent, and what they intended to do; that which ſeems to be the proper intendment of the Prophet, in this place.

V. 8. *And he cryed a lion*] Some of thoſe, that thus read theſe words, ſuppoſe, that the watchman, whether ſet up by the Babylonians, to keep ſentinel, while they revelled it, or by the Prophet, appointed to attend what he could deſcry; at firſt beheld, but confuſedly, a great company coming on, as in two troops; after upon neerer approach, and better view, perceived them to conſiſt of mules the one, and of camels the other: and laſtly, upon a third, and more accurate view, ſaw *a lion* leading them, and by an out-cry, ſignified as much: And this *lion*, ſome would have to be, either Cyrus, or Darius, that took Babylon, Dan.5.30. called *a lion*, for his fierceneſs, Jer.50.44. Others, to be Chriſt, *the Lion of the Tribe of Juda*, Gen.49.9. Rev.5.5. the deſtroyer of the ſpiritual Babylon, and deliverer of his people: of whom Cyrus was a type, Chap.45.1. Nor want there, that dream of *a lion*, that ſhould be coming on the ſtage to affright, and diſturb the Sentinell; who though by a loud ſhriek, he gave notice of it, yet would not deſert his ſtation; unlike to the hireling, that fleeth when he ſpies the woolf coming, Joh. 10. 12. or, that ſome body, to terrifie him, ſhould tell him of *a lion*; as Dalilah Sampſon, of the Philiſtines, Judg. 16. 9, 12. which yet he ſhould not regard; unlike therein to Solomons ſluggard, Prov.22.13. But the Jewiſh Doctors have two other readings; the one more light; the other more weighty. For ſome of them, by *Gematry*, as they term it, or *Arithmetick* rather, reading the words, *And the lion cryed*; (wherein ſome of ours alſo concur with them, ſuppoſing the watchman, for his vigilancy, to be termed *a lion*) expound it, of *Habbakuk*: *And Habbakuk cryed*. And if you ask, how they find *Habbakuk* in the text. The anſwer is, juſt as they finde *Jacob and Eſau*, in *Iſhto*, or *his wife*, Gen.25.21. for there is a tranſpoſition of the words from their ordinary ſequel, running thus in the original, *Rebeccah, conceived, his wife*. They would have in this laſt word, which is in Hebrew, *Iſhto*, to be intimated what it was, that ſhe conceived: and if we demand what that was, they tell us, it was *fire, and ſtubble*; and why ſo? becauſe forſooth, the letters of theſe two words, *eſh wekaſh*, that is, *fire, and ſtubble*, do make up juſt the ſame number, with the letters of *Iſhto*, his wife; to wit, 707. And if we ask further, what this *fire and ſtubble* ſhould be; they tell us, it is *Jacob and Eſau*; for it is ſaid, Obadiah, 18. *the houſe of Jacob ſhall be a fire, and the houſe of Eſau, ſtubble*: and thus you have *Jacob and Eſau*, in *Iſhto*; and cleer Scripture for it too. In like manner here, becauſe the letters of the word *Aryeh*, here ſignifying *a lion*, amount juſt to the ſame ſum, that the letters of *Habbakuks* name do; to wit, 216. therefore he muſt needs be the *lion* here mentioned, and the watchman, conſequently, as was before ſaid. Nor ſhould I mention this idle dotage, but to ſhew how theſe adle-brained Doctors, whoſe myſterious expoſitions many begin to dote on, and are ſo much taken with in theſe dayes, do ridiculouſly and irreverently wring and writhe the words of Gods ſacred oracles, as if they were deſcanting upon, or making ſport with ſome light poem, or ſatyrical pamphlet, for the exerciſing of their wanton wits. Mean while, this is no better then that of the Greeks, of which alſo before; who for *Aryeh* here, read *uriyah*: all the difference is, that the one is a groſs miſtake, the other a ſtudied, but frivolous device. But inſtead of this fond and far-fetched conceit, Others of them give a more ſolid reading and ſenſe; which the moſt, or beſt at leaſt, of ours, alſo, embrace; thus rendring the words, *And he cryed*, as *a lion*, that is, aloud, like a lion. The note of ſimilitude being ſupplyed, which is oft times wanting; as Pſal.11. 1. Nah.9.12,13. So Lam.3.10. Hoſ.11.10. by his hideous noyſe, implying, and expreſſing much fear and terrour to thoſe, whom it concerned, from great danger then approaching. So Amos 1.2.

My Lord, I ſtand continually upon the watch-tower in the day-time; and I am ſet in my watch whole nights] Or, *on the watch-tower, Lord, I ſtand continually by day*: for the word *Lord*, as it is here written, ſeems to have no pronoun affixed to it, but is in a form commonly deemed peculiar to the Deity. The words are the watchmans words, whether, as ſome, of him at Babylon, ſet to keep ſentinel; or, as others, rather, of the watchman ſet in the viſion by the Prophet, to obſerve; either, as the moſt, profeſſing his conſtant vigilancy, and aſſiduous attendance in his ſtation, to give the firmer aſſurance of what he had ſeen; or, as ſome, complaining that he had ſo long watched, in contemplation of Babylons downfal, and had not the full accompliſhment of it revealed, as yet, to him. So Habbakuk ſeems to complain, that he had long watched, and waited for ſome comfortable viſion, but as yet could ſee nothing but of affliction and grievance, Hab. 1. 2, 3. & 2. 1. Howbeit, the former ſeems in this place the fitter, well ſuiting both with the laſt clauſe of the verſe before-going; and with what followeth, ver.10.

whole nights] Or, *every night*: as Chap.1.5.

V. 9. *And behold, here cometh a chariot of men*, with *a couple of horſemen*] Some underſtand theſe words, as no more then a repetition of what the watchman had ſeen, and related, before, verſ. 7. But others ſuppoſe ſomewhat more to be in them, that ſhould more certainly import, and portend the ruine of Babylon. Some therefore expound them, as the former alſo, of Gods people, making out of Babylon, and marching away by troops, with bag and baggage, on ſuch beaſts, as were before mentioned, Jer.50.8. & 51.45. Others rather, (and ſo ſome of the Jewiſh Doctors alſo) of the forces before ſpoken of, piercing into, and entring upon Babylon, part of them, on the one ſide of it, and part on the other, Jer.51.31.

And behold, here cometh] Or, *behold, even now are gone in*. He ſpeaketh, as of a thing ſuddenly done: as if he had ſaid, while I am yet ſpeaking this, ſome of the retinue before mentioned, ed, are gone in, to wit, into the place, toward which they were bound; the iſſue whereof, I ſo ſedulouſly, and ſolicitouſly had all this while expected, ver.7,8. the pronoun here found, is oft uſed, to denote a thing, at preſent done, and fully, effected, Gen.31.38,41. Num.14.22. & 22.32.

cometh] Or, *goeth in*; or, *is gone in*: So the word is oft uſed, for to *go unto*; or, *go into*, Gen.7.1,13. & 16.21. & 19. 23. & 24.31. & 30.3.

a chariot of men] Heb. *of man*: as Num.26.10. Chap.5.4. *chariots of men*, (for both words are collective) ſuch as men ride in; to diſtinguiſh them from ſuch as were uſed for carriage. Here by an hypallage, *chariots of men*; for thoſe men that were before ſeen riding in the chariots: as *ſilver of ſikles*, for, *ſikels of ſilver*, Levit.5.15. & Levit. 7. 21. *uncleanneſs of man*, for, *a man of uncleanneſs*; that is, a man unclean. See ver.7. and Chap.22.6.

a couple of horſemen] See on ver. 7. the troops under the command of thoſe two great Princes, Darius and Cyrus: either having left their horſes, to ſcale the walls, and ſo ſurpriſing the city; or, after ſurprizal of it, entring in on horſeback, by the gates, ſet open for them.

and he anſwered, and ſaid] By the Perſon here ſaid to anſwer, Some underſtand the watchman, further adding, what he was now aſſured of, that the downfall of Babylon, was that, which was in this viſion repreſented. Others, Gods people, who coming out from thence, relate, and publiſh it to others, Jer.51.50. Some, the Prophet Eſay himſelf, aſſuring himſelf now, of what before he expected, upon the report made by the watchman, whom, in the viſion, he had ſet to obſerve what he could ſee. And laſtly, (which to me ſeems moſt probable) God himſelf, expounding more fully to the Prophet, what this apparition, all, tended to.

anſwered] The word in Scripture is uſed, not for the returning of ought to ſome foregoing queſtion, only; but for adding ought, to ſomewhat before ſpoken, Job 34.1. Mat.17. 17, & 19.27. & 22.1. Luk.5.5,22.

Babylon is fallen, is fallen] To wit, by the hands of thoſe, who were ſeen coming againſt her, and entring into her, Jer. 51.8, and it is repeated, as for aſſurance; ſo in way, alſo, of rejoycing, Rev.18.20. So Rev.14.8. & 18.2.

and all the graven images of her gods, he hath broken unto the ground] All her idols are fallen, and come down with her; being either become a prey to the enemy, in regard of the rich matter whereof they were made, and the ornaments that they were dreſſed with; or beaten down, and broken, or burnt, in a bravery, by the Conquerour; as ſeeming to triumph, not over the people, and Princes, only, but their gods, alſo, Chap.10.11. & 37.19. See Chap. 46.1. Jer.50.2. & 51. 44,47,52.

the graven images *of her gods*] Heb. *the gravenings*, or, *graven* works *of her gods*; that is, *her gravened gods*: as Chap.30. 22. *the gravenings*, or, *graven* works *of thy ſilver*; for, *thy graven* works, or idols, made *of ſilver*. So alſo, Deut. 12. 3. See Chap.2.20. *graven* ones, put for all ſorts of them, Jer.8. 19. Mic.1.7.

her gods] Her idols; whom Baltaſar, a little before, had ſo much extolled, when in contempt of the only true God, he drank with his concubines, in the cups taken out of his Temple, Dan.5.2,4,23.

he hath broken] God, ſay ſome; Cyrus, ſay others. But the verb (as the Jewiſh Doctor well obſerves, parallelling it with that, Num. 26. 59.) is indefinite; and it might well therefore be rendred; *and all her graven gods are broken.* See Chap.2.18,19. & 18.5. ver.4.

broken unto the gound] Or, *broken*, and thrown down, *unto the ground*: as Pſal.89. 39. Chap.14.12. & 22.18.

V. 10. *O my threſhing, and the corn of my floor*] Thoſe words ſome Interpreters make the words of God, ſpeaking unto Babylon, and foretelling what now ſhould befall her, as if he had ſaid; Thou Babylon, by whom I have formerly threſhed, that is, grievouſly afflicted, and trodden down, other people, (as Chap.25.10. & 41.15.) art now thy ſelf to be threſhed, or to be made a place, wherein thy Princes, and people, ſhall be threſhed by the Medes and Perſian, as corn is in a threſhing floor, Jer. 51.33. Mic.4.13. But others rather ſuppoſe them to be the Prophets words, ſpeaking unto Gods people, and comforting them againſt thoſe grievous afflictions, which they had from the Syrians, Aſſyrians, or others, formerly ſuſtained, and were from the Chaldeans, and Babylonians, further to ſuffer; aſſuring them, that what he had foreſeen, and fore-ſhewed them of the ruine of Babylon and the Chaldeans, was no dream, or relation of his own deviſing, but what by revelation he had received from God. And indeed the latter part of the verſe, which cannot, without apparent force, be pulled away from this, of neceſſity enforceth to carry it, this way.

O my threſhing] How this might be ſpoken by God, either concerning Babylon, by whom he had threſhed, and whom he meant now to threſh, by others: Or, of his own people, whom he had threſhed already, and intended further to threſh; though not utterly to deſtroy them, Chap. 28.28. as he did ſome others by them, Chap.26.14,19. & 41.15,16. Jer. 30.11. it is not hard to conceive. But how the Prophet ſhould ſpeak in this manner, of his people, as to call them, *his threſhing*, there ſeems ſome difficulty in it. This to clear, and aſſoil, ſome would have it underſtood, not effectively, but denunciatively: as Jeremy is ſaid *to build*, and *pull down*; *to plant*, and *pluck up*; not by way of execution of ought in that kind, but by way of denunciation, alone, Jer.1.10. & 18. 7,9. ſo, ſay they, doth Eſay call this people, *his threſhing*; not becauſe he himſelf had threſhed them; but becauſe he had from God denounced thoſe heavy judgments, wherewith they were to be threſhed, for their ſins. But I ſuppoſe we need not have recourſe unto any ſuch far-fetcht interpretation. It is agreed on; and the very next words evince it, that by *threſhing*, (a word in this place only found) is here meant, not the act of *threſhing*, as by another word of the ſame ſtock, the time, Levit. 26.5. but the object of it, as the corn, ſtraw, and grain; ſo ſuch perſons, or people, as either have been, or are to be threſhed in ſuch manner, as is in the words here intended. So *captivity*, for, *captives*, Chap.20.4. *eſcaping*, for perſons *eſcaped*, Neh. 1. 2. Chap. 15. 14. now this being granted, I ſee not what ſhould hinder, but that the Prophet may well call them, *his threſhed* ones, though not threſhed by him; as well, as he might alſo have termed them, *his afflicted* ones, albeit he had no hand in the afflicting of them; and that without reference to any threſhing, or affliction by him, miniſterially, denounced againſt them.

and the corn of my floor] The ſame thing, ſaith the Rabbine well, in divers terms. Heb. *my ſon of the floor*; *the ſon of the floor*; for, the corn that is threſhed in the floor: as, *the ſons of the quick-coal*, for, the ſparks that fly from it, Job 5.7. *the ſon of the bow*, for, a ſhaft ſhot by it, Job 41.28. and, *the ſons of the quiver*, for arrows, that are laid up in it, and drawn out of it, Lam.3.13. *my ſon of the floor*, as, *my mountain of holineſs*, Chap.56.7. and *his idols of ſilver*, Chap. 2. 20. and, *my God of mercy*, Pſal.59.10,17. in all which places, and many more, the words run in the very ſame ſtrain, with theſe here: and it is *ſon*, not *daughter*, as of Babylon he is wont to ſpeak, Chap.47.1, and ſo the Pſalmiſt, Pſal.137.8. and in the feminine form, Chap.13.19. and in the verſe next before-going. Whereby alſo it may well be deemed, that he ſpeaketh here, not of her, but of his own people, whom, he might, not unfitly, call, not, *the ſon of his floor*, (for none ſuch, as is here intended, he had) but, *his ſon of the floor*; that is, his poor country-men, and much commiſerated brethren, that had been oft under the flail, or, (as their manner of threſhing was) under the cart-wheels, and the beaſts-hoofs, in the floor, and were ſo to be again. See Chap. 28.27,28. As for Jeromes conceit of an alluſion, in theſe terms, to Araunahs *threſhing-floor*, on which the Temple was built, 2 Chr.3.1. I ſuppoſe it to have no place here.

that which I have heard from the Lord of Hoſts, the God of Iſrael, have I declared unto you] I tell you nothing, but what God hath told me. It is like that of the Apoſtle, 1 Cor. 11. 23. The Prophets fidelity, in the delivery of Gods meſſage, without addition, or detraction of ought, Jer.23.26,28. & 26.2. And the certainty of the matter, delivered in it, to be, in its due time, accompliſhed; as that which comes from him, who is both *the Lord of Hoſts*, and able, therefore, to effect it, Chap. 14.24,26,27. and *the God of Iſrael* alſo; and though he ſuffer his people, therefore, to be under the threſhing inſtruments in the floor, for a while, yet he will not permit them to lye alwaies there; but will ſend deliverance at length, Ch. 27. 7--9. & 28. 27,28.

V. 11. *The burden of Dumah*] The title of another prophecy, diſtinct from the former: The ſubject matter whereof, is intimated in the word, *burden*, to be ſome ſad and heavy tidings. See Ch. 13.1. The object, or land and people, whom it concerneth, are deſcribed by the word *Dumah*; concerning which, interpreters are at ſome variance. For ſome fetch it from *Dumah*, one of Iſraels race, Gen. 25. 14. 1 Chr. 1.30. His poſterity, as his brother *Kedars*, verſ. 13,16. had ſeated themſelves in ſome part of Arabia, which, in regard thereof, bare the name of that their anceſtor, and is here called, *Dumah*. And we read, indeed, in Ptolomy, lib. 6. of a ſea-Town in Arabia, called *Dama*; as alſo of an inland Town, called *Domana*: and in Pliny, lib. 6. c. 39. Out of Juba, the Mauritanian, of a city ſituate in that part of Ethiopia, which he aſſigneth to Arabia, as poſſeſſed by Arabians, called *Dumana*. And further alſo, in Stephen the Byzantine, out of Glaucus his *Arabian antiquities*, of *Dumathea*, a city of Arabia, which may well be all one with either of the former, (the manner, both of Greeks and Latines, being to mould forreign terms, as they pleaſe) and the ſame with this *Dumah*: that of Steven cometh neereſt home to the Hebrew: *Dumath*, for *Dumah*;

as *Eliſabeth*, for *Eliſheba*, Exod. 6.23. and *Goliath*, for *Goliah*, both in the Greek and Latine, 1 Sam.17.4. Of this people, therefore, called not *Idumeans*, but *Dumeans*, do ſome writers of note, both among the Jewiſh and ours, expound this prophecy. Yet others again, by *Dumah*, underſtand here *Idumea*, or *Edom*. *Dumah*, ſay they, by an *Aphereſis*, or detraction of the firſt letter, for *Idumea*, or *Edomea*; as *Ram*, for *Aram*, 1 Chr.2.9. Job 32.2. *Paſdammim*, 1 Ch. 11.13. for *Epaſdammim*, 1 Sam. 17.1. But I finde not in Hebrew Scripture, where the land of *Edom*, is termed, either *Edomah*, *Adomah*, or *Idumahs*, for *Edomeah*, and *Idumeah*, Mar.3.8. as *Iudea*, Mat. 2. 1,5. are words of a forraign frame. As for what is objected, that the next prophecy, is concerning the Arabians, and therefore not this; is no good conſequence; for this concerns the *Dumean* Arabians, and that, the *Kedarens*. The main reaſon of any weight, that may induce to this ſuppoſal, is the mention of *Seir* in the next words, of which more there. Howbeit, Jerom telleth us, that not the whole Province of Idumea; but ſome Region, or part of it, which lay Southward, and was not above twenty miles diſtant from a city of Paleſtine, called, in his time, *Eleutheropolis*, was thus teamed. Nor is it improbable, that ſome of Iſhmaels poſterity, might ſeat themſelves in ſome portion of that country, which the Edomites, their kinſmen, in thoſe times, inhabited. Of whether of the two, the word is here uſed; there may ſeem to be in the uſe of it, here, ſome ſecret alluſion, to what the word, ordinarily, imports, to wit, either *exciſion*; as Ezek.27.32. or, *ſilence*; but ſuch as is cauſed by diſſolution and deſtruction, Pſal.94.17. & 115.17. See on Chap. 15.1. as implying the ruin of that State, which this ſad prophecy concerned.

He calleth to me out of Seir] The prophecy is as well ſhort, as ſharp, wrapt up in two verſes; and neither of them of any length, but very obſcure: and that the rather, becauſe little light is afforded us, for the clearing of it, from the ſtories extant of thoſe times.

He calleth to me out of Seir] Or, as the Hebrew runneth, One is *calling to me from Seir*. Or, *A cry*, or, *A call* is made, or cometh *to me from Seir*. I am cryed unto, or called upon from thence. For the ſpeech is indefinite; as ver. 9. This thoſe that underſtand this prophecy of the *Dumeans*, interpret, either of a voice that ſhould come from God to the Prophet, concerning the deſtruction, that from the Edomites ſhould befal them; as of Edom, the like, Jer.49.14. Or of a noiſe, and clamour of warlike preparations, heard from mount Seir; the Edomites intending to invade, and ſurprize *Dumah*. But thoſe that, by *Dumah*, underſtand Edom, or Idumea, expound it of the Edomites, ſpeaking unto the Prophet, either in ſerious wiſe, or in deriſion.

from Seir] *Seir* was (as *Shemir*, Cant. 4.8.) the name of a mountain, poſſeſſed by Eſau, and his poſterity, Gen. 36.8. Deut.2.4,5. Ioſh.24.4. So called, not, as Some have thought, from Eſau, who was born rough and hairy, which the notation of the word importeth, Gen.25.25. or from the roughneſs, and *horridneſs* of that rocky mountain, though alluded unto, Jer 49. 19. but from the ancient lord, and poſſeſſor of it, *Seir*, the *Horite*, Gen.36.20. in whoſe race it continued, Gen.14 4. until the Edomites, or poſterity of Eſau, thence expelled them, Deut. 2.12. Eſau, in likelihood, at firſt, having got ſome footing there, by the marriage of Aholibamah the daughter of Anah, by Zibeon, deſcended from Seir, Gen.36. 2,20,24,25. which his iſſue well liking, and loath, either to quit the place again, or to be couped in ſome corner or ſcantling of it, at the will and pleaſure of others, diſpoſſeſſed the right owners, and made themſelves abſolute lords of it.

watchman, what of the night? watchman, what of the night?] Some ſuppoſe theſe words to be the Dumeans, who, in regard of the great dangers and fears they were in, having ſet a watchman to keep ſentinel, night and day; as ver. 8. were ever and anon, calling on him, to tell them whether he deſcryed ought, or no, whereby they might be endangered. Or, as others, the Idumeans calling to the Dumean watchman, (as ſentinels are wont to be ſet in bordering places) enquiring of them, as being in the like fears with them, and likely, in regard of neighbourhood, to run the ſame hazard with them, whether ought were repreſented to him, that concerned either of them. Implying, as they imagine, that there were hoſtile forces abroad, that had made full havock in the countries about them; and it might be expected, would do the like with them alſo. And this ſuiteth not amiſs, with the matter of the prophecy next enſuing, concerning the Kedarens, their neighbours and neer allies, ver. 13, 16. which might well be of the ſame date with this, as well for delivery, as for accompliſhment alſo. Some again, would have them to be the words of ſome Edomites, that come, as ſpies, to view the confines, and ſee what watch and ward was there kept; but makeing, as if he were one of the country, and had ſome occaſion, either of journey, or of ſome other buſineſs abroad: or of ſome Dumeans, that thus call'd upon the Sentinels, to ſee whether they were awake, or no; or demanding of them, how far the night was ſpent; as hoping to be in ſome more quiet compoſure, being freed from the fear of a mighty invaſion; as more dreadful, and not unuſual, where the enemy is neer at hand, and lying in wait for opportunities, and ready to lay hold on any advantage, for aſſault, Cant.3.7,8. Chap. 15.1. Or of ſuch as were in arms, and ſtood all night attending the approach of the enemy, enquiring how near it is to break of day, that they might be, either relieved, or diſcharged of that their wearisom employment, Pſal. 130. 6. And theſe are, divers of them, the expoſitions of the Jewiſh Doctors; but admitted and approved, the moſt, by ſome of ours alſo. Among whom, yet, there are not a few, who underſtand them, as ſpoken, either by the Dumeans, or Idumeans, to the Prophet Eſay himſelf; and that either in ſcoffing manner, by way of deriſion, as if they had ſaid, You Prophet, that profeſs your ſelf to be a warder, and to watch for the good of your people, What tidings have you for us? What ſay you to the calamities, that other of your fellow-Prophets, have ſo oft ſaid ſhould befal us? You threaten us with nights of affliction, and heavineſs; but we enjoy fair day-light of proſperity, peace and liberty, ſince that, in Jorams time, we ſhoke off your yoke, and ſet us up a king of our own, 2 King. 8. 20. Or ſeriouſly, and ſollicitouſly, as being in great difficulties and danger, in regard of a prevailing Conqueror, that bore down all before him, and had ſeized upon many Provinces, adjoyning near to them, and deſirous, from the Prophet, to underſtand what he ſaw, or fore-ſaw concerning them, or what advice he could give them: for even to Gods Prophets, as to God himſelf, Judg. 10.10, 13, 14. Jer. 2. 27. Hoſ. 5.13,15. ſometime, in ſuch caſes, they that otherwiſe did not reliſh, nor regard him or them, were content to repair, 2 King.3.12, 13. & 5. 3, 5. & 8. 7, 8. & 13. 14. Thus have I delivered, though not all, (for there are many more) yet the principal, and moſt probable expoſitions of theſe words; leaving them to the judgment of others, to pick out, and pitch upon, which, in a Scripturure of ſo great difficulty, they ſhall deem to be moſt likely; onely profeſſing my ſelf to encline to the judgment of thoſe, who ſuppoſe them to imply, a diſtracted and hazzardous condition of thoſe, by whom they were delivered, unto whomſoever they were directed.

watchman] The word is not the ſame, that was uſed before, ver.6. that ſignifies, properly, *a veiwer*, or *a ſpier*: But the word, here uſed, is one, that, properly, ſignifieth *a warder*, *an obſerver*, or *a keeper*, 1 Sam.1.12. & 17.20,22. That which, therefore, hath given occaſion, here, of divers miſinterpretations, eſpecially, among the Jewiſh Expoſitors. Some underſtanding here, by the *warder*, or *keeper*, *God, the keeper of Iſrael*. Pſal.121.4. Some the *Ruler* of the country, the keeper of his ſubjects, as the ſhepherd of his ſheep, 1 Sam. 17.20. Others, ſome *Souldiers*; becauſe the ſouldiery are the keepers of the country; whence Achiſh to David, *I will make thee keeper of my head*, 1 Sam.28.2. But we need not run out to theſe far-fetcht interpretations, inducing ſtrange ſenſes; which, becauſe they have little ſhew of probability, we have formerly omitted. The word doth here, either imply the Prophet himſelf, one of Iſraels *watchers* and *warders*, an *obſerver* of them, as well as Jeremy, Jer.6.27. or, *a watcher* for them, as well, as Ezekiel, Ezek. 2.27. & 33.2,7. Yea, and *a keeper* of them, as well as their ſouldiery; *the chariots and horſemen of Iſrael*, as well, as either Elias, or Eliſeus, 2 King.2.12. & 13.14. Or ſome *watchman*, as the former repreſented in a viſion, ſo queſtioned and ſo anſwering, as is here expreſſed. For the word here found, is of ſuch *watchmen*, alſo uſed, as the former, Neh.3.29. Pſal. 130.6. and out Prophet delighteth much in variety of terms.

what of the night?] How much of it is paſt, or yet remains? How far is the night ſpent? Or, *what in the night*, or, *by night*, as we uſe to ſay, haſt thou ſeen, or obſerved? *Of the night*, for *in the night*; as, *of a book*, for, *in a book*, Job 19.26. and, *of the city*, for, *in the city*, Pſal. 72.16. or, *concerning the night*, to wit, of affliction, (as Job 5. 14. & 17. 12. & 35. 10. Pſal. 30. 5. & 112. 4.) that at preſent lyeth heavy on us.

watchman, what of the night?] The ſame, as moſt interpreters, redoubled; after the manner of thoſe, that move ſuch queſtions, unto thoſe, eſpecially, that ſtand far above them, as doubting whether, at firſt, they hear, or no; or, as thoſe are wont to ſpeak, that are full of fear and ſollicitude, asking oft the ſame thing, Chap. 33. 18. only the contract is put for the entire word, though ſtanding entire, without leaning on any other. Which, as in ſome other the like, *Chel*, for *Chayil*, Ch. 36. 2. Obad.20. So in this word, *Lel*, for *Layil*, is not unuſual. See Chap. 15. 1. & 16. 3. & 30.29. Yet, becauſe the word *millel*, ſignifieth, ſometime *to ſpeak*, Job 8. 2. Pſal. 106. 2. whence the term *millah*, that ſignifies *a word*, Pſal. 139. 4. Some Interpreters, of good note, render the words here, *The watchman, what ſaith he?* (for ſo lye the words in the text) or, *what ſaith the watchman? as, who would have ſaid to Abraham?* Gen. 21. 7. where the ſame word is found. But the syntax runs more ſmoothly, the former way.

V. 12. *The watchman ſaid*] The watchmans anſwer to the queſtion, before moved to him, followeth. Which whether it be delivered, as returned by the Prophet himſelf, to thoſe that did ſollicite him for advice; ſo (as repeating their words) calling himſelf by the tearm, that they before gave him; or, as by the watchman, in the viſion repreſented unto him, unto thoſe that enquired of him, either concerning the time of the the night, or of ought he ſaw in the night, is to be taken as a divine Oracle, intimating what was to befal that people, whom heſpake to.

the morning cometh, and alſo the night] The watchmans anſwer conſiſteth of two parts; conteining an aſſertion, the one; an advice the other: very obſcure either; and much canvaſed by Interpreters, as well Jewiſh, as others. This former part laid down in theſe words, muſt import ſome ſad and heavy tidings to thoſe whom it concerned. The prophecy elſe ſhould not anſwer its inſcription: *a burden*, or *burdenſom* viſion, or prophecy. The title ſhould not be ſuteable to the contents of it. Some, therefore, expound the words, as if he ſhould ſay, The morning, indeed, approacheth; but ſuch a morning, as ſhall afford you no light or comfort at all; as little comfort ſhall you have of it, as if it were dark night, or midnight ſtill with you, Chap. 8. 22. & 51. 30. & 59. 10. Job 5. 14. & 24. 17. Amos 4. 13. & 5. 8. Others, though morning be come, as you ſuppoſe, with you, having, as Iſaak, your Great Grandfather ſometime foretold, ſhaken off that yoke, wherewith Jacobs iſſue kept you under, Gen. 27. 40. Yet this fair morning will not laſt long with you; a night of calamity and miſery, will, by the Aſſyrians, ere long ſeize upon you, worſe then that you were in, under the Iſraelitiſh yoke. Others, I have nothing to impart unto you, ſave that, as ſure as the night ſucceeds the day, ſo certainly will affliction and deſtruction ſhortly ſurprize you; either coming and commencing, or to be accompliſhed and concluded, within a ſet compaſs of time, like an entire day, conſiſting of morning, and night; *morning*, for, *day*; as *evening*, for, *night*, Verſ. 4. and it well ſuits with that of the Kedarens, their kinſmen, Verſ. 16. *morning*, *and night*, for an entire day; and *a day*, for *a year*, as Ezek. 4. 6. See on Chap. 20. 3.

if ye will enquire, enquire ye; *return, come*,] As many ſeveral ſenſes of theſe words, are given, as of the former. I will preſent you with one, or two, onely. Some knit this clauſe to the former branch, as noting the inevitableneſs of the evil therein menaced; *the night*, I foretel you of, will come, *though* (ſo the particle is found uſed, Job 14. 7, 8. & 16. 6. & 17. 13. & 27. 16.) *Ye enquire*, and *enquire* never ſo oft, never ſo earneſtly, and go to and fro, *and come again*, and again; or, retaining the former reading, ye may enquire further, if ye pleaſe, and return and come again, as oft as ye will; but other anſwer cannot be returned you. Others, if you will needs be enquiring, enquire ſeriouſly, not in mockery; or, enquire of that that concerneth you, and may be for your good; to wit, how you may make your peace with God, before this night ſeize upon you, Jer. 13. 16. and the only way whereby that may be effected, is by returning to him with ſincere repentance of your ſins, and adjoyning your ſelves to his people, Chap. 55. 6, 7. Jer. 18. 7, 8, 11. Dan. 4. 27. Jon. 3. 4, 10.

enquire] The word is, by ſome of the Rabbines, here noted, to be a Syriack; by other, a Kedarene, or an Arabick word: and it is indeed in the Chaldee Paraphraſt of the old Teſtament, and the Syriack verſion of the new, very frequent. It ſeems to import an earneſt, eager, and *ardent inquiſition*; when a mans minde is reſtleſs, and his heart *boyles* ſo within him, that he cannot be quiet, but is continually enquiring after ſomewhat, that his minde is wholly taken up with: for the word in his firſt (as may ſeem) and original ſenſe, ſignifieth to *boil*, Chap. 64. 2. whence, as bubbles ariſing upon the ſurface of boyling water; ſo bliſters from inward heat, breaking forth, and ſwelling up on the outward parts of the body, have their name in Hebrew, Exod. 9. 9, 10. and that it implieth a very narrow, exquiſite, and exact enquiry; ſee Obad. 5. 6. It is therefore, as if he had ſaid, *ſince that* (ſo is the particle alſo rendred, Job 14. 5.) you are ſo inquiſitive, or ſo eager upon enquiry, enquire, and ask what you pleaſe, but ſo enquire, as that your inquiſition be not vain and fruitleſs. Which that it may not be;

return, come] That is, ſay ſome, no more then *come again*. And indeed the word of *returning*, oft-times, imports no more then a reiteration of that which it is joyned with. So *Iſaak returned and digged*; that is, he digged again, Gen. 26. 18. *return, lye down*, for lye down again, 1 Sam. 3. 5, 6. *he returned, and lodged there*, for, he lodged there again, Judg. 19. 7. being not yet gone out of the houſe. But in ſuch forms of ſpeech, the words are wont to be knit together; which here they are not, and imply, therefore, two diſtinct acts: *A return* (not, as ſome, to thoſe that ſent them, but) to God, who alone was able to relieve them: And *a coming* over, (not as ſome, of the Idumeans, to the Dumeans, either to fight for them, as confederates, craving their aid; or with them, as enemies, to be deſtroyed; but (whether of Dumeans, or Idumeans) unto Gods people, among whom the Prophet abode, and with whom, alone, protection was to be had, Chap. 4. 5, 6. & 10. 24. & 56. 6–8.

V. 13. *The burden upon Arabia*] Another prophecy, concerning either Arabia, in general, whereof *Dumah*, before mentioned, ver. 11. might be a part: or concerning that part of it, more ſpecially, which the Kedarens poſſeſſed, ver. 16.

The burden] See on Chap. 13. 1.

upon Arabia] As Neh. 2. 12. To be laid upon Arabia; as a burden is laid upon a beaſt, Chap. 30. 6. Or, *againſt Arabia*; as *againſt Egypt*, Exod. 14. 25. And *Arabia*, for *the Arabians*, (as Egypt there, for the Egptians) and *againſt thy neighbour*, Exod. 20. 16. and *againſt Moſes*, Numb. 12. 1. for the particle is the ſame. And the Latine goeth wide, that rendereth it here, as he ſhould after have done it, *in Arabia*; as if *the burden* were not *the burden of Arabia*, but of ſome other, that ſhould flee thither for ſuccour.

Arabia] Whence this region had its name, at firſt, is uncertain. The fabulous Greeks in Euſtathius, tell us of one *Arabus*, of the race of Apollo; and Solinus would make us believe, that the word ſignifieth *an holy* country; but in what language, he telleth us not. The name in Hebrew hath affinity with a word, that is uſed for the *Weſt*; ſuppoſed therefore, by ſome, to be ſo called; becauſe that it lay toward the Weſtern part of Aſia, trending along over againſt Ethiopia, and Egypt: as alſo with another word that ſignifieth *a plain*, or, *a deſart*, Chap. 51. 3. Jer. 50. 12. which ſuites well with ſome part of it; and hither ſome of the Rabbins draw that, Jer. 2. 2. *as the Arabian in the wilderneſs*. But I take it rather to have had this appellation, from the name that ſignifieth *a mixt multitude*, Exod. 12. 38. Jer. 50. 37. becauſe the region was, much of it, peopled by ſuch, ſome of Chams poſterity, Gen. 10. 7. and ſome of Abrahams iſſue by Keturah, Gen. 25. 2, 3. and by Hagar, from Iſmael, Gen. 25. 13, 14. being therein intermingled, the one with the other; whence the ambiguity, and variety of readings, and verſions, 1 King. 10. 15. 2 Chron. 9. 14. Pſal. 68. 4. Hab. 1. 8. Zeph. 3. 3. See Jer. 25. 24. For as for thoſe that imagine, they ſhould be ſo called of the word *Arab*, that ſignifies *lying in wait*; though it carry a fair ſhew with it, as if the words were the ſame, and it ſuit well with the condition of that people, living much by robbery to this very day, and to that purpoſe waiting for paſſengers, to ſurprize them, Jer. 3. 2. Yet the roots of either, in the original, are divers; and the initial letters differ, as in *Amoz*, and *Amos*, Chap. 1. 1. which not obſerved, breed a groſs miſtake in the Greek verſion, Joſh. 8. 14. The whole region lying, a great part of it, between the Perſian gulf, on the Eaſtern ſide; and the Red ſea, thence called the Arabian-gulf, on the Weſt; is commonly divided into three parts, *Arabia* the *fertile*, the *rocky*, and the *waſte*. But Strabo, l. 16. ſeems to make a dichotomy of it, as nature it ſelf, in a manner, hath done; dividing it into two parts, *the fertile*, and *the barren*; which latter may well include thoſe two, which others divide, being for infecundity much at one; in the wilderneſs whereof, the Iſraelites ſo long wandred to and fro, after their cutting the red ſea, before they arrived on the coaſt of Canaan. And of this part of Arabia, do moſt underſtand this Prophecy; (though peradventure, yet, of a larger extent) becauſe bordering upon Paleſtine, it is probable, that the Aſſyrian king over-ran this alſo, when he invaded that country, Chap. 20. 1. Of *Arabia*, ſee alſo on Chap. 13. 21.

In the forreſt in Arabia ſhall ye lodge, O ye travelling Companies of Dedanim] This Prophecy foretelling the calamities that ſhould befall the Arabians, from the Aſſyrian invading them, relateth how they ſhould be driven, leaving their abode in the champion, to ſeek ſhelter in the woods; calleth upon Some of them, to relieve their neighbours in their flight, ver. 14, 15. and prefixeth a time, wherein this diſaſter, betiding them, ſhould much impoveriſh their eſtate, ver. 16, 17.

the forreſt] Or, *wood*; as 1 Sam. 14. 25. *wood*, for, *woods*: or, *forreſt* conſiſting of *woods*: as Chap. 7. 2. the woody part of the country, whither, as well men, as beaſts, uſe to betake themſelves for covert and retreat, in times of danger and diſtreſs, when invaded, or purſued in the plain, or expect ſo to be, where they lye more open to aſſault, Gen. 3. 8. 1 Sam. 22. 5. Joſh. 17. 18. *though it be a wood*, or, *forreſt*, apt to ſhelter, and more difficult therefore to ſurprize: for ſo the particle ſhould there, as after in the ſame verſe, be rendred. The meaning ſeems to be here, that not only for fear of the enemies, but being ſtript, by them, of their tents, which they uſually lodged, and dwelt in, Chap. 14. 20. they ſhould now be compelled to take up their lodging in the woods. See Jer. 49. 28, 29.

in Arabia] The woods, that are in that country; or, *of Arabia*: *in Arabia*, for, *of Arabia*: as, *the mountains in Gilboa*, 2 Sam. 1. 21. for, *of Gilboa:* and, *in thy people*, Exod. 22. 28. for, *of thy people:* as it is rendred, Act. 23. 5. and it may, as well, be rendred, *ye in Arabia*, or, *of Arabia ſhall lodge*; as well Inhabitants of Arabia, as woods of Arabia: referring the words *in*, or, *of Arabia*, not to the woods, wherein they ſhould lodge, but to the people, that ſhould lodge in them. The Latine, deceived by the neerneſs of the word, tranſlates it, *at evening:* and the word that ſignifies *evening*, is ſuppoſed indeed, ſometime, to be put for *Arabia*, 1 King. 10. 15. but this of *Arabia* never for *evening:* and the word is the ſame here with that before. As for the Popiſh Interpreter, he did but play here, (as many of them oft do;) who becauſe the word *Arab*, is not far in ſound from *Oreb*, that ſignifies *a crow*, or, *a raven*, (for the word ſeems to include either, Levit. 11. 15. ſo called it may be, for *his blackneſs*, Cant. 5. 11. reſembling the *Arabians* ſmoky *tents*, Cant. 1. 5.) would have it here intimated, that the Arabians deſtiny was, like Pharaohs chief Bakers, to be hanged, and made meat for ſuch fowls, Gen. 40. 19. Prov. 30. 17. Thus do wanton wits, as well among profeſſed Chriſtians, as apoſtate Jews, in prophane manner dally, and make ſport with Gods ſacred Word.

ſhall ye lodge] This Some, and ſo the Rabbines alſo, divers of them, underſtand of the Jews, who, in the Aſſyrian Invaſion, fled into thoſe parts for relief. Whom the Arabians (here upbraided, therefore, for their inhumanity towards them, as was Moab before, Chap. 16. 3, 4.) refuſing to entertain, ſhould conſtrain them to lodge abroad in the wide, and wilde woods. Others underſtand it, of Caravans, or troops of people, that uſed to travel that way with merchandiſe, Gen. 37. 25, 28. Job 6. 19. and to take up their lodgings among them; but now finding the Country full of ſouldiers, in regard of whom they could not paſs with ſecurity, and ſafety, as formerly they had done; (ſee Lam. 5. 9.) or rather, all rifled, and waſted by the enemy, ſhould be compelled to lodge in the words. But I ſuppoſe it rather to be intended of the *Kedarens*, or Arabians, inhabiting in the lower parts of the Country, towards Paleſtine; who being expelled from the places of their wonted abode, in the plain, ſhould be enforced to flee up into the higher parts of the Country, to ſeek ſhelter there in the woods.

O ye travelling Companies of Dedanim] The word here uſed, ſignifieth firſt, and properly, *paths*, *wayes*, or *paſſages*, Gen. 49. 17. Job 6. 18. Chap. 2. 3. and ſo ſome Interpreters here underſtand it; rendring the words, in *the wayes*, or, *paſſages of Dedanim*; by the wayes, that lead thither. The particle is wanting: as Hoſ. 6. 9. in *the way*, or, upon *the way*; or, by *the high-way* ſide to *Sechem*, that is, ſay they, *in the woods*, that are about the way toward Dedan. Howbeit, as the word *Oreach*, ariſing from the ſame root, (but once read, Job 34. 8. having a notion of journeying, and there uſed of ſuch, as *travel, in ſociety*, or company together) doth ſignifie *a traveller*; whence *a lodge for travellers*, Jer. 9. 1. and, *like a traveller, that turns in to lodge for a night*, Jer. 14. 8. ſo the word *Orchah* here uſed, is by a metonymy deemed to be put for *a company*, or, *troop of travellers*, that journey together, Gen. 37. 25, 28. Job 6. 19. in which latter place alſo, *walks*, or, *marches*, (for ſo the word properly ſignifies, Pſal. 68. 24.) ſeems to be put for companies marching, or journeying; as another the like alſo, 2 Sam. 12. 4. where *a walk*, or, *a way*, for a man to walk, or journey in, is put for a man of the *way*, or, by the *way*, that is, a *wayfaring* man, and made the ſame, with *oreach*, *a traveller*, there alſo uſed. The text therefore may well be ſo read here, as our Engliſh rendreth it; though I ſee no neceſſity of departing from the proper, and moſt frequent ſignification of the word.

Dedanim] Or, *Dedanites:* a people deſcended from *Dedan*, one of Abrahams iſſue by Keturah, Gen. 25. 3.) and they are reckoned up with the *Temaites*, and other people of *Arabia*, Jer. 25. 23, 24. though among the *Edomites* alſo, together with the *Temanites*, as neer neighbours to them, and mixt alſo, it may be, with them, Jer. 49. 7, 8. Ezek. 25. 13. So the *Dumeans*, and *Idumeans*, before, ver. 11. See of them, and their merchandiſe, Ezek. 27. 5, 20. & 38. 13. by which places, it may be deemed, that they dwelt neer upon the fertiler part of Arabia. Howbeit, from that former place of Ezekiel ſome obſerve two ſeveral people, of Countries far diſtant one from another, both bearing that name; the one deſcended from Cuſh, by Raamah, Gen. 10. 7. ſeated Eaſtward from the Gulf of Perſia, on the Indian Sea-coaſt, where a region is called *Daden* unto this day, that traded at Tyre, in *ivory*, and *ebony*, the wares of thoſe parts, ver. 15. The other, as before, deſcended from Abraham by Keturah, whoſe ſeat was, as hath been ſaid; and their trade in *clothes* only, ver. 2.

V. 14. *The Inhabitants of the land of Temah, brought water to him that was thirſty; they prevented with their bread, him that fled*] The Jewiſh Doctors conceiving theſe thirſty fleeers to be of their own Country-men, underſtand the words to be ſpoken with an intimation of Duty, relating what they ſhould have done: *The Inhabitants of Tema ſhould have brought water to the thirſty* Jews, their kinſmen, *and ſhould have prevented with their bread*, *thoſe* of them *that fled* away from the Aſſyrians: or, as ſome of them would have it, *but they prevented* them *with their bread*; that is, as they expound it, whereas being thirſty, they wanted drink, and they ſhould in the firſt place have ſupplyed them with that, they did not; but firſt tendred ſalt-meats, that encreaſed their thirſt; and when they had ſo done, then offered them empty bottels, which putting to their mouthes, in hope to meet with drink in them, they drew nothing but wind from them, and ſo dyed: Theſe are Jewiſh fictions and fables. As far from the truth of ſtory, do thoſe run another way, that would have it underſtood of their helping to relieve the Aſſyrians, their confederates, purſued by the Medes. The words may well be rendred, from the Hebrew, *Bring forth water*, wherewith *to meet the thirſty, with your bread prevent thoſe that flee.* Which is ſpoken by the Prophet, to intimate unto the Temaites, what diſtreſs their Country men of other parts of Arabia ſhould be in, being conſtrained to leave ſuddenly their wonted places of abode, and to flee either to them, or along by them, being deſtitute of all neceſſary proviſions, in thoſe waſte regions eſpecially, to ſeek for ſome ſhelter, and relief elſewhere.

the land of Tema] As *Dumah*, ver. 11. ſo *Tema*, was one of Iſmaels race, Gen. 25. 15. from whom the land, that the people deſcended of him did inhabite, was ſo called, Job 6. 19. Jer. 25. 23. They miſ-read here *Teman*, for *Tema*, with the Greek, who after the old Latine render it, *the land of the South*.

brought] Or, *bring*. Heb. *come:* as Jer. 12. 9. and ſo taking it, in the firſt form it ſhould be rendred, not, *come O water*, as ſome very unfitly; but, *come* with *water:* a defect of the particle: as ver. 7. or, as Some, *come*, and bring *water:* as Gen. 27. 9. *take me* (that is, take, and bring me) *two kids*; or, it may be here, in the ſecond, or active form; and then it is, *make to come*; which is all one with *bring*. I rather chooſe the former, *come* with *water*, partly, becauſe the verb in Jer. 12. 9. (and in this form, it is no where elſe found) ſo ſounds, *come to eat*; and partly, becauſe the Hebrew hath it more fully then our Engliſh expreſſeth it, *come* with *water to meet the thirſty:* as 1 Sam. 25. 34.

water] A commodity, in thoſe parts, very ſcanty, Exod. 17. 1. Num. 20. 2. Job 9. 18, 19.

thirſty] Heb. *thirſty* one: as afterward, *the fleeer:* but both taken collectively: as Chap. 32. 6. & 16. 3. In this condition their neighbours then were, partly, in likelihood, being ſtript of all neceſſaries; partly, not daring for fear, to ſtay to eat, and drink, or, to take any proviſions along with them; and partly alſo wandring in thoſe hot, and dry places; ſuch, as their country, for the moſt part, was. So 2 Sam. 17. 28, 29. Pſal. 107. 3, 4. Heb. 11. 37, 38.

they prevented] Or, *prevent ye.* Which whether way taken, doth not imply, as the fond Rabbine would have it, a tendring of meat, or bread, to them, before drink; but a ſpeedy, and ſpontaneous act of beneficence, not ſtaying till they were cryed unto, or called upon for it; but freely of their own accord, without delay, doing it, and with their voluntary tender, anticipating their ſuit for it. So Deut. 23. 4. & Neh. 13. 2. *becauſe they prevented not the children of Iſrael, with bread, and with water by the way:* not amiſs rendred in either place, *met*, being the ſame, that is implyed in the former branch, by *coming to meet*, importing a going voluntarily to meet them, before they were come at them, or arrived with them: as Gen. 46. 29. Prov. 7. 15.

with their bread] Or, *with your bread:* one perſon for another; the third for the ſecond: as Job 18. 3. *O thou that teareſt his ſoul in his anger*; (for, *thy ſoul*, or, *thy ſelf, with thine anger*,) *ſhall the earth be forſaken for thee?* and Job 17. 10. *return ye all them*; for, *all of you*.

him, that fled] Or, *that fleeth.* Heb. *the fleeer*, or, *wanderer:* as Prov. 27. 8. Jer. 49. 5. See ver. 15.

V. 15. *For they fled from the ſwords, from the drawn ſword; and from the bent bow, and from the grievouſneſs of war*] It is no groundleſs fear, that makes them flee thus, like that, 2 King. 7. 8. but the dread and terrour of a potent enemy, not making towards them; but fallen in upon them, with an over-powerful army.

they] Which ſhews the word before-going, ver. 14. to be collective.

fled] Or, *flee:* as Pſal. 31. 11.

from the ſwords] Heb. *from before the ſwords*, that is, for fear of the ſword, ready to ſeize on them: as 1 Chron. 11. 13. Chap. 31. 8. Joel 2. 6. and ſo in all the branches following, the *ſword* is put frequently for hoſtile Invaſion, Levit. 26. 6, 25. Chap. 1. 20. & 51. 19.

the ſword drawn] So the Chaldee. Heb. *left*, or, *let go*, as the verb ſometime ſignifies, Deut. 32. 15. Gen. 31. 28. or rather *ſtretched out*, at them, and ready to fall upon them, as the verb is uſed, Num. 11.31. 1 Sam. 4. 2. Chap. 16. 8. or, *diffuſed*, and ſpread abroad, over the Country: (ſo one of the Rabbines) as the participle is uſed, 1 Sam. 30. 16. and the verb alſo, Judg.15.9. 1 Sam.4.2. 2 Sam. 5. 18,22. the word is no where elſe found applyed to *a ſword*: and ſome therefore ſuppoſe *netuſhah*, to be put here, for *letuſhah*; that ſignifies *ſharp*, or, *ſharpened*, Pſal.7.12. & 52.2. but that is a needleſs boldneſs.

the bent bow] Heb. *the trodden bow.* See Chap. 5.28. *ſword, and bow*; as elſewhere, ſo here, for all manner of warlike weapons, being two of the moſt principal, and in thoſe times moſt commonly uſed; the one, to ſmite with at hand; the other, to reach afar off; joyned frequently together, Gen. 48.22. Pſal.37.14. & 44.6. & 76.3. Chap.13.15,18. & 41.2. Hoſ.2.20.

the grievouſneſs of war] That is, *a grievous war*. Heb. *heavineſs*: as Chap.30.27. *heavy*; for, *grievous*: as Gen.18.20. Chap.36.2.

V. 16. *For thus hath the Lord ſaid unto me*] See ver.6. and Chap.31.4.

within a year, after the years of an hireling, and all the glory of Kedar ſhall fail] In theſe words, is a ſhort ſpace of time ſet, a bare year, within compaſs whereof this ſad Prophecy ſhould take effect; and the heavy doom, in the verſes foregoing, cloſely, and darkly delivered, now more expreſly, and in plainer terms denounced, ſhould be executed upon the Arabians.

within a year] Heb. *in yet a year*; that is, while the year, that now is, is yet in being: before a year be come about, or be compleat. A ſhorter time, then that aſſigned to the Moabites, Chap. 16.14. or, that to the Ethiopians, and Egyptians joyntly together, Chap.20.3. the Aſſyrian, whether Sargon, Chap.20.1. or Sennacherib, Chap. 36.1. falling in, it ſeems, ſooner upon thoſe parts of Arabia, then upon thoſe people; If thoſe ſeveral Prophecies, at leaſt, were delivered about the ſame time with this. For I cannot aſſent to them, that conceive this Prophecy, to intend the calamities on this people, inflicted by the Chaldeans, above one hundred year after Eſays dayes, foretold by Jeremy, Jer.49.28. and that the time here mentioned, doth not tell when this heavy doom ſhould be executed; but how long the execution of it ſhould laſt.

after] Or, *according to the years of an hireling*; Who ſo ſoon as his years are run out, expecteth inſtantly his wages, Gen. 29.20,21. See on Chap.16.14.

and all the glory] Or, *ſhall all the glory*. For as our Engliſh runs, the *and* is ſuperfluous; *within a year,-and all his glory ſhall fail*: or, if we retain the copulative, which in the original is not unuſeful, it may be rendred; *As yet a year,-and all the glory ſhall fail.* So Chap.10.25. Jer.51.33.

all the glory] Their wealth, might, and multitude; or whatſoever it is, that they glory in, or procureth them any note, or name: as Chap.16.14. Their wealth ſeems to have conſiſted moſt in their cattel, not the greater ſort, but the leſſer, to wit, ſheep, and goats; that will thrive in places, though ſomewhat bare, and affording but ſhort-commons, where they may have ſcope enough; and ſome camels, beaſts, that will endure hard feeding, and hold out long without water; See Chap.60.7. Ezek.27.21. Jer.49.29.

of Kedar] The name of one of Iſmaels ſons, Gen. 25.13. whoſe poſterity ſeated themſelves, in the leſs fertile part of Arabia, as well the waſte, as the rocky; that which this our Prophet intimates, Chap 42. 11. there they lived moſt in tents, therefore called *Scenites*; which they were wont to remove from place to place, to procure change of paſture for their cattel. Hence, *the tents of Kedar*, Pſal.120.5. Cant. 1.5. and their *curtains*, whereof their tents conſiſted, Jer. 49. 29. Hab.3.7.

fail] Or, *be conſumed*: as it is rendred, Pſal. 37.20. Chap. 1. 28.

V. 17. *And the reſidue of the number of archers, the mighty* men *of the children of Kedar ſhall be diminiſhed*] There ſhall be a very ſmall company left among them, of any might, or fit for military ſervice.

the reſidue] The ſmall remainder, like a remnant of a large piece of cloth, or the like: See Chap.10.22.

of the number] The word is uſed ſometime as a note of fewneſs, ſuch as may eaſily be numbred, Deut.33.6. Chap.10.19. ſometime, of multitude, a number not eaſily told, Numb. 23. 10. Pſal.147.4. and ſo here: as alſo *numbers*, in the plural, Pſal.71.15.

of archers] Heb. *of the bow*; that is, *of* men of *the bow*; or, *bow-men*: as, *harveſt*; for, an *harveſt-man*, Chap. 17. 5. See Chap.22.3. yet the word may be taken here in his proper ſenſe, without that trope, if we carry on the ſentence, without interruption, thus, *the number of the bow* (that is, *of the bows*; as ver.15. for the word, howſoever taken, is collective) *of the mighty men*, &c. as the very like is, 2 Sam.2.4. that is, the reſidue of the multitude of the bows, that is, the arms, and the might, conſequently, of their martial men ſhall be diminiſhed. So Jer. 49.35. *I will break the bow of Elam, the chief of their might.* The bow was theſe Kedarens chief arms, therein imitating their anceſtor Iſmael, that was trained up in that trade; and living in the wilderneſs, (it is not unlikely) lived much by it, at firſt, Gen.21.20.

of the ſons of Kedar] The Kedarens, his poſterity. See ver. 26. as, *the ſons of Lot*, Pſal.83.8.

ſhall be diminiſhed] Not utterly deſtroyed. So of Moab, Chap.16.14.

for the Lord God of Iſrael hath ſpoken it] See Chap.1.20. & verſ. 10.

God of Iſrael] The only true God, Jer.10.10.

CHAP. XXII.

Verſ. 1. THe *burden of the Valley of Viſion*] A ſad Prophecy againſt Judah and Jeruſalem: as appeareth, ver. 8,10. Of *burden*, ſee Chap.13.1.

the valley] It is here queſtioned why Jeruſalem ſhould be called *a valley*, when as it ſeemed to ſtand upon an hill; whence that, Pſal.87.11. *Her foundation is on the holy mountains*, or, *hills*. To which ſome anſwer; that though the city ſtood, the chief part of it, on a knole, or riſing-ground, and might therefore be termed an hill; the Temple built on mount *Moriah*, whereon Abraham was to have ſacrificed Iſaac; and Sion the city of David, being an hill of ſome height, Gen.22.2. 2 Chr.3.1. 2 Sam. 5.7. Pſal.48.2. & 68. 15,16. Chap.2.2. & 14.13. yet, in regard that the place in which it was ſeated, was environed with mountains, far higher then it, or any part of it, it is in regard of them ſaid to ſtand in a vale, and is here termed *a valley*. See Pſal.121.1. & 125. 2. Chap.52.7. Jer. 3.23. Others would have it ſo termed, both Jewiſh, and ours, in regard of the dejected eſtate, and low condition, (that it ſhould be brought unto, by the troubles here fore-told, in regard whereof, it might well be called, not a lofty, or ſtately mount, now, as ſometime; but a depreſſed, low valley. See Jer.17.3,12. & 22.23. the former ſeems the genuine ſenſe.

of Viſion] It is called *the Valley of Viſion*, as moſt think, in regard of the abundance of viſions, or divine revelations, from time to time, there imparted to Gods Prophets: for Jeruſalem (as one well ſaith) was as *a Seminary of Seers*: and there was the place from whence God was wont to give Oracles; whence that ſacred room, or cloſet in the Temple, was ſo ſtyled, 1 King.6.5,19,20. & 8.6,8. Some, a little more nicely, proceed ſomewhat farther; becauſe thereinto, from heaven, as from an hill, into a vale, did thoſe divine revelations, in great plenty deſcend. Nor are there wanting, who ſuppoſe it might be ſo termed, not as the ſubject only, but as the object of ſuch viſions; becauſe ſo many viſions either went before, or were delivered concerning it, Exod. 15. 17. Deut.3.25. & 12.11. 2 Sam.7.10,13. Pſal.87.2,3. & 132.13,14. According to this firſt expoſition, which ſeems moſt genuine; *Viſion* is put for *Viſions*: as Chap.1.1. Howbeit, ſome think, there is in this title, an alluſion to the name of *Jeruſalem*, upon the apparition made to Abraham, in that place, named thereupon by him, *Jehovah-jireh*, Gen. 22.14. for *Jeruſalem*, ſay they, may well ſignifie, *Salem*, (ſo it was anciently termed, Gen.14.18. Pſal. 76. 2.) *where God appeared*; which words both joyned together, make up *Jeruſalem*, Joſh.10.1. 1 Chr. 11. 4.

what ayleth thee now, that thou art wholly gone up to the houſe tops?] The former part of this Chapter containeth a Prophecy, concerning the diſtreſs and diſtraction, that ſhould befall the Jewiſh State; and more ſpecially, the Inhabitants of the city of Jeruſalem; with whom the Prophet here parlieth, demanding of them (for to them he directeth his ſpeech) what the reaſon might be of ſo ſudden a change with them; that whereas, but a while before they were ſet wholly upon revelling and jollity, ver. 13. they ſhould now be generally poſſeſſed with ſuch fears, and ſo full of diſtractions and diſturbance. Now ſome ſuppoſe this to be a Prophecy of the ſurprizal and ſacking of the city, under Zedekiah, by Nebuchadnezzar, Jer.39. & 52. Others, of the diſtreſs of it, under Zedekiah, by Sennacherib, Chap.36. & 37. and this latter is moſt likely; becauſe the whole tenour of the Chapter doth moſt fitly agree thereunto.

what ayleth thee?] Heb. *what to thee?* that is, what is the matter? what hath betided, or, is befallen thee? So Judg.18. 23. Pſal.114.5.

gone up to the houſe tops] To burn incenſe to the hoſt of heaven, ſay ſome of the Jewiſh Doctors: which indeed, ſometime, they uſed to do. See Jer.19.13. But this is not here intended. To lament, and bewail themſelves, ſay Others; as Chap. 15. 3. that, more likely then the former. Or to look abroad, to ſee what the enemy doth, as thoſe are wont to the, that are begirt with hoſtile forces; or, to look about, to ſee whether they can deſcry any ayds coming to their relief, Pſal. 121. 1. Jer. 3. 23. or, to ſafe-guard themſelves there: for unto the higher places, as more defenſible, people in ſuch caſes are wont to retire, Judg. 9. 51. or, to call thence, for aid, or advice, to neighbours, or, others neer to them; or, to crave relief and help, at Gods hand, Act. 10. 9. For ſome one; or more, or the moſt of theſe ends and purpoſes, it may be, that this running up to the tops of their flat-roofed-houſes at this time, was; importing, howſoever, much fear, and diſtraction, throughout the whole city.

V. 2. *Thou that art full of ſtirs, a tumultuous city, a joyous city*] Or, *That thou art full of ſtirs*, thou *tumultuous city*, thou *joyous city?* What is the matter, that thy note, and tune, is ſo altered? that thou art now ſo full of out-cryes, and clamours, that waſt ſo full of mirth and jollity before. See ver. 13.

full of ſtirs] Or, *clamours, or noiſes.* The word is uſed, ſometime, for joyful acclamations, Zach. 4. 7. ſometime, for doleful exclamations: and ſo it is by ſome deemed here to ſignifie. It may well be taken either way; either, that they had been before full of the one, or that they were now full of the other.

a tumultuous City] Or, thou *tumultuous*, or, *ſtreperous city*: For ſome refer this branch to the former, ſuppoſing it, to denote, in part, her preſent condition; becauſe the word, ſometime implyes a mournful noiſe, Pſal. 55. 2. Chap. 59. 11. Other, carry it on to the branch next enſuing, as deſcribing her former condition and eſtate; the word is uſed ſuch noyſe, as revellers amidſt their mirth make, Prov. 20. 1. Zach. 9. 15. the word ſeems here to imply, an hideous, confuſed noyſe, whether of the one, or of the other. See Chap. 17. 12. and 51. 15.

a joyous city] Or, thou *revelling city*. See Chap. 5. 11, 14. So Chap. 32. 13.

thy ſlain men are *not ſlain with the ſword, nor dead* in *battel*] Thoſe that conceive the ſiege, and ſacking of Jeruſalem, by the Chaldeans, to be here intended, underſtand this paſſage, the former part of it, of thoſe that died with plague and famine, in the time of the ſiege, Jer. 14. 18. & 38. 2. the latter, of thoſe that were ſlain at Riblah, after the ſurprizal of the city, Jer. 39. 6. Others, that apply it to the Aſſyrian Invaſion, ſuppoſe the meaning to be, that they were ſo diſmaied and diſheartned, that they had no more ſpirit or life in them, then as if they were ſlain men, ere the ſword touched them; ſtark dead with fear, ere they came to any fight, Joſh. 2. 11. & 5. 1. 1 Sam. 28. 20. Dan. 10. 17.

thy ſlain] Or, that *thy ſlain* ones; (for *men* is not in the text) as carrying the text on in a continued tenor, from the firſt verſe, unto the ende of the third. *Thy ſlain*; either *ſlain* indeed; or, as *ſlain* with fear, Pſal. 88. 4, 5. Chap. 59. 7. Lam. 2. 12.

with *the ſword*] Heb. *the ſlain* ones *of the ſword*; as Num. 19. 16. Lam. 4. 9. For the former word is put ſubſtantively, and governs the latter; and the like is in the next clauſe.

dead in battel] Heb. *the dead* ones *of war*, or, *battel*: as 2 Sam. 18. 8. *dead of battel*, for, *dead in battel*; as *woods in Arabia*, for, *woods of Arabia*, Chap. 21. 13.

V. 3. *All thy Rulers are fled together*] This perturbation and affrightment, hath ſeized upon, not the common ſort of people alone, but thy Captains alſo, thy Commanders, thy military men, Chap. 13. 7, 8.

All thy Rulers are fled] Or, That *all thy Captains do flee*; as continuing ſtill the queſtion, at firſt propounded, ver. 1. *Rulers*; as Chap. 1. 10. & 3. 6, 7. Or, *Captains*, *Leaders*; as Joſh. 10. 24. Judg. 11. 6, 11. Prov. 6. 7.

are fled] Or, *flee*; as Chap. 21. 15. Or, *wander*; as Job 15. 23. Prov. 27. 8. Either they wander, and run to and fro, as men in a maze, or at their wits end, Chap. 8. 21, 22. Seeking one while to the Aſſyrian, to make their peace with him, Ch. 33. 7, 8. another while to the Egyptian, to crave aid againſt him, Chap. 30. 2, 4. (ſo Jer. 2. 18, 36.) or, that they flee to Jeruſalem, out of all parts, not daring to ſtand it out againſt the Aſſyrian, bearing all down before him, Chap. 36. 1. (ſo Jer. 8. 14. & 10. 17.) or, (as thoſe that refer it to the Babylonian invaſion) they flee out of the city, to ſhift for themſelves, Jer. 6. 1. & 39. 4.

they are bound by the archers] Or, that *they are bound*: (carrying the ſentence ſtill on) Heb. *of*, or, *from the bow*. Which thoſe that apply the Prophecy to the times of Zedekiah, expound, *from*, that is, *of*, or, *by*: as Pſal. 78. 64. *the bow*, that is, *the bow-men*, the archers: as Chap. 21. 17. and underſtand it of thoſe that were taken, and bound by the Chaldeans, after the ſurprizal of the city, Jer. 39. 5, 6, 7. But thoſe that ſuppoſe it to concern Ezekiahs dayes, expound it, Some, *from the bow*, that is, *for fear of the bowmen*, referring it to the former verb, *they flee from the bow*; and ſo the words indeed lye in the text. Other of them, referring it to the latter verb, read it, *from the bow they are bound*: which they expound, by an Hebraiſm not unuſual, *they are bound from the bow*: that is, bound from making uſe of it: as, *from ſpeaking*, that one cannot ſpeak, 1 Sam. 25. 17. *from ſeeing*, Pſal. 69. 23. *that they cannot ſee*, Rom. 11. 10. *from a King*, from being a King, 1 Sam. 15. 22. *from miniſtring as a Prieſt*, Hoſ. 9. 12. that thou ſhalt no more do it. Thus underſtood, the ſenſe is, that their hands are ſo reſtrained, and tyed up with extremity of fear, that they are not able to manage, and make uſe of their bows.

all that are found in thee, are bound together] Or, that (as before) *all that are found in thee*, that is, *are in thee*, (as Eſt. 1. 5. Chap. 39. 2.) *are bound together*; either in fetters, Jer. 52. 11. or with fear, Pſal. 76. 5. Though Some expound it, of a conſpiracy of the Princes of Judah among themſelves, not to fight, but to flee, and make their peace with the enemy, Chap. 8. 12.

which *have fled from far*] Or, that *they flee from far*; that is, that they flee hither to Jeruſalem, from the fartheſt part of the Country; or, that they flee away, ſo faſt, from an enemy afar off, before he come neer to them: or, ſimply, that *they flye far away*; (for ſo is the word uſed, Chap. 23. 7.) that they withdraw themſelves, and get as faſt, and as far as they can, out of the way: as Pſal. 55. 7, 8. and ſo it is not unlikely, that divers of them did.

V. 4. *Therefore ſaid I, Look away from me; I will weep bitterly: labour not to comfort me; becauſe of the ſpoyling of the daughter of my people*] The Prophets ſpeech of himſelf, ſetting himſelf upon a ſolemn and ſetled courſe of mourning, in regard of the calamities that he foreſaw would ſhortly befall his people: So Chap. 15. 9. & 24. 16. The wonted manner of Gods Miniſters to mourn, as for the ſins, ſo for the ſufferings alſo of Gods people, Jer. 4. 19. & 9. 1. & 13. 17. Luk. 19. 41.

look away from me] So Cant. 6. 5. but in another ſenſe, *turn thine eyes away from me*: here, as if he ſhould ſay, ſpeaking to his friends about him, endeavouring to take him off from his grief; *Look another way*, betake your ſelves to ſome other employment, and let me alone, leave me to my mourning, whereunto I have, with a firm reſolution, abandoned my ſelf. Whence, alſo, ſome here render the words, *ceaſe from me*: as alſo, Job 7. 19. & 24. 6. Pſal. 39. 13. which places are parallel to this.

I will weep bitterly] Or, that *I may weep bitterly*: a defect of the final particle: as Chap. 5. 11. & 10. 2. Heb. *I will*, or, that *I may, embitter* my ſelf *in*, or, *with*, *weeping*: *a bitter weeping*; for, a ſore, and grievous lamentation, Jer. 6. 26. & 31. 15. Ezek. 21. 6. & 27. 30, 31. Zach. 12. 10. Matth. 26. 75. So Exod. 1. 14. *they made their lives bitter to them*: and, *God hath dealt very bitterly with me*, Ruth 1. 20.

labour not to comfort me] Heb. *urge not*, or, *preſs not to comfort me*: ſo the word is uſed, Gen. 19. 15. Exod. 4. 13. Jer. 17. 16. preſs not comfort upon me. So Jacob, Gen. 37. 35. *he refuſed to be comforted*: and Aſaph, Pſal. 77. 2. *my ſoul refuſed to be comforted*: and Rachel, Jer. 31. 15. Thus paſſion prevails ſometime overmuch, even with the Saints.

becauſe of the ſpoyling of the Daughter of my people] Becauſe of the ſpoyl made by the enemies forces, among my country-men, as dear to me, as to tender parents, any daughther, ch. 1. 8. Jer. 9. 1. Rom. 9. 3.

V. 5. *For it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hoſts, in the Valley of Viſion, breaking down the walls, and of crying to the mountains*] Theſe words relate to, and further dilate, what he had touched upon, and given ſome hint of, in the cloſe of the former verſe. That therefore his ſo great profeſſed grief might not ſeem groundleſs, he doth in this verſe very pathetically, and rhetorically, lay forth the grievous diſtreſſes and diſtractions, that his people ſhould be in, when theſe diſmal evils ſhould befall them.

a day] That is, *a time*: as Jer. 30. 7. Joel 2. 2.

of trouble] So it is rendred, Ezek. 7. 7. Prov. 15. 16. or, *tumult*: as Amos 3. 9. Zach. 14. 13. or, *vexation*: as 2 Chr. 15. 5. Ezek. 22. 5. or, *diſcomfiture*: as 1 Sam. 14. 20. or, *deſtruction*: as Deut. 7. 23. 1 Sam. 5. 9. the verb it comes from, uſed in that place of Moſes, ſignifies *to break*, or, *deſtroy*: and ſo Chap. 28. 28. See Chap. 37. 3.

of treading down] As Chap. 18. 2. See Chap. 10. 6. where Sennacherib hath a commiſſion ſigned from God, thus to deal with his people: and Chap. 14. 25. where with *breaking* (that is, diſcomfiture) and *treading down*, as a further degree of harſh, and diſgraceful uſage, Sennacherib himſelf is threatned. See alſo, Chap. 63. 6.

of perplexity] As Eſt. 3. 15. Mic. 7. 4. it is a metaphor from man, or beaſt, entangled in a thicket. So Pharao, of the Egyptians; *they are entangled in the wilderneſs*, Exod. 14. 3. there is in the original, an elegant *paronomaſia*, or ſimilitude of ſound, between this word, and the former; which our Engliſh cannot expreſs.

by the Lord God of hoſts] Who hath given commiſſion for it, Chap.10.*6.* and whoſe inſtruments and officers they are, who are here-after-mentioned, ver. *6.* Chap. 10. 5,15. that which maketh the evill to be unavoidable, and unconquerable. See Chap.13.*6.* So Zach.14.13.

by the Lord] Heb. *to the Lord: to* him; for, *by* him: or, *from* him: as Ruth 3.10. 1 Sam.23.21. Pſal.3.8. & 115. 15. Jer.15.8.

breaking down the walls] Heb. *wall*: but taken collectively: as 1 Chr.14.1. where *wall-wrights*, is put for *Maſons.* Hence a city, or walled-Town, may ſeem to be termed *Kir.* See Chap.16 7,11. and thence alſo, the word here uſed, not to build up, but *to pull down a wall*; (as, *to branch*, for, *to lop*; or *cut down branches*, Chap.10.28. See alſo, Chap.*66.3.*) and conſequently, *to deſtroy*, Num.24.17. It is that, which God before threatned; to wit, that he would *break down the wall* of his vineyard; and ſuffer it to be trodden down, Chap.5.5.

in the Valley of viſion] See on ver.1.

and of crying to the mountains] Not, *a noyſe from the mountains*, Ezek.7.7. either an hollow ſound only, ſuch as mountains uſually yeeld; or, a noyſe of mirth and jollity, ſuch as in vintage time the vintage men are wont there to make; but *a crying to the mountains*, ſuch loud ſhreiks, and out-cryes, as ſhall reach the neighbour mountains, and cauſe them to ring again with them, Chap.15.4,5,8. Jer.48.34. or, a crying of perſons making towards the mountains, for ſhelter and ſafety; and crying out unto their friends, and others, after the uſual manner of people, in ſuch caſes, as they go along; *to the mountains, to the mountains*: one uſual place of retreat and refuge, for man and beaſt, being here put for all other of like kind, Gen.19.17,19. Judg.6.2. 1 Sam.13.*6.* Pſal. 11.1. and 104.18. Jer.13.16. & 16.16. Matth. 24. 16. Though there want not, that expound it of the noyſe of houſes, and buildings ruinated, and either beaten, or burnt down: or, of the clamour and ſhouts of the enemy, falling in, upon, and ſacking the city, Pſal.137.7. See Chap. 16.9. But the former ſeems more probable.

V. 6. *And Elam bare the quiver, with chariots of men, and horſemen; and Kir uncovered the ſhield*] In theſe words, the Prophet further ſheweth what people, among others, were to be employed in this expedition againſt Judah.

Elam] The *Elamites*, or *Perſians*: at that time ſubject unto the Aſſyrian Monarch; and ſerving under him in this expedition. Of them, ſee on Chap.11.11.

bare the quiver] Served as bowmen: That people being of ſpecial note for archery, in thoſe dayes; as appears by Jer.49. 35. like as the Parthians, their neighbours, have been alſo, in all ages: and of the Elamites, Strabo, lib. 16. teſtifieth as much.

with chariots of men] Heb. *with a chariot of a man*: as chap. 21.9. ſave that the word is *Iſh* there; *Adam* here. Of which words, ſee on Chap.2.9. *chariot of man*; for, a company of chariots, (as ver. 7.) with military men; Commanders for the moſt part, in them, Judg.4.15. 1 King.22.31,34. 2 Chr. 35.24. ſo termed, to diſtinguiſh them from ſuch as were employed for carriage of proviſions, or other neceſſaries: and ſo alſo, Chap.21.7,9.

and *horſemen*] A defect of the copulative: as Chap. 21. 7. See more there.

Kir] Not that of Moab; whereof before, Chap. 15.1. but another city of that name ſituate in Media, and under the dominion then of the Aſſyrian, 2 King. 16.9. Amos 1. 5. The Medes and Perſians are here joyned together, being neighbouring nations; as Chap.21.2. For thoſe that would have this *Kir*, to be Cyrene, (whereof, yet, ſome of note ſeem very confident) conſider not well, how far Lybia, wherein Cyrene is ſituate, and theſe Regions lye aſſunder.

uncovered the ſhield] Heb. *made naked*, or, *bare*: as chap.3. 17 & 32.11. that is, they uncaſed it, they took off the caſe, wherewith, out of times of uſe, and ſervice, arms are wont to be covered, to preſerve them from duſt and ruſt; and fitted them for ſervice, Chap.21.5. or, becauſe the courſe of the context ſeems to import, not a preparation for war, but matter of preſent action, (ſee ver.7.) the words may be rendred, *Kir diſcovered the ſhield*; that is, appeared in the field, with their ſhields in ſight, to the terrour of the other party, before thoſe places which they came to aſſault. Thus it ſorts well with the former branch; *Elam bare the quiver*; *and Kir bare up the ſhield.* For as men may be ſaid to *conceal* their arms, when they come with ſword, or dagger, under coat, or caſſock, or with their piſtols in their pockets, or when they carry ſhield or buckler, hanging behind them, at their backs; ſo they may well be ſaid to *reveal*, or *diſcover* them, when they bear them in open view, or advance, and lift them up to make uſe of them in battle: and ſo do ſome of the Hebrew Commenters expound the word here. And of ſome ſuch *uncovering*, and *diſcovering* of arms in fight, ſee Hab. 3. 9. as alſo of making the *arm bare*; by ſtripping of it up to the elbow, for the fitting of it to fight, or ſmite with. See Chap. 52. 10. Howſoever, they are wide, who taking the word *Kir*, here, not for the name of a city, or the men of that country, wherein it ſtood, but for a *wall*, render the words, either after the old Latine, *the ſhield made bare the wall*; that is, the ſhield-men pillaged the walls of their houſes, of all their rich hangings and ornaments: or, after ſome of the Rabbines, *they made the wall bare of the ſhields*: taking them from the walls, where they were hung up before: and thoſe other of this latter rank, no leſs, that following the Chaldee; and becauſe the verb here uſed, in their Talmudick language, doth frequently ſignifie, to *adhere*, and be *annexed unto*; though they produce no clear text of Scripture for it, render the words; *the ſhield ſtuck to the wall*; or, *they faſtened their ſhields to the wall*; to wit, that under the covert thereof, they might with more ſafety either aſſault the Defendants, or undermine the walls.

the ſhield] If it be demanded, why *Elam* hath the *quiver* aſſigned him; and *Kir* the *ſhield*: It may be ſuppoſed, becauſe the Elamites were the better, generally, at bow and arrows, and thoſe of Kir, at ſword and target. But we are not ſo to underſtand it, as if the Elamites were archers only; and thoſe of Kir, none but ſwordmen: though it is not unlikely, that the uſe of the one ſort of weapons might be more rife in the one country, then in the other: but that yet there was uſe of the *quiver* alſo with them of *Kir*, and of the *ſword* with them of *Elam*. It is an elegancy of phraſe, whereby our Prophet is wont, in way of diſtribution, to aſſign ſeveral attributes, to ſeveral ſubjects; although both common to them both. See on Chap. 5.13. & 18.*6.* & 20.4. & 21. 14. ſo likewiſe, verſ. 7.

V. 7. *And it ſhall come to paſſe*, that *thy choyceſt valleys ſhall be full of chariots*; *and the horſemen ſhall ſet themſelves in array at the gate*] The ſtate and condition, is here deſcribed, of the land of Judah, invaded by the people before mentioned, ver.*6.* and what ſhould be done by the chariots and horſemen there ſpoken of; to wit, that their rich vales ſhould be ſpoiled by them, and their cities beſieged, and aſſaulted.

it ſhall come to paſs, that] Heb. *it ſhall be* that: as Chap. 16. 12.

thy choiceſt valleys] Heb. *the choyce of thy valleys*: as, *the choyce of our ſepulchres*, Gen.23.*6.* *the choyce of his firres*, ch.37. 24. and, *the choyce of thy Cedars*, Jer.22.7. their valleys which were of ſpecial note and regard, as well for pleaſure, as profit, Chap.28.1,4.

chariots] Heb. *chariot*, or, company of chariots: as verſ. *6.*

horſemen] Of which before, ver.*6.*

ſhall ſet themſelves in array] Heb. *ſhall ſetting, ſet*; or, *diſpoſing, diſpoſe*, themſelves, to wit, in warlike manner, to aſſault, and ſurprize: as Pſal.*3.6.*

at the gate] Heb. *to the gate-ward*: as, *to the wilderneſſe-ward*, Chap.16,1. So alſo, chap.28.*6.* either toward the city; (*gate*, for, *city*: See Chap.3.26.) or, toward the gate of the city, (both collectively taken) to force entrance thereby, into the city, Judg.9.44,52. Yet, the meaning is not, that the chariots ſtaid in the valleys, and the horſemen only approached the cities; but chariots, and horſemen both, ſpoyled the one; and aſſaulted the other. See on ver. *6.* And although true it be, as one of the Jewiſh Doctors well obſerves, that the chariots were more uſeful in the vale, then on the hills; yet it is apparent, that they made uſe of them, in, and on either, Joſh.17.18.

V. 8. *And he diſcovered the covering of Judah*] In this verſe, and thoſe that follow, is related the courſes that were taken by thoſe of Jeruſalem, eſpecially, in thoſe calamitous times; the meer worldly ſedulity of ſome, ver. 8-11. and the deep ſecurity, and bruitiſh ſenſuality of other ſome, ver. 12, 13. joyned with a neglect of God, the one; with a contempt of him, the other.

he diſcovered the covering of Judah] Who did it, is not expreſſed. God did it, ſay ſome; the enemy, ſay others: the verb ſeems to be put indefinitely; and it may well be rendred, *the covering of Judah was diſcovered*, See verſ. 19. By *covering*, ſome underſtand the city of Jeruſalem it ſelf; to which the people had repaired for ſhelter, ver.3. but was broken up by the Chaldeans, Jer.39.2. Others, the Temple, or Sanctuary, (and the vain confidence they put therein, Jer.4.4.) being ſurprized, and rifled together with the city, Jer.52. 13, 17-20. Lam. 1.10. Others, Gods protection, formerly ſpread over them, Chap.4.5,*6.* but now withdrawn from them, Exod. 32.25. Num.14 9. 2 Chron. 28. 19. Mich. 1.11. Others, their ſtrong-holds, and fenced Cities, which were unto them, as the covert is, in the forreſt, unto the beaſts, that there abide, Pſal.29. 9. but were now laid open, being ſeized upon, and diſmantled alſo, it may be, ſome of them, by the enemy, Chap 36.1. and this I take to be the genuine ſenſe of the place; it being, (as the ſequel concerning Shebna, ſhews, verſ.15.) intended for the times of the Aſſyrian

Invaſion; wherein, though a main part of the countrey was over-run by their forces, yet neither was the city of Jeruſalem ſurprized by them; nor Gods protection withdrawn from it, Chap. 37.33,35. Howeit, there want not, that by the *covering*, here, underſtand their armories, and ſtorehouſes, wherein their armes and ammunition were beſtowed, and laid up out of ſight; which were unlocked, and ſet open, and the armour, and weapons, brought forth, to be in a readineſs, for warlike uſe; which might ſort well with that which followeth, ſave that the courſe of the context, duly weighed, ſeems to imply a paſſage unto the relation hereof, as a divers act from this, and occaſioned by it. I ſhould rather prefer, before this, what a Jewiſh Doctour ſuggeſts; to wit, that by *covert*, ſhould be meant their power, in general, whereinſoever it conſiſted; diſcovered now, to be but feeble, and unable to ſtand before ſo potent an enemy, as was broken in upon them, See Chap.37.3.

and thou didſt look in that day to the armour of the houſe of the forreſt] When ye perceived that the enemy was broken into your countrey, and had taken many of your walled cities; Ye ſuppoſed it was high time, for you of Jeruſalem, to look about you, and beſtir you; by making the beſt preparation that might be, for the defence of your city, 2 Chron.32.1,2.

thou didſt look] Ye, (as verſ. 9.) the inhabitants of Jeruſalem, 2 Chr.32.3. did look after thoſe outward meanes of proviſion and defence; as your ſole, or principal, at leaſt, meanes of ſafegard, See Chap.17.7,8. and ver.11.

in that day] At that time, as Chap. 17.9. when the Country was full of forraign forces, verſ.7.

of the houſe of the forreſt] That this was the name of an armory ſituate within Jeruſalem, is generally agreed on. But whether it were that which Solomon called, *the houſe of the forreſt of Lebanon*, 1 King.7.2, is queſtioned. For ſome of note there are, who deem, that houſe which Solomon built, was ſo called, becauſe it ſtood in mount Lebanon; built by him for a ſummer-houſe, or houſe of pleaſure, to retire unto when he hunted, or deſired to take the air; and that this ſpoken of here, bears the name of that, becauſe it reſembled it, and ſucceeded it in ſome ſort, and for ſome uſe, as for an armory, among others. That ſituate on Lebanon, being long ſince loſt, and at this time held, if in being, by ſtrangers. But I ſee no reaſon, why this may not be the very ſame with that which Solomon built, not in Lebanon, but in Jeruſalem: for, to omit, that by the relation of the ſtructure of it, the porch, wherein his Thron ſtood, ſeems to have been adjoyning to it; and his dwelling-houſe, not far from either, 1 King.7.2,6,7,8. Certain it is, that the ſhields and targets of beaten gold, made for ſhew, not for ſervice, for his guard and attendants to bear about him, in State, were in this houſe of the forreſt of Lebanon; or, ſome part of it, laid up, where they might be at hand, to make uſe of, upon occaſion, See 1 King. 10.16, 17. and there is no reaſon to imagine, that his guard ſhould run, or ride for them, to mount Lebanon, ſo oft as the king ſhould pleaſe to goe abroad in State. Beſides, that in his ſons dayes, after the defection of the ten tribes, the king of Egypt found them, and ſeized on them, not at mount Lebanon, but in Jeruſalem, 2 Chron. 12.9, 10. Nor is it improbable but that this may be the ſame that is called the *tower of David*, ſaid to be *built for an armory*; and to be ſtored with *thouſands of ſhields and targets*, for warriors, Cant.4.4. So called, either becauſe built in that place by David, at firſt, or becauſe belonging to the houſe of David. And if it can be further demanded, why the houſe ſhould be ſo called, *the houſe of the forreſt of Lebanon*, if it were not there ſituate. I anſwer, it is not certain why; but it might well be, in regard of ſome reſemblance it had of mount Lebanon, in wilde walks about it; or, the loftineſs of it, or ſome other circumſtance, now unknown: and this is the more probable; becauſe the city of Jeruſalem it ſelf, or the royal palace, at leaſt, in it, is ſometime termed, for like reaſons, by the name of Lebanon, Jer. 22.23. Zach. 11.1.

V. 9. *Ye have ſeen alſo the breaches of the city of David, that they are many*] Ye viewed and repaired the decayed places, in the upper city; eſpecially, the fort Zion, which had been neglected in time of peace, and not regarded, when no invaſion feared, or expected, See 2 Chro.32.5.

Ye have ſeen alſo] Heb. *And*, but may well be rendred *alſo*, as Chap.12.4. *Ye have ſeen*, or, *did view*, that it may run in the ſame tenor with the former branch, verſ.8. *thou didſt look*, but that *looking*, and this *ſeeing*, ſeem ſomewhat to differ; that looking to their armes, as confiding in them; this ſeeing, or veiwing the breaches, or decayes in their fortifications, to repair, and make them up: *to ſee*, for, *to view*, or, *conſider*, as Exod. 32.9. Job 34.21, Rom. 11. 22. Some read this whole verſe, as in a continued tenor, thus. *And conſidering, that the breaches of the city of David were many, ye gathered together the waters of the lower Pool*; as if the former branch implyed no ſpecial act of proviſion, but related only the ground, or cauſe of the act, mentioned in the latter. But I take it rather, to be a Zeugmatical term, importing a twofold act, *ye veiwed the breaches*, to repair them; as Moſes *viewed his brethrens burdens*: to relieve them, Exod.2.11: the plain Syntax of the text, carrieth it this way, and the ſtory it ſelf ſtrengthens it, 2 Chro.32.5. Of the form of ſpeech, ſee Chap. 14.12. But they divert this branch of the Prophets words, far away from the main ſtream of the text, as well as the truth of the ſtory, that render them, on this manner, *ye ſhall ſee the breaches of the city of David*, to wit, which the enemy ſhall make in your ſight.

the city of David] The fort of Zion, which David dwelt in, after he had taken it from the Jebuſites, 2 Sam.5.7, 9.

that they were many] Or, *for*, (as Pſal.12.1.) or, *becauſe*, (as Pſal.14.6.) *they were many*, and the more need therefore of diligent view, and due repair.

and ye gathered together the waters of the lower Pool] For the better, both ſtrengthening the city, and ſupplying it with water, if it came to a ſiege; as alſo to withdraw, and derive it from the enemy, to themſelves. See 2 Chron.32.4,5. Some of the Jewiſh Commenters, add, to make brick and morter therewith, for the repair of the walls.

the lower pool] Two pools of note there were near to Jeruſalem, Neh.3.15,16. the *upper-pool*, 2 King.18.17. Chap. 7.2. & 36.2. and the *lower*, of which, 2 Chr.32.30. See on Chap.7.3. & ver.11.

V. 10. *And ye have numbred; the houſes of Jeruſalem; and the houſes have ye broken down, to fortifie the wall*] Another courſe taken by them, to make the city the more defenſible.

Ye have numbred the houſes] Or, *ye numbred*, as *ye gathered*, verſ.9. or, *ye ſurveyed*, for ſo the word alſo ſignifies, 1 Sam.14.17. Job 14.16. Pſal. 119.26. (ſo it ſhould there be rendred) Chap.33.18. It is queſtioned, to what end this numbring of the houſes ſhould be. Some ſay, to take a muſter of the men, fit for ſervice, in every family; and to aſſign each one his employment. Others, to ſee what proviſion of victualls they were furniſhed with; and to know what quantity, both of water, and of bread, would be requiſite againſt a ſiege. Others, to ſee which might well be ſpared, to afford timber and ſtone, for the repair of the wall. Others, to conſider, what houſes ſtanding might hurt, or hinder; or be advantagious to the enemy; and which of them ſtood fit to be imployed, and fortified for defence. And again, which might be ſet apart, for the receit of thoſe, whoſe houſes were to be demoliſhed, either without, or, within the city. And theſe or ſome of theſe, might well be the occaſion of this ſurvey.

the houſes have ye broken down to fortifie the wall] Or, *Ye brake down* (*as ye made a ditch*, ver.11.) *the houſes*, (ſuch of them as ye thought good, or ſaw fitting) *to fortifie the wall*; either by making uſe of the ſtone, and timber of them, to that purpoſe; or, becauſe, joyning upon the walls, as Rahabs did, Joſh.2.15. they could not well come to ſearch, or make up the defects that were in the wall, without removal of them. Though there want not, that underſtand it, of ſuch houſes, as ſtood without the wall, in the ſuburbs; which are wont to be, on ſuch occaſions, demoliſhed, that the enemy may not finde harbour and ſhelter in them, with more ſafety, and ſecurity, to undermine, or aſſault. See Jer.33.4.

V. 11. *Ye made a ditch, alſo, between the two walls, for the water of the old pool*] For the better, and further, both ſecurity, and ſupply of the city: and that the enemy for want of water, might be the leſs able to maintain any long ſiege, 2 Chro. 32.3.4.

a ditch] Heb. *a receptacle*, for confluence of waters, Gen. 1.9,10.

between the two walls] Of which, See 2 Chro. 32. 5. Jer. 39.4.

the old pool] This ſeems to have been the upper pool, Chap.7.2. & 36. 2. from whence water was afterwards drawn to the lower, 2 Chron. 32. 30. which was made long after, Neh.3.16.

but ye have not looked unto the maker thereof; neither had reſpect to him, that faſhioned it long agoe] Hitherto were the outward proviſions they made, for the repelling of hoſtile aſſaults, and the ſafeguarding of themſelves, and their city againſt them: which all ſo exactly, and preciſely, in all circumſtances, agreeing with the hiſtorical relation, concerning the courſes taken by King Ezekiah, his Princes, and the people aſſiſting them, upon the expectation of Senacheribs coming with his forces, to beſiege Jeruſalem, do clearly evince this Prophecy to belong unto, and to concern his times. Nor were theſe preparations, and proviſions, of themſelves, evil, or unwarrantable: Yea, it would have been a ſin in them, and a tempting of God, to have neglected them. But here comes in their failing, in that, as Aſa, in his ſickneſs, ſought unto Phyſitians, and ſought not unto God, 2 Chr.16. 12. ſo that they looked after theſe outward means, with a neglect of God; as if theſe means were ſufficient to ſecure them and their city, without him, which yet by experience, afterward, they found, and acknowledged to be otherwiſe, Chap.37.3. See Prov.18.10,11. Howbeit, Some of the Jewiſh Interpreters, conceiving this Prophecy to have reference, not unto the Aſſyrian, but to the Chaldean Invaſion, propound an objection, in the perſon of thoſe that ſhould then live; as if they might ſay to the Prophet; Why do ye tax us for the taking of ſuch courſes as thoſe, for the ſafeguard of our ſelves, and of our city? did not Ezekiah do the like? And this they ſuppoſe the Prophet doth, in way of anticipation, meet with in theſe words; as if he had ſaid, It is true indeed, that Ezekiah did the ſame, that ye do; as by the ſtory of his times appears, 2 Chr.32.3-5. But it is added withal, that *he truſted in God*, 2 King.18.5. which ye, in Jehojakims, and Zedekiahs dayes, do not. But it is evident enough, as hath been ſaid, what times the Prophecy belongs unto: and though Ezekiah truſted in God, yet might he have many hollow-hearted Princes, and Officers, whereof Shebna was one, of whom, hereafter, in this Chapter; nor might the peoples hearts, for the main multitude of them, be ſo upright with God: beſide, that Ezekiahs own faith ſomewhat faltred, when in ſuch ſubmiſs manner, he ſent to Sennacherib, and pillaged Gods houſe, to pacifie him, 2 King.18.14-16.

looked unto] Sought to, and relyed upon, Pſal.34.5. Chap. 17.7,8.

the maker thereof] As Chap.45.18. or, *the doer thereof*: as Mal.3.17. & 4.3. Heb. *makers*, or, *doers*. Which, becauſe the word is in a plural form, the Jewiſh Writers, ſome of them, underſtand it of David and Ezekiah; the one that took the fort of Zion, and built about it, 2 Sam.5.8,9. the other, that made thoſe conveyances for water, 2 King 20.20. 2 Chr. 32. 30. theſe they looked not after, to tread in their ſteps. But the plural form hindereth not, but that the words may be, and indeed muſt be, underſtood of God. For the ſame word (whether to intimate a plurality of perſons in the deity, or in way of excellency, and eminency, I ſtand not now to diſpute) is in the ſame form, frequently uſed of God, Job 35.1. Pſal.149. 2. Chap.54.5. and though this be in a plural form; yet that in the next branch, ſpoken, queſtionleſs, of the ſame party, is in a ſingular. The only doubt is, what the pronoun, rendred, *thereof*, or, *of it*, hath reference unto. Some refer it to the preſent occurrents, which God in his ſecret counſell, had diſpoſed of them, and accordingly by the enemy, whoever he were, inflicted on them this judgment, Chap. 10. 5,6. 2 King.24.2. Others, to the pools, and water-works, beforementioned; which God, by the careful proviſion of thoſe Kings, had furniſhed them with; the rather aſcribed unto him, becauſe fed much with rain-water, which is in Scripture, made his peculiar gift, Levit.26.4. & 28.12. Chap.30.23. Jer.5.24. & 14.22. Joel 2.23. Zach.10.1. Matth.5.45. Others, laſtly, which ſeems the moſt probable, the city of Jeruſalem, a type of his Church, which he had ſetled, and made the ſeat of that Kingdome, and the ſpecial place of his more ſolemn ſervice and worſhip, Pſal. 76.2. & 87.2. & 122.3-5. & 132. 13,14. See Chap.37.26.

that faſhioned it] Heb. *the Potter of it*: or, *the framer of it*: he that faſhioned, or framed it, as the potter doth clay, or the like ſtuff, to make an earthen veſſel of it, Chap.64.8. Jer.18. 6. and God is ſaid, here, either thus, to have *framed*, and faſhioned, that is, deviſed, and produced the evill, that was befallen, or was to befall them; as the like phraſe is uſed, Jer.18.11. or, as to have *made*, ſo to have *framed* the city; to be the *maker*, and *framer*, or *faſhioner* of the city; as elſewhere, the *maker*, and *faſhioner*, or *framer* of that State, Chap. 44.2.

long ago] Heb. *from afar*. The word is uſed ſometime of place, ver.3. Chap.5.26. ſometime, of time, Chap.25.1. Jer. 31.3. *long-ſince*, as having reference to the firſt conſtituting, and ſetling of that city. See Chap.37.26. The Jewiſh Doctors, ſome of them, refer it to Gods purpoſe, at the time of Creation, when he had Jeruſalem, and his Temple there, in his head. Yea, their Talmudiſts run higher, and tell us here of *ſeven* things that God framed, before he created the world, *the garden of Eden*, *the Law*, *the juſt ones*, *Iſrael*, *the Throne of glory*, *Jeruſalem*, and *Meſſias*, *the Son of David*. And this the Prophet, if ye pleaſe to afford credit to their fancies, had reſpect unto, in this place.

V 12. *And in that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth*] In the foregoing paſſages, was deſcribed the ſedulity of one party, in making of preparations to withſtand the enemy, when they perceived that he was bent to come and beſiege them, and could not, by ſuch rich Preſents, as their King had ſent him, be diverted from that his purpoſe, 2 King. 18. 15-17. 2 Chr.32.2-5. together with their neglect of God, whom in the firſt place, they ſhould have ſought unto; as if with theſe proviſions, they might do well enough without him. Now followeth the ſecurity, and ſenſuality of another party among them, or it may be, alſo, the ſame; abandoning themſelves unto all manner of mirth and jollity, riot, revelling, and exceſs, as deeming themſelves now ſufficiently ſecured, by the courſes they had taken, againſt any enemy whatſoever; and that in an open, and profeſſed contempt of God, his meſſages, and menaces, who by his Prophets foretelling what evils hung over their heads, called upon them for humiliation, and repentance of their ſins, and reformation of their lives, for the prevention, and averſion of the ſame. See Chap.5.11,12.

in that day] At that time, either when this, or ſome other the like Prophecy, was delivered, giving warning of ſuch calamities, as would ſhortly, and ſuddenly befall them. For to ſome ſuch prophetical Sermon, or Sermons, do their words, in the next verſe, relate: or, when they had diſpatched thoſe their forementioned deſigns, for the ſafe-guard of the city, eſteeming themſelves now to be ſufficiently ſecured againſt all occurrents that could be. So ver.8. For I cannot concur with thoſe, that make ſuch a diſtraction between the branches of this Prophecy; as if this calling upon them for humiliation, were not in regard of the evils then eminent; but in regard of thoſe that had befallen them, in King Ahaz his time, 2 Chr.28.5-8,17-20. Albeit, it may not amiſs be ſaid, that God did call upon them for humiliation and repentance, by thoſe heavy things, that, about theſe times, befell their brethren of Iſrael, by Salmaneſer, 2 King. 18.9-12. which they ought to have taken notice of, and to have taken to heart, Jer.3.8-10. Amos 6.6. But in this place, the approach of their own calamities menaced, ſeems to be the *call* mentioned.

the Lord God of hoſts] As Chap.10.24.

call] God is ſaid to *call*, two wayes: ſometime, by way of operation, and execution; and ſo it is ſaid, *he called for a famine*, Pſal.105.16. that is, he cauſed it; ſometime, by injunction, and direction; and ſo here, when by his Miniſters, and Meſſengers, giving warning of evils impendent, he requires means to be uſed, for the preventing of them, Chap. 55.6,7. Zeph.2.1,2. though there may be an alluſion in the word here uſed, to the ſolemn proclaiming of a faſt, which was uſual with them, in times of danger, or diſtreſs, 2 Chr. 20.3. Joel 1.14. & 2. 15. as implying, that there was juſt cauſe for them, ſo to do. But ſee an expreſs *calling*, in thoſe very times, by this Prophet himſelf, hereunto, Chap.32.11.

to weeping, and mourning] So Jer.6.26. & 9.17-20. Joel 2. 12,13.

to baldneſs, and to girding with ſackcloth] Signs of much grief and ſorrow, Chap.3.24. & 15.2,3.

to baldneſs] Either, by ſhaving the head, as Job 1.20. or, by tearing of the hair: as Ezr.9.3. But it may be demanded, how God is ſaid here to call for *baldneſs*; when as, elſewhere, he ſeems to forbid it, Levit.19.27,28. & 21.5. Deut.14.1. To this there are two anſwers given: 1 That it is forbidden to be done, upon private deceaſes, or departure of friends; not upon occaſions of publike lamentation, for calamities of like condition, Mic.1.16. 2 That it is condemned, when it is done out of a deſperate diſpoſition, or out of impotency, and impatiency of ſpirit; not when it proceeds from a zealous, and pious indignation againſt ſin, as in Ezra, Ezr.9.3. or from a ſpirit, ſurcharged with abundance of ſincere contrition, and ſanctified ſorrow for ſin, and Gods wrath thereby incenſed; as it ought to have been here.

ſackcloth] Heb. *ſack*: as Chap. 20. 2. See on Chap. 15.3.

V. 3. *And behold*] Or, *But behold*. The copulative for the adverſative, as Chap.5.12. & 11.14. The direct contrary practice in this people, to that which God, by his judgments denounced againſt them, and ready to ſeize on them, did then call for: uſhered in, not undeſervedly, with a note of admiration; as from one aſtoniſhed at their ſtupendious ſecurity, and horrible contempt of God, and his dreadful menaces; *Behold*. So Chap.5.7.

joy, and gladneſs] Inſtead of *weeping*, *and mourning*, that God called for, ver.12. abundance of mirth, or, nothing but mirth: two words of the ſame notion, implying an exceſſe, or eminency of it. So Chap. 35.10. & 51. 3,11. Jer. 7.34. & 16.9.

ſlaying oxen, and killing ſheep] To feaſt, and make merry with, Amos 6.4.

ſheep] The word imports both ſorts of leſſer cattel, as well goats, as ſheep, Chap.7.21.

eating fleſh] Which was not ſo ordinary with them, in thoſe parts, among the meaner ſort eſpecially, ſave at invitations, and feaſts, Gen.18.7. Deut.12.15,20. 1 Sam.28.24. 2 Sam.6. 9. Luk.1.23,27,29,30.

and drinking wine] Reſerved for feaſts, and ſpecial occaſions, Neh.5.18. Eſt.1.7. & 5.6. Eccl. 10. 19. Amos 6.5. otherwiſe water was their ordinary drink, Gen.21.14. & 24. 17. Exod. 17.1-3. Deut.2.6,28. Joh.4.7-15.

eating, and drinking] Feaſting, and making merry together: as Job 1.4,18. but here, as Matth.24.38. *they were eating, and drinking*; the words imply a conſtant and continued practice, as if they did nothing elſe; minding nothing elſe; but addicted, and abandoned themſelves wholly to ſuch riot and exceſs, without regard of ought beſide. So Chap. 5. 11, 12. Amos 6.4-6. and the phraſe here is emphatical; the verbs running all in an infinitive form: as Chap. 21. 5. & 59. 13. which yet ſome would have all to be conceived, in an imperative, or invitative notion; as thoſe the like, Chap. 21. 5. And, indeed, ſo divers read and render this laſt branch; ſaying, *Let us eat, and drink*: and ſo the ancient Greek hath it, and the Apoſtle from them, 1 Cor.15.32 which if we admit, there muſt be a ſupply of the verb redoubled in the Hebrew: *Eating*, let us eat; *and drinking*, let us drink; that is, let us eat and drink freely: as where the word repeated, is expreſſed; *Eating, thou mayſt eat*, that is, thou mayſt freely eat, Gen. 2.16. See Chap. 21. 5. & 56. 12. the word, *ſaying*, is oft wanting: as Pſal.105.14,15. Act.7.32. and ſo ver.14,15.

for to morrow we ſhall dye] Or, *we muſt dye*: as it is rendred, 2 Sam.14.14. Some underſtand them, as words of men in a deſperate paſſion, making an account, that there is no way but one with them; that within a day, or two, they ſhall undoubtedly be ſwept, or ſnatched away, an enemy coming on them, whom they cannot eſcape; and that their beſt and wiſeſt courſe therefore is, to enjoy themſelves, and make uſe of that which they have, while they may, and have opportunity ſo to do. But I ſuppoſe it rather to be, here, the ſpeech of profane mockers, and ſcoffers, that believed nothing leſs, then what the Prophet threatned them with, whoſe words they eſteemed to be no other then wind, Jer.5.12,13. 2 Pet.3. 3,4. (ſee Chap.5.18,19.) and ſpeak therefore thus in mockery: The Prophets ſay we muſt all dye, and be deſtroyed ere long; let us take us pleaſure therefore, while we have time for it: and it is the common language of looſe and debauched perſons; our life is ſhort, and it will ſoon be gone, (not that they have any ſerious thought of their end, or ought that enſueth it, which either they believe not, or have no liſt to think on) and lets be merry therefore while we may. So 1 Cor. 15.32. See Wiſdome, 2. 1-9. and ſee alſo, Chap.28.15.

V. 14. *And it was revealed in mine ears* by *the Lord of hoſts*] So ſome; as if the Prophet ſhould in theſe words meet with an objection, that ſome might make, againſt what he had charged them with; How do ye know that we thus think, or ſay? why? God himſelf, ſaith the Prophet, hath acquainted me with it, hath revealed it unto me. So Jer. 11. 18,19. or, *it was*, that is, this heavy doom that is now to be paſſed upon you, for this your vile impiety, and horrible profaneneſs, was revealed to me from God, it was uttered by him, in my hearing. The particle, *by*, is not indeed in the text; but it is oft in like manner ſupplyed: as Pſal. 44. 2. Others, ſuppoſing that ſupply here needleſs, read the words as ſpoken in the perſon of God, and thus render them, *it is revealed in the ears of me the Lord of hoſts*; that is, this your height of impiety and contempt of God, and his Word, is aſcended up into heaven, and entred into his ears, and doth cry to him for vengeance, as Gen.4.10. & 18.20,21. & 19.13. 2 Chr.28.9. Ezr.9.6. Ion. 1.2. But that which ſeems the genuine ſenſe, and reading of the words, is this, *the Lord of hoſts, did in my hearing reveal himſelf*, ſaying, as the words of the Prophet, relating what God had revealed to him, concerning thoſe lewd wretches, that thought thus to jeſt out Gods judgments: *in mine ears*; for, in my hearing: as Chap. 5. 18. where ſee the like form of ſpeech: *ſaying*, ſupplyed: as ver.13.

it was revealed] Or, *he revealed himſelf*: for the paſſives are oft uſed in a reciprocal ſenſe: ſo, *God was revealed*, that is, revealed himſelf, *to Samuel*, 1 Sam.3.21. and, *the King of Iſrael was revealed*, or *uncovered*; that is, revealed, uncovered, laid himſelf open, *as one of thoſe vain fellowes, is revealed*, or, *laid open*, that is, diſcovereth, and layeth himſelf open, *to his ſhame*, 2 Sam.6.20.

the Lord of hoſts] See Chap.1.9.

Surely, this iniquity ſhall not be purged from you, till ye dye] A dreadful and direful doom, paſſed by God himſelf, upon theſe profane ſcoffers, and bound with an oath to make it irrevocable, that this high and hideous contempt, and contumely, offered by them to his Majeſty, ſhall by no means be expiated; but that they ſhall without hope of mercy, be deſtroyed for it. See the like, 1 Sam.3.14. Deut.29.18-21. Matth. 12. 32. Heb.6.4-6. & 10.26-29.

Surely, this iniquity ſhall not be] Heb. *if this iniquity be, &c.* a conciſe form of an oath, frequent in Scripture. Of which, ſee on Chap.5.18.

purged from you] Heb. *propitiated to you*, or, *expiated for you*: and there is, as the Rabbines ſuppoſe, an alluſion in the word, to the ſolemn day of *propitiations*, or *expiations*, Levit. 23.27,28. and the legal rites uſed, for expiation of delinquents, Levit.4.20,26,35. & 16.30-33. intimating, ſay they, that no repentance, no prayer, no ſacrifice, ſhould ſerve, or be available to expiate this ſin, Num.15.28-31. 1 Sam. 3.14. Heb.6.6. & 10.28. 1 Joh.5.16.

till ye dye] Eternally, ſaith the Chaldee: captivity ſhall not ſerve your turn; but you ſhall dye by the ſword of the enemy, ſaith a Jewiſh Doctor: but the former might befall them, as well as the latter, Chap.5.13,14. Amos 6.6,7. and the latter might be no leſs bitter then the former, Jer.22.10. Lam. 4. 9. the meaning is, that Gods vengeance ſhould purſue them, to their dying day, Pſal.140.11.

ſaith the Lord, the Lord of hoſts] I have ſaid it, yea, have ſworn it; (as Amos 6.8.) who am *the Lord, the Lord of hoſts*. See Chap.1.24.

V. 15. *Thus ſaith the Lord God of hoſts*] Or, *ſaid*, to wit, at the ſame time, Chap.8.12. ver.14. For this Prophecy concerning Shebna in particular, the diſplacing of him, and the ſubſtituting of Eliakim in his ſtead; ſeemeth to have been both delivered by God to the Prophet, and by the Prophet publiſhed at the ſame time with the former, concerning the ſtate of thoſe times in general.

Go, get thee unto this Treaſurer, even unto Shebna, which is over the houſe, and ſay] What this Shebna's carriage was, whereby he procured to himſelf the heavy doom here paſt upon him of deveſtment, and deſignment to deportation and deſtruction, is no where expreſſed; only, the Jewiſh Writers tell us, that he was one that complyed, and had correſpondence with the King of Aſſyria, and drew others into the ſame conſpiracy with him, who ſhould have betrayed the city into Sennacheribs hands; drawing hither thoſe paſſages, which of him, and his complices, they expound, Chap. 8, 6, 12. But their relations are of little eſteem, where there is nothing for them, but their word. Certain it is, that he was a rotten-hearted man, and one that had much abuſed his power, and place; being, in likelihood, of mean parentage; and it may be, a ſtranger by deſcent. See ver.16.

Go] See Chap.20.2.

get thee unto] It may be queſtioned, whether Gods meaning were, that the Prophet ſhould repair unto Shebna's houſe, and there directly, by word of mouth, deliver him this meſſage, as Nathan did to David, 2 Sam.12.1. or, only ſo publiſh it, that Shebna might hear, or hear of it; as the Apoſtle ſaith, *Say to Archippus*, that is, Let this be ſpoken to Archippus; let him take this, as ſpoken in ſpecial to him, Col. 4.17. However, Gods pleaſure was, that this ſad meſſage ſhould by ſome means be made known to him, and to others alſo, thereby to be warned of better and more upright carriage, in their places of truſt and command.

this Treaſurer] So moſt, both Jewiſh, and others, expound it: ſuppoſing that he had the overſight and cuſtody of the Kings monies, proviſions and treaſuries; becauſe it cometh of a word, that ſignifies, *to be profitable*, or uſeful, Job 15. 3. & 22.2. & 34.9. & 35. 3. and from whence a term, that is uſed for *ſtores*, or *proviſions*, Exod. 1. 11. 1 King.9.19. 2 Chr. 8.4. & 16.4. & 17.12. & 32.28. There want not thoſe, that ſuppoſe ſome ſecret intimation of Shebna's corrupt carriage, wrapped up in the title here given him; as if it were ſaid, the *money-man*, the man, that medleth much with money; or, that *dangerous* fellow; becauſe the root it ſprings from, is deemed to import *danger*, Eccl. 10.9. and ſo the Rabbines commonly uſe it, as in that common by-word, *A knife in a childs hand is hazardous*: Which yet runs not ſo elegantly with us, as with them. But theſe I ſuppoſe but light and ſlight conjectures. I ſhould rather encline to that which ſome of the Rabbines ſuggeſt; that it was a name, not of the office he bare; (for his office comes after; and it is not uſual to have a man in Scripture, deſcribed by two offices;) but of the place where he was born, which they affirm to be a Town in Egypt, ſo termed, as ſome ſuppoſe, from one *Sochis*, ſometime King there, Pliny, l.36.c.8. of whom the city was called, *Sochen*, and from it Shebna born there, a *Sochenite*: and this ſome of ours ſeem not unwilling to admit. Howbeit, becauſe I find little footing in Scripture, or ſtory of credit, for it; as alſo, for that names of Gentiliſm are of another ſtamp in Hebrew; and it ſhould, according to analogy, have been, not *Sochen*, but *Socheni*; as *Keni*, Judg.4.17. and *Canaani*, Gen. 12.6. I therefore wave it; and if in a point ſo dubious leave may be obtained, I ſhall make bold to add my conjecture; the word is no where found in a maſculine form, ſave here only; but in a feminine form, it is found, 1 King. 1. 2, 4. where it ſignifieth *an adjutreſs*, or, *a cheriſher*, (for they can hardly be cleared from abſurdity, that would make Abiſhag, Davids *Shee-treaſurer*, and ſo there tranſlate the word) in like maner may Shebna be here termed *this*, or *that*, *co-adjutor*: but in way of irony; as importing what he profeſſed to be to his Soveraign, and what in regard of his place, he ought to have begn; but implying withal, that in deed, and truth, he was nothing leſs, then what he proteſted, or pretended to be. See the like, Pſal.55.13. Chap.48.1,2. Rom.2,19,20. So I ſhould rather take it, then as ſome other, who (I ſuppoſe from the ſame ground) render it, *this adjutor*; and expound it, this favourer, and maſter of thoſe profane varlets, before ſpoken of, ver.13. or, as others, this *fomenter*, and *cheriſher* of ſecret conſpiracies, and compliances under-hand with the enemy.

which is over the houſe] Or, *high-ſteward*. By *houſe*, ſome of the Rabbines, here, underſtand *Gods houſe*, the Temple; called ſometime, ſimply, *the houſe*, 1 King.5.17,18. and hence gather, that Shebna was the high Prieſt; or, becauſe no ſuch name is found in the catalogue of High-Prieſts, ſome of them would have him to be one of thoſe that had the charge of the Temple-treaſure; of which, 2 King. 18.15. 2 Chron.32.28. Ezra 8.33. but other of them, and ſo the beſt approved Writers, by *the houſe*, here mentioned, underſtand *the houſe of David*, or, *the Kings houſe*; to be over which, was one of the higheſt places in the Kingdom. See Gen. 41. 40. 1 King. 4. 6. 2 King.10.5. & 15.5. and this appears to be here meant, by the office of Eliakim, his ſucceſſor, deſcribed, verſ. 21,22.

and ſay] Theſe words are not in the original; but are to be ſupplyed; as the like oft, elſe-where, 1 Chr. 28.19. verſ. 13. Chap.18.2.

V 16. *What haſt thou here? and whom haſt thou here? that thou haſt hewed thee out a ſepulchre here, as he that heweth him out a ſepulchre on high*, and *that graveth an habitation for himſelf, in a rock?*] The Prophet is enjoyned here to begin his meſſage from God to Shebna, with a quick, and tart expoſtulation, demanding of him, what he meaneth, being a ſtranger born, and a man come up of nothing, to hew him out ſuch a ſtately monument for his corpſe, to be enterred in, as if he were a man of great birth, and ancient deſcent, and made full account to enjoy his preſent dignities, ſo long as he lived, and to lay his bones there, when he dyed; whereas God had determined to diſpoſe far otherwiſe of him, to throw him down from his dignities, and to ſend him packing into a ſtrange country, where he ſhould dye, far enough off from the place where he made account to be laid up, ver.17-19.

what haſt thou here?] Or, as Some render it, *what haſt thou* to do *here?* as Pſal.50.16. Chap.3.15. implying, ſay they, that he was unworthy of that high degree of honour, which, at preſent, he enjoyed; and ſhould therefore be diveſted of it, and not retain it, till he dyed, as he hoped, and out of that hope, built him this monument: or, as Others, rather, who retain the more received reading, implying, that, being an alien by birth, though in Ahaz his time he had crept up under him, and ſo continued his greatneſs under Ezekiah, and was grown now ſo powerful, that the good King, though diſcovering his corrupt carriages, yet could not, or durſt not wholly caſt him off; yet he had no inheritance among Gods people; nor lawful poſſeſſion of land, but what might be redeemed; or, at the year of Jubilee, was to be releaſed, Levit. 25.23-28.

and] Or, *or*, rather: as Chap 8.19. & 10.14.

whom haſt thou here?] Whom to help, or uphold thee? ſaith one of the Jewiſh Commenters; but, as other of them rather, what brethren, or kindred? being a ſtranger born; which is alſo the more probable; becauſe of the three Courtiers ſent by Ezekiah, to parlee with Rabſhakeh, the other two have their pedegree, or parentage mentioned; but of his there is no word, of his place in Court only, Chap. 36.3.

that thou haſt hewed thee out a ſepulchre here] As if this were the place where thine Anceſtours had lien before thee: (for men of note had places of purpoſe ſet apart for the enterrement of them, and theirs, Gen.23.4,6. & 9,20. & 49.29-31. & 50.13,25. Joſh.24.30,32,33. 2 Sam. 19. 37. and were not buried in the common places of burial, Jer.7.32. & 26.23.) and thou madeſt no doubt, but here to dye, and be intombed, in the monument that here thou haſt made thee. Yet there are of the Jewiſh Doctours, that by *ſepulchre* here underſtand, not a burial place; but *a palace*; but that conceit hath no place here; and others of their own, therefore, therein juſtly control them. See further on the laſt clauſe.

here] In the city of Jeruſalem; the chief place of the kingdom; though I ſuppoſe thoſe Jewiſh Doctours over-reach, who report that Shebna had made his ſepulchre among thoſe of the houſe of David, the Kings of Judah, 1 King.22.50. 2 King.8.24. 2 Chron.21.20. which honour yet we finde, that Jehojada the high-prieſt obtained, 2 Chr.24.16.

as he that heweth him a ſepulchre on high] Great men are wont, and that oft in their life-time, to build them lofty and Stately ſepulchres, correſpondent to their greatneſs; and ſuch Shebna it ſeems would imitate; little deeming, or once dreaming, what is hereafter denounced, of his diſhonourable fall, and end; the note of ſimilitude is not in the text, but is ſuppoſed to be ſo ſuppreſſed, that it ought to be ſupplied, by thoſe, that thus read the words; and ſo it is indeed frequently elſewhere, ſee on Chap. 21.8. But the words may be read better, here, another way, without any ſuch ſupply. *O he that heweth himſelf a ſepulchre on high*; that is, *O thou that heweſt thy ſelf a ſepulchre on high*, a change of the perſon, juſt like that of Bildad, Job 18.4. *O he, that teareth himſelf in his anger*; for, *thou that teareſt thy ſelf*, ſee on Chap. 21. 14. *their bread*.

on high] Aloft in ſome conſpicuous and eminent place, as Chap.57.7.

and] The copulative is not in the text, nor need be inſerted.

that graveth an habitation for himſelf in a rock] This ſome ſuppoſe to be ſpoken alſo by way of ſimilitude, as well as the former. Thou heweſt thee out a tomb, as one that were building him ſome ſtrong and ſtately palace, to continue to all poſterity, being founded on a rock, Pſal.49.11. Matth. 7. 24, 25. Others read the words by change of the perſon, as before, *thou that graveſt thee out a dwelling* place *in a rock*; which ſome would expound of the ſepulchre before-mentioned. And of the Egyptians indeed it is reported, that they called, and accounted, their dwelling houſes, their *innes*; their ſepulchres, their *houſes*; and their great men therefore built them more like palaces, then places of burial; nor was it a thing unuſual among the Jews, to hew them ſepulchres out in rocks, Matth.27.60. But we need not ſuppoſe the one put for the other; as well his manſion-houſe, as his monument, might be built on a rock; and the ſame rock: for their ſepulchres were, uſually, either within the walls of, or neer adjacent unto their houſes. See Chap.14.18. His affected magnificence, and ambitious humour of perpetuating the memorial of himſelf, as well by the one, as the other, is commonly deemed here to be taxed: but his folly, I ſuppoſe, is principally aimed at, in making ſo full reckoning of that, wherein God was reſolved directly to croſs him, and to fruſtrate his deſignes. So Luk.12.19,20.

in a rock] *On high*, before for ſtatelineſs, as Jer.22.23. *in a rock*; for firmneſs, as Matth.16.18.

V. 17. *Behold, the Lord will carry thee away with a mighty captivity; and will ſurely cover thee*] Shebna's preſumptuous folly, in being ſo confident of a firm, both ſeat and ſepulchre, was before tartly taxed. Now followeth the doom of deprivation, and deportation, paſt upon him by God, and diſcovering the vanity of theſe his inſolent preſumptions.

Behold] A note requiring more then ordinary conſideration, is prefixed, as to the relation of a ſtrange and unexpected alteration, So Pſal. 37. 36. & 52. 7. Chap. 17. 14.

the Lord] Thou intendeſt one thing, but God purpoſeth another; ſo Luk.12. 19, 20. Thou makeſt account to live alwayes in Jeruſalem, and there to dy: but God intendeth ſhortly, and ſuddenly, to remove thee from thence; and to ſend thee far away, to end thy dayes elſe-where, ver.18.

will carry thee away, with a mighty captivity] Heb. *is caſting*, or, *throwing thee out*, (as Chap. 3. 1. with *the caſting*, or *throwing out of a man*; or, *is caſting thee out* with *caſting*, O *man*; or, O thou *mighty man*; for ſo the word properly ſignifies. See on Chap.2.9. & Jer.31. 22. which they expound, either God will caſt thee out in ſuch a violent manner, as a man of might and ſtrength is wont to throw ought away from him; or, he will cauſe thee to be carried away captive, with ſuch a captivity as men uſe to be captived with, who are carried away farther commonly then women, and are wont to have leſs favour and mercy ſhewed them, then that weaker ſex oft hath; or, becauſe the former noun of *caſting*, or, *throwing*, is abſolute, and ſhould not therefore be conjoyned with the word *man*, from which the point of diſtinction alſo with-holdeth it: the genuine ſenſe ſeems to be this. The Lord is preparing ſuddenly and ſpeedily to throw thee out of thine offices, houſe, and place of abode, in a violent manner, (that the repetition, or reduplication of the ſame notion, in the noun annexed to the verb, commonly imports, as Pſal.53.5. & 76. 5. Chap. 24. 22. & Zach.1.14.) *O thou mighty man*, (as Job 38.3. & 48. 7.) thou that art ſo high and powerful in thine own conceit and aprehenſion; ſo Pſal.52.1. where the word deduced from this, and of neer affinity to it, is uſed; or, *O man*, ſimply, and ſo the Italian renders it; *Behold O man*; as men uſe to ſpeak to thoſe, whom they ſet light by, as not deigning to give them their name. And ſomewhat like hereunto, is that of the Apoſtle: *Thinkeſt thou, O man?* and, *who art thou, O man?* Rom.2.3. & 9. 20. But that ſoundeth not ſo well, without ſuch a trajection, as the text hath not; which ſeems to have put it off, as a more emphatical compellation, to the cloſe of the ſentence. The vulgar Latine renders it; *God will carry thee away, as a cock is carried*. Whereupon a learned Interpreter ſaith, he wondreth whence this *cock* flew into the text. But the anſwer is ready; It was by Jeromes over-much credulity, in giving credit to his Hebrew-maſter, who told him, that *Gaber*, here ſignified not *a man*; but *a cock*. And indeed ſo the Talmudiſts are ſaid frequently to uſe it. And ſo ſome of the Jewiſh Commentors in this place expound it; as if God threatned to drive him away like *a cock*; that is driven from place, to place, by the puttock; or to carry him away, as *a cock*, or capon, is by the country-man carried to market, with his wings and legs tyed together; a fit emblem of a captive, ſaith a Popiſh-writer, to ſet ſome fair gloſs on this their abſurd tranſlation, which yet muſt not be refuſed, ſince the Pope hath ſet his ſtamp upon it; though it be confeſſed, that the authour of it, was herein gulled by the Jew. But contrary to all this that hath been ſpoken, concerning the ſenſe of the place: Some late interpreters, of no ſmall note, underſtand it, as relating, not what God would doe with Shebna, but what he had done for him. For they read, and render the words thus, *God that covereth thee with a covering*, as much as may be for *a man*; or, (becauſe the article is abſent) *God covereth thee with a covering* (and becauſe the word is in an abſolute form) even with the covering of *a man*; that is, God, who now arayeth thee with moſt gorgeous apparel: for rich and goodly apparel, is an enſign of honour, Gen.41.42. Eſt.8.9-11. Dan.5.29. Matth.11.8. and Shebna was in likelyhood, the ſecond man in the State; as Joſeph next Pharaoh, Gen.41.40. The ground they give for this interpretation, is, becauſe the word here uſed, doth, as they ſuppoſe, though in another form, ſignifie *to cover*, Neh.3.15. Where it is ſaid, *the gate of the fountain he built, and covered it*. Whence alſo the *dew* hath its name in Hebrew, becauſe it covers the ground, Judg. 6. 40. and though the word in the Hebrew be not ſo uſual; yet it is found in the Syriack of Daniel, where it is ſaid, *the beaſts had covert*, or *ſhade, under it*, Dan.4. 11. and both in the Chaldee paraphraſe of the old Teſtament, and the Syriack verſion of the new, the ſame word is uſed for *to cover*, and *to ſhadow*, Exod.40. 21. 1 King. 6. 9. Pſal. 80. 10. Matth.17. 5. Luk. 1. 35. But it is well obſerved, that the words uſed, in the moſt of, if not all thoſe places, may well come from another root, that ſignifies *a ſhadow*; nor is any place produced, wherein it is found applyed to *apparel*. The ſingle word therefore, being ſo commonly uſed, for *caſting*, or *throwing*, 1 Sam.18.11. & 29.33. Pſal. Job 41. 9. Ezek.32. 4. Jon.1.4,5,12,16. I ſee not why it ſhould not in the doubled form retain the ſame ſenſe; or, why it ſhould not be ſo taken in this place; when as it ſuits ſo well, with the main ſcope of the place; and the ſingle word is there found uſed, where the ſame judgment is denounced, wherewith Shebna is here threatned, verſ.18. Jer. 16. 13. & 22.26,28.

and will ſurely cover thee] Heb. *and is in covering, covering thee*] The repetition, hath ordinarily, an implication, either of certainty, or of eminency, vehemency, and the like; ſo before, and again, verſ.18. This alſo, thoſe later interpreters expound as the former, of Gods conferring honour and dignities upon Shebna; rendring the words, and *doth clothing, cloth thee*; that is, doth fairly, or gorgeouſly cloth thee. And they have the more colourable ground, for this their expoſition here, becauſe this word indeed is ſometime found uſed of *putting on apparel*, 1 Sam. 28. 14. Pſal. 104. 2. & 109. 19. Chap.59.17. & 61.3,10. But there ſeems no reaſon of weight appearing, that ſhould neceſſarily force us out of the way of denunciation, which the Prophet all along here, is commonly deemed to inſiſt in. Some therefore read it, *he will wrap thee up*. So one of the Jewiſh Writers alſo; becauſe the word is ſuppoſed, ſometime, ſo to ſignifie, ſee Jer.43.12. and a man may be ſaid, to be wrapped up in his garments, as wares are wrapped up, in thoſe things, wherewith they are covered. See on Chap.3. 12. but it is taken, as they imagine, from thoſe, that intending to caſt a garment, or ſome other looſe thing away from them, are wont to wrap it up, hard, and round, that they may fling it the further. But that notion ſeems rather to be implyed, in the branch following, verſ. 18. Others therefore expound it; *he will chaſe thee far away*, into captivity, like a bird. So another of the Jewiſh Commenters ſuppoſing the word to have a notion of *flight* in it, as indeed ſometime it hath, 1 Sam.15. 21 & 25.14. *the people flew upon the prey*; and *our maſter flew upon them*, for ſo the words there are; but then it hath reference to another root, as another of them, controlling this expoſition, well obſerves. Others again render it, *he will ſurely*, or, *to the purpoſe, cover thee*, with ſhame and confuſion, in ſtead of that honour thou now enjoyeſt, and makeſt full account ſtill to retain; and ſo much indeed the word imports, where thoſe terms are expreſſed, as Pſal.89.45. & 109. 29. but ſo it is not here. The received reading therefore, without any addition, doth well; the only doubt is, what *covering* is here intended, or alluded unto. And here ſome would have it, to be, the *covering* enjoyned the leper, Lev. 13. 45. hence gathering that Shebna ſhould be ſmitten with leproſie, as Moſes his Siſter, Num. 12. 10. Gehazi 2 King.5.27. and Uzziah, were, 2 King.16. 19. And ſuch a tradition, ſome of the Rabbins tell us here, that the Jews have. But of this, there is no great probability. Others therefore, referr it, rather, to ſuch *a covering*, as perſons fallen into diſgrace, ſurcharged with ſhame, or ſorrow, carried into captivity; or condemned unto death were wont to have their faces covered, with, as unworthy to ſee the light. See 2 Sam. 15. 30. Eſt. 7.8. Job 9.24. Ezek. 12.6,12.

V. 18. *He will ſurely turn, and toſs thee*, like *a ball into a large country*] Heb. *he will wrapping, wrap thee up*, with *a wrapping*. There is a reduplication of the verb, as in the latter branch of the verſe next before going; and to that an addition of a noun of the ſame notion, as in the former branch of the ſame verſe; a defect of the particle *with* here, as there; and Chap.21.7. The words may well be rendred; *He will ſurely*, or, *ſtreightly wrap thee up*, and toſs thee, like *a ball*. The ſame word oft-times, comprehends a two-fold notion; as *take*, for, take, and bring, Gen.27. 9. *receive*; for receive, and give, Pſal.68.18. with Eph.4.8. ſo here, *wrap up, like a ball*, for, *wrap up*, and toſs, or throw, like *a ball, into a ſpacious land*. Heb. *a land large of hands*, or *ſpaces*, as Pſal. 104.25. Chap.33.21. He will be ſure to ſend thee far away from the place of thy preſent abode. An alluſion to ſomething made up round like a ball, or, to a ball it ſelf, that being toſſed, or thrown, with more then ordinary ſtreſs, from a ſtrong hand, into a ſpatious plain, where there is nothing to ſtay it, runs on an end forward, without interruption, or intermiſſion, until either the force fail, that it was thrown with, through the great length of the way; or it arrive at the lands end.

turn, and toſs] The word, though repeated in a two-fold form, is but one; and it is no where elſe found, but here, and Lev.16.4. where it is uſed of the linnen *miter*, or, *turbant*, wherewith the High-Prieſt was to be attired; ſo termed, either becauſe it was wound up, with many wreathes, as the Turkiſh and Perſian turbants are at this day. Or, becauſe the head of him that wore it, was therewith enwrapped. See Chap.3.23. & 62. 3. Now becauſe the word hath ſo neer affinity with ſuch a kinde of head tire, as was uſed moſt by Kings, Prieſts, and perſons of prime note, and place, ſome conceive a bitter taunt, to be cloſely couched in it; as if by it, the Prophet had ſaid, God will *attire thee*, or *crown thee* (as the old Latine alſo renders it) with a witneſs; with another manner of attire, then that thou now weareſt; he will wrap thee up, in a bundle or fardle of miſeries; and environ thee with troubles, inſtead of an head-band of State. As on the contrary, God is ſaid to *encompaſs* the godly with favour, loving-kindneſs, and mercies, as with *a crown*; or, the like head-band of State, Pſal. 5.12. & 103.4. for ſo the word alſo there uſed, imports. Again, Some of the Jewiſh Writers, upon the ſame ground ſuppoſe it to be implyed, that all his treaſure, and honour, ſhould be packed up together with him, and ſo he, and they, both thrown out, or ſent away together. But that ſeems not to ſort ſo well with the ſubject matter intended; it is more likely, that he was firſt ſtript of all, and then carried or ſent bare enough into a forraign Country.

as a ball] A defect of the note of ſimilitude: as Chap.13.8. & 21.8. the word is no where in Scripture found in this ſenſe; though frequent with the Talmudiſts. Yet there are, that ſuppoſe no ſuch defect; for that the word *dur* alone, ſignifies *a ball*, or, *a bowl*; and that in the Arabick it is frequently ſo uſed. See Chap.29.3.

into a large country] What country this was, that Shebna was either carried captive, or exiled, and confined unto, or upon diſcovery of his evill carriages, and depoſition from his dignities, ſhould flee, and retire himſelf, for ſhelter, is not certain. The Jewiſh Writers, ſome of them, ſay, it was Caſſiphia, Ezr. 8.17. ſome, Nineveh, in Aſſyria; ſome, Babylon; and this laſt, ſome of ours ſuppoſe not to be improbable: Yet, not imagining, as they, that he could be carried captive, in the Chaldean Invaſion, firſt, or laſt, under Nebuchadnezzar; (for he muſt needs be dead long before) but that together with Manaſſes, ſurviving Ezekiah, he might be thither carried by the Aſſyrians under Eſar-haddon, 2 Chr. 33.11.

there ſhalt thou dye] Not at Jeruſalem, where thou haſt hewen out thy ſepulchre, ver.16. as thou madeſt account to do, when thou ſo didſt. The Talmudiſts tell us, that this Shebna, with ſome others, made a defection to Sennacherib; by whom, after the ſlaughter made by the Angel, in his camp, they were carried away, in much diſpleaſure, into his own country, where, after ſome deſpightful uſage, he put many of them to death: and this may be as true, as what other of them ſay, that with Jehojakim, or Jehojachin, (and why not, as well Zedekiah?) he was by Nebuchadnezzar carried to Babel; or, what others, not that *he dyed* indeed abroad, but that being ſequeſtred for his leproſie, he was *as a dead man*, as of Mirriam, or Mary, (for the names are the ſame, Luk.2.16.) it is ſaid in the like caſe, Num.12.12. yet after being recovered, he returned to the city, though not to his former office, and dignity again, now conferred upon another.

and there the chariots of thy glory ſhall be *the ſhame of thy Lords houſe*] Some of the Rabbines on this place, out of their Talmudick ſtories, tell us another ſtory of Shebna, ſomewhat differing from the former; that when Shebna came alone to the Aſſyrians camp, and they asked him, where the reſt of his conſpirators were, he told them, that they were revolted again, and ſo had deſerted him: whereupon they laid hold on him in a rage, and having bored through his feet, they drag'd him, faſtned to horſe-tails, over brambles and bryars; and that this is that, which the Prophet foretelleth him here, of the ſtately chariots, that there he expected to have. But this may well go among the reſt of their fondly-forged figments. Other of them more ſerious, expound the words thus, Thy ſtately chariots, that are now thy glory, ſhall be turned into ſhame, and ignominy, becauſe thou art the ſhame of thy Lords houſe: and ſo in him, ſay they, was fulfilled, what our Maſters ſay, *He that ſeeks the ſhame of his Maſters houſe, his honour ſhall be turned into ſhame*: or, as other of them, whom many of ours alſo concur with, keeping cloſer to the text; *and there* ſhall *thy glorious chariots*, all thy ſtate and pomp, that thou now glorieſt in, dye, that is, ceaſe, and come to an end, O thou that art *the ſhame of thy Lords houſe.*

the chariots of thy glory] Or rather, *thy chariots of glory*, that is, thy glorious chariots; thy chariots of ſtate, which as a great man, thou rideſt in, up and down, through the city. So, *thy throne of glory*, for, thy glorious throne, Jer. 14.21. and, *his eyes of glory*, for, his glorious eyes, Chap 3. 8. *his chariots*, both his power and pomp; for *chariots* denote either, Gen. 41.43. 2 King. 9.25. & 10.15. Joſh. 17.18. Judg. 4.3. 2 King. 2.12. & 13.14.

ſhall be] Or, rather, *ſhall dye*; ſupplyed out of the former branch: as Job 16.21. & 22.24. & 23.6.

ſhall be *the ſhame of thy Lords houſe*] According to this reading, the meaning ſhould be, that the honour conferred by the king, upon Shebna, being ſuch an one, as he was, ſhould in fine, prove a diſhonour to his Lord, and to his houſe over which he had placed him. But the old Latine reads it, inſerting a copulative, inſtead of the verb ſubſtantive, and *the ſhame of thy Lords houſe.* Which ſome following, expound the whole ſentence thus, *There ſhalt thou dye*; *and there* alſo *thy chariots* with thee; and *the ſhame of thy Lords houſe*, to wit, ſhall alſo then ceaſe, thou being thrown out of it, whoſe honour was a diſgrace to it, and a better man being ſet up in thy ſtead, by whom it may recover its wonted honour again. But the proper ſenſe of the place, ſeems to be that above, O thou *the ſhame of thy Lords houſe*: thou that by thy corrupt courſes, art a foul blemiſh to thy maſters honour, and a diſgrace to his houſe, Pſal. 12. 8. & 101. 4-7. Prov. 28.12,28. & 29.2. Eccl. 10.5,6.

V. 19. *And I will drive thee from thy ſtation*] The Prophet ſpeaks here, as in the perſon of God: in regard whereof, ſome render it, *For I will*, ſaith he, (as looking back to verſ. 15.) drive thee from thy ſtation: and the copulative, is, indeed, put, ſometime, for the cauſative: as Gen. 12.1. & Exod. 14.19. for the places are parallel, and ſhould be rendred alike.

drive thee from thy ſtation] Depoſe thee from thy dignity; thruſt thee out of thine office, wherein thou thinkeſt, that thou ſtandeſt ſo faſt: thou ſuppoſeſt thy ſelf ſo ſurely ſeated, that thou canſt not be ſtirred. But *they cannot ſtand*, whom *God drives*, Jer. 46.14,15. there is in the word *ſtation*, a notion of firm ſetling, and conſiſting, whence *a pillar* hath its name: notwithſtanding which, as he conceived it, God telleth him, that he would not move him only, but remove him, as the like is threatned Queen *Huzzab*, that though her name imported the ſame, yet ſhe ſhould be removed, ſhe ſhould be carried away captive, Nah. 2.7.

and from thy ſtate ſhe ſhall pull thee down] The ſame thing repeated in other terms: *from thy ſtate*, that is, thine *office*: as 1 Chr. 23.28. 2 Chr. 35.15. or, *ſtanding*; as the word properly ſignifies. Whence a *pillar*, alſo, hath another name. Now becauſe the perſon is in this latter branch, changed from the firſt to the third; the Prophet ſpeaking before, as in the perſon of God, now as himſelf, ſpeaking of God; ſome read the words, ſaying, *from thy ſtation ſhall he pull thee down*: and expound it, *he*, that is, the King, who before advanced thee, ſhall by the appointment put thee down: and this they ſuppoſe, was in part done, when of High-Steward, he was made Scribe, or Secretary, which was a far inferiour place, Chap 36.3. And it is true, that the word *ſaith*, or, *ſaying*, is oft neceſſarily ſupplyed: as ver. 13,15. Job 8.18. & 9.20. But there is no ſuch need here: and they wrong the text, by omitting the copulative, which is of uſe here. Others therefore ſay, *he*, that is, *God*: he will do it, whether thy Lord the King do it, or no: as Levit. 20. 4, 5. So Pſal. 52, 5. and, ſaith one of the Rabbines, it is, *he will*, for, *I will*, *pull thee down*: one perſon for another, as is the manner of Scripture in many places, 1 Sam. 6.4. 1 King. 22.28, Job 17. 10. and this God did, ſaith another, by ſmiting him with leproſie, as he did Uzziah, and ſo enforcing him to leave his place, 2 Chr. 26.19-21. But of that before: nor need we ſtand here, to enquire, who ſhould do it, though whoſoever were the inſtruments, it is ſure, that God did it; and no leſſe ſure, that it ſhould be done; that which only ſeems here to be intimated: for the verb may well be taken indefinitely; *he will pull thee down*; that is, *thou ſhalt be pulled down. I will drive thee from thy ſtation, and thou ſhalt be pulled down from thy ſtanding.* I will do it; and it is therefore ſure to be done, Pſal. 115.3. & 135.6. Dan. 4.35,37. Of this indefinite uſe, ſee on Chap. 2. 19. & 17.13. ver. 8.

V. 20. *And it ſhall come to paſſe in that day, that I will call my ſervant Eliakim, the ſon of Hilkiah*] Hitherto was the depoſition and deportation of Shebna. Now followeth the ſubſtitution of Eliakim in his ſtead: after the deveſting of the one, the inveſting of the other.

it ſhall come to paſſe] Heb. *it ſhall be*: as Chap. 2.2. & 3.24. & 7.21.

in that day] At that time, Chap. 2.20. & 4.1,2.

that I will call] Heb. *and I will call*: as Chap. 16.12. he ſhall not intrude himſelf into thy place; but ſhall be called, by God to it. So Chap. 42.6. & 48.15. Rom. 1.1. Heb. 5. 4. that which God doth ſometime immediately, as by word of mouth, or inward motion of ſpirit, Exod. 31.2,6,25. Chap. 6. 8,9. Jer. 1.5,7. Matth. 4. 18,21. & 9.9. Gal. 1. 1. ſometime mediately, and ſo ordinarily, by the miniſtry of man, Exod. 16.18. & 11.14,15. Act. 6.3,6. & 13.23. and thus, in likelihood, was Eliakim called to this office, advanced thereunto by Ezekiah. Nor amiſſe, therefore, doth one of the Rabbines here paraphraſe it; I will put it into the heart of Ezekiah, to put him into thy place. Who yet, I ſuppoſe, was miſtaken, ſuppoſing great Princes, to be termed *called* ones, when it is rather *renowned* ones, Ezek. 23.23. more likely ſo, Num. 1.16. & 16.2. & 26.9. but the word there doth a little vary, and is doubtful too; and by moſt, rendred the other way.

my ſervant] Not in general; or, at large, as are all men, yea, all things, Pſal. 119.91. but in a more ſpecial manner, as one deſigned to do him and his people ſpecial ſervice, in that place, which Shebna formerly had held. So Num. 12.7. Pſal. 78.70. Phil. 1.1. Tit. 1.1.

Eliakim] See 2 King. 18.18,26,37. Chap. 36.3. & 37.2. the name well ſuiteth with the perſon. For *Eliakim* importeth one *raiſed*, or *ſetled, by God*: as *Jehojakim*, alſo, doth the ſame. See Jer. 22.18.

the ſon of Hilkiah] This is added, to diſtinguiſh him from others, that might be in thoſe times of the ſame name. For the name Eliakim, was among that people, not unuſual: as may appear, 2 King. 23.34. 2 Chr. 36.4. Neh. 12.41. Mat. 1. 13. Luk. 3.30. and it may well be alſo, becauſe his Father *Hilkiah*, was a man of ſome note.

Hilkiah] Heb. *Hilkijahu*; as *Hannibal*: or, *Chilkijahu*; as *Charran*, Act. 7.2. Of the form, ſee on Chap. 1.1. there are divers other found in Scripture of the ſame name, 1 Chr. 26. 11. Neh. 8. 4. among the reſt, the High-Prieſt, in Joſiahs reign, 1 Chr. 6.13. 2 Chr. 34.9. Ezr. 7. 1. and Jeremy the Prophets Father, Jer. 1. 1. The word ſignifies, *Gods portion.*

V. 21. *And I will clothe him with thy robe*] God by the Prophet directeth his ſpeech ſtill to Shebna, into whoſe office Eliakim was to ſucceed (as the promiſe, or prediction of the ſaving ſeed, is directed, not to the woman, but to the Devill, whom it was to deſtroy, Gen. 3.15. Heb. 2. 14.) to vex him the more; ambitious perſons hating ſuch as are to ſucceed them: eſpecially, when to be depoſed from their high, and great places; and not enduring to hear the name of a Succeſſor. See 2 Sam. 19. 13. & 20.9,10.

thy robe] Or, *coat*: as Gen. 37.3,31,32. ſuch a rich, and goodly robe, or, coat, as thou now weareſt, correſpondent to thy place. So Gen. 41.42. Eſt. 6.8. & 8.15. Dan. 5.29. See on ver. 17.

and ſtrengthen him with thy girdle] I will give him that power and authority, that thou now haſt: or, I will not only put him in thy place; but I will confirm him alſo, and ſtrengthen him in it, ver. 23. the *girdle*, an emblem of power. See Chap. 11.5. & 23.10. & 45.1,5. Prov. 31.17. Though an alluſion, as ſome not improbably conjecture, to ſuch rich, as robes before; ſo girdling here; as great men uſed to wear, Exod. 28. 39,40. Rev. 1.13. Howbeit, I ſuppoſe they go too far, who because ſpecial mention is made of Aarons *robe*, or, *coat* rather, (for ſo the word properly ſignifies, both here, and there) and *girdle*, or *belt*, Exod. 28.4,39. would hence infer, that Shebna now was, and Eliakim was to be, High-Prieſt; ſubſtituted in his place by Ezekiah, as Zadok, in the place of Abiathar by Solomon, 1 King. 2.27,35. But of this, ſee on ver. 15.

girdle] Or, *belt*. Which may well be deemed to come from thence, by no unuſual change of a letter; it is ſo called in Hebrew; becauſe the *belly* is girt in with it.

and I will commit thy government into his hand] Heb. *I will give*: as Job 9.24. This we find effected afterward in the ſtory. For as Shebna is ſaid to have been *over the houſe* here, verſ. 15. ſo is Eliakim ſaid to be afterward in that office, 2 King.18.18. Chap.36.3. & 37.2. God, ſay the Jewiſh-Writers, revealed his treacheries, and covert carriage, to Eſay; by Eſay to Ezekiah, who thereupon put him beſide his place; and placed Eliakim therein.

in his hand] Or, *hands*; for the word is collective: as Prov.31.20. a metaphor from a coach-man, or chariot-man, in whoſe hands the reins are, that guide and rule the horſes that draw in the chariot, or coach, Jam.3.3. or, from a pilot, that ſitting at the ſtern, with the helm in his hand, thereby ſteereth the ſhip which way he pleaſeth, Jam.3.2. So Pſal. 78.72.

and he ſhall be a father to the Inhabitants of Jeruſalem, and to the houſe of Judah] Heb. *for a father*; that is, *a father*, ſimply: as Gen.17.4. or, *inſtead of a father*; as a father, Judg. 17.10. & 18.19. 2 Sam.7.14. As in regard of his command, and the eminency of his place; as all Rulers are ſtyled *Fathers*, Exod.20.12. Num.36.1. 2 King.5.13. ſo more eſpecially, in regard of his fatherly care of them, and tender affection towards them: a fit title for a good governour. See 2 Sam. 23.17. & 24.17. 2 Chr. 30. 18, 22. Neh.2.10. & 5.8, 13-19. The Perſians uſed to ſay, of three of their Kings, that Darius was *a trader*, Cambiſes, *a maſter*; Cyrus, *a father*: Herodote, lib.3. But they ſtrain the ſtyle here too far, who would hence infer, that he muſt needs be High-Prieſt. For who elſe ſhould be *father*, ſay they, to the Inhabitants of Jeruſalem: but either the High-Prieſt, or the King? For they might have conſidered, what the Rabbine on this place ſuggeſteth; to wit, Joſephs ſpeech of himſelf, that *God had made him a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the land of Egypt*, Gen.45.8. See Pſal. 105. 20, 21. The words yet ſhew, as thoſe of Joſeph, that the power of the place was not confined to the family, or houſhold ſervants only; but was extended alſo unto other the Kings Subjects. See 2 King. 15.5. Of *Jeruſalem* and *Judah*, ſee on Chap.1.1.

Inhabitants] Heb. *Inhabitant*: as Chap.5.3.

the houſe of Judah] As, *the houſe of Jacob*, Chap.2.5. and, *the houſe of Iſrael, and the houſe of Judah*, Jer.5.11. & 11. 10, 17. not to the Kings houſe only, but to the whole body of the people, that were as one joynt family: ſo all the faithfull make one family, Gal.6.10. Eph.2.19. & 3.14, 15.

V. 22. *And the key of the houſe of David will I lay upon his ſhoulder*] Hence it appears, that Eliakim now, as Shebna before, was to be Controller, or High-Steward of the Kings houſe, as one of the Jewiſh Commenters on this place, well obſerveth; and not High-Prieſt, as ſome other of them, groundleſly affirm, whom yet ſome of ours follow; and much leſſe one, that bare both offices; which yet the Chaldee Paraphraſt aſſerts. It is as if he had ſaid, I will commit unto him, the whole charge and government of the Kings houſe; ſo as there ſhall not be done any thing there, in one kind, or other, without him; nor ſhall any controll him in what he doth, Gen.40.41, 44. Pſal.105.21, 22.

the key] An emblem of power and authority: becauſe none can come into a place, or go out, without the will and leave of him, that hath the command of the key: and when a man therefore comes to take poſſeſſion of an houſe, the key is wont to be given him. When rendition of a City, Town, or Caſtle, is made, the keys are commonly delivered. See Matth. 16.19. Rev.1.18. & 3.7. & 9. 1. & 20.1, 3. *key*, collectively, for *keys*, Matth.16.19. as after, *ſhoulder*, for *ſhoulders*. Some ſuppoſe, that the party who bare this office, either carried a key himſelf; or, had one of gold carried by ſome other before him, as Maces before ſome in high place at Court, are with us. Others, that he had the figure of a key woven into, or faſtened unto, or embroidered upon his upper garment, as an enſign of his office. But theſe are but ſurmiſes, and groundleſs conjectures.

of the houſe of David] See on Chap.7.2.

will I lay] Or, *put*. Heb. *give*: as ver. 21. Jer. 23.40. Ezek.37.7, 14, 17.

upon his ſhoulder] See on Chap.9.6.

ſo he ſhall open, and none ſhall ſhut; and he ſhall ſhut, and none ſhall open] The effect of this his authority in the execution of his place. Heb. *and he ſhall*, &c. which may well be rendred; *that he may open*, or, *ſo that he ſhall open, and none ſhall ſhut*, &c. as Chap.10.19. & 11.3. & 19.12. A form of ſpeech borrowed from the office of thoſe, who having the keys of city, or caſtle, committed unto them, the gates thereof cannot be opened, or ſhut, without their direction, and ſpecial order from them. The meaning is, that he ſhall have power to diſpoſe of matters, for the government of the royal palace, and execution of juriſdiction, appertaining to his place, without let, and reſtraint, or power in any other to reverſe what he doth. So Rev.3.7. Job 12.14. and the like in ſome kind, Matth.16. 19. & 18. 18. The Rabbines gloſſe falls ſhort, who expounds it, that he ſhall be of counſell to Ezekiah, who ſhould do nothing without, or, but by his advice. For the place that Eliakim was to poſſeſſe, was an office diſtinct from the place of a Counſellor. See 2 Chron. 26. 21.

V. 23. *And I will faſten him as a nail, in a ſure place*] To the power of executing what belonged unto his place, (leſt the due, and impartial execution of his duty therein, might prove prejudicial unto him) God further here promiſeth ſuch an eſtabliſhment of him in it, that he ſhould be ſure to ſit faſt; and be able, not only to diſcharge his place, ſo as ſhould be both for the Kings honour, and the publike welfare; but to ſupport alſo thoſe in inferiour offices, whether ſtrangers, or of kin to him, that ſhould have dependance upon him: contrary to that, which of Shebna is threatned, ver.25.

as a nail] The note of ſimilitude is ſuppoſed to be wanting: as Job 11.12. Pſal.11.1. Chap.21.8. Yet I ſuppoſe the text may well be rendred without it; *I will faſten him a nail*, or, *a pin, in a firm place*: as, *to give us a nail*, or, *a pin, in his holy place*, Ezr.9.8. Becauſe the verb *faſten*, here uſed, is ſometime applyed to the *pitching* of tents, Gen.31.25. Some Interpreters therefore would have this word rendred, not *a nail*, but *a ſtake*; ſuppoſing ſuch *a ſtake*, or *poſt*, here intended, as being pight in the midſt of a tent; beſides that many neceſſaries may be hanged on it, ſupports the whole pavilion. True it is, that the word is alſo oft found uſed about tents; but it then ſignifies not ſuch *a poſt*, or *ſtake*, as ſupports it; but ſuch an iron *nayl*, or woodden *pin*, or ſhort *ſtake*, (if ye pleaſe ſo to term it) as the cords of a tent are wont to be faſtened unto, Chap.33.20. & 54.2. as appeareth by the ſtory of Jael, Judg. 4.21, 22. & 5.26. But here the alluſion is rather to ſuch a *nayl*, or *pin*, as is faſtened ſome where about the houſe, in the wall, to hang ſuch utenſils upon, as are of ordinary uſe in the houſe; that they may not be caſt about, and ſo wronged; but may there be ſafe out of harms way, as we ſay, and at hand, when occaſion is to make uſe of them, Ezek.15.3.

in a ſure place] That he may not be, either ſhaken, or wrenched out of it, Eccl.12.11. as thou ſhalt be, ver 25. Heb. *in a faithful place*, Num.12.7. 1 Sam.2.35. ſuch a place, as will not fail, but hold faſt; as a faithful man, one that fails not the truſt repoſed in him; but is true and firm to them that confide in him, Deut.7.9. Prov.14.5. & 25.13. Prov. 31. 11. One of the Hebrew Commenters ſuppoſeth a trajection in the words, which he would have therefore to be thus read, or rendred, *I will faſten him a ſure nail in the place*. But, beſides that the genders agree not; (for the one is maſculine, the other feminine; and the Hebrew points carry the conſtruction the other way:) the repetition of the ſame form of ſpeech, ver.25. doth evidently refute it. See Zach.10.4.

and he ſhall be for a glorious throne to his fathers houſe] As thou waſt a ſhame to thy Lords houſe; ſo ſhall he be a grace, and an honour, not to his Lords houſe alone; but to his fathers houſe too.

for a glorious throne] That is, *as a glorious throne*; or ſimply, *a glorious throne*: as, *for a father*, ver.22. *for a glorious crown*, and, *for a goodly diadem*, Chap. 28. 5. Heb. *a throne of glory*: as 1 Sam.2.8. Jer.17.12. Some would have it read, *to the throne a glory*: underſtanding it of the Kings throne, and conſequently, of the King; that he ſhould be an honour to him, by whom he had been to that height of honour advanced. But the points in the original, and frame of the context, will not eaſily admit it.

to his fathers houſe] His prudent and upright carriage, ſhall make his whole ſtock and kindred, the whole family he came of, honourable; as was Joſephs the like to his, Gen. 47. 5, 6. 11. Some extend the word *family* here, to the whole Tribe of Judah, called *the houſe of Judah*, ver.21. but the term here uſed, ſeems narrower here, then that there: and the words following, run rather the former way.

V. 24. *And they ſhall hang upon him all the glory of his Fathers houſe, the of-ſpring, and the iſſue*] All his kindred and allies, with their iſſue, as well ſmall, as great, ſhall partake of his honour, in one employment, or other. So I rather take it, then, as ſome other, who expound it of the general care, that Eliakim ſhould have in the execution of his office, of doing right to, and relieving, as well the mean, as the mighty, Exod.23.2. Deut.16.18, 17. 2 Chr.19.6, 7. Pſal.72.2, 4, 13, 14. & 82.3, 4.

they ſhall hang upon him] *they ſhall hang*; that is, there ſhall *be hanged*, as things are wont to be hanged on a *pin*, or *nail*; (for the verb is here taken indefinitely. See verſ. 19.) *upon him*; or, *upon it*: in alluſion to the *nail*, or *pin*, before mentioned, ver.23. they ſhall have, all of them, dependance upon him.

all the glory of his fathers houſe] Either, the whole family, which by his means ſhould become honourable; See Chap. 4.5. or, thoſe among them, that are of ſome note, otherwiſe, for wealth, wiſdome, or the like; as Chap.10.16,18. oppoſed to the *little* ones, afterward mentioned.

the off ſpring, and the iſſue] The former of theſe words, ſignifies properly, *plants*, that grow up out of the ground, Chap. 34.1. & 42.5. or, *branches*, that ſprout, or ſpring out from a root, ſtock, or ſtem, Chap. 44. 3,4. and in the next place, *children*, or *iſſue*, Job 5.25. & 21.8. & 27.14. & 31. 8. Chap. 61.9. & 65. 23. ſo called, becauſe they iſſue, and proceed from the bowels of their parents, of thoſe, that breed and bear them, Chap. 48.19. The latter, in this ſence, no where elſe found; but uſed for *excrements*, Ezek. 4. 15. is deemed to come from a root of the ſame notion with the former; from whence alſo are words derived, that ſignifie the ſame thing, Chap.4.4. Ezek.4.12. ſo termed alſo, becauſe they come out of mans body, Deut.23.14. but this latter root ſeems to imply a more abundant iſſue, flowing out, as *ſtreams* of water, from a fountain; becauſe it hath neer affinity with another term, that ſignifies ſuch *abundance*, Deut. 33.19. Job 22. 11. Chap.60 6. And becauſe the former word is of a maſculine form, the latter, of a feminine, Some of the Jewiſh Writers underſtand thereby, *ſons and daughters*: and becauſe it was before ſaid, that he ſhould be as *a father to the houſe of Judah*, ver.21: Some of them would have the people to be reputed, here, as his children; the men, his ſons; and the women, his daughters: but of that formerly. Other of them, with the Chaldee Paraphraſt, underſtand, *ſons, and ſons ſons*, or *nephews*, as that name properly ſignifies. But theſe are by other of them, not improbably, deemed niceties; ſuppoſing both words to ſignifie (as our Prophets manner is, to uſe oft variety of terms) but one and the ſame thing. For, as for that which a learned late Writer ſurmiſeth, that theſe two ſhould be the names of the keys, that Eliakim ſhould have the command of; the former, of the *foregate*, by which they went in and out, of the word, that ſignifies *to go out*: the other, of the *back-gate*, by which they went to the back-ſide; becauſe of that uſe of the word, Ezek.4.15. it is a conceit, ſo far fetcht, and ſo improbable, that it is ſtrange how it ſhould enter once into any judicious mans brains.

all veſſels of ſmall quantity] The Prophet proceeds in the forementioned metaphor, of *nails*, or, *pins*, on which, *veſſels*, inſtruments, and utenſils, eared ones eſpecially, as flagons, pots, cups, and the like, are wont to be hanged: and it may be deemed, that the copulative ſhould here be ſupplyed, which is oft omitted, as Chap.21.5. ver.6. and *all veſſels*, (or, *utenſils*; for the word is of a very large extent) *of a ſmall* ſize, as ſome, *of little*; or, *leſs*, uſe; as others: for the word is here put ſubſtantively: as Gen.44.20. 2 Chr. 34.30. and I ſuppoſe alſo comparatively: as Gen. 27. 15,42. And ſo this branch will not unfitly anſwer the former; he ſhall ſupport, and bear up, with honour and credit, not thoſe alone of his ſtock, that are perſons of note, and parts, fit for more honourable employments, together with thoſe, that are of their iſſue, and partake therefore with them, in their honours; but even thoſe alſo of them, that are of meaner parts, and leſſe eſteem, who yet, in regard of their alliance to him, ſhould have reſpect given them, and have ſuch employments aſſigned them, as they were found to be fit for. God, the more to ſpight Shebna, declares, how not Eliakim himſelf alone, but his whole kindred ſhould be graced with him. Some expound the words, of the great care that Eliakim ſhould have in his place, of ſecuring, even the meaner ſort of people; and not their perſons only, but their goods, and chattels alſo, even to the meaneſt of them. But the former I take to be the genuine ſenſe of the place.

from the veſſels of cups, even to the veſſels of flagons] This amplification continued in the former ſimilitude, ſeems to argue both the great power, and the fixed firmneſs, that Eliakim ſhould be poſſeſſed of in his place. Even in the meaneſt mens houſes; but in great mens much more, there are many pins and hooks of ſeveral ſorts, to hang utenſils, pots, and cups, of ſeveral ſizes, and weight, on; and they are to be chary of hanging over many on the ſame hook, or pin, for fear of looſening, or breaking it. But this pin ſhould be ſo ſtrong, and ſo well faſtened withal, that it ſhould be able, without fear of danger, either to it ſelf, or the things hanged on it, to bear all the veſſels, or utenſils in the houſe, though never ſo many, of ſeveral ſize, weight, and uſe. Some following the Chaldee Paraphraſt, would have the meaning to be, that all thoſe that had any ſacred employment in the Sanctuary; as well the Prieſts, that ſacrificed, as the Levites that ſang, and played on Inſtruments, ſhould have their dependance upon Eliakim; ſuppoſing him to be High-Prieſt. Others, that all the Offices in the Kings Court, as well the higher, as the lower alſo, ſhould be at his diſpoſal. And others again, that there ſhould be nothing in the Kings houſe, or palace, that ſhould not be under his power. But the tenour of the context ſeems to run another way, and to admit none of theſe.

from the veſſels of cups] *veſſels of cups*; that is, *cups*, ſimply, ſaith one: as, *an inſtrument of viol*, (the very term here uſed) for, *a viol*, ſimply, Pſal.71.22. or, *veſſels of cups*, for ſeveral *kinds*, or, *ſorts of cups*, or, *bowls*; So the Jewiſh Commenter: becauſe there were, ſaith he, divers ſorts of them, different as well for matter, as for ſize. The word is not above twice found elſewhere in Scripture, Cant.7.2. Where the ſpouſes *navel*, is likened to *a round bowl*, or *goblet*, repleniſhed with liquor. Whence it is with good probability deemed, that the word comes from the ſame root with that, which is uſed, for *a target*, or *ſhield*. Of which, ſee on ver 6. in regard that the one did, in form, for roundneſſe at leaſt, reſemble the other: and Exod.24.6. where it is ſaid, that Moſes received into *baſons*, the blood of the beaſts, or bullocks, ſlain, for ſacrifice, at mount Sinai. Whereby it appears, that it was a veſſel, bowl, or baſon of ſome large ſize, and of ſome good competent capacity: thoſe uſed at table, were, in likelihood, of gold, as the Rabbine here gueſſeth, in great mens houſes, or of ſilver, at leaſt; and are mentioned here, as the principal. For thoſe uſed at the altar of burnt offerings, might be of braſſe, Exod.27.19. & 38.3. and ſo might the like for other uſes, in private houſes: but the former ſort ſeems to be aymed at in this place.

even unto] Heb. *and unto*: as Chap.1.6.

the veſſels of flagons] Or, *ſorts*: as before; and for the cauſe there mentioned. The word, firſt, and properly, ſignifies *a bottel*: ſuch, as they uſed commonly, to carry, or keep wine in, 1 Sam.1.24. & 10.3. and 25.18. 2 Sam. 16.1. Jer. 13.12. they were uſually of earthen ſtuff, Ch.30.14. Jer.19. 1,10. & 48. 12. and therefore of no great value, Lam. 4. 2. put therefore here, for perſons of the loweſt rank, and leaſt eſteem: as the *bowls* before, for men of ſome prime note, and repute. The one anſwering to the honourable ones, ſpoken of before, the other to the ſmall ones. Howbeit, becauſe the ſame word is uſed alſo, for an Inſtrument of muſick, a *viol*; ſo called, becauſe it is bellied, ſomewhat like *a bottel*, of which, ſee on Chap.5.12. Hence, ſome would have it rendred, *the inſtruments of viols*; underſtanding it of muſical inſtruments: and the Rabbines moſt of them run this way, thoſe eſpecially, that dream of Eliakims High-Prieſt-ſhip; as alſo the Chaldee Paraphraſt, and the old Latine. But this agreeth with the former, as harp, and harrow.

V. 25. *In that day, ſaith the Lord of hoſts*] In this laſt paſſage, wherewith the latter part of this Prophecy concerning Shebna is concluded; the Prophet returneth to relate, as from God, the ruine now, not of him alone; but of all thoſe, that had dependance upon him.

in that day] At that time: as ver. 20.

the Lord of hoſts] See Chap.1.9.

ſhall the nail that is faſtened in the ſure place, be removed] Or, *ſhall the pin* (as ver. 23.) *that is faſtened in a ſure place*, (for there is no article here, more then there) *remove*: as Zach. 14.4. Chap. 54.10. or, *depart*: as Numb. 14.44. Joſh. 1. 8. Judg.6.13. Chap.59.21. The Prophet reſumeth again the former ſimilitude from *a pin*, or *nayl*, driven into a wall, to hang ſome weighty thing on. To ſuch an one ſurely faſtened, that it might be able to hold whatſoever was hung on it, he compared Eliakim before, that was to be Shebna's Succeſſor; but Shebna, now, to ſuch *a pin*, or, *nail*; as though it might ſeem to be ſurely riveted into the poſt, or wall, yet ſhould fail, and fall out of its place, when it came to the ſtreſs; and not be able to bear, or hold up that, that was hanged on it. For they are very far wide, that underſtand this of Eliakim, that he alſo ſhould be removed, and taken away, as was Joſias, 2 King.23.26,29. for the ſins of the people: as alſo thoſe, that refer this to the Babylonian deportation, and expound it of the Prieſthood, that ſeemed then to have failed, Hoſ. 3. 4.

in a ſure place] As he accounted himſelf to be, when he hewed him out his ſepulchre, ver.23. as making no queſtion but to live, and dye there; and to hold his place, and ſtate, to his end: as Job 29.18.

and be cut down, and fall] See Chap.10.33. & 14.12.

and the burden that was *upon it, ſhall be cut off*] As he compared Shebna to a pin, or, a nail; ſo his favourites, and his dependants, ſuch as reſted, and relyed on him, in regard of his power, and place, (whether thoſe of his family, or thoſe of his faction) to ſome weight of bottels, or other utenſils, that hanging upon ſuch a pin, or nail, muſt needs, when that fails, and falls, fall together with it; and being brittle ware, break to pieces. So Chap.31.3.

For the Lord hath ſpoken it] The Prophets uſual cloſe. See Chap. 21.17.

CHAP. XXIII.

Verſ. 1. THe *burden of Tyre*] Of *Burden*, ſee Chap. 13. 1. *Tyre*, the place, which this Prophecy concerns, was a famous port, and mart-Town, in Phenicia, the lower part of Syria; from which that whole Country is ſuppoſed to have been ſo termed, (ſee on Chap.7.1.) lying upon the midland-ſea, and ſituate like Venice, within the ſea, Ezek.26. 5. & 27.3,4. It is in Hebrew called *Tſor*, which ſometime ſignifies *a rock*, Ezek.3.9. becauſe it was built upon a rock, Ezek.26.4,14. and in that regard very ſtrong, Joſh.19.29. in Syriack *Tſur*, whence *Suria*, and *Syria*: but by the Greeks, turning that firſt double letter into a ſingle *T*, Τύρος, whence the Latine, *Tyrus*, and our *Tyre*; and by the Latines again, changing it into a ſingle *S*, ſometime *Sarra*. See the like Prophecies againſt this Town, and State, Jer.25. 22. & 47.4. Ezek.26-28. Amos 2.9. Zach.9.2,4. denounced againſt it, among other their exceſſes, for their inſolent and injurious carriages towards Gods people, their neighbours, the Jews, Ezek.26.2. & 28. 24. Joel 3.4.

Howl, ye ſhips of Tarſhiſh] The Prophet beginneth his Sermon againſt Tyre, with a ſummons of ſuch as had trade with her, and were maintained by her, to mourn for her, or over her, in regard of her ruine.

Howl] Make a grievous lamentation, Chap.13.6. ver.14.

ye ſhips of Tarſhiſh] Either the *ſhips* themſelves; as by a rhetorical compellation, the ſenſeleſſe creatures are ſometime called to mourn, Chap.14.31. and ſaid ſo to do, Lam.1.4. implying what they would do, were they ſenſible of ſuch occurrents, whereby ſo much detriment accrues unto them. See Chap.24.7. or, the *ſhips*, put for thoſe that are employed about them, and trade in them; who loſing, and miſſing their former trade, with her, and gain that thereby they gat, ſhould make grievous moan for Tyres fall, as being either wholly undone, or much endammaged thereby, Ezek.27.29-32. Rev.18.11-19.

of Tarſhiſh] That trade there, Ezek. 27. 12, 25. either of *Tarteſſus* in Spain; or of *Cilicia*; whoſe chief port Town *Tarſus* was; (the Cilicians being anciently maſters of thoſe midland-ſeas; as Strabo, l.14. and Solinus, cap. 41.) or, of the main *ocean*, or great ſea, from the one of thoſe countries, in proceſſe of time, generally ſo termed; (as *Pontus*, with the Latines, from the like) or, from the colour of the ſtone called *Tharſhis*, Exod.28.20. Ezek.1.16. & 10.9. as ſome: but the ſtone, in more likelihood, had its name from the Sea. See on Chap.2.16.

for it is laid waſte] When, or, by whom, this calamity befell Tyre, is much queſtioned amongſt Interpreters. The moſt draw it down to Nebuchadnezzars dayes, by whom they ſuppoſe it to have been effected, Jer.47.4. Ezek.26.7. Joſeph *againſt Apion*, lib. 1. though other of them ſay, that it then indeed began; but was not fully compleated untill Alexanders time, by whom, after a long ſiege, having been taken with much difficulty, it was utterly ſacked, and ruined. See hereof, Diodore, lib.17. Arrian, lib.2. Plutarch, *in Alexanders life*, & Curtius, lib.4. Yet ſome late Writers ſuppoſe, that what Eſay here foretold, was effected and fulfilled by the Aſſyrian Kings of thoſe times, in which the Prophet himſelf lived; to wit, by Salmaneſer, and Sennacherib. To which purpoſe, they alledge an ancient record out of the writings of one Menander, an Epheſian, cited by Joſeph the Jew, in his *antiquities*, l.9. c.14. wherein it is related, that under Eluleus (or, as Some out of Ruffinus read it, Eliſeus) King of Tyre, the King of Aſſyria having ſubdued moſt of Phenicia, and having taken Sidon, and old-Tyre, ſet upon Tyre it ſelf too; which alone ſtood out againſt him; and ſo beſet them, that they could come by no freſh water, for the ſpace of five year, but what, by digging within the city, they got out of Wells. Now this, ſaith Joſeph, was done, by Salmaneſer; whoſe attempts againſt it, it is not improbable, that both Sargon, and Sennacherib, might after purſue.

it] That is, Tyre; whom this Prophecy concerns.

laid waſte] Heb. *waſted*, or, *ſpoyled*, Pſal.17.9. Chap.33.1. Obad.5. *waſted*, or, *ſpoyled*, for, *to be waſted*, or, *ſpoyled*, ſay ſome: as Pſal. 137.8. *deſtroyed*, for, *to be deſtroyed*: but this nicety here needs not. It is the manner of the Prophets, and their common language, to ſpeak of things to come, as already done. So *Babylon is fallen*, Chap.21.9. Rev.18.2.

ſo that there is no houſe] Heb. *from houſe*, or, *from an houſe*; that is, ſo, ſay ſome, that there is not an houſe left ſtanding in her, Ezek.26.4,14. Others, no place of receit, or harbour, Job.39.6. Pſal.104,17. or, *from* being *an houſe*; that is, *from* being *a city*: *houſe*, for, *city*; as *Beth-ſhemeſh*, for *Kirheres*: *the houſe of the ſun*, for, *the city of the ſun*. See Chap. 16.7. her wonted trading and ſtate, thereby upheld, being gone. Of the phraſe, ſee on Chap.7.8. & 17.1. Thus the moſt, which in the latter ſenſe may import no more, then what might by thoſe Aſſyrian Kings well be accompliſhed. Some late Writers, in expoſition of this clauſe, go another way, expounding the words, *from houſe; from* her *domeſticks*, thoſe that are of her own houſe, *is ſhe ſpoiled*; according to that, Mic. 7.6. Matth.10.36. and ſo, ſay they, it came to paſſe; when the State of Tyre, being much weakned by long warrs between them and the Perſians, their ſlaves joyned in a conſpiracy, ſurprized the city, ſlew their maſters, poſſeſſed themſelves of their wives, and goods, and ſet up ſuch a King as themſelves pleaſed, Juſtine, lib.18. But neither doth it appear, at what time this ſhould be done; nor is it likely to be that, that the Prophet here pointed at; and the text ſounds rather the other way. See the next words.

no entring in] Or, *nor entring* in; or, *nor going*, to wit, In, or out. For the copulative wanting, as Pſal. 110. 3. would be ſupplyed: as Hoſ. 9. 11. Heb. *from going*: as 1 Sam. 25. 26, 33. or, *from entring*: as Chap.24.10. a place parallel to this, *every houſe is ſhut up, from entring*, or, *going*; that is, ſo as none doth, or can go in, or out. The meaning is, either Tyre is not frequented with repair of merchants, and traders, that paſs to and fro, her wonted traffick being cut off, or decayed: or, it is ſo beſet, and begirt by the enemy, that there can be no repair to it, or paſſage for it, or, from it, with ſafety. For it ſeems too forced a conſtruction that ſome here give, to carry on their fore-mentioned expoſition, *from coming*; that is, *from* men of *coming*: as *wine*, for, a man of wine, a wine-bibber, Prov.20.1. *wiſdome*, for, a man of wiſdom; a wiſe man, Mic. 6.9. men of *coming*, ſtrangers: as, *the come Governour*, Dan.9. 26. the Governour ſtranger: ſo the meaning ſhould be, Tyre is to be waſted by her own houſhold-ſervants, her ſlaves; and by ſtrangers, the Chaldeans, Ezek.28.7. But neither is any ſuch phraſe found in Scripture; *men of coming*, for, *ſtrangers*: nor is the word of *coming*, or, *going*, here a noun, but a verb: and beſides, that it ſeems ſomewhat improbable, that by theſe two terms, the Prophet ſhould deſcribe two divers manners of devaſtation, by two ſeveral ſorts of perſons, at two ſeveral times, far diſtant the one from the other; the tenour of the text, according to the common phraſe of Scripture, whereof the Jewiſh Commenters, upon the place, afford examples enow, from 1 Sam. 15. 23. 1 King.15.13. Ezek. 16. 41. to which many more alſo might be added: the current of the context runs fairly, and familiarly, the former way.

from the land of Chittim] As *Tarſhiſh*, ſo *Chittim*, was the name, at firſt, of one of Javans ſons, Gen. 10. 4. from whom thoſe lands, or countries, were afterward called, which by him, or his poſterity, were poſſeſſed. Now becauſe it is ſaid, that among Japhets, or Javans iſſue, *the Iles of the Nations were divided*, Gen.10.5. Hence it is ſuppoſed, that under the name of *Chittim*, are comprized ſome of the maritine coaſts, bordering upon the Eaſtern parts of the Midland-ſea, as well on the European, as on the Aſian ſide, and of the Iles that are therein. This they ſurmiſe, the rather, in regard of the ancient names of divers places, in thoſe parts, as *Cittium*, a Town in Cyprus, whence Zeno the Philoſopher was, Strabo, lib.14. Joſeph, *antiquities*, l.1. c.7. & Pliny, l.5. c.31. *Cyteum* in Candy, Pliny, l.4. c.12. the *Ceteans*, a people ſituate between the Cilicians, and the Pelaſgians, Strabo, l.13. ſo called, as ſome think, from the river *Cetis*; which they lye upon, Pliny, l.5. cap. 20. or, from *Cetis*, whether a town, or Province in Cilicia, of which Ptolomy, l.5. nor want they, that draw in hither, ſome parts, at leaſt, of Achaia, and Macedonia; called anciently *Macetia*, as Heſychius informs us; and the Inhabitants thereof *Macetians*, as Steven the Byzantine, out of Heraclides, as alſo part of Italy; becauſe Suidas, out of ſome old Author, reporteth, that Telephus the ſon of Hercules, brought ſome *Cetians* out of Aſia, and placed them in Italy. Yet ſome there are, that would confine *Chittim* to the Ilands about Italy, in the utter, or Weſtern parts of the Midland ſea; as *Tarſhiſh*, to thoſe about Greece, in the inner, or Eaſtern parts of it: which to me ſeems not ſo probable. See Num.24.24. Dan.11.30. 1 Maccab.1.1. & 8.5. Nor is it unlikely, but that thoſe of Chittims poſterity, were diſperſed into divers of thoſe forementioned places: out of which Merchants had traffick with Tyre. But this branch of the verſe, concerning *Chittim*, is by divers diverſly expounded. For ſome refer it to the words before-going: and of theſe, ſome to the firſt word, *is waſted*, or *ſpoyled from the land of Chittim*; that is, ſay ſome of them, from *Cilicia*, by which way Alexander brake into the Eaſtern parts; whereof, yet, I find no particular mention, in the ſtories of thoſe times. Others, from Macedonia, whereof Alexander was King, and from whence, at firſt, he ſet forth: and ſo the Author of the Maccabees conſtantly takes it; whatſoever a learned Writer in his Annotations, affirms, in the one place, by his own verſion, croſſing himſelf in the other: and theſe both underſtand the place of that devaſtation, that by Alexander, and his forces, befell Tyre. But other joyn this paſſage to the words next before-going, thus rendring them, *ſo that there is no entring, or coming*,

as

in from Chittim; that is, ſo that the Merchants, who had wont from thoſe parts to repair to Tyre, can now finde no entrance thither. Thus they, that annex it to the former words. But moſt refer it to the branch following, reading the text;

from the land of Chittim, it is revealed to them] Which yet is diverſly expounded. Some, from the Merchants of Chittim, that are neerer at hand, is the overthrow of Tyre reported to thoſe of Tarſhiſh, that are further off. Others, by the Merchants of Chittim, trading to Babylon, the Babylonians have been informed of the wealth of Tyre, and incited to invade it: or, the Tyrians have by them been informed of the Babylonians evill purpoſes againſt them. Others, *from the land of Chittim it appears to them*: as Chap. 40. 1. & 56. 1. or, *it ſhall fall ſuddenly upon them*, to wit, the Tyrians; *to them*, for, *on them*: as Pſal. 9. 4. Exod. 15. 15. or, as others, *on it*; or, *on her*, to wit, *Tyre*: as Job 10. 23. but the pronoun is in both places maſculine. Others, laſtly, *from the land of Chittim is* the foundation diſcovered, or, *laid bare, with them*. The word, *foundation*, ſupplyed, as it is found compleat, Ezek. 13. 14. Mic. 1. 6. for, as for thoſe, that following the old Greek, render it, *it is*, or, *ſhe is led captive*, or, *gone into captivity*: or, more generally, *it is removed*, or, *ſhe is gone*: as the word is uſed, Chap. 38. 12. they take no notice of the laſt particle, *unto him*, or, *unto them*; (for it may ſignifie either: as Chap. 53. 8.) which yet is not here ſuperfluous. Amids this great variety, I encline to thoſe, that joyn thoſe words, *from the land of Chittim*, with the next before them, and underſtand the paſſage of all harbour in Tyre, or entrance into it, denyed unto ſuch as had wont to have recourſe thither: to which is added, *it is revealed to them*, to wit, to thoſe that formerly traded with her; the report is come to them, how it fareth with her; that ſhe is ſacked and ſpoyled, and there is, therefore, nothing for them to do there: and the whole paſſage may, as I conceive, be, not amiſſe, thus rendred, taking the initial particle in a double notion: as Jer. 4. 30. & 12. 5. (of which, ſee on Chap. 18. 3.) for that ſhe (Tyre) is *ſpoyled, ſo that there is no houſe, nor coming in* for thoſe *from Chittim, is made known to them*: as Chap. 22. 14. Dan. 10. 1. So the words run ſmoothly without rub; and many needleſſe difficulties are taken off, wherein moſt of the other readings received, do neceſſarily entangle us. I ſhall add only, what one of the Jewiſh Commenters hath on this place; becauſe I find it ſeconded by a man of great note; to wit, that by the *Chittim*, or *Chittijim*, as they are termed, verſ. 12. are meant the *Chuthei*, a people inhabiting ſome part of *Suſiana*, to the Eaſt of Babylon, called alſo by the Greeks, *Ciſſia*. So the meaning ſhould be, from Chaldea, and the parts adjacent ſhall this evil befall them. But this I ſhall leave to the judgment of others.

V. 2. *Be ſtill, ye Inhabitants of the Ile*] It is ſomewhat doubtful whom the Prophet here either ſpeaks of, or ſpeaks unto. Moſt Interpreters underſtand by the *Ile* here mentioned, *Tyre* it ſelf; ſo called, becauſe it ſtood within the Sea, environed round about with it, Ezek. 27. 3, 4. & 28. 2. untill by Alexander it was adjoyned to the Continent: as Pliny, lib. 5. c. 19. The Inhabitants of Tyre, therefore, ſay ſome, are here adviſed to *be quiet*, and not trouble themſelves, about courſes to be taken for the defence of their city; ſince, that all would be to no purpoſe. See the like, Jer. 8. 14. Pſal. 4. 4. But this ſeems not to ſuit well with the main current of the context, running all along in the Prophetical ſtrain, in ſpeaking of things to come, as paſt and done; and of Tyre, as already, either ſpoiled, or deſtroyed: and others therefore, on better ground, ſuppoſe, that the Tyrians are here called upon, (as were her merchants before) to mourn for her, and to *be ſilent*; that is, to leave their boaſting of the ſtate and wealth of their city, and their rioting and revelling, that formerly they had uſed, ver. 7-9. (ſee the like, Chap. 22. 2, 13.) and to ſit down in ſilence after the manner of mourners, Job 2. 8, 13. Chap. 47. 5. Jer. 8. 14. Lam. 3. 28. and this I ſuppoſe to be the genuine meaning of the words. Yet ſome other, among whom, one of the Jewiſh Commenters, on the place, ſuppoſe the word, *Ile*, to be taken here collectively; *Ile*, for *Ilands*: as *ox*, and *horſe*, and *aſſe*; for *oxen*, and *horſes*, and *aſſes*, Gen. 32. 5. 2 King. 1. 10. Chap. 1. 3. and the place to be underſtood of thoſe, who dwelling in Sea-towns, or Ilands, had trading with Tyre; either ſaid here, to ſit down, and give over their trade; the city, with which their chief traffick was, being deſtroyed. For they read the words, not imperatively; but enunciatively; not, as adviſing them what they ſhould do: but as relating what they do; *they are ſtill*: or, as others, called upon, and adviſed to *forbear* going to Tyre, or looking any more after her, as the word is uſed, Ezek. 24. 17. or, willed to ſit down, and mourn with her, and for her, as thoſe, verſ. 1.

thou whom the merchants of Zidon, that paſſe over the ſea, have repleniſhed] Heb. *merchant that paſſeth*: as Gen. 23. 16. Prov. 31. 14. The Sidonians being merchants, and trading alſo by ſea, helpt to fill the mart at Tyre with their wares, being not far from her; and finding a good market for themſelves with her; though in Ezekiel, they are mentioned rather as her marriners, then as her merchants, Ezek. 26. 8. but they might well be both. Some read the words, *the merchants of Zidon, that paſſe the ſea*, and *fill thee*, O Tyre, are ſtill, alſo, or ſilent: ſupplying the verb from the former branch. For Tyre falling, Zidon being ſo neer it, and in ſome ſort, a joynt State with it, could not but fall with it. See on verſ. 4. but this Syntax ſeems over-forced.

that paſſe over the ſea] Or, as we uſe to ſpeak, *that croſſe the Sea.*

repleniſhed] Have haunted, and enriched; ſo Tyre ſpeaks in her pride, upon the fall of Jeruſalem, *I ſhall be repleniſhed*, Ezek. 26. 2. I ſhall grow great, and rich.

V. 3. *And by great waters, the ſeed of Sihor, the harveſt of the river is her revenue*] Tyre further deſcribed, as before. by her trade with Zidon, verſ. 2. ſo here, by her traffick with Egypt. See Ezek. 27. 7.

by great waters] By the midland-ſea; by which the wares of Egypt were conveyed unto Tyre, Pſal. 104. 25. & 107. 13. See Chap. 18. 1. and ſome therefore ſupply here, the word, *came*, or, *was brought*, thus reading the text, *by great waters*, came *the ſeed of Shihor*; it was brought unto her: and the reading ſeems not amiſſe. See the like defects, Jer. 51. 25. *Behold, I* come *againſt thee*, Pſal. 120. 7. *I* am, or, ſtand, or, plead, for *peace*. See ver. 5. Howbeit, the Jewiſh Writers ſuppoſe here a trajection in the text; and by *great waters*, underſtand the waters of Nilus, reading the words, *the ſeed of Nilus, beſide thoſe great waters*: as Chap. 32. 20. but the plainer reading ſeems the better.

the ſeed of Sihor] The grain of Egypt; and whatſoever elſe the land of Egypt, being watered by the river Nilus, did afford, as fine flax, paper, and the like. Of which, ſee on Chap. 19. 7, 9.

Shihor] Or, *Shichor*: as *Achaz*, and *Achab*. See on Chap. 1. 1. This *Shihor*, ſome great ones would have to be, not Nilus; but a petty river, or brook, that ran between Paleſtine and Egypt, termed ſometime, *the brook*, or, *the river of the wilderneſſe*, or *plain*, Amos 6. 14. the ſame they ſuppoſe, that by forraign Writers is called *Rhinocolura*; and the Greek ſometime ſo renders it; though that in thoſe Writers is the name not of a river, but of a town, ſituate indeed in the confines of Egypt and Syria, in a waſte place, not far from the Sea, ſo called, from the condition of thoſe that were firſt placed in it. For an Ethiopian King, having, as they report, ſometime ſubdued Egypt, and finding the Kingdome much peſtered with theeves and robbers, to rid the land of them, being loath yet to kill them, eſpecially, being ſo many, only cut off their noſes, and placed them in that Town, which there of purpoſe he built for them. So Strabo, lib. 16. Diodore, l. 1. c. 60. and Steven the Byzantine; Pliny alſo mentioneth it, l. 5. c. 13. and Ptolomy, l. 4. nor appears it, that this Town ſtood upon any river of note. For Diodore writes of it, that it had no good water neer it; nor was that very good, that they had from Wells ſunk within the city. *Sihor* therefore, (as this very place alone might ſuffice, were there no other argument to prove it) is no other then *Nilus*, as the old Latine alſo here renders it. For how abſurd a thing were it to imagine, that, either ſome ſorry rivulet, of which ſcarce any record, becauſe it lay on the skirts of the country, ſhould give the name to the whole Kingdome; as *Twede* to *England*: or, that the grain of Egypt ſhould be termed the ſeed of ſome ſuch petty brook, running along through waſte places, where ſcarce any tillage at all could be had? Beſide, that the ancient name, that the river Nilus was known by, intimates as much. For Diony the Geographer teſtifies, as alſo Pliny, l. 9. c. 5. that by the Ethiopians it was anciently called *Siris*; that is, as thoſe inform us, who are skilled in that language, according to their manner of forming words, *Shikri*, for *Shichri*; which comes very neer to the Hebrew *Shihor*, or *Shichor*. Whence alſo ſo many names in the Egyptian tongue, of *Oſiris*, *Buſiris*, *Petoſiris*, and the like: for an abſurd thing it is, as Euſtathius, on the Geographer, obſerves, to give Greek notations of Ethiopian, or Egyptian appellations. The Hebrew name *Shichor*, hath a notion of *blackneſſe* in it; as appears by the common uſe of the fountain, whence it ſprings, and other the iſſues of it, Job 30. 30. Levit. 13. 31, 37. Cant. 1. 5. & 5. 11. Lam. 4. 8. Zach. 6. 2, 6. and the colour of its water ſeems to have given the river that name. Whence alſo, the Greeks are deemed anciently to have given it the name of Egypt, (as Euſtathius obſerves, that Homer doth in his Odyſſes, l. 14.) and to the land from it, (which the ancient Writers called *the gift of Nilus*, as produced, all the lower part of it, by the inundation of the river, and the ſlime it brought down with it, and left there behind it, Herodote, l. 2. and Strabo, l. 1.) not from Egyptus, a meer figment of a man, ſuch another as Nileus;

that ſhould give Nilus his name, Diodore, lib. 1. c. 63: but from the colour of the water, reſembling, not ſo much the *Eagle*, thence ſo called by the Latines, as the *Vultur*, termed *Egypius* in Greek. To which purpoſe, alſo, Euſtathius further informs us, that it was likewiſe upon the ſame ground, anciently by the Greeks, called *Melas*, which ſignifies *black*: and thence, by the Latines, in old time, *Melo*; as Feſtus, and Servius, on Virgil obſerve: ſo that both the preſent text, terming the Egyptian wares, either growing upon the banks of Nilus, or procured, and produced, by the water thereof, bateling the Egyptian ſoil, *the ſeed*, and *harveſt of Shibor*; as alſo the name, by the Ethiopians, given to the river; the very ſame, in a manner, with it; and the notation of the name concurring with thoſe, whereby the Greeks anciently ſtyled it; do all joyned together, ſtrongly evince *Shibor* to be no other then *Nilus*. All that can be objected againſt it, is this, that *the Egyptian Shibor*, or, *the river of Egypt*, is mentioned, as one of the limits of the land of promiſe, Num. 34. 5. Joſh. 13.3. & 15.4,47. 1 Chr.13.5. within compaſſe whereof the land of Egypt came not, nor did the Iſraelites ever poſſeſſe ſo far, as Nilus: To which may well be anſwered, firſt, that in like manner, is the river Euphrates recorded, as a limit of the ſame land, Gen. 15.18. Deut.1.7. & 11.24. Joſh.1.4. and yet read we not, that Gods people ever poſſeſſed, or inhabited, at leaſt, ſo far. Though of Solomon it is ſaid, that *he reigned over all the Kings, from the river*, (to wit, *Euphrates*: as Pſal. 72.8.) *even unto the land of the Philiſtines, and to the border of Egypt*, 2 Chr.9.26. they attained not to the full extent of the boundaries by God aſſigned them; partly, through their own negligence and cowardiſe, Judg.1.21,27-33. Pſal. 10.6. 34,35. and partly, through the juſt judgment of God, who for their tranſgreſſions and apoſtaſies, after much of it ſurprized, refuſed [illegible] put them into further poſſeſſion of it, Judg. 2.20-23. Hereunto may be added, that when Nilus is mentioned, as a boundary of the promiſed land, it is not ſo to be underſtood, as if the limits thereof reached as far as the main body of that river, or any branch of it, ran; (for then it ſhould take in the whole lower region of Egypt; which the river Nilus, as Pliny relateth, l.5. c.9. branching it ſelf into ſeveral channels, doth on either ſide, by her embraces determine) but any ſuch branch of that river, or ſtream, thence derived, as lay neereſt unto the land of Canaan, and bounded Egypt on that ſide. Now the neereſt main channel is that of Peluſium, as that of Canopus, the furtheſt: out of which a leſſer ſtream iſſuing, makes the ſea, or lake of Sirbonis, of a great length, and vaſt depth, dividing Egypt from the Edomites, that lay on the upper part of it, and the Philiſtines, that confined upon the lower: as Herodote, l. 3. Strabo, l. 24. Diodore, l.1. c.30. Pliny, l.5. c.13. from whence, as Leo the African, l.8. c.1. teſtifieth, by a narrow paſſage, the water thereof, through waſte places, finds out a way to the ſea: that which Brocard alſo, c.6. atteſteth, having been an eye-witneſſe of it: ſave that following the common errour, he would have this little gut, or gutter, to be that, which is in Scripture termed *Sior*, and *the river of Egypt*. So in Scripture, Nilus ſhould never be named; an obſcure rill, or drill of water, derived from it, inſtead of it, ſhould; which whether it be probable, let other deem. For howſoever the river without further addition, be, in way of emineny, uſed ſometime of Euphrates, Chap.7.20. Jer.2.19. as it is alſo of Nilus, Chap.19. 5. and in this verſe; yet the name of Euphrates, is withal, frequently mentioned, Gen. 2. 14. 2 King. 23.29. & 24.7. Jer.13.4. & 46.2. & 51.63. nor doth it ſeem to ſtand with reaſon to imagine, that Nilus, ſo famous, and ſo oft ſpoken of in Scripture; yet ſhould not, ſo much as once, be therein named.

the harveſt] The word *harveſt*, is here taken in a large ſenſe; for whatſoever, either ſpringing out of the ground, or from ſuch plants as grow on it, is for mans uſe wont to be taken, at certain times, from either. See on Chap.17.11. for they ſeem to cut out the text over-curiouſly, and needleſly to reſtrain the terms of it, who by *ſeed*, would have underſtood the *flax* alone; and by *harveſt*, the *grain*.

of the river] To wit, *Shibor*, or *Nilus*, before-mentioned. For the one branch ſpeaks the ſame, in effect, with the former: ſave that the one hath a glance, at the *ſeed-time*; and the other, at the *harveſt*: *the river*, for Nilus: as Ezek.29. 3,9. called more fully, *the river of Egypt*, Amos 8.8. & 9.5.

is her revenue] Or, *was her revenue*: Whatſoever Egypt, by help of her river could afford, it was brought, as commonly, and as plentifully to her, as if it had been, both ſowen, or planted, and reaped, or plucked on purpoſe for her uſe. The word is general, for all kind of encreaſe, of grain, fruits, or the like, Levit.23.39. & 25.22. Num.18.30. Deut. 14.22. & 22.9.

and ſhe is a mart of Nations] Or, *ſhe was a trader with Nations*. The word tranſlated *mart*, ſignifies properly, not *a mart*, or *market*; that is, a place of *trade*; but *trade*, or, *traffick*, or, *merchandiſe* it ſelf, ver.18. Prov. 3.14. & 31.18. Chap.45. 14. and ſome of the Hebrew Commenters, therefore, ſuppoſe a defect of a word to be ſupplyed, a miſtreſſe, or owner, of *trade*: as, *defect cannot be numbred*; defect, for, things of *defect*, or *defective*, Eccl.1.15. and *ſpoyl*, for, men, or maſters of *ſpoil*, *ſpoylers*, Judg.5.30. and *fraud*, for, men, or maſters of *fraud*, *fraudulent* perſons, Pſal. 109.2. and, *prey*, for, men, or maſters, of *prey*: ſuch as uſe to prey upon others, Prov.23. 28. ſo *trade*, for, a miſtreſſe, or owner of *trade*: and *miſtreſs*, or, *owner of trade*, for, *a trader*: as, *a miſtreſſe*, or, *owner*, *of a familiar ſpirit*, for, *a witch*, or, *a great witch*, Nah. 3. 4. And thus is Tyre termed, *a trader of*, or, for, or, to, or with, *nations*: (for it may be any of theſe ways rendred) becauſe ſhe had trading, not with one, or two, but abundance of ſeveral nations, far and neer, being, in regard of her ſituation, a moſt convenient place for them; and was therefore the greateſt mart of the known world, in thoſe dayes, for all manner of merchandiſe. Whereof, ſee at large, Ezek.27.4-25.

V. 4. *Be thou aſhamed, O Zidon*] The denunciations in this Prophecy, are directed, and darted, as well at, and againſt *Zidon*, as Tyre: as the like is done alſo, Jer.47.4. becauſe it was a neer neighbour to Tyre, and though it were not under the ſame government with it; (for it appears, that they had ſeverall Kings, *Jer*.27.2.) yet were they ſo linkt together in commerce and confederacy, that they ſeemed as one State; in regard whereof, we find them ſo often joyned in Scripture, *Joſh*.19.28,29. 2 *Sam*.24.6,7. 1 *Chron*.22.4. *Ezra*.3.7. *Jer*.25.22. *Joel*.3.4. *Zach*.6.1. *Mat*.11.11. & 15.23. *Mar*.3. 8. & 7.24,31. *Luk*.6.17. & 10.13. *Act*.12.20. and the fall of the one, therefore, the more principall eſpecially, muſt needs prove the overthrow of the other. Howbeit, Ezekiel hath a Sermon ſpecially directed apart unto, and againſt Zidon, Chap.28.20-24. ſevered from thoſe ſeverall ones, denounced againſt Tyre, Chap. 26. & 27. & 28.1-10. & verſ. 10-19.

Be aſhamed] Or, *confounded*. As *Pſal*.25.2,3. & 119.6.

O Zidon] Heb. *Tſidon*, for which the Greeks and Latines have *Sidon*; as for *Tſion*, *Sion*, Rom.9.33. & 11.26. Mat.11. 21. This city for antiquity, was in likelihood ancienter then Tyre; for we finde records of it, far ancienter then any of Tyre, Gen.10.19. & 49.13. And it is obſerved by Strabo, lib.16. that Homer makes mention of *Sidon*, but not of *Tyre*: which being at firſt but a ſmall rocky Iland, was not much therefore regarded, untill ſea-trade was grown riſe; and it was then obſerved to be a place fit to ſettle a mart in, for the midland-ſea: and as ſome forraign hiſtories report, untill the Sidonians, being driven out of their country by the King of Aſcalon, by ſhipping, betook themſelves unto that Iland, as a place of defence, and thereon built, and peopled it, that lay formerly waſte: Juſtine, lib.18. And in Joſhua's time, though Tyre had the name of *the ſtrong city*, Joſh.19.29. yet had *Zidon* the name of *the great city*, Joſh.11. 8. & 19.28. As, though far inferiour to it for ſtrength, yet for amplitude, far exceeding Tyre; in regard whereof Strabo tells us, that it was queſtioned in his time, whether of the two ſhould be reckoned the chiefe city of Phenicia; mean while they are wide, that from that epithet given to Sidon, would produce us two *Sidons*, a greater, and a leſs; as there were two *Tyres*, the old, and the new: and no leſs wide are they, who ſuppoſe that the city Sidon was ſo called from the ſtore of fiſh that it abounded with, through the neighbourhood of the ſea: affirming withall, that *Sidon* in the Phenician tongue, ſignifies a *fiſh*; Juſtine, lib.18. But neither doth Sidon in that language, being of neer affinity with the Hebrew, and derived from it, ſignifie any ſuch thing: nor had the city thence its name, but from *Sidon*, one of Canaans ſons, Gen.10.15. 1 Chron.1.13. who either himſelf, or his iſſue, ſettled in thoſe parts, founded that city, and called it after his name.

for the ſea hath ſpoken, even, *the ſtrength of the ſea*, *ſaying*] Sidon is brought to ſhame and confuſion, becauſe Tyre, of whom ſhe before ſo much boaſted, and upon whoſe trading ſhe much depended, Verſ.2. is utterly waſted and ruined, Verſ.1.

the ſea] The ſea-coaſts ſay ſome, thereabout in generall: or, thoſe that trade by ſea, As Chap.60.5. But the moſt, both Jewiſh, and ours, ſuppoſe Tyre to be here ſo termed; becauſe ſhe was ſituate, as an Iland within the ſea, or, *in the heart of ſea*, as it is, Ezek.27.4. & 28.2. Or, *the ſea*, at leaſt bordering on it, as lamenting the devaſtation of Tyre, her chiefe port, Ezek.26.4,5,12.

the ſtrength of the ſea] Or, *ſea-fort*, as Chap.25.4. & 30.3. So is Tyre termed, in regard of her ſituation, being both founded upon a rock, Mat.7.25. and environed with the ſea, See on verſ. 1. And it was famous therefore for ſtrength; as well as Sidon for greatneſs, Joſh.19.28,29. and did rule therefore, and command the ſea in thoſe parts. But of the ſtrength of Tyre, ſee Curtius, l.4.c.1.

I travell not, nor bring forth children; neither do I nouriſh up young men, nor bring up virgins] Thus is the midland-ſea, as ſome, or, that part of it neer about Tyre, as other ſome, or, Tyre it ſelf rather, as the moſt and the beſt, brought in, ſpeaking by a rhetoricall frame, and fineneſs of ſpeech; as in the perſon of a woman bemoaning her ſelf, and bewailing her preſent condition; that hath had many children, but now either is wholly bereaft of them, nor is like ever to breed any more: or, hath as little comfort of them, and help from them, as if ſhe never had born any. Some read the words of the text in the preſent tenſe, as our verſion hath them; implying, that howſoever ſhe was plentifull in people, whom ſhe bread up in ſo great abundance, that with her colonies ſhe peopled many other places: (of which ſee Strabo, l.16. Mela, l.3.c.6. Pliny, l.5.c.19.) yet now ſhe was ſo waſted and worn out, that ſhe was not able to bear, or bring up, or ſend forth any more; like Naomi, Ruth.1.11,12. And this ſeems the plaineſt, and moſt naturall ſenſe of the place. Howbeit, others read them in the time paſt; and ſome, as ſpoken by way of interrogation. *Have I not travelled, and brought forth children, and brought up young men, and reared up virgins?* As complaining, that albeit ſhe had ſo done, yet that none of them now had come in to her ſuccour; like that of Jeruſalem, *of all the ſons that ſhe had brought forth, and brought up, there is never a one to take her by the hand*, Chap.51.18. And this, ſay they, is that, which Sidon is willed to be aſhamed of: that ſhe had not offered her ſelf, to the reliefe of her mother city: but Tyre was indeed rather a daughter of Sidon, then Sidon daughter to Tyre. Others conceive the words ſpoken, in an optative form and ſenſe: as wiſhing, that ſhe had rather been alwayes barren, and had never bred or brought forth any, then to breed and bring up children: either for her ſelf, to ſee the deſtruction of them, or, for them to ſee her dreadfull and ſhamefull ruine. See Hoſ.9.11.14. where Tyre and Ephraim are compared together: but this ſenſe, how the letter will well bear, I ſee not: And others laſtly, (to omit all others,) as lamenting her calamitous condition: being as one that had never born, or brought up any children, her people and inhabitants being ſlain and deſtroyed, either in the ſiege, or in the ſurpriſall of the city: of whom what havock was by Alexander made in his rage, after he had taken the city; partly, for the long ſtay they had put him to in the ſiege; and partly, for their barbarous breach of the law of nations, in murdering his Embaſſadors, and throwing their bodies in contempt into the ſea: (the violation whereof, ſo much incenſed David againſt the Ammonites, 2 Sam.10.4. & 12.31.) See Curtius, l.4.c.4. See alſo concerning Nebuchadnezzars dealing with Tyre, (who might likewiſe be the more enraged againſt it, becauſe he had ſpent thirteen years in the ſiege of it; as Joſeph the Iew, out of the Phenician records *againſt Appion*, l.1.) Ezek.26.6,8,11, 15. & 27.34. and ſee of Babylon, Chap.47.7,8.

I travell not, nor bring forth children] Cities are in Scripture reſembled to teeming women, Chap.47.8,9. & 49.19. 41. & 51.18. & 54.1,3. & 66.4,5. & 66.7,8.

neither do I nouriſh up young men] Heb. *greaten*: that is, *bring up*, till they are grown great (as Chap.1.2. & 49.21. & 51.18.) *choice young men*. See Chap.9.17. & 40.30.

nor *brought up virgins*] Either *reared* them *up* to womans ſtate, till grown up to height, and made fit for marriage; as of young men the like, in another word before, having in it a notion of *greatneſs*, Pſal.144.12. as this of *height*, Ezek. 32.5. and ſo the ſame thing, though in divers notions ſhould be ſaid of either; or, advanced them, as the word is moſt commonly uſed, 1 Sam. 2.7. Iob 17.4. Pſal.37.34. Prov.4.8. To wit, by giving or placing them out in marriage; that, which with our engliſh phraſe wel accordeth: Both the words, this and the former, are together found, Ezek.31.4. and before here, Chap.1.2. See there. A large iſſue cannot be atchieved, unleſs children be as well brought up to maturity and ripeneſs of growth, as before that, bred and born; nor, thoſe of the female ſex eſpecially, in an honeſt and deſireable way, but by advancement of them in marriage; that which it may be is alluded unto, the rather, by the Prophet in theſe words; becauſe, perſons broken in their eſtates, have not now, thoſe means and abilities to prefer their daughters, that formerly they might have had: So it is, as if Tyre had ſaid, I am not able now to breed children, to bring up ſons, or to prefer daughters, as I had formerly wont to do. The particle, as well negative as copulative, is in this branch wanting, to be ſupplyed from the former, as Pſal.9.18. Chap.28.28.

V.5. *As at the report concerning Egypt, ſo ſhall they be ſorely pained at the report of Tyre*] A ſecond effect of the overthrow of Tyre, in regard of others, neighbouring perſons and people: to wit, that as her allies and aſſociates were before ſmitten with extream ſorrow and ſhame, in regard of the loſs and dammage they ſuſtained in their wealth and ſtate, by her fall, Ezek.27.34. verſ.1.4. So both they alſo, and others beſide them, ſhould be ſurpriſed with ſore fear and pain; as not without cauſe, miſdoubting that their turn might be next; at leaſt, they could not ſit ſure, or be ſafe, when a place deemed ſo impregnable, as that, was pulled down. See Chap.19.7. Some reſtrain this effect of Tyres fall, to Egypt only: thus reading the text, *when the report* (to wit, of the fall of Tyre, came to Egypt; they, that is the Egyptians, *were ſorely pained*, or, *much affrighted at the report of Tyre*, (at the hearing of her downfall:) or, *according to the report of Tyre*; that is, according to the fear and amazement that the Tyrians were ſurpriſed with, when they heard of Nebuchadnezzars comming againſt them. The Egyptians, ſay they, were much amazed and troubled upon the tydings brought them, how it had fared with Tyre; partly, in regard they had much merchandiſe there, which muſt of neceſſity miſcarry; and partly, becauſe that block being removed, that lay in the Aſſyrian, or Chaldean Kings way, he ſhould now have freer paſſage, and readdier acceſs unto Egypt; and the particle tranſlated, *as*, doth ſometime alſo ſignifie *when*, or, *as ſoon as*; as it is rendered, Ioſh.2.7. and for the defect of the verb, ſee on verſ.3. And this reading, beſides ſome of the Jewiſh Commenters, the ancient Greek, and old Latine have, whom many of ours alſo follow: But the effect here mentioned, ſeems to be more generall, as it is alſo by Ezekiel at large related, Ezek.26.15,18. & 27.35. To wit, that as the fall of Egypt, or, the overthrow given the Egyptians, did terrifie and affright many neighbour nations; yea, ſo many as came to the hearing of it; ſo ſhould the fall of Tyre affright and aſtoniſh thoſe, unto whom the report of it ſhould come. Now againſt this verſion and expoſition, the only objection is, that by Nebuchadnezzar Tyre was deſtroyed, before Egypt: as appears, Ezek.29.18-20. To which (beſides what might be returned, that is not ſo cleer; at what time, or by whom, the judgment here denounced, was upon Tyre inflicted;) anſwer is two wayes returned; firſt, by ſome granting it to be ſpoken of the deſtruction of Egypt by Nebuchadnezzar; that as other people ſhould be affrighted at the fall of Egypt, when it ſhould come: ſo ſhould others alſo be, at the fall of this ſtrong city. Secondly, by others it is anſwered, that what is ſpoken here concerning Egypt, hath reference, not to that conqueſt of Egypt by the Chaldeans, but to an over-running of it, ſay ſome, about Eſays time, by the Aſſyrians, of which ſee on verſ.1. Or, as others, riſing far higher, to the fearfull judgments inflicted from God, on Egypt, by the Miniſtry of Moſes, that ended in the deſtruction of Pharao, and all his forces, in the red ſea; the report whereof is ſaid to have ſtruck *fear*, and *dread*, *pain*, *trembling*, and *amazement*, into the *Edomites*, *Moabites*, *Philiſtines*, *Canaanites*, and other people round about, Exod. 15.14-16. Ioſh.2.9-11. And this latter way, go the greater part of the Jewiſh Commenters, who yet ſome of them, fondly and needleſly buſie their brains, in paralleling the ten plagues of Egypt, with thoſe things that befell Tyre. See verſ.11.

As at the report concerning Egypt] The particle *at* is wanting, to be ſupplyed, as Pſal.18.44. *the report*. Heb. *hearing*, as Chap.53.11. *concerning Egypt*; as the particle is uſed, Chap.8.12. *There was much affrightment*; or, *men were much affrighted*, is to be ſupplyed in this branch, from the next: as in the like ſpeech, the one branch is oft made up by the other, See Iob 24.19. Prov.9.7. & 13.1,2,11. Chap.13.13. & 18.7.

ſo ſhall they be ſorely pained] The note of ſimilitude is wanting, as oft, in the latter part of ſimilitudes. See Prov.25.12 & 26.11.

ſorely pained] The word properly ſignifies womens travell, wherein trembling and pain concur, Pſal.48.6. See Chap. 13.8. The verb is indefinitely here uſed; *they ſhall be in pain*, that is, *there ſhall be much pain*; or, *men ſhall be much pained*, See on Chap.2.19.

at the report of Tyre] Or, *according to*, as the particle ordinarily ſignifies. Chap.1.7. & 8.20. & 10.26. but here rather, as our Engliſh rendreth it.

V.6. *Paſs ye over to Tarſhiſh, howle ye inhabitants of the Ile*] Whom theſe words are ſpoken to, Interpreters are not agreed on. Some conceive them ſpoken all to thoſe, that had trade and traffick with Tyre; expounding them, ye that carry the tydings of Tyres fall, get ye over beyond the ſea; and ye in the Ilands, and elſe-where, that had dealings with her, lament for her, upon the hearing of it. Or, ye Egyptians, and others, that had wont to haunt Tyre, turn now over to *Tarteſſus*, or *Tarſus*, and mourn for your loſſes ſuſtained at Tyre, by your wares there ſurpriſed, and your trade there at an end, Ezek.27.27. Others ſuppoſe them to be ſpoken to the Tyrians themſelves, either in whole, or in part, by this kind of ſpeech inſinuating what ſhould befall them; as before the like, verſ.1,2. To wit, either that they ſhould betake themſelves to the ſea, and by help of their ſhipping ſeek places of harbour, and ſhelter, elſewhere abroad; to which purpoſe ſome relate, that in the time of their ſiege (but by whom they ſay not,) they ſent away many of their people to Carthage; or, as others, and ſo the Chaldee Paraphraſt, that they ſhould be carried away captive by the enemy, into tranſmarine parts, which ſorts well with what follows after, verſ.7. nor need we divert from them, to any other, the latter branch of the verſe; as if the inhabitants of ſome other Iſlands, which they either paſſed to, or paſſed by, in that manner, ſhould howl for them, as the *ſhips of Tarſhiſh* are ſaid to do, verſ.1. when as this their tranſmigration, would undoubtedly miniſter matter enough of howling and lamenting, as well, if not much more, unto themſelves, as unto others; and that they were before here called, *the inhabitants of the Ile*: to wit, on which Tyre ſtood; whereof, and why it was ſo called, See on verſ.2, 10.

V.7. *Is this your joyous city? whoſe antiquity is of ancient dayes? her own feet ſhall carry her afar off to ſojourn*] The Prophets words inſulting over Tyre, and in bitter manner upbraiding the Tyrians, for their vain conceit, and preſumptuous vaunting of, and confidence in their city, as well the pomp and pleaſure, as the antiquity of it; as if having continued ſo long, in ſo proſperous and flouriſhing a condition; ſhe were now paſt all hazard, or fear of any change; whereas now now they might ſee her in a very mean and ſorry condition, compelled to travell on foot, far, at the pleaſure of thoſe, into whoſe hands ſhe was fallen.

your joyous city] Heb. *a joyous*, or *revelling* one, unto you, or, *with you*; for *city* is not in the text, no more then in the next verſe, nor verſ.12. yet may well be ſupplyed, for ſo is Ieruſalem ſtyled *a joyous city*. Chap.22.2. which one of the Iewiſh Commenters parelleleth here with that, Pſal.48.2. *the joy of the whole earth*; as if the meaning were, the city, that you may all the country over glory of, and rejoyce in. But I ſuppoſe, well weighing the Prophets words, and his wonted manner of ſpeech, it will appear, that he ſpeaks rather of the city, as of a ſtately and laſcivious Lady, that lives in all manner of bravery, and jollity: *Is this your jolly*, or *revelling* Lady, as ye accounted her, that lived in ſo great plenty and exceſs? See of Babel, Chap. 47. 1, 5, 8. and of Tyre, and her jollity, Ezek.26.13. as alſo of Sidon, ver.12.

Whoſe antiquity is of ancient days] Heb. *from days before*, or, *days of antiquity*, as Chap.3.26. For the antiquity of Tyre, Joſeph the Jew tels us in his *antiquities*, *l.* 8. *c.* 3. that it was built two hundred and fourty years before Solomons Temple, that ſhould be about Gideons time. Juſtine goeth higher, lib.18. and ſaith, it was built by Agenor, the Phenician Cadmus his father, and that ſhould be about Joſhuah's time; and ſo far, we are ſure of its antiquity: for we find it ſtanding, *a ſtrong City* in his days, Joſh.19.29. and how long before it had ſtood, we know not. For, as for the fables of Annius, his counterfeit Beroſus, who l.5. tels us, that *Tyras* (the Son of Japhet, Gen.10 2.) built Tyre, and ſo brings the founding of it very neer up to the Floud: We give as much credit to them, as to the tale, that the Tyrian Prieſts told Herodote, as himſelf reports, lib.2. that their Town had then ſtood no leſs then two thouſand and three hundred years, and ſo carry it up above the Floud: But of great antiquity it was, doubtleſs; for we have infallible record of about ſeven hundred and forty years paſt, when it was found built; and a place of ſpecial note, before the time of this Prophecy: but a fond thing it was therefore, thence to conceive, that it muſt needs ſtand, and continue in that flaunting and flouriſhing condition, that ſhe had formerly enjoyed. See ver.13. So Babel, *I ſhall ſit as a Lady for ever*, Chap.47.7, 8.

Her own feet ſhall carry her afar off to ſojourn.] An elegant deſcription of one of the weaker Sex, having lived plentifully, daintily, and deliciouſly; but now led captive into a far country, to live there in a ſorry and ſervile condition. She ſhall not now, as heretofore (like ſome gallant nice Lady, that out of ſtate and delicacy, either ſcorneth, and will not adventure to ſet the ſole of her foot once to the ground, Deut.28.56.) be carryed in her Coach, or Litter; or, in ſtate, and pomp, ride out as a Princeſs; but ſhe ſhall be compelled to travel on foot, as a Lackey, or, ſome other obſcure and mean perſon, Eccl. 10.7. and that not ſome ſhort journey, but into ſome remote countrey, far diſtant from the place of her former abode; into Aſſyria, or Chaldea, or ſome of their Provinces; not there to reſt, or have any place of ſetled abode; but to ſojourn there as a ſtranger, in ſlavery hurried to and fro, at the will and pleaſure of thoſe that have power over her. See of Babel, Chap. 47.2.

V.8. *Who hath taken this counſell againſt Tyre, the crowning City?*] This demand is made in way of admiration, as by ſome wondring, who either could endure to plot, or put in execution, ſuch a deſign, againſt ſo noble and gallant a City as Tyre was; or was able to effect it, againſt a place of that impregnable ſtrength, in which ſhe had ſo long continued, ver.7.

taken this counſel] Heb. *conſulted this*, that is, *contrived it*, as Chap.7.5. or, *deviſed it*, Chap.32.7. or, *purpoſed it*, as Chap.19.12. or, *reſolved it*, as 2 Chron.25.16. Chap.14.27. or, (which I conceive to be fitteſt here) *taken this courſe*, as Hab.2.10. *thou haſt taken a courſe to bring ſhame to thine houſe*; for all theſe being the wonted effects, and conſequents of counſel, are oft contained reſpectively under that term; or, are taken in, together with it; ſo the word, *to conſult*, is frequently uſed for, by, or upon conſultation, that is, counſel given, and taken, *to contrive, deviſe, purpoſe, reſolve, take a courſe*. (Of which manner of ſpeech, ſee on Chap.14.12. and 22.18. nor is the term of conſulting in this notion unuſual, as well in other learned languages, as in the Hebrew; for ſo both in Greek and Latine one is ſaid to have *conſulted well or ill for himſelf*, when the meaning is, that he hath *taken* ſome *courſe*, either behooful, or prejudicial to himſelf: which being not obſerved, hath cauſed a miſ-underſtanding of a proverbial verſe, uſed both in Greek and Latine, whereby, as it is commonly taken, ſhould be ſaid, that *evil counſel* is *worſt to the Counſellor*, or him that giveth it; whereas the right meaning of it, is, that *evil courſes*, or *contrivements*, are *worſt to the contrivers*, to him, or thoſe, that contrive them, and take them, as Pſal.5.10. and 7.15, 16. and 9.15, 16. in the firſt of which places, the word *counſel* is alſo found thus uſed.

The crowning City] Heb. *the crowning*, or *crowned* one: for the word City, as before, ver.7. is not in the text: But ſo is Tyre termed, either as a ſtately Princeſs (being a royall City, Jer.25.22. and 27.3.) wearing a goodly rich Crown, Ezek.27 3. and 28.12. ——14. or, as one that crowneth her followers, and favourites, her merchants, and inhabitants, with wealth and ſtate, Ezek.27.33.

Whoſe Merchants are Princes, whoſe traffickers are the honourable of the earth] With whom Kings, Princes, and great Potentates trade; or, that makes thoſe that trade under her, and with her, as rich, and as great as Princes, Ezek.37.21, 33. See the Aſſyrian vaunts, chap.10.8. and of Babylon, Rev.17.2. & 18.3. Cineas one of King Pyrrhus his counſel, ſaid of the Roman Senate, it was *a Counſel of Kings*. Plutarch in *the life of Pyrrhus*, and Pyrrhus himſelf of Rome, that was *a City of Kings*: Jerome on this place.

V.9. *The Lord of Hoſts hath purpoſed it.*] And anſwer to the former demand, ver.8. declaring not onely who it is that hath contrived, reſolved upon, and put in execution this deſign; (for the Prophet ſpeaks conſtantly of the overthrow of Tyre, as of a thing already done) but the end, and aym alſo that he had in ſo doing; to pull down the pride and inſolency both of Tyre, and of other great States and Perſons, that were grown to a great height of haughtineſs, the ſin, that God moſt abhors, and can worſt brook, Pſal.138.6. Prov.3.34. and 6.16, 17. Chap.2.12.-17. Jam.4.6. 1 Pet. 5.5.

Lord of Hoſts] See Chap.1.9.

hath purpoſed it] Heb. *conſulted it*. See ver.8. and his counſell ſhall ſtand, Pſal.33.11. Chap.14.24, 26, 27.

to ſtain the pride of all glory] *to ſtain*, or *pollute*, by pulling down, or throwing down, as ſome polluted and filthy thing; to throw it down, as ſuch, or by throwing down, to make it ſuch, when it ſhall come to be trodden upon, and trampled under foot: ſo Pſal,89.30, 44. Chap.14.12, 19. and of Tyre, Ezek. 27.16, 17. and 28.7. in both which places, the ſame word is uſed.

the pride of all glory] the word tranſlated *pride*, ſignifies firſt *excellency*, Chap. 4.2. then *pride*, or *inſolency*, Chap. 13. 11. becauſe the one riſeth uſually from the other: the latter, *beauty lovelineſs*, ſuch as pleaſeth the eye, or the eye is wont to be taken with, as Gen.3.6. Ezek.24.16, 21. 1 Joh.2.16. of the word, ſee on Chap.4.2. All ſuch goodly ſtate, as people are wont to pride themſelves in: And Tyre is principally taxed for her pride, Ezek.27.3. and 28.2.-5, 12, 13.

and to bring into contempt all the honourable of the earth.] Heb. *to make light*, properly, 1 King.12.4. Jon.1.5. then *to ſet light by*, *to contemn*, Ezek.22.7. or, *to cauſe to be ſet light by*; to make contemptible, *to bring into contempt*, 1 Sam.2.30. See Job 12.21. Pſal.107.40. Mal.2.9.

all the honourable of the earth] or, *of the Land*, as ver.10. and Chap.5.8. and 9.19. either thoſe of Tyre, and within her territory; as ſome: or more largely, & generally, of a great part of the known world; as others: which the ſubject matter of the next chapter ſeems to confirm: And indeed by the Aſſyrian was much done to that purpoſe, much about this time, Chap. 10.9, 10, 14. and 36.18,-20. as after, the like by the Chaldeans, Jer.27.3.-8. there is in the Hebrew an elegant antitheſis, between *light*, and *weighty*; as if he had ſaid, God is reſolved to make *light*, or to bring into light account, all that bear *weight* in the world: for that the word properly imports. See Chap.3.5.

V.10. *Paſs through thy Land, as a river, O daughter of Tharſhiſh.*] Theſe words ſome take, as ſpoken to the Tyrians, or Inhabitants of Tyre, adviſing them with all poſſible ſpeed, to quit their Country, and to betake themſelves to ſome other place for ſafety: or implying,as ſome would have it,that they ſhould paſs away before the enemy into captivity. Others rather conceive them, to be ſpoken to the multitude of Merchants,or traders by Sea,whether of *Tarſus*, *Tarteſus*, or other places,that had dealings at *Tyre*,to withdraw themſelves from thence,and betake themſelves to their own homes.See before on ver.6.

Paſs through thy Land,] or, *from thy Land.* So thoſe that underſtand it of the Tyrians , either fugitives, or captives: againſt which is objected, that the particle *from*, which is not here in the text,is never omitted,where mention is of motion, from place to place; to which may be returned: Firſt, that in ſomewhat the like paſſages,as this,it is ſometime ſuppreſſed, as Chap. 18. 7. and 52. 2. And again,that the particle *from* is not of neceſſity here, *through*, which our Engliſh verſion hath,will ſuffice,and is ſometime omitted, as Chap. 47. 2. Jer. 2,10. and laſtly, that it may be ſimply rendred without either. *Paſs*,or *Paſs over thy Land,like a river*;Make no ſtay in it: for the word of *Paſs*, in this Notion, of a motion from place to place,doth frequently admit an accuſative caſe attending it, Gen.32.31. Num.35.10. Deut.2.4. the note whereof, is very commonly omitted. But others, ſuppoſing the text not to ſpeak of the Tyrians at all , but of thoſe that traded with them,render it,*Paſs away*,or *depart*, or *return to your own land*, go back to your Country,as Num.22.26. Joſh.6.7. 1 Sam.27. 2. 2 Sam.16.9. the particle *to*, or *unto* being oft times concealed,as Exod.4.19.and 10.29. 1 Sam.20.6. Jer. 20.6.See V.1 . .

as a river] By this ſome underſtand, a ſwift, haſty, and ſpeedy flight,alluding to the current of rivers,or land-floods, that falling by ſteep paſſages from higher grounds, run with a ſwift and ſtrong ſtream,chap.59.19. Amos 5.24. or, *as a river*, that doth not ſtop, or ſtay, but runs on without intermiſſion, untill it arrive at the Sea,Eccleſ.1.7. Others, conceive it, to intimate the flight of multitudes (underſtanding it of thoſe that traded at Tyre) as in flocks ,or ſholes, in their paſſage over-ſpreading the Seas; becauſe the term of *a river* , is uſed in Scripture; as alſo, in other Authors, to note abundance,and plenty, chap. 8.7. and 48.18. and the word here uſed,is not a word that is general, common to all rivers; but peculiar to Nilus,the river of Egypt,(which one of the Jewiſh Doctors ſuppoſeth to be here intended) uſed of the main body of it,in the ſingular form, Gen. 41. 1,2, &c. Exod.1.22.and 2,3.and 4.9. and 7.15. &c.and 8.5,7. and 17.5. Chap. 19. 7, 8.ver.3. Jer.46.7,8. Ezek.29.3,9 Amos 8.8.and 9.5. Zach. 10.11.of the many ſtreams of it,in the plural, Exod.7. 19. and 8.8.Pſal.74. 44.Chap.7.18.and 19.6. Ezek.29.3, &c. and 30. 12. Now Nilus, though it riſe high, and with abundance of water over-ſpread the Land, Jer.46.8. Amos 8.8.and 9. 5.yet it runs not ſwiftly,but gently & ſmoothly,as Pliny, l.5.c.8.Howbeit, all this hindreth not, but that the phraſe here may have a notion of ſpeed and haſte,as well as of ſholes and multitudes: Since that it is found uſed in the one notion, as well as in the other: nor is the word here uſed ſo peculiar in Nilus , but that it is uſed alſo of other *rivers* and *ſtreams*, as well in the ſingular form, Dan. 12. 5. ——— 7. as in the plural, Job 28. 10. 2 King.19.24. chap.33.21.and 36.25. nor doth Nilus wholly run ſo, either ſlowly or quietly; but as is generally well known,with much violence, and exceeding ſwiftneſs, in ſome places, at its fals eſpecially, as Pliny in the ſame place relateth;who ſaith only, that it comes down lower, where it finds more freedom, as wearied with its long paſſage, by ſo many turnings and windings: at length it runs more calmly, and quietly,then before it did. As for thoſe,that render the works,*paſs through thy country*,as men paſs over a *river*;or,as a ſhallow *brook* that men paſs over on foot : they carry little ſhew of probability with them, and I forbear therefore to inſiſt on them.

O daughter of Tharſhiſh,] By this circumlocution, ſome underſtand *Tyre*, or the Inhabitants of it, (for the place is put commonly for thoſe that therein abide.See chap.1.27.) called *the daughter of Tharſhiſh*, that is, *of the main Sea*,or *the Ocean*, becauſe ſcituate in the *Sea*,maintained by the Sea,and the famouſeſt Sea-town, and mart, for Sea-traffick, in all thoſe parts.See on v1,2,6,7. Others,*Tarſus*,or *Tarteſſus*(*the daughter*, whether *Tarſus*,or *Tarteſſus*,or *of Tarſus*,or *Tarteſſus*,for *Tarſus*, or *Tarteſſus* it ſelf,as the like,ver.12.) as if the Tyrians were adviſed to flee thither,leaving their own Land,the particle *to*, or *unto*,being,though ſuppreſſed,yet to be ſupplyed,as before. But againſt this, is objected, that where this form, or metaphor of *daughter* is uſed; there, not ſo much the place it ſelf,as the people,or perſons, there reſiding or inhabiting, is implyed;which yet, it may be,need to be no bar to this expoſition of the place; ſince that as well to the people of a place, as to the place it ſelf,men may betake themſelves for refuge.But others conceive it to ſignifie the ſhipping that uſed to Tyre , *the daughter of Tarſhiſh*,that is,*the ſhips* of Tarſhiſh,as ver. 1. *ſhips* in Heathen Authors alſo,being called *Virgins*, or *Damſels* of the Sea;or the Merchants that had trading at Tyre , ſo ſtiled, either,as ſome,from the principal place, that they belonged unto,whether *Tarſus*,or *Tarteſſus*; put here, to comprehend under its name, all places, whence any repaired to Tyre for traffick: or as other ſome, from *the main Sea*, the mid-land eſpecially,on which, their places of abode lay, and by which they traded to and fro.

there is no more ſtrength] The reaſon, why either the Tyrians ſhould quit their country, or forraign people ſhould leave them;to wit,becauſe there was no place of ſhelter, or means of protection, and ſafety there, either for the one,or the other. See Ezek. 26. 4. ver. 11, 12. and ſomewhat the like, Chap. 47.1.

Strength] Heb. *girdle*. as Pſal. 109. 19. where only, & in this place,it is in this form found; and in another,Job 12.21. by it, is underſtood, either the wall and rampire of Tyre, wherewith the City was begirt, ver.4. but now gone, ver.11. or her former might and power, whether by fortifications within her,or the Sea about her, or her ſhipping, or her Souldiery,or any other means whatſoever, now utterly impaired, ver.4. the *girdle* being an uſuall emblem of might & ſtrength, Job 38.3.chap.11.5.and 22.21. in particular, ſome from the Chaldee Paraphraſt,would have the girdle here mentioned to be their *Souldiery*,becauſe the military *belt*,or *girdle*,was a badg of that profeſſion,2 Sam.20.8. Pſal.45.3. Others, the *Sea*, wherewith it was begirt, untill the enemy beſieging it , by ſtrange devices,and ſtupendious works,joyned the Ile it ſtood on to the Continent, thereby to render it aſſailable from the ſhore: whereof ſee Curtius, l.4.c.3,4. and Pliny,l.5.c.19. but theſe two latter,though ſomewhat far fetcht, yet without any ſuch ſtraining of the word, do of themſelves, fall within compaſs of the former; for, as for their interpretation, it ſeems to me over-poor,& ſlender,(though ſome of good note miſlike it not) who taking the word *girdle*,in its native notion; becauſe they find *girdles* among other petty commodities, that Merchants ſometimes trade in,Prov.31.24. would have the meaning to be,that Tyre had been ſo rifled, and her wares ſo plundered, and ſwept clean away, that there was *not* ſo much as *a girdle* left in her.

V. 11. *He ſtretched out his hand over the Sea, he ſhook the Kingdoms,*] or, *He hath ſtretched out his hand over the Sea, and ſhaken the Kingdoms.* The Prophet returneth again,after the former digreſſion,or interjection, conceived as in way of advice,ver.10. to ſhew who it was,that had both contrived, and brought about that deſign againſt Tyre, ver.8,9. or to faſten the words of this verſe to that that went next before, unto the very cloſe of ver. 10. he renders a reaſon, why Tyre was not able to retain her wonted ſtrength, or to afford ſhelter , and ſafeguard any more,either to others, or her own; becauſe the Lord had lift up his hand againſt her , and the other States and Kingdoms thereabouts;and hath ſet out, and ſent againſt her military forces,to make an end of her.

He] that is,the Lord,to be ſupplyed from ver.9.or from the next branch.See the like,Hoſ.13.9,10.

Stretched out his hand over the Sea,] or *againſt the Sea*; as Ezek.16.27. that is,againſt Tyre,ſay ſome, ſcituate within the Sea; as ver. 4. or againſt the Ilands and Provinces bordering upon the Sea; to ſtrike at her,or them,or both,and to deſtroy either; as Jer.15.6.and 51.27. Ezek.6.14.and 14.9.and 16.27: and 25.7.and 35.3. And who can ſtay,or turn back his hand? chap.14.27. Dan.4.35. Howbeit, there ſeems to be an alluſion to Gods hand, that was ſometime ſtretched, or held out over the red Sea,when as Pharao, and his forces,were therein drowned and deſtroyed,Exod.14.26,27.and 15.6,12.alluded to alſo,chap.10.26.and 11.15. though I concur not with thoſe of the Jewiſh Commenters, or others, who ſuppoſe that ſtory to be here intended,as produced to ſhew,that God was as well able to deſtroy Tyre,and her allies,now, as he was to deſtroy Pharao,and other great ones,then. See ver.13.

he ſhook the Kingdomes] or *made* them *quake*;as Deut. 28.65. 1 Sam.14.15.Hab.3.7,16.or as ſome render it, *he raiſed up*,or *moved the Kingdoms*: as chap.14.9.which they expound of Gods ſtirring up Nebuchadnezzar,and the Kings,or Princes, of the Provinces under him,to come againſt Tyre,Ezek.26. 7. -12. But the word here uſed, is no where found to ſignifie ſuch *a moving*,or gathering together,as this expoſition implyes; but ſuch a *ſhaking*,as is joyned with *trembling*,and terrour, Deut.2. 25.chap.32.11. Jer.33.9. Joel.2.10. Jer.50.36. or ſuch *a moving*,as is joyned with *removing*, Job 9.6. 2 Sam. 7.10. 1 Chr. 17.9. not unlike that *ſhaking*,ſpoken of Hag.3.21,22.Heb.12. 26,27. The Kingdomes therefore here ſpoken of, are either the Kingdoms of Tyre and Sydon,and thoſe other on the *Sea* coaſts,that God had ſhaken and ſhattered, whether by the Aſſyrian,or the Chaldean,ver.1, 12.for Tyre & Sidon were two Kingdoms,Jer.37.3.beſide that they may both ſeem to have had inferiour Kingdoms,or Provinces,alſo under them. Jer.25.22. and the Prophet ſpeaks of theſe things, as paſt, and done. See on ver.3,4,5. or they are rather,as ſome other,thoſe kingdoms and provinces that were made to *tremble*,and *ſhake*,being ſtricken with fear and terrour, at the fall of Tyre. So Ezek. 26. 15. - 18. then which, no other Commentary needs on this place. And, howſoever I take it to be no relation, as ſome would have it, of what God did for his, either in Canaan, Joſh. 12.7. - 24. or in their way to Canaan, after they had paſſed the red Sea, Joſh. 12.1. - 6. in ſhaking the Kingdoms on either ſide Jordan: yet I ſuppoſe there is an alluſion unto the ſtories of thoſe times; and withall, as to the dreadfull Earth-quakes, and ſhakings of the Mountains, that ſeem to have accompanied ſome of thoſe things then done; (See Pſal. 77. 16. - 18. and 114.4. Hab. 3.6,10.) ſo to the fear and terrour, that upon the ſame, ſurprized the Kingdoms and Countries about them, Exod. 15.14. - 16. Joſh. 2.9. - 11. See ver. 5.

the Lord hath given a Commandement againſt the Merchant City, *to deſtroy the ſtrong holds thereof,*] or, *the Lord gave*; becauſe the charge, in courſe of carriage, precedes the execution of the thing given in charge; it is the Lord of Hoſts, ver. 9. that ſet his Souldiery, whether Aſſyrians, or Chaldeans, on work to do it; and therefore it could not but be done, chap. 14.27. and 55.11.

given a Commandement] Heb. *commanded*, or *charged*: a military term, as we alſo uſe it; whence the term of *a Commander*, and it importeth, by a kind of Zeugmatical form, *a ſending* of forces *with a charge*. So Amos 6.11. and 9. 3,4,9. Some of which places are not ſo clearly rendred, through want of this obſervation. The conſultation, as at a councel of War, and reſolution upon it, was before, ver. 9. now there is a commiſſion given out, for the putting of it in execution, and a miſſion of forces, with a ſtrict charge to effect it: ſo chap. 10. 6. and 13.3.

againſt] Heb. *unto*; as Jer. 51.3. or *concerning*; as Jer. 22. 11. but uſed alſo for *againſt*, as Eſt. 7.7.

the Merchant City,] the word *City*, is not in the text, ver. 7, 8. The term uſed here, rendred *Merchant*, is *Canaan*, (whereof ſee chap. 19.18.) which ſome therefore retain, rendring the words, *againſt Canaan*; yet by *Canaan*, underſtanding *Tyre*, as ſo termed, becauſe it ſtood within the compaſs of the country that was commonly called, and known by that name, Pſal. 105. 11. and 135.11. and fell by lot to the Tribe of Judah, Ioſh. 19. 29. ſee Mat. 15.21,22. or more generally, the reliques of the Canaanites, abiding in Tyre, and Sidon, and the Coaſts thereabout. But it is by others rather deemed here to ſignifie, as we render it, *a Merchant*; for becauſe the Phenicians, or Canaanites (compare Mat. 15.25. with Mar. 7.26.) were, their Land lying fit for Navigation, much addicted to merchandize: hence it came to paſs, that the word *Canaan* was uſed for *a Merchant*: ſo it is taken, Hoſ. 12.7. Iob 42.6. v. 8. and Tyre is ſo termed here; becauſe a principal place for mart, and market for merchandize and merchants: ſee on ver. 2,3,8.

the ſtrong Holds thereof] The ſtrength of this place, how great and extraordinary it was, may appear by the long and ſore pains, that it put Alexander and his whole Army to, ere he could be maſter of it: whereof ſee Curtius, l. 4. c. 2,3,24. And this the Prophet to expreſs, ſeems to have coyned a new word, nowhere elſe found, but here; and drawn it out in length longer then any, from the ſame root; as if one ſhould ſay, with us, *her ſtrengthedneſſes*, or *her fortificationeſſes*.

V. 12. *And he hath ſaid. Thou ſhalt no more rejoyce, O thou oppreſſed virgin, daughter of Zidon.*] Or, *He hath alſo ſaid*, as chap. 8.8. & 29. becauſe the Prophet turneth his ſpeech from Tyre to Sidon, fore-telling her overthrow, together with Tyres: ſee Ezek. 28.21. Ier. 47.4. Ioel. 3.4.

He] the Lord, ver. 11.

hath ſaid] hath paſſed this doom or ſentence upon thee, as chap. 15.14.

thou ſhalt no more rejoye,] Heb. *thou ſhalt no longer add* (as chap. 1.13, and 7.10.) *to exalt*, *or to revel*; to wit, as formerly thou waſt wont to do, and as Tyre thy daughter did, ver. 7. yet *no more*, or *no longer*, rather (becauſe that ſolves the ambiguity) doth not intend a perpetuity; but an intermiſſion, or interciſſion, for the preſent; or for ſome ſpace of time, at moſt, as ſome of the Jewiſh-writers well obſerve, pointing us to the like forms, 2 King. 6.23. prov. 31.7. for it is not unlikely, that as Sidon fell together with Tyre; ſo with Tyre ſhe alſo roſe, and recovered again: ſee ver. 17.

O thou oppreſſed] or, *O thou grievouſly oppreſſed*; for the word is in that form, that aggravateth the ſimple notion of the theam, in which form the ſame is no where found, but here only; and our Prophet is in his terms very pregnant and preciſe. This ſome ſuppoſe ſpoken, in regard of the dammage that the Sidonian merchants ſhould ſuſtain by loſs of their wares remaining at Tyre, when it was taken by the enemy; but it ſeems to imply much more then ſo; no leſs, then the like ſurpriſal, & ſacking alſo of their own city: as Ezek. 28.22,23. Some ſuppoſe that there is in the word an alluſion to a Virgin, or Damſel, forced and raviſhed, Deut. 22.25. 2 Sam. 13.14. and this ſuits not amiſs with the term here given to that State, or City; nor is it unuſuall, that ſuch things are over-frequently acted in the ſurpriſal of ſuch places, Lam. 5.11. but I finde not the word any where ſo uſed, or applyed.

Virgin, daughter of Zidon] or *Damſel, Daughter Sidon*. By *Virgin, Daughter of Zidon*, moſt of our Interpreters here underſtand Tyre, ſo called, ſay they, becauſe founded at firſt by thoſe of Sidon, as Juſtine, l. 18. ſee on ver. 4. whom I ſhould willingly aſſent unto; did I not obſerve the conſtant tenour of Scripture in forms of this kind, concerning States, and Cities, without exception, running perpetually another way; which therefore induceth, or enforceth me rather, to go with theſe, though fewer, Jewiſh writers, and ours, who conceive not Tyre, but Sidon it ſelf here intended, called a *Virgin*, or *Damſel*; (for the word ſeems to be taken ſometime not ſo ſtrictly, as Joel. 1.8.) either becauſe ſhe had hitherto continued untouched, unſubdued, unacquainted with any yoke of ſervitude, or any ſuch grievous preſſures as now ſhe ſuſtained; or becauſe, for ſtate and beauty, ſhe was like to ſome young beautifull Damſel of noble parentage, daintily brought up, and living at eaſe and in pleaſure; *Daughter of Sidon*, for *Sidon* it ſelf; as *Daughter of Sion*, for *Sion* it ſelf: ſee on chap. 1.8. and *Virgin*, or *Damſel*, *Daughter of Sidon*; as *Virgin*, or *Damſell*, *Daughter of Sion*, chap. 37.22. and *Virgin*, or *Damſel*, *Daughter of Babel*, chap. 47.1. and *Virgin*, or *Damſel*, *Daughter of Egypt*, Jer. 46.11. where it may be obſerved, that the word *Virgin*, or *Damſel*, in ſuch phraſes, is conſtantly in a contract form, and hath in a way of regiment therefore, a reference, as well as the word *daughter*, unto the noun following both of them; which I find no Grammarians to have taken, or given notice of, by any rule for the like: and as *Daughter* apart, ſo is *Virgin*, or *Damſel* found apart, in this manner of ſpeech: for ſo we reade *the Virgin*, or *Damſel of Iſrael*, Jer. 18.13. and 31.4,21. Amos 5.2. in which frame of ſpeech, *the Virgin of Iſrael*, is not to be underſtood as *a Virgin of Iſrael*, Deut. 22.19. that is, an Iſraelitiſh virgin, or a virgin that is ſome Iſraelites daughter, though the terms be juſt the ſame; but by *the virgin Iſrael*, is to be underſtood, *Iſrael the virgin*; or *the virgin Iſrael*; as by *the City of London*, *the City London*; or, *London the City*. And it would further be obſerved, that theſe kind of forms, *the virgin*, or *Damſel*, or *Daughter of Sidon*, *Sion*, *Judah*, *Iſrael*, *Ieruſalem*, *Moab*, *Edom*, *Egypt*, and the like are not found, but in the poetical and prophetical books of Scripture; or where ſomething of either nature is inſerted into the ſtory.

ariſe, paſs over to Chittim.] The like advice is here given to the Sidonians, that was before to the Tarteſſians, or Tarſenſes, as ſome; to the Tyrians, as others, ver. 10.

ariſe] This term doth not always imply any particular preſent poſture of body to be changed: as ſitting, lying along, or the like: but it imports only, a ſpeedy and ſedulous addreſſing of ones ſelf without delay, and ſetting all other buſineſs aſide, unto ſome ſpeciall act, or work, employment, or journey, that he was not at, or on before, Gen. 13. 17. and 19.15. and 27.19: Jon. 1.2. Mic. 4.13.

paſs over to Chittim.] Leave Tyre, ſay ſome, for there is no more mart, or market, for thee there, and ſeek out ſome other place for thee to trade in: or, as others rather, leave thine own place and ſeat, and ſeek thee ſome place of ſhelter, and harbour elſe-where: the particle *to*, is wanting, as oft elſewhere: ſee on ver. 10. But ſome reade the words, as ſpoken to Chittim, and the ſame advice given it, that was given Sidon before: *O Chittim, ariſe*, and *paſs*, or *depart*: and the order of the words, as they lye in the Original, ſeem to favour this interpretation: but the former I ſuppoſe to be genuine, and more agreeable to the tenour of the context: of *Chittim*, ſee on ver. 1.

there alſo ſhalt thou have no reſt.] Having no aſſurance of ſafety any where, as Deut. 28.65,66. either the enemies ſword purſuing them, and following them whitherſoever they flee, which ſome ſuppoſe ſhadowed before by the ſimilitude of a river, that findes no place of reſt any where, till it come to the Sea, ver. 10. See the like, Lev. 26.33,36. - 38. Jer. 42. 14. - 17. or the enemy every way, and on every ſide ſo prevailing, that no ſure place of ſuccour, or ſhelter, can any where be had: ſo Jer. 25.15, - 26. and 27.6, - 8. and 43.10,11. A learned Author underſtands it, of the deportation of them unto Babylon, and other Countries thereabout, Ciſſia, or Suſiana among the reſt; where yet they ſhould not long be at reſt, in regard of the Medes invading theſe parts. See on ver. 1.

V. 13. *Behold the Land of the Chaldeans: this people was not, till the Aſſyrian founded it for them that dwell in the Wilderneſs.*] The ſcope of the Prophet in theſe words, by divers diverſly expounded, ſeems to be, to meet with an objection, or to remove a doubt at leaſt, that many might make, or have, againſt the verity, or concerning the certainty of that that is here denounced againſt Tyre and Sidon, as deeming it a thing, conſidering the preſent ſtate and ſtrength of them, if not utterly impoſſible, yet almoſt incredible, that they ſhould be by any other people or power thus deſtroyed. This therefore the

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Prophet ſheweth,to be no ſuch,either impoſſible,or incredible matter:either by pointing at thoſe, by whom it ſhould be done, a people of more antiquity, and greater power then themſelves,and that had been the firſt founders of them, and their State, as ſome; or as others, rather, by telling them of other States,to wit, the Chaldeans,or Aſſyrians,or both,which being far more ample and potent then theirs; yet had either the one by the other,or either of them,by ſome other, in like manner been deſtroyed : ſee the like, Ezek. 31.3, — 21. Amos 6.2. But that learned Author, of whom, on verſ. 12. ſuppoſeth this to be ſubjoyned, as rendring a reaſon, why in Chaldea they ſhould not be long quiet, being that Land,alſo, God had devoted to deſtruction,chap.13.& 14.

Behold the Land of the Chaldeans] This ſome underſtand of Tyre,as affirming it to have been ſometime the Chaldeans; who, as they at firſt founded and peopled it, ſo now come to deſtroy it: Others,rather,of Chaldea, or,the Chaldeans; by whom Babylon,and Niniveh,were then poſſeſſed, though not the firſt founders,or owners of them; and that, for all their greatneſs, were to be deſtroyed by the Medes and Perſians, chap.13.& 14.Jer.50.& 51.

this people was not] The Tyrians, ſay ſome, were neither ſo ample,nor ſo ancient a people, as the Chaldeans, or Aſſyrians,whom they ſuppoſe to be here the ſame: But the moſt go another way,or other ways rather: Some,the Chaldeans were not a people of any great note, or name, at firſt: See of their original,on chap.13.19. Others, *there was not* any like *this people*, the note of ſimilitude ſupplyed; as chap. 22. 18. there was no people comparable to them, as 2 King.18. 5.& 23.25.*Others* again, *this people* now *is not*; they are not now a free people, but a Province, governed by an inferiour King under the Aſſyrian,2 Chr.33.11.Dan.2.37,38.

till the Aſſyrian founded it] *it*, or *her*, that is, Tyre, ſay ſome; nor doth that,ſay others,croſs what is elſe-where related of its founding by others: of which,ſee on ver.7,12. becauſe thoſe others were then under the Aſſyrian command: But others, *the Land of the Chaldeans*, before-mentioned; wherein the Aſſyrian,not Aſhur the ſon of Shem,Gen.10.22. but Nimrod,the ſon of Cuſh, Gen.10.8. built Babylon, and other Cities,whoſe Succeſſors were called *Aſſyrians*, and their Empire, *the Aſſyrian Monarchy*: after he had ſubdued that country held by Aſhur, and his before, and made Niniveh, there by him erected, the principal Seat of his Empire, Gen. 10.10-12.But ſome reade the text,not *till*, but *ſince*, ſince that *the Aſſyrian founded it*,for ſtrange people,that is,placed ſtrange people in it,which they expound of the Samaritans, there ſeated by Salmaneſer,2 King.17.16.

for them,that dwell in the Wilderneſs] The word here uſed ſometime ſignifies *ſhips*, Num.24.24. chap.33.21. Ezek.30.9. So ſome would have it here taken, that the Aſſyrian Kings finding Tyre a fit place for ſhipping, did for that purpoſe at firſt build it. But it ſignifies alſo *deſarts*, *waſte*, and *dry* places, Pſal.63.1. & 74 14. and thoſe that abide,or dwell in ſuch places,whether perſons,or other creatures, Pſal. 72.9. chap. 13.21. Thus moſt here take it, that the Aſſyrian Kings built Cities in it, either for ſuch people,as were ſcattered abroad, here,and there,living in wild and waſte places,after the floud, Job 3 14.& 15. 28. or,that diſperſion cauſed by the diviſion of tongues, Gen. 11. 11. that they might convene, and be cemented, into a People,or a State: or, for ſuch people of other Nations,as having ſubdued, they there placed in the room of ſuch Colonies as they thence removed, and tranſplanted in other places,2 King.17.6,24.& 18.11.

they ſet up the towers thereof] properly,*watch-towers*, chap. 32.14. Jer.6.27. they fitted them,not only for habitation, but for defence:Heb. *they ſet up his watch-towers*,that is,each company of people their own; as chap.2.20. though ſome underſtand it of the Princes of Babylon, endeavouing each one to ſtrengthen his part,what he could,in that City.

they raiſed up the palaces thereof]to wit,of the Land,or of the City: the former particle,or affix,was maſculine,this feminine. See chap.15.1. they built further; as for ſtrength, ſo for ſtate, chap.13.19,22.Dan.4.29,30. Howbeit, ſome read the words, *they have deſtroyed*, or,*demoliſhed her palaces*: So the Chaldee Paraphraſt,whom ſome of the Rabbines follow;and ſo the old Latine,whom ſome of ours, as if it came from the root that ſignifies to *raze*, Pſal.127.7. Jer.51.58. Hab.3.13. not from that *to raiſe*,chap.14.9. Zach.9.13.for they are neer in ſound, and letter,the one to the other; or, ſomewhat more rather,in Hebrew, then in Engliſh: but in this latter notion, I never find it applyed to walls,or buildings: and I therefore embrace rather the latter ſenſe,and read the words,*yet*, (as chap.17.6.) *they razed her palaces*; or, *were her palaces razed*, as chap. 22. 24.

and *he brought it to ruine*] He that firſt founded it, to wit, Tyre,can,and ſhall ruine it; as ſome; or, as others,rather,the Chaldean,or Aſſyrian State, Babylon, or Nineveh, or both, either already are,or ſhall be ruined: See chap.13. & 14. Jer. 50.& 51. Nah. 1.2,3.

he brought it] One *brought it*; or, *it was brought*, as chap. 22.8. Heb.*put it*; or, made it, *to a ruine*, or, *a ruine*; that is, a ruinous heap, as chap.25.2. Jer. 12.11. See on chap.1.7. So rather,then (as a learned man of late renders it) *cotages*: ſuppoſing the punick word for *cotages*,deduced from the word of ruine, (for both the root, and the uſe of it ſhew that it ſo ſignifies)here uſed: but neither doth the notation of it,ſo well ſuit with the thing,thereby expreſſed; and the skilfull in that language affirm,that it comes from a word, only by change of a letter,that with them ſignifies *an houſe*.

V.14. *Howl,ye ſhips of Tarſhiſh*,] As he began this denunciation of Tyres ruine, with an invitation of the ſhips of Tarſhiſh, to howl in regard thereof: ſo he cloſeth it here again with the like: concerning which,ſee on ver.1.

for your ſtrength is laid waſte] or,*your fortreſs*, rather; and ſo, ver.4.to wit,Tyre,ver.1.

V.15. *And it ſhall come to paſs in that day*] At that time, wherein this prophecy ſhall be fulfilled: as chap.10.20.& 22. 20.In the paſſages following,there is firſt an extent with limitation of Tyres calamities, here fore-told, how long they ſhould continue,in this verſe; and ſecondly, a gracious promiſe of her reſtitution, after that term of time expired, in the verſes following.

that Tyre ſhall be forgotten ſeventy years] *forgotten*, that is, neglected,not regarded, not looked after, either by God or Man: as Pſal.13.1. & 45.10. chap.49.14. Jer.2.32. Hoſ.2. 13. & 4.6 & 8.14. becauſe things forgotten,are not regarded: hence,thoſe caveates,ſo frequent, Exod.20.8. Deut.4.9,23. & 8.11,18. nor is it improbable, or impertinent, that one of the Jewiſh Commenters here ſuggeſteth, that the Prophet ſhould have ſome alluſion to the condition of an Harlot, *forgotten*, and forſaken by her lovers; ſince that it ſuiteth ſo well with what immediatly followeth, v. 16. ſo the word *forgotten*,ſhould have ſpeciall reverence to her Merchants, whom her trade was with,before, ver.17. ſee the like,Jer.30.14. Howbeit, it ſeems more generall, and to include alſo Gods diſregarding of her,who is ſaid to viſit her again,v.17.

ſeventy years] Concerning this number,and the fixed terms of it, there is difference amongſt Interpreters. One ſurmiſeth ſome corruption in the text; and that,as chap. 7. 8. there is,as he conceives, *ſixty*,for *ſix*: ſo here,*ſeventy*,for *ſeven*: and theſe *ſeven years*, he ſuppoſeth to have been under Salmaneſer; of whoſe invaſion of Tyre,and interruption of their trade for five years together, ſee what was out of Menander alledged,on v.1. But this ſeems to be ſomewhat over-bold dealing with Scripture, both here, and before. Other Interpreters therefore,generally,reading the text, without any ſuch alteration,deem theſe *ſeventy years* to concur with thoſe of the Jewiſh Captivity in Babylon, Ier.29.10. Dan.9.2. and that the rather,becauſe not the Kingdom of Judah only, but the other Kingdomes alſo thereabouts, and thoſe of Tyre, and Sidon, among the reſt, are ſaid to be by God given,for the like time, into the hands of the Babylonian Empire,to ſerve it, Ier.27. 3-8. and a Commiſſion to be made out from God to Nebuchadnezzar by name,for the taking,and ſacking of Tyre,Ezek. 26.7-14. and Egypt aſſigned to him, as pay, for him and his forces,in way of recompence for their ſervice, therein performed,Ezek. 39.18-20. Howbeit,that prediction of Tyres deſtruction in Ezekiel,ſeems to reach further then this; ſince that this goes with a limitation of years, and a promiſe of reſtitution, at the expiration of thoſe years; whereas there is denounced a finall and perpetuall devaſtation, without any reſtauration,Ezek.26.14. as of Babylon,chap.13.20.

according to the days of one King:] This one *King*, a late Writer,would have to be Salmaneſer; during whoſe reign and life, Tyre was never able to recover the damage that by him ſhe ſuſtained,whereof above. But this ſandy conceit I let paſs,becauſe it is founded on that which directly croſſeth and controlleth the text. The Jewiſh Interpreters that hold to it; yet are of divers minds about the meaning of it; ſome of them underſtand it of David,who is ſaid to have lived *ſeventy years*,being thirty years old,when he came to the Crown, and holding the Kingdom forty more, 2 Sam.5.4. which put together,make *ſeventy*. But one of them confeſſeth ingeniouſly, that he knows no reaſon why David's life ſhould be here intimated,as the limit of ſuch a time; which yet,another,to meet with, ſaith it might be; becauſe there was a league of amity between their King,and David, 1 King.5.1. to mind the Tyrians of the breach of it,which had brought this calamity upon them: See on ver. 1. And ſome Chriſtian Writers, who take this way, ſay; becauſe the name of David was exceeding precious among the Jews, and all his acts, and occurrents,of ſpeciall obſervation with them: But theſe reaſons ſeem to be of very ſmall moment: Others therefore ſuppoſe, that the ordinary limit of mans life is here aymed at,as it is circumſcribed,Pſal.90.10.by Moſes,and by Heathen men; as Marcrobius on Scipio's dream,l.1.c.6. but ſaid,of *a King*, rather then of *a Man*; that is, of ſuch an one,as lives freely,and choicely,not tired out with pains-taking, not expoſed to ſuch occurrences and inconveniences as are wont to ſhorten mans life,in ſuch manner, as others uſually are: and the rather (addeth the Rabbine) he ſaith,*of a King*; becauſe Tyre, whom he ſpeakes of,had lived as a Queen, or a Princeſs, v. 8. But the moſt probable,and, as I take it, the genuine meaning of the words, is that,which another of them gives, *according to the days*, that is, the Reigns,or continuance in Reign, as chap.1.1. *of one King*,that is,of one Kingdom: as Dan.7.17.& 8.21.to wit, in the days or reigns of Nebuchadnezzar, his ſon, and his ſons ſon,who ſucceſſively held the Chaldean Empire, during the time of thoſe *ſeventy years*,Jer.17.7. For thoſe Writers of ours wrong them, who would father ſuch an abſurd opinion upon them; as if by *the days of one King*, they ſhould underſtand Nebuchadnezzar, ſuppoſing him to have reigned himſelf full *ſeventy years*; which indeed is moſt untrue: for he reigned but fourty three years in all,both with his Father,and by himſelf; as out of Beroſus his *Chaldean*,or *Babylonian ſtories*,Joſeph *againſt Apion*; which agrees well with the holy ſtory;wherein we finde upon record, that *in the eighth year* of his Reign, he carryed Jehojachin away captive, 2 King.24.12. and withall, that he reigned not above *ſeven and thirty year*, after that, 2 King.25.27. which put together, make up much about the ſame ſum,but come far ſhort of ſeventy:Nor could thoſe Jewiſh writers be ignorant of this: nor do they ſay, that Nebuchadnezzar is this *one King*; but expreſly, that *he, his ſon, and his ſons ſon*,are accounted *as one King*.

after the end of ſeventy years] The time ſet for her deſolation, and the diſcontinuance of her wonted ſtate, being expired,what time the Babylonian yoke ſhall be broken; ſhe alſo, among other people, that had formerly been in bondage under that Empire, ſhall recover her liberty, and return to her former trading again.

ſhall Tyre ſing as an harlot.] Heb. *it ſhall be to Tyre,according to the Song of an harlot.* Or,as ſome, *there ſhall be with Tyre, as the ſong of an harlot.* Which ſome underſtand of a ſong ſung to an harlot: ſuch a ſong ſhall be ſung to her, as men uſe to ſing to an harlot, that hath for ſome ſpace of time been left, and not lookt after, in regard of ſome diſeaſe, or other like diſaſter, which ſhe hath now overcome, and is recovered of again; inciting her to uſe means for the regaining of her Lovers: and ſuch a ſong they ſuppoſe to be that, which followeth,v.16. But moſt take it, for a ſong uſed by an harlot,to draw thoſe again to her,as they paſs by, who had formerly abandoned her: and ſome therefore render it, *there ſhall be in Tyres mouth, as the ſong of an harlot*, which our Engliſh well expreſſeth: The meaning is, that Tyre, upon the ruine of that Empire,which had at the firſt riſing of it to its height,ſubdued her,and till that time kept her down; having now recovered her liberty, ſhall by all means labour to ſet up her former market and trade, and to draw merchants and cuſtomers to her again. Howbeit,I ſuppoſe they are over-nice on the one ſide, that would have Tyre, that was termed a *virgin* before,while yet unſubdued, v. 12. to be ſtiled now *an harlot*, as forced and deſloured; for neither was it Tyre, but Sidon, that was ſo termed: nor is ſhe conſidered as unſubdued,where ſhe is ſo termed: nor is it violent enforcement; but voluntary proſtitution,which makes any one an harlot. As alſo do thoſe mince it too much on the other ſide, who by the word here uſed,would not have to be meant *an harlot*; but one that earneth her living by ſome honeſt, but mean employment; as by being an hoſteſs, or an huckſter, or one that cryeth ſome ſorry wares about,which they uſe to do ſometime with a ſong: and ſome alſo, in ſome countries,with the tinckling of a pan, or the like,as Tinckers do; thereof ſo termed with us: that which they think alſo alluded unto, v.16. So they ſuppoſe the word to be taken,where it is given unto Rahab, Joſh. 2.1. & Heb.11.31. (and it is not improbable,that the word there ſignifies an *hoſteſs*,or *victualler*) and of thoſe two women that contended before Solomon for the child, 1 King. 3. 16. of which, yet, more doubt may juſtly be made. And it is true indeed, as appears by a Poem aſcribed commonly to Virgil, that hoſteſſes in thoſe times uſually did by ſuch ſingings and jinglings invite cuſtomers to them; but thoſe that ſo did, were commonly light-houſwives; ſuch as are alluded to, Prov.9.13-27. and the words following here, v.17. where it is ſaid, *She ſhall return to her hire,and commit fornication with the Kingdoms of the World*, do evidently ſhew, that no other then an harlot is here meant: not as if merchandize were a diſhoneſt,or unwarrantable courſe, being of great and neceſſary uſe,and in the word of God not approved onely,but commended too, Pſal.107.23. Prov.31.14,24. Eccl.11.1,2. which laſt place, ſeems to intend traffick, rather then alms-deeds: but the one is reſembled by the other; becauſe gain is intended, as well in the one,as in the other: and in regard of ſome ſimilitude, or proportion, in ſome particular that the one hath to the other, are good and commendable exerciſes, ſometime compared unto courſes evill and unjuſt. See Luk.16.1-8,9. for I fear they go again a little too far,who would have the compariſon here intended, to hold in regard of the fraud and iniquity; or, the tricks and devices found and uſed commonly in either; whence *the mammon of iniquity*, Luk.16.9. as alſo that of Solomon,Prov.20.14. and that of Siracks ſon, Ecclus.27.2. For merchandizing is here conſidered ſimply, as a gainfull courſe; and the gain thence ariſing, not as evill-gotten gain; but as ſuch gain as might warrantably come into Gods treaſury, where *the hire of an harlot* might not be admitted,Deut.23.18. ſuch as might well go for an offering unto God, who abhorreth an oblation made of ill-gotten goods, Chap.61.8. Jer.7.9-11. Mic.6.6,7,11. See v.18.

V. 16. *Take an harp, go about the City thou harlot, that haſt been forgotten*] The Prophet proceeds in his former ſimilitude, comparing Tyre to an harlot, that having grown out of requeſt, uſeth all means,as melodious muſick of voyce and inſtruments,among the reſt, to come into ſome requeſt again; yet he may,withall ſeem to allude to her wonted muſick, mentioned Ezek.26.13.& 28.13.

harp] See Chap.5.12.

go about the City] To ſeek cuſtomers, Prov.7.11,12. ſee the like in an honeſter and fairer way,Cant.3.2.& 5.6.

harlot,that haſt been forgotten] See on v.15.

make ſweet melody] *good ſtriking*, or, *hand-muſick*, ſo the word properly imports. See Chap.38.20. the Hebrew phraſe is,*do well to ſtrike*, for,*ſtrike well*, skilfully, cunningly, pleaſantly. So 1 Sam.16.17. *one doing well to ſtrike*; for, one that can ſtrike skilfully, play cunningly; and *do well to ſtrike*, for ſtrike skilfully, play cunningly, ſweetly,pleaſantly, Pſal. 33.3.

ſing many ſongs] Heb. *multiply ſong*; as, *multiply ſope*, for, uſe much ſope,Jer.2.23. *multiply ſin*, for,commit many ſins, 2 Chr.33.23. and, *multiply viſion*, for, afford many viſions, Hoſ.12.11.

that thou mayſt be remembred] thought upon, ſought to, regarded,viſited,as v.17.brought to remembrance with thoſe that had forgotten thee,and grow into ſome requeſt again. So Gen.30.22. & 40.23. with 41.9. 1 Sam.1.19. Pſal.22.27. See v.15.

V.17. *And it ſhall come to paſſe after the end of ſeventy years*] Or,*at the end*. Heb. *from the end*: as Gen.8.6. Exod. 12.41. Deut.5.1. when ſo many years are once expired. See on ver. 15.

that the Lord will viſite Tyre,] Gods viſitations are of two ſorts: either of mercy; as Ruth 1.6. Pſal.65.9. Luk.1.68, 78. & 7.16. & 19.44. or,of judgment, Exod.20.5. & 34.7. Chap. 13. 11. & 26.14. See Chap.24.21,22. This of Tyre here,is in mercy; and it is ſaid, not that her merchants ſhall viſit her, repair to her, and renew their former trade again with her; but that *the Lord* ſhall *viſit her*,to ſhew, that this her recovery and riſing again, ſhall not be effected, or come to paſs,by meer caſualty, or her own might, or skill, and the means mentioned, or intimated to be uſed by her; but a gracious and powerfull paſſage of Gods providence, in mercy minding her, and making the means uſed by her, ſucceſsfull and effectual to that purpoſe. See Deut. 8.18. Pſal.127.1,2. Prov. 10. 20.

and ſhe ſhall turn to her hire] Heb. *return*, and ſo it would be rendred; as Lev.22.13. Chap.6.13. for it hath reference apparently to Tyres former trading, v.2,3,6. ſhe ſhall return to her wonted trading.

hire] The word ſignifies,not properly only,but generally, the *hire* of an *hore*, (for ſo ſhould it be written, according to the true and due notation of it,not *whore*) or, an harlot: either given to her,or given by her, for impure purpoſes. So Deut.23.28. Ezek.16,31,34,41. Hoſ.9.1. Mic.1.7. nor is the verb,from whence it comes,uſed any otherwiſe. Hoſ.8.9,10. Howbeit, it is uſed in way of ſimilitude, or reſemblance, for gain ariſing from trade and traffick, and conſequently trade and traffick it ſelf; as another word of very neer affinity to it, of the ſame family,and of the ſelf-ſame notion with this,is uſed Hoſ. 2.14. (being no where elſe found) in the like way of ſimilitude, for ſuch commodities as the Iſraelites had, and received by their commerce and trade with other Neighbouring Nations; the main matter taxed in them there, being not ſimply, that they had trade with them, and ſuch commodities thereby from them; but that they aſcribed them wholly unto thoſe whom they dealt with,and not to God: not to him from whom they received thoſe commodities by them, Hoſh. 2.7,8. as in Nehemiah's time,they are blamed,not ſimply for trading with Tyre and Sidon; but for violation of Gods day, in their trading with them,Neh.10.31. & 13.16-21.

and ſhall commit fornication with all the Kingdoms of the world] Or,*play the harlot*, as the word is rendred, Gen.38. 24. ſhe ſhall have commerce with people of all Kingdomes and Provinces, as a common ſtrumpet hath with all comers, Ezek.16.15,25. & 23.43,44. for the Prophet perſiſts ſtill in his former compariſon. Nor doth this note here, an inſatiable exceſs of wickedneſs,as ſome would have it: as Rev. 17.2. & 18.3. but an amplitude of commerce and trade, ſuch as before ſhe had. See on v.8.

World] Heb. *earth*: as Chap. 37.16,20. but here rendred *World*; becauſe *earth* followeth: ſo Rev.11.15.

upon the face of the earth] The word ſeems more ſpecially to imply the earth tilled,trodden,and traded on, by mankind, Pſal.104.24. Chap.13.14. & 24.21.& 30.23,24. This clauſe ſome refer to Tyres trading, ſhe ſhall trade with them, not in corners privily,but in open ſight and view,publikely: or,with much pride and pomp: as Chap. 57.7-9. Ezek.16.15,16,24, 25,31. But others rather with the Chaldee Paraphraſt,to the Kingdoms next before; as noting the generality of them,from whence, out of all the habitable parts and quarters of them, people had recourſe to Tyre, as recourſe is wont to be even from forraign parts, to ſome ſtrumpet of ſpecial note, Ezek. 16.15. So Deut.14.2.

V.18. *And her merchandize, and her hire ſhall be holineſſe to the Lord*] In this laſt paſſage, as in the cloſe of other ſad Prophecies before,Chap.18.7.& 19.18-25. the Prophet ſubjoyneth an intimation of the converſion of the Tyrians unto God,in the Kingdom of his Chriſt, yet delivered in forms, alluding to the manner of Gods ſolemn ſervice, then in uſe: as Chap.60.9,10,13,14.Mal.1.11. And to the days of the Meſſias do ſome of the Rabbines refer it; though ſome other of them,to the times of their return from Captivity under the ſecond Temple.

And] Or, *Yet*: as Chap.17.8.

her merchandize,and her hire] Heb. *hires*, the word before uſed; bnt here plural,that is, the gettings, earnings, or gains of her merchandize: or, thereby accrewing to her: of the phraſe, ſee Chap. 4. 5. and hence appears, what before was meant by *hire*, v.17.

holineſſe to the Lord] It ſhall be,a great part of it, devoted and conſecrated to Gods ſervice; ſet apart for pious and ſacred uſes. There is an alluſion in the words, to the motto engraven on the high Prieſts golden frontlet, Exod.39.30.ſo Lev.27.30. Joſh.6.19.Jer.31.40. Zach.14.20. For it is a very abſurd conceit that a popiſh Writer ſaith,that Tyres gain gotten by her trading, ſhould be called *ſacred*, as an accurſed or abominable thing, like the goods of Jericho, Joſh. 16.17,18. or like the hire of an harlot, Deut 23. 18. becauſe the word ſignifying *ſacred* in Latine, is ſometimes uſed for deteſtable; and one in ſound ſomewhat like the word of *holineſſe* here uſed,doth ſignifie an impure perſon, in that place of the Law before-mentioned,and elſe-where,Gen.38.21. 1 King.15.12. & 22. 46. and that therefore it was not to come into Gods treaſury, directly contrary to what immediatety followeth.

it ſhall not be treaſured,not laid up] It ſhall not be reſerved or laid up for any prophane uſe, either publike, or private: One of the Jewiſh Writers thus diſtinguiſheth the words; It ſhall neither be carryed into the Kings treaſury, nor reſerved (as durable ſubſtance; ſo the word properly ſignifies, chap. 33.6.)for iſſue,for poſterity, 2 Cor.12.14. the former word is uſed commonly of publike reſerves, Neh.10,39. Chap.39.6. Mal.3.10.the latter of private, Prov.15.6.& 27.24.

for her merchandize ſhall be for them that dwell before the Lord] *for*, or, *but*,as Chap. 2. 6. *her merchandize*, this is the gain thence ariſing, Prov.3.14.*for them that dwell*; or, *ſit*; or *abide before the Lords preſence*; or,*in the Lords preſence*, for his miniſters that attend upon him in his houſe, the place of his ſpecial preſence and reſidence among his people, Deut. 10.8. 2 Sam. 7. 18. Pſal.27.4. & 42.2. & 61. 7. & 84. 4. & 134.1.

to eat ſufficiently] Heb. *to eat unto ſatiety*, or *fulneſs*, as Lev.25.19. & 26.5. prov.13.25. that Gods Miniſters may have food ſufficient,even to the full, 2 Chr.13.10. Mat.3.10. Some expound it, of the Tyrians making great feaſts after the time of their recovery: by occaſion whereof, they ſhould laviſh out their money, upon corn, wine, and fleſh, which the land of Iſrael abounded in, and ſo their eatings ſhould fall into the hands of Gods people; if it had been ſaid, they ſhould bring them to Jeruſalem, and ſpend them there in ſacred feaſts, that Gods Miniſters might feed, and feaſt with them,it had been ſomewhat to the purpoſe. See Deut.14.23-29.& 16.11,14.But the expoſition given,as before, is not only forced, and far fetcht; but it is clean beſide the intent and ſcope of the place.

and for durable clothing] Heb. *covering*, as the like term imports,Gen.8.13. Exod.26.14. ſo is rayment called, in regard of the principall uſe of it, to cover the body, and to ſhelter it againſt outward annoyances,Hoſ.2.9. 1 Tim.6.8. Rev. 3.18.& 16.15. The word rendred *durable*,as prov.8.18. doth in his prime notion ſignifie *old*, 1 Chr.4.22. pſal.6.7.but ſometime *hard*, or *harſh*,and *ſtiff*,pſal.31.18. & 75.5. whence ſome render it *thick*; ſuch,ſay they,as the wooll, in Paleſtine, made the Rabbines precious,or of worth; from that in the Proverbs, ſuch as ancient things ſometimes are, as in regard of their worth,kept and reſerved. Others,as ours, *durable*; ſuch as will laſt long; as the originall word hath a notion ſometime of *continuance* only; not of decay, Job 21. 7. See the like form, Chap. 65.22. The meaning is, that from the Tyrian trade,they being converted to God, means and maintenance ſhould be freely and largely afforded unto Gods Miniſters, as well for apparel,as for food.

CHAP. XXIIII.

Verſ. 1. B*Ehold the Lord maketh the earth empty,and maketh it waſte,and turneth it upſide down, and ſcattereth abroad the Inhabitants thereof*] Here beginneth a new Sermon, or Prophecy, more generall then thoſe going before; and ſeems to comprehend not the Land of Iſrael alone, or Judea alone; (unto which ſome would reſtrain it) but the Countries alſo on every ſide,neer to either: and ſuch of them, eſpecially,as had exerciſed enmity with them, or been unuſefull ſtays to them,as the Moabites, the Ammonites, the *P*hiliſtines,the Syrians, the Ethiopians, the Egyptians, the Idumeans,the Arabians,the Tyrians,the Sidonians,againſt whom he had formerly,in more particular manner,propheſied; and to have been executed,partly by the Aſſyrians,and partly by the Chaldeans, the two principal Inſtruments and Executioners of Gods judgments,on thoſe people, Chap.10.5.14.and 14.12,17.Jer.50.23.and afterward alſo,by others, upon them. See the like,Jer.25.15-38.& 27.2-8. Howbeit,as thoſe ſtraighten it too much, that confine it to the narrow limits of Judah and Iſrael;ſo they over-widen it much more, that would extend it to the generall day of doom, which many paſſages in it do clearly controll.The whole Sermon reacheth unto the end of the 27.Chapter.

Behold] The Prophets uſuall preface to the relation of remarkable acts,either of judgment, or of mercy.See Chap.7. 14.& 17.1.

the Lord maketh the earth empty] Heb. word for word, *Behold,Jehovah emptying the earth, and laying waſte*; as himſelf, by the Spirit of prophecy,ſeeing God already in doing it, and inviting others by the eye of Faith grounded on this prophecie,revealing as much to them, to behold the ſame with him. So Chap.3.1.and 13.9.

maketh the earth empty and waſte] for, *the earth*; ſee on Chap.13.5,11. *emptying* it of its Inhabitants, either ſlain on it,or removed out of it; *laying it waſte*, by deſtroying, and ſpoyling all of worth, or uſe, in it, and on it; as if he were bringing it to its firſt condition, without all form and furniture,Gen.1.2. See the like, Nah.2.10.where both words are found; the latter here,and there,onely; which though moſt of the Jewiſh Interpreters here expound, as we do; yet ſome of them would from the Arabick give it other far-fetcht notions. which I forbear to recite. See ver. 3.

turneth it up-ſide down] Heb. *perverteth the face of it*; as Lam.3.9. where, and here,only, the word is found in that form: he ſo transformeth it, that it hath not that face and faſhion, that before it had. Which ſome apply,more ſpecially, to what followeth, ver. 2. and expound of a prepoſterous diſpoſition of ſtates and conditions; that whereas in due courſe, the maſter ſhould lead, and the ſervant follow; the miſtreſſe lead,and the maid attend;theRuler be reſpected,and the Subject leſſe regarded: all ſhould now be turned a clear contrary way.

ſcattereth the Inhabitants of it] By flight from their enemies invading them, or deportation by the enemy, having ſurprized them. So Gen. 11. 8. Deut.28.25. 2 King. 17. 6. & 18. 15. Jer.13.24. & 18.17. Ezek.5.10.

V. 2. *And it ſhall be, as with the People, ſo with the Prieſt: as with the Servant, ſo with his Maſter; as with the Maid, ſo with her Miſtreſſe*] Heb. word for word; *as the People, as the Prieſt*, or, *Prince*; as Hoſh. 2. 9. and ſo in the reſt: whence ſome read, *there ſhall be like People, like Prieſt*, and ſo forward; ſuppoſing the ſenſe to be, that there ſhould be a general confuſion, no order, no diſtinction, or regard of perſons, in Church or State; as Chap.3.5. whereof ſome expound, that *perverting the face* of things, ver.1. But others rather, as ours render it, *it ſhall be, as* with *the people, ſo* with *the Prieſt*, or, *Prince*, and ſo on. The ſenſe being, as they conceive,that all eſtates and conditions ſhould fare alike; none, in regard of eminency of place, or ſtate, ſpared, Chap.2.9. & 5.9. 2 Chr. 36.17. Lam.5.12.

the Prieſt] The Prieſts being ſuch, ſay ſome, as Jeroboam made, of the meaneſt of the people, 1 King. 12. 31. or ſuch as,by their miſcarriages, and Gods juſt judgment thereupon, were become vile and contemptible with the people, 1 Sam, 2.12,17,22,30. Mal.2. 3, 8,9. Or, *the Prince*; for ſo the word ſometime ſignifies. See Gen.41. 45. Exod.2.16. & 3.1. and on ſuch doth God, oft-times, for the like cauſes, caſt contempt,

tempt, Job 12.21. Pſal.107.40. But this ſeems to look another way, to wit, that neither Prieſt nor Prince, or this latter rather, here, principally, I ſuppoſe, intended, ſhould eſcape more then any of the common ſort of people: ſee the ſame word uſed in the ſame place; but diſtinctly for both Offices, 2 Sam. 8.17,18. & 20.25,28.

his maſter] Heb. *Lord*, but ſo uſed, Gen.39.20. Exod.21. 4,6. Deut. 23.15.

as with the buyer, ſo with the ſeller] Or, ſo with the buyer, as with the ſeller; for the very ſame particle is in either member, and admitteth either notion here, rather thus, then as before; becauſe in the three former branches, the better condition, and more likely to do well, to wit, *the Prince, the Maſter, the Miſtris*, were in the latter place; whereas in theſe three latter branches, the better eſtate, to wit, *the buyer*, *the lender*, *the letter*, are in the former, He that by purchaſing made account to mend his eſtate, ſhall be in no better plight, in regard thereof, then he that hath made it away, and imbezilled thereby his means. See Ezek.7.12,13. and ſee ſomewhat the like, but in another notion, 1 Cor. 7. 30.

as with the lender, ſo with the borrower:] Or, *ſo with the lender, as with the borrower*; neither having any ſurety of what he owns, or what he owes; nor any man more of what is in his own hands, then of what is in anothers. Of the uſe of the words, ſee Pſal.37.21. & Prov.22.7.

as with the taker of uſury, ſo with the giver of uſury to him.] Or rather, *ſo* with *the letter* on uſury, *as* with *him, to whom he letteth* on uſury; for ſo it is, word for word, in the text: as alſo, Deut.24.11. *the man to whom thou lendeſt*, or *letteſt*; for the word is in either place the ſame, and the word both here and there uſed, is of a large extent, comprehending as well free *lending*, as *letting* upon conſideration, as the Greek δανείζειν, which it anſwereth unto, alſo ſometime doth. See Luk 6.34,35. The Hebrew Commenters therefore to diſtinguiſh this branch from the former, ſay, ſome of them, that the former ſpake of thoſe that *let*, or *lent out* money: this latter of thoſe that *lent*, or *let out* victuall, or any ſuch other thing, Deut.23.19. others of them, that the former is meat of ſuch as *lend* what they have freely: this latter, of ſuch as *lend* upon pledge or pawn, as Deut.24.11. where yet no conſideration is mentioned, or neceſſarily implyed; but the contrary rather: for it ſpeaketh of a *brother*, of whom they were forbidden to take intereſt, Deut.23.19. ſo that the pawn ſeems to be there intended only as ſecurity for the principal. Howſoever, this latter diſtinction here ſeems more probable then the former. But though the parties here and there mentioned, are for good cauſe to be diſtinguiſhed; yet the particle, or note of ſimilitude, is the very ſame here, that was in all the former branches; and that learned Scholiaſt was much miſtaken (though not the firſt that here tripped) in ſuppoſing the term here to be altered; and the word *caaſher* to be no more here, then (as in other places oft it is) the ſame with the Latine *ſicut*, or *quemadmodum*; the Engliſh, *as*, or, *in like manner*; whereas indeed it is more then ſo, and it is to be taken aſunder, as oft elſe-where; the *ca* it ſelf alone, as in the former branches, importing as much as he would have ſignified by the whole; and the latter part, to wit, *aſher*, being here a relative diſtinct from it, and looking forward, not to the participle next it, but to the pronoun demonſtrative, by an elegant redundancie in that language very uſual, ſubjoyned in the cloſe of the ſentence, the very like conſtruction whereunto is preciſely found, in that parallel to this, Deut. 24.11. Howbeit, herein I concur with that learned Writer, for the reaſon before rendred (which yet by him is here croſſed) that albeit in the three firſt branches, the former particle is to be rendred *ſicut*, *as*: the latter, *ſic*, *ſo*: and that therefore in the former part of the verſe, the ſentence runs aright, as our verſion hath it, *as* with *the people*, *ſo* with *the Prince*; and ſo forward: yet in the three latter branches, (and not in the two latter onely, as he grounding upon his fore-mentioned miſtake would have it) the text ought rather to be rendered, ſo with the *buyer*, as with the *ſeller*; and ſo forward: as if he had ſaid, as the Prince, or Prieſt, ſhall fare no better then the common ſort of people; the Maſter or Miſtreſs, then the Man or Maid-ſervant: ſo it ſhall be no better with the richer ſort, with well-monied men, (ſuch as uſe to purchaſe, are able to lend, and are wont to let money out to uſe) then with thoſe of poor and meaner condition; ſuch as are fain to ſell, and are conſtrained oft to borrow, or to take money up at intereſt: either of which to be enforced unto, is made a note of penury, Deut.15.6-8. & 28.12. Nehem. 5.3,4. Prov.22.2,7. & 29.13. Thus a miſtake hath yet miniſtred an hint of that, which gives ſome light for the right conceiving of the text. Nor were the miſtake ſo much to be regarded, but that it hath bred another more materiall, as one errour uſually begetteth another. As therefore, there was before obſerved ſome difference among the Jewiſh Writers about the diſtinction of this branch from the former: ſo is there no leſs variance among them about the ſtating of the two terms uſed in this branch. For one of them miſled by that former miſtake, would have by the former term here uſed, to wit, *noſheh*, to be underſtood, *the taker up* of money at intereſt, or the borrower: and by the latter term, to wit, *noſheh bo*, the *letter out*, or *the lender*, therein controlling another that had gone before him, and went a diverſe way; and with him concur ſome great Maſters in that language; as alſo ſome late Interpreters of prime note, and the Chaldee, and ancient Greek, ſeem to go the ſame way with him. But that ancienter critick by the former term *noſheh*, underſtandeth the *creditor*, or *letter out*, the *Money-maſter*, as he termeth him; and by the latter, *aſher noſheh bo*, that is, he *to whom he letteth out*, or *lendeth*, the *debtor*, the *taker up*, or the *borrower*; and in his ſteps, tread moſt of the Latine, and all our Engliſh verſions; as alſo the order of the terms in the former branch pleads for it; where the *lender* ſtandeth before the *borrower*, as the *letter* here before the *taker*; the *creditor* in either before the *debtor*: and the conſtant uſe of the word *noſheh*, never found uſed any otherwiſe, then for one that *lendeth*, or *letteth out*, doth abundantly confirm it. See Exod.22.25. Deut.24.11. 2 King.4.1. Pſal.109.11. nor doth the word it ſelf taken apart by it ſelf, ſignifie any other thing in the one member, then it doth in the other; but the ſelf-ſame thing in both: Howbeit, the words taken intirely together, as they make up the latter member of the ſentence, he *whom he letteth to him*, as Deut. 24.11. *the man whom thou lendeſt to him*; (for ſo in either place the words expreſly are) they do evidently deſign the *debtor*: all the difference between thoſe two parallel places is, that there is a defect of the antecedent (ſuch as is found, Ruth 1.16,17. & 2.9. 1 King.18. 12.) in the one, which is expreſſed in the other. But ſo laſtly, 1 Sam.22.2. where it is ſaid, as our verſion rendereth it, *every one that* was *in debt*; it is in the original, word for word, *every one whom a lender*, or *letter*, was *to him* (the redundancy before obſerved, there alſo found) that is, *every one that had a creditor*, or, *every one that was indebted*. And thus much for the preciſe notion of the terms. Now from hence ſome obſerve, that thoſe of the ten Tribes (whom alone they ſuppoſe this prophecy to concern) had not regarded to obſerve the law of God, by Moſes, enacted againſt *taking uſury* of their Brethren, Exod. 22.25. Lev.25.36,37. Deut.23.19,20. as alſo many other of Gods Ordinances, v.5. And it is true indeed, that not they alone, but the Jews alſo were oft times very faulty that way, as appears, Neh.5.2——7. Ezek.22.12. as well as in not releaſing their ſervants at the ſix years end, Jer. 34.8——11. But this Prophecy, though it concern the Iſraelites among others, yet it reſpects other Nations beſides them, as was before ſaid: nor is this here mentioned, more then any of the former, as a matter of iniquity; but as a note of ſome mens more plentiful eſtate, then others, and an occaſion of their commerce and dealing with others, uſually of meaner and lower condition, with gain and advantage to themſelves; notwithſtanding which, yet they ſhould be no more ſecured in theſe diſtracted times, then the pooreſt of thoſe they dealt with. See Jer. 15. 10.

V. 3. *The Land ſhall be utterly emptied, and utterly ſpoyled*] *The Land*. Heb. *earth*, as v.4. of Iſrael, ſay ſome; of Judah, other ſome: but al that circuit of land, rather, devoted to deſtruction, againſt the ſame here denounced. See v.1,4. Heb. *ſhall emptying be emptied*; and *ſpoyling ſpoyled*, the word in either branch doubled, for the more emphaſis, as the like, Gen.2.17. & 37.33. Exod.18.18. & 19.13. 2 King.3.23. Cant.8.7. and the latter word here confirms the expoſition given of the ſecond, in v.1. *emptyed*, as Chap. 19.3. *ſpoyled*, as Chap. 10.6. and 17. 14.

for the Lord hath ſpoken this word] God hath paſſed this doom upon it. See Chap.21.17. or, as ſome, *hath ſpoken this thing*, as Num.30.1. & 36.6.

V.4. *The earth mourneth, and fadeth away*] Or, *It fadeth away*; for ſo runs the Hebrew without the copulative: *the earth it mourns, it fades away*; there is a fineneſs of language in the originall, which our Engliſh cannot ſo fitly expreſs; as if it were ſaid, *it wails, it fails*; or, it *quails*. The former may have reference to the *emptying* forementioned, by voydance of her Inhabitants: as Chap.3.27. Lam.1.4. the latter, to the ſpoyl, before pointed at, of her fruit, and other furniture; as Chap.1. 30. See v.1,3.

the world languiſheth, and fadeth away] By *the world* here, ſome ſtill preſs to have underſtood the Land of Iſrael, being as a little world within it ſelf, ſequeſtred and ſevered from other people, by thoſe ſpeciall rites and ordinances aſſigned them by God, which other Nations had not, Deut.4.7,8,34. & 7.6. & 26.17,18. Pſal. 147.19,20. Rom, 3.1,2. and 9.4. but they produce no place, where it is ſo termed; and the term, as it is of a far larger extent; ſo it evinceth this Prophecy to reach far further, then they would have it. Of the word, ſee Chap.13.11. & 14.17.

languiſheth] See chap.16.8. & 19.8. Ezek.7.17.

and fadeth away] The text runs here, alſo, elegantly on the letter, *it faints, and fails*, or *falls*; but there is a metaphor, from the faintneſſe of a feeble and craſie body, pining, and ſpent, in a manner, with ſome long and lingring diſeaſe, in the one, 1 Sam.2.5. Neh.4.2. Pſal 6.2. See Chap. 17.4. from plants, that withering and fading, ſhed their flowers, and their leaves, Chap. 1.30. or, from the leaves and flowers themſelves, that ſo wither, and fall, in the other, Pſal. 37.2. Chap.28.4. & 34.4. & 40.7.

the haughty people of the earth do languiſh] Heb. the *height*, or, *haughtineſſe of the people of the earth*, not, *doth*, but, *do languiſh*. Which ſome of the Jewiſh Commenters taking in the former ſenſe, for *height*, which it firſt, and properly ſignifies, verſ. 21. Chap.2.13,14. & 14.10,13. & 22.16. expound it of great ones, in power and place, ſet higher then others: as, the *height of his Cedars*, for, the *higheſt*, and *talleſt* of them, Chap.37.24. ſo, *the height of the people*, for, *the higheſt*, and greateſt among them: they that ſit loftieſt among them faint, as wel as thoſe that lye loweſt; as even the talleſt men, and the greateſt bodies ſtoop, and grow faint and feeble with ſickneſſe, as well as the loweſt, and the leaſt. So Chap.1.5. & 2.9. & 5.15. But the moſt take it in the latter ſenſe, for *haughtineſſe*; as Deut.8.14. Pſal.131.1. Prov. 30.13. as *pride*, for, *a proud* perſon; or, *proud* perſons, Jer.50.31. Pſal.36.11. and, *might*, for, *mighty* ones, Chap.3.25. ſo, *haughtineſſe*, for, *haughty* ones; &, *the haughty* ones *of the people of the earth*, for, *the haughtieſt*, among the people upon earth: as, *the wicked of the nations*, for, the *worſt*, and *wickeddeſt* among them, Ezek. 7.24. The haughtieſt, thoſe that heretofore carried their heads higheſt in any place, among them, do now droop, and hang the head. See Chap.2.12,17. It may well include both; the one uſually cauſing, and accompanied with the other, Chap. 5.15. Ezek.31.10.

V. 5. *The Earth alſo is defiled under the Inhabitants thereof*] A reaſon of the former denunciation is here rendred, why God was reſolved thus to proceed againſt the world, and the people thereof; to wit, in regard of their ſins, and grievous tranſgreſſions, whereby both thoſe other nations, and his own people, violating as well the Laws of Nature in general, as his ſpecial inſtitutions and ordinances, had defiled and polluted the places of their reſpective abode, which ſhould, therefore, caſt them up, and ſpue them out, as ſome impure and loathſome matter, that made them ſick, and qualmy, until they were rid and eaſed of them, Levit. 18.25-28. Lam.3.13-15.

The earth alſo] Or, as ſome, *This land alſo*; that is, ſay they, even the land of Iſrael and Judah; not of other nations, at large only: that land, that ſhould have kept it ſelf free from ſuch defilements as other people are polluted with, Lev. 11.43,44. & 18.16,18. Ezek.14.11. and ſo indeed, is the copulative uſed, Chap.12.4. & 22.9. but the article is no other here, then was, ver.1,4. Heb. *And the earth*; which may well be rendred, *For the earth*: as Chap.13.8. & 16.2.

is defiled] Either with the gore-blood, and carcaſſes of men, ſlain, and ſacrificed on it, in the execution of theſe judgements, Ezek.7,21-24. & 9.7. & 39.11-20. or, rather, with the impieties, impurities, murthers, rapes, violences, and other like wickedneſſes, committed by thoſe that live therein, Levit. 18.25,27. Numb.35.33. Pſal.106.38. Chap.1.10,15,21. & 4.4. & 54.3. Jer.3.1,2. Ezek.20.30,31.

under the Inhabitants thereof] As if they were ſo contaminated with ſin, that their very footings defiled the ground that they trode on; not unlike thoſe things, or perſons legally impure; whereof, Levit.11.31-35. & 15.4-12,20-27.

becauſe they have tranſgreſſed the Laws, changed the ordinances, broken the everlaſting Covenant] Becauſe all Gods Laws, both general, and ſpecial; civil, and ſacred, have bin grievouſly and extreamly violated by them; that which hath made them ſo impure, Levit.18.24. Ezek.14.11. & 20.26,43. & 23.7,13. & 24.6,13. Zeph.3.1. Mat.15.18-20.

tranſgreſſed] The word ſignifies properly *to paſſe over*, or *beyond*, Joſh.4.1. & 15.3. applyed to ſins and treſpaſſes, becauſe by commiſſion of them, men paſſe the bounds and limits preſcribed them by God; as Shimei the circuit, aſſigned him by Solomon, 1 King.2.36,37.

the Laws] Either in general, written, or unwritten, concerning mans duty, both to God and man; which even the Heathen alſo have engraven in their hearts, Rom.2.14,15. or, as ſome, the moral, and civil Laws delivered to Gods people, diſtinguiſhed from *the ordinances*, afterward mentioned: as 2 Chr.33.8.

changed] So the word, ſometime, ſignifies, Gen. 31.7,41. & 35.2. but not in the form here uſed; where it ſignifies *to paſſe away*, or, *paſs by*, Job 4.15. & 9.26. & 11.10. and ſo ſeems to intimate, properly, *neglects*, or *paſſings by*; ſins of omiſſion, as the former *paſſings over*; or, *beyond*, ſins of commiſſion: and it would therefore be rendred, *paſſed by the ordinances*.

the ordinances] Heb. *ordinance*: but taken collectively; as Ezr.7.10. rendred, ſometime, *ſtatute*, and *ſtatutes*, Deut.4.5,8. Joſh.24.25. ſuppoſed, here, to intend ſacred rites, and obſervances, more ſpecially by God preſcribed to his people: as Neh.9.13,14.

broken] The word properly ſignifies, *to annul, fruſtrate*, or *make void*, Numb.30.12,15.

the everlaſting covenant] Heb. *the covenant of eternity*: as Chap.55.3. that is, a covenant, never to be broken, or annulled, Jer.50.5. This ſome underſtand of the covenant of circumciſion, made with Abraham and his ſeed. So called, Gen.17.7,13,14. Others, of the Covenant made with the Iſraelites in Mount Sinai, at the giving of the Law, Exod.24.7,8. Jer.11.2,4. and this ſeems more probable then the former. Others, of the Law of nature, concerning all men in general, which was from the beginning, and ſhall laſt to all eternity, Pſal.119.89. Matth.5.18. and they ſuppoſe, that theſe three ſeveral branches intend one and the ſame thing only, in divers terms, as is uſual with this Prophet. But I find not where the word *covenant*, is thereof uſed in Scripture; and encline therefore rather to the former.

V. 6. *Therefore*] To wit, for the ſins and tranſgreſſions before-mentioned, verſ. 5. and ſo in the next branch.

hath the curſe devoured the earth] Or, *land*: as verſ. 1,4,5. *the curſe*, that is, the wrath of God, by theſe diſmal effects, manifeſted, and executed therein. It ſeems to allude, either to the *curſe* denounced in the Law, taking hold of the wilfull breakers of it, Deut.27.26. & 28.15-68. & 29.20. or, to the *curſe*, together with the oath conceived by them, in their covenanting with God, as now for the violation thereof, juſtly inflicted, Neh.10.29. See Jer.23.10. Zach.5.3,4.

and they that dwell therein are deſolate] Being ſtript, and bereft of all thoſe comforts and commodities, that from it they formerly enjoyed, Lam.4.5. or, *pined*, waſted and conſumed, for want of neceſſary ſuſtenance, Ezek. 4.17. Joel 1.18. or, *deſtroyed*: as Ezek.6.4,6. according to another reading, they *ſuſtein* the puniſhment of their *treſpaſſes*; they ſuffer for their ſins: as Prov.30.10. Jer.2.3. See the like ambiguity, Pſal.5.10. & 34.21,22. Hoſ. 5.15. & 10.2. & 13.16. See alſo, verſ. 20.

therefore the Inhabitants of the earth are burnt] *burnt up*; conſumed with fire and ſword, by hoſtile Invaſions, Ezek.5.2,4. & 24.10,11. or, with the fire of Gods wrath, Chap.9.18. & 10.16. or, *dryed up*, and exhauſt; as the body of man, or beaſt, through want of moiſture, Pſal. 69.3. & 102.3. or, a brook, by means of drought, 1 King. 17.7. Jer. 50.38. & 51.32.

and few men left] The words are all ſingular, but collective; as Pſal.8.4. Chap.2.9. & 5.15. See Chap.16.14.

V. 7. *The new wine mourneth, the vine languiſheth*] The Prophet proceedeth, in particular, to inſtance in ſome ſpecial outward comforts, that the creature is wont to afford men; to wit, in *wine*, that is ſaid to chear mans heart, Pſal. 104.15. but ſhould now be taken away, both it, and the vines that yeeld it, being both ſpoiled.

the new wine] So it properly ſignifies; whereof the moneth *Tiſbri*, the ſeventh moneth, anſwering to our September in part, is, by ſome deemed to have its name; becauſe then their vintage was: but it is put here for *wine* in general: as Chap.36.17. Jer.31.12. Hoſ.7.14.

mourneth] The wine is ſaid to mourn, being ſpilled and ſpoiled by the enemy: as *the land*, or, *ground*, is ſaid to *mourn*, Joel 1.10. implying what it would do, were it ſenſible of what is done unto it. See Chap.23.1.

the vine languiſheth] Being trodden down, and deſpoyled by the enemy. See Chap.16.8. ver.4. Joel 1.12.

all the merry-hearted do ſigh] The wine-drinkers, ver.9. (ſo called, becauſe wine makes the heart merry, Pſal. 104.15. 2 Sam.13.28. Eſth.1.10. Zach.10.7.) do *ſigh*, and mourn; becauſe the means and matter of maintaining their mirth, are gone, ver.8,12. Amos 5.17. inſtead of their wonted ſinging, ver.9. now they ſigh: *to ſigh*, for, *to mourn*: as Ezek.9.4. Lam.1.21.

V. 8. *The mirth of Tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth*] Their muſick and melody, that they uſed at their banquets, and merry-meetings, is all at an end. See Chap.5.12. & 16.10. Jer.7.34. & 16.9. & 25.10. Ezek.26.13. Hoſ.2.11. Amos 6.5,7.

tabrets] Or, *tabers*. See Chap.5.25. and of *harp*, there alſo.

the noiſe of them that rejoyce] Or, *the tumultuous clamor* (the confuſed noiſe that they uſe to make, when they are drunk, Pſal.78.65. Zach.9.15.) *of the revellers*; ſtyled, *the ſons of clamor*, Jer.48.45. See Chap.22.2. & 23.7,12.

V. 9. *They ſhall not drink wine with a ſong*] Heb. *the ſong*: ſuch ſongs as they uſed to ſing in their merry meetings, and at their feaſts. They ſhall not revel it as they had wont to do; either with voices, or other muſick, ver.8.

drink wine] To *drink wine*, for, to feaſt: as Job 1.18. Chap.22.13.

ſtrong drink ſhall be bitter to them that drink it] little pleaſure ſhall they take in any ſtrong drink, by reaſon of the calamities and diſtractions of the times. See chap.5.11.

V. 10. *The City of confuſion is broken down*] Or, *The City of emptineſs*; as it is rendred, Job 26.7. or, *of waſtneſs*; as Deut. 32. 10. Job 12.24. or, *of deſolation*; as chap. 34.11. Jer.4.23. or, *of vanity*; ſuch, as things void of ſoundneſs, or vertue, are, 1 Sam.12.21. chap. 41.29. & 44.9. & 45.18,19. & 59.4. and becauſe ſuch things are as good as nought, and nothing worth, the word is uſed alſo for *nothing*, Job 26.7. chap. 40.17,23. So, *Cities of waſteneſſe*, that is, *waſted*, made or laid waſte, chap. 61. 4. Hence, ſome underſtand here, the City *Bethel*; which, both in regard of the Idol, by Ieroboam there erected, 1 King.12. 29,32,33. as alſo of that deſolation that was denounced againſt it, and made good upon it, 1 King.13. 2. Hoſ. 5. 5. is by the Prophets called *Bethaven*, that is, the *houſe*, or *city of vanity*, or *deſolation and emptineſſe*, Hoſ.4. 15. & 10.5, 6. Others would have it to be Jeruſalem, ſaid to have been *broken* up by the Chaldees, 2 King. 25. 4. Jer. 39. 2. and as having been guilty of the like ſins with Bethel, did undergo the like judgment, Jer.7.17-20. & 11.13. & 32. 28-35. And theſe ſeem juſtly to others over-narrow; But they may no leſſe juſtly be deemed to range, as far over-wide, that would thereby have underſtood the whole world; becauſe *all* that is in it, is *vanity of vanities*, and nothing but *vanity*; Eccl. 1.2. and to be brought unto its firſt emptineſſe again, Gen.1. 2. The moſt, and beſt, ſuppoſe it to be ſpoken, not of any one *city*, but by the word *city*, taken collectively, as chap.25. 2. & 27.10. the ſeveral Cities of the Kingdoms and Countries reſpectively, which this prophecy concerned; ſo termed, as ſome of the Jewiſh Commenters, becauſe their Inhabitants ran after *idols*, and other *vanities*, of whom this word is uſed, 1 Sam.12.21. chap.44.9. or, as others of them, rather, becauſe *ruined*, *emptied*, and *deſolated*, by the enemies *breaking* into them, and *breaking* down of them, though the word down is not in the text. See chap. 3. 26. & 34.11. and it is obſerved by one of them, that by a kind of anticipation, it is ſaid, *the city of deſolation is broken*; albeit, it were not ſuch before it was *broken*; but being *broken*, and ſo *ruined*, came to be ſuch; to which he ſuppoſeth a parallel place to be, chap.44. 19. whereof ſee there. But ſuch anticipations are found manifeſtly, Gen.28.19,22. Lev.15.16. Judg.4.21. chap.27.9. & 28.1. & 32. 6. & 40.19. Ezek.3.3. Nah.3.5. Howbeit, others would have it to be termed *the city of deſolation*; becauſe deſigned, or deſtinated to deſolation, as, *the city of deſtruction*, becauſe thereunto deſigned, chap. 19. 18. See Chap. 23. 12.

every houſe is ſhut up, that no man may enter in] or, *that there is no going* in, or out, Heb. *every houſe is ſhut up from entring*, as chap. 23. 1. Which ſome underſtand of being ſhut up, to keep out the enemy having broke into the city, chap. 26.20. Joh.20.19. Others, ſo ſhut, that none goeth in, becauſe there is no buſineſſe there to be done, as chap.23.1. or, ſtand ſhut up, and neither going in, or out, for fear of the enemy, as 1 King. 15.17. 2 Chr.15.5. & 16.1. or, becauſe the Inhabitants are gone, either captived, or ſlain, ch.27.10. I ſuppoſe it may well be rendred, *all houſes are as ſhut up, ſo that there is no going* out, or in; there is no more going in or out, then as if the houſes were all ſhut up. See chap.22.3. Jer. 13. 19. See alſo, ver. 22.

every houſe] that is, many, or the moſt of them, as Gen. 41.57. ſo one of the Jewiſh Commenters. Howbeit, if rendred as before was intimated, there will no ſuch reſtriction need.

V. 11. *There is a crying for wine in the ſtreets*] This paſſage, among others, ſhews that this Prophecy is not to be underſtood of the univerſal deſtruction of the world at the laſt day, 2 Pet.3.10,11.

a crying for wine] or, *becauſe of the wine*; not calling for it, but yelling and lamenting; not, as ſome, for the preſent want ſo much, Hoſh. 7. 14. as becauſe of the ſpoil, and loſſe of it, Lam.5.18. Ezek. 27. 30. where it ſhould alſo be ſo rendred. See chap. 16.7-10. for they ſeem to wander much out of the way, who would have it underſtood, either of paſſengers, or thoſe few left in the city, crying up and down in the ſtreets, *who hath any wine to ſell?* as intimating, both the ſcarcity of that liquor, and mens greedy deſire of it, notwithſtanding the calamities of the times; that which ſome of the Jewiſh Commenters ſuggeſt, and ſome of ours admit.

all joy is darkened] extinct, put out. See chap 8. 22. & 9.19. word for word, it is *even-tide* with it; becauſe at even darkneſs comes Pſal. 104. 20, 23. their mirth ſhall ſet, as the Sun doth at even, and end in mourning, Amos 8.9,10. Howbeit, becauſe the verb is in that notion no where elſe found, there may be ſome ſuſpition, that by a tranſpoſition of letters, which in Scripture is ſometime obſerved, (ſee Lev.3.7. & 4. 32. 1 Chr.4.9, 11.) the word may ſignifie here *to paſſe away*, which, with that alteration, it moſt frequently doth, and would ſuit very well with the next branch. See Job 30.15.

the mirth of the Land is gone] together with the liquor that helped to maintain it, v. 8,9. Heb. *is gone into captivity*, chap. 5.13. as alluding to the captivity of the people of the land carried away by the enemy: the like alluſion is in the word of Elies daughter in law, when the Ark of God was taken, 1 Sam. 4.21,22. See alſo, Hoſ.10.5.

V.12. *In the city is left deſolation*;] or, as ſome render it, *He that is left in the city* ſhall be *deſolate*. Heb. *deſolation*, as chap.1.7. or, *unto deſolation*, as Jer.4.7. or as others; *what is left in the City*, ſhall be deſtroyed with *deſolation*; ſupplying the verb from the branch enſuing: as chap. 13.13. & 18.7. and the particle of wanting, as chap.21.7. & 22. 17,18. which way ſoever we read it, the ſenſe is plain; there is nothing left in the city, City and Country are both alike ſtript and plundered of all, City for Cities, as v.10.

and the gate is ſmitten with deſtruction] the ſame, in effect, is in divers terms repeated.

the gate] either the gates of the city, broken open and deſtroyed by the adverſary, Judg.9.52. Neh.1.3. Ezek.21. 22. or, *gate*, for city, as chap. 14 31.

is ſmitten] Heb. *broken to pieces*, as Mic.1.7.

with deſtruction] ſo the Rabbins, affirming this and the former word to be ſiſters, and ſo the moſt take it; yet ſome render it, with *a noiſe*, or, *a crack*; ſuch a noiſe as ſouldiers are wont to make in the aſſault of a Fort or City, Ezek.21.22. Amos 2. 2. or ſuch a crack, as Gates or Walls, being violently broken aſunder, or broken down, are wont to give, alluded to, Jer.49. 21. Ezek.26.15. The reaſon of the ambiguity is, becauſe both the root whence this word comes (being no where elſe found) and ſome others derived from the ſame, and in ſound coming neer it, have in them, not unuſually, a notion of either: the reaſon whereof, may ſeem to be, becauſe ſuch aſſaults, whereby deſolation is wrought, are commonly accompanied with fearfull out-cries on either ſide. See on chap.16.9,10. The particle, all grant, is to be ſupplyed, as before.

V. 13. *When thus it ſhall be in the midſt of the Land among the people*, there ſhall be, *as the ſhaking of an Olive-tree*, and *as the gleaning of grapes when the vintage is done*] or, *For ſo* (as Gen. 15. 5.) *it ſhall be in the Land among the people*, as in the beating *of an Olive tree*, *as* with *cluſters left*, *when the vintage is done*. *Thus*, or, *ſo*, as was before ſaid, it ſhall be, when theſe judgments ſhall be executed in thoſe places, and with thoſe people where they are put in execution, that a very ſmall company ſhall be left, or eſcape; which may here come in, either in way of confirmation of the former relation, and further amplification of the judgment therein related, by a lamentable effect, to wit, the paucity of thoſe that ſhould therein eſcape, or in way of mitigation and limitation of thoſe ſad denunciations of deſolation and deſtruction, that yet God would not make an utter riddance of all, but reſerve a remnant, that he might have a people to praiſe him. v.14. The former I conceive to be principally intended, though with an intimation of the latter. See Chap.1.9. & 6.13. & 7.3. & 10.21,22. Jer.3.14. This ſome ſuppoſe to have reference to thoſe that Tiglath-Pileſer captived, 2 King.15.29. Others, to the Jews, that either by the Chaldees were carryed captive to Babylon, Jer.39. 9. or that voluntarily of themſelves went down into Egypt, Jer. 43. 5 —— 7. both which I leave to the judgment of others.

in the midſt of the land] or, *earth*, as Pſal. 74. 12. whereby ſome underſtand Jeruſalem, ſituate (as the Jews ſay) in the very midſt of the world, or the navel of the earth, Ezek. 39.12. neer to which, ſay they, the laſt judgment, or oecumenicall aſſiſe, Act.17.31. ſhall be held, Joel 3.2,12. Zach.14.4. But theſe are groundleſſe conceits; *in the midſt of the land*, is no more, then *in the land*, as chap.6.12. & 7. 22. as, *in the midſt of the people*; or *peoples* rather, (for ſo the text hath it, as alſo chap.25.6, 7.) is no more, then *among the people*, or *peoples*, as Jer.39.14. & 40. 1,5,6. which yet argues the prophecy to concern more, then any one people.

as the ſhaking of an Olive-tree] or, *as* in *the beating of an Olive-tree*; it ſeems to have been a proverbiall kind of ſpeech: ſee chap.17.6.

as the gleaning of grapes when the vintage is done] or, *as cluſters* left, *when the vintage is done*, a defect of the epithet *cluſters*, for *cluſters* left: as *ſheep*, for loſt *ſheep*, chap. 53. 6. See chap. 5. 2. and the *cluſters* ſo left, are called *the cluſters of the vintage*, Mic.7.1. as, *a corpſe* left by the ſoul, is called *a ſoul*, Num.19.13. and *wines* drawn off the lees, are called *lees*; by the name of that they left, chap. 25.6. See chap.17. 6. Jer.6. 9. & 49. 9. The *vintage*, the time of *cutting* grapes hath thence its name in Hebrew; as the *harveſt*, being the time of *mowing* graſſe, or *reaping* corn, is thence alſo ſo termed; and but one letter difference between the one and the other. See chap.17.5,11.

V. 14. *They ſhall lift up their voyce, they ſhall ſing for the majeſty of the Lord, they ſhall cry aloud from the Sea.*] In this verſe, and ſome enſuing, is deſcribed the condition and carriage of thoſe few, the remains among each people, that ſhould be preſerved in, or delivered out of the common calamities and afflictions of thoſe times; they ſhould abundantly rejoyce, and out of the joyfull ſenſe and apprehenſion of Gods might and mercy therein ſhewed them, break forth into praiſes of him. So Chap. 12. & 25. & 26. This ſome reſtrain to thoſe that were delivered in Sennacheribs Invaſion, Chap. 37. 31, 32. ſome to thoſe that were freed from the Babylonian captivity, Pſal. 126. 1, 2. But it ſeems to be of a larger extent, and ſome extend it unto the times of the Goſpel, which yet ſeems not ſo cleer.

They] or, *theſe*; for there is an emphaſis in the word, the pronoun not only expreſſed, which ſeldome is, but with an additional adjection alſo to it, as Eccl. 3. 18. Chap. 35. 2. the perſons ſo left, as v. 13.

lift up their voice] The phraſe is uſed to ſignifie an expreſſion, either of great grief, as 1 Sam. 11. 4. Job 2. 12. or, of much joy, and ſo here, as the like, chap. 40. 9.

ſing] or, *make joyfull acclamations*, as chap. 12. 6. & 54. 1. Pſal. 35. 27.

for the majeſty of the Lord] or, *excellency*, as Amos 8. 7. or, *magnificence*, See chap. 2. 10. the ſupereminent greatneſſe of his might, and mercy ſhewed, both in the deſtruction of ſome, and in the deliverance of others. Theſe words, according to the diſtinctions in the original, appertain not to this branch, but to the next.

cry aloud] Of this word, ſee on chap. 12. 6. Some ſuppoſe, that it alludes here to the ſhoutings in vintage and harveſt, chap. 16. 9. Others, to the ſhouting of Sea-men, at their coming into harbour, becauſe of the next words.

from the Sea] that is, ſay ſome, after their deliverance from their former afflictions; compared in Scripture oft to *a Sea*, Pſal. 42. 7. & 69. 1, 2, 15. & 88. 7. & 93. 3. & 130. 1. Rev. 15. 2, 3. when the Sea ſhall be no more, Rev. 21. 1. of this uſe of the particle, ſee on chap. 38. 15. & 53. 8. But other rather underſtand it of the place, from whence thoſe voices of joy and praiſe ſhould be heard, which ſome underſtand of thoſe that are upon the Sea, Pſal. 65. 5. & 107. 23. as if the ſenſe were, that God ſhould be magnified both by Sea and Land, Pſal. 96. 11. & 98. 9. Others, *from the Sea*, that is, *from the Weſt*, as chap. 49. 12. from Paleſtine, which lay Weſt from Judea, chap. 9. 12. or the ſea-coaſt, the utmoſt bound of the Land of Iſrael Weſtward, Ioſh. 1. 4. & 15. 47. or, the Iles of the midland ſea, v. 15. or laſtly, which is moſt likely, the tranſmarine lands, or ſea-coaſts in general, where any of thoſe ſhall be found that were partakers of this deliverance.

V. 15. *Wherefore glorifie ye God in the fires*; even *the name of the Lord God of Iſrael, in the Iles of the ſea*] The faithfull delivered, and eſcaping the forementioned calamities, as they celebrate Gods name, for both his judgments on the wicked, and his goodneſſe to themſelves; ſo they incite others alſo to do the like with them, and encourage one another thereunto: ſo Pſal. 34. 3. chap. 12. 4, 5.

in the fires] Ye that abide yet in the fire of tribulation, Pſal. 66. 10, 12. chap. 48. 10. deſpair not, nor be diſcouraged; but by your patient ſufferings glorifie God, and depend upon him for deliverance, Pſal. 94. 19. Mat. 5. 12. Act. 5. 41. & 16. 25. Rom. 5. 3. 2 Cor. 4. 8, 9. & 6. 9, 10. Phil. 1. 18, 20. & 2. 17. Col. 1. 24. Iam. 1. 2. 1 Pet. 1. 6——8. & 4. 12-14. or, *in the valleys*, ſo termed, as ſome, by way of antiphraſis, as *a grove* in Latine; becauſe they enjoy leſſe light that live in them, then thoſe that dwell in higher places on the hils; or as others rather, for the plenty of *herbs*, and green things that there grow, chap. 18. 4. & 26. 19. So divers of the Jewiſh Doctors underſtand that, Gen. 11. 28, 31. *Ur of the Chaldeans*, that is, *the vale* wherein the *Chaldeans* dwelt, for their Countrey lay low: ſee chap. 21. 1. and they ſuppoſe the *valleys* here mentioned, becauſe more Cities are uſually in valleys, for conveniency of watering and feeding, Pſal. 64. 12, 13. & 104. 10, 14. then on hils, chap. 32. 19, 20. and this ſeems moſt probable. Though there want not Jewiſh Criticks that would have the word ſignifie *holes*, as two other words ſomewhat neer it do, both found together, chap. 11, 8. expounding it either of ſuch *holes* and *caves*, wherein they lay hid, 1 Sam. 13. 6. & 14. 11. or of ſuch *holes* and dungeons wherein they were held, Chap. 44. 22.

the name of the Lord] the Lord himſelf, as Pſal. 9. 2. & 69. 30. his power and majeſty, Deut. 28. 58. 1 King. 8. 41, 42. ſee chap. 30. 27.

the God of Iſrael] by his judgments manifeſted to be the only true God, 1 King. 18. 39. Pſal. 9. 16. & 83. 18. chap. 45. 6. Zach. 14. 9. but therefore, ſaith the Rabbine, here ſo ſtiled; becauſe for his Iſrael he doth all this, Chap. 43. 3, 4. and 45. 4.

in the Iſles of the ſea] The Iles, whereof great ſtore in the midland ſea, Pſal. 97. 1. or, the regions bordering upon the ſea. ſee v. 14. chap. 21. 6.

V. 16. *From the uttermoſt part of the earth have we heard ſongs,*] Or, *of the Land*, as v. 3. The generallity of the joy, and praiſes of God, from that ſcattered remnant, out of all places, far and neer, where any of them are found; there is nothing but ſinging with them; all the Land over they ſing ſo loud, that they may be heard even from the Lands-end; ſee the like of Lamentations and out-cries, chap. 15. 4, 5, 8. Jer. 49. 21.

the uttermoſt part] Heb. *wing*, as chap. 11. 12.

ſongs] ſongs of deliverance, Pſal. 32. 7. ſuch ditties properly, as are made to be ſung unto ſome muſical inſtrument, and thoſe are in Greek alſo peculiarly termed *Pſalms*, Col. 3. 16. ſee chap. 12. 2.

even glory to the righteous] Some make this the ſubject matter of their ſinging, to wit, *Glory* be, or be given, *to the righteous*, that is, to God the righteous One, whoſe righteouſneſſe hath been manifeſted, and magnified in the execution of the judgments above-mentioned, Pſal. 129. 4. Apoc. 7. 12. & 15. 3, 4. & 19. 1. Others underſtand it of the godly and righteous, by thoſe deliverances made beautifull, delightfull, amiable, and honourable: ſee Pſal. 149. 4, 9. and they read the words, a *beauty*, or beautifull ornament, *to the righteous*: ſee chap. 28. 5. and of the term it ſelf, chap. 4. 2. *righteous*, for righteous ones, as chap. 3. 10.

but I ſaid, my leanneſſe, my leanneſſe] After the relation of this great glory that ſhould fill the hearts of thoſe that ſhould eſcape ſo, as to ſurvive the judgments before denounced; the Prophet, in an abrupt manner, breaks off that his chearfull and gladſome diſcourſe; and to ſhew how full his heart was of grief and regret for the miſeries that were the whileſt to befall his people, he falls to lament their condition, as well in regard of their grievous ſins, as of the great variety of dreadful and unavoidable judgments, that for the ſame ſhould be inflicted upon them; withall, making a very pathetical profeſſion, and affectionate expreſſion of his own preſent affliction, upon the very fore-ſight thereof: ſo Jer. 9. 1.

My leanneſſe, my leanneſſe] The old Latine, following the Chaldee, rendreth it; *My ſecret to my ſelf, my ſecret to my ſelf*: And the Chaldee expounds it of a ſecret revealed to the Prophet, concerning the retribution of the wicked in one kind, and of the righteous in another; but neither is the laſt letter in it a pronoun, but the formal and uſual termination of the word, as in others of the like ſtamp; nor is the word ever found without it in Hebrew, as it is, when it ſignifies *a ſecret*, in Chaldee; nor hath either the root it ſelf, from whence the word riſeth, or any other of the ſame ſtock, any other notion but of *leanneſſe*, as our Engliſh therefore well rendreth it. See Num. 13. 21. chap. 10. 16. & 17. 4. Ezek. 34. 20. The meaning is, that the grief of his mind was ſo great, for the perfidiouſneſs of his people, and Gods wrath thereby incenſed, and ſure ſhortly to ſeize on them, that even the fleſh of his body was alſo waſted and conſumed with it, as with ſome emaciating and pining diſeaſe. So Pſal. 69. 9. & 119. 139. See alſo the like expreſſions, upon other occaſions, Pſal. 22. 15, 17. & 32. 4. & 102. 3-5, & 119. 83. The repetition is only to manifeſt the vehemency of his affection: ſee the like, Jer. 4. 19.

Wo unto me] or, *wo is me*, or, *alas for me*; for it is ſpoken, not in way of denunciation, as chap. 29. 1. but in way of lamentation, as Lam. 5. 16.

the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly] Heb. *dealing treacherouſly, have dealt treacherouſly*, as Jer. 5. 11. that is, they have dealt exceeding treacherouſly; or, have dealt treacherouſly oft times, again, and again. He cannot multiply words ſufficiently, to expreſſe the extream perfidious courſes and carriages of his people towards God; whom by ſo many ſpecial and peculiar obligations, they ſtood ſo deeply endeared unto, and had ſo oft, and ſo ſolemnly engaged themſelves: that which made their treſpaſſes and tranſgreſſions far the more hainous then the ſins and exceſſes of any other people, Pſal. 81. 11. Amos 3. 2. See the like heaping up of various expreſſions to the ſame purpoſe, Dan. 9. 5, 6. For it cannot be ſo fitly underſtood of other perſons dealing perfidiouſly with Gods people; albeit it be true, that divers of them ſo did, chap. 21. 2. & 33. 1, 8. Lam. 1. 2. and ſo ſome apply it, as if the Prophet mourned, not ſo much for their treacherous dealing with God, as for others treacherous dealing with them.

V. 17. *Fear, and the pit, and the ſnare, are upon thee, O Inhabitant of the earth*] Heb. *Fear, and pit, and ſnare.* The hainouſneſſe and grievouſneſſe of their ſinful courſes was before; the dreadfulneſſe of Gods inevitable judgments upon them, for the ſame, now enſueth. Thus when ſin is come to an height, judgment followeth it at the heels, Gen. 15. 16. Ezek. 7. 10, 11. Matth. 23. 32, 36. 1 Theſſ. 2. 16. In theſe words, a variety of perils, of ſundry ſorts, is implyed, and they are knit together with a copulative reiterated, as purſuing the ſame perſons; that if they chance to miſſe in the one, yet they may be ſure to take in the other, ver. 18. The words run very elegantly, in a neer affinity of letter, and ſound, in the original; as if we ſhould ſay, *Scare, and ſewer, and ſnare,* or the like; yea, the words come ſo neer, in letters and ſound, one to another, that ſometime one of them is, in ſome copies, read for the other: as Lam. 3.47. See the ſame, Jer. 48.43.

O Inhabitant of the earth] *Inhabitant,* for, *Inhabitants;* as Chap. 5.3. but there is ſome emphaſis, here, in it; as if each one ſhould be expoſed to the ſame perils *of the earth,* or *land;* as ver. 16. which the Jewiſh Commenters would, by all means, put off from their own Nation, to the people abroad in the world.

V. 18. *And it ſhall come to paſſe,* that] Heb. *And it ſhall be:* as Chap. 17.4.

he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh out of the midſt of the pit, ſhall be taken in the ſnare] The meaning is plain, he that eſcapeth one danger, ſhall fall into another; as if he ſaid, he that fleeth for fear of the enemy, either breaking in upon him, or purſuing him, ſhall fall into ſome Well, or ditch; as thoſe, Gen. 14.10. and if he get out of that, (though he may then think himſelf ſafe,) ſhall fall into the hands of ſome that lye in ambuſh for him, or the like; as Judg. 20.42,43. See the like, 1 King. 20.30. Amos 5.19. & 9.23. and an alluſion to ſomewhat the like, Prov. 29.25. There ſeems to be, in the words, a metaphor taken from the manner of hunters dealing with Deer, or other wild beaſts, whom, when they have digged pits for, and covered with ſome looſe, or light matter, and ſet toils, or gins and ſnares, not far from them, that if they eſcape, either paſſing by, or getting up out of, the one, they may be ſurprized with, and held faſt in the other, do then, with noiſe and clamor raiſed rouze up their prey, and ſo drive them, while they flee to ſave themſelves, for fear of the noiſe, into thoſe pits, or gins, that they have before-hand prepared for them, to intercept them in their flight. Hereunto are frequent alluſions in Scripture, Pſal. 9.15. & 10.8,9. & 35.7,8. & 57.6. & 64.5. & 91.3. & 124.6,7. & 140.3,11. Jer. 16.16. Lam. 3.52. & 4.18-20. Howbeit, I cannot concur with thoſe, who in the word *fear,* ſuppoſe an alluſion to ſuch feathers and papers, as hunters uſe, with us, to blanch the Deer with; or that ſtring, or line, furniſhed with the like, which they were wont, anciently, to ſcare wild beaſts with, to the ſame purpoſe that ours do; becauſe in Latine, it is termed *formido,* that is, the *fright,* or the *ſcare:* for it ſuits not well with the words of the text, wherein it is ſaid, not, *from the ſight,* as it ſhould be, if that were intended, but, *from the noiſe* (which that makes none,) *of the fear:* and indeed, *the noiſe,* or *voice of the fear,* is nothing but *the fear of the noiſe:* as, *the uncleanneſſe of a man,* for, *a man of uncleanneſſe,* Levit. 7.21. *the oath of obligation,* for, *the obligation of an oath,* Numb. 30.14. and *to flee from the ſound, or the noiſe of the fear,* is no other, then *to flee for fear of the noiſe;* as for *fear of the ſword,* Chap. 21.15. or, *to flee from the dreadful noiſe;* as Chap. 33.3. *a noiſe of fear,* for, *a fearfull noiſe;* or, *a noiſe,* or *report of ſome fearfull* evil approaching; as Job 15.21.

out of the midſt of the pit] For, *out of the pit,* ſimply; as Prov. 5.15. Jer. 51.6. with Rev. 18.4. Ezek. 32.21. Amos 6.4.

for the windows from on high are opened, and the foundations of the earth do ſhake] This is further added, more fully to illuſtrate the unavoidableneſſe of Gods judgments; the vengeance of God breaking forth, and ſurprizing them, both from above, and from beneath, as well over their heads, as under their feet; and as no ſhelter for them, againſt the one; ſo no ſteddy ſtanding for them, in regard of the other.

the windows from on high are opened] *from on high,* that is, from heaven. So Chap. 32.15. Lam. 1. 3. *the windows from heaven,* for, *the windows of heaven:* as, *a boar from the wood,* for, *a boar of the wood:* Pſal. 80.13. or, *the windows from above pour down, being opened;* or, *are opened,* and pour down *from above.* Of which conciſe and comprehenſive form of ſpeech, ſee on Chap. 14.12. & 38.17. The *windows of heaven* are ſaid to be *ſet open,* to intimate, ſometime, abundance of bleſſings, Deut. 28.12. Mal. 3.10. ſometime, to expreſs as large meaſure of unavoidable judgements; and ſo here, in way of alluſion, either to the general deluge in Noahs dayes, Gen. 7.11. or, to that dreadful deſtruction of Sodom and Gomorrah, Gen. 19.24. See Pſal. 11.6. Rom. 1.18.

the foundations of the earth do ſhake.] An hyperbolical phraſe, very frequent in Scripture, whereby is repreſented that exceeding terrour and aſtoniſhment, wherewith people are ſurprized and tranſported, upon the manifeſtation of Gods might and wrath, in ſome extraordinary judgment; as if the earth, to the very center of it, ſhook under their feet. See Pſal. 18.7. Chap. 2.19,21. & 13.13.

V. 19. *The earth is utterly broken down, the earth is clean diſſolved; the earth is moved exceedingly*] The Propet proceeds, ſtill, in rhetorical amplifications of the ruines and ſubverſion of the Kingdoms and States, coming within compaſs of this Prophecy, ſo ſubverted, and all things with them turned upſide-down; as if the earth it ſelf, that beareth them, were rent, and torn aſunder and ſhattered, and not able, any longer, to conſiſt, or to ſubſiſt. So ver. 1, 18, 20.

is utterly broken down] Heb. *in breaking aſunder,* or *to pieces, is broken aſunder,* or, *to pieces;* for that is the more proper notion of the word, and better ſuits with the object here, *the earth.* So Pſal. 2.9. Prov. 11.15. & 13.20. & 25.19.

is clean diſſolved] Heb. in *diſſolving, is diſſolved;* or, rather, in *renting,* or, *tearing, is rent,* or *torn* aſunder. For though the word in one form ſignifies *to diſſolve, break, fruſtrate,* or *make void,* vows, covenants, and contracts, Numb. 30.8,12, 13,15. verſ. 5. yet in the form here uſed, it ſignifies *to rent,* or *tear* aſunder, ſome ſolid body, Job 16.12. Pſal. 74.13. and thence of the word for *clefts,* or *ruptures* in the ground, Chap. 2.20. yet there may be a glance at the former, here, in this latter, as noting a retaliation of tranſgreſſion, and penalty; the earth is broken, and rent aſunder with them; becauſe they have broken and violated their covenant with God, verſ. 5.

is moved exceedingly] Heb. *in moving, is moved.* The word is uſed for ſuch *a moving,* by which a man ſtaggers; ſo as his feet are ſcarce able to keep him ſtanding upright, Deut. 32.35. Pſal. 13.5. & 17.5. & 66.9. & 98.18. or, for ſuch *a moving,* where ſomewhat is removed out of its former fixed ſeat, Chap. 54.10. Applyed to the earth, or land, and the States and Kingdoms thereof, Pſal. 46.6. & 60.2.

V. 20. *The earth ſhall reel to and fro, like a drunkard*] Or, *reeleth:* that it may run in the ſame tenour with the former. The future is frequently uſed of things ſpoken of, as paſt, or preſent, Pſal. 2.2. & 18.6,11,13,16,20. Heb. *reeling reeleth:* the ſame term is uſed, Chap. 19.1. & 29.9. and the ſame ſimilitude, Pſal. 107.27. Chap. 19.1. Jer. 23.9. It is the ſame in effect, but clad under a new notion in other terms, that was before, ver. 19.

and ſhall be removed like a cottage] Or, is *removed,* as before. The word properly importeth a flitting, or removing from place to place; the curſe of Cain, Gen. 4.14,16.

a cottage] The word is uſed, Chap. 1.8. for *a ſhed,* that a gardiner, or keeper of a garden, ſetteth up in it, there to repoſe, or to ſhelter himſelf in a ſtorm; or from thence to watch the fruits, or plants in it; and it is there rendred, *a lodge:* but it ſeems here to be taken for *a tent;* either *a ſouldiers tent,* as ſome, that is taken down and removed, when they are to march, or are quitting of their quarters; or, *a ſhepherds tent,* which he removes from place to place, as he finds conveniency of feeding for his ſheep, Chap. 13.20. & 38.12.

and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again] Or, *that it ſhall fall, and not riſe again;* as Judg. 7.13. the judgements of God, by the tranſgreſſions of its Inhabitants procured, ſhall lye ſo heavy on it, that it ſhall ſink down under the weight of them, and not be able to recover again its former eſtate. See ver. 5,6.

the tranſgreſſion] That is, puniſhment of it: as Gen. 4.7, 13. Prov. 29.22.

heavy] In the puniſhment of it, Pſal. 38.4. Ezek. 33.10. a metaphor taken from weighty burdens, ſo heavy, that a man cannot ſtand upright under them.

not riſe again] Heb. *not add to riſe;* So Jer. 25.27. & 51.64. Amos 5.2.

V. 21. *And it ſhall come to paſſe in that day,* that, &c.] As Chap. 10.27.

the Lord ſhall puniſh the hoſt of the high ones, that are *on high, and the Kings of the earth, upon the earth*] None ſo great, or high, in power, or place, that ſhall eſcape in this judgement of God. verſ. 2. Chap. 5.15.

puniſh] Heb. *viſit upon:* as Chap. 28.14.

the hoſt of the high ones, that are *on high*] Or, *the hoſt of that high one,* (that is, as ſome think, the King of Aſſyria, Chap. 10.12.) that ſitteth *on high;* ſo far above other Princes, Chap. 36.4. or, as the King of Babylon, in his own haughty conceit, Chap. 14.13,14. or, *the hoſt of* each *high one, with the high one himſelf;* not their hoſts alone, but themſelves alſo; as Pſal. 68.12, Chap. 34.2. So is the particle uſed, 1 Sam. 1.24. Jer. 11.19. or, each *high one, in his height;* that is, the higheſt of men, in their higheſt eſtate. And ſo the latter part of the verſe, ſhould expound the former. But ſome would have it meant of the celeſtial bodies, *the Sun,* and *the Moon,* that are ſaid to be darkned, verſ. 23. the darkning whereof is counted a diſmal ſign, Chap. 13.10. Joel 2.21, to the Heathen eſpecially, Jer. 10.2. Some, of the Angels, that ſtand for ſeveral Kings, and ſeem concerned in their affairs; them in heaven, oppoſed to, yet joyned with, the Kings on earth: So ſome of the Jewiſh Commenters, from Dan. 10.13,20,21. Of Chriſtian Writers, not a few, of the Devills, thoſe *principalities, and powers,* that are ſaid to be *in high,* (as our laſt edition rendreth it,) or rather, *in heavenly* places; that is, aloft, in the ayr, Eph. 2.2. (as, *the birds of heaven,* Pſal. 8.8. Matth. 13.32. that is, *of the air.*) and are to be judged at the laſt day, 1 Cor. 6.3. Jud. 6. And ſome again, of their idols, ſet uſually aloft, 2 Chron. 34.4. or their images of the celeſtial bodies, Chap.17.8. & 27.9. Amos 5.26. Act.7.43. See Chap. 19.1. & 46.1. Others, of *the heavenly hoſt* here on earth, that is, the Church militant, which ſhould be viſited, as well as the world, and the Princes of it, Lam.2.1. Dan.8.10. Rev.12. 1, 3,7. Among this great variety of Interpretations, to which divers others might be added; I ſuppoſe that moſt probable, that by *the hoſt of the high one,* (the word collectively taken; for *thoſe, that ſit aloft,* Chap.26.5. are meant, thoſe great Monarchs and Potentates, ſuch as the Heads were of the Aſſyrian, and Chaldean Empire, ſtyled not barely *Kings,* but *Kings of kings,* Dan.2.37. and whoſe *dominion* is ſaid to *reach up unto heaven,* Dan.4.20,22. whoſe reſplendent ſtate and majeſty, is alſo compared to the luſtre and brightneſs of thoſe celeſtial bodies, Chap.13.19. with 14.11. ver. 23. and whoſe dejection and downfal, therefore, is reſembled by ſimilitudes taken from, and glancing at the diſſolution and alteration that thoſe heavenly ſubſtances ſhall, in likelihood, undergo at the laſt day. See Chap.34.4. Rev.6.12-14. as on the other ſide, the reſtitution and reſtauration of Gods Church, and children, after ſome long captivity, or grievous calamities, is wont to be deciphered by reſemblances drawn from, and alluding to, the general reſurrection, and glorious condition that the whole body of the faithful, ſhall, at the laſt day, attain, Chap.26.19. Ezek.37.1-14. Dan.12.1,2.

and the Kings of the earth, upon the earth] Or, that are *upon the earth*; that it may anſwer the former branch: thoſe Kings and Princes, who though great, and high, in regard of thoſe that are under their command; yet ſeem to have their thrones on the ground, in compariſon of thoſe their ſuperiours, ſo far above them, that they ſeem to have their *thrones ſet among the ſtars, or above the clouds,* Chap.14.13,14. See Chap.10.9.

V. 22. *And they ſhall be gathered together,* as *priſoners are gathered together in the pit; and ſhall be ſhut up in the priſon*] Theſe great ones, of both ſorts, or ſizes, When God ſhall have executed judgment thus with them, ſhall, as common people captived, be kept down, and kept in ſo by his Almighty power, that they ſhall no more be able to ſtir abroad, or to act ought, as they had wont to do, until he pleaſe to releaſe them, and ſet them at liberty again, then as if they had been all that while kept faſt ſhut up in ſome dungeon, or ſome ſtrong and cloſe priſon. See Zach.11.9,12. Rev. 20.1-3. and of ſuch like executions of judgment on ſuch, 2 King.23.33. & 25.7. 2 Chr.33.11. & 36.6. Pſal.149.7,8. Chap.38.33. Jer. 52. 12. Ezek.19.4,9. Lam.4.20.

be gathered together, as priſoners are gathered together] Heb. *gathered together* with *the gathering of a priſoner,* as ſome render it: and ſo it ſhould be like the phraſe uſed, Chap. 10. 26. & 27.7. & 62.5. but becauſe the former noun is not in a form of regiment, it would rather be rendred, as the Rabbines conceive it, *they ſhall be gathered* with *a gathering,* (that is, exactly, or ſtrictly gathered, ſo as none ſhall eſcape; as *throw* with *a throwing,* chap.22.17. and as, *gathering gather,* Mic. 2.12. beſides that, the verb is in a form alſo implying no leſſe, and ſo chap.33.4. Zach.14.14.) as *a priſoner,* (to wit, is gathered) or, as *priſoners* (the word taken collectively, as Pſal.79.11. & 102. 20.) are gathered together, a defect of the note of ſimilitude, as chap.22.18. yet ſome render it without any ſuch ſupply, they *ſhall be collected, being collected, bound.* Heb. ſay they, *a collection bound*: but this ſounds very harſh; unleſſe we read, and *bound*; but the word is not a participle, but a noun, and that ſingular; and ſo alſo, the text ſeems over-forced. Nor doth that, which ſome of the Rabbines ſuggeſt, come off any more ſmoothly, to wit, that thoſe great ones, Iſraels enemies, when they are *gathered together,* ſhall be as *a man in bonds,* not able to ſtir hand or foot, untill they have ſubmitted themſelves to Gods people. See ſomewhat the like, chap.22.3. For as for the Latine, *they ſhall be gathered with the gathering of one bundle,* it cannot be admitted, ſince that the word here uſed, doth no where ſignifie *a bundle,* but *a priſoner* always, or *one in bonds,* chap.10.4. & 42. 7. nor any interpretations therefore grounded thereupon.

gathered together] that is, ſay ſome, *deſtroyed,* becauſe the word ſometime ſeems to have ſome ſuch like notion, chap.57. 1. Ier.8.13. Hoſ.4.3. Zeph.1.2. but the moſt take it, in the ordinary and moſt common ſenſe, *they ſhall be gathered together,* as malefactors are oft times out of ſeveral places, to be laid up faſt in ſome Gaol or priſon, untill the day, either of aſſiſe, or of releaſe.

in the pit] Heb. *on the pit*; yet the particle is alſo ſo uſed, chap.38.20. and in the next branch; and if it be ſo taken here, it may ſeem, that ſomewhat elſe ſhould be ſupplyed, and the text thus read, *they ſhall be gathered together,* ——— and caſt *into,* or laid up *in the pit*: of which manner of conciſe ſpeech, ſee v.18. Otherwiſe it may be rendred, *they ſhall be gathered together* ——— *for the pit,* as malefactors for the Gaol.

the pit] that is, ſay ſome, the *grave,* which mens carcaſſes are wont to be caſt into, chap.14.16,20. & 38.18. others better, the *dungeon* or *hole,* wherein priſoners are caſt and kept, Ier. 37. 16. & 38.6. Zach. 9. 11.

and they ſhall be ſhut up in the priſon] or, *in priſon*; for there is no article in the text; nor doth it ſuit ſo well here: or, as *in priſon,* as in the former branch; as *a priſoner,* they ſhall be as ſurely and narrowly reſtrained and curbed, as if impriſoned and mured up in the ſtrongeſt and ſtricteſt place of reſtraint: there is in the Hebrew, a neer affinity between the verb and the noun; the word rendred *priſon,* ſignifying *a ſhutting up,* or, a place of *ſhutting up,* Pſal.142.7. chap.42.7. and the verb is in the more weighty form; as Ioſh.6.1.v.10. Ier.13.19. importing a ſtrict and ſure ſhutting up.

and after many days ſhall they be viſited] what manner of *viſitation* it is that is here intended, is among Interpreters much controverted: Some, and thoſe not a few, both Jewiſh and Chriſtian Writers, underſtand it of *a viſitation,* not for good, but for evil; ſo divers of the Rabbines, of whom, ſome ſuppoſe it to allude to the manner of mens dealing with captives and ſlaves, whom they keep ſhut up all night; and in the morning, let out to labour: Others, unto the wonted manner of proceeding with malefactors, that are committed to priſon, and there kept, untill they be brought forth unto execution, or to triall. Where in the main, to wit, that the *viſitation* here mentioned, is no matter of mercy, thoſe Chriſtian Writers concur with them that interpret this whole Prophecy of the general judgment at the laſt day; which yet becauſe this paſſage ſeems to oppugn, ſome of them make uſe of a Rabbinical expoſition, though not naming the author, rendring the words *from,* or, *for, many dayes*; and expounding it, of being queſtioned, and upon trial condemned to ſuffer for the ſins that had been, *in many dayes,* committed by them; or committed, not many dayes after their commitment before-mentioned; but *many dayes* before they were brought to their triall, 2 Cor. 5.10. But the moſt of ours, and the moſt judicious, expound it of *a viſitation* in favour and mercy; ſuch as is intimated in the like phraſe, Gen.21.1. & 50. 24,25. Exod. 4. 31. Ruth 1.6. Zeph.2.7. which the Jewiſh Writers, that go this way, expound, ſome of their own nation, that though they were held in bonds and captivity, for ſome ſpace of time, both Princes and People; yet, at length, God would in mercy viſit them, and ſet them at liberty again, Chap.27.12,13. Jer. 29.10. & 32.37. & 52.31-33. Others more largely of other Nations and States, that ſhould, after theſe judgments executed upon them, being bettered by them, adjoyn themſelves to Gods people; and find mercy and grace. Wherein we willingly concur with them, acknowledging the ſame to be fulfilled under the Kingdom of Jeſus Chriſt, the true Meſſias, in thoſe other Nations; and deſire to ſee accompliſhed, alſo, in them, Chap.2.3,4. & 18.7. & 19.20-22. & 23.17,18. & 60. 3,11,12. But here a rub would be removed, caſt in our way by a late Interpreter of prime note, that may elſe impeach the free progreſs of this expoſition; the rather, becauſe our late Tranſlaters have afforded it admiſſion into the margent, though not into the text. This learned man, therefore, renders the word here, not, *they ſhall be viſited,* but, *they ſhall be miſſed,* or *found wanting*; that is, for many dayes, or, for a long time, they ſhall not be extant, as he expoundeth it. And it is true, indeed, that ſuch a notion the word here uſed ſometime hath: it ſignifieth, firſt, and properly, *to viſit,* or *to ſurvey*: and in the next place, upon ſurvey, to take notice of the abſence, or preſence, of thoſe things, or perſons, that come within compaſſe of the ſurvey, and to diſpoſe of them, this way, or that way; for evil, or for good. Hence it comes to paſſe, that ſometime it ſignifies *to miſſe,* and *to be miſſing*: as Numb.31.49. 1 Sam.20.18. & 25.7, 15. 2 King. 10. 19. Chap.34.16. But that cannot be made good, which to ſtrengthen this Interpretation, here, is averred; that in that form, which is here uſed, put abſolutely, it never ſignifieth otherwiſe: nor if it were ſo in all other places, where it is ſo put, would it neceſſarily follow, that it cannot otherwiſe be underſtood here. For firſt, it is apparent, that it is uſed otherwiſe, where put abſolutely, without any addition, in a place parallel to this, Ezek.38.8. where it is ſaid, *After many dayes, thou ſhalt be viſited;* that is, as this Author himſelf renders it, *execution ſhall be done upon thee:* and that, indeed, is the genuine ſenſe of the place: *thou ſhalt be viſited,* to wit, with evill; as Solomon, more fully, Prov.9.23. where the ſame word is, in the ſame form uſed, *he ſhall not be viſited* with *evill*; and if it do ſo ſignifie, when *good,* or *evill,* is added; why not, where neither is expreſſed, ſince that in the active, it is ſo frequently uſed, without either? Again, it ſeems but an harſh expoſition, *After many dayes, they ſhall be miſſed*; that is, they ſhall not be extant for many dayes: and laſtly, the like term uſed, but in the active, of Tyre, Chap.23.17. *after ſeventy years the Lord will viſit Tyre,* helps much, both to confirm that which we have here in the text, and to enervate that which the margent ſuggeſteth.

V.23. *Then the moon ſhall be confounded, and the ſun aſhamed; when the Lord of Hoſts ſhall reign in Mount Zion, and in Jeruſalem,*

ruſalem, and before his Ancients gloriouſly] This Chapter containing the firſt part of the preſent Sermon, or Prophecy, the Prophet cloſeth after his wonted manner, with a paſſage concerning the ſpiritual, yet conſpicuous, glory, and magnificence, of the gracious Kingdome of God, in the times of the Goſpel, ruling in his Church, by his Chriſt; the brightneſſe and majeſty whereof ſhould be ſuch, as no light of Sun, or Moon; no glory or magnificence of any worldly ſtate, ſhould be comparable thereunto.

Then] When God ſhall have manifeſted his might and majeſty, both in dejecting, and in reſtoring again, Kingdomes and States; in viſiting them in wrath firſt, ver. 21. and then in mercy again, v.22. Heb. *And*, as chap.8.3,14.

the moon] ſo called, in regard of her *whiteneſſe*, as here; ſo Cant.6.10. chap.30.26. an emblem of worldly ſtate and glory, ſubject to change and variety, Rev.12.1.

ſhall be confounded] or, *bluſh*, as alluding to the notation of her name; ſhe ſhall bluſh, for all her white or pale face; or, *be aſhamed*, for that the word properly ſignifies; and ſo is it rendred, Pſal.34.5. & 71.24. chap.54.4. Jer. 50.12.

the Sun] ſo termed, in regard of his *heat*, Pſal. 19.6. both here, and Job 30.28. chap.30.26. an uſual type of the greateſt and moſt reſplendent glory, Jud.5.31. Mat.13.43. & 17.2. Act.26.13. 1 Cor. 15.41. Rev. 1.16. & 12.1. for the ſentence riſeth here, from the moon, to the ſun, as Cant.6.10. chap.30.26. from the leſſe light to the greater, Gen.1.16.

ſhall be aſhamed] or, becauſe this ſuited well with the former, *ſhall be abaſhed*, which both in letters and ſound, comes very neer to the Hebrew; whence, in likelyhood alſo, it hath its original; both words are oft conjoyned, as of a neer or common notion, in ſome of the places above recited, and elſe-where. The leſſe lights loſe their light or luſtre, at leaſt, upon the appearance of ſome far greater and more glorious one; which by its eminent ſplendor dimmeth their former bright, but far inferiour, beauty: ſo the taper burns dim in day-light; and the moon and ſtars appears not when the ſun ſhines forth, Joh.3.30. & 5.35. 2 Cor.3.10.

When the Lord of hoſts ſhall reign] Pſal.33.1. & 97.1. when *the Kingdomes of the world*, ſhall be the Kingdomes *of the Lord, and of his Chriſt*, Rev.11.15.

in mount Sion, and in Jeruſalem] the types of his Church, ſee chap.2.2,3.

and before his ancients gloriouſly] or, in *glory* or, with *glory*, as moſt conceive it to run in the Hebrew, the defect of the particle being frequent, as chap.22.17,18, v. 22. or, as ſome other, *and* there ſhall be *glory before*; *or, in the ſight of his ancients*, or, *the ancients thereof*, that is, of the Church of Iſrael, a type of the main body of the faithful, Rev.4.4. & 5.8,9. among whom, and in whom, God more ſpecially manifeſteth his glory in his ordinances, and the paſſages of his providence, in the regiment of his Church, Pſal.29.9. See chap.4.5. for they narrow this precious and pregnant prophecy over-much, that would reſtrain it to Gods magnifying himſelf, his might and his mercy, in relieving Jeruſalem, by the ſlaughter of thoſe that beſieged it, chap. 37.36. & the Elders of Iſrael, their going up with their rich robes unto the Temple in triumph, there ſolemnly to bleſſe God for it, chap.38.19,20.

CHAP. 25.

V. 1. O *Lord thou art my God, I will exalt thee, I will praiſe thy name.*] The Prophet in the former part of this Chapter, as one tranſported with the apprehenſion of the tranſcendent majeſty, might and mercy of God manifeſted, in the juſt execution of his vengeance on the inſolent and obſtinate wicked of all ſorts, and the gracious protections and deliverances of his poor diſtreſſed, deſpiſed, and dejected people, and with the conſideration of his admirable and unexpreſſible wiſdome, moſt clearly revealing it ſelf in the paſſages of his providence concerning either, doth abruptly break off the file of his prophetical diſcourſe, and falleth into a ſolemn celebration and praiſing of God, for theſe his wonderful works, as well of judgment, as of mercy; and in the latter part, ſo returneth again to his former diſcourſe, that it is not eaſie to deſign or fix the preciſe liſts or limits of either, they are ſo artificially interwoven the one with the other.

O Lord, thou art my God] Some ſuppoſe this ſacred hymn to be conceived, as in the perſon of the Elders, or Ancients, mentioned, chap. 24. 23. and ſo thoſe words wanting to be ſupplyed, *In that day it ſhall be ſaid*, as v 9. or, *In that day ſhall this ſong be ſung*, as chap.26.1. But I conceive it rather to be an expreſſion of the Prophets own affection and diſpoſition, much taken with the mercy and goodneſſe of God in thoſe counſels and courſes of his ſhewed to his people; ſuch like holy breathings may be obſerved to break oft from Gods Children amidſt other their diſcourſes, Jer.10.7. & 16.19. 1 Tim.1.17. Rev.1.5,6.

thou art my God, I will exalt thee] So Moſes, Exod. 15. 2. *thou art my God*, the pronoun for the verb ſubſtantive, as Pſal.44.4. *I will exalt thee*, ſo Pſal.30.1. & 145.1. God exalteth his, Pſal. 37.34. chap.1.2. and they exalt him: he them, by making them high and great; they him, by acknowledging and celebrating his ſoveraignty and his greatneſſe.

I will praiſe thy name] That is, *thee*, as chap.12.1. So Pſal. 54.6. But of a full aſſurance of what will be done, he praiſeth God for it, before it is done. So Pſal.13.5,6.

for thou haſt done wonderful things] Heb. *a wonder*, as chap.29.14. but here taken collectively, as Pſal.77.11. ſee chap. 9.6.

thy counſels of old are *faithfulneſſe* and *truth*] Or, *counſels of old faithful and firm*: Or, even thine ancient *counſels*, or, *purpoſes*, done in *faithfulneſſe* and *truth*. For ſome read the words, as an entire propoſition apart by it ſelf, what thou hadſt determined; or, (as thoſe that conceive them ſpoken as already done in the perſon of Gods ſurviving people) what thou didſt fore-tel long ſince, are all faithfully and really fulfilled. Others, as an additional by way of amplification, to the former; ſhewing what thoſe *wonders* done were, to wit, things conſulted and reſolved on long agon, moſt faithful and moſt firm *counſels*, or *contrivances* or *purpoſes*, (ſee chap.23.8.) for things *conſulted, contrived*, & *purpoſed*, as Pſal.81.12. Mic.6.19. *of old, long agon*, as chap.22.11. *faithfulneſſe* and *truth*, or *firmneſſe*, for things, or *counſels, contrivances* (ſupplyed by repetition, as Pſal.111.7.) of *faithfulneſſe* and *truth*, or *firmneſſe*, that is, *moſt faithful* and *firm*, or *true*, as Deut 32.4. Pſal. 119.30,87,142,151. yet *firm* and *firmneſſe* here, rather then *true* or *truth*, becauſe the word in the ſingular no where elſe found, is in the plural uſed for *pillars*, 2 King.18.16. or *counſels, contrivances*, and *purpoſes*; things conſulted, or contrived and reſolved on; in *faithfulneſſe* and *firmneſſe*, a defect of the particle *in*, as chap. 24.22,23. & 41.2. *faithfulneſſe* and *firmneſſe*, ſaith a Rabbine, one and the ſame thing, in two terms of the ſame ſtock, and the ſame ſenſe; as the like, Jer. 16.19. But I ſuppoſe yet, there is in either place ſome difference; *faithfulneſſe* is one thing, and *firmneſſe* another; and though the one is with God, ground ſufficient for the other; yet with men, oft it is otherwiſe: faithful enough a man may be in his purpoſes; and yet his deſigns may prove infirm: but in Gods counſels, both concurring, give good and ſure ground of praiſing him, for the doing of them, though not yet done, when ſo faithful and firm; and as ſure therefore to be done, as if accompliſhed already, Matth.5.18. Mar.13.30, 31.

V. 2. *For thou haſt made of a city, an heap; of a defenced city, a ruine*;] Or, *Thou doſt make*. Thou manifeſteſt thy might in overthrowing and ruining the Cities and ſtrong holds of thine enemies, and the enemies of thy people. A learned late Writer thus rendreth the words, *Thou haſt from* being *a city*, (or that it may no more be a city) *brought a fenced city to an heap, to ruine a palace of ſtrangers*, from being *a city*; or, that it may no more ſo be.

a city] Collectively for cities, as 7.3. chap. 26.5. though ſome reſtrain it to Jeruſalem, Pſal 79.1. a moſt unlikely thing, that the Prophet ſhould praiſe God for the deſtruction of Jeruſalem, which the Pſalmiſt there ſo much lamenteth. Others, to Babylon, chap.13.19-21. Jer.51.25,26. with more probability. But it ſeems here to be more general.

an heap] Heb. *to an heap*, and ſo after, *to ruine*; and it might therefore be rendred, *thou haſt brought it* (oft wanting, as chap.9.9. & 21.3.) *from a city to an heap*; *from a fenced town to ruine*, that is, to a *ruinous heap*, as chap.23.13. where the ſame phraſe is ſo rendred. So, *to be unto deſolation*, is, *to become deſolate*, Jer.12.11. the latter repeateth the ſame thing only with ſome emphaſis, implying, that no ſtrength of the creature can ſtand out againſt God, chap.2.15. & 27.10.

a palace of ſtrangers to be no city, it ſhall never be built] Heb. *from a city*; of which phraſe, ſee on chap. 23.1. & 24.10. the latter part may be rendred, that *it be not built for ever*, Job 12.14. a defect of the particle, as chap.5.11. & 10.2. *for ever*, here may imply, not ſimply at any time, but for a long time, or *an age*, as Exod.21.6. 2 King.5.27. Pſal.37.18,27. chap.34.10. for as for that commenticious diſtinction of the word here uſed, that being written at full, as it is here, it ſhould ſignifie *eternity*, when otherwiſe, ſome *long time*, but finite; it may by manifold places of Scripture be controlled and confuted: it is full written in moſt of the Scriptures above mentioned; it is otherwiſe, Exod.3.15. & 15.18. Deut. 32.40. and elſe-where; where yet of neceſſity, it muſt ſignifie *eternity*. By *the palace of ſtrangers*, ſome Jewiſh Writers would have Babylon here meant in particular; and ſome of ours, Rome; (the former words they underſtand both more generally) ſo called, ſay they, becauſe there the Chaldean Court was, to which ſtrangers from all parts repaired, chap.13.22. But the moſt take the word *Palace* here, as *City* before, collectively: ſo chap. 32.14. The *Palaces*, for royal Cities, Seats of great Kings, as chap.23.13. called *the palaces of ſtrangers*, that is, poſſeſſed by ſtrange people of other Nations, then Iſraelites; as *ſtrangers*, and Iſraelites do commonly counter-divide, 1 King.8 41. Jer. 5.19. Lam.5.2. Eph.2.12. ſo v. 5. or, as ſome, *ſtrong holds*, furniſhed and guarded with forrein forces,chap.13.14. Jer.51. 9. Ezek.27.10,11. But I ſee not how the verſion of theſe latter ſorts well with the text.

V.3. *Therefore ſhal the ſtrong people glorifie thee,the city of the terrible Nations ſhall fear thee*]The ſtouteſt and ſtrongeſt of them, that before would not acknowledge thee, either eſcaping and ſurviving in the States and Kingdoms ſubverted, or living in remote places,and hearing the report of their fall,ſhall be enforced to give glory to thee ; and they that were formerly a terrour to others,ſhall then ſtand in aw of thee. So Exod.5 2. & 8.8. & 9.27,28. & 15.14,15. Pſal.18.44,45. & 66.3. & 83. 16. *city* for *cities*,as v.2. and *cities* for inhabitants, as chap.19. 18.

V. 4. *For thou haſt been a ſtrength to the poor , a ſtrength to the needy in his diſtreſſe*] Or, *Becauſe thou haſt been a ſtrong hold*,or *fortreſſe to the poor*, *a ſtrong hold*, or *fortreſſe to the needy*, for ſo the word properly ſignifies,chap.23.4.& 30.3. diſtinguiſhed from *ſtrength*,Ier.16.19. That which ſhall gain ſo much glory to God, will be, not onely the conſideration of the deſtruction of thoſe mighty ones, with their States and Kingdomes,that oppoſed him and his people,v.2.Dan.2.44,45. but the obſervation alſo of his powerful protection of his poor deſpiſed and dejected ones, formerly oppreſſed by them; and of his ſtrange deliverances wrought for them in their deepeſt diſtreſſes,Pſal.9.9. & 18.27.A very conſpicuous and remarkable example hereof,doth the raiſing of the ſiege of Jeruſalem,if it were,at leaſt beſieged by Sennacherib;the raiſing of hisCamp, howſoever,intended for the *ſiege* of it,afford,chap.37.36. Yet to reſtrain it to that, I ſuppoſe to be a needleſſe narrowing of the text.

a refuge from the ſtorm] What he had ſaid before of Gods protecting,and delivering his poor people, is here illuſtrated by certain elegant reſemblances ;this taken from ſuch places of covert and ſhelter,as in ſtorm and tempeſt of winde or rain, men or beaſts are wont for ſuccour and ſafeguard to retire to,chap.4.6. & 32.2.

a ſhadow from the heat] See chap. 4.6. & 32. 2. ver.5.

when the blaſt of the terrible ones is *as a ſtorm againſt the wall*] or,*for the blaſt of the violent ones*,was *like a ſtorm* againſt *a wall*, as rendring a reaſon , why there was no ſmall need of ſuch ſhelter and ſafeguard;becauſe the violent rage of the wicked, untill by God repreſſed and ſuppreſſed,Pſal.76.10,12.was like ſome furious guſt of wind,or ſtorm of rain or hail,that beating on a wall,and that but a weak one,either wholly ſhattereth,or ſhrewdly ſhaketh it,chap.28.2. Ezek.13.10,11,14. Mat.7.24. *a ſtorm of a wall*, for *a ſtorm* againſt *a wall* ; as, *a covert of a ſtorm*,for *a covert* from,or againſt *a ſtorm*,chap.32.2.

V. 5. *Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place*] Or, But, *as the heat*, *in a drought*;or, *dry place*; ſo *the tumultuous noiſe*, or, *tumult*, *of the ſtrangers* , *didſt thou abate*. The adverſative, oft wanting, is to be ſupplied ; as Pſal.119.103,113. to clear the connexion of this verſe, with the cloſe of the former. Thou didſt ſuppreſſe their tumultuous noiſe and rage; as the extream heat of the Sun,in an open Plain, or on ſome Heath, putting paſſengers to much pain, is much abated, by the intervention of ſome thick cloud , or, the ſhade of ſome ſhroudy tree. See Chap.4.6. & 32. 2.

the noiſe] Or, *tumult :* as Pſal.74.23. See Chap. 22.2.

of ſtrangers] Of whom, ver.2.

in a dry place;] Heb. *drought :* and ſo Chap.32.2. Pſal.68. 6. for land, or place *of drought :* as more fully, Pſal. 63. 1. Chap.41.18. Ezek.19.13.

even, *the heat with the ſhadow of a cloud* , *the branch of the terrible ones ſhall be brought low.*] I joyn theſe two branches together,becauſe they make up the latter part of the verſe, divided by a middle ſtop from the former. The words may well be rendred,as the *heat* (is abated) *with a thick ſhadow* ; ſo *the ſong*, or *chanting of the terrible ones was abaſed*; for this latter part runneth exactly in the ſame tenour with the former ; the former note of ſimilitude is ſupplyed from the former part;the latter as before,and oft in the like, Prov. 25. 12. and 26. 11.

with the ſhadow of a cloud] Or, *of a thick cloud*. See chap. 14.14.& 19.1. or, as ſome render it not amiſſe, *with a thick ſhade*, whether of cloud, ſhroud, or the like ; for the word is more general. See Exod.19.9. Hab.1.6.

branch] Where the word is ſo uſed,I finde not ; nor,were it elſe-where ſo uſed,would it fit here ; for *ſong* it is uſed,Cant. 2.12. it is put here for *triumph*,well ſorting with the precedent *tumult* ; their roaring and revelling, their ſhouting and triumphing ſhall be quelled and quailed, Chap. 23. 11. & 24. 8,9.

the terrible ones] The ſame with *the ſtrangers* before.

brought low] or *abaſed*, dejected, humbled, caſt down,laid low,ſo is the word uſed,Pſal.116.10. *I was much dejected*, and, *before I was humbled*,or,*brought low*, Pſal.119.67. compare this with Pſal.74.23. there their *tumult* is ſaid to *go amain up*,here their triumph is ſaid to come as faſt down, and but one letter difference between the one and the other. They , though great ones, that would have it to ſignifie, *to anſwer*, and thus render the words; which (to wit,heat) *anſwered* (or was fit for) *the branch of the violent*, ſeem to writhe and ring the text too hard. For I ſpare to ſpend further words,in relating how ſtrangely the Rabbines, ſome of them, and ſome of ours alſo, tear it aſunder : Onely I will adjoin what a learned late Writer ſuggeſteth, He would have the text thus rendred ; *As the heat in a dry place*, is *the tumult of ſtrangers*, *the heat wilt thou bring down with the ſhade of a thick cloud*, *the cutting off of the terrible ones ſhall teſtifie it*. He confeſſeth, the pauſes, as they are in the text, go againſt him ; but he denieth it neceſſary to ſtick conſtantly to them ; and yet when they afford a plain and fair ſenſe,I ſhould not lightly depart from them.

Verſ. 6. *And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things,a feaſt of wines on the lees : of fat things full of marrow,of wines on the lees well refined.*] Or, *Moreover*;For the Prophet having finiſhed his former digreſſion,wherein he had directed his ſpeech unto God, in way of praiſing of his name for ſuch paſſages of his providence, as he had formerly related : He doth at this verſe return again to his former prophetical diſcourſe; and in theſe words,fore-tels what the Lord will do further ; When having vanquiſhed his enemies, and enlarged his Kingdom, and beginneth to manifeſt himſelf in more glorious manner, then formerly, among his people, chap. 24.23. he will do as great Princes and Potentates are wont to do in ſuch like caſes, 2 Sam. 6.18,19. 1 King.8.65. Eſt. 1. 2-9. Dan.5. 1. he will entertain his ſubjects of al ſorts,out of Nations reduced now unto his obedience,with a moſt royal and magnificent ſpiritual feaſt, deſcribed here by ſuch worldly dainties, as are wont to be the materials of ſuch ſolemn and ſumptuous banquets ; thereby figuring thoſe celeſtial viands, wherewith God feedeth his people by the Miniſtry of his Word and Sacraments, and the comfortable preſence of his ſpirit in his Church here, Pſal.22. 26,29. & 36.8. Prov.9.2. Mat.22.2-4. Luk.14.16,17.Rom.14.17. *and* will yet further ſatisfie them,even to the full,by the immediate communicating of himſelf unto them hereafter, *Luk*.22. 16, 30.Rev.19.9.

in this mountain] *Mount Zion*,Gods court,chap.24.23. unto which this looks back,a type of the Church,chap.2.2.Rev.14. 1.& 21.2.

the Lord of hoſts] See chap.1.9.

unto all people] Heb. *peoples*,as chap,2.3. & 56. 7. as well Gentiles as Jews,Rev.7.9.

a feaſt] Not a *ſacrifice*,as a learned late Writer would have it; expounding it of Gods vengeance executed on his enemies, who are thereby conſumed, as meat at a feaſt, and whoſe deſtruction is as pleaſing to God, as is any meat and drink at a feaſt to man ; though it be true, that the word *ſacrifice* is ſometime uſed of a *feaſt*, Gen. 31. 54. and the ſlaughter of Gods enemies is termed a *ſacrifice*, chap.34.6. for that is not the word here uſed;but one that hath no ſuch ambiguity,ſignifying no other thing then *a feaſt*, or *a drinking*, as the Greek word alſo doth,Gen.21.8. Eſt.2.18.

fat things] Fit for,and reſerved commonly for Feaſts,Neh. 8.10.Luk.15.23,30.

wines on the lees] The Hebrew text hath no more then *lees*,as Pſal.75.8.Zeph.1.12. whereby ſome would have to be meant ſtrong wines,wines not racked, but remaining ſtill upon their lees,Ier.48.11. and it is true indeed,that as wines cannot be clear till they have ſome time to ſettle ; ſo they cannot attain their full ſtrength, untill they have reſted ſome ſpace of time upon their lees, which for ſome time, are ſaid to preſerve and feed them ; whereof alſo it may be ſuppoſed, that they are ſo termed. Howbeit, I rather conceive, by Wines of lees (for that it is to be underſtood) are meant *pure wines*, wines drawn off from the lees (the Prophet himſelf afterward ſeems ſo to expound it)as by *a city of deſtruction*,ſome conceive to be meant,*a city ſaved from deſtruction*,chap.19.18. and as ch. 32.2. *an hiding place of the ſtorm*, and *a covert of the tempeſt*, for an hiding place from the ſtorm , and a covert from the tempeſt ; or,as a corpſe is termed *a ſoul*, from the ſoul that it formerly held,though now gone from it,Num.5.2,& 9.10.and as *vintage cluſters*, for cluſters remaining when the vintage is paſt and gone,Mic.7.1.of Wine at Feaſts, ſee chap.5. 12. and 22.13.

full of marrow] Heb. *marrowed*,or *well marrowed*, for there ſeems an emphaſis in the word , the word is no where elſe found ; the word *marrow*,whence it comes once onely, Iob 21. 24. and another from it, ſignifying *fat ones* ; becauſe ſuch commonly have moſt marrow,Pſal.66.15.chap.5.17. whence alſo ſome expound the word here, *fatted*,or *crammed* ; not fat of themſelves, and their own feeding ; but fed of purpoſe, to make more then ordinarily fat. So Mat.22.6. Luk. 15. 23. in *marrow*, not fatneſſe onely,but ſweetneſſe alſo exceedeth ;

ſo they conceived, that renderd another word *marrow*, Pſal.63.5. but the word there uſed doth not ſo ſignifie.

wines on the lees well refined] Heb. no more then *lees refined*; or, *well*, or, *thorowly, refined*: For the word is in the form of weight: and in its original notion, it importeth ſuch a *refining*, as is uſed about metals, for the purifying of them, by melting out of them, whatſoever droſſy matter is mixt with them, 1 Chr.28.18. & 29.4. Pſal.12.6. Mal. 3.3. but here, being applyed to wines, it muſt of neceſſity, ſignifie a drawing of them, clear, and clean off from their lees; that being the thing, wherein the purity of that liquor conſiſteth. The Jewiſh Rabbines, divers, refer all this to the execution to be done on Gog, and Magog, Ezek. 39. 4. and by *fat* things, therefore, would have underſtood, ſuch cloying meats, as mans ſtomack abhorreth: by *lees refined*, not wine drawn from the lees, but lees drawn from the wine, Pſal.75.8. and applying hereunto, that paſſage, Chap.49.26. But tenour of the context, which they little regard, doth, of it ſelf, readily, and clearly refel them.

V.7. *And he will deſtroy in this mountain, the face of the covering caſt over, all people, and the veil, that is ſpread over all Nations*] The Prophet further proceeds, to relate the ſpiritual benefits that ſhould accrew unto thoſe of the Gentiles, that ſhall be, by the miniſtery of the Goſpel, brought home unto God, and joyned unto his Church. The firſt whereof is, that they ſhall be freed from that ignorance and obſtinacy, wherewith their minds and hearts were formerly poſſeſſed, and that kept God and them aloof, Eph.4.17,18. For they narrow the text unreaſonably, that reſtrain it, to the removal of that great terrour from Sennacheribs forces, that blinded mens mindes, and made them at their wits end.

deſtroy] Heb. *ſwallow up*, or *ſwallow down*, as ver.8. chap. 19.3. & 49.29.

in this mountain] Whereof before, ver.6.

the face of the covering] Or, *wrapping* rather, as 1 Sam. 21.9. and there ſeems to be a tranſpoſition in the words, (not unuſual) *the face of wrapping*; for, *the wrapping of the face*; or, *the face of wrapping*, or *wrapper*, as Gen.3.24. *a flame of ſword*, for *a ſword of flame*, or *a flaming ſword*, Lev.5.15. *ſilver of ſhekels*, for *ſhekels of ſilver*, Num.6.9. *his head of conſecration*, for *the conſecration of his head*, and this *face-wrapper* may ſeem to allude either to the face-cloth of death, wherewith dead mens faces are wrapt up, Joh. 11.44. or of condemnation, wherewith malefactors, after ſentence paſt upon them, had wont to have their head wrapt up by the hand of the executioner, or ſome other, as unworthy longer to ſee the light, Eſt.7.8.

caſt over] Or, *wrapt over*: covering them ſo; as it doth enwrap them withal: as in mourning, men wrap up head and face, 2 Sam.19.4. and Elias wrapt up his head and face, with his mantle, 1 King.19.13.

all people] Heb. *peoples*: as verſ. 6. and ſo after, *nations*; all of them, being deſtitute of the light of grace, and ſound knowledg of God, while they abode wrapt up in their natural blindneſs of mind, and hardneſs of heart, and ſpiritual deadneſs in ſin, Eph.2.1-3,12. & 4.17-19.

and the veil, that is ſpread over all nations] The ſame thing in divers terms.

veil] Or, *covering*: as Chap.28.2. & 30.1. Of this *veil*, or *covering*, now reſting upon the Jewiſh Nation, as in times paſt, upon the Gentiles; yet promiſed, in time, alſo, to be taken from them: See the Apoſtle, 2 Cor.3.14-16. alluding there, to another *veil*: whereof, Exod. 34.33,34. For the Jewiſh Doctors run wide here, that underſtand all this, of much evil and miſery, that ſhould befall the Nations, who had lived quietly and ſecurely hitherto, as under a ſure and ſafe covert, Zach.1.11. which as a *veil*, caſt over their faces, had kept them from the foreſight of their future afflictions, Chap. 47.7,8.

V. 8. *He will ſwallow up death in victory*] Or, And *he will*, or, *he will*, alſo, *deſtroy death for ever*. That the copulative is to be ſupplyed, both the connexion of the context, and the uſe of the verb in Hebrew, ſhew. The ſecond benefit accrewing to the convert Nations, a freeing of them from the power of death, Hoſ.13.14. Heb.2.14,15. and putting them into a condition of life, yea, into poſſeſſion of eternal life inchoated here, Joh.3.18,36. & 8.51. & 10.25,26. and to be entirely completed, and fully conſummated, hereafter, 1 Cor.15.26, 54. 2 Tim.1.10. Rev.20.14. & 21.4. For they ſtraiten the text, and give it a very ſlender ſenſe, that expound it only of freeing the Jews, at Jeruſalem, from fear and danger of death, from Sennacheribs forces, by the diſſolution of his Camp, chap.37.35. & 38.6.

ſwallow up] Or, *deſtroy*: as verſ.7.

in victory] Or, *unto victory*; untill an utter conqueſt be made of him. So the Greek, which the Apoſtle retaineth, 1 Cor.15.54. becauſe the ſenſe is ſound and good; though it do not exactly render the letter: for the Hebrew is, as the old Latine well yeelds it, *for ever*: and ſo, indeed, the word in this form of ſpeech, conſtantly ſignifies, Job 4.20. Pſal. 9.18. Chap. 13.20. & 34.10. which they cut too too ſhort, that expound, ſo long as Ezekiah lives; and ſo limit it, by the narrow liſt of his life, Chap.39.8.

and the Lord God will wipe away tears from all faces] A third benefit accrewing to the godly converted ones, (not, as ſome, to the beſieged, by Sennacherib, at Jeruſalem, onely,) that they ſhall be freed from all occaſions of ſuch anxiety and anguiſh, as they were formerly ſurcharged with, and drew tears oft from them, which ſhall then be dryed up; fulfilled, partly, in this life, by the inward comforts, and ſpiritual joyes, from time to time imparted unto them from above, Matth. 5. 11,12. Joh.16.21,33. Act.2.41. & 8.8. & 16.34. Rom.5.2,3. & 12.12. & 14.17. 2 Cor.6.10. Phil.3.1. & 4.4. 1 Theſſ. 5. 16. 1 Pet.1.6,8. 1 Joh.1.5. but perfectly in the next, when all grounds and occaſions of grief and heavineſſe, ſhall be utterly abandoned, Chap.30.19. & 35.10.

God will wipe away] As an affectionate Father would, with handkercheif, or the like, wipe the tears from the face, and eyes of his child, when it lies weeping out of pain or grief. So Rev.7.17. & 21.4.

tears] Heb. *tear*: as Pſal.116.5. Jer.9.1. Mal.2.13.

faces] For, *eyes*, Rev.21.4. as *eyes*, for, *face*, Chap. 1.15. ſo *face to face*, Gen.32.30. and, *eye to eye*, Chap.32.8. are uſed for one and the ſame; or, *faces*; becauſe with weeping and tears, the whole face, the cheeks eſpecially, are oft blurred and beſmeared, Lam.1.2.

and the rebuke of his people, ſhall he take away from off all the earth] Or, *and the reproach*: as it is rendred, Pſal.31.11. & 44. 13. & 89.50. Jer.31.19 and ſo in moſt places: nor was there any ſufficient reaſon, of ſwerving from the uſual & moſt common acception, and expreſſion of it, here: *rebuke*, or *reproof*, (for they are, in a manner, one, Prov. 9. 8.) is a friendly and neighbourly office, Levit.19.17. Pſal.141.5. Prov. 28.23. *reproach*, a ſpiteful and enemy-like taunt, Pſal.42.10. & 89.51. & 102.8. and therefore ſuits well here: for that is the fourth favour God vouchſafeth to honour his reconciled people with, a removal, and riddance of thoſe outward afflictions, whereby Gods enemies and theirs, did ordinarily take occaſion to reproach, and taunt both him, and them. See Pſal.74. 22. Chap.37.3,23. & 54.4. Ezek. 36.15,20,30. and of the phraſe, ſee Gen.30.23. 1 Sam.17.26. chap.4.1. Luk.1.25.

all the earth] Not Sennacherib, and the Aſſyrians alone, chap.37.3,23. but the enemies of his Church in general, Pſal. 79.4. & 89.40. Joel 2.19, 26,27.

for the Lord hath ſpoken it] as Chap.21.17. & 22.4. See Ezek.36.36.

V.9. *And it ſhall be ſaid in that day*] The thankfull and joyfull acknowledgment made by the people of God, partakers of theſe his favors and mercies in thoſe times, is by the Prophet here expreſſed, though ſomewhat more ſuccinct; yet the ſame in effect, with that in his own perſon before conceived, v. 1-5.

And it ſhall be ſaid] Heb. *And he*, or one, or each one, (to wit, of *Gods people*, ſo delivered, v.8.) *ſhall ſay*; which ſome therefore ſupply, and put into the text, reading it, *And* Gods people *ſhall ſay*, which yet is not needful. Some others render it, *that he may ſay*: ſo knitting it unto the former words, concerning Gods taking away *the reproach of his people*, and making as parentheſis of the clauſe lying between; but ſuch forced connexions make no ſmooth ſcanning. The word here is impersonal, or indefinite; and it is therefore well and fully enough rendred, as our verſion yeeldeth it, containing in it as much as the word in ſuch form of ſpeech importeth: ſo Deut. 32.37. where being not obſerved, it hath cauſed a foul miſtake; making that to be Gods ſpeech, which the tenour of the text duly conſidered, will appear to be the bitter taunt of his malignant adverſaries, and the enemies of his people. So alſo, Chap.45.24. & 57.14. & 65.8. Pſal.42.3.

in that day] In thoſe times, as Chap.26.1.

Lo, this is our God] as Chap.12.2. ver. 1. It is he, and he onely, that hath done all this, Pſal.118.23. See alſo, Chap.35. 4. & 40.9. for what is ſpoken by way of encouragement there, as ſure to be effected, is uttered in way of acknowledgment here, as being really accompliſhed.

we have waited for him, and he will ſave us] As Chap.8. 17. & 33. 22. or, *we waited for him*, (Pſal.33.20 & 40.1. Chap. 26.8. & 30.18.) *and he hath ſaved us*, ver. 4. for he ſpeaketh in the perſon of the people delivered, upon their deliverance now atchieved. See Chap.26.8,9. & 33.22.

this is the Lord, we have waited for him, we will be glad, and rejoyce in his ſalvation] Or, *we are glad, and do rejoyce*. For it is the ſame thing, for the greater emphaſis again reiterated, with expreſſion of their inward diſpoſition thereupon. So Pſal. 118.23,24. Though ſome underſtand it, as ſpoken of an hopeful expectation of future preſervation and protection, ver.10.

be glad, and rejoyce] Two words of the ſame notion, to expreſſe the abundance of their joy, Pſal.14.7. Chap. 65. 18. & 66.10.

in his ſalvation] In the deliverances afforded us by him. So Pſal.9.14. & 13.5. & 21.1.

V. 10. *For in this mountain ſhall the hand of the Lord reſt*] Theſe words render a reaſon of the rejoycing and triumphing of Gods people, and of the aſſurance of their ſafety, to wit, becauſe the hand of Gods power and providence, is continually, and conſtantly ſtretched out over them, both for their protection, and for the deſtruction, alſo, of thoſe that attempt ought againſt them, Zach.2.5,9. And this branch is, therefore, deemed by ſome, to be as a paſſage from the relation of the gracious exhibition of mercy and magnificence to the one, unto the declaration of the juſt execution of ſuch grievous judgments as ſhould be inflicted upn the other. Thoſe other Interpretations, either of thoſe that expound it of Gods ſmiting hand only, in afflicting and chaſtiſing of his own people, which, ſay they, ſhall then *reſt*, that is, ceaſe, Gen.2. 2,3. Numb.10.36. or, in taking vengeance upon their enemies, which it ſhall *reſt* in, that is, ſhall be long about: as Pſal.125.3. Zach.9.1. or of thoſe that underſtand it of the eternal *reſt* of the Saints, with God, in heaven, Heb.4.3-11. they ſeem none of them to expreſſe the genuine ſenſe of the place.

in this mountain] Whereof before, ver.6,7. for in heaven (as Some will have it) ſuch a powerful protection will not need, no more then ſtrong guards, where no enemy either is neer, or can approach.

the hand of the Lord] His powerful protection, Ch.49. 2.

reſt] Reſide, make its conſtant abode. So Pſal. 132. 14. Prov.14.33. Chap.11.2. See Deut.33.12. Chap.4.5,6.

and Moab ſhall be trodden down under him, even, as ſtraw is trodden down for the dunghill] That hand of his, that is ſpread over his people to protect them, ſhall be ſtretched out againſt their adverſaries, to deſtroy them, Chap.11.13,15. & 19.16. & 26.11.

Moab] The Moabites here, as the Edomites elſe-where, Chap.34.6. & 63.1. and both together, Chap.11.14. are put for the enemies of Gods people in general; becauſe they were of the chief of thoſe bad neighbours, Jer.12.14. that diſturbed Gods inheritance, and were ever and anon, plotting and attempting againſt them, Numb.22. & 23. & 24. Deut. 23. 3. Joſh.24.9. Judg.3.13,14. Mic. 6.5. and ready to Joyn with any other that invaded them, Pſal.83.7. 2 Chr.20.1. 2 King. 13.20. & 24.2.

trodden down] Or, *cruſhed*: as Job 39.15. or, *threſhed*. So the word properly ſignifies, Deut.25.4. 1 Chr.21.20. Chap. 21.10. & 28.28. but ſo uſed, as here, Judg.8.7. 2 King. 13. 7. Chap.41.15. Amos 1.3. Mic.4.13. Hab.3.12. Howbeit, a learned Writer would have that of *treading*, the firſt and native notion of the word; becauſe the Syrians moſtly ſo uſe it; that of *threſhing*, the ſecundarie; becauſe with cattle, they uſed to tread it out in threſhing, Deut.25.4.

under him] Under his feet, Pſal.110.1. Chap.26.6. Mal. 4. 3. or, as ſome interpret it, *in his place*, to wit, Moabs. whereſoever he ſhall be found, or abiding. So is the word uſed, Exod.16.29. Chap.46.7. and may do not amiſſe here.

as ſtraw is trodden down] Or, *threſhed*: and by threſhing, bruiſed and broken with the iron teeth of the cart-wheel, that is drawn over it, Chap.28.28. & 41.15. or the hoofes of the cattel, that tread it out, Deut.25.4. Hoſ.10.11. Mic. 4.12, 13. See ſomewhat the like reſemblances uſed, of ſubduing, and deſtroying, Pſal.18.42. & 44.5. & 60.12. & 108.13. Zach.10. 5. but here, rather, *trodden down*: becauſe *the dung-hill* followeth; on which it is not wont to be threſhed, but trodden, Matth.5.13. Luk.14.35.

for the dung-hill] There being leſs regard had of ſuch ſtraw, as is deſtinate to the dunghill, then of that, that is intended to be reſerved for the fodering, or littering of beaſts, or other the like uſes, Gen.24.25. 1 King.4.28. Chap.11.7. or, *in the dunghill*, that being caſt out thither, is there trodden down, and trampled upon, with the feet both of men and beaſts, Matth.5.13. There is, in this place, ſome variety of copies; the writing is *jeme*, with a *jod*; but the Maſcrets would have it read *veme*, with a *vau*: and ſo it is preciſely, *in*, or, *on*, *the dunghill*. Howbeit, a learned late Writer, retaining that which the writing exhibiteth, rendreth it, *in the water of the dunghill*; as the Chaldee, *in the dirt*: for dung and water maketh dirt: nor is chaff, or ſtubble, wont to be laid on ſome dry, but on ſome moiſt dunghill, the ſooner to rot it, and make the better ſoil of it: So he. But ſome conceive it, to be the proper name of a place, before mentioned, Chap.10.31. which they deem to be a Town of Moab, the ſame with that, Jer.48.2. though aſſigned to Judah, Joſh.15.31. and ſo read it, *as ſtraw in Madmenah*; ſuppoſing mention to be made thereof, becauſe being ſituate in a corn-countrey, there was both great ſtore of ſtraw, and in that regard, the leſſe regard had thereof there. The root it comes of, ſignifies *dung*, 2 King. 9.37. Pſal.83.10. Jer. 8.2. and thence the Jewiſh Criticks ſuppoſe this word, being here only ſo uſed, to ſignifie the place of dung, *the dunghill*. Howſoever, in the words here, there is a pleaſant conſonancy, between the word uſed for ſtraw, here, (in that form, no where elſe found, as made choice of, by the Prophet, for that purpoſe,) and this *Madmenah*, which our Engliſh cannot expreſſe.

V. 11. *And he ſhall ſpread forth his hands in the middeſt of them, as he that ſwimmeth ſpreadeth forth his hands to ſwim*] Some, as well Jewiſh, as Chriſtian Writers, underſtand theſe words of Moab; but diverſly, either that he ſhould ſtrive and endeavour by all means, but in vain, to get from under thoſe preſſures, that, from Gods hand, lay heavy on him, Pſal. 38.2. as one in danger of drowning doth, to get ſafe to the ſhore, Act. 27.43,44. or, that being ſubdued and thrown down, he ſhould lye ſprawling on the ground, reſembling the manner of a ſwimmer; or that being ſo ſubdued, he ſhould in like ſort, as a ſuppliant, ſpread abroad his hands to God in prayer: as Chap.1.15. Others, of either ſort, conceive it rather to be ſpoken of God; he ſhall, as one that in ſwimming with all his might, ſtretcheth out his arms, in powerful manner, reach and ſmite his enemies, on either ſide, Zach.5. 3. or, he ſhall as eaſily deſtroy them, as the ſwimmer parteth the waters with his hand, they being no more able to make reſiſtance againſt him, then the water againſt the arm, or the ſtroak of the ſwimmer, Pſal.110.2. Chap.14.26,27.

and he ſhall bring down their pride] Which reigned ſo much before with them. See Chap.16.6. Jer.48.29. as a man in ſwimming eaſily dippeth, or thruſteth down ought, that he meeteth with in the water.

together with the ſpoils of their hands] So ſome; or, as others, *with the lyings in wait*, or *wiles of his hands*; (to wit, Moabs,) underſtanding it of the wealth of the Moabites, gotten by robbery, and lying in wait, to prey, and ſpoil, Prov. 1. 11,13. both the pride of Moabs heart, and the fetches of his hands, ſhall be pulled down. To ſomewhat the like purpoſe, do ſome other expound the word, but with reference to God, *with*, or, by, *the lyings in wait of his hands*, that is, *with his hands, that lye in wait*: and they ſuppoſe it to be a metaphor taken from wild beaſts, that ly lurking in dens, and covert, watching for prey; which when it comes in their way, they ſuddenly ſtart out, and ſurprize it with their paws, Pſal.10.8, 9. ſo the meaning ſhould be, that he would be to Moab, as he is ſaid to have been ſometime to his people; as *a bear*, or *lion, lying in wait in his covert*, Lam. 3.10. But becauſe a word ſomewhat neer to it, and of the ſame ſtock with it, ſignifieth *windows*, Joſh.13.3. 2 King.7.2. Chap. 24.18. which were in thoſe parts of *lattice*, 2 King.1.2. Cant.2.9. ſome thereby underſtand the *fingers*, that being ſpread abroad, are as *lattice*: and ſo it ſhould be, *with the lattice*, or *fingers, of his hands*: and becauſe the ſame word applyed to waters, ſeems to import *ſluces*, or *dams*, that keep in water; (ſo they render it, Gen.7.11. & 8.2.) ſome would have the word, here uſed, ſo alſo to ſignifie; and tranſlate it, *with the cataracts*, or *ſluces, of his hands*: Which, to me, ſeems to ſound very harſh, and not to ſuit well with the context; the uſe of ſuch *ſluces*, or *dams*, being to keep in, and to keep up water, contrary to what is here intimated, of depreſſing and bringing down. The word, therefore, being no where elſe read, I concur with thoſe Jewiſh Criticks, who inform us, that the word here ſignifieth not the *arm*, as many of our Interpreters miſtake them; nor the *cubite*, as ſome other; but the *elbow*, or, more largely, the *nookes*, or *bendings* of the arm, whether at *elbow*, or, *arm-hole*; for the word ſeems indifferent to either, coming from a root, that ſignifieth *to lye in wait*: as in *nookes* and *corners*, both men or beaſts uſe to do, Pſal.10.9,10. and ſo it ſorts well with the ſimilitude of a *ſwimmer*; and may be rendred, *with the elbows*, or *arm-holes*: and conſequently, more familiarly and plainly, *with the bowings*, or *bendings*; that is, with the *motions*, or, *ſtroaks* (as both the Chaldee, and old Latine interpret it,) *of his arms*. The only difficulty is, how it ſhould be fitly ſaid, *with the elbows*, or *arm-holes, of his hands*: but that is eaſily ſolved: for in thoſe places where the word is uſed, whereby they interpret this, and is generally acknowledged to ſignifie one of theſe twain, the very ſame phraſe is uſed, *the elbows*, or, *arm-holes, of the hands*, Ezek.13.18. Jer.38.12. In which places, the learned alſo obſerve, that *hands*, are put for *arms*: and ſo the old Greek Tranſlators took the word, Pſal.128.2. when they rendred it by a word, that ſignifies the fore-part of the arm, next the hand, or wriſt; which word, alſo, uſually ſignifying *fruit*, gave, by miſtake, occaſion of that abſurd tranſlation, in the old Latine; *Of the labour of thy fruit ſhalt thou eat*: out of which, the ancients pick myſteries. Thus have I endeavoured to clear this dark and difficult paſſage; which, as many, on the one ſide, ſtrain and ſtray in; ſo, as many on the other ſide, ſlight and let ſlip, as if nothing were dim, or doubtful in it. I ſhall add onely, what I find ſince this note here inſerted, in the poſthumous Annotations of a famous

Writer very deeply ſeen in the Oriental languages. He would not have the word here queſtioned, to be applyed to God. His reaſon is, becauſe the particle here uſhering it in, is (as he ſuppoſeth) never taken in an inſtrumental notion. Yet ſo is it found uſed, Eſth. 9.25. *He commanded by letters.* The word, for the ſenſe and uſe of it, here, he interpreteth it much in effect, as I do; but fetcheth it about another way, and applieth it to Moab. For becauſe he findeth in Schindlers *Penteglotte*, that with the Rabbines, *arboth*, (the word here uſed) or *arubboth* rather, (for to *arubbah* Schindler ſubjoyneth it,) *of the feet*, doth ſignifie the *ſecrets*, or *ſecret parts* of the body, and that a word in arabick, ſomewhat neer it, is uſed for the ſame; he thence conceiveth the term to come from a root, that hath a notion of *muchneſſe* in it; (the firſt letter in it, as in *arbeh* for *a locuſt*, being not radical, but additionall,) and to ſignifie thoſe parts of the *feet*, that have moſt fleſh on them, to wit, *the thighes*: and conſequently, by proportion, the *arboth*, or *arubboth of the hands*, to be thoſe parts thereof, that are moſt fleſhy and brawnie, to wit, thoſe which the Latines call *lacertos*, the *arms*. So, becauſe mans ſtrength conſiſteth moſt in his arms, Pſal. 18.34. the meaning to be, that God would put down Moab, together with all his might; and ſo he threatneth, indeed, to *break* Moabs *arm*, Jer. 48. 25. Now about theſe his criticiſms, I will not contend with ſo great a Scholar, being, in theſe ſtudies, but a novice to him. Howbeit, well knowing the word *feet*, to be frequently uſed in ſome forms, for thoſe parts, not with the Rabbines onely, but in the ſacred Scriptures, as I have ſhewed on Chap.6.2. & 7.20. I conceive that thoſe Jewiſh Maſters, where they apply this *arubboth* to the word *feet* ſo uſed, underſtand nothing thereby, but *foramina*, the *holes*, or *iſſues* of, or in thoſe parts; taken from that acception of the word, whereby it is in Scripture uſed for ſuch *holes* in the wall and houſe-ſide, *windows*, and *loopholes*; or in the roof and houſe top, *lovers* and the like, whereby light iſſueth, and is let in; ſmoke iſſueth, and is let out, 2 King.7.2,19. Hoſh.13.3. See on Chap.24. 17. & 60.8. and according to this notion, there is no fit application of it unto the hands. Beſides, ſhould it be referred to that other root, as he would have it, I ſhould rather deem the term given to thoſe parts in a notion of *multiplication*, then of *muchneſſe*; becauſe they are inſtruments of propagation, whereof that root is moſt frequently uſed, Gen.1.22,28. & 9. 1,7,8. Exod.1.10,12. What from ſome of the Jewiſh criticks I have obſerved, concerning the genuine notion of the word in this place, was above ſhewed; and how fitly it agreeth to the courſe of the context, I leave, together with what hath been here annexed, to the judgment of others.

V. 12. *And the fortreſſe of the high fort of thy walls, ſhall be bring down, lay low*, and *bring to the ground*, even *to the duſt*] The Prophet here turneth his ſpeech to Moab, (as the variation of the perſon, is in this Prophecy, very frequent. See Chap.1.29. & 10.3,4,25,26.) telling him, that notwithſtanding his pride and haughtineſſe before touched, Chap. 24. 21. & 16.6. and the height and ſtrength of his walls and fortifications, which he ſo much relyed upon, he ſhould find God too ſtrong, both for him and them, who would pull them both down, lay them level with the ground, and reduce them to duſt; and this he delivereth in variety of terms and expreſſions, cloſe packt together, without any intervening particles, (which needed not, therefore, to be inſerted) to make the ſentence the quicker.

the fortreſſe of the high fort of thy walls] That is, thy fenced and lofty walls; for both words have reference unto *walls*. See Chap.26.5.

ſhall be bring down, lay low] Or, *ſhall be brought down, laid low*: as ver.9.

bring to the ground] Or, *brought to the ground*, as before. Heb. *make to touch the ground*: as Lam.2.2.

to the duſt] Laid in the duſt: as Pſal. 7.5. & 44. 25. So Chap.26.5. *he makes them touch the duſt*; or, diſſolved, and turn'd into duſt: not broken down only flat to the ground, but battered, alſo, ſo to pieces, that they are nothing but duſt: as Job 10.9. Pſal.22.15. & 18.42. Chap.27.9. & 41.15. 2 King. 23.7,15. *duſt*, for, *rubbiſh*: as Neh.4.2,10. Thus if we take it, (which would add much emphaſis) ſomewhat is to be ſupplyed: but the former, becauſe of the parallel place, there cited, ſeems ſufficient.

CHAP. XXVI.

Ver.1. IN *that day ſhall this ſong be ſung in the land of Judah*] As before, the Prophet did, by the way, briefly relate, what affections and meditations Gods people ſhould have, when they ſhould ſo plentifully partake of the mercies of God above mentioned, Chap.25.9. ſo here thorow this whole Chapter, he delivereth them a large ſong, of purpoſe penned by him, for them, ſuitable to their affections, before related, then to be made uſe of, what time theſe benefits ſhould betide them. See the like, Chap. 12. The Pſalm, or Song, is wholly ſpent, in the relation and acknowledgment: 1. Of their former extream miſery, in their forepaſſed difficulties and diſtreſſes. 2. Of Gods gracious mercy and free goodneſſe, in the ſupporting of them under them, and delivering them out of them. 3. Of the obſtinacy of the wicked under Gods hand, together with his juſt judgment inflicted on them for it, to their endleſſe deſtruction.

in that day] As Chap.25.9. & 27.1.

in the land of Judah] In the Church: as Jer.31.23.

we have a ſtrong City] To wit, Jeruſalem, while God protecteth it, Chap.37.35. and the Church of God, thereby typified, Pſal.125.1,2. Matth.16.18. Heb. *a city of ſtrength*; as, *a fort of ſtrength*, for, *a ſtrong fort*, Prov.18.10.

ſalvation will God appoint for *walls and bulwarks*] Heb. *ſalvation he ſetteth*; that is, *ſalvation is ſet*: as Chap. 25.9. the main ground of the cities ſtrength, not her walls, or motes between the walls, or her outward means of defence, Chap. 22.9-11. but Gods protection, his ſalvation, ſufficient inſtead of all theſe, and without which, none of theſe were able to ſecure them, Pſal.121.1,2. & 125. 1,2. Chap. 60. 18. Zach. 2.5.

walls and bulwarks] Heb. *bulwark*: or, whatſoever it is, that the word here uſed, ſignifies. So Lam.2.8. where *wall*, and it, are likewiſe joyned together, and is rendred *rampart*. Some would have the word to ſignifie *a ditch*, or *trench*, Chap. 22. 11. as our Engliſh renders it, 2 Sam.20.15. Some, the *counterſcarf*, or the outer, and lower wall, that ſtandeth before the inner, and higher. For their cities were many of them double-walled, Chap.22.11. and ſo thoſe take it, 2 Sam 20. 15. that underſtand the words there of the city: Some, the *parapet*, or bank of earth, or ſome other like fortification raiſed within the wall to ſtrengthen it. Others, laſtly, the *coping* of the wall. Whereof, ſee Vitruvius, l.2. c.8. & Curtius, l.9. c.4. for the ſhooting of the rain, making the fence firmer, and entrance over it, the more difficult. The Jewiſh Rabbines ſeem doubtful of it, and differ much about it: and though it be here, and elſe where, in the two latter places above mentioned, diſtinguiſhed from the *wall*; yet it ſeems to be uſed for the *wall* in general: and is ſo rendred, 1 King. 21. 23. though ſome Jewiſh Doctors would have the text there altered, & a letter added to make it agree with, 2 King.9.36. Howſoever, this, and *wall* here, are uſed to comprehend all means of fortification, which Gods ſafeguard is alone ſufficient to countervail, where wanting; and to add ſtrength ſufficient for ſafety, where weak: and theſe ſeem here, as to be oppoſed to thoſe ſtrong and ſtately walls of Moab, that were to be battered and broken down, Chap.25.12. wanting that principal ſtrength, which this city is from God ſaid to have; and withal, to have ſome eye to the naked, and undefenced eſtate of that city, that continued ſtill diſmantled for ſome ſpace of time, even after the peoples return from the captivity, to aſſure them of Gods protection, and to ſtrengthen their faith in him, as alſufficient to ſecure them, notwithſtanding the want, or weakneſſe of ſuch outward means of defence, Neh.1.3. & 2.13. & 4.2,3. See Zach.2.4,5. a good Comment upon this place.

V.2. *Open ye the gates, that the righteous Nation which keepeth the truth may enter in*] He willeth either the gates of Jeruſalem, a type of the Church, to be ſet open for the receipt of thoſe returning from diſperſion or captivity that had continued faithful with their God, or by repentance returned to him; thereby intimating, both the multitudes of thoſe that ſhould be reſerved in thoſe calamitous times, to repleniſh and recruit that City and State; as alſo, the confluence of others together with them unto Gods Church, when the limits thereof ſhould be enlarged, Chap.60.11. Zach.2.11. & 8.4,5,22, or, as ſome, of the Temple that the people preſerved, and returned, might enter thither, to praiſe God for his mercy toward them, in the deliverances vouchſafed them, Pſal.24.7,9. & 118. 19,20. But the former ſeems the better, and is the more received; for they draw it out too far, that underſtand it of ſetting heaven gates open at the laſt day for all the faithfull, Mat.25. 10,34.

the righteous Nation] As Chap.60.21. & 61. 11. a reformed and upright people; ſuch *righteouſneſſe* is here intimated, as is ſpoken of, Mat.5.20. Luk.1.6. what ſome add of imputed righteouſneſſe, ſeems not here aimed at.

that keepeth truth] Heb. *truths*, or *faithfulneſſes*, as Prov. 13.17. & 14.5. & 20.6. that have continued conſtantly faithfull with God, Pſal.31.23. Hoſ.11.12. Rev.2.10,26. & 3.8,10. & 14.12. Some expound it of faith, as well to Man, as to God; in the former whereof, the Phariſees failed, Mat.23.23. as alſo, hypocrites uſually do. See Chap. 1. 14,15,16. But this I ſuppoſe is too nice.

V.3. *Thou wilt keep* him in *perfect peace*, whoſe *mind is ſtaid* on thee, *becauſe he truſteth in thee*] Or, *The ſtaid mind wilt thou keep* in *continued peace*. Or, *To the ſtaid mind wilt thou preſerve conſtant peace*. So, the moſt, referring the firſt words unto the godly mans conſtancy, in adhering unto, and depending upon God, and aſſuring al, that ſo do, of a continued courſe of peace, & proſperity from God; Or, as others, who ſuppoſe (but without ground) that there would be a tautology in the latter part of the verſe, if the former were ſo underſtood, and require therefore to have the former applyed unto God; By *a firm thought*, or *purpoſe*, *wilt thou preſerve conſtant peace* unto them, (that is, to the faithful before-mentioned, ver. 2. *becauſe they truſt in thee*, Pſal. 37.40. Rom. 11.29. 2 Tim. 1.9.

whoſe *mind* is *ſtaid*] Heb. *a ſtaid thought*, or *imagination*, or *mind*, or *purpoſe*; the word ſignifieth properly *a frame*, or *faſhion*, or *thing framed* and *faſhioned*, by the potters art and skill, Chap. 29.16. Hence it is tranſlated, and applyed, ſometimes to mans body, and the *frame* and model of it, Job 17.7. Pſal. 103.14. ſometime to the ſoul, and to the *mind* more ſpecially, that is as a mint or forge in it; and ſo it ſignifies any thing whatſoever is *framed*, conceived, or contrived in it, be it thought, imagination, deliberation, determination, or the like, Gen. 6.5. & 8.21. Deut. 31.21. 1 Chr. 28.9. & 29.18.

ſtayed on thee] As Chap. 48.2. *they ſtay themſelves upon God*, but that is in another form. Or ſimply *ſtayed*, applied to Gods precepts and purpoſes, Pſal. 111. 8. to the godly mans heart and mind, Pſal. 112.8. here, *a ſtayed mind*; for, a man of *a ſtayed mind*; a firm or conſtant minded man: as *firmneſſe*, for hands of *firmneſſe*, hands firm and ſteddy, Exod. 17.12. and *firmneſſe*, or *faithfulneſſe*, for precepts of *firmneſſe* or *faithfulneſſe*; firm and faithful precepts, Pſal. 119.86. ſo *folly*, for a man of *folly*, a fool, Prov. 24.9. and *wiſdome*, for a man of *wiſdome*; a wiſe man, Mic. 6.9. and *peace*, for a man of *peace*; a peaceable man, Pſal. 120.7. and *prayer*, for a man of *prayer*; a devout man, Pſal. 109.4.

perfect peace] Or, *conſtant* continued peace; or all manner of true and ſound peace, Joh. 14.27. & 16.33. Rom. 5.1. & 14. 17. Phil. 4.7. Heb. *peace, peace*, as Chap. 57.19. *peace*, for *proſperity*, as Chap. 48.18. Pſal. 119.165.

becauſe he truſteth in thee.] So Pſal. 37. 40. 1 Chr. 5. 20. 2 Chr. 13.18. & 16.8. See alſo, Pſal. 9.10. & 22.4,5. & 32.10. & 33. 21,22. & 34. 2. & 125.1. The word here, is, *he*, or *it*; *is truſted in thee*, that is, by truſt or confidence, fixed or faſtened upon thee, as Pſal. 112.7. (and the form is no where elſe read, but here, and there) *his heart is fixed*, it is *truſted* (or by truſt and confidence faſtened or ſetled) *upon God*.

V. 4. *Truſt in the Lord for ever*] Upon aſſurance of Gods readineſſe, to confer all ſure and ſound peace and proſperity upon thoſe that ſincerely rely on, and keep firm and faithfull to him; and of his conſtancy, in continuing the ſame inceſſantly to them, they incite and encourage one another perpetually in all eſtates, and at all times to rely and depend upon him. So 2 Chr. 20. 20. Pſal. 32.3,5,7. & 55.22. & 62.8. Prov. 3.5. & 16.3.

for in the Lord Jehovah is *everlaſting ſtrength*] Heb. *for*, or *becauſe in Jah, Jehovah*, is *a rock of ages*; or, as the old Latine rendreth it, *for Jah Jehovah is a rock of*, or, *unto eternity*; that which a learned late Writer approveth, deeming the particle to, here redundant, as Exod. 32. 22. Job 18.8. Pſal. 55.18. Hoſh. 13.9. as alſo, Pſal. 68.4. not *in Jah*, but *Jah* is *his name*, or, *whoſe name* is *Jah*, as Chap. 47.4. & 48.2. An argument to induce and perſwade to truſt conſtantly and perpetually in the true God, becauſe he continueth for ever a God of infinite power, able ever to ſave, Chap. 63.1. Heb. 7.25.

Jah, Jehovah] Two names of God: the former found alſo, Pſal. 68.4. and conſtantly in *Hallelu-jah*; that beginneth and endeth divers Pſalms, as Pſal. 111.1. & 112.1. & 113.1. and 104. 35. & 105.45. & 106. 48. Rev. 19.1,3,6. the latter, as frequently throughout all the books of the Old Teſtament, ſo expreſly in our verſions, Exod. 6.3. Pſal. 83.18. nor is the one, as ſome have deemed, an abbreviation only of the other; but they are two diſtinct names, ariſing from two diſtinct roots, though both of the ſame ſignification, and have a notion of *being* in them, and either name therefore belongeth unto the onely true God; both in regard of his own eternal and immutable *eſſence*, or *being*; which he hath from no other, but in, and of himſelf only, and is no other then himſelf, Exod. 3.14. and in regard alſo of his works, the creatures which have their being all from him, Gen. 1.1. & 2.1. Pſal 146.6. Act. 17.25,28. Rom. 11.36. Rev. 4.11. and of his word and counſels, and their accompliſhments, which he never fails to give being to, in their due and appointed ſeaſon, Exod. 6.3. & 12.41. Pſal. 33. 11. & 146.6. Chap. 14.24,27. & 55.11. Thoſe of ours, that would have the one to ſignifie here God the Father; and the other, God the Son; and render the text, *in the Lord, the Lord is ſtrength everlaſting*: that is, the Son in the Father; according to that, *I am in the Father, and the Father in me*. *The Lord in the Lord*; as *the Lord from the Lord*, Gen. 19.24. and, *the Lord with the Lord*, 2 Tim. 1.18. ſeem to pick that out of the text, that the Prophet therein never intended, and to alter the genuine ſyntax of it.

everlaſting ſtrength] The word tranſlated *ſtrength*, ſignifies primarily *a rock*, Deut. 32.13. Job 18.4. It is given oft to God, in regard of his invincible and unmoveable firmneſſe and ſtrength, ſometime ſimply and abſolutely *the rock*, he is *a faithful God*, Deut. 32.4. and, *The rock that begat thee, the God that formed thee*, Deut. 32.18. and, *Their rock is not our rock*, Deut. 32. 31. that is their God, as our God: ſometime, with ſome ſpeciall reference to the creature, as he who alone is able to ſecure them, and ſupport them: and ſuch an one therefore, as they may alone confidently repair to, and rely upon. Hence, thoſe ſpeeches, *Who is a rock*, (that is one to be truſted to, or relied upon) *ſave our God*? and, *There is no rock like our God*, 1 Sam. 2.2. and this phraſe alludes, partly to ſuch places, as men or beaſts are wont to repair to for ſuccour and ſafeguard, Judg. 15.8. & 20.47. Pſal. 104.18. Prov. 30.26. and hence is God ſtiled, as *a Rock of ſalvation*, that is, *a ſaving Rock*, Deut. 32.15. 2 Sam. 22.47. partly to ſuch firm grounds and bottomes, as men are wont to make choice of to build upon, that their foundation may be firm, and their ſtructure ſtand ſure, Chap. 22. 16. Mat. 7.24,25. and to this, more eſpecially, the Prophet ſeems here to have had an eye: as alſo, Chap. 28.16. and 33. 16. So Matth. 16.18. Rom. 3. 33. Epheſ. 2. 20. 1 Pet. 2.6.

everlaſting] Heb. *of ages*, ſuch as continueth firm, and the ſame throughout all ages, Pſal. 102.27. & 146.10. So, *a Kingdome of ages*, for an everlaſting Kingdom, Pſal. 145.13. and *ſalvation of ages*, for everlaſting ſalvation, Chap. 45.17. and, *righteouſneſſe of ages*, for everlaſting righteouſneſſe, Dan. 9.24.

V. 5. *For he bringeth down thoſe that dwell on high*] An argument to perſwade men to truſt in God, and to give them aſſurance of his ability to protect thoſe that depend upon him, againſt the proudeſt and moſt prevalent of thoſe that oppugn or oppoſe them, taken from a preſent and pregnant proof of his power, in pulling down ſuch mighty Potentates that ſate aloft ſo high above others, and ruinating their ſtrongeſt and beſt defenced Cities, and enabling ſuch of his, as were in regard of their ſeeming wants and weakneſſes in the eyes of fleſh and bloud accounted contemptible, and unable to effect ought to prevail againſt thoſe, and even to trample upon them that had ſo mean an eſteem of them, and had formerly oppreſſed them, God then ſuffering it for their ſins.

he bringeth down] Or, *hath brought down*; for it is ſpoken, as of a thing now done and paſt. See ver. 1.

thoſe that dwel on high] Or, *that ſit aloft*; either that dwell in high walled Towns, and high built Palaces; See Jer. 51.25,53,58. or, ſit on high thrones, in ſtate far above others. See Chap. 14.13,14. & 24.21. & 25.11. Dan. 4.37.

the lofty City he layeth it low] Or, *hath layed it low*, a redundancy of the pronoun very frequent, as Gen. 5. 29. Pſal. 1.4.

he layeth it low even to the ground, he bringeth it even to the duſt] Or, *he hath laid it low even to the ground, he hath brought it even to the duſt*. Heb. *made it to touch even the duſt*. See Chap. 25.12. & 32.19. The whole verſe may be thus rendred, as ſome give it. *For he hath brought down thoſe that dwell on high*, and *the lofty city he hath laid it low, he hath laid it low even to the ground, he hath brought it to the duſt*; and this beſt agreeth with the diſtinctions in the original.

V. 6. *The foot ſhall tread it down*, even *the feet of the poor*, and *the ſteps of the needy*] Or, So that *the foot treadeth it down*, that it is trampled upon, and that by thoſe that ſeem pooreſt, and of leaſt ability, or were formerly ſuch. See Chap. 14.30. a defect of the particle, intimating the effect or event: of which, ſee on Chap. 7.25. The copulatives are wanting, nor need be inſerted, becauſe the ſenſe is plain enough without them, and their abſence makes the ſentence the quicker. The ſum is, he ſetteth up his poor formerly afflicted ones over the power of their proud Oppreſſors, Joſh. 10. 42. 1 Sam. 2,8. Luk. 1.52. & 10.19. Rom. 16.20. Rev. 2.26. that which is ſet forth by a ſimilitude taken from cattel that tread down the graſſe, which even the leſſer can do with the rankeſt of it. See Chap. 37.26. Ezek. 34.18. Mal. 4.2,3.

foot] For, *feet*, as Job 39.15. Pſal. 9.15. & 36.11. Put collectively, as alſo *poor* one, and *needy one*, for poor and needy perſons, as Pſal. 9. 18. & 10.9.

V. 7. *The way of the juſt is uprightneſs: thou moſt upright doeſt weigh the path of the juſt*] From this verſe the Prophet directeth his ſpeech unto God, and ſo runneth on through the greateſt part of it that followeth, relating therein the various paſſages of his providence, and acknowledging his goodneſſe in going along with them, in them, and in due time giving a good iſſue of them. This verſe ſome expound of the juſt and upright courſes that the faithfull take in all eſtates: yet ſo, that their ability ſo to do, is from God who ſtrengthens them therein, and enableth them thereunto, Pſal. 37.23. Phil. 3.13. Col. 1.10,11. Others rather, of Gods gracious providence out of his free favour towards them: ſo diſpoſing of all occurrents befalling them, that in al their courſes, and the paſſages of this life, they find a way made for them, and ſuch impediments removed as might prove prejudicial unto them; or hinder their free progreſſe, ſet forth by a metaphor taken from ways that are levelled, for the more eaſe and conveniency of paſſengers, and the ſtones or other like matter removed that may offend them in their paſſage. See Pſal. 5.8. & 18.32. & 27. 11. & 143.10. Chap. 40.3,4. & 62.10. Some reade the verſe, not disjoyned in two ſeveral axiomes, as we have it; but in one continued ſentence, *Thou doſt level the way of the juſt with all evenneſſe*, or, with *moſt even courſes; the path of the juſt with an even poiſe or ballance.* So there ſhould be a defect both of the particle *with* in either member, which is common: ſee chap. 24.22,23. and of the ſubject, or ſubſtance alſo, in the latter: the like whereunto, ſee Chap. 5.2. But I rather divide it, as our Engliſh doth.

The way of the juſt is uprightneſſe] Or, *a moſt even*, or, *ſtrait way*. Heb. *evenneſſe*, or *ſtraitneſſe*, for a way of *evenneſſe* or *ſtraitneſſe*: the word ſupplyed in the predicate from the ſubject, as Pſal. 111.7. *the works of his hands* are works of *truth and judgment*, and *thy law* is a law of *truth*, Pſal. 119.142. and *thy precepts*, precepts of *righteouſneſſe*, Pſal. 119.172. and *a way of evenneſſe*, or *ſtraitneſſe*, for *a moſt even way*, as a place of *plainneſſe*, or *evenneſſe*, for *a plain* or *even* place, Pſal. 26.12. without rubs or hillocks: ſo Jer. 31.9. *in an even way where they ſhall not ſtumble*, or *a moſt ſtrait way*, without windings and turnings, Prov. 4.26,27. as, *a land of ſtraitneſſe*, or *evenneſſe*; for *a moſt ſtrait*, or, *moſt eaven land*, v. 10. See Prov. 21.10. where the ſame, in effect, is ſaid, that is here, and may ſerve as a comment for this place.

of the juſt] Such as were before deſcribed, v. 2,3.

thou moſt upright doſt weigh the path of the juſt] This way the Jewiſh Commenters moſt of them go; yet the words might peradventure better be rendred, *Thou doſt with eavenneſſe ballance the path of the righteous*: with *eaveneſſe*, that is, *eavenly*: for the word is ſometime alſo uſed ſubſtantively, as Pſal. 111. 8. and we need not take in *poiſe* or *ballance*: or thus, *The eaven path of the righteous thou doſt ballance*, or *level* rather, for there is no uſe of a ballance here; that is, thou O Lord, doſt by the levelling of them make them thus eaven: of the phraſe, or manner of ſpeech, ſee on c. 24.10. This I conceive to be the genuine, both ſenſe, and ſyntax of the place. For the further clearing whereof, we are to take notice of the uſe of the word rendred *weigh*; which though it ſeem properly ſo to ſignifie, in regard of a word that either comes from it, or it comes from, (for in Hebrew, verbs ſometime come from nouns) ſignifying *a ballance*, Prov. 16. 11. Chap. 40, 12. where it is rendred *weight* in the one place, *ſcales* in the other; and it may be, would be better *beam* in either: Yet in that ſenſe properly, it is never found uſed in Scripture, but another in the room of it, whereof the *ſhekel* hath its name: but by a metaphor thence taken, it is uſed for to *conſider* a thing *exactly*, and to *decide*, or doit *eavenly*: to which purpoſe, ſee on Pſal. 58.2. where it is very elegantly uſed; and being applyed to a *way* or *path*, it hath a two-fold notion: for ſometime it ſignifies, *to conſider exactly* what manner of way it is, whether good or bad, right or wrong, that is, as we uſe to ſay, to *weigh* it wel, as in a ballance, or to *ponder* it; as it is rendred, Prov. 4.26. & 5.6.21. ſometime to *level* it, or to make it exactly eaven: ſo it is taken, Pſal. 78.50. where it is but ſlenderly tranſlated, *he made a way*; whereas it ſhould be, *He levelled a path for his wrath*: he cleared a paſſage for it, that it might without let or interruption (as Exod. 32.10.) proceed to do execution on the obſtinate Egyptian: And ſo it is to be here underſtood, *Thou doſt by levelling make the juſt mans path eaven.* As for weighing them out as in a ballance, a juſt and due proportion of chaſtiſements and deliverances, or carrying an eaven-hand in chaſtiſing of them when they do amiſſe, and relieving them again upon their repentance; neither of them ſeem to be proper to this place; no more then of the *weighing* of mens *ſpirits*, or *pondering* of their *hearts*, Prov. 16.2. & 21.2. where another word is uſed, which yet ſome would alſo draw hither.

V. 8. *Yea, in the way of thy judgments O Lord, we have waited for thee*] Or: *Even.* An effect of their faith, and confident aſſurance of ſuch dealing of God with his People, which they formerly profeſſed, v. 7. to wit, that in conſideration hereof, even then, when God ſeemed to lead them along through rough and rugged ways, yet they ſtill depend upon him, and their hearts and affections hung continually after him, and kept cloſe with him, hopefully expecting an iſſue out of them, and patiently waiting untill the time thereof ſhould come.

in the way] Properly, the *high-way*, or, *travellers way*, Chap. 33.8. Gods way of Chaſtiſement, is an *ordinary* way with his, Pſal. 73.14. & 89.31,32. a defect of the particle: as Hoſ. 6.9.

of thy judgments] That is, chaſtiſments, 1 Cor. 11. 32. ſo called, either, becauſe diſpenced with moderation, Jer. 10.24. & 11.30. See Ch. 27.7,8. or, becauſe in inflicting of them, God ſeems to carry himſelf as a Judge; and for the ſubject matter of them, they are the ſame oft with thoſe things, that in (a judiciary way,) he inflicteth upon the wicked, Jer. 30. 14, 15. Lam. 1.15. & 2.5. & 3.3.

we have waited for thee] See Chap. 25.9. & 33.2. & 64.4.

the deſire of our ſoul is to thy name, and to the remembrance of thee] Theſe words may thus be knit to the former. *Even when in the way of thy judgements we waited for thee, the deſire of our ſoul was* (for it would be conceived in the time paſt) *unto thy name, and unto the remembrance of thee.* Our affections were not eſtranged from thee; but our hearts were ſtill towards thee, and our minds on thee, Pſal. 44.17,18. Job 13. 15. Chap. 64.5.

V. 9. With *my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early*] Or, with *my ſoul I deſired thee*; and with *my ſpirit I ſought thee*; becauſe they ſpeak of their forepaſſed carriage, during the time of their troubles. Our thoughts of thee, and our deſires after thee, have been continual, night and day, Pſal. 42.1,2. & 63.1,6. Mal. 3.16.

With *my ſoul*] An affectionate form of ſpeech. So Gen. 34. 8. Pſal. 63.1. a defect of the particle; as Chap. 24.22,23. The Rabbine here obſerveth, that a man hath both *a ſoul*, and *a ſpirit*, and maketh them here two diſtinct faculties: and it is true, that ſometime they are diſtinguiſhed the one from the other, 1 Theſſ. 5.23. but here they ſeem only mentioned, by an elegant variety, to make the ſpeech the more paſſionate.

in the night] When others are taking their reſt, Pſal. 63. 6. & 119.62,148. Cant. 3.1. & 5.2. They that by *night*, here underſtand the night of affliction, I ſuppoſe, ſwerve from the intendment of the Prophet in this place.

with my ſpirit within me] Heb. *in the midſt of me*: a phraſe here emphatical; as Chap. 25.11. and would therefore have been expreſſed, Pſal. 143.3. Dan. 7.15.

will I ſeek thee early] The word is taken from, not the lightſome, but the dim and dusky morning, ſcarce twilight, (for of *duskiſhneſſe* it hath its name,) implyes both an earneſt and early ſeeking. It is uſed, Pſal. 63.1. Prov. 8.17. where deſire is ſincere, there endeavour will be ſerious, and ſeeking early, and earneſt, Pſal. 119.47. & 130.5,6.

for when thy judgements are in the earth, the Inhabitants of the world will learn righteouſneſſe] Such a diſpoſition and affection, not they alone, but others alſo, ought to have, under Gods hand; and when his judgments are abroad in the world, thereby to learn the fear of God, and amendment of their lives, Job 37.23,24. Rev. 15.4.

when] So is the word uſed, Joſh. 2.5.

thy judgments] The word is general, and comprehendeth as well the effects of Gods avenging wrath, as of his fatherly diſpleaſure. See on ver. 8.

in the earth] Or, *on the earth*: and ſo it ſhould be rendred, Matth. 6.10. the prepoſition it ſelf there requiring it: as, *on the Throne*, Pſal. 9.4. & Chap. 3.26. *on the ground*.

the Inhabitants of the world] Not we only, thy peculiar people, Pſal. 9.16,19,20. & 83.16,18.

will learn] Or, *ſhould learn*. Heb. *have learned*. But that tenſe is uſed alſo in ſignification of duty; or in a potentiall form: as chap. 37.26. and as the future is oft, Mal. 2.8.

V. 10. *Let favour be ſhewed to the wicked*; yet *will he not learn righteouſneſſe*] Having intimated what ſhould be done, when Gods judgments are in the world; he ſubjoyneth, now, the contrary diſpoſition and carriage of many; ſo perverſe in their demeanour towards God, and ſo deſperately bent to, and ſet upon, evil, that neither Gods mercies, nor his judgments, have any gracious or kindly work upon them; they take the more liberty to live looſely from the one; and they ſtand out obſtinately againſt the other, untill, at length, they bring deſtruction upon themſelves, deſervedly for either, ver. 11. See a pregnant proof hereof in Pharaoh, Exod. 7.12,14. The like texture of ſentence, as it is here conceived, may be found, Job 13.15. *Lo, let him ſlay me*, yet *will I truſt in him*. Howbeit, it may be rendred, with ſome others; Yet when *favour is ſhewed the wicked, he will not learn righteouſneſſe*: or, Though *favour be ſhewed him, he will not learn righteouſneſſe.* See Rom. 2.4,5. The particle is oft omitted: as Deut. 8. 12. Chap. 17.6.

learn righteouſneſſe] To do righteouſly, to walk uprightly: as Chap. 1.17. Phil. 4.10-12.

in the land of uprightneſſe will he deal unjuſtly] Or, *in the plaineſt*, or *eavenneſt land*, or *ground, he will deal perverſly.* He will perſiſt in his wicked courſes, though he live among a reformed people, or, in a land, where godlineſſe is profeſſed, and means of inſtruction are. So Interpreters, the moſt, both Jewiſh and Chriſtian. Or, in a land, or, place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn aſide to crooked by-pathes; there will he betake himſelf to his wonted wicked courſes, where there is nothing to preſſe him from walking uprightly, or to put him upon ſuch practices; and this I take to be the true meaning of the Prophets words in this place, inſiſting ſtill on the ſimilitude of a *way*, or *path*;

before uſed, ver.7,8. Gods children walk eavenly and uprightly with God, even in rough and rugged wayes: the wicked will tread awry, and run out, though the way be never ſo fair and clear, Pſal.125.5.

in the land of uprightneſs]Heb. *a land of ſtraitneſſes*, or, *righteneſſes*, (as Chap.59.14. *right*, or, *equity cannot enter*, and Amos 3.10. *they knot now to do*, or *cannot do right*, and Chap.30.10. *prophecy not right things*) that is, in Jeruſalem, or in Judah, ſay the Jewiſh Commenters; in the Church where righteouſneſſe reigneth, ſay ours, Chap.60.21. Rom.5.21. 2 Pet.3.12. Or, *a land*, or, *ground of ſtraitneſſes*, or, *eavenneſſes*, that is, *a a moſt ſtrait*, or, *eaven*, or, *plain land*, or, *ground*, where all is fair, and clear, and ſtrait, and eaven, and plain; ſo that a man may walk right on with eaſe; that which David alludeth unto, when he ſaith, Pſal.5.8. *Lead me for thy righteouſneſſe, becauſe of thoſe that watch me*, to do me ſome miſchief: *Make plain*, or, *eaven before me, thy way*, that is, the way that thou leadeſt me. And Solomon, when of wiſdome he ſaith, *All the words of her mouth* are *juſt, there is nothing perverſe or crooked in them*; they are *all plain to an underſtanding man*, and *ſtrait to the finders of knowledge*, to knowing men: See v.7. He will ſtray, and go out of Gods way, even where it is ſtraiteſt, plaineſt, eavenneſt, cleareſt, eaſieſt, both to finde, and to follow, Jer.2.25. & 6.16. & 14.10. & 18.14,15.

dealt unjuſtly] Or, *unequally*, and *perverſly* (the verb is found here onely) as Pſal.71.4.

and will not behold the majeſty of the Lord] Or, as ſome, *and he ſhall not ſee the majeſty of the Lord*, as if it were ſpoken by way of commination, that ſuch wicked ſhall never attain to that beatificall viſion which the Saints enjoy in heaven, Mat.5.8. Heb.12.14. 1 Joh.3.2. and ſome frame here a dialogue between God and the Prophet, as debating with God about the toleration of the wicked here, and ſuffering them to thrive, and riſe, as Jer.12.1. and God at length ſtopping his mouth, with this cloſe. But the ſenſe ſeems to be that plainly, which our verſion affordeth: they refuſe to take notice of any hand of God in his work, either of mercy, or judgment, though his majeſty ſhine forth never ſo eminently in either, Pſal.28.5. Chap.5.12. The next following paſſage plainly confirmeth it; for we may obſerve an elegant reiteration, or epanalepſis, wherewith the Prophet chaineth and linketh together the ſeverall branches of his diſcourſe, with the cloſe of the precedent ſentence, making entrance into the ſubſequent, and that in a conſtant courſe, from ver.7. to v.11. the like may be obſerved in the beginning of John's Goſpel, Ioh.1.1-12.

majeſty] See Chap.12.5.

V.11. *Lord*, when *thy hand is lifted up, they will not ſee*] Or, *Lord, thy hand is lifted up*, but *they will not ſee* it, (it ſupplyed, as c.21.3.) Or, *thine high-hand*, or, *hand lifted up they wil not ſee*) as Deut.32.17: *Our high hand, and not the Lord, hath done all this*. Tho the workings of thy mighty power in theſe, admirable & remarkable occurrents, as well the deſtruction of thy proud & potent Foes, as the deliverances of thy poor deſpiſed people, be ſo conſpicuous, as might well wring an acknowledgment thereof from thine adverſaries themſelves, Pſal.118.15,16. Deut.32.31. yet they wilfully ſhut their eyes, againſt it, and refuſe to regard it. See ver.10. They that reſtrain this, as ſome do, either to the deſtruction of the twelve Tribes, by the Aſſyrians, for their ſins, 2 King.18.11,12. or, to the ſlaughter made in the Aſſyrian Camp, Chap.37.37. do too much, in my mind, ſtreighten the text.

but they ſhall ſee, and be confounded for their *envy at thy people*] Or, *Yet they ſhall ſee* it, *and be confounded*, Or, *they ſhall ſee*, (*and be confounded* at the ſight of it) thy *zeal* for thy *people*. They ſhall at length, will they, nill they, to their pain and ſhame, be enforced to take notice of, and acknowledge, what now they will not, when Gods vengeance ſhall ſeize upon them, to their utter confuſion, Pſal.83.16,17. Or, they ſhall with ſhame and confuſion, or, to their ſhame and confuſion, be compelled to ſee and take notice of the zeal that God beareth to his people, Chap.9.7. & 37.31. in the ſtrange protections and deliverances vouchſafed to them, Pſal.86.17. & 112.10.

ſhall ſee] be enforced to take notice of, Pſal.48.5. or, *ſhall ſee*, that is, ſhall feel it to their coſt and ſmart, 1 Sam.5.6-12. Chap.30.30. ſo, *to ſee death*, for *to ſuffer death*, Pſal.89.48. Ioh.8.51. *to ſee affliction*, for to ſuffer it, Lam.3.1. See the next branches.

for their envy at *the people*] Their envious and ſpitefull carriage towards Gods people, Chap.11.13. that bitter *zeal*, of which, Jam.3.14. or, the *zeal* of the *people*, that is, thy *zeal* or ardent affection which thou beareſt to thy people; and in behalf of them, againſt thoſe that oppoſe, or oppugn them, Zac.1.14. & 8.2. a metaphor taken from thoſe, that having an ardent affection, ſet upon ſome perſon that is very precious in their eye, cannot endure to ſee any affront offered them, or the leaſt injury done unto them, Num.23.21. Pſal.105.15. Chap.43.3,4. Zach.2.5,8.

zeal of the people] not whereby they are zealous for God, as Num.25.11. 1 King.19.10. 2 King.2.16. Pſal.119.137. but wherewith God is zealous for them, Chap.63.15. and whereof they are not the ſubject, but the object, *as the zeal of Gods houſe*, Pſal.69.9. which David hath for it; whereof David is the ſubject, Gods houſe the object: ſo Ioh.2.17. See the next branch.

the people] That is, thy *people*, the pronoun ſupplyed from the latter branch, as Chap.58.13. from the former.

Yea, the fire of thine enemies ſhall devour them] That fierceneſſe of wrath wherewith thou art wont to proceed againſt thine enemies, ſhall for their obſtinacy deſtroy them, Ch.42.13. & 59.17,18.

the fire of thine enemies] That fierce wrath of thine, compared frequently to fire, whereof they are the object, wherewith thou art wont to proceed againſt thine enemies, Deut.32.22. Pſal.21.9. & 97.3. as before, *the zeal of* thy *People*, which thou beareſt unto them: ſo, *my wrong*, Gen.16.5. Lam.3.59. not done by me, but done to me; and *thy curſe*, Gen.27.13. not, wherewith thou curſeſt, but, which thou mayſt incur, wherewith thou mayſt be curſed; and of the wicked man, Job 18.10. *his ſnare*, and *his trap*, not laid by him, but laid for him; as appeareth, ver.8,9. and as there, *the ſnare of the wicked*, for *the ſnare ſet* for *the wicked*: ſo here, *the fire of thine enemies*, for *the fire* prepared for *thine enemies*. See Chap.30.33. Mat.25.41,46. Rev.20.9,10.

V.12. *Lord, thou wilt ordain peace for us*:] From Gods juſt proſecution of his obſtinate enemies with the fiery fierceneſſe of his wrath; the Prophet ſpeaking ſtill in the perſon of Gods people, proceedeth to his gracious adminiſtrations, for the benefit, comfort, and welfare of his people. Some read the words in form of a prayer, *Lord diſpoſe peace for us*: for the future ſeems ſometime ſo to be uſed, as Job 6.23. Pſal.[illegible]9,20. But the moſt, as in way of profeſſion of their faith, and hopefull expectation of peace, and proſperity from God, on whom alone they depend for it. See ver.3.

for thou alſo haſt wrought all our works in us] This, many, the School divines eſpecially, expound of Gods working by his Spirit in the hearts and ſouls of his people: of which Phil.2.13. Heb.13.21. But that ſeems not to be the genuine ſenſe of this place. The meaning is rather, as moſt Interpreters, that all thoſe gracious protections and preſervations of them, in the times of their troubles, and all thoſe ſtrange deliverances out of their troubles, which hitherto had been afforded them, they had been all wrought by God, and to him alone they do aſcribe them. So Pſal.18.32-36,47-50. & 44.3,7. & 55.28. and this experience of the former favour and goodneſſe of God, formerly exhibited to them, they lay here, as a ground whereon they build, either their petition for, as Pſal.22.9,10,11. & 27.9. & 71.4-6. & 85.1-4. or their aſſurance and expectation of future favour, as continuance of peace and proſperity, from his hand: ſo 1 Sam.17.36,37. 2 Cor.1.10. 2 Tim.4.17,18.

our works] Not wrought by us, but for us: as *my violence*, for *the violence* done, not by me, but *to me*; as it is well rendred, Jer.51.35.

in us] Heb. *unto us*, as in the former branch; as we ſay, *to our hand*, or *for us*, as Pſal.47.4. Chap.6.8.

V.13. *O Lord, our God*, other *Lords, beſide thee, have had dominion over us*: but *by thee only will we make mention of thy name*] Or, *Though* other *Lords beſide thee have had dominion over us*, yet *through thee alone we* now *celebrate thy name*. This paſſage many expound of the carriage of Gods people in time of their afflictions; that ſo they were harſhly and cruelly handled by thoſe whom God had given power over them for their ſins; yet they had conſtantly, even then alſo, depended upon him, and ſuſtained themſelves by the frequent remembrance, and ſerious meditation of his might, and his mercy; and ſo it ſhould be in effect the ſame, with what we had before, v.8. But the words ſeem rather to look another way, and to proceed in what was intimated in the latter part of the verſe, next before going, to wit, that howſoever God had ſuffered wicked men to tyrannize over them for a time; yet through his gracious providence, being protected and preſerved, they now ſurvived to praiſe his name, Pſal.66.11,12,12,13. & 71.20.

other *Lords*] Forreign Tyrants, 2 Chr.12.8. Jer.27.7,9,12. & 50.17. Lam.5.8. a defect of the word *other*: as 2 Chron.32.22.

beſides thee] Other then thou, who art our Soveraign Lord, and King. Pſal.44.4. & 74.12. Chap.33.22. or, then thou hadſt appointed to be Rulers over thy people, Deut.17.15. See Jer.30.21. Some refer it, not to the Rulers, but the manner of ruling; they have ruled over us harſhly, cruelly, otherwiſe then according to thy word and will. But I no where find the word uſed for *otherwiſe*, to diſtinguiſh the manner of doing ought: but for *beſides*, as ſecluding party from party, and thing from thing; it is frequently found, 1 Chro. 17. 20. Chap. 45. 5, 21. & 64. 3.

but] A defect of the particles here: as ver. 11.

by thee only] Or, *through thee*; as Pſal. 44. 5. & 60. 12. without whom, all humane helps are unavailable, Pſal. 33. 16, 17. & 60. 11. Prov. 21. 31. Some read it, with a ſupply, as a defective ſpeech, but truſting *in thee*: but ſuch inſertions are ſuperfluous, where the context runs full enough, and ſmooth without them.

will we make mention of thy name] Or, *we celebrate thy name*: We now ſurvive to celebrate thy name; to publiſh and praiſe thee for thy might and mercy. So is the word frequently uſed, 1 Chr. 16. 4. Chap. 63. 7. See chap. 12. 4.

V. 14. *They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe:*] The people of God do here amplifie Gods gracious dealing with them in their deliverance, albeit, he had permitted ſome cruel Tyrants, as rigid taskmaſters, to uſe them harſhly for a time, with his contrary carriage towards, and dealing with other people, and other perſons, whom he had irrecoverably deſtroyed, Pſal. 36. 12. Chap. 24. 20. Jer. 25. 27. & 51. 64. See chap. 27. 7.

They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe] Or, Their *dead ſhall not live*; their *deceaſed ſhall not riſe*. Or, Being *dead, they ſhall not live*; being *deceaſed they ſhall not riſe*. When they are once deſtroyed, they ſhal no more be able to recover themſelves and their former eſtate again; then a man, when he is once dead, is able to recover, and to return to life again, 2 Sam. 12. 22, 23. & 14. 14. Job 14. 7-12, 14.

deceaſed] Of the word here uſed, ſee on Chap. 14. 9.

riſe] *Shall the deceaſed ariſe*, Pſal. 88. 10.

therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh] The reaſon is here rendred, of this their irrecove[illegible]deſtruction, to wit, Gods ſevere, but juſt proceeding in judgment againſt them, Pſal. 9. 6.

therefore] To wit, that they might not recover, and return again, to oppreſſe and wrong Gods people, as formerly they had done. See chap. 14. 21. Ezek. 28. 24. or, *becauſe*; becauſe thou haſt, in thine heavy viſitation, taken ſuch a courſe with them, that they are utterly deſtroyed. So is the particle found uſed, Gen. 38. 26. Numb. 10. 3. & 14. 43. Pſal. 42. 6. Jer. 48. 36. and ſo the context runs ſmoother.

viſited] See chap. 24. 21.

V. 15. *Thou haſt increaſed the nation, O Lord; thou haſt increaſed the nation*] They return again to relate Gods dealings with them, though in ſomewhat an harſh and rough manner, for ſome ſpace of time, ver. 15-18. yet in a far other manner of iſſue, then with thoſe other before mentioned, ver. 19. Theſe words are by divers, very diverſly expounded. The Hebrew is, word for word, *Thou haſt, or haddeſt, added to the nation*. Some underſtand them of Gods manifold benefits, conferred upon that people, the people of the Jews. *Thou haſt added to them*, bleſſing upon bleſſing; thou haſt laded them with variety of benefits, Pſal. 68. 19. Others, of the enlargement of Gods Church, by adding multitudes thereunto, Chap. 2. 3. & 60. 3-12. Zach. 8. 20-23. Act. 2. 41, 47. & 4. 4. & 5. 14. Others, of the reſtitution of them, oppoſed to that of other people, ver. 14. *Thou haſt added* (that is, reſtored) life *to the nation*. See ver. 19. But others, again, underſtand them of variety, not of bleſſings, but judgments; either of vengeance, as Some, executed upon the people before-mentioned; God purſuing them with a continued courſe of calamities, untill he had utterly conſumed them, Jer. 30. 11. or of chaſtiſements; in way whereof, God had exerciſed his people with variety of evils, adding one affliction to another, Jer. 45. 3. See the phraſe, Pſal. 69. 27. And this laſt interpretation I take to be moſt likely.

thou art glorified] Thou didſt glorifie thy ſelf, or gain glory to thy ſelf, by the good thou diddeſt, or haſt done for thy people; both in the deſtruction of their enemies, and in the deliverance of them, and reſtoring them, as to life again, Exod. 14. 4, 17, 18. & 15. 1, 6, 11. Chap. 10. 18. & 59. 19. & 63. 12. Ezek. 28. 22. & 38. 23. So Some. Others, *Thou didſt glorifie thy ſelf*, by thy judgments executed upon thy people for their ſins and exceſſes: for thereby, alſo, doth God vindicate the honour of his name, which by means thereof, is oft diſhonoured, Lev. 10. 3. 2 Sam. 12. 14. And others, again, render the word to another ſenſe, *thou waſt aggrieved*; to wit, with their ſins: and the word, indeed, doth alſo ſo ſignifie, to be preſſed, vexed, and grieved, as with ſome weighty thing, that lyeth, or hangeth heavy upon one, Exod. 18. 18. 1 Sam. 5. 11. Pſal. 32. 4. Chap. 24. 20. And in ſuch manner, is God ſaid to be vexed and grieved, yea, broken and tired out with the ſins of his people: See the Note on Chap. 1. 13. See alſo, Chap. 43. 24. & 63. 10. Jer. 15. 6. & 44. 22. Ezek. 6. 9. Amos 2. 13.

thou haſt removed it far unto *all the ends of the earth*] This, the moſt, and beſt underſtand to be ſpoken of removing the people of God out of their land, and diſperſing them far and wide into forreign parts. So is the word here uſed, applyed unto them, Chap. 6. 12. and, in particular, to thoſe of them, whom yet he intended mercy unto, Ezek. 11. 16. See Deut. 28. 64. & 30. 4. yet ſome expound it of the dilatation of the Church of God into all Countries to the worlds end, Pſal. 72. 8. Chap. 54. 1-3. Matth. 24. 14, 31. Mar. 16. 15. Rom. 10. 18. Col. 1. 23. Rev. 14. 6. But the former ſeems more conſonant to the tenour and current of the context. The pronoun is wanting, as ver. 11. the prepoſition, as Deut. 33. 17. Pſal. 45. 6. Thoſe that expound the whole verſe of the defeat given to Sennacheribs forces, with the effects thereof, and reſtrain it thereunto, may ſeem, at the firſt ſight, to have the text run ſmoothly for them; *Thou haſt added to the Nation*: (many of other people joyning themſelves to Gods people, upon that overthrow given them; as upon Hamans downfall, Eſth. 8. 17.) *thou haſt glorifyed* thy ſelf; (both in their deſtruction, and in thy peoples deliverance) thou *haſt enlarged all the ends of the land*: the limits and borders of the Jewiſh territory; they taking occaſion thereby, to bring in, and under, ſome neighbouring nations, or have liberty now to enlarge themſelves; and whereas before they had been penned up in the city, to go abroad freely to the remoteſt parts of their countrey, Chap. 33. 17. But, beſide that we find no mention in ſtory, either of the acceſſion of any forraigners thereupon, to Gods people; or of their ſubduing any neighbour countrey; the word doth no where ſignifie *to enlarge*, but ever in the one form, *to go far away*, in the other two, *to remove far away*: as Jer. 27. 10. Ezek. 43. 9. (where if it were rendred *enlarge*, it would make a moſt abſurd ſenſe,) and elſewhere: and the ſubject matter both of this Song, and the whole Sermon, ſeems to be of a far larger extent, then that particular paſſage of providence, or the conſequents of it.

V. 16. *Lord, in trouble they viſited thee; they poured out a prayer, when thy chaſtening was upon them*] In this verſe, and the two next, is deſcribed both the great ſtreights that they were ſometime in, during their afflictions before ſpecified, ver. 8, 15. and their religious, alſo, and earneſt addreſſes unto God under them, for deliverance out of them.

in trouble] Or, *in their ſtreights*, or *diſtreſſe*; as the word properly ſignifies. See Chap. 8. 22. & 25. 4. a defect of the pronoun: as Pſal. 81. 7. Chap. 13. 22. more fully expreſſed, Hoſ. 5. 15.

viſited thee] Or, *minded, remembred*: as the word is rendred, 1 Sam. 15. 2. See ver. 8. or, *looked after*: as 2 King. 9. 34. Jer. 23. 2. *thee*, whom they had forgotten, Hoſ. 8. 14. and did not look after, but neglected too much before, Chap. 17. 7. See 2 Chron. 20. 12. Pſal. 25. 15. & 123. 1, 2. The Prophet ſeems, in the uſe of the word, to have had an eye to Gods viſitation of them, by his fatherly caſtigations, Pſal. 89. 32. it is, as if he had ſaid; they then viſited thee thus with prayer, when thou viſitedſt them with afflictions, Pſal. 78. 34, 35. Jer. 2. 27. Hoſ. 5. 15. & 6. 1.

they poured out] The phraſe of *pouring out*, implies a large quantity of the thing ſo dealt out: ſo when God is ſaid *to pour out his Spirit*, it argues a more then ordinary, or formerly uſual meaſure of it, to be diſpenced, Chap. 32. 15. Joel 2. 28. Act. 2. 18, 33. and when perſons are ſaid, *to pour out their ſpirit*, or, their *prayer*, unto God, it implies a large and earneſt drawing out of their ſpirits and affections, in prayer, with plenty, oft, of ſobs and tears, 1 Sam. 1. 15, 16. Pſal. 42. 4. & 142. 2. it is a metaphor taken from water, that men making no great reckoning of, where it is not ſcant, are wont not to be ſparing of, as of ſome other liquor, more precious; but to pour it out freely and largely, where occaſion requires it, Pſal. 22. 14. or, to the pouring out of water, for the quenching of a fire, when it hath ſeized upon ſome building, at which times men are wont to make no ſpare of it, though it be ſomewhat geaſon; but to pour on as plentifully as they can, to prevent a greater miſchief: and it may well ſeem to have an eye to that abundance of tears, that fear and grief are wont, not ſo much to wring out of, as to pour out by, the eyes in ſuch caſes, as are here ſpoken of, Judg. 2. 4, 5. 1 Sam. 1. 10. & 7. 6. Pſal. 6. 6. & 42. 3. & 80. 5. & 102. 9. Chap. 15. 5. & 16. 9. & 22. 4. Jer. 9. 1. Lam. 1. 2, 16.

a prayer] Heb. *a ſpell*, or, *a charm*; that is, either a paſſionate, and *perſwaſive ſpeech*; ſuch, as Orators and Eloquent perſons are wont to work upon peoples affections with, Chap. 3. 3. or an humble, ſubmiſſe, and *lowly ſpeech*, ſuch as proceeds from dejected perſons, Chap. 29. 4. or, a bemoaning, *muttering* manner of ſpeech; *a muſſitation*, ſuch as thoſe ſpel-mongers were wont to uſe; that men might not underſtand what they ſaid, Chap. 8. 19. ſuch a prayer as Anna's was, 1 Sam. 1. 13. *ſhe ſpake in her heart, and her lips moved; but her voice was not heard*: ſuch as Ezekiah's was, Chap. 38. 14. when he *mourned like a dove*: as the like is ſaid, alſo, of this people, Ezek. 7. 16. ſuch a prayer, as the Apoſtle deſcribeth, Rom. 8. 26. that hath more ſpirit and fervor, then words and language.

when thy chaſtening was upon them] Heb. *in thy caſtigation of them*. See ver. 8.

V. 17. *Like as a woman with child, that draweth neer the time of her delivery, is in pain,* and *cryeth out in her pangs; ſo have we been in thy ſight, O Lord*] The extremity of the pain and grief they were in, either by God himſelf inflicted upon them, or while he ſtood by, and ſeemed to neglect them, is further illuſtrated by the ſharp pangs and throws of a woman in travel. An expreſſion very riſe in Scripture. See Chap. 13. 8. & 21. 3.

a woman *with child*] Or, one *great with child.* See on Chap. 7. 14.

that *draweth neer the time of her delivery*] Heb. *approacheth to bring forth,* or, *to be delivered;* as 1 Sam. 4.19.

and *cryeth out*] As Chap. 42. 14. The uſual form, whereby we are wont to expreſs womens travel.

pangs] The word ſignifies ſuch *pains,* as pinch like *cords.* Whence, ſome ambiguity now, and then, becauſe the word ſignifies either, 2 Sam. 22. 6. Pſal. 18. 5. & 119. 61. Act. 2. 24. It is commonly uſed for *pangs of birth,* Job 39. 3. Jer. 13. 21. & 22. 23. Of *death* Pſal. 18. 4. & 116. 3.

ſo have we been] Or, *ſo were we;* to wit, in the time of our diſtreſs, verſ. 16. That it may run on in the ſame tenor with the former; though the perſon be altered in the form of ſpeech, (as formerly) yet the perſons themſelves, with the circumſtance of time, being ſtill the ſame.

in thy ſight] Heb. *from thy face.* Which ſome expound ſimply, *from thee:* or, *by reaſon of thee;* as Gen. 6. 13. By occaſion of thoſe chaſtiſements, which from thee wee ſuffered, verſ. 16. Or, *from thy wrath: face,* for, *wrath;* as Pſal. 34. 16. The conſideration of Gods wrath, diſcovering it ſelf in thoſe things that they ſuffered, being more grievous unto them, then the ſufferings themſelves, Job 6. 4. & 13. 26. Pſal. 38. 1--3. Others render it, as our verſion, *Before thee,* or, *in thy ſight;* as Gen. 31. 35. Which might aggravate their grief, when as God ſhould not ſeem to ſtand aloof off, and not look after them, as ſometime they complain, Pſal. 10. 1. which yet muſt needs be very grievous; but, (that which could not but much further enhaunce their grief and miſery) that God ſhould ſeem to ſtand by, and look on, and ſee in what extremity they were, and yet afford them no ſuccour, Pſal, 10. 14. & 35. 22. Hab. 1. 13. It is a grievous diſheartening to a woman in ſore travel, to have her friends out of the way, that ſhould be helpful to her in that extremity; but a far greater heart-breaking unto her, to behold them at hand about her, but to ſtand gazing on her, and as not regarding what extremity ſhe endured, or caring what became of her, refuſing to lay hand once on her to help her, to afford her any relief, or to further her delivery.

V. 18. *We have been with child, we have been in pain, we have as it were brought forth wind*] They proceed to deſcribe, and amplify the diſtreſs they were in, purſuing the former ſimilitude, by the ſtate and condition of a woman in labour, that hath pang upon pang, and throw upon throw; and is now upon pitch of delivery, when the throws are soreſt and ſharpeſt, but hath no power to deliver her ſelf of that ſhe goeth with. See Chap. 37. 3.

we have been with child] Or, *were with child,* or, *went great;* as ver. 17. The old, both Greek and Latine, render it, *We have conceived:* which many wreſt to a myſtical ſenſe, and expound of a ſpiritual conception of grace in the ſoul. But neither is the tranſlation right, and the expoſition much more unſound. See on Chap. 7. 14. Yet it may well be expounded, as ſome do; We had many thoughts, and devices, in our heads, and conceived great hopes of bringing them about, and meanwhile were as in travel with them. See the like, Job 15. 35. Pſal. 7. 14. Chap. 59. 4.

we have been in pain] Or, *we were in pain;* as ver. 17.

we have as it were brought forth wind] Or, as ſome, *we did in a maner bring forth* our *ſpirit:* that is, we were ready to give up the ghoſt, we were as at point of death, paſt hope of life; as 2 Cor. 1. 8, 9. & 4. 11. or, as others, we were, *as if we went with wind:* we were in continual pain, as one tormented with inward gripes of the wind-colick, beating to and fro within the bowels, and putting to extremity of pain, whereof they can attain no eaſe. Or, as others again; but *we brought forth, as it were, wind;* or, we did no more, then *as if we had brought forth wind:* that is, nothing but wind, or ſome windy matter. It was not with us, as with women ordinarily going with child: they are in pain indeed for ſome time; but when they have brought forth what they went with, there is an end of their pain; they are at eaſe then, and enjoy the comfort of their former travel, Joh. 16. 21. But it was otherwiſe with us, we wanted not for pain, but we found no iſſue; our pains were eaſeleſs, and endleſs; and all our attempts, and endeavours to relieve, or deliver our ſelves, proved weak and windy, unable to winde us out of our preſent diſtreſſes. Vain hopes and helps, are by a proverbial form of ſpeech, termed *windy* ones, both in Hebrew, Greek, and Latine, by a metaphor taken from ſeeds, or eggs, that will not take, or produce ought. See Hoſ. 8. 7. & 12. 1. Job 15. 2.

we have not wrought any deliverance in the earth] Or, *we could not effect any deliverance for the land.* He telleth in plainer words, what he intended in the former; to wit, that by all their conſultations, and caſting about, by all their devices and deſigns, they were not able to compaſs, or accompliſh ought, for the ſuccour, or ſafegard of themſelves and their country. So 2 Chr. 20. 12. Chap. 36. 1. & 37. 3.

we have not wrought] Heb. *will not do.* But the former is put oft potentially: For willing enough, queſtionleſs, they were to have done ſomewhat. *we could not do,* or, *effect;* as Pſal. 56. 4, 11. *I will not fear what fleſh,* and *what man will* (that is, *can*) *do unto me:* and, *I will not fear: what will* (that is, *can*) *man do to me?* Pſal. 118. 6. See the like, Chap. 30. 5. Job 9. 3. & 14. 4, 14. & 15. 3. & 22. 14. Jer. 2. 11, 23. & 11. 12. Mat. 12. 23. compared with Mark 3. 24.

any deliverance] Heb. *ſalvations;* Pſal. 74. 12. 1 Sam. 22. 51. or, *deliverances;* as it is rendred, Pſal. 18. 50. It is thus uſed in the plural number, moſt commonly, in way of extention, and augmentation, to intimate a concurrence of all manner of *ſalvation,* and *deliverance* fully and perfectly accompliſhed, Pſal. 28. 8. & 42. 5, 11. & 44. 4. But here in way of extenuation, and reſtriction, for *any ſalvation,* or, *any deliverance;* as it is well rendred. So *all,* for *any,* Exod. 10. 10. Job 1. 11. Pſal. 49. 17. And *underſtandings,* for, *any underſtanding,* Chap. 27. 11.

in *the earth*] Or, *for the earth;* that is, *the land:* (neither *in,* nor *on* is in the text) *earth,* for, *land;* as ver. 10. *land,* for, their *land;* as Chap. 13. 22.

neither have the Inhabitants of the world fallen] Or, *neither did the Inhabitants of the world fall;* as they did before David, when God aſſiſted him, Pſal. 18. 38. We were not able to bear down, or to bear down our enemies; thoſe are meant here by *the Inhabitants of the world;* as verſ. 9. oppoſed to *the land,* to wit, of Judea, before mentioned. A[illegible] thoſe it was that they were not able to maſter; it was God alone that was able to effect that for them. See Pſal. 18. 17. & 44. 5. Hence that confeſſion before, *through thee alone we* ſurvive, *to celebrate thy name,* verſ. 13. and that now followeth in the next verſe.

V. 19. *Thy dead men ſhall riſe*] Hitherto was deſcribed the calamitous condition of Gods people, under Gods chaſtiſing hand; together with their utter inability of doing ought that might free them from the ſame. Now in this laſt paſſage, wherewith the Prophet ſhuts up this Pſalm, is ſubjoyned a gracious promiſe, or profeſſion of confident aſſurance, concerning the power of God, to be ſhewed in reviving, and raiſing them from that their extream, low, feeble, and forlorn condition, wherein they ſeemed to be no better then men dead and buried, and even diſſolved into duſt. Now this is, by moſt, conceived here to be delivered to Gods people, by the Prophet, as a promiſe from God, whereby they might be ſupported in that their helpleſs, and as it might ſeem, hopeleſs eſtate, aſſuring themſelves of a comfortable iſſue of their preſent afflictions, and of certain deliverance, out of that their diſtreſſed condition, though, in the eyes of fleſh and blood, it might ſeem a thing utterly impoſſible, Ezek. 32. 3, 11. Zach. 8. 6. And they ſuppoſe it to be ſpoken in the perſon, either of God himſelf, or the Prophet from God, and directed to his people. But ſome other conceive it to be the voice of Gods people, in whoſe perſon, the words next before, were conceived; as relating what out of their faith and confidence in God, with Abraham, above, or, *againſt hope, believing in hope,* Rom. 4. 17, 18. They then ſuggeſted unto themſelves, wherewith to ſtay their minds, and ſettle their diſtracted thoughts, amidſt thoſe doubts and difficulties, before rehearſed. And they render the words therefore with ſome ſupply, thus, Yet ſaid we, *Thy dead ſhall revive.* And ſuch ſupplies are oft very requiſite, for the fitter connexion, and clearer conception of paſſages in Scripture, not a few. See Neh. 13. 25. Job 8. 18. Pſal. 27. 8. & 38. 16. & 105. 15. Chap. 22. 13. Act. 7. 32. The words are conceived thus, in way of oppoſition, to what was ſpoken of their enemies, ver. 14.

Thy dead men] Heb. only *thy dead.* And ſo it would rather be rendred; as including, both either ſex, and each age. In Scripture, extremity of miſery, and anxiety is ſpoken of, as a kinde of *death,* 2 Cor. 1. 10. & 11. 23. becauſe it takes away all the joy, and comfort of this life; and makes it little better, if not worſe, and more bitter then death; and death, then ſuch life, more deſirable, Deut. 28. 65--67. 1 King. 19. 4. Job 3. 20, 22. & 6. 9. & 7. 15. Jer. 8. 3. Jon. 4. 3. Rev. 9. 6. And thoſe that live in ſuch a ſad and diſconſolate condition, are deemed, and ſpoken of, as *dead,* Pſal. 31. 12. & 88. 5, 6. Yea, as buried, and conſumed, and diſſolved into duſt, Pſal. 22. 15. & 71. 20. & 137. 3. Ezek. 37. 2, 11, 12. Dan. 12. 2. and in this ſenſe is the word uſed in this place, as alſo in the two Prophets, laſt quoted.

Thy dead] If ſpoken in the perſon of God to his people; it is to be underſtood with relation to them; thoſe of you that ſeem dead; as, *thy children*, to Rachel, Jer.30.17. If in the perſon of Gods people, ſpeaking to God, it muſt have relation to God; thoſe that thou intendeſt mercy to, and owneſt for thine, as *thy people*, Jer. 31. 7. Howſoever this particle is added, to diſtinguiſh theſe *dead*, from thoſe *dead*, before ſpoken of, ver. 14. and the old Greek, and the Chaldee therefore did not well in omitting it.

ſhall riſe] Heb. *ſhall live*; as Pſal.69. 32. & 119. 175. As the ſad and diſmal condition of people, in grievous afflictions and diſtreſſes, is compared unto *death*; So the freeing of them from the ſame, and reſtoring them to a more comfortable, and gladſome eſtate, is ſaid to be a reviving of them, and a reſtoring of them unto life again, Pſal.71.20. & 80. 18. & 85.6. & 138. 7. Ezek. 37.5, 14. Dan.12. 2. Hoſ.6.2 Rom.11.15. So is it here to be underſtood, not of the general reſurrection at the laſt day, though many ſo expound it; and yet in way of alluſion, in likelihood to it, and ſhaddowed out by a reſemblance taken from it; in regard whereof alſo, the rather here the word would be tranſlated, *ſhall live*; as having reference to *the reſurrection of life*; as it is termed, Joh.5. 29. that is, peculiar to the faithful; and oppoſed to that, verſ.14. Their *dead ſhall not live*: that is, ſhall not be revived.

together with *my dead body ſhall they ariſe*] So rendring it, there ſhould be a defect of the prepoſition; as Pſal.5.4. ſo one of the Rabbines, who yet addeth another reading by ſupplying the note of ſimilitude, oft wanting, Pſal. 11.1. Chap.21.8. and in the next branch but one; as *my dead body they ſhall ariſe*: they ſhall as ſurely riſe, as I know that my body ſhall: ſo Job of himſelf, Job 19.25. But others reade the words without any ſuch ſupply. And here one of the Jewiſh Doctors makes theſe words, Gods anſwer to the Prophets prayer. The Prophet, ſaith he, had before prayed againſt the wicked, that their *dead might not live*, nor their *deceaſed riſe* again, v.14. but here he prayeth, in the behalf of the righteous, that they may be revived, and raiſed again; *Let thy dead live*: and God, in theſe words, returns him an anſwer, as granting his ſuit for them, *My dead corpſe ſhall riſe again.* But of any ſuit or prayer, tendred to God, here, or there, there is no great likelyhood. Others therefore, to paſſe by thoſe that apply it, to the laſt reſurrection, and ſo expound it of all thoſe that are members of Chriſts ſpiritual body, 1. Cor. 15.22, 23. 1 Theſ.4.14, 16. Or, with the Jewiſh Doctors, that underſtand it of a reſurrection at the Meſſias his coming; either corporally, as they; or ſpiritually, as others, Joh.5.24. of which latter, yet it is not denied, but that this might be a type. Thoſe that underſtand it (as the whole tenour of the Prophecy requires it) of the reſtitution of the Jewiſh people, ſome would have it meant of the City Jeruſalem, and render it, *My carcaſe ſhall riſe again*; my City, that now ſeems to be but carcaſe, or a dead body, ſhall be raiſed out of her duſt, and reſtored to her former ſtate and luſtre again, Pſal. 102. 13, 14. Chap.52.1,2. & 54.11,12. and we reade, indeed, in Forrein Authors, both Greek and Latine, of *carcaſſes of Cities*; and ſomewhat, looking that way, of Babylon, Chap.13.19. but the verb plural, here, will not admit this reading. And becauſe there is ſome ſeeming incongruity, between the noun and the verb, the former being ſingular, and the latter plurall, ſome would alter the text, and with the change of a vowell make the ſingular noun plural, reading it, *My corpſes*, or, *dead bodies ſhall ariſe*; but ſuch alteration is not needful: the manner of ſpeech in collective, or diſtributive notions, is very common, as hath been ſhewed on Chap.2.18,20. and ſo ſome of thoſe that expound it of the body of the Jewiſh people, (whether the ſpeech be Gods, or theirs) do well render it, *My corpſe, or dead bodies*, each of them *ſhall ariſe*: the ſame thing, in other words repeated, as exactly anſwering in way of oppoſition, to what was ſaid before of their enemies, v. 14. and with a more exquiſite application unto each particular perſon, by Gods gracious election deſigned unto this deliverance, that no one of them ſhall fail of having his ſhare in the ſame. There ſhall not one of them be wanting,* whom God hath preſerved, and reſerved to partake in this nationall reſurrection, alluded unto, Rev. 20.6. See Chap.27.12,13. Dan.12 1. Amos 9.9. The change of the perſon, as in the Greek Lyricks, ſo in this, and other ſacred Poems recorded in Scripture; and with this Prophet, alſo out of his Poems, is very riſe.

awake, and ſing ye that dwell in the duſt] Here again, ſome not unfitly, ſupply ſomewhat, as before; and that of the ſame nature, with that there ſupplyed, rendring the text, Thou wilt ſay, *Awake*, &c. as, when thou didſt ſay, *Seek my face*, Pſal.27.8.

awake] From the depth of your affliction, which is as death unto you; and death, whereby it is reſembled, as a deep ſleep, Pſal.13.3. Act.7.60. & 13. 36. So of the natural death, 2 King.4. 31. *the child is not yet awaked*; and of the Spirituall, *awake thou that ſleepeſt, and ariſe from the dead*, Eph.5.14. See alſo, Job 14.12, So Chap.51.17. & 52.1. & 60.1. the phraſe implyes, that it is as eaſie a thing for God, with a word of his mouth, to raiſe up from death, or from the greateſt depth of affliction, as deſperate an eſtate as the ſtate of death, as for one man to awake another out of his ſleep. The damſel ſlept; but to him, that was able to awake her with a word, Luk.8.52,55. Joh.11.11,14,43,44.

ſing] For joy, Chap.12.6. & 24.14. Jer.31.7. Zeph.3.14. Zach.2.10.

Ye that dwell in the duſt] Heb. *dwellers*, or, *inhabitants of the duſt*, as alſo, Dan.12.2. not only as ſome would paraphraſe it; ye that are caſt down to the ground, and ſit in the duſt, as Pſal.7.5.& 44.25.& 119.25. Chap.14.12. & 47. 1. Iob 16.15. but that are as men buried, that are as laid up, and ly *ſleeping in the duſt*, as Job 7.21. Dan.12.2. For to ſuch is the ſtate of this people compared, Ezek.37. 11,12.

for thy dew is as *the dew of herbs*:] This laſt word is ambiguous; in the ſingular it is found uſed for *light*, Eſt. 8.16. Pſal.139.12. and ſo would ſome, both Jews and Chriſtians, take the plurall here, and ſo render it, as *the dew of lights*, that is, of the morning; or, that is accompanied with the light and warmth of the Sun; Pſal.110.3. and it is true, that *God is light*, 1 Ioh.1.5. yea, *the Father of lights*, Jam.1.17. and that the light of his countenance ſhining forth upon perſons and people, doth not enlighten only, but enliven them, and is able to turn the heavieſt and ſaddeſt condition into a chearful and gladſome eſtate, Num.6. 25, 26. Job 29.3. Pſal.4.6,7. & 36.9. & 43.3. & 63.3. & 89.15. & 60.1, 2. Ioh.1.4,5. But this metaphor doth not ſo well ſuit here. Others therefore, of either rank, take it in another ſenſe, as the plural is uſed, the ſame with this here, 2 King.4.39. and the maſculine ſingular, with little variation, Chap.18.4. for *herbs*, as our Engliſh well renders it. Little difference elſe is between the moſt that go this way, ſave that ſome few make it the ſpeech of Gods Prophet to his people, and expound it *thy dew*, that is, the favour that God ſheweth unto thee: the reſt, conceive it as the ſpeech of the people to God; as rendring a reaſon why they expect ſuch a ſtrange and ſudden alteration of their preſent condition, upon Gods being in mercy reconciled unto them; becauſe, ſay they, *thy dew*, that is, the favour and grace that thou ſheweſt unto thine, (which, in effect and ſubſtance, alſo, cometh home to the former) is like unto the dew that refreſheth and reviveth the *herbs*, that were parched and withered with the heat of the Sun in Summer; or, that in Spring time, cauſeth them to revive, and to ſhoot up, and ſprout out again, when as they ſeemed to be in the Winter time ſtark dead, and lay buried under ground, as in a Grave. See Gen. 27. 28, 39. Deut.32.2. & 33.13. 2 Sam.23.4. Pſal.133.3. Prov.19.12. Cha.18.4. Hoſ.14.5. of the defect of the particle of ſimilitude, ſee the branch next but one, before-going, and the expreſſion of it in the like form of ſpeech, Chap.65.22.

and the earth ſhall caſt out the dead] This verſion hath very few fautors, or followers: Nor will the ſignification of the verb here uſed, well admit it: For it ſignifies in its form, *to fall*; in the next active here uſed, *to make to fall*, or, *to caſt down*: the neereſt uſe I can find of it, to that here given it, is where it is uſed of *ſtriking out a tooth*, Exod.21.27. or, where of *caſting a lot*, Eſt.3.7. & 9.24. as if it were ſaid, *the earth ſhall caſt out* her *dead*; thoſe that ly dead and buried in her, as the lots do in the lot-pot, untill they be drawn or caſt out. But this ſeems ſomewhat far fetcht, and harſh. It is true indeed, that ſome other render the word, *caſt out*, as alluding to creatures that going with young, *caſt* that they go with before their time, Exod.23.26. in regard that the word ſignifying *an abortive*, is from the verb here found derived, Iob 3.16. Pſal.58.8. Eccl.6.3. But another word is uſed for ſuch caſting of young; not this: nor is the *abortive* ſo termed from the Dams *caſting* of it, but from its *falling* from her that goeth with it: and its turned another way, by thoſe that ſo expound it, as ſhal afterward be ſhewed. Nor doth it ſeem to be a fit ſimilitude, to reſemble Gods gracious deliverance; uſed rather to ſet out the dread and terrour of his voyce, caſting into fits, and pangs of travel, Pſal.29.9. not the calmneſſe of it, *awakening and enlivening dead creatures. The moſt therefore wave this ſenſe; and albeit they agree much at one in the ſignification of the verb; yet they vary much in the acception of the noun, and in the deſignation of the time, and the perſons here intended. Some by the word *Rephaim* here uſed (of which, ſomewhat before, Chap.14.9. & 17.5.) underſtand the enemies of Gods people; of whom the word was uſed before, v.14. ſo called, becauſe mighty and gianclike men, ſuch as the *Rephaites* are reported to have been, Deut.2.11,20. Or, becauſe given to oppreſſion and violence, as thoſe great ones before the Floud were, Gen.6.4,13. and ſome of theſe render the text, *and the land of the violent ones is fallen down*, which ſitteth not well with the form of the verb. Others, *The land ſhall caſt out the Giants*, as an abortive birth; of the ground whereof before. Others, *But thou haſt overthrown*, Or, *wilt overthrow the land* of thoſe *violent ones*. Others, cöceiving the former branch alſo, in the future; *for thy dew* ſhal be *as the dew of herbs, when thou ſhalt have thrown* thoſe *giants*, or *great ones*, to *the ground*; the deſtruction of their potent adverſaries and oppreſſors, ordinarily making way for the deliverance of Gods oppreſſed people. See Chap.14.1. Heb. *and*, for *when*; or, *after that*, as Judg.2.19. Hoſ.1.11. Zach.12.2. and a defect of the particle *to*, as Amos 9.9. and this laſt, to me, ſeems the likelyeſt to expreſſe the Prophets mind: Yet ſome take the word *rephaim* here, for *dead*, or *deceaſed*, as v.14. and the word is ſo taken, Pſal.88.10. Prov.2.17. & 9.18. and they thus render the text applyed to Gods people; *after that thou haſt caſt down the deceaſed into the ground*, that is, after thou haſt brought them ſo low, and waſted them ſo by afflictions, that they ſeem as dead, and laid up in their graves in the ground, Pſal.71.20. a metaphor taken from corn that is caſt into the ground, and there dyeth before it revive and fructifie, Joh.12.24. 1 Cor.15.39. And here ends this pious ſong compoſed by the Prophet, for the uſe of Gods people.

V.20. *Come my people, enter thou into thy Chambers, and ſhut thy dores about thee, hide thy ſelf, as it were for a little moment, untill the indignation be over-paſt.*] The two laſt verſes of this Chapter, being no part of the Pſalm, or Song therein comprehended, would rather have been joyned with the Chapter enſuing, as ſome Interpreters therefore have alſo diſpoſed of them. For in them, the Prophet having made an end of his Song, returneth again, to proceed in his former diſcourſe; and being to relate what dreadfull judgments God was to execute abroad, far, and near, in the world, and even in thoſe places, among the reſt, where many of his own people abode; he beginneth his ſpeech, directed unto them, with an wholeſome advice, admoniſhing and exhorting them, to ſeek and provide ſhelter for themſelves, againſt the great and generall ſtorm that was coming, retiring themſelves as to ſome ſecret place of ſecurity and ſafeguard; and keeping cloſe there, partly by ſincere reformation, and renewing of their repentance, that all occaſions of breach between God and them, might be removed, Zeph.2.1-3. and by fervent prayer repairing to him, for his gracious preſervation, and powerful protection, Mat.6.6. and partly, by ſerious meditation of their future deliverance, with a quiet and patient expectation of it, Ch.30.15. & that the rather, becauſe it would be after a while over, Pſal. 30.5. Chap.10.25. & 54.7,8. Hab.3.3. 2 Cor.4.17. Heb.10.37,38. That which is here ſet forth by alluſion to the uſuall practice of people, if they perceive a ſtorm towards, when they are abroad, to get home ſpeedily to their houſes, Exod.9.19,20. and in times of perill, to retire into the ſecreteſt and ſureſt rooms in the houſe, and to make all faſt after them, Judg. 9.51. 1 King.20.30. & 22.25. Pſal.18.45. Ioh.20.19. Or, it may well be, more ſpecially to the Iſraelites, keeping their houſes cloſe in Egypt, while the deſtroying Angel paſſed over, throughout the whole Land, Exod.12.22, 23. Some of the Jewiſh Writers expound it, of their being ſhut up in Jeruſalem by Sennacherib, Chap.36.2. See Ier.8.14. But this is neither intended here; and in regard of comprehenſion, it is over-ſtrait.

Come] Or, *Go*, chap.6.9. but *Come*, rather here; as Num. 10.29. as if God himſelf went along with them, and led them by the hand, as a father his children, to conduct them to a place of ſafety, and there to ſhut them in, as he did Noah in the Ark, Gen.7.16.

thy chambers] Or, *cloſets*, diſtinguiſhed from *chambers*, 1 Chr.28.11. the chambers of Gods providence and protection, Pſal.31.22. & 143.9. Prov.18.11.

about thee] Or, *upon thee*; as 2 King.4.4.

hide thy ſelf] Or, *lurk, ly hid*; the word is no where elſe found in this form.

as it were for a little moment] Or, *for a little ſpace*; as it is well rendred, Ezr.9.8. or, *for a little while*; for the particle here ſeems rather a prepoſition, then an adverb of ſimilitude, as Gen.18.10. Ruth 1.4. Heb. *a little of a moment*, (as, *a little of water*, Gen.18.4.) the leaſt imaginable particle of time, 1 Cor.15.52.

the indignation] The ſtorm of Gods wrath, chap. 10.25. Dan.11.36.

V.21. *For behold*] The reaſon why they ſhould do, as the Prophet adviſed; uſhered in with a mark prefixed before it, implying it to be as ſure, as if they ſaw it preſent, (ſee chap.7.14.) becauſe there is a grievous ſtorm coming; God himſelf is ſetting out, to ſit in a generall Seſſion, and to execute judgment all the World over, Pſal.50.1-6.

the Lord cometh out of his place] From heaven, Pſal.68,35. & 76.8. Rom.1.18. So Mic.1.3. A metaphor taken from a King that comes down out of his Palace, to ſit in judgment, hear, decide, & cenſure, 2 Sam.19.8. Ier.38.7. Gen.18.20,21.

to puniſh the inhabitants of the earth for their iniquity:] Heb. *to viſit the iniquity of the inhabitant of the earth upon him.* See the like phraſe, Exod.20.5. & 34.7. *inhabitant*, for *inhabitants*; as ch.5.3. & 24.17. *inhabitants of the earth*; thoſe that dwell far and neer: of whom, ch.24.6,17. v.18.

the earth alſo ſhall diſcloſe her bloud, and ſhall no more cover her ſlain] Some expound this of the ſeverity of Gods judgment, and the large execution that ſhall enſue; as if it were ſaid, there ſhall ſo much bloud be ſhed, that the earth ſhall not be able to receive, or drink it in: and ſo many ſlain, that there will want ground or room to bury them, Ier. 7.32, 33. but it is rather ſpoken, to ſhew the ſtrict inquiſition that God will then make, for the oppreſſions and wrongs that have been done, and murders that have bin committed, Pſal. 9.12. that they ſhal be as ſurely brought to judgment, and avenged, as if the earth ſhould ſpue up the bloud ſhe had taken in, and caſt up again the bodies of the ſlain buried in her, to appear in judgment, and to give in evidence againſt the murtherers, Gen.4.10,11. and it may well withall intimate, that no murther, though never ſo ſecretly committed, or cloſely carried, ſhould then be concealed, but all brought to light; as if he had ſaid, the bloud that had bin not ſhed on a rock, and there left to open view; but poured on the ground, and covered there ſo with duſt, that no ſign of it could be ſeen, Ezek.24.7. ſhould all then come to light: ſee Iob 16.18. and the murthers not of thoſe alone, whoſe bodies had bin left lying upon the open ſurface of the earth, without burial, Pſal. 79.2,3. but of thoſe alſo that had bin privily ſlain, and ſecretly buried, ſhould then be diſcovered.

her bloud] Heb. *blouds*. See chap.1.15. *her bloud*, which ſhe had taken in, or was ſhed upon her; and ſo *her ſlain*, buried in her, or ſlain upon her.

no more] Or, *no longer*, as Jer.44.22.

CHAP. XXVII.

Ver. 1. *IN that day, the Lord with his ſore, and great, and ſtrong ſword, ſhall puniſh Leviathan* [illegible] *piercing ſerpent, even Leviathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the Sea*] As the murthers and oppreſſions of Gods people, ſhall then come to trial; ſo juſtice ſhall accordingly be done upon thoſe, be they never ſo great, that have been the murtherers and oppreſſors of them.

In that day] At that time, when God ſhall hold that his great Aſſize, Chap.26.21. as ch.25.9.

ſore] Heb. *hard*, or *cruel*, Chap.19.4. our old Engliſh *heavy*. There is a great deal of emphaſis in the words, as they are in the Hebrew: for thus they run there; *with his ſword, that ſore*, or *cruel one*; *and that great one, and that ſtrong* one; able to do execution to the purpoſe. See the like, Ezek. 21. 9,10,14.

ſword] An alluſion to that ſword, not which ſouldiers uſe in the field, 2 Sam.11.25. Chap.1.20. & 3.25. but wherewith, for capital crimes, Kings and Magiſtrates are wont to execute malefactors, 1 King.2.8,32. Act.12.2. Rom.13.4. for God is here deſcribed, as proceeding in a judiciary way; not as Pſal. 45.3. And I ſuppoſe, therefore, that *the ſword of the ſpirit*, that is, *the ſpiritual ſword, the word of God*, Eph. 6.16. Rev. 1. 16. is not properly here intended; but that power of God, wherewith he taketh vengeance, and doth juſtice on the obſtinate wicked. So Chap. 34.15. & 66.16.

ſhall puniſh] Or, *do execution upon*: that it may come neerer home to the Hebrew, *viſit upon*, or, *do juſtice*, or, *execute vengeance upon*; to expreſs the better a judiciary proceſſe: as Pſal.149.9. So Chap.26.21. & 24.21.

Leviathan] The word ſeems, properly, to import *a whale*, of the greateſt ſort and largeſt ſize, Job 41.1. Pſal. 104.26. & 74.14. for in theſe places only, is the word certainly found; that, Job 3.8. is ambiguous. Of this *Leviathan*, the greateſt of all living creatures, Job 41.33,34. So called, as containing an *addition* of many creatures, put together, and made up into one: and of the *Behemoth*, or Elephant; ſo called likewiſe, as a compoſition of many *beaſts*, Job 40. 15. being the greateſt, that lives on land; and concerning their huge bigneſſe, and making ſport, by fighting together before their Meſſias, when he comes, the Talmudiſts tell us prodigious tales out of Pſal.50.10. & 104.26. by them groſly abuſed; as alſo, of the killing of them both afterward, to make a great feaſt, for the juſt ones, from this place, and Chap.25.6.

the piercing ſerpent] Or, *a piercing ſerpent*. The word *ſerpent*, is in the Hebrew, a general term, common to all living creatures in water, or on land; that glide along in the one, and on the other, with a wrigling kind of motion, without uſe of feet, or fins. For ſuch, only, ſeem properly to be ſo termed. Of the leſſer ſort whereof, are the *eel*, and the *ſnake*; of the greater ſort, the *whale*, and the *dragon*; of which, more anon.

piercing] The word here uſed, ſignifies, properly, *a bar*, or *bolt*. So called, of a word, that ſignifies *to flee*, (whence the ambiguity, Chap.15.5. & 43.14.) becauſe it ſwiftly *fleeth*, or *ſhooteth* the bolt into the ſtaple; the bar, from the one end or corner of the thing barred, or born by it, to the other, Exod.

26.

26.28. & 36.33. Hence ; diverſity of verſions here ; ſome rendring the word *fugitive* : as Chap.15.5. ſo our former Engliſh, after the old Greek ; ſome *ſlippery*, or *gliding* ; ſome, *long*, like a bar, or bolt : ſome *round* ; as bars and bolts uſe to be : ſome, *ſtrong*, like a bar of iron, or braſs, Pſal.107.16. & 147.13. Prov.18.19. Chap.45.2. to which purpoſe, our ancient Engliſh, *invincible* : ſome, *ſhooting*, from the one end of the Sea, to the other ; ſo the Jewiſh Criticks : ſome, *croſſing* ; becauſe a bar, or bolt, runs acroſs ; ours, here, *piercing* ; and ſo the Geneva verſion. Which whether it be meant of piercing the water, by ſuch a quick motion, from place to place, or of piercing and inſinuating it ſelf into holes and bodies, where it finds any the leaſt way for entrance, (which is noted, as a ſpecial property, in ſnakes and ſerpents) is uncertain : the word is found uſed, as the epithet of *a ſerpent*, here only, and Job 26.13. and from that which ſignifies a *bar*, or *bolt*, it varies only in one vowel : the old Latine yeeldeth it not ſo fitly, *a bar* : ſome other, better *bar-like*, or, *like a bar* ; which, I ſuppoſe to be beſt : The Hebrew Criticks obſerving that variation, to intimate, the one to be a ſubſtantive, ſignifying *a bar*, or *bolt* ; the other, an adjective, importing ſome reſemblance of the ſame : as *the ſerpent*, or *whale*, doth, in divers of the particulars above recited.

even Leviathan, that crooked ſerpent] Or, *and upon Leviathan, that crooking ſerpent*. Some, that retain the moſt common uſe of the copulative, ſuppoſe two *Leviathans* to be here intended, the one whereof, they conceive to be the King of Aſſyria ; the other, the King of Egypt. Some Other, as our verſion, rendring it *even* : as Deut.4.32. ſuppoſe one and the ſame to be in both branches intended, which ſome would have to be Pharaoh the King of Egypt, compared to *a whale*, Ezek. 29.3. & 32.2,6. in regard of the River Nilus, that runneth thorow his Countrey, is a chief ſtrength of it, brings it in much [illegible]and by overflowing it, makes it fertile : as was alſo another of them termed before him, Pſal.74.14. Others would have it to be Sennacherib, King of Aſſyria ; ſo termed, becauſe his Countrey lay upon the great river Euphrates. See Chap.8.7. Others, Nebuchadnezzar, King of Babylon, ſituate upon the banks of the ſame. See Jer.51.13. Others, taking the word collectively, conceive it to be intended, not of any one particular perſon alone, but of ſundry great Tyrants, that had been principal oppreſſors of Gods people ; of whom, Chap.26.13. compared to theſe huge devouring Sea-creatures, becauſe they make havock of men, Pſal.14.4. & 124.3. as thoſe vaſt bodied ones are wont, even as by ſholes, to ſwallow down the leſſer ſort of fiſh, Hab.1.14. Howbeit, ſome underſtand all here ſpoken, of Satan, the Devill ; of whom, Rev.12.3,9. But I ſuppoſe the *Devill* no more intended by the *Leviathan*, here, then by *Lucifer*, chap. 14.12. that is, no otherwiſe, then as ſuch Tyrants were his inſtruments, Eph.2.2. and as they might ſome way be types of him. See the Notes on Rev.12.3,7.

crooked] Or, *crooking*, or, *winding* ; not crooked, in regard of the native ſhape of his body ; but winding and crooking many wayes in the motion of it ; not going ſtraight forward, but with wrigling to and fro, making his way. It is taken from by-wayes, full of windings and turnings ; one while to the right hand, and another while to the left, Judg.5.6. Pſal. 125.5.

and will ſlay] He will not amerce them, with ſome pecuniary fine, as in ſome lighter treſpaſſes is wont to be done, Exod. 21.22,30,32. ſtrip them of their wealth, nor ſcourge them, as in ſome greater offences is uſual, Deut.25.2,3. lay ſome more grievous afflictions on them ; but as in capitall crimes, the proceeding is unto death, Exod.21.12,15-17. ſo here, he will *ſlay*, he will deſtroy them ; he will make uſe of, not the rod, or the ſcourge, but the ſword ; and that not to wound, as in war it ſometime onely doth, Joel 2.8. but, as in judicature, the uſe of it, is ever to ſlay, Matth.26.52. Rev.13.10. or, he will not impriſon them only, and reſtrain them for a time : as Chap.24.22. Rev.20.2,3. but utterly ſo deſtroy them, and rid the world of them, that they ſhall never return to oppreſſe his people again, Chap.26.14.

the dragon] The word *dragon*, though uſed ſometime in forreign authors, Poets eſpecially, for any ſerpent in general, yet more peculiarly ſeems to denote a long ſnaky kind of ſerpent, uſually of great length ; not ſuch as they paint, commonly, with wings and legs. Of the ſtrange length of them, ſee Aelian, l.2. c.21. & l.15. c.21. & l.16. c.39. & Pliny, l.8. c.11, 13,14. and ſuch an one doth the word here import, when it is applyed to land-creatures : as Chap.13.22. ſo that the former word rendred *ſerpent*, ſeems the genus to this ; and this, to comprehend only the bigger and larger kind of them : but here there is no place for ſuch land-creatures ; for there is expreſſe mention in the text, of their abode *in the Sea* : and as for the *Sea-dragon*, of which, Pliny, l.9. c.27. & Aelian, l.5. c.37. & l.14. c.12. it ſeems no great fiſh, not much unlike to our *viver* : but the word, applyed to Sea-creatures, ſignifieth a *whale* ; and thoſe of a ſnaky ſhape, or ſerpentine figure of the like ſize with it. So Gen.1.21. Pſal.44.19. & 74.13. Chap. 51.9. Lam.4.3. and would ſo be here rendred, not *the dragon*, (for we never ſo uſe the word) but *the whale*, or, *the whirlpool*, that is, *in the ſea* : in which latter word, though there may be an alluſion to the ſituation of Egypt, or Babylon, great waters uſually in Hebrew bearing that name, whereof, ſee on chap. 19.15. & 21.1. Yet it is here enough, for that which the Prophet here intendeth, that thoſe devouring fiſhes, by which the Prophet repreſenteth theſe great Tyrants in them here intended, abide generally in the Sea.

V. 2. *In that day ſing ye to her, a vineyard of red wine*] From the prediction of the deſtruction of Gods peoples greateſt enemies, he proceedeth to relate the flouriſhing and fructifying eſtate of Gods people, now enjoying reſt and peace. And this he enters upon, with an exhortation, whereby he excites and incites all that wiſh well to Gods Church, and rejoyce in the proſperity of his people, by gladſome ſongs and acclamations, to expreſſe and ſhew forth the ſame, Chap.52.9. & 66. 10. Zach.4.7. The words, as they are here read, ſeem to intimate the latter part of them, to be the ſum of the ſhort ſong, or acclamation it ſelf, as, *Grace, grace to it*, Zach. 4.7. But ſome rather read the words, as one continued ſpeech ; *to the vineyard of new wine, ſing ye to it* : a redundancy of ſpeech in Hebrew very uſual : as Gen.2.17. Chap.8.13. Pſal.1.4. & 74. 14. & 144.2. Others, which I ſuppoſe the beſt, as divided, but another way, into two branches ; the one containing a prediction, *In that day* there ſhall be *a vineyard of red wine* ; the other, an exhortation, *ſing ye of it*, or *to it*.

In that day] At that time, when the potent adverſaries of Gods people ſhall be deſtroyed, ver.1. and Gods people, by their former afflictions, pruned and purged, Chap.1.25. ver. 8,9. ch.48.10. Joh.15.2.

a vineyard of red wine] Or, as ſome, *hot*, or *ſtrong wine* : becauſe the word in Chaldee hath a ſignification of *heat* ; but it ſeems rather, to intimate the colour, expreſſed plainly, Prov. 23.31. *red wine*, in thoſe parts, being uſually the ſtrongeſt, and the beſt ; called *the blood of the grape*, therefore, Gen.49. 12. Deut.32.14. In regard whereof, alſo, the Jewiſh Doctors adviſe their people, at the celebration of the Paſſeover, to make uſe rather of *red* wine, then of *white* ; becauſe this is uſually the weaker. So Pſal.75.8. The meaning is, the Church, Gods vine, Pſal.80.8. Chap.5.7. that had formerly degenerated from her native excellency, and brought forth vile and noiſome grapes, Deut.32.32,33. Chap.5.2,7. Jer.2. 21. ſhould then recover her primitive generoſity again, and bring forth ſuch fruit, as ſhould be of good eſteem, uſefull and acceptable, both to God and man, Judg.9.13.

ſing ye to it] Or, *of it* : as Chap.8.12. & 23.5. the word ſignifies, properly, *to ſing by courſe, anſwering* one to another, Exod.15.21. 1 Sam.18.6,7. Ezra 3.11. Sing together, as in a quire.

V. 3. *I the Lord do keep it, I will water it every moment ; leſt any hurt it, I will keep it night and day*] Or, as ſome, *I the Lord will keep it* : as Others, knitting the two firſt members into one ſentence, *I the Lord, the keeper of it, will every moment water it, that it may not be hurt, I will night and day watch it.* That this vineyard of God thus reſtored, may have ſome good aſſurance, not of preſent proſperity only, but of future ſecurity, God himſelf is by the Prophet brought in, undertaking the charge and cuſtody of it. And whereas there are two evils eſpecially, that may be prejudicial to a vineyard, and impeach the thriving of it, the one drought, and want of water to refreſh it, Chap.1.30. the other, the violent breaking in, or, privy ſtealing in, of man or beaſt, that may annoy it, Pſal.80. 12,13. Cant.2.15. God here engageth himſelf to his Church, to provide for it abundantly againſt either. For he that before had forbidden the clouds to rain upon it, Chap.5.6. would himſelf, now, be continually watering of it, by the gracious dews, Chap.26.19. and ſpiritual refreſhments of his Word and Spirit, and with a comfortable ſupply of whatſoever ſhould be needful to keep it in a fruitful and flouriſhing condition, Gen.2.9,10. Deut.11.10-12. Chap.58.11. Ezek.47.1, 9,12. Hoſ.2.21,22. Rev.22.1,2. and he that before had pulled down her wall, and pluckt up her hedge, Pſal.80.12. Chap.5. 5. would now himſelf be as wall and fence unto her, Pſal.125. 2. Chap.26.1. Zach.2.5. he would keep ſuch a conſtant watch night and day about her, that none ſhould either by day openly force and break in, or in the night-time, by ſome wile and ſleight, privily ſteal in to wrong her, Pſal.121.3,4.

do keep it] Or, *that watch it*, or, *the keeper* : as the word is rendred, Jer.4.17. or, *watchman of it* : as, 2 King.17.9. *the keeper of Iſrael*. Pſal.121.4.

water it] For it is his watching alone, that can make fertile, and fruitful, that can give thrift and growth, Chap.44.3,4. 1 Cor.3.6,7. and without him, as no watching can ſecure, Pſal.127.1. ſo no watering can avail, Chap.17.11.

every moment] Heb. *at moments*, or, *by moments*: as Job 7. 18. Ezek.26.16. & 32.10.

leſt any hurt it] Heb. *leſt he viſit on it*: *to viſit upon*, for, to *puniſh*, *hurt*, or *afflict*: as Jer. 13.21. & 30.20. *leſt he hurt it*, for, *leſt it be hurt*: the word is taken indefinitely; as Job 19. 26. Pſal.7.2. and ſo the old Latine renders it; for they are wide, that think this form, and that, 2 King.14.8. parallel, *let us look either other in the face*; the phraſes are nothing alike.

I will keep it] Or, *watch it*: as Job 7.20. Prov. 24.12. Matth.26.36.

night and day] Conſtantly, continually, without intermiſſion. So 1 Sam.25.16. chap.21.8.

V. 4. *Fury is not in me:*] The Prophet in theſe words, and the reſt of his enſuing diſcourſe, ſeems to meet with an objection, that might ariſe in mens minds, concerning theſe gracious promiſes of God, and his ſerious profeſſions of his affection to, and care of his Church, and to ſtrengthen the hearts of the truly faithful againſt it. For it might be demanded, how theſe things could ſtand with thoſe predictions and denunciations of ſuch grievous calamities and diſtreſſes, that were to befall Gods people themſelves, whereof mention, alſo, had formerly, in this Sermon, been made, Chap. 26.8,13,15-18. To which the Prophet returneth anſwer: Firſt, that God neither, is of himſelf, prone to wrath, nor implacable. Secondly, that there are thoſe among Gods people, that, by their obſtinacy, enforce God to ſevere courſes, ver.4,5. Thirdly, that Gods ſharp proceedings againſt ſuch, are for the benefit of the reſt, ver.6. Fourthly, that Gods dealings with his people, in chaſtiſement, do much differ from his proceedings with others, ver.7,11. And laſtly, that there ſhall, in due time, be an entire deliverance of them, ver.12,13.

Fury is *not in me*] *wrath*, or *heat*. See Chap.42.25. & 51. 17. Either my wrath againſt my people, is no fury, no rage, no implacable wrath, like that of an husband, towards a diſloyal wife, Prov.6.34. I am prone, and ready to do, what in ſuch caſe a man will not do, Jer.3.1. or my anger and diſpleaſure, conceived againſt my people, is now over; ſince that by their forepaſſed ſufferings, they are humbled for their ſins that procured them, reclaimed from them, and reformed, chap.12. 1. & 40.1,2. & 54. 8, 9. Ezek. 16. 42, 63. Zach. 1. 15-17. & 6. 8.

who would ſet the briers and *thorns* againſt *me in battel? I would go thorow them, I would burn them together*] Or, as Some, *Who ſo ſhall ſet me briers and thorns* in it, *in battel will I march againſt them*, and *will burn them together*. But this agreeth not ſo well with the pauſes in the Hebrew. Others, Yet *if any with bryer* and *thorn*, or like *brier* and *thorn*, *ſhall induce me to battel, I will warily enter into her*, or, *thorow her*, and *burn them*, out of *her together*. This ſome underſtand of the enemies of Gods Church; that it is a folly for any, that are but as briers and thorns, fit to make fewell of, or matter to feed the fire, Pſal.58.9. Eccl. 7. 6. to offer to oppoſe themſelves againſt God, or againſt thoſe whom he protecteth; and if any ſuch therefore ſhall ſo do, or ſhall prove like pricking briers or thorns unto his people, Ioſh.23.13. Ezek.28.14. God will be as a fire to burn them up, and deſtroy them, Pſal.21.9. chap. 26.11. Zach.2.5. & 12.6. Others, of his Church and People, that albeit God be thus graciouſly affected towards it and them; yet if there ſhall thoſe ſpring up in it, and be found among them, that like briers and thorns ſhall vex him, and provoke him to wrath, by their prophane and ſinful courſes, 2 Sam.23.6. Mic. 7.4. they ſhall find him to be a conſuming fire, Deut.4.24 chap.33.12. he will in hoſtile manner ſet upon them, or enter, to that purpoſe, into his vineyard, and burn them up together, and by that means *rid* it of them, 2 Sam.23.7. ch.1.25. & 9.18. which yet he will ſo wiſely and warily do, that his vineyard ſhall receive no damage thereby; he will withall have a due regard to thoſe that continue faithfull to him; Zach.2.3. 2 Pet.2.9. Many other verſions and interpretations are given, too long to relate: theſe I ſuppoſe the moſt probable.

who would ſet againſt *me*] Heb. *give me*; or, *ſet me*, ſome would have it read, by way of wiſh, as Iob 29 1. Ier.9. 1. *who will ſet me?* that is, *I would ſome would ſet me*. I ſuppoſe it rather to be ſpoken, either in way of interrogation, Ier.9.12. Hoſ.14.9. or, by way of ſuppoſition; as Pſal.107.43. ſo Pſal. 25.12.

the briers and *thorns*] Heb. *brier, thorn*; as ch. 5. 6. Which ſome underſtand, as ſpoken of one kind only; as, *brier of thorn*, that is, *thorny brier*: but both words being in an abſolute and entire form, admit not well that conſtruction: the moſt, therefore, rather take it, as intending two ſorts; and either taken collectively, with defect of a copulative; as Hab.3.17.

I would go thorow them] The word here uſed, being no where elſe found; only two terms derived from it; the one, ſignifying a *ſtep*, 1 Sam.20.3. the other, *an hip*, 1 Chr.19.4. ſo it would there, more properly, and more modeſtly be rendred; becauſe it peculiarly pointeth to that place, whence the motion in going ſeems to deſcend. Some here take it, to import a warlike *march*: Others, a wary *ſtepping*, as alluding to one, that entring into a garden, or orchard, to pluck up the weeds and thiſtles, and to grub up the briers and brambles, that peſter the ground, is carefull how, or where he treads, for hurting the uſefull plants, the more tender eſpecially therein; and to this ſenſe, I the rather encline, becauſe the pronoun is here feminine. *I will go in her*, or *in it*, or *ſtep into her*, or *into it*, to wit, the vineyard, v.2,3.

I would burn them together] Heb. *I will burn her*, or, *it, together*; which becauſe it cannot here be underſtood fitly of burning up the vineyard it ſelf, as a ground altogether forlorn, Heb.6.8. (notwithſtanding what is ſaid, Lam.4.11.) muſt of neceſſity be meant, of burning thoſe briers and thorns out of it; and may well, therefore, be rendred, *I will burn* them out of *it*; for the prepoſition is, in ſuch manner, oft implyed, either in the verb, or in the pronoun, or affix: ſo Pſal.53.5. *encamping me*, for *encamping* againſt *me*; *dwell thee*, for *dwell* with *thee*, Pſal.5.4. *come us*, for *come* at *us*, Chap.28.15. ſo Pſal. 65.5. where the ſame particle is neceſſarily ſupplyed, that is here wanting; though in a diverſe uſe, there, then here.

V. 5. *Or, let him take hold of my ſtrength*, that *he may make peace with me*, and *he ſhall make peace with me*] Some read the words, *Or*, who *will*, or *can grapple with my ſtrength*, *let him make peace with me*, &c. as if he had ſaid, who is able to ſtay mine hand, by laying hold on mine arm, or can hope to make his part good againſt me? Job 9.4,12,13. Dan.4.35. 1 Cor. 10. 22. and it is their wiſeſt courſe, therefore, to make their peace with me, Job 11.13. & 22.21. The interrogative particle, ſupplyed from the words before-going, the future, for the potential: as Chap.26.18. Others, *Or*, *he ſhall take hold of my ſtrength*, that *he may make peace with me*; that *he may*, I ſay, *make peace with me*: underſtanding it, [illegible] in alluſion to one, who perceiving ſome offended perſon ready to ſmite him, or give fire upon him, in an humble and ſubmiſſive manner, layeth hold on his arm, and by earneſt ſuit, with prayers and tears, endeavoureth to ſtay him from ſmiting, or diſcharging on him; and by allaying of his wrath, to make his peace with him. See Exod.32.6. Hoſ.12.4. Jon.3.8-10. as if he had ſaid; So will I proceed againſt ſuch as thus provoke me; unleſſe by humbling of themſelves, and ſeeking timely to me, they make their peace with me, and ſo prevent it, Zeph.2.1,2. Luk.14.32. a defect of the finitive particle *that*; as Chap.5. 11. & 10.2. Hoſ.1.6. and the latter branch, for the greater emphaſis, repeated; as Chap.26.3. Cant.6.13.

V. 6. *He ſhall cauſe them, that come to Jacob, to take root, Iſrael ſhall bloſſome and bud, and fill the face of the world with fruit*] The Prophet returns again to theſe gracious promiſes of God, to be made good to his people; either of his reſtitution of them, or upon, and by means of his judgments executed upon the wicked, among them; their taking deeper root, thriving better, and growing ſo abundantly fruitfull, that their fruit ſhould fill the whole world.

He ſhall cauſe them, that come to Jacob, to take root] Or, as ſome others, *He ſhall cauſe thoſe of Jacob, that come, to take root*. Or, as ſome other again, *He ſhall cauſe them that come* from *Jacob, to take root*. Or, *Jacob ſhall take root in his Poſterity*. The firſt, underſtanding the text of Jacobs Proſelytes, Chap.2.3. & 56.3-8. The ſecond, of thoſe that return from captivity, v. 13. Chap.35.10. The third and fourth, of their Poſterity, Chap.44.3,4. & 48. 29. But the words, eſpecially as they ly in the original, will not well bear any of theſe verſions. The beſt Interpreters concurring therein with the Jewiſh Commenters, thus read them; *Hereafter*, or, in times *coming ſhall Jacob root*, or, *take root*; or, to knit them, the more aptly to the former diſcourſe; That in time *coming Jacob may take root*: as an effect of Gods purging of his Vineyard, his Church, from ſuch noxious plants as cumbred the ground, and hindred the growth and welfare of it. See Chap.4.2,4. of the uſuall defect of the particle: ſee on v.5.

them that come] Heb. in *the coming*; to wit, days, or times: as, *Behold the days coming*, Jer.30.3. & 31.27,31,38. a defect of the particle; as in this very phraſe, Eccl.2.16.

he ſhall cauſe thoſe that come to Jacob, to take root;] to wit, God, Pſal.80.9. *thou madeſt it to take root*; or, taking it indefinitely, *he*, or *they ſhall be rooted*; as Jer.12.2. ſo ver. 3. *leſt he hurt it*; or, *Jacob ſhall take root*; as Job 5.3. *I have ſeen the fooliſh taking root*; where the word is the ſame, and in the ſame form; See Chap.37.31.

Iſrael ſhall bloſſome and bud] So Chap. 35. 1,2. & 66.14. of the word, ſee Chap.5.24. & 17. 11. *Iſrael*, and *Jacob*, are here the ſame; to wit, the Poſterity of *Jacob*, called alſo *Iſrael*, as Chap.14.1.

and fill the face of the world with fruit] Heb. *and they ſhall fill*, to wit, the Poſterity of Jacob; either naturally deſcended from him, or by profeſſion of faith adjoyned to him, Pſal.24. 6. Rom.9.6. Gal.6.16. *the face of the world*; the ſurface of the

ha

habitable part of it. See Chap.13.11. & 14.21.& 23.17. they ſhall be diſperſed, and enlarge themſelves through all parts of the world ; fulfilled in the converts of the Gentiles, in all places by the miniſtery of the Goſpel, called here, *fruit*, by a metaphor taken from *the fruit*, or, *revenue of the field*, Deut. 32.13. Ezek.36.30. See Joh.15.16. Col.1.6. See alſo, Chap. 37.31. Job 14.7,9.

V. 7. *Hath he ſmitten him, as he ſmote thoſe that ſmote him*] Another argument of Gods mercy to his people, albeit he did, and had, ſometime, ſeverely chaſtiſed them ; yet doth he not therein deal ſo roughly and rigorouſly with them, as he doth uſually with their enemies, when he comes to take vengeance upon them.

Hath he ſmitten him] This is, God his own people, his Iſrael.

as he ſmote thoſe that ſmote him ?] Heb. *according to the ſtroke of him that ſmote him*, or, *ſtruck him* ; as Chap. 10. 26. *him that ſmote*, for, *thoſe that ſmote*. The word taken collectively : Such as God had made uſe of, as inſtruments, rods, and cudgels, for the chaſtiſing of his people, Chap. 10.5, 20, 24.

or, *is the ſlain according to the ſlaughter of them, that were ſlain by him ?*] The ſame thing is, as oft, again, but in other terms, ſomewhat more emphatical, repeated.

or,] A defect of the disjunctive ; as Job 6.6. which yet here may well be ſpared.

is he ſlain] Or, *hath he* (that is, Iſrael, Gods people) *been ſlain.* That it may run in the ſame tenor, with the former branch.

according to the ſlaughter of them] *As he ſlew*, or, *hath ſlain them*, or, *as they have been ſlain*, or, *ſlaughtered*. Heb. *his ſlain*, or, *his ſlaughtered* ones ; as, *her ſlain*, Chap.26.21. Theſe *ſlain*, all agree to be of the enemies of God, and his people : but whoſe *ſlain* they are ſaid to be, is queſtioned. Some ſay, the ſlain of the Leviathan, or the King of Babylon, before ſpoken of ; not ſlain by him, but belonging to him. The Hebrew Commenters, *the ſlain of him*, that is, of God that ſlew them ; as is ſaid, verſ. 1. Or, *of him*, that is, of Iſrael ; not becauſe ſlain by them, but becauſe ſlain for them, for the wrongs that they did them. I ſuppoſe it may well be read, *as thoſe* (that is, thoſe other, before mentioned,) *ſlain by him.* And the interrogative implies a more vehement negative, as if he had ſaid ; God hath in no wiſe, ſo either ſmote, or ſlain his people, as he hath ſmote, and ſlain thoſe other, his, and their enemies, Chap.26.14. verſ.1. The verſion of many, who render this latter branch, *Hath he been ſlain, as they have been ſlain, that ſlew him ?* the particle, being paſſive, will not admit. But thoſe ſwerve further from the ſcope of the Prophet, that turn over all this to the Leviathan, above mentioned, as if the Prophet ſhould ſay, *Hath he ſmitten him,* (to wit, the Leviathan) *as one ſmiting himſelf ?* (as, ſaith he, God doth his people himſelf, feeling what on them he inflicts :) Or, *hath he ſlain him, as he ſlayeth his own ſlain ?* That is, his people, his friends, Prov. 27. 6. Hoſ. 6. 2,3. Zach.13.3,6. But this is all clean beſides the cuſhion.

V. 8. *In meaſure, when it ſhooteth forth, thou wilt debate with it : he ſtayeth his rough wind, in the day of the Eaſt-wind*] The Prophet having affirmed, that God in his chaſtiſing of his people, dealeth otherwiſe with them, then he is wont to do with others, whom he hath not the like reſpect, or relation unto : he now proceeds more diſtinctly, to ſhew, wherein the difference conſiſteth, between Gods dealing with the one, and with the other. One point of difference, here laid down, is, that God dealeth in way of diſcretion, and in much moderation with his, Jer. 10. 24. & 30. 11. meting out their ſufferings in a due proportion, like thoſe that do things exactly, by weight and meaſure ; Phyſitians, eſpecially, in preſcribing pills, or potions to their patients, having a reſpect, as well to the ability of the patient, as to the nature and quality of the diſeaſe ; not according to the greatneſs of his power, and his wrath anſwerable thereunto, Job 23.6. & 37. 23. Pſal. 78.38. & 90. 11. or to the hainouſneſs of their ſin, Ezr. 9. 13. Job 11.6. Pſal.103.10. Lam. 3. 22. but according to the ability of the chaſtiſed, to bear that which is inflicted, Pſal, 103. 13, 14. 1 Cor.10.13 Whereas in dealing with the other, he is nothing ſo cautious ; but proceeds, as thoſe that pour out, or lay on, without regard of ſtint or meaſure, Chap. 65. 6,7. Jer. 10. 25. See Joh.3.34. He dealeth with the one, as a Father, in correcting his children when they have done amiſs, regarding their weakneſs, as well as their wantonneſs ; and laying leſs on the more infirm, though all alike faulty, Pſal. 103.13. Mal.3.17. With other his enemies, as a Judg with delinquents, who proceeding, according to the ſtrict rule of Law and Juſtice, regardeth not the perſon of the offender, but his offence onely, and according thereunto, diſpenſeth juſtice, equally unto all alike delinquent, though not alike able to ſuſtain what their offence calls for, Chap. 59. 18. and 65. 6,7.

in meaſure] The word, here uſed, is derived from one, that ſignifies a certain meaſure, one of the leſſer ſort of thoſe that they uſed, in meaſuring out of drie wares, meal, grain, or the like ; and contained, as moſt ſuppoſe, the third part of an Epha, (and yet why ſhould they then ſay, *three ſeaes*, Gen.18. 6. that, it ſeems, being the ordinary rate of one batch, Mat.13. 33. and not rather in one term, *an Epha ?*) that is, according to the received eſtimation of the Jewiſh Epha, much about, but ſomewhat above, our *peck*. Of it, ſee 1 Sam.25.18. 1 King.18. 32. 2 King. 7.1, 16, 18. and in the places before mentioned. The word is a duplicate, as many other of the like ſtamp in that language ; which moſt of the Jewiſh maſters would have to be a Noun, as if it ſhould be ſaid, *By peck-peck*, that is, delivering out, not the whole *buſhel*, or *ſtrike* together, but by *peck* after *peck* ; as a man doth in meting out meal, or grain, out of a great Heap, or Tun, into veſſels of a ſmaller ſize. Some make it a verb, with a Pronoun affixed to it, and render the text, *in meaſuring*, as it were, *by the peck out to it* ; as afterward, *in ſending out of it.* The former ſeems the better ; and that the rather, becauſe there wants that point in the belly of the laſt letter, which the Pronoun wontedly hath. The word, as many other in this Prophet, hath no mate.

when it ſhooteth forth] The word, in the original, is very ambiguous. That which hath bred much diverſity, both of verſion, and interpretations, amongſt thoſe that write upon the place. Some, *In due meaſure, uſing the ſword wilt thou debate it.* Becauſe a word uſed for a ſword, ſo called of *puting it up*, or *drawing it out*, comes neer to the term here uſed, 2 Chr.23.10. Neh.4.17. Joel 2.8. Others, *In meaſure, with her plantations doſt thou contend :* Becauſe of thoſe things which the ground it ſelf, as plants growing on it, *ſends out* ; the like word is alſo uſed, Neh.3.15. Chap. 16.8. Eſt.17.6,7. As if the meaning were, that God in chaſtiſing his people, did rather ſmite them, in the fruits of the field, then in their perſons, Joel 1.4. Amos 4.6--9. but this is not ſound. Others, *In her ſhooting forth* ; that is, when ſhe grows luxuriant, he pruneth her, but warily, as the husbandman doth his vines, or his fruit-trees ; ſo as not, either to hurt the heart, or kill the root of the plant, Joh. 15.2. Others, *in ſending* (that is, inflicting judgments) upon *her* ; as 2 Sam. 24. 15. Ezek.14.19,21. The prepoſition included in the verb, or affix : as ver.4. And in the very next word, *debate it*, or, *contend it*, for, *debate*, or, *contend* with it. The like whereunto ſee, Deut.33.8. Job 10. 2. Chap. 49. 25. Others, laſtly, *In caſting, diſmiſſing*, or, *ſending her out* ; as the word, moſt properly, and uſually ſignifies. Which I conceive to be the genuine ſenſe of the place. The gender of the pronoun, altered here, from the maſculine to the feminine ; becauſe in the fore-going verſe, was relation had to the people, verſ.6. in this to the land, or vineyard, verſ. 2. And ſome ſuppoſe an alluſion here to a Father, who diſpleaſed with his ſon, though he purpoſe not to diſinherit, or caſt him utterly off, yet either excludes him, for a time, from his preſence, as David did Abſolom, 2 Sam.14.24. or ſends him out into the country, and there holds him to hard meat, and keeps him in ſervile employments, until he have made his peace with him, Jerem. 2. 14. Others, to an husband, who for ill carriage, or miſdemeanure, diſmiſſeth his wife for a time, but with a purpoſe to receive and entertain her again : As God having the like affection and diſpoſition towards his people, even then when he ſeemed to caſt them off, as no longer his, and to have given them a peremptory bill of divorce, Pſal. 44. 9. Chap. 50.1. Jer.3. 1--14. It is moſt probable, that the Prophet had an eye unto Gods ſending, or caſting them out into captivity ; which though the heavieſt affliction that ever he exerciſed his people with, was yet tempered with mercy towards them, towards theſe, at leaſt, of them, as were his reſerve, Jer. 15.12. & 24. 5. Lam.3.22. Ezek.11. 16. They run wide ſtill, both Jews and Chriſtian Commenters, that expound this paſſage, alſo, of Gods dealings in exact rigour of juſtice, according to their demerits, or in way of retaliation, *meaſure for meaſure*, with the enemies of his people, Jer. 50.15. Rev.16.5,6. & 18.6,7.

thou wilt debate with it] Or, *doſt*, or, *didſt thou* (for he ſeems to ſpeak of what was paſt) *debate with it* ; to wit, by thy judgements ; as Amos 7.4.

he ſtayeth his rough winde, in the day of the Eaſt-winde] Moſt Interpreters apply this alſo, to Gods proceedings with his people. The firſt word is ambiguous, and maketh the ſenſe the more uncertain. Some taking it in his moſt uſual ſenſe of *meditating*, render it, when *in his ſpirit, he meditateth*, or, *mindeth, harſh*, or, *rough* things toward them. Others, eying another uſe of the word, whereby it ſignifies, ſometime, *to make a noiſe*, Chap. 8. 20. & 31. 4. & 38.11. & 59. 11. when *he whiſtleth*, or, though *he blow with his ſtiff* gaſe of *wind.* Others, following a third notion of the word, whereby it is uſed, for *to remove*, or, *take away*, 2 Sam. 20. 12. Prov.25.4,5. (and ſome of the Jewiſh Commenters here ſo take it) when *he* (that is, the enemy, or God himſelf by the enemy) *took* her a-

way with that his ſtiff, or, *boiſterous wind.* Or, when with ſuch a tempeſtuous ſtorm, ſhe was born away, or carried into captivity, Jer. 4.11,12. & 18. 17. Ezek. 5.2,12. (for the Text, ſo read, would be beſt taken indefinitely, as the like, verſ. 3.) And they knit this latter clauſe thus to the former; which yet others ſever, and make this latter an entire ſentence, by it ſelf. Some, whom our verſion followeth, applying it to Gods people, *he ſtayeth*, or *reſtraineth his rough wind*; that is, in fanning his people, he allayeth and ſlackens the ſtifneſſe and boiſterouſneſſe of it, that it may not carry all away before it, Pſal. 78.38. *he did not raiſe up all his wrath:* ſee Chap. 48.9. Others, underſtanding it, of the enemies of Gods people, render the words with an adverſative prefixed; as Pſal. 119. 23. Prov. 11.23. *but*, or, *whereas, with a rough wind he carryeth them away:* he ſweepeth them away, to their utter deſtruction, with a ſtiff blaſt of ſome tempeſtuous wind, that rents or tears up trees by the roots; ſuch as paſſed by Elias, 1 King. 19.12. and that carries all before it, as that did the locuſts in Egypt, Exod. 10.19. (alluded to, Joel 2.20.) which with a ſtiff blaſt of wind, he blew into the red Sea, and there drowned them, as he did Pharao alſo after them, with the like, and all his forces, Exod. 15.10. See Iob 27.20,21. Chap. 41.15,16. Jer. 49.36. A defect of the pronoun *them*; as Prov. 28.13. and this laſt I incline to.

in the day of the Eaſt-wind] At ſuch time as the Eaſt-wind bloweth; noted for a blaſting, boiſterous, and bluſtring wind, in thoſe parts, Gen. 41. 6,23. Pſal. 48.7. Ezek. 17.10. & 19. 12. & 27.26. Heb. *Eaſtern*, for, *Eaſtern* wind; as *ſtanding*, for, *ſtanding* corn, Chap. 17.5.

V. 9. *By this, therefore, ſhall the iniquity of Jacob be purged; and this is all the fruit, to take away his ſin:*] Another difference between Gods dealings in this kind with his people, and with thoſe other. All that he doth herein to his people, is not to deſtroy them, but to chaſtiſe them for what they have done formerly amiſſe, and for the future, to reform them; to wean, and withdraw them from their ſins, that they may not periſh by them, Chap. 1.25. & 4.4. & 48.10. Prov. 21.30. Ezek. 18. 31. & 33.11. Dan. 11.35. Mal. 3.3. 1 Cor. 11.32. Heb. 12. 9, 10.

By this ſhall the iniquity of Jacob be purged] Or, *Hereby is*, or, *hath the iniquity of Jacob* (that is, of Gods people; as v. 6.) *been done away* (as Chap. 28.18.) or, *expiated*; as Num. 35.33. Prov. 16.6. Chap. 6.7. & 22.24. the guilt of it is remitted, and Gods paternall indignation and diſpleaſure ſatisfyed, and pacifyed, upon their ſincere repentance, and ſerious humiliation, thereby procured, and produced in them, Job 5.17, 18. & 33.16-24. Chap. 26. 8,9, 16-18. & 40.2. & 43.25, & 54. 8,9.

all the fruit] *All the fruit* thereof, a defect of the pronoun; as Deut. 25.12. Chap. 26.15. & 30.27. All the end that God aimeth at, in afflicting his people, to wit, their amendment; *fruit* being the end, for which men plant, ſet and ſow, Chap. 5. 2. 2 Tim. 2.6. Heb. 6.7. Jam. 5.7. and the benefit that thence redoundeth to Gods people: the *fruit*, that they thereby reap and receive; and in regard whereof, they are thereby in themſelves alſo bettered, Pſal. 94. 12. & 119. 67,71. Heb. 12. 10,11.

to take away his ſin:] Or, *taking away:* that he may *taking away*, take away: as Chap. 5.5. that he, that is, God, may utterly take away, may throughly purge ſin out of them, Job 33.17,18. chap. 1.25. & 28.10. a two-fold defect, both of the verb finite; as Chap. 59.13. and of the finitive particle; as ver. 5. or as others render it, when *he ſhall have taken away his ſin.* When he, to wit, Gods people, ſhall have abandoned the practice of thoſe ſins, that formerly they had fallen into; want of the verb of time: as Chap. 17.6. & 26. 10. or, taking it indefinitely, as ver. 3. when *his ſin ſhall be abandoned; ſin*, ſay they, that is, the ſubject matter, means, and inſtruments of his *Sin*; mentioned in the next branch: as, *Your ſin*, for, the calf wherein ye ſinned, Deut. 9.21. but we need not depart from the proper ſenſe of the word; the words relate to the former branch; what was termed *iniquity*, there, is *ſin* here: as Pſal. 51.2. only there ſeems intended a removal of it, in regard of guilt and wrath, by free remiſſion, on Gods part; here an abandoning of it, by ſincere repentance, and ſerious reformation on mans part, Ezek. 6.9. & 36.31.

when he maketh all the ſtones of the altar, as chalk-ſtones, that are beaten in ſunder] When he ſhall have made the ſincerity of his repentance (without which no reconcilement of God and man, Chap. 59.2.) to appear, by abandoning his idols, together with the inſtruments and monuments of his former idolatries, Chap. 30.22. Deut. 7.5. & 12.2,3. 2 King. 18. 4. & 23.4-20.

all the ſtones of the altar] Or, *all his*, or, *their*, *altar ſtones*; for there is no particular *altar* deſigned; but the word without any particle prefixed, taken collectively: the *ſtones*, whereof their *altars* were made, whereon they ſacrificed to their idols, Chap. 65.3. a defect of the pronoun; as Chap. 13. 22. Jer. 5.45.

chalk-ſtones] Heb. *ſtones of chalk*, or *lime*; for ſo the word properly ſignifies: (though no where elſe found in the Hebrew text of the Old Teſtament; but another uſed for it, ch. 33. 12.) as appears both by the words of *pargeting*, and a *pargeter*, among the Talmudiſts, thence deduced; and by the Syriack, in Daniel, where it is uſed in the Syriack form, for the *parget*, or *plaiſter* of the wall, Dan. 5. 5. *as lime-ſtones broken in pieces*; that is, as chalk-ſtones, broken in pieces to make lime, wherewith to parget. So Chap. 24.10. and the participle is in ſuch a form, not elſe-where read, as implies a breaking to pieces, as ſuch ſtones, for ſuch uſes, are wont. So Deut. 9.21. 2 King. 23.12.

the groves and images ſhall not ſtand up] Theſe words are ſo joyned to the former in our verſion, as if the meaning were, that when the altars ſhould be demoliſhed, then the groves and images ſhould not ſtand up. Which yeelds a ſenſe, that ſeems but flat: they would rather be rendred with ſupply of a copulative: as Chap. 26. 17. and *the groves and images*, or *ſun-images, ſtand not*; as Pſal. 1.5. Nah. 1.6. but are likewiſe beaten and broken down, or *abide not:* as Gen. 45.1. or, *continue not*: as Job 15.29. but are alſo utterly abandoned, are demoliſht, and aboliſht. Of theſe *groves* and *ſun-images*, ſee on Chap. 17. 8.

V. 10. *Yet the defenced city* ſhall be *deſolate*; and *the habitation forſaken, and left like a wilderneſſe*] This verſe, and the next, are by divers diverſly taken. Some, and ſo the Jewiſh Commenters themſelves, expound them, of Gods dealing with Iſrael, his own people. Others, rather, of his proceedings againſt his and their enemies; becauſe he ſpeaketh, in the cloſe of it, of judgment, without any allay of mercy: as Jam. 2.13. which if it be applyed, therefore, unto Gods people, muſt be underſtood of, and reſtrained unto, thoſe obſtinate ones among them; of which before, ver. 4. See Deut. 29. 18-21.

Yet] As Chap. 9.4. or, *But:* as Chap. 2. 6. as either foretelling what ſhould betide Gods people, before they were thus reformed: or, as paſſing to the relation of Gods dealing with others in a rougher manner, then with them: as ver. 7.

the defenced city] Jeruſalem, ſay Some: Samaria, ſay Others: and others, again, Babylon; or as thoſe of either judgment, that take the words more largely; the ſtrongeſt cities, as well in Judah, as in Iſrael, Samaria, and Jeruſalem, themſelves not excepted, 2 King. 17.5. Jer. 34. 1. or, the ſtrongeſt cities of Gods enemies, Babylon, and others of them, Chap. 24.10. & 25.12. & 26.5,6. the word being collectively underſtood, their *defenced cities*; and afterwards, their *habitations*: as Jer. 50.45.

deſolate] Heb. *ſolitary*; left alone; either all the Towns and Countrey about her being waſted and deſtroyed, chap. 1. 8. or forſaken of thoſe that formerly repleniſhed her, & whoſe company and preſence in times paſt ſhe enjoyed, Lam. 1.1.

the habitation] This ſome apply to the Sanctuary or Temple at Jeruſalem; to which it ſeems applyed, by way of Prophecy, Exod. 15.2,17. Jer. 31.23. Others conceive it ſpoken of the ſtately palaces, (the word being collectively uſed) of the city, or cities, before intended: uſed of Babylon, Jer. 50.45. or, more generally their *habitations*, as well without, as within their cities; for the word is very generall, Job 5. 3. Hoſ. 9. 13. Yet ſome render it, their *ſheep-coats*. Which albeit, the word oft elſewhere ſeems to import, 2 Sam. 7. 8. Chapter 65. 10. Yet I conceive not to have place here. We read, indeed, in Scripture, of *the habitations*, or, [*ſheep-walks*], if you pleaſe, rather then *ſheep-coats*, *of the wilderneſſe*, that is, of the *waſte*, or the plain, where cattel uſe to graze, Pſal. 65.12. Joel 2. 22. but becauſe the places here intended are oppoſed *to the Wilderneſſe*, or *Waſtes*, I ſuppoſe, rather, ſuch *pleaſant places* to be here intended, (ſee Hoſ. 9.13. where the ſame word is uſed) as either within their cities, or about their Countries were choicely planted, and charily kept for their pleaſure and delight. See Chap. 32. 13. ſo that the meaning is, that their ſtrongeſt places ſhould be ruined, and the pleaſanteſt defaced.

forſaken] Chap. 16.2.

left as a wilderneſſe] Chap. 6.11,12. & 32.14. & 64.10. Ezek. 36.4. Jer. 9.12.

there ſhall the calf feed, and there ſhall he ly down, and conſume the branches thereof], Cattel ſhall feed, and lodge, and brouze, where men now dwel, where houſes now ſtand; threatned to Jeruſalem, Chap. 32.13,14. Jer. 26.18. Mic. 3.12.

the calf] Put here, for cattel of all ſorts; as Chap. 11.6.

feed, and ly down] Quietly, without reſtraint, or diſturbance; all lying open, and none to chaſe away, or affright, Chap. 17.2.

conſume the branches thereof.] Brouze upon the ſhrubs, that ſhall be there growing, when the cities and dwellings ruined have lien long waſte, Chap. 32. 14. or, upon the pleaſant plants, and choice ſlips, that their Orchards and Gardens had bin planted and furniſhed with within the City, Neh. 3. 15.

15.Cant.2.5.Chap.17.11. Some reſtrain it to the famous Babylonian Gardens; whereof ſee Diodore, l.2.c.10. and they may well come in among the reſt. Howbeit, ſome expound it, of the perſons of men; as if all ſorts, from the greater boughs, reſembling men of note and place, to the leſſer ſprigs or ſpray, that is, the meaner ſort of people ſhould be expoſed to deſtruction; as Chap. 10. 33,34. and others, that utter ruine is threatned to the State; compared to a tree, that is by beaſts brouzed upon, while it is green; and made fewell of, when it is ſear. See Chap.18.5,6. and of the word here uſed, Chap.2.21. and 17.6. But I ſuppoſe, that theſe notions do not ſuit ſo well with the Prophets preſent diſcourſe, deſcribing the devaſtation of the places, rather then the deſtructions of the perſons there inhabiting, ſave as the deportation, or deſtruction of the one, is a means to produce the deſolation of the other.

V.11. *when the boughs thereof are withered, they ſhall be broken off, the women come, and ſet them on fire*] The Prophet proceeds in the relation of that deſolation and waſteneſſe, that ſhould befall the city, or cities, here intended.

the boughes thereof] Heb. *Harveſt*: as Pſal. 80. 11. the the name *harveſt*, being common, as well to the plucking of trees, as to the cutting of corn. See chap. 17. 11. and of ſome trees, no other *harveſt* is, then their *boughes*, Neh. 8. 15.

they ſhall be broken] The verb is plural; the noun ſingular. Whence ſome render it, each one of them *ſhall be broken*; as Chap.26.19. none eſcape: but becauſe the noun is maſculine, and the verb feminine; and again, the noun of ſuch a comprehenſive notion, as admits not well, ſuch a diſtribution, as to ſay, *every one of its harveſt*, meaning, ear, bough, or fruit: Some, therefore, deeming the ſpeech to be defective, and a word to be ſupplyed, fitting the verb, and found, Chap. 18.5. read the words thus; the ſprigs *ſhall be broken*: and this the rather is to be admitted, becauſe the Prophet ſeems to ſpeak, not of boughes, decayed on the tree, and then becauſe grown ſear, broken off, but of trees felled, or broken down, for the uſe of cattle, while yet green, the ſprigs whereof, when they have barked them, growing ſear, are eaſily ſnapped aſunder: and as ſpray good for nothing elſe, are picked up for the fire.

the women come] Or, *and women come*. For there is no article in the text, the copulative ſupplyed: as ver. 10. Some find myſterious matter in the word *woman*, to wit, that the enemies of Gods people ſhould be ſo dejected, that they ſhould be deſtroyed, even by a weak womans hand; as was Siſera by Jael, Judg.4.9,21. and Abimelech by the woman of Thebez, Judg.9.53,54. and Pyrrhus, by a woman ſeeing her ſon in danger to be ſlain by him; and ſome bring it home to the Babylonians, ſubdued by the Medes formerly, deemed but an effeminate people: and ſomewhat in the Prophets may ſeem to found this way, Jer.50.45. But the plain literal ſenſe ſeems moſt agreeable to the Prophets mind; and the ordinary practice in all places, may inform us, that where boughes lopt lye, till they be ſear, unregarded, it is the uſual manner of women and children, to gather up the ſpray, either to make fire of, or to kindle fire with, Jer.7.18.

ſet them on fire] Heb. *ſet it on fire*: and here the former verſion, by way of diſtribution, may not do amiſſe; *it*, that is, each one, or any one of the ſprigs, either bigger, or leſſe, as before.

ſet on fire] Or, *on a light fire, ſuch a light fire*, as ſuch light ſtuff is wont to produce; having oftentimes more light, then heat; more blaze then warmth, Eccl.7.6. the word properly ſignifies *to enlighten*, or, *make light*; Pſal.18.28. but becauſe there is little difference between the two words in Hebrew, of one and the ſame ſtock, that ſignifie *light*, the one, Chap. 5. 20. and *fire*, the other, Chap.44.16. yea, the one is uſed, ſometime, for the other: *fire* is put for *light*, Chap.50.11. as *light*, for *fire*, Mar.14.54. and that *light* and *fire* commonly go together; and no ſooner is the fire kindled, but it preſently gives light. Hence it is, that in Hebrew, the word that ſignifieth firſt, and properly, *to illighten*, or, *give light*, is uſed alſo for to *kindle*, or, *ſet on fire*, Mal.1.10. The plain meaning of the place ſeems to be, that thoſe places that had been before ſo curiouſly planted, and carefully fenced, that none might have acceſſe unto them, to touch ought there, ſhould now lye open, for man and beaſt, Chap. 5. 1,5. & 7.25. and that which now grew there, whether left of what had been formerly there planted, or had, ſince the land was over-run, ſprung up of it ſelf, ſhould be ſo neglected, that it ſhould be free for any, either beaſt, to brouze on, while it was green, or people, to make fewel of, when it grew ſear: an argument of extream waſte, and utter neglect.

for it is a people of no underſtanding] Heb. *not a people of underſtandings*; that is, *not of any underſtanding*: *underſtandings*, for any, underſtanding: as Chap.40.14. and as *ſalvations*, or *deliverances*, for, *any ſalvation*, or deliverance; Chap.26.18. and, *righteouſneſſes*, for *any righteouſneſſe* at all, Dan.9.18. a people that hath no underſtanding at all, Ch.1.3 that underſtand nothing, take no notice of, nor regard at all, either God himſelf, his dealings with them, and their duty to him; or ought that doth truly and really concern their own good, Deut.32.6,28,29.Pſal.28.5.& 82.5.Chap.5.12,13. & 42.18–20,25.& 44.19.Jer.4.22. & 5.4,5. & 8.7. & 10.8,14. The reaſon is here rendred, of Gods ſo ſevere proceeding againſt them, whether forrein Nations, or thoſe among his own people; as the like alſo in the other places pointed to. See Hoſ. 4.14.

therefore he that made them, will have no mercy on them, and he that formed them, will ſhew them no favour.] A heavy cloſe, and a ſad ſentence; which therefore might ſeem to confirm the judgment of them, who conceive this whole paſſage to be underſtood of forrein Nations, and not of Gods own people. But thoſe terms of *making* and *forming*, are ſo frequently, in a peculiar manner, applyed unto Gods people, as importing, and intending, not ſo much the creating of them, as men in the loins of our firſt Parents, or the procreating of them, by their ſeveral next Parents, common to them with all manner of mankind, Gen.1.27,28. & 2.7. Job 10.8–10. Pſal.119.73. & 139.13-16. Jer. 1.5. but the making of them ſuch a Nation, as they were, and the framing of them into ſuch a State, as well Eccleſiaſtical, as Civil, as God had ſetled among them, and advanced them unto: theſe terms, I ſay, in a more ſpeciall manner attributed, in regard of Gods peculiar dealings with them, to that people, makes me encline to think, that they are the people here meant, whom God would ſo ſeverely proceed againſt. See Deut.32.6,15,18.Pſal.149.2. Ch.22.11. & 43.1,7.& 44.2.& 45.11.

will have no mercy on him] Or, *will not have mercy on him*: a kind of extenuation, as ſome would have it. *I will not have mercy on them*, for, *I will puniſh them*: but it ſeems to me, rather, a very full and emphatical phraſe; as if he had ſaid, I will puniſh them unmercifully: my Judgments inflicted on them, ſhall have no mixture of mercy. See Chap.9.17.Hoſ.1.6.So in that of Solomon, Prov.17.21. *He that begetteth a fool*, begetteth *himſelf grief*, or, *ſorrow*: (ſo it would be read) *and the father of a fool ſhall have no joy*, hath no ſmall emphaſis in it, as ſome Learned obſerve: the like may be ſaid of the other branch; in ſenſe with this the ſame. See on ver.10.

V.12. *And it ſhall come to paſſe in that day*, that &c.] In this verſe, and the next, the Prophet, after his wonted manner, concludeth this long Sermon, with a gracious promiſe of Gods reſtitution of his people, after the main body of the obſtinate wicked, by his judgments deſtroyed from among them; and the reſidue reformed, which is the day, or time pointed to in theſe words; as Chap.11.11. The particle *that*, is wanting; as Chap.7.21,22. and ſo alſo, v.13.

the Lord ſhall beat off from the chanel of the river, unto the ſtream of Egypt.] This Some expound of Gods chaſtiſing his people, partly by the Aſſyrians, and partly, yea principally, by the Chaldeans, who ſhould over-run their Land, and beat them out of it, from the one end of it, to the other; and thus they rather conceive it to be underſtood, becauſe the Land of their inheritance is uſually thus bounded. See on Chap. 23. 3. Others underſtand it, of a beating over all thoſe parts, lying between Euphrates and Nilus, Aſſyria and Egypt, by the Medes in their expedition againſt Babylon. And others laſtly, of a ſearch that God would make for his people, and a beating of them out; or, a ſeparation to be made of them, from other people, among whom they were diſperſed in all parts, that they had any ordinary notice of.

the Lord ſhall beat off] Or, *beat out*; a metaphor taken either from trees, whoſe fruit is in the gathering of it beat off, Deut.24.20. Chap. 17. 6. & 24.13. or, from corn; the grain whereof, is beaten out of the ear from the chaff, Judg.6.11. Ruth 2.17. with the *ſtaff*, or the flail, chap.28.27. for they had other kinds of threſhing alſo: ſee chap.28.27,28. now becauſe *threſhing* is an ordinary emblem of affliction; Of which, ſee Ch. 21. 10.& 25.10. and the *beating* of trees likewiſe, Chap. 17.6. many ſuppoſe that afflictions ſhould of neceſſity here be intimated, if not of Gods people, yet of ſome to be beaten off, as fruit from the trees, from the places of their former abode; and of thoſe Nations, at leaſt, from whom they were to be reduced, as being thence brought forth, as grain out of the threſhing floor: neither of which, yet, I ſuppoſe, is neceſſary. There may well in this term be intimated, no more then a ſevering of Gods diſperſed people from the Nations, among whom they remained, and with whom they were intermingled; as by beating, the beries are ſevered from the tree; by threſhing, the grain from the ear, the ſtraw and the chaff, not to hurt, or deſtroy either; but that they may be gathered, carried in, and laid up, the one in the Store-houſe; and in the granary, the other, Mat. 3.12. & 13.30. And the *beating*, here, conſequently, ſeems to imply no more affliction to Gods people, then the *reaping* at the laſt day, Mat.13.38,39. albeit, that *reaping* and *cutting* in Scripture be an ordinary reſemblance of the execution of Gods wrath upon the wicked, Job 24.24. Pſal.37.2. Joel 3.13. Rev.14.15-19. Thus the Jewiſh Commenters take it, and the word of *gathering* that followeth, ſeems to confirm it.

from the channel of the river] Or, *from the floud*; as Pſal. 69.2,15. (for in this notion, it is no where elſe found) and it is deemed to import ſuch a ſtream, as runs with ſtrength and noiſe, *of the river*, to wit, Euphrates, chap.8.7. whoſe ſeverall branches, do ſome of them, in Heathen Writers, bear their names from the word here uſed; as *Nahar-ſares*, and *Nahar-malcha*, Pliny, l.6.c.26. Ammiane, l.24.c.3.

to the river of Egypt] That is, to Nilus. See on chap.23. 3. Out of all parts of the Land of Iſrael, whoſe limits theſe two were, Deut.17.& 11.24. Joſh.1.4.& 13.3. as ſome; or out of all thoſe Countries that ly between Euphrates and Nilus, the utmoſt parts of Aſſyria, the one way toward the Eaſt, and the fartheſt parts of Egypt towards the Weſt. See Chap. 11. 11,12. a place parallel to this, ſee alſo ver.13.

and ye ſhall be gathered one by one, O ye children of Iſrael] The term of *gathering* here uſed, as appears by the word of *beating* premiſed, is not taken from the gathering or gleaning of corn; for that is firſt gathered, and then beaten out, Ruth 2. 17. but from the gathering of fruit, or berries, that are picked up from the ground one by one, after that they have either fallen of themſelves, or bin beaten down from the tree; whereby the Prophet would either intimate the ſmall number of the people, that having been formerly faithful, or being ſincerely converted, ſhould be preſerved in thoſe times of general calamity, and reſerved for mercy, in regard of the whole Nation, Chap.1.9.& 10.12,13. it being a note of ſome ſcarcity, where berries are picked up one by one, or ſignifie an exact collection of them (the verb alſo being in a form of ſome emphaſis) God picking them out, as it were, one by one, out of ſeverall places into which they had bin diſperſed; So expreſſed, to aſſure them of an entire relief, and return of all thoſe that were to have a ſhare in this mercy, to meet and partake together in the ſame; albeit they were never ſo far aſunder one from another; or never ſo few of them in any one place, Deut.30.3,4. Neh.1.9. Chap.26.19. Jer.3.14. Ezek. 39.25,28. Amos 9.9,10.

V.13. *And it ſhall come to paſſe in that day, that the great trumpet ſhall be blown*] Heb. *With a great trumpet* (ſuch an one, as may be heard far and neer) *ſhall it be ſounded*; that is, *the trumpet* (ſuch an one) *ſhall be ſounded*, as Amos 3.6. Cyrus his proclamation ſhall come forth, for the return of Gods people out of all parts, where they remained in captivity, into their own Country, 2 Chr.36.22,23. Ezr.1.1,2. an alluſion to the *Jubilee-trumpet*, that was ſounded in the year of releaſe, wherein men were ſet free, and returned each one to his inheritance and poſſeſſion again, Lev.25.9,10. a type of the Evangelicall trumpet, whereby, under the Meſſias, Gods Elect out of all parts, are called in out of their ſpiritual thraldome, under ſin and Satan, to inherit a ſhare in the Kingdom of grace here, Chap.61.1,12. Luk.4.18,19. Joh.5.24,25. Act.26.18. Rom.10. 18. as alſo of that celeſtial trumpet, whereby they ſhall at the laſt day be ſummoned to appear, that they may enter upon the full poſſeſſion, and entire fruition of their eternal inheritance, both in body and ſoul, in the Kingdom of glory hereafter, Mat.24.31.& 25.34. Ioh.5.28,29. 1 Cor.15.52. 1 Theſ. 4.16.

and they ſhall come, that were ready to periſh, in the land of Aſſyria,] Whither the ten Tribes had been carryed captive, 2 King.17.6.

ready to periſh] Heb. *periſhed*; as Deut. 26.5. Iob.29.13. Pſal.119.176. ſo *deſtroyed*, for, *ready to be deſtroyed*, Pſal.137.8. or, *periſhed*, in no better caſe then as utterly periſhed, deemed no other, then as dead, Chap.26.19. Ezek.37.11.

and the out-caſts] Pſal.147.2. Chap.16.3,4. Jer. 30.17. Ezek.34.16. Mic.4.6. Zeph.3.19.

in the land of Egypt] Whither they had many of them fled, Ier.43.7. & 44.28. and many other had at ſundry times alſo been led captive, Deut.28.66. Hoſ.8.13. Zach.10.10. *Aſſyria* and *Egypt*, ſeem mentioned, not as the only places, into which the people of God had bin diſperſed; but as Euphrates and Nilus, ver.12. as two of the remoteſt places one from another, into which they had bin ſequeſtred; and this helps to confirm that which was before ſpoken of thoſe two famous rivers, was not intended to ſet out the boundaries of their own Land; but to intimate the extent of their deportation and captivity, Lam.1.4.

and ſhall worſhip the Lord, in the holy mountain at Jeruſalem.] They ſhall again, at their return, renew and ſet up again the ſolemn ſervice of God, that had bin wholly intermitted, (the Temple, the place peculiarly aſſigned thereunto, being demoliſhed) during the time of their captivity.

and ſhall worſhip] Or, *to worſhip*; *that they may worſhip*, as Ioſ.24.9. Heb. *bow themſelves*, that is, worſhip by *bowing themſelves*, as Pſal. 72. 11.

in the holy mountain] Mount Zion. See Chap.2.2. *mountain of holineſſe*, as Ezek.20.40.

CHAP. XXVIII.

Ver.1. WO *to the crown of pride, to the drunkards of Ephraim,*] This Chapter containeth a new Sermon, or Prophecy, conſiſting of two principal parts; the former, concerning Ephraim, or the ten Tribes, v.1-4. the latter, concerning the people of Judah, and their adherents, ver. 5-29. He begins that concerning the ten Tribes, with denunciation of a *wo* againſt them, for their pride and haughtineſſe, deſcribing them, as men drunk with proſperity, and drown'd in ſenſuality: ſee the like of them, Hoſ.4.11.& 5.5. Amos 6.1, 4-6.

Wo] In way of commination; as Chap.5.11. though ſome read it, by way of compellation; *O the Crown*, &c. See Chap. 10.5.

to the crown of pride] The proud King, or Kingdom, Hoſ. 7.10. *crown*, for Kingly ſtate, or Kingdom, as Ier. 13.18. Lam. 5.16.

pride] So here, as Pſal. 17.10. See on Chap.12.5. & 26. 10. *the crown of pride*; as, *the foot of pride*; that is, of proud perſons, Pſal.36.12. though ſome render it, not the *haughty*, but the *lofty* crown; becauſe for multitude and power it ſeemed to exceed that of the other two Tribes.

to the Drunkards] Or, *of the Drunkards*, Joel 1. 5. verſ. 3.

of Ephraim] Iſrael, the ten Tribes, whereof *Ephraim* the chief, Pſal.60.7. Hoſ.13.1. See on Chap.7.2.

whoſe glorious beauty is a fading flower.] Heb. *and a fading flower, the goodlineſſe of bravery, or gallantry*; which being rendred according to our verſion, the copulative [illegible] put for the relative; as Chap.4.6.& 17.2. But ſome render it, as rendring a reaſon of the *wo*; *for*, or *becauſe* (as Chap.16.2.) *his glorious beauty* is, or ſhall be, *a fading flower*. But that comes after, v. 3,4. Some, (to paſſe by the reſt) carrying on the ſentence, with reference ſtill to the *wo*, and to him, *whoſe goodly bravery* ſhall become *a fading flower*; that is, to Ephraim, whoſe Kingdom and State, for all the flouriſh they now make, ſhall ſhortly like a fading flower, be ſoon, and ſuddenly blaſted & blown away, by the coming of Salmaneſer, whom God ſhall ſend in upon them, v.2. Or, *and to the fading flower of his goodly*, or, *brave gallantry*: ſee ver.4.

glorious beauty] Heb. *goodlineſſe of bravery*, or *gallantry*. See on Chap.4. 2. and v. 4. Some take it as an explication of the word *crown*.

a fading flower] Or, as *a fading flower*; the note of ſimilitude ſupplyed, as Chap.22.18. See the like expreſſion, Pſal. 103.15,16. Chap.40.6,7. Jam.1.11. Some ſuppoſe here an alluſion, both in this word, and that of *a crown*, to the garlands, or coronets, made of flowers, that they uſed to wear on their heads at their Feaſts: Of which, ſee Atheneus, l.15. and Wiſdom, 2.8. See ſomewhat the like, Chap.1.30.

which are on the head of the fat valleys] Or, to them *that are*; or, as others, *which* (to wit, flower) is, on *the top of the moſt fat*, or *fertile vale*; and by *flower*, theſe latter underſtand the ſtate of that Kingdom, formerly flouriſhing, but now beginning to decay.

which are on the head] That is, as many expound it, *that are the Princes* or *Rulers*, in that fat vale: and it is true, that the word *head*, is commonly uſed for *a Ruler*, or *Governour*; and *headſhip*, for *principality*, or *rule*, Pſal.18.43. & 60.7. Chap.7.8. & 9.14,15. But the form of ſpeech, here uſed, will not admit it; for it ſhould then be, *the head over the vale*, Pſal. 110.6. *the heads over many countries*: not as our text hath it, *on the head of the vale*: Which I ſuppoſe, therefore, to ſignifie rather, *which* are, that is, dwell and abide *on the head*, that is, *on the top*, (as Exod.17.10. Deut. 34. 1.) *of the vale*: to wit, in the mountain ſituate above the vale; in the mountain of Samaria, Hoſ.6.1. *the head*, or *top of the vale*: as, *the rock of the plain*, Jer.21.13. Or, *on the head*, that is, *in the chief*, or principal part of that fat vale: *head* for *chief*; as Exod.30.23. 2 Sam.23.8,18. Pſal.137.6. Cant.4.14. For, as for that, which ſome have, that the word *head*, ſhould here be given to that Land, becauſe it lay higher, and was more hilly then Judah's country, I can hardly ſubſcribe to, doubting ſomwhat, in part, of the thing it ſelf.

of the fat valleys] Heb. *vale of fatneſſes*: that is, an exceeding fat and fertile vale: *fatneſſe*, for *richneſſe* and rankneſs of ſoil, Gen.27.28,29.& 45.18. and *the head of the vale of fatneſſes*, for the prime, and chief, of that exceeding fat, or rich vale: as, *the horn of the ſon of fatneſſe*, chap.2.1. for, a chief and principal rich ſoyl. What *vale* is here intended, Interpreters agree not. Some ſuppoſe the main body of the Land, to be meant, which lay all as a vale beneath Mount Lebanon, and was a very fertile ſoyl, Gen.49.25. Deut.33.19. Others conceive the vale to be meant, that lay neer to the mountain, on which Samaria, the head city of the Kingdom, was ſituate, 1 King.16.24. and this ſeems the moſt probable; for to the Court, the place of the Kings reſidence, and the chief places of the Kingdom, where the abuſes, here pointed at, did moſt abound, the Prophet ſeems to have a ſpecial eye. Howbeit, ſome of the Rabbines underſtand by it, the vale of Cinnereth; whereof Deut.3.17. Ioſh.11.2. 1 King.15.20. in the new Teſtament, called Geneſereth, Mar.6.53. a rich vale, indeed, but no reaſon rendred, why it ſhould be here meant, ſave becauſe it yeelds pleaſant Fruits. For thoſe that would draw in hither *Gethſemane* (which, yet queſtionleſſe, had hence its name) a fertile valley, at the foot of Mount Olivet, neer to Jeruſalem, Mat.26.36. ſtride too far out of the Prophets way, who is here dealing with Ephraim and Samaria, not with Juda or Jeruſalem. And I ſhould rather imagine, that the Prophet might have ſome glance in the word of *fatneſſes*, uſed alſo for ointments, Cant.1.3. & 4.10. at their immoderate uſe thereof in their Feaſtings, expreſly taxed in them, Amos 6.6. then (as Some of the Jewiſh Commenters do) expound the text, as ſpeaking thereof directly, while they render the words, *on whoſe heads* is *a valley of ointments*: that is, whoſe heads run down with ointments, as abundantly, as valleys do with water, Pſal.104.10.

that are overcome with wine] Or, as ſome, *of thoſe that are overcome with wine*, as having reference to *flower*, that is, State before-mentioned. I rather, *to thoſe overcome with wine*, referring it to the *wo*, or to *the drunkards*, here further deſcribed, *over-maſtered with wine*. Heb. *ſmitten*, as Judg.5.26. Pſal.141.5. Chap.41.10. or, *beaten*, Prov.23.35. or, *beaten down*; as 1 Sam.14.16. or, *broken*, as Judg.5.22. or, *broken down*; as Pſal.74.6. Chap.16.8. the word is very ſignificant, and from it comes the word, that ſignifies *an hammer*, uſed in the Story of Siſera, Judg.4.23. and no where elſe, which the Prophet might well have an eye unto; as if he had ſaid, they are ſtruck down, or laid along with wine, no more able to ſtir or execute ought, then Siſera was, when Jael with the hammer had driven the nail thorow his temples, and faſtened his head to the ground: a fit reſemblance of a man over-maſtered with drink. See another no leſſe pregnant expreſſion, ver.7.

V.2. *Behold the Lord hath a mighty and ſtrong one*, which *as a tempeſt of hail*, and *a deſtroying ſtorm*, *as a floud of mighty waters over-flowing, ſhall caſt down to the earth with the hand*] The *Wo*, in a generall term denounced, ver.1. is here more particularly ſpecified, by the inſtrument that God would uſe for the effecting of it, deſcribed, partly, by his might and power; and partly by the miſchief that he ſhould do among them; both, elegantly and pregnantly ſet forth to the life, by variety of ſimilitudes heaped up together, to intimate an utter ruine and ſubverſion of all with them.

Behold] See Chap.10.33. & 24.1.

the Lord hath a mighty and ſtrong one] that is, as they conceive, the Hebrew text to run, that thus render it; *a mighty and ſtrong one* is to *the Lord*: a common form, as well in other languages, as in Hebrew, Gen.44.19. 1 King.17.12. Hoſ.4.1. and the meaning then is, that ſuch an one he hath ready at his command, to do his pleaſure upon Samaria. Yet ſome others make no entire ſentence of it; and therefore omitting thoſe ſupplyes, both of the verb ſubſtantive in this branch, and of the pronoun relative in the next, read the words, *one mighty*, or, *a mighty one, and ſtrong to the Lord*: that is, *exceeding ſtrong*; as, *ſinners to the Lord*, (for ſo the words are there) that is, *exceeding great ſinners*, Gen.13.13. or, *ſtrong from the Lord*: that is, ſtrong by ſtrength received from God: as, Pſal.115.15. *bleſſed of God*, or *from God*, Ezr.3.13. *from the noiſe*, or *voice*, Chap.22.5. *a day of perplexity from the Lord*: in all which places, and others the like, is the ſame particle found, that is in this place: So in the Greek Hebraiſing; of Moſes, *comely to God*; either for *exceeding comely*; or, *comely*, by comelineſſe received *from God*; as Ezek.16.14. and of the Apoſtolical Miniſtery, 2 Cor.4.4. *mighty to God*: that is, *mighty* by power received *from God*, 2 Cor.4.7. and this mighty one, there is no doubt, but it was Salmaneſer, the King of Aſſyria, and his forces; who in the fourth year of Ezekiah, over-ran the whole Land of Iſrael, ſate down before Samaria, and after three years ſiege took it, diſſolved their Kingdome and State, carryed the Natives away captive; and in the room of them, peopled the Country with ſtrangers brought out of remote parts, 2 King.17:5,6,24. & 18.9-11.

mighty, and ſtrong one] Either King, or Hoaſt, or both, words of equal force, uſed for amplification: as Chap.27.1. nor need we to put in here, with the Jewiſh Commenters, either, *day*, as Some, or *wind*, as Other of them do, being unneceſſary ſupplyes.

which] The relative is oft wanting, Exod.13.8. Chap.42.5. but according to the latter reading, either of them hath no uſe at all here.

as a tempeſt of hail] More violent then rain; that beats down, and breaks aſunder, not the ſtanding corn only, and ſuch things, as grow on the ſurface of the ground, or the fruit of trees onely; but even the bigger branches alſo, as well as the ſmaller ſprigs; yea, men and beaſts themſelves, ſometime too, Exod.9.23-25. Hoſ.10.11. So Chap.25.4. & 28.17. & 30.30. Ezek.13.11.

a deſtroying ſtorm] Heb. *a ſtorm of exciſſion*, or, *deſtruction*, Deut.32.24. Pſal.92.6. Hoſ.13.9. So Interpreters, generally; which yet a late learned Author controlleth, affirming the word here uſed, to ſignifie not *a ſtorm*, but *a gate*, and would have it rendred, in *the gate exciſſion*; and the meaning to be ſuch a ſtorm of hail, as ſhall beat down the gate, that is, deſtroy the State. But the reading he followeth, is not ſo generall as he would have it, as by collation of copies I have obſerved; and the Rabbines, that comment upon the place, taking no notice of any other reading, go the ſame received way that our Interpreters unanimouſly take.

a floud of mighty waters over-flowing] The word rendred *floud*, is the ſame, that was tranſlated *tempeſt*, before. Of it, ſee on Chap.4.6. and 25.4. in the former of which places, it ſeems taken as in that branch; in the latter, as in this, *of mighty waters*, or, *of many waters*: ſee on Ch.16.14. & 17.12. *over-flowing*, as the waters of the Sea, or of great rivers, are wont to do with much force, and in great abundance, when they have ſwoln above their Sea-walls, or have broken thorow their banks, Iob 30.24. Pſal.42.7. & 69.1. & 88.16,17. Chap.8.7. v.17,18. Chap.59.19. Ier.51.42,55.

ſhall caſt down to the earth] Some, *ſhall make to reſt on the ground*: But that notion concerns another, though neighbor root. Heb. *hath* (in a prophetical phraſe) *left*, or, *laid to*, or, *on the ground*: there ſeems a defect of the particle *it*, as Chap.21.3. & 26.1. the mighty one before-mentioned ſhall *lay it*; that is, the crown of Ephraim, with all their gallantry, *on the ground*, as Pſal.89.39,44. Chap.14.12,15. *to the ground*, for *on the ground*: or, *to the earth*, for, *on the earth*, Chap.26.9. and ſo, Amos 5.7. (the ſame phraſe with this here would be rendred) *they lay juſtice on the ground*.

with the hand] or, *with an hand*; or, *by hand*: that is, as moſt of ours, eaſily; with no great ado, as with the bare hand onely; or, with the one hand, Chap.10.13. or, quickly, ſoon, ſpeedily: (for he was not long about it) as we uſe to ſay, *out of hand*, Lam.4.5. See v.4. but I ſuppoſe rather, that *by hand*, here is, by force of hand, by main might: So the Jewiſh Interpreters, deeming a defect of the Epithet to be in the text; *with hand*, that is, *with a ſtrong hand*, expreſſed, Exod.3.19. Ezek.20.33. Dan.9.15. *hand*, for *a ſtrong hand*; as, *name*, for *a great name*, Gen.6.4. & 11.4. or, *a good name*, Prov.22.1. Eccl.7.1.

V.3. *The crown of pride, the drunkards of Ephraim, ſhall be troden under foot*] They, and it, ſhall not be laid along on the ground onely, Chap.51.23. but even trampled upon under feet, Mal.4.3.

The crown of pride, the drunkards] Or, as Some read it, *The crown of pride, and the drunkards*; a defect of the copulative: as Chap.27.4. Or, *The drunkards of Ephraim*, with their *crown of pride*; a defect of the prepoſition: as, Pſal.5.4. I ſuppoſe it may well be rendred, *The crown of pride*: that is, the haughty, or lofty crown, *of the drunkards of Ephraim, ſhall be trampled upon with feet* (ſo the Hebrew is, ſee Chap.26.6.) all the difficulty in this verſion is, that the word *crown*, is ſingular, and the verb anſwering it, plural: but it is obſerved, that in ſuch ſyntax, as this here is, the noun, or verb, ſomtime agreeth in form, with the latter term, in ſenſe with the former: So 1 Sam.2.4. *the bow of the mighty* ones *were broken*, for *was broken*, Job.29.10. *the voice of the nobles were hid*, for *was hid*, and Hag.2.7. *the deſire of all nations ſhall come*; the verb plurall, as here; but the diſagreement leſſe here, then in ſome of them: for the verb agreeth, though not in number, yet in gender, with the word *crown*. See v.1. and we need not, therefore, either with that late learned Annotator, read the words, as by way of appoſition, *the crown pride*, that is, *the crown* and *the pride*; Or, with the Belgick edition, *the proud crowns*, which neither ſoundeth nor ſuiteth ſo well here, as appeareth by comparing this with ver.1.

under foot] The crown is abaſed as low as may be, from *upon the head*, Pſal.21.3. Job 19.9. to ly *under the feet*, Pſalm 110.1. to be trampled upon, as mire and dirt, and ſuch things, as are of meaneſt and vileſt eſteem, Chap.10.6. Mic.7.10. Mat.5.13.

V.4. *And the glorious beauty which is on the head of the fat valley ſhall be a fading flower*] Heb. *And his*, (that is, Ephraims) *goodly gallantry ſhall be as the flower of a fading plant*: *fading*, for *a fading plant*; as *ſtanding*, Chap.17.5. for *ſtanding corn*; and, *fading*, or, *falling*, for *fading*, or *falling Fig*; as Chap.34.4. *fading*, or *ſhedding*; that ſheddeth flower, or leaf, Chap.1.30.

and, *as the haſty fruit before the ſummer*] Or, or as, &c. becauſe a ſimilitude diverſe from the former, wanting here, as Job 6.6. All their pomp and ſtate ſhall be as rathe ripe fruit, that is, as we uſe to ſay, ſoon ripe, and ſoon rotten, and are not wont, therefore, to be reſerved for ſtore, but to be ſpent out of the way; or, that is haſtily pluckt, and greedily devoured; becauſe longed for commonly, and earneſtly deſired, Jer.24. 2.Hoſ.9.10.Mic.7.1.

which when *he that looketh upon it, ſeeth it, while it is yet in his hand, he eateth it up*] Or, *which* when *one eſpyeth, as ſoon as it is in his hand, he devoureth it.* Heb. *ſwalloweth it*, greedily devoureth it, Iob 20.15. See ver.2.

V.5. *In that day ſhall the Lord of Hoſts be for a crown of glory, and for a diadem of beauty, unto the reſidue of his people*] The Prophet having done with Ephraim, cometh now to Judah; and having related what evils he would bring on the one, he beginneth now to tell, what good he would do for, and what honour confer upon the other.

In that day] When this judgment ſhall be executed upon Ephraim, which was in the days of Ezekiah.

ſhall the Lord of Hoſts be] Of the title, ſee Chapter 1. verſ.9.

for a crown of glory] Or, *goodlineſſe*; *a goodly crown*: as *an inheritance of goodlineſſe*, for *a goodly inheritance*, Ier.3.19. for it, or in ſtead of it, he will grace and honour that State, as much, or more, then the goodlieſt or richeſt crown in the world, had they it to wear, could: ſee the like, Prov.4.9. ch. 62. 3. & this is here oppoſed to Ephraim's *haughty crown*, like a garland of fading flower: for this is *a crown of amarentum*, or *everlaſting*, a flower ſo termed, and this crown ſo from it, 1 Pet.5.6. *a crown that fadeth not*, 1 Pet. 1. 4.

a diadem of beauty] Or, *of gallantry*, Ier.13. 18. *a gallant diadem*; the ſame thing, in effect, with the former: the word rendred *diadem*, is in this notion no where elſe found: See ver.1.

unto the reſidue of his people] Unto the Kingdom of Judah, that remained ſtil in their own land, and retained their wonted State with addition of much honour, under Ezekiah and Joſiah, after that the ten Tribes were diſperſed, and their State diſſolved.

V.6. *And for a ſpirit of judgment, to him that ſitteth in judgment; and for ſtrength, to them that turn the battel to the gate*] The means whereby that God would make their State ſo honourable and illuſtrious, by endowing their Rulers with wiſdome, and their Warriors with valour: theſe two being the two principal pillars of a State, Chap.3. 1,2. and theſe two endowments, the principal requiſites, and true ornaments in either, Chap.11.2.

a ſpirit of judgment] An ability to judge aright, and diſcern of truth and falſhood, right and wrong, in thoſe things that come before them: in regard whereof, Solomon calleth the Kings doom, *a divination*, Prov. 16. 10. as proceeding from a divine inſpiration; ſuch *a ſpirit of diſcretion*, for civill affairs; as was that *gift of diſcretion*, for ſpiritual affairs, called *the diſcretion of ſpirits*: 1 Cor. 12. 10. a ſagacity more then ordinary, in diſcerning of ſoundneſſe, and diſcovery of unſoundneſſe in others.

to him that ſitteth in judgment] Heb. *upon judgment*: that is, *upon the* throne, or ſeat *of judgment*, Pſal.9.4. Prov.20.8: *judgment*, for *the judgment ſeat*: as *royalty*, for *royal* robes, Eſt, 5.1. thoſe narrow the text over-much, that reſtrain this (as Some do) to Ezekiah: for though the word be ſingular, yet it is collectively taken; as Prov.20.8. and includeth others alſo, together with him, that judged under him, or were aſſiſtant to him in judgment.

for ſtrength] For that alſo is Gods, and in his hand to give, 1 Chr.29.11,12. 2 Chr.20.6.

that turneth the battel to the gate] The old Latine corrupts the ſenſe of this text, rendring the words, *that return from war to the gate*; that is, *home*: which Some apply to Ezekiah's return from his war againſt the Philiſtines, 2 King.18.8. as do thoſe that render it, *that turn the war away from the gate.* For neither will the words of the text admit either of theſe Interpretations; and the meaning ſeems much more emphatical: ſuch, as not onely defend their own Countrey from the enemy, but beat him back, and purſue him to his own gates, Chap.22.7. and ſo indeed did Ezekiah, when he did not only beat the Philiſtines home to the gates of their ſtrongeſt Forts, and fenced Cities, but entred them alſo, and poſſeſſed himſelf of them, 2 King.18.8.

V. 7. *But they alſo have erred through wine, and through ſtrong drink are out of the way*] The Prophet having begun this Prophecy concerning Judah, with a gracious promiſe of Gods favour toward that State, both in the continuance, and the advancement of it, after the ruine of Ephraim; whereas it might have been juſtly feared, that the ſubverſion of the one, being ſo neer neighbours, might have proved a great impeachment, if not a downfal of the other; doth now paſſe unto a grievous complaint againſt thoſe of Judah, as not free from thoſe enormities; for which, this heavy calamity befell that people, and therefore unworthy of ſo great favour.

But] Heb. *And*, as chap.16.12.

they alſo] Thoſe of Judah, whom God vouchſafeth theſe favours unto, and that have Gods Word and Worſhip ſtill among them, which the other Tribes had abandoned, that profeſſed to be better, and had better means, both to make, and to keep them better; yet take the ſame evill courſes with them, 2 Chr.13.8-11. chap.48.1,2. & 58.2. Ier.3 10.

have erred through wine, and through ſtrong drink are out of the way] Or, *erre through wine, and ſtray through ſtrong drink*: for the tenſe is the ſame in either verb, and the ſound ſomewhat alike in the originall. They are guilty of the ſame crime, that thoſe of Ephraim were charged with, to wit, ſenſuality and exceſſe, ver.1.

ſtrong drink] The word, in the original, is but one; it ſignifies ſuch drink, and is apt to make *drunk*: and from it, comes the term *drunkard*, uſed ver.1. See chap.5.11.

the Prieſt, and the Prophet have erred through ſtrong drink] Or, *do erre*: they that ſhould give good example, and endeavour by reproof, and cenſure, to reſtrain and reform it in others, are in this kind themſelves as faulty as others, Chap.56.12.

erre] Either ſinne, in the immoderate uſe, and abuſe of the creature, Prov. 20. 1. for every ſin is *a ſtraying* from the way of truth and right, chap.53.6. Jam.5.19. or, fail in the duties of their ſpecial places, either corrupted hereby, or diſabled thereunto, Mic.2.11. & 3.5.

they are ſwallowed up of wine] They take it in ſo exceſſively, that it over-maſtereth them; and they ſeem rather to be over head and ears (as we ſay) in it, then to have it in them: it depriveth them ſo of all abilities, for the uſe of the powers and parts, either of body or mind, Prov.20.21. Ier.23.9. Hoſ.4.11. that which we uſe to ſay, *drowned in drink*. See ſomewhat the like expreſſion, ver.1.

they erre in viſion, they ſtumble in judgment] The former member, ſpecially, reſpects the Prophets; the latter, the Prieſts. Being drunken ſots, and wholly addicted to ſenſuality, they regard not what they teach, or prophecy, the one, ſo it tend to looſeneſſe and licentiouſneſſe, which the people were well pleaſed with, chap.30.10,11. Ier.5.31. Ezek.13.19,20,22. Mic. 2.6,7,11. & 3.5. not what ſentence they paſs, ſo they might have wherewith to maintain their exceſſe, the other, Ier. 5.31.

viſion] Prophecy, or Teaching, Prov.29.18. chap.1.1. Mic.3.6.

ſtumble] Or, *reel* rather, or, *ſtagger*, alluding to their drunkenneſſe, and the uſuall manner of men in drink: the word is uſed in this notion, here only, and Ier.10.4. of Images, ſaid to be faſtened with nails to the wall, that they may not *move*, as it is there rendred, or *ſtir*; certainly, *ſtagger*, or *reel*, rather then *ſtumble*, and a word derived from it, Nah.2.10. rendred, *the knees ſmite together*: but the word is a noun, and it may ſeem to be rendred better, *ſtaggering of knees*: *knees*, ſure, may more fitly be ſaid to *ſtagger*, then to *ſtumble*

in judgment] The particle *in*, is wanting here; as chap.26. 8. and oft elſe-where. Howbeit, ſome of the Hebrew Criticks take occaſion, thereby, to render the text, *they cauſe judgment to ſtagger*, or, to go awry, to go the wrong way; but the moſt agree in the other ſenſe, *they ſtagger*, themſelves, *in judgment*; either ignorantly, not knowing, through ſottiſhneſſe, what ſentence to give; or, wilfully declining to this ſide, or that ſide, as their corrupt affections, and ſiniſter reſpects byaſſed them.

judgment] Or, *the judgment of God*: for there is another word of this ſtock, that ſignifieth *judgment* ſimply, chap.16.3. See chap.6.13. & 19.24. & Ier.2.31. where words of the ſame ſtamp are found: that judgment, which by Gods appointment they were to give, Deut.17.9. Mal.2.7. and which is ſaid to be *the judgment* not of Man, but of God, 2 Chr. 19.6,8,11. that which, as ſeriouſly conſidered, ſhould exact the greater care and circumſpection, in the due performance of it: ſo doth much conduce to the aggravation of their ſinne, that carryed themſelves ſo wretchleſly and irreligiouſly therein, Pſal.59. 1,2. & 82.1,2.

V.8. *For all tables are full of vomit*, and *filthineſs*] The generality; and the exceſs, in the loathſom effect of it.

all tables] That is, many, or moſt: *all*, in a manner; as Chap.56.10. & 64.6. Jer.9.2. Phil. 2. 23. or, *all* their *tables*. The tables of theſe men, and the places where they met. A defect of the pronoun; as Chap.13.22. Job 5.12.

of vomit, and filthineſs] Or, *ordure*; for ſo the word properly ſignifies, Chap. 36. 12. See Chap. 4. 4. an exceſs of drunkenneſs, that makes men purge both waies. See Chap. 19.14. Jer.25.27. & 48.26. Hab.2.16. A defect of the copulative; as Chap.27.4.

ſo that there is no place clean] Or, free. A defect of the epithite; as Chap. 5. 2. See the note there; and the like phraſe, Chap.5. 8. For that Expoſition (which the learned

Annotator, here holdeth out) of one of the Talmudick Doctors, *without place*, that is, *without God*, whom, by that term, they oft deſign; as if the meaning were, There is no talking of God, or his Law, at their tables; is of the ſame ſtamp with many other of their ridiculous toys and daliances with divine Oracles, which yet without any intimation of the leaſt diſallowance, that learned Author oft relateth.

V. 9. *whom ſhall he teach knowledg? and whom ſhall he make to underſtand doctrine? them, that are weaned from the milk*, and *drawn from the breaſts*] Or, as ſome read the words, by way of interrogation; *Thoſe that are weaned from the milk, and drawn from the breaſts?* Another ſhameful effect of this their ſenſuality, and exceſs; it had made them ſo ſottiſh, that they were become altogether unteachable, uncapable of learning ought: Inſomuch, that a man might as ſoon teach a child, newly weaned, letters, as to make them to underſtand ought, concerning themſelves, or their duty to God, or man, Jer. 4. 22. Hoſ. 4. 11.

ſhall he teach] Or, *can* any man *teach?* for the verb ſeems to be taken potentially; as Chap. 26. 18. and indefinitely; as ver. 5. and ſo, *can* any *make to underſtand*, in the next branch. Yet ſome render it, *ſhould* God *teach?* to wit, by his Prophets, 1 Cor. 2. 14. But I ſuppoſe the Prophets intention, more general.

doctrine] Heb. *hearing*; as ver. 19. So Chap. 53. 1.

weaned] Newly, or, lately, *weaned*. So Pſal. 131. 2. as if he ſhould ſay, Either ſuch, or none. It being as difficult a matter to teach ſuch children, as to teach ſuch ſottiſh, and ſelf-willed people, as theſe are; yea, in ſome regard, more difficult; becauſe, there is ſome want of underſtanding in the one; but there is, beſides that, a perverſeneſs, alſo, of diſpoſition in the other, Rom. 8. 7. 2 Tim. 2. 25.

breaſts] Heb. *teats*; as Lam. 4. 3. Joel. 2. 16. So called, as ſome think from a word ſignifying *moiſture*, Num. 11. 8. Pſal. 32. 4. in regard of the pleaſant liquor, or milk, that they yield. From the Syriak form of it, had *Thaddeus* his ſirname, Mat. 10. 3. and thence alſo comes our Engliſh word, *teat*.

V. 10. *For precept* muſt be *upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little*] Or, *precept* hath been *upon precept*, &c. Thus they muſt be taught, or, thus they have been taught, as little children are wont to be, when they begin to learn their firſt rudiments, either of reading, or writing, to know letter after letter, and to draw line after line, in the faſhioning of their letters, to have the ſame rules oft given them, and the ſame things oft told them; and yet for all this diligence uſed about them, and pains taken with them, they are never a whit the better, they continue ſtill, as groſly ignorant, and as unreformed, as ever, Tim. 3. 7. Heb. 5. 12.

precept upon precept] Or, *rule upon rule*; or, *rule after rule*. It is a ſhort word, ſaith a Rabbine, no where elſe read, and argues *a ſhort rule*; yet, by his leave, it is found, Hoſ. 5. 11.

line upon line] Or, *line after line*. The word ſignifies, properly, *a cord*, or, *line*, Chap. 49. 13. Jer. 31. 39. Ezek. 47. 3. thence taken, and applied to *lines* drawn with a pen, in writing and painting. An alluſion, ſaith one of the Jewiſh Maſters, to ſuch as teach children to write, enuring them firſt to frame the ſeveral parts of each letter apart, and then to joyn them together, *line to line*, to make up the letter; (not letter to letter; for they never joyn them) or that guide their hand from line to line, and ſo cauſe them to draw one line after another. Though ſome of them would have it taken from the Maſons *line*; by which he teacheth his novice, to lay one row of ſtones after another, for the making up of a wall. But the firſt ſeems the more likely. There is an elegant conſonancy between this word and the former, which our engliſh cannot expreſs. And there is a reiteration of either branch, to imply a frequent inculcation of one and the ſame point, in the teaching of them, as with dul Scholars, is wont to be done.

here a little, and *there a little*] Heb. *a little, there, a little there*; that is, a little of one thing, and a little of another; or, a little at one time, and a little at another. A defect of the copulative; as verſ. 8. And thus ſaith a Rabbine, are they fain to do, that teach a *Sucker*. So they call *a novice*, or young Scholar, ſuch as hath need yet of *milk*, as the Apoſtle ſpeaks, alluding, in likelihood, to that term, 1 Cor. 3. 1, 2. Heb. 6. 12, 13.

V. 11. *For with ſtammering lips, and another tongue will he ſpeak to this people*] Or, *hath he ſpoken*; or, *muſt one ſpeak*; as before, ver. 10. This paſſage hath more difficulty in it, then the former. Some ſuppoſe the former ſimilitude to be ſtill inſiſted upon, that God had dealt with them, or they were to be dealt with, in a very plain and familiar manner, as Nurſes, or Parents, are wont to do with little ones, that liſp, and clip words, and change letters, and uſe divers new terms, when they teach them to ſpeak; and yet all this would do no good. Others conceive their ſottiſhneſs to be a new way deciphered; as if the Prophet ſhould ſay, That they were grown to that height of ſtupidity and ſenſleſneſs, that they no more underſtood, or regarded, or reaped any fruit from ought ſpoken unto them, though never ſo plainly, either by God in his word, or from God by his Prophets, then as if it were delivered in ſome ſtrange and barbarous language, in a tongue utterly unknown to them. And this way, moſt, both Jewiſh, and Chriſtian Commenters, go; yet, in regard of the Apoſtles quotation of it, 1 Cor. 14. 21. ſeeming to look another way, ſome other Interpreters, whom our verſion ſeems to have followed, underſtand it, as delivered by way of commination, as if God, by the Prophet, threatned them, to take another courſe with them; and becauſe they were grown ſo brutiſh, he would ſpeak to them now, not, as to reaſonable creatures, by words and ſpeech, but as men are wont to ſpeak to bruit-beaſts, by blows and ſtripes; by bringing in upon them, people of a ſtrange language, which they ſhould not underſtand, to handle them the more cruelly, in regard that they ſhould not well know how to ſue to them for mercy, becauſe they had refuſed to hear him ſpeaking to them, in his word, and by his meſſengers, in their own language, which they might have underſtood. See Deut. 28. 49. Jer. 5. 15. Ezek. 3. 5. And ſome, again, admitting the ſame interpretation, as ſpoken by way of relation, what was already paſt, that in ſuch manner, and by ſuch people, (though to little purpoſe) God had ſpoken to them heretofore. But I ſee not why the ſecond, and moſt received ſenſe of the words, may not as well, as this laſt, agree with the ſcope of the Apoſtle; which is to ſhew, that ſpeech, in a language not underſtoood, is unuſeful.

ſtammering lips] Heb. *mocks*, or, *ſcoffs of lip*; *lip*, for, *language*, as Gen. 11. 1. *one lip*, for *one language*: and, *a pure lip*, for, *a pure language*, Zeph. 3. 9. *mocks*, *ſcoffs*, or, *diriſion of lip*, or, *language*, by an *hypallage*, or tranſpoſition, for, *lip*, or, *language of mocks*, or, *deriſions*; (as, *choice of vallies*, for, *valleys of choice*, Chap. 22. 7.) that is, as ſome, ſtammering, ſtutring, or, liſping language: becauſe ſuch language men are wont to uſe in mocking; and ſuch kind of language is ſubject to deriſion. Or, as others, ſtrange language; which to thoſe that underſtand it not, ſeems ridiculous; and they are wont, therefore, to deride, and deem, as barbarous, Pſal. 114. 1. 1 Cor. 14. 11. And this latter way, both the words following, carry it: and the Greek alſo, 1 Cor. 14. 21. See Chap. 33. 19.

another tongue] For, *a ſtrange tongue*: So, *other tongues*, for, *ſtrange tongues*, Act. 2. 4. 1 Cor. 14. 21.

V. 12. *To whom he ſaid, This is the reſt*, wherewith *ye may cauſe the weary to reſt, and this is the refreſhing, yet they would not hear*] Or, *Becauſe* when *he ſaid unto them, This* is the reſt, —*yet they would not hear*; or, *they would not hear: He ſaid, —and they would not hear*; that is, *when he ſaid— they would not hear*; as Prov. 1. 24. *I called, and ye refuſed*; that is, *Ye refuſed, when I called*. See Chap. 50. 2. ver. 18. The words, then, thus read; the Prophet proceedeth to ſhew what ſhould betide them, for this their brutiſh ſtupidity, and wilful obſtinacy, in refuſing to hearken to Gods gracious admonitions, and ſlighting his wholeſom inſtructions, to their own confuſion.

To whom he ſaid] Heb. *Which he ſaid unto them*: but the relative is oft uſed for the cauſative; as 1 King. 15. 13. and ſo here, *Becauſe he ſaid to them*.

he ſaid] God, by his Prophets, Chap. 7. 4. & 30. 15.

This is the reſt] The onely means, whereby reſt and quietneſs may be either procured, or preſerved, to wit, by hearkening to Gods Prophets, following the directions of his word, and relying upon him, and keeping cloſe to him, 2 Chr. 14. 2.–7. & 15. 4.–19. & 16. 7.–9. Jer. 6. 16. Mat. 11. 28, 29.

wherewith *ye may cauſe the weary to reſt*] According to this reading, there ſhould be a defect of the relative; as Pſal. 109. 19. that may procure reſt for thoſe, that are tired out with the grievous preſſures, and calamities of the times. But the form of the verb, admitteth not this reading. And others, therefore, more rightly render the words, without ſupply of the relative, as ſpoken in way of admonition, or exhortation, *cauſe the weary to reſt*; Take ſome courſe, that your poor afflicted, whether country, or countrymen, rather, may have ſome eaſe of, and reſt from, thoſe grievous ſcourges, wherewith they have been ſo much wearied.

the weary] To wit, people: a defect of the ſubſtantive; as Chap. 40. 19. & 50. 4. or, as ſome, *the weary land*: but then it ſhould be feminine; as Chap. 32. 2. whereas, it is maſculine.

the refreſhing] The word is for ſignification, the ſame, in effect, with the former, rendred *reſt* alſo, Jer. 6. 16. where found in another form: But in this, here, the more fitly to comply in ſound with the former; *eaſe*, and *reſt*; *refreſhing*, not ſo properly, but as that is an effect of it. See Chap. 30. 15.

they would not hear] It was their wilful obſtinacy, as well as their blockiſh ſtupidity, both ariſing from their ſenſuality, that hindred Gods word from producing any good effect with them, Pſal. 81.11. & 82.5. Jer. 6. 16. & 44.16. Zach. 7.11. Luk.8.14. & 21.34.

V. 13. *But the word of God was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they might go, and fall backward, and be broken, and ſnared, and taken*] Heb. *And the word of God was*, or, *ſhall be*: which ſome render, as here, *But the word of God was*; *And*, for, *But*; as Chap.29.13. Some, *Though the word of God* were: *And*, for, *Though*; as Chap.49.5. Though the word were in ſo plain, and familiar a way delivered unto them; as before, verſ.10. Howbeit, ſome others, read, and render it, as in way of commination, *Therefore the word of God* ſhall be *unto you*; as, Amos 5.27. as if God threatned to puniſh their former ſtupidity, and obſtinacy, with further blindneſs, as chap. 6.9,10. & 16. & 29. 10--12.

that they might go, and fall backward, &c.] This ſome refer to the judgement here denounced, as a diſmal effect of it, by God therein intended; as Chap. 6. 10. Others refer it to their obſtinacy, mentioned ver.12. as an effect thereof, though not intended by them, yet flowing neceſſarily from it. Of which manner of ſpeech, ſee on Chap. 3.8. & Jer.7.18. and of the words, Chap.8.15. & 42.22.

go, and fall backward] Heb. *go, and ſtumble backward*: that is, *ſtumble*, and fall *backward as they go*. A defective ſpeech: the like whereunto, ſee Chap.1.4. and the ſupply, Pſal. 27. 1. Chap.8.15. Jer.46.6. & 50.32.

V. 14. *Wherefore hear the word of the Lord, ye ſcornful men, that rule this people, which is at Jeruſalem*] The word of commination ſeems hence to begin; directed unto the Rulers, ſuch of them as Shebna was: of whom, ſee Chap. 22. 15. that ſcorned, and ſcoffed at the menaces of Gods Prophets, as ſuppoſing themſelves to be ſufficiently ſecured againſt all occurrents whatſoever, ver.15. Chap.5.19. 2 Chr. 36.16. Jer. 5. 12, 13.

hear the word of the Lord] What, not I, but he, by me, ſaith to you eſpecially; as Chap. 1. 10.

ſcornful men] Heb. *men of ſcorn*; as Prov. 29. 8. not ſcorned, but ſcorning; *ſcornful*; ſuch as Solomon there ſaith, *bring a city*, or State, *into a ſnare*. A thing glanced at, verſ. 13. though, in this place, it may ſeem to imply more, ſpecially, (that, which yet with ſcornfulneſs is commonly joyned) matter of mockage; and may peradventure, therefore, more fitly be rendred here, *men of mockage*, or, *mockers*; as 2 Pet.2. 3. for that ſeems the crime, here, ſpecially charged upon them, verſ.15. and which they are adviſed to leave, ver.22.

that rule this people] Heb. *the Rulers of this people*; or, *domineerers* over them; as the word and phraſe is uſed, Chap. 52. 5. that abuſe the power ye have, in regard of your places, to domineer, and lord it over my people, at your pleaſure, Chap. 26.13. 1 Pet. 5.3.

V. 15. *Becauſe ye have ſaid, we have made a covenant with death, and with hell are we at agreement*] Becauſe you deem your ſelves as ſafe and ſecure, as if death and you were entred into a ſolemn league, either with other. And whatſoever, therefore, might betide the State, ye were ſure to eſcape.

ye have ſaid] Or, *ye ſay*. That is, think with your ſelves, make account ſo; as Pſal.14.1. & 94.7. And yet it is not unlikely, that ſome ſuch ſcoffing terms, as theſe, they had ſometime alſo in their mouths; as we finde ſomewhat the like in ſome Latine Comicks. See Chap. 22.13.

made a covenant] Heb. *cut a covenant*; as Chap.55.3. The ground of which form is taken, either from the nature and manner of ſolemn covenants, in which the conditions, whereupon the covenant is made, are wont to be preciſely and exactly on either ſide determined, and as it were cut out; The like whereunto, ſee verſ. 22. Chap.10.22,23. Dan.9. 24. Or, from certain rites, that were commonly uſed at the ſolemn contracting of ſuch leagues and agreements, both among the people of God, and other nations. Of which, ſee Gen. 15. 9, 10, Pſal.50.5. and on Jer. 34. 18.

with death] That is, ſay ſome, with Sennacherib, the deadly enemy to our State, whom we mean to comply with. But this pulleth out the pith of the Prophets ſpeech, whoſe words ſhew, that *death* it ſelf is intended; which the grave followeth, as an attendant on it, Hoſ.13.14. Rev.6.8.

with hell] Or, *the grave*. See Chap.14.15.

are we at agreement] Heb. *we have made proviſion*; as Exod. 18. 21. *provide able men*. And ſo the word following, verſ.18. is to be expounded; which being another form, from the ſame root, ſheweth this to be a noun: and of the ſame ſignification, in effect, with the former. The Jewiſh Criticks are much divided about it, and ſeem to look any way, rather then to the right reaſon of the term. The Chaldee rendreth it *peace*, and the reaſon thereof, ſaith one of them, is, becauſe when men make peace, they meet together, and look one another in the face, Gen.32. 10. 2 Sam. 14.32. 1 King. 20. 33. like *light to light*; or, *ſight to ſight*, in Solomons temple, 1 King. 7.4, 5. And ſo they do alſo, when they meet to fight, 2 Chro. 25.17, 21. Another would have it a participle, and ſo ſignifie, *a Seer*, or, *Watchman*; as if they ſhould ſay, We have ſet one to watch death, well enough, from ſurprizing of us; as Ezek. 33. 2--5. But it is not *death* that is mentioned in this branch, but the *grave*. Another would have it, We have ſet *a bound*, or, *a limit* unto death, or the grave, that it ſhall not paſs, to come ſo neer to us, as to faſten upon us. Deriving it from a word, uſed, Pſal, 107.20. which, in Chaldee, commonly beareth that ſenſe. Another, laſtly, to let the reſt paſs, *We have made a complication*, that is, a confederacy; from a word ſignifying to be enwrapped, or entangled, as the ſtrings of a root, Job 8.17. or the boughs of a tree, Dan. 4. 11. or, branched horns of a beaſt, Dan. 8.5. But of this ſenſe of the word, in any one of theſe places, can hardly any good proof be made. And I ſtick therefore to what was given at firſt.

when the over-flowing ſcourge ſhall paſs thorow, it ſhall not come unto *us*] Or, *though the ſcourge*, or, *the bore, of a ſurrounding* flood, or, river, *paſs thorow* the land, *it ſhall not come, at us*. Though theſe things, that the Prophets prate ſo much of, *ſcourges*, and *land-floods*, and we know not what *ſtorms*, and *inundations*, and *deluges*, ſhould come and over-flow the whole land; yet they ſhall not touch us; we ſhall, for all that, be ſafe; we have ſhelter ſufficient enough at hand, to ſecure us.

when] Or, *though*; as Chap.12. 1. Pſal.23.4. For they little thought, in likelyhood, that ever they would come.

the over-flowing ſcourge] The word here uſed, doth commonly ſignifie a *whip*, or *a ſcourge*, Prov.26.3. Nah.3.2. howbeit, Some of the Jewiſh Criticks, in regard of the term of *inundation* annexed to it, underſtand by it here, the *ſhook*, or *bore*, or fierce ſtream of a river over-flowing his banks, running along thorow the whole levell; as coming of a word, that ſignifieth *to run*, or *paſſe ſpeedily* through a place, 2 Sam. 24.2. Iob 1.7. Ier.5.1. but it is not unlikely, that the Prophet did of purpoſe uſe the word *ſcourge* here, though to expreſſe that, which they would have it here to import; in relating the words of thoſe ſcoffing mates, that in mockery uſed theſe terms, becauſe they heard the Prophets, in their menaces, making mention of an *inundation*, and a *ſcourge*, chap.8.7.8. & 10.22,26. and it may therefore be well rendred, *the ſcourge of an over-flowing*, or *ſurrounding* river, or floud; a defect of the ſubject: as *fading*, for *a fading* plant, v.4,10. *over-flowing*, for an *over-flowing* floud: as it is ſupplyed, and expreſſed, chap. 30.28. & 66.12. Ier.47.20. 2 Chron.32.4. or *an over-flowing* ſtorm: as the ſupply is, Ezek.13.11,13. & 38.22. which cometh home much to one: ſuch ſtorms of rain commonly cauſing alſo great land-flouds, and the term is common to either, ſee chap.25. 4. beſide that mention is made of *a ſtorm* alſo, ver.17.

paſſe thorow] To wit, the Land. So Dan.11.10,40.

it ſhall not come unto *us*] Heb. *come us*, for *come at us*, the particle omitted: as Pſalm 36. 11. ſupplyed, Pſalm 91. 20.

for we have made lies our refuge, and under falſehood have we hid our ſelves] The ground of this their ſecurity, from whence they preſumed of, and promiſed to themſelves undoubted ſafety; a *ly* (ſo it is in the Hebrew) and *falſhood*, both in effect the ſame; whereby ſome underſtand their idols, ſo termed, chap.44.20. Ier.10.14. Rom.1.25. wherein many of them much confided, chap.1.31. & 17.8. Others, their treachery, and diſſembling, in compliance with the adverſe party; whereby they made account to ſave themſelves, whatſoever became of others. Others, their crafty ſhifts, and wily devices, which may well include the former, chap.29.15,16. Others laſtly, which is moſt likely, their ſtrength raiſed, and wealth gotten by fraudulent and deceitfull courſes, Pſal.52.7. & 62.9, 10. chap. 30.12. *lies* and *falſehood*, for goods thereby gotten: as *the robbery*, and *the oppreſſion*, or *fraud*, for the thing gotten by *robbery, oppreſſion*, or *fraud*, Lev.6.4. So, *the mammon of iniquity*, Luk.16.11.

refuge] See chap.25.4. Zeph.1.9.

we have hid our ſelves] Or, *are we hid*: ſee ver.17.

V.16. *Therefore, thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation: he that beleeveth ſhall not make haſte*] Their deep ſecurity amids their ſenſuality, and wilfull obſtinacy, and vain confidence of ſafety, notwithſtanding Gods menaces by his Prophets, which they ſcoffed at, was before. Now God, by the Prophet, proceeding to relate what a round and ſharp courſe he meant to take with them for theſe things; doth before premiſe, for the ſtay of the minds of his faithfull ones, amids the enſuing diſtractions and diſturbances of the times, what proviſion he had made for their ſecurity and indemnity, to wit, ſuch a rock, for them, by faith to reſt on, as ſhould ſtay by them, ſtay them up, and ſupport them, amids all thoſe ſtorms that ſhould threaten the State, and ſweep away thoſe unſure and fickle ſtays, that thoſe profane wretches, ſo much, but moſt fondly, relyed on.

Behold] See chap.7.14. and ver.2.

I lay for a foundation] Heb. *I am founding*, or, *I have founded*, as chap. 14. 32. *the Lord hath founded Zion*; for it ſeems, that, in this form, the participle is ſometime the ſame with the firſt of the verb; as in that of Solomon, Eccl.4.2. *I praiſed the dead*: and then we need not, either with Some of the Jewiſh Criticks, and Some of ours, following them, make it a noun, reading the words, *I the founder*; Or, with other of them, make a further needleſſe ſupply, rendring them, *I am he that hath founded*: Or laſtly, it may be an interchange of the perſon, the third for the firſt: as the like is deemed to be, Chap. 29.14. in thoſe words, *I add*. But however we read or render them, the meaning is apparent, that God before-hand had laid a ſure ground for the faithful to build and reſt themſelves upon, in thoſe tumultuous and troubleſome times.

in Zion] In Jeruſalem, a type of the Church, then to come, and the principal ſeat, both of Gods people, and of his ſervice, at that preſent, Pſal.65.1.& 76.2. Chap.2.2.

a ſtone] A foundation ſtone, that is, Ezekias, ſay ſome of the Jewiſh Doctors; and a type of this ſtone, it is granted, he might be: but other of them better, the Meſſias, Jeſus Chriſt, the only true and ſure foundation-ſtone, *Rom*.9.33. & 10.11. 1 Cor.3.11. Eph.2.20. 1 Pet.2. 6-8. laid in Gods purpoſe from all eternity, 1 Pet.1.20. and for efficacy *the ſame*, to all the faithful, in all ages, *yeſterday, at this day, and for ever*, chap.26. 4. Mat.16.18. Heb.13.8. oppoſed here to the fickle ſtays, and vain faſtneſſes of wicked Worldlings: as Prov.18.10,11.

a tried ſtone] Heb. *a ſtone of triall*; or, *of proof*, rather, as we uſe to ſay, *armour of proof*, and as a ſword *of proof*, Ezek.21. 13. for that it ſeems to relate to, there, from ver.9. that is, as Some, *a touch-ſtone*, whereby men may, and ſhall be tried, whether ſound and ſincere, or no, Chap.8.14,15. Mat.11.6.& 21. 44,45. Luk.2.34,35. Rom.9.33. 1 Pet.2.7,8. or rather, *a ſtone* throug[redacted]d approved of, *a choice ſtone*, 1 Pet. 2. 4,6. Yet ſome of the Rabbines would have it to import, *a ſtone of munition*, or *defence*; becauſe it is very neer to a term that ſignifieth a *fort*, or *tower*; properly, *a ſentinel*, or *watch-tower*, chap.23.13.& 32.14. There is a place called (with very ſmall difference from the word here uſed) *the ſtone of Bohan*, Ioſh. 15.6. which might peradventure here be alluded unto.

a precious corner-ſtone] Heb. a ſtone *of the corner of preciouſneſſe*; a corner, for *a corner-ſtone*; for thence, the chief heads in a State are termed; as reſembling *corner-ſtones, corners*, Judg. 20.2. 1 Sam.14.38. the choiceſt and firmeſt ſtones, are made choice of for corner-ſtones, as wel for the ſurer knitting of the walls together, as for the better bearing up, and for the beauty alſo, (Pſal. 144.12.) of the building: in both which regards, the name of a corner-ſtone ſuiteth well to Chriſt, Pſal. 116. 22. Mat.21.42. Act.4.11. ſince, that he not onely beareth up the entire ſtructure of his Church, Mat. 16. 18. 1 Cor.3.11. Eph. 2. 20. but alſo joyneth and knitteth moſt cloſely and firmly together, both the two main walls of Jew and Gentile, and each living ſtone alſo, in either wall, one to another, Eph. 2.14-22.& 4.15,16. 1 Pet.2.4,5. and again, a ſtone *of pretiouſneſſe*, for *moſt pretious*, 1 Pet.2.4,6. See Chap.54.11.

a ſure foundation] Heb. *a foundation founded*; that is, a firm and ſure, a well-grounded foundation; as *a founded ſtaff*, chap. 30. 32. Chap. 26. 4. Matth. 7. 24, 25. Luke 6. 48.

he that beleeveth ſhall not make haſte.] So the word properly ſignifieth, Judg. 30. 37. Now becauſe men being out of their way, are wont to run to and fro, haſtily and unadviſedly, this way, and that way: ſome therefore render it, *he ſhall not go aſtray*: But I ſuppoſe rather, it reſpecteth the manner of thoſe, that being in danger, without ſurety, or certainty of any means, whereby to eſcape, try this way, and that way, but keep not conſtant to any; or deſpairing of ſafety, if they ſtay by it, make all the haſte they can to quit the place they are in at preſent, though as uncertain of ſafety elſe-where, Pſal. 55.7,8. Act. 27. 30. or, that expecting helps from abroad, though having aſſurance given of their timely approach, yet refuſe to ſtay their coming, and out of diſtruſt of relief, are ready to yeeld upon any, the baſeſt, terms. The meaning then is, that thoſe, who by faith reſt themſelves upon this rock, upon God in Chriſt, and his powerfull protection, ſhall not in their ſtreights and diſtreſſes, as men at their wits end, run backward and forward, ſeeking by ſiniſter courſes, and any baſe ſhifts, to rid themſelves out of danger, as the faithleſs Jews frequently did, refuſing to rely upon God, chap.30. 1-5,15.& 31.1. Jer.2.18,36. Hoſ.5.13. & 7.11. & 12.1. but they ſhall with aſſurance of a good and timely iſſue, depend upon God, and with patience, quietly expect the performance of his gracious promiſes, as well for a ſeaſonable deliverance, as for a powerfull and providential ſupport, untill the time thereof do come, Pſal.62.1,2. & 112.7,8. & 121.1,2. 2 Chr. 14.11.& 16.8. & 20.12. chap.8.17. & 10.20.& 30.18. Ier.17. 7. and it is not amiſſe obſerved by ſome of the Jewiſh Doctors, that he ſaith, the rather, *he ſhall not make haſte*, becauſe the prophecies and promiſes concerning either the exhibition of the Meſſia's then expected, or the deliverances of the faithful, were not preſently effected, and God might ſeem, therefore, in mans fleſhly conceit, to be ſlow and ſlack in his performances; againſt which temptatian, they were to arm themſelves with faith and patience, Hab.2.3,4. Luk.21.19. Heb.10.36,37. Now what the Prophet ſaith, *he ſhall not make haſte*; the Apoſtle ſeems to render, *he ſhall not be abaſhed*, or *confounded*, Rom. 9. 33. Whence, Some ſuppoſe, ſome alteration to be in the Originall, from what anciently it was. But, beſides what might be, and is commonly anſwered, that the Apoſtle oft, in citing Scripture, regards not the words, but the matter; and herein both well agree; (ſince that it is the manner of men, that are in ſuch confuſion, to be heady and haſty) the Apoſtle, as he joyneth in the former part of that quotation, two places of this Prophet together, chap. 8. 14.& 28.16. ſo in the latter part, likewiſe, he might well have an eye to two other, this, and that, Chap. 49.23. where it is ſaid, *They that wait on me, ſhall not be confounded*, or *abaſhed*, a place parallel to this. The Chaldee here rendreth it, *He that beleeveth theſe things, ſhall not tremble*; or, *ſhall not be moved, when trouble cometh*: rightly interpreting, ſaith the learned Annotator, the term here uſed, by that of *moving*: For ſo, ſaith he, the Ethiopick word ſignifieth in the active form, *to move*, Mat. 27.39. in the paſſive, *to be moved*, Mat. 11.6. The ſenſe is good and ſound, doubtleſſe; but that proveth not this to be the genuine notion of the Hebrew term here uſed, and that in an active form, though a neuter or ſtanding ſenſe.

V.17. *Judgment alſo will I lay to the line, and righteouſneſſe to the plummet*] Or, *And I will ſet out judgment by line, and juſtice by plummet.* Having provided ſufficient for my faithfull and loyall ones ſecurity, I will proceed in an exact and preciſe way of juſtice, againſt theſe ſenſuall, ſecure, and ſcornfull wretches: and this is laid down by a metaphor, taken from the practice of Maſons and Carpenters, who when they will have a thing done exactly and exquiſitly, are wont to do it by line and levell: ſo Amos 7. 8. In which manner of ſpeaking, may two things be intimated: Firſt, a ſtrict and ſevere proceeding againſt this brutiſh, profane, and malignant party, Chap.9.27.& 27.11. And ſecondly, a wary and cautelous carriage of this ſad buſineſs, that though it fall heavy upon them; yet it doth not ſo far extend it ſelf, as to hurt, or endamage any of thoſe whom he ſhall be pleaſed to except, as workmen, to this end, draw the line over timber to be ſquared, or ſtone to be hewed, that in cutting, they may keep preciſely to it, and not cut an hairs breadth beyond it.

Judgment I will lay] Heb. *ſet judgment*, for thoſe ſcorners, ver.14. ſo Chap.34.5.

to the line] Or, *by line*: as Chap.34.17. For, as for the particle here uſed, the Prophet ſeems to have retained it, in reference to what was before, v.10. and we find it alſo ſo uſed, Job 35.2. Chap.32.1. *by line* here, *as by judgment* there: that is, according thereunto: So the rather it would be read, to remove an ambiguity: that it be not underſtood of ſome ſtrict examination of the judgment and righteouſneſſe of others: the *line* is here meant, that workmen in building make uſe of, Job 38.5. Chap.44.13.

righteouſneſſe] Or, *juſtice*: for that is the term we uſe moſt in matter of judicature: as when we ſay, *do a man juſtice*, and *do juſtice upon a man.*

to the plummet] Or, *by level*, as before: the word ſignifieth the *weight* that hangeth at the lines end, to keep it ſtraight and even, 2 King.21.13. *judgment* and *juſtice* by *line* and *levell*; for neither *judgment* without *juſtice*; nor *juſtice* without *judgment*: as neither any uſe of the *line*, in ſuch caſe, without the *levell*; no more then of the *levell*, without the *line*: ſo that the meaning is, both joyntly, by both; though by a rhetoricall amplification, very familiar with this Prophet, expreſſed by way of diſtribution: of which manner of ſpeech, ſee on chap. 5.13.& 22.6.

and the hail ſhall ſweep away the refuge of lies, and the waters ſhall over-flow the hiding place] The effect of this ſtrict proceeding of God with them; to wit, the utter abandoning of all their vain confidences.

the hail] A ſtorm of hail, Ezek. 13. 11-13. See verſ.2.

ſweep away] As with a beſome: the like whereunto, ſee 1 King.14.10. Chap.14.24. Or, as others, *ſhovell away*, as with a ſhovel: and others again, *thruſt out*, as with a fork: Thus ſeveral Expoſitors, according to their ſeveral conceits, concerning the ſignification of a word from this root, no where elſe found, deduced; whereof ſee on Jer.52.18. But the fore-mentioned learned Annotator rendreth it, *ſhall burn up*, becauſe the word in the Ethiopick tongue, ſignifieth *to burn*, Mat.3.12. & 13.40. and *hail*, beſides that it hath a burning, or parching quality, is oft accompanied, in ſtorms, with fire, Exod. 9. 24. Pſal.18.13.

the refuge of lies] Heb. *of a lye*; as ver. 15. but termed ſo here, not onely in regard of the ground of it, as there; but in regard of the effect of it, *a lying refuge*: as if he ſhould ſay, *Your refuge of lies ſhall prove a lying refuge*: a refuge that ſhall not perform what it promiſed, and what ye preſumed of it: it ſhall fail you then, when it ſhould ſtand in ſtead. So Jer. 7. 4. and 27. 15.

the waters] The land flood, ver. 15.

overflow the hiding place] ſhall ſurround your covert: of which, ver. 15. See Chap. 16. 4. & 32.2. a defect of the pronoun: as Chap. 13.22. Gods judgments ſhall diſcover the vanity of your ſhifts, and ferret you out of all your hiding holes, Jer. 7.21. & 16.16. Ezek. 7.19. & 17.11, 14. and all your deep deſigns, and cunning projects, ſhall be a ſhed of thatch built on the ſand, that a ſhower of hail ſhall beat down, and the ſtream of the Land-flood, ſweep away with it, Matth. 7. 27.

V. 18. *And your covenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand*] Ye ſhall be deſtroyed, notwithſtanding all the courſes, whereby ye ſuppoſe your ſelves ſufficiently ſecured againſt death.

Your covenant with death] Of which, ver. 15.

diſanulled] Heb. *expiated*. So Chap. 27.9. or, as Some, *daubed over*; becauſe the word is ſo uſed, Gen. 6. 14. it ſhall be clean wiped away, as a writing blotted out, and a deed defaced and cancelled: for ſo it is alſo, when ſins are expiated with God, Chap. 43.25. Col. 2.14.

agreement] Heb. *viſion*: as Chap. 21.2. & 29.11. here, rather, *proviſion*: as the verb it comes of, ſometime ſignifies, *to provide*, Exod. 18.21. See ver. 15. the *ſecurity*, as we uſe the word, whereby ye make account, that ye have made *proviſion* ſufficient, to ſecure your ſelves from deſtruction.

with hell] Or, *the grave*: as ver. 15.

ſhall not ſtand] Shall be of no force to ſecure you: So Chap. 7.7.

when the overflowing ſcourge ſhall paſs thorow] Or, *for the ſcourge of the overflowing* ſtorm, or, floud, *ſhall paſs thorow*, or, *over the land*, to wit, of Judah, Chap. 8.7, 8. and ſo did Sennacherib with his forces, Chap. 36.1. ſee ver. 15.

then ſhall ye be troden down by it] Heb. *and ye ſhall be to it for a treading down*: as Chap. 5.5. the *ſcourge*, or *ſtorm*, that ye now ſcoff at, and the *bore* of the floud, that ye now make but a jeſt of, ſhall bear you down before it, with all your ſupports, and ſhall tread you down like dirt: ſee Chap. 10.6. ver. 3. The words, entirely, may thus be rendred; *For the ſcourge of the ſurrounding* flood, or ſtorm, *ſhall paſs thorow the land, and ye ſhall be troden down by it*: or, *for when the ſcourge ſhall paſſe thorow, ye ſhall be troden down by it*; as ver. 12.

V. 19. *From the time that it goeth forth, it ſhall take you*] Heb. *From its paſſing thorow* (as Ezek. 5. 17.) *it ſhall take you*: as 1 Sam. 18.30. *from their going forth*: that is, *when they went forth*: So here, *When it paſſeth thorow*; or, *As it paſſeth over, it ſhall take you*: it ſhall ſurprize you: as Ezek. 23. 25. though ye ſay, it ſhall not come at you, ver. 15. or, *it ſhall take you away*: it ſhall carry you away with it, as the word is uſed, 1 King. 14.26. Ezek. 22.25.

for morning by morning, ſhall it paſs over, by day and by night] Heb. *by morning, by morning*: as Chap. 50.4. that is, as ſome Interpreters, *very early in the morning*: as if he ſhould ſay, it ſhall be upon you, ere you are up; it ſhall ſurprize you in your deepeſt ſecurity, when ye leaſt of all dream of it, as ye ly ſleeping in your beds: or, *morning after morning*; every morning, in a conſtant and continued courſe, it ſhall run over the land, again and again, day after day; and it ſhall purſue you inceſſantly, without intermiſſion: it ſhall not ſuffer you to reſt, day or night, Rev. 14.11. So the phraſe is taken, Ezek. 46.13, 14, 15. and ſo, *by day, by day*; for conſtantly, continually, every day, Pſal. 68.19. & 71.15. It ſhall break in with that violence, that nothing ſhall be able to ſtand before it; and it ſhall paſſe over ſo oft, that there ſhall be no eſcape from it. The Hebrew Doctors, ſome of them, expound it, of Sennacheribs army marching night and day (ſee Jer. 6.5.) though not diſcovered untill the morning, in which they entred upon Judea, Chap. 10.28-31. but this is, as many other, one of their groundleſſe ſurmiſes.

and it ſhall be a vexation, only to underſtand the report] Theſe words are diverſly underſtood of Interpreters: for ſome, by the word, *report*, conceive to be meant, the wholeſome doctrines, and ſerious admonitions, delivered by Gods Prophets to this people, as the word is taken, Chap. 53 1. and they render the words; *and it ſhall come to paſſe, that the commotion*, or *vexation*, at leaſt, *ſhall make* them *to underſtand the word*, or *the doctrine*, to wit, now delivered: they ſhall then, at leaſt, to their wo and ſmart, underſtand and believe, by what they undergo, and endure the truth of that, which they will not now apprehend: and this ſuiteth well, with what went before, v. 9. But others, and ſo moſt of the Jewiſh Commenters, by *report*, underſtand the fame and rumour of the enemies approach: as Chap. 37.7. Jer. 10.22. which alone ſhould make them to tremble and quake for fear: ſee Ezek. 21.7. Hab. 3. 16. and they render the text, *it ſhall be a quaking onely*; or, *it ſhall make* them *quake, only, to hear the report of it*: either the report, alone, ſhall caſt them into a fit of trembling; or, the report of it, ſhall affright them only; but no way conduce to procure any means of eſcape; and the latter of theſe, do the Hebrew pauſes ſeem to abet.

vexation] So is the verb rendred, Hab. 2.7. that *ſhall vex thee*. But in other places, otherwiſe; as Eſt. 5.9. where it is ſaid of Mordecai, that *he ſtood* bolt-upright, and did *not move*, or *ſtir*, to Haman; and Eccleſ. 12.3. where the keepers of the houſe, that is, the hands, or arms, as moſt conceive it, are ſaid to *tremble*, or *ſhake*, in old age: from whence divers render the word, here, no where elſe found in this form, *a trembling*, or, *a quaking*; and ſome other, *a commotion*; underſtanding it of that combuſtion & confuſion that ſhould then be in the land. Yet ſome other, in regard that another word, in ſound very neer it, is conſtantly uſed for *a removall*, Deut. 28.25. 2 Chr. 29.8. Jer. 15.4. & 24.9. & 29.18. & 34.17. Ezek. 23.46. ſuppoſing this by tranſpoſition of a letter only, to be the ſame with that, render it indeed, *a commotion*, but underſtand thereby, *an amotion* rather; a deportation, or *removall* of them, by captivity, into Babylon. But one of the moſt curious Jewiſh Criticks, is of the mind, that thoſe two words come from ſeverall roots. However it be, for the peculiar and proper notion of the word, certain it is, that both the terrour, that the rumour of the enemies approach ſhould ſtrike into them, and his preſence much more, together with the diſmall effects of it, as well the commotions in it, as the removal of them out of it, would exceedingly diſmay, and ſeal up unto them the truth of the things, which they formerly made ſo light of, Job 33.14. Ezek. 6.10.

V. 20. *For the bed is ſhort, that a man cannot ſtretch himſelf* on it; *and the Covering is narrower, then that he c*[illegible]*imſelf* in it] Or, *For the bedſtock is ſo ſhort, that one cannot ſtretch out himſelf* on it, *and the Coverlet too ſtrait for one to wrap himſelf* in. The words ſeem to contain a proverbiall kind of ſpeech; the meaning whereof is, that they ſhould be in ſuch ſtreights and diſtreſſes, as all their wiles and ſhifts ſhould not be able either to ſecure, or ſuccour them in. A ſimilitude borrowed from one that lyeth in little eaſe, by reaſon of the ſhortneſſe of the bed-ſtock he lyeth on; and with as little warmth, in regard of the ſcantneſs of the bed-cloaths that ſhould cover him. And the Prophet might, peradventure, have ſome glance at their beds, on which they were wont to ly ſtrutting at pleaſure, with their rich bed-furniture hanging down on either ſide at large. See Amos 6.4. Prov. 7.16. and the like alluſion, Chap. 14.11. They ſeem too ſtreight, that would reſtrain it to Jeruſalem; that before being as a large bed, whereon men might ly and ſtretch themſelves at pleaſure, ſhould now be cut ſhort, and ſtreightned in her former liberty and plenty, Chap. 29.2, 3. and thoſe too nice, that would have this paſſage meant of their affliction by night; as the next, of what, by day, they were to endure: Thoſe too wide from the Prophets purpoſe, that would have it to intimate, the ſmall number of thoſe that ſhould be exempted from deſtruction; as if the covert of Gods protection were ſaid to be narrowed, and to reach no further then the City of Jeruſalem only: and thoſe no leſſe, that would have it import a reclaiming of them from their idols, that they committed whoredome with: as implying, that though the marriage-bed were large enough to hold man and wife; yet it was too ſtreight, to take in an adulterer with them. See Chap. 57. 7, 8.

the bed] Or, *bed-ſtock*, or whatſoever is laid under one to ly, and take reſt on: as Pſal. 139.8. alluded unto, Job 17. 14. Chap. 14. 11. yet the word here uſed, is no where elſe found.

is ſhort that a man cannot ſtretch himſelf on it] Heb. *is ſhort from ſtretching out ones ſelf*: that is, *is ſo ſhort, that one cannot ſtretch out himſelf* on it, or in it: Of the phraſe, ſee on Chap. 23.1. a defect of the pronoun, as Chap. 26.13. for they ſeem not ſufficiently to expreſſe the force, or obſerve aright the uſe of the word, that render the text, *the bedding is too ſhort to hang over*: the word is no where elſe found, but one not much unlike it, in the ſame notion with it, Amos 6.4, 7.

the covering] Of which, ſee Chap. 30.1. here in way of metaphor, or ſimilitude; *the coverlet*, or ſuch bed-cloaths, as are caſt over a man to cover him, or to wrap himſelf in, for warmth, while he takes his reſt, Exod. 22. 27. 1 Sam. 18. 13.

narrower then that he can wrap himſelf in it] Heb. *is narrow in ones gathering up himſelf*: that is, when a man, becauſe he cannot ly at full length, for the ſhortneſſe of his bed, would fain gather up his body, that he might ly at more eaſe, the bed-cloaths proves too ſcanty then to cover him, and to afford him any ſhelter; they ſhall have nothing to accommodate them, or relieve them, either under them, or over them, from above, or from beneath. See Chap.24.17,18.

V.21. *For the Lord ſhall riſe up, as* in *mount Perazim*] God ſhall come ſuddenly , and fiercely in upon them , as he did ſometime upon their enemies; and deal with them, in another manner, then he is wont to do with his people.

riſe up] Or, *ſtand up :* he will riſe, and ſtand up then, who now ſeems to ſit ſtill, and ye deem will ſo ever do, Zeph. 1.12. See Chap.5.19.

as in *mount Perazim*] Heb. *according to mount Perazim :* as he then did, when he there diſcomfited, and diſperſed the Philiſtines forces before David, whereof the place had its name, 2 Sam.5.20. 1 Chr.14.16. See the like phraſe, Chap.10.26.& 13.19.

he ſhall be wroth, as in the valley of Gibeon] *Be wroth*; as Prov.29.9. or, *raiſe himſelf* : as Chap.14.9. thus, the rather; becauſe it ſuiteth fitly with the former : *as* in *the valley of Gibeon.* Heb. *according to the valley of Gibeon,* as before : this ſome refer to the ſtory of the diſcomfiture of the Amorites before Joſhua, Joſh.10.10. where it is further related, that in the deſcent from thence to Bethoron, God ſlew many of them, with hail-ſtones from heaven, v.11. which ſorteth well with the ſtorm of hail mentioned here, ver.17. But others rather deem, that one, and the ſame ſtory, is in either branch, after our Prophets uſuall manner, reſpected. For the ſame ſtory that relateth that diſcomfiture, and diſperſion of the Philiſtines at mount Perazim, withall telleth us; that upon the Philiſtines recollecting of themſelves again, David, by Gods direction, upon a ſign given him, of Gods ſetting out againſt them, ſet the ſecond time upon them, put them to flight, and purſued them from Gibeon to Gezer, 2 Sam.5.25. 1 Chr.14.16. Howbeit, the Prophet might have an eye to either.

that he may do his work, his ſtrange work, and bring to paſs his act, his ſtrange act] Heb. *to do his deed, his ſtrange deed ; and to work his* [illegible] *forrein work :* That is, to effect this heavy doom, and to inflict this diſmal judgment, upon the main body of his own people, grown now to ſuch an height of extream impiety and profaneneſſe, Chap.10.6. called here, *a ſtrange act,* and *a forrein work* : either, becauſe admirable and wonderfull; as Chap.29.14. or, becauſe unuſuall and dreadfull; as Prov.23.33. or, becauſe *ſtrange* with God, as being contrary to his diſpoſition, of himſelf, enclining rather to mercy, then to wrath, Chap.27.4. Lam.3.33. Ezek. 33.11. or, *ſtrange* to him, in regard of his people, fighting againſt theſe, Chap.29.2,3. Jer.21.4,5. & 33.5. whom he was wont to protect, Chap.37.35. and to fight for, as at the times pointed to, in the words next before-going; and carrying himſelf *as a ſtranger*, Jer. 14.8. yea, *as an enemy,* Jer.30.14. toward thoſe, whom he had formerly been as tender of, as any the moſt affectionate Parent, Father, or Mother is, or can be, to their deareſt darling, Deut.8.5.& 32.10,11. Pſal.103.13. Chap.49.14.

V.22. *Now therefore be ye not mockers, leſt your bands be made ſtrong*] The Prophet here concludeth his fore-going denunciations, with a ſerious admonition to thoſe mockers and ſcoffers at the menaces of Gods Prophets, ver.13,14. adviſing them to forbear, and give over, this their profane and irreligious practice, leſt God ty them up the ſtreighter for it, and lay the heavyer things upon them, Lev.26.23,24.

bands be made ſtrong] *Bands* , for afflictions and ſtreights, Pſal.66.11. & 73.4. & 116.16. an alluſion to ſuch *bands*, as priſoners, and captives, are wont to be bound with, Chap.52.3. Jer.30.8. the bands that God bindeth them with, will be too ſtrong for them to break; and the more they now ſlight them, the ſtreighter and ſtronger they are like to prove. See Jer. 28. 10, 11, 13. though ſome ſuppoſe an alluſion to thoſe *bands*, that as ſheaves of corn , ſo bundels of other traſh alſo are wont to be bound up with, to make fewel of, or matter for the fire, Mat.13.30. to which purpoſe, alſo, they expound ſomewhat, v. 26. but the Prophet ſeems not to have arrived at that ſimilitude from husbandry, as yet.

for I have heard from the Lord God of hoſts a conſumption even determined upon the whole earth] I can aſſure you from God, that he is fully reſolved, without further delay, to make an utter riddance of ſuch of you, as ſo continue, thorow the whole land. See Chap.10.22,23.

V.23. *Give ye ear, and hear my voyce ; hearken, and hear my ſpeech*] Or, *Attend, and hear, what I ſay.* Being to give them further aſſurance, that God would not always be menacing; but would, at length inflict; and withall, to declare the equity and wiſdome of God, in the manner of his proceedings, by an argument taken, from the uſuall practice of husband-men, in the tilling of their ground, and in the diſpoſing of their gain; he doth by thoſe terms thus reiterated, labour to rouze and ſtir them up, to a more ſerious conſideration of what he was to deliver to them. So v.14. See the like, Chap.32.9. Now the husband-mans prudent, and provident practice, and diſcreet carriage of his buſineſſe, is obſerved and deſcribed here, 1. In the preparing of his ground, for receit of ſeed, v.24. 2. In the manner of caſting in his ſeed, ver.25. 3. in the courſe he takes for the beating out of his grain, ver.27,28.

V. 24. *Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?*] Or, *Will the plowman be all day* (that is, continually, as Pſal. 44. 22.) *plowing, or, opening, and harrowing his land?* the disjunctive is wanting; as Chap. 17.6. Pſal. 94.16. The verb is, in a notion, of a continued act, or employment; as Joh.2.20. *Forty and ſix years hath this Temple been built*; that is, ſo long hath it been in building : and the term of continuance, belongeth, as well to the latter branch, as to the former; as Pſal. 44.15. Chap. 58.13. The meaning is, as the husbandman is not alwaies about any one work, but hath his ſeveral times and ſeaſons, for his ſeveral employments; he is not alwaies plowing, or harrowing his ground; but when he hath ſufficiently opened it, and broken the clods, and levelled the ſurface of it, he caſts in his ſeed: and when the crop is come to maturity, he thruſts in the ſickle, and cuts down the corn, and after threſheth out the grain; and hath his time, as well for theſe, as for thoſe foregoing imployments: ſo the Lord hath likewiſe his times and ſeaſons, for his ſeveral works and diſpenſations, as well of judgement, as of mercy; and will not therefore alwaies be admoniſhing, and menacing, by the miniſtry of his meſſengers; but will, at length, proceed to execution, and make good his menaces upon thoſe that continue obſtinate, and ſlight the warnings that now are given them, Gen.6.3. Ezek.12.28. that which before the Prophet warned them of, verſ.22. implying, as ſome conceive alſo, in thoſe words, that Gods harveſt time was now at hand, Chap. 17.5. Ezek.7.10,11. Joel 3. 13. Rev. 14. 15.

break the clods] Whether by rake, or mallet, or harrow; for the word hath no ſpecial notation, that may reſtrain it to any one particular. It came after plowing, Hoſ.10.11. and was, it ſeems, done ordinarily with ſome inſtrument, not unlike our *harrow* drawn over the land, firſt plowed, by ſome beaſt, Iob 39. 10. Thence *a field* ſeems to have had its name in Hebrew, as properly ſignifying ſuch an one, as is uſed for tillage; Jer. 26. 18. Mic. 3. 12.

V. 25. *When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rye* in *their place?*] He doth not plow, and harrow his ground to no purpoſe; or ſpend his whole time, and tire out himſelf, in an endleſs courſe, about that one employment, or ſit down and proceed no further, when he hath hath ſo done; but when he hath fitted his ground for the receit of his ſeed, he then committeth it to the ground, diſpoſing of each ſort of grain, in his ſeveral quarter, according to the nature of the ſeed, and the ſoil. That which the Prophet illuſtrates, by a particular recenſion, of ſome of the ſpecial ſorts of grain, and ſeed, then moſt in uſe. Now if it be demanded, how this fitteth the Prophets purpoſe, to wit, to intimate, that God will not be alwaies admoniſhing and menacing; but will, at length, proceed to execution; ſince that, howſoever, the breaking up of the ground, and the breaking of the clods, may in the ſpiritual husbandry, 1 Cor. 3. 9. Not unfitly reſemble the pains, that the ſpiritual husbandman, 2 Tim. 2. 6. the Miniſter of God, taketh about the fitting of mens ſouls, for the receit of the ſpiritual ſeed, Luk.5.8, 11. of Gods word and grace, Jer.4.4. Hoſ.10.12,13. And that *threſhing* be in Scripture, an ordinary emblem of afflictions, and ſufferings; Of which ſee Chap. 25.10. Yet the *ſowing* of the *ſeed*, may ſeem not ſo fit to repreſent Gods execution of judgement; and is both in the places, above pointed to, and elſewhere alſo, commonly uſed, another way. To this it may be anſwered; Firſt, that the ſame ſimilitude, is, in Scripture, many times, diverſly, yea, contrarily, made uſe of; Of which, ſee on Chap.27.12. & 64.6. & 66.14. Secondly, that it is ſufficient, that it holdeth in the general, to wit, that as the husbandman is not alwaies about one work; but having diſpatcht that which he hath in hand, proceedeth unto that, that in his courſe of employment, is next to be done: ſo God having, for ſome competent ſpace of time, taken pains, by way of perſwaſion, and premonition, with his people, doth, in the next place, proceed to that which, in the courſe of his juſt, and moſt prudent diſpenſation, is next to the execution of judgement, with thoſe that will take no warning, but refuſe to be reclaimed, and reformed, by the former, 2 Chr.36.15—17. Thirdly, the ſowing of ſeed, is not altogether unfit to reſemble the execution of Gods judgement; partly, in the ſcattering of it upon the ground, Levit. 26. 33. Deut.28.64. Chap. 24.1. partly, in the throwing of it into the ground, and for a time, as it were, burying it there, Pſalm 126.5,6. Ezek.37.11,12.

when] Heb. *if*; as Chap.4.4. Judg.21.21.

he hath made plain] By breaking of the clods, that made it uneven and unequal. The word in this form, and thus applyed, is no where elſe found.

the face] Or, *ſurface* of it; as Chap. 27.6. Eccl. 11.1.

caſt abroad] Or, *diſperſe.* A word, which I finde not any where elſe uſed of *ſowing*, ſave here : but of *diſperſion*, by way of captivity, and diſcomfiture, very frequently, Deut. 4. 27. Pſal. 18. 14. & 144. 6. Chap. 24. 1. & 41. 16. Jer. 18. 17. Ezek. 36. 19. and not without ſome ſpecial ground, therefore, in likelihood, made uſe of here.

fitches] The Hebrew word, here uſed, doth not ſignifie *fitches*, or, *tares*, no more then the Greek word, ſo rendred, Mat. 13. 25. And there is another word rendred *fitches*, Ezek. 4. 9. but the ſeed of a plant, ſomewhat like to our *cockle*, called from the blackneſs of it, by the Greeks, Μελάνθιον, by the Latines, *Nigella*, and by ſome, *Gith*, Pliny lib. 29. c. 17.

ſcatter] Nor do I finde this word, uſed elſewhere of *ſowing*, but of *ſprinkling* bloud, or water, for expiation, oft, Exod. 24. 6. Levit. 1. 5. Num. 19. 20. Ezek. 36. 25. and of *ſcattering fire* over the city, as a ſymbole of Gods wrath to be poured forth upon it, Ezek. 10. 2. It ſuiteth therefore well here ; and it ſorteth well with *ſowing*, in which men are not wont to lay their ſeed on heaps, greater or leſs, but to ſcatter it ſo, that it may light in a convenient diſtance aſunder ; that which ſeems alluded to in another term, Prov. 11. 24. & Pſal. 112. 9. as the Apoſtle explaineth it, 2 Cor. 9. 9, 10, 16. applyed alſo to warlike, and wrathful diſperſions, Pſal. 89. 10. Joel 3. 2.

cummin] A ſeed, it ſeems, in much uſe with them, as well as with us ; though of meaner reckoning. See Mat. 23. 23.

the principal wheat] So the moſt ; from a term that hath a notion of *principality*, and *prevalency*, Judg. 9. 22. Hoſ. 12. 4. Whence *Sarah*, Gen. 17. 15, 16. and *Iſrael*, Gen. 32. 28. And the word ſo taken, implies a greater care, that the husbandman hath in procuring the choice, for ſeed eſpecially, of this more noble grain, then about thoſe other of leſs eſteem. Howbeit, ſome read it, *the wheat* in *a principal* place ; as making choice of his chief ground, for his principal grain. And ſo there is a defect of the particle *in* ; as verſ. 7. and of the ſubject, as verſ. 4. Others, *in meaſure* ; as a word neer it, ſignifies the ſame with our engliſh, Levit. 19. 35. Ezek. 4. 11. And ſo it ſhould intimate his diſcretion, in proportioning the quantity of his grain, to the ground that is to bear it.

the appointed barley] Or, as ſome, *the marked barley*. That is, ſay they, ſet apart for ſeed in a ſack, with a mark ſet upon it, for choice grain. But ſome other render it, *the barley* in its *appointed* place ; or, the place *marked* out for it : as alluding to certain marks ſet up in the fields, to ſhew how far ſuch and ſuch grain, or ſeed, ſhould be ſowed. The defect of the ſubject, as before : and this the rather, becauſe the word, *barley*, is in the Hebrew a feminine ; whereas the particle, here uſed, is maſculine : the word is no where elſe found in Scripture. But the Rabbines uſe it, for *to deſign* : and a word thence derived, for *rows*, whether ridges, or trenches, deſigned for receit of ſeed.

the rye] So it is rendred, Exod. 9. 32. Howbeit, the plural maſculine of it, is after the old Latine, by ours, rendred, *fitches*, Ezek. 4. 9.

in *their place*] Heb. in, or, within, *its bound*. For the particle, *in*, is, as before, wanting ; and the pronoun is ſingular, and ſeems to belong to this laſt, being maſculine ; becauſe the word *ſeed*, or, *grain*, is ſuch : and becauſe the word ſignifies *a bound*, or, *border*. Some of the Jewiſh Commenters would have the meaning to be, as if it were ſaid, He will ſow his wheat in the principal part, or the middeſt of his field ; but the rye in the verge, or the edges, and borders of it, neither ſo good, oft time, nor ſo ſafe. But that ſeems not ſo well to ſuit with the context. The intention of the Prophet ſeems to be, to ſhew the husbandmans diſcretion, in ſowing his ſeed, neither confounding, and mingling his ſeed, of ſeveral ſorts and kinds, one with another, Deut. 22. 9. nor caſting them into the ſame ground ; but aſſigning unto each ſort and kinde, a ſeveral place ; and that ſuch, as is ſutable thereunto. Thereby implying, alſo, that God though after admonitions and menaces, he proceed to a further matter, unto execution of judgment ; yet he doth that alſo, with much diſcretion, acording to the divers diſpoſitions of thoſe with whom he hath to deal. Of which alſo, more after, ver. 27, 28.

V. 26. *For his God doth inſtruct him to diſcretion*, and *doth teach him*] In theſe words, thus read, ſhould a reaſon be rendred how it commeth to paſs, that the husbandman carrieth himſelf ſo diſcreetly, and prudently, in theſe his affairs, to wit, becauſe God hath endued him with wiſedom, and diſcretion ſo to do, Job 35. 11. as implying, that God would much more do all things, ſo, himſelf, who had taught the husbandman ſo to do. And this, no doubt, is intended throughout the whole paſſage. But yet there is another reading, that ſeems more agreeable, both to the words of the text, and to the courſe of the context : for thus the words lye in order, and run word for word, *And he beateth it out, according to that courſe, that his God teacheth him*. According to which reading, the Prophet here paſſeth from the husbandmans diſcretion in diſpoſing of his ſeed, after he hath fitted the ground for it, unto his diſcretion in threſhing, and beating it out ; propounded in general terms in this verſe ; together with an intimation, how, and from whom he learned ſo to do ; but more particularly, declared, in his divers dealing, with divers ſorts of grain and ſeed, in regard of the divers nature, and quality of them, verſ. 27, 28. And this Expoſition I finde approved, and confirmed, by the late learned Annotator.

For] Heb. *And*. Which here need not be altered.

he doth inſtruct him] So moſt, both Jewiſh, and ours, applying it to God. Yet ſome of either, otherwiſe underſtanding it of the husbandman. Among theſe, one of ours renders the word, *He bindeth it up* ; conceiving it to be meant of the husbandmans binding his crop up in ſheaves and bundles, after it is cut, Matt. 13. 30. But though the word of *binding* come neer to that of *chaſtiſing*, here uſed ; yet they are divers ; and it is this, not that, that we have here. Again, one of the Jewiſh Doctors underſtandeth it of his *breaking* the clods, to make the ground level, ver. 25, 26. And one of ours, (whom I ſuppoſe to come home to the genuine ſenſe of the of the place, *he beateth it out*, to wit, in the threſhing of it, to ſever the ſeed, or grain, from the ſtalk, or ſtraw. The word ſignifies, firſt, and properly, *to beat* : And ſo would be rendred in ſome other places : as 1 King. 12. 11. & 2 Chr. 10. 11. *My Father did beat you with whips, but I will beat you with hooked ſcourges*. Or, as ſome of the Jewiſh Criticks, *with brambles*. See Judg. 8. 7, 16. Sure the term of *chaſtiſing* fitteth not there : for the complaint was not of any ſharp penalties for miſdemeanures ; but of heavy taxes and burdens, laid on them, for the maintenance of his ſtate. And ſo may it alſo be rendred, in divers ſpeeches of Solomon, concerning the correcting of children, by beating them with the rod ; as Prov. 19. 18. & 29. 17. and of the uſe of the *rod*, in this piece of husbandry, ſee ver. 27. which ſeemeth, alſo, to have an alluſion, to that manner of chaſtiſing children with the rod.

to diſcretion] Or, *according to that courſe* : for the article here is ſignificant. Heb. *judgment*, as *according to judgment*, Job 32. 2. Chap. 32. 1. Jer. 30. 11. ſo for the phraſe. But the Hebrew word *judgment*, is far larger then judiciary proceedings, and is uſed frequently, for any *courſe*, *cuſtome*, *manner*, or *uſage*, good or bad. So, 1 Sam. 2. 13. the *manner*, or *cuſtome of the Prieſt* was : and, *This will be the courſe*, or *manner of the King*, 1 Sam. 8. 11. ſo Judg. 13. 12. *what ſhall be the manner of the child ?* that is, what courſe is to be taken with him ? and, 2 King. 1. 7. *what was the manner of the man ?* that is, what manner of man was he ?

his God] That, or which, *his God* : a defect of the relative, as ver. 12. *his God* ; the husbandmans God, as well as the States-mans ; and the Peſants, as well as Princes : for they are all, alike, the work of his hands, Job 34. 19. Prov. 22. 2. & 29. 13.

teacheth him] God teacheth the husbandman how to manage his ground, and to ſow his ſeed, as well as the Warrier how to handle his weapon, Pſal. 18. 34. & 144. 1. or the Ruler, how to ſway the ſcepter, Prov. 8. 14 - 16. ver. 6. Chap. 32. 15, 16. One of the Rabbines tels us, that his Father thus expounded this verſe ; *And he beateth*, or *breaks* (to wit, the clods) to pieces, and *his God raineth upon it* : or, *And* when *he hath by beating* broken the clods, he expecteth what time *his God will rain upon it*, to make his ſeed come up ; having done his endeavour, he expects Gods bleſſing upon his labours, without which, all would be fruſtrate, Pſal. 65. 9 - 13. Zach. 10. 1. Jam. 5. 5. alluded to, Hoſ. 10. 12. a place not rightly read : this difference of verſion ariſeth from the various uſe of the word, ſignifying primarily, *to caſt*, Exo. 15. 4. Pro. 26. 18. then more eſpecially, *to caſt out* arrows, *to ſhoot*, 1 Chr. 10. 3. 2 Chr. 26. 15. *to caſt forth*, or deliver doctrine, direction, or inſtruction, *to teach*, Deut. 17. 7. Pſal. 32. 8. v. 9. and laſtly, to *caſt forth*, or pour down ſhowers, *to rain*, or *to water*, Hoſ. 6. 3. & 10. 12. Pro. 11. 25. hence alſo that ambiguity, Ch. 30. 20. But the text, plain and free, of it ſelf, ſeems over-much ſqueazed, to force it to this ſenſe.

V. 27. *For the fitches are not threſhed out with a threſhing inſtrument ; neither is a cart wheel turned about upon the cummin : but the fitches are beaten out with a ſtaff, and the cummin with a rod*] What was ſpoken in general, v. 26. of the husbandmans cautious and diſcreet carriage, in the threſhing and beating out of his ſeed and grain, is here further confirmed, by an enumeration of ſome of the forementioned particulars, and his various dealing with his ſeveral ſorts of them ; and his diſcretion and caution, is in two things obſerved : Firſt, in that he hath gentler ways, for the beating out of the tenderer ſeeds, then thoſe, that he uſeth about the harder grain. And ſecondly, that though he makes uſe of ſome harſher means, for the threſhing out of the harder again ; yet neither doth he keep it continually under the cart, or the hoof ; (the means moſtly then uſed) nor doth he ſuffer it to be bruiſed, or beaten to pieces, as are the clods, v. 24. and ſo ſpoyled by either, v. 28. The intent of the Prophet being to ſhew that God hath divers ſorts of dealing, for divers ſorts of Delinquents, according to the nature and quality, either of the offender, or of the offence, Chap. 27.7,8. and again, that even when he dealeth more roughly, then ordinary, with his own people, being refractory, he doth it not with ſuch rigour, as utterly to deſtroy them, Jer.30.11.

the fitches] Or, *gith*. See on ver.25.

a threſhing inſtrument] Not any ſuch, as we in theſe parts uſe; but a kind of *ſled*, or *drey*, drawn on wheels, ſhod with iron, beſet with ſpokes, or teeth, which they drew over the corn, to ſtrike out the grain. Of it mention is again, Chap.41.15. And this was uſed, for the beating out of their bread-corn, v.28. the harder ſort of their grain, ſuch, as were the *wheat*, *barly*, and *rye*, mentioned, v.25.

neither is] Heb. *and is*; the negative, wanting, is ſupplyed from the former branch: as Deut.33.6. Prov. 30.3. & 31.3. otherwiſe, the copulative moſt go for the disjunctive: *and*, for *or*, as Gen.2.5,6. Job 6.22,23. See v.28.

the cart-wheel] The wheels of ſuch a cart, or drey.

turned about] As it is uſed to be, in drawing over the corn: theſe ſeeds are too tender, to endure ſuch rough uſage; and therefore, in ſtead of the *ſled*, and the *wheel*, a *ſtaff*, or *flail*, is uſed for the one, the leſſe tender of the two; and a *rod*, or *twig*, for the beating out of the other, that cannot fadge ſo well with the flail: as in chaſtiſing of ſturdy ſervants, a cane or a cudgell is ſometime uſed; in correcting of a tender youngling, a twig, or a rod, which we uſe to ſay, will *break no bones*.

V. 28. *Bread-corn is bruiſed*] Thus is the text generally rendred and read; ſave that ſome for *bruiſed*, read *ground*: for it muſt, ſay they, be *ground*, before it can become *bread*: and ſome, though *it be threſhed*. But neither doth the Prophet here meddle with *grinding*; nor doth the word ſignifie *to threſh*: and being read, as it is here, affirmatively, this branch ſhould run directly counter to the cloſe of the verſe; where the ſame wo[illegible]d, and that withall denied, that according to the received reading, is here affirmed. I ſuppoſe, therefore, that the negative is here wanting, to be ſupplyed from the verſe next before, as it was there ſupplyed, in the latter branch, from the former: ſo it is in many places of Scripture, Job 23.17. Pſal.9.18. & 91.5,6. where it is thrice ſupplyed in two verſes, from the firſt branch of the former verſe. Thus then the text would run, *For the gith is not threſhed with a drey*; nor *is the cart-wheel turned about upon the cummin.*——— *Nor is the bread-corn bruiſed*; Or, if that ſeem better, the disjunctive ſupplyed will help it as well; and then the text may be thus rendred, *For the gith is not threſhed with a drey; or is a cart-wheel turned about upon the cummin.*———*Or, is the bread-corn bruiſed.* And the defect of the disjunctive is no leſſe frequent, See 1 Sam.20.12. 2 King.9.32. Job 6.6. & 8.11. & 11.7. & 13.9. Chap.17.6. & 38.14. The meaning then is, the harder grain, ſuch as *bread* is uſually made of, as wheat, barley, and rye, though the drey be drawn over it, and the iron-wheel bruize the ſtraw and ſtalk of it, which the huſbandman doth not ſo much regard (See Chap.5.10.) and the beaſt be ſuffered to trample upon it: yet is all this carryed ſo cautiouſly by him, that the grain is not mauled to pieces, or marred; which he further confirmeth in the words enſuing.

bread-corn] Heb. *bread*: *bread*, for *corn*, whereof bread is made, Pſal.104.15. Eccl.11.1. Chap.30.23. as *corn*, for *bread*, that is made of corn, Lam.2.12. Zach.9.17.

is bruiſed] Or, *beaten to powder*: ſo the word properly ſignifieth, Exod.30.36. & 32.20. 2 King.23.6. and ſo it is uſed affirmatively, where mention is made of the enemies of Gods people, Chap.41.15. Mic. 4.13. but ſo is not the huſbandman wont to do, in threſhing out of his grain, that eſpecially, which he intends to make *bread* of.

becauſe he will not ever be threſhing it] Heb. *for* (as v.27.) *he will not, for ever threſhing, threſh it*. One reaſon, why the grain is preſerved from being bruized and battered; becauſe the huſbandman doth not ſuffer either the ſled to paſs inceſſantly over it, or the beaſts to trample over-long upon it; but when it is once beaten out of the husk, and beaten off from the ſtraw, he then ſtayeth his hand, and leaveth further threſhing: Nor is the huſbandman always threſhing his corn; nor is God always chaſtiſing his people: it would break their hearts, if he ſhould ſo do, Pſal.103.9. & 125.3. chap.57.16. Lam.3.31,32.

nor break it with *the wheel of his cart*; *nor bruize* it with *his horſemen*] Heb. *and break it*: where again, we have either a defect of the negative, neceſſarily requiring a ſupply thereof; or, the copulative put in the room of the disjunctive: as v. 27. The words may well be rendred, *nor ſhall his cart-wheel break* it to pieces; *nor ſhall his horſemen*, or *iron teeth*, any of them *grind it* to powder. A ſecond reaſon, why the grain is not ſpoyled; becauſe the huſbandman is carefull ſo to order the matter, that neither from the beaſts hooves, nor from the wheel of the cart, notwithſtanding the iron ſpokes of it, the grain ſhall receive any ſuch harm, as thereby to be made uneſefull. So God, though he exerciſe his ſometime, with harſh and heavy things, Pſal.60.2,3. & 66.11,12. Chap.10.6. yet he attempereth the affliction to their ſtrength, Pſal.103.13,14. 1 Cor.10.13. and ſo diſpoſeth things, in his moſt wiſe and holy providence, that they ſhall not, in, or by the ſame, periſh, Ezek.11.16. Luk.21.16, 18. Rom.8.28. Some read the words, *that his cart-wheel may* not *break* it; *nor his iron ſpokes bruize it*: and then this is given only, as a reaſon, why he doth not prolong his threſhing. It cometh much to one, whether way it be read.

break it] The word is ſo rendred, Deut.2.15. and might well ſo be alſo, Jer. 51. 34. a defect of the pronoun: as ver. 20.

with the wheel of his cart] Or, his *cart wheel*; whereof, ver. 27.

nor bruize it] Or, *beat it to powder*, as before: nor ſeemeth that to have place here; he will ſo deal with it afterward in grinding it the mill, but in threſhing it on the floor; it would not fit with the matter thereby here reſembled.

with his horſemen] That is, as ſome, thoſe that guide the ſled which the horſes draw; or, as others, the hooves of the beaſts; either thoſe that draw the drey, or that themſelves tread out the corn, Mic.4.14. for that manner of threſhing was uſuall alſo in thoſe parts; whence the Law, concerning the *not muzzelling of the Ox, that trode out the corn*, Deut.25.4. 1 Cor.9.9. and ſo the old Latine: But the word, that ſignifieth *an hoof*, though in ſound ſomewhat like this; yet is of another form and mould, and riſeth from a diverſe root. And the Hebrew Criticks tels us, that the word ſignifieth thoſe iron *ſpokes*, or *teeth*, that the cart-wheel was beſet with; ſo called, becauſe they reſembled the rowels of horſemens ſpurs: and they obſerve here a double Syntax, that which our verſion followeth; which being admitted, there is a defect of the inſtrumental particle; as Chap.17.5,9. and that which was before exhibited; which if we follow, the word muſt be taken diſtributively; becauſe the noun is plural, the verb ſingular: as Job 12.7. Joel 1.20. Howbeit, the learned Annotator would have the word rendred *horſemen*, to ſignifie *horſes*, both here, and elſewhere: as Chap. 21.7,9. & 22.6. 1 Sam.8.11. & 2 Sam. 1. 6. none of which places, yet ſeem neceſſarily to evince that notion of the word.

V. 29. *This alſo cometh forth from the Lord of Hoſts*, which is *wonderfull in councell*, and *excellent in working*] The word *This*, the moſt ſuppoſe to have reference to the diſcreet, and prudent carriage of the huſbandman, in the threſhing out of his grain, as proceeding from the ſame ground with the former, in the earing of his land, and diſpoſing of his ſeed, thereby implying, that that God, who hath taught him to uſe ſuch diſcretion in matters of leſſe moment, will much more carry himſelf moſt wiſely and providently, in matters of greater weight; as well in the execution of judgment, upon obſtinate wicked ones; as alſo, and that more ſpecially, in the chaſtiſing of his children: ſo that, though he proceed in juſt ſeverity in the puniſhing of the one; yet he will have an eye ſtill unto the indemnity of the other. See the like argumentation, Pſal. 94. 10. Yet ſome other refer the word, to the devaſtation of the land of Judah, before menaced, ver.22. either by the Aſſyrian, or by the Chaldean forces, or both; as proceeding from an appointment of God, and the enemy therefore coming, as with a commiſſion from him, Chap.10.6. Jer. 25.9. But the former ſeemes to flow more naturally from the courſe of the context.

which *is*] Or, who *is*, rather; becauſe of a perſon, a defect of the relative: as v.12,26.

is wonderfull in *counſell*] See Chap. 9. 6. Heb. *maketh Counſell wonderfull*: Or, *doth wonderfully in counſel*; but the former rather, that is, taketh ſtrange and wonderful courſes, according to his ſecret courſes and purpoſes, both for the deſtruction of his enemies, and the protection of his people, Chap.25.1. as Pſal.31.21. *he hath made his kindneſs wonderful*: that is, he hath done wonderfully out of his kindneſſe, or doth wonderful kindly. See Chap.29.14.

and is excellent in *working*] The copulative is wanting: as Chap.15.1. Heb. *magnifieth*, or *maketh great*, *wiſdome*; or, *doth greatly*, or *magnificently* in *wiſdom*, that is, *doth exceeding wiſely*: as Gen. 19. 19. *thou haſt magnified thy kindneſs*; that is, *done exceeding kindly*. I render the word here uſed, rather *wiſdom*, then *working*, for which, I never find it uſed; or then *eſſence*, or *ſubſtance*, which it ſeems ſometime to import, Job 30.22. or, *the thing it ſelf*, as ſome other here: and Job 11.6. & Mic. 6.9. becauſe whatſoever the word may, in thoſe other places, ſignifie, it ſeems not to ſuit ſo well here: But, for *wiſdome*, or *true wiſdome*, as Some; or *ſound wiſdome*, as others render it: for *wiſdome*, indeed, it is apparently taken, Job 12.16. compared with v.13. Prov.2.7. compared with v.6. Prov.3.21. where this, and *diſcretion*; and Prov. 8.14. where this, and *counſell* are linked together. In either branch there ſeems a defect, not ſo much of the prepoſition, which our verſion ſuggeſts and ſupplies; as of the pronoun, expreſſed in thoſe places pointed to; his *counſel*, his *wiſdome*: the like defect is, Chap. 27.9. and oft elſewhere; and the common uſe of the phraſe ſeems here to require it.

CHAP. XXIX.

Ver. 1. WO *to Ariel, to Ariel, the City* where *David dwelt*] In this Chapter is contained a ſad Prophecy againſt Jeruſalem; and conſequently, the whole State of the Jews, whereof that was the head City, threatning the deſtitution and deſtruction of either; yet concluded, as our Prophets uſuall manner is, with gracious promiſes of mercy, and reſtitution again.

Wo to Ariel, to Ariel] Or, *O Ariel, Ariel*: as Chap. 10.5. & 18.1. the word ſignifieth, *a mighty lyon, Gods lyon*; or, *a lyon of God*: as, *mountains of God*, Pſal. 36.6. and *trees of God*, Pſal. 104.16. and ſo it ſeems taken, 2 Sam. 23.20. *two Ariels*; that is, *two mighty lyons*, or lyon-like men: and ſo alſo, 1 Chr. 11.22. but here, in a more peculiar manner, as conſecrated to Gods ſervice, is the brazen altar of burnt offerings, ſo called, Ezek. 43.15,16. not, as ſome ſuperſtitious Jews, in regard of ſome relation it ſhould have to the Lyon in the Zodiack, but becauſe it ſeemed as *a lyon*, to devour the bodies of thoſe beaſts, that were by the fire, continually burning upon it, conſumed into aſhes, Lev. 6.9,12,13. for fire is ſaid to devour, and to be fed with ſuch matter, as is thereby conſumed, Lev. 3.11,16. Chap. 5.24. & 11.5. So rather, then as ſome, becauſe morning and evening ſome beaſt was offered to it, as to *a lyon*, for his daily diet. Num. 28.2-4. It is that that is here after, Chap. 31.9. called *Gods chimney*, or furnace, put here, for the Temple, the place of it; the ruine whereof, is here threatned, together with the City of Jeruſalem, wherein the Temple ſtood. And it may well be conceived, as ſpoken by way of compellation, *O Ariel*; becauſe the verb, next following, is in the ſecond perſon, as ſpoken to it; or thoſe, that either attended it, or reſorted to it for ſacrifice; and for the more emphaſis, the word is reiterated, as, *O Jeruſalem, Jeruſalem*, Mat. 23.37: and ſo, alſo, would ſome have the text taken here, as there, delivered by way of lamentation: Alas *Ariel, Ariel*: as Jer. 13.27. But I rather follow the former, as ſeeming better to ſuit with the words enſuing.

the city] Or, *of the city*; or, *in the city*: for the particle *in* is oft wanting: as Chap. 28. 7. that belongeſt to it, or art ſituate in it, Ezr. 7.17. or, it may be read, following the received verſion; and to the City, ſupplying the copulative: as Chap. 22.6. for the deſtruction of the city, as well as of the Temple, is denounced, v. 2. and ſo it would agree fitly with their expoſition, who by the Altar, ſuppoſe to be meant the Temple, and mount Moriah, on which it ſtood, 2 Chr. 3.1. by the city of David, mount Sion, where the Kings Court was, 1 Chr. 11.7. and ſo deſtruction, of both eſtates, together denounced. But I conceive it rather, to be added, by appoſition, in way of explication; *O Ariel, thou city*: as if he had ſaid, if ye ask, what by *Ariel*, I mean, I tell you, it is the city of Jeruſalem, therefore by way of anticipation, here ſo termed; becauſe it was to be made as another *Ariel*, v. 2. See the like, Chap. 24.10. And *the city*, put here for the inhabitants of it, whom, in the next branch, he directs his ſpeech unto.

where David dwelt] Or, *wherein*; or, *in which David dwelt*: becauſe a defect not of the adverb, ſo much as of the prepoſition, and the relative according to the Hebrews uſuall ſyntax, as, 1 Chr. 15.12. 2 Chr. 1.4.

dwelt] Heb. *encamped*: whereupon, ſome render it, which *David encamped* againſt, 2 Sam. 5.6,7. others, which *David fortified*; becauſe it is ſaid of the fort of Sion, that David *dwelt in it*, and *called it the city of David*, and *built round about it*, 2 Sam. 5.9. but the word is uſed ſometime ſimply, for *to dwel*, as Neh. 9.30. Mention is made of David, the rather, partly to mind them of him, from whom they had degenerated: as 1 King. 11.4,6,12. & 14.8. and partly to let them know, that no ſuch relation, or externall priviledge ſhould exempt them, from deſerved deſtruction, Jer. 7. 4, 14. Mat. 3. 9, 10. See Chap. 7.13.

adde ye yeer to yeer; let them kill ſacrifices] Or, *proceed ye from yeer to yeer, in procuring*, or *cauſing* your *feſtival ſacrifices to be ſlain*. Keep your yearly feaſts, while ye may, ye inhabitants of Jeruſalem, for ye ſhall not keep them long, Exod. 23. 14. Lam. 1. 4. nor ſhall your vain confidence, in your ſacrifices, long continue, Jer. 7.14, 21. Yet I ſuppoſe this no ſufficient ground, for their opinion, who hence gather, that this Prophecy was delivered juſt two yeer before the ſiege of Jeruſalem, by Sennacherib, and to extend it ſelf no further, then that expedition, which ſome enſuing paſſages ſeem to controll.

add yeer to yeer] As, ver. 14. Chap. 52.1.

let them kill] That is, ſay ſome, let the Prieſts kill: but the word ſeems indefinite, *let ſacrifices be ſlain*: *add ye* ——— *let them ſlay ſacrifices*; that is, *cauſe ſacrifices ſtill to be ſlain*: as Chap. 47.1. *thou ſhalt not add, they ſhall not call thee*: that is, *thou ſhalt no longer be called*: and Hoſ. 1. 6. *I will not add, I will not have mercy any more*: that is, *I will not continue ſtill to ſhew mercy*: and Prov. 23.35. *I will add, I will further ſeek after it*: that is, *I will again ſeek after it ſtill*. See v. 4.

kill] Some of the Jewiſh Criticks ſuppoſe it, to be a ſtanding verb, as they term it, in the form here uſed, and render the text therefore, *let ſacrifices be ſlain*, as the direct Grammatical conſtruction of it; or, as others, whom the old Latine concurs with, *your feaſts*, or *ſacrifices, ſhall be cut off*, and fail, by occaſion of the enemies, either ſiege, or ſurpriſal of the city, Dan. 11.31. Lam. 1.4. & 2.6. But moſt take it, for a paſſing verb, as in another form, it is uſed for *to cut*, or *to lop*, Chap. 10. 33,34. and thoſe that ſo take it here, ſuppoſe it, to ſignifie *to behead*, or *to cut off the head of a beaſt*, becauſe the Chaldee Paraphraſt ſo uſeth it, Chap. 66.3. and ſome of ours ſo render it here.

ſacrifices] Heb. *feaſts*; that is, *feſtivall* ſacrifices: *feaſts*, for beaſts ſlain, and ſacrificed at, and in their ſolemn feaſts: as Exod. 23.18. Pſal. 118.27. for they ſeem wide, who becauſe the verb is uſed of *lopping*, or *cutting down of boughs*, or *branches*, Chap. 10. 34. would have by this term underſtood, not the beaſts that were ſlain; but ſuch boughs, or branches of trees, as at ſome of their feſtivals, they were wont to cut down to build them booths and arbours with, or to make uſe of otherwiſe, Neh. 8.15,16. Mat. 21.8. Howbeit, their conjecture is not improbable, who deem this Prophecy to have been delivered, at the time of ſome ſolemn feaſt: the ſcope of the Prophet, in this paſſage, being to check their jollity, and to controll their ſecurity, and vain confidence, in the ſacrifices then offered: ſo Chap. 66.3. Jer. 7. 21. Hoſ. 9.1. Amos 4.4,5. & 5. 21,22.

V. 2. *Yet I will diſtreſs Ariel, and there ſhall be heavineſs, and ſorrow: and it ſhall be unto me, as Ariel*] For all the jollity ye now make, and enjoy in your feſtivals, and the ſafety, and ſecurity, that, in regard of the preſent performances, ye promiſe to your ſelves; yet neither ſhall ye be able, by any force ye can make, to rid your ſelves out of the ſtreights, that the enemy ſhall put you into; nor by any rites, performed by you, ſo to pacifie Gods wrath, juſtly incenſed againſt you, as to cauſe him not to joyn with, and aſſiſt the adverſary, in ſo preſſing, and oppreſſing you, and your city.

Yet] Heb. *And*. But ſo alſo, Chap. 17.6.

I will diſtreſs] Not the enemy onely, but I my ſelf by them, and with them. So they complain, Pſal. 66.11,12. Lam. 1.5, 12-15. & 2.1-8. & 3.1-19. and ſo Chap. 22. 5. ver. 3, 5.

Ariel] Not the city onely, but my temple alſo, and mine altar, Lam. 2.1,6,7.

heavineſs, and ſorrow] There are two words in the Hebrew here, of the ſame notion, and ariſing from the ſame root, as if we ſhould ſay, *mourning, and mournfulneſs*; or, *grief, and grievouſneſs*. And it ſeems to have been an uſual form of ſpeech among them, whereby to expreſſe an extremity of grief and heavineſſe. For the ſame is found alſo, uſed, Lam. 2.5. rendred there, *mourning and lamentation*. See the like hereunto, ver. 14. Such heavineſs they ſhould be in, as in regard of their own preſent diſtreſſes; ſo for the overthrow, in eſpecial manner, of the temple and the altar, as it followeth there, Lam. 2. 6,7. Or, as thoſe that reſtrain this to Sennacheribs invaſion; for their brethren ſlain abroad, in the cities of Judah, Chap. 10.6. & 36.1.

and it ſhall be unto me, as Ariel] That this paſſage hath reference to the city of Jeruſalem, before mentioned, ver. 1. is generally agreed. But it is diverſly expounded; ſome read it, as in the time paſt, *becauſe* (as Chap. 64.5.) *it hath been unto me, as Ariel*; that is, *as a fierce Lion*. See Jer. 12.8. Or, *it ſhall be as a fierce Lion*, beſet with ſhepherds, or hunters on every ſide. See Chap. 31. 4. Jer. 12.10. Ezek. 19. 8. Others, *it ſhall be as Ariel*; that is, the city ſhall be in the ſame diſtreſſe, that the temple, and the altar ſhall be in. But this ſeems but a poor expreſſion; for the city might be in diſtreſs, and yet not the temple: whereas the temple ſtanding in the head, and heart of the city, that could not be in any diſtreſſe; but the city, of neceſſity, muſt firſt ſo be. Others, therefore, the city ſhall be, on every ſide, encompaſſed with enemies; as the altar is wont to be, at ſome ſolemn feſtival, with beaſts, brought for ſacrifice, and the people that bring them, Pſal. 26. 6. & 118.27. or, it ſhall be encompaſſed with ſlain men, as the altar is wont to be with ſlain beaſts: which they underſtand of men ſlain without it, but round about it, by Sennacheribs forces, Pſal. 79.2,3. Or, laſtly, which I take to be the genuine ſenſe, the whole city ſhall be as an *Ariel*, as the altar, and the place where it ſtandeth; it ſhall be all on a light-fire, all full of gore-bloud, and the dead bodies of men ſlaughtered, after the ſurprizal of it, 2 King. 25.9. 2 Chr. 36. 17,19. Pſal. 74.7,8. Lam. 4.15.

unto me] Becauſe all this, as before, was ſhewed, from God inflicted on them for their ſins, Chap. 10.5. *So the Lords ſlain*, Chap. 66.16.

V. 3. *And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount; and will raiſe forts againſt thee*] I will bring in an enemy that ſhall, on every ſide, beſiege it, ver. 8. my ſelf commanding them, as in chief, ver. 2. Joel 2. 31, 25.

will camp] As before, *where David encamped*, ver. 1.

againſt thee] A change of the perſon; as Chap. 1. 29. and elſewhere.

round about] Heb. *as*, or, *in manner of a ball*, or, *a globe*. See Chap. 22.18. A phraſe, not unuſual, in other languages: for ſo they ſay, *a globe of ſouldiers*, in Latine. Or, as ſome read it, with *a ball*. The particle, *with*, as in the next branch, ſupplyed: that is, ſay they, with *a round camp*; for their camps uſed to be round. Which they gather from a word, uſed, 1 Sam. 26.5.

lay ſiege] Or, *lye in ſiege*; as Jer. 32.3. or, *beſet thee*, as Pſal. 139. 5.

with *a mount*] Or, as ſome, *a ſtanding*; that is, ſay they, *a tower*, or, *gallery*, for ſouldiers to ſtand upon for aſſault. For the word, no where elſe found, hath a notion of *ſtanding* in it. But that agreeth well enough to *a mount*. The other ſeems to come within compaſs of the next branch; and muſt be underſtood collectively, if it be admitted. See Ezek. 26.8, 9.

V. 4. *And thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt; and thy voice ſhall be as one, that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt*] By theſe thy diſtreſſes, thy former pride ſhall be pulled down, Levit. 26.19. Chap. 2. 11-17. & 5. 15. and thou ſhalt not talke ſcornfully, and carry thy ſelf preſumptuouſly, and inſolently, as now thou doſt, Chap. 28.14, 15. but ſhalt be glad, in ſubmiſs, and baſe manner, to petition the enemy, Chap. 10. 3, 4. fulfilled in part, as the Rabbins obſerve, in Ezekiah's meſſage to Sennacherib, 2 King. 18. 14. and in his meſſengers ſpeech to Rabſhakeh, 2 King. 18.26.

thou ſhalt be brought down, and *ſpeak out of the ground*] Heb. *thou ſhalt be laid low, ſhalt ſpeak out of the ground*, or, *from off the ground*; and afterward, *out of the duſt*: that is, by an Hebraiſm, *thou ſhalt ſpeak demiſely* or, *dejectedly from off the ground*, and *out of the duſt*. Like one that lyeth on the ground, in the duſt; as poor priſoners, and captives are wont to do, Chap. 47.1. & 52.2. For the phraſe, ſee on ver. 1. and the like alſo, Hoſ. 9. 9. *They have made deep, have corrupted themſelves*: that is, *They have deeply corrupted themſelves*. And 1 Sam. 2. 3. a place parallel to this, *do not multiply, ſpeak not ſo proudly*; that is, *ſpeak no more ſo proudly*.

be low] Be abated, and abaſed. See both words, this, and the former, likewiſe together, Chap. 2. 6. & 5.15.

as one that hath a familiar ſpirit] Who uſed to mutter their ſpels, or give out their anſwers, in a low and obſcure manner, many times, not intelligible. See Chap. 8. 19.

out of the ground] Alluding, it may be, unto thoſe caves and holes, out of the Devil, ſometime, inſpired his agents, and uttered his oracles.

whiſper out of the duſt] Heb. *peep*, or, *hiſs*, Chap. 8. 19. Like the hiſſing of a ſerpent out of his hole, Jer. 46.22.

V. 5. *Moreover the multitude of thy ſtrangers, ſhall be like ſmal duſt, and the multitude of thy terrible ones, ſhall be as chaff, that paſſeth away, yea, it ſhall be at an inſtant, ſuddenly*] All thy helps, and ſtrength, either from abroad, or at home, be they never either ſo many, or ſo mighty, ſhall fail thee, ſhall ſtand thee in no ſtead; for they ſhall like duſt, or chaff, be alſo ſuddenly blown away, as with a whirlwind. Yet the Jewiſh Commenters, whom ſome of ours alſo follow, underſtand all this, and what followeth, ver. 6. Not of the Inhabitants of Jeruſalem, but of the Aſſyrians, that beleagured it. And of theſe, ſome expound it of the numberleſs number of them, and the ſwiftneſſe of their approach, Job 27. 16. Ezek. 26.10. Others, of their ſtrange diſperſion, and ſudden deſtruction. To which purpoſe, ſee Chap. 17.13. See the like, Chap. 41.15, 16. But the context ſeems to run the other way.

Moreover] Heb. *And*; as Chap. 8. 1.

ſtrangers] Hired ſouldiers, from other parts, Chap. 25.2.

ſmall duſt] An emphatical expreſſion: for the ſubſtantive it ſelf, ſignifies *ſmall duſt*, diſtinguiſhed from *duſt*, in general Deut. 28. 24. and the adjective, properly, *ground to powder*, Numb. 16. 12. See Chap. 40. 15. ſuch as every puff of wind, ſoon diſperſeth, Pſal. 18.42.

thy terrible ones] Some, *thine oppreſſors*; applying this, as *ſtrangers*, before, to Sennacheribs forces; as Chap. 25.4. Other, *thy tyrants*, or, *roiſters*: underſtanding it of thoſe great ones, among themſelves, that domineered over the meaner ſort, and in whoſe might, being alſo military men, they much confided, Chap. 28. 14, 15.

as chaff that paſſeth away] Not able to ſtand before the wind, Pſal. 35. 5. See Lam. 1. 15.

it ſhall be at an inſtant ſuddenly] Or, *for an inſtant*. Some expound it of the help and relief, that forrein forces, or others, beſides their own, ſhould afford them, which ſhould not laſt long, but be ſuddenly blaſted, Jer. 37.7. Others, of their affliction and diſtreſſe, that it ſhould in an inſtant be over, Chap. 17. 14. Others, of the enemies expedition, in the execution of Gods judgments upon them, Chap. 28.19. & 30.13. Jer. 4. 20. & 6.26. & 15.8. and this ſeems moſt probable.

V. 6. *Thou ſhalt be viſited of the Lord of hoſts, with thunder, and with earthquake, and with great noiſe, with ſtorm and tempeſt, and the flame of devouring fire*] In a moſt dreadfull and direfull manner, will God execute his judgments upon thee, as if heaven and earth conſpired together, and all the elements concurred to the working of thy ruine. This Some underſtand of the deſtruction of the Aſſyrian forces, by the miniſtery of an Angel: of which, ſee Chap. 30.27, 28, 30, 31. Others, of the deſtruction of Jeruſalem, by the Chaldeans, Chap. 24.17, 18. Lam. 1. 12, 13. & 2. 1, 5. ſee the like expreſſions, Pſal. 11. 6. chap. 13. 13.

thunder] Pſal. 18. 12-14. Rev. 8. 5.

earth-quake] 1 Sam. 14. 15. Pſal. 18. 7. chap. 2. 19, 21. Rev. 16. 18.

noiſe] Heb. *voice*: as Exod. 20. 18. Rev. 8. 5. thunder *Gods voice*, Pſal. 29. 3-9. *great noiſe*, or *voice*, great cracks of thunder, Pſal. 77. 17, 18. ſee chap. 30. 30, 31.

ſtorm and tempeſt] Or, *ſtormy tempeſt*: ſee chap. 4. 6. both joyned, as here: ſo Amos 1. 14. Nah. 1. 3.

flame of devouring fire] Chap. 5. 24. & 9. 5. & 26. 11. & 30. 30. Lam. 2. 3.

V. 7. *And the multitude of all the Nations, that fight againſt Ariel, even all that fight againſt her, and her munition, and that diſtreſſe her, ſhall be as the dream of a night viſion.*] This verſe, and the next, ſome expound of the fruſtration of the vain hopes that Sennacherib had conceived of ſurprizing Jeruſalem, which ſuddenly vaniſhed away, like a dream when a man awaketh, Job 20. 8. Pſal. 73. 20. ſee chap. 17. 13, 14. others, of the eagerneſſe, and inſatiableneſſe of the Chaldeans, in the purſuit and execution of their cruelty, againſt, and upon Gods people: ſee ver. 8.

all the Nations] As ſome, the Aſſyrians and their Aſſociates, chap. 10. 8. & 17. 13. as others, the Chaldeans, and their complices, 2 King. 24. 2. Jer. 1. 15.

that fight] Or, *war*, Zach. 14. 12. or, *in troops aſſemble*: as Exod. 38. 8.

againſt Ariel] Jeruſalem: ſee ver. 1, 2, 8.

diſtreſs her] ver. 2, 3.

as a dream] *They ſhall be as a dream*: that is, it ſhall be with them, as with a man in a dream: ſee the like, Mat. 13. 24, 45. & 18. 23. & 20. 1. & 22. 2. & 25. 1, 14.

a night viſion.] Heb. *viſion of the night*, Job 4. 13. & 20. 8. & 33. 15.

V. 8. *It ſhall be, as when an hungry man dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or, as when a thirſty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his ſoul hath appetite: ſo ſhall the multitude of all Nations be, that fight againſt mount Zion.*] The Prophet here more particularly declares, what manner of dream it was, that he intended, ver. 7. ſuch an one, wherein a man being hungry and thirſty, hath ſome imaginary refreſhing and ſatiſfaction, while he is aſleep, which vaniſheth and proveth nothing at all when he awaketh. So did Sennacherib's dream, that he fed himſelf with, concerning the ſurpriſal of Jeruſalem, chap. 10. 10, 11. & 36. 18-20. & 37. 10, 12. But the ſimilitude ſorteth no leſs fitly, with the Chaldeans inſatiable cruelty, and thirſt after bloud, when they might ſeem to have been glutted with it, that they were ſtill no leſs greedy of it, then a man, thirſty, is of drink, for all that which he ſeemed to have drunk in his dream, 2 Chr. 36. 17. Jer. 51. 35. moſt apparently verified in the ſpiritual Babylon, which though drunk again and again with the bloud of Gods ſervants; yet unto drunkenneſſe, ſtill addeth thirſt, Deut. 29. 19. Rev. 17. 6. & 18. 24.

he awaketh, and his ſoul is empty] Or, *when he awaketh, his ſoul is empty*: as Prov. 6. 12. chap. 40. 31. *his ſoul*, for *himſelf*: he is ſtill empty; he is never a whit fuller, for all he did eat in his ſleep: ſo *my ſoul*, for *my ſelf*, Pſal. 57. 4. *empty*: as, Ezek. 24. 11.

but] Heb. *and*: as ver. 9. chap. 51. 6.

but he awaketh] Or, *but when he awaketh, behold he is faint*, or *a thirſt*: as Jer. 31. 25.

his ſoul hath appetite] He is as eagerly deſirous of drink, as before; though in his dream, he ſeemed to have drunk largly: ſee the ſame phraſe, Pſal. 107. 9.

ſo ſhall the multitude be] So it ſhall be with them; as ver. 7.

mount Zion] Jeruſalem; as Pſal. 48. 11. Chap. 3. verſ. 17.

V.9. *Stay your ſelves, and wonder, cry ye out, and cry*] The Prophet having given warning of thoſe heavy judgments of God, before mentioned, doth in the next place complain of, and wonder at the ſtrange ſtupidity, and deep ſecurity, of thoſe among his people, that no whit regarded what had bin threatned; but did ſtill, as freely, as ever, abandon themſelves unto all ſenſuality and exceſs: ſee the like, chap.5.11, 12. & 22.12,13. & 28.5-15.

ſtay your ſelves, and wonder;] The Prophet here, as moſt Interpreters take it, turneth his ſpeech unto the pious party, inviting and inciting them, to admire at, and lament for, the obſtinate perſiſtance of a great party among them. The words are by ſome read, *They delay* (Pſal.119.60. to wit, to return unto God, by humiliation and reformation, Ier.13.27.) *and wonder ye* at it; a defect of the pronoun; as chap.28.20. For thoſe that render them, *wonder, and wonder*. as Hab.1.5. that is, wonder exceedingly, or, again, and again, miſtake the latter word, being deceived with the affinity, that it hath in ſound with the former.

cry ye out, and cry,] So ſome other verſions; but the former word is never found in that notion; but conſtantly, in a ſignification of *delight*, or *ſport*, Pſal.94.19. & 119.16,70. chap.11.8. & 66.12. and ſome other therefore render it, *They take their pleaſure*, or *ſport it* (as Iob 21.10,12. Amos 6.3-6. 1 Tim.5.6. Iam.5.5.) *but cry ye out*, lamenting their folly, Ezek.9.4. Howbeit, ſome would have both this, and the former, to be ſpoken unto the worſe party, reading the words; *Stay ſtill, and be ſtupid, riot and revell it*: yet not ſeriouſly, but in way of deriſion; as Eccl.11.9. or, of them, as others, who thus render them, *They have blinded themſelves, and are blind*: as Chap. 6.10. & ver.10. But the words, here, and there, are not the ſame: There is in both branches, a pleaſant tune of words, which our Engliſh cannot ſo fitly expreſs; ſomewhat like, as if it were ſaid, *They ſtay, but ſtare ye; they riot, but roar ye*: but the words of *ſtaring* and *roaring*, will not ſo well fit here.

they are drunk, but not with wine; they ſtagger, but not with ſtrong drink] They are dulled in their underſtanding, lulled aſleep in their ſinfull practices, unſteady in their courſes, as ſecure, as men drowned in drink; and by reaſon thereof, in a deep, or dead ſleep: ſo Chap.19.14. See the ſame phraſe in another ſenſe, Chap.51.21.

but] Heb. *and*, as ver.8,13.

not with *wine*] This is not ſo much; or, not onely with wine; but with a ſpirit of ſtupidity, which God in his juſt judgment hath caſt them into, v.10. ſee the like, Deut.5.3. Jer.7.22. Hoſ.6.6. the negative is not abſolute, but comparative: for to drunkenneſs and ſenſuality, they were, alſo, exceſſively given, Chap.28.7,8. there is in either branch a defect of the prepoſition: as Chap. 28. 28. expreſſed, Chap. 28. 7.

ſtagger] As Chap.24.19. or, *ſtray*; as Gen.4.14. Ier.14.10. but here the former rather.

V.10. *For the Lord hath poured out upon you, the ſpirit of deep ſleep, and hath cloſed your eyes:*] One ground, and cauſe of their extream ſtupidity and ſecurity, is here rendred; to wit, for that, in his juſt judgment, for their wilfull obſtinacy, God had given them up unto a further degree of ſtupidity and blindneſs; by withdrawing that light from them, againſt which they had rebelled, Iob 24.13. Chap.63.10. it is a juſt thing with God, when men wilfully wink, to daſh out their eyes, Ioh.3.2. & 9.39-41. Rom. 1.18,28. 2 Theſ. 2. 10-12.

the Lord hath poured out] See the like, Chap.19.14. and the Apoſtles allegation of this place, Rom.11.8.

poured out] As the word is uſed, Exod.30.9. Hoſ.9.4. yet the Jewiſh Doctors would have it rather here rendred, *covered*; as the notion of the word is, Chap.25.8. & 28.20. & 30.1. that it may anſwer the word uſed in the cloſe of the verſe. But the notions here, and there, are divers: for here the alluſion is to ſome ſoperiferous potion, or medicine, that being miniſtred to a man, or ſprinkled upon him, ſo as to bedew him, caſteth him into a deep ſleep: whereas, there it is to ſome film, that groweth over the ſight, or ſome veil, that covering the eyes, hinders the ſight, that there is an eye to, Chap. 19. 14. (a place parallel to this) to this latter, chap.25.7.

upon you] A change of the perſon, as v.3.

the ſpirit of deep ſleep] Or, *a ſpirit*: for there is no article in the text. In Hebrew there are three ſeverall words; whereof one ſignifies *to ſlumber*, chap.56.10. Pſal.121.3. another, *to ſleep*, Pſal.76.5. and 121.4. a third, to be in *a deep ſleep*, Iudg. 4.21. Pſal.76.6. and thence the word here uſed, and Gen.2.21. & 15.12. 1 Sam.26.12. Iob 4.13. & 33.15. Prov.19.15. the Apoſtle uſeth a word, wherewith the ancient Greek rendred it, which properly indeed ſignifies *compunction*, according to the notion of the verb, whence it is regularly derived: but the Authors of that verſion, as they coined many words, after an unuſuall ſtamp; ſo it is not unlikely, that they did the like with this, deducing it from a word, that ſignifies *night*, the time of ſleep, thereby to expreſs the word here uſed.

hath cloſed your eyes] The word here uſed in the firſt Light form, ſignifieth to ſhut ones own eyes, chap.33.14. in the firſt grave form, anothers, ſo here. See chap.6.10.

eyes] Not of the body, but of the mind; as Num. 24.17. Deut.28.2,4. Pſal.119.18. Eph.1.18.

the Prophets, and your Rulers, the ſeers hath he covered] This heavy judgment of obduration and execation, hath not befallen the meaner and common ſort of people only; but the principal ones, alſo, in either State, as well Eccleſiaſtical, as Civil, that ſhould have been as lights and guides to others.

the Prophets] To wit, the falſe ones: yet ſo called; becauſe they pretended, and profeſſed themſelves to be ſuch; ſo Ier. 5.31. & 6.13.

and your Rulers, the Seers] Heb. *and your heads, the Seers*; which ſome expound, *even your chiefeſt*, or *principal* (to wit, in your account) *Seers*: *Head*, for *chief*: as Exod.30.23. 1 Chr. 12.18. *Seers*, for *Prophets*: as chap.30.10. others, *and your Rulers, the ſeeing* ones; that is, the wiſeſt and prudenteſt of them, ver.14. *Heads*, for *Rulers*: as Num.1.16. *ſeeing*, for *underſtanding*: as Prov. 20. 12. or, *your Rulers, the Seers*; becauſe the Prophets, in thoſe diſtracted times, took upon to rule and govern, Ier.5.31. & 28.8.

hath be covered] *he hath covered* them, with that miſt of ſpirituall blindneſs and darkneſs, Mic.3.6,7. v.14. or, as I ſuppoſe, the words ſhould be rendred, the eyes *of the Prophets, and of your Princes*, together, with *the Seers, hath he covered*, chap. 25.7. the word *eyes*, is ſupplyed from the foregoing branch: the like whereunto, ſee Iob 22.24. chap.58.13. Dan. 4.33. Rev.11.15.

V.11. *And the viſion of all is become unto you, as the words of a book that is ſealed*] A ſad effect of this dreadfull judgment; to wit, that all Gods warnings and meſſag[illegible]ered to them by his Prophets, ſhould no more be regarded by them; nor they conceive any underſtanding or benefit from them; then a man, though he can read, by a book, or letter tendred to him, ſo long as it is ſealed up; or, a man that cannot read, whether it be ſealed, or unſealed.

the viſion of all] To wit, of all Gods Prophets, whom he ſendeth on meſſages to you; or all their meſſages and ſermons, chap.1.1. or, *every viſion*, that is, all teaching: as Prov.29.18.

of a book that is ſealed] As books ſometime were, Dan.12.9. Rev.5.1. or, *of an epiſtle*, or *letter*: as 2 King. 5.4. & 10.1. Ier. 29. 1. for ſuch were commonly, as now, ſo then, ſealed, 1 King.21.8. Eſt. 3. 12,13. & 8.8. as *deeds* & evidences alſo were, Ier.32.11.

which men *deliver to one that is learned*] Heb. *which they give it*: (a familiar and frequent redundancy, in that language; as Pſal.1.4.) *which they give* (that is, *which is delivered*, or *given*: as Gen.40.15. Rev.4.19. ſo ver.12.) *to one that knoweth a book*, or *a letter*: that is ſkilfull in the book, or letter, that is able to read it, or on it: *a knowing* man, for *a ſkilfull*, or *cunning* man, Gen. 25. 27. 1 Sam. 16. 17, 18. 1 King. 5.6.

ſaying, read this, I pray thee] Heb. word for word, *cry this*: as chap.40.6. Zach.1.16,17. but it is uſed, alſo, commonly for *reading*, Deut.31.11. Neh.8.3,8. Ier.36.6,23. becauſe in reading, the voyce is wont to be lift up, that it may be the better heard, by thoſe, for whom, or to whom, ought is read. Hence the *Reading* among the Jewiſh Criticks, diſtinguiſhed from the *writing*, when the letter of the text is read otherwiſe, then it is written; and thence alſo, the Turks *Alcoran*, or Law, hath its name.

and he ſaith, I cannot, for it is ſealed] For neither book, nor letter, can be read, untill the ſeal be broken up, Rev.5.2-5. the whole ſentence may thus be rendred; *which when it is delivered to one that can read, ſaying, read this, I pray thee; he ſaith, I cannot, becauſe it is ſealed.* See chap.8.16. & 28.25.

V. 12. *And the book is delivered to one that is not learned, ſaying, read this, I pray thee; and he ſaith, I am not learned*] Or, *And when the book, or letter, is delivered to one that cannot read*; ſaying, *read this, I pray thee; he ſaith, I cannot read.* So they of our Saviour, *How knoweth this man letters, having not learned them?* Ioh.7.15. and of ſome of the Apoſtles, it is ſaid, they were *illiterate* men; that is, not trained up in School-learning, Act.4.13.

delivered to] Heb. *given upon*: but ſo the particle is uſed, Ioſh.2.8. 1 Sam.2.11.

that is not learned] Heb. *that knoweth not to read*: and ſo afterward, *I know not to read*; that is, I cannot read: *knoweth not*, for *cannot*: as Ier.8.12.

V.13. *Wherefore, the Lord ſaid, Foraſmuch, as this people draw neer me with their mouth, and with their lips do honour me, but have removed their heart far from me; and their fear towards me, is taught by the precept of men*] Another cauſe, or reaſon is here rendred, of Gods ſo ſevere proceeding in judgment; as before, their ſtupidity, ſenſuality, and ſecurity, ver. 9-12. ſo now their meer formality in Gods ſervice and Worſhip, which they frequented and performed, only in regard of humane, either tradition, teaching; or authority maintaining and enjoyning it: ſee Mat.15.8. Mar.7.6.

Wherefore] Heb. *and*; as Chap. 8.2. or, *Moreover*, as ver.5.

Draw near me, with their mouth] worſhip me in hypocriſy, not in ſincerity, with the outward man, and diſpoſition of body; but not with the inward man, and affection of mind, chap.48.1,2. & 58.2,3. Ier.12.2. Ezek.14.3,4. & 33.31. *mouth*, for *mouths*; and *heart*, for *hearts*; as *ly*, for *lies*, Chap.28.15. and ſo *precept*, for *precepts*.

but their heart] Heb. *and*; as ver.9.

their fear towards me] That is, *worſhip of me*; *fear*, for *worſhip*: as 2 King.17.32,33.

is taught] *Is taught* them: a defect of the pronoun: as Chap.13.8,15.

by *the precept of men*] Either their religion is not according to my mind; but according to mens devices, conſiſting in the obſervation of humane traditions, Ier.7.31. Hoſ.5.11. Mat.15.3,9. Col.2.22. or, all their devotion under their religious Kings, was not hearty, but for their command only, 2 King.23.22-26. 2 Chr.17.2. Ier.3.10.

of men] Not ſent by God, not taught of him, ſay ſome, Ier.23.16,17,21,22. but it ſeems to be more large, as was before ſhewed.

V.14. *Therefore, behold I will proceed to do a marvellous work amongſt this people, even, a marvellous work & a wonder*] A ſtrang judgment denounced againſt them, for this their hypocriſie, and formality; ſo far, from being pleaſing or acceptable to God, that it is moſt odious and abominable in his ſight, chap.1.11-15. & 66.3.

behold] As chap.26.11. & 28.16.

I will proceed] Heb. *I will add*, as v.1. chap.7.10. the ſyntax ſeems irregular, both here, and chap.38.5. the verb being of the third perſon: the like whereunto, the Jewiſh Criticks obſerve, Pſal.6.2. Ezek.9.8. Now, this to ſalve, ſome of them, under the words, *I am he that will add*. Others ſuppoſe it a participle, or a noun, as one of the ſame making, Pſal.16.5. *thou* art *maintaining*, or *the maintainer* of my lot: ſee on chap.28.16.

to do a marvellous work] Heb. *to do*, or *deal marvellouſly* as Iudg.13.19. chap.28.29. Joel 2.26.

amongſt this people] Heb, *with this people*.

even *a marvellous work*] The word, *even*, being not in the original, is here needleſs: the word is, according to ſome, a verb; and then the text runs thus. *I will further deal marvellouſly; dealing marvellouſly*; that is, *I will deal exceedingly marvellouſly*: ſuch like repetitions, ſee chap.24.3,16,19. but I take it, rather, for a noun; becauſe I find it ſo uſed, 2 Chr.2.8. and the word coupled with it, there prefixed, here annexed, ſeems to require it. So taking it, the words may well be rendred, *I will deal marvellouſly with this people*, by *a marvellous thing, and a miracle*; for the word *work*, is not in the Hebrew text.

a marvellous work, and a wonder] The words are two of the very ſame notion, and derived from the ſame root, or verb, even that here uſed, and may, for variety, be rendred, *a marvellous thing, and a miracle*, both uſed, and joyned, to expreſs, more emphatically, the exceeding ſtrangeneſſe, of that God intended to do. See the very like, ver.2. whether this ſo marvellous and miraculous buſineſs, be the infatuating of their wiſe counſellors, and turning of their wiſdome into folly: as 2 Sam.15.31. or, the ſtrange change and alteration, in the land and State, v.17. is not certain.

for the wiſdome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid] Their wiſe men, and great Politicians, whoſe counſels they ſo much rely upon, accounting them as oracles, 2 Sam.16.23. ſhall be infatuated; and all their prudent, and provident plots and projects come to nought, chap.19.11-14. v.15,16. chap.31.1,2. Ier.49.7. Obad.8. Rom.1.22. 1 Cor.1.19,20. & 3.19,20. This the more ſtrange; becauſe done with that people, whoſe Governours God had promiſed to endow with wiſdome; but now threatens, for their unthankfulneſs and miſdemeanours, to deprive them again of it: ſee chap.28.5,21.

for] Heb. *and*; as chap.20.17. Howbeit, the copulative may well ſtand; and the meaning then be, that all the wiſdom and policy, which their Stateſmen, the wiſeſt of them, ſhall uſe to prevent, or avert this ſtrange act that God intendeth, ſhall be utterly fruſtrate, ver.16.

the wiſdome] Their State-skill, together with all their deep projects, v.16.

ſhall periſh] As Ier.18.18. & 49.7. Mic.4.9.

ſhall be hid] Heb. *ſhall hide it ſelf*: as Chap.45.15. *hiding thy ſelf*: but the reciprocall form, is ſometime uſed for the paſſive, Num.1.46. Judg.20.15. either ſhall *not appear*, and ſhew forth it ſelf, whether for confuſion, and uncertainty, what to act or adviſe, chap.19.14. or for diſtraction and fear, to deliver their minds freely, Amos 5.13. Or, ſhall be covered over with that miſt, or veil of ſtupidity, and blockiſhneſs, that God threatned to involve them in, ver.10. or, ſhall depart from them; as Gen.31.49. *when we ſhall be hid*: that is, *ſhall have departed*, and be abſent one from another. So Joh.12.36. *He departed, and was hid*: That is, abſented himſelf from them: or, ſhall vaniſh away, and *periſh*, be utterly loſt: as ſome take the word, Prov.28.28. It ſeems the ſame with the former branch, in other terms; and the Prophet may well be deemed, in the uſe of the word, to have an eye to what follows, ver.15. Of their contriving, and plotting things ſo cloſely, as to conceal them from God himſelf. As if he had ſaid, Ye make account, to have your counſels hidden from God; and by his juſt judgment, they ſhall ſo be hid, that either they ſhall never come to light, or ſhall be utterly fruſtrate, and vaniſh away, if they do.

V.15. *Wo unto them that ſeek deep to hide their counſel from the Lord; and their works are in the dark, and they ſay, who ſeeth us? and who knoweth us?*] Theſe words may well be read, as by way of compellation: *O ye, that hide your counſel too deep for the Lord, whoſe doings are in the dark, and that ſay, Who can ſee us? or who can know us?* The perſons, here ſpoken of, ſeem thoſe ſcoffing Statiſts, that derided all that the Prophets ſpake; and by their wiles and ſhifts, made account that they were ſufficiently able to ſecure themſelves, whatſoever ſhould come, or howſoever it ſhould fare with others; Ch.28.14,15,22. Nor is it unlikely, but that they would promiſe the like ſecurity unto others, with whom they were in eſteem, as great wiſards of State: but as God, before, threatned to infatuate them, and turn their wiſdom into folly; ſo he now further telleth them, that albeit, their devices and deſigns be ſo cunningly contrived, and ſo cloſely and covertly carried, that, in their conceit, they ſeemed to be deeper, and more abſtruſe, then God himſelf was able to deſcry and diſcover; yet they ſhould no more be able, either to conceal themſelves, and their plots, from him, or to bring to effect, ought, that he intended to croſs them in, then the potters clay is able to keep out of his ſight, when he hath it in his hand, or to mould it ſelf into any other frame, then he is pleaſed to work it to.

Wo unto them] Or, *Ye*. Of the compellation, ſee Chap.10.5. & 18.1. Of the change of the perſon, ſee Job 18.4. and Chap.30.19.

that ſeek deep to hide their *counſel from the Lord*] That is, as ſome, that take counſel in ſecret with themſelves only, not conſulting with God, or ſeeking to him for direction, or aſſiſtance, Chap.31.1. But the words ſeem rather, to intend ſomewhat elſe: and they lye thus in the text, *that make deep from the Lord, to hide counſel*. where there are two Hebraiſms, which being opened, will much clear the text. The former is, in *making deep to hide*, for, *to make deep to hide*; is nothing elſe, but *to hide deep*; as, *to make deep to dwell*, is, *to dwell deep*, Jer.49.8,15. See alſo, Chap.31.6. The latter is, *in making deep from the Lord*; for, *to make deep from the Lord*, is, *to make too deep for the Lord*; to wit, to deſcry, or diſcover: as, *deep, from hell*, or, *the grave, long from the earth; broad from the ſea*; that is, *deeper then hell*, or, *the grave; longer then the earth; broader then the ſea*, Job 11.8,9. The meaning then is plain, conceived according to their intent, or conceit, concerning their own contrivances; that think, or make account to hide your counſels ſo deep, that God himſelf cannot ſee them. So of Nabal his ſervants, *He is a ſon of Belial, from to ſpeak*, or, *ſpeaking to him*: that is, *He is ſuch a ſon of Belial, that one cannot ſpeak to him*; as our verſion well rendreth it, 1 Sam.25.17. See alſo, Chap.23.1. There is, in the words, a metaphor, taken from the practice of thoſe that dig deep to hide ought, that they would not have found out. See Prov.20.5. Job 12.22. Pſal.64.6.

their works are in the dark] Or, *whoſe doings are in the dark*, in ſecret, out of ſight; as things that are ſtowed, or done in dark places, cannot be ſeen without light, Pſal.11.2. & 64.2,4. Job 24.13-17. as if any darkneſs could hide from God, or any ſecret place exclude his eye-ſight, Job 34.21,22. Pſal.139.11,12. Prov.5.21. & 15.3,11.

and ſay, Who ſeeth us? and, Who knoweth us?] Or, *Who can ſee?* or, *Who can know us?* That is, can deſcry, or know what we do. Meaning that none could, no not God himſelf, Job 22.11-14. Pſal.10.11,13. & 64.5. & 94.7. the future, for the potential; as Job 38.31,32,33,34,35,37. and the copulative for the disjunctive; as Judg.11.31. Job 31.5,7,9. ver.16.

V.16. *Surely your turning of things upſide down, ſhall be eſteemed, as the potters clay*] Heb. *Your turning upſide down*, (as 2 King.21.13.) or, *rolling to and fro*, (as Hoſ.11.8.) or, *changing*, and turning into new ſhapes, (as Exod.7.15. Levit.13.3. 1 Sam.10.6.) *if as the potters clay it ſhall be accounted*. But the particle, *if*, is, in Scripture, oft uſed, not as a conditional, but as a note of aſſeveration and aſſurance; as Prov.3.34. & 23.18. So the Hebrew writers here expound it. Howbeit, I conceive the word, rendred *if*, to be, here, rather an interrogative; as oft it is, Job 8.3. & 11. 2. & 17. 2. & 39.27. and the negative omitted oft, in ſuch forms of interrogation, (that which hath not hitherto, by any, been obſerved) ought to be ſupplyed. So 1 Sam.2.27,28. *Did* I not *appear to thy fathers houſe? and did* I not *chooſe him? and did* I not *give to thy fathers houſe?* Job 20. 4. *Knoweſt thou* not *this of old?* where our verſion hath ſupplyed it. And Job 21. 4. *Is* not *my complaint to man?* where our verſion hath omitted it. See more hereof, on Jer. 31.20. And ſo the words may be rendred, *Shall it not be accounted as the potters clay?* or, *as clay to the potter?* as if he had ſaid, Yes, undoubtedly, it ſhall. So this, in ſenſe, comes fully home to the former: as the like twofold verſion, Pſal.63. 6. And the meaning, either way rendred, Your turning of things upſide down, to conceal your intended courſes, as men whelm a diſh, or veſſel, to keep what is in it, or under it, out of ſight, Mat.5.15. or, that which you roll up and down in your thoughts, deviſing how to contrive it, with the greateſt cunning, and probability of ſucceſſe, to that purpoſe, caſting it now into one frame, and then into another ſhape, until you have moulded it to your minde; lyeth as open to Gods eye, as the faſhion of the pot of clay, doth to the potter, when he hath it before him, upon the wheel; and he is as able to quaſh it all, as the potter is to mar, and alter the faſhion of the veſſel, when the making of it likes him not, Jer. 18. 3,6. & 19.9,10. Job 12. 22. & 26.6. Pſal.33.10,15. Prov. 15. 19. Heb.4.12, 13. Yet there want not that render it, *Your turning*, or, *contriving* of things, is, *as if the clay were accounted the potter*; or, *as if the potter were reputed as the clay.* And as others, again, *O your perverſeneſs! as if the potter were accounted* no better, or no other, then *the clay.* But the former ſeems more natural; and is the more received, both with Jewiſh, and other writers.

for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed, ſay of him that framed it, He hath no underſtanding? Or, as ſome render it; *for* it is as if *the work ſhould ſay of the workman, He made me not; or the thing framed, ſhould ſay of him that framed it, He underſtandeth* me *not.* That is, your vain imagination, in ſuppoſing that you can conceal ought that you do, or deviſe, from God, is even, as if the veſſel, framed by the potter, ſhould, if it could ſpeak, ſay, that he is ignorant of the faſhion of it, and by conſequence deny, that ever he made it. For ſure, if they did believe that God made them, they could not, but withal conceive, that he cannot be ignorant of ought, in his own work, Pſal.33. 15. & 94.8-11. & 139. 1-5,13-15. 1 Chr.28.9. Amos 4.13. See Chap. 45.9,10.

for ſhall the work ſay] Or, *for* it is, as if *the work ſhould ſay.* See the like conciſe forms, Joſh.2. 12. Eſth. 2.20. Chap.18.3. & 54.9. & 55. 9. Howbeit, the particle is uſed for an interrogative, Chap. 36. 19. and may ſo be here.

of him] Heb. *to him.* So Chap.23.5. & 27.2.

or] Heb. *and*: ſo ver.15.

the thing framed] The word is applyed to the frame of mans, both body and ſoul, Job 17.8. Pſal. 103.14. and to the imaginations of mans heart, Gen. 6.5. Deut.31.21. 1 Chr.29. 18. Properly, *potters work*; but uſed, more generally, for any kinde of *frame*, Hab.2.18.

of him that framed it] Or, *of its potter.* The word before uſed, to keep to the compariſon. So Chap. 64. 8.

he hath no underſtanding] Or, *he underſtandeth* me *not.* He knoweth not what my faſhion is: Applyed to man, in regard of God, he knoweth not what I think, or do, Pſal. 94. 7. The pronoun is to be ſupplyed, from the branch before going; as Chap.58.13. See the like defect, Job 16. 8, 9. and 29. 11.

V. 17. *Is it yet not a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt*] Heb. *Lebanon ſhall return to Carmel, and Carmel be counted for a wood*, or *a foreſt.* This ſome expound of a general devaſtation of the land; that mount-Lebanon, being a place ſtored with goodly tall cedars, ſhould become like *Carmel*, a place that had much earable ground, her cedars, and other tall trees being felled, and the *Carmel* of it, that is, their earable land, and places planted with vines, and other fruitful trees, ſhould be ſo over-grown with ſhrubs, and wilde plants, no man dreſſing, or manuring them, that they ſhould ſeem to be as a foreſt. That, ſay they, which was effected by Sennacheribs army, over-running the whole country, Chap.7.23,24. & 37. 24. and came to paſſe, within a ſhort time after this prophecy. See ver.1. And the letter of the text ſeems to look this way. Yet others expound it parabollically, that the proud, lofty ones, like the cedars, ſhould be pulled down; and low, and lowly ones, like the plants of Carmel, ſhould be exalted: which, ſome of them, ſuppoſe fulfilled, in the breaking up of Sennacheribs Camp, what time, the proud Aſſyrians were abaſed, and the Jews, in a very low condition, advanced, Chap.10.12,18,34. Others, in the Chaldean invaſion, when the great ones, were either ſlain, or carried captive, and the poor ſort onely ſpared, 2 King.25.6,7,12,18-21. Chap. 2. 12, 13,17. & 6.15,17. & 7.21,22. & 40. 5. Luk. 1. 52. & 18. 14. See v.20,21. Others again, refer it to the times of the Meſſias, as importing a rejection of the Jews, and calling in of the Gentiles, that the Gentiles, who had been as ſavages, or as wild foreſts, fraught with barren and fruitleſſe trees, ſhould, by ſpiritual managing and manuring, become orderly and fruitful; whereas the Jewiſh people that had been managed, and manured before, ſhould grow wilde and ſavage then. Now thoſe all that thus expound this paſſage, ſeem to make it rather a commination, indeed, then a promiſe; whereas, both by what here enſueth; as alſo by Chap. 32, 15. where the very ſame is repeated, it appeareth, rather, to be a very gracious promiſe, of the great fertility and fruitfulneſs, that God would abundantly bleſſe their land with, upon the reſtitution of their State, either after the Aſſyrian devaſtation, Chap.37.30,31. or after the Babylonian deportation, Jer.31.12. or both: ſee Chap.4. 2. So great, as ſome expound it, that the wilde places, that now lay foreſt like, untilled, ſhould become as fertile, as thoſe places that are, at preſent, manured, and yield the moſt fruit; and thoſe places that are now moſt fertile, ſhould then ſo abound with fruit, that they might well be reckoned, but as wilde woods, in regard of what then they ſhould be. Or rather, as with the Jewiſh Commenters, I conceive it, that the wooddy, like *Lebanon*, that yielded nothing but matter for building and fuel, ſhould then be tilled, as *Carmel*, to yield grain and fruit, affording plenty of food; and thoſe that had been before ſuch, as were now ſo tilled, ſhould be ſo repleniſhed with corn, and fruitful trees, that they ſhould ſeem to be, as a wood. See Pſal. 72. 16. This I ſuppoſe to be the firſt, proper, and literal ſenſe of the words: which if any yet deem, further, to intimate the abundance of graces, in the Kingdom of Chriſt, I ſhall not contend with him. See Chap.30.25,26. & 32. 15. & 35.1,2.

a very little while] Heb. *a little ſmall*; as ch. 10. 25. and it may ſeem to have reference to the Aſſyrian invaſion, and the conſequents thereof, both here and there, albeit, that ſome paſſages before, ver.2.8. ſeem to reach further.

Lebanon] Of this mountain, ſee on Chap.2.13. It is ſometime uſed for lofty, and ſtately places and perſons, as there; and chap.10. 34. Jer. 22. 23. but here for wild, and untilled places, as appears by chap.32:15. where that is termed *wilderneſs*, that is here called *Lebanon.*

ſhall be turned into] Heb. *ſhall return to.* He ſeemeth to allude to their *turnings*, and windings, verſ.16. which ſhould be frivolous, and fruſtrate; and to foretel, for the comfort of the faithful, another manner of *turning*, and change, that God himſelf would work for his, without any plots, or projects of theirs.

a fruitful field] Heb. *Carmel.* The word, primarily, ſignifies *a green*, or *full*, as ſome, *ear* of corn, Levit. 2. 14. & 23. 14. 2 King. 4. 42. From whence, *grounds earable*, or, *cornfields*, are thought to have been firſt ſo termed; though afterward it were enlarged to ſuch lands, as were not ſowen with, or ſet apart for corn onely; but tilled, and manured for other purpoſes, and planted with vines, fig-trees, olive-trees, and the like, oppoſed therefore, to woods and foreſts, or wilderneſſes; that were ſuffered to run wilde, or to lye waſte, and were ſtored, onely, with fruitleſs trees, Cant.2.3. chap. 10. 18. & 16. 10. & 32. 15, 16. & 37. 24. And in regard of much ground of that nature, lying on, and about them, ſome places in the land of Judah and Iſrael, had that name, in more ſpecial manner, appropriated unto them, Joſh.15. 55. & 19. 46. chap. 33. 9. See chap.10.18.

ſhall be eſteemed as a foreſt] Heb. *ſhall be accounted for a foreſt.* Or, *be counted a foreſt*: Shall ſeem to be ſuch.

V. 18. *In that day, ſhall the deaf hear the words of the book, and the eyes of the blinde ſhall ſee out of obſcurity, and out of darkneſs*] Our Prophet here, after his uſual manner, beginneth to cloſe up his Sermon with matter of comfort, in the better information, and reformation of ſome that had been ignorant, and averſe, ver. 18. the confirmation, and abundant conſolation of the godly, ver.19. the confuſion, and deſtruction of thoſe that had wronged and oppreſſed them, ver. 20, 21. the vindication of them from their former ſhame and reproach, ver.22. the propagation, and enlargement of the Church, by converſion of many proſelytes, ver. 23,24. All which ſeems to have been, in part, made good to that people, in thoſe times, but was to be more plentifully fulfilled, in the Kingdom of Chriſt.

In that day] When theſe afflictions before-mentioned ſhall befall this people: as Chap.2.7. & 4.1. or, after the time, that theſe afflictions have befallen them, and the Land and State reformed by them, the obſtinate wicked ones being deſtroyed, and the reſidue reclaimed and refined, Chap.1.25,28. as chap. 4.2.

ſhall the deaf hear, --and the eyes of the blind ſhall ſee] This ſome expound, of theſe wilfully blinded, and obſtinate prophane ones before-mentioned, v.10,15. that howſoever now they neither believed, or regarded ought, that by Gods Prophets was foretold them; yet when things foretold were now fulfilled, they ſhould be conſtrained to take notice of, and to acknowledge the truth of them, Chap.26.11. Ezek.2.5. & 6.10. So it ſhould be matter, not of mercy, ſo much, as of judgment. But others, and ſo the moſt, rather underſtand it of a gracious work upon the ſouls of many, that being poſſeſſed with ſpiritual deafneſs, and blindneſs before, ſhould then, being, by the Spirit of God, co-operating with the Miniſtery of his Meſſengers, cured, and recovered of thoſe their former maladies, attend unto Gods meſſages, conceive them aright, give all credit, and yeeld all obedience thereunto, Job 33.14-16,23-26. Chap.35.5. Luke 4.18. Joh.9.39. Act.26.18. Eph.1.18. Rev.3,18.

hear] *To hear*, both here, and elſe-where, in Scripture, is not barely to give one the hearing, as we uſe to ſay; as Chap.6.9 & 42.19,20. Mat.13.14,19. Acts 22.12. but to hear with attention, with underſtanding, with belief, with obedience, Deut.6.3,4. & 26.17, 1 Sam.15.22. Matth.13.9. Acts 26.14. Heb.4.2.

of the book] Or, *letter*; as ver.11. which this paſſage hath an eye to: either of Gods law; as Deut.6.6. & 31.11. Joſh.1.8. or the meſſages of Gods Prophets, more ſpecially related to in that place. See Chap.30.20,21. neither ſhould they be then, as *a book*, or *letter ſealed up*, as before they had been, ver.11.

ſhall ſee out of obſcurity, and out of darkneſs] That is, coming *out of obſcurity*, or *a miſt* (ſee Chap.8.22.) *and out of the dark*. See the like defective ſpeech, Pſal.45.8. Chap.38.17. being brought out of that ſpiritual miſt and darkneſs, wherein they were before involved, Chap.9.2. & 25.7. & 49.6. Luke 1,77, 79. & 2. [illegible].12,13. 1 Pet.2.9. Yet thoſe that apply this to the obſtinate, partly, *by darkneſs*, underſtand that *darkneſs*, that they endeavoured to hide their projects in, verſ.15.

V.19. *The meek alſo ſhall encreaſe their joy in the Lord*] The ſincere, godly, and faithfull ones, ſhall have abundance of joy and comfort, having both eſcaped and ſurvived thoſe grievous calamities, and being freed from the oppreſſion of thoſe ungodly great ones, now rooted out, who were formerly a terrour to them, ver.20,21. Pſal.58.10,11. & 68.1-3. Chap.35.10. & 66.10,11. Acts 9.31.

The meek alſo] Heb. *And the meek*, as Chap.22.9.

meek] Such are the ſincere godly; though, therefore the rather, meanly eſteemed in the world, Pſal.25.9. & 37.11. Mat.5.5. Gal.5.23. therein conformable to Chriſt their head, Mat.11.29. & 21.5.

ſhall encreaſe their joy] Heb. *ſhall add joy*: *to add to*, for *to encreaſe*; as Chap.26.15. they ſhall have joy upon joy, abundance of joy, Chap.61.10. John 15.11. Phil.4.4. 1 Pet.1.6,8. 1 John 1.5. a defect of the pronoun; as Chap.13.22.

joy in the Lord] Or, *through the Lord joy*: for ſo ly the words in the original; through him, that is, by means of his mercy, and goodneſſe ſhewed to them (as Chap.26.13.) they have much joy: and ſo it importeth the cauſe, or meanes, whereby they attained unto this their joy, Pſal.21.1,2. or they have much joy, that is, abundance of ſpiritual joy; as implying the ground, or the ſubject matter and quality of it, Pſal.32.11. & 63.11. & 97.12. Phil.3.1. the order of the words ſeems to lead to the former.

and the poor among men ſhall rejoyce in the holy one of Iſrael] the ſame, in effect, though in other terms, with the former.

the poor among men] Heb. *the needy*, (as Chap.25.4. & 32.7.) *of Adam*, that is, *of man*, or *mean man*. See Chap.2.9. *the poor of men*, as *the wiſe of women*, Prov.14.1. that is, *the wiſe among women*: and *the poor of the people*, for *the poor among the people*, Exod.23.11. or, *the poor of men*, that is, *the pooreſt of men*; as *the baſe of men*, that is, *the baſeſt of men*, Dan.4.17. and *the bad of the Heathen*, for *the worſt of them*, Ezek.7.24. See chap.14.30. the moſt poor and needy, even of the meaner ſort of men, that were formerly ſpoyled, and made a prey to the great ones, Chap.3.14,15. for among them alſo, God hath his, and hath a ſpeciall care of them, Pſal.9.18. & 10.14,17,18. & 12.5. & 40.17. Mat.5.3. & 11.5. Luke 6.20. 1 Cor.1.26-29.

the holy one of Iſrael] See Chap.1.4.

V.20. *For the terrible one is brought to nought*] Thoſe are deſtroyed, that were before a terrour to them, v.5. ſee Ch.16.4.

and the ſcorner is conſumed] The crew of the ſcorners and mockers is waſted away. See Chap.28.14,22.

and all that watch for iniquity are cut off] Heb. *Watchers of iniquity*, that ſtudy how to do miſchief, Pſal.36.4. Mic.2.1. and watch opportunity to put it in execution, as wilde beaſts ly in wait to prey and ſpoyl, Pſalm 10.9. Jer.5.6.

V.21. *That make a man an offender for a word*] The verb in its firſt light form ſignifies, *to ſinne*; in its firſt weighty form, *to expiate*, or *take away ſin*, Num.19.19. Pſ.51.9. in its ſecond light active form, firſt, and properly, *to make one ſinne*, himſelf, Eccl.5.6. or ſome other, 1 Kings 14.16. & 15.30. ſo moſt frequently; but ſometime, alſo, in a leſs proper ſenſe, *to make one guilty*; either by accuſing, or condemning, as guilty, be it rightfully, or wrongfully. Now of this uſe of the word, albeit, I meet not, as yet, with any inſtance in Scripture, ſave this here only; yet I doubt not, but that it may well be warranted; firſt, by the uſe of another of the like notion, that ſignifies properly, *to make wicked*: but is thus very frequently, and familiarly taken, Deut.25.1. Job 9.20. & 10.2. Prov.17.15. chap.50.9. & 54.17. and ſecondly, by the common uſe of its oppoſite; which ſignifying properly, to *make juſt*, Dan.12.3. Yet is moſt commonly uſed, for to *acquit*, aſſoil, *pronounce*, or *defend as guiltleſs*, and free from offence, Exod.23.7. Deut.25.1. 1 Kings 8.32. Job 27.5. Pſal.82.3. Chap.50.8. See Chap.5.23. where the *condemning* of one unjuſtly, is ſaid to be a *taking of his righteouſneſs* from him: Nor do we in any other ſenſe uſe the word *juſtifie*; nor the Apoſtles, in their Writings, that word otherwiſe, for the moſt part, that anſwers the Hebrew term, Rom.3.28. & 4.2. & 5.1. & 8.33. Gal.2.16. Now in regard of the two-fold notion, and uſe of the word, ſome taking it here, in his firſt and proper ſenſe, would have the falſe Prophets meant, who by their words and lies, *made* men to *ſinne*, Jer.23.16,17,26,27. Ezek.13.10,19,22. But the Prophet ſeems not here to be dealing with ſuch, ſave as they might alſo be evill inſtruments, in the bad practices here ſpoken of; and the moſt here, both Jewiſh, and ours, underſtand it of great oppreſſors, and other wicked ones, their complices; or herein like them, that for a word ſlipping, from a man unawares, or ſome ſpeech of his, perverted and miſconſtrued by them, would be ready to queſtion him, moleſt him, bring him into trouble, and either procure, or pronounce a ſentence and doom againſt him, as a delinquent, Jer.18.18. & 20.10. Mat.22.15. & 26.61. Luke 11.53,54.

and lay a ſnare for him that reproveth in the gate] A metaphor from the practice of Fowlers, that ſet ſprings and ginnes for birds, Pſal.91.3. Prov.6.5. and ſo do theſe, for Gods Prophets, their Teachers, deviſing which way to enſnare them, and create trouble to them; yea, take their lives from them, out of their extream malice, and deadly hatred, that they bear them, for their ſeaſonable and wholeſome reproofs, which they cannot abide, Mat.22.45,46. & 22.15,16,18. & 26.3,4, 14-16. & 27.18. Luke 23.2. Acts 9.29. & 23.24,25.

that reproveth in the gates] That is, in publike: for the gates of their cities, were places, wherein there was uſually much confluence of people; in regard, that both matters of Judicature, and other publike affairs, were there commonly tranſacted, Deut.17.5. & 21.19. & 22.15,24. 2 Kings 7.17,18, 20. as alſo, the *gates* of the Temple, were places of much concourſe, 1 Sam.22.22. 2 Kings 20.4. Jer.26.10. for which cauſe, the Prophets, alſo, delivered Gods meſſages in the *gates* ſometimes of the Temple, Jer.7.2. ſometimes of the Kings houſe, and of the city, as well as in the Temple, Jer.17.19. & 22.2. and I rather, therefore, concur with thoſe, that render the words according to our verſion here, *and lay a ſnare for him, that reproveth in the gate*; then with thoſe, that would have them read, *they lay a ſnare in the gate, for him that reproveth*: eſpecially finding the very ſame elſe-where, *they hate him that reproveth in the gate*, Amos 5.10.

and turn aſide the juſt for a thing of nought] That pick quarrels againſt men, and in judgment, proſecute and caſt them, being otherwiſe guiltleſs; either for matters of no moment, or worth (as 1 Sam.12.21.) or for things that are not, for nothing (as Iob 6.18.) without any weighty or juſt cauſe, Pſal.69.4.5. or, as others, that by vain and frivolous pretences, and falſhoods, turn aſide, or cauſe to go the wrong way, the cauſe of the righteous; as Chap.41.29. Of the word, ſee Chap.24.10.

turn aſide] Heb. *make to decline*; and in matter of Judicature, it is applyed ſometime to the party queſtioned; ſometime to the carriage of his cauſe: when to the party queſtioned, it importeth to wrong him, and, cauſeleſly, *to caſt*, or *condemn* him, Prov.18.5. *it is not good to accept the perſon of the wicked*, or *to overthrow*, or *depreſs*, or *caſt the righteous in judgment*: and Chap.10.2. *to turn aſide*, or *force aſide the needy from Judgment*: and again, *they turn aſide the poor in the gate*, from their right, Amos 5.12. and Mal.3.5. *that turn away the ſtranger*, to wit, from his right: when to the cauſe, or the courſe of Judicature, it implyeth, *a perverting* of the right, and even carriage of the buſineſs, Exod.23.6. *Thou ſhalt not pervert the Judgment of thy Poor in his cauſe*: and *curſed be he that perverteth the judgment of fatherleſs, ſtranger, or widow*, Deut.27.19. and, *To turn aſide, or pervert the right, or Judgment of a man*, Lam.3.35. and Prov.17.23. *A wicked man taketh a gift out of the boſome, to pervert the ways of Judgment*: to which purpoſe, that alſo ſeems to be intended, Amos 2.7. of *perverting, or turning aſide the way or courſe of the meek*: to wit, by oppreſſing & over-ſwaying them in matter of Judicature. All which laid together, induceth me to conceive, that as there is an elipſis, or defect, of the word *Judgment*, ſignifying *a judiciary proceeding* in that injunction, Exod.23.2. *Thou ſhalt not ſpeak in a cauſe declining*, or *turning aſide to great ones*; that is *to make Judgment decline*, or *to turn it aſide* (for that that word is to be ſupplyed there, appeareth by ver.9. above related) ſo that in moſt of the places, if not all, before produced, where the perſon alone is mentioned, the ſame word is to be ſupplyed not by annexing it, as our verſion doth, Amos 5.12. & Mal.3.5. to the cloſe of the ſentence, but by inſerting of it in the body of it, that *pervert*, or *turn aſide the poor*, and *the ſtranger*, that is, *the judgment of the poor*, and *the ſtranger*, and the like; as it is expreſſed, Deut.27.19. & Lam.3.35. the word may well be rendred, according to the native notion, and proper uſe of it; either *to divert*, or *turn aſide*; and then it is a metaphor taken, either from the forcing of man or beaſt, out of his courſe or way; as it is uſed of Balaams beating his aſſe *to turn her aſide again*, Num.22.23. & Pſal.125.5. *thoſe that turn aſide to crooked ways*: and Chap.30.11. *go out of the way, turn aſide out of the path*; and ſo it is, to cauſe a diverſion from a direct way, and ſtraight line of Juſtice and Equity, in the carriage of a mans cauſe: or it may be rendred, *to depreſs*, or *over-ſway*; as it is uſed oft, for *to encline*, or *bow down*, Gen.24.14. Pſal.31.2. Prov.5.1.& 7.21. Amos 2.8. and ſo it may be in alluſion to the uſe of a ballance, ſuch as Juſtice is wont to be deciphered, holding in her hand, that which ſeems glanced at, Pſal. 58.2. as being an over-ſwaying, or ſwaying down the ballance of Judgment or Juſtice the one way, the wrong way, (whereas it ought to hang eaven and levell) to the prejudice of the guiltleſſe party. A learned Annotator rendreth the words a new way, *they make the juſt to decline into the waſte*, or *deſart*; that is, by ſetting ſnares for him in the gate; ſo that he cannot (without hazard of life) enter the city, they enforce him to betake himſelf unto waſte places, and to live as an exile in the Wilderneſſe, as David wiſhed he could, Pſal.55.7. Jeremie, that he might, Jer.9.2. yea, as David, and others, ſometime were conſtrained to do, 1 Sam.24.1.& 26.3,19,20. Heb.11.38. and indeed the word here is applyed ſometime to waſte places, but not put for them. See Jer.4.23. but the received verſion ſeemeth the genuine, and more familiar.

V.22. *Therefore, thus ſaith the Lord, who redeemed Abraham, concerning the houſe of Jacob; Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale*] The reproach and contempt which Gods people formerly endured, and the fears and terrors that they were formerly expoſed unto, what by the adverſary from abroad, or by the great ones, that oppreſſed them at home, ſhall be utterly removed, Chap.25.8.& 54.4.& 61.7.

Therefore] Conſidering how they have been formerly wronged, as well at home, as from abroad, verſe 20,21. Pſalm 12.5.

thus ſaith the Lord] As Chap.51.22.

who redeemed Abraham] Or, *reſcued* and *delivered*; ſo is the word ordinarily uſed, 2 Sam.4.9. 1 Kings 1.29. Pſalm 55.18.& 107.2. that called him from, and brought him out of an Idolatrous place and people, Gen.12.1. Iob 24.2,3. though that Abraham himſelf, ever was an Idolater, doth not thence appear: or, that reſcued him out of, and preſerved him from many dangers and diſtreſſes, that he was expoſed unto, and might have otherwiſe bin ſurprized with, by means of thoſe ſtrange people of ſeveral Countries, through which he travelled, and among whom he ſojourned, Gen.12.3. & 15.1. Pſalm 105.12,14,15. See Gen.48.16.

concerning] Heb. *unto*: See Chap.37.33.

the houſe of Jacob] The Jewiſh people, his family deſcended from him their father, Chap.2.5.

Jacob] This ſome underſtand of the perſon of Jacob: Jacob, who if he were alive, would be aſhamed to ſee his children allen from God, ſhall now have no cauſe of any ſuch ſhame. But by *Jacob*, is here meant, rather, Jacobs Poſterity, *the houſe*, or Family of *Jacob*, before mentioned. See Chap. 9.8. & 14.1.

not now] As formerly, Chap.7.2.& 30.5.

be aſhamed] Heb. *bluſh*, Ezr.9.6. Jer.6.15. for ſhame, Pſalm 44.15.

his face wax pale] Heb. *white*: for though the verb be no where elſe in Scripture read; yet the nouns derived from it, are elſewhere found, and ſo ſignifie, Dan.7.9. Eſt.1.6.& 8.15. *pale*, for *fear*, Jer.30.6. though ſome make this the ſame with the former, underſtanding both of ſhame, and Joel 2.6. *blackneſſe*, or *ſwartneſſe* of face, is made an effect of extream fear.

V.23. *But when he ſeeth his children, the work of mine hands in the middeſt of him, they ſhall ſanctifie my name, and ſhall ſanctifie the holy one of Jacob, and ſhall fear the God of Iſrael*] To the removall of their former reproach, ſhame and fear, is a further bleſſing added, that ſhould much enhance their forementioned joy, v.19. the conſideration of a large encreaſe of an holy iſſue, that God ſhould bleſſe his Church with, not ſuch ignorant, formall, and profane ones, as it conſiſted of formerly; but an underſtanding people, new moulded, bringing honour to his name, and ſerving him ſincerely, according to his Will and Word; for whom it ſhall have abundant occaſion of bleſſing of God, for bleſſing it with ſuch encreaſe.

But] As Chap.2.6. yet ſome, *For*: as Chap.28.27. and of theſe, ſome thus render the words, *For he ſeeing*, or *in his ſight, his children, the work of my hands in the midſt of him, ſhall ſanctifie my name*: and the reading ſeems not improbable. Howbeit I never find, that find this form ſo uſed in an abſolute notion.

when he] That is, *Jacob* himſelf, ſay ſome; as v.22. but I ſuppoſe it taken, both here, and there, for the Poſterity of *Jacob*; the Jewiſh Church and State, conſidered, as a body. For howſoever it be true, that the Church of Profeſſors conſiſteth and is made up of thoſe particular perſons, that profeſſe the true ſervice of God in Chriſt, and the Church of ſincere faithfull ones, is conſtituted of thoſe particular perſons, that are truly converted, and ſincerely ſanctifyed; yet as the one, or the other make up an entire body, whether political, or ſpiritual; ſo is the Church, conſiſting of thoſe particular perſons of either ſort, ſaid to be, as a mother to them; and thoſe particular perſons that make up that body, are ſaid to be, as children unto it, Chap.54.1. & 60.4,5. Gal.4.26,27.

ſeeth his children] As of Chriſt, *he ſhall ſee* his *ſeed*, Chap.53.10. or *his children in his ſight*, as before, his children, the true race of Jacob, Pſal.24.6. Gal.6.15,16. that walk in the ſteps of faithfull Abraham, John 8.39. Rom.4.12.

the work of my hands] Pſal.138.8. Chap.43.21. & 60.21. Eph.2.8. the regenerate, John 1.13. James 1.18. 1 Peter 1.3,23. a kind of new creature, Pſalm 51.10. 2 Cor.5.17. Gal.6.15.

in the middeſt of him] *With him*, or *among* [illegible] Chapter 19.1,3. for he ſpeaketh here of Jacob, as there of Egypt: of either, as of a body, for State: which ſheweth, that by Jacob, here cannot be underſtood the perſon of Jacob, but his Poſterity.

they] To wit, *Jacob*; before, he; now, they: a paſſage from number to number; as Chap.14.1. whereby the term appeareth to be collective; unleſs we follow the latter mentioned verſion.

ſhall ſanctifie my name] They ſhall honour me for this favour, and by their religious carriage *ſanctifie my name*, which, by the profane, and irreligious demeanour of others, had been ſo exceedingly defiled, and polluted among them before, Ezek.20.39,41.& 22.26.& 36.20. Amos 2.7. Mal.1.6,7. Rom.2.24.

and ſhall ſanctifie] Or, *yea, they ſhall ſanctifie*; as Chap.3.9. becauſe it is but a repetition of the ſame thing, for the more vehemency. Howſoever, there want not ſome, that diſtinguiſh them, reading the text, *when he ſeeth his children*——*ſanctifying my name*, or how they ſanctifie it; *then ſhall they ſanctifie*, &c. but the words run more eaſily the other way.

the holy one of Jacob] As, *the holy one of Iſrael*, verſe 19.

and ſhall fear] Serve and worſhip, with fear and reverence, Pſalm 2.11.& 5.7. Hoſ.3.5. Heb.12.28.

V. 24. *They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured, ſhall learn doctrine*] Such as were untractable, and unteachable before, ſhall then become pliable, and voluntarily yeeld themſelves to the word of Gods Prophets, and the work of his Spirit, as ready and willing to be inſtructed, and new moulded by either, Pſal.110.3. Chap.11.6-9. ver.18. Rom.6.17.

that erred in ſpirit] That were poſſeſſed, and led away by a ſpirit of errour, as all are by nature, Pſal.58.3. & 95.10. chap.53.6. untill the Spirit from above be poured forth upon them, Chap.32.15. to illighten their minds, Eph.1.18. 2 Cor.4.4. Heb.6.4.& 10.32. and to lead them into all neceſſary ſaving truth, Luke 1.79. Ioh.14.26. & 16.13. 1 Ioſh.2.20,27.

ſhall come to underſtanding] They ſhall not be like thoſe, that either refuſe to be taught, and to learn ought, Pſalm 36.3.& 82.3. Jer.9.6. or are ever learning, but never attain to any degree of ſound knowledge, Chap.28.9-11. 2 Tim.3.7. Heb.5.12. Heb. *ſhall know underſtanding*: as Prov.4.1. that is, *ſhall have underſtanding*; as the like is rendred, Iob 38.4. or *ſhall be able to underſtand*; as Neh.10.28. *every knowing underſtanding* one: for ſo the text there is, *every one able to underſtand*; as in the ſame Chap. ver.3. *underſtanding to hear*, for *able to hear with underſtanding*: *to know*, for *to be able*; as Chap.28.11.

they that murmured] Such as were formerly ready, out of diſcontent and impatience, or out of a croſsneſſe of ſpirit, and untoward diſpoſition, 2 Tim.2.25. to be ever, and anon, repining at, and murmuring againſt the paſſages of Gods providence, and meſſages of his miniſters, Exod.16.2. & 17.3.

Num.11.1. Deut. 1. 27. Pſal. 106. 25. 1 Cor.10.10. Some apply it unto the Jews, that murmured at the calling, and coming in of the Gentiles, Matt. 20. 11. Luk. 15,28-30. Act. 11.2,3. & 13.45. & 22. 21,22. ; as 1 Theſſ.2. 16.

learn doctrine] The word ſignifies,properly, ſuch *a leſſon*, or inſtruction, as is by teaching, *received* from another. The word is uſed, Deut. 32. 2. Job 11.4. Prov.1.5. & 4.2. & 16. 23. where it is ſometime rendred *learning* ; and it is ſo called, becauſe in teaching and *learning*,there is a kinde of *giving* and *receiving*,Prov.1.3,4. & 8. 10. & 9. 9. Yet ſome of the Jewiſh Criticks would have it,properly,to ſignifie *a pleaſant*, and delightful *ſpeech*,that eaſily findes *acceptance*,becauſe uſed of the harlot, (*whoſe lips drop like an honey-comb*, and her *language* is *ſmoother then oyl*, Prov. 5.3.) Prov. 7. 22. where it is rendred, *fair ſpeech.* To which purpoſe they alledge alſo, Prov.16.21, 23. So it ſhould be, that which the Apoſtle calleth *an acceptable ſpeech*,or, *a leſſon worthy of all acceptation*,1 Tim. 1.15. & 4.9. But the former reaſon ſeems the ſounder. See Luk. 8.13-15. Act.2.41. & 8. 14. & 11. 1. & 17. 11.

CHAP. XXX.

Verſ. 1. WO *to the rebellious children, ſaith the Lord, that take counſel, but not of me, and that cover with a covering, but not of my Spirit, that they may add ſin to ſin*] It was the uſual manner of the Jewiſh State, and people,and that ſometime,under the better ſort of their Kings, when they were annoied, or invaded, or expected ſome ſuch matter from ſome neighbouring nation, or other, inſtead of ſtaying themſelves upon God, and his protection, as,by his Prophets, he adviſed them ; to ſeek for ſuccour and aſſiſtance to ſome forreign State, to the Syrians ,againſt the Iſraelites, 2 Chr. [illegible]. 2,3. to the Aſſyrians againſt the Syrians, 2King.16.7. Hoſ. 5. 13. & 7.11. & 12. 1. to the Egyptians againſt the Aſſyrians,one while,Chap.20.5,6. 2 King. 18. 21. Hoſ. 12. 1. againſt the Chaldeans, another while, Jer. 2. 18, 36. & 37.5. Ezek.29.6,7. In this kinde they were faulty, as well in Eſays, as in Jeremies time, by fleeing either into, or unto Egypt, and ſeeking ſhelter there, or ſuccour thence. Againſt thoſe that were thus delinquent, doth the Prophet, principally, bend himſelf,both in this Chapter, and in the next. In the former part of this Chapter,he reproveth them ſharply ; firſt,for taking courſes of their own,to ſecure themſelves, and confiding therein, without ſeeking to God ; withal,ſhewing what the ſucceſs and iſſue of ſuch their courſes ſhould be, ver. 1-7. And ſecondly, for their oppoſing of Gods Prophets,that diſſwaded the one,and fore-warned them of the other, ver. 8-14. and ſtanding out wilfully, againſt thoſe advices, that, by them, God had given, for their indemnity and ſafety,ver.15-17. In the latter part,he paſſeth, for the comfort of Gods people, to gracious promiſes. Firſt, of protection of his faithful ones, in thoſe troubleſom times, ver.18.,19. Secondly,of future favours,upon their reformation and amendment, ver. 2-26. and the deſtruction of the adverſary,by whom they had been afflicted, and ſtreightned, ver.27-33.

Wo to] As ch. 29. 15.

the rebellious children] *Children*, becauſe of the Jewiſh nation,Gods adopted people, and profeſſing themſelves ſo to be, Deut.32.6,9.Chap.1.2. & 43.1. & 44.1,2. & 64.8. Jer. 3.4,5. *rebellious* ; or, *refractory* ; or, *unruly* ; (as Deut. 21. 18. Hoſ. 4.16. where *a backſliding-heyfer*,ſeems no very fit epithet) becauſe refuſing to be ruled by God, and obſtinately addicted unto waies and courſes of their own, Deut. 32. 5, 15. chap. 1. 2. & 63,10. & 66.3. Jer. 3.14. & 5.23.

that take counſel, but not of me] Heb. *to make counſel*, or, *in making counſel* ; that is, holding a conſultation : as noting that, wherein they ſhewed themſelves to be ſuch ; as chap. 3. 8, *and not of me* : and ſo in the next branch ; and ch. 29. 13. that conſult, but will not have God of their counſel, Joſh. 9. 14. refuſe to conſult with him, as their duty was to do, chap. 8. 19.

that cover with a covering, but not of my Spirit] Heb. *to cover* ; or, *in covering*,(as before) with *a covering* ; as chap. 22. 17,18. The ſame word, ch.25.7.& 28. 20. that take courſes to ſecure themſelves,other then I, by my Spirit, direct them unto. See ch.4.5. & 28. 15. & 29. 15.

that they may add ſin to ſin] Heb. *ſin upon ſin* ; as 2 Chr. 28. 13. Ezr.10.10. That is, thereby adding ſin to ſin. Of which manner of ſpeech, ſee on ch. 3.8. & Jer.7.18. *adding ſin to ſin* ; that is, proceeding, and going on ſtill in ſinful courſes ; as ch.29. 14. or, proceeding from one ſinful courſe to another ; and heaping up exceſſes one upon another ; as ch.29. 19. ſo Numb.32.14. Whereas, by their wicked ways,they had before provoked me unto wrath, inſtead of ſeeking to me,by repentance for the ſame, they add to their former evill carriage, a new ſinful courſe, by ways of their own, contrary to mine admonition and advice, endeavouring to ſhift off, or ſhelter themſelves againſt my judgements, ready to ſieze on them,for their former ſins. See ſomewhat the like,1 Sam.12. 19. Luk. 3. 19,20. Thoſe that refer this to the times of Zedekiah, expound it, adding to their treachery and perjury, in rebelling againſt the King of Babel,(in regard whereof,alſo,they would have them there termed rebellious) Ezek.17.13,15. by diſtruſt of God, and confidence in humane helps. But whether the word tranſlated *rebellious*,will ſo well ſort with this expoſition, I am ſomewhat doubtful : of the application of the Prophecy, to thoſe times, more anon. Mean while,if we ſhall deſcend to particulars,we may as well expound the *adding of ſin to ſin* ; their adding of ſin,in ſeeking aid now from Egypt,againſt the Aſſyrians,to their former ſin,in ſeeking the like from Aſſyria, againſt the Iſraelites, and the Syrians, 2 Chr.28.16. But I conceive the words to be more general ; as the like, Deut. 29.19.

V. 2. *That walk to go down into Egypt, (and have not asked my mouth) to ſtrengthen* themſelves *in the ſtrength of Pharao, and to truſt in the ſhadow of Egypt*] In theſe words, the Prophet,more particularly,declareth what the counſel and courſe was,that he condemned in them, and for which he denounced *a wo* againſt them, ver. 1. to wit,their running into Egypt,and relying on that State for ſhelter and ſafegard. Now this, many of our Interpreters turn over to Zedekiahs time. And it is true, that in thoſe dayes, both before the ſurprizal of Jeruſalem,they ſought to Egypt for ſuccour, Jer. 37.7. Ezek.17. 15. as alſo after it, upon the death of Gedaliah, they fled thither for ſhelter, Jer. 43.4-7. But the Prophet ſeems rather to bend his ſpeech againſt thoſe of his own times, who, under Ezekiah,alſo, were faulty in this kinde, to wit, in having recourſe unto Egypt, and relying on it for ſafety and aſſiſtance, againſt the Aſſyrian forces ; as appears plainly,ch.20.5,6. ſee there. Nor doth ought appear to me, in this whole Sermon, concluding with the fall of Sennacherib, as all grant and agree in,that may not very fitly, accord with thoſe times.

walk to go down into Egypt] That is,*journey*, or *travel* (out of their own land) *to go into Egypt* ; as 2 Sam. 19. 10. *Am come to go down to meet the King*. The word *walking*, applyed uſually to travellers, Gen. 32. 1. and that *deſcending*, or *going down* ; as here ; ſo Gen.26.2. chap. 52. 4. Of paſſing from place to place,without any ſpecial reference to the ſituation of places,or any peculiar notion of *deſcent* included, Judg. 15. 8. 2 Sam.19. 26. See Chap.38.8. And there is no neceſſary implication therefore (which the Rabbines would have) of their land,being higher then the land of Egypt. Into Egypt it is not unlikely, that many fled out of divers parts of Judea, upon Sennacheribs irruption ;and no leſs probable, that from ſome of the principal in the State, if not from Ezekiah himſelf,ſome meſſage,alſo,was ſent thither, and motion made for aids from thence, ver. 4. when it appeared, that the Aſſyrian, by the preſents ſent him, would not be appeaſed, 2 King.18. 13-17.

and have not asked my mouth] Or, *but* (as ver.1) *aske not counſel of me*,or, *conſult not with me*, what they ſhould do ; as Joſh.9. 14. either by Prieſt ; as 1 Sam. 23.9,10. or by Prophet ; as 1 King.22. 7. See 2 King. 1. 3.

to ſtrengthen themſelves *in the ſtrength of Pharao*] Or, *by the ſtrength* ; as Pſal. 78.26. A defect of the Pronoun ; as chap. 13.8,15.

the ſhadow] That is, *the covert* Of which,ver. 1. *ſhadow*, for *protection* ; as Judg. 9. 15. Eccl.7,12. Cant.2.3. A metaphor,taken either from hens, or other fowl that ſecure their young,by over-ſhadowing them with their wings, Pſal.17.8. & 91.1,4. Mat. 23. 37. or from goodly fair trees, that afford ſhelter againſt heat and ſtorm, unto man and beaſt,that come under their ſpreadings, Lam.4.20. Ezek. 31. 6. Dan.4.12, 14.

V. 3. *Therefore ſhall the ſtrength of Pharao be your ſhame, and the truſt in the ſhadow of Egypt your confuſion*] Or, *And your truſt* (a defect of the pronoun ; as Pſal.45.3.) *in the ſhadow of Egypt your ignominy*, or *diſgrace* ; as Pſal. 71. 13. Heb. *And the ſtrength of Pharao*,&c. as Jer. 1. 17. & 6.11. Or, *For the ſtrength*,&c. as chap. 13.8. & 16. 2. rendring a reaſon of the *wo* denounced, ver. 1. to wit, The ill ſucceſs of theſe their counſels and courſes : which ſhould turn all to their confuſion and ſhame, when they ſhould,by experience, finde to their grief and ſmart,that they were altogether unable to do them any good, ver. 5. See Chap. 20.5, 6. & 36.6. Jer. 37.7. & 38. 22.

V. 4. *For his Princes were at Zoan ; and his Embaſſadors came to Hanes*] Or, as ſome render it, *When* (as Joel 2. 20.) *his Princes had been at Zoan, and his Embaſſadors had arrived at Hanes : his Princes*, and *his Embaſſadors* : That is, ſay the Jewiſh Commenters, either the Kings, or the peoples. Some of the chief about the King, ſent in embaſſage to the King of Egypt, to crave his aſſiſtance againſt the Aſſyrian ; as they before had ſent to the Aſſyrian, to obtain peace, 2 King. 8.14. but with as ſorry ſucceſs in the one, as in the other.

Chap. 33.7. See the like of Hoſhea, 2 King. 17.4. See alſo ch.57.9. & Hoſ.12.1.

Zoan] A famous city in Egypt. See chap. 19. 11.

came to] Heb. *touched at*. Or, *reached unto*; as Pſalm 32. 7.

Hanes] Another city of Egypt, called alſo, *Tahapanes*, Jer. 2.16. See more of it there. And Tahpanhes, Jer. 43.3,8.

V. 5. *They were all aſhamed of a people, that could not profit them, nor be an help, nor profit; but a ſhame alſo, and a reproach.*] When they came into Egypt, they ſped ſo ill, that they returned with nothing, but ſhame and diſgrace; and ſo was fulfilled what was foretold, ver.3. Spoken here in the wonted prophetical ſtrain, as a thing already paſt and done.

They were all aſhamed] Heb. *Each*, or, *every one*, (to wit, of thoſe that went, or were ſent, ſaith the Rabbine; but we may well add both of them, that were ſent, and of thoſe alſo, that ſent them) *was aſhamed.* So the word is moſt frequently uſed, in an immanent, or ſtanding notion, Jer.2,26. & 8. 9,12. & 10.14. & 48.20. & 50.2. Ezek. 9. 12. Joel 1. 10,12. Zach. 9.5. & 10.11. Nor ſee I therefore, why ſome late learned Interpreters ſhould render it here, in a tranſitive, or paſſing ſenſe; *He* (that is, the King, ſay they,) *ſhall ſhame them all*; that is, all his people, or all thoſe of Jeruſalem. Though the verb be ſometime found in an active uſe; but then moſtly, if not wholly, in a notion, not of *ſhaming*, but of *drying up*; as Pſal.74.15. Ezek. 17.24.

that *could not profit them*] A defect of the relative, as chap. 10.2,3. Heb. *will not*, or, *ſhall not profit*. But the future is oft uſed potentially. So 1 Sam. 12. 21. Jer. 2. 11. Yet ſome render it, *would not profit them*. Pſammetichus then King of Egypt, ſay they, would not break with the King of Aſſyria, whom he had formerly made peace with; and refuſed therefore to afford them any ſuccour, or aſſiſtance againſt it. But theſe are meer conjectures, having no ground from ſtory ſacred, or other. More likely it is, that the Egyptian King, who ever he were, that then was, either durſt not, by ſeeking to ſuccour them, provoke ſo potent and prevalent a King, as the Aſſyrian then was, having ſurpized, and carried captive, the other ten tribes before; or if he made any attempt, it came to as little effect, as the aid that was afterward, out of thoſe parts, ſent to the ſupport and ſuccour of Zedekiah, Jer. 37. 7. See ver .7.

nor be an help, nor profit] Heb. *nor for help*; *nor to profit*. Beginning a new branch, not coupled to the former; as if he had ſaid more fully, with ſupply from the former: of a people, I ſay, neither fitted for help, nor able to be any way uſeful to them: & not that alone; but that would be a foul ſhame, and diſgrace unto them, in not anſwering their expectation, Chap.20. 6. So Jer. 2. 36.

V. 6. *The burden of the beaſts of the South: Into the land of trouble and anguiſh, from whence* come *the young and old lion, the Viper, and fiery flying Serpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people that ſhall not profit them.*] The Prophet proceeds to tax their extream folly, in taking ſo much pains, and undertaking ſuch toilſom and dangerous journeys, through the deſarts of Arabia; to tranſport their goods and treaſure into Egypt, either there to ſecure them; or thence to procure, and hire aids, from thoſe, that ſhould not be able to ſtand them in any ſtead.

The burden] Some, at theſe words, would begin a new Sermon; becauſe the ſeveral prophecies, many of them, ſo begin: as Chap.21.1,11,13. but the continuation of the ſubject matter; and the ſequel of the context, is ſuch, as affordeth no probability for any ſuch conceit. By the word, ſome would have underſtood, *a burdenſome prophecy*: as Chap.13.1. and ſo the old Greek, rendring it, *a viſion*. But others rather take it in its proper ſenſe, for *a burden*: as Chap.46.1. a place parallel to this.

of the beaſts of the South] Some, *for the beaſts of the South*; that is, a burdenſome prediction, for thoſe brutiſh perſons that toil and moil like beaſts, to convey their goods to them, from whom there is nothing, but miſchief and miſery to be expected. And there is another word, indeed, frequently uſed for *brutiſh* men, that ſignifies, *a beaſt*, Pſalm 73.62. & 92.6. Prov. 12.1. & 30.2. Jer.10.10,14. but that here is uſed very ſeldome ſo, if ever; for thoſe two places, Job 18.3. Eccl. 3. 18. duly weighed, come not home here. By *beaſts of the South*, therefore, others underſtand, the beaſts hereafter mentioned, that carryed their chattels and treaſure into Egypt, which lay South from the land of Judah, Jer. 13. 19. ſaid here to be a burden to them, as the Babylonian Idols were to the Beaſts, that bare them away, Chap.46.1. Some would have the word *burden*, taken here abſolutely, rendring the text, as for *the burden of the beaſts of the South*: or, that travel Southward: and the like conſtruction is found, Pſalm 18.30. & 104.17. Hoſ. 9.11. But the text may be read, admitting a trajection, not unuſuall, and joyning it with the carriages afterward ſpecified; *a burden for beaſts*, travelling *ſouthward*, or bound for the South, *ſhall they carry*, to wit, *their riches*, &c. ſee the like trajections, Job 23.9. & 35.12. Pſal.17.7,13. & 89.50. & 90.11. & 140.11. Chap.29.22. & 41.27. Jer. 5.28.

into the land of trouble and anguiſh] Heb. *into a land of affliction*, or *diſtreſſe and anguiſh*, Prov.1.27. that is, as ſome, into Egypt, alluding in the former word to the name thereof, wherewith it hath ſome affinity in the Hebrew; and minding them of what hard uſage they had there formerly found, Exod.1.11,13,14. Deut.4.20. & 16.3. & what only they might be ſure from thence to expect. But others read the words, *by*, or *through a land of affliction and anguiſh*: for ſo alſo is that particle oft uſed; as Gen.12.6. & 13.17. Eſt.9.2. Pſalm 19.4. Chap.37.29,34. & 42.3. that is, through that vaſt Wilderneſs, that lay between the land of Judah and Egypt, which they paſſed thorow before, when they came thither from Egypt, and which they then found to be ſuch, as is here related: ſee Deut.8.15 & 32.10. Jer.2.2,6. Yet ſome conceive, that in theſe terms, is deſcribed that narrow paſſage, or neck of land, lying between the red Sea, and the midland, by which they were to paſs, ere they could enter into Egypt: but hereof there is no great probability, that neck of land being not ſo narrow, as ſhould cauſe any ſuch difficult paſſage, as the Prophets words here imply,

from whence come *the young and old lion, the viper, and fiery flying ſerpent*] Heb. *the lion, and lion from them*, that is, *from thoſe parts*: or, *from which parts*: the poſitive for the relative; as Job 3.3,15. Jer.2. 6. and a defect of the verb; as 2 Kings 6. 32. Rom.4.7. Now all this, divers Interpreters apply alſo to Egypt, expounding the words, ſome of the beaſts, that were there adored; ſome of the wilde Beaſts and Serpents that abounded in Africa, and thoſe parts of it, that neighboured upon Egypt. Others, again, not of any beaſts, but of the Egyptians themſelves, people, in condition, like to ſuch beaſts, and that ſhould unto them prove ſuch. See Chap.11.6-8. But to run to allegories, where a plain and proper ſenſe, even offereth it ſelf, is unſafe: that ſuch creatures as theſe were very rife, as well in the deſarts of Arabia, as of Africa, cannot be doubted, much leſs denied. See Deut. 8. 15. of their way to Egypt, I conceive all this to be ſpoken, as not onely tedious and difficult, for want of needfull accommodations, but as dangerous, alſo, in regard of ſuch harmful creatures, as theſe, abounding in thoſe parts, and from thence, alſo, infeſting the countries neer to them.

the young and old lion] There are two words here uſed, which both ſignifie *a lion*; but with ſome difference, as is ſuppoſed; whether the one, *a young*; the other, *an old* one, as our verſion rendreth them, is uncertain. But of the ſeveral terms, wherewith *lions* are in Scripture deſigned, ſee the notes on Job 4.10.

the viper] Or, as ſome, *the Baſiliſk*; a Serpent ſo called, from a word that ſignifies, as ſome ſay, *to hiſſe*, Chap.42.14. but the word there ſignifies, rather, *to cry out*, as a woman in travel: and another thence derived, the Rabbines are ſaid to uſe, not for the *hiſſing* of Serpents; but for the *bleating* of ſheep; it is found alſo, Job 20.16. Chap.59.5. See there.

the fiery flying ſerpent] Such as were in the Wilderneſs, that the Iſraelites paſſed thorow, in their way to Canaan, Num.21. 16. Deut.8.15. ſee Chap.14.29.

they will carry their riches] Or, *chattels*, ſo termed, becauſe mens ſtrength ſeems to ly in their wealth. Theſe they carried into Egypt, ſome in likelyhood, that fled their Country upon the Aſſyrians approach, there to ſecure them: ſee Chap.15.7. as thoſe alſo, no doubt did, that fled into Egypt, upon the diſperſion of the people, after the murder of Gedaliah, for fear of the Chaldeans, Jer. 43. 5-7. Others, ſent by the State, to procure helps and aids againſt the Enemies invaſion.

upon the ſhoulders of young aſſes] Heb. *ſhoulder*: as Chap. 46.7. the place that burdens bear moſt upon, Gen. 49.14,15. Chap.10.27. *of young aſſes*; of much uſe in theſe parts, as well for burden, as for ſaddle, Gen.32.15. & 49.11. Judg.10.4. & 12.14. Chap.32.24. ſee Chap.21.7.

and their treaſures] Which ſome would diſtinguiſh from their *chattels*, and reſtrain to their *coin* or *bullion*; but the one term, is of as large extent, as the other: ſee Chap. 2.7. & 23. 18. & 45.3.

upon the bunches of camels] Heb. *bunch*: the word is no where elſe found in Scripture; and thoſe Jewiſh Criticks do but dally with us, that would have it ſo termed, becauſe men galled with burdens, it was healed with *honey*; in regard that the words that ſignifie either, ariſe from one root: the word is rather, by ſome other of them, deemed to be an Arabick term, for that camels, with the Arabians, were of more uſe ordinarily, then with any other people, Chap.60.6,7. Jer.49. 29,32. they had, ſome kind of them, one; ſome, two bunches apiece, and were very uſeful for carriage, in regard of the great weight they were able to bear; but eſpecially with thoſe that were to travel through waſte places, becauſe they would continue long without water: ſee Chap. 21. 7. from this their bunched body, aroſe that proverbial ſpeech, of driving, or drawing *a camel thorow a needles eye*, Matth. 19. 24. inſtead whereof,the Jewiſh Rabbines have another not unlike it, *to thred needles with Elephants.*

to] Heb. *upon:* but ſo alſo uſed, Chap. 29. 12. See verſe 1.

a people that *ſhall not profit* them] Or, *cannot:* as ver. 5. a defect of the relative; as ver. 5. of the pronoun; as Chap. 29.19.

V.7. *For the Egyptians ſhall help in vain, and to no purpoſe*] Heb.*And*; as ver.3. *in vain,and to no purpoſe.* Heb. *in vanity, and inanity: vanity,even that which cannot profit,* Jer. 16. 19. and *a veſſel of inanity*, or *emptineſſe*,Jer.51.34. that hath nothing but wind in it; both here conjoyned, to ſhew what manner of relief, or ſuccour, it was like to be, that the Egyptians ſhould afford them. Yet hence it appeareth,that ſomwhat they attempted; as that from them, ſomewhat was expected, from Chap.29.5,6. So Jer.37.7,8.

Therfore have I cryed,concerning this,Their ſtrength is *to ſit ſtill*] Or,*Therefore do I cry unto her.* Either I the Lord(the Prophet now ſpeaking in the perſon of God,as ver.8.) Or,I,Eſay, do give them warning, and fore-tell them, with as much earneſtneſs,as I can; as Prov.1.24. Chap.58.1. & 65.12. in the name of God,and by command from him; that it is their wiſeſt courſe,and will prove their ſureſt ſtrength, quietly and patiently to reſt, and depend upon God, his protection and aſſiſtance, and not run to and fro, hunting after forrein helps,either from Egypt,or any other,v.15. Chap.28.12. Jer. 2.18,36.Hoſ.5.13.

concerning this] That is,concerning Egypt, and ſeeking to her for aid; as ſome of the Jewiſh Commenters: ſo is the particle uſed,Chap.29.16. or,as other of them, *to her, to this* City Jeruſalem; or, to the daughter of my people, as the Prophet [illegible] to ſpeak,Chap.22.4.Jer.16.14.

ſtrength] Heb.*Rahab:* a name given to Egypt, as is commonly ſuppoſed,from her power and pride: ſee Chap. 51.9. which term,the Prophet,is by ſome,deemed here the rather to uſe;as implying,that this courſe,which he here adviſeth them unto ,would be a better & ſurer means of ſtrength to them, then any that Egypt was able to afford. Yet can I not eaſily aſſent to the learned Annotator , who would have the text thus rendred; Therefore have I called her, (that is, Egypt) *Rahab hem ſhabeth.* I have given Egypt this name,which ſignifieth,*Rahab is a ceſſation*; the Egyptian power is ceaſed.

to ſit ſtill] Not neglecting any lawfull means of defence, which they are no where forbidden to do (ſave where God determined to give deliverance by miracle , and to manifeſt his might the more,enjoyned a waving of them, Judg.7.2-8, 16,17.)nor condemned for ſo doing,1 Kings 20.22. 2 Chr.14. 6 8.& 26.9-15.&32.2-6.but not ſeeking aſſiſtance from other ſtrange people,contrary to the charge herein given them by God;but relying upon him,as able,by ſuch means,ſufficiently to ſecure,as it pleaſed him,to aſſign,or afford them,2 Chr.32. 7,8. Some think that there is an alluſion here,either to the words of Moſes, Exod.14.14. or of Jehaziel, 2 Chr.20.17. *ſtand* ſtill: the word *ſtill*,being not in the text here,is added,to make the ſenſe, to us,more plain. Howſoever,hence it ſeems to me,to appear , that this Prophecy hath not reference to Zedekiahs time;for there, albeit, they were admoniſhed, that Egypt ſhould not relieve them: yet were they not adviſed,as here,to *ſit* ſtill; but to go out, and yeeld themſelves unto the enemy,Jer.38.2,17,18.

V.8. *Now go,write it before them in a table, and note it in a book,that it may be for time to come, for ever, and ever.*] The words of God, to the Prophet, by whom, having forewarned them of the evill, that they would bring upon themſelves,by looking abroad, and adviſed them of the ſureſt courſe, that they could take for their own ſecurity and ſafeguard; he now willeth him, to put in writing, what he had delivered unto them, that it might remain, as upon record, for a teſtimony againſt them,of their diſobedience and diſtruſt.

go] See Chap.20.2. ſo Gen.11.3. Jer.35.22. & 50.5. for there is no neceſſity, as ſome would have this term intimate, that the Prophet ſhould be abroad, when God ſet him this task, and that he was willed to get him home to accompliſh it.

write it] This Prophecy,or that which followeth, v.8. but the former rather: ſee Chap.8.1.

before them] Heb. *with them.* This ſome conceive, as if God commanded the Prophet to go out of his houſe , and commit to writing openly, in ſome publike place,in the view of the people, what he had before by word of mouth delivered: which conceit,croſſeth that, which was by ſome others, over curiouſly picked out of the term before going, of Gods ſending the Prophet home to do it there. Others,that God enjoyned him to write it, having not yet publiſhed it, to be read *with them*, in their preſence. I conceive, that it may well be rendred,*write it on a table* to be *with them*;that is,that it may abide among them, to mind them, when theſe things now foretold them, do accordingly fall out, what they had been warned of before. For I cannot concur with thoſe,who ſuppoſe it meant,not of the people; but of other his prophecies,that this ſhould be written together *with them*;as Jeremy was enjoyned to write all his former prophecies, or the ſubſtance of them,at leaſt,together; and after,to add ſome other thereunto, Jer.36.2,32. However, both in the former, *it*; and in this *them*,the pronoun is put for the noun; as Chap. 17.10.

in a table] Or, *on a table*; as Exod.32.15,16.to be hung up, or faſtened to the wall,or to a poſt or pillar, as Laws and Decrees were anciently, in ſome publike place, where every one might take notice of it: ſo Hab.2.2.

note it in a book] Heb. *delineate*, or *deſcribe it on a book*; as Chap.49.16.Ezek.4.1. engroſs it in a book, that it may remain upon record,for a monument to poſterity; as on a table before, for them at preſent: ſo Deut. 31. 19. Job 19. 23, 24.

for time to come] Heb. *for an after day.* So Prov. 31. 25.

V.9. *That this* is *a rebellious People, lying Children, Children that will not hear the Law of the Lord*] Or, *For it is a rebellious People:* either declaring the ſubject matter, that was to be recorded; or,the reaſon,rather, why God would have it to be recorded; as Deut. 31. 19,20,21,27. the pronoun, for the verb ſubſtantive; as Chap.43.10.Ezek.2.5.

a rebellious people] Heb.*a People of rebellion*: as, *Children of rebellion*,Num.17.10. and,*an houſe of rebellion*,Ezek.12.2. See Deut.31.27.Chap.48.8.

lying children] Either faithleſs and diſſembling; or, falſe and counterfeit children , ſuch as carry not themſelves as children; nor anſwer the expectation of him, by whom they have been adopted, Deut.32.5,20. Chap.1.4.& 57.4. & 63. 8,10.

that] A defect of the relative; as ver.5,6.

will not hear] Endure to hear,Pſalm 58.4,5. Jer.6.10. or, hearken to and obey,Chap.28.12.Jer.6.16,17.& 44.16.Zach. 7.11,12.

the Law of the Lord] The Commandement of God, delivered by Moſes, as ſome, forbidding them to return into Egypt,Deut.17.16.& 28.68.Chap.31.1. or rather,the inſtructions and admonitions of Eſay, and other Gods meſſengers ſent unto them,v,10.ſee Chap.1.10.& 5.24.

V.10. *Which ſay to the Seers,ſee not;and to the Prophets, prophecie not unto us right things,ſpeak unto us ſmooth things, prophecy deceits.*] That forbid Gods meſſengers to preach unto them; unleſſe they will preach ſuch things to them, as pleaſe them,and ſooth them up in their ſins,by promiſing peace and proſperity to them,though they go on in their ſinfull courſes. See Mic.2.6.11. a place parallel to this; and Jer.11.21.

the Seers,ſee not] The ſame with the next branch; only the terms divers,in ſound,and letters;but in ſenſe and notion the ſame: ſee Chap.1.1.& 2.1.

right things] Heb.*ſtrait*,agreeable to equity, Amos 3. 10. Chap. 59. 14. they deſired not to have the truth of God, or their duty to God,taught, or told them: ſuch teaching was too harſh for their tender ears; it croſſed their corruptions: nor could they endure to have thoſe courſes contradicted, which themſelves had pitched upon, or were addicted unto; nor to hear Gods judgments denounced againſt them , for their perſiſting in the ſame,Jer.43.2. hence that ſcoffing demand,*what is the burden of the Lord?* Jer.23.33.

ſmooth things] Heb.*ſmoothneſſes*; as Pſal.12.2,3. that is, *flatteries*; Sermons of peace, proſperity and pleaſure; and that ſtrain the falſe Prophets therefore wholly addreſſed themſelves unto;becauſe they ſaw it pleaſed the people,chap. 56.10,12.Jer.4.10.& 6.14.& 8.10. & 23.17. Ezek.13.10,18, 22. hence that *ſmoothing* , or *ſlicking* of their *tongues*, Jer. 23.31.

prophecie] Heb. *ſee*,as before.

deceits] Or,*illuſions*,Job 16.3.not that they ſo termed them, but that they were ſo indeed, Jer.5. 31. & 23.16,25,26,32. Ezek.13.7,8.

V.11. *Get ye out of the way,turn aſide out of the path*] Take another courſe, then that ye now do; be not ſo ſtrict, and preciſe in your preachings, Mic.2.6. the ſame thing in divers terms.

cauſe the holy one of Iſrael to ceaſe from before us] Or, *from us*; as Chap.21.15.& 31.8.& 37.6. talk not ſo much to us of *the holy one of Iſrael* , (a term then very riſe in the mouth of Gods meſſengers,Chap.1.4 & 5.19,24. & 10.20. & 12.6. & 17.7.& 29.19,23.)moleſt us no more, with ſo many meſſages from him: ſee Job 21.14. Some render the words, *make the holy one of Iſrael turn out of the way, that he may ceaſe from before us*; that he and we may not meet, to trouble us in our way, but we may walk as we liſt: but this ſeems a little too much ſtrained.

V.12. *Wherefore thus ſaith the holy one of Iſrael*]He proceedeth to fore-tell what for this their extream impiety ſhould befall them;and he maketh his introduction unto the denunciation of it,with that title that they ſcoft at,and deſired not to hear,ver.11.

Becauſe ye deſpiſe this word] Ye ſet light, by the word of warning,admonition, and advice now given you,from God, by the mouth of his meſſenger,v.7,15.

and truſt in oppreſſion,and perverſeneſſe,and ſtay thereupon]Ye truſt to your ſhifts,and your means, compaſſed by wrong dealing, thereby making account to ſecure your ſelves. See Chap,28.15.

oppreſſion] Or, as Some, *fraud*: ſee Pſalm 62.10. & chap. 33.15. Howbeit,ſome learned Criticks ſuppoſe the word here uſed,by a tranſpoſition of letters, to be put for another word, that ſignifieth *perverſneſſe*; the rather, becauſe this, and the next,are found both joyned,as here,together,Prov.2.15. and the like tranſpoſition is found in many other words; as in that for a *ſheep*,Lev.14.21.& 17.3. in that,for a *garment*, Exod. 22. 9,23.and others.

perverſneſſe] Heb.*a perverted*, or *croſſe* way, or courſe, it is rendred *froward*, Prov. 2.15. & 3.32. & 14.2. a defect of the ſubject;as *vile*,for *vile* grapes,Chap.5.24. *burning*, for *burning* fire,Jer.36.22. *untempered*,for *untempered* morter,Ezek.13.11. ſuch croſs courſes,by which they departed from God, (as the word importeth, from whence it cometh, uſed Prov.3.21.) leaving him,and his advice,to cleave to courſes of their own, ver.11.

ſtay thereupon] Truſt thereunto, as of ſtrength ſufficient to ſupport you; a metaphor taken from a ſtaff, wherewith a man ſtayeth himſelf up: ſee Chap.3.1.& 10.20.& 50.10.

V.13. *Therefore this iniquity ſhall be unto you,as a breach ready to fall,ſwelling out in an high wall, whoſe breaking cometh ſuddenly at an inſtant.*] The ground of the denunciation was in the verſe before-going; the ſubject matter of it followeth in this, and the next. The ſhifts and devices that you truſt to, ſhall all fall to pieces, and your ſelves periſh irrecoverably together with them.

this iniquity] This your vain confidence, and the wealth ſo gotten (Luke 16.9.) which you truſt to, verſe 12. Pſalm 52.7.

as a breach ready to fall] Heb.*as a rupture*(Neh.6.1.Iob 16. 14.)*falling*,ſo *periſhing*, for ready to periſh, Chap. 27.13. but here rather,*threatning a fall*, as ſome render it; becauſe the rupture,or breach,cannot be ſaid properly *to fall*: or, as others,*a rupture of a falling* wall,or a wall *ready to fall*, ſupplying the word uſed,Pſalm 62. 3.another then that which hereafter followeth;as the *flower of a fading* plant, Chap.28. 4. a defect of the ſubject: ſee v.12. This your inſolency,and arrogancy,is but a fore-runner of your fall. Prov. 16. 18. and 18.12.

ſwelling out] As *blains*,or *bliſters*,do on mens bodies,which are hence ſo termed,Exod.9.9,20.the latine termeth it, *a bellying wall*;whence the proverb,*take heed of over-charging a wal with a belly*,becauſe ſuch are prone to burſt.

in an high wall] The leſſe able to ſtand for the weight it beareth,and the more dangerous in its fall,Mat.7.27.I ſuppoſe they ſit here beſide the cuſhion,who conceive in theſe words, an alluſion to be unto men cruſht to pieces, by the fall of a wall; as 1 Kings 20.30.Luke 13.4. See Pſalm 62.3.

whoſe breaking] Or,*breach*: that is,rending aſunder in the fall,for the former *rupture* within, and the giving out thereupon,before-mentioned,go both of them, before the fall, and fore-ſhew what would enſue.

ſuddenly at an inſtant] Chap.29.5.

V.14. *And he ſhall break it,as the breaking of a potters veſſell, that is broken in pieces, he ſhall not ſpare, ſo that there ſhall not be found in the burſting of it,a ſheard to take fire from the hearth, or take water* withall *from the pit*] All your plots and projects,and all the ſtays ye truſt to,ſhall be ſo quaſht & daſht to pieces,that nothing ſhall come of them, that may do you any ſervice, or be in the leaſt manner uſefull to you, much leſſe yeeld you that ſecurity that you expect from them.

he ſhall break it] *He*,that is, *God*, ſay ſome; *the enemy*, ſay others; true of both, but neither here needfull, the word being taken indefinitely: *he ſhall break it*,that is,*it ſhall be broken*: and that is enough to expreſs the Prophets mind: ſo Chap. 9.6.Jer.23.6.Amos 4.2.Mic.2.4.Hab.3.17.

it] That is,*the iniquity*,v.13. that ye truſt to, and all the deſigns that ye build thereupon,Chap.29.16. howbeit,ſome refer it to the wall before-mentioned,v.13.which when it falleth,is with the fall of it ſo ſhattered and battered, that it is with it, as with an earthen bottle that is burſt all to ſhivers.

as the breaking of a potters veſſel] Heb. *according to the breach*(as Chap.13.19. or,*as with the breach*, (as Chap.22.17, 18.) *of a bottel of the potters*: as Jer.19.1. as an earthen bottell, when it falleth to the ground, or is thrown upon the pavement, is wont to break all to ſhivers, ſo as it cannot be pieced together, or made up again: ſee Jer.19.11.

broken in pieces] Or,*to ſhivers*, Mic.1.7. with Chapter 27. verſe 9.

he ſhall not ſpare] Or,which one *ſpareth not*: to make the connexion the clearer, a defect of the relative; as ver. 5,6,9. which a man, the owner of it,or other,hath no regard to,what becomes of it,or throweth away, on purpoſe, to break it: or, *that is not ſpared*; no regard being had to it,as before.

ſo that] Heb.*and*; as Chap.10.19.Jer.14.19.

there ſhall not be found] Or, *there remaineth not*; as Chap. 13.15.

in the burſting of it] Or,*among the ſhivers*, or broken pieces of it,to wit,of the bottle.

a ſheard] Job 2.8.

to take fire] As Prov.6.27.& 25.22. whence the name of *tongs*,to take fire with,Exod.35.3.

The hearth] for which another word, Pſal. 102. 3. Both from burning, chap. 33. 14.

To take up] This word is uſed, of liquor, (as the former of fire) Hag. 2. 16. *to draw out*, in this notion no where elſe found.

the pit] Made of purpoſe for receit of water,Jer.14.3.from an Ethiopick term, ſaith one, that ſignifieth to gather together,Mat.13.2.& 18.20.

V.15. *For thus ſaith the Lord God,the holy* one *of Iſrael*] Or, *Thus ſaid*, This is the advice, that God, whom ye liſt not to hear named,gave you: ſee ver.11,12.

In returning,and reſt ſhall ye be ſaved; in quietneſſe and confidence ſhall be your ſtrength] Your only means of ſtrength and ſafety is by reſting quietly on God, and truſting to his protection;and not ſeeking for ſhelter,or relying upon reliefs from abroad,v.7.

in returning] Or, *by returning*,to wit,unto God, by repentance,Jer.3.1,12,14. & 4.1. Or,as ſome rather, *by quietneſſe*: for it is a noun,not a verb: and howſoever the verb of *returning*, be commonly uſed of *repenting*: yet doth no noun, or verball thence deduced,ſignifie *repentance*,in Scripture, as by almoſt a generall miſtake,is commonly imagined: the one,to wit,*teſhubah*,is uſed of other *returns*; of the times of the year, 2 Sam.11.1. 1 Kings 20.22. of ſpeech,in way of anſwer,Job 21.34.& 34.36.from journey home,1 Sam.7.17. of return by repentance,in Scripture no where: howſoever, the Rabbines do commonly ſo uſe it; as where they ſay, that it was one of thoſe *ſeven* things, that were made before the world began: the other,to wit,*Meſhubah*, in which the *mem* is no prepoſition,but a meer miniſterial,or formative letter,is never uſed,as the Hebrew Criticks obſerve,but in way of reproof, and is ſo far from ſignifying repentance or converſion to God, that it ever importeth *averſion* from, or *rebellion* againſt God, Jer. 2. 18.& 3.22.& 5.6. & 8.5. & 14.5. Hoſ.11.7. & 14.5. and the reaſon is, becauſe the verb whereof both come, ſignifies, as well *to turn from*,as *to turn to*; yea, in one form it is no otherwiſe uſed then *to turn away*,and *revolt*,Chap.57.17. Jer.3.14, 22. & 8.5.& 31.22. & 49.4. or, *to turn away*, and *make to revolt*, Chap.47.10.one place only is ambiguous, Prov.1.32. where ſome render this word, *averſion*;others,& ſo the moſt of the Jewiſh,*eaſe*,or *reſt*; and this,the rather, becauſe tranquility followeth: from whence alſo,ſome ſo render the word *ſhubah*(no where elſe found)here; where it is joyned with two other words of the ſelf-ſame notion, and cometh very neer home to the term of ſitting ſtill,ver.7.to which alſo the uſe of the verb,whence it cometh,is by good Writers deemed in many places to incline,as among others, Pſalm 23.6. *I ſhall ſit quietly in the houſe of God*, Num.10.36. at the ſitting down of the Ark,*Cauſe to reſt, O Lord,the many thouſands of Iſrael*; and Pſalm 23.3.*he quieteth my ſoul*,or *maketh me to reſt*,and Jer.30. 10 & 46.27.*Jacob ſhall reſt,and be quiet,and at eaſe*, where it is joyned in both places, with the ſame word, that this is knit unto here. Yet ſome other interpret it, of *turning* from their purpoſe, of ſeeking, or ſending to Egypt. But that of *reſt*, and keeping quiet, ſeems beſt to ſort with the context. See Chap.7.4.

ſhall ye be ſaved] Or,*may ye be ſaved*; in a potential notion; this is the onely way of ſafety for you, if ye be content to embrace it.

in quietneſſe] See Chap.7.4.

confidence] In truſting to God,and depending upon him, 1 Chr.1.20. 2 Chr.13.18.& 16.8,9. Pſalm 34.22. & 37.40. & 125.1.Chap.26.3,4.See the contrary,Chap.7.9.

ſtrength] As ver.7.though another word here uſed.

and ye would not] Or,*yet ye would not*; as Chap.29.2. Ye would not accept of Gods gracious offer, nor follow his advice: ſee Prov.1.25.Mat.23.37.

V.16. *But ye ſaid, No; for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you,be ſwift.*] Ye make account to ſecure your ſelves better another way, to wit, by poſting apace upon ſwift beaſts,if any enemy appear,out towards Egypt; but this ſhift of yours will not ſtand you in ſtead: for your enemies will be too ſwift for you, they will purſue you, and overtake you, ere ye get thither.

But] Heb. *And*; as Chap.29.13.

Ye ſaid] Or, *ye ſay*: Ye think with your ſelves; as Pſalm 14.1.

No:] We will not ſo do, Jer.6.16,17.& 44.16.

for] Or, *but*: as Chap.39.23.

we will flee upon horſes] Heb, *horſe*: as afterward, *a ſwift* one, eſcape by help of them: ſee Hoſ. 14.13. yet ſome render it, *we will flee to horſes*, as to a people, v.6. to the help of horſes, which Egypt was ſtored with, Chap.31.1. ſo Pſalm 20.7. but the branch following, carries it rather the former way: *ſwift* beaſts, as he ſometime ſaid, being for *flight*, rather then for *fight*.

flee ye ſhall] This ſome refer to Zedekiahs flight, Jer.39.4. Others, to the flight of Captain John with his Complices, afterward into Egypt, Jer.43.5-7. But it is not unlikely, but that many of them alſo, ſo endeavoured to do upon Sennacheribs approach: though ſome expound it, *ye ſhall flee* indeed, that is, ye ſhall be carried captive, and exiled: and it is true, that in Greek and Latine, *flight* is uſed, for exilement enforced: but not ſo, I ſuppoſe, in Hebrew; and the next branch goeth the other way.

on ſwift ones] Heb. *on a light*, that is, *ſwift* one; as Chap. 19.1. *ſwift*, for *ſwift* beaſt, or *ſwift* horſe, as ſome, to make the gender agree, a defect of the ſubject, as v.22,13. and *ſwift one*, for *ſwift ones*; as before, *horſe*, for *horſes*; and *beaſt*, for *beaſts*, as Jon.4.11.

they that purſue you ſhall be ſwift] The enemy ſhall make after you, and match you, if not exceed you in ſwiftneſſe: ſo that the ſwiftneſſe of your horſes, be they never ſo ſwift, ſhall not ſtand you in any ſtead, Chap.5.26. Jer.4.13. Lam.4.19. Hab.1.8. Pſalm 33.16,17. Amos 2.14-16.

V.17. *One thouſand* ſhall flee *at the rebuke of one: at the rebuke of five ſhall ye flee*] A ſmall company of the enemy ſhall be able to put you all to flight: ſee Deut.32.30.

ſhall flee] Supplyed out of the following branch: ſee the like, Chap.13.13. & 18.7.

the rebuke] Not verbal, but actual, the *aſſault*, or *onſet*: as Pſalm 76.6. yet ſeldom in this notion uſed, but of God: but here made choice of, to ſhew what a ſmall matter ſhould then diſmay them, and cauſe them to turn the back to the foes, notwithſtanding all their confident conceits at preſent.

five] A ſmall and inconſiderable number, Lev.26.8.

ſhall ye flee] Or, *ſhall ye all flee*: for that ſeems to be ſupplyed: as 1 Sam.30.8.

untill ye be left, as a beacon upon the top of a mountain, and as an enſign on a hill.] That is, as moſt underſtand it, untill a very ſmall remnant of you be left, being, through Gods mercy, reſerved, after that the main bulk and body of you, hath, through Gods juſt judgment, bin cut off and deſtroyed, ch.1.9.& 6.13. & 10.12. & 17.6,9.& 37.32. But I ſuppoſe rather (for he ſpeaketh not here of killing and deſtroying, but of chaſtiſing and putting to flight) the meaning to be, that they ſhould be ſo diſperſed, that they ſhould not be able to ralley, or bring their troops into a body again, or to be any conſiderable company of them, in any one place together; but that they ſhould, being ſcattered one from another, be found ſtragling, here one, and there another, as *a beacon*, or the like, that ſtandeth alone on ſome hill by it ſelf. Hither belongeth that of *coming out* againſt an enemy *one way, and fleeing ſeven ways* before him, Deut.18. 7,25.

left] Either left alive, eſcaping: as Chap. 17.9. and ſo Luke 17.35,36. or *forſaken, left* alone, without company: as c.1.8.& 6.12. each one ſhifting, as in ſuch flight, and flighting, for himſelf.

as a beacon] Heb. *a maſt*, ch.33.23. Ezek.27.5. but here uſed for ſuch a tall pole, as our *may-poles*, reſembling a maſt, erected on an hill, or ſet up in ſome eminent place, for ſome ſpecial publike uſe, as from thence to give warning of the approach of ſome hoſtile troops, or the like: for it ſeems but weak, that ſome here have, of ſetting up the *maſt* of a ſhip on ſome foreland, where the ſhip had it ſelf miſcarried: nor is it ſo probable, that hereby ſhould be underſtood, *a tree bereaſt of branches* or *boughs*: or, *a tree*, or two, left for *maſts*, or *ſtandars*, or *ſea-marks*, or *way-marks*, when all the reſt of the wood about it, hath bin felled.

on the top] Heb. *head*: as Chap.2.2.& 17.6.

as an enſign on a hill] Of which, ſee on Chap.13.2. but in this place it ſeems to intend no other, then ſuch as was in the former branch intimated: ſo it is uſed, Num.21.8. of the pole, on which Moſes pitched the ſerpent of braſs: An emblem of ſolitarineſs in this place.

V.18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you*] . Here beginneth the latter part of this Sermon, containing matter of comfort, for the conſtant, and convert faithfull, laid down in gracious promiſes, referred to two heads; the one, concerning the deliverance and reſtitution of Gods people, v.18-26. the other, concerning the deſtruction of the Aſſyrian, their enemy, v.27-33.

And therefore] Or, *Yet therefore*: as Chap.29.2. or, *And yet* or, *Notwithſtanding*: as chap.51.21. Jer.16.14.& 30.16. for all this, if it have reference to what went before: or, *therefore*, for this end, if it have reference to what followeth; in all that God doth in this kind, he intendeth nothing but grace and mercy unto thoſe that be his; either that continue ſtill faithfull to him, or are reclaimed and amended by theſe judgments upon them: ſee 2 Chr.15.3-6.

will the Lord wait] That is, as ſome, he reſpites, and ſuſpends the execution of judgment, at preſent, expecting your reformation and repentance, that he may not proceed in rigour againſt you, Gen.6.3. Jer.3.12.& 8.4-6. & 26.2,3. Ezek.18.31,32.& 33.11. 1 Pet.3.20. 2 Pet.3.9. or, as others rather, he will ſtay and delay the putting an end to theſe troubles, for ſome time, expecting a ſeaſonable time to ſhew mercy, when men being humbled, and amended by them, are fitted for the receit of it, chap.10.20.& 17.7,8.& 27.8,9. v.22. This the rather, becauſe the *waiting* afterward commended, hath relation hereunto. For as for thoſe that take it tranſitively, as ſome of the Jewiſh Doctors do, *the Lord will make to wait*, that is, will cauſe you to wait and depend upon him, they ſeem to force the text aſide, out of its plain path.

will he be exalted] That is, as ſome, he will *keep aloof*, for a time, untill the ſeaſon of ſhewing mercy come, Pſalm 10.1. but I find not where the word is ſo uſed; rather God, who ſeemed to ſit ſtil, and not regard what was done, while the enemy prevailed, will at length raiſe up himſelf, and advance his own name, both in the deſtruction of the enemy, and the deliverance of his people, Pſalm 46.10. Chap.33.10.

upon you] That have kept conſtantly with him, or have ſincerely returned to him, Chap.1.27. & 59.20.

for the Lord is a God of judgement] *Judgment*, is in Scripture taken, ſometime, for a ſtrict, ſevere, and exact execution of juſtice on delinquents, as chap.28.17. And ſo is God, *a God of judgment*, in regard of obſtinate wicked ones, Exod.34.7. Pſal.146.7. ch.5.16. and ſo ſome would have it here. Sometime, again, it is put for *moderation*, and *diſcretion*; as Pſal.112.5. ſuch as God uſeth in the chaſtiſement of his children, oppoſed *to wrath*, or *rage*, rather, and rigour of juſtice, chap.27.8. Jer.10.24. & 30.11. and ſo it is here to be underſtood. He is a God, that doth all things with wiſedom, moderation and diſcretion, eſpecially in his carriage towards, *and dealings* with his children. See chap.28.24-29.

Bleſſed are *all they that wait for him*] While he waiteth to ſhew himſelf gracious unto them: That are content to wait quietly, depending upon him for deliverance, not running out, this way, and that way; and ſeeking by indirect courſes, to relieve, or ſecure themſelves; but expecting it from him, when to him, it ſhall ſeem ſeaſonable to ſend it, Pſalm 33.20,21.& 40.1. Ch.8.17. & 28.16. & 49.23. Dan.12.12. Hab.2.3. Zeph.3.8.

V.19. *For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more*] He proceedeth to ſhew wherein God would be gracious, and merciful to them, to wit, in making Jeruſalem a place of refuge, and ſafegard for them; and upon their ſupplications to him, in returning ſuch gracious anſwer, not by verbal promiſes onely, but by actual performances, as ſhould put an end to all their, both fears and tears. See ch.37. The words may be read, *For a people in Zion ſhall ſit ſtill*; (as ver.7. or, *ſit quietly*, and ſafely, (as Pſal.23.6. See ver.15.) and *in Jeruſalem*; as ſome render it. See chap.10.12. A company of Gods people, that either before, were abiding in Jeruſalem, or repaired thither out of other parts of Iudea, upon the Aſſyrian invaſion, for ſhelter and ſuccour, ſhall through Gods gracious protection, ſit there in ſafety, ch.37.35. Or, which I conceive to be the genuine ſenſe; *For thou the peope* (I mean) *of Zion*, that *abide*, or *dwell in Ieruſalem, ſhalt weep no more*. Of which change of the perſon, ſee 1 King.22.28. Iob 17.10. & 18.4. Which laſt is a fit parallel to this, thus read; and ſheweth that ſuch interchanges are found, as well in the Indicative mood, as in the Imperative, to which ſome Grammarians would reſtrain them. It is word for word there, *Tearing his ſoul in anger, ſhall the land for thee be left?* for, *O thou that teareſt thy ſelf in thine anger, ſhall the land for thee be left?* and here, *People in Zion ſhall dwell*, or, *abideth in Jeruſalem: Thou ſhalt not weeping, weep*; for, *O thou people of Zion*, that *dwelleſt*, or, *abideſt in Jeruſalem, thou ſhalt no more weep. People in Zion*, for, *people of Zion*: *As mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21. The defect of the relative, here ſupplyed, is ſo common, as nothing more. See chap.28.12,26,29. ver.5,6,9,14. That of the copulative, uſual alſo, (as Chap.17.14. & 27.4.) is not here material; becauſe it varieth not in this regard, either the ſenſe, or the ſyntax. See chap.10.24.

thou ſhalt weep no more] Heb. *thou ſhalt not weeping weep*; as Ier. 22. 20. As formerly thou didſt, Ch. 33. 7. See Chap. 25. 8, & 35. 10.

he will be very gracious unto thee, at the voice of thy cry; when he ſhall hear it, he ſhall anſwer thee] See the complement hereof, 2 Chr. 32. 20, 21. Chap. 37. 4, 6, 7, 15, 21, 22, 35, 36.

he will be very gracious unto thee] *He*, the Lord; as ver. 23. Heb. *will dealing graciouſly, deal graciouſly with thee.* The word, ſo repeated, hath an emphaſis in it, as before.

at the voice of thy cry] Heb. *of thy crying*; as Chap. 57. 13.

when he heareth it] Heb. *as* (that is, ſo ſoon as) *he heareth it.* Or, *ſo ſoon as he heareth*: for the Hebrew Criticks ſuppoſe the pronoun to refer to the perſon hearing, not to the thing heard: but then there muſt be a defect of the word *it*, to be ſupplyed, as Ch. 28. 20, 28. and oft elſewhere.

he will anſwer thee] Heb. *he hath anſwered thee.* The preſent tenſe for the future; as Chap. 20. 16. Mic. 7. 8. he will grant thy requeſt: do what thou requireſt, for thee: as Pſal. 118. 5. & 143. 1. See chap. 58. 9. & 65. 24.

V. 20. *And* though *the Lord give you the bread of adverſity, and water of affliction, yet ſhall not thy teachers be removed into a corner any more; but thine eyes ſhall ſee thy teachers*] The effect followeth, both of the diſtreſs that God had brought them into, and of his gracious deliverance of them, out of it again: (as Pſal. 66. 11, 12.) to wit, that they ſhould then look after, and attend to their teachers, who ſhould freely admoniſh them, which they had formerly refuſed to do, ver. 20, 21. and ſurceaſe their former idolatrous courſes, abandoning, and aboliſhing whatſoever had any relation thereunto, ver. 22.

And though *the Lord give you*] A defect of the diſcretive; as, Iob 19. 26. Though others render it, *The Lord indeed will give you.* And ſome of the Rabbines, *And when*, or after that *the Lord hath given you thy teachers ſhall not be removed.* See the like conſtruction, Ruth, 2. 9. Howbeit, becauſe the words are, by ſome, deemed to contain matter of promiſe, rather then menace; they read them far otherwiſe then our verſion, and the moſt, exhibite: the Belgick verſion thus, *And the Lord will give you bread* in *adverſity, and water* in *affliction.* The particle, as oft, wanting. So Chap. 26. 8, 18. Ier. 5. 7. & 11. 23. That is, he will in your greateſt ſtreights, ſupply you with ſome competency of neceſſaries, 1 King. 17. 6. Pſal. 33. 19. & 34. 10. See chap. 33. 16. And this I ſhould rather incline to, the ſyntax being familiar, and ſuiting well with the context, then that which another learned writer exhibiteth, *I will make your adverſity bread, and your affliction water*: I will make your afflictions to be as food to you. But the frequent uſe of the proverbial form, ſeems much to ſtrengthen the received reading.

bread of adverſity, and water of affliction] Or, *bread of ſtraights, and water of affliction*; for, *oppreſſion*; which our margent hath, ſorteth not ſo well here. It ſeems to have bin a proverbial form of ſpeech, importing ſhort and ſorry fare, or diet. Such as thoſe uſe to have allowed them, that are ſhut up in priſon; and ſuch as thoſe are put to, in time of a ſiege, that are mured up in ſome city, eſpecially when all the country about them hath been plundred, and ſpoiled by the enemy; the caſe of Samaria, 2 King. 6. 25. and of Jeruſalem, as in the Chaldean ſiege, Ier. 38. 9. & 52. 6. And ſo, albeit, not ſo extream in the Aſſyrian invaſion, Chap. 22. 7. & 36. 1, 12. Of the phraſe, ſee Deut. 16. 3. 1 King. 22. 27. 2 Chr. 18. 26. Mean while they ſeem to run far beyond the mark, that put this off to the Maccabees times: and thoſe that would alter the received conſtruction, becauſe the word *water*, is not in a contract, but in an entire form, might have obſerved, that ſo it is alſo, in thoſe places of the ſacred ſtory pointed to, where the ſyntax is, without contradiction, the ſame.

yet] Heb. *and.* But ſo Chap. 29. 20. ver. 18. Howbeit, in this place, it may ſeem to be more fitly (if at all here expreſſed) rendred, *then*, as Chap. 24. 3. See the beginning of the verſe.

ſhall not thy teachers be removed into a corner any more] The word, here uſed, and no where elſe found, (as many other in this Prophet, which maketh his writings the more difficult) is derived from one that ſignifieth, ſometime the *wing* of a fowl, chap. 10. 14. Sometime *the skirt* of a garment, Numb. 15. 38. ſometime, *the corner*, or *border*, the utmoſt part of a land, chap. 11. 12. Hence divers expoſitions of the word in this place, ſome rendring it, as our verſion, *driven into corners.* But ſuch kinde of corners, or hidden and ſecret places, the word ſeems not to ſignify. Others, *driven away*, or *run away* into remote parts; which they underſtand of ſeeking after forreign people for relief, Prov. 17. 24. Others, thy teachers ſhall not *hide* their faces with the *skirt* of their garment; as men are wont to do, that they may not ſee them, or be ſeen of them, whom they regard not, or by whom they are not regarded, 2 King. 3. 14. Others, laſtly, they ſhall not flye from thee, but ſtay by thee; they ſhall not be on the *wing*, either driven, or called away, and removed far from thee, Pſal. 55. 6, 7. And this moſt follow, as implying, that though God kept them in ſtreights, and held them to hard meat, for ſome ſpace of time, yet during that time they ſhould not want of his Prophets, Eſay, and others, to inſtruct them. This is true, but I conceive it not to be the Prophets meaning in this place; wherein he ſeems rather to relate how it ſhould be with them, when by this hand of God that had been upon them, they were now reclaimed, to wit, that their teachers ſhould not be inhibited, and thruſt away by them, as formerly they had been, ver. 10, 11. for thoſe words, *any more*, do evidently relate to what had before time been with them. And I ſhall crave leave to add a further notion, which I ſuppoſe may have place here. I took away, ſaith the Aſſyrian, the wealth of the world, like eggs out of a birds-neſt, and none durſt *move the wing* againſt me, ch. 10. 14. in alluſion whereunto, to wit, to the manner of fowls, which with the wing are wont to ſtrike at, and put by the hand, that offereth to take eggs, or chickins from under them; the Prophet here making uſe of an unuſual word, might ſay, *Your teachers ſhall not be winged*, (as divers, but in another ſenſe, render it) that is, *wing-beaten*, (as *cudgeld*, for beaten with a cudgel) thruſt aſide, and put away, by ſuch as diſtaſte what they deliver. But this I ſubmit to the judgement of others.

thy teachers] That is, ſay ſome, Ezekiah, and his godly Princes, that ſet them, at firſt, into the good way of God, 2 King. 29. 5-12. & 30. 2, 5-9, 12. Others, Eſay, and the other religious Prieſts and Prophets. But becauſe there is an ambiguity in the word; it is is uſed, ſometime, for *rain*, that is caſt forth and ſhed abroad, Joel 2. 23. ſometime, for an *archer*, that ſendeth out ſhafts, 2 Sam. 11. 24. ſometime, for *a teacher*, that poureth out, and diſtilleth doctrine like rain, Deut. 32. 2. Chap. 9. 14. Prov. 5. 13. Some of the Hebrew Commenters, (nor want there that concur with them) would have the meaning to be, that their *rain* ſhould not be reſtrained, or kept from them, that the ground being watered, they might then again have plenty, inſtead of that ſcarcity, which they were afflicted with before. And becauſe it might be objected that the word is plural: whereas neither this, nor another of the ſame linage, are in this notion ever found, but ſingular. This, to put by, they obſerve, that the verb which it is joyned with, is ſingular: and that there may be an irregularity in the form of the word. But the words next following, ver. 21. carry it the former way. And as for the incongruity of the number, it is a thing ſo common, as nothing more, in a diſtributive way, to joyn a noun plural, with a verb ſingular; *thy teachers*, for *any one* of them. So Exod. 17. 12. Eſt. 9. 23. Pſal. 73. 7. Joel 1. 20. And the ſpeech is emphatical, not any of thy teachers, be he never ſo mean, ſhall be ſlighted, rejected, or diſregarded by thee. Beſides, that the bleſſing of *rain*, and ſeaſonable ſhowers, comes after apart, ver. 23.

but] Heb. *and*: as Chap. 28. 7.

thine eyes ſhall ſee thy teachers] *Thy rain*, ſay ſome; but of that, before: and *thy rain*, is a phraſe unuſual in Scripture. This moſt expound, of having with them, and enjoying their teachers. And the word, *ſeeing*, in Scripture, is not ſeldom ſo uſed, Pſal. 34. 12. Chap. 29. 23. & 33. 17. Jer. 17. 6. ſo that they ſhould not complain of a want of them, as in ſome ages they have done, Pſal. 74. 9. Amos 8. 11, 12. Howbeit, I conceive the meaning here to be, (delivered, in way of oppoſition, to their wonted carriage) that they ſhould look after their teachers, with due reſpect and regard, whom they had looked away from, and rejected before. *Your eyes ſee*, is an emphatical phraſe in Scripture, Gen. 45. 12. Joſh. 24. 7. But it is here yet more emphatical; *Thine eyes ſhall be ſeeing*; thou ſhalt be frequently, yea, continually eying of them, and looking after them, as thoſe on whom ye depend for inſtruction, and direction, as 2 Chr. 20. 12. Pſal. 123. 1, 2. So Solomon admoniſheth his ſon, never to have his eyes off his precepts, Prov. 3. 21. & 4. 21.

V. 21. *And thine ears ſhall hear a word behinde thee, ſaying, This is the way: walk ye in it, when ye turn to the right hand, and when ye turn to the left*] Theſe words alſo, as the former, are, by moſt, underſtood of a promiſe of direction, that God would afford them, by his Word and Spirit, in the time of their afflictions, before mentioned, ver. 20. And they ſuit well with that direction, whereby God is wont, in all eſtates, ſo to guide his, that they may walk evenly, and uprightly, in thoſe waies, that tend to heaven and happineſs, Pſal. 25. 9, 12, 14. Chap. 35. 8. & 59. 21. Joh. 16. 13. Yet I adhere rather to thoſe who conceive this to be ſpoken of the new diſpoſition, and demeanure of Gods people; who as they ſhould have their eyes now ſet upon their teachers, whom they expected inſtruction from, Luk. 4. 20. ſo their ears ſhould be ready to hearken to, and follow ſuch directions, for the ordering of their lives, as from them they ſhould receive See Chap. 29. 18.

thine ears] Now opened, Chap. 51. 5.

ſhall hear] *Hearken to*: which before they refuſed to do, Chap. 28. 12. ver. 9, 15.

a word behinde thee] Alluding to a Pedagogue, ſaith one, that following the children, whom he hath charge of, calleth to them, and mindeth them of the way, when he ſeeth them going out of it. To a Shepherd, ſaith another, that driving his ſheep before him, whiſtleth them in, when he ſeeth them ready to ſtray.

this is the way] *The right way.* The way that ye ſhould go, Pſal.25.9. Jer.6.16.

when ye turn to the right hand, and when ye turn to the left] Heb, *when ye right hand it, and when ye left hand it.* But, *and*, is here for, *or*; as Job 31. 5, 7, 9. It ſeems to have been a proverbial form of ſpeech, by the common uſe of it, Gen. 13. 9. and 24. 49. 1 Sam.6.12. 2 Sam. 2.22. & 14.19. Job 23.9. Chap.9.19. & 54.3 Taken from paſſengers, that journey on the road, or the Kings high-way, leading to ſome place of note, whither they are bound; which they muſt not leave, but keep preciſely to it, becauſe if they go out of it, over hedg or ditch, they treſpaſs upon upon thoſe, into whoſe lands they break, or on whoſe ground they tread; if they ſtrike into any lane, or by-path, on either ſide, they caſt themſelves behinde hand in their journey; and unleſs they get timely into it again, are not like to attain the place they intend, Numb.20.17. Deut. 2.27. It is, both here, and elſewhere, applyed to the ſtrait way of Gods precepts, whether laid down in his law, in general, or delivered in ſpecial, by the mouth of his meſſengers; which is preciſely to be obſerved, without declining any way from it, Deut.5.32. & 17. 11, 20. & 28.14. Joſh. 1.7. & 23. 6. 2 Kings 22.2. 2 Chr.34.2. Prov. 4. 27. They ſeem to ſwerve from the genuine ſenſe of the phraſe, who, by *right hand*, here underſtand proſperity; by the *left hand*, adverſity: for proſperity and adverſity, are not the waies that men turn aſide into, in leaving Gods way; but companions rather with them in their way, be it good or bad; or affections indifferent in themſelves, neither morally good nor bad, of the way that they walk in, Chap. 26. 8. The meaning is plain, that we ought not to ſwerve any way, from any courſe, that God directeth us to, by his word. See Job 23.10-12. Pſal.18.21,22. & 119. 1,33-37,101,102,128.

V. 22. *Thou ſhalt defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold*] Another effect of their change, and argument of their amendment; the defacing of their idols, with all their appurtenances, Deut.7.5. 2 Kings 23. 4,8.

defile] Not onely convert them to a prophane, or common uſe, as ſome would have it; (there is another word for that, Deut.20.6. 1 Sam.21.4.) but uſe it in a diſgraceful manner: as Deut.9.21. 2 Kings 18.4. So 2 Kings 23. 8,13,24.

the covering] The places of ſilver, or leaves of gold, or the like, wherewith their images were overlaid, being not all of maſſy metal: ſo Exod.38.17,19. Numb.16.38,39. See Chap. 40. 19. Jer.10.4,9.

of thy graven images of ſilver] Or, *thy ſilver graven images.* See Chap. 2.20. both for this, and the next. *Graven images*, and *molten* ones, put here for images of all ſorts; as Deut. 27. 17. Chap.42.17.

the ornament] Or, *coat*: Veſtment, garment; as Exod. 28. 5. & 39.5. Which was oft-times of very rich and coſtly matter, as was that, made all of beaten gold, which Denyſe, the Sicilian tyrant, took off from an image of Jupiter, and gave him a cotton coat inſtead of it; affirming that the other was too heavy for Summer, and too cold for winter, this more ſuteable for either ſeaſon. Cicero *de natur. Deor.* lib. 3. and *Valer. Maximus*, lib. 1. c. 1.

thou ſhalt caſt them away, as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence] Thou ſhalt hate and abhor, not onely thine idols themſelves, but whatſoever had any relation to them, and teſtifie the ſincerity of thy converſion to God, by the abandoning and aboliſhing of them. See Chap. 27.9.

caſt them away] Heb. *diſperſe*, or, *ſcatter* them; being broken, and torn to pieces. See Jer. 22. 28. Exod. 32. 20. 2 Kings 23. 4,6,12.

as a menſtruous cloth] Heb. *one ſick of her infirmity*, Lev.12. 2. & 15.33. There is, therefore, a defect of the ſubſtantive in regiment: as Chap. 17. 5. & 41.24. ſupplied, Chap.64.6. and to be ſupplyed here, that it may anſwer to the word *coat*, or, *veſtment*, before. Thou ſhalt reckon it, as a moſt abominable thing, and accordingly diſpoſe of it, or deal with it.

unto it] *them*, before; *it*, now: that is, to each of them. None ſo rich, or ſpecious, that thou ſhalt deſire to retain, Deut.7.25. For the ſyntax, ſee the like, Job 12.7.

Get thee hence] *Go out*, or, *Be gon.* A ſpeech of indignation, and deteſtation, Matt 4. 10. & 16.23. Get ye gon, I have nothing further to do with you; there is a divorce between you and me. An alluſion it may well be, to ſomewhat of that kinde, wherein the word is uſed, Deut. 24. 2. Jer. 3.1. See Hoſ.14.8.

V.23. *Then ſhall he give the rain of thy ſeed, that thou ſhalt ſow thy ground withall; and bread of the encreaſe of the earth, and it ſhall be fat and plenteous*] As they ſhall manifeſt the ſincerity of their return to God, by the deſtruction of their Idols: ſo ſhall God declare his reconcilement unto them, by bleſſing their tillage, with a rich and plentiful return of encreaſe: ſee chap.37.30. 2 Chr.31.10. ſee alſo, Ezek. 34.26,27. Joel 2.23,24.

Then] Heb. *And*: as Chap. 24.23. when they do the one, then will God do the other, Hoſh.2.17,21,22.

ſhall be] Or, *will be*, the Lord: the pronoun, for the noun: as v.19. Exod.34.28. 2 Kings 25.4.

give the rain] Or, *give rain*, Deut.28.3,4,11,12.

of thy ſeed] Or, *for thy ſeed*, or *to thy ſeed*; to water it, and bring it up: *the rain of thy ſeed*, for *rain for thy ſeed*: as *the rain of your land*, for *rain for your land*, Deut.11.14.

and bread] Or, *and* he will give *bread*: ſupplying it from the former branch: as Prov.9.7. ſee 2 Cor.9.10. or, *and* for thy *bread*; referring this alſo to *rain*; *rain* for thy *bread*, that is, for thy bread corn: as Job 28.5. chap.28.28. 2 Cor.9.10. and this, the rather, to carry on the tenour of the context the more eavenly: thy *bread*, as thy *ſeed*: the pronoun thence ſupplyed: as Pſalm 45.3.

of the encreaſe of the earth] Or, *from the revenew of the ground*: for ſo is the word rendred, Chap.23.3. and ſignifies whatſoever comes out of the ground.

and it ſhall be fat and plenteous] Or, *that it may be*, to make it ſo: as Chap.8.21. Mal.1.9. Heb. *fat, and fat*: for both words have a ſignification of *fatneſs*, that is, *exceeding fat*: which applyed to corn, or grain, doth intimate the richneſſe, fulneſſe, fairneſſe, and weightineſs of it; and conſequently, argueth it the fitter for food, and able to give the ſtronger nouriſhment: ſo Gen.27.28,39 Deut.32.14. *the fat of the kidneyes of corn*, and *fat paſture*, 1 Chr.4.40. & Ezek. 34. 14. thus, *fat*, through Gods' *footſteps dropping down fatneſs*, Pſalm 65.v.11.

In that day ſhall thy cattel feed in large paſtures] God will afford plenty of food, and of all neceſſaries, not for man alone, but for beaſts alſo; not for your ſelves only, but for your cattel, Pſalm 36.6. & 65.12,13. & 104.13 - 15. & 147.8,9. This branch, of right, belongeth unto the next verſe: as being joyntly with it, concerning proviſion for their cattle.

In that day] At the ſame time, as Chap.28.5.

ſhall thy cattle feed] That is, each of them: for the noun is plural, the verb ſingular, as Chap.26.19.

in large paſtures] Heb. *in a paſture enlarged*: being not pent up, and ſtraightened, as, in the time of the ſiege, they had formerly bin: the word ſignifies, ſometime, a *lamb*, or *ram* rather, ſee Chap.16.1. (*where taken collectively, as here*) Pſalm 37. 20. ſo called of *friſking* and *ſkipping*, 2 Sam.6.14,16. as lambs, or rams, are wont to do, Pſalm 114.4,6. ſometime *a paſture*, wherein cattle uſe ſo to play and ſport themſelves, Pſalm 65. 13. eſpecially, when having bin pent up before, they come now to be inlarged, in paſture, where running at large, they may range freely, and diſport themſelves at pleaſure, and having ſcope enough, they may feed the more plentifully, and battle the better: See Chap.15.17.

V. 24. *The oxen likewiſe, and the young aſſes, that ear the ground, ſhall eat clean provender, which hath bin winnowed with the ſhovel, and with the fan.*] As their grain ſhall be rich, ſo it ſhall be very plentifull, which both ſeldom concur: there ſhall be ſo great abundance of it, and ſuch plenty of proviſions, that the labouring beaſt ſhall eat, as pure corn, as men are uſually wont to feed on themſelves: or ſuch, ſaith one, as at other times they uſed to reſerve for their Steeds: ſee Pſalm 72.16.

likewiſe] Heb. *and*; or *alſo*: as v.22. or *even*: as Chap.1. 6. or, *yea*: as Chap.29.23. for there is an emphaſis in it.

oxen, and young aſſes] Both theſe they uſed in earing their grounds, Chap.32.20. though they might not draw both together, Deut.22.10. alluded to, 2 Cor.6.14.

clean provender] So ſome of the Jewiſh Writers on this place, affirming the word, in Arabick, to ſignifie corn, *good and pure*: though others ſay, that in that language it is uſed for a ſmall kind of peaſe, which the Latines call *cicer*, whereof *Cicero* had his name; We *Chich peaſe*, or *Chiches*. Others render it, *ſawry*, or well reliſhed, becauſe it cometh very neer to that word, that ſignifies, *leaven*, or *leavened*. Others again, ſharp, becauſe the word hath ſome affinity with that which we call *vinegar*. The word being no where elſe found, becometh, here, therefore, the more ambiguous: but what *corn*, or *grain*, ſhould have to do with *leaven*, or *vinegar*, I am not able to conceive; let me add what, peradventure, may with ſome be deemed, as likely as either of theſe: the root from whence it cometh, ſignifieth ſometime, *to uſe harſhly*, or *to oppreſs*: whence *an oppreſſor*, or one that dealeth harſhly, Pſalm 71.4. and one oppreſſed, or harſhly dealt with, Chap.1.17. which word, and this, differ but in one letter, and that letter, in either, wherein they differ, admitteth a mutual interchange. I ſuppoſe, therefore, it may well ſignifie corn, beaten and threſhed out: for *threſhing* is oft uſed in a notion of *oppreſſion*, or *harſh uſage*, Chap.25.10.Amos 1.3.Hab.3.11.and *threſhing*,or *beating* out of grain,is called a *chaſtiſing* of it,Chap.28.26. By the word then here uſed,I underſtand corn *threſhed* out from the ear,or the ſtraw: for of the cleanneſs of it,from the chaff, or other traſh mixed with it, cometh after in the winnowing: ſo the meaning ſhould be, that their beaſts ſhould eat , not chaff, or ſtraw,as they uſed to do,Chap.11.7.& 65.25. nor corn in the ear,or husk with the ſtraw,or beaten out, but mixed ſtill with baſer ſeed that had grown among it, or other like traſh, as when they trod the mow, they might do, Deut.25.4. but grain threſhed out from the ear, and ſtraw, and winnowed from the chaff and duſt, accurately dreſſed, as if it were for themſelves to eat at their own boards: which way ſoever it be taken,there is a defect of the ſubject,*clean*,or *ſavoury*,or *ſharp*, or *threſhed*,for ſuch *grain*, or grain ſo uſed; as *ſtanding*, for *ſtanding* corn,Chap.17.5.

provender] Or, as Some render it,for *provender*: or, inſtead of *provender*: the word *belill* here uſed is ſo taken allo, Job 6.5.& 24.6. (though they have another word beſides, for *provender*,more frequently uſed,Gen.24.25,32. & 42.27.& 43.24.Judg.19.19.) and hath in it a notion of *commixtion*, or *confuſion*; as *Babel* coming from the ſame root hath; and *provender* is ſo termed, becauſe it conſiſted commonly of divers ſorts of corn, or pulſe, mingled together , as in our horſe-bread: or of the grain, not ſevered as yet from the chaff: in regard whereof,our Prophet,who is wont to be very accurate in the choice of his words, may ſeem the rather here to have uſed it.

that hath bin winnowed] The word ſignifieth primarily to *diſperſe*,or *ſcatter*,Lev.26.33.Job 18.15. Prov.15.7. and then to *winnow*,Ruth 3.2.Jer.21.2.becauſe in winnowing,the chaff is diſperſed, whence that proverbial form of ſpeech, *as chaff before the wind*,Pſalm 35.5.

with the ſhovel, and with the fan] The former word is no where elſe uſed; in regard whereof, the ſignification is the leſſe certain: but our Jewiſh maſters tell us, that it ſignifieth a *ſhovel*: ſo called, becauſe by it, the corn is lift, or caſt up againſt the *wind*,to ſever the chaff from it: and ſome of them ſuppoſe a two-fold manner of clenſing corn intimated,either both ſeverely uſed about the ſame grain, as paſſing through two dreſſings; the one,firſt by the *ſhovel*, and the ſecond after by the *fan*: or the one uſed at ſometimes; and the other, at ſome other times,as occaſion and opportunity was: and then the text ſhould be rendred, by way of disjunction, *with the ſhovel,or with the fan*; either with the one , or the other: as Chap.17.8. Others make but one ſort of dreſſing implied, performed,partly, by the *ſhovel*, wherewith the grain is caſt up;and partly by the *fan*,or *ſcreen*, that receiveth it from the ſhovel: the latter word derived from the verb here uſed, is found, alſo,Jer.15.7.

V.25. *And there ſhall be upon every high mountain, and upon every high hill,rivers and ſtreams of waters,in the day of the great ſlaughter,when the towers fall*] A proſecution of the former promiſe,of a plentifull meaſure of ſeaſonable ſhowers, for the watering of their Land,to make it the more fertile and fruitful, ver.23.the want of it (not the abundance of it,as with us oft) being the ordinary cauſe of dearth in thoſe parts, Deut.28.12,13,24.2 Sam.21.1,10.1 Kings 17.1. & 18.5.Jer.3.3. & 5.24.& 14.2,3.Amos 4,7,8. The meaning then is, that God would ſend them ſuch *a rain of liberalities*, as it is Pſalm 68.9. ſuch a larg and liberal quantity of it,that the higher grounds ſhall run down with flouds and ſtreams of it, wherewith both themſelves, that are wont to be dryeſt, and the lands below them,ſhall be abundantly watered,Judg.1.15. Pſalm 104.10. & 133.3. for,I ſuppoſe them to be wide here,who following a Jewiſh Commenter, underſtand all this of ſtorms and tempeſts,that ſhould fall upon the Aſſyrian forces,quartering upon the hils neer to Jeruſalem: ſee ver.30.

high] Or,lofty: as Chap.2.15.

mountain] Of Judah,Ezek.36.8 - 12.

high hill] Heb.*lifted up*: as Chap.2.12.

rivers and *ſtreams of waters*] Or, *rivers* with *ſtreams of water*. (For though the word be in a plurall form, yet the notion of it is ſingular,as Chap.1.30,39.) flouds divers ways (ſo the word properly ſignifieth, Gen.10.25.) ſtreaming down with water: ſee Chap.44.4.

in the day] *At*,or *after that time*, as Chap.4.1,3. the time more particularly deſigned; when it ſhould thus be, to wit,after the overthrow given to Sennacherib,Chap.37.30.

of the great ſlaughter] That God ſhall make of the enemies of his people,that had put them to ſuch ſtraights before in the Camp of Sennacherib,Chap.37.37. See the like,chap.34.5 -7. Ezek.39.17 - 20. Rev.19.17,18.

when the towers fall] *Towers*,properly great ones: for thence have they this name; and from thence ariſeth ſome variety of reading,2 Sam.22.51.& Pſal. 18.50. put here for great ones in State and place: as Chap.2.15. Sennacheribs great Princes,that fell,no doubt,many of them, among the reſt of his forces,chap.10.8,33. See v.31. Though many refer all this to the ſlaughter of the Babylonians, by the Medes and Perſians,Chap.13.15 - 18.& 14. 21. and the fall of Babels ſtately Towers,Jer.50.27,30.& 51.25,40,53,58. But the following diſcourſe from v.27.carryeth it ſtrongly the other way.

V.26. *Moreover the light of the moon ſhall be as the light of the ſun,and the light of the ſun ſhal be ſeven-fold,as the light of ſeven days*] This paſſage moſt of the Jewiſh Interpreters expound of the days of the Meſſias, after the ſlaughter of Gog and Magog.Ezek.39.And many of ours herein ſwerve not much from them,underſtanding it,ſome,of the great glory of the Church here upon earth, in the times of the Goſpel, being mightily enlarged,and with ſpiritual endowments abundantly enriched, chap.11.9.Joel 2.28,29. Mat.28.28,29. Mar.16.15,16. Iohn 7.38,39.Acts 2.17,18,33. the luſtre whereof ſhould be ſuch, that it ſhould far exceed the brightneſs of the celeſtiall luminaries,Chap.24.23. or ſhould far ſurpaſs that, which in fore-going times it had,2 Cor.3.7 - 18. See Chap.32. 15. & 60.17.others,of the glorious condition of the Church triumphant in heaven,chap.60.19,20.Mat.13.43. 1 Cor. 15.40,43. Rev.21.10 - 23. But I rather concur with one of thoſe Jewiſh Commenters,and ſome others of ours, who conceive it to be meant of the great joy and gladneſſe,that the people of God, coming out of thoſe ſtraights, that before they were held in, and freed from thoſe fears, that formerly enthralled them, ſhould now be ſurpriſed with,and poſſeſſed of, upon the ſudden and unexpected deliverance, out of thoſe their grievous diſtreſſes,by the deſtruction,in an inſtant,of thoſe forces,that lay ſo neer them, and preſſed ſo hard upon them, that there ſeemed no poſſibility of eſcape: ſee chap.17.14.& 37.3.v.29. *light* is commonly put for *joy and gladneſſe*,Eſt.8.16,17.Pſalm 9.11,12.& 112.4.*darkneſſe*,for *grief*,*heavineſſe*,and *dread*,chap.8.22.& 9.1,2.& 50.10.Amos 5.18,20. and as when men are in much grief and fear, the heavens themſelves are ſaid to be darkned,and the ſun to be ſet with them, chap.13.10. Ezek.32.7.Amos 8.9.ſo are the heavens,and thoſe heavenly bodies ſaid to ſhine forth,more then ordinarily,bright upon perſons and people , when they are taken with extraordinary joy; which then commonly moſt exceeds,when their dangers and diſtreſſes have bin extraordinary great,and their deliverance out of them,very ſudden,chap.58.10.

Moreover] Heb.*And*,as Chap.29.5.

the light of the moon] There is another word more commonly uſed for the *moon*: this here,and chap.24.23. given to her from her *whiteneſſe*,that is,brightneſs and beauty, Cant.6.10. and ſave in theſe places,is not found.

as the light of the ſun] That is,as Some, conſtant, not variable,with full and wane; but rather, for ſplendor, equall to it,which it otherwiſe cometh far ſhort of,1 Cor.15.41. nor is the word,for the *ſun*,here,the common name of it; but a term given it from its *heat*, accompanied with *light* and luſtre, Iob 30.26,28.Pſal.19.4.Cant.6.10.chap, 24.23. no oftner found, ſave in that of Job,then the former.

as the light of ſeven days] Wherein the World was made, and man ſtood,ſay ſome,as being now reſtored to its original excellency,much eclipſed by mans fall. But neither was there any ſun the three firſt of thoſe ſeven days,Gen.1.16,19.Nor is the time of mans fall certain,& the Prophet plainly expounds himſelf, and ſheweth his meaning to be, that the day-light ſhould,through their exceſs of joy,ſeem ſuch unto them, as if *ſeven* days of bright ſun-ſhine,were put all into one; a certain number for an uncertain: as Gen.4.15. Iob 5.19. Pſalm 79.12.chap.4.1.

in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.] When God repaireth again thoſe breaches that the Aſſyrian had made in the State of the Jewiſh people,chap.37.30,31.& 38.6.

in the day that] Or, *when*: as Gen.3.17.Ruth 4.5.

bindeth up the breach of his people] As a wound is wound up, to cloſe it,Luke 10.34.or bones that have bin broken, or disjoynted,being ſet again, are bound up, that they may faſten the better,chap.3.7.Hoſ.6.1.

breach] As ver.13.chap.7.6.

healeth] A metaphor,from the curing of a diſeaſed or wounded body,to the reſtoring and ſetling of a diſtracted and diſtreſſed State: ſo chap.19.22.& 57.19.Ier.33.6.

the ſtroke of their wound] Or rather, *the wound of their ſtroke*; or *their wound of ſtroke*, that is, the wound made in them,that is,in their State,by a ſtroke: for the latter word, of frequent uſe,ſignifies *a ſtroke*. chap. 14. 7. & 27.7.rendred *a ſore*, chap. 1.6. the former *a wound*, though no where elſe found; yet the verb,whence it is derived,ſignifying *to wound*, Iob 5.18.Pſal.68.21.and the affix, though annexed to the latter; yet in conſtruction,ordinarily,hath reference to,and goeth with the former: of which,ſee on chap.2.20. Two words, much of the ſame ſenſe,or notion,are oft joyned together,as here: So Num. 14. 5. Deut.8.15. and 32.13. Pſalm 145. ver.5.

V.27. *Behold, the name of the Lord cometh from far, burning with his anger, and the burden* thereof *is heavy*] At this verſe beginneth the laſt part of this Chapter, concerning the deſtruction of Sennacherib , and his forces, and the great joy that Gods people ſhould have thereupon. With the ſame, are divers Chapters and Sermons concluded : as chap. 10.33,34. & 14.24, 25. & 17.12–14. & 31.8,9. & 33.13, 14. In this verſe, and the next, is God deſcribed, as coming like ſome Potentate, in State and pomp; but withall, in much fury, and indignation, furniſhed with inſtruments of torture & torment, to execute an heavy doom, either upon ſome rebellious people of his own, or upon ſome robbers, that from other parts, breaking in upon his people , have made much havock of them, and ſpoyled a great part of their country.

Behold] See the like entrance into the ſame ſubject, chap. 10.33.

the name of the Lord] That is, the Lord himſelf; as we uſe to ſay, the *Kings Majeſty*, for the King himſelf. So Pſalm 20.5. & 116.13. chap. 18.7. & 50.10. or, as ſome, God, worthy of all *renown*, and praiſe ; *name*, for *renown* ; as Gen. 6.4. & 11.4. or his *power*, to be ſhewed in the execution of juſtice and vengeance, Pſalm 99.3. chap. 59.19. Mal. 1.14. or, ſo cometh, that the very *name*, or *fame*, of his coming, daunteth his foes, Jer. 6.24. but the firſt is the plaineſt, and the beſt : nor was there any fame of his coming, before he came.

cometh from far] That is, as ſome , cometh ſuddenly, unexpected, while he is deemed yet to be far off, Pſal. 10.1. Amos 6.3. as men oft that have bin travelling return from remote parts, when they are thought to be far off, and are leaſt of all looked for, Mat. 24.44. Mar. 13.34,35. or, as others, from heaven, whence he ſent his Angel to deſtroy the Aſſyrians, chap. 37.36. a place remote from the earth, Pſalm 103.11. See chap. 13.5.

burning with *his anger*] Or, at *the noſe* : ſo the word ſignifies properly, Pſalm 115.6, Ezek. 8.17. applyed to God, by a figurative ſpeech, taken from man, whom anger putteth into an heat, and ſuch heat diſcovereth it ſelf, uſually, in that part. See Chap. 13.13. Or, *his noſe*, or *anger*, *burneth*. Heb. *burning*.

and the burden thereof *is heavy*] Heb. *heavineſſe*, as Prov. 27.3. his anger, whereſoever it lighteth, will prove *heavy*, that is, grievous, as Gen. 50.10. or *heavineſſe*, that is, *grievouſneſſe* it ſelf, as Chap. 21.15. & 42.25. moſt grievous ; and there is then a defect of the pronoun, as Chap. 27.9. or, as our margent, following therein, the Hebrew Commenters, and ſome others, *and with grievouſneſſe of flame* : for ſo the word is ſometime, for a *lifting up* of fire, by flame and ſmoak, Judg. 20. 38,40. and, as ſome, alſo, Jer. 6.1. he cometh fuming at the noſe with fire and ſmoak. See Pſal. 18.8. or knitting this to the latter verſion of the former, his *noſe*, or *face*, *burneth*, or *burning*; and (as Jer. 17.4,10,11.) with *a grievous flame*.

his lips are full of indignation, and his tongue as a devouring fire] Or, *is as a devouring fire*, Exod. 24.17. *fire from his mouth*. Pſal. 18.8. ſee Pſal. 50.3. & 97.3.

V.28. *And his breath as an over-flowing ſtream*] Or, is *as a ſtream*, or *floud over-flowing*, Heb. *his ſpirit* : *ſpirit*, for *breath* : either of fire to conſume, as Dan. 7.10. or, of water, to drown, as Chap. 28.15,17,18. Rev. 12.15. for the Prophet paſſeth from one ſimilitude to another, as Chap. 28.17. and again afterward in this verſe.

ſhal reach to the middle of the neck] Or, that *reacheth to the middle of the neck*, a defect of the relative ; as v. 14. Heb. *that divideth unto the neck*, or *by the neck* ; as the ſame particle is uſed, Ezr. 10.17. that reaching unto the neck, divideth by it, the upper part, to wit, the head, yet above water, from the reſt of the body remaining under water ; a type of a dangerous, and almoſt deſperate condition, Chap. 8.8. In which place, yet becauſe the King of Aſſyria is ſaid ſo to over-flow the land of Judah; ſome, therefore, conceive the words to be ſpoken by him, reading the words, *as a floud*, or *ſtream*, *over-flowing him*, that *divided to the neck*, that is, over-flowing him, totally, over head and ears, as we ſay, who did lately, with his forces, overflow the whole land and State of Judah, even to the neck, ſo as no part of it, ſave Jeruſalem, the head City, ſeemed to be above water.

to ſift the Nations with a ſive of vanity] Heb. *to ſhake to and fro*, as Chap. 11.15. & 13.2. here more ſpecially, as corn is ſhaken and toſſed to and fro in a ſive, Luk. 22.31. but the uſe of a ſive, ordinarily, in ſuch caſe, is to ſhake out the droſs, or leſſer and lighter ſeed, and retain the full and weighty grain, Amos 9.9. but this ſifting, the Prophet telleth us, ſhould be another manner of ſifting, *a ſifting with a ſive of vanity* ; ſuch a ſifting, as did ſhake to and fro, what was ſifted in it, till it came even to nothing; to drive them to nothing, by that, whereby he only purgeth his own people, Ch. 27.8,9. or to ſift them in ſuch a ſive, as retaineth nothing, but letteth all run thorow, to make an utter riddance of them. See ſomewhat the like in alluſion to *fanning*, Jer. 4.11. the word rendred, *a ſive*, is no where elſe found in Scripture; in regard whereof, ſome of the Jewiſh Criticks queſtion the ſignification of it, and would have it to ſignifie rather, ſome part of horſe harneſs, becauſe of the *bridle* that followeth : but they produce no proof, for ſuch uſe of it ; and beſide what we before obſerved, of the Prophets paſſing from one trope to another, the word is oft found, thus uſed, in the Jewiſh Doctors ; as in that of one of them, concerning four ſorts of Scholars, or hearers ; ſome like to *a ſpunge*, that ſucketh all in alike ; ſome like an *hour glaſſe*, or *water-glaſs* (ſuch as anciently they were) that taketh in at the one end, and putteth out at the other (alluded to, Heb. 2.1.) ſome, like a *wine-bag*, that letteth go the wine , and keepeth only the dregs ; (he might as well have ſaid, *a bolter*, that bolteth out the flour, and keeps in the bran) ſome, to *a ſive*, that letteth go the traſh, and keepeth in the corn.

the Nations] Thoſe of ſeveral Countries, that ſerved under Sennacherib.

and there ſhall be *a bridle in the Jaws of the people, cauſing them to erre*] Or, *and* to be *a bridle*, or *a ſnaffle* ; that it may run in the ſame tenour, with the branch next before it; or, as ſome, with reference to the former words , *as a floud*, or *a ſtream, over-flowing to the neck* ; —— *and* as *a bridle, cauſing to erre*, or *wander in the Jaws of the people*, to wit, before mentioned, turning the remainder of them, this way, and that way, as he pleaſeth. Jam. 3.3. or forcing them out of the way, that they deſired, and intended to go, (their purpoſe being to Jeruſalem) and enforcing them in a ſcattered manner, wandring ſome one way, ſome another, to make what haſte they could home to their own country again, Chap. 37.7,29,33,34,37. See 2 King. 6.19, Iob 12.19.24. Pſal. 107.40.

a bridle, or *a ſnaffle*, as ſome : there are two words uſed, Pſal. 32.9. this here, and that other, Chap. 37. 29. where our tranſlators render this, *bridle* ; as alſo, Iob 3.11. & 4. 15. that *bit*; which ſeems moſt probable; becauſe ſaid to be put, between the lips, into the mouth ; ſee there : ſo that this ſeems to ſignifie properly, *a bridle*, or *rein*; that is, *a ſnaffle*, or *bit* : but this uſed here, as that there, to comprehend both.

V. 29. *Ye ſhall have a ſong, as in the night, when an holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Iſrael*] In the midſt of the relation, of the deſtruction of Sennacherib and his forces, is this paſſage inſerted, foretelling the great joy, that Gods people, thereby, delivered from their former fears and afflictions, ſhould conceive, and expreſs thereupon, to wit, ſuch as they uſed to have at their ſolemn feſtivals, when with much mirth and muſick, they repaired to the Temple, and ſpent the night alſo, in ſinging and chanting there.

ye ſhall have a ſong] Heb. *the ſong ſhall be to you*. That is, as ſome, Then *ſhall ye have a ſong* : ſupplyed for the better connexion ; as Job 9.35. Or, as other, *This ſhall be a ſong unto you*. : conceiving the article to be put for the pronoun. But I ſuppoſe it is never ſo uſed, with reference to any other thing, ſave that which the word, whereunto it is joyned, importeth. I ſhould therefore thus render it, *Such ſongs*, or, *ſinging*, then *ſhall ye have*. *Song*, for *ſongs* : as 1 Kings 4.32. or, *ſinging* ; as 1 Chr. 6.31.

as in the night, when *an holy ſolemnity is kept*] Heb. *as a night*, or, *according to a night of ſanctifying a feſtival*. That is, according to the ſinging that is wont, in ſuch a night, to be uſed. For the word of *ſinging*, is to be ſupplyed, here, from the former branch : as Chap. 10.5. (ſee the note there) and in the next member the like. By *night*, ſome underſtand here the *night*, before the feſtival day ; becauſe their feſtivals began at even, Exod. 12. 18,42. Lev. 23.32. Others, the night following the feſtival day : in which they made merry, with junkets after ſupper, and paſt the night with all manner of mirth. Of ſome ſolemn night-wakes that they uſed to have in their feſtivals, ſee on Chap. 12.3. The Jewiſh Doctors hence gather, that it was a Paſchal night, wherein Sennacheribs forces were defeated and deſtroyed. Which that it was done *in the night* time, is certain, 2 Kings 19. 35. but that was the Paſchal night, is their groundleſs aſſertion. Nor is it likely that that night, wherein the deed was done, was ſo merry a night with them, being not as yet informed of it.

gladneſs of heart] That is, *hearty gladneſs* ; as Cant. 3.11. Jer. 15.16. When a man is *glad*, as we ſay, *at the heart*. *Our heart ſhall rejoyce*, Pſal. 33. 21. & 105.3. Such joy doth God require of us in his ſervice, Deut. 16.12,14. & 28.47. Neh. 8.10–12. Chap. 58.13. See Pſal. 81.1,2.

as when one goeth with a pipe] Heb. *as*, or, *according to one going*, or, *travelling*, (as ver. 2. Judg. 5.10.) or, *journeying with a pipe*. That is, like the gladneſs of one that is going with muſick to Gods houſe, which they uſed to cheer up themſelves with by the way, the journey, ſometime, being long, 1 Sam. 10.3,5. Pſal. 41.4. & 122. 1.

a pipe] The word ſignifies any ſort of *wind-inſtrument*, *pierced*, or, *bored*, thorow, (whereof it hath its name) as thoſe made of wood, or metal, or *hollow*, ſo as it may be blown thorow, as thoſe of cane, and the like. Put here for any ſort of muſical inſtruments; becauſe ſuch they uſed in the way, as being lighteſt for carriage, and readieſt at hand, for uſe. See Chap.5.12.

to come into the mountain of the Lord] Or, *to go unto the mountain of the Lord*; as the particle, (for change the rather here made uſe of) is uſed, Gen.11.4. Chap.9. 8. ſo Chap.2.3. *unto*, not, *into*; to moun Sion, Pſal.84.7.

the mighty one of Iſrael] Heb. *to the rock of Iſrael.* So is God frequently ſtiled, Deut.32.30,31. 2 Sam.23.3. Pſal. 78. 38. Howbeit, by *the rock of Iſrael*, ſome underſtand *Sion*, the rock, on which the Temple ſtood: and it ſhould then be, as oft the ſame thing, in other terms. But the former may well ſtand: for they went to meet with God there, Exod.23.14,17. Pſalm 41.1,2. & 63.1,2.

V. 30. *And the Lord ſhall cauſe his glorious voice to be heard*] The Prophet returns to proſecute the relation of the overthrow of the Aſſyrians, in a rhetorical deſcription of the manner, how it was done.

his glorious voice] Heb. *his voice of might*, or, *magnificence*, or, *majeſticalneſs.* That is, *his mighty*, or, *his magnificent*, and *majeſtical voice.* For the word ſeems to be uſed in either of thoſe notions, Job 37. 22. Pſal. 21. 5. & 96. 6. & 104.1. And by it is the *thunder* ſignified, called *the Lords voice*, Pſal. 29. 3, 5,7-9. and *his mighty*, Pſal. 29. 4. and 68. 33. and *powerful*, Job 26.14. and *ſtately voice*, Job 36.4. From hence alſo, as alſo from the paſſages enſuing, it may be deemed, that though the judgement inflicted upon the Aſſyrian Camp, was put in execution by the miniſtery of an Angel, Chap. 37. 36. Yet it was not executed in a ſecret and ſilent way, as that deſtruction of many thouſands, in Davids time, by the peſtilence, 1 Chr.21.14-16. or, as that ſlaughter made of the firſtborn, throughout all Egypt, Exod. 12. 12,23,29. Heb.11.28. but by raiſing a mighty ſtorm and tempeſt, accompanied with dreadful thunder and lightning, wherein ſo many thouſands of Sennacheribs ſouldiers miſcarried. See the like, Pſal.18. 12-14. & 77.17,18. Chap.29.6. Zach. 9. 14,15. This ſeems rather to be here intended, then as ſome, an alluſion to the voice of a Commander, enciting, and encouraging his forces to fight; Joel 2.11.

and ſhall ſhew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire; with ſcattering, and tempeſt, and hailſtones] A further deſcription of that horrible and hideous tempeſt, wherewith the Aſſyrians were ſurprized.

and ſhall ſhew the lighting down of his arm] The word rendred, *lighting down*, is ſuppoſed to ſignifie, ſometime, *deſcenſion*, though there be no clear place produced for it: ſometime, *reſt*, and ſo it is oft uſed, Job 17.16. Prov.29.9. Eccl.4.6. & 6.5. Nor do I ſee, why it may not well be ſo taken here; as Damaſcus is ſaid to be the *reſt*, or *reſting* place of Gods wrath, Zach, 9.1. God will in a moſt conſpicuous manner, cauſe his revenging power (that is, his *arm*, here; as Chap. 48. 14. & 52. 10.) to light on, and to reſt upon them. See ver. 32.

with the indignation of his anger] Heb. *in indignation of anger.* Two words, much of the ſame notion, joyned together, as before, ver.26. Ch.7.4. & 13.13. Lam. 2.3,6. to expreſs an exceſs of wrath, manifeſted in this their deſtruction. God will do it, as in a moſt conſpicuous, ſo in a moſt fierce, and wrathful manner; that it may be ſeen, both who doth it, and in what manner it is to be done. See Chap.26.11.

and with the flame of devouring fire] As Chap. 29. 6.

ſcattering] Or, as ſome, *lightning*: ſo termed, becauſe it pierceth into, and violently rendeth, and breaketh aſunder. For the word ſeems to have in it a notion, not ſo much of *diſperſion*, as of *diſſipation*, or breaking to pieces; as Chap.27.9. And hence comes the word, for an *hammer*, that breaketh things to pieces, Jer.51.20.

hailſtones] Heb. *ſtone of hail*; *Stone*, for, *ſtones*; as Hab. 2. 11. See Joſh.10.11. Chap.28.2. Pſal.18.12. Thus alſo it is, by ſome, deemed, that God diſturbed the Egyptian at the red-ſea, with a ſtorm of the like condition, with that here deſcribed, Exod.14.24.

V. 31. *For by the voice of the Lord ſhall the Aſſyrian be beaten down*, which *ſmote with a rod*] Or, *By the voice of the Lord ſhall the Aſſyrian be terrified*; or, *affrighted*, Chap. 20.5. & 31.4, 9. Mal. 2. 5. ſpoken of Sennacherib, eſpecially, who though not ſlain, at preſent, yet was ſo affrighted, with what he heard and ſaw, that he durſt not ſtay by it, Chap. 31.8. & 37. 37. Or, if of his army, rather, *broken in pieces*, and diſſolved; as Ch.7.8. which at length, alſo, befel himſelf, chap.37.38. See chap.31.8. & 33.3.

which *ſmote with the rod*] Whom God uſed as a rod, to chaſtiſe his children, chap.10.5,6,20. a defect of the relative; as ver.14. 28. Or, as others, *with the rod will he ſmite* him: that is, *God will ſmite* him; or, *he ſhall be ſmitten*: as ver.14. 23. See chap. 10. 24. with *the rod of iron*, that ſhall break him to pieces like a potters veſſel, Pſal. 2.9. The text will bear either: and this latter fitteth well with what followeth, ver. 32.

V. 32. *And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets, and harps*] Heb. *Every paſſage of the founded ſtaff, which God ſhall make to reſt on him, ſhall be with tabrets, or, drums, and harps.*

grounded ſtaff] The *rod* ſpoken of, verſ. 31. which ſhall not paſs ſlightly over them, giving them a wipe onely by the way; but ſhall be fixed and founded; as chap. 28. 16. it ſhall ſtick ſurely by them, as a rod, or ſcourge, that enters into the fleſh, and makes therein a deep impreſſion.

ſhall lay upon him] Or, *make to reſt on them.* The word being collective, ver.31. It ſhall not be, as with Gods own people, on whom *the rod* doth *not reſt*, Pſal.125.3. but it ſhall ſtick by them, and reſt on them, til it make an end of them, Zach.9. 1. ver.31. Yet there want not, that expound this of the rod, wherewith, by Gods appointment, the Aſſyrian had ſmitten them, that in all ſuch places, there ſhould now be much joy, ver.29. See more on the next clauſe.

with tabrets, and harps] This paſſage is exceedingly peſtered with variety of expoſitions: ſome by the *tabrets and harps*, underſtand thoſe ſacrifices, which were offered with ſome kinde of ſolemn muſick, Numb. 10.10. Pſal. 81. 1,2. to that purpoſe, drawing in hither from the next branch, the word of *ſhaking*, which they apply to the *ſhake-offerings*, Levit. 8.30,34. or to the lifting up of the hand in prayer, Pſal. 141.2. and ſo the ſenſe ſhould be, that the Aſſyrian ſhould be fought with, and prevailed againſt, by ſacrifice and prayer, 2 Chr. 32. 20, 21. Others, that the Angels ſhall exceedingly rejoyce, and make melody, that they were ſent upon ſuch an employment; and hither they ſtrain *the ſhaking*, after mentioned, as implying the agitation of the hand, in the uſe of hand-inſtruments. Others, of Gods coming to battle againſt the Aſſyrian, in a triumphant way, as being ſure of victory before hand, and going forth to fight in ſuch manner, as conquerers uſe to be entertained, when they come home from fight, as conquerers, Judg. 11. 34. 1 Sam. 18. 6. Others, of the publike joy and triumph, that ſhould be in all places, where this miraculous overthrow had been wrought, as was after the overthrow of the Egyptians in the red-ſea, Exod. 15. 1, 20. Pſal.66. 6. ſo 2 Chr.20.28. Pſal.59.10. & 68.25. Jer.31.4. And this ſhould I incline to, but that this whole verſe ſeems to run ſtill upon the defeat, and the overthrow it ſelf. Others, therefore, of thoſe, that by muſick and merriment ſhould ſeek to avert the rod of God, and either the dread, or the ſmart of it, as Kings aſſay oft to do, that God will ſet, in a furious manner, upon ſuch. Others, laſtly, ſuppoſe that as we now uſe *drum* and *fife*, ſo the Jews, and other Eaſtern people, in thoſe dayes, uſed *taber* and *harp*, in battle: And that thereunto the Prophet ſhould here allude, as intimating that with *tabers and harps*, indeed; but other, then ſuch as they uſed, to wit, thunder and lightning, and ſtorm and tempeſt, and hailſtones, inſtead of ſuch, would God come to war againſt them, verſ. 30. and the very noiſe of his warlike drums, & military muſick alone, ſhould be ſufficient, both to daunt and to deſtroy them, v. 31.

and in battles of ſhaking will he fight with it] Or, *againſt them: battles of ſhaking.* That is, ſay ſome, by a kinde of inverſion, *agitation of war*: thereby underſtanding the enemy, who had deſtroyed Gods people, and whom God would now deſtroy. Or, as others, rather, *battles*, wherein God will ſhew his power, by *ſhaking* them to nothing *in the ſieve of vanity*, before ſpoken of, ver.28. which ſome of the Jewiſh Doctors ſuppoſe here alluded to. Or, with the *lifting up*, and *ſhaking* of his hand over them, chap.11.15. & 19.16. (in another manner againſt the Aſſyrian, then he formerly ſhook his hand, at Jeruſalem, chap. 10. 31. which may here be glanced at, as another of them intimates) *will he fight with it*; that is, as ſome, with the *rod*, before ſpoken of, ver.31. Or, as one of the Rabbines, with the Aſſyrian *camp.* Or, *with her*, that is, with *Aſhur*, or, *Aſſyria*: for the names of countries, are commonly feminine in Hebrew: See chap.15. 1. Some render it, *with them*, or, *againſt them*; as Exod.14.25. Pſal.55. 18. & 66. 2. that is, with the Aſſyrians, ſuppoſing the word collectively taken, ver.31. and the country put for the people. See chap. 31.8,9. The whole verſe may well be rendred, as one of the Jewiſh Commenters well obſerveth; *And it ſhall be*, that in *every paſſage of the ſtaff*, (that is, in every place, whereby it paſſeth) *which God ſhall cauſe to reſt on them, with tabrets and harps, and warlike ſhakings, will he fight againſt them.*

V. 33. *For Tophet is ordained of old, yea, for the King it is prepared; he hath made it deep, and large*] The Prophet cloſeth up this prediction of the Aſſyrians overthrow, with a rhetorical relation of what manner of place God had prepared for the execution of them, and in what manner, therein, they were to be dealt with. That which ſome underſtand, only, of their deſtruction, here: others, of their torment, only, hereafter, in hell. A middle ſort of the former, but not without reference alſo, to the latter; with whom I concur.

Tophet] Heb. *Topthte:* With addition of a letter; which is not therefore alwaies, a note of honour, or reſpect, as ſome have ſaid. But it is, ordinarily, elſewhere termed, *Tophet.* And it is the name of a place, in the valley, lying on the South-ſide of Jeruſalem, Joſh.18.16. ſometime belonging to one *Hinnom*, then owner of it, and after him to a ſon of his, and his poſterity; in regard whereof, it is called ſometime, *the valley of Hinnom*, Hebrew, *Gehinnom*: whence the Greek, Γέεννα, and the Latine, *Gehenna.* Sometime, *the valley of the ſon of Hinnom*, 2 Chr.33.6. & Jer.7.31. both Joſh.15.8.& 18.16. And ſometime, *the valley of* his *ſons*, 2 Kings 23. 10. In this vale, ſtood *Tophet*, wherein the idolatrous Jews uſed to burn their children, in ſacrifice to an idol, called *Moloc*, Levit.20.2. 2 Chr. 28. 3. & 33.6. And it had that name from the *drums*, or, *tabrets*, that their idolatrous Prieſts uſed to beat upon, at the time of their deteſtable ſervices, to drown the ſhricks and cryes of the poor ſacrificed children. For it ſeems but a fancy, which one of the Rabbines here hath, that it ſhould be termed *Tophte*, from a word ſignifying to *entice*, or *ſeduce*; becauſe every one that is miſled by his own concupiſcence, (Jam.1.14.) goeth down thither. But this place, was by Joſias, in deteſtation of the horrid acts therein committed, not deſtroyed onely, but defiled, 2 Kings 23.10. Made a common layſtal for the city, where dung and filth lay continually reaking; and it became afterward, a common place of burial, for the meaner ſort, eſpecially, of the people; and perſons (as ſome ſay) executed by the hand of juſtice, which were not, ordinarily, ſuffered to lye unburied, Deut.21.22,23. As alſo it is, by ſome, affirmed, that there ſuch were burnt, who by the law, were to ſuffer that kinde of death, Levit.21.9. And further, that in ſome notorious crimes, the bodies of the perſons executed, were thrown out; as to the *ſcalæ Gemoniæ*, at Rome; and there lay without burial; as to Jehojakim was threatned, Jer.22.9. until the fleſh being rotted and waſted, the bones remaining of them, were there burnt: alluded unto, as they ſuppoſe, in the *Gehenna of fire*, (for ſo the words are) as a higher degree of *judgement* or penalty, in capital crimes, Mat.5.21,22. And it is uſed, as in the writings of the Rabbines, ſo in the Scripture of the New Teſtament, for *Hell*; whereof it is a type, not unfit, Mat. 18. 8, 9. & 23.15. Mar.9.43,44. But what is ſpecially meant by, *Tophet*, here, is queſtionable; among thoſe eſpecially, that underſtand it of ſome place, wherein this excution was done here upon earth. Of theſe ſome are of opinion, that in the vale of *Benhinnom*, this execution was done; the Aſſyrian camp, a great part of it, lying thereabout; or that there the Jews buried, or burnt the carcaſes of them, as Ezek.39.11,15. But this is of no certainty, nor great probability. See on Chap. 37.36. Others therefore underſtand it of a tropical Tophet, a place that ſhould be as a Tophet to them; that whereſoever they ſhould lye encamped, when Gods Executioner ſhould come to do his office with them, and to execute his maſters doom upon them, that place ſhould prove ſuch a Tophet to them, as the Prophet here deſcribeth. See Chap.66.24. and ſee of *Ariel*, ſomewhat the like, Chap.29.2.

ordained] Fitted and furniſhed, as Chap.21.5.

of old] Heb. *from yeſterday:* which phraſe is uſed, ſometime, for ſome ſhort ſpace of time paſt, as *we are*, but *of yeſterday*, Iob 8.9. and *thou cameſt* but *yeſterday*, 2 Sam.15.20. ſometime, without any ſuch reſtriction, as 1 Sam. 10.11. *thoſe that knew him yeſterday:* that is, in time paſt, or before-time; and ſo here: Howbeit, that fancy of the Jewiſh Doctor is too nice, who becauſe the phraſe, in Hebrew, of a thing paſt, runneth commonly in thoſe words, *yeſterday, and the third day* paſt, Gen.31.2,15. Exod.4.10.& 5.7,14. Ioſh.4.18. would have here by *yeſterday*, meant the ſecond day of the Creation, on which they hold that *hell* was made, which had an yeſterday, indeed, before it, but no third day. But to let paſs the groundleſsneſs of the conceit, he might have found the phraſe uſed ſingle, as here, ſo elſe-where, in the places above recited, & Mic.2.8. So alſo, Heb.13.8.

it is prepared] So of hell-fire, Mat.25.41.

for the King] For the King: which being underſtood of hell-fire, there is no ſcruple of it; or, if of ſome place of deſtruction here on earth, in general, then his Temple proved his Tophet, Chap.37.38. But he eſcaping that tempeſt, that ſwept away ſo many thouſands of his army, the queſtion is, how it is ſaid, to have been prepared for him. To evade, rather then to aſſoil this, ſome would have the words read, not *prepared for the King*; but *prepared by the King*: and the old Latine ſo renders it: ſome, by the King, underſtanding *God*, that *great King*, Mal.1.14. *the King of the whole world*, Pſal.47.7. Others, King Ezekiah, who, ſay they, had purged that place, and voided it of thoſe ſuperſtitious and idolatrous inſtruments and monuments, that it was packed and peſtered with before, among thoſe other traſh and abominations of the like kind, which he is ſaid to have taken away, 2 King.18.4. and ſo made it a fit place to receive the Aſſyrian carcaſſes: not that he intended any ſuch thing, in ſo doing; but that, by that work of his, it was made as fit for ſuch an uſe, as if it had bin of purpoſe thereunto deſigned. See the like, Mat.26.12. But of ſuch uſe of the particle, there is no example. Others therefore, retaining the received, and right reading, underſtand it, *for the King*, that is, for the forces he bringeth with him, and in whom he ſuſtains loſs, being thereby, both diſappointed of his purpoſe, and much weakned in his power; as David ſuffered deeply in the diminution of his people; and it is ſaid, therefore, to be done to him, 2 Sam.24.12 - 15. or, as others, underſtanding the word collectively, *King*, for *Kings*, as Prov.25.3,4,5. for thoſe *Kings* that ſerve under him, and thoſe his Commanders, whom he counteth as Kings, Chap.10.8,33. ſee Chap.31.8,9.

he hath made it *deep* and *large*] Heb. *he hath deepned, he hath broadened:* that is, *made* it *deep*, and *broad*; capacious enough to receive as many as are deſigned to it; a defect of the perſon agent herein, Ezekiah, ſay ſome; Others, God. It may be underſtood indefinitely, *it is made deep* and *broad* enough, as v.14. a defect of the pronoun, as Chap.28 20,28. of the copulative, as Chap.27.4.

the pile thereof is *fire, and much wood*] Heb. *the pile thereof, fire and wood abundance.* See the like, Ezek.24.9,10. he ſeems to allude to thoſe piles of wood, that were uſed and ſpent there, in their cruell and inhumane ſacrifices, or in the burning of bodies, and other abominable things there, when it came to be for ether purpoſes employed.

the breath of the Lord, as a ſtream of brimſtone, doth kindle it] See v.28. he ſeems to allude to that ſhower of *brimſtone*, wherewith Sodome was deſtroyed, Gen.19.24. ſo Pſal.11.6. beſide, that all lightning is of a ſulphury ſavour; any ſudden deſtruction is compared to a great fire, that in an inſtant conſumeth any combuſtible matter. In ſomewhat the like manner is the deſtruction of Sennacheribs Army, deſcribed, Chap. 10. 16 - 18.

kindle it] Heb. *burneth*, or *fireth it:* ſee of the Leviathan, Job 41.18 - 21.

CHAP. XXXI.

Ver.1. *WO to them that go down to Egypt for help*] This Chapter containeth another Sermon, or Prophecy, of the ſame ſubject with the former; and conſiſteth, partly, of a ſevere denunciation of deſtruction to thoſe that were ſtill obſtinately bent to ſeek ſuccour from abroad, from Egypt eſpecially, and relied upon humane helps, ver.1 - 3. and partly, of a gracious promiſe of protection from God, unto all thoſe, for their comfort and encouragement, that ſhould conſtantly reſt on him, or ſincerely return to him, v.4 - 7. together with a prediction of the Aſſyrians overthrow, verſ. 8,9.

Wo] As Chap.30.1.

go down to Egypt] Whither God had forbidden them to return, Deut.17.16.& 28.68. Hoſ.11.5. partly, that they might not ſeem to flight, or forget the benefit of their deliverance thence; and partly, alſo, yea, principally, that they might keep free from the ſuperſtitions, and idolatries, of that place and people, Jer.2.17,18. See Chap.30.1,2.

for help] Againſt the Aſſyrians, 2 King.18.21. Chap.30.6, 7. & 36.8. as after, alſo, in proceſs of time, for ſuccour, Jer. 37.5. and for ſhelter againſt the Chaldeans, Ieremiah 43. 5 - 7.

and ſhall ſtay in horſes, and truſt in Charriots, becauſe they are many; and in horſemen, becauſe they are very ſtrong.] See Chap.30. 16. Pſal.20.7.

ſtay] See Chap.30.12.

they are *many*] Heb. *a multitude*, as chap.1.11. to wit, there; in Egypt, where was both ſtore and choice of them, Deut.17. 16. 1 King.10.28,29. Ezek.17.15.

they are very ſtrong] Or, rather, *very many*, as before ſo the word is moſt commonly uſed in the Hebrew, though the other way, in the Syriack: ſee Pſal.40.5, 13.& 69.5.& 139.17. Ier.5.7.& 15.8.& 30.14,15.

but they look not to the holy one of Iſrael, nor ſeek the Lord] Without whom, all help of man, or horſe, is vain and helpleſs, Pſal.33.16,17.& 60.11,12.& 108.12. Prov.21.31. See Chap. 30.1,2.

look not] Up to God, as Chap.17.7. See Chap.22.11.

ſeek the Lord] Either by asking advice of him, 1 Chr.10.13, 14. Chap.30. 2. or by craving help and aſſiſtance, by prayer and ſupplication, from him, chap.55.6.

V.2. *Yet he alſo* is *wiſe, and will bring evill, and will not call back his words;*] God is too wiſe, for them to go beyond with their projects; wherewith they ſhall not be able to prevent, or avoid that evill, which he is peremptorily purpoſed and reſolved to bring upon them, as hath already bin fore-told: ſee

Chap.28.15,17,18. & 29.15,16.

Yet] Heb. *And*; as Chap.8.10.& 29.2.

he] The Lord,v.1.

alſo wiſe] Yea, *onely wiſe*: 1 Tim.1.17. Judg.25. and all their wiſdome is folly to his,1 Cor.1.25. & 3.19. Iob 5.19. & 12.13,16.

bring evill] Affliction and deſtruction upon the obſtinate wicked,for the evill of their ways,Chap.45.7. Jer.11.11.and 18.11.

call back his words] Heb.*remove*,;as Chap. 48.9. or *withhold*,or *withdraw*,Prov.4.26.or *revoke*,and fruſtrate,leave undone,as Joſh.11.15.*his words*, what he hath ſpoken, as Eſt.5.5. Pſal.103.20.

but will ariſe againſt the houſe of evill doers, and againſt the help of them that work iniquity] He will raiſe up himſelf, though he now ſeem not to look after them, and deſtroy the wicked, for all their helps and ſupports; yea, both them,and their aids together,v.3.

but] Heb.*And*; as Chap.30.20.

ariſe] In hoſtile manner will I raiſe up my ſelf, Pſal.9.19. & 12.5.See Chap.28.21.

againſt the houſe of evill doers] That is,againſt Egypt, ſay ſome; but that is the help, in the next branch: againſt Iſrael, the ten Tribes,ſay others: but this Prophecy concerneth not them.Rather,therefore,that Family, if there be meant, ſome one ſpeciall Family, that had a principall hand in this project: or thoſe Families that had; or that malignant and rebellious people,conſidered as a body, or a family: of whom, Chap.30.1,9. So Ezek.2.5,8.See v.6.

the help] Egypt, from whom they ſought help, and that ſhould aſſay to ſuccour them,chap.30.7.

workers of iniquity] Or,*wrong-doers*, the common deſcription of wicked ones in Scripture,Job 34.5,22. Pſal.5.5. & 6.8.& 14.4.& 18.3.& 36.12. & 64.2.& 92.7,9.& 94.4,16. Chap.59.4.

V.3.*Now the Egyptians* are *men,and not God*] And unable therefore to help,or prevail againſt God,Pſal.9.20. & 60.11. ſee Pſal.82.6,7.Ezek.28.9.

Now] Heb. *And*.

and their horſes fleſh,and not ſpirit] *Fleſh*, in Scripture,is uſed,as a note of infirmity and frailty,Pſal.79.39. 2 Chr.32.8. Jer.17.5.Heb.5.7.

not ſpirit] Nothing like,in regard of power,to *a ſpirit*; one of whom,is able to do more,then many millions of horſe, or men, can do: how many thouſands did one Angel deſtroy ſuddenly in the Aſſyrian Camp? Chap. 37. 36. how many millions did one in an inſtant of time diſpatch in the Land of Egypt? Exod.12.29,30.

when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall,and he that is holpen ſhall fall down, and they all ſhall fall together.] Or, *And when the Lord ſhall ſtretch out*, or *put out his hand,the helper ſhall ſtumble,and the holpen ſhall fall, and they ſhall all fail together.* Heb. *And the Lord ſhall ſtretch out his hand,and the helper ſhall ſtumble*,&c. That is,by a common Hebraiſm,when the one is done,the other ſhall be.So 1 Sam.17.34.

ſtretch out his hand] The bare putting out of Gods hand, ſhall be ſufficient to overthrow,both all your own forces,and theirs alſo,that offer to aſſiſt you: ſo Ier.15.6. Zeph. 2.verſ.13.

both] Heb. *And*.So Ier.17.26. but here rather (if it be needfull to expreſs it) *then*: as Chap.6.1.

he that helpeth ſhall fall] Heb.*ſtumble*, Pſal.27.2. See Chap.3.8.

fail] Or,*periſh*, Iob 4.9.Pſal.37.18.& 71.13.

V.4. *For thus hath the Lord ſpoken unto me*] Or, *Howbeit,or Notwithſtanding*: as Chap.9.1. Iob 5.7. becauſe here beginneth the comfortable part of this Prophecy; the gracious promiſe of protection. Albeit,that God intendeth thus to deſtroy both the Egyptian aids, and thoſe that ſeek to them, for ſuccour, againſt the Aſſyrian; yet will he not ſuffer the Aſſyrian to ſurpriſe Ieruſalem; but he will protect it, againſt him,and deſtroy him. The like introduction, ſee Chap.21.16.

Like as the lion,and the young lion, roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice,nor abaſe himſelf for the noiſe of them; ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof.] God will protect Jeruſalem,no more regarding the multitude of the Aſſyrian forces,then ſome fierce lion, in the prime of his ſtrength, will regard a company of ſhepherds,that ſhall aſſay to reſcue his prey from him. See Mic.5.8.

Like as] Or,*Like as when*: for the one is frequently included in the other: ſee Eſt.2.20.chap.64.2 Jer.5.26.

a lion,and a young lion] Or, *a lion, even a young lion*: as Chap.1.6.or *a lion,or a young lion*: as Exod.21.15. 1 Sam.17.34. See chap.30.6.

roaring over his prey] Heb.*ſhall roar*,or rather *murmur, mutter,grumble*,or *gruntle*. The lion roareth not, when he hath his prey; as of the Oxe,and the wilde Aſſe, Job 6. 5. but when pinched with hunger,for want of it, he is ranging after it,Pſal.104.21.or hath it now,haſting to ſeize on it,in his eye, Amos 3.4. Chap.5.29. but being poſſeſſed of it, he is in another,a new note, in a grumbling, or gruntling tone,over it; eſpecially upon the approach of any, that attempt to get it away from him: for ſuch a kind of voice doth the word, here uſed,imply,Chap.38.14.& 59.11. See Ch.8.20. Ier.2.15. & 25.30.

on his prey] Or,*over* it: as 1 Chr.21.16.

when a multitude of ſhepherds is called forth againſt him] Or, *againſt whom a full company of ſhepherds is called out*.Heb.*whom a fulneſſe of ſhepherds is called againſt him*: *a fulneſſe*,for *a multitude*: as Gen.48.19. or,*a full company*: all that the Town or Village is able to make out: as the fulneſſe of the world, for all that is in it, Pſal. 24. 1. *whom againſt him*, for *againſt whom*: a common redundancy, Gen.1.21. Pſalm 1. 4. Ier.1.2.

is called forth againſt him] Or, as ſome read it, and ſo the old Latine,*ſhall meet with him*: and ſo the word is uſed, Deut.22.6.and it may well ſtand here; which if we admit, the text would be rendred,*with whom a multitude*, or *full company of ſhepherds,ſhall meet*.

not be afraid] Or,*daunted*: as Ahaz was, at the rumour of the Syrians confederacy with Ephraim,chap.7.7. and as the Aſſyrians ſhall be with Gods voice, chap.30.31. where the ſame word is uſed.

nor abaſe himſelf] As thoſe of Jeruſalem, even the King himſelf,did to the Aſſyrians, 2 King.18.14,26. chap.10.4. & 36.11. Heb.*be humbled*, Pſalm 116. 10. & 119.67. Eccl.1.13. Zach.10.2.

for the noiſe] Or,*the multitude*: ſo called, of the noiſe,that multitudes are wont to make, Chap. 13. 4. See Chap. 33. ver.3.

the Lord of hoſts] So v.5.able without any forrein aids,ſufficiently to defend his,and to diſcomfit any forces, that ſhall come againſt them.See ch.1.9.

come down] From heaven,as Pſalm 18.9.& 144.5.ch.64.1. by his Angel,ch.37.36. or *go forth* to war; as the word is uſed, 1 Sam.23.11. & 29.4. becauſe fights were moſt in the plain,Exod.17.9,10.Judg.4.11,14.

to fight for mount Zion] That is,for Jeruſalem, ver.5. Zion, the principal part of it,the place of Gods ſpecial reſidence in his Temple, and the Kings in his Palace, both there ſituate, put for the whole City,ch.1.8.& 37.35.Some read the words, *againſt Zion*; as ch.29.3. Hoſ.8.1. and the initiall particle ſo taken,as our Engliſh renders it, would carry it that way, as rendring a reaſon of what was ſaid,v.3.of the Egyptians helping,and the Jews holpen by them, both falling together: but the verſe next following,ſheweth evidently,that the meaning is not *againſt*,but *for*,or in the behalf of it; as the prepoſition is oft uſed alſo,v.5.and elſe-where,1 Chr.6.49.& 29.21.Lam.5.17,18.Ezek.27.30. where, *againſt thee*,is againſt the ſenſe and drift of the place.

for the hill thereof] The *hill*,or *knole*,on which that city then ſtood: the words here uſed,rendred *mountain*, and *hill*, are of the ſame ſignification,ſaith a Jewiſh Critick,differing onely in quantity,the latter,the leſs. For *mountain*, and *hill*, with us, though in common uſe,,it may ſeem alſo ſo to be: yet if we regard the originall, they differ, but as a Latine term, and a Saxon only,both importing the ſame thing: and that therefore, which is rendred *a mountain* here,is,elſe-where, rendred *an hill*,Pſalm 1.6.& 15.1.& 68.15,16. but what is here termed *an hill*, may well be rendred, *a knole*. For though *Sion* be termed *a mountain*, or *an hill*; in regard, either of the lower part of the city,ſtanding on the ſide of it, Pſalm 48. 2. and in regard of the valley that lay beneath it; yet the riſing, or higher ground,on which both the reſt of the city, and Sion it ſelf ſtood,may well be termed, rather,*a knole*,then *an hill*, in regard of thoſe far higher hils that encircled it,Pſalm 125.2. See Ier.17.3.

V.5. *As birds flying; ſo will the Lord of hoſts defend Jeruſalem*] Another ſimilitude, whereby the Prophet illuſtrateth Gods working, for the protection of his people: the former intimated his power and ability to do it; this, as ſome, his ſpeed and alacrity,to the doing; or,as others,rather,his affection and ſedulity in the doing of it.

As birds flying] As Fowl are wont to flee, either to their neſts with all ſpeed, when they perceive their young ones to be in ſome danger,or deſcry any making towards them; ſo will God come ſwiftly and ſuddenly to reſcue and deliver his,Pſal.18.10. (the flight of Fowl being an emblem of ſwiftneſs,Deut.28.49.Hoſ.8.1.) or,about their neſts,fluttering over their young ones,to ſuccour and ſhelter them, when any offer to ſeize on them; and flying to and fro on every ſide, to keep thoſe off,what they can, that come to annoy them: ſo will God hover over thoſe of his,that truſt in him,and depend upon him,to ſave and ſecure them; and over Jeruſalem, in particular, to protect it; in ſuch manner beſtirring himſelf, that the enemy ſhall, on no ſide, find opportunity to aſſault it,Deut.32.12.Pſalm 91.1,2.and it may well be deemed, that the Prophet herein alludeth, to what the Aſſyrian had boaſted; that he had ſeized upon the Kingdoms of the earth, *as a birds neſt*,and none durſt *wag the wing* at him,ch.10.14. but he ſhould find it otherwiſe there, when he came to Jeruſalem, ch.37.33.

will defend Jeruſalem] The word properly ſignifieth, *to fence*, and ſo to *defend*, by fencing a place round about, as a vineyard,ch.5.2,5.or *a garden*,Cant.4.12.which, from thence, hath its name: ſo Pſalm 34.7.& 125.2.Zach.2.5. See chap.37.35.Zach.9.15.& 12.8.

defending,alſo he will deliver it] Heb.*defending,and he will deliver*; a defective ſpeech; for in *defending*, he will defend *and deliver*: of which form of ſpeech, ſee further,on chap.59.13. he will aſſuredly defend, and by defending, deliver it: a defect of the pronoun, as ch.28.28.& 30.33.

and *paſſing over,he will preſerve* it] Or, rather,(tranſplacing the copulative, thruſt out of his right place, and ſupplyed needleſly,in a wrong one) *paſſing over*, he will paſs over, *and deliver* it, or *cauſe it to eſcape*. For the word is of the very ſame notion with the former; that is,he will aſſuredly ſo paſs over, as to ſave, and deliver the city; and withall, to defeat and deſtroy thoſe that encamp againſt it, or intend evill to it;as he did ſometime in Egypt,when he ſlew their firſt born, Exod.12.12. for thereunto,the word uſed here, ſeems to allude: though ſome would have it import no more, then *ſuddenly*,as in a paſſage. But the former, is the rather juſtly deemed here to be intimated, becauſe the word is no where elſe found in Scripture,uſed in that notion; but concerning that act of the Angel,in Egypt,of which it is thrice uſed there,ver. 12,22,26.it is uſed,alſo, but once only of an *aſſault*, 1 Kings 18.26.which not unfitly, alſo, may be applyed to Gods dealing with the Aſſyrian Camp; by *aſſault* whereof,he ſaved the city,ch.37.36,37.

V.6. *Turn ye unto him,from whom the children of Iſrael have deeply revolted*] The Prophet having propounded to them, Gods gracious promiſe of preſervation and protection, doth now ſhew them, what courſe thoſe that had revolted from God, and failed in their loyall carriage to him, muſt now take,if they deſire to have a ſhare in the promiſed protection; to wit,by returning to him, from whom they had withdrawn themſelves; which he, therefore, here exhorteth them to.

Turn ye] Or,*Return*: as Ier. 3.1.& 4.1. that it may anſwer to *Revolt*; ſome read it,*They ſhall return*: to wit, moved by the miraculous, both overthrow, and delivery: and ſo ver.7.but the form of the verb will hardly bear it.

unto him from *whom*] Heb. *unto whom,or unto which*: which ſome expound with ſuch ſupply, as our text hath; as deſigning the perſon,whom they were to return to: a defect of the antecedent: as Ruth 2.9.2 Chr.1.4. and of the prepoſition: as Chap.18.7.& 32.2.& 52.1. Others,rendring it, *according* to that *which*,or *according as*, underſtand it, of the manner,or meaſure of their return: as your revolt hath bin deep and great; ſo let your return be proportionable thereunto: and indeed,ſo is the particle oft times uſed,Eſt.3.17.Pſal.119.91. 154.

the children of Iſrael] Not the ten Tribes; though true of them,Hoſh.9.9.as if they were,by their example,warned, and admoniſhed to do better,Hoſh.4.15,16. but the people of the Jews,as v.5.11,16.many,if not the main of them, and too many of the chief among them,had herein bin faulty, ſee v. 1,2. ch.30.1.and ſome,therefore,read this,as in the vocative, *Return,according as you have deeply revolted,O ye children of Iſrael:* which term, he giveth them, not to grace them, but to mind them,what they boaſted to be; and to tax, and ſhame them, for not anſwering the honour and worth of that title, but diſgracing the Stock they came of, by degenerating from him, whoſe name they bare.So ch.7.13.& 48.1.

have deeply revolted] Heb.*have deepned revolt*: and there is the like phraſe,ch.7.11. as alſo, not unlike, uſed in the ſame argument,Hoſ.5.2.& 9.9. This they had done, as by other enormities, ſo by their ſeeking to Egypt, and relying on an arm of fleſh,v.1,2.which is a revolting from God, 2 Chr.16.7.Ier.17.5.In the word of *depth*,ſome think there is an alluſion to the *depth* of their plots and projects;and digging *deep*,as imagining to conceal them,even from God,ch.29.15. It may well have ſome glance that way; but withall, it is not unlikely, that the Prophet had a purpoſe to mind them, both of the grievouſneſſe of their defection and delinquency, and of the greatneſs, alſo,of the danger,that thereby they had plunged themſelves into;as being ſunk ſo deep in revolt,that unleſs they did riſe,and get up again the ſooner, by ſpeedy and hearty repentance,returning unto God,from whom they had revolted, they were like ſuddenly to periſh, without hope of recovery.See Prov.9.18.& 22.14.& 23.27. of the change of the perſon;*they have revolted*; for *ye have revolted*, See ch.29.15.& 30.19.v.7.

V. 7. *For in that day, every man ſhall caſt away his Idols of ſilver,and his Idols of gold,which your own hands have made unto you for a ſin*] Many Interpreters underſtand this of the ſerious,and ſincere repentance,and return of idolatrous perſons unto God,teſtified,by the breaking, and abandoning of their Idols: as ch.27.9.& 30,22. Some,upon the Aſſyrian invaſion, and before his overthrow; and of them, ſome conceive a reaſon to be here rendred,of what was formerly ſaid,*they ſhall return*,v.6. Other of them,reading the words, *when in that day*;or, *For in that day*, Wherein men ſhall do thus; then will God ſtay his hand from proceeding further in judgment againſt his people,and turn it againſt the Aſſyrian,v.8. chap. 10.12.and ſo it ſhould come in, as an argument, to induce to repentance,in hope of ſuch an iſſue. Others, after his overthrow, being by that ſtrange work of God, convinced; as of his power and providence; ſo of their own former ſinne and folly,and returning now from their Idols, to their only true and living God,ch.10.20.& 17.7. But others,rather,whom I herein concur with, expound it, as fore-telling, what would befall all thoſe,that perſiſted in their Idoll-worſhip, and reſting on any other helps,ſave God, and his alone; that then they would caſt away their Idols,when, by wofull experience, they ſhould find, to their coſt and ſmart, that neither their Idols,nor their humane helps,were able to ſtand them in any ſtead. So underſtood,it is the ſame,with what we had before, ch.2.20. produced here, as there alſo, to perſwade to return ſpeedily to God, and to give over reſting on ſuch ſorry ſhores, as are not able to ſupport them, Chap.1.31. & 2.20, 22.

every man] Heb.*a man*; but ſo,chap.9.20.here, the rather, becauſe the verb is plurall: whereas,ch.2.20. it is ſingular: but there is another word for *man*, and that,alſo, there collective.

ſhall caſt away] ſo chap.2.20. but the ſame thing, here intimated,by a word,that ſignifieth properly, *to deſpiſe*, or *ſet light by*: ſo it is rendred, ch.33.8. Amos 5.21. and becauſe things of no account, are uſually refuſed, rejected, thrown away,and the like; hence it comes, that it is rendred, ſometime,*refuſe*,ch.8.6.ſometime,*reject*, 1 Sam. 15.23. ſometime, *caſt off*: as chap.5.24.ſo here.

his idols] See Chap. 2.20.

which your own hands made for you] See Chap. 2. 8. and of the change of the perſon, v. 6.

for a ſin] Or, *for ſin*. To commit that moſt hanious ſin of idolatry. For ſo it is,Chap.2.20. *to worſhip* ,inſtead of the true God. So of the golden calf, Moſes, I took *your ſin*; that is, the idol,wherein you had ſo grievouſly tranſgreſſed, Deut. 9. 21. Or, as a learned writer of ours, and the rather, becauſe there is no prepoſition in the text, *of ſin*, with reference to the word *hands*; *which your hands of ſin*; that is, your moſt ſinful hands,*had made for you*. Of which manner of ſyntax,that author produceth divers examples, Exod. 26. 21. Levit. 6. 10. 2 Sam. 22. 32. Pſal. 35. 19. & 71. 9. Lam.4. 17. Ezek. 16. 29.

V. 8. *Then ſhall the Aſſyrian fall with the ſword, not of a mighty man,and the ſword, not of a mean man,ſhall devour him*] As God will deliver Jeruſalem, ſo will he deſtroy the Aſſyrians,by the miniſtery of an Angel,that intend,and attempt to deſtroy that city, having over-run the whole country, round about it, already; and cauſe their King, for fear, to retire to his own country, with ſuch ſcattered ones as are left him, Chap.36.1,2. & 37.36,37.

the Aſſyrian] Heb. *Aſhur*; as Chap. 10.5. the name, both of the country and people; here put for the King of Aſſyria, who is ſaid to *fall*, and yet to *flee*; to *fall* in his forces; to *flee* in his own perſon. See Chap. 30.31,32. & 37.36,37.

fall] Be ſlain; as 1 Kings 22. 20. Pſal. 63. 10. Luke 21. 24.

with the ſword] Or, *by the ſword*; as Pſal.63.10. *not of a mighty man,or, a mean man*. (See of the terms, Chap.2.9.) Not of any man, one, or other; (which of Sennacherib himſelf cannot be ſaid, who was ſlain by his own ſons, Chap. 37. 38.) but by an Angel, to whom *a ſword* is here given; as 1 Chr.21.16,30. Not that he uſed any ſuch material weapon, but to expreſs his commiſſion, and power to do execution; as the Magiſtrate is ſaid *to bear the ſword*, Rom. 13.4. And Gods power put in practice,by taking vengeance on his enemies,is called *his ſword*, Chap. 34.4,5. and *a mouth* to *devour* with, is given to this ſword, as to the material one, Deut. 32. 42. Chap.1.20. Jer.21.7.

but he ſhall flee from the ſword] Or, *for fear of the ſword*. Heb. *from before*, or, *from the face of the ſword*; as Chap. 21. 15. Jer. 35. 11. ſeeing his forces defeated and deſtroyed, he ſhall,for fear of the like,likely to befal him,if he ſtay by it, betake

take himſelf to flight ; or, as ſome render it, ſupplying the note of ſimilitude, which they ſuppoſe to be wanting, both here, and ver.9. *he ſhall flee*, as *from the ſword* : as if men with ſwords drawn, were purſuing him. There is a redundancy in the Hebrew, that hath ſome emphaſis in it, which our Engliſh cannot well expreſs : *He ſhall flee himſelf*, or, *for himſelf*. Which though in ſome other like forms, it may ſeem to have no ſuch weight ; as Exod. 18.27. Yet here ſeems to be, as if it had been ſaid, *He ſhall flee for his life* ; as of Elias it is ſaid, 1 Kings 19.3.

but] Heb. *and* ; as Chap. 29.13.

and his young men ſhall be diſcomfited] Thoſe of his forces that remain, and eſcape that hideous ſtorm, wherein ſo many were ſlaughtered. For of thoſe, that fell in it, before.

his young men] *His choice young men* ; properly ; as Chap. 40.30.

ſhall be diſcomfited] The Hebrew word, here uſed, is ambiguous. It may ſignifie, *they ſhall be unto tribute* : or, *they ſhall become tributary*. And ſo ſome here, according therein with the old Latine, expound it ; becauſe ſo it is moſt commonly uſed, Gen.49.15. Deut.20.11. Joſh.16.10. & 17.13. Lam.1.1. And this expoſition to make good, ſome ſay, that ſome of them purſued, and ſiezed on, were made captives. Others, ſuppoſing that to be too much forced ; and for that the Aſſyrians were never tributary, in thoſe times, to the Jews, they deny this to be ſpoken of Sennacherib and the Aſſyrians, in Ezekiahs reign, and would turn it, wholly, to the Kingdom of Chriſt. But the Prophecy is too clear to be ſo ſhifted off. And as for thoſe, that would have it underſtood of the Aſſyrians becoming *tributary*, ſometime after, firſt, to the Chaldeans, and then to the Medes and Perſians, they ſtray too far from the ſtory, here intended. Others, therefore, render it, They *ſhall be unto melting* ; for that is the proper notion, and common uſe of the root, and the ſignification of another word ſpringing from it, Pſal.58.8. So the meaning is, either their multitude *ſhall melt* away ; as 1 Sam.14.16. or their hearts *ſhall melt* within them ; as Joſh.2.11. & 5.1. & 7.5. and they ſhall faint for fear ; as Chap.10.18.

V.9. *And he ſhall paſs over to his ſtrong hold, for fear*] The word, here uſed, ſignifieth, properly, *a rock*, Chap.32.2. and in the next place, any *ſtrong hold*, or, *fort* : becauſe ſuch were uſually built upon rocks, and from their ſuch ſituation, receive much ſtrength. See on Chap. 16.1. And for that to ſuch places, in time of trouble and danger, men are wont to retire, and therein much to confide; (Prov.18.10,11.) Hence by a metaphor, that is called a mans *rock*, wherein his ſtrength conſiſteth, and whereunto he truſteth, Pſal. 18.2, & 31.3. & 42.9. Some therefore, here, render the words, *his rock*, that is, his ſtrength, ſaith one ; his forces which he confided in, ſaith another, ſhall paſs away, that is, ſhall fail, *for fear ſhall periſh* ; as Job 34.20, & 36.12. But others, taking the words in a ſenſe neerer to the native uſe of it, read the text, ſome, H*is rock for fear he ſhall paſs by* ; underſtanding by *rock*, a ſtrong hold, ſituate in the frontiers of his country ; or, as ſome, *his ſtrong holds*, collectively, and indefinitely ; which for fear he ſhould not dare to ſtay in, but paſs by, to arrive at ſome ſurer place of retreat, as to Niniveh. Of which others underſtand the words, and read them, as our Engliſh hath them, *To his ſtrong hold, for fear he ſhall paſs over* : that is, to Niniveh, his chief city, and of greateſt ſtrength ; never thinking himſelf in ſafety, until he gat thither, Chap.37.37. Thus *the wicked fleeth, where none purſueth*, Prov.28.1.

and his Princes ſhall be afraid of the Enſign] Some read the words, *his Princes ſhall be afraid of flight* : That is, as ſome with the old Latine, *Shall flee with fear* : or, as others, *Shall be terrified with the flight* of their King. And it is true, that the word, here uſed, hath in ſound, ſome affinity with that of *flight* ; whence ſome ambiguity, Chap.59.19. but never ſo ſignifies, voweled, as here. Our verſion, therefore, is by moſt ſound Interpreters, and by the Jewiſh, generally, here maintained and approved. Howbeit, by *being afraid of the Enſign*, ſome underſtand here, that they ſhould be ſo affrighted, that if they eſpied but an enſign on ſome watch-tower, by the way, (as Chap.30.17.) though within their own country, they ſhould be afraid, as if ſome troops of ſouldiers were purſuing them : or, that they ſhould be afraid, as men are wont to be, when they do indeed ſee an *enſign*, with ſome hoſtile forces making towards them. Suppoſing the note of ſimilitude to be here wanting, as before, ver.8. Others, that they ſhould be ſtricken with fear, at the ſight of thoſe wonderous *ſigns*, and miraculous works, that God had wrought for his people. Or rather, (for I finde not this word any where ſo uſed) of the *Enſign*, or, *Standard*, that God, by his Angel, had lifted up, in the ſlaughter of their fellows : for this is ſpoken of ſuch of them, as had eſcaped, and ſurvived the bitter brunt of that battle, in which the Angel came down, as with *Gods Standard*, againſt them. See Exod. 17.15, 16. & Chap. 59.19.

ſaith the Lord, whoſe fire is in Zion, and his furnace in Jeruſalem] Whoſe reſidence is at Jeruſalem ; where his houſe is, and fire continually kept burning on his altar, in it, Levit. 6.13. which he alſo therefore will protect, Chap.37.35. or, who there hath his furnace and his fire, to burn up his enemies, and the enemies of it, Levit.10.2. Numb.16,35. Pſal. 21.9. Zach.2.5.

fire] Or, *hearth* ; as ſome render it, Ezek. 5.2. Or, *flame* ; as others, Chap.50.11.

furnace] Or, *oven* ; as it is rendred, Levit. 2.4. Hoſ.7.6,7. or, *chimney*, as ſome render it. Lam. 5.10. and ſo may not unfitly be here expreſſed, if the alluſion be to houſe-keeping.

CHAP. XXXII.

Verſ. 1. BEhold *a King ſhall reign in righteouſneſs, and Princes ſhall rule in judgement*] Whether this Chapter be a new Sermon, or Prophecy, diſtinct from the next before, or belong to it, and have dependance upon it, as well it may, yet is not ſo clear. That the former part of it, containeth a deſcription of the righteous and religious Government of Gods people, under Ezekiah, moſt concur. In the latter part of it, is a denunciation of judgements to be inflicted on Gods people, for ſome ſpace of time, ver. 9-14. with a promiſe of a removal thereof, after that time expired, and reſtitution of them to their wonted eſtate, ver. 14-19. Some ſuppoſe, the Prophecy to have been delivered in Ahaz his dayes, foretelling the happy entrance of Ezekiah, his pious ſon, after the deceaſe of his ungodly father. Others, in the time of Ezekiahs reign, foretelling what manner of government ſhould be in the State, now better purged, and ſetled then ever before, after the overthrow given to Sennacherib, and the deliverance of them from that diſtreſs, that his invaſion had put them to, with reparation of the damage, that had thereby accrued unto them. See vee. 10.

a King] That is, Chriſt, ſay ſome, the King of his Church, Pſal.2.6. Or, Ezekiah ; as the Jews generally, and moſt of ours : ſo Chap. 33.17. Yet a type of Chriſt, as before him, David, Ezek.34.24.

in righteouſneſſe] As Hoſ.10.12. or *according to juſtice* : that is, juſtly, righteouſly ; as the like, Lev.19.15. Pſalm 9.8. ſee Joel 2.23. where the ſame is : yet ſome render it, *to juſtice* : that is, *to* do *juſtice* : and after *to judgment*, or *to right* : that is, *to* execute *judgment*, or *to* do *right* : but the former ſeems the plainer.

Princes ſhall rule] There is a particle in the text, which the Jewiſh Criticks deem redundant here ; as it is, queſtionleſſe, in ſome places elſe-where, 2 Sam.3.30. 1 Chr.3.2. & 26.17. Pſalm 9.17. & 12.6. Yet ſome Interpreters thus expreſs it, *as for Princes, they ſhall rule*, as Eccl. 9.4. Chap.59.11. See ver.2.

Princes] Thoſe under Ezekiah, the inferiour Magiſtracy being now purged, and well ordered ; and ſuch as Shebna was, Chap.22.15. being either removed, or reformed. See Chap.1.26.

in judgment] Or, *according to judgment*, or *right*. See Chap. 1.27. not unjuſtly, by oppreſſion, extortion, bribery, and iniquity, as formerly, Chap.1.23. & 60.18.

V.2. *And a man ſhall be*, &c.] The great benefit that ſhall hereby redound to the people, to wit, the righting and relieving of all thoſe that have bin wronged or oppreſſed, ſet forth by divers elegant and pregnant ſimilitudes.

a man] This ſome reſtrain to Chriſt : Others, to Ezekiah, the King before mentioned, v.1. and the like is ſaid of Solomon, Pſalm 72.2,4,12-14. a type, alſo, of Chriſt : and they read the words, *And* that *man*, as conceiving a defect of the article ; according to the like, Acts 17.31. 1 Tim.2.5. But that ſeemeth, both a groundleſs, & a needleſs ſupply in this place, The word *man*, being here put indefinitely, or diſtributively : as Ch.13.14. & 31.7. and hath reference to the *Princes* before ſpoken of, as the Jewiſh Writers well obſerve : and ſo the particle in the former verſe, if the courſe of the context be well weighed, is not wholly without weight, the text being thus rendred, *as for Princes* (to wit, governing under the King, 1 Pet.2.13,14.) *they ſhall rule according to right* ; and (not the King alone himſelf, but) *each one* of them (alſo under him) *ſhall be*, ſuch as is here deſcribed : *a man*, for *each one*, or *any one*, is moſt frequent in Scripture, Chap.2.20. & 3.5,6. & 9.20. & 19.2.

as an hiding place from the wind] Heb. *of the wind* : that is, ſuch a place of covert, as may protect man, or beaſt, from, or againſt the violence and injury of wind and weather. See the next branch : the word is no where elſe found, ſave here, in the ſingular form, and in the plural, 1 Sam.23.23. where it is rendred, *lurking places*.

and a covert from the tempeſt] Heb. *a covert of a tempeſt* : a defect of the prepoſition, either *from*, as Ch.18.7. & 52.2. or *againſt*, as Pſalm 53.5. Ch.25.4. *tempeſt* of wind, or water, ex-

extraordinary,

traordinary, either in ſhowers, or deluges, Ch.4.6.& 25.4. See Pſalm 32.7.& 119.114. Ch.28.17.

as rivers of water in a dry place] Or, *as ſtreams*. (Heb. *diviſions*, as Chap.30.25.) *of water in* a place of *drought*. Heb. *in drought*, or *drineſs*: a defect of the noun regent, as Chap.25.5. Pſalm 63.1. as ſtreams of water in ſuch a place, which not onely moiſten the parched ground, and make the place more pleaſant and fertile, Chap.44.3,4. but are a mean, alſo, of much refreſhing to the thirſty paſſenger, Ch.41.17-19. & 43.19,20. See John 4.10,14.& 7.37-39.

as the ſhadow of a great rock in a weary land] *Shadow*, for *relief*, *ſuccour*, or *ſhelter*, Chap.4.6.& 25.4. becauſe, againſt the ſcorching heat of the Sun, the ſhade affordeth much refreſhing, whether from trees, and plants, where ſuch are, 1 Kings 13.14. Jon.4.6. or where they want, from ſome high hill, or rock, overlooking the plain.

a great work] Heb. *heavy*, as Ch.36.2.

in a weary land] As Pſalm 143.6. Prov.25.25. where it is rendred, *thirſty*: ſee Chap.20.12.& 29.8. where men are weary of travelling through heat and drought, John 4.6. Matth.11.28.

V. 3. *And the eyes of them that ſee, ſhall not be dim*] Or, *cloſed*, as Chap.29.10. *he hath cloſed their eyes*. Which ſome underſtand, of ſpirituall ſight reſtored by the pure, and clear preaching of the Goſpel, in the Kingdom of Chriſt, Chap.29.18,& 35.5. Acts 26.18. 2 Cor.4.6. Eph.1.18. oppoſed to the judgment threatned, Chap.6.9.& 29.10. and that complaint of the condition of his people, chap.42.19,20. or, as ſome rather render it, *ſhall not look* another way; as, *look away from me*, Job 7.19. chap.22.4. and *look away from him*, Job 14.6. they ſhall not look another way, when holy things are tendred to them, and wholeſome admonitions are preſſed upon them, as their manner formerly had bin; and as thoſe are wont to do, who have that preſented to their view, which they liſt not to look upon. See Pſalm 18.22.& 119.37,117. or, they ſhall not now *look aſide* after their idols, and other frivolous ſtays, which they then relyed and reſted on, refuſing to look after their only true ſtay, Chap.31.1. but they ſhall now look upon God, and rely upon him, Chap.10.20.& 17.7,8. and this latter reading, ſeems to ſuit, very fitly, with what followeth in the next branch. But whether way we take it, it is not to be doubted; but that in Ezekiah's days, it was fulfilled in thoſe, who by the judgments of God, then inflicted on the land, and ſanctified to them, were refined and reformed, Chap.48.10. See Chap.30.20.& 35.5. The meaning is, that his people (for thoſe, here, are they, that *See*, or, as the word is, the *Seers*: as Ch.42.20. not the Prophets, as Ch.30.10.) who had the light of Gods Word ſhining brightly among them, and his judgments conſpicuouſly manifeſted to them, ſhould not now wilfully turn their eyes aſide from them, or ſhut them wilfully againſt either, as thoſe, Chap.26. ver.11.

and the ears of them that hear, ſhall hearken] Heb. *attend*: as Chap.21.7.& 28.13.& 48.18. they that before refuſed to hear any Word of God, or meſſage from God, or to hearken to any advice given them by his Prophets, from him, chap.28.9-12. ſhall then attentively hearken to what is, from God, ſpoken to them, and readily yeeld obedience thereunto, ch.29.18. See ch.30.21,& 35.5. They ſeem to carry it too far, and to narrow it no leſs, that reſtrain it to the peoples attentive hearing of Chriſt, Mat.7.28. Luke 4.22.

thoſe that hear] As before, Gods people, that had Gods Word among them, and continually ſounding in their ears, chap.42.20.

V. 4. *The heart alſo of the raſh ſhall underſtand knowledge*] Heb. *haſty*: ſo alſo, chap.35.4. ſuch as were heady and inconſiderate, as fond and fooliſh perſons uſually are, ſhall then be better adviſed; and by attending to the Word of God, come to underſtand aright the Will of God. See Prov.1.2-7.& 2.2-5. Heb. *underſtand to know*, or *unto knowledge*: When men ſo hear, that they underſtand what is ſpoken; and by underſtanding, attain to ſound knowledge, Neh.8.3,8,12. not like thoſe, ch.6.9. Mat.13.19. 2 Tim.3.7.

and the tongue of the ſtammerers ſhall be ready to ſpeak plainly] Men, by their religious ſpeech, and communication, at which they did but ſtammer, when they aſſayed ought before, ſhall now manifeſt the inward alteration and change of their hearts, Mat.12.34,35. or their language, that was before, rude, harſh, ſavage, barbarous, unſavory, unpleaſant, ſhall now be pure, pious, like the language of Gods people, ſeaſoned with grace, and pleaſing in Gods ear, Prov.15.26. ch.19.18. Zeph.3.9. Eph.4.29. Col.4.6. See ch.35.6.

ſtammerers] See chap.28.11. for this word, no where elſe found, and that there uſed, differing but in a letter, have neer affinity in notion, alſo, the one with the other: and there is in the word, here, an alluſion, either unto thoſe, that out of a naturall defect, cannot ſpeak without ſtammering; or to thoſe, that ſpeaking in ſome barbarous language, ſeem ſo to do, unto thoſe that underſtand them not, 1 Cor.14.11.

be ready] Heb. *haſten*; *make haſte*; as ch.51.14. *a good haſte*, or *ſpeed*, far differing from the haſtineſs, or headineſs, of inconſiderate perſons, taxed in the branch before going; and implying an inward readineſs of heart to vent it ſelf, in ſuch ſanctified communication, as is here imported.

to ſpeak plainly] Heb. *to ſpeak neat*, *elegant*, or *clear* words, or things: a metaphor taken from the clearneſs of the ayr, in dry and fair weather, ch.18.4. and a defect of the ſubject, as Gen.42.30. *hard*, Pſalm 12.4. *great*, Prov.5.10. *right*, for *hard*, *great*, *right*, words, or things.

V. 5. *The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountifull*] The Prophet, in theſe words, further deſcribeth the happy and well-ſetled condition of the Jewiſh State in thoſe times. Some underſtand the words, as if the meaning were, that men having, in thoſe dayes, the Spirit of diſcerning, ſhould be able to diſtinguiſh between good and evill; yea, between good and bad men, Rom.2.18. Phil.1.10. 1 Cor.12.10. 1 John 4.1. Acts 8.23. Others, of the ſincerity and ingenuity of the times; that neither the falſe Prophets ſhould ſooth men up, any more in their ſins; nor others, for fear or favour, flatter thoſe that were in power and authority, the richer ſort, and the great ones, Pſalm 49.18. chap.5.20. Ezek.13.22. But the moſt, and beſt, that in the State reformed, and eſtabliſhed, by Ezekiah, after his delivery from the Aſſyrian Invaſion, and the recovery of his health, from that deadly Diſeaſe that ſoon after ſurpriſed him, ch.38.5,6. having aſſurance given him, from God, both of the continuance of his life, and of his reign in peace; baſe minded, and evill affected perſons ſhould not be now raiſed and advanced unto places of honour and dignity, as in his Father Ahaz his time, too many had bin; whereof, alſo, ſome had continued their places, in the former part of his reign, the State being, as yet, unſetled; nor he able, by reaſon of wars with his neighboring adverſaries, to do as otherwiſe he would: ſee Pſalm 12.8. Prov.28.12,28.& 29.2.

vile perſon] The word is, in Scripture, commonly uſed for *a fool*: as Deut.32.6. where *wiſe*, and it, are oppoſed: as alſo, in that ſpeech of Abigail, excuſing her husbands uncivill and churliſh behaviour towards Davids meſſengers; *Nabal is his name, and folly is with him*, 1 Sam.25.25. his name ſheweth what he is, and ſo ſome render it here. Howbeit, in the native ſignification of it, it may ſeem to import, as our Engliſh well rendreth it, a *vile* perſon, a man of no worth: like *a withered flower*, or *leaf*, or *branch*, or *plant*, of no reckoning or eſteem; ch.28.1,4.& 64.6. See ch.14.19.& 27.11. and both *fooliſh* and *wicked* ones (of whom, alſo, it is in the Proverbs of Solomon, eſpecially uſed; and they may well go for the ſame) are perſons of no worth, Prov.10.20. But in this place, being oppoſed to a word, that hath a notion of *liberality* in it, it ſeems rather to import *tenacity*, and niggardlineſs, and our ancienter verſions therefore render it, one of them, *a niggard*; another, *a fooliſh niggard*: and it may well be, that the Prophet had a glance at the Story of Nabal, 1 Sam.25. and that the very name of *Nabal*, was among them, in thoſe days, as with us, to this day, uſed as a by-word, or a nick-name, for *a niggard*: and that the Prophet, the rather, made choice of it here; becauſe this, and the other its oppoſite here, ſound ſomewhat alike, as they ly together in the text; as if he had ſaid, alluding to the names of men, in uſe formerly; *Nabal ſhall not be Nadab*, or *Nadib*: for ſuch alluſions to names are found in Scripture; as Pſalm 144.4. *Adam is like Abel*; and *All Adam is all Abel*, Pſalm 39.5,11.

ſhall no more be called] That is, *ſhall no more be*, *to be called*, for *to be*; as Chap.61.3.& 62.11. Mat.5.9. Luke 1.32,35. ſuch ſhall no more get up, and creep into ſuch places, as thoſe titles belong to. Heb. *it ſhall not be called to him liberal*; or *liberall ſhall not be called to him*; for *he ſhall not be called*. See the like, Prov.16.21. chap.1.26.

liberall] The word, indeed, importeth *freeneſſe*, *liberality*, *ingenuity*; as appears by Exod.25.2.& 35.5. Pſalm 68.9.& 110.3. and is uſed commonly in Scripture, for a *Prince*, or *a Lord*, Mal.1.8. Prov.17.7.& 25.7. Pſalm 118.9.& 146.3. becauſe ſuch perſons ſhould ſo be, Prov.19.6. as the word, *Lord*, with us, alſo, in its firſt originall, is ſaid to import: and the term among the Greeks, commonly given to great Potentates, implyeth as much, Luke 22.25. And ſo, I ſuppoſe, the intent of the Prophet here is, that no *Nabal ſhall be a Nadib*; that is, no *niggard*, or baſe minded fellow, *a noble man*, or *a Prince*. Our ancienter tranſlations render it, *gentle*; *A Niggard ſhall not be called gentle*. Had they ſaid, *No niggard ſhall be called*; or, *ſhall be a gentleman*, they had come well neer home to the mark.

nor the Churl ſaid to be bountifull] Heb. *and to the Churl it ſhall not be ſaid bountiful*: ſuch a word, or term, ſhall not be given him: it ſhall not be his title, or his ſtyle. So chap.19.18.& 61.6.& 62.4. See alſo, Job 34.18.

Churl] The word here uſed, and not elſe-where found, ſeems to be much, if not altogether the ſame, in ſenſe with the former: the original of it, is uncertain; one of the Jewiſh Criticks ſaith, it comes of a word, that ſignifieth, *to contain*, as a meaſure doth, and conſequently to meaſure, ch. 40. 12. 1 Kings 7. 26. and would have it import one that doth all things, as by weight and meaſure, taking and keeping account of every trifle, and not parting with a grain, or a crum, above weight or meaſure, ſuch an one, as with the Greeks is termed, σμικρολόγος & Κυμινοπρίϛης, one, as we ſay, that will cleave an hair. Another of them, though not unwilling to derive it from the ſame root, but in another notion, as it ſignifieth, *to contein*, that is, keep in, Jer. 2. 13. & 6. 11. Yet, rather, fetcheth it from another of no unlike notion, that ſignifieth, *to reſtrain*, and ſhut up in priſon, which is thence, alſo, ſo termed, ch. 42. 7. Jer. 32. 7. & 37. 4. and ſo it ſhould have, in it, a notion of *tenacity*; and denote one that hordeth up his treaſure, and keepeth it with him, as impriſoned. A third ſaith, it ſignifieth one that hath thoſe words rife in his mouth, *mine own to my ſelf*: alluding therein, to a ſaynig they have among them, from Eſau's words, to his brother Jacob, Gen. 33. 9. of four ſorts of men: the firſt, of thoſe that ſay, *Mine thine, and thine mine*: and that is, *the way of the world*, or *the way of tradeſmen*: the ſecond, that ſay, *Mine mine, and thine thine*: and that is the middle ſort, *Eſau's way*. The third, that ſay, *Mine thine, and thine thine own*: & that is the *Chaſids* (they might have ſaid, the *Nadibs) the bountiful mans way*. The fourth, that ſay, *Thine mine, and mine mine own*: and that is *the wicked mans way*. Now either he meant it of the ſecond, and then the *Cilay* ſhould not be ſo bad, as the *Nabal*, as his fellow Rabbi holdeth: or of the fourth, and then the one may well be, as bad as the other, as, in likelyhood, there is little difference between them; the Prophets manner, being very frequently to deliver the ſame thing in divers terms. See chap. 57. 1.

bountiful] Or, *magnificent*, as ſome; who with the Jewiſh Critick, ſuppoſing this to go a ſtep beyond the former, render that *munificent*, this *magnificent*. It is no where elſe found, ſave Job 34. 19. where ſome would have it rendred *wealthy*, becauſe they find *needy* there oppoſed to it, and the abſtract form of it, Job 36. 19. *wealth*. But they ſhould conſider, that it is there coupled with *Princes*, and the needy oppoſed to either. And I ſuppoſe it, therefore, to be as well as the former, a title of honour; and concur with thoſe who, in their verſions, exhibite *the noble*, in the one place, and *thy nobility*, in the other. The words of the Prophet, I conceive ſhould be rendred, to expreſs his mind aright; *nor ſhall any Churl have the title of a Lord*, or the like; the Hebraiſm, being adjoyned in the margent, *and to a Churl it ſhall not be ſaid, Lord*; for ſo it is pointed in the text: he ſhall not be ſaluted by, or graced with any ſuch title of honour. For how the word ſhould come to ſignifie *bountiful*, or, as ſome would have it, but in the better part, *prodigal*: to have it a degree above *liberal*, I ſee not: nor do I well underſtand, what ſhould move ſome Tranſlators of great note, to render it *noble*, in Job, and *liberal*, here.

V. 6. *For the vile-perſon will ſpeak villany*] In this verſe, and the next, I conceive a reaſon rendred, why ſuch ſhould not, nor indeed ought to be, admitted into place of office, or honour; to wit, becauſe perſons ſo affected, would but groſly abuſe their places, and the power that ſhould be conferred on them, by vertue of their places, to their own diſgrace, and the wrong of others. Yet ſome read the words, as a continuation of the former Sentence, *But he* ſhall be called (ſupplyed from the fore-going verſe, as Job 14. 5. & 24. 19.) *vile*, or *fool*, that *ſpeaketh villany*, or *folly*, Chap. 9. 17. men ſhall be accounted ſuch as their words and dealings declare them to be, Mat. 12. 33, 37. Joh. 8. 39, 44. 1 Joh. 3. 7, 10. But the former better agreeth with the genuine ſenſe of the fore-going ſentence; and the text yeeldeth it of it ſelf.

will ſpeak villany] His communication will be correſpondent to his inward baſe diſpoſition. See Chap. 9. 17. but here more ſpecially applyed to the words and ſpeech of perſons, in place of authority, and in exerciſe of their power, Prov. 30. 15. Hoſ. 4. 18. Mic. 7. 3. whom ſuch manner of ſpeech worſt beſeemeth, Prov. 16. 10. & 17. 7.

and his heart will work iniquity] That is, will deviſe and contrive it; for that is properly the work of the heart, Pſalm 64. 6. So Mic. 2. 1. the work is aſcribed to the heart, becauſe there it is forged, and from thence it proceedeth, Mat. 15. 19. Some read it, *and whoſe heart worketh iniquity*, as before.

iniquity] Which in all men is inexcuſable, but in Judges, and place of Judicature, moſt abominable, Pſalm 58. 1, 2. & 82. 1, 2. Prov. 17. 15. & 24. 23, 24. & 28. 21.

to practiſe hypocriſie] Or, *in practiſing* (as Chap. 3. 8. & 10. 2.) *prophanneſſe*, or abominable wickedneſs, as the word commonly, yea, univerſally ſignifies. (See Chap. 9. 17. & 33. 14.) and as the next branch intimates.

and to utter errour againſt the Lord] Or, *and in uttering errour*, as ſome, *of*, or *concerning the Lord*; which they expound of delivering and teaching falſe doctrine: and the particle here is ſometime ſo uſed, as Job 42. 7. but the Prophet ſpeaketh not here of Miniſters, but of Magiſtrates; and their giving unjuſt ſentence, and paſſing erroneous dooms againſt the Word and charge of God. See Chap. 28. 7. the particle is uſed for *againſt*, as here, ſo Chap. 23. 11. Thus, rather, I take it, then as ſome of the Rabbines, of impious ſpeeches, concerning God and his providence; ſuch as, Pſalm 14. 1. & 53. 1. & 10. 11, 13. & 94. 7. for thoſe are uſually in their hearts, not in their tongues, in their minds, not in their mouths.

to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail] Or, *in making empty the ſoul of the hungry, and in making the drink of the thirſty to fail*, as before, or, *and in that he maketh*, &c. by unjuſt courſes bereaving them of thoſe means that ſhould maintain them, and ſo cauſing them to ſtarve, Chap. 3. 14, 15.

make empty] A metaphor from emptying of veſſels: as if they pluckt their bread out of their bodies, and their meat out of their bowels, as Job 20. 15, 20, 21. Jer. 51. 44. or kept them from being ſatisfied, by withdrawing that from them, wherewith they ſhould have bin filled: as a river, or pool, is emptied, by deriving or diverting the ſtreams that ſhould feed it, Chap. 19. 5, 6.

make empty the hungry] For *by emptying to make hungry*, or to ſtarve. See the like, Chap. 24. 10.

hungry ſoul] That is, *perſon*, Pſalm 107. 9. but this phraſe maketh the ſpeech here more emphatical.

the drink of the thirſty] Not which he hath, but which he needeth, and would have, which he wanteth and deſireth.

he cauſeth to fail] By withdrawing that from him, which ſhould procure it him when he thirſteth: or, by ſuch means, bringing him, as to hunger, ſo to thirſt, and to periſh by either, Chap. 5. 13. Amos 8. 13. See the contrary, Chap. 33. 16.

V. 7. *The inſtruments alſo of the churl are evil*] Heb. *And the churl*, or, *The churl alſo*, (as Chap. 29. 19.) *his inſtruments are evil*. Where by *inſtruments*, ſome of the Jewiſh Commenters underſtand, weights and meaſures, as if the meaning were, that ſuch would uſe light weights, and ſcant meaſures, Amos 8. 5. (though there the *ſhekel* is heavy, becauſe, by it, they took their money) Mic. 6. 10, 11. ſuppoſing that thence alſo, ſuch had that name; and the meaning to be, that ſuch an one would forbear no evil courſe to enrich himſelf. But the Prophet ſpeaketh not here of merchants, or tradeſmen, but of Princes, and men in place of authority and judicature. Others, therefore, rather by *inſtruments*, conceive to be meant, ſuch under-officers, or adherents as corrupt Judges and great ones, do, ordinarily, make uſe of, by them, as inſtruments to negotiate with thoſe, that have cauſes before them, or ſuits to them, or to help to bring about, and put in execution their wicked and unjuſt deſigns, Prov. 12. 12. & 19. 12. Amos 4. 2. Zeph. 1. 9. Or, as ſome of the Jewiſh Doctors, ſuch ſlights, and artifices, as perſons, ſo affected, are wont to uſe, for the perverting of judgement, and either bringing about, or ſmothering, and ſetting ſome fair, and colourable pretence, upon their unjuſt and wrongful courſes, Mic. 2. 1, 3. & 7. 3. Yet, ſome would have it, he ſhall be called, or accounted, *a churl*, or, *a niggard, whoſe inſtruments*, that is, courſes, are *evil*. See before, on ver. 5, 6. There is an elegancy of ſpeech in the original, which our engliſh cannot expreſſe: as if it were ſaid, *The toleмans tooles* are evil; or the like. *The churl his inſtruments*; as *a Ruler his ſervants*, Prov. 29. 12. See ver. 1.

he deviſeth wicked devices] Heb. *he conſulteth*, that is, *contriveth*; as Chap. 23. 8. He will alwaies be contriving ſome miſchief or other, Pſal. 36. 4. The latter word, in its original, ſignifies *a thought*, or *deſign*, in general; but is for the moſt part, uſed for ſome wicked thought, deſign, or device; and that not projected, or plotted onely, but practiſed; any vile, and abominable, either project, or practice, Levit. 18. 17. & 19. 29. & 20. 14. And there was ſmall reaſon for the Jewiſh Critick, hence to collect, that the *Cilay*, here mentioned, is not ſo bad as the *Nabal*; becauſe the one is ſaid *to deviſe*, and *contrive*, whereas the other is ſaid *to do*, and *to utter*: v. 6.

to deſtroy the poor] Or, *the afflicted*; as the word properly ſignifies; but uſed for *poor*; becauſe ſuch more expoſed to affliction and oppreſſion, then others, Pſal. 102. title, Ch. 3. 14.

with lying words] Heb. *words of falſhhood*; as Jer. 23. 32. or, *matters of falſhhood*: as *words of iniquity*, for *matters of iniquity*, Pſal. 65. 3. and, *a word*, or, *matter of falſhood*, for *a falſe matter*, Exod 23. 7. By falſe ſuggeſtions, or wrongful dooms, to overthrow them in judgement, whom they ought to right and relieve, Chap. 3. 12-15.

even when the needy ſpeaketh right] Heb. *judgement*; as v. 1. Or, *and by ſpeaking* againſt *the needy* in *judgement*. A defect of the paticle, *againſt*; as ver. 2. of *in*; as Pſal. 9. 16. Or, as ſome, ſupplying the verb from the former member, *and* to deſtroy, or ſpoil *judgement, when the poor ſpeaketh*, not regarding what he ſaith; ſo ſome, not improbably.

V. 8. *But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand*] So the moſt render it, and it is oppoſed to what was ſaid, v. 6. of the *niggard*. Some read the words, *but he ſhall be called liberal*, or, *munificent*, that taketh *liberal*, or, *munificent courſes and perſiſteth in the ſame*. I conceive rather, that they ought thus to be read; *But the Prince ſhall take ingenuous courſes, and by ingenuous courſes ſhall he be eſtabliſhed*, Prov. 12. 7. or, *and for ſuch courſes ſhall he ſtand*; as Dan. 11. 31. *The Prince*, or, *the Lord*, or, *the honourable* man, in thoſe times (in diſpoſition of heart and minde, anſwering his name) ſhall carry himſelf ingenuouſly, and honourably, forbearing, and abhorring ſuch baſe and diſhonourable courſes, as the perſons, before deſcribed, uſually take and follow; and he ſhall not only take ingenuous and honourable courſes, himſelf, but uphold, and maintain others, alſo, in the like.

V. 9. *Riſe up ye women, that are at eaſe; hear my voice, ye careleſs daughters, give ear unto my ſpeech*] The Prophet in theſe words, maketh entrance into his enſuing diſcourſe, in the latter part of this Chapter, concerning thoſe troubles that were to come, before the eſtabliſhment of the State, in manner before deſcribed; with an earneſt exhortation unto thoſe, whom it ſpecially concerned; where he enciteth them, rouſing up themſelves from, and ſhaking off that ſecurity, that at preſent poſſeſſeth them, to attend diligently thereunto. See the like, in the like caſe, Chap. 28. 23.

riſe up]. Either *awaking* out of your ſleep of ſecurity; as Eph. 5. 14. Or, *riſing* from your beds, on which ye lye at eaſe, repoſing your ſelves; as 2 Sam. 11. 2. or, without ſpecial reſpect to any ſuch preſent poſture or diſpoſal, ſetting other matters aſide, liſten ſeriouſly to what I ſay: as Numb. 23. 18. for of *riſing* to give reverence to Gods word, as Judg. 3. 20. ſeems not ſo well to fit here.

ye women] and *daughters*. Theſe two terms, ſome underſtand here properly of the weaker ſex; as Chap. 3. 16, 17. The Prophet directing his ſpeech to them more ſpecially, becauſe they lived moſt at eaſe, and ſeemed, at preſent, moſt ſecure, as wanting that fore-ſight, that the other ſex employed in Sate-affairs, oft times hath; as alſo, for that being as deeply faulty in ſome things, as the men, they were to ſuffer alike with them, in the troubles of the times, and were leſſe able to endure hardſhip, Deut. 28. 30, 32-41. 2 Chr. 36. 17. Chap. 3. 16, 17. Others think, that the men of that State, are ſo ſtyled, here, for their effeminate carriage, and woman-like diſpoſition. See Chap. 3. 12. & *19. 16*. Others, laſtly, ſuppoſe that thereby is meant, the Towns and Cities of Judah, (for this Prophecy ſeems not to deal with Samaria, though ſome carry it over thither) which are commonly, in Scripture, compared to women, and were as daughters to Jeruſalem, the mother-city; and, at preſent, enjoyed much tranquility and peace, together with her, who neither alſo is here excluded. See the common phraſe, Joſh. 15. 32, 36, 41, 43. Lam. 3. 51. And I take them both for the ſame: for I ſuppoſe that too nice, which ſome here have, who by *women* would have underſtood the greater cities, by *daughters*, the leſſe. Howbeit, I ſuppoſe it, as was in the firſt place propounded, to be directed to the women, the court-Ladies eſpecially; and by them to the men. See Chap. 3. 16.

careleſs] Heb. *confident*. Alluding to their vain confidence, for which they are ſo frequently taxed, Chap. 30. 12. & 31. 1.

V. 10. *Many dayes and years ſhall ye be troubled, ye careleſs women*] So ſome read it, expounding it of the Babylonian captivity, which was to laſt for many years, Jer. 25. 11. The words are in the Hebrew, *Dayes above a year*; as Job 23. 2. or, *Dayes upon*, or, *unto a year*; as Chap. 29. 1. or, (ſo ſome of the Jewiſh Criticks would have it) *Dayes with*, or, *beſide a year*; as Chap. 7. 2. that is, as ſome, *two years*; *a year upon a year*; *dayes*, for *a year*: as Exod. 13. 10. Numb. 9. 22. but *dayes*, and *a year*, are here put as diſtinct things, which in thoſe places is not. Some therefore would have it read, A year *of dayes above a year*, as 1 Sam. 27. 7. which yet would amount to no more then the former; as 2 Sam. 13. 23. & 14. 28. Others, *dayes* over and *above a year*; that is, ſome ſpace of time more then a year: a few dayes, ſay ſome; as Gen. 24. 55. more then a few, ſay others: but within two years; as 2 Chr. 22. 15, 19. But the main doubt here is, whether the term of time, here deſcribed, concern the entrance into the calamities, here foretold, or the continuance thereof with them. Some ſuppoſe the former, and hence gather, that this prophecy was delivered about the twelf year of Ezekiahs reign, ſome two year before the Aſſyrian invaſion, when all ſeemed quiet, and well grounded for future firm peace, the neighbouring adverſaries ſubdued, and both Church and State ſetled, 2 Kings 18. 7, 8. 2 Chr. 32. 1. Others ſuppoſe, rather, the meaning to be, that this calamity, cauſed by the Aſſyrian incurſion, under Sennacherib, ſhould continue for more then a year, very neer two; but ſhould, within that compaſs, be circumſcribed. And indeed that ſo it was, may appear by computation of the times: for in the fourteenth year of Ezekiah, Sennacherib invaded the land of Judah, 2 Kings 18. 13. and not long after his departure, Ezekiah being at deaths door, had with promiſe of recovery, and of ſecurity againſt the Aſſyrian, or any other adverſary, a leaſe-parol of his life, made him from God, for fifteen years then to enſue, and ſealed ſolemnly, both with a ſtrange, and unheard of miracle, Chap. 38. 1, 5, 6, 8. Now Ezekiah reigning but twenty and nine year in all, 2 Kings 18. 2. there cannot well be two entire years, between the thirteen years before the acceſſe of Sennacherib, and the other fifteen after his departure. And I concur therefore with thoſe, who conceive, in theſe words, to be contained, a juſt limitation of that calamitous time, that laſted during the abode of the enemy in their land. See the like ambiguity, Chap. 16. 14.

for the vintage ſhall fail; the gathering ſhall not come] The enemy entring your land, ſhall make havock of all, and ſo over-ſpread the whole country, Chap. 7. 19. & 8. 8. that ye ſhall have, neither opportunity, nor ability to get ought in, of the fruits of the earth; as no doubt, while the Aſſyrian forces continued among them, little vintage or *fruit-gathering* could be had with them. See Chap. 1. 7.

the vintage ſhall fail] The vineyards ſhall, either be ſpoiled by the enemies, ere the time of cutting the grapes; or then ſiezed upon by them.

the gathering] Of other fruits, Mic. 7. 1. whence *the feaſt of gathering*, when their fruits were all gathered in, Exod. 23. 16. & 34. 22.

V. 11. *Tremble ye women that are at eaſe, be troubled ye careleſs ones: ſtrip ye, and make ye bare; and gird* ſackcloth *upon your loyns*] Break off your ſecure, and retchleſs courſes; and betake your ſelves to lamentation, and humiliation. See chap. 22. 12.

women that are at eaſe] See ver. 9. But *women* is not here in the text: yet not unfitly inſerted, as ſupplyed from ver. 10. before; the adjective is here alſo feminine.

ſtrip ye] Of your better rayment, and ordinary apparel, as in times of mourning they were wont to do, Exod. 33. 5.

make ye bare] See Chap. 20. 2, 3.

gird ſackcloth] An emblem of mourning, being the ordinary mourning weed. See Chap. 15. 3. and though wanting here, yet well ſupplied from Chap. 22. 12. It is made a badge alſo of a mean condition, Chap. 3. 24. Howbeit, I concur not with thoſe, that ſuppoſe here intimated, a fitting of themſelves for ſervile employments, as being to be taken captive by the enemy, and made drudges. Who alſo therefore render the words without ſupply, *gird up your loins*; as Luke 12. 35. See Chap. 47. 2. But the particle, *upon*, which they obſerve not, intimateth a defect to be ſupplyed, of that wherewith they were to be girt.

V. 12. *They ſhall mourn for the teats, for the pleaſant fields, for the fruitful vine*] The cauſe and ground of the Lamentation before preſcribed them, the ſpoil, and loſſe of their pleaſant and fertile lands and grounds; the pleaſure they had wont to take in them, and the fruit and benefit that they received from them.

They ſhall mourn] Or, *Men ſhall mourn*; or *Lamentation ſhall be made* Heb. *mourning* they ſhall be, that is, *mourning ſhall be*: the participle put indefinitely. The word is uſed for mourners, at ſolemn burials, Eccl. 12. 5. See further on the next word.

for the teats] That is, as moſt, for their fertile fields and vineyards, which as *teats*, yeelding abundance of milk, nouriſhed and fed them: whence their land was ſaid to flow with milk, Ezek. 20. 6. as others, for want of milk in their teats to nurſe their poor infants with, Lam. 2. 11. & 4. 3, 4. But one of the Jewiſh Doctors, whom I rather here concur with, reads the words, *Beating upon their breaſts*: *teats*, for *breaſts*: as we uſe the word *breaſts*, for *teats*: and ſo render it, Ch. 28. 9. the uſual manner being in ſolemn mournings, and much heavineſſe, to beat upon their breaſts. See Mic. 2. 7. Luk. 18. 13. and the word here rendred *mourning*, is moſt commonly in the Latine verſion, expreſſed by a term, that properly ſo ſignifies. So the text would be rendred, *There ſhall be beating upon the breaſts*. So rather, then with a learned Writer, as an epithet of the word *teats*, or *breaſts*, *for the mournful breaſts*, as, *dry breaſts*, Hoſh. 9. 14. Of the word *teat*, ſee on Ch. 28. 9.

for the pleaſant fields] Heb. *fields of deſire*, or delight. See Chap. 2. 16. Jer. 3. 15. *for them*, that is, for the ſpoil, want, and loſſe of them: as ch. 24. 11. *for wine*, ſee Lam. 4. 9. there is a pleaſant affinity of ſound here, between the words rendred *teats* and *fields*; which our Engliſh cannot expreſſe.

for the fruitful vine] *vine*, collectively, for *vines*: as Chap. 24. 7. See the like uſe of the particle, 2 Sam. 11. 26. Zach. 12. 10.

V. 13. *upon the land of my people ſhall come up thorns and briars, yea, upon all the houſes of joy, in the joyous city*] At theſe words the Prophet ſeemeth, cloſely, and (as we may ſo ſay) abruptly to paſſe from the relation of that ſpoil of the Country, that for ſome ſhort time ſhould be very ſhortly made of it, by the Aſſyrian Invaſion; unto the prediction of a far greater more general devaſtation, and of far longer continuance, that in future times ſhould further befall their land, in the Chaldean Invaſion;under Nebuchadnezzar,deſcribed in this verſe,and the next. So that it is, as if the Prophet had ſaid, I told you before of ſome trouble that would befall you for a year and a day, *(as we uſe to ſay)* or for days, not a few after the yeers end: But I am now further to acquaint you with a far greater calamity that hereafter will befall your whole country, and ſhall laſt longer, by much, then that. See the like paſſage from the deſtruction of Judahs two adverſaries, the Kings of Iſrael and Syria, to the Invaſion of Judah it ſelf, by the King of Aſſyria, without any expreſſe connexion, ſo much as a copulative, as in this place, ch.7.16,17.

land] As Chap.1.7.

my people] As chap.22.4.

thorns and briars] As chap.7.23,24.& 34.13.Hoſ.9.6.

yea] Or, *alſo*: as a Jewiſh Critick here expounds it: and ſo moſt take it,as alſo ſome of ours reader it,Chap.15.9.& 16.8. Not your land only, but your pleaſant houſes, and Palaces, as well in the city, as the country, ſhall undergo the like ſad and rueful condition, being both alike waſted, and with the like overgrown. Howbeit, ſome render it *burning*: as it is taken, Chap.3.24. underſtanding it, of the burning of the houſes and Palaces of Ieruſalem by the Chaldeans, 2 King.25.9. 2 Chr.36.19. Neh.1.3. & 2.3. Some take it for a cauſal particle, as relating the procuring cauſe of this miſchief, *becauſe over all the houſes of merriment the city revelleth*, or *rejoyceth*, becauſe ſhe is ſo full of nothing but revelling and exceſſe, ch.5.11-13. & 22.2,13.

houſes of joy] Or, *pleaſant*, or *merry-houſes*: ſo termed, either becauſe they took much delight in them; as Sion is ſaid to be *the joy of the whole land*, Pſal.48.2. Whence ſome would have Temple and Palace, both ſituate on that Mount,here to be meant; or, becauſe they were at preſent full of mirth and merriment in them, as miſdoubting no trouble neer. See Chap.13.12. Amos 3.15. Briars and brambles ſhall grow in the waſte places, where ſuch houſes had before ſtood,but were now by the enemy either burnt down, or defaced and demoliſhed: as Chap.13.22.

in the joyous city] Or, *the revelling city*. For the word ſeems to import here,as elſewhere,ſome exceſſe; as ch.5.15. *he that revells it*: and, Chap.24.8. *the noiſe of the revellers is at an end*. By the city thus termed here, Some underſtand Samaria; and of that land, ſome of the Jewiſh Commenters underſtand all this. But that ſeems not ſo probable. Others, even of them alſo, underſtand Jeruſalem; unto whom the ſame term is given, and her inhabitants taxed for their faultineſſe herein, Chap.22.2,13. Others take it more generally, in a collective ſenſe, *city*, for *cities*: as ch.25.2. and underſtand by it, in general, the ſeveral cities throughout the whole land of Judah. See the ſame term alſo uſed, Zeph.2.15.

V.14. *Becauſe the Palaces ſhall be forſaken, the multitude of the City ſhall be left*] As if he ſhould ſay, no marvel if thoſe places be with ſuch traſh overgrown, when they are wholly abandoned by thoſe people, that did formerly therein abide.

Palaces] Heb. *Palace*. The Kings houſe burnt down by the Chaldeans, 2 King.25.9. or, if taken collectively, for *Palaces*; ſuch goodly and ſtately buildings, as were more like Princes Palaces, then private mens dwellings, ch.13.22.

forſaken] Or, as the Tygurine, and ſome other, *disjected*, *diſſipated*, *deſtroyed*; as they ſuppoſe alſo the word to be taken, Ezek.31.12. See ch.33 23.

the multitude] Or, *noiſe*: ſuch as a multitude makes, ch.31.4. See ch.22.2. Lam.1.1.

ſhall be left] See ch.6.11,12. but there ſeems here an inverſion of the words: *the multitude of the city ſhall be left*, for, *the city ſhall be left of its multitude*: for that is ſure the meaning, nor, that *a multitude ſhall be left in the City*. See the like, Chap.57.10.

the forts and towers ſhall be for dens for ever] As the faireſt buildings ſhall be demoliſhed, ſo the higheſt towers and ſtrongeſt forts ſhall be diſmantled, and lye waſte, as well the one, as the other.

the forts] Or, as ſome render it here, *the cliffe*. For the word is ſingular, (which our Tranſlators deemed to be taken collectively, as the Jewiſh Commenters alſo take it,) and is elſewhere rendred *a tower*. 2 King.5.24. and, *a ſtrong hold*, Mic.4.8. it ſeemeth to have been the proper name of a place within Jeruſalem, about Mount Sion, in which many dwelt, and was encompaſſed with a wall. See 2 Chron.27.3. & 33.14. Neh.3.26,27. & 11.21. in all which places, the name *Ophel*, is in our verſion retained; and ſo I conceive it may well be here, and then it muſt be meant of Jeruſalem, though the ſame term be uſed of a tower or fort about Samaria, 2 King.5.24. Howbeit, there want not ſome learned Criticks, who ſuppoſe the word *Ophel*, to ſignifie dwelling houſes, cut out of the rocky ground, ſuch, as much about Jeruſalem was, and ſo called of a word, that ſignifies *cloudy* and *dark*, not as Jerome ſaith of the tower *Ophel*, becauſe it reached to the *clouds*; but becauſe they were *obſcure* and *dark*. But this I ſuppoſe to be a very groundleſſe and improbable conjecture: beſides, that the word that ſignifies *miſt*, or *darkneſſe*, Chap.29.18. is of another root. This *Ophel*, and *ophel* a miſt, differ as much, as *Ab*, a father, and *Ab*, a cloud.

towers] Heb. *tower*, or *watch-tower*. See Chap.23.13. & Jer.6.27. Yet the word here uſed, coming neer to our *Beacon*, differeth in a vowel from that here uſed, and no where elſe ſo read: and it may ſeem to have been, as the former, the name of ſome other place thereabout, that which Jerome, from ſome Jewiſh Doctors, avoweth; but on what ground, I wot not: for in their Commentaries we now commonly have, I find it not.

for dens] Or, *caves*: as Chap.2.19. 1 Sam.13.6. but here *dens*; becauſe ſuch intended, as wilde beaſts uſe to lurk and lodge in; and thoſe that conceive the word *ophel* to ſignifie ſuch houſes, as was before ſaid, ſuppoſe that the wilde beaſts now took up their lodgings in thoſe ſtony caves, ſo cut out, which men had before inhabited. But of that before.

a joy of wilde aſſes] That running at large, Job 39.5. Jer.2.24. ſhall there play and diſport themſelves, where people uſed to take their pleaſure, and make merry together before; for thereto he alludeth here. See ver.13.

for ever] That is, *for a long time*: for about ſeventy yeers; if the Prophecy be of the Babylonian captivity, Jer.25.11,12. Dan.9.2. for the word here uſed, doth not alwaies import an everlaſting perpetuity, but ſome long ſpace of time only. See Chap.14.20. & 25.2. And the Doctors critical obſervation, as well here, as elſewhere, faileth, that would have the word here uſed, where it is full written, as here it is, to ſignifie *eternity*.

a paſture of flocks] Places for ſheep and goats to graze on. See Chap.17.2.

V. 15. *untill the Spirit be poured upon us from on high*] This Sermon, as others, both before and after, the Prophet concludeth with gracious promiſes of the reſtitution of Gods people, being purged, by their foregoing afflictions, and Gods ample benediction upon them. See Chap.30.4.

untill the Spirit be poured upon us] Untill God be pleaſed to ſend forth a gracious gale of his Spirit, that breathing mildly and gently upon us, may reſtore all to a flouriſhing eſtate and condition again with us. See Pſal.104.30. Chap.44.3. Some refer it unto the reſtitution of them, from their long thraldome in Babylon. See Ezek.37.5,6,9,10,14. Others, *(among whom alſo ſome of the Jewiſh Maſters)* to the times of the Meſſias, and the plentiful effuſion of Gods Spirit in thoſe dayes. See Joel 2.28. Zach.12.10. Act.2.17,18,33. I will not deny, but that it may comprehend either. Yet I ſuppoſe, it withal includeth, and was in part fulfilled in Ezekiahs time alſo, and the reſtitution of the Jewiſh State after the defeat of Sennacherib; and the words following imply as well a temporal change, as a ſpiritual; though this typified by the former. And there may ſeem alſo ſome alluſion, by way of oppoſition, to another kind of ſpirit before poured upon them in judgment, Chap.29.10. or to ſuch as that rather, Hag.1.9. As for thoſe that expound it of *the Spirit of judgment and burning*, Chap.4.4. I cannot accord with them, becauſe that ſeems to imply a fore-going work in the purging of the people, and fitting of them for what is promiſed in this place.

be poured] So the word is uſed, Gen.24.20. Ch.53.12. Howbeit, becauſe the word ſignifieth ſometime, & moſt commonly, to *make bare*, Chap.3.17. ver.11. ſome render it, *ſhall be made bare*; that is, *revealed*, or in a conſpicuous manner poured out, as Chap.30.30.& 52.10. & 53.1. But this ſeems ſomewhat over nice.

from on high] From God above, Pſalm 18.16.& 102.19. & 144.7. or from Chriſt, reſiding now in heaven, Act.2.33. & 3.21. Eph.4.8,11.

and the wilderneſſe be a fruitful field, and the fruitfull field be counted for a foreſt.] Or, and *then the wilderneſſe ſhall be a fruitful field*, &c. as chap.30.29. This ſome expound of the equality that ſhould be among them, after their return from the Babylonian captivity, the greater and wealthier ſort being then brought low, & the meaner ſort made even with them: to which purpoſe, alſo, they apply that, chap.40.4. But the words ſeem rather to import a general fertility, that ſhould be in all places throughout the Land: of which, as alſo of other expoſitions of this paſſage, ſee on chap.29.17. ſee alſo Ezek.34.26,27.

the wilderneſſe] Or *waſte*: ſuch as divers were in the Land of Judah, 1 Sam.17.28.& 23.15,25.& 24.2. Chap.35.1. & 40.3. Mat.3.1.

be counted for a foreſt] That is, be as a foreſt: as Chap.40.15.

V.16. *Then judgment ſhall dwell in the wilderneſſe, and righ-*

conſneſſe

teouſneſſe remain in the fruitfull field]Heb. *And judgment*. There ſhall be upright dealing, & due execution of juſtice, without partiality, in all parts of the land: ſee v.1,2. Ier.31.23. ch.60. 21. The whole land being deſcribed by a diſtribution of it into two parts, *the wilderneſſe* (conſiſting of Woods and Plains, on which their chattel, great and ſmall, were kept, 1 Sam.25.15, 21. Luke 15.4. and many towns and habitations were neer to them, and upon them, as Zacharies, Luke 1.39,40,80.) and the *Carmel*, conſiſting of ſuch grounds, as were either eared and tilled for corn and grain, or planted with vines, olives, and other fruitfull plants; oppoſed here, to the *wilderneſs*: of which, ſee more, on chap.29.17. For thoſe ſeem to ſtray far from the Prophets mind, who by *judgment* underſtand here, Gods vengeance executed upon the Aſſyrians, by juſtice his goodneſs, and mercy to the Jews. See Chap. 1. 27. & 33.5.

V. 17. *And the work of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe, quietneſſe, and aſſurance for ever.*] The fruit and benefit that ſhall redound to the State and People, by this due execution and obſervation of juſtice, to wit, that they ſhall enjoy a conſtant tenour of peace, proſperity, quietneſs, and aſſured ſafety. See Pſalm 72.2,3. Rom.14.17. Jam. 3. 18. The ſame thing, in effect, is in both branches implyed.

peace] That is, *proſperity*: whereof peace is both a procuring cauſe, Pſalm 122.7. & 133. 3. and a principal part, Pſal.119. 165. Chap.26.3. & 48.18. & 54.13. & 66.12.

quietneſs and aſſurance] Or, *confidence*. See Chap.26.4. & 28. 26. which may well be referred, not only to the ſetled tranquility, that they ſhall then enjoy, living both free from fear of war, and hoſtile incurſions from abroad, and from jars and broils at home amongſt themſelves; but a religious compoſure of mind, alſo, reſting quietly now upon God alone, and depending on him, with confident aſſurance of protection from him, Chap.10.20. & 17.7. See chap.30.15.

for ever] Chap.26.4. See ver.14. as long as Ezekiah lives, ſay ſome, chap.33.6. & 39.8.

V. 18. *And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.*] A further deſcription of that ſecurity and ſafety, that God ſhall in thoſe times afford his people, in the ſeveral places of their abode, Lev.26.5,6. chap.4.5. & 26.1,3. & 33.20. Ezek. 34.25.—28.

a peaceable habitation] Heb. *an habitation* (as Exod.15.13.) or, *a fold* (as 2 Sam.7.8.) *of peace*, as *a land of peace*, Jer.12.5. and *an habitation of righteouſneſs*, Jer.31.23.

ſure dwellings] Heb. *dwellings of aſſurances*, or *confidences*, that is, of moſt aſſured confidence: ſuch as wherein a man is, or may be fully ſure of ſafety, and reſt ſecure. See Prov. 1. 33.

V. 19. *When it ſhall hail coming down on the foreſt, and the city ſhall be low in a low place.*] Thoſe that thus render the text, knit this paſſage to the end of the verſe before-going; and indeed if it be thus read, it makes out no entire ſenſe; as if it were ſaid, *they ſhall ſit ſafe, when it haileth on the foreſt*: or, as Some, *howſoever, it hail, when the foreſt goes down, and the cities abroad are ruined.* Others, to make the ſenſe entire, render it, *But it ſhall hail, when it falleth upon the foreſt*; or, *when it doth hail, it ſhall come down upon the foreſt, and the city ſhall be brought very low*, or, *be utterly abaſed*. They that read the text thus, either way, expound it, ſome, of the miniſtery of the Goſpel thundering upon the conſciences of wicked caſtaways, and throwing them, at length, down into hell, 2 Cor. 10. 4-6. Heb.4.12. & 6.4-8. & 10.26-29. Matth.11.23. Others, of Gods judgments, that ſhould now be bent againſt, and ſpent upon the wicked of the world, poured forth upon thoſe that live without the pale of the Church, and ſhould ruinate their cities: or, as ſome, dividing their whole country into Foreſts, or Woods, not peopled; and *city*, places repleniſhed with Inhabitants (as the land of Judah before into land, *wild* and *tilled*, ver.15.) it ſhall (as that Plain where Sodom ſtood, Gen.19.24.) be all utterly deſtroyed; or, as ſome other again, their country, that is as full of towns and cities, as a foreſt is of trees, ſhall be totally ruined. See Joſh.10.11, Pſal. 11.6, chap.10.33,34. & 28.2,17. & 30.30. There is yet another reading with thoſe, that apply this to Jeruſalem; then, ſay they, ſhall Gods people enjoy this peace and ſafety, *when God hath hailed upon the foreſt* (that is, upon the land of Judah, wherein much woody ground was) and laid the city very low, that is, pulled down the pride of Jeruſalem; this being the end for which God brought in the enemy upon them, not to deſtroy, but to humble them, chap. 2. 12-17. & 3. 16. & 5.15. & 29.4. And theſe be the chief expoſitions, that moſt Writers of note do give of this verſe: from all whom, I muſt crave leave to diſſent; and taking the text aſunder, to deliver mine own thoughts of either branch apart, according to ſome hints given by two of the Jewiſh Commenters; the one, concerning the former; the other, in the latter.

When it ſhall hail coming down on the foreſt] Heb. *And it ſhall hail*, or *he ſhall hail in deſcending on the foreſt*; or, as others, *in the deſcent of the foreſt*. Which, whether way we read, will come all to one. But ſome ſuppoſe the word rendred, *in deſcending*, or *in deſcent*; to be, not an infinitive, with a particle prefixed, but one entire word, a noun feminine, ſignifying *hail*: of which form, they give divers inſtances; and theſe thus read the words, *And it*, or *he ſhall hail with hail the foreſt*: the meaning whereof, one of them very fitly giveth, That God will preſerve the fruits of the earth for them, that they ſhall not with ſtorm and tempeſt be ſpoyled; and will therefore, in his providence, ſo diſpoſe occurrents of that kind, that when ſtorms of hail come, they ſhall light on the wilde waſte or foreſt, where it can do little hurt, and not on their corn grounds, or vineyards, or the like, where it might do much miſchief, Pſalm 78.47. & 105.32,33. and the Prophet might well allude unto the diviſion that God made with that hideous judgment between the land of Goſhen, and the reſt of Egypt, Exod.9.22-26.

and the city ſhall be low in a low place] That is, as moſt here take the Hebrew phraſe, *with abaſing be abaſed*: as chap. 22.18. or *utterly abaſed*, chap.26.5. But they that thus render it, obſerve not the article prefixed to the word here uſed, and only cut ſhorter by the mid vowell here, then elſe-where; which as it ſorteth not ſo well with the word *abaſing*, for which it is no where uſed (though the verb it cometh of, be commonly ſo taken) ſo it is always joyned with it, when it ſignifies (as it always doth) *the low* ground, or *the vale*, diſtinct both from the hill, Deut.1.7. Joſh.9.1. & Jer.17. 26. and from the *plain* too, 2 Chr. 26.10. whence *the cities of the lower* grounds, or *the vale*, oppoſed to thoſe ſituate on the *upper* grounds, or *the hils*, Jer.32.44. & 33.13. I render the words, therefore, after one of the Jewiſh Scholiaſts, *the city* (that is, *cities*, as chap. 25. 2, 3.) *ſhall be below*, or *beneath in the low* grounds, or *in the vale*, that is, as the Jew rightly underſtands it; Such ſhall be the tranquility and the ſecurity of thoſe times; and through aſſurance of Gods protection, ſo ſafe and ſo fearleſs ſhall they be, that they ſhall neither need, nor deſire to build upon the hils and higher grounds only, that were places of greater ſtrength, and better able to hold out againſt an enemy, Judg.1.34,35. but ſhould build Towns and Cities in the low grounds and the vale, where they might ſeem to be more expoſed to peril and damage, by the irruption of any adverſary, and indeed ſhould be, if any ſuch ſhould invade the country, 2 Chr.28.18. See 2 Chr.20.29,30. & 32. 22. ſo that in this paſſage, is a note of the ſecurity fore-told and promiſed, ver.18.

V. 20. *Bleſſed* are *ye that ſow beſide all waters, that ſend forth* thither *the feet of the oxe and the aſſe*] The laſt benefit here fore-told and promiſed, is Gods bleſſing upon their labours, in earing and tilling their land, in cauſing it to return them a large and liberal encreaſe, chap.30.23,24. See ver.15. And this is well ſubjoyned to what went before: for the cities ſituate in the lower grounds (men, in times of peace, regarding wealth, more then ſtrength; and revenue, then defence) were much better watered, and the grounds about them commonly more fertile, as we ſee it with us alſo, then thoſe above upon the higher parts of the hill. God therefore promiſeth, that as they ſhould have opportunity to till thoſe rich and well watered grounds, ſo by his bleſſing upon their labors therein, they ſhould receive rich crops from them, that ſhould make them happy men, Lev.26.3-6. Deut.28.3,4,8. Pſalm 144.13,15. If any, further, ſuppoſe hereby to be typified, Gods ſpiritual husbandry in the miniſtery of the Goſpel, accompanied with his bleſſing, to the great joy and comfort of his Miniſters that labour therein, Mat.13.8, 23. Luke 8.8,15. 1 Cor.1.6-9. & 9.9, 10. 1 Theſ.2.19,20. & 3.8,9. of which opinion, I find moſt to be; I oppoſe them not. Yet deem this to be the firſt, proper, and genuine ſenſe; which, thoſe that wave, decline the purpoſe and intention of the Prophet in this place.

beſide all waters] So the particle is uſed, Exod.14.9. Pſal. 106.7. & 137. 1. Eccl. 11.1. where that is, at leaſt, alluded, that is here intended, to wit, that grounds well watered, yeeld much encreaſe, chap.35.6,7. Howbeit, I ſuppoſe none, either neceſſity, or probability, of that which ſome imagine, that the Prophet ſhould have any ſpecial eye here to the waters of Egypt, and the fertility of that Soil, chap.19.7. & 23.3.

ſending thither the feet of the oxe and the aſſe] Putting in theſe labouring beaſts to ear the ground, and fit it for receit of ſeed, Pſalm 144.14. See chap.30.24. or, as ſome, to feed on the corn grown up, but green ſtill, as an ordinary herbage, in regard of the great plenty of it, not turning them out into the common or waſte, but ſending them alſo into the field. See chap.7.25. & 30.24. or to keep it down, when it begins to grow too rank; as in marſh grounds, new broken up, eſpecially, is with us not unuſual: Either of theſe, better then that of the aſſe, to bring in the corn, and the oxe to threſh it out, Deut.25.4. What dreams the Jewiſh Dotards fetch out of theſe words, concerning their two Meſſiaſſes; the one, of the houſe of Joſeph, the *oxe*, Deut. 33.17. the other, of the houſe of Judah, the *aſſe*, Zach.9.9. themſelves, for the ſame, well deſerving the title, that Jacob gives Iſachar, Gen.49.14. See on chap.11.13.

CHAP. XXXIII.

V.1. *WO to thee that ſpoileſt, and thou waſt not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; & when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee*] This Chapter of the ſame nature and ſubject with the next before going, conſiſteth of three heads, artificially enterwoven, one within another; the diſtreſs of Gods people, their delivery out of it, and the deſtruction and overthrow of the adverſe party. In the entrance, the Prophet directeth his ſpeech to the enemy, foretelling and forewarning him, of what ſhould befall him, to wit, that as he had made a ſpoil of others, and dealt perfidiouſly with them, when he had no juſt cauſe given him, to deal in that manner with them; ſo when the time ſet him for power and liberty ſo to do, ſhall expire, he ſhould in like manner, as with others he had dealt, by others alſo be dealt with himſelf.

Wo to thee] Or, *O thou:* as Chap. 10. 5. & 18. 1. Thou the Chaldean, Nebuchadnezzar, as ſome, Chap.14.4. & 21. 2. Hab.2.5,8. or, as others rather, the Aſſyrian, Sennacherib. See ver.8.

and thou waſt not ſpoiled] Or, *when thou waſt not ſpoiled:* as Chap. 30.20. when others did not ſpoil thee, Jer. 34.1. Zach.12.2.

and dealeſt treacherouſly] Heb. art *dealing treacherouſly*. So did Sennacherib with Ezekiah, 2 King.18.14,17.

and they deal not treacherouſly with thee] Or, *when* (as before) *thou waſt not treacherouſly dealt with.* See the like form of ſpeech, chap.53.2. Gen.40.15. Iob 19.26. But here may a doubt be made: for did not Zedekiah deal treacherouſly with Nebuchadnezzar, when he rebelled againſt him, 2 Kings 24. 20? and Ezekiah the like with Sennacherib, when he rebelled alſo againſt him? 2 King.18.7. I anſwer, Zedekiah indeed did ſo, becauſe he was ſet up by Nebuchadnezzar, and had ſworn allegeance to him, 2 Chr.36.13. Ezek.17.15-19. and hence it may be gathered, that Nebuchadnezzar is not here intended. But of Ezekiah, it cannot be ſo ſaid: for neither was he, by the Aſſyrian, advanced to the Crown; nor doth it appear, that he ever engaged himſelf to him, though his Father, it ſeems, upon the aſſiſtance by the Aſſyrian afforded him, againſt the Syrian and Iſrael, to continue amity with him, had agreed, for ſome yeerly contribution to be made him, which Ezekiah, at his coming to the Crown, refuſed to make good; and is therefore ſaid to have rebelled againſt him, becauſe he refuſed to be under that heavy yoke of contribution any longer; which how great it had bin, may appear by that vaſt ſum that Ezekiah ſent to make his peace again with him; and which, though by Sennacherib accepted, yet perfidiouſly he proceeded ſtill in hoſtile manner againſt him, 2 King. 18.14-17.

when thou ſhalt ceaſe to ſpoil] When thy time, by God prefixed, is once expired, thou ſhalt be bereft of thy power, and others ſhall ſpoil thee. So of the Babylonian, Jer. 25. 12, 14. Hab.2.8. as thou hadſt formerly dealt with others, ſo ſhall others deal with thee, Judg.1.5. Jer.50.16. Matth. 7.1. Rev.13.10. & 16.6.

ſhall deal treacherouſly with thee] That is, ſay ſome, the Chaldeans ſhall deal treacherouſly with the Aſſyrians; and the Medes and Perſians afterward with the Chaldeans. For the former branch of *ſpoiling*, it may well be granted, that as the Aſſyrians ſpoiled Gods people, ſo the Chaldeans ſpoiled the Aſſyrians; and the Medes and Perſians in like manner ſpoiled the Chaldeans. But for *treacherous dealing*, though the Chaldeans, before ſubject to the Aſſyrians, (ſee 2 Chron.33. 11.) might in ſuch kind be faulty, yet it appears not, how the Medes and Perſians ſhould come to be charged with diſloyalty toward the Chaldeans. It ſeems rather meant of Sennacherib, againſt bonds of Allegiance, as well civil as natural, ſlain by his own ſons, chap.37.38.

V. 2. *O Lord be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble*] A Prayer conceived, in the perſon of Gods faithful people, intreating him, that ſince that they did by faith and patience depend upon him, expecting what iſſue he would be pleaſed to give, in the time of thoſe preſent troubles, he would vouchſafe ſuch ſuccour and deliverance, as to other of his, he had formerly in the like caſes afforded, Pſal.9.10. & 18. 4,5. & 44.1,2. See chap.26.16.

we have waited for thee] See Chap.8.17. & 25.9. & 26.8. & 30.18. Pſal.22.4,5.

be thou their arm every morning] Thus read, it ſhould be a paſſage from perſon to perſon: as ch. 1. 29. See ver. 4. or, as ſome would have it relating to the perſon of the Church, as a mother preſenting her children in her arms unto God their Father, to be taken into his protection: but it may better be read, *be thou*, who *waſt their arm every morning*, *our ſalvation alſo*: a defect of the relative, as chap.30.5,6,9.

their arm] Their mighty and powerful ſupport, ſuccour, and ſafeguard, Pſal.89.21. & 136.12 Jer.17.5. *an arm to them*, that is, to our fore-fathers, to thy people in times paſt, Pſal. 18.4,5. & 44.1. the pronoun, for the noun: as Gen. 15.13. Exod.34.28.

every morning] Heb. *by mornings*; that is, ſpeedily or conſtantly: as Job 7.18. Pſal. 73.14. & 101.8. & 143. 7. Lam. 3. 22.

ſalvation] See chap.12.2.

V. 3. *At the noiſe of the tumult the people fled; at the lifting up of thy ſelf the nations were ſcattered*] Or, as Some, conceiving it to be a continuation of the former prayer; *Let the people flee, let the nations be ſcattered:* as Pſal.68.1,2. As others, they *ſhall flee*, they *ſhall be ſcattered*; as a prediction of the overthrow to be given to the Aſſyrian forces, conſiſting of ſundry nations that ſerved under Sennacherib, in way of anſwer to the peoples Prayer, 2 Chron. 32. 20, 21. But the manner of the Prophets is to ſpeak of things future, as paſt.

at] Heb. *from:* as noting the cauſe, or ground of their flight and diſperſion. So Pſal.18.12,15.

the noiſe of the tumult] That was in the Aſſyrian Camp, upon the deſcent of the Angel, chap.30.30,31. & 31.8,9. & 37.36,37. of the word here uſed, See ch.29.5. & 30.4.

the lifting up of thy ſelf] As a Judge, ſay ſome, to ſit on the bench; or rather, as a warrier in fight, rouzing up himſelf, and lifting up arm and hand to ſmite his foe, Pſal.118.16. See ver.10. In both branches, is implyed, how eaſily God is able to overthrow his adverſaries; his bare voice, or hand lift up, is enough to do it, without ſtriking any ſtroke, ch.30.31.

V. 4. *And your ſpoils ſhall be gathered*, like *the gathering of caterpillars: as the running to and fro of locuſts, ſhall be run upon them*] One effect of the overthrow, by the Angel, given the Aſſyrians, to wit, the ſpoiling of their camp, deſerted by them, falling into the hand of the Jewiſh People. So ver.23.

your ſpoils] Heb. *ſpoil:* as Deut.22.14. that is, as moſt, the *ſpoils* of the Aſſyrians, that left and loſt them, unto whom the Prophet now bends his ſpeech; as ch.8.4. Zach. 14.1. Yet ſome, *Your ſpoil*, that is, of you the Jews; becauſe they became owners of it: as *Davids ſpoil*, or *prey*, 1 Sam. 30. 20. though they ſeem to go out of the way, that underſtand it, of the *ſpoils* taken by the Aſſyrians, from the Jews, chap.10.6.

ſhall be gathered] As is uſual after a defeat, 2 Chron. 20. 25.

like *the gathering of Caterpillars*] The word is ſaid to ſignifie a kind of worm, in ſhape like a locuſt, but without wings; joyned therefore with the locuſt is it. 1 King.8.37. Pſal.78.46. and is ſo called of a word, that ſignifieth *to devour, or conſume*, Deut.28.38. becauſe they make ſpoil and havock of all that is green, where they come, Exod.10.15. Pſal.105.35. Joel 1. 4. & 2.25. Some therefore expound it, Your ſpoils ſhall be as eaſily gathered, as the caterpillar devoureth herbs & graſs. See ver.23,24. Others, Ye ſhall be pillaged, and left as bare, as locuſts and caterpillars uſe to leave the places where they have been, Joel 2.5. Others, Ye that as locuſts and caterpillars, have deſtroyed and pillaged others, ſhall now be deſtroyed, and laid on heaps your ſelves, and your ſpoils gathered together, as ſuch vermine are wont to be. See Exod. 8.13,14. Chap.17.11. Howbeit, ſome ſuppoſe an alluſion to thoſe holes, wherein ſuch vermine lodge themſelves, and lay their eggs, in winter, where they may eaſily be taken up together, and ſo deſtroyed; and to eggs taken in a neſt, are ſpoils compared, chap.10.13,14. Yet this ſeems not to be ſo probable in this place.

like *the gathering*] As ſuch uſe to be gathered: a defect of the note of ſimilitude: as ch.28.1. expreſſed, Mic. 7. 1. or, with *the gathering:* as chap. 24. 22. either comes in ſenſe to the ſame.

as the running to and fro of locuſts, ſhall he run upon them] The word rendred *locuſts*, is uſed generally, elſewhere, for *ditches*, made to receive water, 2 King.3.16. Jer. 14.3. And ſo both ſome of the Jewiſh Writers, and the old Latine, here, alſo, render it. The Rabbine expounding it of the noiſe that the Jews ſhould make, going out to ſpoil the Aſſyrian Camp, like the noiſe of water, running down into *ditches*, chap. 17. 12,13. Others, of the Aſſyrians gathered together into the valley of Tophet, as locuſts or caterpillars ſwept into *a ditch*, there to be covered with earth, and deſtroyed, chap.30.33. But the moſt deem it, a Syrian term, ſignifying *locuſts*, and with little alteration, ſo alſo uſed, Amos 7.1. Nah. 3.17. And ſo taking it, ſome expound it, of the Aſſyrians, like *locuſts*, overrunning the land, and laying it all waſte, before the defeat given them, Joel 2. 2, 3. Others, of the Angel falling in upon the Aſſyrian Camp, and routing it as a company of *locuſts* do upon a ground, which they ſuddenly depaſture, Pſal. 105. 34, 35. Others laſtly, of the people pillaging the Aſſyrian camp; and running to and fro in it, and among the ſpoil they there meet with, as men, ſay ſome, that run up and down, to gather up the *locuſts*; or, as others more probably, as the *locuſts* themſelves run to and fro in the corn, Joel 2. 7. So the words would be read, as they are in the Hebrew; *According to the running to and fro of locuſts running among it*: or, by *thoſe that after the manner of locuſts running to and fro, ſhall run to and fro among it*; to wit, the *prey*, or *ſpoil*, in the foregoing branch mentioned. See the like phraſe, Chap. 1.7. & 13.19. a defect of the prepoſition noting the efficient: as Chap. 26. 9. So in the next verſe.

V. 5. *The Lord is exalted*] Or, *will be exalted*, ver. 10. He will in glorious manner maniſeſt his might, and gain much honour to himſelf, not onely by the overthrow of his enemies, Chap. 2.11,17. & 12.4. & 59.19. but yet further, alſo, by the reſtitution of his people, and ſetling them in a well-ordered, and firmly grounded State again, ver. 5,6.

for he dwelleth on high] In the higheſt heavens: from whence he is able to pour down evils unavoidable, on the heads of thoſe whom he hateth, Pſalm 2.4,5. & 11.4,6. & 33. 10,11,13. & 93.4. & 115. 3. Chap. 24.18. & 57.15. But the words may, according to the Hebrew, be well thus read; *For he that dwelleth* (Heb. that is, *dwelling*: as Chap. 57.15.) *on high, will fill Zion with judgement, and righteouſneſs*: and thereby gain abundance of honour to himſelf, Pſal. 99.2,4,5.

he hath filled Zion with judgment, and righteouſneſs] Or, *he will fill Zion*; that is, Jeruſalem; as Chap. 30.19. ver. 15. as with *judgement*, ſay ſome, executed upon the enemy, and *righteouſneſs*, that is, *goodneſs*; as Pſal. 112. 7. & 103. 17. 2 Cor. 9.9,10. or, *faithfulneſs*, in performance of his promiſes; as 1 Joh. 1.9. to his people, Chap. 1.27. Or, rather, with due execution of juſtice and judgement, in the State now refined, & reſtored to its ancient purity, c. 1.21, 25,26. See c. 32.1,16.

V. 6. *And wiſedom, and knowledg ſhall be the ſtability of thy times, and ſtrength of ſalvation*] Or, *The ſtability of thy times, and ſtrong ſafeguard, alſufficient ſhall thy wiſedom and knowledg be*; (the pronoun ſupplied from the former words, as Chap. 58.13.) O Ezekiah: for to him the Prophet here directeth his ſpeech; as foretelling by what graces in him, and his exerciſe thereof, the State ſhould, in ſetled peace and ſafety, be eſtabliſhed, during his dayes.

wiſedom and knowledg] See Chap. 11.2. 2 Chr. 1. 10.

the ſtability] So the word is uſed, Exod. 17.12.

of thy times] As Pſal. 31.15. The time of thy reign, c. 39.8.

ſtrength of ſalvation] That is, *ſaving ſtrength*, or, *ſtrong ſafeguard*. Heb. *ſalvations*: that is, *all manner of*, or, *alſufficient ſalvation*; as 2 Sam. 22.51. Pſ. 28.8. The words may well thus be rendred, *Thy wiſedom and knowledg* (that is, thy wiſe, and prudent carriage) *ſhall be*, (that is, ſhall procure to thee; as John 12.50. & 17.3. Rom. 7. 7.) for *thy times*, (during thy dayes, Chap. 39.8.) *firmneſs of ſtrength of ſalvations*, that is, firm, ſtrong, and alſufficient ſafeguard. See the like continuation of regency, Chap. 10.18. & 25.12. See alſo of this ſettlement of the State, under Ezekiah, Chap. 32.17,18.

the fear of the Lord is his treaſure] Or, *ſhall be*, Heb. *it*. The pronoun for the verb ſubſtantive; as Pſalm 44.4. Eccl. 1.5,10. Eſth. 7. 5. Chap. 43. 10, 25. The true ſervice, and worſhip of God, Hoſ. 3. 5. Heb. 12. 28. ſhall be as dear unto him as any treaſure, Pſalm 19.9,10. & 119.72. or ſhall bring wealth to him, and enrich him, Pſalm 112. 1, 2. & 128.1,5,6. Prov. 14.26. & 15. 6. See Ezekiahs zeal in ſetling, and advancing the true worſhip of God, 2 Kings 18. 3 - 6. 2 Chr. 29. & 30. & 31. and the great wealth that God endowed him with, 2 Chr. 32.22, 23,27,28.

V. 7. *Behold their valiant ones ſhall cry without; the Embaſſadors of peace ſhall weep bitterly*] The Prophet, the more to amplifie and magnifie the greatneſs of Gods goodneſs in the delivery of his people, which he comes afterward to relate, ver. 10. and to ſhew the opportunity and ſeaſonableneſs of it, maketh way thereunto, by declaring the great difficulties, and deep diſtreſſe they were in, until it pleaſed him to ſend it: which is here two waies laid forth; Firſt, by the uneffectual iſſue of all means uſed, to pacifie the over-powerful enraged adverſary, ver. 7. And ſecondly, the ſpoil and waſte he had made of the whole land, none being able to make head, nor place to ſtand out againſt him, ver. 8, 9.

Behold] See Chap. 29. 14. & 30. 27. & 32. 1.

their valiant ones] The word *Erel*, here only uſed, and not elſwhere, in Scripture, cometh neer to the word *Ariel*, chap. 29. 1, and accordingly, many here diverſly expound it. For firſt, becauſe the altar is ſometime termed *Ariel*, Ezek. 43.15. therefore ſo ſome take *Erel* here; reading the words, *Behold their Erel; ſhall they cry without*: that is, the Aſſyrians, in mockery, *Behold their altar*; intimating, that their ſacrifices thereon offered, ſhould now ſtand them in no ſtead. Others, becauſe *Ariel* is ſometime put for Jeruſalem, and the Temple, wherein the altar ſtood, Chap. 29.1,2. do by *Erel*, underſtand that city, and Temple alſo, reading the words thus, *They ſhall cry* for *their Erel*, that is, for their city, and for their temple, and altar there, to ſee them ſo diſtreſſed, or deſtroyed. See chap. 29.1,2. Others again, becauſe Ariel ſignifieth *a mighty Lion*, or, *a Lion of God*; and is put ſometime, for *a mighty*, or, *a Lion-like* man, 2 Sam. 23.20. thus render it, *each moſt valiant among them, ſhall cry out*: the noun ſingular taken collectively, or diſtributively, and joyned with a verb plural; as Chap. 26. 19. But the moſt, (and that moſt probable) ſay, the word ſignifies *an herald*, that uſeth to *cry aloud* like *a lion*, Chap. 21. 8. Dan. 3.4. and whoſe ſpeech carrieth power with it, as ſpeaking in the perſon of his Sovereign, whoſe meſſenger he is, and delivering his minde and meſſage, Prov. 19. 12. & 20. 2. Eccl. 8.4. And hence the word is uſed among the Talmudiſts, for *an Angel*, whom that name is given to, both in Hebrew (the very word uſed in the next clauſe) and in Greek, becauſe they are Gods *meſſengers*, Pſal. 103. 20. & 104. 4. Heb. 1.7,14. So that the words here, may well be read and rendred, *their meſſengers*, underſtanding thereby, either thoſe that Ezekiah, and the State, ſent with preſents, unto Sennacherib, at firſt, to ſtay him, if it might be, from proceeding further, as miſdoubting that he had not power ſufficient to oppoſe him, Luk. 14.31,32. See 2 Kings 18. 14. or thoſe other, that afterward he ſent to parley with Rabſhakeh, when the Aſſyrian forces were now come neerer the city, Chap. 36.3.

cry] *cry out*. Through extreamity of grief, as a woman in travel, Chap. 26. 17. becauſe they could not obtain that for which they were ſent, to wit, any terms of peace without condition, Chap. 36.15,16.

without] Either without the city, whither they were ſent to meet with Rabſhakeh, Chap. 36. 3. or, abroad openly in the ſtreets, not able to conceal their heavineſs; but coming into, and paſſing along the city, with their garments rent, in mournful manner, Chap. 36.22.

the Embaſſadors of peace] Not that brought tidings of peace; as ch. 52. 7. (for they could not ſpeed in their Treaty) nor, as ſome would have it, that laboured to have peace, upon any terms, made with the Aſſyrian, complotting, and complying under-hand with him; as of Shebna, ſome ſurmiſe; (ſee on Chap. 22.15.) but thoſe which were ſent with commiſſion, to entreat of peace, if, on any terms reaſonable, it might have bin compaſſed.

weep bitterly] Heb. with *bitterneſs*. A defect of the prepoſition; as ver. 5. See Chap. 22. 4.

V. 8. *The high-ways lye waſte; the wayfaring man ceaſeth*] As in dangerous times, in a land peſtered with ſouldiers, forrein forces eſpecially, few dare travel to and fro; and thoſe that are, by neceſſity, enforced ſo to do, ſhun the common roads commonly, as the moſt dangerous, and betake themſelves to blind and leſſe beaten by-ways, Judg. 5.6.

the wayfaring man] Or, *paſſenger*. Heb. *paſſing by the way*, as Job 21.29. Lam. 1.12. & 2.15.

ceaſeth] Heb. *reſteth*: for thence the *Sabbath*; becauſe thoſe that reſt, ceaſe from work, Gen. 2.2,3. So chap. 14. 5. & 24.8.

he hath broken the covenant] He, that is, the people of Judah, ſay ſome, have broken their covenant with God, and now ſuffer for it; God, by the enemies ſword, revenging the breach of his covenant, Lev. 26.15,25. Others, God himſelf, of whom the people complain, as not keeping covenant he had made with Abraham and David, Pſalm 89.28,34,39. But it is rather, the enemy, Sennacherib, that he ſpeaketh of, who had received from Ezekiah, in *way of compoſition*, the ſum by himſelf aſſigned him, and yet ſtill proceeded in hoſtile manner againſt him, 2 King. 18.14,17. See on ver. 1.

he hath deſpiſed the cities] Or, *he ſcorneth cities*: both by ſurpriſing and ſacking of them, and by inſulting over them, chap. 10.9,10,14. & 36.1,19,20. So Hab. 1.10.

he regardeth no man] Neither any man, high or low; nor God neither, chap. 10.8,14. & 36.8,9. So Hab. 1.10. *he regardeth none*, either to keep faith to them, or to make ſpare of them; but breaketh faith with them, and maketh havock of them, chap. 10.7. ver. 1.

V. 9. *The earth mourneth* and *languiſheth*] Or, *The land mourneth, it languiſheth*: being over-run by the Aſſyrian forces. See chap. 24.4.

Lebanon is aſhamed, and *hewen down*] Or, *Lebanon is aſhamed*, as bereaved of her trees, cut down for the ſervice of Nebuchadnezzar, to make warlike engines for his ſieges: ſee chap. 14.8. & 37.24. *it is hewen down*; which of the trees is proper, of Lebanon it ſelf, not ſo: Or, as Some, it is withered away: which being ſpoken of trees cut down, is not ſo fit; or, as others, *it languiſheth*: but that we had in another word before. I ſuppoſe, we may well render it, *it is decayed*. The word is no where found, but here, and chap. 19.6. where it is rendred *withereth*; but may as well there alſo be, *is decayed*.

Sharon is like a wilderneſs] *Sharon*, the name of a fertile and pleaſant region, lying in the tribe of Gad, beneath mount Lebanon, and adjoyning unto Baſhan, as appeareth by, 1 Chr. 5. 16. (howſoever ſome would place it in Ephraims portion, and ſome in Zabulons) there had David his herds of cattel fed, 1 Chr. 27. 29. which argueth the fatneſſe of the Soil, and the *roſes of Sharon* were in requeſt, Cant. 2. 1. which argues the pleaſantneſs of the place. See chap. 35. 2. It is ſuppoſed to be the ſame with *Laſſharon*, mentioned, Joſh. 12. 18.

Baſhan and Carmel ſhake off their fruits] They have the fruit and leaves of the trees growing on them, ſhaken off, and beaten down by the enemies rude ſouldiery: the word is uſed afterward, ver. 15. or they are as waſte, as a tree that hath ſhed fruit and leaves, chap. 1. 30. deſpoiled of all the fruits that the rich ſoil with them yeeldeth, like a fig-tree that caſteth his untimely figs, when it is ſhaken with a ſtiff wind, Rev. 6. 13. Yet ſome render the word *bray*, or *roar*, becauſe of the lions *roaring*; it is uſed, Jer. 51. 38. and the Talmudiſts uſe it, for the *braying* of an aſſe, or a camel: of *a waſte howling wilderneſſe*; but in another ſenſe Moſes ſpeaketh, Deut. 32. 10. The former ſeems better here.

Baſhan and Carmel] Two other places, not unlike the former: of the former, ſee chap. 2. 13. 1 Chr. 5. 12, 16. Pſal. 22. 8. Of the latter, ſee chap. 10. 18. & 29. 17. Jer. 4. 26. Now becauſe Sharon and Baſhan were not in the land of Judah, but in ſome of the other tribes: Some would have them here to be but figuratively, not for thoſe particular places; but as *Carmel* is oft uſed, for places in Judah, like unto, and of the ſame condition with them; which though it be not improbable; yet it is not unlikely, that thoſe places ſuffered much from that vaſt army of the Aſſyrians in their paſſage. Howſoever, the Prophets ſcope is to ſhew, that the land was generally laid waſte, as chap. 1. 7, 8. & 10. 18. For as for thoſe, that ſuppoſe the whole land, by the four boundaries of it, here deſcribed, *Libanus* on the North, *Sharon* on the Weſt, *Baſhan* on the Eaſt, *Carmel* on the South; I doubt whether their Geography can be made good or no. I ſhould concur rather with thoſe, who ſuppoſe, that by theſe places, Sennacherib made his way into Judea: for *Carmel*, ſaith Tacitus in his *hiſtory*, lib. 2. ſtood between Judea and Syria. See Pliny, l. 5. c. 19.

V. 10. *Now will I riſe, ſaith the Lord: now will I be exalted: now will I lift up my ſelf*] *Now will I ariſe*, to help and deliver my people, when they are in theſe inextricable ſtreights, ſee ver. 2. Then it is moſt ſeaſonable for God to ſtrike in, when all ſeems given up for loſt and gone, when all humane helps and hopes utterly fail; mans extremity, being his opportunity, Pſal. 11. 3, 4. & 12. 5. & 78. 65. & 119. 126. chap. 37. 3. & 59. 16. See ver. 3, 5. chap. 30. 18.

V. 11. *Ye ſhall conceive chaff; ye ſhall bring forth ſtubble*:] Your frivolous projects and deſigns, wherewith ye Aſſyrians go great, and whereof you promiſe to your ſelves great matters, ſhall all be fruſtrate, and unable to produce ought: it ſhall be, as if ye had ſown chaff inſtead of grain, and ſtubble had come up of it inſtead of corn: ſee ſomewhat the like expreſſions, Job 4. 8. Pſal. 7. 14. Prov. 22. 8. chap. 59. 4. *chaff and ſtubble*, for light ſtuff of no worth, or combuſtible matter; ſuch as any puff of wind may ſoon blow away; any ſpark of fire ſuddenly ſet on a light flame, chap. 5. 24. & 41. 2, 15, 16.

Your breath, as *fire ſhall devour you*.] Or, *your Spirit* is *a fire*, that *ſhall devour you*: a ſupply of the note of ſimilitude in the one, as v. 4. of the relative in the other, as v. 1.

your breath] Or *Spirit*, as Job 15. 13. the fire that you have blown and kindled, to burn others with, ſhall conſume your ſelves, as Dan. 3. 22. or, your wrath and rage againſt God and his people, breathing out reproaches and blaſphemies againſt either, or, the haughtineſs of your hearts, or ſtoutneſſe of your ſtomacks, ſhall prove your own overthrow, your own ruine and confuſion; and ſhall be, not as wind only, to blow away all your vain projects, but as fire to devour your ſelves, (Jer. 5. 13, 14.) by incenſing the wrath of God againſt you, and procuring, from his hand, your utter deſtruction, chap. 10. 11, 12, 16, 17. & 37. 3, 4, 23, 29, 36. Pſalm 76. 10, 11. The Jewiſh Doctors, ſome of them, reading the text, *in your Spirit the fire ſhall devour you*, thence gather, that the Aſſyrians had their inward vitals burnt up with the ſtroke of the Angel, their bodies ſtill ſtanding bolt upright. But that is one of their groundleſs figments.

V. 12. *And the people ſhall be as the burning of lime*] Heb. *burnings of lime*, that is, as chalk that is burnt to make lime: ſee chap. 27. 9. Some read it, as if they were caſt into lime kils, as 2 Sam. 12. 31. but ſo large a ſupply needs not; that of the note of ſimilitude is ſufficient, as ver. 11. ſo here, and in the next clauſe.

as thorns cut up ſhall they be burnt in the fire] Or, *with fire*, as Jer. 37. 8. *as thorns* not growing, or green, that are not ſo eaſily kindled, but *cut up*, and ſear, that will ſoon take fire, and are burnt oft times in the ſame place, where they lye; or if not there, elſe-where: ſee 2 Sam. 23. 6, 7. Pſal. 80. 16. chap. 27. 4, 11. By theſe ſimilitudes, he deſcribeth that fatal blaſt, wherewith ſo many thouſands were ſuddenly ſmitten in the Aſſyrian Camp, and deſtroyed, as if they had bin burnt up with fire. See chap. 10. 16, 17. & 30. 27, 28, 30, 33.

V. 13. *Hear ye that are afar off, what I have done; and ye that are neer, acknowledge my might*] God, by the Prophet, calleth upon all people, far and neer, to take notice of, and ſeriouſly to conſider of this remarkable judgment, of his, executed upon the Aſſyrians: ſee chap. 18. 3. thereby alſo implying, that the vengeance taken on them ſhould be ſuch, and ſo notorious, that it ſhould be talked of far and neer, Chap. 59. 19.

acknowledge] Or, *take notice of*, Heb. *know*: ſee chap. 1. 3. Jer. 3. 13.

V. 14. *The ſinners in Zion are afraid; fearfulneſſe hath ſurprized the hypocrites*] What the ground of this fear ſhould be, or who they be that ſhould be thus ſurprized with it, is much queſtioned. Some, and ſo the moſt, underſtand the words of the wicked inhabiting Jeruſalem, thus ſurprized and poſſeſſed with fears and frights; either upon the acceſſe of the Aſſyrian, miſtruſting Gods promiſes, and miſdoubting his power, as not able to protect them againſt ſo potent an adverſary, that by fire and ſword carried all away before him: as chap. 7. 2, 9. or being terrified with apprehenſion of that dreadful execution done upon the Aſſyrians; (as Pſal. 119. 119, 120. Hab. 3. 16.) and complaining of Gods rigor and ſeverity, with Cain, Gen. 4. 13. and fearing leſt the like vengeance ſhould light alſo upon them. So Num. 16. 34. 1 Sam. 5. 10, 11. & 6. 19, 20. Others would have it ſpoken of theſe wicked ones, the Aſſyrians, that lay neer to Jeruſalem, ſuch of them, as had eſcaped, and ſurvived the great overthrow of their country-men and complices, enciting one another in all haſte to be gone, as there being no ſtaying by it, or ſtanding out againſt ſuch a God. So the Egyptians, Exod. 14. 25. But this ſeems not to ſuit well, either with the words of the text, or with that which after enſueth. I rather therefore take the words the other way, and concur with the firſt.

in Zion] In Jeruſalem: as ver. 5. *by*, or *about Zion*, is too harſh here.

are afraid] Or, *ſhall be afraid*: as ver. 5, 6, 7.

fearfulneſſe hath ſurprized] As Pſal. 48. 6. or, *ſhall ſurpriſe* them, as before.

hypocrites] Or, *prophane*, or, *flagitious* ones. See Chap. 9. 17. & 24. 5. Thoſe prophane, that derided and jeered Gods Prophets formerly, when theſe judgments were by them foretold and denounced, Chap. 22. 13. ſhall now, when they perceive the enemies approach, and ſee that which before they would not believe, much of it fulfilled, ſhall then be clean out of heart, and at their wits end.

who among us ſhall dwell with devouring fire? who amongſt us ſhall dwell with everlaſting burnings] That is, as ſome, with God, who is a conſuming fire, when he is once incenſed; and whoſe wrath once kindled, burns without ſtint or end, Deut. 4. 24. & 9. 3. & 29. 23. & 32. 22. Pſal. 85. 5. & 89. 46. Heb. 12. 29. or rather, as others, with the Aſſyrian forces, which like a conſuming fire waſted and devoured all before them, as thoſe locuſts, Joel 2. 3.

who among us] The words, or thoughts, at leaſt, of thoſe diſtruſtful wicked wretches; and in the text therefore, *ſay they*, or the like, would as a ſupply, be inſerted: as Job 8. 18. Neh. 13. 25. Chap. 22. 13. & 26. 19.

who among us ſhall dwell] So the particle is uſed, Ezra 2. 65. for, *among*, or *of*. But more commonly, yea, moſt uſually, it hath another notion with it, and is rendred, *for us*, Pſal. 124. 1, 2. with Rom. 8. 31. chap. 6. 8. ver. 21. and ſo the beſt of the Jewiſh Commenters here take it; reading the words *who will gather for us?* for ſo the word rendred, *dwell*, ſometime ſignifieth; as Pſal. 56. 6. & 59. 3. & 140. 2. In this Prophecy, thrice together in one verſe, Chap. 54. 15. and that there, as alſo in the Pſalms, uſed of warlike preparations. They therefore conceive the meaning to be this, Who is able to ſtand for us, and to gather forces together ſufficient to make head, and to protect us againſt ſo great an army, as the Aſſyrian bringeth with him, that hath already over-run, and laid waſte the whole land? Chap. 36. 1. I ſhall add one other reading, and ſo leave it. The word, here uſed, ſignifies, ofttimes, alſo *to fear*; as Job 19. 29. Pſal. 22. 23. & 33. 8. Hoſ. 10. 5. So I conceive it may be here taken, and the words thus rendred, *Who of us can* but *fear a devouring fire?* ſuch as the Aſſyrian army is. The negative in interrogations is oft times implyed, and to be ſupplyed; as Job 20. 4. & 21. 4. whereof ſee on Jer. 31. 20. Thus read, the context would moſt clearly, and evenly run.

with *devouring fire*] The word *with*, is not in the text: and *againſt*, may be ſupplyed, as well as *with*; as Pſal. 53. 5.

Chap.32.2. *a devouring fire*, is attributed to the enemy here, as to the locuſts, Joel 2.3. Yet I doubt whether any alluſion be here, (as ſome conceive) to that ſacred fire, (adored, anciently, by many people, in thoſe parts, as having ſome kinde of deity) that was carried before their Kings. Of the Perſian Kings, ſee Xenophon, in the life of *Cyrus*, lib. 8. and of the latter Roman Emperors, Herodian, in *Commodus*, and in *Pertinax*.

everlaſting burnings] This thoſe that underſtand the paſſage of God, expound of thoſe everlaſting burnings in hell-fire, Matth.3.12. & 25.41. Mark 9.44. Yet with ſome alluſion unto that fire, that burnt night and day upon the altar, Chap.31.9. Levit.6.2. in which place, another word of very neer affinity to this, is uſed. Howbeit, the word it ſelf, properly, ſeems to ſignifie *an hearth*, on which fire is made; ſo it is rendred, Pſal. 102.3. no where elſe found, ſave here and there: and ſome therefore here ſo render it, *hearths of perpetuity*; that have fire ever on them, or never lin burning. And this others underſtand, alſo, of the Aſſyrians fury and rage, that was never ſatisfied; but as the fire that hath never enough, Prov. 30.16. was inceſſantly ſpoiling, and making havock, of countries and people, Chap. 10.7. See Chap.14.6. So *hatred of antiquity*, or *perpetuity*; for inveterate hatred, or hatred long continued, Ezek.25.15. See Chap.32.14. Yet neither do I conceive any alluſion here, to any ſuch *eternal fire*, as they termed it, which, at firſt, kindled from heaven, was continually kept burning on their *everlaſting hearths* (ſo they ſtyled them) among the Magi in the Eaſtern parts, ſome ſmall portion whereof was born anciently, before the Aſian Kings, as Ammian reporteth, lib.23. which way ſoever the words be rendred, whether, *who among us can abide*, or *dwell*, (to wit, in ſafety) with *a devouring fire*, with *continual burnings*? or *who can gather* forces *for us* againſt ſuch? or *who can* but *fear* ſuch? they may well be the words of prophane and wicked perſons diſtruſting Gods providence, and power to defend & protect them againſt the Aſſyrians: as if they ſhould ſay, The Prophets tell us, that God will protect this city, and deliver it out of the hands of the Aſſyrians, and we need not therefore to look after any aids from abroad: but who is there among us, that is able to raiſe forces ſufficient to withſtand them? or who is there of us, that can do other then fear; or that can promiſe himſelf ſafety; when he ſeeth all the land on a light fire about him, againſt one that continually burns up all before him? A learned late Writer, would have the context thus cut out, *Who of us ſhall abide? the fire devoureth, who of us ſhall abide? the burnings are everlaſting*. But I ſuppoſe, he walketh herein by himſelf.

V.15. *He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes; that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evill:*] The Prophets anſwer to thoſe diſtruſtful perſons queſtion; declaring who they are, that need not on ſuch occaſions be diſmayed, but may confidently reſt on God, with hopeful expectation of aſſured protection, and undoubted ſafety; not ſuch indeed as they were, but ſuch as were truly religious, and made conſcience of their wayes; of whom he giveth a large deſcription and portraiture to life in this place. See ſomewhat the like, Pſal. 15. and 24.4.

walk righteouſly] Liveth ſo: as Pſal.26.11. & 119.1. mans life and converſation being in Scripture compared to *a way*, and *a walk*, Pſal.1.6. Eph.2.10. & 4.1,17. & 5.8. Heb. *in righteouſneſſe*; in a continued courſe of righteouſneſs, and juſt dealing of all ſorts, Pſal.106.3. Chap.56.1,2.

ſpeaketh uprightly] Heb. *evenneſſes*, or, *uprightneſſes*. See ch.26.10. & 45.19.

deſpiſeth] As 1 Sam.15.23. ch.30.12. or, *refuſeth*: as ch.7.15,16.

gain of oppreſſions] Or, *deceits*: but that rather, as Prov.28.16. gain, by ſuch courſes, gotten: as Luk.16.9. *the mammon*, or, *wealth of unrighteouſneſſe*, by unjuſt means procured, and compaſſed. See ch.30.12.

that ſhaketh his hands from holding of bribes] That is, as ſome, if a bribe chance to come into his hand, he ſhaketh it off, as Paul did the viper, Act.28.3,5. or rather, *he ſhaketh his hands from receiving*, (as it is rendred, Prov.4.4.) or *taking hold of* (as Prov.5.5. & 28.17.) *of a gift*, or *a bribe*: as Deut.16.19. when it is offered and tendred to him; for it is not ſo much the holding or keeping of it, (which Judas himſelf durſt not do, Matth.27.3,5. it burnt like a ſpark of hell-fire in his hand) but the taking of it, that the godly keepeth his hands free from.

ſtoppeth his ears] Pſal.58.4.

from hearing of blood] Heb. *bloods*; that is, murther, cruelty, or any courſes, or counſels tending thereunto; any the leaſt motion to ſuch purpoſe, he endureth not to hear. See Chap.1.15.

ſhutteth his eyes] Chap.29.10.

from ſeeing of evill] The very ſight of evil in others is an eye-ſore to him, Pſal.119.158. Hab.1.3,13. 2 Pet.2.7,8. or, he carefully ſhunneth ſuch objects, by the ſight whereof, he may be enticed, or induced to any evil, Job 31.1. Pſal. 119.37. Matth.5.28.

V.16. *He ſhall dwell on high: his place of defence* ſhall be *the munitions of rocks: bread ſhall be given him; his waters* ſhall be *ſure*] The man deſcribed, as before, ſhall be as ſafe, as if he were in a fort impregnable, not to be taken by any force; and ſufficiently furniſhed with ſtore of proviſions to hold out any ſiege.

on high] Heb. in *heights*, or *high places*, chap.58.14. ſuch as are commonly deemed moſt ſafe, Pſal.18.33. he ſhall be as ſafe, whereſoever he be abiding, though his dwelling place be in the vale, as if he were ſeated on the higheſt rock, or hill, that is. See chap.32.18,19.

his place of defence ſhall be *the munitions of the rocks*] Or, *his high place*, or *high fort*, (as the word properly ſignifies. See Pſal.9.9. ch.25.12.) ſhall be *rocky holds*; either founded on a rock, Matth.7.24. or cut out of a rock, chap.22.16. See both joyned together, Pſal.18.2. & 31.3. impregnable, not for height only, but for ſtrength too; ſuch as *rocks* are, Judg.15.8. & 20.45. Job 39.28. Prov.30.26.

bread ſhall be given him] Heb. *his bread ſhall be given.* Such *bread*; that is, ſuch *proviſion* (ſee 1 King.4.22. Neh.5.14.) as he ſhall deſire, or ſhall have need of, (as ch.32.6.) ſhall be afforded him, 1 King.17.6. Jer.37.21.

his waters ſhall be *ſure*] Or, *his water*, (for the word is in notion, ſingular, though in form plural. See Chap.3.1.) that is, his drink; (for that was in thoſe parts, the uſual ordinary drink, Gen.24.13,14,18,19. Joh.4.7,9,11.) ſuch as he ſhall have need of, ſhall not fail him. See the contrary, Job 6.15-20. Jer.14.3. & 15.18. Chap.32.6.

V.17. *Thine eyes ſhall ſee the King in his beauty, they ſhall behold the land that is very far off*] A further benefit and bleſſing, that ſuch ſhould enjoy, the ſight of their King, and State, ſetled in proſperity and glory; and liberty to travel abroad unto the remoteſt parts of the land, without danger or diſturbance, in ſafety.

ſee the King] That is, God, ſay ſome, in beatifical viſion, Job 19.26,27. Matth.5.8. Heb.12.14. 1 Joh.3.2. or Chriſt coming in glory, with comfort and joy, Matth.16.27,28. & 24.30. Act.1.11. Rev.1.7. But the courſe of the context carrieth it to King Ezekiah, whom after the defeat of Sennacheribs forces, the perſons above deſcribed, ver.15. (unto whom the Prophet now turneth his ſpeech) ſhould behold, not dejected, and in a ſubmiſs and low manner ſtooping, and ſeeking to an inſolent tyrant, 2 King.18.14. chap.10.4. ver.7,8. nor in ſackcloth, and mourning weeds, as before in time of their diſtreſſe, Chap.37.2,3. but reſtored to his former ſtate and dignity; yea, raiſed up to a far greater degree of honour and magnificence, then he ever in any former time enjoyed, 2 Chr.32.22,23,27-29.

they ſhall behold] *They*, that is, thine eyes (it is no change of the perſon, for the word is feminine) *ſhall behold*, or *ſee*, that is, *viſit*; as 2 Sam.13.6. *behold*, would do better in the former branch; *ſee*, in this.

the land that is very far off] Heb. *the land of far diſtances*; Jer.8.19. that which ſome underſtand of Embaſſadors repairing to Jeruſalem out of countries far remote, 2 King.20.12,14. 2 Chron.32.22,23. chap.39.1,3. but that the text will not well bear. But the meaning is, ye ſhall not now remain mured up in Jeruſalem, or in any other place of defence, as formerly, not daring to ſtir out for fear of being ſnapped up, and ſurpriſed by the enemy, ver.8. Lam.5.9. but ye ſhall be at full liberty to look abroad, and to travel ſafely and quietly all over your land, to the remoteſt parts of it, Pſal.31.8. and 119.45. Yet there want not thoſe who underſtand all this ſpoken, not to the juſt, before deſcribed; but to ſome great ungodly one, and in particular, to Shebna, as telling him, that the day ſhould come, when he ſhould ſee his Soveraign, whom he now ſcorned and vilified, as a petty Prince, in regard of Sennacherib, (ſee ch.8.6.) in great ſtate and magnificence, when as himſelf ſhould be either exiled, or carried captive into a ſtrange country, as was alſo foretold of him, chap.22.18. But the former ſuiteth much better with the tenour of the Prophets ſpeech.

V.18. *Thine heart ſhall meditate terrour: Where is the Scribe? where is the receiver? where is he that counted the towers?*] This ſome underſtand of their terrours and affrightments that they were in, while Sennacheribs forces were maſters of the field, and they were now preparing to fortifie the city againſt his approaches; as foretelling in what diſtractions they ſhould then be, for the preſent, chap.22.7-11. & 37.1,2. Others, of their calling to mind afterward, and with ſome delight now conſidering, what fears they had formerly been poſſeſſed with, and what ſpeeches among theſe diſtractions had fallen from them; or inſulting, as ſome think, over the enemy now overthrown and diſperſed, and demanding of Sennacherib, what is now become of his great officers, that he made uſe of in his camp: and this ſeemeth to be not improbable. Though I do not concur with thoſe, who ſuppoſe this, and that of the Apoſtle, 1 Cor.1.20. to be of one and the ſame ſenſe; which to make good, the old Latine Tranſlation hath moſt unreaſonably ſtrayed here from the text.

where is the Scribe?] The word, as ſome, of people full of diſtraction, asking where is this officer, and that officer, to look after his charge. See ch.22.7-11. or, as other, demanding where the enemies officers now are. See ch.51.13. and thus far it is not unlike to that, 1 Cor. 1. 20. See ſomewhat the like alſo, Chap.19.12.

The Scribe] of the *Scribes* office among the Jews, See chap. 36. 3. the old Latine renders it, *the lettered*, or, *learned* man: as the word is uſed of Ezra, Ezra 7.6. But it ſeems to have bin the title of ſome Officer in the Camp: ſome would have it to be one of the Councel of War: Others, one that kept a record, and took account of the captives. I conceive it rather to be ſuch an Officer, as the *Muſter-maſter* is with us.

the receiver] Heb. *the weigher*: not, as the old Latine; *he that weigheth the words of the Law.* But *the tribute-gatherer*, or *the pay-maſter*, ſo called, becauſe they both received money by weight, Gen.23.16. Jer.32.9.

he that counted the towers] Or *counteth*, or *ſurveyeth*, or *ſurveyed*: he that ſurveyed the towers, or other parts about the city, as ſome, how to make the city moſt defenſible, by ſlighting ſome of them, and ſtrengthning the reſt, chap. 22. 10. or, as others, rather, ſuch artiſts and engineers; or others, in the Aſſyrian Camp, as took notice of ſuch forts, as were to be aſſaulted, to conſider what courſes were to be taken for the more eaſie and ſpeedy ſurpriſal of them; as alſo, of what towers and galleries were to be raiſed and uſed for the taking of any fort or city: ſee on chap.26.1. ver.20. For the old Latine tranſlator is here moſt ridiculous, rendring it, *the teacher of little ones*; whereas the word ſignifieth, *a great tower*, or *fort*: *a tower*, or *fort*, from its *greatneſs* ſo termed: whence the diverſity of reading, 2 Sam.22.51. & Pſal.18.50. Howbeit, ſome underſtand all this, as the words of diſcontented perſons, deſpairing of any likelyhood or poſſibility, of maintaining a ſiege againſt Sennacheribs forces; there is neither order taken, nor proviſion made, for the defence of the city; nor ſouldiers to muſter, nor money to pay them, nor forts wherein to lodge them. But I concur rather with thoſe, that underſtand them of the Aſſyrian Officers.

V. 19. *Thou ſhalt not ſee a fierce people; a people of a deeper ſpeech then thou canſt perceive; of a ſtammering tongue, that thou canſt not underſtand.*] Or, as ſome, *Look not upon* ſuch a people; conſider not the Aſſyrians, what a fierce and rude people they are, as Shebna, and ſome others, tell you, whereby to affright you, as if you could not but fall into the hands of ſuch, and be at their mercy, if ye ſtood out againſt them. But the received reading agreeth better with the ſequell of the context; as promiſing deliverance from the Aſſyrians, and giving them aſſurance, that they ſhould not return to moleſt them again. ſee ch.38.6.

not ſee] Within the walls of Ieruſalem, chap.37.33. or, not ſee them again within thy land, after thou art once rid of them, as Exod.14.13. thou ſhalt no more be vexed with ſuch cruell ſtrange people, they ſhall have no more acceſs to thee, chap.16.4.

fierce] As *of a fierce countenance*, Deut.28.50. Dan.8.23. yet ſome of the Jewiſh Criticks render it, *a barbarous* people, Pſalm 114. 1. by the change of a letter; the like whereunto they give inſtance of, in a word uſed for a *chamber*: and others of them deem it, a forrein term, of no family in their language.

of a deeper ſpeech then thou canſt perceive] Heb. *of depths of lip from hearing*; or *more then to hear*: *depths* or *profundities*: as Prov.9.18. *depths*, or *profundities of lip*, for ſpeech or language, deep, profound, or not intelligible, as Ezek.3.5,6. *lip*, for *language*, as Gen.11.1. Zeph.3.9. *from hearing*, that they cannot be heard or underſtood: of the phraſe, ſee on chap. 23.1. & 28.20. *to hear*, for *to underſtand*: as ch.36.11. whence alſo it appeareth, that the Jewiſh people did not commonly underſtand the Syrian tongue, which both the Aſſyrians, and the Chaldeans ordinarly uſed, Dan.2.4. the pronoun, though not amiſs ſupplyed, yet is not in the originall; ſo, Job 15. ver.7.

of a ſtammering tongue] Or, *ridiculous*, or *barbarous*, rather: ſuch ſay the Jewiſh Doctors here, as all languages are, beſides the Hebrew; as the Greeks had the like eſteem of all languages, ſave their own, Rom.1.14. yea, ſuch as any language ſeems to be unto him, that underſtandeth it not, 1 Cor.14 11. See chap.28.11. Deut.28.49,50.

that thou canſt not underſtand] Heb. whereof *underſtanding is not*. for there is a want, not of the pronoun only, as before, but of the relative alſo, as ver.1,11,20.

V. 20. *Look upon Zion, the city of our ſolemnities*] See how ſafe, and whole, Jeruſalem is ſtill, notwithſtanding all the vain and preſumptuous vaunts and menaces of the inſolent enemy, that he would do thus, and thus, unto her, chap.10.11. ſo Pſal. 48.12, 13. *walk round about Zion, and tell her towers; mark well her bulwarks, and her palaces*: and ſee if any one of them be wanting, or any breach, or flaw, made in any one of them, for all the enemies might, multitude, and boaſtings, Chap.37.33. See ver.16.

Zion] Jeruſalem, as ver.5.

the city of our ſolemnities] Or, *ſolemn aſſemblies*, or *meetings*, which were there held. See chap.1.14. & 14.13.

thine eyes ſhall ſee Jeruſalem a quiet habitation] Free from thoſe diſturbances, wherewith ſhe was formerly diſquieted, Chap.30.17,18. Pſal.128.6.

a tabernacle that *ſhall not be taken down*] Or, *removed*, as ſome render it: the word is no where elſe found. But a learned Writer referreth it to an Ethiopick root, that ſignifieth *to bear*, as a beaſt doth man or burden, Mat.21.7. Mark 11.2,7. The city is compared to a Tabernacle, as Chap.54.2. yet not like to that Tabernacle made by Moſes, which was from time to time taken down, and removed from place to place, as they journied in the Wilderneſs, Num.4.5. & 10. 17. but as the Temple built by Solomon, that ſtood conſtantly firm and fixed, Pſal. 78. 69. a type of the ſafety and ſtability of the Church, Pſal.46.5. & 48.8. & 125.1. Mat 16.18.

not one of the ſtakes thereof ſhall ever be removed, nor ſhall any of the cords thereof be broken] No one tower, or palace, or part of it, ſhall be in the leaſt degree impaired. See above, Pſal. 48.12,13. an alluſion to thoſe cords, wherewith the curtains of the tent, or pavilion, ſupported with a pole, pitched in the midſt of it, being faſtened unto pins, or ſtakes, driven into the ground, do keep them tight, and ſo help to uphold it, Chap. 54.2.

not one of the ſtakes thereof ſhall be removed] Or, *no ſtake whereof ſhall be removed.* Heb. *the ſtakes thereof ſhall not go*: the noun is ſingular, the verb plural; which juſtifies, *not one*, in our verſion. See Chap.26.19. and *to make to go*, is *to remove*, Job 19.10. as, *to go*, here, *to be removed*, plucked up, and pulled out of its place; the poſſeſſive, for the relative, as v. 21. Exod.18.20. Job 3.3. Pſal.11.4.

ſtake] Or, *pinne*: the word properly ſignifies *a nail*, or *a pin*, ſuch as we uſe to hang things on, Chap.22. 23,25. Ezek. 15.3. then ſuch *pins*, or *ſtakes*, of what matter ſoever, as were uſed about tents, Exod.27.19. Judg.4.21.

for ever] As Chap.13.20. & 25.8.

nor ſhall any of the cords thereof be broken.] Or, *and whoſe cords ſhall none* of them *be broken.* Heb. *and all the cords thereof ſhall not be broken*: *all not*, for, *not any*: as Ezek. 18. 22,24. See ver.24.

V. 21. *But there the glorious Lord* will be *unto us a place of broad rivers*, and *ſtreams*; *wherein ſhall go no Galley with oars, neither ſhall gallant ſhip paſs thereby*] In this verſe, and the next, the Prophet ſheweth by whoſe powerfull ſupport and ſafeguard, the city ſhould attain and enjoy this conſtant and aſſured ſafety, by God alone, and his protection of it, Chap.26.1,3. Pſal.46.5. & 48.8. Zach.2.5. compared here to a broad river, that is of much uſe and ſtrength to a city; but withall, of ſo ſtiff and ſtrong a current, that neither ſhip or galley, of any enemy, ſhall be able, with help of wind, or oars, or both, to get up thereby to it, to moleſt or annoy it; and the Prophet ſeems to allude to, and meet with the conceit of thoſe, that thought meanly of Jeruſalem, becauſe it had no ſuch great river neer it, as Nineveh and Babylon had, which the Aſſyrian boaſted of, and to which he is compared, Chap.8.7. or ſuch an one as Egypt had of Nilus, wherein they ſo much confided, Ezek. 29. 3. but a ſmall rivelet, or two only; which though they might afford water ſufficient for the city, Pſal. 46.3,4. Yet they had no great breadth of channel, to bear any great veſſel, or ran with any ſtrong ſtream, nor could afford much ſtrength or defence to the city. See Chap.8.6. But God, ſaith the Prophet, ſhall inſtead of ſuch a river, as Euphrates, or Nilus, afford more ſecurity and ſafety unto us, then any ſuch river did, or could do unto them; he will himſelf be ſuch a river to us, ſo broad, and of ſo ſtrong a ſtream, as neither the King of Aſſyria, nor any other enemy ſhall be able to paſs. See Ezek 47.5. or, as ſome expound it, he will make this city and land as Meſopotomia, that was environed with the branches of the one, as Egypt that was fenced and fed, and enriched with the ſtreams of the other.

there the glorious Lord will be *unto us*] Or, as ſome render it, *the Lord* will be (or, will appear, will ſhew himſelf) *glorious*, or *magnificent for us*; becauſe the Epithet is not wont to go before his maſter, or owner, in the Hebrew: or, will do *gallantly* for us; for ſo the word is afterward here rendred, to wit, in the overthrow of our enemies.

a place of broad rivers and *ſtreams*] Or, as ſome, in *place*, that is, inſtead of ſuch *rivers* and *ſtreams*, as Eccl.3.16. a defect of the copulative; as Chap.32.13. Heb. *broad of hands*, or *ſpaces*; as the word is uſed, Chap.22.16. Pſal.104.25.

wherein ſhall go no galley with oars] Heb. *no ſhip of oar ſhall go in it*; Of the ſyntax, ſee on ver. 20. *ſhip of oar*, for, bark, veſſel, or galley, rowed with oars. See Ezek. 27.5,6,26,29. *ſhall go*, that is, *paſſe*: as Pſal.104.26. *there go the ſhips*.

nor gallant ſhip] The term given before to God. God, as he hath done gallantly for us, in our preſent delivery; ſo he will for the future, ſo engage himſelf for our ſafety, that no enemy of what power ſoever, ſhall be able to approach us, to diſturb our peace, Pſal.91.4,9,10.

V. 22. *For the Lord* is *our Judge, the Lord* is *our Law-giver, the Lord* is *our King, he will ſave us*] God alone hath intereſt in us; to him alone we belong; and ſo long as we continue loyal to him, our Soveraign, and walk according to the Laws by him preſcribed us, we ſhall be ſure of his protection and ſafeguard, Deut.26.17-19. & 30.19,20. & 33.12,26-29. Pſal. 81.8,9,13-15. Chap.48.17-19.

our Judge] To right us againſt thoſe that wrong us, Pſal.7. 6,8,11. & 9.4. & 26.1. & 75.7. & 94.2. he ſeems to have ſome reference to thoſe Judges, that God raiſed up for the reſcuing of his people out of the hands of their oppreſſors, Judg.2.16. Act.13.20.

our Law-giver] Heb. *ſtatute-maker*, Gen. 49. 10. a title given to God, more eſpecially, in regard of his people, unto whom he had preſcribed ſuch ſtatutes and ordinances, as he had not to any other, Pſal. 147.19,20. See Deut. 33. 2, 21. Jam.4.12. of the term, ſee Chap.10.1.

our King] He, and not the Aſſyrian, who yet hath formerly tyrannized over us, ch.26.13. and would ſtill ſo do. See Pſal.44.4. & 74.12. & 89.18.

he will ſave us] As a Soveraign protecteth his ſubjects, that continue loyal to him, and live according to his Laws, Pſal. 7.8. & 72.4,12-14. See chap.25.9.

V. 23. *Thy tacklings are looſed; they could not well ſtrengthen their maſt; they could not ſpread the ſail*] The Prophet here returneth again, to foretel the defeat given to the Aſſyrian forces; whereof ſomewhat before, ver. 3. addreſſing his ſpeech unto them, or to Sennacherib their chief Commander; and he compares his vaſt army, here, to a great gallioun, in diſtreſs at ſea, and ſo inceſſantly purſued and driven with furious blaſts of boiſterous winds, that ſhe is not able to bear ſail, or keep up her maſt, and cannot therefore but miſcarry: and this reſemblance he may the rather ſeem to have made choice of, becauſe he had ſpoken before of goodly great ſhips, with top and top-gallant, ver.21. See chap.2.16. So that it is, as if he had ſaid, Your ſhipping, O Aſſyrians, is, or ſhall be, wrecked; ye have miſcarried, or ſhall miſcarry, as by ſhipwrack. See Pſal.48.7.

Thy tacklings are looſed] So the old Latine, and divers other later verſions; but that ſignification of the verb here uſed, is queſtioned; nor is there any place produced, where it is ſo uſed. The margent hath it; *They have forſaken thy tacklings*; and ſo ſome other, *they ſhall leave thy tacklings*, or, *thy tacklings ſhall be left*: they ſhall be let go, and given over, by thoſe that ſhould manage them; an argument of evident danger, and great likelihood of wrack approaching, when the marriners, as deſpairing of ſafety, give over the managing of their tackle, and leave the ſhip, to ſhift, as it may, for it ſelf, Act.27.30,40. And the word here uſed, doth not unuſually ſignifie ſo to *leave*, or *give over*, Exod.23.11. Judg.6.13. 1 Sam. 10.2. Pſal.27.9. Prov.17.14. Chap.2.6. But ſome other render it, with the ancient Greek, *Thy tacklings are ſplit or broken*; or, that which followeth thereupon, they are *diſſipated*, driven to and fro with the wind, or thrown about aboard the ſhip, as they conceive the word to be uſed, Chap.32.14. Ezek.31.12. See Chap.16.8. which way ſoever we take it, it ſeemeth oppoſed to that which he had ſaid before of the city, compared to a tent, that no ſtake, or cord of it, ſhould be ſtirred, verſe 20. whereas of the enemies army, compared to a ſhip, on the other ſide, he ſaith, that no maſt or tackle of it ſhould hold. For I cannot accord with thoſe, that of *a tent*, or *pavilion*, expound this whole paſſage: by *maſt*, in the next branch, underſtanding the *pole* pitched in the midſt, to bear it up. See Chap.30. 17. and much leſs with that, which a learned Annotator exhibiteth, who renders it, as ſpoken to Sion, *Thy ſorrows are leaſt*: thou haſt no longer cauſe to be ſorry: that the word ſignifies as well pains, as cords, Job 21.17. Pſal.18.4. & 116. 3. is undoubted; but how that ſuiteth here, appeareth not.

they could not well ſtrengthen their maſt] They, that is, the *tacklings*, which failing, the maſt cannot ſtand.

well] Heb. ſay ſome, *the ſtreightneſs of the maſt*; that is, they could not keep the maſt upright; ſuppoſing the word here uſed, to be a noun ſubſtantive; but it is hard to finde a place where it is ſo uſed. Others make it a noun, but an adjective, and render it, *they could not hold, or keep the maſt ſtraight, or upright*: and the word indeed ſeems ſo to be taken, Gen.42.11, 19. Prov.15.7. Eccl.8.10. nor do they miſs of the true ſenſe of the place, that here ſo underſtand it. Yet, becauſe (as was intimated on ver. 21.) the adjective is ſeldom ſet before its ſubſtantive, in Hebrew: it is conceived rather to be an adverb, here, as our Engliſh Tranſlators took it, when they rendred it, *well*: as alſo, it oft elſe-where ſignifies *well*, or *aright*, Exod.10.29. 2 King.7.9. Jer.8.6. & 23.10. for, as for thoſe, that would have it a note of ſimilitude, though it be commonly ſo uſed, Gen.9.7,9,11. Pſal.1.4. Yet that hath no place here; as little in mine apprehenſion that, which the fore-mentioned learned Writer ſuggeſteth, *the baſis of the maſt*, that is, ſaith he, of the ſtandard, whereon the banner was to be diſplayed in the field; which God would not ſuffer to be fixed, much leſs the banner to be upon it diſplayed: but the Prophet ſeemeth to be here in a diverſe reſemblance.

could not ſtrengthen]. Heb. *they ſhall not*; for, *they could not*; or, *they ſhall not be able to ſtrengthen*, or *hold faſt*, or *keep firm*: the indicative form, in a potential notion: as Num.23. 10. Deut.4.28. Neh.6.6. Job 9.3. & 14.4. Eſt.5.14. Chap.10.19. & 26.18. Dan.3.15. with 17. ſo alſo in the next branch.

they could not ſpread the ſail] Heb. *the ſign*, or *flag*, or *enſign*, as the word moſt commonly ſignifies; and ſo divers Interpreters, after the old Latine, here render it; underſtanding the word, ſome, of a *flag*, ſet on the top of a tent, or pavilion, to ſhew whom it belongeth to: Others, of *the banner* diſplayed in fight in the field: Others, of the *flag* on the top of the maſt of a ſhip, which, none of them, ſeem to fit well here. And others, therefore, laſtly, after the Chaldee Paraphraſt, with the Jewiſh Commenters, render it, as ours, here, *the ſail*: the meaning of the words being, that their tackle was all ſo ſplit, and torn, and diſſipated, as well thoſe that ſhould keep the maſt upright and ſteady, as thoſe, alſo, that ſhould hold and guide the ſail; that neither maſt nor ſail, could do them any ſervice; and their ſhip therefore deſtitute of all ſuch neceſſary furniture, muſt needs be ſwallowed up of the Sea.

Then is the prey of the great ſpoyl divided] Or, *then ſhall the prey* (as Gen. 49.27.) *of a great ſpoil be divided*. The ſpoil of the Aſſyrians Camp, after the defeat given them, and their ſudden flight thereupon, Chap.32.8,9. divided among the Jewiſh people, as the Syrians, 2 King. 7. 16. and of thoſe of Moab and Ammon, 2 Chr.20.25. and, as after a wrack of ſome great carvel, or carick, laden with abundance of rich commodities, the coaſting people are wont to ſeize on ſuch of them, as on drift, come floating to the ſhore: ſee ver.4.

prey of a great ſpoil] Or, as ſome of the Jewiſh Criticks, *prey*, and *much ſpoil*, or *ſpoil* in *abundance*: ſee Chap. 9.7. a defect of the copulative: as Chap. 32. 13. See 2 Chron. 28.8.

the lame take the prey] Or, *ſhall take the prey*. Heb. *prey*, or *prey* on *the prey*, as Chap.10.6. Ezek. 38.12, 13. the lame ſhall do as the lepers did, 2 King.7.8. The weakeſt and moſt impotent ſhall be able enough to make ſpoil of them; as the Jebuſites bragged that they could do with David and his, 2 Sam.5.6,8. or, ſhall among the reſt, ſeize on the prey, when the enemy is fled and gone, Pſal. 68. 12. Chap. 37. verſ. 36,37.

V. 24. *And the Inhabitant ſhall not ſay, I am ſick*] No one Inhabitant of Jeruſalem, ſhall have cauſe to complain of any infirmity, contracted by the ſiege or invaſion of Sennacherib; their health, or ability of body, ſhall not (as by long and ſtreight ſieges is uſual) be in the leaſt degree impaired: See Pſal.105.37. Others, the weak ſhall take heart; or, they ſhall have incolumity, health and ſtrength, reſtored to them, Pſal.103.3. Chap.35.6. But the former is, I take it, more agreeable to the ſcope and drift of the Prophets diſcourſe.

the inhabitant] To wit, of Jeruſalem, v. 20. *inhabitant*, for *inhabitants*: as Chap.5.3. Yet here rather diſtributively, then collectively, as there: *the inhabitant ſhall not ſay*, for *no inhabitant ſhall ſay*: ſee ver.21.

I am ſick] As 1 Sam.30.13. or *feel pain*: as Prov. 23.35. or *am weak*: as Judg.16.7,11.

the People that dwell therein ſhall be *forgiven their iniquity*] Or, *the People dwelling therein, being diſcharged of iniquity*: for ſo it runneth word for word in the Hebrew. *Diſcharged*, or *diſburdened of iniquity*: as Pſalm 32.1. or, as it may well be rendred, *having iniquity taken off* them; or, *from them*, 2 Sam.12.13. Pſalm 103. 12. being by the hand of God upon them, refined and reformed; and God, upon their repentance, now reconciled unto them, Chap. 1.25, 27. and his wrath, by their ſinnes formerly incenſed, remitted wholly, and removed, Chap. 38.27. & 43.25. & 54. 7-10. & 57.17,18. Jer.31.34. a defect of the pronoun: as Chap.13.15,22.

CHAP. XXXIV.

Verſ. 1. *Come neer, ye nations, to hear and hearken, ye people; let the earth hear, and all that is therein, the world, and all things, that come forth of it.*] Whether this Chapter, and the next, belong to the Prophecy, or Sermon, recorded in the fore-going Chapter, as Some would have it, or contain another ſeveral one, is not altogether ſo certain. Yet the former ſeems not improbable. Howſoever, this Chapter, for the ſubject matter of it, agreeth much with Chapter 24. and the next, with Chapter 25. this being a prophecy of the deſtruction of the enemies of Gods people; the next, of the reſtitution of the Church. And this he maketh entrance into, by a ſummons of all Nations, yea, of all creatures; as chap. 1. 2. to take notice of, and conſider, what he was about to do, as with one Nation before, Chap. 33. 13. ſo now to all of them that had bin enemies to his people; implying thereby, that what was here denounced, did neerly concern them all, and the ſeveral places of their abode.

all that is therein] Heb. *the fulneſs thereof*: as chap. 42. 10. Pſal. 24. 1.

the world] The habitable world: as Mar. 16. 15. or, the world that yeeldeth ought (as the word properly importeth) for the food, and uſe of man or beaſt, oppoſed to the waſte that is altogether barren, and devoid of ought, ſuch as that, Jer. 17. 6.

all things that come forth of it] Heb. *all the off-ſprings*, or *proceeds of it*, chap. 22. 24. & 42. 5.

V. 2. *For the indignation of the Lord* is *upon all nations, and his fury upon all their armies*] Or, will be *againſt*: as Gen. 40. 2. & 41. 10. God intendeth to proceed in wrath and vengeance againſt all thoſe Nations, that had bin enemies to his people: or, as ſome, all the wicked of the world, in generall. But theſe ſeem to enlarge it over-much; as well, as thoſe on the other ſide to over-narrow it, that reſtrain it to the King of Aſſyria, and his Subjects, or, aſſociates. See chap. 24. 1. & 26. 21. Joel. 3. 2. ver. 8.

indignation] or, *boyling wrath*; for the word properly ſignifieth *a bubble*. Hoſ. 10. 7. (where it ſeems not ſo well rendred *ſcum: froth*, were better there, then *ſcum*: for which another word is, Ezek. 24. 6, 11.) ſuch as are wont to riſe on the top of the water, when the pot boileth upon the fire, chap. 64. 2.

fury] or, *fervent wrath*, from a word, that ſignifieth *heat*. Pſal. 19. 5. & 39. 3. whence the ſun is ſo termed: chap. 24. 24.

all their armies] Heb. *each army of them*; that have waged, or do wage war againſt his people. See chap. 24. 21.

he hath utterly deſtroyed them, and hath delivered them to the ſlaughter] or, *he will utterly deſtroy them*, (*make an anathema of them*. Joſh. 6. 17, 21. See ver 5.) *and will deliver them* (Heb. *give them*, as Jer. 15. 9.) *unto ſlaughter*. He hath paſſed ſuch a doom of deſtruction upon them, as ſure to be put in Execution, as if it were executed all-ready. Chap. 14. 26, 27. Joh. 3. 18.

V. 3. *Their ſlain alſo ſhall be caſt out*,] To be devoured by birds and beaſts, (the multitude of the ſlain being ſuch, that they ſhal want either perſons to bury them, or places to bury them in; or, people in deteſtation of them, caſting their corps out to lye and rot above-ground, Jer. 7. 33, 34. & 22. 19.) as themſelves had formerly dealt with Gods people, Pſal. 79. 2, 3. Jer. 34. 20.

and their ſtink ſhall come up out of their carcaſſes] Heb. *and their carcaſſes, the ſtink of them ſhall aſcend, or go up*: a nominative put abſolutely: as Pſal. 18. 31. & 104. 17. See Exod. 8. 14. ch. 66. 24. Amos 4. 10. Joel. 2. 20.

and the mountains ſhall be melted with their blood] They ſhall run down with ſtreams of blood, as with water, Chap. 30. 25. as if they were even diſſolved into blood. See chap. 64. 2, 3. nor need we, with ſome Interpreters, by *mountains*, underſtand here heaps of carcaſſes, piled up like hills, as thoſe that Sampſon made of the Philiſtims, Judg. 15. 16. It is an hyperbolical form of ſpeech, uſed in like manner of great plenty, of any thing coming from the mountains, and the plants there growing, or the beaſts there grazing. So, *the hills ſhall flow with milk*, Joel 3. 18. and, *the hills ſhall melt with wine*, Amos 9. 13.

V. 4. *And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down, as a leaf falleth from the vine, and as a falling fig from the fig-tree.*] So great ſhall their fear and terrour be, and ſo ſtrange and dreadful the judgments of God inflicted upon them, that the whole frame of the creature ſhall ſeem to be diſſolved, and the world to be at an end. See the like, chap. 13. 10, 13. & 24. 21. Rev. 6. 13, 14. Yet neither do I concur with thoſe, that underſtand theſe words of the general doomsday, though ſuch things then ſhall be, 2 Pet. 3. 10, 11. no more then thoſe in the Revelations are to be ſo underſtood; many things, in the courſe of the context, both there, and here, ſhewing, that they cannot ſo be meant; and much leſs with thoſe, who ſuppoſe no more to be meant, then the thickning and darkning of the ayr, by ſuch abundance of foggy vapours and exhalations, aſcending from the gore-bloud and putrified carcaſſes, and the production of divers meteors, conſiſting of ſuch, that ſhoot to and fro, like ſtars, and fall at length to the ground. The one go too far, and the other fall far too ſhort. It is the manner of Gods Prophets, in their deſcriptions of ſome extraordinary judgment, to ſet it forth in ſuch colours, as if they were deciphering the face of that laſt univerſal judgment, whereof, ſuch are, in ſome ſort, reſemblances and fore-runners. See Dan. 7. 9, 10. Joel 3. 12-16. as, on the other ſide, the reſtitution of Gods people after ſome grievous calamity, and long affliction, is wont to be ſhadowed and ſet forth in ſuch terms, as have cauſed many to be miſtaken in them, conceiving no other, then the general reſurrection, at the laſt day, to be therein deſcribed. See ch. 26. 19. Ezek. 37. 2, 13. Dan. 12. 1, 2.

hoſt] See Gen. 2. 1. chap. 24. 21. & 40. 26.

ſhall be diſſolved] Heb. *pine, or waſte away*, Lev. 26. 39. Ezek. 24. 23. & 33. 10. Zach. 14. 12. See chap. 3. 24. & 5. 24. the verb is plural, becauſe the noun is collective. See 2 Pet. 3. 10.

rolled up as a ſcrole] Heb. *as a book*. and ſo Rev. 6. 14. alluding to ſuch books, as were then in uſe, called *rolles*, or, *volumes*. See Chap. 8. 1. ſo that as it could not be ſeen what was written in thoſe books, when they were ſo rolled up; no more ſhould the ſtars now, as they might formerly, when the heaven was ſpread abroad, Pſal. 104. 2.

their hoſt] The Stars, Rev. 6. 13.

a leaf falleth] Or, *as leaves fading, fall*: as chap. 64. 6. Jer. 8. 13. for ſo the word properly importeth; as the leaves of a vine, when they are withered, fall. See chap. 1. 30. and 28. 1.

as a falling fig] The like defect of the ſubſtantive, ſee ch. 28. 4. where *a fading*, is for, *a fading* plant: ſuch green figs as come firſt; but ſhed, after a while, when others begin to put forth. See Rev. 6. 13. The old Latine, and ſome of our verſions ſupply *leaf*, or *leaves*, from the former branch; but the gender is feminine, which help to ſtrengthen (as alſo doth that of the Evangeliſt) the former; but ſome would have it taken neutrally, as is the feminine oft in Hebrew, and then it may include both.

V. 5. *For my ſword ſhall be bathed in heaven*] A deſcription of the great ſlaughter that ſhall be made, ver. 2. and the perſons that ſhall be ſlaughtered.

my ſword] Spoken in the perſon of God; *his ſword*, for his power manifeſted in the execution of juſtice, Deut. 32. 41. Jer. 50. 35-37. Ezek. 21. 1, 9.

bathed] Embrued in blood: as Jer. 46. 10. Heb. *drunk*: as Rev. 17. 6. or *ſoaked*, ſee ver. 7. or, *ſatisfied*: as Pſal. 36. 8. Prov. 7. 19. Jer. 31. 14, 23. ver. 6.

in heaven] According to a decree paſt concerning it in heaven, Pſal. 119. 89. See ver. 16. Though ſome of the Jewiſh Commenters read it, *my ſword in heaven*, or, that is *in heaven, ſhall be made drunk*. Which is yet more probable, then what another of them hath, of ſlaying the great Potentates firſt, that ſit aloft, as in heaven, Chap. 14. 13, 14. and after that, the inferiour ones, that ſit far below them, as on the ground, Pſal. 113. 7, 8. See Chap. 24. 21. or, what ſome of our, following the old Latine, that readeth the words in the time paſt, My ſword hath begun to rage, as drunken men uſe to do, Prov. 20. 1. in heaven, that is, in my Church, among mine own people, Ezek. 9. 6. 1 Pet. 4. 17. ſtyled *heaven* in Scripture, Rev. 4. 1. & 12. 1. and thence ſhall deſcend to thoſe without the Church, called the earth, Rev. 12. 12. See Jer. 25. 15, 16, 18, 29.

behold it ſhall come down upon Idumea, and upon the people of my curſe, to judgment] The people and perſons, whom this ſword is to make ſlaughter of, are more ſpecially the Edomites, and together with them, ſuch other nations, as were deſtinated to deſtruction.

behold] As Chap. 10. 33.

come down] From heaven; as ch. 30. 30. Rom. 1. 18.

upon] *come down upon*, for, *coming down* light *upon*: as Exod. 19. 20. *the Lord deſcended upon the Mount*, for, *deſcending*, abode on it. Of which manner of ſpeech, ſee chap. 13. 12. & 38. 17.

Idumea] Heb. *Edom*; that is, *Eſau*. See Gen. 25. 30. & 36. 8. here put for his poſterity, and their country. See ch. 21. 11. as the Moabites, ch. 25. 10. ſo here; and Chap. 63. 1. the Edomites are marked out, as two of the principal enemies of Gods people. See Pſal. 137. 7. Lam. 4. 21.

and upon] Or, *even upon*: as Ezr. 1. 8. if the Edomites be in this latter branch alſo intended. See ver. 6.

the people of my curſe] Heb. *Cherem*, Joſh. 6. 17. Greek, *anathema*, 1 Cor. 16. 22. it ſignifies a thing devoted to deſtruction, Deut. 7. 26, 27. See ver. 2.

V. 6. *The ſword of the Lord is filled with blood, it is made fat with fatneſſe*] An intimation of a very great ſlaughter.

ſword of the Lord] As Jer.47.6. See ver.5.

is filled] Or, *ſhall be filled with blood:* ſhall drink its fill of blood, ver.5. Chap.15.9.

it is made fat with fatneſſe] Or, *it ſhall be fatted with fat;* it ſhall eat abundance of fat; a reſemblance taken from ſome greedy glutton, or other ravenous creature, that hath gotten, and eaten his, or its fill of fat beaſts.

and *with the blood of lambs and goats, with the fat of the kidneys of rams*] Or, even *with*, &c. for he relateth more particularly what *blood*, and *fat*, before, he meant.

of lambs, goats, and rams] Men of all eſtates and ranks: but theſe ſeem here mentioned, as of the meaner ſort; for the greater ſort followeth, ver.7. and it ſeems ſomewhat overnice, that ſome have of the common people, Prieſts, and wealthy ones. Howbeit, it may well be queſtioned, whether the word *carim*, tranſlated *lambs*, might not rather be rendred, *bell-wethers:* as it is by ſome, not amiſſe rendred, *leaders of the flock*, or, *ſheep*, 1 Sam.15.9. to the ſouldiery eſpecially, the words ſeem to have reference: as Ezek.39.18, & Rev.19.18. and to thoſe, that had ſome command among them. See on Chap.16.1.

fat of the kidneys] Which they lye enwrapt in, Levit. 3. 8. Deut.32.14.

for the Lord hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea] What he called *a ſlaughter* before, ver. 2. and hereafter again, he now calleth *a ſacrifice*. For the word ſignifieth as well *to ſlay*, as *to ſacrifice*, Gen.31.54. 1 Sam.28. 24. 1 King.1.9,19. Howbeit, there ſeems an alluſion here, to the beaſts offered in ſacrifice, whoſe blood, and fat, was reſerved, as for God, unto whom they were ſacrificed, Levit. 7.23-27. See chap.1.11. Deut.32.38. and to thoſe ſolemnities, in which ſo great abundance of them was ſlain, 1 King. 8.63. 2 Chron.29 31-35. & 30.24. to which ſome alſo add, as implying, that Gods vengeance executed on his enemies, and on the enemies of his people, is as pleaſing to him, as any ſacrifice whatſoever, Chap.1.24 Jer.46.10.

Bozrah] The Edomites chief city, Chap.63.1. Jer. 49. 19. 13. ſo termed, not, as the Greeks, who by an inverſion of the letters, call it, *Byrſæ*, as if it had its name, from an ox *hide*, that ſhould encompaſs the ground it ſtood on, being cut out into thongs; (for the word is the ſame, with the name of that place, of which they tell us ſuch a tale,) but from the fortifications and ſtrength of it, bearing that name, as the word importeth, chap.20.15. & 25.2. & 27.10.

Idumea] As ver.5.

V. 7. *And the unicorns ſhall come down with them, and the bullocks with the bulls:*] The great Potentates, and mighty Commanders, by theſe greater cattel, and wilde-beaſts, reſembled, ſhall be pulled down, and ſlain, as well as the reſt, Pſal.22.21. Ier.50.27. Rev.19.8.

unicorns] Not ſuch horned creatures like horſes, as our Painters uſually portray; or wilde aſſes, which ſome tell us of, with one ſtrait horn in the fore-head. Whereof, ſee Ariſtotle, in his *hiſtory of living creatures*, l.2.c.1. Elian, l.4. c.52. & l.16. c.20. & Pliny, l.8. c.21. & l.11. c.37. for ſuch in theſe dayes, no where found, are deſervedly deemed figments: and the horns we have, called *unicorns horns*, are well known to be the hornes, not of land-beaſts, but of ſea creatures; one, the principal of them, kept, as a royal monument with us, taken out of the head of a vaſt-bodied creature, found dead, and floting in the Sea; another of leſs note, broken off from the head of the like ſea-creature, that had run it thorow the ſhips timber, and there left it behind her; but as ſome gueſſe the *rhinoceros*, a vaſt beaſt, for ſhape, not unlike to the Elephant, whom he is reported to fight with, but inſtead of his trunk, furniſhed and armed with an horn, of no great length, riſing from his noſe, as engraffed on it, (whence he is ſo termed) and ſlanting ſomewhat back toward the head of the beaſt; whereof cups are made, and ſet in ſilver of no great ſize, nor ſightly; eſteemed only for rarity: and this way moſt of our Interpreters go; from whom our margent here rendreth it, *rhinocerotes*. But other ſtick at it, for two reaſons eſpecially: Firſt, becauſe this beaſt is not found, but in India, and in the remoteſt parts thereof; nor is it likely, that it was commonly known among the Jews, as this creature appeareth to have been, by the frequent mention of it, Num.23.22. Deut.33.17. Job 39. 9,10. Pſal.22.21. & 29.6. & 92.10. and that bred alſo with them, as may ſeem by Pſal.29.6. and again, becauſe, (to let paſſe what is ſaid of its, not *horn*, but *horns*, Deut.33.17.) the beaſt here mentioned, is elſewhere ſpoken of, as having goodly, lofty, and ſtately horns, Deut.33.17. Pſal. 92. 10. which of the Rhinoceros cannot be well ſaid. Some therefore of the Jewiſh Writers, ſuppoſe it to be that, which the Latines term *Bubalus*; the Italians, *Bufalus:* with us, ſome a *bufale*, ſome a *buffe*; from whom, again, ſome of ours, ſomewhat diſſenting ſuppoſe it rather to be that kind of *wilde ox*, which the Latine Writers call *Vrus*, partly, becauſe they find this in Scripture joyned commonly with *oxen*, and *bulls*, whereby they conceive it to be ſome beaſt of that kind, Deut.33.17. Pſal.22,12, 21. & 29.6. and partly, becauſe that, as this is of ſpecial note for ſtrength, Num.23.22. for horns, Pſal.92.10. and for untameable fierceneſs; Job 39.9,10. ſo theſe, are all reported alſo to be in the *urus* eminent. For beſides his remarkable ſtrength, and bigneſs, wherein ſome of them are reported, not to come much ſhort of elephants; his horns are ſaid to be ſo large, that drinking cups, or veſſels rather, of great capacity are made of them; and withal, his untameable fierceneſs to be ſuch, that being taken in pits, they will be ſlain ſooner, then maſtered; and though coming into mens hands very young, they will rather be ſtarved, then tamed. See Ceſar of the *French war*, l.6. & Pliny, l.8. c.15. & l.21. c. 9. but this of the *urus*, and that former of the *Bubalus*, may well be reconciled; if we ſhall obſerve what Pliny informs us, that the name *Bubalus* was among the common ſort of people, given to the *urus*, even in his dayes. See on Chap.51.20.

come down] An alluſion to beaſts ſtruck down, and laid along by the hand of the huntſmen, or the butcher.

with them] Together with the meaner ſort, mentioned ver. 6. See Pſal.68.30.

bulls] The word is uſed for ſuch as are of moſt excellency and eminency in their kind, whether of horſe, *ſteeds*, as we term them; and ſo Judg.5.22. Jer. 8.16. & 47.3. or, neat, *bulls*; and ſo here: as alſo, Pſal.22.12. & 59.13. & 68. 30. Jer.50.11.

and their land ſhall be ſoaked with blood, and the duſt thereof made fat with fatneſſe] That which was before ſaid of the ſword, employed in the ſlaughtering of them, ver.5,6. is here ſaid of the ground, receiving the blood, and the fat of the ſlaughtered. See ver.5.

their land] The Edomites Country, ver.6.

ſoaked] Heb. *drunken*, ſaith our margent; but the word is uſed for *watering*, in a plentiful manner, Pſal.65.10. Prov.11. 25. Chap.55.10. & 58.11. watered with abundance thereof, as with water.

the duſt thereof] Heb. *their duſt:* as, *their land.*

made fat with fatneſſe] Cloyed, and thickened with fat: See ver. 6.

V. 8. *For it is the day of the Lords vengeance, and the yeer of recompences for the controverſie of Zion*] It is the time that God hath appointed for the righting and avenging of wrongs done by them, to his people.

the day of the Lords vengeance] So Chap.63.4. for they ſtrain the words exceeding far, or pervert it rather to a clean contrary ſenſe, that would have it ſound, nothing but matter of love, and kind affection, and retribution of good in liew of evils and afflictions, formerly ſuſteined. See chap.61.2.

the yeer of recompences] Or, *retributions*; as, *the dayes of retribution*, Hoſ. 9.7. taken in the worſe ſenſe, for retribution of penalty, for wrong done: as chap.35.4. and 59. 18. Jer. 51.56.

for the controverſie of Zion] The controverſie that ſhe hath againſt you for the wrongs that ye have done her; as, *the quarrel of my covenant*, Levit. 26.25. for, the quarrel that I have againſt you, for the breach of Covenants. *Zion*, for, Jeruſalem: as Chap.1.8. and Jeruſalem, for the whole State of Judah, Chap.33.20. whereunto, the Edomites had from time to time been very injurious, and done them much miſchief, Pſal.137.12. Lam.4.22. Ezek.25.12. Amos 1.11. Obad. 10. See Chap.45.24,25. & 47.2,6. Mic.7.9,10.

V. 9. *And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof, into brimſtone, and the land thereof ſhall become burning pitch*] A rhetorical deſcription of extream devaſtation, in way of alluſion to the deſtruction of Sodome and Gomorrah, Gen.19.24. Deut.29.23. Rev.19.20. & 20.10.

V. 10. *It ſhall not be quenched night nor day; the ſmoak of it ſhall go up for ever*] This devaſtation of Idumea ſhall laſt long; as of cities burned down, the ſmoke, embers, and aſhes, do a long time continue. See Jer.7.20. Rev. 14.11. and 18. 18. & 19.3.

from generation to generation, ſhall it lye waſte] That is, for many generations. See ver. 17.

it ſhall lye waſte] Heb. *be waſted:* as Chap.60.11. *ſhall be opened*, for, *ſhall ſtand open*; and, Neh.1.3. *is broken*, and *are burnt*, for, continue broken and burnt.

none ſhall paſſe through it, for ever, and ever] Heb. *ever of evers.* See the like note of extream deſolation, chap. 60.15. Jer.9.10,12.

V. 11. *The cormorant and the bittern ſhall poſſeſſe it; the owl alſo, and the raven ſhall dwell in it*] Such creatures, only, as haunt waſte places, ſhall be, and abide there. See the like, Chap.13.18-22. & 14.23. Zeph.2.13,14. Rev.18.2.

cormorant] Or, as ſome, *the Pellicane*, it is reckoned among the unclean birds, Deut.14.17. Levit. 11. 18. and noted for one, that keepeth in waſte places, Pſal.102.6. Zeph.2.14. It ſeems to be a Water-fowl, and is ſuppoſed to be ſo termed, for ſwallowing down fiſh, ſhell fiſh eſpecially, till by the heat of his gullet, or ſtomack, being in a manner concocted and made to open, he then *caſts up* again, and ſo picks the fiſh out of the ſhell. Ariſtotle, *hiſtory of living creatures.* l.9.c.10. Pliny, l.10. c.40. Tully, *of the Deity*, l. 1.

bittern] See on Chap.14.23.

poſſeſſe it] So, he will *make it a poſſeſſion*, Chap.14.23.

the owl] An unclean fowl, Levit. 11.17. Deut.14.16. ſo called, becauſe it ſhunneth the clear day-light, and flyeth abroad, in the *evening*, or *twilight*; as the adulterer doth, Job 24.15. it is rendred, *the great owl*, in Levit. and Deutr. See ver. 12.

raven] An unclean fowl, alſo, Levit.11. 15. Deut. 14. 14. that feedeth upon carcaſſes and carrion, Prov.30.17. Rev.19. 17, 18.

dwell] Inſtead of the former Inhabitants, chap.13.21.

and he ſhall ſtretch out upon it, the line of confuſion, and the ſtone of emptineſſe.] It ſhall by line and level, be deſigned and laid out, to be an horrible deſolation, and a waſte wilderneſſe; and in vain therefore for them, to attempt the reſtoring of it again, Mal.1.4. a metaphor taken from the manner of Maſons and Workmen, who when they are to take down ſome part of a building, are wont, by line and level, to mark out how far, or how much of it, is to be pulled down. See the like, 1 King.21. 13. Lam.2.8.

he ſhall] God ſhall; or, taking the word indefinitely, ſuch a line ſhall be ſtretched out upon it: as Chap. 22. 8. and 33.1.

ſtones] Or, *plummet*, or *level*, as we call it, from the Latine, *Libella*, a ſtone, plummet, or other weighty thing, hanging on the line, or cord, to keep it tight and ſtraight, Zach.4.10. See alſo, chap.28.17. and Amos 7.7,8.

confuſion and emptineſſe] The words are the ſame, uſed of that confuſed and formleſs ſhape of the lower part of the world, in its firſt production, Gen.1.2. See chap.24.10. Jer. 4.23.

V. 12. *They ſhall call the Nobles thereof to the Kingdom, but they ſhall not be there, and all their Princes ſhall be nothing.*] There ſhall be none of their Nobles or Princes left, to take the Government upon them, if it were offered unto them. See chap.3.6.

They ſhall call the Nobles thereof to the Kingdom] The particle *to*, is not in the text; and ſome therefore read it, *the Kingdom ſhall call the Nobles thereof*, to wit, to afford conduct, or defence to them; but the noun, and the verb, ſo joyned, agree neither in number, nor perſon; and that particle is oft wanting, chap.23.5. Pſal.45.7. howbeit, the like irregular ſyntax is in the next verſe. And a learned Writer renders it, *The Nobles thereof ſhall call for a Kingdom, when there is none there*; that they, under a King, enjoy their honours and places: ſo is the copulative uſed, Jer. 34. 1. Neh. 2.13. Job 21. 22, 34.

nobles] The word properly ſignifies *white* ones, Eccl. 10. 17. Jer.27.20. ſo called, becauſe ſuch are wont to go in *white*, that is, fair, goodly, and gorgeous apparel, Eccl.9.8. Luke 7.25. Rev.3.4.& 7.9,13,14.

and] Or, as ſome, according to that latter reading, *but*: as chap.29.13.

nothing] As chap.40.17.& 41.12. or, *none*: as Amos 6.10. 2 Sam.9.3.

V. 13. *And thorns ſhall come up in her Palaces, briers and brambles in the fortreſſes thereof*] As in the places where ſuch buildings formerly ſtood, when they ly ruined, is wont to be, chap.32.13,14.

And thorns ſhall come up] Or, *thorns alſo*: as chap.32.7. Some render it, *a multitude of thorns*; becauſe the noun is plural and maſculine; the verb ſingular and feminine.

in *her palaces*] The particle, *in*, is wanting: as chap.26.8.& 28.7.

and it ſhall be an habitation of dragons] Chap.13.22. & 35. 7. Jer.9.10,22.& 49.33. & 51.37. noted for abode in waſtes, Job 30.29. Mal.1.3. of the word, ſee chap.27.1.

and a court for owls] As if he had ſaid, owls ſhall keep court there, alluding to the courts, that were uſually before great mens houſes, 2 King.20.4. See chap.35.7.

owls] Or, *oſtriches*, as ſome would have it: ſee Lam.4. 3. Heb. *daughters of the owl*, as it is commonly, almoſt generally ſtyled: as Lev.11.16. Deut.14.15. and elſewhere: it may be, becauſe leſs then thoſe other kinds, mentioned, ver. 11,14,15. This, and the *Tannin*, in the branch next before, are found joyned together, Chap.43.20. as creatures, both abiding ordinarily in the Wilderneſs.

V. 14. *The wild beaſts of the deſart, ſhall alſo meet with the wild beaſts of the Iland.*] Heb. *Zijim*, and *Ijim*: of which, ſee chap.13.21,22.

and the ſatyre ſhall cry to his fellow] Or, *his mate*, ver.15. one to another: as Gen.11.3,7. See chap.13.21.

the ſcrich-owl alſo ſhall reſt there, and ſhall find for her ſelf a place of reſt] There being no body to diſturb her, Chap.13.2. Jer.7.33.

ſcrich-owl] Or, *night-raven*: our margent, *night-monſter*: ſome of the Jewiſh Doctors would have it to be a *Camelion*, that liveth by the ayr: Others of them, *an evil ſpirit*, that haunteth waſte places (Mat.12.43.) and our old Latine rendreth it *Lamia*, ſomewhat to that purpoſe; but the doting Talmudiſts tell us, that it is the name of Adam's firſt wife, made of the ſame mould with him, before Eva, Gen.1.27. who becauſe ſhe would not be ruled by him, ran away from him, and became an evil ſpirit; whereupon alſo they write on a parchment, which they faſten over the door of the new maried couple, *Adam Evah, out Lilits.* The word is no where elſe found in Scripture: it ſeems, by the name, to be ſome night-bird; for as another of the like kind, ver. 11. was ſo called of the *evening*: ſo is this, as being a night-haunter, of the *night.*

reſt] Or, *reſt her.* Heb. *make to reſt*; or, *place her reſt*: the word is in like manner uſed, Chap.51.4. Jer.31.4.

a place of reſt] Heb. *reſt*, ſimply: as Gen.8.9.

V. 15. *There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow*] What creature this ſhould be (the word being no where elſe read) the Jewiſh Doctors agree not: ſome of them would have it the ſame with that rendred *a bittern*, ver.11. (concerning which, ſee on chap.14. 23.) becauſe the names differ but in a letter; and that ſuch, as enterchangeth in Chaldee forms, eſpecially, oft with the other. But other of them, deny that, and ſay it is another kind of bird: nor is it probable, that the Prophet ſhould mention the ſame twice. Our old Latine, following the Greek, rendreth it, *an hedge-hog*: ſome other, *an owſel*, of her ſolitarineſs, ſuppoſed, by ſome, to be in Latine, called, *merula.* The word having no known ſtem, or ſtock, it is hard giving any certain ſentence of it: for whereas ſome would have it ſo termed, of *ſkipping*, or *hopping*, Cant.2.8. the radical letters agree not; they differ as much, as *ats, haſty*; and *az, then*: Howbeit, in the Arabick, the word of *leaping*, or *ſkipping*, is ſaid to be ſo written, as this here, with *az*: whence, in Avicenna, is found the name of a ſerpent, ſo called, becauſe it is wont to *ſpring up* from the ground, to faſten upon man or beaſt; which ſome therefore ſuppoſe to be here meant. That which might ſeem very probable, the words coming ſo neer, the one to the other, *hippez*, and *hippazah*, but that the text ſeems not ſo willing to admit it, ranking this among Fowls, and deſcribing the manner of her breeding, and brooding her young, in terms peculiar to that kind. I ſhould ſuppoſe, therefore, if I may be ſo bold, to deliver my conjecture in ſo doubtful a buſineſs, that the Serpent mentioned by Avicen, had its name from the Fowl here ſpoken of, and the manner of its motion.

lay] Heb. *deliver*: ſo chap.66.7.

hatch] Jer.17.11.

gather] *Brood*, her young ones, Mat.23.37.

under her ſhadow] Her wings, that ſhade and protect them, Pſal.91.1. Mat.23.37.

there ſhall the vultures alſo be gathered] Meet and flock together, as about a carkaſs ſuch are wont to do, Matth. 24. 28. Luke 21.37.

vultures] It is found among the unclean Fowl, Deut. 14. 13. and with the name a little altered, Lev.11.14. where the old Latine rendreth it, the *kite*: ſome other, the *faulcon*, ſo called of its ſwift *flight*, Deut.28.49. Jer.48.40. & 49. 22. but the ancient Greek, as our here, and there, *a vulture*: ſo called of its colour, becauſe black, as *ink*, Jer.36.18.

each one with *her mate*] Heb. *a woman*, and, or with *her friend*, or *familiar*, Exod.11.2. Jer.9.20. a defect of the particle: as Pſal.5.4. See ver.14,16.

V. 16. *Seek ye out of the book of the Lord, and read*] Look into the book of the Law, ſay ſome, wherein theſe curſes are recorded; or, as others, when the day cometh, of the execution of this judgment, take the book of this Prophecy into your hands, and read over this paſſage; and ſee if any of theſe be found wanting there: or, theſe ſhall as certainly be found all there, as if they were, by name, entred each of them into a roll of record; and there you might be ſure to find them, could ye but have the ſight of that book. Such like phraſes, alluding to rolls and regiſters, are frequent in Scripture, Exod.32.32,33. Pſal.56.8.& 69.28. Chap.4.3. Mal.3.16.

no one of theſe ſhall fail] Either of the ſeveral kinds: as, Mat.4.23. Luk.11.42. or of the whole number, and tale of each kind, entred into Gods liſt: as Chap.40.26.

none ſhall want her mate] There ſhall none of them be alone; but ſtore of each kind, ver. 14. or, none ſhall be without her mate, that they may there breed, and repleniſh the Country with ſuch kind of wild creatures: as Gen. 7. 2. Heb. *a woman*, or *each one*, *and her familiar, they ſhall not viſit*: that is, *miſſe*, or *want*, as the word of *viſiting* is uſed, Num. 31. 49. 1 Sam.25.15. in regard whereof, ſome render it, *a woman*, and *her mate,they ſhall not miſſe*: that is, neither the one, nor the other, ſhall be found miſſing, either in Gods roll, by thoſe that can come to the ſight of it, or in the countrey deſigned unto them; and ſo it ſhould, in effect, be the ſame with the former.

for my mouth it hath commanded, and his ſpirit it hath gathered them] An emphatical redundancy of the pronoun added to the noun: as Chap.8.13.& 48.6. Or, *my mouth, it is*, that *hath commanded* (or given order to have this done) *and his ſpirit it is*(whoſe mouth commanded it) that *will gather them together*, there to inhabit: the pronoun, for the verb ſubſtantive; as Eccl.1.5,10. Chap.43.10,13. a defect of the relative, as Chap.33.1,11,19. and a paſſage from perſon to perſon, as ver.5,6. Chap.33.4,6,17. he hath given out a commiſſion for it; and as by a ſecret inſtinct will bring them together, as he did ſometime to Noah, Gen. 7. 9. See Chap. 10. 6. Joel 2.11.

V. 17. *And he hath caſt the lot for them, and his hand hath divided it, unto them, by line*] Or, *he will caſt the lot for them, and his hand will divide it to them by line.* He will ſhare it out to them, and divide it among them, as an inheritance, whereof many are coheirs; or a poſſeſſion, wherein many are joynt purchaſers, is wont to be divided by line and lot, Pſal.16.5,6. Mic.2.5. the *line* being firſt uſed for the meting out of the parts; and the *lot*, for aſſigning of each one, out of the parts ſo ſet out and bounded, his ſhare: ſo was the land of promiſe ſhared, Num.26.53-56. Joſh. 13.7. & 14.1,2. & 18.4-6. which the Prophet may ſeem to allude unto, to wit, that as God had by line and lot, divided the Canaanites countrey to his people: ſo he had, in like manner, divided the Edomites land unto theſe wild and ſavage creatures, to inherit and poſſeſs it for ever, or for many deſcents; for ſo it followeth.

they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.] Heb. *to generation and generation*, that is, *for many generations*: as chap.60.15. See ver.10.

CHAP. XXXV.

Verſ. 1. *THe wilderneſs, and the ſolitary place, ſhall be glad for them; and the deſart ſhall rejoyce, and bloſſome as a roſe.*] This Chapter, and the former, are, queſtionleſs, two parts of one, and the ſame Sermon, and have coherence evident enough, the one, with the other; that being of the dreadful deſtruction of the enemies of Gods people, and the utter deſolation of their lands: this, of the joyfull and glorious reſtitution, exultation, and exaltation of Gods people, thereupon enſuing, and oppoſed thereunto. So chap.14.1,2. & 25.1-9.

wilderneſs] The land of Judah, that had before, by the enemy over-running it, bin made like a wilderneſs, Chap. 1. 7. & 8.23,24. & 14.17. & 32.12-14.

ſolitary place] Or, *waſte*. Heb. *drineſs*, that is, land of *drineſs*, or *drought*; as Pſal.63.1. chap.32.2. & 24.18. and there may be in the word, an alluſion to the name of *Sion*, thence derived. See Jer.30.17.

ſhall be glad for them] For the judgments of God, executed upon her malicious enemies, and her deliverance from their cruel oppreſſions, Pſalm 48.11. & 58.10.

the deſart ſhall rejoyce] Shall revive, recovering of her former devaſtations, and look as with a cheerfull and pleaſant ſurface again, Pſalm 96. 12. & 98. 8. chap. 52. 3. and 52.9.

bloſſome] Or, *flouriſh*: for the land or ground is not ſo properly ſaid to bloſſom, nor the *roſe* neither, Pſal.72.7. chap. 27.6. Hoſ.10.4.

as a roſe] Cant.2.1. ſo *as a lilly*, Hoſ.14.5. where the ſame verb is uſed.

V. 2. *It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging*] As the land, ſo the State alſo (for by the recovery of fertility and pleaſantneſſe to the land, is ſhadowed out alſo the flouriſhing condition of the State. See Chap. 4. 2.) ſhall have a new face, ſhall put on a new habite. Whereas it was penſive and mournful before, it ſhall now abound with joy, Pſal.126.1,2. ver.10. Chap.61.10. whereas formerly it was in a dejected and rueful condition, it ſhall now flouriſh exceedingly, and be more glorious, then before theſe calamities befell it. See on Chap.33.17.

bloſſom abundantly] Heb. *flouriſhing, flouriſh*: as Levit. 13. 12. but to another purpoſe there.

rejoyce even with joy] Heb. *exult, even with exultation*; or, as ſome render it, *even with exultation, ſhall it exult*. a defect of the particle: as Chap.33.7.

and ſinging] Or, *and ſinging it ſhall ſing*; for the verb is an infinitive, and imployeth, frequently, a defect of the indicative, or, imperative, or rather includeth either of them in it, Exod.20.8. where the word is, *Remembring*, for, *Remembring remember*, Eccl.9.11. *I returned, and ſeeing*, for, *ſeeing ſaw again*. So Ezek.1.14. Jer. 14.5. *ſinging ſing*, for, *ſing* abundantly. So Pſal.132.16. See Jer.31.12. & 51.48.

the glory of Lebanon ſhall be given unto it, the excellency of Carmel, and Sharon] It ſhall now be, for ſtatelineſs, like Lebanon, a mountain full of lofty Cedars; for wealth and beauty like Carmel and Sharon, two places of ſpecial note, for fertility and pleaſantneſſe. See Chap.27.6. & 29.17. & 32.15. and 33.9.

they ſhall ſee the glory of the Lord, and the excellency of our God] Either his people ſhall ſee it: as Chap.33.17. & 52. 8. & 66.18. or men ſhall ſee it, others alſo ſhall ſee it, & take notice of it, as well as they: as Pſal.98.3. Chap.40.5. or taking the word indefinitely, the glorious majeſty and power of God, ſhall be moſt conſpicuouſly ſhewn and ſeen, as in the deſtruction of the enemies of his people, and the overthrow of their lands and ſtates; ſo in vindication of his people, delivery of them from their former diſtreſſes, and raiſing them to ſuch a flouriſhing and glorious eſtate, that were in ſo great contempt before, Chap.33.5,10. & 40.5. & 59.19.

V. 3. *Strengthen ye the weak hands, and confirm the feeble knees*] The Prophet having before declared, both what judgments God intendeth to inflict on the enemy; and unto what eſtate he is reſolved to raiſe up his people: hereupon he exhorteth, and exciteth them to hearten and encourage one another, Gods Miniſters eſpecially, the weak and feeble-minded ones, with faith and patience, to expect the fulfilling of theſe gracious promiſes, Heb.12.12.

weak hands] Hands that hang down, Job 4.3. See chap. 13. 7.

feeble knees] Knees, for feebleneſs, ready to fall. So the word importeth, Job 4.4.

V. 4. *Say to them that are of a fearful heart; Be ſtrong, fear not*] Be not out of heart, or diſmayed, in regard of your preſent preſſures, Chap.40.1. & 43.1.

fearful] Heb. *haſty*: as Chap.32.4. prone to fear; oppoſed to *confidence*, Chap.28.16.

behold, your God will come with vengeance, even God with a recompence; he will come, and ſave you] God will, ere long, come to execute judgment on your enemies, and to work your deliverance.

behold] As Chap.30.27.

your God] Whom your enemies jeer you with; demanding where he is, or what is become of him, Deut.32.37. Pſal. 42. 3. & 115.2.

will come] Though it ſeem long before he come, as the Phyſitian to the patient, that lyeth in pain; and relief to thoſe that are in diſtreſs, Pſal. 6.3. & 10.1. & 13.1. and the wicked think he will never come, Chap.5.19. Zeph. 1.12. yet he will ſurely come, and that ere long, Chap. 30.27. & 40.10. & 66. 15. Hab. 2. 3. Heb.10.37.

with *vengeance*] To take vengeance on your enemies and oppreſſors, Chap.34.8. & 59. 17, 18. a defect of the particle *with*, both here, and in the next: as Chap.34.15.

recompence] Or, *retribution*. See Chap.34.8.

he will come, and ſave you] Or, *when he cometh, he will ſave you*: as Chap.30.20. Ruth 2.9. See Chap. 33. 22. & 50. 1. performed, and made good, in part, in many gracious deliverances, at ſundry times, from divers grievous calamities, from the Aſſyrian yoke, and from the Babylonian bondage, Chap. 37.35. & 38.6. Jer.30.8,10. but perfectly fulfilled in Chriſt, Chap.9.5,6. Matth.1.21.

V. 5. *Then the eyes of the blind ſhall be opened:*] The great and manifold benefits, comforts, and bleſſings, that by thoſe deliverances, ſhould accrue to Gods people, as well ſpiritual, as corporal.

Then] When by the foregoing afflictions, Gods people being now fitted for mercy, God ſhall be pleaſed to afford it, Chap.1.25. & 4.2-4. & 48.10.

the eyes of the blind ſhall be opened] They that were before moſt ſtupid and brutiſh, ſhall now evidently ſee what affection God beareth to his people, what care and regard he hath of them, Pſal.58.11. & 126.3. or, thoſe that were ſpiritually blind before, ſhall now, being illightened, ſee, conceive, and underſtand, both the myſtery of godlineſſe revealed in Gods Word, and his mercy and goodneſſe manifeſted in his works, Pſal.34.5. & 107.43. & 119.18. See Chap.29.18. & 32.3. & 42.7. & 43.8. fulfilled, corporally, in cures wrought by Chriſt, Matth.9.27. & 11.5. & 12.22. & 20.30. & 21.14. Joh.9.6,7. ſpiritually, in the Miniſtery of the Goſpel, by the efficacy of his Spirit, Act.26.18. 2 Cor.4.6. Eph. 1. 18. Rev.3.18.

and the ears of the deaf ſhall be unſtopped] They ſhall now liſten to the Word of God ſpeaking in his book, and by his meſſengers, that had no liſt to hearken unto either, before, Chap.29.18. & 30.20,21. & 32.3. & 50.5. Pſal.40.6. Job 33. 16. fulfilled in Chriſts time, both corporally, Matth. 11. 5. Mar.7.32. and ſpiritually, Act.2.37,41. & 8.6,14. & 13.42, 48. & 16.14.

opened] There is a pleaſant conſonancy between this term and the former; which our Engliſh cannot expreſſe.

V. 6. *Then ſhall the lame man leap as an Hart*] Even thoſe that are lame ſhall get up, and go forth, to ſee the overthrow given the enemy, and gather ſome part of the ſpoils, Ch. 33. 23,24. or men ſhall be cured of ſuch ſpiritual defects, in their ſouls, whereby they were diſabled unto ſincere, upright, conſtant, and cheerful walking in Gods wayes, Jer.6.16. fulfilled in Chriſts time, both corporally, Matth.11.5. & 15.30. & 21.14. Joh.5.8,9. Act.3.2. & 8.7. & 14.8. and ſpiritually, Rom.6.4. & 8.1. Gal.5.25. Eph.2.8.

as an hart] As men are wont to leap and ſpring up, upon ſudden occaſion of joy, Luk.1.41,44. Act.3.8. or, walking both nimbly and ſteadily, in the good wayes of God, Pſal.18. 33. & 119.32. Heb.12.13.

and the tongue of the dumb ſing] Thoſe that have leaſt tongue, or had no tongue at all, to ought that is good, Mat. 12.34. yet ſhall then, for joy, ſing, and chant out the praiſes of him, that had done ſo great things for them, Chap.26.1. & 32.4. ver.2. fulfilled in the times of the Goſpel, both corporally, Matth.9.32,33. & 12.22. & 15.30. Luk.1.64. and ſpiritually, Matth.21.16. Luk.2.20. & 19.37. & 24.50. Act.3.8,9. Rom.15.11. Col.3.16.

for in the wilderneſſe ſhall waters break out, and ſtreams in the deſart.] One main ground of their joy, and their ſinging for joy, the great alteration that ſhall be, for the better, in the Jewiſh land and State. That which was a waſte wilderneſſe before, ſhall now be a well watered, and, conſequently, a fruitful and pleaſant place. See ver.1,2. Chap.30.23,25. & 33. 15. A type of the ſpiritual watering, whereby ſuch perſons and places become fertile and fruitful, that were barren of all grace and goodneſſe before, Joh.7.38,39. 1 Cor.3.6-8. See the like promiſe to another purpoſe, chap.43.20.

ſhall break out] Heb. *ſhall be cloven*; that is, ſhall flow out from the earth, being cloven. So Pſal.74.15.

V. 7. *And the parched ground ſhall become a pool, and the thirſty land-ſprings of water; in the habitation of dragons, where each lay*, ſhall be *graſſe with reeds and ruſhes*] The ſame thing in other terms.

parched ground] Heb. *heat*, chap.49.10. or, *ſcorching heat*; for it hath affinity with two words, that ſignifie *to ſcorch*, or, *burn*: *ſcorching heat*, for, ground ſcorched with *heat*; as in the next branch, *thirſt*, for, a land of *thirſt*; a thirſty land: as alſo, Deut.8.15. and, *drineſſe*, for a land of *drineſſe*; a dry land, ver.1. The word, ſave in two places, this, and that other, is not found.

ſhall become] Heb. *ſhall be for*, or, *unto*: as chap.32.15. See chap.41.18.

ſprings] As Chap.49.10.

the habitation of dragons] Whoſe abode is in waſte places, See Chap.34.13.

where each lay] Heb. *her couch*, or *reſting place*: as it is rendred, Prov.24.15. Jer.50.6. where they, or each of them, lay. See the like form of ſpeech, chap.2.20. 2 King.5.13.

graſſe with reeds and ruſhes] So the particle is uſed, Ezra 1. 5. Jer.19.13. or rather, *a court for reed*, or, *cane, and ruſh*: for either word, though collective, yet is ſingular. The word here uſed, doth ſignifie, moſt commonly, *graſſe*, chap. 15.11. & 40.6,7. but ſometime, alſo, *a court*, or, large open place, wherein graſſe uſually groweth. So in another form very frequently; but in this alſo, chap.34.13. and ſo here.

reed] Or, *cane*: for ſo the word is; and as yet remaineth in Greek, Latine, ours, and divers other languages. See ch.19. 6. & 36.6. & 42.3.

ruſh] That uſeth to grow in moiſt and miry places, neer to pools and plaſhes, Job 8.11.

V. 8. *And an high-way* ſhall be *there, and a way; and it ſhall be called the way of holineſſe; the unclean ſhall not paſſe over it; but it ſhall be for thoſe:*] Having related the flouriſhing condition of the land and ſtate with Gods people, in the words before-going; becauſe all that were of little worth, unleſſe it might be quietly enjoyed, and were to continue ſuch: he addeth here another benefit, that Gods people ſhould be bleſſed with, to wit, peace and ſafety, chap.32.18. & 33. 20. deſcribed here by freedom of paſſage from place to place, ch.33. 17. and the excluſion of ſuch as might annoy or diſturb, chap. 29.20. & 32.5,6. & 33.19.

ſhall be *there*] In the lands of Gods people.

an high-way, and a way] A common road *way*, and *a cauſey*; the one for man, with beaſts and carriages; the other, for foot paſſengers: or, *a cauſey, and a way*; that is, *a way caſt up*: for ſo the word here, and no where elſe found, importeth, *a cauſey*, or, *caſt-way*: as alſo another of the ſame family doth, more commonly uſed, chap.7.3. & 40.3. & 49.10. both coming from a word that ſignifies *to caſt up*, chap.62.10. Jer. 18. 15. in wayes uſed for firmneſſe and ſureneſſe. Of the form of ſpeech, ſee chap.4.5. Howbeit, I ſuppoſe the word, or words here uſed, to be taken collectively, for *ways*, or *cauſeys*; as chap.40.3. the ways ſhall not be neglected and ly waſte, as formerly they did, chap.33.8. Lam.1.4. but ſhall be kept in due repair, and fitted for the conveniency of paſſengers, who ſhall travel freely and ſafely by them.

it ſhall be called] Or, *it ſhall be ſimply*: ſee on chap.32.5. & 62.12.

the way of holineſs] Or, *a way of holineſs*, that is, *an holy way*; as *hill of holineſſe*, for *an holy hill*, Pſalm 15.1. and *city of holineſſe*, for *an holy city*, chap.48.2. or, *the way of the ſanctuary*, the way of the Temple: ſo it is called, as a place of *holineſs*, Pſalm 20.2. Ezek.42.14. See ver.10. or, *the way of* men of *holineſs*, that is, *of holy men*: a way, for ſuch alone, to walk or travell in, a type of the way to heaven, Mat.7.13,14. *holineſs*, for *holy men*; as *peace*, for *peaceable men* Pſalm 120.7. *charity*, for *charitable*, Prov.10.12. *righteouſneſſe*, for *righteous*, as moſt, chap. 41.2.

the unclean ſhall not paſſe over it] Or, *by which the unclean ſhall not paſſe*: the poſitive, for the relative; as chap.30.6. & 47.4. unclean people, that is, ſtrangers, ſuch as the Aſſyrians, Syrians, Ethiopians, and Egyptians, ſhall have no more acceſs to the land of Judah, to paſs to and fro in it, as formerly, Lam. 1.10. nor ſhall the paſſage to Gods houſe be peſtered with unclean perſons of their own, the State being now refined and reformed, chap. 1. 25, 26. and 60. 21. and 62. 12. Revel. 21.27.

but it ſhall be for thoſe] To wit, for thoſe Saints, or holy ones. See ver.9. the pronoun, for the verb ſubſtantive, as Eccl.1.5,10. Job 28.28. the pronoun, for the noun, as chap. 33.2. Heb. *and*, for *but*; as chap.29.13. or, *and*, for *for*; as chap. 29.14. and ſo ſome here, but reading the words another way, thus; *for he* ſhall be *with them* (as ver.7.) or ſhall be *to them*, to wit, a guide; he ſhall accompany them, conduct, and guide them, as he did the Iſraelites in their travelling to Canaan, Exod.13.21,22. & 33.14-17. that they may neither miſs their way, nor miſcarry in it, Pſalm 23.3,4. & 25.8,9. & 119.130. Luke 1.79. And a learned late Writer, notwithſtanding the pauſe, taketh in hither from the next branch; *but he ſhall be walking the way with them*; He, that is, God, ſhall go along with them, and accompany them in their way. Howbeit, I encline rather to the former reading, for that which followeth, ver.9.

the wayfaring men, though fools, ſhall not erre therein] The way ſhall be ſo plain, and eaſie to find, being a cauſey caſt up, and ſo ſtrait, and right on, without windings and turnings, ſuch as other croſs ways are wont to have, Pſalm 125.5. Prov. 2.13,15. that even the ſimpleſt that are (of whom it is made a note, that they *know not the way to the city*, Eccl.10.15.) ſhall not miſs of it, or, through want of skill, ſtray from it, eſpecially having ſuch a guide at hand, as occaſion is, to direct them, chap. 30.21. & 59.21.

the wayfaring men] Heb. one *going*, or *walking the way*, or in *the way*; as chap.65.2. taken collectively.

though fools] Heb. *and*, which thoſe that go the laſt way above-mentioned retain: but ſo, chap.41.5. or, *even fools*, as chap.1.6.

therein] Wanting; as, *thereof*, chap.27.9. So Deut. 8. 12. Jer.6.16.

V. 9. *No lion ſhall be there, nor any ravenous beaſt go up thereupon; it ſhall not be found there*] The plainneſs of the way, and freedom from men ill-diſpoſed and ill-affected, was before: here is now ſecurity given, in regard of fierce or ravenous beaſts, that might annoy paſſengers, and either deſtroy, or diſturb them, in their paſſage to and fro.

no lion] This paſſage ſome expound of men, for fierce and ravenous diſpoſition, like to ſuch wild creatures, as chap. 11. 6-9. but of ſuch, he ſeems to have ſpoken before. Others, of the Devil, that roaring Lion, ravenous Woolf, and red dragon, 1 Pet.5.8. John 10.12. Rev.12.3,9. but it ſeems rather, as the words ſound, and as Job 28.8. conceiving it to be underſtood of the removal, or reſtraint of ſuch noiſome and noxious creatures, as uſe to grow numerous in thoſe places, that through want of inhabitants lye waſte, Exod.23.29. and had ſo done in many places of the land, in all likelyhood, during the time of the forepaſſed preſſures, where the inhabitants had, by the enemy, bin driven from their dwellings: but it is here ſaid, that now they ſhould be rid of ſuch, and no longer infeſted with them: ſee the like promiſe, Lev.26.6.

nor ravenous beaſt] Heb. *ravenous of beaſts*: the word properly ſignifieth, *a burgler*, one that breaketh into houſes, to rob and ſpoil, or murder and miſchief, Ezek.7.22. & 18.10. Hoſh. 4.2. Mic.2.13. more generally rendred, *robbers*, Jer.7.11. alluded to, John 10.1,8,10. here uſed, for any ravenous creature; ſuch, among wild beaſts, as theſe are among men: *ravenous*, or *ravener* (for the word is ſubſtantive) *of beaſts*, that is, not one, that in a ravenous manner maketh havock and ſpoil of other beaſts; (though ſuch commonly ſo do;) but one among beaſts, that is ſo qualified, or that ſo practiſeth; as, choice of *firres and cedars*, is not the choice that others make of cedars; but the choice ones among them, chapter 37. 24. Jeremiah 22. verſe 7.

ſhall go up thereon] Or, *ſhall paſſe along thereby* : for ſo the word is oft uſed, without ſpeciall notion of aſcent, 2 Sam. 2. 1. & 5. 19, 20. chap. 36. 10. See chap. 38. 8. Howbeit, the word may ſeem to have ſomewhat more then ſo in it here ; and to have ſome reference to the condition of the way before-mentioned, being ſaid to be a cauſey, or a way caſt up, and ſo raiſed to ſome height, ver. 8. as if he had ſaid, that though wilde beaſts might lurk in ſome by-places out of the way; yet none of them ſhould be ſo bold, as to come upon the cauſeys, to impeach travellers in their paſſage.

it ſhall not be found there] Or, *it ſhall not be there :* as chap. 13. 25. & 51. 3. none of thoſe ravenous creatures ſhall haunt the high-ways ; as Judg. 14. 5. 1 Kings 13. 24. Prov. 26. 13. alluded to, Jer. 5. 6.

but the redeemed ſhall walk there] The ways ſhall be free and ſafe, for thoſe that God hath reſerved for himſelf, and delivered out of the fore-going ſtreights and diſtreſſes. See v. 8.

but] Heb. *and*, as ver. 8.

redeemed] Or, *reſerved, reſcued, delivered* ; as Pſal. 107. 2. chap. 51. 10. & 62. 12. & 63. 4.

walk] Or, *go, travel* ; as ver. 8.

there] Or, therein ; as Deut. 8. 12. wanting in both places : but here ſupplyed from the former branch.

V. 10. *And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads*] Thoſe that God ſhall have delivered, either from the Aſſyrian Invaſion, or the Babylonian bondage, both types of the ſpirituall deliverance of Gods people by Chriſt, ſhould with expreſſions of much joy, repair after their wonted manner, to the ſet place of Gods ſolemn ſervice, being freed from their former tears and fears, and ſetled in an eſtate of continued joy and ſafety.

ranſomed] The word is in ſignification the ſame with that uſed, v. 9. as appeareth plainly both here, and chap. 51. 10, 11. the word ſignifieth firſt, and properly, *to redeem, or buy out* ; as Exod. 13. 13. & 34. 20. Num. 18. 15-17. Job 5. 20. but it is commonly uſed, in a more general notion, for *reſcuing*, or *delivering* out of danger or diſtreſs , by any means or courſe whatſoever, Deut. 9. 29. 2 Sam. 4. 9. Pſalm 55. 18. & 34. 22. & 78. 42. chap. 29. 22.

ſhall return, and come to Zion] Shall return from captivity, or come back from thoſe places , whither they had fled formerly for fear of the enemy. See Chap. 1. 27. & 10. 22. or *ſhall return and come*, that is, *ſhall again repair* (after their wonted manner, as the phraſe is uſual, Gen. 26. 18. Pſalm 78. 41. Mal. 1. 4.) *to Zion*, that is, to Jeruſalem, whither there was no free paſſage before, as chap. 33. 20. or to the houſe of God, the Temple there ſituate ; as Pſalm 84. 7. Chap. 2. 2.

with ſongs] Or, *with a ſinging noiſe* ; or, *with a noiſe of exultation* : ſo the word properly ſignifies, Chap. 14. 7. & 48. 20. & 51. 11. See ver. 2. either with ſuch mirth as they repaired with to their ſacred ſolemnities; See Chap. 30. 29. or with ſolemn ſongs , penned on purpoſe for their preſent deliverance, Pſalm 32. 7. Chap. 26. 1. & 38. 9, 20.

and everlaſting joy upon their heads] Or, *and* with everlaſting joy. See Jer. 2. 37. or, *and everlaſting joy* ſhall be *upon their heads* ; the verb wanting, as Chap. 51. 11. ſupplyed, as Chap. 61. 7.

everlaſting joy] Or, *laſting joy*. Heb. *joy of an age*, or *of perpetuity*, as Chap. 61. 7. joy of long continuance here, Chap. 32. 17. and to all eternity hereafter, John 16. 22.

upon their heads] Heb. *head* ; as chap. 51. 11. on the head of each of them, as a precious crown, 2 Tim. 4. 8. James 1. 12. Rev. 2. 10. & 4. 4. & 7. 9. or a garland, ever green, and never fading, 1 Pet. 1. 5. & 5. 4.

they ſhall obtain joy and gladneſſe] Abundance of joy, chap. 51. 3, 11. fulneſs of joy, in the light of Gods favour, manifeſted in theſe, and the like gracious works wrought for them ; but much more compleat, in the immediate enjoyment of his glorious preſence hereafter ; the one being, as a type or ſhadow, ſo a fore-runner, and earneſt of the other, Pſalm 4. 7. & 16. 11. & 89. 15, 16. & 126. 2. 1 Pet. 1. 8. 1 John 1. 5.

and ſorrow and ſighing ſhall flee away] The former griefes and groans, proceeding from their heavy foregoing preſſures ſhall utterly vaniſh, and be clean forgotten, as if they never had been, Chap. 25. 8. & 30. 19. John 16. 21. Rev. 21. 4.

CHAP. XXXVI.

Verſ. 1. NOw *it came to paſſe in the fourteenth year of King Ezekiah, that Sennacherib the King of Aſſyria, came up againſt all the defenced cities of Judah, and took them*] The relation of Sennacheribs Invaſion of the land of Judah, together with the deliverance of the city of Jeruſalem , and the deſtruction of a great part of his army, and the ſhameful flight of himſelf with the reſidue, and the murther of him , at home, by the hands of his own ſons ; is here inſerted, out of the records, in the books of the Kings, and Chronicles , in this Chapter and the next ; both to clear ſome of the foregoing Prophecies; and to confirm, and ſeal up the truth, both of the predictions therein contained, of thoſe evils that were to befal the Jewiſh Nation, for their ſins ; as alſo of the promiſes delivered in them, concerning Gods protection and deliverance of his faithful people among them, and of the comminations of the defeat and overthrow , therein denounced, againſt their adverſaries, Chap. 10. & 14. 24, 25. & 17. 12-14. & 24. & 25. & 30-35. See the like relations, to the like purpoſe, inſerted in the Prophecies of Jeremy, Chap. 39. and 52. And this ſtory , ſee 2 King. 18. 13. and 19. and 2 Chron. 32.

Now] Heb. *And* ; as 2 Chr. 36. 22. chap. 7. 1. for with the copulative, the Hebrew oft beginneth new narrations. So Ezr. 1. 1. Neh. 1. 1. Jon. 1. 1.

it came to paſſe, that] Heb. *it was* : with a defect of the particle carrying on the relation : as Chap. 7. 1.

in the fourteenth year] About eight years after the ſurpriſal of Samaria by Salmaneſer , and the deportation of the ten Tribes. See 2 King. 18. 10, 13.

of King Hezekiah] See Chap. 1. 1.

Sennacherib] Heb. *Sancherib*. Herodotus , who maketh mention of him, lib. 2. calleth him, *Sanacharib*.

King of Aſſyria] This Sennacherib ſeemeth to have ſucceeded Salmaneſer in the Aſſyrian Empire, either immediately, as moſt think, or mediately, as may well be deemed , Sargon coming between. See Chap. 20. 1. Herodotus ſtyleth him, *King of the Arabians, and Aſſyrians* ; not of the Arabians only, as Joſeph the Jew miſ-relates him, lib. 10. c. 1.

came up] A term uſed of military expeditions. See Chap. 7. 1.

againſt all the fenced Cities of Judah] In purſuit of the Conqueſt, that his predeceſſors had made, Salmaneſer of Samaria ; and Sargon of Paleſtine, (Chap. 20. 1.) he attempted now againſt Judea, upon pretence of the contribution with-held by Ezekiah, which unto Tiglath-Pileſer had, in former times, been paid in yeerly, by Ahaz his Father, 2 King. 16. 7-9, and 18. 7.

and took them] That is, either took the moſt of them ; not all ſimply, (for ſome of them he had not yet taken : See Chap. 37. 4, 8.) but all in a manner, ſome few only excepted, that ſeemed as nothing, in compariſon of the reſt : as thoſe univerſalls are frequently taken, ſee Chap. 64. 6, 7. Jer. 6. 28. & 9. 2. or, *he came up againſt them all, and took them*, for , *he came up againſt them all*, with a purpoſe *to take them* : as, *Balak aroſe, and warred againſt Iſrael*, for, *roſe* with a purpoſe *to war againſt Iſrael*, Joſh. 24. 9. againſt whom yet he never actually warred, Judg. 11. 25. his purpoſe was to ſurprize them all , whatſoever the iſſue were : and this way that ſeems to look, and to lead, that we find, 2 Chr. 32. 1. where it is ſaid, that *he encamped againſt the fenced cities, and thought to take them to himſelf*. Howbeit, the former ſeems to ſuit better, both with the matter of the ſtory, and the drift of the relation. Otherwiſe, no mention ſhould be of the taking of any. Beſide, that his *purpoſe*, there mentioned, may have a more ſpecial reference, not ſo much ſimply to the *taking* of them, as to the taking of them, *to himſelf* , that is, to have, and hold them, as his own ; wherein he fell ſhort of what his intent and purpoſe was. And he nameth expreſly , *the fenced cities* , both here and there : as Chap. 25. 2. to intimate the general overrunning and ſubduing of the whole country before him. For thoſe of leſs ſtrength muſt of neceſſity yeeld , when thoſe of defence were unable to hold out. See chap. 33. 8.

V. 2. *And the King of Aſſyria ſent Rabſhakeh from Lachiſh, to Jeruſalem, unto King Hezekiah, with a great army :*] See 2 King. 18. 17. 2 Chr. 32. 9.

the King of Aſſyria] Sennacherib, 2 Chr. 32. 9.

Rabſhakeh] 2 King. 18. 19. mention is made of two others joyned with him, to wit, *Tartan* (of whom, ſee alſo, chap. 20. 1.) and *Rabſaris* ; (of which name, ſee Jer. 39. 3.) but thoſe other two are here omitted, and notice is only taken of Rabſhakeh ; either becauſe the principal man, in the Commiſſion, though laſt named, in the relation ; or, as is moſt likely, becauſe he was the principal ſpeaker, and the beſt ſkilled of them, it may be, in the Jews language, 1 King. 18. 19. whether the term *Rabſhakeh*, be the proper name of the man , or the title of his place ; (as of *Rabſaris* is deemed) importing the *Chief-Butler*, or, *Cub-bearer* to the King , is not very certain. For as for the Jewiſh tradition , that he ſhould be an apoſtate Jew, (which ſome of them gather, becauſe he ſpake their language, ver. 13. and becauſe they rent their garments, upon his blaſpheming, ver. 22. whereof ſee more there; weak grounds to build that conceit upon) and that he ſhould be the Prophet Eſay's ſon, in relation to whoſe apoſtacy , the Prophet ſhould name his other ſon, that continued loyal and conſtant to his fathers God, and in his faith , *Shear-jaſhub* ; Chap. 7. 3. it may juſtly be deemed, as many other of the like, a fancy of their own framing.

from Lachiſh] A city of Judah, (of which, ſee Joſh.10.3,32. & 15.39.) againſt which he lay encamped, 2 Chr.32.9. and where Ezekiah's meſſengers found him, when they came to him, and there made an agreement with him, 2 King. 18.14. contrary whereunto, he now ſends Rabſhakeh from thence with forces, either to ſeize on him, or to beſiege him.

to Jeruſalem] The head city of the kingdom,(ſee chap.1.1.) which unleſſe it ſhould, upon the ſight of his vaſt army, and his ſummons ſent with it, ſurrender, he was reſolved to beſiege.

with a great army] Heb. *heavy*. So alſo, 2 King.18.17. See Chap.32.2.

and he ſtood by the conduit of the upper pool, in the high-way of the fullers field] Of this place, ſee on ch.7.3. & 22.9.

V. 3. *Then came forth unto him*] By the Kings appointment, ver.21. whom they had ſummoned to a parley, 2 King. 18. 18. it being neither honourable, nor ſafe, for him, to go out to them himſelf in perſon.

Then] Heb. *And*: as chap.30.29.

Eliakim Hilkiahs ſon, who was over the houſe,] Or, *high-ſteward*: advanced now to that office, which Shebna formerly held, as was by this our Prophet foretold ſhould be, Chap.22.20,22.

and Shebna the Scribe] Or, *Secretary*; who had been *over the houſe*, or *high-Steward*, before, Chap.22.15. and this ſeems to be the firſt ſtep to his utter down-fall, foretold, and threatned, ch.22.19. of the office, ſee 2 King. 4. 3. Beſides, hence it is not improbably conjectured, that this man Shebna, was either a ſtranger born, or of baſe and ignoble birth; for that there is no mention at all made of his parentage, when as of the other two, the one before, and the other after him, there is. See Chap.22.16.

and Joah Aſaphs ſon, the Recorder.] Or, *Remembrancer*: it ſeemeth to have been an office, not unlike to our *Maſter of Requeſts*. See 2 Sam.8.16. alluded unto, ch.62.6.

V. 4. *And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great King, the King of Aſſyria; what confidence is this wherein thou truſteſt?*] He beginneth this Meſſage, that he would have them deliver, from his Maſter, to Ezekiah, with his Maſters lofty title, *The Great King*; which the Aſſyrian Kings then arrogated, as having the largeſt extent of any known Monarch; and the Chaldean kings took up, after them, having diſſolved their Empire; (but indeed is the ſtyle beſt beſeeming him, who is abſolute Lord; and King of heaven and earth, Pſal.47.2. & 48.2. Mal.1.14.) thereby to terrifie King Ezekiah, as afterward to affright his people, ver.13. And his main drift throughout his whole ſpeech, is to ſhew, that Ezekiah could not have any ground of hope, to be able to ſtand out againſt ſo great a Potentate, as his grand Maſter was, either from any power of his own, or from any other to be expected from abroad, either from man, or from his God.

I ſay (ſaiſt thou) (*but* they are but *vain words*) *I have counſel and ſtrength for war*] In theſe words, his intendment ſeems plain to be this, to upbraid him with vanity, and condemn him of folly, if he ſuppoſe himſelf able to match, much more, if to out-go his Maſter, either in policy, or in power, being ſo defective in either: but the manner of ſpeaking, being very conciſe, maketh the ſentence not ſo clear.

I ſay (ſaiſt thou)] Theſe words, *ſaiſt thou*, muſt of neceſſity be ſupplyed, if we retain the reading, which the text here exhibiteth. But in the Hiſtory of the Kings, 2 King. 18. 20. it is, not, *I ſay*, but, *Thou ſaiſt*; the letters the ſame, and the points, or vowels alſo, all ſave one: and this if we follow, no ſupply at all will need. *Thou ſaiſt*, that is, thou mayſt ſay, peradventure; though it be folly for thee ſo to do: an indicative form in a potential ſenſe: as Num.23.10. Neh. 6. 6. Eſt.5.14. Job 37.23. Chap.26.9,18. Yet ſome would have it ſpoken by Rabſhakeh in his own perſon, or in the perſon of his king, *I ſay*, it is *but a vain thing*, for thee to ſay, or think thus, or thus: or, as ſome of our former verſions; *I ſaid, ſurely*, thou truſteſt *in vain words*: ſupplying that of *truſt*, from ver.4. But I rather take it to run here, as in the ſtory whence it is taken.

but they are but *vain words*] Heb. *A word of lips*; that is, ſay ſome, a word, that cometh from the *lip* only; that which he could not ſpeak from the heart; as being conſcious to himſelf, of his own deficiency in either: ſo it ſhould be, not unlike that, ch.29.13. of *honouring God with the lip*, and *not with the heart*: but it ſeems rather to import vain and windy words; and the *lip*, to be oppoſed here, not ſo much to the *heart*, as to the *hand*: words without fruit, or effect; and may well be rendred, *matter of lips*, idle talk only: for the word, *word*, in Hebrew, doth oft ſignifie *matter*; as it is alſo rendred, Prov.16.20. & 25.2. So Prov.14.23. *the word*, or *matter of lips*, is oppoſed to the *labour of the hands*; and profit, or *advantage*, ſaid to come of the one; nothing but *want* to proceed from the other: and, *a man of lips*, Job 11. 2. is put for, *a talkative man*; for one that talks much, but proves nothing. Nor can I accord, therefore, with thoſe, who by *a word of lips*, here underſtand *eloquence*; becauſe *lip* ſeems to be put, not for *language* alone, as Gen.11.1. Zeph.3.9. but for fineneſs of *language*, Job 12.20. yet ſo the Geneva verſion, rendring the text, *I ſay, ſurely* I have *eloquence*; as ſpoken in the perſon of Ezekiah: the uſe of the phraſe carries it the other way, rather.

I have *counſel, and ſtrength for war*] The words thus read, are ſpoken as Ezekiahs, intimating a conceit, that he ſhould have of his own ſufficiency, for ſuch requiſites as were needful to wage, and maintain war with. But ſome of our former verſions render the words, thus, *but counſel, and ſtrength* are *for war*; as ſpoken by Rabſhakeh, (but ſcoffingly) in way of advice to Ezekiah, not to rely on vain words, that would ſtand him in no ſtead; but to conſider ſeriouſly what want he had, as well of good counſel, as of forces and arms, being both alike neceſſary for war. See Prov.20.18. & 24. 6. Luk. 14. 31. And there want not thoſe, who read the whole paſſage in one continued tenour. *Thou ſayeſt* (that is, thinkeſt, imagineſt, with thy ſelf) that *counſel, and ſtrength for war*, are *but a matter of words*; that is, as eaſie to be had, as words are; or, as others, that *ſurely lip-labour* (ſo, ſay they, in ſcorn, he termeth prayer) is *counſel, and ſtrength* ſufficient *for war*: as if inſtead of theſe, he relyed upon prayer. So the Jewiſh Doctors. But theſe expoſitions ſeem over-forced.

Now in whom doſt thou truſt, that thou rebelleſt againſt me?] If thou haſt not a fond conceit of thine own ſufficiency herein, what other aid or power from abroad, is it, that thou relieſt upon? that thou dareſt offer to withdraw thy ſelf from mine obedience, whoſe Predeceſſors, thy father before thee acknowledged, 2 King.16.7. & 18.7.

V. 6. *Lo thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it.*] Having endeavoured to beat him, or ſcoff him off, rather, from confiding in any policy or power of his own: he now labours to take him off, from expectation of any ſure aſſiſtance from abroad. If he think of any forreign forces, it muſt be from Egypt; but Egypt was more like to hurt, then to help: for that was her wonted guiſe. Which he ſetteth forth, by a reſemblance taken from a bruiſed, or broken cane, which if a man lay hold on to ſuſtain him, when he is in danger of falling, will not only fail him, but maim him, with the ſharp toothed ſlivers of it, running into his hand.

in the ſtaff of this broken reed] Thus he termeth Egypt, *a ſtaff*, being an emblem of ſtay and ſupport, (ſee ch. 3. 1.) becauſe ſhe profeſſed and promiſed ſupport and ſuccour to other people. See on Chap.18.2. & 30.2. & 31.1. And *a reed*, or *cane*, rather, (for the Hebrew word here uſed, is the very ſame with our Engliſh; whence alſo by the Greek and Latine, it deſcended unto us) in way of alluſion, partly, to thoſe paper-canes; for which Egypt, abounding in them, and ſupplying other countries, far and neer, with them, was famous; (ſee on ch.19.6,7.) and partly, alſo, to ſuch canes, as men commonly uſed for walking-ſtaves; as we alſo do, at this day, & the weaker ſort, for ſupport. See on ch.10.20. & 50.10. but withal, to *a broken*, or *a bruiſed* one, as the word is rendred, where from *broken*, it is diſtinguiſhed, Chap.42.3. and therefore unable to help, or uphold, Chap.20.6. & 30.5,6. For whereas a learned late Writer would have it rendred, not *broken*, or *bruiſed*, but *frail*; though, as we read it *a reed*, it may carry the better colour; yet if the word be aright rendred, not *a reed*, but *a cane*; though the Hebrew word comprehend both; (becauſe not of *reeds*, but of *canes*, are ſtaves made) it will appear not ſo fit: ſince that the failing of it, as alſo the maiming of it, is here attributed, not to the matter of it, becauſe *a cane*, which being firm and entire, would afford ſtay ſufficient; but to the affection of it, becauſe *bruiſed* and battered, and ſcarce able, therefore, well to ſuſtain it ſelf, much leſs to ſupport another.

So is *Pharao King of Egypt to all that truſt in him.*] Not only, not helpful, but prejudicial and harmful. So had he been to Samaria, 2 King.17.4,5. and ſo he proved to Gods people, Chap.30.3. & 31.3. See Ezek.29.6,7.

V. 7. *But if thou ſay to me, We truſt in the Lord our God: Is it not he, whoſe High places, and whoſe Altars Hezekiah hath taken away, and ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this Altar?*] Having endeavoured to take him off from his confidence in man, and in Egypt by name; wherein, a party, at leaſt, among them, had been very faulty, as appears, Chap.30.1,6.& 31.1,2. he now ſtriveth to ſhake him off from his hold of, and truſt in God, as one whom he had exceedingly wronged, in abridging his ſervice, and reſtraining it to one place; which yet was no other thing then God himſelf had enjoyned, Deut. 12.11,13,14. nor were thoſe high places and altars, that he took away, the moſt of them, other then high places aſſigned to idol-ſervice, 2 King. 18.4. and for thoſe other in which the true God was ſerved, it is noted as a defect in his ſon Manaſſes reformation, in his latter, and better dayes, that they were not utterly removed, 2 Chr.33.17.

But if thou ſay] Heb. *And* (which may here well ſtand) *if* (as Deut.12.21.) *thou ſhalt ſay*: as Jer.5.19.

ſaid to Judah and Jeruſalem] 2 Chron. 32. 12. *commanded Judah and Jeruſalem*, (that is, the Inhabitants of either) *ſaying*,

before this altar] 2 Chr.32.12. *before one altar*; to wit, that in the Temple at Jeruſalem, Chap.31.9.

V, 8. *Now therefore give pledges, I pray thee, to my Maſter the King of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.*]Since that thou neither haſt power ſufficient of thine own to withſtand my Maſters forces, nor haſt hope of help, either from God, or man; thy beſt courſe, is to come to agreement with my Lord, and give him ſecurity for thy future fidelity, and performance of what he ſhall further require of thee; which if thou do, I will undertake he ſhall furniſh thee with more horſes, then thou canſt find men to mannage: Or, to let thee know thine own weakneſs, do but give me good ſecurity, and I will deliver thee two thouſand horſe, upon condition, that thou ſhalt furniſh them with Riders, and do the beſt thou canſt with them; or, if thou canſt not, that then thou re-deliver them, and thy ſelf together with them; or laſtly, as Others, engage thy ſelf in fight with my Maſters forces, and I will furniſh thee with two thouſand horſe, to come forth with into the field, if thou haſt but as many Riders for them, as daring him to fight, and offering him, in ſcoffing manner, ſome helps, if he could, and durſt undertake it.

Now therefore] Heb. *And now*; as Chap.30.3. Yet ſome retain the copulative here.

give pledges] Or, *hoſtages*. Heb. *mingle thy ſelf*; as Ezr.9.2. Pſalm 106.35. Prov.20.19.& 24.21. and the word, in the originall, is very generall, and may as well ſignifie *compound*, or *make agreement*. Which ſome therefore underſtand of yeelding himſelf into the hands of Sennacherib, or ſuch terms, as he ſhould propound to him, and engaging himſelf for the making of them good, as v.16. Others, of *giving ſecurity*, for the horſes hereafter mentioned, or *laying a wager* upon them, becauſe of undertaking by ſuretiſhip, the word is oft uſed, Prov. 6.1.& 11.15.& 17.18. and others, of joyning battel, wherein two adverſe parties are mingled either with other; becauſe another word of the ſame notion is very commonly ſo uſed, Deut.2.5,19,24. 2 Kings 14.10. Dan.11.25.

I pray thee] The word here uſed, as alſo that which anſwers it, the ſame with it, both in Greek and Latine, is a particle, either of aſſeveration and aſſent, Gen.18.21. or of incitation, and putting on, Pſalm 118.2 - 4. or, of obſecration and entreaty, Gen.18.30,32. and hereafter, ver.11. for this place controlleth thoſe Jewiſh Criticks, who affirm, that perpetually it ſignifies *now*: it is here uſed, in the ſecond notion, not in the third; for Rabſhakeh would ſcorn to ſtoop ſo low, as to pray, or to entreat; and would rather therefore be rendred, *go to*, then *I pray thee*.

and I will give thee two thouſand horſes] Either my maſter will furniſh thee with horſe, for thy uſe and honour, if thou yeeld thy ſelf to him: or, I my ſelf, will at preſent, out of my own troops, afford thee ſuch a number of them, to do the beſt thou canſt with them.

if thou be able on thy part to ſet riders upon them] Implying, that he was not able to find ſo many among all his ſoldiery, that were expert and able riders. And the old Latine therefore rendreth it in the negative; *and*, or, *but thou wilt not be able to ſet riders on them*. Which howſoever it is by moſt Interpreters deemed ſuch a thing, as might probably be true; for that, ſay they, their Kings were forbidden to multiply horſes, Deut.17.16, and the land of Judah was not ſo fit, either for the breed of them; for which cauſe, they ſtored themſelves much with horſe, out of Egypt, and other lands, 2 Chr.1.16.& 9.28. or for the uſe of them, being hilly, in war: and few therefore among them had any great skill in horſemanſhip. Yet it ſeems rather to be an Aſſyrian brag and jear, ſetting light by Ezekiahs forces, in regard of his Maſters; and withall, covertly nipping them, for their ſending for ſupply of horſes to Egypt, Chap.31.1. as if he had ſaid, they ſhould not need, if they would be ruled by him, to ſend ſo far for horſes, he would furniſh them neerer at hand, with a greater number then they could well tell what to do with. See v.9. for though Egypt might have the greater plenty of horſe, and be, in ſome reſpects, the fitter for breed of them; yet was the land of Canaan well ſtored alſo with them, as appears by the multitude of charets, there recorded to have bin anciently, which could be of no uſe, without horſes. See Joſh.11.4. Judg.4.3, 13. as alſo by the number of them that Solomon kept, though he had many alſo from other parts, as what King or Country hath not, though never ſo well ſtored it ſelf, 2 Chr.1.14.& 9. 25. yea, the Land, in theſe very times, is ſaid expreſly to have bin *full of horſes*, and *of charets* in abundance, chap.2.7. nor were their Kings inhibited to keep ſtore of horſe, ſufficient for the defence of themſelves, and the State: but that they ſhould not give their mind wholly to multiply horſes, or heap up treaſure (for the charge is, concerning both, the ſame) as if their chief ſtrength conſiſted in either, Deut.17.16,17. Pſalm 20.7.& 33.16,17. Prov.21.31.

to ſet] Heb. *give*: but ſo the word is commonly uſed, for *to put*, or *ſet*, Exod.25.12,21,26,30. Jer.6.27. and it is the rather uſed here, in reference to the former branch, as if he had ſaid, if thou canſt find Riders, I will finde thee horſes.

V, 9. *How then wilt thou turn away the face of one Captain of the leaſt of my Maſters ſervants?*] How then, being ſo ſorrily furniſhed, art thou able to defeat any one of my maſters leaſt and loweſt commanders? much leſs to deal with all his forces.

How then] Heb. *And how*; as Dan.10.17.

wilt thou] Or, *canſt thou*: the future is oft potential: ſee Jer.2.23. or, *dareſt thou*, to wit, offer once to attempt it; as ch. 10.14. Jer.2.23. Zach.1.21.

turn away the face] Or, *turn back the face*: as, *turn back the battel*, chap.28.6. and the phraſe implieth a defeat, a cauſing to turn back without effect, as in ſuit, 1 Kings 2.16. Pſalm 132. 10. ſo in fight.

of one] Or, *of* any *one*: *one*, for *any one*, as Job 14.4. Matth. 18.10.

of the leaſt of my Maſters ſervants] As implying, that the leaſt of them was able to command, and to furniſh, far more then ſo. See chap.10.8.

and put thy truſt on Egypt for charets and for horſemen?] While thou relieſt on them that can do thee no good, but much harm. See ver.6.

and put thy truſt] Some disjoyn this branch from the former, rendring it, *but thou putteſt thy truſt*: but it runs better, as we have it, and would yet more ſmoothly, if it were, *while thou truſteſt*: for ſo the particle is uſed and rendred, Eſt.2.21. Pſalm 146.2. and ſo would be, 2 Kings 11. 25. *and he vexed Iſrael, while he reigned over Syria.*

charets] Heb. *charet*: ſee chap.21.7.& 22.7.

V. 10. *And am I now come up without the Lord againſt this place to deſtroy it? the Lord ſaid unto me, go up againſt this land and deſtroy it.*] The more yet to diſhearten Ezekiah and his people, by cutting off all hope of help from above, he pretendeth, that he came by command, and commiſſion from God. And it is true, that ſuch a buſineſs was determined, and paſt, in Gods ſecret diſpoſition, chap.10.6. but that was more then he ever once dreamed of, or had any intent to execute, chap. 10.7.

come up] *Come up*; Or, *go up*: as 1 Kings 22.12,15. military tearms: Heb. *aſcend*: ſee ver.1.

without the Lord] The name *Jehovah*, as we now read and render it, Exod.6.3. Pſalm 83.18. or, that *Son of four Letters*, that is, *four lettered* name, as the Jews ſtyle it; which that anſwers to, is here twice uſed: whereby it appears, that the ſame (notwithſtanding the ſuperſtitious conceit, and groundleſſe aſſertions, of not Jews alone, but ſome of ours alſo, to the contrary, concerning it) was in thoſe times in uſe, and commonly known; and that, not unto Gods people only, but unto other nations alſo. Rabſhakeh names it ſix ſeverall times in his ſpeech, ver.7. here, and ver.15,16. ſee alſo, Gen.24.50. Exod. 5.2.

and deſtroy it] This, concerning the city, God had not determined; much leſs ever ſigned him any ſuch commiſſion; ſee chap.27.33,35.

V. 11. *Then ſaid Eliakim and Shebna, and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language, for we underſtand it; and ſpeak not, in the Jews language, in the ears of the people, that are on the wall*] In theſe words is related a piece of that ſubmiſſe and dejected carriage, foretold, chap. 10.4.

Then] Heb. *And*; as ver.9.

ſaid] The verb is ſingular, becauſe delivered but by one of them, though in the name of the reſt alſo: See verſe 12.

I pray thee] Of this particle (for ſo only it is) ſee on verſe 8. and on chap.38.3. it is rendred *oh*, Gen.18. 30,32. and ſo would rather be here; then, *I pray thee*; the rather, the ſpeech running as in the perſon of no one of them, but them all.

thy Servants] Too mean a phraſe, for a Kings Meſſengers: But ſo Ahaz himſelf, before; *I am thy Servant*, 2 Kings 16.7.

the Syrian language] Heb. *Aramite*, Ezra 4.7. Dan.2.4. by all which places (this and thoſe) put together, it appears, that this language was in ancient times moſt generally ſpoken; being in ordinary uſe under thoſe three great Monarchies, the Aſſyrian, the Chaldean, and the Perſian: and it is that, wherein ſome part of the Old Teſtament was penned; which we commonly, but cauſleſly, now call *Chaldee*; when as the Scripture it ſelf, terms it *Aramit*, or *Syriack*: nor was it indeed more the Chaldean, then the Perſian, or Aſſyrian language, though termed, Dan.1.4. the *tongue of the Chaldeans*; becauſe ſpoken with them at Babylon, and in the Kings court eſpecially: in regard whereof the Jewiſh children, being to attend the King there, were to be taught it.

we underſtand it] Heb. *hear it*: As Gen.11.7.& 41.15.& 42.23. So chap.33.19. The Courtiers and States-men underſtood it, having for, and by negotiations learned it, and bin acquainted with it, though the common ſort of people then did not, chap.28.11.& 33.19. howſoever, in proceſs of time, after their return from the Babylonian captivity, and in the days of our Saviour, when it was more corrupt, and had further degenerated from the Hebrew, which it had more affinity with before, it grew common among them; and is in that regard called the *Hebrew tongue*, in the New Teſtament, becauſe then commonly ſpoken with them, John 19.13,17. Acts 21.40.& 22.2.

ſpeak not in the Jews language] The Hebrew, their native language, Neh.13.24.

in the ears] For, in the hearing: as Chap.5.9.& 22.14. Jer. 36.6.

of the people] Herein they bewray overmuch timerouſneſs, and diffidence; thereby occaſioning the adverſary to be more peremptory with them.

upon the wals] Where the Souldiers lay, and whither the people did, in likelyhood, upon this occaſion flock, many of them, to view the King of Aſſyria's Embaſſadors, and to hear (if they could) alſo, what their meſſage might be.

V. 12. *But Rabſhakeh ſaid, Hath my Maſter ſent me to thy Maſter, and to thee, to ſpeak theſe words?*] Upon the diſcovery of their diffidence, manifeſted in the requeſt they made to him, he carryeth himſelf the more arrogantly and inſolently toward them; and endeavours to move the people to mutiny, whom he perceived them to be jealous of; partly by menacing them with a ſtraight ſiege, and putting them out of hope of being able to hold out; and partly, by promiſing them very fair conditions, that the King his Maſter would afford them, if they yielded themſelves up to him, v.16,17.

But] Heb. *And*; as Chap.31.2.

to thee] Hence it appears, that the former requeſt, though conceived, as in the name of them all three, yet was delivered by one of them only, as the foregoing ſpeech was uttered by Rabſhakeh alone, though two other were joyned alſo in commiſſion with him: ſee ver.2. And it may be ſurmiſed, to have bin a motion of Shebna's own contriving of purpoſe, ſuſpected to comply with the enemy, thereby to give them ſome hint of the peoples diſpoſition, and occaſion, by theſe means, to work farther upon them.

Hath he *not* ſent me *to the men that ſit upon the wall*] Heb. *not to the men?* with the note of interrogation only: the ſupply is from the former branch: the like whereunto, ſee 2 Chr. 10.11. Job 14 5.& 22.24. Chap.10.5.& 30.29.

that ſit] That is, *are*, or *abide upon the wall*, expecting the iſſue of the treaty: So Deut.9.9. 2 Sam.7.18. (for it is not to be imagined, that David conceived that ſo humble and ſolemn a prayer, ſitting) Jer.39.14 & 40.5,6.

that they may eat their own dung, and drink their own piſſe with you] This he ſpeaks to affright the people with expectation of a ſtraight ſiege; ſuch as that threatned, Ezek.4.9, 12,15. and as Samaria ſuſtained, 2 Kings 6.25. Not that they were then in any ſuch extremity; but that ſo they ſhould be compelled to do, unleſs they yielded up the city.

dung and piſſe] The Jews, becauſe they account the words here uſed by Rabſhakeh, no very cleanly terms, never read them, but two other in the room of them; in like manner they deal, not with Rabſhakehs only, but with the Holy Ghoſts language, 2 Kings 10.27. where they ſubſtitute another in the room of one, derived from the former of theſe, importing a common *draught*: Inſtead of the latter, they read *the water of the feet*: of which form of ſpeech, ſee on chap. 6.2.& 7.20. from Deut.28.56,57. and I find the very ſame uſed by Pliny, l.30.c.7. *the water that runs by*, or *between the feet*.

V. 13. *Then Rabſhakeh ſtood, and cryed with a loud voice in the Jews language*] *Then*: Heb. *And*; as ver.11. *Rabſhakeh ſtood*: lifted himſelf, as much as he could (for he was ſtanding, before, ver.2.) being not now to parley with them, that ſtood on even ground with him; but to ſpeak unto them, that were aloft on the wall; *and cryed aloud*, together with his body raiſing alſo his voice, that it might reach to the whole multitude of them, or to as many, at leaſt, as might be. See Chap. 33.7.

and ſaid, Hear the words of the great King, the King of Aſſyria] See ver.4.

V. 14. *Thus ſaith the King, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.*] As he dealt before in his ſpeech, addreſſed to the King, by his Meſſengers; ſo now in his parley, directed to the people, he laboureth to perſwade them, that neither their King, nor their God, ſhould be able to deliver them, if they ſtood out againſt his Maſter.

to deliver you] *Out of his hand*; As it is more fully, 2 Kings 18.29.

V.15. *Neither let Hezekiah make you truſt in the Lord*] That which he both did himſelf, 2 Kings 18.5. and endeavoured to make his people alſo ſo to do, 2 Chron.32.6-8.

ſaying, the Lord will ſurely deliver us] Heb. *will delivering deliver us*; as Exod. 5.23. 1 Sam.30.8. So alſo, 2 Kings 18.30.

this city ſhall not be delivered into the hand of the King of Aſſyria.] This he might well aſſure them of; for God, by his Prophet, had before promiſed as much, Chap.31.4,5. and 33.20.

delivered into the hand] Heb. *given into the hand*: that is, the power; as 2 Kings 18.29,30. Jer.15.21. & 26.24. and ſo, *deliver out of hand*, that is, *from the power*, v.19. 1 Kings 18.29. Dan.3.15,17.

V. 16. *Hearken not to Hezekiah; for thus ſaith the King of Aſſyria, Make agreement with me, by a preſent, and come out to me; and eat ye every one of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own ciſtern.*] He would bear them in hand, that their condition ſhould be no way impaired, but bettered, rather, by yeelding themſelves up to his Maſter. For they ſhould quietly enjoy what they were poſſeſſed of at preſent; (which unleſſe they came out, and compounded with him, they could not do,) and when he ſhould ſee good to remove any of them into ſome other place, he would ſeat them in a land, in all reſpects, as good as their own.

make an agreement with me by a preſent] Or, *ſeek my favour by a preſent*. Heb. *make with me a bleſſing*; or, *deal with me*, by *a bleſſing*: *a bleſſing*, for, *a gift*, or *preſent*: as Gen. 33.11. Joſh.15.19. 1 Sam.25.27. 2 King.5.15.

come out to me] Yeild your ſelves up to me. So 2 King.24. 12. Jer.38.2,17,18.

and eat] Or, *and ye ſhall*, or, *may eat*. For that is the uſe of the imperative, in ſuch kind of ſpeeches. So Gen. 42.18. *Do this, and live*; that is, *if ye do thus, ye ſhall live*: as Luk.10. 28. Rom.10.5. See the like, Pſal.37.25. *dwell for ever*, 2 King. 18.32. *live, and dye not*. Ye ſhall freely and quietly enjoy each one his own, if ye do, as I adviſe you.

every one] Heb. *a man*: as Chap.9.20.

of his vine, and of his fig-tree] That is, the fruit *of his vine*, *and* the fruit *of his fig-tree*: as Jer.5.17. theſe plants and fruits mentioned, becauſe moſt common in thoſe parts for food and refreſhing. See 1 King.4.25. Mic.4.4. Zach.3.10. put here for all commodities and conveniencies, as well for neceſſity, as for delight.

and drink] Or, *ſhall*, or, *may drink*: as before.

the waters of his own ciſtern] Or, *the water* (ſee chap.1.22.) *of his own pit*: as Levit.11.36. Jer.14.3. ſuch as they had uſually neer unto their houſes, for receit of water, that they might have it, upon all occaſions, ready at hand, alluded unto, Prov.5.15.

V. 17. *untill I come, and take you* away *to a land like your own land*] Until I ſee good to remove you hence, as Salmaneſer did your brethren of the other ten Tribes, 2 King. 17.6. and 18.12. This being the manner of Conquerors, in thoſe times, to remove the natives of a land conquered, into ſome other country, placing others in their ſtead, to keep them the quieter, and to put them out of hope, by riſing, to recover their own again.

take you away *to a land*] Heb. *take you to a land*, for *take you*, and carry you *unto a land*: a defective, or comprehenſive ſpeech, including two ſeveral notions in one term. So Gen. 29.9. *take me* (for, *take*, and bring *me*) *two kids*, Num. 11.16. *take them* (for, *take*, and bring *them*) *unto the Tabernacle*, Prov. 25.22. *take coals* (for, *take*, and heap *coals*) *on his head*, Ezek. 17.5. *he took* (for, *he took* and placed, or ſet it) *by great waters*, Hoſ.11.3. *he took them* (for, *he took*, and carried *them*) *on his arms*. So the words would there be rendred. See of the like, Chap.38.17,21.

a land of corn and wine, a land of bread, and vineyards] A land that hath plenty of theſe commodities; as the land of Canaan had, Deut.8.8,9.

wine] Heb. *new wine*, or, *ſweet wine*, Chap.24.7.

V.18. Beware *leſt Hezekiah perſwade you*] A defective ſpeech, See the like Gen. 3.22. Deut. 8.12. Job. 36.18. Jer. 51.46.

perſwade you] or, *ſeduce you*; or, *beguile you*, as Jer. 38.22.

ſaying, the Lord will deliver us.] See on ver.15.

Hath any of the Gods of the Nations delivered his land out of the hand of the King of Aſſyria?] Either this King, or other his predeceſſors. chap.37. 11,12,19.

V. 19. *Where are the Gods of Hamath, and Arphad?*] What is become of them? See Chap.37.19. or, *where* were they, to wit, when they ſhould have ſaved thoſe that ſerved them? but indeed could not ſave themſelves. See Chap.47.1.

Hamath and Arphad] Of theſe places, ſee chap.10.9.

where are the gods of Sepharvaim?] See 2 King. 17. 24. whereby it appeareth, that this place (and ſo in likelihood the other alſo here mentioned) was not ſubdued by Sennacherib, (though he vainly arrogate the ſubduing of them to himſelf, ver. 20.) but before his time, by Salmaneſer, or ſome other of his anceſtors.

and have they delivered Samaria out of my hand?] Or, *or have the gods of Samaria delivered it out of my hand?* or, *could they deliver it, &c.* the copulative in a disjunctive notion: as Chap. 17.8. the indicative in a potential: as Job 37.23. ver. 9. and a ſupply from the former branches, as Chap. 10.5.

V. 20. *Who are they amongſt all the Gods of theſe lands, that have delivered their land out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand?*] He boaſteth arrogantly of what had been done by others, (ſee ver. 19.) and impiouſly yoaketh the living God with dumb Idols, as of no more power then they. So Chap. 10.15.

have delivered] Or, *could deliver:* as ver. 14.

V. 21. *But they held their peace, and anſwered not a word; for the Kings commandement was, ſaying, Anſwer him not*] *But.* Heb. *And;* as ver. 7. *they held their peace;* both the King, Meſſengers, and the People alſo, 2 King. 18.36.

not a word] Or, *ought:* as Jer. 26.2. not that they ſaid nothing at all to him; for to what end then went they out? but that they made no anſwer to theſe his vain-glorious vaunts & blaſphemous menaces: the king having before hand given them inſtructions to the contrary, as well wotting that to debate, and argue thereabout with him, would but excite him to further outrage. See Prov. 9.7, 8. & 26.4. Amos 5.13.

the Kings commandment was] Heb. *it,* for, *was:* the pronoun for the verb ſubſtantive: as Chap. 34.16. & 43.10, 13.

V. 22. *Then came Eliakim the ſon of Hilkiah, that was over the houſhold, and Shebna the Scribe, and Joah the ſon of Aſaph the Recorder, to Hezekiah, with their clothes rent, and told him the words of Rabſhakeh*] Heb. *And:* as ver. 12. See ver. 3.

with their clothes rent] Heb. *rent of clothes:* as 2 Sam. 13. 31. & 15.32. Jer. 41.5. See the like Syntax, Chap. 63.1. Either in the deteſtation of the blaſphemies uttered by Rabſhakeh; as the High-Prieſt on the like pretence, Matth. 26. 65. or, out of perplexity of mind, and extremity of grief, ariſing as well from the conſideration of their own diſtreſſe, as of the diſhonour alſo done unto God: for this renting on ſuch occaſions was very uſual, Gen. 37.34. 2 Sam. 1.1. & 3.31. & 13.19. Joel 2.13. See Ch. 37.1. The Jewiſh Doctors would hence gather, that Rabſhakeh was a Jew by birth; becauſe, ſay they, the Jews manner was not to rent their clothes, upon the hearing of any blaſphemer, unleſſe he were a Jew. But neither doth it by the text appear, that they tare their clothes at that very time, when he ſo blaſphemed; but rather afterward, when they were come away from him: nor is there any good ground brought to prove ſuch a reſtraint of that their demeanure: and the Apoſtles practice may ſeem to controll it, Act. 14.14. See of Rabſhakeh, further before, on verſ. 2. and of the heavy plight of theſe meſſengers, Chap. 33.7.

CHAP. XXXVII.

Verſ. 1. AND *it came to paſſe, when King Hezekiah heard it, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord*] This Chapter is the ſame in ſubſtance, with 2 King. 19. It relateth Ezekiah's carriage upon the report of Sennacheribs meſſage, delivered by Rabſhakeh, ver. 1-5. Gods gracious anſwer returned thereupon, ver. 6, 7. A ſecond meſſage of Sennacherib ſent in writing, ver. 8-13. what Ezekiah did therewith, ver. 14-20. Gods ſecond anſwer thereupon, ver. 21-35. The deſtruction of Sennacheribs hoaſt, by an Angel, ver. 36. of himſelf, by his ſons, ver. 37, 38.

it came to paſſe, that] Heb. *it was, —— and:* as Chap. 2. 2.

heard it] A defect of the pronoun: as Chap. 31.5. ver. 9.

rent his clothes] In token of extream grief; as his meſſengers before him, Chap. 36.22.

covered himſelf with ſackcloth] Heb. *ſack:* which God, by the preſent judgment, called for, chap. 22.12. a further expreſſion of inward regret, humiliation, & repentance, 1 King. 21.27, 29. Jon. 3.6. this being the uſual mourning weed in thoſe times. See Chap. 15.3.

went into the houſe of the Lord] Unto the Temple, to pray there, where God had promiſed to hear, 1 King. 8.18, 19. & 9.3. 2 Chr. 7.15, 16. (as Heathen people and Princes uſed in ſuch caſes for ſuch purpoſes, to repair to the Temples of their gods, Chap. 15.2. & 16.12.) and to perform that office in perſon himſelf, which he required in his behalf, and in the behalf of the whole eſtate, from the Prophet Eſay & others, v. 4. So 2 Chr. 20.3, 5, 6. Eſt. 4.16. Jon. 4.6, 7.

V. 2. *And he ſent Eliakim, who was over the houſhold, and Shebna the Scribe, and the Elders of the Prieſts, covered with ſackcloth unto Iſaiah, the Prophet, the ſon of Amoz*] He reſted not in his own performances, but ſends to requeſt the aſſiſtance of others, Gods Prophet more eſpecially, in prayer. See Jer. 21.1, 2. So Paul himſelf, Rom. 15.30. 2 Cor. 1.10, 11. Eph. 6.18, 19. Col. 4.3. 2 Theſſ. 3.1.

Eliakim, and Shebna] Two in chief place about him. See Chap. 36.3.

the Elders of the Prieſts] As thoſe other two of the chief in the civil State; ſo thoſe in the Eccleſiaſtical, called *the Elders of the Prieſts;* to diſtinguiſh them from *the Elders of the people,* Num. 11.16. 1 Sam. 15. 30. Chap. 3.14. called alſo *the Elders of the Congregation,* Levit. 4.15. and, *of the land,* 1 King. 20.7. and, *of Judah,* or *Iſrael,* in general, 2 Chr. 5.4. & 34. 29. So the Centurion procured *the Elders of the Jews,* to repair, in his behalf, to Chriſt, Luk. 7.3.

covered with ſackcloth] In mourning apparrel. See verſ. 1.

Iſaiah the ſon of Amoz] See Chap. 1.1.

V. 3. *And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of trouble, and of rebuke, and of blaſphemy*] *A day,* for, *a time:* as Chap. 26.1.

of trouble] Or, *diſtreſſe,* or, *ſtreights:* as Chap. 33.2.

rebuke] Whereby God rebuketh us for our ſins: as Job 33. 19. Pſal. 39.11. Hoſ. 5.9. or, *taunting* and *reviling,* wherewith the enemy taunteth and revileth, both God, and us, verſ. 4. Hab. 2.1. and ſo rather here.

blaſphemy] Or, *provocation,* Ezek. 35.12. or, *contempt,* of *reproach,* Neh. 9.18, 26. See Chap. 5.24.

for the children are come to the birth, and there is not ſtrength to bring forth.] We are in great diſtreſſe and extream difficulties, out of which we are by no means able to wind our ſelves; reſembled here by the condition of a woman that hath hard labour, hath been long in ſore travel, but cannot be delivered, her own ſtrength being quite ſpent, and that ſhe goeth with ſo feeble, that it cannot work for it ſelf, to procure, or further its own delivery. See Chap. 26.17, 18.

birth] Heb. *breach, or breaking place:* the mouth of the matrice; the neerer whereunto, the fruit of the womb approacheth, the ſtronger and ſharper the pains are. So the word I rather ſuppoſe to ſignifie, with the moſt part of the Jewiſh Interpreters, then as ſome other of them, who would have it to be *the ſtool,* ſpoken of, Exod. 1.16. See Chap. 66.9. Hoſ. 13.13.

V. 4. *It may be the Lord thy God will hear the words of Rabſhakeh, whom the King of Aſſyria his Maſter hath ſent to reproach the living God, and will reprove the words which the Lord thy God hath heard:*] *It may be* God, though not in regard of us, who by our ſins have deſervedly brought theſe evils upon our ſelves, yet in tender regard to his own honour and Majeſty, which theſe wicked wretches thus abuſe and inſult over, and will do ſo much more, if they prevail further againſt us, will be induced to ſhew mercy unto us, and vindicate his own honour, by delivering of us. The argument that Gods own people were wont anciently to plead with, in the like caſes: See Num. 14.13-16. Joſh. 7.9. Pſal. 74.18, 23. & 89.50, 51. & 115.1, 2. and God himſelf profeſſeth oft times to have had ſpecial regard hereunto, in the ſparing of his people, Deut. 32. 26, 27, 36-38. ver. 35. ch. 48.11. Ezek. 20.8, 9, 13, 14, 22. & 36. 20, 21, 32.

the Lord thy God] Not only the God whom thou worſhippeſt, or ſerveſt, as his ſervant at large: as Dan. 3.17, 28. but the God whom thou in a more ſpecial manner belongeſt unto, as his Prophet. So 1 Sam. 15.21. 1 King. 17.1.

will hear] Not that he doubted whether God had heard him; for he could not be ignorant (of what he alſo afterwards implies) that there is in every place, as an eye of God ſeeing, Prov. 15.3. ſo an ear of God hearing, as well bad, as good, Pſalm 94.7, 9. but *to hear,* is here to take notice of, and to make it by ſome ſpecial ſign, or work, to appear, that he ſo doth, Pſalm 4.1. & 65.5. & 86.17. for when God forbears to right the wrongs offered to his people, and indignities done to himſelf, he ſeems, in the eyes of fleſh and blood, not to hear, or to regard either, Pſalm 22.2. & 44.23, 24. & 94.7. Ch. 40. 27. & 49.14.

the living God] The true God. So called, Pſal. 42.2. Jer. 10. 10. in way of oppoſition, to liveleſſe, dumb, and dead idols, Pſal. 116.4-6. Jer. 10.5.

and will reprove the words] Will convince them of folly and vanity, by ſhewing, that he can do, what they ſay he cannot do, Chap. 36.20. as he convinced Nebuchadnezzars words, by delivering his three ſervants, Dan. 3.15, 17. ſo the word is uſed, Job 6.25, 26. And ſo the Chaldee here taketh it, and ſome of the Jewiſh Doctors. But the words may be referred to the King of Aſſyria, and his meſſengers, their language; and read, as thus knit, to the former, *to reproach the living God, and to taunt us,* or, *and to taunt,* (ſimply, to wit, *the living God,* as before,) with *the words that the Lord hath heard.* See ver. 3. and this way, beſides ſome of the Rabbines, go the ancient

Greek Interpreters, the old Latine, and divers others. So ſome take the word, Job 15. 3. and ſo there is a defect of the particle inſtrumental; like, that, Pſalm 17. 13, 14. ſo of the other before the verb infinitive, *to taunt*, but ſupplyed from the former branch. Which yet alſo will not need, if with one of the Jewiſh Commenters, whom a learned late Writer therein ſecondeth, we render the text, *and hath evinced*, or *demonſtrated*, (endeavoured at leaſt ſo to do) *by ſuch words, as the Lord hath heard.* So he ſuppoſeth the word to be taken, Gen. 24. 14, 44. & 31. 42.

wherefore lift up thy *prayer for the remnant that is left*] *Wherefore.* Heb. *And*: as Chap. 29. 13.

Lift up prayer] Becauſe voice, heart, and hand, are wont all to be lift up in earneſt prayer, 2 Chron. 32. 20. Pſal. 141. 2. Lam. 3. 41.

thy *prayer*] Not without good ground required of Gods Prophet, whoſe office it is as well to be the tongue of Gods people, by prayer to God for them, 1 Sam. 12. 23. as to be Gods mouth to them, by delivering his word to them, Jer. 15. 19. Mal. 2. 7. Act. 6. 4. a defect of the pronoun: as Chap. 30. 23.

for the remnant] For a great part of the land was ſurpriſed and ſpoiled by the enemies forces already. See Chap. 33. 8. & 36. 1. over, and beſides the ten Tribes, gone before into captivity, 2 King. 17. 6. & 18. 11. which ſome ſuppoſe alſo here reſpected; but ſee ver. 32.

that is left] Heb. *that is found*: that is ſtill in being. So 2 King. 25. 19.

V. 5. *So the ſervants of King Hezekiah came to Iſaiah*] Heb. *And* (as 2 King. 3. 9.) *the ſervants of the King*, (as alſo ver. 1.) his courtiers, before mentioned, ver. 2.

V. 6. *And Iſaiah ſaid unto them; Thus ſhall ye ſay, unto your Maſter; Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſervants of the King of Aſſyria have blaſphemed me.*] *Thus ſhall ye ſay*, or, *Thus ſay*: as the imperative for the future, Chap. 26. 16. ſo the future for the imperative: as Gen. 32. 4. 1 Sam. 11. 9.

of the words] Heb. *from the face of the words.* So 2 Chron. 20. 15. Chap. 30. 17.

thou haſt heard] By the report of thy meſſengers, ver. 1. and I much more immediately by my ſelf, ver. 4.

the ſervants] The word here uſed, is, in his native ſenſe, a name of age, and ſignifieth *a boy*, or *a youth*, Gen. 37. 2. & 41. 12. Chap. 3. 5. & 7. 16. & 8. 5. but becauſe ſuch are uſually under the government, and the command of their Elders; hence both it, and the words in Greek and Latine, anſwering it, are uſed as terms of ſtate and condition, for *a ſervant*, Judg. 7. 11. 1 Sam. 9. 22. Eſt. 2. 2. Acts 4. 25. in both notions together, it is found uſed of one, and the ſame perſon, 2 Kings 9. 4. *the young man, the Prophets Servant*, (ſo the words would there be rendred) one that attended upon Eliſeus, as Eliſeus did upon Elias, 2 Kings 3. 11. In the latter notion it is here taken: yet it may well be here, not without ſome privy nip; when God uſeth this term of ambiguous notion, that might as well import *his boys*, as *his ſervants*, inſtead of that uſed elſe-where of them, 2 Chron. 32. 16.

blaſphemed] Or, *reproached*; as it is rendred, Num. 15. 30. Chap. 43. 28. & 51. 7. or *reviled*; becauſe this, and reproaching, are diſtinctly uſed, ver. 23.

V. 7. *Behold, I will ſend a blaſt upon him*] Or, *Behold* (ſo he beginneth his doom likewiſe, chap. 10. 33.) *I will put a ſpirit into him.* Heb. *Behold* I am *giving* (as Jer. 5. 14.) *a blaſt on him*, or *ſpirit on him*; which ſome underſtand of the report brought him, of the Ethiopian expedition. Others rather, becauſe this, and the report, ſeem here diſtinguiſhed, of a fear or terrour that God would ſtrike into him: for the word, *ſpirit*, is uſually taken for any ſtrong and efficacious affection and diſpoſition, of what nature or kind ſoever. See Num. 5. 14. Chap. 11. 2. & 19. 14. & 29. 10. and ſuch a fear or affrightment God is read to have ſtricken into perſo[illegible] and people, either for the reſtraint or diverſion of them, from purſuit of evill intended againſt his people, or for his peoples more eaſie prevailing againſt them, Gen. 35. 5. Exod. 23. 27. & 3. 24. 2 Chr. 14. 14. & 20. 29. Some conceive it to import only a mind to return, as if it were ſaid only, I will work in him, on ſuch news brought him, a willingneſs to return: but that ſeems not ſo full, though the Rabbines run, as with one conſent, that way, and ſome of ours alſo after them. Yet of ours, ſome other again ſuppoſe it to be meant of carrying him away headlong, as with a ſtiff blaſt, or guſt of wind; as Zach. 4. 6, 7. & 7. 14. But this ſeems too forced.

and he ſhall hear a rumour] Of this rumour, ſee ver. 9. though ſome would have it meant, of the tydings brought him of the ſlaughter made in his Army, ver. 36.

and he ſhall return to his own land] See ver. 37. that which alſo he began to do, upon the former report. See ver. 8.

and he ſhall fall by the ſword in his own land] That is, *be ſlain with it*: as chap. 3. 25. ſee the complement, ver. 38.

V. 8. *So Rabſhakeh returned*] Heb. *And*; as ver. 5. Whether he went back with that great Army, wherewith he came before Jeruſalem, chap. 36. 2. ſome make it a queſtion: there ſeems to me no likelyhood, that he ſhould ſo do; becauſe it appears not, that he returned to his maſter, for any other end, ſave to acquaint him, what iſſue his parley had with them of Jeruſalem, and to receive inſtructions how to proceed further with them; for which purpoſe, his own return, with ſome ſmall retinue, was ſufficient: nor was his Maſters ſecond meſſage likely to take any effect with Ezekiah, when the forces were withdrawn, that did formerly affright him.

and found the King of Aſſyria warring againſt Libnah] This Libnah was a royall city, having a King of her own, before the conqueſt of Canaan, Joſh. 12. 15. after the conqueſt whereof, it fell by lot to the tribe of Judah, Joſh. 15. 42. and was one of thoſe cities, which out of that tribe were aſſigned unto the Levites, Joſh. 21. 13. It had ſome time revolted from Judah, under Joram, 2 Kings 8. 22. 2 Chron. 21. 10. but was, it ſeems, after recovered again, though by what King of Judah, is uncertain. It ſeems to have bin ſituate not far from Lachiſh, Joſh. 10. 31.

for he had heard that he was departed from Lachiſh] From whence he had before diſpatched him, with two other Commanders, and a great part of his army, unto Jeruſalem: though whether having firſt taken it (as moſt conceive, and ſeems not unlikely) or no, is not expreſſed. But concerning the occaſion of his removal from thence to Libnah, divers conjectural reaſons are rendred. Some ſay, becauſe Libnah ſtood more towards Egypt, thereby to ſtop the paſſage of any ayd from thence. Others, that he might make towards Tirhakah, that was coming againſt him. I ſuppoſe rather, to make his approaches neerer to Jeruſalem, with the reſidue of the forces which he retained ſtill with him. So that as Joſhuah, moving from Jeruſalem-ward, and clearing the coaſt before him, went from Libnah to Lachiſh, Joſh. 10. 29, 31. So Sennacherib making onward toward Jeruſalem, went from Lachiſh to Libnah. Mean while thoſe of ours are very wide, who make Libnah here to be Peluſium, a city of Egypt, miſled by Joſeph the Jew, who in the tenth of his *Antiquities*, Chap. 1. miſrelateth this Story, affirming, that Sennacherib having taken all the cities of Judah and Benjamin, ſave Jeruſalem only, ſent Rabſhakeh, and ſome other with him, to take in Jeruſalem, but went himſelf, in perſon, into Egypt, where lying in ſiege before Peluſium, news was brought him of the Ethiopian forces coming againſt him, to ayd the Egyptians: for fear of whom, breaking up his Camp there, and returning into Judea, he found his forces left in thoſe parts, deſtroyed by the plague. Which relation varieth much from the ſacred Story, as that Author too oft doth.

V. 9. *And he heard ſay concerning Tirhakah, King of Ethiopia, he is come forth to make war with thee*] To wit, Sennacherib lying before Libnah, had ſuch tydings brought him, whether true indeed, as thoſe that came to Saul, and diverted him from the purſuit of David, 1 Sam. 23. 27, 28. or raiſed upon ſome vain and groundleſs ſurmiſe, as befell the Syrians ſometime at the ſiege of Samaria, 2 Kings 7. 6. is not certain. Whether of the twain it were, certain it is, that it put him into thoughts of leaving Judea, and withdrawing of his forces thence, with what ſpeed he might.

Tirhakah] The Greeks and Latines call him Tharaka, and Tarachus; and Euſebius telleth us, that he was an Ethiopian, but King of Egypt, which ſeems not ſo well to accord with the words of the Prophet in this place; he ſeems to have bin the ſame with that Ethiopian King, of whom Strabo ſpeaks in his *Geography*, lib. 2. and 15. by the name of *Tearchon*, or *Tarchon*: for that termination, the Greeks uſe much in proper names, whence *Jeſua, Jaſon*, 2. Mac. 2. 24. and *Sarug, Sargon*, Chap. 20. 1. Joſeph, more corruptly then any other, unleſs his copies be corrupted, calleth him *Tharſices*, or *Tharſicen*.

King of Ethiopia] Not of Egypt, as Euſebius, and ſome other from him. Heb. *of Chuſh*: whereof ſee, on Chap 11. 11.

he is come forth] Or, *gone out*: a term uſed commonly of warlike expeditions, as 2 Sam. 2. 13. & 11. 1. Pſalm 60. 9. chap. 42. 14. Jer. 4. 7.

to make war with thee] Either by coming to aſſiſt the Jews, as chap. 20. 5, 6. or by invading the Aſſyrians own country in his abſence, while his principal forces were in forrein employment; which ſeems the more likely of the twain, becauſe it put him into thoughts of looking home.

and when he heard it, *he ſent meſſengers to Hezekiah, ſaying*,] Yet before he would withdraw his forces that lay before Jeruſalem, or depart the country, as he was reſolved to do, he thought good to make tryall whether Ezekiah, whom by the ſomewhat over-baſe demeanure of ſome of his meſſengers (ſee, ch. 36. 11.) and his own former ſubmiſs carriage (2 King. 18. 14.) he ſurmiſed to be well neer utterly quailed, would, upon a ſecond ſummons, ſuddenly give all up, or no.

and when he heard it, he ſent] Heb. *and he heard, and ſent.* The like ſtructure, ſee Ruth 2.9. chap.30.30.& 35.4. and the like defect of the pronoun, ver.1.

meſſengers] Whether the ſame, that before, or ſome other, is not certain: the latter more likely; but the meſſage the ſame.

ſaying] Not by word of mouth, but by writing: ſee ver.14. as Zachary, yet ſpeechleſs, *wrote, ſaying*, Luk.1.63. whence an an ancient Father, proveth *writing* to be *ſpeaking*, againſt thoſe of his times, who deemed their ſubſcriptions no deniall of their Chriſtian profeſſion.

V. 10 *Thus ſhall ye ſpeak unto Hezekiah King of Judah, ſaying,*] The inſtructions given by him, to his meſſengers, are related, as ſpoken to them; but were indeed delivered to them in writing, to be delivered by their hand to Ezekiah, as a letter from him, though not directed to him, as if he ſcorned to grace him, ſo much as to write to him; but had ſent him only a copy of the inſtructions, that he had given his meſſengers, whereby he might ſufficiently underſtand his mind. See ver.14.

Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſſyria] See chap.36.14,15.

thy God] As if he were the God of that nation alone, and had a finite and circumſcribed power, exerciſed only among that people. So the Syrians ſpeak of God, 1 Kings 20. 23. and ſome ſuch conceit, the Jewiſh Doctors ſuppoſe, that Jonas had, Jon.1.3.

V. 11. *Behold, thou haſt heard what the Kings of Aſſyria have done unto all lands, by deſtroying them utterly; and ſhalt thou be delivered?*] See Chap.36.19,20.& 10.13,14.

deſtroying them utterly] See Chap.11.15 *them*, that is, their Inhabitants: ſo ver.18.

V. 12. *Have the Gods of the Nations delivered them, which my fathers have deſtroyed?*] Or, *Could the Gods of the Nations, whom my fathers deſtroyed, deliver them?* See on Chap. 36. 20.

as Gozan] A City of the Medes, ſo called of the river, beſide which it was ſeated, 2 Kings 17.6.& 18.11. by Ptolomy termed, *Gauzania.*

and Haran] A city of Meſopotamia, called alſo, *Charran*, Gen.11.31. Act.7.4. it is joyned with Eden and Aſhur, Ezek. 27.23. and by Lucan, is termed, an *Aſſyrian* city.

and Rezeph] A city of the ſame region; in Ptolomy, called *Reſapha.*

and the children of Eden which were *in Telaſſar*] *Children*, that is, Inhabitants, or Natives; as chap. 11.14. Jer.2.16. *of Eden*, a region in Meſopotamia; or, as ſome, in Chaldea; but the former name, ſeems ſometime to include alſo the latter. (See Acts 7.2. with Gen.11.31.) ſo called from the delightſomneſs of it: for the word, it ſelf, ſignifies *delicacy*, or *delight*, Pſalm 36.8. Chap. 47.8. in the Eaſtern part thereof was that pleaſant Garden, or Paradiſe ſeated; wherein our firſt Parents at firſt were placed, Gen. 2. 8. See Ezek. 27. 23.

Telaſſar] Some, with one of the Chaldee Paraphraſts, would have this to be *Reſen*, a city mentioned, Gen. 10.12. Others, that Selucia, of which Strabo, lib.11. Some remains of the ancient name of it, ſeem to continue in the term, *Thelda*, found in Ptolomy; and *Thilutha*, mentioned by Marcelline, l.24. a place of great ſtrength, ſituate on an Iland, in the midſt of the River Euphrates: which yet, whether ſo called, as ſome would have it, as if it were *Tell-Aſſhur*, that is, *a bank*, ſet to keep out the Aſſyrian, may deſervedly be doubted: nor want thoſe, who ſuppoſe it to be the ſame with *Elaſſar*, Gen. 14.1. Of the term *Tell*, in the name of this, and divers other towns and cities, ſee on Jer. 30.18.

V. 13. *Where is the King of Hamath, and the King of Arphad, and the King of the City of Shepharvaim, Henah, and Ivah?*] Before he ſpake of their Gods, now of their Kings; whom their Gods, or Idols rather, could not ſave: nor can I accord with that learned Critick, who would have *Melec*, here, to be the ſame with *Moloc*, not a King, but an Idol. See Chap.36.19. and of *Hamath*, and *Arphad*: See chap.10.9.& 11.11. 1 Chr. 18.9. Jer.49.23.

Henah and Ivah] Theſe two, though omitted, chap.36.19. yet were before mentioned alſo in the firſt meſſage, 2 Kings 18.34. what places they were is very uncertain, little mention being made of them, ſave in this Aſſyrian Embaſſie. Some reſemblance of the one of them, to wit, of *Hena*, ſome deem to be found, in the term *Ingiline* (for the laſt letter of it, the Greeks expreſs oft, by *G*. ſee on chap.1.9.) the name of a territory bordering upon Meſopotamia, whence the Herïticks, called *Angelici*, are by ſome deemed to have had their denomination. See Epiphanius, *Hereſie*, 60. though ſome other ſuppoſe it to be *Ange*, a city of Arabia the fertile, mentioned by Ptolomy. The other of them called *Ivah* here, ſeems to be the ſame with that, which is termed *Avah*, 2 Kings 17. 24. which ſome would have to be the land of the *Avits*, who dwelt ſometimes in the Philiſtines country, untill driven from thence, they ſeated themſelves, as they think, in Arabia, the deſart. See Deut.2.23. for as thoſe *Avits*, mentioned, Joſh. 13.3. divers, both of Jewiſh Writers, and ours, deem them to be no other, then the *Hivits*, Exod. 23. 23. one letter being put there for another.

V. 14. *And Hezekiah received the letter from the hands of the Meſſengers, and read it.*] Hence it appears, that the meſſage it ſelf, was ſent to him in writing; though it be not unlikely, that the Meſſengers, as occaſion was, would, by words of mouth, be preſſing the ſame things. See ver.9,10.

letter] Heb. *books*, 2 Kings 5.5-7. Jer.29.1. in the plurall, as here, 1 Kings 21.8. 2 Kings 10.1.& 20.12.

and Hezekiah went up into the houſe of the Lord] See ver.1.

went up] Becauſe it ſtood on high, and they went to it by degrees, Chap.2.3. Ezek.40.6. or, ſimply *went* thither, as ver.1. See Chap.7.1,6. So Chap.28.22.

and ſpread it before the Lord] Not that God might read it, as himſelf had done; as if otherwiſe he could not have notice of it, or were not ſufficiently acquainted with it already; but that by the tender of it thus, as before Gods face, he might expreſs the earneſtneſs of his deſire, that God would be pleaſed to take ſpecial notice of it, and to induce him the rather ſo to do. A learned Interpreter rendreth it, *and he read it before the Lord*: and a word, almoſt the ſame with that here uſed, differing only in the diverſe placing of a point (as Sibboleth, and Shibboleth, Judg.12.6.) ſignifies ſometime, *to expound*, Neh.8.8. whence ſome have thought, that the *Phariſees* had their name: but neither is that here uſed; nor is either of them found uſed for to read.

V. 15. *And Hezekiah prayed unto the Lord, ſaying*] Heb. *before the Lord*: as Pſalm 40.2.

V. 16. *O Lord of Hoſts, God of Iſrael*] See Chap.1.9. and 17.6.& 45.15.

that dwelleſt between *the Cherubims*] Who doſt in a conſpicuous manner, exhibite and manifeſt thy ſelf, in thy Temple, as in thy Palace, the place of thy reſidence among thy people, and in it, more ſpecially, upon thine Ark, therein placed, as on thy Throne, or Seat of Eſtate, where thou wilt be convened, and ſought unto; and from whence thou haſt promiſed to hear, and to help, Exod.25.22. Num.7.89. 1 Chr.7.15. Pſalm 20.2,6.& 68.28,29.& 80.2.

dwelleſt] Heb. *ſitteſt*, as on thy Royal Seat, or Chair of Eſtate; as 1 Kings 2.12. Pſalm.9.4. or *dwelleſt*, or *reſideſt*; as in thy Palace, 2 Sam.7.2. Pſalm 132.13,14.

between the Cherubims] Or, *Cherubim*, or *Cherub*: for one note of plurality ſufficeth. See *Seraphim*, Chap. 6.1. The word *Cherub*, is of doubtful, both original, and ſignification. Some ſuppoſe, that both this, and the word *Seraph*, do in the firſt place ſignifie thoſe celeſtial ſpirits, that miniſter unto, and attend upon the moſt High, the Soveraign Lord of heaven and earth; and it ſeems to be, not improbable: for what other could, or ſhould be thoſe ſo termed? Gen.3.24. Ezek. 10. 3, 8,9. Though I conceive not on what ground it ſhould be affirmed, as by ſome it is, that either of their *knowledge*, or the *abundance* of it, they ſhould be ſo termed, there being ſomewhat indeed in the word, that may ſignifie *abundance*, nothing that hath any notion of *knowledge*. But the word here, as alſo in the ſtory of the furniture of the Sanctuary, and elſewhere, is moſt commonly uſed, for certain ſymbolical Images, whereby thoſe celeſtial Miniſters, were in a bodily ſhape repreſented, Exod.25.18,19. & 26.1,31. 1 King. 6. 23, 32,35. That they had a reſemblance of ſome living creature, cannot be doubted. For mention is made of their wings, Exod. 25. 20. 1 King.6.24. And ſome would have them to have been winged *calves*, or *oxen*; becauſe that which is called, *the face of a calf*, or, *an ox*, Ezek.1.10. is called the face of *a Cherub*, Ezek.10.14. Others, and ſo moſt of the Jewiſh Doctors, ſuppoſe them to have been, as we decipher them, like winged *boyes*: and their Criticks, ſome of them, would have them ſo termed, from the particle of ſimilitude; and the word *rabi*, or *rabia*, that ſignifies *a boy*: for the figure they give them, it is not improbable; but for the notation of the word, there is little likelihood of it: the word though in Chaldee and Syriack, ſo ſignifying; yet in Hebrew never ſo uſed. Nor do I ſuppoſe, that any inſtance of the like compoſition can be produced. The firſt letter ſeems radical, and the word to have been deduced from ſome Hebrew root, though now unknown. That ſeems more probable, that ſome other have, who ſuppoſe, that by a tranſpoſition of letters, (whereof many inſtances may in the Hebrew be given,) the word *Cherub*, may be deduced from the word *Recheb*, that ſignifies *a chariot*, both, for that the *Cherubs*, or *Angels*, are called *Gods chariots*, Pſal.68.17. and God is ſaid to come riding on *a Cherub*, as a Prince, or Commander on his horſe, or in his chariot, Pſal.18. 10. and that the name of *a chariot*, is expreſly given to the

Cherubs, here mentioned, 1 Chr.28.18.for they are thoſe two that ſtood fixed on the lid of the Ark, called *the Propitiatory*, Exod.25.18,19. from whence God ſpake to Moſes, Num. 7. 89.

dwelleſt between *the Cherubim*] The word *between*, is not here in the text, nor in any of thoſe places, where this phraſe is uſed, 1 Sam.4.4. 2 Sam.6.2. 2 King.19.15. Pſal.80.2. So that it is no more in the text, then *that ſitteſt the Cherubs*, or, *dwelleſt* (that is, inhabiteſt) *the Cherubs*; *ſitteſt on them*: as he is ſaid, *to ſtand over them*, Ezek.10.18. or, *to abide among*, or *between them*, as he is ſaid, to ſpeak *from between them*, Num. 7.89. a repreſentation of his Majeſtical preſence, among his glorious Troops in heaven: and I ſhould chooſe rather to render it, that *reſideſt*, then (as the Greek and Latine) that *ſitteſt*; becauſe the ark, on the lid whereof theſe *Cherubs* were fixed, is called Gods *footſtool*, Pſal.99.5.

thou art the God, even *thou alone*, *of all the Kingdomes of the earth*] And, not of ours only, as Sennacherib ſuppoſeth, ver. 10. Ch.10.10,11. See Pſal.103.19. and Nebuchadnezzars confeſſion, Dan.4.17,32,34,35.

thou art] Heb. *thou he*: the pronoun for the verb ſubſtantive: as Chap.9.15. & 43.10,13. ver.19.

thou alone] Deut.6.4. Pſal.86.10. Chap.43.10,11.

thou haſt made heaven and earth.] The peculiar character of the true God; whereby he is diſtinguiſhed from all counterfeit gods, Pſal.96.5. & 146.6. Chap.42.5. & 45.24. Jer. 10. 11,12. & 32.17.

V. 17. *Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and ſee;*] Hear their words, and behold his letter, v.14. that is, make it by ſome act and work to appear, that thou haſt heard the one, and ſeen the other, and takeſt notice of either. So Dan.9.18. See on ver.4.

Encline thine ear] A metaphor taken from thoſe, that bow down the head to liſten to ſuch as ſpeak to them, from below, and in ſpecial manner therefore attributed to God, whom, as ſitting aloft in the higheſt heavens, Chap.57.15. & 66.1. we ſpeak unto, from here below, Eccl.5.2. ſo Pſal. 31.2. Dan. 9. 18. yet is it uſed more largely; for as God is ſaid to *encline his ear* unto us; ſo are we ſaid to *enclin*[illegible] *ear*, alſo, to him. See Chap.55.3.

and hear all the words of Sennacherib, which hath ſent to reproach the living God] Or, *who hath ſent*: becauſe it is ſpoken of a perſon. Or, and of him, *whom he hath ſent*; as ſome render it, to wit, of *Rabſhakeh*, Chap.36.2. ver.4. ſee 2 King.19. 16. but the former ſeems the better, becauſe it needs no ſupply, nor is any defect apparent: for Rabſhakeh's words were his Maſters, delivered in his name, ch.36.4. beſide, that Ezekiah in this clauſe ſeems rather to have reſpect to the contents of the preſent letter, then to the words of the former meſſage; which he laid open to God before, verſ. 1. The words may be read, *wherewith he hath ſent to reproach the living God*, ſee ver.4.

V. 18. *Of a truth, Lord, the Kings of Aſſyria have laid waſte all the Nations, and their Countries*] Heb. *Verily, Lord*, &c.

all the Nations] Before mentioned. So it is, 2 King.19.17. but the Hebrew text here hath it, *all the lands*; *lands*, for *nations of* thoſe lands, as it is more fully expreſſed, 2 Chr.32. 13,17. So ver.11. See Chap. 66. 8. And there is in the words, a ſylleptical, or comprehenſive form of ſpeech; whereby two divers notions, are in one word comprized; the one expreſſed, the other implyed, and to be ſupplyed, to make the ſenſe up entire; when it is ſaid, *have laid waſte nations and countries*, for, *deſtroyed the nations, and laid waſte their countries*. See the like, Exod.20.18. *they ſaw the thunderings, and the lightnings, and the ſound of the trumpet*, for, *they ſaw* the one, *and heard* the other, Luk.1.64. *his mouth opened, and his tongue* that *opened*, this *looſed*, 1 Cor.3.2. I made *you drink milk, not meat*; for *drink milk, eat meat*, 1 Tim.2.12. *I permit not a woman to teach, but to be in ſilence*; *permit not* the one, *command* the other, 1 Tim.4.3. *forbidding to marry, to abſtain from meats*; *inhibiting* the one, *enjoyning* the other.

and their countries] Heb. *countrey*, or *land*, taken collectively, for *countries*, or *lands*; or diſtributively rather, for the *country* and *land* of each *of them*.

V. 19. *And have caſt their gods into the fire*] Heb. *giving*, for, *giving* have given: a defective form, as Chap.59.13. that is, *have ſurely given*, or *caſt*; (as the more uſual phraſe is, Judg. 1.8. & 20.48. Pſal.7.47. in all which places, yet there is an hypallage, or a kind of tranſpoſition(*their gods* (that is, their idols: as Pſal.96.5.) *into the fire*: as David dealt with the Philiſtines gods, 2 Sam.5.21. *giving into the fire*, for, *caſting into the fire*: as Ezek.15.4,6.

for they were no gods] Heb. *they no gods*, for, *they were no gods*: the pronoun for the verb ſubſtantive: as ver. 16. *no gods*, 2 Chr.13.9. Gal.6.8.

but the work of mens hands, wood, and ſtone, therefore they have deſtroyed them.] So Pſal.115.4. & 135.15. Chap.40.19, 20. & 44.12-17. Jer:10.3,4. Dan.5.4, 23. He mentioneth thoſe, the rather, of the baſer matter, becauſe thoſe the enemy leſs regarded, and therefore burnt them; whereas they made booty of thoſe that were of ſtuff more precious, chap.46.1. See Jer.43.12.

V. 20. *Now therefore, O Lord our God, ſave us from his hand*] Heb. *And now*: as Chap.36.5. *hand*, *for power*: as ch. 36. 15,18. do thou that for us, that their gods could not do for them, ver.12.

that all the Kingdoms of the earth may know, that thou art the Lord, even thou, only.] Pſal.83.18. Chap.59.19. See ver.16. *thou, thou only*: as, *thee, thee only*, Pſal.51.4. the gemination makes the ſentence the more vigorous.

V. 21. *Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying*] Heb. *And*: as Chap.36.22. *ſent*, in likelihood, by ſome Meſſengers, that the King had ſent unto him, as before, ver.2. to underſtand whether he had any further word of anſwer from God. See Jer.37.17.

Thus ſaith the Lord God of Iſrael] So ſtyled here, in way of oppoſition to thoſe ſorry gods, of other nations, as before, ver. 16.

whereas thou haſt prayed to me againſt Sennacherib King of Aſſyria] Or, *what thou haſt prayed unto me* for, *againſt the King of Aſſyria*, I have heard: ſo it is, 2 Kings 19. 20 and the word here uſed, though of more general extent in the uſe of it, yet in its original, having a notion of *judicature* in it, whence the ambiguity of it, Pſ.106.30. ſignifies properly, ſuch a prayer, wherin a man, though in all ſubmiſs & lowly manner, doth as it were debate the caſe with God, and plead the equity of that, which he ſueth unto him for. Such are thoſe of Moſes, Num.14. 13-19. of Joſhuah, Joſh. 7. 7-9. ſuch are divers in the book of Pſalms, Pſalm 7. & 10. & 13. & 74. & 88. & 89. & 115. and ſuch is this of Ezekiah; and the word therefore is very ſignificantly here uſed; as alſo again, Chap. 20.2. Some joyn the words thus to the former, *Thus ſaith the Lord God of Iſrael, to whom thou haſt prayed.* See the like ſyntax, chap.49.23.

V. 22. *This is the word which the Lord hath ſpoken concerning him:*] In way of anſwer to thy latter prayer, ver.15-20. or, as ſome, *This is the thing* (*word*, for *thing*, as Eccl.8.3.) *that God commandeth*, to be returned in way of anſwer, *to him*; but this ſeems to be over-ſtrained.

concerning him] Or, *againſt him*; as Jer.49.1,7.

The virgin the daughter of Zion hath deſpiſed thee, and hath laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee] Or, *The virgin daughter of Zion, deſpiſeth thee*, and *derideth thee*; *the daughter of Jeruſalem ſhaketh the head at thee*. Some underſtand the words, as ſpoken, not of the Inhabitants of Jeruſalem, ſcorning and deriding Sennacherib; but of his ſcoffing and ſcorning them, thus rendring the text, *He hath deſpiſed thee, and mocked thee, O virgin, daughter of Zion, he hath ſhaken his head at thee, O daughter of Jeruſalem.* But the text will not bear it; for the pronouns are maſculine, the verbs feminine.

virgin daughter of Zion] Some ſuppoſe the term of *virgin* to be here given unto the city of Jeruſalem, becauſe ſhe had not hitherto been ſurpriſed or forced by any forrein power. But neither is that true; for Joaſh, King of Iſrael, took it, and pillaged it in Amaziah's reign, 2 Kings 14. 13,14. or doth it ſeem to be the true notion of this title, being given to other places, whereof that cannot be ſaid: Howſoever the Jewiſh Criticks ſay, that it is always to be ſo taken, where it is applyed to place or people. Others, therefore, would have it given to the Jewiſh people, the Inhabitants of Jeruſalem, as to Gods Church, which he had as a chaſt virgin eſpouſed to himſelf, chap.54.5. Hoſ.2.19,20. 2 Chron.11.2. Rev.14.4. and had as great care of, as any man or woman had of a darling daughter, abiding yet under their wing, chap.49.15,16. Zach. 2.5,8. but conſidering, the ſame term is given, even by this Prophet alſo, to other people; as to Sidon, chap.23.12. and to Babylon, chap.47.1. I ſuppoſe, it would rather be rendred, *damſel*, a term given to thoſe States, as in beauty, bravery, ſtatelineſs, and delicacy, reſembling a damſell of noble birth, and according to her parentage, curiouſly educated. But of the ſtyle, ſee more, on chap.1.8. & 23.12.

daughter of Jeruſalem] As before of Zion: for the place it ſelf, or the Inhabitants of it; as Jer.2.13. *Sion*, and *Jeruſalem*, the ſame, as chap.1.27. for as for thoſe, that by *the daughter of Sion*, would have underſtood the people of the upper city; by *the daughter of Jeruſalem*, the people of the lower city, it is over-nice; nor accordeth with thoſe other places of the Prophet, where both terms are likewiſe uſed, chap.2.3. & 4.3,4. & 10.12,32. & 24.23. & 31.4,5,9. as alſo is that of a learned Writer, who by *the daughter of Abel*, Zach.2.11. would have underſtood the region or territory of Babylon, whereof Babel was as the mother; becauſe inferiour towns are commonly called daughters, in relation to their mother city, Joſh. 15. 31,36,41.

ſhaken her head] Heb, *the head*, as Pſalm 22.7. *they ſhake the head*: which yet is more fully, Pſalm 109.25. and Lam. 2.15.

they ſhake their head: and ſo is not amiſs here rendred; *ſhe ſhaketh her head*: but then *her* ſhould be in a diverſe character, to note a defect of the pronoun, as Deut.25.12. and as ver.23. As he ſometime ſhook his hand, in menacing manner, at her, chap.10.32. ſo ſhall ſhe ſhortly ſhake her head in ſcorn and deriſion at him: ſee Ier.18.16.Mat.27.39.

at thee] Heb. *after thee:* When inſtead of thine hands, wherewith thou braggedſt that thou wouldſt do great matters, v.24. thou ſhalt be glad to betake thy ſelf to thine heels, and to turn thy back to her; a ſecret gird at his ſhamefull flight, ver.37.2 Chron.32.21.

thee] Sennacherib it is, whom he ſpeaketh unto, but calleth not by his name, as not vouchſafing to name him.

V. 23. *Whom haſt thou reproached and blaſphemed?*] Or, *reviled?* ſee ver.6.

and againſt whom haſt thou exalted thy *voice*, *and lifted up thine eyes on high?*] Doſt thou well know, and conſider with thy ſelf, who it is, againſt whom thou doſt ſo inſolently advance thy ſelf: ſee Exod.5.2.& 9.16,17.

and] Or, *or*; as chap.36.19.

exalted thy *voice*] In big words, and preſumptuous language: though alluding, it may be, alſo, to Rabſhakehs loud crying, chap.36.13.Heb. *the voice*; as chap.13.2. a defect of the pronoun, as ver. 4,22. ſupplyed, chap. 40. 9. and 58.1.

lifted up thine eyes on high] A lofty look, a ſign of an haughty heart, chap.2.12. ſee on chap.10.12. otherwiſe, the phraſe is uſed in no evill ſenſe, Gen.19.22.chap.40.22.

evill *againſt the holy one of Iſrael*] In blaſpheming his name, taunting his people, and traducing and diſgracing his Annointed: ſo Exod.5.2.& 9.17.Pſalm 2.1,2.& 74.19. & 89. 51. of the ſtyle given to God here, ſee on chap.1. 4. Some end the interrogation at voice? and read the reſt of the verſe, by way of enunciation: as ſhewing either wherein, or againſt whom he had carryed himſelf ſo inſolently; *in that thou liſteſt up thine eyes on high*; or, *thou haſt even lifted up thine eyes on high, againſt the holy one of Iſrael:* and ſo the inſertion of *even*, in our verſion, ſhould be needleſs, which yet is very frequent, ver.16,20.chap.41.12.& 43. 10,11,25. the copulative being put for *that*; as chap.22.20.or, *even*; as chap.27.1. But the received reading ſeems the better; becauſe more agreeable to the manner of our Prophet, whoſe common cuſtome is to expreſs the ſame thing, by divers notions, laid down in diſtinct branches, as in this very argument, chap.10.12. beſides, that it ſuiteth not ſo well, to ſay, *thou exalteſt thy voice, in that thou liſteſt up thine eyes:* or, the queſtion, being of the former, to return anſwer to it by the latter.

V. 24. *By thy ſervants haſt thou reproached the Lord*] Heb. *By the hand of thy ſervants:* as Exod.35. 29. chap.20.2. Jer. 27.3. it is, 2 Kings 19.23. *thy meſſengers.* See chap.36.2.& ver. 4,14,17.

and haſt ſaid] Or, *in that thou ſaiſt:* for that uſe of the copulative doth not amiſs here: ſee on ver.23.

By the multitude of my chariots, am I come up to the height of the mountains, to the ſides of Lebanon:] Or, *With the multitude of my chariots.* I have with my chariots, not with my foot forces only, got over the higheſt mountains that lay in my way, and I have brought them all ſafe over the tops of the hils, notwithſtanding the great number of them (a matter of no ſmall difficulty) partly, by cutting out, and levelling of ways for them, where the grounds were rough and rocky, (a practice alluded to, chap.40.3,4.) and partly, by felling of ſuch trees as obſtructed their paſſage. So did Xerxes make way for his Army through Athos, in his expedition againſt Greece, Herodote, l.7. Annibal over the Alps, into Italy, Livy, l.21. Veſpaſian in his march towards Jeruſalem, over the mountains of Judea, Joſeph *of the Jewiſh war*, l.3.c.11. which mountains ſeem to be by the Aſſyrian alſo here ſpecially intended, together with thoſe in his way thither, and chiefly thoſe about Jeruſalem, that ſeemed to make the acceſs thither the more difficult, Pſalm 125.2.

the height of the mountains] Or, *the higheſt mountains*, or *hils*; as Pſalm 95.4. and as afterward, *the talneſs of cedars*, for *the talleſt cedars*: and *the choice of firres*, for *the choiceſt firres.*

the ſides of Lebanon] One of the famouſeſt mountains in thoſe parts, mentioned, as one of the limits of the promiſed land, Deut.3.25. & 11.24.

and I will cut down the tall cedars thereof, and *the choice firre trees thereof;*] Or, *I will cut down the talleſt of his cedars*, and *the choiceſt of his firres.* Heb. *tallneſſe*, as Chap.10.33.Ezek.31. 5,10.) and *choice:* as Jer.22.7. either to clear his way for his army to paſſe, or to furniſh him with timber, for works and lodgings. See Chap.14.8. the meaning ſeems to be, that nothing could, or ſhould hinder him in his paſſage toward, and his approaches to Jeruſalem, which he principally aymed at. Howſoever, as he threatens to hew down Lebanon here; ſo God threatens elſewhere to hew down his Lebanon. See Chap.10.33,34. and ſo accordingly did, verſ. 36. But the words may well be rendred, in the time paſt, *I have cut down*, &c. and ſo the next, *I have entred*, &c. as the foregoing words were; thoſe enſuing, alſo, ver.25. ſo run; for he ſeemeth in this whole paſſage to vaunt of what he had done.

and I will enter into the height of his border, and the foreſt of his Carmel.] This paſſage is ſomewhat otherwiſe read in the book of Kings, 2 King.19.23. and the readings compared, will afford us the more light, whereby to find out the right meaning of the text. What is here termed *merom*, that is, *height*, or *high place*, rather: as Chap. 26.5. is there called *melon*, that ſignifieth *an inne*, Gen.42.27. Exod. 4.24. or, *a lodge*, or *lodging*, Chap.10.29. Ier.9.2. by both which terms, is, undoubtedly, the ſame thing meant; and ſomewhat it muſt be, about Mount Lebanon, or, appertaining thereunto: and I conceive it to be no other, then *the tower of Lebanon*, ſituate on the Eaſtern ſide thereof, with its proſpect towards Syria, Cant.7.4. called *an high place*; becauſe it ſtood aloft, and was high built, of purpoſe, to overlook the country before it: and, *a lodge*, or *lodging*, in regard of the garriſon, that being a frontier place, was, for the ſecurity of the place, lodged in it: though it is not improbable, that the Aſſyrian might alſo, in way of contempt, ſo term it, as a place, in his reckoning, of no more ſtrength, or worth, then a ſory lodge, in a park, or garden. See of Jeruſalem, ch.1.8. and of ſome other lands, Ch.24.20. In both places it is ſaid to be *the high place*, or, *lodge, of its end*; (ſo, rather then *border*; for which the Hebrews have another word,) becauſe it ſtood at one end of the mountain, looking toward Damaſcus, the head city of Syria, that lay Eaſtward from Judea, Chap.7.8. & 9.12. our Engliſh renders it, *lodgings*; as taken collectively, and intending not ſome one, but ſuch forts and holds as were on the frontiers thereabout ſituated, for the better ſecurity of the adjacent parts: nor is this interpretation altogether improbable: but admitted there, it ſhould have been accordingly, *high places*, here; the words following, in both places the ſame, are by divers good Interpreters, otherwiſe rendred, then our verſion hath them, not, and *the foreſt of his Carmel*, but (as the Hebrew points, though by the Jews themſelves, here not obſerved, lead unto, diſtinguiſhing between the two laſt words,) *his foreſt*, and *field*, or *fruitful field*: as the word is rendred, Chap.32.15. it is word for word in the Hebrew; *and I will go*; or, *have gone*, (gotten up) *unto the high place of the end thereof, foreſt, field*, or *fertile field thereof:* as if he had ſaid; having felled his trees, and ſo made paſſage for my army, I will march, or, have marched, with it, to his high garriſon tower, and ſo through his foreſt, to the fertile fields that lye below it. I am not ignorant, that the Jewiſh Interpreters here underſtand by *Lebanon*, the land of Judea; ſo called, ſay they, becauſe it is the higheſt ground in the world; (which what ground they have for, I know not: but know it certainly to be untrue) by the tall *cedars*, and *firres*, the great men of the land: as Chap. 2.13. by *the high place*, or *lodging*, the Temple, Gods dwelling, Pſalm 78.69. & 132.13,14. as alſo, that divers of our Writers tread in the ſame track; ſome conceiving the land of Judah to be meant here, likened to *Lebanon*, for height and ſtatelineſs; to *Carmel*, for fertility and pleaſantneſs. Others, by *Lebanon*, underſtanding Judea; by the *foreſt*, the wilder part of it; by *Carmel*, the manured; by the *lodge*, or *inne*, as they render it, Jeruſalem: and that Jeruſalem ſeems, ſometime, to be in Scripture called *Lebanon*, or to be likened, at leaſt, to it, appeareth, Ier.22.23. Zach.11.1. But that which I have before delivered, ſeems to me to be the genuine ſenſe of this place.

V. 25. *I have digged, and drunk water*] The text, 2 King. 19.24. is ſomewhat fuller, *I have digged, and drunk ſtrange waters*; that is, ſprings of water, where none appeared, and which had been formerly unknown. He boaſteth of his power and policy, that could find out means, to furniſh with water, ſuch a numerous army, as emptied the pools, and dryed up the rivers wheresoever they came. The Jewiſh Doctor, as he wideneth it too much, ſo, withal, he extenuateth it not a little, when he would have the meaning to be, I undertake no work, but that I finiſh; as thoſe, that wanting water, dig, till they find what to drink: of *digging for water*, ſee on Gen. 26.18-22. Num.21.27,28. Pſal.84.6. and of furniſhing with water, beyond expectation, where none to be had; that whereby God, at ſundry times, hath manifeſted, and is wont to magnifie his power, and his providence, and wherein this vain boaſter profeſſeth himſelf able to do ſtrange matters; See Exod. 17.1-6. Num.20.1-11. Judg. 15.18,19. 2 King. 3. 17, 20. Neh.9.20. Pſal.74.15. & 78.15,16. & 107.35. & 114.8. Chap.41.17,18. & 43.19,20.

and with the ſole of my feet have I dryed up all the rivers of the beſieged places] As if his army had been ſo great, that with their feet alone, they were able to dry up all the pools and rivers whereſoever they came; not unlike the Syrians vaunt of his forces, that he brought men more then enough, with him, to carry all the duſt of Samaria away in their fiſts, 1 King. 20.10.

20. 10. as alſo to what the Greeks report of Xerxes his army, that they ſhould drink whole rivers dry at a dinner. Juvenal, *Satyre* 10. See Herodote, *lib*. 7. and Juſtine, *lib*. 2.

with the ſole of my feet] as Pſal. 57. 6. or, *footſteps*, as Pſalm 85. 14. that is, whereſoever I ſet footing; as Joſh. 1. 3. I do with the multitude of men and beaſts, that I bring along with me, drink all dry. So ſome of the Jewiſh commenters. But other of them, rather, I dry up all with the very footing of them. And he ſpeaks it, as if the rivers were dryed up in a trice, ſo ſoon, as he ſet but the ſole of his foot on them: as Jordan was divided and dried up ſo ſoon, as the plants of the Prieſts feet, that bare the ark of God, touched the water thereof, Joſh. 3. 15, 16. For it ſeems to come far ſhort of the Aſſyrians boaſting, that ſome would have the meaning to be, that he dried up great rivers, incloſed with high and ſtrong banks; as Cyrus did Gyndes and Euphrates, Herod. *lib*. 1. Jer. 50. 38. to make them fordable for his forces.

have I dried up all the rivers] As the Pſalmiſt, of God; *Thou drieſt up mighty rivers*, Pſal. 74. 15. See Chap. 42. 15.

the rivers of the beſieged] Or, *fenced*, or, *incloſed*. Heb. *rivers of obſeſſion, ſiege*, or *incloſure*. See Chap. 19. 6. that is, either ſuch rivers and ſtreams, as running beſide cities, make them the more difficult to beſiege, and the better able to hold out a ſiege. Or, ſuch waters derived from ſome river, into pools and encloſures, made for that purpoſe. Some Jewiſh Criticks would by the word, here uſed, underſtand Egypt; becauſe the name in Hebrew comes neer unto it: as if he ſhould brag that he had dryed up the rivers of Egypt, which God threatens to do, Chap. 11. 15. but that another of them, not undeſervedly, controlleth the whole paſſage: ſome render in the future, *I will dig and drink waters, and with the ſole of my feet, dry up all the waters of the ſiege*, as aiming at Jeruſalem, and the preparations made by them, to furniſh themſelves with water; expecting a ſiege, Chap. 22. 9, 11. and the courſes taken by them to keep his army from water, by obſtructing the ſprings that might afford it them, 2 Chr. 32. 3, 4. He boaſteth therefore, that their endeavours, in either kinde, ſhould prove but loſt labour; he would dry up all their ſtore, and provide water ſufficient for his forces, by digging deep, and bringing of ſprings to light, where none had ever been ſeen, or dreamed of before. And this ſo well ſuiting with the ſtory it ſelf, would not lightly be rejected. Howſoever the words be rendred or read, the ſcope of this his vain vaunting, is to imply, that no place had been, or could be able to hold out againſt him, who was able, by his power and policy, to overcome all difficulties, to level mountains, and dry up rivers, for the freer paſſage of his forces, and yet to furniſh them, alſo, with all neceſſary proviſions, where they were moſt unlikely to be had.

V. 26. *Haſt thou not heard long ago*, how *I have done it*, and *of ancient times, that I have formed it*?] Hitherto was Sennacherib brought in vaunting of his own deſigns and doings; now God turneth his ſpeech again to him, controlling him for his folly. And as he told Ezekiah, that he could not but have heard, what his anceſtors, the Kings of Aſſyria, and he himſelf alſo, had done, ver. 11. So God demandeth of him, whether he had not heard from his Prophets, to whom he had revealed it, and by whom he had formerly publiſhed it, c. 48. 3. That God had in his ſecret counſel, deſigned all thoſe things to be done by his progenitors and himſelf, both concerning other nations, and concerning his own people, which he fondly arrogates to his anceſſors, and to himſelf, Deut. 32. 27. Ch. 10. 13. Whereas He and They, were all but Gods inſtruments therein, and had never, without him, been able to do what they did. See Chap. 7. 17, 20. & 10. 5, 6, 15. & 20. 4. So many, both of the Jewiſh Commenters, and ours. But divers other, go another way, reading the words, *Haſt thou not heard*, that *I long ago did it*, or, *made it*, *and*, or, *that of ancient time I framed it*? Applying the note of time; not to the Aſſyrians ear, but to Gods act; and expounding the text, Some, of the works that God had formerly done for his people, ſuch as the Aſſyrian king, here, vaunted of, in making a paſſage for them through the red ſea, Exod. 14. 21, 22. and through Jordan, Joſh. 2. 10. & 3. 16. but this ſeems not ſo probable. Others, of the city, and State of Jeruſalem, which he had founded and eſtabliſhed, Pſal 48. 8. & 78. 68, 69. & 149. 2. Chap. 14. 32. & 22. 11. And this ſeems very probable.

long ago] Heb. *from afar*. It is uſed ſometime of place, 2 Chron. 26. 15. Ezr. 3. 13. ſometime of time paſt, as here, & 2 King. 19. 25. to come: as 2 Sam. 7. 19.

how] Or, that: a defect of the particle, as Pſal. 55. 2. Chap. 10. 12.

I have done] Or, *I made*: as Chap. 44. 2. & 46. 4.

it] Or, *this*; as Pſalm 109. 27. as having reference to the thing, either ſpoken by Sennacherib, or done by God, Chap. 41. 20. or, *her*; that is, the city of Jeruſalem. Of which before, ver. 22. though not naming her here; but ſpeaking of her, as the only *her* that God regarded. So Jer. 33. 2.

of ancient times] Heb. *from deyes of priority*, or, *antiquity*: as Chap. 33. 7. that is, *from eternity*, ſay ſome; underſtanding it of Gods purpoſe, Chap. 25. 1. In former times; *long ſince*, ſay others, underſtanding it of his work, Chap. 44. 2. For thoſe Jewiſh maſters do but trifle here, that tell us of the Meſſias, and Jeruſalem, made before heaven and earth; and of Tophet, made for Sennacherib on the ſecond day of the world. See Chap. 30. 33.

formed it] Or, *framed it*. The word is taken from the potters act and art, in framing of earthen veſſels, Jer. 18. 3, 4, 6. that is, ſay ſome, decreed, determined, that it ſhould be done; as Chap. 14. 24, 26. Act. 2. 23. & 4. 2. Eph. 1. 11. 2 Tim. 1. 9. 1 Pet. 1. 20. As the potter conceives in his minde before-hand, the faſhion of that which he intendeth to frame, See Chap. 26. 3. & 29. 16. Others, framed, and effected it by mine own might, without help of nature, or humane art, or force; as Gen. 2. 6, 8. Chap. 45. 18. But as others, rather, *formed*, or, *framed her*. This city and State, the framer whereof, he is in a more ſpecial manner, by this Prophet, oft ſaid to be, Chap. 43. 1, 21. & 44. 2, 21, 24. and 64. 8.

now have I brought it to paſs, that thou ſhouldſt be to lay waſte fenced cities, into ruinous heaps] What I formerly purpoſed, ſhould be effected concerning thoſe nations and cities, which I would have deſtroyed, that have I now done by thee, Chap. 24. 1, 10, 12. & 25. 2. & 26. 5. & 27. 10. Or, as others, reading the words, by way of interrogation, And *now ſhould I bring it to be laid waſte*, and *fenced cities* to be *ruinous heaps*? or, to be *ruinous heaps*, as *fenced cities*? Should I ſuffer this place, which I ſo framed, to be laid waſte, and deſtroyed by thee, as if I had founded it to no other end? See Chap. 45. 18. and that thou ſhould do with it, or the cities belonging to it, as thou haſt done with ſome others, verſ. 18. See Jer. 33. 2, 6.

have I brought it] Or, *ſhould I bring her to that paſs*? A potential ſenſe: as Chap. 26. 9.

that thou ſhouldeſt be to lay waſte] Or, *that it*, or, *ſhe ſhould be laid waſte*. Heb. *and*, (for *that*; as Chap. 16. 12.) *thou*, or, *it*, or, *ſhe* (for the ſecond perſon maſculine, and the third feminine, or neuter, are in this form the ſame) *ſhall be to lay waſte*, or, *unto vaſtities*, or, *deſolations*; (for ſome make it a noun, as the like word, Pſal. 73. 19. & 74. 3.) or, *that thou ſhouldeſt be to lay* her, or, it *waſte*: for ſo the words alſo may well be rendred; and the want of the pronoun is very rife, Chap. 31. 5. verſ. 22.

to lay waſte defenced cities into ruinous heaps] That is, *to lay waſte*, by bringing them, or by *laying waſte*, to bring them, *to ruinous heaps*. To lay them waſte in that manner, that they become ruinous heaps. A defective form of ſpeech; ſuch as ver. 18.

ruinous heaps] Or, *heaps over-grown*; to wit, with graſs, weeds, ſhrubs, and other-like traſh, as waſte places are wont to be. So the word not elſewhere found, ſave Jer. 4. 7. is deemed to imply, from a word of the ſame notion of neer affinity with it. See Chap. 27. 10. & 32. 14. 1 Macc. 4. 38.

defenced cities] Either of other nations, Chap. 25. 2. or, of Judah and Jeruſalem; (ſee Jer. 34. 1.) whereof, though he took many, yet he razed them not, Chap. 27. 10. or, as the *defenced cities*, to make this city heaps, (Pſal. 79. 1.) as ſome other, ſo ſerved by him: which albeit the Chaldeans were afterward ſuffered to do, Mic. 3. 12. yet the Aſſyrian never did. The note of ſimilitude ſupplyed; as ver. 27.

V. 27. *Therefore their inhabitants* were *of ſmall power*; *they were diſmaied, and confounded*] Heb. *And*; as ver. 20. So read, it renders a reaſon why thoſe cities were by the Kings of Aſſyria, ſo purpriſed and ruinated; to wit, becauſe the inhabitants of them had no power of hand, or courage of heart to withſtand them: and therfore they were ſo enfeebled and diſheartened, becauſe it was God that brought that evil upon them: ſo Exod. 23. 27, 28. Joſh. 2. 11, 12. & 5. 1. Howbeit, it may as well be read, *Whoſe inhabitants. And they*, for, *whoſe*; as, *and he*, for, *who*; Mal. 3. 1. compared with Mat. 11. 10. and ſo it proceeds to relate the condition of the perſons, as well as of the places, that had, by the Aſſyrians, been ſubdued.

of ſmall power] Heb. *ſhort*, or, *ſhortened of hand*; as Chap. 50. 2. & 59. 1.

they were as *the graſs of the field*, *and* as *the green hearb on the houſe-tops*, *and* as corn *blaſted before it be grown up*] An extream weakneſs and feebleneſs; or a ſoon and ſudden deſtruction, or both, by divers lively reſemblances copiouſly deſcribed.

as] A defect of the note of ſimilitude: very common in Scripture; that yet needed not to have been ſupplyed, ſave in the firſt branch. See the like, Pſal. 11. 1. Chap. 33. 11, 12.

the graſs of the field] Heb. *hearb*; as Deut. 32. 2. ſee Pſal. 90. 5, 6. & 102. 4, 11. & 103. 15. Chap. 40. 6. Mat. 6. 30. that is eaſily trodden down by the foot, not of wild beaſts onely, 2 Chr.25. 18. but of the leaſt, and feebleſt cattle. See Chap. 26. 6.

the green herb on the houſe-tops] Or, *green tender herb*; as it is rendred,Deut. 32.2. Job 38.26. or, *tender graſs*; as 2 Sam. 23.4. Prov. 27. 25. *graſs*; ſimply, Gen. 1. 11, 12. Job 6. 5. Chap.15.6. Jer.14.5. *herb*; as here,Pſal.37.2. Chap. 66. 14. It is deemed, properly, to ſignifie the firſt putting forth of ought that ſprings out of the ground,as the former; the ſame when it is come to ſome growth, as *the green herb*: ſo Pſal. 129. 6.

corn *blaſted before it be grown up*] Heb. *blaſting before ſtanding*; as *ſtanding*, for; *ſtanding* corn, (of which defect, ſee on Chap. 17. 5.) ſo *blaſting*, for,corn of *blaſting*; that is, *blaſted*. The abſtract, for the concrete,as chap.35.1, 7. the word moſt commonly is ſuppoſed to ſignifie arable ground; for which purpoſe,a dry Soyl is wont to be preferred before a moyſt. It is here only uſed for *blaſting*, by the Hebrew Criticks therefore deemed,through the change of a letter, to deſcend from another root,that ſignifies to *blaſt*, Gen.41. 6, 23. and the word indeed uſed,2 King.19.26.is apparently ſo: Whence it is alſo manifeſt,that either the Scribes pen ſlipt here in a letter,(the letters of either word being much alike)or, that both words,though differing in a radical letter, were uſed for one and the ſame thing. Howbeit,a late learned Writer,retaineth the word here in that other ſenſe, rendring it, *as a land*, or *arable ground,before corn*, to wit, be ſown in it,while it lyeth fallow. But the other term here uſed, ſignifieth properly *corn*,not as ſown,or ſprouting out,but *ſtanding*;got to height, and expecting harveſt; and the parallel place in the Story, requireth to take it the other way.

V. 28. *But I know thine abode, and thy going out, and coming in,and thy rage againſt me*] I am well acquainted with thy doings at home,thine enterpriſes abroad, all thy counſels, all thy courſes; and take notice of thine inſolent carriages againſt me.

I know] Not,as I know the ways of the righteous, by way of approbation, acceptation, and care to give a good iſſue to them,Pſalm 1.6.but by a general notice of them; in that they neither are,nor can be concealed from me, Pſalm 94. 11. & 139.1-4.and by a ſpecial notice, alſo, that I take of them, in due time to deal with thee, for them, as,for them, thou deſerveſt to be dealt with, Jer.17.10. & 48.30. Hoſ.5.3. Amos 5.12.

thine abode] As Gen.24.55.or *thy dwelling*: as Jer.9. 6. as we ſay to one,that takes overmuch upon him; *we know where you dwell,Sir*: or,*thy ſitting*: as Pſalm 139.2.Lam.3.63. thine abode at home,and what thou doſt there, becauſe oppoſed to buſineſs abroad: ſo Deut.6.7.& 11.19.

thy going out,and thy coming in] As Deut. 28.6,19. Pſalm 121.8.

thy rage againſt me] Heb. *thy raiſing up of thy ſelf* (in a rageing manner) *againſt me*: the verb is not found any where in this emphatical and reciprocal form, ſave in this argument: the prepoſition ſignifying uſually *unto*,is uſed here for *againſt*, as chap.33.11.*el*,for *al*,as Jer.47.5,7.& 50.7,26,29.& 51.1. So in the next verſe.

V. 29. *Becauſe thy rage againſt me, and thy tumult is come up into mine ears*] Heb. *Thy raging*; or,*raiſing up of thy ſelf*: as v.28.the verb infinitive,for the noun.

thy tumult] The word here uſed,doth moſt uſually ſignifie *tranquility*, Job 12.5. chap.32.11. & 33. 20. but here, and 2 Kings 19.28.*tumultuation*,as ſpringing from another ſtock; whence the word,that ſignifies *a tumultuous noiſe*,chap.13.4.& 17.12. & 66.6. and is framed with a reduplication of the laſt letter, to imply an intention of the thing thereby ſignified. Howbeit, ſome of the Jewiſh Commenters would have the word taken in his common ſenſe, reading the words (which they ſuppoſe defective) with ſupply from the former branch, *and*,or *even*,the rage of *thy tranquility*, that is, thence ariſing, or thereby procured; as Prov. 1. 32. but this ſeems overnice,and a nicety needleſs: not unlike the conceit of thoſe, that would deduce the word in this ſenſe,of *noiſe* and *tumult*, from that,of *eaſe* and *tranquility*; becauſe eaſe and tranquility, is wont to breed pride and inſolency,Jer.48.11.

is come up] So Pſalm 74. 23. *the noiſe of thine adverſaries, the tumultuous noiſe of thoſe that riſe up againſt thee, goeth up continually.* See 2 Chron.28.9.Ezr.9.6.Jon.1.2.

into mine ears] It makes ſo loud a cry, that I cannot but hear it,and take notice of it. So Gen.18.20.chap.5.9. Jam.5. 4. See ver.4.17.

I will put my hook into thy noſe,and my bridle in thy lips; and I will turn thee back, by the way, by which thou cameſt.] Becauſe thou rageſt and raveſt on this wiſe, like ſome great unruly fiſh,or ſome fierce wild beaſt,or ſome head-ſtrong horſe,I wil take thee with my hook,or,I will ring thee & bridle thee, and lead thee whither I liſt; turn thee about, and make thee go the way thou wouldeſt not, turn thee back from the place thou principally intendeſt, and with ſhame and confuſion return thee to thine own home. So chap.30.28.

hook into thy noſe] Alluding either to *a fiſh-hook*, wherewith fiſh taken,are drawn which way the fiſher-man pleaſeth, Job 41.1.Ezek.29.4.& 38.1.Amos 4.1.or to ſuch *rings* as men put into the noſes of bears and bufales, to keep them in, and over-maſter them with, Ezek.19.4,9. or,to *a chain*,or *collar*, put about the neck of a dog, or ſome other beaſt, with a cord or leaſh faſtened thereunto, whereby to lead him, as ſome of the Jewiſh Maſters would have it; but the mention of the *noſe*,ſeems not well to admit it; and the moſt of them go the firſt way; I ſhould rather the ſecond.

my bridle in thy lips] *My bridle*, or *ſnaffle*, or *bit*; as it is rendred, Pſalm 32.9. where, from *bridle*, it is diſtinguiſhed; and the Jewiſh Doctors affirm it to be an inſtrument made of iron to put into beaſts mouths; *in thy lips*, that is, in thy mouth; wherewith to rein and reſtrain thee,and to keep thee within compaſs, as the rider doth the horſe with bridle and bit,whereby he hath him at command, Pſal.32.9. & Prov.26. 3.chap.30.28.Jam.3.3.

and turn thee back by the way that thou cameſt] See verſe 34.

V. 30. *And this* ſhall be *a ſign unto thee*;] God now turneth his ſpeech from Sennacherib, whoſe *dimiſſion*, or *mittimus*,he had now ſigned, ver. 29. as his *miſſion*,and *commiſſion* before,chap.10.6.unto Ezekiah,whoſe faith to confirm,in the aſſured expectation of his ſpeedy delivery, he confirmes his prediction and promiſe of it, with a ſign,though of a thing afterward to enſue. See on chap.9.6. and the like, Exod.3.12. I am not ignorant,that ſome,both of the Jewiſh Writers, and ours, ſuppoſe, that Sennacherib ſhould upon the report of Tirhakahes coming againſt him,withdraw his forces from Jeruſalem,go forth to meet him,paſſe into Egypt, having ſpent two years in that expedition, return again to the ſiege of Jeruſalem, and receive that fatall diſcomfiture there; and ſo it ſhould be, a ſign antecedent, not ſubſequent, to the main matter, to be thereby aſſured. But theſe things are ſpoken without any ground of ſtory, ſacred, or other; nor ſeem to ſuit ſo fitly with the relation of the Pen-men of Scripture, either here,or in the other holy records,2 Kings 20.& 2 Chr. 32. See ver.36.

ye ſhall eat this year that which groweth of it ſelf; and the ſecond year, that which ſpringeth of the ſame; and in the third year, ſow ye,and reap, and plant vineyards, and eat the fruit thereof.] A ſign of this nature,God was pleaſed to aſſign them;not only thereby, to aſſure them of further indemnity from the Aſſyrian, and deliverance out of their preſent difficulties and diſtreſs,but to encourage and comfort them alſo,againſt thoſe diſtracting thoughts, that might ariſe in their minds, concerning neceſſary proviſions, for them and their families, when the ſiege ſhould break up,the land being ſo waſted by the Aſſyrians,and ſuch ſpoil made of all, as by an enemy is wont to be, in a country that is not his own,chap.1.7.for God hereby engageth himſelf, ſo to provide for them,that from thoſe very returns of their land, that it ſhould of it ſelf yeeld, notwithſtanding the havock that the enemy had made, and the want of liberty and opportunity to till and manage their grounds,they ſhould have food ſufficient,both for the preſent year,and the next.

ye ſhall eat] That is,thy people, the Inhabitants of Jeruſalem and Judah, *ſhall eat*, that is, have food ſufficient to ſuſtain them,as chap.65.3. Heb.*eating*,a defective ſpeech: for *eating*,ye ſhall eat: ſee the like,chap.59.13.

this year] Heb. *the year*, as Jer.28.16.ſo,*the day*,for *this day*; or,*to day*, as Jer.1.10,18.

that which groweth of it ſelf] So is the word uſed, Lev. 25.5.11.where it is enjoyned, that in the Sabbatical year, or year of ceſſation,or intermiſſion, they ſhould not till their grounds, nor prune their trees, nor reap the encreaſe of the one,nor gather the fruit of the other; but let all ly common, and eat out of the field only from hand to mouth, as we ſay, that which came up of its own accord, either forth of the ground,by grain and ſeed,the year before, ſhed; or from off their trees,without any husbandry uſed about them; God engaging himſelf, by promiſe, ſo to bleſſe them with encreaſe, the fore-going year,that the proceed of it ſhould afford ſtore ſufficient,both for that year,and the next alſo, untill the harveſt time came,of what had been that year ſown, and the gathering of their fruits from the trees, that year dreſſed, Lev. 25.20-22. Now hence ſome gather, that the fourteenth year of Ezekiah (for in that year it was that Sennacherib invaded Judea) was a Sabbaticall year; and that ſhould be the reaſon,why that year, they ſhould feed upon ſuch things, as the ground,unmanaged,ſhould yeeld. Others, that not this year,but the next,was the Sabbatical year; and that this year being hindred from tilling and ſowing,by the enemies invaſion; and the land therefore affording nothing to ſuſtain them, but what the ground of it ſelf yeelded; and the next year being a Sabbatical year, wherein,by the law,they were inhibited to ear, or ſow ought, they muſt upon that year feed on that which ſprang up, from what came of it ſelf the year paſt. Others drive off the Sabbatical year, one year further, to the ſixteenth of Ezekiah, the hindrance from tilling and ſowing, ſay they, being in the fifteenth, from the enemy; in the ſixteenth, from the law. To examine ſtrictly thoſe diſſenting opinions, and compute exactly the Sabbatical years, from the firſt obſervation of them, unto theſe times, is a matter of much difficulty, and would require a far longer diſcourſe, then theſe Annotations will admit. Sufficient it is, that God here promiſeth, that for two years together, they ſhould have a competence of ſuſtenance from that, which their land, untilled and unmannaged, ſhould afford them of it ſelf, notwithſtanding the great waſte that the enemy made of it, and the fruits of it. See Iudg.6.3-5.

that which ſpringeth of the ſame] This to be the meaning of the word, here uſed, is generally, in a manner, agreed: howſoever the Rabbines, ſome of them, add frivolous fables of fruit-trees, by miracle ſuddenly ſhooting up again, and bearing fruit, where the enemy had cut them down; and of corn, in like manner, where it had been burnt down by the enemy: as alſo, Popiſh Commenters, in favour of their old Latine verſion, of their feeding the ſecond year on *apples*, and the like, only. The word is no where elſe found, but here, and (with a tranſpoſition of letters; the like whereunto, is in other words alſo obſerved) in 2 King.19.29.

ſow ye] Ye ſhall have liberty, without either impeachment from the enemy, or inhibition, otherwiſe, to ſow, and reap freely, and quietly to enjoy the fruits of your lands and labours. Pſal.128.2. of this uſe of the imperative form, ſee on chap.36.16. The words imply a plenty of proviſions, that their land, then tilled, ſhould afford them, with much comfort and cheerfulneſſe to be enjoyed by them, Deut.8.7-10. chap.65.13. See chap.4.2.& 30.23-25.

V. 31. *And the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward*] From the promiſe of a bleſſing, more then ordinary, upon their land, he paſſeth to the like, concerning the State, and themſelves; That albeit, they had been much diminiſhed and impoveriſhed, by the Aſſyrian invaſion; yet thoſe that remained of them, having eſcaped the Aſſyrian Sword, ſhould thrive and proſper; and the State that was thereby ſo ſhrewdly ſhaken, that it ſeemed ready to fall to the ground, ſhould be ſetled again, and reſtored to the ſame, or to a better and more flouriſhing condition, then it enjoyed before thoſe broils. See the like promiſe, chap.27.6. and the complement of it, 2 Chr. 32.22,23.

the remnant that is eſcaped of the houſe of Judah] Heb. *the eſcaping of the houſe of Judah that remaineth*, or, *is left*; chap. 4.2.& 10.20. Ezr.9.15.

ſhall again take root] Heb. *ſhall add to root*, as chap.10.20. & 52.1. *to root*, for *to take root*, as chap.40.24. Jer.12.2. a metaphor from plants or trees, that being ſorely ſhaken, and looſned with violent hands, yet ſettle, faſten, and take firm hold again at the root.

downward] As trees, which the lower they ſhoot down with the root, become the more firm. See Virgil, of the *eſculus*, a kind of Oke, in his Poems of *Husbandry*, l.2.

bear fruit upward] Shall become ſo conſpicuous, like a tree laden with fruit, that to other people abroad, their thriving and proſperity ſhall appear, Chap. 4. 2. & 60.21,22. & 61. 3,9.

V. 32. *For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion*] There ſhall be a certain number of people, who having eſcaped the Aſſyrians ſword and hand, by repairing to Jeruſalem, and continuing there in ſafety, ſhall, when the ſiege is broken up, and the enemy gone out of the land, return in peace to their former poſſeſſions, and wonted places of abode, and be ſetled again in them. See the like, Jer.4.5.& 34.11.& 37.11,12.

go out] Either to view the enemies camp, now left, and to gather the ſpoyls of thoſe that came to ſpoyl them: ſo ſome, as Chap.33.23,24. or, rather, to return to their own dwellings again, from which, for fear of the enemy, they had fled; and others of the city, to their lands and poſſeſſions abroad, which, for fear of the enemy, before, they durſt not do, Chap.33.17.

a remnant] A ſmall company remaining, in regard of thoſe multitudes that had miſcarried in the troubles of the times, Chap.1.9. & 10.21,22. & 17.6.

they that eſcape] Heb. *an eſcaping*: as Chap. 10.20, verſ.31.

the zeal of the Lord of hoſts ſhall do this.] This God will do, out of a due regard to his own glory, and a fervent affection of love to his people: as Chap.9.7. verſ.35. Ezek.36.5.

V. 33. *Therefore, thus ſaith the Lord, concerning the King of Aſſyria*] Heb. *unto the King of Aſſyria*: as in the next words, *unto this city*: but ſo is the particle uſed, alſo, ch.29.22.

He ſhall not come into this City] Heb. *unto this City*; as Joſh. 8.5. though it be uſed alſo for *into*, as 2 King.7.12. but here rather, *unto*; he ſhall not ſo much as come at it, much leſſe enter into it, and ſurprize it, as he made full account to do. For the truth is, Sennacherib never came himſelf, in perſon, to Jeruſalem, though he ſent men and meſſengers thither. See Chap.36.1,2. ver.9,34.

nor ſhoot an arrow there] Nor ſhoot ſo much as an arrow into the city, to annoy, or hurt any there; or to ſtrike down thoſe, that, for defence, might appear upon the walls; though it is not unlikely, that his army lying before it, and neer unto it, would be exerciſing of their archery. Heb. *and he ſhall not*: and ſo afterward thrice repeated; adding much vehemency and vigour to the ſentence.

nor come before it with ſhields] Heb. *with ſhield*: not that his army came thither unarmed; or without ſhields, for defence, with ſwords and weapons of offence only: but that either he ſhould not in perſon ſo preſent himſelf with his guard of ſhield-bearers, (whereof, ſee 1 King.10.16,17. 2 Chr. 9. 15,16. & 12.9-11.) or with his forces, ſo furniſhed, to make any aſſault upon the city. Some learned, conceive by *ſhields*, to be meant, here, a kind of military frame, conſiſting of a great number of ſhields, joyned together, ſomewhat like the tiling, or ſhingling of a roof, by the Latines called *teſtudo*; becauſe their ſhield reſembled a *torteiſes ſhell*, under the covert whereof, being thereby ſecured againſt ſhot of arrows and ſtones, that might be caſt down upon them, they made their approaches to the walls of cities beſieged, or aſſaulted. Of this, ſee Livy, l.44. Ammian, l.26. and Vegetius, l.2. c.16. But whether this device were ſo ancient, as theſe times, or no, may be doubted.

nor caſt a bank againſt it.] So 2 Sam.20.15. or, *mount*; as it is ſometime rendred, Jer.6.6. Ezek.4.2. ſo the Chaldee here underſtands it: and the notation of the word may ſeem to carry it this way. For it comes of a word that ſignifies to *caſt up*: and it is uſed, commonly, of the caſting up of earth, to make *a cauſey, or caſt-way*: thence ſo termed, Chap.62.10. of the uſe thereof, in war, and ſiege of cities, ſee Hab.1.10. Howbeit, the Hebrew Doctors (whom divers of ours follow, rendring it, *nor diſcharge an engine*,) affirm it to be an engine; ſuch as the Romanes call *baliſta*; wherewith they uſed to caſt great ſtones, with much violence, either againſt the walls of cities and forts beſieged, or into the forts and cities themſelves, to this purpoſe preſſing, Jer.6.6. where mention is, of cutting down wood to make ſuch withal; and Ezek.17.17. where *towers* are joyned with them, from the tops whereof, they uſed to diſcharge them. Of the engine, ſee Ammian, l. 23. and Vegetius, l.4. c.22. See of the like, 2 Chron.26. 15. The word is here in the ſingular number, as thoſe, alſo, of *arrow* and *ſhield*, before; though collectively taken, to make the ſpeech more emphatical: *he ſhall neither ſhoot arrow into it, nor come with ſhield before it; nor diſcharge engine againſt it*: and it is alwayes joyned with a verb, that ſignifies *to pour out*; which helps to confirm this latter opinion, concerning the right ſignification of it; it hath its original from being *lift up*; its conſtruction, from the uſe of it, in *throwing*, or *pouring out* ſtones, and the like. See, beſides the places already cited, Ezek.21.27. & 26.8. Dan.11.15. and there ſeems to be a defect in the phraſe, *to caſt*, or, *pour out the baliſt*, for, *to pour out* ſtones with *the baliſt*: as, *to throw out*, or *ſhoot the bow*, for, *to ſhoot* arrows with *the bow*, Pſal.78.9. Jer.4.29. our term of diſcharging, doth very fitly expreſſe it.

V. 34. *By the way that he came, by the ſame ſhall he return*] So verſ.29. A proverbial form of ſpeech, having in it an intimation of ſome attempt, without iſſue, or of labour in vain. He ſhall go as he came, and loſe all his labour: as Jer.14.3. But it ſeems here to import ſomewhat more; to wit, an ignominious return, with ſome few ſcattered troops, thorow thoſe countreys, by which he had marched in great ſtate, with ſuch a gallant and numerous army, before. See Chap. 10. 8. and verſ.14, 15, 37.

and ſhall not come into this city, ſaith the Lord,] or *unto*: ſee verſ.33. The ſame thing is repeated, and Gods own word again given upon it: he began with it, and concludeth with it, and ſirms to it, to give the ſtronger aſſurance of it; becauſe it might ſeem a thing moſt improbable, almoſt incredible, that Sennacherib, having ſo great an hoſt with him at Libnah, not many miles from Jeruſalem, and a puiſſant army before Jeruſalem, yet ſhould not ſo much himſelf, as come thither: for what could be imagined, that ſhould ſtay, or hinder him from ſo doing? And they much diminiſh the force and weight of Gods words, when they render them, *he ſhall not come into this city*; beſides, both the prime and moſt proper uſe of the particle, and ſhort of that, which the ſtory it ſelf holds out.

V. 35. *For I will defend this City to ſave it*] Heb. *I will ſhield*, (for thereof cometh the word *ſhield*, uſed, ver.33.) or, *fence*, (for thereof, alſo, cometh the name of *a garden*, as a place *fenced*, and encloſed, Cant.4.4.) *this City*, to ſave it (ſee

2 Chr.32.22.) that which no other fence, without him, could effect. See Pſ.1.5.12. & 32.10. Zach.2.5.

for mine own ſake] In regard of mine own glory; which this inſolent varlet endeavours ſo to obſcure and debaſe: ſo elſewhere, *I wrought for my names ſake*, Ezek.20.9,14,22,44. & 36.21,22. See ver.32.

and for my ſervant Davids ſake] See Chap.29.1. & 38.5. To ſhew thereby his entire and conſtant affection to David, and high eſteem of him, in doing good to, and taking care of, the ſafety and welfare of his ſeed, for him, Exod. 20. 6. & 34. 7. (ſee Ruth 2.20. 1 Sam.22.22,23. 2 Sam.9.3.) and to make his word and promiſes good unto him, concerning the eſtabliſhment of his houſe, 2 Sam.7.11.15,26. Pſal.89. 29, 35,36. & 132.11,12. So 1 King. 11.12,13,32,34,36,38. & 15. 4, 5. 2 King.8.19. hence the ground of thoſe prayers, 1 King. 8. 25,26. Pſal.132.1,10.

my ſervant] The ſtyle that God is wont to give unto thoſe, whom he will thereby ſhew, in more ſpecial manner, to affect and reſpect: as to Moſes, Num.12.7,8. to Job, Job 1.8. & 2. 3.& 42.7,8. to David, moſt frequently, 2 Sam.7.5,8. 1 King. 11.13,36,38. See the ſame promiſe and paſſage with this, 2 King.20.6. Chap.38.6.

V. 36. *Then the Angel of the Lord went forth; and ſmote in the Camp of the Aſſyrians an hundred and fourſcore and five thouſand*] The complement of that which had been more then once before threatned, Chap.10.12,16-18,33,34. & 14. 25. & 30.27-33. & 31.8. & 33.23.

Then] That is, as many Interpreters, ſome two year after the prayer of Ezekiah, and Gods promiſe, by Eſay, concerning the deliverance of his people, ver.35. For they ſuppoſe, that Sennacherib, having upon Tirakahes riſing againſt him, withdrawn his forces out of Judea, and ſpent two years in the conqueſt of Ethiopia and Egypt, returned back to Ieruſalem, to renew the ſiege of it, and then received this blow. See ver.30. But theſe be meer ſurmiſes; for which no good record of antiquity, is produced: and the courſe of the relation being carried on in this manner, by a continued thred, without interruption, both here, and in the ſacred hiſtory elſewhere, 2 Chr. 32. 20,21. ſeems not to admit any ſuch diſtance between the one, and the other. Yea, the expreſſe words in the book of Kings, putteth the matter, in mine apprehenſion, out of all doubt. For the Pen-man of that book, or that part of it, wherein this ſtory is recorded, having related Sennacheribs firſt meſſage, together with an army ſent unto Ieruſalem, from Lachiſh, 2 King.18.17. the return of his meſſengers, back from thence, unto Libnah, whither, from Lachiſh he had removed, Chap.19.8. then the tidings brought him of the Ethiopians attempt againſt him, ver.9. and his ſecond meſſage thereupon, by letter, unto Ezekiah, ver.10-14. (all which muſt needs be, before any expedition into Ethiopia, or Egypt,) Ezekiah's prayer, preſently, upon the receit of the letter, ver.14-19. and Gods gracious anſwer, by Eſay, thereunto, ver.20-34. he ſubjoyneth immediately to prevent all miſtake in this kind, and excluding all conceit of any long delay in the execution of what God, by the Prophet, had promiſed; *And it came to paſſe in that night, that an Angel of the Lord went out*, ver.35. What night, but the very next after the meſſage, by the Prophet, ſent from God? Thus the links of the ſtory are ſo cloſe claſped together, that there is not the leaſt gap, or flaw left, for any ſuch disjuncture of time, to be forced in, without breach made in the chain it ſelf. In the Hebrew, both here, and there, it is, *And*: as Chap. 36. 3,9,11.

the Angel of the Lord] Or, *an Angel of the Lord*: not an evil ſpirit; as yet ſome; they are no where ſo ſtyled: but one of thoſe bleſſed Spirits, that are of Gods ſouldiery; which he is wont to make uſe of, as well for the protection of his people, as for the deſtruction of his and their enemies, Gen. 32.1,2. 2 King.6.14-17. Pſal.34.7. & 68.17. & 103. 20, 21. Heb.1.14.

went forth] From heaven, where theſe glorious Troops attend on Gods Majeſty, Matth.18.10. Luk.1.19. or, from the Lord, that ſent him, 2 Chr. 32.21. See Chap. 30. 27. or, *went forth*, in a warlike manner, about this work. For it is a military term, 2 Sam.11.1. See ver.9. and ſo ſome take it, Gen.10.11.

and ſmote] With plague and peſtilence, ſay ſome: as 2 Sam. 24.15,17. ſo, not Beroſus, as ſome miſtake it; but Joſeph the Jew, l.10, c.2. ſaith, that Sennacherib returning from the conqueſt of Egypt, found his army thus conſumed with the peſtilence: but that ſeems not ſo likely, becauſe the noiſomneſſe of ſuch a malady, would have infected the whole country; with thunder and lightning, ſay other: which is not altogether improbable. See Chap.30.30. or, with an hidden combuſtion, that ſcorched and killed them. See Chap. 10. 16,17. which, ſay ſome of the Jewiſh Writers, did ſo conſume their bodies to aſhes, that neither the land might be annoyed with their carcaſſes, nor the people troubled with interring them; and yet neither burnt their garments, (no more then the fire did, that ſlew Aarons ſons, Levit.10.2,5.) nor defaced their ornaments, that the people might enjoy their ſpoils. See Chap.10.16. & 33.23.

In the camp of the Aſſyrians] As ſome, lying before Libnah, where Sennacherib himſelf, with a great party of it was, ver. 8. Others, ſet down before Ieruſalem, whither no ſmall body of it had been ſent to beleaguer it, while the reſidue ſtayed at Lachiſh, Chap.36.2. there being no mention, nor probability of the departure of it, as yet, from thence; though it be not unlikely, that ſome ſuch matter was intended, had not this ſudden blow prevented it: and here ſome proceed ſo far, as to particularize the place, where this blow was given; ſome affirming it, to have been in *the valley of Jehoſhaphat*, 2 Chr. 20.25,26. Joel 3.12. Others, in *the valley of Gehinnom*, Joſh. 15.8. Chap.30.33. But theſe are meer uncertainties. I ſuppoſe the ſlaughter was made, as well in the one part of his camp, as in the other; as well in that before Ieruſalem, as in that alſo before Libnah. Nor was the diſtance of place between the one, and the other, ſuch as could impeach the diſpatch of that execution; by an Angel, in an inſtant, when as within ſo ſhort a ſpace of time, an Angel, in likelihood, ſlew all the firſt born, throughout the whole land of Egypt. Compare Chap. 30.27,30-32. with this place, and Exod. 12.22, 29. with Heb.11.28. and 1 Cor.10.10. what God is ſaid to do in the one, an Angel is ſaid to do, in the other: becauſe by the Miniſtery of an Angel it was done. See Chap.31.8.

an hundred and fourſcore and five thouſand] A great ſlaughter indeed, as it is termed, Chap. 30. 25. and a ſlaughter of great ones, there termed *towers*; for ſo it is ſaid, 2 Chr. 32. 21. *The Lord ſent an Angel, which cut off all the mighty men of valour, and the Leaders and Captains in the Camp of the King of Aſſyria.* Rabſhakeh, in likelihood, with his Companions, among the reſt. See Chap. 10. 16,33. where theſe great ones are called *his glory, his lofty boughes, and his tall trees*; as the meaner ſort of them, that make up this reckoning, *his thorns*, and *his thicket*, ver.17,34. for I cannot believe what ſome of the Iewiſh Maſters groundleſly gather from that paſſage in the Chronicles, that this whole number ſhould conſiſt only of the former. This ſtory and remarkable paſſage of Gods providence, the Devil hath endeavoured to obſcure & deface, (as many other of the like nature, recorded in Scripture,) partly, by diſplacing of it, and partly, by blending of it with idle fictions of his own: this to effect, he hath made uſe of the Egyptians, who, therewith, to gain eſtimation to themſelves and their idols, relate, that Sennacherib invading their country, Sethon, a Prieſt of Vulcan, who was then their King, being upon ſome diſguſt deſerted by his ſouldiery, and in regard thereof, in great diſtreſſe, betook himſelf to his idol; before whom having deplored his preſent condition, he fell into a ſleep, wherein his god appearing to him, willed him to arm ſuch of the common people, as were willing to follow him, and go out the next day againſt the enemy with them, and he ſhould be ſure to do well enough. This oracle given him, his god, the night following, ſent a multitude of field-mice into Sennacheribs Camp, conſiſting of Aſſyrians and Arabians, that knawed aſunder all their bow-ſtrings, and lether thongs of their quivers & their ſhields; by which means, on the morrow, finding themſelves thus diſarmed, they were enforced to flye, and by the Egyptian (though raw) forces, fell many of them in their flight. So Herodote, l.2, from the reports of the Egyptians to him, when he was among them, by whom alſo he was ſhewed an image, ſaid to be that Sethons, with a mouſe in his hand, and this motto adjoyned to it; *Let men learn devotion, by looking on me.* And thus, as Sennacherib would have ranked the true God among heathen idols; as no more able to ſave his people, then they were, thoſe, that ſerved them: ſo hath the Devil, by them, endeavoured to detract from him, the honour of this admireable work, and to attribute it to their idols.

and when they aroſe early in the morning, behold they were all dead corpſes] Heb. *and they aroſe—and behold.* The like ſyntax, ſee Chap.35.4. ver.7.

when they] To wit, thoſe of the enemies party, that had eſcaped with their lives: as 1 King. 20. 29,30. or the people of Ieruſalem, that expected to hear further of them.

behold] A note of admiration, not without juſt cauſe prefixed, before the relation of ſo ſudden, and ſo ſtupendious a change. So in the prediction of it, Chap.10.33.

they were all dead corpſes] Yet not *all* ſimply, but *all* in a manner; the main body of the army, and the moſt of the great ones; for ſome, with Sennacherib himſelf, eſcaped. See Chap.17.14.

V. 37. *So Sennacherib King of Aſſyria departed*] He was not deſtroyed then, with the reſt of his forces: God reſerving him, as to be deſtroyed at home, by his own ſons, ſo ſurviving the loſſe, to ſee the power of that God, whom he had ſet ſo light by. The like have ſome deemed of Pharao, becauſe he is not expreſly mentioned, as periſhing together with his Troops, Exod.14.18. & 15.4. but we have elſewhere, as well clear Scripture againſt Pharaohs eſcape, Pſal.136.15. as for Sennacheribs eſcape here, ſee Job 21.30.

So] Heb. *And*: as ver.8.

departed] With ſuch a ſorry remnant of his great army, as was left, Chap.31.8,9.

and went and returned] *with confuſion of face, to his own land*, 2 Chr.32.21. eſpecially being to paſſe thorow ſome of thoſe Countries, which he had formerly ſubdued, and in great pomp and ſtate, marched thorow before. See ver.34.

and dwelt at Nineveh] *the ſtrong hold*, that, *for fear of the ſword, he fled to*; no where ſtaying by the way, as no where thinking himſelf in ſafety, until he got thither. See Chap.31. 8,9. or, *and ſate down at Nineveh*, 2 Sam.7.1. & 11.1. kept himſelf quiet there, and went out to war no more, ſo ſome of the Jewiſh Commenters, not amiſſe; his loſſe was ſo great, as he could not ſoon recover: his ſhame ſuch, as he had no liſt to look much abroad. See 2 Chr.32.21.

Nineveh] The chief City of Aſſyria, built there by Nimrod, Nephew to Cham, by his ſon Cuſh; after that out of the land of Shinar, or Chaldea, where he was firſt ſeated, he had broken into the country of Aſhur, the ſon of Sem; and is in Scripture conſtantly termed *Nineveh*, Gen.10.11,12. 2 King. 19.36. Jon.1.2. & 3.3,4,6,7. & 4.11. Nah.1.1. & 2.8. & 3.7. which name, alſo, is ſometime found in prophane Authors; as in Ptolomy, l.8. c.6. Sect.5. and in Ammian, l.18. c.9. Howbeit, the moſt Hiſtorians, both Greek and Latine, call it, *Ninos*, and *Ninus*; and report it to be ſo named, from a King of that name, who firſt founded it, which is directly contrary to the records of holy Writ. And indeed, who ſeeth not, that *Ninos*, or *Ninus*, are no other then *Nineveh*, moulded into a Greek and Latine form? and it is not improbable, that the *Ninus*, they write of, was no other then Nimrod: for ſome of them make him the firſt King of the Aſſyrians. See Diodore, l.2. c.1. who is ſaid to have been the firſt that, by war, invaded any neighbour country; (ſee Juſtine, l.1.) which is as much in effect, as of Nimrod, Moſes reporteth, Gen.10.10,11. where the word uſed, is obſerved to imply no leſſe. See on ver.36. Howbeit, the word *Nineveh*, may, to ſome, ſeem to come neerer to the Greek *Ninuas*, or *Ninvas*, which they ſay, was the name of their *Ninus* his ſon. See Diodore, *ibid.* c.21. and from him, might Nimrod be deemed to have given Nineveh that name; as Cain called the city that he built, by the name of his ſon *Enoc*, Gen.4.17. if it could be made to appear, that Nimrod had any ſon of that name. But it is more probable, that from the name of the city, the Greeks, at firſt, forged the names both of the father, and the ſon. The like whereunto, both they, and other Writers are wont to do, when the names of cities and countries, are ſuch, as they find no other certain, or probable ground of, to faſten them on ſome one man of note, or other, who ſometime bare that name, that either founded, or forced them, and ſo became Lord of them; as by a multitude of inſtances might eaſily be ſhewed. Nor can I therefore be induced to concur with that learned Writer, who preſuming, not Nimrod, but Chus, the father of Nimrod to be *Ninus*, ſuppoſeth, that Nimrod, building this city, called it, not by his own, but by his fathers name *Nin-veh*, as *Ninaveh*; that is, *Ninus his habitation*, or dwelling place, ſince, that neither is it the manner of thoſe oriental tongues, to put the governing word, after the governed; nor doth it appear, that either Cuſh, or Nimrod, were either of them, ſo anciently known by the name of *Ninus*. *Nun*, indeed, or *Non*, we read to have been the name of Joſhua's father, Exod.33.11. Num.13.9. 1 Chr.7.27. and, *Nin*, for, *a ſon*, or for *iſſue*, we find, Gen.21.23. Job 18.19. Eſay 14.24. but neither do we any where find *Nin*, to be a proper name of any one, or other; nor either *Nun*, *Non*, or *Nin*, to have been the name either of Cuſh, or Nimrod, or, of any of Chams poſterity; and conſequently, not of the firſt founder of Nineveh.

V. 38. *And it came to paſſe, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech, and Sharezer his ſons ſmote him with the ſword*] Thus was he reſerved, as Pharao, in the ſlaughter of the firſt-born, Exod.12.30. to ſee the deliverance of Gods people, and the deſtruction of his own; and then to be ſlain at home by the hand of his own ſons, in the Temple of his god, who was not able to ſave him, as the God of Iſrael had his, from the evil that he threatned, and had intended againſt them; who alſo had foretold this his end. See ver.7.

And it came to paſſe, as he was worſhipping] Heb. *And he was bowing himſelf*: as 2 King 5.18.

in the houſe] The Temple. See on Chap.15.2.

of Niſroch] Of this idol, ſave in this ſtory, we find no mention in Scripture; nor that hitherto hath been obſerved by thoſe, that have made diligent ſearch into the monuments of antiquity in this kind, elſewhere. It may ſeem to have been the *ſun*, whom, moſt of thoſe Eaſtern people, chiefly adored, under divers names, Ezek.8.16. and may ſeem to have been ſo termed from his circular motion, whereby he traverſeth the heavens, between the two tropicks, from a word of that notion, Ier.2.23. For as for the conceit of a learned Writer, who would it to import *a God of ſoft*, or, *tender, flight*; anſwering to the Greek Ζεὺς ὁ Φύξιος, unto whoſe Temple, therefore, as to a Sanctuary, Sennacherib ſhould for ſuccour; it neither hath ground in ſtory, and is too far fetched; and as little probability carrieth that of another, who would bring *Niſroc* up to *Rac*, found in *Shadrac*, Dan.1.7. which (ſaith he, but without proof) in the Babylon language, ſignifieth, the *Sun*. Joſeph, l.10. c.2. calleth this idol, *Araſce*.

Adrammelec] The name of an idol, which thoſe of Sepharvaim adored, 2 King.17.31. the word ſignifieth *a magnificent King*; both titles given to the true God, Chap.33.21,22. and their manner was, as to give unto their idols, the titles of the true God; ſo to impoſe the names of their idols, on their children, or on thoſe whom they would honour, and had in eſteem. See on Chap.39.1. Dan.1.7. & 4.8.

Sharezer] An Aſſyrian name, compoſed of *Shar*, and *Etſer*; from whom, it grew to be in uſe, alſo, among Gods people: as appears, Zach.7.2. Joſeph in his *antiquities*, corruptly calleth him *Selennar*.

his ſons] Theſe words here written, are read, but not written, 1 King.19.37. and are very remarkable, much conducing to aggravate the diſmal end of this impious and inſolent miſcreant, having his life taken from him, by thoſe who had received life from him. Divers cauſes, the Jewiſh Commenters relate of this their unnatural attempt and deſign: which, becauſe they ſeem to be but fabulous fictions, ſuch as they are nothing ſparing of, I forbear to rehearſe. See Chap. 33. 1. Joſeph ſaith they were his two elder ſons; but without ground.

ſmote him with the ſword] That is, ſlew him; as Deut.20. 13. See ver.7.

and they eſcaped into the land of Armenia] So that the murther of the tyrant, by his own ſons, for the preſent, went unpuniſhed; no juſtice being done on them, for the death of him, that had unjuſtly, himſelf, done ſo many to death. See Judg.1.5. 1 Sam.15.33.

Armenia] Heb. *Ararat*; on the mountains whereof, the Ark, wherein the whole ſtock of man and beaſt was encloſed, reſted, after its floting ſo long to and fro, when the deluge was abated, Gen.8.4.

and Eſarhaddon his ſon reigned in his ſtead] Of this Eſarhaddon, there is mention alſo, Ezr.4.2. whence it may appear, that ſometime after, he renewed the attempts of his anceſtors, againſt the land of Iſrael. For he further emptied that country of its natives, by Salmaneſer there left, and peopled it with ſome Colonies of his own, who there profeſs to have been brought thither by him; therein proſecuting what Salmaneſer had in part done before him, 2 King. 17.4, 24. and it is not unlikely, but it was he alſo, who after Ezekiah's deceaſe, by his forces, under the command of others, (for it appears not, that in perſon he did it,) re-invaded Judea, took Manaſſes priſoner, and carried him to Babylon, which was, it ſeems, as yet, ſubject to the King of Aſſyria, 2 Chr.33.11. But he is thought to have been the laſt of that Monarchy. Some ſuppoſe him to have been the ſame with him, whom Ptolomy calleth *Aſſaradinus*; and the names, indeed, come very neer. Others would have him to be him, whom the Greeks call *Sardanapalus*; becauſe the Aſſyrian Monarchy ended in him: nor are this name and that of *Eſar-haddon*, much aſunder. For *Sardanapalus*, is no other, then *Eſar*, (or, *Sar*)-*haddon-pul*; a compound of thoſe three ſimples; the laſt whereof, *pal*, or, *pil*, or *pol*, or, *pul*; (for they come all to one,) is found in thoſe Aſſyrian and Chaldean names, (for it is common to both,) ſometime ſingle, as in *Pul*, 2 King.17.19. ſometime prefixed, as in *Pil-eſer*, 2 King. 15.29. ſometime inſerted, as in *Nabo-pol-aſar*, mentioned in Ptolomy; ſometime annexed, as in *Eſar-Haddon-Pal*, or, *Pul*; whence *Sardanapalus*.

CHAP. XXXVIII.

Verſ. 1. IN *thoſe dayes was Ezekiah ſick unto death.*] This Story, of Ezekiah's ſickneſſe and recovery, a remarkable monument, both of the uncertainty of all outward proſperity, and how ſoon and ſuddenly our greateſt joys may be blaſted; as alſo, of Gods, as well power, as pitty, in being able to bring back from the threſhold of death, and ſo doing Pſalm 9.13. is recorded alſo, in 2 King. 20.1-7. 2 Chron. 32.24.

In thoſe days] That is, ſay the Jewiſh Writers, three dayes, before that ſlaughter made in the Aſſyrian Army: for on the third night of his ſickneſſe, that, ſay they, fell out. But if Ezekiah then lay ſick of ſo dangerous a diſeaſe, how could he, with Sennacherib's letter, go up to the Temple? Chap. 37.14. when as it is apparently implyed, that by means thereof, he was reſtrained from acceſſe to Gods houſe, ver. 22. Some of ours would have it to be in Sennacherib's abſence, while he was in employment againſt the Ethiopians and Egyptians: concerning which, ſee on Chap. 37.35. from 2 Chron. 32.20, 22. and the reaſon they render, is from ver. 6. where deliverance from, and defence againſt the King of Aſſyria, is promiſed; whereby it appears, ſay they, that this ſickneſs did precede that deliverance. But this may eaſily be avoided: for the promiſe there ſeems to be, and well may be, of a continued preſervation and protection, for the future. See on the place. Others, therefore, after Joſeph the Jew, in his *Antiquities*, l. 10. c. 3. hold, that this ſickneſs befell Ezekiah, ſhortly after Sennacherib's defeat, and departure thereupon. Nor doth the computation of Ezekiah's years and reign, any way controll this. For in Ezekiah's fourteenth year, Sennacherib invaded Judea; and having received a ſubmiſs meſſage and moneys, according to his own demand, from Ezekiah, ſent notwithſtanding his Army, a great part of it, unto Jeruſalem, ſuppoſing it would be ſuddenly, upon the very ſight thereof, delivered up to him. This his Army had not long lien there, but that Rabſhakeh, who at his acceſs thither, had preſently ſummoned the city, receiving no ſuch anſwer, as he looked for, returned to his Lord, whom he found diſlodged from the place where he left him; and upon tidings brought him of the Ethiopian Kings expedition, ſending a letter back to Ezekiah, to try what might be done, before his Camp were broke up: and Ezekiah, upon receit of it, ſeeking by renewed ſuit unto God, that was from God, by the Prophet promiſed, which, without longer delay, was the very next night performed. Now all this might very well have been accompliſhed within the fourteenth year of the reign of Ezekiah, eſpecially if the invaſion were made about the beginning of the year: but allowing for the diſpatch of them ſome good part of the fifteenth; and this ſickneſs following very ſhortly thereupon, the reckoning of fifteen years enſuing, will well conſiſt with twenty nine of his reign fully compleat. Of the phraſe it ſelf, ſee chap. 4.1, 2. Jer. 3. 16, 18.

ſick] What kind of diſeaſe this was, is not certain: ſome deem it to be that which we call *the plague*: Thus much only appears, that it was ſome diſeaſe, accompanied with a malignant Ulcer, ver. 21. Much more uncertain it is, for what ſpecial cauſe it was, that God pleaſed thus to exerciſe him; about which, many are pleaſed to deliver their conjectures; ſome improbable; as thoſe, who ſuppoſe it was to chaſtiſe him for not marrying before. But neither doth it appear, that he was not before marryed; nor is any ſet term of time defined in the Law, at which men ought, in thoſe times, to enter into that eſtate; nor do we read of any, that were chaſtiſed for leading a ſingle life. Others, ſomewhat more probably, to keep him from being lifted up, after ſo great, and ſudden, & ſtrange a deliverance, that which mans nature is too prone unto, (ſee 2 Chron. 26.16. 2 Cor. 12.7.) and Ezekiah himſelf was, not long after, overtaken with, 2 Chron. 32.25. or to correct him, for coming ſhort in thankfulneſs, anſwerable to ſo high a favour; that which he was ſometime after found ſomewhat defective in, 2 Chron. 32.25. or, thereby further to refine him, and fit him for ſuch favours, as he meant further to confer on him, chap. 1.25. 2 Cor. 4.16. Heb. 12.10, 11. or thereby to enure him, to depend conſtantly upon him, and keep cloſer to him; conſidering what need he had of his continual ſupport, 2 Cor. 1.9, 10. or laſtly, to withdraw his heart and affections from the things here below, and to cauſe them to mount up, and aſpire more unto heaven, 2 Cor. 5.1, 2. And theſe, or ſome of theſe, or ſome other, not unlike theſe, might God have an aim at, in this paſſage of his providence: but which, or what, in particular, is no eaſie matter for any mortal man to divine. See Job 10.2. Rom. 11.33, 34. and it is ſafeſt for us, therefore, to be ſparing in defining ought therein.

unto death] The diſeaſe being ſuch as was deadly in its own nature. See Joh. 11.4. Phil. 2.27.

and Iſaiah the Prophet, the Son of Amoz, came unto him, and ſaid unto him; Thus ſaith the Lord,] Being ſent unto him, from God, not ſo much to give him a viſit, as to deliver him the meſſage hereafter related.

Set thine houſe in order] *Command*, Or, *Give charge concerning thine houſe*: as chap. 45.11. & 48.5. As if he had ſaid; make thy Will, and diſpoſe of thine eſtate, that there may ariſe no queſtion or controverſie about it, after thy deceaſe.

for thou ſhalt die, and not live] Heb. *thou art dead*; no better then a dead man; as ſure of this diſeaſe to dy, as if thou wert already dead. So Gen. 20.3. Joh. 3.18. Rom. 8.30. Yet a ſecret reſervation there was, though the ſentence ſeemed peremptory, to humble and to try him; as in that of Nineveh, Jon. 3.4. See Jer. 18.7, 8. Ezek. 3.18.

dy, and not live] As, *live, and not dy*, Ezek. 18.21. and, *not dy, but live*, Pſal. 118.17. an emphatical form of ſpeech, only; not, as ſome of the Rabbines fondly and falſly expound of it; *Thou ſhalt dy* in this world, *and not live* in the next.

V. 2. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord*] *Then*, to wit, after this meſſage delivered to him, and the departure of the Prophet that brought it. See on ver. 4. Heb. *And*; as chap. 37.36.

turned his face to the wall] As he lay in his bed, not out of ſullenneſſe and diſcontent, as Ahab, becauſe he wanted of his will, 1 King. 21.4. not becauſe he could not endure to behold the face of Gods Prophet, that had brought him ſo ſad a meſſage, as Eliſeus telleth Joram, 2 King. 3.14. (for the Prophet departed, when he had done his errand) but, as ſome conjecture, becauſe the Temple ſtood from his houſe on that ſide, toward which, they uſed in their private houſes to pray, 1 King. 8.35, 48. Dan. 6.10. and ſo the Chaldee Paraphraſt expreſly renders it. As others, that being ſequeſtred from the company of ſuch about him, and having withdrawn himſelf from ſuch variety of objects, as might in his devotions diſtract or diſturb him, he might with the more privacy, the more intention of mind, and the more freedom and fervency of Spirit, addreſſe himſelf unto God. See ſomewhat the like, 1 King. 18.42. and the contrary, upon a diverſe occaſion, 1 King. 8.14. where it is rendred, and *the King turned his face about*; and ſo the word properly ſignifies. They ſwerve too much from the ſimplicity of the text, who by *wall*, would have the *heart*, here meant; becauſe *the wals of the heart* are mentioned, Jer. 4.19.

prayed] Of the word here uſed, See on Chap. 37.21.

V. 3. *And ſaid, remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which is good in thy ſight.*] Thus Gods Servants, in an humble and modeſt manner, dare appeal, even to God himſelf, for the ſincerity and integrity of their hearts, and for their ſerious care, and ſedulous endeavour, to pleaſe him, and to approve themſelves and their courſes unto him, Job 10.7. & 23.10-12. Pſal. 7.3-8. & 18.22, 23. and do plead ſometime the ſame unto God, as expecting, therefore, favour and mercy at his hands; not in regard of any matter of merit in them, or of reward, deſervedly for the ſame due to them; (for they acknowledge all that they do, or can do, to be but duty, and due debt, Luk. 17.10. Rom. 8.12. 1 Joh. 2.6.) but in regard of his gracious promiſes freely made thereunto, Pſal. 5.12. & 7.10. & 33.18, 19. & 34.15, 19, 22. & 37.39, 40. & 91.1-16. See Neh. 5.19. & 13.14, 31. Pſal. 26.1-9. & 86.2. & 119.22, 31, 38, 94.

Remember] So Nehemy, in the places above-cited; and the Pſalmiſt, Pſal. 25.6, 7. & 18.32. & 89.50 Not that God can forget ought, much leſſe any good, that is done by any, or for any of his, Heb. 6.10. but then he is in a ſpecial manner, ſaid to remember either perſon, or performance, when by ſome act of mercy, or bounty, exhibited to the one, or for the other, he maketh it to appear, that he taketh notice of, mindeth, and accepteth of either. So Gen. 8.1. & 18.29. & 30.22. See the like, Chap. 37.4, 17.

now] The ſame word that was uſed before, chap. 36.11. and might better be rendred, *I pray thee*, here, then there. The words run thus in the text; *I beſeech thee, O Lord, remember, I beſeech thee*. For the word repeated, is with very little difference the ſame, *Ana*, and *Na*, and of the ſame notion uſually; and there is the very ſame repetition found twice in one verſe, in the *Hoſanna*, Pſal. 118.25. whence ſome, too much addicted to Jewiſh fopperies, would have *Ana*, to be one of the names of God; becauſe it is joyned, both here, and there, with *Jehovah*; and the Jews ſo uſe it in their prayers.

how] Heb. *that*; as ver. 7.

I *have walked*] Heb. I *have made* (that is enured, or accuſtomed) *my ſelf to walk*. I have ſtudiouſly and carefully applied my ſelf ſo to live, and ſo to behave my ſelf. So Gen. 24.40. or, I have conſtantly ſo converſed, and carryed my ſelf; as Lev. 26.12. 1 Sam. 12.2. See of Ezekiah, 2 King. 18.5, 6.

before thee] As in thy ſight, Gen. 5.22. & 6.9. & 17.1. Pſal. 16.8. & 119.168. Luk. 1.6.

in truth] In ſincerity, 1 Sam. 12.24. 1 King. 2.4.

with a perfect heart] Or, *an entire heart*; when the heart is not divided between God and the creature, or between God, and ſome falſe God, but is entirely ſet upon him; though a man may have his failings in ſome things, as Ezekiah alſo, & ſome others had, to whom yet this commendation is given. See 1 King. 8.61. & 11.4. & 15.3, 14. 2 Chron. 25.2. whereas of ſome others, it is ſaid, that ſome good things they did, but not *with an entire heart*, 2 Chron. 25.2. See of Ezekiah, 2 Kings 18.6.

have done that which is good in thy ſight] Heb. *the good in thine eyes*; as Jer. 26.14. that which hath been acceptable and well-pleaſing to thee, and accepted of thee, 2 Chron. 29.2. as that is ſaid to be *evill in Gods eyes*, that he miſlikes and diſallowes, Gen. 38.10. 2 Sam. 11.27. Chap. 65.12. ſo that is ſaid to

be

is not expreſly mentioned, as periſhing together with his Troops, Exod.14.18. & 15.4. but we have elſewhere, as well clear Scripture againſt Pharaohs eſcape, Pſal.136.15. as for Sennacheribs eſcape here, ſee Job 21.30.

So] Heb. *And*: as ver.8.

departed] With ſuch a ſorry remnant of his great army, as was left, Chap.31.8,9.

and went and returned] *with confuſion of face, to his own land*, 2 Chr.32.21. eſpecially being to paſſe thorow ſome of thoſe Countries, which he had formerly ſubdued, and in great pomp and ſtate, marched thorow before. See ver.34.

and dwelt at Nineveh] *the ſtrong hold*, that, *for fear of the ſword, he fled to*; no where ſtaying by the way, as no where thinking himſelf in ſafety, until he got thither. See Chap.31.8,9. or, *and ſate down at Nineveh*, 2 Sam.7.1. & 11.1. kept himſelf quiet there, and went out to war no more, ſo ſome of the Jewiſh Commenters, not amiſſe; his loſſe was ſo great, as he could not ſoon recover: his ſhame ſuch, as he had no liſt to look much abroad. See 2 Chr.32.21.

Nineveh] The chief City of Aſſyria, built there by Nimrod, Nephew to Cham, by his ſon Cuſh; after that out of the land of Shinar, or Chaldea, where he was firſt ſeated, he had broken into the country of Aſhur, the ſon of Sem; and is in Scripture conſtantly termed *Nineveh*, Gen.10.11,12. 2 King.19.36. Jon.1.2. & 3.3,4,6,7. & 4.11. Nah.1.1. & 2.8. & 3.7. which name, alſo, is ſometime found in prophane Authors; as in Ptolomy, l.8. c.6. Sect.5. and in Ammian, l.18. c.9. Howbeit, the moſt Hiſtorians, both Greek and Latine, call it, *Ninos*, and *Ninus*; and report it to be ſo named, from a King of that name, who firſt founded it, which is directly contrary to the records of holy Writ. And indeed, who ſeeth not, that *Ninos*, or *Ninus*, are no other then *Nineveh*, moulded into a Greek and Latine form? and it is not improbable, that the *Ninus*, they write of, was no other then Nimrod: for ſome of them make him the firſt King of the Aſſyrians. See Diodore, l.2. c.1. who is ſaid to have been the firſt that, by war, invaded any neighbour country; (ſee Juſtine, l.1.) which is as much in effect, as of Nimrod, Moſes reporteth, Gen.10.10,11. where the word uſed, is obſerved to imply no leſſe. See on ver.36. Howbeit, the word *Nineveh*, may, to ſome, ſeem to come neerer to the Greek *Ninuas*, or *Ninvas*, which they ſay, was the name of their *Ninus* his ſon. See Diodore, *ibid*. c.21. and from him, might Nimrod be deemed to have given Nineveh that name; as Cain called the city that he built, by the name of his ſon *Enoc*, Gen.4.17. if it could be made to appear, that Nimrod had any ſon of that name. But it is more probable, that from the name of the city, the Greeks, at firſt, forged the names both of the father, and the ſon. The like whereunto, both they, and other Writers are wont to do, when the names of cities and countries, are ſuch, as they find no other certain, or probable ground of, to faſten them on ſome one man of note, or other, who ſometime bare that name, that either founded, or forced them, and ſo became Lord of them; as by a multitude of inſtances might eaſily be ſhewed. Nor can I therefore be induced to concur with that learned Writer, who preſuming, not Nimrod, but Chus, the father of Nimrod to be *Ninus*, ſuppoſeth, that Nimrod, building this city, called it, not by his own, but by his fathers name *Nin-veh*, as *Ninaveh*; that is, *Ninus his habitation*, or dwelling place, ſince, that neither is it the manner of thoſe oriental tongues, to put the governing word, after the governed; nor doth it appear, that either Cuſh, or Nimrod, were either of them, ſo anciently known by the name of *Ninus*. *Nun*, indeed, or *Non*, we read to have been the name of Joſhua's father, Exod.33.11. Num.13.9. 1 Chr.7.27. and, *Nin*, for, *a ſon*, or for *iſſue*, we find, Gen.21.23. Job 18.19. Eſay 14.24. but neither do we any where find *Nin*, to be a proper name of any one, or other; nor either *Nun*, *Non*, or *Nin*, to have been the name either of Cuſh, or Nimrod, or, of any of Chams poſterity; and conſequently, not of the firſt founder of Nineveh.

V. 38. *And it came to paſſe, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech, and Sharezer his ſons ſmote him with the ſword*] Thus was he reſerved, as Pharao, in the ſlaughter of the firſt-born, Exod.12.30. to ſee the deliverance of Gods people, and the deſtruction of his own; and then to be ſlain at home by the hand of his own ſons, in the Temple of his god, who was not able to ſave him, as the God of Iſrael had his, from the evil that he threatned, and had intended againſt them; who alſo had foretold this his end. See ver.7.

And it came to paſſe, as he was worſhipping] Heb. *And he was bowing himſelf*: as 2 King 5.18.

in the houſe] The Temple. See on Chap.15.2.

of Niſroch] Of this idol, ſave in this ſtory, we find no mention in Scripture; nor that hitherto hath been obſerved by thoſe, that have made diligent ſearch into the monuments of antiquity in this kind, elſewhere. It may ſeem to have been the *ſun*, whom, moſt of thoſe Eaſtern people, chiefly adored, under divers names, Ezek.8.16. and may ſeem to have been ſo termed from his circular motion, whereby he traverſeth the heavens, between the two tropicks, from a word of that notion, Ier.2.23. For as for the conceit of a learned Writer, who would it to import *a God of ſoft*, or, *tender*, *flight*; anſwering to the Greek Ζεὺς ὁ Φύξιος, unto whoſe Temple, therefore, as to a Sanctuary, Sennacherib ſhould for ſuccour; it neither hath ground in ſtory, and is too far fetched; and as little probability carrieth that of another, who would bring *Niſroc* up to *Rac*, found in *Shadrac*, Dan.1.7. which (ſaith he, but without proof) in the Babylon language, ſignifieth, the *Sun*. Joſeph, l.10. c.2. calleth this idol, *Araſce*.

Adrammelec] The name of an idol, which thoſe of Sepharvaim adored, 2 King.17.31. the word ſignifieth *a magnificent King*; both titles given to the true God, Chap.33.21,22. and their manner was, as to give unto their idols, the titles of the true God; ſo to impoſe the names of their idols, on their children, or on thoſe whom they would honour, and had in eſteem. See on Chap.39.1. Dan.1.7. & 4.8.

Sharezer] An Aſſyrian name, compoſed of *Shar*, and *Etſer*; from whom, it grew to be in uſe, alſo, among Gods people: as appears, Zach.7.2. Joſeph in his *antiquities*, corruptly calleth him *Selennar*.

his ſons] Theſe words here written, are read, but not written, 1 King.19.37. and are very remarkable, much conducing to aggravate the diſmal end of this impious and inſolent miſcreant, having his life taken from him, by thoſe who had received life from him. Divers cauſes, the Jewiſh Commenters relate of this their unnatural attempt and deſign: which, becauſe they ſeem to be but fabulous fictions, ſuch as they are nothing ſparing of, I forbear to rehearſe. See Chap.33.1. Joſeph ſaith they were his two elder ſons; but without ground.

ſmote him with the ſword] That is, ſlew him; as Deut.20.13. See ver.7.

and they eſcaped into the land of Armenia] So that the murther of the tyrant, by his own ſons, for the preſent, went unpuniſhed; no juſtice being done on them, for the death of him, that had unjuſtly, himſelf, done ſo many to death. See Judg.1.5. 1 Sam.15.33.

Armenia] Heb. *Ararat*; on the mountains whereof, the Ark, wherein the whole ſtock of man and beaſt was encloſed, reſted, after its floting ſo long to and fro, when the deluge was abated, Gen.8.4.

and Eſarhaddon his ſon reigned in his ſtead] Of this Eſarhaddon, there is mention alſo, Ezr.4.2. whence it may appear, that ſometime after, he renewed the attempts of his anceſtors, againſt the land of Iſrael. For he further emptied that country of its natives, by Salmaneſer there left, and peopled it with ſome Colonies of his own, who there profeſs to have been brought thither by him; therein proſecuting what Salmaneſer had in part done before him, 2 King.17.4,24. and it is not unlikely, but it was he alſo, who after Ezekiah's deceaſe, by his forces, under the command of others, (for it appears not, that in perſon he did it,) re-invaded Judea, took Manaſſes priſoner, and carried him to Babylon, which was, it ſeems, as yet, ſubject to the King of Aſſyria, 2 Chr.33.11. But he is thought to have been the laſt of that Monarchy. Some ſuppoſe him to have been the ſame with him, whom Ptolomy calleth *Aſſaradinus*; and the names, indeed, come very neer. Others would have him to be him, whom the Greeks call *Sardanapalus*; becauſe the Aſſyrian Monarchy ended in him: nor are this name and that of *Eſar-haddon*, much aſunder. For *Sardanapalus*, is no other, then *Eſar*, (or, *Sar*)-*haddon-pul*; a compound of thoſe three ſimples; the laſt whereof, *pal*, or, *pil*, or *pol*, or, *pul*; (for they come all to one,) is found in thoſe Aſſyrian and Chaldean names, (for it is common to both,) ſometime ſingle, as in *Pul*, 2 King.17.19. ſometime prefixed, as in *Pil-eſer*, 2 King.15.29. ſometime inſerted, as in *Nabo-pol-aſar*, mentioned in Ptolomy; ſometime annexed, as in *Eſar-Haddon-Pal*, or, *Pul*; whence *Sardanapalus*.

CHAP. XXXVIII.

Verſ. 1. IN *thoſe dayes was Ezekiah ſick unto death.*] This Story, of Ezekiah's ſickneſſe and recovery, a remarkable monument, both of the uncertainty of all outward proſperity, and how ſoon and ſuddenly our greateſt joys may be blaſted; as alſo, of Gods, as well power, as pitty, in being able to bring back from the threſhold of death, and ſo doing Pſalm 9.13. is recorded alſo, in 2 King.20.1-7. 2 Chron.32.24.

In thoſe days] That is, ſay the Jewiſh Writers, three dayes, before that ſlaughter made in the Aſſyrian Army: for on the third night of his ſickneſſe, that, ſay they, fell out. But if Ezekiah then lay ſick of ſo dangerous a diſeaſe, how could he, with Sennacherib's letter, go up to the Temple? Chap.37.14. when as it is apparently implyed, that by means thereof, he was reſtrained from acceſſe to Gods houſe, ver. 22. Some of ours would have it to be in Sennacherib's abſence, while he was in employment againſt the Ethiopians and Egyptians: concerning which, ſee on Chap.37.35. from 2 Chron.32.20, 22. and the reaſon they tender, is from ver. *6.* where deliverance from, and defence againſt the King of Aſſyria, is promiſed: whereby it appears, ſay they, that this ſickneſs did precede that deliverance. But this may eaſily be avoided: for the promiſe there ſeems to be, and well may be, of a continued preſervation and protection, for the future. See on the place. Others, therefore, after Joſeph the Jew, in his *Antiquities*, l.10.c.3. hold, that this ſickneſs befell Ezekiah, ſhortly after Sennacherib's defeat, and departure thereupon. Nor doth the computation of Ezekiah's years and reign, any way controll this. For in Ezekiah's fourteenth year, Sennacherib invaded Judea; and having received a ſubmiſs meſſage and moneys, according to his own demand, from Ezekiah, ſent notwithſtanding his Army, a great part of it, unto Jeruſalem, ſuppoſing it would be ſuddenly, upon the very ſight thereof, delivered up to him. This his Army had not long lien there, but that Rabſhakeh, who at his acceſs thither, had preſently ſummoned the city, receiving no ſuch anſwer, as he looked for, returned to his Lord, whom he found diſlodged from the place where he left him; and upon tidings brought him of the Ethiopian Kings expedition, ſending a letter back to Ezekiah, to try what might be done, before his Camp were broke up: and Ezekiah, upon receit of it, ſeeking by renewed ſuit unto God, that was from God, by the Prophet promiſed, which, without longer delay, was the very next night performed. Now all this might very well have been accompliſhed within the fourteenth year of the reign of Ezekiah, eſpecially if the invaſion were made about the beginning of the year: but allowing for the diſpatch of them ſome good part of the fifteenth; and this ſickneſs following very ſhortly thereupon, the reckoning of fifteen years enſuing, will well conſiſt with twenty nine of his reign fully compleat. Of the phraſe it ſelf, ſee chap.4.1,2. Jer.3.16, 18.

ſick] What kind of diſeaſe this was, is not certain: ſome deem it to be that which we call *the plague:* Thus much only appears, that it was ſome diſeaſe, accompanied with a malignant Ulcer, ver.21. Much more uncertain it is, for what ſpecial cauſe it was, that God pleaſed thus to exerciſe him; about which, many are pleaſed to deliver their conjectures; ſome improbable; as thoſe, who ſuppoſe it was to chaſtiſe him for not marrying before. But neither doth it appear, that he was not before marryed; nor is any ſet term of time defined in the Law, at which men ought, in thoſe times, to enter into that eſtate; nor do we read of any, that were chaſtiſed for leading a ſingle life. Others, ſomewhat more probably, to keep him from being lifted up, after ſo great, and ſudden, & ſtrange a deliverance, that which mans nature is too prone unto, (ſee 2 Chron.26.16. 2 Cor.12.7.) and Ezekiah himſelf was, not long after, overtaken with, 2 Chron.32.25. or to correct him, for coming ſhort in thankfulneſs, anſwerable to ſo high a favour; that which he was ſometime after found ſomewhat defective in, 2 Chron.32.25. or, thereby further to refine him, and fit him for ſuch favours, as he meant further to confer on him, chap.1.25. 2 Cor.4.16. Heb.12.10,11. or thereby to enure him, to depend conſtantly upon him, and keep cloſer to him; conſidering what need he had of his continual ſupport, 2 Cor.1.9,10. or laſtly, to withdraw his heart and affections from the things here below, and to cauſe them to mount up, and aſpire more unto heaven, 2 Cor.5.1,2. And theſe, or ſome of theſe, or ſome other, not unlike theſe, might God have an aim at, in this paſſage of his providence: but which, or what, in particular, is no eaſie matter for any mortal man to divine. See Job 10.2. Rom.11.33,34. and it is ſafeſt for us, therefore, to be ſparing in defining ought therein.

unto death] The diſeaſe being ſuch as was deadly in its own nature. See Joh. 11.4. Phil.2.27.

and Iſaiah the Prophet, the Son of Amoz, came unto him, and ſaid unto him; Thus ſaith the Lord,] Being ſent unto him, from God, not ſo much to give him a viſit, as to deliver him the meſſage hereafter related.

Set thine houſe in order] Command, Or, *Give charge concerning thine houſe*: as chap.45.11. & 48.5. As if he had ſaid; make thy Will, and diſpoſe of thine eſtate, that there may ariſe no queſtion or controverſie about it, after thy deceaſe.

for thou ſhalt die, and not live] Heb. *thou* art *dead*; no better then a dead man; as ſure of this diſeaſe to dy, as if thou wert already dead. So Gen.20.3. Joh.3.18. Rom.8.30. Yet a ſecret reſervation there was, though the ſentence ſeemed peremptory, to humble and to try him; as in that of Nineveh, Jon.3.4. See Jer.18.7,8. Ezek.3.18.

dy, and not live] As, *live, and not dy*, Ezek. 18.21. and, *not dy, but live*, Pſal.118.17. an emphatical form of ſpeech, only; not, as ſome of the Rabbines fondly and falſly expound of it; *Thou ſhalt dy* in this world, *and not live* in the next.

V. 2. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord*] *Then*, to wit, after this meſſage delivered to him, and the departure of the Prophet that brought it. See on ver.4. Heb. *And*; as chap.37.36.

turned his face to the wall] As he lay in his bed, not out of ſullenneſſe and diſcontent, as Ahab, becauſe he wanted of his will, 1 King.21.4. nor becauſe he could not endure to behold the face of Gods Prophet, that had brought him ſo ſad a meſſage, as Eliſeus telleth Joram, 2 King.3.14. (for the Prophet departed, when he had done his errand) but, as ſome conjecture, becauſe the Temple ſtood from his houſe on that ſide, toward which, they uſed in their private houſes to pray, 1 King.8.35,48. Dan. *6.* 10. and ſo the Chaldee Paraphraſt expreſly renders it. As others, that being ſequeſtred from the company of ſuch about him, and having withdrawn himſelf from ſuch variety of objects, as might in his devotions diſtract or diſturb him, he might with the more privacy, the more intention of mind, and the more freedom and fervency of Spirit, addreſſe himſelf unto God. See ſomewhat the like, 1 King.18.42. and the contrary, upon a diverſe occaſion, 1 King.8.14. where it is rendred, and *the King turned his face about*; and ſo the word properly ſignifies. They ſwerve too much from the ſimplicity of the text, who by *wall*, would have the *heart*, here meant; becauſe *the wals of the heart* are mentioned, Jer.4.19.

prayed] Of the word here uſed, See on Chap. 37.21.

V. 3. *And ſaid, remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which is good in thy ſight.*] Thus Gods Servants, in an humble and modeſt manner, dare appeal, even to God himſelf, for the ſincerity and integrity of their hearts, and for their ſerious care, and ſedulous endeavour, to pleaſe him, and to approve themſelves and their courſes unto him, Job 10.7. & 23.10 - 12. Pſal.7.3-8. & 18.22,23. and do plead ſometime the ſame unto God, as expecting, therefore, favour and mercy at his hands; not in regard of any matter of merit in them, or of reward, deſervedly for the ſame due to them; (for they acknowledge all that they do, or can do, to be but duty, and due debt, Luk.17.10. Rom.8.12. 1 Joh.2.6.) but in regard of his gracious promiſes freely made thereunto, Pſal.5.12. & 7.10. & 33.18,19. & 34.15,19,22. & 37.39,40. & 91.1-16. See Neh.5.19. & 13.14,31. Pſal.26.1-9. & 86.2. & 119.22,31,38,94.

Remember] So Nehemy, in the places above-cited; and the Pſalmiſt, Pſal.25.6,7. & 18.32. & 89.50 Not that God can forget ought, much leſſe any good, that is done by any, or for any of his, Heb.6.10. but then he is in a ſpecial manner, ſaid to remember either perſon, or performance, when by ſome act of mercy, or bounty, exhibited to the one, or for the other, he maketh it to appear, that he taketh notice of, mindeth, and accepteth of either. So Gen.8.1. & 18.29. & 30.22. See the like, Chap.37.4,17.

now] The ſame word that was uſed before, chap.36.11. and might better be rendred, *I pray thee*, here, then there. The words run thus in the text; *I beſeech thee, O Lord, remember, I beſeech thee.* For the word repeated, is with very little difference the ſame, *Ana*, and *Na*, and of the ſame notion uſually; and there is the very ſame repetition found twice in one verſe, in the *Hoſanna*, Pſal.118.25. whence ſome, too much addicted to Jewiſh fopperies, would have *Ana*, to be one of the names of God; becauſe it is joyned, both here, and there, with *Jehovah*; and the Jews ſo uſe it in their prayers.

how] Heb. *that*; as ver.7.

I *have walked*] Heb. I *have made* (that is enured, or accuſtomed) *my ſelf to walk*. I have ſtudiouſly and carefully applied my ſelf ſo to live, and ſo to behave my ſelf. So Gen.24.40. or, I have conſtantly ſo converſed, and carryed my ſelf; as Lev. 26. 12. 1 Sam.12.2. See of Ezekiah, 2 King. 18. 5,6.

before thee] As in thy ſight, Gen.5.22. & 6.9. & 17.1. Pſal. 16.8. & 119.168. Luk.1.6.

in truth] In ſincerity, 1 Sam.12.24. 1 King.2.4.

with a perfect heart] Or, *an entire heart*; when the heart is not divided between God and the creature, or between God, and ſome falſe God, but is entirely ſet upon him; though a man may have his failings in ſome things, as Ezekiah alſo, & ſome others had, to whom yet this commendation is given. See 1 King.8.61. & 11.4. & 15.3,14. 2 Chron.25.2. whereas of ſome others, it is ſaid, that ſome good things they did, but not *with an entire heart*, 2 Chron.25.2. See of Ezekiah, 2 Kings 18.6.

have done that which is good in thy ſight] Heb. *the good in thine eyes*; as Jer.26.14. that which hath been acceptable and well-pleaſing to thee, and accepted of thee, 2 Chron.29.2. as that is ſaid to be *evill in Gods eyes*, that he miſlikes and diſallowes, Gen.38.10. 2 Sam.11.27. Chap.65.12. ſo that is ſaid to be *good in the eyes of God*, that he liketh and alloweth, Lev.10.19. Deut.6.18. 1 Sam.3.18. 1 Chron.18.13.

and Hezekiah wept ſore] Heb. *wept with great weeping*; as 2 Sam.13.36. This grief of Ezekiah, thus manifeſted, is ſuppoſed, to have proceeded, partly, from an apprehenſion of ſome diſpleaſure, that God had conceived againſt him; in regard whereof, he ſhould be taken away ſo ſoon, and ſo ſuddenly, after ſo great a deliverance, as one deemed unworthy to enjoy the bleſſed fruit and comfort of it, as befell that Nobleman for his unbelief, 2 King.7.2,19, 20. partly, from a foreſight and forecaſt of ſuch danger and diſturbance, as might befall Church and State; much out of frame, both when he came to the Crown; and much diſtracted and disjoynted again by the late invaſion, ſhould he then be taken away, before either were again well ſetled; eſpecially, ſince that he had then no Son to ſucceed him; and the want of an Heir-male (many, in regard thereof, taking occaſion to pretend title to the Crown) might be a means of producing much diſtraction in the State: for his Son Manaſſes, that ſucceeded him, was, as yet, unborn; as appeareth by his age, when he came to the crown; for he was but 12. years old at his Fathers deceaſe, 2 King. 21. 1. whereas his Father lived fifteen year after this ſickneſs, ver.5.

V. 4. *Then came the word of the Lord to Iſaiah, ſaying,*] A ſpeedy return of a gracious anſwer, agreeable to thoſe free promiſes, chap.58.9.& 65.24.

Then] Before he was gone out into the city, or unto his own houſe, while he was yet in the Kings houſe; for *he was not* yet *gone out* into *the middle Court*; or, as ſome read it, *gone out of*, to wit, the Kings houſe, which had three courts within the utmoſt wall, or compaſs of it; one, next to the chief houſe; another, next the ſtreet; and a third, between thoſe other two: (See 1 King 7.8. & Jer.36.12.& 37.15.) which Eſay had not yet entred, being ſtill in the firſt, or at leaſt, was not gone out of, when this meſſage came to him, 2 King. 20.4. where the reading is *Court*; but the writing is *City*; becauſe, ſay ſome of them, the Kings Palace was as a city; and the courts thereof, as the ſtreets of a city. And they render this, as one reaſon, why God was pleaſed to return ſuch an anſwer, by the ſame meſſenger, ſo ſpeedily, ere he were gone out of the Kings court, 2 King.20.5. that it might not be known and divulged in the city; that a doom of death had, from God, been paſſed upon their Soveraign, which might have produced ſome evill conſequences among the people. This is not improbable. Whereunto we may add, that God haſtened his anſwer, that he might not hold his dejected ſervant over-long in affliction of mind, anxiety of ſpirit, and ſolicitous ſuſpence; and by the ſame meſſenger, by whom he had ſent the former, to give the ſtronger aſſurance of the certainty of it; which might have bin more queſtionable, had the meſſage come by any other; and that the ſame party might, to others abroad, relate joyntly together, both the one, and the other. So dealt he with David; he ſent Nathan to him, at the ſame time, ere they parted, both to convince him of his ſin, and the hainouſneſs of it; and withall, upon his humble confeſſion and acknowledgment thereof, to aſſure him of pardon, 2 Sam. 12. verſ. 12,13.

Then] Heb. *And*; as ver.2.

came] Heb. *was*; as Jer.1.2,4.

the word of the Lord] By a ſecret inſpiration, a meſſage from God; as 2 King.1.15. & 3.15. Act.10.19. & 11.12.

V. 5. *Go, and ſay to Hezekiah*;] *Return*, or, *Go back*, 2 King. 20.5. Heb. here, *Going*, go; as Jer.13.1.& 28.13.

and ſay] Heb. *thou ſhalt ſay*; as chap.6.9.& 7.4.

thus ſaith the Lord, the God of David thy Father,] For whoſe ſake alſo, he beareth a loving and tender affection to his Iſſue; and to thee more ſpecially treading in his ſteps, 2 King. 18. 3. Chap.16.5. See Chap.37.35. Jer.13.13. & 17.25. & 33. 17,21-26.

I have heard thy prayer:] ſee chap.37.4,21.

I have ſeen thy tears:] Taken ſpeciall notice of them, and taken them to heart; as Exod.3.7. ſee Pſal.56.8. Though the Prophet had neither heard the one, nor ſeen the other; yet God, in Heaven, had, Pſal.34.15.

behold, I will add to thy days fifteen Years] I will not onely recover thee of thy preſent diſeaſe, ſo that thou ſhalt be able, within three days, to go abroad again, 2 King.20.5. But I will over and above that, aſſure unto thee a leaſe of thy life, for fifteen year longer: ſuch a favour, as we never reade the like, afforded unto any other of his ſervants, though very high in favour with him. See Gen.27.2. Pſal.39. 4. and no marvell, therefore, if it be uſhered in with a note of attention, and ſerious conſideration; *behold* (ſee chap.7.14.& 37.7.) and ſealed, being an unuſuall grant, with an unwonted miracle, ver.8.

I] Who before had paſſed, by my Prophet, a ſentence of death on thee, ver.[illegible] Deut.32.39. 1 Sam.2.6. Pſal.68.20. Hoſ. 6.1.

I will add] Heb. *I* am *adding*; or, I am he, that will *add*; as chap.19.14.

to thy days] That is, to the days, ſay ſome, that were formerly alotted thee in my ſecret purpoſe, Job 7.1. & 14.5. as if Gods counceels were not fixed, chap.25.1. & 26.3. to the days, that in the courſe of nature, he might have attained to, ſay others, but could not have attained, had he bin given up to the violence of this preſent diſeaſe, Job 15.32. Pſal. 55.23. See 1 Sam.26.10. but the meaning is plain, to thoſe years, that he had lived already.

fifteen years] The one half, in likelyhood, and it may be preciſely, of the whole time of his reign: For this is, not without ground, deemed to have fallen out, about the fourtieth year of his age, and the fifteenth year of his reign; for he was full twenty five year old, when he began his reign; and full twenty nine he reigned, 2 King.18.2. 2 Chron.29.1. ſo that the fourtieth of his age, and fifteenth of his reign, are in part, at leaſt, co-incident: In part, I ſay, becauſe they might have divers beginnings, and expirations accordingly. So that half the time of his reign, he enjoyed peace and tranquility, without interruption: ſee ver.6,15. chap.39.6.

V. 6. *And I will deliver thee, and this City, out of the hand of the King of Aſſyria*; *and I will defend this City*] Hence ſome infer, that this ſickneſs of Ezekiah befell him, before the diſſolution of the Aſſyrian camp. But of that, there is no neceſſity, in regard of ought here ſpoken. See on ver.1. The promiſe before made to them, in the time of their diſtreſs, by the Aſſyrian forces, chap.37.35. is again here renewed, to give Ezekiah aſſurance, not of his life only to be prolonged, but of peace and tranquility to be continued unto him, together with it. For Ezekiah might have ſome doubt, leſt Sennacherib, though having ſo great a blow given him; yet might in ſome ſpace of time, recover himſelf again, and either he, or ſome of his ſucceſſors, might return to moleſt him, and the State again, out of a deſire to be revenged for the former diſcomfiture; and that after his deceaſe appeareth to have been, in ſome ſort, effected, 2 Chr.33.11. Now this to meet with, and to eaſe Ezekiahs mind of all ſuch miſdoubt and dread; God promiſeth to continue this his protection, both of him and his city; and to ſafeguard them, againſt whatſoever power any King of Aſſyria ſhould be able to raiſe, or make againſt either. That which Sennacherib made account, was more then God could do, Chap. 36. 20. & 37. 10,11. Ezekiah prayed for, well knowing, that he could, Chap.37.20. and God by promiſe engaged himſelf to do, for the preſent, there, chap.27. 21,25. for the future, alſo, here. See 2 Chr.32.22.

V. 7. *And this* ſhall be *a ſign unto thee from the Lord, that the Lord will do the thing that he hath ſpoken.*] Ezekiah had craved a ſign for the ſtrengthening of his Faith, verſ. 22. and the ſign here mentioned, being put to his choice, 2 King. 20. 8, 10. Thus is God content, in mercy and goodneſſe, to comply with mans infirmity, and condeſcend to his weakneſſe: and as the nurſe leading the little child, to ſtoop down to us, when the ſhort hand or arm of our feeble Faith, is not able to reach to his, 2 Chr.32.24. See Gen.15.8-18. Judg.6.36-40. Chap.7.11,14. & 37.30.

that the Lord] The pronoun relative, for the demonſtrative particle; as ver.3.

will do the thing] Heb. *word*; as Gen.20.10. & 21.11.

V. 8. *Behold*] See before, ver.5.

I will bring again the ſhadow of the degrees, which is gone down in the Sun-dial of Ahaz, ten degrees backward] Heb. *I* am *bringing*, or *do bring again*; as Chap.3.1. & 44.25. Jer. 29.3,4.

the ſhadow] Made by the Sun; and the Sun, conſequently, together with it; as in the next branch is expreſſed.

of the degrees] Marked upon the ſurface of the diall, to ſhew the progreſſe of the Sun, and the proceſſe of the day together with it.

which is gone down] Or, by *which it is gone forward*. See more hereof on the next branch.

in the Sun-diall of Ahaz] Heb. *in the degrees of Ahaz*; (that is, in the diall which King Ahaz, Ezekiah's father, had for publike uſe erected, in ſome open place, about his Palace, marked out with a certain number of lines, or degrees, ſuch as before,) *in the Sun*, or *with the Sun*; on whoſe motion the ſhadow with the progreſs, or the regreſſe of it, wholly depended; the particle may be taken the latter way, as well as the former: as 1 Sam.1.24. Hoſ.5.6.

ſo the Sun returned ten degrees, by which degrees it was gone down] By *the Sun*, ſome here would have underſtood the ſhadow which the Sun made on the Dial; becauſe it is ſaid to have gone back by ſo many degrees, as it had gone forward on Ahaz his Diall. And ſome hence would infer, that the courſe of the univerſe was not inverted, or altered; but the ſhadow, only, upon the dial; called here the Sun, as the windows are ſo called, by which the Sun-ſhine is let in, Jer.15.9. but neither can it well be conceived, how the ſhadow made by the ſun, ſhould go backward, or forward, without the ſun; nor could forraign people, in remote places, have taken notice of it, had no alteration been in the courſe of the univerſe. See Chap. 39.1. nor is any ſuch thing found, as is intimated in that place of Jeremy: nor is it neceſſarily ſo implyed in the text, that the Sun went forward, or backward, on Ahaz his Dial, either here, or, 2 King. 20.9--11. where there is no mention of the *Sun*, but of the *ſhadow* onely. Though it be true, that the retrograde motion of the Sun, appeared by the ſhadow upon the Dial: for there may well be a tranſpoſition of the words in the text, as our Engliſh hath conceived it, or the text be otherwiſe expounded, as ſhall afterward appear.

returned] Or, *went back*; as is more fully before expreſſed, ſo many degrees, as it had already gone forward. Which ſome ſuppoſe to have been done in an inſtant; and then the day ſo much longer then ordinary, by ſo much of it, only, as was already ſpent. Others are of the minde, and ſo the moſt, that the Sun went back in his ordinary pace, and then the day muſt be twice ſo much longer then ordinary: as much time being ſpent in his return to the point, at which he roſe; as much more in his coming back to the point, from whence he had returned.

ten degrees] What ſpace of time was by each of theſe degrees deſcribed and limited out, is uncertain. Some would have them whole entire hours; *ten* of ſuch twelve, as are mentioned, Joh.11.9. and then ſhould that day have been, if the Sun went back ſuddenly, two and twenty hours long; if an ordinary pace, (as they ſeem to hold) thirty two hours long. But againſt this is objected; Firſt, that if it had been of this latter and larger ſize, it had been longer then that, when the Sun ſtood ſtill in Joſhuas day: for that was no longer then two dayes, at moſt; a day of four and twenty hours, Joſh. 10. 13. whereas this ſhould be, within four hours, as long as three dayes: and yet of that day, it is ſaid, that there was none like it before, or after it, Joſh. 10. 14. 2 Neither ſize will well ſuit with the choice that Ezekiah was put to. Of having the Sun gotten degrees forward, or backward, 2 King. 20.9,10. For if they were entire hours, the Sun was already within two hours of ſetting; and could not go, therefore, above two ſuch degrees forward; not by above two hours (which his going forward muſt do) haſten the night. Others, therefore, conceive theſe degrees to have been but half hours; and that is the opinion moſt received; and ſo the day ſhould be of ſeventeen hours, if the Sun retired in an inſtant. And ſo ſome define it; or of twenty and two hours, (two only ſhort of Joſhua's day) if he kept to his pace: for ten degrees, that is, five hours of the day were paſt, what time this miracle was wrought. So that it was about their fift hour compleat, our, eleven. Ten degrees, that is, five hours were ſpent in his regreſſe, and as many in his renewed progreſſe, unto the point from which he retired. All which put together, make twenty two hours. Yet there want not thoſe, that allow each degree but a quarter of an hour, and ſo enhance the number of them on the Dial; from twenty four, to forty eight: ſo the day ſhould be cut ſhorter by five hours, at leaſt. But it is not very probable, that the day ſhould be minced into ſo many ſmall ſhreds on the Dial. The Jewiſh Doctors tell us, (but that is one of their tales) that the day was ſhortned, juſt ſo many degrees at Ahaz his death, as it was lengthened at Ezekiah's recovery.

by which degrees it was gone down] Heb. *in the degrees*, or, *by the degrees which it had gone down*. And according to our reddition of it, therefore, ſhould be a tranſpoſition of the words in the text; *by the degrees which*; for, *by which degrees*. Some following the order of the words, as they lye in the text, render them, *in the degrees*; and expound them, *in the Dial*; thence inferring, what above is related. And it is true, that in the foregoing words, the dial of Ahaz his ſetting up, is called, *Ahaz his degrees*: by a Synechdochical form of ſpeech, whereby the part is put for the whole: becauſe it conſiſted of *a gnomon*, or, *index*, and *a table*, or, *plane*; marked with thoſe degrees. But the word is there without the article: whereas it is here, as in the beginning of the verſe, with the article prefixed: and is to be taken, therefore, rather, for the degrees themſelves, where with the motion of the Sun was meaſured, and diſcovered upon the Dial. And the words therefore may well be rendred, *by the degrees which it* (to wit, the Sun) *had proceeded*.

it was gone down] This if we take the word ſtrictly, and underſtand it of the Sun; it ſhould imply, that the Sun was then in his declination; and that it was paſt high-noon, or mid-day, ſo many hours, as thoſe ten degrees made up. So he ſhould return, not to his morning point, but to his *Zenith*, or meridian, where in Joſhuah's dayes he ſtood ſtill, Joſh. 10. 13. But this ſeems not ſo likely. Some underſtand it of the ſhadow on the Dial; ſuppoſing it to have been like our ſun-dials, againſt ſome wall, whereon the ſhadow deſcendeth, as the Sun gets up, and aſcendeth again, as the Sun declines and goes down. So the miracle might commence from ſome part of the fore-noon, according to the degrees ſpent, and paſt, from the Sun-riſing. But the Dial ſeems to have been no mural, or vertical, but an horizontal one. And ſome of the Jewiſh writers tell us, that it conſiſted of an half circle, whereon thoſe degrees were ſigned with an *index*, or *ſtyle*, ſituate in the midſt thereof; the ſhadow whereof, falling upon the verge of it, ſhewed, how, by degrees, the day went away. And to meet with ſuch doubts, the plaineſt way, is, to expound the word rendred, *gone down*; not ſtrictly of declination, or deſcention, but of *progreſs*, ſimply conſidered, without any notion of aſcent, properly ſo termed. So ye may finde it uſed, Judg. 11.37. & 15.11. 1 Sam. 23.6. 2 Sam. 23. 21. 2 King. 8. 29. Jer. 18. 2. & 22. 1. and ſo it may well be rendred here, *which it had paſt*; or, by *which it had gone forward*.

V. 9. *The writing of Ezekiah, king of Judah, when he had bin ſick, & was recovered of his ſickneſs*] The Inſcription, or Title of the enſuing Hymn, declaring the occaſion of it; like that, 2 Sam. 22.1. Pſal. 18. & 34. their Titles. The manner of Gods people, anciently, was, upon ſome ſpecial favors received from God, to conceive, and compoſe ſolemn forms of thankful acknowledgment. See Exod. 15. Judg. 5. 1 Sam. 2. Pſal. 18. & 30. & 34. Chap. 12. & 25. & 26.

writing] That it might remain upon record, to poſterity, Deut. 31.19,22. Pſal. 78.5,6. ver. 19.

when he had been ſick] Heb. *in being ſick*: ſo Deut. 4. 46. Chap. 5. 5.

was recovered of his ſickneſs] Heb. *lived from his ſickneſs*; as ver. 16, 21.

V. 10. *I ſaid*] I thought; I made full account; as Pſal. 14. 1. & 32. 5. & 39. 1. Lam. 3. 18, 54.

in the cutting off of my dayes] When the Prophet brought me that meſſage from God, that I muſt dye, ver. 1. Then are things ſaid to be done, in Scripture, when, by Gods meſſengers, from him, they are either promiſed, or denounced, Jer. 1. 10. compared with Jer. 18. 7,9. Hoſ. 6. 5.

cutting off] A borrowed ſpeech, taken from the practice of Weavers; who, when their web is wrought out, cut it off from the Loom, ver. 12--14. Lam. 3. 54.

my dayes] The time of my life, Pſal. 39. 4,5. & 102. 24. See on Chap. 1. 1.

I ſhall go the gates of the grave] *As the gates of death*, Pſal. 9. 13. & 107. 18. Of the word *grave*, here uſed: ſee on Chap. 5. 14. For what the Popiſh writers, here, ſome of them, prate of their *Limbo*, not far from hell-gate, wherein ſome of their own, alſo, here controll them, is ridiculous. I paſſed a doom of death upon my ſelf; I looked for nothing but death, 2 Cor. 1. 9.

I am deprived of the reſidue of my years] Which I hoped to have lived, and in courſe of nature, might have done. So Pſal. 55. 23. & 89. 45. & 102. 24. Heb. *I am made to miſs the reſidue of my years*: ſo ſome; referring us to thoſe places, where the ſame word, but in another form, ſignifieth *to miſs*, or, *be miſſing*, 1 Sam. 20. 18. & 25. 7, 21. Or, as others, *I am bereaved of the reſidue of my years*; affirming it to be an elegant term, taken from the uſe of the word in the Kedaren, that is, the Arabick tongue. They ſeem to ſtrain a little too much, who would read it, *the reſidue of my years, is failed from me*: though they produce the like defect of the particle, Jer. 10. 20.

V. 11. *I ſaid*] As before, ver. 9.

I ſhall not ſee the Lord] I ſhall not viſit his temple any more, among thoſe that there worſhip, Pſalm. 27. 4. & 42. 2. & 84. 7.

even *the Lord in the land of the living*] Among thoſe that ſurvive, Chap. 53. 8. Pſalm 27. 13 & 116. 9. ver. 19. He redoubleth the word *Jah*, rendred, *the Lord*; (of which, ſee on Chap. 26. 4.) to expreſſe his ardent affection to Gods ſervice, and to intimate his deſire of life, to that purpoſe, ver. 22.

I ſhall behold man no more with the inhabitants of the world] I ſhall no longer converſe with men here on earth. See Gen. 27. 49. Exod. 18. 28. I deſpaired of life, 2 Cor. 1. 8. The ſtate of perſons deceaſed, is deſcribed, ſometime, by others *not ſeeing* of them; as Job 7. 8. ſometime, by their *not ſeing* of others: ſo here.

V. 12. *Mine age is departed, and is removed from me, as a ſhepherds tent*] Heb. *My generation*, (as Jer. 2. 31. Act. 13. 26.) that is, *mine age*, (as ours render it) or, *mine iſſue*, (my poſterity, as others; becauſe he had no male-iſſue then: ſee Chap. 53. 8.) or, *mine habitation*, (as Pſal. 84. 10.) *is made to go*, (as Job 4. 21.) *and is carried away from me*, (in a forcible manner; as one is carried away) *into captivity*: for ſo the word properly ſignifies, in this form no where elſe uſed. I am bereaved of my continuance, or abode here, by the violence of my diſeaſe; as one that is, in hoſtile manner, forced out of his dwelling place; is being as ſoon and ſuddenly thrown down, and I ſevered from it, as is a ſhed, that a ſhepherd ſetteth up for his ſhelter, and removeth from place to place at pleaſure, chap.24.19. Jer.4.20. Lam.2.6.

I have cut off like a Weaver my life] He returneth to the borrowed ſpeech before uſed, ver.10. taken from the Weavers practice, cutting off his web from the loom, either when the web is woven out, as uſually; or, as upon ſpeciall occaſion, at ſome times, before it be finiſhed. So again, ver. 12,13. His meaning is, as ſome, I have ſhortned my life, or provoked God to ſhorten it, by my ſins, as Gen.38.7,10. See ver.17. or, as ſome other, *my life is cut off by me*, that is, by God, ſome occaſion, by me, given him ſo to do, though the doing of it be ſore againſt my will; as of Judas, it is ſaid, that *he purchaſed a field with the reward of iniquity*, Act.1.18. though purchaſed, by the Prieſts, not by him, with the money wherewith they hired him, Mat.27.6,7. I ſuppoſe it is to be referred rather to his eſtimation and account of himſelf. I made no other account, but that my life would be ſo cut off, I ſhould bring it ſuddenly to an end. See ver.10. 2 Cor.1.9. The word rendred, *cut off*, is no where elſe found in Scripture: (though in the Chaldee Paraphraſt, ſometime) only a noun derived from it, that ſignifieth *cutting off*, Ezek.7.25. and the name of a beaſt, chap.14.23. & 34.11.

he will cut me off with pining ſickneſs:] *He*, (that is, God) *will cut me off*, (as Job 6.9.) or, *I ſhall be cut off*; (the word being taken indefinitely; as chap.2.19. & 17.13. & 22.8,19.) *with pining ſickneſs:* ſo ſome, becauſe the word cometh of a root, that ſignifieth, *to attenuate*; whence alſo this name is given to the poorer and meaner ſort of people, Jer. 40.7. & 52.15. but others render it, *from the thrum*; becauſe ſome Jewiſh Criticks hold it, to ſignifie thoſe thin and looſe threds, that hang dangling down at the end of the web; whence it is uſed alſo for *locks*; becauſe they reſemble ſuch, when diſſhevelled eſpecially, Cant.6.7. and ſo the metaphor from the Weavers manner of doing, is ſtill continued.

from day, even to night, wilt thou make an end of me.] Heb. *from day, unto night:* that is, as ſome, *from morning, to evening*, (as Gen.1.5.) thou wilt continually and unceſſantly purſue me, untill thou haſt made an end of me; or, this very day, before night come, thou wilt diſpatch me. See Job 4.20. there is a paſſage from perſon to perſon; as chap.21.10. & 25.5,6. & 31.7. Amos 9.1. and ſome would have inſerted, *I ſaid*; as ver. 10,11. but that is needleſs.

V. 13. *I reckoned untill morning*] Heb. *I ſet*, or *put*, or *propounded* to my ſelf (as the word is uſed, Pſal.16.8. & 119.30.) I thought within my ſelf, *till morning*, or *while yet morning* was, that is, as ſome expound it; I made account, over-night, that I might live untill morning; as others, rather, I made account, ere the morning were over, that an end would be made of me; that I ſhould not live, either the morning, or the day, at leaſt, (as *morning* is taken, Gen. 1. 5. to an end.

that as a lion, he will break all my bones:] So moſt Interpreters take it, as a relation of what his thoughts were, and what he made full account of, that this would betide him ere morning were over. Yet ſome render them; But *as a lion he*, or, *it broke all my bones*. Whereas I had conceived ſome hope of holding out till the next day, my diſeaſe, or God by it, did ſo grievouſly handle me in the night, as if ſome fierce lion had cruſht all my bones to pieces: that that hope of mine was utterly daſht and quailed. Of the ſimilitude, ſee Jer. 50.17. Lam.3,4. ſore pains are by the *breaking of bones* oft expreſſed, Job 7.15. Pſal.6.2. & 51.8. Prov.14.30. & 17.22.

from day, even to night, wilt thou make an end of me] See the ſame, ver. 12. From this reiteration of the ſame thing again, ſome gather, that Ezekiah was two days in this extremity; that in the former verſe, is expreſſed his firſt dayes thoughts; in this, his ſeconds: But this obſervation is of no great certainty. It may rather intimate the fixedneſs of his thoughts, and the vehemency of his affection thereupon.

V. 14. *Like a crane*, or, *a ſwallow, ſo did I chatter: I did mourn as a dove*] This, ſome apply to his prayers, as very quick and ſhort, by reaſon of his pains. Others underſtand it of his ſpeech, ſo ſuſpended, with the violence of his diſeaſe, and the exceſſe of his grief, that he was not able to utter any articulate voice: as Pſal.77.4. but this his prayer recorded, ver.2 doth ſufficiently controll. The meaning ſeems to be, that his pains and grief, both joyned together, did wring from him ſuch ſighs and groans, in the bemoaning of himſelf, as might well be compared to ſuch kind of noiſe, or mournfull ſounds, as theſe Fowls, or their young ones, or their dams, when their young are taken from them, are wont to make.

a crane, or, *a ſwallow*] The connexive particle is not in the text: in regard whereof, the old Latine make them but one Fowl, rendring it, *the ſwallows young*, or *young ſwallow*; and the Greek, likewiſe one, only *a ſwallow:* but the defect of the particle, as well in the copulative, as in the disjunctive notion, is frequent. See Chap. 5.6. & 17.6,14. & 27.7. & 28. 24. and that they are the names of two ſeverall Fowls, and both ſuch, as change their abode with the Seaſon of the year, appears from Jer.8.7.

crane] The Hebrew word is *Sus*, or *Sis*, as the Jewiſh Criticks require to have it read; which, howſoever moſt of the Jewiſh Maſters affirm to ſignifie *a crane*; ſome rendring the reaſon thereof, becauſe it is a tall Fowl, and goes upright, like *an horſe*, who bears alſo the former name; Yet there want not, (whom I rather herein accord with) that conceive it, to ſignifie *a ſwallow*, ſo termed from her note, or the noiſe ſhe makes, not unfitly expreſſed, by the word *Sis*. And I the rather hereunto encline, becauſe of the Egyptians fable of their *Iſis*, that was turned into *a ſwallow*. See Plutarch, *of Iſis, and Oſiris*.

a ſwallow] The Hebrew word is *Agur*, or *Guagur* (as ſome pronounce it) both here, and in Jeremy, not elſe-where found, which ſome of the Jewiſh Writers would have to be *a ſwallow*; ſome, *apis*. Yet others rather ſuppoſe it to be *a crane*; which from the Greek γέρανος, we ſo term. Whereunto they are the rather induced; becauſe not onely the Greek comes neer it, but the Latine, *Grus*, comes in a manner full home to it. And again, for that by a tranſpoſition of letters, in the holy language very uſuall, (ſee Chap. 36. 16,30.) it ſeems to come from the word *Arog*, or *Guarog*, that ſignifies *to bray*, as *Deer* do when they want food, either paſture, or water, Joel 1. 20. to whoſe voice, which a cranes, rather then a ſwallows, reſembleth, doth the Pſalmiſt compare his groaning after God, uſing the ſame term of either, Pſal.42.1.

chatter] Aloud and apace, as thoſe Fowls, in parting with, or miſſing their young; or *peep*, as their young ones do, when they miſſe their dam, or want meat. Of the word, ſee Chap.8.20. & 10.14. & 29.4.

mourn as a dove] So Chap.59.11. Ezek.9.6. the mournfull and doleful tone, that Turtles and Doves have, is well known. See of the word, rendred *mourn*, Chap.8.20. Ezek.2. 10. and of his mourning, ver.2.

mine eyes fail with looking *upward*] Toward heaven, to God, for eaſe and relief, 2 Chr.20.12. Pſal.123.1,2.

fail] Heb. *are exhauſt*, or *ſpent:* as Job 28.4. Chap.19.6. a metaphor from rivers drawn dry, the vigour of them is waſted; my ſight faileth. So Pſal. 6.7. & 31.10. & 38.10. & 69.3, & 119. 82,123. (but ſome of the Jewiſh Commenters render it, *are lift up*; according to a word neer unto it, but riſing from another root, Prov.26.7. this, if we admit, there needs no ſupply: but neither is the word any where found, ſo uſed. Nor is that other word agreed on, ſo to ſignifie, in that place of the Proverbs. Nor doth the root it comes from, ſignifie *to lift up*, ſimply, but *to draw up*, uſed properly of water, out of a well or pit, Exod.2.16,19. alluded to, Prov.20.5. & Pſal.36.1,3. compared, alſo, with Pſal.40.2. I chooſe therefore, rather, to ſtick to our verſion; only rendring it, as the former, in the time paſt; *mine eyes failed*, or *were exhauſt*, with looking, or while I looked *upward:* a comprehenſive, or complicated kind of ſpeech, whereby two diverſe notions are enfolded and wrapped up in one word. So Pſal.89.33,34. *thou haſt profaned his crown, to the ground*; that is, *profaned it, by caſting it down to the ground*; as it is afterward there expounded: ſo Chap. 14.12. *how art thou cut down to the ground?* for, hewed down, and laid along on the ground; and Chap.21.9. *her Gods hath he broken unto the ground*, for, hath he broken and caſt down to the ground. See further on ver.17.

O Lord, I am oppreſſed;] Heb. *it oppreſſeth me*; to wit, my diſeaſe: it is ſo ſtrong upon me, that it preſſeth me down beyond my ſtrength, Pſal.32.3,4. & 38.2,4,6. 2 Cor.1.8. Here I ſuppoſe would fitly be inſerted, I *ſaid*; oft wanting, and ſupplyed; as Neh.9.25. Job 8.18. Chap.22.13. & 26.19. See ver. 10,11.

undertake for me.] He compareth his diſeaſe to a Bayliff, or Serjeant, that, from death, as a mercileſſe exactor, had ſo attached him, and taken ſuch hold on him, that unleſſe God would be pleaſed to undertake for him, as his bayl or ſurety, or to reſcue him, at leaſt, there was no means for him to eſcape. See ſomewhat the like, Job 17.3. Pſal.119.122. where the ſame word is uſed; yet ſome render it, *eaſe me*; and the word ſignifies, indeed, ſometime, to be *ſweet, pleaſant*, or *pleaſing*, Pſal.104.24. Prov.3.24. & 13.19. Jer.31.26. Mal.3.4. but never actively, *to ſweeten*; nor any where, *to relieve*, or *eaſe*. Others of ours render it, *weave me out*; for, becauſe they find a word of the ſame family with this, to be uſed for the *woof*, Lev. 13. 51. and ſome alluſions to *weaving*, went before, ver. 10, 12. they ſuppoſe the verb here uſed, may ſignifie *to weave*; and the former ſimilitude therein proſecuted; as if it had bin ſaid: though this diſeaſe would cut off the web of my life before it be compleated; yet Lord be thou pleaſed to weave it out ſtill, and lengthen it to its due period. But this ſeems ſomewhat too far fetched.

V.15. *What ſhall I ſay? he hath both ſpoken to me, and himſelf hath done it.*] This paſſage, Some, make part of Ezekiah's former complaint; but as checking himſelf therein, and intimating the fruitleſneſſe of his complaint, and the unlikelyhood of ſpeeding in his former requeſt; as if he had ſaid; to what end do I thus bemoan my ſelf, in vain, and ſpend words to no purpoſe? it is God that hath paſſed a doom of death; and what he hath doomed, he will do; and there is no either debating the matter with him, or murmuring againſt him, or reſtraining him from what he intendeth to do. So Job 9.12,32. & 11.10. & 23.13,14. Pſal. 39.9. Chap. 14.26. or, to what end, do I ſeek to him, to undertake for me, when it is he himſelf that doth it? But others, at the fore-going verſe, end his complaints, and relations of his ſad and forlorn condition, and at this, begin his narration of Gods unexpected mercy and goodneſſe to him, in revoking his former doom, returning a gracious meſſage in the room of it, and, accordingly, accompliſhing it; as if he had ſaid, according to ſome, *what I ſaid, he ſpake, and did*. What I requeſted of him, for the prolonging of my life, he promiſed to do, and accordingly did. Or, as others, *what ſhall I ſay?* What ſhall I make more words, in way of relating my then ſad condition? like that of David, to Mephiboſheth, 2 Sam. 19.29. Or, how can I ſufficiently, in any words, expreſſe Gods goodneſſe toward me? like that of David, to God, Pſal. 106.2. & 116.12. & 139.17,18. he hath both ſaid, and done it; both promiſed me recovery, and accompliſhed what he promiſed, 2 King. 20.5.

he hath both ſpoken] Heb. *and he hath ſaid*; as Jer. 17.16. & 32.44.

unto me] Or, *concerning me*; as chap. 36.7. either concerning my death, as ſome; or, concerning my recovery; as others, rather.

himſelf hath done it] Heb. *he hath done*, with a defect of the pronoun, *it*; as Chap. 44.23. though ſome, to exclude any ſuch ſupply, bring in the pronoun, expreſſed in the text, after the verb: which yet will not ſo well do here; becauſe the neuter, commonly, is feminine.

I ſhall go ſoftly, all my years, in the bitterneſs of my ſoul] So thoſe that underſtand the fore-going branch, of the meſſage, or doom, of death; I ſhall, hereafter, have no joy of my life; I ſhall go drooping all my life long. But this ſeems not to be his meaning. For what hope, or expectation, could he have, of living years, that deſpaired of holding out a day to an end? See ver. 12,13. Others, therefore, render it, I will be thinking on this favour that God hath ſhewed me, all the days of my life, as long as I live, ver. 20. Pſal. 34.1. & 116.2. or, I ſhall paſſe the reſt of my life peaceably and quietly, after this bitter brunt is once over, ver. 6. Chap. 39.8.

go ſoftly] That is, *penſively*, ſay ſome; as one oppreſſed with extremity of grief. So Ahab, 1 King. 21.27. Or, *ſoftly*, that is, *deliberately*, or *conſiderately*, ſaith a Rabbine, as men uſe to do, that are ſeriouſly thinking on ſome weighty matter: (to which purpoſe, the old Latine, *I will reckon up to thee*) As minding Gods mercy herein ſhewed him; and *confeſſing* to, or praiſing his name for the ſame. Or, rather, *ſoftly*, that is, *quietly*, and *chearfully*: as the word is uſed, alſo, Chap. 42.4. being no where elſe found: as thoſe are wont to do, that march in ſtate, ſaith one; as a Nurſe, that leadeth a child gently by the hand, ſaith another: from the uſe of it, in the Talmud, rather, as men are wont to walk leiſurely, where they fear no danger of ſurpriſall; contrary to the manner of thoſe, that are frighted, or poſſeſſed with fear, Chap. 28.16. Jer. 46.5. & 48.9.

in the bitterneſſe of my ſoul] Whereof, ver. 17. ſo Job 7.11. & 10.1. or, *after my ſouls bitterneſſe*, when it is paſt, and gone. So is the particle found uſed, Chap. 18.4. See chap. 53.8.

V. 16. *O Lord, by theſe things men live; and in all theſe things is the life of my ſpirit; ſo wilt thou recover me, and make me to live*] That is, as thoſe that admit this reading; By thy promiſes and performances of the ſame, is the life of man prolonged; and mine among the reſt, whom thou haſt reſtored to life and health, Deut. 8.3. Matth. 4.4. See Chap. 64.5. And this ſenſe the words will very well bear. Yet they are by divers, divers other wayes rendred, by ſome, thus; Other men may *live beyond theſe* years, that thou haſt now aſſigned me; *but among them all the life of my ſpirit*, by miracle thus continued to me, hath this advantage above theirs, *that thou wilt maintain it in health and life*; that is, in vigorouſneſs to the laſt. By others, it is thus read; *Beyond thoſe* years, that thou, by ſome meſſage, aſſigneſt them, men may *live*, *and among them all*, ſo may *the life of my ſpirit* be produced: and I hope, therefore, or entreat thee, therefore, *that thou wilt yet, relieve and quicken me*. By others again, *unto all thoſe*, that ſhall live in time to come, *beyond theſe years*, ſhall *the life of my ſpirit* be made known; how thou haſt *made me to ſleep, and quickned me*; brought me to deaths door, and raiſed me up again. By ſome, laſtly, to let paſs the reſt, *In theſe, yea in all theſe* troubles of divers ſorts, threatning death, Chap. 37.3. & 38.1. Yet, *doth the life of my ſpirit live*; *thou haſt made me to ſleep*, (or, rather *recovered me*,) *and quickned me*. The former require too many ſupplements to make them up: this laſt, leaſt of any.

by] Heb. *upon*; as Chap. 3.5,6. or, *beyond*; as Job 22.24. & 23.2. or, *by*; as Gen. 27.40. Pſal. 92.4.

men live] Heb. *they live*; an indefinite form of ſpeech.

in all] Heb. *unto all*; as moſt commonly; and ſo ver. 17. or, *in*; as Chap. 26.9. & 28.12.

the life of my ſpirit] See Gen. 2.7. Chap. 42.5. Pſal. 104.29,30.

ſo] Heb. *and*; or *ſo*; as Prov. 17.3. Chap. 53.7.

wilt recover me] Or, *haſt recovered me*; reſtored me to health and ſtrength; ſo Job 39.7. is the word uſed; and as ſome alſo, Pſal. 126.1. Some render it, *thou haſt made me to ſleep*; underſtanding thereby, ſome, (as above) the ſleep of death, Pſal. 13.3. ſome, natural reſt; as if he had been diſtempered, through want of ſleep; which God had been afterward pleaſed to afford him, Pſal. 127.2. Jer. 31.26. but the word ſignifies, ſometime, indeed, *to dream*, chap. 29.7,8. and ſo moſt take it, Pſal. 126.1. never *to ſleep*.

make me to live] Or, *made me whole*; as ver. 21. or, *kept me alive*; as Exod. 1.17.

V. 17. *Behold*] See what a ſudden change here was. So Chap. 21.4.

for peace I had great bitterneſſe] Or, *upon my peace*, (as ch. 30.6.) or, *after my peace*, (as Jer. 52.31.) came *great bitterneſſe*. Not long after my deliverance from thoſe difficulties, I had been in by the Aſſyrian King, and his forces, when I made account, that now I ſhould enjoy peace and reſt, this grievous affliction then ſuddenly ſurpriſed me. See ver. 1. ſo Job 29.18. & 30.15. Jer. 8.15. & 14.19.

for peace] That is, inſtead of it, as Gen. 11.3. or, preſently *upon it*, or *after* it; as Gen. 7.4. Heb. *unto*; as Gen. 50.21. whence ſome would expound it, My bittereſt afflictions became ſalvation to me; that is, they turned to my good, Pſal. 119.67,71. Rom. 8.28. Heb. 12.11. but the former ſeems the ſounder.

peace] Tranquility and proſperity, Chap. 48.18. and 57.19,21.

great bitterneſſe] Heb. *bitter bitterneſſe*, or, *bitterneſſe bitterneſſe*, for, abundance of bitterneſs, or, bitterneſs upon bitterneſs; grief upon grief: ſo, *juſtice juſtice*, for, exact juſtice, Deut. 16.20. *peace peace*, for, *perfect peace*, Chap. 26.3. *bitterneſſe*, for, matter of grief and vexation; as ver. 15. 1 Sam. 22.2. Ruth 1.20,21.

but thou haſt in love to my ſoul delivered it from the pit of corruption] Heb. *and* (for, *but*, as chap. 29.13.) *thou haſt loved my ſoul from the pit of corruption*; a conciſe, or comprehenſive form of ſpeech, compriſing two notions in one term; whereof, the one is expreſſed, the other is ſuppreſſed; but implyed, and to be ſupplied in the verſion, that the ſenſe may be entire; ſo Pſal. 118.4. *the Lord anſwered me in largeneſſe*, for, *the Lord anſwered me*, and ſet me *in a large* place; or, ſet me at *large*, enlarged me, Jer. 46.27. *I will ſave thee from afar*, for, *I will ſave thee*, and bring thee back; or, *in ſafety* bring *thee* back *from a far* country; Act. 27.44. *they were ſaved to the ſhore*, that is, *they were ſaved*, and brought, or, brought in *ſafety unto the ſhore*; ſo 1 Sam. 7.2. *they lamented after the Lord*; that is, *with lamentation*, they looked, or ſought *after* him; 1 Cor. 5.2. *Ye have not mourned, that he might be taken from among you*, that is, *out of grief*, or, *in mournful manner*, endeavoured, or taken a courſe, *to have* ſuch an one *caſt out* of your ſociety; as it followeth, there, ver. 13. ſee here, before, ver. 14. and after, ver. 21. as alſo, Chap. 1.4.

love] The word here ſignifieth a propenſion of affection, whereby a mans ſoul is ſtrongly carried toward ſome party, whom he is exceedingly taken with; ſee Gen. 34.8. it is frequently uſed, of Gods love to his people, Deut. 7.7. & 10.15. & 21.11. and of them to him, Pſal. 91.14.

my ſoul] For, *me*; as Pſal. 3.2. & 116.7,8. & 119.25.

from the pit] The grave, Pſal. 30.3. & 103.4. the word here uſed, ſignifies as well *deſtruction*, as *a pit*; whence ſome ambiguity in that latter place; and that which is here called *the pit of corruption*, or *conſumption*, is, Pſal. 55.23. called *the pit of deſtruction*; the ſame word being there uſed in the latter place, that is here in the former.

of corruption] Or *conſumption*. The word it comes of, ſignifies *to waſte, and wear away*; as garments, over-long worn, uſe to do, Deut. 8.4. & 29.5. Pſal. 102.26. Chap. 50.9. it is applied to mens bodies alſo, and the parts thereof, Gen. 18.12. Pſal. 32.3. Lam. 3.4. attributed here to the grave: becauſe it waſtes and rotteth mens bodies, as old clouts and rags rot; or, conſumes them, *till they be not*; as the Pſalmiſt ſpeaks, Pſal. 72.7. where this very word is uſed; another term of the ſame notion, ſee Chap. 10.25. where with that conſumption, the Aſſyrian is, in wrath, threatned, from which, Ezekiah is here, out of love, delivered.

for thou haſt caſt all my ſins behind thy back] Thou haſt no more minded, regarded, or taken notice of my ſins, which might juſtly have cauſed thee to deny me this favour; then as if thou hadſt caſt them behind thy back; a borrowed ſpeech, taken from the manner of men, who are wont to caſt behind their back, ſuch things as they liſt not to look on, have no regard of, nor deſire to mind, or remember, Pſal. 16. 22. & 50.17. ſee ſomewhat the like expreſſions, Pſal.85.2. Chap. 43.25. Jer.31.34. Mic.7.19. we know the common by-word of the wallets, or, two parts of the wallet; the fore-part, into which we put other mens faults; and the back-part; into which, our own. But we muſt ſet our ſins before our face, if we would have God to caſt them behind his back, Pſal.50.21. & 51.3.

V. 18. *For the grave cannot praiſe thee; death cannot celebrate thee*] The deceaſed cannot perform thoſe offices any more, whereby thou art honoured, thy name celebrated, and thy glory publiſhed and propagated here on earth, among the ſons of men, Pſal. 6.5. & 30.9. & 80.18. & 88.10-12. & 115. 17,18. *the grave*, for, the buried; and *death*, for, the dead: as *circumciſion*, for, the circumciſed, Rom.15.8. Gal.2.9. Phil.3. 5. the ſame thing repeated in divers terms.

cannot praiſe thee] Heb. *will not*, or, *ſhall not confeſſe thee*; as Pſal.6.5. & 105.1. Matth.11.25. and ſo, ver.19. the indicative form, in a potential notion; as Chap. 26.18. ſo in the next word, and the next branch.

celebrate] Or, *praiſe*; thence, *hallelujah*: the firſt, and laſt word of divers Pſalms; Pſal.106. & 146-150. Rev. 19. 1, 4,6.

they that go down into the pit, cannot hope for thy truth] Dead bodies laid up in the grave, can neither ſee nor expect; neither take notice of, nor look for thy faithfulneſſe and truth, in the performance of thy gracious promiſes, Eccl.9.4-6,10.

they that go down into the pit] So the word is uſed, Gen.37. 22,24. Exod.21.33. Chap. 14. 15,19. and why ſome ſhould here render it, *a ciſtern*, I ſee not: for the phraſe, ſee Pſal.88. 4. Ezek.26.26. & 31.16. & 32.24,25.

V. 19. *The living, the living he ſhall praiſe thee*, *as* I do *this day*] They that ſurvive, and they alone can, and each of them ſhould: the repetition is emphatical; as the like, Pſal. 51.4. & 76.7. this being the principall end to which men ſhould live, and for which they ſhould deſire life, Pſal.80.18. & 102. 21. & 115.18,28. & 119.17,88,175. Rom.14.7,8. Phil.1.20, 21. See ver.22.

as I do] A defect to be ſupplyed, from the former branch; *as I now* praiſe thee; as Job 14. 5. 2 Chron. 10. 11. Chap. 30. 29.

the father to the ſon ſhall make known thy truth] To tranſmit the memory thereof unto poſterity, Pſal. 78.3,4. & 145.4. Joel 1.3. The ſyntax is, as 2 Sam.3.30. Jer.40.2.

thy truth] Thy faithfulneſſe in the performance of thy promiſes; as ver.18. Pſal.25.10.

V. 20. *The Lord* was ready *to ſave me*] Of his readineſs, ſee ver.4. Heb. *The Lord to ſave*; a defective form: as, *the ears of the people were to the book*, Neh.8.3. and, *thy ſervant to thy fear*, or *ſervice*, Pſal.119.38. that is, *attentive* to the one, and *devoted* to the other.

therefore we will ſing my ſongs to the ſtringed inſtruments, all the dayes of our life, in the houſe of the Lord] As at preſent he praiſed God, by his Hymn, penned to that end, on purpoſe; ſo he doth, by ſolemn promiſe, further engage himſelf ſo to do, as well in publike, as in private, as long as he liveth: ſo Pſal. 34.1. & 104.33. The memory of Gods mercies ſhould abide with us, when the act of them is over; as the ſent of the civet doth in the box, though the civet it ſelf be gone, Pſal. 105.5. & 119.93. & 145.7.

therefore] Heb. *and*; ſo Chap.37.20,26.

we will ſing my ſongs to the ſtringed inſtruments] Heb. *we will hand my hand-inſtruments.*

we] He ſpeaks in the plural, as men of ſome note and repute do, ſometime, of themſelves; (ſo Gen.39.27. Dan.2.36. Job 18.1. Cant.1.4.) or, to imply a joyning of others together with him, in this ſacred and ſolemn action; as Pſal. 34.3. & 142.7. ſo Num.22.6. Job 18.3. Cant.1. 4.

will ſing] The word properly ſignifies *to handle*, or play upon ſuch an inſtrument as is managed by the hand. See on Chap.23.16.

my] Becauſe more ſpecially concerning me; or the ſong ſung to them, compoſed by me: though ſome ſuppoſe the *jod* here, to be no pronoun, but a paragogical production of the word only; and then there will be no *my*, in the text. See ſomewhat the like, Jer.22.14. Lam.1.1. & Pſal.50.10. ſo Hab.3.19.

ſtringed inſtruments] Or, *hand-inſtruments*, rather; for the word is more general. We find in Scripture, their ancient muſical inſtruments reduced to two heads, the *Nechiloth*, Pſal. 5. and the *Neginoth*, Pſal 6. the *Nechiloth*, were *wind-inſtruments*; ſuch as were managed by wind, or breath; as pipes, fifes, flutes, trumpets, cornets, and the like: ſo called, becauſe they are pierced, or bored thorow, & made hollow, to receive and tranſmit the wind, or breath, that produceth the ſound. See ch.5.19. & 30.29. The *Neginoth* were *hand-inſtruments*; ſuch as were managed by the hand; not the ſtringed only, whether touched with the fingers, as lute, and harp; or, ſtruck over with a quill, as the cittern; or, with a bow, as the viol; but ſuch, alſo, as are ſhaken to and fro, as the cymbal; or beaten, whether with hand, or ſtick, as the timbrel; ſo called, from the fore-mentioned word, that ſignifies *to touch*, *ſtrike*, or play upon any ſuch kind of inſtrument, whether without ſong, or ſinging thereunto, 1 Sam. 16. 16, 17, 23. & 18.10. & 19.9. 2 King.3.15. Pſal.68.25. and the word here uſed, is ſometime, therefore, put for *a ſong*, that is ſung thereunto: as Job 30.9. Pſal.69.12. & 77.6. Lam.3.14,63. which may help to juſtifie our verſion, that here ſo rendreth it.

all the dayes] See on Chap.1.1. no day ſhould paſſe over his head, without ſome mindfulneſſe of this mercy; or, ſo long as he lived, he would be praiſing God for it, ſo oft as he ſhould have occaſion to repair to his houſe, Pſal.145.1,2.

of our life] See before, *we will ſing*.

in the houſe of the Lord] The Temple: as Chap.37.14. which he deſired health to repair to, ver.22. he would praiſe God for it, as well in publike, as in private, that others might be affected alſo with it, receive ſpiritual good by it, be incited to ſerve God, truſt to him, and depend on him, with expectation of the like ſucceſs; and that as many had (no doubt) joyned together in prayer for him; ſo many might return praiſe to God with him, and in his behalf: this being the end of holy aſſemblies, as well to bleſſe God for benefits received, as to ſeek him for them, Deut.16.15. 2 Chr.20.26,28. Pſal.9.14. & 22.22,25. & 34.1-6. & 40.10. & 66.13-15. & 111.1. & 107.32. & 149.1. & 150.1. 2 Cor.1.11.

V. 21. *For Iſaiah had ſaid*] The Hymn reported, the Penman of this part of the book, whether Eſay himſelf, or any other, returneth again to the ſtory, annexing two paſſages of it, not before ſpecified, in this verſe, and the next. Heb. *And Iſaiah ſaid*; but well rendred, *had ſaid*: as the like, Gen.12. 1. becauſe done before his recovery, and the hymn before-related, penned by him thereupon, verſ. 9. See 2 King. 20. 7.

ſaid] No doubt, by Gods direction and appointment.

Let them take a lump of figs, and lay it for a plaiſter upon the boil] Whether this plaiſter, according to Gods appointment, by the Prophet preſcribed, had any power or vertue in it, to help forward the cure intended, is much queſtioned. Some think that it had not, no more then the clay, that our Saviour tempered, to open the mans eyes with, that was born blind, Joh.9.6,7. uſed, only, to intimate the cure, and to enhance the miracle, the cure being accompliſhed by ſuch means, as had, of themſelves, no power to produce it. Others ſuppoſe, that it might have ſome natural power, to put forward the thing intended; for that they find in good Authors, that *figs* are held uſeful, either for the diſſolving, or ripening of ſwellings; and thoſe alſo, that are with ſome malignity accompanied. See Celſus, l.5. c.28. & Pliny, l. 23. c. 7. Againſt which, ſome except again, that figs are deemed ſo, where no ulcer is, as here there was. But whether any ſuch efficacy were in the plaiſter, or no, certain it is, that the cure was miraculous, and the effect, in a way, extraordinary; that Ezekiah brought ſo low, by ſo violent a diſeaſe, as himſelf deſcribeth it, ver.13,14. and an ulcer of that malignity, ſhould with the uſe of ſo ſlight a remedy, be ſo raiſed up, and recovered, that he ſhould be able within three days, not to riſe from his bed, or ſit up only, but without danger to go abroad, 2 King. 20.5. God would have him, and others, hereby, learn, not to neglect the means, when God either enjoyns, or affords them, for their good, corporal, or ſpiritual, that they may not by tempting him, bereave themſelves of the benefit that they might have reaped by them. See 2 King.5.10—14. Mat.4.6, 7. & 22.4,5,8. Luk.7.29. & 14.16—24. Act. 27. 24, 25, 31.

lay it for a plaiſter upon the boil] Heb. *bruiſe it* (for ſo the word ſignifies, Lev.21.20. found in no other place of Scripture, but here, and there) *upon the boil*; *bruize it upon the boil*, for *bruize* it, and lay it, or lay it *bruized upon the boil*. So Prov. 26.7. *can a man take fire* (for, *take*, and carry, or *taking fire*, carry it) *in his boſome, and not be burnt*; and Prov. 25.22. where the very ſame word is, compared with Rom.12.20. *ſo ſhalt thou take coals of fire* (that is, *take*, and heap, or lay, or having *taken coals*, heap, or put them) *upon his head*. Of ſuch conciſe language, ſee before on ver.14.17. It is more fully expreſſed, 2 King.20.7. *they took, and laid*.

it] The lump, Or, them; the figs: the ſame defect is, 1 King.20.7.

upon the boil] Or, *ulcer*: one of the plagues of Egypt, Exod. 9.9-11. See alſo, Job 2.7,8.

and he ſhall recover] Heb. *he ſhall live*: as ver.9. ſo Num. 21.8,9. this ſheweth, that this was done by direction from

God. Otherwiſe, the Prophet could not have thus enſured the ſucceſſe of it. The complement whereof, after the thing done, is recorded, 2 King.20.7.

V. 22. *Hezekiah alſo had ſaid*] Heb. *And Hezekiah ſaid*, ſo before, v.21.

what is the ſign] Or, *what* ſhall be *the ſign?* as it is rendred, 2 King.2.8. what ſign may I have of the certainty of What thou telleſt me?

that I ſhall go to the houſe of the Lord?] To wit, ſo ſuddenly, ſo ſoon, being in ſo low and weak a condition, as now I am: for the promiſe of God was, that he ſhould on *the third day*, go abroad, and repair to Gods houſe, 2 King.20.5. and the ſame is repeated in craving a ſign, 2.King.20.8. ſo that the ſign ſeems to have been deſired, not ſo much to ſeal the leaſe of the enſuing term of his life, as the ſudden recovery of his health; which ſeemed to him, a thing ſo ſtrange, and in a manner incredible, that he deſired to have it, by ſome ſign, enſured to him: the rather, in likelyhood, encouraged to make that requeſt; becauſe God, of his own accord, had before given him a ſign to aſſure him of delivery, from the King of Aſſyria, Chap.37.30. And that learned man, that would have the word to be underrſtod, as ſpoken not by way of requeſt, but in way of wonderment only; *What a miracle* will this be, *that I ſhall go to the Lords houſe?* conſidered not the courſe of the ſtory, whence this is taken; and is controlled by the Prophets anſwer there recorded, 2 King.20.9.

go up] To wit, within theſe three days, 2 King.20.5,8. *go up*; as, *went up*, Chap.37.15.

to the houſe of the Lord] The Temple; as Chap.37.15. His firſt journey, upon his going abroad, was to the Temple; partly, to publiſh his recovery, and to make it known to the people, that hung in ſuſpence; uncertain what was, or would become of their King, whoſe continuance with them could not, but be earneſtly deſired by the better part among them; but, principally, to praiſe God, in publike, in the ſpeciall place of his ſolemn ſervice, and in the face of his people, therein joyning together with him; it being one main cauſe, for which he deſired life, and health. See ver. 20. So Pſalm 27. 4. and 42. 1, 2, 4. and 84. 2. and 122. 1. Ezek. 46. 2, 10.

CHAP. XXXIX.

Verſ. 1. AT *that time Merodach Baladan, the ſon Baladan king of Babylon, ſent letters, and a preſent to Hezekiah*] This ſtory is recorded alſo, 2 King. 20.12–19. briefly touched with ſome aſperſion upon Ezekiah, concerning it, 2 Chr.32.25,26,31. It is here inſerted to make way, and give ſome light unto ſome enſuing Prophecies, concerning the Babylonian captivity, and the deliverance from the ſame.

At that time] Shortly after Ezekahs recovery, 2 King. 20. 7.

Merodach] This was the name of one of their idols, Jer.50. 2. As it was an uſual thing among Gods people, to inſert ſome of Gods titles into the names of their children; ſo the manner of the Heathen people, was to impoſe their idols names on their ſons, favourites, and followers. Hence *Merodach*, here, and *Evil-Merodac*, 2 King.25.27. See Dan.1.7. & 4. 8. As alſo, Rom. 16.1, 14, 15. 1 Cor.1.12. Phil.2.25. 1 Theſſ.1. 1. His name at large is ſuppoſed to have been, *Merodac-ken pad*, whence *Mardokempad*, in Ptolomy. So his idol, *Merodach* ſhould be but a part of his name; as *Nebo*, another of them, Chap.46.1 of his fathers; *Nabo-natſar*, of his ſons, *Nabo-pol-atſar*; and of his ſons ſon, *Nabu-chadnatſar*. For that learned man ſeems to be miſtaken, who conceives this *Merodach*, to be *Nabopolaſar*, who underſtanding that ſo many degrees the Sun went back, in Ezekiah's Dial, began thereupon to divide the day into hours. Nor do I finde, where the Author he cites, ſaith ought of the latter; and he is expreſly againſt the former. I might add, that this croſſeth the relation of the Rabbines, of *Merodacs* being accuſtomed to eat the third hour of the day, and then ſleep to the ninth, and that on the day that the Sun went thus back, he found it morning ſtill when he awaked. But the one ſeems to be as Authentick as the other. He is called *Berodac*, 2 King.20. 12. whether by a ſlip of the Scribes pen, the letters being much alike; or by a change of the letter, in common ſpeech, is uncertain. But ſo *Diman*, for, *Dibon*, Chap.15.9. And this mans Nephew, as is ſuppoſed, commonly called, *Nebuchad-netſar*, is in Jeremies Prophecies, oft termed, *Nebuchadretſar*, Jer.25.1,9. & 37.1. & 39.1. Some would have *Merodac*, to be a common name to the Kings of Babylon; as *Pharaoh*, anciently, to the Egyptian Kings, and *Ptolomy*, in latter times; *Candace*, to the Ethiopian Queens, Act. 8.27. and *Caſar*, to the Romane Emperors, Act. 25.10,12. But hereof is no great probability, nor any good proof made. See on Jer.50. 2.

Baladan] So called, by his fathers name, then added, it may be, to the former, when he came to ſucceed him. The name is found mentioned, by Beroſus, a very ancient writer of the Chaldean affaires, Joſeph, antiquities, lib. 10. cap.3. It is a compound name of *Bell*, or, *Baal*, one of their deities, Chap. 46.1. (found alſo in *Belſhazzar*, Dan. 5. 1.) and *Adan*; found likewiſe in *Nabuzar-adan*, 2 King. 25.8.

Baladan the ſon of Baladan] As *Bartimeus, the ſon of Timeus*, (if we may compare Kings and beggers, together) Mark. 10. 46. added here, it may be, to diſtinguiſh him from ſome other of that name. His Father, ſome ſuppoſe, to have been *Nabonaſſar*, mentioned by Ptolomy, from whoſe reign, the Chronologers uſe to draw their computations of thoſe times; yet not to have been ſo called, until he came to the Crown; but *Beladan*, or, *Baladan*, by his native name before: contrary to that which is ſaid of his ſon. They walk by themſelves, that would make, either the father, or the ſon, a Mede. One of the two Baladans, ſome ſuppoſe to be him, whom Cteſias, calleth, *Belitanas*; whoſe ſhrine, or ſepulchre, at Babylon, was in high eſtimation, for many after-ages.

king of Babylon] Yet not ſo abſolute a king, as may ſeem, but that he held, in ſome ſort, from the king of Aſſyria, *that great king*, as they then termed him, Chap.36.4,13. for out of his country, the king of Aſſyria drew people to inhabit ſome part of the diſpeopled land of Samaria, 2 King.17 4. and unto his city, did the Aſſyrian Kings Captains carry King Manaſſes priſoner, 2 Chr.33.11. Howbeit, about this time, the luſtre and power of the Aſſyrian being much impeached and impaired, by the defeat given to Sennacherib, the Babylonian kings growing weary of the Aſſyrian yoke, began to entertain thoughts of ſhaking it off, and making themſelves more abſolute, as not long after they did, laying ground for a new Monarchy, as large as that other, on whoſe ruines it was reared.

ſent letters] Heb. *books*; as Chap.37.13.

and a preſent] See 2 Chr.32.23.

for he had heard that he had been ſick, and was recovered] The occaſion of this embaſſage is, in part, here related, *(he had heard of his ſickneſs)* to congratulate his recovery, 2 King. 20. 12. He had heard alſo of the defeat given by miracle, to the Aſſyrian forces; and of the miracle granted upon Eſay's prayer, for the confirming of Ezekiahs faith, concerning his recovery, 2 King.20.11. and in regard of the one of theſe two, in likelihood, of the latter, he is ſaid alſo to have ſent to enquire, 2 Chr.32.31. Which yet no way favours their fancy, who would have the ſhadow only to have gone back on Ahaz his ſun-dial, the Sun holding his ordinary courſe ſtill in the skie: for he ſent not to enquire, whether ſuch a thing were done or no, (which in his own country they could not but ſee and obſerve) but whether, upon ſuch an occaſion, it had been done, and at ſuch an ones requeſt. And for the former, the like ſeems to be implyed; where it is recorded, that upon that defeat, preſents were, from forraign Princes, ſent to Ezekiah, 2 Chr.32.21,23. He ſent, in likelihood, therefore, the rather, partly, out of his diſaffection to the king of Aſſyria, of whoſe overthrow, and power, and repute, thereby clipt, and eclipſed, he was glad; and partly, alſo, out of a deſire to curry favour with Ezekiah, and entertain amity with one, who appeared, hereby, to be highly in favour with ſo powerful a God, as could, on that wiſe, command, both in heaven, and on earth. That which one of his lineage, alſo, was enforced to confeſſe, Dan.4.35.

was recovered] Heb. *grown ſtrong* again.

V. 2. *And Ezekiah was glad of them*] Being over-much taken with, and ſomewhat puffed up with ſo ſolemn an embaſſage, from a Prince ſo remote, and of no ſmall power, with whom he had never had any commerce, or entercourſe before. And there may ſeem to have been two ſpecial cauſes of this his affection; his repute, and his profit. For he deemed it, a matter of no ſmall repute and honour to him, that the report of what had befallen him, and God had done for him, ſhould flye ſo far abroad, and that hereby occaſion was miniſtred, to make his ſtate and wealth further known, to ſuch a Potentate, as he was. And again, he might ſuppoſe, that compliance with ſuch an one, might turn to his advantage. For the Babylonian might be induced to attempt ſomewhat againſt the Aſſyrian, whom he perceived that he bare no good affection unto, if he ſhould be offering, at any time, to moleſt him again. Certain it is, that ſome ſmatch of elation and ſiniſter affection was in it. See 2 Chr. 32. 25, 31 and ſee Davids like infirmity, or, as himſelf termeth it, *folly*, 2 Sam.24. 1,10. Inſtead of what is here ſaid, *He was glad of them*, or, *on them*, is read, 2 King. 20.13. with change of one letter, *he heard of them*, or, *on them*: which may miniſter ſuſpition of ſome ſlip of a pen, in that place; as in *Berodac*, above. See ver.1.

and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, & the precious ointments, and al the houſe of his armor, and all that was found in his treaſures; there was nothing in his houſe, nor in all his dominion that Hezekiah ſhewed *them not*] Some of the Jewiſh writers ſay, that Ezekiah did this, not of his own accord, but at the requeſt of the Babylonian Embaſſadors, who deſired the ſight of them. And therefore underſtand theſe words, that are read, 2 King.20. 13. as they expound them, and ours render them, *He hearkened to them:* he condeſcended therein to them. This is but a meer conjecture of theirs. But howſoever, by the iſſue, it appears, that there was ſome ſpice of vanity, and oſtentation, in it; which afterward he ſmarted for, 2 Chr. 32. 25.

his precious things] Or, *his ſpicery*: or, *odoriferous drugs*. The ſame word is found, with little difference, in letters interchangeable, Gen.37.25. & 43.11. And it ſeems to be derived, from a word that ſignifies *to pound*, or, *beat* to powder; becauſe ſuch drugs and ſpices, are wont to be ſo dealt with, to make confections of them, Exod.30.34--36. Howbeit, ſome of the Jewiſh Doctors would have it a more comprehenſive term, and to ſignifie, as ours, in the text, render it, any *pretious* things, of what kinde ſoever. Which ſome, the rather, encline unto, becauſe mention is made, afterward, of *ſpices*, apart. But the one word, may be here uſed of odoriferous *drugs*, the other, of *ſpices*, for other uſes. And ſo the old latine ſeems to diſtinguiſh them, interpreting the former, *ſpices*, or, *drugs*; the latter, *odors*; as the Greek, *perfumes*.

pretious ointment] Heb. *good oyl*; as Eccl. 7. 1. So Chap. 57.9. Hoſ. 12. 1. *oyl*, for, *ointment*: becauſe the ordinary ground of them, Exod.30. 24,25.

all the houſe] Or, *every houſe*; for there might be divers of them. So Chap. 1.5.

of his armor] Of which, ſee Chap.22.8. Some render it, *jewels*; and it may as well be *wardrobe*: for the word is very general. See Chap.22.24. including all *arms*, 1 Sam.31. 9. *weapons*, Jer.21.4. *Jewels*, Gen.24. 53. *garments*, Deut. 22. 5. *inſtruments*, 1 Chr. 15. 16. veſſels, Chap.52. 11. *cask*, Jer.48. 11. *houſehold-ſtuff*, Gen.31. 37. Ezek. 12.4. of any kinde whatſoever. The firſt, which our verſion gives in the text, ſeems moſt probable in this place.

all that was found in] For *all that was in*: an uſual Hebraiſm. See Chap.13. 15.

his treaſures] Or, *treaſuries*. For the word is uſed here, as elſewhere, for places, wherein ſtores, of all ſorts, are ſtowed, 1 Chr.26.24. & 27. 25. So ver. 4.

there was nothing] Of worth, ſufficient for the ſight of ſuch perſons. Heb. *not a word*; for, *not a thing*. So Gen. 19. 21. 1 King.10.3. Pſal.141.4. ſo alſo, ver. 4.

in his houſe, nor in all his dominion] Heb. *and*, or, *or*; (as Chap.36.19.) *in his whole dominion*. The ſight whereof, when they were there, and report of what they had ſeen when they came home, might, in likelihood, prove a bait to the Babylonians, enciting them, in ſucceeding times, to attempt the gaining of ſo rich and flouriſhing a kingdom. For Babylon, in likelihood, was not in thoſe times, ſo goodly, and ſtately a place, as afterward: Nineveh, at that time, being *the great city*, Jon.1.2. & 3.2,3. the chief ſeat of the Aſſyrian Monarchy, Chap. 37. 37. by the ruine whereof, was Babylon raiſed.

V. 3. *Then came Iſaiah the Prophet unto king Hezekiah, and ſaid unto him; what ſaid theſe men? and from whence came they unto thee?*] By theſe queſtions, and that other, v.4. The Prophet not coming on his own head, but ſent on Gods errand, as Nathan to David, 2 Sam. 12.1. would draw from him a relation of his own inconſiderate act; and make way by his anſwer thereunto, to the meſſage, which, from God, he was to deliver unto him.

Then] Heb. *And*; as Chap.28.4. and ſo ver. 4. & 5. & 8.

And Ezekiah ſaid, they are come from a far country to me, even from Babylon] So it is ſaid of Babylon, Jer.4.16. And Ezekiah ſeems the rather to mention the remoteneſſe of the place, from whence they came, as implying, that he could, in common civility, do no leſſe, then ſhew all the kindneſſe, and afford the beſt and ampleſt entertainment that might be, to thoſe that had come ſo long a journey, on ſo kind and friendly an embaſſage. Of *Babylon*, Heb. *Babel*; ſee on Chap. 13. 1.

V. 4. *Then ſaid he, What have they ſeen in thy houſe? And Hezekiah anſwered; All that is in mine houſe have they ſeen: there is nothing among my treaſuries, that I have not ſhewed them.*] An ingenuous confeſſion. See on ver.2.

among my treaſures] Heb. *in my treaſuries*; ſee on ver.2.

V. 5. *Then ſaid Iſaiah to Hezekiah, Hear the word of the Lord of Hoſts*] Hear what, for this thine over-ſight, God now ſaith to thee: ſo Chap. 28. 14.

V. 6. *Behold the dayes come, that all that is in thine houſe, and that which thy Fathers have laid up in ſtore unto this day, ſhall be carried to Babylon*] A ſad meſſage, and ſuch as might well quail and quel all the joy that Ezekiah had of this ſo gloſing and wel-pleaſing an embaſſage, fulfilled, partly, in his ſon Manaſſes his dayes, 2 Chr. 33.11. but principally in the dayes of Jehojakin, and Zedekiah, 2 King. 24.12.--16. & 25. 6--21. God, thereby, ſhewing how deeply he deteſteth pride and vain glory, and how ſeverely he, ſometime, chaſtiſeth it in his own, even his deareſt, and beſt beloved. See 2 Sam.24.10--15. Not that this failing in Ezekiah, was the main cauſe of this grievous evil, here foretold; but to intimate that what he had unadviſedly done, ſhould help to whet them on to the doing of it; and by the acquainting of him with it, to ſad his ſoul, and give him occaſion, thereby, to humble himſelf for his folly therein: which, accordingly, alſo he did, 2 Chr.32. 26.

Behold] I ſhall tell thee that which thou didſt little think of, when thou ſhewedſt theſe men all thy ſtores. So Chap.29. 14. & 37.7.

the dayes come] Heb. *coming*, the time is a coming. So Jer.7.32.

thy Fathers] *Thine Anceſtors*; the Kings, thy progenitors. So Chap.37.12.

ſhall be carried to Babylon] As Chap.8.4. being ſeized on by the King of Babylon, and his miniſters. So the Syrian threatned Ahab, 1 King.20.5,6.

nothing ſhall be left, ſaith the Lord] As thou concealedſt nothing from them. See on ver.2.

V. 7. *And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the Palace of the King of Babylon*] This is news yet ſadder, and more heavy then the former; a mans ſons are much dearer to him, then his ſubſtance, and their welfare, then his wealth: this was the worſt tidings that came laſt to Job, Job 1.18,19. See alſo, 1 Sam.8.11-13. and the Prophet delivers it, in variety of terms, (as God to Abraham, Gen.21.1.) *thy ſons, that ſhall iſſue from thee*, and *whom thou ſhalt beget*; the more to move affection; and to make the deeper impreſſion.

whom thou ſhalt beget] Either immediately, as Manaſſes, 2 Chr.33.11. or, mediately, as thoſe his iſſue, and thine by him, of the blood-Royall, 2 Chron. 36. 6, 10, 20. Dan. 1. 3, 4.

ſhall they take away] That is, *ſhall be taken away*; the verb taken indefinitely: as Chap.8.4. Luk.12.20.

and they ſhall be] Or, *that they may be*; to make them ſo: ſo the particle is oft uſed, Chap.13.2. & 19.12.

eunuchs] Or, *officers*; for the word is uſed for either. See Gen.37.36. Chap.56.3. Jer.41.17.

V. 8. *Then ſaid Hezekiah to Iſaiah, Good is the Word of the Lord which thou haſt ſpoken*] A pious ſpeech of an humbled ſoul, acknowledging all that God willeth, or doth, to be juſt and good; and willingly, therefore, ſubmitting himſelf thereunto. So 1 Sam.3.18. 2 Sam.15.26. Job 1.21. Pſal.39.9. & 119.75,137. Lam.3.22. Mic.7.9.

he ſaid Moreover] Heb. *and he ſaid*; as Chap.30.26.

For there ſhall be peace and truth in my dayes] It is yet a great favour, that God hath vouchſafed me, in delaying this evill, that it ſhall not come in my time, (as 1 King.21.29.) and in giving me aſſurance of continued peace and ſafety, during my life. See Chap.28.6.

For there ſhall be] Or, *Yet there ſhall be*; as chap.9.1. or, *That there ſhall be*: as Job 11.6. & 22.3. to wit, *is it not good?* as it is more fully, 2 King.20.19. See there.

peace and truth] Or, *aſſured peace*. So Chap.26.3. & 20. 18. Ier.14.13. & 33.6. Howbeit, there ſeemeth to be an alluſion to the ſolemn form of ſalutation, then in uſe, *peace, and truth*, Eſt.9.30.

CHAP. XL.

Verſ. 1. *Comfort ye, comfort ye my people, ſaith your God*] In the fore-going Chapter, was an hint given of the Babylonian Captivity. And by the ſubject matter of the enſuing Prophecies, it may appear, how fitly the ſtory, therein related, was here inſerted. For the ſubſequent Sermons are generally, moſt, if not all of them, concerning that their Captivity, their delivery out of it, and the reſtitution of their State and Church, in after-times; but ſo, that they reſt not in that, but reach ſtill further, unto the ſpirituall delivery of Gods people, from the far more direful thraldom under ſin and Satan, by the Meſſias therein typified, the advancement of his Kingdome, and enlargement thereof, by the ſubduing and bringing in of thoſe nations, that had formerly been enemies thereunto. The Sermon, in this Chapter contained, the Prophet maketh entrance into, with a promulgation of Gods purpoſe, concerning his peoples deliverance; the approach whereof, he commands, for their comfort, to be publiſhed to them, by his meſſengers, ver.1-5,9-11. and the undoubted certainty of the performance of it, notwithſtanding all obſtructions and difficulties lying in the way, is confirmed; firſt, from the ſtability of Gods Word, illuſtrated by the fickleneſs & frailty of all humane excellency, ver.6-8. Secondly, from the immenſity of his power and eſſence, illuſtrate by the feebleneſs and vanity of all creatures, idols eſpecially, ver.12-

ver.12-20. and concluded with a tart check to idolaters, for their impious preſumption, ver.21-26. and a gentle reproof of Gods people; for their diffidence of ſupport and deliverance, ver.27-31.

Comfort ye] It is the ſpeech of God by the Prophet, directed firſt to the Prophets, that were to live in the time of the Babylonian Captivity; as did Jeremy, Ezekiel, and Daniel; and ſecondly, alſo, to thoſe holy perſons, endued with a Prophetical Spirit, that lived neer our Saviours coming in the fleſh; as Zachary, Luk.1.67. Simeon, and Anna, Luk.2.25, 36. and to the Apoſtles, likewiſe, and their aſſiſtants, that were to publiſh the glad tidings of ſalvation by Chriſt, not to the Jews only, but to the Gentiles, Act.13.32,33,46,47. It is redoubled, to add the more emphaſis to it: as verſ. 9. Zeph.2.1.

my people] Whom I have not utterly caſt off, or forgotten; though, for the preſent, I may ſeem not to regard, ver.27.

ſaith your God] Heb. *will your God ſay*; and ſo divers Interpreters, not amiſſe: as fore-telling what charge and inſtructions God would give, in thoſe times, to his Miniſters and meſſengers, for their dealings with his people.

your God] Who will ſhortly ſhew himſelf ſo to be, Chap.24. 1. ver.10. Rom.3.29,30. & 10.12.

V. 2. *Speak ye comfortably to Jeruſalem*] Heb. *Speak to the heart of Jeruſalem*; as Gen.24.3. & Hoſ.2.24. *Jeruſalem*, that is, Gods people, ver.1. thoſe that ſometime dwelt there themſelves, or are the iſſue of them; that have ſpecial relation to Jeruſalem, either that below, or from above, Gal.1.26. So ver.9. Chap.51.17.

cry unto her] Publiſh, proclaim it; as ver.6. So Dan.3.4. Jon.3.2,4.

that her warfare is accompliſhed] The word here uſed, doth ſignifie, ſometime, *a ſet term* of time, Job 14.14. Sometime, *ſervice* in general, whether military, or other, Num.4.23. & 8.24. ſometime, *a ſet term of ſervice*, Job 7.1. and ſo here; the *ſet term of her ſervice*, or, *ſervitude, is expired.* Heb. *fulfilled*; as Gen.29.27. Act.2.1. that the time, which was by God prefixed, for the continuance of her captivity and ſervitude, under the Chaldeans, is now at an end; See Jer.25.12. & 27.7. Dan.9.2. and ſo that the term likewiſe prefixed for their ſervitude, though of another nature, under the Law, is now expired, at the bringing in of the Meſſias, Gal.4.1-4.

that her iniquity is pardoned] Gods wrath is pacified and appeaſed towards her, and he reconciled again to her; having for Chriſts ſake, in whom ſatisfaction is made for the ſins of all Gods people, forgiven, and forgotten all thoſe her tranſgreſſions, that were the procuring cauſes of her captivity, Chap.43.25. Jer.31.34. Dan.19.24. Rom.3.25,26. Heb.9.15, 26. Heb. *her iniquity is accepted*; or, the puniſhment of her iniquity: as the word is uſed, Gen.4.13. an alluſion to thoſe ſacrifices, or ſacred rites, uſed for expiation of ſin; which being accepted, the ſin is ſaid to be expiated, Levit.1.4.

that ſhe hath received of the Lords hand double for all her ſins] Not that ſatisfaction was by any of their ſufferings made unto Gods juſtice for their ſins; that nothing could do, but the blood of Chriſt alone, Heb.10.4-10. much leſſe, that they had ſuffered more at Gods hand, then by their ſins they had deſerved; for they confeſs, that God had puniſhed them far beneath their iniquities, Ezra 9.13. Lam.3.22. but that ſhe had in a large meaſure been chaſtiſed by God for her tranſgreſſions, endured ſo much to the full, as he deemed fit to be inflicted, Pſal.80.5. *double*, for, abundantly; as Chap.61.7. Jer. 16.18. & 17.18. Rev.18.6.

V. 3. *The voice of him that cryeth in the wilderneſſe*] Or, This ſhall be, or, Let this be *the voice of him, that cryeth in the wilderneſſe.* This ſhall be, or, Let this be the ſubject matter, that ſhall then be proclaimed. Yet the Prophet may ſeem here to ſpeak of it, as if in a Prophetical rapture, at preſent, he heard it. So Chap.13.4. & 66.6. Jer. 4.15,19,21,31. and 31,15.

of him that cryeth] Collectively, of thoſe that are ſent out to publiſh the return of Gods people from Babylon, unto their own country again; and of thoſe, likewiſe, that give warning of the Meſſias his coming; of John the Baptiſt more eſpecially, Mal.4.5. Matth.11.14. Mar.1.2,3. Luk.1.76,77. Joh.1.22,23.

in the Wilderneſſe] The waſtes that lay between Babylon and Judea; as implying the place where this cry ſhould be made; to the people, that dwelt neer at hand thereabout; and ſo the text runneth, both in the ancient Greek verſion, and in the Evangeliſts, who ſeem to have followed the ſame, Matth. 3.3. Mar.1.3. Luk.3.4. Joh.1.23. which yet, as it reſpecteth the appearance of the Meſſias, ſo it hath a more ſpecial relation unto the wilderneſſe of Judea, where John Baptiſt's Father lived, and wherein he began his preaching, Luk.1.39,40, 80. Matth.3.1. Mar.1.1,4. Howbeit, ſome, regarding the points of diſtinction in the Hebrew, refer this clauſe to the words following, and making them part of the cry, read the text in this manner;

In the wilderneſſe prepare ye the way of the Lord] It is a figurative ſpeech, borrowed from the practice of great Princes and Potentates, who when they are to remove from place to place with their train and attendants; or to lead military forces into forreign parts, are wont to ſend their harbingers before, to ſurvey the Coaſts, and with the help of pioneers going along with them, or the Inhabitants of places adjacent ſummoned in to aſſiſt them, to clear the way from obſtructions, and facilitate their paſſage. See on Chap.37.24. and ſee the like, Chap.62.10.

in the wilderneſſe] Becauſe in ſuch places, there being ordinarily no beaten roads, the wayes are uſually over-grown, and uneaven, and the paſſages commonly obſtructed. And it hath an eye to thoſe waſte and deſert places, that Gods people were to paſſe by, in their return from Babylon, into their own Country: as Chap.41.18,19. & 43.19,20. but withall, alluding to their travelling in former time, through the wilderneſſe, from Egypt, to Canaan, Num.10.33.

prepare ye the way] Not that the people of the countries, by which Gods people were to paſſe, in their return from Babylon, ſhould be called in, to clear and fit the way for them; but that their paſſage home, ſhould, by Gods providence, and his good hand upon them, be made as eaſie and expeditious for them, as if ſuch a thing had been done. See Cyrus his Proclamation, how well it ſuiteth herewith, Ezr.1.3,4. and the effect of it there, ver.5,6. See alſo Ezr.7.7-28. & 8.21-23,31, 32. ſpiritually, the way is prepared for Chriſts coming, by ridding mens hearts of thoſe myſtical thorns and thickets, briers and brambles, of evil concupiſcence and corruptions, wherewith they are either by inbred vitioſity, or by practice and cuſtome of ſin, wholly over-grown, Jer.4.4. Hoſ.10.12. Heb.6.8. that which in a ſpecial manner was performed by the Miniſtery of John, Mal.4.5,6. Mat.3.1,2,7-12. Mar.1.4.

of the Lord] By which Gods people may paſſe under his conduct, as formerly, to the land of Canaan, Exod.13.21,22. Num.9.17-23. Pſal.68.7. Chap.58.8.

make ſtrait in the deſert an high-way for our God] The ſame thing in other forms repeated.

make ſtraight] Or, *eaven*, or both; make it ſtraight, and lay it level, that they may not be compelled to fetch tedious compaſſes about, and wind to and fro, to avoid the uneavenneſſe of the way. See Chap.26.7.

an high-way] Or, *cauſey*; a way caſt up for the more convenient paſſage. See Chap.35.8.

V. 4. *Every valley ſhall be exalted, and every mountain and hill ſhall be laid low; and the crooked ſhall be made ſtraight, and the rough places plain.*] Luk.3.5. The way ſhall be made eaven & eaſie, for their more convenient and commodious paſſage, all impediments and obſtructions being remedied and removed, Chap.11.15,16. & 42.16. & 45.11. Zach.3.7. The words may be read, as ſpoken by way of injunction, that ſo they may run in one tenour with the former, ver.3. *Let every valley be raiſed, and every mountain and hill taken down*, or *laid low*, made eaven and levell with the other, as much added to the one, as is taken from the other, that there may be an equality; as 2 Cor. 8. 14. (becauſe hill and dale make the paſſage more troubleſome and tedious) *and let the crooked way*, or place, *be made a ſtraight one, and the rough* places *plain.* Howbeit, what God willeth to be done here, he ſaith, he himſelf will do, that is, cauſe to be done, Chap.42.16.

the crooked] To wit, place, way, or paſſage: a defect of the ſubject, as Chap.34.4. Ezek. 13.15. the word may ſignifie *perverſe*, as we render it, Jer.17.9. or *crooked*, as our verſion hath it; and as another word, in a parallel place, Chap.42.16. and ſo both the Greek, and the Evangeliſt, Luk.3.5. Yet the word, in its native notion, ſignifieth *a ſupplanting* place, or paſſage (for ſo the verb it comes of, is conſtantly found uſed, Gen.27, 36. Hoſ.12.3. Jer. 9.3.) ſuch a way, as men are ſubject to trip and ſtumble in, as rough and ſtony ways commonly are: ſee Chap.62.10.

ſtraight] Heb. *ſtraightneſſe*, Pſal.45.6. or *eavenneſſe*, as Pſal. 26.12. for the word moſt commonly ſignifieth *a plain*, Deut. 3.10. & 4.43. Joſh.13.9,16,17. the abſtract for the concrete, or a defect of the regent: *ſtraightneſſe*, or *eavenneſſe*, for a place of *ſtraightneſſe*, or *eavenneſſe*, that is, *a ſtraight*, or *eaven* place, *a plain*: ſo alſo, Chap.42.16. Zach.3.7.

rough places] A defect of the ſubject, as before: the word here uſed, comes from a verb, which, as moſt think, ſignifies *to lift up*, Exod. 28. 28. & 39.21. where alone it is in Scripture found: whence a noun commonly rendred *elation*, or *pride*, Pſal. 31.20. and another uſed by the Jewiſh Doctors, for *a ſtone*, or *peble*, that lying higher then the ground, or path, makes the way rough and uneaven; and the Jewiſh Doctors therefore expound the word here, of places rough or rugged with hillocks, clods, ſtones, or other eminencies, that make it uneaven and troubleſome to travellers. Only one of them would have the verb in Moſes ſignifie *to joyn*, or *bind* together, and the ſubſtantive, in the Pſalm, *a combination*; and the adjective, hills *joyned* one to another. But the former, as the more received, ſo ſeems the more probable.

plain] Or, *a plain*; as we uſe the word ſubſtantively: for the word ſignifies properly, *a vale*, or *a plain*, Gen. 11.2. Deut. 11.11. Chap. 41.18. & 63.14. this clauſe may well be the ſame, in effect, with the branch next before-going: the ſum of all is, that all impediments and incumbrances, great or ſmall, ſhould be removed.

V. 5. *And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together.*] Or, *That, the glory of the Lord may be revealed, and all fleſh may together ſee it.* So ſome, as rendring a reaſon, why all this preparation is required, that the Lord may generally be ſeen coming in pomp and ſtate. But the clauſe annexed, confirms the received verſion. The meaning is, that Gods power manifeſted in the deliverance, reduction, and reſtitution of his people, ſhall be ſo conſpicuous, that not they alone themſelves; but others alſo of all ſorts, ſhall ſee it, and take notice of it, Pſal. 126. 2. A typicall reſemblance of Gods majeſty, and glory manifeſted in Chriſt, for the ſalvation of all his, Joh. 1.14. See Pſal. 97.6. Chap. 33. 13. & 66. 18.

all fleſh] That is, all the Elect, ſay ſome, as *all fleſh*, for the whole Jewiſh Nation, Jer. 45.5. but the word ſeems more generall; and to import all Nations, as well Gentiles, as Jews, as Joel 2.28.

ſee it] A defect of the pronoun; as Jer. 17.6. and ſo in the next clauſe.

for the mouth of the Lord hath ſpoken it] And it ſhall certainly therefore be effected, how improbable, or impoſſible ſoever, it may ſeem in mans ſight. So Chap. 1. 20. and 58.14.

V. 6. *The voice ſaid, cry.*] Heb. *a voice ſaying*, which ſome render in the future, *A voice ſhall ſay*, which they underſtand of a voice of Chriſt, ſpeaking to his Apoſtles, and ſuggeſting unto them what they ſhould preach. Others, in the preſent: There is *a voice, that ſaith*; which yet they expound, as ſpoken prophetically of the time to come. But we need not decline the received verſion; the Prophet relating a charge, that God had by an inward voice, in viſion given him. Howbeit, I ſhould rather render it, *a voice*, then *the voice*; partly, becauſe there is no article in the text; and partly, to diſtinguiſh it from the voice before-mentioned, ver. 3. See the like, Rev. 14.13.

And he ſaid, what ſhall I cry? He, that is, the party unto whom the voice came, and that charge was thereby given, demanding what it might be, that he was to proclaim: the Prophet Eſay himſelf, as I conceive it: for the Prophets manner is to ſpeak in the third perſon, of themſelves. So Chap. 2. 1. Howbeit, the conceit of that Jew is moſt frivolous, who ſuppoſeth the Prophet, as repenting him of his over-forwardneſſe in offering to be ſent, before he knew what his errand would be, chap. 6.8. was now grown more wary; and would firſt know what it was, that he was thus to publiſh. But this vain conceit of ſo unſutable a diſpoſition to ſo heroical a ſpirit, as this our Prophet was endowed with, I ſhould not mention, but that I find it, to have taken with ſome great ones.

All fleſh is *graſſe, and all the goodlineſſe thereof is as the flower of the field.*] The ſubject matter of that which he was to proclaim: which to make the text, therefore, the more clear and entire, ſome inſert, *And he*, or *it* (to wit, the voice) *ſaid, Cry*. The like ſupplies, ſee Neh. 13.25. Job 8.18. Pſal. 27.8. But the queſtion is, to what end, or upon what occaſion this Sermon of mans frailty, if here enjoyned to be made. Some would have it done, for the fitting of men to receive Chriſt, and the doctrine of ſalvation, by Chriſt. And, indeed, the ſerious conſideration of mans own infirmity and impotency, notwithſtanding all his naturall endowments and excellencies, to ſave himſelf, or to afford ought that may conduce thereunto, is a ſpecial means to induce, yea, enforce him, to go out of himſelf, and to make him willing to ſeek for ſalvation by Chriſt. But the ſcope of God, by the Prophet, in this place, ſeems rather to arm and confirm the hearts and minds of Gods people againſt ſuch doubts and diſtruſtful thoughts as might ariſe within them, or be ſuggeſted to them, in the time of their captivity, concerning the impoſſibility of the fore-going promiſe, of the releaſement and reſtitution, eſpecially, conſidering the great power of the Babylonians, under whom they were captives: which to remove and blow away, the Prophet is willed to proclaim, that not the Babylonians alone, but all the men in the world, were they put all together in a body, were but *graſſe*; and all their might and excelleney, no other, then as ſome goodly and beautiful, to look upon, Mat. 6.28, 29. but tender and fading flower, that cannot endure ſo much as the leaſt puff of wind; ſuch as God is able, with a word of his mouth, to defeat and deſtroy, yea, with the leaſt blaſt of his breath, to diſperſe and blow clean away. And ſo it hath reference to the cloſe of the fore-going diſcourſe; *for the mouth of the Lord hath ſpoken it*, ver. 5. that which alſo it returneth unto, in the end of this paſſage, as being the main end intended in it; *but the word of our God ſhall ſtand for ever*, ver. 8.

All fleſh is *graſſe*] So Pſal. 37.2. & 90.5, 6. & 92.7. & 103. 15. Chap. 37.27. 1 Pet. 1.24.

fleſh] Man, or Mankind, Gen. 6.12, 13. ſo ver. 5. But in the word here, is an intimation of mans infirmity and frailty; as Gen. 6.3. Pſal. 78.39. Chap. 31. 3. Jer. 17.5. and ſo it is uſed of Chriſt, Rom. 8.3. Heb. 5.7.

is *graſſe*] That is, is like graſs, is as graſs; as in the next branch, is as a flower: a defect of the note of ſimilitude; as Chap. 28.1. & 33.4, 11. but it is that that makes the ſentence more emphatical; as if he ſhould ſay, he is not like graſs only, he is no other then graſs, with God eſpecially. So, not like vanity only, Pſal. 144. 3. but vanity it ſelf, Pſal. 39.5. & & 62. 9. not *as a wind*, but *a wind that paſſeth away, and returneth not*, Pſal. 79. 39. See the like, Job 7. 7. & 8.9, 14. So ver. 7.

and all the goodlineſſe thereof] The Hebrew word properly ſignifieth, *benignity, bounty*, or *goodneſs*, Prov. 20. 6. and becauſe that is a thing, that uſually maketh men deſirable, & to be had in eſtimation and repute, Prov. 19.20. hence it cometh to paſs, that the ſame word is uſed for *grace*, or *graceſulneſs*, or *glory*, as it is here rendred in the ancient Greek, and by the Apoſtle, 1 Pet. 1.24. See Exod. 33. 19, 22. where the one is deemed to be expounded by the other; and there appeareth, therefore, no neceſſity of altering the text, as ſome would do. The word ſeems to import, whatſoever natural endowments may make men to be had in admiration, or eſtimation, with others, as perſons of eminency, and ability to effect great matters. And one of the great Jewiſh Maſters obſerveth it, to be ordinarily uſed for any *excellencie*, or *eminencie*, either in good, or in evil. See Pſal. 16.3. See alſo of mans vanity, Chap. 2.22. Thoſe, that preſſing the propriety of the word, underſtand it to be meant of *piety*, or moral *goodneſs*, I conceive to go beſide the intendment of the Prophet, in this place; as well as the Jewiſh Commenters, who expound it of the Gentiles, the enemies of Gods people eſpecially, all whoſe goodneſs, ſay they, is but ſin; (not unlike that, Rom. 14.23.) or, if they had done any good, yet it periſhed, and was not regarded, in regard of the wrongs that they did to Gods People, Ezek. 18.24. or the good that they intend, or do to any, dyeth with them, when they dy, Pſal. 146.4.

as the flower of the field] Or, *as a flower of the field*; as any one of them, the tendreſt, and of leaſt continuance or vigour, ſo Job 14.2. Pſal. 103.15.

The graſs withereth] Pſal. 37. 2. & 90.6. & 102.4. Chap. 15.6.

the flower fadeth] Chap. 28.1, 4. Jam. 1.10. and ſo doth man and all his excellency, together with him, Pſal. 49. 17. & 73. 19, 20. & 146. 4.

becauſe the Spirit of the Lord bloweth upon it] Or, *when the breath of the Lord bloweth upon it*: The flower fadeth, if but the wind blow upon it, Pſal. 103.16. Jam. 1. 11. called *Gods breath*, Pſal. 147.18. whence ſome of the Ancients do ſo underſtand that, Gen. 1.2. man, and his excellency, is all likewiſe blaſted, if God do but blow upon it, ver. 24. Hab. 1.9. who, as with a word, with a breath, he made and created all things at firſt, Gen. 1.2. & 2.7. Pſal. 33.6. and when they are ruined, can raiſe and renew them again, Pſal. 104.30. ſo with a bare blaſt of his breath, he can much more diſſipate, and blow clean away, both the creature it ſelf, and whatſoever might or power it is able to make, Job 34.14, 15. Pſal. 104. 29. Dan. 2.34, 35. Zach. 4.6, 7. Some expound it of the Spirit of God, diſcovering the vanity of all humane excellency. But that ſeems not ſo much intended in this place.

ſurely the people is *graſs*] Or, *ſurely* all *people* (as *all fleſh*, before, ver. 6. ſupplyed, as 1 Sam. 30.8. & Chap. 30.17. and as the like, Chap. 58.13.) are *graſs*. And the Babylonians, therefore, and your mightieſt adverſaries whoſoever. So Pſal. 39.5. *ſurely every man*, or *all men, in his beſt*, or *ſureſt*, his moſt *ſetled* eſtate, is *all*, or *altogether vanity*: ſee ver. 6. Some reſtrain it to Gods people; as if the meaning were, that even in them, by nature, there is no preheminence above others; but if they have any, it is of Gods free grace only, Rom. 3.9. but this ſeems to narrow the text over-much, and to be beſide the ſcope of the Prophet.

V. 8. *The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever.*] This ſome underſtand of the Jewiſh People, that, howſoever through humane failty and mortality, many of them might dy, during the time of the captivity; and ſo periſhing, not partake in the promiſed delivery; yet Gods promiſe ſhould be fulfilled, and remain firm to the reſidue, Rom. 3.3. & 9.6. & 11.1, 5. But the meaning, rather, ſeems to be; that men being but frail and infirm creatures, their plots and projects might miſcarry, and their attempts and deſigns be fruſtrate; but Gods Word and purpoſe, in whatſoever he ſpake or promiſed, ſhould be ſure to ſtand firm, and take place, maugre all the oppoſitions that man might make againſt it, Pſal.33.10,11.& 119.89,91. chap. 14.26,27.& 55.10,11.Dan.4.35.Mat.5.18.Mar.13.31. The Apoſtle Peter applyeth it to the work of regeneration, wrought in the ſoul by the miniſtery of the Word, 1 Pet.1. 23,24,25.So Joh.8.51.2 Joh.2.

ſtand] Firm. See Chap.7.7.

V. 9. O Zion, *that bringeſt good tidings, get thee up into the high mountain*] Or, *O thou that bringeſt*, or, *telleſt good tidings to Zion, get thee up into an high mountain*. The former reading ſome of the Jewiſh Commenters follow; and the moſt of ours; underſtanding the text, they of Jeruſalem, as being the head-city, from whence theſe good tidings were to be divulged unto the whole country, round about: ours, alſo, of the glad tidings of ſalvation by Chriſt, from thence to be publiſhed unto other people abroad, Chap.2.3. Luk.24.47. Rom.10. 18. But they conſider not that the meſſage, or tidings, concerning the diſſolution of the Jewiſh captivity by Cyrus, at Babylon, was not to come abroad from Jeruſalem, but to be carried from Babylon thither. The latter reading, after the Chaldee Paraphraſt, ſome of the Jewiſh Doctors, and after the old Greek and Latine, ſome of ours alſo admit and approve. And according to it, thoſe are called upon, that were by publike authority to be employed about the divulging of the edict made by Cyrus, for the freedom of Gods people, from their long and tedious captivity, and the liberty granted them for return into their own country, 2 Chr. 36.22,23. Ezr.1.1,2. or any other that were to go upon the like errand, to get up into places of eminency, from whence they might beſt be heard, to acquaint as many, as might be, with this comfortable news. So Chap.52.7. Nah.1.15.

Zion] The ſame here with Jeruſalem; as Chap.1.27. and 37.32.

that bringeſt good tidings] The word, here uſed, is in a feminine form. That which ſeems to have miſled many, in applying it to Sion; becauſe the names of cities are, in Hebrew, feminine. But the feminine form is uſed, in Scripture, ſometime with a maſculine notion; as Eccl.1.1,12. *The Preacher* (a feminine form) *the ſon of David, king of Jeruſalem*: and this very word, Pſalm.68.11. *The Lord gave the word*, and *great was the company* (not of women-preachers, though the form be feminine, but) *of thoſe that publiſhed* it. And ſo the Greek, in the maſculine, rendreth it here. For the reaſon of the phraſe; there is a twofold figure in it; a threefold, I might ſay: there is, firſt, an *Ellipſis*, or a defect of the ſubject; as, *ſtanding*, for, *ſtanding* corn, Chap.17.5. *fading*, for, *a fading* plant, Chap.28.4. And the word wanting, to be ſupplyed, is a feminine, to wit, *nepheſh*; howbeit, not ſimply, as it ſignifies, *a ſoul*; but as by a *Synechdoche*, or, comprehenſive form of ſpeech, it is put, and that very frequently, for *a perſon*, Gen.12.5. & 14.21. & 46.26. Rom.13.1. 1 Pet.3.20. This ſupplyed, there will appear to be a *Periphraſis*, or a circumlocution in it; as *a preaching perſon*, for, *a Preacher*: ſo *a publiſhing*, or, *reporting* party, or perſon; for, *a publiſher*, or, *reporter*. The word *good*, is not in the text; nor, neceſſarily, implyed in the word; though it be in that which the Greek here uſeth; for the word ſignifies ſimply and indefinitely, *to report*, or publiſh ought, without any ſpecial notion of good or evil, 2 Sam.18.19,20. Yea, it is uſed of one that brought very bad tidings of the loſs of the Ark, 1 Sam.4.17. Howbeit, becauſe it is more frequently uſed of gladſom meſſages, 1 Sam. 31.9. 1 King.1.42. Jer.20.21. And it muſt of neceſſity be ſo rendred, 2 Sam.4.10. the reading may well be here retained; though, *thou that bringeſt tidings*, were ſufficient: the ſubject matter of the meſſage, being not, in the preſent paſſage, expreſſed; as it is, Chap.52.7. The word here is ſingular, as there alſo, but taken collectively; and ſo comes home to that in the Pſalm.

get thee up] Heb. *aſcend thee*. A redundant elegancy, yet having ſome emphaſis in it; as Gen.12.1.

into the high mountain] Or, *into an high mountain*. Alluding, as ſome, to the ſituation of Sion, Ch.2.2. & 14.13. But that was formerly rejected. Others therefore conceive, that there is a reſpect had to their ſentinels that were ſeated, commonly, (as our beacons) on the top of ſome high hill; which ſuch as brought tidings of publike concernment, were wont to repair unto; and there having by ſome ſign, ſet up, called people together, to publiſh to them what news they brought, or meſſage they came with. So Chap.42.11. & 52.7. Apparent it is, that men uſe to get up into ſome eminent place, that deſire to be heard of many, Deut.27.12,13. Judg.9.7. 1 Sam.26.13,14. Jerem.20.22. ſo did our Saviour, Matth. 5.1.

O Jeruſalem, that bringeſt good tydings,] Or, *O thou that bringeſt good tidings to Jeruſalem*, as before.

lift up thy voice with ſtrength] Or, *ſtrongly*, Pſal.29.4. 1 Chron.25.5. Jon.3.5. Cry with all thy might, as loud as thou canſt, that as many as may be, may hear thee, having a double advantage from the height of the place, from whence thou ſpeakeſt, and from the ſhrilneſſe of thy voice: ſo Chap. 58.1.

lift it up] A reduplication emphatical; as ver.1. and a defect of the pronoun: as ver.5.

be not afraid] Make no ſcruple or doubt of publiſhing it, though the tydings ye bring may ſeem never ſo unlikely to be credited; for it is certainly true, and ſhall be undoubtedly made good, Chap.35.4.

ſay unto the Cities of Judah,] The ſometime Inhabitants of them, (as Ier.11.12.) though, at preſent, driven from them, and diſperſed here and there: but to the cities, the rather, becauſe they were to be repaired, and re-edified, upon their return to them. See Chap.44.28.

Behold your God] Your God, with whom the Heathen have ſo oft, and ſo long twitted you, during this time of your captivity, as unable to relieve you, Deut.32.37,38. Pſal.42.3. & 115.2. Ezek.36.20. and of whom your ſelves have had ſome doubtful thoughts, as if he did not regard you, but had clean forgotten you, ver.27. Chap.49.14. is now at hand, ready to ſhew forth himſelf, to their conviction, and your comfort, Deut.32.39. So Chap.12.2. & 25.9. & 41.27. & 52.6. As it hath reference to the Meſſias; Behold he that was ſo long before promiſed, and hath ſo long been expected, is now, at length, exhibited, Hag.2.7. Zach.9.9. Mal.3.1. Luk.2.15,30. Act.13.32,33. or, as ſome, behold that Jeſus, whom you denyed, and crucified, but is riſen again from the dead, received into heaven, and ſet there at the right hand of the Father, the ſame is your God, Act.2.23,32–36. & 3.14,15,20, 21. But the former ſeems to ſort better with the type here firſt intended.

V. 10. *Behold*] As Chap.35.4. & 62.11. Zach.9.9.

the Lord God will come with ſtrong hand] As Chap.8.8. Exod.13.3. Ezek.20.33,34. and ſo there ſhould be ſuch a defect of the ſubject, as before, ver.9. and ſo moſt of the Jewiſh Commenters on the place take it. Howbeit, becauſe the word here is maſculine, whereas the word for *an hand*, in Hebrew, is feminine; (howſoever one of them would ſalve that incongruity, by a place, Ezek.2.9. where a maſculine relative hath reference to it) the text is by one, (that herein diſſenteth from the reſt, whom ſome of ours alſo follow) read; *The Lord God will come againſt the mighty*, or *ſtrong* one; that is, taking the word collectively; as the like, Ier.9.23. Amos 2.14. againſt the mightieſt, and moſt powerfull enemies of his people, whether temporal, as the Babylonian, or ſpiritual, as Satan; ſo is the particle uſed, Exod.14.25. and 20.15. Num.12.1. See Chap.49.24,25. Luk.11.21,22. Col. 1.13. Heb.2.14. 1 Joh.3.8. But a late Writer ſuppoſing the particle to be here redundant, as elſewhere, readeth the words, *The Lord will come ſtrong*. See on Chap.26.4.

and his arm ſhall rule for him] Or, *his arm ſhall rule over him*; that is, prevail againſt him; to wit, *the mighty* one beforementioned; his power, Chap.51.5. & 53.1. of it ſelf ſufficient fully to effect his own work and will, Pſal.115.3. & 135. 6. Chap.59.16. ſhall overcome, and overſway all oppoſition, Chap.41.2. & 59.16. Rev.6.2. I ſuppoſe the term *lo*, that is, *him*, or *to him*, may well be here an elegant redundancy, as oft it is, Exod.18.27. *he went him*. See Chap.59.16. and before, ver.9.

his reward is *with him*] So Chap.62.11. he cometh with a recompence of mercy and bounty, unto all thoſe that have faithfully adhered unto him, conſtantly depended upon him, and patiently expected his appearance, for their delivery from their fore-paſſed thraldom, Pſal.9.18. & 58.11. Chap.28. 16. & 30.18. & 61.7. Ier.31.16. and of wrath and fury unto thoſe, that have been the afflictors and oppreſſors of them, Chap.35.4. & 59.18. & 66.15. Pſal.31.23. The Apoſtle hath the like of Chriſts coming to Judgment at the laſt day, Rev. 22.12.

his reward] This ſome refer to the Rewarder, the Lord, called his; becauſe to be given or rendred by him, Pſal. 62.12. Rom.2.6. Others, to the rewarded, *the mighty*, or *ſtrong*, before ſpoken of, as called *his*, or *their* reward; becauſe to be received by him, or them, Pſal.28.4. But the parallel place to this, Chap.62.11. not admitting this latter, carryeth it ſtrongly for the former.

with him] He comes furniſhed with rewards of either kind, to be preſently rendred without further delay, Mal.3. 17,18. & 4.1,2. Howbeit, I ſuppoſe that over-nice, that one of the Jewiſh Doctors hath, who expounds this paſſage of Gods freeneſs in working for his people, that he is not like other ſhepherds (for a ſhepherd he is compared to, ver.11.) that keepeth ſheep for hire, Hoſ.12.12. Zach.11.12. but he feedeth his freely, *his hire* is all *with himſelf*, he bringeth it with him, he demandeth nothing from them, Chap.43. ver.25.

and his work before him] This ſome refer to the mighty ones, as before; whoſe wicked works, for which God will recompence them with wrath, are ſaid to be, in Gods ſight, known to him, and obſerved by him, whatſoever they may ſurmiſe to the contrary, Pſal.94.5-11. Chap.66.18. Others, to the perſons to be rewarded in general; but by *work*, underſtanding recompence *for work*, as Ch.49.4. & 65.7. Pſal.28.4. Jer.25.14. and ſo this paſſage ſhould be the ſame with the former. But others, laſtly, refer it unto God himſelf; *his work*, that is, the work he cometh to effect for the deliverance of his, is *before him*; it lyeth open to him, ready to be accompliſhed by him, there lying nothing in his way, that may any way impeach his free paſſage to it, or progreſs in it. See the like phraſe, Gen.13.9. & 47.6. Pſal.5.8.

V. 11. *He ſhall feed his flock like a Shepherd*] The office that God in Scripture doth uſually make choice of, whereby to decipher his ſedulous and tender care of the good and welfare of his people, Pſal.23.1. & 77.20. & 78.52. & 80.1. applyed in more ſpecial manner to the Meſſias, Ezek.34.23. and owned by him, under the title of *the good Shepherd*, Ioh.10.11, 14. called alſo *the great Shepherd*, Heb.13.20. and *the chief Shepherd*, 1 Pet.5.4.

he ſhall] Or, *will*; as before, *will come*; and ſo after, *will gather*, *will lead*.

feed] Under the term of *feeding*, (being of large extent) is comprized all neceſſary attendance & accommodations, conducing to the ſafety and welfare of a flock; as proviſion of paſture, protection againſt rapine, prevention of ſtraying, cure of ſuch maladies, relief of ſuch infirmities as ſheep are wont to be ſubject unto, and the like. See Pſal.23.1-4. Ezek.34.2,4,11-16.

his flock] His people, Pſal.100.3. Ezek.34.31.

he ſhall gather the lambs with his arm] Or, as ſome, *into*, or *in his arm*; that is, *bring them together*, and take them up *in his arms*: a conciſe ſpeech, ſuch as Chap.38.17,21. Ier.13.6. & 36.21. and, *arm*, for *arms*; as Pſal.10.5. he will have a ſpecial care of dealing charily with weak and feeble ones, ſupporting their infirmity. So Chap.42.3. Matth.11,28.

and carry them *in his boſom*] Or, *lap*: as Chap.49.22. when they are wearied with travelling: a defect of the pronoun; as Chap.30.2.

and *ſhall gently lead thoſe that are with young*] So ſome of the Jewiſh Criticks take the word here uſed, as ſignifying ſuch as have been *covered* by the male; from a word, uſed, Gen.31.12. Some other of them, *that give ſuck*, 1 Sam.6.7,10. Pſal.78.71. becauſe hence the word ſignifying *a ſucking-Childe*, Chap.49.15. & 65.20. the ſame is found uſed, and likewiſe diverſly rendred: as 1 Sam.6.7,10. Pſal.78.71. So Gen.33.13. Where, ſee Jacob, how chary of over-driving ſuch; and as chary an hand would God cauſe to be had, in bringing his people home to their own country, fitted with all convenient accommodations, for their ſafety by the way, ch.60.4,9. & 66.20. Ezr.1.6. See how chary, alſo, Chriſt was of over-charging his novices with ought, that they could not yet well brook, Matth.9.14,17. Joh.16.12. and Paul therein imitating him, 1 Cor.3.1,2.

V. 12. *who hath meaſured the waters in the hollow of his hand?*] Becauſe it might be ſuggeſted, or ſuppoſed, that though no power of man were able to hinder God from working ſo ſtrange, unexpected, and as little believed a work, for the delivery of his people; Yet their gods might be able to croſſe him, in that his intended deſign; the Prophet inviteth them to the ſerious conſideration of Gods infinite and inconceiveable power and eſſence, ſuch as neither any counterfeit deity is able to imitate, nor any creatures skill is able to expreſſe. See the like, Prov.30.4.

who hath meaſured the waters in the hollow of his hand?] Or, *Who can meaſure the waters* (that is, the ſea, Gen.1.10.) *in his fiſt?* the word is uſed for *an handful*, 1 King.20.10. Ezek.13.19. and the indicative is oft uſed potentially, in Hebrew. See Num.23.8,10. Ier.2.23,32. Dan.3.15, with 17. *who can*? he, and he only, *in whoſe hand are the depths of the earth*, which together with the water, make but one globe, Pſal.95.4. and in whoſe *fiſt*, the whole air, that environeth either, is incloſed; as Agur, Prov.30.4.

and meted out heaven with a ſpan] Or, *or* (as ver.13.) *can* (as before) *mete out heaven with* his *ſpan?* a defect of the pronoun; as Job 39.21. the word is uſed, 1 Sam.17.4. Ezek.43.13. it is a borrowed ſpeech, taken from builders and carpenters, that uſe to mete out their work, ſometime by rule, and ſometime, alſo, by hand, Chap.44.13. See Chap.48.13.

and comprehendeth the duſt of the earth in a meaſure?] Or, *or can comprehend* (as before) *the duſt of the earth* (that is, the main body of it, as Chap.26.19. Dan.12.2.) *in a meaſure*, or, *in a tierce*; as the Hebrew word intimateth, derived from a term, that ſignifies *three*, for notation correſpondent to the Latine *triental*: it ſeems by the uſe of it, Pſal.80.5. to have been a drinking, or quaffing cup, as well as a meaſure; of what capacity it was, our Jewiſh Maſters tell us not: ſome of them ſay, it was a great meaſure, and cite the Pſalmiſt, not improbably, to that purpoſe, ſo termed, becauſe it contained as much as three leſſer. Other of them ſay otherwiſe, that it was no great meaſure; but it was ſo termed, becauſe it contained a third part, only, of a greater veſſel, or cask: and the one ſort, therefore, would have it, there, to comprehend the three captivities, Jehojakim, Jehojacins, & *Zedekiah*'s; the other, to reſemble their abode in Babylon, as but a third part of their ſojourning in Egypt. Thus they leave us in meer uncertainties. I ſuppoſe it to have been uſed for a cup, with the former, of capacity more then ordinary; and by the notation of it, *a cup of three*, as containing ſo much, as might well make three draughts; or ſo much as three of thoſe cups, that they were ordinarily wont to drink at one draught: but for a meaſure, or veſſel, to mete out materials, whether liquid, or ſolid with; to have been among thoſe that were reckoned of the leaſt ordinary ſize; that might well be deemed a ſorry meaſure to deliver earth out by, or other like traſh, yea, or matter of more worth, that yet might be reputed of a deep and large ſize, either to offer a man to drink of, or to enforce him to take down, when the liquor is very unpleaſant, and ſuch as he likes not; it muſt here, of neceſſity, import no ſuch great veſſel, that it may, with ſome proportion, anſwer the *fiſt*, and the *ſpan*. Nor can I, therefore, ſo eaſily accord with that learned man, who would have it to ſignifie the *third* part of an Epha, as the *Seah* is ſaid to do; (ſee Chap.27.8.) becauſe by a word neer unto it, that meaſure is in the Ethiopick language expreſſed, Matth.13.33. The old Latine rendreth it, *with three fingers*: which would ſuit well with the former, if there were any good ground for it; but none appeareth.

and weighed the mountains in ſcales, and the hills in a balance?] Or, *and weigh out the mountains by a beam, and the hills in ſcales*, or, *in a balance?* there are two words here uſed, which, ſay our Jewiſh Maſters, ſignifie two ſorts of engines, or inſtruments, uſed for the weighing out of commodities, or wares; the one for greater quantities, the other for leſſe: but that is ſomewhat too general. And I ſuppoſe they have no other ground for it, ſave becauſe the *mountains* are ſaid to paſſe the one, and the *hills* the other: they are both found together, Prov.16.11. where the words are rendred, *a juſt weight, and balance*; but would rather be *a juſt beam, and balance*: the former word, ſave in thoſe two places, no where elſe found, is, by ſome of them, ſaid to ſignifie (and that not improbably,) ſuch *a beam*, as is uſed to weigh commodities, by hanging of a ſtone, or other weight, at the one end, and the material that is to be weighed, at the other; it being marked with certain notches, or figures, whereby the certain ſtint of the weight may be diſcerned; ſuch, I am told, that they uſe oft with us, to weigh hay in the field: the latter word more common, and uſed after again, ver.15. ſeems to anſwer the Latine *bilanx*, whence our *balance*; and is ſo termed, from the two *ſcales*, hanging at either end, which from the ſimilitude of them, the Latines call *diſhes*; the Hebrews, *ears*. The meaning is, that God can as eaſily lift up the higheſt and greateſt mountains that are, yea, all of them together, great or ſmall, as a man can do any ordinary weight, at a beam, or in a ſcale.

V. 13. *Who hath directed the Spirit of the Lord; or being his Counſellor, hath taught him?*] Or, *who directed the Spirit of the Lord*; or *taught him?* As there is none that can do ought of the things before-mentioned; ſo was there none aſſiſtant to him, by way of ayd, or advice, in the creating and conſtituting of theſe creatures at the firſt; nor needs he any ſuch help or direction, for the contrivance or execution of ought that he determineth to do.

directeth the Spirit of the Lord] The word ſignifieth, ſometime, *to mete out*; as ver.12. ſometime, *to direct*, or carry a thing eavenly, as mens works are, when they are cut out by rule, and ſquared by line and level. So Ezek.18.25,29. and 33.17,20. and ſo moſt here take it: ſometime, *to weigh out*, as Job 28.25. or, *to ponder*, taken metaphorically; and by *weighing*, or *pondering* of things, to *explore*, or *examine* them; or, by ſearching into them, to attain to an exact knowledg of them; as by weighing of things in the balance, or at the beam, men come exactly to know their weight, Pſal.62.9. Dan.5.27. So it is taken, Prov.16.2. & 21.2. and 24.12. So the ancient Greek by the Apoſtle retained, Rom.11.33. 1 Cor.2.16. rendreth it here, *who hath known the Lords minde?* Who can ſo dive into his ſecret thoughts, or purpoſes, as to come to diſcover what he intendeth to do, or by what courſes he meaneth to carry on what he intendeth? And this way alſo divers go. Howbeit ſome of the Jewiſh Doctors, to bring in the four elements; by *Spirit* here underſtand the *air*; as it ſeems to be taken, Prov.30.4. and as for the *wind*, Joh.3.8. And becauſe the verb ſometime ſignifieth, alſo, *to diſpoſe*, or, *eſtabliſh*, 1 Sam.2.3. they expound the words, *who hath ordered*, or, *ſetled the air*? or, *who* is it, that *meteth*, or, *weigheth out the winds*? Job 28.25. And there ending the queſtion, they make the anſwer to it, *the Lord.* But this nicety rents the text too much aſſunder. Either of the former is probable enough.

or] Heb. *and*; as ver. 12. ſo Chap.17.8.

being *his counſellor*] Of his counſel, or of counſel with him. Heb. *the man of his counſel*, or, *his man of counſel*; as Pſal.119. 24. There is a defect, either of the participle, as Rom. 1.29. 1 Pet. 2.4. which the Apoſtle expreſſeth by the verb-ſubſtantive; or of the note of ſimilitude, as ver. 6. So ſome; who read, *who as his counſellor?* ſuplying alſo the relative from the former branch; as the Greek, and the Apoſtle alſo doth, Rom.11.34. There is an alluſion to ſuch counſellors, as Kings uſe to have about them, and which they cannot well want, 1 Chr.26.32. & 27.33. Prov.11.14. & 24.6. See Chap.3.3. & 9.6. See the ſame term in another ſenſe, chap. 46.11.

hath taught him] Heb. *made him to know*; as Exod. 18. 16. Prov.22.19. Ezek.20.11. Hath inſtructed him in ought, or acquainted him with ought that he was ignorant of before: or ſhewed him what he ſhould do, or how he ſhould do it. See Job 21.22. & 36.22,23.

V. 14. *With whom took he counſel, and who inſtructed him, and taught him in the path of judgement? and taught him knowledg, and ſhewed him the way of underſtanding?*] Or, *with whom doth he conſult, that he may* (as Joſh. 24. 9. Mal.1.9.) *inſtruct him*; (Heb. *make him to underſtand*; as Pſal.119.27.) *and teach him the courſe of judgement*; (how to carry himſelf judiciouſly in his affairs, or uprightly, in execution of judgment) *or* (as ver.13.) *may teach him knowledge, and acquaint him* (Heb. *cauſe him to know*) *the way of underſtanding?* Heb. *underſtandings*; as Pſal.78.72. which ſome expound of variety and multiplicity of underſtanding: and ſo ſuch plurals, ſometime, ſeem to import, 2 Sam.22.51. Pſal.18.50. Prov.1. 20. but yet ſometime they ſeem to extenuate and diminiſh; as this very term, Chap.27.11. and ſo here, *underſtandings*, not for all manner, but for any manner of underſtanding. See the like, ver.29. It is, in effect, the ſame, only ſomewhat enlarged with the former, ver.13. implying, that God, in no work of his, receiveth any inſtruction, or direction, from any, as earthly Kings and Potentates are wont to do from their Counſellors, whom, in State-matters of great moment, or neer concernment, they uſually confer and conſult with, 2 Chr.30.2. Eſt.1.13.

V. 15. *Behold the nations* are *as a drop of a bucket, and are counted as the ſmall duſt of the balance.*] This is added, to ſhew the invalidity and inability of any humane power, to oppoſe God in his purpoſed work, or in the leaſt manner, to obſtruct any paſſage of his providence; and withall, to encourage his people, not to fear any might or malice of man; but to reſt ſtedfaſtly, with full confidence of heart, upon him, for the making of his promiſes good unto them, chap. 51.7,8,12. Pſal.60.11,12, & 62.8,9. & 146.3-6.

the nations] As Some, the Chaldeans, your Lords and Maſters, at preſent, chap.26.23. Or, rather, all nations, they, and others, (as before, ver.6,7. and after, ver.17.) are all there put together.

as a drop of a bucket] That hangeth on it, or falleth from it, in the drawing of it up; or that ſtayeth behind, when the water or liquor is poured out, and yet miniſheth not the meaſure: the former word is no where elſe found; the latter only, Num.24.7.

they are counted] All one here, with, *they are*; as it is in the former branch: ſo Chap.29.17. & 32.15. & ver.17.

as the ſmall duſt of the balance] Or, *as the powder of the balance*: ſuch as hangs on the ſcale, and yet altereth not the weight; or ſtayeth ſtill in it, after the ſpice weighed in it, is poured out; as a thing of no conſiderable worth, or weight: the word (in this notion no where elſe found) comes of a root, that ſignifies the breaking of clods to ſmall duſt, 2 Sam. 22. 43. Pſal. 18. 42. or the beating of ſpices to fine powder, Exod.30.36.

behold] In way of admiration, as before. So Chap.29. ver.14.

he taketh up the Iles as a very little thing.] Or, *he taketh up, and throweth away* (for the word includeth both: ſee chap. 63.9. with Jer.16.13. & 22.26.) *the Iles* (the Lands or Countries, as chap.41.1.) *as powder*: the word ſignifieth any thing *beaten very ſmall*, or *thin*, Exod.16.14. Lev.16.12. *thin*, or *beaten thin*, for *thin* powder, or powder ſo *beaten*: a defect of the ſubject, as ver.10. expreſſed, chap.29.5. The old Greek, by miſtake of a letter, rendreth it, *he caſteth* them *out as ſpittle*: and the letters, by reaſon of the neer affinity of their figure, are taken the one, oft, for the other. See 1 Chr.1.6,7,30,41, 50. Jer.2.20. & 15.14. See alſo, ver.12.

V. 16. *And Lebanon is not ſufficient to burn; nor the beaſts thereof ſufficient for a burnt offering*] Or, *a ſacrifice*; ſo called, becauſe it aſcendeth, or goeth up, upon the altar, Pſal.51.19. (for they narrow it too much, that render it, *an whole burnt offering*; from which it is there diſtinguiſhed) rather then as ſome, becauſe it goeth up all into ſmoke, Pſal.37.20. Judg.13. 20. The meaning is, no creature, or matter, is ſufficient to furniſh a ſervice of God, anſwerable to his infinite greatneſs; though all the beaſts, harbouring in that ſpacious foreſt of Lebanon, ſhould be ſlain, and all the wood growing on it, felled to fire them with, it would come far ſhort of a ſacrifice, proportionable to his greatneſs unto whom it were to be tendred. See chap.66.1. and of Lebanon, ſee Pſal.29.6, & 104.16. chap.3.13. & 37.24.

V. 17. *All nations before him*, are *as nothing; and they are accounted to him leſſe then nothing, and vanity.*] See Dan.4.35. for the former; Pſal.62.9. for the latter.

before him] In his ſight; as Job 26.6. or compared with him; as Gen.2.18,20.

are counted to him] Either are ſo deemed by him, or are ſo in reference to him. See on ver.15.

nothing, and vanity] Or, *nothing*, or, *vanity*; *and*, for *or*; as ver. 13. *leſs then nothing, or a thing of nought*; a thing of no ſhape, or worth, or uſe. The word is uſed of that rude, confuſed, and ſhapeleſſe maſs, out of which the creatures were afterward formed, Gen.1.2. applyed to things ſtripped of all their beauty, ſtate, endowments, and furniture, and reduced to extream deſolation and confuſion. See Chap. 24. ver. 10.

V. 18. *To whom then will ye liken God?*] Heb. *And* (as Chap.28,2,20.) *to whom will ye make God like?* what humane creature, or counterfeit deity, can ye imagine to be any thing like ſuch an infinite and almighty eſſence, Pſal.89.6,8. & 96. 4,5.

or what likeneſſe will ye compare unto him? Heb. *and* (as ver. 13.) *what ſimilitude will ye ſet him up?* Or, *fit him with?* it may well be underſtood of images, made to reſemble and repreſent God, Act.17.29. albeit the word be uſed alſo of furniſhing a table, chap. 65. 11. and of ſetting battel in array, 2 Sam.10.17. the former whereof, might well ſuit with ver. 16. the latter, with ver.17. but that the term of ſimilitude will hardly admit either. The ſcope hereof ſeems to be, not onely to diſſwade them from attempting to reſemble God, by any viſible ſhape or figure, Deut.4.12, 15-19,23,25. or to ſtrengthen them againſt the idolatry, though never ſo pompouſly ſet out, that they might be tempted unto, in Babylon, chap. 44.21. Jer.10.1-13. Dan.3.1,2, but chiefly, and principally, to confirm their faith, and to ſettle their minds in an hopeful expectation of their deliverance from God, according to his gracious purpoſe and promiſe, ver. 2. by ſetting forth, as his infinite might and majeſty; ſo, the meanneſs, baſeneſs, emptineſs, and nothingneſs, of men or idols, or ought elſe whatſoever, that might enter into competition with him, or offer to make any oppoſition againſt him. See chap. 46.5. Jer. 10. 6.

V. 19. *The workman melteth a graven image*;] Having laid forth Gods unconceiveable might, majeſty, & immenſity; he proceedeth now to diſcover the vanity, baſeneſs, and imbecility of idols. See the like, Chap.41.6,7. & 44.9,20. & 46.6, 7. Jer.10.3-5,8,9. Pſal.115.4-8. & 135.15-18.

workman] Or, *braſier*, or *founder*; the word is a very general term. See of it, on Chap.3.3. See alſo, ver.20. Chap.41. 7. & 44.11-13. but here, more ſpecially, one that worketh in metals; as 1 King.7.14. 2 Chron.24.12. Chap. 44. 12. & 54.16.

melteth] Or *caſteth*; as Chap.44.10. So their gods muſt paſs the fire, before gods they can be.

a graven image] He melteth ſome metal, either braſs, or ſome ſuch baſer ſtuff, becauſe they will not be at the coſt to have it all of maſſie Gold, or ſilver; which being melted, he caſts into a mould, and ſo maketh an image of it, to be further graven and poliſhed, before it go to the Goldſmith to be gilded, or overlaid with gold: ſo that in the words, there is a kind of anticipation, *he melteth*, or *caſteth a graven image*; that is, metal to make an image, that being melted, ſhall be graved: ſo chap. 44.10. See of the like, Chap.24.10. & 44.19. and 47.2.

and the Goldſmith] Heb. *the finer*; as it is rendred, Prov. 25.4. and the like, Mal.3.2. or *founder*; as Judg.17.4. See Chap.41.7. the term, though not ſo generall as the former, yet comprehends *founders* of all ſorts; though thoſe more ſpecially, that are employed in the finer ſort of metals, for the melting and refining of them. So Chap.46.6. Jer.10.9,14. & 51.7.

ſpreadeth it over with gold] Exod.39.3. beateth out gold into thin leaves, or plates; and therewith over-lays and covers what the other had produced and poliſhed, thereby to add the more ſhew and ſtate unto it, Chap. 46. 6. Jer. 10.9.

and caſteth] Heb. *is burning*, or *melting chains*; that is, ſilver to make chains, as before.

ſilver chains] Heb. *chains of ſilver* (as, *gods of gold and ſil-*

ver, Dan. 5.4. for *golden and ſilver Gods*) therewith to adorn it; as 1 King. 6.21. or to faſten it unto ſome poſt or pillar, or ſome ſtaple driven into either, that it may not fall or ſtir, but ſtand faſt and ſteady, bolt-upright, Chap. 41.7. & 46.7. Jer. 10. 5. for of ſuch chains, alſo, is the word uſed, Ezek. 7.23. Nah. 3.10.

V. 20. *He that is ſo impoveriſhed, that he hath no oblation, chooſeth a tree,* that *will not rot: he ſeeketh unto him, a cunning work-man, to prepare a graven image,* that *ſhall not be moved.*] The pooreſt man that is will have ſome god, or other; a wooden one, rather then fail of one, Chap. 44. 13, 14. Deut. 28.64. and is ſo ſottiſh and ſenſeleſſe, as to imagine, that a ſilly Wright, of a ſorry piece of wood, is able to make him a god, Chap. 46.6. Jer. 10.3.

ſo impoveriſhed, that he hath no oblation] Heb. *impoveriſhed*, or *penurious of oblation:* it is a word, in this form, no where elſe found; but one neer it, for a *poor* man, Eccl. 4.13. & 9.15, 16. another for *penury*, or ſcarcity, Deut. 8.9. Howbeit, becauſe the word is here in an entire form, not ſuch as is in regiment uſual; ſome would have the text rendred, *he that is impoveriſhed doth* for *an oblation chooſe a tree that will not rot.* But this another excepting againſt, as not regarding the pauſe at *oblation*, rendreth it, *he that is in danger*, voweth *an oblation.* So the word is uſed in another form, for *to be endangered*, Eccleſ. 10. 9. and with the Rabbines (ſaith he) frequently. I adhere to the firſt, reading the words with a more familiar ſupply, *To him that is impoveriſhed, an oblation is.* There is no man ſo weakned in his eſtate, but he wil have ſome offering or other, he will find ſomewhat to furniſh himſelf with, in this kind.

oblation] Such as they offered toward the building of the Sanctuary, Exod. 25.2. & 30.13. hath nothing of any great value to lay out upon, or confer toward the making of his idoll.

chooſeth a tree that will not rot] Or, *makes choice of ſome wood* (as Deut. 4.28.) that *will not rot:* ſuch as the *Cypres* is ſaid to be, much uſed, therefore, for ſuch purpoſes. Theophraſt, l. 5. c. 5. Pliny, l. 16. c. 40, 41, 42. See Chap. 44. 14. a defect of the relative; as Chap. 33. 19. and ſo in the next branch.

cunning] Heb. *wiſe*; as Chap. 3.3.

Workman] *Wright, Carpenter, or Carver:* the word was before uſed, for one that worketh in metal, ver. 19. here, for one that worketh in timber; as alſo, Chap. 44.13.

a graven image] Or, *a carved* one rather, becauſe of wood; not of ſtone, or metal.

that *ſhall not be moved*] Or, *may not ſtir*; being fixed and faſtened to the wall, or ſome other ſure ſtay. See ver. 19.

V. 21. *Have ye not known? Have ye not heard? Hath it not been told you from the beginning? have ye not underſtood,* from *the foundations of the earth?*] The Prophet, in theſe words, is generally deemed to turn his ſpeech to Gods people, as charging them with extream ſtupidity, if having, not only the light of nature, and the ſight of the creature, as other people had; but the Word of God, alſo, and the Story of the creation, and the adminiſtrations of God therein related, and regiſtred, they ſhould yet entertain ſuch baſe conceits of the deity, as thoſe Heathen Idolaters did; ſo chap. 41.8, 9. & 44.21. howbeit, I ſuppoſe, that he ſtill perſiſteth in dealing with the Heathen Idolaters, whoſe folly, and ſtupidity he was laying forth before, ver. 18-20. admiring their blockiſhneſſe and brutiſhneſſe, if they never took notice of, or had never heard ought concerning God, or were not able by the very frame of the creature, though they had never word of him, to conceive a deity that had given being thereunto, and the infinite power and wiſdome of him that had ſo done, Pſal. 8.3, 4. & 19.1-3. Rom. 1.19-25.

Have ye not known?] Or, *Do ye not know?* as Pſal. 14.4. & 82.5. & 92.6. chap. 44.18. Heb. *will ye not know?* as taxing their wilful and affected ignorance: ſo Pſal. 36. 3. & 82.5. 2 Pet. 3.5. yet the future may be put for the preſent; as 2 Sam. 3.38. 2 Chron. 32.13. ſo in the next clauſe, Heb. *will ye not hear?* for, *have ye not heard?* did ye never hear ought of thoſe ſtrange paſſages of Gods providence, wrought for his people; the report whereof hath gone abroad unto other nations far and neer, Exod. 15.14-16. Num. 14.13, 14. Joſh. 2.10, 11. chap. 59.19. 2 Chron. 32.31.

from the beginning] Being underſtood of Gods people, from the time that they firſt were a people, or that God ſevered them to himſelf, Chap. 41.9. & 44.2. or if of other people, alſo, from the very beginning of the world; the notion of a deity being engraven in mans heart, at firſt, and by tradition alſo propagated and tranſmitted unto Poſterity, Heb. *from the head*; as chap. 41.4.

have ye not underſtood from *the foundations of the earth?*] The particle *from* is not in the text: nor doth the ancient Greek, or old Latine, therefore, own it; which divers Interpreters, therefore, following, read the words, *have ye not conſidered the foundations of the earth?* Or, *do ye not underſtand the foundations of the earth?* To wit, that they were made, or laid by God, Pſal. 102.25. But our Engliſh verſions, all of them, admit it; an it s oft omitted, where it is to be ſupplyed, as chap. 18. & 32.2. & 52.2. here to be fetched in from the clauſe next before-going: for explication, ſee Rom. 1.20. the beſt Comment upon this place.

V. 22. It is *he that ſitteth upon the circle of the earth*] Or, as the margent hath it, *Him that ſitteth*, as continuing the ſentence, *underſtand*, or *conſider him, from the foundations of the earth, who ſitteth:* or, as ſome of our former verſions, that *he ſitteth:* or, that it is, *he who ſitteth*; as ver. 28. *upon the circle of the earth*; or, *above the circle of the earth:* as Gen. 1.20. as Soveraign Lord and Ruler of it, having heaven for his throne, and the earth for his foot-pace, chap. 66.1. as, *the circle of the earth*, here; ſo, *the circle of the deep*, or the Sea, Prov. 8. 27. and *the circle of heaven*, Job 22.14.

and the inhabitants thereof are *as Graſhoppers*] Or, *as locuſts*; as the word is rendred, 2 Chron. 7.13. where it appeareth to be one of the creatures that made havock of their grain, which Graſhoppers are not wont to do; and it ſeemes, therefore, to be ſome kind of locuſts (from which yet it is diſtinguiſhed, Lev. 11, 22.) or of ſome other kind very neer unto it; ſuch they are, even the greateſt Giants, and the mightieſt of them, in regard of God, as the Iſraelites ſeemed ſuch to the Sons of Anak, Num. 13.33.

that ſtretcheth out the heavens as a curtain] Pſal. 104.2. Chap. 42.5. ſuch curtains, as their tents did ordinarily conſiſt of, Exod. 26.1. Cant. 1.5. Chap. 54.2. Some render it, *as a Canopy:* the word no where elſe uſed, ſome would have to ſignifie *a fine*, or *thin* ſheet, or veil; becauſe it cometh from a word, that hath a notion of *thinneſſe.* I ſuppoſe it rather to ſignifie *a thin skin*, or *film:* becauſe tents were uſually made of *skins*, Exod. 36.19. and a word very neer to it, of the ſame ſtock, is uſed for *a film*, or thin skin, overgrowing the eye, Levit. 21.20.

and ſpreadeth them out as a tent to dwell in:] Heb. *to ſit in:* as a General, in his pavilion, 1 King. 20.12. or, to *dwell in*, as his Palace, Pſal. 11.4. & 33.13, 14. & 123.1.

V. 23. *That bringeth the Princes to nothing*] Or, *That bringeth* (Heb. *giveth*, as Chap. 41.2.) *Princes* (for there is no article in the text,) *to nothing.* See Job 12. 21. Pſal. 107. 40. Chap. 41.11.

he maketh the Judges of the earth as vanity] *the Judges*, that is, *the Rulers*, Judg. 2.16. Act. 13.20. *as vanity*, or, *a thing of ought.* See ver. 17. Chap. 44.9.

V. 24. *Yea, they ſhall not be planted; yea, they ſhall not be ſowen; yea, their ſtock ſhall not take root in the earth*] Heb. *Yea, they have not been planted; yea, they have not been ſowen; yea, their ſtock hath not taken root in the ground.* Which ſome render in the preſent tenſe; *they are not planted, nor ſowen, nor doth their ſtock take root.* Which they diverſly expound; ſome applying it to idols, as having not ſo much firmneſſe, as trees, or plants, that are ſet, or ſowen, and take deep rooting in the ground; which theſe do not. Others, of Princes and Potentates, before ſpoken of, as like, not to trees, or plants, ſuch as before; but as graſſe, that is neither ſet, nor ſowen, but cometh up of it ſelf; nor taketh any deep root, as trees do, and is therefore ſoon and ſuddenly gone, Pſal. 37. 2. ver. 6-8. But I ſee no cauſe, why we ſhould alter the tenſe that the text exhibiteth. Which one of the Jewiſh Commenters underſtandeth, as that which may be ſaid of them, *Surely, they were never planted, nor ſowen, nor did their ſtock ever take root:* alledging to that purpoſe, Job 8.18. and the ſenſe, indeed, is no other: but the words may be rendred, as thus depending on the former; *he ſo bringeth* them *to nothing*, that *they* are, *as if they had never been planted, as if they had never been ſowen, as if their ſtock had never taken root in the ground:* albeit, like goodly oaks, or cedars, they ſeemed to have taken ſuch deep rooting before, that they could not eaſily be ſtirred, much leſſe removed, or pluckt up by the roots, Pſal. 37. 35, 36. Ezek. 31.3-14. Job 18.16, 17, 19. the particle is thrice repeated, to add the more vehemency to the ſentence; as the like, Gen. 43.8. Ezr. 8.21. Chap. 41. 26. & 48. 8. See the like ſyntax, and ſupply alſo, Chap. 10.15. Job 39.16. ſupply likewiſe, Judg. 9.30. and the contrary expreſſion, Job 14.9. eſpecially, if the term, there uſed, be (as ſome learned would have it,) a verb, not a noun.

and he ſhall alſo blow upon them, and they ſhall wither] Or, *yea, let him but blow upon them, and they ſhall wither*; or, *for he doth but blow upon them, and they are withered.* Heb. *and he hath even blown upon them, and they ſhall be dryed up*, or, *withered.* See the like, both matter, and model of ſpeech, Pſal. 103. 16. the copulative, for the cauſative: as ver. 26. See before, ver. 7.

and the whirlwind ſhall take them away as ſtubble.] A bare blaſt of Gods breath blowing upon them, ſhall be ſufficient, not to blaſt them only, and cauſe them to wither away; but to blow them away, alſo, like ſtubble, or chaff, with a whirlwind

wind, ch.41.2,15,16. Job 15.30.

V. 25. *To whom then will ye liken me, or ſhall I be equal?*] Or, *That I ſhould be like him*; as Prov.26.4. *and*, for, *that*: as Chap.53.2. See ver.18. ch.46.5.

ſaith the holy One] God, who is holineſs it ſelf; and none holy as he, 1 Sam.2.2.

V. 26. *Lift up your eyes on high*] To *the heavens*, to the ſtarry ſky, ch.51.6. Job 35.5.

and behold who hath created theſe things] Heb. *and ſee*, that is, *conſider*; as 1 King.20.7. Jer.2.19,31. *who it is that created theſe*, to wit, the ſtarres, that numberleſſe hoſt, (Gen.15.5.) which there ye ſee; and who is, therefore, far more excellent, then they, and of an infinite power, that was able to create them, Gen.1.14-18. & 2,1. Job 26.13. Pſal.8.3. & 19.1,2. & 136.7-9. & 148.3-5.

that bringeth out their hoſt by number;] Who it is, *that bringeth out their hoſt by tale*; that muſtereth them, and keepeth a liſt of them, as a General, or Commander, doth of his Souldiers, and bringeth them forth, every one, in his due place, as a chieftain draweth out his ſouldiers on a training day, into the fields, each one in his proper rank and ſtation, Job 38.37. Pſal.104.19. & 147.4.

their hoſt] See Gen.2.1. ch.1.9.

he calleth them all by names] Heb. *by name*; and ſo it would be rendred, as Exod.33.17. *I know thee by name*; for as for that, Pſal.147.4. it is not aright rendred, *he calleth them* by their *names*; it is in the Hebrew, *he calleth names unto them*, that is, *he gives them names*; or, impoſeth names on them: the ſame Syntax, that is, Gen.2.20. & 26.18.

by the greatneſſe of his might (for that he is ſtrong in power) not one faileth.] By reaſon of his infinite power and greatneſſe, he hath another manner of command over his heavenly hoſt, then any Commander hath over his companies; ſome of theirs may fail them, when they ſhould appear before them, or attend upon them: it is otherwiſe with his; they appear each one conſtantly in his place, ready preſt to do ſervice to God, his General, in whatſoever he ſhall pleaſe to aſſign him unto, Judg.5.20. Pſal.148.8. Chap.37.36. & 48.13.

of his might] Heb. *mights*: as Pſal.78.51. So ver.28.

for that] Heb. *and*: as Pſal.60.11. Chap.64.5. So ver.24.

not one] Or, *no one*; or, *not any*: to wit, of them, as ch.34.16. Heb. *man faileth not*; *man*, for, *each*, or *any* one; as Exod.25.20. Chap.41.28.

V. 27. *How ſaiſt thou, O Jacob, and ſpeakeſt thou, O Iſrael?*] Hitherto, the Prophet had bent his his diſcourſe againſt the ſottiſh folly, & bruitiſh ſtupidity of Idolaters, in their vain conceits concerning their baſe idols, and their ridiculous practices about them. Now he turneth the ſtream of his debate unto Gods own people, taxing them, as perſons that had bin taught better things, for their diffidence and diſtruſt, either of Gods care of them, or power to relieve them, or both: *Jacob*, and *Iſrael*, for thoſe of his poſterity: as Chap.29.22,23.

My way is hid from the Lord;] God looketh not after me, nor taketh notice of thoſe things that do befall me, no more then as if they were concealed from him, and were hidden from his ſight. So Gen.4.14. Pſal.31.22. & 94.7. Howbeit, in Scripture, the term of *being hid*, doth oft import difficulty, and imply ſomething *hard* to be done. So Deut.17.8. *if a matter be hidden from thee*; that is, be too hard for thee to decide, Ier.32.27. *Is any thing hidden from me?* that is, too hard for me to do? So alſo, Gen.18.14. & Ier.32.17. and it may likewiſe be ſo here underſtood, *My way is hidden from God*, or, *is too hard for God*; that is, the courſe to be taken for our delivery out of captivity, is a matter too difficult for God himſelf to effect: we account it a thing altogether impoſſible: Yea, this very word ſeems ſo to be taken, Job 3.23. *to a man, whoſe way is hidden*; that is, involved in ſuch difficulties, that he cannot poſſibly get out; for ſo it followeth, *Whom God hath hedged in*: See Lam.3.7. Hoſ.2.16. whether way we take it, they are the thoughts and imaginations, even of Gods own people, in the time of their captivity. See the one, Chap.49.14. and the other, Ezek.37.11. the latter I rather follow, becauſe of what followeth, ver.28,29.

my way] Not the courſe that I take; but that is taken with me: not, what I do, but what I endure: as, *my wrong*, Gen.16.5. See Jer.51.35. or, the courſe that is to be taken for me, or with me, for the effecting of my deliverance.

and my judgment is paſſed over from my God.] He regardeth not my cauſe, nor to right the wrong done me. So Job 27.2. & 34.5.

my judgment] That is, *my cauſe*, *my right*; as Pſal.9.4. Lam.3.59.

is paſſed from my God] Or, *paſſed away from my God*: as Ier.8.13. or, *it is ſo paſt, that God cannot* redreſſe it: it is a cure too hard for God himſelf; for in ſuch a notion, is this prepoſition oft uſed: See the places pointed to, in the former branch, ſpoken by them, as not expecting ought in this kind, from him: and that either ſuppoſing, that he did wholly neglect them, or doubting of his ability, in ſome ſort, to relieve them; their State being ſo low, and their condition ſo deſperate; for that ſome ſuch tang, and taint, theſe their complaints were couched with, appeareth by the anſwer returned thereunto, ver.28,29. See Ier.30.12,13.

V. 28. *Haſt thou not known?*] Or, *Doſt thou not know?* as 1 Cor.3.16. & 6.9,15,16,19. Are ye yet to learn that which you have been ſo oft told and taught? Or, as our Saviour to his Diſciples, Matth.15.16. *Are ye alſo without underſtanding?*

Haſt thou not heard?] See ver.1.

That *the everlaſting God, the Lord, the Creatour of the ends of the earth fainteth not, nor is weary?*] That God, as he created the world at the firſt, ſo he ſtill rules and governs it, and all things in it, from the one end of it, to the other, without toil or travel, Job 28.24. Pſal.9.7-9. Joh.5.17. and is able therefore, having all power, both to deliver you, when he ſeeth good, Chap.63.1. and, mean while, to ſupport and ſuſtain you, to keep you from fainting and failing; be ye never ſo feeble of your ſelves, ver.29,31. Phil.4.13.

that] A defect of the particle, as Chap.4.3.

the everlaſting God] Heb. *God of perpetuity*, or *eternity*: as Gen.21.33. See Pſal.9.10. & 10.16. & 90.2. & 102.12. Chap.26.4.

creator of the ends of the earth] Maker and ruler of the whole world, from the one end to the other, Chap.41.5.

he fainteth not, nor is weary] As men do oft, when they have over-wrought themſelves, Judg.4.21. 1 Sam.29.10. 2 Sam.21.15. Chap.44.12. the words may well be rendred, *he is neither tired nor toiled*; for that is the proper ſignification of either word.

there is no ſearching of his underſtanding] His Wiſdom in the Government of the world, and in the diſpenſation and diſpoſition of events and occurrents, concerning the creature, is ſuch, as is beyond the reach of mans ſhallow capacity, Pſal.147.5. Chap.55.8,9. Rom.11.33.

V. 29. *He giveth power to the faint; and to him that hath no might, he encreaſeth ſtrength*;] He maketh his might to appear in mans weakneſſe, 1 Cor.1.27,28. 2 Cor.12.9. enabling thoſe to do, and endure any thing, Phil.4.13. Col.1.11. who, of themſelves, are able to do nothing, Joh.15.5. 2 Cor.3.5. & 4.7. & 10.4,6.

to the faint] Or, *the weary* one, or, *the tired*, Chap.50.4. Ier.51.58,64.

no might] Heb. *mights*: as ver.26. but there, *mights*, for, abundance of might, or might of all ſorts; but here, *mights*, for, *any might* at all: as *underſtandings*, for, *any underſtanding* at all, Chap.27.11. thus thoſe plurals, that uſually have a notion of abundance and exceſſe; yet ſometime have on the other ſide, (which few obſerve) an intimation of ſcarcity and want: but this moſt in the negative. See Chap.26.18.

increaſeth ſtrength] Gives abundance of ſtrength. Heb. *multiplyeth ſtrength*, or, *maketh it to abound*: as of glory, Dan.11.39.

V. 30. *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall*:] Such as are of greateſt might and ſtrength, and are beſt able, therefore, to endure labour and travel, and to hold out in ſuch works as they are employed about, yet ſhall faint and fail, when weak and feeble ones, by God aſſiſted and ſupported, ſhall ſtand faſt by it, and hold out to the laſt, Pſal.33.16. Amos 2.14. See the like frame of ſpeech, Pſal.34.10.

Even the youths ſhall faint, and be weary] Or, *The youths may be even tired and toiled*; for the particle, *even* (Heb. *and*: as Chap.11.6.) is joyned to the former verb, and the latter verb hath a notion of toilſome labor, Gen.31.42. Chap.49.4. & 62.8. & 65.23. and both here ſeem potential, as thoſe alſo, Pſal.34.10.

young men] Or, *choice youths*; for that is the notation of the word; expreſſed alſo, Ier.48.15. 1 Sam.9.2.

ſhall utterly fall] Heb. *ſhall ſtumbling ſtumble*; that is, *ſhall be ever and anon ſtumbling*: as folk, faint and feeble, or toiled and tired out, are wont to be; it is diſtinguiſhed from *falling*, Pſal.27.2. Chap.8.15. though it may here include both; or by the antecedent imply the conſequent; as Pſal.107.12. Chap.59.14.

V. 31. *But they that wait upon the Lord*] Heb. *And*: the copulative for the adverſative; as Chap.36.12. they that with patience and tranquility of ſpirit expect his ayd, and the performance of his promiſes in their due ſeaſon, Pſal.40.1. and 130.5,6. Chap.8.17. & 28.16. & 30.18.

ſhall renew their ſtrength] As Job 14.7. & 29.20. Eccl.8.1. or, *change*: as Gen.35.2. & 41.14. Chap.8.10. they ſhall have a new ſupply of ſtrength, enabling them to bear up, and hold out, when they ſeem to be clean ſpent, Pſal.73.26. & 103.3. 2 Cor.1.8,9. & 4.8-10,16. & 12.9,10. a defect of the pronoun poſſeſſive; as Chap.13.22.

they ſhall mount up with wings, as eagles] Fowls, that flye ſtrongly and ſwiftly; and that build and ſoar aloft, Deut.28.49. 1 Sam.1.23. Job 39.30. Prov.23.5. Ier.49.16. Hoſ. 8. 1. They ſhall as eaſily overcome, and get over all difficulties and obſtructions, that encounter them in their way, as if they had wings to flye over them, Exod.19.4. Deut.32.11. Rom. 8.35, 37. Rev.12.14.

with wings] Heb. *with feather*. So the word properly ſignifies, Pſal.68.13. & 91.4. but here, *feather*, for, *wing*; and *wing*, for, *wings*, as Pſal.55.6. Ezek.17.3.

they ſhall run, and not be weary; and they ſhall walk, and not faint.] Or, *they ſhall run, and not be tired; they ſhall walk*, (that is, proceed, or, go on,) *and not be toiled*. See ver. 28, 30.

CHAP. XLI.

Ver. 1. K*Eep ſilence before me, O Ilands*] Whether this Chapter, joyned to the former, make up one Sermon, or be an entire diſcourſe of it ſelf, is not generally agreed; ſure it is, that it is much of the ſame argument with the former. For in it God fore-telleth, by his Prophet, that it may not be aſcribed to any other, what he intendeth to do, for the reſcuing and reduction of his people; challengeth the falſe gods to do, any of them, the like; and both them, and their worſhippers, to hinder him in the execution of it, if they can, with all the power that they are able to make.

Keep ſilence before me] Heb. *to me*; that is, *Keep ſilence*, and hearken *to me*; or, *with ſilence* hearken *to me*. Of ſuch defective, or comprehenſive forms of ſpeech, ſee on Chap. 38. 17,21. God ſtanding up to debate his cauſe, by his Prophet, againſt the enemies of his people, with them, and their idols, directeth his ſpeech to them, rather then to their idols, that were as well deaf, as dumb, Pſal.115.5,6. and as the manner of men is, where they are about to ſpeak, unto multitudes eſpecially, Job 29.9,10. & 33.31,33. Act.21.40. requireth ſilence, that he may be heard. So Chap.48.14,16.

O Ilands] Or, *lands*; as Chap.20.6. & 40.15. Ye people of ſeveral countries. So after, ver.5. yet ſome would have the Ilanders and borderers on the Sea-coaſt, intended in this branch; other people in the next: But I ſuppoſe the ſame perſons intimated in either.

and let the people renew their ſtrength] Let the nations make all the power they can, for the ſupport of themſelves, & their idols, and to hinder, if they be able, the work that I foretel, and intend to effect, for the delivery of my people. Of the phraſe, and the defect of the pronoun in it, See on chap.40.31.

the people] That is, the Jewiſh people, ſay ſome, of whom, Chap.41.31. but the word is plural; and never uſed, but of Nations of divers land, Chap.17.12,13. & 43.9. & 49.1.

let them come neer, then let them ſpeak; let them come neer together in judgment] That we may parly, and debate the matter together; as Chap.1.18. they ſhall have free liberty to ſpeak, and ſay what they can for themſelves; they ſhall not ſay, that they were condemned unheard. So ver.21. ch.45.20,21. & 48.14,16.

V. 2. *Who raiſed up the righteous man from the Eaſt?*] The moſt Interpreters, following the Chaldee Paraphraſt, and the main ſtream of the Jewiſh Commenters, underſtand this paſſage of Abraham. Though ſome of the Jewiſh Doctors interpret them of the Meſſias; with whom, ſome of ours, alſo, therein accord. Howbeit, I ſuppoſe that the things here ſpoken, are meant of Cyrus, that was to deliver Gods people out of the Babylonian thraldome, and to reſtore them, to their country and former freedom again (though a type of Chriſt, and of ſpiritual freedom, from the thraldom of ſin and Satan, by him archieved,) to whom whatſoever is here ſaid, doth moſt exactly agree. See Chap.44.28. & 45.1.

who] Which of all your idols? or, Who but my ſelf? ver. 26. who ſo long before do now foretell it, Chap. 44.28. See ver.4.

raiſed up] Ver.25. Chap.45.13. Act.13.23. He ſpeaks in the Prophetical ſtrain, of a thing to come, as already done; and ſo in the two places pointed to: as all there agree.

the righteous man] Heb. *righteouſneſſe*: which thoſe that apply it to the Meſſias, expound, *that juſt one*, Act.22.14. *our righteouſneſſe*, Ier.23.6. 1 Cor.1.30. thoſe that underſtand it of Abraham, *righteouſneſſe*, for, a man of *righteouſneſſe*; that is, *a righteous man*, Gen.15.6. as, *peace*, for, a man of *peace*, a peaceable man, Pſal.120.7. and, *wiſdome*, for, a man of *wiſdome*, a wiſe man, Mic.6.9. But the text may well be rendred, in *righteouſneſſe*: as chap.42.6. and as it is expreſly ſaid of Cyrus, ch.45.13. to manifeſt my righteouſneſſe and faithfulneſſe, (for faithfulneſſe is alſo a branch of righteouſneſſe, Heb.6.10. 1 Joh.1.9.) in the fulfilling of my promiſes, and in righting the wrongs done to my people, Chap.1.27. & 46.13. 2 Theſſ.1.6,7. the defect of the particle, *in*, is moſt frequent. See Chap.26.8,18. & 28.7. & 33.7. & 34.2,15. but eſpecially, Chap.45.23.

from the Eaſt] Chriſt, and righteouſneſſe introduced by him, Dan.9.24. from the Eaſtern parts of the world; from Judea, Rev.16.12. ſay ſome; Abraham, from Chaldea, ſituate Eaſtward from Canaan, ſay others, Gen.11.31. & 12.4,5. But in Scripture, Chaldea is conſtantly termed, as from Canaan, North, Ier.1.13-15. & 4.6. & 6.1,22. & 10.22. But Cyrus rather, from Perſia, lying Eaſt from Babylon, ver.25. Chap. 46.11.

called him to his foot] Abraham to go to and fro at his command, and as he ſhould appoint him, Gen.12.1. Heb. 11. 8. Or, Cyrus, whom he ſingled out to do him ſervice, to be led by him, and be at his command, chap.44.28. & 45. 1, 2, 3, 4. for that is it, which this phraſe importeth, Gen.30.30. Judg.4.10. Matth.8.9.

gave the Nations before him, and made him *rule over Kings?*] This ſome apply to the reproach of thoſe two Kings, Pharao, and Abimelec, rebuked by God for the wronging of Abraham, Gen.12.17. & 20.3. Pſal.105.14. the moſt, to the victory that Abraham atchieved againſt thoſe four Kings, Gen.14. 14,15. But as the former hath no affinity with what here followeth; ſo, nor doth the latter ſuit well with the words enſuing: for though Abraham then overcame theſe four Kings in fight, yet that he ever ruled over any King, or country, we read not. It is rather, therefore, meant of Cyrus, who ſubdued many countries and kingdoms, with their Kings, and having ſubdued them, reigned over them, chap.41.5.

gave nations before him] To be ſubdued by him, ch.45.1. the article is not in the text.

made him *rule over*] Subdued to him: as Chap.40.10. a defect of the pronoun, as Hoſ.6.4.

he gave them *as the duſt to his ſword*, and *as driven ſtubble to his bow*] Or, *made* them (continuing the ſentence) *as the duſt to his ſword, as driven ſtubble to his bow?* or, *whoſe ſword made* them *as duſt; his bow, as driven ſtubble*. So that he beat them, as to duſt, Pſal.18.42. and they were no more able to ſtand before him, then ſmall duſt, or dry ſtubble before a ſtiff gale, or guſt of wind, Pſal.1.4. & 35.5. & 83.13. ver. 15, 16. chap.40.24. Ier.13.24. the demonſtrative, for the relative; as Ier.5.15.

gave] Or, *made*: as Ier.44.22.

them] A defect of the pronoun: as Chap.30.2. and 40. 11.

ſword, and bow] The weapons of war, then moſt in uſe, Pſal.44.3,6. chap.21.15. the one to ſmite with at hand; the other, to ſtrike with at diſtance, Pſal.37.14.

V. 3. *He purſued them*] As Pſal.18.37. or, ſo that *he purſued them*; as Pſal.109.27. carrying on the ſentence to the end of the verſe.

and *paſſed in ſafety*] Heb. *he paſſed in peace*; that is, both with ſafety, and ſucceſſe, 2 Sam. 3. 21. Judg. 18.6. without diſturbance, or reſiſtance, to any purpoſe: as Exod. 11. 7. chap.45.1.

even *by the way* that *he had not gone with his feet*] Or, *a way he had not gone with his feet*. For there is no more in the text; not turning back by flight, as Sennacherib, the way that he came, chap.37.29. or, rather, paſſing ſafely under Gods conduct, (as Ier.2.17.) chap.45.2. through ſuch places as he had not formerly been acquainted with; to wit, Abraham, ſay ſome, unto Damaſcus, Gen. 14.15. or, Cyrus, rather, through Aſſyria, and the countries adjacent, into Chaldea, and unto Babylon. See on Jer.50.2. & 51.46. no ſtrangeneſſe, or uncouthneſſe of way, ſhall be any impediment to his paſſage; as chap.42.16. a want of the relative there in in the text; as chap.42.16. & 55.5. Which yet will not need, if a learned late Writers note be admitted, who rendreth the text, *he ſhall not go the way with his feet*; that is, he ſhall proceed with that ſpeed and expedition, that he ſhall ſeem rather to flye, then to go. But this, to me, ſeems ſomewhat ſtrained.

V. 4. *Who hath wrought, and done it?*] Who was it, or is it, that did, or doth all this before ſpoken of, ver. 2, 3? *it*: as chap.31.15. or, *theſe things*, as Pſal.22.31. Mal.2.17.

calling the generations from the beginning?] Heb. *from the head*; as chap.40.21. or, Who is it *that calleth the generations from the beginning?* or, *from the firſt?* ſupplying the interrogative from the former branch. Who as he made man at firſt, ſo continueth the race of mankind throughout all ages, Gen.1.27,28. Act.17.26,28. or, that hath ruled, doth rule, and ſhall rule, the whole race of man-kind, from the beginning of the world, to the end of it: authority implyed in *calling*, that is, in impoſition of names, whereby perſons, or creatures, may be called, Gen.1.5,8,10. & 2. 19. Dan.1.7. and in having them at *call*, and command. See on Chap. 40.26.

I the Lord, the firſt, and with the laſt, I am he.] The anſwer to the former demands. It is Jehovah alone, that hath done all theſe things; and no counterfeit deity, none but he, Pſal. 136.4. chap.44.24.

the firſt, and with the laſt] Who have ever been, and ever ſhall be, Pſal.90.2. & 102.27. chap.40.28. & 43.10. & 44.6. & 48.12. Rev.1.17. & 16.5. & 21.13.

I am he] That doth all theſe things: or, *I am*, to wit, *the firſt, and with the laſt*: *I am*, in being: as Joh.8.58. *before Abraham was, I am*: the pronoun demonſtrative, for the verb ſubſtantive; as Pſal.44.4. *Thou be my King*, for, *Thou art my King*; or, *I am the ſame*, as *Thou art he*, for, *Thou art the ſame*, Pſal. 102.27.

with the laſt] That is, continuing with, and ruling this whole world to the end of it, Pſal.146.10. or, before whom, there was none, nor ſhall any be after, that ſhall continue as long as any creature ſhall have being, Chap.43.10. A learned late Writer, thus rendreth this verſe, *Who hath wrought and done*, and *calleth the former generations?* (that is, thoſe now paſt,) *I the Lord the firſt*; *and the latter?* (to wit, thoſe generations that are yet to come, who calleth, as before,) *I the ſame.* I propound it only, and leave it to the conſideration of the learned.

V. 5. *The Iles ſaw it, and feared; the ends of the earth were afraid, draw neer, & came.*] The effect that theſe ſtrange works of God ſet on foot, for the deliverance of his people, in raiſing up of Cyrus, and making him ſo ſucceſſeful, had upon the Idolatrous Nations, far and neer; to wit, that they were ſtricken with much amazement and affrightment; and laid their heads together, to conſult, by what means to help and ſecure themſelves; which (ſilly ſots) they could not deviſe how to effect, but by recourſe had to their counterfeit gods, and by making them more idols, as if their ſafety conſiſted in the multitude of ſuch fopperies, Chap.2.8. Jer.2.28. & 11.13. Yet the words may be, and are, by ſome, thus read and rendred; When *the Iles ſee it, and are afraid, the ends of the earth are affrighted, let them draw neer and come*; and ſo forward. See at the cloſe of ver.7. a defect of the adverb of time; as Chap.17. 6. & 26.10. So ver.17. See ver.1. & Chap.44.11.

Iles] Or, *Countries*, that is, the people of ſeveral countries. See ver.1.

ſaw it] Conſidered, or took notice of it; as Chap. 40. 6. Pſal. 119. 153, 159. a defect of the pronoun; as Chap. 37. 1,9.

feared] So Exod.15. 14,15,16. for to the circumſtances and effects of the deliverances out of Egypt, doth God oft allude, in fore-telling, and relating of that other out of Babylon. See ver.17-19.

the ends of the earth] Not the earth it ſelf; as Chap.40.28. but the inhabitants of the utmoſt parts of it, whoſe habitation reacheth to the lands end; as Pſal.65.8. & 67.7. & 98.3. v.9. Jer.50.26.

drew neer, and came] Not to God, to appear before him; but to take counſel together, how to ſecure and ſave themſelves; as Joſh.10.1-4. & 11.1-5.

V. 6. *They helped every one his neighbour, and ſaid* every one *to his brother, Be of good courage.*] They endeavoured to hearten and encourage one another to hold out, and ſtand to it, in hope of help from their idols. So Exod.14.5,6,9. 1 Sam.4.6-9. Pſal.64.4.

every one his neighbour] Or, *one another*. Heb. *a man his neighbour*; as Gen.11.3. Jer.31.34.

ſaid every one *to his brother*] Or, *ſaid* one *to another*; as Gen.26.31. Jer.34.17. a ſupply from the former branch; as Gen.1.16. 1 Chr.10.11.

Be of good courage.] Heb. *Be ſtrong*, 1 Sam.4.9. Pſal.27.14. & 31.24.

V. 7. *So the Carpenter encouraged the Goldſmith*] The Workmen, whoſe employment is about making idols, were right glad, and ready to take hold of the opportunity to be ſet on work about the forging and coining of new Gods; loath, with Demetrius, to have idolatry go down, and their trade to grow out of requeſt, Act.19.24-27.

So] Heb. *And*; yet ſo, Chap.37.5,8. howbeit, the copulative, here retained, is better.

the Carpenter] See Chap.40.19,20.

the goldſmith] Or, *Finer*, or *Founder*. See Chap.40.19. & 46.6. And ſo ſome of the Jewiſh Doctors; howbeit, ſome other of them, by the former, underſtand *the Founder*; by the latter, *the workman*, that overlayeth it with plates; as Chap. 40.19.

and *he that ſmootheth* with *the hammer*] The gold or ſilver plates, that the idoll is to be overlaid with, Chap.40.19. Jer. 10.9. a defect of the inſtrumental particle; as Pſal.17.13,14. yet ſome render it without any ſuch ſupply. See the next note.

him that ſmote the anvil] Or, as others, *he that beateth out* the metall on *the anvil*. But the former word, in Hebrew, is a noun, not a verb; and ſignifieth not *a ſmiter*, but *ſmiting*, as another of the ſame ſtock, Prov.18.6. & 19.29. and thence a term for *an hamer*, Judg.5.26. the latter word no where elſe in Scripture found for *an anvil* (though the Jewiſh Doctors, ſome of them, ſo expound it; and, ſome other of them, *an hammer*) cometh of a word, that ſignifieth, *to ſhake, or diſturb*, and *trouble*, Gen.41.8. Pſal.77.4. Dan.2.1,3. whence a term for *a bel*, Exod.28.33,34. but it is moſt commonly and frequently uſed for *a courſe*, or *a turn*; Gen.18.32. Joſh.6.3. Some, therefore, of the Jewiſh Commenters, read this paſſage thus; *the Carpenter encouraged the Founder*, or, *the metalliſt that ſmootheth the hammer, for ſmiting on the anvil*, or, *for ſmiting* by *turns*. And to confirm this, they call in the Chaldee Paraphraſe; from whence they gather, that the former word *pattiſh*, ſhould ſignifie *an hammer* of the greater ſize; *a ſledge*, the latter, to wit, *paam*, one of a ſmaller ſize; it being, ſay they, the manner of Workmen, to make uſe of the greater, for the beating out of their work at firſt; and of the leſſer, afterward, for the poliſhing of it. Whereas, other of them would have the former word to ſignifie the leſſer hammer; and the latter, the bigger: that which is more agreeable to the words of the text, wherein the former ſeems to be the poliſhing hammer. See Chap. 44. 12. But the truth is, the Chaldee ſeems not to take the word *paam*, for any *hammer* at all, either bigger, or leſs; but expoundeth it by the word *zimna*, that anſwereth to *paam*, as it ſignifieth, *a turn, or courſe.* It uſeth a word, indeed, withall, that in the Writings of the Talmudiſts, imports *an hammer*, of any ſort or ſize indifferently; whither one to beat iron out, or one to crack nuts with; as by the places, out of their diſcourſes produced, appears. But that ſeems to appertain to the expoſition of the fore-going word *pattiſh*. Nor do I find any place alledged, either out of ſacred Scripture, or Talmudicall Writer, wherein the word is taken, either for *hammer*, or *anvil*. I ſuppoſe, therefore, that this paſſage may well be thus rendred, and *the ſmoother* with *the hammer*, *the ſmiter* by *courſe*; that is, *he that poliſheth the work, him that wrought at the forge*, Heb. *ſmiting*, for a man of *ſmiting*; a ſmiter, or one that ſmiteth, as men of *deriſion*, for *deriders*: ſuch as uſe to deride, Prov. 29.8. Chap.28.14. a defect of the ſubſtantive regent. Of the like whereunto, ſee on ver. 2. Howſoever, thus muſt their gods be handled and hammered, ere they can attain their deity.

ſaying, It is ready for the ſodering] It is ſufficiently beaten out at the anvil; it is now time to put the parcels of it together, and to faſten, with ſoder, the joynts one to another. Or, as others, rather, more agreeably to the original; *ſaying, of the ſoder* (ſo is the particle uſed, Chap.38.15.) or, *of the ſodering*, (the word is no where elſe uſed, but for joynts, or junctures, in the plural, 1 Kin.22.34. 1 Chr.18.33.) *It is good*, the pronoun, for the verb ſubſtantive, as v.4. It is well ſodered, the joynts are well faſtened one to another.

and he faſteneth it with nails, that it ſhould not be moved.] They faſten with nails, either the frame of plates joyned together with ſoder, unto the wooden ſtock underneath it, that the joynts may keep the faſter, and hold the firmer together; (as the Jewiſh Commenters underſtand it) or the image, it ſelf, to ſome wall, poſt, or pillar, that it may ſtand faſt, in the place aſſigned it, and neither fall, nor be ſtirred; as moſt of ours take it. See chap.40.19. & 46.7.

he faſteneth] That is, ſome one of them, or other; the verb taken indefinitely, as Gen.48.1. *he told* (that is, *one told*) *Joſeph.*

faſteneth it.] The idoll; ſuch as is mentioned, Chap. 40. 19. the pronoun, for the noun; as Chap. 33. 2. and 35. ver.8.

that it ſhould not be moved] Or, that *it ſtir not*; a defect of the particle, as Pſal.93.1. It is not to be omitted, that ſome of ours read the whole paſſage, from v.5. hitherto, not as ſpoken in way of relation, what the enemies of God, and his, did; but delivered, by way of permiſſion, and provocation; as if it were ſaid, *Let them, when at the ſight of theſe things, they begin to be troubled, draw neer, and convene; let them aſſiſt and encourage one another; let the idol-makers joyn together, and conſpire to make their work as firm as they can.* See the like, chap. 8.9,10. Let others conſider, and judge of it.

V. 8. *But thou Iſrael* art *my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.*] From the idolatrous Pagans, God turneth his ſpeech to his own people, endeavouring to confirm and ſtrengthen them, againſt all fear from the adverſe party; undertaking to ſecure them, and make them ſucceſſefull againſt all that ſhould oppoſe them.

But] Heb. *And*; as ver. 8.

thou Iſrael art *my ſervant*] Or, rather, *thou Iſrael my ſervant*; or, who art *my ſervant*: and ſo forward, in way of compellation, and deſcription of the party ſpoken to, unto ver. 10. of *Iſrael* and *Jacob*: ſee chap.40.27. To him was the promiſe, made before to Abraham, ſolemnly renewed, Gen. 28. 13,14.

my ſervant] Not as all men, yea, all creatures are Gods ſervants at large, Pſal.119.91. but in a more ſpecial manner, taken into his Family, to be his houſhold-ſervants, to have them neer about him, and to reſide, himſelf, among them, Lev.25. 42. & 26.11,12. Deut.9.29. Pſal.22.30. & 148.14. Eph.2.19.

See chap. 43. 1. & 44. 1.

whom I have choſen] To be a peculiar people to my ſelf, Exod.19.4,5.Deut.7.6.Pſal.135.4.Heb.*whom I have choſen thee*; a redundancy in that language riſe,Pſal.1.4.& 144.8. the like is in the next verſe.

the ſeed of Abraham] His Poſterity; as Pſal.105.6. 2 Cor. 11.22.whom God for his ſake regarded, Deut. 7.7. & 9.27.& 105.9.

my friend] So 2 Chr.20.7.Jam.2.23.whom I freely loved, Deut.4.37.and who entirely loved me,Gen.22.12. and with whom I was pleaſed to enter into a ſolemn league of amity, as well defenſive,as offenſive,Gen.12.2,3.& 15.1,18.& 17.2, 7. Thus is God a friend, even to his friends iſſue,as well as to himſelf,Exod.20.6.Pſal.37.26.& 115.13,14.

V. 9. Thou *whom I have taken from the ends of the earth*] Heb.*whom I have taken thee*; as before,ver.8.The word,*Thou*, is here needleſſe:there is,as a redundancy in the pronoun;ſo, a defect in the verb: entire and full, it is thus, *Whom I have taken*,or *took*,and brought *from the ends of the earth*,or,*from the lands end*; as Pſal.72.8.ver.5.to wit, in Abraham, their Progenitor,in whoſe loins they then were, (as Judg. 2.1. God is ſaid to have brought them out of Egypt,in their Parents,then all deceaſed, Num. 14. 29-31.) and whom God took and brought from the land of Chaldea,unto the land of Canaan, in which alſo, afterward, he ſetled his ſeed, Joſh. 24.2,3. Of the ſupply,ſee on Chap.38.17,21.and ſee the like, Gen.27.9. Jer.30.10. yet it followeth not hence, as ſome would infer, that Abraham was the party mentioned before, ver.2. for the ſequel is of no neceſſity. And the next branch doth exclude the expoſition of thoſe, who would underſtand this, of the bringing of the Iſraelites out of Egypt. Nor do they ſeem to go leſſe wide, who, either with the Jewiſh Doctors, underſtand this paſſage of the deliverance of them from the captivity of Babylon, a place far remote from their own home, Chap.39.3.Jer.30.10.Or,as ſome of ours,of the Elect, called out of all parts of the world,by Chriſt, Chap.56.6,7. Matth. 8.11.

and called thee from the chief men thereof] So is the word uſed,Exod.24.11.and it ſignifieth great ones, *chief*, or *choice* men;ſo termed, as *reſerved*, and *ſet apart* from others of leſſe reckoning; as the word, whence it cometh,importeth, Gen. 27.36.Num.11,17.Eccl.2.10. a borrowed term, from things that are kept cloſe and ſafe under the *arm-holes*, Ezek.13.18. Jer. 38. 12. meant of Abraham, whom God called out of Chaldea, from the great men there allied to him, or among whom he lived, Gen.12.1. Joſh.24.2,3. So rather, then as ſome,from the great men,their hard maſters in Babylon, ch. 26.13.& 43.14. Or, as others,of the Elect called, when the great Ones are paſſed by, Matth. 11.5, 25. 1 Corinth. 1. 26,27.

and ſaid unto thee, Thou art my ſervant, I have choſen thee] That is,I made thee my ſervant; or, made choice of thee to be my Servant,as Ezek.16.6. *I ſaid to thee, live*; for, I ſaved thy life, or, kept thee alive: and, *ſaid to my ſoul, I am thy ſalvation*, for, do thou ſave me, Pſal. 35.3.and ſo it is, the ſame in effect, with the former, ver.8.or,I made it known to thee, that I had made choice of thee to be my ſervant,and would not caſt thee off,Gen.17.7.

and not caſt thee away]. Or, *and have not refuſed thee*; as the word is rendred,chap.8.6. Or, *and I will not caſt thee off*: as 2 King.23.27.See 1 Sam.12.22.Pſal.94. 14.Jer.31.37.& 33. 26.Rom.11.1,2.

V. 10. *Fear thou not*] Ver.13,14. Chap.8.12. & 37.6. & 43.1,5.Lam.3.57.

for I am *with thee*] Gen.15.1.& 26.3,24.& 46.4.Exod.3.12. Chap.43.2,5.Jer.1.8,19.& 15.20. Act.18.10. that is,ſecurity all-ſufficient, Pſal.23.4. & 27.1,2. & 46.2,3,11. Rom.8. ver.31.

be not diſmaied] As thoſe that have nothing but their idols to truſt to, ver.5. the word ſignifieth properly, *to look about*, Chap.17.7,8. Or,*to look aſide*,Chap.32.3. as men are wont to do,when they are in diſtreſſe,Pſal.142.4. then *to be amazed*; as in ſuch caſes men oft are,Chap.29.9. and laſtly, *to be diſmayed*,as here.See v.23.Jer.46.27.

for I am *thy God*] I the true God, endued with all power, am thy God,Gen.17.7.Pſal.48.14.& 84.11.& 144.15. Chap. 63. 1.

I will ſtrengthen thee]. Or, *I ſtrengthen thee*; and ſo, *I help*, *I uphold*: See ver.12.chap.40.29,31.Pſal.46.1.

yea,I will help thee] Pſal.46.5.

yea,I will uphold thee] Pſal.41.12 & 63.12.Chap.42.1,the redoubling of the particle addeth much weight to the words; as chap.40.24.importing,that no ſtrength,or aid, or ſupport, ſhall be wanting,that in any kind ſhall be needful for them, 2 Cor.12.9.

with the right hand of my righteouſneſs] Or,*by my right hand of righteouſneſs*: that is,*my righteous right hand*. See on chap. 2.20.& 30. 23. *a right hand of righteouſneſs*, for, *a righteous right hand*; Or, a right hand working righteouſly; as, *a right hand of falſhood*,Pſal.144.8,11 for,*a falſe right hand*; or, a right hand working falſly and fraudulently. Gods *right hand*, for his acting power, Pſal.17.7,14. & 118.15,16. his *righteous right hand*,for,his active power exerciſed in righting the wrongs done to his people, and in the faithful performance of his free promiſes made to them. See Chap. 1. ver.27.

V. 11. *Behold,all that were incenſed againſt thee, ſhall be aſhamed and confounded*:]. Of the note prefixed, ſee Chap. 10.33.& 30.27.& 40.10. Before,was a promiſe of all ſtrength, aid,and ſupport, to Gods people: Now, a denunciation of ſhame,confuſion,and utter deſtruction, to their enemies and oppoſites,Exod.23.22.Zach.12.3.

incenſed againſt thee] So chap.45.24.

aſhamed and confounded] Pſal. 25. 3. & 40. 14, 15. and 129.5.

they ſhall be as nothing] They ſhall come to nothing, or be as a thing of nought,Chap.40.17.v.12. Or, *they ſhall be as* if *they were not*,or *never were*,chap.40.23,24.

they that ſtrive with thee ſhall periſh] Heb. *the men of thy ſtrife*,or,*of thy quarrel*,or,*thy men of ſtrife*,or,*quarrel*; they that ſtrove or quarrelled with thee: So Job 31.35. See Pſal. 35. 1. Chap.50.8.

V.12. *Thou ſhalt ſeek them,and ſhalt not find them*]Or,*Thou ſhalt ſeek them,but ſhalt not find them*;as Cant.3.1.& 5.6. Or, *Though thou ſeek them,thou ſhalt not find them*. They ſhall be ſo deſtroyed, that thou ſhalt wonder to think what is become of them, Job 26.7-9.Pſal.9.5,6.and 10.15. & 37. 35, 36.Dan. 2.33.

even *them that contended with thee*] Heb. *the men of thy contention*,or,*thy men of contention*; thy contendents. See ver. 11. The word cometh of a verb,that ſignifieth ſometime, *to fight*, or *brawl*; as Num.26.9.ſometime, *to fight*,or *bicker*; as Pſal.60.title; it may here import either,or include both.

they that war againſt thee] Or, *that warred againſt thee*; that it may run in the ſame tenour with the former. Heb. *the men of thy war*,or,*thy men of war*; not, that warred with thee; but that maintained war with thee, or waged war againſt thee.

ſhall be as nothing,and as a thing of nought.] The whole paſſage may well be thus rendred; *they that contended with thee, ſhall be as nothing*, (Chap.40.23.Pſal.39.5.Hag.2.3.) Or, *as that* which *is not*, (Gen.30.1.Chap.37.3.) *and thoſe that warred with thee, as nought*; (as Chap.34.12. & 40.17.) Or, as that that *is gone*,or,*hath failed*,and *is not*,Gen.47.15, 16. chap. 5.8.& 16.4.& 29.20. for both the negative particles are, in ſubſtance,the ſame.

V. 13. *For I the Lord thy God will hold thy right hand*] Or, It is *I the Lord thy God, that hold thy right hand*; that is, hold thee by thy right hand, to keep thee up, Pſal.63.8. & 73.23. chap.42.6. & 45.1. & 51.18. or, go hand in hand with thee, to aſſiſt thee, as thy friend and fellow in fight,Pſal.83,8. See Prov.11.21. or, *that ſtrengthen thy right hand*; and enable thee to prevail againſt all thine oppoſites, Pſal. 80.17. Ezek. 30.25. Hoſ.7.15. ſo is the word uſed, Dan.11.1,6.

ſaying unto thee] Heb. *that* am *ſaying*; as before, *am holding*; *that ſay unto thee*, Lam.3.57. See on ver.9.

Fear not, I will help thee]Or, *I will help thee*.See ver. 10.

V. 14. *Fear not*] As before, ver. 10, 13. Repeated again and again, to confirm them againſt the conſideration of their powerful enemies, and their own weak and low condition.

thou worm Jacob] That art ſuch in the eye and eſtimation of thine enemies, who trample upon thee, as ſuch a contemptible creature. See Job 25.6. Pſal.22.6.

and *ye men of Iſrael*] Or, as ſome render it, *ye few men*: and ſo the ancient Greek: but then it ſhould be, *men of number*; as Gen.34.30. Deut.4.27. Jer.44.28. Others, *ye dead men*, that are as dead men, chap.26.19. Ezek.37.11-14. and ſo the old Latine. But they miſtake the vocal point; for *men*, and *dead men*, in Hebrew, differ but in a vowel. Yet had they ſaid *mortals*, it had not been much amiſſe. See on ch.2.9.

I will help thee] Or,*I help thee*: I am thine aſſiſtant, ver. 10, 13.

ſaith the Lord, and thy Redeemer, the holy One of Iſrael] Or, *even thy Redeemer*; that is, deliverer, and reſcuer. So is the particle uſed, chap.40.30. See chap.54.5.

V. 15. *Behold*] As chap.7.14. ver.11.

I will make thee a new ſharp threſhing inſtrument,having teeth] Heb. *I have made thee* like unto ſuch a cart, or ſled, as they uſed to threſh out their harder grain with. Of which, ſee on chap. 28.25,28. (the note of ſimilitude is wanting, as chap. 40.6.) a *new* one; and in that regard,the ſtronger,and ſharper, being neither worn, nor blunted with uſe: as 2 Sam. 21. 16.

ſharp threſhing inſtrument] Two words are here uſed; the former whereof, *morag*, ſignifies *a ſled*, in general, 2 Sam. 24. 22. 1 Chr.21.23. not found elſewhere: the latter, *charuts*, more peculiarly ſuch an one, as was uſed, commonly, for threſhing out of corn, chap.28.25,28. as alſo, ſometime, to torture men with, 2 Sam.12.31. Amos 1.3. ſo called, from a verb that ſignifies *to cut*; yet not, as *cut*, as ſome would have it; though the form be paſſive; and it is ſo, when taken for *a ditch*, Dan.9.25. but of *cutting*, becauſe it cutteth the ſtraw, in threſhing out of the grain: nor is it an adjective, as our verſion maketh it, rendring it *ſharp*; but a ſubſtantive, either joyned to the former, by appoſition, as his fellow, in way of ſpecification, as *a damſel, a virgin*, Deut.22.28. *a woman, a widow*, 2 Sam.14.5. *a woman, an harlot*, Judg.11.1. *a man, an eunuch*, Act.8.28. and ſo here, *a ſled, a threſhing one*; or, ruled by the former, as Joel 3.14. *the valley of the threſhing*, or, *of the threſhing ſled*; or, as ſome there render it, *of conciſion*, or *cutting*: and ſo here, *a ſled of cutting*, or *threſhing*; that is, *a cutting*, or *threſhing ſled*; to diſtinguiſh it from other ſleds, that are uſed for other purpoſes.

having teeth] Heb. *a maſter*, or *owner of mouthes*; as, *an owner of wing*, for, *a winged fowl*; or, one *that hath wing*, Prov. 1.17. and, *an owner of horn*, for, *an horned* creature, or one *that hath horns*, Dan.8.6. *mouthes*, for *teeth*, or the like: here, *a ſled*, whoſe wheels are furniſhed with iron-ſpokes, or teeth, as we commonly term them, Chap.28.28. Amos 1.3. as, *a ſword of mouthes*, for, *a double-edged ſword*, Pſal.149.6. Prov.5. 4. and *a two-mouthed*, for, *a two-edged ſword*, Heb.4.12. and, *to fall on*, or, *by*, *the mouth*, for, *the edge of the ſword*, Gen. 34. 26. Exod.17.13. Luk.21.24.

thou ſhalt threſh the mountains] I will make thee able, not to withſtand only, but to over-maſter, ſubdue, and deſtroy all thine enemies, (ſee Judg.6.7. 2 King.13.7. chap.25.10. Amos 1.3.) be they never ſo great, or ſtrong, ſo lofty, or mighty, chap.2.14. Zach.4.7. fulfilled, as in many glorious victories, as well as deliverances, at ſundry times vouchſafed Gods people, after their return from captivity, Zach.2.5. & 12.2,3,6. ſo principally, and more fully, accompliſhed in the reign of the Meſſias, Dan.2.34,35,44,45. 2 Cor.10.4,5.

and ſhalt beat them *ſmall*] Or, to *ſmall* duſt, or powder. So the word properly ſignifieth, Exod.32.20. & 30.36. 2 King. 23.7,15. chap.29.5. thou ſhalt threſh them in another manner then corn is wont to be threſhed. See Chap.28.28. See alſo, Matth. 21.44. a defect of the pronoun, as our reading yeelds it; ſuch as Chap.40.15. yet it may be rendred without ſuch ſupply; *thou ſhalt threſh, and beat*, or *grinde to duſt*, or, *powder, the mountains*.

and ſhalt make the hills as chaff.] See ver. 2, 16. Pſal. 18.42.

V. 16. *Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them*] Thou ſhalt diſperſe them, and make an utter riddance of them; not like chaff, that ſtayeth in the floor when the grain is there winnowed, reſerved for ſome further uſe; but that, which upon winnowing in ſome open and high place, in a ſtiff wind, is carried clean away; or, upon winnowing on the floor, is, by the whisking of the wind, blown out of the floor, and ſo ſcattered, that it cannot be recollected. See Jer. 4.11. & 15.7. & 51.1,2. Dan.2.35.

and thou ſhalt rejoyce in the Lord, and *glory in the holy One of Iſrael*.] Or, *but* (as ver. 8.) *thou ſhalt rejoyce in the Lord*, (as Pſal.9.14. & 13.5. & 14.6.) *thou ſhalt glory*, (as chap.42.14.) or, *boaſt thy ſelf*, (as Jer.9.22,23.) *of the holy One of Iſrael*, ver.14, 16. aſcribing to him, whatſoever he hath enabled thee to do, or hath done for thee, ch.12.1-6. & 25.1-5. & 26.1-6.

V. 17. When *the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them*] When my people, detained in captivity at Babylon, or elſewhere, Zach. 9.12. or by the way in their return home from thence, thorow waſte places, ver.18,19. ſhall be in diſtreſſe, through want of water, or other neceſſaries; and conſequently, when any poor ſoul ſhall be in perplexity for want of any ſpiritual conſolation, I the Lord will not be wanting unto them, for any neceſſary ſupply, Chap.12.3. Joh.4.10. & 7.37. 2 Cor.12.9. A defect of the particle *when*: as chap.17.6. & 26.10. ver.5.

hear them] By a gracious ſupply, ſhew, that I have heard them, even by ſatisfying their deſires, chap.59.9,10. Pſal.107. 5,6,9. Hoſ.2.22.

their tongue faileth for thirſt] Sticking to the roof of their mouth, for want of moiſture, Pſal.22.15. & 137.6. Lam.2.11. *faileth*, as chap.19.5. Jer.51.30.

the God of Iſrael] Hereby ſhewing himſelf ſo to be, ver. 10, 13.

will not forſake them] Gen.28.15. Joſh.1.5. 1 Sam.12.22. Heb.13.5. ver.9.

V. 18. *I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſſe a pool of water, and the dry land ſprings of water*] I will alter the very courſe of nature, and cauſe thoſe places to yeeld water, where none ordinarily is, rather then my people ſhall want means of comfortable ſubſiſtance; an alluſion to thoſe extraordinary courſes taken by him, for the ſupply of his with water in the wilderneſſe, what time they travelled from Egypt to Canaan, Exod.17.6,7. Num.20.10,11. Pſal.105.41. & 107.35. & 114. 8. chap.35.7. & 44.3.

high places] See Jer.12.12. & 14.6. Howbeit, a learned late Writer, would have it rather, in *low places*; as after, *in the valleys, in the plains*. See chap.13.1. Jer.3.2. But it is rather *in high places*, in oppoſition to the *valleys*; in places as well of the one condition, as the other. See chap. 30.25. a place parallel to this.

in the midſt of the valleys] Or, *in the valleys*; as ch. 19.19. & 24.13. See Deut.8.7. Pſal.104.8,10.

dry land] Heb. *land of dryneſſe*: as Pſal.63.1. Chap. 35.1. & 53.2.

ſprings] Heb. *goings out*, or, *iſſues*: and ſo, Pſal.107.33, 35. for there is another term for *ſprings*, or *fountains*, as before. See Pſal.74.14. & 84.9. chap.12.3.

V. 19. *I will plant in the Wilderneſſe, the Cedar, the Shittah-tree, and the Myrtle, and the Oyl-tree; I will ſet in the deſert the firre-tree, the Pine, and the Box-tree together.*] I will not furniſh them (only) with water, to quench their thirſt; but beſet the way which they are to paſſe by, (where the heat of the Sun might, for want of ſhade, annoy them, as in wilde waſtes, it oft falleth out,) with ſuch ſhrowdy trees, as ſhall afford them ſhade, and may much refreſh them in their travel, chap. 55. 12,13. Yet the meaning is not, that God would, by miracle, cauſe ſuch kind of trees to ſpring up in the way, where no ſuch were before; but that he would, by his providence and proviſion, make their paſſage as convenient and commodious unto them, as if ſuch a thing had been done. So ver. 3. ſee Pſal.105.39. chap.4.5,6. & 32.2.

plant] Or, *place*, or, *ſet*. Heb. *give*: as Gen.39.20. 2 Chr. 6.13. & 16.10.

Cedar] A goodly tree for ſhroud and ſhade, Ezek.31.3.

Shittah-tree] Divers conceits concerning this kind of tree, what it ſhould be, becauſe groundleſſe, I ſpare to relate. The moſt of the Jewiſh Commenters ſuppoſe it to be a choice kind of Cedar; in regard whereof, ſome of them make the Cedar here mentioned, and it, but one and the ſame tree; as if it were ſaid, *the Cedar of Shittah*; that is, the cedar that yeeldeth the Shittah-wood; which appeareth to have been a wood of ſome ſpecial note and worth. See Exod.25.5. & 35.7,24. but they ſeem rather to be reckoned up here, as trees diſtinct, in like manner, as the reſt. It is no where found mentioned in Scripture, ſave here, and about the furniture of the Tabernacle. Concerning which, what fables the Talmudiſts tell us, of the Iſraelites planting them in Egypt, by Jacobs admonition, and their carrying the wood thereof out of Egypt, by Moſes his direction; and of an whole wood of them, growing neer to Mount Sinai, that the people ſhould fell, wherewith to make them Tabernacles, *I forbear to inſiſt on*.

myrtle] A very pleaſant and delightful tree, of a fragrant ſmell; in regard whereof, it was, by the painims, dedicated to Venus: thence had Eſter her name, *Hadaſſah*, Eſt. 2.7. by the Greek Hiſtorians termed *Atoſſa*; the branches whereof, travellers, for their refreſhment, (and as by them deemed to have ſome efficacy to keep from wearineſſe in travel) uſed to carry in their hands, by the way. See Pliny, l.15. c.29. it is reckoned among the ſhadowy trees, Neh. 8.15. See Zach.1.8.

oyl-tree] Heb. *tree of oyl*; the olive tree, whoſe fruit yeeldeth oyl, Exod.30.24. Judg.9.9. Rom.11.17. hence the *ſucking of oyl out of the flinty rock*; that is, from thoſe rocky places, on which the olive trees grew, Deut.32.13. of the beauty and ſhadineſſe of it, ſee Hoſ.14.6,7.

firre] About this tree, alſo, there is ſome diſſent among the Jewiſh Maſters; but the moſt agree it to be *a firre*: which is the more likely, becauſe muſicall inſtruments were made of the wood thereof, as at this day with us, 2 Sam.6.5. It is joyned oft with the *Cedar*, chap.14.8. & 37.24. Zach.11.2. See chap.55.13. & 60.13. in which place, all theſe latter three trees are mentioned, and joyned, as here, *together*.

Pine] This word being no where elſe found, but here, and chap.60.13. is very ambiguous; the Rabbines, after their manner, where they are as uncertain, as others, ſay, it is a kind of cedar, and ſo leave us at randome. Moſt of ours take it to be the *pine*, or the pitch tree: which ſome gueſſe to be ſo called, from the noiſe that the branches thereof make, when they are ſhaken with the wind: and the root, whence it ſeems to ſpring, is uſed of ſuch a noiſe, as horſes uſe to make, trampling, or prancing with their feet, Judg. 5.22. Nahum. 3.2. Others derive it from an Arabick word, that ſignifies *eternity*; either becauſe it holdeth his verdure all the year long, as ſome kind of flower, thence called by the Greeks, *Amaranthum*, alluded to, 1 Pet. 5.4. and with us, *everlaſting*; or, becauſe, though the wood, or timber thereof, is of long continuance;

for they ſeem to ſtray further, who, by change of a letter, yet not altogether unuſual, would have it deduced, either from the *rozen*, that it yeeldeth, or from another Arabick word, found in that verſion, Hoſ.14.6. that ſignifies *to flouriſh*.

box-tree] Of this, alſo, the Rabbines tell us, that it is a kind of cedar. Yet ſome of them ſay, that it is the *braſil* tree; and ſome, as our verſion hath it, the *box*: it is no oftner found, then the former. Nor can I aſſent to a Writer of great note, who, in his verſion, renders it, *ſhadowy trees*, ſuch, as groves commonly conſiſt of, whence he would have them ſo named; as if it denoted no particular kind of tree; but ſuch, in general, as yeelds much ſhade: ſuch as thoſe reckoned up, Neh. 8. 15. and thoſe pointed to, Hoſ.4.13.

V. 20. *That they may ſee, and know, and conſider, and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it*] Or, *That* men *may ſee, and know*, &c. other people, as well as Gods own: for the verbs are indefinite. So Pſal.109.27. a place parallel to this. See Chap.40.26. ver.4.

conſider] Heb. *lay*; to wit, their heart, to theſe things, or theſe things to heart: as it is more fully, ver.22. chap.42.25. Hag.1.5,7.

the Holy One of Iſrael] Ver.14,16.

created it] Hath appointed it ſo to be: as chap. 37.26. or, hath effected it; the word is uſed, as of the creation and production of the creatures at firſt, chap.40.26. & 45. 12,18. ſo, of ſtrange works, that may juſtly be deemed as works of creation, ch.4.5. Jer.31.22.

V. 21. *Produce your cauſe, ſaith the Lord*;] Heb. *Cauſe to come neer*: as chap.46.13.

bring forth your ſtrong reaſons] Heb. *make to come neer* (as Exod.21.6. 1 Sam.14.18. for the words are both of the ſame notion,) *your ſtrong*, to wit, reaſons, or arguments: a defect of the ſubject: as chap.40.10.

ſaith the King of Jacob] Pſal.44.4. & 89.18. & 149.2. ch.33. 22. God turneth his ſpeech to the idolatrous people, challenging them to produce the ſtrongeſt pleas they can, in the behalf of their idols; and to prove the truth of their religion, by producing the like works foretold firſt, and effected afterward, by thoſe whom they adore, to thoſe of his beforementioned, when they ſhall ſee them accompliſhed; and withal, take notice, how long before, warning had been given of them. See ver.1,2.

V. 22. *Let them bring* them *forth, and ſhew what ſhall happen*] A defect of the pronoun, as ver.15. or, rather, without any ſupply, here needleſſe; *Let them come forth, and declare what will happen*. Let your Idols do it. He challenged the Idolaters, before, to ſay what they could, for their Idols. He telleth them here, what he would have their idols to do. See ver.23. There is an elegant conſonancy in the Hebrew words, which our language cannot well expreſſe.

Let them ſhew the former things what they be] Let them ſhew what they can foretel, or effect; or have formerly foretold and effected. So Chap. 44. 7. & 45.20,21. & 46. 10. and 48.14.

that we may conſider them] Heb. *and we will* (as Chap. 37. 26. & 53.2.) *ſet our heart upon them*. See ver.21.

and know the latter end of them] Or, *the iſſue of them*, how they came afterward to paſſe. Heb. *the poſterity of them*; as Deut.32.20.

or declare us things for to come] Heb. *make us to hear* (as ver. 26. Pſal.51.8.) *things to come*, as Gen.41.35.

V. 23. *Shew the things that are to come hereafter; that we may know that ye are gods*:] As ver.2. ſee ver. 20. Heb. *And we ſhall know*; which may well be retained, elſe, as before, v.22. the copulative, for the finitive.

yea, do good, or do evil] To your friends, the one; to your enemies, the other: as I, for mine, v. 10 - 20. but neither of both can ye do, Jer.10.5. & 14.22.

that we may be diſmayed, and behold it *together*] Heb. *and we ſhall be aſtoniſhed*, or *amazed*, or *diſmayed* (as v.5. and here, before) *and we ſhall know, and behold* it; a defect of the pronoun, *it*; ſuch as Chap.37,1,9. Or, (becauſe ſight goeth, in nature, before aſtoniſhment, or amazement, as v.5.) *when we ſee* it; as chap. 31.3. & 43.12 Jer.34.1. Zach. 12.2.

V. 24. *Behold, ye are of nothing*] See 1 Cor.8.1. Or, *ye are leſſe, or worſe then nothing*: the particle is oft uſed, in a comparative notion: as Pſal.8.5. Job 11.6. the pronoun, for the verb ſubſtantive: as v.10,29.

and your work of nought] The work that is done about you, or by you: all that is done with you, or that your ſelves do, is *leſſ, or worſe then nought*, as ver.29. or *worſe then that of a viper*: ſo the word lengthened with one ſubſervient letter, is found uſed, Job 20.16. Chap.30.6. & 59.5. they are of leſſe worth, then the hiſſing of ſuch a Serpent; or they do not only no good nor benefit, but much miſchief to thoſe that adore them, and adhere to them, Pſal.16.4.

an abomination is he that *chooſeth you*] To worſhip as gods, chap.44.17. or, *most abominable* (as Lev.18.22. chap.1.13.) *is he* that (a defect both of the verb ſubſtantive, antecedent, and relative, as Jer.2.8,11.) *delighteth in you*: as Chap.1.29. and 58. 5,6.

V. 25. *I have raiſed up* one *from the North, and he ſhall come*] God having challenged the falſe gods, to ſhew what they have done, or can do; doth now again relate, what himſelf had done. Some render the verbs, both, in the time to come, *I will raiſe up, and he ſhall come*. And they ſupply, for want of the noun following, the former verb, not one, as our verſion, as of a particular perſon; but a people; which doth not recede much from the former, ſince that that party, albeit he were but one, it is certain that he brought people, yea, peoples along with him. But we need not depart from the words of the original, that runs thus; *I raiſed up one, and he came*; (for ſo it was before, v.2. in the queſtion there, which this anſwereth to, here; and it is ſpoken here, as of a thing already accompliſhed, as there: ſo Chap.43.14. & 45.13.) or, *I raiſed up one——that he might come*, or *to come*: as ver.22,24. to wit, at my call.

from the riſing of the ſun ſhall he call upon my name:] Or, *from the riſing of the ſun*, one that *might proclaim*, or *to proclaim my name*: as Exod. 33. 14. Now, this ſome underſtand of Nebuchadnezzar the former, that ſubdued and captived Gods people, ſaid, every where, to come from the North, Jer. 1.13,15. & 4. 6. of Cyrus, the latter, that delivered them out of captivity, and is ſaid to come from the Eaſt, chap.46.11. to ſhew, ſay they, that both their captivity by the one, and delivery by the other, were of Gods appointment and diſpoſall. But I conceive, rather, with others, that Cyrus is the party intended in either, who was a *Medo-Perſian*, himſelf, of a medley race; a Perſian, by Cambyſes his Father; and a Mede, by Mandane his Mother; and carryed along with him, in his expedition againſt Babylon, of his Subjects out of both Kingdoms; ſome out of Media, that lay more northerly to it, Jer. 50.3,9. others, out of Perſia, that lay more to the Eaſt of it, ver. 2. Chap.46.11. Yet ſome expound it of Chriſt, that ſhould gather his diſperſed out of all parts of the world, Pſal. 107. 3. Chap.43.5,6. & 49.12. Mat.8.11. Joh.11.52. of whom Cyrus was a type. Howbeit, they make over-large reckonings, who by the *ſun-riſing*, would underſtand Eaſt and Weſt; by the *North*, North and South, to hook in the whole world.

call upon my name] So did Cyrus, ſay ſome, becauſe the Perſians worſhipped no idols: but, rather, *proclaim my name*; as did Nebuchadnezzar, ſay ſome; who both praiſed him, himſelf, and proclaimed him to others, Jer.39.11,12. & 40.2, 3. Dan.3.28,29. & 4.2,3,34. but it ſeems rather to have reference to that ſolemn proclamation of Cyrus: whereof, ſee 2 Chr.36.22,23. Ezr.1.1,2.

and he ſhall come upon *Princes, as* upon *morter, and as the Potter treadeth clay*] Or, *that he might come* (as the like before) or *go* (as Gen.7.1. Ezek.36.20.) and tread down, or trample upon *Princes* (See the like defective, or comprehenſive forms of ſpeech, ch.38.17.21. howbeit, the ſupply, here, is from the branch enſuing, as ch.23.5.) *as morter*, and be *as a potter* that *treadeth clay*: a defect of the relative; as ver.24. ſee Pſal. 18. 42. Nah.3.14.

Princes] Such as God ſhall ſubdue to him; as Aſtyages, Creſus, Baltaſar, and others. See ver.2. chap.45.1.

V. 26. *Who hath declared from the beginning, that we may know? and before time, that we may ſay*, he is *righteous*?] Which of your gods did, or could, fore-tel this, that I fore-told above one hundred, well neer two hundred yeer, before it came to paſs; and, ye ſee, at length, fulfilled? See on ch.13.22. See alſo, ch.43.9.

declared] See v.22,23. or *declared* this: as ch. 45.21. & 48. 14. See the like defect, 1 Cor.9.10.

from the beginning] Heb. *head*: as ch.40.21. & 48. 16. that is, long before: as in the next branch, *before time*; or *from before time*. Heb. *from before*; or, *from to the face*: as Jer. 7.24.

that we may know] Heb. *and we ſhall know*: as ver.23. and ſo afterward, *and we ſhall ſay*.

He is *righteous*?] He is to be juſtified and allowed of, in his claim, to a deity; he may juſtly go for a god; or may, deſervedly, claim the name of a god, Deut.25.1. ch.43.9. See v.23. and the like defect, 2 King.10.9. Prov.24.24. ch.3.10,11. & 43.10,11. A late learned Writer would rather have it rendred, *he is true*; becauſe the word, in Arabick, is ſo commonly uſed; and *righteouſneſs*, where it is given to God, doth oft ſignifie *truth*, as ch.42. 21. & 45. 23. So the Chaldee, and the Greek, here, *it is truth*, the one; *true*, the other. And he rendreth thus the whole paſſage, *who will declare former things? we will know* (or acknowledge him, or them) *and thoſe things that were before? we will ſay, he is true*. Let others judge of it.

yea, there is none that ſheweth, yea, there is none that declareth, yea, there is none that heareth your words] There is never an idol of you, that fore-told ought of it; nor Prieſt, or Prophet, belonging unto either of them, that reported it (Heb. *making to hear*: as ver.22.ch. 52.7. & 53.1.) from them; nor any of your worſhippers, that hath heard ought of it, either from your ſelves, or from any of you, by any of them; ſince neither your ſelves can ſpeak ought, Pſal.115.5. & 135. 16. nor are any of your Prieſts and Interpreters able to ſay ought thereof, ch. 47.12,13. The repetition of the particle, makes the ſpeech more emphatical: as ch.40.24. So ver.20.

V. 27. *The firſt* ſhall ſay *to Zion; Behold, behold them, and I will give to Jeruſalem one that bringeth good tidings*] Or, as ſome, I *the firſt* (that is, God, v.4.) will ſay *to Zion; Behold, behold them*: Or, as others, *I will give a prime*, or *chief one to Zion*, to wit, Chriſt, Cant.5.10.) *and a bringer of good tidings to Jeruſalem*, who ſhall ſay, *Behold, behold them.* Or, as others, again, *I will firſt give to Sion, and to Jeruſalem, one joyfully publiſhing, Behold, behold them.* But theſe, all, invert the words of the text too much. I ſuppoſe the words may be beſt thus rendred, with leaſt force to the text, and moſt fitneſs with the context; I ſay *firſt to Zion, Behold, behold them*; *and give to Jeruſalem, a bringer of glad tidings.*

The *firſt* ſhall ſay] Or, I *firſt* ſay, or ſaid; I am the firſt that ſignified ought to Sion; either concerning her deliverance, or the deſtruction of Babylon; and the perſons, by whom either of theſe ſhould be effected; that which none of your Idols or Wizzards, could do, ver.26. a defect of the verb: as Pſal.27.8.

Behold, behold them] That is, ſay ſome, the things now foretold, and then fulfilled: but the pronoun is not a neuter, but a maſculine; as our verſion well rendreth it: which ſome expound of the people under Cyrus his command, coming to ruine Babylon, and to releaſe Gods people. See Chap.13.4,5. & 21.9. Jer.51.41,44. Others, of the Jews returning in flocks, and troops, from captivity. See ch.49.12. the repetition addeth more vehemency and evidence to it; as Chap.65.1.

will give] Or, *do give*: do ſend; do aſſign.

to Jeruſalem] This, and *Sion*, here, are all one: as Chap.1. 27.& 40.9.

one that bringeth good tidings] That is, Cyrus, ſay ſome, Ezr. 1.1,2. Chriſt, ſay other, Chap.42.1.& 61.1. John Baptiſt, ſay other, chap.40.3. the Prophet Eſay, ſay others, who fore-told all this, ſee chap.61. 1. But I conceive that no peculiar, or particular meſſenger, is here meant; but that the word is uſed collectively, *meſſenger*, for *meſſengers*: as Chap. 40. 9. and 52.6,7.

V. 28. *For I beheld, and* there was *no man even among them; and there was no counſellor, that when I asked of them, could anſwer a word*] God here drawing to a concluſion of the controverſie, concerning the deity, or divine power of idols; and having formerly ſummoned all their proctors and patrons, to come in and plead for them, v.1,21. doth now addreſſe himſelf to paſſe ſentence, as a Judge, where none appeareth in behalf of the party queſtioned, neither himſelf, nor any for him; that ſince they are not able to produce ought in their own defence; nor any other, in their behalf; he therefore concludeth againſt them, that there is no matter of deity in them; but that they are meer vanity, counterfeit gods, and baſe idols, ver.29.

For I beheld] Heb. *And I beheld*; that is, *But I looked about*, as ch.31.2. Or, *Now* when I *looked about*, to ſee whether any would make appearance: as v.17.ch.30.20. & 35.4.& 37.9, 36. Pſal.142.4. ſo afterward.

there *was no man*] Or, *not any*, ch. 40.20. for it is uſed, not of man alone; but of any creature whatſoever.

even amongſt them] As v.12. any of their idols. For I cannot agree with thoſe, that underſtand it of Gods people: as ch.59.16. & 63.3. the whole courſe of the context runs another way.

no Counſeller] None that could give any advice what was fit to be done, ch.45.21.

that when I asked of them, could anſwer a word] Heb. *and I asked of them, and they returned* (the ſame conſtruction with that before) *a word*, or *ought*, Job 13.22. Jer.26.2. Mat.22.46. the verb taken potentially: as Jer.2.23,32.

V.29. *Behold, they are all vanity*] Jer.10.3,15.

their works are *nothing*] See ver.24.

their molten images are *wind and confuſion*] *Molten images*, diſtinguiſhed from *graven images*, chap.48.5. but put here for images of all ſorts, both the one, and the other, promiſcuouſly; as Jer.10 14.& 51.17.

wind] Of no ſolidity, ſtability, efficacy, or utility; but ſuch as cauſe much ſorrow and vexation to thoſe that have dealing with them, Pſal.16.3. v.24. Jer.10.15. in regard whereof, they are ſometime termed by a word that ſignifieth *ſorrow* & *pain*, chap.10.10.& 48.5. like a puff of wind that paſſeth away, and cannot be held or kept, Pſal.78.39. Prov.10.15. & 27. 16. and blaſteth, ſometime, in its paſſage, Pſal.103.16. chap.40.7. Ezek. 17.10. being no ſolid ſubſtance, cannot feed or nouriſh, Prov. 11.29. Hoſ.12.1. yea, being incloſed in the body and bowels, not only affordeth no nutriment, and is a fit emblem, therefore, of labour in vain, whereof cometh no emolument, Eccl. 5.16. Hoſ.8.7. but diſturbeth digeſtion, hindreth concoction, and produceth, oft, pain, and torments intollerable, Chap. 26.18.

confuſion] Of this term, ſee on chap.24.10.& 34.11. & 40. 17,23.

CHAP. XLII.

Ver.1. THis Chapter, and the two next enſuing, which together make up but one Sermon; are much of one ſubject, relating and fore-telling the bleſſings that God would confer upon his people; partly, by Cyrus; and partly, yea, principally by Chriſt; diſcovering the vanity of idols, and ſottiſhneſſe of idolaters; taxing his people, for their incredulity, blindneſſe, exceſſes, and obſtinacy, the cauſes of their captivity; and yet promiſing pardon and reſtitution, upon their ſincere repentance.

Behold my ſervant] The words of God the Father, ſpeaking of Chriſt, as the Evangeliſt expoundeth and applieth it, Mat. 12.18. ſo called, in regard of his humane nature, and office of Mediatorſhip, Ch.49.3.& 53.11. Phil.2.7. Rom.15.8. on whom are all the promiſes of God founded, Gen.22,18. and ratified in him, 2 Cor.1.20. And of the Meſſias doth the Chaldee Paraphraſt expound it, and ſome of the Jewiſh Commenters, after him. Howbeit, ſome of them expound it of Cyrus; which ſome of ours, alſo, but as a type of Chriſt, admit. See Chap.44.28.& 45.1. And if it be objected, that ſome things, hereafter ſpoken, will not agree to Cyrus; it is by them anſwered, that in the like Prophecies, ſome particulars argee to the type, and not to the truth; as Pſalm 22.6. & 40.12. Some to the truth, and not to the type: as Pſalm 16.10. with Act.2. 29.& 13.36,37. Or, to the type, in one ſenſe; to the truth, in another. So in thoſe Pſalms, wherein David is a type of Chriſt: as Pſalm 2.& 16.& 22. and thoſe, in which Solomon; as Pſalm 45.& 72. Some things are ſpoken, that muſt, of neceſſity, be underſtood of them, in one notion; of Chriſt, in another. Of Pharao's daughter, eſpouſed to Solomon; and the Church, to Chriſt; the one typified by the other, Pſalm 45. the ſame may be ſaid. Others of them, again, underſtand it of Jacob, & Iſrael (which the ancient Greek, therefore, hath over-boldly thruſt into the text) and the godly of his Poſterity; becauſe the term is ſo oft given unto them, Chap.41.8, 9.& 44.1,2.& 21.24. & 45.4. & 48.20. And others, of the Prophet Eſay; unto whom they apply thoſe places. Ch.43.10. & 44.26.& 49.5. which a late Writer alſo avoweth. But theſe two latter carry no probability at all with them.

whom I uphold] Whom I am with, to ſtrengthen, ſupport, and enable him, unto the office and work that I have aſſigned him, Ch.49.5,8. Chriſt principally, Ch.53.10. John 16. 32.& 17.4. Cyrus, as a type of him. Ch.45.1,2,5. Or, as the Jewiſh Doctors read it, *whom I lean upon*; as Kings do on thoſe that ſerve them, 2 King.5.18.& 7.2,13. whom I truſt unto, or rely upon, for the performance of what I entruſt him with; and this, alſo, many of ours admit. See of Chriſt, Heb.3.2. of Cyrus, Chap.44.28. But I find not where the word, here uſed, hath this notion; the former, very commonly and conſtantly, Exod.17.12. Pſalm 16.5.& 17.5.& 41.12.& 63.8. Chap.33. 15.& 41.10,13. and to that, therefore, I adhere. Heb. *I will uphold him*; the demonſtrative, for the relative: as Ch. 33. 20,21.

mine Elect] Or, choice one: the term is uſed of Moſes, Pſal. 106.23. of Saul, 2 Sam.21.6. of Iſrael and Jacob, and his Poſterity, Pſalm 105.6,43.& 106.5. Ch.43.20.& 45.4. & 65.9,15. See Ch.14.1. & 41.8,9. & 44 1, 2. of Chriſt true, in a more ſpecial manner, ſet apart by God, for the work of mediation, ch.43.10. John 6.27,29.& 10.36. 1 Pet.1.20.& 2.4. of Cyrus, as a type, deſigned for the deliverance of Gods people, Ch. 44.28.& 45.3,4.

in whom *my ſoul delighteth*:] Or, *is well pleaſed*, Deut.33. 11,24. Ezek.20.40. who alone is in ſpecial manner acceptable to me. Mat.3.17.& 17. 5. and no means of reconcilement, or free acceſſe to me, but by him, John 14.6. Eph.1.4,6. & 2.14, 18. a defect of the relative; as Gen.39.4. Chap.40.20. & 41. 3. ver.5. and by a metaphorical reſpect had to man, *his ſoul*, for *himſelf*; as Chap.1.14. Amos 6.8. with Heb.6.13. which yet may have ſome reference to Cyrus, in regard of the work done by him, and, by God, accepted of, for the good of his people, Chap.45.3,4. and whom he is, therefore, ſaid to affect. See Chap.48.14.

I have put my ſpirit upon him] Or, *on whom I have put my ſpirit*: the like defect, with that in the firſt branch. Of Chriſt, ſee ch.11.2.& 61.1. John 1.33,34.& 3.34. of Cyrus, ſee Ezr. 1.1. as of Sampſon, Judg.13.25. and of Saul, 1 Samuel 10. 9,10.

he ſhall bring forth judgment to the Gentiles] He ſhall be their Governor, executing judgment upon them, & among them, calling, converting, conquering, ſubduing, ruling, and over-ruling them by his Word and Spirit, Pſalm 2.8. & 45.4,5. & 110.2. chap.2.3,4. & 49.6. Rev.6.2. & 19.11-16. So of Chriſt. Of Cyrus, as proclaiming Gods mind and purpoſe to all people, concerning the reſtitution of his people, and executing of his judgment on thoſe that detained Gods people in captivity, and ſuch as adhered to them, Ezra. 1. 1. See ver.3.

V.2. *He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets*] Of Chriſt, ſome expound it, that he ſhall not come with noiſe and ſtir, or with pomp and ſtate, as Worldly Princes and Potentates are wont to do; but in a meek, ſtill, quiet, and lowly manner, Zach.9.9. Matth.12.14,19. & 21.5. Others, that he ſhall not carry himſelf contentiouſly, and clamorouſly, with paſſion and perturbation; (for *anger* and *clamour*, go commonly together, Eph.4.31. and perſons poſſeſſed with wrath and rage, are ſo loud, many times, that they may be heard abroad in the ſtreets. Therefore Matthew rendreth it, *he ſhall not contend*) but ſhall adviſedly and conſiderately demean himſelf, and diſpoſe things with tranquility and calmneſſe of Spirit, Ch.11.2. (in which ſenſe, alſo, ſome apply it to Cyrus) The Hebrew Commenters conceive it to have reſpect unto worldly Judges; who, in keeping Courts, are fain to ſpeak with extention of voice and vehemency, to cauſe men to keep ſilence, and attend to their dooms; which the Meſſias ſhall not need, men being of themſelves ready to hear and obey him, though ſpeaking calmly and quietly to them, Gen. 49. 10. 1 King. 19. 12. Pſal. 18. 44, 45. Chap. 2. 3.

lift up] *his voice* : to be ſupplyed from the following branch; as Chap.30.17. So v.11. Yet ſome of the Rabbines ſupply, *face* : *He ſhall not lift up* faces. That is, *He ſhall not reſpect* the perſon of any, Exod.23.3. Deut.16.19. 2 Chr.19.7. Matth.22.16. Rom.2.8–11. But the former ſeems the plain and genuine ſenſe of the place.

V. 3. *A bruiſed reed he ſhall not break, and the ſmoking flax ſhall he not quench* :] Either, as the Jewiſh Commenters, he ſhall not tyrannize over, but nouriſh and cheriſh the poor and feeble ones, ſuch are wont, by great ones, to be oppreſſed, Pſal.72.2,4,12–14. Ezek.34.21,22. Or, as moſt of ours, He ſhall not deal roughly and rigorouſly with weak and tender ſouls, but ſhall ſupport and ſtrengthen them, deal mildly and gently with them, and be tender-hearted towards them, Chap. 40.11,29–31. Ezek. 34.24. Some apply it to Cyrus, as an inſtrument of delivering and reſcuing Gods then poor and feeble ones, as a ſhepherd his ſheep, out of the hands of their oppreſſors, and from thoſe countries, into which, by their cruelty, they had been ſcattered, Ch.44. 28. & 45. 13. Ezek. 34. 4–6, 12,13.

a bruiſed reed] Or, *cane*. An embleme of inability, and imbecillity. See Ch. 36. 6.

the ſmoking flax] *Flax*, that is, a weik of *flax*; as *flax*, for, ſtrings, or, threds of *flax*, Judg.15.14. And ſo fully, *threds of tow*, Judg.16.9. *ſmoking*; having more ſmoke, then light, ch. 50.10. or, *burning dimly*; almoſt ſpent, and ready to go out; as thoſe that are dim-ſighted, and can hardly ſee, having almoſt loſt their ey-ſight; of whom the word is uſed, Gen.27.1. 1 Sam.3.2. Zach.11.17.

not quench] As ch.43.17. Heb. *not quench it* : a redundancy; as Gen.2.17. Matth.21.41. He ſhall not blow out, but blow up, raiſe, trim, ſupply, ſnuff, and make to burn brighter, Exod.27.21. 1 Sam.3.3. The poſſitive implyed in the privative; as in the branch fore-going.

he ſhall bring forth judgement unto truth] Though he favour the weak, yet ſhall he not ſpare the wicked, but judge according to truth and equity, Exod. 23.2,3,6. Levit.19.15. Deut. 16.20. Ch.11.3,4. Joh.7.24. See ver.1,4. *truth* is uſed ſometime for, *equity* and *fidelity*, Judg. 9. 16. Ch. 38. 3. & 48. 1. ſometime, for the *due* and *ful performance* of ought, Joſh. 2. 12. 2 Sam.7.28. Joh. 1. 14, 17. It may well be taken either way here.

V. 4. *He ſhall not fail, nor be diſcouraged, until he have ſet judgement in the earth*] He ſhall not faint, nor be diſheartned, in regard of thoſe difficulties that ſhall encounter him, in his purſuit of the work enjoyned him, but go on couragiouſly, until he have diſpatcht it. See Joh. 17.4. Heb.12.2,3. See alſo ch 45.1,2,5,13. The Evangeliſt rendreth it, Matth.12. 20. *until he bring forth judgement unto victory*. That is, until he have overcome all oppoſitions that he ſhall meet withal, in the execution of the judgement to be executed by him, according to Gods purpoſe and appointment; and ſubdued all the enemies and oppreſſors of Gods people. This of Chriſt, ſee Rom.8.36. & 16. 20. 1 Cor. 15. 25. Rev.3.21. & 6.2. Of Cyrus, Ch.44. 28. & 45. 1.

fail] As a Lamp, or Taper, doth when it is even ſpent, and the oyl, or wax, that fed it, faileth. For it is the ſame word that was of a *weik*, ver.3. And ſome, therefore, expound it of ſeeing clearly, and diſcerning things aright in judgement, ch. 11. 2, 3. See Deut. 34 7. Zach. 11.17. And they expound the whole paſſage thus, He ſhall be neither miſled by ignorance and miſtake, nor forced aſide through fear. But I conceive the former here intended, when men faint, their eyeſight faileth, 1 Sam.14.29. Lam. 5.17. For they are wide, who expound it, He ſhall do nothing in paſſion, or anger; becauſe of that, Pſal.6.7. For the word there ſignifieth, not *anger*, but *grief*; as Eccl.7.3.

be diſcouraged] Heb. *be broken*. The ſame word that was uſed of *a reed*, or, *cane*, ver. 3. or, *bruiſed*. For it differeth ſomewhat from *broken*, ver. 3. and it is uſed in a notion *of oppreſſion*, 1 Sam.12.3,4. ch.58.6. Hoſ.5.11. Amos 4.1. whence ſome here expound it actively, *He ſhall not oppreſs*. But the word is uſed paſſively, in the former ſenſe, Eccl.12.6. Others, *He ſhall not run*; referring it to another root; and expounding it, either of timidity and cowardiſe, that ſetteth men on running, ch.21.14,15. Jer.48.9. or of temerity and turbulency, that maketh men run on head, Job 5. 13. Prov. 19. 2. and ſo the meaning ſhould be; He ſhall do all things conſiderately and adviſedly, not haſtily, or raſhly. See ver. 2. But I concur rather with the firſt.

until] This particle is here taken, not in way determination, as if he ſhould then begin to faint and fail, though not before; as Gen.24.19,33. & 27.44. & 49. 10. 1 Sam. 1.22. Pſal. 132. 5. ch. 36. 17. but in way of continuation; that ſo long he ſhould perſiſt and hold out, without fainting or failing; there being no needful mention of not fainting, or failing, any longer, then till then; becauſe from thence forward, all difficulties being now utterly removed, there could be no ſuſpition, or fear of ought in that kinde. So Gen. 28. 15. Pſal. 71. 18. Cant.3. 4. ch.22 14. Matth. 1.25. & 13. 33.

ſet judgement] Setled things in due ſort, according to Gods appointment.

in the earth] Or, *on the earth*; here below; as Pſal.135.6. Mat.6. 10. & 18.18. Or, *in the land*, to wit, of Gods people; as diſtinguiſhed from other nations, mentioned in the next clauſe. So ch. 4.2. & 14. 2. & 16.1. & 19.24. But whether way we take it, I cannot aſſent unto that late learned Annotator, who, by *judgement*, underſtanding *condemnation*; (as the like term is uſed, Joh. 5.24, 29.) would have the words to be rendred, *until he lay condemnation* along *on the ground*; as ſome, ſaith he, are ſaid *to lay juſtice on the ground*, Hoſh. 10. 7. that is, until he hath utterly abandoned and aboliſhed it. But this ſenſe ſeemeth too coact, nor to fit ſo well in this place,

and the Iles ſhall wait for his Law] *The Iles*, or, *Lands*; as ver. 10. ch. 41. 1. & 51.5. and *lands*, for, people, or, nations; as ch.37.18. Not the Jews onely, but the Gentiles alſo; the people of divers countries, ſhall willingly, and readily receive and embrace his doctrine and dictates. *Law*, for, *doctrine*; as Ch.1.10. See Gen. 49.10. Pſal.18.43,44. Ch. 2.3,4. Act.2. 42. & 13. 48. & 14. 1.

V. 5. *Thus ſaith God the Lord*] The former word ſignifies *might* and *power* : and ſo the Greek, ſometime; as Exod. 20.5. And ſome of ours conſtantly expreſs it, *the mighty God* : tho that in a verſion need not; no more then for us, in engliſh, to ſay ever, for *God, the good God*; albeit the term of *God* be deemed, not without good ground, to come from the word, *good*. Of the latter, ſee on Ch. 1. 2. ver.8. This large deſcription of God is here inſerted, as well to intimate his ability to go thorow with whatſoever he undertakes, as his fidelity in making good all his Promiſes.

he that created the heavens] Or, *heaven*; ſee ch.1. 1. Gen. 1. 1. Ch.40.26. & 48. 13. Zach.12.1.

and ſtretched them out] Or, *it*; as a curtain, or canopy, Pſal.104.2. Ch.40.22.

he that ſpread forth the earth] Made it appear above the water wherein it lay, as buried and drowned before, Gen.1.9. Pſal. 136. 6. ch.40. 28. & 44.24. 2 Pet.3.3. The ſame word that is uſed of the skie that over-ſpreadeth the earth, Gen. 1. 6.– 8.

and that which cometh out of it] Heb. *the off-ſprings*, or, *the proceeds* of it; as ch.34.1. See Gen.1. 11.

he that giveth breath unto the people upon it, and ſpirit to them that walk therein] Or, *thereon*, rather; as ver. 4. *breath*, and *ſpirit* of life, Gen. 2. 7. & 6. 17. Prov.24.27. Job 33. 4. Act. 17. 25, 28.

V. 6. *I the Lord have called thee*] Chriſt my Son, and Servant, Pſal. 2.8. Heb.5.4,5. See ver. 1.

in righteouſneſs] In a juſt and righteous courſe; or, in faithfulneſs, to fulfil my promiſe, Ch.1.27. & 46. 13. Act.13. 23,32,33. See ch.41 2. & 45.13.

and will hold thine hand] To direct and aſſiſt thee, Pſal.16.8. & 73.23,24. Ch.41. 13. & 42. 1. & 45. 1.

and will keep thee] From miſcarrying, Pſal.17.8. & 91. 11. Ch. 49. 2.

and give thee for a covenant of the people] To be the Mediator and a ratifier of the covenant, plighted between me and my people the Jews, Gen.17.4,17. & 22. 18. Deut.5.3. & 29.10–12. Ch.49. 8. Rom.15. 8. 2 Cor. 1.20. Hebr. 7. 22. & 11.24.

for a light to the Gentiles] Or, *to the Gentiles.* To comfort and cheer them up; as light is cheerful and delightful, Eccl. 11. 7. Pſal. 27. 1. Or to bring them out of ſpiritual darkneſs, into the light of grace and life, Ch. 9.2. & 49. 6. Luk. 2. 32. Act. 13. 47. & 26.18, 23. Col. 1. 13. Or, to go before them, and conduct them in the way that tends and leads to life eternal, Luke 2.32. A metaphor taken from ſuch as go before paſſengers, journeying in the dark, with a light: or to the pillar, that by night, conducted the children of Iſrael in the deſart, Exod. 13. 21, 22. Num. 9. 15. & 10. 33. Pſal. 105. 39.

V. 7. *To open the blinde eyes*] To illighten the minds of thoſe that were, by nature, ſpiritual blinde, with the ſound knowledg of ſaving truth, Ch.35. 5. Act.26.18. 2 Cor.4.4,6. Eph.1.18. & 4. 18,19. Rev.3.18.

to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe] The ſame thing, in divers terms repeated, to deliver them from the thraldom of ſin and ſatan, whereof their captivity in Babylon, was a type, Ch.45. 13. & 49. 9. & 61.1. Zach. 9.11. Luke 4. 18. Rom.6. 6, 14. Col.1.13. 2 Tim.2.26. Tit. 2. 14. Hebr.2.14,15.

priſoners] Heb. *priſoner.* But taken collectively; as Pſal. 79. 11. & 102. 20. Ch. 10. 4. & 24.22. properly, *a bound one*, Pſal.68.6. Whence alſo the priſon-houſe is called *an houſe of bond*, or, *bonds*, Jer.37.15.

priſon] Heb. *cloſure*; or houſe of *cloſure*; or, *ſhutting up*; as Pſal. 142. 5. Ch.24.22. where the notation of the word is, *cloſure*; for an houſe, or place of *encloſure*; as *reſtraint*; for an houſe, or place of *reſtraint*, 2 Kings 25.29. Jer. 52. 33.

ſit in darkneſs] Or, *in the dark*; as Pſal.88.6. Like priſoners in a dungeon, into which light hath no acceſs, Ch. 9.2. Luke 1. 79.

priſon-houſe] Heb. *houſe*, or, *place*, (for the word is in Hebrew, a very general term, Job 8.17. 2 Sam. 15. 17, Pſal.84. 3. Prov. 8.2. Ezek. 1. 27.) of *reſtraint*; as 1 Kings 22. 27. 2 Kings. 17. 4. Jerm. 37. 4. & 52. 31. ver. 22. It is uſed with an ellipſis either way, ſometime, *houſe*, or, *place* alone, as ſome take it, Ch.14.17. ſometime, *reſtraint* alone, for *houſe*, or, *place of reſtraint*; as above.

V. 8. *I am the Lord, that is my name*] Or, *This*, to wit, *Jehovah*, Exod.15.3. *Is my name*, Pſal.83. 18. the name, whereby I am, and will be diſcerned, and diſtinguiſhed, as having my being of my ſelf, from all idols, and falſe gods, that have their being from others, Exod.3.14. Deut.6.4. 1 Kings 19. 21, 22. And thereby I will alſo, in a more ſpecial manner, be known to my people, in making good all my gratious promiſes to them for their good, Exod. 6. 3. For the Talmudiſts, and thoſe that follow them, are here moſt ridiculous; who read the words, *Hu* is *my name*; and thence coin us a new name of God, which they uſe in ſome of their prayers; as they do alſo, *Aphhu*, from 2 Kings 2.14. Whereas the word ſignifies no more then *this*, or, *that*, here; *he alſo*, there.

and my glory will I not give to another, nor my praiſe to graven images] I am jealous of my glory, and will not ſuffer it, therefore, to be imparted to any other, but will ſeverely avenge my ſelf on any that ſhall ſo do, Exod.20.5. Deut.4 15--19,23,24. Or, I will not ſuffer my glory to be impaired, as it would be, ſhould I fail in the performance of any of my predictions, or promiſes, and ſo give idolaters occaſion to advance their idols above me. See Ch. 48. 11.

to another] *To any other*, ſimply. Or, *to any other* (that is, *ſtrange*; as Mar.16.17.) *another*, for, *another* god; or, *a ſtrange* god; as Pſal. 16.4. A defect of the ſubſtantive, (as Ch.43. 12.) taken collectively in either.

graven images] For images of all ſorts. See on Chap. 41. 29.

V. 9. *Behold the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them*] As in times paſt I have been true in my promiſes, ſo will I be for time to come, Joſh.7.5. & 23.3,5. 1 Kings 8. 23--25. Or, as my predictions to Ezekiah, concerning the Babylonian deportation ſo long before delivered, have already been effected. So now I fore-tel other things, concerning the downfal of Babylon, and the deliverance of my people, temporally, by Cyrus; ſpiritually, by Chriſt; long before any ſeeds, or ſigns of either, appear. That which before he challenged any of their falſe gods to do; and whereby he confirmeth his own divine power, and convinceth them as counterfeits. See Ch. 41. 22--24,26,28,29.

ſpring forth] Or, *bud out*, Gen. 2. 5. And as there, when no ſight of any ſuch matter yet appeared, or means that might produce it.

tell you] Heb. *make you hear*; as Ch. 41. 26.

V. 10. *Sing unto the Lord a new ſong*;] *A new ſong.* That is, ſay ſome, an excellent one: or rather, *a new ſong*, of a new matter, for a new mercy, upon a new occaſion. For it hath reference to thoſe *new* matters, mentioned, ver. 9. See Ch. 43.19. Jer.31, 22. Pſal. 32.7. & 33.3. & 96.1. & 98. 1.

and his praiſe from the end of the earth] Or, *from the lands end*; as Pſal. 72. 8. Ch.24.16. Either from all parts, where Gods people remained as exiles, Ch. 11. 12. or where Babylon had exerciſed here rigor, Ch.14.5--7,16,17.

ye that go down to ſea] That are employed in ſhipping, as merchants, or, as mariners, Pſal.107.23. Let all praiſe God every where, both by ſea and land, Pſal.96.11,12.

and all that is therein] Heb. *the fulneſs thereof*; as Pſal. 96. 11. & 98. 7. Yet not fiſhes, but men, that trade and trafick there. For that ſeems over-nice that ſome here have, that the Ilands themſelves ſhould be called the *filling* of the ſea, as being ſet in the ſea, like pearls, or precious ſtones, in the hollow of a ring, or other jewels. Becauſe of ſuch the word is ſometime uſed, Exod.25.7. & 28. 17.

the Iles, and the Inhabitants thereof] Or, *Lands*: as ver. 4. or, *ſea-coaſts*, and thoſe that border upon the Sea: as Chap. 24. 15.

V. 11. *Let the wilderneſſe, and the cities thereof, lift up* their voice] See the like defect, ver.2. See Chap. 35.1.

the villages that Kedar doth inhabit] The Arabians, or Iſhmaelites that dwelt in ſcattered villages, or in tents, Gen. 25 13. Chap.21.17.

let the Inhabitants of the rock ſing] Or, of *Petra*; the chief city of Arabia. See Chap.16.1.

let them ſhout from the top of the mountains] That is, as ſome, thoſe that are moſt ſavage, ſuch as mountainees commonly are, Jer.3.2. but to be civilized under the Kingdom of Chriſt, chap.2.4. & 11.6-9. Others think it an alluſion to thoſe ſentinels, or, watch-towers, ſituate on the tops of high hills, or other eminencies, from whence meſſengers uſed to call people together, to acquaint them with what good tidings they brought. See Chap. 40.9.

top] Heb. *head*: as chap.2.1.

V. 12. *Let them give glory to the Lord, and declare his praiſe in the Ilands*] Or, *Lands*, or *Countries.* See ver.10.

V.13. *The Lord ſhall go forth*]. To wit, to war againſt the enemies of his people. See Chap.37.36.

as a mighty man] Or, *a mighty* one: ſo Job 16.14. Pſal. 78. 65.

he ſhall ſtir up jealouſie] Or, his *jealouſie*; that is, his raging wrath, and fierce indignation, Prov.6.34. ſo Deut. 19. 20. chap.59.17. fitly termed *jealouſie*, becauſe proceeding from a vehement and ardent affection, both of love to his people, and regard to his own honour, Deut.4.19. Chap. 37. 32. Zach. 1. 14. a defect of the pronoun; as Chap.40. 12. he will ſet with much fury and fierceneſſe upon them. See Pſalm 78. 38.

like a man of war] Heb. *a man of warres*, as 1 Chron.28.3. a man much exerciſed in wars, that hath fought many battles. See Exod.15.3.

he ſhall cry] Or, *ſhout*, Pſal.78.65. as military men uſe to do, in giving the onſet, in joyning battle in the field, or onſlaught in the aſſault of a city. See Jer.48.33. Amos 1.14.

yea, roar,] Like a mighty fierce Lion, that breaketh in with violence upon the flock; and with his hideous roaring, affrighteth both ſheep and ſhepherd, Amos 1.2. & 3.8. or, *make an hideous cry*; for the word that ſignifieth *roaring* properly, is another; this is no where found, but here, and Zeph. 1. 14. and imports a louder and more hideous cry, then the *ſhout* before-mentioned.

he ſhall prevail againſt his enemies] Or, *behave himſelf mightily*, or, *play the valiant man*, Job 13. 25. See Pſal. 118. 15, 16.

V. 14. *I have long time holden my peace, I have been ſtill*, and *refrained my ſelf*:] Or, *I have refrained my ſelf*; for there is no copulative in the text: ſo chap.41.16. The words of God himſelf, (in regard whereof, ſome prefix the word, *ſaying*; as Pſal.105.15. Act.7.32.) profeſſing, that he had long forborn to execute judgment, and take vengeance in the behalf of his people, (as Pſal. 50.21. & 83.1.) reſtraining his wrath, (ch. 48.9. & 62.1.) like a woman in travel, ſtriving to hold in her breath; for the next branch ſeems to imply ſome alluſion thereunto, ſee Jer.44.22. the word is uſed of Joſeph, Gen. 43.31. & 45.1.

long time] Heb. *from an age.* So Gen.6.4. Jer.5.15.

now will I cry like a travelling woman] Or, *cry out*; (the word is no where elſe found) as a woman in pain, that being not able to hold her breath any longer, cryeth out in her travel, and can have no eaſe, or reſt, untill ſhe be delivered, Chap.26.17. Rev.12.2. Hence, ſome would have one of the Hebrew Mid-wives, in Egypt, termed *Pua*, Exod.1.15. which may not be altogether improbable, becauſe they are converſant about women, in ſuch caſes; or rather, becauſe with much *cry*, her mother had been delivered of her; as Jabez his mother, of him, with much *pain*, 1 Chr.4.9. for they ſeem to miſ-tranſlate the word, who render it, to *hiſſe*, as ſome kind of ſerpent, whoſe name cometh neer it, Chap.14.29. & 59.5. for that name is deemed to come from another root: nor ruling them by his Word and Spirit, Pſalm 2.8. & 45.4,5. & 110.2. chap.2.3,4. & 49.6. Rev.6.2. & 19.11-16. So of Chriſt. Of Cyrus, as proclaiming Gods mind and purpoſe to all people, concerning the reſtitution of his people, and executing of his judgment on thoſe that detained Gods people in captivity, and ſuch as adhered to them, Ezra. 1. 1. See ver.3.

V.2. *He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets*] Of Chriſt, ſome expound it, that he ſhall not come with noiſe and ſtir, or with pomp and ſtate, as Worldly Princes and Potentates are wont to do; but in a meek, ſtill, quiet, and lowly manner, Zach.9.9. Matth.12.14,19. & 21.5. Others, that he ſhall not carry himſelf contentiouſly, and clamorouſly, with paſſion and perturbation; (for *anger* and *clamour*, go commonly together, Eph.4.31. and perſons poſſeſſed with wrath and rage, are ſo loud, many times, that they may be heard abroad in the ſtreets. Therefore Mattthew rendreth it, *he ſhall not contend*) but ſhall adviſedly and conſiderately demean himſelf, and diſpoſe things with tranquility and calmneſſe of Spirit, Ch.11.2. (in which ſenſe, alſo, ſome apply it to Cyrus) The Hebrew Commenters conceive it to have reſpect unto worldly Judges; who, in keeping Courts, are fain to ſpeak with extention of voice and vehemency, to cauſe men to keep ſilence, and attend to their dooms; which the Meſſias ſhall not need, men being of themſelves ready to hear and obey him, though ſpeaking calmly and quietly to them, Gen. 49. 10. 1 King. 19. 12. Pſal. 18. 44, 45. Chap. 2.3.

lift up] *his voice:* to be ſupplyed from the following branch; as Chap.30.17. So v.11. Yet ſome of the Rabbines ſupply, *face: He ſhall not lift up* faces. That is, *He ſhall not reſpect* the perſon of any, Exod.23.3. Deut.16.19. 2 Chr.19.7. Matth.22.16. Rom.2.8–11. But the former ſeems the plain and genuine ſenſe of the place.

V. 3. *A bruiſed reed he ſhall not break, and the ſmoking flax ſhall he not quench:*] Either, as the Jewiſh Commenters, he ſhall not tyrannize over, but nouriſh and cheriſh the poor and feeble ones, ſuch are wont, by great ones, to be oppreſſed, Pſal.72.2,4,12--14. Ezek.34.21,22. Or, as moſt of ours, He ſhall not deal roughly and rigorouſly with weak and tender ſouls, but ſhall ſupport and ſtrengthen them, deal mildly and gently with them, and be tender-hearted towards them, Chap. 40.11,29-31. Ezek. 34.24. Some apply it to Cyrus, as an inſtrument of delivering and reſcuing Gods then poor and feeble ones, as a ſhepherd his ſheep, out of the hands of their oppreſſors, and from thoſe countries, into which, by their cruelty, they had been ſcattered, Ch.44. 28. & 45. 13. Ezek. 34. 4-6, 12,13.

a bruiſed reed] Or, *cane.* An embleme of inability, and imbecillity. See Ch. 36. 6.

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not quench] As ch.43.17. Heb. *not quench it;* a redundancy; as Gen.2.17. Matth.21.41. He ſhall not blow out, but blow up, raiſe, trim, ſupply, ſnuff, and make to burn brighter, Exod.27.21. 1 Sam.3.3. The poſſitive implyed in the privative; as in the branch fore-going.

he ſhall bring forth judgement unto truth] Though he favour the weak, yet ſhall he not ſpare the wicked, but judge according to truth and equity, Exod. 23.2,3,6. Levit.19.15. Deut. 16.20. Ch.11.3,4. Joh.7.24. See ver.1,4. *truth* is uſed ſometime for, *equity* and *fidelity*, Judg. 9. 16. Ch. 38. 3. & 48. 1. ſometime, for the *due* and *ful performance* of ought, Joſh. 2. 12. 2 Sam.7.28. Joh. 1. 14, 17. It may well be taken either way here.

V. 4. *He ſhall not fail, nor be diſcouraged, until he have ſet judgement in the earth*] He ſhall not faint, nor be diſheartned, in regard of thoſe difficulties that ſhall encounter him, in his purſuit of the work enjoyned him, but go on couragiouſly, until he have diſpatcht it. See Joh. 17.4. Heb.12.2,3. See alſo ch 45.1,2,5,13. The Evangeliſt rendreth it, Matth.12. 20. *until he bring forth judgement unto victory.* That is, until he have overcome all oppoſitions that he ſhall meet withal, in the execution of the judgement to be executed by him, according to Gods purpoſe and appointment; and ſubdued all the enemies and oppreſſors of Gods people. This of Chriſt, ſee Rom.8.36. & 16. 20. 1 Cor. 15. 25. Rev.3.21. & 6.2. Of Cyrus, Ch.44. 28. & 45. 1.

fail] As a Lamp, or Taper, doth when it is even ſpent, and the oyl, or wax, that fed it, faileth. For it is the ſame word that was of a *weik*, ver.3. And ſome, therefore, expound it of ſeeing clearly, and diſcerning things aright in judgement, ch. 11. 2,3. See Deut. 34 7. Zach.11.17. And they expound the whole paſſage thus, He ſhall be neither miſled by ignorance and miſtake, nor forced aſide through fear. But I conceive the former here intended, when men faint, their eyeſight faileth, 1 Sam.14.29. Lam.5.17. For they are wide, who expound it, He ſhall do nothing in paſſion, or anger; becauſe of that, Pſal.6.7. For the word there ſignifieth, not *anger*, but *grief*; as Eccl.7.3.

be diſcouraged] Heb. *be broken.* The ſame word that was uſed of *a reed*, or, *cane*, ver. 3. or, *bruiſed.* For it differeth ſomewhat from *broken*, ver. 3. and it is uſed in a notion *of oppreſſion*, 1 Sam.12.3,4. ch.58.6. Hoſ.5.11. Amos 4.1. whence ſome here expound it actively, *He ſhall not oppreſs.* But the word is uſed paſſively, in the former ſenſe, Eccl.12.6. Others, *He ſhall not run*; referring it to another root; and expounding it, either of timidity and cowardiſe, that ſetteth men on running, ch.21.14,15. Jer.48.9. or of temerity and turbulency, that maketh men run on head, Job 5. 13. Prov. 19. 2. and ſo the meaning ſhould be; He ſhall do all things conſiderately and adviſedly, not haſtily, or raſhly. See ver. 2. But I concur rather with the firſt.

until] This particle is here taken, not in way determination, as if he ſhould then begin to faint and fail, though not before; as Gen.24.19,33. & 27.44. & 49. 10. 1 Sam. 1.22. Pſal. 132. 5. ch. 36. 17. but in way of continuation; that ſo long he ſhould perſiſt and hold out, without fainting or failing; there being no needful mention of not fainting, or failing, any longer, then till then; becauſe from thence forward, all difficulties being now utterly removed, there could be no ſuſpition, or fear of ought in that kinde. So Gen. 28. 15. Pſal. 71. 18. Cant.3. 4. ch.22 14. Matth. 1.25. & 13. 33.

ſet judgement] Setled things in due ſort, according to Gods appointment.

in the earth] Or, *on the earth*, here below; as Pſal.135.6. Mat.6. 10. & 18.18. Or, *in the land*, to wit, of Gods people; as diſtinguiſhed from other nations, mentioned in the next clauſe. So ch. 4.2. & 14. 2. & 16.1. & 19.24. But whether way we take it, I cannot aſſent unto that late learned Annotator, who, by *judgement*, underſtanding *condemnation*; (as the like term is uſed, Joh. 5.24, 29.) would have the words to be rendred, *until he lay condemnation* along *on the ground*; as ſome, ſaith he, are ſaid *to lay juſtice on the ground*, Hoſh. 10. 7. that is, until he hath utterly abandoned and aboliſhed it. But this ſenſe ſeemeth too coact, nor to fit ſo well in this place.

and the Iles ſhall wait for his Law] *The Iles*, or, *Lands*; as ver. 10. ch. 41. 1. & 51.5. and *lands*, for, people, or, nations; as ch.37.18. Not the Jews onely, but the Gentiles alſo; the people of divers countries, ſhall willingly, and readily receive and embrace his doctrine and dictates. *Law*, for, *doctrine*; as Ch.1.10. See Gen. 49.10. Pſal.18.43,44. Ch. 2.3,4. Act.2. 42. & 13. 48. & 14. 1.

V. 5. *Thus ſaith God the Lord*] The former word ſignifies *might* and *power*; and ſo the Greek, ſometime; as Exod. 20.5. And ſome of ours conſtantly expreſs it, *the mighty God*: tho that in a verſion need not; no more then for us, in engliſh, to ſay ever, for *God, the good God*; albeit the term of *God* be deemed, not without good ground, to come from the word, *good.* Of the latter, ſee on Ch. 1. 2. ver.8. This large deſcription of God is here inſerted, as well to intimate his ability to go thorow with whatſoever he undertakes, as his fidelity in making good all his Promiſes.

he that created the heavens] Or, *heaven*; ſee ch.1. 1. Gen. 1. 1. Ch.40.26. & 48. 13. Zach.12.1.

and ſtretched them out] Or, *it*; as a curtain, or canopy, Pſal.104.2. Ch.40.22.

he that ſpread forth the earth] Made it appear above the water wherein it lay, as buried and drowned before, Gen.1.9. Pſal. 136. 6. ch.40. 28. & 44.24. 2 Pet.3.3. The ſame word that is uſed of the skie that over-ſpreadeth the earth, Gen. 1. 6.- 8.

and that which cometh out of it] Heb. *the off-ſprings*, or, *the proceeds* of it; as ch.34.1. See Gen.1. 11.

he that giveth breath unto the people upon it, and ſpirit to them that walk therein] Or, *thereon*, rather; as ver. 4. *breath*, and *ſpirit* of life, Gen. 2. 7. & 6. 17. Prov.24.27. Job 33. 4. Act. 17. 25, 28.

V. 6. *I the Lord have called thee*] Chriſt my Son, and Servant, Pſal. 2.8. Heb.5.4,5. See ver. 1.

in righteouſneſs] In a juſt and righteous courſe; or, in faithfulneſs, to fulfil my promiſe, Ch.1.27. & 46. 13. Act.13. 23,32,33. See ch.41 2. & 45.13.

and will hold thine hand] To direct and aſſiſt thee, Pſal. 16. 8. & 73.23,24. Ch.41. 13. & 42. 1. & 45. 1.

and will keep thee] From miſcarrying, Pſal.17.8. & 91. 11. Ch. 49. 2.

and give thee for a covenant of the people] To be the Mediator and a ratifier of the covenant, plighted between me and my people the Jews, Gen.17.4,17. & 22. 18. Deut.5.3. & 29.10–12. Ch.49. 8. Rom.15. 8. 2 Cor. 1.20. Hebr. 7. 22. & 12.24.

for a light to the Gentiles] Or, *to the Gentiles*. To comfort and cheer them up; as light is cheerful and delightful, Eccl. 11. 9. Pſal. 27. 1. Or to bring them out of ſpiritual darkneſſe, into the light of grace and life, Ch. 9. 2. & 49. 6. Luk. 2. 32. Act. 13. 47. & 26. 18, 23. Col. 1. 13. Or, to go before them, and conduct them in the way that tends and leads to life eternal, Luke 2. 32. A metaphor taken from ſuch as go before paſſengers, journeying in the dark, with a light: or to the pillar, that by night, conducted the children of Iſrael in the deſart, Exod. 13. 21, 22. Num. 9. 15. & 10. 33. Pſal. 105. 39.

V. 7. *To open the blinde eyes*] To illighten the minds of thoſe that were, by nature, ſpiritual blinde, with the ſound knowledg of ſaving truth, Ch. 35. 5. Act. 26. 18. 2 Cor. 4. 4, 6. Eph. 1. 18. & 4. 18, 19. Rev. 3. 18.

to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe] The ſame thing, in divers terms repeated, to deliver them from the thraldom of ſin and ſatan, whereof their captivity in Babylon, was a type, Ch. 45. 13. & 49. 9. & 61. 1. Zach. 9. 11. Luke 4. 18. Rom. 6. 6, 14. Col. 1. 13. 2 Tim. 2. 26. Tit. 2. 14. Hebr. 2. 14, 15.

priſoners] Heb. *priſoner*. But taken collectively; as Pſal. 79. 11. & 102. 20. Ch. 10. 4. & 24. 22. properly, *a bound one*, Pſal. 68. 6. Whence alſo the priſon-houſe is called *an houſe of bond*, or, *bonds*, Jer. 37. 15.

priſon] Heb. *cloſure*; or houſe of *cloſure*; or, *ſhutting up*; as Pſal. 142. 5. Ch. 24. 22. where the notation of the word is, *cloſure*; for an houſe, or place of *encloſure*; as *reſtraint*; for an houſe, or place of *reſtraint*, 2 Kings 25. 29. Jer. 52. 33.

ſit in darkneſs] Or, *in the dark*; as Pſal. 88. 6. Like priſoners in a dungeon, into which light hath no acceſs, Ch. 9. 2. Luke 1. 79.

priſon-houſe] Heb. *houſe*, or, *place*, (for the word is in Hebrew, a very general term, Job 8. 17. 2 Sam. 15. 17, Pſal. 84. 3. Prov. 8. 2. Ezek. 1. 27.) of *reſtraint*; as 1 Kings 22. 27. 2 Kings. 17. 4. Jerm. 37. 4. & 52. 31. ver. 22. It is uſed with an ellipſis either way, ſometime *houſe*, or, *place* alone, as ſome take it, Ch. 14. 17. ſometime, *reſtraint* alone, for *houſe*, or, *place of reſtraint*; as above.

V. 8. *I am the Lord, that is my name*] Or, *This*, to wit, *Jehovah*, Exod. 15. 3. *Is my name*, Pſal. 83. 18. the name, whereby I am, and will be diſcerned, and diſtinguiſhed, as having my being of my ſelf, from all idols, and falſe gods, that have their being from others, Exod. 3. 14. Deut. 6. 4. 1 Kings. 19. 21, 22. And thereby I will alſo, in a more ſpecial manner, be known to my people, in making good all my gratious promiſes to them for their good, Exod. 6. 3. For the Talmudiſts, and thoſe that follow them, are here moſt ridiculous; who read the words, *Hu* is *my name*; and thence coin us a new name of God, which they uſe in ſome of their prayers; as they do alſo, *Aphhu*, from 2 Kings 2. 14. Whereas the word ſignifies no more then *this*, or, *that*, here; *he alſo*, there.

and my glory will I not give to another, nor my praiſe to graven images] I am jealous of my glory, and will not ſuffer it, therefore, to be imparted to any other, but will ſeverely avenge my ſelf on any that ſhall ſo do, Exod. 20. 5. Deut. 4. 15--19, 23, 24. Or, I will not ſuffer my glory to be impaired, as it would be, ſhould I fail in the performance of any of my predictions, or promiſes, and ſo give idolaters occaſion to advance their idols above me. See Ch. 48. 11.

to another] *To any other*, ſimply. Or, *to any other* (that is, *ſtrange*; as Mar. 16. 17.) *another*, for, *another* god; or, *a ſtrange* god; as Pſal. 16. 4. A defect of the ſubſtantive, (as Ch. 43. 12.) taken collectively in either.

graven images] For images of all ſorts. See on Chap. 41. 29.

V. 9. *Behold the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them*] As in times paſt I have been true in my promiſes, ſo will I be for time to come, Joſh. 7. 5. & 23. 3, 5. 1 Kings 8. 23--25. Or, as my predictions to Ezekiah, concerning the Babylonian deportation ſo long before delivered, have already been effected. So now I fore-tel other things, concerning the downfal of Babylon, and the deliverance of my people, temporally, by Cyrus; ſpiritually, by Chriſt; long before any ſeeds, or ſigns of either, appear. That which before he challenged any of their falſe gods to do; and whereby he confirmeth his own divine power, and convinceth them as counterfeits. See Ch. 41. 22--24, 26, 28, 29.

ſpring forth] Or, *bud out*, Gen. 2. 5. And as there, when no ſight of any ſuch matter yet appeared, or means that might produce it.

tell you] Heb. *make you hear*; as Ch. 41. 26.

V. 10. *Sing unto the Lord a new ſong*;] *A new ſong*. That is, ſay ſome, an excellent one: or rather, *a new ſong*, of a new matter, for a new mercy, upon a new occaſion. For it hath reference to thoſe *new* matters, mentioned, ver. 9. See Ch. 43. 19. Jer. 31, 22. Pſal. 32. 7. & 33. 3. & 96. 1. & 98. 1.

and his praiſe from the end of the earth] Or, *from the lands end*; as Pſal. 72. 8. Ch. 24. 16. Either from all parts, where Gods people remained as exiles, Ch. 11. 12. or where Babylon had exerciſed here rigor, Ch. 14. 5--7, 16, 17.

ye that go down to ſea] That are employed in ſhipping, as merchants, or, as mariners, Pſal. 107. 23. Let all praiſe God every where, both by ſea and land, Pſal. 96. 11, 12.

and all that is therein] Heb. *the fulneſs thereof*; as Pſal. 96. 11. & 98. 7. Yet not fiſhes, but men, that trade and trafick there. For that ſeems over-nice that ſome here have, that the Ilands themſelves ſhould be called the *filling* of the ſea, as being ſet in the ſea, like pearls, or precious ſtones, in the hollow of a ring, or other jewels. Becauſe of ſuch the word is ſometime uſed, Exod. 25. 7. & 28. 17.

the Iles, and the Inhabitants thereof] Or, *Lands*: as ver. 4. or, *ſea-coaſts*, and thoſe that border upon the Sea; as Chap. 24. 15.

V. 11. *Let the wilderneſſe, and the cities thereof, lift up* their voice] See the like defect, ver. 2. See Chap. 35. 1.

the villages that Kedar doth inhabit] The Arabians, or Iſhmaelites that dwelt in ſcattered villages, or in tents, Gen. 25 13. Chap. 21. 17.

let the Inhabitants of the rock ſing] Or, of *Petra*; the chief city of Arabia. See Chap. 16. 1.

let them ſhout from the top of the mountains] That is, as ſome, thoſe that are moſt ſavage, ſuch as mountainees commonly are, Jer. 3. 2. but to be civilized under the Kingdom of Chriſt, chap. 2. 4. & 11. 6-9. Others think it an alluſion to thoſe ſentinels, or, watch-towers, ſituate on the tops of high hills, or other eminencies, from whence meſſengers uſed to call people together, to acquaint them with what good tidings they brought. See Chap. 40. 9.

top] Heb. *head*: as chap. 2. 1.

V. 12. *Let them give glory to the Lord, and declare his praiſe in the Ilands*] Or, *Lands*, or *Countries*. See ver. 10.

V. 13. *The Lord ſhall go forth*]. To wit, to war againſt the enemies of his people. See Chap. 37. 36.

as a mighty man] Or, *a mighty* one: ſo Job 16. 14. Pſal. 78. 65.

he ſhall ſtir up jealouſie] Or, his *jealouſie*; that is, his raging wrath, and fierce indignation, Prov. 6. 34. ſo Deut. 19. 20. chap. 59. 17. fitly termed *jealouſie*, becauſe proceeding from a vehement and ardent affection, both of love to his people, and regard to his own honour, Deut. 4. 19. Chap. 37. 32. Zach. 1. 14. a defect of the pronoun; as Chap. 40. 12. he will ſet with much fury and fierceneſſe upon them. See Pſalm 78. 38.

like a man of war] Heb. *a man of warres*, as 1 Chron. 28. 3. a man much exerciſed in wars, that hath fought many battles. See Exod. 15. 3.

he ſhall cry] Or, *ſhout*, Pſal. 78. 65. as military men uſe to do, in giving the onſet, in joyning battle in the field, or onſlaught in the aſſault of a city. See Jer. 48. 33. Amos 1. 14.

yea, roar,] Like a mighty fierce Lion, that breaketh in with violence upon the flock; and with his hideous roaring, affrighteth both ſheep and ſhepherd, Amos 1. 2. & 3. 8. or, *make an hideous cry*; for the word that ſignifieth *roaring* properly, is another; this is no where found, but here, and Zeph. 1. 14. and imports a louder and more hideous cry, then the *ſhout* before-mentioned.

he ſhall prevail againſt his enemies] Or, *behave himſelf mightily*, or, *play the valiant man*, Job 13. 25. See Pſal. 118. 15, 16.

V. 14. *I have long time holden my peace, I have been ſtill*, and *refrained my ſelf*:] Or, *I have refrained my ſelf*; for there is no copulative in the text: ſo chap. 41. 16. The words of God himſelf, (in regard whereof, ſome prefix the word, *ſaying*; as Pſal. 105. 15. Act. 7. 32.) profeſſing, that he had long forborn to execute judgment, and take vengeance in the behalf of his people, (as Pſal. 50. 21. & 83. 1.) reſtraining his wrath, (ch. 48. 9. & 62. 1.) like a woman in travel, ſtriving to hold in her breath; for the next branch ſeems to imply ſome alluſion thereunto, ſee Jer. 44. 22. the word is uſed of *Joſeph*, Gen. 43. 31. & 45. 1.

long time] Heb. *from an age*. So Gen. 6. 4. Jer. 5. 15.

now *will I cry like a travelling woman*] Or, *cry out*; (the word is no where elſe found) as a woman in pain, that being not able to hold her breath any longer, cryeth out in her travel, and can have no eaſe, or reſt, untill ſhe be delivered, Chap. 26. 17. Rev. 12. 2. Hence, ſome would have one of the Hebrew Mid-wives, in Egypt, termed *Pua*, Exod. 1. 15. which may not be altogether improbable, becauſe they are converſant about women, in ſuch caſes; or rather, becauſe with much *cry*, her mother had been delivered of her; as Jabez his mother, of him, with much *pain*, 1 Chr. 4. 9. for they ſeem to miſ-tranſlate the word, who render it, to *hiſſe*, as ſome kind of ſerpent, whoſe name cometh neer it, Chap. 14. 29. & 59. 5. for that name is deemed to come from another root: not doth that ſeem to be the tone of women in travel. See chap. 29.4. The meaning is, I will now haſten the execution of my wrath, with all ſpeed, without further delay; as if I travelled, and were in pain, until it were executed. See Chap. 1. 24. & 65.6. Luk.12.50.

I will deſtroy, and devour at once] Heb. *ſwallow down*; as Job 5.5. or, *ſup up*, as Ier. 2. 24. & 14.6. An alluſion to ſuch ravenous wilde beaſts, as do ſo ſuddenly ſwallow down what they have ſlain, that they may ſeem to go quick down their throats, or to be ſlain, and ſwallowed at once, Pſal.124. 3. yet becauſe the former word ſignifies, properly, to *lay waſte*, or, *make deſolate*; ſome apply the former word, to the lands, or countries; the latter, to the Inhabitants. See Ezek. 36. 3. where both words are joyned together, as here.

V. 15. *I will make waſte mountains, and hills, and dry up all their herbs*] The herbage that the mountains afford to man and beaſt, Pſal.50.10,11. & 65.12. & 72.3,15. & 104.13,14. & 147.8. The meaning is, he will lay deſolate the whole country of Chaldea, and of thoſe that were adjacent and adjutant to it, Chap.13.9. Accompliſhed by Cyrus, in his expedition againſt Babylon. He compareth the vengeance that he intendeth to execute upon Babylon, to a devouring fire, that conſumeth all before it. See Deut.32.22. Pſal.83.13. & 97. 3. Joel 2.3. They ſeem to wring the text needleſly, who by *mountains*, and *hills*, here, underſtand cities and towns; by the *herbage*, their Inhabitants.

and I will make the rivers Ilands, and will dry up the pools] Chap.50.2. It was ſo done by Cyrus, in the ſiege of Babylon. See Jer.50.38. & 51.32.

ilands] Or, *dry lands*; as Ier.47.4. ver.10.

V. 16. *And I will bring the blind by a way*, that *they knew not; I will lead them in pathes* that *they have not known*] Meant, partly, of the Jewiſh people, that had lived ſo long in grief and perplexity, that their very ey-ſight ſeemed to fail them, with long expectation, for their fore-promiſed deliverance; (as Pſal.6.7. & 31.9. & 38.10. & 119.81,82,123. Lam. 4. 17. & 5.17.) and whom, after their deliverance, God would bring home into their own country, by ſuch wayes, as they had not gone, nor been acquainted with, before, Chap.43.19. & 49.9,11. Jer.31.9. & 50.5. as he did before-time, in their paſſage from Egypt to Canaan, Jer. 2. 17. partly, of thoſe converts, either Jew, or Gentile, who being by nature blind, but illightened by the Spirit of grace, Chap.35.5. & 43.8. Joh. 9.13,17. 2 Cor.4.5,6. Eph.1.18. & 4.18. & 5.8. Heb.6.4. and 10.30. Rev.3.17,18. ſhould be entred into, and led on, in a new way, that tended to life and peace, Chap.11.16. & 35.8. Luk.1.79. Heb. 10.10. ſuch a way, as they had never walked in, nor had heard of, before, Joh.14.6. Rom.15.20. a defect of the relative; as Pſal.81.5. Prov.5.6. Chap.55.5. Jer.5.15.

lead] Heb. *make to go*: ſo Pſal.25.5. & 107.7. Prov. 4.11. Chap.48.17.

I will make darkneſſe light before them] Turn their adverſity into proſperity, ſay ſome; and ſo the metaphor is oft uſed, Eſt.8.16,17. Pſal.112.4. but becauſe the ſpeech is of a way, the meaning is, rather, of making their paſſage cleer, thorow obſcure and dark places; as with light he went before his people, in their journey, through the wilderneſſe, Exod. 13. 21. for the ſpiritual ſenſe, of directing the godly thorow the dark and blind wayes of this world; ſee Pſal.89.15. chap.11. 1. Joh.8.12. & 12.35. Eph.5.8. 1 Joh.1.5,6.

and crooked things ſtraight] Heb. *into ſtraightneſſe*; or, turn *uneven* wayes *into a plain*. I will remove all the impediments that may impeach their free paſſage. See Chap. 40. 4. & 45.2.

Theſe things will I do unto them] Or, *for them*, Chap. 26. 12.

and not forſake them] But as well conduct them, and bring them ſafe home, as deliver them out of thraldome. See chap. 41.17.

V. 17. *They ſhall be turned back, they ſhall be greatly aſhamed, that truſt in graven images, that ſay to molten images, Ye are our gods.*] The idolatrous people ſhall be utterly confounded, when they finde how unable their ſorry gods are to ſave them; and ſee what the true God hath done for his, Pſal.97. 7. Chap.1.27. & 44.11. & 45.15.

be turned back] As men that are forced to flee, and turn their back, in fight, to their foes, Joſh. 7.8. Pſal. 44. 10. or, that turn their faces back, from being ſeen, for ſhame, Pſal.40.14. & 129.5. or that ſhuffle, and traverſe their wayes, out of ſhame and repentance for what they have done, Ier.2.18,36,37. or, that turn back, with ſhame, the ſame way they came, when they fail of their expectation, Pſal.6.10. Chap.37.29,37.

greatly aſhamed] Heb. *be aſhamed with ſhame*, Jer.6.15. but here, by way of intention; there, of diminution.

graven, and *molten images*] See chap.41.29.

Ye are our gods] Exod. 32. 4. Chap. 44.15,17. Jer.2.26,27. Hoſ.14.3.

V. 18. *Hear ye deaf, and look ye blind, that ye may ſee*] Theſe words ſome ſuppoſe to be ſpoken to the Gentiles, blinded with ſottiſh ſuperſtition, and erroneous conceits concerning their idols; and that notwithſtanding what they had heard, and ſeen done by the true God, in the behalf of his people, in deſpight of their idols, chap.42.21. & 44.18-20. Ier. 10.14. But moſt take them, as ſpoken to the Jews themſelves, of whom many ſtill continued ſuch, notwithſtanding all that from time to time they had heard, and ſeen, concerning God, and the wondrous works wrought by him, Ier.4.22. Ezek.12. 2. Chap.6.9.

V. 19. *Who is blind, but my ſervant? or deaf, as my meſſenger*, that *I ſent? who is blind, as he that is perfect? and blind, as the Lords ſervant?*] This ſome underſtand, as ſpoken in way of correction of, or diverſion from what he had ſpoken before, ver.18. as if he ſhould ſay, what do I blame and tax the Gentiles for their deafneſſe and blindneſſe, when as mine own people, and their leaders, alſo, are herein as bad and defective as any. See the like, chap.28.1-7. Mat.15.14,16. But the moſt, by way of confirmation, as rendring a reaſon, why he gave his own people theſe titles, becauſe they deſerved them as well, yea, rather, then any other. See ver.20. Rom.11.25. 2 Cor.3.14.

my ſervant] Iſrael, who ſhould have more light, and better ſight, then other people, having the light of my Law among them, Pſal.19.7,8. & 119.105,130. Prov.7.23. Pſal.147.19,20. Rom.3.1,2. See ver.21.

my meſſenger] Collectively taken for *meſſengers*: as Chap. 40.9. & 41.27. their Prophets, and Teachers, that ſhould be Gods meſſengers to hear from God, and declare to his people, what from him they have heard, Deut.33.10. Mal.2.7,8. 2 Cor.5.20.

that *I ſent*] A defect of the relative; as ver.16.

he that is perfect] The Prieſts, and Prophets, that ſhould be unblameable, and of better abilities, then the common ſort of men, that they might be lights and types to others, Joh.5.35. 1 Tim.3.2. & 4.12. Tit.2.7. but were, many of them, blind and bad guides, Chap.3.12. & 28.7. & 56.10,11. Matth. 15.14. & 23.16,17,19. or Gods people in general, whom by his gifts and favours, wherewith he had furniſhed them, he had made compleat, Ezek.16.14. and ought to have been perfect, as God their Father, whoſe children they profeſſed themſelves to be, is perfect, Gen.17.1. Deut.18.13. & 32.4,5. Matth. 5.48. Joh.10.41. Hence ſome ſuppoſe the Turks to be called *Muſſalmans*, as *perfect* ones; though others, as *reconciled*, or *ſaved*. Howbeit, Others render the word here, he that hath been *recompenced*, or *rewarded*; or, on whom many benefits have been *beſtowed*; (for the word ſometime ſignifieth, ſimply, to deal well, or ill, with one, Pſal.7.4. Joel 2.25.) the Jewiſh people, on whom God had conferred ſo many bleſſings, above any other people, Exod.19.4,5. Deut.4.7. Amos 3.2.

as the Lords ſervant] In a ſpecial manner. See Chap. 41. 8.

V. 20. *Seeing many things, but obſerveſt not; opening the ears, but he heareth not*] Deut.29.3,4. chap.6.9.

Seeing] Or, *Seeing* he ſeeth; and ſo after, *opening*, he openeth; a defective, but emphatical form; as if he ſhould ſay, *he ſeeth well enough*; and, *ſet your ears wide open*. See ver. 22.

many things] So many wonderful works of God wrought for you, and among you, Deut.4.3,4.

but] Heb. *And*; as Chap. 29. 13. and ſo in the next branch.

obſerveſt not] Doſt not duly conſider them, as a wiſe people would do, Pſal.106.7. & 107.43. Chap.1.3. Some ſeem to underſtand it, of obſervation in practice: as Rom. 2. 19-23. but the former ſeems more probable, as the peculiar office, for which the mind makes uſe of the eye: there is a defect of the pronoun: as Chap.41.15.

opening the ears] Liſtening, in ſhew, at leaſt, as if they did hearken, and deſire to hear and attend. Chap.58.2. Ier.42.2, 5,6. Ezek.14.1,3. & 33.30,31.

he heareth not] No more regardeth, or obſerveth, then as if he heard not at all, Ezek.33.32. heareth with the outward ear, but not with the inward: Of which, chap.50.4,5. Mat. 13. 9,14. there is a tranſition from perſon to perſon; as if God ſpake in the firſt to them, as by way of reproof: in the latter, to others of them, as in way of complaint. See Chap.29. Ier.6. 16. & 7.26.

V. 21. *The Lord is well pleaſed for his righteouſneſſe ſake, he will magnifie* his *law, and make* it *honourable*] Or, *to magnifie* his *law, and make* it *honourable*. The like ſyntax is, 1 Sam.2.3. Prov. 23.35. Eccl.10.1. Hoſ.1.6. & 9.9. Gods pleaſure is to magnifie and honour his law, as well by execution of juſtice upon the tranſgreſſors of it, as by making good his promiſes unto thoſe that obſerve it, Deut.29.19,20. & 32.47. & 33.2. Or, as ſome other read it, *God was pleaſed for the making of him* (to wit, that people) *righteous, to give* him *a great* (a large, or excellent) *Law* (that is, many precious inſtructions and precepts) *to make him illuſtrious*, Deut.4.7,8. Or, as others, again, *God delighted in* him (ſet his love and affection upon him, Pſal. 149. 4. Ch.62.4.) *for his righteouſneſſe ſake*; (his fidelity, ver.6. in fulfilling his promiſes made to their Fathers, Deut. 7. 8,) *he magnified and dignified* him with his *Law*, Pſalm 147. 19,20. Chap.43.4. Rom.3.2. there is a defect of the pronoun, *it*, in the firſt of theſe; as Chap.41.23. and *his*; as ver.13. and ſo alſo in the third, of *him*; in the ſecond and third: as Hoſ. 6.3. in the third, alſo, of the prepoſition, *with*; as Pſal.17.13,14. The firſt and laſt, ſeem moſt probable, to me, eſpecially, the laſt.

V. 22. *But this is a people robbed and ſpoiled*] Or, *Yet*. Heb. *And*; as Ch.29. 2. Yet after all theſe favours and honours conferred upon them, ſee what calamities and miſeries are now befallen them, for their neglect of God, and their wilful obſtinacy againſt him and his precepts, ver.19,24. who hath therefore expoſed them to direption and thraldome, without relief or releaſe, hitherto: For he ſpeaks, as to the Jewiſh people, yet remaining in thraldome, Ch.10.6. & 28,13. howbeit, ſome expound this of the Samaritans, or ten Tribes, then in captivity, when this was ſpoken, without hope of releaſe, or return: See 2 Kings 27.

ſpoiled] Or, *trodden down*: Chap.17.14. See the laſt branch.

they are all of them ſnared in holes, and they are hidden in priſon-houſes] They are taken, as beaſts or birds, in ſnares and pit-fals, Pſalm 35.7. & 124.7. Ch.8.15,16. & 28.13. Lam.4.20. Ezek.17.20. & 19.4,8,9. and caſt into Dungeons, where they remain in ſtrict cuſtody, as cloſe priſoners, Pſalm 88.8. Chap. 24.17. Lam.3.2,6,7.

ſnared] Or, *enſnaring*, he hath enſnared, *all of them*: as ver. 20. Ch.59.13. Jer.14.5. Ezek.1.14. ſo is the word taken, Prov. 29.8. that is, *they are all faſt enſnared*: either by God: as ver. 24. Lam.3.6,7. Or, by the enemy: as 2 Kings 25.5,7. for the verb is here taken indefinitely: as Ch. 18. 5. they are kept manacled and fettered, as birds, or beaſts, enſnared, Pſal. 107. 10. howbeit, a learned late Writer would have it rendred, *they ſigh all of them*; from another root that ſo ſignifies, Ier.4.31. but the former is more regular.

in holes] Or, *dungeons* under ground; an alluſion to ſuch pits or holes in the ground, as either are made to catch beaſts in, or that beaſts themſelves uſe to harbour in, 1 Sam. 4. 11. Job 30.6. Ch.11.8. Ezek. 19.8. Nah.2.12. Yet ſome reade it, *in enſnaring the young men*; or, *choice ones, all of them*: ſuppoſing the word here uſed, to be the ſame with that, 1 Sam.9.2. Ch.40.30. but the Jewiſh Commenters, generally, make it two words, and render it, as our text doth, and as the courſe of the context evidently leadeth: Onely they acknowledge the alteration of one tittle, from the uſual pointing of it; and underſtand it, ſome of them, of ſuch holes and caves, as for ſuccour and ſafety they had betaken themſelves unto, to ſhroud and ſhelter themſelves in: See Judg.6.2. 1 Sam.13.6. Ch.19.21. where yet they ſhould be ſurpriſed: but the former is more agreeable to what followeth.

hidden] Encloſed, or cloſe ſhut up; as Joſh. 10. ver. 16,18.

in priſon-houſes] Heb. *houſes of reſtraints*; or, *of perſons reſtrained*. See ver.7. *they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.*] They are in a ſtrait captivity, and none, either by word or deed, endeavoureth to right or releaſe them, Chap.14.17.

a ſpoil] Or, *a treading*: but the former, rather, here, for the word following: ſo Ier.30.16.

ſaith, Reſtore] As Gen.20.7. 2 Kings 8.6.

V. 23. *Who among you will give ear to this?* who *will hearken, and hear, for time to come?*] To amend and reform himſelf, and to grow wiſer and warier, for time to come, by the preſent afflictions; conſidering from whom, and for what they come, Jer.9.12. Mic.6.9. Or, as ſome, by looking backward on judgments formerly inflicted, Joſh.22.17. Neh.13.18. Zach. 1.5,6. Or, as others, again; how few are there, that hearing theſe judgments denounced, do, for the preventing, or averting of them, timely reform themſelves, 2 Chron. 36.15,16. Jer.5.12.

for time to come] Heb. *for after*: Or, *for backward*: as Chap.1.4.

V.24. *Who gave Jacob for a ſpoil, and Iſrael to the robbers?*] *Jacob*, and *Iſrael*; the ſame: as Ch.41.8. See ver.22.

did not the Lord, he againſt whom we have ſinned?] Or, *had ſinned*: See Judg.2.11—14. and 3.12. and 4.1,2. 2 Chron. 36.16.

for they would not walk in his ways, neither were they obedient to his law] Heb. *And*; which may well ſtand, as continuing the ſentence; *and would not walk in his ways, nor obey his law.* Howbeit, the copulative is ſometime uſed for the cauſative: *for*, or *becauſe*: as Ch.64.5. or the diſcretive, *yet*; as v.20,25. and ſo it is an aggravation of their ſin, by their obſtinacy and ſenſleſsneſs under it, Ch.57.1,17. Jer.5.3.

be obedient] Heb. *hear*: as 1 Sam.15.22. Pſalm 81.11.

V. 25. *Therefore hath he poured upon him the furie of his anger, and the ſtrength of battel*] Therefore, in the fervour and fierceneſſe of his wrath, did he ſend in a powerful enemy upon him, that, with fire and ſword, over-ran him and his country, and deſtroyed all on every ſide, 2 Kings 23. 33. and 24. and 25.

Therefore] Heb. *And*; as Chap.37.22,27. & 38.20.

he poured out] As Pſalm 79.6. Jer.10.25. an alluſion to great ſtorms, that pour down ſuch ſpouts of rain, as thoſe in the Levant Seas, and in Egypt, where a whole cloud, ſometime, ſuddenly diſſolving, doth not drip, or deſcend in drops, (that is eſteemed a prodigy with them) but falleth flat down, in a violent manner, with a continued ſtream: Or, unto the pouring of water out of ſome great veſſel; not by ſmal parcels, as in watering of grounds in a gentle manner; but violently, all at once, in an inſtant, Rev. 16.1. See 1 Sam. 7.6.

the furie of his anger] Or, *his anger* with *fervour*; or, *in heat*; or, (as others, keeping more ſtrictly to the order of the terms in the text) *fervour* in *his anger*: a want of the prepoſition; as ver.21. Ch.41.2. Elſe the word entire is uſed in regiment, as ſometime, for the contract. See Jer.10.10. ſo our verſion taketh it; and then it would be rendred, *the heat of his anger*, word for word, *of his noſe*. See Chap. 13.9. and 51.17.

ſtrength of battel] Or, *war*, Chap.21.15. & 36.1.

and it hath ſet him on fire round about] Set city and country, all on a light fire, Chap.9.18,19. Jer.39.8. & 52.13.

yet he knew not] Heb. *And* (as ver.20, 22.) *he knew not*; *he took no notice of it*: as Chap.1.3. Jer.3.13. Hoſ.7.9. a defect of the pronoun, *it*; as ver.21. and ſo in the laſt clauſe.

and it burnt him] Or, *and* though *it burnt him*: a defect of the latter particle; as Chap. 30.20. Job 19.26. Prov.29.19. Some refer the former to the country round about the city; this, to the city it ſelf, Ier.37.8.

Yet he laid it *not to heart*] Heb. *upon heart*: as Job 22. 22. their extream ſtupidity, not ſenſible of, or affected with Gods judgments preſent upon them; nor repenting of their ſins, though ſcorched with the fire of Gods wrath for them, Ier.35. 3. Amos 4.11. Rev.9.18-21. & 16.8-11.

CHAP. XLIII.

Ver.1. *But now*] Or, *Yet now*. Heb. *And now*: as Chap. 42.22,25. Which entrance, ſheweth, that this Chapter hath dependance upon the former; and, that therein the Prophet continueth on his diſcourſe, begun in the former; as, alſo, the ſame thereby appears to be held on in the next. See Chap.44.1. It is, as if he had ſaid, Though a great part of my people, yea, the main body of them continue ſtill, notwithſtanding my wrath thus poured forth upon them, thus obſtinate and impenitent, Chap.42.25. yet will I have care of my choſen ones among them, whom I will protect, and in my due time, reſtore. Or, as ſome, though the other ten Tribes continue in thraldome, and are like ſtill ſo to do; yet have I more ſpecial care of you, my people. See Chap.42.22. But the former agreeth better with the main courſe of the context.

thus ſaith the Lord, that created thee, O Jacob; and he that formed thee, O Iſrael;] Who at firſt made thee, and moulded thee into a National Church and State, at the bringing thee out of Egypt, Chap.37.11. & 41.8 - 10. & 44.1,2. *Jacob* and *Iſrael*, one, and the ſame; as Chap.41.8. yet, here, taken, not for the promiſcuous multitude; as Chap. 42.24. but for the true Iſrael, the Iſrael of God, Pſalm 125.4,5. Joh.1.47. Rom.9. 6. Gal.6. 16. the rather, termed by the name of Jacob and Iſrael; becauſe the whole iſſue of Jacob were comprehended in the Covenant, Deut.33.5,28,29. Rev.7.4. whereas Iſmael and Eſau, with their iſſue, loſt their intereſt therein, Gen. 17.21. & 21.12. & 25.34. Gal.4.30. Heb.12.17.

for I have redeemed thee,] Chap.41.14. & 44.22.

I have called thee *by thy name*] *I have taken ſpeciall notice of thee, and have a ſpecial care of thee*: as Exod.33.17. ch.40.26. Pſalm 147.4. Or, I have choſen thee, and called thee to be my people, and by that title, diſtinguiſhed thee from all other people, Exod.19.5,6. chap.1.9. & 42.6. So Exod.35.30. For that ſeems too ſlight, that ſome would have to be the meaning, that God gave Jacob the name of Iſrael, Geneſis,32. 28.

thou art mine] Chap.41.8,9. So Pſalm 119. 94. and this confirmeth the latter expoſition of the former words; *thou art mine*; both becauſe I have made thee, Pſalm 100.3. and becauſe I have bought thee, 1 Cor.6.20. and becauſe I have called thee out, and called and taken thee to my ſelf, Deut.7. 6. & 26.18. See ver.7.

V. 2. *When thou paſſeſt thorow the waters*, I will be *with thee; and thorow the rivers, they ſhall not overflow thee: when* *thou walkeſt thorow the fire,thou ſhalt not be burnt ; neither ſhall the flame kindle upon thee :*] I will ſecure and ſafeguard thee, amidſt all dangers and difficulties, meant, here, by *fire* and *water*,as Pſalm 66.12.

the waters] Or,*water :* as chap. 3.1. as when thorow the red-ſea,Exod.14.22.for thereunto, he here alludes.

I will be *with thee*] Some read it,*I* was *with thee* ; as relating what he had formerly done, as ver.3. but I ſuppoſe the former rather, here, intended *:* as chap.41.10. *I* will be *with thee*,to preſerve thee from drowning, Pſalm 78.53.and 106.10.

and thorow the rivers] *And* when thou paſſeſt *thorow the rivers :* to be ſupplyed from the former branch ; as 2 Chron. 10. 11. *thorow rivers* ; as thorow Jordan, ſometime, Joſh. 3.17.

walkeſt thorow the fire] *Goeſt thorow*, or, *walkeſt in the fire* ; as thoſe three in the furnace ; with whom, the Angel was in the fire ; which, though it burnt up thoſe that caſt them in, yet, could not ſo much as ſinge their apparel, Dan.3.21,22, 25,27.

V. 3. *For I* am *the Lord thy God,the holy one of Iſrael,thy Saviour*] Chap.4.13,14.& 49.26.& 60.16,

I gave Egypt for thy ranſome, Ethiopia, and Seba, for thee.] Heb.*inſtead of thee :* as ver. 4. to ſave thee from deſtruction, which might otherwiſe have befallen thee : as Prov. 11.8. & 21.18. This moſt underſtand of Gods turning Sennacheribs forces againſt Egypt and Ethiopia,upon the tidings brought him of Tirhaka's coming againſt him , when he was making toward Jeruſalem to beſiege it , and ſo ſaving it from being ſacked thereby,chap.37.9. But I cannot conceive this to be the meaning of the place. For though it be true, that that rumour ſtartled him,and made him think upon retiring ; yet was it not that , but the fright that he took,upon the unexpected blow given in his Camp, that enforced him to flight ; not to invade Egypt or Ethiopia, which he was in ſorry caſe then to do ; but to get him home, with as much ſpeed as he could,into his own country, Chap.31.8,9.& 37.36,37. Only one of the Jewiſh Commenters expoundeth it,of the Egyptian firſt-born,whom God deſtroyed, when he ſaved the firſt-born of Iſrael,in lieu of whom,afterward,he took the Levites, Exod.12.12,13,23,29. Num.3.12,13. which though it come not full home to,yet giveth an hint of that,which I conceive here intended ; to wit, that God deſtroyed the Egyptians,for the ſaving and reſcuing of his people , when he drowned them in the red-ſea,being upon eager purſuit of them, Exod. 14.20-38.& 15.9,10. and as for that of the *Ethiopians*,or *Cuſhites*,and the *Sabeans*,their brethren,Gen.10.7.and living,in likelyhood, not far aſunder, it may well have reference to that remarkable defeat of that vaſt Army,the greateſt, upon record,in Scripture, given to the Cuſhites and their complices, under King Aſa , together with the ſpoyl of the cities ; among which is mentioned, the plundering of their tents, with their camels and cattel , the common commodities of the Arabians, among whom theſe Sabeans ſeem to have been ſituate,as well as the Cuſhites, chapter 45.14.Jer.49.29.See 2 Chr.14.9-15.

V. 4. *Since thou haſt been precious in my ſight,thou haſt been honourable,and I have loved thee ; therefore will I give men for thee,and people for thy life*] Or, *Becauſe thou waſt precious in my ſight,waſt honourable, and I loved thee : Therefore have I given men for thee,and people for thy ſake.* So it may well be the ſame,in effect,that he had ſaid before ; with an adjection of the reaſon,why he had ſo done.

Since] Or, *Since that* ; Or,*For that* ; Or,*Becauſe* : Heb. *From that*,for,*Becauſe of :* as Numb.14.16.Pſalm 12.5.

haſt been precious in my ſight] As Pſalm 116. 15. but the word, here, is a verb ; and ſo the next *:* So alſo, 1 Samuel, 26.21. 2 Kings 1.13,14. Pſalm 72. 14. See further, chap. 60.9.

I have loved thee] Or,*I loved thee* ; Or, *do love thee*, Deut. 7.7,8.Jer.31.3.Hoſ.11.1.Mal.1.2.

therefore] Heb.*and* ; as chap.42.25.

will I give] Or,*gave I* ; as ver.3.

men] Heb. *Adam :* Of which name, ſee on chap.2.9. here taken at large,for men indefinitely,or any man whatſoever *:* as chap 2.22.

for thee] Heb. *in thy room* ; or,*in thy ſtead :* as ver.3.

nations] Whole countries,or people : ſee ver. 3. for the time paſt ; and ver.14 for time to come.

for thy life] Or, *for thee* ; *for thy perſon :* as Pſalm 3. 2. & 7.5.Heb.*for thy ſoul :* So rather,as 1 Sam.26.21. then,as ſome here,*at thy deſire :* as Deut.23.25.

V.5. *Fear not,for I am with thee*] Ver.1,2.chap.41.10,11.& 44.1,2.Jer.30.10.& 46.27.

I will bring thy ſeed from the Eaſt, and gather thee from the weſt] I will bring you home from all thoſe places, where, in captivity,any of you do abide, chap.11.11,17. fulfilled,temporally, by Cyrus,Ezr.1.1.verſe 14.chap.45.4. according to Gods promiſe,Deut.30.3,5.ſpiritually by Chriſt, chap.66.19. Zach.8.7.

thy ſeed———thee] Both the ſame ; you, the ſeed of Iſrael, Pſalm 22.23. Ier.23.8. Or,you,and your children, Jer.30.10. & 46.27.

from the Eaſt] Heb.Sun-*riſing* : chap.41.2.

weſt] Heb.*Evening-coaſt*, chap.45.6. from all parts of the world, chap.11.12.for the other two follow,ver.6.

V.6. *I will ſay to the North,give up;and to the South,keep not back :bring my ſons from far, and my daughters from the ends of the earth*] No remoteneſſe of place ſhall hinder their return, Deut.30.5.chap.11.12.Jer.46.27.

ſons and daughters] All of either ſex, Deut. 32.19. 2 Cor. 6. 18.

V. 7. Even *every one that is called by my name*] See on ver. 1. Chap.63.19.

I have created him for my glory ; I have formed him, yea,I have made him] To wit, this people, ver. 21. See alſo, ver. 1. or, *whom I have created*——and *formed*——*and made*; the poſitive, for the relative, as chap.33.20,21. & 42.1. & 46.4.

V. 8. *Bring forth the blind people,that have eyes ; and the deaf, that have ears*] Some conceive this, as ſpoken by way of challenge to the Gentiles,who were as blind and deaf,for all their eyes and ears, as their idols, which they adored, Pſal.115.5, 6,8. and ſee , if they can yet produce ought, in defence of their idols, ver.9. Others, as ſpoken by way of reproof, to thoſe wilfully obſtinate among Gods own people : Of whom, ch.42.19,20. as called upon, to ſee now, what they would not formerly believe: So Hab.1.5. Act. 13.41. But ſome again, applying it to the former promiſe, ver. 5,6. read the words in this manner, *I will bring forth the blind people* ; and, or, with, them *that have eyes* ; *and the deaf* with them , *that have ears* : I will bring them out,of all ſorts, as well ſick,and defective, as ſound, and entire, Ier.31.9. or, as others, *I will bring forth the blind, and they ſhall have eyes ; and the deaf, and they ſhall have ears* : Thoſe that were naturally *blind*, ſhall then be illightened ; and thoſe that were naturally *deaf*,ſhall have their ears then opened, ch.29.18. & 35.5. & 42. 7, 16. The word may be rendred, either, *Bring forth* ; or, *Bringing forth* : for the infinitive, and the imparative, are here all one; and it may, therefore, by an uſual Hebraiſm, be read, either, *Bringing*, bring ye forth ; or, *Bringing*, I will bring forth : the like form, ſee Eccl.4.2. & 9.11. Ier.14.5. But the firſt expoſition ſeems cleereſt, and moſt agreeable to the courſe of the context.

V. 9. *Let all the Nations be gathered together, and let the people be aſſembled*] See Chap.41.1.

who among them can declare this, and ſhew us former things ?] Heb. *firſt* ; as ver.18,27. Which of their idols could fore-tel theſe, or the like things ? See ch.41.21,22. & 44.7.

let them bring their witneſſes, that they may be juſtified] Let them produce witneſſes , to teſtifie that they have foretold things, as I am able to do, that ſo they may be proved to be gods indeed, and no counterfeits. See ch.41.23,25.

bring] Heb.*give*, or, *give in* ; as verſ.6.

or let them hear, and ſay, It is *truth*] Otherwiſe , let them acknowledge that, which they are hereby convinced of,to be true, to wit, that the Lord alone is the true God, and they all but baſe idols, ch.41.29. & 42.8. or, let them hear ſuch witneſſes, as I am able to produce, and they will be convinced of the truth of what I ſay, and compelled to acknowledge it.

or] Heb. *and* : as ch.40.13,17.

It is *truth*] See the like conciſe ſpeech, ch. 41.26. *truth*, that is; moſt true *:* as Pſal.119.142. Joh.17.17.

V. 10. *Ye* are *my witneſſes, ſaith the Lord*] *Ye* my people, (for to them he now turneth his ſpeech,) who have had from time to time, ſo pregnant and plentiful proofs of my divine power and providence, are able to give teſtimony ſufficient for me. For I cannot accord with thoſe, who expound it of the Gentiles, who by the preaching of the Goſpel , ſhould give teſtimony unto Gods truth, which formerly they did not believe, Chap.52.14,15. 1 Joh.5.10. but adhere to the former ; for that which followeth, ch.44.8. where the ſame thing is repeated.

and my ſervant whom I have choſen] This is diverſly expounded by Interpreters, as well Jewiſh, as Chriſtians. Some expound it of the Jewiſh people,with whom the Gentiles ſhould atteſt, ch.41.8. & 42.19. Others, of each of Gods ſervants, whom he ſhould hereafter chooſe and call, Joh.3.33. 1 Joh. 5.10. Others, of Eſay the Prophet, by whom God had foretold theſe things ; ſo the Jewiſh Commenters, moſt of them, and ſome others. Others, of the Prophets, and other Gods Miniſters and meſſengers, taking the word collectively, Joh. 1.7. Act.1.8. & 5.32. 1 Joh.4.14. Others, of Cyrus , who by his edict, and act, alſo, gave teſtimony thereunto, 2 Chr. 36.21,22. Ezra 1.1-4. ch.44.26,28. & 45.1. Others, laſtly, of the Meſſias the Lord Jeſus; and ſo the Chaldee Paraphraſt, and moſt of ours, chap.42.1. & 55.4. Joh.18.37. Theſe two laſt are moſt probable; and the latter of theſe two, the principal.

that ye my know, and believe me, and underſtand that I am be] Theſe things, and many other, have been from time to time foretold you; yea, many of them, long before told you, ye have ſeen already accompliſhed, and the reſidue ſhall, in their due time, be effected, by ſuch inſtruments as I have deſigned thereunto, my Meſſias eſpecially, that you may be further confirmed in the faith and belief of that, which I now call you to atteſt.

know, and believe] As Joh.6.69. 1 Joh.4.16.

that I am *be*] The only true God, ver. 11, 12. chap.41. 4. Joh.17.3. or, as ſome, *that I am*; that I have an exiſtence; which theſe idols have not, 1 Cor.8.4. the pronoun demonſtrative, for the verb ſubſtantive; as ch.9.15. ver.3. yet here I cleave to the former; for that which here followeth,

before me there was no God formed, neither ſhall there be after me] Chap.44.8. & 45.22. none before him, becauſe from eternity; before idol, or ought elſe was, Gen.1.1. Ioh. 1. 3. Col.1.16,17. nor any after him; becauſe he is unto eternity, and ſhall be, when all idols ſhall be aboliſhed, Pſal.90.2. Ier. 10. 15.

no God formed] Or, *nothing formed of God*: he ſeems to give a privy nip to the Heathens idols, as being of mans making, and a time, therefore, when they were not; receiving their being from another: whereas the true God having his being in himſelf, and from no other, muſt of neceſſity be before all other. See chap.44.10.

V. 1. *I,* even *I* am *the Lord*] Deut.6.4. Pſal.83.18, & 86. 10. ch.42.8. & 45.21. there is an emphaſis in the redoubling of it, as ver.2[illegible].

and beſide me there is no Saviour] None that is abſolutely able to ſave, chap.45.21. & 63.1. Hoſ.13.4. Iam.4.12.

V. 12. *I have declared, and have ſaved*] I have foretold the deliverance of my people, and have fulfilled what I foretold, chap.37.35,36. & 46.10. Some of the Jewiſh Writers reſtrain it to their deliverance out of Egypt. I promiſed it long before, and in due time, made it good, Gen. 15. 13-16. Exod. 12. 40, 41. but of ſuch reſtraint, there appears no neceſſity.

I have ſhewed, when there was no ſtrange God *among you*:] I made known to you, what I intended to do, what time I brought you, by mine own power, out of Egypt, and had no other God therein aſſiſting me, nor you any other, either to foretel what was intended to you, and much leſſe, that could effect it for you, Deut. 32.12. Ier.2.2. or, as ſome read the words, by way of tranſpoſition, *I, and no ſtrange*, or, *other*, God, *among you, did cauſe* you *to hear* (as chap.41.22,23.) theſe things: a defect of the pronouns; as ch.1.15. the one; and chap.41.26. the other.

when there was no] Heb. *and there was no*: *and*, for, *when*, as chap.33.1. or, *and no*; for this particle is ſometime a bare negative: as 1 Sam.21.8. Ier.38.5.

ſtrange God] A defect of the ſubſtantive; as ch.42.8. Pſal. 16.4. Some of the Jewiſh Writers underſtand it, of Gods ſpeaking to them, in Mount Sinai, rendring the words, *I made* you *to hear*, (my voice in the mount) *and there was no ſtranger among you*: there was none there, but you my people, Deut.4. 10,12,13,33,36. & 5.24,26. But the former ſeems more probable, and more agreeable to Gods preſent purpoſe. See Deut.32.12. Ier.2.2.

therefore ye are my witneſſes, ſaith the Lord, that I am *God*] Ye, to whom I made ſuch things known before, and afterward fulfilled them, ver.20.

therefore] Heb. *and*: as chap.42.15.

that I am *God*] Heb. *and I* am *God*: as Chap.22.20. and 37. 26.

V. 13. *Yea, before the day* was, *I* am *be*] Heb. *Since day*, (as Exod.10.6. Ier.36.2. ſince any day was,) *I am*; (as Joh.8.58.) the pronoun demonſtrative, for the verb ſubſtantive; (as Pſal.24.10. & 44.4. 2 Kings 7.7,19.) or, *I am the ſame*, as Pſal.102.27. Chap.46.4. The middle way I like beſt.

and there is none that can deliver out of my hand] Heb. *no deliverer*; or, *none that delivereth*. So Job 10. 7. and ſo of *the ram*, Dan.8.4. but there the meaning is, no man, and for that time; for of *the goat* is the ſame afterward ſaid, ver. 7. that none could deliver the ram out of his *hand*, (that is, his *power*, as Pſal.22.20. & 49.15.) but here it is, *none*, either God or man. Which though Nebuchadnezzar preſumed to ſay of himſelf, yet he ſhortly after found falſe; and was enforced to confeſſe, that no god could deliver ſo, as the true God did, Dan.3.15,17,29.

I will work, and who ſhall let it?] *I will work*, as Ezek. 20. 14,22. or, *I wrought*; the word is the ſame. Heb. *and who ſhall turn it back?* or, *reverſe it?* or, *what I do, who can undo?* the indicative, for the potential, as in the former branch. See Job 9.12. ch.14,24,27. Dan.4.35.

V. 14. *Thus ſaith the Lord our Redeemer*] That reſcueth, and delivereth thee out of thy troubles, Gen.48.17. Chap.41.14. & 44.24.

the holy One of Iſrael] Ver.3. chap.47.4. & 48.17.

For your ſake I have ſent to Babylon] Or, *I will ſend to Babylon*: The Medes and Perſians, under the conduct and command of Cyrus, Chap.13.3,17. & 14.1. & 21.9. & 44.28. & 45.1,4.

and have brought down] Or, *will bring down*, by them.

all their *nobles*] Heb. *barres*, Pſal. 137. 13. either bring down their great ones, and nobles, chap.13.4. Ier.51.35. or, break open, and caſt down their forts, and ſtrong holds, chap. 45.2. See Ier.51.56. or, as ſome, will *bring them all down flying*; or, *all* their *flyers*; for ſo the word, alſo, ſometime ſignifieth; as chap.15.5. enforced by flight to ſhift for themſelves. See chap.27. 1. The pronoun is wanting in the text: as chap.40.31.

and the Chaldeans, whoſe cry is *in the ſhips*] Heb. *their outcry*, or, *ſhout*, is *in the ſhips*; or, as ſome, *to the ſhips*: the poſitive, for the relative: as Ch.41.1. *the ſhips*, for, their *ſhips*; as, their *barres*, before.

whoſe cry] The word is ambiguous; and ſignifieth, ſometime, *a ſhout* of exultation and joy, ch.35.10. & 51. 1. To which purpoſe, ſome read the words, *together with* their *ſhips*, or *ſhipping*, (ſo the particle is uſed, Pſal.35.16. Hoſ.5.6.) *which they vaunt of*. Sometime, it is put for any loud *cry*, in general, 1 Kings 22.36. and more ſpecially, for an *out-cry* in prayer, 1 Kings 8.24. Pſal.17.1. & 142.6. or other the like, proceeding from confuſion, diſtreſſe, or grief, Ier.14.12. Lam. 2. 19. and ſo moſt here take it, either *whoſe cry* is *to the ſhips*; (ſo is the particle uſed, chap.10.22. & 8.8. & 30.29.) all whoſe cry is, *to the ſhips, to the ſhips*; as chap. 22. 5. *to the hills, to the hills*: or, that cry out aboard their ſhips, and ſhallops, by which they ſeek to eſcape; the city being taken, when they find the water ſo ſhallow, being turned away, and ſo drained by Cyrus, that it is not deep enough to bear the veſſels wherein they have embarked themſelves. See Ier.50.38. & 51. 32.

V. 15. *I am the Lord, your holy one*] As ver.11. or, Even *I the Lord*: as the note of continuation is there ſupplyed: as if he had ſaid, It is even, *I the Lord*, I ſay, *your holy One, &c.* that have done, or will do this; that ſent, or will ſend, Cyrus; he went not of his own head, to Babylon, but on mine errand: though he had other ends of his own, yet I ſent him, for your ſake, ver.14. See the like, Gen. 45.5,7,8. & 50. 20. Chap. 10.6,7.

the Creator of Iſrael] ver.7.

your King] To ſave you, Pſal.44.4. & 74.12. & 149.2. chap. 33.22. for that is the office of a King, to protect his people, to ſave his ſubjects, 1 Sam.10.19,27. Hoſ.10.3. & 13.10,11. Mic.4.9.

V. 16. *Thus ſaith the Lord which maketh a way in the Sea, and a path in the mighty waters*] Or, *that made a way in the Sea*, when he made the red ſea paſſable for his people, Exod. 14. 22, 29. *and a path in the mighty waters*, when he made Jordan fordable for them, being then at the higheſt, Joſh.3. 7,10. Zach.11.3. as if there had been a beaten path through either of them, as on ſome plain, Ch.63.11,13,14. See Pſalm 77.19,20. Ch.44.27. Thus Interpreters generally; implying, that no difficulty in the way, ſhould hinder the paſſage of his people, in their return from Babylon to their own country, no more then ought did, or could, in their journey thither, at firſt. Howbeit, I ſuppoſe that *the Sea*, and *mighty waters*, are here, one and the ſame; as Exod. 15.1,10. and the rather, for that which followeth, verſ. 17. which no way agreeth to Jordan, wherein none were deſtroyed.

V. 17. *Which bringeth forth the chariot, and horſe, the army, and the power; they ſhall lye together, they ſhall not riſe; they are extinct, they are quenched, as tow*] Or, *Who brought forth the chariot, and horſe, the army, and the power*; (who drew out all Pharao's horſe, and forces, out of his own country into the wilderneſſe; the like whereunto, ſee Judg. 4. 7. & from off the land into the ſea, Exod. 14.4-9,23.) that *they might lye together*, (in the bottom of the ſea, Exod. 14. 27, 28. & 15. 1, 14. like a lump of *lead*, Exod.15.10.) *and not riſe*; (Exod. 14. 13, 28. Pſal.106,11.) that *they might be extinct*, even *quenched, as a weik*. Heb. *as flax*; Exod. 9. 31. Hoſ. 2. 5. ſo rather then *tow*; for there is another word for that, Judg.16.9. Ch.1.31. *as flax*; for, *as a candle-weik* made of *flax*, Ch. 42. 3. when water is caſt on it, or it is caſt into the water. In which term, ſome ſuppoſe an alluſion to that commodity of *flax*, which Egypt was famous for, Ch. 19. 9. & 23. 3. Thus the text floweth ſmoothly, that ſounded harſhly, and ran abruptly before. The defect of the final, or finitive particle, is not unuſual. See Pſal. 93. 1. Ch. 40. 27. & 41.7. And the defect of the copulatives no leſſe; which oftentimes make the ſentence the quicker, and more emphatical. See Exod. 15. 9. Judg. 5. 17. Ch.33.22. & 37. 27. & 40. 24. Some of the Jewiſh Commenters, expound this of Sennacherib, and his forces, whom

God drew out of Aſſyria to their deſtruction, Ch. 7.18. & 37. 36. Others, of the Babylonians and Chaldeans, whom God would draw out into the field to fight with the Perſians, to their own ruine. As alſo ſome, of Gods drawing out the Medes and Perſians, to deſtroy the Chaldeans, Ch. 13. 17. But theſe regard not the connexion of this verſe with the former. That of the Egyptian is here related, to ſhew, how able God is, both to deliver his people, be they never ſo diſtreſſed; and to deſtroy their adverſaries, be they never ſo powerful, by wayes, and courſes, unexpected.

V. 18. *Remember ye not the former things, neither conſider the things of old*] Not that Gods former mercies ſhould not be remembred, or regarded, for thoſe they are every where called upon to keep in mind, and think upon, Exod.12.42. & 13. 3. Deut.4.9,10. & 9.7. & 16.3. & 32.7. Pſal.78.6,7. & 105.5. and reproved for forgetting, and not regarding them, Pſal. 78.11,42. & 106.7,21. But the meaning, is, that thoſe things, which he now foretelleth, and intends to do, partly, in their temporal deliverance, by Cyrus, but principally, in their ſpiritual deliverance by Chriſt, ſhould be ſo great, and ſo remarkable, that they might be ſufficient, of themſelves, to aſſert his divine power, though all the former were clean forgotten; or, as the moſt, that in regard of them, the former, though great and wonderful, ſhould, in a manner, neither be minded ſo much, nor regarded. See Ier.16.14,15. and 23. 7,8.

former] Heb. *firſt*, ver.9,27. So Rev.2.5.

V. 19. *Behold, I will do a new thing*] Heb. *Behold, I am doing a new thing*. This ſome expound, of the renewing, or making all things new, 2 Cor. 5.17. Rev.21.5. but neither the text it ſelf, nor the intendment thereof, will admit it: they alſo ſeem to ſtrain the word, needleſly, too far, who by *new*, would have meant *excellent*. It is apparent, that the meaning is, that he will do ſome new thing, beſide, and divers from what he had formerly done, ſome ſuch thing as he had not done before; as Ier.31.22. Num.16.30. So, *ſing a new ſong*; a ſong newly compoſed, not made, nor ſung before, for a new benefit, a new deliverance, chap.42.10.

now it ſhall ſpring forth] Or, *it is* even *now ſpringing forth*; it is even working already: as 2 Theſſ.2.7. it is a metaphor, from plants, that bud and bloſſom before they bear fruit; and the former giveth warning of the approach of the latter, Num.17.8. ſo Pſal.8.11. Zach.6.12. See chap.13.22.

ſhall ye not know it] Or, *do ye not perceive it?* This he ſeems to ſay, as ſpeaking to thoſe that remained in captivity at Babylon, about the time of Cyrus his preparation for that expedition, or when he was now upon his way thither: For his preparations were great, and took up ſome time, chap. 13.2, 4. as, alſo, his way long, and paſſage difficult, that took him up a year or two, at leaſt: See chap.13.5. Jer.51.46.

I will even make a way in the wilderneſſe] *A way*, that is, a plain, or a free *way in the wilderneſſe*; where the ways are wont to be uneaven with hils and dales, and obſtructed with thickets, and overgrown with brambles and briers: I will make a convenient and eaſie paſſage for my people returning, by waſte places from Babylon, to their own country, free from all ſuch lets and impediments, as might hinder or impeach their paſſage: See chap.40.3,4. & 49.11.

and *rivers in a deſart*] I will furniſh them with a plentifull ſupply of all neceſſaries, that they may not faint by the way, Chap.41.17,18,19. & 49.9,10. Jer.31.9. He alludeth to the water, that he gave before time, from the rock, in the wilderderneſſe, Exod.17.6. Num.20.8-11. Pſalm 105.41.

deſart] Heb. *waſte*: for ſo the word properly ſignifieth, Pſalm 106.14. & 107,4. So ver.20.

V.20. *The beaſts of the field ſhall honour me, the dragons, and the owls; becauſe I give waters in the wilderneſſe, and rivers in the deſart, to give drink to my people, my choſen*] The very bruit beaſts, and wild creatures, ſhall fare the better for the paſſage of my people through the waſtes they abide in, being cheered with the refreſhments that they ſhall receive from the water wherewith I ſupply my people; as the water that God, in former times, gave, in like caſe, to his people, was a refreſhment to their cattel as well as to themſelves, Num. 20.8. and the wilde beaſts, alſo, had benefit thereby, as well as by the Egyptian carcaſſes that they fed upon, Pſalm 74.14.

beaſt] For *beaſts*: taken collectively; as Pſalm 50. 10. 2 Sam.21.10. they ſeem wide, that underſtand by wild *beaſts*, here, ſavage people.

honour me] In their kind: who as they are ſaid to *cry to God*, when they lament for want of food, Pſalm 104.2. & 147. 9. ſo are they ſaid to *praiſe him*, Pſalm 145.9,10. & 148.7,10 when they are cheerfully affected, upon ſuch refreſhments afforded to them; as implying what they would do, had they that Reaſon and Underſtanding, that man hath, to conceive from whom ſuch things come.

dragons] See chap.27.1.

Owls] Or, *Oſtriches*: as ſome: ſee Lam.4.3. Heb. *the Owls daughters*: as chap.34.13.

to give drink to my people] Heb. *to make my people drink*: as Jer.25.17.

my choſen] See ver.10. Ch.41.8. & 44.1.

V. 21. *This people I have formed for my ſelf; they ſhall ſhew forth my praiſe*] Or, *The people that I formed for my ſelf ſhall recount*, or *ſhould recount* (as Chap.26.9.) *my praiſe*: the poſitive, or demonſtrative, for the relative: as Pſalm 74.2. & 104. 8. & 142.4. This ſome underſtand, as to be done of the people refined, and reformed by their afflictions, Chap.48.10. and returned from captivity, Pſalm 102.18. Others, of the duty that was required of Gods people, whom, for that end, he had formed, ver. 7. but they had exceedingly failed in; and this agreeth well, both with the ſequel, wherein God complaineth of their default, and failings herein, ver.22-24. and with Gods intendment, in this place, to ſet forth the freeneſſe of his mercy, in this their delivery, ver 25. and it is, as if he had ſaid, having an eye back to the former words, ver. 20. the very bruit-beaſts ſhall, in their kind, and as well as they can, do that which many of you, whom I formed for that purpoſe, do not.

V. 22. *But thou haſt not called upon me, O Jacob*:] Or, *Yet*: Heb. *And*; as ver.1. Chap.44.1. Thou haſt not been ſo careful to ſerve and worſhip me, as thou ſhouldeſt and oughteſt to have been, being for that end and purpoſe formed into a Church and State, by me, that thou mighteſt ſerve and worſhip me; the invocation of Gods name, being put for his whole ſervice and worſhip: as Pſalm 79.6. Ier.10.25. though ſome underſtand it of not ſeeking to God, in their troubles and diſtreſſes, 2 Chron.28.22. chap.9.13. & 22.8-13. & 64.7. Dan. 9.13. Hoſ.5.13. & 7.7,14. Amos 4.6-11. But the former ſeems the genuine ſenſe of the place.

but thou haſt been weary of me, O Iſrael] Thou haſt been weary of me and my ſervice; thou haſt counted it, not a benefit, but a burden to thee, Pſalm 81.11. Mal.1.13. But ſome read the words, *thou haſt wearied me*; as, ſay they, the word is taken, Eccl.10.15. Mal.2.17. and that is ſaid, indeed, ver.24. but the verb is here, in another form, then there; or then in either of the places produced. Others read them, *when thou waſt afflicted by me*. Of which before. Others, *when thou tookeſt pains with me*; as if the meaning were, that when they did take much pains in outward obſervances, they did not ſerve God, but an idoll of their own framing; a God that would accept of ſuch formal courtings and complements; though neither proceeding from inward devotion, nor accompanied with a religious courſe of life: that which ſeems aimed at, Prov.21.27. Jer.7.9,10. Hoſ.7.14. Zach.7.5,6. and the particle, indeed, ſignifies, as well *when*, as, *but*: and ſo Ch. 36.10. Joel 2 10. But the verſe ſeems to conſiſt of two propoſitions, joyned, though much to the ſame, in effect, with a diſcretive; the name of Jacob, annexed, to the one; of Iſrael, to the other; but both ſignifying the ſame people: as ver.1. chap.44.1.

V. 23. *Thou haſt not brought me the ſmall cattel of thy burnt-offerings; neither haſt thou honoured me with thy ſacrifices*:] Thou haſt not offered them to me, but to ſtrange gods, to idols, which thou choſed'ſt, rather then me, and preferred'ſt before me, Deut.32.17. Judg.2.12,13. & 5.8. & 10.6,13,14. Pſalm 106.35-39. Jer.2.11,13,28. Amos 5.25,26. or, as ſome other, Thou haſt offered them, indeed, as to me; but ſo, as no way pleaſing to me; becauſe without true piety, or ſincere repentance: See Chap.1.11-15. But this ſeems, here, not ſo natural.

the ſmal cattel of thy burnt offerings] Or, *thy burnt offerings of ſmal cattel*; that is, *kids*, or *lambs*; as Exod.12.5. Of the phraſe, ſee ch.2.20.

burnt-offerings, and *ſacrifices*] See ch.1.11.

I have not cauſed thee to ſerve with an offering; nor wearied thee with incenſe] I have not exacted of thee ſuch abundance of theſe kind of oblations, that thou ſhouldeſt deem it to be ſuch a burden to thee, or to make thee weary of me and my ſervice; and ſo it hath reference to that, verſe 22. or, It is not I, but thine idols, that have been at ſo much coſt with thee, and have made thee a ſlave to them, tiring thee out with ſuch ſervices, as they have from time to time exacted from thee: See chap.57.5-10. Ier.3.24 and this I take to be the genuine ſenſe of the place. Though moſt Interpreters go another way, to wit, that theſe things God had not required of them, being performed by them in ſuch manner, and for ſuch ends as they did them. See Chap.1.11,12,13. of *offering*, or *oblation*, and *incenſe*, ſee alſo there. Some of the Jewiſh Commenters refer all this to the time of the captivity, wherein the Temple being deſtroyed, the only place where they might ſacrifice, Deut.12.13,14. theſe were neither done by them, nor required of them. Others reſtrain them to Achaz his time, 2 Chr. 28. 24. but the one ſeems impertinent, the other too narrow.

V. 24. *Thou haſt bought me no ſweet cane with money; neither haſt thou filled me with the fat of thy ſacrifices*:] This goeth on in the ſelf-ſame notion with the former, ver. 22, 23.

ſweet cane] Heb. *cane*, or *canel*, as it is uſually termed (for *ſweet* is not in the text) or, *calamus*; as it is rendred, Ezek. 27. 19. but, *ſweet cane*, as here; ſo Jer. 6. 20. either for the compoſition of the ſweet ointment, Exod. 30. 34. or, for the incenſe, Exod. 30. 7. there is an elegant conſonancy in the originall, between *buy*, and *cane*, which our Engliſh cannot expreſs.

money] Heb. *Silver*: as Chap. 55. 1.

filled me] Heb. *made me drunk*; or, *made me drink*; or *moiſtned me* abundantly; for the word doth not only ſignifie, *to be drunk*, or, *make drunk* (if, at leaſt, it do at all ſo ſignifie, which to me doth not yet appear, nor can I light on any place that doth neceſſarily evince it) but ſometime *to bedew*, as chap. 16. 9. or, *to bathe*, as chap. 34. 5. or, *to ſoak*, chap. 34. 7. Jer. 46. 10. or, *to water plentifully*, Pſal. 65. 10. ch. 55. 10. whence it is applyed to beneficence, Prov. 11. 25. and ſo it may have reference to Gods altar, that was patiently bedewed with the blood, and the fat of the beaſts that were ſacrificed thereon, Lev. 3. 13-17. ſometime, *to drink largely*, or, *liberally*, or, *to full ſatisfaction*; and the word that is commonly uſed for *drunkenneſs*, doth ſometime import the like, as of Joſephs brethren, Gen. 43. 34. for it is not to be thought, that they would ſo far forth forget themſelves, as to be drunk in his preſence; and the Greek word, in like manner, that anſwereth thereunto, Joh. 2. 10. as alſo, 1 Cor. 11. 21. for it is ſcarce imaginable, that any of them were ſo extreamly profane, as to be drunk openly in the Congregation at ſuch times; nor doth the oppoſite member of hunger intimate any more: And by conſequence, alſo, the word here uſed, doth ſignifie, *to take* ones fill of ought; or, to take large or full ſatisfaction, or delight, in ought, Prov. 1. 19. and 7. 18. Pſal. 36. 8. where the term of *watering*, is not ſo ſuitable: and in the active form, *to ſatiate*, *refreſh*, or *cauſe to drink*, or *feed liberally*, even to full contentment, Jer. 13. 14, 25. or, to make one drink, or take in largely of that, which yet they take little delight or contentment in, Lam. 3. 15. Thus, here, reſpecting God, it implyeth a large or liberal expence in ſacrifice, for the ſupply of his ſervice at the Altar, which is called his Table; as the ſacrifices offered on it, his meat, Ezek. 41. 22. Mal. 1. 7, 12. Yet withall, not without ſome hint of that groſſe conceit, which ſome Heathen had, that their gods fed on the ſteam that aſcended from their ſacrifices, which ſome among the Jews might have, alſo, ſome taint of. See Deut. 32. 38. Pſal. 50. 13.

but thou haſt made me to ſerve with thy ſins; thou haſt wearied me with thine iniquities] Hitherto he had minded them of their failings, in performance of duty; he now telleth them of their faults. They had not only neglected him, as weary of his ſervice, which they eſteemed of no better, then as ſome ſlaviſh condition. ver. 22, 23. but had alſo ſo vexed and grieved him with their ſins, that his bearing with them, and enduring of them, was as grievous and burdenſome to him, as an hard ſervice, under ſome harſh and rigorous maſter, ch. 7. 13. & 63. 10. Jer. 44. 22. Ezek. 6. 9. Amos 1. 13. And this latter, eſpecially, was it, that he took to heart. To which purpoſe it is, that God ſaith elſewhere, that he did not ſo much command the former, Jer. 7. 22. or, complain of the want thereof, Pſal. 50. 8. as well becauſe he regarded not ſo much their failings in the one, as in the other: and again, becauſe they were ſometime free, and forward enough in the one, when they were wholly regardleſſe of the other, Mic. 6. 6-8. All this, to ſhew, that the deliverance of them from their thraldom, was of his own free favour and mercy; not from any matter of merit, or deſert, on their part, ver. 25.

V. 25. *I, even I, am he, that blotteth out thy tranſgreſſions,*] Or, *I*, even *I*, (a paſſionate and emphatical expreſſion, as Gen. 6. 16. ver. 11.) *do blot out*; (Heb. *he blotting out*, or, *am blotting out*; the pronoun, for the verb ſubſtantive: as ver. 13. for there is no article prefixed before the participle.) and there is in the term of *blotting out*, a metaphor taken from the blotting of ſome thing out of a book, as Exod. 32. 32, 33. and more ſpecially, of a debt out of a debt-book, Col. 2. 14. and our *ſins* are as *debts*, Matth. 6. 12, 14, 15. & 18. 24, 27, 33. Luk. 7. 41-43, 47, 48. & 11. 4. which being once blotted out, and done away, neither are we any more charged with them, Ezek. 18. 22. nor God any more wroth with us, for them, chap. 54. 9. See chap. 44. 22.

for mine own ſake] Heb. *for my ſelf*; as Job 18. 4. Prov. 16. 4. out of a reſpect to his own honour, chap. 52. 5. Ezek. 20. 14, 22. & 30. 9. & 36. 20-23. his mercy, Deut. 4. 27. Jer. 3. 12. his fidelity, Pſal. 106. 45. Chap. 1. 27. & 56. 1. and his free love and affection to them and their Anceſtors, Deut. 7. 7, 8. verſ. 4. Jer. 31. 3. Mal. 1. 2. not in regard of any deſert of theirs, who had ſo extreamly, from time to time, both neglected and wronged him, Chap. 44. 8, 9. Ezek. 36. 22, 32.

and will not remember thy ſins] As that which is blotted, or razed out, cannot now be read, or repeated, and conſequently, is not regarded, nor remembred, Exod. 17. 14. Pſal. 9. 5, 6. and ſo a debt, when the bond cancelled, or the book croſſed, is then no more thought on, or looked after. In like manner, God having remitted the ſins of his, doth no more now regard them, then as if he had forgotten them; (for ſo is the term of *forgetting*, or, *not remembring*, frequently uſed, both in Scripture, and common ſpeech, Pſal. 45. 10. Phil. 3. 13.) ſee Pſal. 25. 7. & 79. 8. Jer. 31. 34. Hoſ. 4. 6.

V. 26. *Put me in remembrance.*] If I have omitted, or not taken notice of ought, that thou ſuppoſeſt might make for thy juſtification, mind me of it.

let us plead together] See Chap. 1. 19.

declare thou, that thou mayſt be juſtified] Or, *cleered*, or, *cleer thy ſelf*; as ver. 9. Say what thou canſt for thy ſelf, thou haſt liberty ſo to do: as Act. 26. 1. The ancient Greek rendreth it, *Remember, that we may be judged; tell thy ſins firſt, that thou mayſt be juſtified*: and this the Greek Fathers commonly produce, and preſſe, to prove, that confeſſion and acknowledgment of ſin goeth before juſtification, and is the way to remiſſion, Luk. 18. 13, 14. a point not unſound, but a place impertinent; for the verſion forceth that into the text that is not there.

V. 27. *Thy firſt father hath ſinned*] This ſome underſtand of Adam, from whom all mankind is deſcended, and from whom ſin was propagated unto all his iſſue; yea, of whoſe actual ſin, as moſt hold, all men ſtand guilty: and to this purpoſe, they apply that, chap. 48. 8. Rom. 5. 12. and that all men, for that corruption traduced to them from Adam, ſtand guilty of ſin, and liable to Gods wrath, cannot be denyed, Pſal. 50. 5. Rom. 5. 12. & 6. 23. Eph. 2. 2, 3. But this charg ſeems to be more ſpecial, and ſuch, as in a more peculiar manner concerneth this people. Others, of Abraham, the principal Patriarch, with whom God entred into a ſpecial covenant, ſealed up with that ſolemn rite of Circumciſion, Gen. 17. 2, 7, 11, 13. Rom. 5. 11. named, as the head and root of their ſtock, chap. 41. 8. & 51. 2. and the ſin of his here hinted, ſome make the deniall of his wife, chap. 12. 15. and 20. 2. Others, the doubting of Gods promiſe, in demanding a ſigne Gen. 15. 8. Or, becauſe theſe may ſeem to have bin ſlips of humane frailty; the moſt, therefore, conceive it to have been his idolatry, before his call; which they ground upon Joſh. 24. 2, 3. But of Abraham, no ſuch thing is there ſaid; and the Jews traditional ſtory, of Abrahams eſcaping the fire, that he was thrown into, becauſe he would not worſhip idols (which they build on the word *ur*, that ſignifies *fire*, Neh. 9. 7.) telleth us a contrary tale: but the truth is, the one is as groundleſſe as the other. Others, Terah, Abrahams Father, the firſt, ſay they, of that line, that fell off to idolatry, which circumſtance, though uncertain; yet, that ſometime an idolater, is apparent, Joſh. 24. 2. Others, Jeroboam, who ſet up idolatry among the ten Tribes, 2 King. 12. 28, 30. But this ſeems to concern Judah, as well as Iſrael, which that did not, 2 Chron. 13. 10, 11, Others, Ahaz, 2 Chr. 28. and others, Manaſſes, 2 King. 21. & 23. 26. & 24. 3. Now Kings, ſay theſe laſt, are as Fathers to their people. But how, or why, either of theſe ſhould be termed their *firſt-father*, after ſo many fore-going them, they ſhew not. I ſuppoſe, therefore, that thy *firſt-father*, is no more here, then *thy fore-fathers, thine anceſtors*. The word *father*, is ſometime taken collectively: ſo Ezek. 16. 3. *Thy father*, for *thy fathers*; and the word *firſt*, is frequently uſed for *former*: ſo, *the firſt age*, for *the former age*, or the age before-going, Job 8. 8. and, *the firſt things*, for *former things*, v. 9. 18. and ſo would it be rendred, 1 Tim. 5. 12. Rev. 2. 4. So the meaning is, not you alone, but your fore-fathers, alſo, have been grievous tranſgreſſors, as well as your ſelves; and there is no cauſe, therefore, why I ſhould do ſo great a favour for you, as this is; in regard either of your ſelves, or of them. See Ch. 1. 4. Pſal. 78. 8. & 106. 6, 7. Jer. 3. 24, 25. & 7. 22-26. Zach. 1. 4. Mal. 3. 7.

and thy Teachers have tranſgreſſed againſt me] Heb. *thine Interpreters*, Gen. 42. 23. Job 33. 23. or *embaſſadors*, 2 Chron. 32. 31. Their Prieſts and Prophets, ſo termed; becauſe they are as embaſſadors between God and his People; and their office is, to open and make known Gods will and pleaſure unto them, Deut. 33. 10. Jer. 15. 19. Mal. 2. 7. and are called his embaſſadors, becauſe ſent by him; their embaſſadors, becauſe ſent to them, 2 Cor. 5. 19, 20. They that ſhould have taught others better, have been, themſelves, as bad as any. See 2 Chron. 36. 14. Jer. 5. 30, 31. and 8. 10, 11. & 23. 13, 14. Dan. 9. 8, 11.

V. 28. *Therefore*] Heb. *And*; as ver. 4.

have I profaned the Princes of the Sanctuary] Or, *of holineſſe*, as Ch. 62. 9. that is, *the holy Princes*; as their land was termed the *holy land*, Ch. 63. 19. Jeruſalem, *the holy city*, Neh. 1. 11, 18. the people, *an holy ſeed*, Ezr. 9. 1. the ſanctuary, *an holy place*, Pſalm 5. 7. & 68. 5. Either the Rulers of the Temple, Jer. 20. 1. Or, their Kings annointed with *holy oil*, Pſalm 89. 20. and Princes, Governours of the *holy people*, becauſe taken into ſpecial covenant with God, Deut. 26. 19. Pſalm 114. 2. theſe is God ſaid to have profaned, becauſe he had rejected, abhorred, deſtroyed them, expoſed them to a curſe, to ſhame, to reproach, Pſalm 44. 13, 14. Jer. 23. 40. & 24. 9. or dealt with them, as with profane and common perſons, not regarding the dignity of their places, Pſalm 89.39. Chap.47.6. Ier.22.18,19, 24-28.& 39.6,7.Lam.2.2. For they ſeem to ſtep aſide here, who expound the words,as if God ſhould not ſay, that he had ſo done,but that he might juſtly deal ſo with them.

and have given Jacob to the curſe] Or, *made Jacob a curſe*; or,*an accurſed thing*, Chap.65.11. cauſed him to be deſtroyed, as an accurſed thing, Ioſh.6.16, 18, 21. for that is the word here uſed.

and Iſrael to reproaches] Expoſed them, by their ſervitude and bondage,to moſt ſhameful reproach, Zeph.2.8. Ier.24.9. *Jacob* and *Iſrael*,the ſame,as ver.22.

CHAP. XLIV.

Verſ. 1. *YEt now hear*] This Chapter dependeth upon the next before-going,as that on the next before it; God ſignifying unto his people, that though they, and their fore-fathers,had deſerved ſo evil of him;and that he had therefore,therein intending, as well the chaſtiſement, as the amendment of them, given them up into their enemies hands, and ſuffered them to endure a long and tedious captivity; yet he would now,at length, relieve and refreſh them, reſtore them, and cauſe them to thrive and proſper again.

Yet] Heb. *And*; as Chap.43.1.

O Jacob,my ſervant; and Iſrael,whom I have choſen] See Chap.41.8.

V. 2. *Thus ſaith the Lord, that made thee,and formed thee*] See Chap.43.1,7,21.

from the womb] From thy nativity,ſay ſome; as Pſalm 22.9,10. & 71.6. before thou waſt able to do, much leſſe to deſerve ought, Rom.9.11.But rather from thy firſt beginning, to be a Nation ſevered from others, an entire people of thy ſelf. It is a metaphor, taken, not ſo much from the forming of the body in the womb, Pſalm 119.73.& 139.13-16. Job 10.8-11. Jer.1.3.as from the practice of Midwives, that receiving the birth from the womb,do compoſe and frame it,and each limb of it,unto its due poſture; and ſo did God with this people, when he moulded them up, into a proportionable frame of Church and State. So ver.24.Chap.46.3. See, alſo, Chap.48.8.Ier.2.2.

which will help thee] A defect of the relative; as Chap.42.1,5. Or, as the words may well be read, *Thus ſaith the Lord; he that made thee, and formed thee from the womb, will keep thee*. See Chap.41.10,13,14.

Fear not,O Jacob, my ſervant] Chap.41.8,10.

and thou Jeſurun, whom I have choſen] Heb. *Jeſhurun*: a name given to Iſrael and his Poſterity, in regard of the uprightneſſe that was in him, and ought to have bin in them, Deut.32.15.& 33.26.*choſen*; as ver.1.

V. 3. *For I will pour water on him that is thirſty*] That is, as ſome, the ſpiritual water of grace, in abundance, upon thoſe, that finding, and feeling the want of it, in themſelves, do hunger and thirſt after it; and ſo the metaphor ſhould be taken from water, or drink, that a man is ſupplyed with, for the ſlaking of his drought, and the quenching of his thirſt: as Chap.12.3. & 55.1. Jer.31.25. Matth.5.6. Joh.4.14. & 7.37,38. Rev.22.17. But neither will the word, of *pouring out*, well admit that metaphor here, no more, then in other the like places, to the like purpoſe produced, Joel 2.28. Act.2.18. (which rather ſeem to allude to the pouring out of the oyl, upon the head of King, of Prieſt, Lev.8.12. Pſal.133.2. 1 Sam.10.1. 2 Kings 9.3.) ſince that we uſe not to pour water, or drink, upon men, or beaſts either,when they are thirſty; but rather pour it out to them, or for them, 2 King.4.20. ch.58.10. and the tenure of the text carrieth it to ſuch water, rain, or other, wherewith dry and parched grounds are wont to be watered,to refreſh them & make them fertile and fruitful; and I conceive it ought not to be rendred, *him that is thirſty*, but, *the thirſty* place; as, after, *the dry*, for the *dry* land: a defect of the ſubject in either. By a like metaphor, is *a land of thirſt and dryneſſe*, or, *a thirſty and dry* land, Chap.35.7. & Ezek.19.13. for, a land that is dry, for want of water; as a man a thirſt for want of drink, Pſal.63.1.

and floods upon the dry ground] Heb. *dry*: as Gen.1.9. a defect of the ſubject, as before; *floods*, for abundance of water: as chap.30.25. Pſal.119.136. an alluſion here, partly, to rain, that the clouds pour down, Pſal.77.17. and partly, to ſuch rivers, as overflowing the lands that lye neer them, make them fertile. See on ch.19.5,6. & 23.3.

I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring] *My Spirit*, that is, *my bleſſing*, (the one expoundeth the other) whereby they and their State ſhould thrive and flouriſh, and multiply, and increaſe, that had been almoſt clean exhauſt,& exceedingly impaired, in a manner,beyond all hope of recovery,before,ch.26.19.Ezek.37.3,11-14. So of their land, ch.32.15.and of their ſeed,ch.61.9.he followeth ſtill the compariſon taken from grounds well watered, as ch.58.11. and the ſeed ſown in ſuch ſoil, ch.32.10. A type of that ſpiritual growth, and increaſe of Gods Church, and the members of it, under the Meſſias, by the graces and comforts of his Spirit, Act.9.31. Eph.4.12-15. Col.2.19. 2 Pet.3.18. See ch.27.6. & 37.31. & 61.9,21.

V. 4. *And they ſhall ſpring up as among the graſſe, as willows by the water-courſes*] Heb. *in among*; and then there ſeems a defect of the note of ſimilitude,to be ſupplyed from the latter clauſe: but ſome rather read it, *as among*; and then there is no defect. Howbeit, there want not, that read it in a continued ſentence, but with ſome tranſpoſition of the words, *They ſhall ſpring up*, or *ſhoot up*; or, *That they may ſhoot up* (as chap.41.20.) *as willows beſide the ſtreams*, (as it is rendred, ch.30.25.) or, *water-courſes amidſt the graſſe*; that is,as willows, that ſhoot up ſpeedily in watery places, and ſoon overtop the graſſe among which they grow. See Chap.15.7. Job 40.22. Ezek.17.5. the trees here mentioned,are reckoned up among thoſe fair,ſhrowdy,and flouriſhing ones,that they uſed to make booths of, in the Feaſt of Tabernacles, Levit.23.40. Howſoever we read the text, a proſecution it is of the former reſemblance. See the like, Numb.24.6. Pſal.1.3. Jer.17.8.

V. 5. *One ſhall ſay,I am the Lords;and another ſhall call himſelf by the name of Jacob;and another ſhall ſubſcribe* with *his hand to the Lord, and ſirname himſelf by the name of Iſrael*] The future encreaſe of Gods people is intimated, not only by his bleſſing, in making them fruitful, and multiplying their iſſue,chap.60.22. & 61.9. Ier.31.27. as he did ſometime in Egypt, Exod.1.12. but by addition, alſo, of many Proſelytes, from other parts, to them, who ſhould give up their names to God, to be entred into his muſter-roll, and regiſtred in his Church-book, among the faithfull, that belong to him, and are liſted for his ſervice. See the like, Pſal.87.5,6. See alſo, ch.40.26. This, in likelihood, was, in part, fulfilled, upon the diſſolution of the Babylonian captivity; many thereupon adjoyning themſelves to Gods people; as the like was ſometime done on the like occaſions, both before, and after,upon their departure out of Egypt, Exod.12.38. and upon their deliverance from Hamans miſchievous plot againſt them,Eſt.8.17. But more fully, in the converſion of the Gentiles, by the preaching of the Goſpel. See Chap.2.3.

I am the Lords] Souldier, or ſervant; as, *the Lords, and Gideons*, for, *the ſword of the Lord, and of Gideon*, Judg.7.18, and 20.

ſubſcribe with *his hand*] A defect of the particle inſtrumental, as Pſal.17.13,14. a metaphor from ſuch volunteers, as do, of their own accord, under their hand-writing, liſt,and enrol themſelves, for ſervice, Pſal.110.3. or, as ſome render it, *write on his hand, unto the Lord*; or, I am *the Lords*: and ſo the ancient Greek hath it: as, *I unto thee*, Pſal.119.94. that is, *I am thine*; or, belong to thee; which they conceive to allude unto the manner of ſouldiers, or ſervants, that did bear the Captains, or Maſters name,to whom they belonged, imprinted on one of their hands: which,though it might be alluded unto, Rev.3.12. & 14.9. yet I doubt, whether that cuſtome was ſo ancient as Eſay's dayes.

ſirname] Shall take on him that name,inſtead of that which he had from his original; or, ſhall aſſume it, as an additional unto it. Heb. *ſhall entitle himſelf*. See Chap.45.4. thereby intimating, that he is one of *the Iſrael of God*, Gal.6.16. a member of Gods Church, a ſubject of that kingdome whereof he is *King*, ver.6. Chap.33.23.

V. 6. *Thus ſaith the Lord,the King of Iſrael, and his Redeemer*] See Chap.43.14,15.

the Lord of hoſts] See Chap.1.9. One,as willing to deliver you; ſo,able to do it.

I am the firſt,and I am the laſt] Chap.41.4.& 48.12. Rev.1,8,17,& 22.13. *the firſt*,ſay ſome,from whom all things are; and *the laſt*,unto whom,all is to be referred, Rom.11.36. But I conceive Gods eternity,only,to be here implyed, Pſal.90.2.

and beſides me there is no God.] Or, more conciſely, *no god beſides Me*, Deut.4.35,39.& 6.4. & 32.39. Chap.43.10, 11. and 45.6,21.ver.8.Joh.17.3.1 Cor.8.5,6.

V. 7. *And who, as I, ſhall call,and ſhall declare it, and ſet it in order for me,ſince I appointed the ancient people? and the things that are coming,and ſhall come? let them ſhew unto them.*] Or, *who is like unto me*,(Pſalm 35.10.& 89.8. to wit, among the gods that the heathen ſo account,Pſalm 89.6.) that *can call, and declare it,and ſet it me in order, ſince I appointed a people of old? or,let them* (that is, their idols) *ſhew unto them* (to wit, that take them for their gods)*the things to come,& ſuch as iſſue* from them;to wit,if they will be accounted gods, Chap.41.23.

ſhall call] Or, *can call*; potentially,as Chap.40.12.& 41.26.& 43.8. This, ſome expound of Gods calling of the Iſraelites to be his people,Chap.41.9. Others, of calling and deſigning of certain perſons, as Cyrus and his forces,to deliver his people,Chap.44.28.& 45.1,4. I ſuppoſe the former here intended.

and ſhall declare it] Or, *and declare it*; that is, tell before-hand, what ſhall, in future times, befall that people; or, as ſome other, who ſhall tell me, or direct me, how I ſhould, in the managing of theſe affairs, proceed? as Chap.40. 13. and 45. 11.

and ſet it in order for me] Or, *ſet it me in order*; or, *ſet it in order to me*: relate it to me, in a conſtant courſe and tenour, what ſhall, from time to time, betide them; as I have done with my people, both concerning the Egyptian bondage, with the bringing them out from thence, and the ſetling of them in the land of Canaan, Gen.15.13,14,16. as alſo concerning the Babylonian captivity, together with their deliverance out of it, and the reſtoring them to their own land again, Chap. 39. 6,7. & 40.2. & 43.5,6,14. & 45-47. See alſo, Ier. 25.9, 11, 12.

ſince I appointed the ancient people] Or, *an ancient people*; that is, the lineage of Abraham, in the poſterity of Jacob, to be a numerous nation, and my peculiar people; which long ſince he both foretold, and fulfilled, Gen.13.16. & 15.5. & 22. 17. Num.1.45,46. Deut.1.10. Heb. *a people of antiquity*, or, *of perpetuity*, or, *of eternity*; for the word is uſed, (as the Latine *olim* alſo, ſuppoſed, by ſome, to come from it,) as well of the time paſt, chap.42.14. Ier.48.8. as of the time to come; in which latter ſenſe, alſo, ſome here taking it, expound the text of Gods elect, from the worlds beginning, yea, from all eternity, choſen, and ſet apart, and in time, culled out, and called to inherit eternity, Gen.3.15. Rom.8.29,30. Eph. 1. 4, 5. 1 Pet.1.3,4. Rev.13.8. & 17.8. but I ſuppoſe the former, here, principally intended; becauſe God here points unto ſuch conſpicuous evidences of his divine power, as lay open, even to any natural mans eye, Chap.41.20. Nor do they ſeem to conjecture aright, who refer it to the creation of mankind, at the firſt. See Chap.40.21. & 41.4.

things that are coming, and ſhall come] *things to come*, as ch.45. 11.) *ſuch as ſhall come to paſſe*; the copulative for the relative, as ch.3.6. & 5.4. or, *things to come, and* ſuch as *ſhall proceed*, or *ſpring*, from them. See Chap.43.19. a defect of the relative, as ver.2. that is, things to come, in a continued courſe, from the firſt to the laſt, like links of a chain, hanging one upon another. See Chap.41.22,23,26. & 46.10. & 48.14.

V. 8. *Fear ye not, neither be afraid*] As if, either I were not able to fulfil what I foretel, ver.6. or, any counterfeit deity were able to over-power me, in what I foretel, and intend; the vanity of whom he layeth forth, at large, in the words following; together with the ſenſeleſs ſottiſhneſs of thoſe that are bewitched with them, ver.9-20.

Fear not] Ver 2.

have I not told thee, from that time, and have declared it?] Remember, that theſe things were told you before; as Joh.16.1. Matth.26.6,7. Luk.24.6-8. whereof ye ſee ſome part already fulfilled, and the reſidue ſhall, in their due time, be accompliſhed. So Luk.1.31,36,37.

told thee] Heb. *made thee to hear*; as Chap.41.26.

from that time] At that time, when I appointed thee to be a people, ver.7. or, in a more large ſenſe, *formerly*, or, *in time paſt*. Heb. *from then*: as Chap.16.23. & 48.3.

declared it] A defect of the pronoun *it*: as Chap. 42. 21, 25.

ye are even my witneſſes] Or, *and ye are my witneſſes* hereof: See Chap.43.10.

Is there a god beſides me?] The interrogative affirmatively delivered, doth more vehemently deny: as Job 7.1. See ver. 6.

there is *no god*] That is, *no* other *god*; *no god* beſides me; to be ſupplyed from the former branch. Heb. *no rock*, Pſal. 19.14. no ſuch rock, as is able to protect and ſecure thoſe that repair to it for ſhelter and ſafety, as God doth thoſe, that betake themſelves to him, Deut. 4.35,39. & 32. 4, 32,39. 1 Sam.2.2. Pſal.18.31. Prov.18.10,11. Chap.26.4. & 43. 11. & 45.5. & 46.9. it is a metaphor taken from ſuch caves, or places of receit, in rocks, that either men in diſtreſs and danger, or, the feebler ſort of creatures, for better ſecurity againſt, the ravenous kind of them, are wont to reſort unto, or to make their conſtant abode in, Judg.15.8. & 20.47. Pſal.104.18. Prov.30.26. Cant.2.14.

I know not any] Who yet ſhould, if any ſuch were. Howbeit, ſome read the words of the text, as a continued ſentence; there is *no God*, that *I know not*; and there ſhould then be a defect of the relative; as before, ver.7. but the former reading ſeems the more probable.

V. 9. *They that make a graven image*, are *all of them vanity*;] See Chap.41.29. ſome read the words, *They that frame a graven image, are all of them* framers of *a vain thing*: The word in the latter part ſupplyed from the former; as 2 Chron. 10.14.

and their delectable things ſhall not profit:] The Hebrew word ſignifieth as well *delectable*, or *delightful*, as *deſireable*. See Chap.64.11. their idols, which they ſo dearly affect, and delight ſo much in, (ſee Chap.1.29. & 57.5. Jer.17.1, 2.) *ſhall not profit*, or, *cannot profit*: as Chap. 30.5,6. they ſhall not ſtand them in any ſtead, when they need their help, ch.45. 20. Jer.2.28. or, they are altogether unprofitable, they are good for nothing, Chap.41.29. ver.10.

and they are *their own witneſſes, they ſee not, nor know; that they may be aſhamed.*]. Or, *even themſelves* are *their own witneſſes to their ſhame that they neither ſee, nor know* ought; a defect of the particle *that*: as Chap. 37. 26. The makers of them, who know whereof they are made, and how handled in the making, are the beſt witneſſes, that can be, againſt them, to teſtifie that they have neither ſight, nor ſenſe; & may juſtly therefore be aſhamed of adoring ſuch trumpery, as they, of all others, cannot but know them to be, Pſal.97.7. ver.11. or, they cannot but ſee their own ſottiſhneſs and ſenſeleſneſs, if they had the wit to conſider it, in worſhipping thoſe as gods, whom they ſee and know to be ſuch, ver.18,19. But the former ſeems the better.

V. 10. *Who hath formed a god, or molten a graven image, that is profitable for nothing?*] Who, but a mad-man, would deem ought that man makes, or that himſelf hath made, to be god? or account that to be God, that is good for nought? ver. 9. Hoſ.8.6. Hab.2.18. See Jer.16.20.

or] Heb. *and*: as Chap.43.9.

molten a graven image] Caſt materials, or metals, in a mould, to frame thereof an image, that may, by graving, afterward be poliſhed, and perfected. See Chap.49.19. ſuch images put here, for all of all ſorts; as Chap.41.29.

that is profitable for nothing] Heb. *not to profit*: as Jer. 7. 11. and how then fit to be Lay-mens books? being unprofitable, Hab.2.18. abominable, Chap. 41.24. the fruit of errours, Jer. 10. 15. and lying teachers, Jer.10.8. & 16.19. Hab.2.18.

V. 11. *Behold all his fellows ſhall be aſhamed; and the workmen, they are of men.*] Or, *and the workmen, they more then any*. See the like phraſe, Chap.52.19. Heb. *Adam*; *a man*, for, *any* man, or *any* one; as ver.15. and as *iſh*, Jer. 5.1. the whole ſociety, or fraternity of them, that have ought to do about them, or dealings with them, may juſtly be aſhamed of them; as they ſhall alſo be confounded, when they expect help from them, Pſal.97.7. Chap. 1. 29. & 42.17. & 45.16. and none more then the workmen, (of which term, ſee on Chap.40.19.) the makers of them, that have been beſt acquainted with them, and the nature and condition of them. See on ver.9.

Let them all be gathered together, let them ſtand up, yet *they ſhall fear*, and *ſhall be aſhamed together*] Let them convene, and combine, as Demetrius, and his fellows, Act. 19. 24-29. ſtand ſtoutly to it, and make all the power they can; yet ſhall they never be able to maintain their forged deities, nor to acquit themſelves from fear and ſhame, in ſeeking to ſupport them. See Chap.41.1,5,21,22.

ſtand up] As parties to be tryed at the barr, Numb. 35. 12. or, as Patrons to plead for their clients, Act. 24. 1.

yet] A defect of the diſcretive; as Pſal.119.8,9. Job 14.9.

V. 12. *The Smith* with *the tongs both worketh in the coals, and faſhioneth* it *with hammers, and worketh it with the ſtrength of his arms:*] See Chap.40.19. & 46.6. Jer.10.3.

Smith] Heb. *workman of iron*: as 2 Chr.24.12. He ſpeaketh firſt of the *Smith*, that maketh idols of metal: then of the Carpenter, that frameth them of wood. ver.13.

with the tongs] The word here uſed, ſeems rather to ſignifie *an axe*. See Jer.10.3. and ſo the Jewiſh Maſters commonly expound it, *an axe*, or, *an hatchet*; nor is the particle *with*, in the text. Others, therefore, read the words, *The Smith* maketh *an axe*; to wit, ſay they, for the Carpenter, to uſe for the ſame purpoſe, for the framing of ſuch idols of wood, as he doth of iron; or, as ſome other, He maketh his idols, as he doth *an ax*, or, *an hatchet*, or, any other inſtrument for ordinary employment. Others, laſtly, expound the whole verſe of the making of *an axe*, ſimply, as deſcribing what pains he taketh about the forming of an axe only; which the hewer of wood, or feller of trees, taking from him, or buying of him, maketh uſe of, for matter to make an idol with, Jer.10.3. this may ſeem the more probable, becauſe, elſewhere, ſpeaking of molten, or metal images, he mentioneth gold and ſilver only, paſſing by thoſe baſer metals, as pointing to the gold-Smith, or ſilver-ſmith, rather then to the iron-workman, or, the blackſmith, Chap.40.19. & 46.6. Jer. 10.4,9. Howbeit, they had, even the greateſt of them, gods alſo, as well of braſſe and iron, as of gold and ſilver, Dan.5.4. and much art and curious workmanſhip may be ſhewed, as well in the one, as in the other.

both worketh in the coals] Heb. *coal*; taken collectively: as we do oft uſe it; *coal*, for *coals*: and it is uſed, ſometime, for *coal*, ſimply, or dead *coal*, as Prov.26.21. ſometime, for quick *coal*; as chap.54.16. and ſo here: either, *he worketh in the coals*, to wit, the metal, to make his idol, ver.10. or, *which he worketh in the coal*; to wit, the axe before-mentioned; the copulative, for the relative, in this latter, as ver.7.

and faſhioneth it] Either the idol, or the axe. See verſ.9, 10. Chap.41.7. and the text may be read, without any ſupply, *The Smith an ax both worketh in the coals, and faſhioneth it with hammers*: a trajection of the copulative; ſuch as is found, Gen.22.4. Chap.17.14. 2 King.2.14. Job 23.12. Prov. 23.4. & 24.27.

with hammers] So the word ſignifies, as appeareth, Judg. 4.21. joyned with *nails*, Ier.10.4. which it cannot therefore ſignifie; though it come from a word, that ſignifies *to bore*, or to *pierce*; which is not the proper, or principal uſe of an hammer: but to that is anſwered, that the *hammer* thereby ſignified, was ſomewhat like the *twi-bil*, ſharp, to ſtrike thorow with, at the one end; and flat, to beat out with, at the other: *hammers*, in the plural; becauſe ſeveral ſorts of them: ſome to beat out, and ſome to poliſh, Chap.41.7.

with the ſtrength of his arms] He putteth all his might to it; either in regard of the toughneſſe of the metal he works upon; (ſee ſomewhat the like, Eccl.10.10.) or, out of an earneſt deſire to make him an idol.

yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint] This ſome, alſo, refer to their eagerneſſe upon the work they are about, that it maketh them forget the neceſſities of nature, out of devotion even to their yet unmade idols, ver.20. Others, to ſhew the unuſefulneſſe and inability of their idols, whom they take ſo much pains about, to relieve them; they may work, and faſt, until they faint, for ought they are able to do for them, ver.10. they cannot refreſh them, or renew ſtrength to them, when they are tired out, and ready to faint, as God can do, and doth, to his, Chap.40.29. they cannot ſupply them with food, as God did his people, with manna from heaven, Exod.16.13-15. nor with drink, as with water from the rock he did his, Exod.17.6. Heb. *and he is hungry, and his ſtrength faileth; he drinketh no water, and is faint*. Which ſome therefore thus render, *when he is hungry*, (wanting bread) *his ſtrength faileth*; and *if he drink not water, he is faint*; that is, if he want bread and water, he may faint, and his ſtrength fail him, for any proviſion his idol is able to afford him. See the like conſtruction, Chap.30.20. & 35.4. & 37.9,26. and of *fainting* and *failing*, Chap. 40. 30,31. for, *his ſtrength faileth*; the Hebrew hath it, *ſtrength is not* to him: as 2 Chr.20.12. Or ſimply, he laboureth hard at the forge, and about the fire, until he be faint, and his ſtrength fail him, for want of refreſhing; as in that employment workmen, the meaner ſort of them eſpecially, oft do.

V. 13. *The Carpenter ſtretcheth out his rule*] From the Smith, he paſſeth to the Wright. Heb. *The workman of trees*, or *wood*, or *timber*; as 1 Chr.14.1. & 22.15. *carpenter*, *cutter*, or *carver*. See Chap.40.20.

ſtretcheth out] Upon the piece of timber, whereof he meaneth to make his idol.

rule] Heb. *line*. So the word properly ſignifies; nor is *a rule* ſo properly ſaid to be *ſtretched out*. See Chap.28.17.

he marketh it with the line:] The word, ſay the Jewiſh Doctors, ſignifieth *vermilion*; though for that, another word ſeemeth uſed, Ier.22.14. and it may, peradventure, rather be *oker*; but by a metonymy, *a ſtring*, or, *thred*, therein dipt; or, therewith coloured: not unlike the ſame, that our workmen uſe; the word is no where elſe found in Scripture: but ſo *a ſcarlet ſtring*, or *thred*, Cant.4.3. for that which is rendred, *a ſcarlet thred*, Gen.38.28. and Joſh. 2. 18. ſeems to have a far other notion; ſomewhat the ſame with that, Prov. 31.21. The ſame thing, in effect, is this with the former; for he ſtretcheth a line over it, therewith to mark it, where, and how far, to cut of it.

he fitteth it with planes] Heb. *he maketh it with planes*, or, *to work it with planes*; that being the end of his marking the timber, to direct him, and ſhew what is to be taken away of it, the word cometh from a root, that ſignifies *to ſcrape*, or *pare away*, Levit.14.41. the verb found in that notion there; and the noun in this, only here: and it is uſed here, in the plural number; becauſe they uſed two ſorts of *planes*, a bigger, and ſtronger, to fetch off the rougher and more rugged matter firſt; and a leſs, or finer afterward, to ſmooth and poliſh the more exactly the remainder.

and he marketh it out with the compaſſe] The word comes from a verb uſed, Job 26.10. the verb there only, and the noun here.

and maketh it after the figure of a man, according to the beauty of a man,] Or, *to make it after the model* (for the word is properly, of *buildings*, Exod.25.40. 1 Chr.28.12.) *of a man*, *according to the comelineſſe*, (comely proportion) or, *goodlineſs of a man*; with ſuch outward limbs and lineaments, as a man hath, Pſal.115.5-7. & 135.16,17. or, *according to the excellency of a man*, as ſome; referring it to that which followeth. Of the word, ſee on Chap.4.2. But I conceive it, rather, to be here taken the other way; becauſe it is the word *Adam*, that is here uſed; which uſually goeth for an ordinary man. See on Chap.2.29. Howſoever, that is the end of uſing the compaſs about his idol; as the planes before, to ſmooth and poliſh, ſo this, to give it its due proportions and lineaments.

that it may remain in the houſe] Heb. *to ſit*, or *dwell*, or *ſtay*, or *abide*, *in the houſe*; for all theſe, the word of *ſitting*, importeth, in Scripture, Deut.9.9. 2 Sam.7.18. Pſal.23.6. chap. 13.20. to dwell in ſome Temple, as ſome King in his Palace, or ſome great man in his houſe, Dan.1.2. or to ſtay and abide in ſome houſe, either publike, or private, Deut.27. 15. Judg. 17.5. becauſe it is not able to ſtir out, Chap.41.7. Jer.10.4,5.

V. 14. *He heweth him down Cedars, and taketh the cypreſs and the oak*] Such trees as afford timber of longeſt continuance. See Chap.40.10. Heb. *to hew down*, as Deut.19.5. 1 Kings 5.6. which may well be retained, and the text thus read, *He taketh courage alſo to himſelf, among the trees of the foreſt*, or, *he uſeth his ſtrength upon the trees of the wood, to hew him down cedars, and to take the cypreſs, or the oak*; or, to wave all the trajections, and take the words, as they lye in the text, *In hewing* he heweth him down, (as Jer.3.1.) that is, *He is buſie in hewing him down* (ſee on Chap. 59. 13.) *cedars*; *he taketh alſo the cypreſſe and the oak*, or, *the cypreſſe, or the oak*: Or, as a learned late Writer, *Cedars are to be cut down by him*. See on Chap. 45.1.

cypreſſe] The name of this tree is no where elſe found; and our Jewiſh Maſters ſay little of it, but that it is the name of a fruitleſs tree. Some of ours would have it, to be *a pine*: ſo the Greek ſeems to render either this, or that, in the laſt clauſe mentioned. Some, a kind of *oak*, that which is uſually called the *holm*; ſo the old Latine. Some, a kind of *cedar*; becauſe the name of the *cedar*, and this, differ but in one, and that a ſervile letter: it may well be the *cypreſſe*, partly, becauſe ſome remarkable places of pleaſure ſeem to have had their name of *Thirſah*, from it, as being planted with pleaſant groves of it, 1 King.16.9. Cant.6.4. now the *cypreſſe* is a very graceful tree; and the timber of it, both for the beauty, and the dureableneſs of it, much uſed, in times paſt, for images. See on Chap.40.20. Howbeit, ſome are of the mind, that *Gopher*, which Noah built the Ark with, Gen. 6.14. to be the *Cypres* tree; and the names come very neer; and this then ſome other. See Bochart in his *Phaleg*, l.1. c.4.

and the oak] Or, *or the oak*: as ver.10. of the tree, ſee on Chap.2.13. & 6.13.

which he ſtrengtheneth for himſelf among the trees of the foreſt] So reading the words, the copulative is put for the relative; as ver.7. But the trees of the foreſt are not of any mans planting; nor is mans care uſually employed about them, to further their growth. See Pſal.104.16. Beſides that thoſe trees, as they are of long continuance, ſo of ſlow growth, beyond a mans ordinary age, ere they come to be fit for timber. I ſuppoſe, therefore, the marginal reading to be the better; *and he taketh courage to himſelf*, or, *he employeth his ſtrength among*, or, *upon*, *the trees of the foreſt*; or, if we admit the former change, that would be more probable that ſome other have, *which hath lift up it ſelf*, or, *ſtrengthened it ſelf*, *among the trees of the wood*. See of Aſhur, Ezek.31.5.

he planteth an aſh] Either he ſeeketh out ſome fair tree in the foreſt, or taketh ſome one of his own planting, (the original whereof, therefore, he cannot but well know,) that is now, what by his own induſtry about it, and what by the rain from above, Deut.11.10,11. grown to ſome bulk, that may well afford matter for ſuch a purpoſe.

aſh] The name of this tree, likewiſe, is no where elſe found in Scripture; and the Jewiſh Maſters leave us here, alſo, at a loſs: telling us only, that it is a good timber tree. The old Latine, and ſo it may be the Greek alſo, render it, *a pine*. But many, in regard of the identity of the name, conceive it to be a kind of *aſh*, that hath leaves broader then the ordinary, by the Latines called *ornus*, which cometh full home to the Hebrew; though I ſuppoſe that conſonancy between the two words, *oren*, and *ornus*, to be but caſual; and that this latter came rather from the Greek ὀρεινὸς; and was by the Latines ſo termed, becauſe it thrived beſt on hills: as Pliny reporteth of it, l.16. c.18. it ſeemeth, that cheſts, or arks, were uſually made of it; for the names of, either, this, and that of *a cheſt*, or *ark*, in Hebrew, are of the ſame ſtock, differ not much, *Oren*, and *Aron*.

and the rain doth nouriſh it] Or, *which when the rain hath brought up*. Heb. *made big*, or *great*; as Chap.1.3. Ezek.31. 4. of the Syntax, ſee Chap.37.9,36.

V. 15. *Then ſhall it be for a man to burn:*] Heb. *And*: as Chap.30.20. and 35.4. & 40.18. when it is thus grown up, it ſerveth any one for fuel: *a man*, for, *any* one: as ver.11.

for he will take thereof, and warm himſelf] Heb. *and he will take* (as ver.14.) Or, *yea, he will take* (as Chap.29.23.) Or, *even he* himſelf *will take* (as Chap.40.30.) *of them*, (of any of thoſe trees before-mentioned, or of the chips that he heweth *off) and be warm*; that is, *that he may be warm*; as Chap. 53. 2. or, *wherewith to warm himſelf*; as Job 30. 4. Chap. 47. 14. he himſelf maketh fuel of part of that, whereof, afterward, he maketh him a god, ver. 17.

yea, he kindleth it, and baketh bread] Or, *he kindleth it, alſo, to bake bread*; he maketh uſe of it, as well for the oven, as for the chimney: the ſame ſyntax, as before, and Joſh. 24. 9: a defect of the pronoun, *it*; as ver. 8, 13.

yea, he maketh a god, and worſhippeth it; *he maketh it a graven image, and falleth down thereto*] Or, *he maketh alſo* (as 2 King. 2. 13.) or, *yet* (as Chap. 44. 10.) *he maketh of it a god, to bow himſelf down to*; (as Exod. 20. 5.) *he maketh it a graven* (or, *carved*, as Chap. 40. 20.) *image, to fall down to*: the Prophet uſeth of purpoſe, as ſome think, a Chaldee term, both here, and again, ver. 17, 19. and chap. 46. 6. It is found eleven times, in the Syriack of Daniel, Chap. 3.

V. 16. *He burneth part thereof in the fire; with part thereof he eateth fleſh: he roaſteth roaſt, and is ſatisfied; yea, he warmeth* himſelf, *and ſaith, I am warm, I have ſeen the fire*] See ver. 15, 19.

part] Heb. *half*; as Zach. 14. 4. and ſo both the ancient Greek and Latine, and our former Engliſh: which needed not have bin altered: the one half of the timber lightly goeth away, in hewing, ſquaring, planing, faſhioning, and the like.

with part thereof he eateth] Or, as ſome, *on part thereof he eateth*; having made him a table, or trenchers of it: but the Prophet ſeems, throughout this whole paſſage, to intend fuel only. I read the words, therefore, partly, as in the text; and, partly, as before; *with half thereof he eateth fleſh*: that is, he dreſſeth fleſh, or meat, to eat. See the like comprehenſive forms of ſpeech, Ch. 38. 17, 21, to which add, becauſe it comes neer to this, that, Prov. 12. 27. *the ſlack*, or, *the deceitfull man ſhall not roaſt his veniſon*: that is, he ſhall not roaſt and eat it: ſee ver. 19. not, that he ſpendeth one half of his materials, in roaſting, or dreſſing him, a joynt of meat only; But that which he had before, in the firſt branch, laid down in general, of burning the one half, that he now repeateth after his wonted manner, illuſtrated by a more particular enumeration of the ſeveral employments, whereabout, for fewel, he maketh uſe thereof, to wit, for dreſſing of his meat, his roaſt, eſpecially, and for the warming of himſelf. See ver. 19.

he roaſteth roaſt, and is ſatisfied] Or, *with half of it* (I ſay) *he eateth fleſh, having roaſted roaſt, to his fill*. So Pſalm 22. 26. *The meek ſhall eat, and be ſatisfied*; that is, *ſhall eat to their fill*.

yea, he warmeth himſelf] Or, *he warmeth himſelf alſo*, as ver. 15. Heb. *he is warm*: but thoſe neuters, and paſſives, have oft a reciprocal ſenſe, as this before. See on ver. 15. and the word *himſelf*, therefore, need not be in a different character, being included in the verb. See Chap. 45. 8.

and ſaith, aha] An interjection, intimating joy and comfort, Pſal. 35. 25, 26. & 70. 3.

I have ſeen the fire] I have been at a good fire; I have felt the fire; *to ſee*, for *to feel*; as Pſal. 34. 8. and ſo for, *to enjoy*, as Pſalm 34. 12. and to *ſuffer*, or *endure*: as Pſalm 89. ver. 48.

V. 17. *And the reſidue thereof he maketh a god, even his graven image*] Of the one half of that ſtuff which he burnt of before, ver. 15, 16.

he falleth down unto it, and worſhippeth it] Or, *he falleth down* (before it) *and boweth to it*, ver. 15. to his own workmanſhip, Chap. 2. 8.

and prayeth unto it, and ſaith; Deliver me, for thou art *my god.*] See Jer. 2. 27, 28. Hoſ. 14. 3.

Deliver me] He ſeeketh for ſafety to them that are not able to ſave, either him, or themſelves. See Chap. 46. verſ. 1, 7.

V. 18. *They have not known, nor underſtood*] Or, They have no knowledge nor underſtanding: they neither know, nor underſtand ought, as Pſal. 14. 4. Chap. 27. 11. See ver. 19, 20. Chap. 45. 20. Jer. 10. 8, 4.

for he hath ſhut their eyes, that they cannot ſee; and their hearts, that they cannot underſtand] Heb. *he hath dawbed* (as Ezek. 13. 10, 13.) *their eyes from ſeeing, their hearts from underſtanding*. Of which form, ſee on Chap. 5. 6. & 23. 1. *He*, that is, the Idol, ſay ſome; God, in juſt judgment, ſay others; Chap. 6. 9, 10. But more ſimply, the verb being taken indefinitely, *Their eyes are dawbed up*, or *ſhut*. See the like, Gen. 41. 13. 2 Sam. 24. 1. Luk. 6. 38. & 10. 20.

V. 19. *And none conſidereth in his heart*] Or, *So that* (as Pſal. 78. 5. Jer. 14. 19. *none conſidereth in his heart*. Heb. *ſetteth it on*, or *returneth*, or *reduceth it to his heart*, as Chap. 46. 8.

neither is there *Knowledge, nor Underſtanding*] See verſ. 18.

to ſay] To reaſon and debate the matter, thus, with themſelves.

I have burnt part of it in the fire; yea, alſo, I have baked bread upon the coals thereof; I have roaſted fleſh, and eaten it.] See ver. 15, 16.

baked bread] That is, baked dough, to make bread of it, or to make it bread. So Levit. 26. 26. as, *grind meal*, for *grind* grain, or corn, whereof to make meal; or, that by grinding, may produce meal, Chap. 47. 2.

part] Heb. *half*; as ver. 16.

roaſted] Or, *I have roaſted fleſh* therewith, *and eaten* thereof. See ver. 16. the like defects are, Chap. 27. 9. & 30. 27.

and ſhall I make the reſidue thereof an abomination?] A moſt abominable thing: ſo Deut. 27. 15. Chap. 41. 24.

ſhall I fall down to the ſtock of a tree?] And that one of mine own planting too? ver. 14. Heb. *to that which cometh of a tree?* as Job 40. 20. See ver. 15. Jer. 2. 27. Hoſ. 4. 12.

V. 20. *He feedeth on aſhes*] He is groſly deluded, like one that would feed on aſhes, to ſlake his hunger; or his idoll feeds and entertains him with nothing but aſhes, matter of ſorrow and mourning, Pſal. 16. 4. as Pſal. 102. 9. or, he feedeth himſelf with fooliſh hopes of benefit, from a thing of no worth, no better then aſhes; from a piece of wood, that may eaſily be turned to aſhes, Chap. 37. 19. See ſomewhat the like, Hoſ. 12. 1. *aſhes* is here, what *wind* there. Howſoever, there ſeems an alluſion to the *aſhes*, that the one moity of his ſtuff made, ſhewing of what worth the other half was, whereof his god was made.

a deceived heart hath turned him aſide] Or, *a deluded heart*, (as Judg. 16. 10, 13. Job 17. 3.) *hath ſeduced him*. See Hoſ. 4. 12. & 7. 11. 2 Theſ. 2. 11.

that he cannot deliver his ſoul] Heb. *and he will not*, or *ſhall not deliver his ſoul*; *and*, for *ſo that*: as ver. 19. the verb taken potentially; as ver. 7. *his ſoul*, for *himſelf*: as Pſal. 3. 2. he is not able to wind himſelf out of this fooliſh errour, and ſuperſtitious conceit, he is ſo bewitched and beſotted with it, Rom. 1. 21-25, 28.

and ſay] Think within himſelf: as Pſal. 14. 1. & 39. 1.

Is there *not a lie in my right hand?*] Is not this mine Idoll, which I hold in mine hand, a bare figment, a meer fancy and falſhood? Do not I ſee it, and feel it, and find it to be ſuch? See Jer. 10. 8. Rom. 1. 25.

V. 21. *Remember theſe (O Jacob and Iſrael) for thou* art *my ſervant.*] An admonition to Gods people, adviſing them to conſider, ſeriouſly, the ſottiſhneſſe of thoſe perſons beforementioned, and to learn wiſdome, by their folly; that which they are the rather engaged to do, and ſhunning, carefully, ſuch vanities and abominations, to keep cloſe to the true God, becauſe he hath taken them in ſpecial to himſelf, and hath dealt very freely and bountifully with them, above others, as well in ſetling their eſtate, and his Church among them, as in paſſing by, and pardoning their manifold defections, and reſtoring them, after a long and tedious captivity, unto their former ſtate again. The words, in the tranſlation, are not ſo diſtinguiſhed, as they are in the text: they lye there thus; *Remember theſe, O Jacob, and Iſrael; for thou* art *my ſervant.*

theſe] Either things, or perſons, or both; for the term is common to either. See Chap. 45. 7. & 60. 8.

Jacob, and Iſrael] The ſame, as before, ver. 1, 23. Pſal. 14. 7.

thou art *my ſervant*] Chap. 41. 8.

I have formed thee, thou art my ſervant, O Iſrael; thou ſhalt not be forgotten of me] The words ſhould, rather, according to the ſtops and points in the Hebrew, be thus diſtinguiſhed; *I have formed thee; thou art a ſervant to me, O Iſrael, thou ſhalt not be forgotten of me.* Of the former branch, ſee Chap. 43. 1. ver. 1, 2. Of the latter, Chap. 48. 15.

thou ſhalt not be forgotten of me] Or, *thou art not*, or, *canſt not be forgotten by me*. I neither do, nor can, forget thee, though, for a time, I may ſeem ſo to do, Chap. 49. 14, 15.

V. 22. *I have blotted out, as a thick cloud, thy tranſgreſſions; and, as a cloud, thy ſins*] Or, *I blot out*: as Chap. 43. 25. As the Sun, when it breaketh forth, diſpelleth the miſts and clouds with his bright beams, Job 37. 11. Pſal. 18. 12. Or, as the wind diſperſeth them, be they never ſo thick, Pſal. 68. 2. Prov. 25. 23. or, as a cloud, or vapour, vaniſheth and appeareth no more, then if it never had been, Job 7. 9. & 30. 15. Hoſ. 6. 4. & 13. 3. Jam. 4. 14. ſo do I put away thy ſins, that riſe up as a cloud between thee and me, Chap. 59. 2. hindring the light of my countenance from ſhining forth upon thee, Chap. 57. 17. and thy prayers from finding acceſſe unto me, and acceptance with me, Lam. 3. 44. Chap. 1. 15. Howbeit, Some render the words another way, on this manner; *I wipe away, as* with a *thick cloud, thy tranſgreſſions, and as* with *a cloud, thy ſins*: the prepoſition being omitted, as Chap. 34. 15. & 35. 4. & 42. 21. So the ſenſe ſhould be; I waſh away thy ſins and thy pollutions, c. 4. 4. as the clouds, by pouring down ſhowrs of rain, Eccl. 12. 3. do waſh away the filth and ſlime of the earth, Ezek. 22. 24. and ſo it might have ſome reference to the general deluge. Of which, the word is uſed, Gen. 6. 7. & 7. 4. But the former ſeems the fitter, *return unto me; for I have redeemed thee*] And have therefore beſt right unto thee: ſo Pſal.31.5. 1 Cor.6.19,20. See Chap.43.1,3,4. They ſeem to ſtrain the text,needleſly, that render it,*return unto me,that I may redeem thee*; as Chap.45.22. But the ſyntax is not the ſame.

V. 23. *Sing O ye heavens, for the Lord hath done it: ſhout ye lower parts of the earth; break forth into ſinging, ye mountains,O foreſt,and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael.*] As the whole World, Heaven and Earth, and all the creatures in either, are invited to rejoyce,upon the ruine and deſtruction of Babel,Chap.14.7,8. Rev.18.20.ſo are they likewiſe here incited all to the like,upon the redemption and deliverance of Gods people, enſuing thereupon, Chap.14.1.& 35.1.& 42.10,11.& 45.8. & 49.13. & 52.9. See the like rhetorical expreſſions, Pſal. 96.11. & 98.7,8. All implying ſuch abundant matter of joy,as might well affect the whole creation, were it all ſenſible of it. See ſomewhat the like in another kind,Rom.8.21,22.

lower parts of the earth] Heb. *low*; a defect of the ſubject, for low parts,or places; as Pſal.63.9.& 139.15. or, *lower*; as Eph.4.9. that is,the *earth* below; oppoſed to the heavens,before,as there;or here, the *valleys* oppoſed to the *mountains*,in the words enſuing. See Chap.24.15.

the Lord hath done it] A defect of the pronoun; as Mal.3.17. Or, the Lord hath been working. See Chapter, 48. ver.11.

redeemed Jacob] Chap.45.20.

glorifie himſelf] As well in the deſtruction of his enemies, as in the deliverance of his people,Chap.49.3. & 60.21.& 61.3. Heb.*ſhew himſelf gallant*: for the word properly importeth *bravery*,or,*gallantry*,Chap.3.18.

V. 24. *Thus ſaith the Lord thy redeemer.*] Chapter, 43. ver.14.

and he that formed thee from the womb] See ver.2.

I am the Lord that maketh all things] Or, *that made all things*,as before,*that formed thee*, Gen.1.1. & 2.1. Joh.1.3. Heb.3.4.

that ſtretcheth out the heavens alone] Or, *ſtretched out*; ſee Chap.42.5.Jer.10.12.

alone] Without help of any; as in the next branch.

that ſpreadeth abroad the earth by my ſelf] Or,*ſpread*. See Chap.42.5.

V. 25. *That fruſtrateth the tokens of the liars, and maketh diviners mad*] Or,*That fruſtrate*, and *make mad*; make them at their wits end,by croſſing them in their predictions:thoſe, eſpecially, whereby they promiſed long continuance to the Babylonian Monarchy. See of theſe. Chap. 47. ver. 12,—14.

liars] The word ſignifies,firſt,*lies*, Chap.16.7. Jer.48.30. then *lyers*; that is, men of *lyes*; as *wine*, for a man of *wine*; that is,given to wine, a drunkard, Prov. 20.1. it is given to *wizzards*,here, and Jer.50.36. and it ſeems to come from a word that ſignifies,*to invent*,or *deviſe*,1 King.12.33. or, *feign*, Neh.6.8.

that turneth wiſe men backward] Or, *turn*: by confounding them in their councels and courſes, in their plots and projects,Job 5.12-14.& 12.12,13,16,17. Pſal.2.1-4. & 33.10,11.& 37.12-15. Chap.19.3,11,13,14.

and maketh their knowledge fooliſh] Or, *make*, as before, 2 Sam.15.31.Chap.29.14. 1 Cor.1.20.& 3.19.

V. 26. *That confirmeth the word of his ſervant,and performeth the councel of his meſſengers*] Or, *Confirm the word of my ſervant,and perform the councel of my meſſengers.* For the perſons do oft interchange. See Chap.1.29. of Eſay, and other of his Prophets; as Jeremy,Ezekiel, and the reſt, that foretold the downfal of Babylon, and the deliverance of Gods people.

that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, ye ſhall be built; and I will raiſe up the decayed places thereof:] Or,*That ſay*; that give my people, by my Prophets,aſſurance of theſe things, to be undoubtedly effected. For what God ſaith ſhall be, ſhall undoubtedly come to paſſe: Much more what he ſaith himſelf will do, whoſe Word is his Will,and his Will his Work. What he will have done,no power or policy of man,can prevent,avert, or avoid. He can fruſtrate all their deſigns;none can defeat his, Pſalm 33.11,12.& 115.3.& 135.6,

inhabited] Zach.2.4.

cities of Judah] Pſal.69.35.

decayed places] Heb. *waſtes*; as Neh.1.5,8.& 2.1,2.

V. 27. *That ſaith to the deep,Be dry; and I will dry up thy rivers:*] Or, *That ſay*; and ſo ver. 28. who with a word of my mouth,can dry up the Sea,and his ſtreams. He ſeems to have an eye to what he did at the red-ſea; as Chap. 43.16. & 51.10,11.and, withall, to allude unto Cyrus his draining of Euphrates,at the taking of Babylon, Jer.50.38. & 51. 32,36. See Rev.16.12.

Be dry] A word of authority and ability conjoyned, producing,irreſiſtibly and inſtantly, an effect anſwerable to either. See the like of our Saviour,Mar.4.39. to the Sea likewiſe,*Be ſtill*. The argument ſeems to run thus, for the confirmation of Gods people. He that can with a word only lay the deep dry,Pſal.106.9. can as eaſily ſet his people free, and remove all obſtructions that may hinder them,either in their way homeward; or their ſetling there. See Chap. 40. 3,4. Zach.4.6,7.

V. 28. *That ſaith of Cyrus*, He is *my Shepherd*] Or, *That ſay to Cyrus*, (for the particle is the very ſame that was before) Thou art *my ſhepherd*: for in the text,there is no more, then,*my ſhepherd*. See the like conciſe form of ſpeech, Chap. 41.26.& 43.9.

Cyrus] To aſſure them of deliverance, he nameth the party by whom it ſhould be effected, about two hundred years before he was born. See Chap.13.22. and the like, 1 King. 13.2. This name he had from a Perſian word, in that language ſaid to ſignifie the *Sun*; which they honoured as a God; and ſome ſuppoſe that this word *Cores*, or *Cyrus*, was derived from the Hebrew *Cheres*, or *Chares*; that is uſed ſometime for the *Sun*. See on Chap.16.11. and Jer. 19,2. it being not unuſual with the Perſians and Arabians, as ſome learned affirm,to turn the Hebrew *Chet* into *Caph*. That the Sun is by the Perſians ſo called, Plutarch, in the life of *Artaxerxes*, from Cteſias,and upon his credit, relateth. But Joſeph Scaliger,in his *emendation of times*,l.6. ſuppoſeth,that Cteſias, being a Greek, was miſtaken, by the ſimilitude of ſound, between *Corſhed*, which, in Perſick, ſignifies the *Sun*; and *Coreſh*,which,in that language,ſaith he,ſignifies *food*. Yet from the neerneſs of theſe two, ſome other learned ſeek to confirm the truth of the former. Howbeit,it may not unjuſtly be queſtioned,whether either of thoſe words, *Coreſh*, or *Corſhed*,had ſuch uſe, or ſignification,in thoſe ancient times, that in the vulgar Perſian, they have at this day; any more, then the word *Aphtab*, which now, alſo, they are ſaid to uſe for the *Sun*. One main cauſe of my doubt is, becauſe the Sun was among the ancient Perſians, commonly known, called, adored, and atteſted, by the name of *Mithra*; or, as the Greeks are wont to pronounce it, *Mithras*, and *Mithres*; which appeareth by records undeniable, out of Strabo, l.15. Plutarch,in *the life of Alexander*,and *of Artaxerxes*,his *diſcourſe of Iſis, & Oſiris*, and oft elſe-where. Hence the *Mithriaca*, or feaſts and rites, held and performed in honour of the Sun; and the name *Mithridata*, or *Mithridates*, common among them, Ezr.1.8. & 4.7. whereas of either of thoſe two, or of any of thoſe three names above-mentioned, I find no ſuch ancient and authentick record produced. If it be ſaid, that the Sun might have more names then one, or two, either among them, in thoſe times, as in the Hebrew text of Scripture it hath; that is true indeed; but ſome ſolid proof muſt be brought for particulars; whereby it may appear, that theſe were then names thereof with them. But ſee further, on Chap.45.4.

Shepherd] Heb.*Paſtor*,or *Feeder*; a title given uſually to Rulers and Governours, both in Church and State, Chap. 56.11.& 63.11.Jer.2.8.& 23.1-4.Eph.4.11. that which may admoniſh them of their office and duty; not to *rule*, only, as the word ſometime ſignifieth,Pſal.78.71,72. Mic.1.14. but to *feed*, alſo, Chap.40.11. Jer.3.15, & 23.14. Ezek.34.2,23. 1 Pet.5.2. And if the word *Coreſh*, did in the Perſick tongue, anciently,ſignifie *food*,the name of *Cyrus*,might have a notion of feeding in it, anſwerable to that title that is here given him in the Hebrew.

my ſhepherd] Not as David, of God,Pſal.23.1.but as God, of Chriſt.Zach.13.7.

and ſhall perform all my pleaſure] Both concerning Babylon,Chap.48.14.and concerning Jeruſalem, and his Temple there,in the next words. God will do all his pleaſure himſelf,Chap.46.10.but not in theſe particulars,*by himſelf*, as he ſpread the earth,ver.24.but by Cyrus, Chap.13,3,17. & 45.13.& 46.11.Jer.51.20-24.

even ſaying to Jeruſalem] Heb. *and ſaying*; or, *and* that *ſaying*,ſay: that ſay confidently,giving good aſſurance of what I ſay.See the like before,ver.14.& Jer.3.1.

Thou ſhalt be built] Chap.46.13.2 Chron. 36.22,23. Ezr.1. 1-3.

and to the Temple, Thy foundation ſhall be laid] Ezr. 3. 10,11.

CHAP. XLV.

Verſ.1. T*Hus ſaith the Lord*] This Chapter is alſo of the ſame ſubject with the former, and may not,without good probability, ſeem to be part of that prolix Sermon,or *Prophecy*,that began with the fourtieth Chapter, and endeth with this; apparent it is,that this Chapter beginneth, where that next before ended,Chap.44.28.

to his annointed,to Cyrus] Among the people of God, two ſorts of perſons were annointed Kings, 1 Sam.10.1. & 16. 13.

2 Sam. 2.4. 1 King. 1.39. 2 King. 9.6. & 23.30. Pſal. 89. 20. and Prieſts, Lev. 8.12. & 16.32. Num. 3.3. & 35.25. Pſal. 133.2. as for the annointing of Prophets, with material oyl, there is no record extant in Scripture. Elias is willed to annoint Eliſeus, Prophet in his ſtead, to ſucceed him; but that he put in execution, only, by caſting his mantle on him, 1 King. 19.16, 19. So that there to annoint, as it concerned Eliſeus, yea, and Hazael too, for ought we finde in the Story, and comparing 1 King. 19.15. with 2 King. 8.13. ſignifieth no more then to aſſign, or deſign one to ſome ſpecial office or function, though no drop of material oyl be ſhed on him to that purpoſe: ſo is Abſolom ſaid to have bin *annointed*, by the people, for their King, 2 Sam. 19.10. though we read not, that that Ceremony was uſed about him; and Chriſt is ſaid to have bin *annointed*, though not with any ſuch material, Chap. 61.1. and ſo Cyrus, here, though no ſuch cuſtome of oyling Kings were in his Country. But he is called *Gods Annointed*; becauſe he was, as certainly, as ſufficiently, and as efficaciouſly deſigned by God, and enabled unto the execution of thoſe offices that God had appointed to be done by him, as if he had, at Gods command, in the ſolemneſt manner, been annointed by the hand of the higheſt Prieſt, or holyeſt Prophet. For thoſe Jewiſh Maſters are wide and wild here, (whom yet ſome Chriſtian Writers ſeem fondly to abet) by *his annointed*, underſtanding not *Cyrus*, but the *Lords Meſſias*, or, *the Lord Meſſias*, peculiarly ſo termed, *Chriſt*; as if the meaning were, *Thus ſaith the Lord, to his Meſſias, concerning Cyrus.* But the text is plain, *to his Meſſias*, or, *to his annointed, to Cyrus, as to his Meſſias*, or, *to his annointed, to David*, Pſal. 18. 50. there is an emphaſis in it; here eſpecially: to him, whom I now name, ſo long before he is in beeing. See Chap. 44. 28. and verſ. 4.

whoſe right hand I have holden] Or, *ſtrengthened*; or, *I do, or will hold*, or, *ſtrengthen*; for the word ſignifieth, ſometime, *to hold*, Chap. 41.6, 13. & 42.6. ſometime, to *ſtrengthen*, 2 King. 15.19. Dan. 11.1. But the particle, here uſed, carryeth it rather to the former; as Chap. 64.7. Yet ſo, as the latter is alſo implyed; as if it were ſaid, *whom I* by *holding his right hand* ſtrengthen, or enable, *to ſubdue nations.* Of ſuch conciſe and comprehenſive manner of ſpeech, ſee on Chap. 38. 17, 21. Of the metaphor, Pſalm 73. 22. and 89. 21. Chap. 41. ver. 10.

to ſubdue nations before him] Or, as a late learned Writer, *nations* are *to be overthrown*, or *laid long before him*: that, ſaith he, is the frequent uſe of the particle here uſed, as Chap. 44. 14. But the received verſion may well ſtand. *Nations*, that is, the Babylonians, and others, that either lay in his way thither, or were aſſiſtant unto them, Jer. 50.21. & 51.9. So Pſal. 144.2. & Chap. 41.2. where the ſame word is uſed.

and I will looſe the loins of Kings] Or, *and that I may looſe the loins of Kings*, or, *when I ſhall have looſed the loins of Kings*, or, *of their Kings*. See the like uſe of the copulative, Pſal. 99.8. chap. 8.21. & 33.1. & 43.12. Neh. 2.13. Job 11.3. and the defect of the pronoun poſſeſſive; chap. 40. 31. & 43. 14. & 49. 22. Heb. *open* them; as if their joynts opened, and ſo were looſened one from another. Either by ſtriking with the ſword, thorow the loins, where wounds are deadly, Deut. 33.11. and where the ſeat of ſtrength is, Job 40. 16. Nah. 2. 1. or, by ſmiting them with terrour, and with pains and anguiſh, thence proceeding, Ezek. 21.6. Dan. 5.6. ch. 21.3. or, as ſome of the Jewiſh Commenters, by looſing the girdle from their loins, the emblem of ſtrength and authority, Job 12.18. Chap. 11.5. & 22.21. & 23.10. See ver. 5.

to open unto him the two-leaved gates] Or, *that doors*, ſuch as great mens houſes and Palaces are wont to have, Deut. 3. 5. Ezek. 41.24. Mal. 1.10. See Chap. 13.2. *may be opened to him*, or, *doores are to be opened to him*, as before, *nations to be ſubdued.*

and the gates ſhall not be ſhut.] Or, *that the gates may not ſtand ſhut.* The gates of great towns and cities: for of them is the word moſt commonly uſed, Joſh. 2.5. 2 King. 7. 1, 3, 10. put oft times alſo, therefore, for the city it ſelf, Exod. 20. 10. Deut. 16.11. & 28.52. no gates, or bars, ſhall be able to keep him out: all ſhall fly open before him; as Act. 12. 10. See ver. 20. The whole paſſage may thus be rendred. *Whom holding by the right hand*, I *will* enable *to ſubdue Nations before him, when I have looſed the loins of Kings; and to open the two-leaved doors unto him, ſo that no gates ſhall ſhut.* Or, *Whom I hold by my right hand, to ſubdue nations before him, whoſe Kings loins I have looſed*; the copulative for the relative; as Chap. 4.6. & 17.2. *and to open the two-leaved doors unto him, ſo that no gates ſhall ſtand ſhut.* Of this uſe of the copulative, ſee Chap. 44.20. *Be ſhut*, for ſtand ſhut; as, *be open*, for ſtand open; chap. 60.11. and *be built*, for, ſtand built, Dan. 9. 25.

V. 2. *I will go before thee, and make the crooked places ſtraight*] or, *uneaven ways, eaven*; the word rendred *crooked* is no where elſe found, and ambiguous, therefore: the root it ſhould come from, hath a notion of *goodlineſſe*, and *gloriouſneſſe*: nor want there thoſe, who not improbably conjecture, that it ſignifieth hilly places: two letters, *reſh* and *daleth*, being in ſhape ſo neer the one to the other, that they may eaſily be taken, and ſo are, ſometime, the one for the other; as *Diphath*, and *Rodanim*, for *Riphath*, and *Dodanim*, 1 Chr. 1.6, 7. with Gen. 10.3, 4. See alſo, Chap. 40.15. Jer. 2.20. & 31.40. So the ſenſe ſhould be, *I will lay the hilly places level*: for the verb doth manifeſtly ſignifie, *to level*, or make plain and eaven, chap. 28.25. I will go before thee to conduct thee (as Exod. 13.21. chap. 58.8.) and to cleer all thy paſſages for thee. See chap. 40.4. & 42.16. ver. 13.

I will break in pieces the gates of braſſe, and cut in ſunder the bars of iron.] No ſtrength ſhall be able to withſtand thee, or keep thee out, Pſal. 107.16. & 147.13. Prov. 18. 19.

V. 3. *And* I *will give thee the treaſures of darkneſſe, and hidden riches of ſecret places:*] The rich treaſures, as of other Kingdoms, ſo of Babylon, eſpecially, Jer. 50.37. & 51.13. that have a long time been laid up, and lien out of ſight; but thou ſhalt now ſeize on, and receive as a reward for thy work done, for me and my people. See the like of Nebuchadnezzar, Ezek. 29.18-20.

that thou maiſt know, that I the Lord, who call thee by thy name, am the God of Iſrael] Or, *that* it is *I the Lord, who call thee by name*, even *the God of Iſrael.* Heb. *I have called thee by thy name.* See before, on chap. 44.28. and ver. 4. See alſo before, Chap. 43.1.

V. 4. *For Jacob my ſervants ſake, and Iſrael mine Elect*] See on Chap. 41.8. it is out of Gods love to his Elect, that he doth all this, Chap. 14.1. & 43.4, 14.

I have even called thee by thy name: I have ſirnamed thee, though thou haſt not known me] That is, I have taken ſpeciall notice of thee, ſay ſome, as Exod. 34.12, 17. Chap. 43.1. Joh. 10.3. but it ſeems to intimate withal, a ſpecial denomination of him; becauſe it is here more fully, then before, ver. 3. *I have called thee*, or, *call to thee, by thy name*, Exod. 31.2. and becauſe there is mention of *a name*, and, *a ſirname*; ſome refer it unto that, which, of Cyrus, ſay they, is reported by Herodote, l. 1. and by Juſtine after him, that being caſt out by his Grandfathers command, he was found ſucking a bitch, and was thereupon called *Spaco*, which in the Perſick tongue, ſignifieth *a dog*; but after, coming to years, and to place of command, withal, was then called *Cyrus*, a name, that hath a notion of power and authority in it, as they ſuppoſe may appear, by the Greek Κῦρος, that ſignifieth *authority*; thence derived, and from it, Κύριος, *a Lord*; ſo that his firſt name ſhould be *Spaco*, and his ſirname, *Cyrus*, before-mentioned, in the laſt of the foregoing Chapter, and the firſt of this. But of theſe fables, rather then ſtories, antiquity yeeldeth us not a few; as of Telephus, nurſed by an Hinde, or a Doe; Romulus, and Remus, by a female Woolf, and the like. Howbeit, the truth is, that the Authors produced do not ſo report, as is related; for the former ſaith only, that the herdſman's wife was called *Spaco*, which in the Median tongue, anſwereth the Greek *Cyno*; ſo termed, of a word that ſignifieth *a dog*, or *bitch*; and that thence aroſe the idle figment, of his being ſuckled by a bitch, becauſe he had been nurſed by her; as from Romulus, and Remus his nurſe, called *Lyca*, or *Lupa*, the like report was raiſed: and the latter, though he tell the tale, as a truth, yet he affirmeth the name *Cyrus*, to have been given him, while he lived in the herdſmans houſe: nor indeed is it ſo certain, what the name *Cyrus* importeth; and much leſs, that thoſe Greek terms had their original from the Perſees: nor ſeems it ſo ſafe, to build expoſitions of Scripture, on ſuch ſandy ground: nor, laſtly, doth the word here uſed, ſignifie that which we uſually call *a ſirname.* The word ſignifieth, properly, *to enſtile*, or *entitle* one, to give him ſome eminent, or honourable, title: ſo Elihu telleth Job, that he could not, nor durſt give titles, as, in way of flattery, men uſe to do, Job 32.21, 22. & Chap. 44.5. it is ſaid, *one ſhall entitle himſelf by the name of Iſrael*; call himſelf one of thoſe that belongeth to Iſrael: as our Saviour calleth Nathaneel, *a true Iſraelite*, Joh. 1.47. and two of his Apoſtles, James and John, *the ſons of thunder*, Mar. 3.17. the word therefore, here, hath no reference to the term *Cyrus*; (for that was his proper, and peculiar name,) but to thoſe other high, and honourable titles, that God here giveth him; and would rather be rendred, *I have entituled*, or *ſtyled, thee*; or, *I have given thee an honourable ſtile*, or *title*; to wit, in calling thee *Cyrus my ſhepherd*, Chap. 44.28. and, *Cyrus, mine anointed*; for that is the ſtyle, and thoſe the titles, that God here faſteneth upon him. The words may be rendred, either by connexion with the former verſe, *That thou maiſt know, that* it is *I the Lord, that call thee by name, the God of Iſrael, for Jacob my ſervants ſake, and Iſrael mine Elect*, (for ſo the verſes, ſometime, break, in the middle of a ſentence: as Pſal. 96.12, 13. & 98.8, 9. Chap. 64.1. Jer. 41.18. & 50.13.) *I both call thee by thy name, and give thee honourable titles.* So is the copulative oft uſed, Pſal. 76.7. Jer. 17.26. howſoever, the latter part of this verſe;

ſeems moſt fitly, either thus rendred, or, *I then called thee*, &c. —*when thou kneweſt not me:* as Chap.31.3.& 44.14.

though thou haſt not known me] Heb. *and thou kneweſt me not*; or, *when thou kneweſt me not:* as Chap.33.1. & 43.12. before ever thou hadſt any notice at all of me; but waſt, by means thereof, afterward brought thereunto. See Ezr. 1. 1.

V. 5. *I* am *the Lord, and there is none elſe; there is no God beſides me*] Chap.43.11. & 44.6,8.

I girded thee with ſtrength, though thou haſt not known me.] I gave thee power and might, (as Pſal. 18.32. Chap. 11.5. a metaphor from perſons *girt*, who are in that regard, both more active and ſtronger. See on ver.1.) or, I ſtirred thee up, to gird, and get on thine armour, to make warlike preparations, and ſet upon an expedition, (as 1 King.20.11. 1 Sam. 25.13. Pſal.45.3,4.) though thou then little thoughteſt on me, or who it was, that did ſet on work, or that did ſo proſper and ſtrengthen thee, ver.1,2. or, *when as* yet, *thou waſt* altogether *ignorant of me:* as ver.4. See alſo, Chap.13.3-5, 17. & 10.6,7.

V. 6. *That they may know from the riſing of the Sun, and from the Weſt, that there* is *none beſides me; I* am *the Lord, and there is none elſe.*] Or, *That it may be known*; as Chap.59.19. See Mal.1.11. That by the deliverance of my people, which I will effect by thee, my name, and renown, may paſſe thorow the whole world, and men in all parts, come to the notice of it, by occaſion of thy proclamations concerning it, and thine acknowledgment thereof therein publiſhed, Ezr.1.1,2.

the Weſt] Heb. *evening-coaſt:* as Pſal. 113. 3. Chap. 43. 5.

I am *the Lord*] Or, that *I* am *the Lord:* as Chap. 41.7. and 43. 17.

V. 7. *I form the light, and create darkneſſe*] Heb. *Framing light, and creating darkneſſe*; or, *That frame light, and create darkneſſe*. That ſend proſperity, and adverſity; the one, at ſome times; the other, at other time: and the one, to ſome; the other, to others, Eſt.4.3. & 8.16,17. Pſal.97.11. & 112.4. Eccleſ.3.1,4. as by the motion of the celeſtial bodies, I make the ayr, either lightſome, or dark, Gen.1.2-5. Pſal. 19.1,2. & 74.16. & 104.20. Jer.31.35. & 33.20. for thereunto he here alludeth.

I make peace, and create evil] Heb. *making*, or, *that make*; and *create*, or, *that create peace*, that is, proſperous ſucceſſe and ſafety; as Judg.18.6. Chap. 48.18. as to Cyrus and his forces; ſo to his own people by him, and them, Chap.26.3. & 57.18,19. *Evils*, that is, calamities to the Babylonians, and their complices, chap.47.9,11.

I the Lord do all theſe things] Or, that (as before) *I the Lord do*, or, that it is, *I the Lord, who do all theſe* things; as chap.44. 21. See Lam.3.37,38. Amos 3. 6.

V. 8. *Drop down ye heavens from above; and let the skies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation; and let righteouſneſs ſpring up together*] Theſe words are diverſly expounded. Some underſtand them, as a calling upon heaven and earth, the whole world, to rejoyce, upon the deliverance of Gods people; as chap.44.23. So the ancient Greek, and thoſe that follow it; Though ſome ſuppoſe that this reading came there by a miſtake of the Tranſcriber. Others, of their concurring, and conſpiring together, in carrying on that work, that God was now, by Cyrus, ſetting on foot for the deſtruction of Babylon, and the deliverance of Gods people, according to his judgement, the one, to his faithfulneſſe, the other. See Joſh. 10.13. Judg. 5. 20. 1 Sam.7.10. Pſal.18. 9—14. & 85. 11. Others make it a deſcription of Cyrus his proſperous and plentiful reign, accompanied with juſtice, clemency and bounty: in regard whereof, the Perſians were wont to call *Cyrus a father*, *Cambyſes*, his ſon, *a Lord*, and *Darius*, his ſucceſſor, *a Merchant*, or, *a Trader*: ſo Herodote, *lib.* 3. And indeed ſomewhat after this manner, is Solomons reign deſcribed, Pſal.72.6,7. Some draw it all to a ſpiritual ſenſe, as a promiſe from God, that holineſs and righteouſneſs, ſhould abound as plentifully among them, after their return from captivity, (the people being thereby refined, and reformed, Chap. 48.10.) as the earth is wont to abound with fruit, when it hath been liberally watered with rain from above, Pſal.65.10-13. & 68.9. For they ſeem to dive over-deep, that finde Chriſt, and the Virgin Mary, here: as many alſo do the like, Pſal.72. 6. & 85. 11. Thoſe ſeem to come neerer to the true ſenſe of the text, who ſuppoſe, therein to be intimated an abundant bleſſing of God upon his people, in their ſtate now again to be reſtored; and that ſet forth in certain metaphorical phraſes, borrowed from thoſe means, whereby lands are wont to become fertile and fruitful, and the benefits of plenty, peace, proſperity and ſafety, that unto people from thence accrew. See the like, Pſal.72.3,6,7,16. & 85.9--12. Chap.35.1,2, 9. Hoſ.2.21--23. Howbeit, I conceive the genuine ſenſe of the place to be this; That Gods mercy and goodneſs, ſhould ſo manifeſtly, and plentifully appear, in the deliverance of his people, and diſpoſing all things for their behoof; as if the heavens rained down whole ſhowers of it upon them, and the earth, having received it, ſhould return a plentiful improvement of it. That which ſeems to be the proper intendment of the like paſſages, in thoſe places, Pſal. 85. 11. and Chap. 61. 1.

Drop down] Not a prayer for a bleſſing, (as ſome would have it) by man: but a command, rather, of a bleſſing from God, Deut.28.8,12. Pſal.78,23. Ezek.34.26. Mal. 3. 10. as a counter-mand on the other ſide, croſſe thereunto, Chap. 5.6.

pour down righteouſneſs] Or, *in righteouſneſs*; as Pſal.72.3. & Joel 2.23. two parallel places: that is, in a due, juſt, and full meaſure: or, ſhowers of *righteouſneſs*; as, *rain of liberalities*, Pſal.68.9. and *ſhowers of benediction*, Ezek. 34. 26. for large and plentiful rain; or, of *righteouſneſs*; that is, of mercy, bounty and goodneſſe: for ſo the word is, in Scripture, very frequently uſed, Pſal. 112.3,9. 2 Cor.9.9,10.

let the earth open] Or, *open it ſelf*; for ſuch verbs, neutrally taken, have oft a reciprocal ſenſe: ſee Chap. 44.16. So *to be hard*, or, *to harden*; (as the forme of the verb carries it) for, *to harden* ones ſelf, Job 9.4. & 39. 16. or, *open*, by a defective form, for, *open its mouth*; as it is at full, Gen.4.11. and Num. 16.30,32. But ſo it is alſo, Pſal.106. 17. *the earth opened*; to wit, her mouth; as, I *opened*, to wit, the door, Cant. 5. 6. *open*, to receive, and take in, what cometh down upon it from above, Deut. 11.11.

let them bring forth ſalvation, and let righteouſneſs ſpring up together] That is, ſay ſome, *Let* the things on earth, *bring forth ſalvation*. Others, *that ſalvation and righteouſnes, may ſpring forth*; and it, (to wit, the earth) *may produce* them *together*. But I finde not where the former verb is ſo uſed, as may well warrant this verſion. I ſuppoſe the text may not, amiſs, be thus rendred, *That* (as ver. 1.) *they* (that is, heaven and earth, as it were between them) *may bring forth ſalvation*; (that is, *deliverance*, or *ſafety:* as Chap.26.1. & 60.18. to my people,) *and it* (that is, the earth, as Gen.3.18. Deut. 29.23. ſo watered from above,) *may cauſe righteouſneſſe to ſprout forth together* with it; either Gods goodneſs, or his faithfulneſſe, therein manifeſted, and magnified. See theſe two joyned, Chap.56.1.

I the Lord have created it.] Or, as ſome, *God will create it:* as Chap.41.20. That God, who hath an abſolute command and power over heaven and earth, hath appointed theſe things to be done; or, is he that will do them: as Pſal. 109.27. But others, rather, (becauſe the pronoun is a maſculine,) *I have created him*; to wit, Cyrus: I have fitted and furniſhed him with parts and abilities, for this purpoſe, to deliver my people, and to do execution on their enemies, Chap. 44.28. So Chap.43.7.

V. 9. *Wo unto him that ſtriveth with his Maker:*] This paſſage is here inſerted, as ſome think, to curb and reſtrain the impatiency of ſome ſpirits among Gods own people, who growing weary of their long continuance in captivity, began to murmur againſt God, and complain of him, as if he dealt not ſo equally with them, nor ſo adviſedly, in delivering them up to the will, and detaining them ſo long in the hands of thoſe that thereby took occaſion to blaſpheme his name, Ch.52.5. Ezek.36.20. and refuſing, withal, to await Gods leiſure, & abide his pleaſure, either for their continuance, in that dejected eſtate, or their deliverance out of it; as by him, in his wiſdome, ſhould be deemed meet. See Chap.28.16. As others, to check and controll the pride and preſumption of their enemies, the Babylonians eſpecially, who made account to keep Gods people in an everlaſting ſlavery, chap. 14. 17. Yea, to make their part good againſt God himſelf, if he ſhould attempt to reſcue them out of their hands. See Chap.10.11. & 37.10. Dan.3.15. It may well intend either, or both rather, with many other paſſages of Gods providence, concerning the affairs of thoſe times; which fleſh and blood would be over-prone to be quarrelling with God about, and controlling his carriage of them. See Chap.40.27. & 49.14.

ſtriveth with his Maker] Either by oppoſing his intentions, or by controlling his diſpenſations. Some taint whereof, in heavy preſſures, taketh hold, ſometime, even of the godly, though they check, recall, reprove, and recover themſelves, eftſoons, again. See Job 21.7-13. Pſal.73.1-22. Ier.12.1,2. Hab.1.2-4,13,14.

his Maker] Heb. *his potter*; or, *him that framed him*, chap. 44.14. & 64.8. an alluſion to the matter, and manner, of mans firſt creation; where the ſame term is uſed, Gen. 2. 7.

let the potſherd ſtrive *with the potſherds of the earth*] That is, *with earthen potſherds*, like it ſelf: as if he had ſaid, if frail man, who is but an earthen pot, 2 Cor.4.7. made out of the earth, Gen.2.7. & 3. 19. will needs be contending, let him pick out his match to contend with, let him cope with man like himſelf; but let him take heed how he attempt to be dealing with his Maker, how he enter into the liſts with him, who is infinitely ſtronger then himſelf, Eccl. 6.10. 1 Cor.1. 25. & 10.22. See Ier. 18. 3, 4, 6. or, as ſome render the words, as *the potſherd, with earthen potſherds*; as if it were ſaid, that contendeth with his potter, as if he were, being but an earthen pot, at the beſt, contending and quarrelling with ſome other ſuch as himſelf: the defect of the note of ſimilitude is frequent. See Chap.21.8. & 28.1, 4. and the ſupply of the verb from a former paſſage, no leſs uſual. See Chap. 44.11, 18. Some would render it, *the potſherd with the workers of the earth*: that is, with ſome one of the potters. But I find not the word any where ſo uſed: that for *a workman*, Chap.44.12, 13. differeth from this, as *Shibboleth*, from *Sibbolet*, Judg.12.6.

ſhall the clay ſay to him that faſhioneth it, What makeſt thou?] What is it, that thou intendeſt to make? as controlling his intentions, either as not fit, or, as not feacible; or, why didſt thou frame me in this, or that manner, in other manner then I would have had thee to have done? See Ier.18.4, 6. Rom.9. 20. and ſomewhat the like, Chap.10.15.

or thy work, it hath no hands] That is, thou haſt not ſufficiently poliſhed thy work, thou haſt not done it ſo exactly, as thou ſhouldeſt; it hath not yet the laſt hand, as we ſay, put to it. But the words may rather be read, *or*, (Heb. *and*: as Chap.44.10.) For *thy work there are not hands*; thou wanteſt hands, that is, power, and ability, to go thorow, with what thou intendeſt; thou foretelleſt, or promiſeſt, more then thou art able to perform, or bring about. See 2 King. 7. 2. But I rather here encline to that late learned Annotator, who, from the former branch, rendreth the words, *or* ſhall *thy work* ſay, (to wit, of the workman,) *he hath not hands?* ſhall it deny him to have hands, by whoſe hands it was made?

V. 10. *Wo unto him, that ſaith to his father, What begetteſt thou? and to the woman, What haſt thou brought forth?*] Another ſimilitude, whereby God illuſtrateth the unreaſonableneſs of thoſe, that will take upon them, to controll, or quarrel, with their Maker; either charging him with impotency, or challenging him of indiſcretion: as if the childe ſhould quarrel with his parents, about the breeding of him, in ſuch and ſuch times, or in ſuch and ſuch manner; (ſee Job. 3. 3-12. Ier.15.10. & 20.14-18.) or rather, (and ſo it anſwers fitly to the latter branch of the former verſe,) to what end do ye breed, or attempt to breed? ye will never be able to bear, or bring forth, much leſs to bring up; and ye were beſt, therefore, to forbear. See Chap.66.9. the iſſue is introduced by an allegory, ſpeaking to the parents here, as the clay to the workman, there.

the woman] *woman*, for, *mother*; as Chap.49.15. and this term is the rather uſed here; becauſe the ſpeech is conceived, as with ſome kind of ſcorn; as our Saviour alſo uſed it, to his mother, in ſomewhat a tart reproof, for her a little over-much preſumption, Joh.2.4.

V. 11. *Thus ſaith the Lord, the Holy One of Iſrael, and his Maker;*] Chap.43.15. & 44.2.

Ask me of things to come concerning my ſons; and concerning the work of my hands, command ye me.] Or, as ſome, ſomewhat allaying the harſhneſs of the term, *commend unto me* (to wit, by prayer) *my children, and the work of my hands*; that is, your ſelves, Chap.60.21. my new-creatures, 2 Cor.5.17. my workmanſhip in Chriſt, Eph.2.10. Seek ye to me, for the accompliſhment of my promiſe, concerning my children themſelves, my handy-work, or concerning thoſe works, that are to be wrought for them; and you ſhall find me as ready to do you ſervice, as if ye had me at command, (ſee Joſh.10. 14.) ye ſhall not fail, to obtain whatſoever ye requeſt, 1 Joh. 5.14. But the words ſeem ſpoken rather by way of reproof, directed unto the idolaters, and enemies of Gods people: And ſome therefore would thus read them; *Ask me of things to come, and concerning my children, and the work of my hands enjoyn me*; as if it were ſaid, ſeek for information concerning things to come, to me the true God, who am able to foretel them, Chap.42.9. & 43.12. & 44.7. and not to your idols, who are not able to foretel you ought, Chap. 41.22, 23, 26. & 43.9. & 44.7. See the like, Ier.33.3. Zach.10.1, 2. and try, withal, if ye can countermand, inhibite, or hinder me, in thoſe things, that I intend to do, concerning my people. So the word of *enjoyning*, is uſed ſometime, in a notion of *inhibition*; as Deut.2.37. Chap.5.6. But I ſuppoſe the words may well be read, as ſpoken by way of interrogation, and thus rendred, *Do ye queſtion me* (as Chap.41.28.) *concerning the things to come?* (concerning thoſe things that I intend to do,) *concerning my ſons*, (or, *children*) *and concerning the work of my hands, will ye enjoyn me?* or, *order me?* as the word is uſed, chap. 38.1. will ye preſume to appoint, and direct me, what I ſhall do, and how I ſhall carry matters concerning the diſpoſition of my people? See chap.40.13, 14. Rom.11.33, 34. ſo it agreeth very fitly with verſ.9. & 10. and ſpeaketh more plainly what thoſe ſimilitudes there intimate; to wit, that it is over-much boldneſs for man to take upon him, to teach, or control God in ought.

V. 12. *I have made the earth, and created man upon it:*] See Gen. 1. 1, 27. Pſal.102.25. chap.42.5. & 48.13. verſ.18. I framed at firſt, this vaſt univerſe, without advice, or ayd of any; and have, by mine infinite power and wiſdome, ſupported, and ruled it, ever ſince, to this day: and want not, therefore, either ability to go through with; or skill, to manage whatſoever I undertake. See Chap.41.4.

I even my hands have ſtretched out the heavens] Pſal. 8.3. & 104.2. chap.42.5.

and all their hoſt have I commanded] Or, *do I command*; have I continually at command, chap.40.26.

V. 13. *I have raiſed him up in righteouſneſſe*] Cyrus, he meaneth, Ezr.1.1. to manifeſt the faithfulneſs of his promiſes, in the deliverance of his people, ver.1, 4. See Chap.41. 2. & 42.6. or, *in truth*, as ver.23. See Chap.41.26.

and I will direct all his wayes] Heb. *make ſtraight*, or, *make even*. I will level all his wayes: I will give him free paſſage, and ready ſucceſs, in all his undertakings; I will facilitate for him all his deſigns. See ver.2. & chap.26.7.

he ſhall build my city] Chap.44.28. that is, give order for the building of it; the Temple eſpecially, the principal part of it, Ezr.1.1. as the like is ſaid of Solomon, Act.7.47.

and he ſhall let go my captives,] Heb. *captivity*; as chap.20. 4. my people remaining in captivity under the Chaldeans.

not for price, nor reward, ſaith the Lord of hoſts.] Freely, without ranſome, or any conſideration. An argument of a royal mind, and of a right generous diſpoſition. See Chap. 13.17.

V. 14. *Thus ſaith the Lord; the labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee*] Before, he told of their deliverance out of captivity, and the ſetting of them at liberty; now, he proceeds to ſhew how, and by whom, they ſhould be furniſhed with a rich and plentiful ſupply of ſuch commodities, as ſhould be requiſite for the convenient ſetling of them, in their land again, and the furtherance of them, in thoſe works, that were there to be wrought by them; fulfilled, as moſt imagine, in the contribution that theſe people, being tributary to Cyrus, ſhould, at his command, plentifully afford unto Gods people returning home from exilement, into their land, and towards the building of Gods Temple, Ezr.1.4. & 7. 21, 22. See chap.60.5-7. Howbeit, ſome other, not without ſome ſhew of probability, expound this whole paſſage of Cyrus himſelf; of whom he ſpake before, ver.13. to wit, that becauſe he had dealt ſo freely with Gods people, as was before intimated, God would therefore give him, as a reward of this his generous carriage, the wealth of thoſe rich Kingdoms and Countries, which, together with Babylon, of whom they formerly held, at the fall of that ſtate, fell alſo into his hands. See ver.3. Againſt which is objected, that the pronoun is in the feminine gender; which thoſe, therefore, that ſtand for the former Interpretation, refer either to the word *captivity*, in the former verſe; or to the word *city*; but neither is needful: for of ſtates doth the Scripture ſpeak uſually, as of women, damſels, ladies, wives, or widows, Chap.47.1, 7, 8. & 52.2. & 54.1. & 60.4-7. where the like promiſes are made unto the Jewiſh State, reſtored, with thoſe here: which ſeems to carry it with the former. The Tranſition from perſon to perſon, which either expoſition preſumeth, is not unuſual. See verſ. 17. Chap. 31. 6, 7. & 32. 11, 12. & 34. 5, 6. and 42.13, 14.

the labour] That is, the fruit of their labour, their wealth thereby gotten; as Pſal.128.2. Ier.3.24.

Egypt] A very rich kingdom, 1 King.10.28, 29. and ſo the other two rich countries. See Job 28.19. Pſal. 72.10, 15. of them, ſee on chap.43.5. where, becauſe the ſelf-ſame people are mentioned, ſome would have theſe two places parallel; and refer both to the diverſion of Sennacherib: but of that, ſee there. Sure it is, that it can have no place here.

men of ſtature] Heb. *meaſure*, or, *dimenſion*; as Numb. 13. 32. 2 Sam.21.20. 1 Chr.11.23. & 20.6. So Ier.22.14. Men, tall, and big. Such are the Sabeans reported to have been, Agatharchides, l.5. c.50.

they ſhall come over unto thee] Yeeld themſelves unto thee, whether to Cyrus, or to the Church, and to Chriſt (of whom Cyrus a type.) in his Church. See Pſal.45.12. & 68.31. & 72.9, 10, 11, 15. chap.18.7. & 19.21. Zeph.3.9.

and they ſhall be thine;] Thy ſubjects. See chap. 19. 23-25.

they ſhall come after thee] As captives are wont to follow a conquerer, in triumph.

in chains they ſhall come over;] As priſoners, or, captives, Job 36.8. 2 Chr.36.6. which concerning thoſe, that were, by Cyrus, ſubdued corporally, is literally plain enough; but applyed to thoſe, that are brought in, by the Miniſtry of the Goſpel, unto Chriſt, and his Church, muſt be ſpiritually underſtood,

derſtood, Pſal. 45.5. and 149.6-8.

and they ſhall fall down unto thee] After the manner of adoration, in uſe among the Eaſtern people; which yet Calliſthenes, in Arrian, l.4. reporteth, not to have been received in Perſia, before Cyrus his dayes. See chap.49.23. & 60.14. Pſal.72.9,11.

they ſhall make ſupplication unto thee] So Pſal.45. 12. and 72.15.

ſaying] A defect of the participle; as Pſal.105.15. Chap. 26.19.

ſurely God is in thee] Either *in thee*, or *with thee*; O Cyrus, ſhewing it ſo to be, by giving thee ſuch ſucceſs; as ſome. See ver.1,2. or, in a peculiar manner, in, and with Chriſt, of whom Cyrus a type, Exod.23.21. Joh.1.2. & 14.10. & 16.32. & 17.23. Act.10.38. Col.2.3,9. and both God and Chriſt, in his Church, Ezek.48.35. Zach.8.23. 1 Cor.14.25.

and there is none elſe, there is no god.] That God, who is the only true; and beſides whom, there is none, ver.6,21. Chap. 44.6.

V. 15. *Verily thou* art *a God that hideſt thy ſelf*] The Prophets words, admiring the hidden depths of Gods diſpenſations; as if he had ſaid, Thou Lord doſt, for ſome time, ſeem to hide and withdraw thy ſelf, to ſtand aloof off in thy peoples afflictions, Pſal.10.1. Chap.57.17. and they muſt, therefore, with patience, wait for their deliverance, though for a while it be delayed, Chap.8.17. & 28.16. for they that ſo do, ſhall not repent them of their patience, but ſhall be delivered, when the wicked Idol-worſhippers ſhall fail of their expectation, and be deſtroyed, ver.15. Chap.30.18. & 44.23. Or, thou doſt carry thy ſelf ſo cloſely and covertly, in thy diſpenſations, and in the paſſages of thy providence, that thy ways and judgments are unſearchable, and thine intentions oft times undiſcernable; and men ought not, therefore, to take upon them, to controll and cenſure thoſe things, that are paſt their ſhallow reach, Pſal.77.19. Rom.11.33,34. and ſo it hath reference to ver.9,10,11.

O God of Iſrael, the Saviour] Chap.43.3.

V. 16. *They ſhall be aſhamed, and alſo confounded all of them; they ſhall go to confuſion together that are makers of idols*] Or, *The workmen of images ſhall be aſhamed, and even confounded all of them; they ſhall go together to confuſion*, Pſal.97.7. & 115.8. Chap.44.11.

idols] So called, either of a word that ſignifieth *pains* and *throws*, Chap.13.8. & 21.3. becauſe they procure to men nothing but ſorrow and diſtreſs. See Chap.10.10. & 46. 1. or, from another, that ſignifieth the figure and faſhion of ought, Pſal.49.14. Ezek.43.11. See Chap.44.13. Ezek.8.10.

V. 17. *But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation*] *In the Lord*, ver.25. or, *By the Lord*, as Pſal.33.16. & Chap.30. 15. Heb. *with a ſalvation of ages*, or, *perpetuities*, or, *eternities*; as Chap. 26. 4. Dan. 9. 24. See Chap. 54. 6-8.

ye ſhall not be aſhamed, nor confounded, world without end.] Heb. *unto ages of perpetuity*, Pſal.25.3. Joel 2.26,27. Rom.9. 33. See the like paſſage from perſon to perſon, Chap.1.29. & 46.1.

V. 18. *For thus ſaith the Lord, that created the heavens*] Gen.1.1. ver.12.

God himſelf, that formed the earth, and made it] Or, *that God*, as 2 Chron. 28.22.) or, *the ſame*, (as Pſal. 102. 27.) *that faſhioned the earth, and made it*: who (not made it of nothing, but) out of that true maſs, which at firſt it was, wrought it into that faſhion, that now it beareth, Gen.1.1,2,9,11.

he hath eſtabliſhed it] Or, *he that eſtabliſhed it*, Pſal.93.1. & 119.90,91. Eccl.1.4. or, *that prepared*, or *fitted*, or *furniſhed it*; as Pſal.119.73. *Thy hands have made me, and fitted me*, or, *furniſhed me*, with abilities, for employment: So the word is frequently uſed, Exod.19.11,15. Joſh.8.4. Job 8.8. Pſal.7.12. & 21.12. fitted it for mans uſe, by laying it dry, and furniſhed it with all neceſſaries for his ſupport, Gen.1.9,11,29.

he created it not in vain;] Or, *who created it not in vain.* The ſame word is here uſed, that is found, Gen.1.2. as if he had ſaid, who though of nothing he made it a rude maſs, and miſhapen lump, or a vaſt and waſte body, at firſt, yet did not intend that it ſhould ſo continue: the ſame term is uſed, Chap.24.10. & 34. 11 & 44.9. A defect of the relative; as Chap.44.2.

he formed it to be inhabited] Or, *who formed it to be inhabited*: by man principally, Pſal.115.16. and of mankind, chiefly, for his Church, 1 Cor.3.22,23. Heb. to *inhabit*, for man to *inhabit*, or, *to be inhabited*. See Chap. 13. 20. Some apply this, more ſpecially, to the land of Judea, which he had aſſigned, for his people, and fitted and furniſhed it accordingly for them, Gen.12.7. & 13,15. & 15.18. Deut.11.10-12. Pſal.136. 21,22. But the text ſeems larger.

I am the Lord, and there is none elſe] Ver.14,21,22.

V. 19. *I have not ſpoken in ſecret, in a dark place of the earth.*] I have delivered my oracles, from time to time, openly, in publike, and that plainly and perſpicuouſly, for the moſt part, as I now alſo do, Deut.4.11-13,14. and 5.22. & 30.11-14. Chap.48.16. Jer.3.12. Joh.18.20. not as your falſe gods, that deliver their oracles in dark caves and corners, from under the ground, places fit for deceit; and in obſcure and ambiguous terms, ſuch as may bear contrary ſenſes, that their fraud and ignorance may not be diſcovered, Chap. 8. 19. and 29. 4.

in a dark place of the earth] Heb. *in a place of the earth of darkneſs*, for ſome *dark place of the earth*; as Pſal.74.20.

I ſaid not to the ſeed of Jacob, Seek ye me in vain:] Or, *I have not ſaid*, &c.

the ſeed of Jacob] All whoſe iſſue God took to be in covenant; that which he did not with the whole iſſue, either of Abraham, or Iſaac, Pſal.22.23. ſo ver.25.

Seek ye me] Pſal.27.8. & 105.4.

in vain:] The ſame word uſed before, ver.18. *Not in vain*, becauſe I perform what I promiſe, and do not fruſtrate their expectations; being both able to do for them, what they ſeek to me for; and faithful to keep touch with them, Pſal.9.10. & 22.4,5. whatſoever worldlings think of me, Job 21.15. & 22. 17. Mal. 3. 14. that which the Heathen-gods are not able to do for thoſe that ſeek to them, ver.20. Chap.46.7.

I the Lord ſpeak righteouſneſs; I declare things that are right.] Or, *I am the Lord* (as Chap.44.24.) *that ſpeak righteouſneſs*, (that is, *righteous things*, as chap.56.1.) or, *in righteouſneſs*, (as ver.13. that is, righteouſly, faithfully, firmly; See chap.63.1.) or, *that ſpeak truth* (as chap 41.26. ver.23.) *that declare things equal.* Heb. *even*, or *right*, and *ſtraight*. See chap. 26.7. & 33. 15. I neither require, nor deliver ought, but what is juſt and equal, Pſal.19.7-10. & 111.7,8.

V. 20. *Aſſemble your ſelves, and come; draw neer together, ye that are eſcaped of the nations.*] This ſome underſtand of the Jews returned from the Babylonian captivity, having eſcaped the Chaldean ſword, chap.43.6. & 66.19. Jer.50.28. Others, of Proſelytes converted to Judaiſm, upon the diſſolution of the Jewiſh captivity, chap.44.5. or, converted to chriſtianity, by the miniſtery of the Goſpel, Zach.8.21,22. Eph.2.12,13, 19. Col.1.21. But I concur rather with thoſe, who expound it of thoſe Chaldeans; or, rather, Nations, that had eſcaped the ſword of Cyrus, and were now, having by experience been taught it, able to ſee, how much God was able to do for his people; how little their idols, for thoſe that them ſerved. Jer.51.50. See chap.43.9.

they have no knowledge, that ſet up the wood of their graven image] *That ſet up* (alluding either to the poſture of their images, or to the bearing of them in pomp on their ſhoulders, chap.46.18. Jer.10.13.) their wooden idols, or their graven or carved (ſee chap.40.20.) images of wood, Dan.5.4,23. But the phraſe is emphatical; that ſet up a piece of wood for their god, as a piece of braſs, or brazen ſtuff, 2 King.18.4. and bricks, or brick-ſtuff, chap.65.3. See chap.44.15-20.

and pray unto a god that *cannot ſave*] Heb. *to a god, will not*, or, *ſhall not ſave*; as, *to a people, will not*, or, *ſhall not ſave*, Lam. 4.17. and, *to a people, will not*, or, *ſhall not profit*, chap.30.5,6. a defect of the relative; and a future taken potentially. See chap.44.17. Jer.2.27. Hoſ.4.12.

V. 21. *Tell ye, and bring* them *neer; yea, let them take counſel together.*] Or, *Declare, and draw neer*, (there is an elegant conſonancy in the words) or, *approach*; (ſo is the word uſed, Amos 9.10.) *yea, let them conſult together*; as Pſal.71.10. Some expound it, of coming home to God, and bringing of others with them; as chap. 2.3. Zach.8.23. but that followeth, v.22. this is rather of coming to debate. See chap.41.22,23,28. & 48.14.

who hath declared this from ancient time? who *hath told it from that time?*] Heb. *who hath made to hear this?* (as chap. 41.22.) or, *cauſed this to be heard*, (as ver.18. *to be inhabited*) *from antiquity?* or, *from before?* (of old, as Pſal.68.33. & 74.12. Hab.1.12.) *hath told it from then?* as ch.44.8. See chap.41.26. & 48.14. he uttereth this, as ſpoken in thoſe times, when Cyrus had won Babylon, and ſet Gods people free.

Have not I the Lord? and there is *no god elſe, beſides me, a juſt god and a Saviour*, there is *none beſide me.*] Or, *have not I the Lord, beſide whom there is no god elſe, a juſt and ſaving god; beſide whom* (I ſay) *there is none*: the pronoun indicative, for the relative; as chap.37.27. nor need, *there is*, be in a different character, becauſe that negative, of courſe, includes the verb ſubſtantive. See chap.43.12.

no god elſe] Ver.5,18.

a juſt god, and a Saviour] Chap.43.11. & 63.1.

V.22. *Look unto me, and be ye ſaved all the ends of the earth.*] Conſidering the iſſue of theſe things, and how therein, as well my power and deity, as the imbecillity and vanity of your idols, hath moſt evidently appeared; leaving them out of all parts, as far as the world is wide, betake your ſelves to me, who am the only true God, and able to afford you that ſafety which your idols cannot. See ver.16,17.

Look unto me] As to a place of ſafe receit,and ſure refuge, Pſal.34.5.chap.17.7,8.or,as the Jews, ſometime, to the brazen Serpent,Num.29.8,9.Joh.3.14,15.& 6.40.

be ye ſaved] Or,*ye ſhall be ſaved*: the imperative, for the future; as,*do this,and live*,Gen.42.18.that is,*ye ſhall live*,Luk. 8.28.ſo Pſal.37.27.chap.36.16.

all the ends of the earth] All the inhabitants of the world, from one end to another,Pſal.22.27.& 65.8.

for I am God,and there is none elſe.] Ver. 21. and that ye are now convinced of,by what ye have ſeen,ver.26.

V.23. *I have ſworn by my ſelf*;] Gen.22.16.having no greater to ſwear by,Heb.6.13.So Jer.22.5.& 49.13.

the word is gone out of my mouth in *righteouſneſs*,] A defect of the prepoſition; as chap.41.2. in *righteouſneſs*; that is,juſtly, upon good ground, and agreeable to right and equity: one of the conditions required in an oath, Jer.4. 2. in righteouſneſs; that is,righteouſly,firmly,and faithfully; ſo as what I ſay,ſhall be certainly fulfilled: and this ſenſe, the words next following,confirm, See chap.63.1. ſome reade it, *out of my mouth*,a mouth of *righteouſneſs* (*as a right hand of righteouſneſs*, chap.41.10.) that is,*out of my righteous*,or,*out of a moſt righteous mouth*,Pſal.119.172.ver.19. and ſome, by righteouſneſs,here,underſtand truth; as, alſo, chap.41. 26. ver.13.

and ſhall not return;] What I have uttered, ſhall not be revoked or reverſed,being, eſpecially, bound thus with a ſolemn oath,Pſal.89.34,35.& 132.9.or,it ſhall not return without effect; but ſhall moſt ſurely and certainly be performed and fulfilled, chap. 48. 3. & 55. 10,11. See Joſh.8.26. and 2 Sam.1.22.

that unto me every knee ſhall bow, every tongue ſhall ſwear.] That the knowledge,and acknowledgment of me, by ſubmiſſion to me,and worſhip done me,ſhall paſs thorow the whole world; and it is your wiſeſt courſe, therefore, to come willingly in unto me,ver.22.Pſal.2. 8-10.& 22.27-31.& 86,9.& 110,2,3. Phil.2.10.Rom.14.11. where the Apoſtle applyeth it to the laſt judgment, and Chriſts power and authority, that then ſhall be manifeſted and exerciſed by him; which though it be not the main drift of Gods ſpeech, in this place; yet is therein neceſſarily included.

every knee ſhall bow] They ſhall not have me in reverend eſtimation,and ſerve me inwardly in heart only,Chap.59.19. Mal.1.11,14.but ſhall manifeſt it by outward expreſſions,and profeſſion alſo. See 1 King.19.18.

tongue ſhall ſwear] Swear by me, or ſwear allegeance to me.See Chap.19.18. & 48.1.

V. 24. *Surely,ſhall* one *ſay, in the Lord*, have *I righteouſneſſe and ſtrength*:] Or, *Surely, ſhall he ſay of me*; (ſo is the particle uſed,Gen.20.13.Chap.41.7.) *In the Lord is righteouſneſs.* Heb. *righteouſneſſes*,as Judg.5.11.Pſal.103.6.Dan.9.6. Mic.6. 5.that is, all righteouſneſs, or abundance of righteouſneſs) and ſtrength. The faithful ſhall find, feel,and acknowledge all faithfulneſs and righteous dealing, with ſtrength all-ſufficient,to be found in God,Job 12.13,16.Pſal.36.5,6. & 145.3, 11,12,17.or,their righteouſneſs and ſpiritual ability to come from him,Zach.12.5.Joh.15.5. 2 Cor.3.5.Phil.2.13.& 3. 9. & 4.13.

ſhall one *ſay*] Heb.*ſhall he ſay*; each one *ſhall ſay*, or, *it ſhall be ſaid*; as Chap.25.9.

even to him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed.] Moſt men reade theſe words, as two diſtinct ſentences; the former, concerning thoſe, who perceiving all power and faithfulneſs to be in the true God alone, ſhall voluntarily repair unto him, and adjoyn themſelves to his people, embracing the advice given them, ver. 22.Pſal.65.2 Jer.16.19. The other, concerning thoſe, that obſtinately ſtand out againſt him, and provoke him thereby to wrath, that ſuch ſhall be put to everlaſting ſhame and confuſion, ver.16. Jer.17.13. Yet ſome, in regard of ſome diſtinctions in the original, make them, in effect at leaſt, but one; and theſe render them two ways. Some, as ſpoken of perſons reclaimed,and affected with a religious ſhame,ariſing from the conſideration of their former follies. *To him ſhall they come,and be aſhamed,all that have been incenſed againſt him*, Jer. 31.18,19. Others, as ſpoken of the obſtinate and impenitent wicked,and thoſe only; *To him ſhall they come*, (that is, before his tribunal they ſhall appear,Rom.14.10,11. 2 Cor.5. 12.) *and ſhall* (there,and then) *be aſhamed*, (and confounded,Chap.1.29-31.& 2.19-21. Rev. 6.15 - 17.) *as many as are incenſed againſt him*,Pſal.2.1,2,12.& 21.8-12. & 92.9. For as for thoſe,that underſtanding the words of the ſame perſons, do thus read them,as a ſpeech of the former parties, ſpeaking on ſtill of God; *Let him come to him,to bicker* with him; *they ſhall be aſhamed, all that are in heat againſt him.* It ſeems to me,to force the text too much; as,alſo,ſome other do, whom I therefore let paſs.

ſhall men come] Heb. *he ſhall come*; as before, *he ſhall ſay*: *there ſhall be coming to him*, to wit, by ſuch as were before ſpoken of, See on chap.2.19.

that are incenſed againſt him] See the like of Gods people, ch.41.11.

V. 25. *In the Lord ſhall all the ſeed of Iſrael be juſtified*] Or, *By the Lord ſhall all the ſeed of Iſrael be juſtified*: as, *by my ſelf*, ver.23. That which moſt Interpreters expound of juſtification, and diſcharge of their ſins, by faith in Chriſt, Act. 10. 43. & 13.37,38. Rom.5.24,25,28. & 5.1. Gal.2.16. chap. 53. 11. as the *righteouſneſſe*, before ſpoken of, ver.24. of the righteouſneſs by faith, Rom.1.17. & 3. 21, 22. 2 Cor.5.21. Phil.3.9. drawing hither, what was before ſaid,of *blotting out*, and doing away their *ſins*, chap. 27. 9. & 33.24. & 43. 25.& 44.22. Howbeit, I ſuppoſe it may be underſtood of Gods juſtifying of his people, by approving their ſincerity,as he did Jobs, againſt Satans calumnies, and the groundleſs ſurmiſes of his friends, Job 2.3.& 13.18.& 23.10. and declaring their innocency and unjuſt ſufferings, in regard of thoſe, at whoſe hands they ſuffered: as he juſtified David,againſt the falſe charges and ſuggeſtions of Saul, and his flatterers, 1 Sam.24. 9-18. Pſal.7.3-5,8. ſo chap.50.8. *He is neer,that juſtifieth me*; to wit, againſt the falſe aſperſions, and wrongful imputations of mine adverſaries. To cleer this a little more,becauſe moſt, if not all, run the other way; The enemies of Gods people pretended, that they had juſt cauſe,and good ground,to deal with them, as they did; they are lawful prize, ſaid they, and we may juſtly keep them: and there is no juſt cauſe, or reaſon, that we ſhould be compelled to part with them, chap.49. 24. Jer.40.33. yea,they took occaſion to juſtiſie their extream cruel dealing with them, chap.47.6. by a pretence of doing juſtice, in Gods behalf, on them; *We offend not* (ſay they) in *deſtroying,and devouring them*; *for they have treſpaſſed grievouſly againſt their God*,Jer.50.7. But God telleth both his people, and them, that he would plead the cauſe of his people againſt them, and both cleer their innocency, by diſcovering the vanity of theſe their frivolous pretences, and do them right on them, as well by reſcuing them out of the hands of thoſe that held them, as by taking vengeance on them, for the wrongs done to his people, chap.46.13. & 49,25,26. & 51.5,22,36. Thus Gods people preſume, that God would cleer the righteouſneſſe of their cauſe, as the light, Mic. 7. 9, 10. compared with Pſal.37.6. and upon the diſſolution of the captivity,they, acknowledg that God had ſo done, Jer.51.10,24. And this I take to be the genuine ſenſe of the place.

all the ſeed of Iſrael] See verſ.19. either the main body of them delivered out of captivity; (for even a wicked man may be juſtified,when he is wronged in ought,)or all the faithful, and true-hearted among them, Pſal.24.6. Joh.1.47. Rom.9.6. and 11.26. Gal.6.16.

and ſhall glory] In him, and not in themſelves, ver.24. Pſal. 56.4. & 106.4. Jer.9.24. Rom.3.27. & 5.1. 1 Cor. 1. 30, 31. Gal.6.14. ſhall glory, in that ſalvation, either ſpiritual, or temporal, that he hath wrought for them, Pſal.34.2.& 105.3. & 106.5. as one that is not cleered only, but righted, enlarged, and avenged on his malitious adverſaries, Pſal. 64.9, 10. chap.41.16.

CHAP. XLVI.

Verſ. 1. B*El boweth down, and Nebo ſtoopeth*;] In this Chapter, and the next to it, (as in the thirteenth, and fourteenth before,) is laid down a very pregnant Prophecy againſt Babylon, containing in it, a prediction of her utter and unavoidable overthrow,together with a general deliverance of Gods people, that had been long in thraldome under her. Wherein, alſo, by the way, is inſerted, an aſſertion of Gods incomparable divine power, therein manifeſted, illuſtrate by the vanity and imbecility of the Babylonian idols, that ſhould fall, and come down together with that State. In regard whereof, ſome Interpreters deem this to be but a part of the precedent Prophecy, and make them one continued context. This Chapter begins with the ruine of their idols, as the next with the ruine of their *State*; which their idols were not able to ſupport, being unable to keep up themſelves.

Bel] *Bel*, and *Nebo*, were idols of much note among the Babylonians; and *Bel* ſeems to have been their chiefeſt and choiceſt god. See Jer.50.2. & 51.44. The name, divers Writers of ſpecial note, ſuppoſe to be the ſame with *Baal*,conceived in a different dialect. And that this title, ſignifying *Lord*, was ſometime given to the true God, as *the Lord of heaven and earth*, Matth.11.25. in like manner, as the Phenicians called their god, *Baal-ſamen*, that is, *the Lord of heaven*; as out of Sanchuniathon, and Philo, his tranſlater, Euſebius relateth in his *Goſpel-preparative*: but that afterward, God refuſed ſo to be ſtyled,becauſe the name had been ſo commonly given unto idols, Hoſ.2.16. and true it is, that the name of *Baal*, as it ſignifieth *a Lord*, doth, in regard of Gods abſolute Soveraignty, beſt agree unto God: but in that regard, he is in Scripture rather termed *Adonai*. Whereas that of

Baal, both in the term it ſelf, there parallel'd with *Iſh*, that ſignifieth *an husband*; as alſo, in the uſe of the word from whence it cometh, is attributed to God, not ſo much in regard of that his general dominion, which he hath over the whole creation, Pſal.103.19. as in regard of that ſpecial relation which he hath to his Church, as he hath contracted her to himſelf, in a conjugal bond, and ſhe ſtandeth ſo eſpouſed, and united unto him. See Chap.54.5. & 62.4. Jer. 3.14. & 31.32. though it be not denyed, that the name *Adon*, or *Lord*, is ſometime alſo given to the husband, Gen.18.12. 1 Pet.3. 6. Howbeit, apparent it is, that this name of *Baal*, (though whether taken up from the uſe of Gods people, uncertain, who are not read, to have called God, uſually, by that name,) was very anciently given by the Moabites, Ammonites, Canaanites, Philiſtines, Sidonians, Phenicians, and other neighbouring nations, as alſo by the idolatrous Iſraelites themſelves, treading in their ſteps, to ſuch idols, as both the one, & the other adored, Num.22.41. 1 King.16.31,32. whence the mention of many *Baals*, Judg.3.5,7. & 10. 6,10. and thoſe oft-times diſtinguiſhed, either by the places where their Temples ſtood, or by ſome peculiar attribute; as *Baal-Zephon*, Exod.14 2. *Baal-Peor*, Num.25.3. *Baal-Zebub*, 2 King. 1. 1. *Baal-Meon*, Joſh.17.17. ſee on Chap.15.2. and the like: as alſo names impoſed as well on perſons, as on places, from thoſe their idols, as *Ethbaal*, the king of Sidon, Jezebels father, 1 King. 16.31. *Baal-hanan*, Gen. 36.38. the ſame, in a manner, with *Hannibal* reverſed; and *Hierombal* the Prieſt, of whom, out of Porphyrie Euſebius, in the place beforementioned, the ſame, it may be, with *Jerub-baal*, Judg.6.32. as *Ambakum*, for *Abakkuk*, and *Ambuba*, for *Abuba*: or, as ſome, with *Hirombaal*. That *Baal* therefore was a name common to many forged deities, is a thing undeniable; and from thence, divers learned men deem, that the name *Bel*, here uſed, did at firſt deſcend, being the ſame in notion, the one with the other, nor differing but in manner of pronunciation, not as two divers words, but two dialects of one word; as *Zen*, and *Zan*, in Greek; for that, ſay they, which the Phenicians, following the Hebrews, pronounced *Baal*; that the Babylonians, after the Chaldean guiſe, pronounced *Bel*. Howbeit, ſome difference I obſerve between thoſe great ones, that enforceth me here to make a ſtand; for ſome of them ſay, that *Baal*, and *Bel*, are written with the ſelf-ſame letters, בַּעַל the one; and בְּעֵל the other: Which if it be true, then the בֵּל here mentioned, wanting the middle letter, ſeems not the ſame with *Baal*, in the Chaldee dialect. Other of them ſay, that the middle letter in *Bel*, is caſt away, after the manner of the Chaldee dialect: but albeit, of the manner of the Chaldean, or Babylonian pronunciation, in ſome other words, ſome examples are produced, and in Greek and Latine, it be a common courſe, to clip off, or cut out that letter, becauſe they want one whereby fitly to expreſs it, as in other words, *Ozias*, Matth.1.9. *Eſaias*, Rom.10.20. *Pharao*, Rom.9.17. and the like; ſo in this: yet neither is there any the like neceſſity of ſo doing, in the Chaldee dialect; which is ſo far from ordinary caſhiering of it, that it changeth other Hebrew ones, oft, into it. Neither do I meet with any inſtance, given out of any monument of that language, of *Baal*, thus contracted; the contrary rather doth appear, by thoſe portions of Scripture, penned in the Syriack, (which we commonly call the Chaldee,) Ezr. 4.8,9,17. where the word בְּעֵל without any ſuch contraction, is found. Nor do I find, either in the Targum, or Chaldee Paraphraſe, (as it is commonly called,) of the Old Teſtament, or in the Syrian verſion of the New, either the name of *Baal*, in any place, without that letter, or the name of *Bel* with it. It ſeems to me, therefore, not improbable, that *Bel* and *Baal*, are two ſeveral names; though by Greek and Latine Writers, commonly confounded; and that *Bel* was a proper name, in ancient times not unuſual; as *Bela*, Gen. 36. 32. & 46. 21. and other the like: and that of that name, ſome eminent perſons, in divers places, had, after their deceaſe, been deified. Whence it came to paſs, that as there were divers *Herculeſſes*, in ſeveral countries, and thoſe of ſeveral ages, and ſeveral breeds; See Tully *of the deity*, l.3. and Herodote, l.2. ſo were there likewiſe, ſundry *Bels*, or *Beluſſes*, the Egyptian, the Tyrian, the Aſſyrian, and many more, whoſe pedigrees are related in Apollodorus, l. 1. Diodore, l. 1. Euſebius his *preparative*, l.1. & 9. from Phylo Byblius his verſion of Sancuniathon, and others: yea, therefore, many the more; becauſe *Bel*, and *Baal*, are both by Greek and Latine Writers, as is not denyed, ſo commonly confounded. Again, that which hath been ſuggeſted concerning this *Bel*, or *Belus*, as being ſometime a great Potentate, and after his deceaſe deified, may receive further ſtrength from hence; in that as the Tyrian *Belus*, is acknowledged to have been no other, then an ancient King of that Country, whoſe cup, therefore, the Poet ſaith, Dido drank in, to Æneas. Æneid. l.1. ſo is the like alſo averred, of the Babylonian *Belus*, whom Nebuchadnezzar, therefore, calleth his Progenitor, in that ſpeech of his uttered in a fit of rapture, from Megaſthenes reported by Abydenus, in his *Aſſyrian Hiſtory*, and by Euſebius recorded out of him, in his *Goſpel preparative*, l.9. wherein he foretelleth his Babylonians, of an evil that ſhould befal them, which, ſaith he, *neither Belus my progenitor, nor Queen Beltis, are able to induce the Fates to avert.* Thus he; whereby it appeareth, that this *Belus* had been a King, one of his Anceſtors; and *Beltis*, in times paſt, a Queen. This *Bel*, therefore, whom the Prophet here mentioneth, is not unlikely to be that *Belus*, unto whom ancient Writers attribute the building of Babylon; though about that, there be no good agreement among them. But in regard thereof, ſome conclude *Bel*, or *Belus*, to be Nimrod, ſo called, at firſt, ſay they, for his rebellion againſt his Superiours, or his Peers; afterward, *Baal*, or *Lord*, when he was ſetled in his Empire; and that the Chaldeans kept the latter name of him, in their records, ſuppreſſing the former, as containing matter of reproach. Yet ſeem not theſe things altogether ſo cleer, as is conceived. For howſoever it be certain, that Nimrod, at firſt, built Babylon, Gen. 10. 10, 11. and it be very probable, that this *Bel*, whom the Babylonians thus adored, was ſome ſuch great one, as Nimrod, in his life-time; yet it is well known, that the name of the firſt founder of a city, is, in continuance of time, oft loſt, and devolved from thoſe that firſt began it, unto thoſe, that in ſucceeding ages, repaired its ruines, or raiſed it to a more flouriſhing and glorious condition. So it is ſaid of a later Pharao, after Joſephs death; that by the Hebrews he built *Rameſes*, Exod.1.11. though it appears, that it was built by ſome other before, Gen 47.11. and *Hiel* is ſaid to have *built Jericho*, which he re-edified, 1 King.16.34. and of Babylon it ſelf, Nebuchadnezzar ſaith, that he *built* it, that is, did ſo beautifie and enlarge it, that it might well ſeem a new city, Dan.4.30. See Joſephs *antiquities*, l.10. c.11. and ſo might this *Belus*, or *Bel*, have done many ages after Nimrods dayes; as of Semiramis alſo the like is related, to whom many Authors therefore aſcribe the building of Babylon, as Cteſias, Diodore, l.2. Strabo, l.16. and others, not a few: albeit, ſome again ſay, that ſhe only performed ſome works about it: nor doth Abyden, one of the ancienteſt Authors, whoſe remains we have, ſay any more of Belus, in Euſebius his *preparative*, l. 9. but that *he encompaſſed Babylon with a wall*. Beſides that, as it may juſtly be doubted, whether Nimrod were upon any ſuch occaſion, at firſt, ſo called, (which is not very likely, though not much to the preſent purpoſe:) and not by his father, upon ſome other ground, ſo named from his birth; ſo there ſeems as little likelihood, that from the Hebrew *Baal*, this name was given either to him, or any other, whom the Scripture ſo termeth; it being not the manner of Scripture, ſo to corrupt names, as other languages are forced to do, for the reaſon before-expreſſed. But the Scripture conſtantly ſtyleth this idol, neither בַּעַל nor בְּעֵל but בֵּל ſimply; nor do we ever find, either this, or that name, in Scripture, ever given unto Nimrod. But whoſoever he was that bare the name, or upon what ground ſoever the name was given him, certain it is, that this *Bel* was a principal god with the Babylonians; under which name, ſome tell us, that they adored the Sun. Howbeit, the ancienteſt Authors, of whom we find ſome few fragments, in the relations of former Writers; as Abydenus, and Megaſthenes, (of whom, ſome remains are found here, and there, in Joſephus his *Antiquities*, and Euſebius his *Preparative*,) tell us of two counterfeit Deities, King *Bel*, or *Belus*, and Queen *Beltis*, that ſeem to have been unto them, as *Jupiter*, and *Juno*, unto the Latines, and Greeks: the former of them we find in the name of *Belſhatſar*, Dan.5. 1. the latter, in the name of *Beltſhatſar*, Dan.4.8. nor is that which they ſay concerning this latter, contrary to what is there ſaid by the Babylonian Monarch, that Daniel was ſo called, *according to the name of his God*; for the name of *God*, with them, might well comprehend deities, ſuch as thoſe were, of either ſex, as well, as θεὸς doth in Greek: nor is *is* in the one, any more, then a ſyllabical adjection; as *os*, or *us*, is in the other: nor doth this Babylonian *Beltis* ſeem to be the ſame with that Phenician *Baaltis*, whom they make the daughter of Celus, and ſiſter to Aſtarte, or Venus, by the Greeks termed Dione. See Philo Byblienſis in Euſebius his *Preparative*.

Nebo] Another of their idols, whoſe name is found in the appellations of many of their Kings and Nobles, mentioned as well in Scripture, as in other writings. Of this ſort, are *Nabonaſſar*, *Nabo-pelaſar*, *Nabuchadnetſar*, *Nabuzaradan* his chief Marſhal, Jer.39.1,9. and many other. As the former ſeems to have been ſome Martial man, or great Monarch; ſo this latter, to have been ſome famous falſe Prophet, from whom, after his death, deified, they expected Oracles by his Prieſts; for his name imports *Prophecy*: and as among both Greeks and Latines, though *Jupiter* were deemed their chief god; yet not he, but *Apollo*, was the god, whom they repaired moſt to, for anſwer by Oracle: ſo it ſeemeth, that with the Babylonians, albeit, *Bel*, were their *Jupiter*; yet *Nebo* was their *Apollo*; whoſe Oracle that may well be, which Stephen the Byzantine ſaith, was among the Chaldeans, in like requeſt, as Apollo's at Delphos, was among the Greeks. Howſoever, I am not ignorant, that ſome learned underſtand him, of the Oracle of *Belus*; whereof Arrian, in *the life of Alexander*, lib. 7.

boweth down] Or, *is bowed down*; not only failing thoſe that expected help from them; but being pulled down, and carried away, either to be born about, as a conqueſt being made, as well of their gods, as of the people themſelves, and their perſons; or to make monuments of them, or money of the rich metals whereof they were made. See Chap. 10. 10, 11. Jer. 43. 12, 13. & 50. 2.

their idols were upon the beaſts, and upon the cattel: your carriages were heavy laden; they are a burden to the weary beaſt] Or, *their idols were for the beaſts, and for the cattle.* So the words are in the Hebrew; as if he had ſaid, they went to the bruit beaſts, as fitteſt companions for them; on whoſe backs the Medes and Perſians beſtowed them, to carry them away with them, into their own country, among other their carriages; or they that had wont to be born about in proceſſion, on mens ſhoulders, or, in chariots, with much pomp and ſtate, are now packed up, and laid as luggage on the backs of beaſts, without any reſpect, or regard. See Chap. 15. 7. Heb. *beaſt*, and *cattle*, collectively; as Gen. 7. 21. Ezek. 33. 27.

idols] The word, in his firſt notion, ſignifieth pain and *ſorrow*. See on chap. 10. 10. & 45. 16. uſed the rather, here, as hinting what they were; not to thoſe only, that had adored them, but to the beaſts, alſo, that did now bear them. Though ſome expound it of the heavy burdens, that they had formerly been to the beaſts, that uſed either to bear them about, or to draw the chariots, wherein they had wont to be born; like that, Chap. 14. 7, 8. but the former ſeemes the better.

your carriages] He turneth his ſpeech, as ſome, to the Medes and Perſians, that carryed them away with them; as relating how heavy their carriages would be, with the weight of them: As others, to their idolaters, in way of deriſion, telling them, that they were heavy gods indeed, heavy burdens both to man and beaſt. See the like change of the perſon, chap. 45. 17.

heavy laden] With the weight of them. See ver. 1. and of the maſſineſs of their idols, Dan. 3. 1.

they are a burden] Or, were; that it may agree with the former.

the weary beaſt] Tired with the carriage of them; a defect of the ſubject: as Chap. 28. 12. & 40. 29. and that taken collectively, as before.

V. 2. *They ſtoop, they bow down together*;] Either the Babylonians themſelves, that looked ſo big, and ſtrutted it ſo before, do now hang the head, and go with dejected looks. See the like, Chap. 3. 16. & 10. 3, 4. & 51. 23. or, the images of their gods all alike, in the pillaging of their Temples. For the words are the ſame, that were before uſed of them, ver. 1. and there is an elegant conſonancy in the words, which our Engliſh cannot ſo fitly expreſs; as if it were ſaid, *they droop, they ſtoop*, or the like.

they could not deliver the burden;] That was carryed away upon the beaſts, ver. 1. The Babylonians were not able to ſave their idols, that ſhould have ſaved them, Chap. 44. 17. nor could their idols ſave themſelves, that ought to have ſaved others. See ver. 7. The words may well be rendred, *the burden could not be delivered*; either by others, or themſelves: for the verb is indefinite. See the like, Chap. 2. 19. & 45. 24. Mal. 1. 4.

but themſelves are gone into captivity] To wit, their idols, or gods themſelves. See Jer. 48. 7. Heb. *and*; (as Chap. 29. 13.) *their ſoul went into captivity*; as Pſal. 105. 18. *his ſoul went into iron*; and the word *ſoul*, is ſometime metaphorically applyed, even to things not endued with any ſenſitive faculty; as ch. 10. 18.

V. 3. *Hearken unto me, O houſe of Jacob*,] God, by the Prophet, turneth his ſpeech to his people, minding them of his divine power manifeſted in his ſupport of them, from their very firſt original; thereby to ſtrengthen their faith, in the aſſurance of his deity, and in a conſtant expectation of deliverance from captivity; and withall, laying before them, the vanity of idols, and extream folly of idolaters; partly, to diſſwade them from the practice of any ſuch fond fopperies; and partly, to arm them againſt the fear of them. See the like, Ch. 41. 8, 9. & 43. 1, 10. & 44. 1, 8, 21.

houſe of Jacob] See Chap. 2. 5.

and all the remnant of the houſe of Iſrael;] That yet ſurvive after the Chaldean Invaſion, and Babylonian deportation, Chap. 10. 21, 22. & 11. 11, 12. & 28. 5.

which are born by me from the belly, which are carried from the womb.] Or, *which have been born, and have been carryed*; becauſe he ſpeaketh of the time paſt: Which from your firſt original, have been ſupported, and tenderly tended by me: A metaphor from Parents, or Nurſes, that carry younglings, not yet able to go well, in their arms, or in their lap, Chap. 63. 9. See Pſal. 91. 12. Hoſ. 11. 3. and he uſeth both the terms of bearing and carrying, before uſed of their idols, ver. 1. as thereby purpoſely to difference the true God, from thoſe counterfeit gods, in that they needed bearing, and were born by thoſe that worſhipped them, ver. 7. whereas the true God did himſelf ſupport and bear thoſe that adored him, and depended on him, Exod. 19. 4. Deut. 32. 11. Chap. 40. 11. where by other reſemblances, alſo, is the ſame thing ſet forth.

by me] A defect of the pronoun; as Job 16. 8, 9.

from the belly] See Chap. 44. 2, 24. and ſomewhat the like; even that, from whence this ſeems borrowed, Pſal. 22. 9-12. & 71. 6.

V. 4. *And even to your old age, I am he, and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.*] *I am he*; or, *I am the ſame*; as 2 Chron. 28. 22. Pſal. 102. 27. See Mal. 3. 6. Jam. 1. 17. He promiſeth the like tender affection toward them, conſtant care for them, and ſupport of them, as he had formerly afforded them, and uſed about them, (therein ſurpaſſing the wonted practiſe of Parents and Nurſes) even to the laſt, Gen. 28. 15. Joſh. 1. 5. Jer. 32. 40. Joh. 13. 1. Heb. 13. 5. See Pſal. 48. 14. & 71. 9. the pronoun, both poſitive, and poſſeſſive, is wanting; as Chap. 1. 15. & 30. 3.

I have made, and I will bear] A faithful Creator, 1 Pet. 4. 19. Another difference betwen the true God, and the falſe; he is the maker of thoſe that worſhip him, Pſal. 100. 3. Chap. 44. 2. whereas, they are made by thoſe that worſhip them, ver. 6. Chap. 44. 15.

I will deliver] The main ſcope of all, to aſcertain them of deliverance out of their thraldome at Babylon, Chap. 43. 14. & 45. 13.

V. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like?*] Or, *To whom will ye make me like, or equal? or compare me, that we ſhould be like?* To wit, the one to the other. Heb. *and we ſhall be like.* The copulative, for the disjunctive; as Chap. 45. 9. and for the finitive; as Chap. 43. 12. See Chap. 40. 18, 25. and ver. 9.

V. 6. *They laviſh gold out of their bag, and weigh ſilver in the balance; and they hire a goldſmith, and he maketh it a god*:] Having laid before them his own approved power, he proceedeth to lay open the ſilly and ſorry condition of thoſe idols, whereon the Babylonians, their enemies, relyed; and theſe to render the more, both deteſtable, and deſpicable to them; he mindeth them, both of the original of them, and their inability to help, either others, or themſelves. See the like, Chap. 40. 19, 20. and 44. 12-19. Jer. 10. 3-5, 9.

laviſh gold] The word here uſed, ſignifieth properly, to *waſte, or ſpend riotouſly*, more peculiarly, *fleſh*, and dainty fare: whence the term *zolel*, for, a *glutton*, or a great *waſter* of fleſh; as *ſobe*, for a *drunkard*, or deep drinker of wine, joyned oft together, Deut. 21. 20. Prov. 23. 20, 21. and to *waſte it*, whatſoever it be, as ſome matter of no worth: For that notion, alſo, the word includeth, as appeareth, Jer. 15. 19. Lam. 1. 8, 11. where it is uſed. The meaning is, they ſpare no coſt in making them idols; but ſpend waſtfully, as if they ſet light by their treaſure, upon that that is, in truth, of no uſe or worth, ſave what the metal gives it. Of their laviſh waſtfulneſs in this kind, ſee in that vaſt coloſſus, Dan. 3. 1.

bag] Or, *purſe*; ſuch as they uſed to put, keep, or carry money about them in, Prov. 1. 14. It is alſo uſed for ſuch bags as they kept their weights in, Deut. 25. 13. Prov. 16. 11. Mic. 6. 11.

weigh ſilver] As in payments they uſed to do, Jer. 32. 9, 10. The whole text may thus be rendred; (becauſe the verbs are indefinite, as thoſe, alſo, ver. 7.) *Gold is laviſhed, or, waſtfully ſpent*; and, *ſilver is weighed. Gold*, whereof to make the idoll; and ſilver, wherewith to pay the work-man; or either, to make an idol of it, Chap. 30. 22.

in the balance] Or, *by the beam*, or, *at the beam.* Heb. *reed*, or, *cane*; whereof it was oft made: the *beam*, put for the balance; a principal part of, for the whole. And thence it may be the Hebrew word *to buy*, Chap. 43. 24. becauſe they uſed to buy and ſell by it. Of their ſeverall ſorts of beams, and ſcales, or balances. See on Chap. 40. 12.

they hire a gold-ſmith] Heb. *Founder*, or *Finer*, Chap. 40. 19, 20. & 41. 7.

and he maketh it a god] Or, *to make it a god*; as ver. 5. or, *to make a god of it*; of that ſilver, or that gold, that they deliver him to work upon, Chap. 2. 20. or, as before, *a goldſmith is hired, that may make it a god*; as Chap. 44. 14. as if the workman were able to make a god of that, which was nothing leſs before, Jer.10.3,9.& 16.20.

they fall down, yea, they worſhip] *It*, the idol ſo made. See chap.44.17. or, which *they may fall down to, and worſhip*; a defect of the relative; as Chap.42.1.& 44.2.

V. 7. *They bear him upon the ſhoulder*] Or, *he is born upon the ſhoulder*, on mens ſhoulders; either unto the place where he is to ſtand; or from thence, ſometime, abroad to be ſeen. See on ver.3.

they carry him, and ſet him in his place;] Or, *and carried, and ſet*. See Chap.44.13. Thus have their gods need of help from them, as they had their being from them at firſt, Jer. 10. 3-5.

and he ſtandeth] Or, *there he ſtandeth*, Jer.10.5. or, *that he may abide there*, as before, ver.6. *to make it a god*: *To ſtand*, for, *to abide*, or *ſtay*; as Deut.5.31. Chap. 66.22. ſo, *to ſit*, Chap. 44.13.

from his place ſhall he not remove] Or, *can he not ſtir*, Chap. 40.20.& 41.7. Jer.10.5. the indicative, in a potential notion; as in thoſe other places, and ſo in the next clauſe.

yea, one ſhall cry unto him, yet can he not anſwer] Or, *yea, though* one *cry unto him, yet can he not anſwer*; becauſe he can neither hear, nor ſpeak, Pſal,125.6,7. Heb. *yea, he ſhall cry, and he ſhall not anſwer*; *and*, for *yet*; as Neh. 5.18. Pſal.44.18. Ch. 29.2. and the verb potential, as before.

nor ſave him out of his trouble] Or, *from his ſtreights*; becauſe he can neither do good, nor evil; he can neither help, nor hurt, Chap.41.23,24. Jer. 10.5. Heb. *he ſhall not ſave*: ſo Chap.45.20.

V. 8. *Remember this*] Chap.44.21.

and ſhew your ſelves men] Not beaſts, like thoſe idolaters, Chap.45.20. Jer.10.14. or, not women-like, timorous, for fear, to comply with them, or, to ſtand in aw of ought from their idols, Jer.10.1,11. So 1 Cor.16.13.

bring it *again to mind, O ye tranſgreſſors.*] Heb. *bring back to heart*: That is, conſider well of it, ye of my people, that have in this kind gone aſtray: a defect of the particle *it*; as chap. 44.19. Yet ſome reade the text, *reduce to wiſdome ſuch as have tranſgreſſed*: and the verb ſignifieth, commonly, *to reclaim*, or *reduce*, Jer.31.18. Lam.5.21. Ezek.18.30. and the *heart* is likewiſe put, as uſually, for *wit*, or *wiſedome*, Prov. 6.32. & 7.7. Hoſ.7.11. Howbeit, this form of ſpeech is moſt frequently uſed, in the former notion, Deut. 4. 39. & 30.1. So ſomewhat the like form, Chap. 41. 22. Hagg. 1. 5, 7. and 2. 15,18.

V. 9. *Remember the former things of old*:] Chap. 42.9. & 48. 3. what things I have in former ages, from time to time, done among you, whereby I have evinced my power, and my deity, ver.3. Pſal.77.11,12. Chap.40.21,22.& 43.16,17. & 44. 7,8.

for I am *God, and* there is *none elſe*;] Or, *that I* am *God, and none elſe*; whereby it ſo appeareth, chap.45.5,6,21,22.

I am God] Or, *that I* am *God*: *that*, ſupplyed from the former branch, as chap.45.6.

and there is *none like me.*] Or, as ſome, *nothing like me*. See ver.5. Act.17.29. But here, rather, the former, as chap.43. 7. becauſe of that which followeth, ver. 10. that can both fore-tell, and effect things, as I have done, and ſtill do.

V. 10. *Declaring the end from the beginning, and from ancient times, the things that are not* yet *done*;] Foretelling the iſſue of things, long before they come to be executed, and the proceedings or paſſages of them, in a continued courſe and progreſs, from the firſt to the laſt; and ſuch things, at preſent, which though, as yet, they are not in being; yet ſhall ſurely, in their due time, be effected; that which no other then my ſelf can do, chap.41.22,23.& 42.12.& 45.5,6.& 48.2.

ſaying, my Councel ſhall ſtand] Pſal.33.11. Prov. 19.21. & 21.30. chap.14.21,26.

and I will do all my pleaſure] Pſal.115.3.& 136.5. Dan.4.35. applyed, in particular, to Gods will and pleaſure, accompliſhed by Cyrus, in the deſtruction of Babylon, the deliverance of his people, and ſetling them in their land again, chap. 44.28. So ver.11.

V. 11. *Calling a ravenous bird from the Eaſt*,] Cyrus from Perſia, lying to the Eaſt of Babylon, chap.41.2,25. who ſhould come ſwiftly, and ſeiz upon Babylon, as an Eagle, or vultur, upon his prey, Job 9.26. By either of which, alſo, Cyrus might be reſembled, in regard of his hooked noſe, like an Eagles, or Vultures beak; which was in him ſo notable, that it brought men ſo marked, into much repute among the Perſians. See the like ſimilitude of an *Eagle*, Ezek.17.3,10. Jer.48.40. & 49.22. Hoſ.8.1. Hab.1.8.

a ravenous bird] Heb. *a fowl*: but the word coming from a root, that ſignifies, properly, *to flee*, or *fall forcibly* (as a Greek word alſo fetcht from it) upon prey: So uſed, 1 Sam.14.33. and, metaphorically, to fall foul upon a man with bad language, 1 Sam. 25. 14. it is more ſpecially uſed for wild Fowl, and thoſe of prey. See inſtances, on Chapter 18. ver.6.

the man that executeth my counſel] Heb. *the man of my counſel*; as chap.40.13. yet not whom he taketh counſell of for ought; for, ſuch God hath none, chap. 40.14. But whom he intendeth to make uſe of, for the execution of his counſels and purpoſes, concerning the deſtruction of Babylon, and the deliverance of his people, chap. 44. 28. Jer. 50. ver. 45.

from a far country:] For Perſia lay far off, both from Babylon, (Aſſyria, and ſome other Provinces lying between them) and from Judea. See chap.13.5.

yea, I have ſpoken it, I will alſo bring it to paſs; *I have purpoſed it, I will alſo do it.*] Or, *as ſure as I have ſpoken it, I will bring it to paſs*; as I have *contrived it, I will alſo do it*. See ver. 10. chap.14.24,26. a defect of the pronoun *it*; as chap. 44. 13, 15.

purpoſed] Heb. *framed, formed*, or, *moulded*; not only as the potter doth the clay with his hands, Gen.2.7. chap.63.8. but as either he, or any other workman, alſo, is wont to contrive, and conceive in his mind, the faſhion of that work, which he intendeth to produce: for thereunto, alſo, it is oft applyed, Gen.6.5.& 8.21. 1 Chron.28.9. chap.26.3.

V. 12. *Hearken unto me ye ſtout-hearted*] Or, men of *great ſtomacks*, Pſal.76.5. He ſeemeth to ſpeak, rather, to the enemy, that out of the pride of their heart, and height of their ſtomack, thought to carry things, as they liſted themſelves, contrary to Gods predictions and purpoſes; (as chap.10.12.) then to thoſe of Gods people, who, either out of imbecility, or incredulity, made doubt of, or denied the truth of Gods promiſes: the term doth not ſo well fit theſe.

that are far from righteouſneſſe] That is, ſay ſome, *the tranſgreſſors* among Gods people; who by their impenitency, and contumacy, made themſelves altogether unworthy of the favour, by God, intended them, ver.8. Chap.43.22-24. But I ſuppoſe it, rather, meant of their adverſaries, who had dealt moſt unjuſtly and cruelly with his people, whatſoever they pretended, Chap.47.6. Jer.50.7,33. & 51.35.

V. 13. *I bring neer my righteouſneſſe*] Heb. *make to approach*, as Chap.41.21. *my righteouſneſſe*; that is, as ſome, the *righteouſneſſe*, which my people receive from me, for their juſtification, and acquital from their ſins, Chap.33.24. & 43.25. & 45.24, 25. As others, *my faithfulneſſe*, my fidelity, in keeping my word, in making good my promiſes, Chap.1.27.& 41.2. & 45. 8.& 51.5. which no might, malice, or unbelief, of any, ſhall hinder from taking effect, Rom.3.3. 2 Tim.2.13. or, as I conceive, *my righteouſneſſe*, which I ſhall ſhew, in executing judgment on the oppreſſors of my people, and righting the wrongs that by their adverſaries have been done them; as if he had ſaid, though ye have been far from all juſtice and equity, in thoſe things that ye have done unto my people; yet I will deal juſtly with you, and cauſe my juſtice ſpeedily to approach, and take hold on you ere long, Pſal.146.7-9. chap. 59.14-18. Jer.51.35,36. See on chap.45.25.

it ſhall not be far off;] See on ch.13.22. & 60.22.

and my ſalvation ſhall not tarry:] The deliverance of my people, depending upon, and conjoyned with the deſtruction of their foes. See chap.14.1. theſe two go together, as here, ſo Pſal.98.2. chap.56.1.& 59.16,17.

and I will place ſalvation in Zion, for Iſrael, my glory.] I will make Jeruſalem a place of ſafety, chap.26.1,2.& 33.20. Zach. 2.5. for my people; by whoſe deliverance and reſtitution, I will gain to my ſelf much glory. So Exod.15.1,6,11. chap. 60. 21.& 63.14.& 66.18. or, as ſome read the words, and in *Iſrael my magnificence*; as chap. 4.2,5. & 24.23. & 60.7,19. but the change of the particle carryeth it rather the former way.

CHAP. XLVII.

Verſ.1. C*Ome down, and ſit in the duſt, O Virgin daughter of Babylon*;] In this Chapter is proſecuted the denunciation of Babylons deſtruction, entred upon in the beginning of the Chapter before-going, with a relation of the ruine and captivity of their idols; and after ſome windings, and occaſional digreſſions, now returned unto again. In this Chapter, is her dejected and deſpicable condition, upon her overthrow, together with the procuring cauſes, the ſuddenneſs and unavoidableneſs of it, very pithily and pregnantly deſcribed.

Come down] From thy throne, from thy former height and ſtate. So Jer.13.18.& 48.18.& 51.25. Lam.1.14.

ſit in the duſt] Sit on the ground, as one of low and mean condition; having neither throne, nor ſeat, to ſit on, Pſal.113. 7. But that in the next branch; here rather, ſit in duſt and aſhes, after the manner of mourners, on ſpecial occaſions of great and ſolemn mournings, much uſed in thoſe times, Job 2.8. and 42. 6. Matth. 11. 21. See Chap.52. 2. Jer. 13. ver.18.

O virgin daughter of Babylon] Or, *O virgin daughter Babylon*: thou Babylon, ſay ſome, that haſt hitherto been unſubdued, chap. 23. 12. but rather, that art like unto a beautifull young damſel, tender and delicate, in diet and dreſſings, gorgeous in attire, ſumptuous in furniture, and priding thy ſelf in the goodlineſs of thy glorious eſtate, Jer. 46. 11. See on Chap. 1. 8. & 23. 12.

ſit on the ground,] As before: ſo Lam. 2. 10.

there is no throne,] For thee to ſit on, in ſtate: thy government is gone; *throne,* for *government*; as Pſal. 89. 14, 29. & 122. 5. ſo of Tyre, chap. 23. 10. there is *no girdle*: there is no power, or trade, left thee; thy *might,* or merchandize, is gone.

O daughter of the Chaldeans,] O thou Babylon, the beauty and glory of the Chaldean State, chap. 13. 19. So ver. 5.

for thou ſhalt no more be called tender, and delicate.] Heb. *thou ſhalt no more add, they ſhall call thee*: or, *that they ſhall call thee*; a form of ſpeech, in other languages, unuſual; but, in Hebrew, very common: ſo 1 Sam. 2. 3. ver. 5. chap. 23. 12. *to be called,* for, *to be,* ſimply; or, *to be accounted*; ſuch, as chap. 4. 3. & 54. 5. & 56. 7. thou ſhalt no longer enjoy that delicacy and daintineſs, that formerly thou didſt. See a deſcription of ſuch; and of ſuch an alteration, Deut. 32. 56, 57. See, alſo, ver. 8.

V. 2. *Take the mill-ſtones, and grind meal;*] Prepare and fit thy ſelf for all ſervile offices; of which, the turning of, or grinding at the mill, was accounted one of the meaneſt, aſſigned commonly, as in many countries at this day, inſtead of beaſts, unto the ſorrieſt ſort of ſlaves and captives, Exod. 11. 5. Judg. 16. 21. Job 31. 10. Lam. 5. 13. and was ordinarily womens work, Exod. 11. 5. Job 31. 10. Matth. 24. 41. Luk. 17. 35.

take the mill-ſtones] Betake thy ſelf to the mill, as we uſe to ſay, *take thy bed*; when our meaning is, *betake thy ſelf to thy bed.*

the mill-ſtones] The word here uſed, and ſo alſo, Exod. 11. 5. Num. 11. 8. and elſe-where, is of a duall form; becauſe the mill conſiſteth of two ſtones, the upper, and the lower: the former called, in Hebrew, *receb*, or, the *rider*; as in ſome places, with us, *the runner*, becauſe it rideth, or runneth about, upon the lower, Deut. 24. 6. the latter, in the writings of the Rabbines (for in the Scripture it is not found) is called *ſheceb*, the *bedred*, or the *reſter*; becauſe it ſtirreth not, but lyeth down, and reſteth under the former. In the law forbidding the taking of the mill-ſtones to pledge, it might be deemed by our tranſlation, where the word *rechajim* here uſed, ſtandeth in the firſt place, and the word *receb* in the ſecond, that the former ſhould ſignifie *the upper mill-ſtone* only; and the latter, *the lower*: but the former comprehendeth the whole *mill*, conſiſting, as of two principal parts, of both: the latter, the upper only: the intent of the Law-giver, being to inhibite any to take, for pledge, either the whole mill, both ſtones, or the one of them only; yet, by name, expreſſing only the uppermoſt; becauſe that lying looſe, might the more readily be taken off, and carryed away upon any ſuch occaſion; whereas the other being ordinarily fixed, could not ſo eaſily be removed; and without it, the other would be altogether unuſeful. That of grinding, ſome of the Jews Doctors, both here, and in other the places above-cited, writhe, and wreſt, to an obſcene ſenſe, not worthy to be related.

grind meal:] That is, *grind* grain or corn, whereof to make *meal*; or, by grinding of it, make meal; as in that proverbiall ſpeech running elegantly, in Hebrew, *their bud ſhall make*, or, *yeeld no meal*, Hoſ. 8. 7. So, *he baketh bread*, for, *he baketh dough*, thereof to make *bread*, chap. 44. 19. there is a kind of prolepſis, or anticipation, in it; as in that, *the workman melteth a graven image*, chap. 40. 19. that is, metal, whereof a graven image is afterward to be made; otherwiſe, the Founder no more melteth the one, then the Miller grindeth the other.

uncover thy locks] That is, ſay ſome ſhave thy ſelf, as mourners uſe to do, Job 1. 20. See chap. 22. 12. or, as ſlaves and captives are wont to be uſed. See on chap. 3. 24. But that were rather to uncover the head, then the hair, or the locks; to make the head bare, by taking away of the hair: and the like exception may be taken againſt the expoſition of thoſe, that by the word here uſed, would have to be underſtood, certain rich or curious *fillets*, wherewith the hair is wont to be wound, and bound up, among great ones eſpecially. The word rather ſignifies the *locks*, or *treſſes*, that the hair of ſuch uſeth to be made up in, their *fore-locks*, eſpecially, on either ſide of their temples, as appears, by Cant. 4. 1, 3. & 6. 7. now thoſe of note and ſtate, Queens and Princeſſes, eſpecially, had goodly rich tires and diadems, which did not only cover and adorn their heads; but did bind in alſo, and keep up theſe their locks, from falling down upon their faces: Of which, ſee chap. 3. 23. & 62. 3. Eſt. 1. 11. & 2. 17. Jer. 13. 18. The meaning therefore is, that being ſtript of, or having caſt off, her coſtly and ſtately head-tire, and head-bands, ſhe ſhould go bare-head, with her hair hanging down about her ears, as captives and drudges are wont to do. See Ezek. 21. 16. Lam. 5. 16. So chap. 3. 24.

make bare the leg; uncover the thigh; paſſe over the rivers.] Truſſe up thy clothes about thee, not as thoſe that are to travel, only, Exod. 12. 11. 1 King. 18. 46. but higher then ordinary, as thoſe that are to wade thorow deep waters, to paſſe thorow thick and thin, Pſal. 66. 12. & 69. 1, 2. *the leg,* and *the thigh,* for, *thy legs,* and *thy thighes*: a defect of the pronoun; as Chap. 37. 4, 23. and the nouns collective; as Chap. 29. 2. the former whereof, I ſuppoſe, might better be rendred *foot*, then *leg*; as the plural is *footſteps,* or *paths*, Pſal. 77. 19. Jer. 18. 15. the latter, *knee,* rather then *thigh*; becauſe it is expreſly diſtinguiſhed from the *thigh*, Judg. 15. 8. where it is rendred *hip*, as I conceive, not ſo fitly: but if it be ſo taken here, it ſhould intimate a further degree of diſgrace. Of which, Chap. 3. 17. & 20. 4. but of that, the Prophet ſpeaketh in the next verſe: and the laſt clauſe leadeth rather to the former ſenſe, as ſpoken unto one that was to wade up to the knees. Some ſuppoſe an alluſion in it, to the river Euphrates; over whoſe ſtreams the Babylonians ſhould paſſe captive into Media and Perſia: which it may be, is ſomewhat too nice, and to me ſeems needleſſe.

V. 3. *Thy nakedneſſe ſhall be uncovered, and thy ſhame ſhall be ſeen*] Either thou ſhalt want wherewith to cover thoſe parts that womanly modeſty abhorreth to have ſeen, and to lye open to common view; or, thou ſhalt, in ſcorn and deriſion, be ſo diſgracefully uſed, as women-priſoners, taken captive, oft-times are, by thoſe uncivil and inhumane perſons into whoſe hands they fall. See, beſides the places pointed to, on the former verſe, Jer. 13. 21, 26. Ezek. 16. 37. & 23. 29. Nah. 3. 5.

I will take vengeance;] To wit, on thee, to be ſupplyed from the latter clauſe; as Chap. 48. 9. as if he had ſaid, it is not ſo much Cyrus, as God by him, that cometh to take vengeance upon thee, Chap. 13. 3-5, 9, 11, 17. & 14. 22. Jer. 50. 9, 15, 21, 25, 28. & 51. 6, 11, 14, 24, 25, 44. for the wrongs done to his people, verſ. 6. Jer. 51. 35, 36. See Chap. 34. 8. & 46. 13.

and will not meet thee as a man] But in full wrath, without any pity, or commiſeration, ſuch as men are wont to ſhew, ſometime, unto the weaker ſex. I will deal with thee, as thou haſt dealt with mine, ver. 6. 2 Chr. 36. 17. Judg. 8. 18-21. Jer. 50. 15. Jam. 2. 13. or, in full power, as God, one of might unconceiveable. See Pſal. 90. 11. Chap. 31. 3. To this purpoſe, the Latine, and thoſe that follow it, read the words, *and man ſhall not withſtand me*; but that ſenſe the words will not admit. Again, ſome of the Jewiſh Doctors, as alſo of ours, treading in their ſteps, encline much to the former notion, and render it, *I will not admit any mans interceſſion for thee*; for the word here uſed, ſay they, ſignifies, ſometime, *to intercede*, ſometime, *to admit interceſſion*: and in the former ſenſe, indeed, it ſeemeth taken, Gen. 23. 8. Jer. 7. 16. & 27. 18. but for the latter ſenſe, it is not ſo eaſie to find a place, that may fit it: they alledge, Chap. 64. 5. but that ſeems not ſo clear to this purpoſe.

as a man] A defect of the note of ſimilitude; as Chap. 40. 6. & 41. 15.

V. 4. *As for our Redeemer, the Lord of hoſts is his name, the holy One of Iſrael.*] Or, Saith *our redeemer*, (for *As for*, is not in the text, nor doth ſo well fit here; and *ſaith*, or *ſaying*, is oft ſuppreſſed, but to be ſupplyed, as 1 King. 20. 34. Pſal. 27. 8. & 105. 15. Ch. 5. 9. & 26. 19. & 45. 14. Nah. 2. 8.) *our redeemer*, (our reſcuer out of dangers, difficulties, and diſtreſſes, Gen. 48. 16. Chap. 43. 14.) *whoſe name is the Lord of hoſts*, (as Chap. 48. 2. & 54. 5. the poſitive for the relative; as ch. 33. 21. & 42. 1. ver. 11.) *the holy One of Iſrael.* See Chap. 1. 4. Spoken in the perſon of Gods people, acknowledging all this done, by God, for their deliverance, out of Gods free favour and mercy unto them, Chap. 14. 1. & 43. 14. & 45. 4.

V. 5. *Sit thou ſilent, and get thee into darkneſſe*] Having broke off his ſpeech to Babylon wherein he had begun to tell her what ſhe muſt do, and what ſhould betide her, to give her to underſtand, who it was that ſpoke it, and would enforce her to do it, ver. 3, 4. he returns in this verſe again to her; enjoyning her further, for ſhame, and confuſion, to be mute, and to get into ſome dark corner out of ſight. *Sit ſilent*, or, *Sit dumb*, (for that is the very word in the Hebrew; as alſo, Lam. 3. 23.) as one confounded, and not able to ſpeak, Pſal. 77. 4. & 107. 42. Mat. 22. 12. *and go into the dark*, (the abſtract for the concrete; as Job 3. 3.) as one aſhamed of thy ſelf, and not enduring to be ſeen, in ſuch ſorry condition, as thou ſhalt be in ſhortly, ver. 3. Lam. 1. 9. & 2. 10.

O daughter of the Chaldeans.] See on ver. 1.

for thou ſhalt no more be called the Lady of Kingdoms] As the State of Judah, ſometime, *the Princes of Provinces*, Lam. 1. 1. and as Babylon it ſelf alſo, *the glory of Kingdoms*, Chap. 13. 19. not only, as a moſt ſtately and glorious one among them, but as one that ruled over them, Jer. 27. 7, 8, 9. Dan. 2. 37, 38.

V. 6. *I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid thy yoke.*]

One cauſe of Babylons overthrow, before hinted, ver.4. their extream cruelty exerciſed upon Gods people; which howſoever, through the juſt judgment of God, it befel them for their ſins, Chap.10.5,6. Jer.1.15,16. yet it did no more excuſe them, who intended nothing leſs, then the execution of Gods juſt deſigns, Chap.10.7. then Gods counſel, and purpoſe, concerning the giving up of his Son, for the Salvation of his Elect, did acquit any of thoſe from *wicked* hearts, and *hands*, that had ought to do, either as procurers, or actors, in the putting of him to death, Act.2.23. & 4.27,28. See on chap. 45.24,25.

I was wroth with my people] Chap.57.17. & 64.5. Zach.1. 15. of the term, ſee on Chap.34.2.

I have polluted mine inheritance] Or, *I polluted*; that it may run in the ſame tenour with the former; as in the original it doth. I dealt with my people, whom I had adopted, and taken unto my ſelf, for a peculiar, Exod.19.5. Deut.7.6. and was as deer to me, as to an heir his inheritance is wont to be, 1 King.21.3. Chap.19.25. as with ſome profane, or unclean thing, Chap.43.28. Lam.1.17.

and given them into thine hand] Or, *gave them* (as before) *into thine hand*; that is, *into thy power*: as ver. 14. Jer. 12. 7. Lam.1.14.

thou didſt ſhew them no mercy] Inſtead of pitying, and compaſſionating their miſery, thou didſt exceedingly aggravate it, by thine extream hard, and cruel uſage of them, 2 Chr. 36.17. Pſal.69.26. Heb. *thou didſt ſet them no bowels*: *bowels*, for, *mercy*; or, *tender mercy*: as Chap.54.7. Dan.9.9. Zach.1. 16. So Luk.1.78. Phil.2.1.

upon the ancient] Who for age ſhould have been pitied; but with thee found no mercy: thou dealteſt unmercifully, with old and young alike, Deut. 28. 50. Lam. 2. 21. and 5. 12,13.

haſt thou very heavily laid the yoke.] Or, *didſt thou*; as in the former branch. Heb. *make thy yoke very heavy*: for the pronoun expreſſed in the Hebrew, ſhould not be omitted: *thy yoke*; not that thou didſt thy ſelf wear, or bear: as 1 King.12. 4. Jer.2.20. but that thou laidſt upon, and didſt compel them, to bear, and wear, as Jer. 27.7,10. a metaphor taken from ſuch yokes, as beaſts are wonted to draw in. See Jer. 28.48. Lam.1.14.

V. 7. *And thou ſaidſt*] Thoughteſt with thy ſelf; as Pſal. 10.11. & 94.7. Chap.10.10. See alſo, ver.8.

I ſhall be a Lady for ever.] Another cauſe of her ruine, her inſolent, and confident preſumption, imagining her power and ſettlement to be ſuch, as ſhe never ſhould, nor could, by any means, be pulled down, or diſmounted, from the top, or height of her ſtate. So Pſal. 10. 6. Rev. 18.7. See the like preſumption of Edom, Obad.3. of Ammon, Jer.49.6. of Gods own people, Jer.21.13. yea, ſome tang of it, in one, after Gods own heart, Pſal.30.6.

So that thou didſt not lay theſe things to thine heart] Heb. *hitherto*, or, *as yet*, *thou haſt not ſet theſe things upon thine heart*: as Chap.57.1. thou little thoughteſt of any ſuch matter, as is now befallen thee. See on Chap.46.8.

nor didſt remember the latter end of it] Heb. *nor haſt remembred her latter end*; as Lam.1.9. that is, *thy latter end*; as Job 18.4. a permutation of perſons, or paſſage from perſon to perſon; the like whereunto, ſee Chap.1.29. & 31.7. & 34. 16. Jer.17.1. Thou little thoughteſt what would be the iſſue of theſe things, or what would, at length, befall thee, Deut.32. 29. the cauſe, likewiſe, of the ruine of Gods own people, Lam.1.9.

V. 8. *Therefore hear now this, thou that art given to pleaſures, that dwelleſt careleſly*] Heb. *And now hear this*: *and*, for *therefore*; the copulative, for the illative: as Chap.42.25. or, *But now hear this*: the copulative, for the adverſative; as Chap. 40.31. *thou delicate*, or *delitious one*: it comes from that root, from which the land, or garden of *Eden*, had its name, Gen.2. 15. See ver.1. *that dwelleſt careleſly*, or, *ſitteſt ſecurely*, or, *confidently*, Judg.18.7. Jer.49.31.

that ſayſt in thine heart,] See ver.7.

I am, *and none elſe beſides me*;] The like, ſee of Nineveh, Zeph.2.15. An inſolent and arrogant expreſſion, of proud and preſumptuous perſons, imitating what God is wont to ſay of himſelf, Chap.41.4 & 43.10,11,12,13. & 44.6. & 45.5, 6,22. Some ſupply it; *I* am a Lady, (the peculiar one, ver. 5,7.) *and* there is *none* (no Lady worth ſpeaking of) *beſides me*; as ver.10. But the words here next following, carry it rather to the former, as ſpoken, rather of her unmoveable ſubſiſtence, then of her matchleſs magnificence. See ver.7. Howbeit, a learned late Critick, controlleth this generally received verſion; and would have it rendred, either by way of aſſertion, *I* am; *and I only* (as Deut. 15. 4. Num. 22. 35. 2 Sam.12.14.) *hereafter*: or, by way of interrogation, *I am*; *and is there any more beſides me?* And this his rejection of the received reddition to ſtrengthen, he obſerveth, that another form of ſpeech is uſed in the like, concerning God, Chap.45. 6. But that very place, if the manner of the Hebrew language be well obſerved, will help to juſtifie the received verſion here; for it is a thing very uſual in Hebrew, to ſwallow up the prepoſition intervenient between the verb or the noun, and the pronoun affixed to either, which yet muſt of neceſſity be reſtored, or ſupplyed, to make the ſenſe entire. Hereof, ſee inſtances, not a few, on Chap.28.15. & 48.10. & 49.24. & 65.5. the particle *beſides* then, expreſſed there, being (as of neceſſity it muſt, to make the ſenſe entire,) ſupplyed here; the verſion *there is none I*, that is, but *I*, or beſide *me*, will be warrantable, becauſe ſuitable to that parallel place, and agreeable to many other the like conſtructions.

I ſhall not ſit as a widow, neither ſhall I know the loſſe of children.] Thou thoughteſt it impoſſible, ever to be deprived of thy King, and Kingdome, whereunto thou ſeemeſt to be wedded, as to an husband, by an indiſſoluble band; or, of thy people, that are as thy children, or, as ſome, thy poſterity, thine iſſue, that ſhould ſucceed conſtantly, in thy Kingdom. See Rev.18.7.

ſit as a widow] Heb. *ſit a widow*; as Gen. 38. 11. or, *ſit as a widow*; the note of ſimilitude ſupplyed: as Lam. 1. 1. which here wanteth, as ver.3. I ſhall not ſit deſolate, as widows uſe to do.

know] Experimentally; *ſuſtain*, or *ſuffer*, as Gen. 2. 9. Eccl. 8.5. 2 Cor.5.21.

V. 9. *But theſe two things ſhall come unto thee, in a moment, in one day, the loſſe of children, and widow-hood*] It ſhall befal thee clean contrary to thine expectation, or preſumption rather, in both, and in both at once; yea, both ſhall betide thee, ſuddenly, and in as much extremity as may be, the loſs both of Soveraignty, and of ſubjects together; or, of poſterity, to ſway the ſcepter of thy State ſucceſſively, the line of Nebuchadnezzar being with Balraſar cut off, Dan. 5. 30, 31. See the like Chap.51.19.

But] Or, *Yet*. Heb. *And*. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, *ſuddenly*. When it is leaſt thought on, or, looked for, Job. 21. 13. & 34. 20. Pſal. 73. 19. See verſ. 11.

in one day] At one time, together; not ſo preciſely: as 1 Sam.2.34. but as Rev.18.8.

they ſhall come upon thee, in their perfection] They ſhall come full, or fully upon thee. Heb. *according to their entireneſs*, or, *perfection*; thy calamities, in either kind, ſhall be exceeding great. See the next clauſe.

for the multitude of thy ſorceries, and *for the great abundance of thine enchantments.*] *for*, or *with*, *thy manifold witch-crafts*, *for thy mighty enchantments*, ſhall they come upon thee *exceedingly*; for the laſt word is an adverb, and ſignifies, *very much*, *very greatly*, *abundantly*, *exceedingly*; and is uſed commonly, to expreſs the ſuperlative degree, which the Hebrews want, Gen.1.31. Exod.1.7. Pſal.119.4. and there is a pauſe at the word next before it; which ſheweth, that it hath reference to ſomewhat elſe before that, and to no noun ſubſtantive, which it will not fitly accord with, but ſome verb, which out of the former branch, therefore, is to be ſupplyed; as Gen.1.16,30. 2 Chr.10.11. Prov.15.15. Chap.43.2. And ſo our ancient verſions had it, *they ſhall mightily fall upon thee.*

for] As the particle is uſed, Gen.18.28. Jer. 18. 18. and then are her ſorceries, or witchcrafts, and enchantments, here mentioned, as one procuring cauſe, alſo, of her downfal; or, *with*, that is, together with; as 1 Sam.1.24. Jer.11.19. Hoſ. 5.6. and then the meaning is, that all her magical ſlights, and cunning fetches, ſhould ſtand her in no ſtead, but ſhould all fail, and fall together, with her, and her State, ver. 12,14,15.

ſorceries] Or, *witchcrafts*; (for thence the word for *a witch*, Exod.22.17.) whereby is underſtood, as well her politick devices, wherewith ſhe circumvented, and deluded; and ſo either won to her, or kept with her, great Princes and potent people; as if they had been bewitched, and enchanted by her: but her magical arts, and practiſes alſo, wherein that State abounded, ver. 12,13. therein treading, and tracing the ſteps of Nineveh, by whoſe ruine ſhe roſe, called, *a Miſtreſs of witchcrafts*, Nah.3.4. as alſo the ſpiritual Babylon, that ſucceeded the ſecular, did herein alſo, not come ſhort of either. See Rev.17.2,3. & 18.23.

the great abundance of thine enchantments] Heb. *the might*, or *power*, *of thine enchantments*; for ſo the word ſignifies, and is ſo rendred, Chap.40.29. Nah.3.9. derived from a word, that ſignifieth *a bone*, and is uſed, alſo, for *ſtrength*; becauſe the bones are the ſtrength of the body, Job 21.23. It is true, that the verb is uſed, as well for *to abound*, or, *to be many*; as *to be ſtrong*, or *mighty*, Pſal.40.5,12. Chap.31.1. and the adjective from it, deſcending likewiſe, Chap.60.22. but the ſubſtantive here uſed, for *might*, rather then for *multitude*; as in the places pointed to, where alone it is found; ſo that not only the variety and numeroſity of her ſlights and policies; but the powerfulneſſe and prevalency of them is here alſo intimated: neither whereof, yet, ſhould be able to ſecure her againſt God: For there is no power, or policy; no might, or ſlight of any, that can prevail againſt him, Prov. 21.30. Chap. 28.15, 17, 18.

V. 10. *For thou haſt truſted in thy wickedneſſe*] Or, *Becauſe* (Heb. *And*, as Chap. 64.5.) *thou haſt truſted*, in thy wicked courſes, thy wiles and ſlights before-mentioned: or, thy means and might thereby acquired, Pſal. 52.7. Chap. 28.15.

thou haſt ſaid, None ſeeth me.] Thou haſt deemed thy ſelf even out of Gods eye-ſight; and thy deſigns and projects ſo cunningly contrived, ſo cloſely and covertly carried, that they could not poſſibly be deſcryed, or diſcovered by any, Pſal. 64.5. & 94.3. Chap. 29.15.

Thy wiſdome and thy knowledge, it hath perverted thee:] Or, *hath made thee to turn away*; or, *hath turned thee aſide*, Chap. 57.19. Thou didſt imagine, but vainly, as by experience it will appear, that thy ſlight and skill would ſecure thee; and thy truſting thereunto, made thee tranſgreſs the more freely: that which Solomon, therefore, forewarns his ſon, to beware of, Prov. 3.5 ſuch *wiſdome and knowledg, falſly ſo termed*, 1 Tim. 6.20. *puffeth up*, 1 Cor. 8.1.

and thou haſt ſaid in thy heart, I am, and none elſe beſides me.] See ver. 8.

V. 11. *Therefore ſhall evil come upon thee; and thou ſhalt not know from whence it ariſeth:*] Heb. *thou ſhalt not know the morning thereof*, or, *the riſing of it*; that is, *the morning, or riſing, whereof thou ſhalt not know*: as ver. 4. *morning*, for, *riſing*: as, *evening*, for, *ſun-ſetting*; oppoſed to *ſun-riſing*, Chap. 45.6. Thou ſhalt not know, either from what region it ſhall ariſe; or, on what day it ſhall come: alluding to the riſing of the Sun, whoſe approach produceth morning; and withal, giving a privy nip to the practice and profeſſion of their wizzards, by that State ſo much relyed upon, who by the courſe of the Stars, and the riſing and ſetting of them, undertook to preſage, and foretel, what would every day fall out; and by whoſe help, they made account that they might eaſily foreſee, and prevent, conſequently, any evil, that was on foot, or intended againſt them, ver. 12, 13. It may have reference alſo to Cyrus his ſudden ſurprizal of them, ere they were aware of him. The Babylonians little dreamed, when they aroſe at Court, from their up-ſitting at their revels, that their city was ſurprized; and the tidings of the unexpected ſurpriſal of it, was even then poſting apace to them. See Jer. 51.31.

and miſchief ſhall befall thee; and thou ſhalt not be able to put it off] Or, *which thou ſhalt not be able to avoid*, or *to avert*: as Chap. 37.27. Heb. *to expiate*, Chap. 28.18. a metaphor from ſuch expiations, as being duly performed, did free the party ſo expiated from penalty, Numb. 16.46-48. thou ſhalt neither be able to foreſee it, nor to free thy ſelf from it, Jer. 50.24.

and deſolation ſhall come upon thee ſuddenly, which thou ſhalt not know]: Or, which *thou doſt not know*; as Prov. 27.1. a defect of the relative, as Chap. 44.4. or, when *thou ſhalt not know it*; what time thou thinkeſt not of it: as Matth. 24.39, 50. the adverb of time ſupplyed: as Chap. 17.6. & 26.19. & 41.17.

V. 12. *Stand now with thine enchantments, and with the multitude of thy ſorceries*] Or, *witchcrafts*, or *witcheries*: as ver. 9. In way of deriſion he calleth upon them to muſter up all their deviliſh arts and devices, to try what, in their diſtreſſe, they are able to do for their indemnity, and deliverance by them. Some, both here, and ver. 9. would have read inſtead of *enchantments*, and *witcheries*; *enchanters*, and *witches*: but theſe terms in Scripture are no where ſo uſed; two other words of the ſame ſtock, with theſe, are uſed for either, Pſal. 58.5. Jer. 27.9. Howbeit, there may in this place, be an Ellipſis, or want of the ſubject; as in divers places, the like is found: *enchantments*, for, men, or maſters, of *enchantments* and *witcheries*, for men, or women, maſters, or miſtreſſes, of *witcheries*; that is, profeſſors, or practiſers, of ſuch helliſh arts; *enchanters*, or *charmers*; *wizzards*, or *witches*: as Nineveh is called, *a miſtreſſe of witcheries*; that is, a great practitioner in ſuch kind of abominations, Nah. 3.4. ſo is *the harveſt*, put for *the harveſt-man*, Chap. 17.5. See more there. If we take it for the arts, or practiſes themſelves, the text would be rendred, *ſtand up now with them*; as armed, and furniſhed with them: as 1 King. 11.11. See ver. 13. if for the profeſſors, & practiſers of them, it would be rendred, *Stand now among* them; as conſulting with them, or ſeeking ayd and advice from them, ver. 13.

wherein thou haſt laboured from thy youth:] Or, *with whom*, as ver. 15. having reference, either to the practiſes themſelves, or to the practiſers of them. Theſe kind of arts, the Chaldeans were anciently ſo much addicted unto, that the profeſſors of them, were, among other nations, known, and called commonly, by the name of Chaldeans. See Diodore, l. 3. c. 8. and Tully of *divination*, l. 1. and their Magicians were highly eſteemed with them, and great men in the State. See Dan. 2.2. & 4.6, 7. & 5.7, 8.

from thy youth] From thy firſt beginning to riſe, and grow up into a State. See the like, Jer. 22.21.

if ſo be thou ſhalt be able to profit, if ſo be thou mayſt prevail.] Try whether the one, or the other, be able to do thee any good, or to ſtand thee in any ſtead, to avail thee in ought, or to prevail ought for thee, againſt the evil that is coming upon thee. So Chap. 30.5, 6. & 45.20. Lam. 4.17. See the like ironies, Jer. 22.20. & 46.11. ver. 13.

V. 13. *Thou art wearied in the multitude of thy counſels*] Thou doſt but tire out thy ſelf in vain, in ſtudying how to ſave thy ſelf, one while by one courſe, another while by another. So Chap. 16.12. Jer. 2.36, 37. & 4.14.

let now the aſtrologers, the ſtar-gazers, the monethly prognoſticators ſtand up, and *ſave thee, from thoſe things that ſhall come upon thee*] Call for all thy wizzards to ſtand up for thee, and to improve their skill, and power, to the utmoſt, in thy behalf. So Chap. 41.1. & 43.9. Balthaſar called for them all; but none of them all knew what to adviſe him, or how to ſave him, Dan. 5.7, 8.

aſtrologers] Heb. *viewers of the heavens*: not ſuch, as view ſo as David did, Pſal. 8.3. and as Gods people and others, are willed to do, Chap. 40.26. to conſider, and contemplate the incomparable glory, wiſdom, power, and providence of God, diſcovered, and brightly ſhining forth in them, Pſal. 8.1. & 19.1-4. & 104.1-4. Rom. 1.21. but that gaze on them, to read the fates, and fortunes (as they term them) of men, and ſtates, perſons, and people in them; and to foretel thence, what good, or evil, ſhall betide them: building upon ſuch fond, groundleſs, ſuperſtitious, and ridiculous principles, as by the Devils ſuggeſtion, (ſuch are the good Angels that theſe ſeducers and deluders of people tell us of, if they have them from any that pretend ſo to be,) or from the flaſhy fancies of their own addle brains, that they have framed and forged to themſelves, Jer. 10.1. and the Hebrew Doctors, therefore, affirm the term here uſed, to come from an Arabick word, that ſignifieth to *decide*; and to denote ſuch, as take upon them, to *decide*, and determine things of future contingency, by the view of the sky. Howbeit, ſome take upon them, here, to alter the text; and, becauſe this word is in Scripture no where elſe found, to read inſtead of it, the word uſed elſewhere, for *an enchanter*, or *charmer*, Deut. 18.11. Pſal. 58.5. of the ſame ſtock with that, ver. 9, 12. but taken in another ſenſe; ſo as it is no where, ſave in a feminine form, found uſed in Scripture, as it ſignifieth *a conſociater*, or, *conjoyner*; expounding the words, by an inverſion of terms; *ſuch as conſociate*, or *conjoyn the ſtars*, (that obſerve the conjunctions of them, for the drawing of dooms and predictions from them) *by contemplating of the heavens*: ſuch an inverſion of terms, ſome alſo would have, Pſal. 35.7. But theſe ſeem to be ſomewhat over-bold with the text.

ſtar-gazers] Heb. *thoſe that gaze upon the ſtars.* Another term given to the ſame perſons, to thoſe of the ſame profeſſion, among whom there were thoſe, as Tully reporteth, that vaunted of skill, gathered from the obſervation of the courſes and conjunctions of the ſtars, for above, or about, as ſome, fourty, yea, as ſome, ſeventy thouſands of years; ſo many thouſands, before there were either ſtars to be obſerved, or men to obſerve them, the world having not, as yet, ſeen neer ſix thouſand years.

monethly prognoſticators] Heb. *that give notice, inſtruct*, or *make to know things concerning the moneths*: the word properly ſignifies *the new moon*, Pſal. 81.3. Ezek. 46.3. but is uſed commonly for *the moneth*: becauſe *the new moon*, among the Jews, began *the moneth*. Thoſe that take upon them, to tell beforehand, the occurrents of each moneth, as our Prognoſticators alſo do.

ſtand up, and *ſave thee*] Heb. *ſtand up, and ſave thee*; for the copulative is in the text: Or, *ſtand up to ſave thee*: as that particle is alſo uſed, Joſh. 2.9. Chap. 19.12. & 33.2.

V. 14. *Behold they ſhall be as ſtubble; the fire ſhall burn them*] They ſhall be as ſtubble to the fire, in the day of Gods wrath; Chap. 1.31. & 5.24. Exod. 15.7. Nahum 1.10. Zeph. 2.2. and it may be, alſo, made fuel, matter for ordinary fire, as the Philiſtines idols, 2 Sam. 5.21. and the Jewiſh falſe Prophets, Jer. 29.22.

they ſhall not deliver themſelves from the power of the flame.] Heb. *their ſouls* (as Chap. 44.20. Ezek. 14.14.) *from the hand* (as Pſal. 22.20. & 49.15.) *of the flame*, that is, *of the fire*; as Luk. 16.24. they ſhall not be able to ſave themſelves; much leſſe to ſave others, ver. 13, 15. Chap. 46.2. Pſal. 146.3, 4.

there ſhall *not be a coal to warm at, nor fire to ſit before it.*] They ſhall utterly periſh, and nothing of them remain; that may yeeld the leaſt help, or hope; that may afford the leaſt conſort ; a metaphor taken from wood, or fewel, ſo burnt and conſumed to aſhes, that not ſo much as any coal, cinder, or ember, is left, that may be of any uſe, afford any heat, of help, to kindle a new fire again. See the like in another notion, Chap. 50. 14. or, as ſome render it, it ſhall *not be a coal to warm with, or, fire to ſit before it* ; that is, ſay they, the fire which the Medes and Perſians ſhall kindle at Babylon, among the Chaldeans, ſhall not be ſuch a fire, as men are wont to ſit by for warmth in winter, Jer. 36. 21. but ſuch a waſting and conſuming fire, as ſhall deſtroy and devour all before it, Pſal. 50. 3. & 97. 3. chap. 9. 18. & 10. 16. & 24. 6. & 26. 11. Jer. 51. 25, 31. But the former ſenſe ſeems the ſounder, both for what went before, and for what followeth after, ver. 15. However, the negative is to be ſupplyed from the former branch ; or the disjunctive inſtead of it to be inſerted ; as Pſal. 9. 18. See on chap. 28. 28.

V. 15. *Thus ſhall they be unto thee, with whom thou haſt laboured,* even *thy merchants from thy youth.*] Or, *Thus ſhall thy merchants be unto thee*, (that is, in like manner ſhall it be with thee, as in regard of thy wizzards, ſo in regard of thy merchants) *with whom thou haſt tired thy ſelf* (as Jer. 51. 58.) *from thy youth.* For there ſeems to be a trajection in the words of the text. The like, whereunto, is found Rev. 13. 8. compared with chap. 17. 8. there ; as this, with ver. 12. here ; either of theſe readings doth well fit thoſe, who, by *merchants*, here underſtand her *wizzards*. Howbeit, if we regard the diſtinctions in the Hebrew, the text would thus be read ; *Thus ſhall it be with thee, in regard of thoſe, with whom thou haſt tired out thy ſelf* : (for there is the middle diſtinction) that is, of thy wizzards : and then followeth ; *thy merchants*, or, *thy traders, thoſe that have traded with thee*, (as *thy campers*, for thoſe that camp againſt thee, Pſal. 55. 5.) *from thy youth ſhall wander every one to his quarter* : and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from forreign parts, which were not a few, (as with Nineveh before, Nah. 3. 16.) partly, in regard that ſhe was now become the head-city of the Empire ; and partly, alſo, in regard of her convenient ſituation for trade, by reaſon of the great rivers, upon which, and neer unto which, ſhe was ſeated. See the like of the myſtical Babylon, Rev. 18. 11.

from thy youth] Since thou beganneſt to riſe to a more abſolute empire, by the declination of the Aſſyrian Monarchy, the trade of Nineveh, that fell with it, being then transferred, and devolved unto thee. See ver. 12.

they ſhall wander every one to his own quarter :] Heb. *paſſage*. They ſhall flee away as faſt as they can, each one to his own home, to his own country, when they ſee how it goeth, or is like to go with thee. Or, they ſhall flee each one any way, that they can find free paſſage by, for his own ſafety, unto any place, where they ſuppoſe they may be ſecured, and leave thee alone, to ſhift, as thou canſt, for thy ſelf. See the like of her Souldiery, Jer. 51. 9.

none ſhall ſave thee.] Neither thy merchants ; for they ſhall forſake thee : nor thy wizzards ; for they ſhall periſh together with thee, ver. 14.

CHAP. XLVIII.

Verſ. 1. HEar ye this,] This Chapter is, alſo, much of the ſame, both ſubject and frame, with divers of the former, eſpecially the 43. and 44. For in it, the Lord reproveth the diſobedience, rebelliouſneſs, and obſtinacy of his own people ; layeth before them, his power, and his providence, whereof by many evidences, they might be convinced ; ſheweth, by what means they might have prevented many miſchiefs that had befallen them ; and yet promiſeth, having refined them, by ſuch afflictions as they had undergone, by Cyrus ſoon to ſet them free, and reſtore them again.

Hear ye this, O houſe of Jacob,] Ch. 44. 1. & 46. 3.

which are called by the name of Iſrael,] Which profeſs your ſelves to be Iſraelites, and bear that name, but do not anſwer your name, are not ſo in truth, Rom. 2. 17. & 9. 6. They vaunted themſelves of Iſrael, as of Abraham, Matth. 3. 9. Joh. 8. 33. whereas, indeed, they neither reſembled, nor imitated, either Iſrael, or Abraham, Mat. 3. 7. Joh. 8. 37, 39, 40.

and are come forth out of the waters of Judah ;] That are of the lineage, or off-ſpring of Judah ; deſcending and iſſuing from him, as ſtreams, or rivulets, from a well-head, or ſpring, Deut. 33. 28. Pſal. 68. 26. See the like metaphor, Prov. 5. 15-18. And this is an higher degree of honour and dignity, that theſe men arrogated to themſelves : for all the twelve Tribes were deſcended of Jacob ; but we, ſay they, are of the ſtock of Judah, the royall Tribe, Gen. 49. 8, 10. which had retained the ſervice and worſhip of God with them, when the other fell away to idolatry, 2 Chron. 11. 13-16. & 13. 8-10.

which ſwear by the name of the Lord, and make mention of the God of Iſrael,] That ſwear by the true God, as profeſſing to ſerve him, Chap. 19. 18. & 45. 23. as every nation is wont to ſwear by that god they ſerve and worſhip, Gen. 31. 53. when as yet they yeeld him no obedience, but abuſe his name to evil purpoſes, Jer. 5. 2. Hoſ. 4. 15. Zeph. 1. 5. and make mention of him, when they ſwear, Exod. 23. 13. Joſh. 23. 17. or more generally have the name of God oft in their mouths ; as well out of oaths, as in oaths ; as if they reverenced and regarded him, when, indeed, they do nothing leſs, Chap. 29. 13. Jer. 12. 2.

but not in truth, nor in righteouſneſs.] As an oath ought to be taken, and Gods name to be uſed. See Jer. 4. 2. and 5. 2.

V. 2. *For they call themſelves of the Holy City,*] As it is ſtyled, Mat. 4. 5. & 27. 53. Heb. here, *the city of holineſs*, or, rather, *the city of the ſanctuary*. For there is an article of ſpecial deſignation before the noun governed ; and ſo Chap. 52. 1. which, indeed, was the main ground why it was called and accounted, by an eminency, *the holy city*, in regard of Gods Sanctuary there ſeated, and his name or worſhip there ſetled, Deut. 12. 11. 2 Chron. 7. 12, 16. of this city Jeruſalem, Ch. 52. 1. they profeſſed themſelves to be citizens, even fellow-citizens, with Gods holy ones, Eph. 2. 19. Now as the text is here read, it ſeems to render a further reaſon, of what they were formerly ſaid to profeſs, to wit, that they were of Jacobs Family, and Judahs iſſue ; for they were of Jeruſalem, the head city of Judah ; which being yet a further matter of honour, and an higher dignity, to be citizens of ſo honourable and holy a city, might well help to confirm the former ; becauſe it was an adjection thereunto. But Some read the words rather, *Though they call themſelves of that city* ; as having reference to the laſt words of the former verſe, *not in truth, nor in righteouſneſs* : *though*, or, *albeit*, they profeſs themſelves to be ſuch, as is hereafter mentioned ; and the particle here uſed, is very frequently thus taken, in a diſcretive notion ; which, not obſerved, hath made ſome places the more obſcure ; as that, Gen. 8. 21. & 48. 14. Pſal. 25. 11. but ſo clearly, Joſh. 17. 18. Pſal. 23. 4. Chap. 12. 1. See the like, Chap. 58. 2.

and ſtay themſelves upon the God of Iſrael,] Make as if they truſted, and relied upon God, Mic. 3. 11. Rom. 2. 17. Joh. 2. 23-25. & 6. 64. Act. 8. 13, 23. a metaphor taken from ſome ſtay, that a man leaneth upon for ſupport. See Chap. 36. 6.

the Lord of hoſts is his name.] Or, *whoſe name is the Lord of hoſts* ; as Chap. 47. 4. Jer. 48. 15.

V. 3. *I have declared the former things from the beginning, and they went forth out of my mouth, and I ſhewed them : I did them ſuddenly, and they came to paſs.*] Or, *The former things which I declared in times paſt, and which came out of my mouth, and which I ſhewed, I did ſuddenly, and they came to paſs.* This is here mentioned, as oft before ; partly, to aſſert Gods divine power and providence ; partly, to tax them, for not adhering ſincerely and conſtantly to him, notwithſtanding thoſe evident proofs thereof exhibited unto them ; and partly, to ſtrengthen the faith of the godly party, in firm expectation of the future performance of thoſe things that now he promiſed. See Chap. 41. 22, 26. & 42. 9. & 43. 9-13. & 45. 21. & 46. 10. The relative is wanting in the two firſt branches, as chap. 47. 10. ſupplyed by the poſitive in the third ; as chap. 46. 4. ver. 4.

former] Heb. *firſt* ; as chap. 46. 9.

from the beginning] Heb. *from then* ; as chap. 44. 7. verſe 5. Since the time that I firſt took you to be my people, chap. 43. 4. or, rather, more generally, in times paſt, chap. 46. 9.

went out of my mouth] Either by way of prediction, Pſal. 89. 34. or, by way of determination, Lam. 3. 37, 38. chap. 45. 23. See ver. 5.

ſhewed] Heb. *made to hear*, or, *to be heard* ; as chap. 41. 22. & 42. 9. ver. 20.

I did] Whatſoever I fore-told, or promiſed, I failed not in due time to effect, Joſh. 21. 45. & 23. 14. chap. 45. 23.

ſuddenly] Either when they were leaſt expected and looked for, chap. 30. 13. & 47. 11. or at the very inſtant of time prefixed, Exod. 12. 41. So Mal. 3. 1.

V. 4. *Becauſe I knew that thou art obſtinate, and thy neck is an iron ſinew, and thy brow braſs.*] A reaſon why God was pleaſed to fore-tel things to his people, long before he did them ; that they might not, when they were done, be aſcribed to any other beſide himſelf, by them ; which he fore-knew that they would be too prone to do.

Becauſe I knew] Heb. *From my knowing* ; as chap. 31. 4. & 53. 5. Pſal. 12. 5. where the particle is uſed in a cauſal notion. See it in another, concerning the ſame ſubject, that is here inſiſted on, Deut. 9. 24.

obſtinate] Heb. *hard* ; Exod. 32. 9. & 33. 3, 5. & 34. 9. Deut. 9. 6, 13. & 31. 27.

thy neck is an iron ſinew] Or, *an iron ſinew is in thy neck* ; a defect of the prepoſition ; as chap. 34. 13. & 44. 12. Heb. *a ſinew of iron*, as *a yoke of iron*, Deut. 28. 48. and, *a rod of iron*, Pſal.2.9. for, *an iron yoke*, and, *an iron rod*; *an iron ſinew*, for, *a ſtiff, hard, tough one*; as it is expounded in the places above-mentioned.

thy brow braſs] Or, as ſome, *ſteel*; as the word is ſuppoſed to ſignifie, Judg.16.21. Jer.15.12. Lam.3.7. Heb. *brazen*; as we ſay, *a brazen brow*; or, *a ſteely*, as the word is uſed, Lev.26.19. Job 6.12. & Pſal.18.34. *a bow of ſteel*; *a brow of ſteel*, or, *a ſteely brow*, for, a brow as hard, as if it were of braſs, or ſteel, that is, exceeding hard. See the like phraſes of *rocky-faces*, Jer.5.3. and of *ſtony*, and *flinty hearts*, expreſſing an extremity of obſtinacy, Ezek.36.26. Zach.7.12.

V. 5. *I have even from the beginning declared* it *to thee*; *before it came to paſs, I ſhewed* it *thee.*] See on ver.3. the pronoun *it*, is here wanting; as chap. 46. 11. See, alſo, ver.6.

leſt thou ſhouldeſt ſay, Mine idoll hath done them;] The proneneſs even of many among gods people, to aſcribe unto their falſe gods, what God himſelf had done for them, Jer. 44.17,18. Hoſ.2.5,8. as the Heathen people uſed to do, Judg. 16.23. Of the word *idol*, here uſed, ſee on Chap.10.10.

and my graven image, and my molten image hath commanded them.] Or, *given them in charge*; as Chap.38.1. & 45.11. appointed them thus to come to paſs. See before, *Gone out of my mouth*, ver.3.

and] Or, *or*; the copulative disjunctively; as Chap.44.10. & 45.9. Some one, or other of mine idols.

V. 6. *Thou haſt heard*; *ſee all this*; *and will not ye declare it?*] Or, *Conſider all this*, which *thou haſt heard*; (all that I have ſhewed thee, or made thee to hear, ver.3,5.) a defect of the relative, as ver. 3. and will ye diſſemble what ye have heard from me ſo long before, and not acknowledge it your ſelves, and acquaint others with it, that ye may be witneſſes in my behalf, of the truth thereof unto them? Chap. 43. 10. & 44.8. See Chap.43.19. Some would read the words; *and do not you* your ſelves *publiſh it?* that is, publikely acknowledge it, in the celebration of your ſolemn rites and feaſts, which you obſerve as memorials thereof, Pſal.81.1,2,3. Exod.12.25-27. Lev.23.16. Deut.16. See the like of Chriſts death, 1 Cor.11. 26. And this ſenſe ſeems not improbable. Others would have it read; *and have ye declared it?* that is, have ye by the help of any of your idols —— fore-told, any of that, that I have ſo fore-ſhewed to you, Chap.43.9. & 44.7. So the negative ſhould be taken for an interrogative, as ſome would have it, Mal. 1. 10. But I ſuppoſe it no more ſo in the one place, then in the other; and doubt much, whether ſo in any. There might be ſome better colour for ſuch a form, from our verſion, 2 King. 1. 3. if it were right: but the double negative ſeems there more vehemently to aver; as that triple one, Heb.13.5.

I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them. Or, *I ſhew thee* (Heb. *make thee hear*, as ver.5. *at preſent*. (Heb. *from now*, as Chap. 59.21. as before, *from then*, ver.3.5.) *new* things (as Chap. 43. 19.) *and hidden*, Heb. *kept* cloſe, or *reſerved*, Prov.7.10. Jer. 33.3. *which thou knoweſt not*, to wit, before, as ver.7. the copulative, with the poſitive, put for the relative, as Chap.37.27.& 44.14. Some read the words, *and* there are things *reſerved* (to be revealed, and done hereafter) which *thou knoweſt not*; but art as yet ignorant of. But the former runs more ſmoothly: Yet further to convince thee of thy wilfull obſtinacy, I acquaint thee again, with other of my ſecret counſels, which ſhall alſo in their due time be fulfilled.

V. 7. *They are created now, and not from the beginning, even before the day, when thou heardeſt them not, leſt thou ſhouldeſt ſay, Behold I knew them.*] Or, *They are brought to light now*, (as things are, when created) *and not in time paſt*, (not formerly. Heb. *from then*, as ver.3,5,8.) *or before* this *day*, (the copulative disjunctively, as ver.5. and the pronoun wanting, as Joſh.22. 16,18,29. 2 Chron.35.25.) *when thou hadſt not heard of them.* Heb. *and thou heardeſt not of them*; as Chap.33.1.& 43.12. leſt thou ſhouldeſt pretend that ſome other way, or from ſome of thine idols, thou hadſt been made acquainted with them before, ver.5. *knew*, for, *knew* before, as ver.6,8.

V. 8. *Yea, thou heardeſt not, yea, thou kneweſt not*; *yea, from that time, that thine ear was not opened*] Or, *Even* when (ſupplyed from verſ.7. to carry on the ſentence depending upon it,) *thou hadſt not heard*, *even*, when *thou kneweſt not*; *even* when *thine ear had not formerly* (Heb. *from then*: as ver. 7.) *opened*; that is, *opened* it ſelf, as chap.45.8. Cant.7.12. or, *been open*, as Chap.60.11. to wit, to hear ought from any other concerning theſe things, that are now by me revealed to thee. The repetition of the particle, *yea*, or *even*, doth much quicken the ſentence, and make it more emphatical; as the like, Chap.40.24. Moſt Interpreters underſtand it of the ſpiritual *opening* of the inward *ear*, Deut. 29.4. chap. 50.5. as if God ſhould intimate his free favour unto them, in revealing theſe things, yea, and in making them good to them, even when they continued in their obſtinacy, when they ſtopped their ears, and would not hear, Pſal.58.4,5. Chap.28.12. Zach. 7.12. But the former ſenſe is the plainer.

for I knew that thou wouldeſt deal very treacherouſly] That thou wouldeſt be aſcribing them, and the foreknowledge of them, either to thine idols, and thy Sooth-ſayers, or to thy ſelf, ver.5,7. Heb. *wouldeſt dealing treacherouſly, deal treacherouſly*; as chap.24.16. or, *Becauſe* (as chap. 59.14.) *I knew*, (that is, fore-knew, knew before-hand, as verſ. 7.) *that thou wouldeſt deal very treacherouſly*.

and waſt called a tranſgreſſor from the womb] Heb. *a tranſgreſſor*, or, *a revolter*, (as Chap.53.12.) *was called upon thee*; as ch.62.2. *to be called*, for, *to be*, or, *to be accounted*, and commonly known to be: as chap.58.12. & 60.3. I might well deem, that in future times, thou wouldeſt ſo demean thy ſelf; becauſe thou hadſt been prone (as was well known) to ſuch carriage of thy ſelf, from thy beginning, Deut. 9.7,24. Chap.63.10.

from the womb] From the time that I brought thee out of Egypt; which was as the birth of that State and Church, chap.46.3. Jer. 2.2. & 22.21. & 31.30. an alluſion to mans natural birth, Pſal.51.5. & 58.3. of which alſo, ſome, but without good ground, underſtand it; this paſſage implying ſomewhat, not common to all, but peculiar to that people.

V. 9. *For my names ſake will I defer mine anger*; *and for my praiſe, will I refrain for thee, that I cut thee not off*] Or, *for my names ſake*; (that is, for mine own ſelf, ver.11. Chap.43. 25. Pſal.25.11. & 106.8. Ezek.36.31.) Or, *becauſe of my name*, (whereby thou art called, verſ.1. being accounted my people, Chap.64.9. Jer.14.9. Ezek.20.9. & 36.20.) *do I foreſlow*, or, *ſtay my anger*, or, *I am ſo ſlow to anger*. Heb. *will I prolong*, or, *do I prolong mine anger*: Now to *prolong anger*, may be taken two wayes, either for *to lengthen* it, that is, to continue long in it: as Pſal.85.5. *wilt thou draw out thy wrath from age to age?* though another word be there uſed; and ſo one of the Jewiſh Writers would have it here taken, but renders no reaſon of it: and it ſeems directly contrary to the main ſcope of the place; but it may be taken alſo for *to ſtay* it, and ſuppreſs it, that it break not forth; that it ſtir not: as of the Ark it is ſaid, Num. 9.19,22. *when it ſtayed*, and ſtirred not; where the ſame word is uſed, that we have here: and ſo it is uſed in this place; as alſo, Prov. 19. 11. the diſcretion of a man *doth ſtay, and repreſſe his anger*; or *make him ſlow to anger*; not maketh him *defer*, or put it off, till he find opportunity to vent it: and thence, *ſlow to anger*, Deut.34.6. Num.14.18. *and* for *my praiſe*, (as ſome, that I may have a people to ſerve and praiſe me, Pſal. 102.18. and 130.3,4. Chap.43.21. & 64.11. or rather, that I may gain thereby to my ſelf, the praiſe of my might, and my mercy, Pſal.65.1. & 75.1. Chap.12.1. for mine honour, and my glory, Pſal.106.8. ver.11.) *do I refrain* it (to wit, *mine anger*, ſupplyed, as the particle, *for*, alſo, from the former clauſe: ſee Pſal.78.38.) *from thee*, (that is, from ſeizing upon thee,) or, *for thee*, (that is, for thy good) *that I deſtroy thee not*, Jer. 30.11. As it was of my free favour, that I choſe you at firſt, Deut.7.7,8. & 9.4-6. ſo is it of my meer mercy, and reſpect to mine own honour, that I have hitherto ſpared you, and not utterly deſtroyed you, and that I ſtill forbear ſo to do, Num.14.12-18. Pſal.106.45. Lam.3.22. Some read the words, *I will ſeal unto thee, that I will not cut thee off*: and it is true, that the word which ſignifies to *ſeal*, differeth but in one letter from this; but yet in ſuch a letter as makes ſeveral roots; and the Jewiſh Criticks enform us, that this word, which, as they ſpeak, hath no mate in Scripture, is a word of the Eaſtern, that is, of the Syrian language; and ſignifieth *to obſtruct, ſtop*, or *reſtrain*; and that more ſpecially, *the noſe*; which among them, therefore, is alſo ſo termed: that which ſuiteth paſſing well with the words of the former branch, where the word rendred *anger*, as it is very commonly uſed, doth properly ſignifie *the noſe*; becauſe by puffing at the noſe, anger is uſually diſcovered: and God is ſaid *to ſmoke at the noſtrils*, when he ſheweth himſelf *angry*, Pſal.18.7,8. and ſo on the contrary, he is ſaid to foreſlow, and reſtrain his breathing out at the noſe, as if his noſtrils were obſtructed, and ſtopped, that he could not freely breath at them; when he keepeth in, and reſtraineth his anger, and ſuffereth it not to break out, or flye out ſo freely and fiercely, as otherwiſe it would do; hence the phraſe, *a man long*, or, *ſlow of breath*; that is, one that breathes ſlowly; oppoſed to one that *breatheth high*, and big, Eccl.7.8. and a man *of long*, or *ſlow, noſtrils*; that breathes ſlowly at the noſtrils, Prov.15.18. & 16.32. oppoſed to one of *ſhort breath*, or *quick of breath*, Prov.14. 17. and, *of ſhort*, or *quick noſtrils*, Prov.14.29. that is, one that breatheth at the noſtrils, ſhort, and quick: the former, uſed for one that is ſlow to wrath; the latter, for one that is of an haſty diſpoſition. See further, on Jer.15.15.

V. 10. *Behold I have refined thee, but not with ſilver*] Some render it, as here, in the time paſt; *I have refined thee* by many afflictions already, and yet art thou never the better for them, Jer.5.3. Others rather, in the future, *I will refine thee*, chap.1.25. Jer.9.7.

not with ſilver] Or, *as ſilver*; *as ſilver*, in ſome reſpects, Pſal.66.10. to purge, and purifie them, Dan.11.35. Mal.3.2,3. yet in ſome reſpects, *not as ſilver*, that is, not ſo exactly, and exquiſitely, as ſilver is wont to be fined, which the finer uſeth to keep in the fire, until all the droſſe be waſted, and wrought out of it; intimating, that he would not deal over-ſtrictly, and ſeverely with them; but uſe much moderation in chaſtiſing of them; regarding their infirmity, who would be themſelves utterly conſumed, if God ſhould hold them ſo long in the furnace, until their droſſie matter were all melted out of them. See Pſal.103.9,14. & 118.18. chap.27.7,8. & 57.16. Jer.10.24. & 30.11. Some render it, *not into ſilver*; as if he had ſaid, all my melting of you, ſo full of droſs and other baſe metal you are, hath not hitherto made you, nor will ever make you become good ſilver, chap.1.22. Jer.6.27-30. Ezek.22.18-22. Others, and ſo the ancient Greek, *not for ſilver*; as if he had ſaid, I have got nothing by ſending you into Babylon, ſuch another furnace as Egypt was, Deut.4.20. and melting you there. So Pſal.44.12. chap.52.3. But theſe two latter ſeem not ſo natural.

I have choſen thee in the furnace of affliction] Or, as others, *I will chooſe thee*; that is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my ſelf, chap.1.25. Dan.12.10. Mal.3.2,3. Act.14.23. Heb.12.10. 2 Tim.2.20,21. 1 Pet.1.6,7. Rom.7.14. See Chap.49.7. But ſome other read the words, *I have ſelected*, or, *ſet thee apart, for the furnace of affliction*; to be therein tryed, and purified more and more, better then thou haſt hitherto been. I ſuppoſe that to be moſt genuine, which the Jewiſh Commenters, moſt of them, on the place give, *I have made choice of a furnace*, or *a melting-pot*, rather, *of affliction for thee*. Heb. *I have choſen thee*; that is, *choſen* for *thee*: as, *given me*, for, *given to me*, Joſh.15.19. Judg.1.15. as we alſo ſpeak conciſely, in either: ſo, *come us*, for *come* at *us*, Chap.28.15. *dwell thee*, for, *dwell* with *thee*, Pſal.5.4. and many other the like: *in the furnace*, or, *a furnace*, or, *melting-pot*; for the verb of *chooſing* here uſed, hath this prepoſition (as another alſo) prefixed before the noun after it, vacant, according to the manner of that language. So Deut.7.7. & 14.2. *the Lord choſe to thee*, for, *the Lord choſe thee*: and 1 Sam.10.16. and Pſal.105.26. *hath choſen in him*, for, *choſen him*, *a melting-pot* (for ſo the word properly ſignifieth, Prov.17.3. & 26.21.) *of affliction*; that is, affliction to be as, or for, a melting-pot: as *the ſign of circumciſion*, Rom.4.11. that is, circumciſion to be a ſign. So that the meaning is, that God had appointed their affliction in Babylon, during the time of their captivity there, to be as a melting-pot unto them; as the like in Jeruſalem had formerly been, during the ſiege, Ezek.22.18,19.

V. 11. *For mine own ſake, even for mine own ſake will I do it*] That which he ſaith elſewhere, *I wrought for my names ſake, that it might not be polluted in the ſight of heathen* people, Ezek.20.9,14,22. where the word is the ſame, as alſo, chap.43.13. and the word may well be ſo rendred here; *For mine own ſake will I work*. I will have a regard to mine own honour and credit, though you deſerve nothing leſs, then what I intend to do; and then there needs no ſupply; otherwiſe *it*, or, *this*, is to be ſupplyed; as chap.10.13. ver.5,6. Ezek.36.37. Mal.3.17. See ch.44.23. there is an emphaſis in the repetition; as Pſal.115.1. Chap.43.25. as if he had ſaid, *for my ſelf alone*, as Pſal.51.4. and not for you, or for any deſert of yours, Ezek.36.32. See ver.9.

for how ſhould my name *be polluted?*] Heb. *how ſhould it be polluted?* to wit, *my name*; ſupplyed from ver.9. otherwiſe, how would mine honour be eclipſed & obſcured in the minds of people; as if I were not able to ſave, or to deliver my people? See Numb.14.15,16. Deut.32.27,37,38. Joſh.7.8,9. Pſal.42.10. & 115.1,2. & 106.8. Ezek.36.20.

and I will not give my glory to another] Or, *to* any *other*: as Exod.34.14. I am very chary, and jealous of mine honour, and cannot endure any corrival in it, Exod.20.5. & 34.7. Deut.4.24. & 5.9.

V. 12. *Hearken unto me, O Jacob, and Iſrael my called*] Whom I called out of Egypt, Hoſ.11.1. or, whom I have called to be my peculiar people, Chap.44.1. 1 Cor.1.14,26,27. or, that are called by my name, as my people, Chap.43.7. & 63.19. as, *the called of Jeſus Chriſt*; that is, not called by him onely, but to be his, and by calling made his, Rom.1.6. See ch.44.1. & 46.3.

I am *he*] Or, *I am*; or, *I* am *the ſame*. See Chap.41.4. & 43.10. & 46.4. & 47.8.

I am *the firſt, I alſo* am *the laſt*] Chap.41.4. & 44.6.

V. 13. *My hand hath alſo laid the foundation of the earth*] Pſal.102.25. Chap.42.5. & 45.12. & 51.13.

and my right hand hath ſpanned the heavens] Or, *doth ſpan the heavens*; doth mete them out, as a workman doth his work; in meting whereof, when he maketh uſe of the hand, he doth it with the right hand, rather then with the left. Or, as ſome, *the palm of my right hand hath ſpread out the heavens*; the word is uſed, Lam.2.22. of mothers, or nurſes, that either dandle their little ones in their hands, or lay them out to ſtretch their limbs: and it cometh from a word, that ſignifies the meaſure of an hand ſpread out, or *a ſpan*, Exod.25.24. Pſal.39.5. See Chap.40.12.

when *I call unto them, they ſtand up together*] Or, *I call them*, and *they ſtand up together*; according to the former reading, a defect of the adverb: as Chap.41.17. ver.21. according to the latter, of the copulative; then which, nothing more frequent. The celeſtial bodies are as ſervants, that ſtand attending on Princes, or great perſons, 1 King.1.2. & 10.8. Prov.22.29. ready preſt at a word, or a beck, to obey me their Soveraign Lord, Maker, and Maſter; and to go inſtantly about whatſoever I enjoyn them, Pſal.119.91. & 148.8. Mat.8.9. See Chap.40.26. All this is here related, to aſſure them of Gods power, and al-ſufficient ability, to effect their deliverance according to his promiſe. So chap.40.26,27.

V. 14. *All ye aſſemble your ſelves, and hear*] Theſe words ſeem to be ſpoken by the Prophet in his own perſon; and ſo moſt take them; becauſe the Lord is ſpoken of in the third perſon, in the latter end of this verſe: and the Prophet ſpeaketh of himſelf in the firſt perſon, in the latter end of verſe 16. But there is no neceſſity thereof; for God ſpeaketh of himſelf oft in the third perſon, as Chap.37.24,32. & 40.29,31. in the next verſe, God himſelf ſtill ſpeaketh in his own perſon: and the Prophet oft paſſeth ſuddenly from perſon to perſon, in that 16. verſe, as appeareth plainly by the fifteenth, interjected at leaſt, if not in the ſixteenth it ſelf. The words therefore I ſuppoſe to be ſpoken, as by God himſelf; and that to his people, to convince them of his divine power, ſhewed in foretelling of things ſo long before; and to be further manifeſted in the fulfilling of them. So verſ.12,16. and ſo to the nations, chap.41.1. & 43.9.

Which among them hath declared theſe things?] Which of the heathen idols hath foretold ought of them? Chap.41.22,23. & 44.7. & 45.21.

The Lord hath loved him] *The Lord*, that is, *I* (as ver.15. the noun, for the pronoun; as ch.2.1. & 3.4,5,6,8. 2 Tim.1.18.) *do love him*, to wit, Cyrus: as, *he faſtened it*, to wit, the Smith, the image; So, *he ſaid*, for, God ſaid, Gen.15.13. and, *he wrote*, for, God wrote, Exod.34.28. and, *he went*, for, the King went, 2 King.25.4. I do ſo far forth affect, and favour Cyrus, as to proſper him in his proceedings, and to honour him with glorious ſucceſs in his undertakings, having made choice of him, to overthrow Babylon, and to free my people there detained, ch.45.1-4. See ch.52.1.

he will do his pleaſure on Babylon, and his arm ſhall be on the Chaldeans.] Or, *he* (that is, Cyrus, as before) *ſhall* (as in the next clauſe) *do his* (that is, the Lords) *pleaſure*, Chap.44.28. See there; *and his arm* (that is, his warlike power, as ch.30.30. & 59.16.) *ſhall be upon the Chaldeans*; ſhall light [illegible] upon them, to diſperſe, and deſtroy them. See Chap. [illegible]

V. 15. *I, even I have ſpoken*] Or, *I*, even *I*, (as ch.43.25.) *have ſpoken* it: a defect of the pronoun; as chap.46.11. and a return again to the firſt perſon.

yea, I have called him;] I have raiſed him up, according to my purpoſe and counſel, by a ſecret inſtinct, Chap.45.4,13. & 46.11.

I have brought him] Heb. *made him to go*, or, *cauſed him to come*; *ſent him to Babylon*, ch.43.14. on mine errand; to do me ſervice there, ver.14.

he ſhall make his way proſperous] That is, *I will make his way proſperous*; the third perſon for the firſt; as before, verſ.14. or, *his way ſhall be made proſperous*; the verb taken indefinitely, as Chap.46.6,7. or, *he ſhall proſper in his way*; the verb taken neutrally; and the prepoſition ſupplyed, as Chap.55.11. which I take to be the genuine ſyntax, as well here, as there.

V. 16. *Come ye near unto me, hear ye this*] See on ver.14.

I have not ſpoken in ſecret from the beginning] Heb. *from the head*, as ch.41.26. This ſome underſtand of God; as ch.45.19. that he had in publike, and openly, delivered his oracles from time to time, unto his people, ever ſince that he took them, at firſt, to himſelf, Num.11.25,26. Jer.7.25. Others, of the Prophet Eſay, as profeſſing of himſelf, that he had openly delivered, and publikely declared Gods Mind and Will unto them, ever ſince God had called him unto that office, Chap.6.8,9. & 50.4,5. I rather follow the former, the very ſame being proteſted by God, concerning himſelf, in the place there pointed to.

from the time, that I was, there am *I*] This, thoſe that conceive it to be ſpoken of God, underſtand two ſeveral wayes; ſome, in the time paſt; as if it were ſaid, ever ſince that ought was, or had being, I was *there*; to wit, at the creating of them: as noting Gods eternity, Prov.8.22-30. ch.43.10,13. & 44.6. or, *from the time, when that was*, (to wit, of my taking you unto me)

I have been there; preſent among you, in my Prophets, by my Spirit, Deut.18.15,16. Chap. 59. 21. & 63. 11. Some rather, whom I concur with, of the time to come; *from the time that this ſhall be*, (when the time appointed ſhall come, wherein this great work, which is now foretold you, is to be put in execution,) *there* will *I be* preſent, and ready at hand, to carry on the work, and to cauſe it to be accompliſhed: the ſame, in effect, with that, Chap. 46.11. & verſ. 15. Thoſe that underſtand it of the Prophet, take it alſo two ſeverall wayes; Some, *from the time before which it was done, there I was*: ſo the old Latine, and they that follow it, that is, ſay they, I foreſaw things to come, as evidently, as if I were preſent at the doing of them, Ch.13.1,3. ſo Joh.8.56. but I ſee not how the words will admit this reading. Others, ever ſince Gods charge came to me, (as Hoſ.1.1.) I have conſtantly attended it, Chap.21.8. So Jer.6.27. Hab.2.1. For that is moſt ridiculous, that ſome of the Jewiſh Commenters here ſuggeſt, of all the Prophets being preſent with Moſes, on Mount Sinai, at the giving of the Law, and ſo Eſay among the reſt, Deut.33.2.

and now the Lord God, and his Spirit hath ſent me] This likewiſe, ſome conceive ſpoken by Chriſt, the word, Joh.1.1.and Wiſdom of the Father, Prov.8.1,23. by whom he revealeth himſelf, and his Will and purpoſes to his people, Matth. 11, 27. Joh.1.18. Zach.2.9,11. 1 Pet.1.10,12. ſent by the Father, and the Spirit, to acquaint them with thoſe gracious promiſes, as well the ſpirituall ones, as the temporal, that were types of the ſpiritual, Chap.61.1. Luk.4.18, 21. But others, whom I rather accord with, conceive this clauſe to be ſpoken by the Prophet of himſelf, ſent by the three Perſons joyntly, about the delivery, as of other Gods meſſages, ſo of this in ſpecial; added here the more expreſly, to give the greater aſſurance of the truth and certainty of it, and of the accompliſhment thereof. So Jer.26.12,15. See Chap. 6.8, 9. The Prophet doth many times paſſe ſuddenly, and (as may ſeem, to perſons not acquainted with ſpiritual raptures, and eceſtaſies) ſomewhat abruptly, in the heat of delivery, from one perſon to another.

V. 17. *Thus ſaith the Lord thy Redeemer, the Holy One of Iſrael*] See Chap.43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. *teaching thee*, or, *who do teach thee* (as Chap.44.24.) *to profit*; Who teach thee ſuch things, as are for thy welfare, that conduce to thy peace and proſperity, ver. 18. Deut. 4.1,40. & 5. 29. & 6.3. Job 22.21. Luk.19.42.

which leadeth thee, by the way that thou ſhouldeſt go.] Heb. *making thee to tread* (that is, teaching thee and directing thee to go, as Pſal.25.5. & 43.10.as a guide doth a traveller, ch.30. 21. or, as a nurſe doth a child, Hoſ.11.3.) *in the way, thou ſhalt walk*; that is, wherein thou ſhouldeſt walk: the relative wanting, as Chap.47.11. and as frequently with us; and the verb taken in ſignification of duty; as chap.26.9. ſo Pſal. 25. 12,13,14.

V. 18. *O that thou hadſt hearkened to my commandements*;] Deut.5.29. & 32.29. Pſal.81.13. implying, that then they had eſcaped many evils, and much ſorrow, that *melting-pot of affliction*, that in the captivity of Babylon, they had ſo long lien in, among the reſt, ver.10. which, by their ſinful exceſſes, wilful diſobedience, and obſtinacy therein, they procured to themſelves, Pſal.81.11,12. Jer.7.23-28. & 26.2-6.

then had thy peace been as a river] *thy peace*; that is, thy proſperity, as Pſal.119.165. ſhould have abounded, as thoſe rivers that flow with great ſtreams; and do, oft-times, overflow their banks. So Chap.59.19. Jer.12.5. and becauſe of the article encloſed in the note of ſimilitude; *as the river*; ſome of the Rabbines ſuppoſe, that Euphrates is here, more ſpecially pointed at: as Pſal.72.8. Chap.7.20.

and thy righteouſneſſe, as the waves of the Sea] This is the ſame, in effect, though in other terms, with the former. By *righteouſneſſe*, is here meant, not any moral vertue, or gracious diſpoſition; as the word properly, and moſt commonly, ſignifieth, Pſal.11.7. & 45.7. Eph.4.24. but, as ſome, a State well compoſed, & wanting nothing that is due unto it, or requiſite to its compleat happineſſe, Pſal. 72.3. Joel 2.23. Others, *proſperity*, as before; ſo called, becauſe the fruit of peace, as ſome, Rom.14.17. Heb.12.11. Jam.3.18. the reward of righteouſneſſe, as others, Gen.30.33. as *iniquity*, for, puniſhment, the fruit and reward of it, Gen.4.13. or, which I take to be the genuine ſenſe of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that alſo, by the word of *righteouſneſſe*, is oft underſtood, Pſal. 112.3,4,9. 2 Cor.9.9,10.) to impart unto, and confer upon, a people. So is the word uſed, 2 Sam.12.7. Pſal.36.5,6,10, where *benignity*, and *righteouſneſſe* are twice joyned together, as things very neer, if not the ſame; as alſo, Pſal. 75.9, 10. See alſo, Pſal.48.9,10. compared with Prov. 3. 16,17. Chap. 54.17. and 58.8. & 63.7. and this is called *Gods*, Pſal.36.6,10. becauſe it cometh from him, Chap.54.17. and yet *theirs* alſo, Chap.54.17. & 58.8. becauſe conferred upon them, Chap.45. 24. Deut.28.1-13.

as the waves of the Sea] As great plenty of all good, as of water in the ſea, or, in the main ocean, where waves wallow moſt at large. See the like, chap.11.9. So the Greeks uſe to ſay, *A ſea of good things*, for great abundance thereof.

V. 19. *Thy ſeed alſo had been as the ſand*] Thine iſſue ſhould have been not numerous only, but numberleſſe, Gen. 13. 16. & 15.5. & 22.17. & 32.12. Jer.33.22. Hoſ.1.10. See the like expreſſion, chap.10.22. Gen.41.49. 1 Sam.13.5. 2 Sam. 17.11. 1 King.4.20,29. Job 29.18. Pſal.78.27. & 139.18. Jer.15.8. Hab.1.9.

and the Off-ſpring of thy bowels, like the gravel thereof] *Off-ſpring*, ſee chap.44.3. Heb. *the comings out*; as chap.34.1. & 42.5. put for *iſſue*, Job 5.25. & 21.8. & 27.14. & 31.8. ch.61.9. & 65.23. ſo called, becauſe they are ſaid to come out of the bowels of their parents, Gen.15.4. & 25.23. 2 Sam.16.11. in alluſion whereunto, the gravel-ſtones, or beach, that lye on the ſhore, by the ſea ſide, are in the Hebrew here ſtyled, *the bowels thereof*, to wit, of the Sea; to be ſupplyed from ver.18. the pronoun, for the noun, as ver.14.

his name ſhould not have been cut off, nor deſtroyed, from before me] *His name*; that is, the memory of him, (*name*, for *memorial*; as Pſal.83.4. Prov.10.7.) or their poſterity (in whom, mens names are continued, Num.27.4.) ſhould alwayes have been acceptable with me; or, as others, This thy proſperous eſtate had continued with thee, and thy poſterity, without interruption, Pſal.81.14,15. Zeph.3.7. or, Thou hadſt not been caſt out of thy land, and thy *name*, that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30. & 36. 30. Lam.5.16. (ſee Ezek.16.13,14.) nor hadſt thou been removed out of my ſight, the Temple being defaced, and deſtroyed, wherein thou waſt wont to appear before me, and to attend me, and have communion, as my people, with me, Pſal. 42.2. & 84.7. See Jer.35.19. Howbeit, others (the rather for that gracious promiſe of never cutting off, or caſting off the whole ſeed of Iſrael, Jer.31.37.) read the words, as ſpoken not in way of commination, or intimation of what ſhould ſometime befall them; but in way of mitigation, and of a favourable exception, with ſupply of a diſcretive particle, thus; Yet *ſhall not his name be cut off, nor deſtroyed from before me*, or, *out of my ſight*, Jer.33.18. See chap.49.15,16. Jer.30.11. & 31.37. & 46.28. in which laſt place, God promiſeth, that notwithſtanding all the ſins and abominations committed by them, yet he would not utterly either cut, or caſt, them off. See the like defect of the like particle, Job 14.9. chap. 44.11. And this ſenſe ſeemeth the more probable, becauſe preſently followeth a promiſe of deliverance, and reſtitution again, ver. 20. See the like, 2 King.14.24,26,27. The words run in the Hebrew ſomewhat otherwiſe, then they are in our verſion; *He ſhould not have been*, or, *ſhall not be, cut off, nor his name deſtroyed out of my ſight*. But the difference is not much material; ſave that the cutting off of their perſons, ſeems imported (whether implyed, or denyed,) in the one; the caſting off all care of them, or ſpecial relation to them, in the other: an alluſion, it may be deemed, to enrolment of ſervants, and retinue in ſome great mans family; ſouldiers in an army; penſioners in a State, or the like. See the like, Exod. 32.32,33. Pſal.69.28. chap.34.26,27.

V. 20. *Go ye forth of Babylon; flee ye from the Chaldeans, with a voice of ſinging*]. A promiſe of deliverance from the Babylonian thraldome, not by a timerous and hazardous flight; as when ſervants and captives break away from their hard Maſters, by ſtealth, Gen.31.20,27. Exod.14.5-9. 1 Sam. 25. 10. but freely and cheerfully, without fear of ſtay, or purſuit; as merrily as a ſlave, or captive, that is reſcued out of thraldome and bondage, and ſet at full liberty. See chap. 52.12. Howbeit, ſome underſtand the words, as an admonition unto the Jews, abiding in Babylon, to get out of the city, and eſcape by flight, ſo ſoon as they hear tydings of Cyrus his entrance into Chaldea, or approach to the city, and not ſtay the ſurpriſal of it, chap.51.14. & 52.11. Jer.50.8. & 51.6,45. Zach.2.6. Rev.18.4. See the like, Gen. 19.15. Jer. 46.5. & 47.3. & 48.9. Matth.24.15-19. Luk. 17. 31.32. But the *ſinging* here mentioned, ſeems rather to import their departure, with free and full liberty, upon Cyrus his proclamation, Ezr.1.1. See Pſal.14.7. & 126.1,2. chap.12.1,5. & 26. 1. & 35.10.

declare it; tell this; utter it, even to the end of the earth;] See the like, chap.12.4,5.

declare it] Some joyn the former clauſe, *with ſinging*, to this; as if it were ſaid, *with joy tell it*, or talk of it, one to, or with another; but the pauſes annex it rather to the former: and this, with what followeth, ſeems to require the publiſhing of it to others, Pſal.9.11.

tell] Heb. *make it to be heard*; as ver.3,5,6.

utter it] Heb. *make it to go forth*, or *to paſſe*; as Pſal.19.4.

Joy

ſay ye, The Lord hath redeemed his ſervant Jacob] Hath reſcued, and delivered him out of the Chaldean Captivity, Pſal. 107. 2, 3. as formerly, out of the Egyptian bondage, Exod. 19. 4-6. A type of their ſpirituall deliverance by Chriſt, Luk. 1. 68. Col. 1. 13. Some would have it read in the future, *The Lord will redeem*; and parallel it with that, Luk. 21. 28. but it ſeems ſpoken rather to the people, as telling what they ſhould ſay, when they were ſet at large; as Chap. 12. 4.

his ſervant] As Chap. 41. 8. & 44. 1.

V. 28. *And they thirſted not, when he led them thorow the deſarts; he cauſed the waters to flow out of the rock for them; he clave the rock alſo, and the waters guſhed out.*] This may well be read in the future; *And they ſhall not thirſt*, as when *he led them thorow the deſarts.* For the Prophet returneth to ſpeak, in his own perſon, and to tell them, how it ſhall be with them, after their enlargment. For whereas it might be ſaid, how ſhall we go with ſo much mirth and jollity, when we have ſo long and tedious a way to travel, before we can get home into our own country, and are to paſs thorow ſo many wild and waſte places, wherein, through want of neceſſaries, we may periſh and miſcarry by the way. The Prophet, therefore, telleth them, that God will look to that, he will furniſh them, with all neceſſaries, one way or other: and to put them out of fear and doubt thereof, to wit, of his power to make proviſion ſufficient for them, he mindeth them of what he did in former times, when he led them thorow the wilderneſs to the land of Canaan; how he furniſhed them with water, the greateſt matter of want in thoſe places, and moſt neceſſary for mans ſuſtenance in travell, in thoſe hot regions eſpecially, Exod. 17. 6. Num. 20. 11, 12. Pſal. 78. 15. & 105. 41. implying withall, that what God had then done, he could now do; yea, and would do; he would as well and ſufficiently ſupply them, with that, and all other neceſſary accommodations, as if he had done the very ſelf-ſame thing again. See Chap. 41. 18. & 49. 10.

they thirſted not] Or, *they ſhall not thirſt*; as Chap. 49. 10. not that they ſhould not at all thirſt; for hunger, and thirſt, are natural affections, ſo far from being of themſelves ſimply any annoyance; that they are as ſauce, to give reliſh to our food; but that they ſhould not, when they were athirſt, want wherewith to ſlake and quench it. So Joh. 4. 14. & 6. 35. & 7. 37, 38.

when *he lead*] Or, as when *he lead*; a defect of the adverb of time; as ver. 13. Chap. 41. 17. of the note of ſimilitude; as Chap. 33. 4, 11. See Chap. 17. 5.

V. 22. There is *no peace, ſaith the Lord, unto the wicked.*] Or, as Some render it, But; or, yet *no peace* ſhall be *to the wicked: no peace*, that is, *no proſperity:* no proſperous ſucceſs in ought; as ver. 18. See Pſal. 1. 3, 4. the diſcretive is ſupplyed; as Chap. 44. 11. This ſome underſtand of the profane and wicked party among the Jews, that they ſhould have no part or ſhare in the proſperity promiſed to Gods people, Chap. 65. 21. Others, of the Babylonians, the enemies of Gods people, that all things ſhould go croſs with them, Chap. 13. 11-16. Others, both of the one, and of the other; and of the unquiet and reſtleſs condition of either; yea, of all wicked ones in generall, Job 15. 20, 21. & 20. 20. See Chap. 57. 20, 21.

CHAP. XLIX.

Verſ. 1. L*iſten, O Iles, unto me; and hearken, O people, from far.*] The Prophecy delivered, and recorded in this Chapter, runneth on in the ſame ſtrain with the former, relating the reſtauration, and enlargment, of Gods Church, conſiſting both of Jews and Gentiles, under a type of the Jews releaſement from the Babylonian deportation; and the re-eſtabliſhment of them in their former eſtate, with much honour and encreaſe, by acceſſion of other nations unto them; both effected by the mighty power of the Lord Jeſus, the Meſſias. In theſe firſt words is contained a preamble, prefixed before the delivery of the Prophecy, inviting people, far and near, to hear it; and inciting them to give due attention, unto the things therein delivered. See the like, Chap. 41. 1.

Liſten] Heb. *Hear*; as Chap. 1. 2. or, *hearken*; as Chap. 51. 1. a duty required, as in regard of all Gods Prophets in generall, Amos 3. 1. & 4. 1. Zach. 7. 7. ſo, more ſpecially, in regard of Chriſt, that principal Prophet, or Prince of Prophets, Deut. 18. 18, 19. Act. 3. 22, 23. by whom, the Father revealeth himſelf, his mind, and his myſteries, both to his Prophets, and to his people, Mat. 11. 27. & 17. 5. Joh. 1. 18. & 3. 13. Heb. 1. 1, 2. & 2. 1-3. & 3. 1, 7, 15. & 4. 2, 7. & 12. 25.

O iles] Or, *lands, countries*, Chap. 41. 1. Some expound it, ſimply, *Ilands*, being remote, ſay they, from the countries ſituate in the continent. Others, *tranſmarine* regions; ſuch of them, eſpecially, as coaſt upon the ſea: but the word ſeems more general; as Chap. 20. 6. & Jer. 47. 4. ſo here: and the *lands* are put for the Inhabitants, or thoſe that abide therein; as the next clauſe ſheweth.

unto me] The Jewiſh Commenters underſtand this, as ſpoken in the perſon of the Prophet Eſay himſelf, calling upon them, to give ear to Gods meſſage, which he was to deliver, wherein alſo ſome of ours concur with them: and it is not improbable, that divers paſſages in theſe Prophecies, might have ſome reference to him, as in part verified in him, but in a more peculiar, and tranſcendent manner, to be accompliſhed in Chriſt, of whom therefore principally intended; of Eſay only, as what was done either by him, or about him, might hold out ſome ſhadowy reſemblance of ſuch excellent graces, as were to be conferred upon Chriſt; and glorious works, as were to be effected by him. See Chap. 50. 4. & 61. 1. So divers of ours, underſtand this; though the moſt, of Chriſt alone, without relation to any other; as the perſon, by whom was to be wrought whatſoever benefit God intended to beſtow upon his people, either in thoſe times, or in theſe: and who, as by the Prophets he then foretold them; ſo was to be depended upon, both now, and then, for the making of them good, ch. 11. 10. Rom. 15. 8-12. 2 Cor. 1. 20. & 5. 18, 19, 20. Eph. 1. 3. & 2. 13-17. Col. 1. 19, 20. & 2. 3, 9.

and hearken] Or, *attend*; for the word ſignifieth a ſedulous, and ſerious attention, to ought, either heard, or ſeen, chap. 21. 7. & 28. 24. So Chap. 34. 1. & 51. 4.

O people] Not ye Jews alone, but ye people alſo abroad; either becauſe the Jewiſh people were to be diſperſed among them, and to be thence again recollected, ver. 12. chap. 11. 11, 12. or becauſe the ſalvation in this Prophecy foretold, ſhould concern the Gentiles, as well as the Jews, ver. 6. chap. 60. 3. & 66. 19, 20.

from far] Either in regard of diſtance of place, ver. 12. ch. 60. 4. or, of diſpoſition, and affection, Eph. 2. 13, 17. Some of the Jewiſh Writers underſtand it of the enſuing ages: not ye alone, that now are; but thoſe that ſhall be in after times, as ſome alſo expound the like, Act. 2. 39. but this ſeems here not ſo fit.

The Lord hath called me from the womb;] Here followeth the matter, or meſſage, unto the hearing whereof, ſuch attention was required. And it is principally of Chriſt, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto; which in regard it was the main foundation of that work, wherein he was to be employed, Heb. 5. 4-6, 9, 10. the Prophet begins firſt with it.

called me from the wombe] God the Father, who, from eternity, had fore-aſſigned me to this office, 1 Pet. 1. 20. did, both while I was yet in the womb, and ſo ſoon as I was come out of it, manifeſt and make known this his purpoſe concerning me, both to men and angels, Mat. 1. 21-23. Luk. 2. 10, 11, 13. Heb. 1. 6. the like is, in reſpect of their office and employment, in their inferiour ſphere, ſpoken alſo of other the ſervants of God, extraordinary ones eſpecially, Jer. 1. 5. Luk. 1. 15. Gal. 1. 15. and may be verified alſo of this our Prophet.

from the bowels of my mother] While I was yet unborn, or ſo ſoon as I was conceived in the womb of the virgin, Mat. 1. 20. Luk. 1. 35. ver. 5. See Act. 13. 32, 33.

hath he made mention of my name.] Or, *he recorded*, or, *entred upon record my name*; he made a ſolemn record of it, as chap. 12. 4. whence the term, that ſignifieth, *a Recorder*, or, *Remembrancer*, Chap. 36. 3. or, *he mentioned* (that is, aſſigned me) *my name*, and called me thereby to give notice of that work and office, that he had deſigned me unto, Mat. 1. 21. Luk. 1. 31. & 2. 21. The like hereunto was even before conception, birth much more, done with ſome ſpecial inſtruments, by God intended for remarkable employments; as Joſias, 1 King. 13. 2. Cyrus, Chap. 44. 28. & 45. 1. 3. and John the Baptiſt, Luk. 1. 13, 60, 63. that which the Hebrew Doctors, ſome of them affirm alſo, of this our Prophet; to wit, that (as *Johns* name was by God aſſigned him, importing that *Grace of God*, which he was to publiſh, Luk. 1. 17, 76-79. ſo) the Prophet *Eſays* name, was, before his birth, impoſed on him by God, thereby to import that *Salvation of God*, which he was to foretell. See Chap. 1. 1. But of this their aſſertion, we have no aſſurance: albeit we are not able to ſay, that it was not ſo; and leave it therefore in ſuſpence.

V. 2. *And he hath made my mouth like a ſharp ſword*] Having avouched Chriſts calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and furniſhing of him, with abilities ſufficient, for ſo important a work: together with his ſuſtaining and ſupporting of him, in the performance of the ſame.

he] The Father, from whom all power is derived, and communicated unto Chriſt, chap. 50. 4. & 61. 1. Mat. 11. 27. & 28. 18. Joh. 3. 34, 35. & 5. 19-23. Col. 1. 19. & 2. 3, 9. 2 Pet. 1. 16, 17.

hath made] All, ſo far as concerneth Chriſt, revealed in the fleſh, 1 Tim. 3. 16. runneth in a Prophetical ſtrain; ſpeaking of things future, as preſent, or paſt. So Chap. 7. 14. and 45. 5. & 51. 16.

my mouth like a ſharp ſword] The word of Chriſt is a ſword of all-ſufficient power and efficacy, as for the ſubduing of mens ſouls to the obedience of it; ſo for the cutting off, of whomſoever, or whatſoever ſhall oppoſe, or withſtand it: compared, therefore, to *a ſword*, and ſaid to be ſharper then any *two-edged ſword* whatſoever, Chap.11.4. Eph.6.17. Heb.4.12. Rev.1.16. & 6.2. this alſo ſome apply to the Prophet, whom God, by his Word, and Spirit, enabled, to the cutting down, and killing of ſin in mens ſouls. See the Apoſtle, what he ſaith of his miniſtry, 2 Cor.2.14-16. & 4.7. & 10.4-6. There is an elegant alluſion in the original, which, in other languages, cannot be ſo fully, or fitly expreſſed; for the word *mouth*, in the Hebrew, is ambiguous, and ſignifies as well the *edge* of the ſword, as the *mouth* of man, or beaſt: hence, *a ſword of mouthes*, for, *a ſword of divers edges*, Pſal.149.6. Prov.5.4. and, *they ſhall fall by the mouth*, that is, *the edge of the ſword*, Luk.21.24. and, with the Greeks, as *a ſharp-mouthed*, for, *a ſharp edged*; ſo, *a double-mouthed*, for, *a double edged*, *ſword*, Heb.4.12. Rev.1.16. that which the Latines call, *a double-headed* one: but each Language hath its peculiar properties: the ſpeech ſeems to be defective; for it is more fully, as if it had been ſaid; *he hath made my mouth*, *like* the mouth (that is, *the edge*) *of a ſharp ſword*: as Dan.4.33. *till his hairs were grown like eagles*, (that is, *like* the feathers *of eagles*,) *and his nails like birds*; that is, *like* the claws *of birds*: *mouth*, for *word*, frequently, Gen.45.21. Levit.24.12. Num.3.16. but here more ſpecially, in alluſion to the term, no leſs commonly uſed of the *ſword*, Judg.1.8,25. and 4.15,16. & 18.27. and 20.37.

in the ſhadow of his hand hath he hid me] in, or with, as Pſal.17.7. chap.37.38. He hath taken me into his powerful protection, chap.51.16. *ſhadow*, for, *protection*; as Numb.14.9. Pſal.17.8. & 31.20. & 91.1,2. Eccl.7.12. *hand*, for, *power*: as chap.10.10,13. & 11.12. & 23.11. & 26.11. verified, as of other his Prophets, and Servants, Jer.1.18,19. & 15.20,21. & 20.11. ſo in more ſpecial manner, of his Meſſias, Pſal.2.1-4. chap.42.1. whom the Lord ſo protected, againſt all the might and malice of his capital enemies, that they neither could lay hold on him, or do ought to him, before the time, by God fore-deſigned, was come, Joh.7.30,44. Luk.22.53. nor yet keep him under, when that time was once over, though they endeavoured what they could, to do it, Mat.27.62-66. & 28.2-6. Act.2.23,24.

and made me a poliſhed ſhaft] As before, *a ſword* to cut; ſo here, *a ſhaft* to pierce; that, at hand; this, at diſtance, that none may eſcape him: though I approve not the niceety of ſome Jewiſh Writers, that would have him termed *a ſword*, for the Jewiſh nation, near at hand, Pſal.148.14. *a ſhaft*, for the Heathen people, to reach them further abroad, verſ.1. See chap.41.2. as before; not a dull, but *a ſharp ſword*, Rev.1.16. to cut the quicker; ſo here, *a ſhaft trimmed*, Ezek.21.22. and ſo ſharpned, to make it pierce the deeper. See Pſal.45.5. *a ſhaft poliſhed*, reſpecting the head, or point of it; as *a ſword furbiſhed*, in reference to the edge of it, Ezek.21.9. of this piercing power of the Word, (the efficacy whereof, is in both ſimilitudes implyed,) ſee Act.2.37. Some render it, (and ſo both the old Latine, and the Greek) *as a choiſe arrow*, ſuch an one, as may both flye far, and pierce deep: and the word ſometime, indeed, ſeems to ſignifie *choiſe*, or *chief*, 1 Chr.7.40. & 16.41. Neh.5.18. Cant.6.10. but here rather, as elſewhere, when applyed to *ſhafts*, or *arrows*, by whetting, or poliſhing, made *bright*, and *ſharp*. See Jer.51.11. See alſo of Gods *ſword*, Ezek.21.28. and the like ſpoken of Gods people, what is here ſaid of Chriſt, Zach.9.13.

in his quiver hath he hid me] The *quiver*, the place, wherein *ſhafts* are, both for ſafety and readineſs to hand, wont to be diſpoſed, Pſal.127.5. Chap.22.6. Jer.5.16. (as the ſword in the *ſheath* or *ſcabbard*, Jer.47.6.) and hence, therefore, *the ſons*, or, *children of the quiver*; becauſe uſually put up in it, and drawn out of it, as occaſion is, to the uſe of them, Lam.3.13. In this reſemblance therefore ſeemeth to be implyed, as Gods providence, ſo Chriſts obedience; as Gods protection, for the ſafeguard of Chriſt, ſo Chriſts readineſs to do all faithful ſervice to God his Father, Pſal.40.7,8. Heb.10.5-7. chap.50.4,5. & 50.5-7. John 4.34. & 6.38. Heb.3.2,5,6. but the former more ſpecially. And the like protection will the Lord afford unto all his true and faithful ſervants, Pſal.31.19,20. But I ſuppoſe them over curious, who by the *quiver*, would have underſtood, here, Chriſts humanity; by the *ſhaft*, his deity.

V. 3. *And ſaid unto me*] Or, *And he* (the Lord, ver.1.) *ſaid unto me*; or, *Whereupon*; as, Chap.6.1. becauſe it begins with a new relation of a further matter, *he ſaid unto me*. The words of God follow, who having called the Meſſias, ſet him apart, ſanctified him, and ſent him into the world, for the executing of that office, whereunto he had aſſigned him, Chap.61.1,2. Joh.6.27,29. & 10.36. doth, by his ſpeech, to him, in the words enſuing related, encourage him to ſet upon it, and to go on chearfully, and conſtantly, in it, with aſſurance of ſucceſs.

Thou art my Servant, O Iſrael, in whom I will be glorified.] Thus moſt read the words; or, with little variation, by way not of compellation, but of appoſition, ſome, *Iſrael in whom I will be glorified*; but much divided in their expoſitions. Some, by *Iſrael*, here, underſtand *Chriſt*: ſo called, ſay ſome, becauſe he was of the ſtock of Iſrael. Which though it cannot be doubted of, much leſs denyed; yet they produce us no place of Scripture, where the word *Iſrael*, is uſed for an Iſraelite: though for the body of the people, or the better part of them, it is frequently found, Chap.43.1,14. & 44.1,21. or, becauſe the head of the Elect, *the Iſrael of God*, Gal.6.16. who are one body with him, Joh.17.20,21. Eph.1.22,23. but this is alſo liable to the ſame exception with the former: for albeit, in regard of the conjunction of the faithful with Chriſt, by inſition into him, Rom.11.17,24. yea, of thoſe alſo, in ſome ſort, that profeſs the faith of Chriſt, by external adherence unto him, Joh.15.2. the name of *Chriſt*, is ſometime given as well to the one, Gal.3.16. as to the other, 1 Cor.12.12. Yet I no where find, that the name of *Iſrael*, is given unto Chriſt; for, as for that place, Luk.1.54. which ſome Popiſh Authors produce, it looketh plainly another way: or, ſay ſome again, as the true *Iſrael*, that ſhould wreſtle with the wrath of God, and prevail againſt it, as Jacob did with the Angel, and thence gained that name, Gen.32.26,28. But this, alſo, ſeemeth over-quaint. Others, therefore, who retain this reading, underſtand it of Eſay; ſo called, ſay they, as a right Iſraelite: ſuch an one, as Nathaniel, Joh.1.47. yea, as the only Iſrael, in a manner, that God, in thoſe times of general defection, had loyal to him, and conſtant with him, chap.59.15,16. & 64.6,7. Mic.7.1,2. But this expoſition laboureth with as many difficulties as the former. Others, again, of the whole ſeed of the true *Iſrael*, conſiſting joyntly of the faithful, both of Jew, and Gentile, Rom.9.6. & 11.26. and it is true, that *Iſrael*, is ſtyled *Gods ſervant*, Chap.44.1. but they that, after this reading, do here ſo underſtand it, conſider not the coherence of this verſe with the former, wherein ſome particular perſon is apparently deciphered, and ſo make the context very abrupt. This to ſalve, and make the text run the ſmoother, ſome thus render the words; *Thou* art *my ſervant, to Iſrael*, or, *for Iſrael*; that is, for Iſraels good; for my peoples behoof. Which they expound, ſome of Eſay; of whom it is, queſtionleſs, true: the Prophet being principally ſent on Gods errand, to them, Chap.1.1. & 2.1. Others, of Chriſt, who as he came of them, Rom.9.5. and had been formerly promiſed to them, Act.2.30. and 13.23,32. ſo was, in the firſt place, ſent unto them, Matth.4.23,24. and 10.6. Luk.24.47. Act.3.26. and 13.23,46. and 28.25. to which purpoſe it is, that Chriſt is ſaid to be *a miniſter to the Circumciſion* (that is, *to the circumciſed*, the Jews, as Gal.2.9.) Rom.15.8. and (as ſome alſo would expound it, but that queſtionable) *a ſervant to Iſrael*, Hoſ.11.1. And this I ſhould encline to, did not the Hebrew pauſe ſtay me, that makes a ſtop, between *ſervant*, and *Iſrael*. Thoſe therefore I concur with, who read the words in two diſtinct clauſes, thus; *Thou art my ſervant* (as having relation to his calling, mentioned, ver.1. and pointing unto the office, whereunto he was called; of which branch, ſee Chap.42.1.) *Iſrael* it is, *in whom I will be glorified*, (or, *will glorifie my ſelf*, as Chap.44.23.) *by thee*. For it is *the true Iſrael*, *the Iſrael of God*, Rom.9.6. Gal.6.16. the body of the faithful, in the ſalvation of whom, by Chriſt, God will glorifie the riches of his grace, Rom.9.23,33. & 11.26,26. Eph.1.6,12,14. See Chap.46.13. Nor doth that late learned Annotators obſervation here, ſtay me from adhering to this verſion, who, with the Tigurine, would have, *whom in thee*, to be no more then, *in whom*, according to a good and uſeful rule given by him, that in Hebrew, when one ſpeaketh to another, the pronoun affixed, following the relative, and having reference thereunto, is not wont to be in the third perſon; but either in the firſt, if it relate to the perſon ſpeaking, as ver.23. or in the ſecond, if it relate to the perſon ſpoken to, as here: for although it be granted ſo to be there, where the affix hath reference to the relative, by an elegant redundancy, in that language very frequent; yet is there no neceſſity, of admitting either that reference, or that redundancy, in this place.

V. 4. *Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain*] Heb. *And I ſaid*, which if it be rendred, *Then*, as Chap.40.18. it ſhould then be as an inference upon the former; as if he had ſaid, *Then I make account that all my labour is loſt, if it be Iſrael, by whom I ſhall bring glory to thee*. I ſuppoſe, therefore, it ſhould rather be rendred, *But I ſaid*: for it ſeems to be in nature of a reply, or counter-plea, in ſome ſort returned to Gods former ſpeech of encouragement, ver.4. complaining of the paucity, and ſmall number of thoſe, that his miniſtry had hitherto any gracious work upon, among his people. That which ſome conceive to be ſpoken of,and by Eſay; *others of*,by Chriſt; and a third ſort, to concern both; but the one in a lower degree, as a leſs perfect portraiture, and delineation of the other. See the like complaint,in the perſon of Gods Miniſters, his Prophets and Apoſtles, Chap.53.1. and of Chriſt, Joh.1.11. & 7.5. & 12. 37-41.

in vain] As Lev.26.16. Job 29.16. Chap. 65.23. the word properly ſignifieth *emptineſs*; whence, *an empty veſſell*, Jer. 51.34.

I have ſpent my ſtrength,] Or, *conſumed it*; as Chap. 10.18.

for nought] Of this word,ſee on Chap.40.17.

and in vain] Heb. for *vanity*, Eccl.1.2. not that his pains, with Gods people, were wholly in vain, either in regard of God,that ſent him, unto whom glory ſhould accrew, as well by his juſtice manifeſted in the deſtruction of the obſtinate; as by his mercy magnified in the ſalvation of ſincere Converts,2 Cor.2.15,16. Or,in regard of the perſons,unto whom he was ſent,as if not any at all of them were converted; for a remnant of them ſtill were reſerved,Chap.6.9,10,13.& 8.16. or,in regard of himſelf, as if loſs or prejudice ſhould thereby accrew unto him. For his work was not the leſs,either regarded with God,or to be rewarded by God, as the words following import; but in regard of the ſlender effect, that his labours had hitherto found, for the benefit and behoof of thoſe, about whom he had laboured; and the welfare of their ſouls, which he principally therein aimed at, and did more earneſtly affect. See Mat.23.35. Mar.3.5. Luk.13.34. & 19.41,42. Phil.4.1. 1 Theſ.2.19,20.& 3.8.Heb.13.17.

yet *ſurely my judgment* is *with the Lord, and my work with my God*] The adverſative particle, *yet*,though it may ſeem wanting in the original,yet is not amiſs ſupplyed, as it is alſo elſewhere. Job 14.19. Chap.44.11. becauſe in the words enſuing,as by way of recollection; for the better ſupport, and reencouraging of himſelf, to perſiſt in his employment, he oppoſeth unto the want of the chiefly deſired ſucceſs of his labours with men, the gracious acceptance of them with God, (ſee 1 Cor.15.58.) though the particle, *yet*, may as well be ſubſtituted in the room of the word, *ſurely*, which may here be omitted. Since,that albeit,ſometime it ſignifie *ſurely*, as being a note of aſſeveration, Gen.28.16. 1 Sam.15.32. yet it is oft rendred,*yet*, or,*but*,as in a notion of oppoſition, as Job 32. 8,Pſal.82.7. yea, it may well include both, as the Latine *veruntamen* ſeems to do; by which ſome render it both here,and Chap.53.4.

my judgment] That is, as ſome, *mine office*: ſo is the word taken, 1 Sam.10.25. 1 Chr.6.32. and ſo it ſhould have a reſpect to his vocation, to Gods calling him to his office, verſ.1, as other rather,*my manner*,to wit, of carriage in my place (as the word is uſed,1 Sam.2. 13.& 8.11.) is well known to God, and approved of by him. So Paul of himſelf, 1 Cor. 4.3-5. 2 Cor.1.12. & 2.17. or, it may well be rendred,*my cauſe*, as Job 23.4.& 31.6. God will juſtifie me,and make it to appear, that it hath not been through any default of mine,that my labours have had no better ſucceſs. See Chap. 50.8.

my work] Or,*my reward*; as Chap.40.10, my wages for my work, which God will render unto me, not according to the iſſue, or ſucceſs of my labours; but according to my pains therein taken, and the faithful diſcharge of my duty therein, 1 Cor.3.8. See Joh.17.4,5. 2 Tim.4.7,8.

V.5. *And now ſaith the Lord that formed me from the womb to be his ſervant, to bring Jacob again to him*;] A further matter of encouragement is here adjoyned, by a ſpeech of God himſelf,either to the Prophet, as the Jews, and ſome of ours, therein following them; or, as moſt of ours, unto Chriſt, related, partly,in this verſe,in a promiſe not of ſufficiency of ſupport,and protection of him, only, in the work of his miniſtery; but of making him glorious in it, and by it; though it ſhould not prove ſo ſucceſsful among his own people,as he deſired; and, partly, in the verſes following, wherein he ſheweth, how his miniſtery ſhould become ſo glorious, by the efficacy of it, among, and upon the Gentiles, far and neer, throughout the whole world before-mentioned, ver.1.

that formed me from the womb] This ſome expound of Chriſts humane nature, framed in the womb of the virgin, Luk.1.35.Gal.4.4. Others,the Jews eſpecially; of the moulding of the Prophets body, to ſuch an exact temperature and conſtitution, as might be fit to receive a prophetical ſpirit, as the like of Jeremy,Jer.1.5. but this may well go among their Cabaliſtical fancies. Others (whom I agree unto) underſtand it of a deſtination unto, and if you will alſo, a preparation of the perſon ſpoken of,for the work, that he had a purpoſe to employ him about. For the word of *forming*, or *framing*, is ſometime found ſo uſed. See Chap.26.3. & 37.26. and 46. 11. See alſo, Chap. 43. 21. and 44. 21. verſ. 1, 2.

to be his ſervant] See ver.3.

to bring Jacob again to him,] To convert and reduce them back to God,that were ſtrayed away from him, by the miniſtery of the Word, the office principally of Chriſt, the Archſhepherd, Ezek.34.11-16,23,24. Mat.18.11-13. Heb.13.20. 1 Pet.2.25. & 5.18. & 5.4. and of others alſo under him, in their ſeveral places,Ezek.34.4-6.

Jacob] The ſame with *Iſrael*; as Chap.44.1. ver. 6. the Jewiſh people,unto whom he was in the firſt place ſent, Mat. 15.24.Act.3.26. See on ver.3.

Though Iſrael be not gathered] There is a two-fold reading in this place, as the like in divers other places, even in this Prophecy,Chap.9.3. & 63.9. the one in the margent, the other in the text. The Jewiſh Maſters, for the moſt part, are wont to follow the margent; and ſo do the moſt of them here,though ſome admit both. Thoſe that keep to the text, reade the words in the negatiue; but ſo, that for the ſenſe they concur,in effect, with thoſe, who admitting that in the margent as the genuine reading,take them in the affirmative, and reade them,*Iſrael ſhall be gathered to him*: for either they conceive them, as uttered by way of interrogation, *and ſhall not Iſrael be gathered?* as if it were ſaid, Shall God ſend his Prophet,or Meſſenger,to reduce a people; and ſhall they not firſt,or laſt be reduced? or they take the word of *gathering* in another ſenſe, for *taking away*,or *deſtroying*; as it is oft uſed, Chap.4.1.& 16.10.& 57.1.& 60.20.Jer.8.13. Zeph.1.2. as if it were ſaid,*and Iſrael ſhall not be taken away*,or *deſtroyed*. Our former tranſlations have ſtuck to the text: our laſt verſion exhibiteth both; the one in the margent, the other in the body of the text,as they were found in the Hebrew: neither reading,as they render them; but carryeth with it very good probability, and fit conſonance with the reſt of the context; though the one onely can be genuine.For to paſs by all other interpretations,according to the textual reading, the words may well be thus rendred,*Though*,or,*Albeit*, (as Chap.10.5.) *Iſrael be not gathered* (that is, reclaimed and brought home unto God; a metaphor from ſtraying or ſtragling ſheep, as Pſal.27.10. Chap.11.12.) or,*will not be gathered*; (as ſome of our former verſions,agreeable to Mat.23.37.) *yet* (Heb. *and*; as Chap. 42. 25.) *ſhall I be glorious as in the eyes of the Lord*, (God will have me in high eſteem for the faithful diſcharge of my duty,and confer glory upon me, Joh.5.20,23. & 10.15, 17. & 12.28. & 17.1,5. Phil. 2. 9.) *and my God ſhall be my ſtrength*: he will enable me to go thorow with, whatſoever ſhall be required of me, in the place whereunto he hath aſſigned me,and protect me againſt the might and malice, both of men and divels, of all oppoſites whomſoever. See of Chriſt, Joh.10.15,18. & 16.32. of other his faithful miniſters and meſſengers,Jer.1.18,19.and 15.20,21.& 20.11. According to the marginal reading they run very aptly and ſmoothly thus, (to give you the whole entire paſſage together) *And now ſaith the Lord, that formed me in the womb, to be his ſervant, for the reducing of Jacob to him, that Iſrael may be gathered to him, and I may be glorified in the eyes of the Lord, even my God that hath been my ſtrength.* Who hath hitherto ſupported me; for the verb ſubſtantive (as they term it) is in the time paſt; *and*, for *even*, as Chap. 40. 30. and the relative ſupplyed, as Chap.44.2. a place parallel to this; either reading ſo well ſuiteth with the ſequel of the context, that I can hardly reſolve,whether of the twain to adhere to, onely the ſpeech running along throughout, in the perſon of the reporter,not as ſpoken to him by another,but ſpeaking of himſelf, ſeems to ſpeak for the latter. I ſhall only add what I ſince find in a learned Annotator oft mentioned, who in this manner carryeth on the file of the context; but following the other, reading with the negative, rendreth that paſſage, *To reduce to him Iſrael,who is not gathered*; that is,who is diſperſed, and his ſhepherds look not after him. And this verſion ſeems alſo very probable,as rendring a reaſon, why there was great need of ſending one to gather them. See Ezek. 34.4-6,11, 12. Mat. 9.36. the defect of the relative, as verſ. 25. is frequent.

V.6. *And he ſaid*;] Following the latter reading, it would be rendred,*Even he* (of whom before, ver.5.) *now ſaith*, or,(as ſome render it) *He, I ſay,* (*the Lord my God*, ver.5.) *ſaith*. The Hebrew particle is oft ſo uſed, in returning after ſome other matter interpoſed, to the relation of what had been begun before, 2 Sam. 23.1. But according to the former, *He alſo*,or,*He further ſaid*,as Chap.8. 5. & 39.6. becauſe it ſhould then uſher in a ſecond ſpeech.

It is a light thing,that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael:] As if he had ſaid, It is but a ſmall matter, or,too ſmall a matter for thee to reduce and reſtore this handful of people, though thou ſhouldeſt have as ample ſucceſs with them, as thou deſireſt, in compariſon of what further work I intend to effect by thee; and for which, I have accordingly fitted and furniſhed thee,Col.1.19,20. Thus, according to the reading held forth in the text. Howbeit, the Jewiſh Commenters, and not a few of our own Interpreters alſo read them, as ſpoken by way of demand; *Is it a light matter for thee to be my ſervant* to this purpoſe? So the Jewiſh Doctors expounding it of Eſay; of whom God ſhould demand, whether it were a ſlight matter to be put upon ſuch an employment. And thoſe of ours, that go this way; Art thou *lighter*, or *viler* (of leſs account, to wit, in the eyes of thy people, as ver.7.) *then that thou ſhouldeſt be my ſervant*, an inſtrument uſed by me, for the raiſing and recovery of my people? But the former interpretation ſeemes the more familiar, and not to need any ſuch ſupply.

a light thing that thou ſhouldeſt be] Or, *too light for thee to be.* Or, *a lighter thing then for thee to be.* Heb. *light from being*. See 1 Sam.18.23. 1 King.16.31. 2 King.13.18. Ezek.8.17. and of the uſe of the particle thus in way of compariſon, Job 11. 6. Chap.41.24.

my ſervant] As ver.6.

to raiſe up the Tribes of Jacob] The Jewiſh people fallen from me; my Church among them decayed by their deſertion of me; and their State ruined by their ſin, Amos 9.11. Act.15, 16. This the Jewiſh Writers, and divers of ours, alſo, apply, ſome to Eſay, as the foreteller of it; and ſome to Cyrus, as the effecter of the reſtitution of Gods people, here pointed to, in the diſſolution of the Babylonian Captivity. But whatſoever dusky draught of it, might be deſcried in either, the full accompliſhment of it, is moſt cleerly in Chriſt. See Chap. 44. 26.

to reſtore] Heb. *to reduce*, or, *bring back*, or, *cauſe to return*, as ver.5. Neh.9.26. for I find not where it is uſed of reſtitution, or reparation of decays in building.

the preſerved of Iſrael] Or, as ſome, *the reſerved*: the Elect of God among that people, whom God had from time to time protected and preſerved in times of common calamity, as a remnant reſerved for himſelf, Chap.1.9. & 6.13. & 8.14. & 10. 20-22. Ezek.11.16,17. Mat.24.22,24. Rom.9.27,29. & 11. 1,2,4,5,7. Jud.1. Howbeit, our margent here affordeth us another reading, to wit, *deſolations*; that which the Rabbines alſo here hold forth, calling in, for the juſtification of it, divers places, where they ſuppoſe the word ſo to ſignifie, as Chap.1.8. & 65.4. Prov.7.10. But theſe places, ſome of them, ſeem queſtionable; and though the reſtoring of Waſtes be oft mentioned, and promiſed in this Prophecy, ver.19. Chap.44.26. & 51.3. & 52.9. & 58.12. & 61.4. Yet neither is this word found in any of them; nor the verb here joyned with it, uſed of them. Beſides, that the gender of the word carryeth it rather unto perſons, then unto places.

I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.] This likewiſe not the Jews alone, but of ours alſo, apply, ſome to Eſay; from whoſe Prophecies, much light ſhone forth, not to the Jews alone, but to other people, when they ſaw them fulfilled, and were many of them, as they preſume, thereby converted: ſome to Cyrus, by whoſe diſſolution of the Babylonian Empire, much light of joy, accrewed not to the Jewes alone (as by Hamans downfal, Eſt.8.16,17.) Pſal.126.1,2. Chap.9.2,3. & 12.3,6. & 35.10. but to all thoſe people, that lived formerly, either in ſlavery, or in ſlaviſh fear, under it, Chap.7.16. But theſe things ſeem too much ſtrained. Evident it is, that Chriſt was ſent by God, to illighten, by the ſaving light of the Goſpel, not thoſe of his own nation alone, Chap.9.2. Mat. 4.15,16. Luk.1.78,79. Joh.1.4,5. & 8.12. & 9.5. & 12.35,36, 46. but people of all parts throughout the whole world, Chap. 42.6. & 51.4. Luk.2.32. Act.13.47. & 22.21. & 26.17,18. Rom. 10.18. 2 Cor.4.4, 6. and to effect ſalvation, as well for the one, as the other, Pſal.98.3. Chap.45.22. Mar.16.15,16. Luk. 24.47. Joh.10.16. & 11.51,52. & 12.32. Rom.3.9,23-25,29, 30. & 10.12, 13. Gal.3.28. Epheſ.2.13—16. 1 John 2.2.

V. 7. *Thus ſaith the Lord, the Redeemer of Iſrael*, and *his holy one*] Another ſpeech of God, unto his anointed one, followeth; to give him further encouragement, againſt that ſorry conceit, and mean eſtimation, that the world ſhould have of him, with a more ample aſſurance of good ſucceſs in his miniſtery, and an iſſue, beyond expectation, of the work to be undertaken by him, for the deliverance of his people.

the Redeemer of Iſrael, and *his holy one*] See Chap. 48.17.

to him, whom man deſpiſeth; to him, whom the nation abhorreth; to a Servant of Rulers;] A lively deſcription of the condition of our bleſſed Saviour, in the time of his humiliation, in the days of his fleſh. See the like, Chap.52.14. & 53. 2,3. Howſoever the Hebrew Commenters would turn it all another way, applying it all, ſome of them, to the Prophet Eſay, and ſome to the body of their people.

to him, whom man deſpiſeth] Heb. *to the contempt of ſoul*; as ſome, that make the word a noun: or, as others, ſuppoſing it to be a verb, to him, who is ready, *for a ſoul to contemn*: or, as a third ſort, who take it for a participial of a paſſive ſenſe, *to the deſpiſed of a ſoul*. Herein they all agree, that by the word *ſoul*, is underſtood *man*, or *perſon*; as it is frequently uſed in either Teſtament, Exod.1.5. Act.7.14. 1 Pet.3.20. and in a kind of generality here, *ſoul*, or *a ſoul*, for *every one*, *every ſoul*, as Lev. 4.2. & 5.1. though the note of univerſality be not expreſſed. So the meaning is, one that is generally expoſed to contempt, as our bleſſed Saviour was here on earth, in the eyes and minds of the moſt, Pſal.22.6,7. Chap.52.14. & 53.3. Mat.13. 55-57. Mar.6.3. Joh.7.48,49. Our margent rendreth it, *To him that is deſpiſed in ſoul*; that is, as ſome, to a contemptible creature, one *whoſe ſoul is filled*, or cloyed *with ſcorn and contempt*, Pſal.123.3,4. expounding it of the Jewiſh people, under the Babylonian bondage, Pſal.137.1-3. And thus it was indeed alſo both with Chriſt himſelf, when he was here on earth, Mat.27.38-44. Mar.15.28. and with his members and miniſters after him, 1 Cor.4.9-13. Again, ſome other render it, *to him that ſetteth light by his own ſoul*; as all true Chriſtians are both admoniſhed to do, Mat.16.24,25. Luk.14.26. and are, ſaid ſome of them, to have done, Rev.12.11. See Act.20. 24. applying it to our Prophet, who expoſed himſelf to hazard, by his freedom of ſpeech, in oppoſing of Shebna, and other the great ones of the times. That which is true, alſo, of Chriſt, who expoſed, and gave up his life, or ſoul, unto death, as an expiatory ſacrifice for the ſins and ſafety of Gods people, Chap.53.10,12. Joh.10.15,18. But the ſenſe firſt given ſeems genuine, which way ſoever the Grammar reſolution, there given, go. Howbeit, a late learned Annotator propoundeth here two other Interpretations. The word, ſaith he, is a verb infinite, which with the particle here prefixed, oft anſwereth the Latine gerund in *dum*, as Chap. 44. 14. and upon this ground he rendreth the text, either thus; thy *ſoul must be deſpiſed*, or, *ſet light by, for him*, or, *thoſe* (collectively taking it) whom *people abhor*, (a defect of the relative, as Chap.65.1.) and is, or are, *in ſervitude to Rulers*. Or, thus, thou *muſt contemn*, or, *ſet light by, the will*, or, *deſire*, (ſo is the word *ſoul* uſed, Pſal.27.12.) *of him that abhorreth the Nation*, and is *a Servant to Rulers*; that is, of Pilate, who abhorred the Jewiſh people, and was a ſervant to the Ceſars. I propound them onely, and leave them, as himſelf doth, to be weighed by others.

to him whom *the nation abhorreth*] Heb. no more then, *to an abhorring nation*; which ſome render, *to an abominable nation*; that is, a people, ſay they, who in regard of their preſent, baſe, and calamitous condition, are generally abominated, Lam.1.17. But others, and ſo the Jewiſh Commenters, alſo, *to one abhorring a nation*; that is, who abhorreth the Nation, either of the Jews for their wickedneſs; or other, for their impieties and wrongs to Gods people: or, as they alſo, to one, whom the *nation* is *abhorring*; that is, whom this Nation, the Jewiſh people, (the rather ſo termed, as ſome obſerve on the place, becauſe by their wicked practices, they had made themſelves no other then as other nations, and ſuch alſo in Gods ſight, Ezek.5.6. Hoſ.1.9. See Chap.1.4.) do for the moſt of them even abhor. See Chap.53.3. Matth. 11.19. & 26.65. Joh.5.12,18. & 7.12,20. & 8.28,52. & 10.20. Act.3.14. The defect of the relative is not unuſual. See on ver. 5. nor the placing of the nominative after the verb, or, participle commonly uſed for the verb. So Gen.25.21. Of which place, ſee on Chap.21.8.

to a Servant of Rulers] This ſome underſtand of Eſay, being a ſubject, and ſo a ſervant to the Kings of Judah, under whom he prophecied, Chap.1.1. Others, of the Jewiſh people, in ſervitude under forrein Governours, during the time of their captivity, Chap.26.13. But the moſt, and beſt, of Chriſt, uſed in a *baſe ſort*, and in a ſervile manner, by the Rulers in thoſe times, when he was here upon earth, and put, by them, to ſuch a death, as ſlaves among the Romans were wont to undergo, Mat.26.27. & 27.20,22,26-38. Luk.22.63-65. & 23.11,23. Joh.19.1,2,5.

Kings ſhall ſee, and ariſe, Princes alſo ſhall worſhip, becauſe of the Lord, who is faithful, and *the holy one of Iſrael, and he ſhall chooſe thee*] Thou that waſt ſometime contemned, and ſcorned, both by Princes, and people, ſhalt, through the faithfull procurement of God, who made choice of thee for this office, be advanced to that height of honour, that thou ſhalt be worſhipped, and adored by the greateſt Potentates in the world, Eph.1.19-21. Phil.2.7-11. Heb.2.9. A pregnant Prophecy of the Kings and Princes of the earth, ſubmitting their crowns and ſcepters, to the Kingdom, and Soveraignty of Chriſt, Pſal.2.8-12. & 72.10,11. & 110.2,5. Chap.52.13,15. Rev.11. 15. Though ſome expound it of this Prophet alſo, at the reading of whoſe Prophecies, Cyrus ſhould ſtand amazed; and other Princes admire, when they ſhould ſee them fulfilled. Others, of the Church reſtored by Chriſt; of which, ſomewhat the like, ſee hereafter, ver.23. Chap. 60. 3,10,11, 12. for ſhe partaketh alſo in ſome degree with Chriſt, as his Spouſe, in his honour, Mat.19.18. Luk.22.29,30. Rev.3.21. & 12.1. & 19.7,8. but this place is principally concerning Chriſt himſelf.

See] Or, *See thee*; the pronoun wanting: as ver.18. They ſee him, with the eye of faith, as Abraham foreſaw him, Joh. 8.56. and behold the glory and dignity of Chriſt, now exalted, in the marvellous works, wrought by him, upon, and among his people, Chap.52.15.

and ariſe] Or, *ariſe* to thee; as before: in token of reverence, as Levit.19.32. Judg.3.20. 1 King.2.19. Job 29.8.

ſhall worſhip]. Or, *ſhall* ariſe, *and bow down*: as ver.23. (ſee Gen.23.7. 1 Sam. 25.41.) or, *do obeyſance* to thee; in token of ſubmiſſion, Chap.45.23. Phil.2.10. chap.60,14.Rev. 3.7. a repetition of the former verb, from the former branch: as chap.41.25. & 43.2. and ſupply of the pronoun attending the latter; as chap.58.9.

becauſe of the Lord, who is faithful] Conſidering Gods faithfulneſſe, which ſhall then appear in the performance of all his promiſes, made both unto thee, and unto his people, by thee, Rom.15.8,9. 2 Cor.1.20.

and *the holy One*] Or, *for the holy One*; the prepoſition repeated from the former branch; as the verb before: *the holy one*, that ſpeaks this. See before.

and he ſhall chooſe thee] Or, *ſhall make thee a choice one*: as Chap.48.10. Zach.1.17. or, *who hath choſen thee*: the copulative, for the relative; as Chap.44.14. Jer.14.18. or, *becauſe he ſhall have choſen thee*: the copulative, in a cauſative notion, as Chap.64.5. becauſe he ſhall make it then to appear, that it was he that had formerly made choice of thee, and deſigned thee unto this office, to be the Saviour of his people, as well Jew, as Gentile. See ch.43.10.

V. 8. *Thus ſaith the Lord*] God the Father ſpeaking again unto Chriſt, as Pſal.2.7. & 110.1. For they ſtrain the text unreaſonably, that either reſtrain, or apply, all this, alſo, to Eſay.

In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee] Or, becauſe it runneth as the former did, ver.6,7. *I will hear thee*; *I will help thee*: when the time appointed ſhall come, wherein I have determined to manifeſt my free favour, and gracious good will unto them, by working by thee ſalvation and deliverance for them, I will then accept thy ſuits, and interceſſion for them, and will be aſſiſtant unto thee, in that work. See 2 Cor.6.2.

an acceptable time] Heb. *a time of good-will*, or acceptance, as Pſal.69.13. See Chap.61.2.

heard] Or, *will hear*. Heb. *anſwer*. God is then ſaid, as to *hear*, ſo to *anſwer*, when he granteth requeſts, and makes it appear, that he ſo doth, Chap.65.24. Pſal.118.5. See his ſolemn ſuit for his, Joh.17.

helped] Or, *will help*: as Chriſt is with his at hand, alwayes, to hear, and help them, Mat.28.20. ſo was God the Father, ever at hand with Chriſt, to hear, and help him. See Joh.11.41,42. & 16.32. Act.10.38. 2 Cor.5.19. See the like promiſes made to Gods people, chap.41.10,13,14.

and I will preſerve thee] Both in thy perſon, and in the execution of thine office. See Chap.42.1,6. ver.2.

and give thee for a covenant to the people] Not only make thee the Mediatour of the new Covenant between me and my people, Heb.7.22. & 8.6. but make good by thee, all my promiſes made to my people, concerning their deliverance, either corporal, out of the Babylonian bondage; or ſpiritual, from the ſervice of ſin, and Satan, 2 Cor.1.20. the one, being as a type and ſymbol; ſo a pledge, or pawn, alſo, in ſome ſort, of the other: and the latter therefore, being uſually ſhadowed out by the former, as well in this place, as elſewhere. See Chap.61.1,2.

to eſtabliſh the earth] Or, *to raiſe up* (as ver.6.) *the land*: as Chap.57.13. to wit, of Judah; to reſtore, and ſettle the State of it again, after their return from the captivity: a type of the reſtitution, and eſtabliſhment of the Church by Chriſt, chap.2.2.

to cauſe to inherit the deſolate heritages:] That my people returning again to their poſſeſſions, out of which they had forformerly been ejected, may repair, and re-edifie thoſe places that had lien waſte a long time, during the time of their abſence from them; and being repoſſeſſed of them, enjoy them, as in former dayes they had done, ver.6. ch.51.3. & 58.12.& 61.4. Ezek.36.3,4,34,35.a type of the reſtitution of the faithful, to their eſtate, and condition, forfeited through the fraud of Satan, and the default and defection, both of their parents, and themſelves, Rom.3.23. & 5.12.

V. 9. *That thou mayſt ſay to the priſoners, Go forth*; *to them that ſit in darkneſſe, Shew your ſelves*] That thou mayſt not only ſay it; but do it. For Gods Word is his Will; and his Will, is his Work, Pſal.11.3.& 135.6. Chap.44.26. that thou mayſt not only proclaim, or preach, liberty to them; but procure it for them; liberty corporal, from Babels bonds, Ezr.1. 1-4. Chap.43.14. & 44.28. & 45.13. & 51.14. Pſal.107.10—14. liberty ſpiritual, from Satans bonds, Luk. 13.16. Joh.8. 31,32,34. Act.26.18. Col.1.13. 2 Tim.2.26. Heb. 2. 14, 15. 1 Joh.3.8. See ch.42.7. & 61.1.

in darkneſſe] In dark dungeons, Pſa. 88. 6. & 107.10,14. Chap.42.7,22. a type of ſpiritual darkneſs, ch.9.2. Mat.4.16. Luk.1.79. & 22,53.

Shew your ſelves] Heb. *Be revealed*: as 1 Sam.14.8,11. come forth into the light.

They ſhall feed in the wayes; *and their paſtures* ſhall be *in all high places*] To the promiſe of delivery from their captivity, is adjoyned a further promiſe of a competent ſupply, and proviſion of all neceſſaries for them by the way, in their travelling home to their own country; ſet forth in an alluſion to the manner of ſheep, (and Gods people are ſtyled his ſheep, Pſal. 100.3. ch.40.11. Ezek.34.31.) or other cattle, that being removed (as in Spain, and ſome other parts) at time of yeer, from one ſide of the country, to the other, are permitted by the way, to graſe on the roads, and drift-walls, that they paſſe by; together with an intimation of ſufficiency of food, that ſhould, by Gods procurement and providence, be found for them, even in the places moſt waſte and barren, by which they were to paſſe. See Chap. 35.1. & 41.18,19. and 43. 19,20.

high places] That are uſually dry and barren, Chap.41.18. Jer.12.12. albeit, a learned late Writer would have it ſignifie, not *high*, but *low* places, *valleys*, or *plains*. See Chap. 13.1. & 41.18.

V. 10. *They ſhall not hunger, nor thirſt*] Having proviſion ſufficient, of either ſort, made for them; as thoſe that travel thorow deſerts, are compelled oft to do, Pſal. 107. 4,5. See Pſal.105.40,41. Chap.41.17. & 48.21. Rev.7.16.

neither ſhall the heat, nor Sun, ſmite them] They ſhall not be troubled with ſuch inconveniencies, and annoyances, as travellers, in torrid regions, waſte places eſpecially, where no ſhade, or ſhelter is, are wont to be expoſed unto, and moleſted with, Pſal.105.37,39. ch.32.2. & 41.19.

heat, nor Sun] Heb. *burning*, or, *ſcorching* heat, *and ſun*, for, *burning*, or *ſcorching* heat *of the ſun*. See chap.5.6. or, *ſcorching* heat, (ariſing from the nature of the ſoyl; as ch.35. 7. or other like occaſions,) *or ſun*; that is, ſun-ſhine: becauſe they are alſo, ſo diſtinctly ſet down, Rev.7.16. though the Sun put firſt there: the copulative for the disjunctive; as Chap.44.10,14.

ſmite] As Pſal.121.6.

for he that hath mercy on them, ſhall lead them; *even by the ſprings of water ſhall he guide them*] The reaſon of this affluence of neceſſaries for them, in their way homeward; becauſe the ſame God, who out of his meer mercy, had wrought their deliverance from Babylon, Chap. 14.1. will go along with them, and conduct them, as he did their fathers formerly, thorow the wilderneſs, after he had brought them out of Egypt, Exod.13.21,22. and will ſee that nothing be wanting unto them by the way: and becauſe water is one of the moſt neceſſary ſupports of mans life, and means of his refreſhment, the want whereof, therefore, unto travellers eſpecially in hot regions, and through waſte places, might moſt of all diſtreſs; mention is particularly made of proviſion for it, God promiſing to lead them along by ſuch paſſages, where plenty of Springs ſhould be found. See Chap.41.18,19.& 43. 19,20. Pſal.23.1-3. Jer.31.9.

Springs] As Chap. 35.7.

V. 11. *And I will make all my mountains a way*, *and my high-ways ſhall be exalted.*] Another means of facilitating their journey for them, by making their way ſafe, and eaven before them, and by removal of ſuch impediments as might hinder them in their paſſage. See Chap.40.4. & 51.10.

I will] A change of the perſon; as oft elſe-where. So Chap.41.19,20. & 42.13,14.

my mountains] Thoſe by which my people are to paſs, Ch. 40.4. Or, therefore, *mine*; becauſe I am the Maker of them, and can, therefore, diſpoſe of them as I pleaſe, Pſal.95.4. See Zach.4.6,7. I will cauſe them to paſs with as much eaſe, as if all the mountains were taken away, that ſtand in their way.

my high-way ſhall be exalted] Or, *my cauſey* (that is, ſuch ways as ſhall be caſt up for the more convenient paſſage of my people) *ſhall be heightened*. See Chap.35.8. & 62.10. Of the word, ſee Chap.19.23. Howbeit, ſome expound the words, *I will make my mountains a* plain *way*, by depreſſing them, *and my high-ways*, or roads, in the valley, *ſhall be raiſed*, to make them eaven with the other, and ſo lay all levell, as Chap. 40. 4.

V. 12. *Behold theſe ſhall come from far:*] To aſſure them of return to their own country again, he telleth them, that no remoteneſs of place from their own land; nor diſtance of regions one from another, into which they had been diſperſed, ſhould impeach their paſſage, or hinder their concurrence and meeting together, in their own land again, Deut.30.3,4. See Chap.11.11,12.

from far] From places moſt remote, Chap.43.6. & 60.4. Jer.30.10. Howbeit, in regard that ſome ſpecial regions are in particular after related, lying towards the four quarters of the world, and the Weſtern coaſt, next but one to this, moſt Interpreters here, by the *far* country, underſtand the Eaſt, or Sun-riſing, the Perſian land, Chap.41.2,25. as moſt diſtant from the land of Judah, that lay ſo far Weſt, on the brink of the Weſtern Sea.

and lo theſe from the North] From Media, ſay ſome, Chap. 41.25. From Babylon, rather, others, Chap.14.31. Jer.1.14, 15. for it is not probable, that the principal place of their captivity ſhould be omitted. See Zach. 2.6,7.

and from the Weſt] Heb. *from the Sea*, as Joſh.16.6,8. ſo called, becauſe the Midland-ſea lay Weſt of them; that is, as ſome, from the Philiſtines land, into which they had ſometime fled, See Chap.9.12. as others, from the tranſmarine parts, and Weſtern Ilands, Cyprus, Candy, Macedonia.

and theſe from the land of Sini] Or, *of the Sinites*; whereby ſome underſtand ſuch as lived in the deſart of *Sin*, or about Mount *Sinai*, Exod.16.1. & 19.1. But there ſeems to have been little dwelling in thoſe deſarts. Others, the *Sinites*, reckoned among the poſterity of Canaan, Gen.10.17. But theſe were, in likelyhood, Families, inhabiting among the reſt of that Stock in the land, where the Iſraelites themſelves were afterward ſeated. Others, would carry them, as far as *China*, by Ptolomy; called *Sina*: But that country was not in thoſe times, yet, in likelyhood, known to theſe parts. The moſt probable opinion, therefore, is, that by the *Sinites* is here meant, the Inhabitants of *Sin*, a chief city of Egypt, called, therefore, *Sin, the ſtrength of Egypt*, Ezek.30.15,16, having its name *Sin*, from a Syriack word, that ſignifies, *mire*, or *dirt*; as by the Greeks alſo, it is therefore termed *Peluſium*, from a Greek word of the ſame notion, in regard of its ſituation, being envirorſed with marſhes and quaggy grounds; as Strabo, l.17. put here for Egypt, becauſe one of its head cities; which land, lying to the South of Judah, Chap. 30.6. cometh in to make up the fourth quarter. The return of the Jewiſh people, out of all theſe parts, into which they had been ſcattered, Ezek.5. 10. being a type of thoſe, that out of all parts of the world, ſhould be converted, and come in unto Chriſt, Pſal.107.3. ver. 18. Chap.43.5,6. & 66.19,20.

V. 13 *Sing, O heaven; and be joyfull, O earth; and break forth into crying, O mountains:*] A calling upon all the creatures, both above, and below, to rejoyce, upon the deliverance of Gods people, Chap.44.23. & 55.12. as the whole frame of the creature is ſaid to droop and mourn, untill their deliverance be fully compleated, Rom.8.19-22.

for the Lord hath comforted his people, and will have mercy upon his afflicted.] Or, *and had mercy*, Chap.14.1. ver.10. Chap. 51.3. & 52.9.

V. 14. *But Zion ſaid, The Lord hath forſaken me; and my Lord hath forgotten me.*] Or, Jehovah hath *forſaken me*; and *Adonai*, or, *my Lord, hath forgotten me*; as two diſtinct expreſſions of the ſame perſon, which at ſeveral times they had frequently in their mouths; the one, ſometime; and ſometime the other. The laments of Gods people bemoaning themſelves, in the time of their long and tedious captivity; and complaining of God, through humane frailty, as if he had utterly caſt off all care for, and thought of them. See the like, ch.40.27. Pſal.13.1. & 31.22. & 88.14.

Zion] Gods people, ver.13. who had wont to meet together at Zion, to ſerve God there, Pſal. 84. 7. So Chap. 1.27. and 40.9.

my Lord] That was in times paſt, ſo: my good Lord, my gracious Soveraign, ſo forward to protect me, ſo ready to relieve me; whom, alone, I had wont to repair unto, and rely upon, for ſuccour and ſhelter, for ſafety and delivery in all my diſtreſſes; he now failsme, and looks not after me; that which much aggravated their preſent affliction, and added much aloes thereunto, Pſal.44.7-9.

V. 15. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?*] Gods affectionate anſwer to his peoples lamentable, but erroneous, and groundleſs, complaint.

Can a woman forget?] Heb. *will a woman forget?* But theſe enunciatives are oft uſed in a potential notion. So Jer. 2.32. & 11.12.

her ſucking child] That hangeth on her breaſt. Such as mothers are wont to be moſt chary of, and to be moſt tenderly affected towards them. Or, *her young child, her youngling*: For the word ſeems to be ſomewhat larger, and to ſignifie any young infant, or child; like a tender *branch*, or *cluſter*, as the words of neer affinity to it import, Chap.13.16. & 24.12. diſtinguiſhed from *ſucklings*, Pſal.8.2. Jer.6.11. See the word it ſelf uſed, chap.65.20. Job 19.18. & 21.11. which latter places cannot well be underſtood of ſucking babes. See chap.40. 11. A learned Annotator obſerveth, that the ſame word in the Ethiopick verſion, is uſed for a colt, Mat.21.2.

that ſhe ſhould not have compaſſion] Heb. *from having compaſſion*; as chap.23.1. & 50.2. & 59.1.

on the ſon of her womb] Heb. *of her belly*; an affectionate form of ſpeech, Prov.31.2. and emphatical, Mic.6.7. uſed as well of the male, as of the female parent, Deut. 28.4,18. Pſal. 132. 11. not unlike that, *my ſon which came out of my bowels*, 2 Sam.16.11.

yea, they may forget; yet will not I forget thee.] Though ſome of them ſhould be ſo unnatural, Lam.4.3. Rom. 1.31. yet I cannot prove ſo towards thee, Pſal.103.13.

yea] Or, *though*; as Neh.6.1.

they] Heb. *theſe*; as ver.11,21.

may forget] Heb. *will forget*; to wit, her ſucking-babe, or her youngling, as the Oſtritch doth, Job 39.14-16. But the word is taken here potentially; as Chap. 39.15.

yet] Heb. *and*; as chap.42.25.

will not I forget thee.] Chap.44.21. Jer.31.20. or, *cannot I forget thee*; that it may anſwer the foregoing member.

V. 16. *Behold, I have graven thee upon the palms of my hands:*] Or, *I have drawn thee (portraid thee, as Ezek.4.1.) on my hands*, as Pſal.119.48. Lam.3.41. an alluſion, as ſome, to the manner of thoſe, that ſet ſome mark, or ty ſome ſtring upon their hand, or about ſome of their fingers, to mind them of ſome buſineſs, that they may not forget it. See Exod.13.16. Prov.6. 21. or; as others, to the manner of builders, that uſe to draw models, of thoſe ſtructures, that they intend to erect; which ſuits well with the wals mentioned in the next clauſe. Or, as others again, preſſing the word, *graven*, (though not indeed found there) to thoſe, that carry about with them engraven, on ſome tablet, or on the ſtone of ſome ring, which they wear on their finger, the mark, name, or picture of ſome perſon, whom they entirely affect. See Cant.8.6. Jer.22,24. whereunto ſome add as a probable conjecture; that the Jews, the citizens of Jeruſalem eſpecially, ſhould uſually have the figure of that city engraven on their rings; and that thereunto ſome alluſion ſhould be, Pſal. 137.5. of ſome of their coins, ſome ſuch thing is reported and exhibited: of their rings, I read nothing: a defect of the pronoun poſſeſſive; as Job 13.18.

the walls are *continually before me.*] Either mine eyes are continually upon thy wals now demoliſhed and ruined, Lam. 2.7,8. a ruful ſpectacle, to move me, out of pitty and compaſſion, to be mindful of the raiſing and re-edifying of them, Pſal.102.14. or, the model and frame of that goodly ſtructure, that I intend to raiſe Sion unto (for he ſpeaketh of Church, and People, as of a ſtately ſtructure, chap.55.11,12. Rev.21. 10-26.) is continually in my thoughts, as the workman hath his model, or pattern, conſtantly, either before his eye, or in his brain, that he is for to work by. See Exod.25.9. Pſal.39.16. Ezek.40.2. & 43.11.

V. 17. *Thy children ſhall make haſte*] They ſhall ſpeedily return, Chap.51.14. Jer. 50.8. or, as ſome read it, *Thy builders ſhall make haſte*: Thy walls ſhall be ſpeedily built up again, Chap.44.28. & 60.10.

and they that made thee waſte, ſhall go forth of thee] They that razed thy walls, and laid thee waſte, ſhall be expelled, and driven again out of thy land, whereof they had formerly diſpoſſeſſed thee, ver.19. Chap.14.2,6. & 16.4. & 54.14. & 60.18. Zach.1.21.

V. 18. *Lift up thine eyes round about, and behold; all theſe gather themſelves together*, and *come to thee:*] God ſpeaks to Sion, by the Prophet, following the former allegory: as to a mother, or mother-city; and as of a preſent viſible confluence of multitudes of people, from all parts on every ſide, flowing in to her; partly, of her own natives; and partly, of others joyned to them, and deſirous to be enfranchiſed with them; a type of thoſe numerous, or numberleſs rather, numbers of perſons, that ſhould be brought home to the Church of God, under Chriſt, by the miniſtery of the Goſpel; and have their names enrolled in Gods Regiſter, as fellow-citizens, with the Saints, Chap.2.2,3. & 14.1. & 60.11. Pſal.87.4-6. Hoſ.1.10. Act.2.41,47. & 4.4. & 19.18-20. & 21.20. Rom. 9.24,25. Eph. 2.12,13,19. Rev.3.12. See ch.60.4.

Lift up thine eyes] An ordinary form of ſpeech uſed in Scripture, to expreſs a ſerious and adviſed conſideration, or contemplation of ought that offereth it ſelf unto view, Gen. 13.10. & 22.4. & 31.10,12.

gather themſelves together] Heb. *are gathered together*: as chap.43.9. out of ſeveral parts and places, wherein formerly they abode.

and *come to thee*] Or, *they come to thee*; or, *to come to thee*: as Judg.9.48. *make haſte, do as I do*, for, *make haſte to do, as I do*: and ſo, Pſal,106.13. *they made haſte, they forgat*; and the like.

as I live, ſaith the Lord,] A ſolemn form of an oath; that God himſelf, upon ſpecial occaſions, oft uſeth: as ſure as I live, Ezek.33.11. Jer.22.24.

thou ſhalt ſurely clothe thee with them all, as with an ornament; and binde them to thee, *as a bride* doth.] They ſhall all joyn themſelves to thee; and being joyned to thee, ſhall not be a bare burdenſome multitude, hanging upon thee; or as ignominious troops of baſe ſorry people, that are no better then blots, and blemiſhes to a State; but they are ſuch, as ſhall be as jewels, and ornaments, matter of much honour to thee, being perſons endowed with ſuch ſpiritual graces, as ſhall make them, and thee, by them, through thoſe precious endowments, reſplendent in them, of high eſteem, in the eyes both of God, and man, 1 Cor.12.4-11. Tit.2.10. Jam.2.5. 1 Pet.1.7. & 3.4. 2 Pet.1.1,4. Rev.19.8,14.

thou ſhalt ſurely] So the particle ſeems uſed, Chap. 5.7. & 7.9,16. or, *that thou ſhalt*, &c. As ſure as *I live*, ſo ſure it is, *that thou ſhalt.* So 1 Sam.20.3.

clothe thee with them] Heb. *clothe them on*, or, *put them on*; as Exod.29.30. as one is ſaid to be *clad*, or *clothed* with that, which makes him conſpicuous in the eyes and eſteem of others, Pſal.93.1. & 104.2. & 132.9,16. Rom.13.12,14. Eph. 4.24. Col.3.10,12,14.

as with *an ornament*] The word is a very general term, comprehending all rich, and gorgeous raiment, or other ornaments, that people are wont to wear about them, Exod.33. 4–6.

bind them to thee] Or, *bind them on*: as Jewels are wont to be for more ſecurity, Prov.3.3. & 7.3. it ſeems uſed more ſpecially of head-attire, the *head-band*, or, *diadem*, Jer. 2.32. the pronoun is not in the text: but may be ſupplyed; as ver.7. Job 11.18.

as a bride doth] As a bride is wont, of all other, in moſt ſpecious and curious manner, to attire, and ſet out her ſelf, Chap.61.10. Jer.2.32. Rev.21.2. *as a bride* bindeth on her ornaments, or, her head-attire, which ſhe hath ſpecial care of: the verb is to be ſupplyed, from the member before-going, as Prov.25.23. & 26.9,14.

V. 19. *For thy waſte, and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow, by reaſon of the Inhabitants:*] Or, carrying on the text in a continued tenour, (which I take to be the right,) *That thy waſte, and deſolate places, and thy land deſtroyed, ſhall be too ſtrait for the Inhabitant:* for ſo it runs word for word; as certain, as I ſaid before, it is, that thy land, formerly exhauſted with deſtructions, and deportations, ſhall now be ſo repleniſhed with people, that there ſhall hardly be room for them, to dwell one by another. See Jer.31.27. Ezek.36.37,38. Zach.2.4. or, as a learned late Writer, *For in thy deſolate places, and in thy waſtes, and in thy land deſtroyed, thou ſhalt now ſurely be ſtreitned, by reaſon of Inhabitants*: a double *ci*, in a two-fold notion, as Gen. 22.16. and a defect of the particle, *in*, very frequent; as Chap.44.12. & 48.4. And this I concur with; adding only, that according to this interpretation, the tenour of the context, may run on as before, *That* in all thoſe places *thou ſhalt be ſtraitned.* See ver.20.

thy waſte, and thy deſolate places] Heb. *thy waſtneſſes, and thy deſolations*: as Ezr.9.9.

the land of thy deſtruction] Or, rather, *thy land of deſtruction*; that is, thy deſtroyed land. See Chap.19.18.

by reaſon of the Inhabitants] Heb. *Inhabitant*: as chap. 5.3.

and they that ſwallowed thee up, ſhall be far away] To wit, from thee: a ſupply of the pronoun: as ver.18. Being either driven away, or deſtroyed, ver.17.

ſwallowed thee up] Or, *deſtroyed thee*; that waſted and ſpoiled thee, thy lands, cities, and people, ch.3.12. & 19.3. & 25.7. Jer.51.34,44. a metaphor from ſuch ravenous beaſts, as devour, what they deſtroy, Gen.37.33. Pſal.124.3. Jon. 1. 17. Chap.42.14.

V. 20. *The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtraight for me; give place to me, that I may dwell*] The great fruitfulneſs of the people, returned from captivity; not unlike that, wherewith God bleſſed them, ſometime, in Egypt, Exod.1.12, 20. a type of the fertility of Gods Church, under the Meſſias, Chap.54.1.

after thou haſt loſt the other] Either cut off by the enemy, Jer.31.15. or caſt off, for their incredulity, Rom. 11. 15,20. which theſe latter ſhall, in number, far exceed, Rev. 7.4-9. Heb. *the children of thine orbity*, or, *thy childleſſe*, or, *deſtitute, eſtate.* See Chap.47.9. & ver.21.

ſhall ſay again] Or, *yet*; or, *further.*

in thine ears] Or, *in thy hearing*; as Jer.48.7.

the place is too ſtraight for me] As 2 King.6.1. we want room, Zach.10.10.

give place for me, that I may dwell] Or, *make room for me, that I may have* where to *abide*; as chap.5.8. Jer.39.14. See chap.54.1.

V. 21. *Then ſhalt thou ſay in thine heart*] Heb. *And*: as chap 38.2,4. *thou ſhalt think with thy ſelf*; as 1 Sam. 27.1. Pſal.14.1.

Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? behold, I was left alone: theſe where had they been?] A ſpeech, or thought, of much wonder, upon the ſight of her exceeding great, and that ſudden, alſo, encreaſe, with her, after her return; having been ſo long a time, like a lone woman, and loſt ſo many of her children, partly, in the ſiege, and ſurpriſal of the city, (for as of Sion, or Jeruſalem, ver.14. he ſtill ſpeaketh,) before the captivity; and partly, during the time of their abode therein. See Chap. 66.7,8.

I have loſt my children] Heb. *I am childleſſe*; or, *have been ſtript of my children*: for the word ſignifieth *childleſſe*; yet not at large; not ſo, as Mical, 2 Sam.6.23. one that had never had childe; but more ſtrictly, ſuch an one, as hath had children, but hath miſcarried with them, either, by abortion, before birth, Cant.4.2. & 6.6. Hoſ.9.14. or, by loſſe of them, afterward, 2 Sam.17.8. Hoſ.13.8.

and deſolate] So is the word uſed, in the male-form, Job 15. 34. & 30.3. here, in the female, it is put for a *lone* woman, (as we ſpeak) or, *a widow*; as appeareth by thoſe parallel places, where the judgments, here mentioned, are (as here) joyned together, ch.47.8,9. Jer.18.21. ſeeing I have bin a long time husbandleſs; not one, that never had any, (for God had been married to her, Jer.3.14. & 31.32. Ezek.16.8.) but as one that liveth ſevered, and divorced from her husband; as ſhe ſeemed to do, during the time of her captivity, and the intermiſſion of her wonted ſolemn communion with God, in his Temple-ordinances, wholly for that whole time abandoned, together with the only place, thereunto appropriated, chap.50.1. See Lam.1.1.

removing to and fro] *a pilgrim*, or, *a vagrant*; one that goeth aſide, and flitteth from place to place, ſo the ſtock it comes from, gives it. Howbeit, not ſuch an one here, as roveth to and fro, of his own accord, like Cain, whom none, ſave his own guilty conſcience, drave up and down, Gen. 4.14. but ſuch an one, as is hurried from quarter to quarter, at the pleaſure of thoſe, in whoſe power, he, or ſhe is; and can find reſt in no place; (ſee Lam.1.3.) a juſt fruit of their wilfull wandring from God, Jer.14.10. the word in this notion, is not elſewhere read; in another it is, Jer.2.21. and in a third, moſt proper, Jer.17.13.

brought them up] To growth, ſee chap.1.2.

left alone] Lam.1.1.

theſe where had *they* been] Or, *where* were *they*, or, have *they* been, all this while? and from whence now come they? Heb, *theſe where they?* that is, where were theſe? the pronoun, for the verb ſubſtantive: as Eccl.1.10. chap.50.1.

V. 22. *Thus ſaith the Lord God, Behold, I will lift up my hand to the Gentiles; and ſet up my ſtandard to the people:*] Becauſe it might be demanded, by what means ſuch multitudes ſhould be brought together, and brought home; the diſperſed ones of Gods people, being ſcattered, and ſevered, ſo far aſunder one from another, and by reaſon of their low and bare condition, deſtitute of all neceſſary means of conveyance; God telleth them therefore here, that he himſelf would take a courſe for the due, and full effecting hereof: for he would, by a ſecret inſtinct, work ſo upon the hearts of people in all places, where any of his were, that they ſhould not only help to bring them together, but accommodate them, alſo, ſo ſufficiently, with all neceſſaries for their journey, that it ſhould be with as much eaſe performed by them, as if they were brought home in the arms, or on the ſhoulders, of others, Pſal.147.2. chap.11.11.

lift up my hand to the Gentiles] As men uſe to do to thoſe, whom they call to them, or ſpeak unto, for the doing of ought, that they deſire to have done by them, chap.13.2.

ſet up my ſtandard] See chap.11.12. & 66.19.

and they ſhall bring thy ſons in their *arms, and thy daughters ſhall be carried upon* their *ſhoulders*] Or, *they ſhall bring thy ſons in arms*; (Heb, as ſome, *boſome*: ſo it is rendred, Pſal. 129. 7. as others, *lap*, Neh.5.13. ſee chap.40.11. *arm*, may well be retained; the rather, becauſe little ones are wont to be ſo carried, Pſal.91.11. though a learned late Writer, would rather have it in the plural, *arms*; not only becauſe the term is here collectively taken, but becauſe it ſignifieth, properly, as he ſuppoſeth, the *folding* of both arms together, to *embrace* ought; as the Ethiopick verſion uſeth it, Mark 9. 36. & 10. 16. Luk.2.28.) *and thy daughters ſhall be brought on ſhoulders*: with as much eaſe either, and with as much conveniency, as if carried in arms, or born on ſhoulders; for the pronoun is in neither branch: yet may not amiſſe be ſupplyed here; as it is, chap.41.31. and may be, chap.43.14. See the like notion in a divers expreſſion, chap.66.20.

V. 23. *And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers*] Fulfilled in thoſe Perſian Potentates, Cyrus, Artaxerxes, Darius, Aſſuerus; with the Queens alſo of ſome of them, that patroniſed, and protected Gods people, and promoted Gods work with them, Ezr.1.1-4. & 6. 3-12. & 7.12-26. Neh.2.6-8. Eſt.8.3-8. and much more in other Emperours and Kings, together with their Queens, as Conſtantine, Theodoſius, and the like, who both embraced the Chriſtian Faith themſelves, and maintained the profeſſion of it. Of ſome whereof, ſee Rev.17.12,16,17. Yet ſome would have it underſtood of Nebuchadnezzar, and his Iſſue, under whom Gods people were preſerved, though not in ſo full liberty, Jer. 29. 5-7. yea, divers of them liberally provided for at the royal charge, Dan. 1. 3-5. and ſome of them advanced to places of honour, Dan.2. 48, 49. and ſo it ſhould be as an anſwer to the Queſtion, where her children had been bred, and brought up, and by whom, ver. 21. And ſome, again, would have it to imply no more, then that her children ſhould be daintily fed and brought up, as Kings and great mens children are wont to be, Gen.49.20. Mat.11.8. but neither of theſe ſeems to fit ſo well as the firſt, with the ſcope and tenour of the context. See chap.60.6,7,16.

nurſing Fathers]Or, *nouriſhers* : ſuch as have the charge of educating great mens children, 2 King.10.1.

Queens] Heb. *Princeſſes, Sarães*; they ſhall be to thy children, as Sarah was to Iſaac, Gen.21.7. *nurſing mothers.* Heb. *nurſes*, ſuch as give children milk, Exod. 2.7. and ſo the word ſignifies.

they ſhall bow down to thee with their *face* to the *earth*]Heb. *faces* of the *earth*, or, to the *earth ſhall bow down to thee*; which ſyntax, becauſe it is not ſo uſual, ſome would thus render the text; *the faces* of the *earth* (the entire put for the contract, as Jer.10.10.) *ſhall bow down to thee*; that is, ſay they, *the honourable*, or great men of the *earth*, ſhall do obeyſance to thee. To which purpoſe they alledge *a portion of faces* , for *an honourable portion*; 1 Sam.1.5. but that place is not ſo cleer, and the phraſe very frequent; though ſuch as requires ſome ſupply here, as it doth alſo elſewhere, carrieth it rather the plainer and ordinary way, with *face*, or *faces*; (for the word, though dual, becauſe the face hath two ſides, the right, and the left; yet is uſed of any one alſo alone, as Gen.19.1.) Or, with their *face*, or *faces* (for there is a want both of the prepoſition, and of the pronoun alſo, as here: So Gen.42.6. 1 Sam.24.8.& 28.14. 2 Chron. 7.3. though the latter expreſſed, Gen. 48.12. 2 Sam.24.20. and the former, *on*, or, *upon the face*, Num.22.31. 1 King.1.23.) to the *earth*, or to *the ground* : the noun for the adverb, found fully and expreſly in moſt of the places before recited, and 1 Sam.20.41. 2 Sam.14.4.& 18.28. This is, by ſome, ſuppoſed to be meant of ſuch Princes, of Moab, and Edom, as were in the time of the Jews reſtored eſtate, after their return from captivity, by force of arms ſubdued unto them. Others, of ſuch Chriſtian Kings and Princes, as entertaining the Faith of Chriſt , ſubmitted themſelves unto the Scepter of Chriſt, and to his Ordinances ſetled in the Chriſtian Church. It is an alluſion to that ordinary expreſſion of ſubmiſſion and reverence, uſually practiced of old in thoſe parts; as by the places above pointed to, may appear. See v. 7.Rev.3. 9. and it may have alluſion to Pharao, and his followers, their bowing down, in ſuppliant ſort, unto Moſes and Aaron, and Gods people, Exod.11.8.& 12.31.

and lick up the duſt of thy feet;] Or, ſtoop ſo low to thee, as if they would even lick up the duſt under thy feet; an expreſſion of the loweſt ſubmiſſion that may be: they ſhall deem no office too mean, wherein they may be helpful and uſeful to Gods Church; or whereby they may teſtifie their high eſtimation of Gods ordinances in it, together with their free and full ſubjection, and entire ſubmiſſion thereunto. And it is an alluſion , to the peculiar manner of the Perſian adoration, with whom the manner was anciently in worſhipping their Kings, to kiſs their very foot-ſteps , or thoſe places of the pavement on which, their feet either did ſtand, or had ſtood, ſee Pſal.89.51.& 99.5. Howbeit, becauſe the phraſe is elſewhere uſed of perſons ſubdued, and ſo brought under; ſome would have it rather meant of ſuch Princes , before ſpoken of, as were conquered by the Jewiſh armies. See Pſal. 72.9. & 110.1 .Mal.4.2. but nothing hinders, but that in a ſpiritual ſenſe, it may be underſtood as before, Pſal.45.5. and 66.3. and 110.1,2.

and thou ſhalt know that I am *the Lord.*] Thou ſhalt, by due proof, and experience, find, that I am the true God Jehovah, able to perform and make good all my promiſes to thee, Ezek.36.38.& 37.14,28. Rev.3.9.

for they ſhall not be aſhamed, that wait for me] Or, and *that* (as chap.38.7.) *they ſhall not be aſhamed, that wait on me.* Or, as ſome, *on whom, thoſe that wait, ſhall not be aſhamed of me.* Or, *ſhall not be aſhamed* : For in the firſt perſon, ſometime, ſuch ſpeeches run, as Gen.45.4. chap. 37.21. See on ver.3. The meaning is, that it ſhall evidently be made to appear, that whoſoever they be , that, through faith and patience, expect me, and ſalvation to be wrought by me, chap.8.17. & 28.16.& 30.18. Luk.2.25,38. their hopes and expectations, being never fruſtrate, ſhall never ſhame them, Pſal.9.10. & 25.3. & 34.22. Rom.5.5. & 9.33. as the hopes and expectations of all thoſe, ſhall do , that rely and depend upon any other beſides me, Pſal.20.7,8. chap.30.3.& 30.5,6.

V. 24. *Shall the prey be taken from the mighty, or the lawfull captive delivered?*] A two-fold objection is here met with, that might be made againſt this promiſed delivery of Gods people; and a two-fold plea, that their adverſaries might alledge, for the detention of them ſtill, with them, Jer.50.33. the one, taken from their might; that they were able enough to detain them: the other, from their right, they had a due intereſt in them; being lawfully poſſeſſed of them , by law of arms, and right of conqueſt, Gen.48.22. Judg.11.21-23. unto both which, God returneth anſwer, in the next verſe; but pitching mainly upon the former.

prey be taken] There is, in the Hebrew, an elegancy of ſound in the words, as if it were ſaid; *Shall from the mighty* their *taking be taken?* For as we uſe the word, *takings*, for gain, gotten by trade and traffique; ſo do the Hebrewes the word of *taking*, for *prey*, or booty, taken in war, Num.31.11,12. So, *the taking of the terrible*, ver.25.

the lawfull captive] Heb. *the captivity of the juſt.* See Jer. 50.7.

V. 25. *But*] Or, *yet*; as chap.31.4.

thus ſaith the Lord,] In way of anſwer, or counter-plea, unto the enemies allegations; to give ground of comfort and aſſurance of deliverance to his people

The captives of the mighty ſhall be taken away] Heb. captivity, as ver.24. Pſal.126.1.

and the prey of the terrible ſhall be delivered] Heb. *the taking of the terrible* : as ver.24. No power of any ſhall be able to detain what God will have to be redelivered, and reſtored, chap.43.6. Jer.51.44.

and I will contend with him, that contendeth with thee] Heb. *I will contend with he ſhall contend thee* : *with he ſhall contend*, (a defect of the relative, as chap.47.11.) for, *with him*, that *ſhall*, or, *with* whoſo *ſhall contend thee*; that is, *contend* with *thee* : as, *dwell thee*, for, *dwell* with *thee*, Pſal.5.4. ſo alſo, chap.7.8. Howbeit, the word may be (as ſome make it) not a verb, but a verbal; and then it is word for word, *with thy contender* : as the plural, from ſuch a form, is uſed, Pſal. 35. 1. Jer.18.19. Whither way we take it, (and this latter ſeemeth the more expedite) it is delivered in the ſingular number, to aſſure them of protection againſt any whoſoever, that ſhould offer to be medling, or quarrelling with them. So Gen.12.3. Pſal.35.1. chap.41.11. & 50.8,9. and this ſeems to have ſome reference to the latter part of the enemies plea, concerning their pretended right, ver.24. as undertaking alſo, to cleer that againſt them, in behalf of his people, though there were no other to do it for them, chap.51.22. Mic.7.9. as if he had ſaid; I will debate with them, in thy behalf, and put them beſide their groundleſſe claim, Jer.50.34.& 51.36. See God himſelf ſo doing, ch.52.3-5.

and I will ſave thy children] Jer.30.10.

V. 26. *And I will feed them, that oppreſſe thee, with their own fleſh; and they ſhall be drunk with their own blood, as with ſweet wine.*] I will cauſe them to deſtroy one another, and ſhed the blood of each other, as eagerly, and greedily, as if it were meat and drink to them; yea, the moſt delightful drink to them, that could be, to be making havock of, and ſpilling the blood, either of other. Thus God had, at divers times, formerly done, Judg.7.22. 1 Sam.14.20. 2 Chr.20.23. and the like he threatens, as to the Egyptians, chap.19.2. ſo here, to other the enemies, and oppreſſors of his people, thoſe nations, that had ſerved under the Chaldeans, againſt them, one by another, 2 King.24.2. and the Chaldeans alſo, by factions, and diviſions amongſt themſelves. For Xenophon reporteth, that many of the Chaldeans fell off from the Babylonian King, and joyned themſelves to Cyrus, and were of the forwardeſt, both in the ſurpriſal of the city, and of the Kings Palace eſpecially, where they ſlew him themſelves , and all that were about him. For that which ſome would have to be hereby intimated, of the Babylonians feeding one upon another for famine, during the ſiege of their city, is of no probability; ſince that, as Herodotus reports, they had laid in abundance of victual before, as expecting a far longer ſiege then it proved; and on that very day, wherein the city was taken, they had a great general feaſting, both in publike, and private, throughout the whole city, as thoſe two Writers both record. See on Jer.51.39,57. See alſo the like judgment, to that here mentioned, chap.9.20.

them that oppreſſe thee] So moſt render it, *thine oppreſſors*; as coming from a verb, that ſignifies to *oppreſſe*, Ezek.18.10. & 22.7. See chap.51.23. yet ſome of the Jewiſh Criticks, and others after them, render it, *thy numberers*, or, *thoſe that numbered thee* : as coming of a word, that ſignifieth *to number, reckon*, or keep account: as it is uſed, Pſal.147.4. thoſe that *numbered thee out to the ſword*, as God himſelf ſpeaks, chap.65.12. and they ſuppoſe it to have ſome reference, either unto ſuch officers, as are appointed to take tale of captives, or priſoners; ſuch as the *field-marſhal*, chap.33.18. or, as ſome of them, to thoſe that take tale of ſheep, or other cattel, Jer.33.13.(where the word alſo is read) & Ezek. 20. 37. and this way they turn it the rather, becauſe Gods people are called his *ſheep*. See on ver.11. But the numbring of cattel looks another way; and the former ſenſe ſeems the plainer, and better.

drunk with bloud] A phraſe uſed of bloud in great abundance ſhed, Chap.34.5-7. by ſuch eſpecially, as much deſire it, and take delight in it, Rev.14.10.& 16.6.

as with ſweet wine] Such, as with the pleaſantneſs of it, enticeth men to drink much: the word ſeems to ſignifie, in the firſt place, *new-wine*, or *muſt*, as newly *troden out*, coming of a word that ſo ſignifies, Mal.4. 2. and in the next place, *ſweet wine*, becauſe the new is uſually ſuch, Joel 1.5. & 3.18. Amos 9.13. See Chap.62.6.

and all fleſh ſhall know, that I the Lord am *thy Saviour, thy Redeemer, the mighty one of Jacob.*] So remarkable ſhall thy deliverance be, and the deſtruction of thine enemies ſo ſtrange, that all people ſhall take notice of a ſpecial hand of thy God in it. See Chap 60.16.

all fleſh] As Chap.40.5.

the mighty one] So called here, in oppoſition to the mighty ones, before-mentioned, ver.24.

CHAP. L.

Verſ. 1. T*Hus ſaith the Lord,*] This Chapter, and the next, are not improbably deemed to make one Sermon, ſpent in a conviction of the Jewiſh people, as Authors of their own forlorn condition; together with a juſtification of God and his miniſters, againſt them, ver.1—9. an exhortation to the godly party, among them, to reſt and rely upon God, in theſe calamitous times; with a ſad commination to thoſe that truſted to ought elſe, ver. 10, 11. a conſolation and encouragement, by promiſed protection, againſt their enemies power, unto thoſe, that ſo did, Chap.51.1-8. a pathetical ſupplication of them, unto God, to manifeſt his power, formerly ſhewed in their delivery; together with a gracious anſwer of God thereunto, ver. 9-- 16. and a compellation of Gods people thereupon, calling upon them, to raiſe up themſelves, and come out of that deſolate condition, in which they had a long time lain, ver.17 - 23.

Where is the bill of your Mothers divorcement, whom I have put away?] The people of the Jews, during the time of their captivity, ſeemed to be in a manner divorced from God, and by God, whom they had been formerly joyned to in marriage, Jer.3.8,14. See Chap.49.21. Now whereas, among that people, many times, for very frivolous occaſions, men were wont to put away their wives, Mat. 19. 3. but the Law then commanded that a writing, or bill of divorce ſhould be given them, Deut.24.1. wherein alſo ſome ſuppoſe (but that without ground) that for ſaving the womans reputation in ſuch caſe, there ſhould, if not, the particular ground of the divorce be declared; yet a cleering of her from any imputation of diſloyalty. But howſoever it be for the latter, in alluſion to the thing it ſelf, God here calleth upon his people to produce the bill of divorce, by which he had diſcharged them, and himſelf of them; as implying, that either none ſuch could be produced, for that he had not, in any ſuch manner, put them away; but they had wilfully, of their own accord, gone away from him, Chap.1.4. Or, if any ſuch were extant, and could be produced, it would thereby appear, that the breach began on their part; that they had rather forſaken him, then he them; & that it was not for any ſlight occaſion, but for their diſloyalty, that they had been caſt off, Jer.3.1,2,20.Hoſ.2.2,5. For whereas ſome Interpreters would ſo mince the matter, as if the Jewiſh people, though they had been, by God, ſevered, as from bed and boord only for a time, during their deportation, and the deſtruction of the Temple; yet they had not been divorced from him, nor had joyned themſelves in marriage to any other, though they were defiled with many, which therefore nothing hindred, but that they might be received again by God, upon their return: Yet the contrary hereunto appears, both that God had put them away, as by a bill of divorce; and that their carriage had been ſuch, as came within compaſs of that Law; and that God, notwithſtanding, as not obliged thereby, nor taking advantage of it, would again receive ſuch; as he had ſo repudiated upon their return, Jer. 3. 1, 2, 6, 7, 8, 12, 14. Nor will that hold, which the Jewiſh Doctors have here, that Jeremy ſpeaks of Iſrael, the ten Tribes, that were never to return, or have King again, & are therefore ſaid to have had a bill of divorce given them; whereas Eſay ſpeaks of Judah, that were to return from captivity, and to have Meſſias for their King: For return is both proffered, and promiſed, as well to the one, as the other; and Chriſt as a common King to them both, Jer 3. 12,14. & 31.1,4-6.Ezek.37.16-25.Hoſ.3.4,5. Yet true it is, that God did never utterly caſt off the whole body of his people, but had his reſerved ones, in all times, among them, Rom. 11.1-5.

where is] Heb. *where that*: But the pronoun demonſtrative, is put for the verb ſubſtantive, as Chap. 49. 21. and 66. 1.

your Mothers] The Jewiſh Church and State, is reſembled by a woman, a mother; whoſe ſons, her people are ſaid to be, Chap.49.20,21. So Hoſ.2.2.

bill of divorcement] Heb. *book of obſciſſion*, or *cutting off*, Deut.24.1. ſo called, becauſe the woman was thereby declared to be cut off from her husband, unto whom ſhe had formerly been joyned in wedlock.

I have put away] Heb. *ſent away*, or *diſmiſſed*, Deut.24.1,3, 4. So of Iſrael, or the ten Tribes, Jer. 3. 8, 9. Hoſ. 2. ver.2.

or which of my creditors is it, to which I have ſold you?] Among the Jews, Parents many times falling behind hand, or being in want, did ſell their children to help themſelves, or pay their debts, Exod.21.7. and their creditors, unto whom, they were not able to make ſatisfaction otherwiſe, took their children for their debt, 2 King.4.1.Mat.18.25. God alluding therefore thereunto, willeth them to name the creditor, to whom, upon ſuch occaſion, he had ſold them; which was a thing that could not be, God being not a debter, or owing ought unto any, Rom.11,35,36.

my creditors] Heb. *lenders*, Deut.24.11.Chap. 24.1.

behold, for your iniquities have you ſold your ſelves;] They rather had ſold themſelves unto ſin, to purchaſe liberty for their inordinate deſires and delights, 1 King.21.25.Chap.52. 3.Joh.8,34.Rom.6.15,16.2 Pet.2.19. Or, *ye are ſold*: For in the Hebrew it is no more; and although the paſſive form is in Hebrew uſed ſometime in a reciprocal notion, as Chap.1. 15.24. & 45.20. yet there is no neceſſity of it here: for it is well known, that for ſome offences, men were ſometime, by Law, ſold, Exod.22. 3. But the ground, and cauſe of the ſale, was then from themſelves. And ſo was it with this people, when God ſold them, ſometime, unto ſlavery, for their ſins, Judg.2.13,14.& 3.7,8. Pſal.44.11,12.

and for your tranſgreſſions is your mother put away.] Or, *diſmiſſed*, as ver.1. *for your tranſgreſſions is your mother diſmiſſed*; as if the children were ſo exceedingly unruly, and rebellious, and the mother ſo fondly addicted to them, that without caſting out both, no quietneſs could be had, Gen.21. 10. Gal.4. 30.or, indeed, becauſe the State or Church, reſembled by the perſon of a mother, and the perſons, or people, in the generality, at leaſt, of whom the Church and State did conſiſt, as of limbs a body, 1 Cor. 12. 12. but reſembled by ſons, or children, are, in effect, one and the ſame. See on Chap. 62. 5. howſoever we take it, the meaning is, that God had not out of any peeviſh, or ſelfiſh humour, caſt off their mother, and them with her; but for her, and their diſloyal and rebellious carriages; which yet, if they put away, repented of, and reformed, they might be received, and taken in again, Jer. 3.1, 12,14.Hoſ.2.2-5.

V.2. *Wherefore, when I came, was there no man? when I called was there none to anſwer?*] Heb. *Why came I, and there was not a man?* or, *not any one?* (as Jer. 5. 1. implying a generall defection, Chap.59.16.& 64.6,7.) *I called, and there was no anſwerer*, or, *none that would anſwer*: a note of wilful obſtinacy, Prov.29.19. for the ſyntax, ſee the like, Gen.14.14. Chap.30. 20.& 44.14. As their refractory, and rebellious courſes, not any unkindneſs, or harſh carriage, on Gods part, had procured their captivity, and brought them into that deſolate and diſconſolate condition; ſo it was not any unwillingneſs thereunto, or inability on Gods part, who had never willingly caſt them off, that retarded their delivery. It was their obſtinate refuſal to return to God by repentance, though by his Prophets, oft and earneſtly inviting, and inciting them thereunto, that kept them ſtill in this deplorable plight, Chap.53.1.& 65.2. Jer.5.3,23,25. & 8.6. & 11.7,8. Zach.7. 11,12.

I came] He came to them, by his miniſters, and meſſengers, 2 Chron.36.15. Jer.25.19. & 35.14. as to thoſe other, Eph.2.17. 1 Pet.3.20. yea, not by his Servants only, but by his Son, Mat.21.34,37. Joh.1.11. unto which coming (but groundleſly) ſome reſtrain this.

Is my hand ſhortned, at all, that it cannot redeem? or have I no power to deliver?] Am I not as well able to reſcue and deliver you out of the hands of thoſe, that hold you in thraldome now, as in time paſt? out of Babylon, as out of Egypt? See Chap.59.1,2.

ſhortned at all] Or, *any whit ſhortned.* Heb. *ſhortning ſhortned.* See Num.11.21.

that it cannot redeem] Or, *reſcue*: as Pſal. 107. 2. Heb. *from reſcuſe*, or *redemption*: as, *from ſaving*, *from hearing*, Chap. 59. 1.

Behold, at my rebuke, I dry up the ſea] Or, *with my rebuke, I can dry up the ſea*; for theſe futures, have oft a potential notion

tion in them. See on Chap.49.15. I am able to do it with a word of my mouth; and to reſcue your fore-fathers from eminent, and imminent deſtruction: I ſometime did it, Exod. 14.21,29. chap.51.10. *He rebuked the red ſea, and it was dryed up*, Pſal.106.9. for though Gods rebuke be not a verbal, but a real rebuke, yet what therein he doth, he doth it with as much eaſe, as if he did it with a word, Pſal.76.6.

I make the rivers a wilderneſſe] Or, *I can make* (as before; to wit, *with my rebuke*, to be ſupplyed from the former branch, as ch.47.9.) *the floods* (as Pſal.93.3. the floods, both of the red ſea, and of Jordan, Joſh.2.10. & 3.14. though the former principally here intended,) *as a wilderneſſe*: (as dry as waſtes are wont to be) or, *as a plain*; as eaſie to paſſe, as any plain ground. See Lam.5.9. So Pſal.107.33. *He turneth floods into a wilderneſſe*; and, chap.42.15. *I will make floods, Iland*s, or, *dry lands*: and, ch.63.13. *He led them through the deep, as an horſe in the wilderneſſe*, or, *in the plain*. See Chap. 51.10.

their fiſh ſtinketh, becauſe there is no water, and dyeth for thirſt] The like is intimated, ch.19.5-8,10. Ezek.29.4,5. Hoſ.4.3. Zeph.1.3.

their fiſh ſtinketh] So when the waters were turned into blood, Exod.7.18.

becauſe there is no water] For want of water. Heb. *from no water being*: as Chap.5.9. *from no Inhabitant being*.

dieth for thirſt] Heb. *with thirſt*: as Hoſ.2.5. See Pſal. 105.29.

V. 3. *I clothe the heavens with blackneſſe, and make ſackcloth their covering*] Or, *I can clothe* (as before, ver.2.) *the heavens with blackneſſe*. I can cauſe the heavenly bodies to withdraw all their light, as if they were turned into darkneſs, in token of my diſpleaſure, chap.13.10. Ezek.32.7. Joel 2. 31. Amos 5.8. Mat.24.29. & 27.45. as I did alſo ſometime in Egypt, Exod.10.21-23.

make ſackcloth their covering] Make them as black, as if they were covered over with ſackcloth; ſuch ſtuff, as the Kedaren curtains were made of, Cant.1.5. and as they uſed to cover themſelves with, in time of ſolemn humiliation and mourning, Pſal.35.9,10. Jon.3.6,8. So Rev.6.12. *the Sun became black as ſackcloth of hair*; as ſackcloth made of goats black hair. Heb. *ſack*; as chap.3.24.

V. 4. *The Lord God hath given me the tongue of the learned*] In the paſſage enſuing, the Prophet maintaineth his own miniſtery, by relating of Gods furniſhing him with endowments fit for it, and his faithful diſcharge of his duty therein: and that, partly, to juſtifie God himſelf; of whom before, verſ. 2. who had come to them, and called upon them, to reclaim, and reduce them, by no ſorry ſely perſon; but ſuch as whom, having aſſigned unto that office, he had ſufficiently qualified for the ſame; and who had accordingly applyed themſelves diligently and conſtantly thereunto, notwithſtanding all the obſtructions and oppoſitions they had met with, in the execution thereof: and there was nothing, therefore, wanting on his part, for the bringing of them home again to him, chap.5. 4. and withal, to cleer himſelf, concerning his own carriage in his place, againſt all his oppoſites, corrupt Princes, falſe Prophets, and refractory people, that had bandied together, and bent themſelves joyntly againſt him, uſing him with all ſcorn and contempt: and ſo it hath reference to his former diſcourſe; and partly, alſo, to ſtrengthen thereby, the pious party among them, in firmer aſſurance of thoſe gracious promiſes of God, wherewith he was ſent unto them, that his meſſages, concerning them, might be the more efficacious with them, for their conſolation and encouragement: and ſo it looketh forward to what enſueth, ver. 10. ch.51.1,4,7. See the like paſſages in the Apoſtle Paul, concerning his Apoſtleſhip, Rom.11.13. 1 Cor.4.1-19. & 9.1,2. & 15.10. 2 Cor.1. 12. & 2.14-17. & 3.—& 4.1,2. & 5.20. & 6.1-10. & 10. & 11. & 12. & 13.1-10. It is true, that divers Interpreters underſtand all this, as ſpoken in the perſon of Chriſt; and there are divers paſſages, that very fitly agree to him, and whereof concerning Eſay, there is no mention in the holy Story: but as ſome other, of prime note, well obſerve, the ſame may be ſaid of ſundry particulars, in Pſal.22. & 40. & 69. applyed expreſly unto our Saviour Chriſt, in the New Teſtament, Mat.27.34,35,43,46. & Heb.10.5-10, and yet none make doubt, but that thoſe Pſalms, as they were by David compoſed; ſo, in his own perſon, they concerned him: and that, in all likelihood, in ſome particulars, which yet are not found expreſly recorded in the ſtory of him.

The Lord God] Heb. *Adonai Jehovah*; the *Sovereign Self-being*: and ſo ver.5.

hath given me] He, from whom every good gift, and endowment cometh, Joh.3.27. Rom.12.3,6. 1 Cor.4.7. & 7.25. & 12.4-6. Jam.1.17.

me] The Prophet Eſay. See chap.8.11. & 49.1,2. and Jeſus Chriſt much more, Joh.3.34. Col.2.3,9. whom he ſent furniſhed, beyond meaſure, with all abilities, requiſite, for information, and conſolation, of his flock.

the tongue of the learned] The word ſignifieth one well ſkilled in ſpiritual doctrine, in divine ſtudies. Such an one, as our Saviour ſpeaketh of, Mat.13.52. for the word there uſed, fitly anſwereth this. See on Chap.8.16.

that I might know how to ſpeak a word in ſeaſon to him that is weary] Heb. *to ſeaſon a word*, or, *timely*, or, *ſeaſonably, to deal a word*, (for the word, no where elſe found, comes from that which ſignifieth *time*, or *ſeaſon*, Eccl.3.1,7. and importeth the *timely*, or, *ſeaſonable, doing* of ought;) *to the weary*; that is, to miniſter a word of comfort and conſolation to a ſoul, that lyeth under heavy preſſures, and is almoſt tired out with them, ch.61.1,2. Mat.11.28. as another *Barnabas, a ſon of conſolation*, Act.4.36. and do it, in due ſeaſon, when it is moſt needful, and may be moſt advantagious to the poor diſtreſſed ſoul. See Prov.25.11. Eccl.3.11. Some render it, *to him that is thirſty*, expounding it, to ſuch as thirſt after knowledg, are deſirous to hear, and learn: but the word ſignifieth, not *thirſty*, but *faint*, and *weary*, Pſal.107.5. Chap.40.28,29.

he awakeneth morning by morning] Or, *he wakeneth me morning by morning*: the pronoun wanting, as ch.48.3. or it may be carried on to the next clauſe; *he wakeneth*, or *ſtirreth up*, (as Hag.1.14. Zech.4.1.) *morning by morning*, or, *morning after morning*, (Heb. *in the morning, in the morning*; that is, *every morning*: as chap.28.19.) *he ſtirreth up*, or, *raiſeth up* (I ſay) *mine ear* (every morning) *to hear as the learned*. He doth inceſſantly, day after day, and very early, every day, not by fits and ſtarts only, ſtir up my ſpirit, and inſtruct me, Pſal.16.7. Joh.5.20. & 8.28.

he wakeneth mine ear] He ſtirreth up my ſpirit; as Ezra, 1. 1.

to hear] To liſten, and attend diligently, to what he is pleaſed to diſcloſe unto me, Pſal.85.8. Hab.2.1. Act.16.14. Rev.2.7,11.

as the learned] As teachers are wont to excite, and ſtir up their Scholars; and Doctors, their Diſciples: and ſo the word of *ſtirring up*, is to be ſupplyed from the former branch; or, as thoſe that are not *learners* only, but *learned*; and that affect, and deſire to be further taught, and more learned, are wont to hearken, and attend: and then is the word of *hearing*, to be thence ſupplyed, *as the learned* uſe to hear. The word firſt, and properly, ſignifieth one *taught*; in the next place, one *learned*. See ch.8.16. & 54.13.

V. 5. *The Lord God*] As before, ver.4.

hath opened mine ear] Or, *opened mine ear*; to wit, then, when he called me to this office; as he *touched my tongue*, then to refine it, and thereby to enable me, to ſpeak in fit, and due manner to his people, ch.6.7. Jer.1.9. & 15.19. ſo he *opened mine ear*, alſo, to hearken to him; to receive the Word from him, as ch.35.5. and to be dutiful and obedient to him, in whatſoever he ſhould require of me, or ſet me about, as Jer.1. 7. for *hearing*, in theſe, and the like phraſes, implyeth as well obedience, as attention, 1 Sam.15.22,23. Pſal.81.8,11,13. See ſomewhat the like, of David, and of Chriſt, Pſal.40.6. though the word there uſed, be divers from this, and, by ſome, deemed to look another way. But of Chriſts obedience to God his Father, ſee Luk.2.49. Joh.4.34. & 5.19,36. & 6.48. & 8.26-29. & 12.49,50. Phil.2.7,8. Heb.5.8. of perſons diſpoſed the contrary way, Pſal.58.4,5. chap.28.11,12. & 30.9. & 33.15. & 42.18-20. Jer.6.10. Zech.7.11. Act.7.51,57.

and I was not rebellious, neither turned away back] Or, *I was not diſobedient*, (as Pſal.105.28.) *nor turned backward*, Pſal.44. 18. I did neither hang back, (as Moſes ſometime, Exod.3. 11,13. & 4.1,10,13.) nor refuſe to go, when God ſent me; as Jonas, Jon.1.3. but offered my ſelf freely, and readily, to his call: nor did I afterward flinch, or ſhrink back, for any oppoſition, or evil uſage, I met with: as Jeremy ſometime, Jer.20.7,9. See ch.6.8. See alſo of David, and of Chriſt, Pſal.40.7,8. Joh.14.31. Phil.2.8. Heb.10.5. of Paul, Act.26. 19. Gal.1.15,16.

V. 6. *I gave my back to the ſmiters, and my cheeks to them, that plucked off my hair*:] How theſe particular evil uſages were by Eſay endured, no ſtory enforms us; yet that he did undergo much opprobrious uſage, and many affronts, in the proſecution of his Prophetical employment, from the prophane great ones of the times, under Ahaz eſpecially, there need no great doubt be made. See chap.28.14. But of our Saviour, we have expreſs and pregnant relations of what in this kind he endured, Mat.26.27. & 27.26. Luk.22.63,64. Joh.18.22. See on ver.4.

my cheeks] Job 16.10. Lam.3.30. Mic.5.1.

plucked off the hair] To wit, of the beard, Ezr.9.2. which doth clothe the cheeks alſo, as well as the chin; for though the word *hair*, be not expreſſed in the original, which hath reference only *to the pluckers off*, yet the word doth properly and peculiarly, ſignifie *a plucking off of hair*; and is well, therefore, ſo rendred, both here, and Neh.13.25.

I hid not my face from ſhame, and ſpitting] *Shame*, for, ſhameful and opprobrious uſage, Mic.2.6.

ſpitting] Heb. *ſpittle*, Job 7.19. See Num.12.14. Luk.18.32. Job 30.10. a practice uſed, as well in way of deteſtation, as of contempt, Mat.26.67. & 27.30. Mar.14.65.

V. 7. *For the Lord God will help me*] Or, *But*, or, *Yet*, *the Lord*, or, *Soveraign, Jehovah*; as before, ver.4,5. and again, ver.9. Heb. *And*; as Chap.42.25. His encouragement to perſevere, from aſſurance of Gods aſſiſtance. So ver.9. See the like, Pſal.118.7. Jer.15.26. Chap.42.10,13,14.

therefore ſhall I not be confounded] Or, *aſhamed*; as chap.54.4. Jer.3.3. & 8.12. for it is the ſame word, in notion, and notation, with that which was rendred *ſhame* before, ver.7. and hath reference thereunto; as if he had ſaid, their ſhameful uſage of me, ſhall never ſhame me, ſhall never make me aſhamed. See Act.5.41.

therefore have I ſet my face, as a flint] A form of ſpeech, noting extream obſtinacy in ſome, Jer.5.3. Zach.7.12. ſetled and fixed conſtancy in others, Ezek.3.8,9. and ſo here.

and I know that I ſhall not be aſhamed] Or, *bluſh*; which comes neer to the Hebrew term here uſed; in notion the ſame with the former. See Pſal.25.2,3. & 119.6. Chap.29.22.

V. 8. *He is neer, that juſtifieth me*] God is ready to juſtifie me, by approving my miſſion, and his acceptance of mine employments, againſt thoſe that oppoſe my Miniſtery, and traduce me, as a falſe Prophet, as many did Paul, for a counterfeit Apoſtle, 1 Cor.4.2,3. 2 Cor.13.6,7. for ſo the word, much miſtaken by many, doth there properly ſignifie. This ſome underſtand of Chriſt, according to thoſe places, Joh.16.10. 1 Tim.3.16. See Chap.49.4. Others, becauſe of the Apoſtles, either allegation, or alluſion rather, to it, Rom.8.33,34. underſtand it, as ſpoken in the perſon of Gods people, in general; as chap.29.22. & 41.10-14. & 45.24,25. & 46.13. & 49.25. & 54.19. where the ſame things, in effect, here ſpoken, are applyed unto the body of that people. But the Apoſtles manner is, to enlarge the promiſes of God, made to ſome particular perſons, as to Jacob, Joſhuah, David, and others, Gen.28.15. Joſh.1.5. Pſal.23.1. extending them unto all the faithful in general, as having a joynt intereſt therein with them, Heb.13.5,6. and the Apoſtles argument, borrowed hence, ſtands firm and good, in general, that whom God juſtifies, it is in vain for any man to attaint, or condemn.

who will contend with me?] Enter plea againſt me, or implead me, Chap.49.25. & 54.17.

let us ſtand together: As the accuſer, or plaintiff, and the defendant, ſuch as have ſuits in Law, one with another, are wont to do before the Judge, Exod.22.9. Deut.19.17.

who is mine adverſary?] Heb. as ſome render it, *the maſter*, or, *owner of my cauſe*, or *of my judgment*: but rather, *my maſter*, or, *owner of ſuit*: *judgment*, for *cauſe*, or *Law-ſuit*, as 2 Chron.6.35. Job 9.19. and *maſter*, or *owner of ſuit*, for, *one that ſueth*; as *maſter*, or *owner of buſineſs*, for, *one that hath buſineſs*, Exod.24.14. and, *my maſter, or owner of ſuit*, for, *one that hath any ſuit againſt me*: mine impleader, or he that entreth any action againſt me; *ſo thy men of ſtrife*, for, *they that ſtrive with thee*, Chap.41.11.

let him come neer to me.] Let him joyn iſſue with me; as Chap.41.1.

V. 9. *Behold, the Lord God will help me:*] As ver.7.

who is he, that *ſhall condemn me?*] Or, *who is it*, that *ſhall*, or, *can condemn me?* Heb. *make me guilty*, convince, or condemn me, as guilty, Deut.25.1. Prov.17.15. Rom.8.34. the pronoun, for the verb ſubſtantive, as Eccleſ.1.10. Chap.50.1. the relative wanting; as Chap.49.25. and the future, in a potential notion, as ver.2.

Lo, they ſhall all wax old as a garment;] All mine oppoſites ſhall be worn out; I ſhall ſurvive to out-wear them, to ſee an end of them; a proverbial form of ſpeech, Pſal.102.26. Chap.51.6. Heb.1.11. a *garment*, for an old or over-worn-*garment*; ſuch, as Joſh.9.4,5. Jer.38.11. or a moth-eaten *garment*; as the next clauſe implyeth, a defect of the adjunct, as Chap.1.18. & 5.6. *wax old*, that is, *be conſumed*, or *waſted*, as Pſal.32.3. or, *periſh*; as it is expounded, Pſal.102.26. So Chap.41.11. *thoſe that contend with thee, ſhall periſh.*

the moth ſhall eat them up] Another proverbial form, Pſal.39.11. Chap.51.8.

V. 10. *Who is among you that feareth the Lord,*] He turneth his ſpeech from thoſe obſtinate, and oppoſite ones, to the pious and obedient; as endeavouring to ſupport and ſuſtain them amids the common calamities, that were to befall the nation; ſo withall implying the ſmall number of ſuch among them. So Pſal.25.12 & 90.11. Chap.53.1. Joh.12.37,38.

that obeyeth the voice of his ſervant,] Heb. *that heareth*: but *to hear*, for *to obey*. See on ver. 4. that yeeldeth obedience to the word of his Servant; Chriſt, as ſome, chap.42.1. & 53.11. ſpeaking either by himſelf, Luk.4.18,21,22. Heb.1.1,2. Or, by his miniſters, Luk.10.16. 2 Cor.5.20. & 13.3. Eph.2.17. or, as others, the Prophet Eſay himſelf, ſent by God, to enform, and inſtruct his people, and to acquaint them with his Will, Chap.44.26. A note of one that ſincerely feareth God, as to tremble at his Word, Chap.66.2. ſo to yeeld obedience thereunto, Eccleſ.12.13.

that walketh in darkneſſe, and hath no light?] Heb. *no ſhine*; as Amos 5.20. no light ſhining (as Prov.4.18.) upon him, or into him; as a man in a dungeon, where no glimpſe of light ſtriketh in: *to walk in darkneſs*, is ſometime to live in wickedneſs, 1 Joh.1.6. and ſo the Jewiſh Commenters, ſome of them, here underſtand it; as if it were ſaid, ye that walk in blind paths, and take wicked courſes, return to God, and truſt in him; ſometime to live in miſery and diſtreſs, Pſal.23.4. and ſo rather here; as other of them alſo much better, and moſt of the beſt with us; that is, in the greateſt depth of miſery and calamity that may be, without any means of relief or comfort. Sparce *light* and *darkneſs* oft taken, Pſal.18.28. & 112.4. Chap.9.1,2. See Chap.8.22 & 9.19. Amos 5.18. Some obſerving the Hebrew pauſes, end the demand at the foregoing branch, where the midling ſtop ſtandeth in the original; and joyning this limb to the next following, read the words thus; *Let him, that walketh in darkneſs, having no light, truſt in the Lord.* Or, *he that walketh in darkneſs, &c. let him truſt in the Lord*; which comes all to one; Let ſuch as you, or ſo many of you, as are in ſtraights and difficulties, as well as others, partaking with the reſt, in the common calamities of the times.

let him truſt in the name of the Lord] Let him live by faith, and ſuſtain himſelf by confidence in, and aſſurance of, Gods powerful protection; who is able to draw light out of darkneſs, to give light in darkneſs, to turn darkneſs into light, and to bring out of darkneſs into the light; to give inward joy and comfort amids all calamities, to ſupport and ſuſtain under all heavy preſſures, and to deliver out of all diſtreſſes, Gen,1.2,3. Exod.10.22,23. Eſt.3.15. & 4.3. & 8.16,17. Pſal.18.28. & 112.4,7. Chap.9.2. & 49.9. & 60.2. Luk.1.79. 2 Cor.4.6. See 1 Sam.30.6. Hab.2.4. & 3.17,18. Heb.10.38.

and ſtay upon his God.] As a man ſtayeth up himſelf with a ſtaff, that he reſteth upon for ſupport, Pſal.18.18. & 23.4. Ch.10.20. (for thence is the metaphor taken. See Chap.3.1. & 36.6.) ſo let him rely, and reſt himſelf upon his God, whom he cleaveth cloſe, and continueth loyal unto, (Deut.4.3,4. & 26.17,19. chap.28.16. Pſal.73.25-28.) by conſtant dependance upon him, ſtaying up, and ſupporting himſelf from ſinking down, and fainting away through incredulity and deſpair, Pſal.27.13. So may ſuch, and ſuch only, boldly do, their expectation never failing them, Pſal.125.1,2. Chap.28.16. & 49.23. their ſincere confidence in God being here oppoſed, as well to the folly and vanity of thoſe that withdraw themſelves from God, and truſt to other ſtays, Jer.17.5,6. Jon.2.8. ver.11. as alſo to the groundleſs preſumption of ſuch, as promiſe to themſelves protection and ſafeguard from him, while they carry themſelves diſloyally, and rebelliouſly towards him, chap.48.1,2. Jer.7.8-10.

V. 11. *Behold, all ye that kindle a fire,*] The expoſitions of this paſſage, are ſo numerous, and ſo various, that it would be overlong to relate, and much more to diſcuſs them all. I will pitch only upon one or two of the principal, and moſt probable. By the *fire* therefore here mentioned, ſome underſtand the fire of Gods wrath, which wicked perſons, and obſtinate wretches, do incenſe againſt themſelves by their ſins. So ſome of the Jewiſh Commenters, and moſt of ours alſo, pointing us to thoſe places, Deut.32.22. Jer.15.14. & 17.4. But others, rather, underſtand by it ſuch other means of light, ſupport, relief, and comfort, as the wicked Worldlings of thoſe times relyed upon, for their ſuccour and ſafeguard, in, and againſt thoſe evils and calamities, that were denounced againſt them and the State, by the Prophet. See Chap.28.15. & 30.7,12,15,16. for to theſe, the Prophets oppoſites, that ſcorned Gods Word, and refuſed to hear it, or yeeld obedience unto it, chap.28.12,14. & 30.9,12. doth the Prophet here direct his ſpeech. So in the word, here, is an alluſion, not to ſuch a fire, as burns and conſumes; as chap.9.18. & 26.11. but to ſuch a fire, as men kindle in cold, wet, and winter weather, to warm, relieve, comfort, and cheriſh themſelves with, chap.44.16. Jer.36.22. Joh.18.18. Act.28.2. See the like alluſion, chap.47.14.

that compaſs your ſelves *about* with *ſparks*] Heb. *girders on of ſparks*, or, *brands*: *that begirt* your ſelves with ſuch; as ſome are ſaid *to gird on ſtrength*, or, *to begirt* themſelves with *ſtrength*, 1 Sam.2.4. Moſt render the word, here uſed, *ſparks*; and ſuppoſe an alluſion to ſuch ſparklings, as upon colliſion of ſteel and ſtone, are wont to ſtart out; or, to ſuch ſparkles as are wont to fly about folk, upon the blowing up of brands: no unfit reſemblance of ſuch, as by their rebellious provocations, ſo incenſe and blow up the fire of Gods wrath, that the ſparks fly about their ears. See chap.42.24,25. and this way may that ſeem to encline, that in Chaldee, and Syriack, a word from this deduced, is deemed to ſignifie, *ſparks*, in the Paraphraſe, on Exod.24.18.and on Hab.3.4.in which latter place, yet it ſeems rather to import ſuch *coruſcations*, or *flaſhes* of light, as uſe to ſhoot out of the clouds, ſomewhat like unto *horns*; for ſo the Hebrew word there uſed ſignifies; as alſo a Greek and Latine, correſpondent thereunto; whence ſome ambiguous verſions, and fabulous conſtructions of them, Exod.34.29. But to let that paſs, the word it ſelf here uſed ſeemeth rather to ſignifie *brands*, then *ſparks*: It is no where elſe found in Scripture, ſave here, and Prov.26.18. where it is well rendred in the text, *fire-brands*; not ſo well in the margent, *flames*, or *ſparks*; for ſuch as *play the mad-men*, or, *make themſelves mad*, (that is, *fain themſelves* ſuch, as *make thy ſelf ſick*, that is *fain thy ſelf* to be ſo, 2 Sam. 13.5. for of ſuch the wiſe-man there ſpeaks) are not wont to fling *flams* and *ſparks*; but to caſt *fire-brands about*. And the Chaldee there rendreth it, *torches*, or *tapers*; as alſo one of the Jewiſh Criticks upon this place enformeth us, that the term is uſed for ſuch parcels of wood, or coal, as being fired at one end, were out of Engines diſcharged in fight againſt the enemy, or ſhot into places beſieged; the uſe of guns, and gun-powder, being in his times, and long after, in theſe parts of the world, at leaſt, unknown: and it ſeems therefore to be a term parallel to that other elſewhere uſed, that ſignifies, *a fire-brand*, Judg. 15.4. Amos 4.11. Thoſe ſhifts, therefore, and fetches, which theſe profane wretches relyed upon, and from whence they promiſed ſufficient warmth of relief, comfort, yea, and ſafety to themſelves, being on every ſide therewith begirt, the Prophet compares unto *brands*, that ſhould afford them little heat, or light; but ſmoke enough, to vex and choak them with. See chap.7.4.

walk in the light of your fire, and of the ſparks, which ye have kindled.] *Brands* here again, not *Sparks*: for men uſe not to kindle ſparks, though upon kindling of fire, in *brands*, eſpecially, ſparks are wont to fly about. Some, becauſe the former word here uſed, is ſometime uſed for a *furnace*, or *a flame*, (See chap. 31.9.) would have it rendred, *Go into the furnace*, or *flame of the fire, ye have kindled*; as foretelling, that thereby they ſhould be conſumed; to wit, by the fire of Gods wrath; which themſelves had kindled, and heated, as an *oven*, to conſume themſelves, Pſal. 21.9. But I ſuppoſe rather that the Prophet, in way of deriſion, willeth them to make tryal, when time ſhall be, and need require, what light of comfort their own fire, with all the muſter of brands kindled by them, and ſet about them, will be able to afford them. See ver. 10. no, the light of the wicked ſhall be put out in darkneſs, and go away in a ſtifling ſtench, Job 18.5,6. & 21.17. Prov.20.20. & 24.20. a defect of the relative, as chap.49.25.

This ſhall ye have of mine hand;] This take from me Gods meſſenger, that now ſpeak unto you; *hand*, for *miniſtery*; as Mal.1.1. Or, as moſt take it, ſpoken in the perſon of God; which ſome therefore read, as in the preſent tenſe, *This is unto you from mine hand*; that is, this obcecation of mind, and obduration of heart, is, through my juſt judgment, for your former obſtinacy, befallen you, ch. 6.10. & 29.10. Mat.13.14. But others, rather, in the future, as our verſion gives it: this that I now tell you, ſhall, in concluſion, befall you, whatſoever you now fondly flatter your ſelves with, Chap. 28. 15, 17,18.

ye ſhall ly down in ſorrow.] Ye that have refuſed to walk in the light of Gods favour, Pſal.89.15. and in obedience to his Word, that holy fire, that affords both light and heat, Pſal. 119.105,92,93. Luk.24.32. Joh. 12. 35,36. ſhall, notwithſtanding all the fire that ye kindle, and vain lights that ye ſet up for your ſelves, wander in the dark, and meet with nothing but perplexity and confuſion in the end, Pſal. 16. 4. Chap. 8. 21, 22. and 28. 19. and 30. 12 — 14. Jer. 13.16.

ly down in ſorrow] A metaphor from an uneaſie bed, whereon, one that made account to eaſe and refreſh himſelf, findes nothing but diſeaſe and pain, and is in worſe caſe, by reaſon of the uneaſineſs of it, then he was before he betook himſelf to it, Job 7.3,4, 13-15. Chap.28.19,20. or, to bed cloths, wherein a man lies enfolded, and wrapt up over head and ears. So Jer.3.25. *we ly down in our ſhame, and our confuſion covereth us*; and 1 Joh.5.19. *the whole world lyeth down in evill*. Howbeit, ſome, both of the Jewiſh Commenters, and Others, conceive in it, an intimation of death and deſtruction; becauſe of *deceaſe* the word is oft uſed, Gen.47.30. 1 King.20.10. Job 7.21. chap.14.8.

CHAP. LI.

Verſ. 1. HEarken to me ye that follow after righteouſnes, ye that ſeek the Lord*] The Prophet returnes here, to comfort, and encourage the godly party again, endeavouring to keep them from being diſmayd, and diſcouraged, either by the conſideration of their own fewneſs and feebleneſs, ver.2,3. or by the apprehenſion of the ſuppoſed might, together with the joynt malice, and multitude of the adverſe party, ver.4-8.

Hearken to me] As chap.41.1. & 44.1. & 49.1.

ye that follow after righteouſneſſe] Heb. *purſuers of righteouſneſſe*: as, *purſuers of miſchief*, Pſal.119.150. that continue conſtant in the ſerious and ſedulous practice of holineſs, and righteouſneſs, Prov.21.21. or, as ſome, that ſeek righteouſneſs by faith in Chriſt, Rom.9.31,32. but the former here rather; as alſo, chap.56.1,2. Mat.5.20. & 6.33. there ſeems in the phraſe a metaphor, either from a worldly mans eagerneſs, in following the world, in ſome gainful trade, whereof he never hath enough, Eccl.5.10. or, the inſtancy of huntſmen, or military perſons, in purſuit of their foe, or prey, 2 Sam.2.19. So Pſal.37.15. chap.1.22. Heb.12.14.

that ſeek the Lord] The Character of a true Iſraelite, Pſal. 24.6. See chap.55.6. Zeph.2.3.

look unto the rock, whence ye are hewen] Or, *were hewen*, rather. Abraham and Sarah, from whom, they came, as ſtones cut out of a rock, or digged out of a quarrey, Dan. 2. 34. Some would have Abraham here termed *a rock*, as a dead, and dry, rocky ſubſtance, unfit to yeeld iſſue, Rom.4.19. Others, for the firmneſs of his faith, Gen.15.6. Rom.4.3,18-22. as Peter was *a rock*, or *a ſtone*, Mat.10.2. & 16. 18. Joh.1.42. Neither ſeems neceſſary; and the latter of the twain the leſs: as not ſeeming at all, in this reſemblance, to be regarded: Since that it is not the firmneſs of Abrahams faith, that is here propounded for imitation; but the bareneſſe, and barrenneſſe of him, and his wife, in regard of iſſue, and the improbability, yea, in humane apprehenſion, impoſſibility, of attaining to any increaſe, in that kind; ſuch, much leſſe, as afterward iſſued from them: not what Abraham upon Gods Word believed, but what God did for Abraham, ver.2.

and to the hole of the pit, whence ye were digged] Or, *to the hollow of the ciſtern, whence ye were digged*, Jer.2.13. to Sara; and to her womb, deemed as dead, and utterly diſabled unto iſſue, Gen.11.30. & 16.1. & 18.11,12. Rom.4.19. (for from the word here uſed, hath *a woman* her name in Hebrew; and to *a Well*, or *ciſtern*, is the wife compared, Prov. 5. 15.) untill God, beyond the courſe, or power of nature, opened her womb, as he did that hollow place in Lehi, Judg.15.19. and gave her power to conceive iſſue, Heb.11.11. There is a want of the relative, either pronoun, or adverb, as well in this branch, as in the former alſo.

V. 2. *Look unto Abraham your father, and unto Sarah*, that *bare you*] The explication of the former words, in plainer terms: a want again of the relative, in the latter branch; as chap.50.11.

Abraham] The name then given him, when a large iſſue was promiſed him; at which time, with an enlargement, he was by God himſelf, ſo named; *as the father of a great multitude*: whereas he was called *Abram* only, as *an high*, or *lofty father*, before, Gen.17.5.

your father] Theirs in a more ſpecial manner, becauſe deſcended from him, both by Iſaac, in whom his ſeed was to be reckoned, Gen.17.21. & 21.12. and by Jacob, to whom the birth-right, and bleſſing was devolved from Eſau, Gen. 25. 33,34. & 27.29,30,33,35,36. and was, through him, derived unto all his poſterity, Gen. 49. Exod.24.4. & 27.11,21. Deut.33. Otherwiſe, there were divers nations alſo, beſides the Iſraelites, of the lineage of Abraham; as the Iſmaelites, the Edomites, and others. See Gen.17.20. & 21.13. & 25. 2-4, 12-18. & 36. and *of him*, therefore, as more peculiarly their father, did the Jews much vaunt, Mat.3.9. Joh.8.33,39.

Sarah] The name likewiſe given her, at the ſame time with *Abrahams*; ſignifying *a Lady*, or *Princeſſe*, without limitation, or reſtriction, at large: whereas ſhe was formerly termed *Sarai*, ſignifying *my Lady*, or, *my Princeſſe*; as with a relation to Abram, her husband, and *Lord*, or *Prince*, alone: for the one title ſhe gave him, Gen. 18.12. 1 Pet. 3.6. and the Hethites, the other, Gen.23.6. her Ladiſhip, or Princeſſedoom, being now to be enlarged, Gen.17.15,16.

that bare you] The word implies the pains of breeding, and birth; in Rebecca more remarkable, Gen. 25. 23. the ſame word is found, Pſal.51.5. *that bare you*; not immediately, but mediately in Iſaac to Abraham, Gen.17.21. a defect of the relative; as before, Ver.1. Chap.47.11.

for I called him alone] Or, *how I called him alone*: as the particle is uſed, Exod.19.4. Pſal.119.159. Chap.66.24. Lam.1. 9. or, how, *when* he was but *one*, *I called him*. Heb. *when one, I called him*: *one*, for, one only, or, *but one*; as Deut.6.4. Zach. 14.9. *one only*, or, *a lone man*: becauſe though married, yet childleſs; and in regard of iſſue, as wife-leſs: ſhe being barren, and aged, in courſe of nature paſt childing, and not without iſſue only, but paſt hope of any by her, Gen.15.2. & 16.1. See Ezek.33.24. and above, on ver.1.

and bleſſed him, and increaſed him] Gods bleſſing is no verbal, but a real bleſſing; the beſtowing of a bleſſing. So Gen. 1.28. & 9.1. and this bleſſing of multiplication, and encreaſe, was more ſpecially, though, among many other bleſſings, conferred upon Abraham, Gen.12.2,3. & 15.5.& 17.2.& 18.18. & 22.17,18. here pointed to, as picked out of the whole heap, to ſtrengthen the faith of Gods people, againſt the conceit and apprehenſion of their paucity, and imbecility, by ſetting before their eyes, a pregnant pattern of Gods power, able to raiſe up, of one, and that one, not a decayed only, but, in ſome ſort, as a dead one, an iſſue, for multitude, like the ſtars of the sky, and ſands of the ſea, beyond number, Heb.11.12. and no leſs able, therefore, to do the like alſo for them. See Chap.49.19-21. Jer.31.27. Ezek.37.11-14,26.

V. 3. *For the Lord ſhall comfort Zion, he will comfort all her waſte places*] God can do, and will do as much for his Church, as he ſometime did for Abraham.

ſhall comfort Zion] Or, *will*; as in the next branch.

comfort Zion] He will comfort his people; (ſo is Zion taken, Chap.1.27. & 49.14.) not by ſpeaking only comfortably to them, Chap.40.1. Hoſ.2.14. but by relieving, and refreſhing of them, Chap.12.1. & 49.13. & 54.9.

he will comfort all her waſte places] Or, *waſtes*, Chap. 49. 19. By reſtoring the ruined city, and State, to her wonted beauty and luſter again, Chap.49.8. & 54.3. & 58.11.

and he will make her wilderneſs like Eden] He will raiſe her up to a flouriſhing eſtate, make her land as pleaſant and plentiful, as Paradiſe; called *Eden*, for the daintineſs, and delightfulneſſe of it, Gen.2.8,9. & 13.10. Ezek.36.35. See on Chap.4.2. & 35.1.

and her deſart] Or, *champion*, as Joſh.11.2. & 12.3.

like the garden of the Lord] *As a Garden of God*; that is, a moſt excellent one: as *mountains of God*, for, goodly great mountains, Pſal.36.6. and, *cedars of God*, for, goodly tall cedars, Pſal.104.16. and, *an hoſt of God*, for, a mighty great hoſt, 1 Chr.12.22. or, *as the garden of Eden*, (the ſame thing in other terms,) ſo called, Gen.13.10. Ezek.28.13. becauſe of Gods own planting, Gen.2.8. See Chap.60.21. & 61.3.

joy, and gladneſſe ſhall be found therein; thankſgiving and the voice of melody] So Jer.33.11. See Chap.35.10.

ſhall be found there] Or, *ſhall be there*: as Eſt.1.5. chap. 35. 9.

V. 4. *Hearken unto me, O my People; and give ear unto me, O my Nation*] My peculiar people, whom, from all other Nations, I have ſet apart, and ſingled out for my ſelf, Exod.19.5. Deut.7.6. See chap.28.23. & 44.1.

for a law ſhall proceed from me] As a Law ſometime proceeded from me in Mount Sinai, Deut.33.2,4. ſo a ſecond Law, in the doctrine of the Goſpel, not for the reſtitution of my Church, among you only, but for the information, and direction of other people alſo, ſhall hereafter go abroad from me, Chap.2.3. Pſal.110.2.

and I will make my judgment to reſt for a light of the people.] The *judgment*, here ſpoken of, is no other, then the Law, or Doctrine before mentioned. For, *Law*, *doctrine*, *judgment*, *word*, *precept*, *ſtatute*, are words promiſcuouſly uſed oft one for another. See Pſal.19.7,8,9. and Pſalm 119. throughout.

make to reſt] So ſome render it, that is, *I will ſettle* it there, to wit, in my Church; becauſe the word ſignifieth ſometime *to reſt*, Chap.34.14. Jer.50.34. Others, *I will ſuddenly execute judgment*. I will ſpeedily do, what I now ſpeak; becauſe this ſtock hath oft-times a notion of *ſuddenneſſe*, Jer.4.20. & 18.7. ſee ver.5. and others, again, becauſe it ſignifieth ſometime to *break*: as Job 7.5. & 26.12. render it, *I will cauſe my judgment*, that is, my doctrine, *to break forth*; as light is ſaid *to break out*. See Pſal.119.130. Hoſ.6.5. and this, to me, ſeems the moſt probable. For the Jewiſh Doctors here ſeem to run counter to the text; as if the meaning were, that God would cauſe his people to reſt a while, while he executed judgment upon the Gentiles; as Chap. 26. 20, 21. Jer. 50. 34.

for the light of the people] Heb. *peoples*; as Pſal.117.1. to illighten their minds with the ſaving knowledg of Gods truth, Pſal.19.7,8. & 119.103,130. Prov.6.23. 2 Cor.4.6. Rev.1.20. See chap.49.6.

V. 5. *My righteouſneſſe is neer*] The time approacheth, of accompliſhing my promiſe, in the deliverance of my people, chap.1.27. & 48.13. & 56.1. an effect of my faithfulneſſe, and righteouſneſs, 1 Theſſ.5.24. 2 Theſſ.1.6,7. Heb. 6.9,10. 1 Joh.1.9. See Chap.13.22. they force it over-much, that would have it, *my righteouſneſſe*; that is, *my righteous* one: applying it to Cyrus; as moſt do, as forcedly expounding the like of Abraham, Chap.41.2.

my ſalvation is gone forth] The decree is gone out for my peoples deliverance, which ſhall ſpeedily be accompliſhed; either as having reſpect to Gods purpoſe revealed unto the Prophet, and by him, to his people, chap. 14.24-27. or to Cyrus his Edict, as ready to go out, or gone out already, Ezr. 1.1,2. See ch.13.22. & 43.19.

and mine arms ſhall judge the people;] Heb. *peoples*; as ver.4. *Arms*, in the plural, to intimate the greatneſs of Gods power, and the large extent of the exerciſe thereof; either in the ſubduing and taking vengeance of thoſe that had been enemies to his Church, and oppreſſors of his people, chap.25.10, 11,12. & 52.2-8. & 49.25,26. or in the managing of his Church, and the nations out of all parts gathered into it, chap.2.4. See chap.59.16.

the Iles ſhall wait upon me] Or, *Ilands*, *countries* (even thoſe about, and beyond the ſeas, as chap.49.1. See Chap.42.4. & 60.9.

and on mine arm ſhall they truſt] On his power and might, manifeſted, in the execution of judgment upon the enemies of his people, and in the reſcuing of them, out of their hands, chap.59.16. & 49.16,19. Pſal.98.1,2. or, on his Word, and Goſpel, by which, having ſubdued them, and brought them in to himſelf, he ſhall, alſo, as by his mighty arm, and powerful ſcepter, rule and reign, in the midſt of them, chap. 53. 1. Pſal.110.2. Ezek.20.33,34. Rom.1.16. 1 Cor.1.16.

V. 6. *Lift up your eyes to the heavens; and look upon the earth beneath*] Conſider how firm and ſtable they ſeem to be. See chap.40.26. Pſal.24.1. & 93.1. & 104.5.

for the heavens ſhall vaniſh away like ſmoke] Heb. *be diſſolved*, or *melted*, *as ſalt*; ſo the word properly ſignifieth. See Jer.38.11. and ſo doth a late learned Writer expound the Greek word preciſely anſwering it, Mark. 9.49. *every ſacrifice ſhall be ſalted*, or *conſumed*, *with fire*; and ſo paſſe into ſmoke, Pſal.37.20. Chap.34.4. Mat.24.35. 2 Pet.3.10. Rev. 6. 14.

and the earth ſhall wax old like a garment] Pſal. 102.26. Heb. 1.11. Mat.13.31. See Chap.50.9. ver.8.

and they that dwell therein] Or, *thereon*; as Mat.6.10. Heb. *her inhabitants*.

ſhall dye in like manner] Joſh.23.14. 1 King.2.2. Job 14.10. Pſal.89.48. Heb.9.27.

in like manner] That is, as ſmoke, or old rotten rags, the matters before mentioned: ſo interpreters generally; taking the term here uſed, for a note of ſimilitude: as uſually it is, Pſal.1.4. chap.16.6. But a late learned Annotator renders it, *as a louſe*; taking it for a noun, (for a note of ſimilitude there is here beſides) whoſe plural is found, Exod.8.16,17,18. and the words of the text do not only well bear it, but ſeem even to require it. See ſomewhat the like, Pſal.39.11. *as a louſe*, for, as any ſorry deſpicable vermin.

but my ſalvation ſhall be for ever, and my righteouſneſſe ſhall not be aboliſhed] Though heaven and earth fail, yet ſhall not my promiſes fail; nor the ſalvation therein promiſed: thoſe ſhall ſooner fail, and have an end, then theſe ſhall, Pſal.119. 89,90. Chap.45.17. & 50.9. & 54.10. Mat.5.18. Mat.13.31. Joh.3.16. Heb.12.28.

V. 7. *Hearken unto me*] As ver.1.

ye that know righteouſneſſe] Not only that know it, and what belongs to it, but that approve, regard, and make reckoning of it. So is the word of *knowing*, frequently uſed, Pſal.1. 6. Prov.12.10. Mat.7.23. Rom.7.15. See ver.1.

the people in whoſe heart is my law;] That highly eſteem it, and heartily affect it; having it not in the head only, but in the heart alſo, Pſal.37.31. & 40.8. & 119. 97,103,111,112, 113,127,128.

fear ye not the reproach of men, neither be ye afraid of their revilings.] See chap.8.12. & 41.10-14. Mat.10.28. Luk.12.3,4. Act.5.40,41.

men] Heb. *men*, or mortal, miſerable *men*. See on Chap. 2. 9.

afraid] Rather *terrified*, *affrighted*, *damped*, *diſheartned*, chap. 31.9. Jer.10.1.

of their revilings] Or, *with their ſpiteful taunts*: for ſo the word ſeemes to import, Chap. 37. 6, 23. Pſalm 44. 16.

V. 8. *For the moth ſhall eat them up like a garment,*] A proverbial ſpeech. See Chap.50.9. Job 13.28. Pſal.39.11.

and the worm ſhall eat them like wool:] Another proverbial form of ſpeech; for notion, one with the former: *wool*, for a woollen garment, more prone to breed mites and moats, then linnen.

but my righteouſneſs ſhall be for ever, and my ſalvation from Generation to Generation.] Heb. *to Generation of Generations*; as Pſal.102.24. See on ver.6.

V. 9. *Awake, awake,*] This is ſpoken either in the perſon of Gods people, or by the Prophet himſelf, mooving in their behalf.

Awake, awake,] Or, *Ariſe, ariſe*; raiſe and rouz up thy ſelf, ſo ver.17. chap.52.1. So alſo, Jer.6.22. & 25.32. becauſe the term of *awaking*, ſeems not to ſuit ſo well with the *arm*. Yet according to the like of *tongue*, *lute*, and *harp*, Pſal.56.8. & 108. 3. it may be retained, and the ſenſe of it applyed unto God, whoſe *arm* is his power, and his power the ſame with himſelf. Manifeſt thy ſelf to be awake, and to watch for us, and over us,Pſal.121.3,4.and that in a powerful manner; who, at preſent, by ſuffering us to ly in miſery, under heavy preſſures, mayſt ſeem to be aſleep, and not at all to regard us, or look after us. So Pſal.44.23.& 78.65. & 80. 2. The redoubling of the word, intimates the vehemency of their affection, and earneſt deſire of ſpeedy relief and releaſe. See the like; Judg. 5.12. chap.52.1.ſo Pſal.13.1.& 94.3.

put on ſtrength,] Shew forth thy might,in that manner, by ſuccouring and ſaving of us,that it may evidently appear, and as conſpicuouſly be ſeen, as a mans garment is on him, that weareth it.See chap.52.1.& 59.17.& 61.10.ſo Pſal.93.1.& 98. 1,2,3.chap.40.5.

O arm of the Lord;] See ver.5.chap.52.10.

awake,as in the ancient days,in the generations of old.] Ariſe, and beſtir thy ſelf,as in former times thou haſt done; Pſal.44. 1. chap.63.11--14. Heb. *in days of antiquity* (as chap.37.26.) *generations of ages,*as,*years of ages,* Pſal. 77. 5.

Art not thou it that hath cut Rahab?] Or,*that did cut,* or *hew Rahab*: that by *Rahab* is meant *Egypt*; ſo far as I know, no doubt is made. But how Egypt came to be ſo termed, is not altogether ſo generally agreed. Moſt are of opinion, that from her *pride*,and *power* pretended,at leaſt, (chap.30.2,3,7.) that name was given her. See Ezek. 30. 6. and the word may well import either. See Job 9.13. Pſal. 90.13. Howbeit,a learned Author conceiveth *Egypt* to be ſo termed, from the figure,or form,of the lower part of that country; which the River Nilus,having with one entire ſtream attained unto, doth at the head thereof, where it is ſharpeſt and narroweſt, divide it ſelf into two main chanels; and ſo ſhooting down on either ſide of the land, growing wider and wider,encloſeth it in that manner,till it arrive at the Sea,that it makes it to be of a pyramidal,or triangular, form, with the point upward, and the baſi[illegible]neath, to the Sea-ward. Hence the Greeks term this part of Egypt, *Delta*; becauſe it had the ſhape of their *D*. thus drawn Δ, and the Egyptians themſelves called it *Riph*, or *Rib*, by a word that ſignifieth *a pear*, the faſhion it bare: whence the head city of the middlemoſt canton, within that Iland, was named *Athribis*, which ſignifieth, *the heart of a pear*; and ſome late Authors,alſo, make mention of the name *Errif*,with the Arabick article prefixed.*Rib*,and *Rahab* therefore he holdeth to be all one; as *Nahal*, and *Nilus*. And theſe things,indeed, carry ſome good ſhew of probability with them. Howbeit,it may be doubted,whether this *Rif*, or *Rib*,for a *pear*,be an home-bred Egyptian word or no. For it may not,without ſome good ground, be ſuſpected, that as the Arabian *Phil*, or *Pil*, and with their article *Elphil*, for an *Elephant*, ſprung,as moſt learned deem, either from the Hebrew *Eleph*,for an *Ox*; or the Greeks and Latines *Elephas*, reciſed and reverſed; ſo that this Egyptian *Rib*, or *Riph*, for a *pear*,was taken from the Latine *Pyrum*: The Latine termination being cut off, and the term it ſelf inverted; that which the rather may be ſuppoſed; becauſe in thoſe pieces of the Egyptian language, which learned men have of late acquainted us with, words,as well Latine, as Greek, are found not a few. And the Arabian *Errif*,may more juſtly be deemed to deſcend from the Hebrew *Rahab*, then the Hebrew *Rahab* to have flown from it; as *Nilus*,from *Nahal*; not *Nahal* from it. I ſhould therefore rather encline to the received notation of this name, given unto Egypt, being a proud and potent State, from a ready Hebrew original; then to one ſo far fetcht about,from grounds, neither of any great certainty, nor of approved antiquity; and appliable,in compariſon, but to a ſmall part of the countrey.

and wounded the dragon] Or, *didſt thruſt thorow,* (as the word properly ſignifieth.See chap.2.19.& 5.12.) Or, *ſlay,*(as it is well rendred,Ezek.28.9.& 32.26.and would alſo be here) *the whale.* (See chap.27,1.) Pharao, Pſal.74.14. ſo termed,in regard of the ſtreams of the River Nilus, amidſt which, his abode was,and the neighbourhood of the Sea.See Ezek. 29.3. & 32.2.

V.10. Art *not thou it which hath dried the Sea, the waters of the great deep*;] Or,*which did dry the Sea*; as before, ver.9. the red-ſea,Exod.14 21.chap.50.2.

that hath made the depth of the Sea, a way for the ranſomed to paſs over?] Or, *didſt make the deep* places (as *waſtes,* for *waſte* places,ver.3. ſo alſo, Pſal. 69.2.) *of the Sea,a way for the reſcued* ones, (as Pſal.107.2. thoſe that he not only delivered out of Egypt; but reſcued alſo from the hand of Pharao, who purſued them with the ſword, and was ready to ſeiz upon them,Exod.14.10,23.& 15.9.) *to paſs by,*or *paſs thorow,*Exod. 14.22.chap.43.18.& 63.11--13.

V. 11. *Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion*;] Or, *So,* (in like manner. Heb. *And*; but ſo alſo is the copulative oft uſed, Prov.26.7. chap. 41.7.) *the Lords reſcued* ones *ſhall come again unto Sion, with ſong.* See chap.35.10. thoſe that ſhall be delivered from the Babylonian captivity; God being able to do as much for theſe now,as he did for thoſe then, Chap.43.16. & 44 27. and 50. 2.

and everlaſting joy ſhall be *upon their head.*] Or, *with ſong, and everlaſting joy upon their head.* So it was rendred, chap.35. 10. See chap.48.20.

they ſhall obtain gladneſs and joy; and ſorrow and mourning ſhall flee away.] See chap.35.10. It is all of it, Gods anſwer to the former ſupplication,in way of an humble expoſtulation propounded,ver.7.8,

V. 12. *I,*even *I,*am *he that comforteth you*] See ver.3. the word is , for the greater emphaſis, redoubled; as Chap. 43.25.

who art *thou, that thou ſhouldeſt be afraid of a man* that *ſhall die; and of the ſon of man,*that *ſhall be made as graſs?*] A ſecret reproof of them, that having the immortal, and almighty God, to their protectour and Saviour, ſhould be afraid of a frail mortal man,chap.2.22.Mat.10.28.ver.7,8.

that thou ſhouldeſt fear] Heb. *and thou ſhalt fear.* See the like ſyntax,Gen.23.9.Joſh.24 9. chap.53.2.

man,and ſon of man] As Job 25.6.Pſal.8.4.

that *ſhall die*] As ver.6.Pſal.118.6.& 146.4. a defect of the relative, both here,and in the next branch; as alſo, Chap. 50.9.

ſhall be made as graſs] Or, *ſhall become graſs,* or *made* like *hay*: but there is an emphaſis, in the omiſſion of the note of ſimilitude; as chap.40.6. Pſal.37.2.& 90.5,6. Heb.*ſhall be given graſs,*or *hay*: but the word of *giving*, ſignifies oft-times to *make*,Num.14.4. Neh. 13.26 .Jer.5.14. and,*to be made*,for *to become.*

V. 13. *And forgetteſt the Lord thy Maker,*] Conſidereſt not his power,and what he is able to do for thee: *to forget,* for,*not to conſider*; as Heb.12.5.See Chap.40.27-29.

thy Maker,Chap. 44.2.Hoſ.8.14.

that hath ſtretched out the heaven] Chap. 42. 5. and 45.12.

and hath laid the foundations of the earth?] Chap.48.13.Job 38.4.Pſal.102.25.

and haſt feared continually every day,] Or,*all the day long*, as Pſal.44.22.Rom.8.36.waſt never free from fear;but liveſt in a perpetual expectation of death, Heb.2. 15. notwithſtanding the aſſurance given thee, by God, of his conſtant protection, Chap.43.1,2.

becauſe of the fury of the oppreſſour, as if he were ready to deſtroy?] Or, *had made* himſelf *ready to deſtroy*; and there were no poſſibility of eſcape. So Geneſis, 19. 19, 30. Exod. 14, 10-12.

and where is the fury of the oppreſſour?] What is now become of the fury of the Babylonians thine oppreſſours, whoſe fury thou ſtoodſt ſo much in fear of? they are periſhed, and it is gone,Pſal.9.5,6.& 76.10,chap.16.4.

V. 14. *The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.*] Or,*The exile* (*he that is gone,* to wit,out of his country, as Jer. 48,12. for the word *Captive*,is not in the original) is *haſtening to be looſed.* (Heb.*to be opened*,as ch.14.17. Job 12.18.& 39.5. to have the priſon-dore opened to him, and to be ſet free from his bonds and reſtraint; *is haſtening to be looſed*,for, *ſhall haſtily*,or *ſpeedily be looſed.*So Gen.41.32. *God is making haſte to do it*,that is,*will do it ſpeedily*,out of hand,) *and he ſhall not die in the pit,* (but ſhall be timely releaſed) *nor ſhall his bread fail*; as in ſieges,and ſuch reſtraint,it oft doth.See Jer.37.22.& 38. 9,10.that which ſome apply here to that ſpiritual food, Joh. 6.27.See Chap.33.16. My people,that are at preſent driven out of their own country, and clapt up in holes and dungeons,chap.42.22.ſhall be ſpeedily ſet at liberty; Nor ſhal they periſh in their priſons, and places of reſtraint, for want of food,by delay; nor in their journeying home again, through want of victuals,by the way. See chap.49.9,10. Yet I cannot omit,that ſome here reade the words; *He* (to wit,*the oppreſſor*, that now holdeth you in bondage,ver.13.) *ſhall haſten,* (that is, *haſtily bring out,* as 1 King.22.9.) *the exile* that is *to be looſed.* Or, as with an alluſion to the Egyptian deliverance, *He haſteneth*,or *ſhall make haſte*, the oppreſſour *going to and fro,* or *running up and down,* (ſo the word ſeems to be taken,chap.63. 1,Jer.2.20.) *to ſet at liberty*; and ſo it is ſaid of the Egyptians,that God ſaid, that Pharao and his followers ſhould (as alſo accordingly they did) come to Moſes, and to his people, and inſtantly preſs them to be gone from among them,Exod. 11.8.& 12.31-33. and ſo the meaning ſhould be, that God would enforce the Babylonians to do the like by them. But this ſeems not to flow ſo freely from the text, as the former.

in the pit] That is,*in the hole*,or *the dungeon*, as chap.42.22. Zach.9.2: but the word,here uſed,is applyed commonly to the *grave*, Job 33.18,24,33. Pſal. 30. 9.& 55.23. the rather here made uſe of,becauſe the place of their captivity, ſeemed to be unto them, as a *grave*; and the getting out of the one, as impoſſible, as the riſing from the other, Chap. 26.19. Ezek. 37. 11,12.

V. 15. *For I am the Lord thy God, that divided the Sea, whoſe waves roared:*] Heb. *And*; as Chap. 40.26. or, *I the Lord thy God, am he, that divided the Sea, when his waves roared*; and ſo read, it ſhould have reference to that of the red-ſea, before ſpoken of, ver. 10. which being effected, by a ſtiff and ſtrong blaſt of wind, beating back the current of it, Exod. 14.21. could not be done, ſay thoſe, that ſo render it, but with an hideous roaring noiſe: But I find not where the word here uſed doth ſignifie, *to divide*; ſave, as any thing, that is crackt or broken, may be ſaid to be divided: and ſo Job ſaith, Job 7.5. *my skin cracketh*, or *breaketh*: and of the Sea, it is ſaid, Job 26.12. *By his power he breaketh the Sea*; as it is commonly rendred; where Interpreters diſpute much what ſhould be meant by *breaking of the Sea*: For it cannot be there underſtood of the dividing of the red-ſea; it being generally agreed, that Job was ancienter then thoſe times: and the moſt therefore underſtand it, of *troubling* the Sea, and ſetting it on working, as Pſal. 107.25. Jon. 1.4,13. and ſo, alſo, both the ancient Greek, and the old Latine, here render it, reading the words, *that trouble the Sea, and the waves thereof roar*. Pſal. 93.3. Howbeit, becauſe the word, uſed both here, and there, hath oft in it a notion of *quietneſs*, and *reſt*; (See on ver. 4.) of *troubling*, or *diſturbing*, that I can find no where; I ſuppoſe the words may rather, in either place, be rendred; and ſo alſo, Jer. 31.35. *I the Lord thy God*, am *he that ſtilleth the Sea*, (that maketh it calm and quiet) *when the waves of it roar*; and being able to rule, and ſtill the raging Sea, am much more able to curb and quiet the rage of man; and to ſuppreſs and quell the power and fury of any oppreſſour, ver. 13. Pſal. 76.10. chap. 25.5. this expoſition the latter branch much ſtrengthens; nor is there any thing wherein the power of God ordinarily more appears, nor whereby in Scripture it is more frequently extolled, then by the quieting and laying of ſtorms and tempeſts at Sea, and the keeping of that vaſt and unruly creature within compaſs, Job 38.8-11. Pſal. 65.7. & 77.16,19. & 93.3,4. & 104.6-9. & 107.23-29. Jer. 5.22. Jon. 1.4-16. Mat. 8.24-27. Mar. 4.39,41. Luk. 8.24,25.

whoſe waves roared] Or, *when the waves thereof roar*. Heb. *and its waves roar*. So Prov. 3.24. Chap. 44.14. See Gods people on this ground ſtrengthning their faith, in aſſurance of all-ſufficient protection from God, amidſt all troubles, turmoils, and tumults whatſoever, Pſal. 46.1—3. & 65.7. & 93.3,4.

the Lord of hoſts is *his name.*] Or, *whoſe name* is *the Lord of hoſts*, as Chap. 47.4. & 48. 2. and doth not therefore vainly boaſt of more then he is able to do, having all creatures at command. See Chap. 1.9.

V. 16. *And I have put my words in thy mouth,*] Or, as ſome, *I will put*, &c. There is much doubt, and debate, whom theſe words ſhould be ſpoken to. Some would have it ſpoken to the Church of God, to Sion, or Jeruſalem: but to it he ſpeaketh in the feminine gender, ver. 12,17. whereas here, in the maſculine. Others, therefore, to the people; of whom the Church conſiſteth; in the laſt clauſe of the verſe, to Iſrael, or Jacob; out of whoſe mouth, God promiſeth that his Word ſhould never depart, Chap. 59.20,21. Others, and ſo moſt of the Jewiſh, and ſome alſo of ours, conceive, that God turneth his ſpeech to the Prophet, whom he had acquainted with his Will, and made choice of to deliver it unto his people; and that in ſuch words and terms, as he had preſcribed him, or dictated to him. See the like, Num. 22.35. & 23.5,16. Jer. 1.9. and others, laſtly, to Chriſt, whom the Father had fully opened all his mind unto, concerning what was to be done, in behalf of his Church, and appointed him to acquaint his people with it, Joh. 3.32,34. & 5.19,20. & 8.26,28. Or, of all the Prophets in general, Chriſt himſelf not excluded, by whom, God, through his gracious promiſes, comforteth his Church, Chap. 40. 1, ver. 12. Luk. 24.25. I concur with thoſe, who take the whole paſſage, as ſpoken to Eſay in particular, thereby to aſſure his people of the undoubted performance of the things foretold by him, as coming from God himſelf, who was able to effect them. Yet ſo, as that they have a further reſpect to Chriſt, whom, in an higher, and more eminent manner, they alſo concern. See Chap. 49.2. & 61.1,2.

and have covered thee under the ſhadow of mine hand;] Or, *with the ſhadow of mine hand have I covered thee*. See Chap. 49. 2.

that I may plant the heavens, and lay the foundations of the earth,] Heb. *to plant an heaven, and to found an earth*: To make a new world, a new heaven, and a new earth, Chap. 65.17. & 66.22. 2 Cor. 5.17,18. 2 Pet. 3.13. Rev. 21.1. that which may not amiſs be here underſtood, as ſaid to be done, by Eſay miniſterially, or prophetically; as the like is ſaid of Jeremy, by preaching, publiſhing, prophecying, and giving aſſurance of the doing of it. See Jer. 1. 10. & 18. 9. and the next clauſe here, by Chriſt Jeſus actually, and effectually, as being the perſon, by whom the Church is planted and built, Jer. 31.28. Mat. 16.18. all things in it are made new, Rev. 21. 5. and all things both in heaven and earth are reſtored and ſetled, Eph. 1.10. Col. 1.20. Some, with the ancient Greek, render it, *wherewith* (referring it to the word, *hand*, before mentioned) *I planted the heaven* (or, *ſtretched it out*, by change of a letter, as ver. 13.) *and founded the earth*, as if he had ſaid; I will protect thee with the ſame hand, wherewith heaven and earth were built: and ſome, ſo long as the *heaven* ſhall continue *built, and the earth founded*: as containing a promiſe of an everlaſting protection. See on ver. 6,8. But I ſee not how the words of the text, though never ſo much tortured, will yeeld either of theſe two.

and to ſay to Zion, Thou art my people.] Or, *Thou* ſhalt again be *my people*. See Hoſ. 1.10. & 2.1,23. Eſay, by foretelling; Chriſt, by fulfilling the reſtitution of the Church, Rom. 9. 24-26.

V. 17. *Awake, awake,*] Or, *Ariſe, ariſe*. Heb. *Raiſe*, or *roux up thy ſelf*, as Chap. 64.6. The Prophet, or God, by the Prophet, calling upon the people, as ſome, to awake and roux up themſelves from the ſleep of ſin, and the drowſineſs of ſecurity, 1 Cor. 15. 34. becauſe the Apoſtle ſeemeth ſo to apply it, Eph. 5. 14. though I ſuppoſe another place there alluded to; or, as others, rather, in the firſt place, at leaſt, and in the literal ſenſe, to raiſe and roux up themſelves, from that drooping and diſconſolate eſtate and condition, wherein they had long continued, being much dejected and diſheartned, during the time of their captivity. See Chap. 26.19. & 52.1. implying, that there ſhould be out of hand, a ſtrange and ſudden alteration of that their condition.

ſtand up] Sit no longer on the ground, nor lye in the duſt, as the manner of priſoners, and mourners, is wont to be, 2 Sam. 12. 16, 17. Ezr. 9. 3. Chap. 47, 1. See Chap. 52. 1.

O Jeruſalem] The ſame with Sion, verſ. 16. the State and people of the Jews, Chap. 1.27.

that haſt drunk at the hand of the Lord, the cup of his fury] That haſt ſuſtained grievous things, inflicted on thee, by God, for thy ſins; yea, that beganneſt of this cup to others, and haſt drunk deep of it, Jer. 25.15,17,18,29. & 49.12. Ezek. 23. 31.

drunk] Afflictions, in Scripture, are commonly compared to ſome bitter, unpleaſant, yea, or poiſonous potion, Jer. 8.14. & 9.15. & 23.15. eſpecially conſidered, as proceeding from Gods wrath, Job 21.20.

at Gods hand] Heb. *from Gods hand*: as Chap. 50.11. becauſe inflicted on her, by his diſpoſition; in whoſe hand it is to diſpoſe good and evil, at his pleaſure, Pſal. 75.6-8. chap. 45. 7. Jer. 51.7. Lam. 3.37,38. Hab. 2.16.

the cup of his fury] Or, *his cup of wrath*; as the word is well rendred, Deut. 29.28. Job 19. 19. Eſt. 3. 5. Pſal. 37. 8. Prov. 15.1. for it ſignifies properly and primarily, *heat*. See Chap. 42.25. then *anger*, or, *wrath*; as we alſo uſe the word *heat*, when we ſay, *the man is in an heat*: becauſe anger, cauſing the blood to boil about the heart, heats, and enflames; *while his heart is hot*, Deut. 19. 6. whence alſo the Latine, *excandeſcentia*. See Chap. 5.25. and yet further, becauſe poiſon heats, and enflames, the ſame word is uſed alſo for *poiſon*, Deut. 32.24,33. Pſal. 140.4. applyed to the Lords *arrows*, Job 6.4. as here, to his *cup*; and to the *wine*, in his cup, Jer. 25.5. and I ſee not what ſhould inhibit the rendring of it ſo here; *his cup of poiſon*; that is, *his cup tempered with poiſon*: it hath, at leaſt, ſure, ſome alluſion thereunto. See Jer. 8.14. & 9.15. Lam. 3.15. See alſo, Rev. 14.10. & 16.19.

cup] The word taken from ſome certain proportion, or allowance of drink, to ſervants, or other, at meals; or to marriners, and paſſengers, ſometime, at ſea; is in Scripture uſed, ſometime, for ſuch a portion of favours and mercies, as God is pleaſed to afford any. So Pſal. 16.5. ſometime, for ſuch a quantity of evils, and judgments, as, in his juſtice, he deemeth fit to inflict upon any, Pſal. 11.6. Lam. 4.21. Ezek. 23. 31. Mat. 20.22,23. & 26.39. Joh. 18.11. Rev. 18.6.

thou haſt drunk the dregs of the cup of trembling, and wrung them out.] Or, that *haſt drunk*, (a defect of the relative; as ver. 12.) and *ſucked out*, or, *in drinking, ſucked out* (as Pſal. 75. 8. *the dregs thereof ſhall they ſuck out, drink*; that is, *in drinking ſuck out*: for there is no copulative in either place,) *the dregs*, or *lees*, (the word in this paſſage only uſed, ſignifieth ſuch thick ſtuff, as ſticketh uſually to the bottom, and comes not ſo eaſily away,) *of the cup of trembling*, or *of concuſſion*, or, *horror*: as the word it comes of, is well rendred, Nah. 2. 3. *the firre trees ſhall be terribly ſhaken*: a potion ſo ſtangely ſtrong, as makes all that drink it, to ſtagger, and quake, and ſhake, in terrible manner, every limb and joynt of them. See an inſtance of it in Baltaſar, Dan. 5.6. yea, in Habakkuk himſelf, Hab. 3.16. at the ſight only of the character, that forewarned it, with the one; at the bare report of it, with the other. So Pſal. 60.2,3. ſuch a potion as made the whole land to ſhake, as made a terrible earthquake in the whole State; (ſee chap. 2.19.) and ſo Zach.12.2. where ſome alſo render it *poiſon*; as others, *aſtoniſhment*, in the Pſalm; for they that render it *ſlumbering*, as if it imported ſome ſoporiferous potion, ſeem to warp from the words original: ſuch a cup they had before drunk, when they were poſſeſſed with a ſpirit of *ſlumber*, and ſecurity, Chap. 29.9,10. which was a means to bring on this, that not only rouzed them out of that ſecurity, but caſt them into a clean contrary fit, and plight of terror and aſtoniſhment; and of this latter, it is here intimated, that ſhe had drunk very deep, when ſhe is ſaid to have drunk it down to the very dregs; yea, to have *drained*, or *ſucked out* the very loweſt of it, the lees, after the reſt, that are uſually the ſtrongeſt, and are reſerved for the worſt of wicked ones, Pſal.76.8. as the Jewiſh State is ſaid to have done, both here, and Ezek.23.34.

V. 18. There is *none to guide her among all her ſons*, whom *ſhe hath brought forth*; *neither* is there *any that taketh her by the hand, of all her ſons*, that *ſhe hath brought up*] Either *that guideth her*, in the former branch; or, *to take her by the hand*, in the latter branch: for the form is the ſame, to wit, a participle, as alſo, *of*, or, *from*, *all her ſons*, in either. She had not any one of all thoſe, that had been bred, and brought up in her, neither King, Prince, nor Prophet, that was able to ſuſtain, and hold her up, or direct her what courſe to take, when that dreadful concuſſion, from that direful potion, before-mentioned, ver.17. befel her. See Chap. 3.6-8. An alluſion to one, that being over-maſtered with ſome ſtrong headdy drink, hath none to lead him, or to lend him an hand, to keep him from falling down to the ground, Jer.30.12-14.

none to guide her] Heb. *none leading*, or, *no leader to her*.

brought up] Or, *reared*. Heb. *made great*, as Chap.1.2.

V. 19. *Theſe two things are come unto thee*] Heb. *are happened to thee*: for the Holy Ghoſt doth not wave that term. See Eccl.8.14. & 9.11. not our Saviour himſelf, Luk.10.31. and it is uſed of thoſe things, that fall out beyond mans expectation, and foreſight, without his contrivement, or beſide his intent and purpoſe. See the like, Chap.47.9.

who ſhall be ſorry for thee?] Or, as ſome, *Who is ſorry for thee?* as if it were ſaid, and yet who takes thine afflictions to heart? or is at all affected with them? as implying, that ſhe had been utterly abandoned in them, Jer. 15.5. Lam.1.12. & 2.15. or, *who ſhall mourn*, (as it is expreſſed, Job 2. 11.) or, *lament* (as Pſal.69.20. *with thee*; or, *who ſhall bemoan thee?* as it is rendred, Jer.15.5. Nah.3.7. for it hath not a bare notion of *ſorrow*, or *grief*: but ſuch an expreſſion of a fellow-feeling of the miſeries of another, whereby the ſame is made known unto him, and that for this end, to help, if it may be, in ſome degree, to lighten, and leſſen his heavineſs and grief: and theſe *two*, are ordinarily yoked together, *condoling*, and *comforting*; both in ſome of the places before-mentioned, Job 2.11. Pſal.69.20. Jer.15.5. and in this.

deſolation, and deſtruction, and the famine, and the ſword.] Heb. *devaſtation, and contrition*, or *breaking*, as we ſay, *to ſhivers*: for from hence our *ſhiver* ſeems to come. So Chap.1. 28. & 30.13,14. He ſpake of *two*, he reckoneth up four; the queſtion is, how this ſeeming difference may be reconciled? Some, by the two, at firſt propounded, underſtand thoſe two before related, *deſolation*, or *affliction*, from the wrath of God, by the enemy, from abroad; called alſo, *Gods cup*, Jer.51.7. ver.17. and want of conſolation, of means to relieve and ſupport her, from any of her own, at home: none of them affording her, or being able to tender unto her, *the cup of conſolation*, Jer.16.7. ver.18. both alſo here intimated: in the numeration of evils, the one; in the queſtions concerning the condoling with her, and comforting of her, the other. See Chap.54.11. Others ſuppoſe, that thoſe two evils, are contained in theſe four terms; the evils comprized in them, though branched into four ſprigs, yet reducible to two heads; to wit, either, evils during the ſiege of the city, *hunger*, *and ſword*; and evils, enſuing the ſurpriſal of it, *devaſtation, and deſtruction*: or, evils concerning the city, *devaſtation, and deſtruction*; and evils concerning the citizens, *famine, and ſword*: or, as ſome others, ſuppoſing them to be twice repeated, *deſolation, and deſtruction*: and again, as the ſame, in effect, with the former, *famine, and the ſword*; that is, as if he had ſaid, *deſolation by famine, and deſtruction by the ſword*: but theſe latter ſeem more coact: the firſt to have leaſt force; the rather, for that theſe four here mentioned, were all ingredients of that cup of wrath, that poiſonful potion, that God in his juſt judgment, had deſervedly reached out to them.

by whom ſhall I comfort thee?] Or, *whom ſhould I make to comfort thee?* as ſome: but that without example; rather as our verſion, By *whom*: a defect of the particle, as chap.63.12. By whoſe help, or ayd, ſhould relief be procured for thee? as Nah.3.7. or, by what example of others, that have been in like diſtreſſe, ſhould I aſſay to miniſter comfort to thee. as implying, that her calamity was matchleſs, without example, or precedent. So Lam.2.13. The former ſuits better with that before, ver.18. and that after, ver.20. The prepoſition is wanting; as Pſal.17.14. Now all this is here inſerted, to ſhew, that notwithſtanding this her forlorn, and deſperate condition, God was able to raiſe, and reſtore her, and would do it.

V. 20. *Thy ſons*] Of whom, ver.18.

have fainted,] Or, *do faint*: as Jon.4.8. Amos 8.13. they that ſhould help to relieve, and ſuſtain thee, ver.18. or, to condole with thee, and comfort thee, ver. 19. are in as bad plight, as thy ſelf, Lam.1.11,12. & 2.11,12.

they lye] *they faint*; *they lye*; that is, they lye fainting: as, *they haſted, they forgat*, for, *they ſoon forgat*, Pſal.106.13.

in the head of all the ſtreets] That is, in the city of Jeruſalem, at the end, beginning, or entrance of every ſtreet there, where they either had been ſurpriſed, and ſeized on, by the enemy, like beaſts, taken in a toil, Lam.4.18-20. Ezek.19.4,8. or, lay ſtarved, and pining with famine, for want of food, Lam.2.19. & 4.5. *head of the ſtreets*, Nah.3.10. as, *head of the wayes*, Ezek. 16.25,31.

as a wilde bull in a net] As that fierce creature, when he is taken in the huntſmans toil, and ſo maſhed, and entangled in it, that he is by no means able to wind himſelf out, though having clean ſpent himſelf, by ſtriving ſo to do: what creature it ſhould be, that is here mentioned, the Jewiſh Doctors themſelves are very uncertain. Some of them tell us, it is a kind of bird, or fowl; but of what kind they ſay not: and that is apparently falſe; for it is mentioned among the beaſts allowed for food, Deut.14.5. and it is therefore moſt generally agreed on, to be a beaſt; which ſome of the Jewiſh Maſters affirm to be a kind of *wild ox*, or *bull*; which our verſion followeth: nor do thoſe ſeem to have ſwerved from the ſame notion, that render it, *Bubalus*, *Buffal*, or, a *Bugel*: for howſoever the word *Bubalus*, is, with the ancient Greeks and Latines, the name of a beaſt in Affrick, not much bigger then a calf, and ſhaped ſomewhat like a ſtag; whereof, ſee Oppian, l. 2. Yet Pliny telleth us, l.8. c.15. that even in his time, the common ſort of people had begun to give that name to the *uri*, a kind of wild oxen, that Germany bred; whereof Ceſar, in his firſt book of his *war* with *the Galles*, telleth, that ſome were not much leſs then an Elephant. See on Chap. 34.7. The ancient Greek verſion, and old Latine Tranſlation in Moſes, render it *Oryx*. This Ariſtotle, in his *hiſtory of living creatures*, l.2. c.1. ſaith, is ſingle-horned, and cloven-footed: and ſo Pliny, in his *natural ſtory*, l. 11. c. 46. who further, l.8. c.53. affirmeth it, to be a kind of *wild goat*, whoſe hair groweth toward his head. But Oppian, in his *hunting-treatiſes*, l.2. deſcribeth it, as a very fierce beaſt; not much leſs then the *Rhinoceros*, (for height I ſuppoſe he meaneth, rather, then for bulk of body) with upright, maſſy, exceeding hard, and ſharp horns, wherewith he would venture upon any beaſt, wild boar, wild bul, leopard, or lion: and this Author may the better be herein credited; becauſe in his times, this beaſt came to be exhibited, in publike ſhews, at Rome; where Martial telleth us, it coſt the price of many a dog, l.13. Epigr. 95. for thoſe things that Ælian, and Orus relate of it, ſeem fabulous. But the conjecture of ſome other, to me, ſeems more probable; who conceive the Hebrew, *Ta*, or, *Tho*; (for that is the name of it, both here, and in Moſes,) To be the ſame with that, as in name they agree, which the Greeks, and from them, the Latines call *Thos*; reported to be a kind of *Wolf*; longer tailed, but ſhorter legged, and yet ſwifter; becauſe nimbler then the ordinary wolf, living by prey, not of himſelf prone to ſet on man, though not fearing him neither; but fighting with dogs, and lions, Ariſtotle, l.2. c.17. & l.6. c.35. & l.9. c.44. Pliny, l.8. c.34. & l.10. c.74. Oppian addeth in his *hunting-treatiſes*, l.3. and in his *fiſhing treatiſes*, l. 1. that they are a mungrel kind, bred between a *wolf*, and an *ounce*; and do prey much upon Deer.

in a net] The word ſignifieth a *net*, or *toil*, ſet to take beaſts in, Pſalm 141. 10. the prepoſition is wanting, as Pſalm 35.7.

they are full of the fury of the Lord,] Heb. *being full of heat*, or *wrath of the Lord*. See on ver.17. that is, of calamities, thence proceeding, Chap.9.19. Rom.2.8,9.

of the rebuke of thy God.] See on Chap.50.2.

V. 21. *Therefore*] Or, *Notwithſtanding*. So the courſe of the context neceſſarily requireth it to be rendred. Notwithſtanding this thy forlorn, helpleſs, and hopeleſs eſtate, that in mans eyes may ſeem altogether irrecoverable, yet the Lord will alter thy condition, and raiſe thee up out of it, and reſtore thee to thy former luſtre again. See the like uſe of this particle, Ch. 30.18. Jer.16.14. & 30.16.

hear now this, thou afflicted, and drunken, but not with wine.] Not drunk, at preſent, with ordinary wine, or ſtrong drink, as thy people had too much wont to be, when they revelled it in the times of thy better ſtate, ch 5.11,12. & 22.2,13. & 28.1,3, 7. Hoſ.4.11. what time thou waſt drunk alſo, as well with pride and ſecurity proceeding from the height of thy proſperity, Chap.29.9,10. Jer.2.31. & 22.21. as thou art now, with anguiſh and vexation of mind and ſpirit,ariſing from the depth of thine adverſity, Lam.3.15,19. but with that ſtrong potion, in Gods cup of wrath, ver. 17. and the diſmal effects of it, which makes all that drink deep of it,as thou with others haſt done; not drunk only, but even mad drunk, and to fare as perſons diſtracted,Jer.25.16.& 51. 7. Ezek.23.33,34.

V. 22. *Thus ſaith the Lord,the Lord and thy God,*that *pleadeth the cauſe of his people*;] Whom,being their Soveraign Lord, he hath undertaken to protect. See Chap. 49. 14. & 50.7,9, 10. Heb. *will plead.* So Chap. 49. 25. Jer. 50.34. not, by a meer verbal,or vocal; but by a real,and active plea, as Ezek. 38.22.a defect of the relative,as ver.18.

Behold,] A note prefixed,to ſtir up,not attention only;but admiration, upon conſideration, and contemplation, of the ſtrange change and alteration that was now to enſue.So Ch. 10. 33.

I have taken out of thine hand] Or, *I will take out of thine hand*: that which I put formerly into thine hand, Ier. 25.17, 18. I will do that for thee, that none of thine can do, ver.18, 20. I will alter thy condition.

the cup of trembling] Whereof, ſee on ver.17.

even,*the dregs of the cup of my fury :*] Or, with *the dregs of my cup of wrath.* See ver. 17. that is,together with the dregs thereof: the noun repeated for the pronoun, as Jer. 18. 4. 2 Tim. 1. 18. the former particle ſupplyed, as chap. 5.9. this latter,as chap.34.15.& 35.4.

thou ſhalt no more drink it again.] Heb. *thou ſhalt not add to drink it further*; that is, either *thou ſhalt drink it no longer*, as chap.23 12.or,*thou ſhalt not drink it any more*,as Gen.8.21.See Chap.54.9. But the former rather.

V.23. *But I will put it into the hand of them that afflict thee:*] I will remove my wrath from thee; and I will pour it out upon them,that have been thine oppreſſours,Chap.49.26.See Lam.4.21.

But] Heb. *And*; which may alſo be here retained.

that afflict thee] Or,*vex thee*; as Job 19.2. or, as ſome, *oppreſs thee*; ſuppoſing it to be the ſame with that, Chap. 49.26. altered only by a ſmall ſlip of the Scribes pen : but there is no need to queſtion,or alter the reading ; the word whereof it comes regularly,being oft uſed for to *vex*,or *afflict*, Lam.1. 5,12. & 3.32.

which have ſaid to thy ſoul] That is, *to thee*; as Pſal. 3. 2. & 11. 1.

Bow down,that we may go over :] That have trodden thee down,and trampled upon thee as a deſpicable people: an alluſion to the inſolent uſage of thoſe Eaſtern Kings , to ſet their feet upon the necks,backs, and bodies, of conquered perſons, and to make them,as their foot-ſtools.See Joſh.10.24.Pſal.66. 12.& 110.1.Chap.10.6. Jer.12.10.

go over] Or,*go over* thee: the pronoun ſupplyed; as Chap. 49.7.& 58.9.

and thou haſt laid thy body as the ground,] Or, *and lay* (the words ſtill of her inſolent maſters; the future, as oft, in an imperative notion : ſo 1 Sam.2.3.) *thy back* (as Ch. 38. 17.& 50.6. Prov.10.13. & 19.29. & 26.3.) *as the ground*, for us to tread on. See Pſal.44.25 & 119.25. Chap.52.2.

and as the ſtreet to them that went over.] Or, *as the ſtreet to paſſengers* ; that we may as freely tread upon thee, and go over thee,as men go along the ſtreets.

CHAP. LII.

Verſ. 1. A*Wake,awake,*] The former part of this Chapter, unto ver. 13. ſeems to be no other, then an appendix to the foregoing Prophecy, or Sermon, running all along in the ſame tenour, with the latter part of it, and very aptly cloſing with it.

Awake,] Or,*Ariſe.* The Prophet calleth upon Sion to do that her ſelf here, which ſhe had called upon God to do for her before,Chap.51.9. to wit,to rouz up her ſelf, and pluck up her ſpirits. See Chap.51.12.& 60.1.

put on thy ſtrength,O Zion :] Be of good courage,and make it to appear that thou art ſo. See ch.51.9.

put on thy beautifull garments,O Jeruſalem,] Heb. *thy garments of beauty*,or *bravery*; as it is rendred, chap. 3.18. put off thy priſon garments, thy captive attire,thy mourning weeds, thy ſervile garb; lay aſide now thy wonted rayment,and put on thy beſt and braveſt apparel; thine eſtate being clean altered,and changed for the better. See Gen.27.15. & 38.14. & 41. 24. Ruth 3. 3. Chap. 61. 10. Jer. 52. 33. Zach. 3. 4, 5.

the holy city] Heb. *city of holineſſe*; as Chap. 48. 2. Now being purged and refined , as having paſſed thorow the furnace, by the fire of affliction, to be reſtored to her former purity again, Chap.1.25. & 4.3,4. & 62.12.

from henceforth there ſhall no more come into thee the uncircumciſed, and the unclean] Heb. *there ſhall not add* that *ſhall come into thee*, or, *againſt thee* : as the particle is uſed, Num. 23.21, 23: for the ſyntax, ſee the like, Chap.29.1. & 47.5. Hoſ. 1.6. Thou ſhalt no longer be poſſeſſed, nor ſhalt any more be invaded by heathen people, as by the Syrians, Aſſyrians,Egyptians, and Chaldeans, thou haſt been, 2 King. 16. 18,23, 24, 25.ch.63.18.Lam.1.10.See Ch.60.18. & 62.8.or,wicked ones ſhall not harbour with thee, Chap.35.8. & 60.21. & 62. 12. Rev.21.27. But the former here rather.

V. 2. *Shake thy ſelf from the duſt*] That thou ſateſt in before, as a mourner, Job 2.8. & 42.6. or, layeſt along in, as a priſoner, or captive, that are wont to lye , diſregarded, and il-intreated, on the bare ground, and in the duſt, Pſal. 7.5.& 44.25. & 119.25. or, *ſhake the duſt from thee*, which thou haſt gathered, by lying flat on the ground, while thou waſt made as a common foot-ſtool, for thy proud, and ſtately Lords, and Maſters to tread upon. See Chap.51.23. which this may well reflect upon : and there ſeems an *hypallage*, or, inverſion in the words; *Shake thee from the duſt*, for *ſhake the duſt from thee.* So in the next clauſe.

Ariſe, and *ſit down O Jeruſalem:*] Rather, *Ariſe, ſit up, O Jeruſalem :* for the copulative is not in the text; and the word of *ſitting*, is here uſed, not for *ſitting down* ; but for *ſitting up*, as Gen.27.19. where Eſau to his Father Iſaac, that lay bedrid, *ariſe, ſit up.* As Babylon is commanded, to *come down, and ſit in the duſt*, Chap.47.1. ſo is Jeruſalem here willed, to *riſe from the duſt*, and *ſit up.*

looſe thy ſelf from the bands of thy neck,] That is , *looſe the bands from off thy neck :* an *hypallage*, as before, ſuch bands,or chains, as priſoners,or captives,are wont to be faſtened with, by the neck,to ſome poſt,or ſtaple,or one to another,as beaſts in a yoke. See Jer.27.2,8,12. & 28.23,24. Lam. 1. 14. So Jer.40.4. *I looſe thee from the bands on thy hands*, or, *I looſe the bands from off thy hands*; or, them, from off thee.

O captive daughter of Zion.] Or , *Daughter Sion.* See Chap.1.8.

V. 3. *For thus ſaith the Lord , Ye have ſold your ſelves for nought*] I ſold you not; but ye ſold your ſelves by your ſins; or, *ye were ſold for nought :* for the Hebrew text ſaith no more: the Babylonians to whom ye were ſold, paid me, whoſe ſervants ye were, nothing for you, not ſo much as thanks, Pſal. 44.12. ſo that I gained nothing by the ſale of you , but reproach from the hands, and mouthes of thoſe, unto whom ye were ſold, ver.5. Dan.1.2. & 5.2,3,24.

and ye ſhall be redeemed without money. Heb. *without ſilver:* as Exod.21.11.Chap.55.1. I will require you back from them again, without ranſome, Chap.45.13. So that Gods argument runs thus; Ye were my people; I had intereſt in you ; the Babylonians have gotten you into their hands ; they pretend to hold you, as good purchaſe; but I had never ought of them for you : and there is no reaſon, therefore,but that you ſhould be reſtored without ranſome. Thus doth God plead the cauſe of his people. See Chap.49.24,25. & 51.22.

V. 4. *For thus ſaith the Lord God*] Heb. *the Lord Jehovah :* as Chap.50.4,9.

my people went down aforetime, into *Egypt , to ſojourn there,*] In time of famine, Jacob went with his whole houſhold thither, Gen.46.6.

went down] See Chap.30.2. & 31.1.

into *Egypt*] The particle is wanting , as alſo in thoſe texts.

and the Aſſyrian oppreſſed them without cauſe] The Interpreters do exceedingly diſſent about the ſenſe of theſe words : Some by *Aſſur*, here , would have Pharao underſtood, the Egyptian King, for his cruelty towards Gods people, and his evil uſage of them, termed *Aſſur*; becauſe therein reſembling the Aſſyrian King. Some of them proceed ſo far, as to affirm, that that Pharao, which oppreſſed Gods people in Egypt, was no Egyptian ; for he would there have known Joſeph ; but an Aſſyrian, Exod.1.8. So the meaning ſhould be, My people did not invade Egypt in warlike manner,but came thither to ſojourn ; and during their abode there,did them no wrong,but were beneficial to them,preſerved them alive from periſhing through famine, by their foreſight, and built them divers cities, Gen.47.19. Exod.1.11. and yet they oppreſſed them,and dealt very cruelly with them, Exod.1.13,14,16.But this expoſition is built upon a very forced interpretation, and a meer groundleſs, yea, an improbable,conjecture. Others, by *Aſſur*, here, underſtand the King,or Kings of Aſſyria ; and ſome, Salmaneſer, that had carried captive the ten Tribes, 2 King. 17. 11. Some, Tiglath-Pileſer, and Sennacherib, that pilledged and plundered the other two, 2 King.16.8,17, 18. & 18.13-17. the one called in by Ahaz ; the other indeed, becauſe Ezekiah had at firſt revolted from him ; yet after his ſubmiſſion, and compoſition made, contrary to his covenant, beſetting, and diſtreſſing Jeruſalem, Chap. 33.8. Others again, by *Aſſur*, or the Aſſyrian King,underſtand the Babylonian, Nebuchadnezzar ; ſo called, ſay they, becauſe

Babylon was ſometime ſubject to the Aſſyrian, and the kingdome of Babylon, a branch of that Empire. See 2 King. 17. 24. 2 Chr. 33. 11. and the Babylonian was afterward poſſeſſed of that Monarchy, which the Aſſyrian Kings had held before. Now again among them, there is ſome diſſent about the connexion of this latter branch of the verſe, with the former; for ſome knit them together, as our verſion, with a copulative, ſo the firſt; they went down into Egypt, and Pharao cauſleſly wronged them: and ſo ſome of thoſe alſo, that go with the latter, ſupplying from the latter branch, what was implyed, but not expreſſed in the former; the Egyptians, at firſt, wrongfully oppreſſed them, when they ſojourned with them, & the Aſſyrians, and the Babylonians have of late done the like. Others give the copulative, an adverſative notion; *and*, for, *but*, as ch. 29. 13. & 53. 5. and they conceive the context to run thus: My people did, of their own accord, ſometime, go down into Egypt, where they had means afforded them, that kept them from periſhing by famine, and were there ſeated in the beſt, and richeſt part of that land, Gen. 47. 4, 6, 11, 12, 27. now, by this means, they became Pharao's Subjects, and he might juſtly claim ſome intereſt in them, and refuſe therefore to part with them: but you Aſſyrians, and Babylonians, can make no ſuch claim; you have violently invaded them; by force tranſported them out of their own land, into your dominions. If I compelled them to deliver them, and plagued them, for their evil uſage of them, Deut. 26. 5, 6. I may much more juſtly both conſtrain you to redeliver them, and that freely too; and take vengeance alſo upon you, for the wrongs that you have done them, having, for nothing, without any juſt cauſe on their part given you, afflicted, and oppreſſed them: and it may indeed be ſo underſtood; for howſoever it be true, that Gods people had, at his hand, deſerved whatſoever at their enemies hands they had endured; and that God had, for their ſins, juſtly given them up into their hands; yet they intended nothing leſs, whatſoever they might pretend, then the executing of Gods judgment, or the righting of the wrongs done to him, whom they both otherwiſe, and even therein alſo, wronged much more themſelves; they minded nothing but the ſatisfaction of their own ambitious humours, the wrecking of their wrath; and the exerciſing of their cruelty upon them, Chap. 10. 5-14. & 47. 6. Jer. 50. 7, 17. So in the Pſalms, Gods people complain to God, of their cauſeleſs ſufferings, in regard of their enemies; becauſe, though they had treſpaſſed againſt him, yet, they had not treſpaſſed againſt them, Pſal. 7. 3-5, 8. & 25. 16, 19, 21. & 35. 7, 12, 24. & 41. 4-9. & 69. 4, 5. Among this great variety, all circumſtances weighed, I concur with thoſe, who underſtand this latter of the Aſſyrians, as the words expreſly give it; which I ſuppoſe, may well comprehend the whole race of thoſe Kings above mentioned, with their iſſue, that had from time to time infeſted either houſe, as well that of Judah, as that alſo of Iſrael; as the like is thereby deſigned, Jer. 50. 17. and I conceive, that the ſufferings of Gods people by the Egyptians, are intimated, as well in the former branch of the verſe, as by the Aſſyrians in the latter: yet not ſo much the cauſeleſneſs of the wrongs done them, as the fruitleſneſs of their ſufferings, in regard of any gain that God got thereby, to be intimated in the word, *for nought*: as Pſal. 44. 12. *for nothing of wealth*, or *worth*.

V. 5. *Now therefore what have I here, ſaith the Lord, that my people is taken away for nought?*] The words are in the Hebrew word for word, *And now what to me here, that* (as Job 11. 6. ver. 6.) or, *when* (as Job 3. 22. for the word may ſignifie either) *my people is taken away freely?* Now this moſt Interpreters take, as reflecting upon the words foregoing. Some expounding it, what ſhould I do? ſhould I ſit ſtill, and do nothing, when my people are thus cauſleſly oppreſſed, and detained from me injuriouſly? or, what ſhould I do, but deliver my people, as formerly, in the like caſe, I have done? Others, what do I here, to wit, at Jeruſalem, when my people are in Babylon, and do not rather haſte thither to deliver them thence? Others again, What do I here, to wit, at Babylon, as kept in captivity with my people, in a prophane country, in a ſtrange land, from my Temple at Jeruſalem, Pſal. 137. 4? I conceive this verſe to be of a diſtinct ſubject from what was mentioned in the former: he had pointed at two ſeveral oppreſſions of his people, in the words foregoing, both paſt, and gone; the one, by the Egyptian; the other, by the Aſſyrian: he now paſſeth on to the third, that was preſent, and concerning which he was dealing with his people, at preſent: for the Prophecy is delivered, as to the people held by the Babylonian in captivity, aſſuring them of ſpeedy deliverance out of it.

Now therefore] Or, *And now*: as the Hebrews is, at this preſent.

what have I here,] Heb. *what to me here?* what accrueth unto me? what gain get I by this preſent oppreſſion of my people, more then by either of the former?

that my people is taken away for nought?] Or, *when*, or, *ſince that*: as Job 38. 5. or, as ſome, *for my people is taken away for nought*; and ſo the particle is taken, Chap. 28. 27. but I adhere rather to the former.

is taken away] So the word ſignifies, Pſal. 51. 12. Hoſ. 4. 11. & 13. 22. or, (for ſo it may very well be rendred,) *is led away*, or, *is carried away*: as Gen. 12. 15. to wit, captive; as Jer. 48. 46. oppoſed here, to their voluntary deſcent into Egypt, verſ. 4.

for nought] As before, ver. 3. my people are taken from me, and carried away, and I receive nothing at all for them. I have no more now from the Chaldeans, then from the Aſſyrians before.

they that rule over them, make them to howl, ſaith the Lord;] Their Lord-like Maſters (Chap. 26. 13. & 49. 7.) uſe them with extream cruelty, Chap. 47. 6. they ſuffer much, and I receive nothing, for all the hard ſervice, my ſervants endure.

and my name continually every day is blaſphemed] That is all I had from the Aſſyrian before, Chap. 37. 4, 6, 17, 23, 24, 29. and that is all I get from the Babylonian now, Dan. 3. 15. & 5. 23. Chap. 14. 13, 14. Ezek. 36. 20, 23. As my people ſuffer in their perſons, ſo I my ſelf, in my reputation, being deemed unable to deliver my people. Thus prophane perſons, by the ſufferings of Gods people, take occaſion to blaſpheme, and to inſult, even over God himſelf, Pſal. 3. 2. & 42. 3. & 74. 22, 23. & 89. 50, 51.

every day] Or, *all the day long*: and thus rather for the article as Gen. 6. 5. Pſal. 44. 22. Chap. 51. 13. Rom. 8. 36. which is wanting; whence it is, *every day*; as Pſal. 7. 11. & 140. 2. and 145. 2.

V. 6. *Therefore my people ſhall know my name:*] I will no longer endure this loſs and reproach; but I will make my power known, by the deliverance of my people, Pſal. 106. 8. Chap. 49. 26. & 63. 14. it may ſeem to have an eye to Gods words unto *Moſes*, Exod. 6. 3. I will make my ſelf known to my people, by my name Jehovah, as I did to them in Egypt, by making my Word good, by fulfilling my promiſes.

therefore they ſhall know in that day] A ſupply from the former branch; as Gen. 1. 16, 30. 1 King. 10. 11.

in that day] At that time, when this is effected; as Chap. 26. 1.

that I am he that doth ſpeak: behold it is I.] That it is not Eſay, or any other my meſſenger, but I the Lord, that ſpeak by him; who now foretell and promiſe, what I will then fulfill and perform, Chap. 42. 9. & 48. 3, 5. or, *that it is I that do ſpeak*, ſaying, (ſupplyed, as Pſal. 105. 14, 15.) *Lo, here I am*, ready to do what I have undertaken, and by promiſe, engaged my ſelf to make good. See Chap. 42. 27. & 65. 1. There is a trajection in the words, with a repetition of the particle intervenient, not unlike that, Ch. 59. 18.

V. 7. *How beautifull upon the mountains are the feet of him that bringeth good tidings,*] The joyous and gladſome entertainment of thoſe that ſhould bring tidings into Judea, and unto Jeruſalem, of the diſſolution of the Babylonian captivity, Nah. 1. 15. and of thoſe, much more, that ſhould publiſh ſalvation, purchaſed by Chriſt, Rom. 10. 15. Gal. 4. 15, 16.

how beautiful] Or, *comely*, or *ſightly*; as Prov. 19. 10. & 26. 1. Cant. 1. 5, 10. & 2. 14. or, *delightful*, or *deſireable*, Jer. 6. 2. for that, the root it ſpringeth from, doth firſt, and properly ſignifie.

are the feet] How welcome will ſuch be when they come; *foot*, or *feet*, for the perſon himſelf, ſay ſome, as Pſal. 38. 16. & 119. 59. Prov. 6. 18. & 7. 11. or, how welcome will their coming be? *foot*, and *feet*, for coming, ſay others; as Gen. 30. 27. 2 King. 6. 32. yet there ſeems here to be ſome emphaſis in it; as if it were ſaid, the very *feet* of ſuch, though ſweaty, duſty, and dirty with travel, yet will be deemed deſireable, and amiable unto Gods people, in regard of the tidings they bring to them; and they ready to fall down at them, as ready even to kiſs them. See Act. 10. 25.

upon the mountains] Alluding either unto ſuch high places, on which beacons, and watch-towers, were ſituate, which thoſe were wont to get up unto, thence, by ſome ſign given, to call people together, that had ſome meſſage, or tidings, to publiſh unto them, Chap. 40. 9. or, to the mountains, rather, that Jeruſalem was environed with, Pſal. 121. 1. & 125. 2. and he ſeems to ſpeak, as if he ſaw meſſengers coming over theſe hills, to bring tidings from Babylon to Jeruſalem, of the captivity broken up. See the like, Chap. 13. 4.

of him that bringeth good tidings] The word *good*, ſhould be in a different character; for the word is indefinite to good, or bad. See Chap. 40. 9. *of him that bringeth good tidings*; that is, of the Prophet Jeremy, ſaith one, that defined the time of the captivity, Jer. 25. 12. & 29. 10. Dan. 9. 3. but poor Jeremy found but very ſorry entertainment among his people, for all that his determination: Nor is it probable, that people would be ſo much taken, and ſo deeply affected with a prediction of a deliverance; to come ſeventy years after, from a very calamitous captivity, that they were then ſuddenly to enter into. The word is rather taken collectively, and indefinitely, not aiming at, or pointing to, any one in particular; but intending any whatſoever, one, or more, that ſhould come with ſuch tidings. See Chap.40.9.& 41.27. as in ſuch caſes men are wont to contend, to go one before another, and to ſtrive who ſhall bring the good news firſt, 2 Sam. 18.19-23. See Jer.50.8.

that publiſheth peace] Heb. *maketh to hear*; as Neh. 8.15. *peace*, that is, proſperity and welfare; as Chap.48.18.

that bringeth good tidings of good,] A ſuperfluous repetition; it would be ſimply rendred; *of him that bringeth good, or glad tidings*: for the word here uſed ſignifieth either, 1 King.22.8. Prov.15.15.Zach.9.17.

that publiſheth ſalvation,] Deliverance, corporal, by Cyrus; ſpiritual, by Chriſt, Chap.51.5. Heb. *that maketh to hear*; as before.

that ſaith to Zion, Thy God reigneth] Thy God hath manifeſted, and magnified his royal power, by the deſtruction of his enemies, and the deliverance of his people; but chiefly, and principally, in his ſpiritual Kingdom erected, and exerciſed by his Chriſt, Pſal.93.1.& 97.1.& 99.1. & 110.1-7.& 146. 10.Rev.6.2.& 11.15.& 19.6.

V. 8. *Thy watch-men ſhall lift up* their *voice*] Heb. *the voice*: the pronoun wanting, as Chap.49.22,23. Of another ſyntax, ſee anon. Thy Prophets and Teachers, (Chap.60.10.Ezek. 3.17.& 33.7. Heb.13.17.) ſhall with much joy, and loud voice, publiſh thy deliverance. See Chap.40.9. an alluſion, as there, and ver.7. ſo here, as ſome think, to the manner of thoſe that bring tidings, and tell them aloud, in high places, that as many as may be, may hear them; but the term of *watch-men*, ſuits not ſo well to ſuch. I rather take it, to have an eye to thoſe, that are placed upon watch-towers, to eſpy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in ſtraits, or with good tidings, after ſome great battel fought, conqueſt atchieved, or the like. See 2 Sam. 18. 24-27. as the former ſort, the tiding-bringers are ſaid to appear on the hils, not far diſtant from the city, v. 7. ſo the watchmen from the wals, and turrets, about the city, who either deſcrying them afar off, and by their geſture, or other ſigns, diſcerning that they come with good tidings, or receiving, as the uſual manner is, the report of things firſt from them, ſhall, in the manner here mentioned, publiſh it to others. See 2 King.7. 10,11.

with *the voice together ſhall they ſing*;] So Chap. 51. 11. *they ſhall come with ſong*, or *ſinging to Sion*: But the particle expreſſed there, is wanting here; as Chap.33.5. and oft elſewhere. But ſome therefore thus render the context; *As for the voice of thy watchmen*; or, as others, *The voice of thy watchmen*, without ought elſe prefixed (which I take to be the better, as Cant.2.8. as if he heard the one now; ſaw the other before, ver.7. and were raviſhed at the hearing of the one, at the ſight of the other,) *they lift up the voice, they ſing together*; and this reading the points, and pauſes, in the Hebrew, encline to. Some think it hath ſome reference, either to the ſinging and ſhouting of the Prieſts and Levites, and others, at the founding of the Temple, Ezr.3. 10,11. or to their ſinging together afterward in the Temple, at the dedication of it after it was built, Ezr.6.16. but they were works of a later date, then this here reſpected.

for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.] They ſhall cleerly, and evidently behold thoſe things fulfilled, that had, by them, been foretold, thoſe things performed, that had been before promiſed, 1 Pet.1. 10-12.

eye to eye] Num.14.14. as *face to face*, Gen. 32. 30. and *mouth to mouth*, Num.12.12. See Jer.32.4.

when the Lord ſhall bring again Zion.] So is the word generally rendred, both here, and Pſal.14.7,& 53.6.& 126. 1. in all which places, yet it ſeemeth to be word for word in the text, *when the Lord ſhall return* to *Sion*, with a want of the particle *to*, as Ch.35.10.& 51.11. and it may well be ſo rendred alſo in thoſe places of the Pſalms; *when the Lord ſhall turn* to *the captivity of his* people; and, *when the Lord turned* unto *the captivity of Sion*: when, in mercy and favour, he turned again to them; as Num.10.36.Pſal.90.13.ch.63.17. ſo the ſenſe will be, *when the Lord ſhall return unto Sion* again; either to his people that had ſometime held it, but had been diſpoſſeſſed of it, & detained long from it; or, to the place it ſelf, to take up his abode, and make his reſidence again there, as in former time he did, Pſal.132.13,14. ch.31.9. for God is ſaid to come along with his people, in the front of them, at their return, ver.12. they ſhall cleerly ſee God himſelf returning, in conſpicuous manner, together with his redeemed ones unto Sion. And this way the moſt of the Jewiſh Commenters go: Nor can it be denied, but that the word, in the form here uſed, is commonly, almoſt generally, intranſitive; and ſignifieth, not to *reduce*, as in another form, but *to return*. Howbeit, ſome places there are, wherein it ſeemeth to require a tranſitive notion, as Job 42. 18 *the Lord turned the captivity of Job*; and, Nahum 2. 2. *The Lord hath turned the pride of the excellency of Jacob*; and ſo without any ſupply, it may well be here as our verſion hath it. See Jer.30.3,18.

V. 9. *Break forth into joy, ſing together, ye waſte places of Jeruſalem*:] That have lien long ruined, but ſhall now be reedified, Chap.44.28. Heb. *waſtes*; as Chap.49.19. & 51.3. See Chap.14.7. and 35.1. and 44. 23. and 49. 13. and 54. 1. and 55. 12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See Chap. 51.3.

he hath redeemed Jeruſalem.] Set her at liberty again, ver.3. See Chap.44.23. & 48. 20. Luk.1.68.

V. 10. *The Lord hath made bare his holy arm in the eyes of all the nations*:] Or, *hath ſtripped up his arm*; as alluding to the geſture of thoſe, that ſtrip up the ſleeve of the arm, to ſtrike the more readily with it. See Ezek.4. 7. Chap.53.1. *arm*, for *power*; as Chap. 51. 9. which place this ſeems to reflect upon. The Lord according to your deſire, and ſuit to him there, hath raiſed up himſelf, and ſheweth forth his might, in moſt conſpicuous manner, in the ſight of other people, as well as your own, that they cannot but take notice of his handy-work, both in your adverſaries deſtruction, and in your deliverance, Pſal.98.2. Chap.26.11.

holy arm] Heb, *arm of holineſs*; as Pſal.98.1.

in the eyes] For, *in the ſight*, Pſal.98.2. as, *in the ears*, for, *in the hearing*, Chap.36.11.

and all the ends of the earth ſhall ſee the ſalvation of the Lord.] Or, *that all the ends of the earth may ſee*; as Chap.41.20,22. or, *ſo that all the ends of the earth have ſeen*; as Pſal. 98. 3. *the ſalvation of the Lord*; which he hath wrought for his people, Chap.49.26. which ſhall be ſo remarkable, that notice ſhall be taken of it, even in the remoteſt parts of the world, on every ſide, unto the lands end, Pſal.67.8.& 98. 3. Mic. 5. 4. Luk. 3. 6.

V. 11. *Depart ye, depart ye, go ye out from thence*:] Get ye with all ſpeed out of Babylon, ye that have been hitherto detained in captivity there, Chap.48.20.& 62.10. Jer. 50. 8. & 51.6. 2 Cor.6.17.Rev.18.4.

touch no unclean thing,] Keep your ſelves pure and clean, free from heatheniſh and idolatrous defilements, 2 Cor.6.17. & 7.1. 1 Tim.5.22.Jam.1.27. an alluſion to legal pollutions, contracted by touch, Lev.11.24,39, 44.& 22.4-6. Col.2. 21.

Go ye out of the midſt of her;] Or, *out of her*; as chap.5.8. to wit, out of Babylon, as before; a double repetition redoubled.

be ye clean, ye that bear the veſſels of the Lord.] Either ye that are to bear back the holy veſſels, that Nebuchadnezzar had carryed away to Babylon, being, by Cyrus, now reſtored, Dan. 1.2. 2 Chr.36.7. Ezr.1.7,8,11. See the charge, by Eſdras, given unto them, Ezr. 8. 28. or, ye Prieſts that are to handle them in your ordinary miniſtrations, Lev.21.6,23. Num.4.5, 15.& 19.13-19. Ezek. 22.26. Hag. 2. 13, 14. and ſo all Chriſtians called to be ſpiritual Prieſts, 1 Pet. 2. 5, 9, 13. Rev. 1. 6.

V. 12. *For ye ſhall not go out with haſte,*] Or, *in haſte*; haſtily, as they were enjoyned to eat the paſsover, Exod.12.11. & as they are ſaid to have gone out of Egypt, Exod. 12. 33. ſo that they could not have time to provide themſelves of neceſſaries, Exod.12.39. Deut.16.3. but the word ſeems to import ſomewhat more then ſo here; ye ſhall not make haſte, out of fear, as if ye miſdoubted, leſt ye ſhould be intercepted and ſtayed again, by thoſe that detained you before: for the word it comes from, properly ſignifies, *to tremble*, Deut.20.3. and conſequently to make *haſte out of fear*, 1 Sam.23.26. it implyeth, therefore, a *frightfull*, or *trembling haſte*, a making haſte out of fear, Pſal.31.22. & 116.11.

nor go by flight] As if ye fled; as they ſeemed to do out of Egypt, Exod.14.5. and as thoſe are wont to do, that ſteal away, without the privity of thoſe, under whom, or, in whoſe power, they are, Gen.31.20,21. and this therefore, and the former, *flight*, and *haſte*, are, as here, ſo elſewhere, joyned together, 2 Sam.4.4. 2 King.7.7,16. you ſhall not go away haſtily, out of fear, or by ſtealth; but ye ſhall depart freely, peaceably, quietly, by commiſſion from publike authority, taking your own time, without tumult, noiſe, or fear of ought, Chap. 55. 12. 2 Chr.36.23. Ezr.1.3,4.

for the Lord will go before you; and the God of Iſrael will be your rereward] Heb. *the Lord* is *walking*, or, *marching before you*; *and the God of Iſrael* is *gathering you up*, or, *cloſing you*: as Num.10.25. Joſh.6.9,13. Ye ſhall not need to fear ought, either in ſetting out, or on the way; for God will ſecure, and ſafeguard you, on every ſide, both before, and behind. It is an alluſion to Gods conduct of his people, in their departure from Egypt, and paſſage thorow the wilderneſs, by the pillar of cloud, and fire; which ſometime went in the front with them, and ſometime alſo ſtood in the rere of them, as was moſt conducible for their protection and ſafety, Exod.13. 21. & 14.19,20. So Chap.58.8.

V. 13. *Behold*] At this verſe ſeems to begin a new Sermon; certain it is, that they belong to the ſame ſubject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Chriſt, his perſon, parentage, condition, manner of life, ſufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himſelf.

Behold] So is the Prophecy of his birth uſhiered in; Chap. 7. 14.

my Servant] This Prophecy, the Jewiſh Commenters themſelves affirm to be very difficult; and howſoever their later Maſters ſtrive all they can, to turn it from Chriſt, in hatred to whom, they ſtrangely wring, and wreſt the ſeveral paſſages of it, writhing, and wrigling them, ſometime one way, and ſometime another, (wherein I could wiſh, that ſome Chriſtian Writers had not too far concurred with them,) by, and in applying them, ſome to Moſes, ſome to Eſdras, ſome to Jeſus the ſon of Joſadak, ſome to Joſias, ſome to Ezekias, ſome to Eſay, ſome to Jeremy, ſome to Iſrael, in general, or the main body of the Juſt ones returned from the captivity; (unto none of all which, the ſubject matter of it will agree) yet the Chaldee Paraphraſt expoundeth it of the Meſſias; and ſo likewiſe ſome of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Chriſt, Chap. 42.1. and hereafter, Chap.53.11. ſo called by God the Father, who here ſpeaketh of him, becauſe he did him ſervice in the work of mans redemption, Luk.2.49. Joh.5.17,30. & 6. 38. & 9.4. & 10.18. & 12.49. & 14.31. & 17.4. & 18.11. Phil. 2.7,8. for the deliverance of his Elect from the thraldome of ſin, and Satan, Mat.1.21. Gal.1.4. & 3.13. 1 Theſſ.1.10. Tit.2. 14. Heb.2.14[illegible]

ſhall deal prudently] So the word ſeems to be uſed of David, 1 Sam.18.30. or, *ſhall proſper*; and ſo it is generally deemed to be uſed of the Meſſias, deſcended from David, Jer.23.5. of whom alſo it is ſaid, Chap.53.10. that *the pleaſure of the Lord ſhall proſper in his hand.*

he ſhall be exalted, and extolled, and be very high.] Divers terms heaped up, to expreſs in part the tranſcendent, and unexpreſſible advancement of Chriſt, in regard of his humane nature, aſſumed by his deity, the eternal Word, to ſubſiſt in one perſon with it, Joh.1.14. Heb.2.16. For the Talmudiſts do but trifle, when they dream of three diſtinct degrees in the text; *exalted* above Abraham, *extolled* above Moſes, and *advanced* above the Angels; though the things themſelves be true, Joh. 8.53,56. Heb.3.3,5. & 1.4-7. but not ſo particularly here intended. Rather, as ſome of ours, every way exalted, that men are ordinarily wont ſo to be; to wit, when raiſed from a mean eſtate to ſome honourable condition, or from a private life, to magiſtracy, and government, Gen.41.14,40-44. Pſal.105.17-22. & 78.70,71. & 113.7,8. Eccl.4.14. when furniſhed with ſuch parts, and endowments of wiſdom and underſtanding, as makes them admirable in the eyes of others, Gen.41.39. 1 King.3.12. & 10.24. Dan.1.19,20. & 5.11. and when enabled to perform and go thorow with great matters, whereby they become famous, and renowned, far and neer, 2 Sam.7. 8,9. 2 Chr.26.5-8. In all which reſpects, our Saviour was moſt eminently exalted, above all creatures in heaven, and earth; as by the Scriptures above pointed to, and thoſe typical Pſalms, 2. & 45. & 72. & 110. moſt evidently appeareth. See on Chap.53.4. See Eph.1.20-22. Phil.2.9,10. Col.1. 19. & 2.3,9. Heb.2.7,8. & 12.3.

V. 14. *As many were aſtonied at thee*] The ſpeech of the Father, not of Chriſt, as before; but unto Chriſt, whom he here directeth his ſpeech unto. The words ſome expound, of an aſtoniſhment at Chriſt, in way of admiration of him, in regard of the power of his Deity, and his excellent parts, appearing, and manifeſting themſelves, partly, in his manner of teaching, and partly, in the miracles, and mighty works wrought by him, Mat.7.28,29. & 8.27. & 13.54. & 22.33. Mar.1.22,27. & 6.2. & 7.37. & 11.18. Luk.9.43. But this ſenſe ſuits not well with the courſe of the context. The word rather, according, both to the original, and the ordinary uſe of it, is here to be underſtood of ſuch an aſtoniſhment, as ariſeth from the contemplation of ſome ſtrange, uncouth, and ruful ſpectacle of deſolation, deformity, miſery, or the like. So is it uſed, Levit.26.32. where the notation of it alſo is expreſſed. So alſo, 1 King.9.8. 2 Chr.7.21. Jer.18.16. & 19. 8. & 49.17. & 50.13. Ezek.26.16. & 27.35. & 28.19. and no marvel, if many were aſtoniſhed at the ſight of our Saviours condition, in regard of thoſe baſe, diſgraceful, and deſpiteful uſages that were offered, and done, to him, in the time of his humiliation here on earth, when his followers were ſo amazed at the relation of them, when they were ſometime foretold them, Mar.10.32-34.

(his viſage was ſo marred more then any man, and his form more then the ſons of men)] Thoſe that expound the foregoing branch, of mens wondring at Chriſts excellencies, make theſe words the ſecond member of the collation; which the note of ſimilitude, prefixed to the former, ſheweth, here to be intended: as if the text ran thus; As he was ſometime highly admired for his powerful words and works; ſo he ſhall afterward be as much abuſed and diſgraced again. But the reddition of the ſimilitude, cometh afterward in the next verſe; this being inſerted between both, by way of *parentheſis*, with a tranſition from perſon to perſon, in this Prophet not unuſual; (ſee Chap.1.29,30. & 2.9. & 3.25,26. and we need not therefore, with ſome of ours, either offer to alter the text, or underſtand the former, of one perſon; and the latter, of another: that, of Iſrael; this, of Chriſt,) as rendring a reaſon, why at ſight of our Saviour, in time of his depreſſion, many ſhould be ſo aſtoniſhed. Howbeit, the words are not ſo to be underſtood, as if our bleſſed Saviour had, in regard of his bodily perſon, or preſence, been ſome ſtrange, deformed, or miſhapen creature; but in regard of his outward eſtate; coming of mean, and obſcure Parentage, Chap.53.2. living in a low deſpicable condition, Chap.53.3. expoſed to ſcorn, and contempt, and to much affliction, thorow the whole courſe of his life, ch.53. 2. and more eſpecially, yet, in regard of what he was alſo in his Perſonal appearance; through the baſe and deſpitefull uſages, that he ſuſtained at the hands of his malicious and miſchievous adverſaries, when they had gotten him into their power, Pſal.22.12-18. & 69.19-21. & 71.7. Chap.50.6. & 52. 5,7,10. Mat.26.67,68. & 27.16-44. Mar.14.65. & 15.15-32. Luk.22.44,63. & 23.26,33,35-39. Joh.19.1-5,16-18,23,29. A learned late Writer would have this paſſage read by way of interrogation, as the words of thoſe that wonder at the ſight of Chriſt, thus rendring the text, ſaying, (as Pſal.105. 15.) is *his viſage in ſuch manner corrupted*, or, *marred?* &c. but the former verſion ſeemeth the more familiar, and to come off more freely.

his viſage was ſo marred] His watching, dragging to and fro, from place to place, buffeting, ſcourging, carrying his croſs, and other miſ-uſage, could not, but much alter the ſtate of his body, and impair, yea, deface all the ſightlineſs of it. Howbeit, the word *viſage*, here, and *form* in the next branch, ſeem to be taken more largely, for all outward appearance, both of bodily ſhape, and of ſtate, or condition in general; as *ſight*, or appearance, Chap.11.3. Joh.7.24. and *form*, 1 Sam. 28.14. 2 Tim.3.5. and *face*, or *perſon*, Deut.16.19. Rom.2. 11. So Chap.53.2. Heb. *ſuch the corruption of his viſage more then*, or, *above a man*: for they ſeem wide here, who drawing the word from another root, would have it rendred, *the unction of his perſon above any man*, Pſal.45.2,7.

more then any man] Heb. *then a man: a man*, for, *any man*, or, *any one*; as Chap.4.11. & 40.26. & 50.2. ſo that he ſeemed rather as a worm, then a man, Pſal.22.6.

and his form more then the ſons of men] As if no form, or ſhape of a man, were left to be ſeen in him; as ſome render thoſe words, Pſal.38.3. Chap.1.6. the ſame notion in other terms; as Job 25.6.

V. 15. *So ſhall he ſprinkle many nations*] The reddition, or latter part of the collation, concerning Chriſts exaltation, oppoſed to the former, concerning his humiliation, ver.14. and further confirming and illuſtrating what concerning Chriſts ſucceſs, and advancement, was before delivered, ver.13.

ſprinkle] The Jewiſh Commenters expound theſe words, ſome of them, of the ſlaughter that he ſhould make of his enemies; *he ſhall ſprinkle* them, that is, ſhed their blood; as chap. 63.3. *their blood was ſprinkled upon my garments*; ſome of them, of the reports that ſhall go abroad of his honour, and valour; for the term of *ſprinkling*, or *dropping* rather, is, ſay they, uſed of ſpeech, Deut.32.2. Ezek.20.46. & 41.2. Amos 7. 16. Mic.2.6,11. ſo the meaning ſhould be, *he ſhall make them to ſprinkle*, or *drop*; that is, give them occaſion to talk of him; but the word of *ſprinkling*, is one; thoſe of *dropping*, other: and this never found ſo uſed; though thoſe are. Others of them again, but without example, likewiſe, would have the word taken, in a notion *of diſperſion*; he ſhall, ſay they, grow ſtrong, and drive away the horns of the Heathen, that had formerly diſperſed Gods people, Zach.1.21. But theſe Interpretations are groundleſs, and forced. Ours expound the words much to one effect; to wit, that Chriſt ſhould bedew many nations with the doctrine of the Goſpel, by the miniſtery of his Apoſtles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the ſame, and working faith in them, Chap.59.20,21. Mat.28.18. Act.2.33,38,41. Rom.10.17. 2 Cor.3.6. or, which comes all to one, that he ſhould ſanctifie, and cleanſe them with his Spirit, imparted to them, by the Word, and with his blood, by faith applyed unto their ſouls, Ezek.36.25,27. Joh.15.3. & 17.17. Act.15.9. Gal.3.2. Eph.5.26. 1 Pet.1.2. 1 Joh.1.7. Rev.1.5. & 7.14. an alluſion, as ſome think, to the water, and waſhing with it, uſed in the Evangelical Baptiſme, Mat.3.11. Joh.3.5. Act.2. 38. & 22.16. 1 Pet.3.21. as others, to the legal baptiſings, or ſprinklings with water, or blood, or both mixt together; for the ſanctifying of ſome, and cleanſing of others, that were legally unclean, Exod.24.6,8. & 29.4,20,21. Levit. 13. 6, 7, 8. Num 19.12-21. Pſal.51.7. Heb.9.10,13,14,18-22. & 10. 8, 10, 22.

many nations] As many perſons aſtoniſhed at him before; ver.14. ſo many people now taken with him, and converted to him, Chap. 2.3. yet *many*, not *all*; as Mat. 28.18. becauſe not accepted by ſome, though offered to all, Act.2.41. & 17. 11,18,32-34.

the Kings ſhall ſhut their mouthes at him] *Kings*, ſimply; (for there is no article in the original) or, even *Kings* (as Chap. 51.12,22. & 60.10. & 62. 2.) *ſhall ſhut their mouthes* (Heb. *mouth*; as, *tongue*, alſo, Job 29.10.) out of reverence, and reſpect, out of another manner of aſtoniſhment at him now, then before, ver.14. to wit, out of admiration of his incomparable excellency. See Job 29.9,10. or, being ſo convinced of the truth of his teaching, that they ſhall not be able, or dare, once to contradict it, Luk.21.12,15. See Job 40. 4, 5. Pſal.107.42. Mic.7.17. But the former ſeems rather here chiefly intended. For the Jewiſh Critick doth but dally here, who, to make this ſuit with his forced fancy concerning the foregoing branch, would faſten upon this a double ſenſe: the word here uſed, ſaith he, hath a two-fold notion; of *opening*, and of *ſhutting*: of *opening*, as it ſignifies *to skip*; for in skipping, or leaping, the feet are opened, Cant.2.8. of *ſhutting*, or *cloſing*, Deut.15.7. Job 5.16. here it may import both: they ſhall open their mouthes to talk of him; and they ſhall ſhut their mouthes, in way of wonderment at him. But this is to make *a Delphick* ſword of Gods Word. And yet ſuch quirks are too many much taken with.

for that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.] *For*; Heb. *And*; as chap. 40. 26. They ſhall ſee thoſe things fulfilled, which their Wizzards could never foretel; nor had been told by any other: and they ſhall hear ſuch myſteries, yea, not hear them only, but conſider ſeriouſly of them, and underſtand them aright. (See Chap. 1. 3.) as they never had been made acquainted with, or had once thought on before, Chap.41.26. & 45.21. & 64.4. Rom.16.25,26. 1 Cor.2.8,9. or, as others reade, and render the words; *they to whom it had not been related*, or, *to whom nothing had been related* of him, *ſhall ſee; and thoſe that had not heard, ſhall conſider*, or, *underſtand*. So the ancient, both Greek and Latine, and of ours not a few. See chap. 65.1. Rom.15.20,21. I go rather with the former; the ſyntax ſeeming to me, the more familiar, and the fuller. The ſame way go the Jewiſh Commenters, ſave that ſome of them conceive it ſpoken, not ſimply, and abſolutely, but comparatively; they ſhall ſee greater glory, and excellency in him, then ever they heard, or dreamed of; they ſhall find, and know his magnificence to go far beyond whatſoever they had been told, or could conceive of him before. See of Solomon, 1 King.10.6,7.

CHAP. LIII.

Verſ. 1. WHo *hath believed our report?*] Or, *Who believeth our report?* or, *doctrine*; as Chap. 28.19. or, *preaching*; as ſome render it, Hoſh.7.12. Heb. *hearing*, Chap.28.19. that which they hear from us; thoſe glad tydings before-mentioned, Chap. 52.7. Some, for the better connexion of the enſuing diſcourſe, with the former, prefix the adverſative particle, *But*; rendring the words; *But who believeth our report?* that is, who, ſay they, of the Jewiſh people: the fewneſs of thoſe that received the Goſpel among that people, being oppoſed to the multitudes of other nations, that ſhould embrace it, and believe in Chriſt, Chap. 52.15. So the words contain a complaint of the paucity, and ſmall number of thoſe, among the Jews, that gave any credit to the propheſies foregoing, concerning Chriſt, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-meſſengers; or, in the time, that being exhibited in the fleſh, he lived here upon earth: unto which times, we find theſe words applyed in the Goſpel, Joh.12.37,38. Rom.10.16. See Chap.49.4. Joh.3.32. & 5.43,44. & 7.5,48. Act.28.22. See for the form of ſpeech, Pſal.90.11. Chap.50.10.

and] Or, *or*; as Chap.40.13,18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifeſting it ſelf in Chriſt, and in the miniſtery of his Word, Chap.40 10. & 51.5. & 52.10. Rom.1. 16. 1 Cor.1.18,24. which muſt from God be revealed, before it can be believed, Chap.54.23. Mat.11.25. & 16.17. Joh.6.44, 45. 1 Cor.2.9,12. Gal. 1. 12. Heb. *upon whom*; which ſome taking hold of, thus render the text; *upon whom is the arm of the Lord ſtript up*, or, *made bare?* that is, on whom hath the miniſtery of his ſervants an efficacious work, for the converting of them unto God? a metaphor, ſay they, taken from Workmen, who are wont, for the better expedition, to ſtrip the arm up to the elbow, when they go about their work. See Ch. 52.10. But this ſeems over-curious; nor will the Greek, in the Goſpel, bear it; and the particle, though it uſually ſignifie *upon*; yet is it alſo frequently uſed for *unto*; as Exod, 20.3. *to my face*: ſo the words there are, 2 King. 18.27. compared with Eſay 36.12. Pſal. 13.6. & 18.41. Chap. 29.12. with verſe 11.

V. 2. *For he ſhall grow up before him as a tender plant*,] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed*; as Chap.30.20. Or, *Yet*; as ver.7. Ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11. Chap. 52.15. & 64.5. as uſhering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royall attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire: and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat. 13.55, 57. Luk.24.21. Joh.7.27,41,53. 1 Cor.1.23.

grow up] Heb. *aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note, to this purpoſe, would thus joyn this verſe with the latter part of the former; *And he, on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt) *ſhall grow up*: but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *a riſing*, by advancement, and improvement of height, ſtrength, ſtature, or ſtate, Chap.40.31. Jer.51.53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation, Chap.32. 3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him] This ſmall particle is very variouſly expounded. Some underſtand it, of God; that in the ſight of God, he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes; as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15. and, in effect, of Chriſt alſo, Luk.1.32. or, that by his moſt wiſe, and powerful providence, he ſhould be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chap. 52.13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch, as is hereafter intimated. Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17. and in the perſon of Chriſt, Pſal.22.6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe, unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text; *for his appearance, or, outward ſhew, or ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on chap. 52. 14. and anſwereth to the word, *ſight, or, appearance*, uſed afterward, in the laſt clauſe of this verſe, *for ſight*, as, *for height*, Prov.25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branches of all ſorts, without diſtinction of ſtrength, or ſize. See Pſal.80.11. Hoſ.14. 6. Job 8.15,16,30. & Ezek.17. 4. where, though our verſion renders it, *a young twig*, which would do very well here; yet the words, next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or, *ſucking-child*, Num.11.12. Pſal.8. 2. 1 Sam.15.3. & 22.19. Jer.44.7. Lam.2.11. & 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up, or ſpreads out, Rom. 11.17. ſometime, more ſpecially, ſuch *a plant*, or *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth, ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14. 7. where it is not amiſs rendred, *a tender branch*; and may well here, (the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*; as we uſe to ſay, *a ſucker*: for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome elder tree, or Stander. See chap.11.1. This ſome underſtand, of the mean beginnings of Chriſts Kingdom; though afterward, wonderfully thriving, and proſpering, Mat.13.31,32. Mar.4. 27-32. Others, rather of Chriſt himſelf. See chap.11.1.

—*and as a root out of a dry ground*.] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up from a root; as chap.11.10. Rev.5.5. but it may be here taken in its ordinary notion; the word, *ſprig*, or *twig*, or *plant*, being ſupplyed from the former branch, as is not unuſual. See on chap.51.8. and ſo the words may be rendred; *and as*, or, *even as* (as ch.1.6.& 40.30.) the twig, or plant of *a root*, that riſeth *out of a dry ground.* Heb. *a ground of drought*, or *drineſs*, as Pſal.63.1. & 68.6. where it is ſtrange (ſaith the Jewiſh Commenter) that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do; Chap.52.13. ver.10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See chap.56.3. Luk.1.34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be as a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See chap.11.1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both thoſe, (Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk.1.48.& 2.4.& 3.23. Mat.13.55. Mar.6.3. It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had, with much ado, ſhot up, and got above ground, from ſome, almoſt, ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jer.17.6.

he hath no form, nor comelineſs.] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree, in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like; for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh.15.9,11,& 19.13. chap.44.23. and applied to mankind, or woman-kind, ſignifies a perſon, well compoſed, and complexioned, well faced and featured, or well proportioned and ſhaped, Gen.29.17.& 36.6. ſo it is uſed alſo of beaſts, Gen.41.2. where, with its epithet, it is rendred, *well-favoured*; and might as well be, *well featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it; the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and kays, and fruits, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev.23.40. where they are enjoyned at the feaſt of Tabernacles to take *the fruit*, (that is, *boughs*, or *branches*, as it is explained, Neh.8.15. or, more ſpecially, *leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11.28.) *of trees of ſightlineſſe*, or *goodlineſſe*; that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded) to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns, Deut.33.17. given to men, or women, it is uſed of ſuch, as are attired & decked with goodly and gorgeous apparel, Chap.63.1. Ezek.16.10-14. where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs; *In the multitude of people, is the ſightlineſs of a King*, Prov.14.28. as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov.20.29. *the bravery of young men* is *their ſtrength*; *and the ſightlineſs of old men* is *the gray-head*; that is, vigour and valour, ſetteth out, and adorneth the one; and his gray-hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17. where *beauty*, in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*, or compoſure of the face, by the other, the *clearneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. Howſoever, the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered, by the reſemblance of ſuch a plant, as hath neither height, nor ſtrength, nor comely ſhape, nor leaves, or verdure, to make it any way ſightly, or deſireable. Or, if it ſhall be deemed, that in the former branch onely, ſome plant is alluded unto the perſon of man rather in this latter; ſuch a party is here intimated, as for perſonage and ſtate, may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See chap.1.30.

and when we ſhall ſee him, there is no beauty that we ſhould deſire him] Heb. *and we ſhall ſee him, and no ſight* (or, *ſightlineſſe*, for ſo the word ſoundeth, having an elegant conſonance, with the term of *ſeeing*, whence it is derived, Chap.52.14. and comprehendeth both the former) is, (to wit, *in him*; a defect of the pronoun, as Deut.8.12. Chap.35.9. the like ſyntax, ſee Prov.4.23. Chap.37.9,16.) or, (as it may be rendred, by ſupply from the former member, as Gen.1.16. Chap.52.6.) we ſhall not ſee any *ſightlineſſe* in him; *and we ſhall deſire him*, for, *that we ſhould deſire him*: as Chap.40.25. Mal.1.9. that is, for which, or in regard whereof, we ſhould have any deſire or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch, as Pſal.9.18. Prov.30.3. rendring the words, *and we ſhall* not *deſire him*; there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.2.7. (whence ſome are of opinion, that *Machomed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias) and who much better then Daniel, might be termed, *a man of deſires*, Dan.10.11,19. having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and ſurpaſſing, not the ſons of men only, Pſal.45.2,7. but the Angels themſelves, Heb.1.4. yet appears ſo ſtript, and deveſted of all ſhew of any ſuch matter, Phil.2.6,7,8. that his own people, when they ſee him, can diſcern nothing at all ſightly, or deſireable in him. See Chap.52.14.

V. 3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver.2. but he addeth further now, that he was, as ſome, not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap.49.7. *deſpiſed*; as of Jeconiah, Jer.22.28. *rejected of men*: or, as ſome, taking the word for a noun, *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted; becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Tranſlators, *rejected of men*; that is, as one of the Jewiſh Commenters; either more abject then any man, as Chap.52.14. (and ſo there ſhould be a want of the prepoſition there uſed, as there is alſo, Chap.20.7. & 32.2. and that in this very notion alſo, Chap.65.5.) or, one *ſevered*, and *caſt out* from the company and ſociety of men; as ſcarce deemed worthy the name of a man, Pſal.22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul, Act.22.22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46. 2 Chr.26.21. deemed in that regard, *as dead*, Num.12.10,12,14. See Pſal.31.11,12. & 88.4,5-8. So rather, then as one, the *laſt*, or, *loweſt of men*; as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*; yea the *leaſt*; or, (as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints*; *not worthy to be called an Apoſtle*, 1 Cor.15.8,9. Eph.3.8. ſo here, as we would ſay the very liſt, or fag-end of mankind; one, at whom the nature, and name of man ends; ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſal.22.6. and what Agur of himſelf, Prov.30.2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith, that he was to be *made nought-worth*, or, *nothing*, Mark 9.12.

a man of ſorrows;] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or, *filled with ſorrow* only; as the Pſalmiſt ſpeaks, *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, *a man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil, Pſal.88.3. and as *Solomon*, *a man of wicked devices*, Prov.12.2. a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen.6.5. *all the device of* whoſe *heart*, (or whatſoever he deviſeth) is *all day* long *only*, (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all ſorts; that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4. as if he conſiſted of nothing but ſuch: ſo *a man of ſorrows*; of ſorrows of all ſorts; ſo full of them, that he may ſeem to conſiſt wholly of them; to be made of no other mould: nothing but ſorrow to be ſeen in him, (ſee Chap.1.6.) and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, ver.4,5.

and acquainted with grief] The participle here uſed, is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg.8.16. Prov.10.9. & 14.33. Jer.31.19. Ezek.19.7. but theſe places are not ſo pregnant; and others of them, underſtand them all in another notion: the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe, and ſenſe of the verb; ſome, *known by infirmity*, well known, or commonly known; to be much ſubject thereunto, and exerciſed therewith; one ſo encompaſſed with infirmities, as, Heb.5.2. that they cannot but appear, and be ſeen in him, by all that behold him; thus they take it, becauſe the word is in a paſſive form; and is by moſt ſo taken, Deut. 1. 13,15. but thoſe paſſive forms have ſometime an active, or a a neutral notion; as in other languages, alſo, ſometime the like: and ſo others of them, and moſt of ours, take this here; rendring it, one *knowing of infirmity*; as it ſoundeth word for word; that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evil*, Gen. 2.9,17. not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledge of good and evil, which before he had not; but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledge of evil, as well as of good, which before he had not: yea, and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better; by the loſs of it (which is yet more) beſt known, ſo we uſe to ſay, *ſuch an one never knew what miſery meant*; having lived free from it; and, *a man never knoweth what health is*, until he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*; as, *men knowing of the ſea*, 1 King. 9.27. and, *knowing of the times*, Eſt.1.13. and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places) that is, *skilful* in thoſe things; and as we uſe to ſay, *a knowing* man, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*; as both the ancient Greek, and ſome of ours, alſo, take the word for *skilfull*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught*, c.54.13. doth ſomtime imply, not only *learned*, & ſo skilled in ought; but one alſo *expert*, or *experienced* in, & *accuſtomed*, or *enured* unto ought, Jer, 2.24. & 3. 23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil. 4.11,12. and of Chriſt, Heb.5.8. ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we uſe to ſay of thoſe, who not only know one another by hear-ſay, or by ſight; but that have familiarly converſed together. Or, laſtly, as ſome render the word, both in Moſes, and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ.5.5. Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original, ſo is it the ſame, in effect, with the laſt before propoſed. Howſoever, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſubſtance, come all to one, and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other; he having had in his perſon, much experience of them; and they conſtantly keeping together with him: a great comfort to all thoſe that have intereſt in him, Heb.4.15.

grief] The word here uſed, (as the root alſo from whence it ſprings) hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap.38.1,9. in the next place, (becauſe ſickneſs uſually bringeth pain, and weakneſs with it,) they are either of them uſed, ſometime, in a notion of *vexation*, and grief; as Eccl.5.17. & 6.2. Jer.5.3. Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*; as Judg.16.7,11,17. Chap. 14.10. and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe; in either of which latter notions, it may well be here taken: not ſo fitly in the firſt; becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life: and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch; it being not ſo ſuitable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occaſion, it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmity*, for, *infirmities*, collectively; as Heb.5.2.

and we hid as it were our faces from him:] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle; *as one hiding*, or, *one that hideth*: and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*; and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun, *from us*; and that, not a few embrace. Others, *from him*; and ſo the pronoun in that form, is moſt frequently uſed; yet in the other notion, alſo, not unuſual, Gen.3.22. Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.) *from us*; or, *he* is *as one, that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes, we read, or render the words, they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up, or to be ſeen, and to ſhun the ſight of others: and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and loathſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight: the one was the lepers caſe, Levit.13.45. the other, Babylons, Chap.47.3,5. and hence, together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or, *of the face*, (for the Word, though of a plural form, yet is ordinarily of a ſingular notion; as Prov.25.23. Chap. 59. 2.) *from him*; or, *as he, from whom one would hide the face*, or, *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred; *and as one, from whom the face is hid*, or, mens *faces are hid*: for according to this reading, the words are more general, and indefinite; there being no *our*, in the text. Now *hiding the face*, proceedeth, ſometime, from a reverent reſpect, and awful dread, Exod. 3.6. 1 King. 19. 13. ſometime, from ſome glorious ſplendor, that dazeleth the eye-ſight, Chap.6.2. Exod.34.30,33. 2 Cor.3.13. ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover, upon the ſight of his beloved, and caſteth him into fainting fits, Cant. 6. 5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) ſometime from pitty, and compaſſion; when men cannot endure to ſee ſome perſon dear unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6. ſometime, out of extream hatred, or at leaſt, out of diſpleaſure, indignation, or wrath, 2 Sam. 14.8. Pſal. 10.1. & 27.9. Chap.54.8. & 59.2. ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7. ſometime, out of deteſtation, as from ſome vile, loathſome, abhorred, and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13,14,15. and to this purpoſe, one of the Jewiſh Commenters telleth us, that there is a certain people, that cannot endure the ſight of a Jew, but turn the face from him, whereſoever they meet with any of them. But whether that be, or ever were ſo, or no, is not much material; not at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the words may well be here underſtood. See Chap.49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pitty and compaſſion; becauſe it croſſeth the main drift of the whole context: nor conſenting with them, that ſuppoſe the *covering* of mens *faces* condemned to dye, to be here pointed at; as Chap.25.7. Eſt. 7. 8. To which purpoſe, they draw in alſo the blind-folding of Chriſt, Luk.22.64. but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place, as importing a deſpicable and ſhamefull condition, and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh.17.5. Phil.2. 6, 7,8. Heb. 12.2. and floweth moſt freely, without any force at all, from the terms uſed in the text.

he was deſpiſed,] Or, *he is deſpiſed*, as in the beginning of the verſe, Pſal.22.6. repeated again for the more emphaſis. So chap. 14.26,27. Pſal.68.22.

and we eſteemed him not,] Or, *eſteem him not*; (Phil.2.7. *he made himſelf of no eſteem.*) or, *regard him not*; as the word is rendred, ch.33.8. *he regards no man*, Pſal.144.3. the great contempt that ſhould be offered unto Chriſt, by the Jewiſh Nation, being expreſſed here in a form of extenuation, but to be conceived in a notion of exaggeration; as if it had been ſaid more fully, We ſhal not only, when he cometh amongſt us, afford him no reſpect, or regard; but ſhall very reproachfully, and diſgracefully abuſe him. See the like manner of ſpeech, Prov.10.2. *Treaſure wickedly gotten ſhall not profit*; that is, ſhall do a man much miſchief: and, *the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief of him, Prov. 17.21. and, *It is not good to have reſpect of perſons in judgment*; that is, indeed, it is ſtark naught, Prov.24.23. and, *If any man love not the Lord Jeſus, let him be anathema, maranatha*; that is, accurſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor.16. 22. a text, by ſome, extreamly centred; meant of ſuch, as out of meer malice alone, againſt knowledg, oppoſe Chriſt, and Chriſtianity; ſuch as our Saviour ſpeaks of, Matth. 12. 32. and the Apoſtle, Heb. 6. 6. and 10. 26,27,29.

V. 4. *Surely he hath born our griefs, and carryed our ſorrows:*] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed and ſubject unto, Rom. 8.3. Heb. 4.15, ver. 3. Or, the griefs and ſorrows, that he is ſaid to have been ſo abundantly exerciſed with, ver. 3. (for theſe words have apparent reference to the very ſame there uſed) he ſuſtained for us: and are therefore called *ours*; becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins, unto the guilt whereof, out of love to us, undertaken by him, they were deſervedly due, Heb. 9.29. 1 Pet. 2.24. & 3. 8. Some would have the former word rendred, *he took away*, or, *hath taken away our griefs*; that is, our ſins, the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it is true, that the word ſignifies, ſometime, to take away, as Job 7.21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh. 1.29. but the ſequel of the context carryeth it another way; tending to ſhew here, rather the ground, and cauſe of his ſufferings, then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating, that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it) a type of thoſe diſeaſes of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pitty, and compaſſionate affection towards perſons ſo affected, and afflicted, he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had therefore a lively fellow-feeling of thoſe pains and griefs, that did from the ſame proceed, in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted.] The reaſon why they ſo much diſ-eſteemed Chriſt; to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evil deſerts, inflicted upon him, out of a diſaffection to him, Phil. 22.7,8. & 71.11. Mat. 27. 39-43.

yet] Heb. *and*; as chap. 50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe of in the verſe before-going; but in a different notion here, from that there: they did not *eſteem* him, that is, made any account of him; becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God; yea, to be one purſued by him, with thoſe evils, for his ſins. The very like conceit, that Jobs friends had of him, for his ſufferings, Job 4.7,8. & 8.4. & 22. 5-11.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and grievouſneſſe of his ſufferings; as three other of neer nature, being joyned together, to intimate the eminent, and incomparable height of his enſuing honour, chap. 52. 13.

ſtricken] Or, *plagued*; ſo it is rendred, Pſal. 73. 14. now becauſe the noun hence deduced, is uſed of *the ſtroke, or plague of leproſie*, Lev. 13.3,9.20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched; that the Meſſias ſhould ſometime be *a Leper*: and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable ſenſe. See ver. 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their rapſodies are fraught with, not a few: the word is general, comprehending any *ſtroke, plague*, or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time *a Leper*, from the paſſage therein pointed to, as from this, that the Meſſias was ſo, or ever ſhould ſo be. See ver. 8.

ſmitten of God] That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch forms, to expreſſe the eminent greatneſſe of any thing; as, *Sinners of God* for grievous ſinners, Gen. 13.13. and, *a ſleep of God*, for *a deep ſleep*, 1 Sam. 26.12. See Jer. 2.31. But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein; their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the deity of Chriſt; becauſe the word, *of*, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the courſe of the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention; as intimating, that the Jewiſh people ſhould acknowledge Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God, one with the Father, and equal to God, Mat. 26.53-56. Joh. 5. 18. & 10.31-33. & 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him, but Gods juſt wrath and diſpleaſure.

V. 5. *But he was wounded for our tranſgreſſions*,] Heb. *And*; the copulative, in an adverſative notion, as Chap. 36. 12. & 40.31. The right ground, and true cauſe of Chriſts ſuffering, is, in this verſe, and thoſe following, related, in way of oppoſition, to that vain and fond conceit, that his own people had of him, and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmitten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound, to thruſt thorow, to ſlay*. Others, render it, *polluted*, or, *profaned*; uſed, and dealt with, as ſome common, vile, or profane thing; as deſcending from the ſame root, but in another notion: whereof ſee Pſal. 89.39,44,45. chap. 43.28. & 47. 6. but the word deduced from that root, in whether notion of the twain, is ſomewhat different from that, that is here uſed, as may be ſeen, Ezek. 32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth with pain, are wont to be; at the time of their travel: ſo Pſal. 51.5. where, as the one word, there uſed, hath in it a notion of the *heat* of delight, in conception; as Gen. 29.39,41. ſo the other, of ſharpneſſe of *pain*, in production; as Job 39.1,2,3, & 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Job 19,20. Prov. 26.10. chap. 13.8. & 26.18. & 51.9. Jer. 5.3. and this word, the Prophet, delighting much in conſonancies, may ſeem the rather to have made choice of here; becauſe it comes very neer, in ſound, to the word rendred *grief*, ver. 3,4.

for] Heb. *from*, that is, *becauſe of*; as Pſal. 12.5. chap. 48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Rom. 4. 25. 1 Cor. 15. 3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here, and chap. 59.12,13.) or, *rebellions*; for ſo the word it comes of, is commonly rendred, 2 King. 1.1. & 3.5, 7. & 8,20,22.

he was bruiſed for our iniquities:] The word uſed again, ver. 10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap. 3.15. uſed ordinarily, of grievous oppreſſion and affliction; yea, ſuch as tends to, and ends, if not ſtaid, in deſtruction, Job 4.19. & 6.9. & 19.2. & 22.9. Pſal. 72.4. & 90.3. & 94.5. Lam. 3.34.

the chaſtiſement of our peace was upon him] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, chap. 59.2. the guilt thereof, being diſcharged with the price of his bloud, 1 Pet. 1.18,19. and to reconcile us unto him, Rom. 3.25. & 5.1,10. 2 Cor. 5.19,21. Eph. 2.13-17. Col. 1.19,20. 1 Pet. 3.18.

and with his ſtripes are we healed.] Heb. *by his ſtripe*, or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe, or ſtroke*, remaining upon ſome part of the body, black and blue, by gathering, and ſetling together of the bloud there; from whence it hath this name, Exod. 21. 25. Prov. 20. 30. and the ſame ſignifies the Greek word, whereby it is expreſſed, 1 Pet. 2.24. But it is uſed alſo for any ſore, and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Gen. 4.23. See chap. 1.6. Jer. 30.12. and ſuch, no doubt, our Saviour, as well in the propriety of the term, as otherwiſe alſo, bare in his body, being not buffeted only, but ſcourged, as he was, Mat. 26.67. & 27.16.

V. 6. *All we, like ſheep, have gone aſtray*;] In theſe words is ſhewed wherein thoſe iniquities, and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we,] By nature, none of us excepted, Pſal. 14.3. Rom. 3. 12,23. Eph. 2.2,3.

like ſheep,] Or, *like loſt ſheep*; as more expreſly, Pſal. 119. 176. So *pluſters*, for *cluſters* leaſt, chap. 24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs, or wolves, or thieves, or the like, Joh. 10.12. or forced to ſeek abroad, for want of paſture, Gen. 47.4. Jer. 14.5. ſometime, again of themſelves, out of a ſilly diſpoſition, Luk. 15.4. ſo it is with men alſo, in either reſpect, reſembled by *ſheep*. There is a *ſtraying*, or *wandring*, enforced, when they are driven, by violence, from their wonted places of abode. Of which, ſee Pſal. 119.176. Jer. 50.17. Ezek. 34.4-6. Zach. 13. 7. Mat. 26.31. Mar. 14. 27. But this is not the *ſtraying* here ſpoken of; and there is a voluntarie *ſtraying* (they are not willing onely, but love to wander, Jer. 14.10.) a wandring out of ſelf-will; not a corporal, but a ſpiritual ſtraying; by which, men, of themſelves, wander from God, and go aſtray from the way of truth, and life; from thoſe ways and courſes, that God hath preſcribed them in his Word; and directeth them unto, by his Spirit. Of which, ſee Pſal. 14.3. & 53. 2. & 58.3. & 119.67. Rom.3.12. 1 Pet.2 25. Jam.5.20. and this is the *ſtraying* here ſpoken of.

we have turned every one to his own way.] *We have turned the face* (to wit, away from God, and his ways, and) *looked after every one his own way.* So the Hebrew word uſed, both here, and chap.56.11. (a parallel place) as alſo, Jer.2.20. (where the notation of it is) properly ſignifieth: and becauſe in ſo doing, *the face*, and whole body with it, are turned about; hence it cometh to paſs, that the word is alſo uſed, for *to turn*, or to *return*, as Num.14.25. Deut.1.7,40. & 2.3. & 16.7. See Deut. 31.18,20. Jer.7.24.

every one to his own way] So Chap.56.11. All agree in turning aſide from the right way; but they herein diſagree, in that each one hath a by-way of his own, which they turn unto; ſome running after one luſt, or vice, or evil courſe, or idol, ſome after another, Chap. 55.7. & 57.17. Eccleſ. 11.9. 2 King.17.30,31. Jer.2.28. & 11.13.

and the Lord hath laid on him the iniquity of us all. Heb. *hath made the iniquity of us all to meet on him*; or, *to light*, or, *fall on him*, rather. Some of the Jewiſh Doctors, to divert this place from being underſtood of Chriſts ſatisfaction, by his ſufferings, made for ſinners; becauſe the word here found, is ſometime uſed of *interceſſion* by prayer, as Jer.7.16. and here alſo, ver. 12. would fain turn the word that way; as if the party here ſpoken of, were, by prayer, only to have mediated, and pacified Gods wrath, for the ſins of ſome other, as Moſes did ſometime for his people, Exod. 32. 12, 14. Num.14.19,20. Pſal.106.23. and becauſe the word would not ſound handſomly, if it ſhould be ſaid here, *the Lord interceded*, or *prayed*; as it is afterward; *he interceded*, or *prayed*; they would have it rendred; *the Lord made him to intercede*, or, *to pray*: But neither produce they any inſtance of the word ſo uſed; nor will the ſyntax admit, or endure ſuch a ſenſe: For what a ſtrange piece of non-ſenſe were this; *the Lord made him to intercede the iniquity of us all upon him?* and both the words before, ver. 4,5. and thoſe alſo following, ver. 7, 10, 12. do evidently hold out to any eye, not wilfully winking, that ſatisfaction was made to Gods juſtice, and his wrath pacified, towards thoſe, that had intereſt therein; not by interceſſion, and prayer only; but by penalties, and ſufferings. The word, therefore, is not amiſs rendred by our Interpreters, where they give it, word for word in the margent; *the Lord made to meet on him*, and it may well be, *to meet with him*; as our Engliſh phraſe is wont to expreſs the like. So Chap. 47. 3. *I will not meet* thee, as *a man*; and, *the revenger of bloud, ſhall ſlay the murtherer, where he meeteth with him*, Num.39.19,21. (as Exod. 23. 4. *if thou meet with thine enemies ox, or aſſe.*) Or, *where he lighteth on him*; as, *he lighted on a place*, Gen.28. 11. which place, ſome of the Jewiſh Maſters themſelves, alſo, refer us to, for the notion of the word, in this place: and ſo, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him*: as, *the arm of God* is ſaid (though another word be there) *to light upon Aſſur*, Chap.30.30. or, which I conceive to be the fitteſt expreſſion; *he made it all to fall on him*: for ſo the word is, in the firſt form, very frequently rendred. *fall upon him*, 2 Sam.1.15. 1 King.2.29,31. and, *fall upon the Prieſts*, 1 Sam.22.18. and, *he fell upon the Prieſts*, ver.20. and, *he fell upon him*, 1 King.2.25,34,46. and, *he fell upon two men better then himſelf*, 1 King.2.32. God made it to fall on him, as man is wont to fall in hoſtile manner, with a weapon, on his fo. God inflicted on him, whatſoever was requiſite, to the ſatisfying of his juſtice, for all the ſins of all his Elect ones, even of all that truſt in him, Joh.3.14,15,16. & 11.50-52. 2 Cor.5.14,15. Heb.2.9,14,15.

the iniquity] Not the ſtain, or taint it ſelf of ſin; but, as the Jewiſh Doctors themſelves, well expound it, the guilt and penalty of it; a portion of puniſhment, in ſome regard, proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4. 13. Lev.20.17,19,20. 1 Sam. 28.10. Lam.4. 6. which two latter places, the Jewiſh Commenters here point us to. The Greek Interpreters render this paſſage much in the ſame words, that the Apoſtle uſeth, Rom.4.25.

V. 7. *He was oppreſſed; and he was afflicted:*] A very pregnant place, for the ſatisfaction made by Chriſts ſufferings for our ſins, were it fitly rendred, and rightly underſtood. The words are, word for word; *It was exacted, and he anſwered.* *It was exacted*; or, *It is exacted*; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie, *to exact*, cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place, that it is uſually meant of *moneyes*; directing us to that place, 2 King. 23.35. *he exacted the money.* So Chap.58.3. *ye exact all your labours*; or, as ſome, *all your debts: and, of a ſtranger thou mayſt exact it; but not of thy brother*, Deut.15.2,3. hence, the name of *an exacter*, ſo frequent in Scripture, Job 3.17. & 39.7. Chap.3.12. & 9.4. & 14.2. & 60.17. Zach.9.8. & 10. 4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *He was offered*; as if the word were parallel to that other, from whence the *Corban* cometh, mentioned, Mat.15.5. and ſo the meaning ſhould be, *he was made to approach*, or *offered* as a ſacrifice, ver. 10. But this verſion ariſeth from a two-fold miſtake: For, firſt, the word here uſed, and that other, of *approaching*, differ, as our Jewiſh Criticks tell us; as *Sibboleth*, and *Shibboleth*, Judg.12.6. And ſecondly, this latter, in the paſſive form, carryeth always a neutrall; neither an active, nor paſſive ſenſe: it ſignifies, *to approach*; not *to offer*, or *make to approach*; not yet *to be made to approach*, or *to be offered.* So Gen.33.7. Exod.20.21. Chap. 29. 13. The word, therefore, is the ſame rather, with that, 1 Sam.13.6. where it is ſaid, *the people, being in a ſtrait, were preſſed*, or *diſtreſſed*: and ſo alſo, Chap.14.24. ſave that there it is uſed, more metaphorically, here properly: there, perſonally; here, imperſonally; as the words of the text evidently ſhew: For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next: which evidently controlleth their conceit, who expound it of the perſon, from whom it was exacted, and render the words, *He was exacted*; which yet they expound, it was demanded, or required of no other, but of him: the ſenſe is ſound, but the conſtruction harſh, and not ſorting well with the frame of the context. This the Rabbine himſelf ſaw, and thereupon expounds it; *It was exacted*, to wit, money, ſaith he, by way of tax, or aſſeſment, as 2 King.23.34,35. *and he was afflicted*, namely, the people, of whom it was required, by ſtripes, or ſtrokes, being beaten, becauſe they paid not the ſums required of them; as the people in Egypt were beaten, when they could not make up the full tale of brick, Exod.5.14. But the great Doctor had no regard to the current of the context: for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties, both ſinning and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſins of another, and ſuſtaining grievous penalties, for defaults made, and faults committed, by other perſons. Some of ours therefore reade it; *It is exacted, and he is afflicted.* Others, *It was exacted, and he was afflicted.* Or, *When it was exacted, he was afflicted.* Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver.6. was exacted, and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth, who would have it rendred, *he was humble*, or humbly ſubmitted himſelf, *not opening his mouth*; becauſe of Pharao it is ſaid, Exod.10.3. *thou refuſeſt to be humbled*: Neither doth that place and this, ſuit well the one with the other: (It is one thing to *be humbled*; another to *be humble*,) and this Interpretation ſeemeth to decline from the drift of the precedent diſcourſe, whereupon this hath dependance. The words, as formerly read, do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice, by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be, from hence, added thereunto, if we conſider the latter term a little more exactly: For howſoever it be true, that the word, here uſed, do in the paſſive form ſignifie, *to be afflicted*, or *humbled*, as Exod.10.3. Pſal.119.107. and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto: and that the word uſed in a notion of *anſwering*, be ſeldome found, but in an active form: yet, as in the notion of *affliction*, the word is uſed, ſometime, in an active form paſſively, for, *to be afflicted*; Pſal.116.10. ſo in the notion of *anſwering*, it is ſometime uſed actively, in the paſſive form; not *to be anſwered*, either verbally, as Job 11.2. or, really; as Job 19.7. Prov.21.13. but, *to anſwer*; and that either verbally, or really, alſo. In the former ſenſe, ſome underſtand that place, Pſal.119.167. *before I anſwered*, (that is, ſay they, before ever I was able to ſpeak, as ver.172. *my tongue ſhall anſwer*; that is, ſpeak of, *thy word*;) *I went aſtray*; as parallel to that, Pſal.58.3. and having reſpect to inbred pravity: but the word ſeemeth to be there, as in an active form, ſo in a paſſive ſenſe; and in a ſignification of *affliction*, and *humiliation*, as it is commonly expounded. Howbeit, the word is found elſe-where, in a paſſive form, with an active ſenſe, and that without any queſtion, in the notion of *anſwering*, Ezek. 14. 4,7. as alſo the word of *ſpeaking*, is Pſal. 119.13. Ezek.33.30. Mal.3.13,16. And ſomewhat to this purpoſe, an Author of good note expoundeth this text, thus rendring the words; *It is exacted, and he undertaketh*, (a term that ſome of the Ancients alſo uſe, in the opening of this text) that is, ſaith he, the penalty due to us, was in rigour of juſtice exacted; and he became *a ſponſor*, or *ſurety* for us, by undertaking, in our behalf, the diſcharge of it. And though the word, ſaith he, in Hebrew, be not found ſo uſed; yet in Latine, the word *reſpondere*, that is, *to anſwer*, comes from *ſpondere*, *dare*, that ſignifies *to undertake*; and the word, *to anſwer*, in the French tongue, is ſo commonly uſed. Hereunto may be added, that the old Latine ſeems to look this way, that renders the text, *He was offered of his own accord*; or, *becauſe he himſelf would*: which verſion, howſoever it fail much, in the former term, as hath already been ſhewed; yet it comes home to us, in the latter word; implying a voluntary undertaking, or *engaging of himſelf* (ſee Jer. 31. 20.) unto God his Father, in our behalf, as *a Surety*, (ſo is he termed, Heb. 7. 22.) for the payment of our debt. And, which is yet more then ſo, that albeit, the Hebrew be not found expreſly, and directly uſed for ſuch *a ſponſion*, or *engagement*; yet that in this very form, that here it hath, it is twice uſed in the place of Ezekiel, before pointed to; *I the Lord will anſwer him* (to wit, the man that repairs to me for advice, with an idol in his heart) and again, *I will anſwer him by my ſelf*; and that in a notion, not of a verbal, but of a real *anſwering*: and ſo I conceive it is to be taken here, *It was exacted, and he anſwered* it, (the particle being neceſſarily, as oft elſe-where, ſupplyed; See Chap. 48. 5, 6.) that is, he not only undertook it, but diſcharged it. So we uſe the word commonly in our Engliſh tongue, *to anſwer a debt*, for, *to diſcharge it*. And ſo of our Saviour it is moſt true, that he *anſwered* our debt, and cauſed our bond to be cancelled, that it might not come to be put in ſuit, againſt us, any more again. See Joh. 19. 30. Rom. 4. 25. Col. 2. 14. A ſingular comfort to every ſincere Chriſtian ſoul.

yet he opened not his mouth] Heb. *And*; But ſo we had it before, ver. 4. and it may well be here retained, if we keep to the received reading of being *oppreſſed*, and *afflicted*; as if it were ſaid, having reſpect to his patience, for all the oppreſſions and afflictions, that he ſuſtained for others; and that, in regard of thoſe, by whom he ſuffered them unjuſtly: yet was he ſilent; he neither murmured, or repined, at Gods diſpoſal of things in that manner; nor uſed any railing, or reviling ſpeeches, againſt thoſe that dealt ſo deſpitefully with him, but carryed himſelf calmly, and quietly, under them, Mat. 26. 39, 42. Mar. 14. 36. Joh. 18. 23. 1 Pet. 2. 23. Howbeit, if we admit the ſenſe in the ſecond place propounded, and preſſed, of *exacting*, and *anſwering*, that is, *undertaking*, or *diſcharging*; the copulative ſhall not need at all to be altered: for the words will well go on in way of connexion to the former; as if it were ſaid, Having an eye to his voluntary obedience, and ſubmiſſion to the Will of his Father, and agreement thereunto; he undertook willingly what his Father required of him, and as willingly, when the time came, underwent it; neither hanging back, or oppoſing ought, in way of contradiction thereunto, when it was by his Father propounded to him, at firſt; nor afterward ſeeking to ſhift it off, when he was to perform what he had engaged himſelf unto, by pleading ought for himſelf, and the releaſment of him, from their moſt unjuſt proceedings, in whoſe hands he then was. See Ch. 50. 5, 6. Matth. 26. 62, 63. & 27. 12, 14. Mar. 14. 60, 61, & 15. 3, 5. Luk. 23. 9. Joh. 10. 18. & 14. 31. & 19. 11. *to open the mouth*, an uſual form, (the antecedent, put for the conſequent) for, *to ſpeak*. So Job 3. 1. & 33. 2. Pſal. 78. 2. Prov. 31. 8, 26. *ſo to open the lips*, Job 32. 20. and on the contrary, *not to open the mouth*, for, *to be ſilent*; not to ſay ought, Pſal. 39. 9. Prov. 24. 7.

he is brought as a lamb to the ſlaughter;] The Hebrew word is more general, and ſignifies *a ſheep*; which word of ours, it comes neer to in ſound: and it is ſo rendred alſo, Act. 8. 32. where this paſſage is related, Pſal. 119. 176. Jer. 50. 17. and yet more largely, *leſſer cattell*, Chap. 7. 25. as parallel to another word uſed, v. 6. but, as more ſpecially intending, *ſheep* there, in regard of the ſillineſs thereof; ſo here, in regard of the ordinary number of them, above any ſuch other cattel, brought to the butchery, Pſal. 44. 22. Jer. 12. 3. Zach. 11. 4. Rom. 8. 36. and their quiet carriage, in driving thither: the text may well be rendred, *as a ſheep* that *is led to the ſlaughter*, as Jer. 11. 19. As a ſheep, that goeth as quietly to the ſhambles, or the ſlaughter-houſe, as if it were going to the fold, wherein it is uſually lodged; or the field, where it is wont to feed. See Jer. 11. 19.

and as a ſheep before her ſhearers is dumb,] This latter word, whereof *Rachel* had her name, Gen. 29. 6. is, by the ancient Greek Interpreter, rendred, *a lamb*; and ſo Act. 8. 32. Luke, retaining that tranſlation, giveth it. Howbeit, it ſignifieth an *Ew*, as appeareth plainly, Gen. 31. 38. & 32. 14. where theſe *rachels* are diſtinguiſhed from *rams*; as alſo, Cant. 6. 6. where they are deſcribed with *twins* by their ſides: and the word, though of a maſculine form, yet is of a feminine gender, as is manifeſt, by the verb, or participle, joyned with it: and he ſeems to mention the *Ew*, as the quieter of that kind; becauſe the rams are ſometime more unruly.

is dumb] So Pſal. 39. 2, 9. or *tongue-tied*: for that ſeemes to be the firſt notion of the root it cometh of, *to bind*, or *ty up*, Gen. 37. 7.

ſo he openeth not his mouth.] Heb. *and*; uſed here, for the note of ſimilitude; as alſo, Pſal. 1. 3. & 109. 17. Prov. 10. 25. & 17. 3. Chap. 10. 26. and ſo it is rendred, Act. 8. 37. Of the phraſe, ſee before.

V. 8. *He was taken from priſon, and from judgment*;] In the expoſition of this paſſage, Interpreters do exceedingly diſſent, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads; either of thoſe, that underſtand them of Chriſts humiliation, and oppreſſion only, and the harſh, cruel, and unjuſt courſes, whereby his life was taken from him, Mat. 27. 18-24. Act. 2. 23. & 3. 14, 15. & 13. 28. Or, of thoſe, that conceive them to be ſpoken of his deliverance out of thoſe afflictions, and diſtreſſes, injuriouſly inflicted; and his advancement from them, to a glorious condition, Luk. 24. 26. Act. 2. 24, 33, 36. & 3. 15, 21. Phil. 2. 8, 9. 1 Tim. 3. 16. Heb. 2. 9. 1 Pet. 1. 11.

taken] That is, as ſome, *taken away*; put to death; as Pſal. 31. 13. Prov. 1. 19. as others, *drawn away*; to wit, unto judgment, and to puniſhment, by death; as Prov. 24. 11. but the ſtructure is not here, and there alike: yea, as ſome, ſuppoſing the particular manner of his death here deſigned, *taken up* to the croſſe, Joh. 3. 14, 15. & 12. 32, 33. but of ſuch uſe of the word, no inſtance is brought. Others, *he is taken up*, from hence, and received by God, into glory; as Gen. 5. 24. Mar. 16. 19. Luk. 24. 51. Act. 1. 9, 11. 1 Tim. 3. 16.

from] So the word moſt uſually ſignifieth; and ſo many here take it, as meant of being delivered, and ſet free from the matters here mentioned: as, *from work*, Gen. 2. 2. *from enemies*, Pſal. 44. 4. *from bands*, Jer. 40. 4. others take it, for, *by*, or *thorow*; as noting the means whereby, or, the manner how, he was brought to his end. So Job 7. 14. & 37. 10. Jer. 10. 14. or, *for*; as implying the cauſe producing, procuring, or impellent. So Pſal. 12. 5. ver. 5. Chap. 65. 14. others, for, *without*; without being impriſoned, or having any due courſe of judicature, taken with him; as the particle ſeemeth to be uſed, Pſal. 109. 24. Lam. 4. 9. but neither are thoſe places parallel; and one produced to that purpoſe, hath a negative joyned with it, Job 31. 19. Others, laſtly, for, *after*: after that he had paſt thoſe harſh, and unjuſt courſes taken with him. So is the particle uſed, Dan. 11. 23. Hoſ. 6. 3.

priſon] Suppoſed to be ſo called, as a place of *coertion*, or *reſtraint*; (ſee on Chap. 44. 7.) for the verb, whence it comes, ſignifies *to ſhut up*, or *reſtrain*, Gen. 20. 18. Deut. 11. 17. yet, for *a priſon*, the word is no where found to be uſed: nor was our Saviour ever impriſoned; though that would ſtand well enough with their expoſition, that render the particle *without*. Others, therefore, underſtand by it, *reſtraint*, or *diſtreſs*: and this not unfitly agreeth with the native ſignification of the word; uſed for *the ſhutting up*, or *reſtraint*, *of the womb*, (ſo the words are) Prov. 30. 16. that is, *the womb ſhut up*, or, *reſtrained*; as Jacob ſpeaks to Rachel, Gen. 30. 2. nor can it be denyed, or doubt made, but that Chriſt was under *reſtraint*; and in *diſtreſſe*, proceeding from ſuch ſtrict reſtraint. Others, of ſuch *anguiſh*, and *anxiety* of mind, and ſpirit, as Chriſts ſoul was poſſeſſed of, ariſing from the apprehenſion of Gods wrath; both in his agony, Luk. 22. 44. and upon the croſſe, Mat. 27. 46. Others render it, *dominion*, *power*, *tyranny*, *oppreſſion*: and a term of the ſame ſtock, differing but in a vowel only, from it, is uſed ſometime for *power*, *authority*, or *magiſtracy*, Judg. 18. 7. and the root they both ſpring from, for, *to have power*, or, *to prevail*, 2 Chr. 14. 11. and this very word ſometime for ſuch power abuſed; for *oppreſſion*, or *tyranny*. So Pſal. 107. 39. where it is alſo joyned with the particle here uſed: and it ſuiteth well with the power, both of Jews, and Gentiles, unjuſtly exerciſed againſt Chriſt, Pſal. 2. 1, 2. Act. 4. 25-27. Others would have it to ſignifie, here, *a congregation*, or, *a multitude*: becauſe another word of kin to this, is uſed for *a ſolemn aſſembly*. See on Chap. 1. 13. and this ſome refer to the Aſſembly of the Jewiſh Rulers, wherein Chriſt was condemned, Mat. 26. 57-66. Others, to the popular multitude, that were inſtant to have him crucified, Mat. 27. 15-26. Mar. 15. 8-15. Luk. 23. 18-25. and to theſe therefore, as well as thoſe, by whom they were incited, is the murther of Chriſt aſcribed, Luk. 24. 20. Act. 3. 23, 26. & 3. 13, 14, 15. & 7. 52. & 13. 27. but neither is the word it ſelf any where, as I conceive, ſo uſed; nor its kin, of other, then a ſolemn *aſſembly*, called together by authority; not of a confuſed, or diſorderly multitude on their own heads gathered together.

and from judgment:] This ſome underſtand of *judgment*, in general, either, without which, or, by which, or, after which, exerciſed, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly reſtrain it, either to the Jewiſh Aſſemblies cenſure of him, Mat. 26. 66. Joh. 19. 7. or, to Pilates ſentence paſſed upon him, Luk. 23. 24. diſtinguiſhed from the act of the rude multitude, which they conceive implied in the word before-going. Nor want they, that expound it of the *judgement* of God, and the torments by him inflicted upon him, implyed in the word *curſe*, Gal. 3. 13. I concur with thoſe, who by theſe two terms, underſtand *oppreſſion and judgment*; as comprehending all thoſe harſh, and cruel courſes, as under pretence of judgment, were exerciſed upon our Saviour, whereby his life was taken from him, and himſelf taken away, for the time; or, from which, he was after a while freed, being, after the ſuſtaining of them, taken hence, and taken up unto God, as Enoch, and Elias before him; of both whoſe aſſumption, the ſame term is uſed, Gen.5.24. 2 King.2.9,10. But I encline rather to the former, becauſe the courſe of the context, both before, and after, as well in this verſe, as in the next, runs ſtill upon his ſufferings.

and who ſhall declare his generation?] Or, *who can declare?* for the indicative future, is oft potentially uſed. See Chap. 26.18. & 49.15. This paſſage, ſome underſtand of the generation of Chriſt, from eternity, in regard of his God-head, Prov.8.24,25. Others, of the production of him, and that of a virgin, without knowledg of man, in regard of his manhood, Luk.1.34,35. and ſome, of both joyntly; as alſo that, Pſal.2.7. Act.13.33. Some by *generation*, here, underſtand neither of theſe; but either, his continuance, reading the words, *but who can reckon his age?* living now to eternity, beyond all number of dayes, or years, Rom.6.9. Heb. 7.3,8,15. Rev.1.18. agreeable to that, *he ſhall prolong his dayes*, ver.10. that, which they extend alſo to his body, the Church, Pſal. 125.1. Jer.31.36,37. & 33.25,26. Mat.16.18. Heb.7.25. and for continuance of time, the word is commonly uſed; as ch.13. 20. & 60.15. or, of his iſſue, rendring the text; *who can count*, or *reckon, his race?* his ſpiritual ſeed and iſſue, being a numberleſſe multitude, Gen. 15.5. & 22.17,18. Jer. 33.22. Heb.2.10,13. Rev.7.9. as agreeable to that, *he ſhall ſee a ſeed*, ver.10. ſo is the word taken, Pſal.22.30. & 24.6. & 49.19. & 73.15. & 112.2. In the firſt ſenſe, moſt of the ancient Writers take it: and in the two latter, moſt of the later. What the firſt ſhould do here, cannot eaſily be made to appear; the latter, if we admit, according to the former Interpretation, at leaſt, of the foregoing branch, the copulative would be turned into an adverſative; as ver.10. *yet, who can reckon his age*, or, *count his race*? But there want not thoſe, that turn the words another way; and they conceive them to run in an abrupt, and paſſionate form of ſpeech, as complaining either of the ſtrangeneſs of the things that befel him; and they then read the words, *Who would have ſaid of his generation?* to wit, that ſuch things ſhould have, in his age, or time, befaln him? as, *Who would have ſaid to Abraham, that Sarah ſhould give ſuck?* Gen.21.7. or, of the monſtrous impiety, and wickedneſſe of them, that dealt in this manner with him, that came to ſave them: and then they render the words, *Who can utter*, or *deſcribe, his generation?* or, *his age?* that is, the wickedneſſe of the men of his time, or, of the age he lived in: the verb ſignifies *to ſpeak*, or *utter*, Job 12.8. Pſal.69.12. & 143.5. *his generation*, or *age*, for, the men of his time: as, *his generations*, or, *ages*; for, thoſe of the times wherein he lived, Gen. 6.9. So is the word very frequently uſed, Gen.7.1. Deut.32.5,20. Pſal.78.8. Mat.11.16. & 12.39. & 16.4. & 17.17. And this ſenſe ſeems not improbable; as well ſuiting, both with what uſhiered it in, and what attends on it. As for that of another, *Who could declare his ſtock?* that is, who would ſay, that he was begotten of God, or the Son of God, ſeeing him depreſſed, and abaſed ſo beneath the meaneſt of men? Chap. 52.14. it gaineth with me no acceptance; becauſe I find not where the word is in that notion uſed. Beſides, that the Centurion, unto whom the execution was committed, ſeeing the manner of his death, and, in likelihood, obſerving his laſt words, recorded, Luk.23.46. is, both by Matthew and Mark, reported to have broken out into thoſe words, *of a truth, this man was a Son of God*, Mat.27.54. Mar.15.39.

for he was cut off out of the land of the living] Or, as ſome read the words, (thoſe eſpecially, that expound the two foregoing branches, of his deliverance, and exaltation) *though he were cut off*: as the particle is uſed, Gen. 8.21. Joſh. 17.18. Chap.12.1. But what if we read it according to the expoſition of the branch, next before, deemed not improbable; as continuing the ſentence in a notion of wonderment, *that he ſhould be cut off*, (ſo the particle was uſed before, ver. 5,6.) as a tree that is hewen down, 2 King.6.4. that he ſhould be thus taken away, by a violent death, from abiding, and converſing on earth, among men, that there live, Pſal.27.13. & 52.5. & 116.9. Chap.38.11.

for the tranſgreſſion of my people was he ſtricken] The words thus read, are the ſame in ſubſtance, with what was before ſaid, ver.5. See there. But ſome read them thus rather; *by the tranſgreſſion of my people was he ſtricken*. Heb. *from*; but of the various uſe of that particle, ſee on the firſt branch of this verſe: in this ſenſe, the words conceived, the ſentence may ſtill be continued, and carried on thus, that (the particle ſupplyed from the former; as 1 Sam.24.30.) *by the tranſgreſſion of mine own people he ſhould* thus *be ſtricken*, Act.2.23. & 3.13-15. & 13.28.

my people] Either mine Elect, for whom he dyed: as Col.1.24. 2 Tim.2.10. or, thoſe obſtinate wicked, that purſued him to death, 1 Theſſ.2.15.

was he ſtricken] As ver.4. Heb. *the ſtroke was upon him*: ſo the pronoun is found uſed in a ſingular notion, Gen.9.26,27. Job 20.23. & 22.2. Pſal.11.7. & 18.8. Chap. 44.15. or, *they were ſtricken*; as ſome render it: *the ſtroke was upon them*; taking the pronoun in a plural notion: as it is commonly uſed, Exod.15.15. Deut.33.29. Pſal.2.5. & 17.10. & 21.11. & 49.11. & 140.9. and ſo ſome underſtand it, of the Jewiſh people, upon whom, according to their own imprecation, Mat.26.25. the ſtroke of Gods wrath, ſhortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Chriſt, Mat.21.39,41, & 23.37,38. & 24.22,23. Luk.13.34,35. & 21.20-24. 1 Theſſ.2.15,16. Some of thoſe that go this way, knit this member thus to the former; *becauſe he was cut off through the tranſgreſſion*, or, *wickedneſſe of my people*: therefore, *ſhall they be ſmitten*, or, *they are ſmitten*, (for the Prophet ſpeaks of theſe things, as already in execution, and act) *the ſtroke*, ſhall be, or is, *upon them*. But the courſe of the context carries it on, rather, the former way, and makes the paſſage cleerer to what followeth. For they ſeem to go further out of the way, who taking the affix in a plural notion, would have it underſtood, either of Chriſt, conſidered joyntly with thoſe, as one with him, for whom he ſuffered, 2 Cor.5.21. or of thoſe alone, whom the ſtroke was due to, rendring the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the ſtroke belonged, was due*, or *was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death:*] Some Writers of note, ſuſpect theſe words to have been by ſome means tranſpoſed, and ſuppoſe, for the fitting of them, to the ſtory of the Goſpel, concerning his death with malefactors, on mount Calvary, Mat. 27.33,38. Mar.15.28. Luk.22.37. and his burial, in Joſephs Sepulchre, Mat.27.57,60. that the text ought thus to be read; *And his death ſhall be diſpoſed of, with the wicked, and his grave with the rich*. The like thoughts have ſome other had of Pſal.35.7. and of Act.7.16. but to give way to ſuch conjectures, ſeemeth unſafe. To let that therefore paſs, and take the words as we find them, at preſent, in the text; the expoſitions of them in the lump, may be referred to two heads: the one of thoſe, which ſeems the more improbable, who underſtand the words, as concerning either the effect, or the efficacy of Chriſts ſufferings; to wit, either, that thoſe wicked ones, and rich ones, that had had an hand in the procuring of his death, ſhould pay full dear for it; being given up to endure the like harſh and cruel uſage, at the hands of others, as Chriſt, at their hands had ſuſtained: as Chap.43.3,4. or, that even wicked men, and thoſe great ones too, who are wont to be moſt obſtinate, ſhould be ſubdued, and made ſubject to the Scepter of Chriſt, by the power and efficacy of his paſſion, Pſal.110.2. The other is, of thoſe, who conceive them to be meant, wholly of his ſufferings themſelves; either, that the Jewiſh people ſhould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat.20.19,20. Joh.18.35. who by that means, having condemned him, and dealt with him, as with a malefactor, ſhould diſpoſe of his death, and burial, at his pleaſure, Mat.27.2,57,58. Luk. 23.1,2,50,52. Joh.18.28-32. & 19.6,11,12,38. or, that God ſhould deliver him into the hands of wicked men, and Rulers, ſo to be diſpoſed of by them, for either, as themſelves pleaſed, Luk.22.53. Act.2.23. & 4.27,28. Howbeit, among the latter there are, who, together with his ſufferings, conceive an intimation of ſome honour done him, concerning his burial; as if it were ſaid, that though *his grave*, were, in ordinary courſe to have been *among malefactors*; yet it was *with the rich*; being buried in honourable manner, by Joſeph, in his own tomb, Mat.27.57-60. and that to ſhew, that all penalty and ſhame for ſin, were fully ſatisfied for, and had an end at his death; according to that, Joh.19.40. Howbeit, that ſeems rather to have been manifeſted, at, and by, his reſurrection, Rom.4.25. and the reception of him, in ſoul firſt, (though that not ſo conſpicuous) Luk.23.43,46. and in the whole man, not long afterward, into heaven, Joh. 13.1. & 16.10. 1 Tim.3.16. otherwiſe his abode in the grave, though a rich, and honourable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paſſion, Act.2.24,27. Nor want there here again ſome others, who would have hereby intimated, Chriſts carrying of our ſins, which in his body he bare on the croſſe, 1 Pet.2.24. with him into the grave, and there burying them, that they may not appear any more in Gods ſight, as Gen.23.4. Pſal.88.5. to which purpoſe, alſo, they hook in hither that of the Apoſtle, Rom.6.4. Col.2.12. as alſo that of Dan. 9.24. *to ſhut up and ſeal up ſin*, as they would have the words there read, with ſome reference to the ſhutting up of Chriſt in the Sepulchre, and the ſealing up of it, Matth. 27.66. And as this in the former branch, ſo the precious *riches* of his bloud and death in the latter, 1 Pet.1.19. Eph.1.7,8,18. & 2.7. & 3.8. Col.1.27. All which to make out, the two concretes in the text are preſumed to be put for the abſtracts, *wicked* ones, for *wickedneſſes*; and *rich*, for *riches*: and the text is rendred, *He put wickedneſſes in his grave, and riches in his death.* But theſe things ſeem overmuch forced, and far fetcht. Nor ſeems it ſafe, or fit, to ſtrain Scriptures thus, to wring points of faith from them: nor ſhould I have mentioned them, but for the great note of their Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *ſhall give the wicked*; or, *with the wicked, his grave*: which the old Latine ſwarveth too far from, rendring it, *He gave the wicked for his grave.* Now ſome here, by *he*, underſtand God, by whoſe hidden counſel, and predetermination, theſe things were done; & without whom, men could not have had any ſuch power over him, Mat.26.53,54. Joh. 19. 9,10. Others, the Jewiſh People, by whoſe hands they were acted and executed. See Act.2.23. & 4.27,28. But others conceive, not amiſs, that the words may well be taken indefinitely, and ſo rendred, by a paſſive form, (of which manner of conſtruction, ſee on Chap.34.11. and the like to this, Gen.40.15.) *his grave was given to the wicked*, (as Levit.13.49.) or, *was diſpoſed* of (for ſo the word of *giving*, oft ſignifies. See Chap. 41. 2.) *by the wicked*, (as Chap.7.17.) or, *with the wicked*; (as Chap.28.15.) that is, as if he had been one of that rank, ver. 12. ſay ſome; or becauſe in mount Calvary he was buried, ſay others, Joh.19.41,42. where malefactors corpſes uſed to be laid. But this latter ſeems not ſo ſuitable to the tenour of the ſtory. For albeit, the place of his burial was not far diſtant from the place of his execution; yet was it in a private garden, belonging to a man of eminent place, wherein he had cut a Sepulchre out for himſelf, Mat. 27.57,60. Mar. 15. 43,46.

and with the rich in his death] Or, *and to the rich*; as before; for the particle is the ſame: by *the rich*, ſome underſtand Joſeph, that begged, and buried Chriſts body, called *a rich man*, Mat.27.57. Others, Pilate, that had the power to diſpoſe of Chriſts corpſe, and of whom Joſeph begged it, Mat.27.58. conceiving a *rich* man, to be put here for *a Ruler*; as Eccl.10.6,7,20. becauſe thoſe uſually are ſuch: thus they that expound it of ſome particular perſon, which may carry the better ſhew with it; becauſe the former word, *wicked*, was plural; this, ſingular. But many other conceive the word *rich*, here, to be taken collectively, and the ſame perſons to be meant by both; thoſe that had an hand in the death of Chriſt, as well the baſer ſort of people, as the rich, and wealthy Rulers, whether of the Jewiſh Nation, or the Roman State, whom (ſay thoſe, that underſtand the place of the vengeance, by God executed, on either, for the death of Chriſt,) their riches ſhould not ranſome, nor relieve, in the day of wrath, Prov.11.4. Ezek.7.19. as yet they are uſually wont to do, Prov.13.8.

in his death] Or, *at his death*; as Job 27.19. *at their death*; though in another notion there, then here: for there 'tis ſaid of ſome, that *they ſhall be buried at their death*; that is, in mean and baſe manner; their corpſes being committed to the ground, aſſoon as their breath is out of their bodies, without further care, or coſt; whereas, though our Saviours body was, ſhortly after his deceaſe, diſpoſed of, for burial, yet was it curiouſly ſhrowded, and richly embalmed, before it was laid up in the grave, Mar.15.46. Joh.19.39,40. ſo the particle is uſed alſo, Ezr.9.4. Eſt.1.12. Heb. *deaths*; as Jer.16.4. hence the Jewiſh Doctors (whoſe expoſitions I meddle the leſs with, in this preſent Prophecy, becauſe they run moſt upon another ground,) ſtrive to wring this prediction awry, and to turn it, from the Meſſias, or any other particular perſon, to the main body of their own people; who, though innocent, ſay they, yet were put to death, as malefactors, becauſe they would not change their religion, Pſal.44.22. and, were made away, if rich, not for their wickedneſſe; but for their wealth; and that ſome by one kind of death, ſome by another: ſome burnt, ſome ſlain, ſome ſtoned, and the like: but the word, though plural, is found elſewhere alſo, applyed to one particular perſon; as to the King of Tyre, Ezek.28.8,10. where it is ſaid of him, that he ſhall dye *the deaths of the ſlain*; and, *the deaths of the uncircumciſed*: and ſo the Apoſtle of himſelf, alſo, *in deaths oft*, 2 Cor.11.23. that is, not in hazards, and dangers of death only; but in afflictions, and vexations, as ſore and painful, as death it ſelf; and ſuch as might well go, for as many deaths, 1 Cor.4.9. & 15.31. Luk.9.23. 2 Cor. 1. 9. & 4.8-11. & 6.4,5,9. & 11.23-27. and the ſame might by the Prophet, as well, yea, far better, be ſaid of the Meſſias, as of the Tyrian Prince, by the Prophet, in the one place; or, of himſelf, by the Apoſtle in the other. Beſides, that the Chaldee Paraphraſt rendreth it in the ſingular number. Nor can I condeſcend unto thoſe, though of prime note, who, having put the word *people*, into the text, and ſet it in the front of the verſe, render the words, unto *their own death*; as importing, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves; as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat.27.25. See before, ver.8. There is another reading, that the Rabbines, ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix; as both we, and themſelves, alſo, commonly take it; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places*. Which I ſhould not mention, ſave that ſome, not Popiſh Writers only, but ours alſo, and thoſe of note, do not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſſe of the Sepulchre, wherein Chriſts body was laid; as if Joſephs monument were, as ſtately an one, as Shebna had built for himſelf, Chap.22.16. But this reading, the points, or vowels, in the original, refuſe, and refute; nor do the Doctors, that cite it, give any approbation of it; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe, that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration, in this manner; *And that his burial ſhould be, at the diſpoſal of wicked ones, and of rich* ones, or, *rulers, at his death*; that is, that wicked great ones ſhould have ſuch power given them over him, as not onely to take his life away from him, by a violent, and moſt cruel death; but after that perpetrated, to diſpoſe of his dead corpſe alſo for burial, at their pleaſure.

becauſe he had done no violence, neither was any *deceit in his mouth*] This reading may ſtand, not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the benefits, that from his death and burial, accrew to the faithful: not ſo well with theirs, that go the other way before mentioned; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be; becauſe they envied him for his integrity, both in life and doctrine, Mat.27.18. yea, though not only no man could convince him of ſin, Mat.27.19,23,24. Luk.23.14,15. Joh.8. 46. but even the devil himſelf could find nothing amiſſe in him, Joh.14.30. But the words would rather be read, as they ſound, *not for* any *iniquity*, that *he had done, nor guile* that was *in his mouth.* So Job 16.17. where the very ſame form of ſpeech, and words alſo, are found, *Not for* any *injuſtice* (ſo the word is there rendred) *that is in my hands*; that is, *albeit, he had done nothing amiſſe*, Mar. 7.37. Luk.23.41. for the word rendred *violence*, is more general; and is uſed for any *wrong*, Gen.16.5. Pſal.7.16. Jer.51.35. and the Greek therefore gives it *ſin*, 1 Pet.2.22. according to that, 1 Joh.3.5. *in him, was no ſin*: ſo alſo, but there the negative only tranſpoſed, 1 Chr.12.17. *without* any *wrong*, that is *in my hands*: for ſo it would be rendred, both in Job, and there; there being in either place, a defect of the relative, as alſo here; and the like, Chap.50.9. & 51.12. Nor doth that at all croſs this expoſition, which a learned Writer objecteth, who having himſelf ſometime rendred the text here, *although*, or, *when as yet, he had done no wrong*, doth afterward revoke it, becauſe he never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion; for it is plainly in a cauſal notion, when it is ſaid, *not for*, or *becauſe of*, any *wrong he had done*: which is the very ſame, in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore, to revers; his grammatical conſtruction only, was not ſo exact.

neither was any *deceit in his mouth*] Or, *nor* for any *guile*, that was *in his mouth*: a defect of the particle; as Pſal.59.3. but ſupplyed here from the former member of the diſtribution; and of the relative, alſo, as before: it is rendred, 1 Pet.2. 22. *neither was guile found in his mouth*: *to be found*, for, *to be*; as Luk.17.18. So Chap.30.14. & 51.3. There was nothing amiſſe with him, either in word, or deed.

V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put* him *to grief*] Or, *Yet the Lord being willing*, (as 1 King.13.33.) or, *deſiring* (as Pſal.34.12. for the word ſeems to be here, as in thoſe places, a participle,) *to break him, did put* him *to pain*, or *torment*.

Yet] Heb. *And*; as ver.4,7.

bruiſe] Or, *break*. See on ver.5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod.12.46. Pſal.34.20. Joh.19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal.38.8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which, and much more, were together in Chriſts ſufferings.

put him *to grief*] Or, as ſome, *ſuffer* him *to be put to pain*, or *torment*; becauſe this form, hath oft in it, a notion of permiſſion: as Pſal.37.33. & 119.10,116. Chap.63.17. and true it is, that God did not incite, or inſtigate, thoſe wicked wretches, unto thoſe vile, and cruel courſes and carriages, that they offered unto Chriſt, Jam. 1.15. but yet that his ſufferings were by God predetermined for the ſalvation of mankind, is expreſly ſaid, Act.2.23. & 4.28. and of Abſoloms wicked Act, we know what is ſaid, 2 Sam.12.11,12. of the word, ſee on ver.3,4. the pronoun, *him*, is wanting in the text: as Chap.12.2. ſupplyed here from the words before.

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch, as implying ſuch harſh, and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, if as moſt ſeem to take them, they relate to the after-fruits and benefits, mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin*: as Chap.4.4.

when] Heb. *if.* So Num.36.4. Job 21.6. Chap.28.25.

thou ſhalt make his ſoul] As 2 Cor.5.21. a change of the perſon; the ſpeech being turned to God; as Chap.2.9. or, *his ſoul ſhall have made* it ſelf *an offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame: *his ſoul*; that is, *himſelf*: or, he himſelf as Pſal.3.2. and as God made a ſacrifice of him; ſo he made a ſacrifice of himſelf, Eph.5.2. Heb.9.14,25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſſe*, or *ſin.* So Levit.5.19. & 7.5. Zach.14.19. and ſo of our Saviour, 2 Cor. 5. 21. *God made him ſin*; that is, *a ſin* ſacrifice: a ſacrifice *for ſin*, Rom.8.2. for the word *ſacrifice*, is there alſo wanting; as Heb. 10. 8. becauſe he had undertaken the guilt of our ſins, ver. 7. and ſuſtained for us, the penalty due thereunto, ver. 5, 6. 1 Cor.5.7

he ſhall ſee his *ſeed*] Heb. *a ſeed*; that is, iſſue, poſterity as Gen.15.3: *thou haſt not given me a ſeed*; and Gen. 4. 25 *God hath ſet me a ſeed*: and, *ſo ſhall thy ſeed be*, Gen.15.5. *his* is not in the Hebrew; but may be ſupplyed: as oft elſewhere, ver.3. Chap.27.9. & 40.12. yet not greatly needful here: *a ſeed*, indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings; *If the grain fall into the ground, and dye* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh. 12.24,32, 34. and ſo Chriſt by his death, brought *many ſons* to God, Heb.2.10,13. even a numberleſs progeny. See on ver. 8. *who can reckon up his race?* as from Abraham, and Sarah, that were eſteemed, as a *dead* ſtock, the one; and *no better then dead*, the other, Gen.18.11,12. Rom.4.19. Heb. 11. 12. and from Iſaac, deſtinated unto death, and *received again*, in a manner, *from the dead*, ſprung a numberleſſe iſſue, Gen.22.2,10. & 26.24. Heb.11.17-19.

ſee ſeed] Live, and ſurvive to ſee them; as Job *lived to ſee his ſons, and ſons ſons*, Job 42.16. and, *thou ſhalt ſee thy childrens children*, Pſal.128.6.

he ſhall prolong his *dayes*;] The pronoun is wanting; as before: in regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; not live a while here, and then dye again; as ſome other, raiſed to life, for a time, 1 King.17.22. 2 King.4.35. & 8.5. & 13.21. Luk.7.15. & 8.55. Joh.11.44. but live, and reign, for ever, Act.13.34. Rom.6.9,10. Heb.7.25. & 9.27,28. Rev.1.18. Others, of his iſſue, the race of Saints; (and the ancient Greek, and old Latine, go both that way) being to continue ſucceſſively here on earth, to the worlds end, and from thenceforth to live with him in glory for ever, Mat.16.18. & 28.20. & 25.46. Joh.5. 25,29. & 11.25,26. & 14.19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong* its *dayes*; with a ſupply of the relative; as Chap.51.12. but the former ſeems more probable. Of the phraſe, ſee Deut. 17. 20. Prov. 28. 16.

and the pleaſure of the Lord ſhall proſper in his hand.] Or, *the the will*; as the old Latine giveth it, according to that, Joh.4. 34. & 6.38. or, *the deſire*, as the word is rendred, 1 Sam. 18.25. or, *the purpoſe of the Lord*, as Eccl.3.1,17. & 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect, by giving him up, Rom.8.32. ver.9. and for which he was well content, and pleaſed ſo to do, ſhall, by his means, and miniſtery (ſo the word, *hand*, is ordinarily uſed, Chap.20.1. & 37.24. & *6.4–7.*) accordingly take effect, See ver.11. Chap.52.13.

V.11. *He ſhall ſee of the travel of his ſoul*, and *ſhall be ſatiſfied*:] Or, as ſome render it, *He ſhall ſee* the fruit *of the travel of his ſoul*, and *ſhall be ſatisfied.* That is, he ſhall receive, and enjoy that, as the effect, and iſſue, of all the pains that he hath taken, and pain that he hath endured; that ſhall give him full content.

ſhall ſee] *To ſee*, is commonly uſed, for *to perceive*, or *enjoy*; as, *to ſee good*, for, *to receive*, or *enjoy good*, Pſal.34.12. Job 9.25. Jer.17.6. *to ſee life*, for, *to enjoy life*; *to live*, Eccl.9.9. Job 3.36. and it is uſed frequently, without any further addition, to behold, what one much deſires, with great delight, Pſal. 35.21. & 54.7. Chap.60.5. & 66.14. and ſo here.

of the travel] Heb. *from the travel*; as, *to eat of ones bread*, Lev.22.13. Num.15.19. and, *to drink of ones wine*, Dan.1.5. Jer. 51.7. *travel*, for the fruit of his *travel*; as *labour*, for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands*; eat, and enjoy that, for which thine hands have laboured; or, *from the travel*, that which proceedeth, and cometh from it; as, *from the eater came meat, and from the ſtrong, ſweet*, Judg. 14. 14. and the word rendred *travel*, ſignifies properly, toilſome, troubleſome, wearisome labour, Deut. 26.7. Job 5. 7. Pſal. 107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel*; as, *his ſoul*, for *himſelf*, ver.9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched, and pained, with hunger and thirſt, have food, or drink, afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal.107.5,9. Mat.5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, 2 Chr.31.10. Joel 2. 26. contrary to that, Hoſ.4. 10. Mic.6.14. Hag.1.6. See Prov.12.11. & 28.19. 2 Tim.2.6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them, and have Authors of good note for them. The former render the words thus, When *he ſhall ſee his ſoul*, (that is, *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles, that he was here expoſed unto, and exerciſed with) *he ſhall be ſatisfied*; that is, moſt abundantly filled with glory, being taken up into heaven, and ſet there at Gods right hand, Pſal.16.11. & 17. 15. The latter (that which to me ſeemeth the more probable of the twain) read the words, thus; *For the travell of his ſoul*, *he ſhall ſee* ſeed, and *be ſatisfied*: *for the travell of his ſoul*; that is, *becauſe he hath travelled*: as, *for my knowledge*, that is, *becauſe I knew*, Chap.48.4. *he ſhall ſee a* ſeed: ſupplyed from the verſe before-going, as Job 3.17,18,20,23. & 22.24. Chap.52.26. and *he ſhall be ſatisfied*; that is, much refreſhed, and gladded therewith; and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour: which ſenſe, and notion admitted, I ſhould rather render the text; *after the travell of his ſoul*; that is, *after his travell*: yet the word, *ſoul*, may be the rather retained; becauſe a feminine term, and that ſex here alluded to; by whoſe *pangs*, in travel alſo, are Chriſts ſufferings deciphered, Act.2.27. for ſo the word, there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed, as was before ſhewed, on ver.8.) paſt, and gone, *he ſhall ſee* ſeed: He ſhall not travell in vain, as thoſe complain, that they did, as if they went but with wind, Chap.26. 18. and that the babe was come neer to the breaking place, but no power to bring forth, Chap.37.3. God would not cauſe to travell, and deny delivery, Chap.66.9. but the fruit of his travel, ſo much deſired, he ſhould obtain, to wit, a numerous iſſue of faithfull ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of, Gen.35.17,18. 1 Sam.3. 19-21.) being ſo taken therewith, as a woman, that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her fore-paſſed ſorrow, for joy of her much deſired birth, Joh. 16.21. And this expoſition, the words of the text do very well bear; though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many;] Theſe words are delivered, as in the perſon of God the Father, with whoſe words he began, Chap.52. 13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet; as Chap.13.11. & 17.10. & 22.19. & 26.19. and they hold out unto us, the main fruit, and effect, of Chriſts paſſion, before-mentioned; mans juſtification, and reconciliation, to God, Rom.3.24,25. & 5.1,8,10. and the ſeed, or iſſue, that he ſhould ſee, and reſt ſatisfied in, for all the pains that he had undertaken, and, for their ſakes, undergone; the perſons thus juſtified, and ſaved, by thoſe ſufferings, whereby ſatiſfaction was fully made to God, for their ſins, Heb.2.10,13. The greateſt ſatisfaction to his ſoul, is, to ſee ſouls juſtified, by faith, in him; as the greateſt joy, and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten, by their miniſtery, to him, 1 Cor.4.15. Gal.4.19. 1 Theſſ.2.19,20. 2 Joh.4. 3 Joh.3,14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him*: not *his knowledge*, taken ſubjectively; his own knowledge, as ſome would here expound it; the knowledge, that he hath himſelf, either of God, Mat.11.27. Joh.8.55. & 10.15. or, of them, Joh.10. 14, 27. but, his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil.3.8. 2 Pet.1.3. & 2.20. So Pſal. 5.7. *thy fear*, for *the fear of thee*; and, *my fear*, for *the fear of me*, Jer.32.40. & Pſal.139.17. *thy thoughts*, for *my thoughts of thee*; and, *my wrong*, for, *the wrong*, by others, *done to me*, Gen. 16.5.

Jer.51.57. Yet not, that the bare *knowledge of Chriſt*, is that, whereby we are juſtified: for the Divels themſelves, both know, and acknowledge him too, Mar.1.24,34. Luk.4.34,41. but by *knowledge of him*, is meant, *faith on him*, Act.25.23.& 26.18. the antecedent, for the conſequent, as Joh. 17.3. becauſe the *knowledge* of him, is the ground of *truſt*, and confidence, in him, Rom.10.14,17. 1 Ioh.5.20. as *the belief of him*, though not the juſtifying act of faith (for the Divels, alſo, *believe and tremble*, Jam.2.19.) yet is put for *truſt*, and confidence, *in* him, Act.13.39. Rom.10.9. 1 Ioh.5.1. for that act, whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth the controverſie concerning juſtification, Rom.3.25,26. and whereby the ſame is more fully expreſſed, and more preciſely defined, Ioh.3.15,16,18,36. Act. 16.31. & 20.21. & 24.25. Rom.10.14. Gal.2.16.

my righteous Servant] *My Servant*; becauſe ſerviceable to God his Father; yea, unto the Elect of God alſo, in the work of mans redemption. See Chap. 42.1. & 52.13. Mat.20.28. Mar.10.45. Luk.22.27. Rom.15.8. Phil.2.7. *righteous Servant*, as, *righteous Lord*, Pſal.11.7. (the adjective, before the ſubſtantive, not ſo uſual in that language) called therefore, *that righteous* one, Act.3.14.& 7.52.& 22.14. becauſe wholly free from all act, or taint, of ſin, ver.10. 2 Cor.5.21. 1 Ioh.3.5. which unleſs he had been, he could not have been, either a fit Prieſt, Heb.7.26. or, a fit ſacrifice, 1 Pet.1.18,19. to make ſatisfaction to God, for the ſins of others, having need to ſatisfie for his own ſins, and for himſelf, Heb.7.27. 1 Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed, to ſignifie no other, then a converting of men to godlineſs and righteouſneſs, by wholeſome inſtruction, and religious inſtitution; as the Miniſters of God, or Teachers, are ſaid to *make many wiſe, and righteous*, Dan.12.3. for ſo, queſtionleſs, the word is there taken; and in a notion, alſo, neer thereunto, Rev. 22.11. the term being uſed of *inherent righteouſneſs*, as we uſually ſpeak, and as the Scripture, alſo, uſeth the word *righteous*, and *righteouſneſs*, Mat.5.20. & 6.31. Luk. 1.6,75. Eph.4.24. or, *ſanctification*, as it is more diſtinctly, and ſpecially termed in Scripture, Rom.6.22. 2 Cor.7.1. 1 Theſſ. 4.3,4. 2 Theſſ.2.13. and true it is, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1 Cor.6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1 Cor.1.30.& 6.11. Heb.9.14.& 10.10. 1 Pet.1.2. Rev.1.5,6. but yet that is not the notion of the word, in this place; but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*, in Pauls Epiſtles, Rom.3.24,25,26,28,30.& 4.2,5,25. & 5.1,9,16,18. Gal.2.16. 1 Cor.6.11. (in which laſt place, alſo, *juſtification*, and *ſanctification*, are expreſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame; as evidently appeareth, by the whole courſe of the context, and the main matter of the Prophets diſcourſe in this place; as well by thoſe paſſages before, that cleer the way to this, ver.5,6,7,10. as alſo, by the reaſon of it rendred, in the very words next enſuing: For being wholly diſcharged of *all ſin*, and *all iniquity*; that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do (for that alſo makes guilty, and liable to the curſe, Deut.27.26. Gal.3.10,13.) or, for the committing of ought, that they ought not to have done; yea, or in regard of any the leaſt warping, as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God, the onely ſtrict, and ſtreight rule of all righteouſneſs; (for that alſo cometh within the compaſs of *ſin*, and *iniquity*, 1 Joh.3.4. & 5.17.) being thus (I ſay) diſcharged of all guilt of ſin whatſoever, and of what kind, or nature ſoever; they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Rom.5.19. Phil. 3.9. and be conſequently *juſtified*, that is, even in juſtice acquitted, and aſſoiled, whenſoever they ſhall be cited to appear at Gods tribunal, Rom.3.26,30.& 8.1,33,34. But of this notion, and uſe of the word, *juſtifie*, ſee more on Chap.5.23.

many,] So Mat.20.28.& 26.28. Rom.5.15,19. even, *all that truſt in him*, Pſal.2.12.& 37.40. Joh.3.15,16,18,36. & 6.29,35,40. & 11.25,26. Act.10.43. & 13.38,39. 1 Joh.2.2. therefore *many*, becauſe ſatisfaction made by him, for *many*, ver.12.

for he ſhall bear their iniquities.] Heb. *and he ſhall bear their iniquities*: but the copulative is oft uſed, in a cauſal notion; as implying the cauſe, or reaſon, rendred, of what was before ſaid. So ver.2. Pſal.75.1.& 95.9. & 108.12. Chap.38.21. & 40.26.& 52.15. yet it may alſo be rendred; *whoſe iniquities he ſhall bear*: for the copulative oft ſupplies, alſo, the place of the relative; as Job 20.11.& 37.5. Chap.4.6.& 17.2.& 28.1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them; (for, by ſuch *bearing* of them, 1 Pet.2.24. he ſhould take them [illegible] from them, Joh. 1.29.) or, as deſcribing the perſons, wh[illegible] he ſhould juſtifie; not all promiſcuouſly, but thoſe only, whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is, the faithfull, and penitent alone, unto whom, only, he promiſeth to make good this favour, and aſſigneth a ſhare in the fruit of his interceſſion, and ſufferings, Mat.9.13.& 11.28. Mark 1.15. Joh.3.18. & 17.9,20. it will come, in effect and ſubſtance, all to one, and the reſult of all will be, that Chriſt juſtifies thoſe, and thoſe alone, that rely on him, and belong to him, by his ſufferings for their ſins, Rom.5.8,9. See ver.10.

V.12. *Therefore I will divide him* a portion *with the great, and he ſhall divide the ſpoil with the ſtrong*:] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich ſpoils and booties, taken from thoſe, whom, by fight, he hath ſubdued.

Therefore] So the Apoſtle: *Therefore alſo*, Phil.2.9. becauſe he hath done me, and finiſhed, this faithful ſervice, refuſing no pains, hardſhip, or evil-uſage, attending upon it, Ch.50.5,6. ver.10. and in the next branch again. See Joh. 17.4,5. and the Apoſtle Paul of himſelf, 2 Tim.4.7,8. and of all the faithful, our Saviour himſelf, Rev.3.21.

I] God the Father, who ſpake before, ver.11. ſo Pſal.2.8. See Joh.6.37,39,44,65. Act.2.47.& 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom. 8.29. Col.1.15. unto whom a double portion was due, Deut. 21.17. but, as the *onely-begotten* alſo of the Father, in another reſpect, Joh.1.14. far above all creatures, either men, or angels, Pſal.45.7. Eph.1.21. Phil.2.9. Col.1.18,19. Heb.1.3,4,6,9. and they ſuppoſe it to be taken from the diviſion of inheritances, Joſh.14.1. Prov.29.24. Luke 15.12. in regard whereof, they inſert the word, *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal.2.8. *I will give the heathen for thine inheritance*; and, *thou inheriteſt all nations*, Pſal. 82.8. underſtanding it, as ſpoken of the great Princes, and Potentates of this world, that ſhould be brought in, and made to ſubmit, and ſtoop to the ſcepter of Chriſt, Chap.49.23. & 52.13,15.& 60.3,10. Pſal.72.10,11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, (and yet in ſome kind and degree, ſome are ſaid ſo to do, Chap.49.23. & 60.10. Mat. 19.28. Joh. 17.22. Rev.2.26,27.& 3.21. & 21.7.) they would have the words rendred, *I will divide him great* ones for a portion. Others, again, inſert the word, *ſpoil*, ſupplyed from the next branch, thus rendring the words; *I will divide great* ones *to him*, for a ſpoyl; or, *I will divide him* a ſpoyl *of great* ones: whereby they underſtand thoſe principalities and powers, of the kingdom of darkneſs ſubdued, ſpoyled and tryumphed over, by Chriſt, Col.2.15. an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained, or conqueſt archieved, Judg.5.30. Pſal.68.12. 2 Chr.20.25. Chap.9.2.& 33.23. Zach.14.7. Heb. *I will divide to him*, *of*, or, *in great* ones, or *many*: (for the word is ambiguous, and is uſed as ordinarily in the one notion, as in the other, of multitude, as of magnitude, whence the like ambiguity, Pſal.25.11. & 119.162.) Some therefore here render it, *I will give many to him*, or, *beſtow many on him*; and that with very good probability: For howſoever it be true, that the word, here uſed, doth ſignifie, in the firſt place, *to diſtribute*, or *divide*, Joſh.22.8. Neh.13.13. yet the word is uſed ſometime, at the ſecond hand, ſimply, for *to impart, beſtow, give, aſſign*, or *attribute*; even where no diſtribution is neceſſarily implyed, or, at leaſt, intended; becauſe of diviſion, and diſtribution, that is the ordinary end. So is the word deemed to be taken, Deut.4.19. of the *Sun*, *Moon*, and *Stars*, which the Lord hath *imparted*, and *aſſigned*, *unto all Nations*, beſtowed upon all alike, Deut. 29. 26. *whom he had not given unto them*, Job 21.17. *he gives ſorrows in his anger*, Job 39.17. of the *Eſtrich*, *he hath not imparted unto her underſtanding*: where the ſame particle is found before *underſtanding*, that is here, before *great*, or *many*. And it ſeemeth to be no other here, then there; but a note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20. Lev.24.16. Job 21.12. Eccl.5.10. Lam.1.17. Jon.3.5. So the meaning ſhould be no more then this; that God would beſtow many upon him, or give many unto him, to be his ſubjects, whether with an alluſion to a portion of inheritance; as Pſal. 16.5,6. or, the diſtribution of ſpoyls; as Gen. 49.27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going: this difference only obſerved, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned to him here. Divers go the ſame way here, that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*, (as Prov. 16. 17. *to divide the ſpoil with the proud*; and Prov. 29. 24. *to partake with a thief*; but another particle there.) that is, ſay ſome, he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11. 15. the old Latine reads it, *he ſhall divide the ſpoil of the mighty*, that is, as ſome, the ſpoils, that Satan, the *ſtrong* man, had formerly been poſſeſſed of, Luke 11. 21, 22. but I finde not yet, where this particle is uſed, as a note of the genetive caſe. Some render it, *that he may divide the ſpoil with the ſtrong*: ſo the copulative was uſed before, ver. 2. ſee there; as if it were ſaid, I will furniſh him with all endowments, whereby he may be enabled to grapple with, conquer, plunder, and tryumph over, all the enemies of mans ſalvation, Col. 2. 15. to which purpoſe alſo, ſome other, *he ſhall divide the mighty* as *a ſpoil*. But in the laſt place ſome render it; (which to me ſeems moſt probable) he ſhall *obtain, receive, perceive*, or *poſſeſs*, very many, for *a prey*: for as the word, that primarily ſignifies, *to divide*, or *diſtribute*, either inheritance, or prey, doth ſignifie, in the next place, *to impart, aſſign*, or *give, and beſtow*, in generall, in relation to the giver; ſo it is uſed alſo, in general, for *to inherit, receive, obtain*, and *poſſeſs*, in relation to the receiver. So Joſh. 18. 2. *theſe remained that had not yet received their inheritance*, Job 27. 17. *He* (that is, the wicked man) *ſhall prepare it, but the juſt ſhall wear it; and the guiltleſs ſhall inherit, obtain, poſſeſs*, or *enjoy* his *ſilver*, Pſal. 60. 6. *I will obtain Sechem*, or *poſſeſs it*, make my ſelf Lord of it: and for the word commonly rendred *ſtrong*, it is very apparent, both that the verb, from whence it comes, hath very uſually a notion of multitude in it; (See on Chap. 31. 1.) and the word it ſelf is moſt frequently uſed, to ſignifie *very many*; as Chap. 8. 7. Gen. 18. 18. Num. 14. 12. Deut. 4. 38. & 9. 1. & 11. 23. & 26. 5. Joſh. 23. 9. Joel 2. 5. Mic. 4. 7. and, for *a prey*; the word ſo joyned with *very many*, without any particle coming between, is alſo not unuſual: for ſo it is ſaid, Pſal. 135. 11. *he gave their land an inheritance*, that is, for *an inheritance*. So that the words, thus reſolved, intimate the numerous, or innumerable, rather, multitude of thoſe that ſhould be converted unto Chriſt, (of which, ſee Act. 2. 41, 47. & 4. 4. & 6. 7. & 8. 6, 11. & 11. 21. & 13. 44, 48. & 21. 20.) whom he is ſaid to obtain and poſſeſs, or enjoy, as a ſpoil, or a prey; in alluſion either to the choiceſt ſubſtance, jewels, or garments eſpecially, that were reſerved, and ſet apart, for the Generall, or Commander in chief, to wear, riding in tryumph, Judg. 5. 30. 2 Sam. 12. 30. or, to captives, great ones eſpecially, taken in fight, or conqueſt, and following the conquerour, as an addition to his magnificence and honour, Chap. 45. 14. and 49. 18.

becauſe he hath poured out his ſoul unto death;] *Poured out*, as water is *poured out*: ſo is the word uſed, Gen. 20. 24. and ſo the Pſalmiſt of himſelf, in the perſon of Chriſt, Pſal. 22. 14. *I am poured out like water*: and ſo ſome expound the phraſe here uſed; *pour not out my ſoul*, or *life*, Pſal. 141. 8. becauſe when the ſoul departs, the life goeth with it: *he poured out his ſoul*, or *his life*: (ſo the word is uſed, Pſal. 26. 9. & 31. 13. & 35. 4. and 56. 6.) as if he had made no more reckoning of it, then of water; as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*, that is, their lives, unto death, Rev. 12. 11. they parted with their lives, for his ſake, as freely, and as willingly, as if they valued, or loved them not; (which helps to explain that, Luke 14. 26.) they did that in Chriſts cauſe, that himſelf before, for them, to fulfill his Fathers Will, had done, Joh. 10. 17, 18. & 14. 30, 31. So the Apoſtle of him; *He became obedient unto death*, Phil. 2. 8. See Luke 23. 46. of *pouring out of the ſoul*, in another ſenſe, to wit, by prayer, with tears. See 1 Sam. 1. 15. compared with chap. 7. 6. Pſal. 42. 3, 4. Lam. 2. 19. and of our Saviour ſomewhat neer it, in that notion, Heb. 5. 7.

and he was numbred with the tranſgreſſours;] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned, as ſuch an one, as one of that rank; being put to the ſame death, that malefactors uſed to ſuffer, in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time, when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right, and the other, on his left hand, he hanging in the midſt between them, as the principal of them, Matth. 27. 38. wherein the Evangeliſt tels us, that this Prophecy was fulfilled, Mark 15. 27, 28. yea, he was not only reckoned among them, but caſt behind them; or, (if ye will) for height of evil deſert, preferred before them, when Barabbas, that notorious miſcreant, was required to be let looſe, rather then he ſhould be let live, Mat. 27. 16, 17, 20, 21. Mark 15. 7, 11. Luk. 23. 18, 19, 25. Act. 3. 14, 15.

and he bare the ſin of many;] The penalty of the ſins of all that numerous, or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel, ſo brought home to him, as ſincerely to truſt on him, ver. 5, 6. which, by bearing alſo for them, ver. 4. 1 Pet. 2. 24. he took away from them, Joh. 1. 29. and by diſcharging them of the guilt thereof, ver. 7. brought them into a juſtifiable condition, even in Gods ſight, and at his Tribunal, ver. 11.

and made interceſſion for the tranſgreſſors.] For thoſe very tranſgreſſors, or wicked ones, by whom he ſuffered, Luke 23. 34. wherein Steven alſo imitated him, Act. 7. 60. for the article, here emphatical, ſeems to point unto that ſpecial act, and thoſe particular perſons; but hath relation, alſo, to Chriſts interceſſion for ſinners, that belong to him, and have intereſt in him, Rom. 4. 5. & 5. 6, 8, 10. which continueth ſtill, and ſhall do unto the worlds end, Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 Joh. 2. 1, 2.

CHAP. XLIV.

Verſ. 1. SIng, *O barren*,] This Chapter Some ſuppoſe to belong to the former Sermon, or Prophecy, beginning at Chap. 52. 1. and proceeding on from thence, in a continued diſcourſe, concerning the State of the Church reſtored, unto ver. 12. which having been there interrupted, with a digreſſion, concerning, either the Meſſias, or ſome other, whom they ſuppoſe to be there meant, ſhould, in this Chapter, be returned unto again. But moſt take it to be a new Prophecy, diſtinct from the former, though much of the ſame ſubject, and argument, with it: Howſoever, it hath a good coherence with, and dependance upon, the latter end of the former: For that ended with mention, as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt: this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church; and is wholly ſpent in predictions, and promiſes, of the enlargement and advancement thereof, together with the continuance of it in that eſtate.

Sing,] Or, *Shout*, for joy; as Chap. 12. 6. Zeph. 3. 14. Zach. 2. 10. for there is alſo a crying out for grief, Lam. 2. 19. where the ſame word is uſed.

O barren, thou that *didſt not bear*;] A want of the relative; as Chap. 51. 12. and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity, which, during the time of that Babyloniſh bondage, ſeemed to be as a widow, or a lone woman, barren, and without hope of iſſue, ver. 4. See Chap. 49. 21. Others, of the Gentiles, to be called in, by the miniſtery of the Goſpel, who had been before barren, and brought none forth unto God, being *without Chriſt, without God*, in the world, Eph. 2. 1-3, 12. It may well be underſtood of the Church, under the New Teſtament, conſiſting joyntly of Jew and Gentile; though with reference unto that former, as a type of this latter. See Gal. 4. 27.

break forth into ſinging, and cry aloud, thou that *didſt not travel*] The ſame thing repeated in other more emphaticall terms, implying abundant matter of exceeding great joy. Of the terms, ſee on Chap. 12. 6. & 14. 7. & 55. 12.

travel] For *bear*, or *bring forth*; the antecedent for the conſequent: as Chap. 23. 4.

for more are *the children of the deſolate, then the children of the married wife, ſaith the Lord*] Heb. *many from*, or, *in compariſon of*, them, for, *more* in number *then* they; as it is rendred, Gal. 4. 27. See the like uſe of this particle, Judg. 5. 24. Pſal. 45. 7. Prov. 22. 1. Eccl. 7. 1. That is, as not a few: the Jewiſh State, that had been a long time deſolate, ſhall abound in people, much more then either her ſelf formerly, in her flouriſhing eſtate, as ſome; or, then other Kingdoms and Provinces, ſay others, that had enjoyed a continued ſucceſſion of Kings, (a King, ſay they, being as an husband to a State) which ſhe for a long time wanted; and cities inhabited, whereas their land had been depopulated, and their cities ruined: and they obſerve withal, that Jeruſalem, even in her latter times, is reported, by Pliny, l. 5. c. 14. to have been the famouſeſt, or faireſt city, not of Jewry alone, but of all the Eaſtern parts. But the moſt refer it to the ſpiritual ſtate of Sion, to *the Jeruſalem, from above*, unto which more children were to be begotten, and bred again, by the miniſtery of the Goſpel, 1 Cor. 4. 15. 1 Pet. 1. 23. of the Gentiles, that were wholly barren before; then of the Jews, that were ſometime fruitful, Rom. 9. 23, 26, 30. Rev. 7. 4, 9. And there is thought to be in the words, ſome alluſion to Sarahs caſe, though a long time barren, yet in iſſue afterward going beyond Hagar, Gen. 11. 30. & 17. 19. & 21. 12. & 22. 17. Gal. 4. 27, 31. or to Hannah, in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam. 1. 5, 6, 20. & 2. 5.

V. 2. *Enlarge the place of thy tent*] Heb. *widen* [illegible] Chap. 5. 14. Implying, that her iſſue, and Inhabitant[illegible]uld ſo encreaſe and multiply, that ſhe ſhould want r[illegible]eceive them. See Chap. 49. 20, 21. & 60. 4, 5. it hath ref[illegible]e to their ancient manner of dwelling in tents, Gen. 12. 8. [illegible] 1. & 26. 1[illegible]. & 33. 19. Heb. 11. 9.

and let them ſtretch out the curtains of thine hab[illegible]*ions*] That is *let the curtains* (of which their tents conſiſted, Exod. 26. 1,

12. Jer.4.20.) *be ſtretched out*; for the verb is uſed impersonally. See the like, Chap.33.1. & 34.12.

ſpare not, lengthen thy coards] Or, *ſpare not to lengthen* (as, *multiply, waſh me*, for, *multiply to waſh me*; waſh me over and over, again and again, Pſal.51.2.) *thy cords*: wherewith thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground. See Chap.33.20.

and ſtrengthen thy ſtakes] Make them ſtrong, and ſure, drive them faſt into the ground, that they may be able to hold, and keep tight, ſuch a weight of curtains, of that length and bredth, that thine muſt be, being faſtened to them, by thoſe cords. See hereof alſo, Chap.33.20.

V. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent was to be enlarged; becauſe her iſſue, that muſt dwell in it, would be multiplyed, and room on every ſide, on either hand, was to be made for them. See Chap.49.20.

break forth] That is, bring forth, and propagate abundantly: ſo is the word uſed, both of mankind, and other creatures, Gen.30.30,43. Exod.1.12. 1 Chr.4.38. Job 1.10. and it is a metaphor, taken, either from the breaking forth of iſſue, at time of delivery, Gen.38.33. See Chap.37.3. or, from ſuch plenty of any material laid up in a ſtore-houſe, as being more in quantity, then the place is able well to contain, breaks through the walls that encloſe it, Prov.3.10.

on the right hand, and on the left] That is, ſay ſome, to the South, and to the North; or, South-ward, and North-ward; as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before man, ſo ſituate, hath its name. See on Chap.2.6.) the South is on the right hand, (thence in Hebrew denominated. See Chap.21.1. & 43.6.) and the North on the left. But this is too nice: the phraſe, *on the right hand, and on the left*, is uſed for, on either ſide, Exod.14.29. Numb. 22.26. 2 Sam.16.6. Chap.9.20. In the phraſe, there ſeems a defect, to be thus more fully made up; *thou ſhalt bring forth*, or, be delivered of thoſe, that ſhall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them) both *on the right hand, and on the left*; as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach.2.4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who, after their return from the captivity, did, in proceſſe of time, enlarge their territories, and encroached upon ſome parts of Moab, Edom, and Syria; according to that promiſe made by God, to Abraham, Gen.22.17. *Thy ſeed ſhall poſſeſſe their enemies gates.* But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended; to wit, that inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts, in all parts of the world. See on Chap.49.12. & 53.12. A work begun by the Apoſtles, the children of the former Church, and carried on by thoſe, that ſucceeded them, in the ſpreading of the Goſpel, Mat.28.19,20. Mar.16.15. Luk.24.47. Act.1.8. Rom.10.18.

and make the deſolate places to be inhabited] They ſhall people the world, that lay as deſolate before, with a new race of faithful people, ver.1. as after their return from the captivity, they re-edified, and repleniſhed their cities, and country again. Pſal.69.35. Chap.44.26. & 49.8. & 51.3.

V. 4. *Fear not*] Do not, out of a diſtruſtful conceit, entertain groundleſs fears, as if the things, now foretold thee, were matters incredible, and impoſſible to be performed. See Chap.41.10,14. & 43.1. & 44.8.

For thou ſhalt not be aſhamed.] Or, *bluſh*, Chap. 50. 7. as one fruſtrate of his expectation, and failing of his hopes, Rom. 5.5. or, thou ſhalt not continue ſtill in, or return again unto, that deſerted, dejected, and reproachful condition, wherein, at preſent, thou art, ver.6. See Chap.29.22.

neither be thou confounded; for thou ſhalt not be put to ſhame] The ſame thing repeated in other terms; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble faith of his poor people, Chap. 35.3,4. So likewiſe, Chap.29.22.

for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget*, &c. as the particle is expreſſed, Chap.30.16.& 49.25. ſo great, and glorious ſhall thy condition be, and thine iſſue ſo ample, that it ſhall drown the memory, both of thy mean, and reproachful eſtate, which in thine younger years, thou ſuſtainedſt, in the Egyptian ſervitude, Jer. 2. 2. Ezek. 23. 3. and the like alſo, which thou doſt now undergo, in thy preſent Babylonian bondage, Chap.49.21. Lam. 1.1. thou ſhalt no more regard them, (ſo great ſhall thy joy be) then as if they had never been, Chap.65.16. Joh.16.21. See the like expreſſions, Gen.41.30,31,51.

V. 5. *For thy Maker is thine husband; (the Lord of hoſts is his name)*] Or, *Thy Maker (whoſe name is the Lord of hoſts)* (as Chap.51.15.) *is thine husband.* The Soveraign Lord of the whole world, who hath all the creatures at his command, and who, at firſt, founded thee, Deut.32.15,18. Pſal.149.2. Chap. 43.1.& 44.2. is joyned in marriage unto thee; and will again live and dwell, as an husband, with thee, to make thee fruitful in iſſue, and honourable in eſtate, as beſeemeth the wife of ſuch an one to be. See Chap.62.5. Hoſ.2.19,20. Eph. 5.25, 27,32.

Maker] Heb. *makers*; for the word is in the plural number; as Job 35.10. See the note there.

and thy Redeemer, the holy One of Iſrael, the God of the whole earth ſhall he be called] Or, *and he*, that is, *thy redeemer, the holy One of Iſrael*; or, *thy redeemer*, who is *the holy One of Iſrael, ſhall be called the God of the whole earth.* He that founded thee, will now reſcue, and reſtore thee again, Chap. 49. 7, 26. and will not be only (*to be called*, for, *to be*: as Chap.4.3. & 56.7.) the God of Iſrael, as formerly he hath been, Deut. 26.17,18. but the God of all nations, thorow out the whole world, Chap.56.3,7. Zach.14.9. Mat.28.19. Rom.3.29,30. & 10.12,13.

V. 6. *For the Lord hath called thee, as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God*] Or, as ſome render the words, *For the Lord will call*, or *revoke thee, as a woman that hath been forſaken, and grieved in ſpirit, and a wife of youth, though thou waſt rejected, will thy God, call*, or *name*, thee.

the Lord hath called thee] Or, *will call*; or, as ſome, *will recal thee*: as, *out of Egypt I called* back *my ſon*, Hoſ.11.1. God will re-unite thee again unto him, as a man his wife, that he had left for a time, Jer.3.1,12. & 4.1.

as a woman forſaken] By her husband, upon ſome diſlike, or difference, falling out between them; ſo ſeemed ſhe to be, during the time of her captivity, Chap.62.4. See ver.7.

grieved in ſpirit] In regard of her barrenneſs, ſay ſome, that was reproachful in thoſe times, 1 Sam. 1. 6-8, 15. See on Chap.4.1. but rather in regard, that God her husband ſeemed to have forſaken her, Chap.49.14. the word uſed here, is that from whence *Jabez* his mother gave him, that name, 1 Chron.4.9. there is an elegant conſonancy between this term, and the former, in the Hebrew, which our Engliſh cannot expreſs.

and a wife of youth] *a young wife*; or, *a wife taken in youth*, Prov.5.18. Mal.2.14. as *an husband of youth*, Joel 1.8. thou ſhalt be as dear to me, as a young wife to her husband, Chap. 62.5, or, as ever thou waſt to me, in thy younger dayes, at firſt, Jer.2.1,2. Ezek.16.8.

when thou waſt refuſed] Or, *though thou haſt been*, or *waſt rejected*, or *caſt off*; as it is rendred, Jer.31.37. for ſo ſhe ſeemed to be, during the time of her captivity, as a woman *divorced*, Chap.50.1. *diſmiſſed*, Jer.3.1. and caſt off; ſo ſhe complaineth of her ſelf, that God had *utterly caſt her off*, Lam. 5. 20. and further, that he had made her as *refuſe*, among forreign people, Lam.3.45. which word ſeemeth the rather here to be uſed, as implying the deſpicable eſtate, that ſhe had been in, while her abode was in Babylon. See Jer. 30. 17, and for the uſe of the particle, ſee on Chap.12.1.

ſaith thy God] Saith he, who continueth ſtill to be thy God, and to mind thee, and thy good, Ch.49.15,16. or, as ſome, who joyn this clauſe to thoſe words, *a wife of youth*; incloſing, as in a parentheſis, thoſe that lye between them; *a wife of youth will the Lord name* thee, or *call* thee. So the verb of *ſaying*, is found uſed in the participle. *O thou that are named*, or, *called, the houſe of Jacob*, Mic.2.7. and the pronoun, oft omitted, may well be ſupplyed from the former branch. See Chap.51. 2,3.& 58.13.

V. 7. *For a ſmall moment*] For a very ſhort time. God as he is ſlow to wrath, Exod.34.6. Num.14.18. Chap. 48.9. ſo ſhort in wrath uſually, and in the expreſſions of it, towards his, Pſal.30.5. & 103.8,9. Chap.26.20. their ſeventy years captivity, is reckoned but as a moment; not only in regard of God, with whom, *a thouſand years* are but as one day, Pſal. 90. 4. 2 Pet.3.8. and mans life reckoned, at that rate, Pſal. 90. 10. leſſe then a moment, as juſt nothing, Pſalm 30. 5. but in regard of that enſuing favour, and goodneſſe of God, that ſhall continue unto all eternity, and that exceeding maſs of glory and happineſſe iſſuing from it; able not to weigh down only, but to ſwallow up, whatſoever foregoing afflictions and grievances, though never ſo great, and of never ſo long continuance, 2 Cor. 4. 17,18. Rom. 8.18. Heb. 11.37.

have I forſaken thee] So God ſeemeth to do, both to the ſight of others, and to their own ſenſe alſo, when he withdraweth from his people, thoſe outward expreſſions of his favour and love towards them, which they had formerly enjoyed; and more eſpecially, when for ſome ſpace of time, he giveth them up into, and leaveth them in the hands of their enemies Pſal.22.1.& 27.9.& 71.11.

but with great mercies will I gather thee.] Heb. *and* (for *but*; as Chap.53.5.) *with great tender mercies* (for ſo the word is not amiſs rendred, Pſal. 103.4. importing an inward earning, and working of the bowels, in a mother, towards the fruit of her *womb*, from whence the word comes, 1 King.3.16.) *will I gather thee*; or, *take thee up*; as it is well rendred, Pſal. 27.10. as ſome left, loſt, or forlorn creature. See Chap. 40.11. Yet there may be in the word, ſome hint had to their diſperſion, in the captivity, into ſundry parts, out of which they were to be recollected, before they could be reduced. See Chap. 11,11,12. Thus is God far more free, and full in mercies and goodneſs, then in wrath and anger, to his, Exod.20.6. Pſal.30. 5.& 63.3.& 86.5.

V. 8. *In a little wrath, I hid my face from thee, for a moment*;] The ſame thing, in other terms, repeated again; as before the like was obſerved, ver.4.

a little wrath] Oppoſed to the *great mercies*, mentioned ver. 7. The word rendred *little*, is no where elſe found; but ſeems to have ſome affinity with a word uſed, Iob 4.12. & 26. 14. that is deemed to ſignifie *a ſnip*: and there is an elegant Paronomaſie (which our Engliſh will not yeeld) between it, and the word tranſlated *wrath*; but ſignifying, properly, *a bubble*, Hoſ. 10.7. that is no ſooner up, but is ſuddenly down again; and may the rather be here uſed, to imply the ſhortneſs of Gods wrath. See Chap.34.2.

I hid my face from thee] So alſo is God ſaid to do, when he withdraws and with-holds the wonted expreſſions of his favour, from perſons, and people; eſpecially, when having ſo done, and they being now in ſtraits and diſtreſſes, he anſwereth not their ſuits, for relief and releaſe, according to their deſires, Deut.32.20. Pſal.27.9.& 30.7. See Chap.1.15. & 8.17. & 57.17. a ſpeech borrowed from thoſe, that refuſe to admit unto ſight, or to look upon one, whom they do really diſaffect, or would ſeem at leaſt to be diſpleaſed with, 2 Sam.14.24,28, 32. 2 King.13.14. See on Chap.53.3.

for a moment] As ver.7.

but with everlaſting kindneſs will I have mercy on thee;] Heb. *and* (as before, ver.7.) *with kindneſs of perpetuity*; oppoſed to that little, or ſhort moment of diſpleaſure, before-mentioned. See Pſal.103.17. Ier.31.3.

ſaith the Lord thy Redeemer.] As ver. 5.

V. 9. *For this is as the waters of Noah unto me*] This covenant of grace, that I will now enter into with thee, ſhall be as firm, and as ſure to continne, as that which I made at the general deluge; never to drown the whole World in that manner again, Gen.9.9-11.

the waters of Noah] As we uſe to ſay, *Noahs floud*, for the deluge in his days, concerning ſuch a general inundation as then was: the note of ſimilitude wanting; as Chap. 51. 12. Yet the Iewiſh Criticks, ſome of them, have another reading here, which the Chaldee alſo exhibiteth; and the old Latine retaineth, rendring the text, *as the days of Noah*; as Matth.24. 37. but the former reading is the more received; nor do the Jews themſelves approve the other.

for as I have ſworn] Heb. *which I have ſworn*; or, as ſome render it, *who have ſworn*; as having relation unto the words next before, *unto me*. Others, concerning *which I have ſworn*. But it may well be rendred, As I have ſworn: for ſo is the relative uſed, Jer. 48.8. *as the Lord hath ſpoken*. Otherwiſe, if we retain our verſion here, the relative muſt ſtand for the conjunction cauſal; as 1 Sam.15.15. and the note of ſimilitude muſt be ſupplied, as before; which is oft alſo in the other particle included. See Chap.55.9.

I have ſworn] Or, *did*, ſometime, *ſwear*; where any formall oath, concerning this, was by God conceived, we find not. Howbeit, in regard that ſolemn covenants of great concernment, were wont to be confirmed by oath, Gen.26.28, 31. & 31.44, 53. 1 Sam.20.16,17,42. God therefore ſpeaks here of his ſolemn Covenant, made, with all mankind, to Noah, as if he had taken a formal oath, in preciſe terms, for the conſtant and inviolable performance of it; as to Abraham he did for the confirmation of his faith, Gen.12.2.& 17.3,4. & 22.17. Hebr. 6.13,14. and is ſaid to have done the like unto Iſaac, Pſal. 105.9. though we read only of a promiſe made him without any new oath, to make good unto him the oath made formerly to Abraham, Gen.26.3,4. Yea, ſo is God ſaid to have ſworn, to make David King of Iſrael, 2 Sam.3.9. and to ſet of his iſſue on his throne for ever, Pſal.132.11. though we finde not upon record any formal oath concerning either: onely a ſolemn ſymbol, intimating the one, 1 Sam.16.12,13. and a ſolemn meſſage ſent unto him, concerning the other, 2 Sam.7. 12,16. but Gods promiſes are as firm and ſure, as any oath is, or can be. God cannot ly, nor fail in the leaſt title of ought he ſaith, or undertaketh, Num.23.19. 1 Sam.15.29. Mat.5.18. Tit.1.2.

that the waters of Noah ſhall no more go over the earth;] That is, ſuch an inundation, as was in Noahs time, to drown the whole world again, Heb. *from the waters of Noah paſſing over the earth*: as if he had ſaid, I bound my ſelf, as by oath, from cauſing or ſuffering them ſo to do. Of the phraſe, ſee before, Chap.17.1.& 23.1.& 24.10. So in the next clauſe, *from being wrath, and from rebuking*.

ſo have I ſworn, that I would not be wrath with thee, nor rebuke thee] I have bound my ſelf by oath, from being ſo incenſed againſt thee, as utterly to caſt thee off, or to deſtroy thee; for of ſuch a kind of wrath, and ſuch a kind of rebuke, Pſal. 9. 5. doth God ſpeak in this place. See on the next verſe. Otherwiſe God is angry oft, even with the beſt of his, Exod. 3. 14. Num.12.7. Deut.3.26. and rebuketh thoſe, and that ſharply too, ſometime, whom he loves beſt, 2 Sam.11.27. and 12.10,11. Pſal.32.3,4. & 38.3. & 118.18. Heb.12.6. Rev. 3. 19. Of Gods *rebuke*, not verbal, but real, ſee Chap. 50.2. Many other reſemblances, between the waters of Noah, and the ſtate of people, do ſome Expoſitors, and other Writers, here frame; which conceiving to be beſide the intention of Gods Spirit in this place, I forbear either to refute, or relate.

V. 10. *For the mountains ſhall depart, and the hills be removed; but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed*] That is, ſooner ſhall the one be, then the other. So Chap.51.6. See Jer.31.35-37.& 33. 20,21,25,26. from which places, parallel to this, collated with this, may evidently appear, in what notion thoſe terms of *wrath*, and *rebuke*, ver.9. are to be taken.

the mountains ſhall depart] Not neceſſarily implying, that they ſhall ſo do: for many of them are like to ſtand as long as the world laſts, Pſal.65.6. but that they ſooner may ſo do, (as alſo ſome, ſometime, in earthquakes, have done, alluded unto, Hab.3.6. Zach.14.4. Rev.6.14. and whole regions with them; whereof, ſee Seneca, in his *natural queſtions*, l.6. c.29. and Pliny, in his *natural ſtory*, l.2. c. 81,85,86.) ſooner then that ſhould come to paſſe, that God ſaith, and ſwears, here, ſhall never be: this the people of God build upon, Pſal. 46. 3.

the hills be removed] As following, or going along with the greater; *mountains* and *hills*, are oft joyned together, Chap. 30.25. & 31.4. & 40.4,12. & 41.15. and in the two verbs here uſed, *mut*, and *muſh*, differing but in one letter, there is an harmony of ſound, which our language cannot fitly expreſs.

the covenant of my peace] Or, rather, *my covenant of peace*, Ezek.34.25. & 37.26. that is, of reconcilement to thee, and continuance at one with thee, Rom.5.1,10. & 8.35,38,39. or of welfare, proſperity, and ſafety, everlaſting, and never to have an end; for that notion alſo, the word of peace, oft hath, Gen. 33. 18. Chap.9.6. & 26.3,12. & 48.18. ver. 13. See Heb.9.12, & 10,14. & 13.20. whether way we take it, a moſt ſweet and comfortable conſideration for every true-hearted ſoul to rely, and reſt it ſelf upon, Chap.50.10.

ſaith the Lord that hath mercy on thee] So Chap.14.1. implying, that it is all of meer mercy, whatſoever God, in this kind, doth for any of his, Pſal.6.4. & 106.43. Eph.2.4,5. Tit.3.5.

V. 11. *O thou afflicted, toſſed with tempeſt*, and *not comforted*] Heb. *afflicted*, (Chap. 51. 21.) *ſtormed*; like Jonas his ſhip, Jon.1.11,13. for the ſame word is uſed of either: ſuch ſeemed their eſtate to be, forlorn, helpleſs, and hopeleſs, during the time of their captivity. So God by Zachary uſing the very ſame word, ſaith, that he had *ſtormed them*, that is, with a ſtorm, or tempeſt, driven them out, as a ſhip, or a fleet of ſhips, forced out of the haven, or from their moorings, where they road in harbour quietly, into the main ocean, Zach.7.14. and there with boiſterous winds diſtreſſed, weather-beaten, and without rudder, tackle, or ancker, toſſed to and fro, Jam.3.4. in which diſtracted and diſtreſſed eſtate, they ſeemed to continue, while their captivity laſted, both deſtitute of all help from man, Chap.51.17,18. Lam.1.2,3,12. and ſeeming utterly forſaken of, and forgotten with, God, ch.40. 27. & 49.14.

behold, I will lay thy ſtones with fair colours, and lay thy foundations with Saphir] God promiſeth, not to raiſe her onely, out of that dejected and diſtreſſed eſtate, wherein at preſent ſhe was, but to advance her, to a moſt eminent, and glorious condition: the ſpiritual excellencies of the Church, under the Meſſias, being here deſcribed by an hyperbolical ſimilitude of ſuch a goodly, coſtly, ſtately ſtructure, whether city, or palace, as here on earth, is ſcarce imaginable: whereof, ſee the like, Rev.21.11-21. and the relation hereof, is therefore uſhiered in, with a note uſually prefixed before ſuch matter, as may deſervedly require, both ſerious conſideration, and admiration in abundance. See Chap.7.14. & 28.16.

lay thy ſtones with fair colours] Heb. *I am making*, or, *will make*, (as Chap.3.1. *is taking away*) *to lye with puc*, or *phuc*, *thy ſtones*; about which, the Jewiſh Criticks much puzzle themſelves. Some would have it rendered, *I will lay* thy foundation, and *the ſtones* ſhall be *of puc*, or *phuc*. Other, *I will lay* thy pavement, *with ſtones of puc*, or *phuc*: and they tell us, ſome of them, that it is the name of a pretious ſtone, of a *ſandy* colour. Others, that it is *black*; and the ſame with *nophec*, mentioned, Exod.28.18. which the moſt render, *a Carbuncle*, there; as many alſo do this here. Howbeit, a carbuncle is not black, having its name, indeed, from a *coal*, but a quick, and burning coal meant, not a dead one, as being of a fiery and flamy colour. See on ver. 12. The word certainly ſignifies a kind of *paint*, *tincture*, or *complexion*, (as we now adayes term it) wherewith women uſed to impaint, or paint and corrupt rather, their native hew, 2 King.9.30. Jer.4.30. which, whether it were compoſed of the juice of ſome plant, or, the matter of ſome mineral, is not among the Jewiſh Doctors agreed: But hence it is, not unlikely, that the latine word, *fucus*, uſed in general, for all ſuch ſtuff, accuſtomed to counterfeit with, had its original; from whence alſo, was one of Jobs daughters named, *the horn of paint*, or, *complexion*; for the eminency of her beauty, Job 42.14. and the Chaldee Paraphraſt, therefore, rendreth the words, *I will cover*, or, *varniſh thy ſtones with paint*; uſing a word that is acknowledged to ſignifie ſuch ſtuff, as was before deſcribed: and ſo our late tranſlators, as ſome others alſo before them, both here, and 1 Chr.29.2. render it, where the text is, *ſtones of puc*, or *phuc*. The verb, whoſe participle is here uſed, ſignifies, in its firſt form, *to lye down*; properly, as beaſts do: diſtinguiſhed from another appropriated to mankind: yet ſometime it is uſed more generally, as Job 11.19. Chap.14.30. in the form here uſed, it ſignifies, *to make to lye down*, or *to lay*. Whence ſome of the Jewiſh Commenters here render it, by a word uſed, Cant.3.10. (from whence another for *a pavement*, 2 King.16.17.) ſignifying *to pave*; as if he had ſaid, *I will lay thy pavement*, or *pave thee, with painted ſtones*; or, *make thy pavement ſtones of goodly colours*; that is, of ſuch fair, and curious colours, as may ſeem to have had ſome artificial tincture uſed to them, Rev.21.21. the *ſtreets* of the new Jeruſalem, are ſaid to be paved with *pure gold, as tranſparent as glaſſe*. The participle is here put for the verb: as chap. 3. 1. and there may ſeem an inverſion of the terms, *I will lay*, or *pave in*, or, *with paint, thy ſtones*, for, *I will pave thee with ſtones of paint*: as the words are, 2 Chr. 29. 2. See the like inverſion of terms, Judg.1.8. Pſal. 74. 7. Howſoever, I concur rather with thoſe, that underſtand this branch of the pavement, then with thoſe that refer it to the foundation; whereof, in the next.

and lay thy foundations with Saphirs] Heb. *found thee with Saphirs*; as before, *pave thee with painted ſtones*. This ſtone is found in the Prieſtly *breſt-plate*, Exod.28.18. as alſo, in the foundations of the *new Jeruſalem*, Rev. 21. 19. the Jewiſh Doctors tell us, ſome of them, that it is a precious ſtone of a *red* colour; and that they would prove from Lam.4.7. Other of them, that it is of a *white* colour; that which they would draw from Exod.24.10. but neither with any probability of proof from thoſe places, as we ſhall (God willing, and aſſiſting us) ſhew, if we ſhall be able to break thorow to the former of them. But our Jewellers, and Lapidaries, generally hold the right *Saphir*, to be of a *ſky* colour; though ſometime found, as powdred with ſome golden ſpots. So Theophraſt, *of ſtones*, Pliny, l.37. c.9. and Dennis, the Greek Geographer, who calleth it therefore, *the golden ſky coloured-Saphir*. In regard hereof, it is in viſions, and apparitions, ſo frequently mentioned, Exod.24.10. Ezek.1.26. & 10.1. and hence ſome read thoſe words of God to Job, Job.38.37. *Who by his wiſdom can make the ſky of a Saphirine hew*; ſuch as it ſheweth, when the ayr is moſt cleer, and free from clouds. The word is both in Greek and Latine, the ſame with the Hebrew.

V. 12. *And I will make thy windows of Agates*] The *windows* are of ſpecial uſe in a building; and in regard of their ſituation, very conſpicuous. They are here ſtyled by a term, not elſewhere found, derived from the *Sun*, (whence alſo *Samſon* had his name,) becauſe the ordinary uſe of them, is to let in the day-light, that proceeds from the Sun. And this being a principal uſe of them, beſide their eminency otherwiſe, gives juſt cauſe to doubt, whether the word *Cadcod*, be well rendred an *Agate*; the *Agate*, being a ſtone, neither of any eſteem not reckoning neer to *a Saphir*, not tranſparent, as the *Saphir* is. Howbeit, in Theophraſts time, it ſeems by him, that it bare ſome price: and Pliny, l.37. c.10. enformeth us, that though, in his time, they were of no great value, yet were, *ſome* ſort of them, commended for their *glaſſy perſpicuity*. But they that render it an *Achate*, or an *Agate*, ſeem to have been led moſt thereunto, by the affinity of the ſound, and the letters, in either term, interchangeable. Others render it, both here; as alſo, Ezek. 27. 16. ſome, *a Pyropus*, as ſo termed, of *ſparkling* like *fire*, Job 41.19. ſome, *a Chryſopraſe*; ſome, *Pearl*; ſome, *Amber*; ſome, *Chriſtal*; which with windows ſeems beſt to ſuit: for they go too low, that would draw it down to *glaſſe*; whereof alſo, I ſuppoſe no mention to be, in the ſacred records, left us, in the Hebrew. Some would have inſtead of *windows*, here, *turrets*, or *ſentinels*: but the notation of the word ſpeaketh for the former.

and thy gates of carbuncles] Heb. *ſtones of Ekdah*, or, *Ekdach*; as *Ahez*, and *Achaz*, Chap.1.1. a word no where elſe found in Scripture; but having its name from a word that ſignifies *to kindle* fire, and *to burn*, Chap.50.10 & 64.2. from which root alſo comes another term, that denotes a kind of hot, burning, malady; as doth alſo the word *Carbuncle*, both in Engliſh and Latine; and its parallel in Greek, importeth as well a *ſore*, or *ulcer*, ſo called of the *inflammation*, it bringeth with it, as a rich ſtone, of its fiery, or flamy colour, ſo termed. See on ver.11. the *gates*, Rev.21.21. are ſaid to be each of one entire *pearl*.

all thy borders of pleaſant ſtones] Heb. *all thy border*; or, *thy whole border*; that is, ſay ſome of the Jewiſh Commenters, all thy cities; not Jeruſalem alone, but all the cities, within her territories, called *Jeruſalems cities*, Jer. 34.1. as intimating, that they ſhould be built with goodly rich ſtones, as well as ſhe. But I rather conceive, with the ancient Greek Interpreter, that by *border*, is here meant, the whole compaſs of her walls, ſo far, as the ſame ſhould reach, See Chap. 60. 18. Ezek.48.35. the foundation, the pavement, the gates, and windows, were before; there reſts nothing, but the walls, that bound it; and the compaſſe thereof, therefore, not unfitly termed, *her border*. By the foundation, ſome would have underſtood here, Chriſt our Saviour, 1 Cor.3.11. By the windows, the teachers, that let in light to the people, Dan. 12. 3. By the gates, and walls, Gods protection, Chap. 26. 1. & 60.12. But to deſcend to ſuch nicities, I deem it both unſafe, and needleſſe.

of pleaſant ſtones] Heb. *into ſtones of deſire*, or *delight*: *ſtones of delight*, for, *goodly*, *beautiful*, *delightſome ſtones*; ſuch as are pleaſing to the eye, and men delight to look upon: (ſee Pſal. 102.14.) as, *a city of deſire*, or *delight*, for, *a delightſome city*, Mal.3.12. for the ſyntax, both here, and in the former branch, *I will put thy windows, and border, into* ſuch and ſuch *ſtones*: Some would have it to be an *Hypallage*, or Inverſion of the words; for, *I will put* ſuch and ſuch *ſtones into thy windows, and into thy walls*; or, *in thy windows, and thy walls*; as Judg.1.8. *They caſt the city into the fire*, for, *they caſt fire into the city*. Others, and ſo ſome of the Jewiſh Criticks, would have it to be, as if it were ſaid, *I will turn* the ſtones that thou waſt at firſt built with, *into* ſuch and ſuch *ſtones*; and ſo the terms of *windows* and *walls*, ſhould be put for the materials whereof they were built: and they point us to Hoſ.2.12. where it is ſaid, (the ſame verb and particle, being both there uſed, that are here) *I will turn her vines and fig-trees* (that is, the places wherein they grow, their vineyards, and orchards) *into a foreſt*. But this paſſage helps rather to put us into the right. For it is well there rendred in our verſion, *I will make them a foreſt*. And in ſuch forms of ſpeech, the particle ſeems oft to be ſuperfluous, as 2 Sam.3.30. 1 Chron. 3.2. compared with, 2 Sam.3.3. Jer.40.2. See ch.4.2. Jer.12.11. or, if it ſhall be deemed to be of ſome ſpecial uſe, the words may be rendred; *I will make them to become a foreſt*, in the one place; and *I will make* them to be ſuch, and ſuch *ſtones*, in the other; which our verſion ſufficiently expreſſeth.

V. 13. *And all thy children* ſhall be *taught of the Lord*;] Or, made *ſkilfull, and learned, by the Lord*. See Chap.8.[illegible] & 50.4. For Gods teaching, is an effectual teaching unto thoſe, whom, by the inward efficacy of his Spirit working together, with the external miniſtery of his Word, he inſtructeth, Jer. 31.34. Joh.6.45. 1 Cor.2.10. 2 Cor.13.3. Eph.4.20, [illegible]. 1 Joh.2. 20, 27.

and great ſhall be *the peace of thy children*] [illegible] ſhall enjoy abundance of proſperity and welfare, Pſal.37.11. & 119. 165. Chap.48.18. & 52. 7. See on ver.10.

V. 14. *In righteouſneſs ſhalt thou be eſtabliſhed*:] Thou ſhalt be ſetled again by righteous and faithful Governours; ſuch as were Zorobabel, Ezra, Jeſhua, and Nehemy: *righteouſneſs*, for men of *righteouſneſs*; as Chap.1.21. & 41.2. So ſome; See Chap. 1.26, 27. Others, by *righteouſneſs*, underſtand Gods gracious *goodneſs*, whereby their State ſhould again be eſtabliſhed. So the word ſeems uſed, 1 Sam. 12.7. Pſal.36.10. ver.17. Others, Gods fidelity and faithfulneſs, in performance of his promiſes; as Pſal.142.1,2. Chap.51.5. & 56.1. Heb.8. 10. 1 Joh. 1.9. But I conceive the meaning to be, as the words plainly ſound, (*righteouſneſs* being oppoſed to *oppreſſion*) that ſhe ſhall be ſetled again in a conſtant tenour, and due execution of juſtice; with ſecurity, to enjoy quietly that condition, that God ſhould reſtore her unto, (ſee Chap.1.27.) the continuance whereof, as ſetled on a ſure ground-work, is implied in the term of *eſtabliſhment*, Pſal.111.7, 8. & 125.1. Mat.16.18. Heb.12.28. See Chap.2.2.

thou ſhalt be far from oppreſſion;] Heb. *be thou far from oppreſſion*: though ſome would make it not a verb, but a verbal, rendring it, *being far off from oppreſſion*; but no inſtance is given of the like: the meaning is, either *be thou far*, for *thou* *ſhalt be far :* as, *live*, for *thou ſhalt live*, Gen.20.7. Prov. 4.4. and *dwell*, for *thou ſhalt dwel*, Pſal. 37.27. and ſo the Hebrew Commenters expound it: or, *be far* from fear *of oppreſſion:* fear it not; and ſo ſome of ours, ſupplying that term of *fear*, or *dread*, from the words enſuing. See the like promiſe, Chap.60.18.

for thou ſhalt not fear;] Thou ſhalt have no need, or cauſe, to fear it; becauſe the former oppreſſors ſhall be deſtroyed; and an utter riddance made of them, Chap. 16.4. and if any ſhall hereafter attempt ought againſt thee, their deſigns ſhall be utterly fruſtrate, ver. 15-17. Some read the words, *that thou maiſt not fear*; that thou mayſt be freed from thoſe fears, that ſo much poſſeſſed, diſturbed, and diſtracted thee in times paſt, Chap.33.18.& 51.12,13. So is this particle uſed, Job 6. 11. Chap. 52.5,6. and this reading ſuiteth well with the former expoſition of the branch before-going.

and from *terrour;*] Or, *dread*; to wit, of oppreſſion; whereof before: for the word is oft uſed for *conſternation*; or, a quelling and diſmaying dread, Jer.10.2.& 17.17.& 48.39. but it may as well be rendred, *and* from *contrition*, or *deſtruction*, or *ruine:* for ſo alſo the word ſignifies; and is ſo rendred, Pſal.89.40.Prov.10.14,29. & 13.3.& 18.7. ſuch as formerly hath befallen thee, Jer.4 20.Lam.3.47.

for it ſhall not come neer thee.] Or, *that it may not come neer thee*; as before, Pſal.91.7.Prov.1.33.

V. 15. *Behold,*] To give them fuller aſſurance of future ſafety, becauſe they might have ſome thoughts within them, that though their former adverſaries, and oppreſſors, were quelled and deſtroyed; yet ſome other riſing up in their room, might again diſturb them, and reduce them to their former ſad condition, the Lord promiſeth to fruſtrate whatſoever attempts ſhall, by any evill-affected, be at any time made againſt them; and to encite, and ſtir them up to a more ſerious and ſedulous conſideration thereof, he prefixeth this note, as requiring attention before it: whereof, ſee on verſe 11.

they ſhall ſurely gather together,] Heb. *he ſhall gathering, gather together:* ſo the word is uſed, Pſal.56.6. & 59.3.& 140.3. and the word, though ſingular, yet is in a plural, or collective notion; as ſpeaking, not of ſome particular perſon, but of people: the gemination of the word, in this manner, doth ſometime imply, certainty; as Mic .2. 12. and ſo our tranſlators here take it: and the meaning then is, that there ſhall undoubtedly be ſuch, as will be attempting the diſturbance and deſtruction of Gods people; as ſuch formerly have ever been, Pſal.129.1. 2 Tim.3.12. ſometime, ſedulity; as Exod. 19.5.Deut.6.17. and taking it ſo here, the text may be rendred, *they may diligently gather together*; as not foretelling what ſhall be, but forecaſting what may be; as if it were ſaid, though people ſhould never ſo ſedulouſly, and in never ſo great multitudes, combine, and gather themſelves together againſt thee, Zach.12.3. yet it ſhall be to no purpoſe, Chap. 8. 9, 10. Thoſe that here conceive the word in a notion of *dwelling*, or *ſojourning* (though it be moſt commonly ſo uſed) and expound the text of hollow-hearted Proſelytes, do ſwerve clean away from the genuine ſenſe of the Prophet.

but *not by me:*] Heb. *not from me:* the adverſative is wanting; as chap.17.11. *from me*: not with any charge, command, or commiſſion from me; as Sennacherib pretended, and God himſelf, in ſome ſort, acknowledgeth; though that neither known to him, nor minded by him, Chap. 10. 6, 7. and of Nebuchadnezzar the like may be ſaid, Jer.25.9. & 40.2,3. but it ſhould not be ſo with theſe, who are therefore ſaid to come not from him, becauſe he ſhould not go along with them, to make them ſucceſsfull, as with ſome of them he did. So Hoſ. 8. 4. *they have ſet up Kings, but not by me.* The Jewiſh Commenters, expounding this paſſage of Gog and Magog, with their retinue, object, that God himſelf is ſaid to *bring* them againſt his people, Ezek.38.17. whereunto they anſwer not amiſs, that God indeed is ſaid to bring them; but that it is to their ruine, and to the benefit of his people. So Mic. 4. 11-13.

whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.] Or, *whatſoever* people *ſhall gather* themſelves together *againſt thee*, to fight *with thee, ſhall fall*, Pſal. 59.3. & 140.3. or, *whoſoever ſhall gather together*, to fight *with thee, ſhall fall before thee:* as the particle is uſed, Zach.6.5.Exod.20.3. Pſal. 9.19. So, *they ſhall fall before you*, Levit. 26. 7,8. All their attempts againſt thee, ſhall tend to their own ruine, and end in their own deſtruction, Pſal. 27. 2. & 37.12-15. Chap. 10. 34.

V. 16. *Behold*] as before, ver.15.

I have created the Smith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work:] Both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh uſe of them, are my creatures; and in my power therefore it is, to diſpoſe both of them, and their arms, and weapons, as I pleaſe, Pſal.119.91. Joh.19.11.

created the Smith] Both made him a man, Job 10.8. Pſal. 119.73. Jer.1.5. and made him a *Smith*; a man skilful in the work of his trade: for, skill in ſuch things, is alſo of God, Exod.31.3-6. of the word rendred *Smith*, ſee on Chap. 40.19.

that bloweth the coals in the fire] Or, *that bloweth the fire of coals*. Heb. *coal*. See Chap.44.12. thereby to melt, or mollifie the metal, that he is to work upon: this is added, to diſtinguiſh him from the Carpenter, that worketh in timber, and the Maſon that worketh in ſtone; and need not the help of fire ſo much, to make out their work: becauſe the term here uſed, comprehendeth them all three. See on Chap.40. 20. & 41.7.

and that bringeth forth an inſtrument for his work] That is, if we ſo read it, *a tool*, for himſelf to uſe in his trade; which ſeems not to ſuit with the ſcope of the place, ſave that ſuch tools, as he frames for his own uſe, may further him, in the framing of arms. See Chap.44.12. Others, therefore, read it, *an inſtrument of his work:* as, *a Pſalm of David*, Pſalm, 20. & 21,&c. that is, ſuch an one, as he is wont to make: warlike weapons, being, a great part of them, fruits of the forge, 1 Sam.13.19. And this not amiſs. Howbeit, I conceive, that it may as well be rendred, *that produceth inſtruments for their work*; that is, ſuch weapons, as they muſt uſe, that intend ought againſt thee, ver.15. for though the verb there be ſingular, yet the notion is plural, and ſo may alſo be here; as Chap.5.26-30. where, though the text in the original run conſtantly in the ſingular; yet the words, becauſe collectively uſed, are not amiſs, all along, rendred in the plural: and ſo it ſuiteth fitly, both with what went before, ver.15. and with what followeth, ver.17. For I cannot concur with thoſe, that would have the words expounded, by way of inverſion; *that bringeth his work out into an inſtrument.* But *inſtrument*, for, *inſtruments:* as Jer.51.34. Zach.11.15. ſo, *coal*, for *coals*, before.

and I have created the waſter to deſtroy] *to deſtroy* thoſe, whom my Will is to have deſtroyed. It may be underſtood of wicked men, whoſe whole ſtudy, life, and practice, is to waſte and deſtroy: for ſuch alſo doth God make uſe of, Chap.10.6. and for ſuch uſes, hath he made them, Prov.16.4. to be executioners of his juſt wrath againſt other wicked, (ſo is that of Solomon to be underſtood) Chap.10.5. Ezek.7.21,24. But I ſuppoſe, that by the *waſter*, or *deſtroyer*, is underſtood the *warrier*, in general; whoſe work and employment is to waſte and deſtroy; and whoſe arms are therefore termed *weapons*, or, *inſtruments of deſtruction*, from the word here uſed, Ezek. 9. 1. Some would have the whole verſe, to this effect, rendred; *As I have created the Smith to produce warlike weapons; ſo have I made waſters* (I want not inſtruments my ſelf) *to deſtroy* mine enemies, and thine. But the former ſenſe is more familiar, and agreeth better with the context.

V. 17. *No weapon that is formed againſt thee ſhall proſper:*] *That is formed* to be employed *againſt thee:* a form of ſpeech defective, but in Scripture very frequent. See Chap.38.17, 21. and of Gods turning back mens weapons, upon thoſe themſelves, that uſe them. See Jer.21.4.

and every tongue that ſhall riſe up in judgment againſt thee, thou ſhalt condemn] There are two wayes eſpecially, whereby perſons are wont to be oppreſſed, either by force and violence, as Urias was, Jer.26.23. or, by pretence of law and right; as was Naboth, 1 King.21.13. againſt the one, God in the former branch, had given them ſecurity; aſſuring them, that none, by hoſtile courſes, ſhould prevail againſt them: for no weapon, or engine, uſed againſt them, ſhould be able to do, either the enemy ſervice, or them damage: againſt the other, he giveth them ſecurity in theſe words, aſſuring them, that none ſhould by falſe ſuggeſtions, and wrong information, any way impeach them in their right; but that they ſhould have the better, at length, in the upſhot, of all thoſe, that by any means ſhould attempt ſo to do. See Chap. 49.24,25. & 50.8,9. & 51.22.

every tongue] That is, every perſon, that ſhall ſo uſe, or abuſe rather, his tongue; as Pſal.12.3. *The Lord will cut off the flattering lips, and the tongue that ſpeaketh proud things*; that is, thoſe that ſo uſe lips and tongue; becauſe ſuch things are acted by the tongue, Pſal.52.2. whence, *a man of tongue*, for, a detracter, or ſlanderer, Pſal.140.11.

riſe up in judgment againſt thee] To accuſe, or charge thee wrongfully, Deut.19.16. as the Devil did Job to God, Job 1. 9,11. and his friends to himſelf, Job 16.20. & 22.5-10. or, to lay claim to thee, as pretending to have right to thee, and power over thee, as their lawful captive, or ſlave, Chap.49.24. & 52.3-5.

ſhalt thou condemn] They ſhall not caſt thee, Pſal.109.6,7, 31. but thou ſhalt caſt them: thou ſhalt be cleered, Pſal.37.6. and they ſhall be convinced of falſhood, and condemned accordingly to ſuffer, Deut.25.1. & 19.17-19.

This is the heritage of the Servants of the Lord;] A ſolemn cloſe of all before related, concerning the ſtate of Gods people. The like whereunto, ſee concerning their adverſaries, Chap.17.14. and the wicked in general, Job 18.21. & 20.29. and concerning both the one, and the other, Judg. 5.31.

the heritage of the ſervants of the Lord] The portion that God will vouchſafe to beſtow upon his ſervants, for their fidelity & loyalty ſhewed in his ſervice; and the priviledge, or benefit, that from thence ſhall accrue unto them. See Job 20.29. & 27.13. & 31.2. and it ſeems to allude to that of Solomon, concerning a wiſe, and diſcreet ſervant, that he ſhall ſhare in the *heritage* among the brethren, Prov.17.1. that which the Apoſtle alſo ſaith of the faithful Servant, that from God, he ſhall receive, as *a reward* of his faithful ſervice, the *inheritance*, that belongeth to a ſon and heir, Col.3.24. and God indeed makes all his ſervants, not ſons only, but *heirs* alſo, 2 Sam.7.14. Mat.6.1,4,9,26,32. Luk.12.32. Rom.8.14-17. Rev.21.7.

and their righteouſneſſe of me] Heb. *from with me*; which ſome expound, *from before me*, or, *in my ſight*: as it is ſaid of Zachary and Elizabeth, Luk.1.6. *they were both juſt in Gods ſight*; that is, ſincerely righteous; not in outward ſhew and ſemblance only; as thoſe, 2 Tim.3.5. but in inward diſpoſition of heart, and ſoul: where God only ſees, 1 Sam. 16.7. as if the meaning were, in way of further deſcription of the ſervants of God before-mentioned, *of whoſe uprightneſſe I am well aſſured*. But, *from with me*, ſeems to be no more here, then ſimply *from me*; as Gen.4.1. where the former particle is deemed to be underſtood: and Gen. 19.24. and Pſal. 24.5. where both forms are uſed; the latter particle being expreſſed in one part of the verſe, omitted in the other. Howbeit, the meaning is rather their *righteouſneſs*; that is, the reward of their righteouſneſs: as, *my work*, for, the reward of my work, Chap.49.4. So Pſal.112.3,9. or, that *beneficence*, and bleſſing, which from my hand they ſhall receive: for ſo alſo, is the word *righteouſneſſe*, uſed: as the Apoſtle alſo ſeems to expound that of the Pſalmiſt, at leaſt, ſo uſeth the word himſelf, 2 Cor.9.9,10. So Pſal.24.5. forecited, *he ſhall receive the bleſſing from the Lord; and righteouſneſſe from God his Saviour.* See ver.14. or, if it be deemed to have a peculiar reſpect, to the priviledge in the laſt place, to wit, in the forepart of this verſe propounded; by *righteouſneſſe*, may be underſtood, Gods juſtification of them, and vindication of their righteouſneſſe, againſt all thoſe, that ſhall wrongfully attempt to appeach them, and impeach it, Pſal.37.6. & 106.30,31. Chap.50.8,9. Rom.8.33. 2 Cor.5.21. See Chap. 45.24,25. unto which place, if this be deemed parallel, it would rather be rendred, *and their righteouſneſſe is from the Lord*. But I take the former to be the genuine ſenſe of the word, in this place.

ſaith the Lord] As ver.10.

CHAP. LV.

Verſ.1. HO, *every one that thirſteth*, &c.] In this Chapter is contained, a free invitation of all ſorts of people, as well Gentiles, as Jews, to come in, unto Chriſt, and to yeeld themſelves to him, to be inſtructed, and ruled by him, for their own good, ver.1-5. together with a ſerious exhortation to repentance, and amendment of life, ver.6,7. and a gracious promiſe of reconciliation, and reſtitution thereupon, ver.8-13.

Ho] Of the various acception of the particle here uſed, ſee on Chap.1.4. & 10.5. & 18.1. here it is without queſtion, a note of compellation; and of invitation, and incitation withal: as alſo, Zach.2.10,11.

every one] Whether Jew, or Gentile, ver. 4, 5. Joel 2.32 Rom.10.12. though ſome reſtrain it to the former; becauſe ſome things, hereafter mentioned, ver.12,13. ſeem more ſpecially to concern them.

that thirſteth] That is in diſtreſs, and being ſenſible of his diſtreſſed condition, is deſirous of relief, that finding and feeling in himſelf a want of ſincere grace, & ſound comfort, is pained with the ſenſe thereof, and earneſtly deſires a ſupply: for all theſe things concur in bodily thirſt; a want of moiſture in the inward parts; a ſenſe of pain, and grievance, thence ariſing, and ſuch an earneſt deſire of liquor, to ſlake and relieve the ſame, as nothing can ſatisfie, but that alone, Pſal. 42.1. Chap. 41.17, 18. and a ſpiritual affection, proportionable hereunto, is required, in all thoſe, that are invited to partake in the mercies and favours of God, here offered, to be found, and had, in Chriſt. So Mat.5.6. & 11.28. Joh.7.37. Rev.21.6. & 22.17. and neither brutiſh worldlings therefore, that reſt fully ſatisfied with worldly contentments, and carnal delights, Pſal.17.14. nor Phariſaical juſtitiaries, that are puffed up, with a fond and vain conceit of their own good parts, and perfections, while they ſo continue, can have any ſhare in the mercies here propounded, Luk.1.53. & 18.9-14. Rom. 10.3. Rev.3.17,18. Of this ſpiritual thirſt, after God, and grace, and the enjoyment of his ordinances, and the comforts of his Spirit, ſee Pſal.42.1,2. & 63.1,2. & 84.2. Howbeit, under the name of *thirſt*, is *hunger* here alſo comprehended; that which appears by the mention of *eating* here, of *bread*, or *food* in general, ver.2. and both are expreſſed, Mat.5.6. as alſo, Pſal.107.5. See the like, chap.5.13. but *thirſt* is more frequently mentioned; partly, becauſe that is the more vehement, and intolerable, of the twain: and partly, becauſe thoſe means that quench thirſt, do in part, alſo, ſlake hunger; whereas, thoſe that allay hunger, are not wont to abate thirſt.

come] The word ſignifies indifferently, either *go*, as Gen. 42.33. or, *come*; as Hoſ.6.1. here it is rightly rendred in the latter notion; becauſe they are called to return to God, the Fountain of living water, whom before they had forſaken, Jer.2.13.

to the waters] That is, as the moſt, to the waters of ſaving grace, and ſpiritual comfort, Chap.12.3. Ezek.47.1,2. Joh.4.10,14. & 7.37,38. Rev.21.6. & 22.17. But it ſeems to me, that, *to the water*, here, is, as if he had ſaid, *to the water* ſide; as Judg.7.4,5. for it ſeemeth to be, not ſo much *water*, as other commodities, (yet ſuch as ſupply the room of water, and in a more eminent manner, relieve, and refreſh; do that, for which water is deſired, and much more then it,) are thoſe precious things, that they are invited to partake in: and the *water*, or, water-ſide, the place whether they are willed to reſort, there to furniſh themſelves with them: and I conceive it, to be an alluſion to the manner of people dwelling in towns and cities, ſituate neer to ſome river, by which victuals, and other wares are wont to be brought to them; who, upon the arrival of ſhipping there, with ſuch proviſions, are wont, after notice thereof given, to repair thither, for the ſtoring of themſelves with ſuch neceſſary proviſions, as they ſtand in need of, and are there to be had: it is like our Saviours invitation, to come unto him, with aſſurance of finding with him, and receiving from him, means of relief, and refreſhment, Mat.11.28. Joh.6.35,37. in which place, he ſheweth what manner of coming it is, that is required; not a bare corporal motion; but a ſpiritual acceſſe by faith, which is as well the foot of the ſoul, to bring us unto Chriſt, as the hand of the ſoul, to lay hold upon Chriſt, Cant.3.4. Mat.9.11,12. See ver.3.

and he that hath no money] Or, *even*, (as Chap. 40.30.) *he that hath no money*. Heb. *ſilver*: as Chap.43.24. that is, ſay ſome, that hath no merits; but merits none can any have. The meaning is, that is never ſo poor, that hath nothing in this world, of any worth, or valuable conſideration; implying, that Gods grace (which Simon the Sorcerer fondly ſuppoſed, might be bought with money, Act.8.20.) is given freely without regard had to the wealth, or poverty of the party, that deſireth to partake of it, Mat. 11.5,25. 1 Cor. 1.26-28. Jam.2.5. and without any matter of valuable conſideration required of any, in liew of it, Mat.10.8. Rom.3.24. Eph.2.8.

come] As before: and again in the next branch; and yet again, in the third verſe, ſo oft repeated, as to ſhew Gods forwardneſs to invite, and willingneſs to impart: ſo cloſely to tax mans natural backwardneſs to thoſe things, that moſt neerly and deeply concern his own good. See the like, Ezek. 18.30,31,32.

buy] The word here uſed, ſignifies in the firſt place, *to break*, Chap.14.5. & 30.14. and becauſe in buying, and ſelling, eſpecially by retail, the wares and commodities that are bought and ſold, are wont to be *broken*, if ſolid bodies of large bulk; or to be divided, and made out into parcels: hence the word is, in the ſecond place uſed, in one form, for *to buy*: as Gen.41.57. & 42.3. and ſo here; in another form, for *to ſell*, Gen.46.6. Amos 8.5,6. But here may be a queſtion moved, how they are called to *buy*, when no price is required; or, how the commodities here mentioned, are freely conferred, when they are ſaid to be *bought*? Hereunto it is commonly anſwered, that theſe things are ſaid to be *bought*; becauſe ſomething is to be done by thoſe, that deſire to partake of them; for it is required of them, that they *come to the water*, that they have recourſe to the place, where they are to be had; that they repair to him, from whom they are to be had, *come unto me*, ver.3. that they *hearken* to him, and be adviſed, and ruled by him, ver.2,3. and again, becauſe ſomething muſt be parted with, for the atchieving of them: for they muſt part with their corruptions, they muſt leave, and lay down their ſins, ver.7. yea, the caſe may ſo ſtand, that a man muſt be fain to part with all that ever he is poſſeſſed of, and his life it ſelf alſo, or he cannot become owner of the commodities here mentioned. See Mat.13.44-46. & 16.24,25. & 19.21. Luk. 14.26,33. and yet notwithſtanding all this, the things offered, may be truly ſaid to be freely beſtowed; as a Princes almes may be ſaid to be freely given, albeit, it be required, that thoſe that deſire to ſhare in them, do repair to his Almoſyner, reſiding at his Court; or, as a Scholer is ſaid to have his learning freely given him, when no ſtipend is required for the teaching of him, albeit, that for the attaining of learning, he muſt frequent the School, and follow his book hard; or, as the Phyſitian may be ſaid freely to have cured his Patient, of whom he demandeth no fee, for his viſitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to obſerve exactly what he preſcribeth. The rather here, notwithſtanding all that is required to be done, or to be endured, to be parted with, or obſerved: becauſe, 1. nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him: he receiveth nothing from us, that can add ought to him, Job 22.2,3. and 35.6,7. Pſal.16.2. 2. All that is required of any, is for the good, behoof, and benefit, of thoſe, of whom it is required, ver.2,3. Deut.5.29. & 6.24. & 10.13. & 30. 16, 19,20. Prov. 9.12. 3. All that is required of them, is no more, then they were bound in duty to have done, albeit, no ſuch mercies, as are here typified, had been vouchſafed unto them, Luk.17.10. and a Kings pardon of a rebel, is not the leſs free, becauſe granted under condition of loyal carriage for the future. 4. All that is neceſſarily required, for them to part with, is nothing but that, that is the very bane of their ſouls, and will, at length, ſo prove, if it be not timely avoided: it is, as the Phyſitians requiring to have the malignant humour purged out, with ſome pill, or potion; or the Surgians, to have the dead, or proud fleſh eaten out, with ſome corroſive: And laſtly, whatſoever elſe may, upon occaſion, be parted with; beſides, that it is Gods own, either lent us only, or, at moſt, not ſo abſolutely given us, but that God retaineth ſtill a right to it, and intereſt in it, and may re-demand it, when he pleaſeth, 1 Chr.29.11,12,14,16. Job 1.21. it is all as nothing, of no worth, of no valuable conſideration, in compariſon of that which, parting with it, we gain, Rom.8.18. 2 Cor. 4. 17,18. Phil.3.7,8. not to add, that whatſoever it be, that is ſo parted with, is required *an hundred fold*, ſome way, or other, Mar. 10. 29,30. All which Conſiderations laid together, it may eaſily be conceived how, in ſome ſenſe, theſe commodities may be ſaid to be bought; and yet nothing thereby derogated from the freeneſs of the gift. Howbeit, I conceive that the readieſt way of anſwer is, that the words of *buying*, and *ſelling*, are in Scripture oft uſed improperly, *to ſell*, for, *to give*, part with, or *deliver*: and ſo God is ſaid, ſometime, to have *ſold* his people, Deut.32.30. Judg.3.8. & 4.2. Pſal.44.12. ſometime, to have *delivered*, or *given* them up, Judg.2.14. & 6.1. Pſal. 106.41. into the hands of the Heathen, their enemies, the latter term expounding the former. See Chap.50.1. & 52.3. and in like manner, *to buy*, is uſed for, *to get*, *gain*, *compaſſe*, *receive*, or *attain* ought. So, *buy truth*, *but ſell it not*; buy *wiſdome*, *and inſtruction*, *and underſtanding*, Prov.23.23. that is, get *wiſdome*, get *underſtanding*: *forget* it not: get *wiſdome*, *forſake her not*; *and with*, or *among*, *all thy getting*, *get underſtanding*: as it is well rendred, Prov.4.5,6,7. Yet in another place, not amiſs, *buy*; becauſe oppoſed, *to ſell*; but taken improperly; *buy*, for, *get*: *ſell*, for, *forſake*, *put away*, or, *forget*. So our Saviour, to the Angel of the Laodicean Church: *I adviſe thee to buy of me*; that is, to procure from me: for Chriſt ſetteth not ought to ſale. Thus the plain meaning will be; *get*, provide you, furniſh your ſelves: the word of *buying*, being only uſed to this purpoſe; becauſe that is the ordinary, and moſt uſual way, whereby men, that want ſuch neceſſaries, are wont to ſupply themſelves. See Chap.1.3. yet here, as ſome ſuppoſe, alſo, to aſſure them, that they ſhould as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy, and eat] That is, *buy*, or *get*, that which you may eat: furniſh your ſelves with food; as they did, by going into Egypt, Gen.41.57. & 42.5. *buy, and eat*, for, *buy, that ye may eat*: as, *do this, and live*, that is, *that ye may live*, Gen. 42.18. and, *make haſte, and go*, for, *make haſte to be gone*, Gen.45.9. and, *Balak aroſe, and warred*, for, *aroſe to war*; or, *that he might war againſt Iſrael*, Joſh.24.9. for, indeed he never durſt do it, nor did, Judg.11.25.

eat] Or, *feed*: for it comprehendeth both *eating* and *drinking*; as Gen. 31. 46. Neh. 9. 21. and hath reference as well to *bread*, in the next verſe, as to *milk*, and *wine*, in this.

yea, come,] Or, *come, I ſay*. Heb. *and come*: ſo Chap. 44.15. & 49.6. of *coming*, ſee before: the ſame thing, for more vehemency, not doubled, but trebled, as Chap.51.9. & 52.11.

buy wine, and milk] Of *buying*, before: *wine, and milk*, are here put, as two eminent, and principal kinds, and parts of nouriſhment, to comprehend, as whatſoever is neceſſary for the ſuſtentation, refreſhing, and cheering of the body; ſo typically, whatſoever is requiſite for the ſupport, relief, comfort, and delight of the ſoul, ver.2.

wine] Not *water*, (for it was to the water-ſide only that they were called to come, as well for the *wine*, as for the *milk*; nor was either to be found in the water, but at the water) but *wine*: not drink barely, but drink of more then ordinary excellency: drink reſerved for Feaſts. See Chap. 25. 6. ſuch drink, as may not allay thirſt only, but pleaſe and delight the palate, Cant.1.2. & 4.10. & 7.9. cheer and glad the heart, Judg. 9.13. Pſal.104.15. Zach.9.17. & 10.7. and make men forget their griefs, as drowned in it, Prov. 31. 6. in regard whereof it is, that Chriſts *blood*, whereby remiſſion of our ſins is procured, and our reconcilement to God purchaſed, the main ground of all true joy, and ſound comfort, Rom.5.25. & 5.1,2,10. Eph.1. 7. is reſembled by *wine*, Math. 26. 28, 29. See alſo Prov. 9. 2.

milk] As not *water*, but *wine*: ſo not *water*, but *milk*; ſuch as Jael gave Siſera, inſtead of water, as in a ſweltring heat, having fled on foot, the leſs hazardous, and more comfortable, Judg.4.19. & 5.25. *milk*, a food commended, not for wholeſomneſs, and healing only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for ſweetneſs alſo, and delight, Cant. 4. 11. it is put ſometime, for the weaker ſort of food that children are fed with, oppoſed to ſtrong meat, 1 Cor.3.2. Heb.5.12,13. but it is here uſed more largely to comprehend all ſuch kind of ſuſtenance, as affordeth plentiful nouriſhment; and not children only, but men alſo, are wont to feed on with delight, Gen.18.8. & 49. 12. where *wine*, and *milk*, are joyned together, as two principal, not ſtays only of life, but maintainers, where plenty is of them, of a cheerful life. So in a typicall notion, and a ſpiritual ſenſe, they are alſo found together, Cant.5.1.

without money.] Heb. *ſilver*, as before.

and without price.] Freely, without any valuable conſideration whatſoever; without any ſuch expence, as wicked wretches would ſeem willingly to tender unto God, therewith to purchaſe liberty for continuance in their ſin, Mic. 6. 6,7. So Chap.45.13. the word is rendred *hire*, Mic.3. 11. and our Engliſh word comes very neer to it.

V. 2. *Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not?*] An affectionate expoſtulation, containing in it a gentle reproof, and compaſſionate complaint withall, of their folly, in being at great coſt, and taking of much pains, about the procuring of ſuch means, as were not able to relieve them, in their diſtreſſed condition, or to afford them ſuch contentment, as they deſired, and expected, from them, Chap.30.4-7. & 57.9,10. Hoſ.5.13.

ſpend] Heb. *weigh*; as Jer.32. 9, 10. becauſe payments of money anciently were, for the moſt part, by weight, Gen. 23.16.

money] Heb. *ſilver*; as ver.1.

for that which is no bread] Heb. *for not bread*; as, *not wood*, Chap.10.15. *bread*, for *food*, in general; as Neh.5.18. Chap.3. 1. for that which can no more feed you, then thoſe husks could the hungry prodigal, Luk.15.16.

your labour] *Weigh out your ſilver, and your labour*; for, *weigh*, or lay out *your money, and* ſpend *your labour*: for labour cannot be weighed out, as *ſilver*, or *moneys*, may: ſo 1 Cor.3.2. *I gave you to drink milk, and not ſolid meat*, for, *I gave you milk to drink, and fed you not with ſolid meat*; and the word properly ſignifies, *wearisome labour*, Chap.57.10.

for that which ſatisfieth not] Or, *for that which cannot ſatisfie*; or, *wherewith ye can not be ſatisfied*. Heb. *for not to be ſatiated*; or, *not unto ſatiety* (for it may be either a noun, or a verb) as Hag.1.6. as, *not to profit*, Chap.30.5. & 44.10. for, *that cannot profit*.

hearken diligently unto me] Heb. *hearing hear*; as Chap. 6. 9. but there, in a notion of bare *hearing*; when, as we uſe to ſay, one *giveth us the hearing*, but regardeth not what we ſay; but here rather, *hearkning hearken*; implying both attention to what is ſaid, and obedience to what is thereby required. So Exod.15.26. & 19. 5. Deut.11.13. & 15.5. Jer.17.24. Zach. 6. 15.

and eat ye that which is good;] Or, *and ye ſhall eat that which is good*; as Chap.1.19. Heb. *eat good*: *eat*, for, *ye ſhall eat*; as Gen.45.18. Chap. 36. 16. *good*; that which is both wholeſome, and toothſome, alſo, as we uſe to ſay; comfortable, pleaſant, and delightful: for the Hebrew word comprehendeth as well the one, as the other, Gen.3.6. Pſal.34.8. Prov.13. 2. & 24.13 Cant.4.10.

and let your ſoul delight it ſelf in fatneſs.] Or, *and delight your ſelves with that which is fat*: *your ſoul*, for, *your ſelves*; as Jer.6.16. and, *your heart*, for, *your ſelves*, Pſal. 22.26. *let it delight it ſelf*; Heb. *it ſhall delight it ſelf*: and ſo it would be rendred; ye ſhall be both abundantly and daintily fed, even as ye your ſelves would deſire, Pſal.37.3,4. Job 36.11.

in fatneſs] Or, *with fatneſs*: *fatneſs*, for that which is *fat*: fat meat, that is uſually more pleaſing to the taſte, then that that is lean; and is the choiſer ſort of fleſh, Neh.8.10. So Pſal. 36. 8. & 63.5. See Chap.25.6.

V. 3. *Encline your ear*,] So Pſal.45. 10. & 78.1. A metaphorical ſpeech, borrowed from thoſe, that either bow down, or turn the head to the one ſide, to bring the better ear; if the one be quicker of hearing then the other, to liſten to him, that ſpeaketh unto them; and is uſed here, in the ſame notion with that of *hearkning*, before, ver.2.

and come unto me:] As before, ver.1.

hear] *Obey*; as 1 Sam.16.22,23. the principal matter that God requires of them, Jer.7.22,23.

and your ſoul ſhall live:] That is, *ye ſhall live*; as, *let my ſoul live*, (that is, *let me live*) *that I may praiſe thee*, Pſal. 119. 175. See before, on ver. 2. Ye ſhall not miſcarry and periſh, whether temporally, or ſpiritually, for want of ſuch ſupplies, and ſupports, as, in vain, ye ſeek for elſe-where, but ſhall aſſuredly, and abundantly, be furniſhed with either from me, Pſal.37.3,4. Chap.33.16.

and I will make an everlaſting covenant with you,] I will enter into a new gracious covenant with you, that ſhall never be diſanulled; Chap.54.10. Heb. *I will cut out unto them*; (a metaphor taken from that ſolemn right of cutting, or cleaving the body of ſome beaſt aſunder, at the making of ſuch covenants, Gen.15.9,10,17,18. Jer.34.8,18. or from the ſtrict and exact cutting out of articles, agreed upon, for mutual performance, by the Covenanters on either ſide: that which a word of the like notion of this, importeth. See on Chap. 10. 22, 23.) *a covenant of perpetuity*, or *eternity*; as Gen. 9. 16. Chap.24.5. See the ſame promiſe, Chap.61.8.

even, the ſure mercies of David.] Or, as ſome would have the words rendred; *the ſure mercies of David* will I beſtow on you, or, I will give you *the ſure mercies of David*; becauſe the Apoſtle ſo citeth the place, Act. 13.34. but it is not needfull to thruſt into the text, whatſoever the Apoſtles in citing of a paſſage, or ſome ſmall parcel of a paſſage, ſhall, for the fuller explication, or fitter application of it, to their preſent purpoſe, add, or annex thereunto. Otherwiſe, it would be neceſſary to inſert ſome things, into the text, in other places likewiſe; as Chap.61.1. from Luk.4.18. and elſe-where; yea, and to alter a word in the text here; becauſe inſtead of *mercies* here, we have, after the Greek verſion, *holy things*, there. I ſhould rather chooſe to render the words, according to *the ſure mercies of David*; for that note of ſimilitude, or correſpondency, is very frequently omitted. See on ver.8, & Chap. 54. 9.

the ſure] Or, *firm*; as Chap.22.23. & 33.16. or, *faithfull*; as Neh. 13.13. Chap.8.2. and, as the Apoſtle, from the Greek, the word may well ſignifie either.

mercies of David] Thoſe that God had ſometime promiſed unto David, and, by covenant, ſolemnly engaged himſelf, to perform, and obſerve, for ever, 2 Sam.7.13-17. Pſal.89.35, 37,40. & 132. 11, 12. and there want not, that ſuppoſe the beginning of that 89. Pſalm, to be here alluded unto, the Pſalm it ſelf, being commonly called, and known among the Jewiſh people, by that name, taken from the firſt word of it, (as divers books of Scripture are in like manner entituled with them) *The mercies of David*, as deemed the Pen-man of that holy Hymn. But this ſeems to be but a groundleſs conjecture: for neither doth the Pſalm begin with thoſe words, *The mercies of David*; but, *The mercies of the Lord*: nor is Davids name prefixed before it: nor doth it appear that *David* was the Compoſer of it; but *Ethan*, rather, whoſe name it holdeth forth in its front. And howſoever it be undoubtedly true, that this paſſage hath, queſtionleſs, reſpect to the ſubject matter, and ſubſtance of that Pſalm; yea, not improbable, that it may have ſome glance at the very words and terms alſo, wherein the ſame is there delivered, ver.1-4,14,28, 29,33-37. yet becauſe I find the preciſe words here uſed, not there, but elſe-where, to wit, in the cloſe of Solomons ſolemn ſupplication, 2 Chron.6.42. concluded with theſe words, *Remember the mercies of David thy Servant.* I ſuppoſe this form rather to have reference thereunto. Now according to this expoſition, moſt commonly received, by *the mercies of David*, ſhould be meant, mercies promiſed unto David, and covenanted with him; and that Solomon ſeemes to have meant thereby, which ſome conceive to imply that the covenant, which God promiſeth to make this people upon their return to him, ſhould be as firm, and as ſure, as that which he had plighted with David concerning the perpetual ſucceſſion of his ſeed. Others, that the covenant ſhould be the ſame in ſubſtance, with that, which God, at firſt, made with Abraham, to be the God of him, and his ſeed, and that in his ſeed all the Nations of the World ſhould be bleſſed, Gen.17.7.& 22.18. and afterward again, renewed, and ratified unto David; for that took in, and comprehended together with him, not his iſſue alone, that was to reign after him, but the body alſo of Gods people, that were to be ruled, and reigned over, by him, and them. See Jer.31.36,37. & 33. 24-26. and David the rather may here be mentioned; becauſe by the Babylonian captivity, the ſucceſſion of Davids line, in the royalty of that State, might ſeem to be wholly cut off, without hope of riſing, and recovery again. The words of the text may well bear either: and this latter, moſt go with. Howbeit, by *David*, divers, both Jewiſh, and Chriſtian Commenters, underſtand the Meſſias, the ſeed promiſed to Abraham, and David; and that was to be of *the ſeed of David*, Act.13.23. Rom.1.3. Now, as of Chriſt it is ſaid in the Goſpel, that God would give him, *the Throne of his Father David*; and he ſhould *reign over the houſe of Jacob for ever*: ſo is he frequently mentioned, and ſtyled by the name of *David*, in the writings of the Prophets, Ezek.34. 23,34. & 37.24,25. Hoſ.3.5. And this the rather I encline unto; albeit, Solomon ſpake it in the other ſenſe; becauſe, not of David himſelf, but of the Meſſias, a ſecond David, (as John Baptiſt, another Elias, Matth. 11. 14.) the very next words, ver. 4. (which of neceſſity muſt have relation to this clauſe) are by all ſound Interpreters underſtood. As for that learned man, that would turn off, both this, and other pregnant Prophecies of the Meſſias, from Chriſt to Jeremy, he is herein not worth the regard: the meaning then is, *the mercies of the* Meſſias, the *David*, not paſt, but to come: the mercies before promiſed, and to be exhibited in, and by him; in whom the *covenant* is made with Gods people, Chap.49.8. in whom *all Gods promiſes are yea*, and *amen*, 2 Cor. 1. 20. but whether way we take it, the Apoſtle to good purpoſe alledgeth it, Act. 13. 34. for neither had Gods gracious promiſes, made to that David, nor concerning this David, taken effect, and been fulfilled, had not Chriſt been raiſed up again from the dead.

V. 4. *Behold,*] Thus are prophecies, and promiſes, concerning the Meſſias very commonly uſhiered in. See Chap. 7. 14. and 42. 1. and 52. 13. Jer. 23. 5. and 33. 15. Zach. 6. 12.

I have given him for a witneſs to the people;] The words of God the Father, concerning the Meſſias; of whom the Jewiſh Doctors themſelves expound this place.

given] That is, *appointed*, or *ordained*; as Jer.1.5. Ezek.3. 17. as Chriſt is ſaid to be *conſecrated* by God, Heb.5.9. howbeit, the term of *giving*, may withall have a glance at the freeneſs of Gods mercy, in the beſtowing of Chriſt on us, Chap. 9.6. Joh.3.16.

him] Whom, but the *David*, mentioned ver. 3. See there.

for a witneſs;] That is, a witneſs of the truth of Gods promiſes, Chap.43.10. 2 Cor.1.20. Heb.7.22. and, (that which the Jewiſh Commenters alſo hold out to us) a teacher and teſtifier of his Will, Joh.7.16,17. & 12.49,50. & 17.6. & 18. 37. Hence, he is called, *Amen, the true and faithfull witneſs*, Rev.3.14.

to the people] Not to Iſrael alone. So Chap.49.6. *I have given thee for a light to the Gentiles.*

a leader, and commander to the people.] *A leader*, as the word is rendred, 2 Chron.32.21. or, *a Ruler*, as 1 Chron.9.20. & 11. 2. or, *a Prince*, as Ezek. 28. 2. and ſo is Chriſt termed in the New Teſtament, *a leader*, Heb.2.10. & 12.2, *a ruler*, Matth.2.6. from Mic.5.2. *a Prince*, Rev.1.5.

commander] One, whoſe commands, under pain of eternal deſtruction, each one ſtandeth bound in all things to obey, Act.3.22,23. 2 Theſſ.1.8. Heb.5.9.

V. 5. *Behold,*] as above, ver.4.

thou ſhalt call a nation, that thou knoweſt not;] Or, *kneweſt not*, as Pſal.18.43. whom thou didſt not own, or regard, or look after, or take notice of, in times paſt, Act.14.16. & 17.30. So is the word of *knowing*, oft taken, Pſal.1.6. Prov. 12. 10. Matth. 7.23.

and nations that knew not thee, ſhall run unto thee,] The Gentiles that never heard of thee, nor were acquainted with thee, nor had any notice of thee before, Rom.15.20. & 16. 25, 26. Eph.2.11,12.& 3.5,6. See Chap.65.1. a defect of the relative, as Chap.54.1.

run unto thee,] They ſhall with all ſpeed, and readineſs, repair unto thee, aſſoon as they hear of thee, by the miniſtery of the Goſpel, Pſal.18.44. this running intimates; as the alacrity of the perſons called; ſo the efficacy of Chriſts call, Pſal.119.32. Cant.1.4.

becauſe of the Lord thy God, and for the Holy one of Iſrael; for he hath glorified thee.] Or, *for he will glorifie thee*; or, *becauſe he hath glorified thee*; or, *when he ſhall have glorified thee*; as Chap. 53. 10. after thy former ſtate of humiliation, and thy paſſion over-paſt, that the Lord ſhall have raiſed thee up from the dead, taken thee up into the higheſt heavens, and placed thee at his right hand, Pſal.110.1,3. Chap.2.2. Joh.12.32. Act.2.33,41. & 13.48. then ſhall the Lord, *the Holy one of Iſrael*, be *the God of the whole earth*, Chap.54.5. See Chap.60.9. They narrow the text over-much, that would reſtrain it, to the repairing of forrein Nations, to worſhip God in his Temple at Jeruſalem, upon the report of ſuch remarkable works of deliverance, as God ſhould do for the Jewiſh people, Pſal. 68. 28, 29.

V. 6. *Seek ye the Lord, while he may be found;*] An exhortation of the Prophet, directed, as Some would have it, to the

Gentiles, not yet converted, calling upon them to come in, and make their peace, while they may, while Gods gracious offers, and tenders of grace, yet continue, 2 Cor. 6.1. as others to the Jews, now under heavy preſſures, for their defections, and revolts, Chap. 2.5. I conceive, by what followeth, that it is not to be reſtrained unto either; but extendeth unto both.

Seek ye the Lord,] As implying, that they had left him, and eſtranged themſelves from him; yea, they had left him, and were fallen out of favour with him, by their ſins; and it ſtood them upon therefore, if they deſired their own ſafety and welfare, to ſeek after him, and ſeek to him, to uſe all the means that might be, to regain and recover his favour again: the word ſignifieth, in the firſt place, to *enquire*, to make enquiry after ſomewhat that we are ignorant of, 1 King. 1.2. 2 King. 22. 13. Chap. 8.19. and ſo God muſt be enquired after by us, ere we can come to know, or be acquainted with him, Pſal. 14.2. & 24.6. & 119.10. Act. 15.17. & 17. 27. but that is not the *ſeeking* here principally intended: in the ſecond place, it ſignifies, to *make requeſt* for grace and favour, to ſome perſon offended, to ſue to them, for reconcilement again. So Pſal. 34. 4. & 77. 2. & 78. 34. and ſo here: the next branch ſheweth it.

while he may be found;] So Pſal. 32, 6. *in a time of acceptance*, Chap. 49. 8. while he offereth himſelf unto you in the means of grace, in the miniſtery of his Word, Pſal. 27.8. & 95. 7,8. 2 Cor. 5.20. & 6.1,2. Heb. 3.7. before the term of time, reſpited for repentance, be expired, Gen. 6.3. Exod. 9.18. Jon. 3. 4. Luk. 19.42,44. Rev. 2.21. before the decree go forth, Zeph. 2. 1,2,3. and God grow weary of repenting, Jer. 15.6. having born ſo long, that he can no longer forbear, Jer. 44.22. and he take a ſolemn oath, Pſal. 75. 11. that he will not be ſpoken with, he will not be found of you, Chap. 1.15. Jer. 7.16. Prov. 1.24-28. Hoſ. 5.6.

call ye upon him, while he is neer.] The ſame, in effect and ſubſtance, with the former, while he cometh neer unto you, in his ordinances, by his miniſters and meſſengers, Chap. 51. 5. Eph. 2. 17. while he is neer yet in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance, Mal. 3.5.

V. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts;*] Prayer and ſupplication, that it may prevail for grace and favour with God, muſt be backed, and ſeconded, with ſincere repentance, teſtified by ſerious reformation, and amendment, both of heart and life, Prov. 28.13. Dan. 4.27. Mat. 3. 8. Mar. 1.15. nor can there be any true turning unto God, untill men turn away from their ſins, 2 King. 17.13. Jer. 18.11. Lam. 3.40. Act. 2.38. & 3.19. & 20.21. & 26.18,20. they muſt leave, and loſe their ſinnes, before they can finde God.

his way] *His own way*; wherein he had gone aſtray from God and his ways, Chap. 53.6. *as thine own ways*; oppoſed to Gods ways, Chap. 58.13. or, *his* evil *way*, *his* wicked *way*; as Jer. 18.11. & 25.5. & 26.3. and ſo, *his thoughts*; that is, *his* own, or *his* unrighteous *thoughts*: *thoughts of iniquity*; as Prov. 6. 18. Chap. 59.6. and if we take it the latter way, there is a defect of the adjunct; but to be ſupplyed from the quality of the perſon, whoſe *way*, and *thoughts*, they are.

way] For courſe of life and converſation; as Pſal. 1.6. & 119.1. Jer. 7.3.

the unrighteous man] Heb. *man of iniquity*, or *wrong*, or *vexation* rather. See Chap. 10.1. So Prov. 6.12. by the former ſome would have underſtood the profane and ungodly; by this latter, the injurious, or unjuſt, in their dealings with men: but the terms ſeem to be promiſcuouſly uſed; and our Prophets manner is, in divers terms, for variety, and elegancy, to expreſs the ſame thing.

his thoughts] Or, *imaginations*, or *devices*, or *projects*, or *contrivances*, or *purpoſes*; (for the word is large, Gen. 6. 5. Prov. 15.22. & 19.21. Ezek. 38.11.) ſuch as above. See chap. 59.7. and ſuch thoughts, and purpoſes, as well as wayes, and works, are to be purged out, and repented of, Jer. 4.14. Zach. 8.17. Act. 8.23. Rom. 2. 15,16.

and let him return unto the Lord] By entring upon a new courſe of holy life, conformable to the Will, and Word of God, Jer. 4. 1. Zach. 1. 3. Matth. 3. 8. Act. 26. 10, 20. 1 Theſſ. 1. 9.

and he will have mercy upon him] Deut. 4. 27-31. & 30. 2-8. 2 Chron. 7.14. Prov. 28.13. Jer. 3.12. Ezek. 18.27,28. and 33. 11.

and to our God] Whoſe nature and diſpoſition, in this kind, we well know, having had good proof, and large experience thereof, Exod. 34.6. Num. 14.18. Pſal. 86.5. & 103.8. Jon. 4.2.

for he will abundantly pardon] Heb. *he will multiply to pardon*: as, *multiply to waſh*, Pſal. 51. 2. for, waſh throughly, over and over: and, *multiply to tranſgreſſe*, Amos 4. 4. for, multiply tranſgreſſions. Of Gods proneneſſe to pardon, and his frequent, abundant, and plentiful pardoning, ſee Numb. 14.19,20. Pſal. 32.5. & 78.34-40. & 103.8-13. Jer. 3.1-12. Mic. 7. 18, 19. and a lively reſemblance of it, Luk. 15. 20—24.

V. 8. *For my thoughts are not your thoughts; neither are your wayes my wayes—ſaith the Lord.*] Theſe words are by divers Interpreters diverſly referred, and diverſly reſolved. Some refer them to the requiry of reformation, both in their *thoughts* and *wayes*; as rendring a reaſon why theſe are to be reformed, if they deſire to be reconciled to God; to wit, becauſe there is a great diſtance between Gods wayes, & theirs; his thoughts, and theirs: his thoughts, and wayes, being all holy and heavenly; theirs, wicked, and earthly; ſet wholly upon the things here below: and ſuch, therefore, as muſt both be reformed, and raiſed up, if they would have any either reconcilement to him, or entercourſe with him, Mat. 5.8. Col. 3.1-5. Heb. 12.14. Others, refer them to the motive annexed to the requiry, containing a promiſe of finding favour, and mercy with God; and giving aſſurance of having the ſame, upon their return to him, made good: And of thoſe that go this way, ſome expound it of Gods proneneſs to pardon, and forwardneſſe to receive into full favour again: that Gods diſpoſition, & his dealings are herein much unlike unto mens; men are commonly of unmerciful, and revengeful minds; and where they have been much wronged, are with much difficulty drawn to admit any motion of reconcilement, on any reaſonable terms; ſeldome ſo freely, or fully reconciled, but that ſome inward grudge ſticketh ſtill in their ſtomacks, ſome remembrance of the wrong done them, ſtayeth ſtill in their minds: yea, that many times, though from the face, and teeth outwardly, they make ſhew of reconcilement, and profeſs to be ſatisfied; yet they nouriſh hatred, and malice inwardly in the heart; and do but wait, and watch, for an opportunity to do the delinquent ſome ſhrewd turn, or other, even to miſchief him, if they may. See 2 Sam. 3.27,30. & 13. 20,22,26, 28. & 20.9,10. Pſal. 55.21. Jer. 41.1,2. Dan. 11.27. But with God it is not ſo, he is of a clean contrary diſpoſition, he is of tender bowels, ſlow to wrath, loath to take vengeance, Exod. 34.6. Chap. 1.24. Lam. 3.33. Ezek. 18.31,32. & 33.11. ready to remit the greateſt wrongs, ſuch as no man almoſt would, or could endure to put up, Jer. 3.1. and to receive the wrongdoers into as great grace and favour again, as ever not retaining the leaſt memory of ought, formerly done, no more then as if the ſame never had been, either done by them, or known to him, Chap. 1.10,15,18. & 43.25. Jer. 31-34. Zach. 10.6. Others, again, expound it of Gods conſtancy and immutability in his purpoſes and propoſals: Men are mutable and variable; they promiſe much, and perform little; what accord, and agreement they are brought unto one day, they repent many times, the ſame day, and the next day revoke: ſuch they are, both in their carriage towards God, and in their courſes and dealings one with another, Pſal. 78.34,41,57. Jer. 34.10,11,15,16. But it is not ſo with God; he is a moſt true and faithful God; there is no mutability, or ſhadow of change with him: his promiſes are not ſo free, and large, but his performances are as ſure, and as full, Num. 23. 19. Joſh. 23. 14. 1 Sam. 15.29. 1 King. 8.24. Mat. 5.18. Mar. 13.31. Rom. 11.29. 1 Cor. 1.8,9. 2 Cor. 1.19,20. Phil. 1.6. 1 Theſſ. 5.24. 2 Tim. 2.13. Tit. 1.1. Jam. 1.17. 1 Joh. 1.9. Rev. 15. 3. and this ſuiteth well with that which followeth, ver. 10,11. But this, and the former, may well ſtand together, as being both included, and intended in the diſparity, propounded between God and Man; and adding much ſtrength to the motives before-mentioned, to perſwade people to come readily in unto God.

mine not yours,—neither yours mine] For, *as*, or, *like yours*; and, *as*, or, *like mine*; a defect of the note of ſimilitude. See the like, ver. 3.

V. 9. *For as the heavens are higher then the earth; ſo are my wayes higher then your ways; and my thoughts then your thoughts.*] There is as vaſt a difference, between my diſpoſition, and dealings, and yours; as there is diſtance between heaven and earth: my diſpoſition and dealings, both for mercy and goodneſs, and for firmneſs and faithfulneſs, are as far above yours, as the very higheſt heavens are above the very center of the earth: yea, indeed far higher; for the one *is*, though unmeaſurable, yet, finite; whereas the other, becauſe infinite, is for greatneſs, and amplitude, and immenſity, inconceiveable. So Pſal. 103.11,12. Jer. 31. 37. and God is as far above man, in mercy and goodneſs, in truth and faithfulneſs, as in immenſity of height and greatneſs, Pſal. 36.5,6. & 57.10, 11. & 108.4. & 119.89,90. & 145.3,9. and there may well be ſome emphaſis in theſe words, *your ways*, and *your thoughts*; as if he had ſaid, *yours*, even the very beſt of you, that either have, or would ſeem to have, ſome bowels of compaſſion, ſome tender-heartedneſs, ſome equanimity, ingenuity, and readineſs, to remit a wrong; or ſome firmneſs, or faithfulneſs, in making good what ye promiſe. See the like, Matth. 7. 9-11. Luk. 11.5,12.

For as] Or, *But as*. So the particle is rendred, Chap. 30. 26. & 49. 25. and may well be here: They are not as yours; but far higher then they, the note of ſimilitude is not expreſſed in the text; but is to be ſupplyed, and is in the other particle very frequently included. So Chap. 54. 9. & 62. 5.

are higher then the earth] Heb. *are high from*, or, *in regard of the earth*. So 1 Sam. 10. 24. Job 11. 8, 9. & 35. 5. and the like in the next branch.

V. 10. *For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud;*] As thoſe inferiour creatures, through my bleſſing accompanying them, do not fail of their effect, but attain their intended end, in cauſing the earth to fructifie, for the benefit and behoof of mankind, when to that purpoſe I am pleaſed to employ them, Job 37. 6, 11-13. ſo ſhall the gracious promiſes of mercy, and of delivery, that I make unto you, not fail, or be fruſtrate, but ſhall certainly take place, and be aſſuredly effected, Chap. 14. 24-27.

from heaven] From above; for all above us goeth under the name of *heaven*, Gen. 1. 1, 6-9, 14, 17, 20. from the clouds, that are as *Gods chambers*, Pſal. 104. 13. or, *ſtore-houſes*, Job 38. 22.

returneth not thither, but watereth the earth,] Or, *till it have watered*. Heb. *but if it have watered*; or, *unleſſe it have watered*; as Gen. 32. 26. *I will not let thee go, but if thou bleſſe me*, or, *unleſſe thou bleſſe me*; that is, *untill thou have bleſſed me*: neither ſnow, nor rain return, untill they have done the work that God ſendeth them about; who by them is ſaid, *to water the earth*, Pſal. 65. 9, 10. & 104. 13. & 147. 8. not that they then go up again, (though as the rivers are ſaid to return again to the ſea, whence they had their original, Eccl. 1. 7. ſo the moyſture that cometh from above, being licked up by the wind, and exhaled by the Sun, doth, in proceſs of time, aſcend up oft in vapors again, Pſal. 135. 7. Jer. 10. 13.) but the meaning is, that it never faileth to effect that, for which God ſends it, whether it then go up again, or no: for the term uſed in theſe forms oft-times implies no more. See Gen. 28. 15. Mat. 1. 25. See the like form of ſpeech, 1 Sam. 1. 22. Chap. 37. 29, 34. Jer. 23. 20. & 30. 9.

maketh it bring forth, and bud] Heb. *maketh it child*; as we ſometimes ſpeak: for the term is properly uſed of childing women; applyed to Sion, Chap. 66. 8. and it is indeed uſed, not of men and women only, begetting and breeding; but of other creatures alſo that bring forth young: of the earth, or ground, as here, more both improperly, and unuſually: for as for that paſſage in the place cited, where it is ſaid, *ſhall a land be brought forth in one day*: by *land*, is meant, not the *ground*, but a *people*.

and bud] Heb. *and maketh it bud*, or *ſprout up*, Job 38. 27. Pſal. 104. 14. & 147. 8. the word is rendred, ſometime, *to grow*, Gen. 2. 5, 9. ſometime, *to ſpring up*, Chap. 44. 4. Job. 5. 6. the text may well be read, *till it have watered the earth, and cauſed it* (to wit, the earth) *to bring forth, and made it ſprout up*: *made the earth to ſpring up*; that is, made graſs, and corn, and plants to ſpring, or ſprout out from the earth; as it is, Gen. 1. 9. Pſal. 85. 11. but the ſame form of ſpeech is alſo found, Pſal. 147. 8.

that it may give ſeed to the ſower, and bread to the eater:] Unto bread-corn, eſpecially, hath this paſſage reſpect, because of greateſt moment for the ſupport of mans life, Chap. 3. 1. ver. 1. and becauſe there is a two-fold neceſſary uſe of ſuch grain, for food, and for ſeed; the Prophet pointeth at either. See Gen. 47. 17, 19. Heb. *and giveth*, or *hath given*: but the copulative is oft ſo uſed, and ſo rendred, Chap. 53. 7. Mal. 1. 9. Howbeit, this is not to be referred to the *earth*, but to the *rain*, or *ſnow*; as by the gender of the terms uſed in the original, appeareth: they *give*, becauſe they cauſe the earth to give, what without them, it could not: For when the heaven is as braſs, the earth is as iron, Deut. 28. 23. and God himſelf, by them, moiſtening the ground, Pſal. 104. 13, 14. unto whom the Apoſtle therefore applies this paſſage, 2 Cor. 9. 10.

V. 11. *So ſhall the word be that goeth out of my mouth: it ſhall not return unto me void; but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing, whereunto I ſent it.*] So Ezek. 12. 25.

the word] That is, my promiſe concerning reconcilement to my people, upon their return to me, and deliverance of them out of captivity, ver. 12. So Pſal. 119. 38, 41, 42, 49.

return void] As Embaſſadors, or Meſſengers, failing of that they were ſent about; or miſſing that they went for, Gen. 42. 36. 1 King. 18. 14, 17, 37. Chap. 30. 4, 5. & 33. 7. Jer. 14. 3.

V. 12. *For ye ſhall go out with joy, and be led forth with peace:*] From Babylon the place of your captivity; a type of mans ſpiritual thraldome under ſin and Satan; as Chap. 52. 11.

with joy] Chap. 35. 10. & 51. 11.

led forth] Or, *led along*: So the word rather imports, Pſal. 45. 14, 15. where it is uſed of conveying, and conducting, in State: and it ſeems to have relation to the conduct of Gods people, by the pillar of cloud from Egypt to Canaan, Exod. 13. 21, 22.

with peace] Or, *in peace*; that is, quietly and peaceably. See Chap. 52. 12. Exod. 11. 7. or, *in ſafety* (ſo is the word, *peace*, oft uſed. See Chap. 54. 13.) ſafely; under Gods protection, Chap. 52. 12. & 58. 8. Exod. 14. 19, 20. Pſal. 78. 53.

the mountains, and the hills ſhall break forth before you into ſinging,] So great ſhall your joy be, and the expreſſions of it, by ſinging and ſhouting, ſo loud and ſo plentiful, that the very ſenſleſs creatures ſhall ſeem to be ſenſible of it, and affected with it, when the mountains and hils, on every ſide ſounding therewith, return ecchoes of it, as if they rejoyced joyntly with you, and praiſed God together with you, for it. For thereunto do theſe, and the like forms ſeem to allude, Pſal. 98. 7, 8. Chap. 35. 1. & 44. 23. & 49. 13.

and all the trees of the foreſt ſhall clap their *hands*] Heb. *applaud with the hand*; as Ezek. 25. 6. or, with *the palm* of the hand; as the word properly ſignifieth, uſed both here, and Pſal. 96. 12. where the ſame geſture is attributed to the floods: the trees of the foreſt being gently ſhaken with the wind that ye ſhall have to refreſh you by the way, ſhall by making a pleaſant —— noiſe, and entertwining their twigs and branches, as their hands and arms, one with another, ſeem to applaud you, and your joy, as you go. See Pſal. 96. 11, 12.

V. 13. *Inſtead of the thorn ſhall come up the fir-tree; and inſtead of the bryer ſhall come up the myrtle-tree;*] That this paſſage hath, in the firſt place, a reference to the Jews return from the Babylonian captivity, as well as thoſe, ver. 12. to me ſeemeth undeniable, and the beſt Interpreters acknowledge it. Some underſtand it, of the accommodation of them in their way homeward, when they were to paſs thorow waſte Wilderneſſes: and ſo it ſhould be the ſame with that, Chap. 41. 19. Others, rather conceive it meant of their land and country, that they were to return unto. For whereas aſſurance was given them, of a quiet diſmiſſion from the place of their captivity, and a ſafe conduct unto their own country again, ver. 12. their minds might be troubled, when they began to think, what there would be to entertain them with at their arrival there, conſidering that they ſhould finde their land, moſt of it having lien waſte, and enjoyed, not a ſeventh yeers, but a ſeventy yeers ſabbath, Lev. 26. 34, 35, 43. over-grown with buſhes, and thorns, and bryers, and brambles, Chap. 7. 24. and the Prophet therefore, from God, telleth them, that inſtead of ſuch traſh, as the face of their land was then over-ſpread with, it ſhould, upon their return, be furniſhed with ſuch plants and trees, as ſhould be, not uſeful only, but beautiful, and delightful alſo: and ſo the paſſage is parallel to that, Chap. 4. 2. and that Chap. 35. 1, 2. So the meaning is, that the face and ſtate, of their Land and State, ſhould be ſtrangely altered for better. See the like, in another notion, Chap. 60. 17. Now this is commonly expounded of, and applyed unto, that gracious and bleſſed change, that ſhould be wrought upon, and appear in, thoſe perſons and people, that ſhould, by the miniſtery of the Word, be converted unto God; being now ſo ſtrangely altered, and changed, 2 Cor. 5. 17. that as they are elſe-where ſaid, to be thereby transformed, out of ſerpents, and wild-beaſts, into mild and tame creatures, Chap. 11. 6-8. ſo here, out of ſuch thorny, and prickly ſhrubs and buſhes, as wicked men for their harmfull, and miſchievous minds and courſes, are in Scripture commonly compared unto, 2 Sam. 23. 6. Mic. 7. 4. into ſuch plants and trees, as are both pleaſant and uſeful, Chap. 61. 3. or, as others, that thoſe vices and corruptions, that their hearts and mindes were formerly over-grown with, as with brambles and bryers, Heb. 6. 8. ſhould be ſtubbed up, and rooted out, Jer. 4. 4. and the graces of Gods Spirit there implanted in the room of them. But the ſoundeſt, and moſt judicious Interpreters, deem it over-curious to deſcend unto, and reſtrain the paſſage to theſe particulars; they conceive the flouriſhing eſtate of the Church of God, in general, hereby to be intimated, as abounding in ſpirituall graces and comforts; thoſe at ſome times alſo are accompanied and dignified with remarkable deliverances, proſperous ſucceſſes, countenance of Potentates, peace, plenty, and the like temporal bleſſings, Act. 9. 31.

thorn] See of this, Chap. 7. 19.

brier] The word *ſirpad*, here uſed, is no where elſe found; the Jewiſh Criticks leave us here in the briers; one while telling us, it is *a kind of thorn*; another while, that it is *a kind of baſe ſhrub*; and no more: The ancient Greek rendreth it, *conyza*; an hearb deſcribed by Dioſcorides, l. 3. c. 127. & Pliny, l. 21. c. 10. and is ſuppoſed by ſome, to be a kind of *Mullen*; the old Latine, *a Nettle*. Some of our Criticks would have it ſignifie not any ſhrub, or herb, one, or other, but a thorny-ground; a place over grown with thorns, as compounded of, *ſir*, that ſignifies *a thorn*; and the verb *rapad*, or *raphad*, that ſignifies, *to ſtrew*, or *pave*, (whereof ſee on Chap. 54.11.) but the oppoſition of plant to plant, here; not of ground to ground, as Chap. 35. 2. ſheweth it rather to denote ſome particular buſh or ſhrub: and the name of a *thorn* found in it, ſeems to imply one of a thorny kind: To which purpoſe, ſome late Interpreters, conceiving the word rather to be made up of *ſir, a thorn*; and *pid*, that ſignifies *harm*, or *miſchief*, Job 31.29. Prov.24.22. as you would ſay, *an harmfull*, or *miſchievous thorn*; do render it, *paliurus*, a ſhrub; of note, for ſharp and thorny prickles: Of which, Dioſcorides, l.1.c.106. and Virgil, *ecloge*, 5. our verſion gives it *a brier*; but another word, is by that term elſe-where uſually rendred, Chap.5.6.& 7.23 25. Mic.7.4.

and it ſhall be to the Lord for a name,] Or, as ſome render it; *and* this *ſhall be to the Lord for a name*. This deliverance of his People, and reſtitution of his Church, and the ſtate thereof, ſhall be a means of bringing much glory to God, Chap.44.11. & 60.21. & 61.3. for they ſeem to ſwerve from the genuine ſenſe of the words, that would have it underſtood of the acknowledgment of God, for their Soveraign Lord, by bearing his name, as children do of their parents, ſervants of their maſters, wives of their husbands, Gen.48.16. Chap.4.1.& 63.19. *name*, for fame, renown, and honour, Gen. 11.4. Num.16.2. Chap.63.12. See Chap.56,5.

for an everlaſting ſign,] An everlaſting monument, and memorial of Gods gracious goodneſs to his people. Heb. *a ſign of perpetuity*, or *eternity*; that is, *a ſign* to endure *for ever*; as Exod.31.17. as, *a name of eternity*, for, *an everlaſting name*, chap. 63. 12. That which ſome ſuppoſe to have an eye unto ſuch ſtones, or pillars, as men uſe to erect for boundaries, or landmarks, with their names thereon engraven, in lands eſpecially, either newly purchaſed, or recovered from ſome adverſary that had before held, and with-held them. But I ſhould rather conceive it to allude to ſuch tropheys, as are wont to be erected, in memory of ſome great victory, or extraordinary archievement; ſuch as that monument erected by Moſes, upon the diſcomfiture of Ameleck, and Gods ſpeech thereupon, with thoſe words (as ſome think) engraven on it, *Jehovah niſſi*, Exod.17.15,16. for what Popiſh Writers here prate of the ſign of the croſs, is ridiculous.

that *ſhall never be cut off*.] Or, that *it may never be cut off*; that is, applyed to the memorial, and the matter thereby to be remembred, that ſhall never be forgotten, Jer.50.5. or that it may never be forgotten, but abide ſtill in mens mindes and mouths. See Jer. 7. 28. But the text may as well be rendred, that *it ſhall not be cut off*: and ſo relating to that which is by the ſign obſigned, the meaning will be, that this act of God, in delivering and reſtoring his Church, ſhall be, as an everlaſting honour to God; ſo for a ſign to his Church, that it ſhall never be forſaken by God, no more then that act of his forgotten by his people: It ſhall ſtand firm and faſt for ever, under Gods powerful ſupport and protection, never to be cut off, or caſt off, again, Chap.48.19.& 54.9,10. Jer.31.31-37. & 32.40.& 33.25,26. a defect either of the pronoun relative; as ver.5. or of the finitive particle; as Chap.41.7.

CHAP. LVI.

Verſ. 1. *Thus ſaith the Lord*,] This whole Chapter, (the four laſt verſes onely excepted) ſeemeth to belong to the foregoing Sermon, and to be the concluſion of it: wherein God admoniſheth his people to do that, whereby they may obtain a part in the favours and mercies beforementioned, Chap. 55. and retain it, when they have them: withall, comforting the religious Eunuch againſt want of iſſue; and the Proſelytes of other people, (the number of whom he promiſeth to encreaſe) with promiſe of an equall intereſt with his ancient people, in all the priviledges of his houſe, the Church.

keep ye judgment, and do juſtice:] Or, as ſome render it, *Obſerve equity*, (as the word *judgment* is oft uſed for *moderation*; oppoſed to ſtrictneſs, and rigour of juſtice, Pſal. 25.9. & 112.5. Jer.10.24.& 46.28. Mat.23.23.) *and deal juſtly*; ſo *to do juſtice*, it ordinarily uſed for to carry a mans ſelf uprightly, and faithfully, in his dealings with others, Pſal.15.2. Chap.64.5. 1 Joh.3.7,10. *Judgment, and Juſtice*, are frequently joyned together; which when they are attributed to publike perſons, ſeem to deſign, the one the due and equal hearing, and deciding of cauſes, that come before them; the other, the cauſing of juſtice to be executed, for the righting of the wronged, and puniſhing of the wrong doer, 2 Sam.8.15. 1 Chr.18.14. Pſal. 99.4. Jer.33.15. when to private men, the one ſeems to import equitable carriage, free from rigour, and extremity, mixt with mercy and moderation, in exacting their own from others; the other, a juſt and faithful dealing, in, and about thoſe things that they ow unto others, or are employed about, or entruſted with, by others, Gen.18.19. Pſal.106.3. Ezek.18.5. the exerciſe of theſe Offices, God requires here of them, as fruits of true faith, and ſincere repentance. So Chap. 1.16. Dan.4.27. Mic.6.8. Zach.8.16,17. Mat.3.8. Act.26.20. Gal.5.6. Tit.3.8.

for my ſalvation is near to come,] Which none muſt look to partake in, unleſs they be thus qualified. So Pſal.85.9. Ch.46. 13.& 51.5. Mat.3.2. Mark 1.15. 1 Cor.6.9,10. Eph.5.5.

my righteouſneſs to be revealed.] My righteouſneſs, which I ſhall manifeſt, as by my faithfull performance of my promiſes to my people; ſo by juſt vengeance inflicted upon their oppreſſours, Chap.1.27.& 51.5.

V. 2. *Bleſſed is the man* that *doth this*,] So Pſal. 106. 3. *Bleſſed* are they that *obſerve judgment*, and each one, *that doth Juſtice*.

and the Son of man that *layeth hold on it*:] Or, that *holdeth it faſt*. So ver.4. Jer.8.5. that keepeth cloſe to it, that practiſeth it conſtantly; not by fits and ſtarts, but *at all times*, Pſal. 106.3. *Son of man*, the ſame with *man* before; as Job 25.6. and a defect of the relative in either branch, as Ch. 55.5,13.

that keepeth the Sabbath from polluting it,] *That ſo obſerveth the Sabbath* (Exod. 31.13,14,16.) *that he pollute it not*: for that is the meaning of that phraſe. See the like, Pſal.69. 23. Chap.33.15. Hoſ.4.6. So ver.4. The obſervation of the Sabbath, put here for the whole exerciſe of religion and piety; as Lev.19.3. Jer.17.21,22. to be joyned unto, and go along with the practice of thoſe other duties, before required, ver. 1. Amos 5. 24. and that here the rather put for the reſt; becauſe that might be obſerved in forrein parts, during the time of their captivity; whereas many other parts of Gods religious Worſhip, being confined to the Temple at Jeruſalem, could not, Deut.12.11-14.

pollute it] Or, *profane it*: by ſpending it, or any part of it, ſave in caſe of neceſſity, in any profane employment, Exod.31. 14. Neh.13.17,18. Jer.17.21,22,24.

and keepeth his hand from doing any evill.] Or, *that it do not any evill*; to wit, *to his neighbour*; as it is more fully expreſſed, Pſal.15.3. So Zach. 8.17. Heb. *all*, for *any*; as Ezek.18.13. that is as well careful to walk uprightly among men, as to carry himſelf religiouſly toward God, Act.10.35. Jam.1.27. and to abſtain as well from wronging his Neighbour, as from profaning Gods Sabbath. See Chap. 1.13, 15.& 58.3-5,13. Amos 5.21,24.

V 3. *Neither let the ſon of the ſtranger, that hath joyned himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his people*:] Let no man think himſelf excluded from partaking in the gracious promiſes of God, before propounded, Chap. 55.1,2,12,13. in regard of his birth and generation, becauſe he is of another nation, and no native Jew, Gal. 2.15. for Gods offers of grace, are propounded to all, without diſtinction of nation; be they Jews, or Gentiles, that ſhall ſincerely come in unto God, and embrace his ſervice, Act. 10, 34,35. Rom.1.10,11.& 3.29,30.& 10.12. 1 Cor.12.13. Gal.3. 28. Col.3.11.

the ſon of the ſtranger] That is, *the ſtranger* born, or by deſcent. See ver.6. But ſo he ſpeaketh the rather, in regard of that law, whereby the iſſue of ſome people, were for divers deſcents ſecluded, from admiſſion into the congregation of Iſrael, Deut. 23. 3,7,8. whereunto the Jewiſh Commenters further add, that he makes mention of *the ſtrangers ſon*, becauſe he had no inheritance in the land of the Eunuch; becauſe though he were a Jew, yet he had no iſſue to inherit: But God here intimateth, that thoſe laws that made ſuch diſtinction between the native Jew, and the ſtranger, ſhould under the Meſſias be repealed; the partition wall being then removed, that ſevered Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain, at his death, Mat.27.51. Eph.2.11-16. and in the Prophecy of Ezekiel, proviſion is made for the ſtranger, alſo, and his iſſue, that had joyned himſelf unto Gods people, to inherit alſo among them, Ezek. 47. 22, 23. a type of their joynt portion in the heavenly inheritance, Eph.3.6.

that hath joyned himſelf] Heb. *that is joyned*; as it is rendred, Chap.14.1. where the ſame thing is mentioned; but theſe paſſives have oft a reciprocal notion. See Chap. 5.8. and ſo Jer. 50. 5. *let us joyn our ſelves to the Lord*. See further, ver.6.

utterly ſeparated] Heb. *ſeparating ſeparated*.

neither let the Eunuch ſay, I am *a dry tree*.] Barren, and without poſſibility of iſſue: which might peradventure run in the minds of ſuch, as if therefore they ſhould ſeem to be without the verge of Gods benediction; becauſe fecundity was promiſed, and eſteemed, as a bleſſing, Exod.23.26. Deut.28.4,11. Pſal.128.1,3.

Eunuch] Of the term, ſee on Chap.39.7.

a dry tree] Or, *a ſear tree*, Luke 23.31.

V. 4. *For thus ſaith the Lord unto the Eunuchs, that keep my Sabbaths, and chooſe the things that pleaſe me, and take hold of my covenant*.] That are careful, as well in other things, generally to pleaſe me, and approve themſelves unto me, and to keep covenants with me, as in the obſervation of my day, 1 King.8.23. Pſal.132.12. Col.1.10.

thus ſaith the Lord] This the rather doth the Prophet here prefix, *thus ſaith the Lord*; becauſe it might ſeem to croſs the Law given by Moſes, before-mentioned. So the Apoſtle, 1 Cor.7.10. *not I, but the Lord.*

unto the Eunuchs] Or, *concerning* them; as the particle is rendred, Chap.23.5. for Gods ſpeech here related, is not directed to them, but delivered as concerning them.

chooſe] Not take them up upon ſome ſudden motion, or from example barely, or tradition, or for ſome baſe reſpects, and ſiniſter ends; as Eſt. 8. 17. but after ſerious and mature deliberation, upon due conſideration, out of judgment rightly enformed, and affection thereon grounded, do by a free election, betake themſelves to them. See ver.6. ſo David, *I have choſen the way of truth*, Pſal. 119. 30. a term very ſignificant.

thoſe things that pleaſe me] So Chap.38.3. Joh.8.29. 1 Theſſ. 4.1. Heb.13.16. 1 Joh.3.22.

take hold of my covenant] Or, *hold faſt my covenant*; as ver. 2. Pſal.103.18.

V. 5. *Even, unto them will I give in mine houſe, and within my walls, a place*] By the Law of Moſes, none, ſo maimed, and diſmembred, might be admitted into the Prieſtly function, ſo as to execute any ſervice within the vail of the Tabernacle, or the walls of the Temple, Levit.21.20,23. Deut.23.1. but no ſuch bodily maim, or defect, ſhould hinder any true beleever, any ſincere and faithful ſoul, from having a part in the ſpiritual Prieſthood, 1 Pet.2.9. Rev.1.6. & 20.6. and a place in Gods houſe, the Church, 1 Tim.3.15.

Even] Heb. *And*: as Chap.1.6. & 40.30.

within my walls] The walls of Jeruſalem, as ſome, Pſal. 122.7. a type of the Church: but I ſuppoſe rather, of the Temple; of which, ver.7. and from which, ſome were excluded, though not ſhut out of the city. See Lev.21.22,23. Lam. 1.10. Act.21.28.

a place] Heb. *hand*: as Chap.57.8. Deut.23.12.

and a name better then that of ſons, and daughters;] Mens names are ſaid to be continued in their iſſue, male eſpecially; and to fail conſequently in ſuch as wanted iſſue, Num. 27. 4. 2 Sam.18.18. and a numerous iſſue is deemed no ſmall honour, Pſal.127.4,5. & 128.3. Prov.17.6. God therefore promiſeth here, to ſupply and make good the want of iſſue, and of whatſoever, either honour here, or memorial hereafter, might, from it, have accrewed unto them, by beſtowing upon them, matter of far greater honour, and more durable; even ſuch as ſhould continue unto all eternity: that which ſhould abundantly recompenſe, and much more then countervail that defect.

a name] What this *name* ſhould be, many debate much; and ſome would have it to be the name of *Gods people*, Hoſ.2. 23. ſome, of *Gods ſervants*, Chap.44.1,2. ſome, of *Gods Prieſts, and Miniſters*, Chap.61.6. ſome, of *Gods ſons, and heirs*, Joh.1.12. Rom.8.16,17. 2 Cor.6.18. Eph.3.6. 1 Joh.3.1. But this is not unlike the diſpute about the name ſaid to be given unto Chriſt, Phil.2.9. but as by *name* there, doth not import any one particular title, but is put for power and authority; as Act.3.16. & 4.2. ſo by *name*, is not any ſuch particular ſtyle here meant, but ſuch honour and dignity, as ſhould far ſurpaſſe that, which iſſue was able to afford, both for eminency, and for continuance. See Chap.55.15. & 66.15. Howbeit, what Popiſh Writers hence gather for the merit of ſingle life, above the married eſtate, expounding the place of voluntary Eunuchs; from Mat.19.12,13. is groundleſs, and frivolous.

better then that of ſons, and daughters] Heb. *good from*, or *before, ſons and daughters*: as Prov. 22.1. Eccl. 7.1. that is, *better then* the name *of ſons, and daughters*: the word *name*, ſupplyed from that before-going, as Dan.4.33.

I will give them an everlaſting name] Heb. *I will give him* (that is, each one of them, as Chap.26.19.) *a name of eternity*, as Chap.63.12.

that ſhall not be cut off] As that by iſſue continued, (it failing oft) is, 1 King.14.10. 2 King.10.11. Pſal.21.10. & 109. 13. See Chap 48.18. & 55.15. Rev.3.12.

V. 6. *Alſo the ſons of the ſtranger that joyneth himſelf to the Lord to ſerve him*] Heb. *And the ſons of the ſtranger, that ſhall be joyned to the Lord, to ſerve him.* Which ſome render, *And* as for *the ſtrangers*; becauſe the nominative caſe ſeems to be put abſolutely.

the ſons of the ſtranger] That is, ſuch as are ſtrangers by deſcent. See Chap.2.6.

joyneth himſelf] Heb. *are joyned*; and it ſhould be rendred, *that joyn themſelves*. See ver.4.

to ſerve the Lord] The end of this joyning himſelf to him more fully, then before, ver.4. here expreſſed; ſo it is ſaid of the prodigal, that he joyned himſelf to one, that kept a farm, not as a partner with him, but as a ſervant to him, Luk. 15.15. and ſo the words here following are. Howbeit, the term here uſed, would rather be rendred, *to miniſter unto him*; it being ordinarily applyed to the Prieſtly function, Deut.12. 6,8. and it is ſaid here, not as of the Levites, *to miniſter unto Aaron*, Num.18.2,4. but as of the Prieſts, *to miniſter unto the Lord*, Deut.21.5. thereby intimating, that they ſhould be admitted, unto the ſacred adminiſtration, to miniſter, not as Levites only, but as Prieſts. See Chap.61.6. whereas all ſtrangers, all, that were out of that one tribe, whether Iſraelites, or forraigners, were before excluded from either, Num.3.38. & 18.4.

to love the name of the Lord, to be his ſervants] That is, out of love to the Lord, to be his ſervants. So Deut. 10. 12. *to love him, and to ſerve him*; that is, out of love to ſerve him: that was before cloſely intimated in the term of *chooſing*, ver.4. See the like ſyntax, ver.10.

the name of the Lord] For, *the Lord* himſelf: as Pſal.116.4, 17. Prov.18.10.

every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant] See on ver. 2. *every* ſtranger, that ſo doth; for of them ſtill he here ſpeaks: and he mentioneth the obſervation of the Sabbath more ſpecially, as the Jewiſh Doctors, ſome of them, would have it, becauſe that was appointed by God, in more ſpecial manner, to be a ſolemn ſign between God and his people, to ſignifie, and obſign, his ſanctifying of them, and being in covenant with them, Exod. 31. 16,17. Ezek.20.20. ſome other, to diſtinguiſh between ſtranger and ſtranger, and to ſhew what manner of ſtranger it was, that he here intended: for among the Jews, ſay they, there were two ſorts of *ſtrangers*; one ſort, that obſerved the commandements given unto Adam, and Noah, but went no further: another, that were circumciſed alſo, and obſerved the rites delivered by Moſes; among which, the Sabbath, Exod.16.23. and of theſe, ſay they, it appeareth, that he ſpeaketh, by mention made of the Sabbath. But this diſtinction, we find no ground for, in Scripture; and places are much wronged, to wring this conceit out of them: the Sabbath being the time ſet apart for Gods conſtant ſolemn ſervice, Levit.23.3. is put for the whole ſervice of God, performed ordinarily on that day. So Levit.26.3.

V. 7. *Even, them will I bring unto mine holy mountain*] Heb. *And I will bring them* (but, *Even them*; as ver.5. or, *Them, I ſay*: as Chap.49.6.) *unto my mountain of holineſſe*; as Pſal.15. 1. to Mount Sion, on which the Temple was ſituate, a type of the Church, Chap.2.2. & 11.9. Ezek.20.40.

and will make them joyful in mine houſe of prayer] I will cauſe them to ſerve me there, with alacrity, and cheerfulneſs of ſpirit, Deut.16.14,15. for the manifold bleſſings, wherewith I have bleſſed them, and for the ſpiritual comforts, that by their communion with me, in my ſacred ordinances, I ſhall there impart unto them, Pſal.36.8. & 42.4. & 43.3,4. & 63.5. & 84.4,10.

houſe of prayer] The Temple, in which, and towards which, as Gods palace, and peculiar place of his reſidence, they were wont to pray, being at Gods command, built, ſanctified, and ſet apart for that purpoſe, 2 Sam.7.13. 1 King.8.19,28-30,33, 35. & 9.3.

their burnt-offerings and their ſacrifices, ſhall be *accepted upon mine altar*:] Heb. ſhall be *to acceptance upon mine altar*. So Exod.28.38. Levit.22.21. Pſal.19.14. and ſo the contrary, Levit.20.21. Jer.6.20. Howbeit, there ſeems to be here, a defective form of ſpeech, thus to be ſupplyed, *their burnt-offerings* (of which word, ſee on Chap.1.11.) ſhall *unto acceptance*, or, *with acceptance*, go up *upon mine altar*; or, they ſhall be *accepted*, being offered *upon mine altar*: as it is more fully, chap. 60.7. See of the like, Chap.38.17,21. A type of thoſe their ſpiritual ſacrifices, of themſelves, of their ſervice, their prayers, their praiſes, their beneficence, Pſal.50.23. & 69.30,31. & 141.2. Rom.12.1. 2 Cor.8.5. Phil.2.17. & 4.18. that ſhould be accepted, Pſal.51.17,19. Mal.1.11. & 3.4. Rom.15.16. Heb. 13.16. being offered upon the true altar, that ſanctifieth every oblation, on it offered, the Lord Jeſus, Mat.23.19. Heb. 13. 10,15. Rev.8.3,4. Jer.33.18.

for mine houſe ſhall be called the houſe of prayer] Mat.21.13. Mar.11.17. Luk.19.46. *ſhall be called*; that is, *ſhall* ſo *be*; and be ſo *accounted*: as Chap.54.5. Mat.5.9.

for all people] Heb. *all peoples*: as Pſal. 117.1. ſo rendred alſo, Rom.15.11. not for Jews only, but for other nations alſo, without exception, or excluſion of any, Rom. 10. 12, 13. See 1 King.8.41-43.

V. 8. *The Lord God which gathereth the out-caſts of Iſrael, ſaith*] Heb. *The ſaying* (as Chap.1.24.) *of the Lord God that gathereth together the out-caſts of Iſrael*: as it is well rendred, Pſal.147.2. See Chap.11.12.

Yet will I gather others to him, beſides thoſe that are gathered to him] Heb. *Yet*, or, *Furthermore*, (as Chap.8.5.) or, (dividing it) *I will further gather together more upon him*, (as alluding

ding to an heap, which to raiſe higher, materials are laid one upon another) or, *to him*, (ſo is the particle uſed, Pſal.16.2. & 23.2. Chap.22.15. & 53.1.) *unto*, or *above* (as Job 23. 2. *my ſtroke is above my groaning:*) *his gathered together*; that is, over and above, or beſides thoſe, that I ſhall at firſt gather together. This, a learned Writer of great note, would have meant of a ſecond gathering of ſome by Nehemy, after the firſt by Ezra, Ezr.2.1,2. Neh.7.7. but we read not of any remarkable number gathered together by Nehemy; who was not that way employed, but about repairing the city, and reforming, and ſetling of the State, with thoſe, whom he found there. The courſe of the context rather carrieth it to thoſe forraigners, and ſtrangers, before ſpoken of, ver. 6, 7. who were alſo to be gathered, and brought in to Gods people, and added unto his fold, the Church, Joh.10.16. & 11.32. Act. 1. 41,47. & 11.24. And ſo not ours alone, but the Jewiſh Commenters alſo, expound it; only one telleth us of an expoſition of his fathers, which yet he doth not expreſs any allowance of, that this verſe, ſhould be underſtood of Gog, and Magog, of whom, Ezek.29 16,17. unto whom, he would alſo apply the paſſage enſuing, ver. 9. reading the text, *I will gather together againſt him*, &c. But the former paſſages control this expoſition; and the enſuing words ſeem to be part of another Prophecy.

V. 9. *All ye beaſts of the field, come to devour, yea, all ye beaſts in the foreſt*] Divers Expoſitors annex the enſuing part of this Chapter, to the former; making, ſome of them, this the coherence, That the Prophet, from the conſolation of the godly party, in the former part, doth in this latter part, proceed unto the reprehenſion of the wicked, and ungodly party among them. Other of them, that this is ſubjoyned unto the promiſes before-going, to ſhew that yet, before they ſhould be fulfilled, very fearful and ſad matters ſhould befall the Jewiſh State: which by the Romanes they conceive to have been done, in the deſtruction of Jeruſalem, Dan.9.26,27. Mat.23. 38. & 24.15-22. Luk.19.43,44. & 21.20-24. But the moſt, and beſt, herein agree, that at theſe words beginneth a new Sermon, or Prophecy: and that the four laſt verſes of this Chapter ſhould go joyntly, in one, with the next.

All ye beaſts of the field] Heb. *Every beaſt*; and ſo in the next branch: but taken collectively; as Chap.43.20. Ezek. 31.6,13. & 34.5,8. The Prophet maketh entrance into the enſuing Prophecy, with a ſolemn proclamation, wherein ravenous beaſts of all ſorts, are called upon to come in to devour, and make havock of Gods own flock, of his own people; and by ſuch kind of creatures are here deſigned, as ſome would have it, the Romanes; but, as moſt rather, the Chaldeans, together with the Syrians, Aſſyrians, Moabites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and ſerved under the King of Babylon, in his expedition againſt the Jews, 2 King.24.2. Pſal.137.7. Jer.1. 15,16. See the like, Jer.12.9.

come to devour] Heb. *to eat:* as alſo, Jer. 12. 9. The adverſaries of Gods people ſo deſcribed, as alſo, Pſal.80.13. are incited to do with them, as ſuch creatures are wont to do, with ſuch as they prey upon. Howbeit, ſome conceive, that the beaſts themſelves are called to devour their ſlain, as intimating what havock would be made of them, and what ſhould become of their corpſes, (that which, in likelihood alſo, befell many of them) after they were dead, Pſal.79.2. Jer.7.33. & 34.20. See the like, Ezek.39.17-20. where the ravenous birds, and beaſts are invited, as to a feaſt, to eat, unto their fill, at Gods table, on the carcaſes of horſe, and men; as alſo, Rev.19.17,18. and I ſuppoſe there may well, in this paſſage, be ſome alluſion thereunto: but take the former to be the genuine ſenſe of the place; the rather, for the reaſon of this call, and invitement, rendred, ver.9,10. to wit, the defect, and neglect, blindneſſe, and ſleepineſſe of their ſhepherds, that which is wont to give opportunity to wolves, and wild beaſts, not to prey upon dead carcaſes, but to break in upon, and wory the flock. See Ezek.34.2-8.

all ye beaſts in the foreſt.] *Beaſts in the foreſt*, for, *beaſts of the foreſt:* the uſual receptacle, and harbour of ſuch ravenous creatures, Pſal.50.10. & 80.13.2 King.2.24.Jer.5.6. So *mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21. and, *the Prince in thy people*, for, *the Prince of thy people*, Act.23.5.

V. 10. *His watchmen* are *blind*; *they are all ignorant.*] Or, *Their watchmen* are *blind* (becauſe he ſpeaketh of his people; as Chap.5.25.) *they have no knowledge any of them.* Heb. *they know not.* So Pſal.14.4. & 82.5. Chap.1.3. & 44.18. Their Prieſts, and pretended Prophets, or their Rulers, as well Civil, as Eccleſiaſtical, (for under the name of *watchmen*, both may well go, though theſe eſpecially ſeem here intended) that ſhould watch, and look out, to diſcover any evill, or enemy, approaching, to give warning of it, both to People and State, Chap.62.6. Jer.6.17. & 33.2,7. are ſtark blind, utterly void of any ſound knowledge, or ability to diſcern, Chap.42.19. Hoſ. 4.6. and any enemy therefore may ſafely and eaſily break in upon either, without any notice taken of their approaches, or oppoſition made againſt them. Some underſtand this of the Scribes, and Phariſees, in our Saviour Chriſts time, taxed by him, in his preachings under the name of *blind guides*, Matth. 15.14. & 23.15,16,24. and unto them it may be well applyed; but ſeemeth to be of a far larger extent, and to intend other times.

they are *all dumb dogs*, *they cannot bark*;] That which is principally required of *a watchman*, is to ſee, and look about him: that which of *a dog*, ſet to keep the houſe, or the flock, is to give warning, by barking, of the approach of the thief, or any ſtranger unto the one, of the Woolf, or any ravenous beaſt to the other, Job 30.1. watchfulneſs is required in either: and in thoſe, conſequently here reſembled by either, Mat.24. 41-45. Mark 13.33-37. Luke 12. 36-42. whereas they were blind, dumb, drowſie, and drunk; for ſo the words enſuing intimate. So the Princes are revelling, when Babylon is taken, Chap.21.5. Dan.5.1-4,30. and the ſhepherds are ſlumbring, when Niniveh is ſurpriſed. Nah.3.18.

bark] By reproving the people for their ſins, chap. 58.1. and forewarning them of ſuch evils, as would befall them for the ſame, unleſs prevented by repentance, Ezek.18.19. and it is not unuſual in Scripture, to ſay, that men *cannot* do thoſe things, which they have no mind, or will, to do. So ver.11. Gen.44.22,26. Jer.13.23.

ſleeping] So the moſt: Yet ſome, *dreaming*; ſome, *talking in their ſleep:* ſome, *ſnorting:* ſome, *doting*; from an Arabick term, that by change of a letter ſo ſignifies; the old Latine, *ſeeing vain things:* which ſome impute to a miſtake of *hozim*, for *chozim*, or *hhozim*, that ſignifies *ſeeing*. A late Interpreter of ſpecial note, *ſerving the time*; but of that his verſion, ſo diſcrepant from the reſt, no ground is, by him, given; nor am I able to conceive what it ſhould be.

lying down, loving to ſlumber.] That is, lying down of purpoſe to take their eaſe, and repoſe themſelves, as the only thing, that they deſired, took delight in, and had never enough of, Prov.6.9,10. & 24.33. Amos 6.4. See the like form of ſpeech, ver. 6. So Nahum 3. 18. *Thy Shepherds ſlumber.*

V. 11. *Yea, they* are *greedy dogs*, which *can never have enough*:] To their ſluggiſhneſs, and love of their eaſe, is added their greedineſs, and their inſatiable covetouſneſs, an uſuall concomitant of the former, with the moſt, requiring means to maintain them, in an idle and looſe courſe of life.

yea, they are *greedy dogs*] Or, *And theſe dogs*, or, *Theſe dogs alſo* are *very greedy.* Heb. *ſtrong of ſoul*, or, *of appetite*; as, *a man*, or, *owner of ſoul*; that is, *of appetite*, for one of greedy appetite, Prov.23.2.

which *can never have enough*] Or, *they can never have enough.* Heb. *they know not to be ſatisfied:* Our margent renders it, as if it were a verb of the infinitive mood; which ſome of the Jewiſh Maſters alſo, but doubtingly, deliver. Or, rather, *they know not ſatiety:* for the word ſeems to be a noun, in that notion, frequently found, Ruth 2.18. Chap.23. 18. & 55.2. Ezek.16.28. & 39.19. Hag.1.6. as Chap.59. 8. *they know not the way of peace:* that is, they know not how to walk, or carry themſelves peaceably: they cannot do it, becauſe they have no mind thereunto. See ver.6. of ſome ſuch like dogs, David, Pſal. 59.6,14,15. the greedineſs here ſpoken of, is not of meat, or drink, (though in following their voluptuous courſes of riot and exceſs, they were that way alſo inſatiable, ver. 12.) but of moneyes, and means, to maintain that withall, Eccl.5.10. & 10.19.

and they are *ſhepherds* that *cannot underſtand:*] Or, *and* ſuch *ſhepherds they* are, as *have no underſtanding*; a defect of the relative, as ver.2. Heb. *know not to underſtand*; as Jer.6.15. & 8.12. *they know not to bluſh*; and, *they know not to do right*, Amos 3.10. though ſome render it; *they know not to teach*; as if it were to make to *underſtand*; to inſtruct: and ſo the word is uſed, Dan.10. 14. See alſo Chap. 28. 19. but is more frequently taken in the former ſenſe, 1 King.3.9. Prov.1.2,6. & 14.8. Some would here diſtinguiſh between the *dogs*, and the *ſhepherds*; as if the one were the inferiour officers; the other, the ſuperiour governours: But the ſame parties ſeem to be, in either appellation, intended; as before, ver.10. they have no underſtanding to foreſee, and conceive, what the iſſue of things will be, Jer.6.14. ſo the Jewiſh Commenters. Or, they have no skill to order the flock aright: a matter of much moment, and, in ſpecial manner, required in a ſhepherd, Jer. 3. 15.

they all look to their own way, every one to his gain, from his quarter.] This clauſe ſheweth more plainly, what greedineſs was ment before; to wit, greedineſs of gain, Prov.15.27. & 31.15,16.

look to their own way] See Chap.53.6. they are all for themſelves, without any regard to, or care of, the flock, and its welfare, Jer.22.17. Ezek.34.2,3. Phil.2.21. Some make this paſſage parallel to that, Chap. 53.6. *We have turned every one* *to his own way.* Others, to that, Judg.17.6.*every man did that which was right in his own eyes.* Both underſtand them, as implying not a general concurrence only, in running out into evil; but a diverſity of thoſe courſes, that they ſeverally took; ſome abandoning themſelves to the giving of ſatisfaction to one inordinate luſt, and ſome to another: whence, alſo, ſome conceive a diſtribution of them here, into two ranks; ſome addicted to covetouſneſs, and ſome to riot and exceſs. But I ſuppoſe the meaning of the words to be ſimply ſuch as was before hinted: nor do the places pointed to, ſeem altogether parallel, the pronoun being in them ſingular, as importing a diſtribution; whereas here it is plural. Beſides, that the ſame parties ſeem charged with the ſame vices, not ſome of them with the one onely, and ſome with the other. See the like, Amos 4.1.& 6.3,4.

his gain] As Prov.1.19.& 15.27. it is rendred, *covetouſneſs*, Chap.57.17. Jer.6.13. Ezek.33.31, but the word ſignifies, properly, *lucre*, or, *gain*.

from his quarter] Heb. *from his end*; which Interpreters diverſly expound. Some, from the one end of them to the other; that is, *from the higheſt to the loweſt*, as Jer.6.13. all ſorts of them; and ſo the old Latine rendreth it. Others, from the one end of their way to the other: from the firſt to the laſt, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others, from the one end of the city to the other; as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage: and according to theſe expoſitions, the ſpeech ſhould be defective, as wanting the latter term, more fully expreſſed elſe-where; as Exod.26.28.& 36.33. Others, and ſo ſome of the Jewiſh Commenters, from the place of his abode; and they parallel it with that, Gen.19.4. where the word is not amiſs rendred, *quarter*, as it is alſo according to this ſenſe, which ſeemeth the plaineſt here. Howbeit, ſome conceiving it further to intimate their inſatiable thirſt, and purſuit after gain, render it, *without end*; and in that notion is the noun oft uſed, as Chap.2.7. and the particle alſo prefixed before it, is ſometime uſed in the like ſenſe: and ſo, *from end*, ſhould be here, as much as *without end*; as, *from viſion*, *without viſion*, Mic.3.6. But the pronoun, *his*, affixed, ſeemeth to make the conſtruction, in that ſenſe, here, the harſher, and to carry it rather the other way. I ſhall ſubjoyn only an Annotation of a late learned Writer: He conceiveth that the word here uſed, though commonly ſignifying, *coaſt*, or, *end*, or, *extremity*, doth oft-times alſo denote, *eminent*, or *honourable perſons*. So he deemeth it to be taken, Gen.19.4.& 47.2. Judg.18.2. Chap.26.15. Ezek.33.2. and ſo he would have it taken here; and the meaning to be, either referring it to the Prieſts, *they look after their gain*, *the very chief of them*; not the meaner ſort only: or referring it to the people whom they made a prey of; *they follow their gain*, *from the principall*, (that is, the richer ſort) *of them*; to wit, of that people, whoſe *watchmen* they are ſaid to be, ver.10. But the places produced, are all queſtionable; nor doth it ſeem to go ſmoothly either way here: yea, this Author himſelf elſewhere ſeemeth confident, that this phraſe ſignifieth, *on every ſide*, both here, & Jer.50.26.& 51.31. and in moſt of the places here alledged by him to other purpoſe. But howſoever it may be with other places, the pronoun affixed will not permit it to be taken ſo here.

V. 12. *Come ye*,] The ſpeech of theſe wicked Prieſts, and pretended Prophets, either exciting one another, to joyn together, in the practice of riot and exceſs; or inviting ſome of the people to partake therein with them; and ſo impiouſly encouraging them unto ſuch vile courſes, as their duty was to have reproved in them, and to have by all means endeavoured to withdraw them from. Thus they applyed themſelves to the humour of the people, Mic.2.11. and ſtrengthened the hands of the wicked, that they might not leave their ſins, Ezek.13.19,22.

ſay they] Theſe words are ſupplyed, being not in the text, as Chap.22.13.& 45.14. Neh.13.15. Act.7.32.

I will fetch wine, and we will fill our ſelves with *ſtrong drink*;] Heb. *I will take wine*; but it is well rendred here *fetch*; as alſo, Gen.18.7.& 27.9. for it includeth two notions, *to take*, and *to bring*; as, *to receive*, and *to beſtow*, Pſal.68.18. compared with Eph.4.8.) *and we will be drunk* (as it is well rendred, Mic.1.10.) with *ſtrong drink*: we will want no good liquour of any kind. Of the word, joyned alſo with *wine* there, ſee on Chap.5.11. a defect of the particle *with*; as Chap.28.1. Jer.13.12.

and to morrow ſhall be as this day, and *much more abundant*.] Some conceive it to be ſpoken in deriſion of Gods Prophets, as ſcoffing at their denunciation of deſtruction, ſhortly and ſuddenly to befall them; we do well enough to day, and we will do better to morrow. See Chap.22.13. But it ſeemeth rather a profeſſion of a wicked and wretched reſolution, to proceed in the continued practice of their preſent exceſs, day after day, without abating an act of it; but improving it rather. See ſomewhat the like reſolution of the drunkard, Prov.23.35.

and much more abundant] Heb. *great*; (that is) *greater* then this: the poſſitive, for the comparative, as Gen.10.21.) yea of *much* more *excellency*, or *abundance*, as Gen.49.3.

CHAP. LVII.

Verſ. 1. *The righteous periſheth*;] Amidſt the reproofs of the wickedneſs and profaneneſs of the times, and the dreadful denunciations of wrath and judgment, againſt the main body of the ſtate for the ſame, the Prophet here, by the way, inſerts ſomewhat for the comfort of the ſincere-hearted, that living in thoſe times, ſhould either by the cruelty of oppreſſion, have their lives ſhortned, or be taken away otherwiſe: yet not without a ſecret nip, unto thoſe other ungodly ones, that regarded it not, nor took notice of Gods mercy toward them, in tranſlating them hence, before the judgments denounced came to be put in execution; or, of the warning thereof given by the ſubtraction of ſuch.

The righteous] This ſome reſtrain to Joſias, commended for his juſtice, Jer.22.15,16. as well as for his piety, 2 Chron.34.3. and taken away by an untimely end, 2 Chron.35.23,24. But the word ſeems more general; being taken collectively, as Pſal.11.5.& 34.19.

periſheth] Is taken away by death; the deceaſe of many ſuch, a fore-running ſign of ſome general judgment approaching. See Chap.3.2.& 6.13. and ſee the like complaints of a defection of ſuch, Pſal.12.1. Mic.7.1,2. Howbeit, it is not ſo to be underſtood, as if ſuch utterly periſhed, and were loſt: for it is not ſo; they live even in death, Joh.11.25,26. But by *periſhing*, is underſtood only deceaſe, and departure hence, as *ready to periſh*; that is, to dy, Chap.27.13. And the Prophet the rather uſeth this term, becauſe to the carnal eye, it ſeemed ſo to fare with them; which yet he controlleth, ver.2.

and no man layeth it to heart:] Heb. *there is no man*, or, *not any*, (as Chap.36.6.& 40.26.) *laying* it *on heart*; as Chap.47.7. So ver.11. where a defect alſo of the pronoun demonſtrative *it*, as here: *heart*, for *his heart*. See the like defect of the poſſeſſive, Chap.27.9.& 53.10. none of them, of thoſe debauched ones, Chap.56.12. do any whit regard it, or take notice of Gods hand, and end, in it. See Chap.5.16,17. Amos 6.5,6.

and mercifull men are taken away;] Or, *pious*, *godly*; or, *kind*, *pittifull*; for the word is uſed for either: for the former, Pſal.16.10.& 32.6.& 86.2. for the latter, Pſal.103.4.& 109.18. Jer.2.1.& 3.12. Heb. *men of piety*, or *pitty*: or, *men of benignity*, or *kindneſs*; as Prov.11.17. *a man of benignity*, or *kindneſs*, oppoſed there to a *cruell* man: the word is uſed in the adjective, Pſal.12.1. Mic.7.2. The Jewiſh Criticks thus diſtinguiſh theſe two; *the Juſt*, or *Righteous*; and *the kind*, or *bountifull* man: the former, ſay they, is one that giveth preciſely to God, or Man, in matter of tithes, or alms, and the like, what the ſtrict letter of the Law exacts of him, and no more: the latter, one that affordeth it with ſome over-plus: For example, the firſt-fruits of their corn, wine, and oyl, was without any certain ſet proportion, or ſtint, required of them by the Moſaicall Law, Deut.18.2. howbeit, their Doctors had ſo defined it, that a ſixtieth part, at leaſt, was to be given. This they gathered from Ezek.45.11. where for their oblation, the *ſixt* part of an *Epha*, is required out of an *Homer*, which contained ten *Ephaes*. Hence, they made three degrees of offerers, one that brought but a *ſixtieth* part; whom they call a man of a *ſtrict eye*: Another that brought the *fiftieth* part, whom they term the *middle* man: A third, that brought the *fortieth* part, whom they call a man of a *good eye*. So Eccleſ.35.9. And this third, is the *kind*, or *bountifull* man. Again, from Eſaus words to Jacob, Gen.33.9. they coin four ſorts of men: The firſt, he that ſaith, *Mine to thee*, *and thine to me*; or, *Mine thine*, *and thine mine*. And this is the man of the world, that dealeth ſtrictly in mutuall commerce. The ſecond, that ſaith, *Mine to me*, *and thine to thee*; or, *Mine mine*, *and thine thine*. And this is the way of *Sodom*, that would part with nothing to the Poor, Ezek.16.49. or, the *middle* man, between the *wicked*, and the *kind*. A third, that ſaith, *Mine to my ſelf*, *and thine too to me*; or, *Mine mine own*, *and thine mine*, and that is *a wicked* man. A fourth, that ſaith, *Mine to thee*, *and thine to thy ſelf*; or, *Mine thine*, *and thine thine own*; that giveth freely, looking for nothing again, Pſal.37.21. Luk.6.35. And this is the *kind*, or *bountifull* man. See Chap.32.5. True it is, that the word hath a notion of *bounty*, and *benignity* in it; but ſo is the word of *righteouſneſs* alſo oftentimes uſed. See on Chap.54.17. and ſo Matth.1.19. nor ſeemeth it the purpoſe of the Holy Ghoſt, here to diſtinguiſh between *righteous* men, and *men of piety*, or *kindneſs*; but to deſcribe the ſame perſons by words, as they are largely taken, (though in ſtrict notion diſtinct) of equal extent. So *righteous*, and *good*, Rom.5.7.

taken away] Heb. *gathered*: as Gen.25.8. Pſal.27.10. a metaphor taken from the gathering of fruit, or corn, Levit. 23. 39. Chap.17.5.

no man conſidering] Or, *while none conſidereth*. Heb. *in there being none underſtanding*, or *conſidering*: as, *when no deeps were*, Prov.8.24. & 29.18. *where no viſion is*, or, *without any underſtanding*, or *conſideration*: as, *without inſtruction*, Prov.5.23. that is, for want of it: and, *without a wall*, Ezek. 38.11.

that the righteous] The ſame word comprehending here, the perſons ſpoken of in the two former branches, as being not divers perſons, but the ſame diverſly deſcribed.

is taken away from the evil to come] Heb. *from before*, or, *from the face of the evil*, (as Jer.42.17.) *is the righteous gathered*: a reſemblance taken from the fruit, that is pluckt, and carried into the houſe; or corn, that is cut, and brought into the barn, when a ſtorm is perceived coming, to prevent ſuch hurt, or damage, as thereby it might have received: So here, they are before-hand taken away, that they may not ſee the ruine of the State, and the captivity of their people. See inſtances of the like, in Jeroboams ſon taken away, that he might not ſee the downfal of his fathers whole family, and the utter extirpation of his ſtock, 1 King.14.12,13. of Joſias gathered up, that he might not ſee the ſame with theſe, had they ſurvived, 2 King.22.20.

V. 2. *He ſhall enter* into *peace*] Or, *He ſhall go* in *peace*: the particle wanting; as Chap.41.3. or, as ſome render it, *Peace ſhall come*, to wit, to them; it ſhall befall them: for the word ſignifies, as well to *come*, as to *go*, Ch.27.13.& 35.10. and ſome alſo ſupplying the particle of continuation, (which is oft ſuppreſſed: as 1 Sam.18.30. Ch.2.2.& 10.20.& 11.11.) carry on the ſentence, as further relating what it was, that theſe wicked wretches, who deemed the godly, ſo taken away, to be wretched, and unhappy perſons, did not underſtand, or conſider, to wit, That *he goeth to peace*; or, That *he goeth* in *peace*, or, That *peace cometh* to him. That they are taken away while outward peace yet continueth, 2 King.23.20. and quietly with inward peace in their ſouls, Luk.2.29. or, That they depart hence unto reſt, and peace, Rev.14.3. to a place of eternal joy and bliſſe, Mat.25.21-23. Luk.16.25. Joh.16.22. and this is that which worldly men conſider not; becauſe to the eye of fleſh it appeareth not, Col.3.3. 1 Joh. 3. 2. but they ſeem rather to have periſhed, ver.1. 1 Cor.15.18.

they ſhall reſt in their beds] As their ſouls paſſe to a place of reſt, and bliſſe; ſo their bodies are laid down to reſt in the grave, as in a bed, or bed-chamber, there to ſleep quietly, until the general reſurrection, what time they ſhall awake, and be raiſed up again, Job.7.21. and 14. 12. Eccleſ. 12. 7. 2 Cor.5.8. Phil.1.23. and 3. 21. 1 Theſſ. 4.14,17. becauſe the verb here is plural, whereas the former was ſingular, Some would have it rendred, his bones *ſhall reſt in their beds*; but that is not needful: the word was collective before; and *their beds* intimateth as much here: and the paſſage from number to number is not unuſual. See Pſal. 127.5.& 140.9.

each one walking in *his uprightneſſe*] Or, *that walketh uprightly*, ſtraight forward, without ſwerving to the one hand, or the other, Prov.4.25-27. or, *before him*; that is, before God: as Judg.18.6. Prov.5.21. that walketh ſincerely and circumſpectly, as in his ſight, Gen.17.1. Pſal.18.23.& 119.168. chap. 38.3. Jer.17.16. *before him*, for, *before God*: as, *he ſaid*, for, *God ſaid*, Gen.15.13. the pronoun, for the noun: *each one*, is inſerted; becauſe a diſtribution is implyed oft in ſuch conjunctions of the ſingular noun, with the verb plural. See on Chap.26.19. Some of thoſe that rendred the foregoing branch, *Peace ſhall come* to them; repeat from thence, the word *peace*, here, and render it; *Peace ſhall go before him*, or *them*: becauſe the word was collective; as Pſal. 85.13. *righteouſneſſe ſhall go before him*; and, *their works go along with them*, or, *accompany them*, Rev.14.13. as if peace were ſaid to conduct them, and convey them unto the place of their reſt. But the former reading ſeems the clearer.

V. 3. *But draw near hither*] After the former paſſage inſerted and premiſed, for the comfort of the faithful, that ſhould live in thoſe times hereafter enſuing, and preceding that general ruine, and diſſolution of the State, and deportation of the people, pronouncing them bleſſed, that ſhould be taken away, though by the hands of cruel wretches, (as under Manaſſes, and ſome of Joſias his wicked ſons, and ſucceſſors, it is not unlikely, but that many ſuch were, 2 King.21.16. Jer.22.17.) becauſe they ſhould not live to ſee, what ſhould befall the land when they were gone; the like whereunto, ſee Rev.14.13. he now addreſſeth himſelf unto the ſurviving wicked ones, that were of a far other mind concerning thoſe pious ones, ſo made away, as deeming them miſerable creatures, and themſelves happy men, as living ſtill to enjoy the land, and their places, and poſſeſſions in it, together with what they had bereaved them of: and firſt, in lively colours, he layeth out their moſt impious, and abominable courſes; then foretelleth, from God, what judgments ſhould unavoidably befal them, from which none of their complices ſhould be able to deliver them; and laſtly, concludeth with gracious promiſes of mercy, deliverance, and reſtitution, (wherein yet the obſtinate wicked ones ſhould have no ſhare) to the pious and repentant.

But draw near hither ye ſons of the Sorcereſs] The words run ſomewhat more emphatically in the original, thus; *And* (for, *But*: as Chap.53.5.) *ye*, or, *as for you*, (as Chap.61.6.) *draw near hither, ſons of the ſorcereſs*; as if he had ſaid, But as for you, come ye hither a while, I have another manner of errand to deliver unto you, ſome ſorcereſſes brats, an adulterous brood: it is like that of Achijah to the Iſraelitiſh Queen, *Come in Jeroboams wife, I have heavy tydings to tell thee*, 1 King. 14. 6.

ſons of the ſorcereſs] Heb. *of a ſorcereſs*, or *witch*; not of Abraham, as ye pretend to be, Chap.41.8. Mat. 3.9. Joh. 8. 33. or, of Sarah, Chap.51.2. but of ſome *ſorcereſſe*, or *witch*, rather: their children are men, in Scripture, ſaid to be, whom in affection, and diſpoſition, they reſemble, and whom, in practice, they imitate, Ezek.16.3. Mat.3.7.& 12.34. & 23.33. Joh.8.37,39,40,44. 1 Joh.3.8,10. the word *ſorcereſs*, doth not ſo fitly anſwer the term here uſed; for the word *ſorcerer*, or *ſorcereſs*, ſignifies properly, one that dealeth with *lots*, and by them divineth; coming from a Latine word, that ſignifieth *a lot*: the word *witch*, being more general, may ſeem to ſuit better with it; and the rather, becauſe it is here a feminine, in which form, it is no where elſe found: and ſome would have it to denote ſuch an one, as *bewitcheth* with her eyes; as among the Heathen, anciently, ſome were deemed to do. But of the notion, and notation of the word, ſee on Chap.2.6. where the maſculine is rendred, *a South-ſayer*. By which place, alſo, it is apparent, that theſe kind of practices were very rife among that people: whereof, ſee 2 King.21.6. and well therefore are they here termed, *a witches children*; becauſe to ſuch practiſes addicted.

the ſeed of the adulterer, and the whore] A baſtardly brood, begotten by ſome adulterer, upon an *hore*; (for ſo I ſuppoſe our Engliſh word ſhould be written, coming from the word *hire*; as the Latine, *meretrix*. See Deut.18.18. Ezek.16.33. Mic.1.7.) and belong therefore no more to Gods family, then ſuch iſſue, as ſome adultereſs, or common ſtrumpet, hath by ſome adulterer, whom, forſaking her husband, or dealing diſloyally with him, ſhe hath joyned her ſelf unto, Prov.2.17. & 30.20. See Hoſ.1.2. & 2.2. & 3. 1. Mat.12.39. & 16.4. Joh.8.41,42,44,47. Heb. *a ſeed* (that is, *iſſue*, or *race*; as Chap.1.4.) *of an adultereſs*, or *adulterer*; (as Jer. 9.2. & 23. 10. Hoſ.7.4. by which places it appeareth, how this ſin abounded with them; though of ſpiritual adultery God principally here ſpeaketh) *and* of one, or of *her* that *playeth the harlot*; for the word here is a verb: as alſo, Levit.19.29. Judg. 19.2. Jer. 3.6,8. where it is ſo rendred; the defect of the relative is very rife, as hath been before obſerved, Chap.55.13. & 56.2,11. Howbeit, ſome render it, *a ſeed committing adultery*, (as alſo they would have the term uſed, Mat.12.39. & 16.4. to be taken;) *that playeſt the harlot*; (the copulative for the relative: as Chap.17.2. & 28.1.) or, *thou, I ſay*, (as Chap.49.6. & 55. 1.) that *haſt played the harlot*, Jer.3.1. Ezek. 16. & 23. or, *a ſeed that hath committed adultery, and will play the harlot* ſtill; as noting the inſatiableneſſe in their ſpiritual pollutions, and their pertinacious perſiſting therein, Jer. 2. 25. Ezek.16.28. But theſe all offer force to the text; for the verb here is feminine, as in the places alſo fore-cited, whereas the word *ſeed*, and the participle annexed to it, (yet not neceſſarily in conjunction with it) are both maſculine; and neither of them therefore can couple well with this verb. The former ſenſe is fit, and fair, and to me ſeems to be genuine.

V. 4. *Againſt whom do ye ſport your ſelves*] The Prophet having to the life limned them, and ſet before them, an exact picture, and portrayture, of themſelves; proceedeth now to debate the matter with them, concerning their practices: and he beginneth firſt, with their carriage toward Gods meſſengers, whom, when they reproved them for their enormities, Chap.58.1. and denounced Gods judgments againſt them for the ſame, Chap.56.9. they entertained with nothing but mocks and ſcoffs, and made ſport with them, and their meſſages, 2 Chr.36.16. Chap.5.19. & 22.13. & 28.14,22. Jer. 5. 12,13. & 23.33. Ezek.12.3. The Prophet therefore adviſeth them ſeriouſly to conſider, who it was, that they thus derided, and made themſelves ſo merry with: not ſome ſorry ſely mortals, as they ſeemed to make account; but the immortal, and almighty God, whoſe miniſters and meſſengers they were, and whom therefore they wronged and abuſed, in them, Exod.16.8. Num.16.11. Luk.10.16. 1 Theſſ. 4. 8. for that it is, that he intendeth, though he name not the Lord: and the concealment of the party, makes the ſpeech the more emphatical; as if he had ſaid, it concerneth you neerly, to conſider who it is, though I name him not to you: and it is very like that expoſtulation, or debate of God, with Sennacherib, Chap.37.23. They warp too much from the Prophets drift, that would have this branch expounded, of their abandoning themſelves to wantonneſſe; as that, 1 Tim.5.6. which they make parallel to this: or, of their voluptuous feaſtings at their idols tables, Chap.65.11. the like whereunto, 2 Pet.2.13,14. Jud.12. but the words enſuing, clear ſufficiently the Prophets intent.

Againſt whom do ye ſport your ſelves] Or, *with whom do ye make your ſelves merry?* The word is moſt commonly taken in the better ſenſe, for *to delight* ones ſelf in ought; as Pſal. 37. 4,11. Job 22.26. & 27.10. Chap. 58.15. & 66.11. but yet ſometime alſo, in the worſe, in a notion of extream *delicacy*, Deut.28.56. Jer.6.2. See Chap.47.1. here to make themſelves merry and frolick, with jeſting, and gibing at Gods Prophets. See the like, Pſal.35.15,16. Lam.3.14.

againſt whom] Or, *at whom.*

make ye a wide mouth, and draw out the tongue?] Heb. *do ye widen the mouth, and lengthen the tongue?* geſtures, and expreſſions of deriſion, and mockage, Job 16.10. Pſal. 22.7. & 35.21. Lam.2.16.

are *ye not children of tranſgreſſion, a ſeed of falſhood?*] Perſons addicted to diſobedience, and rebellion; (as, *Children of wickedneſſe*, Hoſ.10.9.) and a race of liers, and counterfeits; as Chap.30.9. that diſſemble with God; profeſſing themſelves to be his, when they are indeed nothing leſs, Chap.48.1,2. or, that by their diſobedience to him, diſcard him, and caſt him off, as none of their father, and carry themſelves towards him, as none of his children, Deut.32.5. And this cenſure of them, is propounded by way of interrogation; which addeth much vehemency to it; as alſo, ver.4. as if he had ſaid, Deny it if you can. See the like, Amos 2.11.

V. 5. *Enflaming your ſelves with idols, under every green tree*] Or, *Ye that are enflamed.* For howſoever theſe paſſive forms have ſometime a reciprocal notion; whereof, ſee on Chap.55.3. Yet here there is no neceſſity of it. *Enflamed*, or (carrying on the ſentence, as the particle prefixed ſhews that it ſhould be) ye *that are enflamed*; to wit, with filthy ſpiritual luſt, here principally implyed; and with corporal alſo, which went commonly along with it, and was uſually practiſed by them, at their meetings, and in the meeting places, for the ſervice of their idols, Num.25.1,2. 2 Chr.23.6,7. Hoſ.4.10-14. Amos 2.8. See the uſe of the word, Gen.30.38. Pſal.51.5. Hoſ.7.4,6. The old Latine rendreth it, *ſolacing themſelves*; and the word that ſignifies, ſometime, *to repent*; ſometime, *to be comforted*, ver.7. Jer.8.6. doth in the form, wherein this is here uſed, come very neer to it; but the roots are divers, the formation different, and the former vowel-point not the ſame.

with idols] Or, *among the okes*: for the word ſometime, ſignifieth, *Gods*, or *Potentates*; great and mighty ones, as Chap.44.10. Exod.15.11,15. Pſal.89.6. Job 41.25. ſometime *rams*, that domineer, as ſtrong ones, among the ſheep, Chap.1.11. & 34.6. Ezek.34.17,18,21. whence the ambiguity, and diverſity of readings, Pſal. 29. 1. ſometime *okes*, or more generally, ſtrong and tall trees, of more eminency, then the ordinary ſort, and rank of them: And it is therefore rendred more generally, in ſome places, *trees*, Chap.61.3. Ezek.31.14. as the word, in Greek (whereof ſome think the *Druides*, or Pagan Prieſts, and Prophets, among the Galles, the *Dryades*, wood-*Nymphs*, or inferiour Goddeſſes, among the Greeks, queſtionleſs, had their names) ſignifying properly an *oak*, yet is oft taken more largely, for the common ſort of foreſt trees. But of the word it ſelf, ſee more on Chap.1.30. & 6.13. Here thoſe that take it for ſuch *trees*, ſome of them render it, *a grove*, or *tuft*, of ſuch like *timber-trees*, dedicated to idolatrous ſervices, Chap.1.29.

under every green tree] After the manner of the Gentiles, that, in ſuch places, uſed to ſacrifice to their idols, and perform their ſuperſtitious ſervices, being ſheltred from the heat of the ſun, by their ſhade. So Deut.12.2. 2 King.16.4. & 17.10. 2 Chr.28.4. Jer.2.20. & 3.6. Ezek.6.13. Hoſ.6.13. See Chap.1.29.

ſlaying the children] Heb. *ſlayers of the children*; *that ſlay* your *children*: for their own they were, whom they ſo ſlaughtered and ſacrificed, 2 King.16.3. & 21.6. & 23.10. Pſal.106.38. (a defect of the pronoun, as Job 19.2. Chap.46.4.) that are wont to murther your children in the ſervice of your idols. A ſavage practice, which they learned from the heathen that uſed ſo to do, Deut.12.31. Pſal.106.35-38. See Lev.18.21 & 20.2. Jer.7.31. & 19.5. Ezek.16.20. & 20.26. & 23.37,39. 2 Chr.28.3. & 33.6.

in the valleys] Or, *beſides the brooks*; as the particle is uſed, Neh.3.15,25. 1 King.15.13. the word ſignifieth, ſometime, *a valley*; ſo called, becauſe it ſhooteth along as an hollow *pipe*, or *gutter*, between two hils. So Chap.7.19. ſuch a valley was that of *Elah*, 1 Sam.17.2,3. and ſuch a valley ſeems that of *Hinnom*, to have been, where ſuch inhumane ſervices were commonly practiſed, Jer.7.31. ſometime, *a brook*, Lev.11.9,10. Hence, *the brook Kiſhon*, Judg.5.21. and, *the brook Kidron*, 2 Sam.15.23. 1 King 2.37. 2 Chr.30.14. whence the vale, lying neer about it, is called, *the fields of Kidron*, 2 King.23.4. and, *the valley of Kidron*, as ſeems to be intended, 2 Chr.29.16. this brook is deemed alſo, to have run, among other lower grounds, thorow the valley of Hinnom: and brooks are ſo termed; becauſe they run commonly along the valleys, with thoſe waters, that ſhoot down from the hils, Pſal.104.10.

under the clifts of the rocks.] Heb. properly, *branches*. See on Chap.2.21. ſuch over-hangings of them, or clifts branching out from them, as towards the root, or foot, of rocky, or chalky hils oft-times, are ſeen, made by the water undermining them; and afford ſhade, as well as the branches of thick trees do, Chap.32.2. Some ſuch caves alſo might be made, and cut out of purpoſe, as for habitation and ſepulture ſometime, Chap. 22.16. ſo for exerciſe of idolatrous ſervices, for which they made uſe, ſometime of groves and woods, ſometime of dales; ſometime of rocky caves; ſometime of hils. See Chap.17.8.

V. 6. *Among the ſmooth ſtones of the ſtream is thy portion*] The Prophet here beginneth to alter the frame of his diſcourſe; not ſpeaking, now, as before, to the people, as children of the State, as a ſtock, or ſtem; or, as the iſſue of ſome adulterous couple; but directing his ſpeech to the State it ſelf, as to a lewd woman, or common ſtrumpet: and the tenour of his charge therefore now runneth in a ſingular, feminine form. So Jer.2,2.& Ezek.16.& 23.

Among the ſmooth ſtones of the ſtream] Heb. *in the parts*, or *ſmooths*, *of the valley*, or *brook*. The former word; (but without ſuch a point, as the middle letter here hath) doth moſt uſually ſignifie *parts*, and *portions*, as Joſh.18.5,6.9. Ezek.45.7. & 48.8,21. and it is regularly the plural of the word, here rendred *portion*: whence ſome therefore render it, *parts*, or *diſtributions*. And ſo the old Latine hath it. Now of theſe, Some expound it, of the parts adjacent to the *brooks*: for the word is the ſame, with that before, ver.5. only ſingular here, but in a collective ſenſe, as Job.21.33. & 28.4. & 40.22. Others, of the *diviſions* of the *brooks*, parting themſelves into divers branches, or ſtreams: amids which, ſay they, in the Ilands, were their altars ſometime erected; eſpecially, about the fountain-heads, from which they deſcended. Others, again, of the rocky-parts at the hill-foot, that were as *part* of the *vale*, ver.5. But the Jewiſh Commenters, becauſe of the point commonly called *dageſh*, in the belly of the ſecond radical, underſtand by it *ſmooth* ſtones; directing us to that place, 1 Sam.17.40. where the ſame word, ſo *dageſhed*, another vowelling point onely ſubſtituted, is found in the ſame notion, it being ſaid of *David*, that he picked *five ſmooth of ſtones* (ſo the words are) *out of the brook*, or *valley*, rather; that is, five ſmooth ſtones out of thoſe that lay in the vale of Elah; which vale lay between the two Armies, and in which the combat was fought between him, and Goliah, 1 Sam.17.2,3. for of any brook that ran between them, we read not: ſo, *the ſmooth of the brook*, or *valley* (for the Hebrew hath no more) is here put for *the ſmooth* ſtones (as it is more fully in that other place expreſſed) *of the valley*, or *the brook*; and there is a defect of the ſubject, or ſubſtantive; as *full*, for *a full* cup, Pſal.73.10. *ſtrong*, for *a ſtrong* hand, chap.40.10. And by ſuch ſtones, ſome underſtand the ſmooth pebles, whereof there was great ſtore in the brooks, or about them, in the valleys; in which their altars were erected, ver.5. Jer.2.23. Others, thoſe ſlick and ſmooth ſtones, curiouſly cut out, and poliſhed, Pſal.144.12. whereof their altars were made, contrary to Gods command, Exod.20.25. and this ſeems moſt probable; for what the Jewiſh Doctors relate, that their manner was to pick up ſome fair ſtone, and adore it, is but a groundleſs conceit. Nor doth that of a learned Writer take much with me, (I ſhall leave it to be weighed and deemed of by others) who referring the word, both here, and there, in the ſtory of David, to the former root, would have it rendred, as before, *diviſions of the brook* here, as Pſal.1.3. (adding withall, that by Paynims, *brooks* were adored, as having ſome kind of deity) So, *diviſions of ſtones* there; that is, not whole ſtones, but pieces of them; nor ſmooth ones, but rough and broken, as in that regard, much better, and fitter for his uſe: But whither ragged ones were ſo fit to ſling with, I doubt.

is *thy portion,*] Thine altars, and thine idol-ſervice, is that which thou delighteſt in, and truſteſt unto; as worldly men, in their wealth, Pſal.17.14. Prov.18.11. that thou eſteemeſt thine inheritance, thy lot, and thy portion: thine idols are to thee, ſo, as God is to the godly, Pſal.16.4,5,6. & 119.57. Prov.18.10. Jer.10.16. Lam.3.24. though ſome would have it ſpoken in a menacing way, as foretelling what ſhould betide them, when they ſhould be in captivity, and ſit mourning in waſte places, beſide the brooks ſides at Babylon, Pſal.137.1,2. But this ſuiteth not ſo well with the ſequel of the context. However, there is an elegant paronomaſie, and antanaclaſis, in the

Hebrew, between the words rendred, *ſmooth*, and *portion*; which our Engliſh cannot expreſs.

they are thy lot.] Some would have the pronoun, to be put here for the verb ſubſtantive, as oft it is. See Chap. 43. 13. and then ſhould not the word, *are*, be expreſſed, by any different character. But the gemination of the word, (which is here very emphatical, as the like, Chap. 43. 25.) to me ſeemes to carry it another way; the emphaſis being rather in the pronoun, then in the verb: the ſentence is the ſame, in effect, with the former: and a trope in either, taken from the parting, and dividing an inheritance, ſo as to aſſign each of the coheirs, or parceners, his, or her portion, by lot; as Num. 26. 55. & 34. 13. Joſh. 14. 2. ſo Pſal. 16. 5. Chap. 34. 17. Howbeit, I cannot concur with thoſe, that would have it to be ſo underſtood, as if hereby were intimated, that theſe their idolatrous practiſes, were hereditary to them, that they were left unto them, as a legacy, an inheritance, or a portion, from their Parents, 1 Pet. 1. 18.

even, to them haſt thou poured a drink offering; thou haſt offered a meat offering:] Heb. *alſo unto them*; to wit, thine idols, ver. 5. or, *upon them*, to wit, thine altar ſtones, or altars in thoſe places erected, ver. 6. for ſo alſo doth the particle here uſed ſometime ſignifie; as Pſal. 9. 4. *upon the throne*, Chap. 3. 26. *upon the ground.*

a drink-offering] By the Law of God, unto every ſacrifice of any Beaſt, was to be added, a certain quantity of meal, or flower, mixed with oyl, which was termed *minchah*, as we render it, *a meat-offering*: and a certain quantity of wine, that was termed *neſec*, rendred uſually, *a drink-offering*, Num. 15. 4, 5. neither was the ſacrifice deemed compleat, untill this latter, the laſt rite, uſed about the body of the beaſt, was poured upon it. Hence, thoſe ſpeeches of the Apoſtle, *I am ready to be poured out*, 2 Tim. 4. 6. and *if I be poured out upon the ſacrifice and ſervice* (as Rom. 12. 1. & 15. 16.) *of your faith*, Phil. 2. 17. where he compareth the Philippians faith, and his miniſtery about them, to a ſacrifice; his bloud, by martyrdom, ſhed, to obſign and ſeal up, in way of confirmation, and conſummation thereof, the ſame, to ſuch an offering as this. Howbeit, the word *neſec*, ſignifying an *effuſion*, or ſomething poured out, may ſeem to be more general, and to comprehend any liquid oblation, were it of *oyl*, or of *wine*: For we read of *effuſions*, or pourings, in the religious performances of the ancient Patriarks, before Moſes, as well of *oyl*, as of *wine*, Gen. 28. 18. & 35. 14. and upon ſome of their *bread-corn offerings*, to wit, their *flower-oblations*, was by the later Law, *oyl* to be poured, Lev. 2. 1. For others of this latter ſort, were to be only moulded, and made up, or anointed therewith, Lev. 2. 4, 5. But another term is uſed in thoſe places, for the *pouring* out of oyl, then that, from which the word *neſec* deſcendeth, which may therefore well be deemed to import, ſpecially that of wine, of the pouring out of theſe to their falſe gods, wherein they partaked alſo themſelves with them. See Jer. 7. 18. and 19. 13. and 44. 17-19, 25. Ezek. 20. 28. Amos 2. 8.

a meat offering] Or, as ſome, *a wheat-offering*: but as the one is too large; for the fleſh-oblations alſo are called, Lev. 3. 6. *Gods meat*, Mal. 1. 12. and were ſome of them *meat* for the Prieſts, Lev. 6. 26, 29. Ezek. 44. 29. ſo the latter is too narrow: for there were ſome oblations of *barley*, as well as of *wheat*, Lev. 2. 14, 16. & 23. 10, 17. Num. 5. 15. nor doth the word, *meal-offering*, come exactly home to it; becauſe ſome were of the *ears of corn*, or *corn* yet in the *ear*: the neereſt to it ſeems to be, *the corn*, or *the bread-corn offering*; which will comprehend all the *minchoes* in Moſes: for what *Caines* was *of the fruits of the earth*, being, in terms, ſo general, and large related, is uncertain. But of this kind of oblation, two ſorts of it, the notion, and the notation of the term. See before on Chap. 1. 13. of theſe offered to their idols, (for of this kind were their *cakes* tendred to the hoſt of heaven) ſee Jer. 7. 18. & 44. 19. Ezek. 20. 28. Amos 4. 4, 5. The word is here, as the former alſo, though in a ſingular form, yet in a plural notion.

ſhould I receive comfort in theſe?] What joy, or comfort, can I have (for this form hath oft ſuch a potential notion, as Jer. 2. 23.) in ſuch people as theſe? Chap. 9. 17. though they ſhould withall perform other ſervices to me, Chap. 66. 3. Jer. 7. 9, 10. Ezek. 20. 39. or, as ſome, ſhould I *have compaſſion* on ſuch wicked wretches as theſe? as alſo, Chap. 9. 17. ſo Jer. 5. 7. *how ſhould I ſpare thee for this?* thus the word may ſeem to ſignifie, Deut. 32. 36. Pſal. 90. 13. Others, how ſhould I *repent* of the evill, that for theſe things I intend to bring upon them. So is the word taken, Exod. 32. 12. Jer. 18. 8. See Jer. 15. 6. Pſal. 90. 13. Others, how ſhould I rid my ſelf of that grief, and ſhake off that ſorrow, that my ſoul is poſſeſſed of, and my Spirit vexed with, by ſuch practiſes as theſe, Ezek. 6. 9. ſo the word ſeems taken, Gen. 24. 67. 2 Sam. 13. 39. Others, can I be at any reſt, or have any joy of ought, untill I have taken vengeance for ſuch practiſes as theſe? See Jer. 5. 9. The old Latine, after the ancient Greeks, read the words in the negative, *Should I not be wroth*, or, *have indignation for theſe things?* and in theſe interrogative forms (which run uſually with much quickneſs, and vehemency, as ver. 4.) the negative particle is oft omitted. So 1 Sam. 2. 27, 28. *Did I*, and *Did I?* for, *Did not I?* Job 20. 4. *Knoweſt thou not this of old?* Ezek. 20. 30. *Are ye not polluted? Do ye not commit whoredome?* See Jer. 31. 19. This therefore here alſo admitted, I ſhould thus render the words; *Should I not eaſe my ſelf of ſuch?* To wit, by taking vengeance upon them; as Jer. 5. 9. *Should I not viſit for theſe things? Should not my ſoul be avenged on ſuch a Nation as this?* For the uſe of the word in this notion, ſee Chap. 1. 24. and the Prophet may ſeem the rather to have made choice of this word, here, to conclude this verſe, with a word of the like ſound, though not ſenſe, to that wherewith he began the verſe before-going.

V. 7. *upon a lofty, and high mountain, haſt thou ſet thy bed;*] After that paſſionate parentheſis, wherewith the fore-going diſcourſe was ſhut up, he returneth to relate their ſhamefull, or ſhameleſs, rather, pollutions of themſelves with their idols. Thou haſt not in vales, and caves only, below by the brook-ſides, erected thine altars, but aloft on the higheſt hils, in thine high places. Such alſo they made uſe of, as Temples for the ſervice of their idols, after the manner of the Heathen, whom God caſt out before them, Deut. 12. 2. 1 King. 12. 31. & 14. 23. 2 King. 17. 9, 29. & 21. 3. Jer. 17. 2, 3. Ezek. 6. 13. & 16. 16, 31. & 20. 28, 29. He compareth the Jewiſh State to a ſhameleſs ſtrumpet, that entertaineth her companions, not in private chambers, and cloſets, as having yet ſome ſhame of what ſhe did, Ezek. 8. 8, 12. but without all ſhame, as glorying rather in her ſhame, committing fornication, and practiſing uncleanneſs in open view, as Abſolom with his tent ſpred upon the houſe top, 2 Sam. 16. 22. ſo with her bed, made, and ſet in ſome conſpicuous place, lying open, and expoſed to the eyes of all. See 2 King. 23. 5, 12. Jer. 32. 29. Ezek. 16. 24, 25. and 23. 41.

high and lofty] Words of the ſame notion multiplyed, to make it more emphatical, and to expreſs the eminency of the place. So Chap. 2. 13, 14. & 30. 25. & 52. 13.

thy bed] Ver. 8. Ezek. 23. 17, 41.

even thither wenteſt thou up to offer ſacrifice.] Heb. *thither alſo*; as ver. 6. *wenteſt thou up*; not to do ſervice and ſacrifice unto me, (as though in an irregular way thy people ſometime did, 1 King. 3. 2. 2 Chr. 33. 17.) but to defile thy ſelf there, (See ver. 8.) by offering ſacrifice to thoſe thine idols, on thine altars, to the honour and ſervice of them, there erected, ver. 5, 6. for I ſuppoſe them to be wide, that conceive the Prophet to allude here to the manner of thoſe, who lodged in the Temples of their idols, expecting direction from them, by dreams.

V. 8. *Behind the dores alſo, and the poſts, haſt thou ſet up thy remembrance:*] There is no place, either abroad, or within dores, free, from ſome ſign, or mark, ſome memorial, and monument, or other, of thine idols, thine affection to them, and filthineſs with them, Ezek. 17. 31.

Behind alſo] Heb. *And behind*: as Chap. 34. 23.

the dores and the poſts] Where God commanded his precepts to be ſet, that they might be ever in their eyes, Deut. 6. 9. & 11. 20. & 27. 2, 3. Heb. *the dore, and the poſt*: which ſome therefore underſtand, as ſpoken of the dore of Gods houſe, the Temple, Ezek. 8. 3, 5, 7, 14, 17. & 43. 8. but the words ſeem to be taken collectively, as our verſion rendreth them; as alſo the word *valley*, and *mountain*, ver. 6, 7. or, if it be taken in a ſingular notion, becauſe the ſpeech runs of the whole State, as of one ſtrumpet, it may be conceived, as ſpoken of the dore of her own brothel-houſe, Prov. 5. 8. as before of her bed, v. 7. Prov. 7. 16, 17. Some would have an alluſion in it, to the arms, and enſigns of nobility, ſet over great mens dores: it might rather be, to the titles, and inſcriptions wont to be ſet anciently over common ſtrumpets cells. But the words here, are, *behind the dore*; not ſo much to invite them to her, (of which before, and afterward, ver. 7, 9.) as to mind her ſelf of them, Ezek. 8. 10. & 23. 14. Others, to the *Lares*, or, *family-tutelar-gods*; whoſe images, ſay they, they uſed to have about their dores, to ſecure their goings out, and comings in: but of that they bring no proof. Others underſtand it, of the incenſe that they burnt unto their idols; becauſe the incenſe ſeems to be termed, *a memorial*, Lev. 2. 2. but that ſeems not to ſuit ſo well with *dore*, and *poſt*.

for thou haſt diſcovered thy ſelf to another, then me, and haſt gone up] Heb. *for*, or, *yea*, (as Chap. 15. 9. & 16. 8.) *from me*, or, *from with me, thou haſt diſcovered, and haſt gone up*; that is, *yea*, more then ſo; departing *from me*, or, refraining company, and ſociety, with me, (of which manner of defective, or comprehenſive form of ſpeech, ſee on Chap. 1. 4.) *thou haſt diſcovered* thy ſhame, or nakedneſs, or proſtituted *thy ſelf*, (that is the meaning of the phraſe, as appeareth, Ezek. 23. 18. Levit. 20. 17, 18. a defect of the pronoun; as Lev. 18. 6.) *when* (ſo is the copulative uſed, Gen. 14. 14. Chap. 37. 9, 36. & 53. 2.) *thou wenteſt up*; to wit, unto thy bed, ſet aloft, in open view, ver. 7. there to defile thy ſelf. See the like form of ſpeech, in the like notion with the ſame quick, and conciſe manner of delivery, implying much indignation againſt, and deteſtation of, the fact mentioned, Gen.49.4. They ſwerve from the reſemblance uſed here by the Prophet, that underſtand this paſſage, of withdrawing her ſelf from Gods protection, and abiding under his wing: as alſo thoſe of the Jewiſh Doctors, who ſuppoſe all this, together with the former paſſage, ver.6,7. to reſpect that injunction, Exod.21.24,25. that whereas God had commanded them, if they built him any altar, to make it, either of earth, or of rude rag, and to place it in ſome hidden place, (though that be not in the text) and to ſet it on the plain ground there; ſhe had built altars of hewen ſtone, to ſet them aloft, in high places, and gone up to them by degrees: as alſo thoſe, both of them, and ours, ſeem to narrow it too much, who expound it, as if it were ſaid, that riſing from Gods ſide, or his bed, that is, his Temple, ſhe had immediately gone up to her idols bed, in her high places: for howſoever, ſome ſuch charge is entred againſt her, Ezek.23.38,39. to wit, that the ſame day that ſhe had committed idolatry with her idols, ſhe had preſumed to repair to Gods houſe: Yet the meaning of the text here ſeems more general, that falling off from God, ſhe had joyned her ſelf unto idols, and not in private only, retained monuments of them, but in publike view alſo, committed acts of ſpiritual uncleanneſs with them, See Ezek. 14.6. & 23. 17,41. Nor can their interpretation be admitted, who render it, following the old Latine, *thou haſt beſide me*, or *at my ſide*; that is, ſay they, in my Temple, in my ſight, proſtituted thy ſelf; as reſpecting what Ahaz and Manaſſes did, 2 King.16.11,15. & 21.4,5,7. becauſe the words of the text will not bear it: nor doth that ſeem probable, which ſome others render, concerning the laſt word, which, to fit to the Latine, they render in an active ſenſe, *thou haſt cauſed them to aſcend*; expounding it, by the ſame term uſed, Gen.31.10,12. for though the verb admit either notion, yet the uſe of it before, in the ſenſe commonly received, here carrieth it the other way. See verſ.7. no more then that, which the Greek giveth, *thou haſt there offered thy ſacrifices*: as Joſh.8.31. though that agree better with what the former place, ver.7. hath. But the Prophet is in another reſemblance here.

thou haſt enlarged thy bed] Thou haſt encreaſed thine idolatry more and more, by the multitude of thine altars; or by enlarging the Temples, and places, built for the exerciſe thereof: as 1 King.11.7. & 21.3. like a ſtrumpet, that makes her bed, or room, larger; or maketh many beds, and rooms, to receive, and entertain the more company, 2 Chr.28.24,25. Jer.2.28. & 11.13. Ezek.16.15,16,24,25,31. & 23.14. See ver.7. So, *enlarge*, or *widen, the place of thy tent*, to receive the more Inhabitants, Chap.54.2.

and made a covenant with them] So the old Latine, and ſome of the Jewiſh. Thou haſt engaged thy ſelf to their idols, by entring into covenant with them, Deut.7.2-4. 2 King.16.10. Heb. *and cut thee out*, or *cut thee down from them*, or *more then they*. Now howſoever it be true, that the word of *cutting out*, be applyed unto *covenanting*; the reaſon whereof, ſee on Chap.28.15. from Jer.34.8,18. Yet becauſe neither the word is found ſo uſed, but where the word *covenant*, is expreſſed; nor are perſons ſaid, *to cut covenant from one*, but *to cut covenant with him*, as in the place before pointed to, and elſewhere; ſome other ſenſe of the words is to be ſought out: where, to paſs by thoſe, who, ſeeming to wander far from the ſenſe of the words here, read it, *thou haſt cut thee ſome of them*, made Eunuchs of them: as Chap.39.7. though of ſuch, the word be ſometime uſed, Levit.22.24. & Deut. 23. 1. Some others render it, *and thou haſt cut it thee out* (to wit, thy bed, before ſpoken of) larger *then theirs*; (of which form of ſpeech, ſee on Chap.2.6. & 54.1.) that is, felled trees, in thy groves, (as Chap.14.8. & 37.24.) to make room for thine altars, or Temples, built for the ſervice of thine idols; and herein ſtriven to out-ſtrip in thine idolatries, either thine idolatrous Anceſtors, Jer.16.11,12. as ſome, or other idolatrous heathen, Ezek.5.6. as others: this latter ſeems more probable, then the former; becauſe of anceſtors, there ſeems no hint, at all, either before, or after; of ſtrangers, there doth. Howbeit, ſome refer, both the foregoing branch, and this, with ſomewhat that followeth, to a particular act of Ahaz, who ſeeing at Damaſcus, an altar erected to the honour of ſome, either Syrian, or Aſſyrian, idol, far greater then that of the true God, at Jeruſalem, ſent a pattern of it to Uriah, the High-Prieſt, to have ſuch another made for him, 2 King.16.10,15. 2 Chr. 28. 23. and they render the text, *thou haſt enlarged thy bed, and haſt cut it out for thy ſelf*; taking a pattern *from them*: and ſome ſuch thing may be hinted; but the text ſeems much more large.

thou lovedſt their bed, where thou ſaweſt it] This ſome alſo refer to the altar, that Ahaz ſaw at Damaſcus, and was ſo much taken with it, 2 King.16.10. of whom, ſome alſo render the words, *thou haſt cut out for thy ſelf from them*, whom *thou lovedſt*, *their bed*, *in the place*, *which thou hadſt provided* for it: and the defects, both of the relative, as ver.5. and of the pronoun, *it*, as Chap.46.11. are very frequent; but the pauſe will hardly admit this conſtruction. Heb. *thou lovedſt their bed, in the place thou ſaweſt*; that is, the company of them, as Num.31.17. Judg.21.12. See Jer. 2.25. whereſoever thou ſaweſt them: and ſome of the Jewiſh Doctors obſerve it, as a tranſgreſſion of that inhibition, Deut.12.13. but that here, is far beneath the guilt of the crime: it rather, ſo read, imports their proneneſs to this ſpiritual inordinate luſt, wherewith, upon any the leaſt occaſion, in any place, at any time given, ſhe was, as a common ſtrumpet delighting in ſuch filthineſs, preſently enflamed, Ezek.23.14,16. a defect of the particle, *in*, as Chap.44.12. & 48.4. and of the relative, as before; or, *thou lovedſt their bed*; *thou preparedſt*, or, *providedſt*, *room*; to wit, for them, to entertain them in: for the verb ſignifies, not *to ſee* only, but *to prepare*, or *provide*, alſo; as Exod.18.21. and ſo the word alſo parallel to it, Gen.22.8. and the noun is frequently uſed for *room*, or *place*: as Deut.23.12. Chap.56.5. and in the plural maſculine, for *ſpaces*, or *ranges*, 2 Chr.23.15. Chap.28.18. & 33.21. and this I conceive to be the genuine ſenſe of the word: for that which ſome ſay here, of *a monument*; as if the word were ſo taken, 2 Sam. 18. 18. to omit, that it may there alſo be rendred, as our verſion alſo hath it, as well *Abſoloms place*, as *Abſoloms monument*, that notion ſeems not ſo ſuit ſo well here. Howbeit, becauſe the word properly ſignifies *an hand*; and the old Latine renders it, *with an open hand*; as if the latter word were, not a verb, but a noun; ſome Popiſh Writers would have it to mean, *with an open hand*; that is, not covertly, but openly, without ſhame, or, *with the hand* beckning to, and inviting company, and cuſtomers to her: as Chap.13.2. & 65.2. Prov.1.24. or, *with open-hand*, liberally, hiring ſuch, and ſparing no coſt to ſatisfie her filthy luſt, ver.9. Ezek.23.31-34. but one of their own coat, doth ingenuouſly acknowledg, that no ſuch noun, as they here dream of, is at all found in Scripture: who would therefore expound it of the workmans *hand*; put, as he ſuppoſeth, for his work, or workmanſhip; as we ſay, *a mans hand*, for, his hand-writing; the efficient, for, the effect; drawing in hither, that of *Abſoloms pillar*, and applying it to *Ahaz his altar*, of both which before: Others, of the adulterers *hand*, in an obſcene notion, not fit to be expreſſed. But thus men out of a prepoſterous affection, perverſly employ and ſtrain their wits, to ſupport and bear out a vitious verſion.

V. 9. *And thou wenteſt to the King with oyntment, and didſt encreaſe thy perfumes*] Another crime charged upon this State is, the ſending Embaſſadors to forraign Nations with preſents, and in moſt baſe manner, ſubmitting, and bowing down, to them, 2 King.16.7,8. Chap.10.4. either to crave ayd and aſſiſtance from them, 2 King.16.8,9. Chap.30.1,6. & 31.1. Jer.2.18,36. Ezek.17.15. Hoſ.5.13. & 12.1. or, to curry grace, and find favour with them, 2 King.18.14,15. Chap.10.4. & 33.7. or to communicate with them, in their idolatries, 2 King. 16.7,8. Ezek.16.26,28,32,33. & 23.16,40.

And thou wenteſt] Or, *Thou haſt gone alſo*, ver.8. gone, either in perſon thy ſelf, as Ahaz, 2 King. 16.10. or, by thy meſſengers, as the Centurion is ſaid to have *come* unto Chriſt, Mat.8.5. compared with Luk.7.3,4,6. Chriſt himſelf to the old world, 1 Pet.3.19. with 2 Pet.2.5. and to Epheſus, Eph.2.17. ſo the word is ſuppoſed to be uſed, Cant.4.8. or, *haſt reſpected*, or *obſerved*, as our margent renders it: and ſo one of the Jewiſh Commenters, *thou haſt* ſending *beheld*. So it ſhould be a defective, or complexive form of ſpeech, as ſome of ours make it, reading the text thus; *Thou lookeſt about to the King*, that is, *thou lookeſt about* for ayd, (as Pſal.142.4.) and ſendeſt *to the King*: and ſuch forms are uſual. See Chap.38.17,21. but there ſeems no need thereof here. The word indeed ſignifieth, moſt uſually, to *view*, or *behold*, Job 20.9. & 33. 14, 27. & 35.5,13. but ſometime, alſo, *to preſent*, or to *tender a preſent*: as appeareth by the noun thence deduced, uſed for *a preſent*, 1 Sam.9.7. that which I conceive to be the genuine ſenſe of it in this place, *thou haſt preſented the King with oyntment*. The old Latine rendreth it, *thou haſt decked thy ſelf for the King, with oyntments, and perfumes*; as harlots uſe to do, when they are to entertain their companions, Ezek. 23. 40. Prov. 7. 17. but for this uſe of the word, I finde no ground.

to the King] For *Moloch*, Levit. 20. 2. ſay ſome; becauſe the word hath a notion of a *King* in it; whence the variety of reading, Jer.49.1. Zeph.1.5. Others, by the *King*, underſtand here, the King of Aſſyria, to whom Ahaz, both ſent, and went, 2 King.16.8-10. Others, the King of Egypt, whom, divers of them, at divers times, had craved help from, againſt the Aſſyrian, and Chaldean, 2 King.17.4. Chap.30.1. & 31.1. Jer.37.5,7. Ezek.29.16. and others, again, of the Babylonians, or Chaldeans, Jer.51.59. but the word ſeems to be taken collectively; not of any one particular, either King, or

kingdome;

kingdom ; but of ſeeing indefinitely, ſometime to one, ſometime to another, Jer.2.36, Hoſ.7.11.

with oyntment] Heb. *with oyl* ; as Pſal. 133. 2. & 141. 5. Eccl.7.1. Amos 6. 6. of pretious oyntment wherewith that land ſeemed to be ſtored, ſee Chap.39.2. among which, their *balſome*, peculiar to that country, ſeems to have been a principal. See Gen.43.11. Jer.8.22. & 46.11. Ezek. 27.17. and of this, eſpecially, many underſtand it here.

and didſt encreaſe thy perfumes] Or, *haſt multiplyed thy confections* ; for the word is more general, and comprehendeth as well *oyntments*, as *perfumes*, Exod. 30. 25,35. whence the word that ſignifies, *a confectioner* ; ſo rendred, 1 Sam.8.13. See alſo, Eccl.10.1. Job 41.31. that is, either thou haſt uſed abundance of them, to prepare, and fit thy ſelf for them ; (ſo, *to multiply waſhing*, for, to waſh abundantly, Pſal.51.2. and, *to multiply ſope*, for, to uſe abundance of ſope, Jer. 2. 22.) or ſent abundance thereof to them, to woo, and win them to thee. Which latter ſeems the more likely. See Jer.2.33. and 4.30. Hoſh.12.1.

and didſt debaſe thy ſelf, even *unto hell*] Heb. *make low*, or *lay low* : but uſed here, in a reciprocal, though not form, yet notion ; as Pſal.113.6. Jer.13.18. thou haſt laid thy ſelf low, or debaſed thy ſelf, as one that boweth himſelf down to the ground, or to the loweſt ground, as if thou wouldſt go even into the ground, or the grave. See Chap. 51. 21. an alluſion, as ſome think, to ſuch vile and baſe ſtrumpets, who, among the Greeks, had their name, from proſtituting themſelves on the ground ; yea, under the ground, in cellars, and vaults, and in tombs, and monuments, ſometimes. I conceive rather, from ſuch, as in a moſt ſubmiſs, and ſervile maner, caſt themſelves at the feet of thoſe, whom they ſue, and ſeek to, for ought ; as if they would creep into the very ground. See Chap.10.4. for I ſuppoſe they ſwerve from the Prophets intent, who conceive the meaning to be, that they had, by theſe their abominable courſes, brought themſelves to a very low condition, by ſuch like forms of ſpeech ſometime expreſſed, Pſal.7.5. & 63.9. & 88.3,4,6. Chap. 25.12. & 26. 5,6. & 47.1. that which yet is true, Chap.29.4. and ſhe was forewarned of, Jer.2.25. But this ſeems to look another way.

V. 10. *Thou art wearied in the greatneſſe of thy wayes*] Thou haſt even tired thy ſelf out, with the length of thy journeys, ſending to and fro, ſo far abroad. See Jer.2.38. Ezek.33.40. Howbeit, ſome take it, as ſpoken in reference to their inſatiable idolatrous deſires, as therein reſembling the *way*, and courſes of baſe harlots, Prov.30.19. But that place doth not parallel ſo fitly with this.

yet *ſaidſt thou not, There is not hope*] Though thou ſaweſt that all thy toiling, and tiring out thy ſelf was in vain, it was all but loſt labour ; yet thou wouldſt not give over, but go on ſtill deſperately, in that toilſome and chargeable courſe. Heb. *It is deſperate*. See Jer.2.25. & 18.12. the diſcretive is not unfitly ſupplyed ; as Chap.41.11. & 49.4.

thou haſt found the life of thine hand] Thou ſtill imagineſt, that by theſe courſes thou ſhalt find at length, or haſt already found, and attained that, which ſo much thou deſiredſt, ſufficient means, and ayds to ſupport thee, and to ſtrengthen thine hand. See Hoſ.12.8. the *life* of the *hand*, for, the *ſtrength* of it, ſay ſome : others, *the life of the hand*, for, life, and means of life, and ſupport, by the induſtry of the hand acquired ; and either of theſe will ſuit well with the ſenſe above-delivered : for they ſeem to rove too far out of the way, that would have the meaning to be, that either their pains and toil, in ſeeking abroad ſo, or their idol-worſhip, were as pleaſant and delightful to them, as their *life* ; (of which kind of expreſſion, ſee Pſal.30.5. & 63.3.) or, then *food*, or *meat*, whereby *life* is ſuſtained. Of which form, ſee Job 23.12. Joh.4.34. and thoſe yet further, who expound it, *thou getteſt thy living by thine hand*, that is, thou maintaineſt thy ſelf (as common harlots uſe to do, thereof in Latine ſo termed) by thy filthy earnings ; for neither doth the Prophet ſeem to be in that argument here ; and the contrary rather is implyed, both in the foregoing branch ; as alſo, Ezek. 16.31-34. Howbeit, becauſe the word here rendred *life*, as it properly ſignifies, and is moſt commonly uſed, doth alſo ſignifie *a troop*, or *company*, conſiſting of living creatures, men, or beaſts, 2 Sam. 23. 11. Job 38.39. Pſal.68.30. ſome late Writers here render it, *thou haſt found a troop of thine hand* ; that is, ſay they, forces that will be ready at hand to aſſiſt thee upon all occaſions. Nor might this Interpretation ſeem altogether improbable, (ſee ver.13.) but that it is by ſome queſtioned, whether that word do in any place at all ſo ſignifie ; and I go rather, therefore, with what was before propounded.

therefore thou waſt not grieved] Therefore thy pains ſeemed no pains, but a pleaſure, rather, to thee ; becauſe by ſuch means thou didſt hope, and madeſt full account to accompliſh thine ends, and what thou deſiredſt, (as Gen.29.20. with 31.40.) and ſeemedſt ſometime ſo to do, 2 King. 16. 7,8,9. though it proved otherwiſe afterward in the end, 2 Chro.28. 20,21. Chap.7.17. & 8.7,8. or, as ſome render it, *thou waſt not wearied*, or *tired* ; as the other word before in the front of the verſe ; as if he had ſaid, though thou hadſt toiled, and tired thy ſelf, yet thou wouldeſt not be weary, wouldeſt not give over : the word properly ſignifies *ſick*, or *weakned* ; as Chap.33.24. it may well be rendred, either thus, or the former way, as ſometime alſo it is, Prov.23.35. Jer.5.3. The old Latine rendreth it, *therefore thou haſt not prayed* ; that is, ſay they that follow it, thou haſt not ſought by prayer to me, becauſe thou thoughteſt that thou hadſt no need of my help, thou hadſt ayd ſufficient from others ; but the verb is never found ſo to ſignifie in the form here uſed.

V.11. *And of whom haſt thou been afraid, or feared,*] Some ſuppoſe theſe words to be taken, as an aggravation of her ſin, by her impudency in it, that ſhe neither feared, or regarded God, or Man, ſtood in no aw, nor had any ſhame of either ; as Luk.18.4. See ver. 11. Others, as a preocupation, and meeting with ſuch pretended excuſes, for her ſeeking to forrein forces for aſſiſtance ; to wit, out of the fear that ſhe conceived of ſuch powerful adverſaries, as were combined together againſt her, Chap.7.2. implying, that no ſuch fear of man ought to have prevailed ſo much with her, as to make her to break with, and to forget God, who could, and would, have ſecured her againſt all ſuch fears, had ſhe relyed upon, and continued loyal to him, Chap.7.7,9. This may ſeem not improbable. Howbeit, I conceive the purpoſe of the Prophet, in theſe words, to be ſomewhat other, to wit, to tax her for want of the fear of God ſimply, as the main ground of her ſecure, and pertinacious obſtinacy, both in this, and other her ſinfull courſes ; that which in the cloſe of the verſe, is in plain terms expreſſed.

of whom haſt thou been afraid, or feared,] The former word ſignifieth *a carefull, or ſolicitous fear*, 1 Sam.9.5. & 10.2. Jer. 17.8. & 38.19. the latter, any fear in general ; the copulative is here uſed, and may be retained ; as Chap.8.12,13. and then it aggravates : but if taken for the diſcretive, as oft it is (See Chap.44.10. & 45.10.) then it diminiſheth : the words may be rendred according to the latter ; *Whom didſt thou dread, or fear ?* that is, whom hadſt thou any dread, or fear, at all, of ? Or, which I conceive to be the fitter ; *Whom ſhouldeſt thou have dreaded, and feared ?* Whom oughteſt thou to have been afraid of, as one that would certainly be avenged on thee, for thy wicked and croſs carriages, according to what he had long before threatned ? Lev .26. 14-23,24. this form is oft uſed in ſuch a notion of duty ; as Chap. 26. 9. Jer. 2. 8. and elſewhere.

that thou haſt lied,] Or, rather, *when* (as Gen.4.12. Pſal. 75.2.) *thou liedſt* ; that is, dealtſt diſloyally, or unfaithfully, with me ? as Joſh. 7. 11. Pſal. 89. 44,45. Chap.59.13. whoſe wrath and indignation ſhouldſt thou have feared, when thou dealtſt ſo wickedly and unfaithfully with me ? Mal.3.5.

and haſt not remembred me] Or, *but* (as ver.3.) *thou didſt not think upon me* ; to carry thy ſelf towards me, according to thy duty, Eccl.12.1. Pſal.106.7. for they ſeem to go aſide from the drift of the text, who expound it of *flattering* the King of Aſſyria, 2.Kings 16.7.

nor laid it to thine heart :] Heb. *thou didſt not lay*, or *put it upon thine heart* ; as ver.1. thou didſt not conſider, what the iſſue of theſe things would be, Chap. 47. 7. A learned late Writer would have it run thus ; *Whom waſt thou afraid of, or didſt thou fear, that thou ſhouldeſt ly ?* to wit, in denying thy ſins, when charged with them by my Prophets : Sure it is not out of fear of me ; for *thou doeſt not think of me, or mind* me at all. But this I ſhall refer to the judgment of others.

have I not held my peace, even of old, and thou feareſt me not ?] Or, is it *not*, becauſe I *have held my peace*, or *been ſilent*, and that *for a long* time, (Heb. *from antiquity* ; as Chap. 42.14.) *that* (as Chap. 46. 5.) *thou feareſt me not ?* See the like Syntax, Jer.7.19. My lenity and forbearance of thee hitherto, for a long time together, maketh thee, not to ſtand in awe of me, but to proceed obſtinately in thy wicked courſes, and go on from evil to worſe, Eccl.8.11. Pſal.36.1,2. & 50.21,22. & 55.19. Chap.26.10. Jer.48.11.

V. 12. *I will declare thy righteouſneſs, and thy works*] I will hold my peace, or forbear no longer (Jer.44.16.) I will declare, and lay open, thy lewd and wicked courſes, and convince thee of them ; not by a verbal reproof, but by a reall rebuke, by taking vengeance on thee, for them. So Pſal.5.21. Chap.42.14.

thy righteouſneſs] Spoken, either according to their own eſtimation, who deemed their own ways and courſes, to be all right and juſt, Prov.16.2. & 21.2. & 30.12. Or, would ſtill have them, at leaſt, reputed ſuch, Jer.2.26. Prov.30.20. Or, it is ſpoken, rather, ironically, *thy righteouſneſs*, that is, thy wickedneſs, thy naughtineſs. See the like manner of ſpeech, Gen. 3.22. and the words *righteous*, and *righteouſneſs*, uſed ; where in the parties ſpoken of, nothing leſs, is preſumed, or intended, Chap.64.6. Mic.7.4.

for they ſhall not profit thee.] Heb. *and they ſhall not profit thee;* which need not be altered. Thy courſes, that thou truſteſt to, ſhall do thee no good, ſhall ſtand thee in no ſtead; but ſhall rather do thee miſchief, and prove thy bane, in the end. So Prov. 12.2. with 21.6,7. & 11.3,4,5,6. See 2 Chr. 28. 20. Chap. 28.15,17,18. & 30.2,3,5. & 31.2,3. & 36.6. Ezek. 29. 6,7. The fore-mentioned Writer readeth the words, by way of interrogation, *Should I declare thy righteouſneſs,* and lay open *thy works,* thy wicked ways; it would be to no end, *they would do thee no good?* It would not prevail with thee, or avail ought for the letting of thee; But this ſeemes not ſo natural.

V. 13. *When thou crieſt, let thy companies deliver thee*] When thou crieſt unto me for help, amidſt thy diſtreſſes, I will return thee no anſwer, afford thee no help; but turn thee over to thoſe, and ſend thee to them, whom, forſaking me, thou haſt relied upon, and truſted unto; *thy troops,* (Heb. *thy gathered ones;* as Ezek. 22. 20.) either, of ſtrangers, ver. 9, 10. or, of ſtrange gods, Chap. 65. 11. See Deut. 32. 37, 38. Judg. 10. 13, 14. Jer. 2. 28. & 11. 12.

but the wind ſhall carry them all away,] Heb. *and;* as ver. 3. a puff of wind ſhall blow them all away, Chap. 40. 24. & 64. 6. Dan. 2. 35. Hoſ. 4. 19.

vanity ſhall take them.] Or, *ſhall take them away;* as Hoſ. 11. 13. the ſame, in effect, with the former; they ſhall all come to nought, Chap. 31. 3. a defect of the pronoun to be ſupplyed from the former branch; as Chap. 13. 8, 15.

But he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit mine holy mountain.] A word of conſolation ſubjoyned for the ſtay and ſupport of the faithfull, to aſſure them yet of protection and deliverance, in theſe calamitous times, Jer. 15. 19. 21. & 39. 17, 18. & 45. 5. Ezek. 11. 16. and of return to poſſeſs their land again, and to enjoy Gods ordinances in his Temple, Chap. 10. 21. & 30. 18, 19.

putteth his truſt in me] Maketh me his refuge, or place of retreat, (for ſo the word properly ſignifies, Pſal. 104. 19. Chap. 4. 6. & 25. 4.) and looketh not after other vain ſhelters and ſuccours, Pſal. 2. 12. & 40. 4. & 46. 1. See Chap. 28. 15, 16, 17.

poſſeſs the land] Pſal. 37. 3, 11. or, *inherit the land;* returning again to their former inheritances, Jer. 3. 18. & 12. 15. there is in the word, an alluſion to the firſt diſtribution of the land, by lot, Num. 34. 2, 13.

inherit mine holy mountain] Heb. *poſſeſs my mountain of holineſſe;* as Pſal. 15. 1. Chap. 11. 9. enjoy my ſacred ordinances there. See Chap. 56. 5, 7.

V. 14. *And he ſhall ſay,*] Or, *And it ſhall be ſaid:* for the verb is uſed here indefinitely; as Chap. 59. 19. Mal. 1. 4. Proclamation ſhall be made, to remove all impediments that might hinder Gods people, in their paſſage, from the places of their captivity unto their own Countrey. See Chap. 40. 3.

Caſt ye up, caſt ye up;] Or, *Make cauſey:* for their ſafer and more convenient paſſage. See Chap. 35. 8. & 62. 10. Prov. 19. 19.

prepare the way] Make plain the ſurface of it, by ſweeping away, and removing out of it, whatſoever might make it uneaſie, or unſafe. So Mal. 3. 1. See the uſe of the word, Gen. 24. 31. Lev. 14. 36. Pſal. 80. 9. compared with Chap. 5. 2.

take up the ſtumbling-block out of the way of my people.] Heb. *lift up,* or *take off,* or *take away;* as the word is uſed, Lev. 6. 10, 15. Dan. 8. 11. *the ſtumbling,* either block, or ſtone; as Chap. 8. 15. and this here more properly: the word is general, and imports any thing, that man, or child, may trip, or ſtumble at, and be endangered thereby to fall. See Lev. 19. 14. Pſal. 91. 11, 12.

V. 15. *For thus ſaith the high, and the lofty God,*] Exceeding high; as Chap. 52. 13. whom heaven, even the higheſt heaven, is not able to hold, 1 King. 8. 27. but is infinitely higher, then the higheſt of any creature, Pſal. 83. 18. & 113. 4. Eccl. 5. 8. far higher, then the higheſt created heavens, Pſal. 113. 4. Eph. 4. 10. and is ſaid therefore *to ſtoop,* in taking notice of the things, as well in *heaven,* as *on earth,* Pſal. 113. 5, 6.

that inhabiteth eternity,] As 1 Tim. 6. 16. *who alone hath immortality,* who alone is truly eternal, without beginning, or ending, Pſal. 90. 2. not immortal only, but immutable, Mal. 3. 6. Jam. 1. 17. or, as ſome, *that inhabiteth,* or abideth *for ever:* But the former ſeems more emphatical; and they ſeem to disjoynt the text, who not regarding the points of diſtinction, render the words; *Thus ſaith the high one, who the lofty place inhabiteth perpetually.*

whoſe name is holy,] Heb. *and holy is his name;* as Luk. 1. 49. the pronoun demonſtrative, with the conjunction copulative, put for the relative; So Judg. 13. 2. Ruth 2. 1. *his name,* for, himſelf, Pſal. 99. 3, 9. who is not *holy* only, but alone holy; as *alone wiſe,* 1 Tim. 1. 17. and *alone good,* Mat. 19. 17. *ſo holy,* as none, but he, 1 Sam. 2. 2, ſo, that thoſe, who are in part holy, by participation from him, are not at all holy, if they come once in compariſon with him, Job 9. 2. & 15. 14, 15. Some joyn this and the former together, thus rendring the words, *inhabiting eternity, and holy is his name;* or, *whoſe name is inhabitant of eternity, and holy:* ſo it ſhould be only the demonſtrative for the relative; as Chap. 55. 13. And true it is, that divers attributes are ſometime joyned together, to make up one compleated name; as Chap. 9. 6. But of that here, there is no neceſſity; and the text ſo read, runneth nothing ſo ſmoothly, as it doth the other way.

I dwell in the high and holy place;] In heaven, Chap. 32. 15. & 66. 1. Pſal. 11. 4. & 113. 5. & 115. 3. where is nothing but holineſs, 2 Pet. 3. 13. Rev. 21. 27. whereof alſo the Holy of Holies in the Temple, his Palace on earth was a type, Exod. 26. 34. Pſal. 78. 69. Heb. 9. 8, 12, 24. Heb. *I will,* or, *ſhall inhabit high and holy:* the future, for the preſent; as Chap. 53. 1, 7. the word, the ſame that before, ſave that the participle there, the verb here; a defect of the ſubject, or ſubſtantive; as Ch. 26. 5. & 33. 5. nor ſee I any good ground, why ſome late Interpreters, of ſpecial note, ſhould rent this branch off from Gods ſpeech, and annex it to his ſtyle, rendring the words, *who dwell in the high, and holy;* omitting the pronoun, which is here emphaticall, and expreſſed therefore in the text; as alſo, ver. 12. Chap. 43. 12. & 45. 7, 12, 13. Howbeit, had they thus rendred it, as a part of Gods ſpeech; *I that inhabit,* or *dwell in an high, and holy* place, do dwell *alſo with him,* &c. I ſhould not diſſent from them; the ſuppreſſion of the relative being very frequent. (See ver. 3, 8.) the ſupply from the former branch nothing unuſual; as Gen. 1. 16. and Gods dwelling, in, or with the perſons here deſcribed, in this ſpeech of his, being principally intended.

with him *alſo,*] To wit, do I dwell; or, *him alſo,* do I inhabit: for it may be as well the bare ſign of a noun under regiment, as the particle of concomitancy. I dwell, or inhabit, both with him, and in him, Joh. 14. 17, 23. Rom. 8. 10, 11. 2 Cor. 6. 16. & 13. 5. Eph. 3. 17. Heb. *and him,* or *with him;* as ver. 8.

that is of a contrite and humble ſpirit;] Heb. *a contrite, and low of ſpirit;* or, any one *of a contrite and lowly ſpirit.* See chap. 66. 15.

contrite] So, *the Lord is neer unto all the broken of heart, and he will ſave the contrite of ſpirit,* Pſal. 34. 18. that is, ſuch as be of a broken heart, and of a contrite ſpirit; and, *the ſacrifices of God are a broken heart; a broken and contrite heart, O God, thou wilt not deſpiſe,* Pſal. 51. 17. See of the word, on Chap. 53. 5, 10. By it here, is expreſſed an inward contrition of heart, and breaking of ſpirit, ſoftned and humbled by apprehenſion of wrath, joyned with a deep ſenſe of Godly grief, ſincere repentance, and ſerious remorſe for ſin, as ſin, as offenſive, diſpleaſing, and grievous to God, 2 King. 22. 19. 2 Chr. 32. 26. & 33. 12. Ezek. 6. 9. Act. 2. 37, 38. 2 Cor. 7. 10.

humble ſpirit] One demiſs, ſubmiſs, low, lowly of ſpirit. So Prov. 16. 19. & 29. 23. In the ſoul of ſuch an one, God will take up his lodging; in ſuch he deſires, and delights to dwell; as in the higheſt heavens, ſo in the loweſt hearts: the metaphor is taken from the plain countrey, or the vale, that lyeth lower then the hils, Joſh. 10. 40. & 11. 2, 16. Jer. 17. 26. & 32. 44. & 33. 13.

to revive the ſpirit of the humble, and to revive the heart of the contrite ones.] Heb. *to quicken,* or *make to live, the ſpirit of humble ones,—— and the heart of contrite* ones: *to quicken,* or *make to live,* not, *to keep in life,* (as Exod. 1. 17. Pſal. 22. 29. Chap. 38. 16.) when ready to faint, and go away, Chap. 40. 29. or, to comfort, relieve, refreſh, and reſtore, Pſal. 71. 20. & 80. 18. & 85. 6. & 119. 25, 40, 50, 88, 93, 107, 159. Mat. 11. 28. *heart,* and *ſpirit,* all one, as before.

V. 16. *For I will not contend for ever, neither will I be always wroth:*] This reſolution with God, not to contend for ever, but to give over ſtriving with man, is ſometime in wrath; when God, after exerciſe of his patience, and forbearance, for ſome ſpace of time, having made trial of divers courſes, to reclaim ſinners; and finding that nothing will prevail, reſolveth now to ſtrive no longer with them, but to give them over, and leave them to themſelves, as perſons incorrigible, and deſperately obdurate; as the Phyſician doth the Patient, that will not be ruled by him, or, whoſe diſeaſe, he deemeth incurable. So Gen. 6. 3. Chap. 1. 5. ſometime, in mercy, when ſeeing his people, now brought very low, and brought down on their knees; yea, though ſometime, not ſo ſincerely, or not ſo thorowly, eſpecially where the heart is yet upright, he ſtayeth his hand, and either reſtraineth, and refraineth his wrath, and further proſecution of any harſh and rigorous courſe, for the preſent, or is wholly reconciled again to them. See 1 King. 21. 27, 29. 2 King. 14. 26, 27. Pſal. 78. 34-38. & 85. 3. So here; and ſo Pſal. 103. 9. *He will not always chide, nor retain wrath for ever.* See alſo, Lam. 3. 31, 32.

For the ſpirit ſhould fail before me, and the ſouls, which I have made.] The verb here uſed ſignifies, ſometime, *to cover,* or, *to be covered,* Pſal. 65. 13. & 73. 6. ſometime, (eſpecially where applyed, as here, to the ſoul, or ſpirit) *to be over-whelmed*, or *to faint*; as one that is muffled and ſtifled, Pſal.61.2. & 77.3. & 102.title, & 107.5. & 142.3. & 143.4. Lam.2.11,12,19. Jon.2.7. Mans ſpirit would faint, being over-ſpread, or wrapt up in, and over-whelmed with terrour and trouble, and the ſouls, that I made, would fail. The conſideration of mans infirmity and weakneſs, unable to hold out, when God proceeds in wrath againſt him, doth many times move him, in way of commiſeration, to ſtay his hand, and reſtrain his wrath, Pſal.78.38,39. eſpecially, in dealing with his people, his weak and tender-hearted ones, whom he hath a ſpecial care of, Chap.40.11. ver.15. that they may not be wholly deſtroyed, or utterly diſheartned and diſcouraged, Job 37.23. Pſal.103.10–14. Ch.27.8. & 42.3. & 48.9,10. and the Saints plead it themſelves unto him, Pſal.39.10,11. & 89.47,48. Heb. *Spirit*, or *wind*; and *breaths*, or *blaſts*; (not amiſs rendred *ſouls*) Gen.7.15. Pſal.150.6. Prov.20.27. (words uſed the rather to expreſs the vanity, and imbecility, of mans conſtitution and condition. See Chap.2.22.) are here, one, and the ſame; as alſo, Job 27.3. Chap.42.5. there is in the latter branch a defect of the relative, as ver.3, 8. and of the verb to be ſupplyed from the former branch, as ver.15. *the ſouls* would faint away, which *I have made*, Gen.2.7. Eccl.12.7. Chap.42.5. and have a regard to, as mine own work, in mine own people, eſpecially, Pſal.138.8. 1 Pet.4.19. And this I conceive to be the genuine ſenſe of the place: howſoever divers Interpreters run other ways; ſome rendring, *A ſpirit*, or *breath*, *ſhall go forth from before me, and I will make blaſts*, or *gales*. So the old Latine, which many follow, expounding it, ſome, as of a gentle breath, or blaſt; that ſhould revive and refreſh them; as Pſal.104.30. Others, as of a proſperons gale of wind at Sea, that ſhould carry them to their own country again: applying that unto it, Pſal.143.10. Others, *A ſpirit from my face* (that is, proceeding from me) ſhall *inſinuate* it ſelf *into you*; *and I will cauſe you to breath*; as he ſaid before, to *revive*, and refreſh them, Ezek.37.9,10,14. Others, again, *My ſpirit ſhall ſlacken*, or *allay, and the blaſts* that *I made* before. And ſome, again, (taking it a clean contrary way) *My ſpirit ſhall over-whelm*, and deſtroy *the breathing ſouls* that *I made*; as Gen.6.7,17. But theſe all ſtrain the text over-much; Some of them force it againſt its own ſenſe and drift. A late learned Writer would have it rendred from the uſe of the verb, in the Syriack and Arabick tongues, *The ſpirit would return from before me*: but how that ſhould fitly ſuit here, neither he ſheweth, nor do I ſee.

V.17. *For the iniquity of his covetouſneſs I was wroth,*] Or, *For his iniquity of gain*; that is, for his unjuſt lucre and gain, by injurious and wrongfull courſes, acquired, Mic.6.9. Luk.16.9,11. For they ſeem to be over-curious, who ſuppoſe the words, thus conceived, to imply; that it is not the outward act of fraud, oppreſſion, or the like, either ſo much, or alone, that God regards, as the inward affection, and diſpoſition of the heart: as alſo thoſe, that would have the word rendred, *covetouſneſs*, to be put here, for all manner of *evil concupiſcence*, In general, Rom.7.8. Col.3.5. becauſe it is ſaid to be *the root of all evill*, 1 Tim.6.10. though it be not unlikely, that this vice be the rather mentioned, becauſe many other ſpring from it, Prov.1.16–19. Now ſome conceive it to be ſpoken, with relation to thoſe watch-men, ſpoken of, Chap.56.11. and this vice there taxed in them. But this evill ſeems to have been more general riſe in all ſorts among them, Jer.6.13. & 8.11. and even thoſe alſo, to have been over-much tainted with it, who yet were not abandoned to thoſe groſs practices of idolatry, nor did run a madding after idols, as thoſe deſcribed before, ver.3–10.

and ſmote him] See Chap.1.10. & 60.10.

I hid me, and was wroth] Or, *being wroth, I hid me*; or, *in my wrath I hid me*; as, *in my wrath I ſmote thee*, Chap.60.10. for he is wroth firſt, and then ſmites, and hides; though in open view, yet hidingly, becauſe by the hand of another, Chap.10.5. Jer.1.14,15. he ſmites, and then hides himſelf; as one, that, in diſpleaſure, having left one to the evil, and harſh uſage of ſome other, withdraweth himſelf out of the way, and having ſhut himſelf up in his cloſet, will not be ſeen, or ſpoken with. 2 Sam.14.24,32. Pſal.10.1. & 27.7,9. Heb. *hiding* I hid; as it is more fully expreſſed, Deut.31.18. See of ſuch defective forms, on Chap.59.13. *I hid my ſelf*, or, *my face*: a defect of the noun, and affix, *my face*; ſo oft expreſſed, Deut.31.18. & 32.20. Pſal.13.1. & 22.24. & 51.9. Chap.8.18. & 54.8. & 59.2. & 64.7. Ezek.39.23,24,29. or, *my ſelf*; the active form put for the reciprocal, Chap.45.15. as the paſſive form is frequently uſed, 1 Sam.20.19. 1 King.17.3. Pſal.55.13. Chap.28.15. Jer.36.19.

and he went on frowardly, in the way of his own heart] Or, yet (as Chap.53.4,10.) *he went on*, or, *walked on, perverſly*, (Heb. *turning away*: as Jer.3.14,22.) *in the way of his heart*. See Chap.53.6. Jer.18.14. & 23.17. Though I manifeſted my diſpleaſure, by giving them up to their enemies, Chap.47.6. and withdrawing my ſelf, for ſome ſpace of time, from them, Lam.3.43,44. yet they walked on croſly in their own crooked courſes, and would not be reclaimed, Jer.5.3. & 8.5,6. or, it may be read, as rendring a reaſon, why God did ſo both ſmite them, and having ſmitten them, withdraw himſelf alſo from them, to wit, *becauſe* (ſo the particle is not ſeldom uſed, chap.52.15. & 53.2. & 64.4,5.) they perſiſted in their own croſſe, and rebellious courſes, refuſing to repent, and return from them. See Levit.26.23,24. Zach.7.11,12. and this I conceive to be the proper ſenſe of the place.

V.18. *I have ſeen his wayes, and will heal him*] That is, ſay ſome of the Jewiſh Commenters, I ſee his repentance, and I will therefore reſtore him. But the word, *wayes*, ſeems rather to have reference, to the *way of his own heart*, or *mind*, mentioned before, ver.17. and that way moſt go; and ſo the text would be rendred, *I ſee his wayes, but* (as Chap.51.23.) *I will heal him*; or, *Though I ſee his wayes, yet I will heal him.* A defect of the former particle, as Chap.30.20. the latter in the ſame notion, as Chap.53.10. Though I ſee what his wayes and courſes are, how untowardly, and obſtinately, they have carried themſelves; yet for mine own names ſake, I will not wholly withdraw, or for ever withhold my mercy from them; but will reſtore them again, Chap.43.22–25. & 48.8–11. Ezek.36.17–23,32. So is the word of *healing*, commonly uſed. See Chap.19.22. & 30.26. & 58.8. Jer.3.22. & 17.14. & 30.17. & 33.6. Lam.2.13. Hoſ.5.13. & 6.1. & 7.1. & 11.3. & 14.5. Pſal.60.2.

I will lead him alſo] Heb. *and I will lead him.* I will conduct him in ſafety to his own Country, Chap.52.12. & 58.11. See Chap.14.1,2. & 40.11. & 52.12. Jer.3.14. & 32.37. Some of the Rabbines expound it, *I will give reſt to him*, or *cauſe him to reſt*: as Chap.14.3. & 63.14. but the roots are divers.

and reſtore comforts unto him, and to his mourners] I will reſtore abundance of comfort to them, in leiw of thoſe manifold ſorrowes, and diſcomforts, that they had during their captivity, endured. See Chap.14.1. & 66.13. *comforts*, for, abundance of comforts; as Chap.66.11.

to his mourners] The perſons, whom God principally reſpecteth, and hath a more ſpecial eye unto, in the favours and mercies here promiſed, the reſidue partaking therein only with them, and for them; *thoſe that mourn in Sion*, Chap.61.2,3. or, *for Sion*, Chap.66.10. that mourn for the deſolations of her, for Gods judgments upon her, and for, both their own ſins, and the ſins of others, as the procuring cauſes thereof, Ezr.9.6. Ezek.6.9. & 7.16. & 9.4. Zach.12.10. Mat.5.4.

V.19. *I create the fruit of the lips; peace, peace, to him that is afar off, and to him that is neer, ſaith the Lord:*] Some carry on theſe words all in one tenour, *I create*, or *make the fruit of the lips*, to be *peace, peace*, &c. expounding the text, either of Gods own lips, that is, his Word, which he turneth into act, by giving his the peace formerly promiſed them, Pſal.85.8. Chap.55.9. or, of the lips of his Miniſters, and Meſſengers, that bring the glad tidings of peace, and reconcilement with God to his people: God making their words to be, not matter of peace only, but means of peace, between them, and him, Chap.40.1. & 52.7. Rom.5.1. 2 Cor.5.19,20. Eph.2.14,17. or, of the people of God themſelves, who, whereas formerly, they had nothing, but to talk of war, in their mouthes, ſhould now have occaſion given them, to ſpeak of nothing but peace. A learned Writer of good note, ſuppoſeth, that it may be read, and rendred, *I create* as *the fruit of the banks, peace, peace*; that is, peace in great plenty, like the fruits of ſuch plants, as grow neer the rivers ſide: and true it is, the banks of rivers are ſometime called their *lips*: (ſee on Chap.19.7.) and that the note of ſimilitude is oft omitted; as Chap.33.4,11. But to let paſs the needleſs ſtraining of the text, the pauſes in the original, expreſſed alſo in our verſion, require the members to be taken aſſunder, and read apart.

I create the fruit of the lips] Or, as ſome render it, *I will create.* Heb. *creating*; as Chap.65.17,18. Of the uſe of the word, ſee Chap.4.5. By *the fruit of the lips*, (to paſs by thoſe, who underſtand *comfort*, and *conſolation*, ver.18.) I conceive, with many other, to be underſtood the voice of *praiſe*, and *thankeſgiving*; as we find it to our hands expounded, Hoſ.14.2. Heb.13.15. that, which God promiſeth to give abundant occaſion of, by the reſtitution of them, Chap.60.18. & 61.3, 11. Jer.30.19.

peace, peace] True, firm, ſure, conſtant, abundant, peace; a large meaſure of tranquillity, plenty, proſperity; for the name of *peace* includeth all theſe, Chap.48.18. and the gemination of the word imports a large extent of it, 1 Chr.12.18. See Chap.26.3. the verb ſubſtantive is to be ſupplyed; as Pſal.119.165. *peace, peace*, ſhall be; or, there ſhall be *peace, peace.*

to him, that is afar off, and to him, that is neer] Heb. *to the far, and to the neer one.* The ſpeech runs along in the ſingular form, but in a collective ſenſe; becauſe ſpoken of the main body of a people; to thoſe far and neer. As well to him that is abroad in captivity, as to him that abideth ſtill at home; or, to thoſe abroad, as well in places more remote, as in places neerer at hand, Deut.30.3,4. See Chap.11.11,12. or, *afar off, and neer*; that is, as well Gentile, as Jew: the one being a people, in time paſt, neer unto God, Pſal.148.14. the other, afar off from him, untill called in, by Chriſt, Act. 2. 38, 39. Eph.2.12,13,17. Col.1.21. See Chap.56.3. for this, with all the former, though in the firſt place, relating to the ſtate of that people, and in part fulfilled in them, yet doth typically fore-ſhadow the reſtauration, and enlargement of the Church, under the Meſſias in the Goſpel, where the fuller complement of them is found.

and I will heal him] As ver. 8. ſo the Hebrew, word for word. Howbeit, Some render it, *that I may heal them*: as Chap.41.22. but that ſeems not ſo fit here; *peace*, as health; being rather, an effect of healing, then a means of cure: if any change be thought of, I ſhould rather chooſe to render it, *when I ſhall heal*, or, *ſhall have healed him*; as ver.8. which may well ſeem to have reference alſo to a ſpiritual healing; and may receive ſtrength from what followeth, of the excluſion of thoſe from the peace before promiſed, who are not ſo healed, ver.20,21.

V. 20. *But the wicked* are *like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt*] This, ſome underſtand of the wicked enemies of Gods people, who envying their peace and welfare, ſhould be reſtleſs in ſeeking, and ſtriving, by all the means that they could, to diſturb, and impeach it. See Ezr.4. & 5.3. Neh.4. & 6. But the moſt rather, of the profane, and obſtinate wicked ones, among Gods people, oppoſed to the humble and penitent mourners, among them, ver.15,19. implying, that they ſhould not have any ſhare, either in that inward tranquility, and ſettlement of mind, nor in that outward peace and proſperity, that thoſe other ſhould enjoy; not, that none ſuch at all ſhould be ſet free from captivity, or return to, and be ſeated in their own country again; but that little benefit, or comfort, ſhould thereby accrue unto them, their minds being ſo unſetled, Jam. 1.6. and their conſciences ſo unquiet, Job 15.20. that they ſhould never be able to reſt, Job 20. 20. or to enjoy any ſound, and ſetled peace, ver.21. See Chap.65.20.

But] Heb. *And*: as ver.3,13.

are *like*] Or, ſhall be *like*. See Chap.65.13,14.

troubled] Or, *driven*; to wit, with winds, Jam. 3. 4. but the word ſignifies properly, *to drive away*, or *expel*, Exod.34.11. it is uſed in the next branch, for, *to caſt out*, or, *caſt up*.

when it cannot reſt] Or, *becauſe it cannot reſt*, Jon. 1.11,13. and no more can they, Job 15.21-24.

whoſe waters caſt up mire and dirt] Heb. *and the waters thereof*, as ver.15.

caſt up] To the ſhore, when it worketh.

mire] Or, *mud*. The word is no where elſe read; the verb only, Prov.25.26.

and dirt] This, ſome expound of the iſſue of wicked mens practices againſt Gods people; as producing nothing beneficial to themſelves, but ſorry traſh, ſuch as the Sea is wont to caſt up. Others, of the effect of Gods judgments upon them, whereby he would work them to repentance; but cauſeth them only to diſcover their own filth, wherewith their hearts are full fraught. See Jude 13. Rev.16.8-11. But theſe things ſeem over-curious, and beſide the ſcope of the place.

V. 21. There is *no peace, ſaith my God, to the wicked*] Or, There ſhall be *no peace* to ſuch. See Chap.48.22.

CHAP. LVIII.

Verſ. 1. CRy *aloud, ſpare not*;] This Chapter, and the next, ſome joyn together. In either of them, according to an injunction given him, by God, the Prophet layeth forth the wicked courſes of his people; in this, their hypocriſie eſpecially; pretending much devotion, and aſſiduity, in holy exerciſes, chiefly in faſting, and prayer; and charging God with neglect of them, notwithſtanding their diligence in theſe duties: whereby the Prophet taketh occaſion to enform them of the defects, in their faſts, and other their devotions, and to inſtruct them, what manner of ſervice, God requireth of them, and expecteth from them, ſubjoyning many gracious promiſes of ſundry bleſſings from God, upon their ſervices ſo performed.

Cry aloud] Heb. *Cry with the throat*: the throat being an inſtrument of voice, and ſound, Pſal.69.3. & 115.7. Or, *Cry with* full *throat*: as Jer.12.6. *they cry with full* throat *after thee*: a defect of the adjunct here; as of the ſubject there. Of which forms of ſpeech, ſee on Chap.5.4. thus we uſe to ſay, and it might well be ſo rendred here; *Set up* thy *throat*. Gods ſpeech to the Prophet.

ſpare not] Or, *refrain not*. Howſoever it may be deemed matter of commendation, ordinarily for a man to refrain his tongue, and to be ſparing of ſpeech, Prov.10.19. & 17.27. yet not when mans duty to God requireth it, Pſal. 40. 9,10. or, when God himſelf ſhall enjoyn it, Jer.1.17. & 19.2. & 26.2. Amos 3.8. Act.4.19-21. & 5.19-21,29. & 20.27. or, *cry as loud as thou canſt*; though intention of voice, or clamor, and loudneſs of ſpeech, be in ſome kind, and ſome caſes, neither needful, nor decent, Chap.42.2. Prov.7.11. Eccl. 7.8. & 9.17. Eph.4.31. yet where the matter is ſerious and weighty, and men wilfully deaf, and unwilling to hear, loud crying is neceſſary, and by God himſelf here required. So Prov.8.1-3. & 9.3. Joh 7.28,37. & 12.44.

lift up thy voice like a trumpet] Make uſe of thy throat, inſtead of a trumpet; not as ſome, fondly alluding to the maner of managing a trumpet, which a man holdeth with his hand, and ſoundeth with his mouth; but to make a loud noiſe, as a trumpet doth, and to give people warning of evils approaching, which is one ſpecial uſe of the watchmans trumpet, Jer.6.1. Ezek.2.17-21. & 33.2-9. Amos 3.6-8.

and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins.] *My people*; and *the houſe of Jacob*; ſuch as one would think, ſhould have leaſt need of any, to be ſo loud cryed unto, or ſo roundly dealt with, yet their wicked courſes, and their averſneſs, requiring it; and though ſuch untoward wretches, owned ſtill by God, as his people. See Chap. 2.5, 6. Mic.6.2,3,5.

V. 2. *Yet they ſeek me daily, and delight to know my wayes*;] As wicked as they are in their practices, yet they make a great ſhew of much devotion, and of ſedulity, aſſiduity, and diligence, in my ſervice. See the like, Chap.1.11-15. & 29.13. & 48.1,2.

ſeek me daily] By repairing to my Sanctuary, Chap. 1. 12. Jer.7.9. or, to other places, where my people aſſemble to ſerve me. Heb. *day day*; that is, day by day; or, day after day: as, *morning morning*, Chap.28.19. So Prov.8.30,34.

delight to know my wayes] Make ſhew as if they ſo did; contrary to the open, and unveiled impiety of thoſe, who profeſs, *not to deſire the knowledge of his wayes*, Job 21.14. as, *they ſtay themſelves upon God*; that is, profeſs ſo to do, Chap.48.2. ſo here, *they delight to know his wayes*; make as though they took great pleaſure in hearing ought of them; Ezek. 33. 30, 31.

as a nation that did righteouſneſſe] That walked uprightly, that practiſed nothing but what was juſt, and right, Chap.56.1. Mic.6.8. 1 Joh.3.7,10.

and forſook not the ordinance of their God] Heb. *forſook not the judgment* (that is, the Law; as Jer.5.4.) *of their God*: whoſe people they profeſs themſelves to be; and whoſe name yet they will bear, Chap.48.1,2. Jer.8.7.

they ask of me the ordinances of juſtice] They come to enquire of me, by my Miniſters, Prieſts, and Prophets, what courſes they ſhould take, and what I require of them: as if it were of ignorance only, and for want of information, if they did ought amiſſe, Jer. 42. 2-22. & 43.2-4. Ezek.14.1,2. Mal.2.8.

and take delight in approaching to God] Seem to do ſo; as before. Howbeit, ſome turn all theſe paſſages another way; expounding the words according to thoſe, ver.3. of their continual muttering, and murmuring againſt God; as if it were ſaid, *they demand of me daily*, and deſire *to know what my mind and meaning is*, as if they were a people, that had given me no juſt cauſe of offence; *they require more juſt, and equal courſes of me*, (as if I dealt not juſtly, and equally, with them, Ezek.18.24.) *and deſire to approach to God*; not in a kind and familiar manner, or dutiful way, to be better acquainted with me, or to do me ſome ſervice; but to debate, and argue the caſe with me; as one that dealeth unequally, and injuriouſly, with them, Job 23.3-8. the word is uſed ſometime, of an hoſtile, and malicious *approach*, Pſal.27.2. & 119.150. ſometime, of a judicial *approach*, for tryal, or hearing, and debating of a cauſe, Exod.22.8. Joſh.7.14. Chap.41.1,5. Mal.3.5. But I conceive that this expoſition, and that uſe of the word, fitteth not ſo well with this place.

V. 3. *Wherefore have we faſted*, ſay they, *and thou ſeeſt not*?] They complain that they had faſted again, and again, and worn themſelves out, by frequent practices of humiliation, and yet God did not regard, or take notice of it, in regard thereof, to relieve them, and free them from ſuch troubles and afflictions, as they were ſtill annoyed and encombred withall; and as if he had ſaid, they will expoſtulate with God, when after ſome hypocritical performances, and external humiliations, they be not by and by heard, and anſwered, according to their mind; as if in the moſt ſerious, and ſincere manner, they had ſought him, and ſerved him. See Jer. 3. 4, 5. Mic. 6. 6.

have we faſted] Or, *do we faſt*: that which ſome underſtand of the yeerly ſet, and ſolemn faſt, on the day of propitiation, Lev. 23. 27, 29. and this ſeems to be backed, by that of the Sabbath, ver. 13. For that day was a day of ſtrict reſt, Lev. 23. 28, 30, 31. as if their formal faſting on that day, were ſufficient to expiate and ſatisfie for all the ſins of the whole yeer with them. But others rather expound it, of other more frequent, voluntary, and occaſional faſts; ſuch as thoſe, upon ſome exigencies, undertaken before the captivity, Chap. 22. 12. Jer. 14. 12. & 36. 6, 9. Or, held and continued by them, during the time of the captivity, Zach. 7. 3, 5. & 8. 19. either publike, or private, Dan. 9. 3. Zach. 12. 12-14.

ſay they,] A neceſſary ſupply; as Chap. 22. 13. and 56. 12.

ſeeſt not] Or, *ſeeſt* it *not*; that is, regardeſt it not; as Pſal. 10. 11, 13, 14. a defect of the pronoun *it*, here, as there.

wherefore have we afflicted our ſelves,] O, *do we afflict our ſouls*, that is, *our ſelves*; as Pſal. 44. 25, & 123. 4. to wit, by faſting, Lev. 23. 27, 29.

and thou takeſt no knowledge?] Heb. *thou knoweſt not?* as Jer. 3. 13. thou takeſt no notice of it, of what we do; a defect of the pronoun, as before.

Behold,] Take notice of the reaſon, why theſe your performances are not accepted: Ye are faulty, and failing much otherwiſe in ſuch things, as God requireth and regards, as much as, yea, much more, then theſe formalities, Chap. 1. 15-17. Jer. 14. 12.

in the day of your faſt ye find pleaſure] According to this verſion it might be ſuppoſed, that upon their faſt days they took their pleaſure, and ſolaced themſelves as thoſe revellers, Ch. 22. 12, 13. But there is nothing leſs here intended, and the contrary appears; both by their profeſſion, ver. 3. and Gods conceſſion, ver. 5. Some of thoſe therefore that follow this tranſlation, expound the words, thus rendred, as if it were ſaid; on theſe very faſt-days of yours, on which you would ſeem to be moſt devout; yea, on that very day of ſolemn humiliation that ye abſtain from food, yet ye abſtain not from evil practices; ye follow thoſe courſes that ye are moſt taken withall, and are as delightful, as any the daintieſt diſh to you, 1 King. 21. 12. Prov. 2. 14. & 4. 16, 17. Jer. 9. 3. Ezek. 23. 38, 39. Mat. 23. 14, 23. Luk. 18. 12. But the words would rather be read, *In the day that ye faſt, ye finde your own deſire, pleaſure*, or *will*. Heb. *In the day that ye faſt*, or *of your faſting*; as, *in the day that ye eat*, or *of your eating*, Gen. 2. 17. that is, *when*, or *what time ye faſt, and ye eat*: ſo Ruth 4. 5. *in the day that thou buyeſt*, that is, *whenſoever*, or, *at what time thou buyeſt*: nor need the word, *day*, be reſtrained to that very day, on which they held their faſt; but may be taken more largely, as Chap. 3. 18. & 22. 12. & 26. 1. & 27. 2. much leſs to the ſolemn day of humiliation: For the actions hereafter mentioned, were ſuch, as were not practiſed, nor in likelyhood would be permitted, or could be executed on that day, being no day for matter of judicature; and for that of Naboth, 1 King. 21. 9, 10. it ſeems not to have been either enjoyned to be done, or put in execution, on the very faſt day: but a faſt being proclaimed, as if ſome wrath were feared, and ſome evil expected, a courſe was enjoyned withall to make ſome previous enquiry, for the finding out of ſuch delinquents and delinquencies, for which judgment might be feared, that juſtice being done on thoſe that were found guilty of ſuch crimes, the faſt might prove the more effectual. The meaning then I conceive to be, that at thoſe times, whether of that generall and ſolemn annual faſt, or other occaſional ones, they did not at all break off their ſinfull *wills*, *deſires*, *minds*, *pleaſures*, or *purpoſes*; (for ſo the word here uſed, doth at large ſignifie, 1 Sam. 18. 25. Eccl. 3. 1, 17. & 8. 6. Chap. 53. 10.) but perſiſt, and proceed ſtill in a reſolution and purpoſe, to purſue them, howſoever they might not be employed publikely, in the acting of them, on that particular day, on which the faſt was held; but ſuſpended the practice of them for the preſent: not unlike thoſe, of whom another Prophet, Amos 8. 4, 5, 8. *find*, for *follow*; becauſe *finding* the end of *following*; as *ſeeking*, for, *getting*, Eccl. 3. 6. and for *finding*, as ſome, Chap. 65. 1. becauſe this the end of that: and a defect of the pronoun; as, *word*, for thine own *word*, ver. 13. So, *deſire*, for, *your own deſire*; as it is more fully there expreſſed: and, *their own will*, for, *the deſires of the fleſh*; and, *the wills of the fleſh, and thoughts*, or *minds*; that is, their fleſhly deſires, and carnal minds and wils, Eph. 2. 3. Some conceive this place to be parallel to that, Zach. 7. 5, 6. *When ye faſted, in faſting faſted ye*, or, *faſted ye at all to me*; *to me*, I ſay? *and when ye did eat and drink, did not ye eat and drink*, not to me, but for your ſelves: (the former branch ſheweth, that the latter muſt be ſo conceived and ſupplyed) as if he had ſaid, You had no more regard to me, in your faſting, then ye had in your eating or feaſting; ye did both for your own ends. And ſo here, in your faſtings, ye intend nothing, nor regard ought, ſave the compaſſing of your own ends, and ſatisfying of your own deſires: Them you follow, and find even then when you faſt. See ſomewhat the like alſo, Hoſ. 10. 1. *Iſrael* is *an empty vine*; *he bringeth forth fruit for himſelf*.

and exact all your labours] By *labours*, ſome of the Jewiſh Doctors, whom ſome of ours alſo follow, underſtand, their *wealth*, their *gettings*, their *gains*; ſo called, becauſe by labour and travell uſually atchieved, Eccl. 4. 8. & 5. 16-18. alledging for this interpretation, that place, Prov. 5. 10. where the word is ſo uſed; and accordingly, Pſal. 128. 2. though another word be there uſed, *The labour of thine hand thou ſhalt eat*; and Eccl. 5. 19. *to rejoyce in ones labour*; that is, that wealth and ſtore, which, by labour, hath accrued unto either: And they draw hither the greedineſs of gain, taxed in them, Chap. 56. 11. they might better that, Chap. 57. 17. for the former is ſpecial; the latter more general. But others, rather, take the word more largely, and underſtand by it, their *debts*, or *dues*, whether of moneys, or ſervices, ſo termed, not from the labour and pains taken, in the getting and compaſſing; but from the *grief* and *pain*, thoſe are put unto, from whom, by rigour, they are exacted: Of which term, ſee on Chap. 53. 7. for the word (as alſo another of the like notion, Job 5. 6, 7. and both the Greek and Latine, anſwering to either, and our Engliſh *labour* too, as when we ſay; *a woman is in labour*) ſignifies, as well *pain* and *dolour*, as *labour* and *pains*; whereof Jabetz had his name, 1 Chr. 4. 9. Thus the meaning ſhould be, You exact of your ſervants, ſervil labour and pains, with extremity, contrary to Gods command, Lev. 25. 39, 40, 43, 45, 53. Or, detain them in ſervitude, beyond that extent of time, by God preſcribed, for an hired ſervant three yeers, Deut. 15. 18. (See Chap. 16. 14.) for one ſold outright ſix years, Exod. 21. 2. Deut. 15. 12. (See Jer. 34. 8-11, 14-16.) or to the year of Jubilee, whether came firſt, Lev. 25. 40. as alſo, your debts you require with rigour and cruelty, either where the party is not of ability, or where God requireth them to be remitted, Lev. 25. 28. Deut. 15. 2. See 2 King. 4. 1. Neh. 5. 2-13. And this ſome the rather ſuppoſe to be charged upon them, as a fault more frequent, at their faſt time, then at others; becauſe about that time of the year, to wit, at the beginning of the ſeventh Month, called *Tiſri*, of the *new-wine* then made, their fruits being all gathered in, Lev. 23. 24, 39. Deut. 16. 13. the old year, for civil affairs and accounts, ended, and the new began that month; for ſuch matters being reckoned, though the firſt, and the new yeer beginning with it, Exod. 34. 22. Now on the tenth day of that month, being the ſolemn faſt, the Trumpet of remiſſion and releaſe was to be blown, Lev. 25. 9. Some read the words, *That ye may exact all your labours*: And ſo the particle is oft uſed; as Chap. 13. 2. & 41. 22. But it ſeems here not ſo ſeaſonable. Others, rather, *While ye exact all your labours*; as 1 King. 11. 25. *While he reigned over Syria*, (for ſo it would be there rendred) and, *While Mordecai ſate in the Kings gate*, Eſt. 2. 21. See Chap. 36. 9. Howſoever we take the words, by their failings in theſe offices of mercy and charity, and their practices contrary unto either, he ſheweth all their pretended devotion and piety, to be unſound, and unſincere. So Chap. 1. 17, 18. Mat. 23. 23. Jam. 1. 27. 1 Joh. 3. 17. & 4. 20, 21. And God ſeemes to argue the matter with them, as if he ſhould ſay, Do ye think to obtain any mercy from me, when ye ſhew none to your brethren? that I ſhould ſet you free from evils, when ye refuſe to let your brethren go free? That I ſhould remit all to you, when ye remit nothing to them? See Jer. 34. 17. Mat. 5. 7. & 6. 14, 15. & 18. 24-35. Jam. 2. 13.

V. 4. *Behold,*] As before, ver. 3. which ſome therefore conjoyn with this: but repeated, to add the more vigour and vehemency to it; as if he ſhould ſay, Do ye wonder, if God regard not your faſting, when ye faſt in this manner? ver. 5.

ye faſt for ſtrife and debate] Or, *unto ſtrife and debate*. Theſe words are by Interpreters variouſly expounded. Some would have the meaning to be, that this was the end of their faſting, to expiate their former ſinful and injurious courſes, that they might return the more freely to them again; as the Papiſts, in ſome places, are reported to have a common ſaying in their mouths; *We muſt ſin, that we may be ſhriven; and be ſhriven, that we may ſin.* Others, that on the ſolemn Faſt-day, when they met together, they fell to quarrelling one with another, about their debts and morgages; as if the faſt-day had, for no other end, been inſtituted, but to quarrel and contend upon: Or, that on that day, they had much brawling and brabling with their ſervants, whom, by the Law, they were then to diſmiſs, and uſed them with much cruelty. Others, that the Faſt-days, being kept as Sabbaths, or days of reſt, from other ſervile labours, and employments abroad, they were willing to have Faſt-days, that they might have the more leiſure to caſt up their accounts, and ſurvey their debt-books, to prepare matter for Actions to be commenced, and purſued againſt their debters. Others, that the words here imply not, that they faſted at all, but that about the time thereunto deſigned, they did practice ſuch things, because at that time there was more ſpecial occaſion of them, then at other. And ſo indeed is the word, *the faſt*, taken, without ſpecial relation to any action of that kind then performed, Act. 27.9. But both the verb here uſed, not the noun, as there, and the whole drift and current of the context, ſheweth, that the rite of faſting, performed by them, is here ſpecially intended. I conceive, therefore, (ſuppoſing that moſt of the works before recited, could not that day be done, ſave by minding of them, or occaſionally ſpeaking of them, if they obſerved the ſolemn faſt) that the words would be read, not as our verſion hath them; *Ye faſt for ſtrife and debate*, as importing the end for which they faſted; but, *Ye faſt unto ſtrife and debate:* as implying the iſſue and conſequent of their faſting. Of which manner of ſpeech, ſee Chap. 3. 8. your faſtings end in, and are ſeconded with, vexatious ſuits and brawls.

and to ſmite with the fiſt of wickedneſs.] Or, *with a wicked fiſt*; as, *with wicked hands*, Act. 2. 23. the word is uſed alſo, Exod. 21. 18. and no where elſe in Scripture: Some apply it to the miſuſing of their Servants, Exod. 21. 20, 21, 26, 27. Others, to the harſh uſage of their debtors, not able to pay them, or the laying of violent hands upon them, Mat. 18. 28. it may well comprehend either.

Ye ſhall not faſt as ye do *this day, to make your voice to be heard on high.*] This Some underſtand, as if it were ſaid, alluding to their branglings and brawlings, and clamorous outcries, uſed in proſecution of perſons obnoxious to them, whether ſervants, or ſtrangers: Ye are not to faſt as ye uſe to do, ſo quarrelling and chiding upon your faſt-days, that your voice may be heard to the very hils, that they ring again with them: Or, that the cry of your violences goeth up unto heaven. See Gen. 18. 20, 21. Exod. 22. 23, 27. 2 Chr. 28. 9. Chap. 5. 7. & 22. 1, 5. Jon. 1. 2. Jam. 5. 4. Others, as alluding to their loud cries, that they uſed commonly in their faſts, and days of humiliation; by ſome, out of fervour, and intention of ſpirit, 2 Chr. 14. 11. & 32. 20. Joel 1. 13. Jon. 3. 8. But by theſe here, either for popular applauſe, to let others know that they faſted, and hear how devoutly and earneſtly they did it; as the Phariſees did alſo with their alms, and their prayers, Mat. 6. 2, 5, 16. Or, as if by their loud cries, they made account to be heard of, and prevail with God; as Baals Prieſts with their Idol, 1 King. 18. 27, 28. But the moſt, and beſt, underſtand it, as enforming them, that the way they now took, faſting in ſuch manner, as was before related, was not the way to cauſe God to hear, and grant thoſe things, which, by humble ſuit and ſupplication, joyned, of courſe, with their faſts, as being the main end of their faſting, 1 Sam. 7. 5, 6. 2 Sam. 12. 16. 2 Chr. 20. 3, 6. Ezra 8. 21. Mat. 17. 21. Act. 13. 3. they deſire at Gods hand to obtain. See ver. 3. As if he had ſaid, Never look to have your faſtings accepted, or your ſuits, *heard on high* (that is, in heaven; as Chap. 57. 15.) 1 King. 8. 32. ſo long as ye continue theſe courſes of vexation and oppreſſion. See Chap. 1. 15. Prov. 28. 13. and this to be the genuine notion of the place, the oppoſite part, ver. 6. ſheweth. Heb. *Ye ſhall not faſt, as to day*, or, *as this day*, &c. which ſome render, *Ye faſt not as theſe times* are, or, *according to the manner of this time*; to wit, *to cauſe your voice to be heard on high*. But this reading ſeems ſomewhat harſh: and our verſion is plain and ſmooth enough, whether we ſupply ought, or no.

V. 5. *Is it ſuch a faſt* that *I have choſen?*] Or, *As I have choſen:* the relative wanting; as Chap. 57. 8, 16. Or, the demonſtrative put for the relative; as Chap. 51. 15. the ſame in effect: but *as* fitter then *that*, becauſe *ſuch* went before; ſuch as I approve, affect, deſire, and delight in; as Zach. 7. 5. ſo Pſal. 119. 30. Chap. 56. 4.

a day for a man to afflict his ſoul?] Or, *for a man to afflict his ſoul* for *a day*; as ver. 3. not that God did not require ſuch humiliation on the ſolemn faſt-days, Lev. 16. 19, 21. & 23. 27, 32. but that it was a fond and frivolous thing to imagine, that it was enough for them, to uſe ſuch external exerciſes for a day onely, and there an end of all, 1. Tim. 4. 8.

Is it *to bow down the head as a bull-ruſh*,] *To bow down*; as Mic. 6. 6. *his head as a bull-ruſh*, that being bruized, doth with the weight of its ſelf hang down. See Chap. 19. 14. Or, *as a cord*, made of bull-ruſh, Job 41. 2.

and to ſpread ſackcloth and aſhes under him?] As the manner of thoſe times was, in ſolemn mournings, uſual, 1. King. 21. 27. Eſt. 4. 3. Job 2. 8. & 42. 6. Chap. 61. 3. Jer. 6. 26. Matth. 11. 21.

wilt thou call this a faſt, and an acceptable day to the Lord?] That is, ſuch a faſt as God accepteth of, as before; *a faſt, and a day acceptable*, for, *an acceptable faſt-day*. See the like, on Chap. 4. 5, 6. Heb. *a day of good-will*; or, *well-liking*; as Chap. 49. 8. & 61. 2.

V. 6. Is *not this the faſt, that I have choſen, to looſe the bands of wickedneſs, to undo the heavy burdens, and let the oppreſſed go free*, *and* that *ye break every yoke?*] Having ſhewed them what manner of faſts, God did not approve, nor would accept, ver. 4, 5. he proceedeth now to ſhew what manner of ones they were, that he required, and would accept; to wit, ſuch as were joyned with reformation, and amendement of their former injurious and vexatious courſes, ſuch as were ſeconded with a practice of the contrary duties of compaſſion and mercy: Not that the faſt conſiſted, to ſpeak properly, in them; but that it was to be always accompanied with them; as was Cornelius his, Act. 10. 2, 4. See the like ſpeech, Jam. 1. 27.

that I have choſen] That I like, and am pleaſed with; as ver. 5. So is the word uſed, Job 29. 25. *If I choſe their way*, that is, *If I liked*, or, *was pleaſed*, to come among them, or joyn with them: And ſo it may well be rendred, Pſal. 25. 12. *Who is the man that feareth the Lord? he will inſtruct him in the way*, that *he* (to wit, God himſelf) *liketh*, or, *approveth of*, Heb. *I ſhall chooſe it*, or, *like, approve, accept it*; the demonſtrative for the relative; as before, ver. 5.

to looſe] Heb. properly, *to open*. See Chap. 51. 14.

the bands of wickedneſs] Or, *wicked bands*; as, *the fiſt of wickedneſs*, ver. 4. The word is found only here, and Pſal. 73. 4. and it is, by ſome, deemed to conſiſt of a term, that ſignifies, *to cut*, whence alſo, the *threſhing-ſled*, called by the Latines *tribula*, and from it, our Engliſh *tribulation*; and of another, that ſignifies, *to vex*, or *grieve:* Of which, ſee on ver. 3. ſo joyned in one, becauſe *conſtrictions*, as ſome render it, or *ſtreit-bands* do both. By it, ſome underſtand the combinations of thoſe that are in places of Judicature, by unjuſt ſentence, and extream rigour of law, hired to vex and oppreſs. See Mic. 7. 3. Others, the bands, which they held their poor brethren enwrapped in, by unequal, injurious, and uſurious, contracts, Exod. 22. 25. Lev. 25. 35, 37. Neh. 5. 25. See *the bond of iniquity*, in a divers ſenſe, Act. 8. 23.

to undo the heavy burdens,] Heb. *burdens of declination*. So the Chaldee rendreth it; and not unfitly, becauſe it cometh of a word, that ſignifies, to *decline, ſtoop, bow down*, Lev. 25. 35. Prov. 25. 26. ſuch *bunches, bundels*, or *fardels*, (ſo is it uſed of leſſer ones, Exod. 12. 22. of greater, the elements lying as globes, or bundles, are upon, or over another, Amos 9. 6. of a troop of men, as made up in a bundle together, 2 Sam. 2. 25.) lying ſo heavy upon a man, that they bend him down, and make him to ſtoop. See Jer. 1. 14. for this latter word alſo ſignifies, *a yoke*; ſo called, becauſe it *preſſeth down, puls down*, and *holds down*, Jer. 27. 2. & 28. 10, 13. See more afterward. And this may well have reference to the heavy bondage they kept their brethren in: Whereof, See before, on ver. 3, 4.

and to let the oppreſſed go free,] Some reſtrain this, to ſuch as they kept in priſon, and in bonds, for debt; but it ſeemes more large: And the word includeth all ſuch, as are made like a bruized, or broken reed, or cane, Chap. 36. 6. & 42. 3. much weakned, cruſhed, and broken, (as we uſe to ſay) in their ſtates and perſons, by vexation and oppreſſion. See Deut. 28. 33. Hoſ. 5. 11. Amos 4. 1. this branch is found inſerted with that paſſage, Chap. 61. 1. in the Evangeliſts recitall of it, Luk. 4. 18.

and that *ye break every yoke*] Heb. *and every yoke ye ſhall break:* a defect of the particle *that*; as Chap. 41. 7. and a redundancy of the pronoun *it*: as Chap. 8. 13. & 45. 9. *to break every yoke*, for, to give eaſe of, or ſet free from, any grievous courſe; of vexation, and oppreſſion; as Chap. 9. 4. the term here uſed, is taken ſometime, for *a yoke*, as was before hinted. Howbeit, it is deemed primarily, and properly, to ſignifie the *ſtaff*, or *bar*, that runneth thorow the two end of its bow, to hold them faſt, the one to the other: the word being uſed of the *ſtaves*, ſhot thorow the rings, by which the Ark was born on the Levites ſhoulders, 1 Chr. 15. 15. as alſo of that, on which the two ſpies carried the great bunch, or cluſter of grapes, between them, for bruiſing, Num. 13. 23. or, as ſome think, the *bands*, or *cords*, wherewith, either thoſe ſtaves are faſtened to the reſt of the yoke, or the yoke it ſelf to the neck of the beaſt. So it is rendred, Ezek. 34. 24. *When I have broken the bands of their yoke, and delivered them out of the bands of thoſe, that ſerved themſelves on them:* and yet more fully, to ſuit with the form above-mentioned, and the explication thereof, Lev. 26. 13. *I brought you out of Egypt, that you might not be*, or, *abide, their bondmen*; *and brake the bonds of your yoke, that ye might go upright*. Now when either the *ſtaff*, or the *bands* of the yoke are broken, the yoke falls off, and the beaſt is at liberty.

V. 7. Is it *not to deal thy bread to the hungry, and that thou bring the poor, that are caſt out*, to thine *houſe? when thou ſeeſt the poor, that thou cover him, and that thou hide not thy ſelf from thine own fleſh?*] Inſtead of injurious, and vexatious courſes, formerly taken, to practiſe offices of mercy and charity; a ſound argument of ſerious, and ſincere repentance, Dan. 4. 27. Luk. 19. 8.

to deal] Heb. *break*, or *divide*; as Jer. 16. 7. for their loaves were ſuch, as might be ordinarily broken, Mat. 26. 36. Luk. 24. 31, 35. See Ezek. 18. 7. Lam. 4. 4.

and that *thou bring* to thine *houſe*] Heb, *and thou ſhalt bring home*, or, unto thine *houſe*: a defect of the particle *that*, as ver.

6. and of the pronoun; as Chap.37.4,29.

the poor caſt out] The latter word ſeldome found; in this place, in this form, alone, Some render, *attenuated*, or brought to extream poverty; as parallel, to another uſed, Chap.10.2. & 11.4. the Greek renders it, *harbourleſſe*: the old Latine, *wandring*. Some of the Jewiſh Criticks, after the Chaldee, *caſt out*; or, *toſſed* to and fro, as the word, they uſe, ſignifies; and one from the ſame root, Chap.22.17. and to make up the notion of it, becauſe the verb, the root of this, commonly ſignifies, *to rebel*, and the active participle, or verbal, *a rebel*, Dan.9.5. Ezek.20.38. therefore ſome render this paſſive participle, or verbal, *caſt out*, and driven to and fro, *as rebels*: but in the Arabick, the word is ſaid to ſignifie, *going* to and fro, or *travelling*; and ſuch as ſo wander, we alſo call *travellers*, or, they themſelves, rather: the harbouring of the harbourleſſe, is both commanded, and commended, Mat. 25. 36. Rom.12.13. Heb.13.2. precedents of it, ſee Gen.18.3-5. & 19.2,3. Job 31.32. Judg.19.20,21.

that thou cover him] Heb. *and thou ſhalt cover him*: as chap. 53.2. See Job 31.19,20. Mat.26.36.

hide not thy ſelf] By turning thy face from him; as refuſing to ſee, or own, or take notice of him, Pſal. 30. 11. & 142. 4. Luk.10.31,32. See on Chap.53.3. & 57.17.

from thy fleſh] Thy poor brother, who is the ſame fleſh with thee, Judg.9.2. 2 Sam.5.1. Neh.5.5. Prov.28.27.

V. 8. *Then*] A promiſe followeth, of many favours, and abundance of bleſſings, that ſhould hereupon enſue: when thy faſts, and other the like performances, are in this manner qualified, they ſhall find gracious acceptance with God, as by the fruits thereof following the ſame, here related, ſhall appear.

ſhall thy light break forth as the morning] Thine adverſity ſhall then be diſpelled, and removed, as the night, or as the foggy miſt, and proſperity ſhall then ſucceed, as broad day-light, or bright ſunſhine, breaking out, in the room of it, Eſt.8.16. Pſal.37.6. & 97.11. & 112.4. Prov.4.18. Chap. 9.1, 2. & 60.1.

and thine health ſhall ſpring forth ſpeedily] Thy calamitous condition ſhall ſoon be altred, and thy former damages, and detriments, ſuddenly repaired: all recovery out of, or delivery from, any foregoing evils, is in Scripture termed, by a metaphor, taken from the ſtate of mans body, an *healing*, or a reſtoring of *health*. See Chap.6.10. & 57.18. Jer.8.22. & 30. 17. & 33.5.

and thy righteouſneſſe ſhall go before thee] That is, as ſome, Chriſt thy righteouſneſs, Jer.23.6. & 33.16. 1 Cor.1.30. ſhall conduct thee, and be thy guide, Luk.1.79, & 2.32. Heb.12.2. Rev.14.4. Others, the fruit, and teſtimony of thine uprightneſs, ſhall ſhew it ſelf forth, and appear conſpicuouſly, in the eyes both of God and man, Pſal.37.6. or, the fruit, and reward of it, from God, in Gods gracious conduct of thee, thereby procured, ſhall go before thee, as a light to direct thee, or as an herbinger, to fit thy way for thee; both to remove out of thy way, what might impeach thy paſſage, and to diſcover unto thee, what way thou ſhouldeſt go, to cauſe all things to proceed, and go on, proſperouſly with thee, Pſal.5.8. Prov.6. 22. Act.10.4. See Pſal.85.13. Chap.52.12. ver.11.

the glory of the Lord ſhall be thy rereward] By *glory of the Lord*, ſome underſtand here, a very glorious eſtate: *glory of God*, for, *great glory*; as, *hills of God*; and, *trees of the Lord*, Pſal.36.6. & 104.16. Other, the glory that God ſhal then confer upon thee, Pſal.149.4. Or, rather, *the glory of God*, manifeſting it ſelf, as ch.40.5. that is, *the God of glory*, Act.8.2. or, *the glorious Lord*, c.33.21. ſhal by his power, providence, & glorious preſence, both conduct, and protect; both guide, and grace thee, go before thee, to prevent thee, with his bleſſings; and come after thee, to follow thee, with further favours, and to ſecure thee from any, that may come on thy back, to aſſault thee unawares. See Pſal.21.3. & 33.6. It is an alluſion to Gods manner of carrying on his people, thorow the wilderneſſe, Exod.13.21. & 14.19. Of the phraſe here uſed, ſee Ch.52.12.

V. 9. *Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am*] Thou ſhalt have no cauſe then to complain, as formerly, ver. 3. that God regardeth thee not, nor thy ſuits, and requeſts; he will be moſt ready to hear, and to help, to grant thee readily, what thou requireſt, Pſal.34.15,17. & 37.4. Chap.30.19. & 65.24.

Then ſhalt thou call, and the Lord ſhall anſwer] Or, *Then when thou calleſt the Lord will* (as after, *he will ſay*) *anſwer*; as Chap.44.14. & 53.2. *anſwer*; that is, grant thy requeſt; return thee, not a verbal, but a real anſwer; do what thou deſiredſt, Pſal.99.6. & 118.5.

thou ſhalt cry, &c.] Or, as before, *when thou cryeſt*, (being in danger, or diſtreſs Pſal.121.1.) *he will ſay, Here I* am. Heb. *Lo I*. See Chap.6. 8. & 65.1. I am ready at hand to help, relieve, and deliver thee, Pſal.46.1.

If thou take away from the midſt of thee, the yoke] If ye put from among you, thoſe grievous oppreſſions, before-mentioned, and whatſoever either looketh that way, or tendeth thereunto.

from the midſt of thee] *from within thee*, as ſome; as intending the reformation, as well of the heart within, as the alteration of the act without, Pſal.51.6. Chap.55.7. Jer.4.14. Jam.4. 8. Or, *from thee*, ſimply, as Chap.4.4. or, rather, *from among you*; (becauſe he ſpeaketh of the people, or State, as of a body, or a family, conſiſting of a multitude, though in the ſingular number, yet collectively, ver.1,2.) as Chap.37.12. and 40. 6.

the yoke] As before, ver.6.

the putting forth of the finger] Heb. *to put forth the finger*: as after, *to ſpeak*; the verb infinitive, for the noun. Hereby ſome underſtand the pointing with the finger, in way of ſcorn, and deriſion, at godly perſons, and Gods Prophets. Whither alſo they draw that, Prov. 6. 13. But that ſuits not ſo well here. Others would have it, to be a note of refuſal, or, a geſture, (intimating a denial) of putting of, or putting by, one, that ſeeks, and ſues to them for mercy, or remiſſion, and releaſe of ought. Others, the violent faſtning, and laying hold of one, to maim, or to miſchief him; as ſomewhat the like is frequent, in another term not far from it, 1 Sam.22.17. & 26. 11. Job 1.11. which place cometh neereſt to this notion. So they bring this home, to the *fiſt*, before-mentioned, verſ. 4. and they ſuppoſe it a geſture of one in a rage, if not attempting, yet threatning, with his finger, to dig out a mans eyes, againſt whom, he is ſo enraged. Others, laſtly, whom I concur with, conceive it to be a geſture, ſimply, of menacing; not by words ſo much, or in harſh terms; as by the hand, or finger, thruſt out only: as if he had ſaid, if thou put away, and forbear, not acts of violence, or threatning terms only, Eph.6.9, but even all expreſſions of that kind whatſoever.

and ſpeaking vanity] As Chap.59.4. that is, *falſhood*, ſay ſome; as Jer.9.4. (though the words there are other) whence this uſed for *an idol*, Chap. 66.3. *iniquity*, ſay others: but there is another word, very neer unto this, that doth properly ſo ſignifie: and albeit, this alſo be almoſt generally ſo rendred, in that form of ſpeech, ſo frequent, *workers of iniquity*; or, *wrong-doers*, Job 34.5,22. Pſal.5.5. & 6. 8. yet the word doth properly, and moſt commonly, ſignifie *affliction*, or *vexation*. See Chap.1.13. & 10.1. Job 4.8. & 5.6. Pſal. 73. 5. & 90.10. and *iniquity*, or *wrong*, only, as it procureth afflictions, and produceth vexation, and grievance to thoſe, that are wronged; for which the Chaldee therefore hath *violence*, here. I ſhould render the words, *and ſpeaking* (Heb. *to ſpeak*; as before, *to put out*) *vexation*, or *grievance*; or words of *vexation*, or *grievance*: as, *thoughts of affliction*, or *vexation*, Chap.59.7. that is, either harſh language, ſuch as may vex, and afflict others; ſuch as Nabals words were, 1 Sam.25.10,11. Prov.18. 23. Jam.5.3. or diſcourſe of ſuch kind of matter, talk concerning the wringing, and wronging of others; as Chap. 59. 13. Pſal.36.3. & 73.8. that which God would not have ſo much as once talked of, or once named, unleſſe with deteſtation, and diſgrace, among his people, Eph.5.3-5.

V. 10. *And* if *thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul*:] The Prophet returneth here again, to the works of mercy and charity, before required, ver.7.

And if] The conditionall ſupplyed from the former verſe; as Job 22.23. compared with Job 8. 6. Job 31. 9, 20. Howbeit, it ſeemeth not ſo needful here, as there; becauſe the copulative may carry it well enough on without; *If thou take away the yoke, and draw out thy ſoul*, &c.

draw out thy ſoul] Or, as moſt, after the old Latine, render it, *pour out thy ſoul*: a phraſe ſometime uſed (though with another word) of *prayer*, 1 Sam.1.15. Pſal.42.4. and it may ſeem to have a two-fold notion in it, of *drawing out*, and of *pouring forth*: as it is ſaid, 1 Sam.7.6. *they drew water, and poured it out*; and in the term of *drawing out*, is liberality and bounty intimated; for the word implies *plenty*, Pſal.144.13. in the term, *ſoul*, an inward affection, and diſpoſition, going along with, and accompanying the outward action of *beneficence*, as proceeding from *benevolence*, put, the one therefore, which the Jewiſh Doctors well obſerve, for the other: as Prov. 18. 22. So that it is, as if he had ſaid; If thou relieve thy poor brother, freely, liberally, cheerfully, cordially, compaſſionately, ſo as that thine heart go along with thy gift, Deut.15. 7-11. Pſal.37.21,26. & 112.5. 2 Cor.8.5,12. & 9.5,7.

and ſatisfie the afflicted ſoul:] Not relieve him in ſome ſcant and nigardly manner, with ſuch a poor pittance, as will ſcarce afford him any reliefe, and may rather enhance, then allay, his hunger; make him more ſenſible of his want, rather then ſatisfie and ſupply it; but afford that unto him, that may ſupply his neceſſity, and may ſatiate his ſoul: *the afflicted ſoul*, for, *the afflicted perſon*: but the word *ſoul*, maketh the ſpeech the more affectionate, and emphatical. So Pſal. 107. 5,9. Jer. 31. 14.

then ſhall thy light riſe in obſcurity, and thy darkneſſe be *as the noon-day*] Heb. *then ſhall thy light ariſe* (that is, *light ſhall riſe* *to thee) in darkneſs*, or *in the dark*, (as Pſal.112.4.) *and thy miſt ſhall be as the noon-day.* See Chap. 59. 9. Thine adverſity ſhall be turned into proſperity; and that in a very eminent degree, Job 11.17. Pſal.37.6. See before, ver.8.

V. 11. *And the Lord ſhall guide thee continually*]. Or, *lead*, or *conduct thee*: as Pſal.5.8. & 23,3. & 25.5. & 143.10. chap. 57.18. See ver.8. Yet ſome render it, after the old Latine, *the Lord will make thee to reſt*; as Chap.14.3. & 63.14. but the roots are divers.

and ſatisfie thy ſoul in drought] *he will ſatisfie thy ſoul*, Pſal. 103.5. as thou didſt ſatisfie the poor mans ſoul; that is, his deſire, by ſupplying his want, the cauſe of it, ver. 10. See Prov.11.25. *in drought.* Heb. *in droughts*; that is, in extremity of drought: for the plural uſually implies eminency, or extremity of ought, good, or evil. So, *wiſedomes*, Prov.1.20. & 8.1. *underſtandings*, Pſal.78.72. Prov.11.2. Chap.40.14. *deaths*, Chap.53.9. *dearths*, or, *reſtraints*; the ſame in effect with *droughts* here, Jer.14.1. He will afford thee a competency, and ſupply thee with a ſufficiency, in times of the greateſt dearth, and famine, Job.5.20. Pſal.33.19. & 34.9,10. & 37.19. a metaphor taken from plants, that are carefully watered, when rain faileth, by mans induſtry. See Chap. 17. 11. & 27.3. Howbeit, becauſe the word here uſed, cometh from a root, that ſignifies as well *pure*, *cleer*, and *bright*; as *dryneſſe*, and *drought*, Cant. 5.10. Chap.18.4. Lam.4.7. in regard that the one doth uſually accompany, and proceed from the other. Hence it is, that the old Latine renders the words, *he will fill thy ſoul with brightneſſes*; but that notion ſuiteth not here.

and make fat thy bones;] That is, according to this verſion, as ſome, he will fill thy bones with marrow, Job 21.24. Prov. 3.8. or, as others, *make thy body fat*, and in good plight, Prov. 11.25. & 28.25. *bones*, for, *body*, ſay they, conſiſting of them; as Pſal.35.16. & 141.7. but *bones*, more eſpecially; becauſe in beaſts thorowly fatted, there is much fat, not in the belly only, but about the bones too: and in this notion, do ours moſt commonly take it; as alſo doth the ancient Greek render it. Howbeit, the old Latine rendreth it, *he will deliver*, or, *ſet free, thy bones*: as alluding to the looſning of mens joynts, and their bodies, conſequently, out of bands, and fetters; and ſome of our lateſt Interpreters, *he will make thy bones expedite*; that is, nimble, and active; the word moſt generally ſignifieth *to looſe*, or, *to ſet at liberty*, Prov. 11. 8, 9. ſometime, *to draw out*, Lam.4.3. ſometime, *to pull off* ſhoes, or the like, Chap.20.2. ſometime, to *put on* armour, or harneſs, and make ready, and fit for fight, Numb. 32.17,20,32. The Jewiſh Criticks themſelves are much puzzled about it. Some go the ſame way that ours do, taking the word, in a notion of *fatting*: all the ground they give for it, is, becauſe they find that phraſe, Prov.15.30. *a good hearing fatteth the bones*; but there is no affinity between the term there uſed, and this, either in letters and ſound, or uſe elſewhere: and they add therefore, that this word hath in that notion no fellow. Yet ſome others of them conceive, that they have found a fellow for it; to which purpoſe, they would draw in a place of Job 36.15. where they ſuppoſe the word to be found in the ſame notion, in thoſe words, as they render them, *he fatteth the afflicted in his affliction*: but neither is the verb in the ſame form there, nor ſeems it there to carry that ſenſe. The moſt give the words otherwiſe, as, at firſt ſight, they ſound, *he delivereth the afflicted in his affliction.* Others of them produce a ſaying, out of their rituals, wherein it ſhould ſo ſignifie; but of the ſenſe of that ſaying, they ſeem to ſpeak ſomewhat doubtfully. Some ſay it is here in a notion of *reſt*: as if it were ſaid, *he will make thy bones reſt*; contrary to that, *there is no reſt in my bones*, Pſal.38.3. but of this uſe, they produce no precedent at all. Others, laſtly, render it, *he will arme thy bones*, or, *ſtrengthen thy bones*; according to that notion of fitting men for fight; ſo *keep*, and confirm them, *that they ſhall not be broken*, Pſal.34.20. the bones being, ſay they, as the foundation of the bulk of mans body. I ſhould moſt willingly go with the firſt, were there any good ground for that uſe of the word; becauſe it beſt ſuiteth with the metaphors, both before, and after: but that failing, I concur with this laſt, as moſt probable; becauſe it cometh neereſt of any to ſome, not unuſual, notion of the word, of addreſſing, and fitting men for military employments; or, if that ſeem ſomewhat too far fetcht, with that of the old Latine, concerning *looſing*, or *ſetting free*; as anſwering to their looſing of bands, and yokes, and letting their bounden ones go free, ver. 6. as if he had ſaid, God will ſet thee free, if thou ſet thoſe poor ſouls, thy brethren, free.

and thou ſhalt be like a watered garden] Or, *a well-watered garden*; for there is in the word, a notion of abundance, Pſal. 23.5. Chap.34.7. an emblem of a flouriſhing, and proſperous eſtate, Num.24.6. alluding to the garden of Eden, Gen. 3. 8-10. & 13.10. Ezek.31. 3-9. Cant.4.12-15. See Jer.17.8.

like a ſpring of water, whoſe waters fail not] Heb. *do not ly*, or *deceive*; as Hab.3.17. that runneth conſtantly all the year long; and is not dryed up, as ſome ſmall brooks, or winter-floods, in heat of ſummer, or droughts of any continuance, are, what time there is moſt need of them, 1 King.17.7. Job 6. 15,20. an emblem, not of flouriſhing for a time, but of conſtant proſperity. See Chap.33.16. Joh.4.14.

V. 12. *And they that ſhall be of thee, ſhall build the old waſte places*] Heb. *The waſtes of antiquity*: as Chap.61.4. thoſe that come of thee, ſhall re-edifie the ruinous places of Jeruſalem, and other cities of Judah, that have lien long waſte, Chap.49.8. & 51.3. See Neh. 3. Yet ſome would have it meant of people, repleniſhing the cities with Inhabitants, which are as fleſh and blood to them, being but as ſceletons, or dry bones without them: but the former is more familiar.

thou ſhalt raiſe the foundations of many Generations] Heb. *raiſe*, or *ſettle*, (as 2 Sam.7.25.) *the foundations of age, and age*; either build upon thoſe foundations, that have lien divers ages deſolate; or lay the foundation of ſuch buildings, as for many ages ſhall endure. See Chap.44.26. & 61.4.

and thou ſhalt be called] That is, thou ſhalt be; as Chap.61. 6. Heb. *it ſhall be called to thee*: as Chap.48.8. & 62.2.

the repairer of the breach,] Or, *the maker up of the breach*, that God had made in the wall, or fence, of their City, and State, for their ſins, Chap.5.5. See Pſal. 106.23,29. Ezek. 22.30.

the reſtorer of pathes to dwell in] That is, the cleerer of thoſe wayes, by which men may return to thoſe places, where they are to inhabite, whereas they were formerly neglected, and diſuſed, and conſequently over-grown, either through want of people to travel, or of ſafety to travellers, Judg.5.6,7. Lam. 1.4. or, the *returner* of thoſe places, that were made *paths* of before, by the enemy paſſing to and fro over them, having ruined the buildings, and flatted the foundations of them, to be places for men to inhabit again. For they ſeem to ſtoop too low, that underſtand them of fencing their vineyard, and cleering the way to them; and they to ſhoot as wide, that render the words, *The reſtorer of paths to the Sabbath*: for though the words be in ſound ſomewhat like; yet they differ both in roots, points, and form.

V. 13. *If thou turn away thy foot from the Sabbath*,] This Some underſtand of the yearly Sabbath, or day of ſtricteſt reſt, in the ſolemn convention for humiliation and propitiation, Lev. 16. 31. & 23. 27-31. whereof, ſee on ver.3,4. Others, more largely, of the Weekly Sabbath; one ſpeciall commandement, as a principal, put for the reſt of thoſe, that concerned the religious Worſhip, and ſervice of God: as Ch. 56.2,4,6. Jer.17.21. and the words of the text are appliable to either.

turn away thy foot] The Jewiſh Doctors expound it, of walking abroad: But ours rather, of forbearing, and withdrawing their minds and affections, from ſuch ſtudies and employments upon that day, whereby the ſame might be polluted, or profaned, Ezek.22.26.

from doing thy pleaſure on mine holy day;] Heb. *to do*, or *doing thy pleaſure*, or *will*, or *buſineſs* (ſee on ver.3.) *on my day of holineſs*: the prepoſition ſupplyed from the fore-going branch; (ſee the like defect, Exod.19.12.) and expreſſed again afterward: and *day of holineſs*, for *holy day*; as, *hill of holineſs*, for *holy hill*, Chap.57.13.

and call the Sabbath a delight] That is, account it ſuch, or make it ſuch; or, as ſome, not amiſs render it, thy *delight*: the pronoun ſupplyed; as ver.7,13. by taking delight in the offices and holy duties of the day. See ver. 12. for the form of ſpeech; for the word, ver.14. So did the Servants of God, in former times, count the ſervices of God, in his houſe, on thoſe days, their chiefeſt delight, and the very life of their ſouls; lamenting and bemoaning themſelves, as even dead on the neſt, when they were debarred from, or deprived of, them; deſiring nothing more earneſtly, then free acceſs again to them, when they were reſtrained from them; and rejoycing in nothing, more affectionately, then in the enjoyment of them, when they had liberty ſo to do. See Pſal.27.4. & 36. 8. & 42.1,2,4. & 43.2-4. & 65.1-5. & 84. & 122.1,2. And that is the genuine meaning of the place, for whether Sabbath of the twain we take it. For it is but frivolous, that the Jewiſh Doctors expound it, of eating dainty and delightful meats; which, though on ſome feſtivals, was ſeaſonable, Neh.8.10. yet was not ſuitable to the afflicting Sabbath: and of as little worth is it, that in the word, *call*, here, ſome reference ſhould be to the ſolemn convocation, becauſe that word cometh from this of *calling*, Lev.23.3,27. Chap.1.13.

the holy of the Lord, honourable;] Or, and *the Lords holy day honourable*: ſo call, and account it, as well honourable, as delightful: For the word is to be underſtood in this clauſe alſo; as the like, ver.12. Heb. *the Lords holineſs*, for *his day of holineſs*; *his holy day*; as before: a defect of the noun regent; as Chap.17.5. to be ſupplyed from the words fore-going.

and ſhalt honour him] Or, *it* : To wit, his day: for the word will bear either: And we may be ſaid, as well, *to honour God*, or, *to honour his day*; as, *to ſanctifie him*, Chap.8.13. and, *to ſanctifie his day*, Exod.20.8. But here again our Jewiſh Maſters run their carnal way, telling us, that the Sabbath is to be honoured, by wearing good cloths, and having better diet upon that day: that which too many encline to them in, more regarding ſuch matters, then thoſe things, that do indeed concern the right honour of the day, contrary to that Apoſtolick rule, Rom.13.14. Beſides that on the Sabbaticall faſt here alſo intended, ſuch ſuits of apparel, as well as good cheer, would be very unſeaſonable, Exod.33.4,5.

not doing thine own ways,] Heb. *from doing*; that is, abſtaining, or refraining thy ſelf, as before, *from doing thine own ways*; that is, following thine own wicked works and courſes; as Chap.56.7.

nor finding thine own pleaſure,] Of this branch, ſee before, ver.3.

nor ſpeaking thine own *words.*] Heb. *and* (for, *or*; as Chap. 48.5.) *to ſpeak*, or *ſpeaking a word*, or *ought*; as Jer.26.2. *thine own* is ſupplyed from the former branches; as, *firſt*, 1 Tim.2. 13,14. *Adam was not* firſt *deceived.* Howſoever, by *thy word*, or *words*, are meant, ſuch words, or things, as were beforementioned, ver.9. and they were there forbidden, as too uſuall with them, even at ſuch times: For this place doth apparently anſwer to that; and the Chaldee therefore rendreth it, *words of wrong*, and *oppreſſion*; as the Jewiſh Doctors alſo expound the term there uſed, though roving another way themſelves. For as for thoſe two late learned Annotators; the one whereof, would have it rendred, *a proud, inſolent, or lofty word*; as he ſuppoſeth two other terms, that ſignifie *a word* to be taken, Job 15.13. & 20.29. And this the rather, becauſe the root it cometh of, hath ſometime ſuch a notion: Whereof, ſee on Chap.17.6,9. & 61.6. The other, would have the copulative taken in an adverſative notion, rendring the text, *but ſpeaking the word*, to wit, of God; I ſuppoſe that either of them goeth, therein, a way by himſelf, and that ſolitary, without company, for want of probability.

V. 14. *Then ſhalt thou delight thy ſelf in the Lord*;] This is ſometime required as a duty, Pſal.37.4. ſometime promiſed, as a reward. So Job 22.26. and ſo here. And it is, as if he had ſaid; If thou keepeſt the Lords day, forbearing thy wonted evill thoughts, and mindings, on it; and ſhalt diligently apply thy ſelf unto the duties of the day, therein employing thy ſelf, not as of neceſſity, and by conſtraint; but cheerfully, and with delight; thou ſhalt find in the Lord, not ſufficient onely, but abundant matter of ſuch delights, as ſhall miniſter a fulneſs of ſatisfaction unto thy ſoul, Pſal.36.8.& 37.11. Chap.55. 2.& 66.11. ſuch delights, as the ungodly man ſhall never enjoy, Job 27.10. Prov.14.10.

and I will cauſe thee to ride upon the high places of the earth,] To dwell aloft in places of ſecurity and ſafety, and to ride to and fro, there, at pleaſure. See Chap.33.16,17. The words ſeem to be taken from Moſes his Song, Deut. 32. 13. and to have ſome glance at the land of Judea, being much of it mountainous, Pſal.87.1. Chap.14,25.& 37.24. A paſſage from perſon to perſon; as Chap.57.10-12.

and feed thee with the heritage of Jacob, thy Father:] With the good things of the land of Canaan, given for an inheritance unto him, for his poſterity, Gen.28.13,14. Pſal.135.11, 12. a type of the heavenly inheritance. The Jewiſh Doctors here move a queſtion; why the Prophet ſhould rather ſay, *Jacob thy Father*, then *Abraham thy Father*: And divers anſwers, they give; as that Abraham kept no Sabbath, but Jacob did; and that Abraham had an Iſmael, as well as an Iſaac; and Iſaac an Eſau, as well as a Jacob; and they deſcant upon the promiſes made ſeverally to them, Gen. 13. 15. & 26.3.& 28. 13,14. But theſe are, the firſt unſound, and in part untrue; the laſt of them, curious and frivolous: Somewhat may be in the ſecond; whereof, ſee before on Chap.43.1.

for the mouth of the Lord hath ſpoken it.] See Chap.1.20. and 40. 5.

CHAP. LIX.

Verſ. 1. BEhold,] This Chapter, whether a continued diſcourſe with the former, as Some; or, an entire Sermon diſtinct, and divers from the former; yet conſiſteth of two principal parts, as that alſo did: The former, a relation of the grievous enormities of that people, as the main cauſe of thoſe calamities that lay heavy upon them, ver. 1-15. the latter, a prediction, and promiſe of deliverance to Gods faithfull afflicted ones, both from oppreſſions at home, and invaſions from abroad, ver.16-19. together with the continuance of ſpiritual favours unto them, by the Meſſias, here alſo foretold, and hereafter to be exhibited; wherewith the Prophet uſually concludeth his diſcourſes, as the complement of all outward mercies, and temporall deliverances, as tending thereunto, and being thereof types to them, ver.20,21.

Behold,] See Chap.42.1.& 58.3,4.

the Lords hand is not ſhortned that he cannot ſave] This may either have reference to the former part of the fore-going Chapter, where they complained of God, for not hearing, and regarding their faſtings and prayers, Chap. 58.3. as if he had ſaid, Ye complain of God, that he doth not hear and help you, as he had wont to do others of his in times paſt, Pſal. 22. 4,5.& 44.1-22. Chap.51.10. that deliverance is not wrought, and effected for you, ver.9,10. the fault is not in God, (who is ſtill the ſame, not ſubject to any defect, or default, Num. 11. 13. Mal.3.6.) but in your ſelves, and in your ſins, Jer. 5. 25. Lam.3.42,44. Or, it may back the latter part, and confirm the cloſe of it, as giving them aſſurance of the undoubted making good unto them, of all thoſe large and liberal bleſſings, there propounded upon their repentance, ſeemed they never ſo improbable, or incredible, in regard of their preſent low, and forlorn condition, Chap. 58.11,12,14. for that God was no leſs, either able, or willing, to hear, or help, then in former times he had been, did not their obſtinacy in ſin reſtrain him from the doing of either, Chap.50.1,2.

hand] His power; as Pſal.136.12.

is not ſhortned] Or, *abbridged*, or *ſtreitned*; as Mic.2.7.

that it cannot ſave] Heb. *from ſaving*; as Chap. 50. 2. and ſo after, *from hearing*. See on Chap.23.1.& 58.13.

neither his ear heavy] That is, *deaf*, or thick of hearing, as we uſe to ſay: ſo is the word uſed, being applyed to the *ears*, Chap.6.10. Zach.7.11. as it ſignifies, *dim*, when applyed to the eyes, Gen.48.10. *dull*, or *hard*, when to the heart, Exod.9.35.& 10. 1.

that it cannot hear.] Heb. *from hearing*, as before, *from ſaving*. See ver.2.

V. 2. *But your iniquities have ſevered between you, and your God:*] Heb. *Have been, or are ſevering between you to between your God*: a redundancy of ſpeech, ſomewhat like whereunto is found, Gen.1.4. *between the light, and between the dark*: and neerer to this, Gen.1. 6. *between waters to waters*; and. 17.8. *between bloud to bloud, between ſuit to ſuit*; or, *ſtriſe to ſtriſe, and between ſtripe to ſtripe*: But this is yet more redundant then either of thoſe forms, uſed, not improbably, to imply the great diſtance, that ſin makes between Man, and God: not in poſition of place; (for God is every where preſent, as well, with bad, as good, Pſal.139.7-12. Prov.15.3. Jer. 23.25. Amos 9.2,3. Act.17.28.) but in diſpoſition of mind, and affection of heart, Pſal.138.6. Prov.15.29. Chap.29.13. Jer. 12. 2.

and your ſins have hid his *face from you*] That is, have cauſed him, in anger, to withdraw his gracious preſence, and aſſiſtance from you, as refuſing to be ſeen of you, or to be ſpoken with, by you. See Deut.31.17. Pſal.10.1. Chap.54.8.& 57. 17. a defect of the pronoun; as Chap.53.3.

that he will not hear.] Or, *not hear* you: a defect of the pronoun; as Chap.1.15. Heb. *from hearing*; as ver.1. Or, *from hearing* you. So Zach.7.11,12. God ſerveth you, as ye ſerve him: Ye refuſe to hear him; and he refuſeth to hear you, Prov.1.24,28.& 28.9. Lam.3.42,44.

V. 3. *For your hands are defiled with bloud, and your fingers with iniquity:*] The Prophet that he may not be deemed to charge them, without good ground, and juſt cauſe; and the better to clear Gods juſtice, in thus eſtranging himſelf from them, doth at large relate, and in lively colours lay forth, their general injurious, mercileſs, and miſchievous carriages. Of this firſt branch, ſee Chap.1.15. Lam.4.14. 2 Chron.21.6. *hands and fingers*, are here the ſame, as *lips and tongue*, in the next branch: onely the one is added unto the other, to make the ſpeech the more emphatical.

your lips have ſpoken lies, your tongue hath muttered perverſneſs] Or, *your lips ſpeak lies, and your tongue meditateth*, or *talketh of perverſneſs*, or *unrighteouſneſs*; as it is rendred, Deut.25.16. or, *iniquity*; as Mic.3.10. where it is joyned with *bloud.* Your common practice, is, by falſe ſuggeſtions, and ſuborned depoſitions, to ſtrip men of their ſtates, and to bereave them of their lives, Pſal. 52.2-8. Prov. 14. 5. & 25. 18. Jer. 9. 3. See Chap.58.9.

muttered] So the word ſeemes ſometime to ſignifie. See on Chap.8.19. but moſt commonly to *meditate*; and ſo ſome here render it. Howbeit, becauſe *meditation* is not the proper work of the tongue, ſome conceive it, to be a complexive form of ſpeech; *Your tongue uttereth premeditated iniquitie*; and ſo it ſhould be like that, Pſal. 52. 2. *Thy tongue deviſeth miſchiefs*; that is, *uttereth miſchievous plots, deviſed* by thee. But the word here uſed, ſignifieth, as well, *to talk*, as to *meditate*; and *to utter*, as *to mutter.* So, *My tongue ſhall ſpeak*, or *talk of thy righteouſneſs, and thy praiſe*, Pſal.35.28.& 71.24. and, *they ſpeak not thorow the throat*, Pſal.115.7. It may well therefore be rendred; *Your tongue talketh of iniquity: lips*, and *tongue*; as Pſal.12.3,4.& 120.2.

V. 4. *None calleth for juſtice; nor any pleadeth for truth:*] All ſorts of people are given to vexation and oppreſſion; and no man endeavoureth to relieve and right the wronged, or to redreſs and remedy ought that is done amiſs: No man ſtands up for right or truth, againſt falſhood and wrong, ver. 15. Eccl.4.1. Jer.9.3. Theſe general terms, are not to be underſtood, exactly and abſolutely; but of the greateſt part, of the moſt: the better part being ſo geaſon, and ſo drownd in the generality, that they were not to be ſeen, they ſeemed as none. So Pſal.12.1.& 14.1,3. Chap.56.10.& 64.6,7. Jer.5.1.& 6.28. Mic.7.2,4.

pleadeth for truth:] Heb. *is judged*; that is, *pleadeth in judgment*; as Chap.66.16. Jer.2.35. & 25.31. or, *is judged, is tryed* (hath ſentence paſt in his cauſe, Pſal. 109.7. 1 Cor.6.1.) *in truth*; that is, truly, faithfully, uprightly; as 2 Chr.31.12,15. & 34.12. no man can have his cauſe juſtly decided.

they truſt in vanity,] Heb. *truſting in vanity*, or *emptineſs*. Of the phraſe, ſee on ver.13. Of the term rendred *vanity*, ſee on Chap.24.10.& 40.17,23. it is here uſed for deceit, fraud, and lies; becauſe they are things void, and empty of being, of ſoundneſs and ſubſiſtence, and ſo will prove in the end, unto all thoſe that truſt to them. See Chap.28.15,17,18.

and ſpeak lies] Heb. *and ſpeaking* (as before, *truſting*,) *vanity*, that is, *lies*; as Pſal.41.6.& 144.8,11. the ſame in effect, with the former. See Pſal.36.3.

they conceive miſchief, and bring forth iniquity.] Heb. *conceiving*, or *going great with grievance, and bringing forth affliction*, or *vexation*: they are continually contriving of ſome injurious and vexatious plot, or other, and never at reſt, as a woman going with child, untill by putting it in practice and execution, they be, at length, delivered of it. See the very like phraſes, Job 15.35. Pſal.7.14. and of the practice, Pſal.36.4. Prov.4.16. Mic.2.1.

they conceive] Heb. *conceiving, or going great with*, rather. See on Ch7.14. they are as much ſtreitned with it, as a woman neer her time; like Boaz, that could not be at reſt, until he had finiſhed the buſineſs that his heart was ſet upon, Ruth 3.18. and the manner of ſpeech is emphatical; for it is both deficient, and redundant: *conceiving*, for, *conceiving* they conceive; or, *going great*, for, *going great* they go great with; as alſo, Job 15.35. and here-after, ver.13. and, *bringing forth*, for, *bringing forth* they bring forth: and ſo before, *truſting* they truſt; and, *ſpeaking* they ſpeak; that is all they truſt to; and that is their whole continual talk: for theſe forms of reduplication whether expreſſed, or implyed, have much emphaſis in them: and it is as if it were ſaid; ſuch courſes as theſe, are their minds, tongues, and hands, continually taken up with; they are the conſtant employment of them. See further, on ver.13.

miſchief, and iniquity] Of theſe two terms, ſee on Chap.10.1.

V. 5. *They hatch cockatrice egs*] Or, as ſome, *adders*. See of the word, on Chap.11.8. They contrive, and bring forth miſchievous plots. Nothing proceedeth from them, or is produced by them, but what is poiſonful, and pernicious, Deut.32.32,33. Rom.3.13-16.

and weave the ſpiders web:] They contrive ſuch plots, as may entangle others, as the ſpiders web doth the fly, to their damage, and detriment, or to their utter undoing, and deſtruction, Pſal.10.9. Mic.7.2. Howbeit, Some expound it of the vanity of their wicked plots and projects; that in fine, they ſhall prove uneffectual, and unuſeful, no more helpful to them, or able to ſteed them, then a company of cobwebs. So Job 8.14,15. and hereafter, ver.6. and ſo it ſhould have reference to their confidence before-mentioned, ver.4. which maketh that notion here, not improbable. And yet can I not aſſent unto a late learned Writer, who therefore would have the former branch to be rendred, not, *they hatch*, but, *they break* ſuch *egs*: as alluding, not to egs, that fowls, or ſerpents, firſt lay, then ſit on, or brood, and ſo hatch, by cleaving of the ſhell, (*which the word properly ſignifies*) to bring forth their young; but to the uſual manner of thoſe, that having gathered fowls, or torteſes egs, Chap.10.14. do break them, to feed on; as if the Prophet ſhould ſay, of thoſe that maintain themſelves by rapine, and ſpoil, or fraud, and deceit, that they clothe themſelves with ſpiders cobwebs, and feed themſelves with vipers, or adders egs: the one frivolous ſtuff, that will do them no good; the other matter pernicious, that will do them much miſchief: but both the uſe of the word elſewhere, Chap.34.15. ſideth with the former expoſition: and this latter to me ſeems ſomewhat too far fetcht.

he that eateth of their egs dyeth] Not, he that eateth of the cockatrice, or adders egs, but he that eateth of their egs, compared to ſuch, whom the prophet here ſpeaketh of; yet not ſuch egs, as they feed on, but ſuch egs, as they hatch, wherewith to do others miſchief. Whoſoever eateth of their egs, that is, hath any commerce, or dealing with them; it proveth dangerous, yea, deadly to him. See ver.7. So I rather underſtand it, then with ſome other; of ſuch, as partake with them, in their miſchievous deſigns, Prov. 29.24. Chap.1.23. the poiſon of ſerpents is pernicious unto others, not to themſelves: though it be true, that wicked men drink both firſt, and moſt, of their own venome, their malice; and it will prove their own bane in the end, Pſal.34.21. but that ſeems not the drift of the Prophet in this place.

and that which is cruſhed, breaketh out into a viper] That is, ſay ſome, if any deſcry and diſcloſe their plots and purpoſes, they fly out upon him, as a viper, or ſome other ſuch like ſerpent, furniſhed with deadly poiſon, to work his deſtruction: or if one will be tampering with them, to make ſome triall of them, induced by the fair outſide of ſome ſpecious and friendly pretences, he ſhall meet with ſuch matter, as in the end he ſhall rue it; as if a man taking a ſerpents egg, for the egg of ſome fowl, that men uſually eat of, ſhould, upon the breaking of it, light on that, which he leaſt of all looked for: or, as others, if a man fall into dealing with them unawares, it ſhall be with him, as by one that treadeth, by chance, on the egg of ſome ſerpent, which being cruſhed, a young one ſprings out of it in his face. The meaning ſeems to be, which way ſoever we take it, that there is no ſafe dealing any way with them. Nor is it improbable, that ſome would have, who in theſe words, ſuppoſe a reaſon to be rendred of the former branch, thus rendring the words, *for that which is cruſhed*, or *broken*, to feed on, *breaks out into a viper*; where a man made account to find ſome wholſome, and toothſome meat, when he hath broken the ſhell, he is entertained with a viper: the copulative, for the cauſal, we had oft before, Chap.40.26. & 52.15. & 53.2. Leſſe to me probable ſeems to be, what ſome others of no ſmall note exhibit; one reading the words, *if any diſperſe them, a viper breaketh out*: another, it is with him, *that is but ſprinkled with them*, as if *a viper had ſprung out*, and faſtened upon him, as on Paul, Act.28.3. as if it were ſaid, the leaſt aſperſion of them, or drop from them, is not perilous only, but even pernicious. This variety of verſions hence ariſeth, for that in Hebrew, verbs, though of divers formes, yet in letters much alike, are oft, in uſe and notion, confounded the one with the other. I encline moſt to the laſt of the firſt; becauſe I find the very ſame word that here is uſed for *compreſſion*, or *cruſhing*, Chap.1.6. and again, for *cruſhing*, or *breaking* of egs, by treading on them with the foot, Job 39.15. Which yet I ſuppoſe him to have roaved far from the true meaning of, who ſo rendring the text, expoundeth the words; as if it were ſaid, he that can cruſh their plots in the egg, or the ſhell, is ſafe enough; for the ſnake, or ſerpent, will then be gone: ſo it ſhould be ſomewhat like that, Pſal.137.9. as alſo that other learned man, who by alteration of a vowel, making it an active participle, readeth the words, *if one ſcatter them*; that is, refuſing to eat of them, caſt them away, and ſo break them: for the like uſe of the participle pointing us to Pſal.141.7. 1 Sam.2.13. 2 Sam.14.10. & 19.8. 2 King.7.2. The text ſeemeth to look a far other way, then either of them drives to.

a viper] Thus the moſt. Yet the ancient Greek, & the old Latine, render it, *a baſiliſk*, the one; and *a regulus*, the other; by a name anſwerable to the former, which we commonly call, *a cockatrice*: the former, they ſtyle *an aſp*. The Jewiſh Doctors tell us only, that it is a kind of hurtful ſerpent; and ſome of them, would have this, and the fore-mentioned, to be one and the ſame; but of that, there ſeems no probability: it ſeems to be a ſerpent, that was rife in the ſoutherly waſtes, bordering upon them, Chap.30.6. and ſuch an one as had a venomous tongue, Job 20.16. yet not like to be *a viper*; becauſe albeit Pliny, l.10. c.62. rank the viper among thoſe that lay eggs; Yet Ariſtotle (with whom the moſt, and beſt Writers accord, and whoſe words Pliny ſeems to have miſtaken,) avoweth more then once, that of all ſerpents, the viper alone, layeth no egg, but brings forth young ones; as alſo the dolphin, or porpes, ſeal, whale, and ſome other fiſh, do, (ſee his *hiſtory of living wights*, l.1. c.6. l.3. c.1. l.5. c.34.) whence alſo in Latine it is deemed to have its name, *vipera*, as *viuipera*; not, as ſome fable, from a forcible delivery. Some other ſerpent therefore it muſt be, to which the Prophet here alludeth.

V. 6. *Their webs ſhall not become garments; neither ſhall they cover themſelves with their works:*] Their devices, plots, and practices, though they may hurt and miſchieve others, yet they ſhall not help, or avail themſelves; all the good, or gain they get, and gather by them, ſhall ſtand them in no ſtead, they ſhall not be able to ſhelter them againſt Gods wrath, no more then a coat of cobweb is able to ſhelter him, that wears it, againſt a fierce ſhower of hail, or a thick volley of hail-ſhot. See Chap.28.15,18,20. & 30.12,14. they ſhall all prove, in concluſion, as cobwebs to themſelves, for any ſuccour, or benefit, that they ſhall receive from them, or reap by them. See Job 8.14. Prov.10.2. & 11.4.

their works are *works of iniquity; and the act of violence* is *in their hands.*] Or, *their works are works of vexation*, (and *grievance*; as ver.3.) *and the practice of violence* is *in their hands*;

that is, their whole employment is no other then a continued practice of vexation, and oppreſſion. See ver.3,4. for they ſtrain the text unreaſonably, who by *work*, or *act*, would underſtand here, *the work of puniſhment* inflicted upon themſelves, for their wrongful, and violent dealing; as *violence*, for the juſt reward of it, Pſal.7.16.

V. 7. *Their feet run unto evil, and they make haſte to ſhed innocent blood*] So Prov.1.16. Jer.22.17. Rom.3.15.

their thoughts are *thoughts of iniquity*] Or, *vexation:* as, *works of vexation*, ver.6. vexatious thoughts, and vexatious works; ſuch contrivances, and courſes, as tend wholly to the vexation, and wrong, and ruine of others. See Chap. 55. 7.

waſting, and deſtruction, are *in their pathes*] Or, *devaſtation* and *deſtruction*, (Chap. 60.19. Heb. *breaking*; as Chap.1.28.) are *in their cauſeys*, Chap.7.3. & 33.8. See Rom.3.16.

V. 8. *The way of peace they know not*] They are ſtrangers unto, and utterly unacquainted with, any quiet, or peaceable carriage; or nothing of that nature pleaſeth them, or is entertained by them, that tendeth to the proſperity and welfare of others. See Rom.3.17.

and there is *no judgment in their goings*] Or, *tracts:* (for it ſignifies properly the tract, that *a cart-wheel* makes, 1 Sam.17. 20.) no regard of equity, or right, in their courſes: *judgement*, for, *right:* as Chap.56.1.

they have made them crooked paths] Heb. *they pervert their paths to them.* So Prov.10. 9. & 28. 18. oppoſed there to ſuch as walk uprightly: and an elegant redundancy in that form, *to them*; like that, Jer. 23. 12. *their way ſhall be to them.*

whoſoever goeth therein, ſhall not know peace] He that treadeth their tracks, ſhall never attain to any true proſperity, or welfare, to any ſound peace, Chap.48.22. & 57. 21. *ſhall not know* it; that is, *not have* it: as 2 Cor.5.21. *to know*, for, to attain, poſſeſſe, enjoy: as, *to ſee good*, is, *to enjoy* it, Pſal. 34. 12. *to ſee life*; *to live*, Joh.3.36. and, ſo, *to know good, and evil*; whence the tree, inhibited, had its name, Gen.3.16,17. to know either experimentally; to have experience, as well of the one, as of the other, in ones ſelf: and, *to know Chriſt, and the power of his reſurrection, and the communion, of his ſufferings*, Phil. 3.10. that is, to have, and enjoy him, together with the fruit, and efficacy of either: but it is a phraſe very emphatical; they ſhall not ſo much as once know it, not ſo much as once know what it meaneth, Rev.2.17. See the like, Joh. 3. 3,5. 1 Joh.3.4.

V. 9. *Therefore is judgment far from us; neither doth juſtice overtake us*] The Prophet having, at large, deſcribed the general, and horrible depravation of the people of God, in thoſe times, doth here begin to apply, what he had hitherto related, concerning the ſame, to the ſtopping of the mouthes of thoſe hypocritical murmurers, who had before complained, that notwithſtanding their frequent faſts and ſuits, and ſolemn ſeekings unto God, yet their prayers had not prevailed with him, for the delivery of them out of their preſent difficulties, and diſtreſſes. For this cauſe, ſaith he, that is, for theſe your vile, and deteſtable courſes is it, that God ſtands aloof off from you, and neither executeth judgment for you, upon your enemies, nor protects you, againſt their wrongs; he ſtandeth by, and permitteth them to deal with you, as ye deal your ſelves one with another, Hab.1.13-17. *judgement*, put, as frequently, for *vengeance*, or righting perſons wronged, by juſtice done upon the wrong-doer, Num.33.4. Chap.1.27. Ezek.14. 21. & 16.38,41.

we wait for light, but behold obſcurity; for brightneſſe, but *we walk in darkneſſe*] We expect deliverance out of our troubles, but they rather encreaſe with us. Of the uſe of the words, *light*, and *darkneſſe*, ſee Eſt.8.17. Pſal.112.4. Chap.58. 8, 10. Of expectations, in the like manner fruſtrated, Jer. 8.15. & 14.19.

but behold obſcurity] Heb. *and* (as Chap.57.20.) *behold* (ſee how croſſe, and contrary to our expectation, things fall out; as Gen.29.25.) *darkneſſe*; as Chap.5.20. & 8.22.

for brightneſſe] Heb. *brightneſſes*; that is, brightneſſe in abundance: (ſee on Chap.58.11.) *we look for*, (to be ſupplyed from the former branch: as Jer.8.15.) and the more is expected, the more grievous is its failing.

we walk in darkneſſe] Heb. *in miſts*, for, in an extream thick miſt, or fog; correſpondent to the *brightneſs* that they expected, and hoped to have had: darkneſſe, like that in Egypt, called, *a darkneſs of miſt*, for, *a miſty darkneſs*: or, *a thick miſt*, Exod.10.22. or, *a miſt of God*, for, a moſt extream thick miſt, Jer. 2.31. Their preſent condition is reſembled, by a man walking, or wandring, rather, in ſome place full of dangers, environed on either ſide with an extream thick miſt, able from no part to deſcry any the leaſt glimpſe of light; and being at his wits end therefore, as not knowing which way to take. See Chap.8.21,22. & 50.10. & 58.10. Jer.13.16. 1 Joh. 2. 11.

V. 10. *We grope for the wall like the blind; and we grope, as if we had no eyes:*] Or, *we grope*, I ſay; as Chap.49.6. & 55.1. ver.17. For the latter is, in effect, and meaning, the very ſame with the former. We are as blind men, who wanting eyes, uſe their hands inſtead of their eyes, Act.17.27. We are wholly deſtitute of counſel, and can find no iſſue, out of our calamitous condition. So Deut. 28. 29. Job 5.14. & 12. 25. Lam.4.14. Zeph.1.17.

we ſtumble at noon day, as in the night] Heb. *evening*, or *twilight*, Prov.7.9. put for the *night*, Chap.5.11. for, *darkneſſe*, Jer.13.16. noon-day is no other with us, then as midnight. See Amos 8.9. a proverbial ſpeech it is, both with Greeks, and Latines, *to ſtumble at noon-day*; uſed here of people, no where ſafe; but ready to miſcarry, and fall into miſchief, even where leaſt danger might be, either expected, or ſuſpected, Joh.11. 9, 10.

we are in deſolate places; *as dead* men.] The word here uſed is no where elſe read; that is one cauſe that maketh it the more ambiguous. A ſecond, becauſe queſtion is, whether the firſt, or the laſt letter of it, be radical. A third, becauſe of the confuſion of forms, that in ſound of letters, ſeem neer the ſame. The moſt render it, *deſolate.* They that ſo do, deduce it from a word, that primarily, and moſt commonly, hath a notion of *guilt* in it; Yet ſometime of *deſolation*; as Ezek. 6. 6. Hoſ.13.16. Joel 1. 18. becauſe it comes neer in ſound to one that, properly, ſo ſignifies. Howbeit, thoſe that thus render it, do not all underſtand it alike: For, ſome of them take it ſimply, as it ſounds, that their lands were laid waſt and deſolate, by hoſtile invaſions and incurſions, Chap. 1.7. Others, as an emblem onely of a ſad and rufull condition; like people abandoned, unto ſuch places of abode, Pſal.44.19. & 68.6. Jer.17.6. Others, conceive meant by it, *graves*, or *ſepulcres*; ſo the Chaldee, and divers of the Jewiſh Doctors, becauſe the grave, ſay they, is a place of *deſolation:* Though ſome go further, conceiving that not *graves*, or *ſepulcres*, barely, or ſimply, are hereby meant, ſuch as are newly delved, or built; but ſuch as have been deſerted and abandoned; ſo that the bodies laid in them, are now putrified and diſſolved. And to add ſtrength to this conceit, ſome have recourſe to the ordinary ſignification of the root, and render it, places *condemnable*, or *abominable*; fetching hither that of our Saviour, Mat.23.27. And theſe expound the words, as if it were ſaid, we are even like dead-men, laid up in our graves, and there in a manner clean diſſolved, or dryed up. And ſo indeed is depth of calamity and miſery, joyned with deſpair eſpecially, in Scripture oft deſcribed, Pſal.22.15. & 88.4 6. Chap.26.19. Ezek.37. 11, 12. and the ſtyle of *dead* men ſeems to intimate ſomewhat the like here. And yet we need not ſtrain the other word ſo far: It is enough, that he reſembleth them to dead corpſes caſt out, and lying unburied on ſome Waſte, as thoſe, Ezek. 37. 1,2. But others render the word, *dark*, or *miſty*-places: So the old Latine, and ſome of the Jewiſh Writers before. And of dark places, we had mention before, ver. 9. See Pſal.74. 20. & 88. 6. But theſe ſhew us not, how the word ſhould come ſo to ſignifie: No more do thoſe, who on the other hand, would have it to ſignifie, the *day-light*, that it may anſwer to *noon-day*, before-mentioned; as if it were ſaid, *like men dead in the day*, that have no uſe, or joy at all, of the day-light, as the living have, Eccl.11. 7. becauſe no benefit at all thereby. Which, howſoever they might either of them fit well with the tenour of the Prophets ſpeech; yet untill it may be ſhewed, what ground there is, of giving the word ſuch a notion, we have little reaſon to admit. Others, fetch it from a root, that ſignifieth *fatneſs*: and theſe again run two various ways; the one, partly (ſo ſome of the Rabbines) underſtanding it of perſons: *we* are *as dead men*, ſay they, *amongſt the fat*; that is, thoſe that are alive, in good health and plight: meaning the Gentiles, among whom, in captivity, they lived but a kind of liveleſs life, Lev. 26.38,39. Deut.28. 65-67. Ezek.36.11. The other party, (and ſo ſome of ours) expounding it, of places, or eſtates: Theſe render it, *in fatneſſes*; (and a word very neer it, is uſed for *fatneſſes*, Gen.27. 28,29. and for *fat* places, Dan.11.24.) as if he had ſaid, amidſt abundance of plenty, and outward means, yet we are as men dead on the neſt; we have no joy, or comfort, of ought that we have, by reaſon of our calamities otherwiſe, Job 20.22. Ch. 24.9. See Eccl.5.17. & 6.2,3. The firſt, or ſecond; and of thoſe two, the latter, to me, ſeems moſt probable of any.

V. 11. *We roar all like bears, and mourn ſore like doves;*] All that we can do, is but to lament and bemoan our calamitous condition, either in an higher ſtrain, by roaring like beaſts; or, in a lower tone, by mourning as doves. See Pſal. 22.1. & 32.3. & 38.8 Hoſ.7.14.

roar] The word is uſed of *dogs*, Pſal.59.6,14. and one very neer it, if not the ſame, of *lions*, Prov.28.15. Chap.5.29. and of men alſo vexed within themſelves, and by outward lamentation, expreſſing their inward indignation, and hearts grief, Prov.5.11.

mourn ſore] Heb. *mourning mourn.* Of the word, ſee Chap. 38. 14.

like doves] That make a mournfull ſound, Chap. 38. 14. Ezek. 7. 16.

we look for judgment, but there is *none*; *for ſalvation*, but *it is far off from us.*] See before, on ver. 9. Jer. 8. 15.

V. 12. *For our tranſgreſſions are multiplied before thee*;] In thy ſight, provoking thee to wrath and indignation againſt us, Pſal. 51. 4. & 90. 8. Ezr. 9. 14. the reaſon, why God, and his ayd, are ſo far from us, ver. 2.

and our ſins teſtifie againſt us;] Heb. *anſwer*, each of them, *againſt us*; (for the verb is ſingular, the noun plural, as Ch. 26. 19.) as witneſſes produced, one by one, and examined upon interrogatories, do anſwer, and give in evidence, againſt the party, called in queſtion. So Exod. 20. 16. See Chap. 3. 9. Jer. 14. 7.

for our tranſgreſſions are *with us*;] We cannot, poſſibly, either ſhun, or ſhift, them of, they ſtrike ſo cloſe to us, Gen. 4. 7. Pſal. 32. 3, 4. & 38. 4. & 51. 3. Jer. 2. 22, 23.

and as for *our iniquities we know them.*] Heb. *and our iniquities we know them*: a very uſuall redundancy of ſpeech, in that language. See the like, Job 3. 8. Chap. 8. 13. & 45. 9. & 48. 6. Mat. 21. 41. *we acknowledge them*; we cannot but confeſs them, Pſal. 51. 3. Jer. 3. 13. It is either a ſerious and ſevere profeſſion of the notoriouſneſs of them, as being ſuch as could not be concealed; as Chap. 64. 6. or an humble confeſſion and acknowledgment of them, as in the perſon of the Church; as Jer. 14. 20. the Prophet, not exempting himſelf from that politick body, whereof, with the reſt, he was a member; but including himſelf among the reſt, though not as guilty of their ſins, yet taking them to heart, as well as his own; and being affected with them, as if they had been his own. So Moſes, Exod. 34. 9. and Daniel, Dan. 9. 5, 6, 13.

V. 13. *In tranſgreſſing, and lying againſt the Lord, and departing away from our God*:] The Prophet paſſeth on to a more particular, and diſtinct enumeration of thoſe ſinful courſes, that he had pointed at in the lump, ver. 12. The words run all along in an infinitive form; but they are to be expreſſed in the indicative: Otherwiſe, the tenour of the Prophets diſcourſe will not run eaven: And there is in the phraſe, or form of ſpeech, a deficiency, thus to be ſupplyed. *We rebelling* rebell; *and dealing diſloyally*, deal diſloyally *with the Lord, and departing* depart *away from our God*; that is, *we do exceedingly rebell, and deal exceeding unfaithfully with the Lord, and depart exceedingly from our God.* See the like, (where the tenour being interrupted, doth more fully confirm it) Dan. 9. 5. *We have ſinned, and done unjuſtly, and dealt wickedly, and rebelled, and departing* departed *from thy precepts.* And again, ver. 11. *Yea, all Iſrael have tranſgreſſed thy Law, and turning aſide* have turned aſide, *that they might not hearken to thy voice.* The like ſyntax we had before, ver. 4. And hereafter again, in the latter part of this verſe. I am not ignorant, that ſome Interpreters, of prime note, whom ours ſeem to follow, retaining the verb infinitive onely, carry the text on in a continued frame, from the foregoing verſe, thus; *We acknowledge our ſins*; to wit, that we *treſpaſs and lie*, &c. And this, in Latine, indeed, runs very ſmooth: But the former is more conſonant to the Hebrew idiom. See alſo the like, Eccl. 9. 11. Chap. 43. 8. Jer. 6. 11. & 14. 5. Ezek. 1. 14.

treſpaſſing] Or, *rebelling*; as Chap. 1. 3.

lying] Or, *dealing diſloyally*; as Chap. 57. 11. and 63. 8.

departing away] Or, *removing our ſelves*; as Deut. 27. 17. Hoſ. 5. 10. or, *turning backward*; as ver. 14.

from our God] Heb. *from after*; that is, *from* walking *after* him; or, following him; as Pſal. 78. 71. Hoſ. 1. 2. Amos 7. 15. Zeph. 1. 6. So, *to come after*, for, *to follow*, Mat. 16. 24. *the Lord*, and *our God*, as Chap. 56. 7.

ſpeaking oppreſſion, and revolt;] Or, *talking*, we talk *of oppreſſion and apoſtaſie.* See Chap. 59. 9. ver. 4. Deut. 13. 5. Jer. 29. 32. theſe things are the main matter of moſt mens talk; apoſtaſie from God, and oppreſſion of their brethren.

conceiving, and uttering from the heart words of falſhood] We do nothing but *conceive*, or *contrive* in our *hearts*, (for that is the forge wherein all this miſchievous matter is framed, and from whence it is produced, Chap. 10. 12. & 32. 6. Mat. 15. 19. & 12. 34, 35.) and *utter*, or *bring forth* from our *hearts* (for in ſuch things alone are we cordial) *words*, or *matters* (as Jer. 7. 4, 8, 22.) *of falſhood*, things fraudulent and deceitful. See on ver. 3, 4. There is an elegancy in the words, which our Engliſh cannot expreſs.

V. 14. *And judgment is turned away backward, and juſtice ſtandeth afar of*:] There is no regard had of right, or wrong, in places of Judicature; cauſes are carryed the contrary way; and Juſtice is exiled from Court and Bench, Eccl. 3. 16. and no marvel then if God deny it unto us, who have no regard to practice it our ſelves, ver. 9, 11.

for] Or, *becauſe*; as Chap. 48. 8. Jer. 3. 21.

truth is fallen in the ſtreet,] Truth for want of ſupport, or being over-born with falſhood, falleth to the ground, and miſcarryeth in the publike, where cauſes are heard and tryed, Job 29. 7. Pſal. 55. 11.

and equity cannot enter.] As Chap. 23. 1. & 24. 10. or, *cannot go, or paſs*, as Gen. 10. 19, 30. it cannot find entrance, being ſhut out by violence, and not ſuffered to come in: Or, if it be, for faſhion ſake, admitted to ſome hearing, yet is not able to paſs, or obtain any good iſſue: the ſame in ſubſtance with the former. See Hab. 1. 4.

V. 15. *Yea, truth faileth*:] Heb. *And*; as Chap. 55. 1. All regard of truth, either in publike, or private, is gone, Hoſ. 4. 1.

and he that departeth from evill, maketh himſelf a prey,] He that will not do as others, maketh himſelf a prey to others; He cannot be ſafe, that will not be wicked: a man gaineth nothing, by living harmleſly, but to be made a prey and ſpoyl to wicked ones, Pſal. 38. 20. Hab. 1. 13. 1 Joh. 3. 12. So is the word uſed, Pſal. 76. 5. Some of the Jewiſh Criticks, whom alſo ſome of our great ones follow, render it, *is accounted a mad man*, or, *cauſeth himſelf to be counted a mad man*; as was Eliſhaes miniſter, 2 King. 9. 11. and as the wicked are ſaid to have deemed the devout, Wiſdom 5. 4. but they produce no cleer place, where the word is ſo uſed: for that, Job 1. 12, 17. is another word; and that Mic. 1. 8. as the other alſo there, of another notion. Nor is it needfull here to fly to any uncouth phraſe, in that language; as to ſay, *a man deſpoiled*, to wit, of his wits; for, *a mad-man*, (though in Latine the form be not unuſuall; but with them, then full) when the text will well admit the word, in its ordinary notion.

And the Lord ſaw it, *and it diſpleaſed him, that there was no judgment.*] Or, *And* this, or theſe things, *the Lord ſeeth*; *and it is diſpleaſing to him*, (Heb. *it was*, or, *is evill in his eyes*; as 2 Sam. 11. 27.) *that there is no judgment*; This it is, that incenſeth Gods wrath ſo againſt us, Pſal. 10. 14. Lam. 3. 36.

V. 16. *And he ſaw that there was no man, and wondred that there was no Interceſſour*:] Or, *Interpoſer*; as Job 36. 32. none that would ſtand up, and endeavour to ſet things, in better order, by ſpeaking, and beſtirring himſelf, in the behalf of truth and right, ver. 4. Chap. 63. 5. So rather, then, as ſome other, following the Chaldee, none to intercede with God, in behalf of his people, Chap. 64. 7. Ezek. 13. 5. & 22. 30. Some ſupply here from the former verſe, It diſpleaſed him, *to ſee that there was no man*; that is, *no helper*; as Chap. 63. 5. Or, *no interpoſer*; as afterward, which *he wondred to behold.*

wondred] Not that God *wondreth* (to ſpeak properly) at ought: but it is ſpoken in an humane ſtrain, to ſhew the ſtrangeneſs of the thing; that ſo great, grievous, and general a corruption, ſhould be found among thoſe that were Gods own peculiar people, having had, from time to time, ſuch conſtant courſes taken with them, for the better information, and inſtitution of them, which other Nations abroad had not, Deut. 4. 7, 8. Pſal. 147. 19, 20. And hence therefore the Apoſtle concludeth the univerſal depravation of mankind, in his natural condition; becauſe it was found ſo extream, and in ſuch extremity, ſo common alſo, even amongſt thoſe, that had the beſt means to make them better, Rom. 3. 9-19. And ſome read the words, in a continued tract, either in the preſent, or the future. *Since that God therefore ſeeth*, or, *When God ſhall ſee that there is none* (that will ſtir hand, or tongue, to help) *and he wondreth*, or *ſhall wonder, that none interpoſeth, his arm ſhall ſave for him, and his righteouſneſs it ſhall ſuſtain him*; as foretelling, what God, at length, will do, for the relief, and deliverance, of his people, when all humane helps fail them. The like manner of ſyntax, ſee Chap. 30. 20. and 35. 4. and 37. 9, 36. & 44. 14. & 53. 2. and the reading is very probable.

therefore his arm brought ſalvation unto him;] Heb. *and his arm ſaved him*, or, *ſhall ſave him*, or, *ſave for him.* Either his own power did ſuſtain, and ſave his people, Chap. 51. 5. the pious, that were a prey to the reſt, ver. 15. or, he did the work alone himſelf, without the aſſiſtance of any other, or uſe of other means. See Chap. 63. 1, 3, 5. *arm*, for, power; as Chap. 53. 1. and, *to ſave*, for, to bring ſalvation *to one*; or, to work ſalvation, that is, deliverance, *for one*, Jer. 11. 12. Ezek. 44. 22. and Pſal. 98. 1. *his right hand, and his holy arm, hath ſaved him*, or, *ſaved for him*; (and the like form is, Judg. 7. 2. Pſal. 44. 3.) which our verſion there rendreth, *hath gotten him the victory*: but it may well be here rendred; and ſo Chap. 63. 5. *his arm avenged him*, or *took vengeance for him*; or, *it ſhall avenge him*, or, *take vengeance for him*; according to that, verſe 18. for it is aright rendred, 1 Sam. 25. 26, 33. *from ſaving for thy ſelf*; that is, *from avenging thy ſelf*, (as our verſion hath it) or, *from taking vengeance for thy ſelf, with thine own hand.* For as for that which a learned man obſerveth, that the word of *ſaving*, in this ſyntax, ſignifies to *help*; alledging to that purpoſe, Deut. 22. 27. & Prov. 20. 22. it is not general; and ſome of thoſe places pointed to, if not thoſe two alſo ſeem to go further. But let it be conſidered, whither this *to, him*, or, *to him*, be not here a meer elegant redundancy; as the like alſo, Ch. 40.10. *his arm brought him ſalvation*, that is, *his arm brought ſalvation*. See the like, Chap. 31.8. *he ſhall flee him*, for, *he ſhall flee*, as alſo, Hoſh.8.9. Amos 2. 13.

and his righteouſneſs it ſuſtained him.] By *righteouſneſs*, ſome underſtand his mercy, and goodneſs, to his poor oppreſſed ones, Chap. 54.14. & 56.1. But I conceive rather, that by it, is underſtood the juſtice, that he will do for them, upon their oppreſſours; becauſe what is here termed his *righteouſneſs*, is the ſame called, *his wrath*, Chap. 63.5. All this, ſome expound of ſpiritual deliverance by Chriſt. Others, whom I rather concur with, of temporal, from ver. 16-19. of ſpiritual, ver. 20, 21.

V. 17. *For he put on righteouſneſs, as a breaſt-plate, and an helmet of ſalvation upon his head.*] The Prophet here deſcribes God, as a man of arms, putting on his armour, and fitting himſelf for the performance of ſome notable exploit. The meaning is, that God wil ſo conſpicuouſly ſhew his almighty power, juſtice, regard of his own glory, and tender affection to the welfare of his people, in the deliverance of them, and in the deſtruction of their enemies, that they ſhould as evidently appear, and be ſeen in them, as goodly rayment, or gliſtering armour, is on the back of one that weareth it, Pſal. 93.1. & 94. 1. & 98.2.

For] Heb. *And:* and ſo Chap. 52.15. & 53. 2. yet it may well enough ſtand in his native ſenſe here.

he put on] Or, *he will put on.*

righteouſneſſe as a breſt-plate] So Eph. 6.14. Yet ſee here, ver. 16.

an helmet of ſalvation] Eph. 6.17. 1 Theſſ. 5.8. though theſe are to be underſtood far otherwiſe of God, then of us; yet unto theſe terms the Apoſtle ſeems to allude there.

and he put on the garments of vengeance for a clothing, and was clad with zeal as a cloak] Or, *he will, I ſay* (as Chap. 58. 10. ver. 10.) *will put on*; and, *will clothe himſelf*. See before. Of the word here rendred, *cloak*, ſee on Chap. 61.10.

V. 18. *According to their deeds, accordingly he will repay fury to his adverſaries, recompenſe to his enemies*] Heb. *According to retributions, according* to them, *will he repay wrath to his adverſaries*, &c. *retributions*, for, *deeds*, or *deſerts:* as Judg. 9. 16. 2 Chr. 32.25. and a defect of the pronoun; as Chap. 52. 8. He will take vengeance upon the enemies of his people, for all the wrongs that they have done unto them. See chap. 34.8. & 63.6. The like trajection to this here is obſerved, Chap. 52.6. Howbeit, the word may be taken in its proper ſenſe, and the text thus rendred, *As in retributions*, (or, *in way of large retribution*, ſee of ſuch plurals, on ver. 9. Chap. 58. 11.) *as in* ſuch, I ſay, (the repetition maketh the ſentence more vigorous, as Chap. 8.13. & 48.6.) *he will repay*, &c. the like uſe of the particle, ſee Pſal. 119.14. Or, as the Jewiſh Doctors expound it, and the points ſeem to favour it; *As in retributions* (he hath done formerly) he hath repaid, (to wit, unto Pharaoh, and others the enemies of his people) *ſo in* retribution *he will* now again *repay*; *repay*, I ſay, *he will wrath to his adverſaries, retribution to his enemies, retribution to the Ilands:* or, reſerving the latter verb, as in the text it lyeth, to the laſt, *wrath to his adverſaries, retribution to his enemies, retribution to the Ilands he will repay.* Somewhat is ſupplyed in the firſt member from the ſecond, in the ſecond from the firſt; as Pſal. 1.6. Chap. 13. 13. & 30.17. & 60. 13, 19. and this ſeems to be the genuine both ſenſe and ſyntax of the place.

to the Ilands he will repay recompenſe] To thoſe of them, that live in divers Countries, either maritine parts, or beyond the ſeas. See Chap. 41. & 49.1. & 66.6.

V. 19. *So ſhall they fear the name of the Lord, from the Weſt, and his glory from the riſing of the Sun*] Heb. *And* (as Chap. 41. 7.) or, *Then* (as Chap. 36.3.) *ſhall they fear the name of the Lord* (that is, *the name of the Lord ſhall be feared:* as Chap. 57. 14. *from the evening coaſt:* as Chap. 45.6. Gods name, and his glory, by occaſion of this his marvellous work, in the deliverance of his people, and in executing of vengeance upon their oppreſſors, ſhall make him renowned thorowout the whole world. See the like expreſſions, Pſal. 113. 3. Mal. 1. 11.

when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him] This paſſage is exceedingly vexed and tortured, by variety of enforced ſtrains: the moſt whereof therefore forbearing to mention, I ſhall pitch upon thoſe only, that the text may, with ſome good probability, admit. Some underſtand the words of a violent irruption made by the enemies, or adverſaries of Gods people, in, or upon them, together with Gods oppoſition made againſt them, and defeating of them. To which purpoſe maketh that, which our verſion hath admitted into the Text, and is by many Authors approved; *when the enemy*, or *adverſary*, (as the word is moſt commonly rendred, and ſo was, ver. 18.) *ſhall come in like a flood*, (as forraign forces are not unuſually in Scripture ſaid to do, Chap. 18.2, 7. Jer. 46.7, 8. Amos 8. 8. & 9.5. implying, that the enemies force and fury ſhould be great, and the danger from them no leſs grievous. See Chap. 8.7, 8. Pſal. 124.4. Rev. 12. 15.) *the Spirit of the Lord ſhall lift up a ſtandard againſt him*: that is, ſhall raiſe, or lead forces, againſt them; as the word ſeems ſometime to import, Pſal. 60.5. Chap. 10.18. or, *the Spirit of the Lord ſhall flye*, or, *run upon*, or *againſt, him:* as if it were ſaid, they ſhall come ruſhing in, as with a ſtrong torrent, Chap. 17. 12. but the Spirit of God, as a ſtiff gale of wind, ſhall run, or ruſh, upon them, to cauſe them to recoyl; as alluding to that, Exod. 14. 20. or, becauſe doubt is, not without juſt cauſe, made, whether the verb of *fleeing*, be ever ſo uſed; for the word of *flying*, Chap. 14.11. is of a far divers notion. Some other therefore, not ſwerving much in ſenſe from the former, render this latter clauſe, as our margent alſo exhibites, *the Spirit of the Lord ſhall put him to flight*; deeming the particle here (as Exod. 7.20. Chap. 53.12. Lam. 1. 17.) ſuperfluous: or, ſupplying the word, *blowing*, and ſo giving it, at full; *the Spirit of the Lord ſhall* by blowing *againſt him, make* him *to flee*, or, *put him to flight*; as if he had ſaid, *the Spirit of the Lord ſhall blow him to flight*. (See of ſuch kind of forms, on Chap. 38.17. & 57. 8.) God with a blaſt of his breath only, ſhal blow him away, & cauſe him to flee; not unlike that, Zach. 4.6. and this ſuiteth very fitly, both with the ſtory, and terms, uſed, of Sennacheribs, both irruption into the land of Judah, Chap. 8.7, 8. & 17. 12, 13. & 36.1. and the defeat there given him, Chap. 37. 7, 36. together with his ſudded, and ſhameful, flight thereupon, Chap. 17.13. & 31.8, 9. & 37.37. and albeit, the word of *fleeing*, be in another form uſed for, *to put to flight*, or, *to cauſe to flee*, Exod. 9.20. Deut. 32.2. not in this; yet that the word is in this form, regular for that notion, from the root, that ſignifieth *to flee*, neither is, nor can be, denyed: and the ſame root is in the ſame notion found uſed in both forms. But ſome underſtand this whole paſſage, as ſpoken all of one and the ſame perſon: and of theſe, ſome would have it, as a deſcription of the violent irruption, only of the adverſe party, to this purpoſe rendring the text, *when he ſhall come like a violent river*, or, *a forcible ſtream*, which *the Spirit of the Lord ſhall drive*; that is, when the enemy ſhall break in like a river, that being on either ſide hemmed in with branks, runs in that regard, more ſwiftly, or having been ſtreitned, in ſome place, and getting liberty again, runs down with more fury and rage, then before, eſpecially when it ſhall be driven forward with a mighty wind; for ſo may the *Spirit*, or *wind of God*, be taken for a mighty ſtrong, or ſtiff gale of wind: as, *hills of God*, Pſal. 36.6. and, *trees of God*, Pſal. 104.16. and, *a ſleep of God*, 1 Sam. 26.12. for, *ſteep hills*; *tall trees*; *deep ſleep:* or it may have reference to ſome act, or inſtinct of God, putting them on upon the ſervice to their own ruine. See Chap. 8.7. Ezek. 38.4. Mic. 4.12. Others, laſtly, expound it wholly of God himſelf, coming in to the reſcue, and deliverance of his people, and to the defeat of the adverſe party, thus rendring it; *when he ſhall come like a ſtreit river, which the wind of God driveth*; that is, when God himſelf, or, an army raiſed by him, ſhall come againſt his enemies, before-mentioned, ver. 18. like a ſtrong torrent driven on with a ſtiff wind; that which as ſome expound of Cyrus, and his forces, ſent by God, againſt Babylon, Chap. 13.3, 17. & 43.14. & 45. 1-6. Jer. 51. 42. So ſome other, in the ſpiritual application of it, ſuppoſed to have ſome reference to that gale of wind, that came ruſhing in upon the Apoſtles, and filled the whole houſe, wherein they were, at the Feaſt of Pentecoſt, Act. 2.2. And to paſſe by all other, a learned man of ſpecial note, underſtanding it, of Gods coming in, and by Chriſt, to propagate his Church, and carry on the Goſpel, thorowout the whole world: as Mal. 1.11. Act. 1.8. thus rendreth it; *For he ſhall come like a ſtreit river, the Spirit of the Lord lifting him up, for an enſign:* which he further thus explaineth; *He*, that is, *the Lord*, or, *the name of the Lord*, ſupplyed from the words foregoing, ſhall come with much ſwiftneſſe, and great force, in a ſhort ſpace of time, running thorow the whole world, and bearing all down before him, that might hinder his free paſſage; the Spirit of God, in the Miniſtery of the Apoſtles, and Evangeliſts therewith inſpired, lifting up, and bearing before him, Chriſt, or the name of Chriſt, (Act. 9.15. Gal. 3.1.) as an enſign, for the faithful to reſort unto, and to follow. So is God, or the name of God, ſaid to be, as an enſign to his, Exod. 17.15. Pſal. 20.5. & 60.4. If the text be underſtood of temporal deliverance primarily, (as to me, it ſeemeth, with the moſt) I ſhould go with the firſt, taking the latter term, in a notion of *flight:* if of ſpiritual wholly, I ſhould concur with this laſt.

V. 20. *And the Redeemer ſhall come to Zion*] This ſome underſtand of the Angel, ſent to free Jeruſalem, from the fear of Sennacheribs Army, Chap. 37.36. Others, of Cyrus, ſent to

Babylon, to ſet free Sions Citizens, there in captivity detained, Chap. 43.14. & 45.13. Yet withal, not denying them to have reference unto Chriſt: of whom others directly, and in the firſt place, expound them; among whom alſo, ſome of the ancienter Jewiſh Doctors, and unto whom the Apoſtle himſelf applyeth them, Rom.11.26. nor is it a thing unuſual, with this Evangelical Prophet, to ſlip from temporal deliverances, in a cloſe way, unto ſpiritual, whereof thoſe were types; and to cloſe up the Prophecies of the one, with the promiſes of the other.

the Redeemer] *Deliverer*, Rom. 11.26. the word properly ſignifieth ſuch an one, as in regard of propinquity, or neerneſs of kindred, had a right to redeem a morgage, or the like enagagement of land, or livelihood, Levit. 25.25,26. or to proſecute the Law againſt a murtherer, Num.35.19,24. but is uſed alſo more largely, for any deliverer, out of thraldome, or avenger of wrong in general, Prov.23.11. Jer.50.34.

to Zion] To the Sionites, the people of God, the Citizens of Sion. See Chap.1.27. it is, *out of Zion*, Rom.11.26. which ſeemeth to make ſome difference: and ſome think the Apoſtle altered it of purpoſe, to apply it unto the times of which he was then treating, the Prophet ſpeaking of the time, wherein Chriſt was firſt exhibited unto that people; and ſaid therefore to come unto them, Act.3.26. the Apoſtle, of a ſecond viſite, that Chriſt ſhould afford that people, in theſe later days, towards the worlds end, as coming now out of the new Sion, the Church of the Gentiles, to them, Heb. 11.23. Act. 3. 20. which things, although they be Orthodox, and ſound; yet I ſuppoſe rather, that the Apoſtle retained the ancient Greek Verſion, commonly received in his time, having nothing material to croſs that in ought, for which he alledged it, nor diſagreeing from truth: If it be objected, that the Greek Coppies now have not ἐκ *from*, but ἕνεκα *for*; and that therefore the Apoſtles text ought ſo to be read. I anſwer, That it appeareth by Jerome, that the Greek Verſion was anciently, as the Apoſtle now relateth it, both in this branch, and in the next.

and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord] Or, *even unto them*, or, *unto them, I ſay*; as Chap.56.5,7. & 58.10. ver.10,17. for this is added only by way of explication, to ſhew, who of, or in, Sion alone they are, that ſhall have ſhare in, and benefit by, this deliverance; to wit, thoſe alone, that turn from their ſins, Deut.30.2,3. 2 Chr. 6.37-39. & 7. 14. & 15.4. for ſuch indeed are the true citizens of Sion, Eph. 2.19. the right Jacob, Pſal.24.4,6. the ſincere Iſrael, Joh. 1. 47. the Iſrael of God, Gal.6.16. The Apoſtle readeth it, *and he ſhall turn away ungodlineſſe from Jacob*: whereby it appeareth, that he took the Greek, as it was commonly then read; both readings holding out undoubted truth: none having intereſt in him, but thoſe that turn from their ſins; nor any turning from their ſins, but by his help. See Act. 3.26.

V. 21. *As for me, This* is *my Covenant with them, ſaith the Lord*] *As for me.* Heb. *And I*: as 1 Chr.28.2. Chap. 66. 18. *This* is, or ſhall be, *my Covenant with them*: the words which the Apoſtle addeth, *when I ſhall take away their ſins*, Rom. 11. 27. ſeem to be taken, either, as ſome, from Jer.31.34. where the ſame covenant is, in effect and ſubſtance alſo, related; or, as others, from another place of this Prophecy, Chap. 27. 9. or Chap.4.4. in either of which places, the effect of them is found. What covenant ſhould be here intended, is queſtioned. Some would have it, to be the former promiſe of the deliverer to be ſent unto them. Others, concerning the Word, and Spirit, to be continued in Sion; and to this latter, I ſuppoſe the words do more ſpecially relate: becauſe the mention of the covenant renewed, cometh in ſtill, elſewhere, after the redemption, and return, Jer.31.21,22,31,32. & 32. 37.-42. & 50.4,5. Ezek.36.24-27.

My Spirit that is *upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever*] Theſe words, ſome would have to be a ſpeech of the Father unto Chriſt; as promiſing him, the continuance of his Word, and Spirit, of which, Chap. 61.1. for ever, with that ſeed of his, of which, Chap.53.10. Others, to the Church, promiſing a perpetual ſucceſſion of the Spirit of Prophecy in the Church. Others, to Eſay, either as a promiſe, that that Spirit of prophecy, wherewith he was at preſent endued, ſhould not fail in his followers, or diſciples, called his children, chap.8.16,18. or, that, what God had by him promiſed, ſhould ſo be fulfilled, that the memory of it ſhould continue unto all poſterity, Pſal.111.4. Or, as ſome other would have it, in way of a charge, enjoyning the Prophet to take order, that theſe ſpiritual documents (ſo is the Spirit taken, 1 Joh.4.1.) concerning ſalvation by the Meſſias, and that to none, but thoſe alone, that turn away from their ſins, ſhould be perpetually in the minds and mouthes of his people, after his departure. So Deut.31.19,27. 2 Pet.1.12. But paſſing by theſe, and other the like Interpretations; that which the beſt, and ſoundeſt, Interpreters give, is this, That Gods Spirit, and Word, ſhould continue with his Church, (whom he now turneth his ſpeech unto) to direct and inſtruct it, and the children of it, in all neceſſaries, thorowout all ages ſucceſſively, even unto the worlds end, Chap.30.20,21. & 54. 13. Jer. 31.34. Mat.28.20. Joh.14.16,17. Eph.4.11-13. 1 Joh. 2.20,27. 2 Joh.2.

Spirit, and words] Becauſe the word is unavailable, without the Spirit concomitant, and cooperating with it, Joh. 6. 63. Act.10.44. 2 Cor.2.16. & 3.6. & 4.13. See a lively reſemblance hereof, Ezek.37.9,10. Nor doth the Spirit of God ever croſs, or contradict the Word, or give directions beſide it; and the one therefore is to be tryed by the other, Deut.13. 1-4. Chap.8.20. Joh.5,39. Act. 17. 11. & 26. 22. Gal. 1.8,9. 1 Joh.4.1.

thy ſeed] The faithful, the ſeed according to the promiſe, Deut.30.6. Rom.9.6-8. Gal.3.16,29.

thy ſeeds ſeed for ever.] This ſome would have to contain a more ſpecial promiſe, of the conſtant continuance of the main body of the Jewiſh people, in the faith of the Meſſias, after their return, that ſhall be, without any apoſtaſie, or revolt again, from him, to the worlds end: To which purpoſe, they apply alſo that, Jer.32.40. But it may ſeem to be more large, as above.

CHAP. LX.

Verſ. 1. *Ariſe, ſhine*:] In this Chapter is the glorious eſtate of the Church of God, under the Meſſias, in a moſt rhetorical manner deſcribed, (the reſtitution of Jeruſalem, and the re-edification of the Temple there, being underlaid, as a type of it) by the multitude of Proſelytes, and thoſe of chief note and place, that ſhould be joyned to it; and with all their beſt endowments, become ſerviceable thereunto; and the abundance of ſpiritual graces and comforts, that ſhould therein be exhibited and enjoyed, and that as in a more eminent manner and meaſure, then in former times here, ſo in a fulneſs of perfection, without any the leaſt interruption, or impeachment, everlaſtingly hereafter.

Ariſe,] Jeruſalem preſumed to be in a very low and dejected condition at preſent, being conſidered (for ſo the type rum) as in thraldom, at Babylon, is called upon now *to ariſe*; (as on the contrary, Babylon was commanded *to come down*, Chap.47.1.) and to rouz up her ſelf to an hopeful expectation of her deliverance, reſtitution, and advancement, now approaching. So Chap.52.1.

ſhine] Heb. *be illightned*, or *be light*: ſome render it, *awake*. I ſhould rather *look up*; as we uſe to ſay, *ſhore up your eye-lids*. So is the word uſed, 1 Sam.14. 27, 29. where it is ſaid of Jonathan, upon the taſting of the honey, that *his eyes were illightened*, whereas, through faintneſs, he was not able to look up, or to look out with them before.

for thy light is come;] Thy night of affliction is over, and the day of thy proſperity approacheth: the day is dawning with thee; the morning is riſing upon thee; and it is high time therefore for thee to rouz thy ſelf, and look up, Chap.58.8. & 62.1. Matth.4.16. Luk.1.78,79. Joh.8.12. Rom.13.11,12. Eph. 5.14.

and the glory of the Lord is riſen upon thee.] God is beginning to ſhew himſelf glorious, in thy deliverance and reſtauration; his glory ſhall be ſeen upon thee, as it ſometime appeared on Mount Sinai, Exod.24.15,16. and upon the Tabernacle, Exod.40.32,33. and in the Temple, 1 King.8.11. But the metaphor, in the verb it ſelf, is taken from the Sun-riſing, and by his bright and lightſome luſtre, diſpelling and chaſing away the dulſome darkneſs of the forepaſſed night, Cant.2.17. & 4.6. Mal.4.2. See ver.2,3.

V. 2. *For behold,*] Take notice, with admiration of a ſtrange change. So Chap.51.22,23.

the darkneſs ſhall cover the earth, and thick darkneſs the people:] There ſhall be a ſtrange alteration in States: for whereas formerly other people enjoyed much peace and proſperity; while Gods people continued in captivity and thraldome, Zach.1.11,12. Now on the other ſide, thoſe people that were their adverſaries and oppreſſours, ſhall be made to endure much calamity, and ſuſtain a great deal of miſery, while Gods people ſhall enjoy peace and plenty, Chap.13.1,2. & 65. 13,14.

darkneſs] For, *adverſity*; as Chap.59.9. ſpiritual darkneſs, where the light of Gods Word, and Spirit, is wanting, Chap. 8.20. & 9.2. & 59.21. Luk.1.79. Act.26.18.

thick darkneſs] The word ſeemeth compounded of a term, that ſignifieth, *to drop*, or *diſtill*; as Deut.32.2. & 33.28. and another, that ſignifieth, *a miſt*, or *fog*, Chap.29.18. & 59.9. ſo that it implies in its proper notion, a miſt, ſo thick, that it even droppeth again: ſuch a miſt, or darkneſs, as that in Egypt was, Exod.10.22,23.

but the Lord ſhall ariſe upon thee,] The Meſſias, the Sun of righteouſneſs ſhall ariſe, and ſhine forth upon thee, with healing in his wings, Mal.4.2. an alluſion to the light, that in Goſhen they enjoyed, when all Egypt was over-ſpread with palpable darkneſs, Exod.10.23.

and his glory ſhall be ſeen upon thee.] As it was ſometime upon the Sanctuary, Lev.9.23,24. See ver.1.

V. 3. *And Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.*] Or, *Nations ſhall walk in,* or, *by thy light; and Kings, by the brightneſs of thy riſing;* as Joh. 12.35. Rev.21.24. not, ſhall repair together only, to congratulate with thee; as Chap.39.1. & 66.10. but to adjoyn themſelves unto thee, and to enjoy light together with thee, Chap.56.6, 7. & 62.2. & 66.11.

the brightneſs of thy riſing] Thy reſplendent luſtre, partly, in temporal dignity; but principally, in ſpiritual excellency, upon this thy reſtitution, Chap.62.3. the Church being as the morning-ſtar, ſhining bright, with light received from Chriſt, Rev.2.28. & 12. 1. the fountain of all true light, Joh.1.4,9. Or, as ſome render it, *the brightneſſe that riſeth upon thee,* ver.1,2.

V. 4. *Lift up thine eyes round about thee, and ſee:*] See Chap. 49.18.

all they, gather themſelves together, they come to thee.] Or, and *come to thee;* as ſome here render it; and as it was before rendred, Chap. 49. 18. or, *thoſe all* (as if in a viſion, he ſhewed them a numberleſs number of people, flocking together from all parts) *are gathered together to come unto thee;* as Zeph.3.7. *they roſe up early, they corrupted their doings,* for, *they roſe early to corrupt* them. Or, *all theſe* that *gather themſelves together* (this great multitude that thou ſeeſt gathered together, a defect of the relative; as Chap.58.5.) *do all come* or, *are all coming to thee,* Chap. 49. 18. and 54. 2, 3.

thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide.] That is, as ſome, thy children ſhall all be brought home to thee; ſome from places more remote; ſome from places neerer at hand, where they were nurſed beſides thee, or, at thy ſide: as others, thy ſons ſhall be brought from far, and thy daughters ſhall, as nurſe-children, be carryed *at the ſide;* that is, in the arms, on the one ſide of thoſe, who as nurſes ſhall bring them: and this by collation of the place, with Chap,49.22. & 66.13. ſeems to be the genuine ſenſe of the place. For, as for that nicety of ſome, that the males, as the ſtronger, are ſaid to *come;* the femaſes, as the weaker, to be brought in arms; it ſeems over-curious; as may appear, by comparing this with Chap. 49.22. where the *ſons* are ſaid to be brought, in *laps,* or *boſomes,* and the *daughters* born on *ſhoulders.* It is but a rhetorical amplification, illuſtrate by a *diſtribution,* the terms whereof, may be indifferently, and enterchangeably, applyed unto either ſubject. Whereof, ſee more, on Chap.5.13. If we follow our verſion, there is a defect of the pronoun; as Chap.38.13. Howbeit, ſome ſupply another way, reading it, *at* their *ſide,* or beſide them; as Job.1. 14. (though another word be there uſed) that is, beſide thy ſons, coming joyntly along with them: a ſenſe not improbable; but I adhere rather to the firſt.

V. 5. *Then ſhalt thou ſee, and flow together:*] Or, as ſome, *flow over:* break out, as a river that ſurrounds its banks; Ch. 54.1. But rather retaining our received verſion; when this ſhall befall thee, thou ſhalt ſit feeding thine eyes, as it were with the pleaſing ſight of it; and the heart ſhall even wave, and flow, in a manner, to and fro, through abundance of joy within thee, at the view of that great multitude, that thou ſhalt ſee come flocking in to thee, and flowing in upon thee: for that is the proper, and general ſignification of the word, here uſed: Which yet ſome render, *thou ſhalt ſhine;* becauſe from it is derived a word rendred *light,* Job 3.4. & Dan.2.22. and thence gather, that the verb it ſelf ſignifieth *to ſhine,* both here (as if it were ſaid, *thou ſhalt ſhine out* gloriouſly in thy full luſtre; as Job 29.3.) and elſe-where, Pſal.34.5. But the word of *light* ſeems to have its original from this root; as it hath a notion of *confluence,* or influence, in it. Nor is there any neceſſity, that it ſhould ſignifie *to ſhine,* either in the one place, or in the other.

and thine heart ſhall fear,] Not through dread, or terrour; but with admiration; and joyes ſudden and exceſſive, cauſe a trembling, or fluttering of the heart many times, together with the dilatation of it, Gen.45.26,27. Jer.33.9. Hoſ.3.5. Act. 27.& 12.14. and this more fully explaineth what was before ſaid, *thou ſhalt flow* upon the ſight of it.

and be enlarged:] For joy dilateth, and enlargeth the heart, 2 Cor.6.11,12. as on the contrary, grief is wont to contract and draw it in, Prov.12.25. See Chap.61.3.

becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come in to thee.] Or, *when the abundance,* or, *multitude,* (for, *noiſe;* which ſome would fetch in from Chap.17.12. & 63.15. fitteth not here) *of the ſea* (of the ſea it ſelf: Of which, ſee on ver.6. Or, of thoſe that coaſt on the ſea, or trade by ſea; as Chap.23. 2, 4.) *ſhall be turned in to thee,* or, *toward thee,* (as 2 King.5.26.) or, *upon thee* (as 1 Sam. 4.19. Dan.10. 16. becauſe there followeth, ver. 6. *ſhall cover thee.* Nor need we, as ſome of note do, to make it a complexive form, like that, 1 Sam. 7.2. as if the meaning at full expreſſed were, *ſhall be converted,* and come in *to thee*) *and the wealth,* (as the word is uſed, Job 20.15. Prov.13.22. Chap.8.5. & 61.6.) Or, *the troops,* (becauſe the verb is plural, both here, and ver.11.) *of the nations, ſhall come to thee.* The meaning is, that people out of all parts, ſhall repair to Gods Church, and betaking themſelves thereunto, honour him, and it, to their utmoſt ability, by tendring both themſelves, and whatſoever they are ſtored with, unto his ſervice, and to the ſervice of his Church, Chap.23.18, & 49.23. & 61.6. 2 Cor.8.3-5. For they draw it too low, that fetch in hither, the markets kept at Jeruſalem, and the fiſh, and other wares, brought in thither, by the merchants of Tyre, Neh.13.16.

V. 6. *The multitude of Camels ſhall cover thee;*] The word rendred *multitude,* doth ſignifie, in the firſt place, a great *affluence,* or *abundance,* of ought. Hence, Deut.33.19. *the abundance of the ſea;* that is, of ſuch commodities as the ſeas afford; (and ſo alſo might that in the foregoing verſe be underſtood; but that the word there uſed, doth rather ſignifie, *a multitude* of people, Chap.13.4.) and, *abundance of waters,* Job.2.2,11. But ſometime it is uſed for ſome great *troop,* or *company,* of men, 2 King.9.17. or horſe, Ezek.26.10. here, of camels, which were much uſed for carriage of wares, and commodities, in thoſe parts, Chap.21.7. & 30.6. ſaid, for the multitude of them, to *cover* the countrey; as thoſe of the Midianites, Judg.6.5. So, *abundance of waters, to cover,* Job 22. 11. and thoſe *companies of horſe, to cover with duſt,* Ezek.26.10. Yet we need not therefore, with the Latine, render it, *an inundation;* becauſe of *waters,* the word is uſed, and they are ſaid to *cover the earth,* Jer. 46.8. and much leſs, as ſome would have it, that the Camels ſhould be ſaid to cover the land, with the duſt that they ſhould raiſe with their feet.

the dromedaries] The Greek rendreth it, as the former, *Camels:* And our Jewiſh Criticks would make us believe, that the young camels are thus called, ſo long as they ſuck; and that when they are once weaned, then they begin to be called, *camels;* becauſe the verb, of which root it ſeems to be, ſignifieth ſometime *to nurſe,* and *to wean,* Gen.1.8. 1 Sam. 1. 22—24. as if nurſing, and weaning, were the camels peculiar, and not common to them, with other creatures. They might as well affirm, that *camels* are ſo called; for that they uſe to nurſe their old dams, and ſires; as they ſay of the *ſtork;* (as truly, it may be, as of the *ſwans ſinging* towards her end) becauſe the word ſignifies, as commonly, *to retribute,* and *repay,* Deut.32.6. 1 Sam.24.18. 2 Sam.22.21. it is well known, that in Hebrew, as well as in other languages, from the ſame root, for letters and ſound, divers words ſpring: that, in uſe, and notion, have no affinity at all one with another. Of which, ſee on Jer. 24.1. But that this is a frivolous figment of theirs, is apparent: For it is abſurd to imagine, that the people here mentioned ſhould bring no camels, but *wainlings,* or *unwained* ones, rather, or ſhould bring their wares and commodities, on the backs of ſuch: the feminine word is uſed, Jer.2.23,24. of a beaſt running at large, and joyned with the wild aſs, that runs a madding, in gendring times, after the male. The term is no where found, ſave in the maſculine, here; in the feminine, there. It ſeems to be, as the old Latine rendreth it, that which the Greeks, and the Latine, from them; as we, from the Latines, term *a dromedary,* or, *a dromas;* a beaſt commended for ſwiftneſs, Jer.2.23. whence alſo it hath its name in Greek, and, as ſome would have it alſo, but that is ſomewhat too far fetcht, in Hebrew: For, becauſe from the ſame root ariſeth, both the word, that ſignifieth, *firſt-born,* and *firſt-fruits;* and that, whereby this beaſt is named, therefore they deem it ſo called; becauſe, in pace, it out-goeth other beaſts, as the firſt-born cometh before other iſſue. But that ſeemes true alſo here, that was hinted before, concerning diverſity of notions, meeting in one root. The *dromas* is a leſſer and lower kind of camel, very rife in Arabia, though uſed much for burden, yet of ſpecial commendation for ſwiftneſs, and by curriers therefore generally, in thoſe parts employed. See of them, Strabo, l.15. Diodore, l.2.c.54. Livy, l.37. Leo the Affricane, l. 9.

of Midian] People deſcended from Abraham, by Keturah, Gen.25.2. that had their ſeat in Arabia, mixt with the Iſmaelites, as appeareth, Gen.37.25,28. and with the Cuſhites; as appears, Num.12.1. Hab.3.7.

and Ephah,] The Poſterity of Midian, by his eldeſt Son, Gen.25.4.

all they from Sheba ſhall come:] The poſterity of Chuſh, by his fourth ſon Raamah, Gen.10.7. Pſal.72.10.

they ſhall bring gold, and incenſe,] The chief commodities of their country, 1 King.10.2,10. Chap.61.6. Ezek.27.22, Matth. 2. 11.

and they ſhall ſhew forth the praiſes of the Lord.] Repairing thither, not for traffick, but to worſhip, Act. 8. 27.

V. 7. *All the flocks of Kedar ſhall be gathered together unto thee:*] Or, *Shall be gathered together*, and come, or, be brought *to thee*; as it is more fully, ver. 4. Or, *ſhall be gathered together* to bring *to thee*. See the like form of ſpeech, Gen. 27. 9. Chap. 38. 21. The *Kedarens*, or *Arabians*, called by the Greeks, *Scenitæ*, of the *tents*, they lived in. See Ch. 21. 16. they abounded in cattel, Ezek. 27. 21.

the rams of Nebaioth ſhall miniſter unto thee:] The iſſue of Nebaioth, Iſmaels firſt-born, elder brother to Kedar, Gen. 25. 13. called in later times, by the Greeks and Latines, *Nabatæans*; whom Strabo, l. 16. placeth in Arabia; as alſo, Pliny, l. 5. c. 11. where he joyneth them, and the *Cedreans*, together.

they ſhall come up, with acceptance, upon mine altar:] Being made burnt-offerings, thence ſo termed, Chap. 1. 11. See Ch. 56. 7. Pſal. 51. 19.

and I will glorifie the houſe of my glory.] Or, *for* (as Chap. 59. 17.) *I will adorn*, or *make magnificent*, *my beautifull*, or, *magnificent*, or, *goodly houſe: a houſe of beauty, magnificence*, or, *goodlineſs*; as, *a crown* of the like, Chap. 62. 3. and, *a name* of the like, Chap. 63. 14. his Temple he meaneth; a type of his Church, Chap. 2. 2. See ver. 13.

V. 8. *What* are *theſe* that *fly as a cloud*; *and as the doves to their windows?*] As before, ver. 4. So here again, the Prophet ſpeaketh, as if in a viſion he ſaw multitudes of people, by *ſholes*, making towards Jeruſalem, like clouds, that come oft from remote parts, driven, ſwiftly, by the wind, Chap. 19. 1. Jer. 4. 13. and coming ſo thick, that they cover the whole face of the heaven, and intercept the sky-light, Pſal. 147. 8. Ezek. 38. 9. Joel 2. 2. Heb. 12. 1. Or, like doves, or pigeons, that fly in great flocks, and that with much ſpeed, to their places of retreat and refuge, either when they perceive a ſtorm towards, or, when by fowls of prey, they are purſued, Pſal. 11. 1. as Noahs did, when ſhe could find no reſt elſe-where, to the Ark, Gen. 8. 9. There is in it an intimation, as of thoſe multitudes of people, that ſhould come in to the Church, and adjoyn themſelves thereunto, Act. 2. 37, 40, 41. & 4. 4. Heb. 12. 1, 22, 23. So of the ſpeed and eagerneſs that they ſhould expreſs, in their repair thither, Jer. 50. 8. Matth. 11. 12. Luk. 12. 1. Some Interpreters of note, read the words; not, *who*; but *whoſe*, are *theſe*; making it the ſpeech of Sion, or the Church; not unlike that, Chap. 49. 21. *who begat theſe?* Which ſome the rather embrace, because the interrogative ſeemes to be of a ſingular notion onely. But it is found joyned with the very ſame term, in a plural notion alſo, Gen. 33. 5. *Who* are *theſe?* and may well therefore ſtand, as our verſion hath it; Nor doth it hinder, but that it may be fitly deemed, though ſo read, a queſtion moved by Sion, whom the Prophet had called upon, as in a viſion, to ſee people flocking towards her, ver. 4.

and as the doves] Or, *or as the doves:* for they are two divers reſemblances. So Chap. 1. 30. & 6. 13.

that *flye*] A defect of the relative; as Chap. 58. 5.

doves to their windows] Or, *lovers*, or *lockers:* to the loop-holes of the turrets in which they keep; a fit reſemblance of the Jews returning from Babylon to their former places of abode; as doves at time of yeer, in ſome parts, to their wonted neſts.

V. 9. *Surely the Iles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far*] This ſeems an anſwer returned, as in Gods perſon, by the Prophet, to Sions queſtion. As if he ſhould ſay, doſt thou ask who they are? they are thy children, whom the ſea-coaſters, and Ilanders have, by mine appointment, with their ſhips, been attending on, to bring them home to thee.

Surely] So is this particle uſed, Chap. 7. 9, 16. & 49. 18. Some render it here, *For*.

the Iles] Such as dwell on the ſea-coſt, or deal in ſhipping; as Chap. 41. 4. & 51. 5. & 59. 18. See ver. 5.

ſhall wait for me] Or, *have waited on me*; as Chap. 8. 17. & 30. 18. attending when to be employed by me.

and the ſhips of Tarſhiſh] As being fitteſt, and readieſt at hand, for tranſportation of perſons into thoſe parts. See Chap. 2. 16. & 23. 1.

firſt] That is, as ſome, *with the firſt:* or, among the firſt of them, that have an hand in bringing of Gods people home. Others, *at the firſt*; as implying, that the firſt of thoſe, that returned, ſhould be brought home, with moſt eaſe, as if they had come by ſhipping. Others, carrying it back to the firſt words, *ſhall wait on me, in the firſt* place; and on thee, and thine, in the next, 2 Cor. 8. 5. Others, *with a principal* one, or ſhip; to be as Admiral to the fleet: Or laſtly, as others, (inſerting the note of ſimilitude, frequently ſuppreſſed: as Pſal. 11. 1.) as *formerly*, or, as *at firſt*; as Chap. 1. 26. and they ſuppoſe it to have an eye back to Solomons dayes; wherein Ships of Tarſhiſh brought Solomon ſtore of treaſure, 1 King. 9. 26-28. & 10. 12. this may ſeem the more probable, because mention of ſuch terms followeth. Yet I go rather (because it goeth more ſmoothly off) with the firſt.

to bring thy ſons] Thy children home from the places of their captivity; as Chap. 49. 22. & 66. 20. ver. 4. implying, that they ſhould get home as eaſily, as if they were born in arms, or carried in litters, or conveyed by ſhipping. See Gal. 4. 26.

from afar] As ver. 4. no diſtance of place being able to hinder the return of any of Gods captived ones, into their own country; nor remoteneſs of place, or ſtate, the acceſſe of any unto God, by Chriſt, Chap. 43. 6. Jer. 30. 10. Eph. 2. 13.

their ſilver, and their gold, with them,] Either that which themſelves bring as a free-will offering for Gods ſervice, and the beautifying of his Temple, ver. 6. or, the treaſure that Gods people ſhall bring along with them, for more eaſe, and ſafety, together with their perſons, conveying it for them, as pointing unto that gold and ſilver, that ſtrangers ſhould furniſh them with, at their return, for their journey; and the veſſels that were to be ſent back again with them, Ezr. 1. 4, 6-11.

unto the name of the Lord thy God, and to the Holy One of Iſrael] That is, unto the place that the Lord hath choſen, to place his name there, Deut. 12. 5. the Temple, a type of the Church, there to preſent them as an offering to God, chap. 66. 20. Rom. 15. 16. or, *for the name of the Lord thy God*, *and for the Holy One of Iſrael*; out of that reverent, and religious reſpect, and regard that they ſhall have unto the Lord thy God, Ezr. 1. 2, 3. & 6. 8-12. See chap. 55. 5. Of the titles given God here, ſee Chap. 1. 4. & 41. 13, 14.

becauſe he hath glorified thee] Or, as ſome, *when he ſhall have glorified thee:* as by temporal deliverance; ſo by the miniſtery of the Goſpel ſetled with thee, ch. 55. 5. See Chap. 2. 2. Zach. 8. 23. or, *for he will make thee goodly*, or *magnificent*; he is reſolved to make thee ſtately. So ver. 7. the ſame word is in either place.

V. 10. *And the ſons of ſtrangers ſhall build up thy walls*;] That is, *ſtrangers* themſelves; being now become Proſelytes; Chap. 56. 6. & 61. 5. ſhall joyn with you, in furthering the reſtauration of the city; and ſhall help to carry on the gracious work of ſpiritual edification, 1 Theſſ. 5. 11.

and their Kings ſhall miniſter unto thee:] Cyrus, and other his Succeſſors, that ſhall ſupply thee with neceſſaries, and accommodations in divers kind, Ezr. 1. 4, 8. & 7. 12-26. Neh. 2. 8. but thoſe eſpecially by the miniſtery of the Goſpel, won to the profeſſion of the Chriſtian faith, c. 49. 7, 23. & 52. 15. v. 3.

for in my wrath I ſmote thee;] Chap. 57. 17. Jer. 30. 14. Lam. 3. 1.

but in my favour have I had mercy on thee] Chap. 12. 1. & 14. 1. & 54. 8.

but] Or, *yet:* though in wrath I ſmote thee, yet out of my free favour I will now reſtore thee, Chap. 57. 18. Lam. 3. 32. Heb. *and:* as Chap. 12. 1.

V. 11. *Therefore ſhall thy gates be open continually, they ſhall not be ſhut day nor night*] Heb. *they ſhall open thy gates*; as Ch. 26. 3. or, *thy gates ſhall open* themſelves: as Chap. 48. 8. Act. 12. 10. they ſhall be *opened*; that is, *ſtand open:* as, *waſted*, for, *lye waſte*, Chap. 34. 10. *builded*, for, *ſtand built*, Dan. 9. 25. they ſhall ſtand open, night and day; in regard of continual concourſe, and confluence of people: and as in times of general peace, and ſecurity is wont to be, when all is quiet on every ſide: as ſome in Chriſts time ſuppoſe it to have been at Jeruſalem; from Luk. 21. 37. & Joh. 18. 1. but of that ſome doubt may be; though at that time, in regard of the Paſchal ſolemnity, whereunto, out of all parts, they reſorted, it might for ſome ſhort ſpace ſo be. See Rev. 21. 25.

that men may bring to thee the forces of the Gentiles] Or, *the wealth*. See ver. 5. Heb. *to bring the forces*, or, *wealth of the nations*; that is, *that the forces of the nations*, (ſubdued in fight) or, their *wealth* (and ſpoils taken in fight) *may be brought in to thee*; as ſome: or, ſimply, for the bringing in of them in any kind, or any way whatſoever, ver. 5, 6, 7.

and that their Kings may be brought] Heb. *and their Kings led*. Which word, becauſe it is ſometime uſed of *leading* captive; as Chap. 20. 4. the Chaldee (whom divers others alſo therein follow) doth ſo here underſtand: according to that, Pſal. 149. 8. Chap. 45. 14. Howbeit, Others, both Jewiſh, and ours, underſtand it of Kings *led*, that is, conducted in ſtate; as they uſe to go uſhiered with officers going before them, to cleer the way for them: ſo is the word uſed, 2 King. 4. 24. and it may very well be ſo taken in this place, of Kings entring with their attendants, conducting them in ſtate: & the whole paſſage may be read, *for the bringing in of the wealth of the nations, and of their Kings led* in ſtate. So rather, then as one of good note, *the wealth of their nations, & of their Kings*, which (wealth, or riches, becauſe the participle is plural) ſhall be *born* before them: as 1 Sam. 30. 20. Chap. 8. 4. for this ſyntax ſeems over-harſh; the meaning is, that not the people alone, but their rulers alſo, ſhould render themſelves,and their means ſerviceable unto Gods Church.

V. 12. *For the Nation and Kingdom that will not ſerve thee, ſhall periſh*] All people, or perſons, great, or ſmall, that ſhall refuſe to ſubmit to the ſcepter, and government of Chriſt, erected in thee, Pſal.110.2. to be ſwayed by his Word, and Spirit, Chap.59.21. ſhall everlaſtingly periſh, Pſal. 2. 12. 2 Cor.2.16. & 4.3. it ſeems to be an alluſion unto the condition of thoſe, that refuſed to ſubmit unto the people of God, when they entred upon the land of Canaan, Deut. 20.10-17. See Zach.14.16-19.

nation, and kingdome] Or, *nation, or kingdom*: as Exod.21. 15. & 35.29.

yea, thoſe nations ſhall be utterly waſted] Heb. *and*, (as chap. 55.1.) *thoſe nations*, (to wit, that will not ſerve thee, to be ſupplyed from the former branch; as Gen.1.16.) *ſhall by being waſted, be waſted*; or, *being deſtroyed, be deſtroyed*. See the like, Deut.7.2. & 20.17.

V. 13. *The glory of Lebanon ſhall come unto thee, the firre tree, the pine tree, and the box tree together, to beautifie the place of my Sanctuary*;] The goodly cedars,and other choice trees, wherewith Lebanon aboundeth, affording materials fit for ſtately buildings, ſhall be brought in, great ſtore of them, to build, and beautifie my Temple, alluding to the plenty of Cedars, and other timber trees, that Solomon procured to be brought from Lebanon, for the building of Gods Temple, 1 King. 5. 10,14,18.

glory of Lebanon] That is, the cedars, which were of prime and chief note among the trees of the foreſt,Ezek.31.3,8.and Lebanon of prime note, above other places, for them, Pſal. 104.16. Chap.2.13. & 37.24.

the firre] Theſe alſo of much uſe for building, Chap.14.8. and Lebanon for them alſo famous, chap.37.24.

the pine, and the box] See of theſe, on Chap.41.19.

to beautifie] Or, *adorn*: as Ezr.7.27. See ver.7.

and I will make the place of my feet glorious] Or, *for* (as ver. 7. chap.59.17.) *I will make glorious* (I am reſolved to beſtow abundance of ſpiritual glory, 2 Cor.3.7-11,18.upon) *the place of my feet*: ſo, *the place of the ſole my feet*, Ezek.43.7. that is, of my ſpecial reſt, and reſidence, chap.11.10. ſo was, in times paſt, eſteemed, and termed, firſt the Ark, ſtyled his *footſtool*, 1 Chr.28.2. Pſal.99.5. & 132.7. then the Temple, and Sion, whereon it ſtood, called his *reſt*, Pſal.78.68,69. & 132. 13,14. all reſembling the Church, 1 Tim.3.15. Rev.21.3.

V. 14. *The ſons alſo of them, that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves down, at the ſoals of thy feet*] Thoſe that were before thine adverſaries,ſhall now come in to thee,and ſubmit themſelves unto thee, and to the Scepter of the Meſſias, erected with thee, chap.49.23. Rev.3.9. See ver.12.

The ſons alſo of them that afflicted thee] Heb. *And* (as chap. 57.8,15.) *the ſons of thine afflicters*; their children: or, they themſelves; as, *the ſons of ſtrangers*, ver.10.and ſo in the next branch, *the deſpiſers of thee*; or both.

and they ſhall call thee the city of the Lord, the Zion of the Holy One of Iſrael] Either, thou ſhalt be ſo called, the verb taken indefinitely, as chap.62.12. or even they themſelves being convinced in conſcience of the truth hereof, ſhall now acknowledge thee, whom before they contemned, maligned, oppugned, and oppreſſed, to be the Lords own royal city,and the place of his Holineſſes ſpecial reſidence, Ezek.48.35. See their acknowledgment, chap.49.23.

V. 15. *Whereas thou haſt been forſaken, and hated, ſo that no man went thorow* thee] During the time of thy depopulation, while they people were abroad in captivity, chap.3.26. & 6. 11,12. Jer.9.11,12.

hated] Diſregarded, diſeſteemed; as Deut. 21. 15. Mat. 6.24. not ſought to, or looked after, Jer.30.17.

So that no man went thorow thee] Heb. *and no paſſenger*, or, *and without paſſenger*; as chap.24.10. Jer.9.9. a defect of the pronoun: as chap.5.23. & 58.9.

I will make thee an eternal excellency] Heb. *an excellency of eternity*, or *perpetuity*; as chap.63.12. a laſting excellency.

a joy of many generations] Heb. *of generation, and generation*; as chap.24.17.

V. 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breſt of Kings*:] *alſo*. Heb. *and*: as verſ.14. All, as well high, as low, ſhall with their endowments, and abilities, of what kind ſoever, ſupply thee, ſuccour thee, ſupport thee, nouriſh thee, being as foſter fathers, or nurſes, to thee, as Mordecai was to Eſter, Eſt.2.7. verſ.4. chap. 49. 26. and 66.12.

the breſt of Kings] So is the word rendred, and ſeems to be uſed, Job 24.9. Howbeit, the word that ſignifieth *a teat*, or *dug*, is ſomewhat divers from this. See chap.28.9 & 32. 12. Lam.4.3. and ſome therefere interpret it, not the *breſt*, or *teat* it ſelf; but the moiſture drawn from it: and there want not of the Jewiſh Criticks, who underſtand by the phraſe here, ſuch *dainties*, as *Kings* are wont to be fed with.

and thou ſhalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob] Or, *that thou mayſt know*, (by good proof, and experience, find it ſo to be; as Ezek. 34. 30. either implying the iſſue of it: as Ezek.30.25. or, the end of doing it, as chap.45.3.) *that I the Lord am thy Saviour, and* that *the mighty one of Jacob* is *thy Redeemer*. See chap. 49. 26.

V. 17. *For braſs I will bring gold; and for iron, I will bring ſilver; and for wood, braſſe; and for ſtones, iron*:] I will make reparations of all thy loſſes, and damages, with advantage; all things ſhall be exceedingly improved, and changed, with thee, for the better, chap.30.26. & 35.13. an alluſion to the wealth of the Jewiſh State in Solomons dayes. Of which,ſee 1 King.10.27. 2 Chr.1.15. & 9.27.

I will alſo make thine officers peace, and thine exactors righteouſneſſe] *alſo*. Heb. *and*: as ver.16. Becauſe there can be no aſſured continuance,or conſtant enjoyment of wealth,and plenty in a State unſetled, and wherein peace and equity are not eſtabliſhed; God therefore promiſeth to furniſh their State with ſuch Rulers, and Officers, as ſhould be carefull to demean themſelves equally, and uprightly in their places,and to maintain the people, ſubject unto them, in proſperity and peace.

thine officers peace] Or *thine officers* officers of *peace*; or, men of *peace*: as Pſal.120.7. *I am peace*; that is, a man of *peace*: one that affect, deſire, ſeek, ſtudy peace; but here rather officers of *peace*, with ſupply from the other term: as chap.10.1. Dan.4.33. they ſhall be ſuch, as ſhall ſeek and ſtudy thy proſperity and welfare, (ſo is *peace* commonly taken, chap.48.18. Pſal.122.9.) Neh.2.10. Ezek.34. 23. Heb. *thine office*, Pſal.109.8. or, *over-ſight*; as Num. 3.22. or, *government*, for, *officers, overſeers*, or, *governours*: (for the word it cometh of, is uſed oft for *officers*, with charge of *government*; as Jer.20.1.) as *Kingdome*, or, *royalty*, for, *Kings*, Jer.10.7. it may, without any force to the text, be rendred, *I will make thy government* a government of *peace*; that is, *a peaceable government*; not embroiled in wars, nor taken up with military employments; as in times paſt.

thine exactors righteouſneſſe] Or, *overſeers*; as the ancient Greek rendreth it: the old Latine, *thoſe that are ſet over thee*: the word is uſually taken in the worſe part, for *exactors, oppreſſors*, chap.3.12.& 9.4.& 14.2. yet not alwayes; but ſometime, for *rulers, overſeers*, or *officers*; ſuch as either take,or gather tale and tribute; or *overſee* thoſe that are in any employment, or work: ſo it is taken, Zach.10.4. and ſo here; *thy rulers*, or *overſeers, righteouſneſſe*; or, rulers, overſeers, of *righteouſneſſe*; that is, juſt, and righteous: not ſuch as ſhall pill, and poll thee, exact upon thee, and oppreſſe thee, as formerly; but ſuch as ſhall carry themſelves moderately,and mercifully: (for ſo is *righteouſneſſe* alſo uſed, Pſal.112.3,9.) See chap.1.23,26. & 32.1,2. Neh.5.15. Ezek.23.4,16.

V. 18. *Violence ſhall no more be heard in thy land; waſting nor deſtruction within thy borders*] Thou ſhalt live quietly and peaceably, free from oppreſſion, by bad rulers within thee; and free from invaſion, and incurſion, by hoſtility from abroad, Pſal.10.16. & 144.24,25. Chap.16.4. Ezek.34.26-28. Zach.9.8.

waſting, and deſtruction] Or, *devaſtation, and deſtruction*. See Chap.59.7.

but thou ſhalt call thy walls ſalvation, and thy gates praiſe.] That is, they ſhall be ſuch unto thee; for, *to be called* this,or that, is, in Scripture language, ſo *to be*. See Chap.7.14. & 9. 6. & 47.1. & 56.7. ver.14. either, *thy walls, and gates*, ſhall be ſafety, and praiſe, to thee; that is, ſhall afford thee ſafety, and miniſter matter to thee, of praiſing God for it: or, *ſalvation*, and *praiſe*, ſhall be *wall*, and *gate*, to thee; that is, Gods protection, for which thou ſhalt have cauſe daily to praiſe him, ſhall be ſufficient, inſtead of walls, and gates, to ſecure thee. See the like expreſſion, Chap.26. 2. See alſo, Pſal.147.12,14. the meaning is, that all ſhould be ſafe with them, under Gods protection: by means whereof, they ſhould have liberty to ſerve him the more cheerfully, Luk.1.74,75. Act.9.31. Nor is that explication of theirs, wholly impertinent, that would have it to be implyed, that the watchmen, placed on the walls uſually,or over the gates, Chap.62.6. 2 Sam.18.24. ſhould not be taken up, with ſolicitous looking out, or expecting of ſome enemies approach, but being freed from fear of ought in that kind, ſhould ſit ſecurely, paſſing their time,in ſinging of praiſes to God, ch.52. 8. Howbeit,to draw it out to ſuch particulars,is not needful. Nor is that of ſome others altogether unſuitable, that God would continually come to them with new favours,& they go forth with praiſes, to meet him,Pſal.89.15-17.But I ſuppoſe, that both *wall*,and *gate*,here,are in a notion of defence; and the rather, mention ſeems made hereof,to comfort Gods people, when they ſhould be,without gate, or wall, for ſometime after their return; to give them aſſurance of ſafety, notwithſtanding the want of ſuch material fortifications, and defences. See Neh.1.3. & 2.13,17. & 4.2,3. Zach. 2. 4,5. Nor can I therefore accord with thoſe, who refer *gates* here, to execution of juſtice; becauſe the gate was commonly, the place of judicature, Lam.5.14.

V. 19. *The Sun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.*] Matter of ſafety was before, ver. 18. Matter of joy, and ſolace, now followeth: both joyned together in *ſun*, and *ſhield*, Pſal. 84. 11. The meaning is not, that after their return from captivity, in their ſtate reſtored, or at any time in this world, Gods people, in any place, ſhould have no uſe of thoſe celeſtial bodies, to impart light unto them: but that their chief, and principal light and comfort, ſhould conſiſt in ſuch a plentiful enjoyment of Gods gracious favour, and loving kindneſs, that in compariſon thereof, thoſe external lights ſhould be, as of no regard, or account. Though there want not thoſe, who refer this wholly unto the glorious eſtate of Gods children in the next life; when all theſe outward ordinary means of joy and comfort, temporal, or ſpiritual, expiring, and ſurceaſing, God himſelf ſhall immediatly become all in all unto his; and then indeed ſhall be the conſummated complement of it; 1 Cor.15.28. See Rev.21.23.

the Lord an everlaſting light] Heb. *a light of perpetuity*, or, *of eternity*; as *joy of perpetuity, or eternity*, Ch.35.10.a conſtant light: ſuch a light as hath no variation, or ſhadow of change, with it; as theſe bodily lights oft have, Jam.1.17. a light that ſhineth, as well by night, as by day; a light that never ſetteth, but ſhines to all eternity, ver.20. Of this *light*, ſee Pſal. 4.6,7. and 27.1. and 30.5. and 36.9,10. and 43.3. and 84.11. and 89.15.

for brightneſs] Or, *for luſtre* by night; as ſome ſupply from the oppoſite member, in the former branch; as the like ſupply would be, from the latter branch, in the former, Pſal. 105. 39. *he ſpread a cloud for a covering* by day, *and fire to give light by night*.

V. 20. *Thy Sun ſhall no more go down, neither ſhall the Moon withdraw it ſelf.*] Gods grace, and free favour, in the comfortable influences, and effects of it, that ſhall be as Sun, and Moon, to thee, ſhall be in a plentiful manner, without interruption, continually preſent with thee, Rev.22.5. it ſhall not be clouded, or eclipſed towards thee, as in former times, by occaſion of offence, and diſpleaſure for thy ſins, Chap. 54.8, 9. & 59.2. Lam.4.44. Or, as ſome, thou ſhalt not any more be through ſtreits and diſtreſſes, ſurpriſed and poſſeſſed, with ſuch anxiety, and perplexity, of ſoul and ſpirit, as ſhall cauſe thee to have no joy at all of the light, no liſt to look up to heaven. See Chap.13.10. Amos 8.9,10. both may well ſtand.

Moon withdraw it ſelf:] As to her with-drawing chamber; as of the Sun, Pſal.19.6. Heb. *ſhall not be gathered up*; as Chap.57.1. Or, *ſhall not retire*, or, *get her away*; as Num. 11.30. *Moſes retired*, or, *gat himſelf away into the Camp*.

for the Lord ſhall be thine everlaſting light;] As before, ver. 19.

and the days of thy mourning ſhall be ended.] Chap.35.10. & 40.2. & 54.9. Rev.7.16,17. & 21.4.

V. 21. *Thy people alſo* ſhall be *all righteous*:] Heb. *And* (as ver.17.) *thy people all they*; (for, *all ſhall be*;) the pronoun demonſtrative, for the verb ſubſtantive; as Jer.4.22. & 9.3. & 35.8. which therefore need not be written in a different character] *righteous*. Such ſhall all be, that are free deniſons of the heavenly Jeruſalem. See Chap.4.3. & 62.12. Jer.31.23. Eph.2.19. Rev.21.27.

they ſhall inherit the land for ever:] The new world, by Chriſt renewed and reſtored, in a ſpecial manner here, in full perfection hereafter; whereof that of Canaan was a type, Chap.57.13. & 65.17,18. 2 Pet.3.13. Rev.21.5,7. Some would have the words read; *Thy people, all the juſt of them, ſhall inherit the land for ever*; as Pſal.37.29. But the pauſes, in the Hebrew will not admit it.

the branch of my planting, the work of my hands that I may be glorified.] There is here a two-fold reading; the one, in the text; the other, in the margent. The text hath, *his planting*; which ſome retaining, thus read, and render it; *That the branch of his plants, may glorie in*, or, *through the work of my hands*: and of theſe, ſome, by *the branch*, here ſpoken of, underſtand Chriſt, Chap.11.1. whom all the faithful being graffed into, Rom.6.5. & 11.17,24. do, through Gods bleſſing on them, become a moſt glorious plantation, Chap. 61. 3. Others, by it, underſtand the iſſue and poſterity of Gods people, that ſhould glory in Gods doings for them, and benefits conferred on them, Pſal.44.8. But the moſt, following that in the margent, *my planting*, do, ſome render the words, as our verſion hath them; ſome, with little difference, they are, or, ſhall be, *a branch of my plantings*, a work of my hands, wherein *I will glory*. Others, *that the branch of my planting, the work of my hands may be glorified*; and ſome would have it to be in a reaſon rendred why they ſhould ſo continue in poſſeſſion of that inheritance for ever uninterruptedly, either than from the time paſt: God had himſelf planted them therein, and therefore would not ſuffer them to be wholly rooted out of it again, Pſal.44.2. & 80.8. Chap.5.2. becauſe he would plant it, and ſo plant it, that he might glory of it, and in it; which he could not do, if he ſhould ſuffer it, to be pluckt up, or rooted out, Mat.15.13. & 16.18. The words are thus preciſely in the original; *A branch of my plantations, a work of my hands, to glory in*; that is, my people, being (as by appoſition joyned to what went before) *a branch of my ſpecial plantation* (for theſe plurals uſually import an eminency, and excellency, in each kind. See Prov.1.20.) *my handy-work* (my maſter-piece) wherein I intend *to ſhew my ſelf magnificent*, or, *glorious*, Chap. 49. 3. the word is the ſame with that, ver. 7. and Chap. 61. 3.

V. 22. *A little one ſhall become a thouſand; and a ſmall one a ſtrong nation.*] So reading the words, the ſenſe ſhould be; that the Church ſhould grow, not in number only, but in ſtrength and ſtature too; which is true indeed, Zach. 12. 4. Eph.3.16. & 4.13, 15. But the two members of the ſentence here ſeem rather to be, in ſubſtance, the ſame; the word rendred *ſtrong*, ſignifying no other then *numerous*, as Joel 1.6. See on Chap.16.14. And it implyes onely a miraculous multiplication of the Church, Chap.66.7,8. Jer.31.27. Act.2.41. & 4. 4. & 5. 14. and a ſmall family conſiſting but of a few perſons, ſhould ſuddenly, or in ſhort time, become a numerous Nation, Chap.66.7,8. Some would have the meaning to be; that men but of weak parts, and ſmall gifts, ſhall convert many, Act. 11. 20, 21. But the former ſeemeth the native ſenſe.

I the Lord will haſten it in his time.] This is added, that they may not doubt of the doing of it, in regard of the improbability: or, as might be deemed, the impoſſibility of it, Chap. 66. 8. He will do it, with whom nothing is hard to be done, Num.11.23. Jer.32.27. He will ſpeedily effect it, when its due time is come; and till then, they muſt expect, Chap.13. 22. & 8.17. & 28.16. & 30.18. Hab.2.3. Luk.1.20.

CHAP. LXI.

Verſ. 1. T*He Spirit of the Lord God is upon me:*] This Chapter, much of the ſame argument with the former, conſiſteth of three parts. 1. Chriſts calling to his miniſtury, and the exerciſe of his Prophetical office, ſhadowed out in Eſay, ver.1-3. 2. The reſtitution, encreaſe, and growth of the Church of God, under him, ver.4-9. And 3. a ſolemn acknowledgment made in the Churches name, of the manifold bleſſings, by God, beſtowed on her, ver.10,11.

The Spirit of the Lord God is *upon me*:] This, not the Jewiſh Commenters onely, but a great part of our Interpreters alſo, conceive to be ſpoken by Eſay of himſelf. Herein they differ onely, that the former reſtrain it unto Eſay; the latter, extend it unto Chriſt, as more perfectly, and conſummately, fulfilled in him. And it is true, that other of Gods Miniſters and Meſſengers, had the Spirit of God, in them, and on them, and ſpake by it, 2 Sam.23.2. 2 Chron.20.14. & 24.20. Chap. 63.11. 1 Pet.1.11. 2 Pet.1. 19. but Chriſt in a far more abundant, and tranſcendent manner and meaſure, conſtantly reſting on him, and reſiding in him, Chap.11.2. & 42.1. 1 Joh.1. 33. & 3. 34. who therefore alſo in more ſpecial manner applyeth this Scripture unto himſelf, Luk.4.18. in regard whereof divers Interpreters, on the other ſide, reſtrain it wholly unto him; of whom, that it is principally intended, I ſuppoſe, cannot be denyed, though not excluding Eſay, who had this Spirit on him, when he ſpake it: Nor the Apoſtles, unto whom Chriſt imparted of the ſame Spirit, for the work of their Apoſtle-ſhip, both before his aſcenſion, in a competency, Joh. 20.22. and after his aſcenſion, in a far more plentiful manner, Act.2.4,33. as both before his paſſion, and again after his reſurrection, he had formerly promiſed, Joh.14.16,17,26. & 15. 26. & 16.7. Luk.24.49. Act.1.5,8. 1 Theſſ.4.8.

becauſe the Lord hath anointed me,] Of this ſpiritual unction, in a competent meaſure of ſanctifying grace, do all the faithfull, each one according to his degree and proportion, partake, Pſal.105.15. 2 Cor.1.21,22. 1 Joh.2.20,27. But there is, beſides this general unction, a more ſpecial anointing, by which ſome are anointed, and endowed with ſome ſpeciall gifts and graces, for the diſcharge of ſpecial places and offices; a thing typified in thoſe materiall unctions, whereby men were, in times paſt, ſolemnly ſet apart unto employments of note and weight, in Church and State, Lev.8.12. Num.11.17, 25. 1 Sam.10.1,6,9. & 16.13. In either kind, was Chriſt, as man, anointed, in far more large, eminent, and excellent manner, then any other, Pſal.45,7. Act,10.38. Col.2.3,9. Heb.1.8. and thereby ſet apart unto the work of the Mediatorſhip, and to be a King, Prieſt, and Prophet, unto Gods people, being furniſhed with all endowments neceſſary for the diſcharge of thoſe offices,and with a ſuperabundant redundancy alſo, for the conveyance of a ſufficiency of ſuch endowments, unto others,for the ſpiritual behoof, both of themſelves,and others, Dan.9.24.Joh.1.16.& 10.26.& 17.19. Thus was he anointed from his very conception, and the aſſumpſion of his fleſh, by the Word,in the womb of his Mother,Luk.1.35. Joh.1.14. but it was in a more open and ſolemn manner, publikely declared and manifeſted,when at his Baptiſm, being now to enter upon the exerciſe and execution of his office, the Holy-Ghoſt,in a viſible form,deſcended,and reſted upon him,ſhortly after which alſo he preached upon this text, and applyed it unto himſelf,Mat.3.16,17. Joh.1.32,33. Luk.3.22. & 4.1, 14,18,21. the ſame Spirit being afterwards ſent by him, did in a viſible ſhape light upon his Apoſtles, and reſted likewiſe on them,Act.2.3,4. who may well alſo be ſaid, to have been anointed therewith: as alſo was Eſay undoubtedly before his miſſion unto the Prophetical function, who might therefore truly ſay this of himſelf,as well as that,Chap.50.4.

anointed me to preach] A complexive form of ſpeech: *anointed*; that is,not fitted,and furniſhed me onely with abilities for ſuch an employment; but ſet apart,aſſigned,appointed,and ſent me alſo ſo to do. See the phraſe uſed of Eliſeus, 1 King.19.16,19,20. (where yet no uſe of any material oyl is found)compared with 2 King.2.9,15. and ſo may it be truly averred of Eſay, that he was ſo fitted and furniſhed, ſo ſet apart,and ſo ſent,Chap.6.8,9.& 48.16.to preach, both the corporal deliverance from the Babylonian thraldome; and the ſpiritual deliverance, from the ſervice of ſin and Satan, by Chriſt,which ſo frequently he doth.But Chriſt,in a far more ample,excellent,and efficacious,manner; not to preach and publiſh theſe things only,as Eſay,to foretell them,but himſelf alſo to effect them,Joh.3.16,17,34.& 4.34.& 5.23,24,30,36-38.& 6.27,29,38-40.& 7.16,17,28,29. & 8.26,29,42. & 10. 36.Gal.4.4. 1 Pet.1.20. And for their function and employment, had his Apoſtles alſo a miſſion from him, with whom, and other his miniſters, their ſucceſſours, he promiſed to go along,and to co-operate with them,by his ſpirit,to the worlds end,Mat.28.18-20.Mar.15.15,16.Joh.20.21.in regard whereof,he is alſo ſaid to come,and preach by them,Eph.2.17. and to ſpeak in them,2 Cor.13.3.that which our Prophet alſo foretold ſhould be,Chap.59.21.

to preach good tidings unto the meek] Of the word here rendred, *to preach good tidings*, ſee on ch.40.9.& 52.7.it is a word of middle notion, but uſed moſt in the better part: From the Greek word,anſwering to it,ſo taken,hath the Goſpel(with us alſo ſo termed,not as *Gods-ſpell*, or *Gods-word*; but as *God-ſpell*,that is,*Good ſpell)* its name,preached, by God himſelf, to Abraham,Gal.3.8.by Eſay,and other the Prophets,to the ancient Jewiſh People,Act.3.24. Rom.16.25.26. Heb.4.2. by the Angels,to the ſhepherds,Luk.2.10. by our Saviour,in perſon, to the Jews of his time,Luk.4.43. & 8.1. and by his Apoſtles afterward,having from him commiſſion ſo to do,both to Jews and Gentiles,Act.13.32. & 15.7. & 20.24. 1 Theſſ.2.9. and what is therefore ſaid here of *preaching good tidings to the meek*, is, by our Saviour, ſaid, in terms not much diſcrepant from the ſame, that *the poor have the good tidings* of the Goſpel *preached to them*, Matth.11.5. Luk. 7. 22, by *poor* underſtanding,not the *poor* ſimply alone,Luk.6.20. but, *the poor alſo in ſpirit*,Matth.5.3.and ſo what our verſion here,according to the Hebrew,hath *meek*,both the ancient Greek,and the Evangeliſt alſo render, *poor*, Luk.4. 18. as thoſe two words in Hebrew,coming from the ſame root, are, in letters,and notion, very neer the one to the other. Neither are any other intended,by the one term,or the other, but ſuch as were deſcribed,chap.57.15. ſuch as *with meekneſs receive the word* of ſalvation,Jam.1.21.this *meekneſs* of ſpirit being a note of thoſe, to whom God ſheweth mercy,and imparteth grace, Pſal. 10. 17.& 22.26.& 25.9.& 37.11.& 76.9 & 147.6.Prov.3.34.chap. 11.4. & 29. 19. Zeph. 2. 3. and are by our Saviour himſelf therefore pronounced happy,Mat.5.5. See on Ch.11.4.where both words are found, and uſed as parallel.

he hath ſent me] This is added,as a further and fuller explication, or expreſſion, of what was before implyed,and included,in the term of *anointing*: of both Eſays,and Chriſts miſſion,and commiſſion,ſee there.

to bind up the broken hearted;] Such as are humbled, and brought low by affliction and anguiſh, and thorowly touched with a lively ſenſe of their ſins, the procuring cauſe thereof, chap.50.4.& 57.15.Matth.11.28. it is a metaphor taken,from the practice of chirurgery,in the binding up of wounds,to aſſwage the pain of them,and cauſe them to cloſe; or the binding up,and ſwathing of bones,that are broken, or disjoynted, as to give eaſe,ſo to ſet and knit them again: For that which is ſaid here *to bind*,the old Greek,and the Evangeliſt,Luk. 4. 18. have *to heal*; whence ſome Interpreters make it a complexive term,and render it,by *binding up* to heal,they are both joyned together,Pſal.147.3. where the ſame form of ſpeech is uſed. See of *binding up* the like metaphor, chap.1.6. & 3.7. & 30.26.Job 5.17.Ezek.30.21.& 34.4.Hoſ.6.4. and of inward *brokenneſs*,in alluſion to the like of bones in the body,Pſal.51. 8,19.Jer.23.9.

to proclaim liberty to the captives, and the opening of the priſon to them that are *bound*:] Temporal freedom by Cyrus from the Babylonian captivity, chap. 45.13. & 49. 9. ſpiritual deliverance from the thraldome of ſin, and Satan, by Chriſt, Joh.8.32,34. Rom.6.17,18.Col.1.13.2 Tim.2.26.

the opening of the priſon] There are here,in the original,two terms knit together,with ſuch a joynt,as doth generally joyn divers words together: Whence ſome of our Jewiſh Criticks would have here two ſeveral words: And of theſe, the former to ſignifie *opening*; the latter,to ſignifie,as ſome,*a priſon*; as others,*a prey*;as others,*taking*, or,*taking out*; and ſo to import,not a bare opening of the place of reſtraint onely, but a letting,or ſetting looſe alſo out of it. But the moſt of them; becauſe the latter word, in neither notion is any where at all found,would make it all but one word, the letters of the latter part of it,being redoubled,as in divers other words to add ſome emphaſis thereunto: To whom I ſhould agree, did I find in any other word of the like mould, ſuch a diviſion of the ſyllables one from another,as here, with the like line between. But wanting as yet ſuch an inſtance, I concur rather with the former,ſuppoſing the words to be twain,and the latter to ſignifie,*a priſon* (though not elſe-where found,as many other in this Prophet) ſo called of *taking*,or *receiving*, and retaining,or keeping perſons under reſtraint. So a learned man,skilled in thoſe languages, informs us, that a word from the ſame root, with this, is in the Ethiopick tongue, uſed for *bonds*,Mat.5.25. Mar.5.4. and that ſometime joyned with the word *houſe*,Act.5.19.ſometime ſimply without it, for a *priſon*, Mat.14.10. Again,becauſe a word,from the ſame root,whence this is deemed to come, with a letter ſervient onely, and prefixed,is uſed,for *prey*,chap.49.24,25. and the word, *prey*, may comprehend as well *men*,as *beaſts*,Num.31.11.where it is uſed of both; ſome therefore would here ſo expound it; *to open the prey*,that is, *to ſet the captive at liberty*; the ſame that was before-mentioned: as *the captive* is ſaid to be *opened*, or, *looſed*, Chap.51.14. Whereunto may be added,that the word here uſed,with a very ſmall change,and that not unuſual, doth in the Chaldee ſignifie, *a leaſh*, or *thong*, of leather: and with ſuch, captives and ſlaves were wont to be bound. See chap. 58.6. The former word, that hath in it a notion of *opening*, is moſt frequently uſed of opening the eyes to ſee;as Chap.35. 5.& 37.16.once only of the ears, Chap.42.20. which the ancient Greek, it ſeems, taking notice of, rendreth the words here, *ſight*, or, *ſeeing again*,or *looking up to the blind*: Whence ſome imagine,that ſuch as live in dark dungeons, as being in the ſame condition with blind ones, having no more uſe of light,or ſight, the one then the other, might therefore, by them,be ſo ſtyled: Though others conceive, that ſome parallel places being noted, by ſome, in the margent; as this from Chap.42.7. *to open the blind eyes, to bring the priſoners out of priſon*: and another, from Chap. 58. 6. did after, in ſome tranſcripts, creep into the text: They are both exhibited in the Greek,by the Evangeliſt,Luk.4.8.

V. 2. *To proclaim the acceptable yeer of the Lord*] So Luk. 4. 19. Heb. *the yeer of liking*, or, *good will*, or *acceptance*; as chap.56.7. *of good will*; as, *a time of liking*, or *good will*,Pſal. 69.13. Chap.49.8. and, *a day of liking*, or, *good-will*, or *acceptance*, chap.58.5. the time in which God is pleaſed to offer and exhibit favour and grace, to tender and extend mercy and goodneſs, to mankind, chap.60.22. Pſal.102.13.Gal.4.4. Tit.3.4. *yeer*; as, *day*,afterward, in a latitude, for *time*: as chap.34.8. & 63.4. and thoſe,among the ancients,are much out of the way therefore, who would hence collect, ſome of them, that Chriſt preached but one yeer in all, after his baptiſm, called here *the Lords yeer of acceptance*. Other of them, that he preached two yeers; the one whereof is here termed, *a yeer of acceptance*, in oppoſition unto, or diſtinction from the other, that was not ſuch: but by *yeer*, is no ſuch limited liſt of time here intended; nor is the aſſertion it ſelf conſonant to the truth of ſtory; it being apparent, by the number of Paſſeovers therein upon record, that our Saviour preached yeers, more then one or two. But the word, *yeer*,here,ſeems to have ſome reference to the yeer of Jubilee, a yeer of general releaſement, proclaimed by ſound of trumpet, wherein every man was to return to his inheritance again, and every ſervant to his freedom, Lev.25.9,10,40,41,54.

and the day of vengeance of our God] The time wherein he will take vengeance for his people, upon their oppreſſors; the deliverance of the one, and the deſtruction of the other, going uſually together. See chap.14.1. So chap.63.4.& 66. 14. for they are very wide, who by *vengeance*, would underſtand here, nothing leſs, then what the word it ſelf generally importeth; nothing that ſavoureth of hatred, or harſhneſſe; but a kind and equal retribution of eaſe, and good, to Gods people, for the evil, and hardſhip, which they had formerly ſuſtained, Luk.16.25. 2 Theſſ.1.6,7. and this they ground principally on this, that the Evangeliſt, Luk.4.19. hath *retribution*; for that which is here rendred *vengeance:* and it is true, that their old Latine ſo hath it there; as the ancient Greek alſo rendreth it: but neither is that clauſe, at all, in the Greek Copies, of Luke; nor doth the word of *retribution*, neceſſarily import matter of good, or benefit, being ſo frequently uſed of *vengeance*, and evil, Judg.1.7. Pſal.7.4. chap. 65.6,7. Jer.25.14. & 51.24. See ch.34.8. & 59.18.

to comfort all that mourn] All Sions mourners, chap.57.18. ver.3. Mat.5.4. Luk.6.14.

V. 3. *To appoint unto them that mourn in Zion*] Or, *for Zion*; either for the evils committed in her, Ezek. 9.4. or, for the evils, thereby procured unto her, chap. 66. 10. Heb. *to the mourners of Zion*, or, *to Zions mourners*; as chap.57.18. the ſentence ſeemeth defective, and ſomething needful to be ſupplyed; that the verb rendred, *appoint*, may paſſe unto: and ſuch defects we meet with ſometime, as, *take*, for, *take* food, Gen.42.33. *break*, for, *break* bread, Jer.16.7. In the old Latine Copies therefore was inſerted *ſtrength*; *to put ſtrength to them that mourn in Sion.* But becauſe *ſtrength* ſeems not to ſuit ſo well with *mourning*, or *mourners:* for that is not the matter, that, as mourners, they need. Some other rather, from the former verſe, ſupply *conſolation*; rendring the text, *to exhibit* conſolation *to Sions mourners:* and this ſeems moſt genuine. Though there want not thoſe, that would carry on this, to that which followeth, as having reference to all the enſuing particulars; *to appoint unto thoſe, that mourn in Zion, to give*, I ſay, *unto them*; that is, to ſuch, &c.

to give unto them beauty for aſhes] To aſſign them *ornaments*, or *bravery*; (ſo the word properly ſignifieth, chap. 3. 18,20. Ezek.24.17,23.) ſuch fair and goodly apparel, as they uſed to wear on better dayes, or when no ſpecial occaſion of grief, or mourning, Exod.33.5. *for aſhes*; or inſtead of aſhes: a ſign of ſadneſs and mourning, chap.58.5. Lam.2.10. Job 2.12. & 42.6. Mat.11.21. there is a ſweet elegancy in the original, between the two terms here uſed, which our Engliſh cannot expreſs. The meaning is, to alter their condition from ſadneſſe to gladneſſe; from mourning, to mirth; and accordingly to alter their habit, and weed, whereby either is uſually expreſſed, Pſal.30.11.

the oyl of joy, for mourning] *the oyl of joy*, or *gladneſſe*, Pſal. 45.7. ſuch oyntment as they uſed to anoint their heads, and faces with, to make them look more cheerfully, and with the fragrancy thereof, to refreſh their ſpirits, in their feſtivals, or when they deſired to ſhew themſelves frolick, and cheerful, Pſal. 104.15. 2 Sam.12.20. Eccl.7.1. & 9.8. Mat.6.17.

the garments of praiſe] White, and fair garments, Eccl. 9. 8. fit for feſtivals, and triumph, Zach.3.4,5. Mat.22.11. Luk. 15.22. Rev.3.4. an outward ſign of of *a merry heart*, of a lightſome, and cheerful ſpirit within, Eccl.9.7.

for the ſpirit of heavineſs:] Heb. *of dimneſſe*, Gen.27.1. Deut. 34.7. chap.42.3. Zach.11.17. or, *of contraction*, Lev.13.6,21, 26,39,56. becauſe grief contracts and draweth in, as joy widens and dilates, chap.60.5. So Ezek.21.7. *every ſpirit ſhall contract it ſelf.*

that they may be called] Heb. *and*(as ver.4.) *it ſhall be called to them*, or, *of them*; that is, *that they may be*; as chap. 60.18. ver.6. ſo known, ſo accounted, and ſo acknowledged, ver. 9.

trees of righteouſneſſe] Or, *okes*, as ſome. See chap. 1. 29, 30. & 6.13. *trees of righteouſneſſe*; that is, trees of juſt, full, fair, firm, ſtrength, and ſtature. See chap.57.5. as, *ſacrifices of righteouſneſſe*, Deut.33. 19. Pſal.4.5. & 51.19. that is, juſt, entire, compleat, ones, Pſal.69.31. or, firmly rooted, *in righteouſneſſe*, as ſome, Eph.7.17. not like the grain, on the ſtony-ground, without root, Mat.13.6,21. or, as others, filled with, and abounding in, *fruits of righteouſneſſe*, Phil.1.11. ſuch as bring forth fruit, whereby God may be glorified, Mat.3.8. & 7.17. & 12.33. Joh.15.5,8. all which, the ſpiritual ſenſe may include: but the literal I conceive to be, what was firſt propounded; to wit, in the firſt place, the flouriſhing and proſperous eſtate of Gods people, diſcovering even to the natural eye, Gods bleſſing upon them.

the planting of the Lord] Or, *the Lords plantation*; not fair only, but firm; ſuch as may, by the thriving, flouriſhing, and laſting, of it, ſhew whoſe handy-work it is, Num.24.6. Pſal.92. 13,14. & 104.16. See chap.60.21. ver.9.

that he might be glorified.] As he is by the good works, and well-doings of his people, Mat.5.16. Joh.15.8. Phil.1.11. yet the words rather are, *that he may glory* in them, or, *ſhew himſelf goodly, and magnificent* in them; by cauſing them to thrive, and proſper, and flouriſh; as Pſal.1.3. Jer.17.8. See chap. 44.23. where the ſame word is uſed.

V. 4. *And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations; and they ſhall repair the waſte cities, the deſolations of many generations.*] Or, *That they may build, and raiſe up, and repair:* as, *That they may be called*; ver.3. That being ſet at liberty, returning again to their own country, they may re-edifie the cities, and towns, that have been ruinated, and both people, and plant again their land, and grounds, that have lien long waſte, and deſolate. So chap. 44. 26. & 49. 17,19. & 51.3. & 52.9. & 58.12.

the old waſtes] Heb. *waſtes of perpetuity*: of long continuance, Jer.49.13. above a Jubilee time, conſiſting but of fifty yeers, at moſt Lev. 25.9, 10. expreſſed by the term here uſed, Exod. 21. 6.

the waſte cities] Heb. *cities of waſtneſs:* as Lev. 26. 31, 32. *your cities ſhall be waſteneſſe*: that is, cities of *waſteneſſe*; utterly waſted.

deſolations of many generations] Heb. *of generation, and generation*; as Chap.60.15. thoſe places, that had lien a long time deſolate. See Chap.58.12.

V. 12. *And ſtrangers ſhall ſtand, and feed your flocks; and the ſons of the alien, ſhall be your plow-men, and your vine-dreſſers.*] That is, as ſome; Ye ſhall have generally ſo fair, and plentiful eſtates, that ye ſhall not need to make uſe of other then ſtrangers, either hired, or bought, or taken in war, for any ſervile, or meaner ſort of employments. See ch. 14. 2. Zach. 2.8,9. Which ſome alſo applying to the State, & condition of the Church, under Chriſt, thus expound it, That, thoſe that in former times, haſt uſed Chriſtian people hardly, and harſhly, depriving them of their means, and livelihood, making ſlaves of them, ſhould then, ſubmitting themſelves to them, willingly and ſedulouſly apply themſelves to do them any pleaſure, to be any way ſerviceable unto them, as the Gibeonites were ſometime unto the Iſraelites, Joſh.9.23,27. from whoſe example, ſome reſtrain it to ſuch ſtrangers, as living in the Church, though not incorporate into it, yet ſhould be ſerviceable thereunto. See chap.60.10. Others extending it yet farther, and taking it in a larger notion, conceive the meaning to be; that having applyed themſelves to look after the things concerning the Kingdom of God, and what eſpecially appertained thereunto; other neceſſaries concerning this preſent life, ſhould ſome way or other, be as certainly, and ſufficiently, provided for them, as if they had ſuch to do all this for them, Mat.6.33. but we need not ſtrain the words ſo far. What ſome others have of the ſpiritual husbandry, wherein ſtrangers are now moſt employed, 1 Cor.3.6-9. or, of a new miniſtery ſetled in room of the former, now aboliſhed, Mat.21.41. ſeem to run counter to the text; *ſtrangers*, and *ſons of an alien*, ſeem here the ſame; as chap. 3.6. and 56. 3,6.

ſtand] As ſervants waiting, and attending on their maſter, ready to go, and run, at his beck, or to be enjoyned what ſervice he pleaſeth. See chap.6.2. or, *ſtand, and feed*; that is, *ſtand feeding:* attend the feeding of your cattle; as, *they faint, they ly*, for, *they ly fainting*, chap.51.20. and, *ſtand, and ſnuff up the wind*, for, *ſtand ſnuffing up the wind*, Jer. 14 6.

V. 6. *But ye ſhall be named the Prieſts of the Lord; men ſhall call you the miniſters of our God*] Heb. *And ye*; (as chap.60.10.) or, *As for you*, (as chap.57.3.) *Prieſts of Jehovah ſhall ye be called*; *Miniſters of our God* are ye, *ſhall it be ſaid unto you*; or, *Miniſters of God ſhall it be ſaid of you*; as Num. 23. 23. chap. 19.18. & 62.4. Joh.13.13. where the ſyntax ſeems the ſame with this: *to be called* ſuch, for, ſo to be, and ſo accounted, as before, ver.3. Now this ſome reſtrain unto the Prieſts and Levites, of whom, chap.52.11. as if it were ſaid; Ye that are Gods Prieſts and Miniſters, though ye be now in contempt and diſgrace, ſhall then be in repute, and be plentifully provided for, as in times paſt, when the Jewiſh State did moſt flouriſh. But theſe ſeem to narrow the text too much. Others therefore, giving it a larger extent, conceive the meaning to be, that all Gods people now ſhould be in that repute abroad, as if they were all Prieſts: as he ſometime ſaid of the Romane Senate, that they ſeemed to be as ſo many Kings; in which ſenſe, or the like to it, ſome would have the word rendred *Prieſts*, to be here taken, not for *Prieſts*, but for *Princes*, or *chief Rulers:* as ſome alſo conceive it to be, Gen. 41. 45,50. 2 Sam.20.26. 1 King.5.4. and, as it is apparently, where it is uſed of Davids ſons, 2 Sam.8.18. in like manner whereunto, would they have that alſo to be rendred, Exod. 19.6. *a Kingdome*, not of *Prieſts*, but of *Princes*; as importing not a ſacred, but a noble kingdome. For whereas they require here, as they ſuppoſe alſo there requiſite, a ſupply of the note of ſimilitude, oft omitted; though it may do, not amiſſe there, yet neither is it needful, nor ſuitable here. Others underſtand it, as an enlargement of honour, and neerer approach unto God, then they had formerly enjoyed: that whereas, before, they were, the main body of them, Gods *peculiar people*, Exod.19.5. Deut.7.6. & 26.18. and ſome only of them, ſet apart for ſacred functions, Deut.10.8. they ſhould now be taken all to be as neer unto God, and in as honourable a condition, as the Prieſts and Levites, before-time were; as your whole land, or State, ſhall be called, *the Lords Sion*, Chap.60.14. ſo ſhall your ſelves alſo be called, and accounted his *Prieſts*, and Miniſters: and if it be ſaid, that they were ſo ſaid to be, at Gods firſt taking of them, to wit, *a Kingdome of Prieſts*; (for ſo the received verſion aright rendreth it, confirmed by the Apoſtle, expounding it, *a royal Prieſthood*, 1 Pet.2.9.) the anſwer may be, that they are there ſo termed, becauſe the Prieſthood was then diſperſed, as it were, thorowout all their tribes and families; and ſo the whole body of the nation ſeemed to ſhare in it; ſome reſemblance whereof ſeemed to remain in the Paſchal ſolemnity, whereat, each head of a family ſeemed to be as a Prieſt, Exod.12.3,6. whereas afterward it was confined, for the miniſterial employment, in general, unto one tribe, Levi, and for the principal functions thereof, unto one family, Num.18.6,7,22. that which is, in the New Teſtament, under the Meſſias, ſaid, accordingly, to be extended unto all the faithful, as called to be ſpirituall Kings and Prieſts, 1 Pet. 2. 9. Heb. 13. 15. Rev.1.6. and 5.10. & 20. 6.

ye ſhall eat the riches of the Gentiles] Ye ſhall have ſupplies of all neceſſaries from them, either ſubdued by you, as ſome; or adjoyned to you, as others: or from both, as a third ſort. See Chap.60.6,7. and this, ſome alſo think, hath ſome reſpect to the Prieſts manner of maintenance, provided for plentifully, according to Gods appointment, by the labour and husbandry of the people, Num.18.12-15,21.

and in their glory ſhall ye boaſt your ſelves] Or, *by their glory, ſhall ye lift up your ſelves*, or, *grow lofty*: as thoſe that derive it from a word, deemed to ſignifie, *an uppermoſt branch*, Chap. 17.6,9. it is no where found, ſave here, and Pſal.94.4. Ye ſhall be highly advanced, and become very conſpicuous, through that honour, that from them, ſhall accrue unto you, as ſuch uppermoſt branches, on flouriſhing trees uſually are. See Chap.49.18. & 60 9,11.

V. 7. *For your ſhame* ye ſhall have *double*; *and for confuſion they ſhall rejoyce* in *their portion*; *therefore in their land, they ſhall poſſeſs the double:*] Some rent off the former branch of this verſe, and annex it to the verſe foregoing, thus reading the text; *Ye ſhall feed on the wealth of the Heathen, and be lift up with their glory, inſtead of*, or, *in, way of recompenſe, for your ſhame, and confuſion*; which among them, and at their hands, ye had formerly ſuſtained. What followeth, they refer unto the Gentiles coming in to them: *they ſhall commend their portion*; (that is, reſt well apaid, deem themſelves fully ſatisfied, in that, what they have conferred to Gods ſervice, is accepted) becauſe that (which they ſhall be, as being aſſured of this, that) *they ſhall inherit double in their own land*, (here on earth) *and everlaſting joy*, hereafter, Mar.10.29. Others, ſo joyn it to the former, as that they apply it entirely to Gods people; they ſhall have ſuch honour, as was ſaid; and it ſhall be unto you, or beſide you, *in liew of your double ſhame, and of that ignominy*, whereof, *they* (to wit, thoſe heathen, your enemies) *did* ſometime *ſing*, ſaying, This *is your portion*; or, that this was *their portion*; to wit, of Gods people, Pſal. 44. 13-16. Theſe, and divers other readings, for harſhneſſes, not unlike them, I forbear to inſiſt on, and hold to the reading that our verſion exhibiteth; becauſe it ſeemeth, with leaſt force, to flow of it ſelf, from the text: all the difficulty is, in the change of the perſon, which in this Prophet is not unuſual. See chap. 1.29. & 22.19. & 33.4. & 62.1,2. and here alſo, ver. 4,5,7. And this admitted, the meaning is plain, the words being thus rendred, *Inſtead of your ſhame, double* ſhall be unto you; *and*, inſtead of *reproach, they ſhall rejoyce of*, or, *in, their portion*; *becauſe in their land they ſhall poſſeſſe double, and joy everlaſting ſhall be unto them.*

for your ſhame, double] Some joyn *ſhame*, and *double*, together: expounding *double*; ſome, *two-fold*; the ſhame of their land, and the ſhame of themſelves, a reproach lying upon both, Ezek.36.3,4,13,15. or reproach from the Heathen, and reproach from their own country-men, unto both whom the profeſſion of chriſtianity was reproachful, 1 Cor.1.13. or, miſery in themſelves, and contempt from others, Pſal.123.3,4. Others, *plentifull, abundant*, and the term is oft ſo uſed, Chap. 40.2. Jer.16.18 & 17.18. And ſo I conceive it here to be taken; but with reference unto that, which in liew of it they ſhould now receive *double*, to wit, honour, ver.6. that is, large and eminent; as, *double honour*, 1 Tim.5.17. or, *a double* portion; ſupplying it from the next branch; as ſome of the Jewiſh do ſupply *poſſeſs*, from the laſt; thus rendring the text, in *liew of your ſhame*, ye ſhall poſſeſs *double*: and withall adding, that the enſuing words, are an explication of the ſame: ſo God promiſeth to reſtore *double* to his people, for all their dammages that they had formerly ſuſtained, Zach.9.12. as he did ſometime to Job, Job 42.10,12.

and for *confuſion*] Or, *and*, in liew of (the prepoſition repeated from the former member, as the verb in the like manner, Chap.60.17.) their *reproach*; becauſe the perſon is changed; as Job 18.4. Jer.27. 1,2. Ezek. 31. 10. the prepoſition omitted; as Chap.59.18.

they ſhall rejoyce in *their portion*:] Or, *they ſhall triumph*: for the word implies *a ſinging*, or, *ſounding*, in triumphant manner, Pſal.33.1.& 118.15. Chap.12.6.& 24.14. See ver.3. Pſal.126.2. in *their portion*: a defect of the particle; as Chap. 34.2.& 57.8. in their portion, or inheritance, that they ſhall then return to, or poſſeſs again, as in the Jubilee year, Lev.25. 9,10. alluded to before, ver.2. as that which for their portion was aſſigned to them at firſt, Joſh.19.9. Pſal.16.6. Ezek. 47.13 —23. Mic.2.4.

therefore in their land, they ſhall poſſeſs the double:] This (not to repeat again what of this branch was before ſaid) ſome make an inference upon the former, in regard of the illative particle, *therefore*; as implying, that becauſe they had undergone *double-ſhame*, therefore they ſhould now receive *double*, whether honour, or what elſe. But I conceive that the retribution of *double-honour*, was before-mentioned; and that in this clauſe is a reaſon rendred, of their rejoycing in the *portion*, that they ſhould then receive. And I ſuppoſe that the word here rendred, *therefore*, as an illative, ſhould rather be rendred, *becauſe*, as a cauſal; as of neceſſity it muſt be taken, Chap. 26. 14. though I find not any, either of the Jewiſh Criticks, or ours, that have obſerved it: *in their land*; returning again to it, after their long exilement and abſence, *they ſhall poſſeſs double*; they ſhall poſſeſs and enjoy a double portion, either in regard of that bleſſing of God, upon that which they ſhall poſſeſs, affording double in worth, to what before time it did. See Chap. 4. 2. or, in regard of the large extent of each ones portion to that in former times they held, a great part of them being waſted and worn out, either ſlain, and famiſhed in fight, and ſiege, before the deportation, or conſumed in the captivity; and a remnant, ſome tenth of them onely, returning, Chap.6.13.& 10.21,22.& 11.11. and there ſeemeth to be in it, an alluſion to the Law, concerning the firſt-born, that was to have *a double-portion*, Deut.21.17. and to the houſe of Joſeph, that had *a double-portion* of inheritance, in the promiſed land, 1 Chr.5.1. Joſh.17.17. Ezek.47. 13. as if he had ſaid, it ſhall be then with each Tribe, as it was with the houſe of Joſeph before: and with each of you it ſhall be, as if he were *a firſt-born*; as all the faithful in the Goſpel are ſaid to be, Heb.12.23. Howbeit, ſome underſtand it, not of their own, but of the Heathen, their enemies land; not that they ſhould repoſſeſs their own land, (though that alſo they did) but that *in their* (that is, the Heathens) *land, they ſhould poſſeſs double*, in way of reparation for the double damages done them. But I adhere rather to the former.

everlaſting joy ſhall be unto them.] Heb. *joy of perpetuity*. See Chap.35.10.

V. 8. *For I the Lord love Judgment*,] There is no great difficulty in the words, or matter of this verſe, ſave in the connexion of them, with the reſt of the context. Some conceive them to render a reaſon of what went before; either concerning thoſe ſtrangers, that had contributed to his people, that he would largely and liberally reward them for it; becauſe they had offered freely, not by conſtraint, nor of rapine, but of their own lawfully gotten, 2 Cor.8.3-5. & 9.5,7. Or, concerning his own people, that had amids their long tedious, and grievous afflictions, continued firm to him, and ſincere in his ſervice, whom therefore in equity, he could not but affect and requite, 2 Theſſ.1.6,7. Heb.1.10. albeit the unſound ones among them, he deſervedly abhorred, Chap.1.11-15. Others, ſuppoſe it to contain matter diſtinct from the former, concerning a further benefit, that God would vouchſafe to confer upon them; to wit, the renewing of his covenant with them, and premiſing a reaſon, why, in ſuch manner, he ſhould renew it. So he before cloſed up his promiſes of favours to be conferred upon, and in their deliverance, and after their return, Chap.59.21. Onely one learned Writer ſuggeſteth a divers reading, which admitted, will afford a very fit connexion of this paſſage with the former diſcourſe. He thus rendreth the words, *For I the Lord love right*; *I hate rapine by iniquity*. So preciſely the Greek rendreth it; and ſo is the word uſed in the plural form, Pſal.58.3.& 64.6. and in the ſingular alſo lengthened, Job 5.16. Thus the coherence will be ſmooth; a reaſon being rendred, why God will right, and repay the wrongs and damages done to his people; becauſe he loveth right, and hateth ſuch unjuſt and injurious courſes, as had been offered unto them, Pſal. 11.5.

For] Or, *Becauſe*; as rendring a reaſon of what enſueth.

I the Lord love Judgment,] I love juſt, upright, and equal, dealing, delight in it, and in thoſe onely that practiſe it, Ch. 56.1,2,4. Jer.9.24. Zach.8.16,17,19.

I hate robbery for burnt-offering:] I abhor any oblation whatſoever, (one kind put for all, as Chap.56.7.) brought of goods gotten by oppreſſion and wrong, and cannot therefore accept of any ſervice, or ſacrifice, tendred to me, by ſuch as practiſe the ſame; that which, in former times, arguing their hypocriſie, had made all their ſolemn rites, and religious performances,ſo not unacceptably onely, but even abominable in Gods ſight,Chap.1.11-15.& 66.3.Amos 5.21,24.Or,*I hate rapine by iniquity*; the ſpoiling of perſons and people, by injurious courſes, as was before ſpecified. See Sam. 3. 34-36. Hab. 1.13.

and I will direct their work in truth,] This moſt,both Jewiſh, and other Interpreters,expound,of Gods rendring,or returning a reward to his people, for the miſery and ignominy,that for his ſake,they had ſuſtained; as ver.7. Some other, of Gods diſpoſing their affairs,in a ſucceſsfull courſe, in a proſperous way; and that ſuch as ſhould be conſtant and permanent, Chap.26. 3,12. And that former intimation of Gods *hating rapine*,as was laſt before hinted,will very well ſort with either of theſe. Howbeit, ſome underſtand it of Gods concurrence with his good Spirit, graciouſly working upon the hearts of his people, and thereby ſo diſpoſing and managing their ways and works,that,being performed in ſincerity, they might have acceptance, Chap. 56. 7. the very ſum and ſubſtance of the new covenant, or the renewed, and renewing covenant,here-after-mentioned. See the like,Deut.30.6.Ch. 57.18.Jer.24.7.& 31.33. & 32.40. Ezek.36.26,27. Mal.3.3, 4. But I go rather with the former.

and] Or, *therefore*; as Chap.42.25.& 43.12. and ſo moſt here render it.

I will direct] Heb.*I will give*; but the Hebrew term is of a very large extent,uſed commonly,*to make,to appoint,to put,to place,to frame,to direct,to diſpoſe*. See Deut. 28.13. Judg.15. 1.Chap.3.4.& 22.21.& 41.19.& 43.16. & 46.13. and it may well be here rendred, *direct*, or *diſpoſe*. See Epheſ. 2. 10. 23,24.

their work] So the word properly ſignifieth; as Prov. 10. 16.& 11.18. Jer.31.16. nor need we to depart from the proper notion of it,in this place. Howbeit,it is not unfrequently uſed alſo for *hire*,or *reward*,of work;as Lev.19.13. Jer.22.13. Pſal.109.20. Chap.40.10.& 49.4. & 62.11. and ſo many here take it.

in truth]This ſome refer to God,he will,*in truth*,that is,truly,and ſurely,make their reward good to them; as Judg.9.15, 16.Pſal.69.13. Others, to the reward; he will make their reward to be *in truth*; that is,firm and ſure; as Chap. 16. 5. Others,to their work; he will ſo frame, direct, and diſpoſe, their work,that it ſhall be done *in truth*; that is, ſincerely, or ſhall be *in truth*,that is,ſound and ſincere; as 1 Sam.12.24. 1 King.2.4.& 3.6.Pſal.145.18.Chap.10,20. & 38.3. Joh.4.24. contrary to that which,in former times,it had been, Chap.48. 1.Others,to their employments, which God would ſettle in a conſtant courſe,and ſo diſpoſe,that they ſhould be as wel,ſure as ſucceſsful. See Chap.39.8.

and I will make an everlaſting covenant with them,] Heb. *I will cut out a covenant of perpetuity*, or *eternity*, *to them*. See Chap.55.3. So Jer.32.40. & 50.5.

V. 9. *And their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people. All that ſee them, ſhall acknowledge them, that they are the ſeed* which *the Lord hath bleſſed.*] See Chap.60.21. Verſ.3. They ſhall ſo grow and multiply,ſo thrive and proſper, that they ſhall become very conſpicuous,Mat.5.14,16.and that it ſhall evidently appear to all that ſee them, that there goeth a bleſſing of God along with them,Act.5.13.

their ſeed,and their off-ſpring] See Chap.44.3.

ſhall be known]Shall be eminent,conſpicuous, or famous: the word is uſed of ſuch, as are of ſpecial note, and of whom more ſpecial note is taken, then of others, in the places of their reſiance; ſo Pſal.76.1.*God is known in Judah,his name is great in Iſrael*; and, *her husband is known in the gates, when he ſitteth among the Elders of the land*, Prov.31.23.

among the people,]Heb. *in the midſt of the peoples*; *in the midſt*, for,*among*; as Chap.24.13. Jer.39.14. & 40. 6. *peoples*; as Chap.11.10. & 14.2. among peoples of divers, and ſeverall countries,with whom they ſhall be mixt, they ſhall be ſo eminent, that they ſhall be known and diſtinguiſhed from them.

the ſeed which *the Lord hath bleſſed.*] Or,*a ſeed*; (for there is no article there in the text) that, (the relative is wanting; as Chap.60.8.) *the Lord bleſſeth*; that have Gods bleſſing accompanying them. See Chap.44.3.& 65.16.23.

V. 10. *I will greatly rejoyce in the Lord,my ſoul ſhall be joyfull in my God:*] Theſe two laſt verſes, ſome rent off from this Chapter, and prefix to the next; but I ſee no neceſſity ſo to do, ſince that the ſubject matter of them ſuiteth well with the former diſcourſe. This verſe containeth a thankful acknowledgment,conceived in the perſon of the Church, of the ſpecial favour,and gracious goodneſs of God,afforded unto her, in ſuch manner,as had been before related,ver.3-7.

greatly rejoyce] Heb. *rejoycing rejoyce*; as Chap.66.10.that is, exceedingly rejoyce: the affection of Gods people, upon their reſtitution,above-deſcribed. So ver.7.

in the Lord] Or, *for him*; becauſe of him; as Pſal.150.2. Chap. 47. 9. & 57. 17.

my ſoul] For, *my ſelf*; as Pſal.3.2. But the form maketh it more emphatical. So Pſal. 34. 2. Luk. 1. 46,47. the ſame thing, to that purpoſe, alſo repeated,Hab.3.18.

for he hath clothed me with the garments of ſalvation; he hath covered me with the robe of righteouſneſs:] Or, *with garments of ſalvation; with a robe of righteouſneſs*; that is, with ſalvation,as with goodly garments; with righteouſneſs, as with a robe, he hath, by his gracious deliverance wrought for me; and his beneficence,plentifully conferred upon me, made me as glorious,and as conſpicuous, in the eyes of all that behold me, as if I were arrayed, in the moſt richeſt and moſt gorgeous apparel,that is worn by any, at times of greateſt ſolemnity. So Job 29.14.Pſal.132.9,16. & 149.4. Zach.3.4,5. See Chap.51.9.& 59.17.

the robe] Of this garment. See Chap.59.17.

of righteouſneſs,] That is,as ſome,Chriſt, who is *our righteouſneſs*,Jer.23.6.& 33.16. 1 Cor.1.30. and, *the ſun of righteouſneſs*,Mal.4.2. and whom we are ſaid to put on, Rom. 13. 14. Gal.3.27.Rev.12.1.or,his righteouſneſs to us; and made ours,Phil.3.9. or,inherent righteouſneſs,exerciſed,and diſcovering it ſelf in the lives of Gods people, Pſal.132.9.Eph.6. 14.Rev.19.8. But I rather,by *righteouſneſs*,underſtand here, Gods beneficence and bounty, with the fruits of it, conferred upon his Church,his ſpouſe,in a juſt,that is,in a full,ample, large,and liberal,manner and meaſure,Luk.6.38.See on ver. 3,11.So ſeemeth the word *righteouſneſs*,to be taken,Pſal.112. 3,4,9.compared with 2 Cor.9.9,10.as alſo,chap.48.18.& 51. 6,8.& 54.17.Dan.9.7,9,16.

as a bridegroom decketh himſelf with ornaments,] Or, that *maketh*,or *uſeth*,*prieſtly*, or, *princely attire*, or, *bravery*; a defect of the relative; as ver.9.the verb ſignifieth, properly, to exerciſe,and *execute*,*the office of Prieſt*,or,*Prince*; for the word ſignifieth either. See on ver. 6. and in the next place, to uſe *prieſtly*,or,*princely carriage*, or *habit*; or, *to demean himſelf as a Prieſt*,or *Prince*: ſo here, for apparel; and ſome conceive it to have reference to the high-Prieſts goodly rich robes, Exod. 28.2,3,40, 41. or it may as well allude to ſome great Princes ſtately attire,at the time of ſome ſolemn feſtival,Ezek. 23. 15. the noun notes *attire*,or *bravery*. See on ver.3. *like a bridegroom*,who on his marriage day, though but a mean man, yet ſtrives to make himſelf as brave as he can, as if he were a perſon of ſome eminent place,a Prieſt, or a Prince; or, as ſome, as a bridegroom, that (on his wedding day) *miniſtreth* unto, and attendeth upon his Bride among others, but in a ſuit, or rayment,diſtinct from,and more eminent,then others: and ſo alſo there ſhould be an alluſion to the Prieſts miniſterial apparel.

and as a bride adorneth her ſelf with Jewels.].Or,*as a Bride*, that (the relative ſupplyed, as before) *decketh her ſelf with her implements*: for the word here uſed, is of a very large extent,comprehending any utenſil, veſſel, or inſtrument, uſed about houſe,or husbandry,or perſons themſelves,whatſoever. See on chap.22.24.& 32.7. as a Bride,that is wont to be moſt curious, in dreſſing, and decking up of her ſelf,and will be ſure not to forget,or omit any the leaſt implement, that may be deemed requiſite to make her compleatly ſet out. See chap. 48,19.Jer.2.32. There is a ſweet elegancy, of like ſound, in the original, between the words of *bride*, and *implement*; as in the former branch,the like,between *bridegroom*, and *prieſt*, or *prince*: neither of which can in our Engliſh be expreſſed. Of theſe rich ornaments of the Church, Chriſts Spouſe, and of Chriſt her bridegroom. See Pſal,45.8,9,13,14.

V. 11. *For as the earth bringeth forth her bud,and as the garden cauſeth the things,*that are *ſown in it,to ſpring forth; ſo the Lord will cauſe righteouſneſs,and praiſe,to ſpring forth, before all the nations.*] God will cauſe his gracious goodneſs, which ſhall produce abundant matter of praiſe, and fill all places among you, therewith, in ſo large and plentiful a manner, to extend it ſelf unto you, and to maniſeſt it ſelf among you, that your whole land ſhall ſeem to be covered over with it, and it may ſeem to have ſhot ſuddenly up out of the ground; and the people that live about you, ſhall be enforced to take notice of it,as before, ver. 9. unto that which was there ſpoken,doth this ſpeech of Gods people here relate, as acknowledging that now fulfilled and accompliſhed, that was there promiſed and foretold.See the like expreſſions,Pſal,72.3. and 85.11,12.Chap.45.8.

the earth,] Or, *the ground*, being tilled, manured,and husbanded,Chap.5.2.Mar.4.28.Heb.6.7.

bringeth forth her bud] Or, *ſendeth out her buds*, or *ſprigs*; for the term, though ſingular, is here collective; as Pſal. 65. 10.See of the word,Chap.4.2. of the generality of it, Gen. 19. 25. and of the uſe of it, by way of reſemblance, Ezek. 16. 7.

as the garden cauſeth the things that are *ſown in it, to ſpring forth*] A *garden*,a place wont to be more carefully, and curiouſly kept and tended,then others ordinarily are,Chap.1.29.

as ſuch a place eſpecially being well watered, Chap. 58. 11. maketh the ſeeds ſown in it, to ſpring up, ſoon, and thick, and to thrive exceedingly, Chap. 44. 4.

the Lord will cauſe righteouſneſs, and praiſe, to ſpring forth.] He will make theſe things to be as rife among you, as if your whole land were but one garden, ſown all over with ſuch ſeed. See the like ſimilitude, Jer. 31. 27.

righteouſneſs and praiſe] The fruits of his goodneſs, and beneficence; which ſhall miniſter matter of, and produce abundance of praiſe, from his people, in the cheerful and comfortable enjoyment thereof. See ver. 10.

CHAP. LXII.

Verſ. 1. FOr *Zions ſake will I not hold my peace*, &c.] In this Chapter, the Prophet profeſſeth his ſerious purpoſe, of conſtant and unwearied ſolicitation of God, for the compleat performance of his Churches reſtitution, before promiſed, Chap. 60. & 61. exhorteth, and enciteth, other his fellow-miniſters, to the like practice, ver. 6, 7. and relateth again, in Gods name, with new illuſtrations, the former promiſes, confirmed with a ſolemn oath.

For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt;] Some would have theſe words to be ſpoken, as in the perſon of God himſelf, profeſſing, that he will not let the world, and the kingdoms of the world, be at reſt, untill he have, by Cyrus, reſtored his people to liberty, and ſetled them in their own land again. So ſome, both of the Jewiſh, and Chriſtian Commenters, who add withall, that God is ſaid to ſit, as quiet and ſilent, while he ſuffers men to tyrannize over his people, Pſal. 35. 22, 23. & 83. 1. Chap, 42. 14. & 65. 6. Others, in the perſon of Iſrael, the main body of the people, inceſſantly ſoliciting God in the time of their captivity, for reparation and reſtitution, Lam. 2. 18, 19. ſo likewiſe ſome of either ſort. But others again, with whom I concur, conceive them to be ſpoken, by the Prophet, in his own perſon, impoſing on himſelf, a continued task, to be inceſſantly employed, either in the preaching and publiſhing of theſe gracious promiſes, and glad tidings, concerning the deliverance and reſtitution of Gods people, or in dealing with God, by interceſſion and prayer, for the ſpeedy performance of it. See the like in the people, Pſal. 137. 5, 6. in Daniel, Dan. 9. 2, 3. & 10. 2, 3.

Zion, and Jeruſalem] Are here, one and the ſame; as chap. 2. 3. a type of the Chriſtian Church: the ſame thing in divers terms reiterated, to expreſs his earneſt deſire of the welfare of Gods people.

untill the righteouſneſs thereof go forth as brightneſſe, and the ſalvation thereof as a lamp that *burneth*] Until Gods people be fully righted againſt their adverſaries, and their deliverance entirely accompliſhed.

untill] Not that the Prophet either was ſure, or did make account, that he ſhould ſurvive, either until the diſſolution of the Babylonian deportation, (for he deceaſed long before it began) and much leſs until the incarnation, and appearance of the Meſſias, under whom theſe predictions were to have their full complement: but that for his time, ſo long as he ſhould continue, he would never give over preaching of, and praying for, theſe things; as the Pſalmiſt of himſelf, Pſal. 104. 33. and others after him ſucceſſively, he hoped would do the like, ver. 7. and that if he were to live, and ſurvive, until either, he would never intermit, or ſurceaſe, that employment: it is like the Apoſtles ſpeech of himſelf, 1 Theſſ. 4. 17. *we that are then alive, and remain*; to wit, at Chriſts coming, that is, I, and ye, if we be found then ſurviving; or like his charge to Timothy, 1 Tim. 6. 14. *to keep* the things enjoyned him, *until Chriſts appearance*; which yet he was not to live unto; but he for his time, and others, after him, ſucceſſively, and reſpectively, for theirs. So Mat. 28. 20.

the righteouſneſs thereof go forth, as brightneſſe] Until God cleer their cauſe, by executing juſtice on their adverſaries, Chap. 51. 22, 23. & 59. 16, 17. See the like expreſſions, Pſal. 37. 6. Mic. 7. 9.

as brightneſſe] Or, *according to brightneſs*; that is, *brightly, cleerly*; (as, *according to purity*, that is, *purely, exactly*, ch. 1. 25. or, becauſe the article is here included) *according to the brightneſſe*, not the light alone, to wit, of the day, Prov. 4. 18.

and the ſalvation thereof, as a lamp, that *burneth*] Till her deliverance, and reſtitution, be in a conſpicuous and eminent manner effected, chap. 60. 1, 2.

a lamp that *burneth*] That burneth cleerly, Joh. 5. 35. and being ſet aloft, may be ſeen afar off, Mat. 5. 14. a defect of the relative; as chap. 61. 9.

V. 2. *And the Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory*] Or, *That* (the copulative for the finitive; as chap. 53. 2.) *nations may ſee thy righteouſneſs, and all* their *Kings* (a defect of the pronoun; as Chap. 61. 7.) *thy glory*. Or, *Then ſhall Nations ſee thy righteouſneſs*, &c. as Chap. 49. 21. the end is intimated in the one; the event, or conſequent, in the other. The Prophet turneth his ſpeech to Sion, to the Church: a change of the perſon, as chap. 24. 19. & 61. 7. That forraign people may ſee, and take notice of what God hath done for thee; how he hath both righted, and honoured thee; or, *Then they ſhall ſo do*. See Chap. 60. 3. and 61. 6, 7, 11.

all Kings] That not the meaner ſort of people only, but Kings alſo, who are wont to ſet light by, what inferiour ones have in high eſteem, may admire thine excellency; and not ſome of their Petty Princes only, but all, even the greateſt, and ſtatelieſt of them. See Chap. 52. 15. & 60. 10.

and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name] That is, as ſome, thy fame, and renown ſhall be far greater then ever it was, God ſo diſpoſing of thee; *name*, for *note*, or *renown*; as Gen. 6. 4. & 11. 4. or, as others, thou ſhalt be ſet in a new eſtate, ſuch as thou waſt never in before, whereof God ſhall be the author, Rev. 2. 17. & 3. 12. or, thou ſhalt have a new name aſſigned thee by God, whereby thou ſhalt be commonly known, and called, implying a ſtrange alteration of thy State, from what formerly it was. See ver. 4. Chap. 65. 15. Some render this alſo, in a continued tenour, *That thou mayſt be called by a new name*, &c. as before.

a new name] That is, *a pleaſant name*, ſay ſome: as, *a new ſong*; that is, *a pleaſant ſong*, Pſal. 96. 1. & 98. 1. and, *new wine*, for, *pleaſant wine*, Mat. 26. 29. but neither doth the word ſeem ſo to ſignifie in the places produced, nor need it here be ſo rendred; rather, as *new wine*, in the one place, is another kind of wine, then that our Saviour then drank with them: (for it is not the ſame word with that uſed, for *wine new*, in regard of age, oppoſed to *old*, Mat. 9. 17. Luk. 5. 38, 39.) ſo *a new name*, here, may be put for *another name* (ſo is it expreſly ſaid, Chap. 65. 15.) then ſhe had been formerly called by: as for *new tongues*, Mar. 16. 17. is ſaid, *other tongues*, Act. 2. 4. but to alter the ordinary verſion, is no need. What this new name is, ſee expreſſed, ver. 4.

which the mouth of the Lord hath named] Heb. *hath named it*: a redundant form, in that language very frequent. So Pſal. 1. 4. & 144. 8. which God himſelf hath, as by word of mouth, impoſed on thee, anſwerable to that ſtate, that he hath raiſed thee unto: *hath named*; that is, *hath expreſſed*, ſay the Jewiſh Criticks, referring us to the places, where it is ſaid, *expreſſed by name*, Num. 1. 16. 1 Chr. 12. 31. & 16. 41. Some of ours, *ſet, aſſigned*, or *appointed*, thee; as Gen. 30. 28. *appoint*, or, *ſet me out, thy wages*; ſo rather, then as ſome, *which the Lords mouth hath engraven*: as alluding to the manner of engraving mens names, to perpetuate the memorial of them, in marble, or braſs; for neither doth the metaphor of *engraving*, ſuit well with the word, *mouth*; nor is the word any where found uſed, for *to engrave*; though *to pierce*, or *bore thorow*, it be ſometime uſed, 2 King. 12. 10. chap. 36. 6.

V. 3. *Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*] Heb. *And thou ſhalt be*, &c. *And*, for, *Alſo*: as Chap. 60. 17, 21. Or, *That thou mayſt be*, &c. carrying on the ſentence ſtill, as before, verſ. 2.

a crown of glory] Or, *as a crown of glory*; the note of ſimilitude is oft wanting. See Pſal. 11. 1. & 119. 119. and hereafter, ver. 5. *a crown of glory*; that is, *a glorious crown*. So Prov. 4. 9. Jer. 13. 18.

in the hand of the Lord] Here ſome Interpreters make much ado; and having tyed a needleſs knot, deviſe many wayes how to untye it again: a crown, ſay they, is no ornament of the hand, it is wont to be born on the head, not to be carried in, or worn on, the hand: and how is Sion then ſaid to be *a crown*, or, as *a crown in Gods hand*? To this ſome anſwer, and ſo one of the Jewiſh Criticks, that there are ſome places, where they wear their crowns on their hands. So indeed the Chriſtian Souldier, in Tertullians time, carried his lawrel wreath, or garland, in his hand; becauſe he made ſcruple of putting it on his head; but in what country they uſed to wear crowns on their hands, I ſuppoſe that grand Maſter could not readily have told. Others, therefore, ſuppoſe, that the word *crown* may ſignifie any rich, or coſtly jewel, in general, as rings, bracelets, and the like. Whereof *rings* may the rather be ſo termed; becauſe the word that this cometh of, ſignifieth *to environ*, or *encompaſſe*, Pſal. 5. 12. & 103. 4. 1 Sam. 23. 26. and the ring, as an hoop, encompaſſeth the finger round about: and here again is drawn in that of *engraving*, ver. 2. as well ſuiting with this notion; becauſe the manner was to carry about them, the names, or pictures, of their ſpecial friends, engraven on their rings, to have them alwayes in their eye. See Chap. 49. 16. but of that before. Some place would be produced, where the word here found, is ſo liberally uſed; for that of Maccab. 4. 57. of the *golden crowns*, wherewith the forepart of the Temple was adorned, at the feaſt of Dedication, mentioned, Joh. 10. 22. will not prove it. Others therefore ſay, that *in*, or *on*, *the hand of the Lord*, is no more then, *in*, or, *on*, *the Lord:* and that it may be as well, *on his head*, as, *on his hand.* So, *by the hand of thy ſervants haſt thou reproached the Lord*, Chap. 37. 24. that is, ſimply, *by thy ſervants*; who alſo did it with their mouthes, or tongues, not with their hands: but theſe two phraſes, as they render the particle here, are not matches; and yet the one helps, and leads us unto the genuine notion of the other, being rendred as it ought. The Jewiſh Commenters, ſome of them, expound it, *in the hand*; that is, *in the power*, and *protection of God:* the hand being mentioned, not as wearing the crown, but as holding, and keeping the crown faſt on the head of his people, from falling from it; as Lam.5.16. or, being forced of it: as Rev.3.11. & 12. 4. whereunto, alſo, ſome of ours add, that hereby is implyed, that this crown is not to be ſet on Gods head, but to be put into his hand; that is, committed to his care and charge: and *hand*, for *power*, or *protection*, is indeed frequent in Scripture. See Chap. 49. 2. Pſal.31.15. Joh. 10.28,29. as alſo for *care*, and *charge*, Pſal. 31.5. Chap.3.6. But this ſeems not to ſuit ſo well with this place: for it is not a crown ſet on the heads of Gods people, that is here ſpoken of; but Gods people are ſaid rather to be *a crown*, or, as *a crown*, in ſome ſort, unto him. I conceive therefore, that the words ſhould be rendred; *that thou mayſt be* as *a glorious crown*, or *diadem*, *by*, or, *through the hand of the Lord*; that is, by means of that work, which the Lord ſhall effect for thee, in thy deliverance, and advancement; the particle is very commonly uſed, in that notion, to import the efficient cauſe, or means, whereby ought is effected. So, *thou that ſaveſt by thy right hand*, Pſal.17.7. & 136.12. *by*, or, *with*, *a ſtrong hand, and an arm ſtretched out:* and, *by thee*, and, *by my God, we ſhall do valiantly*; and the like, Pſal. 18. 29. & 44. 5. & 60.12. and *hand*, for, *work*; or, if ye ſo pleaſe, *power-working*, is no leſs frequent: *that it may be known, that it is thy hand, and that thou haſt done it*, Pſal. 109. 27. and, *his hand is ſtill ſtretcht out*; that is, he is working ſtill, Chap. 5.25. & 9.12, 17,21. as alſo *finger*, is found uſed in the ſame notion, Exod. 8.19. Luk.11.20. See alſo, Ezr.7.28. & 8.22. Neh. 2.8. & 5.8. and that the word *crown*, is commonly taken for ought, that is a grace, and an ornament, that is, matter of honour, and eminency, in, or, unto, any, it is no leſs apparent; for ſo is *wiſdome* ſaid to be *a crown*, to him that hath it, Prov. 4. 9. & *a vertuous woman a crown* to him that hath her, Prov.12. 4. and *childrens children a crown* to their parents, Prov. 17.6. and, *the hoary head, a crown* to the righteous aged, Prov.16.31. and, *wealth, a crown* to the wiſe, that know how to uſe it, as they ſhould, Prov.14.24. the meaning then is, not ſo much, as ſome, that Gods people ſhould be as dear, and as precious unto God, as his crown is to a King; the like whereunto, is of his ſignet implyed, Jer.22.24. as that they ſhould become exceeding glorious and eminent, above other people, as the crown is an enſign of the higheſt ſtate, and honour, and ſhould in regard thereof, become very conſpicuous, of great renown, far and neer, (the crown worn on the head, being more in ſight, then any ornament, on any other part of the body) by Gods good hand upon them, and for them, by his works already wrought, and to be further wrought for them, and by his conſtant reſidence among them, and gracious abode with them, ready, upon all occaſions, to engage himſelf, and his power for them, Chap.4.2,5. & 11.10. & 60. 1, 2,7,9,15, 19,20. & 61.9-11. and conſequently, that they ſhould become as a crown unto him, the ſubject matter of his glory, a glory unto him, by whoſe hand, they had thus been advanced, Chap.44.23. & 49.3. & 60. 21. & 61. 3. for I conceive that to come far ſhort of the Prophets intendment, which ſome have, that the meaning is, that they ſhould be *a Kingdome* again: they had come neerer home to it, had they ſaid, that they ſhould all of them be Kings, or they ſhould be a kingdome conſiſting of none but Kings. See ver.6.

and a royal diadem in the hand of thy God] The ſame thing repeated in divers terms; but of the ſame notion in generall.

a royal diadem] Or, as *a royal crown*; the note of ſimilitude ſupplyed, as before. Heb. *crown of Kingdome*; or, *a Kingdome:* as Eſt.6.8. the word, *a diadem*, would better fit the former term: both ſignifie *a crown*, but with ſome difference, in regard of the native notion of either: for the former cometh (as hath been ſhewed) from a word that ſignifies, *to environ*, or *encompaſſe*; and ſo takes in *crowns*, or *wreaths*, of all ſorts: ſo termed, becauſe they do all encircle the head: and thence alſo, hath the *diadem*, its name in Greek; becauſe it was bound about the head; and was ſometime no other, then *a fillet*: as appears by the ſtory of Mithridates his Queen, who therewith endeavoured to ſtrangle her ſelf: but this latter word hath its riſing from a root, that ſignifies, not *to encircle*, but *to enwrap*. See Chap.22,18. and doth therefore properly denote ſuch an one, as we call *a cloſe crown*; wherewith the head is not environed, and encircled only, but enwrapped, and encloſed in it; whereas *open crowns*, as well as *cloſe*, are in the former word included; the former whereof, is but as *a wreath*; this as *a wrapper*. Now becauſe theſe enwrapping tires, I mean ſolemn, and honourable ones, were of two ſorts, the Prieſtly one, rendred *a miter*, Zach.3.5. and the Princely one, rendred *a diadem*, as here, ſo Job 29.14. though not ſo fitly, as hath been ſhewed; therefore as well for diſtinction, as for further amplification, the *crown* here alluded unto, is ſaid to be, *the crown of a Kingdome:* not ſuch as the high Prieſt wore; though that alſo was rich, Exod.28.36,37. nor ſuch as might beſeem ſome petty Prince to wear: but *a crown-royal*; ſuch as the King of Ammons was, 2 Sam.12.30. ſuch as was Solomons, Cant. 3. 11. ſuch as King Ahaſuerus his, Eſt. 6. 8.

in the hand of thy God] Or, *by the hand*. Heb. *palm*; for the *palm* of the hand doth the word properly ſignifie. See Chap.1.6. & 49.16.

V. 4. *Thou ſhalt no more be termed, Forſaken, nor ſhall thy land any more be termed, Deſolate:*] Or, *That thou mayſt be no more termed, Forſaken; nor thy land any more termed, Deſolate.* Heb. *It ſhall not be ſaid any more to thee, Forſaken; nor to thy land ſhall it any longer be ſaid, Deſolate.* Of which form of ſpeech, ſee on Chap.61.6.

Thou ſhalt no more be termed, Forſaken] Thou ſhalt no longer continue in contempt, and diſgrace, as thou haſt done all the time of thy captivity; during which, ſhe was not only forſaken of her people, Chap.60.12. but ſeemed alſo forſaken, and forgotten, by God himſelf, Chap.49.14. like a woman caſt off by her husband, Chap.49.21. & 54.6,7. & 61.7. Jer. 30.17. Hoſ.1.10. 1 Pet.2.10.

nor ſhall thy land be any more termed, Deſolate] Or, *Deſolation*; as Chap.1.7. & 17.9. & 64.10. It ſhall lye no longer deſolate, but be peopled, and husbanded, and become fertile, and fruitful, again, Chap.4.2. & 61.4,5.

but thou ſhalt be called Hephzibah; and thy land, Beulah:] Or, *But that thou mayſt be called*, &c. Heb. *but it ſhall be ſaid to thee,——and to thy land*, &c. as before.

Hephzibah] Or, *Chephtſi-bah*; that is, *my delight* is *in her*: the name of Ezekiahs Queen, Manaſſes Mother; and it was, it ſeems, a name, in thoſe times, not unuſual, 2 King. 21.1. it implyeth the delight that God would take in his people reclaimed now, and refined, Pſal.132.13,14. & 147. 10,11. & 149.4. So the Saints are Davids *Chephtſi-bam*, Pſal. 16.2.

Beulah] That is, *Married*; as Gen.20.3. Deut.22,22. chap. 54.1. It ſhall be with thee, and with thy land, as with a woman, that hath got a good match; whereby her ſtate is much improved, and advanced, Ch.54.5. Jer.3.14. Hoſ.2.19,20. or, with one, who having been left by her husband, upon ſome breach between them, for a time, is now reconciled again to him, and lives now, the breach being wholly made up, in as entire and inward a conjugal conjunction to him, and communion with him, as ever, Hoſ.2.7. 1 Cor. 7. 11. For they much diminiſh the force of the term, that render it, with the old Latine, following the Greek, and the Chaldee likewiſe, *inhabited*; or, as ſome other, *poſſeſſed:* albeit, that be true, which the Jewiſh Commenter here hath, that a land inhabited, ſeems to be as a married wife; a land diſ-peopled, to ſit, as a lone woman, or a widow, Lam.1.1. but they expreſs not the elegancy of the reſemblance, here uſed.

for the Lord delighteth in thee] Or, *becauſe the Lord delighteth in thee*; the reaſon why ſhe might well be ſo termed, when the Lord, by reſtoring of her in that manner, and advancing her to that height of honour, ſhould abundantly ſhew what affection he bare unto her, Pſal.147.11.

and thy land ſhall be married.] So is the word uſed, Prov.30. 23. It is as if he had ſaid, Whereas thy land hath been without Inhabitants, having been diſpeopled, and ſo like a lone woman, without children, it ſhall now, as if it were a married wife, enjoying the company of an husband, in a comfortable and honourable way, be repleniſhed with people, as with children, through Gods bleſſing upon it, Chap. 54. 3,5. Jer. 31. 27.

V. 5. *For as a young man marrieth a virgin; ſo ſhall thy ſons marry thee.*] Or, *When* (as Pſal.75.2.) as (the note of ſimilitude ſupplyed; as Chap.47.3,8.) *a young man marrieth a virgin*, ſo (ſupplyed, as Prov. 26.11.) *thy ſons ſhall have marryed thee*; carrying on the diſcourſe in a continued conceit, from the beginning of the Chapter, unto the end of this verſe.

as *a young man marrieth a virgin*;] He doth not ſay, as one of the Jewiſh Doctors well obſerveth, as when an old marrieth a young maid, nor, as when a young man marrieth a widow, whoſe prime, and flower, another hath, before him, enjoyed; but as when a young man, yea, *a choice* one, (for ſo the word here uſed, properly ſignifies: See Chap. 40.30.) marrieth *a virgin*; implying ſuch an exact correſpondency of condition on either ſide, as might give full contentment, and mutuall delight, unto either: a fit reſemblance, wherby to decipher the moſt comfortable and flouriſhing condition of a Kingdom, or State, ſo unanimouſly compacted, and co-united together, that all parts, and parties, in it, have abundance of mutual contentment,

ment,one in another,Pſal.122.3.Act.2.40-47.& 4.32-34. for they ſeem to ſhoot ſhort, that would have it,an intimation onely of peaceable times; for that in times of peace, young men have opportunity of contracting marriage,and enjoying their matches, while they ſtay at home; whereas in times of hoſtility,they are ſent out to war.

ſo ſhall thy ſons marry thee:] Concerning this clauſe, there is much debate among Interpreters; and there ſeemes to be in it ſome difficulty: For how the children of Sion ſhould be ſaid to marry her, their mother, may ſome doubt well be moved. This difficulty will be utterly taken away, if we admit, either the ancient Greek, or the old Latine Verſions, which render the text, *A young man dwelleth with a virgin*; *and thy ſons ſhall dwell with thee*; that is, ſay they, that receive and retain this reading, Thy people ſhall dwell together within thy wals, as lovingly, and contentedly, as ſuch a couple are wont to live together. And ſo the queſtion might ſoon be at an end, if the Hebrew term here uſed, and in our Verſion rightly expreſſed,did not neceſſarily enforce to ſome further conſideration. Some,therefore,by *Sions children*, here, underſtand ſuch of them, as were Teachers and Paſtors, which God promiſeth to raiſe up from among them, and to furniſh his people with,Ch.60.19,21.Jer.3.14,15. ſaid here to *marry* her,yet not to themſelves,but unto God and Chriſt;of whom, in the next branch,as makers of the match,between him,and her. So Paul of himſelf,2 Cor. 11.2. But I find not where this word of *marrying*,in Hebrew,is uſed, for the making up of a match between two parties; though we ſo uſe the word, ſometime,in our language; but for to take a wife to ones ſelf, and to *own*,and *poſſeſs* her, as his wife, as the word originally importeth. Others, by her *ſons*, conceive to be meant her Rulers, and Governours, and the meaning to be, that ſhe ſhould no longer continue in ſubjection to ſtrangers; but ſhould have Rulers, and Governours, of her own Natives, Jer.30.21. as God had, at firſt, appointed that it ſhould be, Deut.17.15. For the King, or Ruler, ſeemes to be as an huſband to the State; and the State,as a wife to him: And ſhe is therefore ſaid to be as a widow, when ſhe is deprived of her King,her Head,Chap.47.8,9. Lam.1.1. Others, again, by her *Sons*,would have meant,her people in general,who being of the ſame faith, and religion, with her, ſhould be joyned firſt,as in a conjugal bond unto her,that is,unto the Church; and being ſo united unto her,ſhould then, together with her, be joyned in marriage unto Chriſt. And true it is,that Gods Church,and his People, in ſuch tropical ſpeeches, do many times,admit notions of divers relations, upon divers conſiderations; which being taken in propriety of ſpeech, would be inconſiſtent one with another. So the *new Jeruſalem* is ſaid to be the *Lambs bride*, Rev.21.2,9. and they are pronounced *bleſſed*,that are as *gueſts invited* unto their *wedding feaſt*, Rev. 19.9. Now, though in propriety of ſpeech,and the truth of the thing ſo taken, the *bride*, and the *gueſts*, cannot be one, and the ſame; yet certain it is, that this new Jeruſalem can be no other then the Church; nor the gueſts at this feaſt, any other,then the faithfull, of whom this ſelf-ſame Church conſiſteth,called the Saints,Rev.19.8. Again,here children are ſaid to marry her; whom yet ſhe is ſaid to put on as her wedding apparel, or ornaments, elſe-where, Chap. 49.18. Howbeit, becauſe the accommodation hereof to the preſent paſſage, ſeems not to come off ſo ſmoothly; there are ſome other ways of ſolving this doubt, and ſalving this ſeeming incongruity exhibited by others. Theſe hitherto have followed the reading,which our Engliſh Verſions, three of them, retain. But our ancienteſt Verſion,commonly extant, rendreth it,*God ſhall marry himſelf unto thy ſons:* But beſides that, the verb is plural,which unleſs we will refer to *Elohim*, which is a plural form, and hath ſometime both verbs, and nouns,plural,joyned with it; as Gen.20.13. Joſh.24.19. and in this very argument,Chap.54.5. will not ſuit well here; and it may ſeem over-far to fetch it in hither, from ver. 3. this Verſion leaves out the word,*thee*,affixed to the verb of *marrying*, which may not be omitted. One therefore,of good note, rendreth it; as *a young man joyneth in marriage* unto him, *a virgin*; ſo *will he* (to wit,the Lord) *joyn in marriage* to himſelf *thee*, and *thy ſons*; but he rendreth no reaſon of this reddition: And beſides the inſertion of the copulative; which yet is frequently omitted, (though whether in the conjunction of a pronoun,affixed with a noun looſe,may be doubted) the number of the verb gives a further juſt ground of demur. Others, laſtly,of prime reckoning,render it on this wiſe; As, *when a young man taketh a virgin*,when *thy ſons take thee wives:* not meaning that they take wives for her,but for themſelves: So the word *thee*,ſhould be but an expletive elegantly uſed; as in thoſe forms, *go thee*,Gen.12.1. compared with Act.7.3 *ſit ye*,Gen.22.5.*depart thee*,2 Sam.2.22. the like whereunto, is in other languages alſo very riſe; and the reddition of the ſimilitude ſhould be all in the latter part of the verſe. But this ſeemes ſomewhat harſh alſo,as well as the former. Not doth that run any more ſmoothly, which another hath,and I compriſe under this, becauſe it ſwerveth not much from it, who would not have any ſimilitude here implyed, but a collation rather of things foretold,to wit, that there ſhall be again marrying of young men,and maidens with them, and keeping of nuptial feſtivals,with joy and mirth; an argument, of times of peace and tranquility; for in times of trouble and diſtreſs, ſuch things ceaſe,and ſo did with them, for ſome time, Jer.7.34.& 16.9.& 25.10.& 33.11.but that the joy and delight ſhal be far greater, then any joy of that kind,either among them, or elſe-where,that God and his Church,ſhall mutually enjoy either in other. And this ſenſe to bear, the words muſt be rendred, *A young man ſhall wed a virgin*; but *thy ſons*, much more delightfully, *ſhall wed with thee*; that is, in thy land; *and the bridegroom ſhall have much joy of* his *bride*; but *God ſhall rejoyce* much more over thee; *and*, for, *much more*, ſaith he; as Prov.6.16,17.& 30.19,31. but nor are thoſe places ſo pregnant for it; nor is *and*,here,in the text, where he would have it, though it be in the vulgar Latine. In this great variety, I ſhall make bold to deliver mine own conjecture, with the grounds of it,and ſo leave it to the learned.An hint whereof, I have from one of the Jewiſh Doctors, who taking his riſe from the Chaldee before-mentioned, ſaith the meaning is,that her people ſhould *poſſeſs her*;that is,their land,and not be diſpoſſeſſed of it again, as formerly they had been: and that ſeemes ſomewhat indeed of it,but not all. The verb *baal*, therefore doth,in the firſt place,ſignifie, *to poſſeſs*, or,*be poſſeſſed* (as we uſe to ſpeak) *of*,ought, in generall, as Lord, or owner of it,1 Chr.4.22.after that,more ſpecially,ſo *to take*,and *be poſſeſſed of* a wife,Mal.2.11. *Judah hath married*, or,*holdeth in marriage the daughter of a ſtrange god.* And indeed, this latter is the more peculiar notion of the word. So Deut. 24.1. *when a man hath taken a woman* (to wit, *to wife*; as Chap. 21.11.) *and is poſſeſſed of her*; that is, doth keep, or hold her, converſe, and live with her,as a wife: ſo rather then *married* her, for that was mentioned; implied, at leaſt, in the taking of her before.Hence the noun, *baal*, ſignifieth firſt,in a large extent,*a Lord*, *Maſter*,or *Owner* of ought,in general. See on Chap.41.15. So,*the owner of the houſe*, Exod.22.7. and, *the owner of the pit*, Exod.21.34. more ſpecially, *an husband*, as *Lord*,Gen.18.12. or *owner* of his wife, Exod.21.3,22. and the participle active,*boel*,a man *poſſeſſing*,or *poſſeſſed* of,a wife, being *an husband*, Chap.54.5. and the paſſive *beulah*, a woman *poſſeſſed* by an husband,*a wife.* So it is fully expreſſed,Deut. 22.22.*a woman held*,or *poſſeſſed*,to wit,*of*,or,*by a man*, as a wife by an husband. This laid,as a ground,I conceive the word, rendred, *marry*, to be here uſed in a ſylleptical, or metaleptical,notion; call it whether ye pleaſe: and it may be, the former way in the one branch; the latter,in the other: and that the text,without much ſtraining,may be thus read; *when*, as *a young man*,that *ſhall have married*, or, *is in marriage poſſeſſed of a virgin*: ſo,*thy ſons ſhall*, as *in marriage*, *poſſeſs thee*, or, *keep with thee*; that is,ſhall poſſeſs thee, hold, and enjoy thee, as ſurely, as if they were joyned in marriage unto thee; or,they ſhall keep,and dwell,and live,together with thee (for that is the conſequent of marrying) in as cheerful,and comfortable manner, with as much contentment and delight, as a young man is wont to keep, and live with, ſome young beautifull damſel, whom he hath taken unto wife. There is, beſides the ſupplies in the received reading, no more then that of the relative, ſo riſe, as nothing more. See Chap. 60. 8. & 61.9. ver.1. not is ought here wrung from the text; but what, being fairly dealt with,it freely affordeth.

and as the bridegroom rejoyceth over the bride; *ſo ſhall thy God rejoyce over thee.*] Heb.with *the joy*;or,as with *the joy of a bridegroom,over a bride ſhall thy God rejoyce over thee.* God will take as much delight and pleaſure in thee, as ſuch are wont to take the one, in the other: The reaſon why ſhe ſhould be termed,*Chephtſi-bah*,ver.4. See Chap.65.19.Zeph.3.17.and the like form, Chap.9.3. & 22.17,18.& 24.17. they detract over-much from the force and fitneſs of the reſemblance,that render the terms here, *a father in law*, and *a daughter in law*; though the words ſometime ſo ſignifie.

thy God] As ver.3. Chriſt; God,and Man; and as man of thy ſeed, Chap.7.14. Rom.1.3.& 9.5. who ſhall joyn himſelf as an husband to thee,Chap.54.5. Hoſ.2.19.20. 2 Cor.11.2.Eph.5.23.

V. 6. *I have ſet watchmen upon thy walls, O Jeruſalem,*] That theſe are the words of God himſelf, that is, delivered as ſpoken in his perſon, is generally agreed. But ſome reade them,as our Verſion rendreth them, in the time paſt, or preſent, as ſpoken of ſomewhat God had already ſet apart, and deſigned unto the office here mentioned, that which ſome of them conceive to have reference to Gods former ſpeech, as they take it,ver. 1. that he would not reſt,untill he had reſtored Jeruſalem, and had ſet ſome therefore to be continually minding him of it; as one of the Perſian Kings, ſometime, appointed one to call every day upon him, that he might not forget it, to be avenged on the Greeks. Others ſuppoſe it to be an anſwer, much to the ſame purpoſe, with the Prophets foregoing ſpeech, carried on from the firſt verſe hitherto. Others read them, in the time to come; *I will ſet watchmen upon thy walls*: and theſe expound them, of the courſe that God would take for the ſafeguard of the Church, after the reſtitution of it, for the continuance of its quiet, and flouriſhing condition, againſt all perils, or evils, whereby they might be either openly aſſaulted by day, or ſecretly ſurpriſed by night, Chap.21.6,8.

I have ſet] Or, *I will appoint*: it is God that ſetteth, and aſſigneth men to this office, Jer.6.27. Ezek.3.17. & 33.7. 1 Cor.12.28.

watchmen] Heb. *keepers*, or *watchers*, Judg.1.24. & 7.19. the Angels, ſay ſome of the Jewiſh Doctors, nor do ſome of ours exclude them; and they ſeem to be termed *watchers*, Dan.4.13,23. and are undoubtedly employed, as watchmen, for the ſafety of Gods people, Gen. 32. 1,2. 2 King. 6. 17. Pſal.34.7. & 91.11. Mat.18.10. Heb. 1.14. but they ſeem not to be ſo much here intended: the moſt therefore by *watchmen*, here underſtand Prophets, and Paſtors, that are ſet to watch over Gods people, for the ſafety and welfare of their ſouls, Jer.6.17. & 31.6. Ezek.3.17. & 33.7. Heb. 13.17. Yet ſome extend the term here unto Rulers, in general, as well civil, as Eccleſiaſtical. See Chap.56.9.

upon thy walls] The uſual place, where watchmen are placed, as ſtanding in ſentinel, to ſee the further, and diſcover the approach of any enemy, or other matter remarkable, that may concern the publike, 1 Sam. 13.34. & 18.24. Yet ſome would have it rendred, *for thy walls*; expounding it, for the ſafety of thee, and them: and true it is, that the particle indeed, ſometime ſo ſignifies; as 1 Chr. 6. 49. Chap. 31.4. as alſo, that this is the end of ſuch watching, to keep all in ſafety, Pſal.127.1. and in this regard, are the *watchmen* termed *keepers of the walls*, Cant.5.7. But there is no need to alter here the received reading, and moſt proper uſe of the particle, Chap.36.11.

O Jeruſalem] The ſame with Sion, verſ. 1. a type of the Church.

which ſhall never hold their peace] Heb. *ſhall not be ſilent continually*. Which ſhall never ceaſe, either calling upon Gods people, by enforming, and inſtructing them, or calling upon God in their behalf, for his mercy toward them, and bleſſings upon them. For theſe two are their ſpecial employments, as they are *watchers*, Act.6.4. and ſome ſuppoſe it to allude to the uſual practice of watchmen, whoſe manner is, ſay they, to paſſe the time, by night eſpecially, in chatting, or chanting, to keep one another awake: but others conceive, that to *be ſtill*, or *ſilent* here, importeth not ſo much ceaſing to ſpeak, as ſurceaſing, and intermitting their watch, the proſecution of their employment, and their attendance thereunto. So the word is uſed, Judg.18.9. 1 King.22.3.

day, and night] Heb. *all the day, and all the night*; as Exod. 10.13. 1 Sam.28.20. hence would ſome gather, that a guard of Angels is here implyed; as alſo, Rev. 4. 8. becauſe men muſt of neceſſity have times of reſt, and intermiſſion: and one of the Jewiſh Commenters obſerveth therefore a difference between theſe watchers, and worldly ones: for thoſe, when they watch by night, they ſleep in the day; whereas theſe watch day and night: and ſome run out into allegories, of watching, as well in times of proſperity, deſigned by the day, as in times of adverſity, reſembled by the night; becauſe dangers are alike in either, Prov.30.8,9. but neither is any ſuch abſolute neceſſity, as they imagine, here intimated; nor are any watches in garriſon towns ordinarily intermitted, though not by ſome individual parties continually maintained, but by a conſtant intercourſe of other ſucceſſively ſupplyed: nor need we have recourſe to enigmatical ſpeculations, where the notion is plain, and familiar; it is nothing but a promiſe of a ſufficient ſupply of able perſons, that ſhould conſtantly look to their charge, and diligently perform the duty impoſed on them by God, and required of them, for the ſafety and welfare of his people, deſcribed by the employment of watchers, and warders, that are ſet by day, to deſcry any open approach of an adverſary; by night, to diſcover any more ſecret acceſſe. See the like expreſſion of a conſtant watch, Chap. 21. 8. and a pattern of it, in Paul, Act. 20. 31. 1 Theſſ.3.10.

Ye that make mention of the Lord, keep not ſilence:] The Prophet here turneth his ſpeech again, from God, to ſome other, whom he calleth upon, for the diligent, and conſtant performance of ſome offices with God, that might help to further, and haſten the conſummation of his Churches glorious eſtate. And the verſes therefore ſeem not to have been ſo exactly diſtinguiſhed, either here, or in ſome other places of this Prophet; as Chap.53.9,10. & 58.9. & 59.15. no more then the Chapters oft fitly divided. See Chap.4.1. & 26.20. & 52.13, 14,15. & 64.1.

Ye that make mention of the Lord,] Whom the Prophet here directeth his ſpeech unto, (for I cannot accord with thoſe, who make them the watchmens words, and inſert the word, *ſaying*,) is not agreed upon, among Interpreters. Some, both of the Jewiſh, and ours, expound it, in general, of all the pious, and religious ones, among the people of God, that ſhould live in thoſe ſad times, wherein the Church of God ſhould be in that low eſtate, and deſpicable condition, before intimated, ver.4. & Chap.61.1-3,7. of whoſe *remembrance* of God, in thoſe calamitous times, mention is made, Chap.26.8. and who are called upon, to ſolicite him, in the behalf of his Church, Lam.2.18,19. and theſe read the words, *Ye that remember the Lord*: and ſo the word ſeems to be uſed, in this form, Gen.41.9. Or, *Ye that mind the Lord*; to wit, of his Church, whereof more hereafter. But others rather conceive, that ſome ſpecial perſons are here intended, ſet apart unto this peculiar office; to wit, ſuch watchmen, as were beforementioned: and theſe, though agreeing concerning the perſons, yet differ about the notion of the ſtyle, or term, here given them. Some rendring it, *Ye that mention the Lord*; either by praiſing of him; as Chap.12.4. & 63.7. or, by praying to him, as chap.26.13. Others, *Ye that mind men of the Lord*; that put men in mind of God: a ſpecial work, and duty, required of Gods Miniſters, to mind them of him, of his bounty and mercy to them, and their duty, in regard thereof, unto him, Pſal.145.5,6,7. 2 Tim.4.1,2. 2 Pet.1.13. Others, which I take to be the genuine notion of the term, *Ye that are the Lords remembrancers*; whoſe office it is, to be conſtantly minding God, and ſoliciting him, in the behalf of his Church, as being in ſpecial manner called, and ſet apart, to that employment. See ver.1. Eph.1.16. & 3.14,16. Phil.1.3,4. Col.1. 3,9. 1 Theſſ.1.2,3. & 3.10. and it is a term borrowed from certain officers, that are about Kings, and Princes, for ſuch purpoſe, to mind them of thoſe matters that concern the publick weal, and welfare. See on Chap.36.3. not that God is ſubject to forgetfulneſſe, as man is, who had need therefore of ſuch minders, to help his frail memory; or, that he can forget his Church, and thoſe things that concern the good and welfare of it, Chap.49.15,16. but that he hath in his holy wiſdome, ſo diſpoſed the paſſages of his providence, for his own greater glory, and mans more abundant good, that he will be ſought to, and ſolicited, for the performance of his gracious promiſes, as by all his people, in general, ſo more ſpecially by thoſe, whom to this office he hath deſigned, Ezek. 36.37. Thus is the word uſed, whence this term cometh, in the title of Pſalm 38. & 70. *a Pſalm to mind*, or, *to bring to remembrance*; to mind God of the preſent ſad condition of the Pſalmiſt himſelf, in the one; and of the people of God, generally in the other; and to crave relief, and deliverance, for either: contrary to the mind of thoſe, who expound it, *to celebrate Gods mercy*, in their delivery; the ſubject matter of either Pſalm, directly croſſing that conceit. This notion of the term here, the words enſuing confirm. And that in this office alſo, the Angels have ſome intereſt, may appear, by Zach.1.12.

Keep not ſilence] Heb. *let not ſilence* be *unto you*; or, *let not reſt* be *unto you*. So Pſal.83.1. *let not ſilence*, or *reſt*, be *unto thee, O God*. See hereof, on the former part of the verſe; and Pſal.22.2.

V. 7. *And give him no reſt*] *him*, to wit, the Lord, whom ye are to mind of the condition of his people, ver.6. *no reſt*, or *ſilence*: the ſame word that was before, ver. 6. Suffer not the Lord to reſt, but call inſtantly, and conſtantly, upon him, be importunate with him, to haſten the deliverance of his people, and the reſtitution of his Church. See of ſuch importunity, and wraſtlings, to God very grateful, Gen.32.25,26,28. Hoſ.12.3, 4. Luk.11.8-10. & 18.1-8. Rom.15.30. for that which ſome of prime note here have, who render it, *ſuffer not ſilence to be concerning him*; that is, ſay they, concerning Chriſt: though the particle be ſometime ſo uſed; as Chap.56.4. yet ſeemeth not to ſuit ſo well in this place.

till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth] Until by eſtabliſhing his Church, he make it; or until he ſo eſtabliſh, and ſettle his Church, that he make it (ſee of the phraſe, Chap.61.5.) *praiſe*; that is, the ſubject matter of praiſe, (as Chap.60.18.) either for which the whole world may praiſe him, Pſal 67.3,4. & 102.21,22. or, for which, it may become famous thorowout the whole world, Pſal.89.3. Chap.60.9. & 61.9,11. verſ.1,2. *praiſe*, for, matter of praiſe: as, *joy*, for, matter of joy, Chap.65.18.

V. 8. *The Lord hath ſworn*,] The better to confirm, and ſtrengthen the hearts of his people, in an hopeful expectation of the forementioned mercies and favours, he telleth them, that God had taken a ſolemn oath, both for the performance of them, in their due time, and for their continuance alſo with them. So Chap.54.9,10. Heb.6.17,18.

by his right hand, and by the arm of his power] Or, rather, *his arm of power*; or *might*; that is, *his powerfull*, or *mighty, arm*;

arm: as, *his arm of glory*, or *bravery*, for, his *brave*, or *glorious*, *arm*, Chap.63.12. God is ſaid to ſwear, ſometime, *by himſelf*, Gen.22.16. Chap.45.23. Heb. 6.13. ſometime, *by his ſoul*, the ſame with *himſelf*, Amos 6.8. ſometime, *by his holineſs*, Amos 4.2. ſometime, *by Iſraels excellency*; which he himſelf alone is, Amos 8.7. here, *by his right hand, and his arm*; which are no other, then his might, and power, manifeſted in the exerciſe thereof, Pſal.136.12. Chap.26.11. & 30.30.engaging his almighty power therein; becauſe it was to be employed, and diſcovered, in this great, and glorious deſign, concerning his people. See ver.3. It is, as if he had ſaid,Let me not be deemed almighty; let it be ſaid, that I wanted ability to effect it, if I make not this good. See Num.14.15,16.

Surely, I will no more give] Heb. *If I ſhall any longer give.* Of which form of an oath, ſee on Chap. 5.9. & 22.14. the word, *ſaying*, is here wanting; and to be ſupplyed, as Pſal. 110.4. & 132.11. expreſſed, Pſal.105.11. Heb.6.14.

I will no more give thy corn to be *meat for thine adverſaries; and the ſons of the ſtranger ſhall not drink thy wine, for which thou haſt laboured:*] Strange people, thine enemies, ſhall not enjoy the fruit of thy labours; as formerly they have done,chap. 1.7. See Chap.65.22.

I will no more give thy corn to be *meat for thine enemies*;] Or, *I will no longer make thy corn meat for thine enemies*; for ſo the word of *giving*, doth very commonly ſignifie. See on chap.61. 8. So Pſal.79.2. *they have given the corpſes of thy pious ones meat for the beaſts.* And God is ſaid to have done it; becauſe by his juſt judgment on them, for their ſins, and exceſſes; as it was formerly threatned, Lev.26.18. Deut. 28.30,33,52. ſo it had been effected, and inflicted on them, Jer.5.15,17.Amos 5.11. See Judg.6.3.

the ſons of the ſtranger] Heb. *a ſtrangers ſons*; that is, *ſtrangers*: as Pſal.144.7. See Chap.2.6. & 56.3. & 61.5.

thy corn, and thy wine] *corn*, and *wine*, put for all manner of proviſions; becauſe two of the principal. So Gen.27.28,37. Deut.32.14. Pſal.4.7. Zach.9.17. in which laſt place,the word rendred, *new wine*, is here uſed for *wine*, in generall. See Chap.49.26.

V. 9. *But they that have gathered it, ſhall eat it, and praiſe the Lord; and they that have brought it together, ſhall drink it in the courts of my holineſſe*] Thy people ſhall enjoy the fruit of their labours; bleſſing God for them; and imparting of them unto thoſe, that have been ſerviceable unto them, in the getting of them in; and to the Miniſters of God, that were therein to partake with them, Pſal.128.2. Chap.65.21. a note of a quiet and peaceable time and ſtate,ch.37.13. Jer.29.23. Amos 9.14.

they that have gathered it] Heb. *the gatherers of it*; to wit,of thy corn, ver.8. they taking part of it, with thee, that had their pains uſed, to get it in for thee: for of them, equity required, that a ſpecial regard ſhould be had, among other of meaner rank then themſelves, Deut.15.13,14. & 16.11,14. & 24.14,15. & 26.12-14. the contrary practice is condemned, as an accurſed courſe, and a crying ſin, Jer.22.13. Jam.5.4.

praiſe the Lord] Themſelves bleſſing the Lord for his bleſſing upon their labours,and ſerving him the more cheerfully, in regard of his goodneſſe therein towards them,Deut.8.10. & 16.10-15. & 26.1-11. & 28.47. and thoſe that partaked of it with them, bleſſing God, both together with them, and for them, Ruth 2.4. Job 31.16-20. 2 Cor.9.12,13.

they that have brought it together] Heb. *the gatherers of it*; to wit, of the wine, ver.8. or, the grapes of which it was made: this word, and the former, are both of one notion; and do here include all the pains taken, as well about the tilling of their grounds, and dreſſing of their vines; as about the cutting down, and bringing in, of their corn; and the cutting of their grapes, and making their wine; being put for the reſt, becauſe the end, and upſhot of them, Jam.5.7.

ſhall drink it in the courts of mine holineſſe] Either, *in my courts of holineſſe*; that is, *mine holy courts*: as, *mine hill of holineſſe*, for, *mine holy hill*, Chap.11.9. & 56.7,13. or, *in the courts of my ſanctuary*; as the word is found uſed, Exod.31.11. Lev.10.18. See Chap.65.18. that is, in the buildings, and places neer about the Temple, in which the holy things were to be eaten, Lev.6.16. for the Prophet alludeth here unto thoſe ſolemn anniverſary feaſts, that were held by them,at Jeruſalem, unto which the Levites, among other, were invited, Deut.12.17-19,26,27. & 14.22-29. & 16.11,14. and more ſpecially unto that part of their encreaſe, that was in a more peculiar manner appropriated unto the Prieſts, and was not to be eaten by any, but by them, and theirs, and that within the precincts of the Sanctuary, taken at large, for the whole fabrick of buildings, within the utmoſt verge, or wall, of it, Lev.6.16,18,20,26,29. & 22.10-13. as implying, that they ſhould be as Prieſts. See Chap.56.5. & 61.6. For I cannot aſſent unto that reverend Writer, who ſuppoſeth a trajection to be in the words of the text, and would have them thus read, *The gatherers thereof ſhall eat it,and the inners thereof ſhall drink it; and ſhall praiſe the Lord in the courts of my Sanctuary*: as if the courts of Gods houſe, were the place here deſigned, not to the eating of it, but the praiſing of God for it; which way ſoever we take it,there is a paſſage from perſon to perſon; as Chap.61.7.

V. 10. *Go thorow, go thorow the gates*] The Prophet, as in ſpiritual raptures is uſual, doth oft wind and turn, in his diſcourſe, from one matter to another, from one party to another; though all concerning the main argument principally intended, the reſtitution of Gods people. In regard whereof, the context of his ſpeech, both here, and elſe-where, is very abrupt, and by reaſon thereof, ſometime alſo, ſomewhat obſcure. He had before introduced the Lord, promiſing to furniſh his people, with a conſtant ſupply of faithful watchmen, for their better ſecurity, ver.6. he had then called upon thoſe, whom that office belonged unto, for the diligent performance of ſome duties,for the furtherance of their weal,ver. 7. he had then brought in again God by a ſolemn oath, aſſuring them of a conſtant courſe of tranquility,ver.8,9. he now directeth his ſpeech to the people themſelves; and from them inſtantly diverteth it, again, to others, that were to be helpful,and uſeful,in their return from captivity, ver.10. then returneth again to God, and a proclamation in his name publiſhed,ver.11,12.

Go thorow,go thorow the gates] Heb. *paſſe,paſſe by*,or,*thorow the gates*; ſo is the particle taken, Jer.7.2. & 17.20. now becauſe this admitteth a divers conſtruction: for it may be underſtood,as well of coming in,as of going out. Hence ariſeth much variety in the interpretation of the place; for ſome ſuppoſe it to be an intimation of the great multitudes of thoſe,that,upon return from captivity, ſhould come thronging into the city, Chap.60.11. or an invitation of people,to come flocking into the Church, whereof the city was a type, Chap.26.2. Others, an adhortation unto thoſe, that being returned, were now ſeated in the city, to repair to the Temple, there to perform holy duties, in way of thankfulneſſe to God; as Pſal. 118. 19,20. ver. 9. And whereas the words next enſuing,of fitting the way for them, may ſeem to imply, that the place is not meant of perſons, now returned, and at their journeyes end;but of perſons,preparing for, and about to travel: This to ſalve; ſome would have it underſtood of thoſe already there ſeated and ſetled; as called upon to go forth at the gates to meet,and make way for others that were coming,and on the way toward them; which they apply unto the faithful Jews,at firſt,called to Chriſt;as encited to prepare for, and receive the Gentiles, that were to come in to them. But in all the parallel places of this Prophet, the mention of preparing & fitting the way, is conſtanly for the people returning from Babylon, and that by others,for them; not by them, for any other,whom they ſhould go out to meet: tho it is not denied, that their return was typical; and a type reſembling the delivery of people from the thraldom of ſin, and Satan, and the converſion of them, unto Chriſt, Act.26. 18. Thoſe therefore that conceive this paſſage to concern thoſe, that were now upon return, underſtand them; Some, as directed to the perſons themſelves, as calling upon them, to paſſe by the gates, and come forth out of Babylon, or other cities, where they made their abode, having by Cyrus his Proclamation, liberty now ſo to do, alluded unto, ver.11.and ſo it is, in effect, the ſame with thoſe places, Chap. 48. 20. & 52.11. where they are in like manner called upon, ſo to do, and this I take to be the genuine ſenſe of the place; though if any ſhall ſuppoſe, that in theſe words, other people are called upon, to go out of their gates, that is, out of their ſeveral cities, or places of abode, (as Deut. 12.17. & 14.27.) to help to make the wayes fit for Gods people to paſs by; I ſhould rather thereunto encline; then to that, which ſome other, as well of the Jewiſh, as of ours, have, that it ſhould be a command given to officers, to *paſſe unto the gates*, that is, *from gate to gate*, as Exod.32.27. or from city to city,to proclaim the liberty for return, granted to Gods people, Ezr.1.1. or,to that of our ancienteſt Engliſh, that rendreth it, *Depart, go aſſunder, ye that ſtand in the gate*; as if it were a command given to people, to quit, and cleer the gates, for the freer paſſage of Gods people. Howſoever it be taken, the word is doubled, to add the more emphaſis to it: as the like is, in the words enſuing.

prepare ye the way of the people] Or, *prepare way for the people.* Make the people way; or, prepare, and fit the way, for Gods people to paſs. See Chap.41.3. & 57.14.

caſt up, caſt up, the high-way;] Or, as ſome render it, *tread down, tread down, the cauſey*; becauſe the verb is ſo deemed to ſignifie, Jer.50.26. & Lam.1.15. and *cauſeys* are firſt caſt up for the raiſing of them, then troden, or rolled, to make them eaven and plain: but of the ſenſe of the former place, there is ſome doubt; and the word in the latter place is divers from this, and ſeems to be of another houſe: the received reading is ſafe, and ſure. See Chap. 57.14. and of the noun, Chap.35.8.

gather out of the ſtones;] The verb here uſed, ſignifies, in general, *to ſtone*; but more ſpecially, ſometime, *to pick ſtones* out; as Chap. 5.2. ſometime, *to caſt ſtones* in, or at, one: as 2 Sam. 16.6, 13. Hence ariſeth a divers expoſition of this place. Some rendring the word, *ſtone it*; that is, *pitch*, or, *pave*, it, *with ſtone*: as the particle is uſed, Cant. 1.1. & 3.9. to make it the more firm, and plain; as wayes well paved, or pitched, are wont to be. Others, whom our verſion followeth; *ſtone it*, that is, by *ſtoning*: as Chap. 5.2. cleer it, or, free it, *from ſtone*; that is, *from ſtones*: the word being taken collectively, as Hab. 2.11. that there may no ſtones, or ſtone, be left lying in the way for Gods people to trip, or ſtumble, at, Pſal. 91.12. as Hoſ. 9.12. *I will bereave them from a man*; that is, ſo that there ſhall not be a man of them left: pick the ſtones out of the way, to make it the more eaſie, and the leſſe troubleſome, or offenſive: and this the rather I embrace, becauſe in that place parallel to this, Chap. 57.14. the words are, *take away the ſtumbling*, (whether ſtone, or block) *out of the way of my people*.

liſt up a ſtandard for the people] Or, as others, *to the people*; (as Chap. 53.1.) or, *peoples*, rather, as Chap. 56.7. for the word is plural. Heb. *over the peoples*; ſo high, that being over them, or above them, it may be ſeen of them. Becauſe the Jews in their captivity, were diſperſed into many places, and were now ſojourning among ſundry people, there is an enſign ſaid to be ſet up aloft; either, for thoſe people among whom they ſhould then be found reſiant, to cauſe them to bring the Jews home from among them, Chap. 49.22. & 66.20. or, as others, to thoſe people, for the Jews, abiding with them; that reſorting to it, and having gathered themſelves together, they might travel in troops, Chap. 60.8. with more conveniency, by mutual ſociety, and ſafety. See Chap. 11.11, 12.

V. 11. *Behold, the Lord hath proclaimed unto the end of the world*;] Heb. *The Lord hath made to hear* (that is, *publiſhed*, or, *cauſed* this *to be heard*; as Chap. 45.21. 2 King. 7.6.) *unto the end of the earth*: ſo far as any of them might be diſperſed, Deut. 30.4. Chap. 48.20. The words have reference to the Proclamation ſent abroad, through Gods appointment, and procurement, into all parts, by Cyrus, 2 Chron. 36.21–23. Ezr. 1.1, 2.

Say ye unto the daughter of Zion;] Let this be publiſhed, and made known, unto thoſe that belong unto Sion, to my people in all parts; ſo Chap. 48.20. Zach. 9.9. Mat. 21.5. *of the daughter Sion*. See on Chap. 1.8.

Behold, thy Salvation cometh;] Or, *is come*; thy deliverance is at hand: or the time of it is come, Pſal. 102.13. Chap. 51.5. & 56.1. & 60.1. or, *thy ſalvation*, for, the author of *thy ſalvation*; *thy Saviour*, as Luk. 2.30. thy King, that ſaveth thee, Chap. 33.22. is come to thee, to ſave, and deliver thee, Pſal. 74.12. Zach. 9.9. Joh. 12.15. and that it is thus to be here taken, the clauſe enſuing ſheweth. See chap. 59.20.

behold, his reward is with him, and his work before him.] Of this paſſage, ſee before on Chap. 40.10. For I ſuppoſe that learned man to be out of the way, who conceiveth the meaning of the latter to be, that God, for his work, or ſervice, done him, by Cyrus, had given him his reward before-hand, ch. 45.1-4. As for ſome other, he rewarded Nebuchadnezzar afterward, Ezek. 29.18-20. The prediction of Gods coming in this manner, is uſhiered in, with a three-fold *Behold*; as to note the certainty of it, as a thing in preſent ſight; ſo to intimate the ſtate and magnificence of it, as being a matter of much admiration, and wonderment. See Chap. 63.1. and the like three-fold *Behold*, but in an other argument, Jer. 23.30, 31, 32.

V. 12. *And they ſhall call them, The holy people*;] Or, *And men ſhall call them*, (to wit, Sions ſons, or thoſe that belong to her; and ſhall now again people her, ver. 5.) or, *they ſhall be called* (as the like, Mal. 1.4.) *an holy people*. Heb. *a people of holineſſe*: as, *a ſeed of holineſſe*, for, *an holy ſeed*, Chap. 6.13. See Chap. 4.3. & 60.21.

the redeemed of the Lord] Such as God, by reſcuing, and delivering them out of the hands of ſo powerful adverſaries, in ſo ſtrange a manner, hath ſhewed, that he owneth for his, Chap. 35.9. & 51.10. & 63.4. See the term alſo, Pſal. 107.2.

and thou ſhalt be called, Sought out;] *thou*, O Sion, verſ. 11. (a paſſage from perſon to perſon; as ver. 2.) *ſhall be called*. Heb. *it ſhall be called thee*. See ver. 4.

Sought out] Or, *Sought unto*, or, *Sought after*: as one had in high eſtimation, and regard; whom out of reſpect, and regard, men repair, and reſort unto. See Pſal. 111.2. contrary to that, which was formerly ſaid of thee, in the time of thy low, and dejected eſtate, *This is Sion that none ſeeketh after*, Jer. 30.17.

a city not forſaken] As ſhe ſeemed to be formerly, in the time of her captivity. See ver. 4.

CHAP. LXIII.

Verſ. 1. WHo *is this, that cometh from Edom, with garments died from Bozrah*;] Whether this paſſage hath any connexion with that foregoing, or no, is queſtionable. Some ſuppoſe that it hath. And that to confirm Gods people, in the aſſurance both of their deliverance, and of their continuance in a ſetled eſtate after their return, therein promiſed, God is brought in, returning, as in triumph, from the conqueſt, and ſlaughter of thoſe, that were the chief enemies of his people: partly thereby to make way for the one; and partly, to give ſecurity unto them, for the other: as Chap. 37.29-36. & 38.6. and it may ſeem indeed to have reference unto thoſe words; *Behold, thy Saviour cometh*, chap. 62.11. Whether it have or no, (and it is probable that it hath) certain it is, that the Prophets words run, as if in a viſion he ſaw the party here ſpoken of, appearing as ſome great Commander, in goodly rich robes, the more goodly, becauſe beſprinkled with the bloud of his enemies, returning in triumph from the ſlaughter, and conqueſt of thoſe, whom he had vanquiſhed in fight. See ſomewhat the like paſſages, in that triumphant Pſalm, 68. verſ. 7, 8, 12-14, 17, 18, 21-23, 33. as alſo, Rev. 19.11-16.

Who is this,] It is a queſtion, who it is, that moveth this queſtion. It is the Angels, ſay ſome of the ancients. It is Iſrael, ſay ſome, of the Rabbines. It is the Church, ſay ſome of ours. It is the Prophet Eſay, ſay others, of either; to whom the ſight, or apparition was offered in a viſion, or ecſtaſie; with whom I concur. So one of the Elders to John, but as inviting him to ask, what they were, *Who are theſe?* Rev. 7.13, 14. And it ſeemeth ſpoken by way of admiration; as the like, Cant. 3.6. & 8.5. And it is a ſecond queſtion, who the party ſhould be, that thus appeared to the Prophet. Some ſay, God, that gave order for the proclamation before-mentioned, Chap. 62.11. So ſome, both of the Jewiſh Writers, and other. Some ſay, Chriſt, the Meſſias; ſo many of ours, both Old, and New. Some ſay, Micael, one of the chief Angels; that had been fighting with the Perſian, Dan. 10.13. ſo ſome of the Jewiſh Maſters. Some Judas the Maccabee, of whoſe victories, againſt the Edomites, Joſeph the Jew, lib. 12. c. 11, 12. & 1 Maccab. 5.3. ſo a learned late Writer. I ſhall accord with the firſt; becauſe this place ſeemeth parallel to that other, Chap. 59.16-18. the very ſame terms, ſome of them, being uſed alſo in either.

that cometh from Edom, —— *from Bozrah*;] I joyn theſe two together, for the more expedite explication of either; concerning which, to let paſs the Rabbines ridiculous conceit, taking Edom, ſtill for Rome, where in theſe Prophecies they meet with it; becauſe in Hebrew, the letters of either, are much alike; and their State was by the Roman Empire, utterly ruined: as alſo the groundleſs opinion of ſome Chriſtian Writers, that would have Edom here to be Antichriſt; though I doubt not, much leſs deny, but that by theſe victories atchieved by God, for his people, againſt their adverſaries, and oppreſſors, are typified Chriſts procedings againſt the enemies of his Church, and ſo againſt Antichriſt, among the reſt, Rev. 19.19-21. & 20.7-10. But by *Edom*, in the firſt place, is here meant *Idumea*, the country inhabited by the poſterity of Eſau. Of which, ſee Chap. 11.14. By *Bozrah*, what is meant, is by ſome made more queſtionable. For whereas there were two *Bozrahs*, at leaſt, one, in the land of Moab, Jer. 48.24. another in Idumea, Gen. 36.31, 33. Jer. 49.13, 22. and was the royal city of that Realm, Amos 1.12. Some would have that of Moab to be here meant; becauſe they find Edom, and Moab to be joyned ſometime together, as the joynt adverſaries of Gods people; as Chap. 11.14. But I ſuppoſe rather that *Bozrah* to be here meant, that was held by the Edomites, (from whoſe country this conquerer is ſaid to come) and was their head-city: as alſo, I find them both joyned together, Chap. 34.6. a place parallel to this. But it is demanded why this gallant Commander ſhould be ſaid to come from the overthrow of the Edomites, and from Bozrah; and not rather from the conqueſt of the Chaldeans, and from Babylon; theſe being the principal oppreſſors of Gods people, whoſe State therefore for the deliverance of them, was to be deſtroyed; Chap. 14.1. & 44.14. Whereunto the anſwer is, that the Edomites are put for the enemies of Gods people in general, in regard of the ancient, inteſtine, and inbred enmity, and malignity, in their firſt founder, againſt their progenitor his brother, Gen. 25.22, 23. & 27.41. continued, yea, perpetuated in his poſterity, Amos 1.11. and that notwithſtanding the neerneſs of kindred between them, Mal. 1.2. and the fair, and friendly carriage of the Iſraelites towards them, in their paſſage to Canaan, Deut. 2.4-6. and the Laws made afterward in favour of them, above ſome other neighbouring nations, Deut. 23.7. yet none had demeaned themſelves more ſpitefully and cruelly, then they at the ſurpriſal of Jeruſalem, and the ſacking of it by the Chaldeans,Pſal.137.7.Obad.10-14.In regard whereof Gods people, as they threaten Babylon, that ſhe ſhould be ſerved with the like ſauce,as ſhe had ſerved in to them,Pſal.137.8. ſo they foretel Edom, that ſhe was to drink drunk of the ſame cup, that they had drunk ſo deep of before her,Lam.4.21. Add hereunto,that Edom is the rather mentioned,in reſpect of her Neighborhood ; to aſſure Gods people of their better ſecurity,and more conſtant tranquility, their neighbouring adverſaries being ſubdued and quelled, as well as their enemies more remote. See Chap.60.11,18. & 62.8,9. For as concerning that, which a reverend and learned Interpreter hath,that neither Edom,nor Bozrah, are here mentioned with any reference at all unto thoſe places, but in alluſion only to the names they bare; the one ſignifying,*red*; (a two-fold reaſon whereof, ſee Gen.25.25,30.) whence alſo the *Edomean*,or the *red-ſea*, was ſo termed : and ſuiteth well with one,that cometh from *ſhedding of bloud*, ver.3,6. in garments alſo therewith beſmeared.ver.2. the other having a notion of *vintage* in it ; and this Warriour is ſaid alſo to come from *treading the wine-preſſe*, ver.3. I ſuppoſe it to be ſomewhat over-curious : albeit that to the notations of terms, alluſions be oft found. But not to inſiſt on that which might be excepted,that *Boſrah* (whence by change of a vowel,the Punick, *Butſra*,and by tranſpoſition of letters, the Greek and Latine, *Byrſa*,though Ptolomy, coming neerer to the Hebrew, retain the name *Boſtra)* cometh not from the verb *batſar*,as it ſignifies,*to cut grapes*, Lev.25.5. Deut.24,21. but as it ſignifies, *to fortifie*,or *to fence*, Chap.22.10.& 51.23. the Prophecy here ſeems principally to have an eye unto the place, and to the diſpoſition of the people thereof poſſeſſed, Gen. 26. 9, 33. Deut.2.5.

with died garments] Or, *with garments tainted*, or *ſtained*. Heb.*levened*,as ſome : becauſe the verb it cometh of, ſignifies, *to leven*,or *to be levened* rather, Exod.12.34,39. Hoſ.7.4. But the word, though not found ſo uſed in Scripture ; yet in the Writings of the Rabbines, is uſed for *to dip*, or *to be dipped*, whether to waſh,or to dy. And from words of that notion are the terms that betoken *dying*,*tainting*,and *ſtaining*; both in Greek and Latine derived; hence ſome render it, *wetted*, or *moiſtened*: I ſhould rather,*dipped*,or *ſtained*; and this receiveth ſtrength from that parallel place,Rev.19.13. he was clad with a garment dipped in *bloud*,ſee ver.3. the Hebrew is, word for word,*dipped*,or *ſtained of clothes*,or *garments*,that is,having his garments ſtained, as if they had been dipped in ſomwhat that might ſtain them.So Chap.36.22. *rent of garments*, for having their garments rent : one of the Rabbines rendreth it, *red*,or *redded*,that is, *died*,or *ſtained*, *red*. But he ſeemeth therein rather to have regarded the ſubject matter of the relation, then the ſtrict notion of the term.

this that is *glorious in his apparel*;] Heb. *this gorgeous* one *in his apparel*, that is, this gorgeouſly apparelled one, in ſuch a rich coat of arms,as great commanders,and generals, uſed to go out to war in.See the term applied to apparel, Job 40.10. Pſal.104.1.Prov.31.22.

walking in the greatneſſe of his ſtrength?] Or, *marching*, or *ſtalking* ; as intimating a going in ſtate ; as a word in Hebrew, next dore to it doth,Judg.5.4.Pſal.68.7. It ſeems properly to ſignifie,*a travelling unto*, *in*, or *from* ſome *forreign Countrey*, Chap.51.14.Jer.48.12. in which latter place alſo it is uſed,for to *cauſe*, or enforce others ſo to do. Whence the Rabbines here,ſome of them expound it , either of driving the enemies of Gods people out of their countries,or of bringing back the Iſraelites into their own countrey , from the lands wherein they remained as exiles, Chap.51.14.but it is not here in that form : one of them rendreth it *girt* : and God indeed is ſaid to be *girt with might*, Pſal.65.6. But he ſheweth not how this word ſhould come ſo to ſignifie : the old Latine rendreth it, *gradiens :* ſome late Writers, *incedens* both terms uſed of a war like march,and ſtately gate : and may ſeem either well to ſute with the notion here intended; which thoſe that render it *travelling*,ſeem not to reach : For the meaning ſeems to be, that he paſſeth along,not as one fleeing,or retiring,after ſome foil received,or diſcomfited in fight ; as Chap.31.8,9. but as one marching leiſurely,with a ſtately gate, and with ſtrength entire,having made a full riddance of his foes,and fearing no enemy behind.

in the greatneſſe of his ſtrength.] Or, *with his greatneſſe of might* ; that is,*with his great might*, as Pſal.33.17. *by his greatneſſe of ſtrength*,that is,*by his great ſtrength*:and *his arm of might*, for *his mighty arm*,Chap.62.8. *marching with his*, that is, *his* own *might* (as,*his ſoul*,for *his own ſoul*,Pſal.22.29) not, as other commanders, with ſtrength ariſing from troops of horſe, and horſemen,and companies of foot;but with his own might alone,ver.5.

I that ſpeak in righteouſneſſe;] Gods anſwer returned to the Prophets demand ; deſcribing himſelf, by his fidelity in his promiſes,and his ability to perform them : both which were now manifeſted by the accompliſhment thereof; as by his preſent garb, and gate might appear.

ſpeak in righteouſneſſe;] That is,as ſome, *that ſpeak of righteouſneſſe* ; as the particle ſeems to ſignifie, Deut.13.12. Jer.38.24. & 48.27. of Gods Juſtice to be executed upon his enemies, and the enemies of his people ; which the old Latine ſwerveth not much from,rendring it,*That ſpeak righteouſneſs*, that is,paſs a juſt ſentence of condemnation upon them : as, *to ſpeak judgments*, is uſed. Jer.1.16. & 39.5. But I ſuppoſe, with others,that *in righteouſneſſe*,here,is *righteouſly*: as,*in truth*, *truly*, *ſincerely*, Pſal.145.18. Chap.38.3. 10, *in righteouſneſſe*, *righteouſly*, *faithfully*, (for *faithfulneſſe* is a branch of *righteouſneſſe*,Heb.6.10.1 Joh.1.9.) So, *to ſwear in righteouſneſſe*, is, *to ſwear righteouſly*,*uprightly*,*faithfully*,with a purpoſe to perform, Chap.48.1.Jer.4.2.I utter nothing in my promiſes,but what I intend to make good,and what ye may now ſee accompliſhed.See Chap.55.10,11.

mighty to ſave.]Heb,*much*,or *great*;as Pſal.25.11. ſome render it *ſufficient* : ſome,*ample* : it implyeth indeed Gods ample power and ability, of it ſelf all-ſufficient to ſave and deliver his,without aſſiſtance of any other. See ver.5.

V. 2. *Why* art thou *red in thine apparel ?*] Or, *Why* is *thine apparel red ?* As before verſ. 1. A ſecond queſtion, by the Prophet,moved unto this great Warrier,thus appearing. As if he had ſaid, If thou beeſt of that might that thou ſpeakeſt of, how cometh thy gorgeous apparel to be all over ſtained thus, like one that were come out of ſome wine-preſs, from treading of the grapes. ?

and thy garments like him that treadeth in the wine-fat ?] Or, to make the ſentence ful and exact to the text, *and* why are *thy garments*,*as* the garments of *a treader in the wine-preſs ?* See the like defect,and ſupply, Chap.5.29. Dan.4.33. Like one that by treading of the grapes in the wine-preſs, comes to be beſmeared all over with the blood, (as it is tearmed, Gen. 49. 11. that is, the juice) of them ; the liquor cruſhed out of them. See Chap. 16.10.

that treadeth] Heb. *a treader*. One that treadeth grapes : as before the Noun regent was wanting, ſo here the Noun under regiment. Of the like whereunto, ſee on Chap. 61. 3.

in the wine-fat] Or, *wine-preſs* : as it is rendred, Lam. 1. 15. Joel. 3.13. But I ſuppoſe our Tranſlators render it thus here, for variety ſake onely ; becauſe another, of the ſame notion, is uſed in the next verſe. The term here is,*gath* : in the uſe whereof, ſome would finde an alluſion to the name of *Gath*, a Town of the Philiſtims , where Goliah was born, 1 Sam.17.23. So called, ſay they, becauſe wine-preſſes were there firſt invented,and great uſe of them in thoſe parts. But to paſs by the improbability of the notation, and the ground given for it , there is little reaſon to imagine that the Prophet,in uſing the common, and moſt uſual name of a wine-preſs, and ſpeaking of Idumea, ſhould have any glance at a city in Paleſtine.

V. 3. *I have troden the wine-preſs alone*] Gods anſwer to the Prophets ſecond demand,ver,2. and that conceived in a metaphorical form,correſpondent to the ſimilitude,made uſe of in the queſtion. As if he had ſaid, Thou ſaieſt that I am arraied like one that had been emploied about the treading of grapes in ſome wine-preſs : and it is true indeed, that I come from ſuch a like employment : I have been treading in a wine-preſs, but another manner of wine-preſs, then that wherein grapes are wont to be troden. And here again ſome conceive Bozrah to be alluded unto : For becauſe, ſay they, the country about Bozrah was,much of it, planted with vines ; it is as much in effect, as if he ſhould ſay, I come from another manner of vintage, and treading of grapes for the making of wine,then that,at,or about Bozrah,uſeth to be. But whence they have this concerning the land bordering upon Bozrah ; unleſs it be from the notation of the name, of which ſee on ver.1. I know not. I finde not the land of Edom, for bearing of vines,or yielding of much wine, any where commended in Scripture. This we finde, that when through the wrath of God , people endure heavy preſſures, eſpecially unto the utter undoing, and deſtroying of them,they are in Scripture phraſe compared unto grapes,that are ſqueezed, and cruſhed under mens feet in the wine-preſs,and are ſaid to be troden in the wine-preſs of Gods wrath. See Lam.1.15. Rev.14.19,20. The meaning is plain, I have diſcomfited the enemies of my people,and troden them down,as grapes in a wine-preſs. So of Chriſt, Rev.19.15. in which place, parallel to this,the reaſon ſeems rendred, why his garment was ſaid to be *dipped in bloud*, ver. 13. *becauſe it is he that treadeth the wine-preſs of Gods wrath*.

troden the wine-preſs] That is, the grapes in the wine-preſs, as before,ver.2. So, *to drink the cup* ; for,the wine in the cup, Jer.49.12. Ezek,23. 32.

wine-preſs] A word divers from the former, ver. 2. but in ſenſe the ſame. It cometh from a word that ſignifieth, *to break*,or,*diſſolve*,Pſalm 74. 13. Chap. 24. 19. and is ſo called, becauſe the grapes are bruiſed and broken in it. The word is no where found but here, and Hag. 2. 16. where this rather then the former might be rendred, *a fat*: for it is there diſtinguiſhed from the *preſs*; (which is by a third term there expreſſed) and ſeemeth to be put for the *fat*, or veſſel that receiveth the wine, running into it from the preſs. And by collation of theſe two places, it may juſtly be deemed to comprehend both.

alone; *and of the people* there was *none with me*] This is added, as to render a reaſon why his raiment was ſo beſmeared with blood: becauſe he trod the wine-preſs himſelf, whereas the owners of vineyards, and great wine-maſters are wont to do it by others not medling with that kinde of emploiment themſelves: ſo withal to intimate the great might and valour of this gallant Warrior, that performeth all himſelf, in the ſlaughter and conqueſt of his enemies; not needing, or requiring the aſſiſtance of any, for the effecting of ought, like worldly Commanders, that of themſelves can do nothing without the help of men and ammunition; but able to diſpatch, and tranſact all that he pleaſeth by his own might alone, of himſelf. See ver. 1. Chap. 44. 24. Hence divers Interpreters are induced to expound this whole diſcourſe wholy of the worke of mens redemption, by Chriſt wrought upon the croſs, by the effuſion of his blood: the rather, for that there he is ſaid to have ſpoiled principalities and powers, and to have led them openly in triumph, Col. 2. 15. In which action of his, moſt certain it is that he had no creature his coadjutor. But others, even of the beſt note and rank, do herein diſſent from them, conceiving the current of the context to run rather another way, as reſpecting rather, in a ſpiritual ſenſe, Chriſts deſigns, as a powerful Prince and a valiant Warrior, in the behalf of his people, by executing vengeance upon his and their enimies, then the performances of his prieſthood. Againſt which if it be objected; that in the deſtroying and ſubduing of ſuch, God ordinarily makes uſe of men: and it cannot be ſaid therefore, that therein he is alone, and none with him. To this ſome anſwer, that the meaning is not, that none aſſiſted him; but that there were none able to maintain fight with him, Chap. 27. 5. And the latter branch of this paſſage may well admit that ſenſe. *Of the people*; that is, of the Edomites, from the ſlaughter of whom I come, there was none *with me*; that is, none that durſt, or was able to ſtand it out *with me*. For ſo is the like phraſe uſed, Pſal. 55. 18. where when David ſaith, *There were many with me*; he meaneth not, many fighting for me; but warring *with me*, that is, againſt me. And the words following, both in this verſe and the next, will well agree hereunto; yea, the next branch indeed ſeems to exact it: for there is nothing to refer the pronoun demonſtrative thereunto, in theſe words, *I trod them*, but the word, *people*, in this. And this may ſeem to be therefore the genuine ſenſe of the words. But this anſwer, though it may clear the ſenſe of that paſſage, & ſo may take off the edge of the argument, ſo far forth as it is thence drawn; yet it meeteth not with the word *alone*, nor with that which cometh after, ver. 5. Others, therefore anſwer, that God indeed uſeth men as inſtruments, as well bad as good, for the effecting of ſuch things; but ſo, as that, to ſpeak preciſly, they afford no aſſiſtance, they add no ſtrength to him: Yea, they receive from him whatſoever ſtrength they have, Chap. 45. 1, 5. Being no more able to do ought without him, then a rod or ſtaff to ſtrike; an ax, or a ſaw, to hew or ſaw, without the hand of the workman, or of him that holdeth it, Ch. 10. 5, 15. Nor, to add that they many times mind nothing leſs, then the doing of Gods work, or the fulfilling of his Will, Chap. 10. 6, 7. And that God oft-times, ſo carrieth things, when he maketh uſe of them, that by his power alone it appeareth, that thoſe works were brought about, which he is pleaſed to effect by them, Pſal. 109. 27. Chap. 49. 26. Thus it is ſaid, Deut. 32. 12. *The Lord alone did lead him*: And yet, *he led* them *by the right hand of Moſes*; here after, ver. 12. and, *by the hand*, that is, Miniſtery, *of Moſes and Aaron*, Pſal. 77. 20. So, albeit, the Lord made uſe of humane helps; of forreign Princes, as Cyrus, Darius, Artaxerxes, of godly governers, as Zerubabel, and Nehemy, of men and arms, for the reſtitution of his people and protection of them, and the re-edifying, both of Temple and city; yet by his Prophet ſpeaking to them of theſe things; *Not by might, or ſtrength*, ſaith he, to wit, of man, *but by my Spirit, ſaith the Lord*, Zach. 4. 6. And although God make uſe of men alſo, for the battering, and *beating down* of Satans *ſtrong holds*, erected in mens hearts, and the *ſubduing of all unto the obedience of Chriſt*; yet the *power*, whereby all this is done, is *from God* alone, 2 Cor. 10. 4, 5. and the buſineſs is ſo carried, that *the power* may appear to be, *not of man, but of God*, 2 Cor. 4. 7.

for I will tread them in mine anger, and trample them in my fury] Or, *but I trod them down in mine anger, and trampled on them in my rage*. Heb. *and*: but the copulative is ſometime uſed as a diſcretive, or adverſative; as Chap. 60. 10. & 61. 6. and ſometime as a cauſal; as Chap. 53. 2. & 64. 4, 5. Some would have the words read, as our verſion rendreth them, not in the time paſt; becauſe it is a prophecy of a thing to come. But that is no good argument; becauſe the Prophets uſual wont is, to ſpeak of matters future, as paſt, or preſent. And here there ſeemeth a neceſſity of it; becauſe the party here mentioned is deſcribed, not as going out to war, but as returning from fight, and from the ſlaughter of his foes, verſ. 1. as did David from the ſlaughter of the Philiſtins, 1 Sam. 18. 6.

for I will tread them] Or, *for I trod them down*. Which notion of the particle, if we retain, it may be added as a reaſon, by way of explication, rendred of his firſt words; *I have troden the wine-preſs*: *For I trod them down, and trampled on them*; as the treaders do on the grapes in a wine-preſs. Or, of the word, *alone*; *I alone* did it; *for I* my ſelf *trod down* all that I met with. Or, of the branch next before-going, in the ſenſe fore-mentioned, none could maintain fight with me; for I trod them all down before me. Or, according to the other ſenſe, reading the particle, *but*; there was *none with me*; *but I trod them down* my ſelf: *mine own arm* did what was done, ver. 5.

tread] Or, *tread down*; that is, diſcomfit and deſtroy, Pſal. 44. 5. & 60. 12. Chap. 25. 10. and there are two things here implyed in the term; the facility of the diſpatch, I trode them down, as eaſie as one treadeth down cluſters of grapes in a wine-preſſe, and the havock made of the enemy; they were utterly ſpoyled, as grapes are under the treaders feet; and their bloud was ſpilt on the ground, as the juyce or liquour is wholly forced out of them, ver. 6.

them] That is, the Moabites, ver. 1. the people next before ſpoken of: and ſo it is expreſſed, ver. 6. Otherwiſe we muſt underſtand his adverſaries, thoſe he fought with: and ſo then muſt the pronoun (as ſometime it is. See Ch. 30. 8.) be put for the noun.

trample them] Or, *trample on*: It is a word ſomewhat more emphatical, then the former. See Chap. 41. 25. Dan. 8. 7, 10. 2 King. 9. 23.

fury] See Chap. 43. 25. & 59. 18.

and their bloud ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.] Or rather, *their bloud was ſprinkled upon my garments, and I ſtained all my raiment*: For it is a part of the anſwer to the foregoing demand, by what means his garments came to be ſo ſtained, ver. 2. as they then appeared already to be, ver. 1.

their bloud] Not his own bloud; for he ſhed none in fight himſelf, but theirs with whom he fought: and this paſſage therefore doth not belong to Chriſts paſſion. Heb. *their ſtrength*, or *ſupport*: as the word ſignifies, 1 Sam. 15. 29. Lam. 3. 18. and *the bloud* is ſo termed, as the Jewiſh Criticks agree, becauſe the life, ſtrength, and ſupport, of the living creature therein conſiſteth, Gen. 9. 4. Lev. 17. 11, 14. See further, ver. 6.

ſprinkled upon my garments] As was Jezabels upon the wall, 2 King. 9. 23.

ſtain my raiment] By this means my garments came to be ſtained. Heb. *polluted*; or, defiled; for bloud polluteth, Chap. 59. 3. Lam. 4. 14.

V. 4. *For the day of vengeance is in mine heart*;] Or, was *in mine heart*: For he ſpeaks ſtill, as of a thing paſt; as if he had ſaid, Do ye ask why I was ſo fierce and furious againſt them, and ſhed ſo much bloud with them? the day was come wherein I had reſolved, having a long time forborn them, to take vengeance upon them, for all their wrongs and inſolencies committed againſt me and my people, Chap. 34. 8. and 61. 2.

in my heart] That is, as ſome, the day much deſired and longed for, by me; as Pſal. 40. 8. or rather, the day, or time, in my ſecret counſel fore-appointed, and deſigned thereunto, Chap. 65. 6. Act. 17. 31.

and the yeer of my redeemed is come.] Or, *was come*; the time was come, wherein my people were to be reſcued out of the hands of their oppreſſours, and righted upon them. See Chap. 34. 8. Pſal. 102. 13. an alluſion to the Jublilee, the yeer of remiſſion of Debts, and reſtitution of States; as Chap. 61. 2.

V. 5. *And I looked, and* there was *none to help*; *and I wondred that* there was *none to uphold*:] Or, *And when I beheld, that* there was *no helper*; *and wondred, that* there was *no upholder*; *then did mine own arm bring ſalvation*, &c. The like Syntax, See Chap. 53. 2. & 59. 16. a place parallel to this, whereof ſee more there: Then God ſtrook in for the relief and deliverance of his people, when all humane helps failed, and none appeared that would once offer to put forth his hand toward the helping, or upholding of them. So 2 Chr. 20. 12, 15–17. Chap. 26. 18, 19. & 37. 3, 36.

therefore mine own arm brought ſalvation unto me; *and my fury it upheld me.*] Or, *then*. Heb. *and*; as Chap. 30. 20. & 37. 36.

God by his own might made a glorious conqueſt, and did all that was to be done; that which he can do, when means are all miſſing, and men all fail, in doing their duty, Pſal. 98. 1. and there needed nothing but his own juſt indignation, and zeal for his people, either to put him upon the work, or to make him go thorow ſtitch with it, Chap.37.36. See Chap. 59. 16.

V. 6. *And I will tread down the people in mine anger;*] Or, *I trod down*; as before, ver.3. See there. See alſo, Chap. 14.25.

and make them drunk in my fury;] Or, *made them drunk in*, or, *with my fury*; his *fury*, being here conſidered, either, as the cauſe impellent, putting him on it, to deal with them, as he did; as Chap.14.6. Pſal.95.11.ver.3. or, as the efficient cauſe unto them, through the direful effects of it upon them, of their diſmal condition, Chap.51.21-23. *I made them drunk*; that is, by the evils inflicted on them; I did ſo aſtoniſh them, that, like perſons overcome with drink, they were not able to ſtand, nor knew which way to turn themſelves. See Pſal.60.3.& 75. 8. Chap.19.14. Jer.25.16,27. or, to keep to the reſemblance in which we are, the meaning may well be; I drenched them in their own bloud, I gave them their fill of bloud, I made them *drunk* with it, as *with wine newly trod*, Chap.49.26. for ſo the word there uſed doth properly ſignifie. See Rev.17.6.& 18.24.& 16.4,6.

and I will bring down their ſtrength to the earth.] Or, *I did ſhed their bloud upon the ground.* Heb. *I made their ſtrength*, or *ſupport, to deſcend* (that is, to go down, or run down) *to the earth:* the word is the ſame that was before rendred *bloud*, ver. 3. and there ſeems no reaſon to render it otherwiſe here, then there. So of Edom, and Bozrah, Chap.34. 7. *their land ſhall be ſoaked with bloud.* Howbeit, ſome would have the meaning here to be, *I will bring down their ſtrength*, that is, their men of *ſtrength*; the ſtrongeſt among them: *ſtrength*, for men of *ſtrength*, ſtrong ones, Chap.3.25. as *Juſtice*, for a man of *Juſtice*, a juſt one, Chap.41.2. *Wiſdome*, for a man of *wiſdome*, a wiſe one, Mic.6.9. and *might*, for men of *might*, mighty ones, Chap. 3. 25. But the courſe of the context pleadeth ſufficiently for the former.

V. 7. *I will mention the loving kindneſſes of the Lord*, and *the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſſe toward the houſe of Iſrael, which he hath beſtowed on them according to his mercies, and according to the multitude of his loving kindneſſes.*] Here ſeemes to begin a new diſcourſe, if not a new Sermon, continued unto the end of the next Chapter. Wherein the Prophet having begun with an ample acknowledgment of Gods great goodneſſe to his people, complaineth, in the next place, of their ungracious, and rebellious demeanure toward him; bewaileth Gods eſtrangement of himſelf from them, for the ſame, and the evils, that thereupon had befallen them: and earneſtly ſueth unto God, yet out of his free mercy, to mind them in their preſent miſery, and to be reconciled again unto them. In this verſe, is contained his thankful acknowledgment, of the abundant mercies & beneficences of God exhibited to them, which he ſo dwelleth upon, as if he could never find words enow, or pregnant enough, to expreſs them. See Daniel dwelling in like manner, in his prayer, on the confeſſion of their ſins, Dan.9. 5,6. and the like various expreſſions of the amplitude of Gods grace and goodneſs in Chriſt, Eph.2.5,7.

I will mention] Some would have theſe to be the words of the people; I ſee not why they ſhould be the words of the Prophet, as the Chaldee makes them, though attempered and accommodated unto the condition of the people, in the time of their captivity; *I will mention*, as Chap.48.1. or, *I will call to mind*, as Gen.41 9. or, *I will celebrate*, with praiſe and thankſgiving acknowledge, as Chap.12.4. But here rather, the firſt, or ſecond; the main drift and ſcope of the Prophet, being hereby to exaggerate their rebellious demeanure towards him, who had done ſo much for them, ver. 10. and expected other manner of behaviour from them, verſ. 7. See Jer. 2. 2.

the loving kindneſſes of the Lord] His manifold, great, ample, abundant, loving kindneſſe: and ſo afterward again, *the multitude*, or *magnitude of his loving kindneſſes.* So Pſal.89.1. Lam. 3.22. theſe are brought to remembrance, partly, yea principally, to aggravate the unworthy carriages of Gods people towards him, who had dealt ſo graciouſly and bountifully with them; as Deut.32.7-14. and partly alſo it may be, to ſtir up in the hearts of them, amidſt the calamities of thoſe times, ſome hopeful expectation of finding the like favour with God again, as Pſal.77.5-11.

and *the praiſes*] A defect of the copulative, as Chap.30.33. unleſſe we will ſupply from the former branch (as Gen.1.16.) I will mention, or celebrate, *his praiſes.*

beſtowed] The word carrieth uſually with it a notion of *retribution*, Pſal.103.10. 1 Sam.24.18. but ſometime again of a free *contribution*, as Pſal.116.7.& 119.17. and ſo here.

the houſe of Iſrael] See Chap.5.7.& 14.2.

mercies] Or, *tender mercies*; as the word is rendred, Pſal.25. 6. and that in Greek anſwering is, Luk.1.78. See Chap.54.7. abundance of *mercy*, and *tender mercy*; *mercy*, not *merit*, Deut. 7.7,8. & 9.4,5. So Pſal.6.4.& 25.6,7. Dan.9.9,18.

V. 8. *For he ſaid*, *Surely they* are *my people*; *children* that *will not ly.*] Heb. *And* (as Chap.53.2.) *he ſaid*: he thought with himſelf; he made account, he preſumed, (as 2 King.5. 11.) what time he brought them out of Egypt, and took them to be his people, that they would carry themſelves loyally and dutifully unto him. A ſpeech taken from the affection and diſpoſition of men, who expect reſpective carriage from them, whom they have ſhewed kindneſſe unto; or of a Father, preſuming and hoping the beſt of a child, whom he hath had ſpecial care of, and been at much coſt with: implying how ſuch favours ſhould have wrought upon them, and how they ſhould have ſtood affected toward him, who had dealt ſo kindly and bountifully with them, Pſal.81.8-10. See the like affection aſcribed in like manner to God, Zeph.3.7.

they are] It need not be put in a different character: for the pronoun demonſtrative, ſupplies the place of the verb ſubſtantive, as Ezek.2.7.

my people] Whom I have taken in a more peculiar manner to my ſelf, Exod.19.5,6. Deut.7.6.& 26.17,18.

that *will not ly*] Will not deal diſloyally, as Chap.59.13. but ſee the contrary pronounced of them, Chap.30.9. a defect of the relative, as Chap.62.1.

ſo he was their ſaviour.] Heb. *and* (as Chap.59.19.) *he was unto them for a Saviour.* Upon theſe hopes, this expectation, theſe grounds, and theſe conditions, he undertook the protection o them, Exod.19.5,6. Pſal.81.8,9. the like ſyntax, ſee 1 Chronſ 19.12.

V. 9. *In all their affliction he was afflicted,*] There is a double reading here in the Hebrew, ſome copies, it ſeems, anciently having the word *lo*, written with an *aleph*, and then it is an adverb negative, and ſignifies *not*; ſome with a *waw*, and then being a prepoſition, with a pronoun affixt, it ſignifies *to him:* the like diverſity about the ſame word is found, alſo, Exod.21.8. Job 13.15. Pſal.100.3. Hence, the words come to be diverſly rendred. Some, with whom our verſion concurreth, *In all their affliction he was afflicted.* Heb. *affliction* was *to him*, as *affliction is to me*; for *I am afflicted*, Pſal.18.6. Lam.1.20. he took to heart their afflictions; he was himſelf grieved for them, and with them, Judg.10.18. a form of ſpeech taken from the manner of men, as the Jewiſh Maſters well here obſerve. See Pſal.106.44,45. Zach.2.8. Act.9.5. Others, taking it in the negative, yet reading the words, by way of interrogation, (as ſome alſo do that, Job 13.15. & Pſal.105.26. to reconcile the elder verſion with the latter) was *not affliction to him?* or, was *he not afflicted?* for ſenſe and ſubſtance, come home to the former. But others, and ſome of the Jewiſh Doctors alſo, read them in the negative, by way of enunciation, *he did not afflict* them; or, *affliction* was *not* to them: they were *not afflicted*, that is, as ſome, he afflicted them not, (having no will or deſire ſo to do, Lam.3.33.) but they brought affliction upon themſelves, Chap.3.9. Job 36.23. Jer.2.17. or, though they vexed him, yet he ſpared them, and did not afflict them, as they deſerved that he ſhould, Pſal.78.38.& 103.10. or they were not long in any affliction; (and a little is as nothing) becauſe he ſpeedily delivered them out of it, Pſal.106.44. Or, as ſome, if not including both; yet admitting the one, and ſupplying the other; there was *no affliction* to him: he was not afflicted, he was not troubled with their troubles; he ſeemed for ſome time not to regard them, that they might have a more effectuall work upon them, Chap.8.17.& 30.18.& 45.15.& 57.17. Hoſ.5.15. or, becauſe this ſeems to croſs the Prophets drift in this place: Others, there was *no ſtrait* to him, (as Pſal.31.9. & 59.16. & 69.17. *ſtraitneſſe is to me*, that is, I am ſtraitned, I am in ſtraits, in diſtreſſe) or, he was *not ſtrait*; as Chap.49.20. *the place* is too *ſtrait to me*, or *for me:* he was not *ſtrait-laced* towards them, as we uſe to ſay; or he was not *ſtraight-handed*, Chap.59.1. he was not backward to help them, as they ſpeak, Joſh.10.6. *ſlack not thine hand from helping us:* He was forward to help them; or he was not weary of helping; it was no trouble at all to him to help them. Or laſtly, as a learned late Writer, *He was not an enemy*, or *adverſary* to them; (as the word commonly ſignifieth, Lam.1. 5,7,10.) he carryed himſelf toward them, not as a fo, but as a friend. And this, as alſo the next before, may either of them carry ſome good probability with them. Howbeit, the firſt I conceive to be the genuine ſenſe, and the words to have ſpeciall reference to Gods taking to heart their afflictions in Egypt, Exod.3.7,9.

and the Angel of his preſence ſaved them:] By *the Angel of his face*, (as the Hebrew ſounds) or *his preſence*: the Jewiſh Doctors here underſtand, ſome of them, *Micael*; the tutelary Angel (as they account him) of their nation, Dan.10. 13, 21. called *the Angel of his face*, or *preſence*, becauſe he ſtands continually attending in Gods preſence. See Mat. 18.10. Others, *Metraton*, whom they ſain to be Gods *herbinger*, or *meſſenger*, from a Latine word that importeth the former: And ſome of them ſay, that this Angel is no other then Enoch, ſince his tranſlation, ſo employed. Others again, that this is but the title of his office; but his proper name is Micael, and ſo bring it home to the firſt: nor want there of ours, who out of ſome of their Writings, wherein they talk much, in a wild manner, both of the title (which is indeed no more then a meer deformation of the Latine *metator*, an *herbinger)* and of the party that beareth it, would prove that this *Metratoh*, can be no other then the Meſſias; as many of our Divines alſo conceive *Micael* to be, mentioned, Dan.12.1. Jud.9. Rev.12.7. Certain it is, that this Angel here ſpoken of, is that Angel, of whom God ſpake unto Moſes, Exod.23 21-23. termed both *Jehovah*, Exod.13.21. & 14.10,24. and *his face*, or preſence, Exod.33. 14,15. and *an Angel*, Exod. 33. 2. who that he was no other, then the *Meſſias*, Jeſus Chriſt, the conducter of them in the wilderneſſe, holy Steven enformeth us, Act.7.38. the eternall Son of G O D, the reſplendancy of his Fathers Majeſty, and exact image of his perſon, Heb. 1. 3. in whom therefore his name is ſaid to be, Exod.23,22. he that appeared unto Moſes in the buſh, Exod.3.2. ſtyled *Jehovah* there, ver.4. and by Jacob, *the Angel, that delivered*, or *reſcued* him *out of all evil*, Gen. 48.24. & by Malachy laſtly, *Jehovah, the Angel of the covenant*, Mal.3.1. termed *an Angel*, or *Meſſenger*, in regard of his Mediatorſhip, Heb.8.6. *of Gods face*; either becauſe he doth exactly reſemble God his Father, Joh.14.9,10. Col.1.15. or, becauſe *he appeareth before the face*, or in the preſence of God, for us, Heb.9 24. See Rom.8.34. Rev. 8,3. this Angel ſecured and ſafegarded them all the way thorow the Wilderneſſe, from Egypt to Canaan, Deut.8.2,4.& 32.10,12.

in his love, and in his pity, he redeemed them,] He reſcued them out of the Egyptian bondage, out of meer affection to them, and compaſſion toward them, Deut.7.7,8.

and he bare them, and carryed them all the days of old.] Or, *he took them up*, (as Chap.40.15.) *and carryed them all the dayes of old*. Heb. *dayes of perpetuity*, or *of antiquity; days of yore*, as in our old Engliſh they had wont to ſpeak: for in the former notion is the word taken, when ſpeech is of times future; in the latter, when of times paſt, as here. He not led them onely, but lifted them; took them up in his arms, as Parents, or Nurſes, are wont to do with young children, and weakly ones, (alluded to Pſal.91.12.) Chap.46.3. and carryed them, as the Eagle doth her young ones, not fully fledged, or unable yet to fly, on her wings, Exod.19.4. Deut.32.11. all the time of that their infancy, and conſtantly alſo afterward from time to time, as occaſion and their neceſſities required it, Chap.46.4.

V. 10. *But they rebelled*] They anſwered not Gods expectation, ver.8. they proved diſloyal children, Chap. 30. 9. and a rebellious race, Chap.48.4,8. See Exod.16.2,5. Num. 14.4,11. & 16.3,11,42. Deut.9.7,24. & 31.17. Pſal.78.56. & 95.9. & 106.7. Ezek.20.8,13.

and vexed his holy Spirit] Heb. *his Spirit of holineſſe:* and ſo ver.11. as, *his hill of holineſs*, for, *his holy hill*, Chap. 56. 7. *his name of holineſs*, for, *his holy name*, Ezek. 36. 21. *his day of holineſs*, for, *his holy day*, Chap.58.13. They ſo carried themſelves towards him, as might juſtly be cauſe of vexation, and grief of heart to him; a form of ſpeech, borrowed, as the former, ver.8,9. from the nature of man: though God be not ſubject to ſuch infirmity and paſſion, as men are. See the like forms in this kind, Gen.6.6. Chap.7.13. & 43.24. Pſal.78. 40. Ezek.6.9. Amos 2,14. Act.7.51. Eph.4.30.

his Spirit] Which he had ſet among them, and put upon them, to guide, and govern them, ver.11. and whereby he had ſtriven, and ſtrugled with them, to reclaim, and reduce them, Gen.6.3. Num.14.11. Pſal.95.10.

therefore he was turned to be their enemy,] Heb. *and:* as Chap. 47. 8. he was enforced to carry himſelf, as an enemy towards them, Jer.30.14. Lam.2.4,5. So Job 13.24. & 30. 21. & 33.10.

and *he fought againſt them*] There is a defect of the copulative; as ver.7. but it is ſupplyed with an expreſſion of the pronoun, not ſo uſual, and having therefore an emphaſis in it; as if he had ſaid, he that before fought for them, did then fight againſt them, Chap.29.2,3. he not only forbare to aſſiſt them againſt their enemies; but fought for theſe againſt his people: he raiſed up adverſaries againſt them, and cauſed them to fall before them, Lev.26.25. Deut.28.25. & 32.30. Chap. 30. 17. Pſal.44.9,10. *the hand of God was againſt them for evil, whenſoever they went out*, Joſh.2.14,15. So he threatned, that if they *walked croſly*, or *thwartly with him*; he would alſo deal in the like manner with them, Lev.26.23,24. Pſal.18.26.

V. 11. *Then he remembred the dayes of old,*] *Then*; as chap. 38.4. or, *Yet:* as chap.9.1. & 60.10. Heb. *And. the dayes of old.* Heb. *of antiquity*; as Pſal.44.1. See verſ.9. This is ſpoken, as ſome conceive, of God himſelf, calling to mind what he had formerly done for this people, and as loath now to looſe all the fruit of his former favours, notwithſtanding their preſent untoward carriages, thereby induced to work new deliverances for them: (the argument, that Gods ſervants preſs him oft with, in their prayers, Exod. 32. 11, 12. Deut.9.26,18,19. Num.14.13-19. Joſh.7.7,9.) and whether we underſtand it of a diſcourſive *remembrance*; (after the maner of men, given unto God) as Exod.32.13. Pſal. 78.39. or, an active *remembrance*, in manifeſting his mindfulneſſe of them, by what he did for them: as Gen.8.1. & 30.22. it ſhould have reference to thoſe former deliverances, that God, upon this conſideration, had in times paſt afforded this people, notwithſtanding their manifold, frequent, great, and grievous delinquencies, after he had brought them out of their troubles and diſtreſſes: and this may ſeem probably to be the genuine ſenſe of the place. Yet others ſuppoſe it to be ſpoken of Gods people, (and ſo the moſt as well Jews, as ours) amidſt their troubles, better bethinking themſelves, and as calling to mind, what God had formerly done for their anceſtors, Pſal. 22.4,5. and 78.34,35. ſo complaining, that at preſent he did not the like for them, Judg.6.13. See Pſal. 44. 1-14. And this may ſeem not altogether improbable: one main difficulty is, that the verb is here ſingular; whereas of the people he ſpake before in the plural, verſ.10. and ſo afterward again. Whereunto might be anſwered, that the word, *people*, being, though of a collective notion, yet of a ſingular form, it is joyned oft, with ſingular, both verbs and nouns. See Chap. 5. 26,27. where the very like ſyntax is; and as the words are there rendred, *they ſhall come*; ſo, this ſenſe admitted, they might here be rendred, *then they remembred.*

Moſes, and his people] About theſe words, there is no ſmall diſagreement among Interpreters. Some of the Jewiſh Maſters conceive *Moſes*, not to be at all here mentioned, but the word *moſhe*, here to be a participle of that verb, from which moſes had his name, Exod. 2. 10. and they read the words, *he remembred the dayes of old, him that drew out his people*; to wit, out of the Egyptian thraldome; or, *that brought him up*, out of the red-ſea; as in the next branch: ſo David ſaith of himſelf, *he drew me out of many*, or, *mighty, waters*, 1 Sam. 22.17. Pſal.18.16. where the ſame word is uſed, and ſave in the ſtory of Moſes, not elſewhere. Nor want there of ours, that go this way; but as if it were a noun, rendring the words, *the eduction*, or *bringing out, of his people.* But the moſt, both of theirs, and ours, take Moſes to be meant here: and of theirs, ſome ſuppoſe a defect of the prepoſition, before the word, *people*; the like whereunto they find, 1 King.3.15. theſe read the text thus; him that ſent *Moſes* to *his people:* but I find one only of ours, that doth therein follow them. Others of them, will have rather a defect of the copulative, ſuch as they find, Habb.3.11. and with theſe moſt of ours concur; yet not agreeing about either the ſyntax, or the ſenſe of this clauſe: for ſome refer theſe words both to *dayes*; *the dayes of old, of Moſes*, and *of his people.* Others, to *remembred*; *he remembred Moſes*, and *his people*; that is, ſay ſome, what by the Miniſtery of Moſes, he had done for his people, Exod. 3. 10. & 32.1,7. Pſal.77.20. Others, the covenant, that by the mediation of Moſes, he made with his people, Exod.19.3-9. & 24.3-8. Gal.3.19. Or, Moſes his vehement, and prevalent interceſſions at ſundry times, in the behalf of his people, Exo. 32.11,12. Num.14.19,20. & 16.22. & 21. 7. Pſal.106. 13. Now which of theſe latter wayes we underſtand the words, is not greatly material; eſpecially, if we conſider them, as things in times paſt remembred, whether by God, or, by his people; though the text ſeems to run more ſmoothly, if we refer them to his remembrance, rather then to theirs. But if we ſhall tranſmit the matter unto future times, and transfer the words to the people, that were to be in the Babylonian captivity, as the Rabbines, moſt of them, do; then it muſt be conceived in the time to come, and read, *they ſhall remember the dayes of old:* and the former words ſhould rather run in this tenour; *But they have rebelled, and vexed his holy Spirit*; *and he is* therefore *become an enemy unto them*, *he* himſelf *hath fought againſt them: Yet they will remember the dayes of old*, in *Moſes* his time, and *his people* that then were; or, *Moſes*, and *his people*: where *his people*, unleſs we refer it to Moſes, as if they ſhould call them, *Moſes his people*; as God himſelf alſo, but in anger, doth, when he ſaith to him, *thy people*, *whom thou broughteſt out of Egypt*, Exod.32.7. the form will not ſo well ſuit with the perſon of the people. But this rub would be removed, and all defects ſalved, without any ſupply, if, with a grave and learned Writer, we might thus read the words; *And his people will call to mind the dayes of Moſes his age.* But this reading, the points, or ſtops, in the originall, will not admit: for they make a ſtay at *age*, but none at *Moſes*; and in the text, *his people*, cometh after *Moſes.*

ſaying, *Where is he that brought them up out of the ſea*] The word *ſaying*, is not in the text, but is inſerted by Interpreters; as Pſal.105.15. Chap.26.19. & 45.14. & 56.12. and elſewhere, ſo here; underſtanding it as before; ſome, of God; ſome, of the People: but ſome other inſtead thereof, inſert, *But now:* as the like expreſſion is,in a parallel place,Judg.6.23. deeming the words enſuing,to be the Prophets own, complaining, if not in the perſon,yet in the behalf of the people;as if God did not mind them,as formerly he had done,notwithſtanding their manifold ſins and exceſſes, Chap.49.14. The Chaldee thruſts in, *Leſt the Gentiles ſhould ſay*; and one of the Rabbines, *The Gentiles now will ſay*: But theſe ſeem over-bold inſertions.

Where is *he ?*] Such kind of ſpeeches, concerning God, are uſed ſometime in way of deriſion, as intimating,that God was not able to relieve,or deliver his,in their diſtreſſes; as by the enemies of Gods people and ſervants, Deut.32.37. Pſal. 42.3.& 115.2.and ſo the Chaldee here accounteth it: ſometime,in way of expoſtulation and complaint,as implying,that God did not manifeſt his power and providence, in the behalf of his people,as in times paſt he had done: ſo Judg.6.23. and ſo rather here. There is a third manner of uſage of ſuch like forms, to wit, in way of inquiſition, as enquiring after God,that had done ſuch things for his people, out of a deſire, to know him,and to ſerve him: the neglect of which enquiry,is taxed,both in Prieſts,and People,Jer.2.6,8. and it is not amiſs, by ſome, obſerved, that it ſeems here to be intimated, that they who had not regarded to ask after God, in this kind formerly,in the time of their proſperity, ſhould be enforced to complain of the want of him, and his abſence from them afterward,in the time of their adverſity. So 1 Sam. 2.17. & 7. 2.Jer.22.21. & 2.31,32,37. *Where* is *he ?* ſaith he, or, ſay they, either the People, or the Prophet, as in their perſon; implying, that he was not now to be found; as before he had threatned, Hoſ.5.6. becauſe they had neglected to ſeek him, when he might have been found,Pſal.32.6.Chap.55.6. But ſome of thoſe of chief note, that conceive theſe to be Gods words, render them ſomewhat otherwiſe, then the reading commonly received, thus; *Where* ſhould *he* be ? as if God ſhould thus reaſon with himſelf, Where would the glory of God appear,and be manifeſted, if he ſhould ſuffer his people to periſh ? Or, where would the fruit of all be, that he had done for his people, if dealing with them according to their deſerts, he ſhould utterly deſtroy them ? Of this ſomewhat before. But it ſeemeth over-harſh here: Nor can I be induced to concur with them,in attributing this part at leaſt of the preſent diſcourſe unto God; becauſe it is apparent, ver. 14. to be ſpoken of him,and unto him in part alſo, by ſome other,at which place they are enforced, to bring in the people ſpeaking,without any colour of reaſon, cutting that off from the reſt.

that brought them up out of the ſea,] Heb. *made them to aſcend from the ſea:* both carryed them ſafe thorow the ſea, the red ſea, and brought them ſafe out of it, from the very bottome of it, Exod.14.29,30. & 15.5,8. ver.13,14. one of the greateſt miracles that God ever wrought for his people, which God himſelf therefore mentioneth, as one of his maſter-pieces, Chap. 50. 2. and it is by them therefore likewiſe moſt frequently commemorated,Neh.9.11. Pſal.68.22. & 77. 19 & 78.13.& 106.9.& 114.3,5.& 136.13,14. eſpecially in the times of their diſtreſſes and extremities;as here,ſo Pſal.74.13, 14.Chap.51.9,10.ver.12,13.

with the ſhepherd of his flock?] There ſeemeth to have been here alſo a double reading in the ancient copies,ſome having the word with a ſoundleſſe *jod*, and ſome, with an *he* in the end: Whence ſome of the Jewiſh Criticks read it, not *ſhepherd*,but *ſhepherds*; which our margent alſo gives us. Thoſe that read it,in the ſingular number, with an *he*, expound it of Moſes,of whom, ver.11. and who was the Leader and Governour of Gods people;yea,as a *King* among them, Deut.33.4,5. and unto ſuch is the name of *ſhepherd* given, Chap. 44.28. Ezek.34.23,24. Thoſe that read it, in the plural,with *jod*,expound it of Moſes and Aaron both, according to that in the Pſalm 77.20. *Thou leddeſt thy people like a flock,by the hand of Moſes and Aaron:* Whether of the two we take to, the *flock* is ſaid to be,neither the ones,or boths, but Gods, *the ſhepherd of Iſrael*,Pſal.80.1. who led it by them, ver. 11. Howbeit, ſome of the Jewiſh Doctors, following the Chaldee, render the words,*as a ſhepherd his flock*; that is, ſupplying the verb from the foregoing participle; *as a ſhepherd* bringeth forth,or, leadeth out *his flock*: for ſo is that word oftentimes taken at large; as Lev.11.54. Joſh.24.17. Ezr.4.2. Jer.50. 9. and the manner of ſhepherds,in thoſe parts,is to lead out their flocks, Joh.10.3,4. ſo the particle *with*,ſhould be here a note of ſimilitude, which I ſuppoſe is hardly found; and the former expoſition being familiar and ready, there is little reaſon to refuſe it.

where is *he, that put his holy Spirit within him ?*] Heb. *his Spirit of holineſſe* (as ver.10.) *in the midſt of him*;that is, *within him*,or *in him*; as Zach.12.1.with 1 Cor.2.11.ſo the moſt, both of the Jewiſh,and ours. But the Jewiſh reſtrain it,to the Spirit of Prophecy. Ours extend it, to that ſpirituall endowment,wherewith Moſes was, in a very large meaſure, furniſhed,and thereby enabled,both for the inſtructing and government alſo of Gods people, See Num.11.17.Deut.18.15.but other, of either ranks, render it, *in the midſt of him*,or *of them*, (becauſe the word *people*, to which they ſuppoſe it referred, is a collective) that is, *among them*; as *the Canaanites dwelt amongſt the Ephraimites*,Joſh.16.10. and ſo Neh.9.20. *thou gaveſt* them (to be ſupplyed from the words foregoing) *thy good Spirit to inſtruct them*: for it was given to them, and placed among them; becauſe beſtowed upon thoſe with them, and over them,in their behalf,and for their behoof,1 Cor.3.22,23. See Chap.59.21.and this is that *Spirit*, which they vexed by rebellious courſes, 1 Theſſ.4.8.ver.10.

V. 12. *That led* them *by the right hand of Moſes*] See Pſal. 77.20.on ver.11. Yet it is ſaid, *The Lord alone did lead him*, Deut.32,12.of which place,ſee on the word, *alone*,ver.3. a defect of the pronoun,as Neh.9.20. Chap.57.13. but ſupplyed here from ver.13.where it is expreſſed.

by the right hand of Moſes]Heb.*at the right hand of Moſes*. So the old Latine rendreth it; and moſt Interpreters,both Jewiſh and Chriſtian: In which form of ſpeech, becauſe the *right-hand* is uſed commonly, in a ſucceſſeful and well-boding notion,and the *left*,in the contrary, Mat. 25. 30,34,41. Some would have noted the ſure and ſafe paſſage, and journeying of the people under Moſes his conduct: But that ſeems over-curious; and the term of *right-hand* ſeemes to have, after the phraſe moſt frequent in Scripture, not ſo much a notion of proſperous ſucceſs, (which among heathen people it uſually hath, Ezek.21.21,22.) as of power and ability, the *right-hand* being generally accounted the ſtronger, and the more active then the left. So Pſal.21.9. & 89. 26,43. Others therefore read it,*that lead* them,being *at Moſes his right-hand*, to help and aſſiſt him. So the Pſalmiſt, Pſal. 16.8. *he is at my right-hand,that I be not moved*; and, *the Lord at thy right-hand ſhall ſtrike thorow Kings*,Pſal.110.5. and the Jewiſh Doctors, ſome of them,ſuppoſe,that there is an eye had in this term, to the *ſtaff*,that Moſes held in his *right-hand*,over the red-ſea,at the dividing of it,Exod.14.16,21. The Greek readeth it,*that led Moſes by the right-hand*;and ſo is God ſaid, *to hold by the right-hand* thoſe,whom he ſtrengtheneth and ſupporteth, Pſal.63. 8.& 73.23.Chap.45.1. but neither is any inſtance produced of the uſe of the particle here prefixed in that notion: and the form of the ſubſtantive ſhewes, that Moſes is ſubjoyned to it, as governed by it.

with *his glorious arm*] Heb. *his arm of bravery*, (as the word is rendred,Chap.3.18.) or *gallantry*,(See Chap.62.3.) for,his *brave*,or *gallant arm*; as, *his arm of might*, for, *his mighty arm*, Chap.62.8.and *a name of gallantry*,for,*a gallant name*,or *fame*, ver.14.The particle *with*,is not in the text: but the want of it is very uſual,as Pſal.17.13,14.& 44.3. Chap.51.19. Now by *his arm*, Some of the Jewiſh Doctors underſtand the Angell that conducted them,Exod.14.19. moſt of ours,Gods mighty power aſſiſting Moſes, and working by him, whatſoever was done of him,for the ſafety and protection of the people committed unto him; as the word is,in this argument eſpecially, moſt frequently taken,Exod.6.6.& 15.16.Deut.4.34.& 5.15. & 7.19.& 9.29. & 11.2.& 26.8. Pſal.77.16. & 89.11. & 136. 12. And this ſome ſuppoſe the rather added, in regard that the former word ſeemed to have ſome glance at the *ſtaff* in Moſes his hand,to ſhew that the dividing of the red-ſea,upon holding up of the ſtaff over it,was not effected by any virtue, either in his hand,or in the ſtaff it held;but by the powerfull act of God alone. See Exod.15.21. Howbeit,ſome,for that according to this reading, there are defects in the text; the one, of the pronoun before-mentioned; the other,of the prepoſition here inſerted, ſuppoſe that the text, as it is, without any ſuch ſupplies interjected,may be thus read and rendred; *That made his glorious*, or *gallant arm, to go*, or *walk at Moſes his right hand*; that is, who by his mighty power went along with Moſes,and was ever at hand to be aſſiſtant unto him,according to his promiſe,Exod.3.12.& 33.14. Nor is this reading altogether improbable: the moſt that I ſuppoſe can be objected againſt it,is,that the word of *making to walk*,or *go*,may ſeem not to ſuit ſo well with the word *arm*; and that it is in the next verſe applyed to the people.

dividing the water before them] Or, *that divided* (for it runneth in the ſame ſtrain with the former,*that led*) *the water* (to wit,of the red-ſea before-mentioned,ver.11.) *before them*: before his people, the Iſraelites, to make a paſſage thorow it for them, Exod.14.21,22. Joſh.3.16. Chap.43.6. So Neh.9.11. Chap.43.12. Some would draw away the former clauſe to this branch,reading the words; *That by his glorious arm divided the Sea before them*: but this reading croſſeth the ſtops in the originall; which without cauſe to diſturb, or ſolicite, is not meet.

to make himſelf an everlaſting name.] To procure to himſelf, by a work never before the like heard, an everlaſting fame; both in regard of his almighty power therein manifeſted, and of his providence therein appearing over his people: *name*, for *fame*,or *renown*; as Gen.6.4.& 11.4. Jer. 32.20. and, *a* *name of eternity,ſc. perpetuity,for, an everlaſting name* ; as Chap. 56. 6. Yet the words are by ſome deemed to import, not ſo much the end, as the event ; not ſo much what God aimed at,in the doing of it,as what from the doing of it, accrued and redounded unto him, as Chap,59.19. Exod. 14. 17. of ſuch forms,ſee on Chap. 3.8.

V. 13. *That led them thorow the deep, as an horſe in the Wilderneſſe,that they ſhould not ſtumble.*] A further amplification of this ſtrange work. The like whereunto, yea, the very ſame in effect, ſee Pſal.106.9.

led them] Heb. *made them to go :* the word uſed before, ver. 12.as alſo in the Pſalm.

thorow the deep] Heb.*depths,or deeps* ; and ſo alſo is it, Pſal. 68.22.& 106.9. implying, that it was not in ſome ſhallow or ſhoaly place,that the people paſſed that Sea, but where it was with the deepeſt. See Exod.15.5,8.

as an horſe] This is not in the Pſalm, but is inſerted here, by the Prophet , for the further amplification of this act of God,in the conduct of them, enlarged alſo further, ver. 14. God is ſaid to make Judah *his goodly horſe for battel*, Zach. 10. 3. and men are very chary of thoſe choice ones , that they keep for ſuch purpoſe.

in the wilderneſſe] This in the Pſalm ſeems to be referred unto the people , becauſe of an *horſe* is no mention there made ; and may imply ; that they went as ſafe and as eaſily thorow the ſea,as they had travelled, either before, or afterward, in the Wilderneſſe. But here it is referred unto the *horſe* : *he led them thorow the deepeſt* of that ſea, as ſafely and inoffenſively,as a man could lead *an horſe*,or as *an horſe* goeth *in the wilderneſſe*; that is, (ſaith one of the Rabbines, whom ſome other alſo herein concur with) *on dry land* : *the wilderneſſe*,for *dry land* ; becauſe Waſtes,in thoſe parts,are commonly ſuch, Chap.41.18. Jer.17.6. But I conceive rather that the word rendred *wilderneſſe*,doth here ſignifie *a plain*, as alſo another of the Jewiſh Doctors here ſuggeſteth: nor is it otherwiſe to be taken,Jer.9.10. Lam.4.19.& 5.9. and that the text would here at leaſt, *if not in the Pſalm alſo*, be rendred, *as an horſe* goeth *in the plain* ; that is , as he goeth on plain ground, where there is neither clod,nor ſtone, nor ruck, nor ridge,without ſtumbling. See ver.14.

that they ſhould not ſtumble] Or, ſo that *they ſtumbled not*,Jer. 31.9. Heb. *they ſhall not ſtumble*, or, *did not ſtumble.* So Pſal. 78.53. *he led them ſafely*, or, *ſecurely* ; *and they feared not*; that is, *ſo that they feared not :* they were without fear ; but here the particle is omitted, as oft, in the like ſyntax, chap. 40.24. & 41.7. & 43.17. & 58.6. See the promiſe, Pſal.90.12.

V. 14. *As a beaſt goeth down into the valley,*] In the former part of this verſe, moſt Interpreters conceive to be a full,and formal ſimilitude, conſiſting of two parts, a propoſition, and a reddition, more largely laying forth, what was more conciſely delivered, ver.13. in thoſe words, *as an horſe :* the former part whereof,they ſuppoſe to be contained in theſe words; which ſome therefore thus read, *As a beaſt*, that *goeth down into the vale* is lead ; (ſupplying the relative, as ver. 8. the verb from the words next enſuing ; as Chap.18.7. & 30.17.) that is, gently, and quietly, as an horſe is wont to be led, or beaſt driven, down an hill, not head-long, as thoſe ſwine, whom the Devils drove, Mat.8.32. ſo rather, if we retain this verſion, then, as ſome would have it, *eaſily* ; for this reaſon, becauſe it is eaſier going down, then it is going up, an hill : and ſome would have an eye herein to be had, to the condition of the Jews own country, which being mountainous,much of it, Pſal.125.2. Luk.1.39. their manner was to drive their cattel down to graze in the vale. Others would have it to allude to their deſcent into the chanel of the red-ſea, from the land, or the ſhore, that muſt of neceſſity, ly far above it ; as before to their aſcent, or, coming up again, from the ſame, on the other ſide, in the word,*made to aſcend*, ver.11. But I ſuppoſe the word rendred, *goeth down*, doth here ſignifie no more,then as it alſo doth oft elſewhere, *to go on*, or *to go along :* hereof, ſee inſtances enow, Chap.38.8. and ſo the Chaldee , whom ſome of the Jewiſh Commenters follow, ſeemeth here to take it : the words therefore, as I conceive, may be thus rendred ; *As a beaſt goeth along in the vale* ; or, *As a beaſt*,that *goeth along in the vale* ; that is, freely, eaſily, without any let, or impediment ; as a beaſt, whether horſe, or other , (for the former reſemblance is here enlarged) travelleth in the vale, where the way is uſually cleer before it : and thus taking them, that which a learned Writer ſuggeſteth, to me ſeemeth very probable; who anexing this, unto that in the verſe before-going, thus readeth them together ; *That led them thorow the deeps, as an horſe in the plain,without ſtumbling* ; *as a beaſt going down*, or, *going along in the vale ;* ſo conſidered, they make up the former illuſtration ; do not begin any new collation , to be abruptly broken off again, in the very next ſentence. The meaning is, that God did not only divide the ſea , to make way for them thorow it ; (which albeit he had done,and done no more, they might have been ſtifled in the mud, and buried in the ooze, or have tumbled down head-long, in the deſcent, on the one ſide, or never have been able to get up again on the other) but he ſo diſpoſed the matter, that as the water ſtood like ſolid ſtone walls, on either ſide of them, Exod. 15. 8,16. ſo the muddy ſoil, was as firm ground under their feet, Exod.14.22. & 15.19. Neh.9.11. and they had their whole way thorow the ſea ſo fitted for them, that notwithſtanding any ſuch deſcent, or aſcent, or ought elſe,that might obſtruct, or impeach their paſſage, they made it, as eaſily, as if they had gone on plain,and eaven ground all the way : thus did God as their herbinger, level their way for them, Chap. 26. 7. and 40. 4.& 45.2.

the Spirit of the Lord cauſed him to reſt] How theſe words come in here, is by many much queſtioned. Some would have them, to be inſerted, as a parentheſis, between the propoſition, or the former part, and the reddition, or latter part of that ſimilitude, which they ſuppoſe to be in this verſe ; becauſe, *ſo*, the note of reddition, comes after it : and that for this cauſe inſerted, to prevent, and meet with, a doubt, that might ariſe in ſome mens minds, how it were poſſible that ſuch miraculous matters ſhould be brought about ; which to remove, it is by the way caſt in, that it was the *Spirit of God*, that did all this, unto whom nothing is either impoſſible, or difficult, Job 42.2. Pſal.115.3. & 135.6. Jer.32.27. Others, among whom, one of the Jewiſh Commenters, would draw this paſſage within the latter part of the ſimilitude , ſuppoſing a trajection in the words, which ſhould thus be diſpoſed, *ſo thou leadeſt thy people*, and *the Spirit of the Lord made them to reſt*. But this ſeemeth to make over-bold with the context, And no leſſe wide ſeems that to ſtray from the text , which a reverend Writer of ours hath on it, who knitting theſe words to the former part of it, thus rendreth the context; *As a beaſt, which the Spirit of God leadeth, goeth in the valley*; to wit, quietly and in ſafety. For howſoever it be true, that Gods providence and protection, reacheth even unto beaſts, Pſal.36.6. and that God, for man, taketh charge of them, and care for them, Gen.8.1. Num.20.8. Yet is there no ſuch thing intended, by the Prophet, in this place. Nor ſeemeth that ſo ſuitable which a late learned Annotator ſuggeſteth, who thus rendreth the words, *As a beaſt goeth down into the valley, and the wind of God giveth him reſt* ; *ſo didſt thou lead thy people* ; that is, as the deſcent of a beaſt down a ſteep hill, eſpecially travelling with a burden on his back, is troubleſome and toilſome ; ſo the wind, when he is therewith wearied, giveth him ſome reſt and refreſhing ; ſo leddeſt thou thy people a toilſome journey through the Wilderneſſe, to bring them to reſt in the land of Canaan : And whereas the affix *him* is maſculine, whereas the word *beaſt* is feminine; that he ſeeketh to ſalve, by referring it to the word *horſe* here intended, v. 13. the like whereunto ſome ſuppoſe to be, Gen.4.7. & 13.10. 1 Sam.15.9. But the reſemblance ſeemeth not to come ſo handſomely off ; and howſoever ſome of the Ancients have ſo expounded, *The Spirit of God*, that is, *the wind of God*, Gen.1.2. alledging to that purpoſe that, Pſal.147.18. *He maketh his wind blow* ; yet the verſion ſeemeth harſh, and in neither place convenient. More probable to me ſeemeth the conceit of that learned Writer before-mentioned , who ſuppoſing no ſuch formal ſimilitude, conſiſting of propoſition, and reddition, to be contained in this verſe ; but the former branch to depend upon the verſe before-going, doth make theſe words an entire axiom, neither having any ſuch ſpecial relation to either; nor being any ſuch inſertion between either of thoſe two ſuppoſed parts of a ſimilitude, as thoſe other Authors conceive of them ; but an adjection only to what went before, concerning Gods ſetling his people quietly in the land of promiſe. Of which , more anon.

the Spirit of the Lord] *The Word of the Lord*, ſaith the Chaldee: whereby ſome conceive to be meant, the ſecond perſon, the Son, Joh.1.1,14. *the Angel* that went before them, ſay others, ver.9. *the Spirit of the Lord*, whereof, ver.10,11. the holy Ghoſt , the third perſon, ſay others : God himſelf, ſay the Jewiſh Doctors, and others alſo of ours: *the Spirit of the Lord*, here, ſay they, as *his ſoul*, Chap.42.1. for himſelf ; and *the Lord* himſelf is ſaid to have gone before them, Exod.13.21. Num. 14.14. and to lead them, Neh.9.12. Pſal.77.20. But howſoever the name of *Spirit*, is given to all the three perſons; to the *Father*, Joh.4.23,24. to the *Son*, 2 Cor.3.17. to the *Holy Ghoſt*, 1 Joh.5.6-8. and the external operations of the deity, are undivided : yet I conceive the diſtinction of perſons to be intimated in ſuch forms as this , and the third perſon to be more peculiarly here implyed.

cauſed him to reſt] Concerning both the notion of the verb here uſed, and of the perſon here pointed to, there is ſome diverſity of opinion , as well among the Jewiſh Criticks, as among our Writers. Some reading the words, as our verſion, *He cauſed him to reſt*, underſtanding it, of the people hereafter mentioned : whom, ſay they, God gave reſt to from their adverſaries that purſued them, by a ſafe conveyance thorow the

Sea, of the one; and the total ſubverſion in the ſame Sea, of the other, Exod.14.26-30. Pſal.78.53.& 106.10,11. Others, rendring them, *he led him.* So the Chaldee, ſome of the Jewiſh, the ancient Greek, the old Latine, and divers of ours, as well as thoſe that follow it. And among theſe, ſome underſtand it, as the former, of the people; ſo the Greek, who render it therefore in the plural, *them*; as before, *that led them*, ver.13. and ſo the ſame ſhould be ſaid here, with that in the next branch. Others, of Moſes, by whom God led them, Pſal.77.20 the Spirit of God, ſay they, led Moſes, and them, by him. See ver. 13. The reaſon of the main ambiguity, is, for that the words of *reſting*, and *leading*, are both for letters and ſound of very neer affinity the one with the other; and words of ſuch neighbourneſſe, do oft mutually lend to, and borrow, the one from the other; as by many inſtances might be ſhewed: The analogy of the form, here uſed, pleadeth for the former; the tenour of the context ſeems in the judgment of many learned, to ſpeak for the latter. I conceive it may include a double notion, as ſome other, taking part from two divers roots, are deemed to do. I will point onely at one of them: it is but one word that is rendred, Zach. 10. 6. *I will bring them again to place them*: and in like manner, I ſuppoſe that this may here be rendred, *The Spirit of the Lord leading him*, or *them*, (to wit, his people) *cauſed them to reſt*, that is, ſo led them, that they travelled quietly, and had places of reſt, by the way: to which purpoſe it is ſaid, Num. 10. 33. that *the Ark went before them*, (the viſible ſign of Gods ſpecial preſence among them) *to ſearch out reſt* (that is, *a reſting place*) *for them.* Nor do I miſlike what ſome of the Jewiſh Writers here have, to wit, that the Prophet having before ſpoken of their paſſage thorow the Sea, ver. 13. and having done with that, doth here come to ſpeak of Gods conduct of them, after they came out of the Sea, all the way thorow the wilderneſſe, untill they came unto Canaan: to which purpoſe the learned Interpreter before alledged, carrying on the *reſt*, here intended, to their *reſt* in that land: whereof ſee Deut.13.9. Pſal.95.11. Chap.14.3. rendreth the words, *The Spirit of the Lord brought them to reſt*; as if it were ſaid, *The Spirit of the Lord led them*, (that is, never left leading of them) untill *he brought them unto reſt*: and this expoſition receiveth ſtrength from that, Jer. 31. 2. where it is ſaid, of thoſe that eſcaped the ſword in the Wilderneſſe, that *God went out to make them reſt*, that is, to ſettle them in the land of Canaan, where they were to reſt. See the note on the place. I add onely what I further conceive, that the words may well be read, by way of interrogation, as all the former along are; *The Spirit of the Lord* that *brought them to reſt?* to wit, *Where is he?* as before, ver.11. the ſtop in the original favoureth it; nor doth the defect of the relative, in the text, at all hinder it, being a matter ſo rife, as before, ver. 8. So it ſhould be the cloſe of the expoſtulation before-going, debated hitherto, whether by the Prophet with himſelf, or the people with themſelves; not directed yet to God, unto whom, in the next words, the tenour of the diſcourſe turneth.

So didſt thou lead thy people,] Or, *Thus didſt thou lead thy people*; that it may have reference to the whole former paſſage, not to any particular branch of it alone. See the like concluſion, where the ſpeech is likewiſe directed unto God, when as it ran otherwiſe before, Judg.5.31.

to make thy ſelf a glorious name,] Heb. *a name of bravery*, or *gallantry*. See ver. 12. Chap.62.3. and this ſeemes added, as intimating, what honour and renown God might gain to himſelf, by manifeſting his power and providence, in the delivering of them now: though in an humble and modeſt manner, they do not, as yet, expreſly mention it, or directly crave it; yet thereby to induce the Lord to do the like for them, that then he had done; if not for their ſakes, who had deſerved nothing leſs at his hands, yet for his own names ſake, and in regard of that glory, that might thereby accrue unto him. See Pſal.106.8. and 116.1. Chap. 43. 25. and 48. 9. 11.

V. 15. *Look down from heaven, and behold from the habitation of thine holineſſe, and of thy glory.*] Here, they, or the Prophet, in their perſon, beginneth to fall directly unto prayer, and ſupplication, for favour and mercy; yet mixed with ſome paſſionate, but ſubmiſſive expoſtulation, herein differing from the former, that it is directed unto God himſelf.

Look down from heaven,] Or, *Behold from heaven.* So Deut.26.15. Pſal.80.14. Lam.3.50. not that God hath not an eye in all places, Prov.15.3. as well on earth, as in heaven, 2 Chron.16.9. nor that he is not preſent, as well here on earth, as in heaven, Jer.23. 25. but becauſe heaven is as his *palace*, in which he doth in greater glory and ſtate manifeſt himſelf, Pſal.11.4.& 115.3. there his *throne* is, Pſal.11.4. & 103.19. or that is his *throne*, Chap.66.1 from which as being *high and lofty*, Ch. 6.1. (as a King ſitting above others, in his chair of eſtate, 1 King.10.18,19. looketh down upon thoſe, that either ſtand, or ly proſtrate, before, but far beneath him) is God ſaid to *look down upon men* here on earth, Pſal.14.2.& 33.13.

and behold] Or, *ſee*; as Chap.37.17. *behold, and ſee*; as Pſal.80.14. as, *ſee, and behold*, Lam.1.11. words much of the ſame notion, uſed to expreſſe their earneſt deſire, that God would be pleaſed, not barely to ſee them, or look on them; for nothing is hid from his ſight, Chap.26.17. Job 34. 21, 22. Prov.5.21.& 15.11. Heb.4.13. but to have reſpect, and regard to them, to look with tender pity and compaſſion upon them; and to make it appear, by ſome gracious effect, and deliverance, wrought for them, that he ſo did. So Pſal. 25. 18.& 74. 19.& 84.9.

the habitation of thine holineſſe, and of thy glory.] Or, *thine holy, and glorious*, or *magnificent habitation*: A deſcription of heaven; yet in ſuch terms, as are given alſo to the Temple, a type of it. Heb. *thine habitation of holineſſe* (and ſo Exod.15.13. Deut.26.15. Pſal.68.5. & 136.2. Jer.25.30.) *and of thy gallantry*, or *magnificence*; as ver. 15. See Chap. 60. 13,15.

where is thy zeal, and thy ſtrength, the ſounding of thy bowels, & of thy mercies towards me?] A new expoſtulatory complaint, that there ſeemed now not to appear any ſuch affection in God towards his people, or any ſuch ability with him, to do for them, as he had given evident ſigns, and conſpicuous proof of, in times paſt: ſo ver.11.

where is] What is become of them? Where are they to be ſeen? So Pſal.89.49.

thy zeal] Such an ardent affection of love, as cannot endure to ſee the party beloved, to be wronged or moleſted: See Chap.9.7.& 26.11.& 37.32.

thy ſtrength] Heb. *powers*, or *valours*: for, *exceeding great power*, and *valour*; as Job 41.12. Pſal.71.16. & 90.10. & 147.10. or, for *valiant acts*, as Deut.3.24. Pſal.145.12. & 150.2. See Jer.14.9.

the ſounding of thy bowels] Some would have it to be, *the ſtrutting of thy paps*, or *breaſts*; as if it were a metaphor taken from women that give ſuck, whoſe paps, or breaſts, when they are full of milk, pain them, and they cannot be at reſt, untill they have milked it out, and ſo given themſelves ſome eaſe: but the mention of *bowels*, whoſe place, the belly is, not the breaſt, admitteth not this trope. Some render it, *the multitude of thy bowels*: and the word here uſed doth ſometime ſignifie *a multitude.* See Chap.13.4. & 17.12. & 33.3. and the word *bowels*, in Greek, is uſed for a tenderneſs of affection, ariſing from pity and commiſeration, Luk.1.78. Phil.1.8. & 2.1. Col.3.12. 1 Joh.3.17. and ſo the meaning ſhould be, *multitude of tender compaſſions*; and, of *multitude of mercies*, and *tender mercies*, is found mention in Scripture, Pſal.51.1.& 69.16. ſee alſo, ver.7. But neither doth the word, here uſed, when it is taken for *a multitude*, ſignifie any *multitude* in general; but a *multitude* of men, or perſons, gathered together, ſo called, not in regard of their number ſo much, as of the noiſe that they are wont to make: Nor is the Hebrew term of *bowels*, or *entrails*, here found, any where ſimply ſo uſed, as the Greek is, with whom, the word alſo deduced from it, hath a notion of *compaſſion*, and *commiſeration* in it, Mat.9.36. Mar.1.41. Luk.7.13. whereas, in Hebrew, from the word that ſo ſignifies, there is none ſuch: The word therefore is here to be taken, in reference to its firſt and native ſignification, wherein it ſignifieth *a noiſe*, Amos 5. 23. which hereby appears in that the verb of *ſounding*, or *making a noiſe*, from whence the word cometh, is in this notion commonly joyned with the word *bowels*, Cant. 5. 4. Chap.16.11. in which forms of ſpeech, there is a metaphor taken from thoſe *rumblings* in the *bowels*, that ſudden and ſtrong paſſions of this nature do ſometime produce: and it may well be here rendred, *yernings*; as the like is, 1 King.3.26. where it is ſaid of the mother of the child, which the King bad ſhould be divided; *her bowels yerned upon her ſon*: though the words there be divers, but in the ſame notion with theſe. It is a reſemblance taken from humane frailty, to help mans ſhallow capacity, attributed to God, as here. So Jer.31.20. Hoſ. 11. 8.

and of thy mercies towards me?] Or, *and thy tender mercies.* See ver.7. the word, in the ſingular number, ſignifieth properly *the womb*, Gen.20.18. Exod.13.2. and more generally, *the belly*, Chap.46.3. where both are put as parallel; and *belly*, for *womb*, Pſal.132.11. and ſo *uterus*, in Latine, uſed of either ſex. Hence, in the plural, it is uſed for *bowels*; becauſe the *belly* is the place of them. So of Joſeph it is ſaid, Gen. 43.30. *his bowels yerned upon his brother*: and of that mother before, the like; in both which places the ſame word is uſed: ſo that this word may well alſo be here rendred, *bowels* (being of the ſame notion with the former; as *womb*, and *belly*, are one, and the ſame, in the place before-mentioned) had we like variety of words, fit to expreſs both by: for the ſenſe of either *bowels*, or *entrails* (which in the former member may not do amiſs) ſeems the ſame.

are they reſtrained?] This diſtinction of the text, in our verſion, is ſomewhat diſcrepant from the pointings in the originall, nal; wherein the ſtop, is at the latter word, that ſignifies *bowels*, and the word rendred *toward me*, is carried on, and joyned to this laſt. This moſt other, both Tranſlators, and Expoſiters, have obſerved, and therein therefore this our laſt verſion ſeems to go by it ſelf; to reckon up all the various readings, and rendrings, would be too tedious. I will point at ſome few of the principal only; the old Latine giveth it us in the enunciative; *they contain*, or, *reſtrain, themſelves upon me*, or, *toward me:* that which a learned late Writer controling, would rather have it read, *they do with violence* (like *a torrent*, Job 6.15. Pſal.126.4. hence ſo called) *pour themſelves forth upon me:* a metaphor from waters, that having been pent up ſome time, break forth, and run down with more violence, when the floud-gates are ſet open: but this is directly contrary to the main drift of the whole paſſage; and the Geneva verſion therefore coming neerer home to the Latine, *they are reſtrained from me*: wherewith thoſe alſo do, in ſenſe and ſubſtance, concur, who read them interrogatively apart by themſelves; and render them, as doth the Italian, *Do they reſtrain themſelves towards me?* Nor do they much differ in regard of the ſenſe of the place, who bring this laſt branch, within compaſs of the foregoing interrogation, which the leſſer ſtops hinder not; either renewing the interrogation, at the mention of *mercies*; becauſe no conjunction cometh between that, and the former: and reading it, (which divers do) *the yerning of thy bowels, and thy mercies, are they reſtrained?* or, as others, *ſhould they reſtrain themſelves, towards us?* or, carrying on the whole, in a continued tenour to the end of the verſe, as our ancienter Engliſh Verſions, and ſome other do; *How is it, that thy jealouſie, thy ſtrength, the multitude of thy mercy and loving kindneſs, will not be intreated of us?* But theſe do not ſo fitly, and exactly expreſſe the notion of the word here uſed: the word is in a reciprocal form, and ſignifies properly, *to contain*, or, in a manner, *to enforce ones ſelf*, that is, by force, to reſtrain, and keep in, from expreſſing, and maniſeſting it ſelf, ſome inward affection, that is hard to conceal, and would be breaking out. So of Joſeph it is ſaid, when *his bowels yerned upon his Brother* Benjamin; he made haſte to withdraw, and having wept a while in private, (for he could not wholly forbear) he waſhed his face, and coming out again, *he refrained*, or, *reſtrained, himſelf*, Gen. 43. 30,31. and again, Gen.45.1. *Joſeph could no* longer *refrain himſelf*; it is applyed unto God, Chap.42.14. & 64.12. I concur therefore with thoſe, that adjoyn theſe words to the latter part of the interrogative, reading them, either with a learned late Writer, Where is *the yerning of thine entrails, and thy bowels*, (ſo I conceive it to be moſt fitly rendred) which *reſtrain themſelves towards me?* (the relative ſupplyed, as ver.8.) or rather, with the Greek, which inſtead of the relative, ſupplyeth the particle, *that*, (as the like is, ver.13.) Where is *the yerning of thine entrails, and thy bowels*, (what is become of them?) that *they* (to wit, thy entrails, or bowels) *do reſtrain themſelves towards me?* that they keep themſelves in, as ſhut up, under forcible reſtraint, and do not break out into tender pity, and compaſſion towards me, in this my preſent doleful, and diſtreſſed condition? it is that which John ſaith, *If a man ſee his brother in want, and ſhut*, or *cloſe up, his bowels from him*, 1 Joh.3.17. or, if any ſhall deem it better, to ſever them from that branch, and take them apart by themſelves, I ſhould chooſe to render them in a potential notion; *can they contain themſelves at us?* or, *towards us?* as if they had ſaid, how is it poſſible, that ſuch compaſſionate bowels, as thou aboundeſt with, beyond the reach of mans thought, ſhould be able to contain themſelves from yerning upon me, at the ſight, and conſideration of my preſent condition? the potential uſe of theſe forms is frequent. See Num.23.8,10,21. Chap. 38. 18. the like expoſtulatory complaint of the ſuſpenſe, or, reſtraint, of Gods mercies, ſee Pſal.77.7-9. Chap.64.12.

V. 16. *Doubtleſſe, thou* art *our Father*;] To move God the rather to compaſſion towards them; and to intimate why they expect it from him, and may ſeem not without ſome good ground, to complain of the reſtraint of it, they mind God of the relations between him and them. So Chap.64.8.

Doubtleſſe] Or, *Certainly*. So is the particle uſed, Chap. 49.18. & 60.9. Yet it is here by ſome rendred, *For*; as chap. 28.27. and it may be read, *Since that*, as ſome render it: or, *Yet*; or, *Howbeit*: as Job 5.7. Chap.9.1. and 31.4. and 49.25.

thou art *our Father*] Deut.32.6. Mal.2.10. Mat.6.9. and a father cannot but be compaſſionately affected towards his children, Pſal.103.13. Mal.3.17. Mat.6.26,32. & 7.9-11. Luk. 11.11. & 15.17,18,20. or, thou art he, upon whom alone we depend, as upon our Father, for ſupport and relief. See Mat.23.9.

though Abraham be ignorant of us, and Iſrael acknowledge us not] Or, *for* (as Pſal.12.1.) *Abraham knoweth us not; nor doth Iſrael ken us:* he is alike ignorant of us: for it is but the ſame notion, in divers terms, as is very frequent with this Prophet; and ſo the latter word is commonly uſed; as Gen. 27.23. Ruth 3.14. 1 King.20.41. As for Abraham, and Jacob, they were our fathers indeed; but we are now out of their cogniſance: and it were in vain for us to expect ought from them, who being departed hence, are ſtrangers to the affairs of this world, and altogether unacquainted (for ought we know) with our preſent condition. So the Jewiſh Commenters themſelves, on this place; Abraham, ſaith one, knew us not, when we were afflicted in Egypt: nor did Iſrael know us, when we wandred in the wilderneſs; for they were long before taken out of the world. And another of them; fathers of fleſh and bloud, may know their children, and their childrens children, ſo long as they live: but Abraham, and Iſrael, were dead many ages agone; but thou alone art our living, and laſting Father: and thou doſt, thorow all ages, continue ſo to be; and we have no father here to ſeek to, beſides thee. See Job 14.21. 2 King.22.20. and this exactly goeth with the Hebrew. Yet ſome would have the meaning to be, that they were grown ſo degenerate, that neither Abraham, nor Iſrael, were they alive again, would own them. See Joh.8.39,40. Rom.9.6,7. And others, that though Abraham, and Iſrael, ſhould refuſe to own them, yet would not God ceaſe to be their Father; as Pſal.27.10.

Abraham, and Iſrael] Theſe two he mentioneth, ſay the Jewiſh Doctors; becauſe the one was the firſt of the three chief Patriarks, and the covenant was by God, with him plighted, for himſelf, and his ſeed, to be God to him, and them, Gen. 17.7. the other, becauſe he was the laſt of them; and his whole iſſue taken into the covenant: whereas Iſaacs whole ſeed was not. See Chap.43.1, & 44.1.

thou, O Lord, art our Father] Or, as ſome, yet (ſupplyed, as Chap.49.4. & 57.10.) *thou* art *our Father*; or, but (ſupplyed, as Chap.54.15.) *thou* art *our Father*; thou continueſt ſo to be; as Dan.1.21.

our Redeemer, thy name is from eternity.] Thou art both our Father, and our Redeemer, Chap.44.24. See Deut. 32.6. or, becauſe of the ſtop, at *our father*, in the text, as ſome read it, *our Redeemer* is *from of old thy name*; thou haſt thorow all ages from time to time, been called, and accounted, the righter, and reſcuer of us thy people, Pſal.90.1. See Chap.47.4.

V. 17. *O Lord, why haſt thou made us to erre from thy wayes? and hardened our heart from thy fear?*] Why haſt thou given us up to a ſpirit of errour, and obſtinacy, by denying unto us the conduct, and guidance of thy good Spirit, ver.11. and leaving us to be led away by our own corrupt, and perverſe luſts, Pſal. 81.12. Rom.1.26,28. and ſo it may ſeem to have reference unto that dreadful and direful doom, by God, paſſed upon this people, Chap.6.9,10. or, why ſhouldeſt thou, by ſuffering us to lye under ſuch heavy preſſures, for ſo long a time together, in the hands of cruel oppreſſors, give this people occaſion to leave thy law, and, in a deſperate obſtinacy, caſting off thy ſervice, to betake themſelves to wicked and heatheniſh wayes. See Pſal.125.3. Whether way of the two we take, I ſupppoſe it to be by the Prophet conceived, not as ſome would have it, in the perſon of the profane, and worſe ſort among them, murmuring againſt God, and imputing to him, the cauſe of all their miſcarriages; but in the perſon of the pious, and better party, lamenting, that God had, (though juſtly) thus *given* up his people unto errour, and obſtinacy; and as amazed to conſider, that God their Father, who had formerly been ſo gracious to them, and chary of them, ſhould now inflict on them, ſo heavy a judgment, as to withdraw himſelf from them, and to leave them thus to themſelves; and bewailing the horrid effect, and event, that it either already had, or was like to have, with many, who were, or would be, thereby induced to withdraw themſelves from God, and betake themſelves to heatheniſh ſuperſtitions, and the ſervice of other gods: and this latter, with a learned Writer, I encline to, as conceiving it to be the genuine ſenſe of the text.

made us to erre] Or, *wander*. So Abraham of himſelf, *when God cauſed me to wander*, Gen.20.13. But I ſuppoſe, if we follow the former ſenſe, it would rather here be rendred; *why haſt thou permitted*, or *ſuffered, us*; or, as ſome, *doſt thou permit*, or *ſuffer us, to wander from*, or, *out of, thy wayes?* for in this notion, not of impulſion, but of permiſſion, is this form frequently uſed, and ſometime rendred. So Prov.10.3. *The Lord will not ſuffer the ſoul of the righteous to famiſh:* and, *Thou ſhalt not ſuffer a witch to live*, Exod.22.18. & Pſal.37.33. *The Lord will not condemn* (that is, ſuffer him to be condemned, but cauſe him to be cleered, ver.4. Pſal.109.21.) *when he is judged*; as alſo, Pſal.119.10. *let me not wander*, or, *ſuffer me not to ſtray*, (the very ſame word that is here uſed) *from thy commandements*; or, according to the latter reading, *Why ſhouldeſt thou cauſe us to wander from thy wayes?* why ſhouldſt thou give this people any occaſion, which their wicked hearts are over-prone to take, ſo to do; as if thou hadſt put them thereupon. So it ſhould be, not unlike that ſpeech of David, 1 Sam.26.19. *by driving me from abode in the Lords inheritance, they ſay, Go ſerve other gods:* as if they ſhould ſay, What gain will there, or can there, accrue unto thee, by keeping us ſo long, in this forlorn condition, (as they reaſon, Pſal.30.9. & 44.12.) eſpecially, by the revolt of many of thy people from thee, a thing likely thereupon to enſue?

and hardened our heart from thy fear] Or, *why haſt thou hardened our hearts,* (for the word *heart*, is here collective, as Pſal.119.70.) *hardened* our *hearts*; as it is ſaid of Pharao, delivered up, by God, unto the hardneſs of his own obſtinate heart, by Gods forbearance, and mercies, yet further obdurated, Exod.7.3,8,15,19,32. & 9.7,12,34,35. & 10. 1,20,27. & 11.10. & 14.4,8. But ſo the word here uſed, is no where found, ſave here, and Job 39.16. where it is ſaid of the eſtrich, that *ſhe hardeneth* her ſelf *againſt her young ones*, as if they were *not hers: from thy fear*; *that we ſhould not fear thee:* for that is the conſtant notion of this form; as Pſal.69.23. *from ſeeing*, for, *that they may not ſee: from ſpeaking*, for, *that one may not ſpeak*, 1 Sam.25.17. *from houſe, ſo that no houſe is left*, Chap. 23.1. *from entrance, ſo as none can enter*, Chap.24.15. *thy fear*, for, *the fear of thee*; as Pſal.5.7. and as, *his knowledge*, for, *the knowledge of him*, Chap.53.11. not, as the ſubject, but as the object of either: or, *why ſhouldeſt thou harden our hearts from thy fear?* that is, *from thy ſervice.* So as we ſhould not ſerve thee, but leaving thee and thy ſervice, go after ſtrange gods; as they, Jer.44.16,17. for ſo is the word, *fear*, very frequently uſed in Scripture. See 2 King.17.25-28,32,33,35,36,40, 41. Chap.29.13.

Return for thy ſervants ſake, the tribes of thine inheritance.] Or, unto *the tribes of thine inheritance:* as Moſes at the ſtay of the Ark, *Return, O Lord, unto the many thouſands of Iſrael*; a defect of the particle, as 1 King.3.15. Chap.52.4.

Return] Turn from thy wrath, and return in mercy, and favour; be reconciled again to thy people: as Pſal. 80.14. & 90. 13.

for thy Servants ſake] For Abraham, Iſaac, and Jacobs ſake, unto whom thou madeſt thy promiſes, Gen.22.17,18. & 26.3, 24. & 28.13,14. Pſal.105.9,10. in regard whereof, thou haſt thy ſelf profeſſed to have ſelected us, and to affect us, Deut.7. 6-8. So Moſes, Exod.32.13. for theſe, though not excluding other their religious, and pious progenitors, as David among the reſt, of whom mention is alſo made in the like kind, Pſal. 132.1. Chap.37.35. or, for thoſe few, thy faithful ones, that remain yet among us. See Chap.65.8. but here rather, the former.

the tribes] This ſome, by way of appoſition, joyn to the words before-going, *thy ſervants*, expounding it of thoſe, their anceſtors, who were, ſay they, as *rods*, (ſo the word in its native notion ſignifies) out of which theſe people, as ſprigs did ſprout. But I conceive it rather to be meant, as before was ſaid, of the people themſelves, who were divided into tribes, and according to their tribes, had the land of promiſe divided among them, Num.34.13-15. Pſal.78.55. of thoſe, not for whom, but unto whom, God is entreated here to return.

thine inheritance] As well the land it ſelf, (which ſeemeth here intended, by what followeth, ver.18.) as the people are called Gods *inheritance*; and *the rod of* Gods *inheritance*; becauſe lands of inheritance, upon diſtribution, among coparceners, were oft-times meted out by the rod, Pſal.74.2. & 78. 71. & 79.1. & 94.5. Chap.19.25. So rather, then as ſome, both of the Jews, and others, that render the word here *rods*, and expound it, *Rulers:* as relating to that, Chap.43.28. and this therefore they plead unto God, as intimating, that it might be deemed a diſhonour unto him, not to regard his own inheritance, (whether the men, or the land) but to ſuffer it ſo to be trampled on, and ſuch waſte to be made of it, Jer.50.11. Joel 2.17. & 3.2.

V. 18. *The people of thine holineſſe have poſſeſſed* it but *a little* while] Or, *Thine holy people* (Exod.19.6. Deut.7.6. Heb. *thy people of holineſſe:* as, *thy mountain of holineſſe*, Chap.56.7. and, *thy cities of holineſs*, Chap.64.10.) *have held* it *but a little* while; the pronoun *it*, is not in the text, but to be ſupplyed; as Chap.46.11. & 57.8. and hath reference to *inheritance*, verſ. 17. that is, the land of promiſe, as moſt here take it. Where queſtion is moved, how it ſhould be ſaid, that Gods people had poſſeſſed their land, but *a little while*, when as they had held it for ſo many hundred yeers. Whereunto ſome anſwer, that it is ſaid, *a little while*; becauſe a long time ſeemeth but little, when it is once paſt, in that eſtate, and thoſe things eſpecially, that men deſire longer to enjoy, Job 9.25,26. Pſal.90. 4. Others, *a little while*, in regard of Gods promiſe, that they ſhould poſſeſs it for ever, Gen.17.8. & 26.3. & 28.13. Exod.32.13. which promiſe yet had a condition alwayes implyed in it, and is expreſly mentioned, 2 Chr. 33.8. See Jer. 18.9,10. and theſe anſwers are the moſt probable, the words being thus rendred. For ſome take in the word, *Sanctuary*; So the ancient Greek, joyning this branch to the former verſe; *Return to the tribes of thine inheritance, that thy people may poſſeſſe thy Sanctuary a little longer.* But this the words will not well bear. Others reading this whole verſe, thus; *Thine holy people but a while poſſeſſed thy Sanctuary*, which *our enemies trample on:* and here one of the Jewiſh accountants, helpeth them a little, that go this way, which he ſeems alſo ſomewhat to encline to, obſerving on the place, that the Temple ſtood but 420 yeers: whereas from the promiſe made of the poſſeſſion of the land, to their deliverance out of Egypt, was above 430. yeers, Gen.15.13. Exod.12.41. and from their deliverance out of Egypt, or, (as they uſe to ſpeak) from the Lamb, or, the Law, to the Temple, 480. yeers, 1 King. 6.1. but one of ours rather would have it ſo ſaid; becauſe they had ſlighted it, and made little good uſe of it, and might well be ſaid therefore but a little while to have poſſeſſed it. But this ſeemeth to be over-much ſtrained; beſides, that it maketh a needleſs trajection of the terms in the text. Others therefore underſtand it of the adverſaries of Gods people; one reading the words, *They have almoſt poſſeſſed themſelves of thy people.* Another, *For a little ſpace of time, have they poſſeſſed thy people*, and *trampled upon thy Sanctuary*; that is, for three yeer and an half, under Antiochus, Dan. 12. 7,11,12. But the former cometh ſhort of the Prophets purpoſe; the latter directly croſſeth his drift: a fond thing to imagine, that the people of God ſhould complain, that their enemies had been but a while poſſeſſed of them. The old Latine readeth it, *As a thing of nought have they poſſeſſed thine holy people*; that is, as thoſe that follow it, they poſſeſs, and uſe thy people, as ſome ſorry thing of no account. See ver.19. & Lam.1.11,17. & 3. 45. and the common uſe of the word may ſeem to winde it ſomewhat this way; for it is uſed ſometime for *little*, whereof *Zoar* was ſo termed, Gen.19.20,22. ſometime, for the *younger*, as in Latine, the *leſſe:* and as *great*, for, *elder*, Gen.25.23. ſometime, for, *a ſmall company*, 2 Chr. 24. 24. ſometime, for one *of ſmall account*, or, reckoning, Pſal.119.141. Mic.5.2. See Chap.60.22. but of time, or ſhortneſſe of time, I no where find it uſed. And I deem therefore this reading not improbable; the rather, becauſe the particle prefixed, hath ofttimes the like uſe; as Gen.16.3. when it is ſaid, that Sarah gave Hagar unto Abraham, not *to be his wife*, (as it is amiſſe rendred) but, *to be as his wife.* And I ſhould much rather encline to it, then to that, which yet ſome of prime note hold out, *Even unto the leaſt do they as by right of inheritance poſſeſſe thine holy people.* But this I leave to the judgment of others, hinting only mine own diſſent.

our adverſaries have troden down thy Sanctuary] Or, *tread down*, or, *trample upon, thy Sanctuary*; that is, as ſome, thine holy land: whereunto the name of *Sanctuary*, is ſometime given, Exod.15.17. Pſal.78.54. Jer.12.10. See Chap. 43.28. or, as others, rather, thine holy houſe, thy Temple, thy Palace, where thou hadſt wont to appear to thy people; and where thy people had wont to worſhip thee, Chap.64.11. Pſal. 74.3, 7. Lam.1.10.

V. 19. *We are* thine; *thou never bareſt rule over them*; *they were not called by thy name*] That is, We are yet ſtill thy people, ver.18. thy ſervants, thy ſubjects, ſo called, and ſo accounted, and ſuch as do call upon thee, Chap.48.1,2. & ver.8. that which theſe people, our enemies, ver.18. never were, never did, Chap.65.1. Jer.10.25. or, *We have been* thy people *of old.* So the Chaldee, and one of the Jewiſh Doctors, on the place, and ſome other; We are thoſe, whom thou haſt long ſince taken to thy ſelf, to be thy peculiar people, Ver.19. Exod. 19. 5,6. Deut.7.6,7. that which they never were, Amos 3.2. But the word, *thine*, is not in the text; and at *we are*, or, *we have been*, there is a ſtop. The ancient Greek, and the old Latine, therefore, whom divers others, even of ours, follow, read the words, thus; *We have been*, or, *are*, as *from the beginning*, *when thou didſt not rule over us, nor was thy name called upon us*; that is, before the deliverance out of Egypt, ſay ſome, or, (becauſe that ſeems not ſo to be. See Exod.3.7. & 4.12.) before Abrahams time, ſay others, Joſh.24.2,3. We are no more regarded, nor looked after by thee, then before thou tookeſt us to be thy people: the note of ſimilitude is ſupplyed; as Chap. 62.5. the particle of time; as Chap. 48. 13, 21. Divers of ours, whom I concur, *We are become*, as thoſe, *whom thou didſt never bear rule over, nor were ever called by thy name:* or, as I conceive, more exactly to the terms of the text; *We are*, as if we were thoſe, *whom from of old, thou hadſt not ruled over, nor had thy name been called upon.* We are in that deſpicable condition, ſo vilely uſed, and baſely dealt with, as if we were none of thy people, much leſſe ſuch as have been ſo long time thy ſubjects, living under thy protection, and whom thou haſt been pleaſed from time to time, to own as thine. See Chap. 26.13. and ver.18. as if we were thoſe (the like ſupply, ſee Job 39.16. *ſhe carrieth* her ſelf *hardly towards her young ones*, as if they were *not hers*) *whom from old* (as ver.16.) *thou hadſt not ruled over*, or, *thou hadſt never* (as Chap. 64.4.) *ruled over*; (Heb. *ruled over them*; the demonſtrative, for the relative: as Chap.42.1. & 46.4. or, a defect of the relative; as verſ. 8. and a redundancy of the demonſtrative: as Jer.1.2.) *nor had thy name been called upon.* So the Hebrew; ones *name* is, in

Scripture, ſaid to be *called upon* thoſe, that bear his name, or are called by his name, as having relation to him, in ſome kind, or other, as their Superiour, and one that hath ſpeciall intereſt in them, and power over them. So Children are ſaid to have their fathers name called on them, Gen. 48. 14. the wife her husbands, Chap. 4. 1. the ſubjects, and ſervants, their Soveraign Lords, and their Maſters. So here. See Jer. 14. 9. Dan. 9. 19. So Deut. 28. 10. 2 Chron. 7. 14. Chap. 48. 1. & 43. 7.

CHAP. LXIV.

Verſ. 1. O *That thou wouldeſt rent the heavens, that thou wouldeſt come down;*] That this Chapter runneth on in one tenour, with the latter part of the former, is not doubted. But here appeareth plainly, what was formerly obſerved (ſee Chap. 58. 3.) that the Maſorets, or who ever they were, that divided the books of Scripture, into Chapter, and Verſe, did not ſometime exactly diſtinguiſh either: For theſe words, together with thoſe, that make up the firſt verſe of this Chapter with us, are in the Hebrew copies, caſt into the laſt verſe of the Chapter foregoing, and ſo cloſe up that Chapter; and this Chapter is made to begin at our ſecond verſe, which hath a manifeſt dependance upon this, whereas this hath no ſuch coherence with that, which by them it is annexed unto. So that this Chapter, according to the diviſion of the Greek, and Latine verſions, as we have them now divided, and of our Engliſh ones likewiſe, beginneth in the middle of a verſe, according to the diſtinctions in the Hebrew, and that with better ground, if we regard the courſe of the context, as any intelligent reader may eaſily diſcern. Yet this to ſalve, the Chaldee thus rendreth this paſſage; not, as a learned man relateth him, *Didſt not thou rent the heavens for us?* but, as if the word were not *lu*, but *lo*, *Thou haſt not rent the heavens for them*; to wit, for thoſe, *over whom thou didſt not rule, nor were called by thy name*, Chap. 65. 19. whereunto one of the Jewiſh Commenters treading in his ſteps, addeth, *As thou didſt ſometime for us*. But herein the other Jewiſh Maſters diſſent from him, and agreeing with us, refer us, for the ſignification of the particle to Pſal. 81. 13. which Writers do now generally accord in: Onely ſome of them render it in the time paſt, *O that thou hadſt rent the heavens, and come down*; when Nebuchadnezzar was about the ſtorming of our city; as thou didſt, when thou cameſt to deliver thy people from Pharao's purſuit of them, Exod. 14. 24. Pſal. 77. 16-18. and as thou didſt againſt Sennacheribs Forces, when they lay before Jeruſalem, Chap. 30. 30. & 37. 36. But the moſt, as our Verſions, in the preſent, or future, for notion, if not for form, *O that thou wouldeſt* (beholding how baſely thine holy people are dealt with, and how horribly thy glorious courts and palace, are profaned and polluted, and in deſpight of thee, trampled and troden upon, Chap. 62. 19. and taking to heart ſuch inſolencies & indignities, offered to thy ſacred majeſty) no longer forbear, but *rent the heavens*, and *come down*; that is, come down in furious and violent manner; as if thou didſt rent the heavens, and all aſunder before thee, to deſtroy thine adverſaries, and deliver thy people. See Pſal. 18. 9-16.

that the mountains may flow down at thy preſence?] Or, that they might *run down*, or *melt*. See on ver. 2, 3.

V. 2. *As* when *the melting fire burneth, the fire cauſeth the waters to boil,*] That theſe words belong to the former verſe, as intimating in what manner the mountains would *melt*, or *run down*, if God in ſuch manner ſhould appear, and are amiſs therefore disjoyned from them, Writers of the beſt note obſerve and acknowledge. Some ſuppoſe them, to contain two diſtinct ſimilitudes; the former, taken from the melting of metals; the other, from the boiling of water in a caldron, or kettle. Others, but one onely, and that this latter. To paſſe by the great variety of improbable Verſions, and pitch on thoſe onely, that carry ſome probability with them. Some of thoſe that make them two, thus read the words; *As when the fire of burnings melteth*, or, *as when the fire burneth the meltings*; that is, *the things melted*: for the verb is taken ſometime actively; as Chap. 50. 11. Jer. 17. 4. ſometime paſſively; as Deut. 32. 22. Jer. 15. 14. and ſo the meaning ſhould be, the mountains ſhould run down with fire, as the metall that runneth by the force of the fire that melteth it; and, *as the fire* (whether falling into the water, as ſome, or kindled under it, as others) *doth cauſe it to boil*, or *to ſwell*, and to riſe up in *bubbles*: whence thoſe ſwelling *blains*, or *bliſters*, Exod. 9. 9, 10. have their name. See on Chap. 21. 12. & 30. 13. as if it were ſaid, that it might be with the mountains, as with water boiling in a pot, which the fire underneath it, makes to work and ſwell, and riſe up in bubbles; as Job 41. 31. of thoſe that conceive but one reſemblance alone, ſome read them; *As when the fire burneth the dry ſtubble*, or *the ſpray, the fire* (that is, *it*, the noun for the pronoun; as Chap. 37. 14. 2 Tim. 1. 18.) *maketh the water to boil*, or *bubble*. Others, *As when a melting fire*, or, *a vehement fire burneth, the fire* (that is, *ſuch a fire*) *maketh the water to boil*. Which way ſoever of all theſe we take it, the meaning will be very neer the ſame; that upon Gods, ſo deſcending, as is here deſired, and in ſuch manner manifeſting himſelf, the mountains may be ſtrangely wrought upon, and made to work, as hard, and as rocky as they are, like water boiling amain over ſome extream forcible fire. Some, following the Chaldee Paraphraſt, would have it an alluſion to the fire, that upon Elias his prayer, falling from heaven, conſumed not the ſacrifice onely, but the ſtones alſo that the altar was built with, and the water in the trench about it, 1 King. 18. 38. but it is by others, deemed rather to have reſpect onely to the force of fire in this kind, upon water in general; Whereunto may be added, that ſulphury mines (of which more anon) being kindled under ground, neer to ſtreams of water, or to the ſea ſide, do ſometime make thoſe ſtreams to boyl up in ſtrange manner; yea, to make the ſea it ſelf, to boyl like a caldron, as not long ſince, at one of the Weſtern Iſlands, where the fiſh died therewith in great abundance; and an Iſland of ſome good bigneſs, ſhot up out of the ſea, at a great depth, whereinto afterward it ſunk again. The ſimilitude is not amiſs, by ſome deemed to hold, eſpecially, in the large quantity of ſteem, or vapours, that a pot, ſo working, is wont to ſend up: That which may help to back the opinion of thoſe, who ſuppoſe the caſe of Mount Sinai, when God appeared in fire on it, to be here, at leaſt, glanced at, as it is commonly ſuppoſed to be intended, ver. 3. at which time it is ſaid of it, that the *ſmoke* of it *aſcended*, as the ſmoke of a furnace, Exod. 19. 18.

As when] Of the uſe of the note of ſimilitude, including the particle of time. See on Chap. 17. 5.

the melting fire] The word here uſed, is no where elſe found; whence divers opinions of it; a Jewiſh Critick ſaith it ſignifies, *dry ſtubble*: ſome of ours render it, *ſpray*, ſuch as is commonly put under pots to make them ſeeth, Pſal. 58. 9. Chap. 27. 11. Eccl. 7. 6. But neither give they any reaſon why the word ſhould ſo ſignifie, or any inſtance of ſuch uſe of it. A learned Writer would have it deduced from a Syriack word, ſaid to have a notion of *boldneſſe*, and to ſignifie, *a vehement fire*: The moſt take it to be, word for word, *a fire of liquefactions, diſſolutions*, or *meltings*; ſuppoſing the root from whence it cometh, as it hath, for letters and ſound, neer affinity with the word that ſignifieth *to melt*, ſo to be of the ſelf-ſame notion with it; with whom I concur, as conceiving it to ſuit very well, with what both that learned man, and the Jewiſh Doctors ſay of it, to wit, that it importeth, as he, *a vehement*; as they, *a great*, or *ſtrong fire*: not like that of *ſtubble*, or *ſpray*; but of ſome more ſolid matter, ſuch as is able to melt and diſſolve metals, ſtones, rocks, or any other materials that it meeteth with, Job 28. 2. Howbeit, a late learned Annotator, would have it, from the Arabick, to ſignifie, *a gentle fire*, ſuch as makes no great noiſe; and the meaning to be, as a gentle or ſoft fire is enough to make water boyl; ſo thy very name made known to thine adverſaries, will be ſufficient to affright them. See Pſal. 68. 1, 2. But this I leave unto the judgment of others.

to make thy name known to thine adverſaries,] That thine adverſaries may ſee and take notice of thy power: *name*, for, *might, power, majeſty*, and the like; as 1 King. 8. 42, 43. Pſal. 106. 8.

that the nations may tremble at thy preſence.] Heb. *the nations will tremble at thy preſence*: but there is a defect of the particle *that*; as Chap. 63. 13. See Exod. 15. 14-16.

V. 3. *When thou didſt terrible things* which *we looked not for;*] Or, *As when*, &c. carrying on the ſentence: the note of ſimilitude ſupplied, as ch. 62. 5. See v. 2. Oh that thou wouldeſt do now ſuch dreadful things, as, in times paſt, thou didſt for our fore-fathers; and that then, when they little looked for any ſuch matters.

thou didſt terrible things] In the behalf of thy people, both while they were yet in Egypt, and afterward alſo in the Wilderneſſe, Pſal. 78. 12, 13, 43-53. & 105. 27-36. & 106. 9-11. Neh. 9. 9-11.

which] The relative ſupplyed; as Chap. 63. 8.

we looked not for] *we*, that is, our fore-fathers, with whom, we are as one race, as one body. So Jer. 2. 6, 7. Mic. 6. 4. This is the rather inſerted, to ſtrengthen their faith, and to encourage them to ſeek unto God, for the like terrible things now to be done for them; conſidering, that God had been pleaſed, in times paſt, to do ſuch things for thoſe, who then expected them not. See Pſal. 65. 5.

thou cameſt down] To deliver thy people, and to deſtroy their oppreſſours, Exod. 3. 8. a metaphor taken from the practice of ſome great Prince or Potentate, that ſhould come down, in ſtate, from his Palace, to hear the ſuits of poor ſuppliants, and to ſee juſtice done for them, upon ſuch as had wronged them. So ver. 1.

the mountains flowed down at thy preſence.] Or, ſo that (ſupplied, as ver.1.) *the mountains melted at thy preſence.* Theſe words have, queſtionleſs, reference to ſome particular ſtory of things, formerly paſt and done. And it is by moſt Interpreters deemed, that there is in them a ſpeciall reſpect unto Gods glorious appearance on the top of Mount Sinai, at the giving of the Law; at which time, ſay ſome of the Rabbines upon this place, the thick cloud wherein God appeared, and out of which he ſpake, and from which thoſe fearfull thunder-claps, and flaſhes of lightning proceeded, Exod.19.16,18,20. & 18.20,21. did withall pour down ſuch ſhowrs of rain, as in ſuch caſe is wont to be, that the mountains all about, not Sinai alone, but mount Paran, Hab.3.3. Mount Seir, Deut.2.5. and others, did run down with ſtreams of water. And we find indeed ſomewhat the like to have been at the paſſage of Gods people thorow the red-ſea, and the ſubmerſion of Pharao and his forces, that purſued them, Judg.5.4. Pſal.68.8,9. & 77.17. but of any ſuch ſhowres that ſhould be at the time of the giving the Law, I read not: Nor ſeemes is very probable, if any ſuch were, that they ſhould reach ſo far, as to Mount-Paran, and to Mount-Seir, much leſs, ſo far diſtant from Sinai. But I ſuppoſe the word rendred, *flowed down*, as deemed to come from one commonly uſed of water, Job 36.28. Pſal.147.18. Jer.9.18. would, in this place, at leaſt, be rendred, *ran down*, or *melted*, as in the like argument, where that word is queſtionleſs uſed, it is rendred, *The mountains melted at his preſence*, Judg.5.5. And as the Pſalmiſt, though uſing another word there, *The mountains melted like wax, at the preſence of the Lord*, Pſal. 97.5. Here ſo the rather, if not in regard of the foregoing reſemblance of the melting of metals, ver. 2. becauſe that is by ſome queſtioned; and the word is here in ſomewhat another form, then that in the other place, ſo rendred: yet for that it is by a Jewiſh Critick conceived to come from a root, that ſignifies, *as by melting to waſte*, whence *a rioter* is ſo termed, Deut.21.20. Prov.23.21. becauſe by riotous courſes, he *melteth*, and *waſteth away* his means. And though it ſhould not be denied, but that the words might have an eye to that dreadful ſight on Sinai; yet rather with reference to the fire, and the flaſhings of it, then to any water, or flouds thereof, that ſhould at that time be ſeen. And it may well be deemed, that there is withall ſome alluſion, to the uſuall manner of thoſe burning hils, ſuch as Etna in Sicily, Soma in Italy, Hecla, and Hegla in Iſeland, which breaking out, are wont to run down with ſtreams of fire, and ſulphury matter, in the ſeas beſide them, and valleys beneath them. Nor is it unlikely, but that, as in thoſe Egyptian tempeſts, it is ſaid, that *the fire ran along upon the ground*, Exod.9.13. ſo in that terrible apparition, the mountain which was all on a flame, Deut. 4. 11. did run down with fire, as if it had been melted and diſſolved therewith; as it is ſaid, that in the generall execution of GODS vengeance upon his enemies, the mountains ſhould be *melted with their bloud*; that is, they ſhould run down with ſuch ſtreams of bloud, as if they were melted therewith, or diſſolved thereinto, Chap.34.3. Nor is it needfull, becauſe mention is made of mountains; that therefore we ſhould have recourſe unto thoſe more remote ones. There ſeemeth to have been a cluſter, or combination of mountains in that place, the two principall and higheſt whereof being Sinai, and Horeb, and they joyning much and neer together, the place in the Mount, on which God ſo appeared, is ſometime called *Mount-Horeb*, Exod.3.1. & 33.6. Deut.4.10,15. & 5.2. ſometime *Mount-Sinai*, Exod. 19.11,18,20,23. of *Sion*, and *Moriah*, ſee ſomewhat the like, on Chap.2.2. & 14.13. Howbeit, in regard that that apparition on Mount Sinai was not intended ſo much for a *terrour* unto Gods enemies, as to ſtrike a reverent aw, and dread of his Majeſty, into his own people, Exod.20.19,20. Deut.5.29. I conceive the words here to have reſpect, not unto that alone, but unto other Gods majeſtical manifeſtations of himſelf in dreadfull manner about thoſe times, for the preſervation of his people, and in way of oppoſition to their adverſaries, and unto that more ſpecially before-mentioned, when Pharao purſued them, being then neer the brink of the red ſea, having gotten them, as he thought there, in a trap, Exod. 14.3. at *Piharoth*, that is, at *the mouth of the mountains* (ſo the word ſignifies) between the jaws whereof they ſeemed to be ſhut up, no way left to eſcape, but by ruſhing into the Sea, wherein they muſt of neceſſity periſh, Exod, 14.3,9. and the *mountains* here mentioned, may well be thoſe among others, between which they paſſed, neighbouring ſo neer upon that place, where that admirable deliverance was wrought, for Gods people, with ſo remarkable a deſtruction of their inſolent adverſaries. See Habb. 3.3-15. I ſhall propound but one conjecture more, which I ſhall leave to the conſideration of the learned. I obſerve that an Interpreter, of ſpeciall note, carryeth the latter part of this verſe, to the beginning of the firſt, the words being in either place preciſely the ſame: and renders the words, as there; ſo here; Oh that *(I ſay) thou wouldeſt ſo come down, that the mountains might run down at thy preſence*: ſo the whole tract of the context between the one and the other ſhould be inſerted by way of parentheſis; which if it be admitted, I ſuppoſe that the former words of this verſe might not improbably be deemed to have reference unto that ſtrange, and indeed unexpected (in all likelyhood, for the manner of it) defeat given unto Sennacheribs army before Jeruſalem, and the deliverance of the city and ſtate, thereby produced, Chap.37.36. and then the *mountains* here mentioned, might have ſome eye alſo unto thoſe *mountains*, on which God threatned *to tread down the Aſſyrian*, Chap. 14.25. See the lively deſcription of that defeat, Chap.30.27-33. Howſoever, they ſtray from the genuine ſenſe of the text, that would by *mountains* have here underſtood, mighty men, or great Potentates; as Chap. 2. 14. drawing hither that, Ch.33.10-12. which is but to ſow together things unſuitable.

V. 4. *For from* the beginning of *the world* men *have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee*, what *he hath prepared for him, that waiteth for him.*] Or, *Nor have men ever heard, or heard of; nor hath any eye ſeen a God beſides thee* that *hath done*, or *can do ſo for him, that waiteth for him.* Theſe two Verſions exhibit, though not the particular, yet the principal differences, about the ſenſe of this paſſage. It is not without juſt cauſe deemed to be here brought in, as in the perſon of Gods people, to intimate, that they wanted not ſome good ground to ſolicite God to do for them, as they here deſire, in their preſent diſtreſs; becauſe they knew him to be ſuch a God, as was able to do for thoſe that depended upon him, as no other was ever known to do for his people; or becauſe thoſe wonderful works that he had done, could do, and would do, for thoſe that relied and reſted upon him, were ſuch, as no humane eye, or ear, had ever either ſeen, or heard. See Chap.66.8.

For] Heb. *And*; as Chap.63.8.

from the beginning of *the world*] Heb. *from the world*; whence a Rabbine here expounds it, the people of *the world*; as the boar *from the wood*, for, *of the wood*, Pſal. 80.13. but I find not where this form is ſo uſed: It is rendred ſometime, *from everlaſting*, (which ſeems a very improper ſpeech) or, *from eternity*, Prov.8.23. Pſal.90.2. Chap.63.16. ſometime *from of old*, Gen.6.4. Chap.57.11. or, *in old time*, Joſh.24.2. and *ever of old*, Chap. 25. 6. (where the one ſeems ſuperfluous) and with the negative, *never*, Chap. 63.19. and may well be ſo rendred here.

men *have not heard*] *Men* is not in the text: the Jewiſh Maſter before-mentioned; *they of the world have not heard*; but the verb ſeems indefinite, *they have not heard*; & the noun, ſaith another of them, is incloſed in the verb; *the hearers*, or *they that hear, have not heard*; as, *they embalmed him*, that is, *the embalmers embalmed him*, Gen.50.26. or, more plainly, *they have not heard*, that is, *there hath not been heard*; as, *they ſhall call them*, for *they ſhall be called*, Mal.1.4.

nor perceived by the ear] This word, as it is oft joyned with the former, Deut.32.1. Pſal.49.1. Chap.1.10. & 28.24. & 51.4. ſo they are much of the ſame notion the one with the other: yet ſome here ſo diſtinguiſh them, as if the one implyed the hearing of a thing immediately; the other, a receiving it by report from others. So that whereas there be three ordinary means, by which men come to notice of things; either by hearing them immediately themſelves, or by hear-ſay from others, or by eye-ſight; all three ſhould be here excluded: whereunto the Apoſtle ſeeming to have an eye to this paſſage, addeth a fourth, 1 Cor.2.9. the diſcourſe of reaſon; *nor hath entred into mans heart*: but that alſo receiveth ſtill ſome ground from ſenſe. Now theſe two branches, or this branch rather conſiſting of two ſprigs, ſome of the Jewiſh Commenters ſeem to refer unto *the terrible* things mentioned, ver. 3. ſuch, as the like before, had never been heard, Chap. 48. 6. See Deut.4.32-34.

neither hath the eye ſeen, O God, beſides thee] That is, as thoſe that go this way, which ſome alſo of the Jewiſh Writers do; no humane eye, or ſenſe, ever was able to reach, or apprehend, the things that God intended, to do for his, before he did them; or that he intendeth to do, before they be done, though to God himſelf they were well known before, Act. 15.18. to which purpoſe, the Apoſtle alſo ſeemeth to apply them, 1 Cor.2.9,11. Others read them, *no eye hath* ever (ſupplyed from the former branch) *ſeen a God beſide thee*: there was never any ſuch a God heard, (as Deut.4.33,35,36. & 5.24.) or heard of, (as 1 King.8.42.) or ſeen (Deut.4.36.) that hath done, or can do, the like things that God hath. See Pſ.66.8. & 89.6,8.

what *he hath prepared*] Heb. *what he will do*, or *hath done*; for the tenſes are oft promiſcuouſly uſed: yet the word is ſometime rendred, *to prepare*, as Ezek.46.2. and ſo our Tranſlators here give it; the rather, I ſuppoſe, becauſe the Apoſtle uſeth that term, 1 Cor.2.9. though the ancient Greek hath it not: And they are miſtaken therefore, who ſay, that the Apoſtle here followed them. Thoſe that take the word, *God*, before, in the vocative caſe, are enforced here to acknowledge a change of the perſon, *he hath prepared*, or *done*, for, *thou haſt prepared*, or *done*; or, *he will do*, for, *thou wilt do*; as, *ye have deſired*, for, *they have deſired*, Chap.1.29. and, *thou that teareth himſelf*, for, *teareſt thy ſelf*, Job 18.4. thoſe that make it an accuſative, or a governed caſe, do not alter the perſon, but inſert the word, *ſo*, that *hath* ſo *done*, or *can* ſo *do*: the former ſupply both the antecedent, and the relative, included in the word, *what*; that is, *that*, or *thoſe things*, which, as the like is, ver.5. & Jer.2.8,11. the latter, the relative onely; as before, ver.3. that, or which, (to wit, God) *hath done*, *will do*, or *can do*: for the indicatives are oft in a potential notion. See on Ch. 49.15. Some of either take the words in the time paſt; as meant of acts already done: So doth the old Latine. Others take them, in the time to come: ſo doth the ancient Greek. And from ſome of the Jewiſh Commenters we have an hint given us, that ſome of their ancienter Doctors expounded them, of the times of the Meſſias, and matters, under him, to be effected. Of which, the Apoſtle is alſo commonly ſuppoſed to underſtand them (See Chap. 52. 16.) as being of the mind, that no prophecies went beyond the Meſſias his dayes. But others of them underſtood them, as they profeſs alſo to do, of the world to come. I agree to them, that hold the text to have an eye to what God had formerly done for his people; ſuch things, as no other God had ever been known to have done, or was able to do. See Chap.41.21-29. & 43.9-13. And this is confirmed by that which followeth, running on in the ſame ſtrain, ver.5. The Apoſtle ſeemeth to have made uſe of the Prophets words, applying them to his preſent diſcourſe, as he doth thoſe other of the Pſalmiſt, Rom. 10.18. borrowed from Pſal.19.4.

for him that waiteth for him] *For him*; or, *for them*; (and the Apoſtle hath it in the plural) for the word is taken either collectively, for *all thoſe*; or, diſtributively, for *any one of them*: The like ſee ver. 5. & Chap. 57. 15. *that waiteth for him*, or *for thee*: If there be ſuch a change of the perſon, as was before intimated, and the true God be here intended, for thoſe that patiently wait, and depend upon thee, Chap. 8. 17. & 28.16. & 30.18. or, *that waiteth for him*; to wit, on any other god beſides thee; as Baals Prieſts did on him, who could not do for them, as the true God did for Elias, 1 King.18.26-29,36-38. But the other alſo, according to this expoſition, is, though not expreſſed; yet implyed; for when it is ſaid, No other God hath ever been known, beſides thee, that hath done, or can do, ſo for them, that expect help from them; It is plainly intimated, that God had done, and could do ſtrange things, for thoſe that rely upon him; and that ſometime, even beyond their expectation; as it is, ver. 3. For what is here ſaid, *that wait on him*, the Apoſtle hath, *that love him*. And indeed, as none truly wait on him, but thoſe that ſincerely love him; ſo all that truly love him, are content, and willing to wait on him for them. See 2 Tim. 4. 8. with Heb. 9.28. Jam.1.12. Nor do I doubt but the Apoſtle had an eye to this place; howſoever the Ancients ſome of them have not ſticks to affirm, that the teſtimony alledged by him, is not at all found in the books of the Old Teſtament; and ſome, both of them, and of later times, would have it taken out of ſome *Apocryphal* Writing, going under the name of Elias; as of that of Jude, ver. 14. out of the like of *Enochs*: but ſuch baſe counterfeits, the Apoſtles would ſcorn to own, or to grace, as theſe allegations they do.

V. 5. *Thou meeteſt him that rejoyceth, and worketh righteouſneſſe, thoſe that remember thee in thy wayes.*] Or, *Thou didſt meet him that rejoyced, and wrought righteouſneſſe*; and, or even, thoſe that *remembred thee in thy wayes*: For it ſeemeth a continuation of their commemoration of Gods dealings, for, and with, his people in times paſt.

Thou meeteſt] Or, *didſt meet*: hadſt wont to meet. The word here uſed, is diverſly taken, ſometime, in a notion of kindneſſe, and reconcilement; as the prodigals father ran to meet him, while he was yet afar off, Luk.15.20. and as we uſe to ſay, *I will meet him half way*; when we are willing, upon equal terms, to come to an accord with one, with whom we have been at variance: ſo moſt take the word here. Thou didſt in former times, meet our forefathers in mercy and goodneſſe; thou didſt freely, of thine own accord, ſhew them abundance of kindneſſe, and didſt prevent them, even unasked, with thy favours, Pſal.21.2,3. or, as moſt of the Jewiſh Commenters, When thou waſt diſpleaſed with thy people, yet didſt thou accept of the interceſſion of thoſe righteous ones, that were among them, in their behalf, Exod. 32.11-14. Num.14.13-20. Pſal.99.6-8. Of this uſe of the word, ſee on Chap.47.3. & 53.12. & 59.16. But the former ſenſe ſeemeth more natural, this latter more ſtrained, ſcarce finding any clear inſtance to back it: that yet more conſtrained, which they relate from ſome other of their maſters; who becauſe they find this word of *meeting*, not ſeldome uſed, in a contrary notion, as we alſo uſe it, when we ſay, of one, whom we intend ſome ſhrewd turn to, *I will meet with him*; and ſignifies, *to run on*, or *fall* foul (as we uſe to ſay) *upon* one, Numb. 35.19,21. 2 Sam.1.15. 1 King. 2. 29. whereof alſo, ſee on Chap.41.2. would have it here ſo to ſignifie. *Thou didſt ſlay*, or, *take away*, or, *Thou haſt ſlain*, or, *taken away*, *the righteous ones*: Underſtanding it, ſome of them, of the times paſt; of Moſes, and Aaron, whom God took away, when as yet, at their entreaty, he had ſpared, and deſtroyed not, the mutinous multitude, Num.20.12,24. Others, of the times preſent, that God had taken away all the godly ones, that might ſtand in the gap, to intercede for his people: the complaint of the Prophet, that lived in the ſame times with Eſay, Mic. 7. 1. See Chap.59.16. ver.7. but neither doth the word it ſelf, in the places produced, ſignifie to take away, or to ſlay, though joyned with thoſe, that ſo ſignifie; nor is the ſyntax here, the ſame with that there uſed; and cannot therefore here have place.

him, that rejoyceth, and worketh righteouſneſſe] Or, *him, that rejoyced, and wrought righteouſneſſe*. This ſome Jewiſh Writers underſtand, as ſpoken of Abraham: Thou waſt beneficial to Abraham, that rejoyced in thy favour, and walked uprightly, Gen. 15.1. & 17.1,17. Others, of Moſes, and Aaron, as was before-ſhewed. But the word, though ſingular, yet doth not deſign any one particular perſon, or perſons; but is indefinite, as the like in the cloſe of verſe 4. The term of *rejoycing*, ſome refer to the word, before-going, and render the words, *Thou didſt meet with joy, him*, or, *them, that wrought righteouſneſſe*. But, beſide that they take no notice of the copulative; the word here uſed, is never a noun; ever, either a verb, as Chap.66.14. or, a participle, as Pſal.119.162. and ſo here. Others therefore generally joyn it and the next epithet together; but ſo as they take this former in divers notions; for ſome underſtand it of the outward eſtate of the perſons intended: *rejoycing*, that is, being in a cheerful and proſperous condition, as oppoſed unto the ſad eſtate, wherein themſelves were at preſent; but the moſt rather conceive it meant of their inward diſpoſition; *that rejoyced, and wrought righteouſneſs*; that is, *that rejoyced to work righteouſneſs*; (ſee the like, Chap.61.5.) that ſerved thee cheerfully, and delighted in well-doing, Deut.16.11,14,15. & 28.47. Pſal.2.11. & 37.4. & 68.3. & 112.1. Chap.58.13. Of the phraſe, *working righteouſneſſe*, ſee on Chap.56.1.

thoſe that remember thee in thy wayes] Some read theſe words, in the future, *they will remember thee in thy wayes*; ſo the meaning ſhould be; thy people, who at preſent being at liberty, and in proſperity, regard thee not, nor look after thee; yet when they ſhall be in diſtreſs, and under reſtraint, will then think upon thee, and ſeek to thee for relief, Chap.26.16. Lev. 26.39. Jer.2.31,32. & 22.21. Pſal.78.34. Dan.9.4. Hoſ.5.15. Others, in the preſent, as our verſion; but moſt in the time paſt; Yet ſo, that ſome diſtinguiſh theſe from the former, rendring the words, with a ſupply of the copulative; and thoſe that *remembred thee in thy wayes*; that is, thou didſt deal graciouſly, not with thoſe alone, that in times of proſperity had walked uprightly before thee; but with thoſe alſo, who when thy judgments were upon them, being thereby reclaimed, and reformed, did then mind thee, and ſue to thee for mercy, chap. 26.8,9. Deut.30.1,2,3. Pſal.22.27. 2 Chr. 15. 4. but others rather conceive thoſe to be the ſame perſons with the former, by another character further deciphered; and render the text therefore with the ſupply of an explicative; even thoſe *that remembred thee in thy wayes*: ſuch as were conſtantly mindful of thee, and of their duty to thee, according to the divers paſſages of thy providence about them, as well to praiſe thee in proſperity, as to pray unto thee in adverſity, to ſerve, and bleſſe thee, in both, Chap.26.13. Deut.8.1,19. Job 1.8,21. & 2.3. & 13.15. & 27.3-6. Pſal.44.17,18. the *wayes*, here mentioned, ſeeming to be rather wayes of providence, and diſpoſal, then wayes of injunction, and direction; as thoſe, Pſal. 119.1,2. & 128.1. whether way we take it, there is in the text a defect both of the antecedent, and relative; ſuch as before, ver.4. as alſo of the copulative, according to the one, as Chap.63.7,10. of the explicative according to the other; as Chap.51.22. & 57.2. though there want not here, that ſupply, ſome, the cauſal, reading the words; *becauſe they remembred thee in thy wayes*: others, the illative therefore, or, then; *they praiſed thee for thy wayes*: for thoſe thy dealings with them; as Chap.57.17. of the uſe of the word, *remember*, ſee on Chap.12.4. But I adhere rather to the laſt of thoſe beforementioned.

behold thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved] The Prophets conciſe language ſeems to have made this place the more obſcure. Scarce two Interpreters agree all out in the ſenſe of them. The Jewiſh Doctors, much to this purpoſe, expound them; *If*, or, *when, thou waſt wroth*; *becauſe we* (to wit, thy people) *had ſinned, yet by thoſe* (juſt ones, ver.4. our peace being made with thee) *we were ever*, or, *of old, ſaved*; or, *when thou art wroth; becauſe we have ſinned*; *by theſe*, or, *for thoſe*, (to wit, ſuch righteous ones, were they alwayes among us,) *we alſo might ever*, or, *as of old, be ſaved*. Among ours, ſome, *Behold, thou art wroth*;

wroth; *and we ſin* ſtill, *in them* (to wit, our ſins,) have we *alwayes* been; or, *againſt them* (to wit, thy wayes, thy precepts) *have we ever ſinned*; *and yet have we been ſaved*: as Pſal.106. 6-8. Neh.9.26-28. or, as ſome, and *how ſhould we be ſaved?* as Ezek.33.10. Others, *Behold, thou art wroth*; *becauſe we have ſinned*; *in thoſe* (thy wayes) had we *ever* been, *we alſo had been ſaved*: had we continued in thy wayes, as they did, we had been ſaved from thoſe miſeries, wherein we now are, Deut.30.20. Chap.36.16. or, had we remembred thee, or, been mindful of thee, *perpetually*, *in thoſe* (thy wayes) *we alſo had been ſaved.* Others, referring it to God; *in thoſe* (thy wayes) is *continuance, that we may be ſaved*: (*and*, for, *that*; as Chap.53.2. and ſo Pſal.80.3.) thou continueſt conſtant in thoſe thy courſes with us, to work thereby our ſalvation, Rom.2.4. 1 Cor.11.32. Others, *but in thoſe* (thy wayes) thou art *ever*, *therefore are we ſaved*; or, *therefore we ſhall be ſaved*: (the copulative, in an illative notion; as Chap.48.7.) thou continueſt conſtant in thy mercy and goodneſſe; and that is the reaſon, why we are not yet deſtroyed: or, it is that that putteth us in hope, that thou wilt yet ſave, and deliver us, out of our preſent diſtreſſes, Lam.3.21,22. Mal.3.6. Divers other expoſitions there are; but theſe have authors of note, and may ſeem more then enow. I concur with that latter of the Jewiſh Doctors; the rather, for that it ſuiteth beſt with what followeth, ver.6,7.

behold,] Or, *if*; as Jer.1.10. and, *if*, for, *when*; as Pſal.63. 6. or, *though*: as Job 13.15.

thou art wroth] A degree above anger: *when thou art*, or, *though thou beeſt, grievouſly angry.* So Chap. 47.6. & 57. 16, 17. ver.9.

for we have ſinned] Heb. *and*: here, *for*; as Pſal.60.11. & 108.12. Chap.53.2,11. or, *becauſe*, rather; as Chap. 57. 17. 2 Sam.24.1. *becauſe* one *had moved David*; or, *David had been moved*: where this uſe of the particle obſerved, would help much to cleer that place; *becauſe we have ſinned*, or, *do ſin*, (as 1 King.8.46.) and provoke thee unto wrath, by our ſins: though one of the Jewiſh Criticks, (to intimate, that ſin goeth before wrath, and wrath cometh after ſin,) would have the notion of it here, not *becauſe*, but *after*; as Exod.14.21. *and made the ſea dry-land, and* (that is, *after*) *the waters were divided*: and, Exod.16.20. *and it bred worms, and putrified*; that is, *after it had putrified*: and ſo here; *thou art wroth, and we have ſinned*; that is, *after we have ſinned*; not before: but this ſeems ſomewhat nice; and the other is more familiar, and frequent.

in thoſe] Or, *by thoſe*; as Chap. 38. 16. or, *for thoſe*: as Chap.47.9. & 57.17.

is continuance] The Hebrew word here uſed, is very general; it hath in it a notion ſometime of *eternity*; ſometime, of *antiquity*; ſometime, of *perpetuity*; ſometime, of *diuturnity, durability, continuance, conſtancy*: whence it cometh to be rendred, ſometime, *of old*; ſometime, *for ever.* So verſ.4. here, whether it be underſtood of the time paſt, or preſent, it may be rendred the former way: a defect of ſome particle there is, which way ſoever it be rendred; as the like is, Pſal.89. 1, 2. Nor do I ſee why there may not the note of ſimilitude, be ſupplyed; that it might be rendred, as *of old*; according to that, Lam.5.21. Mic.6.14.

and we ſhall be ſaved] Or, *by them of old yet we were ſaved*; or, *for them, yet as of old, we might be ſaved*: *and*, for, *yet*; as Chap.42.25. & 46.7. the particle is tranſpoſed: as chap.17. 14. 2 King.2.14. Job 23.12. God might ſtill in mercy, either at their interceſſion, as in times paſt, (ſee on ver.4.) or, in reſpect of them, or, out of favour to them, be induced to ſpare us; as Gen.18.32. had we any ſuch now among us. See Jer.5.1.

V. 6. *But we are all as an unclean thing*] Or, rather, *unclean* perſon; becauſe the term is maſculine. Their preſent wretched, and forlorn condition, is in this verſe, and the next deſcribed; as oppoſed to the ſtate and condition of thoſe, that were before-mentioned, ver.4,5. In former times there were ſuch among Gods people, that walked uprightly, and were in ſpecial grace, and favour with God; for whoſe ſake God conferred many bleſſings upon them, and that helped, when God was at any time diſpleaſed with them, being provoked to wrath by their ſins, to make up the breach between him, and them, Pſal.106.23. but thoſe righteous, and godly ones, are now all gone, Jer 5.1. Mic.7.2. Pſal. 12. 1. there is ſuch an univerſal corruption of all ſorts with us, that the main body of our people ſeemeth no other, then a lump of ſome filthy matter; ſuch unclean ſtuff, as by the Law was to be burnt, or, abandoned, Lev.13.55,57. & 14.45,46. or, like ſome leprous perſon, one overſpread with leproſie, or ſome other foul, and loathſome malady from top to toe; ſuch an one as is deſcribed, Chap.1.4. and very unfit therefore to appear in Gods preſence, deſerving rather to be ſequeſtred from his ſight; as the leper, and perſons unclean otherwiſe, were ſhut out of the Camp, and ſecluded from ordinary ſociety with men, Lev.13.45,46. Num.5.23. & 12.14. 2 Chr.26.20,21. of ſuch general defections, ſee Pſal.12.3. Jer. 9.2,3. Chap. 59.3, 4. the ſcope is to ſhew, that it is not to be marvelled, if God, who is of ſo pure eyes, Hab.1.13. cannot endure to look upon ſuch polluted creatures; if none be found fit to intercede with him for the reſt, when they are generally alſo defiled. See ver.7.

and all our righteouſneſſes are as filthy rags:] There is no ſmall debate about the ſubject of this propoſition, the word, *righteouſneſſes*: and great variety of opinion, concerning the attribute, the word rendred, *filthy rags*. By the former, to wit, *righteouſneſſes*, ſome underſtand, thoſe legal rites, ceremonies, and ſacrifices, in the obſervation, and performance whereof, they deemed their *righteouſneſs* to conſiſt, (ſee Chap. 57.12.) but were ſo performed by them, that they found no grace, or acceptance, with God, yea, were very loathſome, and abominable in his ſight, Chap.1.11-14. & 66.3. the Jewiſh Commenters give the word a larger extent; the good works, ſay they, that they did in thoſe times, were done, either out of vain-glory, to gain applauſe, or, out of emulation, to out-ſtrip one; or out of other like corrupt grounds, and other like ſiniſter ends, which made them ſuch in Gods ſight, as is here ſaid. Such were the Phariſees both devotions, and alms-deeds, Mat.6.2,5. & 23.5. and ſo ſome preached the Goſpel, Phil.1.15,16. See 1 Cor.1.3. Many of ours draw it out further, and take in all the beſt works and actions, even of the beſt, and in the beſt manner performed, as not free from ſome default, and defilement, that might deſervedly render them, ſuch as is here implyed, in Gods ſight, if he ſhould look narrowly, into them, and deem of them, according to the exact tenour, and rigour, of his Law, Rom.7.21. And thus both divers of the Ancients, and very many, not Proteſtant only, but Popiſh Writers alſo, not a few, do both expound, and apply the place; theſe latter, with thoſe Ancients, giving teſtimony thereby, unto the truth, herein maintained, by us, againſt thoſe of their ſide, that do therein controll, and oppoſe us. Some yet further enlarge the ſubject matter here mentioned, as comprehending the natural conſtitution and condition of all mankind, being ſuch, by breeding and birth, as is deſcribed, Ezek.16.4-6. But herein for the genuine ſenſe of the place, others of ours, and thoſe of chief note, depart both from theſe, and the former, adviſedly obſerving, that the Prophets intendment here, is to make acknowledgment of ſuch enormious evils, not bare inbred vitioſity, or, defects, of meer infirmity, but vile, and abominable practices, as had incenſed the wrath of God againſt his people, to ſuch an height of heat, as to caſt them out of their land, and to leave them unto a long, tedious, and grievous captivity. That which induced thoſe, both ancienter, and late Writers, to bring within compaſſe of this doom, in this place, thoſe defects, and defaults, adhering to, and alloying the pureſt practices of the moſt ſincere, ſeems to have been; becauſe the Prophet ſaith, *our righteouſneſſes*; as ſpeaking in his own perſon, and putting himſelf in among the reſt: But they obſerve not what one of the Jewiſh Doctors ſuggeſteth, that the Prophets, (which, ſaith he, they learned from Moſes, Exod.34.9.) ſpeak oft in the perſon of the people, as their mouth to God; and yet withall compriſing themſelves in what they ſpeak, as members of that body, in whoſe perſon they ſpeak, as taking to heart, and affected with the evils, that do generally, either infect, or infeſt, that body, as if therein they partaked with them; albeit they were wholly free from them themſelves. So Ezr. 9.6,7,10,15. Dan. 9. 5,6,10,11. The words may well be underſtood with thoſe Jewiſh Doctors, (whom ſome of our beſt Interpreters herein condeſcend unto) of thoſe outward ſemblances of holineſs and righteouſneſs, that ſome among them, in thoſe times, might ſometime make ſome flouriſh of, when they were inwardly full of nothing but filth, and corruption, and their very lives alſo otherwiſe very vile and abominable, as it was with ſome of the Phariſees, Mat. 23. 14,23-28. Howbeit, I conceive the genuine ſenſe of the place, to be other then is commonly received, and to ſpeak rather of the perſons themſelves, compared one with another, though in regard of their properties, and practices, then of the properties, and practices of the ſame perſons, collated ſome of them, with ſome other: by *our righteouſneſſes*, therefore I take to be meant, *the moſt righteous of us*, or *among us*; it is no unuſual thing in Scripture, to put the *abſtract* for the *concrete*. So, *wiſdome*, for, *a man of wiſdome*; *a wiſe* man, Mic.6.9. *folly*, for, *a* woman *of folly*; *a fooliſh* woman, Prov.14.1. *peace*, for, *a* man *of peace*; *a peaceable* man, Pſal.120.7. *ſtrength*, for, men *of ſtrength*; *ſtrong* men, Chap.3.25. *pride*, for, men *of pride*, *proud* men, Pſal. 36. 11. now theſe abſtracts in a plural form, enhance the notion of the word to a ſuperlative degree: as, *wiſdomes*, for *the greateſt*, and *chiefeſt*, *wiſdome*, Prov.1.20. & 9.1. and, *a man of underſtandings*, for, *a man of very great underſtanding*, Prov. 11. 12. and, neerer home yet to our purpoſe; *deſires*, or, *delights*, for, *a* man *of deſires*, or *delights*; (as it is more fully expreſſed, Dan.10.11,19.) one *very much deſired*, or *delighted in*, Dan.9.23. for what is there rendred, *greatly beloved*, is no more in the Hebrew, then, *deſires*, or *delights*: and, the ſpouſe of her love, Cant.5.16. *he all*, or, *all of him*, is *deſires*, or, *delights*; that is, *he* is *altogether moſt deſireable*, or, *moſt delightful*; (it is rendred, *altogether goodly*) or, there is nothing but moſt deſireable, or delightful, in him: in like manner here, as *righteouſneſſe* is by our Interpreters deemed to ſignifie, *a man of righteouſneſſe*; or, *a righteous* man, Chap.41.2. (but of that, ſee there) ſo here, *righteouſneſſes*, for, men *of righteouſneſſes*; that is, men *of the greateſt righteouſneſſe*; *the moſt righteous*, among us; thoſe that ſeem, or are deemed, the very beſt among us, are no better then ſome unclean thing, (as he ſaid, ſome *unclean* perſon, before,) or ſuch as is here further inſtanced. This expoſition I gather from a parallel place of a Prophet, coetaneous to Eſay, Mic. Chap.7. where the Prophet having complained of a general defection in the State; *the pious* man *is periſhed out of the land*; *and not an upright* one left *among men*, ver.2. ſubjoyneth, verſ.4. *the beſt of them* is *a bryar*, *the uprighteſt beyond a thorny hedge*; worſe to deal with, he meaneth. See 2 Sam.23.6,7. it is true, there is no more in the text, then *good*, and *upright*: but the words are aright rendred, *beſt*, and *uprighteſt*; for theſe poſitives with the Hebrews, when they are uſed by way of collation, if the collation be of one perſon, or party, with ſome one other, make up the firſt degree of compariſon, which we call the *comparative*; when with more then one, the ſecond, which we call the *ſuperlative*. So, *the great ſhall ſerve the little*; that is, *the greater*, or *elder*, *ſhall ſerve the leſſe*, or *younger*, Gen.25.23. becauſe ſpoken only of two; and, *of Japhet*, *the great*, for, *the greateſt*, or, *eldeſt*, Gen.10.21. as, *of Cham*, *the little*; that is, *the leaſt*, of Noahs three, Gen.9.24. as Micah therefore ſaith there, the *beſt*, and *uprighteſt*, *among them*; ſo Eſay, here, *the moſt righteous of us*; ſpeaking of the ſame people, both the one, and the other.

as filthy rags] He ſaid in general before, of his people, that they were, the whole body of them, as ſome unclean perſon, ſome leper, or the like; he proceedeth now to ſhew more particularly, what the very beſt of them were like. Concerning the notion of the word here uſed, and not elſe-where read, as alſo concerning the notation of it, there is great variety of opinions, even among the Jewiſh Criticks themſelves. Some of them render it, *a coat of patches*, or *rags*; a beggers coat made up of rags, of old cloth, worn out, and *caſt away*; from a Chaldee word that ſo ſignifies. Others, *a garment defiled with bloud*; from a word, that ſignifies *prey*, or *ſpoil*, Gen.49.27. for that garments ſo taken from ravenous beaſts, or, by men, in fight are uſually ſuch, Gen.37.31,33. Chap.9.5. See Lam.4.14,15. Others, *a clout of ſores*; a clout, or rag, pulled off from ſome matury ſore; from a Chaldee word, ſo ſignifying, Lev.13.2. Others, *the cloth*, or *ſheet*, mentioned, Deut.22.15, 17. from a term, that imports *teſtimony*. Others, *a birth-clout*, or *cloth* uſed about *child-birth*; from a Chaldee word ſignifying *to bear*, or *be with child*, Gen.4.1. Others, laſtly, *a cloath*, or *cloath of ſeparations*, or, *a menſtruous cloth*, or *clout*; as coming from a word, that ſignifies, both in Hebrew, and Chaldee, as before, *to put away*, or *to remove and ſeparate*, Prov.25.20. Dan.2.21. and as having affinity with another word of that notion, Ezek.7.19,20. & 36.17. and this moſt pitch upon; the old Latine among others, and our oldeſt Engliſh: Nor is the Greek deemed to entend other, when it rendreth it, of *a ſitting woman*, being ſuppoſed to have an eye to that of Rachel, Gen.31.34,35. Nor the Chaldee, who rendreth it an *abominable* thing in general; but hath a word, in particular deſigning this, derived from it. And to ſome ſuch loathſome and naſty ſtuff, in all likelyhood, doth the Prophet compare, the moſt righteous among the main multitude of his people. See Chap.30.22. Lam.1.17.

and we all fade as a leaf,] A juſt conſequent of this their ſinfull and polluted condition: we are thrown all of us down, and carryed away into captivity.

and] Or, *therefore*, as Chap.12.3. & 47.8.

we all fade] Or *fall*; or, *we are all faded*, or *faln*: for though the word here uſed, be commonly ſuppoſed to ſignifie the former onely, (whereof yet no proof can be made, becauſe it is no where elſe found in the form here uſed) yet that root, which it hath very neer affinity with, and it is by ſome of the Jewiſh Criticks, referred unto, doth frequently imply both, *to fade*, and *to fall*. See Chap. 28. 1, 4. we are, not with the bleſſed man, like the tree, whoſe *leaf* never *fadeth*, nor *falleth*, Pſal.1.3. but with thoſe curſed wretches, Jer.17.5,6. like a tree whoſe *leaves fade*, and *ſhed*, Chap.1.30. or, rather, we are altogether like a company of ſuch *leaves* of trees, that at time of year ſhed them, as *fade*, and *fall*, to the ground, at the beginning of Winter, in the eighth month, *Bull*, 1 King.6.38. So termed from the word here uſed; becauſe then the leaves of ſuch trees begin to *fade*, and *fall*; though ſome from the other root, in regard of the *rains* that *fall* then. See Pſal.37.2, & 90.5,6,

and our iniquities like the wind have taken us away.] We are for our iniquities hurried out of our land, and carryed away captive, as ſuch withered leaves; or other ſuch like dry and light ſtuff, carryed away with ſome bluſtering guſt of wind in a ſtorm. See the like, Chap. 57. 13. Jer. 4. 11. Hoſ. 4. 19.

taken us away] Heb. *taken us up*: but the word withall implyes, ſometime, having taken up to *bring away*. So the Eaſt-wind is ſaid to have *brought in* the locuſts, Exod.10.13. ſometime, having taken up *to carry away*: And ſo the Weſt-wind is ſaid to have *carryed* them away, Exod.10.19. and in this latter notion is it here taken. They were by the wind of Gods wrath for their ſins taken up, and carryed into Chaldea, as the Prophet was ſometime by the Spirit of God, *taken up* in Chaldea, and carryed from thence to Jeruſalem, Ezek.8.3.

V. 7. *And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee*:] Amidſt theſe our troubles, or notwithſtanding them, there are very few, or none among us, that ſeek unto thee as they ſhould; or that put out themſelves, to endeavour by any means, to pacifie thy wrath, and procure thy gracious return again to us.

none] Not ſimply none, for ſome godly in all times; but ſo few, that they are not ſeen, they appear not, they are drowned in the multitude. So Pſal.14.3.

that calleth upon thy name] That addreſſeth himſelf unto thee, for the redreſs and removal of theſe evils, Pſal. 14. 4. Chap.43.22. Dan.9.13. Hoſ.7.7,24.

ſtirreth up himſelf to take hold of thee] Either to ſtay thee with us, when thou threatneſt departure; (as when he ſtood on the threſhold of the Temple, Ezek. 10. 4.) as they preſſed our Saviour to ſtay with them, Luk.24.28,29. or, to induce thee to return in mercy again to us, ſince thou haſt withdrawn thy ſelf from us, Jer.12.7. Ezek.10.18,19. See Chap. 59. 11.

for thou haſt hid thy face from us] Or, *though thou haſt hid thy face from us*; as the particle is uſed, Pſal.23.4. Chap.53.8. Or, as ſome, *when thou didſt hide thy face from us*; as the ſame particle is uſed, Job 5.21. Pſal.75.2. Joel 2. 20. And this later reading ſeems very probable, thus knitting this with the former; *Neither was there any that called upon thy name*, *nor that ſtirred up himſelf to take hold of thee*, *when thou didſt hide thy face from us*. When at firſt thou beganneſt to manifeſt thy diſpleaſure towards us, by withdrawing the light of thy countenance from us. See Chap.8.17. & 57.17.

and haſt conſumed us,] Or, *didſt conſume us*; as before. Heb. *melt us*, or *diſſolve us*, Job 30. 22. Chap. 14. 31. Ezek. 21.7.

becauſe of our iniquities] That were before ſaid to *carry* them *away*. Heb. *in the hand*; that is, *the room*, or *place of our iniquities*, in the land where they were committed, while we were yet in our own countrey: ſo is the word uſed, Chap. 56.5. or, *by the hand*, that is, *by means of our iniquities*, as Chap 62. 3.

V. 8. *But now, O Lord*,] After this doleful deploration of this their ſinful and ſad condition, followeth a pathetical imploration of favour and mercy, which they make way unto, or entrance into, by minding of God, or themſelves rather, (thereby to raiſe within themſelves, the better hope of ſpeeding and prevailing with God) of that ſpecial relation that God had unto them, as a Father. So the prodigal, Luk. 15. 17,18.

But] Or, *yet*; as Chap.17.6. though we have carryed our ſelves thus ungraciouſly, and unworthily, towards thee, Deut. 32.5,6.

thou art *our Father*;] A very pithy and affectionate compellation, by a ſweet and compaſſionate appellation, Pſal.103. 13. ſo David to Saul, 1 Sam. 24. 11. *See now my Father*. See Chap.63.16.

we are *the clay*, *and thou art our potter*,] Or, *we were clay*, *and thou* waſt *our potter*, or *the framer of us*; that is, when we were at firſt but as a lump of clay, a rude maſs, without form or ſhape, a confuſed multitude, thou didſt mould and faſhion us into a State, both Civil, and Eccleſiaſtical, into a body politick, into a Church, Chap.43.1,7,21. & 44.2,21,24. a metaphor taken from the Potters employment; (as thoſe other forms alſo, though to another purpoſe, chap.29.16. Jer.18.6.) but having withall ſome eye to the manner of Gods framing mans body at firſt, Gen.2.7. as alſo to the faſhioning of it, ſtill in the womb, Job 10.8-12. & 31.15. Pſal.119. 73. & 139. 13, 16. Jer.1.5.

we all are the work of thine hands.] Not as we are men onely, or of Adams poſterity; but as by thy ſpecial procurement we are made a people, yea, a peculiar people for thy ſelf, Chap. 43. 21. an argument that God himſelf uſeth to ſhew, why he would not, yea, could not, forget them, Chap.44. 21. and that his people are wont to preſs him with, thereby to perſwade him the rather to ſpare them, Job 10. 8, 9. Pſal. 138. 8.

V. 9. Be

V. 9. *Be not wroth very ſore, O Lord,*] It will not ſtand with the tender affection of a Parent to be over fierce, over-rough,or rigorous,to his child, to ſcourge him over-much, or over-long. Heb. *Be not wroth unto much*, or *to externity*; though thou beeſt wroth, becauſe we have given thee juſt cauſe of wrath by our ſins, ver. 5. yet be not over-wroth with us, either over-much, or over-long; let not thy fierce wrath burn and devour like fire for ever,Deut.32.22.Pſal.79.5. See on ver.12.

neither remember iniquity for ever.]Retain not wrath againſt us for ever,in regard of fore paſſed exceſſes; a tender Parent is not wont ſo to do, but is very prone, and ready to pity and pardon,Pſal.25.7.& 79.5,8.& 103.9.Lam.5.20.

Behold,ſee,we beſeech thee]Or,*Lo,behold now*; or, *we beſeech thee*. See Chap. 38. 3. a very pathetical form of ſpeech. So David,*See now,yea, ſee, O my Father*, 1 Sam.24.11. be pleaſed yet to caſt a glance of thine eye upon us, to ſee in how lamentable a condition we remain; as if the very ſight of them, in what plight they were,might of it ſelf be ſufficient, to move him unto commiſeration of them. See Chap. 63.15. Lam.1. 9,20. & 2.20.& 3.50.

we are *all thy people.*] Or, *we all* are *thy people*: Not we are thine onely people, all the people that thou haſt; though that alſo, in ſome ſenſe, was, at that time, true, Exod.19.5. Pſal.147.20. But we all of us,as bad as we have been, or are, and as badly, and baſely,as we are by our enemies entreated, are thoſe that thou haſt been pleaſed to take into covenant with thee,and to make thy peculiar people, Deut. 5.3.& 29. 10-15.See Chap.63.19.

V. 10. *Thy holy cities are a wilderneſſe*; *Zion is a wilderneſſe, Jeruſalem a deſolation.*] From themſelves, and their relation to God, they paſs to God himſelf, his intereſt, and honour, concerned in this their preſent condition, and the devaſtation of their country,thoſe places eſpecially,which himſelf had made choice of for his peculiar reſidence among his people, and their ſolemn attendance on him, and ſervice of him, there; that ſo if not for themſelves, who had deſerved ſo ill of him,yet in regard of himſelf,and his own concernment, he might be induced unto mercy and commiſeration of them, and to wrath and indignation againſt their oppreſſours, who ſo deſpitefully uſed, as well him, as them. So Pſal. 74. 22,23.

Thy holy cities]Heb.*The cities of thy holineſſe*, or rather, *Thy cities of holineſſe*; as,*Thy mountain of holineſſe*,Pſal.15.1. and, *thy city of holineſſe*,Dan.9.24.*Thy cities*,not ours; and, *holy cities*,having ſpecial relation to thee. Now hereby ſome underſtand onely *Jeruſalem*,and *Sion*,afterward mentioned; and render the words therefore, *the cities of thy Sanctuary*. See Chap.31.9. But moſt,rather, the cities of Judah in generall, Jer.10.22. called *holy cities*, as the whole land, an *holy land*, Zach. 2. 12. becauſe aſſigned to Gods people; *an holy people*, Exod.19.6.Deut.14.2,21.to inhabit,Chap.63.18.& 65.9. and becauſe they had in them ſet, and ſolemn conventions, for the conſtant ſervice of God, every Sabbath in their Synagogues,Pſal.74.8.Act.15.21.

are a wilderneſſe] Or,*are become a wilderneſſe*; have lien ſo long ruined, that they are become like a meer wilderneſſe. See ver.11.

Zion is a wilderneſſe,Jeruſalem a deſolation.] Or, *Zion is become a wilderneſſe,Jeruſalem a waſte.* See Chap.1.7.& 62.4. the ſubject matter riſeth; not the leſſer cities onely, but the mother city Jeruſalem, and the Seat of thy royal Palace, and of thy Temple, Sion; and the ſentence runs conciſe and quick. So Micah's prophecy fulfilled, Jer. 26. 18. Mic.3.12. Pſal.79.1.

V. 11. *Our holy, and our beautifull houſe, where our fathers praiſed thee, is burnt up with fire.*] The ſubject matter riſeth yet a degree higher, as from the lower cities to Jeruſalem,and Sion; ſo from theſe to the Temple; the other were oft ſurpriſed and ſacked, when Jeruſalem and Sion, yet held out and were ſaved,Chap.5.7,8.& 7.1. & 36.1. & 37.35. and Jeruſalem might be taken and ſackt, and yet the Temple ſaved,2 Chr.25.23,24.but now,not thoſe inferiour cities onely, but Jeruſalem and Sion; nor thoſe alone, but Gods Temple alſo is deſtroyed together with them,Pſal.74.3,6,7.

Our holy,and our beautifull houſe,] Heb.*our houſe of holineſſe*, (as,*cities of holineſſe*,ver.10.) *and of bravery, goodlineſſe, or gallantry*. See Chap.60.7. *our houſe*; ſo they call Gods Temple, though termed commonly *Gods houſe*, Chap.56.5,7. & 60.7. and ſet it forth with glorious attributes, thereby to expreſſe and teſtifie their affection to it, as not ſo much affected with the loſſe of their own houſes, as the loſſe and want of it. So Pſal.84.1,2.

where our fathers praiſed thee] They ſay,not *we*, but *our fathers*; as ſcarce daring once to mention their own ſervices there: they had been either ſo regardleſſe of Gods houſe, ch. 65.11. Ezek. 8. 16. or in that manner there ſerved him, that their performances there might well (they feared) be moſt loathſome and abominable to him,Chap.1.11-15.& 66. 3.Jer.7.9-11. but yet minding him, how formerly, in better times,he had by their Anceſtors there been ſerved.

is burnt up with fire.] Or, rather, *is burnt* down *with fire*, Pſal.74.7. Heb. *is become unto a burning of fire*; or, *is become a burning of fire*; becauſe the particle is in ſuch forms oft redundant. See Chap.5.9. & 13.9. for the ſyntax of it, with this word, ſeemeth divers, Chap. 9. 5. of the burning of the Temple,ſee 2 King.25.9. 2 Chr.36.19.Jer.52.13.

and all our pleaſant things are laid waſte.] Heb.*all our deſires*, or *delights*: for the word is a ſubſtantive, as appeareth by the conſtant uſe of it,1 King.20.6. Ezek.24.16,21,25. but the abſtract is here put for the concrete,as before, ver.6. *deſires*, or *delights*,for matters of *much deſire*,of *moſt delight*; that is, *moſt deſireable*,or *delightfull*: Our *moſt deſireable*,or *delightfull*, either *things*, that is, *matters* in general; as it is expreſſed, 2 Chr.26. 19. where it is ſaid of the Chaldeans, that *they deſtroyed all her* (that is,Jeruſalem's) *matters of deſires*, or *delights*,rendred there,*goodly veſſels*: But the word there uſed is of a far larger extent,then our Engliſh *veſſel*, and reacheth unto any utenſil,or other matter of uſe whatſoever.See Chap. 22.24.& 32. 7. and ſo is the adjective,or concrete of the ſame root and notion uſed,Lam.1.7,10,11. or, *our moſt deſireable*,or *pleaſant* places; as it is ſupplyed, Hoſ. 9. 6. becauſe of that which followeth, *are laid waſte.* Heb. *is*, or *is become unto a waſte*; as Jer.7.24.& 22.5.as *to a burning*,before. So alſo,ver. 10. the verb being ſingular,it would be rendred,to anſwer the Hebrew exactly, *each of our moſt deſireable*, or *delightfull*,matters,or places,*is become a waſte*; and it may ſeem to have reference to the Kings palace, and the great mens goodly houſes,with their appurtenances, orchards,gardens, and the like places of delight and pleaſure; which together with the Temple,were likewiſe burnt down and demoliſhed, 2 King. 25.9. Jer.39.8.& 52. 13. the word is ſometime applyed alſo to perſons; as Cant.5.16.whereof ſee before on ver. 6. & Lam. 2.4. Hoſ.9.16.

V. 12. *Wilt thou refrain thy ſelf for theſe things,O Lord?*]Or, *Canſt thou contain thy ſelf at theſe things?* as one of the Rabbines well rendreth it. How canſt thou endure to ſee thy Citles,Synagogues,thy Templo it ſelf, ly thus waſte and ruined, and thine own honour thereby ſo exceedingly empeached,and empaired, Pſal. 74. 10, 18,22,23. See Chap. 63.15.

wilt thou hold thy peace] Or, canſt thou be ſilent? How canſt thou endure to forbear, and let them alone that thus wrong thee? See Chap.42.14.

and afflict us very ſore.] Or, how canſt thou endure to afflict us ſo extreamly? Heb.*unto very much.* Or,as ſome render it, *unto extremity*. So ver.9. Howbeit, I obſerve that the form here uſed,is appliable as well to extent of time, as to intenſion of degree; and in ſuch uſe of it, ſignifies either *over-long*, or *for ever*: ſo ſome Jewiſh Criticks take it,in thoſe words,Pſal.119. 8. *forſake me not over-long* (as our Geneva Verſion rendreth it) Or, *for ever*; wherein other of their own that controll them, to give it ſome ſenſe fit for that place and paſſage, are conſtrained to offer force to the text, and to knit that clauſe to the former part of the verſe, reading the words, *I will keep thy ſtatutes exceedingly*, or *exactly*; (as anſwering to what went before, ver.4.) *O forſake me not.* But beſide that the pauſes there oppoſe them,carrying on unto this clauſe the word of *forſaking*: There is another place in that Pſalm,ver.43. which cannot be ſo avoided. *Take not the word of truth out of my mouth for ever*; that is, *Never let the word of truth be taken out of my mouth*; as Chap.25.2. For it is a very poor and ſorry ſenſe that their Verſion hath, who render it,*Take it not much out of my mouth*; nor theirs much better, that render it *utterly*: The Pſalmiſts meaning ſure was,*never*, at any time, or at all. And I conceive therefore, that it may here be ſo rendred,as thoſe of Geneva have it,in the former place, as well, *afflict us over-long*,as, *afflict us over-much*, or, *afflict us for ever*, and ſo the Chaldee here rendreth it. See Pſal. 79. 5. and 88. 5.

CHAP. LXV.

Verſ. 1. I *Am ſought* of them, that *asked not* for me;] This Chapter the Jewiſh Commenters annex to the former,ſuppoſing that God,in the firſt words of it, returneth an anſwer to the prayer of the captive people, conceived in the latter part of the Chapter fore-going. But it ſeems rather to contain a new Sermon divers from the former. And in it we have a cleer prediction, both of the converſion, and coming in, of the Gentiles; and of the rejection of the Jews,with a relation of their particular ſins, and their obſtinacy in them, for which they were to be rejected. Howbeit, a remnant of them to be reſerved,whom God would proſecute with ſpeciall favours, in the times of the Meſſias eſpecially, when his Church ſhould be renewed.

I am ſought of them,that *asked not* for me] In theſe words the Jewiſh Doctors conceive that God, in way of anſwer to the former complaint of his people, concerning his harſh uſage of them, and the continuance of the captivity, doth render a reaſon why it ſo fared with them, to wit, for the obſtinate carriage both of their fore-fathers, and themſelves; who,albeit he had from time to time called upon them by his Prophets, to return from their wicked ways, and rebellious courſes, and come in to him, yet had ſtood out ſtill againſt him,and rejected his gracious invitations and offers. So that they underſtand this whole paſſage,ver.1,2.of their own people,and tell us, 'tis all the ſame thing four ſeverall times told over,in divers terms,to add the more emphaſis to it. But from the Apoſtles allegation of it,Rom.10.20,21. it evidently appeareth, that the former part of it, ſpeaketh of the Gentiles; the latter part,only of the Jews: The Jewiſh Criticks to draw this Scripture their ways, are mightily puzzled about the ſignification of the firſt word: for there ſeems, ſay they, a contradiction in the text; *I am enquired of*, and *they ask not*: and this to aſſoil,they render the words, ſome, *I was ready to be enquired of*,entreated by,and reconciled to your fore-fathers, when they had offended me, had they ſought me in their afflictions,but *they asked not* after me. So ſay they is the word uſed, Pſal.111.2. *The works of the Lord* are *ready to be ſought*, and found out. Others, giving the paſſive a reciprocal notion, as oft-times it hath (ſee Chap.26.20.) *I made my ſelf to be ſought*; that is, offered my ſelf to be ſought unto by them; according to that, Chap.63.5. *thou didſt meet*,that is,prevent them with mercies unaskt. Others,taking the word as a potential (of which,ſee on Chap.63.12.) *I might have been ſought of* them, if they would; but they had no mind to it. Others, as ſpoken by way of interrogation; *Should I offer my ſelf to be ſought* of thoſe that *ask not* after me? Ours, divers of them, ſomewhat ſtrain themſelves needleſly about it. Some render the words, *I am expoſed to* thoſe that *asked not*: and the word indeed in the Rabbinical Language is commonly uſed for *to expound*; whence *midraſſes*,or *expoſitions*,are ſo termed: But that ſuiteth but ſorrily with this place,or the notion here intended. Others,becauſe the Apoſtle ſeems ſo to render it, *I am ſought*,ſay they,that is,*I am found*; *ſeeking*, put for *finding*,as Eccl.3.6.*a time to ſeek*,that is,*to get*; becauſe the one is the end,and uſual conſequent of the other, Mat.7.7. Luk.11.10. and ſo on the other ſide; *finding*, for *ſeeking*,Gen.19.11. *they wearied themſelves with finding* (that is, *ſeeking*) *the dore*. But the word of *finding*, uſed by the Apoſtle (with whom the two branches are tranſpoſed) hath reference,not to this word, but to the word following, which the ancient Greek alſo ſo rendreth. This word,both that Verſion, and the Apoſtle retaining it,rendreth,*I am manifeſted*, or, *I have been made manifeſt*: and theſe ſtrains all ſeem needleſs. The old Latine, which ſome, without cauſe, here control, telling us, that the word is here paſſive,gave the right ſenſe of the text, *They ſeek me*,that before *asked not* of me,word for word,*I am ſought to*,*by* thoſe that have *not asked*,to wit,ought of me;that is,I am now enquired of, ſought unto, called upon, (ſo the word is commonly taken: ſee Chap.55.6.Ezek.36.37.) by thoſe, who in former times,having no notice at all of me,Chap.52.15.& 55.5.Rom.15.20,21.had not wont to ask ought of me, that is, to ſeek to me for ought. So is the word moſt frequently uſed, 1 King.3.5,10,11.Chap.7.11.& 58.2. Hoſ.4.12. Zach.10.1. and I rather chooſe therefore to make the ſupply *of me*, then *for me*. See Rom. 10. 14. It is apparently ſpoken of the Gentiles, converted by the miniſtery of the Goſpel. The ſpeech is conciſe and quick; a defect both of the antecedent, and relative,before the latter verb,as Chap.64.5.and ſo in the next branch: Of the pronoun after it, as Chap.46.3. & 50.2, 4. in the next branch expreſſed,

I am found of them that *ſought me not*] I prevented their ſeeking of me,by ſending,and ſeeking of mine own accord to them,2 Cor.5.20.Eph.2.17. Which ſome of the Jewiſh Authors would again turn aſide unto Terah, and thoſe before Abraham,that had not ſought God, before God ſought them, Joſh. 24.2,3.

I ſaid,behold me, behold me, unto a nation that *was not called by my name.*] The Jews to pervert this paſſage, miſerably wreſt theſe words,expounding them, *a nation not called by my name*; that is,a nation that ſo carry themſelves,as if they were none of mine. But to leave them to their forced interpretations. Nor are ſome of ours, ſo cleer in their expoſitions of this paſſage: For ſome take them, as ſpoken in way of invitation to the Gentiles, as if God did thereby call upon them, to look after him,and come in to him,as Chap.45.22. or tender,and offer himſelf unto them, (as the Prophet to God, Chap.6.8.) being ready to entertain them, and make them his people, which before they were not, Deut.32.21. Hoſ.2.14.Rom.9.25. and this way our Verſion ſeems to encline. Others, as directed, and delivered, at departure to the Jews; *Behold me, behold me*, now leaving you, and paſſing to a nation that were none of mine before, according to that of the Apoſtle; *Behold,we turn to the Gentiles*, Act.13.46. The words run in the Hebrew, *I have ſaid*, or *I ſay*, (ſo would it be rendred to fit with the former) *Lo I*, *Lo I*; or, as it is frequently rendred, *Here* am *I*,*here* am *I*,Gen.22.1,7,11.& 27.18.Chap.6.8. and it is the voice of God returning a gracious anſwer unto the ſuits and ſupplications, of thoſe that ſeek to him by prayer; here am I at hand, ready to hear and help. So Chap. 58. 9. *When thou ſhalt cry, he will ſay, Lo I*; or *here I* am: and it is doubled, to intimate his forwardneſſe, to hear, and grant their requeſts: whereof ſee,ver.24. The latter words, ſome render,*unto a nation that did not call upon my name*, as Chap.64.7.Jer.10.25. and this ſenſe would well ſuit, both with the terms of the firſt branch,and with the former member of this, if the words of the text would bear it: But this word of *calling* here, is not a participle active; but a verb, in a weighty form paſſive: and there is but a vowel difference between either,which cauſed the miſtake.Our Verſion renders it aright, that *was not called by my name*,as Chap.63.19. that had not in times paſt born my name; had not been called, or accounted my people: there is a defect of the relative, as Chap.64.3,4. This whole verſe,ſome Interpreters render all in the future; *I ſhall be ſought to*; *I ſhall be found*; *I ſhall ſay*; becauſe it is a Prophecy of future times. But the Prophets manner is not unuſual to ſpeak of things to come,as paſt,or preſent; ſo Ch.13.4,5.& 19.1.Rev.1.7.

V. 2. *I have ſpread out mine hands all the day unto a rebellious people*,] Here we cloſe with the Jewiſh Commenters,and with good warrant from Rom. 10. 21. agree unto them, that the ſpeech is of them,and their nation, whom God had long laboured with from time to time, to reduce and reclaim; but in vain: and for their wilful obſtinacy therefore was now reſolved to reject,and to receive the Gentiles in room of them, Rom.11.11-24.

ſpread out my hands] As the manner is of thoſe that require audience,Act.26.1.or deſire acceptance,Prov.1.24.

all the day] Continually,conſtantly; as Chap.62.6.

unto a rebellious people] Or, *a refractory people*. Jer.5.23. that would by no means be reclaimed, ver.12. Chap.66.4. Jer. 7.13. & 11.7,8. for that expoſition of the word, that a Rabbine gives on the place, *a people gone out of the way*; though it ſuit well with what followeth, and the word may be deduced from that which ſignifies, *to go aſide*, Exod.32.8. yet it doth not ſo fully expreſs what the word uſually importeth,and is commonly therefore to another root referred.

which walketh in *a way that was not good*] Heb. *that walk* (for the word is plural, becauſe the word *people*, collective; ſo ver.3.) *the way not good*; that take no good courſe: or, in *a way* (the particle ſupplyed: as Neh.9.19.) *that is not good*; that it may anſwer the preſent *walk*: or, if we retain *was*,then,as ſome, *that walked*; *not good*: a form of diminution, for, *evill*, very bad, ſtark naught: as 1 Sam.2.24.Pſal.36.4. Prov.24.23. & 28.21.

after their own thoughts] Following, not the motions, and directions of my Word, and Spirit; but led by their own minds and luſts, Numb.15,39. 1 King.13.33. Pſal. 81. 11,12. 2 Pet.3.3.

V. 3. *A people that provoketh me to anger continually to my face*;] Heb. *that provoke me*, or, *provoked me*; as before,ver.2. See Chap.3.8.

to my face] That is, either ſimply, in Gods ſight, as Exod.20.3. Deut.5.7. & 31.29. as if a ſervant ſhould do things directly croſs to his maſters known mind and command, to his face: ſo David aggravateth his own ſin, Pſal.51.4. or, as ſome,in Gods own houſe,in his Sanctuary; of which,Pſal.42.2. and of their grievous profanations of Gods Temple, ſee 2 King.16.10-15. & 21.4,5,7. & 23.4,6. 2 Chr.36.14.Jer.7.10,11.& 11.15. Ezek.8.3-16. & 43.8. But the former ſenſe ſeems the more familiar.

that ſacrificeth in gardens] Heb. *that ſacrifice* (as before) *in the gardens*: ſuch as they have ſet apart for idolatrous ſervices, and dedicated to their idols. See Chap.1.29. & 66.17. the reaſon, ſaith one of the ancients, why Naboth would not part with his vineyard, to be converted, by Ahab, into a garden, that it might not be ſo abuſed: but that is a groundleſs conjecture. Howbeit, ſome underſtand it of their groves; whereof, ſee on Chap.17.8. & 27.9.

and burneth incenſe upon altars of brick] Heb. *and burn incenſe* (as before) *upon bricks*: who leaving Gods houſe, and his altar, ver.11. ſacrifice, and burn incenſe to idols of their own chooſing,in places of their own deſigning,upon altars of their own erecting: Which, in contempt, he calleth *bricks*; (ſo the word properly ſignifies, Exod.1.14. & 24.10.) from the matter whereof they were made; as Ezekiah the brazen ſerpent ſo abuſed,*braſſe*, 2 King.18.4. Some expound it,of ſuch *ſtones*, with figures engraven upon them, whereof mention is made,Lev.26.1.& Numb.33.52. But this ſeems a groundleſs conjecture. Others, of the *tile-ſtones*, wherewith their houſes were covered, on the tops whereof being flat-roofed, they were wont to ſacrifice, and burn incenſe to their idols. See Jer.19.13. this is more probable then that; but the firſt carrieth moſt likelihood.

V. 4. *Which remain among the graves*] Heb. *Who ſit in,* or, *on, the graves:* but *to ſit,* is oft uſed, for *to ſtay,* or abide, as 2 Sam 7.18. Jer.39.14. and the particle, *in,* or *on,* is ſometime uſed for, *among:* as Chap.57.6. that abide among the graves, to conſult with ſpirits, that haunt ſuch places; or, to have dealings with the dead, Deut.18.11. 1 Sam.28.8,11. Chap. 8. 19. Mar.5.5. The Chaldee rendreth it; *that dwell in houſes built of the duſt,* or, *moulds,* taken from *graves.*

and lodge in the monuments] That is, in their *idol-Temples,* as the old Latine hath it, or, *in caves,* under ground; or, cut out in rocks, as the Greek, there to expect dreams from their imaginary deities: which was an uſual practice among the Pagans, as appeareth from Ariſtophanes, Ariſtides the Sophiſter, & others; & Jerome on this place teſtifies to have bin practiſed by them, in his dayes. The word here uſed is ambiguous; it ſignifieth properly, places *kept,* or *obſerved.* Whence it is rendred, Chap.1.8. *beſieged:* and ſo it ſignifies, Ezek.6.12. ſome would have it here to ſignifie ſuch *horrid* places, as people therefore are wont cautiouſly to *obſerve,* for to ſhun and avoid. See on Chap.1.8. Others, *ſecret, hidden,* places: as *hidden* things, Chap.48.6. which agreeth well with thoſe ſecret *vaults,* caves, and cloſets, wherein the heathen had wont to have private commerce with their gods. Others, and this way the Jewiſh Criticks moſt go, render it, *waſtes;* deſolate places, ſuch, ſay they, as are oft-times haunted with Devils, Mat.12. 43. and ſo they would have the word taken, Chap.49.6. but of that there: or, as ſome of them, *among the corpſes,* that are *kept* in the graves, and there held as in priſons, or holds, chap. 14.18. Ezek.32.23. or, *with the corpſes,* for ſuperſtitious purpoſes, reſerved and kept by them. Some late Writers of note, *that lodge with the kept* ones. So, ſay they, in deriſion, are their idols here termed; becauſe they were kept carefully for fear of being ſtoln, as oft-times they were, Gen. 31. 19, 30. Judg.18.18,24. being not able to keep, or ſave themſelves, much leſſe thoſe, that ſerved them, by whoſe care and proviſion, they were to be kept from miſcarrying, Chap.41.7. and 46.1,2,7.

that eat ſwines fleſh] Forbidden by Gods Law then in force, Lev.11.7. Deut.14.8. Chap.66.3,17.

and broth of abominable things is in their veſſels:] Or, *and in whoſe veſſels the broth of abominable things* is: the demonſtrative, for the ralative; as Chap.54.5. and a defect of the particle *in,* as Chap.57.8. there is here a two-fold reading: Some read the firſt word *merak,* which ſignifies *broth;* ſo uſed, Judg. 6.19,20. and no where elſe found. So the Chaldee, Greek, and old Latine, render it; and the Jewiſh Criticks do moſt follow this reading: and they conceive the word following, to ſignifie the *carcaſſe* of any unclean creature, from Ezek. 4. 14. and conſequently, ſuch *broth* meant here, wherein the fleſh of any ſuch had been ſod: but ſome other read it *perak,* that ſignifies *a fragment,* or, *part torn off;* from a word, that ſignifies, *to tear,* or *break, off,* Exod. 32. 2. Nah.3.1. and thoſe that follow this reading, expound the word following, from Lev.7.18. & 19.7. where the ſame is uſed of the fleſh of ſome ſacrifices reſerved till the third day, deemed then to be abominable; and of ſuch *fragments,* or *parcels,* of fleſh, contrary to the Law ſo reſerved, would they have the words here to be underſtood; but no clear place appears for this uſe of the former word: and the other reading is the more received; and the rather, for that the latter word, where it is uſed of ſuch remainders ſo reſerved, ſeems to have ſome reference unto ſuch unclean fleſh, as implying, that being ſo reſerved, they ſhould be no more accepted, then any ſuch fleſh, in its kind unclean.

V. 5. *Which ſay, Stand by thy ſelf, come not neer to me:*] Theſe perſons as impure and profane, as they were, yet would ſeem to be holier, then others, and counted all unclean, and polluted, beſide themſelves. So the Phariſees, in Chriſts time, Luk. 5.30. & 7.39. & 18.11,12. and the Samaritanes anciently, Joh.4.9. as the ſtories of them relate; and the Jews, and Hereticks, in Jeromes time, yea to this day.

Stand by thy ſelf,] Heb. *Approach,* or, *Draw neer, to thy ſelf:* keep apart by thy ſelf; ſo the Jewiſh, and moſt of ours: though ſome, *Get thee to thine;* that is, to others like thy ſelf.

Come not neer to me;] *touch me not;* as the Samaritanes are reported to have cryed uſually to others, not of their way, as fearing to be defiled by them: this is ſuppoſed alſo to have been the reaſon why the Phariſees uſed to waſh ſo, when they came home from the market; as having contracted ſome defilement by the touch of others there, Mar. 7. 4. See Luk. 7. 39.

for I am holier then thee] So the Chaldee renders it; and the Jewiſh Commenters unanimouſly expound it. Heb. *I ſanctifie thee;* and becauſe the word, *ſanctifie,* is in Scripture uſed, ſometime, for to ſet apart for ſome ſacred uſe, Levit. 17. 5. 1 Sam.16.5. or, for ſlaughter, Jer. 12. 3. Some render the words, *I will ſanctifie thee;* that is, I will make a ſacrifice of thee; I will ſlay thee: and they ſuppoſe the words to have been ſpoken to the Prophet, repairing to them, when they were buſied about ſome of their abominable ſervices, or ſacrifices, to reprove them for the ſame, as giving him warning to keep aloof off, and let them alone, otherwiſe threatning to make a ſacrifice of him. Others, becauſe the word, *Kadeſh,* is ſometime uſed, for ſome *unclean,* vile, and abominable perſon, Gen.38.31. Deut.23.18. 1 King.14.24. & 15.12. Hoſ. 4. 14. and it is ſo rendred, Job 36.14. would therefore have the verb here to be taken in that ſenſe, and render it, *I pollute thee;* that is, I account thee a polluted, and unclean perſon; as Act.10.15. & 11.9. *Do not thou pollute;* that is, account polluted, or unclean: and the old Latine rendreth it, *Thou art unclean:* to which purpoſe, ſome apply that, Lam 4.15. ſome colour might this Interpretation ſeem to receive, from what is ſpoken of theſe perſons, Chap.66.17. where it is ſaid of them, *that they ſanctifie themſelves in the gardens:* if the word *ſanctifie,* might be taken there for, *to pollute;* as certain it is, that their ſanctification was no other then a groſs pollution; and the word *ſanctifie,* might by a kind of antiphraſis, be uſed for *to defile,* or *unſanctifie:* as the word to *bleſs,* ſometime, for, to *curſe,* Job 1.5. 1 King.21.13. but the words following there, carry it another way: nor is any place produced, where this verb is ſo uſed. We return therefore to the firſt, and moſt generally received Interpretation; wherein all the matter of doubt, or difficulty, ariſeth from the defect of a particle, or prepoſition, ſuch as in the affixing of pronouns to verbs, is oft-times omitted; this ſupplyed, it would be, *I am holy* from *thee:* of this kind of defects, ſee on Chap.28.15. & 47.8. and 48.10. & 49.24. of this particle in particular; Jer.10.20. *my children are gone out me,* for, *gone out* from *me.* Now this prepoſition in Hebrew, as *παρα,* in Greek; *præ,* in Latine, hath a peculiar uſe, in comparative notions: ſo *good from,* or *above,* as it is, ſometime, not amiſs rendred, Judg.5.24. Pſal.45.7. is, *better,* Prov. 22. 1. Eccl.7.1. *wiſe from,* or *above,* is, *wiſer,* 1 King.4.21. Ezek.28.3. and, *holy from,* or, *above,* is, *holier.* But an exact, and full inſtance of the like defect of the ſame particle, in the ſame uſe, we find, Jer. 20.7. where the Prophet ſpeaking to God, ſaith, *thou art ſtrong me,* for, *ſtrong from,* or *above, me;* that is, *ſtronger then I,* as it is well rendred there: and it may be, would as well be, *holier then thou,* here. The ancient Greek renders it, *I am clean;* but they take not notice of the pronoun affixed.

theſe are a ſmoke in my noſe, a fire, that burneth all the day.] Theſe are a continual provocation, and vexation, unto me, (ſee Chap.63.10) like ſmoke, that riſing from green wood, or other like wet fuel, is moſt grievous and offenſive to mans noſe, and eyes, Prov.10.20. See Chap. 3. 8. or, as ſome, Theſe will I in mine anger (as Chap. 9. 21.) diſpel, and diſperſe, like ſmoke, Pſal.68.2. and make fuel of them, matter for the fire, Chap.1.31. & 9.18. As others, My wrath incenſed by them, ſhall ſmoke againſt ſuch, and burn everlaſtingly againſt them, Deut.29.20. & 32.22. Pſal.18.8. & 37.20. & 104.32. & 144.5. Chap.14.31. & 30.33. & 34.9. & 66.24. The firſt ſeemeth moſt natural.

all the day] Or, all day long; continually: their continual provocations of him, oppoſed to Gods continual invitations of them, ver.2. So Hoſ.11.2.

V. 6. *Behold, it is written before me*] Or, *is written,* and lyeth *before my face:* a defective form of ſpeech; of which kind, ſee on Chap.38.21. Theſe their courſes are upon record with me; and this record lieth alwayes open before my face, (as was before ſaid of their ſins, verſ. 3.) that I may not forget them: a metaphor taken from the manner of men, great ones eſpecially, that keep books, or records, wherein they enter ſuch matters, as they would not have to be forgotten, Ezr. 4. 15,19. & 6.2. Eſt.6.1. So Deut. 32. 34. Pſal.56.8. Jer. 3.22. Hoſ.7.2. Mal. 3.16.

I will not keep ſilence] I will no longer forbear, as hitherto I have done, Pſal. 50. 21. & 83. 1. See Chap. 42. 14. and 64. 12.

but will recompenſe, even recompenſe into their boſome] Or, *will repay, yea, repay* (as Chap.44.15. Heb. *and;* as Chap.56.5,7.) *into their lap:* as it is rendred, Prov.6.33. that is, abundantly, largely: a figurative form of ſpeech, borrowed from thoſe, that deliver not, what they give out, by tale, meaſure, or, weight, but pour it forth into the receivers lap, without any regard how much they give of it. So Pſal.79.12. Jer.32.18. Luk.6. 38. the word is redoubled, to put the doing of it out of doubt, So Deut.32.41. Chap.59.18. Jer.51.56. Ezek.21.7.

V. 7. *Your iniquities, and the iniquities of your fathers, together, (ſaith the Lord)*] Some Interpreters repeat here, from ver.6. *I will recompenſe,* or *repay;* and inſert it into the text: but that is needleſſe; for the former words of this verſe, have an immediate dependance upon thoſe words in the former verſe: and our Verſion therefore cloſeth that verſe only with a comma; that neither Verſes, nor Chapters, are alwayes exactly diſtinguiſhed, was before obſerved, Chap. 58. 3. & 64. 1.

Your iniquities] Or, *their iniquities*; a change of the perſon: as Chap.1.29.

and the iniquities of your fathers together] The meaning is that when God ſhould ſet upon it, the ſins of that nation being come to their full height, (as of the Amorites he ſpeaks, Gen. 15.16.) he would remember, as well their anceſtors ſins, (which he had upon record, ver.6.) as their own; and would take vengeance for both together; that which no way impeacheth the juſtice of God: who although he lay nothing upon any perſon, but what his own particular ſins deſerve, yea, what comes indeed far ſhort of what is due to them, Ezr.9.13. Job 37.23. yet he hath an eye oft in inflicting judgments, on notorious wicked ones, deſcended alſo from ſuch, unto the ſins of their anceſtors, and either enhanceth, or lengtheneth, their afflictions, to make their ſufferings the more exemplary, that men may obſerve how execution of vengeance, though for ſome time delayed; yet even here falleth, at length oft, with a full ſtorm, on the race of the wicked. So 1 Sam.3. 12. Jer. 2.5. Lam. 5.7. Matth. 23. 32,35,36. and 27.25. 1 Theſſ. 2. 15, 16.

which have burnt incenſe upon the mountains, and blaſphemed me upon the hills:] Or, *reproached*, or *diſhonoured, me*, Chap.37. 4. Pſal.89.51. for it is no verbal, or vocal; but a reall, and actual reproach, that he chargeth them with; to wit, their idolatrous ſervices on ſuch places frequently exerciſed, Chap.57. 7. Jer.3.1,6. Ezek.18.6,11. & 22 9. Hoſ.4.13.

therefore will I meaſure their former work into their boſome.] Or, *I will, I ſay*, (Heb. *and I will*, as Chap. 58.10. & 59.17.) *mete out the reward of their former work* (Heb. *firſt*, for, *former*, or *forepaſſed*; as Chap.41.22. & 42.9. and, *work*, for, *reward of work*, as Chap.49.4. & 61.8. & 62.11.) *into their lap*; as verſ.6. a threefold repetition, to aſſure the certainty of it; as Ezek.21.14,27. and an interchange of perſons, as Chap. 1. 29. & 64.4.

V. 8. *Thus ſaith the Lord,*] Gods ſoreſt, and ſureſt menaces, have yet alwayes ſome matter of grace, and mercy, mixed with them, for the ſupport and comfort, of the few faithful: that which is here therefore annexed, and ſubjoyned, to this diſmall doom, concerning a remnant ſtill to be ſpared, and reſerved, for the propagating of his Church.

As the new wine is found in the cluſter, and one ſaith, Deſtroy it not, for a bleſſing is in it:] Or, *As when* (ſee Chap.17.5. and 64. 2.) *wine* (as Chap.62.8.) *is found* (as Chap. 13.15.) *in a cluſter, one ſaith*, (or, *it is ſaid*, men uſe to ſay, Jer.3.1. Mal.1. 4.) *Deſtroy it not*; *for a bleſſing* is *in it*. As when a vine being blaſted, or otherwiſe decayed, is grown ſo bad, and ſo barren, that ſcarce any good cluſter of grapes can be diſcerned on it, (Jer.8.13.) whereby it may be deemed to have any life left in it, or any likelihood conceived of its recovery, and ever becoming fruitful again; and the husbandman therefore is about either to ſtub it up, or to cut it down by the ground, if one chance to eſpy on ſome branch of it, ſome one cluſter that hath grapes with liquor in them, whereby it may appear, that there is life yet, in ſome part of it, and ſome hope therefore, that it may, by good husbandry, the dead branches of it being cut away, grow fruitful again; he may thereby be induced to forbear the utter rooting out, or hewing down, of it. This ſeems to be the genuine ſenſe of the ſimilitude: for the old Latine rendring it, *a grane in a cluſter*; hath led Interpreters aſide unto another ſimilitude, of ſaving a cluſter for a ſound grape, or two, among many withered, or rotten ones: applying it unto the ſaving of thoſe, that had any matter of ſound grace, or goodneſſe, in them, notwithſtanding the generality of the judgment, to be put in execution upon the main body of the profane, and rotten-hearted, Chap.17.6. & 24.13. but that ſeems to be beſides the Prophets ſcope in this place; in this compariſon, at leaſt.

a bleſſing in it] That is, according to ſome Interpreters, ſome good liquor in it, through Gods bleſſing upon it; all things conducible to the ſuſtentation of mans life, being in Scripture termed *bleſſings*, Deut.28.4,5. Joel 2.14. but by *bleſſing*, I rather ſuppoſe here to be meant, not ſo much the liquor in the cluſter, a matter of ſmall moment, as the life, and ſap, that it argued to be in the plant; whereby it might give hope of recovery, and growing fruitful again. See Chap.44.3,4. & 61. 9,11. Pſal.65.10. & 67.6.

ſo will I do for my ſervants ſake, that I may not deſtroy them all] Heb. *not to deſtroy all.* The meaning is, that for thoſe his ſincere ſervants, that remained yet among them, he would not deſtroy the whole nation. (ſee Mat.24.22.) but reſerve a remnant for poſterity, as he did with Noah, and his family, (whom the Chaldee here inſtanceth in) in the floud; though ſome alſo in his family, it may be, none of the beſt, Gen. 7. 1. & 9. 22,25. See Chap.63.17. See Jer.30.11. Amos 9.8.

V. 9. *And I will bring forth a ſeed out of Jacob*] Or, *But*; as Chap.61.6. I will reſerve a remnant of Jacobs poſterity, which I will bring back again, out of the Babylonian Captivity; a type, as oft before, of the ſpiritual delivery from the the ſervitude of ſin and Satan, Chap.9.20-22. & 43.5,6. Pſal. 22. 30.

a ſeed] A ſmall number, that ſhall be as a ſeed, which though ſmall, yet is apt to grow, both numerous, and great, Gen. 15. 5. & 26.4,12. Mat.13.31,32. See Rom.9.27,29.

and out of Judah, an inheriter of my mountains] Heb. *a poſſeſſor*; a certain number of Judahs poſterity, that ſhall poſſeſs the mountains of Judea. See Chap. 14. 23. Ezek. 36. 1, 8. and 38.8.

and mine Elect ſhall inherit it, & my Servants ſhall dwell there] Or, *my choice ones* (as Pſal.106.23. Chap.43.4. & 45.6. & 48. 10.) *ſhall poſſeſs it*, (to wit, their own land again) *and my ſervants* (thoſe faithful ones, for whoſe ſake, I forbear to deſtroy the whole, ver.8.) *ſhall dwell there*, Pſal.102.28.

V. 10. *And Sharon ſhall be a fold of flocks, and the valley of Achor a place for herds to lye down in, for my people that have ſought me.*] The countrey ſhall not only be peopled again, with men, but repleniſhed with cattel. See Jer.31.27.

Sharon] A pleaſant, and plentiful quarter, having good ſtore of paſture-grounds, 1 Chron.27.29. See Chap. 33. 9. & 35.2.

a fold of flocks] Or, rather, *a paſture for ſmaller cattel*; as the word is rendred, Ezek.34.14. for that ſeemeth but a nicety, that ſome, retaining the former, would have the meaning to be; that that whole region ſhould be as full of leſſer cattel, as *a fold* is wont to be of ſheep.

the valley of Achor] A very rich vale neer to Jericho: ſo called, from the execution done on Achan, and his there, who by his tranſgreſſion had diſturbed the whole State, Joſh.7.24, 26. promiſed, as here; ſo Hoſ.2.15. *as a dore of hope* to Gods people upon their return; of the enjoyment of their whole land again, becauſe it ſeems to have been the firſt ground that they ſet foot on, after their paſſage through Jordan, Joſh.3.16. And Eſay might well here have ſome eye to that of Hoſhea.

a place for herds to lye down in] Heb. *a lodging*, as Chap.35. 7. *for neat*, or *oxen*; as Chap.11.7. though I conceive that to be groundleſſe, that, from the former term, ſome would gather, that the whole vale ſhould be as full of beaſts, as a ſtall is wont to be: for the term is uſed very commonly of beaſts, lying down, and lodging, in thoſe places abroad, where they uſually feed, Pſal.23.2. Chap.13.20. & 27.10. Ezek. 34. 14. Now becauſe theſe two places were ſituate at either end of the land of Canaan, Achor, Eaſtward, neer Jordan; Sharon, Weſtward, neer to Joppe, hence ſome ſuppoſe, that the repoſſeſſion of the whole country is hereby implyed, and here intended.

for my people that have ſought me] Or, *unto my people, that ſeek to me*: as ver.1. See Chap.64.4. Jer.29.13,14. Lam. 3. 25. Ezek.36.37.

V. 11. *But ye are they, that forſake the Lord*] Or, *But ye*, or, *As for you, that have forſaken the Lord.* Heb. *And ye*: But ſo, Chap.57.3. a place parallel to this. For as there, ſo here, having related what God would do for the better ſort of them, he proceedeth now, returning to the main body of the wicked ones, of whom before, ver.2-4. to illuſtrate the bleſſed, and comfortable eſtate of the one, by the curſed, and diſmal condition of the other.

that forſake the Lord] Or, *have forſaken*: as Chap. 1. 4, 28.

that forget mine holy mountain] Heb. *my mountain of holineſſe*; as Chap.56.7. mount Sion, whereon the Temple was ſituate, Chap.2.2. that regard it not, think not of it, have no mind to it; as Jer.2.32. Hoſ.8.14. contrary to that practice, and profeſſion of thoſe faithful ones, Pſal.102.14. & 137.5,6. See Chap.62.6,7.

that prepare a table for that troop] Or, *that ſpread*, or *furniſh, a table.* So Prov.9.2. Pſal.23.5. Chap.21.5. As Gods people had certain ſolemn feaſts, wherein they feaſted before God, Deut.16.14,15. Pſal.68.3. ſo had the idolaters, in imitation thereof, ſuch like feaſts, which they kept in the places where they worſhipped their idols, held as for them; becauſe in honour of them, Judg.9.27. Ezek.18.6,11. Amos 2.8. 1 Cor. 8.10. & 10.21. And this way, the word of *ſpreading*, or *furniſhing*, uſed commonly of *tables*, doth rather carry it, then the way of thoſe, who by *table*, here, would have an *altar* meant; becauſe Gods *altar* is ſometime found termed his *table*, Ezek. 41.22. Mal.1.7,12.

for that troop] Or, *for the troop*: ſo the word ſeems to ſignifie in the ſpeech of *Leah*, at the birth of *Gad*, whom ſhe therefore ſo named, when ſhe ſaid, as it is there rendred, *A troop cometh*, Gen.30.11. and Jacob, alluding to his name; *Gad, a troop ſhall betroop*; *but he ſhall betroop* them *at laſt*, Gen.49.19. and from the ſame root indeed, comes the word there rendred, *a troop*, as very commonly alſo elſewhere: but the word *Gad*, ſave in that ſpeech of Leah, is no where elſe found. Thoſe that take it here, in that notion, underſtand by it, either the multitude of their idols, which they ſo doted upon, that they thought they could never have enow of them, Judg.10.6. Jer. 2.28. & 11.13. and are ſaid therefore to be in their whoredomes unſatiable, Ezek.16.24-26,28,29. & 23.40-44. ſo the Chaldee ſeems to take it ; or, the hoſt of heaven, the celeſtial bodies, which they worſhipped inſtead of the maker both of themſelves, and them, Jer.7.18. & 8.2. and ſo ſome of the Rabbines upon this place. But the moſt of them hold it to be the name of a particular ſtar, or an imaginary deity, to wit, *Luck*, or *Fortune*, in Arabick ſo termed ; and in effect both fancies come home to one : for they that make a ſtar of it, which ſome affirm to be the planet *Jupiter*, ſay, there is no ſtar, for luckineſs, where it favoureth, like to it ; and they tell us withal, that in old time, they uſed, in every houſe to have *a bed*, or, *a table*, (for on beds they tabled anciently) continually ſpread for this idol ; which was commonly called ; *Good lucks table*, or *bed*. And Jerome relateth, that in Alexdria, and other cities of Egypt eſpecially, on the laſt day of the yeer, there uſed to be a table ſpread and furniſhed, with variety of diſhes, and delicacies, both of meat and drink, for this idol, either in way of thankfulneſſe, for the proſperity and fertility of the yeer paſt ; or to procure and obtain from it the like for the yeer enſuing.

and that furniſh the drink-offering] Heb. *that fill mixture* ; that is, *wine* : at firſt ſo termed, becauſe they uſed in their ordinary uſe of it, to mix it with water, to abate the ſtrength of it : but from that uſe in proceſs of time, both in Hebrew, and other languages, the Greek eſpecially, the word of *mixture*, came to be uſed for *wine* ; or, any ſuch *liquor* as wine : ſo Pſal. 75.8. the cup in Gods hand is ſaid to be *full of mixture* ; that is, of ſtrong *liquor* : and to take us off from fancying ſome mixture there intended, Rev.14.10. the *wine* in that cup is ſaid to be (word for word) *mixed unmixed* : which may ſeem to imply a contradiction ; but is well rendred, *poured out* (or, if ye will, *powred in*) *without mixture* ; for the verb *to mix*, or *mingle*, is from the ſame ground uſed commonly, both in Hebrew, Greek, & Latine ; for *to pour in*, *pour out*, and *ſerve out*, wine, or other liquor, ſimply, without reſpect had to any mixture : and ſo would it be rendred, Prov. 9.2. where it is ſaid, of *Wiſdome*, *ſhe hath poured out her wine* ; to wit, into cups, ready to be ſerved out : where they render it amiſſe, *ſhe hath mingled her wine* ; that is huckſters faſhion, alluded to, Chap.1.22. not hers. So Prov.23.30. it is ſaid of wine-bibbers, that *they go out to ſeek mixture* ; that is, *wine*, or *liquor* ; where alſo it is ill rendred, *mixt wine* : for it is the *meer*, not the *mixt*, that they affect, and look after ; and no leſs abſurd is one of the Jewiſh Doctors note here, *mixture* ; that is, *wine mixt with water* : they would not in likelihood deal ſo with their deities, eſpecially when they intended, as for the moſt part they did, to drink moſt of it themſelves : another of them much better expoundeth it, *a drink-offering*, as our verſion alſo rendreth it ; but the word ſignifies, as hath been ſaid, and ſhewed : and *to fill wine*, or, *fill out wine*, or other *liquor*, is a form of ſpeech with us alſo not unuſual.

unto that number] The word here uſed is commonly deemed to ſpring from a root, that ſignifies *to number*, Gen.13.16. Num.23.10. 2 Sam.24.1. Dan.5.23,26. Whence ſome render it *by number* : and of theſe ſome ſuppoſe it to be meant of pouring out a certain number of cups, either according to the number of their idols, unto which they performed thoſe rites ; or of thoſe perſons that joyned together in the ſervice. Some again, of their own, drinking by number : For thus, as ſometime at their carouſing feaſts, they uſed to drink healths, according to the number of letters in the parties name, that they drank the health to : ſo in the ſolemn feaſts of *Anna Peranna*, one of their idols, they were wont to drink, in honour of her, as many cups, as they deſired years, to have their life prolonged by her, by which means ſometime their dayes came to be abbridged of what otherwiſe they might have been. Of the former, ſee Martial, lib.1.Epigr.12. Of the latter, Ovid, in his *Faſt*, lib.4. Others render them, as our Verſion hath it, *unto that number*, or, *unto the number* ; that is, as before, to the numberleſſe number, either of their idols, or of the celeſtiall bodies : though ſome more ſpecially to the ſeven planets, or the conſtellations, which the Aſtrologers have reduced to a a certain number. Others, laſtly, render it, as our margent exhibits it ; *unto Meni*, or *unto Mni*, which they ſuppoſe to be the name of one of the Planets ; that which we call *Mercury*, and to be the Merchants God, ſo termed from *numbring*, or caſting up of accounts, a buſineſſe, about which they are much converſant ; and from the word *Maneh*. in Hebrew, *Mna* in Greek, and *Mina*, in Latine, for *a pound*, hath its name. And of this name, that an Idol was anciently in Armenia and Phrygia, worſhipped, is by a learned man out of Strabo, and Jamblicus, reported : Whereunto may be added, that *Armenia* is ſuppoſed to have been termed, as ſome, from *Aram*, and *Minni*, or *Menni*, as the Latine rendreth it, mentioned Jer. 51.27. or, as others, of *Har*, and *Minni*, as the mountainous part of *Minni*, which *Minni* being the ancienteſt appellation of that countrey, may probably be deemed to have been the name of ſome great man that there ruled, and was after his deceaſe (as the manner was) deified by his poſterity. See the like, Chap.46.1. Jer.50.2.

V. 12. *Therefore will I number you to the ſword*,] Heb. *And* ; Yet ſometime the copulative is put for the relative, as Chap. 47.8. & 63.12. But it may well be here an expletive onely, as oft it is, Ezr.1.1. Ezek.17.22. Jon.1.1. *I will number you to the ſword* ; or, if ſome emphaſis be deemed in it, *I will even*, or *in like manner, number you to the ſword* : Becauſe the word before-going, had either a notion of *numbring* in it, or a neer affinity in ſound, at leaſt, with the Hebrew word, that ſo ſignifies ; God, by the Prophet, taketh occaſion to deliver their doom, in theſe terms, as if he had ſaid ; I will alſo in no ſmall number, ſet you apart for the ſword ; or I will deliver you up to it (that is, as the next words ſhew, I will deſign you to ſlaughter) by number and tale, ſo that none of you ſhall eſcape. See the manner of ſetting out ſome in that ſort, that may ſeem here alluded to, 2 Sam.8.2.

and ye ſhall all bow down to the ſlaughter] As you uſed to bow your ſelves down before your idols, Chap.44.15,17. or like thoſe beaſts, which you uſed to knock down, to ſacrifice to your idols. See the uſe of the word, Judg.5.27. Chap.10.4. & 46.1,2. and like alluſions, Chap.1.29,30.

all] Not ſome, but all of you : I will not ſtand to tithe you out, as in execution of multitudes is uſually done, or ſever and ſingle out, as well ſome to be ſaved, as others to ſuffer, as David did with the Moabites, 2 Sam. 8.2. but deliver you all out to ſlaughter, and that by tale alſo, that none of you may eſcape.

becauſe when I called, ye did not anſwer ; when I ſpake, ye did not hear ;] Or, *Ye would not anſwer* ; *ye would not hear* ; to expreſſe more pregnantly their wilful obſtinacy. Heb. *becauſe I called, and ye anſwered not* ; *I ſpake, and ye heard not*. But the like Syntax is frequent, as Chap.44.14. & 53.2. & 59.16. and the indicative in a potential, or ſpontaneous notion, as common : and ſo it is well rendred, Pſal.81.11. Jer.36.25. and would alſo be, Prov,13.1,8. Jer.7.24,26. Zach.1.4. See Prov.1. 24,25. Chap.50.2. & 66.4. Jer.7.13.

I called——ſpake] In, and by my Prophets, whom ye refuſed to hear, and obey, Zach.7.7,11,12. 2 Cor.5.20. & 13.3.

but did evil before mine eyes] Or, *did that* which was *evil in my ſight*. (See Chap.57.1.) that is, that that is diſpleaſing to me, as 2 Sam.11.27. chap.66.4. See ver.3.

and did chooſe that wherein I delighted not :] Or, *which I would not*, to wit, have to be done, as 1 King.13.33. Pſal.40.6. with Heb.10.5. but expreſly forbad, and utterly abhorred. See chap.66.3,4.

V. 13. *Therefore thus ſaith the Lord God, Behold*,] *Behold*, intimating a ſtrange alteration, as chap.51.22. & 62.11. four ſeveral times repeated, to make the deeper impreſſion.

behold, my Servants ſhall eat, but ye ſhall be hungry ; *behold, my Servants ſhall drink, but ye ſhall be thirſty* ;] Or, *when my Servants ſhall eat, ye ſhall be hungry* ; *when my Servants ſhall drink, ye ſhall be thirſty* ; or, *my Servants ſhall eat, when ye ſhall be hungry* ; *my Servants ſhall drink, when ye ſhall be thirſty*. Heb. *and ye ſhall be hungry, and ye ſhall be thirſty* : the ſame ſyntax with that ver.12. Thoſe that have been loyal and faithful to me, ver.9. whom ye have vilified and abuſed, ver. 5. Chap.66.5. ſhall enjoy plenty, and live cheerfully, when it ſhall be far otherwiſe with you, Pſal. 37. 11,19,20. and 68.1-3,6. Eccleſ. 9.7.

behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed.] Chap. 66.5. Dan.12.2. the ſyntax, as before.

V. 14. *Behold, my ſervants ſhall ſing for joy of heart* ; *but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of Spirit*] A further enlargement of the laſt branch of the verſe foregoing. See Pſal.68.3. Prov.29.6. Luk.6.20,21,24,25.

joy of heart] Heb. *goodneſſe of heart*, as Deut.28.47. ſo, *a good heart*, for, *a merry*, or *a cheerfull heart*, Eſt. 1. 10. Prov. 15.15.

vexation of ſpirit.] Heb. *breach*, or, *brokenneſſe of ſpirit* ; as, Prov, 15. 4. *a breach in the Spirit*. See Chap. 61. 1.

V. 15. *And ye ſhall leave your name for a curſe unto my choſen*.] Your very name ſhall be accurſed, and uſed in curſing, as when men ſay, *God make thee like ſuch an one*. See Chap.43. 28. Jer.24.9. & 29.22. & 34.9.

for a curſe] Becauſe unto ſolemn oaths were execrations uſually annexed ; *Let that befall me, that befell ſuch an one, if I fail, or break my faith*, Num. 5. 21. 1 King. 19. 2. Neh. 10. 19.

my choſen] See ver.9.

for the Lord God ſhall ſlay thee] Heb. *and* ; (as chap.64.4.) *Adonai Jehovah ſhall ſlay thee* : a change of the number ; as chap.64.5. See ver.12.

and call his ſervants by another name:] Heb. *ſhall to his Servants call another name*; as Deut. 2. 11, 20. chap.47.1. By *name*,is ones ſtate,or condition, in Scripture, commonly implyed; and by change of name,is an alteration of ſtate ordinarily intimated. Hereof ſee, chap.62.4. *by another name* then, is here meant,either another ſtate,then they were formerly in, in regard whereof other terms ſhould be given them, and ſpeeches uſed of them, then heretofore had been, Hoſ.1.6,9. & 2.1,23.Rom.9.26.1 Pet.2.10. or,a divers ſtate and condition from the wickeds, before ſpoken of; ſuch as ſhould be uſed,not in curſing,but in bleſſing. See Gen.28.3,4.& 48.20. Ruth 4. 11. and this way the Jewiſh Commenters go. Howbeit, divers Interpreters here maintain debate about this *other name*,or *new name*; (as it ſeems termed, chap. 62. 2. as, *other tongues*,and *new tongues*,are one, and the ſame, Mar. 16. 17. & Act.2.4.) and diſpute much what particular name it ſhould be; and ſome here would have it to be the name, of *a ſtable people*;or, *the people of the true God*,ver.16. Others,the name of *Gods children*,Ioh.1.12. Gal.3.26. & 4.4-6. Others, the name of *Chriſtians*, at Antioch firſt given them; now an honourable title,whereas the name of a Jew is grown reproachful and odious, Act.11.28. 1 Pet.4.16. But that of the Rabbines ſeemeth moſt agreeable to the courſe and current of the context.

V. 16. *That he who bleſſeth himſelf in the earth, ſhall bleſſe himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth.*] So that men, in bleſſing, and ſwearing, ſhall make uſe of your names; as in curſings, and execrations of theirs, ver. 15. Though ſome ſuppoſe,that by *bleſſing*, and *ſwearing*, is here intended the whole Worſhip of God,as chap.19.18. Jer.4.2. and the meaning to be, that all religious Worſhip, ſhall be given generally to the true God, and not,as formerly,to idols, chap.45.23. But this ſeems not the ſcope of the Prophet in this place.

That] Or, *So that:* To make the connexion of this with the former the more cleer.

he who bleſſeth himſelf] Or,*that bleſſeth*,ſimply,either himſelf,or any other: he that wiſheth, deſireth, or prayeth for good unto any: for theſe forms are not always, in notion,or uſe,reciprocal; as by many inſtances might be ſhewed. See Gen.22.18.& 26.4,chap.66.10.

in the earth] Either *on earth*,as chap.42.4.Mat.16.19. & 18. 18. or in the land,to wit,where Gods ſervants abide, as chap. 5.8 & 6.12.& 60.18,

ſhall bleſſe himſelf] Or,*bleſſe*,ſimply.

in the God of truth] God indeed is ſo ſtyled, *a God of truth*, Pſal.31.5.Jer.10.10. whereof ſee there, and the word, *Amen*, here uſed, given unto Chriſt, expounded, *faithfull and true*, Rev.3.14. but the word is an attribute, not an abſtract, and hath relation therefore to ſome ſubject, which to make the ſenſe entire, therefore muſt be ſupplyed: it ſignifies, *firm, faithfull,ſtable,ſtedfaſt:* it wanteth his ſubject here, (the like whereunto, we have frequently found in this Prophet. See Chap.5.4.& 17.5,10.) which ſome ſupply *people*,rendring the words, *ſhall bleſſe by the God of the faithfull*, or *firm*, and *ſtable people*, Pſal. 89.16,37. they ſhall in bleſſing uſe the name of God,as having relation to his people, and mention them withall as a people bleſſed, and eſtabliſhed, by him; as they ſhall bleſſe in Gods name, as craving and expecting the bleſſing from him: ſo mentioning Gods people,and their condition, as a precedent, and pattern, of the good that they wiſh unto any. So Gen. 28.4. & 48.15,16,20. Ruth 4. 11. See Zach.8.13.

that ſweareth in the earth] *On earth*,or *in the land*, as before, and as Chap.66.8.

ſhall ſwear by the God of truth]Or, *by the God of the faithful*, or *firm & ſtable* people,that is,they ſhal in their ſolemn oaths, mention together with him, his goodneſſe to them,and their bleſſed eſtate,& ſetled condition,by reaſon thereof.In ſolemn oaths,they uſed,as execrations and curſings,if they meant not truly,or ſhould deal unfaithfully: ſo bleſſings alſo, and expreſſions of deſire to live and thrive, do well and proſper, as their intentions were ſincere, and their performances ſhould be faithful. So the Apoſtle, 1 Cor. 15. 31. *by our rejoycing which we have in the Lord Jeſus*, that is, *ſo may I have joy together with you in the Lord God*;and as we uſe to ſay,*So help me God.* The meaning then is, that in conceiving oaths, they ſhould uſe ſuch forms as theſe, or the like; *The Lord that bleſſed ſuch,and ſuch his ſervants,bleſſe me,and mine, in like manner, and no otherwiſe, then as I ſhall deal ſincerely and faithfully, in that,which by oath I now oblige my ſelf unto.*

becauſe the former troubles are forgotten] Or,*when*(as Job 3. 22. & 5. 21.) *the former afflictions ſhall be forgotten:* When former matters,both your ſins (as Chap.43.25. Jer.31.34. ſay ſome) your ſorrows and ſufferings (as Chap.54.4. which all agree in) ſhall no more be minded,then as if they never had been. See Zach.10.6.

and becauſe they are hid from mine eyes.] Or, *and when they ſhall be hid from mine eyes.* This ſome (as was before hinted) underſtand of their ſins, the procuring cauſes of their former afflictions and ſorrows; which as they are ſaid to ly open to Gods eye, ſo long as men after the committing of them continue obſtinate and impenitent,ver.3,6. ſo, upon mans repentance,they are ſaid to be *covered*,and *hid* from Gods ſight; he regarding them no more now to take vengeance, or caſt off, for them,then if he neither ſaw,nor knew them, Pſal. 32.1.& 85.2.Chap.38.17. Mic.7.19. But becauſe there is no mention at all of ſins, in the text; Others therefore underſtand this alſo,as the former, of their ſufferings and afflictions, that God out of his tender affection to his children, that had been long in ſtreits and difficulties, as not able to endure longer to ſee them in that miſery, ſhould utterly remove them now out of his ſight,by delivering his people out of them,and putting a full period to their grievous preſſures, Exod. 3. 7, 8. Num.23.21.Pſal.106.44,45.Chap.16.4.& 26.17.& 60.18.See Chap.63.15.& 64.12.

V. 17. *For behold,*] A further more ſtrange alteration, ſubjoyned, to give further aſſurance of the change formerly mentioned, not without a multiplyed iteration of this note of wonderment, ver. 13,14. See the like of our Saviour, Joh. 5.25,28.

I create new heavens,and a new earth:] Or, I am *creating a new heaven* (as Chap.1.2.) *and a new earth*; I am even now about it,as Chap.3.1. and ſo ver. 18. I am making of a new world; I am about ſo to alter and change the face and ſtate of all things, that the whole frame of the creature ſhall ſeem not to be the ſame, that before it was. This applyed to the external ſtate and condition of Gods people, may bear that interpretation, that ſome here have given it; the sky not cloudy and gloomy, as hinting Gods wrath, and expreſſing his frown,Joel 2.2.Amos 5.18. but clear and fair, and lightſome and ſeaſonable, Chap.30.26. & 60.1. the ground not horrid, and waſte,and ſhapeleſſe,and fruitleſſe, Jer. 4.23-26. but pleaſant,delightful,fertile,and fruitful, Chap.4.2. or that which ſome other have, that the change of their condition ſhall be ſo great, their proſperity ſuch, in regard of their former afflictions and adverſity, that coming ſuddenly out of the one into the other, they ſhall ſeem to be in a new,in another world. See Pſal.126.1. But, being ſpiritually underſtood,is applyable to the ſtate of the Church, in the times of the Goſpel,under the Kingdom of Chriſt, in regard of thoſe plentiful endowments of ſpiritual graces, that therein ſhould abound,the myſteries of Salvation,being much more clearly revealed, and the ſervice and worſhip of God in a more ſpiritual way ſetled, thoſe former types and ſhadows,being taken away and removed, Joh. 1. 16,17. & 4.21-24. Act.2.17,33. 2 Cor.3.6,18. Heb.9.1-12. & 10.1-9. and hereunto do the Apoſtles apply this renovation of the Church, in this world then to be inchoated, 2 Cor. 5.17. to be conſummated in the next, 2 Pet.3.13. Rev. 21.1,5. and thus alſo do ſome of the Jewiſh Doctors expound it. See Chap.66.22.

and the former ſhall not be remembred, nor come into mind.] Heb.*aſcend unto the heart*;as Jer.3.16. 1 Cor.2.9. and it ſeems a form of ſpeech taken from thoſe vapours,or ſteams, that being ſent up from the ſtomack, and poſſeſſing the brain, are wont to produce fantaſies and dreams; as if it were ſaid, they ſhall not ſo much as be once dreamed of. The meaning is, that the ſpiritual excellency of the Church in thoſe times,ſhal ſo far exceed that, which in former time it had been, that the conſideration of the one, ſhall ſeem to drown and aboliſh the memorial of the other,Jer.3.16.2 Cor.3.7-10.

V. 18. *But be ye glad, and rejoyce for ever*, in that which *I create:*] Or, *am creating*; as ver. 17. a defect both of antecedent,and relative; as ver.1.

be glad,and rejoyce] This ſome of the Jewiſh Commenters conceive to be ſpoken, as that which ſhould be the conſtant and continual language of thoſe times, enciting one another to chearfulneſſe and joyfulneſſe, ſuch as the condition of the times required. So it ſhould be like that, *Let us rejoyce,and be glad*, Pſal.118.24. Rev.19.7. But it is rather the ſpeech of God himſelf, as calling upon his people, to rejoyce in the good intended by him, for them, in the reſtitution of his Church, Chap.66.10. ſo withall aſſuring them, that howſoever it fared with the wicked ones, ver. 12-15. yet it ſhould go well with them, Chap. 3.10.they ſhould not want juſt matter,and occaſion of joy; and withall,that this matter, and occaſion of joy in them, ſhould not be momentary, and fading,ſuddenly come, and ſoon gone, like Jonas his gourd, Jon. 4. 10. but ſhould be permanent, and perpetual, Chap. 35.10.

in that which *I create*]Or,am *creating*; reſtitution and renovation, eſpecially for the better, is deemed as a creation, ver. 17. Pſal.104.30. So Pſal. 51.10. Epheſ. 2. 10. and 4. 24.

for behold,I create Jeruſalem a rejoycing, and her people a joy.] Heb. I am *creating*,as ver.17. the word of creating here implying not a bare reſtitution onely, but a reſtitution in a glorious and magnificent manner: for of ſuch kind of works alſo is the word uſed, Gen. 1. 26, 27. Deut. 4. 32. chap. 40. 26. I am repairing her, and reſtoring her to ſo glorious a condition, as will miniſter matter of abundance of joy, both to her, and them, and all that are well affected unto either. I am about the doing of that, that I have been ſo much, and ſo long ſolicited for, by my ſervants, chap. 62. 7. Heb. *for rejoycing*, and *for joy*; as, *for a bleſſing*, Pſal. 37. 26. Prov. 10. 7. or, *a bleſſing*, ſimply; and *joy*, and *rejoycing*, for matter of mirth and joy; as *praiſe*, for matter of praiſe, chap. 60. 18. & 61. 11. *for rejoycing*, *and for joy*, that is, *to be matter of rejoycing*, and *of joy*; as, *for a curſe*, that is, *to be matter of a curſe*, ver. 15.

V. 19. *And I will rejoyce in Jeruſalem, and joy in my people:*] They ſhall rejoyce in me, chap. 61. 10. and I will rejoyce in them, chap. 62. 5. as it is much matter of joy unto an affectionate parent to ſee his children do well; and to a gracious Soveraign to ſee his people proſper and flouriſh, Pſal. 35. 27. Jer. 32. 41. 1 Theſſ. 2. 19, 20. & 3. 8, 9. 2 Ioh. 4. 3 Joh. 3, 4.

and the voice of weeping ſhall be no more heard in her, nor the voice of crying.] See the like promiſes, chap. 35. 11. & 51. 11. Jer. 31. 12. Rev. 21. 4. for thoſe Jewiſh Doctors narrow the text over-much, that reſtrain *weeping*, and *crying* here, to the mourning for perſons, either ſlain, or taken away by immature death; becauſe of that which followeth, ver. 20. Howbeit, it is well obſerved, both by ſome of them, and other learned, that in theſe, and the like predictions and promiſes, the terms, *no more*, and *for ever*; as they concern the ſtate and condition of this preſent life, have in them a notion of diuturnity; as they have reference to the life to come, a notion of perpetuity: as alſo that for the ſubject matter of them, or the things therein propounded, or promiſed, as they concern the former, they import a degree onely of eminency; as they have relation to the latter, a pitch of abſolute perfection. In this manner are we to underſtand, as theſe, and the enſuing paſſages; ſo alſo thoſe, chap. 54. 9. & 60. 18. and other the like.

V. 20. *There ſhall be no more thence an infant of days, nor an old man, that hath not filled his dayes: for the child ſhall dy an hundred years old; but the ſinner being an hundred years old ſhall be accurſed.*] Albeit, there be no ſuch great difficulty in this paſſage; but the literal ſenſe of the words, (as I conceive) if the Hebrew forms, uſed in it, be adviſedly weighed, will appear to be obvious enough, and familiar: Yet it is ſtrange to ſee what a number of far-fetcht ſenſes have been forced upon it; ſo that among that multitude of Interpreters, that are commonly in hands, ſcarce any, very few, at leaſt, found, that hold out the genuine ſenſe of the place. The Jewiſh Doctors underſtand it of the length of years, that their nation ſhall attain to, in the dayes of the Meſſias; to wit, that then they ſhould live as long as the Fathers did before the floud, and that therefore a man at an hundred years ſhould be counted but a *boy*, or *child*, ſtill; and one that ſhould dy at theſe years ſhould be deemed ſome accurſed creature, as having his life ſhortned by God for his ſins. Others, run out to morall, and myſtical ſenſes. Some, that whereas in former times, they had many grey heads, with green wits; many ancient for years, but of babiſh diſpoſition, and childiſh behaviour, there ſhould now be none ſuch among them; but their old men ſhould be grave, ſound, and diſcreet, able to fulfill, and perform all offices required of them, at that age, in their places: and as for thoſe boyiſh, or childiſh old men, for behaviour and carriage, they ſhould, as accurſed wretches, be conſumed and worn out, in the time of the captivity. Some, that whereas God did formerly threaten, that if the Magiſtrates did not duly perform their duty, in doing juſtice upon delinquents, he would himſelf do it, by taking away perſons ſo ſpared, by untimely and iſſuleſs death, Lev. 20. 4, 5, 20, 21. as he did Er, and Onan, Gen. 38 7, 10. that now ſhould not be, it ſhould not need: for that the Magiſtrates ſhould now be very ſtrict and exact in the execution of juſtice, not ſparing any for age, though he were an hundred years old. Some, that whereas the Law, as a petty School-maſter, kept men like children, and infants, in their firſt elements, or rudiments, unto their old age, the Goſpel ſhould bring them unto maturity and perfection, Gal. 3. 24. & 4. 3. Heb. 7. 19. Others, that in the times of the Goſpel, all true Believers ſhould be continually growing up in grace, untill they came to a full growth, in which then they ſhould continue for ever, Eph. 4. 12-16. Others, that a child in the Kingdom of Chriſt, ſhall be happier, then an old man in the Kingdom of the world: for a child in the kingdom of Chriſt, ſhall attain to an happy perfection of life; whereas in the Kingdom of the world, a ſinner, even then when he ſeemeth to have attained a perfection of life, ſhall be accurſed. Others, refer it all to the reſurrection, and the life to come, wherein there ſhall be no difference of old and young, but children ſhal riſe in a perfect ſtature, and old men ſhall be raiſed in youth-like vigour and ſtrength. Some few have diſcovered, that long life is here promiſed, after their return from captivity, to Gods people: but in opening of the words, they have gone ſomewhat wide. For the better conceiving whereof aright, we are to conſider that length of life, is, in Scripture, frequently promiſed, as a bleſſing, Exod. 20. 12. Deut. 4. 1, 40. & 6. 2. Pſal. 21. 4. & 61. 6. & 91. 16. Prov. 3. 2, 16. Eph. 6. 2. and, on the other ſide, the ſhortning of mens lives mentioned, and threatned, as a curſe, 1 Sam. 2. 32. Iob 15. 32, 33. Pſal. 55. 23. & 94. 23. & 102. 24. Eccl. 8. 13. God therefore, among other bleſſings which he would confer upon his people now refined, and reſtored, promiſeth this, as one ordinarily much deſired, that none among them, young or old, ſhould be taken away by untimely death; but ſhould live to the utmoſt of that, which in the courſe of nature they might reach; and others of their condition, and conſtitution, are (where not impeached by any croſſe, occurrent from within, or from without) wont uſually to attain. See ver. 22. Zach. 6. 4. Howbeit, that the wicked, ſuch as remained ſtill unreformed among them, (as ſome few yet, even in thoſe times might) though their lives in thoſe times of publike peace and tranquility, might be prolonged; yet a curſe of God ſhould purſue them, and at laſt ſeize upon them, they ſhould be but accurſed creatures, Pſal. 140. 11. Eccl. 8. 12, 13. But we ſhall diſcuſſe the terms apart as they ly in the text.

There ſhall be no more from thence] There ſhall not hereafter, as in former times, go out, or be carried out, to wit, unto burial, *from thence*; that is, from Jeruſalem, ver. 19. but put here for the whole Land and State of Iſrael; becauſe the head city of the Kingdome: and thus far the Jewiſh Commenters go along with us. See Eccl. 8. 10. So muſt the words, *from thence*, be underſtood, as with a notion of place; not, as ſome, *from thenceforth*, in a notion of time: the word is no where found ſo uſed.

an infant of dayes] The word, here uſed, ſeems by a late learned Scholiaſt, to be taken for an *embryo*, or child conceived, and contained, as yet in the womb: for he rendreth the text, *a youngling*, or *little infant, that ſhall not fulfill*, or *accompliſh his dayes*; that is, ſaith he, the dayes required, for the birth of it, with life. So this branch of the promiſe, ſhould be equivolent with that, Exod. 23. 26. that none among them, going with child, ſhould miſcarry, or, be abortive. And it is true indeed, that a word of neer affinity to this, and whereby the Jewiſh Commenters here expound this, is uſed of ſuch, Job 3. 19. *as infants, that never ſaw light*; as alſo that, Gen. 33. 13. a word deemed to be of the ſame kindred with this, is rendred, *great with young*. But this, I ſuppoſe, here, to have been this learned mans ſingular conceit, and ſo leave it. That word wherewith theſe Jewiſh Maſters here render it, is ſuppoſed commonly, to ſignifie *a ſucking-child*, or, *a ſuckling*; but we find thoſe two diſtinguiſhed, the one from the other, 1 Sam. 15. 3. & 22. 19. Jer. 44. 7. Lam. 2. 11. See on Chap. 49. 15. and as that, ſo this ſeems to be uſed more generally, for *a child*, or *boy*, though of ſome bigneſſe; for as of the one it is ſaid, *the children ask bread*, Lam. 4. 4. ſo of the other, *boyes deſpiſe me, and ſpeak againſt me*, or *prate of me*, Job 19. 18. which of ſucking children, can neither of them fitly be ſaid. But by *a child*, or *a boy, of daies*, what ſhould be meant, is further queſtioned; and here ſome would have the meaning to be, one of *many daies*; as Joſh. 23. 1, 2. *gone in dayes*, is uſed for, *ſtricken in age*: and Dan. 10. 14. *the viſion is for dayes*; that is, *for* many *dayes*, as our Engliſh well renders it; and ſo *a boy*, or, *a child, of days*, ſhould be one, that hath lived a long time, many dayes, is far ſtricken in yeers; and yet continueth ſtill a child, childiſh, or boyiſh. Others would have it, *a child of dayes*; that is, *of few dayes*: as, *a number*, for, *a* ſmall *number*. See Chap. 10. 19. But to let paſſe theſe needleſſe ſupplies; *a child of dayes*, here ſignifies, as the words ſimply, and properly, import, *a child for dayes*; one in regard of dayes, or age, but a child: and the oppoſite word, *old man*, joyned with it, doth evidently evince, that to be the true notion, both of the word, and form, here uſed. So that the meaning of the words, *no child, that ſhall not fulfil*, or, *accompliſh, his dayes*, is, that their children ſhould not come to untimely ends, as formerly; having their brains daſhed out by the enemy, 2 King. 8. 12. Pſal. 137. 8, 9. Jer. 9. 20. or being ſtarved for want of food in the ſiege of the city, Lam. 2. 11, 12, 22. but ſhould live, & attain to their juſt growth, and full ſtint of yeers; and herein alſo the Jewiſh Criticks accord.

nor an old man that hath not filled his dayes;] Heb. *and an old man*: but the copulative, is here in a diſcretive, or disjunctive notion; as, *father and mother*, for, *father or mother*, Exod. 21. 15. as, *the child*, and *the old man*, are here oppoſed: ſo *the old* man, and the *full of dayes*, are diſtinguiſhed, Ier. 6. 11. and the Jewiſh Maſters here are ſomewhat curious, in their explication of theſe terms: a man, ſay they, is deemed an old man, at *ſixtie*, but is not ſaid to be *full of days*, or to have *filled his dayes*, untill he reach unto *ſeventie*, the ſtint of mans life, Pſal. 90. 10. ſo it is ſaid of David, that he died *full of dayes*, 1 Chron.29.28. and yet he lived not beyond *ſeventie*; for he began to reign when he was *thirtie* year old, and reigned *fortie*, 2 Sam.5.4. but, ſay they, now they were to live hundreds of years, as they did before the floud: had they ſaid *an hundred years*, they had not ſpoken much amiſſe; for the words following imply as much; but their computation is with the niceſt, and their aſſertion too hyperbolical: a man is then ſaid to have *filled*, or *accompliſhed his days*, when he hath lived ſo long, as in courſe of nature, he might well reach; being not, by any caſualty intervening, debarred from attaining thereunto.

for the child ſhall die an hundred years old:] *The child*, or *boy*, or *lad*, or *youth*, or *young man*; for it is not the word, that was before uſed; but another, which in Scripture ſeemeth to comprehend *infancy, child-hood*, and *youth*: and ſometime alſo, to take in men of middle age. Some would ſtint it at *twenty years*; and it is given to Joſeph at *ſeventeen*, Gen.37.2. but to Benjamin, when he is deemed to have been above *thirty*, Gen. 43.8. this *child*, or what you pleaſe to call him, *the ſon of an hundred years ſhall dy*; ſo the words ly, and are word for word, in the text. Hence thoſe Rabbinical fictions of men living ſo many years; that at an *hundred*, they ſhould ſeem to be but *children*, and *boys*: And on the other ſide, the fancies of thoſe, who have, out of this form, coined us a proverb, *a child of an hundred years old*, for, *an old dotter*, or *a fool*; ſtyled therefore afterward, ſay they, *a ſinner*: Whereas the ſyntax is familiar, and as clear as the day-light, or ſun-ſhine: *the child, or youth*, (that now is) *ſhall dy the ſon of an hundred years*; that is, ſhall be an hundred years old when he dyeth. So Gen. 11. 10. *Sem the ſon of an hundred years begat Arphaxad.* And *Abraham was the ſon of an hundred years, when Iſaac was born to him*, Gen.21.5. and in the ſame form run all thoſe genealogical reckonings, Gen.5.32. & 7.6. & 12.4. & 16.16. & 17.1. & 25.20,26. & 37.2. & 41.46. & 50.26. and very frequently elſewhere: neither young, nor old, ſhall dy, untill they have made up a compleat age; ſuch as an *hundred years* hath anciently with Greeks, and Latines, been deemed to be; whence their *ludi ſeculares*, held ſolemnly every *hundreth year*: a form of ſpeech here uſed, to expreſs length of life.

but the ſinner being an hundred years old, ſhall be accurſed] Heb. *and the ſinner the ſon of an hundred years ſhall be accurſed.* Where becauſe the word rendred, *a ſinner*, comes from a verb, which, in the firſt place, ſignifies *to miſſe* the mark. So Judg. 20.16. hence ſome would here alſo have it ſo to be taken, and this branch thus rendred, *he that miſſeth*, (or falleth ſhort) *of an hundred years, ſhall be accurſed*; that is, ſhall be deemed ſo to be: but this ſenſe cannot be made out from the words, without manifeſt wringing, and wronging the text. Others, taking this word aright, run as wide in the latter: for becauſe it is ſaid, Deut.21.23. that *he that is hanged on the tree is accurſed*; would have the meaning to be this, that wicked men, as well old, as young, ſhall be, by execution of juſtice done on them, made exemplary, and ſo deemed, as accurſed; and that ſuch become ſometime matter of a curſe, in proverbial phraſes and by-words, appears by Jer. 29.22. See ver. 15. But this is but to ſtep out to fetch fire, or water, abroad, when we have either of them under our noſes at home. The genuine ſenſe of its own accord, offereth it ſelf to us; That amids all this proſperity and tranquility, all this flouriſhing eſtate and condition of Gods people, the man that liveth among them, unreclaimed, and unreformed, continuing ſtill in a ſinfull courſe of life, ſhall be never ſo long prolonged; but ſhall, at length, prove a curſed wretch. See Job 21.7-20. Pſal. 37. & 73. Prov.1.32. Eccl.8.12,13. Chap.3.10,11. & 48.22. & 57. 20,21. It ſeems to be not much unlike that, Rev.20.6. *Bleſſed is he* (not that liveth in the times of the *firſt reſurrection*; that is, in the times of the reſtitution of the Church to its purity and peace, but he) that being *holy, hath his part in the firſt reſurrection*; through a ſpiritual change wrought on his ſoul, in raiſing him from the death of ſin, to the life of grace, Joh. 5. 25. I ſhall add only a ſmall punctilio, if I may ſo term it, which yet, as to me ſeems, might conduce to make the connexion of this clauſe, with the reſt of the context, a little clearer; to wit, if that the copulative here were rendred, by the diſcretive, *though*: and the whole clauſe put into a parentheſis, *(though the ſinner an hundred yeers old be accurſed)* becauſe, in the very next words, he goeth on, in relating what benefits, together with this long life, the godly party ſhould enjoy.

V. 21. *And they ſhall build houſes, and inhabit them; and they ſhall plant vineyards, and eat the fruit of them.*] They, to wit, my ſervants, ver. 13,14. ſhall live to poſſeſs quietly the houſes built by them, and to receive, and enjoy the fruit of their labours, ver.9. See Pſal.128.2. Jer.29.5.

V. 22. *They ſhall not build, and another inhabit; they ſhall not plant, and another eat*] To wit, the fruit of what they plant; as in the former branch, inhabit the houſes by them built; both to be underſtood from ver. 21. not only for that the curſe threatned, Deut.28.30,39. ſhould now have no place; they ſhould not build, or plant, for an enemy to poſſeſs and enjoy, Chap.62.8,9. but that they ſhould not build, or plant, for poſterity alone, but ſhould ſurvive long to enjoy whatſoever, in either kind, they had taken pains about themſelves: and this to be principally here intended, appeareth, both by what went before, ver.20. and by what here followeth.

for as the dayes of a tree are the dayes of my people] Or, ſhall *the dayes of my people* be; as of a laſting tree, that continueth for many ages; not as of a fading leaf, as formerly, that at time of yeer ſheddeth, Ch.64.6. it is well known of what continuance oaks and elms are, to omit all others: nor need we therefore have recourſe here with the Jewiſh Doctors, therein following the Chaldee Paraphraſt; wherewith the Greek alſo concurreth, to *the tree of life*, Gen.2.9. which, ſay they, laſted *five hundred years*. See Pſal.128.5,6.

and mine Elect ſhall long enjoy the work of their hands] Or, *my choiſe ones (as ver.9.)* ſhall live long to ſpend themſelves, and even *to wear out*; (ſo the word properly ſignifieth, Job 21. 13.) what by their labours they have gotten, and gathered, Pſal.128.2,6. ſo rather, then, as ſome other, *they ſhall make their handy-work durable*. See Chap.23.18.

V. 23. *They ſhall not labour in vain*] As thoſe do, that cannot enjoy the fruit of their labours; but others eat what they have tugged and toiled for: or whoſe labours prove fruitleſſe, for want of a bleſſing from above, Lev.26.16. Deut.28. 30. Jer.51.58. Habb.2.13. Hag.1.6. 1 Cor.15.58.

nor bring forth for trouble] Or, *unto trouble*. Their iſſue ſhall enjoy the like quiet and proſperous condition together with their parents; having no occaſions of mourning miniſtred unto them, by the untimely death and loſs of parents, or other diſmal occurrents; which in times paſt, of publike calamity do ſo frequently fall out, that the iſſue of thoſe that live in thoſe times, may ſeem bred to nothing, but to ſorrow and grief; as in times of peſtilence, for the grave; in times of war, for the ſword: and they are wont therefore to be deemed happy, that are in ſuch times without iſſue. See Deut.28.4. Hoſ.9. 12,13,14. Mat.24.19.

for they are the ſeed of the bleſſed of the Lord, and their offſpring with them] To wit, is bleſſed: Gods bleſſing is entailed upon them; it taketh in their iſſue together with them, Exod.20.6. Pſal.37.25,26. & 115.13,23. See Chap.61.9.

V. 24. *And it ſhall come to paſſe, that before they call, I will anſwer*] *And it ſhall be* (as Chap.2.2.) *before they call, and I will anſwer*; as Chap.57.11. I will be more forward to grant, then they to crave; more ready to anſwer, then they to ask. See inſtances hereof, Pſal. 32. 5. Dan. 10. 12. Luk. 15. 18, 20.

and whiles they are yet ſpeaking, I will hear] By gracious acceptance of their ſuits, and granting to them, what they are ſpeaking, and ſuing for, Dan.9.20-23. So Act.10.44. & 11. 15. See Chap.58.9.

V. 25. *The wolf, and the lamb, ſhall feed together*;] That is, ſay ſome, juſtice ſhall be ſo ſtrictly and ſeverely executed, that there ſhall be no murthers, nor robberies committed, as in former times, Chap.1.21,23. See Deut.13.11. But the meaning rather ſeems to be, that ſuch as had been of a fierce, and ſavage diſpoſition formerly, ſhould now be ſo altered and changed, that they might ſeem to be transformed out of wolves, into ſheep; ſo altered, at leaſt, as if a wolf were grown ſo tame, that he might ſafely be truſted with ſheep, and ſuffered to go among lambs, contenting himſelf to feed quietly, and harmleſly, not on them, but with them. See Chap.11.6.

together] Heb. *as one*: ſo this form is uſed, *Ezr.2.64. & 3. 9. & 6.20. Neh.7.66.* ſo alſo, Pſal. 82. 7. which there not obſerved, hath cauſed a miſtake in the meaning of the place.

and the lion ſhall eat ſtraw like the bullock] Not prey upon cattel, as in times paſt. See Chap.11.7.

and duſt ſhall be the ſerpents meat.] He ſhall reſt content with the food, by God, aſſigned him, Gen.3.14. and not faſten on man, or beaſt, not feed on, or hurt at all any other creature; all ſhall be harmleſſe. See Chap.11.8.

They ſhall not hurt, nor deſtroy, in all mine holy mountain; ſaith the Lord.] Or, *none ſhall hurt, nor deſtroy, in all mine holy mountain.* Heb. *mountain of holineſſe*; as verſ. 11. thorowout my whole Church, among my people, Chap.2.2. Pſal.15.1. & 24. 3. Sion, for Jeruſalem; becauſe the chief part of it, wherein Gods Temple, and the Kings Palace, ſtood: and Jeruſalem, for, the whole Land; becauſe the mother city. See on verſ. 20. *from thence.* Of the whole paſſage, ſee Chap.11.9.

CHAP. LXVI.

Verſ. 1. *THus ſaith the Lord*;] This Chapter, though it ſeem a diſtinct Sermon from that next beforegoing; yet is much of the ſame ſubject matter, and argument with it, and hath many forms and expreſſions, the ſame that we there had: it conſiſteth of various paſſages, inter-woven the one within the other; of mercies and comforts to the godly, of judgments to the wicked: together with Prophecies concerning the ſtrange, ſudden, and unexpected reſtitution of the Church, and the dilatation of it into all parts.

The heaven is my throne, and the earth is my footſtool:] Becauſe the carnal Jews confided much in the material Temple, and the external ſervices, and ſacrifices, therein performed, Jer.7.4,10. when as neither their hearts were upright with God, nor their lives otherwiſe conformable to the rule of his Word; God, by the Prophet, endeavoureth to beat down, and raze the grounds of this their vain confidence; in the former, in this verſe; in the latter, ver.3.

heaven is my throne] That is the place of his Majeſtical preſence, where, in moſt glorious manner, he manifeſteth himſelf unto the bleſſed ſpirits, as a King ſitting in his royal robes, on his throne, Pſal.11.4. & 103.19. Mat.5.34.

the earth is my footſtool] So is the earth in general termed; becauſe the loweſt part of the world which he filleth with his powerful preſence, Pſal.110.1. Mat.5.35. but in a more ſpecial manner the Ark, as a place on which he ſeemed to reſt, as mens feet do on a footſtool, 1 Chr.28.2. Pſal.99.5. & 132.7. Lam.2.1. See Chap.60.13.

where is the houſe that ye build unto me?] Or, *where is there an houſe, that ye ſhould*, or *can*, *build for me?* the pronoun demonſtrative, put for the verb ſubſtantive: as 1 Sam.9.18. Job 39.19,24. Pſal.25.12. Chap.50.1. and the verb taken potentially, as Chap.49.15. & 64.11. when as I fill heaven and earth with my preſence, Jer.23.25. what houſe can ye build, that ſhould hold, and contain me? do ye imagine, that I am included in, or confined unto, my Temple, as one of your idols, unto ſome cell, or houſe, that ye have framed for it? Chap.44.13. See 1 King.8.27. 2 Chr.6.18. Act.7.47-50. & 17.24.

and where is the place of my reſt?] Or, *or* (the copulative, for the disjunctive; as Gen.2.6.) *where is there a place* (as before, & Job 38.19.) *for my reſt?* or, as ſome, *what place* (ſo the old Greek rendreth it, and ſo Luke, Act.7.49.) *is my reſt? reſt*, for, a place of *reſt*: as Pſal.95.11. & 132.14. ſuch a place for me to reſt and repoſe my ſelf in, as if I could not find reſt any where elſe, but there; as the dove in the deluge, Gen.8.9. Howbeit, in ſome reſpects, the Temple, in regard of the Ark, termed *Gods footſtool*, is ſometime called Gods *reſt*, or his *reſting place*, Pſal.132.8. as a type of his Church, wherein he is pleaſed to reſt, and repoſe himſelf, by his Spirit, Cant.1.7. chap.11.10. See Chap.60.7,13.

V. 2. *For all thoſe things hath my hand made*] Or, *Since that* (Heb. *And*; as Job 19.28. & 21.22.) *my hand hath made all thoſe things*: (as ver.8.) to wit, heaven and earth, (ver.1.) and whatſoever is contained in either of them; even whatſoever ye ſee and behold, above, or below, in the sky, or on the earth, Chap.40.26. Gen.1.1. & 2.1. Pſal.146.6. Joh.1.3. Act.7.50. Heb.3.3,4. & 11.3. for they ſeem to go aſide from the true ſenſe of the text, who expound them, of the Temple, and the ſacrifices; as being all Gods creatures, 1 Chr.29.14,16.

and all thoſe things have been, ſaith the Lord] Or, *are*; that is, have their being, Act.17.25,28. and ſubſiſt, Col.1.16,17. or, *are*; that is, *continue*: as the word is uſed, Dan.1.21. So Pſal.119.89,91. they continue in being, as ſupported by him, Heb.1.2,3. they *are*, to wit, by my hand; thus rather, then as ſome, *have been*; that is, had a beginning: or, as ſome other, *were*; to wit, the work of my hands: though that was in the former branch intended. Since that all things, both heaven and earth, with all the contents and furniture of either, have had their being at firſt from him, and are ſtill upheld by him, he hath no need at all of them; but can well be without them: as he was alſo before they were; much leſſe hath he need of any houſe to receive him, or of any ſervice of man therein to be done him, Pſal.16.2. & 50.10,11. Act.17.25.

but to this man *will I look*, even *to* him that is *poor*, *and of a contrite ſpirit, and trembleth at my word*] Or, *yet*, (Heb. *and*: as Chap.60.10. & 63.11.) *to this* man *do I look*, *to* one *afflicted*, or, *humbled, and ſmitten in ſpirit, and* that *trembleth at my word*. Albeit, that I am ſo infinitely high and great, and ſo alſufficient of my ſelf, yet will I look after, regard, and take notice of any one that is of an humble mind, and of a penitent ſpirit, and that doth ſincerely fear me, Pſal.33.18. & 34.18. & 138.6. & 147.11. ſuch are they that I deſire, and delight to abide with, the hearts of ſuch are the houſe, that by my Spirit, I am willing, and well content, to inhabit, Prov.8.31. 1 Cor.3.16. & 6.19. Eph.2.22. as alſo theſe affections, and diſpoſitions, are the ſacrifices that he accepteth of, and taketh delight in, Pſal.51.16,17. See Chap.57.15.

poor] To wit, *in ſpirit*, Mat.5.3. or rather, here, at leaſt, *afflicted*, or *humbled*; for that the word properly ſignifies, and is well ſo rendred, Pſal.18.27. & 22.24. & 88.15. Prov.15.15. & 22.22.

of a contrite ſpirit] Heb. *contrite of ſpirit*; as ſome; ſuppoſing it to come from a word that ſignifieth *to grind*, or, *to vex*, Ezek.13.22. and to be the ſame with that, which, from thence derived, is found, Prov.15.13. & 17.22. & 18.14. rendred, ſometime, *a broken*, ſometime, *a wounded, ſpirit*: but though in ſound it come neer to it, and be in ſubſtance the ſame with it; yet it ſeemeth to come from another root, and to ſignifie properly *ſmitten*; and by ſmiting, *weakned*: uſed elſewhere of the body, 2 Sam.4.4. & 9.3. here applyed to the wind, and ſignifies, one *ſmitten in heart*; as it is, Pſal.102.4. or, *dejected in ſpirit*; as ſometime it is uſed alſo for *an abject*, Pſal.35.15. Inſtead of thoſe two, Chap.57.15. we have two others, though in root, and ſound, different from them; yet in notion neer them, to wit, *contrite*, and *low of ſpirit*: but two of the ſame, not notion only, but notation alſo with them, Chap.53.4.

and trembleth at my word] Or, *and* that *trembleth*; for the relative is wanting, as Chap.65.1. a note of one that truly feareth God, to ſtand in awe of his word, and with due reverence receive it, Ezr.9.4. & 10.3. So 2 King.22.11,19. Pſalm 119.131. Chap.50.10. Jer.36.16.

V. 3. *He that killeth an ox*, is as if *he ſlew a man:*] As this people confided much in their Temple; ſo in their ſacrifices, and other external ſervices therein performed, no leſſe, 2 Chr.13.10,11. God therefore in theſe words acquaints them, how he eſteemed of thoſe performances, where thoſe inward affections, and diſpoſitions of ſoul and ſpirit, were wanting; no better then as oblations, conſiſting of ſuch abominable things as the Heathen offered to their idols; yea, no better then as the committing of the hainouſeſt crimes, that may either againſt God or man be committed; ſuch as were *murther*, the hainouſeſt offence in the ſecond table inhibited, and *idolatry* in the firſt. See Prov.15.8. & 21.27. Chap.1.11-14.

he that killeth an ox] To wit, for ſacrifice; as in the next branch, of *a ſheep*.

is as if *he ſlew a man*] Heb. *killing an ox, ſmiting a man*; or *a ſlayer of an ox, a ſmiter of a man*; that is, *a murtherer of* him: ſuch an one, as God would have, by force haled from his altar, and put to death, Exod.21.14. for the term of *ſmiting*, is uſed oft-times for *ſlaying*: as Num.35.11,15,30. Jer.40.14,15. God, by the Prophet, ſo ſpeaks, as putting no difference at all between the one, and the other; between their ſlaying of an ox for ſacrifice, and the murthering of a man: between the ſprinckling of his altar by them, with the bloud of a beaſt, and the polluting of it with the gore bloud of one of their children, that they ſlew and ſacrificed to their idols, Pſal.106.37,38. that which they make offer of unto God ſometime to do for him, if he would accept, and give them leave to live as they liſted, Mic.6.6,7. yea, and acted ſometime on the very ſelf-ſame day, whereon they tendered him their ſacrifices, Ezek.23.38,39. the note of ſimilitude is wanting; as Gen.49.10. Chap.47.3. & 58.3. which yet maketh the ſpeech the more emphatical. See on Chap.40.6,7.

he that ſacrificeth a lamb, as if he *cut off a dogs neck*] Heb. *a ſacrificer*, or, *a ſlayer*, (as Exod.12.4.) *of a ſheep*; (for ſo the word ſignifies. See Chap.53.7. *a necker of a dog*, or, one that *necketh a dog*; that is, beheaddeth him, or cutteth off his head by the neck: as the word is alſo uſed, Deut.21.4. for the verb is derived from a noun, that ſignifieth the hinder part of the neck, on which, in the beheadding of man, or beaſt, the executioners ſtroke is wont to light: and hence alſo in the Jewiſh Talmud, the *neck*, is termed *the houſe*, or *place, of ſlaughter*; becauſe in ſlaying of beaſts for ſacrifice, they gave the deadly ſtroke there. See Jer.2.27. *to neck*, for, *to cut off by the neck*: (though ſometime alſo *to break the neck*. So it is rendred, Exod.13.13. & 34.20.) as, *to root*, for, to pluck up by the roots, *to root out*, Job 31.12. Pſal.52.6. and, *to tail*, for, *to curtail*, or, *to cut off the tail*, or hindermoſt part of ought, or party of ſome troop, Deut.25.18. Hoſ.10.19. See the like, Chap.10.28. & 22.5. here, the beheading, or killing, of a dog, by necking, or knetching of him, is mentioned as a matter intended for ſacrifice: a thing by the ritual Law, then in force, ſo vile, and abominable; that whereas ſome other beaſts, as the *aſſe*, though unclean, and ſecluded from being made matter of ſacrifice, or the firſtlings thereof, to be tendred for an oblation, yet might be redeemed, and ſomewhat accepted in liew of them, Exod.13.13. there was ſolemn proviſion made, in expreſſe terms, that *no price of* any *dog* ſhould be brought into Gods houſe, Deut.23.18.

he that offereth an oblation] Heb. *maketh an oblation to aſcend*, or, *a maker of a meat*, or, *meal*, or, *corn-offering*, *to go up*; as 1 Sam.7.10. Jer.33.18. See Chap.1.13. & 57.6. & 60.7.

is as he offered *ſwines bloud*] There is no more in the text then *ſwines bloud*: the reſt is ſupplyed from the former member of the ſentence, and as in the other branches. See the ſupplyes from fore-going members, Gen.1.16,30. 2 Chr.10.11. Prov.15.15. Chap.58.13. *ſwine* were unclean, and their fleſh not to be eaten, or ſo much as touched, Lev.11.7,8. much leſs their *bloud* to be offered on Gods Altar, as was the bloud of beaſts allowed for ſacrifice, Exod. 23.18. See Chap.65.4. ver.17.

he that burneth incenſe,as if he bleſſed an idol:] Heb. *a remembrancer of incenſe,* (that is, one *that with incenſe makes a memorial;* as Lev.2.2.) or, as ſome, *a celebrater,*or *praiſer* (of God) by *incenſe:* one that, by ſuch means, would ſeem to praiſe God,and expreſſe his thankfulneſſe to him. See Pſal. 141.2. Chap.1.13.Mal.1.11. (and of this uſe of the word here uſed, ſee Chap.12.4.) *a bleſſer of vanity,* or *vexation:* ſo is an *idoll* here termed; becauſe no other then *vanity,* Jer. 10. 15. and matter of meer *vexation,*and *affliction,*unto all thoſe that ſerve them,obſerve them,and rely on them. See Chap.41.29.& 46. 1.and of the ſignification of the word, Chap. 1. 13. & 10.1, Howbeit,the Chaldee Paraphraſt, whom ſome of the Jewiſh Doctors follow,expound it another way; *he that makes a memorial with incenſe,* as if *he bleſſed* me with ſome *rapine;* that is, as if he preſented me (for,*a bleſſing* is uſed for, *a preſent,* Gen. 33.10.) with ſomewhat gotten by oppreſſion,which I profeſs to abhor, Chap.61.8. but the former ſenſe ſeemeth genuine; and the meaning to be , that their incenſe-offerings were ſo far from being any grateful ſavour unto him , that they did but vex him, as much by preſenting him with them, as they could by praying to,praiſing of,and tendring themſelves,and their ſervice,to ſome idol. See Ezek.20.39. where God expreſly profeſſeth , that he would rather they ſhould go ſerve any the vileſt and baſeſt idols, being ſuch as they were, then perform any ſervice in his houſe to himſelf; as deeming himſelf more profaned,and diſhonoured, by this latter, then by the former.

yea,they have choſen their own ways,]Or,*becauſe,*or *ſince that they chooſe ways of their own.*Heb. *alſo they,* or *they alſo;* that is, ſay ſome of the Jewiſh Commenters,both their fathers,and they alſo,as Chap.65.7.but theſe particles are of very various uſe; and this in particular, as it is an illative, Job 7.11. ſo it ſeems here to be a cauſal; and *gam,*to be put for *ſheggam,* becauſe Gen.6.3. and ſo alſo one of the Jewiſh Criticks here expounds it; affirming, that in theſe words, God rendreth a reaſon,why he ſo deemed, and eſteemed of their ſervices; to wit,becauſe their perſons,and their practices were ſuch,ſo deteſtable, and ſo directly contrary unto that which he required. See the ſame reaſon of the like rendred, Ezek. 20. 39. Jer.7.21-28. Some render the words, *they chooſe theſe things* (to wit,before-mentioned) *in their ways:* which reading,were it admitted , the former might ſeem to bear a far other ſenſe, then hath been given of it; to wit, *they that ſacrifice an ox,* or *a ſheep,*or *bring an offering,*or *burn incenſe,* are ſuch as are withall *murtherers,* and *ſacrificers of dogs,and ſwine,* and *idolaters:* but this miſreading,and miſrendring here,ariſeth from a ſuppoſition,that the particle *beth,* ſhould here ſignifie *in,* as it oft doth: whereas indeed it is but a bare note of the verbs government of the noun, whereunto it is prefixed; which as it is in the ſyntax of divers other verbs , ſo in that of this very frequently,as may be ſeen,Deut.7.7. & 14.2. & 18.5. & 21.5. 1 Sam.10.26.& 16.8,9,10. as alſo, Chap. 14.1. & 44. 1, 2. and hereafter again twice,ver.4. yea,very ſeldom otherwiſe: it is therefore aright rendred; *Ye chooſe your own ways,*or *ways of your own:* ſuch as your ſelves have deviſed,and your hearts hang after; but are none of mine, but directly repugnant to what I require. See Chap.65.2. & ver.4.

and their ſoul delighteth in their abominations.] They have no delight in ought, but ſuch abominable practices as they have made choice of,and betaken themſelves unto. Of the word rendred *abominations,*ſee on ver.17.*their ſoul,*for *themſelves;* as Pſal.3.2.& 33.20.& 107.18. & 124.7. yet the phraſe maketh it more emphatical; as Pſal.11.5.Zach.11.8. Heb.10.38.*their abominations,*as before,*their own ways.*

V. 4. *I alſo will chooſe their deluſions, and bring their feares upon them:*] One of the Jewiſh Maſters finding two *gams,* or *alſoes,* here; the one, in the verſe before; the other,in this, would have them rendred, that they may the one anſwer the other,*both they have choſen,and I alſo will chooſe;* as the like, ſaith he,is found, Deut.32.25. Num.18.3. Eccl.9.1.though ſcarce any of theſe places are parallel to this. But I ſuppoſe rather,that the former *gam,* was there uſed as a cauſal; this here, as an illative; *becauſe they have choſen, therefore will I chooſe;* and may well have a two-fold reference , as to their impiety before-mentioned: ſo to their obſtinacy therein, hereafter ſubjoyned. Howſoever, there is in the word thus repeated, an implication of a retaliation; as if he had ſaid; *They have made their choice,and I will make mine: they have taken the courſes that they pleaſed with me, and I will take what courſe I pleaſe with them.* See the like,Lev.26.27,28.Pſal.18. 26.Chap.65.12.Jer.34.17. The Jewiſh Critick before mentioned, would have ſomewhat here ſupplyed from ver. 3. to wit, *I will chooſe,*and delight *in their deluſions;* it may be the rather, becauſe of the particle *beth,* here again found; but of that before: and though as much may be implyed , yet the ſupply is not neceſſary.

their deluſions]Or,*devices,*or *deſignes:* the word is no where found, but here,and chap.3.4.from which place,together with ſome other,where the verb it comes of is uſed for,in contumelious manner,to *mock,*and *abuſe,*as Judg.19.25. 1 Sam.31.4. Jer.38.19. ſome Interpreters here render it, *deluſions, illuſions, petulancies,* or *mockeries;* and this ſome take actively, or ſubjectively,*their illuſions,petulancies,*or *mockeries;* that is, the abuſes,indignities,and diſhonours,done by them,& offered to Gods ſacred majeſty; and theſe put for the reward of them,or the reward for the ſame due unto them. Others, paſſively, or objectively,their *illuſions,or mockages,* that is,the reproachful,and diſgraceful uſages, that they ſhall be expoſed unto, undergo,and endure; and this I take to be the genuine ſenſe of the place: ſo,*my wrong,* for the wrong done, not by me,but to me,Gen.16.5.and, *my violence,*for the violence offered to me,Jer.51.35.and this well ſuiteth,with what followeth,*their fears.* So the meaning will be , As they have made choice of ſuch wayes and courſes, as pleaſe not me; ſo will I make choice of ſuch things for them, as they ſhall find ſmall pleaſure in; ſuch as ſhall bring nothing, but reproach and deriſion,dread and diſtraction, upon them, that ſhall expoſe them to ſhame and terrour, Jer.18.16. & 19.8. & 24.9. & 25. 9,18. & 29.18. Howbeit, becauſe a word of the ſame allyance with this,is uſed ſometime for *devices;* ſometime,*deſigns,* and that uſually in the worſe part, for *evil devices,*and *evil deſignes,*Deut.22.14.Pſal.141.4. Ezek.20.43,44.& 21.24.& 24. 14. the greateſt number of Interpreters would have this word alſo ſo to ſignifie here;by *devices;* and *deſignes,* underſtanding the due, and deſerved reward of them; as Chap.65.7. But the uſe of the word is without example.The Jewiſh Commenters have hints of either.

and will bring their fears upon them] Such terrours and affrighments, as they ſhall ſuſtain,and be diſtracted with; as Pſal.34.4.Jer.20.4. Some conceive the meaning to be, that God would bring upon them thoſe evils , which at preſent they feared, and by betaking themſelves to thoſe idolatrous ſervices,and practices hereafter mentioned, ver.17. hoped to avert,according to that Prov. 10.24. *The fear of the wicked,* (that which he feareth,and out of fear,ſeeketh by evil courſes to avert,or avoid) *ſhall befall him.* See Ier.42.16. Ezek. 11. 8.and pregnant inſtances hereof, 1 King. 12.26-30. with 13. 34.and Ioh.11.48,50. with Luk.19.43,44. & 20.24-26. But the people in likelyhood, at the time of this Prophecy , were rather poſſeſſed with ſecurity,then ſurprized with fears.

becauſe when I called,none did anſwer; when I ſpake, they did not hear:]Or,*none would anſwer,*and *would not hear.* Heb. *I cryed,and there was no anſwerer; I ſpake,and they heard not.*See Chap.65.12.

but they did evil before mine eyes,] Or, that which was *evill in my ſight;*that is,diſpleaſing to me.Heb.*and,* as Chap.29.13. and, *the evil in mine eyes,*as Chap.65.12.Ier.7.30.

and choſe that in which I delighted not.] Made choice of ſuch courſes,and walked adviſedly therein, as I deteſted and abhorred,ver.3.See Chap.65.12.

V. 5. *Hear the word of the Lord,ye that tremble at his word:*] Ye that truly fear God,ver.2. for to them he now turneth his ſpeech; as Chap.50.10.& 51.1,7. partly, to encourage and ſtrengthen them,againſt the reproachful,diſgraceful, and deſpiteful uſages,which at preſent they ſuſtained at the hands of their own profane and ungodly people: and partly, becauſe they onely, and ſuch as they were, had right to, and were to ſhare in thoſe favours,and mercies, that God promiſeth here to beſtow upon his Church, in, and after the reſtauration of it.

your brethren] In name and profeſſion,but falſe and counterfeit ones,2 Cor.11.26,Gal.2.4. and this term ſeems the rather here given them , to aggravate their harſh and unbrotherly demeanure toward the godly;as Ezek.18.18.Obad.10. 12.1 Ioh.3.15.

that hated you,that caſt you out,for my names ſake,] Or, *that hate you,*&c.that malign and oppugn you for your ſincere ſervice of God,and cleaving cloſe to him; or,as one of the Rabbines,not amiſs,for their *trembling at his word,* Pſal. 38. 20. Cant.1.6.ver.2.

caſt you out] So ſome of the Jewiſh Criticks,according to that Job 18.18.and ſo it ſhould imply, that cenſure of *caſting out,* the loweſt degree of excommunication in the Jewiſh Church,called *Niddui,*by a word from that root; or, *put you off,*or *far* from them; as others of them, conceiving the word here uſed,to come from another, but neer neighbour term, that ſignifies,to *remove,*or *put far off,*Amos 6.3. and they refer it to the wonted ſpeeches of thoſe, Chap. 65.5. & Lam.4.15. who, though moſt vile themſelves , ſhunned others truly pious,as perſons polluted,and ſuch as ſhould pollute them, if they came neer them. The two roots are ſo neer a kin, that among the Criticks, it is queſtioned, whether the term *niddah,*that hath a notion of ſeparation for uncleanneſs, cometh from the one, or from the other; and the meaning here is, thoſe that either by unjuſt cenſure, under pretence of a legal proceeding, caſt you out, as perſons unworthy of communion with Gods people; or that ſhun you, as perſons ſo polluted, and defiled, that there is no dealing with you, without being defiled by you. See Ioh.9.34. & 16.2.

for my names ſake;] As Mat.10.22. & 19.29. Luk.21.17. Ioh.15.21. that is, *for my ſake*; *for me*; for your loyalty to me, Pſal.44.22. & 69.7. Mat.5.10,11. Mar.10.29. and thus moſt, both annex, and expound, this clauſe, which yet ſome of the Rabbins, with whom one of ours, an Interpreter of prime note, concurreth, knit unto the words following, and make part of theſe preſumptuous ones words, *By*, or *through my name*, *God is glorified.* But the phraſe to me ſeems uncouth; and I leave it therefore to the judgment of others.

ſaid] Or *ſay*, to wit, when they do thus expreſs, and manifeſt their malevolent, and malignant affection, and diſpoſition towards you.

Let the Lord be glorified:] An Egyptian Rabbine, of no ſmall note among his countrey-men, interpreteth theſe words far otherwiſe then we read them, as if, in them, this ungodly people ſhould complain, that God was over heavy, and burdenſome to them, in requiring of them, ſuch a ſtrict obſervation of his rites and precepts; and renders the words, *The Lord is burdenſome*, or *heavy*, alledging 2 Sam.13.25. and affirming withal that in that form, wherein it is here uſed, it doth never ſignifie otherwiſe: but herein another of his own coat controlleth him, and pointeth him to a place, Job 14.21. where, in the ſame form, it ſignifies, *to be honoured*, or *had in honour*. And theſe, either of theirs, or ours, that thus render it, as the moſt do, expound it, ſome of them, as ſpoken by them in way of juſtification of their ways and courſes in general, to wit, that they honoured God more, by ſerving him in ſo many places, and with ſuch variety of all ſorts of ſacrifices, then thoſe did, that confined his ſervice to one place onely, and reſtrained his ſacrifices to a ſmall number of creatures, ſee Ch. 36.7. or, of this particular act of theirs, in caſting out of his ſervants, or ſequeſtring themſelves from them, as pretending that they had very good, and juſt ground, and cauſe ſo to do, and that they did a ſervice very acceptable to God, and ſuch as much conduced to the honour of his name, in ſo doing. So Ioh.16.2. and they render the words, *the Lord is glorified*; to wit, by us, in what we do. But others rather conceive it ſpoken, in way of deriſion, *Let God be glorified*, or *appear in glory*; as Ch.2.11. 2 Theſſ.1.10. Tit.2.13. let him manifeſt his might, and majeſty, in doing ſome remarkable matter for you, if ye be ſo dear to him, and are ſo deep in his books, as ye deem and pretend your ſelves to be; as deriding, and jeering them, for their vain (as they counted it) confidence in God, and hopefull expectation of his glorious appearance, to redreſſe and right their wrongs. So chap.5.19. Pſal.22.7,8. Mat. 27.43. 2 Pet. 3.3, 4. and this ſuiteth fitly with what followeth.

but he ſhall appear to your joy, and they ſhall be aſhamed,] Or, *but he ſhall appear to your joy, when they ſhall be aſhamed*; as Ch. 65.13. See Pſal.50.1-5. 2 Theſſ.1.7-10. Heb. *and he ſhall appear:* whence ſome take occaſion to annex the former member of this branch, at leaſt, if not both, to the words foregoing, making it part of thoſe profane ones ſpeech; ſome rendring them; *and let them be ſeen to your joy*. Others, *and let us ſee*, or *that we may ſee*, ſomewhat done that may miniſter matter of joy to you, and ſuch as ye are: but the copulative, in a diſcretive notion, is frequent, Chap.60.10. & 61.6. and theſe readings do too much disjoynt the text: nor can I concur with thoſe, who, though ſevering this branch from that ſpeech of theirs, render it; *but we* (that is, I and ye together) *ſhall ſee* (as Chap.41.23.) *your joy*: for the ſyntax will not bear it; after the verbs of *ſight*, the particle is not wont to be vacant.

V. 6. *A voice of noiſe from the citie*; *a voice from the Temple*; *a voice of the Lord that rendreth recompenſe to his enemies.*] Some would thus hang this verſe upon the foregoing paſſage; *they ſhall be confounded* by *a voice of noiſe*, &c. Others, disjoyning this verſe from that, yet ſo as to carry on the context, prefix ſome words, and render the text; For there ſhall be heard *a voice*, &c. But I concur rather with thoſe, who conceive that the Prophet abruptly, on purpoſe, breaketh out into theſe words, as if, in a Prophetical rapture, he heard the noiſe of that *voice*, or thoſe *voices*, that here he ſpeaks of. See the like, Chap.13.4. Jer.50.22, 28. & 51.54. and it ſeems not fit or ſafe, to enervate, and diminiſh, the force and emphaſis of Prophetical ſtrains, by any unneceſſary additions. But what manner of voyce this ſhould be, or when uttered, and heard, is much queſtioned. Some would have it *a voice* of triumph, and joy, of ſhouting in the city, of thankſgiving in the Temple, upon Judas Maccabeus his recovery of the city, and reſtitution of the Temple, after the ſpoyl and pollutions, by Antiochus, of either, 1 Maccab.4.52-58. The Jewiſh moſt refer it to the Meſſias his dayes, at what time ſuch *a voice* ſhould go forth, to ſet forward the expedition, againſt Gog, and Magog, Ezek. 38.21, 22. The moſt of ours refer it to the ſurpriſal of Jeruſalem, and the deſtruction of the Temple, either by the Chaldeans, as ſome, 2 King.25.4, 9. or, by the Romans, as others, Mat.24.2,13. & 23.38. Luk.19.43,44. & 21.20,22. This laſt is moſt likely.

a voice of noiſe] Or, *of tumult*. So the Chaldee; that is, a tumultuous noiſe. So Chap.13.4.

from the city] To wit, Jeruſalem; of people, upon the ſurpriſal of it by the enemies forces, running to and fro in the ſtreets, like perſons diſtracted, and like blind men, falling foul one upon another. See Zeph.1.10,17. Lam.4.14,15.

a voice from the Temple.] Of people fled thither for ſuccour and ſafeguard; or of the Prieſts, and other Officers, as much diſtracted and diſtreſſed, as the people; or, of both crying to heaven, but in vain then, for help. Hither ſome refer what Joſeph the Jew relateth, in his *Jewiſh war*, l.7.c.31. of the Temple dores flying open ſuddenly of themſelves: and a voice heard, at the feaſt of Pentecoſt, by the Prieſts from the inner Sanctuary, after a noiſe of ſome ſtirring, or ſhuffling within, ſaying; *Let us depart hence*; as alſo of one Jeſus Bar-Annas; that at the feaſt of Tabernacles, went up and down the city, crying, *A voice from the Eaſt*, *a voice from the Weſt*, *a voice from the four winds*; *a voice againſt Jeruſalem, and the Temple*, *a voice againſt all this people*: all which prodigious occurrents, are reported to have been not long before the deſtruction of that city, and Temple, by the Romans. Howbeit, they ſeem not to be the cry intimated, and pointed to, in this place. For the Jewiſh Maſters ſeem to ſwerve from the true ſenſe of the text, who becauſe *Heaven* is ſometime called *Gods Temple*, or *Palace*, (for the word imports either) Pſal.11.4. would have the *Temple* here to be *Heaven*; and the *voice*, Gods thundring voice, Pſal.29. by ſtorm, and tempeſt from heaven: as Joſh. 10.11. Judg.5.20. diſcomfiting the forces of Gog, and Magog, Ezek.38.21,22. See Rev. 20.8,9. But the materiall Temple on earth, built in that City, ſeems rather, here ſpecified; and that the rather mentioned, to controll their vain confidence in it, as implying, how little relief, or ſafeguard, they ſhould then receive from it. See ver.1. Lam.2.20.

a voice of the Lord] Not his ſtill and gracious voice, ſpeaking now by his Prophets, and calling upon them for repentance, with tenders of mercy upon their repentance, which they refuſed then to hear, verſ.4. but his roaring voice of vengeance now to be executed upon them, for their manifold exceſſes, and refuſal to be reclaimed by the former, Ezek.9.6, 7. & 24.21. So Joel 2.11. Amos 1.2. the word *voice* repeated, hath no ſmall emphaſis in it; which they ſeem to leſſen, who by variety of terms expreſſe it.

that rendreth recompence to his enemies] Heb. *repaying a retribution*, or *reward, to his enemies*. But who theſe enemies are, the queſtion is. Some would have them to be ſtrange nations, the enemies and oppreſſors of his people, Chap.59.18, 19. Jer.50.15,28. Others rather, the obſtinate wicked ones amongſt his people, whom he juſtly ſtyleth his enemies, as here, ſo elſewhere, Chap.1.24. of whom he uſeth the very ſame terms, Chap.65.6,7. and to whoſe confuſion he threatned to appear, ver.5. See ver.14.

V. 7. *Before ſhe travelled, ſhe brought forth*; *before her pain came, ſhe was delivered of a man-child*] The moſt Interpreters, both Jew and Chriſtian, underſtand theſe words, of the ſtrange, ſudden, and unexpected delivery of the remainders of Gods people, out of the Babylonian bondage, by Cyrus; whereof, ſee Chap.43.18-21. and this as it ſeemeth to be a collation of diſſimilitude, compared with their deliverance out of Egypt, which was not without much tugging and ſtruggling, effected, Exod.3.19. & 5.9,19,21,23. & 6.9. whereas this was done without any labour, or travel at all on their parts, upon Cyrus his Proclamation only ſent out, 2 Chr.36. 22,23. Ezr.1.1-3. Pſal.126.1. So it is not unfitly deemed, by a compariſon of ſimilitude, to have ſome glance at the ſpeech of the Egyptian Midwives, concerning the Hebrew women, that they were ſo vigorous, and quick, in their travel, that they were uſually delivered ere the Midwife came at them, Exod.1.19. Sion is compared to a teeming woman; the people of Iſrael, to ſuch an ones children; which ſhe is ſaid to be delivered of, without pain, or throws, in ſuch caſe ordinary: as Varro reporteth of the Illyrian women, who being at harveſt work in the field, when they were neer their time, would but ſtep aſide, and return again, bringing a child with them, as if they had found it, behind the hedge; Varro, of *husbandry*, l.2.c.10. Howbeit, divers Interpreters underſtand it of the reſtitution and reſtauration of the Church, under the miniſtery of the Goſpel, when ſo many thouſands were ſo ſoon, and ſo ſuddenly converted, without any great labour, or pains-taking about them, of thoſe by whom they were converted, Act.2.41. & 4.4. and both theſe expoſitions conceived, as ſubordinate the one to the other, may very well be admitted. But as for that groundleſs fancy of Popiſh Writers, expounding theſe words, as ſpoken of the Virgin Maries delivery of Chriſt without pain; not unlike that their fiction of the *ox*, and the *aſſe*, in the ſtable with her, from Chap. 1.3. I let it paſſe, as ſcarce worthy the mentioning.

ſhe was delivered of] Heb. *ſhe hath delivered.* So the word properly ſignifieth, Chap.31.8. but is applyed to delivery of children, by birth here; as to the delivery of a fowles young one, by hatching, Chap.34.15. and the reaſon of the phraſe is; becauſe they ſeem to be *delivered*, by birth, the one, by hatching, the other, out of thoſe ſtreits wherein they were formerly, being encloſed and pent up, the one in the womb, the other in the ſhell: and on the other ſide, with us, the woman is ſaid to be *delivered*, becauſe ſhe is rid of the burden that ſhe went with before.

a man-child] As Gen.4.1. Joh.16.21. *a man.* Heb. *a male*; as Rev.12.5, as noting both the more might of it: as Rev.12.5. So Pſal.105.37. and the more joy for it, as Joh. 16.21. for the female is deemed the feebler ſex, 1 Pet.3.7. and leſſe joy uſually at its birth: but, that which is more; the term here, ſeems to be taken collectively, *a male*, for, *males*: as Gen.3.7,9. for multitudes are here intended at one birth. See ver.8. and to draw it to Chriſt, ſaid to be formed in the hearts of believers, Gal.4.19. ſeems ſomewhat harſh. Of the joy at the return of the people from captivity. See Pſal.126. 1,2. Chap.60.4,5. at the converſion of people unto Chriſt. See Act.2.46. & 8.8. & 11.18,23.

V. 8. *Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day?* or *ſhall a nation be born at once?*] Was it ever known, heard, or ſeen? (ſee Chap.64.4.) or is it a thing poſſible, that a whole country of people ſhould be born in one day; or, that a woman ſhould be delivered of a whole nation at one birth.

ſuch a thing] Heb. *as*, or, *according, to this*; and would therefore be rendred more fully, *ſuch a thing as this*; and ſo afterward, *ſuch things as thoſe*, or, *as theſe*; as ver.2.

ſhall the earth be made to bring forth in one day?] According to this verſion, the meaning may ſeem to be, as if the queſtion were, whether the whole earth, or all a whole country, that is, all the women in the world, or, all of ſome country, ſhould be made to bring forth, together, in one day; or, as ſome, whether the earth be able, in one day, to bring forth the ſeeds of herbs, and plants, committed unto it, and laid up in it, as at the firſt, without any ſuch ſowing, it did, Gen.1.11,12. or, whether it can bring forth (which is more then ſo) ſuch living wights of all ſorts, in one day; as in the ſixt day of the creation it did, Gen. 1.24. becauſe the old Latine hath it; *ſhall the earth bring forth in one day*? But the words would rather be read, *Can a land*, or, *a country, be brought forth in one day?* So the Chaldee, *Is it poſſible, that a land ſhould be made*, or, *produced, in one day?* and one of the Rabbines more fully; Is it poſſible that a woman ſhould in one day be delivered of children enow, to fill a whole land, or a country? Verbs indicative uſed in a potential form, are common in Scripture. See on Chap.49.15. & 64.12. and *earth*, for, *land*; no leſs riſe. See Chap.26.1,10. & 65.16. yet the word, of it ſelf ambiguous, might here the rather be uſed, with ſome glance, at the production of both heaven and earth in one day, Gen.1.1. as implying Gods power, that he, who at firſt produced the whole earth, and heaven together with it alſo, in one day, is no leſſe able to make his Sion bring forth children enow in one day, not to people ſome one land only, but to fill the whole world. See Chap.27.6. The verb here uſed, ſignifies in its firſt form, *to be grieved*, or, *to be in pain*, generally, Jer.5.3. more particularly, *to be in travel*, as women are wont to be neer unto their time of delivery, Chap.23.4. & 26.18. in its other forms, it hath a notion of *framing, forming, producing*; or, of *being framed, formed, produced*, in general, without ſpecial relation to any *pain*, or, *travel*, Pſal.51.5. & 90.2. Prov.8.24. & 25.23. and it is obſerved by one of the Jewiſh Criticks upon this place, that the active form of the term, here uſed, is taken ſometime in a tranſient notion, for *to make to travel*, or *bring forth*, or *be in pain*: as Pſal.29.8. but that very ſeldom: ſometime, yea, moſt commonly, in a ſtanding ſenſe, for *to be in travel*, Chap.26.17. and here, verſ. 7. and by conſequence, becauſe *birth* uſually followeth *travel*, (returning to a tranſient notion; but in another kind,) *to bring forth.* See Chap.45.10. and the paſſive form here accordingly, *to be produced*, or *brought forth.*

or *ſhall a nation be born at once?*] Or, *can a nation be born at once?* as before; the disjunctive, inſerted, is needleſs: there is a particle indeed in the text, that commonly ſignifies, *if*; but is here no other, then a meer interrogative note, as Job 6.5. and here again, ver.9. The meaning is; Is it poſſible, that a woman ſhould have as many children at one birth, as were enow to conſtitute a nation? as if he ſhould ſay, in the courſe of nature it is not: for as for thoſe ſtories related by John Aventine, in his *Bavarian hiſtory*, the one; and by Thomas Fazel, in his *Sicilian hiſtory*, the other; of two German Counteſſes of Henneburg, Margeret, and Maud, the one whereof ſhould have 364. the other, 1514. children at a birth, they are deſervedly deemed fabulous; and may juſtly challenge the whetſtone. But that of the multitudes of thoſe that returned to Jeruſalem, after Cyrus his Edict of liberty publiſhed, to wit, 42360. at once; beſides 7337. ſervants, and maidens, ſee Ezr.2.64,65. which might well be deemed a nation brought forth in one day: as alſo that, whereunto ſome apply this of thoſe multitudes of converts in the primitive Church, 3000 at one time, and 2000, if not 5000. at another, Act.2.41. & 4.4. may well have place here.

for as ſoon as Zion travelled, ſhe brought forth her children.] Or, as others, *that Sion is in travel, and withal bringeth forth her children.* And becauſe there may ſeem ſome contradiction in this, to what was before ſaid of delivery without travel; Some anſwer, that the meaning was in the former place, before ſhe was ſcarce in any travel; in this place it is, that ſome travel ſhe ſhould have, but that ſo light, and ſhort, that it might well be deemed, in a manner, as none, Chap.26.20. The Hebrew is, word for word, *that Zion*, or, *yet Zion* (as the particle is taken, and rendred, Job 5.7. Eſay 9.1. & 33.4. & 49.25. which thoſe miſtake, that render it, *as ſoon as Sion*) *hath travelled, yea, brought forth her children*; to wit, *at once*, or, *in one day*: for that is the thing intended, and intimated, and is from the former part of the verſe, to be ſupplyed, in the application of it unto Sion; for therein the miracle (as one of the Rabbines hath well obſerved) conſiſteth, that ſhe ſhould be delivered of ſo many ſons ſo ſuddenly, as in one day: and the word of *travel* ſeems rather in this place, to deſign the time of travel, then the pains, or pangs of it; ſhe both came neer to childbirth, and was delivered of her children, at once, in one day: her burden, or children, ſtuck not at the breach, or the birth, to put her to any pain. See Chap.37.3. Hoſ.13. 13. ver.9.

V. 9. *Shall I bring to the birth, and not cauſe to bring forth*, ſaith the Lord] Or, *Should I bring to the wombs mouth, and not cauſe to bring forth?* Some of the Rabbines would have it, *ſhould I bring upon the ſtool?* to wit, that mentioned, Exod.1. 16. that is, ſay they, ſhould I caſt my beloved wife, Sion, into child-bearing pangs, and throes, by bringing in Gog and Magog upon her, Ezek.38.9,16,17. and not withal afford her deliverance? reſembled here by birth. But of the word, which the verb here uſed, hath relation unto, ſee on Chap.37.3. and another of them rather reading it, as it was before rendred, expoundeth it well; Shall I ſet upon a work, and not go thorow with it; cauſe the children to come to the very opening of the womb, and not enable them to come forth, or not afford ſtrength to bring them forth? Some of ours, *Should I open* other womens *wombs*; or, *ſhould I* that *open the matrice* to others; (and make them fruitful. Gen.29.31. & 30.22.) *not* my ſelf *beget*, or *breed*; (as Gen.11.27. but remain iſſuleſſe) or *not cauſe* my Sion *to bring forth?* But the former ſenſe being obvious, and ſuch as the words of themſelves freely afford, I ſee not why we may not reſt therein.

ſhall I cauſe to bring forth, and ſhut the womb? *ſaith the Lord*] Heb. Am *I he that cauſe to bring forth? and ſhall I ſhut*, or, *reſtrain?* that is, as the Jewiſh Commenters, Am I he that have conferred upon mankind the power of propagation, Gen. 1. 28. and that have cauſed people in all parts of the world to propagate? and ſhould I now deny this bleſſing to my Sion? But the Hebrew may as well be rendred; Am *I he that begat?* (ſo the word is expreſly rendred, Jer.16.3. *their mothers that bare them, and their fathers that begat them*) *and ſhould I reſtrain*, from bringing forth? for that is the firſt, and native notion of the word. So Gen.16.2. *God hath reſtrained me from bearing.* Should I that have begotten children upon Sion, reſtrain her from being delivered of them? it is true, that the ſame word is uſed in that phraſe, of *ſhutting up the womb*, Gen.20.18. but that is meant of reſtraint from conception, not from birth; for whereas divers render it, *ſhall I be reſtrained?* they depart from the conſtant uſe of the word, which is never other then active; there is only in the text, a defect of the pronoun demonſtrative, *her*, (as Deut. 25.12.) relating to *Sion*, mentioned, verſ. 8.

V. 10. *Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her*] An exhortation directed to all Sions well-willers, inciting them to rejoyce with her, as friends and allies are wont to do, at the child-birth of one, that hath been long barren and childleſſe, Luk.1.14,58. or upon the reſtitution, or recovery of one, that had formerly been decayed, and ruined, in his eſtate, Job 42.11.

be glad with her] Heb. *of her*, or, *in her*; or, *for her*: as Pſal.9.14. & 31.7. for of, or, in Gods goodneſſe ſhewed unto her; yet is the particle ſometime rendred *with*: as Pſal.2.11. but then denoting the manner how; not the company with whom. See Chap.65.19. and hereafter, ver.13.

rejoyce for joy with her, all ye that mourn for her] The ſame thing in other terms. Heb. *rejoyce with joy*; that is, *be exceeding joyful*: as Ch.61.10. Mat.2.10. 1 Pet.1.8. *all ye that mourn for her*, or, *that mourned for her*; formerly, in the time of her afflicted and dejected condition. See Chap.61.3. Zeph.3.18. the

Hebrew term is in a reciprocal form; but of that, ſee Chap. 65.16.

V. 11. *That ye may ſuck, and be ſatisfied with the breſts of her conſolations:*] Or, as the Chaldee rendreth it, *for that*, or, *becauſe*, (for the particle hath oft a cauſal notion, 2 Chron. 21. 7.) *ye ſuck*, or, *ye ſhall ſuck, and be ſatiated*; that is, *ſuck your fill*, (as, *they ſhall eat and be ſatisfied*; that is, *eat their fill*, Pſal. 22.26.) *with the breſts*; or, *of the moiſture* that cometh from the breſt. See Chap.60.16. that ye may partake with her of thoſe bleſſings, both temporal and ſpiritual, that God ſhall very largely endow her with, and beſtow upon her; and as her foſter children being nurſed by her, 1 Theſſ.1.2,7. 1 Tim. 4.6. may receive abundance of refreſhments and comforts from her, Pſal.36.8. Ezek.14.22,23. 2 Cor.1.4-6.

that he may milk out, and be delighted with the abundance of her glory] Or, *becauſe ye ſhall milk out*, &c. much the ſame, in other terms, with the former.

milk out] Or, *wring out*; as Chap.16.4. Prov. 30.33. for the proper notion is the ſame, though the forms divers: as the Jewiſh Critick here well obſerves; the word it ſelf is no where elſe found.

and be delighted] Or, *delight your ſelves*; *take your pleaſure*, as Pſal.37.11.

with the abundance of her glory] As Pſal.37.11. *in abundance of peace*, or *proſperity*: but the terms here and there are divers; the word here uſed, is not in the like notion any where elſe found: the Jewiſh Criticks will have it ſignifie *ſplendour*, or *brightneſſe*; the rather in regard of a Chaldee word of that notion, coming very neer to it: and this fitteth well with what we had, Chap.60.1-3.

V. 12. *For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream*] I am reſolved to bleſſe her with abundance of proſperity; and to make her glorious by the acceſſe of the Gentiles to her, with whatſoever from them may help to grace and adorn her. See Chap.60.5-14.

Behold, I will extend to her] *Lo, I* am *extending to her*, or *bringing in upon her*. Of the form, ſee on Chap.65.17.

peace like a river] Or, *proſperity*, (as Pſal.72.3,7.) *as a floud*, Chap.48.18. See Chap.59.19. as Euphrates, ſaith the Chaldee. So Pſal.72.8. Zach.9.10.

like a flowing ſtream] Or, *an over-flowing ſtream*, or *river*: as Chap.30.28. as Nilus, the river of Egypt, Chap.27.12. See Jer.47.2.

then ſhall ye ſuck] Heb. *and ye ſhall ſuck*; and there is the middle diſtinction in the text; as ye ſhall ſuck Kings, and Queens, Chap.60.16. ſo ye ſhall ſuck her, ver.11. or, *ye ſhall ſuck it*; that is, part of that proſperity and glory, that ſhall flow in upon her, and from her, be conveyed and imparted unto you, ver.11.

ye ſhall be born upon her *ſides*,] Heb. *ſide*: in her arms on the one ſide, as children uſe to be carryed. See Chap.49.22. and 60.4. Pſal.90.12. yet ſome, becauſe the Latine renders it, *Ye ſhall be carryed at her breaſts*, or *teats*; would make it to have relation to infants that hang upon the teat: but that ſeemeth ſomewhat more coact.

and be dandled upon her *knees*.] The word here uſed ſignifies *to take much delight* in ought: the Pſalmiſt oft uſeth it, to expreſſe his *delight* in Gods Law, Pſal. 119. 16,24,46,70,77,92, 142,144. and of the comforts and refreſhments, which from thence his ſoul received, Pſal. 94. 19. it is uſed of children, *playing* and ſporting themſelves, Chap.11.8. and ſome therefore here render it; *ye ſhall play upon* her *knees*; as alluding to children that ſit playing in their mothers lap. Howbeit, it ſeemeth not amiſs rendred, *dandled*: for in ſuch dandlings, children much delight: and it is implyed, that they ſhould be as *darlings, children of delights*, Jer. 19. 20. (where this word alſo is uſed) and, *children of dandlings*, as they ſeem termed. Lam.2.20. it hath reference unto the manner of parents, that are wont to have their young ones, their darling ones, eſpecially, whom they take moſt delight in, frequently in their laps, and on their knees, Gen.30.3. & 50.23. Ruth 4.16. According to the received reading, there ſhould be here a defect of the pronoun poſſeſſive *her*; as Chap.27.22. Howbeit, the words may be read well enough without it; *Ye ſhall be born in arms, and dandled on knees*; that is, ye ſhall be carefully, and curiouſly, or tenderly, and delicately, nurſed up, as darling children, of great ones eſpecially, are wont to be, that are almoſt perpetually, either in the arms, or on the knees. See Num. 11. 12.

V. 13. *As one whom his mother comforteth, ſo will I comfort you:*] He ſaith not, as a man comforteth his wife, or his ſpouſe (though the Church be ſo to him, Hoſ.2.19,20.) as it is ſaid, that *David comforteth Bathſheba*, after the deceaſe of her little one, 2 Sam.12.24. But becauſe the tender affection of mothers to children, is by common experience well known, (See Chap. 49. 15.) to expreſs therefore his compaſſionate diſpoſition, and tenderneſſe of affection to his people; As a mother, ſaith he, comforteth her child. As a mother, when her child weeps and cryes, having taken ſome hurt by a fall; or the like accident, doth by all tender and gentle uſage, bemoaning it, hugging it, and affectionate ſpeech to it, ſeek to quiet and ſtill it again; or, as when upon ſome wanton, or waſpiſh carriage of the child, ſhe hath ſhewed her ſelf diſpleaſed with it, and it may be hath withall chaſtiſed it, or carryed her ſelf ſtrangely toward it, and perceiveth that the child taketh it to heart, and is troubled not a little therewith, ſhe cannot reſt, nor be at quiet, untill ſhe have reconciled her ſelf again to her child; (See David's affection toward Abſolom, 2 Sam.13.39.) and by all fair and ſweet inſinuations, and expreſſions of renewed love and affection, endeavoureth therefore to cheer it again: In like manner will I cheer up, and comfort the dejected ſpirits of my people again, whom I had for a while put to ſome heavineſs, by chaſtiſing them for their ſins, Chap.12.1. & 14.1. & 51.3. & 54.7,8. & 57.15,17, 18. & 61. 2, 3. See Pſal. 94. 19. Act. 9. 31. 2 Cor. 1. 3--5.

as one] Heb. *as a man*; though a child be intended; as Gen. 4. 1. Joh. 16. 21. or, *a man*, for, *any one*; as Chap. 40. 26.

and ye ſhall be comforted in Jeruſalem.] Beholding Gods goodneſs towards her, rejoycing in it, and enjoying of it together with her, ver.10.14.

V. 14. *And when ye ſee* this, *your heart ſhall rejoyce*,] Heb. *ye ſhall ſee* this (ſupplyed, as Chap.59.15.) *and your heart ſhall rejoyce*; ye ſhall rejoyce heartily: ſo Pſal.105.3. or, For *when ye ſee* this, *your heart ſhall rejoyce*; as rendring a reaſon of, or, further confirming, what was delivered in the cloſe of the verſe fore-going. The like ſyntax, ſee Chap.53.2. & 59.16. & 65. 12.

and your bones ſhall flouriſh like an herb:] Or, as *the tender herb*; as it is rendred, Deut.32.2. or, *the tender graſſe*; as Prov. 27.25. or, *the green graſs*, as Pſal.23.2. your ſtrength and vigour ſhall revive, and recover verdure again, as graſs and plants do in the ſpring, that in Winter time were withered, and ſeemed as dead, Chap.26.19. & 44.4. & 61.11. when the vigor and ſtrength of mans body is decayed and conſumed, *his bones* are ſaid to be waſted and withered, or broken and ſhattered, or disjoynted and diſlocated, or diſperſed and ſcattered, Job 33.19. Pſal.6.2. & 22.14. & 31.10. & 32.3,4. & 53.5. & 102. 5. & 141.7. Prov.12.4. & 14.30. & 17.22. Ch.38.13. Jer.50.17. Lam.3.4. Habb.3.16. and on the other ſide, when vigour and ſtrength is recovered again, the bones are ſaid to revive, and to be refreſhed, and to be filled with moyſture and marrow again, Job 21.24. Pſal.51.8. Prov.3.8. & 15.30. & 16.14. Chap. 58.11. In like manner did Gods people deem of themſelves in the time of the captivity, that they were no other then, as a company of dead and dry bones, that lay diſperſed and ſcattered, here and there, without regard, Ezek.37.11. but God telleth them, that thoſe their dead and dry bones, ſhould revive, and grow moyſt, and recover life and vigour again; as thoſe in the viſion, Ezek.37.1-10.

and the hand of the Lord ſhall be known towards his ſervants] Gods goodneſſe; his good hand, his power manifeſted for the good of his loyal, and faithful people (Chap.65.13,14.) ſhall evidently appear, Ezr.7.6,9. & 8.18. Chap.62.2.

and his indignation towards his enemies.] Heb. *and* (or, *but*; as Chap.65.11.) *he will have indignation againſt*, or, *be wroth with his enemies*; or, as ſome would have it rendred, *he will deteſt*, or *defie his enemies*; as it is rendred, Num.23.7,8. But I conceive it may very well be rendred, as it is, Zach. 1.12. *he will have indignation towards his enemies*. Our Tranſlators ſeem to have taken the verb for a noun. The deliverance of Gods ſervants, and the deſtruction of his, and their enemies, go frequently together. See Chap.1.27,28. & 14.1. & 61.2. & 63.4. God will, in the reſtoring of his people, make a difference to be ſeen between the one, and the other; as Deut.4. 3,4. ſo Mal.3.17,18. & 4.1,2.

V. 15. *For behold the Lord will come with fire*,] God will come to execute Judgment, and take vengeance on the wicked, in moſt terrible manner; for nothing is more fearfull, or formidable, either to man, or beaſt, then fire: nor were fireworks alſo anciently unuſual, in warlike expeditions; and devaſtations thereby moſt frequently effected, Joſh.6.24. & 8.19. Judg.9.49. & 20.40. Jer. Jer.38.18. & 52.13. that which is alluded unto in this, and the like expreſſions, Pſal.50.3. & 97. 3. Dan.7.9,10. Amos 7.4. though ſome of the Jewiſh Doctors expound it; *with hell-fire*.

and with *his chariots like a whirl-wind*;] Or, *and his chariots* ſhall be, or ſhall come, (ſupplyed from the former clauſe) *like a whirl-wind*; as Chap.5.28. Jer.4.13. of *Gods chariots*: See Pſal.68.17.

to render his anger with fury] Or, *to put in execution his anger with fervour*, Ezek.18.18. Mic.5.15.

and his rebuke with flames of fire.] Or, *fiery flames*, or *flaming fire*; as Pſal.29.7. & 105.32. Chap.29.6. & 30.30. Of his *rebuke*,

buke,ſee Chap.50.2.& 51.20.& 54.9. This vengeance of God was in part executed on the wicked of his own people, at the deſtruction of Jeruſalem,Jer.1.15,16.& 39.2,8. and, in part, on the oppreſſours of them, at the ruine of Babylon, Jer. 50. 18,31,32.but ſhall fully be accompliſhed at the laſt day,in the general judgment that ſhall then be, 2 Theſſ.1.8.2 Pet.3.7, 10,12.

V. 16. *For with fire,and with his ſword, will the Lord plead with all fleſh:*] God will no longer debate in words with men, as formerly he did, by his miniſters and meſſengers, the Prophets, Mic.6.1, 2. but he will now plead with fire and ſword, the ordinary inſtruments of hoſtility , ſuch as men in armes are wont to plead, and decide matters with. So Ezek. 38. 22.

with fire] As before,ver.15.

with his ſword] No ordinary one. See Chap.27.1. *ſword*, for all manner of Warlike weapons ; as Gen.27.40.

plead] Heb. *be judged*,or *tried* ; as Pſal.37.33. & 109.7. or, *plead*,and *debate*,the matter ; as Chap.43.26. Ezek.20.36. or, *execute judgment* ; as 2 Chr.22.8. or, *proceed in judgment* ; as Jer. 2.35.

with all fleſh] Either with the main body of the wicked Jewiſh people ; as Mat.24.22.and theſe of all ſorts and ranks among them; as Chap.1.5,6.if that particular judgment be in theſe words intended ; or,with the generality of wicked ones, thorow out the whole world, if the laſt ecumenical judgment be deſigned,Act.17.31. Rom.3.19,20. See Chap.34.1,2. Jer. 45. 5.

and the ſlain of the Lord ſhall be many.] The Lords purpoſe is to make a great ſlaughter. See Jer. 25. 33. *the ſlain of the Lord*,for,thoſe that are ſlain by him ; as, *the ſlain of the ſword*, for,ſuch as are ſlain by it, Chap.22.2. Lam.4.9.

V. 17. *They that ſanctifie themſelves, and purifie themſelves in the gardens,*] He proceedeth more particularly, to deſign who the perſons be , againſt whom he is reſolved thus to proceed : by the deſcription of whom , it evidently appeareth, that the judgment here denounced, doth in a more ſpeciall manner concern the wicked ones of the Jewiſh Nation, before deciphered,Chap.65.4,5.

that ſanctifie and purifie themſelves] That uſe ſuperſtitious rites of expiation , ſuppoſing themſelves thereby to be made holy and pure. Thus rather then as ſome, that firſt *pollute*, and then *purifie themſelves* with water, like Pilate, that by waſhing his hands, thought he might diſcharge himſelf of the guilt of Chriſts bloud.Mat.27.24. See Chap.65.5. *that ſanctifie and purifie themſelves*; that think they do ſo, when they do nothing leſs ; as,*that bleſſeth himſelf*,Deut.29.19.

in the gardens] Set apart for idolatrous ſervices, Chap.1,29. & 65. 3. in the pools,or lavers, that there they had for ſuch uſes : or,*for the gardens* ; to prepare and fit themſelves for the exerciſe of their idolatry in them : ſo is the particle uſed, 1 Sam.1.27.Ezek.6.9,11.as among Gods people, the manner was,after any legal uncleanneſs contracted, to purifie themſelves, by aſperſion of pure water upon them , or by dipping themſelves therein,before they repaired unto Gods Sanctuary,for the performance of any holy duty, Num.19.7,8,13,19, 20.alluded to Pſal.26.6.ſo in imitation thereof, both Heathen people,and theſe idolatrous Jews did, by ſuch like waſhings, deemed themſelves cleanſed from the ſoil of their ſins , and made fit for their idol-ſervice ; but it is more likely, that in thoſe gardens,then out of them,they did ſo purifie themſelves for the ſervices to be acted in ſome other part of them, or in ſome Temple thereunto adjoyning : as the Heathen had their *delubra*,or holy *lavers*,neer to their Temples.

behind one tree in the midſt] This paſſage hath no ſmal variety of notions by Interpreters faſtened upon it. The Greek renders it, *in the porches*, or *entries,before dore*,or *without dore:* The old Latine clean contrary; *behind dore within*; as Chap.57.8. that is, ſay ſome Expoſiters,in ſecret,where they might not be ſeen,or taken ſuddenly,in the manner,Jer.2.26,27.but as the former hath no footing at all in the text ; ſo this latter very little. The Chaldee,which ſome of the Rabbines follow, renders it,not ſimply *one after another*,as ſome cite him,and ſome of ours render the text; but,*company after company*;one company of them after another, untill the whole Society of them be ſanctified. Others of them, which our Verſion admitteth *behind* ſome *one* tree,or other, in the grove, or in the garden, Jer. 3. 6. Whereunto ſome of ours add, as a thing not unlikely ; that as every one of them had a god of his own ; ſo each of them had his peculiar tree, whereat he did ſervice to that his idol. Others,*behind* ſome *one* fountain,or pool ; for they obſerve here a double reading ; the one of a maſculine ; the other of a feminine,form ; and they ſupply terms accordingly correſpondent to either. Some of ours would have it rendred, for ſome *one ſtrange* god; that purifie themſelves in the gardens , for the ſervice of ſome ſtrange god : But the word,that they render *ſtrange*, is not found ſo to ſignifie in the form here uſed. Others therefore,give it otherwiſe in terms, but in effect to the ſame notion, *after* ſome *one* falſe god, or other,which they follow and ſerve. Others,laſtly, which to me ſeems moſt probable,conceive the word *achad*,or *echad*, or as it is not unuſually pronounced, *ahad*, and *ehad*, rendred commonly,here *one*, to be, in this place, a proper name ; yet not a name of God, as ſome ſuperſtitiouſly would have it to be,Job 31.15.Zach.14.9.but of an idol *Ahad*,or *Ehad*, whom alſo by a gemination of the final conſonant, they termed *Adad*: for ſo Macrobius in his *Saturnales*,l.1.c.23.reporteth,that the Aſſyrians called the chief god that they worſhipped,*Adad*, by a word, ſaith he,that ſignifieth *one*, whence alſo he gathereth,that by this name,they underſtood *the Sun*,who is but *one*, and ever *one*,otherwiſe then *the Moon*.And this ſome learned ſuppoſe to be the ſame with *Hadad*;which ſeems to have been a name very common among the Kings of *Edom*, or *Idumea*; Gen.36.35,36. 1 Chr.1.46,47,50,51.1 King.11.14,17,25.but grew afterward much more common with the Kings of *Aram*,or *Syria*,2 Sam.8.3,5,8.& 10.16,19.1 King.11.24.& 15.18,20.& 20.1,33.2 King 6.24.& 8.7,15.& 13.3,24. See Jer.49.27. and Joſephs *Antiquities*,l.7.c.6.Howbeit,becauſe theſe two names differ in the initial letter,I conceive them not to be the ſame. But to return to thoſe that underſtand the word here of that Aſſyrian, rather then Syrian idol, (though it might be common to them both) Some of them render the words, *after Ahad*,whom they *go after*, that is, follow and adore ; as Judg. 2.11,12. Others,*behind Ahad*,that is,behind the Temple of Ahad,amidſt the walks and gardens adjacent.

in the midſt] That is,ſay ſome,*openly*,*publikely*;in open view; ſhameleſly acting ſuch things in their impious rites, as were moſt unſeemly. But I find not where this form is ſo uſed in Scripture. Others therefore expound it of thoſe fountains, or lavers , in thoſe gardens , wherein they purified themſelves , which were uſually ſituate in the midſt of them : though we need not drive it ſo neer home, as to ſay, with ſome Jewiſh Criticks,that their groves were at the either end of the gardens,and theſe fountains,or lavers,in the midſt, having the one grove before them, and the other behind them; as the men of *Ay*,had the Iſraelites,Joſh.8.22.

eating ſwines fleſh,]Or,*eaters of ſwines fleſh*.See Chap.65.4.

and the abomination]Heb.*the ſhekets*, which ſome ſuppoſe to be the name of ſome particular kind of unclean creature;and one of the Jewiſh Doctors ſeems to intimate as much,when he ſaith, *There are ſome nations that eat the ſheket, and the mouſe :* and the placing of it here between two other diſtinct kinds, may well bee deemed to imply no leſs. And if place may be afforded for conjecture,the joyning of *choled*, or *holed*, commonly rendred *a weſel*, with that which is deemed *a mouſe*, Lev.11.29.may afford ſome ſuſpition, that *ſhekets* here, may be the ſame with that *choled*,or *holed* there. Howbeit,the word is uſed more generally, for *abomination*, or any *abominable* thing,Lev.11.10,11,12,20. Ezek.8.10.as alſo is another word derived from it,Dan.9.26.& 11.31. compared with Matth.24. 13. the plural whereof we had before,ver.3. as alſo,Jer.4.1. & Ezek.20.7,8.

and the mouſe] Some having rendred the former *abominable* creatures (See Zach.9. 7.) render this,*as the mouſe* ; and the copulative is ſometime put for the note of ſimilitude ; as Job 21.33.& 34.3.but ſeldome,I ſuppoſe,in that manner, as here. The *mouſe*,is, among other unclean creatures, reckoned up, and expreſly inhibited for mans meat,Lev. 11, 29. Yet that *mice*,ſome kind of them eſpecially, were commonly eaten, in many places, among other people, and that reputed alſo as a dainty diſh,doth,by Authors of good note and credit,appear; for Varro,in his Treatiſe of *Husbandry*,l.3.c.15. relateth, how for *dormice* , one kind of them, they made Warrens for the breed of them,and coupes for the fatting of them ; and Pliny, l.8.c.47.reporteth,that in the Laws ſometime made to reſtrain exceſs in diet, the uſe of *dormice*, together with ſome *ſhelfiſh*, and *forrain fowl*,was inhibited. The name ſome would have given them, from a word, that ſignifies *to diſturb*, or *trouble :* whence *Acor*, Chap.65.10. becauſe they are wont to diſturb and trouble the houſe,by knawing ; the fields, by digging ; both by devouring and deſtroying things of uſe, 1 Sam. 6. 5. and we read indeed of an Iland,called *Gyarus* in the midland ſea, to have been ſo infeſted with *mice* , that the inhabitants were enforced to quit it, Pliny, l.8.c.29,57. And Euſtathius on Homer, from Ancient Writers, reporteth , that in ſome places, by the name of Smintheus, they worſhipped Apollo, for ridding their grounds of this kind of vermine,if mice may, at leaſt, be properly ſo called. But the notation of the word, in regard of the letters of it, ſeems not very probable ; and I have ſome doubt, which I ſhall only propound, and leave to the learned, whether the word here uſed,ſignifie *a mouſe*,or no : and the ground of my doubt is; becauſe the creature here mentioned, is ranked among *creeping things*, Lev. 11.29. and I ſee little reaſon, why the *mouſe*, or the *weſel* , or the *ferret*, ſhould go under that name, more then the *hare*, or the *cony*, (which ſome alſo render, *a mountain mouſe*;) Lev. 11. 5,6,26.

or why they ſhould not be comprehended under the general head of *beaſts*, beforementioned, Lev.11.2. and come within the general rules concerning beaſts there delivered, ver. 4,5. the rather, for that I find *creeping* things ſtill diſtinguiſhed from beaſts, Gen.1.24.& 7.14,21,23. I encline therefore to think, that the creature here, and elſewhere, mentioned, is ſome *creeping* thing, not unlike the *ſcorpion*, as they differ not much in name;the one termed *Acbar*, the other, *Akrab*,Deut. 8.15. and that divers ſorts of creeping things, as *liſards*,and *locuſts*, (for they are reckoned alſo among the *creepers*; and are not forbidden food, Lev.11.21,22.) and the like,were with many people in times paſt, not unuſually eaten, (as *frogs*, and *ſnails*, and *torteiſes*, alſo are, in many places at this day) is not only, by divers other Authors, but of ſome of them, to wit,the *Locuſt*, by Scripture it ſelf teſtified, Mat.3.4. Mar.1.6. yea of others, beſide the divers ſorts of *locuſts*, under the names of the *ſoleam*, and the *chargol*, or, *hargol*, and the *chagab*, or *hagab*, with their ſeveral kinds, Lev.11.21. which it had been in vain to allow for meat, had they not been fit for food, or not uſually eaten. But hereof, let others further conſider, and deem, as themſelves ſhall pleaſe. The word is no where found in Scripture ſave here, in that place of Moſes, and the ſtory of the Philiſtines,with ſuch kind of creatures annoyed,1 Sam. 6.4,5,11,18.

ſhall be conſumed together, ſaith the Lord] See Chap.1.28.

V. 18. *For I* know *their works,and their thoughts*] Heb.*And I their works,and their thoughts.* Which ſundry Interpreters ſuppoſing to contain an entire ſentence, but with ſuppreſſion of ſome word, or words (as in paſſionate ſpeeches it oft falleth out) conceived, do ſome ſupply, as our verſion, and ſome Greek Copies, *I know*; as Hoſ.5.3. Amos 5.12.and the Chaldee, *they arerevealed*, or, *lye open, before me:* which ſome of the Jewiſh Commenters expound of the *thoughts* of Gog and Magog, the enemies of Gods people, Ezek.38.10. that God knew their thoughts, though they little dreamed of his; as Mic.4.11,12. To which purpoſe alſo others of them,with whom, ſome of ours alſo concur, render it, *I am with* them. It is I that bring them together, and cauſe them to come up, and camp againſt Jeruſalem, Ezek.38.4,8.Zach.14.2. Others ſupply, *I will viſit*; or take vengeance upon them, for their courſes, and their counſels; as Chap.65.6,7. which would well ſuit with the clauſe next before-going. Others again, reading the words by way of interrogation, with a kind of indignation, *And their works and their thoughts*,ſhould I endure? not unlike that, Jer.5.9. & 9.9. But I rather here accord with thoſe, that knit theſe words together, in one ſentence, with thoſe that come after, reading the text, thus; *As for me*, when *their works and their thoughts are come*, (that is, when the time of taking vengeance for them, ſhall come,) *I will gather all nations*,&c. or, as others, *As for me*, ſince *their works, and their thoughts are ſuch*; or, becauſe of *theſe their works, and theſe their thoughts, it ſhall come to paſſe, that I will gather all nations.* Since that this people do take ſuch courſes, and go on obſtinately in the ſame, ver.3,4. I will execute judgment upon them, and caſting of thoſe, that thus perſiſt in their impieties, take in the Gentiles to me, in their ſtead,Rom.11.11, 12,15,17.

For I] Heb. *And I*; or, *As for me:* the word is put abſolutely, as 1 Chr.28.2. See Chap.65.11.

their works] Or, for *their works*; as, for *the fear*, Mal.2.5.

thoughts] As Chap.65.2.

it ſhall come] Or, *it ſhall come to paſſe*; or, the time *ſhall come.*

that I will gather] Heb. *and I will gather* together; ſo the copulative is uſed, Chap.65.24.

all nations, and tongues] People out of divers nations, and languages, Act.2.8-11. Rev.7.9.

and they ſhall come and ſee my glory] Or, *that they may come and ſee my glory*; the particle uſed, as before. That being brought into the Church, they may have revealed, and imparted unto them, that gracious and glorious preſence of God,in his ſacred ordinances, which the Jewiſh people alone did formerly enjoy,Pſal.97.6. Chap.40.5. 2 Cor.3.18.& 4.6.Eph.3. 6. The Jewiſh Doctors expound it, of the Nations of the world, being brought to ſee Gods glorious might, declared in the Meſſias his dayes, in the deſtruction of Gog and Magag, Ezek.38.23. & 39.6,7.

V. 19. *And I will ſet a ſign among them,*] What this ſign ſhould be,and where it ſhould be ſet, is much queſtioned. The Jewiſh Commenters would have it to be, the rotting of the fleſh, and eyes, and tongues of thoſe, that ſerved under Gog and Magog, againſt Jeruſalem, Zach.14.12. Ours, (to paſſe by the ſuperſtitious conceits of ſome Popiſh Writers,concerning the ſign of the croſſe, to which they apply that alſo, Mat. 24.30. and ſome other far-fetched, and over-ſtrained expoſitions) do moſt of them pitch upon one of theſe two notions: the one, of *a ſign*, or *enſign*, erected to call and gather people together; as Chap.11.12. & 49.22. & 62.10. that which ſome expound of Chriſt himſelf, ſaid to be *ſet, for a ſign*, Chap. 11. 10. Luk.2.34. Others, of the miniſtery of the Word, and other external ſigns of Chriſtian profeſſion, together,with the miraculous works accompanying the ſame,erected firſt among the Jews,for the converſion of the Elect among them,and the bringing in of the Gentiles unto them; and afterward alſo among the Gentiles. Some expound this branch of the erecting of it, among the Jews,Chap.2.2,3.Mar.16.15-20. Luk.24. 47,49. Act.2. & 5.12-16. Some, of the ſetting it up among the Gentiles, Gal.2.1. whereof, ſee on the next branch: and though the word uſed for a ſign, in thoſe other places of this Prophet, be divers from that here uſed; nor doth the word here uſed, ordinarily ſo ſignifie; yet it is ſo taken, Pſal. 74.4. in thoſe words, *they ſet up their enſigns* for *ſigns*, or,as *ſigns*; to wit, of conqueſt, and triumph. The other notion is of *a ſign*, or *mark*, whereby one may be deſcryed and diſcerned from ſome other: as it is ſaid, *God ſet a ſign*, or *a mark, upon Cain*: and ſo ſome render the words here; *I will ſet a ſign*,or,*a mark*, not *among them*, but *upon them*; as the ſame particle is uſed in thoſe words, Neh.9.10. *thou didſt ſet*, or, *ſhew, ſigns and wonders upon Pharao, and upon his ſervants,and upon the people of the land*: and they underſtand it of a privy *note*, or *mark*,that God would ſet upon his Elect, whom he would have reſerved; whereby to mark them out for Salvation; as temporal here, in the times of execution to be done upon the wicked crew, among whom they were mixed; ſo eternal hereafter: alludeing to that ſign of diſtinction between the Hebrews, and the Egyptians in Egypt, for the ſaving of the one, amidſt the deſtruction of the other, Exod.12.7,13,22,23.See the like,Ezek. 9.4,6. Rev.7.3. & 9.4. and of ſealing and marking for life eternal, 2 Cor.1.21,22. Eph.1.13,14. & 4.30. 2 Tim.2.19.and this expoſition,the word of *eſcape* following, ſeems to confirm. Now the text thus read, and rendred, the word *them*, muſt be reſtrained unto Gods faithful *ſervants*, before-mentioned,ver. 14. which becauſe it is ſomewhat remote, I ſuppoſe we may well retain the received verſion, *among them*; as the particle is rendred, Pſal.18.49. Chap.57.6. & 65.4. and hereafter, verſ. 19. So it may well include the mixt body of the people,among whom thoſe faithful ones abode, upon whom alone, this ſaving mark was to be ſet. And I conceive,that the copulative hath the notion of a cauſal in this place; as Chap. 53.2. and 65.15. and the text might better be rendred; *For I will ſet a ſign among them, and ſend thoſe that eſcape of them, unto the nations:* as ſhewing by what means,that ſhould be effected,which was before-mentioned,concerning the coming in of the Gentiles, ver.18.

and I will ſend thoſe that eſcape of them,unto the nations]Heb. *I will ſend of them*, or, *from them, eſcaped* ones,(that is, *ſome of them,that do eſcape*) *unto the nations.* This the Rabbines underſtand of thoſe Gogs and Magogs forces, who,though not ſlain, yet with their fleſh waſted, and tongue and eyes eaten out,ſhould, as ſpectacles of Gods wrath and vengeance,being diſperſed into remote places, publiſh, without ſpeaking, Gods powerful proceedings, and miraculous dealing with thoſe forreign forces, that had invaded his peoples land, Ezek. 39. 11. Zach.14.12,16. But our Writers expound it generally of the reſerves of the Jewiſh Nation, Chap.37.31. Jer. 44.14, 28. Mat.24.22,24.Rom.11.5,7. the Apoſtles,and other faithful, by whom the Word and glad tydings of ſalvation by Chriſt, was carried abroad and divulged,among the Gentiles, in all parts of the then known world, Mat.28.18. Mar. 16.15. Luk.24.47. Act.8.1,4. & 10.45. & 11.18-23. & 13.46-49. & 15.7,14.Rom.10.15,18. & 15.19,20. Eph.2.17. Col.1.23.

to Tarſhiſh] That is, as ſome, *to the ſea.* So the Chaldee, and the old Latine. Which ſome expound, of people coaſting upon the Arabian and Perſian Gulfs. Others, *to the Ocean:* as if it were ſaid,that they ſhall go carrying about the Goſpel, both by ſea and land, unto the parts hereafter named. See Chap.60.9. yet others, among whom the Greek Interpreters take it, for the name of a particular place, whether *Tarſus*, in Cilicia, as ſome; or *Torteſus* in Spain, as others,ſee on chap. 2.16. & 23.1.

Pul] This ſome ſuppoſe to be the ſame with *Put*, or Phut, mentioned, Jer. 46.9. & Ezek. 30. 5. and both indeed are deemed to be regions ſituate in Africa; but to be diſtinct and divers places. An Interpreter of prime note would have this *Pul*, or *Phul*, to be *Cyrene*, lying between Egypt and Tunis, taking the ground of this his conjecture from the name of a King, that ſometime there reigned, called, as he ſuppoſeth, *Aphulla*; but by Juſtine,l.22. corruptly,*Ophellas.* But herein a late learned Writer controlleth him; ſhewing,that Kings time to be by many hundreds of yeers too young to give this name to that place, whatever it was, that is here ſo called: as alſo from Diodore, l.20. and others, that that Kings right name was not *Aphulla*, but *Ophellas*, or *Opheltes*; the man himſelf a Grecian, and the name a Greek term. He would have it to be *Phile*, an Iland, with a city therein of the ſame name with the Iland ſituate amids the ſtream of the river Nilus;

lus; about ſome hundred furlongs above *Sciene* and *Elephantine*, in the confines of Ethiopia and Egypt, whereof Strabo, Heliodore, Pliny, and many other, as being a place of ſome note: and he ſuppoſeth it, to have its name from the ſame ground, with *Elephantine*; (*Phile* and *Elephantine*, being two cities, for ſize and faſhion, bigneſs and beauty, ſo neer matches, nor in ſituation far diſtant, that ſome authors have confounded them, and taken the one for the other) and to have been ſo called of the word *Phil*; which with Syrians, Chaldeans, Arabians, and Ethiopians, is uſed for an *Elephant*; that Eſay inſtead of *Phil*, giveth it *Phul*: the like change being found in many other proper names in Scripture, as in *Pau*, Gen.36.39. & *Pai*, 1 Chr. 1.50. *Tau*, and *Toi*, 1 Chr.18.9.& 2 Sam.8.9. *Perudah*, and *Peridah*, Ezr.2.54. & Neh.7.57. But it may be doubted, whether the word *Phil*, for an *Elephant*, be in thoſe languages ſo ancient, as to give the name either to this *Pul*, or to that *Phile*; and whether it came not from the Greeks into thoſe languages; as to the Greeks in likelihood by the Punik, from the Hebrew *Eleph, an ox*; by them applyed to the *Behemoth*, that *eateth graſſe, like an ox*, Job 40.15. nor had the Latines, at firſt, any other name for them, then *oxen*, as by ſome old by-words, in common uſe among them, appeareth; until they had that of *Elephants* from the Greeks: beſides, it appeareth not that this *Phile*, ſituate thus in the midſt of the river, had any large territory belonging unto it: nor is it very probable, that two cities, no further diſtant, poſſeſſed both by the ſame nation, ſometime wholly, and in part conſtantly, and having in notion the ſame name, ſhould the one be ſo called, by an Ethiopian term; the other by a Grecian: and if the names of ancient Kings be deemed to be a matter of any moment, to afford light of conjecture, for the finding out of places, as bearing their names; it might be ſuppoſed, that this *Pul* ſhould rather be ſome place in or about Aſſyria; ſince that *Pul*, and *Pil*, are in Scripture records, found to have been anciently, even before Eſays time, in the names of the Kings of Aſſyria. See *Pul*, 1 Chr.5.26. & 2 King.15.19. and *Pil-eſer*, or *Pilneſer*, 2 King.16.7,10. 2 Chr.28.20. and from this Aſſyrian *Pul*, or *Phul*, may ſome of thoſe Πύλοι, or *Pyſi*, in Peloponneſus, whereof Strabo, and Pauſanias, have had their name; as alſo that Φύλλος, or *Phyllus*, in Theſſaly; whence Apollo had a ſirname; as Strabo, l. 9. & Φλυὸς, or *Phligus*, whom they feigned to be, *agegenes*, or a *giant*, one of thoſe whom the earth bare; ſome one of thoſe ancient *Puls*, or *Phuls*, in likelihood. See Pauſanius, in his *Meſſeniakes*. Beſides that I find *Aſhur*, and *Elam*, whereof more anon, mentioned in a place parallel to this, among thoſe regions, out of which Gods people were to be gathered. See Chap.11.11. Howbeit, if the conjecture concerning this Aſſyrian *Pul*, ſhall to the learned ſeem light, I am well content that it ſo paſſe, deſiring only to ſee more likely.

and Lud] *Lud* was the name of one of Sems ſons, brother to *Aſhur*, and *Aram*; the one the father of the *Aſſyrians*: the other of the *Syrians*, or *Aramites*, Gen. 10. 22. from him it is generally deemed, that *Lydia*, ſituate in that part of Aſia, which we now commonly call *Anatolia*, his poſterity there ſeating it ſelf, had its name: it was the Kingdome ſometime of *Gog*, or *Gyges*, (as *Bozra*, *Byrſa*, Chap.63.1.) See Herodote, l.1. and of this *Lydia*, and theſe *Lydians*, (for the name of the country is put for the people) Interpreters, with one conſent, underſtand this place: nor otherwiſe do moſt underſtand that in Ezekiel, 27.10. where *Peres*, *Lud*, and *Put*, are joyned together, as affording ſouldiery to Tyre. Howbeit, becauſe it is ſaid, Gen.10.13. that *Mitſraim begat Ludim*; and that *Cuſh*, and *Put*, and *Lud*, are mentioned among thoſe that were in league with Egypt, Ezek.30.5. and that as *Pul*, and *Lud* here; ſo *Put*, and *Lud* there, are joyned together, as neighbours: as alſo, that as *Lud* here; ſo the *Ludim*, Jer.46.9. are commended for archery: hence, that learned Writer, before mentioned, concludeth, that the *Lud*, both here, & in Ezekiel ſpoken of, as alſo thoſe *Ludim*, (the ſame in likelihood with theſe) are not the Lydians, ſo commonly called, but the Ethiopians, neighbours to Egypt, and their confederates; and, in ancient records, renowned for their ſkill at the bow. Concerning which, I ſhall not much contend, only the arguments, ſome of them, ſeem not ſo weighty; ſince that it appeareth, by Herodote, l.1. not only that the Lydians were, in ancient times, deemed one of the *ſtrongeſt*, and *valianteſt* people in all Aſia; but that they were alſo in confederacy with the Egyptians, whom Crœſus therefore had thoughts of ſending to, for ayd againſt Cyrus: and for the joyning of them together, with *Put* elſewhere, with *Pul* here; it is no good proof of neighbourhood between *Lud* and *Put*; no more then between *Peres*, and *Lud*: and beſide, that the ſite of *Pul* here, is uncertain, the reaſon of the copulative, here inſerted, may be, becauſe this member of the ſentence endeth with an attribute annexed to them, of *handling the bow*; whereof further anon.

that draw the bow;] Heb. *drawers of bow*, (as Jer.46.9.) *handlers, benders* (or, *benders*) *of bow*. Theſe, ſaith one of the Rabbines, are the Turks; but who the Anceſtors of the Turks, whom we now ſo term, were; or how in thoſe times they were ſtyled, or where they abode, is uncertain. The like character of expertneſs in the uſe of the bow, is given by Jeremy, as well to Elam, Jer.49.35. (where he giveth him the *bow*, as our Prophet doth the *quiver*, Chap.22.6.) as to *Ludim*, Jer.46.9. and it may well be queſtioned, whether this attribute of *drawing the bow*, being in the plural number, whereas *Pul*, and *Lud*, are both ſingular, be the character of the latter onely, or rather common to both; and that rather the reaſon of the copulative, then the neighbourhood of the nations. Our Tranſlators ſeem ſo to have deemed; and the Hebrew points which they exactly here follow, ſeem to carry it this way: that which addeth ſome ſtrength to my former conjecture concerning *Pul*, as either in, or appertaining to Aſſyria; for that *Elymais* (which all grant to be *Elam*) is by Strabo, l.16. aſſigned to the *Aſſyrias*, as part of *Aturia*, (which indeed is no other then *Aſſyria*) and the *Elymeans* noted for ſkilfull archers.

to Tubal] The old Latine here, hath *Italy*; as alſo Joſeph the ſon of Gorion, placeth *Tubal* in *Tuſcany*; and it was a groundleſs ſurmiſe therefore of a learned Writer, to imagine, that ſome Hebrew Copies, had anciently *Ital*, for *Tubal*; for this ſeemeth to have given occaſion of that erroneous opinion. Tubal we find to have been one of the ſons of Japhet, Gen. 10,2. whoſe poſterity therefore bare that name: where their ſeat was is queſtioned; for to paſs by ſome of the Ancients, who aſſign them *Theſſaly* in Greece, wherein none, I ſuppoſe, now follow them. Some place them indeed in Europe, and would have them to be the *Spaniards*, or the *Iberi* in Spain, at leaſt: for though that name did more ſpecially belong to the people, inhabiting one part of that vaſt countrey, bordering upon the river *Iberus*; yet the Romanes, as Strabo teſtifieth, uſed anciently, to call the whole countrey *Iberia*. But others with more probability place them in Aſia, where *Iberi* are alſo found; ſuppoſed by Strabo to have paſſed thither out of Europe; and unto theſe, Joſeph the ſon of Matthias, whom moſt of ours therein follow, in his *Antiquities* referreth them. Nor doth that learned late Writer ſtep far from him, who ſeemeth to have preciſely diſcovered both their place, and their name, out of the monuments of antiquity yet extant. For of *Tubal*, ſaith he, have the Greeks made *Tibar*; as of *Picol*, *Phicor*; of *Belial*, *Beliar*; whence the region *Tibaris*, Diodore, l.4. and the people, at firſt *Tibari*, and then *Tibarein*; who dwelling in part of Pontus, were neer neighbours both to the *Chalybes*, men of ſpecial note for iron-works, from whom, *ſteel*, in Latine, hath its name; and to the *Moſchi*, with whom, in Herodotes Story, the *Tibarenes* are commonly joyned; as in Scripture alſo *Tubal* is with *Meſhec*, being the poſterity of *Meſhech*, brother to *Tubal*, Gen.10.2. See Ezek.27.13. and 23.26. and 38.2,3. and 39.1. Beſides, that ſome prints of the name of *Tubal*, or *Thubal* remain in *Thabilaca*, a City, by Ptolomy, reported to be about thoſe parts, ſo called. Howbeit, ſome ſuppoſe this nation to have had the name of *Tubal*, from *Tubal-Kain*, (whence the Latines had their *Vulcan*) the ſon of *Lamec*, one of *Kains* poſterity, the firſt inventer of Smithery, Gen.4.22. not as ſome of his race (for that periſhed in the floud) but becauſe of his trade, which they were generally addicted unto.

and Javan] *Javan* was likewiſe one of Japhets ſons, brother to *Tubal*, and *Meſhec*, Gen.10.2. Thoſe of his poſterity were termed by the Greeks, and Latines, *Iones*, *Iaones*, and *Iades*; which, though it cleaved moſt conſtantly to thoſe Greeks that were ſeated in Aſia, and came to be peculiarly appropriated unto them; yet the title of *Javan* anciently took in all Greece, and Macedonia alſo with it: whence it is, that Alexander is termed *the King of Javan*, Dan.8.21.

to *the Iles afar off*] Or, ſimply, by way of appoſition, *the Iles*, or *thoſe Iles afar off*; or, *thoſe remote countries*, (as the word is oft uſed in this prophecy. See Chap.20.6. & 49.1.) ſuch eſpecially, as were beyond the ſea, or coaſted, and bordered, upon the Sea. See Chap.11.11. to thoſe, with whom the Jewiſh people had little commerce in times paſt.

that have not heard my fame,] Or, *the report of me*; as Chap. 53.1. where Chriſt had not been named, Rom. 15. 19. where the Goſpel had never been preached before, Chap. 52. 15.& 65. 1.

neither have ſeen my glory;] In that manner, as his own people had done, Pſal.27.4.& 63.2.& 106.5.

and they ſhall declare my glory among the Gentiles.] Or, *that they may declare my glory among the Gentiles*; as ver.18. fulfilled in the Apoſtles, and other of the faithful, ſent out from the Jews, to publiſh the glad tidings of the Goſpel, concerning the glorious riches of Gods grace, in the ſalvation and inheritance purchaſed by Chriſt. See before on the firſt branch of this verſe. See alſo, Rom.10.14-18. & 16.25,26. Eph.1.17-22. & 3.8,9.

V. 20. *And they* ſhall *bring all your brethren* for *an offering unto the Lord, out of all nations,*] They ſhall bring home into the Church of God, the converts of the Gentiles, and preſent them there as an offering unto God. See Chap.60.9. The Jews underſtand it of the remainder of their nation, that had not yet returned home, thus to be ſent into their countrey in great honour and ſtate, after the diſcomfiture of Gog, and Magog: And a late Writer of the diſmiſſion, and ſetting free of the Jews, taken captive in the Macedonian and Syrian Wars, after Judas the Maccabee his proſperous ſucceſſes. But the bringing in of the Gentiles, ſeem rather to be deſcribed here, as elſe-where; with ſpecial eye, and reference, to the return of the Jews from the Babylonian captivity, together with the accommodations of ſeveral nations, at Cyrus his command, afforded unto them, for the more eaſeful and commodious conveyance of them into their own country. Ezr.1. 1-6. See Chap.45.9.22.& 60.4,9.

your brethren] The convert Gentiles, made, by faith, the ſeed and children of Abraham, as well as ye, Rom.4.11,12. Gal.3.16,29. yea, the children of God, as well as ye, Joh. 1. 12,13.& 11.52. Gal.3.26,28.

for *an offering to the Lord*] Conſecrate to him and his ſervice, Rom.12.1.& 15.16, Phil.2,17. the word, *for*, is ſupplyed; as Gen.4.3.

out of all nations.] See ver.18.

upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts,] Various means of conveyance heaped up, to intimate a plentiful affordance of all gracious helps requiſite for the bringing of Gods Elect home unto Chriſt. See other expreſſions looking the ſame way, Chap.60.9. ver.12. Of *horſe*, and *chariots*, ſee on Chap.24.7. Gen,50.9. nor need we, with the Jewiſh Commenters, ſuppoſe *iron-chariots*, though ſuch were uſed in war, Judg.4.3. theſe being intended onely for travel.

litters] The Jewiſh Criticks are much divided about this word, being found no where in this notion, but here, & Num. 7.3. there in the ſingular number; here in the plural. Some of them would have it ſignifie *paniers*, or *doſſers*, or the like, faſtened together, and ſo laid upon a beaſts back, to carry neceſſaries in, and to ride, if need be, between them: but what ſhould ſuch implements do with *wains*, or *wagons*, wherewith it is there joyned. Others therefore render it *wains*, or *wagons yoaked*, drawn with a yoke of oxen each of them, which might well ſuit with what followeth of *twelve oxen*, for *ſix wagons*, could any good reaſon be rendred of ſuch ſignification of the word. Others tell us, the right is, that it go for ſome beaſt; and we find a creeping creature indeed ſo termed, Lev.11.29. but very unfit ſure to be uſed about *wagons*: Our Interpreters well render them, their *covered wagons*; that is, *cloſe wagons*, as ſome term them: the word, in its firſt notion, ſignifieth, *a torteiſe*, though the Greeks render it, *a crocodile.* Now from the ſwelling up (for it hath very neer affinity with a word that ſignifies *to ſwell*, Num. 5.21, 22,27.) or, riſing, ſhield-faſhion (whence *a ſhield* alſo is, in Latine, ſo termed) of the torteiſes ſhell, both in Latine, and other Languages, were *arched*, and *vaulted roofs*, or works of any ſort ſo called; and from that faſhion of covering, were thoſe *wains*, or *wagons*, ſo termed, being appointed to carry the materials of the Tabernacle; and it may well here be rendred, *coaches*, or *litters*, ſuch being uſually much of that making. And that learned man therefore ſeemeth to have ſpoken himſelf without ground, who denieth any ground to be found in the Hebrew, for the rendring of them *arched*, or *covered wains*, or *wagons*, as ſome Interpreters of prime note have done: his rendring them *narrow wains*, or *wagons*, becauſe the like Ethiopick term is uſed for *narrow*, Mat. 7. 13. to me ſeemeth leſs probable, and further fetcht: but thereof, let others deem.

mules,] On theſe, great ones, Kings ſons, yea, Kings themſelves uſed to ride, 2 Sam.13.29. & 18.9. 1 King.1.33. and with *horſes*, and *mules*, in great ſtore, beſides *camels*, and *aſſes*, for carriage, were thoſe furniſhed, that went up, firſt, after the diſſolution of the Babylonian deportation to Jeruſalem, Ezr. 2.66. Neh.7.68.

ſwift beaſts] To the ſame purpoſe, moſt of the Jewiſh Doctors, affirming the word to ſignifie a kind of *camel*, ſwifter then ordinary (ſee on chap.16.1.) ſuch as the *dromedary*, chap. 66. 6. ſo called, ſay they, of a word that ſignifieth *to skip*, or *dance*, 2 Sam.6. 14,16. becauſe they have a kind of skipping pace; though ſome from the ſame place and ground, would have it rendred, *pacing beaſts*, or *amblers*, that keep a meaſure in their pace, and ſeem to dance as they go; as the word is in that place rendred. The Chaldee rendreth it, *with hymns*, or *praiſes*; and one of the Rabbines following him, *with mirth and dances*; as David conveyed the Ark to Sion: and another, *with ſheep*, for ſacrifices, expounding this, by that, which in ſound of letters cometh neer it, Chap. 16. 1. and indeed the word rendred *dancing*, ſeems to have its originall from the manner of *ſheep*, *rams* eſpecially, ſporting themſelves in their paſtures; the word *car*, ſignifying as well *paſture*, as *ſheep*, *ram*, or *wether*, Chap.16.1. and thence the word, *carcar*, *to skip*, and *ſport*, as they uſe to do, Pſal.114.6. The ancient Greeks render it, *with ſhades*, or *umbellaes*; ſuch as travellers uſe to carry in thoſe hot countries on the top of a cane, made on light ſtuff, and ſpread circle-wiſe, for ſhadow. Some other of the Greek, and ſo the old Latine, which ſome of ous alſo follow, in *caroches*, or *coaches*; ſuppoſing it to be another ſort of reeckts, for carriage, diſtinct from the former. The ambiguity is the greater, becauſe the word is no where elſe read: I ſuppoſe the firſt moſt probable, becauſe it ſorteth beſt with the root, whence the word ſeems to ariſe.

to my holy mountain Jeruſalem, ſaith the Lord,] Heb. *upon*, or *unto*, (as 1 Sam.1.10.& 2.11.) *my mountain of holineſſe* (as chap. 65.11,25.) *Jeruſalem*; either by appoſition ſimply, *Jeruſalem*; ſo termed, becauſe it ſtood, though in a plain, yet on a knole. See Jer.17.3. or, *to my holy mountain*, the hill of *Jeruſalem*, as chap.10.32. or, at *Jeruſalem*; as Pſal.68.29. to mount-Sion, a type of the Church, Chap.56.7.

as the children of Iſrael bring an offering in a clean veſſel, into *the houſe of the Lord.*] That is, ſay the Jewiſh Maſters, they ſhall bring them in goodly apparel, and rich rayment, ſuch as is fit to go unto Gods houſe with, Zach.3.4,5. and as *a gift*, or *offering*, that was not to be redeemed, Lev.27. 28,29. The meaning is, that as nothing, which was not pure, or holy, might be brought into Gods houſe, Chap. 52. 11. Ezr.8.28. Pſal. 93. 5. ſo theſe Gentile Converts ſhould no longer be deemed profane, or impure, and ſecluded, and ſequeſtred, therefore, from acceſſe unto Gods houſe; but as perſons purified, by faith in Chriſt, ſhould be admitted into the body of Gods Church, his houſe, 1 Tim. 3. 5. and have ſociety in it with the Saints, Act.10.15.& 11.8,18.& 15.9.& 26.18. Eph.2. 19. See Chap.56.3,7.

into] Or unto; the particle is wanting; but to be ſupplied; as Chap.13.2.

V.21. *And I will alſo take of them for Prieſts*, and *for Levites, ſaith the Lord.*] The Jewiſh Doctors are ſomewhat puzzled about theſe words. Some of them ſay the meaning is, concerning theſe onely now brought, whereof ſome might be of the Prieſtly linage, and ſome of the Levitical Progeny; that albeit, they had ſtaid long behind their brethren, in forrein parts more remote, inſomuch that they were grown now out of remembrance; yea, had peradventure alſo lived after the faſhion of thoſe Heathen, among whom they abode, or had been in ſervitude, and put to baſe employments among them, which might be deemed to make them unfit for, and uncapable of returning to ſuch offices again: yet upon their return, God would take them again, ſuch of them as were of the Prieſtly race, for Prieſts; & ſuch as were of the other Levitical Families, for Levites, and for Levitical employments. But ſome of them go a ſtep further, and ſay it is meant, as well of the Gentiles that bring them, as of thoſe that are brought by them, that God would take them into office. That which others ſtartle at, as if ſome Gentiles then ſhould be admitted into ſuch places; And this to avoid therefore, ſome of them expound the text, *I will take of them for the Prieſts, and for the Levites*; that is, ſay they, not *to be Prieſts*, or *Levites*, but to do ſervice unto them; to be as the Gibeonites, *hewers of wood*, and *drawers of water*, for the ſervice of the ſanctuary, and of them, that either as Prieſts, or Levites, ſhould miniſter therein, Joſh.9.23,27. To which purpoſe alſo they would force in that of Zach. 14. 21. *in that day the Canaanite*, (that is, ſay they, *the Gibeonite*) *ſhall be no more in the Lords houſe*: for theſe Gentile Proſelytes ſhall then ſerve as they did. They might more ſeemingly have alledged that paſſage, Chap.61.5, 6. But of that ſee there. Mean while ye may obſerve, how poor ſouls, they ſhut their eyes againſt the light that not ſhineth only, but blazeth and flaſheth full in their faces. They ſhall be brought, ſaith God, in ſtate, as holy ones, home to my houſe; and *I will alſo* (as ſpeaking of a further, and higher degree of honour) *take of them*; what to do with them? think we; to account them as *accurſed* ones, and to make *bond-ſlaves* and drudges of them? as Joſhua ſpeaks of the Gibeonites. No, nothing leſs, but to advance them to honourable places, to make *Levites* and *Prieſts* of them; as moſt of them expound the words of the text: even he himſelf, among the reſt, who relates the other, as his Fathers opinion. And it were a fond thing to ſay, that God would take of them for Prieſts and Levites, that were ſo born, and ſuch already. Of the convert Gentiles, though *aliens by birth*, therefore the place is cleer, whom God elſe-where promiſeth, that he will not onely *bring to his houſe*, but as he ſaith of the Eunuch (for the promiſe alike concerneth either) *give a name, and a place, in his houſe, and within his wals*, Chap.56.5-7. The onely difference between that place, and this, is, that the office, or place there-mentioned, is that ſpiritual Prieſthood, which all true Chriſtians ſhare in, and is therefore there promiſed unto every one of them in general: of which, 1 Pet.2.9. Rev.1.6. & 20.6.

whereas here under the name of *Prieſts*, and *Levites*, is intimated the miniſtery of the Goſpel, the office of *Paſtors and Teachers*,whoſe calling,and employment is,to teach, inſtruct, and edifie Gods people, Jer.3.15. Eph.4.11,12. 1 Tim.3.2.& 4.13,16. 2 Tim.2.24,25. & 4.1,2. that which was the office of the *Prieſts*,and *Levites*,in times paſt,Deut.33.8,10. 2 Chr.17.7-9.& 19.8-10. & 30.22. Mal. 2.6,7. and it is not therefore ſaid here, *I will take them all*,as in that other place: but *of them, not all*, 1 Cor.12.28,29.Eph.4.11.Heb.5.4. but ſome of them, as Timothy,Act.16.2,3. Titus,Gal.2.3. and others.Howbeit, I ſuppoſe they are a little over-curious,that would have *Biſhops*,or *Presbyters*,and *Deacons*,Act.6.2-3. Phil.1.1. 1 Tim.3.2, 12. here intended,as anſwering to the *Prieſts*,the one; to the *Levites*,the other.

V. 22. *For as the new heaven, and the new earth, which I will make ſhall remain before me, ſaith the Lord; ſo ſhall your ſeed and your name remain.*] Here again, do ſome of our Jewiſh Maſters ſtrain their wits. For they will needs have the former part of this collation,to be underſtood of the frame of heaven and earth,at firſt created,Gen.1.1. and the *heaven*, ſay they,is called *a new heaven*; becauſe it continueth in that newneſſe in which it was at firſt; nor is it grown old, but it is ſtill as it was at firſt, Pſal.119.89-91. and the *earth* is termed *new*, becauſe it ſtill continueth as at firſt it was; howſoever,the race of thoſe that are upon it alter and decay, go and come, Eccl. 1.4. But they forget what God had promiſed before, Chap. 65. 17. to wit, that he would *create a new heaven, and a new earth*,unto which theſe men,did they not wilfully wink,might eaſily ſee, that this paſſage hath a manifeſt and cleer relation. It is true indeed, that God doth ſometime illuſtrate his conſtant purpoſe of the continuance of his Church to the worlds end, by collations taken from the conſtant, and continued courſe,and entercourſe of the creature,from the firſt conſtitution of it unto the worlds end,Jer.31.35,36.& 33.25,26. But it is apparent, that he here ſpeaketh of that *new heaven*, and *new earth*, that was to come in the Kingdom of the Meſſias, Heb.12.28. unto whoſe times alſo, the moſt of them refer that prediction; and under whom,the face and ſtate of the Church ſhould be ſo renewed, that is, ſhould ſeem to be a new world, 2 Cor.5.17.See on Chap.65.17.

new heaven,and new earth] Not the ſame,or ſuch as are, or were formerly; but ſuch as never was before; as,*a new* thing, Num.16.30.Jer.31.22.

which I will make] Not have already made.Heb. am *makeing*,or am *creating*, Chap. 65.17. am about to create, and make.

ſhall remain] Or,*abide*.Heb.*ſtand*; as Chap.10.32.Pſal.33. 11. Jer.32.14. not be altered again, as the former ſtate of the Church was,Heb.8.13.& 9.9,10.& 12.27,28.

before me] Or, *in my ſight*; who have mine eye conſtantly on it, to protect it, and ſupport it, Chap. 27.3. Zach. 2. 5,8.

your ſeed] A ſeed of faithful ones,Jer.31.36.& 33.26.

your name] See Chap.65.15. but here,as the Rabbine well obſerveth,*ſeed*, and *name*,are but under two diſtinct notions, and two divers terms,in ſubſtance the ſame thing,2 Sam.18. 18.Pſal.83.4.

remain] Heb.*ſtand*; that is, continue for ever; as before, Mat.16.18.

V. 23. *And it ſhall come to paſſe*,that *from one new moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord,*] The conſtancy of the faithful,under the Goſpel,in frequenting the ſervice, and worſhip of God at their Church-meetings,is here foretold;deſcribed in terms borrowed from,and alluding unto,the ſolemn manner and ſet-times of conventions, to that purpoſe, which were in ordinary uſe formerly among Gods people,Pſal.110.3. See the complement, Act.2.42,46.

it ſhall come to paſſe, that] Heb. *it ſhall be*, that; as Chap. 4.3.

from one moneth to another, and from one Sabbath to another,] Heb.*from moneth in*,or *to his moneth*; or, *from new-moon in*, or *to his new moon; and from Sabbath in*,or *to his Sabbath*; that is, as the Jewiſh Commenters well expound it, *every moneth*, or *new-moon* conſtantly; and ſo, *every Sabbath*. So oft as new moon,or Sabbath,ſhall come. So 1 Sam.7.16.2 Chr.24.5 & Zach.14.16.a place parallel to this, *from yeer in*, or *unto yeer*, that is, conſtantly *every yeer*,or *yeer by yeer*; as Neh.10.35,39. one of the Jewiſh Criticks draweth hither that,Exod.5. 19. *the matter of the day, in its day*; to which might be added, ſomewhat neerer to this,*the matter of the yeer,in*, or, *within*, or *by the yeer*,2 Chr.9.24. but the forms are not the ſame with this; that, of any other, comes neereſt to it; *from day to day, and from moneth to moneth*, Eſt. 3.7. Again, one of them would have the lengthening of the former prepoſition, by a ſyllabical adjection, to imply the conſtancy of their acceſs, without omiſſion of any of thoſe times. And true it is, that in ſome formes, the word ſo uſed, ſeems to have ſome emphaſis; as 2 King.4.8. where, *from his paſſing by*, is not amiſs rendred, *ſo oft as he paſſed by*; as alſo, 1 Sam.18.30. *from their going forth*, might as well be rendred,*ſo oft,as they went forth*. Howbeit, becauſe that adjection is ordinarily, in other forms of ſpeech, where no ſuch matter is intended; as Chap.28.19. Exod.36. 5. as alſo it is found, in like manner, uſed, with other particles Judg.6.5. Jer.51.28. nor are the forms alike to this, in the places produced, in which alſo the phraſe ſeemes to have ſuch force from the prepoſition it ſelf; rather then from that adjection; the note ſeemes to me, to be of no great weight: the ſame Author would have the words read disjunctively; *from moneth to moneth*; or *from Sabbath to Sabbath*. The one, for thoſe that were more remote from Jeruſalem, and therefore could not come above once a moneth thither: The other, for thoſe that were neerer at hand, and might repair thither every Sabbath: but then the *Sabbath* ſhould rather have been ſet in the firſt place; *every Sabbath, or every new-moon*, every moneth at leaſt; and this therefore ſeemes a meer needleſſe nicety. Theſe ſet-times are mentioned, becauſe the moſt frequent ſolemnities,the *new-moon* coming every moneth,Num. 10.10.Pſal.81.3. the *Sabbath* every *week*, Lev.23. 2,3. See Amos 8.5. There want not of ours,that expound the words, as underſtood,not of coming to worſhip, *moneth after moneth*; or *Sabbath after Sabbath*; but of a continual ſervice of God, without intermiſſion, all the time between new-moon, and new-moon,and between Sabbath, and Sabbath,(as intimateing the obſervation of a perpetual Sabbath) and not at ſet-times and ſeaſons onely, as it was with the Jewiſh people, Rom.14.5. Gal.4.10. Col.2.16. But the conſtant uſe of the phraſe doth ſufficiently confute them.

all fleſh] All ſorts of men; all people and nations indifferently,without exception,exemption, or excluſion of any; as well Gentiles,as Jews,ver.20. Chap.40.5.& 56.7. Joel 2.28, 32.Rom.10.12,13.

come to worſhip before me.]Or,*in my preſence*. Heb.*to my face*; as Pſal.42.2. in the Aſſemblies of Gods people; where God is, by his ordinances,in ſpecial manner, preſent, as ſometime in his Tabernacle and Temple: for they Judaize too much, that reſtrain this to the Gentiles repairing to worſhip in the utter Court,whereunto ſometime they had free acceſs,1 King.8.42, 43.See Joſeph of *the Jewiſh war*, l.6.c.14.

V. 24. *And they ſhall go forth, and look upon the carcaſſes of the men, that have tranſgreſſed againſt me;*] From the mercies and favours wherewith God would ſo abundantly endow and dignifie his faithful ſervants, the Prophet returneth to thoſe heavy judgments, that God would execute upon thoſe wicked and diſloyal ones, whom he had threatned to be avenged on before, v.15,16.of which he would have his faithful ones, whom they had ſcorned and wronged, to be ſpectators and eye-witneſſes,Pſal.58.10.

they] Thoſe added to the Church,ver.23.Act.2.47.

go forth] Come out of their graves, ſay ſome of the Ancients,underſtanding it, of the reſurrection, Joh.5. 28.come out of the world, ſay ſome late Writers, and joyning themſelves to the Church; go out of Jeruſalem, ſay ſome of the Rabbines:and it is not improbable,that an eye might be unto ſome ſuch occurrents concerning that people,wherein,having been ſtreitned by ſieges,or inroads,upon the defeat of the adverſe party,they regained liberty to look freely abroad. See Chap.33.17.

and look upon] Or, *to ſee*; as Joſh.24.9. ſome exemplary judgments of God, inflicted and executed on the wicked, for their contempt of the Goſpel, their profaneneſs, idolatries, and other impieties. See Rev.6.4,8.& 8.7,9. & 9.5,6,18,20, & 16.2-10,21. & 19. 20,21. for that ſeems too harſh of thoſe, who would here expound, *ſeeing*, by *hearing*, the torments of hell preached: Nor that of others ſo far,that refer it, to the real ſight of hell,and perſons therein tormented, after the laſt day,Rev.14. 10. though I deny not, but that by the hideous ſpectacles here-mentioned, thoſe torments are here typified.

the carcaſſes] Of thoſe of Gogs and Magogs forces, that ſhall ly ſlain upon the mountains neer unto Jeruſalem, ſay ſome of the Rabbines,Ezek.39.4,5,9. or lying, as others ſay, in *the valley of Jehoſaphat*,Joel 3.12,14. and others again,in *Tophet*,in the vale of *Gehinnom*,Chap.30.33.Jer.7.31-33. and it is not unlikely, but that ſome reſpect might be had in this paſſage, either to the carcaſſes of thoſe that lay ſlaughtered for ſome time in the former place, after that they had diſpatched one another,in the reign of Jehoſaphat,2 Chr.20.23,24. or,of thoſe Aſſyrians in Sennacherib's Camp, deſtroyed by the miniſtery of an Angel, Chap.37.36. whom that latter place of Tophet concerneth. Apparent enough it is, that this execution of Gods wrath on the wicked, is here deſcribed, by a reſemblance taken from dead bodies, that after great ſlaughter made of them, ly a long time above ground unburied, either as deemed unworthy to be at all interred; or, becauſe in regard of the multitude of them, it cannot ſuddenly be effected. See Ezek. 39. 12.

for their worm ſhall not dy, neither ſhall their fire be quenched;] Or, *how their worm dyeth not, nor is their fire quenched*; as the particle is ſometime uſed. See on Chap. 51. 2. The Prophet, in this clauſe, purſueth the allegory taken from corpſes unburied: and this the Jewiſh Doctors, ſome of them, taking notice of; but withall taking it literally, ſay, this ſhall be part of the ſtrange ſign, ver.19. that ſhould be ſhewen upon Gogs, and Magogs army, that though the judgment inflicted on them, be by fire, Ezek.38.22. yet the *worms*, that bred in their carcaſſes, lying many months unburied, Ezek.39.9. ſhall live in the fire: which fictions, others to ſhun, ſay, that the *worm* hath reference to the bodies unburied; the *fire*, to their cities burnt down with fire from above, Ezek.39.6. See Rev.20.8, 9. But ſuch ſalves need not: the *worm* hath reference to ſuch vermine, as is wont to breed in, and feed on, dead corpſes; ſuch carcaſſes eſpecially as ly ſo long above ground, untill they rot, and become as dung, or carion, Iob 12.14. & 21.26. Pſal.83.10. Chap. 14. 11,19,20. the *fire*, to the burning of ſuch bodies, not fit now to be ſtirred, or removed, but to be conſumed by fire, in the places where they ly, Chap.9.5.& 30. 33. Ezek.39.9. So that the reſemblance is taken from the bodies that ly rotting on the face of the earth, till they crawl all over with worms and magots, and in regard both of their unfitneſſe to be managed, and the multitude of them, it is a long time, ere they can be conſumed with fire; and becauſe the ſight of ſuch muſt needs be a very loathſome ſpectacle, it is therefore added;

and they ſhall be an abhorring unto all fleſh.] Or, *are a loathſomneſſe*, or *moſt loathſome unto all fleſh*; unto every creature; or to all thoſe that behold them, one or other; as ver.23. the word here uſed, is no where elſe found, but here, and Dan.12. 3. where it is rendred, *contempt*: but might better be, *loathſomneſſe*, or *deteſtation* there; *moſt loathſome*, or, *moſt deteſtable* here: (*loathſomneſſe*, being put for *extream loathſome*, or, *deteſtation*, for *moſt deteſtable*: as *abomination*, for *moſt abominable*, Jer.44.4. *deſolation*, for, *extream deſolate*, chap.64.10.) for *contempt*, is a term of too low an alloy. The ancient Greek rendreth it here, *a ſight*, or, *a ſpectacle*, clipping off its firſt letter: The old Latine, *a ſatiety of ſight*, which came from the Chaldee, who cut it aſunder, and unadviſedly made two words of one. Some of the Jewiſh Criticks ſay, it cometh from a word, that ſignifies, *a worm*; they all herein agree, that it imports ſomewhat very loathſome, and deteſtable. By the whole ſimilitude, or allegory, that dreadful, direful, and deteſtable condition is expreſſed, that ſhall, at firſt, or laſt, befall all obſtinate wicked ones, ſometime in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan.5.6. partly, by corporal pains, 2 Chr.21.18,19. Act.12.23. and ignominious uſages, chap.22.17,18. Jer.22.18, 19. amids which, this alſo is one part of their miſery, that they are, generally, rather abhorred, then pitied, Pſal.52.5-7.& 64. 7-9. but ever, if they do eſcape vengeance here, after this life, immediatly in their ſouls; and at the laſt day, in ſoul and body joyned together again; which the Jewiſh Writers alſo grant to be here principally intended: at what time their condition ſhall be everlaſtingly ſuch, as if carcaſſes ſwarming with worms, feeding on them, and committed unto the fire, could be ſenſible of either, and ſhould always ſo live and continue, with thoſe worms inceſſantly gnawing of them, and that fire unquenchable, for ever tormenting them; for thus are the torments of hell, in Scripture, deciphered, wherein wretches are to abide eternally, without either end, or eaſe, with ſome relation therein had to Tophet of Gehinnom, where corpſes lay continually rotting, or fire was conſtantly burning for the conſuming of them. See Chap. 30. 33. Mat. 3.12.& 10.28.& 18.8,9. & 23.41,46. Mar.9.44. Jam.5.3. Rev. 14.10,11.& 19.20.& 20.14,15.

The Jewiſh Maſters out of a ſuperſtitious fancy, becauſe they would have not this Prophecy conclude with ſuch diſmall terms, as this laſt verſe endeth in, repeat again the foregoing verſe after this, as thereby to ſalve and avert the evil preſage of it. But that is a ridiculous, as conceit, ſo device and practice of theirs. Well it would be, both for them, and others, ſo to order their wayes here, that they might not meet with ſuch a diſmal cloſe, or paſs unto ſuch a direful condition, when they depart hence. See the like at the end of the Lamentations of Jeremy.

ANNOTATIONS

On the Book of the Prophet

JEREMIAH.

The Argument.

THe Prophet Jeremie was a Prieſt, and ſo an ordinary Teacher (which ſome other of the Prophets were not) before his entrance upon this extraordinary employment. This he began (being in his younger yeers thereunto called) under a good King Joſiah; *in times, though bad enough (the main body of the people, notwithſtanding all the care and endeavour of that godly Governour, continuing ſtill enclined to their former idolatry, and other wonted evil courſes) yet nothing ſo bad, as, not long after, they proved, when that pious Prince was, by immature deceaſe taken away, who had kept them yet within ſome compaſs of external conformity, and reſtrained them from the publike profeſſion, and open practice, of ſuch abominations, while he lived. But the Kings that ſucceeded him, being themſelves alſo addicted to like impieties, and exceſſes, and complying with the people therein; all things in ſhort time grew to ſuch an height of corruption, both in Church and State, that the Prophet having a long time, as one ſtriving and ſtrugling againſt the ſtiff ſtream of a ſtrong torrent, in vain, laboured to reclaim them; and having endured much oppoſition, by the falſe Prophets, and ſuſtained much hard meaſure from the Prieſts, Princes, and People, for the faithful performance, and due execution of his office, (under which ſome expreſſions of humane frailty, at ſome times, brake from him) he was, at length, conſtrained to denounce from God, the utter ruine and deſtruction of that whole State; which, by the Chaldeans, God accordingly made good. Howbeit, withall for the comfort and ſupport of the faithful, he foretelleth their return, after ſeventy yeers captivity; and the enlargement of the Church, by that bleſſed Branch, the Meſſias: withall, adjoyning divers Prophecies againſt thoſe ſeveral Nations, that had been, either the deſtroyers, or the oppreſſours, of Gods People.*

Upon the ſurpriſal of the City by the Chaldeans, he was by the King of Babylon his ſpecial appointment, ſet at liberty: but was ſhortly after carryed away, by force, into Egypt, among the reſt of the people. Which Prince John, *and his Complices, upon the murther of* Gedalih, *whom the Chaldean King had made Governour of the Land, for fear of the Chaldeans, againſt Gods expreſs charge, did thither tranſport. There continued he prophecying; how long, it is not certain: howbeit, being called unto that office in the thirteenth of* Joſiah, *it could not be leſſe, then between forty and fifty yeers, that he ſpent in that employment. In Egypt it is not unlikely that he* *ended his dayes; though how in what manner, or by what means, is as uncertain, as the time of his abode in thoſe parts.*

Some other things ſeem to have been written by him, which are not now extant, beſides the Sermons and Prophecies recorded in this book: as a ſolemn Lamentation *compoſed upon the death of Joſias,* 2 *Chron.* 35.25. *that* roll *or* volume, *which Baruc engroſſed for him, containing a* Summarie *of all his foregoing Sermons, Chap.* 36.2, 18. *and the ſame enlarged with ſome farther* Additionals, *Chap.* 36.32. *But the main, yea, in likelyhood the whole ſum and ſubſtance of both theſe, we have at large in the records of this Book. As for that* Epiſtle, *that goeth under his name, as written to his Country-men, that either were to be, or were already in captivity at Babylon, (divers from that ſpecified and recorded here, Chap.* 29. *) it is deſervedly deemed a meer counterfeit, as well as thoſe* Prophecies *of Baruc, whereunto it is adjoyned.*

CHAP. I.

Verſ. 1. *THe words of Jeremiah the ſon of Hilkiah of the Prieſts*, that were *in Anathoth in the land of Benjamin.*] The three firſt verſes of this Chapter ſeem to contain an Inſcription, or Title, of the main body of all the Prophecies, and Sermons, in this whole book recorded: of all in general, in this verſe: of thoſe more ſpecially from his firſt calling, unto the time of the captivity, in the two next verſes.

The words] That is, Sermons, or Prophecies; as, *The word that Eſay ſaw*, Eſay 2.1. and, *The words of Amos*, Amos 1.1. and, *The words of the Preacher*. Eccl. 1.1. ſome render it, *The book*, and would have it to deſign no more, then what is delivered from hence, unto the end of the thirty ninth Chapter: from whence, ſay they, another book beginneth: as in the Revelation of John, from the eleventh Chapter the like, Rev. 10.9-11. But I ſuppoſe the term here to be of larger extent, and to take in the whole volume of Prophecies, that bear the name of this Prophet. Nor is it probable, that all thoſe enſuing prophecies from Chapter 39. ſhould be of later date, then Zedekiahs captivity; yea, concerning ſome of them, the contrary is apparent. See Chap. 51.59.

Jeremiah] Heb. *Jirmjahu*; and ſo conſtantly in this book; as *Jeſhajahu*, and *Jechizkijahu*, and the like; though elſewhere alſo, ſometime, *Jirmjah*: whereof ſee on Eſay 1.1. The Greeks render it *Jeremias*, Mat. 2.17. & 16.14. we in Engliſh, ordinarily, *Jeremy*; as, *Zachary*, and *Timothy*, 1 Tim. 1.2. and ſo our former Verſions exhibit it. It ſeems to ſignifie one *raiſed up by God*, 1 King. 14.17. & 16.2. 1 Sam, 2.7. Pſal. 9.13. and was a name, not unuſuall, among Gods people, as appeareth, 2 King. 24.18. 1 Chr. 5.24. & 12.4, 10, 13. Neh. 12.1.

the Son of Hilkiah] Added, to diſtinguiſh him from others, that might be in thoſe days of that name. Of the groundleſſe conceit of the Rabbines, concerning ſuch denominations of Prophets from their Parentage; See on Eſay 1. 1.

Hilkiah] Heb. *Chilkijah*, or *Hilkijah*, as the name is found written, 1 Chr. 6.13, 45. or, *Chilkijahu*, or, *Kilkijahu*; as here, and Eſay 22.20. See there. The Greek, and Latine, ordinarily render it, *Helkias*, as *Benjamin*, for *Binjamin*, Phil. 3.5. and for *Joſhijah*, *Joſias*, Mat. 1.11. Of this name divers were, as one there mentioned; and another that was High-Prieſt under Joſias, 2 King. 22.8. whom the Chaldee Paraphraſt, the Jewiſh Doctors, divers of them, and not a few Chriſtian Writers, with whom the Authors of our Geneva Annotations concur, ſuppoſe to have been the Father of this our Prophet: But hereof there is no great probability; for, to omit all other arguments, that ſeem to perſwade the contrary, the High Prieſt had his houſe and abode conſtantly at Jeruſalem; whereas this *Hilkiah* had his dwelling at *Anathoth*, ſubjoyned here, in likelyhood, of purpoſe to diſtinguiſh him from that other of the ſame name, being High-Prieſt; yet living, and exerciſing that function, ſome ſpace of time, after that Jeremy began at firſt to prophecy, as appeareth from 2 King. 22. 4. compared with the very next verſe of this Chapter. Nor ſeems that of force ſufficient to take this off, that of Abiathar the High-Prieſt under Solomon, it is ſaid, that he had *fields of his own* inheritance *at Anathoth*, 1 King. 2.26. for albeit, he ſo had, yet lived he at Jeruſalem, untill Solomon depoſed him, and confined him thither; whereas of this Hilkiah there is no ſuch thing read, but that he made his abode at Jeruſalem, as his place required, 2 King. 22.4, 8.

of the Prieſts that were *in Anathoth*] Heb. *Of the Prieſts in Anathoth*: or, *at Anathoth*, rather; becauſe the name of a Town, or City; as 2 King. 2.28. 1 Chr. 4.28-31. one of the Prieſts that dwelt there: it being one of the cities out of the Benjamites lot aſſigned to the Prieſts, Joſh. 21.18. 1 Chr. 6. 60. See Eſay 10.30.

in the land of Benjamin] In that portion of the land of Canaan, which by lot was aſſigned unto the poſterity of Benjamin, Joſh. 18.11. Jacobs youngeſt ſon: Of whoſe name, ſee Gen. 35.18. Heb. *Binjamin*: But we follow herein the Greek pronunciation, as in many other names; Act. 13.21. Phil. 3.5. See Chap. 37.12.

V. 2. *Unto whom the word of the Lord came in the dayes of Joſiah, the ſon of Amon, King of Judah, in the thirteenth yeer of his reign.*] In theſe words is preciſely related the time, and year, wherein Jeremy was called unto this Propheticall function, from being an ordinary Prieſt, to be an extraordinary Prophet, and began to execute the ſame.

unto whom the word of the Lord came] Heb. *Whom the word*, or, *a word of the Lord* (as 2 Sam. 7.4.) *was unto him*; a kind of elegant redundancy, in that language, very frequent: The like whereunto, ſee Gen. 1.11. Pſal. 1.4. 2 Sam. 6.22. Now by *the word of the Lord*, here, ſome underſtand *a charge*, or *commiſſion*, made out by God unto Jeremy, for the exerciſe, and execution of his Prophetical employment, and the publiſhing of theſe his Prophecies; as they conceive the word to be taken alſo, Hoſ. 1.1. Luk. 3.2. Joh. 10.35. *word*, for, *charge*, or *commiſſion*, or, *command*; as 1 King. 12.24. Eſt. 1.12. & 3.15. and ſo Chap. 26.1. Others conceive it to deſign the ſubject matter of his prophecy, or that which was revealed to him, and he enjoyned to publiſh; as, *the word which Eſay ſaw*, Eſay 2.1. & Gen. 15.1. *the word*, or, *a word of the Lord was to Abraham*; where no ſuch charge, or commiſſion, is implyed: and ſo, *the word of the Lord*, here; and, *the words of Jeremy*, ver. 1. are in effect, and ſubſtance, one and the ſame; called, *the word of the Lord*, becauſe proceeding from him, and delivered in his name, ver. 4.7. *the words of Jeremy*; becauſe by him delivered, as *Gods mouth*, and *meſſenger*, to his people, Chap. 15.19. & 26. 12, 15. And this latter I encline to, though the word may well comprehend both; ſince that the former alſo, together with the revelation, did conſtantly concur. So Mic. 1. 1. Zeph. 1.1.

in the dayes] The time of the reign. See on Eſay, 1. 1.

of Joſiah] Heb. *Joſhijahu*; as *Jirmjahu*, ver. 1. and ſometime *Joſhijah*; as Zach. 6.10. for the name (though not the perſon) is the ſame. Greek, *Joſias*, Mat. 1.10. which our Engliſh ſeems beſt acquainted with: and it ſeemes to import one *firmly founded*, or *grounded upon God*. See Eſay 16.7. & 46.8. Of this good Kings religious reign, but over a people, though by his pious, and ſedulous proviſions, reſtrained from their wonted pollutions, and reduced to an outſide of conformity in the publike profeſſion, and practice, of the ſincere ſervice of God; yet remaining ſtill, in regard of diſpoſition of heart and affection, much unreformed, and unreclaimed. See 2 King. 22. & 23. 2 Chr. 34. & 35.

the ſon of Amon] Of whoſe irreligious reign, and how he renewed, and reſtored again thoſe abominations and idolatries, which his Father Manaſſes, upon his humiliation and ſerious repentance, had abandoned and aboliſhed. See 2 King. 21. 19-23. 2 Chr. 33.21-24. The name ſignifieth, *a nurſe-child*, Prov. 8.30.

King of Judah] See on Eſay 1.1.

in the thirteenth yeer of his reign] Some five year before the book of the Law found in the Temple, by Hilkiah the High-Prieſt, 2 King. 22. 3, 8. and Joſias reigning one and thirty years in all, 2 King. 22.1. it followeth hence, that Jeremy prophecied eighteen years under Joſias.

V. 3. *It came alſo in the days of Jehojakim, the ſon of Joſiah King of Judah, unto the end of the eleventh yeer of Zedekiah, the ſon of Joſiah, King of Judah, unto the carrying away of Jeruſalem captive, in the fifth moneth.*] As in the former verſe was related the beginning of Jeremies exerciſing this extraordinary function; with an intimation of the time of his prophecying under Joſias: So in this verſe is further related the continuance of it, under his Succeſſours, unto the captivity that was under Zedekiah, by the ſpace of two and twenty years. See 2 King. 23.31, 36. & 24. 8. 18. which taking in thoſe eighteen under Joſias, make up, at leaſt, forty: whence it may be that Jewiſh fable, that God ſhould tell Moſes of a Prophet to come, meaning Jeremy, that ſhould reprove them on this ſide, and reprove them on that ſide; that ſhould prophecy forty yeer one way, and 40 year another way; as if he ſpent in prophecying, as many years after the captivity, as he had done before it.

It came alſo] Heb. *and it was : It was*; as before, ver.2. *and*, for *alſo*; as Prov.28.16. Eſay 62.3. he had alſo propheticall viſions, and revelations in thoſe times. See Eſay 1.1. & 2.1. Jon.1.1 & 3.1.

in the dayes of Jehojakim] Here queſtion is moved Why Jehoahaz, and Jehoiacin are not here mentioned, as well as Jehojakim, whereof the one reigned before him, coming between him, and his Father Joſias: the other ſucceeded him, coming between him, and his brother Zedekiah. Whereunto the common anſwer is, that theſe two are omitted, becauſe they reigned little above three moneths a piece, ſome half a year onely; and that at two ſeveral times, between them, 2 King.23.31. & 24.8. 2 Chr.36.2,9. which anſwer may well ſerve for the former: concerning whom alſo it is uncertain, whether any ſpecial prophecy were revealed to Jeremy, or delivered by him, in his days. And for the latter, there was no ſpecial cauſe of naming him, whether ought in that kind came out under him, or no; ſince that his ſhort reign comes within the compaſs of the two liſts, and limits of time here fixed. See Chap.22.11,24.

Jehojakim] Of this *Jehojakim*; and his name, ſee on chap. 22.18. of his wicked reign, 2 King.23.34,37. & 24.1-6. 2 Chr. 36.4-8.

the ſon of Joſiah] Of whoſe iſſue, ſee further on Chap.22. 11, 18.

unto the end of the eleventh year of Zedekiah] Heb. *untill the eleventh year of Zedekiah was accompliſhed*; as Lev.25.29. where there ſeemes to be ſome diverſity of account between this, and that which followeth, where *the fift moneth* is named; that which comes ſhort, by a whole moneth of the half, by many more of the whole year. But the anſwer hereunto is eaſie, that the *fift moneth*, though it ended not the year, in regard of its ordinary ſet, and ſtanding computation, yet it might end the eleventh year of Zedekiahs reign, having entered about that time thereinto.

the ſon of Joſiah] 1 Chr.3.15.

unto the carrying away of Jeruſalem captive] Heb. *untill Jeruſalem* (that is, the people thereof) *departed*; or, *went into captivity*; as Judg.18.30. *unto the day, that the land departed*, or *was captived*. There are two captivities mentioned; the one under *Jehojacin*, 2 King.24. 13. the other, under Zedekiah, 2 King.25.11. and of this the Prophet expreſly here ſpeaketh. Howbeit, the meaning here is, not that the Prophet, at this ſecond captivity, ceaſed prophecying, for it appeareth that he propheſied afterward, both in Judah, Chap. 40-43. and in Egypt, Chap. 44. but that he propheſied ſo long under the State that then ſtood, when he entered upon that office.

in the fift moneth] See on Chap.52.12,15.

V. 4. *Then the word of the Lord came unto me, ſaying*;] Heb. *And the word of the Lord was unto me, ſaying*; as ver. 2, 11. Jon.1.1. yet becauſe this ſeems to have reference to the time of his firſt call to this office, ver.2. the copulative is not amiſſe here rendred, *then*; as Exod.7.9. Eſay 36.3,9,11. A change of the perſon; as Mic.3.1.

V. 5. *Before I formed thee in the belly, I knew thee, and before thou cameſt forth out of the womb, I ſanctified thee*, and *I ordained thee a Prophet unto the Nations*.] The words of God to the Prophet, acquainting him, with his ancient purpoſe, and determination, to aſſign him to that office, which he now called him unto. See Eſay 49.1,5.

formed thee] Heb. *moulded*, or *framed*, and *faſhioned* thee; as the Potter doth the clay, whereof he maketh ſome earthen veſſel, Gen.3.7,8. Eſay 43.1. & 44.2. & 64.8.

in the belly] In thy mothers womb: ſo is the word *belly* uſed, Eſay 46.3. & 49. 15. He that at firſt framed man out of the earth, doth ſtill frame man in the womb, upon the earth, Job 10.9. & 31.15. Pſal.119.79. & 139.15,16.

I knew thee] I had thee in mind, I took ſpecial notice of thee, as of one to be thus employed. So Exod. 33. 12, 17. Rom.8.29.

before thou cameſt forth out of the womb I ſanctified thee.] The ſame thing in divers terms; I deſigned thee to be a Prophet before thou waſt either bred, or born. It is no more then what the Apoſtle ſaith of himſelf, that God had *ſevered him*, that is, in his ſecret purpoſe, ſet him apart, *from his mothers womb*, unto that miniſtery, which afterward he *called* him unto *by his grace*, Gal.1.15. See the uſe of the word, *ſanctifie*, Eſay 13.3. Chap.12.3. & 51.27,28. which they ſtrain too far here, who, with the Jewiſh Writers, expound it, of a real and actual ſanctification of the Prophet, by infuſion, and collation of ſpiritual grace upon him, while he was yet in his mothers womb: which howſoever concerning John the Baptiſt, the Evangeliſt, in the Angels words to his Father, ſeems cleerly to aver, Luk.1.15. in regard whereof, it is ſaid of him, by ſome of the Ancients, that he was *new bred, yet unborn*. Yet I ſuppoſe, it cannot be with good ground, from Scripture, affirmed of any other.

and *I ordained thee a Prophet*] Heb. *I gave thee*; I aſſigned, or appointed thee ſo to be; as Eſay 49. 6. It is in plainer terms, what he had before ſaid of him: the copulative need not be inſerted, being not in the text.

unto the nations.] The Jewiſh Doctors have many odd quirks and queſtions, here, about Jeremy: where, to let paſs, what they ſay of his parents preparation to the begetting of him, and the ſtrength of natural conſtitution deſigned unto him, and the prediction delivered to Moſes concerning him, whereof ſomewhat before; and that he ſhould propheſie one while to the Jews, another while to the Gentiles; and as long to the one, as to the other. They firſt move a queſtion, Why God ſhould tell him all this, when he called him, concerning his predeſtination of him unto, and preparation of him for this office, rather then Eſay, or any other of the Prophets: and to this they anſwer, that it was to encourage him, becauſe he hung back, and would have excuſed himſelf, ver.6. which Eſay did not, Eſay 6. 8. and therefore needed no ſuch ſpur. But then they move a new queſtion, Why did not God uſe the like motives to Moſes, who was as unwilling, as Jeremy, to go on Gods errand, Exod.3.11. & 4.1,10,13. to which they anſwer, that Moſes was a man of greater wiſdome, then Jeremy, and knew it well enough of himſelf: And beſides, he had a power given him to work miracles, which Jeremy had not; Exod.4. 2-8. And true it is, that, in all likelyhood, God uſed this ſpeech unto Jeremy, to confirm, and encourage him to that weighty work, which he was now about to employ him in; the rather, in regard of his age, being called to it very young; the conſideration whereof, made him ſo loath to come to it, ver.5. but God neither is wont, nor is tyed to uſe the ſame wayes and meanes of encouragement, at all times, and upon all occaſions, unto all, which at ſome times, to ſome he doth. Another queſtion they move, Why it is ſaid, that God had given him to be a Prophet to the Nations, when as he ſeems rather to have been ſent unto the Jewes. To this, ſome of them anſwer, that by *the nations*, are the Iſraelites themſelves here underſtood, ſo called; becauſe they walked after the faſhions and courſes of the Nations, and were, in that regard, in no other account with God. See Eſay 1.4. Chap.9.25,26. But others of them anſwer, with the Chaldee Paraphraſt, that therefore he is ſaid to be given for a Prophet *to the Nations*; becauſe he was to tender unto them the cup of Gods wrath, Chap. 25. 15. and they add withall, ſome of them, that the particle *unto*, may here ſignifie *againſt*, as it doth, Pſal.51.4. & 56.3. Job 7.20. & 8.4. and that he did propheſie *againſt the Nations*, or *Gentiles*, it is expreſly ſaid, Chap.46.1. as againſt *Egypt* in that Chapter, and Chap.43.10-13. againſt *Paleſtine*, Chap.47. againſt *Moab*, Chap. 48. againſt *Ammon, Edom, Dameſcus, Kedar, Elam*, Chap.49. againſt *Babel*, Chap.50. & 51. Howbeit, we need not conceive this ſo to be ſpoken of *the nations*, as to exclude the Jewiſh people; for howſoever God were pleaſed thus to ſpeak unto the Prophet, to let him know what a large and ample commiſſion he was to have, and how honourable an employment, as ver.10. the like whereunto, ſee Eſay 49. 6. yet his meaning was not thereby to exempt the Jews from his charge, but to comprehend them, with other Nations, therein; as *Jeruſalem, and all the cities of Judah*, are muſtered among *the nations*, and ſet in the front, whom with the cup he is ſent unto, Chap. 25.15,17,18.

V. 6. *Then ſaid I*;] Heb. *And I ſaid*. See on ver.2.

Ah, Lord God,] An interjection of grief and complaint: as Joſh.7.7. Judg.6.22. Chap.4.10. uſed here by the Prophet, in way of introduction to that ſpeech, which he was to make unto God, requeſting to be excuſed, and diſcharged of an employment of that nature, as both conſidering with himſelf the weightineſs of the work, 2 Cor. 2. 16. and conſcious to himſelf of his own weakneſſe and inſufficiency for the performance thereof, and the diſcharge of the duties therein required, 2 Cor.3.5. See Chap.17.16. and of Moſes the like, Exod.3.11. & 4.10,13.

Behold, I cannot ſpeak] Heb. *I know not to ſpeak*; as Eſay 29. 12. *I know not a book*, for, *I cannot read*. See the like, Chap. 6.15. & 8.12. I know not how to deliver thy meſſage, in ſuch manner, as I ſhould. For it cannot be conceived ſimply, as if either, in regard of infancy, or dumbneſſe, procured by ſome caſualty, he were ſpeechleſſe, as Zachary, Luk.1.20,22. for he could not then have given this anſwer. Nor doth his meaning ſeem to be, that he had ſome impediment in his ſpeech, as it ſeems Moſes had, Exod.4.10,14. or that he complaineth of ſome moral defect, or default; as Eſay ſeems to do, Eſay 6. 5,7. but that he was one unfit, to ſpeak by way of inſtruction, and reproof, and that not to one nation alone, but to many, as was intimated in his charge, wanting gravity, and authority, in regard of his age and yeers eſpecially. See 1 Sam. 16.11. & 17.12,13,42. Pſal.119.141. 1 Tim.4.12. Tit.2.15. See alſo Exod. 6. 12.

for I am a child] Or, *a child I am*; for the pronoun demonſtrative very frequently ſupplyeth the place of the verb ſubſtantive: as Chap.3.12. Hoſ.11.9. Mal.3.6. Here the Jewiſh Maſters about Jeremies words of himſelf, are at ſome variance among themſelves: for one of their principal Doctors (of whom they uſe to ſay, that *from Moſes to Moſes, this Moſes* (for that was his name) *had no mate*) telleth us, that the ancient Rabbines have a rule, that *the Spirit of prophecy reſteth not upon any that is not wiſe, potent, and rich*: and yet I ſuppoſe Amos was not very rich, when God called him, from being *a neatherd*, and *gatherer of Sycamores*, to be *a Prophet*, Amos 1.1. & 7. 14,15. but *a child*, or *a youth*, therefore, cannot be *a Prophet*; becauſe he carrieth no power, or authority, with him: and leſt this of Jeremy might deceive us, he telleth us, that the word *naar*, here uſed, doth not alwayes ſignifie *a child*, or, *a youth*: for it is uſed of *Joſeph*, when he was *thirty* yeer old: yea, of *Joſhua*, when he was neer *threeſcore* yeer old, Exod.33. 11. But concerning *Joſeph*, the great Doctors memory failed him; he is ſo called indeed, when he was *ſeventeen* yeer old, Gen.37.2. and *Benjamin*, when *thirty*, at leaſt, Gen.43.8. See on Eſay 65.20. but of Joſeph no where, at that age: for as for the place, which not the Doctor himſelf, but his tranſlator directeth us to Gen.42.22. neither is the word there *Naar*, but *jalad*; whence may come our Engliſh, *lad*: nor do they ſpeak there of Joſeph, according to the age that he was then of, Gen.41.46. but according to the yeers that he was of, when they ſold him; but thoſe two places, not adviſedly lookt into, ſeem to have bred the miſtake: & for Joſhua it is indeed generally agreed, that he was, at the time here deſigned, between fifty and threeſcore: but that term is there given him, as it is oft elſewhere in Scripture; not in reſpect of age, or years, but in regard of ſervice, miniſtery, and employment, under another: ſo the words themſelves lead us, as by the hand, there to underſtand it, calling him withal, *Moſes his Miniſter*; as one, that then waited, and attended upon him, being about thirty *yeer*, by the computation of ſome, younger then Moſes; the like uſe of the term, without reference to age, ſee Gen.14. 24. Exod.24.5. 1 Sam.25.5. and in a place parallel unto that, Eſt.2.2. But ſo to expound it here, there is nothing either in text, or ſtory, to induce, much leſſe to enforce. And other of the Jewiſh Writers therefore on this place, herein depart from their great Doctor, rightly deeming it to have been ſpoken by Jeremy, in regard of his yeers; as in reſpect thereof, not eſteeming himſelf fit to undertake ſo great an employment, as having not yet, it may be, been enured much unto ſpeech in publike, nor likely, when he ſhould ſpeak to perſons of place and quality, and concerning ſuch matters, as Gods Prophets were uſually ſent about, to be by any much regarded; and that God endueth young ones, as well as old ones, with the Spirit, and gift of Prophecy: they inſtance in Samuel, 1 Sam. 3. 1, 10, 19. and in Daniel, with his three companions, Dan.1.17,19,20. to which might be added that of Joel, 2.28. wherein God promiſeth to confer of his *Spirit*, whereby his ſecret Will ſhould be revealed, to *old men* by *dreams*, to *young* [illegible] *viſions*: howſoever that great Maſter, in the now Iſrae[illegible] to ſhift off the latter branch, by turning it off to the [illegible]ons, and illuſions, or deluſions, of falſe Prophets; as fondly and abſurdly, as ſome of our grand Sectaries, and affecters of new-lights among us, do pervert the former; as intimating, that the *old* Teachers ſhould but *dream*, and doat, when as their new upſtart *younger* ones ſhould have the clear revelations, and ſee the divine *viſions*.

V. 7. *But the Lord ſaid unto me*;] Heb. *And*; the copulative for the adverſative: as Eſay 66.2.

Say not I am a child; for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.] The words may be taken two ways; either as ſpoken by way of injunction; as if it were ſaid, Make no ſuch excuſes, nor uſe any ſuch pretences; but do as I bid thee, go whitherſoever I ſend thee, ſpeak whatſoever I give thee in charge; as Num. 22.30, 35. Chap.26.2. Mat.10,27. for the future tenſe is oft uſed in an imperative notion, Exod.20.3-7,13-17. Mat.19. 18. with Mar.10.19. or, as delivered by way of prediction and promiſe, as if God had ſaid, Talk not of thy years, or thine inability to ſpeak; thou ſhalt be furniſhed with ſufficiency of ability, both to go whitherſoever I ſhall ſee good to ſend thee, and to ſpeak whatſoever I ſhall give thee in charge. So Exod.3.12. & 4. 11,12. Judg. 6. 14, 16. Matth.10.19,20. Mar.13.11. Luk.21. 14, 15.

to all that I ſhall ſend thee] Heb. *upon all that I ſhall ſend thee*; that is, upon whatſoever errand, and about whatſoever buſineſſe I ſhall ſend thee, Eſay 55.11. Act.26.16. yet the particle is ſometime uſed for *unto*; as 1 Sam. 2. 11. Pſal. 13.6. Eſay 45.1. and then the ſenſe will be, unto what perſons ſoever I ſend thee; as Mat.10.18. Rev.10. 11. this the rather is mentioned, ſaith one of the Rabbines, not amiſſe; becauſe he was to go to Jeruſalem, which was out of his wonted walk, and there deal with the King, and Peers of the Land; that wherewith he had not been formerly acquainted.

V. 8. *Be not afraid of their faces*:] In the former words God gave the Prophet aſſurance of a ſufficient ſupply of parts, and ability for the diſcharge of his duty: now he giveth him further aſſurance of protection, ſecurity, and ſafeguard, upon the diſcharge of his duty; the one, to remove all pretence of diſability; the other, to free him from all groundleſſe fears.

Be not afraid] As Abſolom to his Servants, 2 Sam.13. 28. God much more to his miniſters and meſſengers. So ver.17. Ezek.3.9. Act.18,10.

of their faces] Their ſtern looks, Ezek. 3. 9. the wrathfull diſpoſition, and affection of men, diſcovereth it ſelf ordinarily in their looks, and their faces, Dan.3.19. whence the *face* is ſometime uſed for *wrath*, Pſal. 34. 16. It may be rendred ſimply, *Fear not before them*; as it is Amos 2.9. or, *at the preſence of them*; as Pſal.68.2,8. either when thou commeſt to deliver my meſſage to them; as Pſal.119.46. or ſhalt come to be convented before them, for the delivery of the ſame, Mat. 10. 18,28. But the word ſeems here to have ſome emphaſis in it, which our Verſion fitly expreſſeth.

for I am *with thee, to deliver thee, ſaith the Lord.*] Gods preſence with his meſſengers is a guard, and a ſafeguard all-ſufficient, againſt all oppoſition whatſoever, Pſal.2.3,6. & 23.4. & 27. 1. Earthly Princes, and Soveraigns, are not wont to go with thoſe whom they ſend on embaſſage; God goeth along with thoſe, whom he ſends; and is, by his powerful protection, at all times, and in all places, preſent with them. So Exod.3,12. Deut.31.6,8. Joſh.1.5. Chap.20.11. Act.18.10. Hebr.13.6.

V. 9. *Then the Lord put forth his hand, and touched my mouth; and the Lord ſaid unto me, Behold I have put my words in thy mouth.*] By theſe words it appeareth, that that which the Prophet here relateth, was done in a viſion, wherein God appearing in ſome viſible ſhape to the Prophet, did, by this external ſign, confirm and obſign to him, both his miſſion, and commiſſion, to go upon his errands, and the endowment alſo of ſpeech, and language, conferred upon him, for the delivery of his meſſages. See the like, Eſay 6.7. but that there done by the miniſtery of an Angel; this immediately, by God himſelf. For there is no ground, with ſome Interpreters, to induce the employment of any Angel here. And as for thoſe, who, with the Chaldee Paraphraſt, by *hand*, underſtand here the gift of propheſie; becauſe of that phraſe, *the word of God, by the hand* of ſuch an one, Hagg.1.1,3. Mal.1.1. they ſeem to be out of the way: the word *hand*, there ſignifying no other, then *miniſtery*; as it is well rendred, Hoſ. 12.10. and as it is alſo uſed, Eſay 37.24.

Then] Heb. *And*; as ver.6.

put forth] Heb. *ſent*; or, *ſent out*. So 2 Sam.15.5.

touched my mouth] Heb. *upon my mouth*. So Eſay 6. 7. or, reached to my mouth; as Judg.20.41.

Behold] As thou ſeeſt this outward ſign; ſo aſſure thy ſelf of the thing thereby ſignified. So Eſay 6.7.

I have put my words in thy mouth] That thou mayſt be as my mouth to my people, Chap.15.19. God ſends no dumb meſſengers. See the like form of ſpeech, Num.23.5,16. Chap.5. 14. and another ſomewhat near it, Pſal.40.3.

V. 10. *See*] As, *Behold*, before, ver.9. repeated again for more certainty. So Eſay 65.13,14.

I have ſet thee, this day] Heb. *the day*, for, *this day*; and ſo ver. 18. as Pſal. 2. 7. So, *the yeer*, for, *this yeer*, Chap. 28.16.

over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant.] Jeremies miſſion, in general, was before-mentioned: his commiſſion, and the ſubject matter of it, together with the object, or parties, whom it concerned, are more expreſly and diſtinctly, here ſpecified. The object, and parties, whom it concerned, and to whom it was extended, are whole Kingdoms, and Nations; as Rev.10.11. the ſubject matter of it, is referred to two heads, for evil, or for good, to deſtroy, or to ſave; by denunciation, and menaces of wrath, the one; by promiſes of mercy and goodneſſe, the other: both, by publiſhing that word, by God, put into his mouth; which ſhould as aſſuredly be fulfilled, and effected, as if the Prophet himſelf had done it, Chap.44.26. & 55.10,11. chap.5.14. See God expounding himſelf to the Prophet, Chap.18.7-9. and ſee the like manner of ſpeech, Exod. 8. 5. Moſt abſurd, and ridiculous, therefore, are thoſe Popiſh Paraſites, that out of theſe words would bring the Popes power of ſetting up, and pulling down, of Kings and Princes, and diſpoſing of their Kingdoms and Crowns, at his pleaſure: a lively character of that *ſinfull caſt-away creature*, as the Apoſtle ſtyles him, that ſhould *lift up himſelf above every one that is called God*, 2 Theſſ.2.4. It was great pity that poor Jeremy had not ſome one of them about him, to acquaint them with this his power.

to root out, and to pull down,]: There is a neerneſſe of ſound between theſe two in the original, which might be imitated in our Engliſh, if it were rendred, *to pluck up*, (ſo the word properly ſignifieth, and is ſo rendred, Chap. 31. 12.) *and to pull down:* there is in the one, a metaphor taken from husbandry; from architecture in the other, as by their oppoſites, in the latter end of the verſe, appeareth. See Chap. 45. 4. Theſe terms of deſtruction ſeem to be ranked in the firſt row, becauſe they were to take up the firſt place in his prophecying. See ver. 12, 16.

to build up] See Chap. 12. 16, 17.

to plant] So Pſal. 44. 2. & 80. 8.

V. 11. *Moreover the word of the Lord came unto me, ſaying,*] This ſeems at the ſame time, in the ſame viſion, to have been repreſented unto the Prophet, as well *the Almond-tree rod*, as alſo, *the boiling caldron*, ver. 13. and both at the time of his firſt calling unto this employment. Heb. *And* (as Eſay 8. 1.) *a word of the Lord was to me*; as ver. 2, 3. So Chap. 2. 1.

Jeremiah, what ſeeſt thou?] This queſtion God moveth to him, to ſtir him up the rather to attend unto, and take ſpeciall notice of that that was repreſented unto him; which otherwiſe it may be, he would have the leſſe regarded. So Amos 7. 8. & 8. 2. Zach. 4. 2. & 5. 1.

And I ſaid, I ſee a rod of an almond-tree.] *I ſee* (to wit, in viſion; as Eſay 6. 1.) *a rod* (as it is rendred, Gen. 30. 37.) or, *a ſtaff*, (as Num. 22. 27.) *of an almond-tree:* a viſible ſign for confirmation of what was to be delivered; as Chap. 19. 10. Such *a rod*, or *ſtaff*, in likelyhood, as was Aarons, with leaves, at leaſt, if not with bloſſoms, or almonds, upon it, as his had, Num. 17. 8. and ſuch as the hoary-head is compared unto, Eccl. 12. 5. otherwiſe he could not ſo well have diſcerned it to be a rod, or ſtaff, of ſuch a tree. Thus I rather conceive it to have been, then as ſome of the Jewiſh Doctors deem, without leaf, or bloſſom; in regard whereof, God ſhould afterward ſay, that he had gueſſed well, wanting that that might have readily enformed him of what tree it was: and that it may not ſeem uncouth, that a branch with leaves and bloſſomes upon it, ſhould be termed, *a rod*, or *ſtaff*, we have elſe-where the like, in a place, as ſome think, alluding to this, where, as it is ſaid, that *violence is riſen up to a rod*, or *ſtaff*; ſo that this *rod*, or *ſtaff, hath bloſſomed*; and the morning of vengeance is therefore *come*, that deſtruction is approaching, Ezek. 7. 10, 11. a good comment upon this place. The old Latine rendreth it, fondly, *a waking rod*; which yet ſome Popiſh Writers are pleaſed to applaud; and one of ours, *a watch-mans rod*; as far as that, from the meaning of the word.

V. 12. *Then ſaid the Lord unto me,*] Heb. *And*; as verſe 9.

Thou haſt well ſeen.] Heb. *Thou haſt done well to ſee*; *Thou haſt ſeen aright*; as, *do well to play*, for, *play cunningly*, or, *skilfully*, Eſay 23. 16. Pſal. 33. 3. Ezek. 33. 32. and, *as to do well to be angry*, for, *to be very angry*, Jon. 4. 4, 9.

for I will haſten my word to perform it.] Heb. *I am waking unto*, or *watching over my word to do it:* the word implyeth two things, ſedulity, and ſpeed. So Pſal. 127. 1. *unleſſe the Lord do keep the city, the Warder wardeth*, or *watcheth*, but in *vain:* and, *Bleſſed is the man* that is *watching at my gates daily*, (that is, early there) *waiting at the poſts of my dores*, Prov. 7. 37. and, *a Leopard ſhall watch over their cities*, Chap. 5. 6. ſo Eſay 29. 20. *the watchers of iniquity*; that is, ſuch as purſue it eagerly & with ſpeed; as the words *σπεύδω* & *σπουδὴ* in Greek (which may not amiſſe be deemed to come from this Hebrew *ſhakad*, as from the Greek λύκος, the Latine *lupus*) imply either. So that the meaning is, that the Lord was buſily contriving an heavy judgment, (reſembled by *a rod*, or *ſtaff*; as Eſay 10. 5.) which he would very ſpeedily, very ſuddenly, bring upon his people. So Chap. 44. 27. and there is in the word an alluſion to the Hebrew name of the *Almond-tree*, which in that language, hath thence its name; becauſe it is wont to bud, and bloſſom, the earlieſt of any; as the *Mulberry*, the lateſt. See Pliny, l. 16. c. 25. The like alluſion to the name of the thing, in viſion repreſented. See alſo, Amos 8. 1, 2. In imitation hereof in that tale of Suſanna, Daniel is fained to deſcant upon the Greek names of the trees there mentioned, verſ. 54, 55, 58, 59. whence, by ſome of the Ancients, it is well concluded, that the ſtory was not written in Hebrew, where the words have no ſuch conſonance. See the gracious promiſe of God to his people, upon their return to him, contrary to the heavy doom, here mentioned, and menaced, Chap. 31. 27. But what was here threatned, ſee, in part, performed, at the death of Joſias, a loſſe beyond eſteem; and after it firſt by the Egyptian King; that pilled and polled the country of their wealth and treaſure, 2 King. 23. 33, 35. and then by the Chaldeans, Syrians, Moabites, and Ammonites, all joyning together againſt them; to work their deſtruction, 2 King. 24. 2.

V. 13. *And the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou?*] Heb. *A word of the Lord was unto me the ſecond time, ſaying*; that is, a ſecond word, or further ſpeech, was God, in the ſame viſion, at the ſame time, pleaſed to make to me, demanding again of me, what I ſaw? for there is no article here, in the original; nor is the ſupply of any, needful. So alſo, ver. 11. nor is the pauſe between the *ſecond time*, and *ſaying*; but between *unto me*, and, *the ſecond time*, to be joyned, therefore, with *ſaying*. Of the demand, ſee ver. 12. See alſo, Jon. 3. 1.

And I ſaid, I ſee a Seething-pot,] Heb. *a pot blown up:* and ſo made to boil, Job 41. 20. Now this *pot*, thus *ſeething*, or *boiling* with fire under it, is a reſemblance of Jeruſalem, and of the grievous condition of the inhabitants thereof, which they ſhould be in, during the ſiege of the city, Ezek. 11. 3, 7. & 24. 3, 5. though ſome would have the analogy conſiſt in the liquor boyling over, out of the pot; and the Inhabitants, by violence, caſt out of the city: but I ſuppoſe rather, the miſeries ſuſtained within it, here intended. See ſomewhat the like, Mic. 3. 3. Rev. 16. 9-11. And thus the people themſelves ſeem to have underſtood this paſſage, when in deriſion, as pointing at this of Jeremy, they ſay, *This city is the caldron, and we are the fleſh*, Ezek. 11. 3. Nor is it the fleſh, but the liquor, wherein it is ſod, that is wont in boyling to run over. Howbeit, by the *pot* ſome here underſtand, not the city of Jeruſalem, but the Chaldean Army, that ſhould come in like a ſeething pot full of ſcalding water, upon them; and not upon the city of Jeruſalem onely, but upon the whole Country of Judea: Not unlike to thoſe *vials*, or *veſſels*, that are ſaid to be poured out upon ſeveral perſons, and places, Rev. 15. 7. & 16. 1-4, 8-12, 17. Yea, one proceedeth farther, and would have it to be a deep *hearth of fire*, that the Aſſyrian, Chaldean, and other Aſſian Kings, with whom the *Fire* was eſteemed a deity, and worſhipped as a God, were wont to have carryed before them, and their armies, when they went forth upon any expedition. Concerning which, divers Authors are by him produced: to which, others alſo might be added. See on Eſay 33. 14. But I conceive it much ſafer, to interpret Scripture by Scripture, and one Prophet by another, living eſpecially together ſome part of their time; and having reference, in likelyhood, the one of them, to that which had been delivered before by the other. That which moved theſe Interpreters to ſtep aſide here, ſhall hereafter be met with in its place.

and the face thereof was *towards the North*,] The words thus rendred, have no good coherence with the fore-going branch; *I ſee a ſeething-pot*, *and the face thereof* was *towards the North*; a needleſs inſertion disjoynting the text: It would be rendred, as the Hebrew, word for word, yeelds it; *I ſee a ſeething pot, and the face thereof towards the North*, or, *with the face of it Northward*; *and*, for, *with*; as Exod. 1. 5. Neh. 12. 42. Chap. 2. 37. Howbeit, in the laſt words there is a kind of redundancy in the text; for it is, as if it were ſaid; *from the face of Northward*, or, *toward to Northward:* Much the like is, 1 Chr. 26. 17. Pſal. 9. 17. Amos 4. 3. Now by the *face* of the *pot*, ſome of the Jewiſh Doctors underſtand the *mouth* of the pot; but that ſimply conſidered, cannot ſo fitly be here meant; for the mouth of a pot ſtanding on the fire, looketh plumb upward, not to this ſide, or that ſide, as did *the mouth* of the baſes on which the lavers were ſet, 1 King. 7. 31. Other of them therefore by the *face*, would have meant, that ſide of the pot on which it hath a *lip*, or *notch*, or the like; for the more convenient pouring of ought out of it: another, the *ranges*, on which the pot is wont to be ſet, that fire may between them be kindled, and burn under it: of which, Pſal. 68. 13. where the words would be read, *though ye have lien between the ranges*; as skullions oft, for warmth do, when the pot is away; and to this laſt I encline: yet adding withall, that the *mouth* of the *ranges*, or *furnace* either, rather then the *ranges*, or *furnace* it ſelf, ſeemes by *face* to be here deſigned: more plainly thus, the *pot* appears *boiling*; there muſt be fire under it to make it boyl, this fire, in likelyhood, contained within ſome *range*, or *furnace*; that range, or furnace, muſt on the one ſide, at leaſt, have an open paſſage, whereby to put fuel in, for the feeding of the fire; this open place is moſt fitly termed, the *face* of the *furnace*; and why not of the *pot* alſo, ſet upon it, and ſo faſtened to it, that it might well ſeem one with it, I ſee not; and this looked *northward*, becauſe from thence they were to come, that ſhould kindle the fire under this pot, and ſo ſet it on ſeething: ſo ver. 14. and this taketh away the difficulty, that made thoſe Interpreters interpret this *pot*, not of Jeruſalem, but of the Chaldeans.

V. 14. *Then the Lord ſaid unto me;*] Acquainting me with the meaning of this apparition; as before, ver. 12.

Out of the North an evil ſhall break forth upon all the Inhabitants of the land,] *Out of the North*; that is, from Chaldea, and Babylon, ſituate North from Jeruſalem, Chap. 4. 6. & 6. 1. Ezek. 26. 7.

ſhall break forth] Heb. *ſhall be opened*, or *let looſe*; as Eſay 51. 14. Thus wicked perſons, though never ſo powerful, yet are kept under reſtraint, as in bands, untill God pleaſe to let them looſe for the puniſhment of others, as bad, it may be, or worſe, then themſelves, Rev.7.1-3. & 9.14,15.

of the land] Or, *of this land*; for that is the land here pointed at, Chap.25.9. though it be true, that God gave the whole *earth*, or *world*, in thoſe days and parts commonly known, into the hands of the Chaldean King, who did grievouſly, in all parts, oppreſſe it, Chap.27.6. Eſay 14.16,17.

V.15. *For lo I will call all the families of the Kingdomes of the North, ſaith the Lord,*] Heb. *lo I calling*, or *am calling*, (ſee Eſay 65.17.) *to all the families of the Kingdoms Northward*; that is, I am, by a ſecret, but efficacious act, and paſſage of providence, ſo diſpoſing of things, that all thoſe of ſeveral Countries, in the Northern parts, under the command of the King of Babylon, ſhall come together with him, and be ſubſervient unto him, in the ſubduing, and deſtroying of this city, and country. See Chap. 5.15. & 6.22. & 10.22. & 25.9,26. for that is the manner of Gods call here ſpoken of. See Eſay 46.11. & 48.13. Zeph.1.7.

families] That is, *countries*, or people of divers countries. See on Chap.3.14.

and they ſhall come] At my call; for they cannot but come, whom God ſo calleth, Eſay 7.18, 19. and 40.26. and 48.13.

and ſet every one his throne, at the entring of the gates of Jeruſalem, and againſt the walls of it, round about, and againſt all the cities of Judah.] The end of their coming, to beſet, and ſurpriſe the cities of Judah, and Jeruſalem it ſelf. See Chap. 52.4,5.

ſet] Heb. *give*; as Chap.6.27.

every one] Heb. *a man*; as Chap.6.3.

his throne] His royal pavilion.

at the entring of the gates] Heb. *at the opening of the gates*: the word is uſed, ſometime, for the *dore*, or *wicket*, that in great gates ſtandeth open oft-times, when the double *leaves* are ſhut: ſometime, for the *porch*, or *entry*, before a gate; as chap. 26.10. ſometime, for the way that lyeth before it, and leadeth to it; as Gen.38.14. Judg.9.35. 2 King. 7.3. See Chap.43.9. and ſo it is here to be taken: the *gates*, being uſually the places, againſt which, Beſiegers, and Aſſailants, are wont to pitch, as well to reſtrain egreſs, as to make their aſſaults, Judg. 9.52. See Eſay 22.7. There is another ſitting of them, not *at*, but *in*, the gates of Jeruſalem, now ſurpriſed and taken, part of it; mentioned, Chap.39.3. which ſome, amiſs, confound with this. The particle *at*, is wanting here; as alſo, Gen. 19.11. & 43.19.

againſt all the walls of it round about] Or, *upon*, as ſome; as ver.14. but here, *againſt*, rather; becauſe the ſiege, rather then the ſurpriſal, is here intended, and the ſtrictneſſe of it intimated. See Chap.4.16,17. & 5.6. & 6.22,23.

V. 16. *And I will utter my judgment againſt them,*] Or, *paſs ſentence*, or, *give judgment upon them*; as it is elſe-where better rendred, Chap.39.5. This ſome expound of a verbal, or vocal denunciation of judgments, by Huldah, Jeremy, Ezekiel, Zephany, Uriah, and others. But it ſeems rather to import an efficacious, and actual doom, that God would in his own appointed time, paſſe upon them, and put in execution, by the Chaldeans. See the uſe of the phraſe, Chap.4.12. & 39.5.

touching all their wickedneſſe] Or, *for all their wickedneſſe*; as Chap.33.5.

who have forſaken me] Or, *becauſe they have forſaken me*; ſo is the relative uſed, 1 King.15.13. Chap.13.25. See Chap. 17.13. & 19.4. or, *whereby they have forſaken me*; as Deut. 28.20. See Eſay 1.4. and 65.11. Chap. 7.5. & 16.11. & 22.9.

and burnt incenſe unto other gods,] Or, *to ſtrange gods*, chap. 7.9,18. & 19.4,13. one part of worſhip, put for the whole; as Eſay 65.3.

and have worſhipped the works of their own hands.] Idols of their own making, Eſay 2.8, 20. Chap. 16.20. and 32.30.

V. 17. *Thou therefore gird up thy loins,*] The Lord having acquainted the Prophet with the ſubject matter of his meſſage, enough to diſhearten and diſcourage one of more yeers, and (it may be) of better parts, and more native boldneſſe of ſpirit, then he, as yet, had; doth now, notwithſtanding, impoſe the charge upon him, enjoyneth him to go readily, and ſpeedily, about it; and withall, promiſeth to furniſh him, with an abundant ſufficiency of invincible ſtrength, and impregnable protection, againſt all power whatſoever, that ſhould by any be raiſed againſt him.

Thou therefore] Heb. *And thou*: So Chap. 6.11. and 7.16.

gird up thy loins,] Prepare thy ſelf for thine employment; addreſſe thy ſelf manfully, and readily thereunto. A proverbial form of ſpeech, borrowed from the practice of thoſe, who wearing ſide, and looſe garments, as in thoſe parts they much did, and do ſtill, are wont to truſſe them up, and gird them unto them, when they are about to undertake ſome journey, or to ſet upon ſome weighty, yea, or but ordinary work, Exod.12.11. 1 King.18.46. 2 King.4.29. & 9.1. Job 38.3. & 40.1. Prov.31.17. Luk.12.35. 1 Pet.1.13.

and ariſe] This word doth not imply, either any certain poſture, at preſent, of the party ſpoken to, or import an alteration thereof, but requireth onely a preſent and ſpeedy addreſſe unto the employment enjoyned, ſetting all other affairs and employments aſide. So Chap.13.4,6. Jon.1.2.

and ſpeak unto them all that I command thee;] Heb. *ſhall command thee*, or, *ſhall give thee in charge*. See ver.7.

be not diſmaid at their faces] Or, *before them*, or, *at their preſence*. See on ver.8.

leſt I confound thee before them.] Or, *leſt I break thee to pieces*: the word is the very ſame with the former; and it ſignifieth, ſometime, *to diſmay*, or *affright*; as Job 7.14. & 31.34. Habb.2.17. and, *to be diſmayed*, or *affrighted*; as Deut.1.21. & 31.8. Joſh.1.9. Chap.17.18. ſometime, *to break in pieces*; as Eſay 9.4. and, *to be broken in pieces*; as Eſay 8.9. Chap. 50.2, 36. and in this latter notion, it may well here be taken. Howſoever, it is, as if God had ſaid, Be not afraid of them, ſo as to forbear telling them out of fear, what I bid thee, leſt I fright thee in a worſe manner, then they are able to do, ſo as utterly to deſtroy thee. See Mat.10.28. Luk.12.4,5. So dangerous a matter is it, either for fear, or favour, to conceal Gods errand that he ſendeth us on, and not to dare, or not to do our duty, 1 Cor.9.16.

before them] In their ſight; that which befell Uriah, Chap. 26.23.

V. 18. *For behold,*] Heb. *And I, lo*; or, *As for me, lo*; As if he had ſaid, Do thou thy duty; do as I bid thee; and for my part, aſſure thy ſelf, that I will not fail to make good, what I do by promiſe engage my ſelf for, unto thee. See the like ſyntax, Gen.6.17. 1 Chr.28.2. Eſay 65.11.

I have made thee this day] Heb. *given thee*; as ver.5,15. for the word of *giving*, is, in Hebrew, of a very large extent. See Chap.49.15. Ezek.3.17. & 12.6.

a defenced city] Heb. *for a city of defence*; as Pſal. 108.10. Chap.34.7. that is, to be like a city ſtrongly built, and firmly fenced, ſupported for the ſtructure of it, not with timber, but with iron columns; and environed, not with ſtone, but with ſteel wals. See the like Eſay 50.7. Chap.6.27. & 15.20. Ezek. 3.8,9.

and an iron pillar] Heb. *for a pillar of iron*: the word *pillar*, here uſed, hath in it a notion of *ſtanding* upright, firm, and faſt, 2 King.11.14. and *iron* is uſed commonly to denote *ſtrength*: hence, *bars of iron*, Job 40.18. and *bars of iron*, Pſal.107.16. and, *a ſtaff*, or, *ſcepter of iron*, Pſal.2.9. and, *an horn of iron*, Mic.4.13. and, *a yoke of iron*, Deut.28.48. Chap.28.14.

and braſen walls] Heb. *for walls of braſſe*, or *ſteel*; as the word is oft taken, Pſal.18.34. Chap.15.12,20. So Zach.6.1. *hills* of ſuch.

againſt the whole land] There is the generality of his charge; the land, for the inhabitants of it in general, ver.14.

againſt the Kings of Judah, againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the land.] Heb. *unto the Kings of Judah, unto the Princes thereof, unto the Prieſts thereof, and unto the people of the land*; and ſo it hath reference to the former reſemblances, I will make thee ſuch, or have made thee ſuch, as I have ſaid to all theſe; and the Lord ſubjoyneth this particular enumeration, to the former compriſal of them, in groſs; partly, thereby to fore-ſhew him, what he was to expect, to wit, that all *ſorts*, and degrees, would be ſure to oppoſe him, and band together againſt him; (as indeed they did, Chap.11.19,21. & 20.2. & 26.8. & 36.26. & 38.4.) and partly, to aſſure him, that though they ſhould all joyn in one againſt him, yet he ſhould prove too hard for them; they ſhould no more be able to prevail againſt him, then as if they ſhould puſh at an *iron pillar*, or a *ſteel wall*. See our Saviours words to his, Luk.21.17,18.

V. 19. *And they ſhall fight againſt thee; but they ſhall not prevail againſt thee:*] Heb. *They ſhall war upon thee*, or, *againſt thee*; as Judg. 20.11. The text may well be thus rendred, *For though they fight with thee*, or *wage war againſt thee, they ſhall not prevail againſt thee*, or, *with thee*. Heb. *They ſhall not be able to thee*, or, *againſt thee*. So Eſay 16.12. Hoſ.13.4. The like ſyntax, ſee Eſay 50.2. & 58.9. Job 13.15. And ſee the like promiſe repeated, Chap.15.20. So Pſal.129.2. Eſay 7.1. Rev. 17.14. They ſhall not be able for all their plots, and practices, to take thy life away from thee; but thou ſhalt ſurvive, to ſee their ruine, Chap.20.10,11. & 26.24. & 39. 11,12.

for I am with thee, ſaith the Lord, to deliver thee.] And that is ſecurity ſufficient, though all other fail, and all forſake. See ver.8. Chap.20.10. 2 Tim.4.17,18. for if God be with us, who can be againſt us? They muſt prevail firſt againſt him, ere they can prevail againſt them, that withſtand, and oppoſe thoſe whom he ſtandeth by to back and protect, Exod. 14.25. 2 Chr. 14.11. Act. 5.39. Rom. 8.31,37.

CHAP. II.

Ve.ſ. 1. M*oreover, the word of the Lord came to me, ſaying*;] Whether this were the firſt Sermon, that the Prophet Jeremy did directly preach unto the people, is uncertain, though it be the firſt here upon record: for the main ſum, and ſubſtance, of thoſe things, in the former Chapter recorded, is moſt concerning the time and manner of his firſt calling to the office, and ſuch generall inſtructions, that God was pleaſed then to give him concerning his carriage in it, and diſcharge of it: which was yet to be divulged by him, to procure credit and authority, unto what he was to deliver, as from God, and in his name, to his people. But in this, according as by God, he was expreſly enjoyned, ver. 2. he directeth his ſpeech unto the whole body of the State, in the name, and as in the perſon of God, debating the caſe, and expoſtulating with them; minding them of his mercies, and favours ſhewed them, taxing them for their baſe and unworthy carriage toward him, convincing them of their extream folly and madneſſe, in bringing miſchief and miſery upon themſelves; and forewarning them of the ſorry ſucceſſe they ſhould find, by relying on ſuch, as would not be able to relieve them. For the words of this verſe, ſee Chap. 1.11.

V. 2. *Go, and cry in the ears of Jeruſalem, ſaying,*] *Go.* Heb. *to go*, or *going*; as Eſay 20.2. an enterchange, as ſome, of the infinitive, for the imperative; or, as others, a defect of the imperative; which more fully ſhould be, *going go*, that is, be ſure thou go. See on Eſay 59.13. So Ch. 3. 12. and 19. 1.

Cry] Cry aloud; as Eſay 58.1. or, *proclaim*; as Eſay 61. 2.

in the ears] In the hearing; as Eſay 5.9. & 22.14.

of Jeruſalem] The inhabitants thereof; as Eſay 1.27. there, leaving Anathoth, the place of his former abode, he was now to reſide, and to preach unto them. See Chap. 1.1. and 37. 12.

Thus ſaith the Lord;] The Prophets ordinary preface, ſhewing whoſe meſſage they came with. So Eſay 55.1. Ch. 4.3.

I remember thee] Heb. *unto thee*, or, *for thee*; Whence ariſe various opinions, concerning the end of Gods repetition, and mentioning of the ancient matters, that here he mindeth them of; for ſome would have it to be for this end, that thereby they might be put in hope of being received again into favour with him, notwithſtanding their diſloyall, and unworthy carriages; as Chap. 3.1. he retaining ſtill in his mind, his kind and loving affection to them, at firſt; and they ſuppoſe therefore ſome emphaſis to be in the particle here uſed; as the like may ſeem to be in that, Neh. 13.23. *this alſo remember for me*: but the very ſame form of ſpeaking is found elſewhere uſed, where no matter of favour is intended; as Pſal. 137.7. and not far from the former place, Neh. 13. 29. where our Tranſlators, not amiſſe, ſuppoſing the particle to be a meer expletive, render the places; *Remember me* concerning *this*; and, *Remember them*; and, *Remember the children of Edom*: the likelyeſt place, that can be produced, ſeems that, Lev. 25.45. *I will for them remember the covenant of their anceſtors*: rendring there, *for their ſake*: as by ſome, *for thy ſake*, here. But others ſuppoſe, that Gods main end herein, is to aggravate their unthankfulneſſe, and to amplifie the hainouſneſſe of their ſin, who had carryed themſelves ſo vilely, and unworthily, towards him, who had ſhewed ſo much kindneſſe, and love, unto them. So Eſay 63.7-9. Amos 2.9-11. Mic. 6.3-5. And following this, (which I rather encline to) the verb may be taken in a notion of *mentioning*, or *minding*, another of ſomewhat; in which ſenſe the paſſive form is very frequently found uſed: and then, if the particle be deemed an expletive, the text may be rendred; *I will mind thee* of *the kindneſſe of thy youth*; as in that former place of Nehemy; and ſo Pſal. 136.23. or, if it ſeem to be of ſome force, *I mention unto thee the kindneſſe of thy youth*: I deſire to put thee in mind of what love and affection I ſhewed, when I firſt entred into covenant with thee, in the very beginning of thy being a people, what time thou waſt, as yet, but a young ſtate.

the kindneſſe of thy youth, the love of thine eſpouſals,] How theſe words, which in our Verſion hang over-looſly, may be aptly kept knit unto the reſt of the context, hath already been ſhewed. Some refer both branches to the people, as intimating their affection, and diſpoſition to God at firſt: and ſo the words ſhould be read; *I remember thee*, for *the kindneſſe of thy youth*, and *the love of thine eſpouſals*: as Mal. 2.5. but that, the main tenour of the ſtory of thoſe times uncontrolleth. See Deut. 9.6,24. Eſay 48.8. Others, divide them between God, and the people, referring the former to him, the latter to them: but they ſever things that are not to be disjoyned. They onely expound the text aright, that aſcribe both unto God: yet not as profeſſing ſtill ſo to affect them, as ſome would have it, reading them thus; *I remember thee* with *the love of thy youth*, and *the love of thine eſpouſals*; like that, Pſal. 106.4. but as minding them onely of what love and kindneſs, he then had ſhewed them.

the kindneſſe of thy youth] Or, *thy child-hood*; as it is rendred, Gen. 8.21. but here, rather, *youth*; becauſe ſpeech is here of this people, as of a damſal fit for eſpouſal; the kindneſs that I ſhewed thee coming out of Egypt: that is the time that is ſo oft termed, ſometime, the *birth*; ſometime, the *youth* of this people. See Eſay 44. 2. & 46. 3. & 54. 6. Ezek. 16. 43,60. Hoſ. 2.3,15.

the love of thine eſpouſals,] The word here uſed, is no where elſe found; but cometh from a term, that ſignifieth *a ſpouſe*, or *a bride*, ver. 32. the love that I bare and ſhewed unto thee, when I entred into a ſolemn covenant with thee, and ſo eſpouſed thee to my ſelf, Exod. 19.5,6,8. & 24.7,8. Deut. 4. 20,23,34. & 5.2. & 26.16,17. & 29.10-15. Chap. 31.31,32. Ezek. 16.8,60. Hoſ. 2.19,20.

when thou wenteſt after me in the wilderneſs, in a land that was not ſown] Heb. *thy going after me*: whence ſome would expound it, of her; that is, this peoples pious affection and diſpoſition towards God, in being content to follow his conduct, and keeping cloſe to him, in that tedious and uncouth paſſage thorow the waſte Wilderneſſe: To which purpoſe, alſo, is that alledged, Deut. 32. 12. *and there was no ſtrange god with him*: but this, as was before ſaid, the ſtory it ſelf refelleth, ſhewing in what manner, with murmuring, and repining, they there went after him, and how even there they went on whoring after idols. See Pſal. 106.7-32. Amos 5.25,26. As for that of Moſes, it intimates only, that God had no coadjutor in the conduct of them, not that they worſhipped no other god, either with him, or in his ſtead. See Eſay 43. 12. The words in our Verſion are not amiſſe rendred; and ſo better, then as ſome, *how thou wenteſt after me*; as Lam. 1.9. there is in the text only a defect of the particle frequently omitted; expreſſed, Deut. 4.21. & 6.7. but omitted, 1 Sam. 15.7. & 27.8. & 29. 6. the goodneſſe and kindneſſe is intended, that God ſhewed, in conducting, ſafeguarding, feeding, and furniſhing them, with all neceſſaries, in that wild and waſte place, where there was no tillage, nor ſuſtenance, conſequently, to be had, for the maintenance of mans life. See ver. 6. Num. 20.5. Deut. 8.2,3. & 29.5,6. & 32.10,12.

V. 3. *Iſrael was holineſs unto the Lord*;] Conſecrated and dedicated to God, as his peculiar, Exod. 19.5,6. Pſal. 114.2. Chap 31.44. Some ſuppoſe an alluſion here, as Zach. 14. 20. to the inſcription on the High-Prieſts frontlet, Exod. 39. 30. but the term is of larger extent; and reacheth unto any time, perſon, place, or ought elſe, that is conſecrated, and ſet apart for holy uſes, or for Gods ſervice, as in a more ſpecial manner his. So it is uſed, Exod. 31.15. Lev. 21.7. & 27.14,23. Eſay 23. 18. in all which places, and in the like ſpeeches, *holineſſe*, is put for *holy*: the abſtract, for the concrete, and ſo here.

and *the firſt-fruits of his encreaſe*:] The *and*, here, would be expunged; for it is not in the text, and it makes the reading ambiguous: for the words ſo read, may bear this ſenſe, that the firſt-fruits of Iſraels encreaſe, as well as himſelf, were *holineſs to the Lord*: which though a truth, yet is not the meaning of the words here. It would rather be read, either by way of appoſition, ſimply, *the firſt fruits of his encreaſe*: or, (the note of ſimilitude being inſerted; as Eſay 62.5. & 66.3.) as, *the firſt fruits of his encreaſe*: which, as other the holy things, being ſet apart for God, were not to be eaten by ſtrangers, Exod. 22.29, 30. & 34.26. Lev. 22.10. Num. 15.19-21. Deut. 26.2,10. Such are all Gods people, his *firſt-fruits*, Jam. 1.18. his *firſt-born*, Exod. 4.22. Heb. 12.23. See Hoſ. 9.10.

all that devour them ſhall offend, evill ſhall come upon them, ſaith the Lord,] The words thus rendred, imply nothing leſſe, then that which is here intimated, and intended. For the drift and ſcope of this paſſage, is not to ſhew how the caſe ſtood now with them; but how, in former times, it had: and the words therefore would be rendred, as the former branch was, in the time paſt, *all that devoured them, treſpaſſed*; contracted guilt, made themſelves guilty of a treſpaſs againſt God, and liable to judgment, Exod. 4. 23. as thoſe did, that ate or devoured ought that was holy, Lev. 5.15. Prov. 20.25. *evill befell them*: none that then wronged them, eſcaped without ſome exemplary puniſhment, Exod. 17.8,14. Num. 21.23,24, 33-35. & 25.17,18. & 31.2. Pſal. 105.14,15. & 106.11. And there is in the words thus rendred, a ſecret intimation, that the caſe was now altered, it was otherwiſe now with them; ſtrangers now preyed upon them, and devoured them, at pleaſure, as if they were ſome profane, and common thing, that any one might, without guilt, or fear of controll, feed upon, might lawfully enough be dealing with, ver. 14-16. Chap. 12.10. & 50.7. See Eſay 43.28. & 47.6.

V. 4. *Hear ye the word of the Lord, O houſe of Jacob, and all the Families of the houſe of Iſrael.*] An introduction uſual with the Prophets, requiring due attention to what they delivered, as not their own word, but the Lords. So Eſay 1.10. &

38.14.& 66.5.Chap.7.2. & 17.19.& 19.2.Hoſ.4.1.*Jacob* and *Iſrael*,here,one and the ſame; as Eſay 42. 24. & 43. 1. and, *the houſe of Jacob*,and *of Iſrael*, for his poſterity; as Eſay 2.5. & 5.7. and *all the Families* thereof, for,all the twelve Tribes; as Chap.31.1.

V. 5. *Thus ſaith the Lord; What iniquity have your fathers found in me,that they are gone far from me,*] God having before minded them,what kindneſſe he had,at firſt,ſhewed unto them,and how chary he had been of them; that the equity of his proceedings may the more cleerly appear,if he deal otherwiſe now with them, then formerly he had done, doth here challenge them, to ſhew wherein he had wronged them, or broken covenants with them, or given any juſt occaſion to their fore-fathers to depart from him, and leave him, as they had done. See the like, Eſay 1.2,3,18. & 5.3. Mic.6.3,4. verſ. 31.

and have walked after vanity,] That is,after idols,moſt vain things,that cannot avail them ought,being nothing,but meer *vanity*: the abſtract,for the concrete; as Eccl.1.2.& 12. 8. as noting their extream folly, in forſaking God, to follow ſuch, 1 Sam.12.20,21.Eſay 41.29.& 44.9.Chap.1.16.& 8.19. & 10. 15. See 2 King.17.15. So Rom.1.21.

and are become vain.] Senſleſſe and ſottiſh,in their counſels and courſes; like their idols whom they ſerve, Pſal. 115. 8. Jon.2.8.Rom.1.21,22. The words would be rendred, *What iniquity did your Fathers find in me,that they went far away from me,and walked after vanity, and became vain*; that it have the better coherence with what followeth.

V. 6. *Neither ſaid they; Where is the Lord that brought us up out of the land of Egypt?*] They did not ſo much as once think thus with themſelves; as Chap. 5.24. They regarded not to mind him,or make enquiry after him,who had done ſo much for them, ver.8. Pſal.14.2. The deliverance of them out of Egypt, is moſt frequently mentioned, as one of the moſt remarkable works, that was ever done for any people; and ſuch, as could not but moſt deeply,& firmly engage,& oblige both them, & their poſterity, to ſerve him faithfully & conſtantly, who had manifeſted, and magnified, as well his might,as his mercy, in working ſo great and ſtrange a work for them,and to cleave cloſe unto him for ever. See Exod.20. 2.Lev.25.38. Pſal.81.10. Eſay 63. 9,11,13. Hoſ. 13.4. Mic. 6. 4.

brought us up out of] Heb.*made us to aſcend*; as Pſal.135.7. as reſpecting the ſituation of that place, lying low, and depreſſed; ſo ſome. Or,*that brought us forth*, ſimply, without any ſpecial reference unto aſcent, or deſcent; as the word is oft uſed,Ezek.27.22.Chap.50.9. See Eſay 52.4.

that led us thorow the wilderneſſe,] See ver.2.Exod.13.21, 22.Num.10.33.

thorow a land of deſerts,and of pits,] Heb.*a land of waſteneſs*; as Chap.50.12.& 51.43. *and of pit*; as Chap.18.20,22. Prov. 22.14.& 23.27.a place deſtitute of all neceſſaries, ver. 2. and full of dangerous paſſages: yet,the word *pit*,is vſed oft for the *grave*, Pſal. 30. 3. & 103.4. which may here alſo be alluded unto; as if it were ſaid,a place where nothing but death (for want of food) and burial, could be expected. See Exod. 14. 9,10.

thorow a land of drought] Where no water was to be had, but what by miracle God afforded them, Exod.16.3. & 17.3. Num.20.2,5.Deut.8.15.

and of the ſhadow of death,] A land wherein they were expoſed to dangers,daily threatning death; as Pſal.23. 4. Luk. 1.79. See Deut.8.15.& 32.10. In the word, *ſhadow of death*, or *deadly ſhade*,there is alluſion,as ſome think, unto ſuch paſſages between hilly groves,in deſert places, ſo over-ſpread, and over-ſhadowed, with boughs of trees, that they ſtrike an horrour and dread into ſuch as are to paſs thorow them; the rather,in regard of ſuch harmful creatures,as may ly lurking there, and cannot eaſily be deſcried,nor avoided, when diſcovered: ſuch apprehenſions, ſo powerfully working many times upon men, that they ſeem dead, even before they dy. Others, ſuppoſe an alluſion to the ſhadow of ſome trees, deemed dangerous and deadly, not to plants onely, that grow neer unto them, (ſee Pliny,l.17.c.12.) but to men,or beaſts,eſpecially,that ly and ſleep under them, Pliny, l.16.c. 10. Plutarch,in his *Sympoſiacks*, l. 3. c. 10. Others, to that cloudineſſe, that riſeth before mens eyes, as over-ſhadowing their ſight,when they ly drawing on to departure; or,to the ſtate of *death* it ſelf, that is compared to *darkneſſe*, and conveyeth the deceaſed to a place of *obſcurity* and *darkneſs*, Job 10.21,22. where the phraſe it ſelf is uſed; *a ſhade of death*, for, *a deadly ſhade*,ſuch as death bringeth with it; as,*ſleep of death*, for,*deadly ſleep*,ſuch as death caſts men into,Pſal.13.3. See on Eſay 9.2.

thorow a land which no man paſſed thorow, and where no man dwelt] A land extreamly deſolate, either thorow which none had formerly paſſed; much leſſe made abode in, or affording neither fit abode,nor convenient paſſage for any. So Chap.6. 8.& 9.12.

V. 7. *And I brought you into a plentifull country,*] Or, *Yet I brought you*; as Eſay 60.10. & 63.11. A change of the perſon; as Eſay 61.7.& 64.4. Heb. *into a land of Carmel.* See of the term,Eſay 35.15. and of the land of Canaan,Num.13. 27.Deut.8.7-9. & 11.10-12. and God ſpeaketh here, as if he were parlying with thoſe, that lived in thoſe times, and directing his ſpeech unto them. See ver. 5,9.

to eat the fruit thereof] To enjoy ſuch commodities, as it afforded. So Neh.9.36.

and the goodneſſe thereof:] As Eſay 1.19.

but when ye entred, ye defiled my land, and made mine heritage an abomination.] Heb. *and ye entred, and defiled my land*. See the like ſyntax,Gen.14.12.Eſay 30.20. & 35.4.& 65.12. & 66.14.

defiled my land] By idolatries, and other wicked courſes, Pſal.78.58.& 106.38.Chap.3.1.*my land*. So Lev. 25. 23. *the land is mine,and ye are* but *ſojourners with me* in it.

made mine heritage an abomination.] So horribly polluted that land, which I had aſſigned unto you for an inheritance, Pſal.36.21,22.or,as ſome,that was as deer unto me, and I was as chary of,as if it were mine inheritance, Deut.11.12. that it became moſt abominable, (the abſtract,for the concrete; as Eſay 1.13.& 41.24.So Chap.6.15. & 8.12.) that I could not but abhor it,Chap.16.18.

V. 8. *The Prieſts ſaid not,Where is the Lord?*] They that ſhould have exhorted, and excited others, to mind me, and ſeek after me, did not at all mind me, or ſeek after me, themſelves. See ver.6.

and they that handled the law,] The Prieſts and Levites that ſhould ſo have done; *did*,for,*ſhould have done*: the indicative form in a notion of duty; as the like, Eſay 26. 9. that ſhould have opened,and taught it to others,Deut.33.10. Neh. 8. 8, Mal.2.7.Rom.2.20.

knew me not] They were ignorant of me themſelves,whoſe office was to bring others to the knowledge of me, Hoſ. 4. 6. Luk.11.52.

the Paſtors alſo tranſgreſſed againſt me,] That is,the Governours,both Civil,and Eccleſiaſtical, ſay ſome; or, the Kings, and Princes: ſo the Jewiſh Commenters here expound it; they that ſhould be unto the people,as ſhepherds to the flock. See Eſay 44.28. & 56.11. Chap.3.15. & 12.10. the Princes dealt wickedly,as well as the Prieſts, 2 Chron. 36. 12, 14. Chap.5.5.

and the Prophets propheſied by Baal,] They became Baals Prophets; they worſhipped idols themſelves,and taught the people ſo to do,1 King.18.22.

and walked after things that *do not profit.*] Heb. *went after* ſuch things *as will not profit*; that is,*cannot profit*; as Job 15. 3.Lam.4.17.that is, after idols, that could do them no good; as ver.5,11. 1 Sam.12.21. Eſay 44. 9,10. Hab.2.18. a defect both of antecedent, and relative; as Exod.23.20. 1 Chr.15. 12. And when Prieſts, Princes, and Prophets, were all ſo corrupt, what was the ſtate of the people like to be? See Chap.5.31.

V.9.*Wherefore I will yet plead with you,ſaith the Lord;and with your childrens children will I plead.*] This ſome underſtand of a verbal *pleading*; & expound it of a courſe that God intended to take ſtill from time to time,by his Prophets,to convince them of their ſinfull and wicked courſes, as he had in former ages done, before he would proceed to execute judgment upon them,and that to render them the more inexcuſable, ſee ch. 7.25.2 Chr.36.14,15. Others, underſtand it of a reall *pleading*; as Pſal.74.22.Eſay 51.22. by inflicting of evils, and execution of judgment: he would further puniſh them, as he had done their fathers before them, ſince that they trode in their ſteps,Chap.7.26. yea,not them alone,but their poſterity alſo, either the hainouſneſſe of their ſins deſerving no leſſe, Exod.20.5. & 34.7. or fore-ſeeing that their iſſue would walk the ſame way, that they did; as Moſes (ſaith the Rabbine) foreſaw,what the people would do after his deceaſe, Deut.31. 29. eſpecially being trained up ſo, as by their parents they were,Ch.7.18. But the former I conceive the more probable, and more proper ſenſe of the place,eſpecially,if it be applied to Gods preſent debate with his people, which, I ſuppoſe, it doth alone concern; for it ſeemeth to me, as a paſſage from that former expoſtulation, that God had before with them, concerning their fathers, what reaſon they had to leave him, and deſert his ſervice; or what occaſion he had given them ſo to do, ver. 5. unto a new debate with them, upon another ground, ver. 10. which he deſireth may remain upon record unto Poſterity, to convince them alſo of the like extream folly,if they follow their impiety. So that it is,as if he had ſaid, I have argued the caſe with your fore-fathers already, let me debate the matter a little further with you; and let your poſterity alſo conſider well what I now ſay. See Deut. 31.19,21. and ſo is the ſame word afterward uſed,for debating the caſe, or pleading,ver.29.

V. 10. *For paſs over the Iles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.*] A new argument of debate God here entreth upon with his people: wherein he challengeth them to produce any people, in any part of the world, then commonly known, that had dealt with their idols, as they had done with him: the Heathen were more conſtant and faithful to their idols, then they had been to the true God. See the like argument, Mal. 3. 8.

paſſe over] Or, *go over to*; as Eſay 8. 8. becauſe they were to paſſe the Sea unto thoſe parts. Howbeit, the meaning is not, that they ſhould either make ſome ſet journey, or ſend ſome meſſengers on purpoſe, to make diligent enquiry, how things there went; but that they ſhould conſider ſeriouſly what concerning them they knew, by report, or otherwiſe; and withall intimating, that if they ſhould either by journeying themſelves, or by diligent enquiry otherwiſe, endeavour to enform themſelves herein, they would find it to be ſo as he ſaid. See the like, Chap. 7. 12. Amos 6. 2.

the Iles of Chittim] *The Iles*, or *lands*; as Eſay 20. 6. & 41. 1. Chap. 47. 1. either ſituate in the mid-land ſea, or coaſting on the other ſide of it more Northward. See of *Chittim*, on Eſay 23. 1. *to the Iles*; as to *Kedar*: a defect of the particle with either; as 1 King. 3. 15.

Kedar] *Arabia*, that lay Southward from Judea. See Eſay 21. 16. & 60. 4. as if he had ſaid, Go which way ye will, to any country, North, or South: Yet ſome ſuppoſe that by the *Chittim*, are underſtood, the more civil people; ſuch as were the Greeks and Macedonians; by the *Kedarens*, people leſſe civil, and more ſavage, as thoſe Kedarens were, having no certain place of conſtant abode, See Chap. 49. 29. For the Rabbines doat and dally here after their wonted manner, when they tell us, that theſe two Nations are here mentioned, becauſe the one worſhipped the water, and the other the fire; and yet would not theſe leave worſhipping the fire, though they ſaw that the water put out the fire.

if there be ſuch a thing] Heb. *if*; or, *whether there have been* ſuch a thing *as this*: a defect of the antecedent; as Judg. 19. 30. and it would be in the time paſt, becauſe of that which followeth, ver. 11.

V. 11. *Hath a nation changed their gods?*] Or, *Whether any nation have changed their gods?* Whether the heathen keep not conſtant to their country idols. See 2 King. 17. 29-33. Mic. 4. 5.

which are *yet no gods*:] Heb. *and they no gods*; but meer counterfeit ones, idols, Chap. 16. 20. Eſay 37. 19. Gal. 4. 8. *and*, for, *yet*; as Eſay 60. 10. & 63. 11. So ver. 21.

but my people have changed their glory, for that which *doth not profit.*] Heb. *and*; as Chap. 1. 7. But my people have not onely changed, but made a moſt fooliſh exchange; they have put away, and parted with the true God, who was their glory, Pſal. 106. 20. of whom they had good, and great cauſe to glory that they had ſuch a God, Pſal. 44. 8. & 148. 14. & 149. 2. and who made them truly glorious, Deut. 4. 6-8. Pſal. 149. 4. Eſay 110. 10. & 60. 13. for that which they had juſt cauſe to be aſhamed of, ver. 26. for a thing of no worth, for that which could do them no good, could ſtand them in no ſtead. See before on ver. 8.

V. 12. *Be aſtoniſhed, O heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.*] Some by the *heavens*, here, would underſtand the Angels, as called upon, to ſtand amazed, at the extream folly, and ſtrange impiety of Gods people. But the celeſtial bodies ſeem rather ſpoken to, by a rhetorical elegancy, and form of poetical and pathetical language, oft uſed in Scripture; as Deut. 32. 1. Eſay 1. 2. as implying that their courſes were ſuch, as might juſtly fill the whole world with aſtoniſhment; and that the very ſenſleſſe creatures, the heavens eſpecially, thoſe glorious ones, were they apprehenſive of ſuch things, would abhor them, be agaſt at them, and tremble to think what would be the end and iſſue of them. So rather, then, as ſome of the Jewiſh Doctors, who following the Chaldee, would have the meaning to be, as if the heavens were called upon, to bewail and lament the deſolation of the land, that was to be, the deſtruction of the city, and the ſubverſion of the Sanctuary.

be horribly afraid] Or, *agaſt*, Ezek. 27. 35. & 32. 10. it ſignifieth properly ſuch *a diſturbance*, as a ſtrange ſtorm and tempeſt is wont to affect thoſe with, that are ſurpriſed with it: it hath ſome affinity alſo with the word, that ſignifieth, *hair*, and *hairy*, or *rough*: whereof, ſee on Eſay 34. 14 and may imply ſuch an *horrour*, as ſome horrid occurrent is wont to produce; ſuch as would make ones hair, as we uſe to ſay, ſtand an end.

be very deſolate] Or, *utterly dryed up*, and *exhauſted*; as Eſay 19. 5, 6. withdraw your luſtre, looſe your light, be clouded, and darkened; as if you were in ſome deſolate eſtate, in ſome diſmal condition. See Eſay 13. 10, 33. & 24. 23. Ezek. 32. 7, 8. but eſpecially, Mat. 27. 45. where the ſun, that glorious light, ſeemed to be abaſhed, amazed, and agaſt, at that tranſcendent and matchleſſe impiety committed, in putting of the glorious Lord of life, to an ignominious, and accurſed death, Act. 3. 15. 1 Cor. 2. 8. Gal. 3. 13.

V. 13. *For my people have committed two evils*] Two grand, two moſt notorious evils.

they have forſaken me the fountain of living waters,] A well-ſpring of all manner of good, yeelding water, that runneth conſtantly, and never faileth, and one that was ſuch inceſſantly unto them, while they continued loyal, and dutiful to him, Pſal. 36. 9. Chap. 17. 13. & 18. 14. Joh. 4. 14. & 7. 38. Revel. 22. 1. Of the word, ſee on Chap. 6. 7. it is a metaphor taken from waters, ariſing, and iſſuing from a ſpring, that are wont to hold out all the yeer long, Eſay 58. 11. and are, in Hebrew, therefore termed, *living waters*, Gen. 26. 15. oppoſed to ſuch waters, as proceed onely from ſome exceſſe of rain, as land-flouds, that, ſhooting down from the hills, run, with a violent torrent, in the Winter time; but in the heat of Summer, are dryed up, and fail, Job 6. 15-20.

and hewed them out ciſterns, broken ciſterns, that can hold no water.] So it is not amiſſe rendred the more diſtinctly to deſign that ſecond evil of the twain, before-mentioned; as the leaving of God all-ſufficient, the ever-living, and inceſſant flowing fountain of all good, Jam. 1. 17. ſo the betaking of themſelves to ſorry baſe idols, unable to do them the leaſt good, that is, to give them ſo much as a drop of water, when they want it, Chap. 14. 22. Zach. 10. 1, 2. Howbeit, the words run, in the Hebrew, *to hew them out ciſterns*; as the words are rendred, Deut. 6. 11. & Neh. 9. 25. *to dig them wels*; as if one having his habitation neer a fair and cleer ſpring, affording plenty of water all the year long, ſhould abandon the place, upon ſome groundleſſe diſlike, and in a fond humour go and ſeat himſelf elſe-where, where if he will have water, he muſt dig for it; and if by digging, he cannot find it, he muſt dig pits, to keep what cometh by rain, or occaſionally otherwiſe: and that which is ſubjoyned, and makes his condition the worſe, theſe wels, or pits, when he hath digged them, prove faulty; ſo as they are not able to keep what is committed to them, but it ſoaketh all away, leaving nothing behind but mire and mud, which uſually alſo breedeth vermin, and noyſome ſavours withall.

broken ciſterns] Or, *pits*: it ſeemes to have been a proverbiall form of ſpeech, like that, *wells without water*, 2 Pet. 2. 17.

they can hold no water] Heb. *that will not hold water*; and ſo we uſe to ſay of a cloven diſh, or a broken pitcher; *it will not hold water*: when our meaning is, *it cannot*: ſo ver. 8. *that will not profit*, for, *that cannot profit*. Such *broken pits* are all idols, unable to afford any relief, or refreſhing, unto thoſe, that rely on them, Eſay 46. 7. and not idols alone, but all outward ſtays whatſoever, that men, relinquiſhing God, the onely ſure ſtay, truſt unto, and ſo make idols of them, Chap. 17. 5. wherein alſo this people were faulty, reſting ſometime upon Aſſhur, and ſometime upon Egypt, that proved *broken canes* to them, Verſe 18, 36. See Eſay 30. 1-5. & 36. 6.

V. 14. *Is Iſrael a ſervant? is he an home-bred* ſlave?] The Lord proceedeth to ſhew what condition this people had caſt themſelves into, by forſaking of him, and putting themſelves under the protection of others, unable to do ought for them.

Is Iſrael a ſervant?] Some take this to be ſpoken, as if God ſhould demand of them, whether he had uſed Iſrael, as a *ſlave*, and not rather as a *ſon*, Deut. 8. 5. & 32. 6. ſo it ſhould be, as that afterward, Ver. 31. Others, rather referring it, to his evill entreaty, and baſe uſage by others; Is he *a ſlave*, that he is ſo ſlaviſhly uſed? like that, Chap. 49. 1. and the Jewiſh Doctors here not unfitly add; How cometh it to paſſe, that he who was in ſo great reſpect and reckoning with God, as was related, ver. 2, 3. that he accounted him, as his *firſt-born ſon*, Exod. 4. 22. ſhould now be left unto ſuch a deſpicable condition, that every one ſhould at pleaſure, wrong him, and domineer over him, as if he were a common ſlave: Though herein they ſeem to be out of the way, in that they make this the demand, not of God, or the Prophet, but of Iſrael himſelf, or of the people, which God, by the Prophet, ſhould return anſer unto, ver. 17.

is he an home-born ſlave?] Such an one, as being born in his Lords, or Maſters Family, of one that was his ſlave before, was, in that regard, *a ſlave by birth*, Exod. 21. 4. Lev. 22. 11. alluded to Pſal. 116. 16. theſe were with the Latines called *Vernæ*. So whereas there were two ſorts of *ſlaves, ſlaves bought with money*, and *ſlaves born in the houſe*, Gen. 17. 12, 23, 27. God ſeemeth to have here reſpect unto either; demanding, whether Iſrael were ſo impoveriſhed, that by extream poverty he had been compelled to ſell himſelf for a ſlave, Exod. 21. 7, 8. Lev. 25. 39, 47. or was born in the family, and under the dominion of them that thus tyrannized over him, as having in that regard, ſuch intereſt in him, and power over him, Eſay 26. 13.

why is he ſpoiled?] Heb. *why is he for ſpoyl?* as Chap.49.22. Eſay 42. 24. what is the reaſon that ſtrangers make a ſpoyl of him, as if they had a good right to, and intereſt in whatſoever he were poſſeſſed of, as the Lord, or Owner, hath, in whatſoever goods, or ſtate, his ſlave hath. See 1 King. 20. 3, 5, 6.

V. 15. *The young lions roared upon him, and yelled.*] Or, *young lions roar aloud over him.* Heb. *Over him young lions roar, give out their voice*; as Pſal.18.13. Amos 1.2. & 3.4. By *young lions* (of the term, ſee Eſay 30. 6.) are underſtood, the Kings of Syria, Aſſyria, and Chaldea; called *lions*, for their fierceneſſe; and *young lions*, for their ſtrength. See Chap.4.7. & 50. 17. ſaid to *roar aloud over him*; as a lion is wont to do upon his prey, or over his prey; either when he comes to ſeiz on it, or is already poſſeſt of it. See Eſay 5.29. & 31.4.

and *yelled*] Heb. *give out their voice*; for there is no copulative in the text: this ſome underſtand, as of a General, or Commander, giving out a command, or ſome ſignal, for aſſault; and it may ſeem ſo taken, Joel 2. 11. & 3.16. but it is commonly uſed for any loud cry in general. See Pſal.46.6. Prov.2.3. Chap.22.20. & 48.34. Habb.3.9. *they roar, utter their voice*, for, *roar aloud*, or, *roar hideouſly*; as, *they make deep corrupt*, for, *they corrupt deeply*, Hoſ.9.9.

and they made his land waſte,] Or, *have laid his land waſte.* Heb. *put his land unto waſteneſſe*, or, *deſolation*, Chap. 4. 7.

his cities are burnt without Inhabitant.] Heb. *burnt from no Inhabitant*, or, *from without Inhabitant*; as Chap. 46.19. that is, ſo burnt, that they ly as a waſte wilderneſſe; as Chap.9.12. which none can inhabit; and ſo Chap.9.10. *burnt from no paſſenger*, or, *from without any paſſenger*; that is, ſo burnt up, that none paſſeth by. See of this uſe of the particle, on Eſay 23. 1. & 24.10. See of the deſolation here mentioned, Eſay 1. 7. 2 Chr.28.5,20,21. & 33.11. & 36.6,7,10.

V. 16. *Alſo the children of Noph, and Tahapanes have broken the crown of thine head.*] The Egyptians alſo they make a ſpoyl of thee, 2 King.24.33,35. 2 Chr.36.3. And he ſaith, the Egyptians *alſo*, as ſome would have it, becauſe they were a more effeminate people; as if he ſhould ſay, not the Aſſyrians onely, a manly, and warlike people; but that womaniſh Nation, the Egyptians, with whom the men do womens work, as Herodote, l.2. But others, rather, becauſe this people was too prone to confide in them; though they got no help, or good, but much hurt and harm, from them, ver.18,36. Ezek. 29.6,7,16.

the children] Heb. *ſons*; that is, the Inhabitants, or Natives, (as the *ſons of Jeruſalem*, Eſay 51.18,20. and, the *daughters of Sion*, Eſay 3. 16.) of theſe two principal Egyptian Cities; put here, becauſe royal Seats, for the whole Kingdom, and land of Egypt.

the children of Noph] As, *the children of Eden*, Eſay 36.12. Of this city, ſee on Eſay 19.13.

Tahapanes] Or, *Tachapanes*; a famous and principal city of Egypt, Chap.43.8. Ezek.30.18. ſo called, in likelyhood, from *Tahpanes*, or *Tachpanes*, in Solomons time, Queen of Egypt, 1 King.11.19,20. it ſtood not far from Peluſium. Whence it is commonly termed by the Greeks, and Latines, *Daphne Peluſiaca*, to diſtinguiſh it from another place of that name neer to Antiochia, ſo named from a grove of *laurel* growing there; as *Loretto*, in Italy, hath its name from the like. But they are much out of the way, that would render the ſame reaſon of the name of this Egyptian city; becauſe the Greeks corruptly ſo term it, or dream of any laurel grove in thoſe parts. It is ſuppoſed to be the ſame with that called, alſo, *Hanes*, or *Chanes*, Eſay 30.4.

have broken the crown of thine head] So the Jewiſh Maſters expound it, taking the word, in the notion of *breaking* aſunder; as it ſeems taken, Chap.11.16, Mic.5.6. and, he ſaith, ſay they, *the crown of the head*; becauſe *wounds* on the head are dangerous, thoſe on the crown of it, eſpecially, as cleaving the head aſunder, Pſal.68.21. & 74.13,14. the Chaldee doth thus paraphraſe it, *They have ſlain thy men of might, and plundered thy goods.* The Greek renders it, *They have known thee, and mocked thee*; in ſuch a notion, as thoſe words are uſed, Gen. 19.5. & 39,17. and the old Latine, *They have defiled thee to the crown of the head*; which ſome expound, of no part left free from their filthy luſt; as of the Chaldeans, Lam.5.11,13. Others, of thoſe idolatries, that they were defiled with in Egypt, as well as in Chaldea, Chap.16.13. & 44. 17. Others, of abuſing them in baſe manner, and by cruell oppreſſions, riding over their head, or inſulting over their Princes, who are as their heads; that, ſay they, of the Aſſyrian reached up to the midſt of the neck, Eſay 8.8. & 30 28. but this ſhould go over the very crown of the head, Deut.28.43,44. Pſal.66.12. ſo that no part ſhould go free, from top, to toe, from abuſe and oppreſſion, Eſay 1.5,6. the heads of the people, the Princes themſelves not eſcaping, Lam.5.12,16. But theſe lay too much weight upon two vitious perſons, rendring the verb in ſuch a notion, as it is no where found uſed. Some late Interpreters render it, *They have fed upon the crown of thine head*, taking the word in a notion of *feeding*; as it is uſed, Chap.3.15. Eſay 6. 13. or, of *depaſturing*, rather; as Chap.6.3. with 12. 10. and Eſay 3.14. they have fleeced thee, deſpoiled thee, and eaten upon thee; either, *fed upon the crown of thine head*; or, *fed upon thee in the crown of thine head*; that is, ſay they, in the Southern part of thee, that lay toward Egypt, ſituate South from Judea, Eſay 30.6. Chap.13.19. the *head* of a land, by a trope; as the *ſhoulders* of it, Deut.33.12. or, rather, they ſpoyl and make havock of thee, in the beſt and principal part of thee; as Eſay 28.4. and this laſt, I conceive, to be the genuine ſenſe of the text; a defect of the prepoſition; as Eſay 32.6. & 57.8. and of the pronoun; as Eſay 60.4.

V. 17. *Haſt thou not procured this to thy ſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way.*] The Jewiſh Commenters conceive theſe words, to be, as an anſwer, by God, returned to the peoples complaint, of their preſent low, and forlorn condition, and Gods neglect of them in it, ver. 14. But they ſeem rather (for theſe were Gods words, not theirs) an argument, that God uſeth, to convince them of their extream folly, in forſaking him, and thereby plunging themſelves into ſuch a dolefull, and diſmal condition. So ver.19. Chap.4.18.

procured this] Heb. *done this*; as Chap.4.18.

in that thou haſt forſaken the Lord thy God] It was not his leaving of them, but their leaving of him, Chap.1.16. ver.13. who leaveth none, till they leave him, 1 Chr.28.9. 2 Chron. 15. 2.

when he led thee by the way] Heb. *in the time*, wherein he was *leading thee on the way*: a defect both of the relative, and of the verb ſubſtantive; as Gen.39.4. That by his providence governed thee, and led thee on in ſafety, protecting thee from all evils, while thou followedſt his conduct, and would ſo have done ſtill, hadſt not thou forſaken him, and refuſed to have been conducted by him, Pſal 91.1-13. Eſay 58.8,11. or, who preſcribed thee a way, and courſe of life, to walk in, which if thou hadſt obſerved, thou hadſt been ſafe and ſucceſsfull, Pſal.81.13-16. Eſay 48.18,19. & 64.5. Ezek.20.10,11. But the former here rather, becauſe it alludeth to the conduct of them in the Wilderneſs, Exod.13.21. Eſay 63.12. ver.2.

V. 18. *And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor; or, what haſt thou to do in the way of Aſſyria, to drink the waters of the river?*] God here inſtanceth in, and twitteth them, with two of their cleft ciſterns, or broken wels, whereof, albeit, they had had proof enough formerly, how little good they had gained, or gotten, by ſeeking to them, and making uſe of them, yet they would needs be running after them ſtill. See 2 Chr.28.16,20. Eſay 30.1-7. & 31.1-3. & 36.6.

now] Having before ſo oft had experience of the ill ſucceſs of ſuch courſes, ver. 36.

what haſt thou to do in the way of Egypt] Or, *with the way of Egypt*; as the particle is rendred, Pſal.147.20. Heb. *what to thee, to the way!* So 2 Sam.16.10. *what to me, and to you?* for, *what have I to do with you?* and, *what to me, and to thee?* for, *what have I to do with thee?* 2 King.3.8. See the like, Mar. 1.24. & 5.7. Joh.2.4. onely there is here a defect of the copulative; what need or occaſion haſt thou to ſend, or to travel, into Egypt? like thoſe, Num.14.3,4.

to drink the waters of Sihor] Of Nilus, the river of Egypt, Amos 9.5. ſo called, of its blackneſſe, by reaſon of the mud and ſlime, that it brings down with it, wherewith it beteleth their grounds; Or, as ſome, by reaſon of the black colour, of the grounds & landſ it paſſeth thorow, which yet cometh, in effect, home to the former; for ſuch ſtuff muſt the river of neceſſity bring down with it, as is the land that it paſſeth by. See on Eſay 23.3. and it ſeems very ſtrange, that ſome granting *Sihor*, to be Nilus here, ſhould affirm it to be ſome ſmall rill, or riveler, elſewhere; as Joſh.13.3. 1 Chr.13.5. To *drink the water of Nilus* in Egypt, is put here, for to ſeek help and relief there. But he delivereth it, in theſe terms; as if he ſhould ſay, that they could have nothing to do there, or no errand thither, unleſſe it were to drink of the puddle water of that river, when they had, or might haue had, as good, yea, far better then that, neerer at hand, at home. See Chap. 18. 14. So 2 King.1.3.

or, what haſt thou to do] Heb. *and*; the copulative in a disjunctive notion; as Eſay 48.5. & 58.13.

in the way of Aſſyria] Or, *with it*, as before.

to drink of the water] To ſeek ayd, either of them, or their idols, 2 Chr.25.14,15. & 28.23.

of the river] Euphrates, the river of Aſſyria, Eſay 8.7. in way of eminency ſo termed, Pſal. 72. 8. Eſay 7. 20. See Gen. 15. 18.

V. 19. *Thine own wickedneſſe ſhall correct thee,*] That is, as ſome, thy courſes, without any further diſpute, or debate, give in evidence ſufficient to convince, and condemn thee; as

Eſay 3.9. Hoſ.5.5. but the words would rather be read, *Thine own wickedneſſe might correct thee*; thy bad courſes proving ſuch,as they have formerly done,might be (one would think) ſufficient to reclaim thee , and amend thee , to make thee abandon them,and be fearfull of returning again to them.See Hoſ.2.7.

and thy back-ſlidings ſhall reprove thee.] Thou muſt taſte the bitterneſſe of thy wicked courſes, thou muſt feel the ſmart of them,before thou wilt wax wiſe,Eſay 28.19. Job 33. 14-22. a note of a ſervile, and baſe diſpoſition,Prov.20.30.& 29.15.or, rather,as before,thy *back-ſlidings*, or *perverſe courſes* (as Ch. 5.6.& 14.7.) *might reprove thee*,or,*convince thee* (as Job.6.25.) might,by convincing,inſtruct thee,and teach thee more wiſedome ; as Chap.6.8.

know therefore,and ſee] Heb.*and*, (as Chap.1.17.) *know and ſee* ; as 1 Sam.12.17. that is, *take notice*,(as ver.23.) *and conſider*; as ver. 31. weigh well with thy ſelf, what it is, that hath brought all theſe evils upon thee ; for by thine own experience,thou canſt not but know it; as *knowing* is taken, Gen. 2.17. 2 Cor.5. 21.

that it is an evill thing, and bitter, that thou haſt forſaken the Lord thy God,] As before,ver.17.

evill] Not in a morall, but in a natural notion ; though true in either : but this here, not that,intended ; ſuch as procureth evill of puniſhment,and miſery : as,*I create evill*, Eſay 45.7. and,*evill befell them*,ver.3.

bitter] Such as bringeth *bitter*,that is, grievous, diſtaſtefull, ill-pleaſing things, upon thee. So the word, *bitter*, is commonly taken,Ruth 1.20.Prov.21.6. See chap.4.18.

the Lord,thy God,] Me , who am the Lord thy God : the noun,for the pronoun ; as Eſay 2.1.

and that my fear is not in thee;] *My fear*, for,*the fear of me* ; as,*thy fear*,for,*the fear of thee*, Pſal.5.7.and,*his fear*,for,*the fear of him*, Job 3. 11. and, *his knowledge*, for,*the knowledge of him*, Eſay 53.11.See chap.5.22,24.the want of this fear,the ground of all ſin,and cauſe of all evil,Gen.20.11.Pſal.36.1. Mal.3.5. Rom.3.15-18.

is not in thee] Heb.*unto thee*: but ſo the particle is alſo uſed, Gen.24.45.2 King.7.12.

ſaith the Lord God of Hoſts.] See Eſay 1.24.& 10.24.

V. 20. *For of old time I have broken thy yoke* , and *burſt thy bands ; and thou ſaidſt,I will not tranſgreſſe.*] Or, *when* (as Pſal 72.2.Joel 2.20.) *of old* (as Eſay.63.9, 19.) Or, *For when of old,I brake thy yoke,I burſt aſunder thy bands,thou ſaidſt,I will not tranſgreſſe.* See the like ſyntax before,ver.7.when I brake the yoke that the Egyptians had laid upon thee, Exod.1.11, 13,14.and diſſolved thoſe bands , wherewith it was ſo faſtened unto thee,that thou waſt not able to ſhake it off,(ſee Eſay 10.27.& 58.6.) when I ſet thee free from the Egyptian bondage,when I bought thee out of Egypt,ver.6. Pſal.81.5,6,10. thou didſt then by ſolemn promiſe engage thy ſelf to yield obedience to me in all things, and not wilfully to tranſgreſſe my commands, in ought, Deut. 5. 27. & 26. 17. & 27. 10,26.

yoke] For ſervitude and thraldome, Eſay 9. 4. Chap. 28.2, 10-14.

bands]An alluſion, either to ſuch bonds, as captives, priſoners,or ſlaves,are wont to be kept in, Chap.39. 7. & 40.4. or to ſuch as the yoke is wont to be faſtened with,unto the neck of the beaſt that draweth in it. See Eſay 58.6. Chap. 30.8. Lam.1.14.

I will not tranſgreſſe.] Or, *I will not ſerve* ; to wit,any other god,but thee alone,Exod.20.3,23.Joſh.24.16.Pſal.81.9. Ezr. 10.12. for there are here two divers readings ; ariſing, as in divers places elſewhere, from the affinity in ſhape of two Hebrew letters, by the eaſie miſtake of the Scribes eye , or the ſudden ſlip of his pen, put oft, the one for the other. So *Diphath*,for,*Riphath* ; and,*Rodanim*, for,*Dodanim*, 1 Chr.1.6,7. with Gen.10.3,4. and *Hadar-eſer*,1 Chr.18.3. for *Hadad-eſer*, 2 Sam.8.3. the like in this word,ſee Chap.15.14. that which our Verſion hath, ſeems the right reading, and is owned by the Jewiſh Criticks: for as for the ancient Greek , and old Latine, who following this latter, render the words, *Of old thou haſt broken thy yoke,and burnt thy bands* (as chap.5.5.) *and ſaidſt,I will not ſerve thee*,like thoſe,Pſal.2.3.Luk.19. 14. they alter much the reſt of the text , where no variety of reading is.

when upon every high hill, and under every green tree , thou wandereſt,playing the harlot.] *When*; or, *but* ; or, *yet* ; as Eſay 31.4.& 49.25. Notwithſtanding theſe thy engagements to me,thou dealeſt moſt diſloyally with me , leaving me to run after thine idols,and in every place that thou takeſt liking to, and deemeſt fit for thy purpoſe , defiling thy ſelf with them, ſee Eſay 57.5-8.chap.3.2, 6. after the manner of the heathen people,Deut.12.2. 2 King.17.9-11.

high hill]Where they had their high places, Pſal.78.57,58. Ezek.20.28,29.

green tree] Or,*flouriſhing*,goodly,thick,ſhady,ſhrowdy,tree, Ezek.20.28.Hoſ.14.13. So 2 King.16.4. Pſal.37.35. & 52.9. chap.11.16.& 17.2,8.Cant.1.16. *Our bed is fair and flouriſhing*.He hath an eye as to their high places, ſo to their groves, Deut.7.5.& 12.3.& 16.21. See Eſay 17.8.& 27.9.

thou wandereſt] Thou goeſt aſtray from him, unto whom thou hadſt by covenant joyned thy ſelf, (ſee on Eſay 57. 8.) and runneſt on madding,and gadding, after idols : the word ſignifies,*to travel*, or,*journey*,or,*go to,and fro*, Eſay 63.1. properly,from ones own place,or ſeat, into ſome ſtrange land,or forreign parts, Eſay 51.14. Jer.48.12. theſe are all the places where it is found.

playing the harlot.] Committing whoredom: ſo is idolatry commonly ſtyled in Scripture, chap. 3.1, 2. Ezek.16.& 23. Hoſ.1.2.& 9.1.the reaſon you have before,ver.2.

V. 21. *Yet I had planted thee, a noble vine, wholly a right ſeed.*] I ſetled thee, at firſt, in a right and goodly Church-conſtitution ; both free from all ſuperſtitious, and idolatrous ſervices,and ſo moulded,as was moſt ſeemly,and ſightly.

Yet I had planted thee,]Or, *And I did* then *plant thee*,Exod. 15.17.Pſal.44.2.& 80.8.Eſay 5.2.

a noble vine] The Church of God is,in Scripture,frequently,compared to a *vine*,or *vineyard*,Pſal.80,8.Mat.21.33. Mar. 12.1. Luk.20.9. See Eſay 5.1.& 27.2. Howbeit , the word, *vine*,is not here in the text : the Hebrew is no more then *ſorek*: which ſome therefore underſtand of the place where it was planted. I planted thee,in *ſorek*,in *a choice place*; for not vines onely,but other things ; as ſilk,or fine linnen, ſuch as lawns,and the like,have this attribute given unto them. See Eſay 19.9. and that from a place ſo termed,Judg.16.4. ſome choice kind of vines,had this name, it is commonly deemed ; and the word might be uſed,as *Carmel*,ver.7. more generally, for other the like : as alſo it is apparent,that the place is commended for a rich and choice place, wherein God ſeated his people, Exod.15.17. Eſay 5. 2. but the *ſorek*, is in the latter place diſtinguiſhed from the ſeat,or ſoyl,wherein it was planted. See Eſay 5. 3. The moſt therefore refer it, not to the place, but to the plant : and of theſe, ſome read the words with a note of ſimilitude ; as,*ſorek*,as,*a choice vine*. I had as much care, in planting of thee , as a man could have of the choiceſt vine,or plant,that could be,Eſay 5.3.& 17.11.& 27. 3. Some, *I planted thee* for *a Sorek*, for *a choice Vine* ; I ſo planted thee,that thou mighteſt prove ſuch an one. Others, laſtly,with *ſorek*,that is,with plants,or *ſlips*, of *ſorek*; ſuch as come thence : as for choice ſlips,and plants, curious people are wont to ſend far and neer, Eſay 17. 10. and ſuch ſlips are termed *ſerukim*,as ſlips of *Sorek*, Gen.49.11. Eſay 16. 8. and this beſt agreeth with that parallel place,Eſay 5.3.that which I conceive to be meant principally of theſe ordinances, that God, by Moſes, ſetled among them, when he moulded them firſt into a Church,and State. See Eſay 44.2.

wholly a right ſeed.] Heb. *all of it a ſeed of truth* ; *a ſeed of truth*,for,*a right*,*true*,*genuine*,or,*generous*, no baſtardly, no counterfeit *ſeed* ; as,*men of truth*,for,*true*,and *truſty*, Exod.18. 21. Neh. 7. 2. and God is ſaid to have given his people in Mount Sinai,*ordinances right,and laws of truth,and ſtatutes,and precepts good*,Neh.9.13. and it is the uſual epithet, that the Pſalmiſt gives unto Gods Word,and Ordinances, that they are *all truth*, Pſal.119. 142, 151, 160. and they are the *ſeed*, wherewith God ſetteth,or ſoweth his Church, Mat. 13.24,27. 27. Luk. 8. 5, 11. for *ſeed* is uſed in a large notion, as well of ſlips that are ſet, as of ſeeds that are ſown. See Eſay 17. 10, 11. I ſuppoſe therefore the words would be rendred,with *ſeed all of it right*,or *true* : the particle *with*, is oft ſuppreſſed ; as Eſay 17.10. Yet ſome read the words, *whoſe whole ſeed* might be *truth*; that is, ſay they, *whoſe fruit* might *all* be *firm*, or *ſure* ; from which he might certainly expect good fruit ; as Eſay 5.4. But *ſeed*,for,*fruit*, ſeemes to ſound here ſomewhat harſh.

How then art thou turned into the degenerate plant of a ſtrange vine unto me ?] By what means is it come to paſſe,that thou art ſo ſtrangely altered and changed ? For it is ſpoken by God,in way of admiration, as wondring at the ſight of ſo uncouth an alteration.See the like, Eſay 1. 21. and of this affection attributed to God,Eſay 59.16.

How then] Heb. *And how* ; as chap. 1. 12, 14. Eſay 40. 18.

art thou turned unto me ?] Or, *turned me ?* for there is an elegant redundancy in the word, *to me*, very familiar, not in Hebrew onely ; but in other languages alſo, and in our own. So,*I will go me*,Cant.4.8. and,*Go thee*, Gen.12.1. Cant. 2. 10. and,*Stay ye*,Gen.22.5.and,*he ſhall flee him*,Eſay 31.8.See ver. 22.chap.5.5.& 12.8.& 16.20.

into the degenerate plant] There is neither *into*,nor *plant*,in the text ; but ſome ſuch ſupply is needful of either : the term uſed here, is an adjective plural : it hath in it a notion of *revolting*, or, *depurting*, chap.17.13. for it is found onely in this form here, and there : it is not amiſs rendred *degenerate* , but muſt have ſome plural ſubſtantive joyned with it ; it may be rendred degenerate ſlips ſo a ſtrange vine, or plant, Eſay 17. 10. where ſee many inſtances of the like defects.

of a ſtrange vine.] Strange plants, and ſeeds, are ſometime mentioned, in way of commendation; becauſe ſuch are uſually rare, and choice ones. See Eſay 17.10. but here, in way of diſcommendation, not having ſo much relation to forrein parts, (though in that kind alſo *ſtrange* faſhions, and ſervices, were reproveable in Gods people, Eſay 2.6. Zeph. 1.8.) as in way of oppoſition to ſuch ſlips, and plants, as God had planted his vineyard with; that ſlips of *Sorek*, ſhould prove ſlips of *Sodom*, Deut. 32. 32.

V. 22. *For though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, ſaith the Lord.*] Though thou uſe all the means, and courſes thou canſt deviſe, either to cleanſe, or to cleer thy ſelf; yet the foul bloches of thy wickedneſs, ſticking faſt upon thy ſoul, will appear ſtill, as freſh, as ever in my ſight; nothing will avail thee, either to free thee from the filth, and guilt of them; or to ſecure thee from my wrath.

For though] Or, *Although:* for ſo much the two particles joyntly ſigniſie; and the words ſeem to be, not ſo much any rendring of a reaſon of the fore-going reproof, as a paſſage unto a further conviction of her, by removal, and rejection of ſuch colourable pretences, as Gods people imagined to purge themſelves with.

waſh thee with nitre] The Hebrew word uſed here, and Prov. 25. 20. is that, from whence the Greeks, Latines, and We, have the name of this material, of ſingular uſe; not onely for the ſcouring of apparell, and taking out of ſtains, and bloches, from clothes; but for the clearing of the skin, and taking ſpots and frekels away from the body. Of it, ſee Pliny, l. 31. c. 10. and it is deemed therefore by ſome, to have its name from a word, that ſignifies to *looſe*, or *diſſolve*, Habak. 3. 6. becauſe as *vinegar* diſſolves it, Prov. 25. 20. ſo it *diſſolveth*, and *looſeth*, from clothes, and bodies, any foul and filthy matter.

take thee much ſope] Heb. *multiply to thee ſope: to multiply ſope*, for, *to uſe much ſope:* as, *to multiply prayer*, for, *to make many prayers*, Eſay 1. 15. *to multiply gift*, for, *to offer many gifts*, Prov. 6. 35. to *multiply ſong*, for, to *ſing many ſongs*; or, to *uſe much ſinging*, Eſay 23. 16. to *multiply medicines*, to *uſe many medicines*; much Phyſick, Chap. 46. 11. to *multiply cities*, for, to *build many cities*, Hoſ. 8. 14. *multiply to thee ſope*; that is, *uſe much ſope about thee*; or, *uſe thee much ſope:* by a familiar and frequent redundancy, as our Verſion ſeems to have taken it: whereof, ſee on ver. 21.

ſope] So ſome of the Jewiſh Doctors, by a forrein term, expound it: But others of them ſay, it is a kind of herb; (with whom the old Greek, and Latine, concurreth) which Fullers much uſe, being of the ſame nature, and efficacy, with *nitre*, and *ſope:* it ſeemeth to be that which the Greeks call *ſtruthium*; the Latines, *radicula*; ſome later ones, *ſaponaria*, or, *ſopewort*. Of its ſingular quality, in this kind, ſee Pliny, l. 18. c. 3. Howbeit, Others ſuppoſe it to be a kind of mould, ſuch as we call *Fullers-earth:* and one of the Jewiſh Maſters would have it to be *alome:* that it was of much uſe with Fullers, for the ſcouring of cloathes, is apparent, by Mal. 3. 2. it is called ſometime, *bor*; as Job. 9. 30. Eſay 1. 25. ſometime, *borith*; as in Malachy, and here; from a word that ſignifieth, to cleanſe and purifie. By theſe natural means of abſterſion, and cleanſing, ſome underſtand here all rites of expiation, either religious, as ablutions and aſperſions, Num. 19. 9, 10, 12, 18, 19. Heb. 9. 10, 13. oblations, and ſacrifices; to this purpoſe, applying that, 1 Sam. 3. 14. Hebr. 10. 1, 2. or ſuperſtitious, by the uſe whereof they imagined their ſins, to be all wiped away; and themſelves made as pure, and clean, as if they had never done ought amiſs, Chap. 65. 5. & 66. 17. Others, all thoſe colourable pretexts, and pretences, whereby they ſought to ſmooth over their wicked courſes, and to extenuate, at leaſt, the guilt of them, if not wholly to excuſe them. See verſ. 23, 33, 35.

is marked] This word being here only found, is by Interpreters therefore very diverſly expounded. Some render it, *it is revealed*; it lies open before me, Job 34. 21, 22. Prov. 15. 11. Hebr. 4. 12, 13. Others, *it is written*; it remains upon record with me, Deut. 32. 34. Job 14. 17. Eſay 65. 6. Hoſ. 13. 12. but theſe give no reaſon why they ſo render it: the word *cetem*, whence it ſeems derived, doth in Scripture ſigniſie, *fine gold*, or, gold of ſpecial note, Job 28. 16. & 31. 24. whence ſome render the word, *it ſhineth, it gliſters*, like gold: a very unfit form, to expreſs the filthineſs, and foulneſs of ought: another therefore, carrying on the ſentence, *Though thou waſh thy ſelf with nitre, and uſe much ſope about thee, and thine iniquity gild it ſelf over, with the fineſt gold before me:* yet *how canſt thou ſay I am not polluted?* This courſe of the context ſhould we admit, I ſhould rather conceive the word to be taken in that ſenſe, wherein it is, by the Arabick Interpreter, commonly uſed, for *to conceal*, or *to hide*, Luk. 1. 24. 2 Cor. 4. 3. *though thine iniquity conceal it ſelf:* though thou ſeek to hide, and conceal it, all that poſſibly thou canſt, Job 31. 33. Pſal. 32. 3. Prov. 28. 13. But I ſuppoſe that the context rather runneth the other way aright: the word *cetem* therefore hath in the Chaldee, and Syriack, another notion, wherein it is among the Jewiſh Doctors very frequent: for it ſignifies with them, either *a ſpot, a blot, a blemiſh*, cleaving to the skin; as Jam. 3. 6. in the Syriack Verſion; or, *a mark, a brand*, entring deep into the fleſh; as in the ſame, Gal. 6. 17. Hence, ſome render it, *it is exceedingly, or, remarkably foul, or, filthy:* the old Greek, and Latine, *thou art beſpotted with thine iniquity*; but this the text will not ſo well bear. Others, *thine iniquity is deeply imprinted upon thee*; as Chap. 17. 1. Either of theſe laſt, or both (the word it ſeems to come of comprehending both) may well be received; thine iniquity is ſo exceeding foul, and it cleaveth ſo faſt to thee, and hath entred ſo deep with thee, that no nitre, or ſope, no waſhing thee with theſe, or the like, that is able to fetch it off, or get it out. See Job 9. 30, 31. Howbeit, a learned late Writer, rejecting all other Interpretations, would have it rendred; *thine iniquity is laid up before me*; producing, and drawing hither, as a parallel place, that of Moſes, Deut. 32. 34. *this is laid up before me, ſealed up in my treaſures*; that of Job 21. 9. *God will hide* (that is, lay up) *his iniquity for his ſons*; that of Hoſ. 13. 12. *Ephraims iniquity is tyed up* (as moneys in a pouch, or purſe) *his ſin is hidden*; that is, laid up in Gods mind and memory: the main ground of this interpretation, here, is, becauſe the Arabick word, *Chetema*, ſignifieth *to hide:* ſo found uſed in the Arabick, Pſal. 50. 14. Luk. 1. 24. & 8. 17. 2 Cor. 2. 3. Hebr. 4. 13. And this I ſhall leave to the judgment of the learned: onely adding, that yet, to me, the proportion, and oppoſition, ſeemeth to be more naturall, and familiar, between *waſhing*, and *ſcouring*; and remaining ſtill *deeply ſtained*, then between *waſhing*, or *ſcouring*, and being *laid up*, or *hid*.

before me] Or, *in my ſight*; howſoever, thou mayſt, either ſooth up thy ſelf in thy ſin, or, delude others with vain pretences; yet thou canſt not blind, or bleer mine eyes. I ſee thy filthineſs, as it is, Gal. 6. 7. Heb. 12. 13.

V. 23. *How canſt thou ſay, I am not polluted?*] How canſt thou be ſo ſhameleſs, as to offer, or aſſay once, to cleer thy ſelf, when as thy wickedneſſe is ſo evident? See Prov. 30. 20.

canſt thou ſay] Heb. *wilt thou ſay*; but the word is in a potential notion, as other the like, ver. 23. Eſay 49. 15. Chap. 11. 12. Yet ſome render it not amiſs, *How dareſt thou ſay?* See the like, Eſay 10. 14. & 36. 9. Zach. 1. 21.

polluted] As an Adultereſs, Numb. 5. 20.

I have not gone after Baalim?] Or, *I do not go after Baals*; as anſwering to that charge againſt her, of running, and gadding to and fro, ver. 20. by way of denial; as after alſo, verſ. 35.

Baalim] Or, *Baals*; the word *Baal*, ſignifying properly, *a Lord, Maſter*, or *Owner*; and in the next place, an *Husband*, as ſuch to her, that is joyned to him in wedlock. See on Eſay 46. 1. it was a term that they commonly gave unto idols, Hoſ. 2. 16, 17. and the name was therefore common unto many of them: hence Baal-Peor, Pſal. 106. 28. and *Baal-Zebub*, 2 King. 1. 2. and the like; and in the plural, comprehending the whole crew of them, *Baalim*, or *Baals*, Judg. 2. 11. Hoſ. 2. 11.

ſee thy way in the valley,] God, becauſe ſhe ſo pleaded not guilty, pointeth her, as with the finger, unto thoſe particular places, where ſhe had with her idols, defiled her ſelf. So Chap. 3. 2.

thy way] *way*, for courſe, or carriage; as Pſal. 1. 6. Eſay 55. 7. for thoſe Rabbines ſeem here to go out of the way, that would here have meant *a path*, that ſhould be made by her frequent paſſing to and fro.

in the valley] The valley over againſt Beth-Peor, in the plains of Moab, from whence they went up to worſhip Baal-Peor, Num. 22. 41. & 23. 28. & 25. 3. So ſome of the Jewiſh Doctors, following the Chaldee Paraphraſt: that of the ſons of *Hinnom*, ſay others, where they burnt their children in ſacriſice, Chap. 7. 31. as pointing her to the bones of them that lay there. But the term ſeems more large, as was alſo their practice. See Eſay 57. 5, 6. for the Jewiſh Doctor ſeemeth over-nice here, who having moved the queſtion, why God ſhould bid her look to her way in the *valley*, whereas before ſhe was charged with ſacrificing on the *hills*, verſ. 20. maketh anſwer; Firſt, that a way is not ſo eaſily ſeen on the hill, being oft ſtony, and rocky, Prov. 30. 19. as in the vale; as if paths were not as viſible on the one, as in the other: And ſecondly, that the way in the valley, was for no other end, but to go up to the hills, to ſacrifice there: whereas by that place of Eſay it appears, that they exerciſed their idolatries, as well by the brook ſides in the vale, and where they had ſhady trees growing, as well as upon the top of the hills.

Know what thou haſt done] Or, *take notice what thou doſt*; as ver. 19. Chap. 3. 13. Prov. 27. 23.

thou art *a ſwift dromedary, traverſing her* wayes] Or, to make the context run on the more ſmoothly; *take notice what thou doſt*; how thou art as *a light dromedary, that traverſeth her wayes:* the note of ſimilitude is oft omitted; as Pſal. 11.1. Eſay 21.8. ver.3. and thus the Jewiſh Doctors, with the Chaldee Paraphraſt, read it. Or, as ſome, *O thou ſwift dromedary, that traverſeſt thy wayes*: *her wayes*, for *thy wayes*; a change of the perſon, as Job 18.4. *O thou that teareſt his ſoul*, for, *that teareſt thy ſoul*.

dromedary] Of this beaſt, ſee on Eſay 60.6.

ſwift] Heb, *light*; as Eſay 19.1. and the word may well be here retained, as it is, Chap.3.9. & 4.24. though what the Rabbines here tell us of the female, in this kind, being lighter, and ſwifter then the male, ſeems but a fable. Of the female the Prophet ſpeaks, for another cauſe; as the like, verſ. 24.

traverſing her wayes] The word is no where elſe read; that it cometh from, ſignifieth *a ſhoe-latchet*, Gen. 14. 23. Eſay 5. 27. hence ſome render it, *retaining her wayes*; keeping ſtill to her wonted guiſe; as the latchet, ſay they, keeps the ſhoe faſt to the foot. Others, *dilating*, or *explicating*, thy way; ſo the ancient Greek, and old Latine: that is, running at large, and ridding thy way, at pleaſure; as alluding to the looſing of the latchet, Mar.1.7. Others, *latcheting*, or, *delineating, thy way*; that is, as by thy looſe latchet, or ſomewhat that thou draweſt after thee, or droppeth from thee; ſo *marking* the way along, as thou goeſt, that thou mayſt thereby be traced: that which the Chaldee Paraphraſt may ſeem alſo to hold out, who render it, *marring*, or *defiling, thy way*; uſing a term, from whence, in the Chaldee, is a word deduced, that ſignifies *dung*, and other like filth. Others, laſtly, and ſo ſome of the Jewiſh Doctors, *doubling*, or *implicating*, and *entangling*; or, as our Engliſh exceedingly well, *traverſing thy wayes*: as the *latchet*, to faſten the *ſandal* to the foot, is drawn over and over; or, as the *ſhoe-latchet* is tyed up in knots, and ſo drawn ſeveral wayes, to make the ſhoe fit faſt to, and even on, the foot: and it is an alluſion to the manner of the *dromedary*, and other beaſts of the like kind, left at large, whoſe females, in gendring time, being mad for the male, run in a confuſed manner to and fro after them, and one while after one of them; another while after another: not unfitly reſembling the practice of this people, that, being mad upon their idols, thought they could never have enow, or enough of them, and were continually therefore running after ſome one, or other of them, and much pleaſing themſelves in variety and change. See ver.28,36. Chap.11.13. Ezek.16.25-29. & 23.5-20. I ſhall ſubjoyn yet, what I find lately in a learned mans Annotations; he would have it to be rendred, either from an Ethiopick word, ſignifying, *late*, or at *even*, Mat.28.1. Mark 13.35. *that belateth*, or, *benighteth, her ways*; alluding to the night-time, wherein wild beaſts ſtir abroad, Pſal.104. 20. (but that is ſpoken of beaſt of prey; whereof this is none) and looſe people look out, Job.24.15. Prov.7.9. or from an Arabick term, ſignifying, *a companion*, or, *partner, that maketh her ways common*; like a common harlot, promiſcuouſly admitting all comers, Ezek.16.25. But theſe I leave as conjectures to be deemed of by others.

V. 24. *A wild aſs uſed to the wilderneſs, that ſnuffeth up the wind at her pleaſure*;] To the former ſimilitude of the dromedary, he addeth this of the wild aſs, as wild, and as wanton, as the other; and ſuch as there is no reſtraining of, from her wild vagaries, or ſurpriſing of her, ſave when ſhe goeth great with young.

A wild aſs] Some, to joyn this to the former, render the words, *A wild aſs* ſhe is; and then, why not rather, as before, *A wild aſs* thou art; or like *a wild aſs*; as, *a lions whelp*, for, like *a lions whelp*; and, *a ſtrong aſs*, for, like *a ſtrong aſs*; and, *a ſerpent*, for, like *a ſerpent*, Gen.49.9,14,17. or, following the other Verſion, which need not be rejected, *O thou wild aſs*. The word here uſed, ſome would have to ſignifie *wild*, in general: and to anſwer, the Latine, *fera*; as in letters, and ſound, it doth: and to be appliable therefore, as well to *a wild* man, as *a wild* beaſt, Gen. 16. 12. ſuch as all men are naturally ſaid to be, Job 11.12. but the word ſeemes rather to denote ſome particular kind of wild beaſt; which yet the Jewiſh Maſters are not wholly agreed upon. Some give us ſtrange names of it, and tell us, it is a beaſt that ſleepeth one whole moneth in the yeer: ſome *dormouſe* belike they dream of. But the moſt herein concur, that it is the *wild aſs*, called *onager*: and ſo the old Latine here rendreth it, and the Greeks elſewhere, Job 6.5. & 39.5. Pſal.104.11. Eſay 32. 14. as alſo the Chaldee Paraphraſt ſo taketh it: though ſome take the word that he here uſeth, more generally, Dan.4.21. But another queſtion is among them, Whether it be the male, or the female, that is here ſpoken of; about which, both they, and ours, are divided. And the adjectives both, whether nouns, or pronouns, are, ſome of them, in the maſculine form; ſome, in the feminine: Whence ſome conclude for the one ſex, and ſome for the other: But one of them well obſerveth, that the genders in the names of beaſts, as *ox, aſs*, and the like, are promiſcuouſly uſed; which in other languages alſo is not unuſuall: but the tenour of the context ſeemes to imply, that as *a ſhe dromedary*, ver. 23. ſo *a female onager*, is here intended: Yet not, as they here again inculcate, becauſe the female is the better runner of the twain: as of the *hind*, they fable the like, on Pſal. 18.33. where the word may be rendred, as well *hart*, as *hind*: as *lions*, where yet the word is *lioneſſes*; but the participle joyned with it, maſculine, Zeph. 3. 3. See Chap. 4. 30.

uſed to the wilderneſſe] Heb. *taught the wilderneſſe*, that is, enured, and accuſtomed to it; as Chap. 13. 23. Hoſ. 10. 11. that runneth at large there, Job 39. 5, 6. for howſoever the word here uſed, ſignifieth, *a plain* ſometime, as well as *a wilderneſſe*, ſee on Eſay 63. 13. and a Rabbine would have it ſo taken here, becauſe running there is more ready, and leſſe ſubject to impeachment; yet I ſuppoſe the word here need not be diverted from its native notion, that of Job, and this, ſo well ſuiting together.

that ſnuffeth up the wind at her pleaſure,] Heb. that (a defect of the relative; as Eſay 65.1.) *ſnuffeth up the wind*; as Chap. 14. 6. but the *ſnuffing up*, or, rather, the *drawing in of the* wind, there, is not the ſame (though the words be the ſame, and the ſubject the ſame, and the Rabbines therefore confound them) with the *ſnuffing up of the wind*, here mentioned: for that is a drawing in of the freſh ayr, to allay the inward heat, ariſing from drought: whereas this *ſnuffing up of wind*, is, as the Hebrew here hath it, *in the deſire*, or *luſt of her ſoul*; (as Deut.12.15. *all that thy ſoul luſteth after*,) when ſhe windeth the male, going proud, as of ſome other creatures we uſe to ſpeak: and one of the Rabbines therefore obſerveth not amiſſe, that this *ſnuffing* appertaineth to the ſenſe of *ſmelling*, and is ſpoken of drawing in the wind, or ayr, by the noſtrils; though he here miſapply it, ſuppoſing it (wherein ſome other alſo concur with him) to be intended here, as done for the more freedom of breath, that ſhe may run the more ſpeedily; ſhortneſſe of breath, and difficulty of breathing, being a great impediment to ſpeed, which is clean beſides the Prophets intent in this place: as alſo, that ſeems no leſſe of ſome other, who ſo take it, as if it implyed, that ſhe would rather endure hunger and drought in the Wilderneſſe, then repair to places habitable, and be ſerviceable to man.

at her pleaſure] Heb. *in her ſouls deſire*, or *luſt*; when ſhe luſteth after, and longeth for, the male. There is here, a double reading, *his ſoul*, and *her ſoul*: and the former, it ſeems, ſome more curious, then skilfull, Scribe, would needs be putting in, becauſe he found the word, *taught*, in a maſculine; whereas the word *ſnuffing*, being in a feminine, might have taught him, to let it ſtand, as he found it: but the latter is the more generally received. And I wonder much at that learned Scholiaſt, who tearing the text aſunder, would not have thoſe words ſpoken of the *wild aſs*, but of Jeruſalem, becauſe the former words were in a maſculine form; whereas theſe run in the feminine: but of the promiſcuous uſe of the genders in living creatures, enough before; and we may find both, ſometime, uſed of the very ſelf-ſame thing; as Ezek.2.9. Jon.1.17. & 2. 1. (for what ſome of the Rabbines dream of two fiſhes there, is both frivolous, and fabulous) yea, the very like is, by the learned Scholiaſt himſelf obſerved in the very next verſe; and by one of the Jewiſh Commenters, Chap.3.5. & 4.14. and though Jeruſalem, or the Jewiſh people, be intended in the text; yet it is an allegorical way, under the reſemblance of ſuch a creature, and her uſual carriage; beſides, that he ſeemeth to be as far wide from the Prophets intendment, when he ſuppoſeth, that in this paſſage Jeruſalem thirſting after idolatry, is compared to, yea, or reſembled by, the *thirſt* of *wild aſſes*; whereof the Pſalmiſt ſpeaketh, Pſal. 104. 11. whereas that there touched upon, is no other, then ſuch as is ordinary, and common, with other beaſts, to wild aſſes; nor as that of the *hart*, Pſal.42.1. though extraordinary, yet differing much alſo from this here; the one proceeding from ſore want; from meer wantonneſſe the other.

in her occaſion who can turn her away?] What the word rendred *occaſion*, ſhould here ſignifie, is much queſtioned. The particle *in*, is not in the text: the moſt Interpreters therefore admit it not. The old Latine knitteth the firſt word to the former, rendring the text, *ſnuffing up the wind of love*, or *luſt*, rather: and this would ſuit well with the ſubject matter of the place, and the Prophets entendment here; but neither do the pauſes in the original allow it; nor is any ground given for ſuch ſignification of the word. The Chaldee Paraphraſt rendreth it, *as a dragon*; and ſome of the Jewiſh Doctors following him, *dragon-like*, or after the manner of dragons: they build partly upon that place, Chap.14.6. where it is ſaid, *The wild aſſes ſtand in the high places, and ſnuff up*, or *draw in the wind like dragons*: and partly, upon the affinity of ſound, and identity of ſome letters in either term: but there is no analogy that will fitly deduce, either the one from the other, or both from the ſame ſource. Some other of the Jewiſh would have it taken in a notion of *yelling*; or becauſe it is an *aſs* that it is aſcribed to, it might better be, *braying*; becauſe a word neer it, and of the ſame ſtock with it, is uſed for *wailing*, Eſay 29.2. Ezek. 2.5. Some of ours, *a ſet time*; rendring it, in, or at, her ſet time. Some, *her courſe*; her running, and ranging. Some, *her incurſe*, or *aſſault*, running upon the male, to incite him to cover her. Some, in *her occurſe*; in the lighting upon, or meeting with, her: and theſe all from that uſe of the word, whence it is derived; whereby it ſignifieth, *to cauſe* ought *to befall* one, or *to meet with* one, Exod. 20.13. Pſal. 91.10. Prov. 12.21. The moſt, *her occaſion*, or *opportunity*, or *in her opportunity*, or *occaſion*; becauſe the verb whence it comes, is ſo uſed, 2 King. 5.7. *he ſeeketh an occaſion* (or *picketh a quarrel*) *againſt me*: and the noun, thence derived, very little differing from this, Judg. 14.4. *he ſought an occaſion againſt the Philiſtines*: he intended to *pick a quarrel* with them: and though that learned Schollaſt reject this, as a poor, and cold expreſſion; yet to me it ſeems to ſuit very well with the Prophets intent: for it is, as if he had ſaid, when he findeth *opportunity*, or taketh *occaſion*, rather to run thus on madding after the male, there is no ſtaying, or turning of her; do what any can, ſhe will have her will, ſhe will have her way. Thus retaining our Verſion, which I prefer, there is onely a ſupply of the prepoſition, which is very frequently ſuppreſſed; as Eſay 44. 12. & 48.4. or, if that be omitted, there is a redundancy of the pronoun demonſtrative; *her occaſion, who can turn it back?* But the former ſeems the better.

all they that ſeek her will not weary themſelves] So the Jewiſh Commenters, for it would be to no purpoſe; becauſe it is a creature that will not be taken, or tamed, Job 39.5-8. though that is ſomewhat too large: But the meaning is, that there is no dealing with her, while ſhe is in this fit, ſhe is ſo wild and fierce then; there is no taking of her, while ſhe runs thus a madding: Yet ſome late Writers of note render it, to a clean contrary purpoſe; *all they that ſeek for her, need not weary themſelves*: that is, ſay they, turning it to Jeruſalem, reſembled to a common ſtrumpet; all that deſire to be naught with her, need not to take pains to ſeek her out; they may trace her well enough by what falleth from her, ver. 23. or they may find her at hand, ready at all times to receive ſuch, Chap. 3.2. Ezek. 16.25. & 23.44. but this ſuiteth not ſo well with the ſimilitude.

in her moneth they ſhall find her.] What ſome learned Interpreters here have of the *monethly* courſe, (which the old Latine here exhibiteth, and Popiſh Writers much beat their brains about, deviſing how to make good) and of the manner of lewd women, admitting looſe perſons like themſelves, without diſtinction of times, Ezek. 22. 10. ſtrangely ſtraining to fetch in hither for the backing hereof, that of Hoſh. 5. 7. and others of the *new moons*, on which for idolatrous ſervices they were wont to meet, Hoſh. 2. 11. I let paſs, becauſe I deem them to be clean beſide the intent and ſcope of the place; which I conceive to be meant of ſuch as hunt for, and ſeek to take the wild creature here ſpoken of: And this the moſt, as well Jewiſh, as our, Interpreters alſo, agree in: of the *moneth*, onely the queſtion is, what *moneth* ſhould be here meant. And one of the Rabbines telleth us, not that the *wild aſs*, but that the ſtrange creature, (I know not what, for two ſtrange names he gives us for it, and ſaith, ſome ſay it is the one, and ſome the other) here mentioned, lieth faſt aſleep all one moneth in the year; and that is the moneth, in which men may eaſily ſurprize her. But that is one of his idle fictions, whereof he hath not a few. Others, take it for the *moneth*, or *moneths*, (the word collectively taken; as *day*, for *days*, Gen. 8.8. and *year*, for *years*, Gen. 5.4, 5, 6, 7.) wherein ſhe goeth great with young, and groweth neer her time; when ſhe is heavy, and cannot ſo well ſhift for her ſelf: the *moneths*; of which, Job 39.1, 2. and this indeed ſeemeth the genuine ſenſe of the place: the meaning whereof well may be, as it is appliable to Jeruſalem, and the Jewiſh people; that albeit, there were now no dealing with them, while they were thus in the fervour of their filthy luſt, ſo deſperately bent to run after their idols, that they would have their ſwing whatſoever it coſt them, or whatſoever came of it, ver. 25, 31, 33. Chap. 22. 21. Yet the time ſhould come, when being in ſtreights, and diſtreſſes, they would be leſs wild and fierce, grow tamer, and become more tractable, and eaſier to be dealt with, by thoſe that ſeek after them for their good, ver. 27. Hoſ. 5.15. & 6.1.

V. 25. *With-hold thy foot from being unſhod, and thy throat from thirſt.*] That theſe words contain in them, an wholeſome admonition given either by God, or from God, to this people, is generally agreed on. In regard whereof, ſome put into the text, *I ſaid*, or, *when it is ſaid unto thee*. See the like defect, Pſal. 27.8. Act. 15.5. But about the expoſition of them, there is ſome difference. For ſome underſtand the words, as if it were ſaid, Do not wear out thy ſhooes, and expoſe thy ſelf unto thirſt, by taking journeys unto remote places thorow waſte Wilderneſſes, where water is not to be had, for the procuring of ayds from forrein people. See Joſh. 9.13. Eſay 36. 6. & 57.15. ver. 6. Others, do not, by putting off thy ſhooes, (as perſons do, when they go to bed) addreſs thy ſelf unto the adulterous bed, Eſay 57. 7. or do not uncover thy feet (as Deut. 28.57. Eſay 7.20.) do not proſtitute thy ſelf, Ezek. 16. 25. forbear thine adulterous thirſt after idols. See the uſe of the metaphor, Prov. 5.15-18. Eccleſ. 26.12. Other, laſtly, which I conceive to be the right, break off theſe thy wicked and wretched courſes, (to wit, in running and gadding after ſtrange people, and ſtrange gods) which will, at length, if thou go on in them, bring thee into captivity, and in it, to extream beggery and miſery. See Prov. 6.26. & 30.16, 20. Eſay 20.2, 4. & 47.2. Chap. 13.22. & 14.10. & 48.18.

with-hold thy foot] Or, *with-draw thy foot*. So Prov. 1.25. & 4.27.

from being unſhod] That is, that thou mayſt not come to be unſhod, to go bare foot, and bare legd, Eſay 20.4. & 47. 2. without hoſe or ſhooes. See Chap. 13.22. and ſo, *from thirſt*; that thou mayſt not bring thy ſelf to thirſt, that is, to extream want, having not ſo much as water, wherewith to quench thy thirſt, Pſal. 107.5. Eſay 5.13. See the like uſe of the particle, Eſay 23.1. & 24.10. Ezek. 16.41.

but thou ſaidſt] Heb. *and*; as ver. 11. Thou returnedſt a directly croſs anſwer, a plain negative; whereby is confirmed what was before ſaid, of no ſtaying, or turning her, in the heat of her luſt, ver. 24. See Hoſ. 5.4.

There is no hope] The word, here uſed, hath a notion of *deſpair* in it; as appeareth by the uſe of it, 1 Sam. 27.1. Eccl. 2. 20. And the moſt read it here, in way of aſſeveration, rendring it, in a Latine proverbial form, *It is done*: there is an end then, ſo let it be. Others, *it is deſperate*; the caſe is deſperate. Others, *I am deſperate*, I am at a point. Others, as our Verſion, *There is no hope*; there is no hope of reclaiming us. Others, which I encline to, as the fitteſt; *There is no remedy*, as we uſe to ſay, *paſt cure, paſt care*: Yet ſome Interpreters of note read it, by way of Interrogation; and that, it may be, the rather, becauſe the anſwer in the like caſe is found returned in the negative, Eſay 57. 10. *Thou wert wearied with the length of thy way, and yet thou ſaidſt not, There is no hope*: And they render it therefore, *Should I deſpair?* Should I grow out of heart, and give over my courſe, and the way that I am in? and the negative following ſo cloſe upon it, ſeemes to add ſome ſtrength to it. I ſhall leave it to the conſideration and cenſure of the learned. The ſame is found, Chap. 18.12.

No] Either we will not follow your advice: as Prov. 1.25. Chap. 6.16. & 44.16. or, we are not out of hope, by our own ways, to attain our ends, and ſufficiently to defend our ſelves, from theſe, and the like evils, and we are reſolved therefore conſtantly to perſiſt in them, Eſay 28, 14, 15. and 57. 10.

for I have loved ſtrangers, and after them I will go.] Or, *I love ſtrangers*; mine affection is ſtrongly and firmly ſet upon ſtrange people, and ſtrange ſervices; and them I will after, whatever come of it, Eſay 2.6. Ezek. 23.7. See Chap. 18.11, 12.

V. 26. *As the thief is aſhamed when he is found; ſo is the houſe of Iſrael aſhamed, they, their Kings, their Princes, and their Prieſts, and their Prophets;*

V. 27. *Saying, to a ſtock, Thou art my Father; and to a ſtone, Thou haſt brought me forth.*] That is, ſaith the Chaldee Paraphraſt, and the Jewiſh Maſters after him; As it is with one, that hath born the name, and had the reputation of an honeſt man, when he is taken ſtealing, and ſo cometh to be diſcovered, that then ſhame and ignominy befalleth him, by the loſs of his former reputation and credit: for an open, or a profeſſed thief, hath no ſhame of ought. In like manner is it with this people, who bearing the name of Gods people, as their Fathers did before them; and profeſſing to ſerve the true God, and him onely, may juſtly be aſhamed, when they are taken in ſuch groſs and palpable idolatries, worſhipping ſtocks and ſtones inſtead of him; yet the meaning, ſay they, is not, that they were indeed aſhamed: had they been ſo indeed, they would have turned from them, and not gone after them ſtill, but that they had good and juſt cauſe ſo to be, Chap. 3. 3. & 5. 15. & 8. 12. But moſt of ours, rather; As a thief that hopeth to carry the matter ſo cloſely and covertly, that he ſhall go away with his pilferings, and thefts, undiſcovered; yet is confounded, and put to ſhame, when contrary to his expectation, notwithſtanding all his ſlights & wiles, whereby he made account to eſcape, he is intercepted, and not onely miſſeth of his prey, but is expoſed to publike diſgrace, and made liable to legal penalties: ſo ſhall this people, all ſorts of them, be put to ſhame and confuſion, when they ſhall find their idols, whom they now truſt to, and rely upon, to fail them, and prove utterly unable to relieve, or deliver them, in their difficulties and diſtreſſes, ver. 27, 28, 36. Eſay 1. 29-31. & 2. 20, 21. & 20.4, 5. Chap. 3. 24, 25. Hoſ. 4.19.

As a thief is aſhamed] Heb. *According to the ſhame of a thief*; as, *according to the overthrow of Sodome*, Amos 4.11. See Chap. 48.27.

when he is found] Either upon ſearch made for him, found out, and apprehended, as Achan, Joſh. 7.11,18. or, taken in the manner, as we uſe to ſay, and as they ſpeak upon a groundleſs ſuppoſition, Gen. 44.12,16.

is the houſe of Iſrael aſhamed] So moſt Interpreters read the words in a paſſive notion; and ſo it is apparently taken, Ch. 46.24.& 50.2. Joel 1. 11. yet ſome late Interpreters of note, render it in an active notion; *they have put to ſhame the houſe of Iſrael, them*, &c. or, *made them aſhamed*; that is, their idols have ſo done: and ſo likewiſe they render it, Chap. 5.15.& 8.12. and ſo in this form it is once found uſed, 2 Sam. 19.5. but the other is the more frequent; and the Syntax ſeemes to favour it here.

the houſe of Iſrael] See ver. 4.

Kings, Princes,] The chief that had better breeding, and ſhould have been exemplary to others. See Chap. 5.5. So Ch. 1.18. ver. 8.

Prophets, and Prieſts,] See ver. 8.

ſaying] Or, *That ſay*. See Eſay 8.12.

to a ſtock] *A ſtock*, and *a ſtone*, for, idols made of the ſtock of a tree, or of ſtone, Deut. 28.64. Eſay 40.20. & 44.14-17. Dan. 5.4,23. ſo in contempt he terms them, from the ſubject matter of them; as their altars alſo, are termed *bricks*, Eſay 65.3. So Chap. 3.9.

Thou art my Father] Giving the honour of God (who indeed was their *Father*, Deut. 32.6. Eſay 64.8. Chap. 3.4. Mal. 2.10. Mat. 23.9.) to idols; and being ſo ſottiſh, and ſenſleſs, as to take a dead ſtock, or a ſtone, void of ſenſe, and life, for their *Father*, and ſo to call, or account it, Eſay 44.17.

Thou haſt brought me forth] Or, *begotten me*: as the word is commonly uſed, Gen. 4.18.& 10.8. thou art my Maker: they make ſtocks, and ſtones, idols, made of ſuch matter, and of their own making, their Makers, ver. 28. See on Eſay 8.12.

for they have turned their back unto me, and not their face,] Or, *but they turned their back unto me*: ſo is the particle uſed, Eſay 30.16.& 49.25. they look after their idols, but they look not after me, but turn their back toward me, Chap. 32.33. Ezek. 8.16. See Eſay 1.3,4. Heb. *the hinder part of the neck*, Pſal. 18.40. See Eſay 66.3. there is in the original, an elegant *antanaclaſis*, or diverſity of notion in the ſame terms; as if it were ſaid, *they face me with the back part of the neck, and not with the face*. See Chap. 7.24.& 18.17.

but in the time of their trouble they will ſay, Ariſe, and ſave us.] Or, *yet*; as Eſay 65.20. ver. 11. Though they now thus neglect me, as if they had no need of me, ver. 31. and run after their idols, relying wholly upon them; yet when troubles come upon them, and they find now to their ſhame, how little help their idols are able to afford them, they will then be glad to ſeek to me for ſuccour and ſafety, Judg. 10.10,15. Eſay 26.16. Hoſ. 5.15. this is that which he ſaid before, *in her moneth ſhe will be found*, ver. 24.

Ariſe, and ſave us] The uſual note of Gods people, in time of diſtreſs, Pſal 3.7. & 7.6.& 10.12. & 44.23. whom theſe wicked ones would then imitate.

V. 28. *But where* are *thy gods that thou haſt made thee? let them ariſe, if they can ſave thee, in the time of thy trouble.*] Gods anſwer to them, turning them over to their idols, whom forſaking him, they had ſerved, to try what they could do for them, and to ſeek for relief, and reſcue from them. And ſome therefore put into the text, *Then will I anſwer them.* So Deut. 32.37. Judg 9.11-14. 2 King. 3.13. Hoſ. 13.10. Chap. 11.11-14.

But where] Heb. *And where*; or, *where now*; as Eſay 8.7. & 31.3. What is become of your idols now? where are they, that they help you not? as Chap. 37.19.

that thou haſt made thee] Or, *that thou madeſt*, or, *hadſt made thee*, Eſay 2.20. Chap 1.16.& 16.20.

ariſe, if they can ſave thee] Or, *ariſe*, and try *whether* (as Judg. 9.3.) *they can ſave thee*, or no; a complexive form of ſpeech, ſuch as Eſay 28.21. See Eſay 47.12,13.

ariſe] Implying, that they were not able to ſtir from the place where they were ſet, and fixt, Eſay 46.7. Chap. 10.5.

if they can ſave thee] Heb. *will*, or, *ſhall*, *ſave thee*: but the word is in a potential notion; as the like, ver. 8,11. See Eſay 45.20.

in the time of thy trouble] Heb. *of thine evill*; as Pſal. 49.5. So before, ver. 27.

for according to *the number of thy cities, are thy gods, O Judah.*] What needeſt thou come to me, when thou haſt idols ſo many, and thoſe ſo neer at hand to go to; enow, and neer enough, were they able to do ought for thee, or to afford thee any ſuccour. So Chap. 11.13.

according to *the number of thy cities*] A defect of the particle, the note of collation, or ſimilitude; ſuch as the Jewiſh Criticks obſerve, Exod. 14.13. to reconcile the words there with what afterward followeth: not, *the Egyptians, whom*, but in that manner, *which ye ſee to day, ye ſhall never ſee more*: for it is ſaid, they ſaw them after ly dead on the ſhore, Exod. 14.30. So Exod. 34.18. according to that *which I commanded thee*; and Chap. 32.11. according to *the precept, and the ordinances*. They had ſeveral tutelar deities for their ſeveral cities; after the manner of the Heathen, that had every country, and city, an idol, one, or more, of their own, 2 King. 17.29-31.

V. 29. *Wherefore will ye plead with me?*] To what end will ye ſtand out, and offer to debate the matter with me, when the evidence given in is ſo cleer againſt you? ver. 23,34. Ch. 3.2. yet ſome of the Jewiſh Interpreters turn it another way, expounding it of ſuch *contending*, as gave the name to *Meribah*, Exod. 17.2,3,7. *why do ye quarrell with me*, when miſchief befalleth you, and demand why I deal ſo with you? and that they were indeed too prone to, Chap. 5.19.& 22.8. But that ſeemeth not intended here

Ye all have tranſgreſſed againſt me, ſaith the Lord.] Or, *ye have all rebelled againſt me*; as it is rendred, Eſay 1.2. *all*, for all ſorts, from the higheſt to the loweſt. See ver. 26. So Mal. 3.9.

V. 3. *In vain have I ſmitten your children, they received no correction.*] I have tryed all courſes with you, by fair means to win you, by harſher courſes to reclaim you; but neither have prevailed to work any amendment with you. See Eſay 1.5.& 9.13. Chap. 5.3. Amos 4.6-11. Zeph. 3.2.

in vain] Without any good effect; as Chap. 6.29.

ſmitten] As Eſay 27.7. *chaſtiſed*; as Prov. 23.13,14. or, *wounded*; as 1 King. 20.37. ſo Chap 30.14.

your children] Whom you train up in ſuch idolatrous ways, as your ſelves take to, Chap. 5.7,17.& 7.18. and becauſe from the leaſt to the greateſt, they were tranſgreſſors alike, Chap. 6.13.& 8.10. So the Jewiſh Commenters, and ſome other. But *your children*, ſeems here rather, as others conceive, to comprehend, as well parents, as children, the whole body of the Jewiſh people; and it ſeems to me, to be no other, then as if he had ſaid, *thy ſons*, or *children, O Judah*, whom expreſly he named, ver. 28. as, *thy ſons, O Sion, againſt thy ſons, O Javan*, Zach. 9.13. So, *the ſons of Judah*, Joel 3.6. and, *the children of thy people*, for, thy people any of them, Lev. 19.18. See ver. 16. and Chap. 5.7.

they received no correction] Or, *they would receive no inſtruction*: though they were corrected, they would take no warning by what they ſuffered; they would not be inſtructed, that it might have been for their good, Pſal. 94.12. So the word is rendred, Prov. 5.12,23.& 6.23.& 8.33.& 12.1.& 13.18.& 15.32.& 24.32. and ſo it would here be rendred: for though the word primarily ſignifie *chaſtiſement*; as Prov. 13.24.& 23.13. and, ſtrictly taken, ſuch *inſtruction*, as cometh by *chaſtiſement*, *correction*, in its native ſenſe, as we term it, Prov. 22.15. yet *inſtruction* would do better then *correction* here, becauſe the thing by chaſtiſing here intended is *inſtruction*: whereas *correction* is with us moſt commonly uſed for the *chaſtiſement* it ſelf. Now as *to receive inſtruction*, is to yield to what, by admonition, reprehenſion, or correction, is required, and ſo to be bettered thereby, Prov. 19.20,27. Chap. 35.13. ſo, *not to receive* it, is to ſtand out againſt it, to refuſe to yield to it, or to be bettered by it, Chap. 5.3.& 7.28.& 17.23.& 32.33.

your own ſwords hath devoured your Prophets, like a deſtroying lion.] Ye have been ſo far from hearkning to admonition, and receiving of inſtruction, that, in ſavage and barbarous manner, ye have ſlain thoſe Prophets, which called upon you for repentance, that your ſelves might not be ſlain, 2 Chr. 24.20,21. Chap. 26.23. Neh. 9.26. Mat. 23,29,35,37. Luk. 11.47.& 13.33,34. Act. 7.52. 1 Theſſ. 2.15.

your own ſword] Or, *your ſword*: yet not, as ſome, the ſword that hath ſmitten you; not wherewith ye ſmite; but wherewith ye have been ſmitten: but here rather the other; as Pſal. 37.15. and the *ſword* here put at large, for any forcible means of taking away life. See Matth. 21.35,36. and 23.37.

hath devoured] Heb. *eaten*; as Eſay 1.20. hence, the ſword is ſaid to have *a mouth*, Chap. 21.7. Luk. 21.24.

your Prophets] The Prophets that God ſent to you: as *Zachary*, 2 Chr. 24.20,21. *Urijah*, Chap. 26.23. and others, not a few, 1 King. 18.13,14.& 19.10. So the moſt, both Jewiſh, and ours: yet ſome of either would have it, *your Prophets*; as Chap 37.19. and, *their Prophets*, ver. 26. the falſe Prophets; either, as pointing to ſuch executions, as themſelves had ſometime done upon them, 1 King. 18.40. 2 King. 10.15. (but that can have no place here) or, as intimating that the ſame *ſword*, that had ranged among them, had taken away, together with them, their falſe Prophets, who had promiſed them ſafety, Hoſ. 4.5. but nor doth this ſeem very probable to be meant in this place.

like a deſtroying lion] In a cruell and ſavage manner; as a lion, that killeth not onely, but renteth and teareth to pieces, Pſal. 72.

V. 31. *O generation,ſee ye the word of the Lord,*] God here again returneth to his former expoſtulation with them, preſſing them to ſhew,what wrong he had done them, or wherein he had carryed himſelf ſo harſhly towards them, as ſhould cauſe them to leave him,and relinquiſh his ſervice.See ver.5.

O generation] Some would have the Article here, to be a note of demonſtration, and knit this and the laſt words of the foregoing verſe together, thus rendring the text, *like a devouring Lion is this generation*; but this too much, disjointeth the context. Others would have it a note of admiration, and exclamation; as if it were ſaid *Oh generation* ! or *how ſtrange a generation is this*, what times are we, of this age, fallen into? But others rather a note of compellation; calling upon the people then living, to hearken ſedulouſly to what he ſaid, and preſſing that upon them now, which he had upon their fathers before, ver.5. So the Article is uſed. Deut.32. 1. Pſal. 9. 6. and 114.5. Joel 1. 2.

ſee the word of the Lord,] *See*; that is, *conſider* ſeriouſly; as ver.19. *See the word*; as,*hear the rod*, Mic. 6. 9. for the heart hath an eye to ſee the one,as well as an ear to hear the other: there is an inward eye,as well as an outward,Deut.29. 2, 3,4. Prov.20.12. Eccl.1.16.

have I been a wilderneſs unto Iſrael ?] Have I held my people to hard meat, as cattel kept upon ſome bare and barren heath, or wilde waſte? or, have I not made them *my paſture ſheep*,and been carefull to provide good feeding,and all other neceſſaries for them, Deut. 32. 13, 14. Pſal.23.1,2.& 103.3. Eſay 5.2,3,4.Ezek.34.14,30,31. or, have I been unto you, as that *wilderneſſe*,thorow which I led you to Canaan ? ver. 2,6. did not I make that vaſt and waſte wilderneſs,to be as no wilderneſs unto you,whatever it was to any other, by furniſhing you abundantly with whatſoever was needful for you, during the whole time of your abode in it? Deut.8.3,4. & 32. 10,11. Neh.9.20,21.Pſal.78.15,16,23-30. or, hath my ſervice been unto you,an unfruitfull ſervice, like a barren land; which though a man take never ſo much pains about it,and be at never ſo much coſt with it, yet will yield him nothing anſwerable to either? Heb. 6. 8. as of the ſervice of God thoſe complain,Job 21.15. Mal. 3. 14. or rather, have I not dealt at all times bountifully and liberally with you, ſo long as you followed me, and continued loyal unto me? Deut. 28. 1 - 13. 2 Chron.19.3-5.& 26.5.& 31.10.& 32.22,23. Chap. 22. 15. Mal. 3. 10.

a land of darkneſſe ?] Either by way of appoſition to the former: *a land of darkneſſe*, as that waſte, and wilde deſert was: or by way of disjunction; the disjunctive ſupplyed, or *a land of darkneſſe*; as ſome other horrid, and horrible place. The like want of the disjunctive, ſee Eſay 17.6. & 27.7. The word here uſed, no where elſe found in this form, is diverſly rendred: for the old Latine expreſſeth it,by a term, that hath in it a notion of *lateneſſe*; as we would ſay, *a lateward land*; that is, a land, in which it is long, or late,in the yeer, ere ought cometh up,or attaineth, at leaſt, to any maturity, or growth. So is a word of the ſame root rendred by divers, Exod.9.32. where it is ſaid,of *the rye*,and *the wheat, they were lateward*; not ſo forward as the *flax*, and the *barley*: and of later fruits, the Jewiſh Doctors do commonly uſe the word; as alſo the Chaldee, Eccl.11.6. and thoſe that go this way, thus paraphraſe the place; Have I been to you, as a wilderneſs, that yieldeth no fruit at all? or, as a lateward land, that cometh up very ſlowly with ought? have I been either barren towards you, or backward with you, in doing for you, as occaſion required? and not rather bountiful, and forward, in conferring upon you whatever your hearts could deſire, Pſal.37.4. & 81.10. But the moſt, both Jewiſh,and other, go another way, as our Verſion alſo doth. The root it cometh of, is very commonly uſed for *darkneſſe*; properly, *a thick, miſty, palpable, darkneſſe*, Exod.10.22. Jer.23.10. Joel 2.2. Amos 5.20. Zeph.1.15. Yea, hither alſo do ſome refer that, Exod.9.32. of thoſe kinds of grain, that they were yet hid in the ground, they lay in the *dark*: but as the ſimple word is uſed of that palpable *darkneſs*, that over-ſpread Egypt, Exod.10.22. ſo the word, thence deduced,much of the ſame making with this, is uſed of that black, cloudy *darkneſs*, that God ſet between the Egyptians, and the Iſraelites, at the red Sea, to keep them aſunder, Joſh.24.7. and to add a further degree unto it, the ſyllable *jah*, containing one of Gods names, whereof, ſee on Eſay 26.4. is, as the Jewiſh Criticks well obſerve here, annexed unto it; as if it were ſaid, *land of darkneſs of God*; that is, of extream darkneſs: as, *a flame of God*, for, a moſt vehement flame, Cant. 8. 6. where a term of the ſame frame: and, *a trembling of God*,for, a very dreadful trembling, 1 Sam.14.15. and, *a ſleep of God*, for, *a very deep ſleep*, 1 Sam.26.12. Of the like form of terms, ſee on Eſay 6.13. & 19.24. By the word then thus reſolved, is here meant, either, a land of extream miſery; *darkneſſe*, put for miſery; as Lam.3.2. So Eſay 8.22. & 9. 19. or rather, a land continually poſſeſſed with *extream darkneſſe*, receiving no light at all from heaven, or any of thoſe celeſtial creatures; and conſequently, unfit to afford abode for man or beaſt, and unable to produce ought that may be uſefull to either: and which therefore no marvel if people ſhould abandon, to ſeek ſome place of better abode elſewhere, Pſal. 107.4,5. It is then, as if God had ſaid, Have I been ſuch to my people, that their wants and ſtreights with me, ſhould enforce them to leave me? Some late Writers of prime note, derive the word from another root, that ſignifies *to fall*, or *to ſhed*; and render it, *a land that ſheddeth*, or *ſpoileth*, her fruit, Eſay 1.30. & 28.1,4. wherein nothing cometh to maturity, but falleth ere it be ripe, and fit for food; or, *a land that caſteth down* her Inhabitants; makes them fall, and fail, either for want of food, which it yieldeth not; or, through exceſſive pains, wherewith it tireth, and weareth them out in tilling of it; as Num.13.32. and it is true, that the Jewiſh Criticks tell of a two-fold pointing of the word, in divers books; but neither ſuits well with this notation, unleſſe we leave out a letter.

a wilderneſſe] and *a land of darkneſs*] for, *as a wilderneſs*, and, *as a land of darkneſſe*; as ver. 3,23.

wherefore ſay my people, We are Lords, we will come no more unto thee?] If my people cannot thus juſtly complain of me, or my ſervice,what is the reaſon then, why, now they think they are grown great, they withdraw themſelves from me?

ſay] Entertain ſuch thoughts; as Pſal.14.1.& 30.6.ver.25.

my people] Thoſe that I took to me, when they were in a very low condition, to make them my peculiar people, Deut. 4.20,34. & 7.6,7. & 32.9,10.

we are Lords,] The word here uſed, is by divers diverſly rendred. The Chaldee, as ſpoken in way of complaint, *we are expelled,caſt off*,or *caſt out*; as from an Arabick term, ſaith one,that ſignifieth *to expell*. One of the Jewiſh Commenters, *we are ſeparated from thee*: to which purpoſe alſo the old Latine, *We are gone, have departed*, or *withdrawn our ſelves*; as God complaineth of them, Chap. 5.23. The ground hereof is deemed to be from the uſe of a word ſo ſignifying in the Talmud; but that is of another form then this here; nor is ever ſo uſed in Scripture. But it may rather ſeem to have been in relation to another root, whereunto alſo ſome of the Jewiſh Criticks refer this: which albeit it properly ſignifie, *to deſcend*,or *go down*, Judg.19.11. yet is frequently uſed, without any ſuch ſpecial intimation of *deſcent*, for, *to go*, or *to depart*. See Eſay 30.2.& 31.1.& 38.8. A late learned Annotator giveth a two-fold expoſition of it,divers from any of the former: He would have it rendred,either, *We will*; it is our pleaſure; we are reſolved upon it,that we will come no more at thee, we will have nothing any longer to do with thee: from an Arabick word that ſo ſignifieth; as he would have this alſo ſo to do,Gen.27.40.& Hoſh.11.12.or,if that like not, *We have mourned*: as the word (though in an other form) is uſed,Lam.1.9. as if the people ſhould complain of God, that they never had merry day,but matter of mourning,from time to time,ſo long as they ſerved him. See Chap. 44. 17, 18, But ſome other of the Jewiſh Doctors, whom moſt of ours follow, and our Verſion concurreth with,take the word in a notion of *ruling*,both here, and Hoſh.11.12. as alſo, another of neer affinity with it,doth moſt frequently import, Lev.26.17. Eſay 14.2.and they render it therefore, *We rule*, or *we lord it*; as the Apoſtle ſeemeth to ſpeak, 1 Cor. 4. 8. *ye lord it without us*: We are grown up to a goodly Kingdome,furniſhed with Princes and Potentates; we have gotten that ſtrength, that we have no further need now of thy ſupport: and this ſeemeth to ſuit beſt, both with the ſcope of the place,and the uſe of the word elſewhere. See Chap.22.21. Hoſh.8.4. The ancient Greek rendreth it,*We will not be ruled*; as Ver.20. *I will not ſerve*: but that Verſion putteth in the negative, which is not in the text,and turneth the verb out of its active form into a paſſive.

we will come no more unto thee]. Or,*at thee*; we will be ruled no longer by thee; we can do well enough without thee; we will live no longer under thy ſtrict government. So Deut.32. 15.Ch.22.21.See too much of this in Uzziah, 2 Chr.26.15,16. a tang of it in David, Pſal.30.6. in Ezekiah, 2 Chr.32.25.

V. 32. *Can a maid forget her ornaments*,or *a bride her attire?*] God proceedeth to diſcover,not the unthankful carriage only,but the extream folly of this people,who though God had not onely been no ſuch fruitleſs land to them, as was formerly ſaid,ver.31.but an ornament,an honour, a dignity unto them,the main matter of their glory (ſee ver.11. Eſay 60. 2,3, 15, 19. & 62. 2, 3.) that made them to be of high eſteem & repute,in the eyes and minds of other nations,Deut.4.7,8. 2 Sam.8.10-13. 1 King.8.41,42. 2 Chr.32.23,30. Pſal.148. 14.& 149.9.Ezek.16. 10-14. yet they were more regardleſs of him,then a young maid, or a bride would, or could be, of her jewels, or ſuch her attire, and ornaments, that might grace her in the eyes of thoſe that beheld her, Eſay 62.10.

Can a maid forget ?] Heb. *will a maid forget ?* But it is here not amiſs rendred, as in a potential notion; as the like, ver.

25.

23. and ſo would that be rendred, Eſay 49.15.

her ornaments] Heb. *ornament*, or *array*, Ezek. 16. 11. See on Eſay 49.18.

or] A defect of the disjunctive; as ver. 31.

a bride] *A bride*, and *a young maid*, ſaith the Rabbine, are here, one and the ſame: for no bride, but a young maid, is ſo wont to be ſet out, not any other young maid ordinarily; and would have a glance here, to be had unto Gods eſpouſall of her at mount Sinai, ver. 2. but this ſeems too nice. See Eſay 49.18. & 62.10.

her attire] Heb. *her bindings*; the Greek, and Latine, *her breaſt-band*, or *ſtomacher*: but it would rather be, *her head-bands*. See Eſay 3.20.

yet my people have forgotten me] Or, *that my people have forgotten me*. Heb. *and*; as Eſay 22.20. ver. 11,27.

my people have forgotten me] Have given over my ſervice, and neglect me; do no more regard or look after me, then as if they had clean forgotten me, or had never known me, Deut. 32.15,18. Pſal. 106.21. Hoſ. 8.14. So Pſal. 44.17,20.

days without number.] That is, as we uſe to ſay, *time out of mind*: not now alone, but for a long time paſt, Eſay 48. 8. Mal. 3.7. Heb. *days*: whereof *there is not number*: ſo Cant. 6.8. a defect of the relative; as ver. 24.

V. 33. *Why triumpheſt thou thy way to ſeek love?*] Heb. *why doeſt thou do well* in *thy way*, or, *make good thy way*; as Ch. 7. 3. Whence divers Interpretations ariſe. The moſt received, both with Jews, and other; Why doſt thou uſe ſo many tricks and devices to gain love, and to draw forrein people unto thee, whom thou hopeſt for help by? See Chap. 4. 30. The word is uſed, as well of *evill*, as of *good*; as Mic. 7.3. and it is uſed of Jezabels dreſſing her head, 2 King. 9.30. See Eſay 23. 16. where the word is likewiſe uſed. Others, Why doſt thou uſe vain pretences, to varniſh, and ſmooth over, thy wicked courſes; as hoping thereby to regain favour, and get in with God again; and as if it were poſſible to delude him? as Pſal. 78.36,37. Chap. 3.4. or thereby making account to excuſe thy courſes, as if it were onely for fear of ſome enemy, when it is indeed for ſatisfaction of thy filthy luſt, that thou ſeekeſt to them. See ver. 35. Some other, in the laſt place, Why doſt thou take ſuch long and tedious journeys, to draw lovers, ſpiritual adulterers, to thee. See Eſay 57.9,10. which may ſerve for a Comment upon this place: and this I take to be the genuine ſenſe of it. It is well obſerved by a Rabbine, who yet goeth the former way, that the word is uſed generally to be *earneſt*, *eminent*, or *exceſſive*, in ought: ſo, *to do well in play*, is to *play skilfully*, Pſal. 33.3. Ezek. 33.33. *to do well in anger*, or, *to make anger good*, for, *to be very angry*, Jon. 4.4,9. *to do well in evill*, for, *to do evill ſedulouſly*, *earneſtly*, *effectually*, Mic. 7. 3. ſo here, *to do well in way*, or, *to make good a way*, is *to travell hard*; to take a long, a tedious journey; to go a great, and weariſome way.

therefore alſo haſt thou taught the wicked ones thy ways.] There are two readings, both here, and Chap. 13. 21. The one reading hath it, in the firſt perſon; *I have taught*; which thoſe that retain, expound the words, as ſpoken by God concerning himſelf. I have acquainted forrein people with the wickedneſs of thy ways, that they may come in to execute judgment upon thee for them, Chap. 1.15,16. & 40.2,3. Lam. 4.15. But the other reading is the more generally received, and ſeems the right; and one of the Rabbines who retaineth it, rendreth the words, *Thou haſt enured*, or *accuſtomed thy ſelf to the worſt of ways*; as the word was uſed, ver. 24. See Chap. 13. 23. But this, though one of ours approve it, ſeemeth ſomewhat forced. Others rather, with whom our Verſion agreeth, Thou art ſo lewd in thy courſes, that wicked women (for the word is feminine) harlots themſelves, may learn of thee; thou goeſt in thy filthineſſe ſo far beyond them, Chap. 5.28. 2 Chr. 33.9. Ezek. 5.6,7. & 16.31,33,34,48.

therefore] Or, as one of the Jewiſh Commenters, *ſurely*, *verily*: whom one of ours following, would have this particle to be alſo ſo taken, Gen. 4.15. Chap. 5.2. Hoſh. 2. 16. which may do not amiſs here: ſo *aken*, and *lacen*, ſhall in thoſe places be the ſame.

V. 34. *Alſo in thy skirts is found the bloud of the ſoules of the poor innocents.*] Thou art guilty, not of ſpiritual adultery, idolatry alone, but of murther alſo, and that of poor innocents, which thou haſt added thereunto: the marks and evidences whereof are ſo freſh upon thee, that it cannot be either concealed, or denied.

Alſo] Over and above, or beſide thine idolatry, Ezek. 16. 20,21. 2 King. 21.16.

in thy skirts] Heb. *in thy wings*, Pſal. 91.4. Eſay 18.1. whence ſome would have it to be, an alluſion to fowls of prey, eagles, or, puttocks, that having ſeized upon chickins, pigeons, partridge, or the like, and torn them in pieces, have their wings, and feathers, all over ſtained with the bloud of them. See Ch. 12.9. But neither is the word, in this form, uſed of them; and the text ſeems rather to look another way. The word *wing*, is uſed commonly for the *skirt* of a garment, Num. 15. 38. 1 Sam. 24.4,5,11. and *wings*, for *skirts*, Deut. 22.12. in this form eſpecially; and it is rather therefore an alluſion unto ſuch, as having been killing people, and ſhedding of bloud, have their garments ſtained, and defiled, with gore bloud, Eſay 63. 2,3. For that learned Scholiaſt ſeems to me ſtrangely to torture the text, who expoundeth it of *bloud* concret, drawn from ſuch, as ſhe ſhould hire to commit filthineſs with her: ſo *bloud* here ſhould be ſomewhat like that, Joh. 1. 13. and *garment*, ſuch as Jude 23. but the notion is too obſcene, and the expoſition forced.

the bloud of the ſouls of poor innocents] That is, either ſimply the bloud of ſuch: *ſouls*, for, *perſons*, as Exod. 1.5. 1 Pet. 3.20. or, their *life-bloud*, as we uſe to ſay; for ſome bloud may be let out, and drawn from one, and yet life left: *ſoul*, for, *life*; as Chap. 19.9. & 34.20. the former I ſuppoſe the right; but the form makes the ſpeech the more pathetical.

of the poor innocents] Or, *of poor innocents*: for there is no article in the text; which, as it is here rendred, might very well be underſtood of their children, which they ſlew, in ſacrifice to their idols, 2 King. 16.3. & 21.6. Pſal. 106.37,38. Ch. 7.31. & 19.5. Ezek. 16.20,21,36. & 23.37. but according to the uſual courſe of conſtruction in Hebrew, wherein the manner is to place the ſubſtantive before the adjective, it ſhould rather be rendred *innocent poor ones*; and ſo comprehend (though not excluding thoſe) all the bloud, that by oppreſſion, and evill practices, was ſhed in Jeruſalem: Of the abundance whereof, ſee 2 King. 21.16. & 24.4. Eſay 1.15,23. & 59.3,7. Ezek. 7.23. & 9.9. Lam. 4.14. For otherwiſe, that of the poorer ſort of men, they uſed to make ſacrifices when they could come by them, is not by any teſtimony of Scripture ſo evident; that of Hoſh. 13.2. is ambiguous.

I have not found it by ſecret ſearch, but upon all theſe.] There needs no ſearch be made for the diſcovery of it: it is apparent to be ſeen upon all parts of thine apparel.

by ſecret ſearch] By narrow ſearch, or, *by privy ſearch*; as we uſe to ſpeak. Heb. *by digging*; thorow walls, Ezek. 8.8. & 12. 5. or, *by breaking open*; of dores, or houſes, Exod. 22.2. One of the Rabbines, whom a late learned Writer alſo followeth, readeth the words, *Thou didſt not find them breaking up of houſes*, (or, *with ſuch a tool*, as thieves are wont to carry about them, and to make uſe of for that purpoſe) *but becauſe of all theſe things*; didſt thou ſlay them: to wit, becauſe they reproved thee for them, and would not do as thou didſt. But this offereth over-much force to the text; from which alſo the old Latine ſtrayeth not a little in the former branch, that rendreth the words, *I have not found them in ditches*; that is, ſay they, that follow it, in obſcure cels, and caves: ſuch as harlots had wont to lurk in out of ſight: but thou exerciſeſt thy fornications in open, publike, and eminent places, Eſay 57. 7. Ezek. 16.24. true indeed, but nothing to the Prophets purpoſe in this place: and the Greek as far in the latter branch, rendring the words, *but upon every tree*, or *oak*; which ſome of the Ancients expound of the *trees*, under which they ſlew them in ſacrifice, ver. 20. And a learned late Writer of the *oaks*, or *trees*, that they found thoſe poor ſouls climbing up to get food, when they ſeized on them, to make ſacrifices of them: but the errour ariſeth from a groſs miſtake of the word, which the Latine diſcovered, and the interpretation is ſo unworthy ſo worthy an Author.

but upon all theſe] *But*; as ver. 27. *upon all theſe*: to wit, the skirts of thy garments; as if he ſhould ſay, Thy garments are all over-ſtained with bloud: not your hands only, as Eſay 1.15. See 1 King. 2.5.

V. 35. *Yet thou ſaiſt, Becauſe I am innocent, ſurely his anger ſhall turn from me.*] Heb. *And*; as ver. 27,32. But it may well be read in way of interrogation, *And ſaiſt thou*, or, *Canſt thou ſay*, or, *Dareſt thou ſay*, (yet after all this; haſt thou the face to ſay it) *I am guiltleſs? ſure his anger will turn from me.* See ver. 23.

Becauſe] Or, *That*; as Eſay 52. 5,6. But I ſuppoſe the particle here redundant; *thou ſaiſt that I am cleer*, for, *thou ſaiſt I am cleer*; as Rev. 3.17. *thou ſaiſt that I am rich*, for, *thou ſaiſt I am rich*.

I am innocent] Cleer, guiltleſs. So ſee Prov. 30. 20.

his anger ſhall turn from me] Heb. *is turned from me*: but the time paſt is uſed oft in a future notion. So Mic. 7. 8. *I have riſen*, for, *I ſhall riſe*. God hath no cauſe to be angry with me; Gods *anger* is ſaid to *turn* away, when he ceaſeth to manifeſt it, Eſay 5.25. & 9.11.

behold, I will plead with thee, becauſe thou ſaiſt I have not ſinned.] For this very cauſe I will plead with thee, becauſe thou pleadeſt not guilty; and by pleading not guilty, doſt double thy guilt. So the Rabbine, *The deniall of a fault, is a doubling of it.*

I will plead with thee] Or, *I will proceed in judgment againſt thee.* Heb. *I will be judged with thee*; as Eſay 66.16. Chap. 25. 31.

becauſe thou ſaiſt, I have not ſinned.] Becauſe thou ſtandeſt upon thy juſtification, ver. 23,29. and wilt not be brought to acknowledge thy ſin, Chap.3.13. though the proofs and evidences of it are ſo pregnant againſt thee, ver.20,23,34. I will, without any further debate, proceed to paſs ſentence upon thee, and put it ſpeedily in execution, Chap. 1. 18. One of the Jewiſh Doctors knits to this verſe, the laſt words of the fore-going, ver. 34. as having reference to this clauſe, thus reading the text; *For all theſe things; and becauſe thou ſaiſt, I am not guilty —— I will enter into Judgment with thee.* But thoſe words ſeem rather to have reference to what went before there, as was above ſhewed.

V. 36. *Why gaddeſt thou about ſo much to change thy way?*] To what end doſt thou run to and fro in this manner, one while one way, another while another way, to ſeek ſuccours abroad? Eſay 57.10. ver.18,25. Chap.14.10. like a trader that haunteth marts and markets, repairing now to one, then to another, Ezek.27.19. where the ſame word is uſed; one while ſending to the Aſſyrians, 2 King.16.7. 2 Chr.28.16. Hoſ.5.13. another while to the Egyptians, Eſay 30.2.& 31.1. Chap.37.5. Hoſ.12.2.

to change thy way] Or rather, *changing thy way*: for this was not the end of her gadding, to change her way; but the manner of her gadding rather, that ſhe did in gadding, change her way; or did ſo gad to and fro, that ſhe was oft taking a new way: ſo the particle is uſed; and this form would be rendred, Gen.3.22. Exod.14.11. Num.5.6. Deut.9.18. See Eſay 3.8.& 10.2.

thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.] Thou ſhalt receive no more ſuccour, or relief from the one, then thou didſt formerly from the other.

thou alſo ſhalt be aſhamed of Egypt] *Thou*, as well as others, that reſort to Egypt for ſuccour, Eſay 36.6. ſo the words thus rendred, may ſeem to import: but that is not the genuine intendment of them. They would rather be rendred, as they ly in the original, *Of Egypt alſo thou ſhalt be aſhamed*, or, *thou ſhalt be aſhamed of Egypt alſo*: that the collation may appear to ſtand between Egypt, and Aſſyria, not between other people, and themſelves.

of Egypt] As they were, Eſay 20.5.& 30.5. & 31.5. Chap. 22.22.& 37.7. 2 King.24.7.

of Aſſyria] Who diſtreſſed them, rather then delivered them, 2 Chr.28.20.

V. 37. *Yea, thou ſhalt go forth from him, and thine hands upon thine head.*] Thine Embaſſadors ſhall return from Egypt, whither thou hadſt ſent them for ſuccour, ver.18. with heavy hearts, and in a dejected habit; having their expectation fruſtrate, and failing of thoſe aids, which from thence thou hopedſt to obtain. Thus the moſt: Howbeit, one of the Hebrew Commenters rendreth it, *Thou ſhalt go from hence*, from the place where thou now art, into captivity: nor ſhall all aids thou canſt procure from Egypt, or any other, be able to ſave thee, Chap.37.7-10. And this I conceive to be the genuine ſenſe of the place.

from him] Heb. *from this*; to wit, place; as, *in this*, for, in this place, Num.22.19. 1 Sam.14.34.

and thine hands upon thine head:] Or, *with thine hands upon thine head*: for ſo the copulative oft knitteth notions together. So Eſay 35.10. *they ſhall return, and come to Sion, and joy upon their heads*, for, *with joy upon their heads*; and Chap.1.13. *I ſee a boiling pot, and the face of it Northward*, for, *with its face Northward*.

the hands on the head] A lamenting geſture, uſed commonly by women, importing extream grief, and anguiſh of heart and ſpirit. See an inſtance of it in Tamar, raviſhed by her brother Amnon, 2 Sam.13.19. and well ſuiteth with one expelled her country, and going out into captivity.

for the Lord hath rejected thy confidences,] *Rejected*; as Eſay 41.9. or, *refuſed*; as Job 34.33. where oppoſed to *chooſing*. Thus if we take it here, we may, with the Rabbine, read it, *The Lord hath rejected* thee for *thy confidences*. God, becauſe of thy reſting upon forrain forces, and not relying upon him, (2 Chr.16.7.) hath rejected, and caſt thee off, Chap.6.30.& 7.29. a defect of the pronoun; as Eſay 51.23.& 60.15. of the particle *for*; as Mal.2.5. or, the word may ſignifie, as it doth frequently, *deſpiſed*; as it is rendred, Pſal.53.5. Judg.9.38. Eſay 33.8. or, *abhorred*; as Job 7. 16. And referring it, as our Verſion doth, to the *confidences*, I ſuppoſe it may well be rendred, *the Lord diſalloweth*; for what we reject, or refuſe, we diſallow; or ſetteth *light by them*; for ſo we do what we deſpiſe; or, as ſome render it, *the Lord abhorreth* them: he cannot abide ſuch perfideous dealing, God approveth not of theſe thy courſes, that thou takeſt for the ſecuring of thy ſelf; he proteſteth againſt them by his Prophets, Eſay 30.1,15. or, *he ſetteth light* by them, he ſcorneth them, and your folly, in imagining to ſecure your ſelves by them, Eſay 30.6.& 31.2,3. Either of theſe will well fit with the words of the text. I encline to the firſt.

and thou ſhalt not proſper in them.] Or, *therefore thou ſhalt not proſper by them*: ſo is the copulative oft uſed, Chap.1.13. ver.9. No courſes can proſper that God approves not, Pſal.1.6.

CHAP. III.

Verſ. 1. *THey ſay,*] That the firſt five verſes of this Chapter belong to the former, is the judgment of many of the beſt Interpreters, as well Jewiſh, as others; though how to knit them to the former, is that wherein they are much puzzled. This firſt word may ſeem to imply, that the diſcourſe ſhould begin with a continuation of the former argument; and thoſe that ſo deem, render it, as indeed it ſignifieth word for word, *ſaying*; as Chap.2.1. Yet among theſe again, there is ſome difference, as there was about the ſenſe of the laſt clauſe of the foregoing diſcourſe: for one of the Jewiſh Doctors ſuppoſeth, that God in the ſpeech ſubjoyned, rendreth a reaſon, why he muſt needs reject Jeruſalem; to wit, becauſe his own Law had ſaid, that if a man ſhould take again his wife, that had bin ſeparated from him, and had been joyned to another, the land would be defiled by it; and therefore he could not without ſome aſperſion, and diſhonour to himſelf, receive her again, who had left him, and joyned her ſelf to idols, untill he had given her up into the hands of her enemies, and by a long and tedious captivity under ſuch, made her to forget thoſe her lovers, whom ſhe had adjoyned her ſelf unto. Some of ours, and thoſe of note, ſuppoſe the coherence to be this, God rejecteth the courſes that thou truſteſt to, and will fruſtrate them, and turn them to thine evill, becauſe of thine obſtinacy; ſaying, That if thou didſt repent indeed of them, he would receive thee again, though an husband in ſuch caſe by the Law might not do it; but that there is no ſuch matter with thee; for thou perſiſteſt ſtill in thy wicked wonted courſes, ver.2,5. A learned Scholiaſt coming after them, though in rendring the text he concur with them, yet receiving no ſatisfaction (*it ſeems*) from theſe their expoſitions, ſaith onely, that the coherence is obſcure, and ſo leaveth them, and it. And indeed moſt Interpreters here leave them, ſuppoſing this paſſage to make entrance into a new argument, whereby God yet profeſſeth a willingneſſe to receive the Jewiſh State again into grace and favour, notwithſtanding their manifold forepaſſed abominations, upon their ſincere acknowledgment thereof, and ſerious repentance for the ſame; albeit, in the like caſe, an husband ſo uſed, by the Law might not ſo do: and they render the word, ſome, *It is ſaid*, Some, *They ſay*, Some, *Be it ſaid*; put the caſe, as we ſay: That which our ancienter Verſions ſeem to have followed. The old Latine, *It is commonly ſaid*; Whence ſome gather, that it was grown to be a vulgar, or proverbial ſpeech, common in mens mouths, when they would intimate ſome irreconcileable matter; A woman that is gone from her husband, and hath been joyned to another, may not again be entertained: and this indeed ſeemes to be the right notion of the term here, though none of them, that ſo expreſſe it, either give inſtance of it, or ſhew any ground for it. It is in the Hebrew onely in the infinitive mood, in a gerundial notion, with a particle prefixed, and knit to it, *ſaying*, or, *In ſaying*: but theſe infinitives are frequently uſed in an emphaticall, but defective form of ſpeech: whereof, ſee inſtances not a few, on Eſay 59.13. Of this word, in this very form with the particle, ſee Eſay 44.28. where it is as here, *In ſaying to Jeruſalem*, for, That *in ſaying ſay of Jeruſalem*; as the foregoing words, ver. 26. where the verb finite is expreſſed, do plainly ſhew; as alſo, Eſay 9.9. which cometh full home to this; *In ſaying out of the pride and ſtoutneſſe of hearts. In ſaying*, they ſay, for, they ſay commonly, or they uſe to ſay. So is it more fully with the participle, Chap.23.17. *They are ſaying ſaying*, that is, they are ſtill, commonly, or continually *ſaying*; and with the verb finite, Ezek. 28. 9. *wilt thou* in *ſaying ſay*, for *wilt thou ſtill ſay?* Our received Verſion therefore may well be retained, *They ſay*; for the ſpeech is indefinite; though the Latine be more full; and our Engliſh might ſo alſo be, if it were rendred, *They ſay commonly*, or, *They uſe to ſay*: and we need not have recourſe to ſuch ſtrained and forced connexions, as thoſe other Interpreters are enforced to flee unto. The like ſyntax is alſo, Eſay 44.24.

If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again?] In this form it may be, that this proverbial ſpeech was uſed among them, when ſomewhat was preſſed upon them, that their ſtomacks went againſt, as to be reconciled to one, whom they conceived to have deeply wronged them, or againſt whom they had conceived ſome deadly fewd; Should a man entertain a wife again, that he had caſt off, when ſhe hath been another mans? Howſoever it is apparent, that the interrogative here hath the force of a negative, which it addeth alſo ſome emphaſis unto, and the Law expreſly forbids it, Deut.24.1-4.

a man] Any man; as Chap.5.1.

put away] Heb. *ſend*, or, *ſend out*; as Gen.8.7,8. or, as we uſe to ſay, *diſmiſſe*, and it is commonly uſed of ſuch *diſmiſſion*, or *divorce*, as is here intimated, Deut. 22.19,29. & 24.1,3,4. Eſay 50.1. Mla. 2.16.

become another mans] Heb. *be to another man*. So Lev. 22.12. Deut. 24.2.

ſhall he return unto her again?] That is, may he entertain her to be his wife again? No, he may not; for ſo the words of the Law are, *He may not return to take her* (that is, *receive her again*) *to be his wife*, as before ſhe had been. Howbeit, it may ſeem that theſe words have not ſo much an eye to the inhibition of the Law, as to the uſual diſpoſition of mens minds in ſuch caſes: and it is not therefore ſaid, *It is ſaid in the Law*, as our Saviour ſaith, *It is written in your Law*, Joh. 8.17. or, *The Law ſaith it*; as the Apoſtle, *Doth not the Law ſay it?* 1 Cor. 9.8. but, *They ſay*; it is that which men commonly uſe to ſay: and the words therefore may well be rendred, *Will he*, or *would ye return to her again?* That is, Would he be reconciled again to her? for that is the uſuall notion of *turning*, in ſuch forms, Eſay 63.17. Zach. 1.16. & 8.1. would any man take ſuch an one into favour again? could he ſet his affection ſo again upon her, as to be reconciled to her, and entertain her again? albeit, that there were no law, that inhibited the doing of it.

ſhall not that land be greatly polluted?] Or, *ſhould not that land be exceedingly profaned?* Heb. *in being profane, be profaned?* for theſe geminations of the word have much emphaſis in them. So *polluting pollute*, Lev. 13.44. for ſo the words there are. The Land, or State, wherein ſuch baſe and abominable courſes ſhould be ſuffered, that women ſhould go to and fro enterchangeably, in ſuch manner forward, and backward, from man to man, would become vile, and much looſeneſſe, and diſſolute carriage would be, in it, thereby occaſioned: and this is deemed to have reſpect to thoſe words of the law, *It is a thing abominable in Gods ſight*, *and thou ſhalt not make the land to ſin?* Deut. 24.4. and by ſuch promiſcuous couplings, *lands* are ſaid to be *defiled*, Lev. 18.27,28. the ſame word, and form of ſpeech, concerning a *land*, or ſtate, ſee Num. 35.33. Pſal. 106.38. Eſay 24.5. Yet there want not that read, and render the words; *Is not that land profaned, or polluted?* That is, Is not the land that this people dwell in exceedingly profaned and polluted, by the manifold abominations that they commit, and exerciſe in it? ver. 2, 9. But I go rather with the former.

But thou haſt played the harlot with many lovers:] Heb. *and thou haſt committed fornication with many friends*, or *companions*; and according to the latter expoſition of the former branch, the copulative may well be in his proper ſenſe retained, carrying on the demand; Is not that *land* (wherein thou dwelleſt; or, *which the Lord thy God gave thee for an inheritance*, Deut. 24.4.) *extreamly profaned*, or *polluted*, by thee? *and haſt not thou committed fornication with many* thy *mates?* or, *by thy committing fornication with many mates?* as the copulative is uſed, Chap. 1.13. & 2.39. Howbeit, following the former; which the pauſes ſeem to favour, it is well rended, *but*; as Ch. 2.11,25. or, may not be amiſs, *but though*; for the copulative ſometime not emplyeth onely, but includeth, thoſe particles; as Eſay 65.12. & 66.14. Ch. 2.7,20. Hoſ. 12.2. Zach. 12.3. although thou haſt thus egregiouſly defiled thy ſelf, not with one onely, which yet were ſufficient by law to debar thee from all hope of return to an husband again; or were enough to make a breach irreconcileable between ſuch a wife and her husband; but with a multitude of looſe and baſe ones, like thy ſelf, idols, and others, in whom thou truſtedſt, ſo that thou haſt made thy ſelf as a common ſtrumpet. See Chap. 2.20,23,36. ver. 2. Ezek. 16.31,36. Hoſ. 2.5.

yet return again to me, ſaith the Lord.] Heb. *and returning*, or, *in returning* return again *to me*: a defect of the one verb, to be neceſſarily ſupplyed; as in the beginning of the verſe. So it is fully, 1 King. 9.6. *if* in *turning ye turn*, & 22.28. *if in returning thou return*, for, *if ever thou return*; *returning return*, that is, return ſedulouſly, and ſeriouſly, and not feignedly. See ver. 10. Chap. 4.1, 2. and if thou ſo do, there ſhall be free acceſſe for thee unto me again. I will diſpenſe with mine own law, I will do that in favour of thee, which I have inhibited others in the like caſe to do; and that ſcarce any man could endure, though there were no law to inhibit it; upon thine hearty repentance, I will be reconciled again unto thee, and receive thee into grace and favour again. For ſo much is here intimated, as is more fully expreſſed, Zach. 1.3. Mal. 3.7.

V. 2. *Lift up thine eyes unto the high places*, *and ſee where thou haſt not been lien with.*] This is ſubjoyned, to confirm, and to convince her, of the truth of the charge given in againſt her, concerning the multitude of her whoredomes, ver. 1.

Lift up thine eyes] A phraſe commonly uſed in Scripture, when perſons are called upon to view a thing conſiderately. So Gen. 13.14. & 31.12. Eſay 49.18. & 60.4.

to the high places] So the word properly ſignifieth, Eſay 49.9. Chap. 14.6. God pointed them to the places, where they had abuſed themſelves with their idols; as Chap. 2.23. but as there in the vale, ſo here on the hills; on which their idolatrous ſervices were moſt frequently exerciſed, 2 Kin. 17.9,10. & 21.3. & 23.5,8,13,15,19. ver. 6. Howbeit, we are enforced here to make a ſtand; for a learned late Writer herein controlleth all our Interpreters, and the Jewiſh Maſters with them, who the beſt and ſoundeſt of them expound the word here uſed, as we do *high places*; whereas this croſs man will needs have it to ſignifie *valleys*, or *plains*, becauſe in the Syriack the word is ſo uſed, Luk. 3.5. but it ſeemeth no ſuch ſtrong argument, to confirm the uſe of an Hebrew term, from the like in the Syriack, no more then of an ancient Greek word from the modern Greek, or of ſome Latine term from the preſent Italian; unleſſe the places where it is found uſed in the Hebrew text will atteſt alſo thereunto. This the Author of this new Interpretation fore-ſeeing, inſtanceth in a place, wherein he ſuppoſeth it muſt of neceſſity ſo ſignifie; for it is ſaid of Balaam, Num. 23.3. that (to try if he could meet with God) *he went to ſhaphi*, that is, ſaith he, *to the plain*; for *to the hill*, or *high place*, it cannot be, becauſe he was on the *high places of Baal* already, Num. 22.41. But to let paſs the divers interprations of the word in that place, the uncertainty whither it be the attribute there of any place or no, and the improbability of his going *down* into the vale, or the plain, there to meet God; who would not imagine, that, I ſay not, Balaam might, but, that he ſhould rather, though being already on the high places whereon they uſed to ſacrifice, yet ſtep aſide to ſome *cliff*, as ſome not amiſſe render it; or to ſome place ſomewhat higher and more eminent, then that where he and the reſt then were? ſo that this place little helpeth to ſtrengthen this new conceit; and that, Eſay 13.2. where the Hebrew uſe and notion of the verb original, plainly diſcovereth it ſelf in an attribute given to an high mountain; beſides, thoſe other places where it is uſed, both here, and elſewhere, in this prophecy; as ver. 21. Chap. 4.11. & 7.29. & 12.12. & 14.6. do ſeem clearly to carry it the received way; as when we come to ſcan them, ſhall be ſhewed. It is true, that the Chaldee oft-times renders it *ſtreams*, or *floods*; and from him one of the Jewiſh Commenters (but none of the ſoundeſt) in this place ſo expoundeth it: but *ſtreams*, though they run in the valleys, yet they come down thither from the hils, Pſal. 104.10. and *ſtreams of water* are promiſed on the lofty *mountains*, Eſay 31.25. as well as in the *valleys*, Eſay 41.18. ſee on the place. The ancient Greek, and old Latine, here, as alſo elſewhere, render it *right forward*, little regarding how it ſuiteth with the ſequel.

ſee where thou haſt not been lien with] Implying, that there was ſcarce any place free from her pollutions, Eſay 57.5-8. Chap. 2.20. ver. 6.13. Of the word here uſed; as alſo, Deut. 28.30. in which place, as in this, the over-mannerly Maſorets have been pleaſed to check the Pen-men of Scripture, and appoint an honeſter term to be read in the room of that they found written. See on Eſay 13.16.

in the ways haſt thou ſat for them, *as the Arabian in the wilderneſſe:*] Thou haſt carryed thy ſelf, like ſome ſtrumpet, that is wont to ſit by the high-way ſide, waiting and watching for cuſtomers: the manner of ſuch, that of Tamar ſheweth, Gen. 38.14. See Ezek. 16.24,25,31.

ſat for them] That is, *ſat* looking, or waiting, *for them*; to wit, for thoſe thy companions, and copeſmates, ver. 1. a complexive form of ſpeech; as Chap. 2.28.

As the Arabian in the wilderneſſe] The Greek rendreth it, *as a crow in the wilderneſſe*; becauſe the word for a *crow*, in Hebrew, hath the ſame radical letters with this; but the vowels differ much: nor is the form the ſame in either. The old Latine hath, *as a thief in the wilderneſſe*: and the Arabians are indeed to this day noted for people that live much upon pillage: which trade, ſuch as follow, are wont to ly in wait by the high-way ſide, in waſte, or woody places, eſpecially, for paſſengers, to ſpoyl them, Judg. 9.25. Hoſ. 6.9. Luk. 10.30. But others rather, and ſo the Jewiſh Writers, conceive it to have reference to another uſage of that people, who dwelling in tents, and inhabiting thoſe deſarts, by which Merchants uſed to paſs with wares and commodities, were wont to pitch their tents neer to the places of their ordinary paſſage; and there to wait their coming, to truck and trade with them. See Gen. 37.25. Job 6.19. Eſay 15.7. & 21.13. and ſo the reſemblance agreeth very well; ſhe waited for her cuſtomers, (as they for their chap-men) whom ſhe drove a trade with. See the ſame collation laid the other way, Eſay 23.17,18.

in the wilderneſſe] As thoſe of *Arabia the deſart*: who are hence alſo by ſome thought to have their name. See Eſay, 21.13.

and thou haſt polluted thy land with thy whoredoms, *and thy wickedneſſe.*] Or, *profaned thy land* (as ver. 1.) *with thy whoredoms, and thy naughtineſſe*; as with thine idolatries, ſo with other thy wicked courſes, and oppreſſion and murther, Chap. 2.34. See Chap. 16.18. Ezek. 36.17.

V. 3. *Therefore the ſhowers have been with-holden;*] Thou haſt been chaſtiſed with drought, Deut. 28.23,24. Eſay 5.6.

See Chap. 9. 12. and 14. 1, 2, 22.

Therefore] Heb. *And*; yet ſo the copulative is taken, Ch. 1.17. & 2.19. but I ſuppoſe here rather *yet* as ver. 1. (See there) *And though*; for Gods purpoſe is here to note out her incorrigible diſpoſition, that by no gentle chaſtiſements would be brought to ſhame of, or ſorrow for, her ſin, Chap. 2.30. and 3.5.

the ſhowers] That is, ſay the Jewiſh Doctors here, the *former rain*, that falleth uſually in the eighth moneth, called *Marcheſwan*, or *Bull*, 1 King. 6.38. containing part of our October, and part of November; and was requiſite for the bringing up of their ſeed; called therefore the *ſeeds-rain*, Eſay 30. 23. to which purpoſe alſo, was the more ſtore of rain in thoſe regions, being hotter, and the ground generally dryer then with us, required; and in regard whereof, it is ſaid, Joel 2.23. that God will give them *the former rain in juſtice*, or, *unto juſtice*: which our Verſion rendreth *moderately*. Some other, *duly*, in his due ſeaſon, Deut. 11.13. I ſhould rather ſay *plentifully*, or *liberally*; as Pſal. 68. 9. in juſt and full meaſure; as Pſal. 72. 3. Hoſ. 10. 12. and it is therefore alſo here ſo called, by a term, that hath a notion of *muchneſſe*, or *multitude* in it; uſed alſo, Deut. 32. 2. (where it is diſtinguiſhed from the ſmaller rain, that drilleth down, as thin as *an hair*) Pſal. 65. 10. & 72. 6. Chap. 14. 22. Mic. 5. 7. though it have another name more peculiar to it elſewhere: whereof ſee Chap. 5. 24. & Eſay 30. 20. as alſo in regard hereof, that moneth wherein it uſually falleth, is ſaid to be called the moneth of *Bull*, from the abundance of rain then falling, as making *a deluge*: and this the rather ſeems probable, becauſe it is diſtinguiſhed here from the *latter rain*: though the word otherwiſe be more generall.

have been with-holden] To wit, from thee, and from thy land, Amos 4.7. The reaſon, ſee Chap. 5. 25.

and there hath been no latter rain] Heb. *latter rain was not*: the *latter rain*, is that, which falleth in the firſt moneth, Joel 2. 23. called *Nyſan*, by a Syriack term, Neh. 2. 1. *Abib*, by an Hebrew, Exod. 13. 4. containing part of our March, and part of our April: this was much deſired for the filling of their corn, being then in the ear, and the fitting of it for harveſt; for from the *corn* then *eared*, hath that moneth its name in Hebrew. See Job 29. 23. Prov. 16. 15. And this *latter rain* ſeems to have its name from a word found onely, Amos 7. 1. where it is commonly deemed to ſignifie the *latter hay*, or *graſs*; by the Latines called *fœnum cordum*, ſo not a few render it; but I conceive it rather with one of the Rabbines, (whom yet I find none that follow) to ſignifie that which the Latines call *culmum*, and *ſpicam*, *the corn*, ſaith he, *grown up unto its cane*, or *reed*, that is, *ſtem*, or *ſtalk*: Before which, while it is yet in the blade, it is oft, either cut down for, or eaten down by cattel, where it groweth over rank: A courſe not unuſual, at this day with us, for the ſoiling of ſtoned horſes; and ſuch, in likelyhood, were *the Kings horſes*, for which ſuch corn was cut.

and thou hadſt a whores fore-head, thou refuſedſt to be aſhamed.] Some others, *but*; as Chap. 2. 25. I rather, *yet*; as Chap. 2. 35. For all my chaſtiſement of thee, in this manner, yet thou wouldſt not be drawn to take ſhame to thy ſelf, to acknowledge thy ſin with ſhame; as Ezr. 9. 6. or to be aſhamed of what thou haſt done, and to repent thee of the ſame; but like a common ſtrumpet, that is aſhamed of nothing, but to ſeem aſhamed of ought; thou haſt perſiſted in the open practice of thy former uncleanneſſes, Chap. 6. 15. & 8. 12. Amos 4. 7, 8. Zeph. 3. 5.

a whores fore-head] A proverbial form; ſhame appears in the face, Pſal. 69. 7. Dan. 9. 8. and none more ſhameleſs, then common harlots, whence Babylon hath her title, telling what ſhe is, written in her *fore-head*, Rev. 17. 5.

V. 4. *Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?*] There is a two-fold reading in the original. The one runneth thus; *Have not I cryed unto thee*, to wit, by my Prophets, that thou ſhouldeſt ſay *of me*, *Thou art my Father, and the guide of my youth?* But this both forceth, and ſtretcheth the text beyond reaſon, or due regard. The moſt, both Jewiſh, and ours, follow the other, which our Verſion alſo exhibiteth; yet do they differ much in the expoſition of it: For ſome take it, as ſpoken in the time future; Wilt thou not at length, learning wiſdome by thoſe chaſtiſements, wherewith thou haſt already been exerciſed, and finding by woful experience, how little relief thou canſt get from theſe, on whom thou relieſt, repent thee of thy folly, and ſeek again to me? Chap. 8. 4, 5. Eſay 1. 5. & 9. 12, 13. Some, in the time preſent, as intimating her ſhameleſneſſe, ver. 3. as if it were ſaid, Dareſt thou yet, after all this? Or, haſt thou the face to cry unto me in ſuch terms as theſe, and ask whether I will ever retain wrath towards thee? when as thou goeſt on ſtill to give me juſt occaſion ſo to do. Others again, in the time paſt, rendring the words, *Didſt thou not from this time cry unto me?* Or, *Haſt thou not from this time cryed unto me?* That is, Didſt thou not yet all this while make ſhew, as if thou hadſt not left me, but didſt ſtill continue loyall and faithfull to me? for in the deepeſt of their idolatries, they would ſeem to retain ſtill Gods ſervice, 2 King. 17. 32, 33, 41. Chap. 7. 9, 10. Ezek. 23. 38, 39. Zeph. 1. 5. Or, Have ye not ſince your rain hath been reſtrained, and ye have been puniſhed with drought and dearth, in fawning, but falſe-hearted manner, ſought unto me, imagining thereby, though without reformation, or amendment of ought amiſs, to pacifie my wrath, and obtain ſome releaſement of the preſent evill? Chap. 2. 35. & 36. 6. Pſal. 78. 34-37. Eſay 48. 1, 2. & 58. 2, 3. Hoſ. 5. 15. & 6. 1, 4. & 7. 14. and this expoſition, the form of the verb favoureth, being in the time paſt, and is more probable, then that of ſome other, who (either not regarding the negative particle here, or taking it onely for a note of interrogation, as in Greek ſometime it is; and as ſome other of note alſo do, Mal. 1. 10.) render the words, *Doſt thou*, or, *wilt thou ſtill cry unto me*, in this manner? as the ſpeech of God, reproving them, for repairing, or ſeeking to him, whom they had formerly caſt off, to run after idols, and others: not unlike that, Judg. 10. 13, 14. Pſal. 50. 16. Chap. 2. 26. Ezek. 20. 39.

Wilt thou not cry?] Or, *Haſt thou not cried?*

from this time] Wherein I now admoniſh thee, Chap. 2. 25. or, wherein I have chaſtiſed thee, ver. 3.

cry to me]. Or, *call me*; as Eſay 2. 19. Chap. 33. 16. Hoſ. 2. 18. for in this ſyntax, the particle is oft redundant.

O my Father,] Lamenting as a child to his Father offended; as Luk. 15. 21. Chap. 31. 18. not unlike that of David, to Saul, 1 Sam. 24. 11. or, *My Father*, by way of appoſition; *call me*, as I command thee, and would have thee to call me, ver. 19. and as thou oughteſt to do: call me thy Father; in account, and ſo acknowledge me, ver. 19. that is, one that have loved thee as a Father, carryed a Fatherly affection towards thee, Deut. 8. 5. Pſal. 103. 13. Mal. 3. 16. or that hath been thy Maker, Eſay 43. 1. & 44. 2. & 64. 8. for what one upon the place ſuggeſteth, that the manner was among the Jews, that the bride delivered over to the bridegroom, uſed then to call him *her Father*; becauſe ſhe was then *to leave her Father*, and *cleave* wholly *to him*, Gen. 2. 24. and he thence-forth, to be as a Father to her, ſeems groundleſs, and nothing probable.

the guide of my youth] Becauſe the old Latine hath it, *the guide of my virginity*: therefore ſome would have this, to reſpect the name of *Father*, before, given unto God here: for the Father, ſay they, hath the care and charge of his daughters virginity, untill ſhe be joyned unto an husband, Deut. 22. 15, 16. But this conceit hath no place here; and ſome other, though acknowledging the right reading, yet by *guide of my youth*, underſtand one, that hath foſtered, and brought me up from my youth, *my foſter-father*, as we uſe to ſay. But the words, which in the original are expreſly, as we have them, contain in them, the ordinary ſtyle of an husband, Prov. 2. 17. eſpecially ſuch an one, as hath marryed a wife, in her youth, or younger years, Mal. 2. 14. as God did this people, Ch. 2. 2. & to him, in divers reſpects, are theſe two relative titles given; the name of *a Father*, as he made them, a People, a Church, and a State, Eſay 64. 8. the name of an *husband*, as by entring into covenant with them, he eſpouſed them to himſelf, Ezek. 16. 8. See Eſay 54. 5. the words may be read, as the former, in way of compellation alſo, if we ſo take them, *O thou the guide of my youth*; as the words of a wife, ſeeking for reconciliation to her husband, being juſtly diſpleaſed with her, 1 Cor. 7. 11. or, as they are in our Verſion, calling upon God, in ſuch terms, as he likes, and allows, Hoſ. 2. 1, 6.

V. 5. *will he reſerve* his anger *for ever? will he keep it to the end?*] Theſe words, the Jewiſh Doctors make the Prophets words, by an interrogation, implying an undoubted negative; as if he had ſaid, Would'ſt thou but thus ſeek unto God, God (thou needeſt not doubt of it) would no longer retain his wrath, but would be at one with thee again, ver. 12. Deut. 4. 29-31. & 30. 1-3. 2 Chr. 7. 13, 14. But others, the moſt, and beſt, rather underſtand them, as the words of the people, running on in a continued tenour with the former; and thoſe either enjoyned them to uſe, and required to be uſed of them; as Hoſ. 14. 2, 3. Joel 2. 17. or uſed indeed by them; and complaining unto God (though not in ſincerity) as Gods own people are oft wont to do, when ſome breach hath fallen out between him, and them, lamenting and complaining of the continuance of his wrath and indignation, and labouring to pacifie, and appeaſe it again. See Pſal. 77. 7-9. & 85. 5. Eſay 64. 12.

reſerve his anger *for ever*] A defect of the noun, for the verb to paſs unto; as Gen. 42. 33. *take*, for, *take* food; *gather*, for, *gather* grapes, Lev. 25. 11. *eat*, for, *eat* bread, Chap. 16. 7. *tread down*, for, *tread down* their enemies, Zach. 10. 5. and in the preſent notion very rife. So Lev. 19. 18. *thou ſhalt not reſerve againſt the children of thy people*, Pſal. 103. 9. He *doth not reſerve*, or *retain*, *for ever*, Nah. 1. 2. *he reſerveth for his enemies* and hereafter again, *I will not retein for ever*, ver. 12 now the Jewiſh Doctors here inſert to make the ſenſe full, *thy ſin*, I will not alwayes keep in mind thy ſin, *Eſay* 43. 25. Chap. 31. 34. and indeed ſo it ſeems, to be not unfitly made up in that place of the law. *Thou ſhalt not revenge nor retein*, keep in mind a wrong or unkindneſſe done thee; which ſome of the Jewiſh thus explain. *Simeon* commeth to *Reuben* to borrow an ax of him, and he denies it him, ſome time after *Reuben* comes to *Simeon* to borrow of him a ladder. If *Simeon* anſwer him, *I will not lend you my ladder becauſe you would not lend me your ax*, he revengeth; if he ſay, *though you would not lend me your ax, yet I will lend you my ladder*, he reteineth: thus they. Howbeit, in the moſt places, and ſo here, the word *wrath* ſeems to do beſt.

to the end] Or, *perpetually*, without end, *for ever*; for it is in notion the ſame with the former. See Eſay 13.20 & 25.8. So 2 Sam.2.26. Pſal.9.19.

Behold, thou haſt ſpoken, and done evill things, as thou couldeſt.] Here we meet with a double reading again: for ſome copies have it, *I ſpake*, or, *I have ſpoken*. I Gods Prophet, or, I the Lord, by my Prophet, have ſpoken to thee, and admoniſhed thee of theſe things, endeavouring to reclaim thee, ver. 4. Chap.2.25. but thou perſiſteſt ſtill in thy wicked courſes, and wilt not be reclaimed. But the other reading, which our Verſion exhibiteth, is moſt generally received; yet with ſome variety of expoſition: for ſome render the text, as here we have it, *Thou haſt ſpoken, and done evill things as thou couldeſt*: what thou haſt ſpoken of thy deſperate reſolution, Chap.2.25. that thou makeſt good by thy wicked actions, obſtinately perſiſting in the practice of evill, all that poſſibly thou canſt, Ch. 8.6. Or, as ſome other, *Thou doſt* both *ſpeak*, *and do evill* ſtill, *and prevaileſt*; to wit, by thy obſtinate wickedneſs againſt my goodneſs, that I cannot remit, or ſlacken my wrath. See Chap.15.6. & 44.22. Rom.12.21. Others again, ſuppoſing the foregoing words to be the ſpeech of the people, thus *thou haſt ſpoken, but* (as Chap.2. 11, 25.) *thou didſt wickedly ſtill all thou couldeſt*; as Hoſ.7. 14. *they cry not with their heart to me, when they howl on their beds*; *they aſſemble themſelves*, to ſeek to me, *for* their *corn*, and their *wine*, but *they rebell* ſtill *againſt me*. So Eſay 58.2,3. And this laſt expoſition ſeems to me very probable.

as thou couldeſt] Heb. *and thou couldeſt*: which ſome render, *thou prevaileſt*, or *haſt prevailed*; which they ſeem to expound diverſly; one, of their perſiſtance in evill; what thou reſolveſt on, thou goeſt on in, and there is no ſtopping, or reſtraining of thee. Chap.2.24. & 8.6. Another, of prevailing againſt Gods gracious diſpoſition, and reſtraining him, from ſhewing favour to them, as otherwiſe he would, Chap.5.7,9. Another again, of prevailing with God, upon her repentance; and he renders the text, *Hadſt thou* thus *ſaid*, *though thou haſt done evill things, yet thou ſhouldeſt have prevailed*: and ſo indeed is the word uſed, 1 King.22.22. Chap.38.22. But here it ſeemeth rather to go in its moſt ordinary ſenſe, and the text to run with it moſt ſmoothly: *and thou couldeſt*, that is, either, *when thou couldeſt*: ſo the copulative is uſed, Ch.34.1. whenſoever thou canſt get any opportunity of putting thy wicked plots and purpoſes in practice, Mic.2.1. Or, *as thou couldeſt*; What thou couldeſt, as far as thou waſt able, or hadſt power in thine hand; as Mic. 2. 1. If thou didſt not always what thou hadſt determined to do, it was for want of ability; not for want of good-will. So is the copulative uſed, Job 21. 33. & 34.3. and ſo it anſwers that, Gen.44.1. *as they can carry*, that is, *as much as they are able to bear*. The Jewiſh Criticks obſerve here, that the former two verbs are feminine; this maſculine; which to ſalve, he ſaith, that the former hath reference to the word *congregation*; the latter, to the word, *people*. See the like, Eſay 27. 7,8. But of the promiſcuous uſe of the genders, ſee on Eſay 15.1. and on Chap.2.24,25.

V. 6. *The Lord alſo ſaid unto me, in the dayes of Joſiah the King*;] Here, as moſt agree, beginneth a new Sermon, wherein the Lord, by the Prophet, firſt relateth Iſraels revolt from him, and how thereupon he had dealt with them: Then taxeth Judah, and that as herein worſe then Iſrael, in having not taken warning by what had befallen Iſrael: yet inviteth both to repentance, promiſeth reſtitution, upon repentance; and a re-uniting of both people under the Meſſias: which gracious invitation the faithfull party accept of, and make their addreſſes unto God.

The Lord alſo] Heb. *And the Lord*; as Chap.1.3. or, *Moreover*; as Chap.1.11. or, *Again*; as Eſay 8. 1. becauſe it beginneth a new Sermon.

ſaid unto me] Acquainted me by revelation, to this purpoſe, with his mind. So ver.11. Chap.11.6.

in the days of Joſiah the King] Under the reign of King Joſiah, Chap.1.2. See ver.10.

Haſt thou ſeen that which back-ſliding Iſrael hath done?] Haſt thou not taken notice of the idolatrous courſes, that thoſe of the ten Tribes took?

Haſt thou ſeen?] Or, *Haſt thou not ſeen?* as 1 Sam.2.27, 28. *did I appear?* for, *did I not appear?* and, *did I chooſe?* for, *did I not chooſe?* See Chap.31.20.

ſeen] Conſidered, or taken notice of; as Chap.2.19,23,31. for whether Jeremy over-ſaw what was done among thoſe people, is uncertain; that he ſhould ſee what had been done by them, before their deportation, being yet unborn, was not poſſible.

that which] Or, *what*: for there is no *that* in the text. So Exod.19.4. Mic.6.1.

back-ſliding] Or, *revolting*; as it is rendred, Chap.5.23. So ver.8,11,12. See Hoſ.4.16.

Iſrael] The ten Tribes, ſo termed, as the greater part of Iſraels poſterity, after their revolt from the houſe of David, upon the death of Solomon, 1 King. 12. in way of diſtinction from Judah. See Eſay 7.1.

hath done] Or, *did*: for he ſpeaketh of things, long ſince paſt, and done before their deportation, 2 Kings 17. 7—12.

ſhe is gone up upon every high mountain, and under every green tree;] Or, *how ſhe went up*: a defect of the particle, *how*; as Exod.19.4. See Chap.2.20. 2 King.17.10.

and there hath played the harlot.] Or, *and committed fornication there*. See ver.1. Some render the words, *where thou committeſt fornication*, or, *playeſt the harlot*; as if in theſe words God ſhould turn his ſpeech unto *Judah*: and the word in its regular form doth ſo import; but as yet there is no addreſſe at all to Judah; and the like irregular form is found in ſome other words, Deut.32.18. Chap.18.23.

V. 7. *And I ſaid, after ſhe had done all theſe things*] Or, *yet I ſaid* unto her. *And*, for, *yet*; as Chap.2.35. ver.3. and a defect of the pronoun; as Eſay 37. 22. & 66. 12. I did not yet preſently caſt her off; but ſought to reclaim her, and invited her by my Prophets to repentance, 2 King.17.13. Hoſ. 12.6. & 14.1. So ver.1,12.

Turn thou unto me] Or, *Return unto me*; as ver.1. to wit, by repentance, and reformation, Eſay 57.6,7. Act.3.19. & 26.18, 20. Heb. *Thou ſhalt return*: the future indicative, for the imperative; as, *Thou ſhalt love*, Deut.6.5. and, *Thou ſhalt not with-hold*, for, *with-hold not*, Pſal.40.11.

but ſhe returned not] 2 King.17.14. Hoſ.7.16. & 11.2,5. Heb. *and*; as Chap.2.11. ver.1.

and her treacherous ſiſter Judah ſaw it.] *Judah*; the other two Tribes, *Judah*, and *Benjamin*, which continued ſtill conjoyned, when the other ten revolted: the name impoſed from the principall of the twain, that enjoyed the Soveraignty, thereby to diſtinguiſh it from the other ten. See Eſay 1.1.

ſiſter] Iſrael, and Judah, are, in regard of conſanguinity, being both of the linage of Jacob, termed *Siſters*, Ezek.16.46. & 23.2,4.

treacherous] Or, *perfidious*, having violated her faith plighted unto God, when the whole body of that people entred into covenant with him at firſt, Deut.5.2,3. & 29.10-12. which ſhe had profeſſed to continue in, and keep inviolably, after the revolt of the ten Tribes, 2 Chr.13.9,10. yea, had often-times renewed, 2 Chr.15.12-15. & 23.16. & 29.10. & 34.30-32. but again ſtill violated, by returning eft-ſoons to her former abominations, 2 Chr.21.6,10,11. & 24.17,18. & 28.2,3. & 33. 2-9. & at preſent, howſoever ſhe would ſeem ſtill to continue conſtant in the ſervice of God; yet all being but counterfeit, her ways being otherwiſe very lewd and wicked, Ch.6.19,20. & 7.9-11. Howbeit, the ſame term is afterward given, as well to the one, as to the other. See ver.20.

ſaw it.] *Saw*; that is, *knew*; as Pſal.37.25. & 40.3. with 34.2. could not be ignorant; could not but take notice, both of what her ſiſter had done; and how ſhe had been invited by me to return: for by the ſame Prophets God had ſent to them both, 2 King. 17. 13. a defect of the pronoun, *it*; as Eſay 44. 19.

V. 8. *And I ſaw*,] The ſequel of the context in the enſuing diſcourſe, being ſomewhat obſcure and intricate, hath much troubled the Interpreters, and enforced them to take divers tracts. One of the Jewiſh Commenters gives me an hint of that, that may ſerve as a thread to lead us thorow this Labyrinth. He obſerveth well, that the *ſeeing*, here ſpoken of, hath a ſpecial reference unto that which cometh after, ver. 10. concerning the return of the Jewiſh people unto God, in the religious reign of Joſiah, that for the generality of it, it was not ſound and ſincere; that which, though Jeremy, and many others, could not diſcern; yet God, who tryeth and ſearcheth the heart, ſaw, 1 Sam.17.7. 1 King.8.39. Pſal.7.9. Prov.15.11. & 17.3. & 21.2. Chap.17.10. and the ſile of the context is therefore to be continued from this to that; which I conceive may moſt conveniently be thus done, without ſtraining, or forcing the text, as many here do. *And I have ſeen*, or *ſee*, that *though for all this, wherein revolting Iſrael had committed adultery, I had diſmiſſed her, and given her a bill of divorce; yet her perfidious Siſter Judah was not afraid, but ſhe alſo*

was

went, and committed fornication; (*for ſo it was, that with her notorious fornication ſhe polluted the land, by committing adultery with ſtones, and with ſtocks*) *and that for all this her perfidious Siſter Judah hath not returned unto me with all her heart, but counterfeitly, ſaith the Lord.* But we ſhall examine, and explicate the words apart as they ly in order in the text.

And I ſaw] Or, *have ſeen*, or *do ſee*; as if he had ſaid, I asked thee before, whether thou hadſt not ſeen, how it had been with Iſrael, ver. 6. I ſhall now tell thee what I have ſeen, and do ſtill ſee in Judah; and more it may be then thou doſt, that as they have not taken warning by Iſraels fall, but have been as notoriouſly lewd, as they; ſo their externall reformation hath not been cordial, but counterfeit; *I ſee*; as Chap.23.13,14. Some others, *And when I ſaw*. Others, *And it ſeemed good unto me.* Others, otherwiſe; according to which they attemper the ſeverall Verſions of the words enſuing: wherein our Verſion faileth, leaving the words hanging in ſuſpence, as if it had bin rather, *ſhe ſaw*, then *I ſaw*. And the old Latine indeed ſeems ſo to have rendred it; for it knitteth the words following unto the laſt clauſe of the verſe before-going: and ſo ſome Greek Copies alſo ſeem to have had it. But that the Hebrew, which the Chaldee alſo concurs with, controlleth: which yet ſome Interpreters of prime note, though rendring the text themſelves otherwiſe, yet in the expoſition run unto.

when for all the cauſes whereby back-ſliding Iſrael had committed adultery, I had put her away, and given her a bill of divorce,] Others, *when I ſaw that for the actions, wherein ſhe had committed adultery, I muſt diſmiſs her. I gave her a bill of divorce.* Others, *It ſeemed good to me for all theſe cauſes — to diſmiſs her, and give her a bill of divorce.*

when] Or, *though?* as Eſay 12.1. & 64.6.

for all the cauſes] Or, *for all*; or, *becauſe of all*: for that is all the word ſignifies, Gen.21.11,25. Num.12.1. & 13.24. Judg.6.7.

whereby backſliding Iſrael had committed adultery] Or, *wherein*. Heb. *which*: but herein little difference. Of the terms here given her, ſee before, ver.6. what is there termed *fornication*, is here called *adultery*; as alſo, ver.9. Ezek.16.37. becauſe *fornication*, and *adultery*, in a wife, are all one, Mat.19.9. and this her adulterous carriage, was the cauſe of her abdication, Ezek.23.5-8.

I had put her away,] Heb. *diſmiſſed her*. See ver.5. *to diſmiſs her*; or, *that I muſt diſmiſs her*, ſuit not well with the text.

and given her a bill of divorce;] Heb. *a book of her divorce*, or, *her book of divorce*, as we uſe to ſay, *make*, or, *give him his mittimus.* Of the term, ſee on Eſay 50.1. and God is ſaid to have diſmiſſed, and divorced her, by putting that State from under the wings of his protection, Ruth 3.9. and delivering it up into the hand of the Aſſyrians, who utterly ruined it, and carryed away the main body of her people, and placed them in forrain parts, 2 King.17.6. Ezek.23.9. what the Rabbines here debate about the different caſes of Judah, and Iſrael, ſee on Eſay 50.1.

yet her treacherous ſiſter Judah feared not] Or, that *yet her perfidious ſiſter was not afraid*: for the particle, *that*, very frequently ſuppreſſed; as Eſay 7.1. & 36.1. muſt of neceſſity be ſupplyed, either after *I ſaw*, or in the front of this clauſe: otherwiſe the member of the ſentence will have no good coherence. Of *Judah*, and the ſtyle here given her, ſee ver.7.

but went, and played the harlot alſo] Heb. *and* (as ver.1,7.) *ſhe went, and committed fornication*; or, *ſhe alſo went on whoring*: as, *he went and wept*, for, *he went weeping*, Pſal.126.6. there is an emphaſis in the pronoun here expreſſed, and not therefore to be omitted. See on ver.7. & Hoſ.4.15. & 11.12. She that had retained the profeſſion of Gods ſervice, when her ſiſter had wholly ſhook it off, and for her idolatries was divorced; yet was not deterred from running out into the like exceſſes, for which her ſiſter had ſo ſuffered, Ezek.23.11. See 2 King.17.19.

V. 9. *And it came to paſs through the lightneſs of her whoredome, that ſhe defiled the land*;] Or, *For ſo it was, that by her notorious fornication, ſhe profaned*, or *polluted, the land.* This paſſage, ſome underſtand of Iſrael; ſome of Judah; ſome partly, of the one, and partly of the other: which laſt, ſeemes more improbable, then either of the former: of which twain, I conceive the latter to be the genuine; and the whole verſe ſhould be encloſed with notes of interſertion, as above.

And it came to paſs] Heb. *And it was*; as 2 King.4.6. & 6.30. or, *For ſo it was*; as Gen.12.1. Eſay 65.15.

through the lightneß of her whoredome] *Lightneſſe*: So the old Latine ſeemes to have taken it; as coming from a word, that ſignifies *light*, Eſay 19.1. Chap.2.23. and we uſe indeed to term ſuch as here are intended, *light women.* The Jewiſh Doctors, with the Chaldee, ſeem to refer it to the ſame root, but as it hath a notion of *contempt*, and vileneſs, 1 Sam.2.30. and ſo it ſhould be, *through the vileneſſe, or baſeneſſe, of her whoredome.* But the word ſeems not to come from that root; nor is it ever found uſed in either of thoſe notions; it ſignifies commonly *a noiſe*, or *ſound*: but not ſeldome alſo, howſoever ſome have queſtioned it, *a fame*, or *report*. So it is taken, Gen.45.16. Chap.4.15. & 50.46. thus here underſtood, by *the fame of her whoredome*; will be meant, the report of it blazed abroad; or, as ſome other, by an hypallage, or inverſion of the words, not unuſual, *the fame of her whoredome*, for, *the whoredome of fame*; that is, *her famous*, (or infamous rather) her *notorious whoredome*; as, *ſilver of ſhekels*, for, *ſhekels of ſilver*; or, *ſilver ſhekels*, Lev.5.15. and, *the greenneſſe of the tender graſs*, for, *the tender graſs of greenneſſe*; that is, *the green tender graſs*, Pſal.37.2. and it may be ſo termed, not onely in regard of the *fame*, and *bruit*, ſpread abroad of it; but in regard of the notoriouſneſs of it, in it ſelf; ſuch as doth of it ſelf proclaim and publiſh the ſhame and filth of thoſe that practiſe it: as foul and hainous ſins are ſaid to have a *voice*, and to cry aloud even to heaven it ſelf, Gen.4.10. & 18.20. and this the words following, ſeem to confirm. Now being thus taken, (which I take to be the right) ſome conceive it to be ſpoken of Iſrael: as alſo, ſome going the former way of this ſyntax, render the words, *notwithſtanding the report*, or *fame of her whoredome*; that is, although the report of Iſraels idolatry, dwelling ſo neer her, could not but come to her ſiſter Judahs ears, Ezek.16.46. But I find not where the particle, here prefixed, is ſo uſed. Others, who take the latter, and (as I ſuppoſe) righter way, render it, *for her famous, or notorious whoredome*; to wit, *it came to paſs, that ſhe defiled the land*: which I conceive to be the genuine ſenſe of the words; though more fitly expreſſed, if inſtead of *for*, we ſay *with*, or *by*, or *by reaſon of*; for the particle is here a cauſal: as Pſal.18.12,15. Eſay 21.3. & 33.3. & 63.17. but that which they fail in, is the miſapplication of it; in that they underſtand it, as ſpoken of Iſrael, whereas the courſe of the context aright conceived, and duly conſidered, will evidently ſhew it to be intended of Judah, who in the very next words before going, is ſaid to have *gone a whoring*, ver. 8. and concerning whoſe whoredoms, and the notoriouſneſs thereof, he ſpeaketh further in this verſe.

that ſhe defiled the land.] Heb. *and ſhe profaned*, or *polluted the land*: ſo is the copulative in this form of ſpeech very frequently uſed, Eſay 22.10. & 37.26. & 65.24. & 66.18. See the ſame before, Chap.2.7.

and committed adultery with ſtones, and with ſtocks.] With idols made of either. See Chap.2.27. or, *by committing adultery* with ſuch: as *ſtand and feed*, for, *ſtand feeding*, Eſay 61.5. See ver.8. Some render it *for ſhe committed adultery.* But the cauſal is not needful here.

V. 10. *And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.*] Or, *And* that *for all this yet*; as having relation to what was before ſaid in the perſon of God, ver.8. *I have ſeen*, or, *I ſee*, that neither Judah took warning by what had befallen her ſiſter for her impieties and idolatries; for after that ſhe fell into them afreſh in the reign of Manaſſes, 2 Chr.33.3-9,22. as alſo that although they ſeemed to make goodly ſhews, and fair ſemblances of returning again to me, in the days of good Joſiah, 2 Chr.34.29-33. & 35,1-18. yet were they never throughly converted, or cordially turned from their former idolatrous courſes, as appeared by their ſudden relapſe, and return again to them, preſently after his deceaſe, 2 King.23.32-37. & 24.9,19. 2 Chr.36.12,14.

yet for all this] As ver.8.

her treacherous ſiſter Judah] See ver.6,7.

hath not turned unto me with her whole heart] Though Joſias himſelf ſo did, 2 King.23.25. yet the people, and generality of them had not ſo done: *with the whole heart*, that is, entirely, ſincerely, Pſal.119.2,10. Chap.24.7.

but feignedly.] Heb. *in falſhood, falſly*, counterfeitly: as thoſe, Pſal.78.36,37.

V. 11. *And the Lord ſaid unto me*,] Or, *The Lord alſo ſaid unto me*: as Chap.1.3.

The backſliding Iſrael hath juſtified her ſelf more then the treacherous Judah.] Iſrael is not ſo bad as Judah; Iſraels ſin is not ſo hainous as is the ſin of Judah: both in regard of her perfideouſneſs, that would ſeem to retain Gods ſervice ſtill with her, and renewed covenants oft with him; (which Iſrael never did) but brake them as faſt again, ſee ver. 7. and partly, alſo, becauſe ſhe would not be warned by the ſight of that, which had for ſuch idolatrous courſes befallen Iſrael, ver.8-10. See the like, Ezek.16.47,51,52. & 23.4—12.

juſtified her ſelf] Heb. *her ſoul*; as Num.30.5. ſo, *his ſoul*, for *himſelf*, Job 18.4. *my ſoul*, for, *my ſelf*, Pſal.7.2. *thy ſoul*, for, *thy ſelf*, 1 Sam.20.3.

more then treacherous Judah.] Heb. *from*, or *in regard of*; as if he had ſaid, Iſrael may go for an honeſt woman in compariſon of Judah; ſhe is ſo far the worſe. The like form, ſee Eſt.2.17. Prov.22.1. Eccl.7.1. Eſay 54.1. and in the like argument, Luk.18.14. Of the terms given to either, ſee verſe 6,7.

V. 12. *Go, and proclaim theſe words towards the North,*] God hereupon, the rather to ſhame Judah, and to encite her to repentance; biddeth the Prophet, turning towards thoſe parts, wherein thoſe of the ten Tribes remained captive, to proclaim a gracious invitation of them, to return again to him, with a promiſe of mercy and favour, to be ſhewed unto them, when they ſhould ſo do; together with a ſecret intimation, that it would ſometime be ſo done; and that under the Kingdome of the Meſſias the reſerves of either family ſhould be reunited.

Go] Heb. *Going*. Either the infinitive for the imperative, or the imperative ſuppreſſed. *Going go*; that is, go out of hand, preſently, ſetting all other affairs apart. So Chap. 2.2.& 13.1. Howbeit, as the Jewiſh Commenter well obſerveth, Gods meaning was not that the Prophet ſhould travell into thoſe countries where that people then abode; but to addreſs himſelf unto the performance of the duty enjoyned him, ſetting his face that way; as the like is enjoyned Ezekiel, Chap.20.46. & 21.2. and the word therefore (ſaith he well) is to be taken in a notion of addreſs: as Eccl.2.1. Jon. 1. 7.

and proclaim] Heb. *and thou ſhalt cry*. See the like, Chap.2. 2.& ver.7.

toward the north] Becauſe the regions of Aſſyria, and Media, into which thoſe of the ten Tribes were tranſported by Tiglath-Pileſer, and Salmaneſer, 2 King.15. 29. & 17.6. lay North-Eaſt from Judea. See Chap.50.3,9. as on the contrary part therefore Ezekiel being among the Jewiſh Captives in Chaldea, lying North likewiſe from Judea, Chap.1.14. is willed to look Southward, when he was to prophecy againſt Judah, and Jeruſalem, Ezek.20.46.& 21.1. So that he was to utter theſe words, in the hearing of thoſe of Jeruſalem; as Ch. 2. 2. but with his face toward the places, where Iſrael was in captivity, ſo ſpeaking, as if he were parlying face to face with them.

and ſay] Heb. *and thou ſhalt ſay*; as before, *thou ſhalt cry*.

Return, O thou back-ſliding Iſrael, ſaith the Lord,] The ſubject matter of that which he was to proclaim; a new ſummons of Iſrael to repentance. See ver.6,7,14. Chap. 31.22.

and *I will not cauſe mine anger to fall upon you.*] I will not proceed further in wrath againſt you.

cauſe mine anger to fall] Heb. *make my face to fall*: *face*, for, *anger*, or *wrath*, as Pſal.34.16. Lam.4.16. becauſe anger diſcovereth it ſelf in the countenance; *to fall*: a metaphor, either, from thoſe that fall in fight upon their foes, Joſh.11.7. or rather from ſtorms and tempeſts, that fall from above, to the ſpoiling and deſtroying of people, and other creatures here beneath, Gen.19.24. Pſal.11.6. Rom.1.18. See Chap. 30.23, 24. and the Jewiſh Doctors ſupply here not amiſs from the clauſe following, *for ever*, becauſe it had in the diſperſion of them fallen in part, and that heavily, on them already.

for I am mercifull, ſaith the Lord] Or, *pious, pitifull*, Deut.4. 31. Pſal.86.15.& 103.8.& 145.8.

and *I will not keep* anger *for ever*.] I will ceaſe to be further wrath with you, Pſal.103.9. See on ver.5.

V. 13. *Onely acknowledge thine iniquity,*] No promiſe of pardon, but upon condition of repentance, Eſay 1.19, 20. & 55.7. nor ſincere repentance, without ſerious ſight, and ingenuous acknowledgment of ſin, Prov.28.13. Heb. *yet*; as Pſal. 25.1. *know*, that is, *take notice of*, or *acknowledge*; as Pſal. 51.3. Eſay 59.12. See Chap.2.23.

that thou haſt tranſgreſſed againſt the Lord thy God,] And haſt therefore been juſtly delivered up into captivity, 2 King. 17. 18.

and thou haſt ſcattered thy wayes to the ſtrangers under every green tree,] Running ſometime one way, and ſometime another, after ſtrange gods, and forrain people, 2 King.17.4,9,10. ver.6. See the like, Chap.2.23,25. The Rabbine perverteth it, when he expoundeth it, of *the opening of the feet*, Ezek. 16.25.

and ye have not obeyed my voice, ſaith the Lord.] Heb. *ye have not hearkened unto my voice*; calling upon you, by my Prophets, for reformation of theſe your wicked ways, and miſcarriages, 2 King.17.13—16. ver.7.

V. 14. *Turn, O back-ſliding children, ſaith the Lord,*] Or, *Return*; *Turn again*, as ver.12.

for I am married unto you] Or, *I have married you*: for the verb is active, and is in that form uſed ever of the man, Deut. 21.13 & 24.1. Eſay 54.5. & 62.10. Mal.2.11. of the woman perpetually in the paſſive form, Gen.20.3. Deut.23.22. Prov. 30.23. Eſay 54.1.& 62.4. I am your husband that have married you; I took you at firſt into covenant to me, and ye did enter into the ſame with me, and plighted your faith unto me among the reſt of my people, Deut.29.1-15. and I am ready, notwithſtanding your long continued revolt, upon your ſincere, and ſerious repentance, and return to me, to entertain you, and to renew my covenant again with you, Hoſ.2.19,20. ver.1. Some of the Rabbines render it, *I am your Lord*; and it is not for mine honour, that my people ſhould be in the hands of their enemies, Eſay 52.5. Ezek.36.20. and the word indeed in its firſt and proper notion ſo ſignifies. See Chap.2. 22. but in this place, the conſtant tenour of the context, comparing this people to a diſloyal wife, carryeth it rather the other way. For as for that, which one of them telleth us of a conceit of his Fathers, that it ſhould be rendred, *I have been vexed*, or *grieved by you*, or *am grown a weary of you*; or, *I loath*, and *abhor you*; for ſo the word ſignifies, whereby he expreſſeth it, Gen.27.46. Lev.20.23. Num.21.5. Eſay 7.16. withall adding, that the word doth always ſo ſignifie, where the particle *beth*, followeth it; it ſeems to me unworthy of any conſideration: nor had I mentioned it, but that I find ſome Writers of note, taking notice of it, and ſome great Criticks enclining to it, if not approving of it. It is true, that God is ſaid to be vexed and grieved, and wearied with the ſins of his people, Eſay 43.24.& 63.10. Chap.15.6. Ezek.6.9. but this in no wiſe ſorts here with the ſequel of the context: and for that of the particle, it is no where found in conſtruction with this verb, ſave here, and Chap.31.32. a place parallel to this; and no ſuch judgment therefore can be built thereupon; and it ſeemeth to me, to have no other uſe in either place, then it hath in the like ſyntax, with divers other verbs in that language, with which it is generally deemed to be redundant.

and I will take you one of a city, and two of a family, and I will bring you to Zion.] Our Interpreters generally expound this of the paucity, or ſmall remnant of thoſe, that ſhould be reſerved, and return, whether into their own country, as they ſuppoſe ſome did with thoſe of Judah, at the diſſolution of the Babylonian Captivity; or unto God, being converted, and adjoyned unto his Church, according to thoſe foregoing prophecies, Eſay 10.11,12.& 17.6. & 24.13. On the other ſide, ſome of the Jewiſh Doctors carry it beyond all reaſon wider another way; as if the meaning were, that if there were but *one* true convert *in a city*, that whole city ſhould be reduced, together with that one: and ſo if but *two* onely ſuch *in a family*, that whole family ſhould, together with thoſe two, be brought back; and ſo they ſhould all at length return to their own country again. But I ſee not how the words can admit of ſuch a ſenſe. The former, it is true, they may well bear: howbeit, ſo taken, they ſeem not ſo well to ſuit with the perſons ſpoken to. The revolted Iſraelites are invited to *return*; and God promiſeth, if they ſo do, to *take them*; whom but the Iſraelites that do return? ſome one out of a city, conſiſting of ſuch; and not the whole city rather, if there were an whole city of ſuch? or one out of a city, conſiſting of Iſraelites, among all whom yet but one ſuch ſhould be? I ſuppoſe it not probable, that there were any ſuch cities conſiſting of Iſraelites onely. I embrace, therefore, that here, that one of the Jewiſh Commenters ſuggeſteth, whom a learned late Writer followeth; That God would make ſuch an exact ſearch for them, in looking after them upon this their ſincere and ſerious return, in all places, in which they had been diſperſed; that though there ſhould be but ſome *one* only of them *in a city*, or ſome *two* onely *in a whole country*, yet they ſhould not be neglected, but ſhould be culled out and reduced. It is a plain parallel place unto that of Eſay 27. 12. See the note there. And whereas it may ſeem to be ſomewhat improper to ſay, *one out of a city, and two out of a family*; (for ſo it would for the fuller expreſſion be rendred) as if a family were of a larger extent then a city. To this, the Rabbine anſwers not amiſs, that the word *family* is in Scripture ſometime uſed for a *country*, or the people of a country; as Chap. 1.15. Gen.12.3. (compared with, Chap.22.18. where for *families*, in the former place, is *nations*, in the latter) Zach. 14. 17, 18. and may well ſo alſo be uſed in this place.

I will bring you to Zion] Either joyn you unto Judah again, that you may worſhip God at Jeruſalem with them, Chap.31. 6. Ezek. 27. 21, 22. or joyn you unto my Church, whereof Sion is a type; that ſo *all Iſrael may be ſaved*, Rom.11.26. See Eſay 56.7.& 66.20. See alſo ver.18.

V. 15. *And I will give you Paſtors according to my heart, which ſhall feed you with knowledge and underſtanding.*] As God promiſeth upon their repentance, to reduce, and reſtore them; ſo to ſettle a government among them, for the continuance of them, in a right and religious courſe and carriage, and ſuch Rulers over them, as ſhould not either miſlead them or oppreſs them, which others formerly had done, Eſay 13. 12. Chap.23.1,2. Ezek. 34. 2—4,10. but ſhould rule and govern them in a religious manner, with a wiſe and diſcreet regard of their good, Eſay 60.17,18. Chap.23.4.

I will give you] It is God that gives Governours, whether good or bad; as a bleſſing, the one; as a chaſtiſement and exerciſe, the other, Hoſ. 13. 11. Act. 13. 20, 21. Epheſ. 4.11.

Paſtors] Rulers, either in the State, as ſome, Chap.12.7. Mic.5.5. or in the Church, as others, Epheſ.4.11. or in both, Eſay 56. 10, 11. See Chap. 23. 1, 4.

according to mine heart] Such as I like and approve of, and know to be faithfull, and ſuch as ſhall govern you according to my will and deſire, 1 Tim. 1. 12. an alluſion to Gods teſtimony of David, 1 Sam. 13. 14.

which ſhall feed you] As Joh. 21. 15-17. 1 Pet. 5. 2. or, *rule you*, Chap 23. 2. Ezek. 34. 2. Act. 20, 28.

with knowledge and underſtanding] This clauſe either reſpects the manner of their ruling in ſkilful and diſcreet manner, Pſal. 78. 72. 1 Pet. 5. 2. or the ſubject matter of their feeding, the food wherewith Gods people were to be fed, the ſpiritual food of ſound knowledge, and right underſtanding of Gods truth. Deut. 33. 19. Neh. 8. 8, 12. Mal. 2. 7. Eph. 4. 11. 1 Tim. 3. 2. 2 Tim. 4. 2. But I ſuppoſe, that it hath reſpect here to the former.

V. 16. *And it ſhall come to paſſe when ye are multiplyed and increaſed in the land, in thoſe dayes, ſaith the Lord, they ſhall ſay no more, The Ark of the Covenant of the Lord; neither ſhall it come to mind, neither ſhall they remember it; neither ſhall they viſit it, neither ſhall* that *be done any more.*] This place ſeems as pregnant as is poſſible, for the utter ceſſation and abolition of thoſe viſible pledges of Gods ſpeciall preſence among his people, which before had by God himſelf been to that purpoſe ſanctified, ſet apart, and ſetled among them, after the enlargement and growth of his Church under the Meſſias. Which yet the Jewiſh Maſters, though acknowledging the Meſſias his times here to be intended, labour, by a very ſory ſhift, to put off: for the meaning, ſay they, is, that in thoſe times they ſhall not need to think of ſending for the *Ark of God*, to be with them in their camp, or of carrying it out with them into the field, as in times paſt they had done, Joſh. 3. 3, 6, 11. & 6. 8, 13. 1 Sam. 4. 4, 5. & 14. 18. 2 Sam. 11. 11. & 15. 24. becauſe all ſhall then be quiet, there ſhall be no war, after the expedition of Gog and Magog is once over, Eſay 2. 4. But beſides that we read not that after the Temple was once built, the Ark, once therein ſeated, was ever removed, brought out again, or any ſuch uſe at all made of it: the words are very general, and very expreſs, that it ſhould not at all be ſought to, or once minded, or any uſe at all made of it. And yet this, as ſlight a ſhift as it is, is by a learned late Writer alſo held forth, and approved. Nor want there other of ours, and ſome of chief Note, that will not ſuffer this Scripture to go the way before-mentioned; but turn it another way; ſome expounding it, that whereas formerly the Jews herein gloried over Iſrael, that they had the Ark of God with them, a pledge of his ſpeciall preſence among them, which the other had not, 2 Chr. 13. 9, 10. ſuch a conjunction and concord, ſhould be now between them, that Judah ſhould no more glory herein, God ſhould be alike preſent with either. Other again, that after their reſtitution, the Jewiſh people themſelves ſhould not ſo much truſt unto, and rely upon, thoſe outward pledges of Gods favour toward them, and preſence among them, the *Ark*, and the *Temple*, as formerly they had done, Chap. 7. 3. But theſe conſiderations, as well as the former, do all come far ſhort of, and are a great deal too narrow, to reach the large and wide extent of the expreſſions of Gods Spirit in this place. That which ſome others have, that therefore no regard ſhould in thoſe times be had of the Ark, becauſe the whole City ſhould be deemed equally holy with it; for whereas the Ark was as *Gods Throne*, or Chair of Eſtate before, (*ſee on* Eſay 37. 16.) and the Temple in regard of it, Chap. 14. 21. & 17. 12. Ezek. 43. 7. now Jeruſalem, the whole city ſhould be ſo eſteemed, verſ. 7. it fitteth well with the ſtate and condition of the Church; but could not conſiſt with the ordinance of God, ſo long as a Temple, whether with an Ark, or without an Ark, allowed and approved of by God, in its peculiar uſe and force ſtood. For as concerning what ſome others ſay, That in the ſecond Temple there was no Ark at all; and would have this Scripture to intimate as much: It is firſt a great queſtion, whether it be a truth, and not a Jewiſh fable: the grounding of it on that defect of a letter in a word, Hagg. 1. 8. is without doubt, both frivolous, and ridiculous. But whether it were ſo or no, it cannot concern this place: for if there were no Ark in it, it was a defect; and that ſuch as was not by any means extraordinary otherwiſe ſupplyed: and it is eſteemed by the Jews themſelves as a blemiſh; whereas the want of an Ark, the uſe of it, and regard to it, here implyed, is mentioned as no ſmall benefit and dignity to the Church, of the times here intended; they ſhould have no need now of ſuch an ordinance; they ſhould not miſſe it, they ſhould find no want at all of it.

it ſhall come to paſſe] Heb. *it ſhall be*; as ver. 9.

when ye are multiplyed and encreaſed] Heb. *and have fructified*, or, *are grown fruitful*, Gen. 26. 22. Exod. 1. 7. both words are oft joyned together, but the latter here uſually in the former place elſewhere; as Gen. 1. 22, 28. & 9. 1, 7. Chap. 23. 3. but as here, ſo Ezek. 36. 11. a place parallel to it; and it ſeems to imply, that they ſhould be fruitful in converting of many from abroad, and bringing them in unto the Church. See ver. 17.

in the land] An eye to the land of Canaan, reſembling Gods Church; called therefore *the holy land*, Zach. 2. 12.

in thoſe dayes] Or, times; as Chap. 1. 2, 3.

they ſhall ſay no more] Or, *it ſhall not be ſaid*; as Chap. 16. 14. So Chap. 31. 29. there ſhall be no more talk of it.

The Ark of the Covenant of the Lord] So is the *Ark* commonly called, Numb. 10. 33. Deut. 10. 8. & 31. 9, 25, 26. Heb. 9. 4. as alſo otherwiſe, *The Ark of the teſtimony*, Exod. 25. 22. & 30. 26. & 31. 7. and the ground of either ſtyle is the ſame, to wit, becauſe the two Tables of the Law; wherein the Covenant made between God and his people, was contained, Exod. 34. 28. & 40. 35. Deut. 9. 9, 11, 15. and were therefore a Teſtimony of the ſame, 2 King. 11. 12. Eſay 8. 20. were reſerved in the Ark, Exod. 25. 16, 21. & 40. 20. and as the Ark is therefore ſo called in regard of them, as made principally for them, 1 King. 8. 9. ſo is the Tabernacle alſo called *the Tabernacle of the Teſtimony*, as intended chiefly for them, and it, Exod. 30. 26. & 38. 21. Act. 7. 44. the Ark therefore containing them, being ſeated in the innermoſt, principal, and moſt ſacred place, both of the Tabernacle, & the Temple, Exod. 40. 21. 1 King. 8. 6. Heb. 9. 3, 4. And if the uſe of this chief, and principall pledge of Gods preſence, after the coming of the Meſſias; and the Church conſiſting of Jew and Gentile under him ſetled, was utterly to ceaſe; much more the place deſigned for it, with the whole furniture thereof, ſervice reſtrained to it, and rites appertaining thereunto, Joh. 1. 17. & 4. 23. Col. 2. 17. Heb. 10. 1, 8, 9.

neither ſhall it come to mind] Heb. *aſcend*, or, *go up, upon the heart*. Men ſhall not mind it; they ſhall not ſo much as once dream of it. See Eſay 65. 17. So Chap. 7. 31. 1 Cor. 2. 9.

neither ſhall they remember it] Or, *neither ſhall they mention it*, or, *make mention of it*: for the ſyntax here ſeems to lead unto that notion of the word; it ſhall not be remembred, or mentioned any more: for the verb is indefinite, as that before, *they ſhall ſay*, for, *it ſhall be ſaid*: and alſo in the next branch.

neither ſhall they viſit it] That is, *it ſhall not be viſited*; there ſhall be no more repairing unto the place of its reſidence, to pray, and worſhip there before it, as now there is, Deut. 12. 11-14. 1 Sam. 7. 2. 2 Sam. 7. 18. 1 King. 8. 29, 30, 33, 34. 1 Chr. 13. 3. Pſal. 42. 2. & 84. 7. & 95. 2. & 99. 5.

neither ſhall that *be done any more*] No ſuch viſitation of it ſhall any more be uſed; or rather, as ſome other render it, *neither ſhall it any more be magnified*: it ſhall not be in any repute, or eſteem; ſo the word ſeems to import, Deut. 32. 6. 1 Sam. 12. 6. The Spirit of God uſing here ſo many pregnant expreſſions, and ſo ſeriouſly and inſtantly inculcating, in ſuch variety of terms, one and the ſame thing, ſeems to have foreſeen how loath and backward people would be, this people eſpecially, to admit of, and aſſent unto, the matter here foretold; and how prone and forward by ſlights and ſubtilties, to writhe and wreſt this prediction to ſome other intents and purpoſe; and to have delivered it therefore in ſuch expreſſe and preciſe terms, as might cut off all ambiguity, and meet with all ſuch devices as humane wit ſhould invent, either to elude, or divert it.

V. 17. *At that time they ſhall call Jeruſalem the Throne of the Lord*] Or, *Jeruſalem ſhall be called*; for ſuch indefinite forms are by the paſſive beſt expreſſed. So ver. 16. Mal. 1. 4. *Jeruſalem*, Gods Church, whereof that was a type, Gal. 5. 26. Rev. 21. 2. *ſhall be called*; ſhall ſo be, and be ſo accounted: as Eſay 60. 14. & 61. 6. *the Throne of the Lord*; in regard of his conſtant reſidence, and ſitting in ſtate and power, by his ordinances, and by the exerciſe of them there, together with his Spirit accompanying the ſame. See Chap. 14. 21. & 17. 12. and before on ver. 16.

and all the nations ſhall be gathered unto it;] That ſo Jacobs Prophecy may be fulfilled, concerning *the gathering of the nations unto Shiloh at his coming*, Gen. 49. 10. and the word here uſed, is the ſame with that, Gen. 1. 9. where God ſaith, *Let the waters under heaven be gathered together into one place*: as alſo it is ſaid in that parallel place, Eſay 2. 2. *the nations ſhall flow in to it*; as intimating both their multitudes, and their forwardneſſe, or eagerneſſe, rather forcing, then forced in, Pſal. 110. 2, 3. Matth. 11. 12.

to the name of the Lord to Jeruſalem] To the place which God ſhall make choice of, to place his name there, Deut. 12. 11. which was ſometime *Jeruſalem*, Pſal. 122. 3, 4. is now *the Church*, 1 Tim. 3. 15. Rev. 21. 2, 3. but Jeruſalem now without Ark or Temple; for thoſe things are now paſt and gone, verſ. 16. Rev. 21. 22. Yet ſome read it, *for the name of the Lord to Jeruſalem*. But the former I approve rather, as preciſely anſwering the particle, uſed twice here in the text, which though it be ſometime indeed ſo uſed, as in the former place they would have it, as Gen.2 23. yet why it ſhould here ſwarve from its moſt proper notion and uſe, I ſee not. See Eſay 60. 9.

neither ſhall they walk any more after the imagination of their evil heart.] Neither the Iſraelites, nor the Proſelyte Gentiles, ſhall take ſuch evil courſes, as before times they did; but ſhall live according to the preſcript of Gods Will and Word, Eſay 2.3.

the imagination] The word here uſed is very frequent, both in this Prophet, Chap.7.24. & 9.13. & 11.5,13. & 16.12. & 18.12. & 23.17. and elſewhere, Deut.29.19. Pſal.81.12. but concerning the native and genuine ſenſe of it, there is much difference among the learned, as well Jewiſh, as others: for ſome render it, *ſtiffneſſe*, *obſtinacy*, *ſtubbornneſſe*; deriving it from a term commonly uſed among the Talmudiſts, implying *firmneſſe*, and *faſtneſſe*. Others, *pravity*, and *perverſneſſe*; deducing it from a word that ſignifies the *navel*, and the knotty *wreaths* of it, Ezek.16.4. Job 40.16. Others, *wrieneſſe*, or *obliquity*. Whence enemies are deemed by them to be ſo termed; becauſe they *look awry* on thoſe whom they are at enmity with, Pſal. 5.8. & 27.11. & 54.5. & 56.2. & 59.10. though rather, becauſe they have either a cautious, or an inſidious eye on them, they *obſerve* and *watch* them to do them a ſhrewd turn, 1 Sam.18.9. Pſal. 56.6. Chap.20.10. Other laſtly, as ours here, *imagination*, or *cogitation*, or *contemplation*, or *thought*, or *ſight*: which laſt ſeems moſt genuine; becauſe all thoſe that thus diverſly render it, yet herein concur, that they hold it to riſe from a root that ſignifies *to ſee*, or *to view*, Num.23.9. & 24. 17. yet herein may ſome difference ariſe, in that *ſight* applyed to the ſoul, ſometime reſpecteth the mind and its imagination, judgment and approbation of ought; as Pſal.17.2 *let thine eye-lids ſee the right*; that is, conſider and approve it: and ſo *the imagination of the heart* ſhould be, what the mind conceiveth, reſolveth and approveth of: ſometime, it reſpects the will and affection; as Pſal.66.18. *if I ſee iniquity with my heart*: if my heart hang after it; if I affect it, and have a deſire to it: ſo it ſhould import here *the deſire of the heart*: according to either it may be rendred, *the ſight of the heart*: they ſhall not follow what their corrupt heart likes and loves; what it approveth and affecteth. See the like phraſe, Num.15.39. Eccl.11.9. Eſay 57.17.

V. 18. *In thoſe days ſhall the houſe of Judah walk with the houſe of Iſrael,*] Some render it, *The houſe of Judah ſhall go to the houſe of Iſrael.* So the ancient Greek, and the Old Latine; that is, ſay ſome, The one ſhall go to the other, that they may return joyntly in company home together: and ſo is the particle uſed, Eſay 22.15. and in the latter part of this verſe: And theſe ſuppoſe an alluſion in theſe words to the return from the Babylonian captivity, Judah ſaid to go to Iſrael, becauſe Cyrus his proclamation did principally concern them, abiding in Babylon, and other parts of Chaldea: But that they ſhould ſend to, and invite thoſe of the ten Tribes remaining in Aſſyria and Media, to come and go along with them: whereof, though we find no record, yet it is not unlikely that divers of the other Tribes did, whether invited by them or no. Or, as others, there ſhall be free and open paſſage from the one to the other, that they may have mutuall trade and commerce the one with the other; as Eſay 19. 23, 24. contrary to that which had formerly been, Luk.9.53. Joh.4.9. But the Chaldee, and the Jewiſh Commenters, whom ſome others alſo follow, reade the words as our Verſion hath them, *Judah ſhall walk with Iſrael*: and they point us to places where the particle is elſe-where ſo uſed, Exod.35.22. 1 Sam. 20.8. Eſay 7.2. Ezek.16.37. Mic.7.13. the meaning then is, they ſhall be reconciled either to other, and ſhall converſe in familiar and friendly manner the one with the other: for that is uſually deſigned by the term of *walking together*, Pſal. 55.14. Amos 3.3. the enmity that had been formerly between thoſe two houſes, ſhall then ceaſe: the ten Tribes being then reunited to the other two Tribes, and the other two joyning in amity with them, and both walking in one way together with thoſe proſelytes, ver.17. See Eſay 11.13. Ezek.37.19,22. Hoſ. 1. 11.

the houſe of Judah, with the houſe of Iſrael] Of theſe *two houſes*, ſee Eſay 8.14.

and they ſhall come together out of the land of the North] From Chaldea, and Aſſyria, the places of their captivity, both from Judea Northward: See ver.12. Chap.1.13. & 31.8. The ſpiritual deliverance, and reſtitution of them, by Chriſt, with the conſtitution of them in the body politick of his Church, being ſhadowed out in theſe prophetical Sermons, by thoſe temporal deliverances and reſtaurations, that to either of thoſe two people, or any conſiderable party of either, God was pleaſed to afford. So Eſay 11. & 54. & 60. Chap.31. & 33.

to the land that I have given for an inheritance unto your fathers.] Or, *that I gave.* Heb. *which I cauſed your fathers to inherit*, or *to poſſeſs*, as an inheritance, Pſal.44.2,3. & 78.51. & 135.12. & 136.21,22. the land of Canaan, ſee ver. 16.

V. 19. *But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the Hoſts of nations?*] Some read theſe words in the time paſt, *How did I put thee among the children, and gave thee a pleaſant land*, &c. as if God ſhould relate what he had formerly done for this people; as Eſay 63.7,8. Amos 2.9-11. but the moſt conceive them as the words of God, relating what he intended to do for them, upon condition of their repentance, and continuance in loyalty to him.

But I ſaid,] Heb. *And I ſaid*, which ſome alſo here retain. Others, *I ſaid indeed*; as Eſay 30.20. As if he had ſaid, I had ſuch thoughts as theſe with my ſelf, for he ſpeaketh after the manner of men, in dealing and diſcourſing with men. See Eſay 63.8.

How ſhall I] Or, *ſhould I.* The voice of God either admiring, and deviſing with himſelf, as ſome, by what means a people brought ſo low, and worn out with long captivity, might or could be reſtored to a flouriſhing ſtate and condition again, like that, Ezek.37.3. *can theſe bones live?* or, as others, rather, not ſo much wondring, as demanding of them, how he ſhould do that for them, which he had before ſaid, he would do, to wit, bring them home, and ſettle them in their land again, ver.18. ſuch an one, as is here related, when as they had dealt ſo perfidiouſly with him in times paſt, and had ſo defiled it before, verſ.6,9,13,20. Somewhat like that, Hoſ. 6. 4. & 11. 8.

put thee among the children] Or, as ſome, *among my children*: a defect of the pronoun poſſeſſive; as Job 13.18. Eſay 49.16. how ſhould I reckon or account thee as one of mine adopted ones, Hoſ. 1. 10. The ſyntax will not admit that of a learned late Writer, *I will make thee ſons*; that is, ſaith he, I will bleſſe thee with a plentiful iſſue, Eſay 44.3,4. ver.16.

and give thee a pleaſant land] For a childs portion; a poſſeſſion, among my people, who are as children to me, Exod. 13. 11. Pſal.16.6. & 136.21,22.

a pleaſant land] *A deſirable*, or *delightfull land.* Heb. *a land of deſire*, or *delight.* So is the land of Canaan termed, Pſal. 106. 24. Zach.7.14. Of the phraſe, ſee Eſay 2.16.

a goodly heritage] Heb. *an heritage*, or *poſſeſſion of goodlineſſe*, or *beauty.* Of the term, and form, ſee on Eſay 4.2. & 13.19. & 24.16. & 28.1,4,5. it is an attribute given oft to the land of promiſe, 2 Sam. 1. 19. Ezek.7.20. & 25.9. Dan.8.9. & 11.16, 41, 48.

of the Hoſts of Nations] Somewhat to this purpoſe, the Greek; and the Latine, juſt ſo rendreth it: but the Greek, and ſome other, inſert the word, *God*; the land of the God *of Hoſts*, the allmighty ruler *of the Nations.* Others, inſert the word *land* onely, ſupplyed from the former branch, and they expound it, ſome, a land *of hoſts of nations*; that is, a land held by people that were ſtrong and mighty, Num.13. 28, 29, 32, 33. Deut.4.38. Amos 2.9. or warlike, and ready to wage warre with thoſe that ſhould offer to invade them, Num. 21.23,33. But the Chaldee Paraphraſt, with whom the Jewiſh Doctors here concur, expoundeth the word here uſed, to the ſame effect with the former, as they may wel both belong to the ſame root, and may well import the ſame thing, ſave that the one is ſingular, the other plural: & it is by them two ways rendred, either *the heritage of the delight of delights*, or *deliciousneſſe of deliciousneſſes of the nations*; that is, the moſt goodly, pleaſant, and moſt delightful country, that any nation is poſſeſſed of: Or, a land *of the deſires of the nations*; that is, ſuch a land as all Nations much affect and deſire; the word coming from a root that in the Chaldee, or Syriack tongue rather *ſignifies, to will*, or *deſire*, Dan. 5.19. & 7.19. and this latter notion ſeemes in this place the genuine. See Ezek. 20. 6. where this land is ſtyled by the former term here uſed, *the goodly one of all lands*; that is, the goodlieſt and moſt deſireable of any.

and I ſaid, Thou ſhalt call me my Father, and ſhalt not turn away from me.] Or, as ſome, *further I ſaid*; as Chap.1.11. & 2.1. I ſhould rather render it, *yet I ſaid*; as ver.7. As if he had ſaid, After ſuch croſs thoughts as might diſſwade me, from ſhewing ſuch grace and favour unto this people, I yet at length reſolved to do it, upon condition, that they would take me for their protector, and continue loyal to me.

call me my Father] So account me, and ſo acknowledge me, ver.3,4. Pſal.89.26. Mat.23.9.

ſhalt not turn away from me] From following me (as Mat.16. 24.) to go after ſtrange gods, Deut.7.4. Heb. *from after me*; as 1 Sam.15.11.

V. 20. *Surely as a treacherous wife departeth from her husband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord.*] Concerning the connexion of theſe words with the former, there is ſome diverſity of opinion among Interpreters, whence the initiall particle is diverſly either rendred, or ſupplyed. For ſome reade as our Verſion, *Surely*; and the word here uſed moſt uſually ſo ſignifies, Gen.28.17. Exod.2.14. ver.23. Yet ſome render it, *But*; and ſo it ſeems to be uſed, Pſal.66.19. & 82.7. Zeph.3.7. and this laſt place may ſeem parallel to the preſent: for God there telleth, what he preſumed and promiſed to himſelf of them, and expected from them: but withall there relateth, what contrary courſes they took; and it may be deemed, that God doth the like here: and this ſuiteth well with the Expoſition of thoſe, who underſtand the foregoing verſe, of the time paſt; to wit, of Gods ſeating and ſetling them at firſt in that land. But Others, ſome render it with the ſupply of a cauſal, *For ſurely*, which I conceive to ſort beſt with the ſequell of the context; as if God ſhould in theſe words have rendred a reaſon, why he would have her engage her ſelf unto ſuch future loyall carriage; becauſe ſhe had in this kind been very faulty before; ver. 6, 13. the like defect of the cauſal, ſee Gen.42.18.

as] The note of ſimilitude is wanting; as Job 7. 9. but it may here be included in the particle expreſſed; as in other the like oft it is, ſee Eſay 29.16. & 64.9.

a treacherous wife departeth] Heb. *a woman dealeth diſloyally*; *a woman*, for, *a wife*, as Chap.16.2. *dealeth diſloyally*, for, *dealing diſloyally* departeth: or in diſloyal manner leaveth, and departs *from her husband*, Prov. 2. 17. a complexive form, like that, Eſay 38.17. *thou haſt loved my ſoul from the pit*; that is, *out of love* delivered, or ſaved *my ſoul from the pit*; as Pſal. 103. 4.

from her husband.] Heb. *friend*; as Hoſ.3.1. either her husband, whom ſhe hath in a ſolemn legal manner been joyned to, or to whom ſhe hath otherwiſe engaged her ſelf; as that Levites concubine, Judg.19.1, 2. and that Samaritan woman, Joh. 4. 17, 18. a learned man obſerveth here, that the word cometh from a term, that ſignifieth to *conſort*, or keepeth company with one, Prov. 29. 3. and that thence an Ethiopick word derived, is uſed for a *bridegroom*, Mat. 9.15. and would have this ſo taken here.

ſo have ye dealt treacherouſly with me, O houſe of Iſrael] Or, *ſo ye houſe of Iſrael* (ye Iſraelites) *have dealt diſloyally with me*; unto whom ye had ſolemnly plighted your ſelves, as in a conjugal bond, ver.14. ſee ver.8.

V. 21. *A voice was heard upon the high places weeping, and ſupplications of the children of Iſrael.*] This *voice* divers Interpreters underſtand of a lamentation, and out-cry, made by the people, in regard of their grievous preſſures, and ſore calamities, either breaking in upon them, as thoſe that apply it unto Judah and Jeruſalem, ſurpriſed and ſacked, as ſome, by the Babylonians; as other, by the Romanes; (who ſeem to be clean out of the way) or continuing ſtill with them, and lying heavy upon them; as thoſe that apply it unto Iſrael, whom queſtionleſſe it concerns. But others rather, and ſo the Jewiſh Commenters, expound it, of a bewailing of their ſins, and acknowledgment of them, with a ſeeking unto God for mercy and pardon: and this the term of *ſupplications* leadeth us unto. The like, ſee Zach.12.10.

A voice was heard] So the Greek, and the Old Latine, whom moſt follow: Yet ſome late Writers, *ſhall be heard*: but it ſhould rather be, *A voice* is *heard*: for, as the Jewiſh Critick well obſerves, it is not a verb, but a participle of the preſent tenſe; as the like is, Chap.31.15. a place parallel to this: and it is, as if the Prophet had ſaid, Me thinks I hear ſuch a voice already, ſee Eſay 13.4.

upon the high places] The Greek here, by a groſs miſtake, renders it, *A voice from the lips*; The old Latine, *in the wayes*; as Amos 5.16. But the right of it is, as the Jewiſh Commenter well expreſſeth it, *in the eminencies*, or *high*, and *eminent* places; as Chap. 7.29. which ſome underſtand, *on the houſe tops*: where in publike calamities, lamentations, and outcries, were ſometime made, Eſay 15. 3. & 22.1. Chap.38.28. Others, ſuppoſe it an alluſion to the manner of thoſe that keep ſentinel in places erected for that purpoſe; or that having ſome buſineſſe of importance to impart unto others, get up into ſuch places, or repair to ſome higher ground, from whence they may the better, and by the more, be heard, Deut. 27.12, 13. Judg. 9. 7. Eſay 40.9. whether way in that regard we take it, the phraſe ſeems to import, either *a loud* cry; as Chap. 22. 20. or an *open* cry; as our Saviour uſeth the like term, Mat.10.27. with reference to ſuch places, from whence ſuch cries may be lowdeſt and fartheſt heard: for I can not concur with that learned man, that would have it rendred, *in the low places*, or *in the plains*, ſee on ver.2.

weeping and *ſupplications*] According to this reading, there is a defect of the copulative; as Eſay 30. 33. & 32. 13. which the Chaldee ſupplyes: and they are found ſo conjoyned, Chap.31. 9. but the words in the original ſeem here to run in another ſyntax, thus; *A voice of weeping of ſupplications*; that is, *of weeping in ſupplications*, or, *of ſupplication tears*: *of weeping*, or, *mournfull ſupplications*; of ſupplications joyned with weeping. So Ezek.7.16. Zach.12.10. Chap.31.18. ſorrow for ſin, and the expreſſions of it, ſhould be ſomewhat proportionable to the hainouſneſs of it; Peter when he had fallen fouly, *wept bitterly*, Mat.26.75.

for they have perverted their ways, and they have forgotten the Lord their God.] This ſome take as rendring a reaſon of their preſent calamity, the ground that had given them this cauſe of lamentation, Chap. 2. 17, 19. & 30. 15. ver.25. Eſay 59.12. Others, rather conceive it as the ſubject matter of their lamentation; they bewailed their ſins and forepaſſed tranſgreſſions, as Ephraim, the ſame with Iſrael, Chap 31. 18. to which purpoſe alſo ſome of the Rabbines ſupply the word of *confeſſion*; confeſſing, *that they have perverted their wayes*: but that is not neceſſary: for the text without it, runs ſmoothly enough thus; *A voice of weeping in ſupplications*, or *ſupplications joyned with weeping*, *that they have*, or *becauſe they perverted their ways*; that is the thing that in their prayer they lament and bewail: it is not unlike that, Lam.5.14. *Wo worth us, that* ever we thus *ſinned*; the particle is in either place the ſame.

perverted their ways] See Lam.3.9.

forgotten the Lord their God] Hoſ.2.13. & 8.14. See Ch.2. 32.

V. 22. *Return ye backſliding children*——*Behold we come unto thee.*] In theſe words the Prophet ſeems to perſonate both the Miniſters of God, that ſhould invite this people to return unto God, in the former branch; and the people wrought upon by their miniſtery, returning an anſwer unto their call, in the latter branch; for the better cleering whereof, ſome inſert theſe ſupplies, *Return ye backſliding children*; ſhall the Lord ſay; and, *Behold we come unto thee*, ſhal they ſay; or, *Return ye backſliding children*, ſaith he; *Behold we come unto thee*, ſay they; for the Prophet ſpeaks it in a Prophetical ſtrain, as of a thing preſent. See the like, Pſal.27.8. 2 Sam.18.3. Eſay 26. 19. Chap. 2. 25.

Return ye backſliding children;] Gods gracious invitation of them, by his miniſters, and meſſengers, Act. 2. 38. & 3. 19. 2 Cor.5.20. See ver.14. Hoſ.14.1.

and I will heal your backſlidings.] Or *revolts*; all the breaches made between you and me, ſhall be ſalved and made up again; I will paſs them all by, and be reconciled again to you; yea, I will remove all thoſe evils, and repair all thoſe ruines, which by your revolt from me, you had brought upon your ſelves, ſee Eſay 57.18. Chap.32.40. Zach.10.6.

Behold, we come to thee:] Their anſwer, as ready to return at Gods call; as Pſal. 18. 44. ſpoken rather in the perſon of the people of Iſrael, to ſhame Judah: not unlike to that, 2 Sam. 19.11, 12. then, as ſome would have it, the ſpeech of God, putting ſuch words into their mouthes, as he would have them to uſe to him, ver.4, 5. Hoſ.14.2, 3. reading the words; ſay, *Behold we come to thee.*

for thou art the Lord our God.] Thou art he that haſt right to us, and art beſt able to ſave us, Eſay 55.7. Chap.14.22.

V. 23. *Truly in vain* is ſalvation hoped for *from the hills, and from the multitude of mountains:*] The reaſon why they repair to God, and ſeek unto him; becauſe they now find the vanity and inability of all other ſtays, and that he alone is able to ſave them. The Hebrew is conciſe; *in vain from the hills, the multitude the mountains*; but the ſupply is from the next branch: the like whereunto, ſee Pſal.20.7.

Truly] Or, *Surely*; as ver.20.

in vain] Heb. *in*, or, *unto falſhood*, or, *a ly*, or, *vanity*. So Chap.8.8.

from the hills] By the *hills* and *mountains*, ſome here underſtand the ſtrength of their hils and forts; thoſe eſpecially about Jeruſalem, or thoſe of Samaria, and others in thoſe parts, which they formerly had much relied upon, and truſted unto, Ch.5.17. & 21.13. Pſal.125.2. Amos 6.1. or the aids that they expected from beyond the hils, Pſal.121. 1. & 60.11. by *mountains* eſpecially, the helps of great Kings, as the Aſſyrian and Egyptian, Hoſ.5.13. & 7.11. & 12.1. & 14.3. But others, and ſo the Jewiſh Commenters, their idols, whom they had worſhipped upon the hils and high places, ver. 6. Chap.2.20. but now found altogether unable to afford them any relief, or delivery, Chap.2.11, 13. & 10.5, 14, 15. Eſay 46.7.

and from the multitude of mountains;] Or, *from the multitude in the mountains*; that is, the multitude of idols that were worſhipped on the mountains: for the Jewiſh Criticks obſerve, that the former word doth not lean upon the latter, but is in a form abſolute and entire; and a defect there is of the particle *in*, to be ſupplyed; as Deut. 22. 21. 2 Kings 12. 11. Howbeit, a learned man would have the word rendered *mountains*, to be not a noun, but a verb, that ſignifieth to *lift up*, or *to offer*, whence the word for *an oblation*, Eſay 40. 20. and he thus, rendreth the whole ſentence, *Surely in vain* it is *from off the hills to offer a multitude*, to wit, of oblations, or main oblations; or becauſe the word *hamon* ſignifieth, as well *noiſe*, or *tumult*, as *multitude*, Pſal. 65. 7. *to offer* with *noiſe*, or *tumult*, a defect of the particle; as Eſay 33. 5, 7. as having reference to the mountains on which they were wont to ſacrifice to their Idols, ver.6. Chap.2.20. The words will admit either.

truly in the Lord our God is the ſalvation of Iſrael.] or, *ſurely*, as before. It is the true God alone whom we were ſometime joyned unto, that is able to ſave us. Pſal.3.8. & 44.7. &

130.7,8. Eſay 43.11. & 45. 15,17.& 63.1.Jon.3.8.

the ſalvation of Iſrael] That is here,*our ſalvation:* the noun for the pronoun; as Eſay 2. 1. but they ſpeak ſo the rather, in regard of the promiſes made by God unto Jacob,concerning himſelf, and his ſeed, and God had by that name taken them unto himſelf,and into his protection, Pſal.135.4. Eſay 41.8-14.Chap.14.8.

V. 24. *For ſhame hath devoured the labour of our fathers from our youth,their flocks and their herds,their ſons and their daughters.*] Our idols have brought nothing either to us, or our fathers, but damage and detriment, both in their ſtate, and their iſſue; yea,deſtruction on either.

For] Heb. *And*; as Eſay 65.15.

ſhame] *Shame*, ſay ſome, that is, *ſin*; for ſin brought in ſhame,Gen.2.25. & 3.7. and is that alone whereof men juſtly may,and ought to be aſhamed, Ezr. 9.6. Chap.2.26.ver.3, 25.Chap.8.12.Ezek.43.10,11.Rom.6.21.Eph.5.12.Phil.3.19. or,*that ſhamefull thing*,as ſome not amiſs render it, that is,ſay they,their idol Baal,Chap.11.13.Hoſ.9. 10. whence *Jerubaal*, Judg. 6. 32. is termed *Jerubeſheth*, from the word here uſed, 2 Sam.11.21.a name uſed,as *Baal*, Chap.2.23. for their idols in general,as being all moſt baſe and ſhameful things.

hath devoured]Or,*conſumed*; waſted and deſtroyed(as Eſay 9.18.Joel.1.19.) all theſe things here reckoned up, being either waſtefully ſpent upon them,Ezek.16.16-21.Hoſ.2.8.or, waſted and conſumed by Gods juſt judgment upon them for the ſervice of ſuch,Hoſ.2.3,4,9-12.Chap.5.17.

the labour of our fathers] The fruits of the earth,and the wealth, gotten by their induſtry and painful labour. So Pſal. 128.2.Eſay 45.14.Chap.5.27.& 20.5.See Ezek.23.29. Hoſ.2. 9.& 8.7.

from our youth] Or, *childhood*; as Gen.8.21. from time to time,as far as we can remember,or have been able to obſerve ought, we find that nothing hath thrived, but all hath gone backward, and been waſted with our fathers, and our ſelves; or ever ſince the time that we were firſt a Nation, as Eſay 48. 8.ſo chap.2.2. & 22. 21. yet here it may ſeem to be taken the former way. See ver.25.

their flocks and their herds] Their cattel of all ſorts; the leſs, as ſheep and goats,both which,the former word comprehendeth,Exod.12. 5. and the greater, as beeves, which the latter properly ſignifies, Eſay 65. 25. either being ſpent in ſacrifices to their idols,Amos 4.4,5. or deſtroyed by the enemy,or the curſe of God otherwiſe upon them, for their idolatry, Chap. 5.17.

our ſons and our daughters] Either their idols requiring them alſo for ſacrifice, on whom they ſpared not to beſtow them, Pſal.106.37. 2 King. 17. 17. or taken away from them by the ſword,plague,and famine,ſent in upon them by God for theſe their idolatries. See Deut 28. 51——57. Hoſ. 1. 4. and 9. 11——16.

V. 25. *We ly down in our ſhame, and our confuſion covereth us; for we have ſinned againſt the Lord our God, we and our fathers, from our youth unto this day, and have not obeyed the voice of our God.*] We have likewiſe brought abundance of ſhame and confuſion upon our ſelves,by treading continually in the wicked ſteps of our fore-fathers.

ly down in ſhame] As a man that being in ſtreits,or diſcontent,and knoweth not which way to help himſelf, is wont to caſt himſelf down upon his couch, 1 Kin.21.4.or as ſick men, not able any longer to hold up the head,are compelled to betake themſelves to their bed, 2 Sam. 13. 5. 2 King. 1.4. or as ſome ſluggards,that ly over head and ears, wrapped up, and buried(as it were) in their bed-cloaths; as the Apoſtle,of the wicked of the world, that ly wallowing, as ſwine, in mire and dirt,that they *ly down in wickedneſſe*,1 Joh.5. 19. and the Latine proverbial form,of ſome, that they ly all in leven, as over head and ears in it.

confuſion covereth us] As Pſal.44.15. *the ſhame of my face covereth me*; an alluſion here to the coverings that men have caſt over them,when they ly in bed,Eſay 28.20. we have nothing but ſhame to wrap our ſelves in; nothing but confuſion to cover our ſelves with: by the like ſimilitude,it is ſaid of of Babel,*the worm is ſpread under thee, and the magot over thee*, Eſay 44. 11: ſuch ſhame and confuſion have thoſe ſhamefull things our idols brought us unto,ver.24.

for we have ſinned] Or,*becauſe we have ſinned*,Eſay 64.5. ch. 6.13.ver.21.

againſt the Lord] Heb.*to the Lord*. So Deut.1.41. Judg.10. 10.1 Sam.7.6.Pſal.51.4.

we and our fathers] A ſinful race of us,Eſay 1.4. So the ſervants of God ordinarily in confeſſing their ſins, not excuſing themſelves by them, or by their examples, juſtifying their own evill courſes;as thoſe, Jer. 44.17. but humbly acknowledging the guilt and evill of either, Ezr.9.7. Neh.1.6. & 9. 33,34.Pſal.106.6.Eſay 64.6.chap.14.20. Dan.9.16.

from our youth] See on ver. 24. for this may well be taken the latter way there mentioned.

unto this day] See Deut.9.7.& 29.4.2 King.17.34,41. Ch. 7.25.& 32.31.

have not obeyed the voice of the Lord.] See ver. 13.

CHAP. IV.

Verſ. 1. I*F thou wilt return,O Iſrael, ſaith the Lord, return unto me:*] Whether this Chapter begin another Sermon, or continue the former, is ſomewhat doubtful: as alſo, whom the two firſt verſes concern, whether the ten Tribes, or the other two.

O Iſrael] Thoſe that conceive this to be the beginning of a new Sermon, by *Iſrael*,underſtand *Judah*,mentioned after, ver.3.and ſo is Judah ſometime termed, as being, though not the greater,or larger, yet the better, and more principal part of Iſrael,Gen.49.10. So is it ſtyled, 2 Chr.12.1. & 15.17.& 21.2,4. & 29. 21, 24. But thoſe that continue this with the former(whom, upon due conſideration,I rather concur with) by *Iſrael*,underſtand the ten Tribes, as before, where invited to repentance,chap.3.12.

If thou wilt return,return unto me.] The words run thus, word for word in the original; *If thou wilt return, O Iſrael, ſaith the Lord,unto me,thou wilt*,or *ſhalt return*: Which divers Interpreters diverſly render. Some, as our Verſion, *If thou wilt return,return to me*; that is,turn not this way,or that way, from one idoll to another,or one forrein friend and helper to another,or one evill courſe to another, as bad or worſe then it,Chap.2.36.but home to me,as thou profeſſeſt to do,Chap. 3.22.and do it heartily,not feignedly, as thy ſiſter Judah hath done,chap.3.10.*to me*,I ſay, chap. 3.7. that *ſearch and ſee the heart*,1 Sam.16.7.Prov.15.10.& 16.2. chap.17.10. Others, *If thou wilt return to me*,(as thou profeſſeſt to do) *return*: do it ſincerely,with thine whole heart, as Joſias did, 2 King.23. 25. not *with an heart,and an heart*, Pſal. 12. 3. with *a double*, Jam.1.8.or,*a divided heart*,Hoſ.7.14,16 this reading,the ſtops in the text favour,making a ſhort ſtay, at, *unto me*: they come in effect much to one, and either of them fit well with the latter part of the foregoing Chapter, where a large profeſſion is made in the perſon of Iſrael, or the people of the ten Tribes, of their return to the true God,the God of Iſrael,their God; which they are here admoniſhed to ſee to, that it be ſound and ſincere,as chap. 24.7. and for the latter word, being no other then the former again repeated; it is not unuſual, that the future indicative form be uſed for the imperative; as in this very word, chap. 15. 19. Prov.1.23. But it may well be rendred, ſuſpending the ſentence, *If thou wilt return to me, wilt return*;I ſay. The ſame thing emphatically repeated; as Eſay 27.5.& 57.19.or,as ſome again, and ſo ſome of the Jewiſh Commenters, *If thou wilt return to me, thou ſhalt return*; to wit,from thy captivity again, as God had formerly promiſed,Deut.4.29——31. & 30.2——5. chap. 3. 14. and this way the Chaldee Paraphraſt goeth. Howbeit, ſome others, both Jewiſh,and ours, take the word here in the latter branch, not in a notion of *returning*,but of *reſting*, and abiding quiet. Of which uſe of the word, ſee at large, on Eſay 30.15. as alſo, ſomewhat hereafter,on chap.30.10.of theſe,ſome expound it, *thou ſhalt reſt*,applying it to Judah; that is, thou ſhalt quietly abide in thy land,where now thou art, and ſhall not *wander*, or go out of it into captivity; as they underſtand the next branch: or,as ſome,underſtanding it,as ſpoken by way of admonition,as Eſay 7.4. keep thy ſelf quiet, and look not after this courſe, and that courſe, for thine own ſecurity and ſafety,but reſt upon God alone, Eſay 28. 16. But I take it here rather in the former notion, and as a branch of the condition.

and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.] Heb. *and wilt not*,or *ſhalt not wander*: And here again Interpreters run ſeveral ways; ſome referring it to Judah, as our Verſion rendreth it, *then thou ſhalt not wander*; that is, go out of thy land into captivity, 2 King.21.8.Lam.1.8. or,*then thou muſt not wander*, or, *then do not wander*; for both come to one: if putting away thine idols,thou wilt return to me, thou muſt not wander again after them,or any other,but keep cloſe unto me, Chap. 2.25.& 14. 20.Deut.4.3,4.& 30.20.Pſal.81.8,9.*and*,for *then*; as Eſay 40.19.chap.2.21. thus they fit Iſrael as well as Judah. And I ſuppoſe they may be thus rendred in a continued, but ſtill ſuſpended,ſentence, *If thou wilt return to me*, *and if thou wilt put away thine abominations, and wilt not wander*: this is word for word the text.

put away] As Hoſ.2.4.

thine abominations] Thine idols,which my ſoul loaths and abhors,Deut.27.15.Ezek.11.18. & 20.7,8. Of the term, ſee on Eſay 66.3,17.

out of my ſight] That is, ſaith the Jewiſh Doctor, out of every place whereſoever they are, for Gods eye is in every place,Prov.15.3.much more out of his land, which he hath a ſpeciall eye upon, Deut. 11. 12. and moſt of all, and of his houſe, his Temple, which he hath a continual eye unto, 1 Kin. 8. 29. & 9. 3. in which yet they had placed their abominable idols, 2 King. 21. 7. & 23. 4, 6. 2 Chr. 36. 14. Ezek. 8. 5, 6. thus applyed and reſtrained unto Judah. Others, more at large, out of all places, as well publike, as private alſo, Deut. 27. 15. Eſay 44. 13. Ezek. 8. 12. or not out of your houſes onely, but out of your hearts; for there alſo I ſee them, Ezek. 14. 3, 4. chap. 17. 1. ver. 14.

V. 2. *And thou ſhalt ſwear,*] As by way of injunction, as Deut. 10. 20. where *ſwearing by the name of God*, is made a part of Gods religious worſhip. Or, *And wilt ſwear*, as carrying on ſtill the condition. See Eſay 19. 18.

the Lord liveth] Or, by *the life of the Lord*; as, by *the life of Pharao*, Gen. 42. 15, 16. the ordinary form of an oath uſed in thoſe times, 1 Sam. 14. 39, 45. & 19. 6. if thou wilt, when thou doſt ſwear, ſwear by the Lord, Pſal. 63. 11. Eſay 65. 16. not by Baal, or any idol whatſoever, Joſh. 23. 7. Chap. 5. 7. & 12. 16. Zeph. 1. 5.

in truth, in judgment, and in righteouſneſs.] In ſincerity, not in hypocriſie, in a true, right, and religious manner: not falſly, feignedly, fraudulently; as thoſe, Eſay 48. 1. Chap. 5. 2.

in truth] Or, *truly*; as Judg. 9. 15, 16, 19. 1 Sam. 12. 24. ſwearing nothing, but what is agreeable to truth: not abuſing Gods name, to atteſt an untruth, Exod. 20. 7. Lev. 11. 12. Zach. 5. 4. & 8. 17.

in judgment] Or, *conſiderately*, Pſal. 112. 5. well weighing, and adviſedly conſidering, what it is that thou art to ſwear, and who it is by whom thou art to ſwear; that thou neither profane his name, and make it common, by light uſage, or upon light occaſions, Mat. 5. 34, 37. Jam. 5. 12. nor make uſe of it unadviſedly; but uſe it reverently, religiouſly, in matters of weighty concernment, Joſh. 19. 14, 15. Mat. 14. 7. though ſome refer it to matter of *judicature*; as Prov. 16. 10. & 24. 23. but the word *judgment*, is of a far larger extent. See Eſay 56. 1.

in righteouſneſs] Or, *righteouſly*; as Pſal. 72. 2. Eſay. 63. 1. binding thy ſelf unto nothing by oath, but what is equal and juſt; not making an oath a bond of iniquity, 1 Sam. 25. 22. Mat. 14. 7. ſwearing with a full purpoſe, to perform what thou doſt by oath oblige thy ſelf unto; and being careful accordingly to make the ſame good, Pſal. 15. 4. Mat. 5. 33.

and the nations ſhall bleſſe themſelves in him, and in him ſhall they glory.] Or, *then*; as chap. 1. 4. See ver. 1. for the Jewiſh Doctor well obſerveth, that this cometh in here, as an effect, and event, that ſhould enſue upon Iſraels performance of the foregoing offices: though he carry it not along, as I conceive he ſhould do: the copulative running along in the original, in ſpeeches of this nature, thorough each branch the ſame, makes it uncertain ſometime where the condition ends, and where the matter, enſuing upon the performance of it, begins. Hence miſtakes in not ſetling the connexion aright, and breaking off the condition too ſoon. So in Jacobs vow, Gen. 28. 20. *If God will be with me, and will keep me, and will give me food and rayment*; 21. *and I return in ſafety to my fathers houſe, and the Lord will be my God*; 22. *and this ſtone which I here pitch ſhall be Gods houſe; and of all that thou ſhalt give me I will tithe out unto thee*: where they break off the condition amiſs in the midſt of ver. 21. rendring the words, *then the Lord ſhall be my God*: whereas it ought to be carryed on unto the end of that verſe, and the note of engagement fixed at the beginning of ver. 22. *then this ſtone ſhall be Gods houſe*, &c. In like manner, here is the condition needleſly interrupted, which might well be carryed on without interciſion from the beginning of the Chapter, to this branch; *If thou O Iſrael wilt return to me; and if thou wilt put away thine idols, and wilt not wander; and wilt ſwear by the Lords life, in truth, and judgment, and righteouſneſſe; then ſhall the nations bleſſe themſelves in him, and in him ſhall they glory*; That is, when thou ſhalt thus religiouſly demean thy ſelf, then ſhall other people moved by thine example, come in alſo unto God, and worſhip him, together with thee, Pſal. 47. 8, 9. that which was before hinted, chap. 3. 17.

ſhall bleſs themſelves in him] The word indeed is thus actively and reciprocally uſed, Deut. 29. 19. yet ſometime onely paſſively; as Gen. 22. 18. & 26. 4. compared with chap. 12. 3. it is ſomewhat ambiguous, whether way it be taken, Pſal. 72. 17. *they ſhall bleſſe themſelves by him*, or, *they ſhall be bleſſed in him.* Now the Jewiſh Doctors take it here; ſome, the former way; ſome, the latter; but both applying it not to God, but to Iſrael: the former thus expound it; *they ſhall bleſſe* either *themſelves*, or any other, *in him*; that is, in Iſrael: as for example, ſay they, when a man bleſſeth his ſon, he ſhall wiſh, or pray, that he may prove like ſuch or ſuch an Iſraelite. See ſomewhat the like to this, Eſay 65. 16. The latter render it, *they ſhall be bleſſed in him*; that is, in Iſrael, the ſeed of Abraham, and Iſaac, in whom all Nations ſhould be bleſſed, Gen. 22. 18. & 26. 4. And becauſe the change of *thee* to *him*, the ſecond perſon to the third, might be objected, as indeed it may well, they anſwer, That in Scripture ſuch paſſage from perſon to perſon is not unuſual, which is true indeed; for we find the like in the place a little before cited, Gen. 28. 21, 22. where there is a manifeſt change of the perſon from *he* to *thee*, from the third, back to the ſecond: but to make ſuch changes needleſly, there is little ground, or reaſon, where the text, as it is read ſimply, runs on ſmoothly without, as here it doth. *In him*, therefore is no other here, then that God, by whom they were to ſwear, and unto whom, being invited by him ſo to do, they were to return; in him the Nations, coming after their example in to him, and being his as well as themſelves, and finding gracious acceptance and entertainment with him, chap. 3. 17. ſhall *bleſs him*, Pſal. 103. 1. Eph. 1. 3. and *be bleſſed in him*, and *bleſs themſelves for him*, that ever they came to know him, and have intereſt in him. See Pſal. 72. 17. & 117. 1. Rom. 15. 10, 11.

and in him ſhall they glory] Not in Iſrael, but in God. The verb here, as the former, is in a reciprocal form: whence it is ſometime not unfitly rendred, as in ſuch a notion; *he that boaſteth himſelf of a falſe gift*, Prov. 25. 14. and, *boaſt not thy ſelf of to morrow*, Prov. 27. 1. But oft-times it doth not fitly admit that reciprocal ſenſe; and in this caſe ſometime it ſignifies, as in its firſt form, *to praiſe*: but in a more then ordinary, in an eminent manner; for theſe forms imply an intention of the thing deſigned, and add weight to it. So Pſal. 56. 4, 10. that which is rendred, *In God will I praiſe his word*; would rather be, *I will greatly praiſe God*, for, or becauſe of (ſupplyed, as Mal. 2. 5.) *his word*: that is, his promiſe: or, *I will glory in God*; as it is rendred, Eſay 45. 25. *In God ſhall all the ſeed of Iſrael glory*; and, *Let him that glorieth, glory in the Lord*, Chap. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17. So it may well alſo be rendred, Pſal. 34. 2. & 44. 8. They ſhall exceedingly praiſe his name, having had pregnant proof of his goodneſs, 1 Chr. 16. 10. Pſal. 105. 3. and they ſhall glory now, having a part among his people in him, Pſal. 106. 5. as before they did in their idols, Pſal. 97. 7. for he is the praiſe, and the glory of his people, Pſal. 89. 16, 17. & 106. 47. & 148. 14.

V. 3. *For thus ſaith the Lord unto the men of Judah and Jeruſalem*;] From this place, the Prophet leaving Iſrael, turneth to Judah, and directeth his ſpeech unto them, calling upon them for repentance, and reformation of heart and life, and exhorting them to ſolemn and ſerious humiliation, for the averting of Gods judgments, ver. 3, 8, 14. diſcovering the neer approach of them, ver. 6, 7, 9. blaming the falſe Prophets for promiſing peace, ver. 10. convincing the people to be guilty by the wicked courſes of their own ruine, ver. 18. bewailing their folly, that would take no warning, ver. 19-22. and the calamities that for the ſame would ſhortly befall them, by the fierce and furious acceſs of a potent and enraged adverſary, ver. 11-13, 15-17. and by the horrible waſte and havock made of the whole land by him, ver. 23-31.

For] So is the particle rendred, Chap. 3. 25. & 6. 13. But I ſuppoſe it would rather be rendred, *Moreover*; as it is by Interpreters of good note, Eſay 15. 8. & 16. 9. becauſe it beginneth a new diſcourſe, directed to another perſon; but entred upon with the ſame admonition in effect, that before had been given unto the other, Chap. 3. 12, 14, 22.

thus ſaith the Lord to the men of Judah, and of Jeruſalem] What before he called upon Iſrael for, he calleth upon you of Judah now for the like. Heb. *to man of Judah, (man*, for, *men*, as Eſay 5. 3. or, *man*, for *each one*; as Ezek. 20. 7, 8.) *and to Jeruſalem*; or, as ſome, with a ſupply from the former, *to the* men of *Jeruſalem*; and may as well be, *to* the Inhabitants of *Jeruſalem*; as it is, Eſay 5. 3. and ver. 4. Of *Judah* and *Jeruſalem*, ſee on Eſay 1. 1.

Break up your fallow ground, and ſow not among thorns.] Heb. *Fallow your fallow*, or *fallow ye a fallow*: if theſe terms at leaſt do well ſuit with, and fitly expreſs, the notion of the Hebrew term; for the noun *nir*, ſeems to ſignifie *a plough land*, rather then a *fallow*: (as where it is ſaid, much food is in the *plough-land of the poor*, Prov. 13. 23.) and the verb by *ploughing*, to break up ſuch grounds, which therefore to the ſenſe our Verſion well yieldeth; and might not amiſs alſo be rendred, *plough up your plough-land*: and the Jewiſh Commenters ſo expound it; and ſo Hoſ. 10. 11. where the ſame advice is given to Iſrael, that is here unto Judah. Rid your hearts and lives by ſincere repentance, and ſerious reformation of your inordinate luſts, diſtempered affections, impious carriages, and abominable practices, which as noiſome weeds, or as briers and brambles, ſo long as your hearts are peſtered, and your lives over-grown with them, will ſuffer no ſeed of wholeſome admonition or inſtruction to prevail with you, nor ought to thrive or come to any good iſſue, that is either by your ſelves undertaken, or by any other for you; for the ſpeech is of far larger extent, then of preparation of the heart for the receiving of the word, though in particular applyable thereunto: whereof ſee Mat. 13. 7, 25. Luk. 8. 14, 15. Jam. 1. 21. but is not, leſt the Prophets of God ſow their ſeed among thorns with you; but that you your ſelves ſow not among thorns, leſt by continuance in your wicked courſes, ye cauſe that all your endeavours ſhould yield you no more benefit, then your grain caſt on the ground over-ſpread with thorns would do, Prov. 14. 31. a metaphor taken from grounds that are to be broken up for tillage, which had never been to that purpoſe employed before, or that having been formerly ſo employed, having lien long fallow, and being over-grown therefore with weeds and thorns, are not fit to receive ſeed, which would but be caſt away, being caſt upon them, untill they be broken up with the plough-ſhare, and rid of that traſh; which wicked courſes, are compared unto, Heb. 6.8.

ſow not among thorns.] Or, *upon thorns.* Heb. *unto*, for, *upon*; as 1 Sam. 17. 49. Chap. 35.17. It ſeems to have been a proverbial form among them; *to ſow upon thorns*, as, *to ſow upon ſtones*, Amos 6.12. Mat. 13.5. Luk. 8. 6. both uſed of fruitleſs labour. As all things thrive with the godly, Pſal. 1.3. Rom. 8. 28. ſo nothing proſpereth with the wicked, Chap. 2. 37. and 16.21.

V. 4. *Circumciſe your ſelves to the Lord, and take away the fore-skin of your heart,*] Circumciſe not your fleſh alone, but your hearts alſo; get you the ſpiritual circumciſion, Deut. 10. 16. & 30. 6. Col. 2. 11. and content not your ſelves with the carnal alone, wherein you ſo much glory, Act. 11. 2,3. Gal. 6. 14. Eph. 2. 11. Phil. 3. 5. for the one will nothing avail you without the other, chap. 9.25, 26. Rom. 2.25. The ſame thing in effect with the former, but delivered in another notion, to meet with their vain confidence in the fleſh, Phillip. 3. 4.

Circumciſe your ſelves] Heb. *Be circumciſed*; as Gen. 34. 24. but theſe paſſives are oft reciprocal. So, *be hidden*, for, *hide your ſelves*, Chap. 36. 19. See the like, Eſay 1. 6. and 5. 8.

to the Lord] With that circumciſion that he requireth, regardeth, take notice of, and approveth, Deut. 10. 16. Rom. 2. 29. Phil. 3.3. *to the Lord*, for, *for to me*: the noun, for the pronoun; as ver. 2. Gen. 19.24. 2 Tim. 1.18.

the fore-skin of your heart] The ſinfull body of the fleſh, Col. 2. 11. the obſtinacy that groweth like a thick skin over your hearts, Chap. 6.10. Ezek. 44. 9. Act. 7.51.

ye men of Judah, and inhabitants of Jeruſalem;] Heb. *man*; as ver. 3. Eſay 5.3.

leſt my fury come forth like fire, and burn that none can quench it, becauſe of the evill of your doings.] That the wrath of God, by your evill courſes incenſed againſt you, do not in ſo fierce a manner break in upon you, that there will be no pacifying, or appeaſing of it again, untill ye be conſumed by it.

my fury] Or, *wrath*: ſee Eſay 51.22. & 63.5.

come forth] As Judg. 9.20. or, *go forth*; as Eſay 55. 11. Hoſ. 6.5. as fire out of a cloud, Pſal. 18.12. or, as that from the Lord that ſmote Nadab and Abihu, Lev. 10.2.

like fire] Zeph. 2.2. So Deut. 32.22. Pſal. 79.5.

that none can quench it] Heb. *and* there be *no quencher*: So Chap. 21.12. Amos 5. 6. but theſe enunciatives have oft a potential notion. So Chap. 2.23,32. and the like denunciation, Chap. 17.20,27. *and*, for, *that*; as chap. 14.19. a defect of the pronoun *it*; as Eſay 9.9. & 21.3.

becauſe of the evill of your doings.] Or, *for*; Heb. *from the face of*. So chap. 7.12. It is ſin alone that encenſeth Gods wrath, Eſay 64.5.

V. 5. *Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet*:] Give warning thorowout the whole country, and at Jeruſalem eſpecially, of the enemies approach, ver. 16. And this the Prophet ſubjoyneth to his former admonitions, to ſhew, that it is high time for them to go about that, which therein be required of them; and withall, to intimate, in what kind and manner it was, that the wrath of God was ready to break in upon them; not by a peſtilence, as Pſal. 106.29. or famine, as Pſal. 105.16. but by a forrein invaſion, the laſt and worſt of evils; and that which uſually draws thoſe other two at its heels, Lev. 26.25,26.

Declare and publiſh] Or, *Declare* it, and *publiſh* it: the like defect with that, ver. 4. *publiſh*, Heb. *make to hear*; as Eſay 48. 20.

Blow the trumpet] To give warning of the enemies approach, Chap. 6.1. Ezek. 33.2,3. and to call men either to aſſemble and arm, 2 Sam. 20.1,2. 1 Cor. 14.8. or retire out of the fields, and repair to the Towns and places of ſtrength, chap. 8.14. & 10.17.

cry, gather together, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.] The ſpeeches and courſes of people at their wits end, unable to ſtand before, much leſs to make head againſt the forces breaking in upon them, and reſolving therefore by flight, and repair to places of ſtrength, to make what ſhift they can to ſave themſelves.

cry, gather together] Heb. *cry*, or *call*, *fill*, that is, *cry with full mouth*; ſee ch. 12,6. or, *call a full* aſſembly: ſo, *a fulneſs*, for *a full* aſſembly; or, a company, *a multitude*, Eſay 31.4. &c, *to fill*, for, *to follow fully*, Num. 32.11,12. and, *to gather all together*, or, *to make all ready*, chap. 51. 11. *call all together*, or, *call all to come together*; *call fill*, for, *call to fill*; as, *roſe early corrupted*, for, *roſe early to corrupt*, Zeph. 3.7.

Aſſemble your ſelves] So chap. 8.14. Heb. *be aſſembled*, or *gathered together*; as Gen. 49.1. Ezek. 39. 17. as, *be circumciſed*, ver. 4. or, as ſome; *Retire, betake your ſelves*; as the word is uſed, Lev. 26.25. Num. 30.11,30. 2 Sam. 17.13. But in thoſe places is ſtill ſubjoyned, an expreſſion of ſome place to be retired unto; whereas here the word is put abſolutely: and that act is intimated in the next clauſe, to which this coming together, is as a preparative; as if it were ſaid, *get ye together*, as many as ye deſire ſhould be in ſafety, and repair to ſome place of ſtrength.

let us go into the defenced cities.] For ſhelter and ſuccour, againſt the invading enemy. So Judg. 9. 31. Chap. 36. 6. Mat. 24.16. Heb. *cities of fortification*, or *defence*; as Chap. 1.18. & 34. 7.

V. 6. *Set up the ſtandards towards Zion*:] Heb. *ſtandard*; as ver. 21. nor need it be altered; though the Authors of this Verſion ſeem to have conceived it, as ſpoken of the Chaldeans coming in, and marching with their banners and enſigns diſplayed againſt Jeruſalem: but they ſeem rather the words of the Prophet in the perſon of the Jewiſh people, ſhewing what they will then do, or require to be done; and to be a continuation of their advice, in part, delivered, ver. 5. And this way Interpreters, as well Jewiſh, as others, do moſt generally take them: *towards Zion*; that is, as ſome, *in Zion*; in Jeruſalem, and in Sion the higheſt place of it, whence it may be fartheſt ſeen: ſo, *to the ground*, for, *on the ground*, Gen. 28. 12. *toward Babel*, for, *in Babel*, Chap. 29.15. *toward the North*, for, *in the North*, Chap. 46.6. Or, as others rather, *ſet up a ſtandard towards Zion*; that is, whereby men may be admoniſhed to repair *unto Sion*, or to make *towards Sion*; to Jeruſalem, their chief city of ſtrength; as Sion the ſtrongeſt place in it, 2 Sam. 5.6,7. ſo Chap. 50.5. a defective or complexive form of ſpeech, like thoſe, Pſal. 31.17. *let them be cut off into the grave*, for, *cut off*, and thrown *into the grave*; Eſay 14.12. *thou art cut down to the ground*, for, *cut off*, and thrown *down to the ground*; Eſay 38.17. *thou haſt loved my ſoul from the pit*, for, *out of love to my ſoul*, kept it *from the pit*.

retire] Some render it, *ſtrengthen your ſelves*; as if it came from that verb, that hath a notion of *hardening*, or *ſtrengthening*, Prov. 7.13. & 21.29. but it ſeems rather to come from another root, that ſignifies, *to retire*, or *get away*; as Exod. 9.19. Eſay 10.31. Chap. 6.1.

ſtay not] Heb. *ſtand not*; as Deut. 5.31. Chap. 51.50. Haſten each one, without delay, to flee for his life from the danger approaching, Luk. 17. 31. Hitherto was the ſpeech of the people, ſuch as they ſhould uſe amidſt that fear and confuſion, that the Chaldean forces, breaking into their land, ſhould bring upon them. Now follow Gods Word, by the Prophet, relating the occaſion and ground that ſhould be of this terrour.

For I will bring evill from the north, and a great deſtruction:] Heb. *I* (the Lord) *am bringing* (ſo Chap. 5.15. & 6.19. as of a thing in doing; and ſo it is well rendred, 2 King. 21.12.) *evill* (a devaſtation of your land, Chap. 1.14.) *from the north* (from *Chaldea*, Chap. 1.13,15. & 6.22.) *and a great breaking*, or *even* (as Eſay 56.5,7.) *a grievous deſtruction*; as Eſay 30.23,24. ver. 20. Chap. 6.1.

V. 7. *The lion is come up from his thicket,*] *The lion* (Nebuchadnezzar, the King of Babylon, 2 King. 24. 1. ſo termed for his force and fierceneſs, Prov. 30.30,31. the like whereunto, ſee chap. 2.15. & 5.6. Ezek. 19.2. Dan. 7.4. 2 Tim. 4. 17.) *is come up* (or, *come forth*, or *come on*; as Eſay 7.1,6.) *from his thicket*; *his covert*; as Chap. 35.28. becauſe ſuch is commonly in the foreſt among the thicket, Eſay 9.18. that is, from Babylon, his ſtrongeſt hold, and ſtatelyeſt ſeat; his principall place of conſtant reſidence and retire, Dan. 4.30.

and the deſtroyer of the Gentiles is on his way] Or, *a deſtroyer of nations*; for here is no ſpecial diſtinction between *Jew* and Gentile intended: one, by whom God hath already deſtroyed many Nations, 2 King. 24.7. Eſay 14. 17. Chap. 50.23. & 51. 20. and intendeth to deſtroy thee, Chap. 23.7. *is on his way*; or, *is ſet forward*; as Num. 10.18,22. is on his march for Jeruſalem, Ezek. 21.21,22.

he is gone forth from his place] From his place of reſidence, Babylon, as before.

to make thy land deſolate] Heb. *to put thy land into deſolation*; or, *to make it a deſolation*; that is, very deſolate; as Eſay 13 9. Chap. 2.15.

and thy cities ſhall be laid waſte without an inhabitant.] Or, as ſome, that *thy cities may be over-grown* with graſs: for the Jewiſh Criticks are divided about the notion of the word here uſed. Some deriving it from a word, that ſignifies, *dryneſſe*, and conſequently *waſteneſſe*, Chap. 2.6. Others, from a verb ſignifying, as they conceive, *to ſprout out with graſs*, or the like, as the bodies of fowls do with feathers; becauſe the letters of it come neer to thoſe words that have either of theſe notions: and hence the two-fold rendring of the verb here; as the like of the participle, 2 King.19.25. & Eſay 37.26. for the word is no where elſe found in either notion, which maketh it the more ambiguous; but whether way it be taken, the ſenſe is the ſame; for places lying waſte, are ſo uſually over-grown, Eſay 5.6. & 32.13,14.

without inhabitant] As chap.2.15. & 9.11. or, *becauſe there is no inhabitant* in them: for in theſe, and the like forms, the particle here uſed, hath the nature of a cauſal; as Num.14.16. chap.10.6. & 19.11.

V. 8. *For this, gird you with ſackcloth, lament and howl:*] Or, *Becauſe of this*; or, *Therefore*; as Pſal. 32.6. Lam. 5.17, 18.

gird you with ſackcloth] Heb. *gird ſacks*: the wonted garb in great and grievous mournings, publike eſpecially, in thoſe times among that people, 2 King.6.30. Eſay 3.24. & 22.12. Chap.6.26.

Lament and howl] Some ſuppoſe that the former word importeth properly the expreſſions of grief, by outward geſtures of the body, as wringing the hands, beating on the breaſt, and the like, chap.2.37. Nah.2.7. Luk.18.13. the latter, by weeping, complaining, crying out, and the like, Pſal.32.3. Eſay 38.14. & 59.11. Hoſ.7.14. See on Eſay 32.12.

for the fierce wrath of the Lord is not turned back from us] Or, *becauſe* (as chap.3.21,25.) *the fierce wrath of the Lord will not turn from us*; untill it have done that which God intendeth by it, chap.30.24. ſee Eſay 9.12,17. & 13.13.

V. 9. *And it ſhall come to paſs in that day, ſaith the Lord,*] As chap.3.16,17.

that *the heart of the King ſhall periſh, and the heart of the Princes, and the Prieſts ſhall be aſtoniſhed, and the Prophets ſhall wonder.*] The effect of the report of the enemies irruption, arriving at Jeruſalem, and the peoples flocking thither for ſhelter and ſafety; to wit, that the great ones, who ſhould have encouraged the meaner ſort, and thoſe who had promiſed them peace and ſecurity, ſhould then themſelves be utterly diſmayed, and at their wits end.

the heart of the Kings, and the Princes ſhall periſh,] They ſhall be clean out of heart: ſo Pſal.73.26. *my heart faileth*, and *it is withered like graſs*, Pſal.102.4. and *melted as wax*, Pſal.22.14. but here more then all that, it is *periſhed*; clean deſtroyed, utterly gone; as Pſal.12.1. Eſay 57.1. Mic.7.2. as it is ſaid of the Canaanites, that upon the report of the Iſraelites paſſing Jordan, *there was no ſpirit any more in them*, Joſh.5.1. ſo with theſe it would be upon this occaſion, as if there had been no heart at all in them.

the Prieſts, and the Prophets] The falſe Prophets, that prophecied nothing but peace, Chap. 6. 14. & 8. 11. See verſe 10.

ſhall wonder.] Or rather, *be amazed*; as the word is rendred, Eſay 13.8. or, *aſtoniſhed*; as Job 26.11. but that this was before uſed, to expreſs another term of the ſame notion: for *wonder* here is too ſlight and ſlender; ſince that the meaning is not, that they ſhould wonder to ſee their prophecies prove falſe, which they knew well enough to be no other, then vain devices of their own coining, chap.23.26,27. but they ſhould be diſmayed, as well as the reſt, for all their confidence that they had before made ſhew of, and endeavoured to work into others; and that the rather, becauſe, then to their ſhame, they would be diſcovered, and generally in diſgrace; yea, even abhorred by thoſe, whom formerly by their lying prophecies, they had deluded, ſee chap.37.19.

V. 10. *Then ſaid I,*] Heb. *And I ſaid*; as chap.1.11.

Ah Lord God, Surely thou haſt greatly deceived this people; and Jeruſalem, ſaying, ye ſhall have peace whereas the ſword reacheth unto the ſoul.] The Prophet having made mention of thoſe falſe Prophets, ver.9. doth here thereby take occaſion to complain of their deluding the people, by promiſing them, as from God, peace and ſafety.

Ah Lord God,] As chap.1.6. and ſee the Prophets grief, for the peoples being thus deluded by theſe falſe Prophets, chap.23.9.

Surely thou haſt greatly deceived this people,] Or, *much deceived*. Heb. *deceiving deceived*: not that God indeed had ſo done, or that he had promiſed peace and ſafety; but that the falſe Prophets had in his name, and as from him, ſo propheſied to them, chap.23,17,25,31. & 27.9,14,15. & 28.2,11. and the people believed them, chap. 23.32. and that God ſhould indeed have deceived them exceedingly, if he had ſent them upon any ſuch errand unto his people, as they pretended; but which indeed he had not done, chap. 23.16,21,25,27,32. Howbeit, ſome expound it, *thou haſt deceived this people*; that is, *ſuffered them to be deceived*; as Eſay 63.17. & Ezek.14.9. by giving them up, and leaving them unto thoſe their falſe Prophets deluſions; becauſe they loved not, nor liſted to liſten unto his truth, but deſired and delighted to be flattered, and ſoothed up with ſuch lies, as thoſe their Prophets preached to them, 1 King.22.8,23. Eſay 30.10,11. chap.5.31. Mic.2.6, 11. & 3.5. 2 Theſſ.2.11,12. Others, and ſo ſome of the Jewiſh Doctors, *Thou haſt ſhewed this people to be greatly deceived*; *to deceive*, for, *to ſhew to be deceived*: as, *to know*, ſay ſome of ours, for, *to make to know*, Gen.22.12. Deut.13.3. God by his judgments upon them, made it to appear, that their falſe Prophets had deluded them. But the words may well be read by way of interrogation; *Haſt thou indeed thus deceived this people?* as if he had ſaid; Is it poſſible thou ſhouldſt promiſe them peace, and hold them in an expectation of it, as theſe Prophets in thy name do, when thou intendeſt nothing leſs? implying it to be a thing altogether impoſſible that God ſhould ſo do, Num.23.19. Tit.1.2. The note of interrogation, in the Hebrew, oft wanting, maketh divers places the more ambiguous; as Job 13.15. Hoſ.4.14. Mal.1.8.

ye ſhall have peace] All ſhall be well; or all ſhall go well with you; for that is the uſuall ſignification of the term in ſuch forms of ſpeech; *Is it peace?* or, *Is all well?* 2 King. 9.11,17,19,31. and *enquire of their peace*; that is, *whether all be well with them*, Gen.37.14. 1 Sam.17.18. chap.15.5. and this was the falſe Prophets uſuall note to the people, chap. 23.17. & 5.12. Ezek.13.10,16.

whereas the ſword reacheth unto the ſoul.] Sticketh to the heart, ver.18. woundeth deadly, even to the taking away of life; *ſoul*, for, *life*; as ver.30. 1 Sam. 26. 24. Mat.16.25,26. Luk.14.26. So David, *the waters are come in even unto the ſoul*, Pſal.69.1.

V. 11. *At that time it ſhall be ſaid unto this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe.*] Tidings ſhall in thoſe times come to the men of Judah, and thoſe eſpecially of Jeruſalem, of a ſtormy wind coming toward them, that ſhall ſweep all away before it.

At that time] When the King of Babylon ſhall be on his march, ver.7.

it ſhall be ſaid to this people] News ſhall be brought them, ver.5. as Zeph.3.16.

and to Jeruſalem] As ver.

A dry wind] Or, as ſome, *A clear wind*: and ſo the Chaldee, becauſe the word is ſometime uſed for *clearneſs*, Eſay 32.4. or, *A fair wind*, without wet: the word being uſed for *ſerenity*, Eſay 18.4. and theſe two come much to one: and ſuch uſually the North wind is, Job 37.22. Prov.25.23. and they ſuppoſe the word hath in it ſome glance to that coaſt, from whence the enemy was to come, ver.6. which yet is more probable, then that which ſome of the Rabbines have, who becauſe the word ſometime applyed to mens perſons, ſignifies, *fair*, and *white*, Cant.5.10. Lam.4.7. expound it of the Chaldean army, that they ſhould be all goodly, and *ſightly*, the men, their horſes, their apparel, their armour, and arms, Ezek. 23.12,15. But the meaning is rather, as our Verſion well rendreth it, and as other of the Jewiſh Writers well interpret it, a *dry*, or, *a drying wind*; and the old Latine not amiſs, *a parching*, or *a ſcorching wind*; a wind that bringeth no rain or moiſture with it to water the grounds, but that blaſteth, and parcheth, and burneth up all, and maketh all the land to be, for drought, like a deſart. So is the word uſed, Pſal.68.6. Eſay 58.11. Ezek.24.7,8. & 26.4,14. It is a reſemblance of the Chaldean Army coming in ſwiftly and fiercely, like a ſore tempeſtuous wind, making ſpoyl and havock of all. So chap. 23.19. & 30.23,24,28.

of the high places in the wilderneſs] Or, *upon the high places in the plain*: for ſo alſo is the word uſed, ſee Eſay 63.13. chap. 9.10. a defect of the prepoſition; as Eſay 26.18. & 48.4. Some Interpreters put in the verb, *bloweth*: I ſhould rather, if any ſupply be deemed needfull, the participle, *blowing*: for the ſentence is not conſummate in this verſe, but continued, and carryed on to the next: *a wind on high ground*, and *in a plain*, in a champion, where it is wont to be moſt powerful and prevalent, there being no ſhelter againſt it, nor ought to break the force of it, as in other places oft there is, Eſay 32.1. Chap. 13. 24. Some think an alluſion to thoſe mountains, plains, or waſtes, that lay between Chaldea, and Judea, by which the enemy was to march, in his expedition, againſt them, ver.12. But a learned man would not have the word rendred *high places*, either here, or elſewhere, ſo to ſignifie; but *champion*, or *plains*, or *valleys*, rather; in which, ſaith he, lying between hills, the ſun-beames, by reflection having the more force, make the wind the more ſcorching; but it ſeemeth to be not the parching or ſcorching onely, or ſo much as the ſcattering and carrying away of all before it, that is here moſt intended principally, which in higher places the wind hath more power to do, then in lower, and I ſee not therefore, why the received Verſion (which the beſt of the Jewiſh Commenters conſtantly adhereth to) ſhould be waved, either here, or elſe-where: ſee on Eſay 13.1. chap.3.2.

toward] Heb. *in the way of the daughter of my people* ; as Num. 14.25. & 21.4,33. where there is a defect of the particle *in*, as here : and the words would be rendred, as here ; *toward the red-ſea*, and *toward Baſan*.

the daughter of my people] As, *the daughter of Sion*, Eſay 1.8. See there ; *my people*, for beauty and delicacy, like a young *damſel* ; and as dear to me as a darling *daughter*. So Chap. 9. 1.

not to fan, nor to cleanſe] Not ſuch a wind as they uſe to fan with, and by fanning, to cleanſe the grain, by ſevering the chaff, and ſuch like lighter traſh, from the good corn, and weighty grain, and carrying away the one, but leaving the other, Mat. 3. 12. for ſuch wind, muſt not be any ſtiff, or boyſterous wind ; but this wind is ſuch an one, ſo fierce, ſo furious, as ſcattereth, and carryeth all together away with it. See Eſay 27.8. chap. 15.7. & 18.17. & 51.1. Ezek. 5.2. & 21.3.

V. 12. Even *a full wind from thoſe* places *ſhall come to me*.] Even *a full wind* : the particle ſupplyed ; as Job 42. 16. or, *A full wind*, I ſay ; as Eſay 35.4. & 51.22. for the ſentence from the foregoing verſe is continued in this : a *full wind*, that is, *a wind-full* of a curſe and calamities ; a peſtilent wind, ſaith one of the Jewiſh Commenters : but rather, as another of them, *a ſtiff, a ſtrong wind* ; as 2 King. 9. 24. *Jehu filled his hand with a bow*, that is, as our Verſion not amiſs readeth it, *drew a bow with full ſtrength* : and ſo here, *a full wind* : a wind blowing in its full ſtrength, having nothing to oppoſe it. See on ver. 11. But there ſeems ſomewhat more in it, then the Jewiſh Criticks here takes notice of : for the particle ſubjoyned, is commonly a note of compariſon : *great from*, in Hebrew, is *greater*, Gen. 48.19. *good from* ; *better*, Prov. 22. 1. Eccl. 7.1. *ſtrong from* ; *ſtonger*, 2 Sam. 1. 23. Pſal. 18.17. in which places alſo it ſhould be ſo rendred : that therefore which is here rendred *from thoſe* places, as having reference to the *high places in the plain, or waſte*, before mentioned, ver. 11. ſome other Interpreters conceive rather, to imply ſome matter of collation, then of lation, or motion, from place to place : and they render the words *a fuller*, that is, *a ſtronger then they* : which they refer to the perſons before-mentioned, ver. 9, 11. that ſhould be carryed away with it : as if it were ſaid, a wind ſtronger then they are able to endure or withſtand : but that ſeems to look too far backward. I rather conceive it to have reference to ſuch winds, as they uſed to fan, and cleanſe their corn with, in the latter end of ver. 11. in the words next before going ; and ſuppoſe it would be rendred therefore, *fuller* and *ſtronger*, in fuller ſtrength, *then thoſe*, to wit, winds wherewith ye uſe to winow and cleanſe your corn, Eſay 30. 14.

ſhall come to me] Or, *cometh to me*, that is, as ſome, *againſt me* ; as chap. 3.25. Pſal. 51.4. & 56.3. So the Jewiſh Doctors : the Prophet, ſay they, ſpeaking in the perſon of the people ; or rather, relating the words of the people, what in thoſe times they ſhould ſay, ver. 11. But ours moſt underſtand it, as ſpoken in the perſon of God, *ſhall come for me* ; that is, by commiſſion from me, at my command, to do my work, to fulfill my will ; as of wind and ſtorm it is ſaid, Pſal. 148.8. So Eſay 6. 8. *who ſhall go for us ?* and this they ſuppoſe confirmed, by what followeth : but thereof there is no neceſſity ; and the courſe of the context ſeems to carry it rather the former way : unleſſe we will take it for an elegant redundancy, very common, not in Hebrew onely, but in other Languages, as well learned, as vulgar. So Gen. 12. 1. *Go thee out of thy country*, Num. 22.6, 11. *Curſe me this people*, Exod. 30.24. *Take thee Spices*, Gen. 27.13. *Take me a kid*, Cant. 4. 6. & chap. 5.5. *I will go me*, and the like ; which if we admit, it will then be no more then, ſuch a wind as hath been deſcribed, *cometh me* : for in the preſent tenſe, I ſuppoſe, it ought to be rendred ; becauſe it is not a ſpeech of prophecie, fore-telling what ſhall be, or what will come ; but a ſpeech, reporting at that time, when the enemy is on his way, what there is coming towards them.

now alſo will I give ſentence againſt them.] Heb. *will I ſpeak*, or, *utter judgments with them*. Of which phraſe, ſee chap. 1. 16. when this ſtorm comes, which they ſhall then be told of, ver. 11. The very report whereof ſhall amaze, and amate, the mightieſt, and moſt confident among them, ver. 9. then (for he ſpeaketh of it, as of a thing preſent) will I put in execution that doom, that I formerly paſt upon them : it would therefore be rendred, *now*, (to wit, at this time, by this ſtormy wind) *will I alſo*, or, *even* (as Eſay 57.6, 7.) *I will do execution upon them*. See chap. 39.5.

V. 13. *Behold, He ſhall come up as clouds*] Another reſemblance, ſetting forth the manner of the enemies coming in upon them ; uſhered in with a note of admiration in the front of it. So Eſay 10.33. & 66.12.

he] Nebuchadnezzar, and his forces.

ſhall come up] Or, *come* marching. See Eſay 7.2. ver. 7.

as clouds] As clouds driven with the wind, for ſwiftneſſe ; as Eſay 19.1. or, with forces, for multitude, as thick as clouds, Eſay 60.8. Heb. 12.1.

and his charets ſhall be *as a whirlwind*] See Eſay 66.15.

his horſes are ſwifter then eagles.] An hyperbolical form of ſpeech, uſed to expreſſe eminent, or extraordinary ſwiftneſſe, chap. 48.40. Lam. 4.19. Dan. 7. 4. Heb. *lighter* ; as Eſay 19. 1. chap. 2.23. ver. 24.

wo unto us, for we are ſpoiled.] The peoples voice, in their diſtreſſe ; or the Prophets, before-hand lamenting the ſpoyl that would be made of them. See the like, Lam. 5.16.

V. 14. *O Jeruſalem, waſh thine heart from thy wickedneſs, that thou mayſt be ſaved.*] A ſerious admonition and exhortation, to ſincere repentance and reformation, as well of heart, as of life, for the preventing and averting of this threatned deſtruction : the ſame, in effect, with thoſe former, ver. 3, 4. but delivered in a new notion, and expreſſed by a divers ſimilitude.

O Jeruſalem] Ye Inhabitants of Jeruſalem, and people of Judah, in general, ver. 3, 11. ſo chap. 6.8.

waſh thine heart] As *circumciſe thy heart*, ver. 4. that your repentance being hearty, it may be ſound and ſincere, not feigned and counterfeit, as formerly, chap. 3.10. cleanſe not your hands alone, (as by external rites ye oft do, Mar. 7.3, 4. Heb. 9.10. alluded to, Pſal. 26.6.) but your hearts alſo, Jam. 4. 8. Act. 15.9. Hebr. 10.22. 1 Pet. 1.22. otherwiſe all your ceremonial waſhings will ſtand you in no ſtead, chap. 2. 22. Mat. 23. 25, 26. no more then Pilat's complemental waſhing of his hands, freed him from the guilt of Chriſts bloud, Mat. 27. 24. It may ſeem an alluſion to ſuch phyſical lotions, and potions, wherewith the inward parts of the body are wont to be purged and cleanſed ; which ſo long as they remain foul, all bathings, and ſcouring of the skin, or topical medicines, applyed to the outward parts, are in vain uſed : it requires, queſtionleſſe, the true inward waſhing, whereof the outward waſhings were all but types, and meer ſhadows, without ſubſtance, where the inward was wanting, 1 Cor. 6.11. So Eſay 1.16. See chap. 13.27.

from thy wickedneſſe] Not from thy bodily ſoyl, but from thy ſpiritual filth, that makes thee loathſome in Gods ſight, Prov. 30.12. 2 Cor. 7. 1. Hebr. 9. 13, 14. Jam. 1. 21. 1 Pet. 3. 21.

that thou maiſt be ſaved.] Not as the Apoſtle ſaith, *baptiſm ſaveth*, 1 Pet. 3. 21. though ſuch ſpiritual waſhing and cleanſing, as the Prophet here ſpeaketh of, be the way and meanes to attain that ſalvation too, 2 Theſſ. 2. 13. Tit. 3. 5. but *that thou maiſt be ſaved*, that is, delivered from thoſe evils and miſeries, that will otherwiſe to thine utter deſtruction befall thee. See ver. 4.

how long ſhall thy vain thoughts lodge within thee ?] Heb. *thoughts of vanity* ; as Zach. 10. 2. how long wilt thou feed thy ſelf with vain thoughts, and hopes of ſuccour and ſafety, from forrein forces, or other means, that are not able to relieve thee, chap. 2. 5, 37. or, *thoughts of iniquity, or miſchief* ; wicked and miſchievous thoughts ; as Prov. 6.18. Eſay 59.7. and ſo one of the Rabbines here expreſſeth it ; *thoughts* of violence and oppreſſion. See Eſay 55. 7. But I rather conceive the word here to ſignifie, (as natively and uſually it doth, and as in the very next verſe it ſeemes to do) *affliction* ; *thy thoughts of affliction* ; ſuch thoughts of thine, as will bring nothing but affliction, miſery, and miſchief upon thee ; as, *prophecies of expulſions*, Lam. 2. 14. ſo called, not from the ſubject matter of them, but from the effect of them ; not becauſe they threatned them with expulſion, but becauſe by promiſing them peace, (which the people relying on, repented not) they were the means of bringing expulſion upon them. Howbeit, there are two other readings : for becauſe the verb is ſingular ; and again may be as well of the ſecond perſon maſculine, as the third feminine : from the former conſideration, ſome of our Interpreters, of prime note, render it ; *How long ſhall it* (to wit, thy wickedneſs) even *thy thoughts of vanity lodge in thy mind ?* but it is common to have a noun plural, in way of diſtribution, joyned with a verb ſingular, and the ſenſe is, any one of thoſe thy ſuch *thoughts* : the like, ſee Eſay 26. 19. Pſal. 119.103. Prov. 14.1. & 28.1. From the latter, one of the Rabbines would have them thus read ; *How long wilt thou lodge in thy thoughts of affliction ?* that is, ſaith he, perſiſt and continue in them ? as, *mine eye lodgeth*, that is, continueth *in bitterneſs*, Job 17.2. So, *the world lieth in evil*, 1 Joh. 5.19. all the difficulty, in this reading, is, that the form is here maſculine, in the reſt feminine ; which he thus ſalveth, that in this the congregation is reſpected, in the other terms the people. See Chap. 3.5.

within thee] Heb. *in the midſt of thee* : as Nah. 3. 13. Deut. 18.2. & 19.10.

V. 15. *For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.*] As if he had ſaid ; It is high time for you thus to do, for reports are coming to you thick and

threathree-fold, of the enemies coming on apace toward you. Heb. there is *a voice reporting, and making to hear;* the verbs are the ſame that were before, ver.5. and that is related, as done here, that was either enjoyned, or adviſed there: *a voice,* for, *a rumour, or a report:* as Gen.45.16. Chap.50.46. and this report is ſaid to come from *Dan*; becauſe that was the utmoſt bound of the land of Iſrael Northward, towards the land from whence this evill was to come, ver.6. and from *mount Ephraim*, becauſe that neereſt to Judea, whither the enemy was bound: and the ſubject matter is *affliction*; as the word is well rendred, Job 5.6. and ſo it is uſed, Job 4.8. & 15.35. compared with Prov.22.8. Pſal.7.14. Eſay 59.4. See Eſay 1.13. Chap.20.18. and this is the firſt and native ſenſe of it; for it comes from a term, that hath a notion of *grief*, and *mourning*, Eſay 3.26. & 19.8. Hoſ.9.4. though in the ſecond place, alſo, *wrong*; becauſe by it, men are *afflicted, grieved*, and made to mourn. And thus the Jewiſh Rabbine, whom moſt of ours follow, expoundeth this place, which is confirmed, alſo, by that which is ſaid, Chap.8.16. *the neighing of his horſes is heard from Dan.* Howbeit, the Chaldee Paraphraſt, underſtands it of *the voice* of Gods Prophets, acquainting them, with what affliction was to befall them, for the worſhipping of the golden calves; the one, at Dan; and the other, at Bethel; and the idoll that Micah of mount Ephraim made, Judg.17.1,4,5. & 18.29-31. 1 King.12.28,29. But we read not the worſhipping of thoſe calves objected to Judah, but to Iſrael onely, Hoſ.8.5,6. & 13.2. Some other therefore late Interpreters, of ſpecial note, rendreth it; *For a voice declareth*, or there is *a voice* that *declareth greater iniquity*, or, *the iniquity* to be *greater, then* that of *Dan*; *and that publiſheth more* grievous, or, that *publiſheth* it to be *more* grievous, *then* that in *mount Ephraim:* as if he had ſaid; It is as notorious, as if it were proclaimed, that the wickedneſs of Judah, in idolatry, eſpecially, is greater, and more grievous, then that of Iſrael, committed at Dan and Bethel, with the golden calves there. I am not ignorant, that the particle here uſed, is, commonly, employed in compariſons, as was before obſerved, on ver.12. as alſo, that the noun here uſed, is uſually, in many places, rendred *iniquity*, (for which, there is another word, in Hebrew, more proper, though in ſound neer to this, yet of a divers notion, and notation) where I ſuppoſe it might better be rendred *wrong*; as Job 34.5,22. Pſal.5.5. & 6.8. & 14.4. as alſo, that the word in the former branch may well, and is oft ſupplyed from the latter: as Eſay.13.13. & 18.7. & 30.17. & that in ſuch collations, the ſubject matter, wherein the collation conſiſteth, is not ſeldome in the one member concealed: of which, ſee on Eſay 5.29. ver.31. and with all theſe favourable helps admitted, that ſenſe may be made up from the words, that theſe worthy Writers give unto it: Nor can it be denyed, but that Judah was, in ſome ſort, far worſe, and more condemnable, then Iſrael. See Chap.3.11. But it ſeems needleſs to me, thus to wring a text for a new ſenſe; where it doth, of it ſelf, freely afford one ſo ſuitable to the courſe of the context, and the main drift of the place. Nor doth that ſenſe, which another learned Annotator gives, ſeem to flow ſo naturally from the place, though one of the Rabbines, from whom he ſeems to have received it, have ſomewhat to that purpoſe, to wit, that the report of that *affliction* which had befallen them for their idolatry, *at Dan and Bethel*, ſhould have admoniſhed Judah, and been a warning to her: and ſo indeed ſhould it have been, Chap.3.8,10. but every truth is not in every place taught: nor ſeems this here to be implyed.

V.16. *Make ye mention to the Nations, behold, publiſh againſt Jeruſalem,* that *watchers are come from a far Country, and give out their voice againſt the cities of Judah,*] This likewiſe tendeth to give warning, or notice at leaſt, to thoſe of Judah and Jeruſalem, of the enemies march towards them; though ſome underſtand it of the ſummoning of the Chaldeans and other nations with them, to come on againſt them.

Make ye mention to the nations,] The ſubject matter, ſaith one of the Rabbines, of the *voice*, or *rumour*, before-mentioned, ver.15.

Make ye mention,] Or, *Put* them *in mind*; as Eſay 43.26.

to the nations] Thoſe of Judah, ſay ſome; *concerning the nations*, ſay others: the Chaldeans, and their complices, 2 King.24.13. ſo the particle is oft uſed, Gen.20.13. and 26.7.

publiſh] Heb. *make to hear*; give them to underſtand; as verſ.5.

againſt Jeruſalem] Or, *to Jeruſalem*; as Exod.20.3. *to my face*; 1 Sam.2.11. *to Ramah.* See ver.5. or, *concerning Jeruſalem*, as Eſay 1.1. & 2.1. Some of thoſe that retain that which our Verſion exhibiteth, do thus render the words; *Mind* them *of the Nations, tell* them, *Behold, againſt Jeruſalem watchers are coming.*

watchers] So the word is uſed, 2 King.17.9. hoſtile forces; which why ſo termed, ſee ver.17.

come] Heb. *coming*; behold them coming; as if they might ſee them on their way, and did point with the finger to them; as Eſay 63.17.

from a far Country] From Babylon, Eſay 39.3.

and give out their voice againſt the cities of Judah] Or, *that give out*; the copulative for the relative; as Eſay 44.7. & 49.7. that threaten ruine to them: or, *that will give out*; that will with loud ſhouts aſſault them. See Chap.2.15. & 12.8.

V.17. *As Keepers of a field are they againſt her round about*] *are they*; or, *will they be, againſt her*; to wit, Jeruſalem, mentioned, ver.16. An intimation of a ſtreit ſiege to enſue; they will lye round about Jeruſalem, Eſay 29.3. Zach.12.2. As thoſe that are ſet to watch a field, or a vineyard, and the fruit in it, ſo ſtreit, that none can be ſuffered, either man or beaſt to get in, that may annoy it, or commit waſte in it, Eſay 27.3. and there is deemed by ſome to be a bitter taunt in the term; for both *watch* indeed; but the one to keep from going in, the other from coming out: the one watch that nothing go in that may hurt or annoy; the other, that nothing come in that may help or relieve, 2 Chron.16.1. 2 King.6.24,25. & 25.1-3. Yet ſome ſuppoſe the ſimilitude to be taken, from ſuch as are ſet to watch wild beaſts, or deer, encloſed in a wood, to keep them from breaking away, and making eſcape. But the former is the more probable; for *field*, and *wood*, are in Scripture commonly oppoſed. See Chap.5.6.

becauſe ſhe hath been rebellious againſt me, ſaith the Lord] The ground of all their miſery, as themſelves acknowledge, Lam.1.18,20. So Hoſ.13.16.

V.18. *Thy wayes and thy doings have procured theſe* things *unto thee*;] Heb. *Thy way and thy doings* (or, *Thine* own *ways*, and *thine* own *doings*; to make it the more vigorous, as Chap.6.19.) have *doing* done *theſe* things *to thee*; of which manner of ſpeech, both defective and redundant, ſee on Eſay 59.13. The ſame matter, ſee before, Chap.2.17,19. ſo Eſay 50.1. Pſal.107.17. Chap.5.25.

this is thy wickedneſſe;] Or, *this* hath *thy wickedneſs* done, or procured; ſupplying it from the former branch: as the like, Gen.1.16.

becauſe it is bitter] Or rather, *that*, as the particle is alſo frequently uſed, Neh.4.1. Job 11.6. & 22.3. Eſay 52.5,6. *that it is bitter.* See Ruth 1.20. Amos 8.10. So Chap.2.19. for their wickedneſs was the cauſe of the bitterneſſe; not this of that.

becauſe it reacheth unto thine heart.] Or, *that it reacheth unto thine heart*; that it goeth to the very heart with thee. See ver.10,19.

V.19. *My bowels, my bowels*;] Theſe words ſome would have to be the peoples, crying out in their diſtreſs; thereby to maintain the common reading of the foregoing words; which they rent from the former verſe, and thus knit unto this; *Becauſe it is bitter*, and *reacheth to thine heart*; therefore ſhalt thou ſay, *My bowels, my bowels.* Such defects and ſupplies, it is true, are not unuſual; ſee on Chap.3.22. but needleſs here: the right reading of the foregoing words, was before ſhewed. The moſt rather conceive theſe words to be the Prophets own, very pathetically bewailing the calamities of his people, and expreſſing his extream ſorrow and inward grief for them. So Chap.9.1. Eſay 22.4.

My bowels, my bowels] He cryeth out, as a woman in ſore and hard travel; or as one torn and tortured with wind in the bowels, that can find no vent. See Eſay 26.17,18. and the ingemination of it addeth no ſmall emphaſis to it; for, thoſe that are in pain are wont to double their words: ſo, *My head, my head*, 2 King.4.19. and, *My leanneſſe, my leanneſſe*, Eſay 24.16. See the like affectionate and paſſionate repetitions, 2 Sam.18.33. 2 King.4.13,14. Prov.31.2.

I am pained at *the very heart*;] Heb. at, or, in, (a defect of the particle, as 2 Chr.21.16.) *the walls of* my *heart*; *the walls of the heart*; that is, the *ſides* of it, ſay ſome: Others rather, the *bowels* that lye round about the heart; as encloſing and fencing it, ſituate in the midſt of them, Pſal.22.13. as if his very heart were beſet and ſtreitned, as the city in the ſiege, ver.17. or were ſurpriſed as its walls were, Chap.5.10. Lam.2.8,18. which he may well allude to: a defect of the pronoun; as Chap.3.19.

my heart maketh a noiſe in me;] Or, *with me.* Heb. *to me.* Of which form of ſpeech, ſee on ver.12. the like redundancy, ſee Pſal.144.2. Cant.1.6. & 8.12. *my heart ſoundeth with me*; as Eſay 16.11. though ſome render it, *my heart worketh*, or, *is troubled*: as it is rendred, Chap.31.20. (as the Sea is ſaid *to work*, and to be *troubled*, Chap.5.22. & 51.55. Eſay 57.20. Jon.1.13.) and is unquiet *within me*; it cannot reſt. So the word ſeems to be taken, Pſal.46.6. Cant.5.4. where the word *moved*, is too ſlender; *ſtirred*, at leaſt, had been better; My bowels round about my heart are ſo full of pain, that my heart fluttreth to and fro, and cannot reſt. See the like, Job 30.27. Lam.1.20. & 2.11.

I cannot hold my peace] Heb. *I will not*; or, *ſhall not*, *be ſilent*: but ſuch potential notions are frequent. See Chap. 2.23,32. It is as if one being in pain, and willed to be quiet and ſtill, ſhould anſwer thoſe that ſo ſpeak to him, My pain is ſuch, that I cannot be quiet, I cannot forbear ſpeaking. See Job 7.11. & 10.1. & 13.19. & 16.6. Eſay 22.4.

becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.] There is a two-fold reading, the one in the margent, the other in the text, *I have heard, O my ſoul*, ſaith the one; *thou haſt heard*, or, *doſt hear*, *O my ſoul*, ſaith the other. This latter is the more received, and is the more emphatical of the twain: as the like, Judg.5.21. Pſal. 103. 1. & 104.1. The reaſon why his heart cannot reſt; becauſe he is ſo affected, as if he had the noiſe of the enemies warlike trumpeting, and ſhouting, continually in his ear, Job 15.20,21. he ſaith not, as the Rabbine well obſerveth, *O mine ear*, but, *O my ſoul*: for the matter was not in being, but his ſoul, by the Spirit of prophecy, hearing and ſeeing it, as preſent, did as much affect him, as if he had with his bodily eye ſeen the enemies approaches, and aſſaults; and with his bodily ear, heard their hideous ſhouts. See ver.21. So Joh.8.56. *Abraham ſaw my day, and rejoyced.*

the trumpet] Not his own peoples, but the enemies. So ver.22.

the alarm of war.] Or rather, *the ſhout of battel*: as the word is better rendred, Chap.20.16. for the *allarm* is properly that ſound, or noiſe, by which men are rouzed up, and called upon, to betake themſelves *all* to their *arms*; whereas that here intended, is the ſhout that is made in joyning battel, or in aſſault. So Chap. 49. 2.

V. 20. *Deſtruction upon deſtruction is cryed.*] Heb. *Breach upon breach* (as ver.6.) *is cryed*, or *proclaimed*. A farther reaſon of this his extream grief: there is yet a further noiſe in the ear of his ſoul, a grievous cry of one miſchief and calamity coming upon the neck of another: as Deut. 32. 23. Pſal. 42.7. Ezek. 7. 26. That is, ſay ſome of the Jewiſh Writers, the captivity of Judah, after the deportation of Iſrael. But other, and ſo ours, moſt of them, rather, (becauſe the Prophet ſpeaks of things to come, and concerning his own people) the death of Joſiah, 2 Chr.35.24,25. the depoſition and deportation of Jehoachaz, of Jehojakim, Jehojachin, and Zedekiah, ſucceſſively, and the utter ſpoyl and ruine of their land and ſtate in this laſt, 2 Chr.36.2-20.

for the whole land is ſpoiled] Or, as ſome, *becauſe*; or, as I conceive it, *that*, or, *ſo that*, (as ver. 18.) *the whole land is plundered*: ſo ver.27. See here after this general devaſtation moſt rhetorically deſcribed, ver.23-26.

ſuddenly are my tents ſpoiled, and *my curtains in a moment.*] The *tents* of my people, and their *curtains*, whereof thoſe tents conſiſt, Cant.1.5. Chap.49.29. that is, their ſtrong cities, lofty places, and ſtately houſes; or their habitations in general, Eſay 54.2. Chap.10.20, are as eaſily, and ſuddenly overturned and ruined, as ſome ſhepherds, or other like ſory tent, Eſay 38.12. Lam.2.6. an alluſion either to the ancient manner of that peoples dwelling, while they abode in the wilderneſs, Num.24.2,5. and in other parts before, Gen.33.18. Heb.11.9. and the ordinary habitation of divers people at that day, Hab. 3.7. or to the overthrow of a camp conſiſting of tents, Judg.7. 13,14. Chap.6.3.

V. 21. *How long ſhall I ſee the Standard, and hear the ſound of the trumpet?*] Or, *How long ſhall I ſee the ſtandard? how long ſhall I hear the ſound of the trumpet?* The interrogative ſupplyed from the former branch: as Pſal. 94. 3. The Prophet ſeemeth to have been ſo affected, as if he had the ſight of the one continually in his eye, and the ſound of the other in his ear. See ver.19. and withall, by this manner of ſpeech, implyeth the long continuance of this evill; that albeit the whole land were ſuddenly plundered and ſpoyled, yet the war were drawn out at length, as well in the ſurpriſal of city after city, as in the ſeveral ſurpriſals and ſackings of Jeruſalem, under her three laſt Kings. See on ver.20. and the like forms of ſpeech, ver.14. Chap.13.27. & 47.6.

ſhall I ſee? ſhall I hear?] Or, as ſome render it; *am I compelled to ſee? am I compelled to hear?* as Hab.1.3.

the ſtandard, the trumpet.] By *ſtandard*, and *trumpet*, ſome underſtand their own, either giving warning of the enemies approach; or calling people together, to repair to places of ſtrength, or to joyn together in a body, and arm, to make head againſt the enemy, ver.5,6. Others rather, whom I concur with, the enemies *ſtandard*, marching on, and coming to make aſſault; and his *trumpet*, enciting his forces, either to joyn battel, or to make aſſault, and to proceed eagerly in either, Eſay 31.9. & 33.23. & 59.19. Joſh.6.5,16. 2 Chr.13.12.

V. 22. *For my people is fooliſh, they have not known me; they are ſottiſh children, and they have no underſtanding:*] Or, as ſome render it; All this is, *Becauſe my people is fooliſh*: as Pſal.38. 3,5. My people, by their own folly, and ſtupidity, have brought all this evill and miſchief upon themſelves, Chap. 2. 17, 19. ver.18.

For] Or, *Becauſe*; as Chap.3.25.

my people] God ſpeaketh it, yet owning them, that had caſt off him. So Chap.2.11,31,32.

is fooliſh] Or, are (becauſe the word is collective, and plurals follow; as Eſay 5.26.) *fooliſh*. So Deut. 32. 4. Eſay 44. 18, 19.

they have not known me] Or, *they know me not*, Eſay 1. 3. Chap. 9. 3.

they are ſottiſh children] So Chap.5.21. *a ſottiſh people*: *children*; as Eſay 1. 4. & 30. 1. the verb deduced from the noun here uſed, ſee 1 Sam. 13.13. 2 Sam. 24. 10. the pronoun demonſtrative, is here put for the verb ſubſtantive; and ſo in the next branches: as Eſay 60.21. Chap.9.3.

they have no underſtanding] Heb. *they are not underſtanding*. So Deut.32.28. Eſay 27.11.

they are wiſe to do evill; but to do good they have no knowledge.] They have no wit to any thing, but what is evil; that to plot and practiſe, they are cunning enough, Luk. 16.8. See Chap. 9. 3. the contrary hereunto, the Apoſtle requireth, 1 Cor.14.20.

they are wiſe] Heb. *wiſe they are*: the pronoun, for the verb, as before.

to do evil] Either to others, or to themſelves: for all their projects and policies were ſuch, as tended to their own ruine, by carrying them from God, and driving him from them, Eſay 30.11-14. and ſuch, indeed, is all humane wiſdome naturally, Rom.8.6,7.

but to do good, they have no knowledge.] Heb. *and* (as Chap. 3.7.) *to do well, they know not*: for well-doing, they have no skill. See Chap.13. 23. the contrary leſſon, God would have them to learn. Eſay 1.17.

V. 23. *I beheld the earth; and loe it was without form, and void: and the heavens, and they had no light.*] The Prophet proceedeth, here, to deſcribe the lamentable effects, that ſhould enſue this hoſtile invaſion, which as they were in a ſpiritual rapture repreſented to the eye of his mind; ſo he endeavoureth, by a very rhetorical delineation, to ſet forth at large, and to ſet a moſt ruful ſpectacle, as in a lively map of extream devaſtation, and deſolation, before their eyes, if the foreſight of theſe their miſeries, which otherwiſe would enſue, might ſo affect them, as to move them unto the timely entertainment of thoſe counſels and courſes, whereby the ſame might be prevented.

I beheld] Or, *I ſaw*, or, *I ſee*, (as ſpeaking of a thing preſent, and in view) in ſpirit; as Col.2.15. but here more then ſo, in a viſion, or apparition: as Dan.7.2,13. Act. 10. 11. & 11. 5. Rev.1.10,12. Or, *when I look upon the ground, it is ſhapeleſs*, or, *unſightly*, and *empty*; and ſo in the reſt: the like ſyntax, ſee Chap.2.7,20. & 5.7.

the earth] The land of Judea: but aright rendred, *the earth*; becauſe it hath a glance unto Moſes his words, Gen. 1. 2.

it was without form, and void.] Or, it is *without form, and void*: not onely without habitation, or inhabitants; but deſpoyled, alſo, of all its former goodly furniture, and laid utterly waſte and deſolate: inſomuch, that the earth might ſeem reduced unto that original chaos, or confuſed maſs, that at firſt it was, Gen.1.2.

and *the heavens*] Or, *I ſaw*, or, *I ſee the heavens*: by a ſupply from the former branch; as Gen.1.16. 2 Chr.10.11. ver. 21. Heb. *to the heavens*. But a Jewiſh Critick deemeth the particle here redundant; as Pſal. 2. 7. elſe it ſhould be rendred, I look *to the heavens*.

and they had no light] Or, *how they are without light*; (as Exod. 19.4. Pſal.119.159.) as if that primordial darkneſs were returned, that poſſeſſed the heavens, and over-ſpread the ſurface of this lower world at firſt, Gen. 1. 2. A ſad and ſolemn expreſſion in Scripture, very frequent of utter deſolation, or extream diſtreſs. See Eſay 8.21. & 13.10,13. & 24.23. Ezek. 32.7. Joel 2.10. & 3. 15. Amos 8. 9. Some expound it here of the ſmoke of the houſes; yea, whole towns and cities, fired and burnt down by the enemy, obſcuring the ayr, and darkning the sky: as Gen.19.28. Joſh. 8.20. Judg.20. 40. Eſay 9.18. & 35.9,10. See 2 King.25.9. Chap.37.10. & 38.23. & 39. 8. & 52. 13.

V. 24. *I beheld the mountains, and loe they trembled; and all the hils moved lightly.*] *I ſaw*, or *I ſee*; as before, ver. 23. *the mountains* (to wit, of Judea, Chap.3.23. & 9.10.) *how, lo, they tremble*, (Heb. are *trembling*) *and the hils move lightly*, or, *ſwiftly*: *lightly*, ſaith a Rabbine, as being lightned of their burthen; the trees growing on them, or edifices built upon them, being burnt up and deſtroyed: but *ſwiftly*, rather; yea, exceeding ſwiftly: for the verb is in a redoubled, and withall, a reciprocal form; as if he had ſaid, *the hils all apace beſtirred themſelves*: *light*, for, *ſwift*; as Eſay 5.26. ver.13. He ſpeaks, as if the calamity were ſo hideous, and Gods wrath revealed therein ſo fierce, ver.26. that the very ſenſleſs creatures might ſeem to tremble and quake exceedingly at the apprehenſion of it. So Pſal. 18.7. & 114.4,6,7. Eſay 5.25. Hab. 3.10. For that ſeems too ſlender, that a learned late Writer hath, of their ſhaking, with the multitudes of people paſſing over them: This hideous ſpectacle, concerning rather the ſpoyl of the Enemy made of, and in the land after the ſurpriſall of it, then their march either unto it, or in it. Some render it, *they are deſtroyed*, from a term uſual in the Talmudiſts Writings. But the received notion of *concuſſion* or *ſhaking*, another backeth from the Ethiopick uſe of the word. Matth. 24.29.

V. 25. *I beheld, and lo there was no man*,] Or, *I look, and behold the men are gone*. Heb. *the man is not*. So Eſay 6.12. Chap. 6.8. & 7.20. the people are either killed, or captived, or fled, and the land left without Inhabitants, ver. 7.

and all the birds of the heavens were fled] Or, *the birds of heaven*, (ſee Eſay 1.2. for it is but one heaven, at moſt, the birds abide in, Gen. 1.20.) or, *of the ayr* (as Mat. 8.20. & 3.32.) *are fled*; as Pſal. 11.1. or, *wandred away*; as Prov. 27.8. either falling down, or ſcared away, ſaith one, with the cryes of the Souldiery: or rather, having forſaken the land, for the extream deſolation of the country, become like a wilderneſs, ver. 26. See the like, Chap. 9.10. Zeph. 1.3. for of ſuch birds, or fowl, it is meant, as either being tame, are kept, or fed, in or about the houſe; or that uſe to haunt places inhabited, and peopled, and to build, and feed, about, or neer thereunto; not of ſuch as haunt, and abide, in deſarts, and places, by men abandoned, Eſay 13.21. & 34.14,15.

V. 26. *I beheld, and lo the fruitfull place was a wilderneſs*;] Or, *I look, and behold the tilled land* (Heb. *Carmel*. See Eſay 29.17. & 33.9.) *is become a wilderneſs*. See Chap. 9.12. & 12.10. & 22.6.

and all the cities thereof were broken down,] Or, *all his cities*, (the cities of my people, ver. 22.) or, *its cities* (the cities ſituate in ſuch places) *are broken down*, or *demoliſhed*, Eſay 1.7. Chap. 33.4. & 39.8.

at the preſence of the Lord, and by his fierce anger.] Heb. *from the face of the Lord* (that is, *his wrath*; as Chap. 23.12.) *from the heat*, or *fervour*, *of his noſe*, or *anger*. See ver. 8. Hereby intimating, that it was not ſo much thorough the enemies rage, as from the wrath of God, juſtly incenſed againſt them for their ſins, that ſo heavy a judgment was to befall them, 2 King. 24.3. 2 Chr. 36.17-20. Chap. 9.12,13.

V. 27. *For thus hath the Lord ſaid*] Or, *Thus ſaith the Lord*; as Chap. 2.5.

The whole land ſhall be deſolate] Or, *This land ſhall be very waſte*, or *very much waſted*. Heb. *ſhall be waſteneſs*; as Eſay 1.7. See ver. 20.

yet will I not make a full end,] Or, *yet* (Heb. *and*; as Chap. 3.7,9.) *will I not make an utter conſumption*, Chap. 5.10. & 31.11. For God would yet reſerve himſelf a remnant, Eſay 1.9. & 24.13. according to that which he promiſed in the Law, Lev. 26.44. Howbeit, ſome expound it, *and yet I have not made a full end with them*: all this ſhall not ſerve, to ſatisfie my wrath; but I will inflict further penalty upon them, and afflict them yet more grievouſly before I have done; as having an eye to their enſuing captivity, & thoſe grievous and tedious afflictions, that for ſo long a time, during it, they ſhould endure, Lev. 26.36-39. and to this purpoſe, this form may ſeem to ſound, Chap. 5.18. where it is ſaid, *Notwithſtanding in thoſe days, I will not make a full end with you*: but neither is the ſyntax the ſame here, and there: and that place alſo, may well be deemed to look rather the former way.

V. 28. *For this ſhall the earth mourn, and the heavens above be black*] They ſhall wear blacks as mourners uſe to do, Eſay 30.28. Pſal. 38.6. & 42.9. Chap. 8.21. & 14.2. See ver. 23. Ezek. 31.15.

becauſe I have ſpoken it, I have purpoſed it, and I will not repent, neither will I turn back from it.] What I have reſolved upon and ſaid, I will do, Num. 23.19. Eſay 14.24,27. The particle *it*, is ſupplyed; as Chap. 3.7.

I will not repent] Chap. 15.6. Zach. 8.14.

neither will I turn back] See ver. 8. Chap. 30.24.

V. 29. *The whole City ſhall flee for the noiſe of the horſemen and bowmen*;] *The whole city*; the Inhabitants of Jeruſalem, all ſorts of them *ſhall flee* for fear (Chap. 39.4.) *of the horſemen* (Heb. *horſeman*; as Ezek. 26.10.) *and bowmen*, Heb. *him that throweth*, or, *ſhooteth out arrows with a bow*; as Pſal. 78.9.

they ſhall go into thickets,] There to hide themſelves for fear; as Gen. 3.8. 2 Chr. 33.11. So the Chaldee, whom ſome of the Rabbines follow, and the ancient Greek. Yet ſome of the Rabbines render it, *they ſhall go up to the thick clouds*; as the word is oft uſed, Job 20.6. Eſay 44.22. an hyperbolical ſpeech, ſaith the Jewiſh Doctor, that is, into the higheſt hills, that ſeem to reach the clouds; *into the high places*, ſaith the old Latine; or as if they would climb up to the clouds, Chap. 49.16. Amos 9.2,3. but the word ſignifieth *thickneſs* in general; and the former is more probable.

and climb up upon the rocks] Or, *to the cliffs*, Job 30.6. that are as the branches of the rocks; for ſo the word primarily importeth, Job 15.32. See the like, Eſay 2.21.

every city ſhall be forſaken, and not a man dwell therein.] Or, as ſome, *the whole city*; as before: but the pronoun in the clauſe requireth the received reading; the meaning is, that their cities generally ſhould be ruined, and left without Inhabitants, ver. 25,26.

V. 30. *And when thou art ſpoiled, what wilt thou do?*] Heb. *And thou ſpoiled*; which ſome render, *thou that art to be ſpoiled*; as Pſal. 137.8. *deſtroyed*, for, to be deſtroyed; as ſure to be ſpoiled, as if thou wert ſpoiled already; or, *ſpoiled* that is, *ready to be ſpoiled*; as, *periſhed*, for, *ready to periſh*, Eſay 27.13. But we need not depart from the received verſion; *what wilt thou being ſpoiled do?* or to make it the more emphatical; *And thou being ſpoiled, what wilt thou do?* that is, *And as for thee*, (for the pronoun ſeems to be put here abſolutely; as Eſay 65.11.) *when thou art ſpoiled, what wilt thou do?* But there is an irregularity in the ſyntax, not unlike that, Chap. 2.24. for the pronoun and verb are feminine; the Prophet here again turning his ſpeech unto Jeruſalem, or Sion, verſ. 31. and ſpeaking unto her as to a woman, and that an harlot, as before, Chap. 2.20. & 3.10. whereas the participle paſſive is maſculine. This to ſalve, the Jewiſh Criticks ſome of them, would have it to be a defective form of ſpeech, and the note of ſimilitude to be ſupplyed; *And thou that art*, or, *when thou art as one ſpoiled, what wilt thou do?* So it ſhould be like that, *Thou haſt broken to pieces Rahab, as one ſlain*, or *thruſt thorow*, Pſal. 89.10. But another of them hath recourſe to his wonted refuge, that the one hath reference to the congregation, the other to the people. See Chap. 3.5. & 4.14. but the genders are very oft in this Prophet found promiſcuouſly uſed, as in the places pointed to, hath been ſhewed.

though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, though thou clotheſt thy ſelf with crimſon, in vain ſhalt thou make thy ſelf fair; thy lovers will deſpiſe thee, they will ſeek thy life.] Theſe words ſome annex to the former, thus rendring the context; *And thou who art to be deſtroyed*, (or art neer unto deſtruction) *what doſt thou*, (or meaneſt, or intendeſt thou) *that* (as ver. 18.) *thou thus deckeſt thy ſelf* &c. as if he ſhould ſay; Is this a time for thee, when thou art threatned with deſtruction, thus to adorn thy ſelf, when it were more ſeaſonable for thee, to lay thy rich attire aſide, Exod. 33.4,5. and to put on ſackcloth rather, and to humble thy ſelf in the ſight of God for thy ſins. Thus ſome of the Rabbines, paralleling this place with that, Eſay 22.12,13. But the cloſe of the verſe ſheweth, that the words run rather another way. And a learned Writer of ours hath well obſerved, that the particle here uſed, includeth oft a two-fold notion; whereof, ſee on Eſay 29.16. & 51.9. & 62.9. Chap. 10.21. & 12.5. and ſo in this place: where it may therefore well be rendred; *For though thou clotheſt thy ſelf* &c. All thine whoriſh attires and deſigns, tricks of enticement, and arts of allurement, will ſtand thee in no ſtead, will not avail to ſave thy life; to retain thy lovers with thee, or to keep them from loathing, and growing weary of thee, yea and helping to work thy ruine.

clotheſt thy ſelf with crimſon] A wear of much account in thoſe dayes, as well as in theſe times, 2 Sam. 1.24. where it is rendred, *ſcarlet*; by ſome learned, there and here, *a double dye*; but of the word, ſee at large, on Eſay 1.18. See alſo, Rev. 17.4.

deckeſt thy ſelf with ornaments of gold] Arayeſt thy ſelf in the richeſt and moſt gorgeous manner that may be, 2 Sam. 1.24. where the ſame word is uſed, that is here rendred *ornament*: whereof, ſee alſo Eſay 49.18. Chap. 2.32. See Pſal. 45.13. Ezek. 16.13,17. 1 Tim. 2.9. Rev. 17.4. & 18.16.

and renteſt thy face with painting] Noted as an whoriſh practice; in Jezabel, 2 King. 9.30. in Aholah, and Aholibah, Ezek. 23.40.

renteſt] With exceſſive uſe of ſuch counterfeit ſtuff; paint and pargeſt ſo much and ſo oft, till at length thou crack the skin of thy face with it.

thy face] Or, *thy cheeks*. Heb. *thine eyes*; and ſo alſo, 2 King. 9.30. Ezek. 23.40. but the *eyes* are ſometime put for the *face*; as 1 Sam. 16.12. Eſay 3.15. as the *face* alſo for the *cheeks*, or the *eyes*, Eſay 25.8. compared with Rev. 7.17. See Eſay 3.16. though ſome would have the *eyes* here taken for the *eye-lids*, or *eye-brows*, as if that kind of counterfeit here mentioned, had been uſed, either to dilate the one, as ſome; or as others, to make black the other: neither of both very probable. See the next note.

with painting] Or, *paint*. Heb. *puc*, or *phuc*; whence both the Greeks and Latines have their *phucos* and *fucus*: which though ſome would make a mineral, yet moſt agree to have been a ſea plant, wherewith a kind of red colour was ordinarily died; whence alſo wanton women made uſe of it therewith to counterfeit red, as with *ceruſſe* white. See more hereof, on Eſay 54.11.

in vain ſhalt thou make thy ſelf fair] Strive to improve thy beauty, by adorning and ſetting out thy ſelf; as thou doſt thine idols, Chap.10.4. and as harlots uſe to do, 2 King. 9. 30. Ezek. 23.40. to gain love, and draw lovers to them, Chap.2.33.

thy lovers will deſpiſe thee, they will ſeek thy life.] Thoſe that formerly affected thee, will grow out of love with thee; and not ſo only, but now loathing thee, and waxing weary of thee, after they have ſatisfied their filthy luſt with thee, will not ſtick to work thy ruine. See Amnons affection, 2 Sam. 13.14,15. and Jehues practice, 2 King.9.30,33. and of the Romiſh Babylon, Rev.17.13,16. & 18. 3, 9. that is, Thoſe whom leaving God and his protection, thou haſt formerly relied upon, and that profeſſed to be in a league of amity with thee, Chap.22.20. Hoſ. 2.5. will then not leave thee only, but joyn with the enemy againſt thee, Lam. 1.2. See 2 King.24.3. Chap.27.3.

thy lovers] Or, *paramores:* for the word is never uſed but of wanton and laſcivious luſt, rather then love; found here only, and Ezek.23. where it and its off-ſpring are nine ſeveral times uſed; it is not unfitly expreſſed, by a Greek term uſed, of the Romiſh Babylon and her paramores, Rev.18.9. the pronoun is wanting in the original; as Eſay 60.4. but it may ſtand without it, and be taken more generally; no paramores will now look after thee, one or other: thou wilt be as an harlot out of date. See of Tyre, Eſay 23.15-17.

deſpiſe thee] Set light by thee; or, *reject thee*, or *abhor thee.* See on Chap.2.37.

ſeek thy life] Heb. *thy ſoul*; as verſ. 10. Chap. 11. 21. & 19.7.

V. 31. *For I have heard a voice as of a woman in travel*, and *the anguiſh as of her that bringeth forth her firſt child; the voice of the daughter of Zion*, that *bewaileth her ſelf*, that *ſpreadeth her hands*, ſaying] The Prophet as before he ſeemed to hear in his ſpirit the hideous ſhouts of the enemies forces aſſaulting and ſurpriſing Jeruſalem; ſo now to hear in like manner the doleful lamentation that Jeruſalem her ſelf maketh, proceeding from that extream anguiſh of ſoul, wherewith ſhe is ſurpriſed, to ſee her people, her children ſo ſavagely butchered, and no end made of the maſſacring and murthering of them. See 2 Chr.36.17. Eſay 29.7,8. & 46.6.

For] As confirming what was ſaid in the cloſe of verſ. 30. of their *ſeeking her life.*

I have heard] Or, *I hear*; as before, *I ſee*, ver. 23. methinks I now hear.

a voice as of a woman in travel] Heb. *a voice as a travailing woman*; for, *a voice as* the voice *of* one *that is in travel.* See the like, Eſay 5.29.

a woman in travel] A ſimilitude in Scripture very frequent, to expreſs extremity of anguiſh and grief, Pſal.48.6. Eſay 13. 8. & 21.3. & 26.17,18. Chap.6.24. & 30.6. & 49.22,24.

the anguiſh as of her that bringeth forth her firſt child] Or, a voice *of anguiſh like* the anguiſh of *one being in travel with her firſt birth*: *a voice* muſt be ſupplyed; becauſe it hath reference to ſomewhat heard: and *anguiſh* repeated; as *voice* before: *one being in travel with her firſt birth.* Heb. *making her firſt birth*; ſtraining to be delivered of it: and this addeth to the force of the reſemblance, and the extremity of the grief and anguiſh thereby reſembled. Women in ſuch caſe having uſually hardeſt labour, and (having not been enured unto, or acquainted with pains of that nature before) the leſs patience, for the moſt part, in that regard to endure it.

the voice of the daughter of Zion,] That is, of Jeruſalem. See Eſay 1.8.

that *bewaileth her ſelf*] Or, how *fetching deep ſighs, ſhe bewaileth her ſelf*; for that is the proper notion of the word. See Pſal. 27.12. a defect either of the relative, as Chap. 2. 32. or of the particle *how*, as Pſal.55.2.

that *ſpreadeth her hands*, ſaying,] Or, how *ſpreading her hands*, ſhe ſaith: either *ſtretching* them *out*, as for relief and ſuccour, to thoſe from whom ſhe expecteth it; as Eſay 1.15. or *wringing her hands*, and *diſplaying* them, out of grief and anguiſh; as the manner of women in extremity of pain or ſorrow, joyned with impatience and impotency of ſpirit, is wont to be. See Chap.2.37. Lam.1.17.

ſaying] Or, ſaith; a neceſſary ſupply, as Eſay 58. 3. & 62.11.

Wo is me now,] Heb. *Wo now to me.* So Lam.5.16.

for my ſoul is wearied becauſe of murtherers.] I am weary of my life; as Rebecca ſpeaketh, Gen.27.46. but this word is not there: or, *my ſoul fainteth*, or, is *faint*; as the word is well rendred, 1 Sam.14.28,31. and ſo it would be, Chap. 31. 25. See Lam.5.17.

becauſe of murtherers.] Or, *for* (ſo the particle is uſed, as noting the cauſe or ground of ought, Exod.10.14. Mal.2.3.) *murtherers*; the Chaldeans, mine enemies, that murther my people without mercy, 2 Chr.36.17. and that much enhanceth her anguiſh, that her *lovers*, her *paramores*, are now become *murtherers*, and have their hands in her blood as deep as any, ver. 30.

CHAP. V.

Verſ. 1. *Run ye to and fro in the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if* there be *any that executeth judgment, that ſeeketh the truth, and I will pardon it.*] Whether this Chapter cohere, as ſome think, with the former, is ſomewhat uncertain. Howſoever, God in it by the Prophet proceedeth to complaine of the general corruption of all eſtates and degrees among them, their groſſe abuſe of his mercy, their ſtrange obſtinacy under his judgments, their extream folly and ſtupidity manifeſted to their damage and deſtruction in either, which by the Chaldeans he threatneth them with.

Run ye to and fro] In this verſe he implies the great paucity and rarity of righteous ones in Jeruſalem, when he maketh offer to ſpare it, if by going to and fro, and making enquiry in the ſtreets and places of moſt concourſe and confluence of people, they could meet with, and light upon, but any one ſuch.

Run to and fro] Or, *Go to and fro*; or, *up and down*, as Num. 11.8. 2 Sam.24.2. Job 1.7. for there is no notion of *running* in it, either in the notation, or the common uſe of the term; but in this form it is conſtantly uſed of going to and fro for enquiry and ſearch, 2 Chron.16.9. Dan. 12.4. Amos 8.12. Zach.4.10. the world is in the plurall number, as ſpoken not to the Prophet alone, but to any other, that would undertake the employment; as if he had ſaid, make the ſearch who will, it ſhall be all one who doth it: for they narrow it overmuch, that would reſtrain it to Jeremy, and Baruch.

in the ſtreets of Jeruſalem] As Chap.7.17. the word is general, and comprehendeth as well *lanes*, as *ſtreets*, as well the narrower, as the broader paſſages in a town or city, 1 King. 20.24. See Chap.6.11. yea, ſometime more generally, all places, either without dores, in Town, or city; or without town or city, the *country*, as we term it, rendred therefore *the fields*, Prov.8.26. and ſo it would be rendred, Pſal. 144. 13. that *our ſheep may bring forth thouſands —— in our fields*, or *villages:* in the *country*, where the cattel are kept; diſtinguiſhed from *the ſtreets*, that is, the *Towns*, or *Cities*, where men abide, in the next verſe; *no out-cry* (ſo would it be rendred) *in our ſtreets*: thus if it be here underſtood, the meaning will be; go up and down, both in city and country alſo, about Jeruſalem. But I take it rather in the former ſenſe; as chap. 14. 16.

ſee and know] As, *know and ſee*, Chap.2.19. So 1 Sam. 23.22,23.

ſeek] Make diligent enquiry; as Deut.13.14.

in the broad places thereof] Heb. *in the ſtreets*; as Lam. 2. 11,12. Zach.8.4. ſo called in Hebrew, from the *breadth*, or *broadneſs* of them. See Gen.26.16. as alſo *ſtreets* have thence their name both in Latine and Greek, in which language alſo, they have another term, for *narrower lanes*, to diſtinguiſh them from the broader: theſe he mentioneth the rather, becauſe the greateſt numbers of people are uſually in the broader ſtreets; that which maketh them, ſaith one, ſometime to looſe their name: places of meeting and convention, either for market, or merchandiſe, being commonly in ſuch: and there therefore one being moſt likely not to loſe his labour, what ſort of people ſoever he were to look after.

if ye can find a man] Some deſcant here upon the word *man*, that is, ſay they, one that deſerveth the name of *a man*; as the Cynick ſometime went up and down at noon-day with a lanthorn and candle in his hand, amidſt a preſs of people in the market-ſted, ſearching, as he ſaid, for *a man*: and as one of the Ancients, who delighted too much in dallying with Scripture, would pick myſteries out of that form, as it is in the original, Exod.36.4. Lev. 15. 2. *a man a man*; that is, ſaith he, a man both wayes, in regard both of the outward and inward man: for there are ſome *men men*, and ſome *men beaſts*, Pſal.49.12,20. Eccl.3.18. Chap. 10.8,14. the notion is good; but the Scriptures are wronged: *for a man*, or, *a man man*, is no more, then *any one*, or, *any* ſimply, in the one place; and *every one*, or *each one*, in the other. So is the word commonly uſed. See Eſay 8.11. & 57.1. & 36.6. & 40. 26. & 66.13. Chap.4.29.

if there be any] The word *any*, is not here in the text, but is not amiſs inſerted, as ſupplyed from the former branch; and becauſe the next term is ſingular, ſome render it, *any one*: that admitted, here is a very large offer made concerning Jeruſalem, larger far then that which God made unto Abraham concerning Sodome. God came ſo low there, as to promiſe to ſave Sodome, *if ten righteous* at leaſt, might be found in it, Gen.18.32. whereas here he promiſeth, as is deemed commonly, to ſpare Jeruſalem, if but any one righteous one could be met with in the ſtreets of it, being in all likelihood a city larger and more populous, I ſay not then Sodome; but then that, and the other three cities joyned to it, that periſhed with it; yea, then all thoſe four cities added to it, that ſhould have been deſtroyed together with it: But of this more hereafter.

that executeth judgment, that ſeeketh the truth] Heb. *doing judgment, ſeeking truth*; (as Prov.12.17.) or, *fidelity*; 2 Chr. 34.12. *to do judgment, is, to deal juſtly, uprightly*, Eſay 56.1. *as, to do truth, or, fidelity; is, to deal truly, faithfully*, Prov.12.22. 1 Joh.1.6. *to ſeek truth, or, fidelity*, is ſeriouſly to apply ones ſelf unto true and faithfull dealing; as, *to ſeek righteouſneſs*, is, to apply ones ſelf in like manner, unto juſt and upright dealing, unto the practice of righteouſneſs, Zeph.2.2. So that the meaning ſeems to be, if there can be any one found, that is carefull to deal uprightly, and faithfully. Whence ariſeth a very great and difficult queſtion, wherewith Interpreters are much troubled; for was not Jeremy himſelf in Jeruſalem? was not Baruch his Scribe there? there is more then one, there is two at leaſt then; nor were then wanting ſuch in likelihood among thoſe Princes, Elders, and People, that reſcued Ieremy out of the hands of the cruell Prieſts, and falſe Prophets, and the ſcum of the people, Chap. 26.8,16,17,24. or, among thoſe that diſſwaded the King from burning the book, Chap.36.16,25. not to add Ebedmelec one of King Zedekiahs Courtiers, Chap.38.7--9. Now to this there are divers anſwers. For firſt, ſome of the Rabbines anſwer, that the command is to ſearch in the *ſtreets*; but that ſuch godly ones as were then in the city, were not there to be found, becauſe they did keep within doors, and durſt not come abroad for fear, Chap.36.19,26. but this is not propable, and the places before related diſprove it: Others, that there was none to intercede, or deal with God in the behalfe of the city, becauſe the wicked ones ſlew them, and delt ſo cruelly with them; as an enemy ſhould he ſurpriſe the city, could not do worſe: to add ſome ſtrength to this, the laſt clauſe might be read, *that I may ſpare it*; if any ſuch may be found, that will intercede with me not to deſtroy it: the copulative for the finitive, as Eſay 61.3,4. but it is not likely, that the godly party were ſo hard-hearted any of them; but of Samuels minde rather, *Far be it from me, that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam.12.23. And of Jeremies, that prayed unto God conſtantly for them, even after that by God he was forbidden ſo to do: See on Chap.7.16. Some other ſolve it, by reading the laſt branch; *and I will ſpare him*, will deliver him out of the common deſtruction, as I did Lot ſometime out of Sodome, Gen.19.29. 2 Pet.2.6,7. ſuch an one ſhall have his life for a prey, Chap. 21.9. & 39.18. & 45.5. And this would do well, if the text would bear it; but the affixed particle here is not maſculine, but femine; which ſheweth it to have reference not to the *juſt* one, but to *Ieruſalem*. Others therefore again anſwer, that the words are ſpoken to Jeremy, and Baruch, and therefore they are included: and beſides, that Jeremy was not of Jeruſalem, but of Anathoth, Chap.1.1. and Ebedmelec a Chuſhite, Chap.38.7. But theſe never ſeem of weight: Of ours ſome of chiefe note thus ſalve it. God by the Prophet, ſay they, dealeth with the main body of the people apart, ſetting aſide thoſe faithfull ones, whoſe number was not great, and were not comprehended in that body of the people, whereof he ſpeaks; but neither doth this ſeem to ſatisfie: for to ſay, ſee if ye can finde any righteous or religious ones, except it be off, or amongſt thoſe that are ſuch, (and ſo in effect it muſt be) ſeemeth to be but a trifling manner of ſpeech; they come nearer home, who expound it, *one*, that is, very few; *one*, for *a few*; as *one days*, (ſo the Hebrew is) for, *ſome few days*; or, *a few days*, Gen.47.44. & 29.20. So Eſay.30.17. *A thouſand ſhall flee at the rebuke of one*, and *one of a city*, Chap. 3.14. But the truth is, *one* is not in the text, muchleſs *but one*; as *one*, for, *one only*, Eccleſ.4.8. Nor go they far from this, who conceive the meaning to be, *any*; that is, any conſiderable number, in regard whereof God ſhould ſpare the city, as he would have done Sodome ſometime. And this ſenſe the words may very well bear; *any that doth*, for, *any that do*; any, as we ſay, worth the ſpeaking of: or, if we will reſtrain it to an individuall notion, and underſtand it ſtrictly of one ſingle perſon; the meaning may be, and that I conceive to be the right, That the people of the city were generally ſo corrupt, that a man might go to and fro, from ſtreet to ſtreet, in it for a long time together, and yet not light on any man, one or other, that were ſincerely righteous, that were truly religious; See Chap.6.28. & 9.2--4. and the like generality of corruption complained off, Gen.6.1. Pſal.12.1. & 14.2,3. Eſay 64.6,7. Mic.7.1,2.

and I will pardon it,] or, *ſpare it*. As Lam.3.42. For that one, or, thoſe few righteous ones, I will ſpare the whole city and not deſtroy it, as Gen.18.24,26,29,31,32.

V. 2. *And though they ſay the Lord liveth, ſurely they ſwear falſly*] Whereas it might be objected that they might meet not a few, that would ſeem very devout, had Gods name oft in their mouthes, and uſed to ſweare not by idols, as others, but by the only true God; verſ.7. Chap.12.16. Eſay 48.1. this objection to meet with, God telleth the Prophet, and them by him, that though they ſo did, yet that they do is not ſincerely, Chap.12.2. & 44.26. Pſal.50.16. Mat.23.14,23. 2 Tim.3.5. For even then when they ſwear, calling God ſolemnly to witneſſe, they have no regard of truth, they ſwear falſly, and do it but to deceive, Chap.42.5,20.

And though] Or, *For*, (as Chap.3.24.) *though*; Heb. *if*, as Iob.14.7,8. or, *when*; as Pſal.63.6. Amos 7.2.

The Lord liveth] The uſuall form of an oath, See Chap. 4.2.

ſurely] Heb. *unto ſo*, or, *even ſo*, as Chap. 29.28. Even when they do ſo ſweare; but that which our verſion hath, may well be retained: for the word is ſometimes uſed as a note of aſſeveration. See Chap.49.26.

they ſwear falſly] Heb. *unto falſhood*; or, *a lye*; as Eſay.42.4. *Vnto truth*, or, *in falſhood*; *as in vanity*, or, *in vain*, Chap. 2.30. So Lev.6.3. Chap.7.9. See Eſay 48.1. Mat.23.23.

V. 3. *O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved.*] The Prophet turneth his ſpeech to God, complaining of their hypocriſie, which he could not but deſcry, and their extream obſtinacy under his hand.

are not thine eyes upon the truth?] Or, as ſome, *doſt not thou reſpect truth*, or, *fidelity*? that is, true, upright, and faithfull dealing (which in theſe men is wholly wanting) doſt not thou reſpect it, expect it, require it, delight in it? as Chap.22.17. *thine eyes are not, but upon thy lucre only*; that is, thou regardeſt and lookeſt after nothing but that. But *thou affecteſt*, or, *delighteſt, in truth in the inward parts*, ſaith David to God, Pſal.51.6. Howbeit, by *truth*, or, *fidelity*, ſome underſtand here men of *truth*, or, *fidelity*; that is, men *true* and *faithfull*; as *ſtrength*, for, men of *ſtrength*, *ſtrong* men, Eſay.3.25. and *wiſdome*, for, a man of *wiſdome*; *a wiſe* man, Mic.6.9. and it is true, that ſuch alone God reſpecteth, and regardeth, Pſal.11.5,7. & 35.15. So David of himſelf, *Mine eyes are upon the faithfull in the land*, Pſal.101.6. that is, thoſe they are that I reſpect and regard: yet the former, ſeems to be the proper ſenſe of the place. And others again, *Thou deſcrieſt truth*; thine eyes ſee and diſcern, whatſoever ſhews men may make, where ſincerity is, and where it is not, and thou knoweſt therefore well enough, how holow-hearted theſe men are; that which alſo is true as well as the former: for *his eyes behold*, and his *eye-lids try*, or, *diſcern the children of men*, Pſal.11.4. and, *he pondereth their ſpirits*, Prov.16.2. And both of them, I deny not to be here intimated, and to flow neceſſarily from the text, and the drift of the place; but the firſt I conceive to be the preciſe ſenſe of the terms.

thou haſt ſtriken them, but they have not grieved] *But* (Heb. *and*, as Chap.4.22.) *they are not grieved*, they are not affected with ought, that hitherto hath been inflicted upon them; either by the hand of Senacherib, Eſay.10.5,6. & 36.1. or, by Pharao Necho, 2 Kings 23.37. or, by the forces of the Chaldeans and their complices, under Jehojakim, and Jehojachin, 2 Kings 24.2,13. they take nothing to heart, they are like Solomons drunkard, Prov.23.35. Eſay.42.25. Amos 6.6.

thou haſt conſumed them, but *they have refuſed to receive correction*] Or, *thou haſt waſted them*; but (as Prov.11.23.) *they refuſe to receive inſtruction*, See Chap.2.30. Zeph.3.2. corrected they have been with a witneſs, but inſtructed they will not be; they have been grievouſly waſted, and yet will they not be warned; they are never the better, or more reformed, for ought that hath befallen them, Eſay.1.5,6. & 9.13. Amos 4.6--11.

they have made their faces harder then a rock] *To harden the face*; in Scripture, is to grow obſtinate and impudent, Prov.21.29. So, *they made their hearts an adamant*, as it is rendred, Zach.7.12. Heb. *hard from a flint*; that is, *harder then a flint*, as Ezek.3.9. but there uſed of firmnes and unmoveable conſtancy.

they have refuſed to return] Or, *they refuſe to return*; they go on ſtill in their wicked courſes, Chap.8.5. & 9.3. and refuſe by ſincere repentance and ſerious reformation, to turn from them, and return unto God; notwithſtanding that his hand hath been ſo heavy upon them, to reclaim them, and bring them home unto him, See Chap.3.1,12. & 4.1.

V. 4. *Therefore I ſaid*] *And I ſaid*: but the copulative is ſometimes uſed for the illative; as Chap.3.3. & 7.16. Howbeit, I ſuppoſe here it need not be altered, unleſs it be for a diſcretive; *but*, or, *yet I ſaid*; that is, *I thought* with my ſelf, as Pſal.39.1. Eſay 63.8. Chap.3.19.

ſurely, theſe are poor, they are fooliſh; for they know not the way of the Lord, nor, the judgment of their God.] Or, *theſe*; (to wit, that ſwear by the name of God falſly, verſ.2. and perſiſt in their wicked courſes, verſ.3.) are *poor ones onely*, as the particle is uſed, Gen.18.32. or, *peradventure* (as Pſal. 139.11.) *they are poor ones*; the pronoun demonſtrative, for the verb ſubſtantive, as Chap.4.22. It may be they are of the meaner, and poorer ſort only, that are thus faulty; poverty putting them upon evill courſes, Prov.30.9. which they make the leſs conſcience of, in regard of their ignorance, becauſe they are not ſo well acquainted with Gods word, and ways, Judg.1.10. Ioh.7.49. *they are fooliſh*, (as Eſay.19.13. Chap.50. 36.) or, *they do fooliſhly*, (as Num.12.11.) *becauſe* (as Chap. 3.21,25.) *they know not the way of the Lord, nor the judgment of their God*: the ſame thing in divers terms, See Chap.8.7. *judgment*, for *courſe*, *cuſtome*, or *manner* of dealing, in generall, 1 Sam.2.13. & 8.11.

V. 5. *I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgment of their God*] I will try whether it be any better with the great ones, peradventure I may find it otherwiſe with them, being better acquainted with Gods will, and his wayes; becauſe they have had better breeding, and more abundant means of inſtruction, then thoſe of the meaner ſort, Prov.4. 3,4.

I will get me] Heb. *I will go me*; as Cant.4.6. See Chap. 4.12.

they have known] Or, *know*; as verſ.4.

but theſe have altogether broken the yoke, and *burſt the bonds*] But theſe alſo generally, as well one as another (Pſal.14.3.) have caſt of the yoke of Gods Law, and the bonds of loyalty and obedience to him, Pſal. 2. 3. Lam. 3. 27. Mat. 11.29,30. Luk.19.14,27. they that ſhould have ruled and directed others, and have taught them better things, are as bad, if not worſe, then any other, themſelves, Chap.6.13.

V. 6. *Therefore a lion out of the foreſt ſhall ſlay them*] Nebuchadnezzar and his forces, reſembled here by divers ſimilitudes; compared to a lion for his ſtrength, a wolf for his ravenouſneſs, a leopard for his ſwiftneſs, as ſome, or for his ſlyneſs, and watchfulneſs, rather.

a lion out of the foreſt] As, *a boar out of the foreſt*, Pſal. 80.13. See Chap.4.7.

ſhall ſlay them] See 2 King.25.7,18-21. Chap.52.10,24-27. Heb. *ſmite them*: as Chap. 40. 14, 15. & 41. 2, 3. See Eſay 66.3.

and a wolf of the evenings ſhall ſpoyl them.] So the Chaldee, the old Latine, and the moſt, both Jewiſh, and other, the Greek onely excepted, who are clean out of the way here: yet the plural, from the word that ſignifies *Evening*, is, in this form, no where elſe found: the ſingular is, being there alſo applyed unto *wolves*, whereby theſe Chaldeans are alſo reſembled for their fierceneſs, Habb.1.8. as are the Judges, among this people, for their rapacity, Zeph. 3. 3. *Wolves of the evening*, or *evening Wolves*: ſo termed from the time, wherein beaſts uſually look out, range abroad, and lay about them for prey, Pſal. 104. 20. being then eſpecially the more eager upon it, when they have been all day before without it. See Gen. 49. 27. yet ſome in thoſe two places render it, *Wolves of Arabia*, as they ſuppoſe the word to be uſed, Chap.25.24. and would have it alſo to be ſo underſtood here; but that other place in this Prophet is queſtionable; and the form being plural, will not here admit it. That is more probable, which ſome other of the Jewiſh have, who render it, *the wolves of the deſarts*: for ſo the word is oft uſed, Chap. 50. 12. & 51. 43. becauſe there commonly they keep: or, of the plains; for ſo alſo is the word uſed, Deut.34.1. Chap.39.5. becauſe, for prey, they there uſually haunt.

a leopard ſhall watch over their cities, every one that goeth out thence ſhall be torn in pieces.] To *a leopard*, is the Babylonian King and his forces compared, as for ſwiftneſs, Habb. 1. 8. ſo here for ſlyneſs, watchfulneſs, and lying in wait: as Hoſ.13.7. and it is here ſaid of them, that they ſhall ſo ſtrictly beſet and begirt their cities, and have ſo watchfull an eye upon them, that not any one ſhall be able to peep out of them, but ſhall fall into their clutches. See Chap. 4. 16, 17. The words may be read with ſupply of the note of ſimilitude oft wanting: as Gen.49. 9,14,21,27. As *a lion*—*ſhall he ſlay them*; as *a wolf*—*ſhall he ſpoil them*; as *a leopard*—*ſhall he watch over their cities*: *he ſhall*, that is, God *will*; or indefinitely, one *ſhall*. See Hoſ.13.7.

becauſe their tranſgreſſions are many, and *their backſlidings are increaſed.*] Or, *are multiplyed*: as Pſal. 40. 5, 12. & 60. 4. the ſame thing twice in ſeveral terms, with a defect of the copulative: as ver.4,5. yet the Chaldee, ancient Greek, and old Latine, render it, *are ſtrengthened*, or *grown ſtrong*. But the conſtant uſe of the word well obſerved, carryeth it rather the other way. See on Eſay 16.14 & 31.1. & Chap.30.15.

V. 7. *How ſhall I pardon thee for this?*] Or, *how can I*, or, *how ſhould I*, (as Chap.2.23. & 3.19.) *ſpare thee* (as ver.1.) *for this?* as Gen. 2. 23, Mal. 2.3. How can I without ſome aſperſion and diſparagement to mine honour and juſtice, paſs by and pardon ſuch foul abuſes? So ver.9.

thy children have forſaken me] Thy citizens, or inhabitants: *thy children*; as Chap. 2. 30. have forſaken me, deſerted my ſervice, Chap.1.16. & 2.13.

and ſworn by them that are no gods.] By idols, falſe and counterfeit gods, Chap. 16. 20. Gal.4.8. ſuch they *ſwore* by, Chap.12.16. Zeph.1.5. contrary to that inhibition, Joſh.23.7. but here to *ſwear* by them, is put more largely for the ſervice of them, and performance of religious worſhip unto them: one kind of it uſed to imply all the reſt. See Chap. 4. 2. Heb. *by not gods*; a defect of the pronoun demonſtrative, the relative, and verb ſubſtantive: the like is, 2 Chr.13.9.

when I fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.] Thus idolatry and adultery, ſpiritual filthineſs, and corporal uncleanneſs, go uſually hand in hand the one with the other, Num. 25.1,2. Hoſ. 4.12,14. Amos 2.8. Rev.2.20. & 9.20,21. & 17.5. Fulneſs of bread, through mans abuſe, breedeth filthineſs and looſeneſs of life, Ezek.16.49. And the more love and kindneſs God ſheweth to corrupt man, the more liberty he thereby taketh to live looſly and lewdly, and the more freely to offend, Deut.32.15. Eſay 26.10. Hoſ.4.7. Rom.2.4,5. Jud.4.

when I fed them to the full, they then committed adultery] When I fed them plentifully, and gave them their fill. Heb. *and I ſatiated them*, (as Pſal.81.16. Chap.31.25.) *and they committed adultery*. See the like frame, Chap.2.7,20. the *then* in the latter branch may well be ſpared: as Eſay 66.14.

aſſembled themſelves by troops] Heb. *trooped themſelves*: as Mic.5.1.

in the harlots houſes.] Heb. *in the houſe of an harlot*: in the brothel-houſes: a defect of the prepoſition; as Job 1.13. *houſe*, for *houſes*; as Prov. 14. 11. and *harlot*, for *harlots*; as Prov.6. 26.

V. 8. *They were as fed horſes in the morning; every one neighed after his neighbours wife.*] Their exceſs of uncleanneſs, and the generality of it, is further taxed, and amplified with a ſimilitude taken from the unrulineſs in that kind of ſtalions, or ſtone-horſes full fed. See Ezek.23.23.

as fed horſes] About the Epithet here uſed, there is great variety of opinions: The Chaldee rendreth it *wild horſes*; as Chap.2.24. *a wild aſs*: The Greek, and Latine, *mad upon mares*; as deriving it from the word that hath a notion of *fornication*, or unclean couplings: but this the analogy will not admit. The Jewiſh Critick-Maſters would have it ſo read, as if it ſignified *armed*, or *barbed horſes*; ſuch as this people for their wilful running head-long into ſin, are compared unto, Chap.8.6. which ſome of their Commenters follow, as drawing it from a term that ſignifieth *armour*, or *arms*, Deut.23.13. & 1 King.22.38. as ſome think. But the moſt, both Jews, and ours, render it *fed*, or *well fed*: from a word that ſignifieth *to feed*, found in the Syriack, of Daniel, Chap.4.12. in the Chaldee Paraphraſe very frequent: whence alſo the word for *food*, or *vitails*, in Hebrew, Gen.45.23. 2 Chr.11.23. Dan.4.12. as alſo, if our Criticks may be credited, a word that ſignifieth *a vitailer*, or *hoſteſs*; as, ſay they, Rachab was, Joſh.2. 1. and our Engliſh by-word, of *provender-prickt*, beſides common experience, enformeth us, that horſes well fed, are wont to grow the more wanton and unruly; alluded unto, Deut.32.15. and the Maſters of husbandry, adviſe to keep ſtalions high fed, when they intend them for that uſe.

in the morning] About this word, there is no leſs diverſity of expoſition, then concerning the former. Some of the Jewiſh Doctors would have it to be a Gentiliſh term from the country called *Meſhec*, of note, ſay they, for horſes, ſtalions eſpecially; and for horſes, indeed, it ſeems that the Togarma, one of the ſame lineage with Meſech, was famous, Gen. 10. 2,3. Ezek.27.13, 14. as were alſo the *Mazates*; of whom Oppian, in his *hunting poem*, l. 1. v. 170. Nor doth the exception againſt this ſeem valid; to wit, that then it ſhould be not *Maſhcim*, but *Maſhchijim*: for the one jod, is in ſuch Gentiliſh terms oftentimes omitted; as in *Jehudim* & *Sidonim*, Deut.3. 9. Eſt.8.9. But of any ſuch note of that country for horſes, ſome better proof would be had: for that Oppians *Mazates*, and the *Meſhecites*, or *Maſacites*, were the ſame people, is not eaſie to prove. Some of the Greek Interpreters render it *drawing*; as if it were *horſes of draught*, or *draughts*: and the verb from whence they ſeem to have drawn it, is uſed of *ſowing*, Amos 9.13. and the noun from it of *ſeed*, Pſal.126.6. and ſo it might be deemed, to import beaſts uſed for tillage: but if it be taken for a participle, the analogy rejecteth it; if for a noun, the ſyntax refuſeth it: and the notion ſuiteth not with the ſubject matter. Howbeit, to help this, a learned late Annotator, would have it to be a participle, in a Chaldee, or Syriack form: the like whereunto he findeth, Dan.3.16. & 5.25. Mark 14.37. 1 Cor.4.11. 1 Theſſ.2. 9. 1 Joh. 2. 20. conceiving that they underſtood it, of *drawing* out at length that part, or member, not named, becauſe not ſo fit or needful to be expreſſed; and ſuppoſing withall, that they read the word in a paſſive form, otherwiſe vowelled then we now have it. But this ſenſe of the word here, he himſelf approves not. A learned late Writer would have it rendred, *a ſtalion*, that is, an horſe kept and maintained on purpoſe for breed. So he ſaith the Syriack Tranſlator hath expreſſed it: and the ſame he ſuppoſeth, that the old Latine intended. Nor ſeemeth the Chaldee otherwiſe to have taken it, rendring it in a word by the Talmudiſts uſed to ſignifie the *gendring* of camels, and taken from their peculiar manner of coupling, as dogs do; which yet may peradventure be of larger extent; for that a term neer it, differing but in an *he* for an *het*, or a *chet*, ſeems to have a notion of ſomewhat about *horſes*: whence they have a term for *a quiry*, or *a Maſter of horſe*. But ſome of the Rabbines here expound it, as our Verſion hath it, *in the morning*: as alſo ſome ſuppoſe the Chaldee did; but that the text is now corrupted, which had *Shacharim*, that is, *ſeeking in the morning* at firſt: and this Interpretation is moſt generally received; as, ſay ſome, *the morning dew*, is by the ſame word expreſſed, Hoſ. 6.4. whereunto they add that in the morning, horſes having been full fed over night, and reſted well in the night, are more frolick and luſty. Againſt which it is objected, that the word is ſingular in Amos, but here it is plural; whereof more hereafter. And whereas it is by ſome in defence of the former interpretation alledged, that the ſingular and plural contracted are ſometime the ſame, as in *tannim* and *tannin*, for *tanninim*, and *tanninin*, Job 30.29. Pſal.44. 19. Eſay 34.13. & 35.7. & 43.20. Chap.9.11. & 14.6. & 10.22. & 49. 33. & 51. 37. Lam. 4.3. Mic. 1. 5. To this the learned Annotator beforementioned excepteth, That in all thoſe places, the word is ſingular; as Ezek. 29.3. though collectively underſtood; which yet to affirm of ſo many places, ſeemeth ſomewhat hard. The ground of the miſtake, in theſe miſexpoſitions, he conceiveth to be, that the Interpreters refer, that to the horſes, which is meant of the men, wherein I concur with him; though three go not otherwiſe his way. He underſtanding it of the men, would have it rendred, *going forth*; for ſo, ſaith he, *to draw out*, to wit, the feet, or ones ſelf, is uſed for *to go forth*, Gen. 37.29. Exod.12.2. Deut.21.3. Judg.4.6. & 20.37. Job 31. 33. and for the form, he hath recourſe, as before, to the Chaldee: Howbeit not ſeeming herein ſatisfied himſelf, he addeth another conjecture, that it may be rendred, *not going out*, but *looking out*, as looſe and laſcivious perſons are wont after thoſe whom they affect and are taken with; from a word, that in the Chaldee and Syriack doth ſo ſignifie, and is ſo uſed in either, Gen.19.28. Num.23.9. Act.28.4. and becauſe the middle letter is not alike pointed in that and this here, he addeth, that the like variations are found in ſome other words, Eſay 3.16. ver.30. Chap.23.14. & 29. 17. But theſe conjectures to me ſeem ſomewhat over-ſtrained, and far fetcht: let other Learned deem of them, as to them ſhall appear. Mean while, amidſt this diverſity of opinion, I ſhall make bold to propound my thoughts, and ſo leave them to the Learned. I take the word in the received, common, and well known ſenſe, of *riſing early*; or, as it is alſo not unuſually taken, *of ſetting ſedulouſly*, and eagerly, upon ought. So God ſaith, that he called upon his people *riſing early, and ſpeaking, and ſending, and proteſting, and teaching*, Chap. 7.13,25. & 11.7. & 25.4. & 26.5. & 29.19. & 32.33. & 35.14, 15. that is, doing ſedulouſly and earneſtly all this: and the Prophet of himſelf profeſſeth to have in like manner done his duty, chap. 25.3. and yet neerer to the preſent, it is ſaid of this wicked people, Zeph. 3.7. *they roſe up early, corrupted all their actions*: that is, *riſing early, they corrupted, or, they roſe up early to corrupt, all their actions*: they were early, eager, and earneſt upon it: and I conceive the word of *riſing early*, is here attributed, not to the horſes, but to the men here compared to them, thus rendred preciſely, according to the words and pauſes in the text, *Fed horſes riſing early they are*; for the note of ſimilitude is not in the text, and it is oft omitted. See on ver. 6. here the rather, to make the ſpeech the more emphatical; as Chap. 4.23, 24. So that as it is ſaid of drunkards, and riotous perſons, Eſay 5.11. they *riſe early to follow ſtrong drink*: ſo here of theſe unclean and adulterous perſons, they are in the morning ſo ſoon as they are up like fed ſtalions, or ſtoned horſes, as eager and earneſt to look after their whores, as thoſe other to look after their liquor. All that can be objected againſt this is, that the participle is ſingular, which I acknowledge, the verb plural: which in diſtributive notions is a thing moſt frequent. See on Eſay 2.20. & 26.19. and hereafter, ver. 26. and that to expreſs more fully, rendred it may be, *As full fed horſes they were riſing early* each one of them: as in that former place it is put into the text, the very next words confirm it; where the noun is ſingular, *a man*, for *each* man, as Ezek. 20.7,8. as alſo, the pronoun *his neighbour*; and the noun, *wife*: yet the verb plural, *they neigh*.

every one neighed after his neighbours wife.] This one of the Jewiſh Doctors fondly expoundeth, of their coming abroad with jollity, when they come out in a morning from their adultereſſes bed; as ſhameleſly glorying in their ſin and ſhame, like horſes, ſaith he, that having fed well in the night, uſe to neigh in the morning: but the Prophets purpoſe here, is not to expreſs the diſpoſition or carriage of theſe looſe and lewd perſons, when their filthy luſt is ſatisfied; but rather their earneſtneſs and eagerneſſe in ſeeking after thoſe, with whom they may ſatiate their unbridled luſt; nor is the neighing here alluded to the *neighing* of an horſe, out of alacrity or courage, whereof, ſee Job 39. 19-25. but his *neighing* upon the ſight or ſent of the mare, proceeding from unquietneſſe, until he can come at her. Of the generality of this corruption among them, ſee Chap. 9.2.

neighed after] That is, *neighing* ſought *after*; as, *lamented after*, for, *lamenting* ſought *after*, 1 Sam. 7.2.

V. 9. *Shall I not viſit for theſe things, ſaith the Lord?*] Or, *Should I not?* Should I ſuffer ſuch things to go unpuniſhed? I might well then be deemed a favourer of them, as ſuch wicked ones conceive of me, becauſe I forbear them a while, Pſal. 50.21. Mal. 2.17. *to viſit*, for, *to puniſh*; as Pſal. 89.32. Eſay 26.14. & 27.1. See Chap. 6.6. becauſe viſitation and due cogniſance ought to go before execution of juſtice, Deut. 13.14. and to ſhew, that God never proceedeth to execution of judgment, but upon ſure and certain knowledg, Gen. 18. 20,21. Zach. 1.12. *for theſe things*; as Chap. 1.18.

and ſhall not my ſoul be avenged on ſuch a nation as this?] Or, *ſhould I not avenge my ſelf?* as Eſay 1.24. *my ſoul*, for, *my ſelf*; as Pſal. 3.2. and, *his ſoul*, for *himſelf*, Amos 6.8. but *my ſoul*, maketh the ſpeech here more emphatical; as Pſal. 11. 5.

V. 10. *Get ye up upon her walls and deſtroy.*] Gods words, as ſigning or giving out a commiſſion to the Chaldeans, to ſurpriſe and ſack Jeruſalem, and to make havock of her people. See on Eſay 10.6. See alſo, Chap. 34.22.

but make not a full end] That is, as ſome, but ſtay not there; go on to waſte the whole country, to deſtroy the whole nation, Chap. 4.23-27. but the meaning rather is, that God would not have them utterly deſtroyed. See Chap. 4.27. & 30.11. and the ground of this reſtriction, in the like caſe, Matth. 24.22. Heb. *and* (or, *yet*; as Chap. 3.7, 19.) *a full end ye ſhall not make*; as implying a providential paſſage, fixing a limit how far they ſhall proceed, and no further: as with Job 1.12. & 2.6. and of the Sea, Job 38.10,11. ver. 22. but, though no leſs be implyed, yet the future indicative ſeems put for the imperative: as Chap. 3.7, 19.

take away her battlements] Break down her walls from the top to the bottom; the battlements whereof were appointed for ſafeguard, Deut. 22.8. yet of the word here uſed, there is ſome queſtion made; for though ſome of the Rabbines expound it, as our verſion rendreth it, calling them the *teeth* of the wall. Yet, becauſe it is not found elſewhere uſed, but of the *branches* of a vine, Eſay 18.5. where the ſame verb is joyned with it that is here, and Jer. 48.32. one of them would have it alſo to be ſo here: as if Jeruſalem were compared to a vine, whoſe branches were to be cut off and ſpoiled; as of Moab, Eſay. 16.8. and this further to put on, he would have the former word alſo rendred *walls*, to ſignifie the *rows*, *alleys*, or paſſages between the vines in the vineyard; of which alſo, or the like, ſome expound that, Job 24.11. but the term of *ſcaling*, ſuiteth ill with ſuch. The Chaldee rendreth the former, *her cities*; this, *her palaces*, Eſay 32. 14. But theſe neither of them carry any great probability; the *battlements* ſeem to have had that name given them; becauſe they ſhot up like branches above the main body of the wall.

for they are not the Lords.] The pronoun for the verb ſubſtantive; as ver. 4. God owneth them not, either them or their city; they are out of his protection, their ſhield is gone from them; they have loſt their beſt bulwark, Numb. 14.7. See Chap. 12.7.

V. 11. *For the houſe of Iſrael, and the houſe of Judah, have dealt very treacherouſly againſt me; ſaith the Lord.*] Both houſes, as well the ten tribes, as the other two, Chap. 2.4. have dealt very diſloyally and perfideouſly with me, Chap. 3. 1, 6, 10. Heb. *in dealing diſloyally have dealt diſloyally*; as Eſay 24. 10. Howbeit, the words may be meant here of the two tribes only, and be read, as by way of explication with ſome emphaſis, thus; *the houſe of Iſrael, even the houſe of Judah*; as Ezr. 1.8. Chap. 4.6. and to this I encline. See ver. 15. and Eſay 31.6.

V. 12. *They have belied the Lord*] Or, as ſome, *denyed* him; as Joſh. 24.27. Job 8.18. & 31.28. Prov. 30.9. or, *They give the Lord the lie*; they make him a lyer; as he ſpeaketh, 1 Joh. 5.10. See Eſay 59.13.

and ſaid] Or, *in ſaying*; or, *ſaying*: as Gen. 24.60. So Gen. 18.15.

It is *not he*:] The Prophets ſpeak not from him, but fright us with tales of their own deviſing, 1 King. 22.24. Chap. 29. 26,27. & 43.2. For as for that which a learned late Writer hath from one of the Jewiſh Commenters, that they deny

God to be the Ruler of the world; that which God ſhould afterward refute by two inſtances, the one in his ruling of the Sea, ver.22. the other, in diſpoſing of the ſeaſons of the year, ver.24. ſeems clean beſides the drift and purpoſe of the Prophet in this place.

neither ſhall evil come upon us,] See Eſay 28.14,15.

neither ſhall we ſee ſword nor famine.] Heb. *and ſword and famine* (or, *or famine;* as Chap.2.18.) *ſhall we not ſee*; that is, *feel*, or ſuffer; as Chap.43.14. & 44.17.

V. 13. *And the Prophets ſhall become wind;*] Their words are but wind; their prophecies ſhall paſſe into the wind; ſhall prove windy, vain, and of none effect: a proverbial form of ſpeech, very common, not with the Greeks and Latines onely, but in Scripture alſo very frequent, Job 6.26. & 15. 2. Prov.11.29. Eccl. 5.16. Eſay 57.13. Hoſ.8.7. & 12.1. 1 Cor. 14.9.

and the word is not in them] Or, *neither* (as ver. 12.) *is the word* (to wit, of God) *in them.* They ſpeak not from God, as they pretend to do; nor doth God or his Spirit ſpeak by them, or in them, Chap.43.2. 2 Cor.13.3. See ver.12.

thus ſhall it be done unto them.] The evils wherewith they threaten us, ſhall befal themſelves, 1 King.22.24,27.

V. 14. *Wherefore thus ſaith the Lord God of hoſts;*] Eſay 22. 15. & 28.16.

Becauſe ye ſpeak this word] Becauſe ye ſpeak on this wiſe; *word*, for, *words*: as 1 Sam.30.31. or, for, *thing*; as Chap. 7. 23.

Behold, I will make my words in thy mouth fire, and this people wood; and it ſhall devour them.] I will out of hand make it to appear, that the word that I have ſpoken by thee my Prophet, (for to him abruptly, as men oft in paſſion, he turneth his ſpeech. See the like, ver.19.) to be no vain word, Deut. 32.47. but ſuch as ſhall ſpeedily be put in execution, and take hold on them, as fire on ſear wood, utterly to conſume them, Pſal.83.14. Eſay 9.18,19. Chap.6.11. See Chap.4.4.

Behold I will make] Heb. *Behold* (as Chap. 1.9.) *I* am *giving*; as Chap. 32. 3, 26. *giving*, for, *making*; as Ezek. 3. 8, 17.

my words in thy mouth] Which I have put into thy mouth, Chap.1.9,15,16.

fire] By the effect of it, Chap.23.29. See Ezek. 5.2,4.

this people wood] Fewel for it. See the like, Zach. 12. 6. Obad.18.

and it ſhall devour them.] Heb. *eat them*; as Eſay 26.11.

V. 15. *Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the Lord*] Heb. *Behold I* am *bringing*: as Chap.4. 6. & 11.11.

from far] From Chaldea; as Chap.4.16. Deut.28.49. Eſay 39.3,6,7.

O houſe of Iſrael] Ye people of the Jews, who are of the lineage of Iſrael; and the chief part thereof: for they alone are the people here threatned; the other ten tribes were in captivity already. See on Chap.4.1. So ver.20. Chap.6.9.

it is *a mighty nation, it* is *an ancient nation;*] Heb. *a mighty nation it* is, *a nation from of old*, or, *from antiquity*, (as Eſay 63.16. Chap.2.28.) *it* is; the pronoun for the verb ſubſtantive: as ver.4,10. Eccl.1.10. that hath been a potent people ever ſince Nimrods dayes, the firſt founder of Babylon, Gen. 10.10. Eſay 23.13.

a nation whoſe language thou knoweſt not, nor underſtandeſt what they ſay.] For the Babylonians ſpake the Syrian tongue, Dan.2.4. as did alſo the Aſſyrians; which the Jewiſh people generally underſtood not, having not been accuſtomed thereunto, Eſay 36.11. that which was long ſince threatned, Deut. 28.36,49. who will be the more ſtern and ſavage to thee, becauſe thou ſhalt not underſtand what they ſay to thee, nor thou know how to entreat them. See Eſay 28. 11. and 33.19.

knoweſt not] That is, *underſtandeſt not:* as Pſal.81.5.

nor underſtandeſt] Heb. *heareſt*; as Eſay 26.11. & 33.19.

what they ſay] Heb. *what he ſhall ſay*; but the word *nation* is collective. So ver.16.

V. 16. *Their quiver* is *an open ſepulchre*] Heb. *his quiver*; or, *whoſe quiver* (the demonſtrative for the relative; as Eſay 47. 4. ver. 21.) *is an open ſepulchre:* a proverbiall form of ſpeech. See Pſal.5.7. Prov.1.12. the *quiver* ſaid ſo to be in regard of the arrows, the *ſons of the quiver*, as they are termed, Lam.3.13. that ſhall be deadly to deſtroy and devour, or conſume many. See Eſay 13.18. ſuch ſhall their arrows be, as ſhall not miſſe what they aym at, like the Benjamites ſling, Judg.20.16. and Jonathans bow, 2 Sam.1.22. and where they light, they ſhall wound mortally, they ſhall pierce to the heart; as Pſal.45.5.

they are all mighty men.] The pronoun for the verb ſubſtantive; as Eſay 60.21. So ver.17.

V 17. *And they ſhall eat up thine harveſt, and thy bread,* which *thy ſons and thy daughters ſhould eat; they ſhall eat up thy flocks and thine herds: they ſhall eat up thy vines and thy fig-trees*] They ſhall conſume and devour all thy proviſions, as well the fruits of the earth, as thy cattel. See Deut. 28.30, 31, 33,51.

thine harveſt] Thy crop, Lev.26.16.

which *thy ſons and thy daughters ſhould eat*] *the childrens bread*, Mat.15.26. and he ſaith, *thy bread*, that *they ſhould eat*, rather then, *the bread* that *thou ſhouldeſt eat*: becauſe unto tender-hearted parents, it is a greater miſery to want food for their children, then to want it for themſelves, Lam.2.11,12. Heb. which *thy ſons and thy daughters ſhall eat*: a defect of the relative; as Chap.4.31. and, *ſhall eat*, for, *ſhould eat*; as, *ſhall reign*, for, *ſhould reign*, 2 King.3.27.

thy flocks and thine herds] See Chap.3.24.

thy vines and thy figtrees] That is, the fruit of them; as Eſay 36.16.

they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.] By cutting off, and deſtroying the people in them. See Deut.28.52.

fenced cities] Heb. *cities of fences*: as, *cities of fence*, chap. 34.7. thy ſtrongeſt and beſt defenced cities: for theſe plural exaggerate. See on Eſay 58.11. & 64.6.

V. 18. *Neverthleſs in thoſe daies, ſaith the Lord, I will not make a full end with thee.*] Heb. *And alſo*; or, *Yet even*. *And*, for, *Yet*; as ver.10. *alſo*, for, *even*: as Eſay 57.6,7. Of the meaning of the words, ſee on Chap.4.27. and before here, ver.10.

V. 19. *And it ſhall come to paſſe, when ye ſhall ſay, wherefore doth the Lord our God all theſe things unto us? then ſhalt thou anſwer them,*] Heb. *And it ſhall be*; as Chap. 4. 9. *and thou ſhalt ſay to them, when ye ſhall ſay,*—*then thou ſhalt ſay to them*; or, *that when they ſhall ſay,*— *thou ſhalt ſay to them*; as Deut.30.1,3. a paſſage from perſon to perſon; as ver. 14. See Chap.15.2.

Wherefore doth the Lord our God all theſe things unto us?] Or, *hath he done.* Thus wretched and ſottiſh creatures, as if they were to be taught and told that, as a thing that they had never heard of before, which by the Prophets of God had ſo oft been foretold them; or as if they had cauſe to queſtion, why God ſhould deal ſo with them, when as they had dealt ſo diſloyally and perfidiouſly with him, ver.11. See the like expoſtulations of wicked ones with God, Eſay 58.3. Chap.13. 22. & 16.10.

Like as you have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land that is *not yours.*] See Deut.28.47,48.

forſaken me] Chap.1.16. ver.7.

ſtrange gods] Heb. *gods of a ſtranger*; or, *ſtrange people.* So Joſh.24.23. See the like, Chap.8.19.

in your land] Or, *in your* own *land*: to make it to anſwer the other branch more fully: as, *to your* own *hurt*, Chap. 7.6.

in a land that is *not yours.*] Heb. *in a land not yours*: as, *for not bread*, Eſay 55.2. *by not Gods*, ver.7.

V. 20. *Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying;*] *Declare and publiſh*; as Chap. 4.5. *the houſe of Jacob*, and *Judah*; one and the ſame: as *Jeruſalem* and *Sion*, Eſay 1.27. & 2.3. See ver.11.

V. 21. *Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not.*] *Hear now*; as Eſay 7.13.

O fooliſh people] Or, *ſottiſh*; as it is rendred, Chap.4.22.

without underſtanding] Heb. to whom *heart is not*; as Hoſ. 7.11. a defect of the relative; as ver.17.

which have eyes and ſee not, which have ears and hear not.] See Eſay 6.9. & 42.20. Ezek.12.2. Heb. *eyes* are *to them, and they ſee not*; *ears* are *to them, and they hear not*: or, *but they ſee not*; *but they hear not*: the copulative for the diſcretive, or adverſative; as Eſay 29.13. Chap.12.2. and the demonſtrative for the relative, as ver.16. and a paſſage from perſon to perſon; as Chap.2.6,7. ver.19.

V. 22. *Fear ye not me? ſaith the Lord; will ye not tremble at my preſence? who have placed the ſand for a bound of the ſea, by a perpetual decree, that it cannot paſſe it; and though the waves thereof toſſe themſelves, yet can they not prevail: though they roar, yet can they not paſſe over.*] The folly and ſottiſhneſſe of this people is hereby evinced, in that neither the apprehenſion of Gods powerful greatneſſe manifeſted, in bounding that vaſt and violent body of the ſea, which no might or ſlight of man is able to maſter, when it riſeth and rageth with a bank of ſand, and ſo keeping it within compaſſe, that it cannot ſtir an inch further then he hath ſet and aſſigned it; will enforce them to fear him, and ſtand in awe of him: nor the conſideration of his gracious goodneſſe, Act.14.17. manifeſted, in crowning the yeer with his bleſſing, Pſal. 69.9-11. and giving ſeaſonable times for the ripening and receiving the fruits of the earth, induce them to ſerve and obſerve him for their own benefit and behoof, ver.24.

Fear ye not me?] Heb. *Will ye not fear me?* and ſo it would be rendred to ſuit with the next branch; unleſſe we render that alſo in the preſent; will ye not be ruled by me, who am able to rule and over-rule the moſt unruly creature of all others,] Job 7.12. the ſea, Pſal.65.7. & 93.4.

tremble at my preſence] As Pſal.114.7.

who have placed the ſand for a bound of the ſea] Heb. *ſet the ſand a bound to the ſea.* See Pſal.104.9. Job 26.10.

by a perpetual decree] Or, *an ancient decree.* Heb. *an ordinance of perpetuity*; as Exod.29.9. or, *of antiquity*, as ver.15. Hab.3.6. if we take it the latter way, it hath reference unto the antiquity, either of Gods diſpoſition, at the creation, Gen. 1.9. Job 28.10,11. or of his determination after the floud, Gen.8.21. & 9.11. if the former way; which the words following ſeem to lead unto, it muſt be underſtood of the continuance of it. Whereof, ſee Gen.9.11. Job 26.10.

that it cannot paſſe it] Or, *which it cannot paſſe.* Heb. *will not*, or, *ſhall not, paſſe*; as Pſal.104.9. the copulative and demonſtrative for the relative; as Eſay 46.11. & 48.8. and the indicative in a potential notion; as Chap.2.23,32.

and though the waves thereof toſſe themſelves, yet can they not prevail;] Heb. *and* (or, *ſo that*, as Chap. 14.19. or, *though*; as Eſay 10.5.) *the waves thereof toſſe themſelves*, (as Chap.46.7, 8.) *and* (or, *yet*; as Chap.3.7.) *they cannot*, (to wit, get over; ſupplyed from the next branch) or, *they ſhall not prevail*; as Gen.32.28. 1 Sam.26.25. that is, *they cannot*; as before: two copulatives diverſly uſed, in a two-fold notion; connexive, and conceſſive, the former; the like whereunto, ſee Exod.19. 4. ver.26. in a ſingle diſcretive notion, the latter; as ver. 10. So in the next branch;

though they roar, yet can they not paſſe over.] Heb. *and they roar*, or, *rage*; (as it is rendred, Pſal.46.6.) *and they ſhall not paſſe over*: *and*, & *and*, for, *though*, and, *yet*; as Job 8.7.

V. 23. *But this people have a revolting and rebellious heart; they are revolted and gone.*] *But.* Heb. *And*; as ver.3.

a revolting] Or, *refractary.* See ver.3,6. they are of a refractary ſpirit, wholly bent unto, pitcht and fixed upon rebellious courſes, Pſal. 78.8.

revolted and gone] From my Law, which the ſea it ſelf obſerveth, ver.22. as ſome: the wretched and rebellious condition of mankind, who alone of all the creatures tranſgreſſe the Law which God hath preſcribed them; go beyond the bounds that he hath aſſigned them, Pſal.119.90,91. & 148.8. or, *revolted and go on*; perſiſt in their revolt and rebellious courſes, and will not be reclaimed, ver.3. Chap.8.4,5. Heb. *they are gone aſide*; (Pſal.14.3.) *and go*, or, *will go*, Chap. 2. 25. Hoſ.2.10.

V. 24. *Neither ſay they in their hearts;*] They think not once with themſelves; as Pſal. 14.1. Chap. 13. 22. Zeph. 1. 12.

Let us now fear the Lord our God] Let us ſerve and worſhip him; let us obſerve and obey him: *to fear*, for, *to ſerve*; as 2 King.17.25-41. becauſe all our *ſervice* of God ought to proceed from *fear*, Deut.10.20. 1 Sam.12.24. and to be mixed with *fear*, Pſal.2.11. Heb.12.28. Let us ſerve him for his goodneſſe, Deut.28.4. Hoſ.3.5. and for our good, Deut.5.29. & 6.24. & 10.13. Chap.32.39.

that giveth rain] Deut.28.12. Amos 4.7. Mat.5.41. which neither the idols, nor the clouds of themſelves can give, Job 38.25-28. Chap.14.22. Zach.10.1. and which if it be withheld, the sky will be as braſſe over our heads, and the earth as iron under our feet, Deut.28.23. *rain*, ſaith the Rabbine, to water their gardens, and for other uſes, both for man and beaſts; the other two ſorts ſubjoyned, principally for their corn: but this ſeems but a niceety; the other two ſeem to particularize rather this general, as being the rains chiefly deſired.

both] Heb. *and*; on which the Jewiſh Critick would ground his former niceety; but it is rather a particular explication of what *rain* he intended: *and*, for, both; as Chap. 17. 26. or, *even*: as Chap.52.13.

the former and the latter] Heb. *joreh and malkoſh*; So Deut. 11.14. for the word *geſhem*, for rain, before uſed, comprehendeth both, Hoſ.6.3. Joel 2.23. the former called here *joreh*, and elſe-where alſo *moreh*, Joel 2.23. is termed the former; not becauſe it came firſt, according to the more generall account of the year, and the ordinary ranking of the months whereof it conſiſted; for that which is here rendred the latter, came in the firſt month, Joel 2.23. this in the eighth: but in reference to their husbandry, and the order thereof; the former falling ſhortly after their ſeed time, the latter, ſome time before their harveſt, in regard whereof, alſo the year for civil contracts began at the month *Tiſri*, in account otherwiſe the ſeventh, See Lev.23.24. & 25.9. and it had its name *joreh*, or, *moreh*, from a word that ſignifies *to pour down*, Prov.11.25. Hoſ.10.12. See Eſay 30.20. Chap.3.3. In which latter place alſo, ſee of the latter rain, called *malkoſh* both here and there.

in his ſeaſon] In the months above mentioned, Lev.26.4. So Deut.11.14.

he reſerveth unto us the appointed weeks of the harveſt] Or, *and keepeth*; or, *that keepeth for us the weeks appointed for harveſt*: a defect either of the copulative, as ver.5.6. or, of the relative, as Chap.4.31. ver.17.26. That continueth unto us the ſeaſons of the year, each in his turn and due time, Gen.8, 22. or, that keepeth the times of harveſt fair and dry for us; ſo that we have weather of either ſort ſeaſonably; for rain in harveſt is unſeaſonable and hurtfull, Prov.26.1. See 1 Sam. 12.17,18. Eſay.18.4. Heb. *weeks of ordinances*, or, *appointments of harveſt*: whence one of the Jewiſh Doctors would have ſome reſpect had to the two ordinances, made for their harveſt oblations; the one for the *ſheaf*, Lev.23.10. the other for the *loaves*, Lev.23.17. and other to two requiſites in harveſt times; fair weather to reap, and a good wind to winow. But the former is wholly here impertinent, the latter over-curious. Their harveſt time for corn, was within the compaſſe commonly of two months, half *Niſan*, all *Sivan*, and half *Iyar*: but he ſhith rather *weeks*, then *monthes*, or *days*; in reference to thoſe *ſeven weeks*, between thoſe two ſolemn feaſts of *Paſch*, and *Pentecoſt*, Lev.23.15. Num.28.20. Deut.16.9. (whence the latter of them is called *the feaſt of weeks*, Exod. 34.22. Deut. 16. 10, 16.) within which it was the moſt part uſually got in; in this regard they were enjoyned at the *Paſch*, at which time they began to put ſickle to their corn, Deut.16.9. to bring for an oblation to the Lord, a certain quantity of corn; that is, as it is generally deemed, of barly, becauſe that was ſooner ripe with them, as in Egypt alſo, Exod.9.31,32. then wheat, Ruth 2.23. whether in the ear, or beaten out, is queſtioned; becauſe the term uſed in the Law is ambiguous, ſignifying as well a *ſheaf* of corn, as a certain meaſure of grain, or meale: nor was it lawfull for them to eat any bread, or parched corn, or green ear of that years grain, untill this offering had been tendred, Lev.23.14,15. and at *Pentecoſt*, (from the number of days, making up thoſe weeks, Lev.23.16. ſo termed, Act.2.1. 1 Cor.16.8.) they were to bring two loaves made of fine flower; of wheat, as it is generally deemed, being their wheat harveſt was then begun, and in its height, or heat, if not well neer done; for a *tribute*, as it is termed, Deut.16.10. or, in nature of their *firſt fruits*, as it is ſtyled, Lev.23.17. in regard whereof, is the firſt day of that feaſtivall, called *the day of the firſt fruits*, Num.28.26. Some of our Interpreters of chieſe note here, ſtep out of the common rode: ſome reading the words here; *that keepeth with us the oathes* of the *ſtatutes of harveſt*; as having reference to the *oath*, that God took for the continuance of harveſt in its due ſeaſon, Gen.8.22. but of any *oath* (*oathes* muchleſs, as here) there is no mention there. Others rendering them, *the ſevens*, and *the ſtatutes of harveſt*; and by the former, underſtanding the ſeventh year, wherein they were forbidden to till, Lev.25.4--7. by the latter, the bleſſing that God promiſed to give in thoſe years, Lev.25.20--22. but I find not the word of *ſevens*, or, *weeks*, any where ſo uſed; and it ſeems to diſtract the text too much: as for the ancient Greek and old Latine, who inſtead of *weeks*, here read and render *fulneſs*, they are too too apparently out of the way, ſuppoſing it to come from a root that ſignifies *to ſatiate*, which this hath no affinity with, nor hath that any place here: which groſſe miſtake yet our Popiſh writers endeavour to ſalve, inſteed of diſcovering, as they might better have done the ground of their errour.

V. 25. *Your iniquities have turned away theſe things, and your ſins have withholden good things from you*] Heb. *good from you*; as Eſay 55.2. This is the true cauſe why your rains have been reſtrained, Chap.3.3. If there be any reſtraint of Gods bleſſings, it is by reaſon of mans ſins, Pſal.107.17,34. Eſay 59.1,2.

V. 26. *For among my people are found wicked men; they lye in wait as he that ſetteth ſnares; they ſet a trap, they catch men*] or, *that lye in wait*, or, *watch*, or, *prey* each of them; (a defect of the relative, as ver.7.17. and a change of the number, as Joel 1.20.) *as when fowlers couch themſelves*; (the particle including a two-fold notion, as Eſay 54.9. & 64.2. ver.25.) *they ſet a ſnare*, or, *a gin*, *to take men*: as, *roſe and warred*, for, *roſe to war*, Joſh.24.9. *roſe early corrupted*, for, *roſe early to corrupt*, Zeph.3.7. *know not give not*, for, *know not* how *to give*, Job 32.22. So alſo Eccleſ.8.1.

are found] Or, *are to be found*; for, *to be*, as Eſt.1.5. Luk. 17.18.

lay wait] Or, *watch*, or, *pry*; for ſo the word properly ſignifies, Hoſ.11.7. whence *enemies* are called *priers*, or, *watchers*; becauſe they eye men to do them ſome miſchiefe, Pſal.5.8. & 27.11. & 54.7. & 56.2. & 59.10. & 92.11. See of Saul the like, 1 Sam.18.11.

as he that ſetteth ſnares] Or, *as fowlers*; or, *as when fowlers*, (ſo the word is ever taken, Pſal.91.3. Prov.6.5. Hoſ.9.8. never for a *ſnare*) *couch*, or, *lye ſtill*, and quiet; as thoſe do that lye in wait: Heb. *as*, or, *according to fowlers in couching*; for the verb in the form here uſed, is never found in a tranſitive notion, ever in an immanent. So it is uſed of the waters of the deluge; *the waters were abated*, or, *alaid*; fell, and began to be low, Gen.8.1. and *the Kings anger was laid*, or, *appeaſed*, Eſter 2.1. & 7.10. and in the tranſitive form, *that thou maiſt ſtill their murmuring*, Num.17.10. they lye in wait to catch men, as fowlers do to take fowl, Prov.1.11,17,18. See alſo Pſal.10.8-10. in which place, a word ſomewhat like that here; as well in ſound, as in ſenſe, is of the like uſed, as alſo, Job 38.40.

they ſet a trap] Or, *gin*, or, *ſnare*: the word propery ſignifies *perdition*, or, *deſtruction*, Exod.12.13. 2 Chr.20.23. Ezek.21.31. in the next place, *a gin*, or, *ſnare*, ſet on purpoſe to work deſtruction; in which notion it is here alone found: a learned late writer rendreth it, *a pit*; and true it is that a word ſomewhat neer it, and as ſome think, of the ſame family with it; is uſed ſometime for *corruption*, ſometime for *a pit*, Pſal.16.10. & 94.13. & 103.4. Prov.26.27. as alſo that *pit-fals* are made to take birds; and both pits digged, and ſnares laid in pits to catch other creatures, Pſal.7.15. & 9.15. & 35.7. but that will not fit well here; for, *to ſet a pit*, carrieth no good ſenſe; rather, as moſt render it, *they ſet traps*, or *gins*, or, *ſnares*; (for the word is here collectively uſed) *to catch men*; either to ſpoil them, or ſlay them, or both, Prov.1.11-13,16-19. So ſet Jezabel a ſnare for Naboth, 1 Kings 21. and Saul divers for David, though none of them took; See 1 Sam.18.17,21,25. & 19.1.11,17,20. & 23.7,9,14,22,23.

V. 27. *As a cage is full of birds, ſo are their houſes full of deceit*] *A cage*, or, *a coup*; for it is (as the Jewiſh Maſters tell us) a receptacle made of boards, wherein fowlers and poulterers uſed to keep and fat their fowl: the fowlers cage or coup, of whom before, ver.26. and it may ſignifie as well one made of twigs, as of boards; for it is uſed alſo for *a maund*, or, *a basket*, Amos 8.1,2.

their houſes full of deceit] Of goods gotten by *deceit*; by ſuch wiles and devices as they enſnare men withall: as, *falſhood*, for goods got by *falſhood*, Eſay 28.15. *labour*; for, goods gotten by pains-taking, Chap. 3.24. See Mic.6.10. Zeph.1.9.

therefore are they become great, and waxen rich] Or, *thereby*; or, *by ſuch means*. Heb. *for ſo*.

V. 28. *They are waxen fat*] *Fat*; that is, wealthy, Pſal.22.29. Habb.1.10. or, *corpulent*, being full fed, Pſal.73.7. & 119.70. See ver.7. Deut.32.15.

they ſhine] Or, *they are ſlick*, or, ſmooth; without wrinkles, as full and fat bodies uſe to be: ſo the noun hence deduced, (for the verb is no where elſe found) as *poliſhed*, or, *ſmooth ivory*, Cant.5.14. and, *poliſhed*, or, *ſmooth iron*, Ezek.27.19. for that is all the ſtock of it.

yea, they over-paſs the deeds of the wicked] According to this verſion the meaning ſhould be, they go beyond the very heathen themſelves in wickedneſs, See Chap.2.33. Ezek.5.6,7. and ſo the Jewiſh Commenters alſo underſtand the text. The ancient Greek rendreth it, *they paſs by judgment*; which would ſute well with what followeth, if the words would bear it: but it either mangleth the text, or forceth it over-much. The Chaldee, *They tranſgreſſe the words of the Law, they do evill*: and much to the ſame effect, the old Latine: *they do wickedly paſs by my words*: but they both alſo put in, what is not in the text. The Hebrew is word for word, *they paſs by words*, or, *matters of evill*; *words*, or, *matters*, *of evill*, is no other then *evill things*, Pſal.65.3. as, *words*, or, *matters*, *of faſtings, and cry*; for, the *faſts and cries* themſelves, So Chap.7.4,8,22. this ſome of the Rabbines expound, when any evill either is menaced, or befalleth them for the evill they do; they paſs it, or, put it by, and do the evill for all that; as ver.3. Some of ours, whom I concur with, *they paſs by evills*; they eſcape thoſe evill occurrents, of penalty and judgment, wherewith others are ſurpriſed, as Pſal.73.5. Howbeit, a learned late writer, underſtandeth it of perſons, *in bad caſe, ſad*, or *afflicted*; as the word *evill*, is oft uſed, Gen.41.4. Lev.27.10,33. Prov.15.15. as if the meaning were; *they paſs by the matters*, or, the cauſes of ſuch, refuſing to meddle with them: which though it would ſute well with what followeth, yet ſeemeth here ſomewhat forced.

they judge not the cauſe, the cauſe of the fatherleſs] *Cauſe*: Heb. *judgment*, as Deut.17.8. Chap. 22.16. & 30.13. *the cauſe*, I ſay, *of the fatherleſs*; or, *orphant*; either they refuſe to hear it, Eſay.1.23. or, if they do, they right them not, but wrong them rather, Zach.7.10. Hereby it appeareth, that what was before ſaid, was againſt thoſe principally intended, that were in place of judicature; yet not excluding others alſo, whom for bribes, thoſe great ones backed and bore out, See Eſay 1.23. Mic.7.2,3. Zeph.3.3,4.

yet they proſper.] Heb. *and*; as ver.10,22. They thrive with, or notwithſtanding, their wickedneſs: as Job 21.7-15. Pſal.73.3-12. Chap.12.1.2. Habb.1.3,4. Zach.11.5. or, as the words may well be read, *that they might proſper*: for ſo alſo is the copulative frequently uſed, Joſh.24.9. Eſay 10.19. & 11.3. & 13.2. & 41.22. & 53.2. See ver.22. they do not execute judgment and juſtice, that they might proſper through Gods bleſſing upon them for the ſame, Chap.22.15,16.

and the right of the needy they do not judge.] *The right*, or *the cauſe*, as before. Heb. *the judgment*: another word of the ſame notion with the former. So Exod.23.6. Job 31.13.

V. 29. *Shall I not viſit for theſe things? ſaith the Lord, ſhall not my ſoul be avenged on ſuch a nation as this?*] Or, *Should I not?* ſee ver.9. I might, otherwiſe, ſeem to be neither juſt nor merciful. See Exod.22.22-24,27. Luk.18.2-8. Jam.2.13.

V. 30. *A wonderfull and horrible thing is committed in the land.*] Heb. *a ſtupendious*; ſuch a thing as a man would be aſtoniſhed at; as, *Be aſtoniſhed, O heavens*, Chap.2.12. for from thence the word cometh: *and an abominable thing*, not *an horrid*, as ſome; ſuch as may make a mans *hair* ſtand an end: for it cometh not from that root, though they be very neer: the roots differ, as Shibboleth, and Sibboleth, Judg.12.6. though ſome would have that diverſitie oft-times diſregarded, ſee on ver. 8. but *a vile, filthy, abominable* thing, ſuch an one as a man would loath and abhor: it is uſed of thoſe *figs*, ſaid to be ſo bad, that there was no eating of them, Chap.29.17. So Ch.18.13, & 23.14. Hoſ.6.10.

in the land] Or, *in this land*: for the article here hath his force.

V. 31. *The Prophets propheſie falſly;*] Heb. *in*, or *by*, or *with a falſhood*, or *a ly*: as Chap.14.14. & 20.6. & 23.25,26. Ezek.13.6. Either they propheſie *in Baals* name, Chap. 2. 8. or they propheſie lyes in my name, Chap.4.10.

and the Prieſts bear rule by their means;] Heb. *the Prieſts*, or *Princes*, (for the word will bear either: See on Eſay 61.10.) *rule upon*, or *at*, or *by*, *their hands*: as Eſay 62.3. This ſome render of the Princes, whom, ſay they, the falſe Prophets confirmed in their rapines, and robberies, being by them bribed ſo to do, Ezek.13.22. So ſome of the Jewiſh Doctors. Other of them expound it, of the corrupt carriage of the Princes in taking of bribes, Hoſ.4.18. Mic.7.3. and becauſe the word here uſed, is found, Judg.14.9. where it is ſaid of Sampſon, that *he took in his hands* of *the honey* that he found in the carcaſs of the lion; they would therefore have it here ſo to ſignifie, the Princes, or Prieſts, *take* bribes, that are as ſweet as honey to them, into their hands, to pervert the right, and to give wrong judgment. The ancient Greek, and the old Latine, following it, *The Prieſts with their hands applaud them*: or, as a late Writer would have the Greek to mean, *They applaud their*, that is, the falſe Prophets, *hands*; as if they had read with other vowels, *they deſcend upon their hands*. But this the words, without ſome variation, will not admit. Moſt of ours, There is a combination between the Prieſts, and the falſe Prophets, and theſe, by their falſe prophecies, ſupport and confirm the Prieſts in their ambitious courſes and corrupt carriages, whereby as Elie's ſons ſometime, 1 Sam.2.12-17,22. they domineered and tyrannized over Gods people, and which the true Prophets of God reproved in them. Nor doth that ſwerve from this in effect and ſubſtance, which that learned late Writer ſuggeſteth, that the phraſe *at the hand* here uſed, doth uſually ſignifie *after*, or *according to, the leading, guidance*, or *direction* of ſome other: as Exod.2.5. Num.13.29. Joſh.15.15. 2 Sam.15.18. (which place one of the Jewiſh Commenters here pointeth us to) 1 Chr.25.2,3,6. 2 Chr.17.14. & 31.15. Neh.3.2,4,5. ſo it ſhould be implyed, that the Prieſts ruled and ſwayed all, not ſo much by the miniſtery, as by the authority of the falſe Prophets, who pretended an extraordinary call, Howſoever we take the term, certain it is, that they both banded together againſt Gods Prophets, Chap. 26. 8. & 29.25-27.

and my people love to have it *ſo*:] They like and love the lies and flatteries of the falſe Prophets, better then Gods truth, Eſay 30.10. Mic.2.6,11. 2 Theſſ.2.9-11.

and what will ye do in the end thereof?] Some underſtand it, as ſpoken in the perſon of God, as rendring a reaſon of what he had ſaid, ver. 29. What will this wickedneſs grow unto, unleſs I do by ſome ſpecial penal courſe repreſs it? Others, rather, what will be the iſſue of this? what will become of you at laſt? when all ſorts among you, Prophets, Prieſts, and People, are ſo extreamly corrupt and faulty, what can be expected, but an utter riddance of you all? See Chap.6.13. Mic.3.11.

CHAP. VI.

V.1. O *Ye children of Benjamin gather your ſelves*] The Prophet proceedeth to give warning of the Chaldeans approach, ver.1-6. ſheweth what miſery and miſchief ſhould thereby befall them, ver.21-26. withall laying before them the cauſes of all this, to wit, the general corruption among all ſorts with them, ver.6,7,13,28. and their wilful obſtinacy, in refuſing to hearken to Gods Word, ver.8, 10-17,28. and to break off their wicked courſes, ver. 29, 30.

O ye children of Benjamin,] To the Benjamites, the Prophet directeth his ſpeech, as to forewarn them of the Babylonian expedition againſt Judah, and the ſiege of Jeruſalem ſhortly after to enſue, becauſe that Tribe had adhered to Judah, when the other ten had revolted from it, 2 Chr. 11. 12. Chap. 17. 26. and divers of that Tribe did inhabit Jeruſalem, part of the city lying within their lot, Joſh. 18. 28.

gather your ſelves to flee out of the midſt of Jeruſalem;] Or, *retire*: as it was before rendred, Chap. 4. 6. or *withdraw* your ſelves. See on Chap. 4. 6. *out of the mids of Jeruſalem*, for, *out of Jeruſalem*: as Num. 14. 44. As before they were adviſed to flee unto Jeruſalem for ſuccour and ſafeguard, as to a place of the greateſt ſtrength with them, chap. 4. 5, 6. thereby intimating the approach of the enemy unto their parts: ſo here on the other ſide, they are admoniſhed to quit Jeruſalem, and get ſpeedily out of her, leſt they be ſurprized in her, and periſh together with her: and as afterward to leave the land of Judah, chap. 10. 17. thereby intimating her approaching ſiege, and what would become of her, whom they had repaired unto for ſhelter and ſafety. See the like Eſay 23. 12. as that before rather foretelling what they would do, then ſeriouſly adviſing them ſo to do: ſo this telling them what indeed their beſt and wiſeſt courſe would be: ſee of Babylon, Eſay 52. 11. chap. 51. 6.

and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem] The blowing of the Trumpet, and ſetting up of a ſign, are to give people in thoſe parts warning of the enemies approach, and either thereby to encite them to make preparation for oppoſition, or to admoniſh them to betake themſelves to places of ſtrength; as chap. 4. 5, 6. Hoſ. 5. 8. & 8. 1. not that they ſhould indeed be able to make head againſt ſo potent an enemy, or that in any place of ſtrength they ſhould find ſafety; but as foretelling what then would be done, and repreſenting to them, what they would in thoſe times be calling upon to have done, though it were to no purpoſe. See chap. 8. 14.

in Tekoa] A city of Judah, 1 Chr. 2. 24. 2 Chr. 11. 6. Amos 1. 1. it was ſituate on an hill, and lay toward the North of Judah, which way the enemy was to come; and there is in the Hebrew an elegancy of like ſound, in the name of *Tekoa*, and the term of *trumpetting*: the like whereunto is alſo found, Mic. 1. 10, 14. Zeph. 2. 4. ſo that it is as if he had ſaid, do that which thy name importeth.

ſet up a ſign of fire] That is, *fire a beacon*. So ſome of the Rabbines here expound it, whom alſo not a few follow; ſuppoſing the verb whence it cometh to have ſometime a notion of *burning* in it, and ſo to be uſed, 2 Sam. 5. 21. Job 7. 13. & 32. 23. Nah. 1. 5. and this word to be in that ſenſe derived from it, and ſo to ſignifie, both here and elſewhere, Judg. 20. 38, 40. & Ezek. 17. 9. but there is not one of thoſe places, but is very queſtionable, and may well therefore otherwiſe be rendred: and though it be true, that the firing of a beacon may well be comprehended among many other ſigns or ſignifications, of the uſe intended in the term here uſed; yet is the word a term of a far larger extent, and it importeth any thing whatſoever thus ſet up for a ſign, whether banner diſplayed, or beacon fired, or ought elſe of the like uſe: and the text is no more word for word, then *lift up a lift-up*; or ſome *ſignal*, ſo called, becauſe erected or lift up: let ſomewhat be ſet up that may give notice to the parts adjacent of the enemies approach: that which was called *an enſign*, or *a ſtandard*, Chap. 4. 6. but the term here uſed, is more general: and ſo Judg. 20. 28. *that they ſhould cauſe to aſcend a great lift up* (if we may ſo ſpeak) *of ſmoke*: and ver. 40. *when the lift up of ſmoke began to aſcend*: not unlike to that Eſay 9. 18. though another term there be uſed, *to lift up a lift-up*: as, *to vow a vow*, Gen. 28. 20. *to faſt a faſt*, 2 Sam. 12. 16. *to ſerve a ſervice*, Exod. 13. 5. *to judge a judgment*, Chap. 5. 28. See alſo, ver. 13.

in Beth-haccerem] Heb. *on Beth-haccerem*: that is, *on the houſe of the vineyard*. So one of the Jewiſh Commenters, expounding it *of a tower*, or *turret*; erected in a vineyard to overſee it, and other neighbouring ones, and for a Watch-man to watch in, for the preſervation of them, Eſay 5. 2. and the manner of writing, in Hebrew, the two terms ſtanding apart, with no ſuch line intervenient, as our Verſion exhibiteth, might ſeem to add ſome ſtrength hereunto: but the like is found in ſome other proper names, as Eſay 8. 3. where though in our Verſion the like lines are inſerted, yet in the Hebrew text, none ſuch appear. The Chaldee Paraphraſt rendreth it, *on the houſe of the valley of the vineyards*: Nor can I but wonder, why a Writer of great note ſhould ſay the word there uſed ſhould ſignifie cities ſituate on hils. But another of the Jewiſh Doctors ſaith, that it is the proper name of a place, and ſo the ancient Greek, and old Latine, take it; and, as ſome ſay, alſo, the Syrian. And Jerome reporteth, that Beth-haccerem was a Town ſituate on an hill between Tekoa and Jeruſalem, from whence Tekoa was not above twelve miles diſtant: It ſeemeth to be the ſame with *Beth-haccerem*, mentioned Neh. 3. 14. and of this ſtamp were the names of many Cities in thoſe parts: as *Bethaven*, Joſh. 18. 1. *Bethania*, Joſh. 19. 38. *Bethania*, Joh. 11. 1. *Betharabah*, Joſh. 15. 6. *Bethbarah*, Judg. 7. 24. or *Bethabarah*, Joh. 1. 28. *Bethleem*, Joſh. 19. 15. Mat. 2. 1. *Bethſaida*, Mat. 11. 21. *Betheſda*, Joh. 5. 2.

for evill appeareth out of the North,] From the Northern parts, by the Babylonians marching towards them from Chaldea, that lay North from them, Chap. 1. 14. & 3. 18. & 4. 6.

and great deſtruction.] Heb. *and* (or, *even*, as Eſay 65. 6.) *a great* (or, *grievous*) *breach*, or, *breaking*: as Chap. 4. 20. & 48. 3. So Chap. 4. 6.

V. 2. *I have likened the daughter of Zion to a comely and delicate* woman.] Theſe words are diverſly taken, and diverſly rendred. The word *woman*, is not in the text: but there is a defect of the ſubject; as, *ſtanding*, for, *ſtanding* corn: and, *fruitful*, for, *fruitful* vine, Eſay 17. 5, 6. And ſome ſupply *woman*, as our verſion doth: but about the former attribute, the Jewiſh Doctors are divided; for ſome of them ſay, that it ſignifieth a woman that *inhabiteth*; one that dwelleth, or keepeth at home, not out of an houſwifely care, as Tit. 2. 5. but out of delicacy and nicety, a loathneſs to look out, or ſet her foot on the ground, as Deut. 28. 56. as coming from a word that ſignifies *to inhabit*, or *to keep at home*: as it is rendred, Habb. 2. 5. Others of them expound it, *a comely*, or *beautiful* woman; as the Rabbines frequently uſe the word whence it comes: and as another, whereof anon, very neer it, is uſed, and rendred, Cant. 1. 10. Prov. 17. 7. & 19. 10. & 26. 1. and ſome of ours, which admitting this ſupply, will the better ſuit with what enſueth, would have ſome fair ſhepherdeſs intended, whoſe love many ſhepherds ſeeking to obtain, come and pitch their tents, and feed their flocks neer to her. But there want not thoſe, who ſupply not *woman*, but *land*; and read the words; *I have likened the daughter of Sion* to *a goodly paſture* ground, and, *a delicate* land: ſuch as Aſhers is ſaid to be, affording *royal dainties*, Gen. 49. 20. and indeed the former word differeth in gender only from the term that doth uſually ſignifie *a paſture*; as it is well rendred, Ezek. 34. 14. though in ſome other places elſewhere, amiſſe: as alſo the ſame word is rendred *a pleaſant place*, Hoſ. 9. 13. whence alſo ſome of the Jewiſh Criticks expound it, both here, and elſewhere, as by interciſion of a letter not unuſuall, derived from a root that ſignifies *to deſire*, and as the ſame with *deſired*, or *deſireable*, ſuch as good and beautiful things uſually are, (whence alſo the words in the places before pointed to) and ſuch paſture grounds to ſhepherds; in regard whereof alſo, is *Naioth* deemed to have its name, 1 Sam. 19. 19. And to this the rather I encline; becauſe both the word may well bear it, and it ſuiteth exceeding well with the enſuing expreſſions, ver. 3. So that it is as if the Prophet had ſaid, Methinks Jeruſalem (for that is the daughter of Sion, Eſay 1. 8.) ſeems very like (as the former) to ſome beautiful and delicate dame, living plentifully and daintily in her own land, as at home; or, according to the latter, to ſome goodly pleaſant paſture land, that may well entice ſhepherds to repair to it with their flocks. One difference more there is among the Jewiſh Criticks, about the verb here uſed, which ſome of them underſtand as we have it here rendred; and ſo it is taken, Cant. 1. 9. Howbeit, becauſe the word is there in another form: and in the form here uſed, it ſignifieth generally, this one place excepted, whereſoever it is found in a notion of ſimilitude, not *to liken*, but *to be like*, as Pſal. 144. 4. Cant. 7. 7. Ezek. 31. 8. Some of them therefore would have it here expounded, not, *I have likened*, but, *I have cut off*, or, *I will cut off*: as the very ſame word is in this form uſed, Hoſ. 4. 5. where it is rendred, *I will deſtroy thy mother*. According to this interpretation, it ſhould be read without any ſupply, *The fair and delicate daughter of Sion have I deſtroyed*, or, *will I deſtroy*; for ſo the words lye in the text: but the attributes are not wont in Hebrew thus in conſtruction to lead their ſubject: and for the verb, both in this, and ſome other, the forms are ſometime confounded.

V. 3. *The Shepherds with their flocks ſhall come unto her*;] That is, the Babylonian Princes and Chieftains with their forces, as ſhepherds invited by her pleaſant paſtures fit for their flocks: So Chap. 12. 10. and there ſeemeth a ſecret taunt in the term of *ſhepherds*; as the like in *watchers*, and *keepers*, chap. 4. 16, 17.

with their flocks] Heb. *and their flocks*; as chap. 1. 13.

they ſhall pitch their tents againſt her round about,] *pitch tents*; as ſhepherds do, Eſay 13. 20. the warlike *tents* here intended, as Chap. 37. 10. a defect of the pronoun: as Eſay 13. 22.

againſt her round about] As chap. 4. 16, 17. or, *beſides her*; as the particle is uſed, Eſay 32. 20. they ſhall lye in ſiege about her, chap. 1. 15. & 4. 17. Ezek. 4. 2, 3.

they ſhall feed every one in his place] Heb. *a man* (for, each one, as chap. 5. 8.) *his hand*; which the Greek renders, *with his hand*: they ſhall by might and force, as we uſe to ſay, *with* *ſtrong hand*, deſtroy and ſpoil, So, *with the hand*, Eſay 28.2. The old Latine, thoſe that be *under his hand: his companies*; So the Chaldee; as, *the ſheep of his hand*, Pſal.95.7. Others, *at his ſide*: beſides him; what is next to him: as, *the aſſes were feeding at the hand of them*; that is, *beſide them*, Job 1.14. Others, *they ſhall feed each one in his place*; or, *they ſhall depaſture*, or, *eat down*, (deſtroy and devour, as beaſts are wont to depaſture a ground. See Eſay 3.14.) *his place*, or, *his quarter*, aſſigned him. So is the word *hand*, uſed, Num 2.17. Deut. 23.12. Eſay 56.5,11. & 57.8. they ſhall take up their quarters, and according to their employments in ſuch and ſuch places aſſigned them, they ſhall ſpoyl and make havock of all that they can. And this laſt I conceive to be the genuine notion and uſe of the word in this place.

V. 4. *Prepare ye war againſt her*] Heb. *Sanctifie*: as chap. 12.3. & 22.7. Joel 3.9. So Eſay 13. 3. *I have commanded my ſanctified ones.* The words of God himſelf; and, as I take it, of no other here: though moſt Interpreters underſtand them, as the words of the Babylonian King, or the Chaldean Princes, giving order for preparation; and ſuppoſe it to have reference to ſome ſolemn rites that the Heathen uſed, in denouncing war; and ſome alſo to the fire, that the Chaldeans, ſay they, made an idol of, and had born before them in their camp. See on Chap.1.13. But neither of theſe conceits ſeem to be very probable, as to the word here uſed; the uſe of it in this kind being ſo large, and ſo indefinite. But for the party, in whoſe perſon this is ſpoken, whoſoever he or they be, the Prophet here gives over his former reſemblance; and that they may underſtand more clearly, what manner of *Shepherds* they were, that were coming againſt them, he telleth them here, that they were Warriers, military men, unto whom God had given a charge and commiſſion againſt them. See Eſay 10.5,6. ver.6.

Ariſe, and let us go up at noon.] Theſe words, without queſtion, hold out the ſpeeches of thoſe, whom God in his ſecret counſel had deſigned unto that ſervice, and by an efficacious inſtinct ſtirred up thereunto; encouraging and enciting one another, with all ſpeed, to ſet upon it, and with all eagerneſs to purſue it: the Prophet thereby intimating, as I conceive, how ready they ſhould be to put in execution, what God would have done by them, ſo ſoon as ever the time was come, wherein God would have it effected. See Eſay 5. 26,27.

Ariſe] As chap. 1. 17. So Deut.2.13. Eſay 21.5. Chap. 49. 14.

let us go up] Let us march; a military term. See Eſay 7. 1.

at noon.] Which ſome expound, as an argument of courage, as who ſhould ſay; we ſhall not need to ſteal in upon them by night, we will ſet upon them at noon-day, 1 King. 20.16. Chap.15.8. Zeph.2.4. Others, as an intimation of their preſent ſtrength and flouriſhing eſtate, in regard whereof, they needed not to miſdoubt ought, but were ſure to carry all before them with ſucceſſe at pleaſure; *day-light*, for, *proſperity*: as Eſt.8.16. Eſay 59.9. But theſe ſeem to be both wide of the Prophets intendment. Nor cometh the Jewiſh Doctor any thing neerer, who telleth us, that *noon*, and *night*, here mentioned the one, and in the next verſe the other, are times of unlucky occurrents; according to that, Pſal. 91. 6. But they ſeem rather the words of men, manifeſting an impatiency of delay, and calling one upon another, either to march on, and ſet forward, ſo ſoon as they are got together, though it be at noon-day; or to aſſault the city inſtantly, though it be noon-day, ere they can come to ſit down before it; albeit that the heat of the day at noon-tide, in thoſe hot countries eſpecially, be nothing commodious or ſeaſonable, either for march, or aſſault: and complaining, that by delay and ſtay, they do but burn day-light. And to this purpoſe, one of the Jewiſh Commenters underſtanding this whole paſſage, not of their march towards Jeruſalem, but of the city, accordingly expounds and applyes the ſeveral terms here uſed; *Prepare war*; make ready to give an aſſault: *ariſe*, out of your ſeveral quarters, ver. 3. *go up*; ſcale the walls: as ver.5,10. that we may ſurpriſe the city, ere night approach: and as vexed that they cannot take it and ſack it the ſame day. But I conceive it rather to be meant of their march; and their forward deſire to be making on towards it.

Wo unto us; for the day goeth away, and the ſhadowes of the evening are ſtretched out]. This the Jewiſh Commenters, and many other treading in their ſteps, underſtand as the voice of Gods people, or the Prophet ſpeaking in their perſon, lamenting their woful condition, and complaining, that all their proſperity was drawing to a period, and the night of affliction was ready to ſurpriſe them; according to that, Amos 8.9,10. But others rather conceive it to be a continuation of the voices of the Chaldees, and their complices, eagerly deſirous to be ſetting on forward, and complaining that the day ſpent, and they loſt ſo much time, while by needleſs delayes, they retarded their expedition, and let ſlip their opportunities; as Chap.46.17.

for the day goeth away] Or, *that* (as chap.4.18. Lam.5.16.) *the day paſſeth away*; or, *ſpendeth*: as Pſal.90.9. a metaphor from one that at parting, turneth his face from us. See on Eſay 53.6. chap.2.27.

the ſhadows of the evening are ſtretched out] Or, *are lengthened*; as towards evening they uſe to be: or, *decline*, as Pſal.102. 11. & 109.23.

V. 5. *Ariſe, and let us go up by night*] Let us march night and day, that we may loſe no time. See ver.4.

and let us deſtroy her palaces.] Or, *that we may deſtroy her palaces*; as Chap.5.28. that which made them ſo eager upon this expedition, to have the ſpoyl of the city, the Kings houſe, and the ſtately houſes of his Princes, and great men, ſtored with much wealth, and rich furniture. See Eſay 13.22. and 32.14. & 39.6. Chap.9.21.

V. 6. *For thus hath the Lord of hoſts ſaid*;] Or, *Thus ſaith the Lord of hoſts*: as Chap.5.14. That ye may not think that theſe men come led on only by their own ambitious, or covetous affections and diſpoſitions; be it known unto you, that God hath an hand in the buſineſſe; it is he that ſetteth them on work, to execute his wrath upon you for your ſins and exceſſes, Chap.1.15,16. See ver.4.

Hew ye down trees] To raiſe works for the ſiege, and make engines for a battery, ſuch as were then in uſe, Deut. 20. 19,20.

caſt a mount] Or, *diſcharge engines of ſhot*. See on Eſay 37. 33. So Ezek.26.8.

this is the city to be viſited] Or, *puniſhed*; as Chap.5.9,29. the time of her viſitation by judgment is come, Chap. 11.23. & 23.12. Ezek. 9.1. Hoſ.9.7. the time of Gods wrathful viſitation of them, becauſe of his gracious viſitation neglected by them, Luk.19.44. their ſins being riſen (as the next words imply) to the height, Ezek.7.10-12. 1 Theſſ.2.16.

ſhe is wholly oppreſſion in the midſt of her.] There is nothing but oppreſſion in her. She is ſo full of it from the one end to the other, as if ſhe were all made of it, 2 King.21.16. & 24. 4. Ezek.7.23. See of Niniveh, Nah.3.1.

in the midſt of her.] As Pſal.55.11.

V. 7. *As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſſe.*] Theſe abuſes flow inceſſantly from her, as water from a ſpring: they are renewed daily with her; they never depart from her: ſhe is in regard of them, as a ſpring that is never drawn dry, Pſal.55.9-11.

caſteth out] Or, *cauſeth to ſpring up*, or, *iſſue out*; whence a word ſignifying *a well*, or, *Spring*, Chap.2.13. properly one diſcovered and procured by *digging*; for the verb in its firſt notion ſignifies *to dig*, 2 King.19.24. Eſay 37.25.

her wickedneſs] As the working ſea doth mire and dirt, Eſay 57.20.

violence and ſpoyl is heard in her;] That is the common cry with her; it is that all the city ringeth of. See chap.20.8.

before me continually is *grief and wounds.*] Heb. *diſeaſe and ſtroke*, or, *ſtripe*: as Deut.28.61. their cruel courſes in vexing and oppreſſing one another, and the cry thereby cauſed, are continually in mine ear the one, in mine eye the other; provoking and urging me to proceed in all ſeverity and rigor againſt her. See Exod.22.22-27. Pſal.109.15. Eſay 3. 8, 14, 15. & 59.13-18. & 65.3. Luk.12.2-8. Jam. 5.4. Howbeit, ſome expound all this, not of evils committed by them, but of evils to be inflicted upon them; which the Prophet ſhould have continually in his ear, and his eye; as the *ſtandard*, and *trumpet* leading on, and enciting to them, Chap.4.21. but the former more eaſily floweth from the text.

V. 8. *Be thou inſtructed, O Jeruſalem*] A ſummons of them to repentance. Heb. *Be corrected*. Take warning, and be amended by the judgments, that already have befallen thee; for the word ſignifies in the firſt place, *to chaſtiſe*, Chap.31. 18. Hoſ.10.10. and in the next place, *by chaſtiſing*, *to reform and amend*, Prov.29.15. See Chap.2.30. & 5.3.

leſt my ſoul depart from thee,] Heb. *be looſed*, or, *disjoynted from me*: a metaphor taken from the diſlocation of a limb, the forcing of it from its natural place and poſture, and putting it, as we ſay, out of joynt, Gen.32.25. intimating what a pain and grief it is to God to leave, or caſt off a people, whom he is once in league with, and with how much difficulty he is drawn thereunto. So Ezek.23.17,18. *ſoul*, for, the perſon himſelf: as chap.5.9,29. but here ſomewhat more ſpecially for *love* and *affection*, whereof the ſoul is the ſeat: as Gen.34. 8. Pſal.42.1,2. Lev.26.11,15,30.

leſt I make thee deſolate, a land not inhabited.] Heb. *leſt I make thee a deſolation*, or, *a waſte*, as Chap. 4. 27, 29. Leſt I both caſt thee off, and cut thee off: two grand evils, dereliction, and deſtruction: and the one of them uſually following on the other. Hence that, *wo to them, when I depart from them*, Hoſ.10.12.

V. 9. *Thus ſaith the Lord of hoſts*] As before, ver.6.

They ſhall thorowly glean the remnant of Iſrael as a vine:] They (the enemy, the Chaldeans, compared to *grape-gatherers*: as

Chap. 49.9.) Heb. *ſhall gleaning glean*; that is, thorowly glean; an alluſion to the *Law*, that inhibited the going over the vine again, after the general cutting, or the leaving of it wholly bare, Lev.19.10. Deut. 24.21. the meaning is, that the enemy in cutting them off, or captiving them, ſhould go over them again and again; as it is ſaid of the Iſraelites, when they had diſcomfited the main body of the Benjamites, they afterward *gleaned* them, as they lighted on them ſtragling in the high-wayes, Judg.20.45. and thus did the Chaldeans *glean the remnant of Iſrael*, the people of Judah; not ſo called in regard of the ten tribes, before by the Aſſyrian deſtroyed, 2 King.17.6. but in regard of thoſe of their own people, and their city, whom, and which, the Chaldeans had before plundered, captived, or cut off, not in the time of Jehojakim and Jehojachin only, 2 King.24.2,13-16. but in Zedekiahs reign, when at ſeveral times, they ſpoyled, killed, and carried away of them, 2 King.25.4. See Eſay 6.13. chap.10.16. & 52.28-30. Of the name *Iſrael*, ſee Chap.5.15,20.

as a vine] For the word here uſed, is peculiar to the vine, Judg.8.2. Eſay 24.14. of *gleanings* of corn, another word is uſed, Lev.19.9. Ruth 2.2,3.

turn back thine hand as a grape-gatherer into the baskets] Heb. *upon the baskets*. Gods ſpeech, ſay ſome, to Jeremy, bidding him pull off the cluſters of grapes, from a vine in viſion repreſented unto him one after another, untill he had pluckt all, and beſtowed them in a basket. Others, to the Chaldeans, enjoyning them to ſpoyl, and kill, and carry away again and again, until they had made a clean riddance of them. The Jewiſh Doctors conceive them to be the words of the Chaldeans, enciting one another to ſpoyl and plunder, and maſſacre, or captive again and again, while any perſons of regard, or matter worth the carrying away, remained; to which purpoſe alſo, ſome here inſert the word *ſaying*; as chap.4.31. See ver.4. I concur with the middle, and conceive a great ſpoyl, and that redoubled, both of perſons and prey to be intimated; though not an utter extirpation of either. See Eſay 6.13. chap.5.10. & 52.16. 2 King.25.12,22.

V. 10. *To whom ſhall I ſpeak and give warning, that they may hear?*] The Prophets complaint of an unteachable, and untractable diſpoſition, that did generally poſſeſſe this people. See the like, Eſay 28.9.

To whom] As Eſay 53.1.

give warning] Heb. *proteſt*; as chap.11.7.

that they may hear] To take warning and obey: as chap.7.23,24. Heb. *and they will hear*: as ver.5. Joſh.24.9. Mal.1.9.

behold their ear is uncircumciſed, and they cannot hearken.] Or, *that they cannot hearken*; as before: That is, ſay ſome, they have a meer carnal and fleſhly ear, that apprehendeth not, nor admitteth ought that is ſpiritual, 1 Cor.2.14. Col.2.13. Others, their minds and hearts are ſo poſſeſſed with ſenſuality, ſecurity, and wilful obſtinacy, that they regard not ought that is delivered to them from God, though it never ſo neerly concern them, and their own welfare and good. See Luk. 8.14. & 21.34. It hath reference, ſay ſome, to ſuch as have ears ſtopped with *ear-wax*, and ſuch like ſoily ſtuff that hinders their hearing; but rather to the *foreskin*, that in circumciſion was taken away, (ſee chap.4.4.) and to ſuch perſons, as having a thick skin or film, growing over the organ of hearing, are thereby deprived of the uſe of that ſenſe, implying, that they no more regarded any of Gods meſſages, then as if it were ſo with them, as with ſuch it is. So Act. 7. 51. See Pſal. 58. 4, 5. ver. 16. Chap. 7. 26. Zach. 7. 11. Act. 7. 57.

the word of the Lord is unto them a reproach] They account it as matter, not of reproof, but of reproach; ſuch as men cannot endure to hear So rather, then as ſome, they make it matter of reproach to thoſe that deliver it, Chap.20.8.

they have no delight in it] They cannot brook it, they have no love nor liking at all to it. See Chap.5.31. 2 Theſſ. 2. 10-12. 2 Tim.4.3.

V. 11. *Therefore I am full of the fury of the Lord, I am weary with holding in: I will pour* it *forth upon the children abroad, and upon the aſſembly of young men together: for even the husband with the wife ſhall be taken, the aged with him that is full of days.*] The Prophet, in theſe words, profeſſeth that, though he be moſt unwilling to denounce ſo dreadful and hideous a doom as God hath paſſed upon his people, ſuch as all ſorts, without reſpect of age, or ſex, were to ſuffer in, yet the ſpirit of prophecy is ſo full in him, and powerful upon him, that he is no longer able to keep it in, but he muſt of neceſſity denounce it. See the like profeſſion, though upon another occaſion, Chap.20.9.

Therefore] As Chap.1.17. & 3.3. Heb. *and*; which I ſee not why it ſhould not here be retained: for it is not ſo much, as I conceive, the conſideration of ought with them, as the ſpirit of prophecy within him, that enforceth him to this work.

full of the fury] Or, *wrath*. Heb. *fervour*, or *heat*: that fire of Gods wrath, whereof Chap. 4. 4. & 5. 14. See Chap. 15. 17.

I am weary with holding in:] *Holding it in*: as Chap. 4. 4. forbearing to denounce it, like Elihu, Job 32.18,20. So Chap. 20. 9.

I will pour it forth] The Prophets are ſaid to do what they denounce to be done. So Chap.1.10. & 15.1.

pour] A borrowed ſpeech taken from ſhours of rain, that the heavens pour down, Pſal.11.6. Eſay 24.18. Chap.7.20. & 10. 25. Ezek.14.18. & 22.21. Rev.16.1.

pour it forth] A defect of the pronoun, as before. Heb. *in pouring out*, I will pour out; that is, I will ſurely, or without more ado, without further delay, pour it out: a defective form of ſpeech: the like whereunto, ſee Eſay 59. 13. Chap. 14. 7.

upon the children abroad] Or, *in the ſtreets*; as the Chaldee renders it: and the word is uſed, 1 King.20.35. whither children uſe to run out, and where they uſe to play together, Zach.8.5. Chap. 9.21. intimating that the Chaldeans ſhould ſhew no mercy to any, not ſo much as to young children, 2 Chr.36.17. Pſal.137.8,9. ver.21. Hoſ.10.14.

upon the aſſembly of young men together] The word here uſed ſignifies firſt *a ſecret*, Pſal.25.14. Prov.11. 13. then *a ſecret* place Pſal.31.20. then *a ſecret* meeting, a conventicle, Chap.15.17. and laſtly, any *aſſembly*, as well publike, as private, Pſal.89.7. ſo here, upon the places where the young men meet to make merry together, chap.31.13. though it may probable be deemed to have a privy glance at their common meetings in bad houſes for evil purpoſes, chap.5.7.

for even the husband with the wife ſhall be taken] Or, *that the husband alſo with the wife may be taken*: as the particle is uſed, Job 6.11. Chap.4.18. or, *ſurely the husband alſo with the wife ſhall be taken*: ſo is the particle rendred, Eſay 49. 18. & 60.9. or, as the Hebrew hath it, *man with woman*, that is, *man and woman*; as ver.12. the one ſex with the other: no regard being had more to the one then to the other. See Eſay 3.16-24. & 32.9,10. *ſhall be taken*, that is ſurpriſed, and ſo fall into the cruel enemies hands; as Chap. 8. 9. Lam.4.20. and ſo is the word to be taken, Luk.17.34-36. though Interpreters go moſt there a contrary way.

the aged with him that is *full of days*] Heb. *the old with the full of days*, with the decrepit; with him that hath the one foot already in the grave. Of the phraſe, ſee Eſay 65.20. ſuch as were, in the courſe of nature, at the pits brink; ſuch as, though they ſhould have ſpared them, yet could not have lived long; as he of Jeremy, in regard of the famine in the city, Chap.38.9. of the Chaldeans cruelty towards the aged, ſee 2 Chr.36.17. Eſay 47.6. Lam.5.12,13.

V.12. *And their houſes ſhall be turned unto others, with* their *fields, and wives, together.*] A defect of the pronoun in the latter branch, but ſupplyed from the former; as Eſay 49. 22, 23. Heb. *and women*; which may be of larger extent then *wives* onely, and may comprehend both concubines, and maid-ſervants alſo, as well as wives. The meaning is, that all ſhould fall into the enemies hands. See this threatned long before, Deut.28.30. and again, chap.8.10.

to others] That is, *to aliens*, or *ſtrangers*, as Prov.5.9.

wives] Heb. *women*; as Chap.7.18. & 8.10.

for I will ſtretch out my hand upon the inhabitants of the land, ſaith the Lord.] See Eſay 5.25.

upon] Or, *againſt*; as Chap.15.6.

the land] Or, *this land*; as Chap.5.30.

V. 13. *For*] Or, *Becauſe*; as Chap.3.25. A reaſon rendred of this ſevere denunciation: the generality of corruption among them, and among thoſe eſpecially who ſhould have reproved and reſtrained it in others, and given example of better things. See ver.6.

from the leaſt of them, even unto the greateſt of them, every one is given to covetouſneſs:] Heb. *from the little of them, and unto the great of them*: a proverbial form of ſpeech uſed frequently in Scripture, to expreſs the generality of any practice, good or bad, among perſons of all ſorts and ranks, 2 Chr.34.30. Eſt.1.5,20. chap.31.34. & 42.8. *little*, for, *leaſt*; and, *great*, for, *greateſt*; as Eſt.1.5,20. Jon.3.5. ſo, *good*, for, *beſt*; and *upright*, for, *uprighteſt*, Mic.7.4. for nouns, in Hebrew, have no forms of compariſon; and in ſuch collations therefore, they make uſe of the poſitive, Pſal.118.8,9. Prov.22.1. Eccl.7.1.

every one is given to covetouſneſs] Heb. is *coveting covetiſe*; as Prov.1.19. & 15.7. Habb.2.9. See the ſame charge, chap.8. 10. and the like phraſe, ver.1.

and from the Prophet, even to the Prieſt, every one dealeth falſly] Heb. *from Prophet, and to Prieſt* (as before; that is, *both the Prieſts and the Prophets*; as, *from man, and unto beaſt*, for, *both man and beaſt*, Exod.9.25. chap.50.3.) *each one is doing falſhood*, as if that were their common trade: ſo Prov. 10. 4. & 11.18. See alſo the ſame manner of expreſſion, Mat.24.38,39. *to do falſhood*, for, *to deal falſly*; as, *not to do truth*, for, *not to deal truly*, 1 Joh.1.6. See alſo, chap.8.10. As *covetouſneſſe* is charged upon the Princes and People; ſo *falſhood*, or falſe dealing upon the Prieſts and Prophets: not that theſe were free from the former vice, (ſee Eſay 56.11. chap.5.31.) or thoſe from the latter (for of ſuch diſtributive forms of ſpeech, ſee on Eſay 5.13.) But this was the more ſpecial corruption reigning among the falſe Prophets and the Prieſts; that by their falſe prophecies and flatteries, they deceived the people, and ſoothed them up in their ſins. See chap.4.10. ver.14.

V. 14. *They have healed alſo the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when* there is *no peace?*] They do by their gloſings and flatteries lul people aſleep in ſecurity, bearing them in hand, that there is no ſuch dangerous matter towards them, as Gods Prophets tell them, but that all ſhall be well, whatſoever they ſay. See the ſame, Chap.8.11. See alſo, Lam.2.14. Ezek.13.22.

They have healed alſo] Or, *They heal alſo.* Heb. *And they heal*, which may well be retained; for it is an inſtance, and a pregnant one, of the deceitful dealing charged upon them, verſe 13.

the hurt] Heb. *bruiſe*, or *breach*; as Chap.4.20. & 10.19.

of the daughter of my people] See Chap. 4. 11. So Chap. 9.1.

ſlightly] Heb. *upon a ſlight*, or *ſlighted* thing: which ſome interpret *ſlighting*, or *making nothing* of it: So the Greek. Others, *with ſome ſlight* medicine: ſo is the particle uſed, Pſal. 92. 4. *with words of falſhood*, ſaith the Chaldee; with ſaying, *peace, peace*, which was a very *light* matter for them to ſay, ſo the Jewiſh Commenters: and it was indeed an eaſie thing to ſay ſo, as they ſaid it; though not as our Saviour ſaid the like, Mat.9.4,5. Others, *according* to ſome *ſlight* thing, or *according* to the cure of ſome *ſlight* hurt; ſupplying *cure* from the word *heal*; *hurt* from the word *bruiſe*, or *breach*, in the foregoing branch. Whether way we take it, the ſenſe is plain, that the Prophets, and Prieſts, dealt with the people and the ſtate, as unfaithfull Phyſitians, or Surgeons, with a fond and fooliſh patient, unwilling to apprehend how it is indeed with him; who, albeit his diſeaſe and wound be dangerous and deadly, yet make light of it, as if it were ſome ſlight matter, that might eaſily be helpt, apply onely ſome lenitive, or ſtupifying plaiſters unto it, that may for a time give eaſe, or take away the ſenſe of pain for the preſent, and bear him in hand, that he ſhall do well enough with it, he need not fear or miſdoubt ought; or that uſe lenitives only, where the diſeaſe requires cauſticks and corraſives, and draw a skin over places full of corrupt mature, that may cauſe them to feſter the more inwardly, unto the patients greater and further evil. See Chap. 23.14. Lam.2.14. Ezek. 13.10. Howbeit, becauſe the word here uſed, hath ſometime a notion of *villifying* and contempt, 1 Sam. 2. 30. Hence the old Latine rendreth it, one while, *with contumely*, and *unto contumely*, another while: that which ſome expound; the former, unto the contempt and reproach of the true Prophets, whom thereby they brought into diſgrace with the people, 1 King.22.24. Chap.28.2-4,10,11. the latter, unto ſuch contempt and reproach, as by their means ſhould befall the people, while being deluded by them, and giving credit to them, they neglect thoſe courſes, whereby their peace with God might have been procured, and thoſe evils prevented that Gods Prophets gave them warning of. See to this purpoſe alſo, Lam.2.14. But the words will not ſo eaſily admit this ſenſe.

ſaying, peace, peace.] A proverbiall form of ſpeech, implying as much as that which we uſe to ſay, *all ſhall be well*: So, is it *peace?* for, *is all well?* 2 Kings 4.26. & 9.17,18. and, it ſhall be *peace*; for, *all ſhall be well*, 2 Kings 4.23.

and there is no peace] Or, *when there is no peace*; when as mean while there is no ſuch matter, there is nothing well, but all full of deadly danger, Chap.4.10. Heb. *and*, (for, *when*; as Eſay.33. & 37.9,36.) *peace is not*, as 2 Chron.15.5. Eſay 57.21. ſo Ezek.13.10.

V. 15. *Were they at all aſhamed, when they had committed abomination? nay, they were not aſhamed, neither could they bluſh.*] Their ſin is further agravated by their ſhameleſneſs in it, as Chap.3.3. ſome read the words, *Did they make them aſhamed?* as if the meaning were, did they labour to bring the people, to a ſight of their abominable courſes, and to work them to ſhame and ſorrow for them? and ſo the word indeed, in this form and notion is uſed, 2 Sam.19.6. but not, that I find elſe-where; in this Prophet conſtantly the former way, Chap. 10.14. & 46.24. & 58.1, 20. & 50.2. & 51.17. So here, the Chaldee, Greek, and Latine take it, and the words following confirm it. See the ſame paſſage again, Chap.8.12.

when they had committed abomination] That is, idolatry, ſay ſome, referring it to the people; but as I conceive rather ſuch abominable things, as God ſaw, and complains of in the Prophets, Chap.5.30,31. & 23.14.

not at all aſhamed] Heb. *in being aſhamed, aſhamed*: or, *in being abaſhed abaſhed*, which commeth nearer to our Engliſh; of which manner of gemination, See Eſay 24.16. Chap.3.1.

neither could they bluſh] Heb. *they know not to bluſh*; as Eſay 29.12. *I know not to read*, for, *I cannot read: they know not ſatiety*; for, *they cannot be ſatisfied*, Eſay 56.11. and Zeph.3.5. *the wicked have not ſhame*: for though the latter word here uſed, be ſcarce found elſe-where, ſave in the tranſitive ſenſe; that which ſeemeth to have given occaſion of that divers verſion; yet the former word, in this latter branch, is never ſo uſed, and that this latter is not to be ſo here taken, appeareth by the place parallel to this, Chap.8.12. where it is exhibited in a paſſive form, that admitteth no ſuch ambiguity; and indeed, none were more ſhameleſs then their falſe Prophets.

therefore ſhall they fall, among them that fall.] That is, *be ſlain, among thoſe that be ſlain*; and to whom they now promiſe ſafety; *to fall*, for, *to be ſlain*, as Pſal.63.10. Luk.21,24.

at the time that I viſit them, they ſhall be caſt down, ſaith the Lord] Heb. *in the time, wherein I viſit them*, (See ver.6. a defect of the relative, as Chap.5.17,24.) *they ſhall by ſtumbling be made to fall*, or, be thrown down; as if they had ſtumbled, and fallen flat to the ground: for that is the words native and proper notion, Pſal. 27.2. Eſay.31.3. Chap.50. 32. Dan. 11.19.

V. 16. *Thus ſaith the Lord, ſtand ye in the ways and ſee and ask for the old paths, where is the good way, and walk therein; and ye ſhall find reſt for your ſouls.*] God proceedeth here by the Prophet, to convince this people of their obſtinacy; and turneth his ſpeech now from the falſe Prophets that ſeduced them, unto thoſe that were ſeduced by them: relating both what advice he had from time to time given them, and how they had ſtill refuſed to hearken thereunto. And in this verſe, he ſeemeth to meet with an objection that the people might make; alledging for themſelves, that they went that way, that their Prieſts and Prophets directed them unto, and led them in: To which the Lord anſwereth, that he had from time to time admoniſhed them to do as travellers are wont to do, when they are at a loſs, or in ſome doubt of their way; ſeeing divers ways or paths before them, and know not which of them, leadeth unto the place that they are bound for, they are carefull to make inquiry of ſuch as are able aright to enform them, which is the way that leadeth to ſuch a place: and ſo ſhould they do, if they made doubt of the way they were in, or of thoſe divers ways, that they were invited unto by thoſe Prophets, that ſpake unto them in the name of the Lord; as both the true Prophets of God, and the falſe Prophets alſo did; they ſhould make a ſtand, and enter into a due conſideration concerning either, whether of them were the way, that might conduce to their good, and welfare; and to help and further themſelves in this iniquiry, ſhould have recourſe to Gods oracles, and the ſacred records of the former ages, and times therein regiſtred; and conſider what way it was, that is therein commended to them, and hath ever proved ſucceſſeful and advantageous to thoſe that walked in it; and that betaking themſelves unto that, and walking in it, whatſoever any might ſuggeſt, or enform them to the contrary, they ſhould be ſure to do well, as thoſe before them had done, ſo Deut.32.7. Eſay 8.20. Mal.4.4. Luk.16.29. 1 Theſſ.5.21. 1 Joh.4.1. And this I take to be the genuine, both drift and ſenſe of this place.

ſtand in the ways] Or, *on the ways*: as travellers, when at a ſtand, uncertain which way to take, Ezek.21.19–22.

and ſee] Or, *conſider*, As Chap.2.19.

aske for the old paths] *Enquire after them*: after thoſe that God by Moſes preſcribed you, ſay ſome; after thoſe that your anceſtours, Abraham, Iſaak, and Jacob, and other godly after them walked in, ſay others; or, *enquire concerning* them: as the particle is uſed, Eſay 56.4. Chap.14.10. Heb. *concerning the pathes of antiquity*; as, *the days of antiquity*, Deut.32.7. that is, the times that men of former ages lived in, and the courſes that men of former ages took and walked in.

where is the good way] Or, *which of them is the good way*, or, *the beſt way*: *good*, for, *beſt*; as, *great*, for, *greateſt*; *little*, for, *leaſt*, ver.13. for other degrees of compariſon, the Hebrew have not. Heb. *where the good way is*: the pronoun demonſtrative, for the verb ſubſtantive; as Pſal.25.12. Eſay 66.1. They much miſtake the text, who hence would prove, that the old way is the beſt way; to which purpoſe, many both Papiſts and Proteſtants abuſe it: for the Prophet doth not ſay, nor God by the Prophet, that the oldeſt way is the beſt, but willeth them to enquire, which of thoſe of former ages proved the beſt unto thoſe that walked in it: So Moſes, Deut.4.3,4. and Deborah, Jud.5.6–8. and Azariah, 2 Chr. 15,2-6. and this our Prophet, Chap.22.15–17.

and walk therein] Take to, and keep to that way, that upon due enquiry ye find to have been ſuch, 1 Theſſ.5.21.

and yea ſhall find reſt to your ſouls] That is, ſay ſome, your minds ſhall then be ſetled, ye ſhall not hang in ſuſpence, wavering between two ways; as thoſe in Eliahs time, 1 Kings 18,21. or, rather, ye ſhall find fredome from that reſtleſs condition, ye now remain in, Eſay. 57. 20. from thoſe fears and diſtractions, and ſuch evils and troubles, as by the courſes ye now take, ye procure to your ſelves, having aſſurance of protection and ſafety from God. See Deut. 33.12,28. Pſal. 91.1. Eſay 28.12. Mat. 11.29. *your ſouls*, for, *your ſelves*, as Eſay 55.2,3.

but they ſaid, we will not walk therein] Albeit, they had it by my Prophets ſo evidently ſhewed them, that the way which they directed them unto, and called upon them to take, was the only good, and ſafe, and advantagious way, and had from time to time ſo proved unto thoſe that walked conſtantly in it, that they could not but be clearly in conſcience convinced of it; yet out of a ſelf-willed obſtinacy, they refuſe to turn to it, and walk in it. See chap. 2.25. & 18.11,12. Heb. *And they ſaid*; *and*, for, *but*; as chap. 5. 3. or, as ſome read the place, inſerting the words, *when I ſay* (as Pſal. 27. 8.) *ſtand on the ways, and ſee and enquire which way of former times was the beſt, and walk therein; they ſay, we will not walk* in it. See the like ſyntax, chap. 2.25. Eſay 30.20. & 35.4.

walk therein] Or, in it: ſupplyed, as Deut. 8. 12. Eſay 35. 9.

V. 17. *Alſo I ſet watch-men over you, ſaying, Hearken to the ſound of the trumpet; but they ſaid; We will not hearken.*] Or, as ſome render it, *Again* he ſaith, *I have ſet watch-men over you, hearken ye* therefore *to the ſound of the trumpet; but they ſaid, We will not hearken.* Or, *And when I ſet Watch-men over you, ſaying, Hearken to the ſound of the trumpet; they ſay, We will not hearken*; as before, ver. 16. So Eſay 37. 9, 36. & 44. 4. & 53. 2.

watch-men] Gods Miniſters and Meſſengers, ſet over them, to watch for their welfare, and to warn them of approaching evils, that they may be prevented. See chap. 1.10. ver. 27. Eſay 56.10. Ezek. 3.17. & 33.7. Heb. 13.17.

over you] Or, *over them*, becauſe *they* followeth: as Job 18. 4. Chap. 2.16,17. & 7.26.

ſaying] Inſerted; as Pſal. 105.15. Job 8.18. Act. 7.32.

hearken to the ſound of the trumpet] The voice of Gods Miniſters, Eſay 58.1. giving warning of approaching evils, Ezek. 33.2-6. an alluſion to the blowing of the trumpet, mentioned Chap. 4. 5. ver. 1.

they ſaid] Or, *they ſay*; as ver. 16. a paſſage from perſon to perſon: as Eſay 1.29. Chap. 5.19.

we will not hearken] To it; as, *walk* in it, ver. 16. See the like peremptory anſwers, chap. 22.21. & 44.16.

V. 18. *Therefore hear ye, O nations; and know, O congregation, what is among them.*] In theſe words, and the next enſuing, God being about further to lay forth this peoples perverſe, and pertinacious carriage, together with the penalties that for the ſame ſhould deſervedly befall them, taketh all the world to witneſs, even the ſenſeleſſe creatures themſelves among the reſt, of the obſtinacy of his people, and the equity of his dealing with them; turning his ſpeech unto others, becauſe they would not hear him. See the like, Eſay 1.2.

hear ye nations] That ye may not wonder, that I ſhould proceed in this manner with that people, whom I had formerly taken into my protection, and by ſolemn covenant and promiſes ſo engaged my ſelf unto. See Lam. 4.12.

know] Or, *take notice*: as Chap. 2.19. & 3. 13. Eſay 33. 13.

O congregation] Of Iſrael, ſay ſome: of any forrein people, as others rather: as Pſal. 7.7.

what is *among them*] Or, *how it is with them*; what an height of diſobedience and rebellion they are grown to, that ye may underſtand how juſt cauſe I have to proceed thus againſt them; though ſome render it, as of the evils to be inflicted upon them, what ſhall befall *them*; but the words better admit the former.

V. 19. *Hear, O earth*] That which this people will not hear. So Eſay 1.2. Chap. 22.29. for I ſuppoſe they are wide, who by the *earth*, here, underſtand *mankind*: as Pſal. 98. 9.

behold, I will bring evil upon this people, even the fruit of their thoughts] Or, *Behold*, (be ye as certainly aſſured of it, as if you ſaw it already done: as Eſay 7.14. & 65.27.) *I am bringing evil upon this people*, (as chap. 11.11. & 19.3. See chap. 4. 6.) *even* (Heb. *and*; as ver. 1.) *the fruit of their thoughts*; or, *counſels*, or, *contrivements*. See Eſay 55.7. & 59.7. Chap. 4. 14. *the fruit* of them, that, ſay ſome, that ſhall be proportionable to them, Pſal. 28.4. or that rather, which by thoſe courſes and contrivances, they have procured to themſelves, Prov. 1.31. for that ſeems too nice, which one of the Jewiſh Doctors ſuggeſteth; that he ſaith not *their works*, but, *their thoughts*; thoſe, to wit, by which they thought, that God ſaw not their works, Pſal. 94.7. Eſay 29.15.

becauſe they have not hearkened unto my words,] Heb. *upon*, for, *unto*, as ver. 10. unto my meſſages brought to them by my Prophets, and advices by them from me given them, ver. 16,17. Prov. 1.24,25.

nor my Law, but have rejected it.] Or, *and as for my Law*, *they have even*, (as before) or, *alſo*, (as Chap. 1.3.) *rejected it*. So Eſay 5.24. chap. 8.9.

V. 20. *To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me.*] Becauſe this people might object, that they had not left God; for they ſerved him ſtill; they frequented his Sanctuary with odors and offerings; God telleth them, that their ſervices were none of them pleaſing to him; ſo long as their lives and courſes otherwiſe were ſuch as he had before ſhewed. See the like, Eſay 1.11-15. & 66.3. Chap. 7.21-26. Ezek. 20.39. Amos 5.21. Mic. 6.6-10.

To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country?] The words thus rendred, ſound, as if ſome ſuch preſents were from remote parts brought to Gods Temple; as Pſal. 68. 29, 31. Eſay 60. 6,7. Zeph. 3.10. whereas no ſuch thing is intended; and the words therefore would rather thus be rendred, *To what purpoſe are to me* (that is, ſo far as concerneth me) *is incenſe*, that *cometh from Sheba*, *or ſweet cane* that cometh *from far*. See Eſay 1. 11.

incenſe] Such as you bring to burn before me. See Eſay 1. 13.

cometh there] Or, that *cometh*; a defect of the relative: as ver. 15.

from Sheba] See Eſay 60.6.

and the ſweet cane] Or, *or* (as Chap. 2.18. & 5.12.) *ſweet cane*. Heb. *cane the good*, or, *that is good*; or, *cane of the beſt*. See ver. 13,16. and that I take to be, as the native notion of the word; ſo the genuine ſenſe of it in this place: of ſuch *cane*, ſee Eſay 43.24. & Ezek. 27.19. where it is rendred, *calamus*.

from a far country] Far fetcht; becauſe their own land afforded it not; the word *fetched*, or, *that cometh*, ſupplyed from the former branch; as Gen. 1.16,30. yet we need not with Jerome, and ſome others, travel ſo far as India to fetch it; Strabo telleth us, that the Sabeans had ſtore of ſuch ſpices, lib. 16. and that might very well be termed a far country, Mat. 12.42.

your burnt-offerings are *not acceptable*] Heb. *to well-liking*, or, *acceptance*: as Eſay 56.7. & 60.7. See Eſay 1. 11. Chap. 7. 21.

nor your ſacrifices ſweet unto me] Heb. *and your ſacrifices are not ſweet*, or, *delightful, to me*: as Prov. 13.19. So Hoſ. 9.4.

V. 21. *Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blocks before this people*] Heb. *Behold, I am giving*, or, *laying*, (as Chap. 21.5. Lev. 19.14.) *ſtumblements* (if we might ſo ſpeak); any thing that a man may ſtumble at. See Eſay 57. 14.) *unto this people*: as, *come unto them*, for, *come before them*, Eſay 1.23. I will bring thoſe things upon them, that ſhall be means of ruine and miſchief to them. So Ezek. 3.20. & 7. 19. Some ſuppoſe an alluſion in the term to caltrops, and other like warlike engines, that are wont to be caſt in the way to maim foot or horſe, and cauſe them to fall: what is by them here intimated, ſee ver. 22.

and the fathers and the ſons together ſhall fall upon them] Or, *ſhall ſtumble* and fall *by them*. See on ver. 15. Eſay 3. 8. they ſhall miſcarry promiſcuouſly one with another, ver. 11. chap. 13.14. Howbeit, the Rabbine ſeems to ſtretch it too far, who ſo underſtandeth it, as if it were meant, that they ſhould tell or give warning of it, ſuch as did ſee that which they ſhould or might ſtumble at, one to another.

the neighbour and his friend ſhall periſh.] They ſhall ſo fall, that they ſhall not be able to recover, or get up again; but ſhall periſh and miſcarry, Eſay 8.14,15.

V. 22. *Thus ſaith the Lord, Behold, a people cometh from the North country; and a great Nation ſhall be raiſed from the ſides of the earth.*] Or, *Behold a people coming*: as if he ſaw them on their march. So Chap. 4.16. The Chaldeans forces by which they ſhould fall and miſcarry, ver. 21.

from the North] As chap. 1.15. & 10.22. & 25.9.

a great Nation] Chap. 5.15.

ſhall be raiſed up] As a ſtorm is raiſed, chap. 25.32. And it is God himſelf that raiſeth it; as the like, Eſay 13.17. Chap. 50.9. & 51.1. Ezek. 23.22. See Chap. 1.15.

from the ſides of the earth] As far as the King of Babylons dominions reach, Chap. 1.15. See the like terms, chap. 50. 41. and this threatned, Deut. 28.49.

V. 23. *They ſhall lay hold on bow and ſpear:*] They ſhall be abundantly furniſhed with weapons to annoy and deſtroy with, both afar off, and at hand. See the like, chap. 50. 42. So Pſal. 35.2,3. Yet by *ſpear*, ſome underſtand here the *ſtaff* of the enſign, or ſtandard: as Joſh. 8.18,26. But the joyning of *bow* and it together, carryeth it rather the former and more frequent way.

they are cruel, and have no mercy] Heb. *cruel is he*; (the pronoun for the verb ſubſtantive, as chap. 5. 15,16.) *cruell are they* each of them; as afterward, *and they will not pity*, Chap. 21.7.

and

21.7. See the like, Eſay 13. 17, 18. Chap. 50. 42. and the thing fulfilled, 2 Chron.36.17.as had been before threatned, Deut.28.50.

their voice roareth like the ſea] See Eſay 5.30.

and they ride on horſes,] Heb. *on horſes ſhall they ride*; not as thoſe, to eſcape by flight, Eſay 30.16. but as ready to take the field, and well fitted for fight. So Chap.50.42.

ſet in array as a man for war,] That is, as ſome, a people, or nation, (from ver.22.) *ſet in array as a man*: the whole nation as one man, as Judg.20.8. or, *ſet* every one *in array, as a man for war*, or, *for battel.* So Chap.50.42. as if he ſaw them now not on their march, but in the field, and place of fight, ready to joyn battel, or make ſome aſſault.

againſt thee, O Daughter of Zion] As, *O daughter of Babylon*, Chap.50.42. See Eſay 1.8.

V. 24. *We have heard the fame thereof, our hands wax feeble; anguiſh hath taken hold of us,* and *pain as of a woman in travel.*] At the very firſt report of their approach, all will be diſmayed, and quite out of heart. See chap.4.9,31. & 13.21.

V. 25. *Go not out into the field, nor walk by the way; for the ſword of the enemy,* and *fear* is *on every ſide.*] The ſpeeches of them that in thoſe times ſhould be one to another.

Go not out into the field] Keep within the fenced cities and places of faſtneſs, chap.4.5,6. & 8.14.

nor walk by the way] Either ſtir not out at all; or, ſhun the common reads, and betake you to by-wayes, as people are wont to do, when the paſſages are dangerous, Judg. 5. 6. Eſay 33.17.

for the ſword of the enemy, and *fear* is *on every ſide.*] Or, as ſome, *the ſword of the enemy* is there; and *fear on every ſide*: or, *for* through, (or, by reaſon of, the particle wanting; as Pſal.17.13,14. & 44.2.) *the ſword of the enemy,* (Lam. 5.9.) there is *fear on every ſide*: that which ſeems to have been a proverbial form of ſpeech in frequent uſe among them, Pſal. 31.13. Chap.20.3,10. & 47.5. & 49.29.

V. 26. *O daughter of my people*], As chap. 4.11. ver.14.

gird thee with ſackcloth,] The common garb of mourners, Chap.4.8. & 25.34.

and wallow thy ſelf in aſhes:] As on the moſt doleful occaſions they were wont to do, Mic.1.10.

make thee mourning, as for an *onely* ſon] Heb. *mourning of an onely* one *make thee*: a defect of the ſubſtantive; as Prov. 4.3. See the like expreſſions, Amos 8.10. Zach.12.10.

moſt bitter lamentation.] Heb *lamentation of bitterneſſes*; as, *weeping of bitterneſſes*, Chap.31.15. Of the former word, ſee chap.4.8. The Prophet ſo ſpeaks, as if he could find no terms ſufficient to deſcribe ſuch a lamentation, as the grievouſneſſe of their calamities might be deemed to deſerve. See chap.9. 17, 18. for theſe plurals are wont much to exaggerate. See Eſay 58.9. chap.5.17. & 14.1.

for the ſpoiler ſhall ſuddenly come upon us.] Or, *is ſuddenly come upon us*; Nebuchadnezzar with his forces, chap. 48. 8. See chap.4.20.

V. 27. *I have ſet thee for a tower,* and *a fortreſs among my people, that thou maiſt know, and try their way.*] Or, *To try have I ſet thee among my people* as *a fortreſs.* Or, which I take to be the genuine interpretation, *A fortified watch-tower have I made thee among my people.* Gods ſpeech to the Prophet; I the Lord have appointed thee my Prophet, (ſufficiently ſupported and fenced, that thou mayſt not fear ought, Chap.1.18. & 15.20.) to be as a ſentinel ſtanding on a watch-tower, Eſay 21.5,8. Habb.2.1. to eſpy, and deſcry, the diſpoſitions, courſes, and carriages of this people.

I have ſet thee] Heb. *given thee*; as Chap. 1. 5. Ezek. 3. 17.

for a tower] Or, as ſome, *to try*, taking it for a verb; as Zach. 13. 9. but the moſt otherwiſe: the word properly ſignifies a *watch-tower*, whereupon ſentinel is kept, to deſcry and diſcover, the approach of ought that may prove prejudicial. See Eſay 23.13. & 32.14.

and *a fortreſs*] Heb. *a fence*, or *fortification*; that is, as ſome Interpreters not amiſs ſupply from the former words, *a tower of fence*, or *fortification*, that is, *a fenced*, or *fortified tower*: as, *a city of fence,* or *fortification,* for, *a fenced,* or *fortified city*; as Pſal,108.11. chap.1.18. & 5.17.

that thou mayſt know, and try their way.] To ſearch and ſift them, and to try them as a Founder doth metal, (for thereof alſo is the word uſed, Job 23.10. Pſal.66.10.) that thou mayſt by diligent obſervation of them, and their courſes, deſcry and take notice of (as ver.18.) their affections and diſpoſitions, be able to diſtinguiſh between the good and bad, and to worke, if it may be, the wickedneſſe of the wicked out of them, chap. 15 19. Heb. *and thou ſhalt know, and try*, or *ſearch out, their way*, for, *that thou mayſt* ſo do; as Joſh.24.9. Mal. 1. 9. *Know and try*, for, *by trying know*: as, *ſearch and try*, for, *by ſearching try*, Lam.3.40. *make bald and poll*, for, *by polling make bald*, Mic. 1. 16. *live and remain*, for, *remain alive*, 1 Theſſ.4.17.

V. 28. *They are all grievous revolters*] The Prophets anſwer returned unto God, as rendring an account of the charg impoſed on him, containing an exact cenſure of them, upon his ſearch and ſurveie. There is a grievous defection, and obſtinacy therein, in the generality of them. Heb. *They are all* (as Eſay 60.21.) *revolters of revolters*, or *refractary ones*, that is, *grievous revolters*, or *extreamly refractary*: as, *a ſervant of ſervants*, for, *a moſt baſe ſlave*, Gen.9.25. and *wickedneſs of wickedneſs*, for *extream wickedneſs*, Hoſ.10.15. See Chap.5.3,23. Some of the Jewiſh Doctors following the Chaldee, as alſo the old Latine, render it, *Princes of revolters*; and expound it, of great ones giving evil examples to the people, and making uſe of them, as inſtruments for the practice of wickedneſs, applying the next words to wrongful informations: but the initiall letter is diverſe (though in ſound much the ſame, and in ſome words promiſcuouſly uſed) nor will the text, without needleſs ſtraining, bear it.

walking with ſlanders] Heb. *walkers of detraction.* So Chap. 9.5. ſuch as make a trade of it, forbidden, Lev.19.16.

they are *braſs and iron:*] Baſe metall, droſſie matter; not any metal of price, gold or ſilver, to be found in them, which, yet with the oar of thoſe baſer metals, is ſometime, in ſome quantity, found mixed. See Eſay 1.21. Ezek.22.18.

they are all corrupters] Or, *corrupt*; both corrupt themſelves and corrupting one another, ſee Eſay 1.4.

V. 29. *The bellows are burnt, the lead is conſumed off the fire, the founder melteth in vain, for the wicked are not plucked away.*] All the labour and pains that hath been taken by God and his Prophets, for the refining and reforming of them, is loſt; it is but labour in vain, they are no whit the better for it, Eſay 49.4. Chap.2.30.

The bellows are burnt] The Prophet proſecuteth the ſimilitude taken from the practice of metalliſts, in trying and melting of their oar. By the *bellows*, ſome underſtand Gods chaſtiſements; ſome, his Spirit; neither well fitting here. Others, the Prophets tongue and throat, according to that, Pſal.22.15. & 69.3. I ſhould rather ſay their lungs, not unlike bellows, and with much ſpeech and clamour waſted. But unto ſuch particularities, in allegories, we need not deſcend.

the lead is conſumed off the fire] Or, as ſome, *the tin* (ſo termed, becauſe uſed for ſeparation of metals, as quick-ſilver in theſe times, Eſay 1.25.) *is ſpent*, as Gen.47.18. but *lead* and *tin* are diſtinguiſhed, Ezek. 22. 20. and the Jewiſh Commenters tell us, that *lead* was alſo in their times made uſe of, in fining of ſilver, to melt it the more eaſily, and with leaſt loſſe, or waſte. Howbeit, an Interpreter of prime note, readeth the text thus, *The bellows are burnt with the fire: the whole is lead:* there is nothing but droſſie matter that, upon melting, appeareth: and this ſhould I encline to, were there any inſtance of the like.

the founder melteth in vain;] Heb. *in vain melting melteth he*; or, *trying trieth he*: take he never ſo much pains in melting and trying, though he do it never ſo diligently and exquiſitely, all is to no purpoſe. See the like, Pſal. 58. 5. the word *founder* is not in the text, but is included in the verb, and from it ſupplyed; as Gen.50.26. *they embalmed him*; that is, the embalmers *embalmed him*; as it is more fully there, ver.2.

for the wicked are not plucked away.] Or, *for their wickedneſſes.* Heb. *and* (as Chap.3.24. & 5.2.) *evil*, or *evils*, (evil things, as Pſal.78.49.) *will not*, or *cannot*, (as chap.2.23.) *be removed*, or *withdrawn*, (as the word is rendred, Joſh.8.16. Judg.20.32.) from them; a double defect of the pronoun, both poſitive, and poſſeſſive, as ver.3,12. Gen.43.24. Eſay 13.8,15.

V. 30. *Reprobate ſilver ſhall men call them:*] Or, *Refuſe*, or *Rejected ſilver* (ſuch as is nothing but refuſe, or droſs; or ſuch as is refuſed, and will not paſſe in payment; oppoſed to currant coyn, ſuch as will paſſe without refuſal, Gen.23.16. and it agreeth well with the Greek word, that ſignifieth *counterfeit*, or *diſallowed*, 2 Cor.13. 5,6. where the miſ-tranſlating of it hath ſtumbled many) *ſhall they be called.* Heb. *ſhall they call them*; as Mal.1.4. for *men*, is not in the text. See Eſay 1.22. Prov.20.23. Lam.3.45. So Pſal.15.4. *a vile man is in his ſight* as *refuſe.*

for the Lord hath rejected them.] Lam.5.22. Hoſ.9.17. becauſe they have rejected him, and his word, Eſay 5.24. ver.19. chap. 8. 9. See chap. 2. 37.

CHAP. VII.

Verſ. 1. THe *word that came to Jeremiah from the Lord, ſaying.*] At this Chapter beginneth a new Sermon or Prophecy, carryed on to the end of Chapter 9. In this the Prophet laboureth to beat them off from their vain confidence in the Temple and ſervices therein performed, ver.2–12. by ſetting before them the example of Shiloh, where the Tabernacle ſometime was, ver. 13-15. by ſhewing what account he made of their ſacrifices, being joyned with wilfull diſobedience, ver. 21-28. and for their continued idolatries, threatneth them utter deſtruction unavoidable, ver. 16-20.

and that ſo great, that they would want room to bury their corpſes, ver. 29-34. Of the words of this verſe, ſee on Chap. 1. 2.

V. 2. *Stand in the gate of the Lords houſe, and proclaim there this word, and ſay, Hear the word of the Lord, all ye of Judah, that enter in at theſe gates, to worſhip the Lord.*]

Stand] Not *ſit*; for they *ſate* there to hear cauſes, Chap. 26. 10. they *ſtood* to preach, or deliver prophecies, Chap. 26. 2.

in the gate] Or, *in the porch*, or *at the entry:* that which opened into the great court, where the people uſed to meet. See chap. 26. 2, 10. & 36. 10.

the Lords houſe] The Temple, chap. 26. 5. ver. 4 10.

proclaim there] There was he the rather to deliver this meſſage, becauſe to refell the fond conceit, that they had of that place, as a ſufficient ſhelter and ſafeguard for them, though they were never ſo looſe and licentious in their lives, ver. 8, 9.

this word] Or, *this matter:* as 1 Sam. 3. 17. Chap. 5. 14.

Hear the word of the Lord] As Chap. 2. 4.

all ye of Judah] Heb. *all Judah:* for out of all parts they uſed to reſort thither, ſo long as the Temple ſtood, Pſal. 84. 7. & 122. 4. and it may be, that this prophecy was delivered at one of thoſe ſolemn feaſts, wherein all the males of the land in generall were to meet there, Exod. 23. 14, 17.

at theſe gates] To go into the great court, the peoples court, diſtinguiſhed from the Prieſts court, 2 Chr. 4. 9. See chap. 36. 10.

V. 3. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As Eſay 1. 24. So ver. 21. chap. 9. 15.

Amend your wayes, and your doings, and I will make you to dwell in this place] Heb. *Make good your ways.* So ver. 5. chap. 18. 11. & 26. 13.

make you to dwell] *Continue your dwelling*; as, *make to live*, for, *continue in life*, Exod. 1. 17.

in this place.] Not in the Temple, but in the land that ye now poſſeſſe, Pſal. 37. 3. ver. 7. ſo Eſay 36. 10.

V. 4. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are *theſe.*] Heb. *Truſt not to you* (an elegant redundancy, very frequent in Scripture, ſee Chap. 4. 12. & 5. 5.) *in words*, or *matters*, (as ver. 2. 22.) *of falſhood*; as Chap. 14. 14. & 23. 26. in ſuch thoughts and conceits, as will fail you, and fruſtrate your expectations, ver. 8. Chap. 4. 14. & 29. 31. Truſt not to the Temple, and the ſervices there performed, as if theſe things could ſecure you. See the like, Chap. 18. 18. Mic. 3. 11. 1 Cor. 10. 1—5.

the Temple of the Lord are theſe.] Or, *Theſe are the Lords places*; as Pſal. 11. 4. and ſo the word properly ſignifieth, Pſal. 45. 15. Eſay 39. 7. Not *this* people, (as ſome fondly would have it) or *Gods Temple*, 1 Cor. 3. 16, 17. & 6. 19. but *theſe* buildings, which with the finger he ſeemed to point to; as they, Mat. 24. 1, 2. ſee chap. 10. 11. as if he had ſaid, Theſe thoughts you have in your hearts, and theſe, or the like words oft in your mouthes. Theſe buildings, the two Courts, the Houſe, and the Oracle, were by Solomon built, at Gods appointment, for his place of conſtant and continual reſidence, which he will therefore hold and uphold for ever, Pſal. 132. 14. 2 Chr. 33. 7, 8. the pronoun poſitive, for the verb ſubſtantive; as chap. 6. 23, 28. This three-fold repetition, though it have an emphaſis in it, as well as that, Eſay 6. 3. & chap. 22. 29. yet I ſuppoſe not ſo much to import the excellency of the Temple, or eſtimation of it with God, as the frequency of theſe termes in the mouthes of the people: and much leſſe to aym at any curious diſtribution of it into the houſe, the courts, and the outer edifices about either, as ſome would have it: or that the people themſelves ſhould by this three-fold repetition have ſome reference to the three times of their ſolemn appearance yearly in that place, Exod. 23. 14, 17. as the Chaldee expreſſeth it.

V. 5. *For if ye thorowly amend your ways, and your doings; if ye thorowly execute judgment between a man and his neighbour;*] A promiſe of continuance, upon condition of reformation, in matter as well of juſtice and equity, as of piety and godlyneſſe.

thorowly amend] Or, *ſurely*, or *ſeriouſly amend.* Heb. *making good make good*; as ver. 3.

thorowly execute] Or, *ſedulouſly exerciſe.* Heb. *doing do judgment*, or *right*, See chap. 5. 1. & 22. 4.

between a man and his neighbour]. That is, *between man and man*; as chap. 22. 8. Heb. *between a man, and between his neighbour*; as, *between the light, and between the darkneß*, Gen. 1. 4, 18. a redundancy frequent in Hebrew. So Joh. 10. 18. *I have power to lay down my life, and I have power to take it up again*; that is, *I have power, having laid down my life, to take it up again.*

V. 6. *If ye oppreſſe not the ſtranger, the fatherleſſe, and the widow*] Or, *Oppreſſe not any ſtranger, orphan, or widow*; carrying it on with the former, ver. 5. *and, for, or*; as Exod. 21. 15. perſons that God hath taken more ſpecially into his protection, and given a ſpecial charge of, Exod. 22. 21-24. Deut. 10. 18. & 27. 19.

and ſhed not innocent bloud in this place] Or, *not ſhed innocent bloud*; the guilt whereof, how grievous, ſee 2 King. 24. 4. *in this place*; in Jeruſalem, or the land ye live in; as ver. 3. ſee Num. 35. 31, 33.

neither walk after other gods to your hurt] *Other gods*; as Ch. 1. 17. *to your hurt*, or, *to your own hurt*; as chap. 5. 19. and ſo, *their own faces*, ver. 19. Heb. *to evil to you*; that is, *to your own evil:* not to any evil, or hurt, that ſhall accrue to me by it, but all to your ſelves. See ver. 19. God is neither the better for mans obedience, nor the worſe for mans wickedneſs: neither doth his goodneſs, or badneſs, reach unto God, Pſal. 16. 2. Job 22. 2, 3. & 35. 5-8.

V. 7. *Then will I cauſe you to dwell in this place*] As ver. 3. Heb. *And*; as Chap. 4. 1, 2.

in the land that I gave unto your fathers for ever and ever.] Heb. *to from of old, and for ever*; which ſome, ſo rendring, refer it unto *gave*, and expound it of the time paſt from Joſhuah's days, by whom God put them at firſt in poſſeſſion of it, wherein they had continued unto that time: Or, as others rather, *from age unto age*; referring it, as our Verſion doth, unto the word *dwell*, and underſtanding it of continuance for time to come, from age to age, in the land, upon performance of the condition here propounded. So Chap. 25. 5. The Jewiſh Criticks obſerve well a redundancy of the former *to* here, as elſewhere, Deut. 9. 7. Judg. 19. 30. Chap. 31. 34. and ſo ver. 25.

V. 8. *Behold*] Conſider and think ſeriouſly of it; as ver. 6, 19.

ye truſt in lying words that cannot profit.] Heb. *ye are truſting to you* (ſuch a redundancy, as Ch. 4. 12. & 11. 17. Ezek. 37. 11.) *in words of falſhood* (as ver. 4.) *to not profit*, or *no profit*; as Eſay 44. 10. This ſome underſtand of the falſe Prophets lies and flatteries, which they were too much taken with, and truſted unto, Chap. 5. 31, & 6. 13, 14. & 23. 26. & 28. 15. & 29. 31. but it ſeemeth rather to have reference to what went before, ver. 4. ye truſt in vain, to no purpoſe, on that which will not avail you, nor ſtand you in any ſtead.

V. 9. *Will ye ſteal, murther, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not?*] Will ye live in continual practice of iniquity, immanity, impurity, and impiety? Or, *When as ye ſteal*, &c. Heb. *ſtealing* ye ſteal: and ſo conſtantly in all the reſt; for they are all infinitives: Of the phraſe of ſpeech, ſee on Eſay 59. 13. and it is very emphatical; when as ye make a common practice of theſe things. The like ſyntax, ſee Chap. 2. 20. & 5. 7.

ſwear falſly] Heb. *ſwear to falſhood*; as Chap. 5. 2.

burn incenſe to Baal] See Chap. 2. 23. & 11. 13.

walk after other gods] Ver. 6. Chap. 11. 10 & 13. 10.

which ye know not] Or, *which ye have not known*; which ye have not formerly had any notice of, nor have been acquainted with in former times, Deut. 28. 61. called therefore *new gods*, Judg. 5. 8. Others, of whom ye have had no ſuch proof or experience, as of me ye have had: and that followeth well from the former; but the former ſeems the firſt, proper, and genuine ſenſe. See Eſay 43. 10.

V. 10. *And come and ſtand before me in this houſe which is called by my name*] Or, according to the ſyntax before hinted; *When as ye ſteal*, &c. —— *Will ye come and ſtand before me in this houſe*, &c. See the like conſtruction, Eſay 30. 20. & 35. 4. & 37. 9.

come] Repair to my Sanctuary. See Ezek. 23. 38, 39.

ſtand before me] After the manner of ſervants, attending upon me, as your Lord. See 1 King. 10. 8. & 17. 1. Prov. 22. 29.

in this houſe] The Temple, ver. 2. 4.

which is called by my name] That beareth my name, is called and accounted my houſe. Heb. *which my name is called upon it*; or, *whereupon my name is called.* So ver. 11, 14, 30. Chap. 32. 34.

and ſay, We are delivered to do all theſe abominations?] *We are delivered:* or, as ſome render it, *We ſhall be delivered to do all theſe abominable things*; that is, ſay they, That we may return again, having by ſacrifices, and other external rites, expiated the guilt of our former exceſſes, to commit and practiſe them afreſh as freely as ever; as the common ſort of people, in many Popiſh places, are reported to uſe it as a byword; *We muſt ſin to be ſhriven, and be ſhriven to ſin.* Or, as others, Notwithſtanding that we have committed ſuch things, yet ſhall we be ſafe, and do well enough for all that. See Mal. 3. 15. But neither will the words bear the latter; nor doth the former ſeem to expreſs the right ſenſe of the place: which the pauſes, in the original, being well obſerved, will lead us to: the middle pauſe is at, *We are delivered*; and there endeth their ſpeech; the words following are the Prophets, uttered in the perſon of God; not theirs. So the meaning is, *Will ye when ye have robbed, and killed, and committed adultery, and perjury, and idolatry, come and preſent your ſelves before me in mine houſe, and ſay, we are delivered*; that is, diſcharged of the guilt of theſe our ſins (ſo is the word uſed, Pſal.39.8.& 51.14.) that ye may return to the practice of theſe vile courſes afreſh? For I can not aſſent to that learned late Writer, who would remove here the interrogative out of his wonted and conſtant office, and make it a note, either of aſſeveration, or of demonſtration, both here, and elſewhere, Gen.27.36. 1 Sam. 2.27. 2 Sam.23.19. 1 King.16.31. Prov. 24. 28. in moſt of which places, the interrogative is generally admitted, and doth right well.

V. 11. *Is this houſe, which is called by my name, become a den of robbers in your eyes?*] Do ye account my houſe, my palace, to be an hole, or an hold, for thieves and robbers, to ſhroud and ſhelter themſelves in? Mat.21.13.Mar.11.17.Luk.19.46. and that by performance of ſome formalities there, ye are not onely diſcharged of the guilt of your former ſins, but have liberty to ſin afreſh? and ſo make me both a patron of your baſe and abominable courſes, and a pander alſo thereunto? whereas I abhor and abominate both your wicked ways, and theſe your thoughts; and all your ſacrifices and ſervices the rather for them. See Prov. 15. 8, 9, 26. & 21. 27. Eſay 61. 8.

a den] An alluſion to ſuch dens and caves, where either wild beaſts, or men miſchievouſly minded, are wont to ly in wait to ſeize upon paſſengers; and whereunto they repair with their prey, and their ſpoyl, Pſal.10.8,9. Nah.2.12.

robbers] The word ſignifieth properly *a burglar*, one that breaketh open houſes, Ezek. 7. 22. but it is more generally uſed for perſons that ſpoyl and plunder, Dan. 11. 14. and for beaſts that live by ſpoyl and prey, Eſay 35.9.

in your eyes] Heb. *is it in your eyes*; that is, do ye ſo account it? or think ye that I can endure to have my houſe ſo eſteemed. See the ſame phraſe, Num.13.33. 1 Sam.18.23.

Behold, even I have ſeen it, ſaith the Lord.] I ſee theſe your abominable courſes, as cloſely, and covertly, as ye carry them, Pſal. 10. 11, 14. Ezek. 8. 12. and theſe your impious thoughts too, of me and my ſacrifice, Pſal.94.7,11. So Chap. 13 27. & 23.14.

V. 12. *But go ye now unto my place, which was in Shiloh, where I ſet my name at the firſt; and ſee what I did to it, for the wickedneſs of my people Iſrael.*] God refuteth this their vain confidence in the fabrick of the Temple, by an inſtance from another place, that ſometime had the like priviledge, that had the Tabernacle, and the Ark with it, as they now had the Temple: but that did not ſecure them when they grew wicked.

go ye now] His meaning is not that they ſhould travel thither, but go thither onely in their thoughts. See the like, chap. 2.10. Amos 6.2.

to my place] That which was once my place, as this is now, called therefore, *his houſe*, Judg.18.31. Pſal.42.4.

in Shiloh] Or, *at Shiloh*; a city belonging to the tribe of Ephraim, Pſal.78.60,67. ſituate, as may ſeem, between Bethel, and Shechem, Judg.21.19.

where I ſet my name at the firſt] Heb. *where I made*, or *cauſed, my name to dwell*: as Deut.12.11. where I at firſt in Joſhuaes time placed thoſe viſible pledges of my ſpeciall preſence and reſidence among you, Joſh.18.1. 1 Sam. 1.3,7. & 4.3,4.

and ſee] Take notice of, and conſider; as Chap.2.19. and 6. 16.

what I did to it] How I forſook that place, and fixed mine abode in another; having firſt ſuffered my people to be diſcomfited by the enemy, my Prieſts to be ſlain, mine Ark to be carried away captive, which albeit it were after ſome time ſent home again, yet never returned any more unto Shiloh, 1 Sam.2.10,11. & 7.1,2. Pſal.78.59-67.

for the wickedneſs of my people] Proceeding principally from the Prieſts, 1 Sam.2.12-17,22,34. See the like advertiſements, Chap.3.7,8. & 44.2,3.

V. 13. *And now becauſe ye have done all theſe works, ſaith the Lord; and I ſpake unto you, riſing early and ſpeaking, but ye heard not; and I called you, but ye anſwered not.*] Since that you do wickedly as they did, and will take no warning, I will deal with you, as I dealt with them.

riſing early] From time to time diligently addreſſing my ſelf unto you by my Prophets: a form of ſpeech taken from the wonted manner of ſedulous and induſtrious either tradeſmen, or workmen, that get up betimes before day-light, to follow their employments. See on Chap.5.8. So ver.25. chap. 11.7. & 25.3. & 35.15. See Eſay 65.2.

I called you, but ye anſwered not] Ye regarded not my call, inviting you to repentance, that you might prevent and eſcape ruine. So Prov.1.24. Eſay 50.2. & 65.12. & 66.4.

V. 14. *Therefore will I do unto this houſe which is called by my name, wherein ye truſt, and unto the place, which I gave to you and to your fathers, as I have done to Shiloh:*] Heb. *And I will do*, as Chap. 6. 21.

to this houſe] Which yet is but an houſe; and an houſe that cannot hold me, 1 King.8.27. Eſay 66.1.

which is called by my name] Which I am pleaſed yet to own, ſo long as I pleaſe, and no longer. See ver.10.

wherein ye truſt] But in vain, ver.4,8.

unto the place] Not to my Sanctuary alone, where at preſent I dwell, Pſal.132.13. but to the whole land alſo wherein ye dwell, ver.3,7.

which I gave you] And therefore can take again from you, when I pleaſe, Job 1.21. for it is mine ſtill, and ye do but ſojourn in it with me, Lev.25.23. and it was given both to you, and your anceſtors, upon condition, that ye ſhould keep my ſtatutes, and obſerve my Laws, Pſal.104.44,45. which ye do not, but the contrary, ver.9,13.

as I have done to Shiloh] Which I forſook, Pſal. 78. 60. Chap.26.6.

V. 15. *And I will caſt you out of my ſight, as I have caſt out all your brethren, even the whole ſeed of Ephraim.*] I will carry you away captive out of that land, wherein I have formerly in a gracious manner reſided among you, Pſal. 76.1,2. Heb. *from againſt*, or *over againſt my face*: as thoſe things are, that are before a man, and whereon he fixeth his eye. So Exod. 20.3. 1 King.9.7.

as I have caſt out] Sent into captivity by Salmaneſer, 2 King. 17. 6.

your brethren] That were the ſeed of Iſrael, as well as your ſelves; and ye have no reaſon therefore to look to fare better then they, when ye do as they did, 2 King.21.13,14.

the whole ſeed of Ephraim] The ten tribes bearing the name of Ephraim, as the principal among them. See Eſay 7.2.

V. 16. *Therefore pray not thou for this people, neither lift up cry, nor prayer for them, neither make interceſſion to me: for I will not hear*] The Lord here turneth his ſpeech from them to the Prophet; and to intimate, that he was reſolved to put in execution the doom fore-mentioned upon them, notwithſtanding their vain hopes and confidence of the contrary; forbiddeth the Prophet to ſtrike in between him and them, by any interceſſion in their behalf, to ſtay his hand from proceeding againſt them, as Moſes did, Exod.32.32. Numb. 14. 13-19. and Aaron, Num.16.47,48. Pſal.106.23. See the like, Exod.32.10. Chap.11.14. & 14.11.

Therefore] Or, *Wherefore*. Heb. *And*; as ver.14.

for I will not hear thee] Shewing how little hope there is, that the prayers of the godly ſhould prevail with God, for thoſe that perſiſt obſtinately in ſinful courſes, rejecting the means of mercy tendred unto them, and preſſed upon them, 1 Sam.15.35. Chap.15.1.

V. 17. *Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?*] Art not thou thy ſelf an eye-witneſſe of thoſe abominable idolatries, that all ſorts of them, men, women and children, in all places among them commit? See Chap.2.28. & 11.13. Heb. *Art thou not ſeeing?* Is it not a continual eye-ſore to thee, as the Sodomites manner of life was to Lot? 2 Pet.2.7,8.

V. 18. *The children gather the wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of heaven*] Fathers and children, husbands and wives, find all ſome employment or other, about their idolatrous ſervices. See Chap.44.17,19.

children] Thus idolatrous parents train up their children in idolatry: let chriſtian parents learn from them to train up theirs in piety, Gen.18.19. Deut. 6. 7. Prov. 4. 3,4. & 22.6. Eph.6.4. 1 Tim.4.6. 2 Tim.3.15.

gather] Heb. *gathering*; and ſo, *kindling*, and *kneading*: and ſo it may be retained; as having reference to verſ. 17. *Seeſt thou not —— the children gathering ſticks, and the fathers kindling the fire, and the women kneading dough?* or, how (ſupplyed, chap.3.6.) *the children are gathering ſticks, and the fathers are kindling the fire, and the women are kneading dough?* as noting how buſily they were employed about it. So Mat. 24. 38. See Chap.6.28.

wood] The word is plural; rendred ſticks, Num.15.32,33. and ſo would be rather here, then there.

kindle the fire] To bake with it; as he to roaſt, Eſay 44. 16.

knead their dough] Heb. no more than, *Kneading dough*; nor needs any more. So Hoſ.7.4.

to make cakes] The word is no where elſe found ſave here, and Chap.44.18. they are ſaid by ſome of the Jewiſh Criticks, to have been ſo termed, from the *figure* of a ſtar that was imprinted upon them; to the honour of which they were made, to offer and preſent thereunto, Amos 5.26. Howbeit, ſome other would have them ſo termed from the curious preparation of them; and others, from the uſe of fire about the dreſſing of them, deducing it from a word that ſignifies *to burn.* It is hard to give any certain ſentence, where ſo little light to guide.

to the Queen of heaven] There is a two-fold reading here; for ſome read the word without an *Aleph*, and then it ſhould ſignifie *a Queen*; though in this form, that word be no where found: but yet thus divers of the Jewiſh Doctors, and the old Latine, whom many others follow, here take it, conceiving thereby to be underſtood, ſome the *Sun*; the words that ſignifie it, being one of them leſſe frequent, of a feminine form, Eſay 24.23. the other more uſual, though of a maſculine form, yet a feminine oft in uſe; as Nahum.3.17. Others, the *Moon*: one name whereof is feminine; though another be maſculine: and which the Phenicians, ſay ſome, from the Hebrew call *Baaltis*, and *Baltis*. Others, ſome great *ſtar*; but what, or which, they tell us not: and this way the Chaldee taketh; and that the idolatrous Jews did worſhip both the *Sun* and the *Moon*, is not to be doubted. See Chap. 8. 2. Howbeit, becauſe this word is never found uſed in that notion, (and yet the form is not irregular; and they might well of purpoſe ſo frame it, to make a ſacred term of it) the Jewiſh Criticks moſt of them, and others of ours following them, read the word with an *Aleph*; in which form it is very commonly found uſed for *work*, or workmanſhip, as Exod. 36.5. 2 Chr. 13. 10. Chap.48.11. and ſo render it, *the frame*, or *workmanſhip of heaven*; and the ancient Greek, *the hoſt of heaven*: which ſeemeth to receive ſome ſtrength from the collation of this place with that, chap. 19. 13. the name of *hoſt* being uſed there, inſtead of that here. The words then may be read, both here, and Chap.44.17. *for the Queen*, or, *the frame, of heaven*: as, *a footſtool for thy feet*, Pſal.110.1. and, *a place for the Lord*, Pſal.132.5.

and to pour out drink-offerings unto other gods] Both this and the former helping, in likelihood, to furniſh that Table, which for ſuch feigned deities they uſed to ſpread, Eſay 65. 11. whereof alſo ſome expound this place. In thoſe *cakes*, they imitated Gods *meat*, or, *meal*, offerings; in theſe, his *drink-offerings*: of both which, ſee Lev.2.4,5,7. Num.28.7,8. Eſay 1. 13. & 57.6. Of *other gods*, ſee Chap.1.16.

that they may provoke me to anger] Heb. *to anger me.* So 2 King.22,17. 2 Chr.34.25. Chap.11.17. & 25.7. & 32. 29. Not that they did theſe things purpoſely for that end; but that this could not but neceſſarily thence enſue. See on Eſay 3.8. and ſee the like, Chap.27.10. Hoſ.8.4.

V. 19. *Do they provoke me to anger, ſaith the Lord? do they not* provoke *themſelves to the confuſion of their own faces?*] Some render the words; Is *it againſt me* that *they provoke me to wrath?* is *it not* rather *againſt themſelves, to the confuſion of their own faces?* as if he had ſaid, Am I any whit the worſe for it? doth it not rather tend to their own ruines? the ſenſe is good: ſee on ver.*6.* and the matter ſuch as is implyed; but the words will not admit it: The Text is word for word thus; *Do they anger me? ſaith the Lord: not themſelves to the confuſion of their own faces?* and there is an elegant *antanaclaſis*, or variation of notion, in one and the ſame term: as if it were ſaid; they do not ſo much provoke me to anger, as procure anger to themſelves; by angring me, they do but anger themſelves, or, as we uſe to ſay, they do but ſpite themſelves, and bring ſhame and confuſion upon themſelves. See 1 Cor.10. 22. Of confuſion of face, ſee Chap.3.25. Pſal.44.15. Dan.9. 8. *their* own *faces*: as, *their* own *wayes*, Eſay 53.*6.* So chap. 4.18. ver.*6.*

V. 20. *Therefore thus ſaith the Lord God; Mine anger and my fury ſhall be poured forth upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.*] Since that they will needs be thus angring me, I will anger them to the purpoſe; and they ſhall find by feeling to their coſt, who it is that ſmarteth for it, that ſuffereth by it: and ſince that they will needs be encenſing my wrath, it ſhall be ſo fiered, that it ſhall waſte all with them, and none ſhall be able to quench it again. See the like, Deut.32.21,22.

Mine anger] Which they have provoked and raiſed, verſ. 18.

my fury] Or, *wrath*; or, *fervour*: my fierce or fiery indignation. See Chap.4 4.

ſhall be poured forth] As Chap.10.25. as the clouds or heavens are ſaid to pour down water, when they ſhoot down ſhowrs of rain in great abundance, Pſal.77.17. an alluſion to thoſe ſhowres of fire and brimſtone, that burnt up Sodome and Gomorrah, Gen. 19.24. Pſal. 11. *6.* See Pſal. 78. 49.

upon this place] Not this city alone, but the whole land, ver. 7.

upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground.] A judgment parallel to thoſe of Egypt, Exod.9.3,6,18,19,25. & 10.5,15. Pſal.78.45-48. and 105.3-36. ſuch an utter deſolation and deſtruction of all, as is deſcribed, Chap.4.25. & 12.4. Zeph.1.3.

it ſhall burn and ſhall not be quenched] When Gods wrath is once throughly kindled, it is not ſo eaſie quenching of it again. Pſal.2.12 See Chap.4.4.

V. 21. *Thus ſaith the Lord of hoſts, the God of Iſrael;*] As ver.2. The Lord turneth his ſpeech now to the people again. And becauſe their vain confidence was partly in the Temple, and partly in the ſacrifices that thither they brought and there offered; God therefore to beat them off alſo from this; as before he ſhewed what he would do with that houſe, verſ. 14. ſo now he giveth them to underſtand what account he made of all their ſacrifices, what ſorry acceptance they had at his hands.

Put your burnt-offerings to your ſacrifices, and eat fleſh] Keep your ſacrifices to your ſelves; diſpoſe of them as you pleaſe; eat your ſelves the fleſh as well of one ſort of them, as of the other: I neither require any from you, nor delight in any of them, nor deſire them, nor regard them. See Eſay 1.11. Chap.6.20. Amos 5.21.

Put your burnt-offerings to your ſacrifices] Your *holocauſts* that were to be all burnt, Lev. 1.9. to your other *ſacrifices*, whether *pacificatory*, or, *gratulatory*, *voluntary*, or, *votary*, whereof ſome part the offerers themſelves might eat, Lev. 7.11,12, 15,16. take them, and put them all together; I deſire no part or ſhare in any at all of them.

and eat fleſh] *eat* their *fleſh*; or *the fleſh* of them: a defect of the poſſeſſive; as Chap.6.3,12.

V. 22. *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings, or ſacrifices.*] Not that God did not then take order for, and give in charge, the due performance of theſe ſacred rites, Lev.1-7. but that theſe were not the things that he principally regarded, or chiefly required: it was not ſo much theſe ceremonial performances, as their cordial affection and conſtant obedience thence proceeding that he required of them, and looked for from them, 1 Sam. 15. 22. Pſal.50.5-16. Mar.12.33,50. Hoſ.6.6. Mat.12.7. *I deſire mercy, and not ſacrifice*; that is, not ſo much ſacrifice as mercy: and, *rent your hearts, and not your garments*; that is, not ſo much your garments as your hearts, Joel 2.13. For I can in no wiſe aſſent unto thoſe, (though I find among the ancients divers of the ſame mind with them) who ſuppoſe, that the uſe of ſacrificing was at firſt but an humane invention, and that God onely gave way to it, to prevent a worſe matter; becauſe otherwiſe men would be doing it to idols and devils, Lev.17.7. The antiquity of it, even from Adam, Gen.4.3, 4. the conſtant practice of it among Gods people in all ages, Gen.8.20. & 12.7. & 35.7. Exod.5.3. & 8.27. the ſtrict and ſolemn enacting of it, with an exact injunction and determination of ſo many obſervations and circumſtances about it; and the prefiguration of future accompliſhments repreſented in it, Heb.9. & 10. do evidently evince the practice of this rite, to have been from the beginning a divine inſtitution; which the Devil, Gods ape, as well in this, as in other ſacred ordinances of God imitating, did after arrogate to himſelf.

concerning] Heb. *concerning the word*, or, *matter*, of them: as Eſt. 9. 26, 31. Chap.52.34. So alſo, Chap. 5. 28. verſ. 2, 4, 8.

in the day that] Or, what *time*; *when*: as Gen. 3.17. Ruth 4.5. 1 King. 2. 37. Heb. *in the day of my making them to go forth*; and ſo Chap.11.4.

V. 23. *But this thing commanded I them, ſaying, Obey my voice; and I will be your God, and ye ſhall be my people.*] The main matter, that God firſt and principally required then of them, was *obedience*, Exod.19.5,6. and the ſacrifices afterward, as a teſtification of their obedience and allegiance to him, and an obſignation of the Covenant, concerning the ſame, plighted between him and them, in the blood of the Meſſias, Exod.24. 3-8. Mat.26.28. Luk.22.20. Heb.9.19,20.

this thing] Heb. *word*: as Eſt.1.21. & 2.4.

Obey] Heb. *Hear.* So Exod.15.26. Deut.6.3. ver.24.

and walk ye in all the wayes that I have commanded you, that it may be well with you] So Deut. 5.29,33. See ver.6.

in all the wayes] Heb. *in every way*; as Deut.5.33.

V. 24. *But they hearkened not, nor enclined their ear, but walked in the counſels, and in the imagination of their evil heart, and went backward, and not forward.*] By ſolemn covenant this they engaged themſelves unto, Exod.19.8. & 24.3. Deut. 5. 28. but they were not careful to make it good, Exod. 22. 8. Deut. 9.24. & 31.27.

But] Heb. *And*: as Chap.6.16. and ſo after again.

enclined their ear] As the manner is of thoſe that liſten to ought, which they are deſirous to hear. So Chap.11. 8. and 17. 23.

in the counſels] Or, *contrivements*, or, *devices.* So Pſal. 81. 12.

imagination of their evill heart] See Chap.3.17.

they went backward, and not forward.] Heb. *they were to* *backward and not to face:* that which he ſaid before, Chap.2. 27. *they turned their back unto me, and not their face.*

V. 25. *Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the Prophets, daily riſing up early, and ſending* them.] A defect of the pronoun: as Chap.6.29. I have not from time to time failed to adviſe and admoniſh both you and your anceſtors by my miniſters and meſſengers of thoſe things that concerned your duty and your welfare, Deut.18.18. Amos 2. 11. See on ver.13.

Since] Or, *From.* Heb. *To from:* as ver.7.

I have even ſent] Or, *I have ſent*; for the copulative here is as oft elſewhere redundant: as Jon.1.1.

V. 26. *Yet they hearkened not unto me, nor enclined their ear; but hardened their neck, they did worſe then their fathers.*] A change of the perſon, very frequent in this Prophet; as chap. 2.7. & 5.19,21. & 6.17. As if God unwilling to ſpeak further to them, or loath to talk any longer with them, ſhould turn his ſpeech to the Prophet, telling him how croſly and perverſly they had carried themſelves towards him. So Chap.44.10.

Yet] Heb. *And*; as Chap.5.10,22.

hearkened not] Or, *have not hearkened*, Dan.9.6,10.

but] Heb. *and*: as ver.24.

hardened their neck] Or, *have ſtiffned*; whence the term of *ſtiff-necked*, Deut.9.6. See Eſay 48.4. ſo Chap.16.12. & 17.23. & 19.15.

did worſe then their fathers] Or, *have done worſe.* Heb. *have done evill from their fathers*; that is, worſe then they. So Judg.2.19. Chap.16.12. thus have they proceeded from evil to worſe, chap.9.3. ſo far are they from amendment.

V. 27. *Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee.*] Or, *And though thou ſpeak all theſe things* (as ver.23.) *to them, they will not hearken to thee: yea, though thou cry unto them, they will not anſwer thee.* So ver.13. Of this ſyntax, and ſuch uſe of the copulatives, ſee Chap.2.5,20. & 5.7. & 6.9,10. Howbeit, true it is, that God will have his Meſſengers and Miniſters, to ſpeak, admoniſh, warn, and do their duty, whether that people will hear and take warning, or no, to render them the more inexcuſable, Ezek.2.5,7. & 3.7,12.

V. 28. *But thou ſhalt ſay unto them,* This is *a nation that obeyeth not the voice of the Lord their God, nor receiveth correction:*] Or, *Therefore:* for the illative doth better here, then before, ver.27. Heb. *And*; as ver.14,16.

obey not] Or, *will not hear.* Heb. *hear not*; as ver.23. and the verb is plural, becauſe the noun *nation* is collective.

nor receiveth correction] Or, *nor receive*, or, *will receive inſtruction.* See Chap.2.30. & 5.3.

truth is periſhed, and is cut off from their mouth.] There is no truth, or true dealing, to be expected from them, Pſal.5.9. & 12. 1,2. Eſay 59.14,15 chap.9.3. Hoſ.4.1. See Pſal. 119.43.

V. 29. *Cut off thine hair,* O Jeruſalem, *and caſt it away,*] This is ſpoken to Jeruſalem, as to a woman, (for the verbs are feminine) inviting her to lamentation, and to external expreſſions of it, in regard of the calamities that were to befall her. It was the manner with them, in thoſe times, for men in occaſions of mourning, to cut off their hair, or ſhave their heads. So Job 1.20. Eſay 15.2. but it is a ſign of greater grief, and deeper mourning, when women tear off, or cut off, and caſt away, their hair, being deemed a principal ornament with them, Eſay 3.24. 1 Cor.11.15. 1 Tim.2.9. and this it is that is here alluded unto; as alſo, Mic.1.16. and there is an emphaſis in the word; for it ſignifieth *a crown:* nor is it uſed of hair, or applyed thereunto, ſave in the narrative of the *Nazarites*, Num.6. and when ſhe is bid therefore *to cut off her hair*, under the name of *a crown*; and not to cut it off onely, and reſerve it, as many are wont to do with their comings, and the like; but to *throw it away*, to caſt it upon the ground; it ſeemeth to intimate that which our Prophet bewaileth in the perſon of his people, *The crown is fallen* from *our head*, Lam.5.16. and which the Pſalmiſt hath more full, *Thou haſt profaned his crown, by caſting it to the ground*, Pſal.89.39. So I ſhould rather apply it, then with a learned late Writer, to imply the diſperſion of them into forrein parts; as that, Ezek.5.2.

and take up a lamentation on high places] *A lamentation*, ſee chap.9.10,20. *on the high places*, ſee chap.3.21. for I can not accord to that learned man, who in this place alſo would have it to be, *in the valleys*, or *on the plains*, ſee the like, Chap. 12. 12.

for the Lord hath rejected, and forſaken the generation of his wrath.] He hath caſt off, as they have caſt off him, (chap.6. 30. ver. 15.) This whole race, againſt whom his wrath hath been incenſed by their ſins, ver.18,20. See Mal.1.4.

V. 30. *For the children of Judah have done evil in my ſight, ſaith the Lord*] A paſſage again, from perſon to perſon, as before, ver.26.

For] Or, *Becauſe*; as chap.6.13.

the children of Judah] Either the poſterity of Judah; as Joſh. 14. 6. or, the people of Judea; as, the *children of Noph*, chap.2.16.

have done evil in my ſight] Or, *have done* that which is *evill in my ſight.* Heb. *in mine eyes*; as 2 Sam.11.27. either, done evil to my face, where I ſee it, ver.11. *or*, done thoſe things that are diſpleaſing to me. See Eſay 65.12. & 66.4.

they have ſet their abominations in the houſe, which is called by my name, to pollute it.] They have ſet their idols in my palace: whereof, ſee ver. 10, 11. not content to have them in their houſes, or elſewhere abroad, Eſay 57. 6, 7. chap.19.13. they have brought them into mine houſe alſo, to ſet them check by joll beſide me, Ezek.43.7,8. ſee 2 King.16.10,11,15. & 21.4-7. 2 Chr.36.14. Chap.32.34.

V. 31. *And they have built the high places of Tophet, which* is *in the valley of the ſon of Hinnom, to burn their ſons and daughters in the fire, which I commanded* them *not, neither came it into mine heart.*] See the ſame, chap.19.5.

built the high places] Erected altars, and other ſtructures, for the practice of that barbarous and moſt abominable idolatry, 2 King.21.3. & 23.10.

of Tophet] Hereof, ſee on Eſay 30.33.

in the valley of the Son of Hinnom] A vale neer to Jeruſalem, whereof one Hinnom was ſometime, and his ſons after him, poſſeſſed; whoſe name therefore it bare in ſucceeding ages, and doth ſtill, in the ſacred records, unto this day. See Joſh.15.8.

to burn their ſons and their daughters] See this ſavage and unnatural practice, 2 King.16.3. & 21.6. 2 Chr.28.3. & 33.6. the children of both ſexes are mentioned, as here, ſo Pſal.106. 38. the more to aggravate the immanity of theſe unnaturall miſcreants, whom neither the dearneſſe of the one, nor the tenderneſs of the other, their own bowels both, (as Paul of Oneſimus, Phil. 12.) could move unto mercy, or with-hold from exerciſing ſuch cruelty on them. This inhumane practice they learned from thoſe heathen, whom God had caſt out before them, Deut.12. 31. and from thoſe that ſucceeded the Iſraelites in Samaria, 2 King.17.31,41. Concerning the manner of acting this hideous rite the Jewiſh Writers relate many things: but their relations ſeem much of them rather fable then ſtory: and I therefore let them paſs.

which I commanded them *not*] Or, *which I never commanded:* but expreſly forbad, and profeſſed to abhor, Lev.18.21. & 20.3. Deut.12.31. & 18.10.

neither came it into mine heart.] Heb. *neither came it upon mine heart*; neither had I ever any the leaſt thought ſo to do. See Chap.3.16.

V. 32. *Therefore behold, the days come, ſaith the Lord, that it ſhall no more be called Tophet, or the valley of the Son of Hinnom, but the valley of ſlaughter; for they ſhall bury in Tophet, till there be no place.*] See the ſame, chap.19.6. That place, which is now ſo horribly abuſed, ſhall be ſo filled with the carcaſſes of ſlaughtered perſons, that there ſhall not be room enough to afford them all burial, but they ſhall, many of them, ly rotting there above ground; and the valley ſhall have a new name given it from the multitude of thoſe ſlaughtered bodies, that ſhall, partly, be enterred therein, and partly, ly there unburied.

behold, the days come] Heb. *behold, the days coming*; as Eſay 39.6. chap.9.24.

it ſhall no more be called Tophet, or the valley of the Son of Hinnom] Not that it ſhould not at all be ſo named any more, or known by either of thoſe names (for unto this day the name continueth) but that another name ſhould be given it, that might as well, or much better, be uſed of it, then either of thoſe two. See the like, Gen.32.28. chap.20.3.

the valley of ſlaughter] Or, *Ge-haharegah*; as Judas his field was called *Akel-dama*, Act.1.19. Howbeit, ſome by *ſlaughter* here, underſtand *ſlaughtered* ones; which the article prefixed, ſeemeth to back: and they render it therefore *the valley of the ſlaughtered*; for the meaning is not, that the ſlaughter of them ſhould be made there; but that either their ſlaughtered bodies, for burial, ſhould be brought, there being no place readier, or fitter, at hand, to receive them.

for they ſhall bury in Tophet] Heb. *and*; but, *for*, here; as chap. 5.2. becauſe a reaſon is rendred, why the name before mentioned ſhould be given unto it.

till there be no place] Or, *becauſe there is no place*, or *no room*; to wit, to bury elſewhere. Heb. *for no place being*; that is, *for want of room*; all wonted places of burial, being ſo glutted with corpſes, that they are able to receive no more: for the particle is oft uſed in a cauſal notion; as Chap.4.6. & 10.6. & 19. 11.

V. 33. *And the carcaſſes of this people, ſhall be meat for the foules of the heaven, and for the beaſts of the earth; and none ſhall fray them away.*] They ſhall lye unburied, and be devoured by birds and beaſts, either for want of perſons to bury them, or for want of places to bury them in: ſo Pſal.79.2,3. Chap. 24.10. See the ſame, chap.19.7.

carcaſſes] Heb. *carcaſs*: but taken collectively; as Eſay 5. 25. & 26.19. and ſo *fowl*, and *beaſt*.

heaven] Or, *air*; as it is rendred, Pſal.8.8. Deut.28.26.

and none ſhall fray them away.] Either for fear of the enemy, or by reaſon of the great devaſtation that ſhall be, and want of perſons to look after them, and enter them. So Deut. 28.26. a defect of the pronoun, in this form of ſpeech perpetual; as Eſay 17.2. chap.30.10. & 46.27. Ezek.34.28. Mic.4.4. Nah.2.11. as if it were ſaid, *there ſhall be no frighter*.

V. 34. *Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride:*] I will bereave them of all matter that people are wont to rejoyce in, or to make themſelves merry with. So Eſay 24.7,8. Chap.16.9. & 25.10. & 33.11. Ezek.26.13. Hoſ. 2.11. Rev. 8.23.

Then] Or, *thus*. Heb. *And*; as Eſay 19.22.

the voice of the bridegroom, and the voice of the bride] Such merry ſongs, and melodious muſick, as at weddings is wont to be, Pſal.78.63.

for the land ſhall be deſolate] Heb. *unto deſolation*; as Eſay 64.11. ſo Chap.25.11.

CHAP. VIII.

Verſ. 1. AT *that time, ſaith the Lord, they ſhall bring out the bones of the Kings of Judah, and the bones of the Princes, and the bones of the Prieſts, and the bones of the Prophets, and the bones of the Inhabitants of Jeruſalem out of their graves,*] That this Chapter hath coherence with the former, is apparent by the very firſt words of it. In it the Prophet proceedeth to ſhew the grievous calamities that ſhould befall this people, with whom the enemy ſhould ſpare neither living nor dead, but wreak their rage upon either, ver. 1-3. complaineth of their extream ſtupidity and obſtinacy in evil, ver.4-12. threatneth them with utter and unavoidable deſtruction. ver.10,13,16,17. and bewaileth their forlorn and incurable condition, ver.14-16,18-22.

At that time] When thoſe dayes are come, whereof chap. 7.32.

they ſhall bring out the bones] The enemy, either for greedineſs of gain, or in extremity of deſpite, ſhall even rifle their graves, and not ſuffer their bodies, or their bones to reſt in them. A further addition to what was before denounced, that they ſhould not onely want room to bury their ſlain, Chap.7.32. but thoſe alſo that were already buried, ſhould be plucked out of their graves again. See Baruc.2.24.

of the Kings of Judah, and of his Princes] In whoſe ſepulchres, it is not unlikely, that they looked for rich ornaments and jewels, or treaſure: ſee Joſeph the Jew in his *antiquities*, l.13. c.15.

of the Prieſts, and of the Prophets,] Thoſe eſpecially are here aymed at, that had been corrupt Prieſts, and falſe-Prophets. See the like in ſome kind, through the juſt judgement of God, both denounced and executed upon the like, 1 King.13. 2. 2 King.23.16,20.

of the inhabitants] See this judgment in the like manner promiſcuouſly threatned, Lev.26.30.

V. 2. *And they ſhall ſpread them before the Sun, and the Moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped*] And ſo made idols of them, committing idolatry, that is ſpiritual adultery with them, preferring the creature before the Creator, Deut. 4.19. 2 King.23.5. 2 Chr.33.5. Chap.7.18. Ezek.8.16. their bones ſhould be laid before theſe creatures of Gods making, whom they had abuſed to idolatry, as their carcaſſes were laid and burnt upon the altars of their own making, Lev.26.30. 2 King.23.14,20. as in way of deteſtation on the one, ſo in way of demonſtration alſo to the other, thereby ſhewing how little good either the one, or the other, could do them, being unable to ſafeguard them, either alive, or dead.

before the Sun, and the Moon, and all the hoſt of heaven] That is, the ſtars, 2 King.23.5. implying, that they ſhould lye night and day unburied, as of Jehojakims carcaſs, Chap.36.30.

they ſhall not be gathered, nor buried, they ſhall be for dung upon the face of the earth] They ſhall not be gathered to be laid up in the monuments of their anceſtors; nor obtain ſo much as common ſepulcure: ſo ſome. But the words ſeem to be intended rather, in a larger, and more indefinite ſenſe either of them: for bones thus ſcattered, muſt of neceſſity be gathered, ere they can be enterred any where: the meaning is, they ſhall lye above-ground till they rot. So Pſal.83.10. Chap.9.22. & 16.4.

V. 3. *And death ſhall be choſen rather then life, of all the reſidue of them that remain of all this evil family; which remain in all the places whither I have driven them, ſaith the Lord.*] Or, *in all the places of the remaining ones* (ſo the words run) *whither I ſhall have driven them.* Though the cruelty of the barbarous enemy be ſuch, as that they ſpared neither living nor dead, but ſlaughtered the one, and digged up the other; yet ſo great ſhall be the calamities, and ſo miſerable the condition of thoſe that ſurvive, and are carried away captive, that being weary of their lives, they ſhall wiſh that they had dyed with the reſt of their people, that had periſhed either during the ſiege, or in the ſurpriſal of the city; and counted them happy that ſo did. See Lev.26.36-39. Job 3.20,21. & 7.15. 1 King.19.4. Rev.9.6. & 14.13.

V. 4. *Moreover, thou ſhalt ſay unto them; Thus ſaith the Lord;*] Heb. *And*: as Chap. 1.11. To manifeſt the equity of Gods proceeding thus in ſeverity with them, he doth in the words following, deſcribe their extream folly, and wilful obſtinacy, running on head-long with an utter refuſal to be ſtopped or ſtaid on the way, unto thoſe courſes that tend to their utter ruine and deſtruction.

Shall they fall, and not ariſe?] Or, *when men fall, will they not riſe?* See the like ſyntax, Chap. 6.9,10. & 7.27. Is there any man ſo abſurd and witleſſe, who when he hath by accident got a fall, will lye ſtill, and not aſſay to get up again? or that will refuſe to be holpen up again, by ſuch as offer him their help? Eccleſ.4.10. Hereby intimating the folly of this people, that having fallen by, and for their ſin, Hoſ. 14. 1. yet refuſed to riſe, or to be raiſed again by thoſe, that took pains with them to that purpoſe. Some render the words; *are they ſo fallen, that they cannot riſe again?* do they deem their caſe deſperate? See Chap.2.25. But the former ſeems the proper ſenſe of the place.

ſhall he turn away, and not return] Or, *will not one that hath turned aſide*, or, *gone aſide, return?* Will not any man that hath gone unwillingly out of the way, deſire to come into it again; and be willing to receive direction from thoſe, that would ſet him again in it? See the application of it to this people, ver.5. For thoſe, either of the Jewiſh, or ours, that render it; *if he did return, would not* God *return?* as if he ſhould ſay, undoubtedly he would, Chap.3.1. Zach.1.3. make a needleſs inſertion, and ſeem to go beſide the ſcope of the place.

V. 5. *Why then is this people of Jeruſalem ſlidden back, by a perpetuall backſliding.*] Heb. *why is this people*, (not, *of Jeruſalem*; for the word people here, is intire and abſolute, but either) in *Jeruſalem*, (as the old Latine) or, *Jeruſalem*, (by way of appoſition) *revolted*, or, *gone aſide* (for the verb is feminine, as anſwering not to *people*, but to Jeruſalem; as the like, Judg.18.7. and is the ſame word, with that in the former branch, though in another form) *by a perpetuall*, or, *a pervicacious revolt*, or, *averſion*: and to little purpoſe, doth a learned man trouble himſelf, and torture the text, becauſe he findeth the participle uſed actively, Eſay.47.10. to have the words rendred, *Jeruſalem*; (that is, the rulers of it) *miſleadeth this people*; or, *a pertinacious averſion leadeth this people away*: when as he may find the participle, or participiall at leaſt, ſo oft elſe-where in a paſſive or neuter notion; for, *refractary*, or, *rebellious*, Eſay.57.17. Chap.3.14,22. & 31.22. & 49.4. and the meaning is plain enough. What is the reaſon then, that this people contrary to the uſuall manner of men in ſuch caſe; having gone out of the right way, and being in a wrong way, prejudiciall to themſelves, yet will pertinaciouſly thus perſiſt, and go on in the ſame, and refuſe to be reduced? Chap.2.26. & 5.3. & 9.16.

they hold faſt deceit, they refuſe to return] Or, carrying on the ſentence in one tenor with the former; *do they hold faſt deceit? do they refuſe to return?* more fully thus: Why is it, that *this people do thus pertinaciouſly perſiſt in their going aſide*, or, *revolt*, that *they hold faſt deceit*? that *they refuſe to return*? where by *deceit*, ſome underſtand their unjuſt and fraudulent courſes, which were exceeding rife among them, Chap.9.6. Mic.6.10. & 7.5. See Pſal.36.3. & 55.11. Others rather, thoſe frauds and falſhoods, wherewith their falſe-Prophets deceived and deluded them, Chap.5.31. & 14.14. & 23.26. Eſay 30.10. See 2 Theſſ.2.10-12.

V. 6. *I hearkned and heard, but they ſpake not aright.*] The moſt Interpreters, both Jewiſh and others, conceive theſe words to be the Prophets, relating, how he had obſerved it to be with the people; as Chap.6.27-29. I ſuppoſe them rather to be, the ſpeech of God himſelf, implying as his long expectation and forbearance, ſo his earneſt and longing deſire of their repentance, expreſſed by a phraſe borrowed from the practice of men, who are wont diligently and conſtantly to liſten after that, which they much deſire to hear, See Pſal.85.8. Eſay 50.4. See of God the like, Mal.3. 16. See alſo 1 King.20.33.

I hearkned and heard] Or, *I have liſtned to hear*; as, *ariſe and warred*, for, *ariſe to war*, Joſh.24.9. for he could hear nothing of that, which he deſired to hear.

they ſpake not aright] Or, *none ſpake aright*; as the word is uſed, 2 Kings 7.9. Eccleſ.8.10. Chap.23.10. or, as the Greek rendreth it, *none ſo ſpake*: So the word is moſt commonly taken, Exod. 10.11. Deut.18.14. Pſal.1.4. in ſuch manner, as men would do in the caſes before mentioned, ver.4.

no man repented of his wickedneſs, ſaying, what have I done ?] Heb. *there is not a man*, (as Chap.5.1.) *repenting of his wickedneſs*; as, *to ſay, what have I done* ? that hath any remorſe, or touch at all in his conſcience, for any of his ſins ſo far forth, as but to think once ſeriouſly with himſelf, what it was that he had therein done ? that which they were exhorted to do, Chap.2.23.

What have I done ?] The manner of a mans ſpeech or thought, recollecting himſelf after ſome ſuddain and inconſiderate act: So Samuel, to Saul, 1 Sam.13.11. and Joab to David; *what haſt thou done?* 2 Sam.3.24.

every one turned to his courſe] Or, *each one of them turneth to their courſe*, or, *race*; to his *evill courſe*, or, *race*: as it is, Chap. 23.10. it implyeth their eagerneſs in the purſuit of evill; ſo Eſay 59.7. Prov.6.18.

as an horſe ruſheth into the battell] Heb. *like an horſe ruſhing into the war*: the word rendred, *ruſhing*, is very emphaticall; for it ſignifies properly an *inundation* of waters, with much violence breaking in, and over-flowing all before it, Eſay 8. 9, & 28.15,18. Chap.47.2. *war*, for, *battell*, as 2 Sam.18.6, 8. They run head-long after their own luſts and fancies, and will not be curbed or reſtrained of them: like an head-ſtrong horſe, that hearing the noiſe of the trumpet, and ſmelling the battell a far off, doth with much violence in a full carier, make towards it; his rider having now no command of him, nor being able to keep him in; See Job.39. 21-25. and of this peoples unbridled, untamable, and untractable diſpoſition, Chap.2.23,24.

V. 7. *Yea, the ſtork in the heaven knoweth her appointed time, and the turtle, and the crain, and the ſwallow, obſerve the time of their coming, but my people know not the judgment of the Lord*] In theſe words is reproved, not their obſtinacy only and willfulneſs, but their ſtupidity and blockiſhneſs, wherein they came ſhort even of the unreaſonable creatures; whereof divers ſorts here mentioned, do duly obſerve the times of their coming, and going from place to place, from one region to another, according to the ſeaſon of the year, Job 39.26. whereas this ſottiſh people, had not ſo much wit as to take notice off, and obſerve Gods courſes and dealings with them; of the ſeaſons of grace, when in mercy he offereth himſelf unto them; or of the times of wrath, wherein he ſheweth himſelf diſpleaſed with them; to lay hold on, and embrace the one, and to ſeek to prevent and ſtay the proceeding of the other, Eſay 5.12. Chap.5.4. Luk.12.56. & 19. 42,44. See the like exprobration of ſtupidity, and ſottiſhneſs in Gods people, Eſay 1.3.

yea] Heb. *alſo*; So Chap.5.28.

the ſtork] The foul here mentioned, is ranked among the unclean ones, Lev.11.19. Deut.14.18. where ſome render it a *kite*; and the Jewiſh Doctors ſome of them tell us, that it is a kind of *white kite*, or, *puttok*: Some, an *hern*; becauſe it is ſaid to build in the *firres*, Pſal.107.14. Some would have it to be the *oſtrich*, grounded on that place, Job 39.13,14. where ſhe is ſaid as they ſuppoſe, to leave her egges in the ſand, where by the heat of the Sun, they are hatched; but if the text be duly weighed, it will be found, that this foul, what ever it be, and the oſtrich, are there diſtinguiſhed: See the note on the place. That it is a foul of large wings, it is apparent from Zach.5.9. and that it is one of thoſe, that change their quarters at time of year, is no leſs apparent from this place. The moſt therefore, among whom divers of the Jewiſh writers, take it for a *ſtork*, which breedeth alſo, ſaith one of the Jewiſh Maſters, as well in high trees, as in lofty turrets, that which thoſe muſt do of neceſſity, that live in the wooddy waſts where no houſing is. That the *ſtork*, as well as the *crain*, changeth his quarters, autors generally agree. See Ariſtotle in his *ſtory of living wights.* l.8.c.16. and Pliny in his *naturall hiſtory.* l.10.c.23. ſave that Pliny ſaith, that the one cometh againſt Summer, and goeth away againſt winter; the other cometh againſt winter, and goeth away againſt Summer; and ſeemeth of the ſtork to affirm this latter, which is certainly untrue: and Elian ſaith, they go and come together: It is deemed in Hebrew, to have its name from a term that ſignifieth *piety*, or kindneſs; and this foul, ſay the Jewiſh Critiks is ſo called, becauſe he parteth his prey among his companions: but others, becauſe they are reported to feed their parents, when through age they grow impotent. Hereof Ariſtotle l.9. c.13. Pliny alſo where before. Elian l.3.c.23. Ariſtophanes the Comick in his *birds*: and others, not a few; and among the Greeks a proverbiall term, denoting this duty in children towards parents, is in very frequent uſe. Howbeit, I ſuppoſe rather, that this name was at firſt given unto this foul, in regard of her tender affection to her young; whereof divers examples have been in the Netherlands, (where I have alſo ſeen of them, on their neſts on the houſe top) and among others of ſome, that have either burnt themſelves, to ſave their young; or together with them, when they could not ſave them, the houſes being fiered on which their neſts were. See Adrian Yong in his *Batavia*, for how either they ſhould come, to know their ſires or dams again, when they are grown old; or it ſhould come to be obſerved of them, how they then tend them; as of their young it may well be, is neither of them eaſie to conceive.

in the heaven] What the Rabine hence gathereth concerning this foul, that it ſhould be a great foul, and of high flight; as the like therefore is ſaid of the eagle, Prov.23.5. & 30.19. is frivolous, ſince all *birds* in generall, are called *birds of the heaven*, Pſal.8.8. and *heaven* both here and elſewhere, is no other then the *air*, See Chap.7.33.

knoweth] Obſerveth as duly as if ſhe knew. So Pſal.104. 19. Job 38.12.

his appointed time] His ſet ſeaſon of coming and going.

and the turtle] Whoſe acceſs ſheweth the ſprings approach, Cant.2.11,12. See Ariſtotle, l.8.c.3,12,16. Varro of *husbandry*, l.3.c.5.

the crain and the ſwallow] Or, *the ſwallow and the crain*; of the terms, See on Eſay 38.14. of the crains coming and going: See before with the *ſtork*. of the *ſwallows* the Greek proverb is well known, being grown as familiar with us, as with them, that *one ſwallow maketh not a ſummer.*

but] Heb. *and*: as Chap.7.24.

my people know not the judgment of the Lord.] See Chap.5. 4,5. *judgment*, for, *courſe*, or, *manner* of dealing; as 1 Sam.2. 13. & 8.11. thus man who ſhould be wiſer then the fouls of the air, Iob.35.11. ſeemeth to come ſhort herein of them, in things ſo neerly concerning him.

V. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us ?*] Or, *How can ye ſay* (as Chap.2.23.) *We are wiſe*: the pronoun demonſtrative, includeth the verb ſubſtantive; ſo Eſay 19.11. How have you the face to arrogate wiſdome to your ſelves, when ye are more ſottiſh and ſenſleſs, then the very bruit creatures themſelves, ver.7.

the Law of the Lord is with us] We have the Law of God with us, have been trained up in it, and are well acquainted with it, and are not therefore ſuch ſely ſots, as you would make us to be: As they preſumed much of the Temple, Chap. 7.4. ſo they vaunted much of the Law, Chap.18.18. Rom.2. 17,18. as if the having of the Law among them, were enough to make them a wiſe people, though they neither regarded it, nor walked according to the rules of it, Rom.2.21-23. This ſome ſuppoſe ſpoken to the Prieſts, whoſe office it was to inſtruct the people out of the Law, Deut.33.10. Mal.2.7. and it may well in ſpeciall have an eye unto them: but it ſeems to be more large, as the charge is more generall, both here, ver.7. and before, Chap.5.4,5. as alſo Eſay 1.3.

loe certainly in vain made he it; the pen of the Scribe is in vain.] *In vain hath he*, (that is, God; the pronoun for the noun, as Exod.34.28. 1 Sam.6.19.) *made it*; a defect of the pronoun, as Chap.4.4. or the verb being taken indefinitely, *in vain was it*; (to wit, the Law) *made, in vain*; as the word is uſed, 1 Sam.25.21. Chap.5.23. for they that render it, *in vain hath he*, (that is, the writer) *prepared his pen*, regard not the pauſes in the Hebrew text. Now according to this verſion the meaning is, that the law was in vain enacted by God or by his appointment put in writing by Scribes thereunto deſigned for the uſe and benefit of his people, Deut.17.18. & 31.9. in regard of any uſe that they made of it, or benefit that thence redounded to them by it, becauſe it was by them, no whit regarded, Hoſ.8.12. and thus do the Jewiſh Commenters ſome of them expound it, whom divers of ours therein concur with. Howbeit, the old Latine after the Greek, and the Chaldee, which ſome other of the Rabines agree with; and not a few of ours follow, underſtand this paſſage as ſpoken of the wicked Scribes, that mis-expounded the Law, perverting and wreſting it, to pleaſe the humors of the people, and ſided with the falſe-Prophets, whom they adhered to, and approved; and to this effect they render the words: *Lo, ſurely the deceitfull*, or, *lying*, *pen*, or, *quil*, *of the Scribes*, *worketh for falſhood*, or, *dealeth deceitfully*: Heb. *the quil*, or, *pen*; for it is properly a pen made of the quil of ſome *foul*, of the bigger ſort eſpecially, ſuch as are uſed to prey, Gen.15.11. 1 Sam.14.33. Eſay 46.11. Chap.12.9. though uſed more generally for any kind of *pen*, Pſal.45.2. or, *ſtyle*, though of metall, Job 19.24. Chap.17.1. and, *the quil*, or, *pen, of falſhood*, for, *a falſe quil*, or, *pen*: as, *a tongue of falſhood*, for, *a falſe tongue*, Prov.26.28. that telleth lies the one, that writeth lies the other: *of the Scribes*; ſuch as were to interpret the Law, Ezr.7.6. but delt corruptly and falſly with it, Mat.23.15. Luk.11.51. Heb. *doth to falſhood*; as, *to ſwear to falſhood*, Lev.6.3. Chap.5.2. or, *doth falſhood*; as, *to do truth*, for, *to deal truly*, 1 Joh.1.6. ſo, *to do falſhood*, for, *to deal* *falſly* ; for the particle is oft redundant ; as Gen.2.24. compared with Mat.19.5,6. Ezek.37.27. with 2 Cor.6.16. 1 Kings 19.18,20. See Pſal.94.20. Eſay 10.1. either verſion may well be admitted, in regard of the terms; but the former ſeems the genuine.

V. 9. *The wiſe men are aſhamed, they are diſmaied and taken*] That is, as ſome, the wiſeſt among them, may well be aſhamed of their groſs ignorance, and folly, ver.7,8. Rom.1.22. or, as others rather, *The wiſe men ſhall be confounded*; and all their wiſdome ſhall not avail, to keep them from being diſmaied, confounded, and captived, when the judgment now denounced ſhall be put in execution ; See Chap.4.9. & 6.11. ver.12. So of Babel, Eſay 47.10-14. Howbeit, ſome of note read the words, by way of interrogation, and thus render them ; *Have theſe wiſe men, made* the people *to be aſhamed,* (to wit, of their ſins) *diſmaied*, (with fear of Gods wrath) *and taken*, with remorſe, and repentance, and ſo brought home to God : But this reading ſtraineth the words of the text over-much ; nor is the firſt word, though the form be ſuch, found but once only in an active notion, and the other two not at all ; of the firſt, See on Chap.6.15. of the laſt, on Chap.6.11.

loe they have rejected the word of the Lord,] Which yet they ſo much vaunt of, ver.8. See Chap.6.10,19.

and what wiſdome is in them?] Or, *What wiſdome then have they?* Heb. *and the wiſdome of what is to them: and,* for, *then*; as Chap.4.1. what wiſdome can they have, who reject that wherein all true wiſdome conſiſteth? Deut.4.6. Pſal.19.7. & 119.130. Prov.2.6. 2 Tim.3.15.

V. 10. *Therefore will I give their wives unto others*, and *their fields to* them that ſhall *inherit them*] See on Chap.6.11.

therefore] This term may have reference, either to their rejection of Gods Law, mentioned ver.9. or, to thoſe vices afterwards charged on them in this verſe.

will I give their wives unto others] Put them into the power of ſtrangers, as 2 Sam.12.11,12.

to them that ſhall inherit them] Heb. *to poſſeſſors, to ſtrangers that ſhall poſſeſſe* them ; or, *poſſeſſe themſelves* of them : the word *ſtrangers* ſupplyed from the former branch, as Eſay 26.5. & 58.13. and a defect of the pronoun, as Ezek.7.25.

for every one, from the leaſt even to the greateſt, is given to covetouſneſſe ; from the Prophet, even to the Prieſt, every one dealeth falſly] Or, *becauſe*, &c. See the ſame paſſage, Chap.6.13.

V. 11. *For they have healed the hurt of my people ſlightly, ſaying, peace, peace, when there is no peace*] Heb. *and they heal*, or, *cure*, &c. See the ſame before, Chap.6.14.

V. 12. *Were they aſhamed when they committed abomination? nay, they were not at all aſhamed, neither could they bluſh ; therefore ſhall they fall among them that fall in the time of their viſitation, they ſhall be caſt down, ſaith the Lord.*] See the ſame, Chap.6.15.

V. 13. *I will ſurely conſume them, ſaith the Lord*] Or, *utterly conſume them* : Heb. *Gathering, I will gather them,* or, *conſuming, I will conſume them* : for thoſe two roots come very neer the one to the other, and roots ſo neer in their ſeverall forms, are oft confounded : for it is againſt the uſuall manner of the tongue in ſuch forms as this, to have the words in two ſeverall notions ; the verb infinitive in one, and the finite in another ; See the like denunciation, Zeph.1.2,3.

there ſhall be no grapes on the vine, nor figs on the figtree, and the leafe ſhall fade, and the things that I have given them, ſhall paſſe away from *them.*] All means of relief and ſuſtenance, ſhall be taken away from them, in the time of the ſiege of the city, So Joel 1.7,12. Habb.3.17. the enemy having deſtroyed, and devoured all before them, ver.16. and he mentioneth theſe two, the *grape*, and the *fig*, ſaith the Rabine, becauſe theſe two among their fruits were of greateſt reckoning, and moſt generall uſe in thoſe parts, See Eſay 36.16. Chap.5.17.

and the leafe ſhall fade] Or, *fall*, rather ; See Eſay 1.30. being together with the fruit beaten down, before the uſuall time of ſhedding. Howbeit, ſome read the words, as ſpoken by way of ſimilitude, (as ſome of our verſions do the like, Pſal.48.7.) thus rendering the text; *I will utterly conſume them,* as when *no grapes are on the vine, nor figs on the fig tree, and the leafe is ſhed* : as when, with ſome ſore tempeſt, both vine and figtree are ſo ſmitten, that there is neither fruit, nor leafe left on them, Pſal.78.47. And this ſhould I prefer, before that ſome other of prime note exhibit ; rendering the words, *there is no grapes on the vine, nor figs on the figtree, yea, the leafe is faded* ; that is, there is no fruit of good works to be found among them, as Eſay 5.2. not ſo much as any ſhew of ſuch, neither fruit, nor leafe ; it is worſe with them, then with that figtree, Mat.21.19. Luk.13.6. But I add here, to that which our verſion hath, though the ſecond be not improbably.]

and the things that I have given them, ſhall paſſe away from them.] They ſhall be deprived of thoſe fruits of the earth, and other the like commodities, which I had formerly in great abundance beſtowed upon them, Hoſ.2.8,9. according to this reading, there is a defect in the text, both of the antecedent and the relative ; as Chap.2.8. and the prepoſition is included in the verb ; as Job 29.3. Chap.20.25. Howbeit, the Chaldee, which ſome of the Jewiſh Commenters, the old Latine, and divers others of ours alſo follow, underſtand it of the peoples tranſgreſſions of Gods Law ; and render the words : ſome of them, *and* the precepts *that I gave them they have tranſgreſſed them* : as an addition to what was ſaid concerning their want of fruit and leaf. Others, *becauſe* (the copulative for the cauſal, as Chap.6.29,32.) *they have tranſgreſſed them*, or, *thoſe* things, (that is, the Laws ; the pronoun for the noun, as Eſay 33.2.) that *I gave to them* : a defect of the relative ; as Chap.6.15,20. So it ſhould render a reaſon of the foregoing denunciation. See the like, Eſay 24.4,5. And this ſeemeth very probable : more probable at leſt, then that of ſome other, *whatſoever I uſe about them paſſeth away* ; there cometh nothing of all the care, pains, and coſt taken about them ; it is all but loſt labour, Chap. 6. 30. for how the words of the text will admit this, I ſee not : or, (as I ſuppoſe) then that of another, *I gave them theſe things*, (to wit, the fruits before mentioned ; not that they ſhould enjoy them, but) *that they ſhould paſſe away from them* ; and leave them deſtitute ; and no marvel therefore, if they be all gone.

V. 14. *why do we ſit ſtill ? aſſemble your ſelves ; and let us enter into the defenced cities ; and let us be ſilent there.*] A ſpeech conceived, as in the perſon of the people, exciting one another, upon notice of the enemies approach, with all ſpeed, to betake themſelves for ſhelter and ſafeguard unto the places of greateſt ſtrength and ſurety. See the like before, Chap.4.5,6.

Why do we ſit ſtill ?] Heb. *for what* ; or, *upon what are we ſitting ?* as reproving one another, that they made no more haſte ; and demanding, what they ſtaid conſulting upon ; or what ſuccour other wayes they could expect. See Mat.24.16-18.

aſſemble your ſelves] Or, *retire ye*. See on Chap.4.6.

defenced cities] Heb. *cities of defence*, or, *fortification* ; as Eſay 36.1. Chap.5.17.

let us be ſilent] Heb. *quiet* ; as Eſay 62.7. Lam.3.28. as if they ſhould ſay ; it is in vain for us to ſtir, or conceive hope to be able to do ought againſt ſo potent an enemy ; and our wiſeſt courſe therefore, is to betake our ſelves to ſome ſuch place, and to keep our ſelves quiet there.

for the Lord our God hath put us to ſilence ;] Theſe words ſome make the ſpeech of the Prophet, in way of anſwer to the former ſpeech of the people : and they read the words ; *Surely* (as Exod.3.12. Eſay 63.16.) *the Lord our God hath put us to ſilence* ; that is, ſay they, hath ſtopped our mouthes, that we ſhould not complain of the wrongs done us by the Chaldean forces. See Lam.3.26-29,39. Pſal.39.9. But the moſt rather conceive them as the words of the people, beginning at length to ſee an hand of God in thoſe things that befell them, and concluding therefore that it was in vain for them to aſſay to make head againſt the Chaldeans ; as the Egyptians, Exod.14.25. *for*, or, *ſince that*, (as Chap.10.7.) ſay they, *the Lord our God* (he who had wont to be our protector, and encourager) *hath put us to ſilence* ; that is, hath now withdrawn himſelf, and ſo taken our courage away from us, that we dare not ſo much as open our mouthes againſt the enemy, much leſſe to lift up hand againſt him. See Exod.11.7. Joſh.10.21. Pſal.38.13,14. And this ſeems to be the genuine ſenſe of the place. However we take it, there is an elegant antanaclaſis, or variety of notion, in the term ; as if he had ſaid, It is beſt for to get us into ſome ſtrong city, and be quiet there ; for God hath ſtruck us with aſtoniſhment, and made us as mute, or as ſtill, as a ſtone. See Exod.15.15,16.

and hath given us waters of gall to drink ;] So is the word rendred, Pſal.69.21. Deut.29.18. where yet it may ſeem not ſo proper to ſay, *a root bearing gall* : *grapes of gall*, for, *grapes as bitter as gall* ; may ſeem more tolerable, Deut.32.32. but that alſo cometh ſhort of what is there intended ; to wit, not *bitter* barely, but *venomous*, or, *poiſonous grapes* : for in the next words, ver.33. it is ſaid of the wine that cometh of them, it is as the *venome*, or *poiſon*, *of aſpes* ; from which place ſome of the Jewiſh Criticks gather, that it is a kind of poiſon that lyeth in the *head* of the aſpe, and thence hath its name ; but other of them, that it is the *gall* of the aſp : and to reconcile theſe two, ſome further affirm, that there are certain veins reaching from the gall of the aſp, unto her mouth, by which the poiſon, when ſhe is angred, is conveyed to the one from the other : but theſe are things uncertain. One of the Jewiſh Commenters well rendreth it here, *a cup of death*, or *deadly poiſon* ; and withal telleth us, that it is the name of a poiſonful herb, or plant, wherewith they uſe to poiſon and kill people ;

people: and that it is indeed ſome ſuch herb or plant, appeareth plainly by Hoſ.10.4. where it is ſaid to *grow in the furrows*, or, *ridges, of the field*: ſuch was the *cicuta*, or, *hemlock*, at Athens, with the juice whereof, they uſed to put condemned perſons there to death. Whence that ſaying by ſome uſed of Socrates, who ſo ſuffered death, dying with much confidence and courage, that *hemlock made him a great man*; as being made more famous by his death, then his life: and *aconitum*, or, *wolfs-bane*, in much uſe and note for wicked practices in that kind: in regard whereof, as the name *aconitum*, is more at large both in Greek and Latine Writers, uſed for *rank poiſon* in general: ſo the name of this *roſh* (for ſo it is termed in Hebrew) is uſed in Scripture more generally for any kind of venome or poiſon whatſoever. By *water* therefore, or *juice, of roſh*, that is, of *hemlock, wolfs-bane*, or the like, wherewith God is ſaid here to have *drencht* this people, is imported thoſe grievous afflictions and calamities, tending even to death and deſtruction, that God had brought upon them for their ſins. So Chap.9.15. & 23.15. Lam.3.19.

becauſe we have ſinned againſt the Lord.] The curſed root from whence all theſe poiſonful fruits ſpring, Lam. 3. 39,42. & 5.16.

V. 15. *We looked for peace, but no good* came; and *for a time of health, and behold trouble*] Heb. *Looking* we looked (of which kind of ſpeech, ſee on Eſay 59. 13. we looked long till our eyes failed us, Lam.4.17.) *and* (as ver. 7.) *good was not*; *for a time of healing, and behold trouble*, or *terrour*; as Job 6. 4. Pſal. 88. 16. our Prophets ceaſed not to put us in expectation of peace and ſafety, and bare us ſtill in hand that all ſhould be well, and that all the evils we feared, would be eaſily helpt and healed, ver.11. but we ſee nothing leſs, no good, but all evil, matter of conſternation, trouble and terrour. See the ſame, Chap.14.19. yet ſome would have them the words of the Prophet to the people, reading the text thus, *Look for peace, but* there will be *no good*; *for a time of remedy*, but *behold it* will prove *trouble*. But the former followeth more ſmoothly from the context, and the terms of it; as alſo, the parallel place confirmeth it.

V. 16. *The ſnorting of his horſes was heard from Dan, the whole land trembled at the ſound of the neighing of the ſtrong ones; for they are come, and have devoured the land, and all that is in it, the city and thoſe that dwell therein.*] The noiſe of the Chaldean forces, entred upon the land, of their cavalry eſpecially, is heard far and neer, and maketh all to tremble; for they ſpoyl and deſtroy all before them, as well in city as country.

ſnorting] the former Verſions had it *neighing*: but that followeth after; and this, and that, in propriety of ſpeech, are two diſtinct and diverſe things: for that which is rendred *neighing* in the words following, is that noiſe, properly, which horſes make, when they are frolick, or when they look after the mare, or miſſe ſome of their company, that they uſe to keep with: Of which, ſee chap.5.8. and this proceedeth by the mouth: whereas that here rendred *ſnorting*, and the Rabbine expreſſeth by a word that ſignifieth *neeſing*, (from which yet it much differeth) is the noiſe that they make, when they are held in, or are chafed; ſo called, becauſe it paſſeth thorow the *noſtrils*, Job 39.20. *the glory of his noſtrils* is *terrible*; or, of *his ſnorting*, as ſome there render it; and of the *Leviathan*, Job 40.20. *out of his noſtrils goeth ſmoke*: both words are here uſed to comprehend whatſoever dreadful noiſes horſes are wont to make, either in their march, or in the field, and withall, ſuch hideous noiſes, as ſo numerous an army would fill the ayr with, Eſay 13.4.

of his horſes] Of the enemies, the Chaldeans, Chap.4.13. & 6.23.

was heard] Or, *is heard*: Either the noiſe it ſelf, or the report of it, Chap 6.24.

from Dan] Thorow with Nebuchadnezzar, having ſubdued Phenicia, marched toward Judah and Jeruſalem. See Chap. 4.15.

the whole land trembled] Or, *trembleth*, Chap.6.24.

the neighing] See *ſnorting* before.

of his ſtrong ones] So the Chaldee underſtanding it of his mighty and valiant men; and the old Latine, *of his Warriers*: but the word of *neighing*, though metaphorically attributed to luſtful wantons, Chap.5.8. will not well agree to men here: it doth evidently anſwer to the word *horſes* beforegoing, and may well be rendred *ſteeds*; or more fully, *ſtout*, or *ſturdy ſteeds*: for that is the commendation of ſuch, and the word doth properly ſignifie, the *prime, chief*, choice, or excellent in each kind; uſed of *men*, whom valour and courage commendeth, Job 24.22 & 34.20. (ſee Eſay 46.12.) of *angels*, whom might and excellency, Pſal. 78.25. of *buls*, whom fatneſs and bulk of body, Pſal.22.12. & 50.13. & 68.30. Eſay 34. 7. Chap. 50.11. of *horſes* and *ſteeds*, whom ſtoutneſs of ſtomack, Judg. 5.22. Chap.47.3. and ſo here: it is in the ſingular number uſed very frequently of God. See Eſay 1.24.

for they are come] They are entred the country. Heb. *and they are come*; as Chap.6.29,32.

and have devoured the land and all that is in it] Or, *do devour*; or eat up and deſtroy. Heb. *the land and the fulneſs of it*; as Pſal.24.1. See Chap.4.20. & 5.17.

the city and thoſe that dwell therein] That is, as ſome, Jeruſalem with her inhabitants, Chap. 4. 29. but I ſuppoſe rather, that the word *city* is here taken collectively; *city*, for, *cities*; as Eſay 27. 10. as if he had ſaid, city and country are alike before them, they ſpoyl, plunder, and deſtroy all alike: or if we underſtand it of Jeruſalem, it muſt be rendred, as ſome alſo do, *for they are come to deſtroy the land, and all that is in it, the city, and thoſe that dwell therein.* See the like ſyntax, verſe 6.

V. 17. *For behold, I will ſend ſerpents, cockatrices among you, which will not be charmed; and they ſhall bite you, ſaith the Lord.*] Heb. *behold, I am ſending* (as Chap. 29. 17.) *among you ſerpents, cockatrices*, (by way of appoſition: Of which kind of ſerpent, ſee on Eſay 11. 8. & 14. 29.) *whom there ſhall be no charm for them*; an elegant redundancy in that language very frequent, as Pſal.1.4. & 144.8. that is, *for whom there ſhall be no charm*: Of the uſe of charms, to prevent ſtinging by ſerpents, ſee Pſal. 58. 4, 5. Eccl.10. 11. for abſurdly doth a Writer of ours alledge this place, to prove that there is no ſuch thing: and as well might he alledge Exod. 22.18. to prove that there are no *witches*, the main ſcope of his work: for as God there forbidding to *ſuffer a witch to live*, doth preſume that ſuch there were: ſo when he threatneth to ſend ſerpents that ſhall not be charmed, he doth imply, that ſuch ſometime were charmed, though not indeed by any intrinſecal virtue, or natural power in the ſpell or charm, or the terms uſed in it, but by the act of Satan ſubtily co-operating with it. the *ſerpents* here menaced to be ſent in among them, are the Chaldeans, whoſe cruelty they ſhould by no means be able to mitigate. See Chap.4.25. 2 Chr.36.17.

and they ſhall bite you] There is an elegant conſonancy in the original, between the word that ſignifies *a ſerpent*, and this of *biting*, differing but in a letter, and that alſo of a neer ſound the one from the other, which our Engliſh cannot expreſſe; but hereby it appeareth, that the kind of ſerpents here alluded to, is not as thoſe that have their ſting in the tail; as the *ſcorpion*, Rev.9.10. but that have their venome in or about their teeth; as aſps and vipers, and our adders and ſnakes.

V. 18. When *I would comfort my ſelf againſt ſorrow, my heart* is *faint in me.*] After Gods menacing ſpeech, ver.17. the Prophets words profeſſing his exceeding great and continuall ſorrow for the woful condition of his people, of which he was by no means able to eaſe himſelf, though he had aſſayed ſometime ſo to do. See the like, Eſay 22.4. Heb. as ſome, *O thou that refreſheſt me*, or *ſhouldeſt refreſh me againſt grief*, or *amidſt grief*; that is, ſay they, my ſoul. Others, *when my ſoul is*, or *would be refreſhing it ſelf*, or *refreſhing me*, (as ſome) *my heart fainteth within me*; a defect of the particle of time; as Eſay 17. 6. & 26.10. and the word *ſoul* ſupplyed, becauſe the term is feminine; as, the word, *preacher*, Eccl.1.1. See Chap.4.19. yet ſome make the word to be, not a participle, but a noun, rendring it, *my recreation* is joyned *with grief*: But the verb I find divers times uſed in Scripture, Job 9.27. & 10.20. Pſal.39.13. and the participle with the ſame ſyntax that here it hath, Amos 5. 9. but no ſuch noun any where. And ſome would have it the ſpeech of the people beſieged in Jeruſalem, and after long expectation of helps in vain fainting, Lam. 4.17. but this ſeemes not ſo well to ſuit with the courſe of the context.

my heart is faint in me.] Heb. *upon me*; as Pſal. 143.4. See Lam.1.22.

V. 19. *Behold, the voice of the cry of the daughter of my people becauſe of them that dwell in a far country:*] The reaſon of this his ſore grief, that he can have no eaſe of; becauſe he ſeems to hear continually ſounding in his ears, the lamentable ſhricks and cryes of his people, in their difficulties and diſtreſſes: ſee Chap.4.19. & 21.31.

the voice of the cry] As, *the voice of my cry*, Pſal. 5. 2. *voice of cry*, for, *a loud cry*: as, *voice of report*, for, *a loud report*, Chap. 10.22.

of the daughter of my people] As Chap.4. 11. & 6. 26. So ver.21.

becauſe of them that dwell in a far country] By reaſon of the Chaldeans coming from a remote country, that grievouſly afflict and diſtreſs them. See Chap.5.15. & 6.22. Heb. *from the land of remote ones*; which ſome therefore, with the old Latine, would have to be underſtood, of the peoples bewailing their captivity in Babylon: but the particle here uſed, is very frequently a cauſal. So Pſal.12.5. Eſay 31.4. & 53.5. and ſo the Rabbine here well rendreth it; for fear of the enemy coming from a remote land.

Is not the Lord in Zion? is not her King in her?] Theſe words,ſome would have to be the ſpeech of God returned to the people,bewailing themſelves in the time of their captivity; and demanding of them, as of Ahaziah, 2 King.1.3. whether there were no God in Iſrael , that he muſt needs ſend for an oracle to Beelzebub at Ekron ; ſo whether they had not at Jeruſalem God as a King to protect them , that they muſt needs ſend for King *Moloch* (ſo that idols name ſignifies, whence the ambiguity, Zeph. 1. 5.) to ſet him up in Tophet, and make him in the room of God their King, Chap. 7. 31. But the moſt,both Jewiſh,and others,expound them rather as the words of the people themſelves,in their ſtreits, demanding in woful wiſe,how it ſhould come to paſs, that the enemy ſhould be able thus to prevail againſt Jeruſalem ; and ſome underſtand both branches of God ; Hath not God his ſeat at Jeruſalem ? and will he not,as their King,protect them and his own Palace with them ? See Pſal.44.4.& 48. 2, 3. & 74. 12.& 76.1,2. Others,underſtand the former, of God ; the latter, of their King ; as if it were ſaid, Have they neither God to ſave them , nor King to help them , that they are brought to ſuch diſtreſs? See Hoſ.10.3.& 13.10,11.

why have they provoked me to anger with their graven images, and *their ſtrange vanities?*] Theſe are,queſtionleſs,the words of God, returned to their expoſtulatory complaint, and rendring a reaſon why he had left them , and with-drawn the wing of his protection from them, and their city : to wit, for their leaving him,and betaking themſelves to vain idols,Ch. 2.11,13.See Chap.5.19.

provoked me to anger] Heb. *angred me* ; as Chap. 7. 18, 19.

graven images] Put here for all manner of idols ; as Pſal. 78.58.Eſay 42.8.

ſtrange vanities] Heb.*vanities* (ſo are idols termed, Chap. 14.22.) *of a ſtranger*, that is, of a ſtrange god ; as Deut.32.12. put collectively for *ſtrange* gods ; or, *of a ſtrange* people ; as Joſh.24.20.*the vanities of the heathen*,Chap.14.22.

V. 20. *The harveſt is paſt, the ſummer is ended, and we are not ſaved.*] The ſpeech of the people, again complaining that they had a long time looked for relief;but the year was gone, the time ſpent, within which they made full account to have had it,but none appeared.So ver.15. ſee Chap.37.7-10.& 46. 7,8,17.Lam.4.17.

V. 21. *For the hurt of the daughter of my people am I hurt, I am black ; aſtoniſhment hath taken hold on me.*] The Prophets words, again, lamenting the remedileſs afflictions of his people, and profeſſing his ſad and mournfull affection for the ſame.Heb.*for the breach* (as ver.11.) *of the daughter of my people* (as ver. 19.) *I am broken :* ſo , *my heart is broken* , Chap. 23. 9.

I am black] Or, *I go in black* ; as mourners are wont to do : I mourn,and am in heavineſs,Pſal.38.6.Chap.14.2.

aſtoniſhment hath taken hold on me.] While I conſider the incurable condition of my people. See ver.22.

V. 22. *Is there no balm in Gilead ? is there no Phyſitian there? Why then is not the health of the daughter of my people recovered?*] The words contain an implication of evils and calamities, ſo grievous,ſo deſperate, that no power,or skill of man,was able to overcome,and eaſe them of.

no balm in Gilead] A place famous for the moſt ſoveraign balſome,ſee Gen.37.25. Chap.46.11. Howbeit, the Greek, and the old Latine,following it,renders the word, both here, and Gen.37.25.& 43.10.*roſen*; and from the word here uſed, the name of *rozen*, both in Greek and Latine, ſeems to have deſtended ; ours in Engliſh,alſo, coming neerer to it,then eithers which ſome retaining , affirm it to be meant of ſuch a kind of liquid *roſen*,or *turpentine*, as we term it, as iſſued from the *Terebinth* tree, which yeeldeth the beſt balſome , and is highly commended for the cloſing up of wounds. See of it , Pliny in his *natural hiſtory*,l.14.c.20 & l.24.c.6.

is there no Phyſitian there ?] Or, *is there no chirurgion there ?* for the word includeth both : The place being ſo famous for ſuch a ſoveraign confection , it is not unlikely that there would be many artiſts there , of either profeſſions to direct the uſe of it ; as with us at the Bath : The Prophet therefore demandeth,as one that ſhould wonder at it,that there ſhould be no balm at all to be had at Gilead , no one chirurgion at all to be found there : but withall implying , that though there were there never ſo much ſtore of the one , or great number of the other ; yet all would not ſerve to cure a mortal wound,to recover a patient altogether incurable;and that the ſtate and condition of the people was ſuch : for what ſome ſpeak here of ſpiritual Phyſitians, Prieſts, or Prophets, at Gilead ; as Elias, 1 King 17.1. See Hoſ.6.8,9. ſeems to ſwerve from the genuine ſenſe of the place.

why then *is not the health of the daughter of my people recovered?*] Heb.*why is no cure*, or *healing of the daughter of my people gone up*, or *come ?* of which form of ſpeech, ſee on Chap.30. 17.

CHAF. IX.

Verſ. 1. *OH that mine head were waters, and mine eyes a fountain of tears , that I might weep day and night for the ſlain of the daughter of my people.*] The Prophet in this Chapter proceedeth to lament the grievous calamities that were to befall his people; together with their wickedneſs and general corruption, the procuring cauſe thereof,v.1-16. enciteth others to the like ſolemn lamentation , ver. 17-22. and laboureth to bring them off from their vain confidence, either in natural and worldly parts and abilities , as ſtrength, wiſdome, and wealth, ver.23,24. or external rites, as circumciſion, ver.25,26.

Oh, that mine head were waters] Or,*water* ; for the notion is ſingular, though the form plural: ſo Gen.24.13. 1 Sam. 7.6. Pſal.119.136. Heb. *who will give*, or, *make*, (as Hoſ.11. 8.) *my head water ?* an uſual form of wiſhing, in Hebrew : ſo Deut.5.26. Pſal.55.6. Mal.1.10. for ſo I ſuppoſe that place alſo would be rendred. So alſo ver.2.

and mine eyes a fountain of tears] Heb. *tear* ; as Pſal. 80. 5. & 116.8.Eſay 25 .8. the very ſame word in Hebrew ſignifieth both *an eye*, and *a ſpring*, Gen.16.7. Neh.2.13.

that I might weep day and night] Heb. *and I will weep ;* the copulative for the finitive : as Joſh. 24. 9. Mal. 1.9. *day and night* without intermiſſion ; as Lam.2.18,19. as if he could never lament or mourn enough. See the like, Eſay 22. 4. Chap.4.19. & 8.18. & 14.17.

for the ſlain] Heb. *the ſlain : weep the ſlain*, for, by *weeping* bewail *the ſlain*. So Deut.21.13. *ſhe ſhall weep for her father and mother* ; that is, *weeping* bewail them : *ſlain* ; that is,*ready to be ſlain :* as, *deſtroyed*, for, *to be deſtroyed*, Pſal.137.8. *periſhed*, for, *ready to periſh*, Eſay 27.13. as ſure to be ſlain , as if ſlain already. So Gen.20.3. Job 3.18. Chap.32.24. Ezek.21, 24. So alſo, chap.33.5.

of the daughter of my people] My dear country-men; as chap. 8.19,21,22.

V. 2. *Oh that I had in the wilderneſſe a lodging place of way-faring-men, that I might leave my people and go from them.*] A ſecond wiſh, that he might withdraw himſelf from his people, and live in any ſolitary deſert,and in any ſory lodge or ſhed there, rather then among them , whoſe wicked lives were ſuch a continual eye-ſore, and heart-ſore to him : as were the Sodomites to Lot, 2 Pet.2.7,8.

Oh that I had] Heb. *who will give me ?* as ver.1.

in the wilderneſſe] In the moſt ſolitary waſte, Pſal. 55.7. and among the wild beaſts , not ſo much to eſcape danger from them ; as Elias, 1 King.19.3,4.or to avoid moleſtations by them : as Prov.21.19. Pſal.120.5,6. Eccl. 25. 18,22. as hoping to find better entertainment with the wild beaſts, then with them ; as thoſe faithful ones, Heb. 11.38. or,that his ſoul might not be continually vexed with the ſight of their ſinful courſes,as the words enſuing ſhew.See Davids affection in the like kind,Pſal.119.136,139,158.

a lodging place of wayfaring-men] Or,*a travellers lodge* ; any ſuch ſory ſhed,as is wont to be erected in ſolitary places where no houſing is, for travellers to reſt,and repoſe themſelves in, by the way : ſee Eſay 24.19.

that I might leave my people] Heb. *and I will leave ;* ſee on ver.1. ſo Pſal.55.6.that *I might flee away,and be at reſt.*

for they are all adulterers] The reaſon why he would rather retire himſelf to any place, were he at his own choice , then live among them,ſuch as they were.

all adulterers] For the generality of them,ſee chap.5.8. So Hoſ.7.4.

an aſſembly of treacherous men.] Or, *a company of perfidious dealers* ; not an holy *congregation*, for which the word is commonly uſed,Lev.23.36.Num.29.35. Deut.16.8. but a whole rout,or,pack,of perfideous wretches,Eſay 1.4. See Chap.3. 10. Howbeit,becauſe the word is uſed commonly for an holy *meeting* , or a day of *reſtraint* from civill employments , Lev, 23. 36. Some reade the text here , *dealing perfidiouſly* in the day of *reſtraint* ; as if they dealt never more wickedly,then on thoſe days,wherein they ought to have been moſt ſtrict,and to have demeaned themſelves moſt devoutly : ſee Eſay 58.3,4.Ezek.23.38, 39. And another, becauſe the word it cometh of ſignifieth ſometime *to rule* , 1 Sam. 9. 17. 2 Chr. 14. 11. and another derivative very neer to this,*regiment*,or *dominion*, Judg.18.7. would therefore have this here to ſignifie, *a Kingdom of perfidious ones.* But the firſt is as the moſt received,ſo the moſt familiar,and moſt free.

V. 3. *And they bend their tongue* like *their bow* for *lies* ;] Heb. *And they tread their tongue their bow* to *falſhood :* to *tread*; the uſual term,in Hebrew,for *to bend*; becauſe by treading on it,the bow bendeth : ſo Chap. 46.9. & 50.14.& 51. 3. one of the Rabbines tels us,that it came ſo to be uſed,at firſt, from an engine, not unlike to our croſs-bow, that uſed to be bent with the foot : *their tongue their bow*, that is, their tongue which is as their bow, or which they uſe as a bow to ſhoot out lies,to the impeaching of others,in their name,ſtate and life ;

the tongue is, in Scripture, compared oft to a *bow*, and words to *ſhafts :* ſo Pſal.64.3.& 120.1,2.ver.8.and this *bending* of the *tongue* like *a bow*, may ſeem to be that which the Pſalmiſt calleth, *deviſing of miſchief with the tongue*; that is, of miſchievous matter to be uttered by the tongue, Pſal.52.2. ſee Pſal.64.3, 4. For that conſtruction of a great man ſeemeth ſomewhat over-harſh; *they bend their tongue*; *their bow is a lye*: the *lye* ſhould be the *ſhaft* rather: ſee ver.8.

but they are not valiant for the truth upon the earth :] The text is here by divers diverſly both diſtinguiſhed and interpreted. The Greek teareth ſomewhat from the former clauſe, and faſtening it unto this, rendreth the words, *falſhood and not faithfulneſs prevaileth upon earth*. But this the text will not bear. The old Latine on the other ſide pulleth ſomewhat from this, and affixeth it to the former, reading them thus; *they bend their tongue as a bow of falſhood, and not of truth :* but neither doth this ſuit well, either with the pauſes in the Hebrew, or ſome terms in the text. The Chaldee, whom the Jewiſh Commenter concurreth with, hath the ſame in effect that our verſion exhibiteth, ſave that thoſe laſt words, *upon the earth*; which might ſeem to anſwer our Engliſh phraſe, *in the world :* as if it were ſaid, *for the truth they have no courage in the world :* as the like, Eſay 26.18. *no deliverance upon earth*; (of which, ſee there) they ſeem rather to underſtand of *the land* that they lived in; that they did not put out themſelves, or make uſe of their ſtrength for the maintenance of truth and equity *in the land*; but for the wronging of the weak. So Eſay 59.4. and this I take to be the native ſenſe of the place: *and*, for, *but*; as Chap.8.15. though the copulative may well here be retained. Howbeit, ſome late Writers of note render it, *and not according to faithfulneſſe*, or *by neglect of faithfulneſs*, (that is, by falſhood and unfaithful dealing) *they grow ſtrong upon earth*, Pſal.73.12. Chap.5.27,28. & 12.1,2. But this to me ſeemeth ſomewhat to force the text.

for they proceed from evill to evill] Or, *but they proceed* (as Pſal.118.17.) *from evil to evil*; from one evil to another; or from one degree of it to another: they grow daily worſe and worſe, Chap.7.26. So 2 Tim.3.13.

and they know not me, ſaith the Lord.] This cometh laſt, as the main cauſe of all the former; the principal ground of all evil is in Scripture aſſigned, as ſometime to the want of the ſincere fear of God: as Gen.20.11. Pſal.36.1. Mal.3.5. Rom.3.18. ſo otherwhile to the want of the ſound knowledge of God, as here, ſo Judg.2.10,11. 1 Sam.2.12. Chap.4.22. Hoſ.4.1.2. and indeed the former followeth upon this latter; for where no knowledg of God is, no fear of God can be: what a man knoweth not, he cannot fear.

V. 4. *Take ye heed every one of his neighbour; and truſt ye not in any Brother: for every brother will utterly ſupplant; and every neighbour will walk with ſlanders.*

V. 5. *And they will deceive every one his neighbour, and will not ſpeak the truth*] They are generally ſo corrupt, that a man can hardly find, or light on any one honeſt and faithful, whom he may truſt, though he be never ſo neer to him in nature, or pretend never ſo much friendſhip or fidelity to him, Pſal.12.1,2. Prov.20.6. Chap.5.1. & 12.6. Mic.7.5,6.

his neighbour] Or, *friend*; as it is well rendred, 2 Sam.15.37. & 16.17. 1 King.4.5. and ſo would be here, and verſ. 5. for there is here an emphaſis in it: nor is it barely as in that common phraſe, Chap. 22.8.

will utterly ſupplant] Or, *will ſurely ſupplant*. Heb. *ſupplanting ſupplant*; over-reach, go beyond, and cheat his own brother: the word ſignifieth properly *to trip up ones heeles*; a figurative ſpeech taken from the practice of runners, or wreſtlers, an alluſion to the name of Jacob thence ſo termed, Gen.25.26. & 27.36. Hoſ.12.2. See the contrary enjoyned, 1 Theſſ.4.4.

every neighbour] Or, *friend*; as before.

will walk with ſlanders] Carrying tales to and fro, and ſpreading abroad falſe reports. So Chap. 6.28. a wicked practice, inhibited, Lev.19.16. ſuch friends as ſpeak a man fair to his face, will be detracting from him, and traducing him behind his back. So Chap.12.6. & 18.18. See Prov.26.20,22.

they will deceive] Or, *mock*, and delude; as Job 13.9. or, *beguile :* as Gen.31.7.

every one his neighbour] Heb. *a man his neighbour*, or, *his friend*; not ſimply, *one another*; as ver.20. Zach.8.10. but each one his neereſt and deereſt friend, as ver.4.

and will not ſpeak truth] See the contrary enjoyned, Zach.8.16. Eph.4.25.

they have taught their tongues to ſpeak lies;] Or, *they have enured*, or, *accuſtomed*, them; as the word is, Chap. 2.24. Hoſ.10.11. where it would alſo be ſo rendred; they have got ſuch an habit and cuſtome of lying; that they cannot leave it. See Chap.13.23.

and weary themſelves to commit iniquity] They take pains to do wickedly, and tire out themſelves in it, Pſal.7.14. Eſay 5.18.

V. 6. *Thine habitation is in the midſt of deceit*] Gods ſpeech to the Prophet. Thou my Prophet liveſt among a company of deceitful and falſe-hearted people, and haſt need therefore to walk warily, Chap.12.6. or, as others, there is little hope therefore that thou ſhouldeſt do any good upon them, they are ſo wedded to their deceitful wayes: and this the words following ſeem to confirm. See Chap.8.5.

Thine habitation] Heb. *Thy ſitting*; that is, *Thine abode*: as Exod.16.3. Deut.6.7. & 11.19.

in the midſt of] Or, *among*; as Chap.39.14 & 40.5.

deceit] That is, *deceitful* perſons: *deceit*, for, men of *deceit*; as Pſal.109.2.

through deceit they refuſe to know me, ſaith the Lord.] They are ſo addicted to their deceitful courſes, that they will rather ſtick to them, though to their own ruine, then return to me for their good, Ch.8.5. or, that their ſtrong affection to them, makes them altogether unwilling and averſe unto the knowledge of me and my Will, becauſe contrary thereunto, Pſal.36.3,4. or, as others, they ſo truſt to their frauds and falſehoods, to their wiles and guiles, and whereby they make account to ſecure themſelves, that they regard not me, or ought that cometh from me, Job 21.14. Pſal.52.7. Eſay 28.15.& 30.15. But I adhere rather to the former.

they refuſe to know me] A further decree then the former, of *not knowing*, ver. 3. a refuſal to know; implying a wilful, affected, obſtinate, ignorance; a rejecting of means offered them, whereby they might come to knowledge. See Pſal.82.5. 2 Pet.3.3,5.

V. 7. *Therefore thus ſaith the Lord of hoſts; Behold, I will melt them, and try them.*] I will melt them, as the finer doth his oar, or metal, in the furnace and fire of affliction, to conſume the wicked as droſs out of them, and to refine the reſidue, Eſay 1.25. & 4.4. & 49.10. Dan.11.33. Mal.3.3. or, as ſome of the Jewiſh Commenters, I will try them by ſome leſſer and lighter afflictons, whether they will be brought home to me, or no, before I proceed to an utter deſtruction. That which a late learned Writer exhibiteth in the time paſt, rendring the words; *I have melting them tryed them.* I have by milder caſtigations aſſayed to amend them; but to little purpoſe, Chap.6.29. But the ſequel of the context, and the illative in the front of the verſe, carrieth it rather the firſt way.

I will melt them, and try them] Heb. *I* am *melting them, and I will try them*; that is, I am about by melting to try them. See the like, Chap.6.27.

for how ſhould I do for the daughter of my people ?] Or, *what* elſe *ſhould I do for the daughter of my people ?* that is, as ſome, what could I do leſs? underſtanding it of the time paſt: or, as others rather, what other courſe can I take with them, being generally grown ſo deſperately evil? as, *How can I do this great evil ?* Gen.39.9. See Eſay 5.4,5. Hoſ.11.8. it may well be rendred; *How ſhould I deal* (as Hoſ.6.4.) otherwiſe, with (as the particle here uſed ſeems to be taken, Pſal.68.2. Mic.1.4.) *the daughter of my people :* or, as one of the Jewiſh Doctors not amiſs, *becauſe* of the wickedneſſe *of the daughter of my people*, as ver.1,3. and there ſeems to be, as he well obſerveth, an emphaſis in it; as if God had ſaid, how can I endure to ſee, or ſuffer, to mine own extream diſhonour, ſuch horrible abominations to reign among thoſe, that are called and counted my people. See ver.9.

V. 8. *Their tongue* is as *an arrow ſhot out*;] The *tongue* was before compared to *a bow*, ver.3. here, to *a ſhaft :* to *a bow*, in regard of the fitting of it for the uttering of falſhood by wicked contrivances; to *a ſhaft*, in regard of the ſpeech paſſing from it to the wrong and prejudice of others; as Pſal.64.3. Prov.25.18. There is concerning the attribute here aſſigned to this *ſhaft*, or *arrow*, a two-fold reading in the original: for ſome copies had it *a ſlaying*, or, *ſlaughtering ſhaft:* (for the ancient Greek and old Latine rendring it, *wounding*, and ſome other *cutting*, come far ſhort of the true notion of the term) and *arrowes* are mentioned as *inſtruments of death*, and of *deſtruction*, Pſal.7.13. Deut.32.23. Ezek.5.16. others, *a ſhaft drawn out*, as the word is uſed, 2 Chr.9.15,16. of *gold drawn out*, or, beaten out into plates; which thoſe that follow, expound, either of a ſhaft *drawn out* of the quiver: or, *ſhot out* from the bow; (and this our verſion followeth) or, *drawn over* the whetſtone to ſharpen it: according to that, *they have whet their tongues like a ſword*, Pſal. 64.3. *and they have ſharpened their tongue like a ſerpent*, Pſal. 140.3. and this laſt the Chaldee alſo exhibiteth: But neither do any of theſe expoſitions ſute well with that uſe of the word concerning *gold*, & the notion of it thereby in that place expreſſed: for in that notion, or in any other, ſave that of *ſlaying*, it is no where elſe found: yea, ſome of thoſe Jewiſh Doctors alſo that retain this latter reading, bring it fully home to the ſenſe of the former, affirming the word to be, not a paſſive participle, though it have the form of ſuch an one, but a *toar*, as they term it, or a noun adjective; alleadging ſuch an one of the ſame ſtamp uſed for an *oppreſſing* perſon, Prov.28.17. whereunto may be added, that as in Greek and Latine, and with us alſo from the latter, ſome ſuch paſſive forms have yet an active notion, as when we ſay, *a conſiderate*, and, *a circumſpect* man; ſo in Hebrew alſo, their *Pauls*, as they term them, have ſometime the like, Prov.7.10. *a woman*, not *reſerved*, as ſome; but as ſome other, *circumſpect*; or, as others again, *cautious*: as our verſion, *ſubtil*; word for word, *obſervant*, or, *watching* warily to entrap and enſnare fooliſh youth: and whether reading therefore for the frame of the word we follow, this may well be, and I conceive to be the true ſenſe of the words, *A ſlaying* (that is, a pernicious and miſchievous) *ſhaft* (for the two terms in Hebrew have ſome conſonancy with them) or, *arrow*, is *their tongue*: for the note of ſimilitude (that which maketh it the more emphatical; as Chap.6.8.) is not in the text. Some late Writers of prime note, inſtead of *a ſhaft* here, give us *a knife*: and it is true, that a wicked tongue is compared ſometime to *a ſword*, Pſal.57.4. & 59.7. and to *a raſor*, Pſal.52.2. but theſe learned Interpreters do not ſhew us, where the term here found is ever uſed for *a knife*; nor doth any ſuch place appear.

it ſpeaketh deceit] Or, *fraud*; it uttereth nothing leſs then what in truth they intend: as it is reported to have been a common by-word concerning one of the Popes, and a baſe ſon of his, that the one of them *never ſpake what he meant*, and the other, *never meant what he ſpake*: and this *deceit*, or *fraud* is commonly pernicious or miſchievous, as the Latine word for *fraud* is uſed for either; in regard whereof, *the falſe tongue*, is ſaid to be as the *raſor* of ſuch a guileful barber, as pretending to trim a mans hair, inſtead thereof cutteth his throat, Pſal.52.2.

one ſpeaketh peaceably to his neighbour with his mouth; but in his heart he layeth his wait] Or, *with his mouth will a man talk peaceably*, or *kindly*, (Heb. *ſpeak peace*, as Pſal.35.20. and 85.8. Eſt.8.30. & 9.3.) *with his neighbour*, or *friend*, (*with another*; as Zach.8.16,17.) *when inwardly*, or, *in his heart*, (Heb. *in the midſt of him*; as Chap.4.14. See Pſal.5.9.) *he layeth wait for him.* Heb. *and*, for, *when*; as Chap.6.14. and, *his wait*, that is, *wait for him*: as, *his ſnare*, and, *his gin*, for, *the ſnare*, and *the gin*, ſet for him, Job 18.10. when they ſpeak a man faireſt, they then mind him the moſt miſchief. So Gen. 34.13. 2 Sam.3.27. & 13.26. & 20.9. Pſal.5.9. & 28.3. & 55. 22. Prov.26.23-25.

V. 9. *Shall I not viſit them for theſe things? ſaith the Lord; ſhall not my ſoul be avenged on ſuch a nation as this?*] Or, *Should I not puniſh?* See the ſame, Chap.5.9.

V. 10. *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſſe a lamentation; becauſe they are burnt up, ſo that none can paſſe thorow them, neither can men hear the voice of the cattel; both the fowl of the heavens, and the beaſt are fled, they are gone.*] The Prophets words returning to his lamentation again; as before, for the multitude of the people ſlain, ver.1. ſo now for the utter devaſtation of the whole country, as well hill, as vale, left deſtitute of all living wights. See Chap.4.23-26.

the mountains] For Judea, about Jeruſalem eſpecially, was much of it hilly, Pſal.87.1. & 125.2. Eſay 14.25. Chap.17.3. & 33.13. Ezek.36.1,8.

the habitations of the wilderneſſe] Or, *paſtures* (as the word is uſed, Joel 2.22.) *of the plain*, or, *vale*. See Eſay 63.13. thus the whole country is divided into *hill* and *vale*, Chap.17.26. & 33.13. Ezek.36.4,6.

a lamentation] As Chap.7.29. Ezek.19.14. So hereafter, ver.20. and, *to take up a lamentation*; as Ezek.19.1. & 26.17. & 27.2. & 28.12. & 32.2. Amos 5.1.

burnt up] Or, *deſolate*: ſo waſted and ſpoiled, as if they had been burnt up with fire. So ver.12. Chap.46.19. See Joel 2.3.

ſo that none can paſſe thorow them] Heb. *from no man paſſing*; that is, either *becauſe none paſſeth* to and fro by them; for through want of paſſengers, wayes become waſte, Lam.1.4. or *ſo that none paſſeth thorow* them, they are ſo waſte and uncouth: ſo extreamly are they waſted, that not onely there is no dwelling in them, but no paſſing by them. So Chap.2.6. ver.12. *man*, for, *any one*; as chap.5.1. and a defect of the pronoun; as chap.8.10.

neither can men *hear the voice of the cattel*,] Heb. *nor do they hear the voice of the cattel*; that is, *nor is the voice of cattel heard* there. See Eſay 62.10. the lowing of oxen, or bleating of ſheep, Judg.5.16. 1 Sam.15.14. that had wont to feed and graze there. See Chap.33.10,12,13. a defect of the particle *there*, or, *therein*; as chap.6.16.

both the fowl of the heavens and the beaſt are fled] Heb. *from the fowl of heaven and unto the beaſt they are fled*; as Gen.7.3. chap.50.3. See Chap.4.25.

they are gone] Becauſe nothing is left that may ſuſtain either, Chap.12.4.

V. 11. *And I will make Jeruſalem heaps, and a den of dragons*] Heb. *I will give* (as ver.1.) *Jeruſalem unto heaps*: as Job 15.28. The city ſhall be ruinated. So Pſal.79.1. See Eſay 25.2. & 37.26.

a den of dragons] As they made Gods houſe a den of robbers, Chap.7.11. Heb. *an habitation*, or, *dwelling place*: as Pſal.90.1. and ſo it is rendred, Chap.51.37. where the ſame things are ſaid of Babylon. See Eſay 34.13. Chap.10.22.

and I will make the cities of Judah deſolate, without an inhabitant] Heb. *the cities of Judah I will give*, (or, *make*, as before) *deſolation*; that is, *utterly deſolate*. So Chap.4.27. & 10.22.

without inhabitant] Or, as ſome, *becauſe* there is *no inhabitant*. So Chap.4.7. See ver.10.

V. 12. *Who is the wiſe man that may underſtand this; and* who is *he to whom the mouth of the Lord hath ſpoken, that he may declare it*;] The Prophet having related the dreadful devaſtation that the whole land ſhould undergo, doth now encite men to conſider ſeriouſly with themſelves, what might be the procuring cauſes of ſo great and grievous evils.

who is the wiſe man that may underſtand this] Heb. *Who the man the wiſe, and he will underſtand this*: but the copulative is oft uſed in a finitive notion, as before, ver.1,10. as if he had ſaid, Is there never a wiſe man among you, who vaunt ſo much of your wiſdome, Chap.8.8. to underſtand and take notice of the procuring cauſes of theſe evils? See the like, Pſal. 107.43. Hoſ.14.9.

and who is he *to whom the mouth of the Lord hath ſpoken, that he may declare it?*] Or, *or*; (as Chap.5.12.) *to whom the mouth of the Lord hath ſpoken.* Heb. *whom the mouth of the Lord hath ſpoken to him* (as Pſal.1.4.) *and he will tell it*; as before: Or, if there be none ſo wiſe among you, that is able of himſelf to conceive it, is there never a Prophet among all thoſe with you, that profeſs themſelves to be ſuch, chap.27.16,18. whom God hath acquainted with his mind herein, that he may, from him, at leaſt make it known to you?

for what the land periſheth, and *is burnt up like a wilderneſſe that none paſſeth thorow?*] Or, *Wherefore is the land periſhed?* See ver.10. Chap.2.6.

V. 13. *And the Lord ſaith*;] Or, *Therefore ſaith the Lord*: the copulative, for the cauſal; as Chap.6.11. & 7.16,28. if there be none among you, that can tell wherefore all this cometh upon you, God himſelf, by me, will inform you of the cauſe of it: ſo Chap.5.19. & 16.10,11. & 22.8,9.

Becauſe they have forſaken my Law, which I ſet before them, and have not obeyed my voice, neither walked therein;] Or, *Becauſe they have left my Law, which I ſet* (Heb. *gave*; as Dan. 9. 10.) *before them*, (ſee chap.26.4.) *and have not hearkened to my voice* (as chap.3.25.) *nor walked therein*; to wit, in, or according to my Law; for to that it hath reference: ſee Dan. 9. 10,11,14.

V. 14. *But have walked after the imagination of their own heart*,] Heb. *And* (as ver.3.) ſee Chap.7.24. & 15.8. ſo 2 Pet. 3.3.

their own *heart*] As, *their* own *face*, Chap.7.19. and, *thine* own *way*, Chap.4.18.

and after Baalim] See Chap.2.23.

which their fathers taught them.] Or, *as* (Lev.7.26. Chap. 48.8.) *their fathers taught them*, or *accuſtomed them*; as ver.5. training them up in ſuch idolatrous practices, as themſelves exerciſed: ſee Chap.7.18. 1 Pet.1.18.

V. 15 *Therefore thus ſaith the Lord of hoſts, the God of Iſrael*,] God purſueth ſtill his anſwer to the former demand. The ſame ſtyle, ſee Chap.7.21.

Behold, I will feed them, even this people, with wormwood, and give them the water of gall to drink.] Heb. *Behold, I am feeding*, (that is, *about to feed*; as Chap.8.17.) *them, this people*; as Exod.2.6. *and ſhe ſaw him, the child*, Chap.27.7. *that ſhall not ſerve him, Nebuchadnezzar*; pronoun and noun both together, for the more emphaſis; and our verſion therefore well inſerteth, *even*.

with wormwood] That the word here uſed, is the name of ſome herb or plant, is not doubted: and it ſeems to appear by Deut.29.18. but what herb it ſhould be, the Jewiſh Doctors themſelves ſeem as uncertain as we: it is a kind of herb, ſaith one; a bitter herb, ſaith another: and that not unlikely, by the alluſion in likelihood to that place of Moſes, Act.8. 23. & Heb.12.15. and more evidently by Prov.5.4. and therefore *wormwood*, ſay ſome, becauſe *bitter*, Rev.8.11. but a third addeth, that it is a plant, or *ſimple* (ſo I render the word *ſam*, becauſe larger then our *ſpice*) not of life, but *of death*; that is, not vital, or wholſome, but mortal, hurtful even to death, a deadly poiſon, as well as the other here joyned with it: which epithet the Chaldee alſo in that place of Moſes giveth it; and then ſurely not *wormwood*: for that is no unwholſome, or hurtful, though nothing toothſome or pleaſant, much-leſſe a venemous or poiſonful plant; as this is acknowledged to be: and may well be deemed to have its name, as an *accurſed* herb, or plant, from the Arabick word, that ſignifieth ſieth *to curſe*. Said to be uſed in that verſion, Gen. 3. 17. & 12.3. Mar.11.21. and I ſuppoſe therefore the text might better be rendred; *I will feed them with wolfs-bane, and drench them with water*, or, *juice of hemlock*: or uſing the names of ſome other like poiſonful plants; for *water of gall*, ſeems no fit phraſe; but of this latter, ſee before on Chap.8.14. they are both joyned together, as here, ſo Deut.29.18.Ch.23.15.Lam. 3.19. Amos 6.12. but this apart without that, Amos 5.7. and Lam.3.19. where this people complain, that God had given them to drink ſuch a quantity of it, that they were even drunk withal; ſo that the ſame thing is mentioned as their meat here; as their drink there; and the meaning is, that God would bring ſuch grievous afflictions upon them, that ſhould put them to that torture and torment, as rank poiſons would do, had they no other thing either to eat or drink but ſuch.

V. 16. *I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known*;] That which God by Moſes had long before threatned them. Deut. 28. 64. See Chap. 15. 4,7.

and I will ſend a ſword after them, till I have conſumed them.] So Lev. 26.33,38,39. See Chap. 42. 16. & 43. 11. & 44.12,27.

V. 17. *Thus ſaith the Lord of hoſts*;] Becauſe this people were ſo ſtrongly poſſeſſed with a ſpirit of ſecurity, which their ſalſe Prophets confirmed them in, pronouncing them aſſured peace and ſafety, that they little regarded the Prophets dolefull lamentations, as of one, whom they conceived to be but either a mad or a melancholike man. Chap.5.12,13. The Prophet now telleth them, that God himſelf did invite them unto ſolemn lamentation, to try whether that would work upon them or no. So Eſay 22.12.

Conſider ye] as Chap. 2. 10. or, *underſtand*, as Eſay 1. 3. either conceive aright what your condition is, and ſuffer not your ſelves any longer to be therein deluded; or conſider with your ſelves ſeriouſly of it: I encline to that rather.

and call for the mourning women, that they may come; and ſend for cunning women that they may come;] Heb. *call for mourning ones*, (but in the feminine form, as the next alſo,) *and they will*, or, *ſhall come*; *and ſend for wiſe ones, and they ſhall*, or, *will come*, the copulative in a finitive notion, as Eſay 53.2. ver. 1,2. and *wiſe*, for *cunning*, or, *skilful*, as Exod. 31.3,6. Such there were among the Greeks, and Latines, and were for the moſt part women, by a peculiar term in Latine, called *præficæ*, that profeſſed an art and skill of mourning, and making exquiſite lamentation; to which purpoſe alſo they were wont to be hired at ſolemn funerals, where going along with the corps, they made much more ſemblance uſually of lamentation and wailing, then thoſe did that mourned indeed, and ſuch it ſeemeth there were alſo among this people; ſuch at leſt as were skilful in compoſing of doleful poems and ditties, that might raiſe up and enhance affections of that kind in others. See 2 Chron.35.25. Job 3. 8. Eccl.12.5. Amos 5.16.

V. 18. *And let them make haſte and take up a wailing for us, that our eyes may run down with tears, and our ey-lids guſh out* with *waters.*] Theſe words would thus rather be knit to the former, *that they may come, and take up ſpeedily a wailing for us*; the ſyntax, as before, ver. 17. *to haſt and take up*; for *to take up haſtily*, or, *ſpeedily*; as, *to haſte and come*, for, *to come haſtily*, 1 Sam. 4. 14. *to haſte and take*; for, *to take ſpeedily*, without delay, Eſt.6.10. *to haſte and forget*, for, *eftſoon to forget*, Pſal.106.13.

that our eyes may run down with *tears*] Heb. *and* (as before) *our eyes ſhall deſcend* with *tears*. So verſ. 1 Chap. 14. 17.

guſh out] or, *flow down*; as ſhowers from the sky, Job 36. 28. Eſay 45. 8. or, as ſtreams from a ſpring, Pſal. 78.16. Eſay 48.21. See verſ.1.

with *waters*] or, with *water*, as verſ. 1. a defect of the particle, *with*, both here and before, as Eſay 61. 8.

V. 19. *For a voice of wailing is heard out of Zion; How are we ſpoiled?*] Or, as ſome render it, *will be heard out of Zion*: that is, out of Jeruſalem. Yet the preſent tenſe may be retained, it being as ſure to be heard, as if heard at preſent, and as ſounding in the Prophets ears already, as Chap. 4.19,20. & 6.24. & 8.16,19.

we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt us out.] We are at our wits end; becauſe we are compelled to leave our land, (ſee Eſay 2.11,12.& 6,12.) and are violently caſt out of our dwellings. See Job 15.33,34. Deut.29.28. but the form of ſpeech is very pregnant: *our dwellings* themſelves *caſt* us *out*; as being weary of us for our impurities, and even ſpewing us out, Lev. 18.18. & 20,22. the ſpeech of the people, either enforced to retire to Jeruſalem, abandoning the places of their former abode, or of thoſe of Jeruſalem, expecting ere long, to undergo the like. A defect of the pronoun; as Eſay 37.4. Howbeit, ſome of the Jewiſh Commenters, whom ſome of ours alſo follow, read the words, *they* (that is, the enemy) *have caſt down our dwellings*, to the ground: as Ezek.19.12. and then no ſupply needeth.

V. 20. *Yet hear the word of the Lord, O ye women; and let your ear receive the word of his mouth*;] Or, *For hear*, &c. becauſe it is a further confirmation of what was before ſaid, verſ. 17. that God himſelf inviteth them to it, and enjoyneth it. See the like exhortation, Eſay 32.9,11. and the phraſe, Job 4. 12. if ye regard not what I ſay, yet weigh well, and take to heart, what God ſaith.

ye women] Becauſe affections of this kind more riſe and free uſually with that ſex; in ſuch calamities and diſtreſſes eſpecially; as being leſſe able to ſhift for themſelves. See on Eſay 32.9.

and teach your daughters wailing,] Learn them before-hand ſome doleful ditties, that may expreſſe your grief, and affect others alſo with it.

and every one her neighbour lamentation.] Heb. *and a woman her friend*, or, *familiar*; that is, *one teach another*: as Gen. 11. 2. Eſay 34. 15, 16. a ſupply of the verb from the former branch; as Gen.1.16. Implying, that ſo great ſhould be the calamity, and ſuch cauſe of mourning on all hands, that no lamentation might ſeem ſufficient. See Amos 5.16.Lam. 1.12. & 2.13.

a lamentation] As Chap.7.29. ver.10. from this is Cain deemed, by ſome, to have had his name; but his mothers words ſeem to carry it another way, Gen.4.1.

V. 21. *For death is come up into our windows*, and *is entred into our palaces*; *to cut off the children from without, and the young men from the ſtreets.*] Deſtruction cometh in ſo on every ſide of us, that there is no poſſibility to avoid it; as Ezek.21. 14. *it entreth into our privy chambers*, or, *cloſets*: nor can our ſtrongeſt places keep it out, Chap.6.5. & 17.25. Lam.2.5. an alluſion, as ſome, to an enemy ſcaling and ſurpriſing a city, 2 Sam.5.8. Chap.5.10. as others, to the ſtones and fire-works, that by engines were thrown into the city. See Chap. 6. 6. as others again, to the heaps and piles of dead bodies reaching up to the very windows, and the enemy by them climbing up to them. See Chap.33.5. others, to thieves, that break in, or ſteal in, at windows, Joel 2.9. Joh. 10. 1. and thoſe would have it to imply, not ſo much the unavoidableneſs, as the ſuddenneſſe, and unexpectedneſſe of it; for in great and high buildings, ſay they, the dores commonly in the night time are ſhut, but the windows are left open, there being no fear of danger by them, in regard of their height. But the former is more probable, and ſeems to allude to a city taken by aſſault.

to cut off the children from without, and the young men from the ſtreets] Or, it proceedeth *to cut off the children without, and the young men out of the ſtreets*: ſo that there is no ſafety for any, either without dores, or within. See 2 Chron.15.5. Lam.4.18,19. nor regard of any age, ſee chap.6.11. Some ſuch word muſt of neceſſity be ſupplyed to make the ſenſe full: for to ſay, that it entreth in by the windows into the great houſes, to cut off them in the ſtreets, ſeems not to ſound ſo well; *children from without*: whither they are wont to run and ſteal out, and where wont to play together, Zach. 8. 10. and *young men from the ſtreets*: where they are wont to meet together, not deſirous, or enduring commonly to be couped up much in the houſe, Chap.6.11. & 49.26. both words here uſed are of the ſame notion, and ſignifie *ſtreets*; though the former ſeem the more general. See Chap.5.1.

V. 22. *Speak, Thus ſaith the Lord*;] I conceive with ſome learned Interpreters, that theſe words are to be read by way of parentheſis; and thoſe that follow, to be thus knit unto the foregoing ſentence: it proceedeth *to cut off the children from without dores and the ſtreets*; (*ſpeak* it, *the Lord ſo ſaith*, or, *it is the Lords ſaying*) *and mens carcaſſes ſhall lye as dung upon the open field.*

even the carcaſſes of men] Heb. *and* (which need not be altered) *mans corpſe*, or, *the carcaſſe of man*: but both taken collectively; as chap.7.33.

ſhall fall as dung] Or, *ſhall fall* (that is, *be ſlain*; as chap.6. 15. & 44.12.) and lye (a double notion in the ſame term; as Eſay 14.12.) *as dung*, See chap.8.2. there is an elegant conſonancy in the original, between the noun *carcaſſe*, and the word *fall*; as the like is alſo in Greek.

upon the open field] Heb. *on the face*, or, *ſurface*, *of the field*, as 2 King.9.37.

and as the handful after the harveſt-man] Or, *as the ſheaf* (as Amos 2.13.) *from after*, or, *behind the reaper*: which the hired reaper, either forgetting, or not regarding, letteth lye, and leaveth behind him. See Ruth.2.7.

and none ſhall gather them.] Or, *where there is none to gather*, or, *take it up*, (ſo, *and they ſhall ſerve*, for, *where they ſhall ſerve*, Gen.15.13.) as having relation to the ſheaf let fall, or left behind. Heb. *and no gatherer*; the meaning is, none to afford them ſepulture, Pſal.79.5.

V. 23. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, nor* *the rich man glory in his riches.*] God by the Prophet here laboureth, to beat them off from thoſe vain confidences, either in publike, or private ſtays and ſhelters, whereby they made account ſufficiently, to ſecure themſelves againſt thoſe evils, that the Prophets of God threatned them with, For the publike, they made account they had many wiſe counſellours, and politick men, to manage as well military, as civil affaires. Chap.8.8. and ſtore of warriers, and men of valor, to execute great matters; and they wanted not treaſure if need were, to hire forces with from abroad, and ſo be well enough able to withſtand the Chaldeans, if they ſhould come in upon them, Eſay 30.6. Chap.37.5. Again, many among them made account if it came to the worſt, yet they ſhould ſhift well enough, either by their ſhifts and ſlights, or by their might, or by their money, wherewith they might ranſome themſelves, Pſal.49.6. & 52.7. Prov.10.15. & 13.8. & 18.11. Eſay 28.15. & 30.2. & 31.1. God here aſſureth them, that it is in vain to glory in, or relye upon any of theſe, power, policy, or wealth, for not any of theſe ſhould avail, to deliver them from death or captivity, when God ſhould bring the judgment now denounced upon them, Pſal.33.16,17. Prov.11.4. Eccl.9.11. Eſay 28.17. & 30.3. & 31.2,3. Ezek. 7.19. Amos 2.14-16.

V. 24. *But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord that executeth kindneſs, judgment, and righteouſneſs in the earth*] If they will glory in ought, or relye on ought, let it be in, and on mee, who alone am able to ſave and ſecure them, Pſal.20.7,8. Eſay 43.11. & 45.25. & 63.1. 1 Cor.1.31. 2 Cor.1.9,10. & 10.17. and in the ſound and ſaving knowledg of mee, (whom this people refuſe to know, to their own ruine, ver.3.6. Hoſ.4.6.) and of my goodneſs and faithfulneſs, to thoſe that do ſincerely relye on mee, which will be the only means to ſecure them, Pſal.9.10. & 32.10. & 34.22. & 37.40.

underſtandeth and knoweth me] The Jewiſh Doctor thus diſtinguiſheth theſe two, that the former ſignifieth an intellectual or contemplative knowledg, by which we conceive aright of the nature of God, his attributes, and his works; the latter an active or practical knowledg, whereby men do ſo know him, that they imitate him in heart and life, and live according to his law; whether the words are ſo to be diſtinguiſhed, I much doubt, yet make no queſtion but that the conjunction of theſe two words together, as if it were ſaid, *in knowing me skilfully or underſtandingly*, (for that I conceive to be the true ſenſe of the phraſe, *in underſtanding and knowing me*) doth intimate ſuch a ſound and ſolid knowledg of God, as doth not float in the brain, but ſinketh down into the heart, and ſo worketh upon the affections, that it worketh them unto God and his will, the efficacy whereof appeareth, and is expreſſed in the life; all other knowledg of God being but knowledg falſly ſo termed, and no true or ſound knowledg at all, 1 Tim.6.20. 1 Joh.1.6. & 2.4.

that execute kindneſs, judgment and righteouſneſs] Heb. *that do*, or, *doing*, (as Exod. 20.6. Chap. 32.18.) *kindneſs*, (and goodneſs, in favours and bleſſings exhibited to the godly, Pſal.5.12. & 25.10. & 103.17,18.) *judgment*, (which he executeth upon the obſtinate wicked; *and righteouſneſs*, (whereby he maintaineth and defendeth the faithful, Eſay 1.27. & 51.4,5.) or, *goodneſs* in general, whereby he dealeth kindely with all that reject not him, and his *kindneſs*; *uprightly* and equally withall in general, Pſal. 92.15. & 97.2. & 99.4. & 105.8,9. for ſo *judgment* and *juſtice* are uſually taken where they are thus coupled together. See Eſay 56.1. Chap. 5.1. and in this ſenſe rather do I take the words here for that which followeth.

for in theſe things *I delight*; *ſaith the Lord*,] both in doing them my ſelf, and in ſeeing them done by others, Pſal.5.4. & 11.5,7. & 15.1,2. & 24.3-5. & 99.4. Eſay 33.15,16. & 61.8. Mic.6.8. & 7.18.

V. 25. *Behold the dayes come ſaith the Lord; that I will puniſh all them that are circumciſed with the uncircumciſed*,] The Lord here endeavoureth to take this people off from another priviledg, which they relied much upon; as formerly from the *Temple*, Chap.7.4. and their *Temple-ſervice*, Chap.7.21. ſo here, from their *circumciſion*, whereby as the genuine ſeed of Abraham, Iſaac and Jacob, (with whom, and their poſterity in that line, the Covenant whereof *circumciſion* the ſign and ſeal, Rom.4.11. was continued) they were diſtinguiſhed from other nations that were without it; and this prerogative they ſtood not a little upon, and preſumed much on it, Gen.34.14. Act.11.2,3. Rom.3.1. Eph.2.11. Phil.3.3,5. Now this the Lord, to take them off, as a ſory ſtay for them to truſt to, telleth them here, that he intendeth very ſhortly and ſuddenly, to hold a viſitation, wherein he will proceed againſt wicked perſons and people, as well circumciſed as uncircumciſed, without any regard had to that external rite, promiſcuouſly and impartially one with another. See Rom. 2.25-27. Phil.3.3. Heb. *the dayes are coming*, (as Chap. 7.32.) and (as Chap.3.9.) *I will viſit upon* (as Chap.5.9. & 23.34.) *circumciſion with uncircumciſion*: as Rom.2.26,27. Gal.2.7-9. For the Jewiſh Talmudiſts are here moſt abſurd, expounding it of ſuch as having been formerly circumciſed, to renounce their circumciſion, drew on again their foreskin: (of which practice, ſee 1 Cor.7.18.) as, ſay they did *Iſmael*, and hence thoſe *corner* ones here; *Eſau*, and thence here the Edomites; the iſſue of Lot, whence the *Moabites* and *Ammonites* here; the *Egyptians*, that had in Joſephs dayes received circumciſion, but after his deceaſe, abandoned it again; and *Jehojakim* King of Judah, to pleaſe the King of Babel. But theſe are no other then their own groundleſſe fictions and fables; the meaning of the text is plain enough, God himſelf by the Prophet, explaining it in the words next enſuing.

V. 26. *Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmoſt corners, that dwell in the wilderneſs.*] He ſeemeth to begin with the Egyptians, becauſe this people relied much upon them, Ezek.29.6,7,16. and to them in the next place he ſubjoyneth the Jews, reckoning them up without diſtinction, among the nations uncircumciſed, the reaſon whereof is afterwards given. And concerning thoſe here mentioned, there is no great doubt or difficulty, ſave only about the laſt, deſcribed not by any peculiar name, but by ſome remarkable circumſtance, and the place of their abode; that they are of the Kedarens, and the kingdome of Hazor, ſeems to appear from Chap.49.28,32. but why ſo ſtyled, as both here and there, that is the queſtion; the Hebrew is, word for word; *cut off to the corner*, or, *polled by the corner*, which the Jewiſh Commenters expound, of the country they lived in, as if the meaning were, that they lived as *cut off* from other people, in the utmoſt *nooks*, and remoteſt parts of the wilderneſs. But the Chaldee, Ancient Greek, and old Latine expound it, of the manner of their cutting of their hair off, by the *corners*, or ſides of the temples, which was the manner of ſome people, but forbidden Gods people; and which Herodote, lib.3. affirmeth to have been the Arabian faſhion; and this ſeemeth the more likely, the place of their habitation *in the wilderneſs*; to wit, in part of Arabia the deſert, is noted apart here: now that theſe ſeverall people were by Nebuchadnezzar to ſuffer, together with the Jews, appeareth plainly by that other prophecy, where they are related with others added unto them, Chap.25.18,19,21,23,24.

for all theſe nations are uncircumciſed, and all the houſe of Iſrael are uncircumciſed in the heart.] Or, *in heart*; as Ezek. 44.7. for the article is ſuperfluous here, nor is in the text. In theſe words God renders a reaſon, why he ranked the Jews among the uncircumciſed ones; to wit, becauſe they were ſuch in heart, as the other were in their fleſh; whence it appeareth, that the Edomites, though deſcended from Iſaak by Eſau, who was doubtleſs circumciſed as well as Jacob, had abandoned the uſe of this rite, which yet Hyrcanus in the times of the Maccabees, enforced them to reſume. See Joſephs *antiquities*, l.13.c.17. for *theſe nations*, ſaith he, are *all uncircumciſed*; though that no way either backeth that Talmudick fancy concerning the ſenſe of this place, or addeth force to their figments, which they fabulouſly adjoyn concerning ſome others. But hence is appeareth that the generality of Iſaac's poſterity were at that preſent uncircumciſed, either in the one kind, or in the other: his whole iſſue by Eſau having caſt off the outward circumciſion; and the main body of Jacobs poſterity, then in being, (*the whole houſe of Iſrael*, as well Judah, as the other ten tribes) wanting the inward circumciſion of the heart; without which, the outward rite in the fleſh is of no force or worth in Gods account. See Chap.4.4. Amos 9.7. Rom.2.28,29. Gal.5.6. & 6.15.

CHAP. X.

Verſ. 1. HEar *ye the word which the Lord ſpeaketh to you, O houſe of Iſrael.*] The Lord by the Prophet in the former part of this Chapter, (for the latter is of a far divers ſubject) diſſwadeth and dehorteth his people from attending to, or at all regarding thoſe heatheniſh practices of Aſtrology and idolatry: for he coupleth them both together, ver.1-16. and this former part, as to me ſeems, principally concerns thoſe of the former captivity, under Jeconiah, who already were in Babylon; the latter, thoſe that remained yet in the land under Zedekiah. See Chap.24.

Hear ye the word] The like entrance, ſee Chap.7.2. Amos 3.1.

which the Lord ſpeaketh] Not I, but the Lord, Eſay 1.2. 1 Cor.7.10.

O houſe of Iſrael] As Chap.2.26.

V. 2. *Thus ſaith the Lord, learn not the way of the heathen*] Becauſe the Jewiſh people, were a great party of them to go in captivity into Babylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (See ver.11. Chap.24.1. & 29.1,2.) God by the Prophet endeavoureth to confirm and ſtrengthem them, the pious eſpecially among them, (for ſuch alſo there were there of them, Chap.24.5. Ezek.11.16.) againſt thoſe ſuperſtitions and vanities that were rife in thoſe parts; and they might be in danger, being exiles and captives in a ſtrange land, to be ſtrongly tempted unto: Heb. *Learn not to the way*: where either the particle is ſuperfluous, omitted therefore, Pſal.106.35. Chap.12.16. or elſe it may be rendred, *Accuſtome not your ſelves to the way of the heathen*; and ſo ſome render it; *do not imitate them*, See Chap.9.5. their *way*; that is, their ſuperſtitious courſes, Lev.18.3. & 20.23.

and be not diſmaied at the ſigns of heaven] The firſt head of ſuperſtitions, which he beginneth with, is *Aſtrology*, a ſtudy and practice ſo rife among them in thoſe parts, Eſay 47.13, that the profeſſors and practiſers of it, not with them alone, Dan.2.2. & 5.7. but among other nations alſo, are generally deſigned by the names of *Chaldeans*, See Strabo l.17. Cicero of *divination* l.2. Pliny l.6.c.26. *Aſtrology*, I ſay, not that which we commonly term *Aſtronomy*, whereby the true nature and motion of the celeſtiall bodies are by grounds of reaſon, and rules of art thence taking their riſe, enquired into, and diſcovered; but that *judiciary Aſtrology*, as it is uſually ſtyled, whereby men take upon them, from the poſtures and aſpects of them, to foretell the iſſue of humane affaires, either publike, or private, and what caſuall events, ſhall befall either perſons or people: a practice grown of late with us into great eſteem, being either countenanced or connived at, by thoſe in authority with us, though having entred themſelves, and cauſed others with them, to enter into a religious bond of a ſolemn oath and *covenant*, to endeavour the *extirpation* of all thoſe things among us, that are *contrary to ſound doctrine, and the power of godlineſs*, whereof this is none of the leaſt. For the originall whereof, (ſince it hath not, nor can be ſhewed to have any ground from the light of nature, or naturall reaſon) we ſhall not need to go far to find it out. We have a blind, but inſolent, buzzard (I may well ſo term him) among us, one that profeſſeth himſelf no ſmall Doctor in theſe impoſtures, and dotages (wherewith he hath bewitched not a few with us, eſteeming his predictions, as no other then divine oracles) and taketh upon him by the ſtars, to ſteer the affaires of our ſtate, pretending *to read in the book of heaven*, all that he writes, who will ſufficiently informe us herein. Now this man to juſtifie the warrantableneſs of this his practice, telleth us, that *the good Angels of God in former ages, at firſt by perſonall conference, acquainted the ſons of men with this learning of the ſtars*; and *thoſe holy men*, (ſaith he) *ſo inſtructed, living many years, and in purer airs, where they curiouſly obſerved the Planets and their motion, brought this art to ſome maturity, without the leaſt hint of ſuperſtition.* But *as the ſons of men fell from God in divine worſhip, ſo in flitting and ſhifting their habitations, they forgat the purer part of this art; and in ſome Countries added ſuperſtitious conceptions.* The holy Angles then belike by this mans relation, did at firſt inform thoſe holy men, which they could not otherwiſe have known, of the nature of the Planets; to wit, that *Saturn was a melancholick malignant* planet, *Mars, a colerick and litigious* one, *Mercury, a theviſh, Venus, a laſcivious and wanton* one: and that they do accordingly affect and diſpoſe ſuch people, or perſons, as are either bred under them, or whom they have ſpeciall relation unto. For theſe, and the like ridiculous fopperies, and impious calumniations of thoſe glorious creatures, are with them, as the Popiſh *Purgatory* with the Papiſts, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their ſuperſtitious ſuperſtructures, will preſently fail and fall flat to the ground; as with thoſe other, all their maſſes, dirges, obites, pardons, and indulgences, if you deny them their Purgatory; which becauſe they can produce no clear Scripture for, they run with theſe men to their forged revelations. But whence theſe frivolous conceits, and irreligious ſurmiſes concerning thoſe celeſtiall bodies, (which if you queſtion, you ſhake the ground of all their conjecturall skill,) had their originall, may well be conjectured from the very names, the heathen impoſed upon them, being borrowed from their counterfeit deities, whom they deemed ſo quallified: aſſure our ſelves we may, that Gods holy Angels never raiſed any ſuch foul aſperſions and groundleſs defamations, upon thoſe pure and ſpotleſs creatures, far from, and wholly uncapable of any tincture of ſuch vicious diſpoſitions. But all that this man relateth, we may if we pleaſe, and be ſo ſily as ſo to do, take upon his credit; for he telleth us not what times thoſe were, wherein it was thus, or who thoſe holy men were, unto whom the holy Angels at firſt revealed thoſe things; or out of what records he hath theſe relations, concerning ſuch pretended revelations. And as little reaſon have we, to engage our faith to his Antagoniſt, another foul of the ſame feather, that flieth yet ſomewhat higher then he, and pretending *his predictions, to be grounded on Art and Nature*, telleth us (that we may not miſ-doubt or queſtion his Art) that *this art was deduced from God to Adam, to Seth, to Abraham*; for proof whereof, he referreth us to a Knight of note, for his ſtudies in this kind, who in favour indeed of this Art, which he was overmuch addicted to, and beſotted with, affirmeth in part what he ſaith, but bringing no better proof of it, then a tale out of Joſeph the Jew, who in his *Antiquities* l.1.c.3. telleth us, that *thoſe of Seths iſſue living long and without diſturbance, gave themſelves to the ſtudy of heavenly things, and the conſtitution or adminiſtration of them; and becauſe Adam had foretold, a twofold deſtruction of the world that ſhould come, the one by water, the other by fire; they left the ſumme of what they had, of that kind of learning obſerved, engraven on two pillars of brick the one, of ſtone the other*: but neither is any word in the Jew, of this their *judiciall Aſtrology*, nor of any skill in this kind, or any other by God imparted unto Adam, which they yet father upon him: and the whole relation of the *two pillars* ſeems as true, as that which he addeth of the continuance of the latter of them in Syria unto his time. And indeed, if any ſons of Adam ever had any ſuch immediate communion, either with God himſelf, or his holy Angels, it muſt be thoſe Ancient Patriarks, Abraham, Iſaak, and Jacob, and thoſe Prophets of God among his people; unto whom God uſed ſometime immediately, ſometime by the Miniſtery of Angels, to impart his minde, concerning future events, as well publike, as private: but no where in Scripture read we, that God did this, either by the naturall courſe of the celeſtiall ſigns, or, as from thence to be obſerved; nor undoubtedly had any ſuch art and skil, been taught the godly ones among Gods people, whether by God himſelf, or his Angels; would they either have concealed it from them, or much-leſs committed it unto Paynims, and Pagans, and by ſuch, have tranſmitted it unto poſterity, for from ſuch in corrupt times, it crept in among Chriſtians, being yet ever among them liable to cenſure; nor was any in the Ancient Church, that had profeſſed ſuch arts, admitted into the profeſſion of Chriſtianity, unleſs that firſt they renounced thoſe damnable practices, and recanted ſuch their ſuperſtitious conceits. But men may eaſily gueſs what Angels they were, that acquainted men at firſt with theſe things, and ſet them on work, to buſie their brains about ſuch matters, as neither light of nature, nor grounds of reaſon, were able to inform them of, but muſt have ſome revelation; either Divine, or Angelicall, or Diabolicall rather, for the finding of them out; ſo far are God himſelf and his Prophets, from taking notice hereof, as ſome ſuch heavenly diſcovery, or giving any approbation thereunto, that God by them ſometime derideth it, Eſay.44.25. & 47.13. and ſometime diſſwadeth and condemneth it, as an heatheniſh practice, not befitting his people to heed; as here, ſo elſe-where, Deut.18.10-14. from the Prince of the air therefore, it may juſtly by this mans own grounds and grants, be deemed to have proceeded at firſt by him, taught the heathen that were ruled and ſwaied by him; and from them, together with the worſhip of them in their idols, conveyed unto Gods own people; for what of further obſervation he ſubjoyneth, to omit, that thoſe ridiculous principles muſt firſt be made good, ere any obſervation can be grounded upon them: the like did the Heathen Magicions report of their charms, and other ſuperſtitious divinations by the flight of fowls, and from the bowels of beaſts; to wit, that obſervations had been made of them, for many hundred of years. See Pliny l.28.c.2. and this and thoſe may well go together, one with the other unto him, that was the firſt founder of them, *the father of lies*, John 8.44.

and be not diſmaied at the ſigns of heaven] As if the event of things, or the iſſue of your affaires depended upon them; which thoſe fond *ſtar-gazers* bare people in hand, and took upon them thereby to determine and foretell, what good or bad ſucceſs mens deſigns ſhould have, Eſay 47.12,13. Howbeit, ſigns there are of two ſorts; firſt, naturall, and ordinary, the ſtars themſelves being ſet in the skie, to diſtinguiſh the times and ſeaſons of the year; to which may be added, the conjunctions of them one with another, or oppoſitions of them one to another, whence the eclipſes of ſome of them, at ſome time do proceed; and theſe are thoſe ſigns, which comming in a conſtant courſe, and continued tenor, (in regard whereof men skilfull therein, are able either going backward, to tell how it hath been with them for thouſands of years paſt, or looking forward how it will be for as many, if the world it ſelf ſhould ſo long continue:) God would not have his people to be affected or affrighted with, as if in regard of them, or from them, any evill in the ſucceſs of their affaires could betide them: other *ſigns* there are extraordinary, in dreadfull apparitions, beſides the ordinary courſe of the creature, by which the Lord doth ſometime give notice unto his people, of his diſpleaſure, and warning of enſuing wrath; and theſe

God doth not inhibit his people to be affected with, and taking of them unto heart, See Joel 2.30,31. Luk.21.11,25.

for the heathen are diſmaied at them]. Or, rather, *though the heathen be diſmaied at them.* Though they be ſo ſily or ſuperſtitious, as to be therewith thus affected, yet ought ye not ſo to be. So is the particle very frequently uſed, in our verſions alſo not ſeldome expreſſed, Gen.8.21. Joſh.17.18. Pſal.23.4. Eſay 12.1. Dan.9.9. Mic.7.8. Hab.3.17.

V. 3. *For the cuſtomes of the people are vain*] Heb. *The ſtatutes*, or, *ordinances of the people*; (that is, thoſe courſes of his nature, which people of ſeverall countries herein concurring do, as if it were ſome ſacred or divine ordinance, very preciſely and ſuperſtitiouſly obſerve) *vanity it*; that is, *are each of them exceeding vain*, as vain as vanity it ſelf; and a matter therefore very ill-beſeeming ſuch as profeſs themſelves to be Gods people, as did the Jews then, and as Chriſtians at this day do, to be taken and carried away, with ſuch frivolous and ridiculous fancies and fopperies: the pronoun, for the verb ſubſtantive, as Chap.6.16,28. the abſtract, for the concrete, as ver.15. Eccl.11.8,10. and the ſingular diſtributively joyned with the plurall, as Chap.5.8.

For one cutteth a tree out of the foreſt, (the work of the hands of the workman) with the axe.] From their Aſtrology, he paſſeth to their idolatry; and theſe two, ſay ſome, he joyneth together, becauſe thoſe Eaſtern people had a conceit, that the images of thoſe celeſtiall bodies which they worſhipped, had a ſecret efficacy conveyed unto them from thoſe celeſtiall bodies, whom by and in them they adored. But the connexion to me, ſeemeth to be apparent from the context it ſelf: yee muſt not be affraid of the ſigns of the heavens, though heathen ſo be, for their courſes are full of folly and vanity; and that they are ſo, doth further appear by their idols, which though they either made themſelves, or cauſed to be made by ſome other, yet they worſhip and ſtand in awe off. The words would rather be read without any parentheſis, *A tree is cut down out of the foreſt*, for *the work of the hands of the carpenter*, or, *carver, with the axe*; that is, for the carpenter to exerciſe his handy-work on it with the axe; for the *axe* here ſeemeth not to be mentioned, as the inſtrument of felling the tree, but of framing the image out of the wood, or timber of it. So that here, the ſorines and baſeneſs of their images is intimated, by the matter of it, a piece of wood; the maker of it, a poor man that worketh upon it for his penny, and the inſtrument wherewith he frameth it, *his axe.* See the like, Eſay 40.20. & 44.12-17. Heb. *a tree cutteth he it out of the foreſt*; the verb uſed indefinitely, and moſt fitly therefore expreſſed by the paſſive: as, *he planteth an aſh*; for, *an aſh is planted*, Eſay 44.14. the pronoun redundant, as Eſay 8.13. & 45.9. the particle *for* ſupplied, as ver.9. Mal.2.5. of the word rendred *workman*, See on Eſay 40.20. of *axe*, Eſay 44.12.

V. 4. *They deck it with ſilver and with gold*] Or, *It is decked*: the verb being taken indefinitely, as ver.3. Heb. *make it fair*, or, *beautifull*: to add ſome grace to it, having no beauty otherwiſe of it ſelf, but what by ſuch means they give it, See Eſay 40.19. & 46.6.

they faſten it with nails and with hammers, that it move not] Or, *it is faſtened with nails and with hammers*, as before; that is, as ſome, the joynts of it, one to another, that they may not fall aſunder; but the image he ſpeaketh off, ſeems carved out of the main trunk or timber of the tree, ver.5. as others, the ſilver and gold plates to the woodden ſtock, that they may fit cloſe to it: but he ſeemeth here to ſpeak only of ſuch woodden Gods, as were only made beautifull, with ſome leafe-ſilver and gilt; of others afterward, ver.9. and others therefore rather, to the wall pillar or poſt, that it is nailed to, that it may ſtand faſt and not *ſtagger*, (ſo the word properly ſignifieth, Eſay 28.7. Neh.2.10.) and fall. See Eſay 40.19. & 41.7. & 46.7. Heb. *and it ſhall not* (as Chap.9.1,2.) *ſtir*, or, *ſtagger*; as before: Goodly Gods, about whom ſo much coſt muſt be uſed to made them handſome, ſo much care muſt be taken, as with children to keep them from a fall.

V. 5. *They are upright as the palm-tree, but ſpeak not*] They ſtand bolt upright like a palm, or a pillar, and cannot move or bend; or they ſtand upright, as one that ſtandeth up to ſpeak, but are not able to utter ought, Pſal.115.5. & 135.16.

They are upright] Heb. *They are firme work*, or, *maſſy matter*, carved out without joynts, as works of maſſy metal beaten out of a main piece. So the word is commonly taken, Exod. 25.18,31 36. the pronoun for the verb ſubſtantive, as ver.3.

as a palm-tree] That groweth ſtraight and even up to the top, without knots or boughs, skaled only, and the flaggy leaves, which are the only branches of it; at the top of the trunk, or, *as a pillar*; for ſo the word alſo is uſed, Cant.3.6.

they muſt needs be born, becauſe they cannot go] Heb. *bearing born they ſhall be*; or, *carrying they are carried*; which ſome underſtand, of their carrying them about in their ſolemn proceſſions, either in chariots, or on mens ſhoulders: but it may be underſtood more generally, of bearing them from place to place; either at the firſt ſeating of them, or upon any occaſionall removall. See Eſay 45.20. & 46.1,7.

becauſe they cannot go] Pſal.115.7. much leſs help, or hurt.

be not afraid of them] No more then of the ſigns of heaven; though theſe ſottiſh people fear as well theſe, as thoſe, ver.1.

for they cannot do evill, neither alſo is it in them to do good.] Heb. *they will not*, or, *ſhall not, do evill*; but the verb is taken potentially, as Chap.2.23,32. See Eſay 41.23.

V. 6. *Foraſmuch as there is none like unto thee, O Lord; thou* art *great, and thy name is great in might*] Unto theſe vain and baſe idols, the Prophet oppoſeth the true God, (whom he turneth his ſpeech unto) as indeed in regard of his incomparable might and majeſty, alone worthy of all fear and dread, Pſal.86.8-10. & 89.7,8. & 145.3. Heb. *from none being like thee*; the particle in a cauſall notion, as Chap.4.6. That which ſome ſuppoſe to have reference, unto what went before, ver.5. concerning the inabiſity of idols, to do good or evil; becauſe not like to the true God: but others rather to what followeth, ver.7. concerning reverence and due regard to be given unto the true God; as ſhewing the cauſe, why he ought to be ſo reverenced and regarded.

V. 7. *Who would not fear thee, O King of Nations?*] Theſe words make up an entire ſentence with thoſe of the former verſe: and might therefore not unfitly be annexed unto them. Of the title therein given unto God, together with the ground of it. See Mal. 1. 14. Rev.15.4. Pſal. 47.7. and 103. 19.

for to thee doth it appertain] Or, *ſince that* (as Chap. 8.14.) *it agreeth to thee*; as Gen.34.15,22. *fear* and *reverence* ſorteth and ſuiteth well with thee, not with them; the noun ſupplied from the verb foregoing, Pſal.76.7,11. & 89.7. or, as ſome; *the kingdome*, implied in the word, *King*, 1 Chr.29.11, 12. Mat.6.13. but the former rather, this being the cauſe of that.

foraſmuch as among all the wiſe men of the nations, and among all their kingdoms, there is *none like unto thee*] Heb. *for in all the wiſe of the nations, and in all their kingdoms, becauſe none being like unto thee*: the particle in a cauſall notion, as before, ver.6. and there is a two-fold particle; either the one being redundant, but added for the more emphaſis, or ſome ſupply to be made, as ſome conceive, rendring it; *for among all the wiſe of the nations, and in all their Kingdoms*, thou art great, or the greateſt; *becauſe* there is *none like unto thee*: and he mentioneth the *wiſe* ones and the *Kings*, ſaith the Rabbine, becauſe the wiſer ſort among the heathen knew well enough, that there was but one ſupream power, and if they worſhiped any other, it was but as mediators between him and them; and that no Kingdome was perpetual, but Gods alone: and *Kings* that converſed with, or made uſe of ſuch, knew as much alſo, Dan.4.3,32,37. But I concur rather with thoſe, who conceive theſe two to be mentioned, the rank of *wiſe*, and of *royal*, (for it is *Kingdome*, not *Kingdoms*) becauſe of theſe two ſorts, the heathen uſed to deifie after their death; ſome for their wiſdome, ſome for their royalty. See Eſay 46.1. Chap.50.2. among either of which, either for wiſdome or proweſs, there is none comparable to God, 1 Sam. 2. 2. Pſal. 18.31. 1 Cor.1.25. 1 Tim.1.17. & 6.15. And to cut off theſe difficulties for matter of ſyntax, I ſuppoſe the words may well thus be rendred; *even among all the wiſe of the nations, and all their royalty, becauſe* there is *none like unto thee*: the firſt particle being taken not as a cauſal, but as a note of aſſeveration, or amplification, as the ſame is apparently found ſo uſed, Eſay 32.13. *Kingdome*, or, *royalty*, for, *Kings*: as, *government*, for, *governours*, Eſay 60.17.

V. 8. *But they are altogether brutiſh and fooliſh:*] Heb. *And* (as Chap.9.13,14.) *in one they are brutiſh and fooliſh.* Which the Jewiſh Commenters expound with reference to the wiſe men mentioned ver.7. that though in other things they were wiſe, as in acknowledging one ſupream power; yet herein they dealt fooliſhly, in teaching the people to worſhip ſtocks and ſtones, Rom.1.21—23. But this expoſition narroweth the text too much: our verſion rendreth it, *altogether*; and a form ſomewhat like it, is uſed for, *together*, Ezr.2.64. & 3.9. and would ſo be rendred Pſal.82.7. but the word *one*, is there maſculine; here, feminine: nor is the particle the ſame. I ſuppoſe it may well be rendred, *at once*: and ſo it is rendred, though, as I conceive, not aright, Prov. 28. 18. but ſo the very ſame form is uſed in the Greek, Luk. 14. 18. which will come well home to what our Verſion exhibiteth: for it is as if he had ſaid, not of ſome ſpecial ones, but of all idolaters in general; as ver.14. (unto whom with their folly, and brutiſh ſtupidity, he now returneth again) Take them all *at once*, or *altogether*, they are even as brutiſh and ſenſeleſſe, as thoſe very ſtocks and ſtones they worſhip, Pſal.115. 8, & 135.18. See Eſay 41.29. & 44.18——20.

the ſtock is a doctrine of vanities.] Either that which the idols teach, is nothing but meer vanity and falſhood; as they are ſaid to be *teachers of lies*, Hab.2.18. Zach.10.2. (and images then ſurely ill Laymens books) or thoſe things, that are taught and received, or believed concerning them, are moſt vain things, as the idols themſelves are, ver.3, 14. See Eſay 44.10, 20. Heb. word for word; *an inſtruction of vanities, wood it is*: the pronoun poſitive for the verb ſubſtantive; as ver.3. for all the coſt beſtowed upon it, and pains taken about it, it is but a piece of *wood*, or a ſtock ſtill. See Eſay 10.15. and 44. 15——17.

V. 9. *Silver ſpread into plates is brought from Tarſhiſh, and gold from uphaz, the work of the workman, and of the hands of the founder.*] He cometh in this paſſage, to the better and richer ſort of their idols, and ſuch as were moſt ſumptuouſly and gorgeouſly ſet forth: becauſe with ſuch ſottiſh people are wont to be more taken, then with thoſe ſory ones of wood or ſtone; and ſheweth, that theſe alſo, for all their rich materials and their bravery, were as far from any divine power or efficacy as the former.

Silver ſpread] Heb. *drawn out*, or, *dilated*: beaten out into plates, Exod.39.3. Numb. 16. 13. to cover their images with, that were not all of maſſie metal. See Eſay 40.19.

from Tarſhiſh] From beyond ſea; from the *Ocean*; either Eaſtern, or Weſtern, or, as ſome, from *Tarteſſus*, Ezek. 27. 12. See on Eſay 2.16. & 23.1.

gold from uphaz] Where the fineſt gold ſeemeth in thoſe times to have been, Dan.10.5. this ſome ſuppoſe to be the ſame with *Paz*, or *Phaz*, Job 28.17. Pſal.21.3. See on Eſay. 13. 12.

the work of the workman] Or, *for the work of the workman*; as ver.3. for the *carver*, or *carpenter* there; ſo, for the founder, or goldſmith here, to exerciſe his art and skill upon: for the word hath here reference not to the work done about it f[illegible]merly, in beating it out into plates, but unto the work further to be done, for the framing of an image out of it. See Eſay 40. 19.

and of the hands of the founder] The former word was more general, comprehending any skilful workman, working in wood, ſtone, or metal; this thoſe that work in the laſt onely, and ſuch properly as exerciſe their skill thereupon, by caſting melting, and refining with fire, alluded to, Pſal.66.10. Mal.3. 2, 8.

blue and purple is *their clothing*] With garments of ſuch coſtly ſtuff, and gorgeous colours, they were wont to adorn, and ſet out their idols. See Eſay 30.22. Ezek. 16. 17, 18. Hoſ. 2. 3.

blew] Stuff, either ſilk, linnen, or woollen, died of that colour; which the Jewiſh Doctors of greateſt repute ſay was *a sky-colour*: yet ſome of them ſay it was died with a *worm*. Others, with the bloud of a fiſh; and thoſe ſuppoſe it to have been *yellow*; theſe blew. The Greek rendreth it an *hyacinth*, or *violet* colour: whatſoever colour it were, it appeareth that it was much worn by Kings, and great Perſonages, Eſt. 8.15. Ezek.23.6. and uſed for hangings in Kings Courts, Eſt. 1.6. it was uſed alſo about the furniture of the Tabernacle, and the Prieſtly robes, Exod.25.4. & 26.21. & 28.5, 6. and about the Temple, 2 Chr.2.7, 14.

purple] For the term here rendred *purple*, the Rabbines tell us it was a *red* colour; and ſome of them, that it was that which the Arabians call *kermes*, we *crimſon*, whence ſome gather that this was the forrein name of that which the Hebrews called *tola*, and *tolaat*: whereof, ſee on Eſay 1.18. but of this latter conceit, there is no probability; for theſe two are diſtinctly mentioned in the work of the Tabernacle, where the one is rendred *purple*, and the other *ſcarlet*, Exod. 25. 4. and howſoever it be true, that theſe two come ſo neer the one to the other, that they ſeem to be uſed ſometime promiſcuouſly; whence the garment that the ſouldiers in mockage arrayed our Saviour with, is termed *a ſcarlet robe*, Mat.27. 28. and *a purple robe*, Joh.19.3. yet there is no doubt, but that they were two diſtinct colours, the *ſcarlet*, or *crimſon* died of *a grain*, or *a worm*, or both, which in theſe times we call *cocchionele*, (ſee on Eſay where before) the *purple* of the *bloud*, or *mature* of a ſhell-fiſh, at this day out of uſe and unknown. See Pliny in his *natural hiſtory*, l. 9. c.36. Howſoever, that this *purple* was anciently the wear of Kings and great perſons, appeareth not by the ſacred records alone, Judg. 8. 26. Eſt.8.15. Luk.16.19. Rev. 17. 4. but by the forrein hiſtories of ſeverall nations of all ages, ancient and modern. The former and this, are oft joyned together in divers of the places above-recited, and very frequently in relating the work of the Tabernacle, and the Prieſts veſtments.

they are *all the work of cunning-men.*] Heb. *the work of wiſe ones all they*, or *they all wiſe*, for, *cunning*, or *skilful*; as Chap. 9. 17. a defect of the ſubject, as before, ver. 7. and the pronoun for the verb ſubſtantive; as ver.3, 8. Both the idols themſelves, and all their furniture, are the workmanſhip of ſory people, unable to give any deity, or divine power and efficacy unto them, which they have not themſelves. See Eſay 37. 19.

V. 10. *But the Lord* is *the true God*] To this baſe traſh he again oppoſeth *Jehovah*, the true God, a God of another manner of might and majeſty, power and efficacy, then theſe ſory counterfeits. Heb. *And* (as ver.8.) *Jehovah God truth*; rendred generally, as our Verſion in the margent exhibiteth it, *a God of truth*; as he is alſo expreſly termed, Pſal. 31. 5. But it may ſeem that it ſhould rather be rendred, *Jehovah God*, or *God Jehovah* is *truth*: for the word *Eleohim* here is in an entire, not in a contracted form, the uſual form of regiment; and albeit, the entire form be ſometime found uſed in ſtead of the contract, as Pſal.80. 7, 19. yet the commanding accent here making a ſtay at *Eleohim*, ſeems to require the other reading. Howſoever the attribute of truth, in the abſtract here aſcribed unto God, as to the Word of God, Pſal.119.142. Joh.17.17. doth intimate God to be, not *true* onely, but even *truth* it ſelf. Nor do I conceive that this term is here given unto God, as in that place of the Pſalm, in regard of his *veracity* and *fidelity*, becauſe he ſpeaketh nothing but *truth*; *he cannot ly*, Num.23.19. 1 Sam.15.29. Tit.1.2. and *he keepeth his truth for ever*, Pſal.146.6. but in regard of the *verity* and *truth* of his eſſence; as of our Saviour it is ſaid, that he is *true God*, or very God, 1 Joh.5.20. and ſo is the phraſe uſed, 2 Chr.15.3. *the God of truth*, for, *the true God*; that is, no counterfeit one, Phil.2.6. whereas thoſe idols were all of them but meer counterfeits, having nothing of the nature or eſſence of God, Chap.16.20. Gal. 4. 8. Nor do I miſlike therefore the judgment of that learned man, who readeth it with ſupply of the prepoſition, *in truth*; *Jehovah* is *God* in *truth*, or *truly*; as Deut.13.14. & 17. 4. where the word ſo taken, the copulative ſhall not need to be inſerted.

he is the living God] As Pſal. 42. 2. both endued with *life* himſelf, and being the *fountain of life*, Pſal.36.9. from whence all life is in any kind or degree derived unto any: whereas theſe idols are but dead things, ver.14. and in that regard inferiour unto the worſt and meaneſt living creature, wholly deſtitute of all life themſelves, and altogether unable either to impart it in the leaſt and loweſt degree unto others, or to maintain and preſerve it in others, Eſay 46.7. as the name of God is here in a plural form, ſo is the attribute alſo plural; as the like, Joſh.24.19. and the ſame, Chap.23.36.

and an everlaſting King:] Heb. *a King of eternity*; as, *Father of eternity*, Eſay 9.6. another manner of King then either theſe idols, whom they call their *Kings*: ſee on Chap.8.19. or their *Kings*, that ſet them up to be worſhipped, Dan. 3. 1. for theſe are both of them corruptible creatures, ver.11, 15. Pſal. 146. 3, 4. they and their Kingdoms ly down in the duſt together, Eſay 14.9-19. Ezek.32. 18-32. whereas the true God is an eternal King, and his Kingdom endureth for ever, Pſal.93.2. & 103.19. & 146.10. Dan.4.34. 1 Tim.6.15, 16.

at his wrath the earth ſhall tremble,] Or, *trembleth*. His angry look, his frown alone, is able to ſhake the main body of the earth, Pſal.18.7. & 68.8. & 77.18. & 104.32. & 114.4, 6, 7. Hab.3.6, 10. Other manner of works, and effects, then their poor puppets were able to produce.

and the nations ſhall not be able to abide his indignation.] Heb. *ſhall not ſuſtain*: the verb is ſo uſed, chap.6.11. Amos 7.10. but it is here in a potential notion, as the like, ver.5. All the people of the world being put together, are not able to ſuſtain his wrath, that is, either to withſtand his wrath, or to ſtand before him when he is wroth, Pſal.76.7, 8. Eſay 40. 15-17. Dan. 4. 35.

V. 11. *Thus ſhall ye ſay unto them*] Or, *on this wiſe*. This verſe is conceived not in pure Hebrew, but in the Syrian dialect, in which alſo ſome other paſſages and portions, either in, or of the Scriptures of the Old Teſtament were penned (ſee Dan.2.4. Ezr.4.7.) becauſe that was moſt generaly ſpoken among the Chaldeans, with thoſe eſpecially at Babylon: whence it is obſerved, that when Cyrus had taken Babylon, he cauſed it by his Heraulds to be proclaimed thorow the whole city in the Syrian tongue, that every man, upon pain of death, ſhould keep within dores, Xenophon, l.7. In this Dialect, therefore, is this paſſage conceived, that they might have it at hand to ſtop the Chaldeans mouthes in their own language, when they ſhould be enticing of them unto idolatry; for neither did the Chaldeans well underſtand the pure Hebrew, nor the Jews the Syrian, which both the Aſſyrians, and the Chaldeans alſo uſed. See Eſay 36.11. chap.5.15. The Chaldee Paraphraſt ſeems to intimate, that this ſhould be the ſum of a letter; that Jeremy ſhould write and ſend unto the Jews, that abode in captivity at Babylon; wherein ſome other control him, and ſay, That it was written rather before-hand to confirm them againſt they came thither. And true, indeed, it is, that this is not that Epiſtle that Jeremy is reported to have ſent unto Babylon, unto thoſe that with Jehojacin or Jeremiah, had been carryed thither before the reign of Zedekiah, 2 King. 24.14-16. See chap. 29. But it may well be, nor is it unlikely, that this prophecy was penned as well for the behoof and uſe of ſuch as were there already, as for thoſe afterward that were, with Zedekiah, to be brought thither, chap. 52.11,15. See ver. 1.

The Gods that made not the heavens, and the earth, even *they ſhall periſh from the earth, and from under theſe heavens.*] The peculiar character of the true God, to be creatour of heaven and earth, Gen. 1.1. Pſal. 146.6. Eſay 37.16. & 44.24. & 48.13. Rev. 10. 6. and it is obſerved, that it was an uſual ſpeech among ſome Greeks that held one ſupream deity, *Let him that ſaith he is God, make another world*; and ſome of the ancient Fathers adviſe Chriſtians living among Paynims, to ſay, when they would preſs any ſtrange God upon them, *Let him make me a world, and he ſhall be my God.*

the gods] In the heathen language, as *the gods*, Dan. 2.11. and, *a ſon of the gods*, Dan. 3. 25. ill rendred there, *the ſon of God*, whom the heathen King never dreamed of termed *Gods*, becauſe by the heathen ſo called and accounted, Pſal. 96. 5. 1 Cor. 8.5,6.

that made not the heavens and the earth] Or, *the heaven and the earth*; as it is rendred, Gen. 1. 1. See Eſay 1.2. the word uſed for the *earth* in this former branch is no where elſe found in Scripture: and it ſeemeth to have been a term of ſome peculiar dialect in the Syrian language, that uſed to turn *Ayin* into *Koph*, as the other Syrians did the Hebrew *Tſade* into *Ayin*; whence from the Hebrew the word for *earth* in the next clauſe. Howbeit the Jewiſh Doctors, as one of them here telleth us, make it an Hebrew term, to make up four names in Hebrew for the *earth*, very fondly applyed by them to the four Seaſons of the year, the *Spring*, *Summer*, *Autumn*, and *Winter*; and that here reſpecting this laſt.

even *they ſhall periſh*] Theſe words, *even they*, are neither of them in the text, nor are needful here, unleſſe the pronoun in the cloſe of the verſe be fetched in hither, which then muſt be omitted there. See ver. 15. Eſay 2.18.

from off the earth] A divers word here from that before, deduced from the Hebrew, and of more frequent uſe in the Syriack, Dan. 2. 35, 39. Ezr. 5. 11. *from off the earth*; as Pſal. 21.10.

from under theſe heavens.] Or, *this heaven*; or, as ſome, *heaven*, ſimply: if we read it, *this heaven*, it muſt be underſtood, as if they ſhould ſpeak it, pointing up to heaven; as ſome ſuppoſe that our Saviour did to his own body, when he ſaid, *this Temple*, Joh. 2. 19. this heaven, which the true God made, ſee the like, chap. 7.4. but ſome of note refer the word, *theſe*, not to the *heavens*, but to the counterfeit gods, *Theſe ſhall periſh from off the earth, and from out of* the regions *under heaven*; for ſo they, with ſome others, ſupply the text here; as Deut. 9. 14.

V. 12. *He hath made the earth by his power*;] After this admonition, by way of advice, given them, which ſome Interpreters incloſe as a parentheſis, he returneth again to relate ſome of thoſe works of the true God, wherein his incomparable might, wiſdome, and majeſty, moſt appeareth. The whole paſſage contained in this verſe, and the next, is found the ſame, chap. 51.15,16. The firſt, is the creation of the earth aſcribed to his power. The next, his ſetting the habitable part of it, aſcribed to his wiſdome. The third, his conſtitution of the heavens in a way of wondrous skill. The laſt, his diſpoſition of wind and rain, with the appurtenances attending either. *He hath made.* Heb. *making*; or, It is he, (to wit, the the true God, ver. 10.) *that made*; as Pſal. 146.6. and ſo in the enſuing branches.

the earth] The main body and bulk of it, Gen. 1.1.

by his power] A work requiring an infinite power to produce a frame of that vaſt and immenſe bigneſs, Chap. 31.37. Job 38.4-6.

he hath eſtabliſhed the world by his wiſdome] Or, *that hath prepared*, (as the word is rendred, Pſal. 147.8.) or, *ſetled* (as Pſal. 65.6.) *the world* (that is, the habitable part of the earth, Pſal. 24.1. & 93.1. See Eſay 13.11. & 14. 16.) *by his wiſdome.* So diſpoſing in moſt wiſe manner of it, that there might be a conveniency, and ſufficiency of room, for the ſons of men, and other land creatures, to dwell upon; That which at firſt he did by cauſing the waters to quit a great part of the ſurface thereof, and retire unto ſuch places as he had aſſigned them; and afterward, from time to time, as by continual keeping them within the bounds before aſſigned them, ſo by framing in-lets for them into the land, and diſpoſing of ſprings and ſtreams, for the ſeveral parts thereof, whereby it might become the more uſeful, both for man and beaſt, Gen. 1. 9. Job 38.8-11. Pſal. 104.6.11,34. Chap. 5.22.

and ſtretcheth out the heavens by his diſcretion] Or, *and that ſtretcheth out the heavens by his underſtanding*, or *skill*; for ſo the word properly ſignifieth, Exod. 31.3. Job 12.13. Prov. 21. 30. an unconceiveable meaſure of art and skill hath the Lord ſhewed in framing and drawing out that goodly canopy of the sky, ſo gloriouſly adorned, and embelliſhed, with unexpreſſable variety of reſplendent lights, over the whole circumference of the earth, Eſay 42.5. & 44.24.

V. 13. *When he uttereth his voice*, there is *a multitude of waters in the heavens*;] Heb. *at his giving a voice*; (of which phraſe, ſee on chap. 2.15.) Or, *at the voice of his giving*; or, *at whoſe giving out a voice* (the poſſeſſive, for the relative, as Eſay 48.2.) That is, ſay ſome, at his will, at his pleaſure; for his Word is his Will, and his Will his Work, Pſal. 105.31. & 115. 3. & 135.6. Dan. 4.35. But others rather, when he cauſeth it to thunder, (for that is commonly called *Gods voice* in Scripture, Pſal. 18.13. & 77.18. Exod. 20.18. and is, indeed, a moſt majeſtical voice, Pſal. 29.3-10. & 66.33. which ſome wretched Tyrants have endeavoured to imitate, ſome of the moſt impious of them have been exceedingly afraid of) abundance of rain uſually followeth, Job 37.2-5. or, as ſome render the words, there is *a noiſe of waters* (And the word may ſignifie either, ſee Eſay 63.15.) *in the heavens*, that is, *in the air*; as Pſal. 8.8. & 18.11. See 1 King. 18.41.

and he cauſeth the vapours to aſcend from the ends of the earth] Or, *and* that, or, who, *cauſeth*, &c. a defect of the relative; as Chap. 8.13. See the ſame, Pſal. 135.7. Chap. 51.19.

vapours] Heb. *elevations*; it is rendred *clouds*, Prov. 25.14. but the Jewiſh Criticks tell us, it is more general, comprehending as well dry exhalations, the matter of wind; as moiſt vapours, the matter of rain.

to aſcend] Or, *go up*; becauſe unleſſe they go up, no rain can come down, Gen. 2.5,6.

from the ends of the earth] Not, as the Jewiſh Doctor, from thoſe remote Northern, and Southern parts, which he conceiveth not to be inhabited; but from all parts of the earth, eſpecially from the Sea at the Lands-end, Pſal. 72. 8. to water the Earth, and to feed and maintain the Springs; from which the rivers ſtream, Pſal. 104.10,13. & 147.8. Eccl. 1.7. Howbeit, we need not to render the words therefore with the Jewiſh Critick; *after that he hath made the vapours to go up*; though the copulative ſeemeth ſo uſed, Lev. 9.22. or with another learned late Writer, to read the text, *As* (that is, ſo ſoon as he giveth out) *his voice*, whereby *to ſet a multitude of waters in the heavens*, *he cauſeth the vapours to go up from the end of the earth.* The ſame reaſon they give both, becauſe the aſcent of vapours goeth before rain: but the copulative in its proper ſenſe may well ſtand here; for the Prophet doth not tye himſelf to any ſuch ſtrict method here, as that one member of his diſcourſe muſt be ſo riverted into another, but relateth the ſeveral works of God apart one from another, and this, together with thoſe that follow, in that order, as to his hand he found them recorded by the Pſalmiſt, Pſal. 135. 7.

he maketh lightnings with rain] So is the particle uſed, Ezr. 1.5. & 2.63. yet in this very paſſage, Pſal. 135.7. it is rendred, *lightnings for rain*: and ſo it is uſed, Ezr. 10.14. Chap. 7.18. either may well ſtand; for lightning, by rending the clouds, maketh way for rain, which goeth commonly along with it, Job 38. 25, 26. neither of which any idol is able to do, Chap. 14.22. Zach. 10.1,2. nor are the heavens themſelves of themſelves, Job 38.28,34,35. Chap. 14.22.

and bringeth forth the wind out of his treaſures.] Heb. *treaſuries*, or *ſtore-houſes*, as 2 Chr. 11.11. Neh. 13.12. Joel 1.17. God hath his ſtore-houſes, as well for *wind*, as for *water*, Pſal. 33. 7.

V. 14. *Every man is bruitiſh in his knowledge*,] Or, as ſome other, *by his knowledge*; that is, as ſome, man dealeth then moſt bruitiſhly, when he thinketh to do moſt wiſely, Job 11. 12. Rom. 1.22. Or, as others, reſtraining it to thoſe idol-god-makers, they deal moſt bruitiſhly in abuſing their *knowledge*, that is, their art and skill, to the making of idols, and in giving ſuch honour to that that is of no worth or uſe, Eſay 44.9-20. But others render the words, *Every man is become more bruitiſh then to know*; that is, then to underſtand and take notice of the palpable folly and vanity of ſuch ſilly courſes as theſe are; they are ſo bewitched and beſotted therewith, Eſay 44. 18. Others again, *from knowing*, for, *more then to know*; as, *from ſpeaking*, for, *more then to ſpeak*; 1 Sam. 25. 17. *from reckoning*, for, *more then to reckon*, Pſal. 40. 5. Or, *Every man becometh bruitiſh*, falling *from knowledge*, or having loſt his underſtanding, and his wits, as we ſay; as Hoſ. 9. 1. *Thou haſt played the harlot from thy God*; that is, falling or departing *from thy God*. But I conceive the genuine notion and conſtruction of the words to be this; *Every man is become bruitiſh for want of knowledge*: for this particle oft-times implyeth a defect of the thing ſpoken of. So Pſal. 109.24. *My fleſh faileth from fatneſſe*; that is, *for want of fatneſſe*; and Lam. 4.9. *thoſe pine away from the fruits of the earth*; that is, *for want of the fruits of the earth.* So the meaning is plain; It is for want of knowledge and underſtanding, that people, all ſort of them, even theſe among the reſt that would ſeem wiſer then the reſt, are become ſo brutiſh, and ſo ſtupid, Eſay 44.18. ver. 8. for what difference is there between a man and a bruit beaſt, when he wanteth that that ſhould diſtinguiſh him from a beaſt? Job 35.11. Of the Heathen-idol-makers and worſhippers he ſpeaketh, whoſe follies he doth here again return unto. See the ſame again, Chap. 51.17.

every founder is confounded by the graven images:] Or, *ſhall be confounded*, or *may be confounded for*, or *aſhamed of the graven image*; which he caſteth to have it afterward graved, and poliſhed, to make an handſome god of it; or, as others, for which he caſteth ſilver plates to cover it with, that it may be more gorgeouſly ſet out: aſhamed of them, at preſent, they may be, and one day ſhall be, Pſal. 97. 7. For as for thoſe learned late Interpreters, that would have the word rendred actively, not *is*, or *may be*, or *ſhall be confounded*, or *aſhamed*, but *maketh confounded*, or *aſhamed*: it is beſide the ordinary uſe of the word; and as I conceive hath no more place here, then in Chap. 6.15. & 8.12. where they alſo ſo render it. Nor do I conceive that the word will wel bear that ſenſe, which ſome other give it here, who render it, *is grown infamous; the graven image*, for, any at large; as Eſay 42.17. as *the molten* followeth after.

for his molten image is *falſhood.*] Heb. *his molting*; as Eſay 41.29. *falſhood*, or *a ly*; as Eſay 44. 20. having nothing of that which they conceive it to have, or attribute unto it. See ver. 8.

and there is *no breath in them*] Heb. *and wind*, or, *ſpirit is not in them*; there is no breath of life in them, Pſal. 135. 17. ſory dead things they are, altogether unlike *the living God*, ver. 10.

V. 15. *They* are *vanity*] Heb. *Vanity they*, for, *are they*. See verſ. 3.

and *the works of errors*] Or, *a moſt deceitful work*; either proceeding from an unſound and erroneous judgment, Rom. 1.28. or, tending to nothing but deceit, and leading into groſs errours, ver. 8. Habb. 2.18. Howbeit, becauſe the verb is uſed ſometime for *to mock*, or *delude*; as Gen. 19.14. ſome render it, *works of illuſions*, or, *meer mockeries*: ſuch as people are ſtrangely deluded with, 2 Theſſ. 2.11. and deſerve rather deriſion and mockery then fear, or reverent regard, ver. 5.

in the time of their viſitation they ſhall periſh.] As verſ. 11. that is, ſaith the Rabbine, when the day of Babylons viſitation cometh, (ſee the phraſe, Chap. 11.23.) then will God deſtroy her idols together with her, Eſay 46.1. See Jer. 51.18.

V. 16. *The portion of Jacob* is *not like them:*] The true God, who is ſaid to be the *portion* of his people, Deut. 32.9. Pſal. 16. 5. & 73. 26. & 119. 57. is not like unto theſe vanities; but one that is able to protect and ſave his, Gen. 15.1. Pſal. 18.31. & 84.11. Eſay 41.11. & 63.1.

and Iſrael is *the rod of his inheritance*] They are his poſſeſſion, as he is theirs, Deut. 26.17, 18. Chap. 12.7 Zach. 2.12. a metaphor taken from the manner of the diviſion of land, as by *lot* and *line*, or *cords*, Pſal. 16.5, 6. ſo by *rod*, or *reed*, alſo, Pſal. 74.2. Ezek. 48.21.

the Lord of hoſts is *his name.* So Eſay 47.4. It is he that hath all the creatures in heaven and earth at his command, Gen. 2.1. Pſal. 119.91. Dan. 4.35. See this paſſage the ſame, Jer. 51.19.

V. 17. *Gather up thy wares out of the land, O thou Inhabitant of the fortreſſe.*] The latter part of this Chapter, as it conſiſteth of a far different ſubject from the former; ſo it ſeemeth to me to be the ſum of another Sermon. See on ver. 1. and the like hereunto, Chap. 22.20. In it the Prophet from God threatneth this people with extream diſtreſs and diſperſion, for the brutiſh ſtupidity of them and their Rulers, ver. 17-22. himſelf bitterly bewaileth that heavy doom, and maketh ſuit for mitigation of ſo ſore a ſentence, ver. 19, 23-25. In the entrance into it, the Prophet calleth upon thoſe his Country-men that abode in any place of ſtrength, to get in whatſoever they had in any place abroad, as the uſual courſe of people is in times of invaſion, Judg. 9.51. Chap. 4.5, 6. and 8.14. So rather, then as thoſe, who ſuppoſe it ſpoken to ſuch as had got into Jeruſalem, as adviſing them to pack away from thence, and get them out of the land of Judea; as chap. 6.1. Ezek. 12.3. Mat. 24.16, 18. Luk. 17.31.

gather up] Or, *withdraw*; as 1 Sam. 14.20. otherwiſe, *gather up out of the land*, ſhould be a complexive form, for *gather* and get *out of the land*: as, *thou haſt loved my ſoul from the pit*; that is, *loved* and kept it *from the pit*, Eſay 38.17.

thy wares] Or, *merchandiſe*; for it cometh from a word that ſignifieth *a merchant*, Job 41.6. Eſay 23.8. in times of publike invaſion, the manner of ſuch being to betake themſelves, and the commodities they trade in, unto places of moſt ſecurity: put here generally for all goods, cattel, or chattels whatſoever.

out of the land] That is, from the country abroad, where they lye open, and expoſed to pillage and plunder by the enemy.

O thou Inhabitant of the fortreſſe] Heb. *Inhabitreſſe*: as Chap. 21.13. for in a feminine form the Prophets uſe to ſpeak both of, and unto, companies of people that live as in a body together, in ſome city, or whole country, whence the names of *virgin*, or *damſel*, and *daughter* ſo frequent with them. See Eſay 1.8. & 37.22. & 47.1. Chap. 9.1. This one of the Rabbines reſtraineth unto Jeruſalem the ſtrongeſt fort in Judea; and it may well be, that the Jews there abiding, ſhould hereby among the reſt (for the words ſeem more general) be admoniſhed to get in what proviſion they could from abroad, as expecting a ſtrait and tedious ſiege. But another of them transferreth it to Babylon, as adviſing her to gather together all thoſe ſpoyls, which from other nations ſhe had pillaged, and to betake her to flight with them out of her own country; which all her idols and Magicians could not be able to ſecure againſt the Medes and Perſians her enemies. But this is many miles from the Prophets meaning.

V. 18. *For thus ſaith the Lord; Behold I will fling out the Inhabitants of the land at this once; and will diſtreſſe them that they may find* it ſo.] Heb. *Behold I am flinging*; I am out of hand about, by the Chaldeans, to caſt this people out of their land into Babylon, as eaſily and readily as a ſtone is caſt out of a fling, 1 Sam. 17.49. & 25.29. See Chap. 16.14.

at this once;] Or, as *at one caſt*: not making any long work of it; but ſlinging or flinging them all out at once, 2 Chr. 36.17.

and will diſtreſſe them that they may find it ſo.] The text here hath no more then, *that they ſhall*, or, *may find*. The old Latine here inſerteth a negative, rendring the words, *that they may not be found*: and ſo it ſhould have reference to the term of *flinging*. I will ſo caſt them out, and in that manner diſperſe them, that they ſhall not be found; as ſtones thrown far with a fling, are not eaſily found. But there is no negative in the text, nor reaſon to inſert it: neither is the verb in a paſſive form. Others underſtand it of the ſtreit ſiege of them in Jeruſalem; *I will ſtreiten them that they* (that is, their enemies) *may find* them. Others, *I will put them to* ſuch *ſtreits*, or, *afflictions, that they may find*, and receive the reward of their wickedneſſe. So the Chaldee, and ſome other, *that they may find*, by diſcovery, the folly and vanity of their former courſes, as alſo of their idols, and other lying helps, that they formerly relyed upon: or, as others laſtly, which to me ſeems moſt likely, *that they may find*, by woful experience, that Word of God to be true, which they will not now believe, Chap. 5.13, 14. Ezek. 6.10. & 33.33.

V. 19. *Wo is me for my hurt; my wound is grievous*] One of the Jewiſh Doctors knitteth this verſe by a ſupply thus to the former, I *will afflict*, or, *ſtreiten them, untill they ſhall find*, and ſay, *Wo is me for my hurt*, &c. wherein alſo ſome late Interpreters of ſpeciall note follow him. But ſuch forced connexions ſeem not to do ſo well. I conceive them rather with others, to be the words of the Prophet, either himſelf bewailing, or in the perſon of the people bemoaning that grivous condition, that by their ſecurity and ſtupidity, they had brought upon themſelves, ver. 18.

Wo is me] An ordinary form of lamentation; as Chap. 4.31.

for my hurt] Heb. *my breach*; as Chap. 6.14. & 14.17.

my wound is grievous] Heb. *my ſtroke*. So Chap. 14.17. & 30.12. Nah. 3.19.

but I ſaid, Truly, this is a grief; and I muſt bear it]. Some conceive theſe to be the Prophets words ſo delivered in the perſon of the people, as teaching them to take notice of, and acknowledge Gods hand in, their ſufferings, and humbly ſubmit to the patient enduring of it: not unlike that, 1 Sam. 3.18. Lam. 3.17, 18. Mic. 7.9. and they render the words, *But I ſaid, Surely this is my infirmity*, (that which God hath allotted me) *and I muſt*, or, *will bear it*. Others take it as ſpoken by the Prophet of himſelf, as making account ſometime that he ſhould overcome his grief; but finding himſelf now unable to maſter it, Chap. 8.18, 21. or in the perſon of the people with himſelf, as having ſometime made account that it was an infirmity, that might well enough be born, a fit of ſickneſſe that would eaſily away again; but that they found it now to be far otherwiſe, Chap. 6. 14. & 8.16. and theſe read the words, *Yet I ſaid, It is but ſuch an infirmity, and I ſhall bear it*; or, *that I may bear*.

But] Heb. *And*: as Chap. 10.10. or, *Yet*: as Chap. 7.26.

I ſaid] Or, *I thought* with my ſelf; I made account; as Pſal. 39.1. & 77.10.

Truly] Or, *Surely*: as Pſal. 73.1. as if it were a note of certainty: or, *Yet*, or, *But*; for it ſeems here rather to be a note of diminution: as ver. 24.

this is an infirmity] The pronoun demonſtrative for the verb ſubſtantive; as Pſal. 25.12. ſome render it, *my infirmi-*

ty, as Pſal.77.10. but the pronoun poſſeſſive is not here.

and I will bear it] Or, *which I may bear*: as Chap.5.22. or, *that I may bear it*, as chap.14.19.

V. 20. *My Tabernacle is ſpoyled, and all my cords are broken*] By *Tabernacle*, or, *Pavilion*, is here meant the city of Jeruſalem; or the ſtate of Judah: as Eſay 33. 20. & 54. 2. See Chap.4.20.

cords] Wherewith the curtains of their tents, or pavilions were faſtened to the pins, or ſtakes: all the ſtayes of city and State. See Eſay 3.1,2. & 33.20.

my children are gone forth of me, and they are not] They are gone into captivity, and are as if they were not, being paſt hope of all recovery; as Chap.31.15.

there is *none to ſtretch forth my tent any more, and to ſet up my curtains*] He perſiſteth in the ſimilitude of a tent or tabernacle, conſiſting of curtains erected, or ſtretched out, by help of poles, cords and pins, or ſtakes. See Eſay 54.2. Chap. 4. 20. & 49.25. There is none that may help to raiſe and ſet up my ſtate again. See Eſay 51.18.

and to ſet up] Or, *or to ſet up*: as Chap.9.12.

V. 21. *For the Paſtors are become brutiſh, and have not ſought the Lord:*] The main cauſe and ground of all theſe evils, the brutiſhneſſe and ſtupidity that was generally among them, (for if the Rulers were ſuch, the people much more. See Chap. 5.4, 5.) and their totall neglect and diſregard of God.

For] Or, *Becauſe*; as chap.6.13. or, *For, becauſe*: for the particle hath ſometime a two-fold notion included in it; as Deut.31.20. Chap.4.30. & 12.5.

Paſtors] Rulers, as well Civil, as Eccleſiaſtical, both Magiſtrates and Miniſters, Eſay 56.10,11. So is the word taken, chap.3.15. Num.27.17.

brutiſh] As ver.8. Pſal.73.22. & 92.6.

have not ſought the Lord] Or, *ſeek not the Lord*; do not look after him, Pſal.14.2. Eſay 9.13. Zeph.1.6. neither conſult at all with him, or take advice from him, Eſay.31.1.

therefore they ſhall not proſper;] Becauſe they neglect him, without whom nothing can proſper, Eſay 30.1-6. & 54.15, 17. chap.2.37.

and all their flocks ſhall be ſcattered] Heb. *their paſture*, (ſo the word conſtantly ſignifieth, Pſal.95.7. Eſay 49.9. Hoſ.13. 6.) for, *their ſheep*: or, *the ſheep of their paſture*; or, *their paſture ſheep*, as it is more fully expreſſed, Pſal.74.1. & 79.13. & 100.3. Chap.23.1. Ezek. 34.31. See Chap. 25. 36. The people committed to their charge, ſhall all be diſperſed. See Chap.13.26. chap.50.6,17. Zach.13.7.

V. 22. *Behold the noiſe of the bruit is come, and a great commotion out of the North country, to make the cities of Judah deſolate, and a den of dragons.*] The Prophets words, as if he ſaw the Chaldean army marching forward to invade and over-run Judea, and heard not the report of their approach alone, but the noiſe that they raiſed before them. See chap.4. 7,19,20. Heb, *a voice of hearing*: as, *a word*, or, *ſpeech, of hearing*; that is, *a word*, or, *ſpeech, heard*, Heb.4.2. or, *of report*, or, *rumour*, (as 1 Sam.2.24. chap. 49. 14, 23. that is, *a loud rumor*, or, *a loud report*: as, *a voice of cry*, for, *a loud cry*, Chap.8.19.) *behold it cometh*; as Ezek.21.7. See Chap. 4. 16. & 8.24.

and a great commotion] Or, *concuſſion*; or, *ſhaking*: as Eſay 14.16. Hagg.2.7,21. or, *noiſe*; ratling of chariots, and clattering of arms; for thereunto it is uſually applyed, Eſay 9.5. & 29.6. Chap.47.3. Ezek.3.12. Nah.3.2. See chap. 8.16.

out of the North-country] Or, of thoſe that come *from the North country*; that is, from Babylon, chap.1.15. & 5.15. & 6.22. and ſome ſuch ſupply muſt be to make the ſentence entire.

to make the cities of Judah deſolate, and *a den of dragons.*] See Chap.9.11.

V. 23. *O Lord, I know that the way of man* is *not in himſelf*; it is *not in man that walketh to direct his ſteps.*] The Prophet turneth his ſpeech unto God; acknowledging that warlike affairs do not depend upon the power or policy of man; but upon his providence and diſpoſal: and that therefore, though the Chaldeans were never ſo powerful and ireful; yet it is not in their power to do what they liſt, but what he is pleaſed to give way unto; who is able for all their power and policy, wrath and rage, to reſtrain them at his pleaſure, and to turn them which way he will, Pſal.78.10,12. Prov. 21.1. Eſay 37. 29. Some conceive it to have reference to a ſecret hand of God, in directing Nebuchadnezzar to ſhape his courſe toward Jeruſalem, when he was at a ſtand, and in debate about another way, Ezek.21.21. They that expound it as concerning free-will, are beſide the meaning of the text.

that the way of man is *not in himſelf*] Heb. *that to man his way is not*; or, mans way is not his own; he is not maſter of his own way: *his way*; that is, *his own way*; as Eſay 53.6.

it is *not in man that walketh to direct his ſteps*] Heb. it is not *to man walking*, (or, *the man that walketh*; it is not a thing in his power,) *and to direct*, or, *ſettle his goings*: *that he ſhould* (as Eſay 53.2. Mal.1.9.) *directing* direct, or *ſetling* ſettle, that is, with any certainty *direct*, or, *order* (as Eſay 9. 1.) that is, *ſettle* and eſtabliſh (as 2 Sam.7.12.) *his goings*: to carry them on, and give ſuch ſucceſſe to them, as himſelf pleaſeth, Pſal. 37.23. Prov.16.9. & 20.24. & 21. 30,31. of ſuch defective, yet emphatical, forms of ſpeech, ſee Eſay 59.13. chap.6.11. for the verb is an infinitive, in a gerundial notion.

V. 24. *O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing.*] The Prophets ſupplication in behalf, and in the perſon of his people, as if ſeeing the approach of Nebuchadnezzars forces he ſhould ſay, Lord we know well, that this army could not come in upon, nor prevail againſt us, but by thy permiſſion and thy proviſion; but ſince that thou art reſolved thereby to chaſtiſe us, we beſeech thee in wrath remember mercy, Habb.3.2. and with ſuch moderation correct us, that we may be able to bear it, 1 Cor.10, 13. not with ſuch extream anger, as utterly to conſume us, Eſay 57.16.

but] Or, *Yet*. See ver.19.

with judgment] Heb. *in judgment*; that is, *with moderation*, in meaſure, Eſay 27,8. Chap.30.11.

not in thine anger] Pſal.6.1. not according to that which our ſins, whereby we have provoked thee unto wrath, Eſay 64.5. Chap.7.18,19. do moſt juſtly deſerve, Pſal.103.10,14.

leſt thou bring me to nothing.] Heb. *diminiſh me*, Ezek. 29. 15. ſo diminiſh me, that I ſhould no more be a nation. See Chap.30.11. & 46.26.

V. 25. *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name:*] Let the fierceneſſe of thy wrath be ſet againſt the Heathen, that do not acknowledg or worſhip thee, and not againſt thine own people, Pſal.74 1,2. See the ſame, Pſal.79.6.

pour out] See Eſay 42.25. So Chap.6.11. & 7.20. Lam.2. 4. & 4.11.

thy fury] Or, *wrath*, as it is rendred, Pſal. 79. 6. See Chap.4.4.

know thee not] As Exod. 5. 2. or, *acknowledg thee not*, as their God; as Eſay 10.11. & 37.10.

families] That is, countries, or, Kingdoms: as chap.1.15.

that call not upon thy name] That do not acknowledge thy Soveraignty in ſeeking to thee by prayer, Pſal.14.4. & 53. 4. invocation a ſpecial note of ſuch acknowledgment, Pſal. 50. 15. & 116.13. 1 Cor.1.2. 2 Tim.2.9.

for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.] Turn the rigor of thy wrath againſt them to take vengeance upon them for the miſchiefs that they have done to thy people, Pſal. 79. 7, 10, 12.

for] Or, *becauſe*; as ver.21.

eaten up Jacob, and devoured him, and conſumed him] Heb. *eaten Jacob, and eaten him, and conſumed him.* Which would rather be rendred, *eaten up Jacob, even* (as Chap.6.5,19.) *eaten him, and conſumed him*; that is, ſo eaten him up, that they have clean conſumed him. See Chap.50.7,17.

have made his habitation deſolate.] This ſome of the Jewiſh Interpreters underſtand of the Temple; and would have it read in the future: They will lay the Temple waſte. But this forced expoſition is needleſſe, when the words are of themſelves plain enough: as *Jacob*, for, his poſterity Gods people: ſo, *his habitation*, taken collectively, for the land and cities of their abode. See Chap.8.16. & 9.11. ver.22.

CHAP. XI.

Verſ. 1. THe *word that came to Jeremiah, from the Lord, ſaying,*] See Chap.1.1. The time when this meſſage was delivered by God to the Prophet, as well as of thoſe foregoing, Chap. 10. 1,17. is uncertain; they might very well be much about the ſame time. See ver.9.

V. 2. *Hear ye the words of this Covenant*] He is willed to mind them of the covenant which in Moſes his time, they had with God entred into, and to call upon them for the due obſervation of it; withal taxing them and their anceſtors for the wilful breach of it, and obſtinate perſiſtance therein, ver.8— 10. for which they are threatned with deſtruction, ver.11-17.

Hear] That is, conſider, regard, obey, obſerve: as verſ. 3, 7.

the words] Or, matter therein contained: as Chap.7.27. & 36.32.

of this covenant] Long ſince plighted between God and them, Exod.24.3,8. Deut.29.10-22. and it is not unlikely, that the Prophet held out the book, or volume of the Law, wherein the covenant was engroſſed, and recorded, then in his hand.

and ſpeak unto the men of Judah, and unto the Inhabitants of Jeruſalem]

Jeruſalem] Heb. *and ye ſhall ſpeak*, or, *ſpeak ye*; as 2 King.2.6. whence ſome ſuppoſe that this meſſage ſhould be delivered unto Jeremy, to impart unto the Prieſts, withal charging them, according to their duty, Deut.31.12,13. & 33.10. to acquaint the people with it. And they therefore render the whole verſe thus; *Hear ye*, to wit, O Prieſts, the words *of the covenant, that ye may* (as chap.10.18.) *ſpeak* them *to the men of Judah*, &c. But the words following, *And ſay thou*, or, *thou ſhalt ſay*, ver.3. ſeem to control this. Others rather, and ſo ſome of the Jewiſh Doctors conceive, that ſome other Prophets of thoſe times were to joyn with Jeremy, in the delivery of this meſſage, either Zephany, if it were in the dayes of Joſiah, Zeph 1.1. or Uriah, if it were in the dayes of Jehojakim, chap.26.20. But I ſuppoſe we need not have recourſe unto either of theſe helps. The Scripture doth oft paſſe from number to number; as it doth apparently in this place: for in the next verſe the Charge is in the ſingular given to the Prophet, unto whom alone doubtleſſe this meſſage was delivered, ver.1. but the plural number is here uſed, as I conceive, to intimate, what God would have his Miniſters and Meſſengers preſſe eſpecially upon his people, to wit, the keeping of covenants with him; and to let the Prophet know, that this part of his meſſage was no other, then others in his place, were from time to time, as occaſion was, to be dealing in with his people. See ver.4.

V. 3. *And ſay thou unto them*;] Heb. *And thou ſhalt ſay* (as ver.2. *Ye ſhall ſpeak*) *unto them*; to wit, *to the men of Judah, and to the Inhabitants of Jeruſalem*, ver.2. See Eſay 1.1.

Thus ſaith the Lord God of Iſrael] The Lord God that made his covenant with Iſrael, Deut.5.2.

Curſed be the man that obeyeth not the words of this Covenant] Heb. *Curſed be the man*; evil betide him, Deut.27.26. *that heareth not*, as Pſal.81.11,13. So ver.2. *the words of this covenant*. See ver.2.

V. 4. *Which I made with your fathers, in the day that I brought them forth out of the land of Egypt from the iron furnace*,] Egypt is called *an iron furnace*, or, *furnace of iron*: as here, ſo Deut. 4. 20. 1 King. 8. 51. in alluſion unto ſuch *furnaces*, wherein oar or metal is melted and tried, Eſay 48.10. and it is called *an iron furnace*, not in regard of the matter, whereof ſuch are wont to be made; for furnaces and melting pots are not made of metal, but of *earth*, Pſal.12.6. but in regard of the oar or metal therein to be melted; a ſtronger matter being required for the making of ſuch a furnace, wherein not gold or ſilver, tin or lead, but iron, either oar or metal, is to be melted and caſt, and a far fiercer fire to be uſed about it, then with any of thoſe other. God hereby intimating the grievouſneſs and extremity of that affliction, which this people ſuſtained in Egypt, and out of which he delivered them, by bringing of them from thence, Exod.1.13,14. Of the reſt of the verſe, ſee Chap.7.22.

ſaying, Obey my voice, and do them, according to all that I command you; ſo ſhall ye be my people, and I will be your God;] Exod.19.5,6. Lev.26.3,12. See Chap.7.23.

do them] To wit, my commandements, or the *things* contained and contracted on your parts in the *covenant*, ver.2,3. See ver.6. the pronoun for the noun; as Chap.4.9. and a paſſage from number to number; as ver.2.

V. 5. *That I may perform the oath which I ſware unto your Fathers, to give them a land flowing with milk and honey, as* it is *this day*.] Heb. *That I may confirm*, or *eſtabliſh, the oath, which I ſware unto your Fathers*, by making it good unto them, Deut.7.12. & 8.18. & 9.5. Pſal.105.9,10. The end of Gods requiring obedience on their part, not for his own behoof, but for their benefit, that he may do them good.

to give them a land flowing with milk and honey;] Abounding with plenty of all good things, as well for neceſſary ſuſtenance, as for pleaſure alſo and delight, Exod. 3.8,17. Lev. 20.24. Num.13.27. Deut.6.3. & 11.9.

as it is *this day*] Or, *as this day* appeareth. So Deut. 8. 18. Chap.44.6.

Then anſwered I, and ſaid, So be it, O Lord.] Heb. *And* (as Chap.4.10.) *I anſwered* (as Eſay 21.9.) *and ſaid, Amen, O Lord*: which ſome expound with reference to Gods command, as if he had ſaid, Lord, what thou haſt enjoyned me, I will do, and excite others of my rank, Prieſts and Prophets, likewiſe, unto the doing of the ſame. Others conceive it, as ſpoken in the perſon of the body of the people, as obliging themſelves under a penalty unto the due obſervation of Gods commands; as Deut.27. 15,26. Pſal.106.48. I conceive it rather to be the ſpeech of the Prophet, ſpeaking in his own perſon, taking hold of, and having reſpect unto, thoſe gracious words in the cloſe of his ſpeech, and putting his *Amen* thereunto, as if he had ſaid, So Lord let it be, that this people being careful to keep covenant with thee, may enjoy ſtill that land, which thou didſt by oath bind thy ſelf to ſettle them in. See Chap.8.6.

V. 6. *Then the Lord ſaid unto me*;] Heb: *And*; as ver. 5. which need not here be altered. Or, *Again*; as Chap.1.11. For it is a repetition of the former injunction.

proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem;]

Proclaim] As Chap.7.1.

all theſe words] As Chap.7.27.

in the cities of Judah, and in the ſtreets of Jeruſalem.] See the reaſon, ver.13.

Hear ye the words of this Covenant, and do them.] Action and practice the main end of hearing, Deut.6.3. See ver.2.

V. 7. *For I earneſtly proteſted unto your Fathers, in the day that I brought them up out of the land of Egypt, even unto this day, riſing early and proteſting, ſaying, Obey my voice*.] See Chap. 7.23,25.

earneſtly proteſted] Heb. *proteſting proteſted*, 1 Sam.8. 9. as, *charging charged*, Gen.43.3.

I brought them up] As Chap.2.6.

riſing early] See Chap.5.8. & 7.13.

V. 8. *Yet they obeyed not, nor enclined their ear; but walked every one in the imagination of their evill heart.*] See Chap. 7. 24.

therefore will I bring upon them all the words of this covenant, which I commanded them *to do; but they did* them *not*.] Heb. *and* (as Chap.7.28.) *I brought upon them*: and ſo it would be rendred as ch.27.7. I brought upon them all thoſe menaces or judgements threatned in the Law againſt the willfull tranſgreſſors and violaters of the covenant plighted between me and them, Deut.28.16. & 29.19,20. a two-fold defect of the pronoun after the verb; as Gen.43,24. Chap.9-10.

V. 9. *And the Lord ſaid unto me*;] Or, *Again*; or, *Moreover*; as ver.6.

A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.] Becauſe it might be ſaid, what is all this to thoſe that now live, if their fore-fathers in former ages brake covenant with God, and ſmarted then for the ſame; God therefore telleth the Prophet, that the main body of the Jewiſh people, and thoſe of Jeruſalem, among the reſt, had made a general revolt from him, and betaken themſelves unto thoſe idolatrous courſes, that their fore-fathers took before them. And hence the Jewiſh Commenters, not without ſome good probability, gather, that this Prophecy was delivered in the reign of Jehojakim; what time they fell back from Gods ſervice and worſhip, reſtored with them, and ſetled among them, in the days of good Joſias. See chap.14.1.

A conſpiracy] Or, *combination*, or, *league*, 2 King.15.30. & 17. 4. a defection from God, as by a general conſent of all ſorts of people thorowout the Land and State. So Ezek.22.25. *a conſpiracy among the Prophets*.

is found] That is, ſay ſome, is detected: as, *the King of Aſſyria found conſpiracy in Hoſhea*, 2 King. 17.4. and, *as a thief is found*, when he is taken in the manner, Jer.2.26. but it may after the uſual phraſe of Scripture, be underſtood ſimply, *A conſpiracy is found*, that is, *there is a conſpiracy*. See the like, Eſt.1.5. Eſay 13.15. Luk.17.18.

among the men of Judah, and among the inhabitants of Jeruſalem] Heb. *in the man of Judah*: but *man*, for, *men*; as Eſay 5. 3. among the main body of the Jewiſh State: for whereas one of great note underſtandeth it of a conſpiracy, between the men of Judah, and thoſe of Iſrael the ten tribes: as if, though being at enmity otherwiſe, they had now conſpired together in a revolt from God, he ſeemeth not to have obſerved the preciſe terms of the text: *in*, for, *among*; as Eſay 66,19.

V. 10. *They are turned away to the iniquities of their fore-fathers, which refuſed to hear my words*;] Being not warned, nor amended, by thoſe judgments, which for their diſobedience befel them, Chap.7.26. ver.8. See Chap.13.10. Heb. *they have returned upon*, or, *unto*; as Prov.26.11. with 2 Pet.2.22. Chap. 6. 9.

Fore-fathers] Heb. *firſt fathers*: *firſt*, for, *former*; as Eccl.7. 10. Eſay 61.4. 1 Tim.5.12. Rev.1.4.

and they went after other gods to ſerve them:] This thus rendred, may ſeem to be meant of their anceſtors. But it ſeems rather by the emphatical expreſſion of the pronoun in the text, to have reference unto thoſe that then lived, the preſent conſpirators and late revolters; and would therefore, to take away all ambiguity, be rendred, *and they*, or *they alſo* (as chap. 3. 6.) *are gone after other gods*. See Chap. 7. 9. and 13. 10.

the houſe of Iſrael and the houſe of Judah, have broken my covenant which I made with their Fathers.] As well Judah, as Iſrael; the other ten tribes, have broken covenant with mee. See Chap.3.6,8. & 5.11. Howbeit, it followeth not hence, that the *conſpiracy* mentioned, ver.9. was there intended between the two houſes, as that Learned Writer ſuppoſeth to be from this clauſe made good. Of the two houſes, See on Chap.3.18.

V. 11. *Therefore thus ſaith the Lord*] The ſin in breach of

Covenant was before, ver.9,10. the denunciation of judgment for it, now followeth.

Behold, I will bring evill upon them, which they ſhall not be able to eſcape.] I will deal with them, as I did with their Fathers before them, ver.8. Heb. *I am bringing*, (as Chap.4.6. & 6.19.) *evill to them*, (for, *upon them*, as Ezek.7.16.) *which they ſhall not be able to get out off*, as Pſal.88.8. and ſuch a redundancy, as ver.12. that ſhall entangle them in ſuch difficulties and perplexities, as they ſhall not be able by all their might or ſlight, to wind themſelves out off. See the like, Mic.2.3.

and though they ſhall cry unto me, I will not hearken unto them.] I will deal then with them, as they deal now with me; I will then refuſe to hear them, as they now refuſe to hearken to mee, ver.10, Zach.7.11,13. Heb. *and they ſhall cry unto me, and I will not hearken unto them*; the like Syntax, See Eſay 58.9. Chap.7.27. & 8.4.

V. 12. *Then ſhall the cities of Judah, and the Inhabitants of Jeruſalem, go and cry unto the Gods unto whom they offer incenſe.*] Let them ſeek then for ſuccour to them, whom now they ſerve, Deut.32.37,38. Judg.10.14. See Chap.2.28.

Then] Heb. *And*, as ver.5.

ſhall go and cry] Or, *let them go and cry*; as, *let them ariſe*, Chap.2.28.

the cities of Judah] The Inhabitants of them, as Eſay 40.9.

to which they offer incenſe.] Which they worſhip; one part of religious worſhip put for the whole, as Chap.7.9. Heb. *which they are burning incenſe to them*; an uſuall redundancy, as Pſal.1.4. Prov.2.15. and before, ver.11.

but they ſhall not ſave them at all in the time of their trouble.] Heb. *and* (as Chap.10.10.) *they ſhall not ſaving ſave them*, (that is, *be able at all to ſave them*, as Eſay 45.20.) *in the time of their evill*, of that evill, which I am bringing upon them, ver.11.

V. 13. *For according to the number of thy cities were thy Gods, O Judah, and according to the number of thy ſtreets, O Jeruſalem, have ye ſet up altars to that ſhamefull thing, even altars to burn incenſe unto Baal.*] See Chap.2.28.

that ſhamefull thing] Heb. *ſhame*, as Chap.3.24. Hoſ ..10.

burn incenſe to Baal] See Chap.7.9.

V. 14. *Therefore pray not thou for this people, neither lift up a cry or prayer for them.*] See Chap.7.16. So Chap.14.11.

for I will not hear them, in the time that they cry unto me for their trouble] As ver.11. not thee for them, as Chap.7.16.

V. 15. *What hath my beloved to do in my houſe*] Theſe words are by divers diverſly expounded. One of the Jewiſh Commenters maketh them the Prophets ſpeech, ſpeaking of God, *What ſhould my beloved* (that is, God, whom I love, as Eſay 5.1.) *do any longer in my houſe*? to wit, his Temple, which I as conſtantly frequent as mine own houſe: So Anna, Luk.2.37. One of ours, (who ſeemeth to have taken his riſe from the Rabbine) maketh them Gods ſpeech ſpeaking of the Prophet; *What ſhould my beloved* (thou my dear Prophet) *do any more in my houſe*? frequent my Temple any longer, there to preach to this people, or to pray for them, when as there is no good to be done, either upon them by the one, or for them by the other, ver.14. Another of ours expoundeth them as a ſpeech of God the Father, ſpeaking of Chriſt his *beloved* ſon, Mat.3.17. & 17.5. Eph.1.6. who had wont to manifeſt himſelf, in his word and power in the Temple, Exod.23.20. & 33.14. Ezek.1.26. and 10.2. Mal.3.1. But the Chaldee, whom another of the Jewiſh Commenters concurreth with, underſtandeth it as ſpoken by God of his people. What hath my people, whom I heretofore ſo entirely affected, and ſo dearly loved, Eſay 5.1. Chap.12.7. Hoſ.3.1. & 11.1. Mal.1.2. any more to do in mine houſe, when ſhe hath ſo grievouſly played the harlot? Eſay 1.12,21. Chap.7.9-11. And the entendment of it ſeemeth to be, to cut them off from hoping to prevail with God by prayer, and repairing for that end to his Temple, where he had promiſed to hear them, while they continued loyall with him; or when they returned ſincerely to him, 2 Chr.7.14,15. Heb. *What to my beloved in my houſe*? as Eſay 22.16.

ſeeing ſhe hath wrought lewdneſs with many] Heb. *in her committing vileneſs with many*; a defect of the prepoſition, as well before the verb, as the noun; when ſhe taketh ſuch vile and lewd courſes with ſo *many*, either wicked ones, Heathen, whom ſhe joyneth with, as ſome; or idols rather, after whom ſhe goeth on whoring, ſo others: as if ſhe were ſome common ſtrumpet; what ſhould ſhe do any more in my houſe, to make my houſe no better then a brothel-houſe? Chap.7.30. See Chap.2.20. & 3.1,2. ver.13. There is in the Hebrew a paſſage from gender to gender, whereof See Chap.2.14. A Learned late Writer would have it rendred, *her doing*; (that is, her doings, or deeds; the verb for the noun) is *extreame lewdneſs, O ye great ones*: the article in a vocative notion, as Deut.32.1. Joel 1.2. let others conſider of it. I concur with the former.

and the holy fleſh is paſſed from thee] Theſe words have almoſt as many interpretations, as Interpreters. Some by *holy fleſh*, underſtand the faithfull people among them clean waſted and gone, Pſal.12.1. Eſay 64.6,7. Chap.5.1. Mic.7.1. *fleſh*; for, *people*, as Pſal.65.2. Eſay 40.5. *to paſs away*; for, *to periſh*, and *be gone*, Job 6.15. & 9.26. Some the circumciſion, which they bare in their *fleſh*, as a ſeal of Gods Covenant, and the ſign of an holy ſeed, Gen.17.11,13. Ezr.9.2. which by reaſon of their profaneneſs and ungodlineſs otherwiſe, was become as uncircumciſion unto them, Chap.9.26. Rom.2.25,29. The moſt of the fleſh of ſuch beaſts, as were ſlain for ſacrifice, to be offered either unto idols, or unto God. And among thoſe that thus take the word *fleſh*; ſome read the words, as uttered by way of interrogation; ſome as by way of enunciation: of thoſe that follow the former manner of reading, one expoundeth them of their idolatrous ſacrifices, the *fleſh* whereof, ſaith he, is called *holy*, by a contrariety of ſpeech, as *unholy* and impure; as the Greek ἅγιος, and the Latine *ſacer*, is ſometimes uſed; and the Hebrew *Kaddeſh*, Lev.6.29. Deut.22.9. but herein I ſuppoſe this Author goeth alone, and ſo I leave him. Others of them, and ſo the Ancient Greek, and Old Latine, and thoſe many that follow either, underſtand it of the exerciſes offered to God in the Temple, called *fleſh of holineſs*, as Hagg.2.12. as ſanctified by the altar on which it was offered, Mat.23.19. and they render the words *ſhall*, or, *can*, *the holy fleſh cauſe* thy wickedneſs *to paſs away from thee, wherein thou doeſt glory*? do ye imagine, that your ſacrifices are able to expiate your ſins, when ye are ſo far from being humbled for them, that ye glory in them, See Chap.7.9,21. But this expoſition the words will not bear, for the verb is not hear in an active or tranſitive, but in a ſtanding or immanent form or notion; it ſignifieth not *to put away*, but *to paſs away*; and ſo the beſt Interpreters reading the words enunciatively, render them; *the holy fleſh hath paſſed*, or, *is paſſed away, from thee*. Which ſome expound of their utter neglect of Gods altar, and the ſacrifices to it belonging, which they diſregarded and no more looked after, then as if they were matters that had never been injoyned them, as 2 Chr.28.24. Eſay 57.5,6. but this ſeems not ſo probable. Others rather, that their devotions and holy performances, were all paſt away, in regard of any acceptance they found with God, or benefit that redounded thence to themſelves; See Eſay 1.11-15. and 66.3. Or, that they were ſo profaned, that the holineſs of them was utterly gone; though holy themſelves, yet not holy to them, Hoſ.2.13,14. Tit.1.15. or, laſtly, that they had no more right now to *the holy fleſh*, then the Prieſts daughter that had played the harlot, or joyned her ſelf to a ſtranger, Lev.21.9. & 22.12. The laſt of theſe I beſt like of. Howbeit, I ſhall crave leave after all this variety, to ſubjoyn mine own thoughts: the words in the text run thus, *and the holy fleſh, they ſhall paſs away from upon thee*, or, *with thee*; or, in plainer terms, *from thee*, as 2 Chr.33.8. compared with, 2 Kings 21.8. and the meaning, as I take it, is; the *holy fleſh* of your ſacrifices, which ye now ſo profane, ſhall be wholly taken away from you; the Temple wherein they were to be offered, being utterly defaced and deſtroyed, See on Eſay 29.1. this cometh freely from the words without force, only I would for *and*, put, *therefore*; ſo is the copulative oft uſed and rendred, verſ.11. Chap.1.17. & 2.19. & 3.3. & 6.11. & 7.14, 16. *therefore the holy fleſh ſhall paſs away from thee*: as having reference as well to the wickedneſs before mentioned, as to her delight in it, or ſecurity under evills denounced or imminent, in the next words related; there is in the text a noun ſingular, *fleſh*, joyned with a verb plurall in relation to the *ſacrifices*, the fleſh whereof was intended: ſo Eſay 25.3. *the city of the terrible nations ſhall fear*: whereas the *city* is ſingular, the verb *fear* plurall; and a paſſage as before from gender to gender, ſo from perſon to perſon, not unlike thoſe, Chap.2.6,7. & 5.19. & 6.17. and ſo ver.16. and both theſe irregularities, each one of the readings and interpretations before mentioned acknowledg, as well as this now given.

when thou doeſt evill then thou rejoyceſt.] Heb. *when thine evill*, or, *becauſe when thine evill, then thou rejoyceſt*; which ſome underſtand of evill of ſin and wickedneſs: ſo moſt Interpreters; thou are ſo far from ſorrow for ſin, and repenting thereof, that thou rather rejoyceth and glorieſt therein, as Prov.2.14. yet ſome underſtand it, of the evill of penalty and affliction, procured by, and inflicted for ſin, as ver.12. and they read the words, *when thine evill* is at hand, *then doeſt thou rejoyce*; that is, when thou art admoniſhed of thoſe evill courſes, and haſt warning given thee of evils approaching for the ſame, thou ſlighteſt all admonitions, and letteſt light by all warnings, and giveſt thy ſelf to nothing but ſenſuality and jollity, as Eſay 22.12,13. This latter I encline unto. See Chap.5.3. only whether of the twane we take to, I ſhould conceive the particle prefixed here to include, as oft it doth, a twofold notion, as Exod.18.16. Chap.4.30. & 10.21. & 12.5.

and ſhould therefore render it, *becauſe when thine evill is*, or, thou art in *thine evill* (be it of ſin or penalty) *then thou revelleſt it*; See Eſay 22.2. The ſumme of the whole verſe then is this, What hath my people to do any more in my Temple, ſeeing that with ſo many idols, they in moſt vile manner pollute themſelves? therefore ſhall the ſacred rites be all ſhortly taken away from them, the rather, becauſe that notwithſtanding thoſe calamities, that for theſe their wicked courſes, they were told would ſhortly ſeize upon them, yea had ſeized upon them in part already; they go on ſtill in following their delights and their jollity, and take nothing to heart.

V. 16. *The Lord called thy name a green olive tree, fair and of goodly fruit.*] What was before intimated of Gods love to his people, is here more particularly expreſſed, in the fruits and effects of it, together with the evill likewiſe before hinted, which God for their wicked and unthankfull carriage towards him, was now reſolved to bring upon them.

The Lord called] Or, *The Lord* that *called*; as, *the Lord that planted*, ver.17. a defect of the relative, as Chap.6.20. & 8.13.

called thy name] That is, had ſometime *called thee*, as Eſay 8.3. *call his name*, for, *call him*; and, *called thee*, that is, *made thee*, as, *the Lord of the whole earth ſhall he be called*, for *ſhall he be*, Eſay 54.5. and, *thy land ſhall be called married*, that is, *thy land ſhall be married*; as in the ſame place it is expounded, Eſay.62.4. See the like, Mat.5.9.

A green olive tree] Or, *a freſh* and *flouriſhing olive tree*, Pſal. 52.8. and ſo *freſh oile*, Pſal.92.10. ſuch a tree, as keepeth his verdure all the year long, as the olive and ſome others do: an emblem of conſtant and continued proſperity and excellency, Pſal.1.3. & 37.35. Chap.17.8. Hoſ.14.7.

fair and of goodly fruit] Heb. *fair of fruit of form*, or, *faſhion*; that is, as the Jewiſh Criticks expound it, fair both to ſight and for fruit, or, *a goodly tree, with goodly fruit*; that which ſome underſtand morally of their weldoing, and good works: but I ſuppoſe to be ment rather, as thoſe other before cited parellel places, of that externall proſperity, flouriſhing condition, and proſperous ſucceſſes, that God had been pleaſed to bleſs that people with, while they continued faithfull to him, See Chap.12.2.

with the noiſe of a great tumult hath he kindled fire upon it, and the branches of it are broken] That God who formerly bleſſed thee, and made thee ſo proſperous and glorious, hath determined to bring in thoſe upon thee, that ſhall waſte and deſtroy thee. There is in the words a paſſage again, from perſon to perſon, as Eſay 1.29. ver.15,18.

with the noiſe of a great tumult] Or, *an exceeding ſtreperous*, or, *tumultuous noiſe*: the word is found no where ſave here; and Ezek.1.24. ſuch a noiſe is intended, as ſouldiers are wont to make in the ſtorming of a city, See Eſay.5.29. yet ſome would have the word here uſed, to be of the ſame notion with *Millah*; that ſignifies *a word*, or, *ſpeech*, and ſo our Engliſh rendreth it, Ezek.1.24. *a voice of ſpeech*; and according to this notion they expound this place, *God with a word will kindle a fire*. But neither doth that verſion in Ezekiel, ſute well with the other reſemblances there adjoyned, of *the ruſhing of many*, or, *mighty waters*, and, *the noiſe of a camp*: nor doth the epithet *great*, here annexed to it, ſo well ſort with it in this place; *with*, as Chap.2.18. or, *at*, as Num.16.34.

hath he kindled a fire] Or, *hath kindled a fire*, or, *will kindle a fire*: the Lord, who *called thee*, &c. as before; *will*, now *kindle a fire*, is now reſolved to ſet thee on fire, to waſte and conſume thee with fire and ſword, Chap.17.27. & 21.14.

upon it] Or, as one of the Jewiſh Criticks rendreth it, in *the branches thereof*, ſo the word is uſed, Neh.8.15. and it may ſtand not amiſs here.

and the branches of it are broken down.] Heb. *and they ſhall break the boughs of it*: but the verb is put indefinitely, and is therefore by the paſſive not amiſs rendred, as Mal.1.4. Luk. 12.20. the word rendred *branches*; uſed alſo, Ezek.31.12. is deemed properly to ſignifie, *high* and *lofty boughs*, and by it therefore the Rabbines here would have underſtood, the Kings Palace, and Gods Temple, and ſome others, their Princes, as by the former the people.

V. 17. *For the Lord of hoſts that planted thee, hath pronounced evill againſt thee, for the evill of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.*] In theſe words the Prophet doth more plainly unfold, what in the former verſe he had ſpoken concerning this people, and the evill that was to befall them, in the great change of their eſtate; withall, pointing them to the principall procuring cauſe of it, their idolatrous practices, whereby they had provoked God to wrath, and jealouſie againſt them.

For] Heb. *And*; as Chap.5.2.

that planted thee] As Eſay 5.2. Chap.2.21.

hath pronounced evill againſt thee] Heb. *ſpoken evill againſt thee*, or *concerning thee*; paſſed a doom of penalty upon thee. So Chap.26.13,19.

for the evill of the houſe of Iſrael, and of the houſe of Judah] Which they have learned the one from the other, and wherein the one hath imitated the other; for the houſe of Iſrael is here mentioned only, as the former in defection to idolatry, whom the other afterward did perfidiouſly follow. See Chap. 3.6,10,11.& 5.11.ver.10.

againſt themſelves] See Chap.7.19.or, as others, *between them*, ſee on ver.9,10. But I conceive it to be no other then an elegant redundancy in the Hebrew language very frequent: *the evill that they have done them*. So Gen.12.1. *Go thee out of thy country*, Exod.20.23. *Ye ſhall make ye no gods*: *Make thee a ſerpent*, Num.21.9 & Ezek.37.11. *we are cut off us*. See Chap. 7.8.

to provoke me to anger] See Chap.7.18.

in offering incenſe unto Baal.] As ver.13.

V. 18. *And the Lord hath given me knowledge* of it, *and I knew it: then thou ſhewedſt me their doings.*] In the latter part of this chapter, is a diſcovery made by God to the Prophet, of a ſecret conſpiracy, that his own country men the inhabitants of Anathoth, ver.21. had entred into againſt him, ver.18,19. the Prophets reference of his cauſe unto God, who had revealed it to him, with a demand of juſtice againſt them for it, ver.20.and Gods juſt doom paſt upon them, for ſuch their deſign againſt his faithful ſervant the Prophet, ver.21-23.

And] Or, *Moreover*; as Chap.1.11.& 8.4.

the Lord hath given me knowledge of it] Or, *the Lord informed me*, or, *gave me notice*. Heb. *made me to know*; as Exod. 33.12.

and I knew it] Or, *ſo I knew* it; as Eſay 59.19.by that means I came to the knowledge of it, which otherwiſe I could not have done; Gods care of his Prophets ſafety. So Act. 23. 12-24.and 26.21,22. A defect of the pronoun *it*; as Gen. 28.16.

thou ſhewedſt me] Heb. *madeſt me to ſee*; as 2 King.8.10. a paſſage from perſon to perſon; as before, ver. 15,16.

V. 19. *But I was like a lamb*, or *an ox*, that is *brought to the ſlaughter*;] I was as ignorant of their evil intentions, as a ſheep or an ox, that is leading to be ſacrificed in the Temple, or ſlain in the ſhambles, when he thinketh he is going to the field; or to the fold, the one; to the ſtall, the other, Prov.7.22. Eſay 53.7. neither aware, nor ſuſpicious, of any ſuch evil from them, as not being conſcious to my ſelf of any wrong that I had done them; but having ever ſought their good, Chap.15. 10.& 18.19.

But] Heb. *And*; as ver.12.

I was] The pronoun for the verb ſubſtantive; as Pſal. 92.10.

a lamb, or *an ox*] Heb. *a ſheep* (as Hoſ. 4.16. where a lamb doth not ſo well) *an ox*: the disjunctive is wanting, as Eſay 38.14. Chap.2.31,32. Howbeit, ſome make the latter to be an attribute onely to the former, rendring it, ſome, *a tame*, or *gentle*; ſome, *a taught lamb*, or a lamb taught and brought to hand; becauſe the root ſignifieth, ſometime, *to teach*, Job 15.1. & 33.13.and another, *a friendly*, or *familiar lamb*; becauſe the word ſeems ſo taken, Pſal.55.13. Mic.7.5. and is in Arabick for *a friend* frequently uſed. But hereof, let others judge.

that is *brought to the ſlaughter*] Heb. *led to ſacrifice*, or *to ſlay*; as Lev.9.4. a defect of the relative; as Eſay 53.7. Chap. 8.13.

and I knew not that they had deviſed devices againſt me, ſaying;] A neceſſary ſupply, as Pſal.105.15. Chap.4.31. See Chap.18.18.

Let us deſtroy the tree, with the fruit thereof;] The Chaldee, ancient Greek, and old Latine, whom Interpreters, Latine and Greek, not a few, follow, render theſe words, as if the text ſaid, *Let us caſt wood into his bread*; which they expound, Let us kill him, by mingling the juyce or powder of ſome poiſonfull plant or wood with his meat; becauſe the word, *bread*, includeth all kind of food, 1 King.4.22. Neh.5.18. or, as ſome, *Let us give him wood to eat in ſtead of bread*; as the Prophet complaineth in the perſon of Gods people, That God had fed them with ſuch gritty bread, that had rather worn out their teeth, then nouriſhed their bodies, Lam.3.16. Prov.20.17. Let us kill him with hunger, ſtarve him to death, ſhut him up where he ſhall have nothing to feed on, unleſſe he can eat timber and ſtones. But becauſe the word, in the Hebrew, ſignifieth, *to deſtroy*; as Chap.6.5. Some of them would have the text read, *Let us ſpoil his meat* with *wood*: And others, *Let us ſpoil wood*; that is, make powder of it, to put into, or mingle *with his meat*. But theſe ſeem all forced readings; and a *tree* or *wood*, for *poyſon*, is no where found: for whereas ſome of them point us to, Exod.15.25. the tales they tell of the tree there mentioned, are of equal weight with this their expoſition of the word in this place. A learned late Writer, rejecting as over harſh and hard, all the former, thus rendreth the text, *Let us break wood upon his body.* This to fetch about, he telleth us, that the word rendred *bread* is uſed both in Arabick, and in Hebrew, alſo, ſometime, for *fleſh*, (or for *meat* rather in general) Lev.3.10,11.& 21.8. Job 6.8. And another neer to it, for the *fleſh* of mans body, Job 20. 23. Zeph. 1.17. and the word rendred *wood*, for a *ſtaff*; as 2 Sam.23.17. Eſay 10,15. and ſo the meaning ſhould be, Let us beat him, or bang him, with ſtaves, or cudgels, till we break them again. That which to me ſeemeth not unlike that of the Talmudiſts, who expound that ſpeech of Adam, Gen.3.12. *The woman gave me of the wood*; that is banged me with a bough of the tree, and ſo enforced me to eat; and to ſound no leſſe harſhly, then any of thoſe other. The words run plainly enough in the text, *Let us deſtroy the tree with its bread*; where by *deſtroying*, ſome underſtand hewing down, as Deut. 20. 19. by *tree*, the *ſtock* of a tree, as Chap.2.27. and by *bread*, the *fruit*, that it affordeth for mans ſuſtenance, Gen.1.29. Some other, by *tree* the *ſtalk* of a plant, as of corn; and by *bread*, the *grain*: whereof bread is made; as Eſay 28.28. and it ſeemeth to have been a proverbial form of ſpeech, *Let us deſtroy ſtock and fruit*, or *ſtalk and grain together*; that is, Let us make an utter riddance of him, that nothing of him, or his doctrine, name, mention, or memory, may remain. So the words following expound this branch; for that which ſome of the Ancients dream of Chriſt and his croſſe; and Popiſh Expoſitors prate of Chriſt in the hoaſt, are but frivolous fancies, not at all touching the text.

and let us cut him off from the land of the living] Let us make away this Jeremy, that we may hear no more of him, nor he trouble us any more. So Pſal. 52.5. Eſay 38.10,11.

that his name may be no more remembred.] Heb. *and his name ſhall be no more remembred*; as Chap.6.5,10. So Pſal.9.5,6. & 83. 4. Some ſuppoſe that it hath ſome reference to the abolition of the name and memory of ſuch as were condemned for falſe Prophets; as they ſought, and thought, to have Jeremy dealt with, See the like, Joh.16.2.

V. 20. *But, O Lord of hoſts*] The Prophets words, committing and commending his cauſe unto God, and craving juſtice at his hands. So Chap.15.15.& 18.19.& 20.12.

that judgeſt righteouſly] Heb. *judgeſt juſtice*; as Pſal.9.4. that is, *with juſtice*; as Pſal.9.8.& 96.13.& 98.9.

that trieſt the reins, and the heart;] Or, *ſearcheſt*, Chap.6.27. Pſal.7.9. 1 Sam.16.7. 1 Chr.28.9. Chap.17. 10. & 20. 12. Rev.2.23. a two-fold metaphor; the one, taken from the trying of oar or metals, Pſal.26.2.& 66.10. the other, from the bodies of beaſts ſlain for ſacrifice, which being broken up, their entrails ly all open to the eye, Heb.4.12. and they ſeem over-nicely to diſtinguiſh, who by the *reins*, would have underſtood mens deſires, by the *heart*, their deſigns.

Let me ſee thy vengeance upon them;] So Pſal.79.10. A ſpeech proceeding, as moſt deem, from a prophetical ſpirit; which ſome therefore would have delivered rather by way of prediction, then of imprecation; as Pſal.59.10.& 92.11. rendring the words, *I ſhall ſee thy vengeance upon them*; as if he had ſaid, It ſhal ſurely befal them, and I ſhal ſurvive to ſee it: but it ſeemeth rather a direct prayer, or bill of complaint, wrung from him, by the contemplation of their extream malice againſt him, and commenced at Gods Tribunal, craving juſtice againſt them, as againſt perſons grown incorrigible; and that not without ſome mixture of humane frailty, as thoſe other, Chap.15.15.& 17.18.& 18.21-24.

for unto thee have I revealed my cauſe.] Or, *do I reveal my cauſe*; that is, commit it; as 1 Pet. 2. 23. becauſe thoſe that deſire to commit their cauſe unto any, are wont, before they ſo do, to open it to them, and acquaint them with it.

V. 21. *Therefore thus ſaith the Lord of the men of Anathoth, that ſeek thy life,*] Gods anſwer followeth to the Prophets bill of complaint.

the men of Anathoth] The place of the Prophets ordinary abode. See Chap. 1.1. and theſe ſeem to have been the forwardeſt men in enforming and encenſing the Prieſts at Jeruſalem againſt him, Chap.20.10.

ſeek thy life] Heb. *ſoul*; as Chap.4.30. & 19.7.

ſaying, Propheſie not in the name of the Lord, that thou dy not by our hands] Propheſie not unto us, in that manner as thou doſt, menacing us with plagues and judgements. So Eſay 30. 10, Amos 2.12.& 7.16. Mic.2.6,11.

that thou dy not by our hand] Heb. *and thou ſhalt not dy.* So ver. 19. *and his name ſhall be no more remembred by our hands*; by our means, ſome one way or other; as 2 Sam.21.22. If thou doſt, we will diſpatch thee our ſelves, and never trouble them of Jeruſalem with thee: a deſperate ſpeech, expreſſing a great height of rancor and malice, that they were grown unto againſt Gods Prophet, which in likelyhood they began more openly to diſcover, when they perceived that he had ſome notice of their clandeſtine plots and projects, though they know not how he ſhould come by it.

V. 22. *Therefore thus ſaith the Lord of hoſts, Behold I will puniſh them:*] Heb. *viſit upon them*; as Chap.9.25. & 13.21. the complaints and imprecations of Gods Prophets, though proceeding ſometime from heat of paſſion, are oft ſeconded with very dreadfull and diſmall effects. See 2 King. 2. 24.

the young men ſhall dy by the ſword;] To wit, of the enemy, either in fight, or in ſurpriſal of the city, 2 Chr.36.17.

their ſons and their daughters ſhall dy by famine.] A death more grievous then the former, Lam.4.9.

V. 23. *And there ſhall be no remnant of them*] That which they intended againſt thee, ver. 19. ſhall be inflicted upon them; a juſt retaliation, Deut. 19. 19. Yet ſee on Chap. 16. 3.

for I will bring evill upon the men of Anathoth; even the yeer of their viſitation] Or, *when* (as Joel 2.20.) *I ſhall bring evill* (as ver.11.) *upon the men of Anathoth* (ver.21.) *in the yeer* (as Neh.1.1.& 2.1.) *of their viſitation*; what time I ſhall come to take vengeance upon them, ver.22. So Chap.10. 15. & 23. 12.

CHAP. XII.

Verſ.1. R*ighteous art thou, O Lord, when I plead with thee:*] This Chapter, which ſeemeth to have ſome connexion with the former, conſiſteth of three parts, 1. A diſceptation between God and the Prophet, concerning ſome paſſages of his providence, ver.1-6. 2. A renewed lamentation of the ſad condition of Gods people, juſtly deſerted by him, and given up to be deſtroyed for their ſins, ver. 7-14. 3. A denunciation of wrath againſt their bad neighbours, that had joyned with the enemy againſt them; yet with a promiſe of reſtitution, upon their reformation, ver.15-17.

Righteous art thou, O Lord, when I plead with thee:] Or, *Righteous art thou* (the pronoun ſupplying alſo the place of the verb ſubſtantive: as Ch. 11. 19.) *though* (as Ch.2.22.& 10. 2.) *I ſhould contend with thee*; as Eſay 50.8. Chap.2.12. thou wouldſt appear ſo to be, if either I, or any other mortal creature ſhould preſume to enter into debate with thee, concerning the juſtice and equity of any of thy proceedings. A learned late Writer would have it read by way of interrogation, *Should I diſpute with thee?* and ſo the particle ſeemeth to be uſed, Eſay 29.16.& 36.19. which may here alſo be well admitted. Howſoever, the Prophet fixeth this in the firſt place, as a ground not to be once queſtioned, much leſſe doubted of, or denied, that God is juſt and upright in all his dealings, though weak man be not able to conceive himſelf, or render to others, a reaſon of whatſoever he doth. So Pſal.51. 4. & 73. 1. & 92.15.& 119.75,137.& 145.17. Rom.9.14.

yet let me talk with thee of thy judgments.] Give me leave yet to argue a little with thee, concerning ſome of thy proceedings, that I may be the better informed, and more fully ſatisfied, concerning the ground and reaſon of them. Heb. *Let me ſpeak judgments with thee*: yet is not *ſpeaking of judgments* here taken in that ſenſe, wherein this form of ſpeech is uſed, for *to paſſe, or execute, a judiciary doom,* or *ſentence*, Ch. 1.16.& Chap.39. 5. nor yet, as ſome other would have it expounded, for *ſpeaking moderately*; becauſe the word *judgment* hath ſometime a notion of *moderation* in it, Chap.10.24. Pſal. 112.5. but for arguing and debating a caſe or cauſe, for the better clearing of truth and right, as in judiciary courſes is wont to be done.

Wherefore doth the way of the wicked proſper?] This conſideration of the proſperity of wicked men, and their thriving by wicked courſes, hath at ſundry times much moleſted the minds of many godly ones. See Job 21.7-13. Pſal. 37.1. & 73.2-12.& 94.3,4. Habb.1. 4,5. and the wicked thereby take encouragement unto evill, and of nouriſhing impious conceits in their hearts, concerning God and his providence, Job 21.14,15. Pſal.10.3-6,11,13.& 14.1.& 94.7,8. Mal.2.17. & 3.15.

wherefore are they all happy, that deal very treacherouſly?] Heb. *are all the perfidious practiſers of perfidiouſneſs* (that is, ſuch as uſe the moſt perfidious practices, or that moſt of all practiſe perfidiouſneſs. See Eſay 24.16.) *at eaſe?* (So Lam. 1. 5.) they live at eaſe, and free from troubles, Job 12.6. & 21. 9. Pſal.73.5. Zach.1.11. Chap.48.11. (for that is the proper notion of the word here uſed, Job 3.25.& 16.12.& 20.20. & 21. 23. chap. 49. 31.) the interrogative is ſupplyed from the former branch; as Job 3.11,23.

V. 2. *Thou haſt planted them; yea, they have taken root, they grow; yea, they bring forth fruit.*] They thrive and proſper as much as may be: a tree may be planted, and yet not take root; and then it cannot ſtand firm, or long continue: it may take root, and yet not thrive or grow, by reaſon of ſome inward defect, or outward accident, as the leanneſs of the ſoyl, or the ſharpneſſe of the ayr; it may thrive and ſhoot up, and yet not fructifie; make a goodly flouriſh with leaves, and bloſſomes,and yet yield no fruit: but the ſtate and condition of the wicked here mentioned,is deſcribed by the reſemblance of a tree,that being ſet in a rich ſoyl, and having taken firm root, thriveth exceedingly and ſhooteth up in height, and ſpreadeth in breadth; and is not onely clad with a garniſh of green leaves,and goodly bloſſomes;but is loaden alſo with great abundance of fair fruit; then all which, what can more be deſired? See Chap.11.16. Ezek.31.3-9. Dan. 4. 11,12, 20—22.

Thou haſt planted them] The ſame God that planteth his people, Pſal.44.2.& 80. 8. doth plant the wicked alſo; that is, aſſign them unto, and ſeat them in the places of their abode; he caſteth out others before them,and planteth them in their room,Deut.2.5 9.12. Act.17.26.

they have taken root] Heb.*rooted*.So Eſay 40.24.

they grow] In wealth and power,Chap.5.27,28.Heb.*go on*; as Gen.26.13.

bring forth fruit] See the like,Eſay 37.31. Heb. *make fruit*; as Gen.1.11,12,Hoſ.9.16.

thou art neer in their mouth, and far from their reins.] They profeſs thee in word,but deny thee in heart and deed,Pſal.14. 1.& 53.1. Tit.1.16. They make ſhew of drawing neer to thee, as a people in league and covenant with thee, and have thee and thy name oft in their mouths, but they have no heart, love or affection at all to thee, their hearts are wholly eſtranged from thee,Eſay 29,13.& 48.1.& 58.1. Pſal. 50.16. & 78.34,37.

and far] Or,*but far*; as Eſay 29.13.

V. 3. *But thou, O Lord, knoweſt me,thou haſt ſeen me, and tried mine heart towards thee.*] That this diſceptation of the Prophet, with God, had ſome reference to the carriage of his malicious Townſmen before-mentioned, Chap. 11. 21. and other his ſpiteful enemies towards him,appeareth by this paſſage; wherein, as other Gods faithful Servants in the like caſe, he appealeth unto God himſelf for the ſincerity of his heart and carriage,in the diſcharge of his duty. So Job 13. 15,16. & 23.10.& 27.2-6.Pſal.7.3-10.& 17.3. & 26.1. Chap. 15.15.& 17.16. 2 Cor.1.12. See Chap.11.20.

knoweſt me] Having taken tryal of me: not that God did not before tryal taken,know how he ſtood affected, Prov. 15. 11. but that in that regard he may the more boldly appeal unto God,who had taken ſuch tryal of him,Gen.22.12. Pſal. 17. 3.

toward thee]Heb.*with thee*; as 2 King.10.15.

pul them out as ſheep for the ſlaughter,and prepare them for the day of ſlaughter.] A petition of the ſame nature with that before,chap.11.20. whereof ſee there. Howſoever this intimateth, what the iſſue and upſhot will be of all the proſperity and tranquility of the wicked, which for a time they here enjoy,Jam.5. 5. by conſideration whereof,the faithful godly yet recover and gather ſtrength againſt the temptation before related,Pſal.37.2,20,36,38.& 73.17-22.Job 21. 17-21. Mal.3. 18.& 4.1.

prepare them] Heb.*Sanctifie them*, as Eſay 13.3. chap.6.4.a borrowed ſpeech taken from ſuch rites as were uſed about the preparing either of beaſts for ſacrifice, or of perſons to partake in a ſacrifice,Exod.12.3 6. 1 Sam.16.5. 2 Chr.30.17 —19. Job 1.5.

V. 4. *How long ſhall the land mourn, and the herbs of every field wither,for the wickedneſs of them that dwell therein?*]Concerning the ſenſe of theſe words, there is no great doubt or difficulty: the queſtion is onely concerning the connexion and coherence of them with the reſt of the context: that which moſt Interpreters either take no notice at all of,, or fetch it ſo far about, that firſt to unravel their reſolutions, and then to diſcuſs them, would prove a work over-tedious. I concur with thoſe, who conceive, that in theſe words, the Prophet rendreth a reaſon, why he deſireth to have the proſperity and tranquility of theſe wicked wretches to be cut off, and themſelves removed and taken away, to wit, that the whole land might not fare the worſe for them, and the godly party,among the reſt,ſuffer in thoſe general calamities, that at preſent lay heavy upon the main body of the land, being procured by their impieties.

How long ſhall the land mourn] A land is ſaid to *mourn*,when it lyeth waſte, ſtript, and deſpoiled of its wonted verdure and bravery, in graſs, corn, plants, and fruits, wherewith it was formerly clad and adorned, whither through extremity of drought, 1 King.17.1. & 18.5. or ſpoyl and havock made of all, by ſtorm and tempeſt, Prov.28.3. or by vermine, Joel 1. 4 & 2.3. or by the irruption of an enemy, Eſay 1.7. as being now in a mourning weed. So Eſay 24.4. & 33.9. Chap.23. 10. Lam.1.4 Joel 1.10. Now this ſome would put off to the waſte that was to be made by the Chaldean Invaſion, chap. 4.20. ver. 10, 11. but they ſhew not how that may conſiſt here with the current of the context. It ſeems rather to be meant of the preſent dearth, by means of a long continued drought lying heavy upon the land at preſent. Whereof,ſee at large, chap.14.1,2.

herbs] Heb. *herb*, or *herbage*: as it might well be rendred: and ſo rather then *graſſe*; as it is, Pſal. 72.16. & 92.7. for the word is more general.

for the wickedneſſe of them that dwell therein.] So Pſal. 107.34.

the beaſts are conſumed,and the birds:]Or,*the cattel* (as Pſal. 50.10.) *and the fowl*.Such cattel and fowl as are wont to be kept about mens houſes, which in times of extream drought and dearth for want of food, either periſh, or ſtray the one, and fly away the other. See Chap.4.25,26. & 9.10. & 14.5,6.

becauſe they ſaid, He ſhall not ſee our laſt end] This impious ſpeech of thoſe wicked ones, ſome underſtand as a denial of Gods providence and preſcience, like that, Pſal.73.11. and they render the words,*He ſeeth not our latter end*. God himſelf doth not know, what our end ſhall be. Others, as ſpoken in way of preſumption, that whatſoever the Prophets might ſay, God would not bring thoſe evils that they threatned upon them; and theſe render the words, *He will not ſee our latter end*: he will not ſuffer ſuch an end to be made of us, as they ſay. But I conceive rather, that theſe words were ſpoken by them of Jeremy; though redounding and reaching to God himſelf, whoſe meſſenger he was,and whoſe meſſages he delivered to them; as if they had ſaid, This Jeremy telleth us what at length will befall us, and that all out preſent poſterity ſhall end in extream miſery: but his words are but wind, he will never live to ſee any ſuch matter befall us; we ſhall ſooner ſee an end of him,then he any ſuch end of us. See Chap.5.13. So Gen.19.14.

V. 5. *If thou haſt run with the footmen,and they have wearied thee, then how canſt thou contend with horſes?*] Hitherto was the Prophets ſpeech to God. Now followeth Gods ſpeech, whether in way of anſwer to the Prophet, or leaving him, directed to the people, is much controverted. Some, both Jewiſh Commenters and ours, conceive it as an anſwer returned to the Prophets expoſtulatory complaint; and either checking him for it,or meeting with the root and ground of it. Some ſuppoſe,that in it God checketh and controlleth the Prophets curioſity and preſumption, in taking upon him to enquire into thoſe things that were far beyond the reach of his ſhalow capacity: and they thus expound the ſimilitude of *horſe and foot*. If thou art not able to diſcover the privy plots and projects of men, that ſtand on eaven ground with thee,and are ſilly creatures like thy ſelf, as that conſpiracy of thine own Townſmen againſt thee, Chap. 11. 18,19. how is it, that thou takeſt upon thee to ſearch into, or ſuppoſeſt that thou mayſt be able to comprehend the reaſons & grounds of Gods ſecret counſels, concerning the adminiſtration of the affairs of the world? Others, (which is more probable) are of the mind, that the Lord conſidering from what ground this diſceptation of the Prophet proceeded, to wit, from ſome inward diſquiet of mind, that the wrongfull and ſpitefull carriage of his Townſmen had poſſeſſed him with; and animating him unto a quiet and patient undergoing theſe brunts of their malicious demeanure, by intimating unto him, that there were other manner of conflicts and oppoſitions to be dealt with in the further proceſſe of his prophetical function; againſt which he was to arm himſelf. As if he had ſaid, if theſe meaner men of Anathoth, that are but as *foot*, do ſo moleſt thee, that thou art almoſt tired out with them; how wilt thou be able to bicker with thoſe great maſterful ones at Jeruſalem, that are in regard of them, as *horſe* to *foot*? Thus they that underſtand it as Gods ſpeech to the Prophet. But divers others, whereof the Chaldee alſo giveth ſome hint, would have it to be the ſpeech of God to the people; demanding of them, to control and quell their vain confidence and ſecurity, how they will be able to make their part good with the Chaldean, ſo potent an adverſary, when as far meaner then they have at divers times put them to ſo much trouble. It ſeems to have been a proverbial form of ſpeech among them; as one not unlike it,is found in Greek Authors, *A footman running with a Lydian-chariot*: and, *foot fighting with horſe in a plain.*

if thou haſt run with the footmen and they have wearied thee,] Or, *if* (as Deut.12.21. Eſay 36.7.) *when thou runneſt with footmen they weary*, or, *tire thee*. See the like conſtruction, chap.7.27. & 8.4. & 11.11.

then how canſt thou contend with horſes?] Heb. *and* (as chap. 8.9.) *wilt thou mingle*, or, *cloſe*, (as Chap.22.15.) *with horſes?* that is, *with horſemen*; as Deut.20.1. for whom we alſo uſe the word *horſe*: the verb is in a potential notion: as Chap.2. 23, 32.

and if *in a land of peace*, whereunto *thou truſtedſt*, they wearied thee, *then how wilt thou do in the ſwelling of Jordan?*] The Inſertions in this our verſion, are taken from the former part, all ſave that of the relative, which is not unfrequent; as Chap.8.13. & 11,19. Yet ſome inſert a divers clauſe,thus rendring the words, *and* if *when thou truſtedſt in a land of peace*, thou waſt deceived, *how wilt thou then do in the riſing of*

Jordan? For ſenſe they come much to one; I ſuppoſe our verſion the better. Theſe apply it to the Prophet; who, if in his own native habitation among his kindred and acquaintance, he did not deem himſelf ſafe, or free from oppoſition and moleſtation, he had leſſe reaſon to look for a quiet life among thoſe haughty and lofty ones at Jeruſalem. Others apply it to the Jewiſh State, which if it were ſo much annoyed with her bad neighbours the Moabites, Ammonites, and Edomites that were allied to her; ſhe would much leſſe be able to ſecure her ſelf, when the Chaldean forces, like a ſtrong ſtream of ſome great river, ſurrounding its banks, ſhould break in upon her. See the like, Eſay 8.7,8. & 59.19. chap. 46.7. & 49.19. and ſome of theſe omitting thoſe former inſertions, thus read the words; *and* though (as Eſay 30. 20.) *in a peaceable land thou mayſt confide*, or, *be ſecure*; *yet* (Heb. *and*; as chap.7.26.) *what wilt thou do in the ſwelling of Jordan?* though thou ſeem now ſafe while all is as yet quiet with thee; yet thou wilt find it to be otherwiſe, when a potent adverſary ſhall over-run thy country.

in the land of peace] Or, *a land of peace*; that is, ſay ſome, *a land of friends*, or, *a friendly land*: as, *a man of peace*, for, *a confederate*, or, *a friend*, Pſal. 41.9. others, *a land of peace*; that is, *a quiet*, and *peaceable land*: as, *an habitation of peace*, for, *a peaceable habitation*, Eſay 32.18. for that which a great man hath; *a land of peace*, for, *a land of no defence*, or, *ſtrength*, to withſtand or keep out an enemy: as, *a land of war*, for, a land well fortified and fitted for war, a land of defence; ſeems to carry here no probability at all with it.

In the ſwelling of Jordan] Which in harveſt time uſeth to riſe up above his banks, and overflow all the lower grounds bordering upon it, Joſh.3.15. 1 Chr. 12.15. and there want not, who ſuppoſe ſome alluſion here to Nebuchadnezzars forces that were to paſſe over Jordan in his expedition againſt Judea; and others again to the lions and leopards that had their dens thereabouts; or in mount Lebanon, where the head of it was, Cant.4.8. chap.49.19. & 50.44. Zach. 11.3. But theſe things ſeem over-far fetched.

V. 6. *For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee:*] The men of Anathoth, thy Countrymen, allies and neereſt kindred, though they make fair ſhews of love and good liking to thee outwardly, yet are covertly plotting thy death, enforming and exclaiming to the State againſt thee, and enciting them to work thy ruine, chap. 11. 21. & 20.10. or if it be referred not to the Prophet, but to the people, thy confederates, O Judah, and in regard of deſcent, thy brethren, the iſſue of Lot, Pſal. 83.8. the Moabites and Ammonites, Gen. 19.37,38. and the iſſue of Iſaac, the Edomites, chap.35.29. & 36.1. Mal. 1. 2. though they may ſeem at preſent to comply with thee, chap.27.3. yet are inwardly falſhearted, and will joyn with the enemy againſt thee, chap.4.30. ver.14. 2 King.24.3. See chap.4.30.

have called a multitude] Or, *a full aſſembly*. Heb. *full*. So, *a fulneſſe*, Eſay 31.4. or, *they cry*, or, *will cry*, *full*, or, with *a full* throat, *after thee*: a defect of the ſubject here, as of the adjunct in the like form, Eſay 58.1. ſo, *a full*, for, *a full* cup, Pſal.73.10. Of the Edomites cry againſt Jeruſalem, ſee Pſal. 137.7. *to cry after thee*, ſeems here to be no other then, to cry unto, or upon others, to proſecute thee with hue and cry, as ſome notorious malefactor.

believe them not, though they ſpeak fair words to thee] Truſt them not, though they ſpeak thee never ſo fair; for they mind nothing leſſe then what they ſpeak, Chap.9.4-6. Prov. 26.15. *fair words*. Heb. *good words*, or, *things*. So Chap. 52. 32.

V. 7. *I have forſaken mine houſe*;] God having done with the Prophet, and hinted unto him what he muſt further expect and prepare himſelf for, as before, chap. 1. 17,18. doth now return to tell, what he intendeth to do, not with the men of Anathoth only; as chap.11.22,23. but with Jeruſalem, and the whole State of Judah.

I have forſaken my houſe] I am reſolved to leave, and abandon my Temple, that hath been hitherto as my Palace, my Court, the place of my ſpecial reſidence, Pſal.78.68,69. and 132.13,14. chap.7.14. & 11.15.

I have left mine heritage] Or, *poſſeſſion*. My people, that were ſometime my peculiar poſſeſſion, and as dear unto me, as any mans inheritance is to him, Chap.10.16. & 50.11.

I have given the dearly beloved of my ſoul into the hands of her enemies] My people, that were ſometime ſo dear to me, ſo deep in mine affection. See chap.11.15.

the dearly beloved of my ſoul] Or, *my dearly beloved*: *my ſoul*, for, *my ſelf*; as Pſal. 3.2. ſo, *his ſoul*, for, *himſelf*, Amos 6. 8. but the word *ſoul*, maketh the ſpeech the more emphaticall; as Pſal.42.2. Cant.1.2. & 3.1. Heb. *the love of my ſoul*. See 1 Sam.20.17.

into the hand] Or, *power*: as Judg.6.13. Chap.20.5.

V. 8. *Mine heritage is unto me, as a lion in the foreſt; it cryeth out againſt me, therefore have I hated it.*] Becauſe that this might ſeem ſtrange, that thoſe whom God had ſo entirely affected before, he ſhould now deal ſo harſhly with, as to deliver them up unto the power and pleaſure of their utter enemies; the Lord ſheweth here, that the cauſe and ground of this ſo great an alteration in his affection toward them, and dealings with them, proceeded not from himſelf, but from them: they who were ſometime his *ſheep*, Pſal.77.20. & 100. 3. were now become fierce *lions* roaring againſt him, and renting his meſſengers, Chap.2.30. Mat.23.37. Act.7.51,53. and that is it that hath turned his love into hatred, Eſay 63. 10. for what the Jewiſh Doctors here have of mens leaving their way upon the hearing of lions roar; and of the cry of oppreſſion, Eſay 5.7. and of idolaters in the ſervice of their idols, 1 King. 18. 26, 28. is all beſide the intent of the place.

Mine heritage is] Or, *is become*, as Eſay 1.21. to intimate a change.

a lion in the foreſt] That is, *a lion of the foreſt*: as, *mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21.

it cryeth out againſt me] Or, *yelleth aloud*; as Chap.4. 15. Heb. *hath given out her voice*: as chap.4.16. Joel 2.11.

have I hated] Or, *I hate*; as Mal.1.2.

V. 9. *Mine heritage* is *unto me as a ſpeckled bird; the birds round about are againſt her*;] By another ſimilitude, God ſeemeth here to ſet out the cauſe of his diſaffection towards his people: becauſe they were become, as like ramping lions, ſo like ravenous fowls; for which cauſe alſo the Lord was reſolved to beſet them with enemies, that as birds of prey, ſhould in like manner prey upon them, as they had done upon others; and call thoſe in upon them, who as wild beaſts ſhould devour them. Some read the words as by way of interrogation, joyned with admiration, *Is mine heritage* become thus unto me? *are the birds round about againſt her?* Others, by way of enunciation, as our verſion exhibiteth it: the Jewiſh Criticks, and the uſe of the particle, carry it the former way; which I therefore alſo encline unto: yet ſo, as that I conceive a defect of the negative in the text; which in ſuch interrogations is not unuſual. So 1 Sam. 2.27,28. Job 20.4. See Chap.31.20. and I ſuppoſe the words may well be rendred, Is not *mine heritage* ſuch *a bird to me?* are not *the birds*, or, ſhall not *the birds*, be *round about againſt her?* and thus our ancienter Engliſh exhibited it: which in effect alſo, comes home to the preſent verſion. I ſhall ſubjoyn a learned Writers verſion, with his expoſition, and ſo leave it; *O ye coloured birds*, (ye birds of what colour ſoever ye be,) *mine heritage is mine*; (and I may diſpoſe of it, as I pleaſe, as Chap. 27.5.) *O ye birds be round about againſt her*; come and beſet her on every ſide; and bring the beaſts along with you. I adhere ſtill to the former, as better ſuiting with what went before, ver.8. for the former branch at leaſt, though not wholly rejecting what is here exhibited, for the latter.

as a ſpeckled bird] The word here uſed, and not elſe-where in this form found, cometh from a root, which though no where uſed in the Hebrew text of Scripture, yet is found in the Syriack of Daniel, Dan.4.15,23,33. & 5. 21. as alſo in the Syriack and Arabick verſions of the New Teſtament, Mat.20.23. Luk.7.38. and it is of the ſame notion with another very neer it in Hebrew, both ſignifying *to dip*, *to bedew*; and by conſequence, *to dy*, or *colour*; the word that is uſed for *a ring*, iſſuing from the one; and *the finger* that weareth it, from the other: now becauſe a term ſpringing from this root, ſeemeth to ſignifie *a tincture* of ſome remarkable colour, or variety of colour, Judg.5.30. hence it cometh to paſſe, that the old Latine rendreth it, *a bird died*; and our Engliſh, *a ſpeckled bird*: and hereby, ſay ſome of the Jewiſh Writers, is meant a kind of *owl* red with black ſpots, which other birds cannot abide, and are wont therefore to flock about her, and beat her. Others would have it *a peacock*, Job 39. 13. or ſome other bird as curiouſly feathered, as if ſhe were painted, or dyed, Pſal. 68.13. which other birds therefore for her beauty, uſe to gaze upon and admire; nor want there thoſe that further drive on this conceit, ſuppoſing an alluſion to birds kept in a cage, partly, for their goodly ſhape and ſightlineſs; and partly for their pleaſant note, which men are wont to take much delight in; that ſuch had this people been unto God, till they changed their note; and did not now ſing as a bird, but *roar as a lion*, ver.8. ſo one: or, till they became, of tame ones *wild*, like thoſe that live abroad *in the woods*, ver. 8. ſaith another. So expounding the word *ſpeckled*, as if it ſignified *wild*, or none but wild ones were ſuch: or is become *wild*, that is, fierce, as ſome render it. See ver. 8. which hither alſo they draw: but theſe things ſeem either fabulous, or forced. Some of ours conceive no ſpecial kind of bird to be intended, but any *ſpeckled*, or *pied* fowl to be deſigned: and that this people are here ſo ſtyled; becauſe not contenting themſelves with Gods livery, and the ſimplicity of his ſervice, they had put themſelves into a garb patched up as a party-coloured-coat, of divers ſorts of ſuperſtitious rites and practices, taken up as ſtrange faſhions from forraign nations, Ezek.8.5,10,11,16. And this ſeemeth more probable then any of the former. Howbeit, ſome of the Jewiſh Writers, by *a bird died*, or *ſtained*, underſtand here a fowl beſprinckled with bloud; as garments therewith beſprinckled, are ſaid to be *died*, or *ſtained*, Eſay 63.1,2. that which frequently befalleth birds of prey: and ſome of them conceive it to be ſpoken of Gods people; as if it were ſaid, *Are the bloudy birds of prey* with *mine heritage? are the birds of prey*, I ſay, gotten *round about her?* This, it is true, offereth too much violence to the text: but yet I ſuppoſe it hinteth us the true notion of the term. I conceive therefore the meaning neer the ſame in effect, that was before intimated, ver.8. Is not *mine heritage* become *to me as a ſtained*, or *bedewed bird of prey?* for ſuch fowl doth the word here uſed properly ſignifie, as both the generall uſe of it ſheweth, Gen.15.11. Job 28.7. Eſay 18.6. Ezek.39.4. as alſo the notation of it confirmeth; for the word it comes of, ſignifieth, *haſtily*, or *fiercely*, *to fly*, or *fall upon* ought, 1 Sam.14.33. & 25.14. and it is not amiſſe therefore rendred, *a ravenous bird*, Eſay 46.11. Gods people then are ſaid to have been *a ravenous bird*, or, *a fowl of prey*, in regard of that rapine and oppreſſion, that was grown ſo rife among them. See Chap.6.6. and not ſo alone, but ſuch an one all *ſtained*, or *bedewed* with gore bloud, that by their cruell courſes had been ſhed among them, wherewith their garments are ſaid to be all over beſmeared, chap.2.34. and this I take to be the genuine ſenſe of the place. To which alſo will in effect come home, what ſome late Interpreters of prime note have; who, becauſe from the ſame root with this ariſeth a word ſignifying *a finger*, would have the word here uſed to ſignifie *a fingered bird*, or, *a tallanted fowl*; that is, a fowl with great *talons* like *fingers*: and it is true, that Pliny, l.11.c.47. ſorteth birds or fowls into ranks; ſome *fingered*, ſome *palm-footed* ones: but this term is much more generall, compriſing as well ſparrows and wrens, as eagles or falcons: and the dirivation hereof in the originall, is nothing ſo familiar and free as the former, unto which therefore I adhere. In the text there is a defect of the note of ſimilitude, but ſuch as rendreth the ſentence more emphaticall, as Chap.5.8. and as I conceive an elegant redundancy in that form; *unto me*, as if it were ſaid, *is become me*; as, *I will go me*; Cant.4.6. See on Chap.11.17. What this people were become to him and his Prophets, or to him in his Prophets, he had ſhewed before, ver.8. here what they were among themſelves one towards another.

the birds round about are *againſt her?*] Or, Are not *the ravenous fowl round about againſt her?* the word *fowl* in the Hebrew is, as before, ſingular, but here in a notion collective, as all agree, and we alſo commonly ſo uſe the word, *fowl*; and it may well be rendred in the time preſent, according to the propheticall ſtrain, as foretelling what in Gods purpoſe, already reſolved on, ſhould be; So ver.10-12. or, as ſome render the words, not in way of interrogation, or of enunciation, but in way of invitation; *O yee ravenous birds* flie *in on every ſide againſt her*. Howſoever we read it, it is as if he had ſaid, as ſhe is become like a ravenous bird, ſo with a company of ravenous fowl, therein like her ſelf, ſhall ſhe be on every ſide beſet, that ſhall prey upon her, deſtroy her, and help to devour her; and by theſe ravenous fowls are queſtionleſs deſigned Nebuchadnezzar and his forces, that ſhould begirt and take Jeruſalem; as Cyrus and his army are reſembled by the like, Eſay 46.11.

come ye, aſſemble all the beaſts of the field, come to devour.] An invitation of wild beaſts to come in upon them, either as wolves; and the like into a flock of ſheep to wory them, and prey upon them, as Eſay 56.9. or, as wild boares into a vineyard, to root up and ſpoyl all, as Pſal.80.13. or as ravenous beaſts into a field, where many carcaſſes of men ſlain lye, to feed upon them, as Chap.7.33. & 15.3. Rev.19.17,18. and this laſt the Jewiſh Commenters pitch upon; withall rendring a reaſon why the *fowl* are firſt mentioned, becauſe they firſt commonly, from a far off, diſcover their prey, Job 39.29,30. Mat.24.28. Luk.17.37. and the beaſts uſually come after them. But this ſeems overcurious: certain it is, that by ravenous birds and beaſts, ſuch as are wont to prey upon the leſs, and more feeble of either kind, and to deſtroy and devour them, are here repreſented; thoſe forces conſiſting of many ſeverall nations, as the Chaldeans, Aſſyrians, Syrians, Ammonites, Moabites, Edomites, and others, that under the conduct of the King of Babylon, ſhould make foul ſpoyl and havoke of Gods people, 2 Kings 24.2,3. Chap.1.15.

Come ye] Or, *Go to*: Go your ways, and get you about it; for it is a term commonly uſed, to expreſs a ſetting or inciting of any to go about ſome employment, as Joſh.2.16. 2 Kings 1.2,6. Chap.7.12. and ſome conceive it, as ſpoken to the fowls both to come in themſelves, and to bring along with them the beaſts alſo. Howſoever, it is as if God were ſetting ſome on work, to go and ſummon people, as wild beaſts, to come in upon his people.

all the beaſts] Heb. *every beaſt*; as Pſal.50.10. wild beaſts of all ſorts, that uſe to prey upon man or beaſt. See the like, Eſay 56.9.

come] Heb. *make*, or, *cauſe to come*; for the injunction is not directed to the beaſts themſelves, but to thoſe that ſhould bring them together.

to devoure] Heb. *to eate*; as Chap.10.25. Rev.19.18.

V. 10. *Many Paſtors have deſtroyed my vineyard.*] The Kings and Princes that ſerve under Nebuchadnezzar, ſo termed before, Chap.6.3. have deſtroyed, that is, ſhall deſtroy (as ſure to be done as if done already) Gods people, his vineyard, Eſay 5.7. a ſimilitude borrowed from ſhepherds, or neat-herds, that turn their cattell into vineyards. For they ſeem to turn it a wrong way, that expound it of the governours of Gods people, either civill, or eccleſiaſticall, who by their miſ-government had ruinated the ſtate, Eſay 56.9-11. Chap.10.21.

they have trode my portion under foot] The word ſignifieth any *portion* of land, or the like, 2 Sam.14.30. 2 Kings 3.19. taken from the manner of dividing poſſeſſions, and inheritances, and aſſigning each one his peculiar ſhare, or *portion*; Joſh.13.7. & 18.10. Prov.17.2. So Gods people are ſaid to be Gods *portion*, or, *poſſeſſion*, Deut.32.9. as before his *heritage*, ver.8,9. and his *vineyard*, ver.10. as alſo the land wherein they lived, Lev.25.23,24. this the enemy is ſaid to tread down, as beaſts do a paſture ground, or a garden, where they ſpoil as much with their feet, as with their feed, Eſay 5.5. & 63.18.

they have made my pleaſant portion a deſolate wilderneſs.] This aggravateth the miſchiefe and miſery done by them, that they have made ſuch ſpoyl, not of ſome common field, or an ordinary paſture, but of a curious and choice paradiſe, which they have ſo ſpoyled, that they have left it like a wild waſte, Joel 2.3.

made] Heb. *given*; as Chap.9.10.

my pleaſant portion] Heb. *my portion of deſire*, or, *delight*, as Chap.3.19. See Pſal.16.6.

a deſolate wilderneſs] Not ſuch a wilderneſs wherein cattell uſe to graſe, and people, ſome at leaſt, inhabite; as 1 Sam.17.18. & 25.21. Luk.1.80. but ſuch as are wholly abandoned, in regard of the barrenneſs of them, to wild beaſts, Deut.32.10. Eſay 30.6. Chap.2.2. Mar.1.13. Heb. *a wilderneſs of deſolation*; that is, *a moſt deſolate* wilderneſs, as Joel 2.3. & 3.19.

V. 11. *They have made it deſolate*] Heb. *He hath put it into deſolation*, as Zeph.2.13. *He*, that is God, ſay ſome, ver.12. but it is God that ſpeaketh it: Nebuchadnezzar, or the people that come with him, ſay others not amiſſe. Howbeit, it may well be rendred ſimply, the verb being indefinite, *It is made utterly deſolate*; as afterwards, See the like, Chap.10.4.

and being deſolate it mourneth unto me.] It affordeth me a very ſad and rufull ſpectacle; See ver.4. for they ſeem to ſtray from the intent of the place, who expound it of the peoples mourning to God, and his not regarding them, Chap.11.14.

the whole land is laid deſolate] So Chap.4.20,27.

becauſe no man layeth it *to heart.*] Becauſe no man layeth to heart Gods menaces, that they may take ſome courſe, by repentance and reformation to prevent them, Chap.5.3,12,13. & 11.15. & 18.18. or, *yet*; (as the particle is taken, Job 5.7. Eſay 9.1.) *no man layeth* it *to heart*; few, or none amidſt theſe grievous calamities, do ſeriouſly conſider and apprehend aright, the grounds of this dreadfull judgment, and the procuring cauſes of it, See Eſay 42.25. Chap.9.12. Hoſ.7.9. Heb. *there is not a man putting* it *upon heart*, as Deut.11.18. a defect of the particle, *it*, as Chap.6.11.

V. 12. *The ſpoilers are come upon all high places thorow the wilderneſs.*] Or, *In the plain*; as Eſay.63.13,14. Lam.4.19. either that lay in the way, between Chaldea and Judea, Chap.4.11,12. or thoſe within the land of Judah, Chap.3.2,21. & 7,29. No place of fortification or defence, ſuch as high places naturally are, in regard of their ſituation and the difficulty of acceſs unto them, is able to ſtay or to with-ſtand them; See Habb.1.10. See alſo Chap.7.29. where, as here alſo, a Learned man would have the word rendred; not *high*, but *low* places, or, *plains*, *in a wilderneſs*. Whereof ſee there.

for the ſword of the Lord ſhall devoure, from the one *end of the land, even to the* other *end of the land*] The *ſword* of the enemy, called the *ſword of the Lord*, becauſe drawn, and comming by his appointment and ſecret deſign (as Eſay 34.5,6. Chap.47.6.) runneth thorow the whole land, from end to end (Heb. *from the end of the land, and unto the end of the land*, as Deut.28.64. Chap.25.33.) and deſtroyeth all before it. Heb. *eateth*, as ver.9. 2 Sam.11.25. Chap.2.30. & 46.10, and it is ſpoken as a thing preſent.

no fleſh ſhall have peace] Heb. *there is not peace* (that is, *ſafety*; as 1 Kings 8.27,28. Chap.4.10.) *to all* (that is, *any*; as Gen.3.1. Job 1.11. & 8.12.) *fleſh, all fleſh*; for, *any fleſh*, as Pſal.143.2. Rom.3.20. and, *any fleſh* here, for, any of that people, as Chap.45.5. Mat.24.22. thoſe that promiſed to themſelves and others, ſecurity and immunity, ſhall then find it to fare far otherwiſe with them, then they expected or hoped for, Eſay 28.15,17,18. Chap.4.9,10. & 6.14,15. & 8.11,12.

V. 13. *They have ſown wheat, but ſhall reap thorns:*] According to that curſe, Gen.3.18. Deut.28,38. no good fruit ſhall come of all their labour, Gen.4.12. Job 31.4. Mic.6.15. Hagg.1.6. no good iſſue of all their vain endeavours whereby they hope to help themſelves, chap.2.37.& 3.23.

but ſhall reap thorns] Or, *but* (Heb. *and*, as ver.2.) *reap thorns:* There is an elegant conſonancy in the words of *reaping* and *thorns*, in the original; as if it were ſaid, *reap riſ-raf*; nothing that is good for ought.

they put themſelves to pain, but *ſhall not prevail:*] They may tire themſelves out with plots and projects, and this courſe and that courſe, to wind themſelves out of the difficulties and ſtreits, that they have caſt themſelves into, but all will be to no purpoſe, chap.2.36,37. & 11.11. For the Rabbine that underſtandeth it of their crying unto God, untill their hearts ake again, and not prevailing with him, as Pſal. 18.41. is as much out of the way, as the ſame of ſome other, on ver.11.

and they ſhall be aſhamed of their revenews] Heb. *of your revenews:* a paſſage from perſon to perſon, as chap.11.15,16,19. They ſhall be aſhamed to ſee how little good cometh of all their labours, Eccl.5.16. See Eſay 17.10,11.

becauſe of the fierce anger of the Lord.] Which ſhall blaſt all their proceedings, as chap.51.45. Of the attribute, ſee Eſay 13.9. chap.4.8,26.

V. 14. *Thus ſaith the Lord againſt all mine evill neighbours, that touch the inheritance that I have cauſed my people Iſrael to inherit;*] This Prophecy is ſhut up for the ſtay and ſupport of the ſmall remnant of faithful ones, mixed here and there among the main corrupt body of the Jewiſh people, promiſing reſtitution to them, vindication of the wrongs by their bad neighbours done unto them; together with a gracious offer of mercy alſo to them, if they turned unto God, and joyned with his people in the true and ſincere ſervice of him.

againſt all mine evill neighbours] *Againſt*, or, *concerning*, rather; as chap.18.8-10.& 49.1,7. *mine*; not the Prophets, as may ſeem, but Gods, in whoſe perſon he ſpeaketh it, as by the words following appeareth: and *his neighbours* he termeth them, becauſe they bordered upon his *portion*, ver.10. thereby underſtanding, not the Chaldeans, as ſome, (for they are ſtill ſpoken of as a remote people, Eſay 39.3. chap.5.15. & 6.22.) nor the Egyptians neither, as ſome other, (for Paleſtine lay between Egypt and them) but the Philiſtines, Syrians, Phenicians, Moabites, Ammonites, and Edomites, who bordering upon Gods people, had invaded and annoyed them, by their preſent diſtracted and diſtreſſed condition taking occaſion ſo to do, 2 King.24.2. Pſal.137.7. chap.41.9. Obad.11-14.

that touch the inheritance] That is, as ſome, that border upon it, are contiguous unto it: but as others rather, that wrong, hurt, and annoy them, in the leaſt degree; for there is an emphaſis, in the term of *touching*. So Job 1.11. Pſal.105.15. Zach.2.8.

which I have cauſed my people Iſrael to inherit] Pſal. 135.12. and they therefore have no right, nor can make any juſt claim unto, Judg.11.23,24. chap.49.1.

Behold, I will pluck them out of their land;] I will deal with them, as they have dealt with my people: as they have diſpoſſeſſed my people of their land; ſo will I cauſe them to be diſpoſſed of theirs. See chap.30.16. that which was alſo done by Nebuchadnezzar; into whoſe hands they were likewiſe given, chap.25.20-22.& 47.& 48.& 49.1—27.

and pluck out the houſe of Judah from among them.] I will deliver my people, as by main might, ſnatching them out of their hands, that have poſſeſſed themſelves of them, and bringing them back from thoſe places where in captivity they ſhall abide, Deut.30.3. Eſay 1.11,12. & 27.12,13. chap.32.37. Ezek. 20.37,38. and there is an elegant diverſity and diſparity of notion in the ſame word of *plucking out* here uſed in this branch, and the former: the like whereunto, ſee chap.34.17.

V.15. *And it ſhall come to paſs after that I have plucked them out*] Heb. *it ſhall be*; as chap.3.16. So ver.16. *after that I have plucked them out*; not my people onely from among them, but them out of their own countryes alſo, ver.14.

I will return and have compaſſion on them,] Or, *I will again have compaſſion on them*; as Pſal.71.20.& 85.6.

and bring again every man to his heritage, and every man to his land.] Reduce them to their own country, and reſtore them to their ſeveral poſſeſſions again. See the like promiſes, Eſay 18.7. and 19.22,24. and 23.17,18. and 24.22. chap.49,6,39.

every man] Heb. *a man*; as Chap.5.8.

V. 16. *And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth; as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people*] The gracious promiſe of reſtitution is not made to theſe people, but upon condition of relinquiſhing their former idol-ſervices, and embracing the ſervices of the true God, having learned it from his people abiding among them, as Gods people had formerly learned the ſervice of their idols, by intermingling of themſelves with them; Num.25.1,2. Pſal.106.35,36.

diligently learn] Heb. *learning learn*.

the ways of my people] That is, the manners, faſhions, cuſtoms, and practice of my people: as, *the way of the nations*, Chap.10.2.

to ſwear by my name] Not, *to my name*; as giving up their names, and by a ſolemn oath of allegiance engaging themſelves to me, as Eſay 19.18. but *ſwear by my name*, that is, *by me*, as Eſay 48.1. *ſwearing by him*, being here put, as a principall part of religious worſhip, for the whole ſervice of God, as Deut.10.20. chap.4.2. as the *ſwearing by Baal*, and idols in general, for the ſuperſtitious and idolatrous ſervice of them, chap.5.7. Zeph.1.5.

the Lord liveth] Or, by *the life of God*: the moſt uſual form of an oath in thoſe times, chap.4.2.& 5.2.

then] Heb. *and*; as chap.4.1,2.

built in the midſt of my people] Or, *among my people*; as Deut.13.1.& 18.15. chap.9.6. that is, as ſome, they ſhal dwel quietly, as before in vicinity or neighbourhood with my people; or rather, they ſhall be firmly ſetled in the places of their former abode, (as the term of *building* is uſed, 2 Sam.7.27. Job 22.23. chap.33.7. Mal.3.15.) and ſhall, withall, have a ſhare among my people in ſuch ſpiritual priviledges as they enjoy. See Eſay 19.23—25.& 56.5—7.

V. 17. *But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the Lord.*] Heb. *And* (as ver.13.) *if they will not hear* (that is, *obey*, as Pſal.81,11. chap.7.23. if any of them ſhall refuſe to yield hereunto) *and* (or, *then*, as ver.16.) *I will plucking up pluck up, and will deſtroy that nation*; that ſhall refuſe ſo to do. See Eſay 60.12.

CHAP. XIII.

Verſ. 1. THus *ſaith the Lord unto me,*] In this Prophecy, or Sermon, (which ſeemeth to have been delivered in the reign of Jehojacin: ſee ver. 18.) partly by the type of a girdle rotted and become fit for no uſe; and partly by the type of bottles, full of liquor, daſhed one againſt another; God ſetteth before the eyes of his people, how he purpoſed to deal with them; and that principally for the contempt of his admonitions and menaces, and their wilfull obſtinacy and perſiſtance in their evil courſes, which by continued cuſtome they were become ſo enured unto, that nothing could withdraw them from them.

Thus ſaith] Or, *ſaid the Lord unto me*; for he telleth them of an errand, not that God now was ſending him, but had ſometime before ſent him on.

Go, and get thee a linnen girdle, and put it upon thy loins, and put it not in water.]

Go] Heb. *Going*; as chap.2.2.& 3.12.

get thee] Or, *buy thee*, as chap.19.1.& 32.6. *get thee*, or, *buy thee*: as *go thee*, Gen.12.1. See chap.11.9.

a linnen girdle] Heb. *a girdle of flaxes*, or *linnens*: as, *a garment of linnens*, Lev.13.47. and it ſeems to intend, not an ordinary girdle, either lethern, or woollen, ſuch as were commonly worn, 2 King.1.8. Mar.3.4. but ſuch an one as the better ſort of perſons ware, Eſay 22.21. Ezek.44.17.

put it upon thy loyns] The wonted place of wearing girdles, 2 King.1.8. Eſay 11.5. why he was to do this, is afterward ſhewed, ver.11.

and put it not in water.] Or, *but*; as chap.12.2. do not wet it: do nothing thy ſelf to it, that may cauſe it to rot: thereby implying, that neither God, nor ought from him, had been any cauſe of the general corruption, and conſequently of the deſtruction of this people, by that girdle reſembled, ver.9-11. Hoſ.13.9. & 14.1. Nor can I aſſent unto that learned late Writer, who conceiveth, that the Prophet was forbidden to lay it in water for the ſoftening of it, that it might remain ſtiff; reſembling that peoples ſtiffneſs of heart and neck, Eſay 48.4. and much leſs with thoſe Jewiſh Doctors, who would have the meaning to be, that though with long wearing it in the place of ſweat Ezek.44.18. it would grow ſweaty and naſty, yet he ſhould not waſh it, that it might rot the ſooner.

V. 2. *So I got a girdle according to the word of the Lord, and put it on my loins*] I did as God bad me, I got me ſuch a girdle and wore it, as men uſe to do. Heb. *And*: (as Ezek. 3.14.) *I got*, or, *brought*; as Chap.32.9. *word*, for, *command*; as Jon.3.3.

V. 3. *And the word of the Lord came to me the ſecond time ſaying,*] Heb. *was to me*; as chap.1.13.

V. 4. *Take the girdle that thou haſt got, which is upon thy loins,*] Or, *Take the girdle that thou boughteſt*; and which thou weareſt.

and ariſe, go to Euphrates, and hide it there in a hole of the rock.] Whether this were actually done, or in viſion only, it being ſo long a journey for the Prophet to take, is very doubtful: and both the Jewiſh Writers and ours ſeem divided about it. I encline with the moſt, to the judgment of thoſe, who ſuppoſe it to have bin done in viſion, only ſo far forth as concerneth his journey, as well for the carrying of it thither, as for the fetching of it back again, ver.7. not unlike that journey of Ezekiel, from out of Chaldea to Jeruſalem, and from thence back again to the captivity in Chaldea, Ezek.8.3. and 11. 24.

ariſe,] As Chap.1.17. See there.

go to Euphrates] Heb. *Prat*, or, *Phrat*, Gen. 2.14. and it is made one of the limits, or boundaries of the promiſed land, Deut.1.7. & 11.24. Joſh.1. 4. The journey thither with this girdle thus enjoyned, ſome would have to ſignifie, that deſtruction which ſhould befall them for their travelling into Aſſyria, ſeeking unto, and relying on, the King of Aſſyria, whoſe country bordered upon that river, as ſafe under his protection, 2 King.16.7. chap.2.18,36. Others, with whom I rather concur, that they ſhould be removed out of their country, and carried captive unto Babylon, ſituate upon that river, Pſal. 137.1. See on Eſay 21.1. Ezek.1.1. & 3.15.

hide it there in the hole of the rock] Thus the Jewiſh Commenters expound the word here uſed, as our verſion rendreth it, *an hole*, both in this place, and elſewhere; where people are ſaid to be hid in the like, Chap.16.16. Eſay 7.19. and ſo both the ancient Greek and old Latine exhibit it. Howbeit, the Chaldee rendreth it, *on the ſmoothneſſe of the rock*; uſing the ſame term, both Ezek.26.14. & Eſay 57.6. in which latter place, the Hebrew hath, *the ſmooth pebles of the brook*: Whence it may be deemed, that the Paraphraſt conceived, that it ſhould lye hid among the beach; to which purpoſe, a learned Writer of ours ſuppoſeth, that it ſhould be laid in ſome place, where by the waſhing of the river it might be corrupted: but that were rather to lay it where it were to be waſhed away with the current of the ſtream; and not to be found at his return again. Some other late Commenters of note, render it, *in the projecture*, or, *overhanging of the rock*; to gain thereby ſome ſtrength to their former conceit of this people's, for ſafeguard, putting themſelves under the Aſſyrian Kings protection, which ſhould be hereby deſigned: but neither is the ſignification of the word probable; nor needed that ſtraining of the term here for their purpoſe; *holes* of rocks, as well as brows and prominences, being for ſecurity commonly repaired unto. See Eſay 2.19. and indeed where ſhould a girdle be hid out of ſight, but in ſome hole? and why in the hole of a dry rock, rather then in the moiſt ground, but that nothing from without might help to rot it, if it did rot, but its continuance there of it ſelf?

V. 5. *So I went and hid it by Euphrates, as the Lord commanded me.*] How this is ſuppoſed to have been done, ſee on verſ. 4.

So] Heb. *And*; as ver.2.

by Euphrates] The Greek and Latine render it, *in Euphrates*; but the words of the injunction confirm our verſion: and the particle is ſo uſed, Joſh.1.25,26,32. where *in Shechem*, is, *by* it, *beſide* it, or neer to it: and ſo, *in Bezec*, Judg.1.4. and 1 Sam.11.8. and, *in Anathoth*, Chap.32.7. See Chap.20.2.

V. 6. *And it came to paſſe after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.*] Heb. *And it was from the end of many dayes, and the Lord ſaid unto me*: as Gen. 4.3. & 8.5. that is, a long time after: as Lev.15.25. Num.9.19.

take from thence] Or, *fetch from thence*: *take*, for, *take* and bring; as Gen.27.9. So, *take*, for, *take* and heap, Prov. 25. 22. *receive*, for, *receive* and give, Pſal.68.18. So Chap. 36. 14, 21.

V. 7. *Then I went to Euphrates, and digged, and took the girdle from the place, where I had hid it:*] Of this ſecond journey, ſee as before on ver.4.

Then] Heb. *And*; as Chap.11.5. or, *So*: as ver.5. because the next verſe beginneth with, *Then*.

digged] Either having before ſtopped up the mouth of the hole, where he hid it, that it might be there the ſafer, or, finding it by ſome other means obſtructed. So Ezekiel digged in a viſion, Ezek.8.8.

where I hid it] Heb. *which*, or, in *which*, *I hid it there*: that which, though it may ſeem a redundancy, as the like is found, Gen.2.11. & 3.23. yet the relative may have reference to the *hole*, or the *cave*, and the adverb of place, to the *rock*, wherein that hole, or the region neer the river, where that rock was ſituate,

and behold the girdle was rotted, it was profitable for nothing] An emblem both of that unprofitable condition, that this people by corrupting themſelves and their wayes, had brought themſelves unto, Pſal.14.1,3. Eſay 1.4. Mat. 5. 13. Rom.3.12. Tit.1.16. and of that vile and ſorry condition, that by their captivity in forraign remote parts, and their long continuance therein, they ſhould for their wickedneſſe be juſtly reduced and brought unto, Lam.3.45. Ezek.33.10. & 37.11.

it was profitable for nothing] Or, as we ſay, *it was good for nothing*; and ſo is it well rendred, ver.10. Heb. *it would not thrive*, or, *be uſeful*, (ſo is the word uſed, Ezek.15.4.) *for all*; that is, *for aught*. See on Chap.12.12. So Gen.14.23.

V. 8. *Then the word of the Lord came unto me, ſaying,*] Heb. *And*, &c. as chap.1.12. ver.3.

V. 9. *Thus ſaith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem.*] I will by the Chaldeans, who ſhall over-run the land of Judah, ſurprize and ſack Jeruſalem, overthrow the whole State, carry the people away captive, and detain them a long time in captivity far from their own country, utterly ſpoil all that pomp and power, wherein at preſent they ſo much pride themſelves. See Lev.26.19. Eſay 2.11-17. & 23.9.

V. 10. *This evil people, which refuſe to hear my words, which walk in the imagination of their hearts, and walk after other gods to ſerve them, and to worſhip them, ſhall be even as this girdle, which is good for nothing.*] The cauſe why God would thus deal with them; becauſe by their refuſal to be led and guided by him, and abandoning themſelves to the ſervice of their own hearts deſires and devices, and the worſhip of baſe idols, they had already made themſelves nought-worth and good for nothing, Chap.2.5. Eſay 57.6.

refuſe to hear my words] That is, *to obey* them. See Chap. 11. 10.

walk in the imagination of their heart] See Chap.9.13. & 11. 8. and the ſame again, Chap.16.12. & 18.12.

and walk after other gods to ſerve them, and to worſhip them] Heb. *and that will walk after other gods, to ſerve them, and to bow down to them*: the geſture uſed in adoration, put for adoration, or worſhip in general. So Exod. 20. 5. Numb. 25. 2. 1 King.19.18. See Chap.11.10.

ſhall be even as this girdle] Heb. *and* it, (to wit, *this people* or, *they*, (becauſe the word *people*, is collective) *ſhall be as this girdle*: nor is there any need at all to alter the native ſyntax; reading the fore-going part of the verſe, as by way of appoſition joyned to the words next before, *I will mar the pride of Judah and Jeruſalem, this evil people that refuſe to hear my words,*——*and they ſhall be*, or, *ſo that they ſhall become, as this girdle*; for ſo alſo is the copulative frequently uſed. See Chap.5.28. & 6.5,10. & 11.19,21.

V. 11. *For as a girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me, the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.*] The reaſon why he compared this people to *a girdle*; becauſe he had taken them unto him, to be as neer about him, and to ſit as cloſe unto him, as a mans girdle doth to his loins, Deut.30.20. Pſal.109.19. & 148.14. and that for this very purpoſe, that as ſome rich and goodly girdle, not lying out of ſight, or laid up in a cheſt, but being put on and worn abroad in open view, becometh thereby conſpicuous, hath notice taken of it, of the coſtly materials of it, and curious workmanſhip about it; and is conſequently a matter of grace and ornament to him alſo that weareth it, (ſee Exod. 28.8. & 39.5.) So this people, by this their vicinity, neerneſſe, and inwardneſs of conjunction to him, and communion with him, might become famous and glorious in the eyes of all nations, Deut.4.6-8,32-38. & 26.19. Chap. 33.9. Eſay 62.7. and that he himſelf alſo might be magnified and glorified in them, Eſay 43.21. & 60.19, 21. & 61.9,11. & 63.12. and withall, the reaſon why he would now ſo deal with them, that they ſhould be like ſome rich girdle, looſed from a mans loins, caſt aſide into a corner, or ſome remote and obſcure place, to lye therein out of ſight, unregarded and not looked after, till it rot there, (ſee Lev.26.39.) to wit, their wilful diſobedience, whereby they inconſiderately oppoſed and croſſed God in his deſignment intended for their good. See Pſal. 81. 8—16. a pregnant comment upon this place.

For] Or, *Becauſe*; as Chap. 23. 10. & 10. 21. becauſe it carrieth on the reaſon rendred of the foregoing paſſages, unto the very laſt words of the verſe.

the whole houſe of Iſrael, and the whole houſe of Judah] The whole poſterity of Jacob. See Chap. 2. 3, 4. and 3. 18. & 5. 11.

a people] A peculiar people, Exod.19.5,6. 1 Pet.2.9,10.

a name] *name*, for, *renown*; as Gen.6.4. & 11.4.

but] Heb. *and*; as Chap.11.2. ver.2.

they would not hear.] That is, *they*; as ver. 10. Heb. *they heard not*: as Eſay 66.4.

V. 12. *Therefore thou ſhalt ſpeak unto them this word; Thus ſaith the Lord God of Iſrael;*] Or, *Moreover,* (Heb. *And*: as Chap.1.11.) *do thou ſpeak this word to them*; or, *tell them this* from me; *this word*, for, *this thing*: as Dan.1.14. See chap. 7.8. & 26.2. & 36.2. For at theſe words, the Lord, having done with the former type, paſſeth on unto another, whereby he would have the Prophet make known unto them, and ſet further before their eyes, what he intended to do with them.

Every bottle ſhal be filled with wine] Another type the Prophet is now enjoyned to tell them of: a type taken from that they much loved, liked and looked after: for they loved and *looked after the flagons of wine*, Hoſ.3.1. and thoſe Prophets beſt pleaſed them, that *propheſied of wine and ſtrong drink* to them, Mic.2.11. God therefore ſendeth his Prophet to them with a prophecy of *wine*, but other wine then they expected. See ver.13.

and they ſhall ſay unto thee, Do not we certainly know, that every bottle ſhall be filled with wine?] Or, *and when they ſhall ſay unto thee, Do not we know well enough* (Heb. *knowing know,* as Chap.26.15. & 40.14.) without thy telling, *that every bottle ſhall be filled with wine:* (little deeming what manner of wine the Prophet meant, and dreaming of nothing but mirth and jollity; like thoſe, Eſay 22.13. their ſecurity and ſenſuality being herein glanced at) *Thou ſhalt ſay unto them,* or, *Say thou then to them,* &c. ver.13. The like ſyntax is very frequent, Gen.14.14. Prov.3.24. Eſay 30.20. Chap.8.4. & 11.11. & 12.5. and hereafter, ver.16.

V. 13. *Then ſhalt thou ſay unto them; Thus ſaith the Lord, Behold I will fill all the Inhabitants of this land, even the Kings that ſit upon Davids throne, and the Prieſts, and the Prophets, and all the Inhabitants of Jeruſalem, with drunkenneſs.*] Since that ye are ſo addicted to wine and exceſſe, Eſay 5.11,12,22. & 22.13. Ye ſhall have wine to your fill. I will fill all ſorts among you from the higheſt to the loweſt, with another ſort of wine then that ye ſo much affect and delight in, untill ye be ſtark drunk with it. I will pour ye out ſo largely from the cup of my wrath, the wine of terrour, of anguiſh, of perplexity and aſtoniſhment, that ye ſhall be at your wits end, and ſhall no more know what to do, or which way to turn your ſelves, then men that are deep in drink: Of which *wine*, ſee Pſal.60.3. & 75.8. & 107.27. Eſay 51.17,21. chap. 25.27. & 48.26. & 51.7,39.

Behold, I will fill] Heb. *Lo I am filling*: as, *Lo I am bringing*, Chap.11.11.

even the King] Heb. *and* (as Chap.10.25.) *the Kings*; either the Kings themſelves ſucceſſively; or, *Kings,* for, King and Princes: as Chap.17.20. & 19.3.

that ſit on the throne of David] Heb. *that ſit unto David* (that is, as ſome render it, *inſtead of David*, as his Succeſſors: others, *of the ſtock of David*, being his iſſue. So alſo, Chap. 22.4.) *upon his throne*; as Chap.17.25. & 22.2. which ſhould not ſecure them; notwithſtanding that promiſe of perpetuity made to it, Pſal.89.29.

the Prieſts] That ſcorned to be ranked among the promiſcuous multitude; but were to fare alike with the reſt, Eſay 24.2.

the Prophets] The falſe Prophets, that preached peace and ſafety to them; and bare the people in hand that all ſhould be well. See Chap.4.9,10. & 8.10,11.

V. 14. *And I will daſh them one againſt another, even the Fathers and the Sons together, ſaith the Lord:*] I will ſet them together by the ears amongſt themſelves by inteſtine diſſentions, and cauſe them to fall foul one upon another, as men in drink are wont to do, as Eſay 9.19. & 19.2. or, I will break them altogether to pieces, as earthen bottels full of wine daſhed one againſt another; or like a confuſed company of people in drink, by the violence of the enemy breaking in upon them, Chap.6.11,21.

daſh them one againſt another] Some render it, *I will ſcatter them one from another.* So the old Latine: and the word here uſed doth oft ſignifie *to ſcatter*, as 1 Sam. 13.11. Eſay 11.12. & 33.3. but as oft, *to daſh*, and by daſhing *to diſſolve, diſſipate*, or, *break to pieces*, Pſal. 137.9. Eſay 27.9. Chap. 22. 28. and it is ſo applyed to *potters ware*, Pſal. 2.9. to *earthen pitchers*, Judg.7.19. *to bottels*, as here, ſo Chap.48.12. and ſo it muſt here be taken: for the ſyntax admitteth not the former.

one againſt another] Not, *one from another*. Heb. *a man to*, or, *againſt* (as Judg.2.11. Eſay 23.11.) *his brother*: as chap. 25.26. Eſay 19.2. or, *one with another*; as after, all *together*. So is the particle frequently uſed, Chap. 25.26. Lam. 3.41. Ezek.16.26.

even] Heb. *and*; as ver.13.

the fathers and the ſons together] No regard being had of natural bonds, relations, or affections, Eſay 3.5. Mic. 7.6. Chap.6.21.

I will not pity, nor ſpare, nor have mercy, but deſtroy them.] Heb. *from deſtroying them*; that is, *ſo as not to deſtroy them*: or, *that I ſhould not deſtroy them*: as, *from ſeeing*, for, *ſo as not to ſee*; or, *that they may not ſee*, Pſal.69.23. and, *from reſcuing*, for, *ſo that I cannot reſcue*, Eſay 50.2. an expreſſion of the ſame thing in various terms, to imply the certainty of it, as a matter irrevocably reſolved. So Eſay 27.11.

V. 15. *Hear ye, and give ear, be not proud, for the Lord hath ſpoken.*] Or, *Hear and hearken*; (to good advice when it is given you, and while it may be for your good) *be not haughty*. So the word properly ſignifieth; and ſo it is well rendred, Eſay 3.16. perſiſt not in your contumacy, and vain ſelf-confidence, Prov.3.5,7. Rom.11.20. abate of your haughtineſs, the highneſs of your hearts, and the ſtoutneſs of your ſtomacks, before God pull down your pride, ver.9. for it is he that threatneth to do it. See the like admonition, Eſay 28.14,22.

V.16. *Give glory to the Lord your God*] By acknowledgment of your ſins, Joſh. 7.19. and humbling your ſelves under his hand, Jam.4.7,10. 1 Pet.5.6. ver.18.

before he cauſe darkneſs] Before he bring a night of affliction and calamity upon you, Eſay 8.22. Lam.2.1.

and before your feet ſtumble upon the dark mountains,] Either upon the mountains, whereunto ye ſhall betake your ſelves for refuge and relief, while ye hope by that means to eſcape, Pſal.11.1. Mat.24.16. or the mountains over which ye ſhall be carryed away captive into Chaldea, and other forrein parts, ver.17. Heb. *mountains of twilight*, or *evening*, Prov.7.9. Eſay 59.10. the time of darkneſs approching after ſun-ſet; wherein men are prone to ſtumble, in ſuch places eſpecially, not without much prejudice and danger, Pſal. 35.6. Joh.11.9,10. 1 Joh.2.11.

and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs.] And while ye promiſe to your ſelves peace and ſafety, chap.4.10. & 6.14. and expect from forrein parts ſuch aids, as ye imagine will ſufficiently ſecure you, chap.37.5,6. God turn all another way, and wrap you up in ſuch inextricable difficulties, as ye ſhall not be able by any means to wind your ſelves out of, chap.8.15. & 14.19. Eſay 59.9. Amos 5.9. 1 Theſſ.5.2. Heb. *and ye expect light, and he make it the ſhadow of death*; as above, ver.12,13.

the ſhadow of death] Darkneſs ſo dreadful, that the very horrour of it is enough to damp a mans ſpirits, and ſtrike him even ſtark dead, Pſal.23.4. chap.2.6.

make it groſs darkneſs] Heb. *put into groſs darkneſs*: as, *put into deſolation*, Chap.2.14. See Eſay 60.2. So Joel 2.2. Zeph. 1.15.

V. 17. *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the Lords flock is carryed away captive.*] All the Prophet can do, when he cannot prevail with them, to bring them to any ſerious conſideration of Gods meſſages delivered unto them, inviting them to ſincere humiliation and abatement of their haughty minds, is this, that out of his tender affection, he ſhall, apart by himſelf, much bewail their fooliſh arrogancy, and the miſeries, that by captivity and deportation will for the ſame befall Gods people. So 1 Sam. 15.35.

But] Heb. *And*; as ver.2,11.

if ye will not hear it] This hath reference to ver.15. the advice now given you, ver.16.

my ſoul ſhall weep] *I ſhall weep*: as, *my ſoul refuſed*, for, *I refuſed to be comforted*, Pſal.77.2. but the phraſe maketh it the more affectionate; as Pſal.42.1,2. & 63.1.

in ſecret places] Or, *ſecrecies*. So Chap. 49.10. for ſorrow commonly ſhunneth company, affecteth retiredneſs and privacy. See chap.15.19. Mat.6.16,18.

for your pride] Ver.16. Heb. *from before your pride*; as Chap. 4.4. & 9.7. fore-ſeeing what the iſſue of it will be, and what a fall your haughtineſs is ſure to have, Prov.15.25. & 16.18. & 18.12.

mine eye ſhall weep ſore] Heb. *ſhedding tears ſhed tears*: the verb is no where found but here, and is doubled to expreſs the grievous lamentation he ſhould make. See chap.9.1.

run down with tears] Heb. *deſcend with tears*; as chap.9.18. & 14.17. Lam.1.2,16. & 2.18.

the Lords flock] His peculiar people, Pſal.100.3. See chap. 10.21. ver.20.

V. 18. *Say to the King, and to the Queen*] By the *King*, the Jewiſh Commenters here generall underſtand Jehojacin, or Jeconiah; and by the *Queen*, the Queen Nechuſtah his Mother, who ſeemeth to have ſwayed much in regard of her ſons minority; and was, together with him, and a great party of the great ones, and other of the people, taken by Nebuchadnezzar, and carryed captive to Babylon, 2 King. 24.12-16. chap.29.2. Whence alſo they gather, that this Prophecy was publiſhed in the time of his ſhort reign, that did laſt but three months, 2 King.24.12. For what a late Writer hath here of perſons living delicately, as *Kings* and *Queens*, *Lords* and *Ladies*,

dies, are wont to do, Prov.30.4. Mat.11.8. and of *Bridegroom* and *Bride*, that ſhould ſometime be ſo termed: of whom, Chap. 7. 34. and 25. 9. they are his private, not probable, opinions.

Say] Gods Words to the Prophet, ſay ſome: But ſaith the Jewiſh Commenter, not ſpoken to any particular perſon, but to any one indefinitely, that might ſay it to them; as Eſay 35. 4. *Say to the fearfull hearted*: and it is, indeed, as if it were ſaid, *Let this*, or *Be this ſaid*, or *ſpoken* to them. So, *Say to the righteous*, Eſay 3.10. and, *Say to Archippus*, Col. 4.17. Let it be as ſpoken to them, for them it concerneth.

the Queen] Or, *Madame*: the word properly ſignifieth *Lady*; as 2 King.5.3. or, *Miſtreſs*, Pſal.123. 2. Prov.30.23. Eſay 24.2. but it is uſed in a peculiar notion for *Queen*, the Kings wife, 1 King.11.19. 2 King.10.13. or, *Regent*; as 1 King.15. 13. 2 Chr.15.16. where it is ſaid of Maacah, the Queen-mother, that Aſa her ſon removed her from being *Regent*; for ſo might the word there well be rendred, that is, from having any *power* of authority in the State, as the notation of the word importeth.

Humble your ſelves, *ſit down:*] So there ſhould be a defect of the pronoun; as Eſay 57.9. but it may well joyntly be rendred without any ſuch ſupply. *Sit below*: Come down from your thrones, or chairs of eſtate, and ſit down upon the ground, or the pavement. See the like to Babylon, Eſay 47. 1. and to Dibon, chap. 48. 18. Heb, *Make low*, or, *Lay low ſit down*, for, *Sit low*: as, *Make deep to dwell*, for, *dwell deep*, chap. 49. 30. and, *made deep corrupted*, for, *deeply corrupted*, Hoſ. 9. 9.

for your principalities ſhall come down, even *the crown of your glory*.] Heb. *your pillows*, or, *principalities is come down*: the word cometh from a root that ſignifieth an *head*, and is uſed in a plural form always, but in a ſingular notion for *a pillow*, or *bolſter*, or ought that ſupplyeth the place of ſuch, Gen. 28. 11, 18. 1 Sam.19.13, 16. & 26.7, 11, 12, 16. and the Jewiſh Doctors here expound it, as our Verſion yieldeth it, *Your Kingdome*, or, *Kingly State*: but ſome late Writers, *Your head-attires*, which may be not improbable: the head being the place, whereon the enſign of royalty is uſually worn, Pſal.21.3. The Rabbine noteth it to be uſed in the plurall, to imply, that their Princely State, every jot of it ſhould be gone, that they ſhould be led captive, as other ordinary perſons: but it may well be, becauſe the word hath no other form then plural, as the word, *heaven*, *water*, *virginity*, *childhood*, and others. The ancient Greek, and old Latine, render it, in one continued tenour, *the crown* of your glory is fallen from *your head*. But the former Verſion ſeems the better.

the crown of your glory] Or, *your crown of glory*, or *goodlineſs*. So it would rather be rendred, then *crown of your glory*; as the like is rendred, Eſay 62. 3. (for both the latter term, and the ſyntax, is the ſame in either) that is, *your glorious*, or *goodly crown*. See Lam.5.16.

V. 19. *The cities of the South ſhall be ſhut up, and none ſhall open* them:] This the Jewiſh Commenters, and thoſe that tread in their track, underſtand of the cities of Judah, ſo called, ſay they, becauſe Judah lay South from Babylon, whence the enemy is ſaid to come from the North againſt it, ver. 20. as alſo becauſe it was ſo ſituate, in regard of the moſt part of the Land of Iſrael, Joſh.15. 1, 2. and ſaid here to be *ſhut* up, and *none to open* them, either becauſe ſo ſtreitly beſieged, that no going in or out for fear of the enemy, Deut.28.52. chap.5.6. or, becauſe depopulated, and left without Inhabitants to go in or out, chap.9.11. See Eſay 24.10. But ſome of ours, whom I rather concur with, underſtand it of the cities of Egypt, which lay South from Judea, Eſay 30. 6. which by the Chaldean forces lying between the Jews and them, ſhould be reſtrained, either from entertaining of them, or ſending any conſiderable relief, or ſuccour, to them. See 2 King. 24.7.

open them] The pronoun wanting, as chap.11.8.

Judah ſhall be carryed away captive, and all of it ſhall be wholly carryed away captive.] Heb, *Judah is carryed away captive all of her; ſhe is carryed away captive* with a captivity of *entireneſſes*: the noun is to be ſupplyed from the verb. So, *an entire captivity*, Amos 1.6, 9. This began in Jeconiahs captivity, 2 King. 24. 14-16. and was compleated in Zedekiahs, 2 King.25.10. See chap.52.28-30. A Writer of prime note renders the laſt words, the city of *the peaceable ones ſhall be carryed away captive*; alluding, ſaith he, to the name of *Jeruſalem*, and the *perpetuity of peace* and proſperity, which they promiſed to themſelves: but neither do I find the word ever ſo uſed; and it is apparent, that Judah is in either member intended.

V. 20. *Lift up your eyes, and behold them that come from the North.*] That is, the Chaldeans by whom this was to be done, chap. 1. 14. & 6. 21. The Prophet ſpeaketh it, as if he ſaw them coming, and they might alſo, if they would, but look up, or look out, as Eſay 60.4. and it is not unlikely, that even at the very time of the delivery of this Prophecy, they were well on-ward on their way. See on ver.18. The old Latine Verſion here goeth by it ſelf, rendring the words, *Te that come from the North*; as if the Chaldeans were called upon to view Jeruſalem: but the courſe of the context runneth directly contrary hereunto.

where is the flock that was given thee, thy beautifull flock?] Heb. *thy flock of goodlineſs*, as, *your crown of goodlineſs*, ver. 18. He ſeemeth to ſpeak this to the King; What is become now of that goodly flock, Gods people, that were committed to thy charge, and in whom thou didſt over-much pride thy ſelf? See Num.27.17. 2 Sam.24.1, 2, 17. Prov.14.28. chap. 10.21. ver.9. Howbeit, becauſe the pronoun is feminine, he ſeemeth rather to direct his ſpeech unto the State, ſpeaking to it, as to a woman entruſted with government: to which purpoſe, the reading in the text exhibiteth both the verbs in the foregoing branch in a ſingular feminine form, though the received lection read them in the plural.

V. 21. *What wilt thou ſay?*] As Joſhua, Joſh. 7. 8. and Ezra, Ezr.9.10. *What ſhall I ſay?* nor unlike that of Job, *What ſhall I do?* Job 31.14. ſpeeches importing ſuch a perplexity, as maketh perſons at their wits end, not knowing what to ſay, or do, ver.13.

when he ſhall puniſh thee?] Heb. *when he ſhall viſit upon thee?* as Chap. 11. 22. *he*, that is, God, ſay ſome. Nebuchadnezzar, and the Chaldeans, ſay others, coming from the North, ver.20. becauſe of them he ſpeaketh in the very next words: or, God by them, ſay others, including both, Chap.5.9, 10.

(*for thou haſt taught them* to be *captains*, and *as chief over thee.*)] Thou by ſeeking, and in baſe manner ſubmitting thy ſelf unto them, craving ayd from them, and inviting them, by rich preſents to thee, haſt ſhewed them the way, how to come, not to aſſiſt and relieve thee, but to over-maſter and ſubdue thee, and make a prey and a ſpoil of thee. See 2 King.16.7, 8. For that which a late learned Writer here hath, as if it were ſpoken to the King; charging him to have been the procuring cauſe of all theſe evils, by being a leader of them unto idolatrous practices, 2 King. 24. 9. the words, though never ſo much forced, will not admit. Heb. *and*, (for, *for*; as Chap.8.16.) *thou haſt taught them againſt thy ſelf, captains to*, or, *for head*, or, *chief*: *taught them againſt thy ſelf*; that is, to thine own damage and detriment: as Gen. 42. 36. *all theſe things* are *againſt me*: *taught them captains*; a defective form; for, *taught them* to be *captains*: as, *from a King*, for, *from* being *a King*, 1 Sam.15.22. *from a Regent*, for, *from* being *a Regent*, 1 King. 15.13. *predeſtinated, conformable*, for, *predeſtinated* to be, or, become, or, be made, *conformable*, Rom. 8.29. *choſen, rich in faith*, for, *choſen* to be *rich in faith*, Jam. 2.5. *to an head*, or, *for an head*; as Judg.10.18. & 11.8, 9, 11. or, *upon the head*: as Gen.49.26. Deut.33.16. the Jewiſh Doctor not amiſſe carrieth it thus on with the former, making the ſame ſupply in either; *thou haſt taught them againſt thy ſelf* to be *captains*, to become *the head*; or, *thou haſt taught* them to be *captains*, to be *head over thee*: for either way it may be read; but the former ſeems the better: thou haſt by thine Inconſiderate courſes brought that judgment upon thy ſelf, that God long ſince threatned to inflict upon thee, in caſe of wilful and obſtinate diſobedience, Deut. 28. 13, 44. See Lam.1.5.

ſhall not ſorrows take thee as a woman in travell?] Or, *will not pains ſurpriſe thee, as a travelling woman?* Heb. *a woman of birth*; an emblem of extream anguiſh and diſtreſs, Pſal.48. 6. Eſay 26.17, 18. & 37.3. Chap.6.28. & 22.23.

V. 22. *And if thou ſay in thine heart*] If ſuch thoughts as theſe ſhall ariſe within thee; as Deut.7.17. & 8.4. & 18. 21.

wherefore come theſe things upon me?] As Chap.5.19. & 16.10.

for the greatneſs of thine iniquity] The anſwer to their queſtion, pointing as with the finger, and directing them to the main cauſe and ground of all their miſery; *for the greatneſs*, or, *for the multitude*, (as it is rendred, Chap.30.14.) *of thine iniquity*; the word will well bear either, as Pſal.19. 13. & 25.11. So here.

are thy skirts diſcovered, and thine heels made bare] Thou art brought to extream ſhame and ſervitude; an alluſion to the manner of captives, that are led along without hoſe or ſhooes, bare-footed, and bare-leg'd, having ſcarce rayment wherewith to cover their nakednes, which in women captives (and to ſuch an one is Judah compared here) is the more ſhamefull and grievous. See Eſay 3.17. & 20.4. & 47.3.

are thy skirts diſcovered] Thou art compelled to tuck up thy cloathes about thee, as being to go thorow thick and thin, Eſay 47.2. or, thou art expoſed to publike ſhame, as women captives oft are, Eſay.3.17. and ſo the Chaldee rendreth it; See ver.26.

thine heeles made bare] Thy ſhooes being forcibly pluckt off from thy feet; for ſo the word implyeth, as Lam.2.6. and the text may be rendred, *and thine heels being violently uſed, diſcovered*, or, *by violent uſage* made bare, See Chap.2.25. There is in either branch a figurative ſpeech; for to ſpeak properly, not the *ſkirts* of the garment themſelves *are diſcovered*, but the fleſh of the body for want of them; whether truſſed up, turned up, torn away, or cut off; as 2 Sam.10.4. nor are the *heels* themſelves *violently pluckt away*, but the ſhooes being violently pluckt away, the heels by means thereof, come to be made bare and diſcovered. Howbeit in the latter part as ſome render it, the phraſe may be proper enough: *thine heels are ſpoiled*; being, ſay they, left bare of that covering, which in modeſt perſons, thoſe of faſhion and ſtate eſpecially, ſuch as ſhe is here compared unto, by means of the ſkirts or borders of their ſide garments they formerly had; ſo that this branch ſhould be but the ſame in ſubſtance with, or at moſt, but an effect or conſequent of the former. So the Greek, *thine hinder parts are diſcovered, and thine heels expoſed to ſhamefull view.*

V. 23. *Can the Ethiopian change his ſkin? or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evill.*] God being now to paſs a peremptory doom upon this people, of utter diſperſion, and deſtruction, doth in theſe words render a more full reaſon of it, their incorrigible and incurable condition: they were by cuſtome and continuance ſo habituated in evill, that it was become as a ſecond nature in them; no means would prevail with them, to work it out of them, or work them to any good; aſſoon might a black-moor be with waſhing made white, or the leopards ſpots be taken from him, as this people brought to ought that was good, and it is in vain therefore to take any further pains with them: See 2 Chron.36.16. Chap.2.30. & 5.3. & 6. 29,30.

can the Ethiopian change his ſkin] Heb. *will*, or, *ſhall the Cuſhite change his ſkin*; that is, the hew, or colour of it: but the verb is taken potentially, as the like, Eſay 10.19. 2 Sam. 23.6. Lam.3.7. Amos 6.12. And it is a proverbiall form, uſed among the Greeks alſo and Latines, with whom, *the waſhing of an Ethiopian*, or, *a black-moor*, is commonly uſed as an emblem, of *labour in vain*: Heb. *a Cuſhite*, as Num.12.1. and from hence, as alſo from Amos 9.5. it appeareth that the *Cuſhite*, the poſterity of *Cuſh*, the ſon of *Cham*, and brother to *Miſraim*, the father of the Egyptians, Gen.10.6. were a people generally noted in thoſe times for their black hew, above any other; as alſo, have the Ethiopians been from time to time ſucceſſively in all ages, whence alſo that name was by the Greeks given them, importing as much, and thereby diſtinguiſhing them from all other people, as of a deeper dy then any other in that kind; which the rather would be obſerved, becauſe it confirmeth the received judgment, from all antiquity tranſmitted unto us, (though by ſome learned men of great note, without ground ſufficient, as to mee ſeemeth, of late controlled) that the *Cuſhites* are no other then the Ethiopians, and the Ethiopians of Africa that now are, the poſterity of Cuſh. Nor doth that which they alledg concerning the Ancient ſeat of the Cuſhites in Aſia, in ſome part of Arabia, bordering upon the red-ſea, any way croſs ought herein received, concerning theſe black Cuſhites; the very name and memoriall of whom is by theſe mens own confeſſion, now loſt in thoſe parts, ſince that it is well known, how frequent the tranſmigrations of people have been, from the places of their firſt abode: as alſo how ready the paſſage might be over that ſhoaly ſea, into the upper parts of Africa, is very eaſie to apprehend: and whereas ſome to ſhift off the force of this place, tell us that the *Kedarens* were black people, and therefore had their name, forcing in to that purpoſe that paſſage in the Canticles, Cant.1.5. and the Chaldee Paraphraſt, who renders *Kedar* there *Cuſh*; as alſo that the *Arabians* may ſeem to have had their name from the like hew, as being the colour either of the *night*, or, of the *ravens*; becauſe the Hebrew term for *Arabia*, and another for the *evening*, and a third for *a raven*, are referred all to one root, neither maketh much to this purpoſe. Since that it is not denyed, but that theſe Cuſhites had anciently their ſeat in thoſe parts. But exception ſufficient it is, for to enervate the force of any argument, againſt the received opinion from theſe fore-mentioned allegations; that what is ſaid of the former, to wit, the name of *Kedar*, is groundleſs; it being apparent that from *Kedar* one of Iſhmaels ſons, Gen. 25.13. that people had their name; nor are the people themſelves, but their *tents*, noted for *blackneſs*, in that place of the Canticles, and there is for the latter concerning Arabia, as little probability; with equall ground they might be deemed, to have been not of a *black* colour, like a *crow*, or, *raven*; but of a *ſalow*, or, *willow* colour; becauſe a word riſing from the ſame root, ſignifieth a *ſalow*, or, *willow*-tree. See Eſay 15.7. & 21.13. But the *Cuſhites* and the *Kedarens*, ſeem in Scripture ſtill diſtinguſhed, and the *Arabes* from either: Beſides, that one of thoſe Learned Writers, who goeth ſtiffe this way, acknowledgeth thoſe Arabes, whom he would have to be theſe Cuſhites, to be rather of a *brown*, or, *tawnie*, then a *black* hew.

or the leopard his ſpots] Heb. *and*; as Chap.6.20. & 9.12. the word renderd *leopard*, both here, and Chap.5.6. is ſuppoſed to ſignifie, that wild, fierce, and wily creature, the male whereof the Latines call *Pardus*, the female, *Varia*, in regard of the great variety of ſpots all over the body of either. See Pliny l.8.c.17. the Greeks call both by the name of *Perdalis*. So Ariſtotle l.9.c.6. for the other name, I find not in any Ancient Greek Author; it is here rendred *a leopard*; which word, found in Latine Authors of an inferior age, ſhould ſignifie a mungrell creature bred of a *Pardus*, and a *Lioneſs*; whereof ſee alſo Pliny where before. But the Hebrew word here uſed, as alſo the Greek *Perdalis*, and the Latine *Pardus*, and *Varia*, ſeem to deſign no other, then which we commonly call an *Ounce*, and ſome, *a cat a mountain*, becauſe it ſeemeth of a middle nature, between a Lion and a Cat; as our Cajus deſcribeth him, in an Epiſtle to Geſner of bigneſs of a maſtive, for head and face like a *Lion*, for body, tail, foot, and nails, like a *Cat*; the word rendred *ſpots*, not elſe-where found, ſignifieth properly *dark ſpots*, ſuch as ariſe in the body of one that hath been beaten, as we ſay, *black and blew*, Prov. 20.30. Eſay.53.5. and of a blackiſh colour are the Ounces ſpots.

then ye alſo] Or, *then ye*: This ſome would reſtrain to the *King*, and, *the Queen*, mentioned, ver.18. but it ſeems to be more generall, and to reach the main body of the ſtate and people.

accuſtomed] Heb. *taught*; as Chap.9.5. & 31.18.

V. 24. *Therefore will I ſcatter them as the ſtubble, that paſſeth away by the winde of the wilderneſſe*] Heb. *And*; as Chap.11. 8. yet may the copulative here be retained, if we read the 23. verſe as a parentheſis interjected between the 22. verſe and this. In that was intimated their captivity; in this, their diſperſion into divers ſeverall regions and countries, far remote and diſtant one from another; that which ſhould make their captivity much more grievous and uncomfortable, when they ſhould be thus ſevered one from another, Deut.4.27. & 28.64. Chap.9.16.

as ſtubble] So Pſal.83.13. Eſay 40.24. Hoſ.13.3. Zeph. 2.2.

by the winde of the wilderneſs] Heb. *unto the winde* (that is, to be *carried away* with the winde, as Ezek.5.2.) *of the wilderneſs*, or, *the plain*; as Eſay 63.13. See Chap.4.11. The Rabbines ſuppoſe, that the Prophet herein had ſome eye to the wilderneſs, that lyeth between Jeruſalem, and Babylon; but of that there is neither any neceſſity, nor much probability.

V. 25. *This is thy lot, the portions of thy meaſures from me, ſaith the Lord.*] This is thy ſhare, the ſtate and condition that God hath aſſigned thee, the ſad doom that he hath paſſed upon thee. It is a borrowed form of ſpeech, taken from lands meaſured out by line, into ſeverall portions and parcels, according to the number of thoſe that are copartners therein, and then divided by lot, that each one may have that part, that the lot hath aſſigned him. So Job 20.29. Pſal.11. 6. & 16.5,6. Mic.2.5. This denunciation a Learned Writer reſtraineth to the Queen-Mother, mentioned, ver.18. But therein he goeth alone, and ſeems to narrow the text too much. God ſpeaketh by the Prophet to the Jewiſh ſtate, as in the perſon of a woman, So ver.19-21,26,27.

becauſe thou haſt forgotten me] As Chap.2.32. Heb. *that*, or, *which haſt forgotten me*; as, *which dwelt in Egypt*; Exod. 12.40. but the relative is oft uſed in a cauſall notion, as 1 Kings 15.13. Chap.1.15.

and truſted in falſhood] Or, *in a lye*: either in idolls, as ſome; Chap.2.17,18. & 10.14. or, in vain courſes, that cannot ſtand thee in ſtead; but will fail thee in time of need, Chap.3.23. & 7.8. & 23.16,17.

V. 26. *Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.*] Or, *I will diſcover*, Heb. *make bare*, as Eſay 47.2. & 52.10. Chap.49.10.) by caſting up *thy ſkirts upon thy face*, *thy ſhame*, *that it may be ſeen*; that that which naturall ſhame and modeſty ſeeketh to conceal, may lye open to ſight; See on ver.22. and Nah.3.5. where the ſpeech is defective alſo, as the ſame here; not unlike that, Pſal.89.39, 44. I will expoſe thee to open ſhame and ignominy, that as thy ſin hath been open and publike, ſo thy ſhame alſo may be ſuch. See Eſay 3.17. & 20.4. Ezek.16.37. & 23.29.

V. 27. *I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, and thine abomination on the hills, in the fields.*] Or, as the words ly in the text, *Thine adulteries, and thy neighings, and thy lewd whoredome* have been, or are *upon the hils, and in the fields: I have ſeen*, or, *I ſee thine abominations.*

adulteries] *Idolatries*; as Chap.2.20. & 3.1. Ezek.16. 32. & 23.44,45.

neighings] That is, ſaith the Jewiſh Doctor, thy rejoycing in thy wickedneſſe, Chap.11.15. but that is clean beſides the intention of the Prophet in this place: its parallel to that, Chap.5.8. ſave that there this *neighing* is of the male winding the female, becauſe ſpeaking of men: here of the female, the mare, when ſhe runs a madding after the male; becauſe the ſpeech is of the Jewiſh State, as in the perſon of a woman: as in that other paſſage of a wild aſs, therein parallel to this, Chap.2.24.

the lewdneſs of thy whoredom,] Or, *thy lewd whoredom*, Ch. 11.15.

on the hils in the fields] *On the hils* (and high places abroad) *in the fields*, chap.3.2. Eſay 65.7. Or, *on the hils*, and *in the fields*: no place is free from them, Eſay 57.5,7. Chap. 2. 20. & 3. 6.

I have ſeen] Or, *I ſee thine abominations*: I ſee them, and take notice of them, though thou thinkeſt I do not; as chap. 7.11. Hoſ.5.3.& 7.1,2. Of the term here rendred *abomination*, ſee on Eſay 66.16.

Wo unto thee, O Jeruſalem, wilt thou not be made clean? when ſhall it once be?] In theſe words, the Prophet cloſeth up this ſad Sermon, with an affectionate compellation of the Jewiſh State, under the title of Jeruſalem, the head city thereof; lamenting her wilful continuance in her ſpiritual filth; with an obſtinate refuſal of being reclaimed and cleanſed from it, after means ſo long a time tendered unto her, and preſſed upon her, to that purpoſe. See Chap.4.14. Ezek.24.13.

Wo unto thee] Spoken not by way of denunciation: as Eſay 5.8,11. but of lamentation: as Lam.5.16.

when ſhall it *once be?*] Heb. *after how long yet*, or *ſtill?* To wit, wilt thou cleanſe thy ſelf? ſay ſome: but as I ſuppoſe rather, Wilt thou perſiſt and continue in thy filth and folly, refuſing to come out of it? for the term, by ſome rendered, *yet* here, hath a notion of continuance. See the parallel place, Chap.4.14.

CHAP. XIV.

Verſ. 1. THe *Word of the Lord that came to Jeremiah concerning the dearth.*] The title prefixed before this Sermon, or Prophecy, acquainteth us with the occaſion of it, a dearth cauſed by drought; but not with the time when this dearth or drought was: Whence ariſeth ſome diverſity of opinion among Interpreters, concerning the time of it. Some ſuppoſing it to have been in the time of the ſiege of Jeruſalem by Nebuchadnezzar, in the reign of Zedekiah, chap. 52.6. but this famine was not in the city alone, as that was, for want of bread; but over the whole country, for want of rain, ver. 4-6. Others, would have it to be in the beginning of Zedekiah's reign, ſome good ſpace of time before that ſiege. I ſuppoſe it to have been rather in the reign of Jehojakim: the ground of my conjecture is, becauſe I find chap.36.9. that in the fift year of Jehojakim, a ſolemn faſt was proclaimed thorowout all Judah, which might well be, upon this occaſion; and the rather may be conceived ſo to have been, becauſe God, in his ſpeech to the Prophet, intimateth, that they either had already held, or were about to hold a faſt, to implore Gods favour and mercy, for the removal of this evil, ver.12. as alſo, the Prophet ſeems to imply as much in his ſpeech to God, ver. 2. Add hereunto the opinion of the Jewiſh Doctors, who ſuppoſe the former Prophecy contained in Chap.11. and 12. to have been delivered in Jehojakim's reign. See on chap. 11.9. and it may well be deemed from chap.12.4. that ſuch a drought then was, as is here deſcribed.

The word of the Lord that came to Jeremiah] See chap.1.2. & 7.1. This *word* ſeemeth to begin at ver. 10. for the foregoing part of the Chapter, ſeems to have been the Prophets ſpeech unto God, bitterly bewailing the ſad condition of the whole State, by reaſon of this great drought, ver.2—6. and earneſtly, with much affection, making ſuit unto God, for the removal, or mitigation, at leaſt, of this evil, ver.7—9. See the like inſcription chap.32.1.& 40.1.

to Jeremiah] That is, *to me*; as ch.13.1. but the noun is here for the pronoun: as Eſay 2.1.

concerning the dearth] Or, *drought*. Heb. *concerning the words* (that is, the *matter*; as Eſt.9.31. Pſal.65.3. chap.17.8.) *of the reſtraints*: to wit, of rain, as chap.17.8. where the ſame is in the ſingular number. Hence ſome would pick out two ſeveral *droughts*, at two ſeveral times. but *droughts* rather, for a drought of long continuance: the plural often in Hebrew, implying an eminency, or enhancement, of the thing ſpecified. So *wiſdoms*, Prov.14.1. *evenneſſes*, Eſay 26.7. *righteouſneſſes*, Eſay 45.24. *droughts*, Eſay 58.11. *ſtrengths*, Eſay 63.15. Again, ſome would have it here denounced onely, none at all in preſent being. But the whole current of the context, ſeems to run ſtrongly againſt that conceit. See the cloſe of it, ver.22. Howbeit, a learned Interpreter (therein I ſuppoſe going alone by himſelf) ſuppoſeth no mention of drought or dearth at all, either preſent or future, to be here mentioned: for he expoundeth thoſe words of the text, *concerning the words of cohibitions*; that is, concerning the prayers and ſupplications commenced by the Prophet, and other godly ones, for the ſtaying of Gods wrath denounced againſt the State: who alſo therefore ſuppoſeth both this, and all the foregoing Sermons, to have been delivered in the reign of Joſiah, 2 King.23.26,27. but though it be true, that the Prophets prayer ſeems to have occaſioned the Prophecy; yet the preſent *drought* appeareth plainly to have occaſioned the Prophets prayer.

V. 2. *Judah mourneth*] The Prophets complaint of the ruful and diſtreſſed condition of the whole State, by reaſon of the preſent dearth: *Judah* (the whole land) *mourneth*; not Jeruſalem alone, as in the ſiege. See Chap. 12.11.

and the gates thereof languiſh] That is, her *cities*; as Exod. 20.10. Deut.16.5. Chap.15.7. Lam. 1. 4. and the inhabitants thereof: ſo called, becauſe the gates were the ordinary places of publike aſſemblies, and means of keeping in, or letting out, Ruth 4.1,2. 2 King.7.1,20. Pſal.127.5. when the country faileth through drought, the cities muſt needs faint through dearth, Eccl.5.9.

they are black unto the ground] Going in black, as mourners, Pſal.38.6. & 42. 9. Mal. 3. 14. or looking black in the face, through grief and famine, Lam.4.6. Rev.6.5. for faintneſs they hang the head, or ſink and fall down *to the ground*: for it is a defective, or comprehenſive form of ſpeech; not unlike thoſe, Pſal.74.7.& 89.39,44. Eſay 14.12. Lam.2.19.& 3.53.

and the cry of Jeruſalem is gone up.] That is, the cry of the people out of all parts of the country there aſſembled, to ſeek God in his Sanctuary by ſolemn prayer and ſupplication to have the preſent reſtraint removed, and the heavens opened again to them, 1 King.8.35,36. See Chap.36.9. ver.12. So 1 Sam. 5. 12. *the cry of the city went up to heaven.*

V. 3. *And their Nobles have ſent their little ones to the waters, they came to the pits, and found no water, they returned with their veſſels empty; they were aſhamed and confounded, and covered their heads.*] Or, *when their Nobles had ſent their meaner ones to the waters*, and *they coming to the pits found no water*, but *returned* with *their empty veſſels*; *they were abaſhed, and confounded, and covered their heads.* Of this Syntax, ſee Chap. 13.12,16.

Nobles] The great men; who if they were driven to ſuch ſtreits, for want of water, the poorer ſort much more. See Eſay 5. 13.

ſent their little ones] Or, *meaner ones*. Some of thoſe of the meaner ſort: their meanial or domeſtick ſervants. See Pſal. 119. 141.

to the waters] To theſe places where water was wont to be had. So Judg.7.6. or, *for water*; that is, to ſeek for water, where it might be found; as 1 King.18.5.

to the pits] Places hewen out, or digged, for the receiving and keeping, either of Spring water derived unto them, or ſuch rain water as fell from above, Eſay 7.3. & 22.11. Chap. 2.13.

found no water] As Eſay 41. 17. the rain being reſtrained, and the ſprings alſo that were therewith fed, dryed up, 1 King. 17.7.

they returned with *their veſſels empty*] As they carryed them out; not as Naomi, Ruth 1. 21. Heb. *they returned their veſſels emptily*, or, *in vain*, without effect; as 2 Sam.1.21. for the word is an adverb, and ſo in that of Ruth; either a defect of the inſtrumental note, *with*, which our Verſion ſupplyes; or the verb in an active notion, as ſome Jewiſh Criticks, *they brought back*, or *returned, their veſſels empty.* So 1 Sam.23.6. either, *he came down* with *an Ephod in his hands*; or, *he brought down an Ephod in his hands.*

they] This moſt expound of the ſervants ſent; I rather, of their Maſters that ſent them, and expected water by them, but were fruſtrate of their expectation.

were aſhamed and confounded] Or, *abaſhed* (which preciſely anſwereth the term in the text) *and apalled*: for it is not ſo much ſhame, as dejection and perplexity of ſpirit, that is wont to ſurpriſe perſons in ſuch caſes.

covered their heads] As in much grief and ſorrow the manner was in thoſe times to muffle up head and face, ſcarce leaving any ſpace free for ſight, much after the manner of cloſe mourners with us. See 2 Sam.15.30. So ver.4.

V. 4. *Becauſe the ground is chapt; for there was no rain in the earth, the plow-men were aſhamed, they covered their heads.*] Or, *Becauſe the ground* (that peculiarly which is wont to be tilled, Eſay 1. 7.) *is chapt* (Heb. *is broken*, or is waſted and ſpoyled, as Chap.48.20.) *for that no rain hath been* (or *hath fallen*) *upon the land*; (to wit, of Judah, as 1 King.18.1.) *the husband-men* (as chap.31. 24. for the word is larger then that of *plow-men*, Pſal.129.3.) *are abaſhed*, (ſo Joel 1.11.) *they covered their heads*, as ver.3.

V. 5. *Yea, the hind alſo calved in the field, and forſook* it, *becauſe there was no graſs.*] *Yea* (as Chap. 10. 7.) *the hind alſo* *calved* (Heb, *brought forth*; as Job 39.1,2.) *in the field* (not in the wild waſte) *and forſook* it (to wit, that which ſhe brought forth, her *young*, Job 39.4. (Heb. *forſaking* forſook, as Eccl.4.2. & 8.9. & 9.11. Eſay 43.8. & 59. 13. and a defect of the pronoun it, as chap.12.11.) *becauſe there was no graſs*, or *tender*, or *green, herbage*, Pſal.23.2. Eſay 66.14. So great is the drought that the very bruit beaſts, who by inſtinct of nature are very affectionate unto, and exceeding chary of their young, in which kind, concerning the *hind*, ſee Pliny, l.8. c.32.) have been enforced, though calving in the fields, where herbage uſually is not wanting, to leave their young, their milk being dryed up for want of moyſture, and wander to ſeek for water, or ſome green thing, where they can find either. Thus the Prophet relateth to the Lord, the poor bruit beaſts miſery ſuffering for mans ſin and iniquity; if in behalf of the guiltleſs creature, at leaſt, God may be moved to ſhew mercy to wicked man. So Joel 1.20. See Jon.4.11.

V. 6. *And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons:*] Or, *The wild aſſes alſo* (as Chap. 3.6.) *ſtood in the high places, and ſnuſt up the wind*; or, *ſtand in the high places ſnuffing up the wind*: as, *ſtand and feed*, for, *ſtand feeding*, Eſay 61. 5. inſtead of water thereby endeavouring to allay their inward drought and heat thence proceeding: another kind of their *ſnuffing up the wind*; and gales of wind are from that mentioned, Chap.2. 24. this for want of moyſture, that out of wantonneſs. And to this purpoſe, therefore, they are here ſaid, to repair and get up to the *high places*, in which if any where, freſh and cool ayr is to be had, that might that way give them ſome refreſhing, which in the lower grounds and valleys, neither breaths ſo freely, and is more heated with the reflexion of the ſun-beams from the higher grounds; and this place alone therefore may ſufficiently controll that learned mans conceit, who would have the word here uſed to ſignifie *low* places, or *plains*, eſpecially being compared with what himſelf hath on, Chap.4.11. See there.

like dragons] Whoſe inward drought, becauſe it is not eaſily ſlaked, ſuch of them as live in hot & dry deſarts, where uſually they moſt abound are therefore continually drawing in the ayr, wherewith alſo alone ſome of them can continue long, when they have nothing elſe to relieve them. See Ariſtotle, l.8.c.4. and Pliny, l.10.c.72. and of the word here uſed, ſee on Eſay 27.1. & 34.13.

their eyes did fail] Or, *their eyes fail*; being ſunk in their heads, or with faintneſs; for famine cauſeth faintneſs, and maketh the ſight fail. See 1 Sam.14.29. Lam.5.17.

becauſe there was *no graſs.*] Or, *becauſe there is no herbage*: nothing green or moyſt, to relieve or refreſh them. Of the word, ſee on chap.12.4.

V. 7. *O Lord, though our iniquities teſtifie againſt us, do* it *for thy names ſake*;] The Prophets complaint went before: his prayer now followeth, wherein he entreateth God, that although for their manifold great and grievous ſins they juſtly deſerved what they endured, yet that he would for his own names ſake ſhew mercy unto them, in removing of this heavy judgment. The onely remedy for removal of judgments, repentance and prayer: ſo ver.20-22. Lam.3.40,41.

though] Or, *albeit*. Heb. *if*; as Chap.5.2.

our iniquities teſtifie againſt us] Give in ſufficient evidence againſt us, to convince and evict us, as deſervedly ſuſtaining whatſoever we endure. Heb. *anſwer*; as Gen.30.33. So Exod. 20.16. ſee Eſay 3.9. & 59.12.

do it *for thy names ſake*] Take pity on us, and relieve us, if not for our own ſake, yet for the honour of thy mercy, and the glory of thy name: ſo Pſal.25.11. & 115.1,2. Eſay 43.25. & 48. 11. *do* it: a defect of the pronoun, as ver.5. *forſook* it: ſo Pſal. 39.9. or, *work for thy names ſake*, as Ezek.20.14. and then there needs no ſupply.

for our back-ſlidings are many, we have ſinned againſt thee.] Or, *though our revolts are many*, or *great*, whereby *we have ſinned againſt thee*. So the particle is uſed, Gen.8.21. Joſh. 17. 18. Pſal.23.4. and ſo would it be rendred in thoſe places parallel to this, Pſal.25.11. *For thy names ſake, O Lord, pardon mine iniquity, though it be much*, or *great*; and, *heal my ſoul* (that is, *heal me*) *though I have ſinned againſt thee*, Pſal.41.4. the defect of the relative is not unuſual: ſo chap. 8. 13. and 11.19.

V. 8. *O the hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man* that *turneth aſide to tary for a night.*] To the Prophets earneſt ſupplication in the words before-going, in this verſe, and the next, he ſubjoyneth a paſſionate, yet ſubmiſs expoſtulation, that he whom alone his people had to rely upon, and who had wont to relieve and deliver them in their diſtreſſes, ſhould now fail them, carrying himſelf towards them, as one that had little or nothing to do with them; no more regarding them, nor ſeeming to care what became of them, then ſome meer ſtranger, of a place, that he hath no relation to, nor ſetled abode in; or then a traveller of the Inne, where he lodgeth onely for a night, and careth not what become of it, when that is over, and he gone.

the hope of Iſrael] Chap.17.13. & 50.7. Pſal.22.4. For the Talmudick Doctor doth but dally with the text, who becauſe the word here uſed, doth ſometime ſignifie any place, *ſea, lake, pond*, or *pool*, wherein waters are gathered together, Gen. 1. 10. Exod.7.19. Lev.11.36. Eſay 22. 11. would have it here rendred, *the pool of Iſrael*, in which they are purged from their filth; according to that, Zach. 13.1. for *hope*, or *expectation*, the word is frequently uſed. 1 Chr.29.15. Ezr.10.2.

the Saviour thereof in time of trouble] Pſal. 9. 9. and 46. 1.

as a ſtranger] Or, *ſojourner*; as Exod.12.48. Lev.19.33.

that *turneth aſide*] So Jael to Siſera, *Turn in to me*, Judg.4. 18. and, *let us turn into this city*, Judg.19.11. whence the Latines call an Inne, *diverſorium*, that is, a place to turn aſide into: there is in the text a defect of the relative, as Chap.11.19. and as ver.9.

to lodge for a night] Heb. *to lodge*: but ſo much is implyed, as Judg.19. 11, 13. and it ſeems to have a glance at that promiſe of God, whereby he had engaged himſelf (but that engagement was conditional) to ſettle his abode among them for ever, 2 Chr.33.7,8. Pſal.132.14.

for a night] That is, but *for a night*, or, *for a night* onely; as, *yeſterday*, for, but of *yeſterday*, Job 8.9. and, *a moment*, for, but *a moment*, Pſal.30.5. and, *one*, for, *one* onely, or *one* alone, Eccl.4. 8,11. but the word *night*, is not at all in the text, which yet may well be rendred with the like ſupply, *to lodge* only, or but *to lodge*: *lodging* being here oppoſed to conſtant abode.

V. 9. *Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man* that *cannot ſave?*] The word uſed in the former branch, is no where found elſe in Scripture, and is by divers therefore diverſly expounded: the ancient Greek renders it *aſleep*, as if they had read *nirdam*, for *nidham*: the old Latine, a *wanderer*; on what ground I cannot gueſs. Others, as our Verſion, *aſtoniſhed*, or, *amazed*; *ſtruck dumb*, ſaith one, as if this, and the Hebrew *dum*, whence our *dumb*, were of an affinity: *terrified*, or, *affrighted*, ſaith another; as the word *daham* is uſed in the Arabick Verſion, Mat.24.39. though another, grounding, it ſeems, upon the ſame place, rendreth it, *coming upon*, and expounds it, as one that coming in upon one that is in danger, and expecteth help from him, either doth not, or dare not, or cannot reſcue, or relieve him. Others laſtly, as one that *fainteth*: and ſo one of the Jewiſh Criticks, affirming that in the Kedaren, or Arabian language, the word *nidhum*, which cometh very neer this, ſignifieth one, that with ſome grief, or ſickneſſe, hath his heart quailed: nor doth this ſwarve much from that which our Verſion hath, and ſeems to me moſt probable.

as a mighty man that *cannot ſave*] His power being ſpent; as Eſay 10.18. & 40.30. that which with God, being of infinite power, is impoſſible. See Eſay 40.28,29. & 50. 2. & 59. 1. the relative is wanting, as ver.8.

Yet thou, O Lord, art *in the midſt of us*,] *Yet* (Heb. *and*; as Chap.7.26.) *thou* art *among us*: as Chap.17.6. & 39.5. having thy Temple, the place of thy ſpecial preſence and reſidence, as thy court or palace, with us, ver.21. Pſal.46.5. Zach.2.5.

and we are called by thy name] We are accounted thy people, Deut.26.18. Pſal.135.4. and the evils therefore that befal us, redound to thy diſhonour, Ezek.36.20. See Numb. 14.13-16. Heb. *thy name is called upon us*: as Deut. 28. 10. Eſay 63.19. Chap.15.16.

leave us not.] Withdraw not thine aid from us in this our diſtreſſe, Pſal.27.9. & 38.21. & 119.8. or do not utterly caſt us off: as God ſeemed to threaten; this heavy judgment being by the Prophet apprehended, as a preſage and fore-runner of a far greater enſuing evil. See Chap.6.8.

V. 10. *Thus ſaith the Lord unto this people*;] Or rather, *concerning this people*. So is the particle uſed, Gen.20.13. Eſt. 3.2. Pſal.91.11. Eſay 8.12. & 27.2. & 56.4. and here beginneth the word mentioned, ver.1. as in way of anſwer to the Prophets ſuit and complaint. See the like, Chap.42.7. In it the Lord telleth the Prophet, that ſince this people are ſo addicted to defection from him, and going aſtray after others, either idolaters, or idols; he will not onely at the preſent diſregard them, and not hear them, or return any gratious anſwer to them, notwithſtanding all their faſtings and external humiliations, by removal of the preſent judgment; but that he is reſolved to proceed further in judgment againſt them, and by ſword, famine and peſtilence, two other evills added to this at preſent upon them, to conſume and deſtroy them: and forbiddeth the Prophet therefore any further to ſolicite him in their behalf.

Thus they] This people, whom thou moveſt me for, ver.8, 9. and he ſaith *this people*, as thoſe, whom God ſeemed now not to own as his. So ver.11.

have loved to wander] Or, *love to wander*: all their delight is in wandring, in running to and fro, this way and that way, after their copeſmates and their idols, Chap. 2. 23-25. and ſince they love wandring ſo well, they ſhall have their fill of it, Chap.15.4,7. Hoſ.9.17.

they have not refrained their feet] Or, *they will not refrain*, or, *with-hold*, (as Chap.2.20.) or, *withdraw*, (as Prov. 25. 17. though the word there be not the ſame) *their feet*; to wit, from running after ſtrange gods, and ſtrangers, Chap. 2.25.

therefore the Lord doth not accept them] Heb. *and* (as chap. 13.24.) *the Lord* (the noun for the pronoun; as ver. 1.) *accepteth them not*: as Hoſ.8.14. or, *hath no favour*, or, *affection*, *to them*, Pſal.44.3. & 85.1. or, *taketh no pleaſure in them*; as Pſal.147.11. & 149.4. for the ſame word is uſed in all thoſe places. See Eſay 57.6. & 65.5.

he will now remember their iniquity, and viſit their ſin.] Or, *he doth now remember their iniquity*; he calleth it to mind: which God is ſaid to do, when by ſome ſign he maketh it to appear, that he doth bear it in mind, though he forbear for ſome ſpace of time to diſcover his diſpleaſure, 1 King.17.18. Pſal.25.7. & 109.15. Chap.44.21,22. *and will viſit their ſin*, that is, puniſh them for it: as Exod.20.5. Chap.11.21.

V. 11. *Then ſaid the Lord unto me*] Or, *Moreover, the Lord ſaid unto me*. Heb. *and*; as Chap.1.11. & 8.4.

Pray not for this people for their *good.*] Heb. *Make not ſupplication in behalf of this people*, (ſee on ver. 10.) *for good*: as Neh.5.19. & 13.31. See the like inhibition, Chap.7.16. & 11.14.

V. 12. *When they faſt, I will not hear their cry;*] Or, *Though* (as Chap.12.1.) *they faſt*, (ſee Chap.36.9.) *I will not hear their cry*: whereof, ſee ver.2. The like reaſon of the ſame inhibition, ſee rendred, Chap.11.14. and the peoples expoſtulation upon Gods refuſal in ſuch caſe to hear them, Eſay 58.3.

and when they offer burnt-offering and an oblation, I will not accept them:] Or, *and though* (as before) *they offer* (Heb. *make to aſcend*, Eſay 56.7.) *ſacrifice*, *or* (as Chap.13.23.) *oblation*, (ſee Eſay 1.11,13.) *I will not ſhew them any favour*; as Pſal.85.1. for the word, *them*, may have reference as well to themſelves, as to their preſents and ſervices. So Chap.6.20. & 7.21. Eſay 1.11——15. *ſacrifice*, and *oblation*, collectively, for *ſacrifices*, and *oblations*: but there is an emphaſis in it, as if it were ſaid, not any ſacrifice, or oblation, whatſoever it be, never ſo goodly, never ſo coſtly, ſhall prevail with me to obtain any favour, or removal of evil, in their behalf. See 1 Sam.3.14.

but I will conſume them by the ſword, and by the famine, and by the peſtilence.] By further judgments added to what at preſent they endure. Three grievous evils, any one of them alone ſufficient to eat out a numerous nation, 2 Sam.24.12-14. but uſually concurring, and oft joyntly threatned, chap. 29.17,18. & 32.24,36. & 34.17. Ezek.5.17. & 6.11. & 7.15. & 14.13-21. See ver.18.

V. 13. *Then ſaid I*] Heb. *And I ſaid.* So Chap.13.7,8.

Ah Lord God, Behold, the Prophets ſay unto them; Ye ſhall not ſee the ſword, neither ſhall ye have famine;] See the like complaint of the Prophet to God, concerning theſe falſe Prophets deluding the people; and pitying the poor people deluded by them, Chap.4.10. & 23.9.

ſee] That is, *ſuffer*, or *endure*; as Chap.42.14. Pſal.89.48. Joh.8.51,52.

neither ſhall ye have famine] Heb. *famine ſhall not be to you*; no ſuch famine ſhall befall you, as theſe Prophets threaten you with, by the enemies waſting of your country, and the ſiege of your city, Chap.27.8. & 38.2.

but I will give you aſſured peace in this place.] Thus theſe wicked wretches ſpeak as in Gods name, as if God himſelf ſpake by them, Chap.23.17,31. See Chap.4.10.

aſſured peace] Heb. *peace of truth*. See Eſay 39. 8. and of theſe falſe Prophets promiſing the people *peace*, that is, proſperity and ſafety, Chap.6.14. & 8.11. & 23.17.

V. 14. *Then the Lord ſaid unto me;*] Heb. *And*; as ver.13. which may well be here retained. Gods anſwer followeth to this complaint of the Prophet concerning thoſe falſe Prophets, charging them with falſhood and abuſe of Gods name, ver.14. and threatning deſtruction both to them, ver.15. and to thoſe that are deluded by them, ver.16.

the Prophets propheſie lyes in my name,] Heb. *falſhood*, or, *a lye*; as Chap.27.10. See chap.23.16,26. & 29.21.

I ſent them not, neither have I commanded them, neither ſpake unto them;] Or, *I neither ſent them, nor commanded them, nor ſpake unto them*; that all may run in one tenour, as in the original it doth. I ſent them not any ſuch errand, nor gave them no ſuch matter in charge to deliver as from me; as chap. 1.17. See Chap.23.21,32. & 29.9.

they propheſie unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.] Heb. *a viſion of falſhood*, or, *a lie*, (as in the former branch, and Zach.10.2.) *and a divination and a thing of nought, and the deceit of their heart*; or, *and a divination nought-worth*, (as, *a cloud and ſmoak*, for, *a cloud of ſmoak*, or, *a ſmoaky cloud*, Eſay 4.5. and, *a ſign and a witneſſe*, for, *a witneſſing ſign*, Eſay 19.20. and, *peace and truth*, for, *peace of truth*, as ver.13. or, *aſſured peace*, Eſay 39. 8.) *even* (as Chap.13.13.) *the deceit*, or, *deceitful device*; as Dan.11.25.) *of their own* (as Eſay 56.11. & 57.17. Chap.13. 10.) *heart*. So Chap.23.26.

V. 15. *Therefore thus ſaith the Lord concerning the Prophets, that propheſie in my name and I ſent them not,*] Or, *when as I ſent them not*, as Chap.6.14. & 9.8.

Yet they ſay] Heb. *and* (as ver.9.) *they are ſaying*: this is that, which they are ſtill telling the people; the pronoun demonſtrative including the verb ſubſtantive; as Chap. 17.15.

ſword and famine ſhall not be in the land] Neither war nor famine procured by it, or accompanying it: as Chap.42.14.

by ſword and famine ſhall theſe Prophets be conſumed.] They themſelves ſhall ſuffer and periſh by thoſe evils with the firſt, from which they promiſed immunity and ſecurity to others. See the like commination, Chap.6.15,30. So Chap. 20. 6. 1 King.22.25. See alſo, Chap.42.16. & 44.12.

V. 16. *And the people to whom they propheſie ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the ſword and the famine, and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters*] The people deluded by them ſhall periſh together with them, and find too late by wofull experience, what wicked impoſters they were. So Chap.20.6.

caſt out] For, lye *caſt out*; as 1 King.13.24,25. *was caſt in the way*, for, lay *caſt in the way*. See on Eſay 14.12.

in the ſtreets of Jeruſalem] In the time of the ſiege; or at the ſurpriſal of the city. See ver.18.

becauſe of the famine and the ſword] Heb. *from the face of the famine and the ſword*; as Chap.4.4,26.

none to bury them] So Chap.8.2.

your wives, nor your ſons, nor your daughters] This is added to aggravate their grief and miſery. See the like, Chap.5.17. & 6.21. & 11.22.

for I will pour their wickedneſſe upon them.] That is, the puniſhment due to it: as Gen.4.13. Chap.2.25. of the term of *pouring*, ſee on Eſay 42.25. and chap.10.25. Heb. *and*; as Chap.13.21.

V. 17. *Therefore ſhalt thou ſay this word unto them;*] Heb. *And* (as ver.10.) *thou ſhalt ſay this word*; that is, *Say thou*, or, *ſpeak*, *on this wiſe to them*: as Chap.13.12.

Let mine eyes run down with tears night and day, and let them not ceaſe;] Or, *Mine eyes ſhall run down with tears night and day, and ſhall not ceaſe.* Let them know that howſoever the falſe Prophets feed and flatter them with vain promiſes of aſſured peace and ſafety; and bear them in hand that all ſhall go well with them, ver.13. Yet that thou foreſeeing, and being well aſſured of what evils were preparing for them, and would certainly ſurprize them, if not ſpeedily prevented, canſt do no other then abandon thy ſelf unto an inceſſant mourning for them; if thou mayſt thereby provoke them unto the like. See Chap.9.1. & 13.17. Lam.1.16. & 2.18.

ceaſe] Heb. as ſome, *be ſilent*: as if tears had a voice: Others rather, as our verſion, *ſurceaſe*, or, *give over*. So Lam. 3.49.

for the virgin daughter of my people] Of this form, ſee on Eſay 23.12. & 47.1. *for*, or, *becauſe*; as Chap. 10. 21. and 13.17.

is broken with *a great breach*,] Or, *will be broken*; but he ſpeaketh in the prophetical form of things future as preſent. See Chap.4.20. & 6.14. & 8.11,21. the inſtrumentall particle is in either member wanting: as Chap.30.14.

with *a very grievous blow.*] See chap.10.19. & 30.12. So Nah.3.19.

V. 18. *If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine.*] The Prophet to ſhew them what cauſe he had thus to lament, ſpeaketh as already preſent at the ſiege of the city; and as if, whitherſoever he betook himſelf, he had nothing but ſad ſpectacles, and objects of much grief in his eye; without the city, of men ſlain by the enemies ſword; within the city, of people periſhing for want of food. See ver.12,15,16. Chap.15.2. & 33.5. & 38.2,9. ſo Deut. 32.25. Lam.4.9. Ezek.7.15.

then behold] Heb. *and*; as ver. 13. and ſo in the next branch.

ſlain with the ſword] Heb. *ſlain of the ſword*; as Eſay 22.2. Lam.4.9.

them that are ſick with famine] Heb. *ſickneſſes*, or *diſeaſes*, *of famine*: for ſo the word being a ſubſtantive properly ſignifieth, 2 Cor.21.19. chap.16.4. the adjunct for the ſubject; as Prov.14.1. Dan.9.23. there is in the original an elegant conſonancy between the terms of *ſick*, and *ſlain*: the word *ſlain*, is uſed of the famiſhed alſo, Lam.4.9.

Yea both the Prophet and the Prieſt go about into a land that they know not.] Heb. *yea* (as ver.5.) *alſo Prophet alſo Prieſt*, that is, as well the falſe Prophets as the Prieſts, who had both conſpired together in deluding the people, and in oppoſing Gods true Prophets, (Chap.5.31. & 26.6.) ſhall be led captive into a remote land, into a ſtrange country where they had never been before, Chap. 15.14. This, ſay the Jewiſh Doctors, was fulfilled in the captivity under Jehojacin; of whom the like is ſaid, Chap.22.26,28. for with him were the moſt of any note in the State carried captive to Babylon, 2 King. 24. 14-16. and that there were ſome of theſe falſe Prophets among the reſt; (for of the Prieſts need no doubt be made) they ſuppoſe to appear, nor ſeems it improbable, by what we find Chap.29.8,15,21. and then indeed it is not unlikely that this was in part executed; though more fully under Zedekiah afterward accompliſhed. See Chap.20.6.& 52.24. and it is ſaid, ſay they, *Go about*, to note the length of the way, and the remoteneſſe of the place, whither they were to be carried: for thoſe that take long journeys, cannot alwayes go ſtrait on, but are enforced oft to fetch a compaſſe, and to go far about: and according to this expoſition, (which I conceive to be moſt probable) the copulative in the laſt clauſe ſhould be uſed for the relative; as oft-times it is: (ſee Eſay 49.7. chap.4.16.) for the Hebrew is, *and they know not*, or, *knew not*, or, *ſhall not know*. Whence ſome expound it, admitting the former Interpretation for the reſidue of the text; *and yet for all this they ſhall not underſtand*, or *take notice* of Gods juſt judgment upon them for their wicked courſes, (as Eſay 42.25.) but perſiſt ſtill in the ſame, Chap.29.8. Others, they ſhall wander up and down the country ſeeking for relief and refuge; being at their wits end, and not knowing what to do; as Eſay 8.21. See chap.4.9. Howbeit, becauſe the word here found is uſed frequently for *merchants*, Gen.23.16. Eſay 23.8. ſo called, becauſe they go to and fro from place to place with their wares. Some read the words, *they ſhall go up and down trading* in a ſtrange land: and ſome others of prime note, *they make merchandiſe* (not unlike the phraſe that the Apoſtle uſeth, 2 Cor.2.17. that is, to eat upon the people, and make a prey of them, pretend to have viſions and revelations from God, chap.23.25-27,30-32. Mic. 3.5.) *againſt the land*; (as the particle is uſed, chap. 1.19. & 15.20. to the ruine and deſtruction of it, Lam.2.14.) *and they know it not*: the people are not aware of it, apprehend it not, take no notice of it: or, becauſe the verb is indefinite, *it is not known*: their knavery is not diſcovered. But this ſeems a more forced interpretation then the former. Thus they that expound this of the wicked Prieſts, and falſe Prophets. Yet becauſe it may ſeem to be no matter of grief, ſuch eſpecially as the Prophet ſhould ſo much bewail, that Prieſts and Prophets ſo qualified, ſhould ſuſtain what they moſt juſtly deſerved; a learned late Writer would have it meant of Gods true Prophets, as Ezekiel and Daniel, that were alſo carried away captive into Chaldea, Ezek.1.1-3. Dan.1.3,6. or of the Prieſts onely, but thoſe of two ſorts; ſuch of them, as were employed moſt about ſacrifice and prayer, called here Prieſts; and ſuch of them, as were taken up with ſong and matter of praiſe, termed Prophets both here, and 1 Chr.25.1. But I ſee no reaſon of relinquiſhing the foregoing Interpretation; ſince that the Prophet might very well intermix together with the miſeries of his people, which juſtly alſo befel them, being the main matter of his grief, the deſerved judgment of God, which ſhould be inflicted upon thoſe by whom they had been ſeduced, as God himſelf in his ſpeech to him had before joyned them together, ver. 15, 16. Howbeit a learned late Writer, underſtanding this paſſage of the preſent famine, rendreth it, *even the Prophet, even the Prieſt*, (whom for their place and employment, ſhould of all others be relieved and ſupplyed with all neceſſaries) *go to and fro in the land*, (ſeeking for relief) *and* men *know* them *not*; that is, they are not regarded, nor notice taken of them; the famine is ſo general, and ſo great: the verb taken indefinitely; and rendred therefore paſſively; as the like, Job 7.3. but the ſword joyned with the famine here, confirmeth me in my firſt judgement.

V. 19. *Haſt thou utterly rejected Judah*] The Prophet after his profeſſed lamentation for the calamities of his people, impendent and imminent, but which he beheld and conſidered as incumbent and preſent; doth now return again unto God, directing his ſpeech unto him, as before, ver.7-9. by way of complaint, expoſtulation, confeſſion of ſin, ſupplication for mercy in the behalf of his people, and profeſſion of a conſtant purpoſe of dependance upon him, as in the perſon of the better ſort among them. Thus the Prophet yet ceaſeth not to ſolicite God for them, notwithſtanding that inhibition, ver. 11. as did Moſes before him, Exod.32.10,11,31. *Haſt thou utterly rejected Judah?* or, *wilt thou utterly reject Judah?* Art thou reſolved to deal with Judah, as thou haſt done with Iſrael, the other ten tribes? Chap.3.8. Heb. *Haſt thou rejecting rejected?* or, *wilt thou rejecting reject?* Lam. 5.22. See Pſal. 89.38.

hath thy ſoul loathed Zion?] Or, *Doth thy ſoul* (that is, *doſt thou?* as chap.6.8. & 12.7. & 13.17.) *loath* (as Zach. 11. 8. Pſal.11.5. Eſay 1.14.) *Sion*; the place that thou formerly ſo much delightedſt in, Pſal. 132. 13, 14. but the people here principally intended. See Chap.15.1. and this threatned, Lev.26.30.

why haſt thou ſmitten us, and there is *no healing for us?*] Or, *ſo that* there is *no healing for us?* as chap. 11.19,21. or, *that* there can be *no curing of us*; as chap.15.1. See chap. 8. 22. & 15.18.

we looked for peace, and there is *no good; and for a time of healing, and behold trouble.*] See the ſame, chap.8.15. ſee alſo, chap.13.16. Lam.4.17.

V. 20. *We acknowledge, O Lord, our wickedneſſe*, and *the iniquity of our fathers; for we have ſinned againſt thee.*] In theſe words the Prophet, as ſome conceive, would teach the people and preſcribe them a form of prayer, which they might uſe, humbling themſelves, in the time of their diſtreſſe; as Hoſ. 14.2. But I ſuppoſe it rather the Prophets own prayer, at preſent conceived in the perſon of the godly, which the Lord had among that people, as a ſmall quantity of good grain intermingled with, and buried in, an huge heap of chaff and traſh. See the like confeſſions, Chap. 3. 25. Pſal. 106. 6. Dan.9.8.

We acknowledge] Heb. *we know*; as Pſal.51.3. Eſay 59.12. So chap.3.13.

for we have ſinned againſt thee.] As it is rendred alſo, Pſal. 41.4. or, *we acknowledge, that we have ſinned againſt thee*: as the particle is uſed, chap.4 18. & 12.19.

V. 21. *Do not abhor us for thy Names ſake*;] Though for our ſins (we confeſſe it) we deſerve that thou ſhouldeſt. See on ver. 7.

abhor us] Or, it; to wit, Sion, ver.19. becauſe ſpeech of the Temple followeth; howſoever, a defect of the pronoun; as Eſay 37.1,9. Chap.15.14.

do not diſgrace the throne of thy glory] Or, *thy throne of glory*; as, *thy hill of holineſſe*, Pſal.15.1. that is, *thy glorious throne*, as 1 Sam.2.8. Eſay 22.23 Either Jeruſalem the ſeat of Davids Throne, chap.3.17. called alſo the Throne of God, 1 Chr.29. 23. or rather the Temple and the Ark in it, the place of Gods ſpecial preſence among his people; and his Chair of ſtate, Pſal.80.1. ver.7. See Chap.17.12. though we by our ſins have deſerved to be deſtroyed, yet ſuffer not thine own throne to be diſgracefully uſed, and thy ſelf to be diſparaged and diſhonoured therein. See Eſay 63.18. & 64.10,11. Pſal. 74.3—8.

remember, break not thy covenant with us.] *Remember* thy congregation; as Pſal. 74. 2. or, *thy covenant*, from the next branch; as Pſal.74.20. & 106.15. *break not thy covenant with us*: as they complain, Pſal. 89. 39. Howbeit, God never breaketh covenant with thoſe that continue loyall, and are careful to keep covenant with him, 1 King. 8. 23, Pſal. 103. 17, 18.

V. 22. *Are there among the vanities of the Gentiles, that can cauſe rain? or can the heavens give ſhowres?*] Neither are any of the heathen idols, Zach.10.2. nor the creature above of it ſelf, able to afford the earth a drop of rain, unleſſe God pleaſe thereby to give it. See Job 38.25—29, Deut. 28. 23, 24.

vanities of the Gentiles] Their vain idols, Chap.8.19. and 10. 15.

that can cauſe to rain] Heb. *that make to rain*: no, that is Gods peculiar prerogative, Deut.28.12. Pſal.147.8. Chap.5. 24. Amos 4.7. Mat.5.45.

or] Heb. *and*: as chap.9.12. ver.12.

can the heavens give ſhowres?] Without thy proviſion, or permiſſion? God muſt hear the heavens, ere the heavens can the earth, Hoſ. 2. 21. Heb. *ſhall*, or, *will*, they *give ſhowres?* but the word is in a potential notion; as the like, chap.13.23. Of the word *ſhowres*, ſee chap.3.3.

Art *not thou he, O Lord our God?*] Either, *Art not thou, O Lord, our God?* the pronoun for the verb ſubſtantive; as Pſal.44.4. thou alone art our God, who in all our neceſſities we are to repair unto, and who alone art able to relieve us, Pſal.65.2,5. or, *Art not thou he* that giveth rain, or that maketh to rain? ſupplyed from one of the former branches; that canſt give it, and ſupply our want of it when thou pleaſeſt, 1 King.17.1. & 18.1.

therefore we will wait upon thee] Heb. *and*; as ver. 10, 16. we will ſeek to no other but to thee for it, in this our preſent want and diſtreſſe, Zach.10.1. and wait patiently untill thou be pleaſed to afford us this mercy, Eſay 8.17. & 30.18.

for thou haſt made all theſe things.] Rev.4.11. and having at firſt made them, doſt at thy pleaſure diſpoſe of them, Pſal. 135.6,7. they being all at thy command, Pſal.119.91.& 148. 5,6,8. or, *thou doſt*, or, *workeſt*, (as ver.7.) *all theſe* things: thou reſtraineſt rain, and giveſt it, when and how thou ſeeſt good, Pſal.65.9,10. & 147.8. See Zach. 11, 12. And this whole paſſage evidently evinceth, that this Prophecy was delivered in the time of a great drought.

CHAP. XV.

Verſ. 1. THen *ſaid the Lord unto me*; *Though Moſes and Samuel ſtood before me*, Yet *my mind could not* be *towards this people*:] The dependance of this Chapter upon the former (for they make up both one continued diſcourſe) ſtandeth thus: The Prophet had complained to God of the grievous judgment of drought then preſent, and moved him in his peoples behalf, for the removal of it, Chap. 14. 2-9. God hereupon telleth the Prophet, that he was ſo far from granting what he requeſted for them, that he was reſolved for their leaving him, to leave them, to expell them out of their land, ver. 10. and inſtead of removing the preſent judgment, to conſume them by other additionals to it, ver. 12. and forbiddeth the Prophet therefore to move him any further for them, ver. 11. The Prophet neverthelesse returneth to his wonted courſe of ſoliciting God earneſtly for them; entreating him, that he would not yet utterly caſt them off, or loath and abhor them, ver. 19, 21. And to this branch of his ſuit the Lord here returneth this anſwer, containing a cloſe, but flat denial of his ſuit; that his affection is ſo alienated from them, that though Moſes and Samuel, perſons ſo gracious with him, that at their requeſt he had oft ſpared this people, and granted what in behalf of them they deſired, Pſal. 99. 6, 8. were now ſurviving, and ſhould intercede for them, yet they ſhould not prevail to win or turn his heart to them; and it was in vain therefore for the Prophet to ſolicite him any further in their behalf. See the like, Ezek. 14. 14. Such an height of diſaffection toward perſons and people, may God be wrought and brought unto, by their obſtinate perſiſtance in croſs and crooked courſes, after all means uſed to reclaim and reduce them from the ſame, that no interceſſion of any ſhall avail, to find favour, or obtain mercy, at the hand of God, for them. See 1 Sam. 2. 25. & 3. 14. Eſay 22. 12, 13.

Then] Heb. *And*; as Chap. 14. 13, 18.

Though] Heb. *If*; as Chap. 14. 1.

Moſes] Of whom, ſee Exod. 32. 11, 14. Num. 14. 19, 20.

and Samuel] Or, *or* (as Chap. 14. 22.) *Samuel*. Of whom, ſee 1 Sam. 7. 9.

ſtood before me] A form of ſpeech, having ſometime a notion of miniſtery and attendance, 1 King. 10. 8. & 17. 1. Dan. 7. 10. here importing the geſture uſed commonly in prayer, Gen. 18. 22. & 19. 27. Mat. 5. 5. Mar. 11. 25. Luk. 18. 11. but yet more ſpecialy here of one that by prayer, as an interceſſer or advocate, pleadeth or dealeth for another, Deut. 5. 5. Pſal. 106. 23. Chap. 18. 20,

yet] A defect of the conjunction; as Eſay 44. 11.

my mind] Heb. *my ſoul*; as Chap. 6. 8.

could *not* be] Heb. *is not*, or, *were not*, or, *will not* be; as Chap. 14. 19.

to this people] As not owning them now. See Chap. 14. 10.

caſt them *out of my ſight, and let them go forth.*] Or, *let them be gone*: ſee ver. 2. as importing that God could no longer endure ſo much as the ſight of them: a ſpeech borrowed from the practice of men, who are wont to throw aſide ſuch naſty and loathſome things, as they liſt not to ſee, or cannot brook the view of, into ſome obſcure nook or hole, where it may lye out of ſight, Pſal. 31. 22. ſo 1 King. 9. 7. 2 King. 23. 27. The Prophet is ſaid to do, what by him God declareth and denounceth to be done: ſee chap. 1. 10. & 6. 11.

V. 2. *And it ſhall came to paſs, if they ſay unto thee, Whither ſhall we go forth? then ſhalt thou tell them; Thus ſaith the Lord, Such as are for death to death; and ſuch as* are *for the ſword to the ſword; and ſuch as* are *for the famine to the famine; and ſuch as* are *for the captivity to the captivity.*] To that heavy doom paſt upon this people, ver. 1. the Lord here ſubjoyneth, what the iſſue and effect of it ſhould be when they ſhould be thus caſt out of Gods gracious ſight, and gone out of his protecting preſence: as Gen. 4. 16. to wit, that they ſhould be expoſed to thoſe formerly denounced evils, ſome to one kind of them, ſome to another, accordingly as God had deſigned them thereunto, Chap. 14. 12. ſee Chap. 43. 11. Ezek. 14. 21. and theſe four, ſay the Rabbines, riſe by degrees: the ſword more grievous then the peſtilence, 2 Sam. 24. 13, 14. the famine then the ſword, Lam. 4. 9 captivity then any of them, being an evill of more length, and expoſing to all kind of calamity, Lev. 26. 39 Deut. 28. 48, 65-67.

it ſhall come to paſs] Heb. *it ſhall be*, as chap. 3. 16.

if they ſay] Or, *when they ſhall ſay*; as chap. 5. 19. where the particle is the ſame.

whither ſhall we go forth?] Or, ſimply *go*; as Gen. 4. 16. & 10. 11. 2 King. 5. 26. Zach. 6. 8.

for death to death] *Death*, for, *the peſtilence*; diſtinguiſhed from thoſe other kinds of death, by the *ſword* and *famine*; as alſo, Rev. 8. 5. ſo chap. 14. 12. Mat. 24. 7. *death by diſeaſes*; as ch. 16. 4. diverſe from *death by ſlaughter*, Ezek. 28. 8. See chap. 18. 21.

for the ſword to the ſword].] *The ſword*; becauſe a principal and moſt general weapon of offence, put for all other of that kind; as Gen. 27. 40. and death by the ſword, for a violent death from the force of an enemy, by what means ſoever effected; as Eſay 1. 20.

V. 3. *And I will appoint over them four kinds, ſaith the Lord; the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy:*] *I will appoint*, or, *ſet over them*; as Lev. 26. 16. a borrowed ſpeech from officers ſet over people, or perſons, and appointed how to handle them, and deal with them, Exod. 1. 11.

four kinds] Of penalties. Heb. *four families.*

dogs to tear] Heb. *to draw*, or, *drag*, Chap. 49. 20. uſed of a corpſe or carcaſs, Chap. 22. 19.

fowls of the heaven] Heb. *fowl*, collectively: and *heaven*, for, *ayr*, as Chap. 4. 25.

beaſts to devour, and to deſtroy] Heb. *beaſt*; as, *fowl*, collectively: here for wild beaſts, ſuch as are wont both to aſſayl and wory living perſons, even unto death, and to prey alſo upon the dead. So Deut. 28. 26. Eſay 18. 6. ſee 1 King. 14. 11. & 21. 23, 24. 2 King. 9. 35, 36. Chap. 12. 9. Lev. 26. 22. Ezek. 14. 15.

V. 4. *And I will cauſe them to be removed into all Kingdoms of the earth*] Heb. *I will give them for a removing*. So chap. 24. 9. & 29. 18. & 34. 17. Ezek. 23. 46. See Deut. 28. 25. for thoſe that render it, *wandring*; as from Gen. 4. 14. chap. 14. 10. miſtake the root. The former threatning concerned thoſe that were deſigned to death; this, thoſe that were to go into captivity, ver. 2. that they ſhould be diſperſed into ſeverall Regions and countries one from another. See chap. 9. 16. & 13. 24. ver. 7. Deut. 28. 64. Ezek. 5. 12. & 12. 14.

becauſe of Manaſſeh the ſon of Hezekiah King of Judah, for that which he did in Jeruſalem.] That is, ſay ſome, ſuch ſins as his were; to wit, idolatry and murther, 2 King. 21. 2-7, 16. See chap. 2. 28, 34. ſo it ſhould be like that, 2 Pet. 2. 15. Jud. 11. or rather, as others, the ſins that Manaſſes did himſelf commit, and the people partaked with him, and imitated him in, 2 King. 21. 9, 11. and which albeit he repented of, 2 Chr. 33. 12, 13. yet the people were never truly humbled for, Chap. 44. 10. nor ſincerely reclaimed from them, chap. 3. 10. ſee 2 King. 23. 26, 27. & 24. 3, 4. See the like of Jeroboam, 1 King. 14. 15, 16.

the ſon of Hezekiah] But one altogether unlike his father, and that reverſed what had been by him well done, 1 King. 21. 3.

V. 5. *For who ſhall have pity upon thee, O Jeruſalem? or, who ſhall bemoan thee? or who ſhall go aſide to ask how thou doſt?*] So Eſay 51. 19. Nah. 3. 7. intimating, that ſhe ſhould be left in a forlorn condition, friendleſs, helpleſs, and comfortleſs, deſerted by all, and failing even of ſuch offices, as men are wont to afford even to meer ſtrangers in miſery. See Lam. 1. 2.

For] Or, *But*; as ſome: and ſo is the particle uſed, chap. 14. 12, 13. or, *yet*; as Job 5. 7. Eſay 49. 25.

have pity on thee] Shew any favour or mercy to thee. See 2 Chr. 36. 16, 17.

bemoan thee] Condole with thee, and ſeek to comfort thee, though they cannot otherwiſe help or relieve thee: as Job 2. 11. So Nah. 3. 7.

go aſide to ask how thou doſt.] So much as turn in, as they paſs by, to enquire how it fareth with thee. Heb. *to ask of thy peace*; as 1 Sam. 25. 5, 14. 2 Sam. 8. 10. For they miſtake the form, who underſtand it of *praying for her peace*, Pſal. 122. 6.

V. 6. *Thou haſt forſaken me, ſaith the Lord.*] See the ſame plea againſt them, chap. 1. 16. & 2. 13, 19, 32.

thou art gone backward.] See chap. 7. 24.

therefore will I ſtretch out mine hand againſt thee, and deſtroy thee] Heb. *And*; as chap. 14. 16, 22. See Chap. 9. 16. Job 6. 9.

I am weary with repenting.] Or, *of repenting*; as Eſay 1. 14. I am weary of reverſing or ſtaying the execution of ſuch dooms and denunciations, as from time to time have been paſt upon thee for thy wicked courſes; and reprieving thee, from the deſtruction pronounced againſt thee, upon thy formal reformation, and feigned repentance. I am now reſolved to forbear and ſpare thee no longer. So Gen. 6. 3, 6, 7. Pſal. 78. 36-38, 56-64. Chap. 4. 28.

V. 7. *And I will fan them with a fan in the gates of the land*;] Or, *into* (as Eſay 30. 29.) *the gates of the earth*; that is, of the wide world: that *gates* are here put for *cities*, or, *coaſts*, as Ch. 14. 2. is agreed. But thoſe that follow the former Verſion, ſuppoſe the place deſigned, from whence they ſhould be driven away and removed, to wit, out of the cities and coaſts of

Judea : and ſo there may ſeem an alluſion to the place where men uſe to fan or winnow their grain, to wit, in the dore uſually of their garners, or barns. Thoſe that take to the latter, (wherein they have the Chaldee, and the Jewiſh Doctors, going before them) conceive reference to be had unto the places, into which they were to be driven and diſperſed, to wit, into the cities, regions, coaſts, and quarters, of the wide world; as ver.4. ſee Lev.26.33. chap.9.16. & 10.18. howſoever, they ſeem to be wide here, who would have the *fanning* here ſpoken of, to be a cleanſing onely, and purging fan, by which God had aſſayed to ſever them and their wickedneſs, but in vain, the one from the other, chap.6.29, 30. that this was no ſuch fanning, but ſuch a fanning as ſhould carry all away before it : ſee chap.4.11. ſuch as that, chap.51.2.

I will bereave them *of children, I will deſtroy my people:*] According to this reading, the pronoun is wanting, to be ſupplyed from the former branch, as chap.13.19. but the text without it may well be read, *I will bereave*, or, *waſte*, and *deſtroy this people : bereave* of their children, as Gen.42.26. Hoſ.9.12. (though that be not in the text) or, *waſte* and *conſume:* for the word is of a far larger extent. See Lev.26.22. (where, *of your children*, is groundleſly put in, as here) Deut.32.25. (where it is extended to old as well as young, and it is rendred, *deſtroy*) Lam.1.20. Ezek.5.17. & 14.15. in all which places it is rendred without that addition, either *bereave*, or *ſpoyl: I will waſte* and *deſtroy my people* ; or, waſte them untill they be deſtroyed : ſee chap.14.15, 16. ver.3, 6.

my people] Not, *this people* ; as before, ver.1. to let them know, that that priviledg of being called and accounted his people, ſhould not ſecure them, nor ſave them from deſtruction, See Chap.12.7.

ſith they return not from their ways.] Or, becauſe *they return not from their ways*, from their wicked courſes, but perſiſt obſtinately in them, Chap.8.4, 5. the particle is wanting, which ſome therefore otherwiſe ſupply, rendring the text, yet (as Chap.15.1.) *they return not from their ways*, and the words foregoing in the time paſt ; *though*, (as Chap.3.1.) *I have fanned them*, and *waſted*, and *deſtroyed them yet* (as ver. 10) *they return not* ; they are not reclaimed, they are never the better, for all that hath been done to them already ; So Eſay 1.5, 6. Chap.5.3. And this theſe Jewiſh Doctors that go this way, underſtand of the ten tribes carried away captive by Salmaneſer, 2 Kings 17.6. by whoſe ruine, the other two ſhould have taken warning, but would not, Chap.3.10. but this is very improbable. Others, with more probability ſuppoſe it to have referenee to thoſe calamities, that had befallen them by Pharao-Necho at the death of Joſiah, when many of them in likelihood were deſtroyed, and the land afterward pillaged, 2 Kings 23.29, 33. or to the evils that they ſuſtained by Nebuchadnezzar, under Jehojakim and Jehojacin, 2 Kings 24.2-16. but neither do we read of any ſuch diſpertion, as is here intimated, effected, either by the Egyptian, or by the Chaldean under Jehojakim, and for that deportation under Jehojacin, it is ſuppoſed to have been later then the date of this propheſie, See Chap.14.1.

V. 8. *Their widows are encreaſed to me, above the ſand of the ſeas.*] Heb. *are many*, or, *more* in number (as Pſal.40.5, 12. & 69.4. their husbands being either ſlain, or otherwiſe deſtroyed, Chap.18.21.) *then the ſand of the ſeas*. A proverbiall form of ſpeech, in an hyperbolicall or exceſſive expreſſion, intimating a numberleſs number, or exceeding great multitude of ought, not eaſie, if at all to be numbred, So Gen.22.17. & 32.12. & 41.49. Pſal.139.18. Eſay 10.22. The words, as the former, ver.7. are conceived in the time paſt, but if ſo rendred, it muſt of neceſſity be underſtood after the Prophets uſuall manner, ſpeaking of things future, as paſt or preſent ; for we read not of any ſuch havock in Jeremies time made of this people, before that under Zedekiah, for they ſeem to run too high, that would carry it up to *Ahaz* his time, 2 Chron.28.5-8. as do ſome of the Jewiſh Writers: nor ſee I therefore, why the words may not be rendred here in the future, as well as in the verſe foregoing : as, *I will fan, I will bereave*, or, *waſte* ; *I will deſtroy* there : ſo here, *their wives ſhall be more* in number, *then the ſand of the ſeas* ; as the red-ſea, the midland-ſea, and the like, Pſal.104.25. & 114.3.

to me] That is, ſay ſome, *from me* ; by my juſt judgment executed upon them : as, *bleſſed of*, or, *from the Lord*, 1 Sam. 23.21. and, *ſalvation is of*, or, *from, the Lord*, Pſal.3.8. for the particle is in theſe places the ſame. Others, *before me*, or, *in my ſight*. But I conceive it rather, to be only an elegant redundancy and fineneſs of ſpeech, the like whereunto, See Gen.22.11. compared with Act.7.3. Exod.18.27. Cant.4.6. Eſay 22.15. Chap.22.6.

I have brought upon them, againſt the mother of the young-men, a ſpoiler at noon-day.] Howſoever theſe words be read, as they are diverſly rendred ; that they are ment of Nebuchadnezzar, is in a manner generally agreed ; which may be good direction unto us, for the right rendring of the former paſſages.

I have brought] Or, *I will bring* ; as Chap.49.8. Ezek. 14.21.

upon them] Heb. *to*, or, *unto them* ; as Obad 5. that is, either *upon them*, as Eſay 3.26. & 26.9. or, *againſt them* ; as Chap.3.25. Howbeit, it may be no other then a redundant elegancy, as that in the foregoing branch.

againſt the mother of the young men] Heb. *young-man*, or, *a young-man* ; and here the Interpreters are divided, and go divers ſeverall ways : Some render it, *againſt the mothers of the young-men*, taking both *mother* and *young-man* collectively, and they thus expound it ; the women ſhall be deprived of their husbands, and the young-men of their mothers : others *againſt the aſſembly of the young-men*, Chap.6.11. becauſe from the word *mother*, come ſome terms that ſignifie *company, family*, or, *people*. So the Chaldee, and ſome Jewiſh Commenters treading in his ſteps ; others, *againſt the mother*, and, *the young men* ; that is, againſt both parents and children, 2 Chron.36.17. Chap.6.11. & 13.14. & 14.16 Others, *againſt the mother of the young-men*, as our verſion rendreth it, that is, againſt Jeruſalem that hath heretofore bred many choice young men, Eſay 51.18. Others, *a ſpoyler of young-men* ; one that ſhall ſpoyl and make havock of them, drawing in hither the word following, but by a trajection overſharſh. Others laſtly, *againſt the mother*, (that is, againſt Jeruſalem, the *Metropolis*, or, *Mother-city* ; as Eſay 50.1. alluded to Gal.4.26.) *a young-man*, or, *a choice young-man* ; as the word originally intimateth, Chap.49.19. & 50.44. Where it is uſed of Cyrus as many conceive. So is Nebuchadnezzar here termed, becauſe he ſeems to have been in the flower of his youth, and at the height of his ſtrength, when he came againſt Jeruſalem. See Chap.4.7. and this laſt I concur with, becauſe the words of the text do moſt freely yield it, and the points or pauſes alſo go with it.

a ſpoyler at noon-day] One that ſhall aſſault it ; not as a thiefe by night in the dark, Chap.49.9. 1 Theſſ.5.2. Rev.3. 3. & 16.15. but as an high-way man that robbeth openly at noon-day, Chap.6.4. Zeph.2.4.

I have cauſed him *to fall upon it ſuddainly, and terrours* upon *the city.*] Theſe words are likewiſe very diverſly rendred. I ſhall omit ſome verſions, becauſe they cannot be fitted to the terms of the text : the main difficulty and difference in the reſt, is about the word rendred *city*, as it moſt uſually ſignifieth, which ſignification thoſe that retain, here render the text, either as our verſion doth, *and terrours* upon *the city* ; or, becauſe the words lye otherwiſe in the Hebrew, as others, deſolation of *city*, or, *cities, and terrours*. But becauſe this latter maketh ſomewhat an uncouth inſertion, as the former ſeemed to do an over-harſh trajection. Some would have the word *city* to be put abſolutely, rendring the words, as for *the city, there* ſhall be *terrours* ; or, as others again, *the city and terrours* ; that is, the city ſhall abound with, or be full of terrours ; as *it is all oppreſſion*, that is, it aboundeth with, or is full of oppreſſion, Chap.6.6. But becauſe thoſe alſo ſeem ſomewhat forced, others therefore ſeek ſome other ſignification for the word rendred *city* : and here the Jewiſh Criticks ſuggeſt us, two divers ſenſes of the word ; the former from thoſe places, where the word in the plurall form at leaſt, hath the notion of *an enemy*, 1 Sam.28.16. Pſal.139.20. Dan.4.19. and theſe render the text, *I will cauſe to fall upon her ſuddainly, an enemy and terrours*, as, *the ſpoyler is fallen upon thy fruits*, Chap.48.32. and *terrour and trembling is fallen upon me*, Pſal.55.5. the latter, becauſe the word cometh of a root that ſignifieth *to raiſe*, or, *rouſe*, Chap.6.22. & 25.32. would have it rather to ſignifie, *a tumult* ; and this ſome Interpreters of the beſt note with us follow ; inſtead of *enemy*, rendring it *tumults* and *terrours*. To theſe two, a Learned late Annotator addeth a third, he conceiveth the word here uſed to be a Chaldee term, by change of a letter, framed from an Hebrew word that ſignifieth *pain*, or, *torment*, Eſay 21.3. & 13.8. and of ſuch enterchange of letters he giveth ſome inſtances, in this very word; for an *Angell*, or, *Meſſenger*, Dan 4.13. from the Hebrew term, for *a meſſenger*, Rev.25.13. Ch.49.14. Obad 1. and in that for *the earth*, Ch.10.11. Hence he rendreth the text, *I will cauſe to fall upon her pain*, or, *torment and terrors*. And theſe three laſt ſeem leaſt of any to force the text; all that can be objected againſt them is, that the word it ſelf is no where found in either of the two latter notions, nor the ſingular form at all in the firſt ; I ſhall therefore take the boldneſs amidſt this variety and diverſity, to ſubjoyn mine own conjecture ; the word preciſely the ſame is uſed for *a watcher*, Dan.4.13.23. and to the ſame effect with a very ſlight alteration, Cant.5.2. Mat.2.12. I ſuppoſe therefore that the text may well thus be rendred; *I will cauſe to fall upon her* (that is, upon Jeruſalem the mother-city) *ſuddainly a watcher and terrours* ; that is, ſuch a watcher, or ſuch watchers, (the word being collectively taken) as ſhall fill them with affrightment ; that the Chaldean forces ſet down before Jeruſalem, are compared to *watchers*, and are ſo ſtyled, though by another term, See Chap.4.16, 17. & 5. 6. and of the *terrours* that upon their approach ſhould ſurpriſe them ; See Chap.4.9. & 6.25.

V. 9. *She that hath born ſeven languiſheth, ſhe hath given up the ghoſt.*] Jeruſalem, that formerly had bred up ſo many children, (*ſeven*, for many, as Lev.26.18,24,28. 1 Sam.2.5. Job 5.19. Pſal.119.164.) now fainteth and faileth, is clean ſpent ; both bereaved of thoſe ſhe had, and unable to breed any more, See 1 Sam.2.5. Eſay 23.4. & 51.18-20.

given up the ghoſt] Or, *gaſpeth* : Heb. *puffeth out her ſoul*, as Job 11.20.

her ſun is gone down, while it was *yet day*] Or, *the ſun is ſet with her while* it is *yet day* ; before the day is at an end, or the the time of evening yet come. Amidſt the height of her proſperity, and imaginary ſecurity ſhe is ſuddainly fallen. So, *the Sun ſhall go down with them at noon-day*, when they leaſt dream off, or look for any ſun-ſet, any fall, Amos 8.9. See alſo Eſay 13.10. & 59.10.

ſhe hath been aſhamed and confounded] Or, *ſhe is abaſhed and confounded*; as Chap.2.26,36. & 3.25. & 14.3.

and the reſidue of them, I will deliver to the ſword before their enemies, ſaith the Lord] That is, Judah and Benjamin, the two tribes that remain of that ſtock, ſaith one of the Jewiſh Commenters, Chap.13.11. their children, as the word is uſed, Eſay 14.22. ſaith another, thoſe that are not carried captive, ſaith a third ; applying it to thoſe put at Riblah to death, in ſight of the Chaldean tyrant, Chap.52. 10,27. as ſome other, to thoſe that were ſlain with Gedaliah, 2 King. 25.25. Chap.41.3. of ours, thoſe, ſay ſome, that fell not in the firſt encounter ; others, ſuch of them, as eſcaped the famine and peſtilence, by which many periſhed in the ſiege of the city, ſhall be expoſed to the enemies ſword : and this laſt ſeems the moſt likely. See Chap.14.12. ver.2.

V. 10. *Wo is me my mother, that thou haſt born me, a man of ſtrife, and a man of contention, to the whole earth* :] The latter part of this Chapter is ſpent in a communication or conference between God and the Prophet; not unlike to that, chap. 11 20——12.9. It beginneth with the Prophets complaint, (not wholly free from ſome tang and taint of diſcontent and diſtemper thence ariſing) of the general harſh uſage and croſs carriage that he had met with, for no other cauſe, then for the free and faithful diſcharge of his duty in the work of his miniſtery. See the like, Chap.17.15-18. & 20.14-18.

Wo is me,] An uſual form of lamentation. See Chap. 4. 31.

that thou haſt born me] Or, *that* ever *thou didſt bear me*, Chap.20.17,18.

a man of ſtrife and a man of contention to the whole earth] Or, *land*, rather ; as Chap.3.1. ver.14. not, *a man of ſtrife*, that is, *a contentious* perſon, a man given to ſtrife and contention ; one that ſtriveth and contendeth with every one : as Eſay 41.11. Job 31.35. but one whom the people do all generally oppoſe, whom the whole land ſtriveth and contendeth with. So Judg.12.2. the lot, as of Chriſt himſelf, when he was here upon earth, Pſal.2.1,2. Luk. 2.34. Act. 4. 27. ſo of his Miniſters and meſſengers, Luk.21.17. Act.28.22.

I have neither lent on uſury ; *nor have* men *lent to me on uſury* ; yet *every one doth curſe me*] Or, *I have not lent* to them, or, to any of them, *nor have they lent to me* ; for the word is more general, extending it ſelf unto any creditor or debtor, on any terms whatſoever. See Deut.15.2. & 24.10,11. 1 Sam. 22.2. 2 King.4.1. Eſay 24.2. and ſo the Jewiſh Doctor here expoundeth it : for *uſury* among themſelves was forbidden the Jews, Deut.23.19. there hath been no ſuch pecuniary contracts or dealings in money-matters between me and any of them, as are wont to breed difference and controverſie between man and man.

yet *every one of them curſeth me.*] Heb. is *curſing me* ; a defect of the diſcretive, as ver.1. or of the particle *foregoing* in the ſame notion, as it was there uſed, as Eſay 10.20. and ſo it may alſo here be rendred, that *every one of them* ſhould be *curſing me* ; as daily they do.

V. 11. *The Lord ſaid* ;] Gods anſwer to the Prophet, comforting and encouraging him againſt theſe his troubleſome, diſtracting, and diſquieting thoughts.

verily it ſhall be well with thy remnant] Heb. *if it be not well* ; a defective ſpeech in the nature of an oath ; and the like in the next branch : as if he had ſaid, Let me not be deemed a God of my word, or true and faithful in what I ſay or promiſe, if it be not ſo. See the like, 1 King.20.23. Pſal.89.35. & 95.11. & 131.2. Eſay 5.9. & 14.24.

with thy remnant] Heb. *if thy remnant*, or, *reſidue*, be *not to*, or, *for*, *good* : by his *remnant*, or, *reſidue*, underſtanding not his iſſue ; for it is not likely that he had any, Chap.16.2. but the remainder of his life, as ſome ; or the end and cloſe of it, as others. See Pſal.37.37. Eſay 3.10. for they may juſtly be deemed to ſtray far from the intendment of the text, who would have by *his remnant*, here meant a remainder of Gods people, which God would have reſerved for himſelf, in that general deſtruction, Eſay 7.3. & 10.20,21. *thy remnant*, ſay they, as, *thy wealth*, ver.13. But the truth is, there appeareth not any mention of *remnant* at all in the text. There was, it ſeemeth, ſome variety in Copies here anciently : the *Cetib*, as they term it, can nothing be well made of, the *Keri*, which the Critick Maſters hath ſubſtituted in the room of it, goeth evidently another way; neither of them afford the term that ſignifieth a remnant ; and where neither yieldeth it, ſmall reaſon ſeems to admit it, no neceſſity enforcing to it. Some therefore of the Jewiſh Commenters following their Maſorets corrected reading, render it, *If I looſe thee not* ; from a word that ſignifieth *to looſe*, Dan.5.16. and, as ſome alſo, Job 37.3. and they apply it to that of Nebuzaradans looſing, Jeremy from his bands, Chap.40.14. as a promiſe of God to procure liberty for them, from ſuch reſtraint and bands, as by his people he might endure. Which expoſition, as it ſuiteth well with the complement of Gods promiſe, ſo it removeth the ground of thoſe former difficulties.

verily I will cauſe the enemy to entreat thee well, *in the time of evill, and in the time of affliction.*] Heb. *if I do not cauſe*, &c. as before ; the word *well*, is not in the text : yet may not amiſſe be ſupplyed from the foregoing branch ; but is not neceſſarily required. In the words God may ſeem to meet with and prevent a doubt, that might ariſe in the Prophets mind ; to wit, that if this general evill threatned befall the whole State, the Prophet muſt of neceſſity bear his ſhare in it with the reſt. Now this to remove, God undertaketh to the Prophet, to ſecure him from that fear, by aſſuring him, that he will ſo manage the matter, that he ſhall find better entreaty, when that time of publike calamity ſhall come, at the hand of the enemy, then he had formerly found at the hand of his own people : for thoſe draw it too far, that beyond Jeremies own perſon, extend it to any other, of whom, though in part true, ch.39.17,18. & 45.5. & 52.31,34. (as formerly promiſed, 1 King.8.50.) Pſal. 106.46. Dan. 2. 48, 49. yet is not here intended.

cauſe the enemy to entreat thee] That is, ſaith one of the Rabbines, underſtanding it of the Jews, I will make thoſe of thine own people, who are now thy bitter enemies, to come and ſeek unto thee in the time of their diſtreſſe ; as alſo they did, Chap.21.1,2. ſo it ſhould not be much unlike that, Rev. 3.9. But the moſt rather underſtand it of the Chaldeans. To which purpoſe another of them ; I will cauſe the enemy to propound the queſtion to thee, and put thee to thy choice, whether to go along with him, or to ſtay in the land with Gedaliah, chap.40.4. or, as it may well be rendred, *I will intercede for thee with the enemy* ; as the word is uſed, Eſay 53.12. chap.36.25. I will ſo deal in thy behalf with the enemy, that he ſhall entreat thee kindly, he ſhall uſe thee no otherwiſe then well, chap. 39. 11, 12. I ſhall adjoyn my conjecture concerning the place, and ſo leave it : they make all (as to me ſeemeth) a needleſſe trajection in the text, where the words lye in order thus ; *I will intercede for thee in the time of evill, and in time of affliction the enemy*, or, *with the enemy*. I conceive that there is a defect of the prepoſition *from*, not unuſual. See Exod.15.19. & 19.12. Eſay 32.2. & 33.6. & 40. 21. I read it therefore, *of affliction* from *with the enemy*, or, ſimply, from *the enemy* : as, *from the Lord*, Gen.19.24. where the particle is the ſame with that here expreſſed ; referring *the enemy*, not to *interceſſion*, as the object of it, but to *affliction*, as the efficient of it, with which it ſtandeth alſo joyned in the text : all that can be objected againſt this is, that the particle here uſed, is commonly prefixed to the party with whom interceſſion is made, Gen.23.8. chap.7.16. & 27.18. & 36.25. Job 21.15. another moſtly, to the party in whoſe behalf ; as Gen.23.8. Eſay 53.12. and I ſhall leave it therefore to the deciſion of the learned.

V. 12. *Shall iron break the Northern iron and the ſteel?*] There are divers expoſitions given of theſe words : to paſſe by thoſe that miſtaking a letter in the text, and ſo miſled by another in ſhape very like it, do of neceſſity ſwarve very far from the genuine ſenſe of it, and ſcarce give any good or fit ſenſe at all. Some of thoſe that retain the right, ſuppoſe the verb here uſed, to come from a root, that hath a notion of *confederacy*, or *friendſhip*, Prov.13.20. & 22. 24. and they, with the old Latine, render the word, *Shall iron be confederate*, or, *joyned*, *together*, *with iron from the North*, *and ſteel ?* as if it were ſaid, There is no hope that this obſtinate people, and the Chaldeans, ſhould ever be brought to an accord, (that it ſeemeth they had been ſometime tampering about, ſee Ch. 51. 59.) no more then iron can be glewed unto iron, or to ſteel : Which they ſuppoſe to be ſpoken by God to the Prophet ; ſome, to free him from that fear that Jonas was poſſeſt with, of being accounted a falſe Prophet, things falling out otherwiſe then as he had denounced, Jon.4.1,2. Others, (becauſe this conceit is croſſed by the Prophets conſtant courſe of dealing with God in a contrary way,chap.9.1.& 13.15-17. & 14.7,8,19-21. & 28.6.ver.18. to aſſure him, that there was no hope or poſſibility of having any accord between them and the enemy ; that he might no more be troubled with it, nor trouble himſelf with ſoliciting of God , to no purpoſe , about it, that buſineſs being now as paſt cure and care. But neither doth this ſenſe ſeem to fit well with the place ; nor is any ſuch form, as that here, found any where ſpringing from that root. The moſt, therefore, both Jewiſh, and ours, take the word here,as our Verſion doth, and as it is frequently taken in the form here uſed,Job 34.24. Pſal. 2. 9. chap.2.16. & 11.16.but they divers ways apply it : Some,to Gods counſels, and purpoſes ; and they read the words thus, *Can* one *break iron,the Northern iron,and the ſteel ?* as if it were ſaid, *Can ſuch iron be broken ?* the verb being taken potentially, as chap. 13. 23. and indefinitely,as chap.8.4. that is, ſay ſome, ſhall any power be able to croſs my proceedings, or to hinder the execution of my word and purpoſe , being of greater ſtrength by far then iron, even the ſtrongeſt and tougheſt of it, then ſteel it ſelf ? Chap.23.29. Or, as others, ſhall any might or malice of the adverſary be able to prevail againſt thee my Prophet,whom I have made to be as ſuch, chap.1.18. ver.20. Others,retaining the received reading,which our Verſion exhibiteth,expound them, ſome of the Chaldeans, ſaid to come from the North,chap. 1. 14. & 4.6. This people, ſeem they never ſo ſtrong in their own conceit, chap.21. 13. ſhall never be able to match thoſe Northern forces, that I ſhall ſend in upon them,ver.8. Others,of the Prophet himſelf,as if he had ſaid, Though this people that thus oppoſe thee , be in regard either of their inward obſtinacy, or outward might, as hard and tough as iron,or the like metal, Eſay 48.4. chap.6. 28. yet ſhall they be no more able to cruſh thee, or prevail againſt thee , then ordinary iron is able to break ſuch tough iron ſtuff that the Northern parts yield , or then the firmeſt and ſtrongeſt ſteel.See chap.1.18,19.ver.20. See alſo,Ezek. 2.7,8,9.

Northern iron] Heb.*iron from the North*, that is, ſuch as is brought from the countries,that lye Northward,out of which regions the ſtrongeſt and tougheſt iron came to them:for the Chalybes, who were anciently moſt famous for iron-works, and their skill in tempering thereof , and from whom both with the Greeks, and Latines, the *ſteel* had its name, were a people of Pontus, neighbouring upon the Paphlagones, and their country northward from Judea. See Strabo,l.12.Mela. l.1.c.20.Eudoxus in Steven the Byzantine,and Virgil of huſbandry,l.1.

and ſteel] That is, ſaith the Jewiſh Doctor, *iron and ſteel*, mixt together : and ſome other ſuppoſe an alluſion to thoſe words,chap.1.18.*a pillar of iron,and a wall of ſteel ;* implying the Prophet to be as both, which, though they might ſeem able to prevail againſt him,in regard of the one, yet ſhould be ſure to fail in, when they come to the other : but the words I conceive would rather be read by way of disjunction : *Northern iron*,or,*ſteel*; as the like. Chap.10.20. & 14.22. Of the word,*ſteel*,ſee chap.1.18.

V. 13. *Thy ſubſtance, and thy treaſures, will I give to the ſpoyl without price:*]God in theſe words either continueth his ſpeech concerning the Chaldean forces,and their invaſion of the land according to thoſe, who of them expound the foregoing words, v.12.or as the moſt,who conceive them to concern the Prophet,turneth his ſpeech from him to his people, fore-telling what ſhould become of all their wealth, wherein they prided themſelves, chap. 9. 23. it ſhould all become a prey to the Chaldeans, chap. 17.3. as in conqueſt is wont to be,Eſay 10.14.& 45.3.

without price] Not regarding loſs, or gain, but execution of my juſtice only,Pſal.44.13.Eſay 52.3.

and that *for all thy ſins,even in all thy borders.*] That is, as the moſt , for thy ſins that have been committed thorowout the whole land,from the one end of it to the other, Chap. 2. 28.& 3.2.& 11.13.Heb.*and in* (that is, *for* ; as chap.18.18.)*all thy ſins,and* (as chap.14.14.) *in all thy borders :* where becauſe the particle is the ſame in both members , a learned Interpreter would have the latter read, *and for all thine ends*, that is,evil projects and purpoſes : but neither is the word ſo uſed in Scripture ; and the former interpretation is confirmed by Chap.17.3.where the ſelf-ſame thing is repeated.

V. 14. *And I will make* thee *to paſs with thine enemies into a land* which *thou knoweſt not.*]Or,*I will cauſe* thee *to ſerve thine enemies in a land*, that *thou knoweſt not :* for there is a double reading here,as alſo,Chap.2.20.ariſing from the neer affinity for ſhape of two Hebrew letters,*dalet* and *reſh :* and from the like enterchange of letters, is that variety of Verſion in the ſame argument,*he was ſeen*,2 Sam.22.11. and,*he did fly*, Pſal. 18. 10. the latter reading (which the Chaldee followeth) ſeems to receive ſome ſtrength from Chap.17.4. Howſoever, there is a defect of the relative in the latter limb (ſupplyed it ſelf,chap. 17.4.by a copulative,chap.14.18.)of the pronoun in the former,which may as well be ſupplyed,*it*, as *thee*, with reference to the *wealth* or *ſubſtance*,mentioned,ver.13.it ſhall all be carryed away into a ſtrange country, into an unknown land ; as Eſay 8.4. & 15.7. & 39.6. For as for that learned Scholiaſt, who to reconcile thoſe two places that ſeem parallel,would have the words rendred , *I will cauſe thine enemies to paſs over thee* ; that is,ſaith he,to tyrannize, or rule imperiouſly over thee ; as they complain,Eſay 26.13. Pſal.129.1-3. and as the word,ſaith he,is uſed,Job 13.13. *let what will paſſe to me*,or,*paſs over me*,that is,*beſide me*,as himſelf there rendreth it ; it ſeems too much forced,and the place pointed to impertinent ; nor ſeemeth the old Latine to come any thing neerer home to the genuine ſenſe of the place, who rendreth it , *I will bring thine enemies from a land that thou knoweſt not* , or, that learned man,who yet more regarding the particle,yieldeth it, *by a land*, or, *thorow a land that thou knoweſt not* , or, which thou knoweſt not,which way they ſhould come to thee, being ſo remote from thee.

for a fire is kindled in mine anger, which *ſhall burn upon you.*] A defect of the relative,as in the former branch, and chap. 14.8.ſee chap.17.4.ſee alſo,Deut.32.22.Eſay 42. 25. chap. 4. 4.& 17.27.

V. 15. *O Lord*] The Prophet returneth here to the proſecution of his former complaint,ver.10.

thou knoweſt] Thou knoweſt me and mine integrity, Pſal. 139.1,23.or,thou knoweſt how it fareth with me, their malice and mine innocency ; and,that I complain not without cauſe, chap. 11.18.ſee chap.12.3.

remember me] Think upon me for good,Neh.5.19.& 13.14, 22,31.Pſal.106.4.Eſay 38.2.ſee chap.18.20.

and viſit me] In mercy ; as Ruth 1.6. Pſal.106.4.

and revenge me of my perſecuters] See of this chap. 11.20. See Chap. 17. 18. & 18. 21. See alſo, Pſal. 119. 84. 2 Tim. 4.14.

take me not away in thy long ſuffering:] Or, as ſome,*according to thy long ſuffering,take me not away:* forbear to deal harſhly with me ; as chap.17.17. or ſuffer me not to be taken away by the malicious practices of my perfidious enemies : So is the particle taken,Pſal.119.91,154. As others,*After thy long forbearance take me not away*; to wit, among the reſt in the common calamity that ſhall befall this people, when thy forbearance ſhall have an end, 2 Chr.36.16. chap. 44. 22. ſo is the particle uſed,Eſay 38.17. Others, *take me not away in*,or,*by*, or,*through thy long ſuffering.* Heb. *the length* (that is,the dilation,or delay) *of thine anger :* not unlike that, Exod. 34. 7. Num,14.18. ſave that the word is there in an adjective notion,here,as ſeldome, if ever elſe-where,in a ſubſtantive. Suffer me not to be taken,and periſh by mine enemies malicious and miſchievous projects,while out of thy long ſuffering,and ſlowneſs to wrath,thou forbeareſt to right me on them. See on Eſay 48.9. So is the verb uſed,Ezek. 33. 4, 6. and ſo the particle,Neh.13.27.chap.5.2. Somewhat to this purpoſe, the Chaldee , and Greek , ſeem to ſuggeſt, as if a ſpeeding of juſtice, without longer delay , were deſired ; as Pſal. 29. 10,11.

know] That is, *take notice* ; and make it appear that thou ſo doſt : as Chap.2.19. & 3.13.

that for thy ſake I have ſuffered rebuke.] Or, *I ſuſtain.* Heb. *my ſuſtaining of* (as Pſal. 89. 50.) *reproach*, Pſal. 69.7. See Chap.20.8. and it concerneth thee to right thoſe that ſuffer for thee, Pſal.44.22-26.

V. 16. *Thy words were found, and I did eat them* ; *and thy word was unto me the joy and rejoycing of my heart :*] Or,*when thy words were found,I did eat them* ; as Prov.25.16. *Haſt thou found honey ? eat of it what ſufficeth thee :* and Ezek. 3. 1. *eat what thou findeſt :* and there ſeems here a defect of the pronoun *were found* by me ; as Eſay 29.6. that is, When as thy meſſages came at firſt to me,I received and entertained them, as readily, as willingly, as an affamiſhed man doth his meat. So Job 23.12. Joh.4.34. Of the ſyntax, ſee Chap. 13. 12,16. Of the phraſe of *eating*, Ezek.2.8. & 3.2,3. Rev.10.9.

found] Some put an emphaſis upon this term , and that two divers wayes ; the one,as if the Prophet ſhould intimate, that he had not ſought this employment, but had, unlooked after, been called unto it ; as Eſay 65. 1. the other, as if he ſhould thereby ſignifie, that he had been well aſſured , that the meſſages he came with, were the undoubted word of God : as Eccl.7.29. but theſe conſtructions I conceive to be over-nice : the ſenſe ſeems plain ; as before. See Ezek.3.1.

thy word was unto me the joy and the rejoycing of my heart ; *for I am called by thy Name, O Lord God of hoſts.*] Heb. *thy word was unto me, to*, or, *for, joy, and to*,or,*for gladneſſe of my heart*; *that thy name was called upon me.* According to our verſion, the ſenſe ſhould be,as divers give it,that Gods Word,though otherwiſe harſh, and like to be ſo unto others,yet was to him, becauſe it was his word, delightful, gratefull and pleaſant ; not unlike that profeſſion of the Pſalmiſt,Pſal.19 10. & 119.

103.

103. or,as one of the Jewiſh Doctors, I was at the firſt much taken with the meſſages that I was ſent with, hoping that the people would repent thereupon*:* and ſo the words following,ſhould come in as a reaſon to induce God to regard him, as being one that had been willing and ready to undertake that office, which he profeſſed to have ſpecial care of, Pſal. 105.15. But neither of theſe ſeem to reach the intent of the Prophet. Which ſeems rather to be that which another of them ſuggeſteth, agreeable to the words as they run in the original, to wit, that that word or commiſſion given him by God, (whereof, ſee Chap.1.1,5.) whereby he had been called to bear Gods name, to be called his Prophet, (of which phraſe, ſee Chap.14.9.) was a great rejoycing unto him, and that which encouraged him chearfully to ſet upon the work of his miniſtery, howſoever it proved afterward, ver.9. See Ezek.3.3. Rev.10.10. *to joy*, or, *for joy and gladneſſe of heart*, for, *great and hearty joy*, ſimply; as Zach.8.19. Eſay 30.29.

V. 17. *I ſate not in the aſſembly of the mockers, nor rejoyced:*] Thus the moſt Interpreters,yea, all that I meet with,as if the Prophet ſhould profeſſe, that he had ſhunned the company and ſociety of profane perſons,ſuch as ſcoffed and mocked at Gods meſſages and menaces. Of which ſort were not a few among this people; and that eſpecially among the great ones, Eſay 5.19. & 28.14,22. Chap.5.13. & 20.7,8. and ſo it ſhould be the ſame with that, Pſal.1.1. & 26.4,5. Heb. *ſecret*, for, *aſſembly*; as Pſal.111.1. Ezek. 13.9. See Chap. 6. 11. and according to this ſenſe, the next member would rather be rendred, *nor revelled* it; as Eſay 22. 2, 13. But this ſeems not to be ſo congruent a profeſſion for the Prophet to make,that he had not kept company with looſe and debauched perſons, and revelled it together with them. I render the words, *I have not ſate in the aſſembly*, or, *meeting*, *of thoſe that make merry*. So is the word frequently uſed. So Eccl. 3.4. there is *a time to make merry*; and, *better is grief then mirth*, Eccl.7.3. and, *they prepare bread* (that is, victuals) *to make merry* with, Eccl.10.19. and 2 Sam.6.5. & 1 Chr. 13.8. *all Iſrael made merry before the Lord, with all their might, with ſinging, and with harps:* yea the word is in this very prophecy twice preciſely ſo rendred, Chap.30.19. & 31.4. The Prophets meaning then is plainly this; that howſoever he did at firſt chearfully entertain that employment that God had called him unto; and a place of that dignity to be ſo neer unto God, and be ranked among thoſe that were reckoned his Prophets, ſeemed much to affect him, yet he had found little joy of it,when he came to the execution of it; for that he met with nothing but matter of grief, and had been therefore far from joyning himſelf with ſuch that met together to make merry,as friends,acquaintance,and neighbours oft do,to partake with them in their mirth; but had rather abandoned himſelf to a retired and ſolitary courſe of life, in private continually bemoaning himſelf, in regard of thoſe heavy and ſad meſſages, that he was from God ſent with to his people, and the evil ſucceſs that his errands found with them,chap. 8.18.& 9.1,2. & 13.17. & 20.7,8. This I doubt not to be the genuine ſenſe of the place, confirmed both by what followeth here, and by Gods words alſo to the Prophet, Chap. 16. 8.

nor rejoyced] Heb.*and rejoyced*, that is, *to rejoyce*; to partake with them in their mirth; as,*Balack aroſe and warred* (that is, *to war*) *againſt Iſrael*,Judg.24.9. otherwiſe,the negative muſt from the former member be ſupplyed: as Pſal.9.18.

I ſate alone becauſe of thine hand] *Alone*, or, *ſolitary*; withdrawing my ſelf from company, as perſons full of grief and heavineſs are wont to do,Pſal.102.7.chap.13.17. Lam.3.18. ſo rather,then as ſome,being deſerted and forſaken of all: as Pſal. 88. 8,18. But this ſeems rather to imply a voluntary and affected privacy; *becauſe of thine hand*, that is, as ſome, becauſe I am at hand with thee,and yield conſtant obedience unto thee, in the faithful diſcharge of my miniſterial employment; in regard whereof,they refuſe to have any ſociety with me. So, *hand*, ſhould be for miniſtery: as Mal.1.1. but,*becauſe of thine hand*,ſeems here rather to import, in regard of thine injunction, and thoſe meſſages which thou ſendeſt by me,full of menaces,and dreadful denunciations of calamities and deſtruction to befall my people. So Ezek.3. 14 *I went with bitterneſs heated in my Spirit, but the hand of the Lord was ſtrong upon me.*

for thou haſt filled me with *indignation.*] Either with *indignation* from this people,who for thy meſſages, are generally encenſed againſt me,ver.10. or with *indignation* at this people,for their obſtinacy tending to their deſtruction,chap.9.1, 2. or with *indignation*, which from thee I denounce againſt them, being ſent daily upon errands of wrath and indignation to them. See Chap.23. 33. the particle is wanting, as chap.9.18.this laſt ſeems the beſt.

V. 18 *Why is my pain perpetual, and my wound incurable*, which *refuſeth to be healed?*] Why ſhould I continue perpetually in this ſad and diſconſolate condition, without hope or expectation of any change and alteration thereof for the better: a ſpeech proceeding from humane frailty, as conceiving no great likelyhood of the before-promiſed amendment of it,ver.11.

is my pain perpetual] Or,*ſhould my pain continue* (as Dan.1. 21.) for *ever*; as Amos 1.11. and there is a defect of the particle; as Pſal. 13. 1. or,*ſhould my pain be* a pain of *perpetuity*, or, *eternity*; that is,*a perpetual*, *an everlaſting* pain: as, *pleaſures of perpetuity*,or,*eternity*, for, *perpetual*, or,*everlaſting delights*,Pſal.16.11.

my wound incurable] Heb. *my ſtroak* (that is, wound, or ſore,cauſed by ſome ſtroak; as chap.10.19.)*grievous*,or *deadly:* ſo chap.30.12,15.

which *refuſeth to be cured*] A metaphor taken from ſuch wounds, or ſores, with which no plaiſter or medicine can either produce cure,or procure eaſe, and there is a figurative notion in the word *refuſeth*; like that, Jon. 1. 4. *the ſhip thought*,or,*made account*,*to be drowned:* for to ſpeak properly, *the wound*,or,*ſore*,can no more *refuſe* ought, then *a ſhip think* ought*:* and according to our Verſion,there is a defect of the relative; as ver.14.but ſome ſupplying the interrogative from the fore-going branch, read the words, Why *refuſeth it to be cured?* whether way we read it, it is not much material; onely the word,*incurable*, would be altered, if it be rendred the former way.See Pſal.77.2.Chap.8.18.

wilt thou be altogether unto me as a liar, and *as waters* that *fail?*] Or, *Why* (repeated from the former; as Job 3.23.) *ſhouldeſt thou be altogether* (*being be*; as Gen.18.18.) *unto me as a deceitfull* (Heb.*lying*) well,or fountain,or ſpring,(a defect of the ſubject; as Eſay 5.4. & 17.5. Ezek.13.11.) *as waters* that *fail?* Heb. that *are not faithfull*, or *firm*. See Eſay 33. 16. ſuch as are dryed up, and fail in the heat and drought of ſummer, when men have moſt need of them, Job 6.15—20. Why ſhouldeſt thou fail me, and not make thy word good unto me, but give me up to undergo ſuch diſtreſſe and difficulties without end or eaſe? Such fits of diffidence have the beſt and ſtrongeſt of Gods Saints and Servants been at ſome times ſurpriſed with. See Pſal.13.1,2.& 31.22.& 77. 7-9. & 116.10,11. 1 Sam.27.1.

V. 19. *Therefore thus ſaith the Lord;*] Or, *Notwithſtanding* (ſee Chap.30.16.) *thus ſaid the Lord*. Albeit, that the Prophet had in this his diſcourſe and diſpute with God, much want of that courage and confidence that ought to have been in him, and bewrayed a great deal of humane frailty; yet the Lord was pleaſed to ſtoop ſo low, as to return a gratious anſwer unto him: partly admoniſhing him in a mild and gentle manner, to ſhake off and abandon theſe diſtruſtful and diſcontented thoughts; and to go on conſtantly in the faithful diſcharge of his duty; and partly again further confirming him therein, by renewed promiſes of aſſured protection and ſafeguard, ver.20,21.

If thou return, then will I bring thee again, and *thou ſhalt ſtand before me;*] Theſe words ſome Interpreters expound of the people; unto whom God ſhould promiſe reſtitution,and confirmation upon their ſincere return to him by unfeigned repentance; as Chap.3.1. & 4.1,2. & 26.6,7. & 31.36. and 33.26. & 35.19. Zach.1.3. But the moſt rather of Jeremy; yet diverſly; ſome,as if God ſpake in way of approbation to him, thus rendring the words; *ſince that thou doſt convert thy ſelf, as I do convert thee*; that is, ſince that thou doſt apply thy ſelf diligently unto thoſe things that I enjoyn thee, and direct thee unto: or, as others, *ſince that thou doſt turn from*, that is, withdraw thy ſelf from the ſociety of thoſe profane ones, ver.17. *I will reduce thee*, that is, free thee from thoſe evils whereof thou complaineſt, and retain thee in my ſervice. Others, by way of admonition; *if thou* be carefull to *convert* this people from their wicked wayes; that which is the office of a true Prophet of God to labour in, Chap.23.22. taking the word in an active notion; which yet it will hardly here bear. But the moſt and beſt underſtand them in way of admonition indeed, but taking the word in a neuter notion; If thou turn from,and caſt off, theſe diſtruſtful thoughts and diſcontents, and apply thy ſelf chearfully and conſtantly to the work of thy miniſtery, I will continue and confirm thee in thy prophetical function.

then will I bring thee again] Or, *then* (Heb. *and*; as ver. 1.) *will I reſtore thee:* as Pſal.23.3.

and *thou ſhalt ſtand before me*] Or, that *thou mayſt ſtand*,or, *to ſtand*, *before me*; as my ſervant and attendant in the room and place of a Prophet: as 1 King.17.1. Zach. 3. 7. a defect of the finitive particle, as Eſay 63.13. & 64.2. Howbeit, the whole paſſage may well thus be rendred; *If thou wilt return*, (as Chap.4 1.) *and wilt be reclaimed by me*, (Heb. *and I ſhall have reclaimed thee*) *before me ſhalt thou ſtand*. So run, and ſo lye, the words in the text: and I ſuppoſe this to be the genuine ſenſe of the place.

and if thou take forth the pretious from the vile, thou ſhalt be as my mouth:] Or, *if thou wilt ſever* (Heb. *make to go forth*) *the pretious from the vile.* This ſame expound of doctrine onely, if thou be careful to teach nothing but the pure truth of God, 1 Pet.2.2. without mixture of other baſe and vile ſtuff; ſuch as the falſe Prophets are wont to mingle it withall, Chap.23.26-28. Others rather, of perſons: that which the latter term doth neceſſarily carry it unto, being uſed of perſons only: If thou ſhalt draw out the pretious from the vile, by converting thoſe that are vile, that is, wicked ones, from their wickedneſſe, and making pretious ones of them, which Gods Miniſters are miniſterially ſaid to do, Dan. 12.3. Chap.23. 22. Mal.4.6. Luk.1.16. or, (which ſeems the genuine ſenſe of the text, and is by the moſt and beſt approved) If in thy teaching thou put a difference between the godly and the wicked, by confirming and comforting the one, and by ſharply reproving, convincing, and menacing the other. See Chap.20.27. contrary to the practiſe of the falſe Prophets deſcribed, Ezek.13.19,22. & 22.26.

thou ſhalt be as my mouth] Or, as ſome, *according to my mouth:* thou ſhalt be ſuch an one as I would have thee, and have commanded thee to be: as, *according to his heart*, 1 Sam. 13.13. *thou ſhalt do all my pleaſure*, Eſay 44.28. or, thou ſhalt thereby ſhew thy ſelf to be *my mouth*, to ſpeak from me, chap. 23.22. or what thou doſt ſpeak, ſhall be as if I my ſelf had ſpoken it, 2 Cor.5.20. & 13.3. See Exod.4.16. and I will be ſure to make it good. See 1 Sam.3.19-21.

let them return to thee, but return not thou to them] Heb. *return ſhall they to thee; and* (for, *but*; as Chap. 13. 17.) *thou ſhalt not return to them.* Which ſome therefore conceive, as ſpoken by way of prediction, or promiſe. They ſhall come and ſeek to thee; but thou ſhalt have no need to ſeek to them; fulfilled, ſay they, when they repaired to him for advice upon the murther of Gedaliah, Chap. 42. 2. to which might be added that before, Chap.21.2. But the moſt conceive them ſpoken rather by way of admonition, or injunction; (for the future is frequently uſed for the imperative; as Chap.3.7. & 5.10.) Some more narrowly, with reference to thoſe ſcoffers, mentioned, as they ſuppoſe, ver. 17. but of that there. Others, more generally, of the main body of the people, whom he was to deal with; Let them (this people, ver.20.) conform if they will, to thee; but be not thou over-enduced either by their force or flatteries, (for they will be both wayes tempting thee) to come over to them, to comply with them, to ſooth them up in their ſins, with vain hopes of better things, as their falſe Prophets do, or to conceal ought from them, that I give thee in charge concerning them, Chap.1.17. & 23.30,31. & 26.2.

V. 20. *And I will make thee unto this people as a fenced braſen wall;*] Heb. *I will give thee* (as Chap. 1. 5,18.) *for a fenced wall* (that is, to be ſuch an one, or, like ſuch an one, as ver.16. Pſal.31.2.) *of ſteel.* See ver.12. If thou doſt go on conſtantly and couragiouſly in the faithful diſcharge of thy duty, not relenting or yielding at all unto them, (for this ſeems to depend upon the laſt clauſe of the foregoing verſe) I will arm thee with ſuch power, as they ſhall not be able to prevail againſt thee. See Chap.1.18. & 6.27. ver.12.

and they ſhall fight againſt thee; but they ſhall not prevail againſt thee:] Or, *So that though they war with*, or, *againſt thee*, (as Judg.20.11.) yet *they ſhall not prevail with thee*, to take thy life away from thee. See chap.1.19. & 20.11,12. ſo that he might well ſay, as they do, Pſal.129.1,2.

for I am with thee to ſave thee, and to deliver thee, ſaith the Lord.] I will protect thee ſufficiently againſt all their might and malice. See Chap.1.8,19. & 20.12. So Act.18.10.

V. 21. *And I will deliver thee out of the hand of the wicked; and I will deliver thee out of the hand of the terrible.*] *hand*, for, *power*; as Eſay 38.6. *to redeem*, for, *to reſcue*; as Pſal. 107. 2. *of the terrible*, or, *violent, ones*, Eſay 25. 6. ſuch as thou mighteſt moſt fear. See Chap.26.23,24.

CHAP. XVI.

Verſ. 1. THe *word of the Lord came alſo unto me, ſaying;*] Or, *Moreover, the word of the Lord came unto me*; as ſome of our former verſions, and as chap. 1.11. Heb. *And the word of the Lord was unto me:* as chap.1.1,2. Whence it may be queſtioned, whether this Chapter be one continued diſcourſe with that Chap.15. or this introduction to it be the title of a new revelation at ſome other time delivered. Whether of the two it be, the Lord in it forbiddeth the Prophet to contract marriage, or breed iſſue, the times enſuing ſhould be ſo bad, ver.2—4. or to mourn with any for the dead: for better dye then live, as the times ſhould be, ver. 5—7. or to make merry with them; for it ſhould be no time for mirth, ver.8,9. enformeth him, and willeth him to enform the people of the ground of ſuch evils as were to befall them, ver.10—13. yet annexeth a gracious promiſe of future reſtitution after theſe dreadful judgments executed upon them, ver.14,18, whereunto the Prophet ſubjoyneth an humble profeſſion, as in the perſon of Gods people, of the acknowledgment of Gods gracious and powerful protection, and their expectation of the Gentiles coming in to them, ver.19 all ſhut up with an expreſſion of Gods preſent indignation againſt his people, for their idolatry; for which, he would make them, by penalties inflicted upon them, to know and acknowledge his might, ver.21,22.

V. 2. *Thou ſhalt not take thee a wife; neither ſhalt have ſons nor daughters in this place.*] Or, *Do not take thee a wife, nor have ſons, or* (Heb. *and*; as Exod.21.15. Ezek.14.20.) *daughters.* The future for the imperative; as chap.15.19. Exod.26.13-17. So ver.5. intimating, that ſo great and grievous ſhould the calamities of that place in thoſe times be, that wife and children would be but an heavy burden amidſt them, and means of much aggravating his grief that had them. So Hoſ.9.13,14. Mat.24.19. Luk.23.29. 1 Cor.7.26.

in this place] That is, in Anathoth, ſaith the Jewiſh Doctor; but he ſeems rather to mean Jeruſalem, where this Prophecy was delivered unto him; ſee ver.3.

V. 3. *For thus ſaith the Lord, concerning the ſons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;*] All like to be involved in the ſame calamities one with another; that which ſhould make the condition of each one of them the more grievous, chap.13. 14. & 14.16.

in this place] This, again, the Rabbine groundleſly reſtraineth unto the men of Anathoth, who together with their whole iſſue were ſo, ſay they, to be rooted out, that there ſhould be no remainder of them, chap.11.23. But here they meet with a difficulty that they find, Ezr. 2.23. *of the men of Anathoth*, 128. that returned from the captivity: Which to ſalve, they ſay, that ſome of them did afterward repent, though God did not reveal ſo much to the Prophet: But the truth is, that neither that former denunciation reached unto all the Inhabitants of Anathoth, but to thoſe of them onely that maliciouſly oppoſed the Prophet, as it is there expreſly mentioned: nor is in this place Anathoth a poor Town in compariſon, Eſay 10. 30. but Jeruſalem intended; as alſo, ver.9. and as appeareth by the adjection in the next member; the whole land, to wit, of Judah, whereof that the head city, chap.15.8. ſo chap.7.7.

V. 4. *They ſhall dy of grievous deaths:*] Heb. *death of diſeaſes*, or, *grievances*; as 2 Chron.21.18. by the plague, or the peſtilence, chap. 14.12. ſee chap.15.2.

they ſhall not be lamented] No ſolemn lamentation ſhall be made for them, Job 27.15. Pſal.78.64. chap. 22. 18. & 25. 33. either becauſe they ſhall be deemed happier that are gone, and taken away from the preſent evils, then thoſe that ſurvive, chap.8.3. & 22.10. Rev.14.13. or becauſe every one ſhall be ſo taken up with their own particular and perſonall fears, cares, and calamities, that they ſhall have no luſt, or leiſure to look after their deceaſed, or to uſe any wonted ſolemnity about them. See Ezek. 24. 16—23. Amos 6. 10.

neither ſhall they be buried;] See chap.14. 16. & 22. 19. & 25. 33.

but they ſhall be as dung upon the face of the earth:] Heb. *for dung:* of which form of ſpeech, ſee on chap.15.20. ſo Pſal. 83.10. chap. 8.2.

and they ſhall be conſumed by the ſword, and by famine,] Some by the one, and ſome by the other, Chap. 14. 15. and 15. 2.

and their carcaſſes ſhall be meat for the fowls of the heaven, and for the beaſts of the earth.] Chap.7.33. & 34.20.

V. 5. *For thus ſaith the Lord;*] Or, *Therefore*; as Chap. 9. 20. for the particle ſeems to be here an illative, (as Pſal. 116.10. *I believed therefore I ſpake*, 2 Cor.4.13.) inferring, and making way, to a further injunction, grounded upon the former denunciation, ver.3,4.

Enter not into the houſe of mourning, neither go to lament, nor bemoan them:] Heb. *Thou ſhalt not go in, nor go*; as ver. 1. *into the houſe of mourning.* Concerning the genuine notion of this term, there are divers opinions, and the Jewiſh Criticks themſelves are at ſome variance. Some of them ſay it ſignifieth *mourning*, and this way moſt of them ſeem to go: though ſome of them would have it ſignifie, not *mourning*, but *a mourner*; withall rendring, a ridiculous notation of the word, not worth the relating. But this Interpretation, as well the one, as the other, is croſſed by that place of Amos, 6.7. where it is rendred *banquet*, and muſt of neceſſity import matter of mirth: And ſo would a late learned Annotator have it here to import, underſtanding it of banquets made for merriment; the rather, becauſe ſuch are mentioned, ver 8. But the main current of the context, evidently croſſeth this conceit. Howbeit, by collation of thoſe two places together, it plainly appears, that the word of neceſſity ſignifieth ſomething at leaſt common as well to mirth, as to mourning. To which purpoſe, one of the Jewiſh Doctors telleth us, that it ſignifieth in the Arabick tongue, *a ſhouting*, or lifting up of the voice, whether out of joy, or out of grief; for ſuch out-cries are common to either: ſee chap. 48. 33. but hereof no proof is brought. Another of them, therefore, ſaith, it ſignifieth *a feaſt*, or, *a banquet*; for which he alleadgeth a place out of one of their Talmudiſts Writings; and it is ſo found uſed in the Chaldee Paraphraſt, Num. 25. 1. Now *feaſts*, or *banquets*, we know, are uſual as well at burials, as bridals: and this ſeemeth to be backed by that which followeth, ver. 7. for as for that which ſome learned late Writers here ſuggeſt, that the word ſhould ſignifie ſuch a perſon, as by the Latines is termed *deſignator*, one that did give directions for the marſhaling and ordering of matters at burials; it ſeemes a groundleſs conjecture, nor could *the houſe of mourning* be ſo fitly termed the houſe of ſuch an one. I ſuppoſe the words may well be rendred, *the banquet-houſe*, as the old Latine hath it; or for fuller explication, *the funeral banquet*, or, *banqueting houſe*.

nor go to lament or bemoan them.] To lament for the deceaſed, or to condole with the ſurvivers; as chap. 15. 5. By theſe forbearances, as Ezekiel, chap. 24. 24. the Prophet was to fore-ſhew them, how it ſhould be with them amidſt thoſe calamities that ſhould ſhortly ſurprize them.

for I have taken away my peace from this people, ſaith the Lord, even *loving kindneſs and mercies.*] For I am reſolved to take from this people whatſoever benefits of plenty, proſperity, or ſafety, (for all theſe, *peace* includeth, Pſal. 85. 8. & 119. 165. Eſay 48. 18. chap. 8. 11.) and whatſoever good thing out of my free favour and mercy I had formerly conferred on them, and they had ſometime enjoyed.

have taken away] Or, *I will take away*. Heb. *gather up*; as Pſal. 85. 3. chap. 10. 17.

even *loving kindneſs and mercies*] Or, my *loving kindneſſe*, *and* my *tender mercies*. See Eſay 63. 7. a defect of the pronoun, as chap. 4. 19.

V. 6. *Both the great, and the ſmall, ſhall dy in this land; they ſhall not be buried; neither men lament for them;*] Or, *when great, or ſmall*, (*and*, for, *or*; as ver. 2.) *ſhall dye in this land, they ſhall not be buried, nor ſhall any lament for them*; as chap. 14. 15. Nor need we, as ſome, to inſert, *Therefore*. See of this menace, on ver. 4. where the active here indefinite, is expreſſed in the paſſive, *they ſhall not be lamented*; no lamentation ſhall be made for them: onely here there is a more large extent of it; ſhewing that no regard ſhould, in this kind, be had of the great ones, more then of the meaner ſort: ſee Chap. 22. 18, 19.

nor cut themſelves, nor make themſelves bald for them;] Courſes in ſuch caſes uſually practiſed among the Heathen, whom the Jewiſh alſo did herein oft imitate, though forbidden ſo to do, Lev. 19. 28. Deut. 14. 1.

V. 7. *Neither ſhall* men *tear* themſelves *for them, in mourning, to comfort them for the dead;*] According to this Verſion, the meaning ſhould be the ſame with that before, of *cutting themſelves*, ver. 6. and ſo ſome of the Jewiſh Doctors alſo take it: but the word is there in a reciprocal form, whereas this here is not; nor is the word here ever elſe-where found ſo uſed. Some other of them therefore (by change of a letter into another, though in ſhape divers, yet for ſound in a manner, if not altogether the ſame) expound it of ſtretching out the hands, or ſmiting them one againſt the other; to which purpoſe, one Verſion rendreth it, *they ſhall not ſtretch out* their hands, and our ancienter Verſion, *they ſhall not wring* their hands, as in wailing people oft-times do, Chap. 4. 31. *Lam.* 1. 17. But others of them, which ſeems the true and genuine ſenſe of the place, underſtand it of ſuch proviſions of food, as friends, neighbours, and acquaintance, uſed to ſend home unto thoſe, that were in heavineſs for the loſs of parents, children, or other of the family neer of kindred, or otherwiſe dear unto them, taken from them by deceaſe; to the end, that repairing to them, and eating and drinking with them, they might endeavour to comfort them, and help to put away their grief; alluded unto, Deut. 26. 14. and this expoſition, as the words following confirm; ſo the uſe of the word elſewhere doth further alſo help to clear: for ſo is the word uſed, Eſay 58. 7. *to deal thy bread to the hungry*; and Lam. 4. 4. *the young children ask bread, and there is none to deal it to them*: to which purpoſe the text may well be rendred, *Neither ſhall they deal them* bread, *in mourning, to comfort any for the dead*: *bread*, being put for any proviſion of food in general, as in the places before pointed to, Chap. 5. 17. & Luk. 14. 1. as alſo, Ezek. 24. 17. a place parallel to this, where the Prophet is inhibited upon the death of his wife, *to eat the bread of men*; that is, ſuch as men uſed in ſuch occaſions of mourning, to partake in with others that came to viſit them; by which term it is alſo in our ancienteſt Engliſh Verſion here rendred. This ſenſe, both the ancient Greek, and old Latine, expreſs. Whence alſo ſome gather (nor ſeems it altogether improbable) that the Greek Interpreters, in whoſe ſteps the Latines trode, did in the Hebrew, for *lahem, to them*, which we now have read *lechem*, or *lehem*, (whereof *Bethleem*) that is, *bread*, and deem this latter the better reading; the rather, for that the pronoun in the latter place is ſingular, not *them*, but *him*, that is, ſaith the Rabbine, for any of them, though rendred, as taken collectively, in the plural. Howſoever, if the word *bread*, be not expreſſed, as in thoſe other places before produced it is, yet is it to be ſupplyed *deal* bread, or food; as in the like, Gen. 42. 33. where it is ſaid only, *take for your families*; that is, *take* bread, or food, for your families; as our Engliſh well ſupplyes it: and, *they come out to draw*, Gen. 24. 43. that is, *to draw* water: as it is aright ſupplyed there from ver. 13.

neither ſhall men give them the cup of conſolation to drink for their father, or for their mother.] Heb. *neither ſhall they make them drink* (as Chap. 8. 14.) *a cup of conſolations* (that is, *a conſolatory cup: conſolations*; as Eſay 66. 11.) *for his father, and* (for, *or*; as Exod. 21. 15. ver. 2.) *for his mother*: to comfort any orphan, for the loſs of his father, or his mother: the word *them*, put diſtributely for any of *them*; and ſo might well be expreſſed, both in the former branch (if the received reading be retained) and (howſoever for that) in this: Of ſuch *conſolatory cups* tendred to perſons in grief and heavineſs. See Prov. 31. 6, 7. The meaning is, that all ſuch neighbourly and friendly offices on ſuch occaſions formerly uſed, ſhould in thoſe calamitous times be wholly neglected, as others alſo more requiſite, for the reaſons before recited. See on ver. 4.

V. 8. *Thou ſhalt not alſo go* into *the houſe of feaſting, to ſit with them to eat and to drink.*] Or, *Neither do thou go* (as ver. 2. 5.) into (the particle ſupplyed, as Chap. 14. 18.) or, unto (as Chap. 34. 3.) *the houſe of feaſting* (as Eccl. 7. 2, 4.) *to ſit* there *with them to eat and to drink*: to make merry with them, Exod. 32. 6. Heb. *And thou ſhalt not go*; as ver. 13. Before, he was forbidden to repair with them, to their mournful and funeral banquetings; now is he charged not to keep company with them, at their merry meetings, or bridal banquetings; for at ſuch times feaſtings were ordinarily uſed, Gen. 29. 21, 27. by his abſtinence, and refuſal to joyn therein with them; intimating, what ſhould ſhortly and ſuddenly befall them, to wit, that they ſhould be utterly deprived of all occaſions and matter of ſuch mirth and jollity, ver. 9.

V. 9. *For thus ſaith the Lord of hoſts, the God of Iſrael;*] As Chap. 7. 3, 21. & 9. 15.

Behold I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.] I will quell and quaſh all your mirth, by ſending ſuch evils upon you, as you ſhall have little joy of ought. See the like, Eſay 24. 7, 8. Ezek. 26. 13. Rev. 18. 22, 23. and the very ſame, Chap. 7. 34. & 25. 10.

this place] The City of Jeruſalem; as ver. 2, 3.

in your eyes, and in your days] Or, *in your ſight*; While ye, who think it will never come, Chap. 5. 12, 13. or it will be long before it come, Ezek. 12. 27. ſhall your ſelves ſurvive to ſee it; as Pſal. 79. 10. Chap. 20. 4. Ezek. 12. 28.

V. 10. *And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee,*] Or, *it ſhall come to paſs* (Heb. *it ſhall be*, as Chap. 4. 9.) *when thou ſhalt tell this people all theſe things*, (as Chap. 11. 6. & 36. 32.) *if* (as Job 10. 15. Chap. 18. 8.) *they ſhall ſay unto thee*.

Wherefore hath the Lord pronounced all this great evill againſt us? and what is our iniquity? or what is our ſin, that we have committed againſt the Lord our God?] Thus pertinacious and preſumptuous are wicked men, in endeavouring to ſmother, and either deny, or excuſe, their ſins, though never ſo notorious, and conſpicuous, Chap. 2. 22, 23, 25. and chooſing rather to charge God with iniquity, as if he puniſhed them without cauſe, then to acknowledge their own iniquity, and perfidious carriage towards him, whereby they had deſerved much more, then he either threatned them with, or inflicted upon them. See the like demand, Chap. 5. 19. & 22. 8.

or what] Heb. *and what*; as ver. 2.

V. 11. *Then thou ſhalt ſay unto them*] Or, *Then*; (Heb. *And*; as Chap. 15. 19.) *ſay thou unto them*; as ver. 8.

Becauſe your Fathers have forſaken me, and walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my Law.] See Chap. 2. 5. & 7. 24, 25.

V. 12. *And you have done worſe then your fathers.*] So Ch. 7. 26.

for behold ye walk every one after the imagination of his evill heart,] See Chap. 9. 13. & 11. 8. & 13. 10.

that they may not hearken unto me.] Or, *that ye may not hearken unto me*: a change of the perſon; as Eſay 1. 29. Ch. 2. 6, 7. & 17. 1. See Chap. 7. 27. & 8. 9. & 11. 10. Zach. 7. 11, 12.

V. 13. *Therefore I will caſt you out of this land,*] Chap. 10. 18. that which God had long before threatned, Deut. 4. 26, 27. & 28. 63. Heb. *And I will caſt you*; as Chap. 14. 19.

into a land that ye know not, neither *ye, nor your fathers*;] Heb. *ye and your fathers*; as ver.8,10. So, *ye and your children*, Chap.35.6. that neither ye, or they ever ſaw, or had been in before. See Chap.14.18.& 15.14. See alſo, Eſay 42.16. but there the phraſe uſed of a providential paſſage in mercy and favour, here of an effect of Gods wrath and diſpleaſure, in aggravation of the judgment.

and there ſhall ye ſerve other gods day and night] Or, *where ye ſhall ſerve*; as Gen. 15.13. where ye ſhall have have your fill of ſerving ſtrange gods; ſuch as neither ye, nor your fathers had known or ſerved before, Deut. 28. 64. but with little eaſe, or reſt from thoſe, under whom ye ſhall ſerve them, Deut.28.47,48,65,66. whence the Chaldee, whom alſo ſome, both Jews, and others, here follow, rendreth it, *Ye ſhall ſerve ſuch people, as ſerve other gods*: but that is more then is in the text.

where I will not ſhew you favour.] Heb. in *which* (to wit, place; as Gen.21.17. Ruth 1. 17. onely here a defect of the particle, *in*; as Chap.5.7. & 11. 23.) *I will not give you reſt*; that which by Moſes was threatned, that they ſhould find no reſt in thoſe places into which God in wrath ſhould drive and diſperſe them, Deut. 28.65. which yet the Jewiſh Doctor expoundeth, according to that which our Verſion exhibiteth, *I will not have mercy on you*; as Eſay 27.11. Chap.13.13. Hoſ. 1.6. & 2.4. but proceed in rigour of judgment againſt you, Chap.14.16.& 15.14. ver.5. or, *I will give you no favour in the eyes of your enemies*, but ſuffer them to exerciſe much cruelty upon you, Eſay 47.6. contrary to that which at other times he had done with his people, Pſal. 106.45. and with ſomo of the godly alſo did at the ſame time, Chap.15.11. Dan. 1. 9. but this is ſpoken of the main body of the obſtinate wicked: Howbeit, there want not Writers of great note, who render the words, *So long as I ſhall not ſhew favour unto you*, or, *have mercy upon you*; to releaſe you out of captivity, which after ſeventy years I will, by Cyrus, do for you, Chap.25.12. But the ſenſe firſt delivered, ſeems genuine.

V. 14. *Therefore behold the days come, ſaith the Lord*;] To theſe dreadful comminations, yet for the ſupport and comfort of the faithful, is a gracious promiſe of a ſtrange and remarkable reſtitution ſubjoyned, to be exhibited to ſuch a remnant as God ſhould pleaſe to reſerve, after the execution of the judgments here denounced upon the reſt.

Therefore] Or, *Notwithſtanding* rather: as this particle is neceſſarily, both here, and elſe-where, to be rendred. See Eſay 51.21. Chap.30.16.

behold the days come] Heb. *coming*; as Chap.7.32.& 9.24.

that it ſhall no more be ſaid, The Lord liveth, that brought up the children of Iſrael out of the land of Egypt:

V.15. *But the Lord liveth that brought up the children of Iſrael out of the North, & from all the lands whither he had driven them.*] Thereby intimating, that the captivity in Babylon ſhould be ſo grievous and tedious, and their deliverance out of it, by the miniſtery of Cyrus, ſo ſtrange and great, that it ſhould ſeem, in ſome ſort, to aboliſh with them the memorial of the deliverance out of Egypt. See the like, Eſay 43. 18. But much more ſhould it ſo be with them, in regard of the ſpiritual deliverance and liberty from the ſervitude of ſin and Satan, by Chriſt, purchaſed for them. See Chap.3.16. & 23.7,8. where of the Meſſias his times the ſame is ſaid.

that it ſhall no more be ſaid] Heb. *and it ſhall no more be ſaid*; as Chap.3.7.& 7.32.

the Lord liveth] Or, *as the Lord liveth*; the uſual form of an oath. So Chap.38.16. *the Lord liveth*, or, *as the Lord liveth*, that made *us theſe ſouls*.

that brought up] Heb. *made to aſcend*, or, ſimply, *brought*; and ſo ver. 15. for there is oft no neceſſary notion of any aſcent in the uſe of the word. See Judg.15.13. Eſay 11.11,16.& 30.1. chap.2.6.& 39.5.

out of the North] From Babylon, and out of Chaldea, chap. 6.1,22.

from all the lands whither he had driven them.] Heb. *which he had driven them thither*; as Chap.23.3,8. ſee Eſay 11.11, 12.& 27.12,13.& 49.12. chap.31.8.& 32.37.

and I will bring them again into the land that I gave unto their fathers] Or, *for* (as Eſay 13.8.& 16.2 ch.13.21.& 14.15.) *I will bring them again*, &c. ch.24.6.& 30.18. nor can I accord with that Interpreter, who would have the copulative here rendred, *if*; (though it ſeemed, but rarely, to be ſo uſed: ſee before ver.10.) as if the Prophet ſpake not affirmatively, but conditionally, if God ever ſhould deliver them; intending onely to aggravate their miſerable condition during the time of their captivity, not to give any aſſurance of delivery out of it.

V. 16. *Behold, I will ſend for many fiſhers, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.*] In theſe words, the Lord ſeems to return to what he had menaced, concerning the deſtroying of them in their land, ver.4. or the carrying of them away out of it, ver.13. ſhewing further by what means he would effect either, to wit, by ſuch forces, as he would ſend in upon them, that ſhould ſo environ them, as fiſhermen do fiſhes, to make havock of them, that they ſhould be wholly at their mercy, either to ſlay or to ſave, and withal ſhould ſo purſue, and ferret out, thoſe of them that ſhould either flee into, or lye hid in, any place of retirement, or refuge, that none ſhould be able to eſcape their hands.

I will ſend for many fiſhers] Or, as ſome render it, *to many fiſhers*; and ſo there ſhould be a defect of the word *meſſage*: *I will ſend* a meſſage to them: as Gen.27,47. So Chap.23.38. or, *I will ſend many fiſhers*, as ch.40.2. *and he took Jeremy*, where the ſame particle is uſed. Heb. *behold I am ſending*; as chap.25.9. & 43.10. And howſoever we read, or render it, the meaning is, that God would by a ſecret inſtinct, and encitement, as by a ſolemn meſſenger or meſſage ſent unto them, cauſe them to come in upon this people. See Eſay 5.26.& 7.18,19. ch.1.15.

fiſhers and hunters] Who ſhould hereby be meant, Interpreters differ. Some ſay, the Egyptians and the Chaldeans; the Egyptians termed *fiſhers*, becauſe they fed much upon fiſh, and lived much by fiſhing, Num. 11.5. Eſay 19. 8. and they by Pharao-Necho much infeſted this people, 2 King.23. 29,33. the Chaldeans termed *hunters*; for their tyranny and fierceneſſe: as Nimrod, Gen.10.8,9. See Ezek. 19. 4, 8,9. But this Prophecy ſeemeth of a later date, then that action of Necho; nor do we read of any great havock that he made of the people; he fleeced them onely by Jehojakim of ſome part of their wealth, 2 King.23.35. Others therefore, and ſo the Jewiſh Commenters, underſtand both of the Chaldeans; who having encloſed them as fiſh in a net, by the ſiege of the city, did firſt ſweep them away, at the ſurpriſal of it, by ſlaying multitudes of them; compared in that regard to *fiſhers*, that take fiſh onely to kill them, it being the nature of fiſh to dye, when they are out of their own element: and did afterward make ſearch after them, that either lay hid in the city, or were fled, and had betaken themſelves for ſecurity to ſome ſecret places; and fetched them out of their lurking holes to make captives of them; compared therefore to *hunters*, that follow fowls and beaſts (for the word here uſed includeth *fowling* alſo, Lev.17.13.) in the woods, and in the mountains, to catch them, not to kill them onely, and make meat of them, but for other uſes alſo. See 1 Sam. 24.11,14. & 26.18,20. Pſal.90.3. and of the Chaldeans dealing in this kind with this people, ſee 2 King.25.5. Lam. 3.52. & 4. 18. and this latter ſeemeth the right; though ſome of thoſe Rabbinical niceties intermingled with it may ſeem needleſs. But there want not of our Writers and others, that underſtand theſe words, not as a menace, but as a promiſe: and theſe again are divided; for ſome conceive theſe *fiſhers* and *fowlers*, to be the Medes and Perſians ſerving under Cyrus, who ſhould make ſearch for, and gather the Jewiſh people, after Babylons downfall, out of all thoſe regions into which they had been diſperſed: and they parallel this with that, Eſay 27. 12,13. Another ſort would have the Miniſters of the Goſpel to be here meant: by *fiſhers*, the Apoſtles, who being formerly by trade *fiſhermen*, were made *fiſhers of men*, Mat.4.18, 19. Luk.5.10. by *hunters*, their ſucceſſors, that were ſent abroad into all parts of the world for to catch ſouls for Chriſt, Rom.10.15,18. and ſome of theſe go yet further, the Apoſtles, ſay they, were as *fiſhermen*, that caſt in the net, and bring up abundance of fiſh at one draught, Luk.5.6,7. Joh.21.6,8. So did Peter, who by the net of the Goſpel, caught 3000. at one draught, Act.2.41. and 2000. if not more, at another, Act. 4.4. the modern Miniſters, as *hunters*, that run up and down all day long with much noiſe and cry, and it may be ſcarce get one poor hare or deer ere night; with much toil and defatigation they weary out themſelves, and ſcarce catch a ſoul or two, gain at leaſt very few, it may be, all their life long, and may therefore juſtly complain as the Prophet doth, Eſay 49.4. & 53.1. thoſe of the latter age ſhall be as *harveſt men*, to bring in Gods harveſt, Joh.4.35-38. Rev. 14.14-19. But theſe things, I ſuppoſe, are all wide from the genuine ſenſe of the text.

the mountains and hills] Whither they ſuppoſed the enemy could hardly follow them, Eſay 22.5. Mat.24.16.

the holes of the rocks] Where they might not eaſily be diſcovered. See Eſay 2.19,21. & 7.19.

V. 17. *For mine eyes* are *upon all their wayes*; *they are not hid from my face, neither is their iniquity hid from mine eyes.*] Heb. *concealed from before mine eyes*; from lying open to my view; as Amos 9.3. Jon.1.5. Both they themſelves and all their wicked courſes lye open to mine eye, Job 34. 21, 22. Prov. 5.21. & 15.3,11. Pſal.119.168. & 139.2-12. Chap.13. 27. & 32.19. Amos 9.1-3. Heb. 4. 12, 13. howſoever they imagine that I ſee them not, and little think that I take any notice, either of the one or the other, Pſal.10.4,11,13,14. & 64.5. & 94.7-10. Eſay 29.15. & 66.18. Chap.13.27. & 17.9, 10. Hoſ.7.2.

V. 18. *And firſt I will recompence their iniquity and their ſin* *double,*] *firſt*, that is, before I reſtore the remainder of them, and receive them into grace and favour again, ver. 15. for I conceive thoſe to miſtake, that refer this *firſt*, to the captivity under Jeconiah, 2 King.24.14. as ſo termed here in regard of that ſecond under Zedekiah, 2 King.25.11. here being nothing in the text to lead thereunto. Nor do I concur with thoſe, who render it, *from the beginning*, from the firſt to the laſt, their anceſtors ſins and their own; as Eſay 65.7. Mat. 23.34,35. the words of the text will hardly bear it.

recompenſe their iniquity] Render unto them the wrath and penalty deſervedly due unto them for their ſins, Eſay 59.18. & 65.6,7. So Chap.14.16.

double] That is, abundantly; as Eſay 40.2. & 61.7. chap. 17.18. Rev.18.6. not as ſome of the Jewiſh Doctors, firſt for their forefathers ſins, and then for their own, Eſay 65.7.

becauſe they have defiled my land] See Chap. 3. 1, 2. Pſal. 106.38.

they have filled mine inheritance with the carcaſſes of their deteſtable and abominable things] They have *filled* that land, which I counted as *mine inheritance*, Chap.2.7. *with the carcaſſes* (Heb. *carcaſſe*; but collectively taken: as Pſal. 79.2.) *of their deteſtable things*, (Chap.4.1. & 7.30. both of men, Pſal. 106.38. Chap.7.31. & 19.5. Ezek.16.20. and of vile and unclean creatures, which they ſacrificed to their idols, Deut.12. 17. Eſay 65.4. & 66.17. called *the carcaſſes of their idols*, Lev. 26.30. wherewith they cauſed God *to abhor his own inheritance*, Pſal.106.40.) *and* with *their abominations*; that is, the idols themſelves, unto whom they ſacrificed them, ſo termed, Deut.7.25. & 27.15. 2 King.23.13.

V. 19. *O Lord, my ſtrength, and my fortreſſe, my refuge in the day of affliction*] An acknowledgment of God as the onely ſtay and ſtrength of his, and on whom alone they depended for relief and deliverance in times of trouble and diſtreſſe, Pſal.18.1,2. & 46.1. Chap.17.17.

the Gentiles ſhall come unto thee from the ends of the earth] A prophecy of the coming in of the Gentiles to God, being convinced of his power and majeſty manifeſtly diſcovered in his admirable works wrought for the deliverance and reſtitution of his people; that which ſome underſtand of ſuch, as upon the diſſolution of the Babylonian captivity, embraced the ſervice of the true God; and joyned themſelves unto his people. See Ezr. 6. 21. and the like, Eſt. 8. 17. Others, of thoſe that ſhould out of all parts be brought in unto Chriſt by the Miniſtery of the Goſpel, Chap.5.2. Mal.1. 11. Some of both, the one being as a type and fore-runner of the other.

and ſhall ſay, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.] Some expound this of the Jewiſh people, returning from thoſe remote regions, into which they had been diſperſed, Deut.30.4. and whoſe anceſtors in former times had been idolaters, Joſh.24.2,3. but the moſt rather of the Gentiles, acknowledging, that their forefathers had fondly ſerved and ſet their hearts and hopes on vain idols that were not able to do them any good, or to ſtand them in any ſtead, and by the ſervice of whom they had gained nothing but loſs, ſhame and ſorrow; and it were extream folly therefore for them their children to perſiſt and tread ſtill in their ſteps. See Chap.3.24,25. & 14.20,22.

inherited] got or *gained*; as Prov.11.29. *he that troubleth his own houſe, ſhall inherit wind*: and, *the ſely inherit folly*, Prov.14.18. and, *the upright ſhall inherit good*, Prov.28.10. for I conceive their conceit to be over-nice, who ſuppoſe in this term, an eye to be had unto their receiving their ſuperſtitions and idolatries, as *an inheritance* from their anceſtors, chap.44. 17. 1 Pet.1.18.

lies] Heb. *a lye*, or, *falſhood*, Eſay 44.20. Chap. 10.14.

vanity] Such as are their idols themſelves, and endow thoſe with that follow them, Eſay 41.29. Ch.2.5. & 10.3,8,15.

and things *wherein* there is *no profit*] Heb. *and in them there is not that profiteth*: *and in them*, for, *wherein*: as, *and they*, for, *who*, Eſay 37.27. & 46.11. *there is not that profiteth*; nothing that can profit, or is good for ought, Eſay 44. 10. Howbeit, ſome render it, *and there is none among them* (that is, among their falſe gods) *that profiteth*; that can do any good, or availeth ought, Chap.10.5. Nor is this verſion improbable.

V. 20. *Should a man make gods to himſelf, and they are no Gods?*] Some ſuppoſe theſe words to be ſpoken by God in indignation, that his people who had ſo great, and ſo long experience of his power and deity, ſhould not yet diſcover the vanity of idols made with mens hands, which the Heathen themſelves ſhould ſome of them ſee and acknowledge. See Eſay 42.17—19. & 44.20,21. Chap. 10.1. And this ſeemeth very probable, for in the inference, that ſeems hereupon grounded, ver.21. Howbeit, the moſt Interpreters go another way; conceiving them to be meant of the convert-Heathens confeſſion, further acknowledging with ſome deteſtation, the extream folly of their forefathers, that could be ſo ſottiſh, as to believe, that ſuch idols made by mans hand ſhould be Gods, Act.17.29. Some render the words; *Can a man* (the indicative in a potential notion; as Chap.12.23.) *make him gods?* (either, *make for himſelf*, to worſhip, Eſay 2. 20. or, *make him*; by an elegant redundancy; as Eſay 31. 8.) *yet they are no Gods*. Others, *Can*, or, *ſhould*, *a man make him gods; which are no Gods? and they*, for, *which*; as chap. 17.6. Mal.3.1. and the pronoun demonſtrative for the verb ſubſtantive: as Chap.10.3,8. Can any man endued with reaſon, be ſo ſilly and ſottiſh, as to deem that his God, which either himſelf hath made, or ſome other man for him; whereas thereby he may know it not ſo to be, becauſe it is the work of mans hands? Pſal.115.14. Eſay 2.8. Chap.10.3,9. Hoſ. 8. 6. or, that he can ſo change the nature of things, as to make that God, which by nature is nothing leſſe then God? or that he ſhould attempt ſo to do? Eſay 44.16,17. Chap.2.11. Gal.4.8. But an Interpreter of prime note rejecting all theſe, as but cold notions, thus rendreth and expoundeth the text; *Can any man* (or, *men*, the word collectively taken) *make them Gods, when as they themſelves are no Gods*, but men? Can he that is no God, make a God? give that to another which he hath not himſelf: the words may well bear it; but I leave it to the judgment of others.

V. 21. *Therefore behold I will for this once, cauſe them to know*] Heb. *behold I am making them for this time*, or *turn*, *to know*.

Therefore] Becauſe this people perſiſt in their obſtinacy, ſay ſome: others rather, becauſe they are ſo addicted to idolatry, a ſin ſo palpable, and in them wholly inexcuſable, ver. 18,20. Eſay 2.8,9.

I will cauſe them to know] I will teach them another leſſon, by thoſe evils, that I will inflict upon them, Eſay 28. 19.

them] This people the Jews, ver.5,18.

this once] Or, *once for all*; as Judg.15.3. Chap.10.18. not by divers petty or lighter evils, but by one that ſhall ſerve for all.

I will make them to know my hand and my might,] The heavineſſe of my hand, and what I am able to do, (Pſal.90.11.) by the ſight and ſenſe of thoſe dreadful judgments now denounced, but not believed, when the ſame ſhall be inflicted upon them, ver.18. for they ſeem to go out of the way here, both that underſtand the place of Gods power to be manifeſted in the deliverance and reſtitution of the Jewiſh people, ver.15. and thoſe alſo, that expound it of Gods might and majeſty to be made known unto the convert Gentiles together with the Jews, Eſay 66.19. as if the *them* here mentioned, were not the ſame with the *them* in the fore-going branch.

and they ſhall know that my name is *the Lord.*] Or, *that Jehovah* is *my name*, Pſal.83.18. Eſay 42.8. another manner of God then any of your idols are, Eſay 43. 11. one that can make my word good, Exod.6.2. Eſay 43.12,13. See Ezek.6. 10,14. & 7.17. Chap.23.20. & 30.24.

CHAP. XVII.

Verſ. 1. *The ſin of Judah is written with a pen of iron,* and *with the point of a diamond,* it is *graven upon the table of their heart, and upon the horns of their altars;*] Whether the four firſt verſes of this Chapter (which in the Greek Verſion are wanting) depend upon the Chapter foregoing, as I conceive them to do; or the whole Chapter ſo do, as ſome ſuppoſe: or whether it be an entire Sermon of it ſelf, as ſome would have it; or contain the ſum of ſome ſeveral Sermons, as ſome others are of opinion, with whom I concur, are matters neither very certain, nor much material. Certain it is, that in theſe four firſt verſes, the former denunciation of wrath and judgment delivered, chap.16.13,16,21. is again renewed, ver.3, 4. and the ground of it, to wit, their idolatry, there pointed to, ver.18,20. here preſſed and aggravated by their extream pertinacy therein, the notoriouſneſs of it, and their inward and entire affection unto it. The firſt whereof is in the former part of the verſe laid down, and illuſtrate by a reſemblance taken from ſome characters, cut or carved with iron or ſteel, or other ſtrong tool, in marble-ſtone, or the like hard matter, ſo deep, that they cannot eaſily, if at all, be done out again: thereby intimating, that in like manner, this evil of idolatry was ſo deeply rivetted into their ſouls, and had made ſo deep an impreſſion in their minds and memories, that it was not poſſible to get or raze it out thence, to work it out of their hearts, or to make them leave minding and remembring it. The ſame pertinacy in evil in them, ſee ſet forth by other expreſſions and reſemblances, Chap.2.22. & 6.29, 30. & 13.23. For I cannot concur with thoſe, who would have the words rendred, *The ſin of Judah* ſhall be *written with a pen of iron, and an adamantine claw*; that is, ſay they, the guilt and penalty of it ſhall be ſo ſet on with them, that they ſhall not be able in haſt to forget it.

ſin.] Their idolatry, by way of eminency, for the hainouſneſs of it here, ſo termed, (*ſee* Exod. 32. 31.) as appears both by the cloſe of this verſe, and by what followeth, verſ. 2, 3.

written] That is, *cut*, or *engraven*: for ſo the Hebrew word is commonly uſed, not onely for to *write* in a book, Deut. 19. 20. Chap. 32. 10. but to *engrave* alſo in ſtone, or other like material, Exod. 24. 12. & 34. 1.

with a pen of iron] Such an iron tool as men uſe to carve or engrave with: as Job 19. 24. Of the word rendred *pen*, ſignifying firſt *a pen* to write with, Pſal. 45. 2. then *a tool* to grave with, ſee on Chap. 8. 8.

and with the point of a diamond] The former word here uſed, ſignifieth properly the *claw* of a fowl; for from *a bird*, or *fowl*, it hath its name: but it is uſed alſo for the *nail* of man or woman, Deut. 21. 12. Dan. 4. 33. and becauſe the claws of fowls, birds of prey eſpecially, are ſtrong and ſharp: Hence by reſemblance, ſuch iron tools alſo, as artificers that work in hard matter, ſuch as maſons or ſmiths engrave with, are ſo termed, as by ſome places by the Jewiſh Scholiaſt here, and by others elſe-where, out of the Talmudiſts Writings produced, may appear. So that by the word here, rendred *point*, there ſeemeth no other to be intended, then what was rendred *a pen* before; at leaſt, that they were both names, if not of one and the ſame tool, of two tools not unlike the one to the other; the one, reſembling the *pen* of a fowl; the other, the *claw*, and both, as may ſeem alſo, among work-men, much of the ſame uſe. And hence, as here, *a pen of iron*; ſo out of the Midras, *a claw of iron*: but of the other word there is not a little difficulty; for ſome of the Jewiſh Criticks would have it to ſignifie any hard matter in general: and here, to ſignifie *hard* iron, or *ſteel*; ſupplying the word *iron* from the former member; as, ſay they, the Chaldee Paraphraſt uſeth it for an *hard ſtone*, joyning *ſtone* and it together, Deut. 32. 13. and that it ſignifieth not *an adamant* alone, (the point whereof, I ſuppoſe, was never in common uſe thus to grave with) but any hard rocky, or flinty ſtone, appeareth by the common uſe of it in the Chaldee, Deut. 8. 15. Job 28. 10. Pſal. 114. 8. and it is ſtrange, if this term ſignifie *a diamond*, how it came to miſs a place in the ſtones of the Ephod; for another word is deemed to go for *a diamond* there, Exod. 28. 18. I will not make uſe of that Talmudical tale, (which yet ſome of the Jewiſh Scholiaſts, on Eſay 5. 6. follow) to wit, that this *Shamir* ſhould ſignifie a worm, that Moſes made uſe of, to cut thoſe precious ſtones with, and Solomon, to cut out the ſtones for the Temple, being taught the uſe of it by Aſmodeus the devil, and fetcht out of Paradice by an Eagle: this were to confute, a miſtake at moſt, by a more frivolous fable: but that it ſignifieth a very hard ſtone, ſo called from its own laſting, and the ſure and long *keeping* of things therein cut and engraved, is evident by theſe two places, where in this notion it is found uſed, Ezek. 3. 9. & Zach. 7. 12. in the former place, whereof it is ſaid, *ſhamir, harder then the rock*. But what uſe is there ordinarily, ſave among ſavage people, where iron tools are wanting, of flints or ſtone to carve with in hard matter? Some therefore of the Jewiſh Writers would have the words read, *with a pen of iron, and with a claw in an hard ſtone*; ſuch as marble, or the like; and thereby to be meant, what by further explication followeth, *upon the table of their hearts*; for their hearts, ſay they, are elſewhere called *hearts of ſtone*, Ezek. 36. 26. and ſaid to be as this *hard ſtone*, Zach. 7. 12. But becauſe this ſeemeth an over-hard conſtruction, I adhere rather to that learned Writer, who by the *claw*, or *iron tool* of *the hard ſtone*, or *long-laſting ſtone*, underſtandeth a tool not made of ſuch a ſtone, but wherewith in ſuch ſtones, not ſoft, but hard marble, or rocky ſtones, things are wont to be cut and engraven; the rather, for that I find *a furnace of iron*, not for a furnace made of iron, but for a furnace, wherein iron is melted and wrought, Deut. 4. 20. See on Chap. 11. 4.

it is graven upon the table of their heart] Heb. *engraven*, or, *being engraved*. The word here uſed, anſwereth preciſely to the Latine *exarata*: for it ariſeth as that alſo doth, from a root that ſignifies *to plow*; whence the *plow-ſhare*, that enters and cuts the ground, 1 Sam. 13. 21. and a term for notion parallel to it, and in one radical letter onely differing, is found, Exod. 32. 16. and as that onely there, (where it is uſed of Gods Law engraven on the two Tables of ſtone) ſo this, in that notion alone here: Of the phraſe of *the table of the heart*, and ought written and engraven there, ſee 2 Cor. 3. 3. Their ſin, a tranſgreſſion of Gods *Law*, 1 Joh. 3. 4. is engraven and ſtamped upon their hearts, and that in ſuch manner, as was before ſaid, where the Law of God was ſometime, Rom. 2. 15. and ought ſtill to be, written, Ezek. 31. 33. Some think there is an alluſion to thoſe ſuperſtitious tablets, which idolatrous people uſed to wear next their hearts, with the name, mark, or number, of that god, whom they were moſt addicted to, engraven thereon; or to the common practice of ſuch perſons as uſed to carry about them, the effigies, or names of thoſe, whom they did in ſpecial manner affect, either drawn upon ſuch tablets, or engraved upon ſome agate, or the like ſtone in their rings, or ſeals. See on Eſay 49. 16. But hereof let the Learned judge. Some other ſuppoſe, that the meaning ſhould be, that the guilt of their ſin ſtuck ſo faſt to their conſcience, that all they could do, would not be able to raze it out, but that it would ſtand for ever firm and freſh, as upon record, there, Deut. 32. 34. Eſay 65. 6. But of this before.

and upon the horns of your altars.] In the former words was intimated their pertinacious diſpoſition, in regard of their ſin: in this clauſe, the notoriouſneſs of it; as if he had ſaid, You will ask me, peradventure, how I can come to know, or tell what is in your hearts. God, from whom I have it, ſeeth and knoweth it well enough, ver. 10. But I need not have recourſe to any ſuch ſpecial revelations, your outward courſes and practices do openly publiſh and proclaim it: as it is enſtamped upon the tables of your hearts, ſo is it likewiſe portraid upon the horns of your altars. In which term, there is by moſt Writers deemed an alluſion to be unto the bloud of beaſts offered in ſacrifices, which was uſually ſprinkled upon the horns of the altar, a rite enjoyned by God, and imitated by idolaters in the ſervice of their falſe gods: For Gods altar was four ſquare, and at each of the four corners of it, was fixed a riſing of braſs, to ſome height, in the faſhion of an horn, to keep from falling over ſuch things as were laid to be burnt upon the altar, Exod. 27. 1, 2. Ezek. 43. 15, 16. Now upon theſe, for expiation, was the bloud of the ſacrifice part of it put, Exod. 29. 12. Lev. 4. 7. & 16. 18. The like rite whereunto being uſed by theſe idolaters, was an open profeſſion of their idolatrous ſervices, and is here produced as a pregnant proof and evidence againſt them. Now this being the meaning of the text, the word of *engraving*, muſt be taken here in a double notion, as if it were ſaid, *engraven upon the tables of your hearts*, (for the terms are collective) *and* painted (for of bloud that is moſt proper) *upon the horns of your altars*. It is not unlike thoſe ſpeeches of Moſes, *The people ſaw the thundrings and lightnings*; ſaw the one, heard the other, Exod. 20. 18. & Deut. 4. 12. *Ye ſaw no ſimilitude, a voice onely* heard ye: as alſo to that of the Apoſtle, *I made you to drink milk, not* to eat *meat*; or fed you *not* with *meat*, 1 Cor. 3. 2. But this double notion, ſome avoid, ſuppoſing this clauſe to reſpect not the bloud put, or ſprinkled upon the altars; but to the names of thoſe gods, that at them were worſhipped, inſcribed, or engraved, upon the altars: Of which, ſee Act. 17. 23. and that in the term of *horns* is intimated, that by, and for thoſe, their abominable practices, they ſhould be goared, as with horns, unto their utter deſtruction. See 1 King. 22. 11. But the former ſeems the more probable, and is admitted by the moſt. Howſoever it be taken, there is in the text, the particle *unto*, for, *upon*, as Pſal. 9. 4. Ch. 15. 8. and a paſſage from perſon to perſon, from the third to the ſecond; as Eſay 1. 29. Chap. 16. 12.

V. 2. *While their children remember their altars and their groves, by the green trees upon the high hills.*] According to this verſion, which the old Latine holdeth forth, the meaning ſhould be, that the children took after their parents, treading in their idolatrous ſteps, while they kept in, or called to mind their courſes of that kind, and the places wherein they uſually exerciſed the ſame. See Chap. 7. 18. But the Chaldee Paraphraſt, whom both the Jewiſh Commenters, and ſome of ours, follow, render the words; *As they remember their children*, (Heb. *according to the remembring*, or, *remembrance, of their children*) ſo remember they *their altars and their groves*; that is, as men are wont to mind their children, the daily remembrance of whom, being moſt dear and precious to them, is very pleaſing and delightful; ſo are theſe men wont to mind and think upon continually with much pleaſure and delight, the places wherein they do ſervice to their idols, being far dearer to them, then the children themſelves. See Chap. 7. 31, 32. & 19. 5. See for the form of ſpeech, Pſal. 106. 4. Eſay 1. 7. and for the ſupply of the verb from the former branch, Gen. 1. 16. 2 Chr. 10. 11. Eſay. 10. 5. Chap. 8. 10. Thus read, (which I conceive to be the genuine ſenſe) it implyeth the great love and affection that they bare unto their idols. See Eſay 57. 5, 8. For that ſeems too much forced, which ſome Jewiſh ones ſuggeſt, of making *memorials* of their children, by burning them in fire to their idols; according to that, Lev. 2. 9. Eſay 66. 3. as alſo that of thoſe who expound it, that they ſhall for a long time *remember* theſe their practiſes, when the evils that they ſuffer for them, ſhall ſtick cloſe to them.

groves] Set apart and abuſed for idolatrous ſervices, Judg. 3. 7. Eſay 1. 29. See Eſay 27. 9.

by the green trees] Or, *beſide*; as Chap. 32. 20. or, *with the green trees*; (Heb. *green tree*; but taken collectively) the groves ſet with, or conſiſting of ſuch. So is the particle uſed, Gen.32.11. Exod. 35.22. 1 Sam. 1.24. for they needleſly wring the text, that by a trajection would refer, *beſide the green trees*, not to the *groves*, but to the *altars*; or that inſtead of, *upon the green trees*, as the particle moſt commonly ſignifieth, render it, *under the green tree*; becauſe it is ſo, chap.2. 20. for this particle is never that I can find, uſed in ſo croſs a ſenſe.

upon the high hills.] the uſual places of their idol-ſervices; whence the term of *high places*, Chap.2.20. & 3.2.

V. 3. *O my mountain in the field, I will give thy ſubſtance, and all thy treaſures to the ſpoyl; and thy high-places for ſin, in all thy borders.*] The fruit and effect of theſe their idolatrous courſes followeth, to wit, the expoſing of their ſubſtance and wealth to direption, and their perſons to deportation and ſervitude, ver.4.

O my mountain in the field] The city of Jeruſalem, and Sion more ſpecially, Gods holy hill, Pſal.68.15. & 133.3. becauſe the city ſtood, though in the midſt of a plain, Pſal. 125. 1,2. yet upon a riſing all of it, and that upper part of it, upon an eminent hill; with many rich and pleaſant fields round about it: for the Rabbine ſeems here to ſit beſides the cuſhion, who would have the name of *a mountain* to be given here to the Jewiſh people; becauſe on the *mountains* they uſually exerciſed their idolatry, Eſay 65.4. Ezek.18.6. nor ſeem they to have hit the nail on the head, who render the words, *O thou mountain*, thou people of Judah and Jeruſalem, that dwelleſt on and amidſt the mountains, and truſteſt much to the ſtrength of them, as if thou wert therefore impregnable, Chap.21.13. thou ſhalt be no more ſafe, then as if thou wert ſeated *in the* open *field*, expoſed to prey and ſpoyl: or, come down *into the field*, or thou ſhalt be brought down *into the field*; for thine enemies ſhall put thee down, lay thee low, and make thee level with the plain, Luk.19.44. as alſo thoſe no leſſe miſſe the mark, who by a trajection would render the words; *thy wealth in the fields will I give for a prey.* None of theſe (ſave the firſt, which the words may well bear) but ſeem to force the text too much. Thoſe I conceive to come neereſt to the genuine ſenſe of the place, who thus read it; *My mountains, with the fields, thy wealth, and all thy treaſures, will I expoſe to ſpoil.* Heb. *My mountain*, and *field*; but taken collectively; as *heart*, for, *hearts*, ver.1. *tree*, for, *trees*, ver.2. the mountains of Judah, being much of it hilly, Pſal.125.2. Luk.1.39. (which God calleth by a ſpecialty, *his mountains*, Eſay 14.26. & 65.9.) and the whole territory divided into *mountain* and *field*, or plain, as Ezek. 6.3. *with the fields.* So is this particle rendred, Chap.11.19. Deut. 6.7. Pſal.35.16. 1 Sam.1.24. Hoſ.5.6. *thy wealth*, that lyeth abroad in the field; and *all thy treaſures*, (the copulative ſupplyed from Chap. 15. 13.) whether abroad in the field; as Chap.41.8. or laid up in thy ſtore-houſes and treaſuries, chap. 15.13. Eſay 39.6. *will I expoſe to prey.* Heb. *give to*, or, *for, prey*; that is, give up to be preyed upon, or made a prey, Chap.9.10.

and *thy high places for ſin, in all thy borders.*] The former member is diverſly read and expounded. Some underſtand it of their high-places to be given up to the ſpoyl with the reſt, *for the ſin* therein committed. See Ezek. 6.6. Others, *thy high-places* erected *for ſin*; for ſinful and idolatrous practices, Chap. 7. 31. Others, *thy high-places* are *ſin*; as the calf is called *their ſin*, Deut.9.21. the particle redundant; as Job 18.8. See Eſay 26.4. & 40.10. ver.4. Others, and ſo ſome of the Jewiſh Criticks, by a trajection, *thy high places for ſin*; that is, *for the ſin of thine high places*: as, *after and build*, for, *and build afterward*, Prov.24.27. and, *a place there of ſepulture*, for, *a place of ſepulture there*, Ezek. 39. 11. and, *wailing to ſuch as are skilful in lamentation*, for, *ſuch as are skilful in lamentation to wailing*, Amos 5. 16. and this in effect doth come home to the firſt; ſave that the one maketh the *high places* the common ſubject matter of direption with the reſt; the other maketh them the ſubject place of their ſin: the laſt clauſe may have reference, either unto their *wealth* and *treaſure*, that they ſhould in all places be ſtript of, chap.4. 20. or unto their high places, that the whole land was filled with in all parts of it, and the ſins therein committed, chap.3. 2. & 16.18. See the ſame with this, Chap.15.13.

V. 4. *And thou, even thy ſelf, ſhalt diſcontinue from thy heritage, that I gave thee*;] Heb. *And thou, and in thee, ſhall intermit, or diſcontinue.* Which ſome expound; *And thou, even* (as Chap.15.13.) *thou*; the other particle being redundant, as ver.3. Others, *And thou* thy ſelf, *and* thoſe that are *in thee*: all the Inhabitants of the land. Others, *Then* (as Chap.16 11. to wit, when thou haſt been thus ſtript) *ſhalt thou, and* that (as ver. 10. Chap. 20. 5.) *for*, or, *through*, *thy ſelf*, (that is, *for*, or *through*, thine own default: as Chap. 15. 13. Eſay 47.9. & 57.17.) *diſcontinue*, or, *intermit*, *from thine heritage*: ceaſe from, and forbear to till the land, that thou now poſſeſſeſt: there is in this term an alluſion to that Law, by which they were enjoyned to intermit the tillage of their land in certain years, called therefore Sabbatical years, becauſe the land in them reſted, as men did on the *Sabbath.* See Exod.23.10,11. (where the word here uſed is found) and to that intermination of ſuch a ceſſation or intermiſſion, while they ſhould abide in captivity abroad, Lev.26.34. which the words next following do evidently evince: and a learned Scholiaſt therefore ſuppoſeth, that there ſhould be here a ſupply of the word *hand*, becauſe he findeth it ſubjoyned there to the verb here uſed, rendring the text, *thou ſhalt be compelled to omit*, or, *with-hold thine hand from thy poſſeſſion*; but he might have obſerved, that the verb is there in an active form; here in a neuter: and it may well therefore be rendred, *thou ſhalt ceaſe from* (as the like, Eſay 2. 22.) *thine heritage*, or, *poſſeſſion*, (to wit, from tilling, or earing and enjoying of it) *which I had given thee*; to poſſeſs, Pſal.135.12.

and I will cauſe thee to ſerve thine enemies in the land that thou knoweſt not] Or, *while* (ſo is the copulative taken, 1 King. 11.25. and ſo rendred, Eſt.2.21. Pſal. 146. 2.) *I cauſe thee to ſerve thine enemies in a land that thou knoweſt not*, or, *in the land* (as particularly pointing at Babylon) *which thou haſt not known*, formerly, ſave by hear-ſay only; that is, during the time of thine abſence from thine own land, and of thy ſervitude in a ſtrange country. See Lev. 26.34,35. Of the divers reading here, ſee on Chap.15.14. where the other is in the text; which if we admit, the words muſt be rendred, *and I will cauſe*, or, *when* (as Chap.34.1. Zach.12.2.) *I ſhall cauſe thee to paſſe* with *thine enemies into a land that thou knoweſt not.*

for ye have kindled a fire in mine anger, which *ſhall burn for ever.*] See Chap.15.14. a want of the relative there in the former branch, as here in the latter.

for ever] That is, for a long time; as Exod.21.6. Deut.15. 17. 1 Sam.1.22. & 27.12. Pſal.89.1. Eſay 34.10.

V. 5. *Thus ſaith the Lord*;] Here ſeemeth to begin a ſhort ſum of another Sermon; though moſt conceive it to have dependance upon the former; as holding out a ſecond ſin after their idolatry, ver.1-4. to wit, confidence in an arm of fleſh, and worldly wealth, for which alſo they were to ſuffer. It beginneth with a curſe denounced againſt all that withdraw their hearts from God, ver. 5,6. and a bleſſing to all that conſtantly depend upon him, ver.7,8.

Curſed be *the man, that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord*] A corruption that this people were ever over-prone to, ſeeking unto, and relying upon, forraign aids from time to time with a neglect of God, and refuſal to reſt upon him. See 2 Chron.16.7. and 28.16,20. Eſay 30. 1, 2. & 31.1,2. & 36.6. Chap.35. 5, 7. Ezek. 29.6,7,16.

Curſed be *the man,*] Or, is *the man*: as the like, ver.7.

truſteth in man] Relyeth upon him, as his abſolute ſupport and firm ſtay, Pſal.146.3,4.

in man] Heb. *in Adam*; *a man of earth*, or *dirt*, or *clay*, or *duſt*; ſo the name importeth, Gen.2.2. & 3.19. Pſal. 103.14. See on Eſay 2.9.

maketh fleſh his arm] *fleſh*, for, *man*; a feeble, frail and corruptible creature, expoſed to caſualty, and ſubject to mortality, Pſal.103.15,16. & 144.4. & 146.4. Eſay 2.22. & 51.3. So Pſal.78.39. Eſay 40.6,7. *arm*, for, might and ſtrength; as 1 Sam.2.31. Pſal.10.15. and for ſupport, Eſay 33.2. Hence, *an arm of fleſh*, 2 Chr.32.8. as if one would ſay, of meer fleſh, without bone or ſinew, without ſtrength or firmneſſe, (for in the bone and ſinew, not in the *fleſh*, doth the ſtrength and firmneſs of the body conſiſt, Pſal.24.7. Job 40.18.) an infirm and feeble thing, unable to bear up it ſelf, and much leſſe able to ſuſtain or bear up ought elſe; and *fleſh*, for, a man that is nothing but *fleſh*; as Gen.6.3. and in the places before pointed to, Pſal.78.19. Eſay 40.6. and ſuch and no better is the mightieſt man without Gods ſupport, even as a meer *fleſhy arm*, without any nerve or bone at all in it; and a meer folly and madneſſe for any man to rely on ſuch a piece of infirm and feeble ſtuff, Eſay 31.1,3.

whoſe heart departeth from God] Though he make ſhew ſtill outwardly of continuance with him. See Eſay 29.13. & 48. 2. & 58.2. Chap.12.2. Ezek.14.4. & 33.30—32.

V. 3. *For he ſhall be like the heath in the deſert*] Heb. *And*; as Pſal.1.3. How uncertain the great Maſters in Iſrael are, and how far to ſeek in their own language, concerning the names as well of birds, and beaſts, as of trees and plants, mentioned in Scripture, hath in part been already ſhewed, for the former, on Eſay.13.21,22. & 34.14,15. for the latter, on Eſay 41.19. and we ſhall here make further to appear. The Hebrew *Arar* here, or *Aroar*, as it is found written, Chap. 48. 6. ſome of them affirm to be the ſame with *dardar*, Gen. 3. 18. Hoſ.10.8. which ſome render *a thiſtle*, ſome *a bramble*, ſome *a briar*. See the parallel place, Heb.6.8. which ſeems to carry it to the laſt. Others ſay, it is a kind of *thiſtle*, that is pricky without, but eatable within. And the like is ſaid of the term that the Chaldee Paraphraſt gives it; ſo it might be our *artichoke*. Another telleth us, that it is in ſome barbarous tongues called *juncus*, ſo it ſhould be *a bulruſh*, according to the Latine *juncus*. Another, that it is that which the Arabians call *habel*, by which name are the *Juniper-berries* ſaid to be termed: yea, ſome tell us, that the *juniper* buſh it ſelf is in the Arabian tongue called by the very name here uſed. Which it is marvel then how it eſcaped that Jewiſh Doctor that gave this Interpretation of it, by the name of the *berry*, rather then of the *buſh*. Others of them ſay, it is a plant that in forraign languages is termed *myrice*; and ſo the old Latine rendreth it. Now under this appellation, are two ſorts of plants comprehended, both with the Greeks, and with the Latines; the one called *the tamariſk*, that loveth watry places, and groweth uſually neer the brinks of brooks and rivers; the other called alſo *erice*, and with us *heath*, a ſhrub lower then the former, that affecteth dry grounds and waſte places; which from it therefore we uſually term *heaths*, whether heath grow on them, or no. Now of this latter ſort our Engliſh verſion, (wherein many other Interpreters concur with it) underſtandeth the word here uſed to be meant; as alſo ſome ſay, that the word uſed by the Chaldee, doth ſignifie the ſame. But of this plant or ſhrub, and the ſeverall ſorts of it, ſee Dioſcorides, l.1. c. 117. Baſil in his *ſix dayes work*, Sermon 5. Pliny, l.13. c.21. & l.16. c.26. & l.24. c.9. in which two latter places he telleth us, that this ſort of plant is reckoned among thoſe that were counted *unlucky*, or *unhappy*, and *damned* ones; ſuch as might not be admitted into any religious rite, and that were therefore ſo termed, becauſe they bare neither fruit nor ſeed, nor were wont at all to be planted or ſet: of which ſort this being one, was deemed good for nothing, ſave to make *beſomes*, or *brooms*, ſuch as are with us known commonly by the name of *heath-brooms*; that which ſuiteth paſſing well with the uſe of the word in this place. Howbeit, Pliny in thoſe places ſeemeth to confound theſe two plants: which Baſil well diſtinguiſheth, applying that to the former ſort, that is peculiar to the latter; becauſe the common ſort of people in his time uſed to give the name of the former to the latter. Which errour alſo, it ſeems, the Italian and ſome others alſo following him, are not free from, who render the word here *tamerice*, or *tamariſk*; the Italian note adding, that it is a baſtard plant (which what it ſhould mean, I wot not well, unleſſe it be, as *baſtard-ſaffron*, for, *ſaffron*, falſly ſo termed: and ſo *baſtard-tamariſk*, for, *tamariſk*; for likeneſſe of it to the right *tamariſk*, ſo commonly called) of no uſe but for the fire: for of the former, both Dioſcorides & others affirm, that it is planted, and doth bear fruit, and is very uſeful in Phyſick: and well the Greek therefore here, to take away all ambiguity, expreſſeth it, by a term that ſignifies *wild-myrice*; that kind of it (as the text ſaith) that groweth *in the wilderneſſe*. Howbeit, in the laſt place, another of them directly croſſing this opinion, yea, and himſelf too elſewhere, telleth us, it is *a great tree*, that groweth in the wilderneſſe; but what tree he ſaith not, relating onely what ſome other ſay of it. Thus theſe; agreeing, as we ſay, like harp and harow, yet all taking it for ſome peculiar kind of plant. But ſome late Writers are herein of another mind; for they conceive it not to deſign any ſpecial ſort or kind of plant; but an attribute onely of ſome plant, tree, or ſhrub in general: and with theſe I concur, for two cauſes; firſt, becauſe in the oppoſite branch, ver.7. there is no mention of any particular plant, but *a tree* only, at large: and ſecondly, becauſe I find it uſed, as an attribute, not of a plant, but of a perſon, Pſal.102.17. where ſome expound the word *ſolitary*, as there, ver.7. from a word that ſignifieth, *barren*, *childleſſe*, without iſſue, Gen.15.2. Lev.20,20,21. Chap. 22.30. and ſo it might here ſignifie a tree that ſtandeth *alone* by it ſelf on the waſte; or *a hewen* tree, ſuch as the Eunuch is compared unto, Eſay 56.3. but theſe both, are afterwards expreſſed. Others, *low*, or, *lowly*, or *dejected*; from a root that ſignifieth *to throw*, or, *pull down*, Chap.51.58. and ſo it might here be, *a low* ſhrub: but that ſeems not to ſuit ſo well with the root, whence it ſhould come, uſed of pulling down walls and buildings onely, as the word *to raze*, with us. Others laſtly, render it *deſtitute*; as thoſe, Heb.11.37. or, *deſpoiled*, *left naked*, *made bare*: as Job 1.21. from a verb that ſignifieth *to ſtrip*, *to make naked*, or, *bare*, Eſay 32.11. Habb.3.9. and accordingly ſome render it, *a bare*, or, *naked* tree; without any furniture of fruit or leaf. See Eſay 1.30. a defect of the ſubject; as, *vile*, for, *vile* grapes, Eſay 5.4. *a fading*, for, *a fading* plant, Eſay 28.4. *untempered*, for, *untempered* morter, Ezek. 13.11. and the word being of a doubled form, may well be deemed to ſignifie *moſt bare*: which I conceive to be the genuine ſenſe of the word.

in the deſert] As, *in the wilderneſſe*, Eſay 48.6. but there is here an elegant conſonancy, between the term intimating the condition of the tree, and that deſigning the place of its abode: as if it were ſaid, *an exceeding bare tree in an extream barren ſoil*.

and ſhall not ſee when good cometh,] Or, *that ſeeth not*; that is, enjoyeth it not, partaketh not of it, hath not any ſhare in it; (as the word is uſed, Job 9.25. Pſal.34.12. Chap.29.32.) when any rain from heaven, or other benefit or bleſſing falleth upon, or befalleth other places, Eſay 5. 6. Amos 4. 7. for that learned late Writer ſeems here to have ſtrayed, who doth thus paraphraſe theſe words; it ſhall not bring forth any fruit fit for food, when the time of ſo doing ſhall with other trees be.

but ſhall inhabit the parched places in the wilderneſſe] Or, *but* (Heb. *and*; as Chap. 15.19.) *is ſituate* (as Joſh. 22. 19.) *in ſome parched*, or, *extream dry* place, (Heb. *parched* places, for ſome *parched* place: as, *ſepulchres*, for, *any one ſepulchre*, Gen. 23.6. *cities*, for, *one of the cities*, Judg.12.7. *ſtreams*, for, *ſome one ſtream*, Pſal.1.3. and a defect of the ſubject; as in the foregoing branch: or, a place of *parchedneſſes*, or, *dryneſſes*, for, *a moſt dry*, or, *parched* place: as, a place of *drought*, for, *a dry* place, Eſay 25.5. & 32.2. a land of *drought*, for, *a dry* land, Eſay 35.1. and, a land of *droughts*, for, *an extream dry* land, Pſal.105.41.) *in the wilderneſſe*: where ſuch places are moſt frequent, Chap.2.6. & 51.43. in ſuch a land or ſoyl, as can afford it no moiſture: and conſequently, that cannot thrive, receiving neither rain from above, nor moiſture from beneath. See Ezek.19.13.

in a ſalt land,] Or, *a ſalt ground*. Heb. *a land*, or, *ground*, *of ſaltneſſe*: as, a land of *ſaltneſſe*, Job 39.6. Pſal.107.34. ſuch as are altogether barren and unfruitful, Deut.29.23. to which purpoſe alſo were places ſometime *ſowed with ſalt*, on purpoſe to make them ſuch, Judg.9.45.

and not inhabited] Or, *which is not inhabited*; the copulative for the relative: as Chap.14.18. Heb. *inhabiteth*, for, *is inhabited*: the neuter in a paſſive notion; as Eſay 13. 20. where is no inhabitant to manure or dreſſe it, Gen. 2. 5, 13. Eſay 5.6. Luk.13.8. or where for the barrenneſſe of the ſoil, no man dwelleth, Chap.2.6,15. I am not ignorant, that ſome Writers of great note, underſtand, both this ſimilitude and the next, as intending, not external proſperity and ſucceſſe, but ſpiritual graces, and the exerciſe of them: the latter, as that alſo, Pſal.1.3. of regeneration by inſition into Chriſt; production of good works, and perſeverance in well-doing: that which the courſe of the context there doth abundantly refel: and ſo this former accordingly of the want of all theſe; he ſhall not partake in the grace of regeneration, nor be manured and dreſſed by Gods Word in his Church; nor bear any fruit of good works: but theſe things ſeem wholly beſide the intent of the Prophet; which is to ſhew ſuch as truſted to humane helps, how they ſhould not only miſſe of that benefit, good, proſperity, and ſafety, which by thoſe means they made account to attain; but ſhould alſo bring upon themſelves thoſe evils, which thereby they ſought and thought to eſcape and avoid.

V. 7. *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is.*] From the curſed condition of all thoſe, that withdraw their truſt from God, to repoſe it on the creature; he paſſeth to the bleſſed and happy eſtate of all thoſe that continue loyal to God, and depend wholly for ſupport and ſafety upon him, who alone is able to ſupport and to ſave. See the like bleſſedneſs promiſed and aſſured unto ſuch, Pſal.2. 12. & 40.4. & 125.1. & 146.5. Prov.16.20. Eſay 26. 3, 4. and 30.18.

and whoſe hope the Lord is.] Heb. *and the Lord is his truſt*, or, *confidence*: for the word is a verbal, derived from the foregoing verb: *and his*, for, *whoſe*; as Chap.5.22. & 15.19. and *truſt*, or, *confidence*, for perſon truſted on, or confided in. So Pſal.40.4. & 65.4.

V. 8. *For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river*;] See the like deſcription of the godly mans proſperous thriving and flouriſhing condition, Pſal.1.3. and the like reſemblance, Job 8.16, 17. Ezek. 19.10. & 31.4.

For he ſhall be] As Pſal.1.3. ver.6.

as a tree] See Eſay 65.22.

planted by the waters] Or, *planted* (as Pſal.1.3. & 92.13.) *by the water ſide*; as Eſay 32.20. & 55.1. of which care hath been taken, to ſet it in ſome rich and well watered ſoyl, Eſay 5.1,2. Ezek.19.10.

and that ſpreadeth out her roots by the river] Where it may freely and conſtantly *drink water*; as the Prophet ſpeaketh, Ezek.31.4. ſee Job 8.17. & 29. 19. Ezek. 31.4,5,7. Heb. *ſendeth out* (as Pſal.80. 11. Ezek.17.7. & 31.5.) *his roots*; as Job 8.17.

and ſhall not ſee when heat cometh] Or, *and doth not ſee*; that is, *feel*, *ſuffer*, or ſuſtain any damage or annoyance by any parching or ſcorching heat, when ſuch cometh at ſome time of the year, becauſe it draweth moyſture ſufficient from the ſtreams of the neighbouring river, that run round about its roots, Ezek.31.4. *to ſee*, for, *to ſuffer*; as Chap.5.12. & 42.14. & 44.17.

but her leaf ſhall be green] Or, *but* (Heb. *and*; as ver. 6.) *its* *leaf* (Heb.*his*; as, *his roots* before) *is* (that is, continueth; as Dan.1.21.) *green*; neither falling, nor fading, Pſal.1.3. but retaining its verdure, notwithſtanding any ſcorching heat of the ſun. So Job 8.17.*he is green before the ſun.*

and ſhall not be carefull in the year of drought;] Or, *Nor taketh thought*,or,*needeth to take thought*; as Mat.6.25. to think what may become of it(a figurative ſpeech like that,Jon.1.4. *the ſhip thought to be drownd*, ſee chap. 15. 18.) *in the year of drought*.Heb.*of reſtraint*; as chap.14. 1. when the ſhowers are reſtrained,chap.3.3.and no rain cometh from above,1 King. 17.1.

neither ſhall ceaſe from yielding fruit.] Or, *nor ceaſeth from yielding fruit*.Heb.*making fruit*; as Gen.1.12.Eſay 37.31. In the fore-going branch was an alluſion to thoſe trees that have their leaves continually green,ſuch as are the palm,the olive,the myrtle,the laurel: Whereof ſee Theophraſt, l.1. c.15.Pliny,l.16.c.20,21.So Pſal.1.3.& 37.35. & 52. 8. & 92. 12. in this latter,to thoſe that have fruit on them all the year long; ſuch as are the orange,the lemon,the pine: Whereof ſee Theophraſt in his *ſtory of plants*,l.4.c.4.and in his *cauſes*,l. 1.c.11.Pliny,l.12.c.3.l.16.c.24.So Pſal.1.3. & 92,14. Ezek. 27.12.Rev.22.2.

V. 9. *The heart of man* is *deceitfull above all things*, *and deſperately wicked; who can know it?*] A lively and pregnant deſcription of the great pravity,and deep corruption of mans heart,very hard and difficult to be diſcovered by others. That which ſome ſuppoſe here to have reference to thoſe that with-drawing their hearts from God,put their confidence in man,ver.6. Others,to thoſe whom ſuch perſons rely upon, and are prone to deceive,ſure to fail,thoſe that rely on them, Prov.25.19.the former ſeems the right: whereof ſee more on the next verſe.

heart] For *ſoul*,or,*mind*; as moſt frequently,chap.4.4. & 5. 24.ver.5.

deceitfull] The word here uſed is a very pregnant term; and is diverſly rendred; by ſome,*wily*, *fraudulent*, *prone* (properly) *to ſupplant*, to circumvent and deceive. So it is ſaid of Jehu,by a term hence deduced, 2 King.10.19. when he made a ſhew,as if he meant to ſerve Baal; *he did it ſubtilly*, or, *in ſubtilty*; to deceive and deſtroy the ſervants of that idol; and chap.9.3.*every brother will ſupplant*,or,*deceive*,will undermine, go beyond, circumvent his brother: word for word, *trip up his heels*; for thence had *Jacob* his name, Gen.25.26. & 27.36.Hoſ.12.3. Others,render it *perverſe*,full of *pravity*, ſo the old Latine: or *crooked*, and *uneaven*; as the word is uſed of ways, Eſay 40.5. Luk.3.5. that have many windings and turnings in them,and are hard therefore to find: and ſo is it with *mans heart*; full of windings and turnings, and nooks and corners,and wiles and ſlights,Eſay 29.15, 16. intending one thing,when it pretendeth another, and inwardly purpoſing the clean contrary unto that which by the tongue and outward carriage it pretendeth and promiſeth, Pſal.41.6.& 55.13,14,20,21. in regard whereof ſome render the word here *unſearchable*; (as the old Latine doth the next word; and one of our ancienter Editions, this) and the ancient Greek,*deep*,according to that,Pſal.64. 5, 6. Eſay 29.15. See Prov.26.24-26.The Chaldee giveth it, *hard*; and one of our Editions *ſtubborn*: for which I ſee no ground, ſave that pravity and perverſneſſe hath ſtubberneſſe commonly joyned with it. The firſt and ſecond ſeem the beſt, becauſe having ſome ground in the root and ſtock of the term, and the notion and uſe of either.

above all things] Heb. *From all*, that is, *above ought*. No creature ſo ſly or wily, as is mans heart: No creature in wicked ſubtilty and diſſembling can go beyond him. See Eccl.7.26,29. *from*, for, *before*, or, *above*; a particle much ſo uſed in a comparative notion; as Prov.22.1. Eccl.7.1. chap 5.3.and *all*,for,*ought*; as Job 1.11.chap.32.23.

and deſperately wicked]This word alſo (for it is but one in the text) is diverſly rendred; ſome render it,*deſperate*;ſome, *deadly*. Others joyning both together, *deſperately* bent unto,and ſet upon *deadly* miſchief: wholly given deceitfully to deſtroy,and to do miſchief,2 Sam.20.9,10.Pſal.64.5. whereof ſee a pregnant proof in the demeanure of this people toward this our Prophet,chap.11.18,19.& 12.6. as alſo in ſome other towards Gedaliah,chap.40.14,16.& 41.1,2. Of the word, ſee on Eſay 17.11.chap.15.18.& 30.12,15.and hereafter, ver.16. in which place,as alſo in this,ſome,inſtead of *anuſh*, by a miſtake of the vowel points read *enoſh*, and render it *a man*: whereof more on the next clauſe. But here the words run *deſperate*, or, *deadly*, *it is*; the pronoun for the verb ſubſtantive: as Eccl.1.5.chap.10.2,8.

who can know it?] Heb. *who knoweth it?* but the verb taken potentially: as chap.2.23.ſo Job 22. 13. *how doth God know?* for, *how can God know?* and, *who ſeeth them*, for, *ſeeth us?* Pſal. 64. 5. & Eſay 29. 15. *Who ſees us?* or, *Who knoweth us?* that is, *who can ſee*,*or know*, what we do? So cloſe and unſearchable is mans heart, ſo full of ſhifts and fetches, that no man can know what is in it but himſelf, 1 Cor. 2. 11. yea, ſo full of guile, that a man cannot fully know himſelf, Pſal.19.12. that oft-times it even gulleth and beguileth a mans own ſelf,Gal.6.3. Jam.1.22. The Greek here renders the text, joyning this and the former words together, *and he is a man,and who knoweth him?* and this divers Expoſiters apply unto Chriſt, and his humane nature: but the ground of this miſtake we pointed to before, and ſhall again meet with the like,ver.16.

V. 10. *I the Lord ſearch the heart*, *I try the reins*, *even to give every man according to his wayes*, and *according to his doings.*] Becauſe he had ſpoken before of *with-drawing the heart from God*,ver.5. and they, it may be, would pretend, as Eſay 48.2.what the godly do ſincerely profeſs,Pſal.44.17,18. that their heart was not turned away from God, and would not ſtick herein to bear down Gods Prophets to their faces, when they charged them with it, and reproved them for it, chap.2.23,35. God therefore here telleth them,that though they might delude men,and blind or bleer their eyes,by raiſing many ſuch miſts of goodly pretences before them, that they could hardly,if at all,be able to diſcover what lay hid in their hearts; having ſo many ſlights and ſhifts to conceal and colour it withall; yet they could not beguile God, who had an eye, that was able to pierce and pry into every nook and corner of their ſouls, and thorow all thoſe cloudy miſts, and colourable pretences,deſcry the inwardeſt motions, and ſecreteſt intentions of their hearts,and accordingly deal with them,as they juſtly deſerved, 1 Sam. 16.7. 1 Chron. 28. 9. 2 Chron.6.30.Pſal.7.9.& 94.9—11. Prov. 15. 11. Chap.11. 20.& 20.11. Act.1.24. & 15.9. Hebr.4.12. Rev.2.23. Heb. *ſearching*,and *trying*,or *exploring*: and ſo both the Greek and Latine render it, which may two ways be expreſſed; either, *I the Lord* am *he that doth ſearch and explore*. So our Verſion; or, as in way of anſwer to the former queſtion, ver. 9. who knoweth it? *I the Lord,who ſearch and explore*. I that can ſo do, or do ſo, know it: either of both may well ſtand: *heart and reins*; for the inwardeſt motions,intentions,devices,affections, and deſires of the ſoul, Pſal. 16. 7. & 26.2. & 51.6. & 139. 23. Chap. 12. 2. and in the places before pointed to,

to give to every man according to his ways, and *according to the fruit of his doings*] Weighing as well the inward diſpoſition and affection of the heart,as the outward act and work of the hand, 1 King.15.14. 2 King.14.3. 2 Chron.15.17. and 25.2.Pſal.7.8—10.& 18.23,28.Chap.3.10. Prov.16.2. and 21. 2.

even] Or,*and* that: as ver. 4.

to give unto every man according to his ways] So 1 King. 8. 32,39.Pſal.62.12.Rom.2.6.Rev.22.12.*ways*, that is, tenour, or courſe of life and carriage: as Pſal.1.6.& 119.1.Ezek.7.3, 4, 27.

according to the fruit of his doings]That is,the reward either of mercy by promiſe,Pſal.62.12.Mat.5.12. or in ſtrict juſtice due to them, Rom. 2. 7—10. and 3. 23. So is the word *fruit* uſed, Prov.1.31. & 31.31.Chap.21.14. & 32.19. Mic. 7. 13.

V. 11. *As the partridge ſitteth on egges, and hatcheth them not; ſo he that getteth riches,and not by right, ſhall leave them in the midſt of his days; and at his end ſhall be a fool.*]This people,as they relied much upon forrain forces,an arm of fleſh; which the Prophet met with,ver.5.ſo they truſted not a little to their wealth and treaſure, and that much of it gotten by wicked courſes, either fraud or oppreſſion, whereby they made account that they ſhould be able to hire forraign forces enough for their defence,or by means thereof,otherwiſe, ſhift well enough for themſelves. See Eſay 28.15. & 30. 6. and this the Prophet ſeems here to meet with, telling them, that this their wealth ſo gotten, wherein they put ſo much confidence,Pſal.49.6.& 52.7.Prov.18.11.Eccl.7.12. ſhal not avail them,nor be able to protect and ſecure them, Eſay 28. 17,18.for they ſhall be ſtript of it,or have it taken from them ſooner then they expect,Prov.23.5. Luk.12.15. and ſhall at length prove fools, Luk.12.20. as finding themſelves to have laboured for the wind,Pſal.39.6.Eccl.5.13-16. and this he illuſtrateth, by the ſimilitude of a fowl, that ſitteth upon ſtrange eggs,which being hatched,leave her; or having laid eggs, hath them broken by one means or other, ſo that ſhe never cometh to hatch them.

As] Both the notes of ſimilitude,*as*,and *ſo*, are here wanting; as alſo,Prov.26.7,9,14,21.& 27.17, 21. ſave that there the latter is ſupplyed by the copulative,but is wholly wanting,Prov.26.11.

the partridge,] Heb. *kore*; and ſo is this fowl alſo called, 1 Sam.26.20.the word importeth *a caller*,or,*a cryer*, Eſay 40. 3. which name might ſeem to be given her, from her manner,as ſome write, of *calling* her young after her, when having deluded the Fowler, by her ſlights, ſhe hath drawn her ſelf away from the place of her neſt. See Elian, l. 3. c. 16.

But one of the Jewiſh Maſters, in his Annotations on this place, telleth us, that this *kore* is that which the French (for in thoſe parts he lived) call a *cuckow*: and that indeed is a more clamorous fowl then any other ſo commonly and ordinarily is: but the *hunting* of this *kore on the mountains*, 1 Sam. 26. 20. ſeems to agree better to *the partridge*, then to the *cuckow*, which few, I ſuppoſe, in that manner follow: the ancient Greek reſpecting the notation of the word, rendreth it, as if they had read it doubled, *the partridge cryeth*.

ſitteth on eggs, and hatcheth them not] Or, as ſome, *gathereth eggs together, but* (Heb. *and*; as ver. 6.) *hatcheth them not*: *gathereth together*; as, ſay they, the word ſignifies, Eſay 34. 15. and in the Talmudiſts Writings, ſeemeth ſometime to be taken: and, *gathereth* them *together*; to ſit on, and to hatch, but hatcheth them not; her eggs either proving windy and adle, as oft it falleth out, with thoſe eſpecially that have been produced without the company of the male, which with the partridge is ſaid to be frequent. See Ariſtotle, l. 5. c. 5. & l. 6. c. 2. Pliny, l. 10. c. 32. & 58. or otherwiſe miſcarrying, either by means of thoſe that take them away, Deut. 22. 6. Eſay 10. 14. or of beaſts that trample caſually upon them, Job 39. 15. or of her own mate, the male; that which is of the partridge reported, that the female uſeth not to ſit on her eggs where ſhe layeth them, but to remove them from place to place, where the male may not find them, becauſe being a very luſtfull bird, he will be diſturbing, and breaking of them, that he may have the company of the dam: Of which, ſee Ariſtotle, l. 9. c. 8. & Pliny, l. 10. c. 32. but the word here rendred *hatcheth*, is, in the Hebrew, *bringeth forth*, uſed commonly of *birth*, and that not in a woman-kind onely, but in the female of other creatures, Chap. 14. 5. Job 39. 1-3. and they confeſs it therefore thus taken, as they would have it, to be *a catachreſtical*, or a far-fetched metaphorical kind of ſpeech. The moſt therefore render it, ſome, *gather together*; (of which before) others, *ſitteth on eggs, which ſhe hath not brought forth*: and the former verb, indeed, ſignifies, *to ſit upon*, or, *to brood*; either eggs to hatch them, as the Chaldee uſeth it, Job 39. 14. and the Talmudiſts very frequently; or young ones already hatched; as Eſay 34. 15. for of the proper ſignification of the latter, there can be no queſtion; and that the copulative coming between them, is frequently put for the relative, appeareth by Eſay 3. 6. & 5. 4. & 44. 7, 14. Chap. 4. 16. & 14. 18, compared with, Chap. 17. 4. in all which places, and many more it is found ſo uſed. Now thoſe that go this way, ſome expound it of the male partridges ſitting on the young, which not he, but the female brought forth: and to this purpoſe, Ariſtotle indeed reporteth of them, l. 6. c. 8. that having divided their eggs into ſeveral neſts, they ſit on them apart. But neither doth this (were it granted to be ſo) any way well ſuit with the drift of the text, or that whereunto it is here applyed: for as for the maſculine form here uſed, ſee on chap. 2. 23, 24. Others therefore rejecting this, ſay ſome, that the partridge having loſt her own young, getteth ſome other partridges eggs, and ſitteth upon them, which when they are hatched, hearing their own dams note, and by a naturall kind of inſtinct diſcerning it, run away from this their nurſe, and go after her. So Ambroſe, in his *ſix days work*, l. 6. c. 3. and Jerome, referring us to Ariſtotle, Pliny, and others; in whom yet I find it not. Others, that the *kore* here mentioned, is a bird that gets together the eggs of Fowls, and is wont to ſit on them as her own, untill they be hatched, which then leave her, and keep with thoſe of her own kind. So the Rabbines, ſome of them, and ſome other obſcure Writers, ſay of the partridge; which if it can be made good, will very well ſuit, both with the terms, and drift of the text: And ſome ſuch thing certainly, either as this, or the firſt, to me ſeems undoubtedly here to be intimated: For as for the *cuckow*, whom ſome Jewiſh Doctors would have to be this *Kore*, ſhe is ſo far from filching, and ſitting on the eggs of other birds, that ſhe uſually layeth her own in the neſts of others, to be ſitten upon, and hatcht by them. So Ariſtotle, l. 6. c. 7. & l. 9. c. 29. Pliny, l. 10. c. 9.

he that getteth riches, and not by right] Heb. *making*, or, *he that maketh*, (as *ſearching*, ver. 10.) *riches*, (as, *to make wealth*, for, *to get* it, Deut. 8. 18.) *and*, or, *and* that, (as ver. 4, 10. for there is no certainty even of goods lawfully gotten, Pſal. 62. 10. Prov. 23. 5. 1 Tim. 6. 17. and much leſs of thoſe that are by unlawful courſes compaſſed, Prov. 21. 6.) *not by judgment*, that is, either without *diſcretion* and due conſideration; as the word is uſed, Pſal. 112. 5. without any regard of right or wrong, as it is with thoſe that ſet this down with themſelves, that they will be rich, by what means ſoever it be, 1 Tim. 6. 10. or *not by right* (for ſo alſo is the word uſed, Ezek. 18. 5, 19, 21.) that is, by unjuſt and injurious courſes, *wrongfully*, as it is rendred, Ezek. 22. 20.

ſhall leave them] Either having them taken from him, Eſay 8. 4. & 10. 13, 14. Eccl. 5. 14. ver. 3. Mat. 6. 19. or being taken away from them, Pſal. 49. 10—12, 17. and 52. 5, 7. Eccleſ. 5. 15, 16. Luke 12. 20.

in the midſt of his dayes] Coming to ſome untimely end, and not lengthening his life above half that time, which in courſe of nature he might have attained unto. See Job 15. 31-33. & 22. 16. Pſal. 55. 23. & 102. 24.

at *his end ſhall be a fool.*] Heb. at, or, in (wanting as Chap. 5. 7. & 11. 23.) *his laſt* (as Num. 23. 10. Chap. 12. 4.) *he ſhall be a nabal*, or, *a fool*, 1 Sam. 25. 25, 26. he ſhall appear ſo to be, Pſal. 49. 13. Luk. 12. 26. See the like, Joh. 15. 8.

V. 12. *A glorious high Throne from the beginning is the place of our Sanctuary.*] In theſe words themſelves, there is no great difficulty; but about the connexion or coherence of this paſſage with the reſt of the context, there is among Interpreters much diſſention. A learned late Writer deemeth, that this is here noted, as the fourth vain confidence, that this people were wont to truſt unto: the firſt whereof was their ſtrength, ver. 3. the ſecond, their forrein forces, ver. 5. the third, their humane policy, ver. 9. the fourth here, the Temple, which they relied upon as a fortreſs impregnable, Chap. 7. 4. Zeph. 3. 11. So ſhould theſe words be rather a ſpeech of the people, then of the Prophet; that which to me ſeemeth very improbable, finding in the text nothing that ſhould ſo make or hold it out; nor any other that herein accordeth with him. Howſoever, ſome think that the Prophet, whoſe own words they make them, might have ſome privy nip at that their vain preſumption. Among the Jewiſh Doctors, ſome conceive it to have reference to what was before ſaid, concerning truſt in humane helps, ver. 5. as if it were ſaid, Let them truſt in man, we will truſt in him whoſe throne is aloft in heaven, and his Sanctuary here on earth, as Pſal. 20. 7. but there is too far a diſtance between theſe two, then to be brought thus together, and to be made cohere the one with the other. Others of them would have it referred to Gods *ſight and exploration of the heart and reins*, ver. 10. which might appear, as well by his looking down from his palace in heaven, Pſal. 11. 4. & 33. 14, 15. & 113. 5, 6. and by his ſitting on his throne, to wit, his Ark, in his Temple ſituate here upon earth, Pſal. 80. 1. and that in the very midſt of all the earth, Pſal. 74. 12. for the earth, ſay they, ſtands in the middle of the whole world, and the land of Judah in the middle of the earth, and Jeruſalem in the middle of Judea, and the Temple in the middle of Jeruſalem, and the Ark in the middle of the Temple: but not to ſtand upon examination of the exactneſs of theſe vain niceties: this coherence ſeemeth to be no leſs far-fetched then the former. Others of them would have it depend upon the laſt branch of the foregoing verſe, *he ſhall in his latter end be*, or be found *a fool*, being caſt out of that *glorious high Throne*, *the place of the Sanctuary*: from which, by means of ſuch injurious carriages, he ſhall come to be ſecluded. But this ſeemes yet more forced, then either of thoſe before mentioned. Others of them refer it to that which followeth, as if it were ſaid, O thou whoſe *glorious high throne, the place of our Sanctuary* is, *Jehovah, the hope of Iſrael.* And this ſeemes moſt probable of any that I find by any produced. Onely ſome of our beſt and ſoundeſt Interpreters, reading it without ſuch preciſe connexion, (which ſome alſo of thoſe Jewiſh that go this way, regard not, nor is indeed ſo needful) as an entire ſentence of it ſelf, as our Verſion yields it, do add, That this is by the Prophet prefixed before his enſuing ſpeech directed unto God; partly, to ſhew the ſingular favour of God unto his people, who had ſetled the place of ſpeciall reſidence, as in his palace, among them: and thus pointing to him, whom thus dwelling among them, they ought to have truſted unto, Pſal. 68. 28, 29. and partly, alſo, to tax the ingratitude and folly of them, who notwithſtanding that hereby he had manifeſted to them his forwardneſs to protect and ſecure them, would leave him, and ſeek after others for protection and ſafeguard, which were not able to afford it, that which is intimated in the latter part of verſe 13. See Ezek. 7. 20. The words ſome read as our Verſion exhibiteth, taking *throne*, and *ſanctuary*, for one and the ſame. See Chap. 3. 17. & 14. 21. Others diſtinguiſh them, and make *heaven* the one, Pſal. 11. 4. Eſay 66. 1. the *Temple* the other, Exod. 15. 17. 2 Chron. 20. 8. and they render the words, with a note of ſimilitude prefixed; As the *glorious and high throne* (to wit, in heaven) is *the place of our Sanctuary*. But the former is the plainer, and ſeemeth the brighter.

A glorious and high throne] Heb. *A throne of glory* (as Eſay 22. 23.) *high*, or, *of height*; which Some render with repetition, a throne of *height*. Others, *of the high one*, that is, of God: and the word being as well of an adjective, as of a ſubſtantive notion, will admit either: but the latter is the rather here to be refuſed; not need the other to be received: but that of our verſion retained inſtead of either, becauſe of that parallel place, Eſay 6. 1. *a throne high and lifted up*; where the former term coming from the ſame root with this here, is adjective onely.

from the beginning]Heb.*from the firſt*; from the firſt foundation of it: and this the pauſes or points in the original, joyn unto the word, *high*: in regard whereof,the text would thus be rendred, *A glorious throne,* (for there is a ſtop) *high*(or *lofty*) *from the beginning*; in regard of Gods preſence and reſidence in it,1 King.8.12,13,27.& 9.3. For frivolous and ridiculous is that figment of the Rabbines, who to that purpoſe abuſing that place,Exod.15.17. and this, reckon *the place of the Temple* among thoſe *ſeven* things, which God, ſay they,made before the creation of the world. But a late learned Writer conceiveth, that this clauſe may be rendred, *an height*, or *celſitude*, *far above the chief*; that is, far in height and loftineſs, ſurpaſſing any earthly or worldly height and dignity; and ſuch uſe,indeed,of the particle,in compariſons, is frequent: as Gen.3.1. Chap.17.9. See ver.16. and of the height of Gods houſe,ſee on Eſay 2.2. But this I leave to the judgment of others. Onely I ſuppoſe it hard to find,where the word, *firſt*, is, in Hebrew, found for *chief*; that Eſay 41.27.is queſtionable.

V. 13. *O Lord,the hope of Iſrael,*] Or, *expectation*: See Chap.14.8.

all that forſake thee ſhall be aſhamed] Or, *confounded*; as it is rendred,Pſal.97.7.ver. 18. or, *abaſhed*; as word for word it ſoundeth: ſee on Chap. 8. 9. as in way of prediction, or denunciation, telling what the end of ſuch will be; as ver. 11. So Pſal.73.27.Eſay 1.28. Howbeit, ſome take it as ſpoken in way of ſupplication and prayer, rendring the words, Let them *be confounded*,or,*abaſhed*,as Pſal.35.4,26. & 40. 14. and ſo in the latter part of the next branch, *Let* them *be written*; as Pſal.69. 28. but that which our Verſion yieldeth, ſeemes herein the better.

and they that depart from thee] The words, *from thee*, are not in the original; and there is a four-fold reading of the Hebrew text: for ſome read it *weſure*, which our Verſion followeth, ſuppoſing the form contracted to be put for the entire; as Chap.22.14. and the words,*from thee*,to be ſupplyed from ver.5.the term is ſo found,Eſay 49.21.Some,*waſuru*,that *ſhall depart*: a defect of the relative; as Chap.14.18.Others, *weſuray*,*that depart from* me; that is,from the doctrine by me delivered to them:*from me*;as Joſh.1.7.*depart*,or, *turn not aſide from him*; that is,ſay they,from Moſes: Heb.that *depart* me, for,*that depart* from *me*: the prepoſition, ſwallowed up between the verb and the pronoun affixed to it; as,*that riſe me*, for,*that riſe* againſt me,Lam.3.62.and,which cometh in form neer to this,that *contend me*,for,*contend* with *me*, Pſal. 35. 1. Chap.18.19. Others laſtly,*yeſuray*; *my caſtigations*: whereof more anon; for the former three will in effect come to one; but the firſt of them is moſt received.

ſhall be written in the earth] Such as ſo do, ſhall not be written *in heaven*; as Luk. 16.20. where *the book of life* eternal is under ſafe cuſtody kept,Rev.13.8.& 20.12,15.but here *on earth*; as Mat. 6. 19. where their hopes and happineſs wholly conſiſteth,Pſal.17.14. grounded upon ſuch fickle and uncertain things like themſelves,ver.11. Prov.23.5. Mat.6. 19-21. 1 Tim.6.17. or,as ſome of the Rabbines, *they ſhall be written in the earth*; that is,they ſhall be *laid in the duſt*.Pſal. 7.5.die like bruit beaſts,be laid in the grave, and there go to duſt,Pſal.49.12,14.Eccl.3.20. or laſtly, it may well be a proverbial ſpeech, *ſhall be written on the earth*; they ſhall not be written in braſs, or marble, in ſome durable matter for long continuance: as Job. 19. 24. on which therefore men uſe to engrave their names,and memorials,to be tranſmitted to poſterity; but as ſuch things,as being of little regard,are written,or drawn upon the ground, or *on the earth*, or *in the duſt*; (*earth*, for, *duſt*; becauſe *duſt* is but *earth* with dryneſs diſſolved,and *earth* ſo diſſolved falleth into *duſt*, Gen.2.7.& 3.19. Pſal.22.15. Eccl.12.7.) and things *written in the duſt*, are with every puff of wind blown away,diſſipated, and done out: *to write in duſt*,a proverbial form, with the Hebrews; as to write ought *in the wind*, or, *in running water*, with the Greeks and Latines: and this laſt ſeemeth moſt likely; they ſhall be of no continuance, ſee ver.11. Howbeit,a learned late Writer, following the laſt of the readings before-mentioned, and conceiving the word here rendred, *depart*, to riſe from another root,that ſignifies,*to chaſtiſe*,or,*to inſtruct*, whereof ſee on Chap. 6. 8. and the word therefore to import *caſtigation*,and *inſtruction*; as he deemeth one not unlike it to do,Job 39.35.thus renders the words, *Let my caſtigations*,or, *reproofs, be written in the earth*; that is, Let my Sermons, and reproofs, whereby I have laboriouſly, from time to time,endeavoured to reclaim this revolted people, be entred here on earth in thy preſence,to remain, as upon record, in ſome book or monument,for my juſtification,and their conviction. See the like, Deut.31.19-21. Job 19.23,24. & 31. 35,36. Eſay. 30.8. But herein, for ought I find, he goeth alone, few ſure,if any, following him: nor ſeems this notion of the word to have place here: beſide that the word, in Job, referred unto, is very queſtionable, whether it be a noun,or a verb.

becauſe they have forſaken the Lord, the fountain of living waters] *Living water*, for,*Spring-water*, Gen.26.19. not rain-water that comes by times,either certain, or uncertain, with intervals and intermiſſions, and that ſometime very long ones,1 King.17.1. Chap. 3. 3. & 14.1.ver.8. or pond-water, that may ſoon be drained or dryed up,Eſay 19.6,8. or land-flouds,that ſwell up and run ſwiftly in winter,but fall again, and fail,when moſt need is of them,in heat of ſummer; and ſuch are all humane helps and ſtays, creature comforts and contentments, Job 6. 15-21. but *Spring-water*, and ſuch a *fountain* therefore,as runneth inceſſantly, and never faileth, for the ſupport, refreſhing, and affording a competent ſupply of all neceſſary good unto all thoſe that be his, and continue faithfull to him.Pſal.36.8,9. & 84.11. See Chap. 2. 13.

V. 14. *Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved*:] The Prophet here again reneweth his ſuit unto God for himſelf; for conſolation and confirmation, preſervation and protection, amidſt thoſe manifold difficulties, dangers and diſtreſſes, that he was expoſed unto, and aſſaulted with, for the faithful diſcharge of his duty in the work of his miniſtery, ver.14,17,18. which he had not taken up of himſelf, but had entred upon at his command, ver.16. complaining of his peoples contempt of it, and ſcoffing at it, ver.15. and repairing to be righted on them for their wicked demeanure towards him, ver.18.

Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved:] *heal me*; by freeing me from that affliction and grief of heart and mind, that I continually ſuſtain at the hands of this malitious people. See Chap. 15. 16. which place illuſtrateth this: and *ſave me*,or preſerve and deliver me, from the pits that they dig, and ſnares that they ſet for me, from thoſe plots and projects, whereby they ſeek to take my life away from me. See Chap.11.19,21. Some read the words, *If thou Lord heal me, I ſhall be healed*; *if thou ſave me,I ſhall be ſaved*: as they alſo read that, Pſal.51.7. as if he ſhould ſay, thoſe means of relief and ſafety that others leaving thee rely upon, ver.5,11,13. cannot anſwer their expectation; but thou Lord art able to afford what they cannot: they are ſure to do well, whom thou undertakeſt the cure of; to be ſafe, whom thou undertakeſt the charge of, Mat.8.2,8. Luk.5.16,28. A good notion, and a ſound conſequence; but an harſh conſtruction. Thoſe that expound it of ſpiritual health and preſervation, from being infected with the corruptions of the times, Joh.17.15. as ſome alſo do that, Chap.11.17. and of eternal ſalvation, which he ſhould pray to be preſerved unto, 2 Tim.4.18. ſeem to have ſtrayed from the genuine ſenſe of the text.

for thou art my praiſe.] *praiſe*; for the ſubject matter,or the object of praiſe; or the perſon praiſed, Eſay 60.18. & 62. 7. Chap.51.41. as, *truſt*, for,the object of truſt, the thing truſted in, and relyed upon, ver. 5. thou art he, whom I praiſe inceſſantly for the favours that thou art pleaſed to afford unto me, aſcribing them to thee alone, Pſal.40.3.& 65.1. or,*praiſe*, for, the ground and procuring cauſe of praiſe: thou alone art he that doſt miniſter occaſions of praiſe and thankſgiving to me, by thy mercies, for which I depend upon thee alone, and no other, Exod.15.2. Pſal.22.3. & 44.8. & 109.1. Howbeit, it may well be rendred, which ſome of the Jewiſh Commenters alſo ſuggeſt, in the future: *thou* ſhalt be *my praiſe*; thou ſhalt give me abundant cauſe and matter of praiſing thee for thy mercy, when thou ſhalt have delivered me out of their hands, Pſal.18. title, ver. 1, 2. & 32.7. & 37. 1, 2. Eſay 25.1. & 38.19,20.

V. 15. *Behold they ſay unto me, Where* is *the Word of the Lord? let it come now.*] Heb. *they are ſaying*; it is their common ſpeech to me in way of deriſion, Chap. 20. 7. to ask, *where* is *the word of the Lord?* as, *where is the promiſe of his coming?* 2 Pet.3.4. ſo,where is the deſtruction that you have ſo long threatned us with, as from God? why doth it not come? we would fain ſee it once, Eſay 5.19. Amos 5.18. the pronoun demonſtrative for the verb ſubſtantive; as Chap.10. 15. & 14.15. & 32.36,43.

V. 16. *I have not haſtened from being a Paſtor before thee; neither have I deſired the woful day.*] Becauſe the people and falſe Prophets would not ſtick to tell the Prophet, that he complained much of evil uſage, of deriſion and vexation, but he might thank himſelf for it; he had pulled it unadviſedly upon himſelf, by thruſting himſelf upon ſuch an employment, and taking upon him to be a Prophet, out of either a mad or ambitious humour,Chap.29.26,27. and telling them tales of his own forging,which he never had from God,chap. 5.13. the Prophet therefore appealeth unto God, who could bear witneſſe for him, that as he had not preſſed him to be diſcharged of this ſo troubleſome and thankleſſe an employment, ſince that it ſtood not with his duty to God ſo to do; ſo he had not ſought or deſired to be put at firſt thereupon; as well knowing, and then foreſeeing, when God at firſt called him thereunto, how troubleſome an employment it was like in all probability to prove, as alſo that he was able to teſtifie for him, with what faithfulneſs and integrity he had carried himſelf in the diſcharge of his duty therein.

I have not haſtened from being *a Paſtor*] The word indeed here uſed, ſignifieth commonly *to haſten*, or run head-long; as Joſh.10.13. Prov.19.2. & 21.8. & 28.20. & 29.19. and hence divers Interpreters render it, *I haſtened not* to be *a Paſtor*; that is, a Prophet; for he was, as a Prieſt, a Paſtor before, Chap.1.1. but this is directly contrary to the terms of the text; which are expreſly, not, *to be a Paſtor*, but, *from* being *a Paſtor*: which is rather as much as *not to be a Paſtor*: as, *from* being *a King*, for, to be *no more a King*, 1 Sam.15.22. *from* being *a Prieſt*, for, to be *no longer a Prieſt*, Hoſ.4.6. *from being an harlot*, for, *to play the harlot no more*, or, *to ceaſe* from *playing the harlot*, Ezek.16.41. and ſome other therefore render the word; *I haſtened not from* being *a Paſtor*; that is, an ordinary Prieſt, as before I was, to become an extraordinary Prophet: *from a Paſtor*, for, *from* being *a Paſtor*; a defect of the verb ſubſtantive; as 1 Sam.15.22. before alledged: and, *from a city*, for, *from* being *a city*, Eſay 17.1. and, *from a nation*, for, *from* being *a nation*, Chap.48.2. But this will hardly here hold; for Jeremy ceaſed not then to be a Paſtor, when he was to be a Prophet, any more then when he was a a Prieſt before. Others therefore again go another way to work: and becauſe the particle here uſed, is of frequent uſe, not in way of deprivation onely, but in way of compariſon, as Gen.19.9. *we will do evil unto thee from them*, or, *in compariſon of them*: the Latines, *præ illis*; that is, *we will do worſe unto thee then to them*: and ſo alſo, *A name*(that is, a good name, a good note, a good repute, a good report) is *good (præ) above*, or, *in compariſon of a good* (that is, a ſweet, or pretious) *oil*, or *oyntment*; that is, the one is better then the other: and the like, Prov.22.1. as alſo Eſay 54.1. *the children of the deſolate are many in compariſon of the children of the married*; that is, the one are in number more then the other; hence therefore they thus render the text; *I preſſed not more then a Paſtor*; I preſſed not upon this prophetical office more then was meet for Paſtor, that is, a teacher, to do, ſuch as I was already, being a Prieſt, Chap.1.6. But this ſeems ſomewhat forced; and hath found therefore few favourites. Howbeit, from it an hint may be taken of that, which with ſome ſome others, I conceive to be the genuine ſenſe of the place: the word here uſed ſignifies, not *to haſten* onely, but *to preſſe*, and *to urge*: as Gen.19.15. *they preſſed upon the Angels*: and, *the Taskmaſters urged*, or, *preſſed* them, Exod.5.13. the word then may well be rendred; *I have not urged*, or, *preſſed*, *from* being *a Paſtor*; *not* to be *a Paſtor*: that which ſome apply to the time of the Prophets firſt calling; when howſoever at firſt he excuſed himſelf in regard of his want of years, Chap.1.6. yet he neither ſought by flight to avoid it, as Jonas did, Jon.1.3. nor refuſed to undertake the employment, when God further preſſed it on him. But I ſuppoſe it rather to be ſpoken by him of his carriage after his entrance upon it; that albeit, he had found it to be a very troubleſome, and difficult work, through the malice and obſtinacy of thoſe, whom he was ſent unto; yet he had not been earneſt with God in ſoliciting and preſſing him, to diſcharge him of that ſervice. For as for that which the ancient Greek exhibiteth, *I have not been weary following thee*: and the old Latine, *I have not been troubled following thee* my *Shepherd*: the one leaveth out ſomewhat that is in the text; the other putteth in that which is not in the text: the words of the text will by no means admit either.

I have not] Or, as ſome render it, As for *me*, *I have not urged*, or, *preſſed*; the nominative put abſolutely; as 1 Chr.28.2. *I*, (that is, As for *me*,) *it was in my heart*; and, *I*, (or, as for *me*) *this* ſhall be *my covenant with them*, Eſay 59.21. as oppoſed to their mockery, ver.15. which yet had not ſo far prevailed with him, as to move God for a diſcharge of his prophetical miniſtery, though it went much to the heart with him.

after thee] That is, as ſome render it, walking *after thee*; or, *following thee*, ſimply: either in obedience to thee, or to do thee ſervice: as 1 Sam.11.17. 1 King.2.25. yet a defect of ſome verb, as 1 Sam.7.2.

neither have I deſired the woful day,] Or, *neither did I deſire the doleful*, or, (as ſome) *the deadly day*. See of the word, chap.15.18. as I do not now preſſe thee to be rid of mine office; howſoever I ſolicite thee for right againſt thoſe that thus wrong me: ſo I did not at firſt deſire, much leſſe ſeek or ſue for the employment, offer my ſelf to it, or put my ſelf upon it; but excuſed my ſelf rather, as not ſo fit for it, Chap.1.6. as forecaſting what oppoſition and affliction I muſt look to ſuſtain from thoſe that I was to be ſent unto, with ſuch diſtaſtful and unpleaſing meſſages, Chap.1.15—19. Howbeit, ſome underſtand by *deadly*, or, *doleful*, day, the denunciation of ſuch ſad and ſore evils, as he was enjoyned by God to denounce: but this ſeems ſomewhat too far fetched. More probable is that of ſome others, who by *the doleful day*, underſtand the execution of thoſe judgments which from God he had denounced; for they ſuppoſe, that he alludeth unto the carriage of Jonas, who at firſt fled out of the way, that he might not go on Gods errand to denounce deſtruction againſt Nineveth; and yet was afterwards vexed, becauſe the judgment denounced was not put in execution, Jon.1.3. and 4.1. whereas Jeremy had neither withdrawn himſelf from the one, nor deſired the other. See Chap.15.16. & 18.10. Some read and render it, *the day of man*. So the ancient Greek and old Latine. Which ſome expound one way, and ſome another. Some, of ſome ſuch things as worldly men ſeek after, in undertaking offices, honour or gain: others, of mens cenſures of him, which he regarded not with the Apoſtle, 1 Cor.4.3. but of this miſtake, ſee on ver.9.

thou knoweſt] Or, *thou knoweſt* it; a defect of the pronoun, as Pſal.40.9. this may be referred, as the moſt, to the words before-going, concerning his manner of entrance into his prophetical employment; or, as others, to that which followeth, concerning his carriage in the exerciſe and execution of it; as I conceive, to both. See his like appeal to God, chap.12.3. & 15.15. and the Apoſtle Pauls in the like caſe, 2 Cor.1.12.

that which came out of my lips was right *before thee*] Heb. *the out-going*, or, *the thing gone out of my lips* (as Num.30.13. Deut.23.24.) *hath been before thy face*; or, ſimply, *before thee*; as Ezek.14.3,6. Lam.2.19. ſuch as hath been well known to thee, and ſuch therefore as thou art able to atteſt: or, as ſome render it, which cometh home to our Engliſh, according to *the rightneſſe of thy face*; that is, ſincere and upright, ſuch as I needed not to fear the laying of it open to thy ſight; but it may as well be rendred to the ſame effect without any ſuch ſupply, or circumlocution, *was before thy face*, or, *before thee*: as, *to walk before God*, is to walk ſincerely and uprightly, Gen.17.1. Eſay 57.2. I have delivered nothing to them, but thy truth, and that with a ſincere heart; thou who ſearcheſt the heart, and trieſt the reins, ver.10. knoweſt it. So Chap.15.15. to ſomewhat the like purpoſe, ſome render it, *was before thy face*, that is, *came from thy face*, or, *from thee*; as Pſal.17.3. *let my judgment proceed*, or, *come forth from thy face*, or, *from before thee*: but there is that there, that is not here; and this ſeems to be of larger extent, Some alſo reſtrain it, to his former profeſſion, as they take it, that he had not deſired, either to be an inſtrument of denouncing the ruine of that State, or to have what he had denounced, to be accordingly accompliſhed, for fear of being deemed a falſe Prophet, as Jonas had done, Jon.4.1. that which God was able to teſtifie for him, whom he had at ſundry times earneſtly ſolicited for the revoking of that heavy doom, Chap.10.24,25. & 4.7—9,19,20. See Chap.18.19. But this ſeems narrower then the Prophets intent; nor to be the genuine ſenſe of the foregoing branch.

V.17. *Be not a terrour unto me*; *thou* art *my hope in the day of evill*.] Having appealed to God as a witneſſe of his integrity and uprightneſſe, ver.16. he now ſueth to him, and ſoliciteth him, to be his patron and protecter, whom he had made choice of, to repair unto him in times of diſtreſſe.

Be not a terrour unto me;] Heb. *for a terror*; as Chap.48.39. or, as ſome of the Rabbines render it, *unto contrition*, or, *deſtruction*: and ſo the word is uſed, Pſal.89.40. Prov.10.14,29. & 13.3. Howſoever wicked men deal rigorouſly with me, yet do not thou in thine indignation handle me roughly, or deſtroy me, as Pſal.6.1. Chap.10.24. or, do not cauſe or ſuffer me to live in fear and terrour, expoſed to their might and malice, for want of relief and ſupport. See Chap.15.15. and for the manner of ſpeech, Eſay 63.17. Yet ſome others, *Be not thou a fear to me*; and then I fear not ought that they can do to me: as Pſal.27.1. but this ſeems not ſo freely or fairly to flow from the text.

thou art *my hope in the day of evill*] Or, be *thou my hope*, or, *refuge*, (as the word is well rendred, Pſal.46,1. & 104.18.) or, adjoyning it to the former, *be not*, *thou my refuge*, (or, who art *my refuge*) *for a terrour*, unto me: *hope*, or, *refuge*, for the party hoped in, or the place repaired unto, for relief, ſuccour and ſafety, Eſay 4.6. See Pſal.31.1—3. & 142.5. and 143.9.

in the day of evil] That is, *of affliction*, Chap.16.19. So Pſal.49.5.

V.18. *Let them be confounded that perſecute me*; *but let me not be confounded*: *let them be diſmayed*; *but let not me diſmayed*:] Or, *Let my perſecutors be abaſhed*; *but* (Heb. *and*; as ver.6. and ſo in the next) *let not me be abaſhed*; (ſee ver.13.) *let them be diſmayed*, or, *deſtroyed*, (Heb. *terrified*, or, *affrighted*; as Deut.1.21. Joſh.1.9. or, *broken to pieces*, as 2 Sam.22.35. Pſal.18.34.) *but* (Heb. *and*; as before) *let not me be affrighted*, or, *broken to pieces*. So Pſal.25.2,3. & 35.4. & 40.14.

bring upon them the day of evil] As, *the time of evil*, Eccl.9. 12. of affliction, miſery, or deſtruction. So ver.17.

and deſtroy them with double deſtruction.] Heb. *break them with a double breach*; that is, *with breach upon breach*; or, *deſtruction upon deſtruction*; as Chap.4.20. or, *with full, abundant, utter*, deſtruction. So is *double* commonly taken in Scripture, Chap.16.18. Rev.18.6. Of theſe and the like prayers, or imprecations, ſee Chap.11.20.

V. 19. *Thus ſaid the Lord unto me;*] This ſeems to be the ſum of a new Sermon diverſe from that foregoing; to which the rather he prefixeth Gods particular charge, for the publiſhing of it, in regard of the place where he was enjoyned to publiſh it, and of the perſons therein principally concerned. So Chap.7.2.

Go and ſtand in the gate of the children of the people, whereby the Kings of Judah come in, and by which they go out, and in all the gates of Jeruſalem.] *Go and ſtand.* Heb. *Going* (that is, *going go*, be ſure to go; as Judg.4.9. a defect of the verb finite; or, *going*, ſimply, for, *go*; the infinitive for the imperative. See Chap.2.2. & 13.1.) *and ſtand*. Heb. *and thou ſhalt ſtand*: as, *thou ſhalt publiſh*, Chap. 2. 2. and, *thou ſhalt ſay*, Chap. 34. 2.

in the gate of the children of the people, whereby the Kings of Judah come in, and by the which they go out,] That the uſuall manner of the Prophets was to publiſh their Prophecies in the gates, either of the Temple, or of the city; becauſe the greateſt concourſe of people was moſt commonly there, is apparent. See Chap.7.2. & 19.2. & 26.10. as alſo that ſome one gate among the reſt is here deſigned, doth as plainly appear; but what gate that was, is not ſo certain. Some would have it to be the *ſheep-gate*; whereof, Neh.3.1,32. & 12. 39. called, ſay they, here, *the gate of the children of the people*; as Cant.7.4. *the gate daughter of many*; or the gate moſt frequented: becauſe the greateſt confluence of people, by reaſon of the great ſheep-market there kept, was thither: but neither doth it appear that the gate in the Canticles mentioned, is *the ſheep-gate*, nor that it was any gate of more frequency then any other. Many take the word rather for the proper name of a place called *Bath-rabbim*. Nor again is the gate here deſigned, called *the gate of the children of the people*; becauſe either the moſt of them went out and in that way; or becauſe it was uſually more frequented then any other: for the term is no other then what agreeth unto any other gate of the city, that people ordinarily went in and out by: *the children of the people*, being no other then *the people* themſelves; as the Greeks uſe to ſay, *the children of the Phyſitians*, for, *the Phyſitians* themſelves: *and the children of the Achaians*, for, *the Achaians* themſelves. See Chap.5.7. So, *the children of thy people*, for, *thy people*, ſimply, and generally, whether young or old, parents or children, Ezek.3.11. & 33. 2, 12,17,30. & 37.18. the particular deſignation of it is from the words following. Whence ſome other conceive it to be *the water-gate*; whereof, Neh.3.26. & 8.3,16. 2 Chron. 29. 3,4. & 32.6. by which places it appeareth, that it was ſituate on the Eaſt-ſide of the city, and that the ſtreet it opened upon, was one of the eminenteſt, and of greateſt receit in the city, deemed to be that of Millo, which lay between the Temple and the Palace, by which the King and his Courtiers therefore did uſually paſs to and fro.

the gate of the children of the people] Not the court-gate, but one of the city gates, one of thoſe neereſt the Palace, by which the people of the land, as well as the King and his followers, had ordinary paſſage, ver.2.

the Kings of Judah] Either ſucceſſively in their ſeverall times and reigns; or, as the Rabbine here, the Kings children that were to reign after him, 2 King.3.27. or the Princes rather and Rulers that frequented the Kings court; as Chap.19.3. & 20.5.

and in all the gates of Jeruſalem.] In that firſt, of moſt eminency, or moſt made uſe of, neer the court; becauſe thoſe of the court were therein principally concerned: then in the reſt of the gates round about the city, that all might take notice of it, the gates of the city, being the places whereunto for civil affairs of ſeverall kinds, the people uſed to reſort, Ruth 4.1,2. 2 Sam.19.8. Chap.38.7.

V. 20. *Hear ye the word of the Lord, ye Kings of Judah, and all Judah, and all the Inhabitants of Jeruſalem, that enter in by theſe gates,*] As Chap.7.2. & 22.2. but here more ſpecially the Kings and Rulers: as ver.19. in the firſt place; becauſe they ſtood bound, not only to obſerve the Sabbath themſelves, but to cauſe it to be kept by others: ſo the tenour of the commandment runneth, Exod.20.8,10. See Neh.13.16-18. then *all Judah*; that is, the Inhabitants, who were wont from all parts to repair unto Jeruſalem, as a principall market, and the head city both, for Judicature, and for Gods ſolemn ſervice, Pſal.122.4,5. See ver.25,26.

V. 21. *Thus ſaith the Lord*] As ver.5.

Take heed to your ſelves,] Heb. *to your ſouls*; as, *to your ſelves*, Deut.4.15, Joſh.23.11. implying the importance and weight of the duty required of them: a matter that no leſſe then their lives lay upon, and that concerned the eternall welfare of their ſouls, Deut.32.47. See Exod. 31. 14, 15. Num.15.32-35. for that of the learned Scholiaſt, who renders it, *Take heed in your ſouls*, or, *in your hearts*; that is, *Take diligent heed*; ſeemeth over-harſh, and ſuiteth not ſo well with thoſe places pointed to, where himſelf renders it, *Take heed to your ſelves*.

and bear no burden on the Sabbath day, nor bring it in by the gates of Jeruſalem.] Or, *that* (as Chap.4.4. & 14.19.) *ye bear not burden*, (ſo the Hebrew) or, any *burden* (ſo rather, then *burdens*, as ſome; *any* ſupplyed: as Job 16. 17. Eſay 53.9.) *on the Sabbath day*, (Heb. *the day of reſt*, Exod. 20. 8, 11.) *or* (Heb. *and*; as Chap.16.1,7.) *bring* it, (a defect of the participle: as Chap.12.11.) or, any, (ſupplyed as before) in (ſupplyed from the oppoſite, *carry out*, ver. 22. Heb. *make to go*, or, *come*) *by the gates of Jeruſalem*. See Neh. 13. 15, 16, 19.

V. 22. *Neither carry forth a burden out of your houſes upon the Sabbath day*] Or, *And that* (as ver.21.) *ye carry not out* (Heb. *make to go out*, as Ezek. 12.7.) *from your houſes* any (as ver.24.) *burden on the Sabbath day*; as ver.21. not out by the gates of the city only, but out of your houſes within the city. Where it may be demanded why he ſaith, *bring out of your houſes* rather then *bring into your houſes*: to which ſome anſwer, that by *carrying out a burden*, is meant the caſting out the duſt, or dirt and ſoil of their houſes contracted the week paſt: but that ſeems over-narrow, nor very proper. Others would have it ſo ſaid, becauſe the gates of the city were on the Sabbath day ſhut, Neh.13.19. and they could not therefore bring in ought to be beſtowed in their houſes: but that ſeems no ſatisfactory anſwer; for neither doth it appear that that proviſion of ſhutting the gates, was conſtantly continued, in ſuch corrupt times eſpecially as theſe were: and notwithſtanding it, they might as well bring wares or other burdens from other places within the city into their houſes, as carry out of them to other places: but the better anſwer is, that the one by analogy, and juſt conſequence, comprehendeth both. See the like, ver.24. and as for our Saviours act, willing the man healed at the pool of Betheſda, to carry his bed home, Joh.5.8-11. which the Jews ſo much cavilled at, it no way either infringed the Law of the Sabbath, or croſſed this inhibition? for what ſhould the man do with his bed there then, when as there was no need or uſe either of his bed there, or of his ſtay there to keep it? it was fitter and better for him to get home with it, and to the Temple thence, to praiſe God there with Ezekiah for his recovery, Eſay 38. 22. then to ſtay idling at the pool among other cripples with his couch: nor need we with ſome to ſay, that being done by Chriſts command who was God, it was no ſin nor violation of the Sabbath, though the Law were otherwiſe; ranking it with Abrahams ſacrificing of Iſaac in reſolution and purpoſe, Gen.22. and the Hebrews ſpoiling of the Egyptians, Exod. 11.2. & 12.35,36. for to ſay nothing of them; little did the man at that time dream of Chriſts deity; nor was that which the man then did any other, then what any man lying abroad on his couch, being ſuddenly ſo cured, whether by miracle, or by ſome ſpecial providence, might lawfully, without breach of that commandment concerning the Sabbath, have done.

neither do ye any work, but hallow ye the Sabbath;] Or, *nor do* (to carry it on in one tenour with the former) *any work*, to wit, any ſuch work, as in the Law is forbidden to be done on that day. Heb. *all work*: *all*, for, *any*; as Lev. 3. 17. So Exod.20.10.

as I commanded your fathers] Exod.20.8. & 23.12. & 31.14, 15. Lev.19.4. & 23.3. Deut.5.12-15. Exod.20.12,20. and you alſo in them, Exod.31.13,16,17. the obſervation of the Sabbath, preſſed here, as much neglected; and put for all religious duties and offices, Eſay 56.2.

V. 23. *But they obeyed not, neither enclined their ear;*] See Chap.7.24,26. So Chap.19.15. in general: and of this precept in particular, Ezek.20.21.

but hardened their necks that they might not hear, nor receive inſtruction.] See Chap.7.26. & 16.12. Zach. 7. 11, 12. and of the laſt clauſe, Chap.2.30. & 5.3. & 7.28.

V. 24. *And it ſhall come to paſſe,*] Or, *Yet*; the copulative for the diſcretive: as Chap.14.9,15. *it ſhall come to paſſe*. Heb. *it ſhall be*; as Chap.5.19. Their pollution of my day ſhall not be puniſhed in you, if you keep free from it your ſelves, or, reform it in your ſelves, Ezek.18.14-17.

if ye diligently hearken unto me, ſaith the Lord,] Heb. *hearkning hearken*; as Exod.15.26. & 19.5.

to bring no burden thorow the gates of this city on the Sabbath day,] Or, *to bring in*: as before, ver.21. neither bring in, nor bear out: the one comprehended under the other, as ver.22.

but hallow the Sabbath day to do no work therein] Or, *by doing no work therein*; as the particle with the infinitive is uſed, Deut.9.18. & 17.2. & 22.21. & 28,63. See before, ver.22.

V. 25. *Then ſhall there enter into the gates of this city*] *Then*, as having reference to the condition, *if*, ver.14. Heb. *And*; as Chap.16.11. but, *That*, rather here; as Chap.5.19. & 7.32. & 9.25. for it anſwereth not to the conditional, but to the words, *it ſhall be*, where the promiſe made upon that condition, beginneth after the condition it ſelf there interſerted, here proſecuted. See the like promiſe, Chap.22.4.

Kings and Princes] See ver.19.

ſitting upon the Throne of David,] As Chap.13.13.

riding in chariots and on horſes,] Riding out and in, in royall ſtate and pomp, 2 King.10.15,16. Pſal.45.4.

they and their Princes, the men of Judah, and the Inhabitants of Jeruſalem] For the gates of the city were common to either, ver.20. the latter is omitted, where the Palace gates are intended, Chap.22.4. Heb. *man of Judah*, for, *men*; as Eſay 5.3.

and this city ſhall remain for ever.] Heb. *ſhall ſit*; as Lev.14.8. Chap.40.6. or, *be inhabited*, (as ver.6. Zach.12.6. & 14.11.) *for ever*; which hath reference to the eſtabliſhment of Davids Throne in much proſperity, and the continuance of State and City, 2 Sam.7.16. Pſal.132.12,14,17. 2 King.21.7,8. Chap.7.3,5-7.

V. 26. *And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe, unto the houſe of the Lord.*] The city and Temple, ſhall both ſtand, and be both frequented, from all parts of the Kingdom, as formerly they have been.

from the land of Benjamin,] Which continued firm to Judah, when the other Tribes fell from her, 2 King.12.21. 2 Chr.11.12. & 15.2,8,9. and ſo ſtill did, Chap.6.1. See Chap.32.44. & 33.13.

and from the plain, and from the mountains, and from the South] *and*, or, *both*; as the copulative is rendred, Gen.36.24. Pſal.76.6. Chap.5.24. & 44.25. for the copulative doth not knit this branch to the former, as if the places enſuing were not within the land of Judah and Benjamin, and the territory about Jeruſalem, but in other regions elſewhere abroad; but it referreth to the latter, diſtinguiſhing the places in the former branch mentioned, and therein laid out according to their limits, and the tribes or principall parts of them, whereunto they appertained; and here further ranking them according to the divers condition of them, ſome of each ſort being found in each of thoſe parts: nor is therefore this diſtribution (the like whereunto, ſee Chap.32.44. & 33.13.) to be reſtrained (as ſome do it) to Judah onely, as if proper to that Tribe alone, Joſh.15. and not common to the reſt; but reſpects the land of Benjamin as well as that of Judah. See chap.33.13.

from the plain] or, as it is rendred, Chap.32.44. *the valley*, & Chap.33.13. *the vale*, and ſo would be here, for another word the Hebrews have for *the plain*, Chap.21.13. where *the vale* and it are diſtinguiſhed, and the term *plain* better agreeth to the laſt, Heb. *the low* land, or, ground, a defect of the ſubject; as *dry*; for *dry* land, Eſay 44.3. Jon.1.9,13. & 2.11. oppoſed there to the *ſea*; as this here to the *mountain*, for ſo is the word here ſingular, though uſed collectively.

from the South] Or, *the upland*; the word indeed here found, is uſed commonly for the *South*, in bounding of places eſpecially, as Joſh.15.1,2,4. in regard whereof that learned Writer, who reſtraineth the word here unto Judah, would have it to be here ſo taken, affirming from that place of Joſhuah, the land belonging to that Tribe, to be there devided into *Southerly* land, *mountain*, and *vale*, but there is no ſuch diviſion found there, the *South* is mentioned onely as in all entire diviſions of lands, and of the other Tribes alſo there, Joſh.17.9,10. & 18.13,14. & 19,8. nor was the Southern part of Judah, or of any other Tribe, without mountain, or vale, more then the Eaſtern, Weſtern, or Northern part of the ſame, but the word that doth firſt properly ſignifie *South*, where oppoſed to, or diſtinguiſhed from, Eaſt, Weſt, or North, hath a divers notion, where it is oppoſed to, or diſtinguiſhed from *mountain* and *low-land*, or, *vale*; as here & in that place of Joſhua afterward, and ſignifies a middle ſort of land, between *mountain* and *vale*; ſuch as we uſe to term *heathes*, and *plains*, and *downs*; as when we ſay, *New market-heath*, *Saliſ-bury-plain*, and the *Downs*; which are neither *mountany* places, nor *valleyes*, properly ſo called; and ſuch places in the Hebrew have this name given them; becauſe they are dryer commonly then the vale, as the Southern parts are ordinarily, being nearer to the Sun, and more expoſed to its parching heat. See Achſahs requeſt to her father Caleb, Joſh.15.19. Judg.1.15. See alſo Zach.7.7. where this and the *low-ground*, are expreſly diſtinguiſhed.

burnt-offerings, and ſacrifices, and meat-offerings, and incenſe.] Of theſe See on Eſay 1.11,13.

bringing ſacrifices of praiſe.] Heb. *bringing praiſe*, or, *thanksgiving*, or, *confeſſion*. So Pſal.50.14,23. as *ſin*; for, *a ſin-ſacrifice*, Lev.4.24. 2 Cor.5.21. or, a ſacrifice for *ſin*, Rom.8.3. Heb.10.6,8. ſo, *praiſe*, for a ſacrifice of *praiſe*, or thankful acknowledgment. This is mentioned apart, becauſe it ſhould be moſt frequent, while God by his mercies ſhould give frequent occaſions of ſuch. See Chap.33.11.

V. 27. *But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear burdens, even entring in at the gates of Jeruſalem on the Sabbath-day*] Heb. *And*, as verſ.23. See for the next verſ.21,24. the latter, ſome read, *as you enter*, or, *while you paſs thorow, the gates of Jeruſalem*, as the copulative is uſed, 1 King.11.25. but I ſuppoſe may rather be rendred joyntly with the former, thus, *to ſanctifie the Sabbath-day, both by not bearing any burthen, or*, (Heb. *and*, as ver.21.) *going*, or, *paſſing*, in and out, (as Eſay 23.1. & 24.10) *thorow the gates of Jeruſalem*, for by needleſs paſſing to and fro, as well without burden, as with burden, might they violate the Sabbath, Exod.16.29.

then will I kindle a fire in the gates thereof; and it ſhall devour the pallaces of Jeruſalem, and ſhall not be quenched.] Or, *Then*; (Heb. *And*, as Chap.16.11.) *I will kindle a fire*, (as Chap.21.14. & 43.12. & 50.32.) *in the gates thereof*, (in thoſe gates thus abuſed. See Neh.1.3. & 2.13.) *which* (as Chap.9.22.) *ſhall devour*, (as Eſay 9.18.) *the palaces of Jeruſalem*; (the lofty and ſtately buildings of it, as Chap.49.27. See it fulfilled, 2 King.25.9. Chap.52.13.) *and ſhall not be quenched*; until it have conſumed both the one and the other, as did thoſe Chaldean forces, 2 Chr.36.19. Pſal.74.7,8.

CHAP. XVIII.

Verſ. 1. THe *word which came to Jeremiah from the Lord, ſaying*;] Heb. *Was to Jeremiah* from the Lord, as Chap.7.1. The Sermon in this Chapter contained, conſiſteth of two principal parts, a prophecy, and a complaint. In the prophecy is conteined; 1. a demonſtration by a type, what God is able to do either with the Jewiſh people, or any other, ver.1-6. 2. A declaration of Gods meaning and intent, as well in his menaces, as in his promiſes, ver.7—10. 3. An exhortation to repentance and amendment of life, ver.11. 4. A relation of their obſtinacy, notwithſtanding mercy offered them, ver.12. 5. A redargution of their extream folly therein, ver.13, 14. 6. A denunciation of deſtruction to befall them for the ſame, ver.15-17. The complaint followeth to the end of the Chapter.

V. 2. *Ariſe*] See Chap.1.17. & 13.4,6.

and go down] Or, *go*; ſimply: as alſo, Chap.22.1. See Eſay 38.8. *go down from the Temple*, ſay ſome, beneath which, the potters work-houſe was, Mat.27.10. but neither doth it appear by the one text, that Jeremy was then in the Temple, when God ſpake this to him; nor by the other, that the potters work-houſe ſtood either beneath the Temple, or neer unto it: and of the uſe of the word *deſcending*, ſee on the place of Eſay pointed to.

to the Potters houſe;] This with the fields belonging to it, ſeem to have been ſituate without the gates, on the South ſide of the city. See Chap.19.2. & 31.40.

and there will I cauſe thee to hear my words.] There I will further acquaint thee with my mind, and the meſſage that I mean to ſend by thee, upon that which there thou ſhalt ſee. So, *to make*, or, *cauſe*, *to hear*, for, *to tell*, Chap.4.15.

V. 3. *Then I went down to the Potters houſe*;] Or, *So* (Heb. *And*; as 2 King.9.4. Eſay 37.5. according as was commanded) *I went*. See ver.2.

and behold he wrought a work on the wheels] Or, *he was working* (Heb. *making*) ſome *work upon the frames*, or, *ſeat*; as the Chaldee giveth it: and ours render the ſame word, *ſtools*, Exod.1.16. The word is of a duall form; as that of *a mill*; whereof ſee on Eſay 47.2. and by the notation of it may ſeem to have conſiſted of *two ſtones*; as the duall, though irregular of *Eben*, which ſignifies *a ſtone*, and ſo the Greek rendreth it *upon the ſtones*. Howbeit, moſt Interpreters render it *a wheel*, or, as ours, *wheels*: and howſoever one of the Rabbines telleth us it was but one *wheel*, on which the potter uſed to work; yet another of them enformeth us, that in the Eaſtern parts the frame that they wrought on, conſiſted of *two wheels*, a bigger and a leſſe; that uppermoſt, this lower, or within that: and would have it by change of a letter to come of the word *Ophan*, that ſignifies *a wheel*. But I ſuppoſe the word to come neither from *Eben*, *a ſtone*, or, *Ophan*, *a wheel*; but either to be, or to have, a peculiar root of it ſelf, or its own; as the word for *heaven*, and that for *loins*, Chap.13.1. whoſe originals are now unknown.

V. 4. *And*

V. 4. *And the veſſel which he made of clay was marred in the hand of the potter*] Or, *the veſſel which he* was *making*, (as ver. 3.) *miſcarried as clay in the potters hand.* But here cometh in a doubt which none of the Jewiſh Commenters ſeem to take notice of. That which we render *of clay*, is conſtantly in our Hebrew Bibles, *as clay*; that which is alſo exhibited in the margent of our laſt verſion, (howſoever moſt Interpreters take no notice at all of it) with the ſame particle prefixed to it, that is afterward uſed, ver. 6. where neither of the ſenſe or reading any doubt is or can be made. So that according to this reading, the meaning might ſeem to be, *while* it was yet *clay*; (as, *when* it was *budding*, Gen. 40. 10.) that is, moiſt and ſoft, as one of the Jewiſh Doctors interprets the word *clay*, here; before it was nealed and hardened, while he was yet framing and faſhioning it; as both the word *making*, not *made*, and the clauſe *in his hand*, (or, *hands*, collectively taken; for he maketh uſe of both, in giving it the faſhion) is implyed. Howbeit, both he alſo with the reſt, ſaith, that the particle here uſed is put for *mem*, or, *min*, deſigning the matter. Whence it may be conjectured; that they read it not with *caph*, the uſual note of ſimilitude; but with *beth:* and yet I no where find *beth* ſo uſed, ſave Exod. 38. 8. where it is ſaid, that the Laver of braſſe was made *of*, or, *with*, *the womens mirhors*, or *looking-braſſes*, rather then *glaſſes*. Where yet no good parallel is brought of this uſe of that particle: onely one of them telleth us, that ſuch uſe of it is frequent in the Iſhmaelitiſh tongue. So that whether *caph* were here, by ſome ſlip, written for *beth*, the letters being very like the one to the other; and *beth*, be the right, as moſt ſeem to have taken it, may juſtly require further conſideration, which I leave therefore to the learned.

in the hand of the potter] That is, *in his hand*; (as alſo ſome render it) whom he had before named, ver. 3. the noun for the pronoun: as Eſay 33. 2. & 35. 8. Chap. 10. 3, 4. and ſo in the cloſe of this verſe: and *hand*, for, *hands*, taken collectively; as alſo afterward, ver. 6.

So he made it again another veſſel, as it ſeemed good to the Potter to make it] Or, *ſo he made* of *it again another veſſel, ſuch as he thought good to make.*

So] Heb. *and*; as ver. 3.

he made it again] Or, of *it*, as Exod. 32. 4. Judg. 17. 4. Heb. *he returned and made:* as, *returned and digged*, for, *digged again*, Gen. 26. 18. See Eſay 6. 13.

as it ſeemed good to the Potter] Heb. *as was right in the eyes of the Potter:* as Chap. 27. 5. *the potter*, for, *him*, or, *himſelf*: as before.

V. 5. *Then came the word of the Lord unto me, ſaying,*] Heb. *And*: as Chap. 17. 27. the reſt, as ver. 1.

V. 6. *O houſe of Iſrael, cannot I do with you, as this Potter? ſaith the Lord.*] The Lord in theſe words ſheweth the reaſon why he had enjoyned Jeremy to meet him at the Potters work-houſe; to wit, there by a pregnant demonſtration to ſhew him how he was able without further ado to deal with this people; he was able to deſtroy them, and might well ſo do without further warning; and it was his meer mercy, if he gave them any warning, having ſo ill deſerved of him, before he ſo did: and that, as he had framed them, and made them a people, a nation, a Church, a State formerly, Eſay 43. 1. & 44. 2. & 64. 8. ſo he could again mar them, eſpecially ſince that they had firſt ſo corrupted and marred themſelves by their ſins, Deut. 32. 5, 6. Eſay 1. 4. unmake them either people, or nation, or Church, or State; and either remake and frame them again ſuch as before they were, Eſay 1. 25, 26. Chap. 33. 7. Rom. 11. 23, 24. or make others ſuch in their room. See Num. 14. 12. Mat. 3. 9. Rom. 11. 11, 17. and they had no juſt cauſe to complain, if he ſhould ſo do, Eſay 45. 9. Rom. 9. 20.

O houſe of Iſrael,] The people of the Jews; as Chap. 2. 26.

as this Potter doth] To wit, with his clay, ver. 4.

as the clay is in the Potters hand, ſo are *ye in my hand, O houſe of Iſrael.*] I have as much power over you, as the potter over the clay, that he works upon; and as much both might and right alſo to diſpoſe of you at my pleaſure, as he to deal as ſeemeth good to him with his own work, Eſay 29. 15, 16. and 49. 5.

V. 7. *At what inſtant I ſhall ſpeak againſt a nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy* it;] Whenſoever I ſhall by my Prophets threaten deſtruction to any people or State; that which in mercy he uſually doth before he come to deſtroy, Amos 3. 7. & 4. 12. and for that very end alſo that he may not deſtroy, Chap. 6. 8. & 36. 3. Ezek. 3. 18.

At what inſtant I ſhall ſpeak] Or, *Let me ſpeak ſuddenly*; as Job 34. 20. Pſal. 6. 10. or there may be a trajection in the text, as there is apparently in the next verſe, and then the words may be thus rendred; *Let me ſpeak concerning a nation*———*ſuddenly*———*to deſtroy* it; that it ſhall in an inſtant, without any long delay be deſtroyed; as with Nineveh he did, Jon. 3. 4. and to this I much encline.

againſt a nation, and concerning a Kingdome] Or, *concerning* any *nation*, (as Chap. 17. 21.) *or* (as Chap. 15. 1, 7.) *concerning* any *Kingdome*; for the particle is the ſame in either member, and ought to be alike expreſſed in either. So Chap. 16. 3. and in the parallel ver. 9.

to pluck up, and pull down, and to deſtroy it] The copulative may here alſo be well rendred, as before by the disjunctive, that I intend, or am about ſo to do. See Chap. 1. 10. a defect of the pronoun, *it*: as Chap. 3. 7. & 4. 28. So ver. 9.

V. 8. *If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil, that I thought to do unto them.*] Or, *If that nation concerning whom I* ſo (ſupplyed, as the like, ver. 23.) *ſpake, ſhall return from its evil, I alſo will repent concerning the evil that I thought to do unto it.* Thus repentance in man produceth repentance with God. When people or perſons repent of the evil of ſin, for which God hath denounced a doom of penalty againſt them, God ſtayeth his hand, revoketh the doom, and repriveth ſuch people or perſons. So Judg. 10. 13-16. 1 King. 21. 20. Jon. 3. 10. Not that God repenteth as man through over-ſight, or want of forecaſt and foreſight, or out of fickleneſs and mutability of mind; for ſuch grounds of repentance are imperfections in man, and cannot befall him who is perfection it ſelf, Num. 23. 19. 1 Sam. 15. 29. Mal. 3. 6. Jam. 1. 17. but God is ſaid then to repent, when he doth as men uſe to do when they repent, 1 Sam. 25. 33, 34. when he undoeth what he had done before, revoketh a doom that he had paſt before, ſtayeth the execution of a ſentence that formerly he had denounced, Gen. 6. 6, 7. 1 Sam. 15. 11, 28. which as it was denounced becauſe of mans ſin, ſo is it reverſed, when man ceaſeth ſo to do; the end being accompliſhed for which it was denounced, to wit, that it might not be inflicted. See on ver. 7. So that, as the Schoolmen well ſay, Repentance in man is a change of the mind, or will; repentance with God, is the willing of a change, his mind and purpoſe abiding ſtill the ſame, chap. 20. 16. There is in the text a trajection of the words; as ver. 7. for in the text they thus lye; *and let that nation return from its evil, concerning which I ſpake.* See the like, Chap. 11. 16. and an elegant *antanaclaſis* between *evil* and *evil*; *ſin* meant by the one, and *penalty* by the other. So Jon. 3. 10.

If] Heb. *And*; as Chap. 16. 10. Amos 3. 4. Yet may the copulative be retained, reading the text as before, ver. 7. *Let me ſpeak concerning a nation*——— *And let that nation turn*——— *and I will repent.*

that nation] Or, *kingdome*, ver. 7.

againſt whom] Or, *concerning whom*; as ver. 7. Heb. *whom againſt it:* an uſual redundancy in Hebrew; as Pſal. 1. 4.

I have pronounced] Or, *I ſo ſpake*; as ver. 7.

return] A neceſſary companion of true repentance, Act. 3. 19. & 26. 20. whereby therefore repentance is frequently deſcribed, Eſay 55. 7. Chap. 26. 3. & 36. 7. Jon. 3. 10.

I will repent] Or, *I will alſo repent*. Heb. *and I will repent: and*, for, *alſo*; as Chap. 14. 5. or the copulative may ſtand, if we read the former branch, as was before hinted; *Let that nation return,*———*and I will repent.*

I purpoſed] Or, *thought*, or, *had deviſed*, Chap. 11. 19. See ver. 11.

V. 9. *And* at what *inſtant I ſhall ſpeak concerning a nation, and concerning a Kingdom, to build and to plant it*] Or, *Let me ſpeak in like manner* (the copulative for the redditive note of ſimilitude: as Eſay 10. 26. & 53. 7.) *concerning a nation, or concerning a kingdome, ſuddenly to build or to plant it:* acquainting them by my Prophets what I intend to do for them, and what good is coming to them. See ver. 7. & Chap. 1. 10.

V. 10. *If it do evil in my ſight, that it obey not my voice, then will I repent of the good wherewith I ſaid I would benefit them.*] Or, *and let it* (that nation or kingdom, whereof ver. 9.) *do* that which is *evil in my ſight*, (Heb. *in mine eyes*; that is, offenſive and diſpleaſing to me; as 2 Sam. 11. 27.) *in not hearkening to my voice*, (as Chap. 16, 12. & 17. 23.) *I ſhall then* (Heb. *and*; as Chap. 4. 1, 2. & 8. 9.) *repent concerning the good wherewith I ſaid I would do them good.* See before, ver. 8. As Gods menaces are denounced with a condition, if not expreſſed, yet ſecretly implyed and intended, of repentance; ſo are his promiſes of the like nature propounded unto perſons and people, though in abſolute terms oft-times conceived, yet with the like reſervation, not to take place, but upon their continuance and perſeverance in well-doing, unto whom the ſame are made. So Deut. 28. 1-10. 1 Sam. 2. 30. and 15. 1, 2.

V. 11. *Now therefore, go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, thus ſaith the Lord;*] From the former declaration of Gods intentions and courſes, concerning both his righteous menaces and gratious promiſes in general: The Lord now proceedeth and deſcendeth to an application thereof in particular unto the Jewiſh people,

ple, and the meſſage that his Prophet was now enjoyned to deliver to them from him.

Now therefore] Heb. *And now*, as Chap.15.6.

go to, ſpeak] Heb. *ſpeak now*; for the latter particle is commonly alſo ſo rendred, but it hath withal a notion; ſometime of entreating, as Eſay 36.11. ſometime of enciting, as Eſay 36.8. See there, and ſo here; and again in the cloſe of the verſe.

men] Heb. *man*, as Chap.11.12.

Behold, I frame evill againſt you, and deviſe a device againſt you:] Heb. *I am framing* (as the potter frameth a veſſel; ſo the word properly ſignifies: uſed alſo, Gen.2.7. And the very ſame word is uſed commonly for a potter, as ver. 3, 4.) *againſt you, and am deviſing a device* (to wit, of evill, as before) *againſt you*. So Chap.48.2. & 49.30. it is a borrowed ſpeech from that model that the workman or artiſt conceiveth in his mind, according to which he afterward faſhioneth his work, Exod.35.33. 2 Chr.2.13.

return ye now every one from his evil wayes, and make your wayes and your doings good.] Take notice of the evil that will otherwiſe befall you, and take the courſe above-mentioned, for the preventing of it, by ſincere repentance, and ſerious reformation and amendment of your lives: by theſe means alone yet may ye eſcape, ver.7, 8. 2 King.17.13. chap.3.12.& 7.3. & 25.5. & 35.15. Ezek.18.21. & 33.11.

every one] Heb. *a man*; as chap.5.8. & 12.15.

V. 12. *And they ſaid, There is no hope; but we will walk after our own devices, and we will do every one the imagination of his evil heart.*] *And* (or, *But*: as chap. 17.23.) *they ſaid*, or, *they have ſaid*, or, *ſay*: this hath been their former ſaying, and ſtill is; and this anſwer, I know, they will now give thee again. The effect, or ſum of the anſwer, either that the people did return to Gods admonition delivered to them by the Prophet, as ſome; or that God before-hand knew that they would return, as formerly they oft had done: ſo not improbably one of the Jewiſh Commenters; or, as ſome other, thus they ſay, or think ſtill with themſelves: And it is as if in a manner they had ſaid; It is to purpoſe to ſpeak to us, or to deal and ſtrive further with us; (whence Gods reſolution, Gen.6.3.) there is no poſſibility of reclaiming or reducing us: (ſee the like deſperate return, Chap.2.25. & 13.9.) we are fully and firmly fixed upon it, and reſolved to take thoſe courſes that we are pitched upon, and to live as we liſt our ſelves. See Chap.13.10. & 16.20. & 44.16. and hence it appeareth, that the words rendred *device*, and *imagination*, are much at one the ſame: and *man* here for *every one*: as ver. 12.

his evil heart] Or, *his own evil heart*; as Eſay 53.6. *evill* is inſerted, not as if they themſelves would ſo ſpeak, unleſſe it were in way of deriſion, as you account it, or uſe to call it: for they would never themſelves acknowledge their hearts to be ſuch: but thereby intimating what indeed they were; whatſoever conceit themſelves had of them, Prov.16.2.

V. 13. *Therefore thus ſaith the Lord*] Upon this their deſperate obſtinacy, and refuſal of Gods gratious offers; after ſome amplification of their ſtrange carriage and extream folly therein, ver.13, 14. God proceedeth to the paſſing of a peremptory ſentence upon them, ver.15, 16.

Ask ye among the Heathen, who hath heard ſuch a thing?] See the like conteſtation, chap.2.10.

the Virgin of Iſrael] Or, *the Virgin Iſrael*. See Eſay 1.7, 8. Iſrael termed *a Virgin*; as other States. See Eſay 23.12. & 47.1. though ſome ſuppoſe a further emphaſis here; as if it were ſaid, She that ſhould have kept her ſelf a pure Virgin for God, who had eſpouſed her to himſelf, Ezek.16.8. 2 Cor. 11.2.

hath done a very horrible thing.] Or, *committed a very vile thing*. See chap.5.30. So chap.23.14. See alſo chap.24.2. what this *vile thing* is, ſee ver.15.

V. 14. *Will a man leave the ſnow of Lebanon, which cometh from the rock of the field?*] Or, *Shall the ſnow of Lebanon be left* coming down *from the rock in the fields?* for the verb is indefinite; and may well therefore be rendred by the paſſive; as Chap.10.3, 4. or, as ſome again render it, *Shall water* like the *ſnow* (that is, as cold as the ſnow) *of Lebanon* iſſuing *from a rock in the field be left?* the word *water*, ſupplyed from the clauſe enſuing, and the note of ſimilitude, as Pſal.11.1. Eſay 21.8. The meaning of the words either of theſe wayes thus read, is, that neither any traveller in the heat of the day, meeting in the field with a ſpring, whoſe water iſſueth from ſome rock, having the head of it fed with the ſnow of mount Lebanon, where it hath its firſt riſe, being at time of year diſſolved, will paſſe by it, and go on looking for ſome other elſewhere; or no wiſe man having ſuch a ſpring at hand in his field, will, when he hath uſe and need thereof, refuſe it, and go to ſeek water in ſome pond or pool, puddle much leſs, elſewhere. For as for the Chaldee, Greek and Latine Verſions, who render it to this effect; *Will*, or, *Can*, the water *fail from the rock in the field?* or, as the Greek by miſtake of a point, *the teats from the rock*, or, *the ſnow from Lebanon?* But this the text will not well bear, the verb of *leaving*, or *forſaking*, being hardly found ſo uſed, as they take it. Howbeit, to remove that difficulty, a learned late Writer thus rendreth the text; *Doth the ſnow of Lebanon from the rock leave*, or, *forſake*, my *field?* that is, doth the ſnow that is perpetually on the mountains and rocks of Lebanon, ever leave running down, as it melteth, into my fields? as God thereby intimating the care that he had of making a conſtant proviſion of water for the land of his people lying below that mount. Which though it ſeem not ſo well to fit here, no more then what concerneth the next branch he ſuggeſteth, yet may for ſenſe ſeem to come home to the former; implying, that God, whom his people left to look after idols and ſtrangers, was as a well-ſpring of water that never faileth, but runneth continually, either guſhing out of ſome rock, or deſcending from mount Lebanon, from whence many conſtant ſtreams ran down to the fields and places neer about it; whom yet this people left, to ſeek relief and refreſhment where it was not to be found. So it paralleleth well with Chap.2.13. & 17.13. And this way the moſt go, both Jews and others; but rendring the words the former way. Howbeit, ſome late Writers of ſpecial note render the words far otherwiſe, thus; *Will* a traveller *leave my fields*, (as one of them) *the fields* (as another, ſuppoſing no affix pronoun here; but ſuch an irregular form as in ſome words and places is found; as Pſal.50.11. & 96.12. & 104.11. Eſay 56.9. Lam.4.9. Hoſ.10.4.) *for a rock*, and for *the ſnow of Lebanon*; that is, for *the ſnowy Lebanon?* whereof, ſee Eſay 2.13. and this is from them exhibited in the margent of our Bibles. So the meaning ſhould be; Will any traveller be ſo fooliſh or mad, as to leave the plain, where he hath a fair, even, free, and cleer way before him, without let or impediment, and inſtead thereof take his way over craggy and rocky hills thorow buſhes and briers, and thickets covered over with ſnow, no leſſe dangerous then difficult? as implying, that this people fooliſhly and unadviſedly left Gods ſervice, that was eaſie and free, Matth.11.29. to run after idols, who required of them other manner of ſervice, far more hard and harſh then any that he did, Deut.12.30, 31. 1 King.18.28. chap.19.5. ver.15. And this ſhould I encline to, in regard of the next verſes cloſe, that may ſeem to hint ſome ſuch matter, did I find the particle *min* here found, to be any where uſed in the notion of *for*, or, *inſtead of*: it oft indeed anſwereth the Latine *præ*; and they ſo expreſſe it. Which turned into Engliſh, importeth not *for*, or, *inſtead of*; but *before*, or, *rather then*; being much uſed in compariſons, as the Hebrew particle alſo is: and being ſo here Engliſhed, would make the text ſound clean contrary to what they would have it ſpeak; to wit, *Will* any traveller *leave the plain before the rock*, or, *rather then the rock; and before*, or, *rather then the ſnowy Lebanon?* when as they would have the meaning to be, that no wiſe man, or in his wits, will chooſe the rocky and ſnowy way before the plain; or will not leave that, to betake himſelf to this. So their verſion and their intention do directly croſs the one the other. The Italian Verſion rendreth it; *Should ſnowy Lebanon be left for a ſtone of the field?* implying as great an inequality between God the rock and ſtrength of all ages, Deut.32.4. Eſay 26.4. and idols; as there is between mount Lebanon and ſome ſtone in the field. See Deut.32.31. But to paſſe by the unuſualneſs of the word here uſed to ſignifie *a ſtone*: the ſame incongruity is here alſo that was in the former.

or ſhall the cold flowing waters that come from another place be forſaken?] About this latter branch there is no leſſe difficulty and diverſity among Interpreters, then about the former. The text is, word for word, or (ſupplyed, as Chap.11.19.) *ſhall ſtrange, cool, flowing, waters be forſaken?* or, *fail?* which the moſt thus expound; Will men though they have not ſuch a ſpring of water as was before-ſaid, yet if they have freſh conduit water with them at home, derived and brought to them by pipes, chanels, or other means of conveyance for that purpoſe contrived, from ſome place more remote, ſo long as it is cool, and floweth cleer, refuſe to make uſe of it, and content themſelves with it, rather then trouble themſelves with running abroad to ſeek for other elſewhere; and that in ſome pond or ſtanding pool, which neither runs freſh, nor is ſo cool, being conſtantly expoſed to the heat of the ſun? for ſuch ſupply the oppoſite attributes require; that which in effect for the application comes home to the ſame with the former. See Prov.5.15. And that learned man before alledged, taking the term in a notion of *failing*; *ſhall ſuch waters fail?* expoundeth it of the waters of Euphrates and Nilus, which though riſing in forraign parts, yet watered the land of his people; as if God had ſaid, when as hence it appeareth that I forget not my people, in that I furniſh them with water both ſpringing up in their own land from mount

Lebanon; and ſuch alſo, as thoſe of Euphrates and Nilus, that have their riſe in regions more remote: what reaſon is it that my people ſhould forget me? But how theſe two great rivers ſhould water the land of Judah, (to ſay nothing of Lebanon) I ſee not: and the ſeeking after theſe waters is expreſly objected to them, and charged as a crime upon them, Chap.2.18. nor doth this therefore ſeem ſo well to ſuit with the drift of the place. Thoſe other Worthies above mentioned, do here alſo go a way out of the common road by themſelves; thus rendring the words, *Shall the running waters be left* for *ſtrange cold waters?* or, for *waters ſtrangely cold?* that is, is any man ſo fooliſh, as that when he is a thirſt, having wholſome running water by him, he will leave that, and ſeek elſewhere for water extreamly cold and unwholſome? But ſure it is a commendation of water to be cool. See Prov.25.25. nor is there any more then ſo in the text. for that which another hath of *waters corrupted with ice*, ſeems not to ſatisfie: and if I could go this way therefore, I ſhould chooſe rather to render it; *ſhall the running waters be left* for *ſtrange* ones. But neither is the particle *min* here at all in the text; as in the former branch it was: though not in that notion or uſe as they here take it; nor were it put in, would the text afford that ſenſe that they would give it; as in the former branch was evidently ſhewed.

cold] The ſame word with that, Prov.25.25. though ſome of the Jewiſh Criticks would refer it to another root that ſignifies *digging*, for water eſpecially, Eſay 37.25. as if the meaning were, water by digging procured: but the ready ſenſe is here needleſly rejected, for one without due analogy further fetcht.

that come from another place] Heb. *ſtrange*. for the meaning whereof, ſome of the Jewiſh Writers refer us to 2 King.19.24. where the ſame term is uſed of waters: but there of waters digged and delved for, where none appeared, nor were ever before known to be. Which they preſſe to confirm that formerly delivered concerning the meaning of that word from the ſame place, and Eſay 37.25. But other of them go the way before mentioned, underſtanding it of water brought from remote places, as before: for as for their curious application of it unto God, as being in ſome ſort remote from them; becauſe dwelling in heaven, Eſay 63.15. and yet neer unto them in regard of his Temple with them, and in his continual beneficence to them, 1 King.8.13,27. I let paſſe: nor are thoſe criticiſms of ſome of them worthy debate, that from a term uſed Eſay 1.6. would have the word ſignifie *medicinal* waters, like thoſe, Ezek.47.8,9. or that would derive it from another term that ſignifies *an inundation*, or *a ſtorm*, Eſay 25.4. & 32.2. as noting the abundance of them: which I therefore alſo ſo leave. for of that which draweth the term out to Euphrates and Nilus, ſee before.

be forſaken] So the moſt of the Jewiſh Interpreters; yet withal obſerving, that this is not the ordinary ſignification of the word; but that by change of a letter of like ſound, *taw* for *thet*, it cometh to ſignifie as here it is rendred. Howbeit, the old Latine retaining the ordinary uſe of the word, renders the text, *can ſuch waters be pulled out*, or, *plucked up?* but the inſolency of the phraſe is ſuch, as enforceth recourſe to the former acception. Howſoever our Romaniſts to maintain the authority of that verſion, which the Councel of Trent hath made authentick, endeavour to ſtrain ſome convenient ſenſe out of it.

V. 15. *Becauſe my people hath forgotten me*;] Or, *That* (as Chap.2.5.) *my people hath forgotten me*: as making application of what was before ſpoken, ver.14. to the practice of his people: they have ſo forſaken me, that they have even forgotten me too: for one may forſake a perſon, whom yet he doth not, nor can forget. See Chap.2.13,32. & 17.13.

they have burnt incenſe to vanity;] Performed religious worſhip (as Chap.7.9. & 11.17.) to idols, Chap.2.5. & 10.2.15. An Interpreter of great note, following the old Latine, thus rendreth this branch, as in coherence with the former, *Becauſe my people have forgotten me; they burn incenſe in vain* to me. See Eſay 1.13. & 66.3. which I leave to the judgment of others, adhering rather to the former.

and they have cauſed them to ſtumble in their wayes from *the ancient paths, to walk in paths* in *a way not caſt up*.] Or, *while* (as the copulative is uſed, 1 King.11.25.) *they* (that is, their falſe Prophets, ſay ſome; their idols, ſay others) *cauſe them to ſtumble in their wayes*, (as the corrupt Prieſts are ſaid to do the like, partly, by their corrupt doctrine, and partly, by their bad lives and evil example, Mal.2.8.) by leaving (a defect of the verb, as the Jewiſh Critick obſerves; like that, Pſal.89.29.) *the ancient paths*, (as Pſal.77.19. a word in this notion no where elſe found. Heb. *the paths of eternity*; as ſome, that is tending to life eternal: or, *of antiquity*, as the moſt; which God anciently in his Law by Moſes preſcribed them: and that Moſes himſelf, Joſhua, David, and other the faithful walked in before them, Chap.6.16. Deut.4.1. & 6.1. & 28.9.) *to walk* (as Prov.2.13.) or, *by walking* (as Lev.18.4.) *paths*, or, in (as Exod.13.18.) *paths* (the common word for ſuch paſſages) *of a way not caſt up*; or, where there is *no way caſt up*: where there is no cauſey; no way fitted and accommodated for paſſage, the contrary whereunto is the way of God, that the godly and faithful walk in, ſaid to be, Prov.15.19. Eſay 35.8. See on ver.14.

V. 16. *To make their land deſolate, and a perpetual hiſſing*;] Not that this was the thing they aymed at, but that this muſt needs, & would undoubtedly prove the iſſue and effect of it. See Eſay 3.8. chap.7.18. nor could they take a readier way to bring ſuch evils upon their land, if they deſired and ſhould ſtudy ſo to do. See the like, Prov.13.24. and 14.1. Heb. *To put their land into deſolation*, (as chap.4.7.) or, *aſtoniſhment*, (ſuch a deſolation as may make any one aſtoniſhed to behold it, ſee the next branch) *an hiſſing of perpetuity*: this and deſolation are joyned uſually together, 2 Chr.29.8. Chap.19.8. & 25.9.

every one that paſſeth by it, ſhall be aſtoniſhed, and wag his head.] Or, So that (as Eſay 58.6. & 63.13.) *every one that paſſeth over it ſhall be aſtoniſhed*, (the verb from which the noun before cometh) *and wag his head*: in way, either of admiration, wondring to ſee ſo ſtrange an alteration; or of indignation and vexation, to ſee ſuch ſpoyl and havock made of all things; or of ſcorn and deriſion, as enemies and ill-willers are in ſuch caſe wont to do, Pſal.22.7. Eſay 37.22. Mat.27.39. See Chap.19.8. & 50.13.

V. 17. *I will ſcatter them as with an Eaſt-wind before the enemy*:] Or, *That* (as before) *I ſhould ſcatter them*; that is, cauſe them to flee every way, glad to take any way to ſhift for themſelves, and (if it be poſſible) to make any eſcape, (as with armies routed by ſome fierce over-pouring enemy it uſually falleth out) Deut.28.25,64. like chaff or duſt before the wind, Pſal.18.43. Chap.4.11. & 15.7. the *Eaſt-wind* eſpecially, that is wont to be moſt violent, and furious in thoſe parts, carrying all away before it, Job 27.21. Pſal.48.7. Eſay 27.8.

I will ſhew them the back and not the face, in the day of their calamity.] Or that (as before) *I ſhould ſhew them the back* (Heb. the neck, or back-part of the neck. See on Eſay 66.3. Exod.23.27. Joſh.7.8,12. Chap.48.39.) *and not the face in the day*, or, *time of their calamity*; as Chap.46.21. To make me turn my face away from them, and turn my back toward them, not enduring to hear or behold them, when being in diſtreſs, they ſhall ſeek unto me for ſuccour, Eſay 1.15. dealing then with them, as they now deal with me, 2 Chron.29.6. Chap.2.27. & 32.33. Ezek.8.16.

V. 18. *Then ſaid they, Come let us deviſe devices againſt Jeremiah*:] Heb. *And they ſaid*; as Chap.17.27. This verſe holdeth out to us the ground of the Prophets enſuing complaint; to wit, the peoples malicious and miſchievous plotting againſt him for the faithful delivery of Gods meſſage.

let us deviſe devices] Contrive ſome one device or other to do him a miſchief: ſo the plural is oft uſed; as Gen.23.6. Judg.12.7. Pſal.1.3. See Chap.17.5.

for the Law ſhall not periſh from the Prieſt, nor counſel from the wiſe, nor the word from the Prophet.] The Prieſts cannot but conceive and teach the Law aright; nor can the Sages, being men of underſtanding, fail of giving good advice; and the word that our Prophets do ſo unanimouſly deliver, can be no other then Gods Word, Mal.2.7. Joh.7.48,49. but this Jeremy in his preaching diſſenteth from them all; and muſt needs therefore be in the wrong; and we have no cauſe then to regard what he ſaith: So fared it with Micah, 1 King.22.13,24. See Chap.7.4. & 5.12,31. & 26.8. This is juſt like the Papiſts plea, the Church, or the Pope, and his conclave (for he is virtually the Church) cannot erre. But ſee the contrary to what they here preſume of, by God himſelf threatned, Eſay 29.14. Ezek.7.26. *to periſh*, for, *to fail*, as Pſal.142.4. Chap.49.7. Amos 2.14.

Come, let us ſmite him with the tongue;] Let us enform, and by enforming, encenſe the higher powers againſt him, Chap.20.10. & 26.11. or, as others render it, *let us ſmite him in the tongue*; let us cauſe his mouth to be ſtopped, that he may preach no more on this faſhion, Tit.1.11. or, as others, *for the tongue*; for his preaching in this manner, as the particle is uſed, Gen.18.28. See Chap.26.11. & 38.4,6.

and let not us give heed unto any of his words.] For they are not Gods, but his own. So Chap.5.12,13. & 43.2. Heb. *all his words*: *all*, for, *any*; as Job 1.11. & 8.12.

V. 19. *Give heed to me, O Lord*:] Though they heed not my words, that I deliver to them from thee; yet do thou vouchſafe to heed my words, wherewith I complain to thee of them.

and hearken to the voice of them that contend with me.] Or rather, *hear the voice of them that contend with me* (Heb. *of my contenders*; as Pſal.35.1. Eſay 49.25.) *hear* their words to take notice of them,and to puniſh them for them; as Eſay 37.4, 17.not *hearken* to them,to grant their deſires,Pſal.140.8. for the particle is here redundant and vacant, as oft elſe-where, Gen. 29. 13. 1 Sam. 10. 4. Job 8.8. Eſay 37.21. Chap. 40. 2.

V. 20. *Shall evill be recompenſed for good?*] Or, *Should*; as Chap.16.10. Should men be ſo wicked,and ſo maliciouſly minded, as to plot evill againſt, and ſeek to miſchief thoſe, that deſire and endeavour nothing but, or more, then their good? The common complaint and lot of Gods Prophets and people,1 Sam.24.17.Pſal.35.12.& 109.5.

for they have digged a pit for my ſoul.] Or, *that* (as before, ver. 15.) *they ſhould dig a pit for my ſoul?* that they ſhould ſeek to deſtroy me, and to take my life away from me, who have by all means that I could endeavoured to do them good: *my ſoul*,for,*me*; or,*my life*; as Pſal. 35. 7. & 56. 6. and there is in the words a ſpeech borrowed from the practice of thoſe that dig pits, or pit-fals, to take wild beaſts, or to catch birds in. So Pſal.9.15.& 35.7.& 94.13.Prov.16.27. & 26. 27.Eccl.10.8.Ezek.19.4,8. So ver.22.

remember that I ſtood before thee to ſpeak good for them,and *to turn away thy wrath from them.*] He appeals to God himſelf,as able to teſtifie, how he had from time to time laboured with him,to pacifie his wrath incenſed againſt them;and to obtain favour and mercy for them. So Chap.15.15.& 17.16.Heb. *remember my ſtanding before thee.* See Chap.15.1.

to ſpeak good for them] See Chap.14.11.

to turn away thy wrath] As Pſal.106.23.

V. 21. *wherefore deliver up their children to the famine;*] Of theſe and the like imprecations,ſee Chap.11.20.& 15.15. & 17.18. Heb. *Give* (as Chap.34.18.) *their ſons* (including both ſexes,as afterward) *to the famine*; that which did befall this people,Lam.1.11,12. See Pſal.109.10.

and pour out their bloud *by the force of the ſword:*]Heb. *pour them out by the hands of the ſword.* See the like defect,Ezek. 35.5.and the like phraſe alſo,Pſal.63.10. This ſeemeth ſpoken of the perſons themſelves,or the Parents; as the former of the children: let that befall them,that they intend againſt me,ver.20,23.Chap.11.22.

and let their wives be bereaved of their children, *and* be *widows,and let their men be put to death.*] Or,*that* (as Chap.14. 19.)*their wives may be left childleſſe,and widows,their husbands* (as Chap.44.19.) *being taken away by death*.Heb.*ſlain of death*; as,*ſlain of the ſword*,and,*of hunger*,Chap.14.18.Lam.4.9. ſlain by one means or other,enough to make their wives widows. Howbeit, by *death* here, ſome of the Rabbines not amiſs underſtand ſome one particular kind of it,the *peſtilence*; as Ch. 15. 2. where it is expreſly diſtinguiſhed from the *famine*, and the *ſword*: the like whereunto, ſee alſo Rev.6.8.So it may be rendred,their husbands being taken *away by the peſtilence*; as were multitudes of them no doubt in the ſiege of the city, Chap.14.12. & 21.6.

let their young men be ſlain by the ſword in battel.]The uſual lot of ſuch in war, becauſe fitteſt for ſervice in the field; whence the Greek Proverb, *Young men for arms, and old men for advice*; and the ſpeech of the Heathen King, that *Peace was to be preferred before war*, *becauſe in times of war parents bury their children; children their parents,in times of peace*: the old,the young in the one; the young,the old in the other; a thing more agreeable to the courſe of nature. So 2 King.8. 12. 2 Chron.36.17.Chap.11.22.Heb. *ſmitten of the ſword*: *to ſmite*,for,*to ſlay*; as Num.25.14. Chap. 21. 6. & 40.14; 15. the form of ſpeech,as before.

V. 22. *Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them.*] Such an out-cry as people are wont to make, when military perſons break in upon them, to plunder all with them, and to ſurpriſe or deſtroy them,chap.20.16.So ſhould it be with them,when the troops of the Chaldeans,and their complices, ſhould ſurpriſe and ſack their dwellings,2 King.24.2.

for] Or,*becauſe*; as Chap.10.21.

they have digged a pit for me] As ver.20.Pſal.57.6.

and hid ſnares for my feet.] A borrowed ſpeech, as the former, from the practice of thoſe that ſet gins, or ſnares, to catch beaſts or fowl with.So Pſal.35.7,8.& 64.5.& 141. 9. & 142.3.Chap.5.6.

V. 23. *Yet Lord thou knoweſt all their counſel againſt me to ſlay* me.] *Yet* (Heb.*And*; but ſo alſo,Chap.14.9,11. and then it muſt have reference to ver.20. though I have ſought their good,yet thou knowſt they ſeek my life)or *yea*(as Eſay 44.15. & 59.15.for it ſeems to be here rather in an affirmative,then in a diſcretive notion) *thou Lord* (So the words lye in the text; as Pſal.55.23.) *knoweſt all their conſultations*,or *devices*, (ver.18.See Eſay 7.5.& 14.24,26.) *againſt me to ſlay* me. Heb. *for death*: to deſtroy, and make me away, by one means or other; as if he had ſaid,this is no bare ſuſpition,or groundleſs ſurmiſe of mine own,concerning their miſchievous plots and projects againſt me,but that which the Lord himſelf is privy to,and knoweth to be true. See Chap.11.18,19.

forgive not their iniquity, neither blot out their ſin from thy ſight;] See the like imprecations,Neh.4.4,5.Pſal.59.5.& 109. 14,15. a form of ſpeech borrowed from thoſe that keep debt-books,to demand and require their debts by,which they continue undefaced, untill they be paid, or they pleaſe to diſcharge the debters of them,and do then either blot them out, or croſs the book.See Pſal.51.1. Eſay 43.25.

but let them be over-thrown before thee;] Heb. *and* (as Eſay 29.13.) *let them be made to ſtumble*; as ver.15. See Chap.6.15, & 8.12.*before thee*; when thou purſueſt them with thy wrath. See Pſal.35.6.& 83.15.

deal thus *with them in the time of thine anger.*] Heb. *in the time of thine anger do to them*; as Pſal.83.9.the particle *thus* is wanting,and may well be ſupplyed; as that,or the like,ver.8.

CHAP. XIX.

Verſ.1. THus *ſaith the Lord*,]As Chap.17.5,21. or,*That ſaid the Lord*; to wit,ſometime to me; as Chap. 17. 19. The preſent prophecy containeth a threatning of deſtruction to the Jewiſh State, and a confounding of all thoſe courſes, whereby they ſhould endeavour to avert or avoid it, reſembled by the breaking of an earthen veſſel in Tophet,enjoyned by God,and effected by the Prophet,as for their idolatry in general, ſo more ſpecially for the ſame in that place committed.

Go and get a potters earthen bottel] Heb. *Going*,or, *Go*, *and thou ſhalt buy*, or get (as Chap.13. 1.) *a bottel of the framer of earthen ſtuff*; an earthen bottel of the potters framing, ſuch an one as is eaſily broken,Pſal.2.9.Eſay 30.19. Howbeit,the Jewiſh Criticks ſuggeſt unto us another ſyntax of the place, rendring the text,*Go and get*,or *buy*, of,or from, *the framer of earthen ſtuff*,*a bottel*,or from *the potter an earthen bottel*: a defect,ſay they,of the particle *of*,or *from*; as the like,2 Sam.23. 24.*Dodo Bethlehem*,for,*Dodo of*,or from *Bethlehem*: and this is much more probable, then that which the old Latine Tranſlator exhibiteth, who having jumbled together the two branches of the verſe, rendreth the words, *Go and take an earthen bottel from the Elders of the people*, *and of the Prieſts*; and would conſequently have this earthen pot, or bottel, not to have been bought or brought by Jeremy from the potter, but to have been demanded of, and received from,thoſe Ancients or Elders of the people,or the Prieſts.

a bottel] Heb. *bakbuk*; a word no where found in Scripture,but here, and 1 King.14.3. and it is ſaid by the Jewiſh Commenter here,to ſignifie a veſſel with a big belly,but narrow mouth or neck; ſo called from the *bubling* ſound that it maketh,when it is dipped in the water,or liquor,either poured forth,or drunk out of it; and he addeth withall, that the ſame is both in the Greek, and other Languages, termed *bocal*; wherein howſoever a learned Writer controll him, both affirming,that no ſuch term as that is found in Greek,or that cometh any thing neer it,ſave *bikos*,which the Greek Verſion here maketh uſe of,and that the veſſel in Spain and Italy, ſo termed,is not of that making: Yet herein, for the former, he bewrayeth his own ignorance; for Athenæus in his *Supper-ſophiſters*,l.11.out of ancient Greek Authors mentioneth it,adding withall, that it was at Alexandria much uſed, and made ſometime curiouſly,with images upon it,of glaſs. And Nicephorus alſo in his *Eccleſiaſtical Story*,l.8.c.5. telleth of a Presbyter at Alexandria, who was commonly called *Bucalis*, in alluſion to the veſſel ſo termed,which he ſaith was ſuch an earthen veſſel,as the Jewiſh Critick here deſcribes; and for the ſame reaſon ſo termed,to wit,in regard of the *bubling*, or *guggling* ſound that it made, either in taking in of liquor,or in the voiding of it again: whereof Alexander the Greek-queſtioniſt,(or,as ſome will have it,Trallian) rendreth a reaſon in his problems, lib.1.queſt.94. and for the latter exception,that the *pot*,or *veſſel*,in thoſe places now commonly ſo called,was of another faſhion then is there deſcribed: whereunto might be added,that ſuch a narrow-necked veſſel is not ſo fit to put or carry *honey* in. Of which uſe of this *bakbuk*,ſee 1 King.14.3. the anſwer is not difficult, that the ſame name may comprehend veſſels of divers ſorts, and differing in faſhion, though at firſt appropriated unto ſome one kind of them; as alſo that names borrowed from forrein Languages may, in time, much alter from that notion and uſe of them, which in their native at firſt they had: for ſo we uſe the term *a viall*, for ſome ſmall glaſs onely of ſuch a faſhion as hath here been mentioned; albeit the word *phiala*, from whence we have it,did both with the Greeks and Latines,from whom we received it, ſignifie *a drinking cup*: as by the frequent uſe of Authors,in either Language,appears. See Rev.15.7.with Chap.14.10. And alſo again the Hebrew *ſephel*,from which their *phiala* is not amiſs deemed to have deſcended, did with the Jews ſignifie,neither *a vial*,as with us, or *a drinking cup*, as with them; but *a diſh* for butter, Judg. 5. 25. or *a bowl* to hold water, Judg. 6.37. But howſoever it were for the ſhape or faſhion of it, that an earthen veſſel it was, appeareth by the word following, whereof ſee Eſay 45. 9. Nor can I concur with that learned Commenter here, who to comply with the vitious Latine Verſion, would have it to have been one of thoſe pots, wherein by way of ballatting (as the Ancient both Greeks and Romans, and ſome States alſo at this day, ſo the Jews alſo, and thoſe Ancients from whom Jeremy had it) in their places of judicature, when they ſat on the bench, uſed to give and gather up their Votes. But of the ſandy ground of that conceit, ſee before.

and take of the ancients of the people, and of the ancients of the Prieſts.] Some of the Elders of either ſort, (for of both theſe the Jewiſh Conſiſtory conſiſted, 2 Chron. 19.8. Act. 4.5, 6, 23.) to go along with thee, that they may be eye-witneſſes of what thou doſt, and take ſpecial notice of what thereupon thou ſayſt. See ſomewhat the like, Eſay 8.2.

V. 2. *And go forth unto the valley of the ſon of Hinnom*] A Valley neer to Jeruſalem: whereof ſee on Eſay 30. 33. and Chap. 7.31.

which is by the entry of the Eaſt-gate;] What gate this was, or why ſo called, is not ſo certain. Some affirm it to have been *the dung-gate*, mentioned, Neh. 2.13. & 3.12. & 12.31. So the Chaldee, and after him, thoſe of the Rabbines, upon this place, one of whom telleth us, that this Gate had ſeven ſeveral names; and that it is here called the *Sun-gate*, from a word that ſignifieth *the Sun*, Judg. 8.13. & 14.18. Iob 9.7. becauſe it looked Eaſtward toward the ſun-riſing, whence ſome alſo would have it to be the *Eaſt-gate*, mentioned, Neh. 3.29. Others render it, *the Pot-ſherd-gate*; as the word is uſed, Job 2. 8. or, *the Earthen-veſſel-gate*; as ver. 1. ſo the old Latine rendreth it: and it is ſo called, ſay ſome, in part concurring with the former; becauſe together with the filth of the city, and the Temple, the broken pot-ſherds of earthen veſſels uſed in the Temple, or in other places thereabout, uſed to be there caſt out: or, ſay others, with more probability, becauſe the potters-fields, whence they had the clay that they wrought with, and their work-houſes wherein they wrought it, being not far diſtant from thence, the ways thereabout could not want ſtore of that, in the drying and making of it up much of courſe neceſſarily miſcarrying. See Chap. 18.1, 2. I ſuppoſe therefore, that it is not likely to have been either *the dung-gate*, which ſtood farther out of the way; nor yet *the Eaſt-Gate*, if from the *Sun* it be ſo termed; but *the South-gate* rather, declining ſomewhat from the Eaſt-ſide of the city, ſo called, becauſe the Sun lay moſt upon it, in regard whereof it was the more uſeful to the Potters, for the drying and hardning of their ware. And again, by it was the way to the valley of Hinnom, which lay Southward from Jeruſalem, Joſh. 15.8. See Eſay 16.7.

and proclaim there the words that I ſhall tell thee] Heb. *and thou ſhalt proclaim* (as ver. 1. *thou ſhalt get*, or *buy*) to wit, in the preſence of thoſe ancients, ver. 1.

there] In that place, where ſuch horrible abominations are committed, ver. 4.

I ſhall tell thee.] When thou comeſt thither; as Chap. 18.2. whereby it appeareth that Gods meſſages many times were not revealed to the Prophets, before the very inſtant of time, wherein they were to deliver them.

V. 3. *And ſay,*] Or, *Then ſay*; as Chap. 18.18. Heb. *thou ſhalt ſay*; and ſo alſo, ver. 11.

Hear the word of the Lord, O Kings of Judah, and inhabitants of Jeruſalem:] He ſpeaketh to them as preſent, in the hearing of thoſe that might relate them unto them; and yet not unlikely but many of the people would for novelty flock after them, ſeeing the Prophet with thoſe Ancients going ſolemnly that way out of the city, and taking from the Potter ſuch a veſſel to carry along with him. So Chap. 17. 20.

Kings] That is, King and Queen-Mother, ſay ſome, Chap. 13.18. or, as others, King and his Councel, or Princes and Rulers. See Chap. 17.20.

Thus ſaith the Lord of Hoſts, the God of Iſrael] He that is able to do whatſoever he menaceth, and will do it, juſt cauſe being given him, even to thoſe, that call him their God, and profeſſe to be his Iſrael, Eſay 48.1. So Chap. 7.21.

Behold I will bring evill upon this place,] Heb. *Behold I am bringing evil* (as Chap. 6.19. & 11.11.) *upon this place*: not that particular place where the Prophet ſtood, but upon the neighbour-city, upon the ſtate of Judah and Jeruſalem.

the which whoſoever heareth his ears ſhall tingle.] So hideous, that whoſoever, not ſeeth it, but heareth of it, heareth onely the bare report of it, ſhall have his ears ſtricken with horrour and aſtoniſhment of it. So 1 Sam. 3.11. 2 King. 21. 12. he ſhall not eaſily get his ears rid of it again, Job 15.21.

V. 4. *Becauſe they have forſaken me*] Chap. 16.11.

and eſtranged this place] Or, *have ſtrangely abuſed*; as the word ſeems to be taken, Deut. 32.27. So abuſed this city contrary to what ſhould have been practiſed in it, and ſo polluted and profaned it, that I can no longer own it. See Eſay 1. 4, 11, 12. Pſal. 58.3. Eph. 4.18. Col. 1.21.

and burnt incenſe to other gods, whom neither they, nor their fathers, have known, nor the Kings of Judah,] Or, *while they burn incenſe*, (So the copulative is uſed, 1 King. 11.25.) or, *in that they have burnt incenſe*, (as Eſay 37. 24.) to idols, to ſtrange gods, ſuch as neither they, nor their anceſtors, Kings or others, had ever any experimental knowledge or proof of, for their good, as from time to time, they had of him, whom for theſe vanities they leave. See Deut. 32.17. Judg. 5.8. Chap. 1.16. & 44.3.

and have filled this place with the blood of innocents,] Both the city of Jeruſalem by oppreſſion and murther, 2 King. 21. 16. & 24.4. See Chap. 7.6. & 22. 3. and this place in particular where we now are, by ſacrificing of poor infants to their abominable idols, Pſal. 106.37, 38. See ver. 5. but the former principally here intended, as alſo, Chap. 2.34. for of the latter apart afterward, ver. 5.

V. 5. *They have built alſo the high places of Baal to burn their ſons with fire for burnt-offerings unto Baal, which I commanded not, nor ſpake it, neither came it into my mind.*] Heb. *And have built*, which may well be here retained. See Chap. 7.31. & 32. 35. 2 King. 23.10. What is here ſaid *to Baal*, is in theſe two latter places ſaid *to Molech*; but *Baal* and *Molech*, were two terms very generally and promiſcuouſly uſed of their idols; the one ſignifying *a Lord*, or *Owner*; the other *a King*; whence alſo *Baalim* oft, in the plural number. See Chap. 2. 23. and 7. 9.

V. 6. *Therefore behold, the days come, ſaith the Lord, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.*] See Chap. 7.32.

V. 7. *And I will make void the counſel of Judah and Jeruſalem in this place,*] *In this place*, is in Jeruſalem eſpecially, as before, ver. 4. though ſome would have it ſpoken by the pointing to the Kings Palace, ſituate not far from thence, on the South ſide of the city: but that may be deemed ſomewhat over-curious. The plain meaning is, I will fruſtrate all your plots and projects, (as Chap. 18.23.) whereby you think to eſcape, and to ſecure your ſelves, (ſee Eſay 30.1-3. & 31.1-3. Chap. 37. 7, 8.) and make them as vain and empty as this earthen bottel is: for unto the name thereof in this word he alludeth, which ſome therefore would have to be ſo named, not from the ſound it makes in filling or emptying, but from the term of emptying onely, here uſed: but that is not neceſſary; for in Scripture alluſion is oft made to the vicinity of ſound in ſome term; from which yet the word never had its original. So Mic. 1.10, 14.

and I will cauſe them to fall by the ſword before their enemies,] *To fall*, for, *to be foiled*, or, *to be ſlain*, or, *to fall down*, being ſlain: as 1 Sam. 4.10. & 31.1. Chap. 20.4. Ezek. 6.4.

and by the hands of them that ſeek their lives;] Heb. *their ſouls*; as Chap. 4.30. & 18.20. So ver. 9.

and their carcaſſes will I give to be meat for the fowls of heaven, and the beaſts of the field.] See Chap. 7.33. & 16.4.

V. 8. *And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſſe, becauſe of all the plagues thereof.*] Heb. *ſtrokes thereof*; as Deut. 28.59. & 29. 22. See the ſame before, Chap. 18. 16.

V. 9. *And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſſe, wherewith their enemies and they that ſeek their lives ſhall ſtraiten them.*] Before threatned, Lev. 26.29. Deut. 28.23. and in the ſiege of the city accompliſhed, Lam. 4.10.

every one the fleſh of his friend] Or, *neighbour*; they ſhall feed one upon another, (as Chap. 46. 16.) without regard had to any bonds of vicinity or amity. See Eſay 9.20.

——*ſtraiten them.*] Or, *diſtreſſe them.* See Eſay 29.2.

V. 10. *Then ſhalt thou break the bottel;*] Or, *Then* (Heb. *And*, as chap. 18.18.) *break* (as ver. 1. *get*, or, *buy*) *the bottle*: which he had brought or took along with him; thereby, as by a viſible type, repreſenting and obſigning what before he had ſaid, that it might make a deeper impreſſion in the minds of thoſe that behold it.

in the ſight of them that go with thee.] See ver. 1. Heb. *to the eyes of them*: as Chap. 28.1, 5, 11.

V. 11. *And ſhalt ſay unto them;*] Or, *And ſay unto them*; as ver. 3.

Thus ſaith the Lord of Hoſts; Even ſo will I break this people, and this city, as one breaketh a potters veſſel, that cannot be made whole again:] Before, he compared this people and State to moiſt and ſoft clay, which though it miſcarry in the frameing, yet may, with no great ado, be made up again, in ſome other faſhion, to the mind of the maker, Chap. 18.4, 6. Now, to an earthen veſſel, dryed and hardened, which being broken in pieces, cannot be made up, and ſet together again. So Eſay 30.14. and ſomewhat the like, Chap. 48.12.

as one breaketh a potters veſſel] Or, *as a potters veſſel is broken*; as chap.16.6.

made whole] Heb. *cured.* as chap.15.18. Deut.28.27,35.

and they ſhall bury them *in Tophet till there be no place* elſe *to bury.*] Or rather, *they ſhall bury in Tophet* (for *them* is not in the text) *for want of room to bury* elſewhere. See Chap. 7. 32.

V. 12. *Thus will I do unto this place, ſaith the Lord, and to the Inhabitants thereof,*] *this place*; this city, ver.11.

and even *make their city as Tophet*] Where ye had wont to ſlaughter and ſacrifice your children, ver.5. I will fill the whole city with the carcaſſes of ſlaughtered ones, as ye filled it before with innocent bloud, 2 King.21.16. & 24.4. chap. 32.29. ſo that it ſhall be all like another Tophet, ver.13. not unlike that, Eſay 29.2. that the whole city ſhould be as another *Ariel.* See there. Heb. *and* (or, *even*, as Chap. 15.13.) *to give* (for, *to make*: as chap.25.18. Dan.12.11.) *this city* (ſo is the text) *as Tophet.*

V. 13. *And the houſes of Jeruſalem, and the houſes of the Kings of Judah ſhall be defiled as the place of Tophet;*] The houſes and palaces being filled alſo as well as the ſtreets, with abundance of dead corpſes, lying without ſepulture in them, for want either of perſons, or place to bury them. See of Joſias his defiling Tophet, 2 King. 23. 10. Howbeit, ſome read the words, *the houſes of Jeruſalem, and of the Kings of Judah, which are defiled,* (to wit, with thoſe abominations exerciſed in them, and upon them, hereafter mentioned) *ſhall be as Tophet*; and the words may very well bear it: *Kings*, as before, ver.3.

becauſe of all the houſes, upon whoſe roofs they have burnt incenſe unto the hoſt of heaven, and have poured out drink-offerings unto other gods] Or rather, *with all the houſes* (ſo is the particle frequently uſed, Ezr.1.5. & 2.63. Neh. 7. 65.) *upon whoſe roofs*; for their houſes being flat-roofed, Deut. 22. 8. they uſed on the tops of them to ſerve their idols, and to ſacrifice to them, to the celeſtial bodies eſpecially, as being in regard of the height of their houſes neerer there to them, and having them more conſpicuous there to their eye. See 2 King. 23.12. Eſay 65.3. Chap.32.29. Zeph.1.5.

V. 14. *Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſie; and he ſtood in the Court of the Lords houſe, and ſaid to all the people:*] Heb. *And*; as ver.10. Having diſpatched his errand by God enjoyned him at Tophet, he returneth to the Temple, from whence in likelihood he took thoſe Ancients along with him, ver.1. and there in the Court, whereunto the people had acceſſe as well as the Prieſts, 2 Chr.23.5. he delivered in their hearing, the ſum of that which at Tophet he had before denounced.

V. 15. *Thus ſaith the Lord of hoſts, the God of Iſrael;*] See the ſame proem, ver.3.

Behold, I will bring upon this city, and upon all her Towns, all the evil that I have pronounced againſt it,] Heb. *Behold I am bringing* (as ver.3.) *unto* (or, *upon*; as Chap.4. 3. & 11.11.) *this city, and upon her cities,* (the inferiour cities, and leſſer Towns belonging to Jeruſalem, as the mother-city. See chap. 15.8. & 34.1.) *all the evil that* I *have ſpoken againſt it*, or, *concerning it*; as Chap.18.7,9.

becauſe they have hardened their necks,] Their extream obſtinacy, the main cauſe of their ruine. See Chap.7.26. and 17. 23.

that they might not hear my words.] That is, yield obedience thereunto, Deut.6.3. & 28.1. Pſal.81.11. Zach.7.12.

CHAP. XX.

Verſ. 1. N*Ow Paſhur, &c.*] This Chapter hath a manifeſt dependance upon the former, containing a relation of the evil uſage of Jeremy by one of the principal Prieſts, for his plain and faithful delivery of Gods meſſage before-mentioned, ver.1-6. together with a grievous complaint made to God by the Prophet; wherein a ſtrange mixture of contrary affections and paſſions is manifeſted; not free from ſome tang and taint of humane frailty, ver. 7—18.

Now Paſhur the ſon of Immer the Prieſt, who was *alſo Chief Governour in the houſe of the Lord, heard that Jeremiah propheſied theſe things;*] Or, *Now when Paſhur——heard Jeremy propheſying theſe things; Paſhur ſmote Jeremy,* &c. This ſyntax is very common, Chap.2.7,10. & 5.7. & 6.9,10.

Paſhur] Heb. *Paſhhur*, or, *Paſhchur*: as, *Ahaz*, or, *Achaz*. See Eſay 1.1.

the ſon of Immer] Not that this Immer was Paſhurs immediate parent, but his progenitor; this Paſhur being a Prieſt of the ſixteenth courſe, whereof Immer at firſt conſtitution of them was chief head, 1 Chr.24.14. and this ſeemeth added to diſtinguiſh this *Paſhur* from one of the ſame name, that was of another courſe, Chap.21.1.

who was alſo Chief governour in the houſe of the Lord.] Heb. *and he*, for, *who*; as chap.15.19. & 17.7. unleſſe we read it by way of parentheſis; *(now he was principal ruler in the houſe of the Lord)* for *alſo* is not in the text. As for the ſtyle here given him, in the original they are two ſeveral ſubſtantives; whereof the one ſignifieth *a prefect*, (rendred *an officer*, chap. 29.26. and, *an overſeer*, Neh.11.9,14,22.) the other *a Prince*, or, *Ruler*, uſed of Temple-officers, 1 Chron. 9.20. & 26.24. 2 Chr.31.12. the head it may be he was of that courſe whereunto he belonged, the Prieſts whereof, were then in their courſe attending the Temple-ſervice: or, as ſome ſuppoſe, the *ſecond*, next under the High-Prieſt; who upon any occaſional diſability betiding the high Prieſt, was to perform offices in his place, Numb.3.32. 2 King.25.18. Chap.52.24. called, ſay they, the *principal*; becauſe divers other Rulers were under this ſecond, 2 Chr.35.8. Chap.35.4. Others, again, ſuppoſe him to have been the *Captain of the Temple*; who had power to apprehend ſuch as committed any diſorder in the Temple, Act.4.1. See Chap.29.26. the thing, being uncertain, I ſhall leave to the conſideration of the learned. I concur with the firſt; for they that would have this Paſhur to be High-Prieſt, are eaſily anſwered; ſince, that beſides that he was one of the 24. courſes, whereas the High-Prieſt was of none (that which proveth Zachary alſo not to have been High-Prieſt, as the Ancients moſt of them imagined, Luk.1.5.) in the continued liſt of the High-Prieſts, from Aaron to paſt his time, we find none ſuch mentioned, 1 Chr. 6.4-15.

heard that Jeremiah propheſied theſe things.] Or rather, *heard Jeremy propheſying theſe things*; for ſo the words run in the text: he heard not of it by information from ſome other, but he himſelf heard him in the Temple delivering this prophecy. Heb. *theſe words*, for, *theſe things*; as Chap. 11. 6. and 16. 10.

V. 2. *Then Paſhur ſmote Jeremiah the Prophet*] Or, *when Paſhur heard Jeremiah* thus *propheſying, he ſmote him*; (the nouns for pronouns; as Eſay 64.2. Chap.4.4. 2 Tim. 1.18.) to wit, in likelihood with his hand, or fiſt, as Zedekiah ſmote Micajah, 1 King.22.24. and as they our Saviour, Matth.26. 67. And that, as may ſeem, interrupting him, while he was yet ſpeaking, ſo that he could not proceed. Thus this preſumptuous Prieſt, for ought we find, was the firſt that offered ſuch an affront unto the Prophet, as none either of the greater and more powerful, or the meaner and ruder ſort had hitherto done. Nor can I agree to that learned Annotator, who would have it to import no more then that he *apprehended* him, or laid hands on him; becauſe it is ſaid, Ezek. 33. 21. & 40.1. *the city is ſmitten*, for, *the city is taken*: for even there alſo is more then ſo implyed; not *taken* barely, but *ſtormed*, or, *taken by ſtorming*: beſides, that *apprehending*, or *attaching*, and *ſmiting*, are two diſtinct things, and diverſly expreſſed, Chap.37.14,15.

and put him in the ſtocks] Heb. *gave him.* as Gen. 39. 20. Chap.37.15. but for the word following, there is no ſmall doubt concerning the right ſignification of it: nor doth the original of it afford us any ſure ground to build on therein: it ſignifies properly *ſubverſion*, or, *turning upſide downward*, Eſay 1.7. & 13.19. Chap.49.18. & 50.40. our tranſlators are not conſtant to themſelves about it: they render it here *ſtocks*, elſewhere *priſon*, Chap.29.26. & 2 Chr.16.10. where the word *houſe*, or *place*, is joyned with it: as with the like, 1 King.22.27. 2 King.17.4. And for the Jewiſh Doctors, ſome of them alſo ſo take it: but others of them tell us, that it was a woodden engine, that they uſed to faſten men within the priſon; and ſome of theſe, that it was an engine made of two boards, wherein they were held faſt by the neck; ſuch as our pillory. Whereunto alſo ſome add, that it had three holes in it, one for the neck, and two for the hands. Others, that it was ſuch an one, wherein they held men faſt by the legs, which in forain languages, ſay they, is called *cippus*: (from whence the Chaldee ſwerveth very little; though ſome give the word uſed by him another notation) and ſo ſhould it be the ſame with our *ſtocks*; ſuch as Job ſpeaks of, Job 13. 27. (but there is another word there) and ſuch as Paul and Silas were laid in, Act.16.24. Some of the Greek verſions render it in general, *an engine of torture.* Among this variety to deliver mine own opinion; I ſuppoſe it rather to ſignifie the *priſon* houſe, then any engine for ſurer cuſtody, or torture therein uſed; to which purpoſe, ſee further on chap. 29. 26.

that were *in the high-gate of Benjamin, which* was *by the houſe of the Lord.*] Or, *that* was; if the word be taken for a priſon; which from hence alſo it may ſeem to be; becauſe it is ſaid to have been ſituate *in the high gate*, or, *upper gate of Benjamin*, where it is more probable that a priſon was, then ſuch an engine for any ſuch uſe without it. But about this *upper gate of Benjamin*, there is again ſome queſtion, whether it were one of the gates of the Temple, or one of the gates of the City. The Rabbines, and thoſe that herein follow them, go the former way, and the words of the text ſeem ſo to carry it, (for that is the moſt general notion of the particle here uſed) *in the houſe of the Lord*: not the Temple it ſelf alone, but the courts alſo and other buildings about them, coming within the name of Gods houſe. See Chap.7.2,10,11. Matth.21.12, 13. Joh.2.14-16. & 10.23,24. and this gate, ſay they, is called *the gate of Benjamin*, becauſe it ſtood on that ſide of the Temple, that belonged to the Tribe of Benjamin; the city of Jeruſalem, and the ground alſo whereon the Temple was built, being part of it within the lot of Benjamin, and part within the lines of Judah. That which ſeemeth true indeed concerning the city, Joſh.15.63. compared with Judg.1.21. but for the other concerning the Temple, though a learned late Writer of ours hath endeavoured, by a line drawn from Eaſt to Weſt thorow it, to cut it out to an hair, aſſigning juſt the one half of it, to wit, the North-ſide to Benjamin, and the other preciſe half of it on the South ſide to Judah; yet in the ſacred records doth no ſuch thing appear; nor is ought produced for the proof hereof, ſave ſome places out of Jacobs & Moſes his bleſſing of Benjamin, Gen.49.27. & Deut.33.12. by the Chaldee Paraphraſt, and ſome Talmudiſts, frivolouſly forced that way: which Talmudiſts alſo cut us out the Temple another way then this learned man doth, aſſigning to Judah the Eaſtern part unto the Altar of burnt-offerings, and to Benjamin thence the Weſtern part; grounding likewiſe this their diviſion on the ſame places as before abuſed. But taking for granted, that the Temple ſtood part of it within Benjamins lot, the forementioned Interpreters further add, that on the Benjamin-ſide of the Temple there were two gates, an upper, and a lower; that this was the *upper*, ſo called, not in regard of the loftier ſtructure of it; but in regard of the ſituation of it; becauſe it ſtood neerer to the innermoſt part of the Temple, the Holy of Holies: and that in this gate there was a priſon, to commit ſuch unto, of the Prieſts or Levites eſpecially, as did carry themſelves amiſſe in the Temple. Thus they. But others, whom our verſion followeth, ſuppoſe this *gate* to be one of the gates of the City. Howbeit, among theſe alſo I find ſome diverſity. For ſome would have it to be a gate within the city. So a learned Interpreter, affirming it to be a gate in the wall of the city, that divided Judahs part of the city, from Benjamins part of it, called therefore *the gate of Benjamin*; becauſe by it they paſſed out of Judahs, into Benjamins quarter. But others, and ſo the moſt of this way, conceive it to have been a gate ſituate in the outer wall; ſo called, becauſe it looked toward the lot and land of that Tribe: (as *the Gate of Ephraim*, 2 King. 14. 13. that opened that way) and it may well be alſo, that it was ſituate on that part of the city wherein that Tribe had intereſt, called either *the high-gate*, as ſome, for the ſtatelineſs of it, (as 2 Chr.23.20.) or, as others, *the upper-gate*, (as, *the upper pool*, Eſay 7.3.) to diſtinguiſh it from another that ſtood lower then it, on the ſame ſide: and this the rather they are induced to admit; becauſe they find elſewhere *the gate of Benjamin*, ſo uſed and taken, for one of the gates of the city, as twice in this prophecy, Chap.37.12. & 38.7. and Zach. 14. 10. but no where any of the Temple-gates ſo termed: all the difficulty here is in the laſt clauſe, wherein of this gate it is ſaid, that it was *in the houſe of the Lord*: which to remove, our verſion rendreth it, *by the houſe of the Lord*: and this verſion is herein well juſtifiable; for the particle here uſed doth oft import, not the comprehenſion of the thing ſpoken of in the place mentioned, but the vicinity of it thereunto. So Numb.33.37. *they pitched in* (that is, *by*, or, *neer to*) *mount Hor*. See there, ver.38. and, *Joſhua ſtood, in* (for, *by*, or, *neer to*,) *Jericho*, Joſh.5.13. So alſo Joſh.24.25,26. Joſhua is ſaid to have *made a covenant* between God and the people, *in Shechem*, ſetting up *a ſtone* for a monument thereof, *under an oak*, that ſtood *in*, or, *by*, *the Sanctuary of the Lord*; that is, *neer to Shechem*, where that *oak ſtood*, Gen.35.4. not in the Sanctuary, but neer unto it: as alſo in the ſame Chapter, verſ. 32. *Joſephs bones* are ſaid to have been *buried in Shechem*; that is alſo, *neer unto* it. Yea, ſo Chap. 13. 5. *I hid* the girdle *in Euphrates*; that is, *by* it, *neer unto* it, in the cleft of a rock: and Chap.32.7. *my field in Anathoth*, for, *beſide* it, or, *neer unto* it. And it is probable enough, that this gate of Benjamin was not far from the Temple. See further on Chap.37.12.

V. 3. *And it came to paſs on the morow, that Paſhur brought forth Jeremiah out of the ſtocks; Then ſaid Jeremiah unto him;*] Or, *And ſo it was* (as Chap.3.9.) *on the morow, when Paſhur brought Jeremiah out of the priſon, that Jeremiah ſaid unto him.* Of the ſyntax, ſee on ver. 1. Of the word *priſon*, on ver. 2.

on the morow Paſhur brought forth Jeremiah] Not to bring him to ſome publike hearing, as they did the Apoſtles, whom they had over night clapt up in priſon, Act.4.3,7. but to let him go again, whether admoniſhed ſo to do by ſome other more conſiderate then himſelf, or imagining this reſtraint and diſgracefull uſage of him in publike would ſtop his mouth for time to come, or for what other reaſon thereunto moving him, uncertain. But howſoever it was in this regard, this his contumelious carriage toward the Prophet, no more danted him, or damped his ſpirits, then Zedekiah's like preſumptuous demeanure did Micaiah; for at his parting with him, the Prophet freely delivereth him the like meſſage here, that Micaiah did to Zedekiah there, 1 King.22.25. confirming what he tels him concerning himſelf, by a new name, and that ſuch an one, as not man, but God ſhould give him; (ſee ſomewhat of the like kind in Paul to Ananias, Act.23. 3,4.) and withall reneweth again his former denunciations againſt the whole land and the city, ver.4,5.

The Lord hath not called thy name Paſhur, but Magor-miſſabib.] Together with the change of mens conditions are their names oftentimes altered; and names are impoſed oft to intimate as much: So was *Abrams* name changed to *Abraham*; *Sarais* to *Sarah*, Gen.17.5,15. *Jacobs* to *Iſrael*, Gen.32.28. *Joſephs* by Pharao to *Zaphnath-Paaneah*, Gen.41.45. and hence Naomi at her return out of Moab, *Call me not Naomi, but call me Marah*, Ruth 1.20. and ſuch or ſuch a name is God ſaid to impoſe on a perſon, not intending or importing ſimply that in ordinary compellation or communication, he ſhould be commonly ſo called or ſtyled; but thereby intimating, and aſſuring, that ſuch ſhould be the condition and ſtate of that party, as that he might well deſerve ſuch a name, and might juſtly ſo be ſtyled. See hereof on Eſay 7.14. & 9. 6. & 62.4. Chap.23.6. & 33.16. In like manner here the Prophet telleth this proud and godleſs Prieſt, that God, inſtead of *Paſhur*, had named him *Magor-miſſabib*; thereby to aſſure him, that ſo dreadful ſhould his ſtate and condition ere long be, that in regard thereof he ſhould juſtly bear that name, and have it on good ground commonly given him by others. What the notation, or ſignification, of his native name *Paſhur*, or *Paſhchur*, was, is uncertain: nor is it greatly material. Some make it a compound, conſiſting of two terms, whereof the one ſignifies *a growing up*, Mal.4.2. the other *a noble*, Eccl.10.17. & ſo would have it to import *a growing up Prince*, or *Noble*. Others, of a word uſed commonly for *the mouth*; and another that ſignifieth *black*; whereof Nilus hath its name *Shichor*, Chap. 2. 18. And others, of a word that ſignifies *to diffuſe*, Lev.13.5,7. And another that imports *paleneſs*, Eſay 29.22. as ſignifying one, that by his authority and ſtern carriage, makes men look pale; which the rather pleaſeth the Author of it, becauſe it ſorteth well with the name now given him; as if it were ſaid, he that is now *Paſhchur*, one that by his ſternneſſe makes men pale for fear on every ſide, ſhall hereafter become *Magor-Miſſabib*, one beſet with terrours on every ſide himſelf. But theſe far-fetcht and forced notations are of little weight, and of leſſe need or uſe here. Whatſoever it were that that term did or might import, God here giveth him another name, which to that needs have no relation; for the ſignification thereof is well enough known, and it is word for word, *Terrour round about*, or, *Fear on every ſide*; and it may well be deemed by the frequent uſe of it, to have been a proverbial form of ſpeech, uſed of perſons in extream diſtreſs ſo beſet with difficulties and dangers, that they are at their wits end, not knowing which way to eſcape or to ſhift for themſelves. See Pſal.31.13. Chap.6.25. & 46.5. & 49. 29. Lam. 2. 22.

hath called thy name] Or, *calleth thy name*; that is, *calleth thee*; as, *call his name*, that is, *call him*, Eſay 8.3.

V. 4. *For thus ſaith the Lord*,] He that giveth thee this name, (whereof the reaſon here followeth) and will make it good upon thee.

Behold, I will make thee a terrour to thy ſelf, and to all thy friends] Heb. *I am giving thee for a terrour*: *giving*, as *bringing*, Chap.19.15. *to give for a terrour*, for, *to make* one matter *of terrour*: as, *to give for an aſtoniſhment*, for, *to make* one matter *of aſtoniſhment*, Chap.25.18. I will inflict ſuch evils upon thee, as ſhall affright not thee alone, but all thoſe that have any ſpecial relation to thee, or intereſt in thee, Pſal.31.31. or, as ſome render it, *I will expoſe thee to terrour, thee and thy friends*. I will ſurround and environ both thee and them with frights and fears; according to which Verſion, the particle here uſed ſhould be vacant and redundant: as Chap.18.19. & 40.2. or, as others again, *I will put a terrour into thee, into thee and thy friends*: *thee unto a terrour*; by a trajection, for, *a terrour into thee*: as, *they caſt the city into fire*, for, *they ſet on fire the city*, Joſh.1.8. But the former ſeems the more familiar, and the better.

and they ſhall fall by the ſword of their enemies, and thine eye ſhall behold it;] Or, *and* (as Chap.17.4.) *in thy ſight*. Heb. *and thine eyes ſeeing*; as Deut. 28. 32. Thy friends, on whom at preſent thou relieſt, and to whoſe ſupport, it may be, truſting, thou now carryeſt thy ſelf ſo preſumptuouſly, ſhal be ſlain (as Chap.19.7.) and ſo taken from thee by the enemy, that thou ſhalt de deprived of all hope of relief or ſuccour from them; and this, to enhance thy grief, and augment thy terrour, ſhall be done in thy preſence, while thou ſtandeſt by looking on, neither able to afford any help unto them, nor to expect any from them. See the like aggravations, Deut. 28. 29——34. 1 Sam.2.33. and the like judgment executed on King Zedekiah himſelf, Chap.39.6,7.

and I will give all Judah into the hand of the King of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.] I will deliver the whole country and people of it into Nebuchadnezzar's power, to diſpoſe, either for captivity, or for ſlaughter, at his pleaſure, who ſhall alſo accordingly ſlay ſome, and enſlave others of them, Chap.25. 9.& 39.6,9. *hand*, for, *power*; as Chap.27.6. Pſal.22.20. & 49. 15. So alſo, ver.5.

and ſhall ſlay] *And*, for, *or*; as Chap.18.7. Heb. *ſmite*; as Chap.18.21.

V. 5. *Moreover I will deliver all the ſtrength of this city, and all the labours thereof, and all the pretious things thereof, and all the treaſures of the Kings of Judah will I give into the hand of their enemies, which ſhall ſpoyl them, and take them, and carry them to Babylon.*] Or, *I will alſo deliver*, or, *give up*. Heb. *And*, (as Chap. 1. 3.) *I will give*; and the ſame word is, again repeated.

ſtrength] So the word is uſed, Eſay 33.6. but here rather *wealth*; ſo called, becauſe by induſtry and exerciſe of ſtrength ordinarily attained. So Prov. 15. 6. & 27. 24. See Deut. 8. 18.

the labours thereof] Heb. *labour*; put here for the fruit of their labour, their goods thereby gotten: as Pſal.128. 2. Ch. 3.24. & 5.27.

all the pretious things] Heb. *each pretious thing*; as intimating, that nothing of price or worth ſhould eſcape their hands. See Eſay 39.2. Lam.1.10.

the treaſures of the Kings] Both of the King himſelf, and his Princes, 2 Chron.36.18. See Chap.17.20. & 19.3. or gathered together, and ſtored up, by many Kings ſucceſſively, 2 King.20.17. Eſay 39.6. where this alſo was all foretold. See Chap.15.13. & 17.3.

will I give into the hand of their enemies] The Chaldeans, Chap. 37. 10. So 2 Chron. 36. 17. *God gave all into his hand.*

and they ſhall ſpoil them] Not marre them, as we uſe the word, *ſpoyl*; though they did make foul ſpoyl and havock of many matters of much worth, becauſe they could not tranſport them whole and entire, Chap.52.17. but the word here uſed is of another notion, and may well be rendred, *ſhall prey on them*, or, *ſhall make prey of them*; as 2 Chron.14.14. and 25.13.

and carry them to Babylon] 2 King.25. 13——16. 2 Chron. 36. 18.

V. 6. *And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there ſhalt thou die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt prophecied lies.*] Thou and thy family ſhalt partake in the miſeries and calamities, howſoever thou wilt not now endure to hear of them, that ſhalt befall this place and people in either kind, both in the ſiege and ſurpriſal of the city at home, and in captivity, alſo and thraldom abroad: thy life ſhall for no other end be lengthened, but that thou mayſt ſurvive to ſee and ſuffer the more miſery, both in thine own perſon, and in thoſe that have ſpecial relation to thee.

there ſhalt thou be buried] Though not debarred of buriall; as againſt ſome other is denounced, Chap.22.19. & 34.20. yet enterred in a forrain land, out of the land of Iſrael, where to have their corpſe laid up, in regard of that peculiar intereſt that Gods people, by his aſſignment, had in that land, was in thoſe times counted a favour, Gen.50.5,25. Joſh.24. 32. and the contrary threatned as a penalty, Eſay 22. 16,18. Chap.22.10.

thou and thy friends] Thou, together with them that have been ſeduced and deluded by thee, faring both of you alike, ſee Chap.14.15,16.

to whom thou haſt prophecied lies] Heb. *whom to them*: an uſual redundancy; as Pſal.1.4. *thou haſt prophecied by*, or *with a lie*, or *a falſhood*; as the article in the particle included here carrieth it: ſo Ch. 5.32. & 23.14. and ſo Chap.13.25. as more particularly pointing to the preſent meſſage from God, by his lying prophecy, and preſumptuous contradiction of it, oppoſed: otherwiſe without the article with, the particle alone, it might well be rendred as ſome here do, *in*, or *with falſhood*; that is, *falſly*; as Chap.3.10. & 29. 9. but that is not ſo full here.

V. 7. *O Lord, thou haſt deceived me, and I was deceived:*] The enſuing part of this Chapter is wholly ſpent in a diſcourſe of the Prophets own concerning himſelf; ſuppoſed by ſome to have been uſed by him, while he was under reſtraint in the priſon, as the 57. Pſalm, to have been compoſed by David when he was in the cave: and that of Jonas, Chap. 2. while he was in the whales belly. But of this there is no certainty. But whether then, or afterward, which to me ſeems more likely: it is of an abrupt frame, having much of man in it, conſiſting of a medly of paſſions and expreſſions of diverſe nature, ſome pious, couragious, confident and comfortable, ſome ſavouring of diſcontent and diſtemper, whereby it may appear to have proceeded from an eager combat and conflict between two contrary principles within him, and altering therefore ere-whiles (as it fared in the fight between Amaleck and Iſrael, Exod.17.11.) as the one or other for the preſent either prevailed, or was foiled: the like ſee before, Chap.11.20. & 15.15——18. & 17.14——18. & 18.19——23. He beginneth with a complaint, wherein he complaineth not unto God onely, but even of God himſelf, and his dealing with him. The like fits of infirmity whereunto, ſee in Jonas, Jon.4.1,2. yea, in Moſes himſelf, Exod.5.22,23. Num.11.11——15. yet as Jonas his conteſtation with God, Jonas 4. 9. might well be ſomewhat mollified by a juſtifiable Verſion, as the margent there ſheweth; ſo may Jeremies complaint have the harſhneſs of it, in part, helpt by a favourable reddition of it in ſome milder terms, which the words may well admit. For inſtead of that which our Verſion exhibiteth, following the old Greek and Latine, *O Lord, Thou haſt deceived me, and I was deceived*: And others, with ſome little allay, *Thou haſt enticed me, and I was enticed*: the text may well be rendred, *O Lord, thou perſwadeſt me, and I was perſwaded*; to wit, by thee. Thou didſt perſwade me to undertake this prophetical employment, when I was of my ſelf nothing forward, but averſe rather thereunto, and deſired to be excuſed from being engaged therein, Chap.1.6. Howſoever by thine injunction and encouragement, upon thy preſſing it upon me, Chap.1.7,8. I was perſwaded and enduced willingly to condeſcend thereunto, chap.17.16. but I find it now far more troubleſome then at firſt I did or could expect. True it is, that the word here found, is ordinarily uſed for by ſmooth and colourable inſinuations to *entice* and *ſeduce* ſimple and ſilly creatures; (thence in Hebrew alſo denominated, becauſe prone to give heed to, and be taken with fair ſhews, and flattering language, Prov.14.15. & 21.11. Hoſ.7.11. Rom.16.18.) and conſequently by ſuch cunning carriage to *deceive* and *beguile*. So is it taken, Exod.22.16. 1 King.22.19——22. Job 31. 9. Prov. 16.29. & 20.19. and ſo hereafter, ver.10. but the word in his firſt notion ſignifieth more largely, *to perſwade* in generall and ſimply, and by perſwaſion (as it is oppoſed to a violent impulſion) to induce and allure unto the doing of ought good or evill, without any ſpeciall connotation of *fraud* or *guile*. So is it uſed, Prov. 25. 15. and is attributed to God himſelf by Noah, Gen.9.27. in alluſion to Japhets name; and by God himſelf uſed of himſelf, Hoſ.2.14. Thoſe that render it, as our Verſion doth, ſeek divers ways to ſalve it; ſome ſuppoſing, that Jeremy ſhould complain that God had deceived him, when he told him, that he had *ſet him over nations and Kingdoms to pull down and deſtroy*, Chap.1. 10. which he conceived to have been meant of forrein nations and kingdomes, the enemies of Gods people, to whom he was willing enough to go with ſuch meſſages; but he found it after to be otherwiſe, being ſent on ſuch errands to his own people. Others, that God had failed, in the promiſe made him of protection, Chap.1.8. by expoſing and leaving him to ſuch contumelious uſages, as he had lately endured. See Chap. 15.18. and the like, Pſal.89.39. Others, that he had ſent him to threaten judgment, but had not hitherto inflicted them; by occaſion whereof, he had expoſed him to deriſion, and cauſed him to be deemed a falſe Prophet, Chap. 17. 15. Jonahs caſe, Jon.4.1,2. But of this, ſee on Chap.15.15. Others laſtly, which would do well, if the ſequel would well admit it; *Lord, thou haſt deceived me, if I be deceived*; for I have delivered nothing, but what thou haſt enjoyned me: and the copulative indeed ſometime ſeems put for the conditional; as Chap.18. 8. Amos 3. 4. and we ſpeak ſometime in the ſame manner, *The Prophet is miſtaken, and I be miſtaken; for I ſay nothing but what he ſaith.* But the context of the Prophets diſcourſe ſeems to bend another way: and I adhere to the Verſion before delivered, as moſt fitly, in mine opinion, expreſſing the Prophets mind and intent here.

thou art ſtronger then I, and haſt prevailed:] Or, *thou waſt too ſtrong for me, and prevailedſt* with me: ſupplyed as before. Heb. *thou waſt ſtrong from me*; as Pſal.18.17. *they were ſtrong from me*; well rendred there, *they were too ſtrong for me*; ſave that there the particle is expreſſed, which here is ſuppreſſed, as included in the verb: the like ſyntax, ſee Eſay 65.5. Thou didſt by thy perſwaſions, and encouragements, prevail with me, and put me upon it, when I had no mind or inclination of my ſelf thereunto, Chap.1.6,7,8.

I am in deriſion daily, every one mocketh me.] Or, *I am had in deriſion all the day long*, (as Pſal.44.15,22. Eſay 62.6. & 65.2, 6.) *each of them*; to wit, of this people; (Heb. *all he*, as chap. 8. 10.) *mocketh me*. I am inceſſantly and univerſally derided. See the like complaints of other Gods ſervants, Job 12.4. Pſal.22.7. Lam.3.14. But here the Prophet complaineth to God of his continual and general deriſion; as an effect and fruit of the execution of his office by God impoſed on him, ver.8.

V. 8. *For ſince I ſpake, I cried out, I cryed violence and ſpoil; becauſe the word of the Lord was made a reproach unto me and a deriſion daily.*] In theſe words the Prophet relateth the cauſe why he was thus derided by his people.

For] Or, *Becauſe*; as Chap.3.21,25. Or, *For becauſe*; for the particle is oft uſed in a double notion: as Exod. 18. 16. Deut.31.30.

ſince I ſpake] So moſt render the particle here: as alſo, Ch. 31.20. *ſince I ſpake of him*, and ſo the meaning ſhould be, ever ſince I began to prophecy. But the Jewiſh Criticks, and others, treading in their ſteps, render it, *So oft as I ſpeak*; ſo oft as I propheſie, and ſo the term is uſed, 1 Sam.1.7. & 18. 29. 1 King.14.28. Eſay 28.19.

I ſpake, I cryed out,] Or, *I ſpeak crying out*: as God in ſuch caſe would have his Prophets to do, Eſay 58.1. Heb. *I ſpake cryed*, for, *ſpake crying*: as, *cry ſtill*, for, *cry* with *full* mouth, Chap.4.5. though ſome disjoyn them, thus reading the text, *ſince I began to ſpeak*, or, *ſo oft as I ſpeak, I cry out.* I am enforced by the evil uſage of thoſe that hear me, to cry out and complain of them; but this ſeems ſomewhat forced: rather, as before, *Becauſe when I ſpeak*, (that is, ſo oft as I ſpeak) *I cry out*. So the text runs moſt freely.

I cryed violence and ſpoil] Or, *I cry*, or, *proclaim, violence and ſpoil*: this clauſe ſome knit to the former branch, ſome refer to what followeth: and by *violence and ſpoil* here, ſome underſtand the violence and wrong, which himſelf was therefore enforced to complain of, becauſe he was ſo reproachfully entertained for it; but of that before. Others underſtand it of the wicked injurious courſes of his people, which in his prophecy he ſtill cryed out of, and enveighed againſt, chap.6. 6,7. Others again, of the ſpoil and rapine, that ſhould from the enemy befal them; which in his Sermons he was frequently foretelling. See on ver.5. and this unpleaſing matter was that indeed, that made the Prophet ſo odious among them: to which ſenſe of the words I the rather encline; becauſe the term of *proclaiming*, (Chap.3.12. Dan.3.4.) ſeems to carry it that way.

becauſe the word of the Lord was made a reproach unto me, and a deriſion daily] The words thus rendred, ſeem to render a reaſon, why he was conſtrained thus to cry out of violence and ſpoil; becauſe ſo oft as he prophecied, he found continually ſuch contumelious and reproachfull entertainment. Howbeit, the words may well be read on this manner with good coherence to the former; *For when*, or, *For as oft as I ſpeak crying out*, (in way of admonition and reproof) and *proclaim violence and ſpoil*, (ready to fall upon them for their wickedneſs and obſtinacy) *ſurely* (ſo is the particle oft uſed. See Eſay 60.9. & 63.16.) *the word of the Lord becometh a reproach unto me*, (ſee Chap.6.10.) or, *For becauſe* when, or, *ſo oft as I ſpeak crying out, I proclaim violence and ſpoil, therefore* (for this cauſe, becauſe I preach in this manner; as the particle is uſed, Pſal.116.10. See Chap.9.20. & 16.5. as alſo Gen.22.12. where the particle is alſo repeated in a twofold diſtinct notion, as here) *doth the word become a reproach unto me, and a deriſion all day long*: inceſſantly; as before, ver.7. not as ſome, becauſe what I ſpeak is not preſently executed; as if that were the ground of the Prophets complaint, and the occaſion of his preſent diſtemper and grievance; though that were one main cauſe, that made many of them ſo preſumptuous and inſolent in oppoſing the Prophet, imagining that his words were but wind; and that what he ſaid, would never be effected, Chap.5.12,13. & 17.15. but ſimply, that this was the continual iſſue of his teaching, as he had before hinted, ver.7. nothing but continual reproach and mockage; that which therefore made him weary of his employment, ver.9.

V. 9. *Then I ſaid, I will not make mention of him; nor ſpeak any more in his name.*] Heb. *And I ſaid*; as Chap.19.14. or, *Therefore* (as Chap.16.13.) *I ſaid*. I began hereupon to think or reſolve with my ſelf, (as Pſal.32.5. & 39.1.) to forbear propheſying any more; to ſilence my ſelf, conſidering what manner of ſucceſs I had with it; and to leave mentioning the Lord, and delivering any meſſage unto them as from him: *him*, for, *the Lord*; the pronoun for the noun; as Gen.15.13. Exod. 34. 28. I ſuppoſed it better to hold my peace; ſince that I ſaw nothing to accrew by my ſpeaking, either to God or my ſelf, but diſhonour and diſgrace, Amos 5.13.

But his word was in mine heart, as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay.] Or, *But* (Heb. *And*; as Chap.18.27.) *there was*, or, *but* that *there was in mine heart as a burning fire ſhut up in my bones; which I was weary with holding, and not able* to keep in; or, as ſome render the laſt clauſe, *and I laboured to ſuſtain it, but could not*: the former verb ſignifieth preciſely *to be weary*, Eſay 1.14. Chap.15.6. the latter either *to contain*: as 1 King.8.27. Chap.2.12. or, *to ſuſtain*, as Chap.10.10. Amos 7.10. but I follow rather here the former: for that parallel place, chap. 6.11. the ſubſtantive is imperſonal; nor is, *his word*, in the text; which ſhould therefore have had a different letter: though the Rabbines expound it, of the word of prophecy; and might better be deemed the word of charge: but neither is in the text; and the copulative for the relative is frequent: as Chap.14.18. & 17.6. The meaning is, I was ſo inwardly pained and tormented, while I did awhile ſtrive to forbear, as if I had had a glowing fire encloſed within me, in my bowels and my bones, ſo that I was not able to contain my ſelf, but muſt of neceſſity fall to my former employment again. See the like, Chap.6.11. Pſal.39.3. Job 32.18,19. See alſo, 1 Cor.9.17.

V. 10. *For I heard the defaming of many, fear on every ſide.*] Theſe words are taken from Pſal.31.13. and are applyed by the Prophet here to his own preſent occaſion and condition; if we take them ſimply, (which our verſion doth) as they are in the Pſalm, and as the latter branch is uſed, in ſome of thoſe other places above produced, on ver.3. there is no great difficulty in the text: for the meaning is plain enough, having reference to what the Prophet had before ſaid, of thoughts riſing within him of relinquiſhing his employment, and rendring the reaſon of ſuch his thoughts; to wit, becauſe he had notice given him of the ſlanderous reports and treacherous devices of many, that combined and conſulted together, how by falſe ſuggeſtions and malitious informations againſt him, they might work his ruine; in regard whereof, he perceived that from all ſides there was much danger towards him, and matter conſequently of affrightment: for ſo with David it was when he uttered thoſe words; and ſo with Jeremy at the preſent. Howbeit, ſome Interpreters here ſuppoſe the latter branch to be ſpoken of Paſhur and his complices; whereof more anon.

For I heard] Or, *I had heard*, (as Gen.12.1. *God had ſaid*) or, *I had heard* of: a report had come to mine ears of it: for it is not likely that theſe cloſe contrivers of miſchief would openly in the Prophets own hearing relate, what they intended to charge him with.

the defaming] Or, *diffamation*, or, *detraction*, or, *ſlander*, as it is not amiſſe rendred, Numb.14.36. Pſal. 31.13. Prov. 10. 18. for the word ſeems properly ſo to ſignifie, to wit, a falſe report, tending to the diſcredit of the party or thing, whereof it is reported, Numb.13.32. & 14.36,37. and the Jewiſh Criticks obſervation of it is both frivolous and groundleſs, to wit, that where it is joyned with the word *jotſi*, it ſhould ſignifie *a falſe report*; as Prov. 10.18. Numb. 13. & 14. where with the word *hebi, a true*: as Gen.37.2. for thoſe two verbs ſignifying, the one *to produce*, and the other *to bring*, do alter nothing at all in the nature of the word; a ſlander may as well be produced, as brought; and brought, as produced: and for that place of Geneſis, though Joſephs report made to his father concerning his brethren might be true, as in likelihood it was; yet that which he complained of to his father concerning them, (if it were, as I conceive it to have been, their opprobious language, and bad terms given him) might as well for the matter thereof be falſe as true: (emulation and ſpitefulneſs ſeldome ſpeaking otherwiſe) or if it were not matter of ſpeech, but evil and ſcandalous carriage, as ſome would have it, whereby they brought *infamy* and ſhame upon themſelves; (for ſo alſo is the word ſometime uſed; becauſe *infamy* is a brat of ſlanders breeding, Prov.25. 10. Ezek.36.3.) then the place maketh nothing at all to the purpoſe for the founding or grounding of the diſtinction concerning *reports*, true or falſe, by this term ſignified: which queſtionleſs is uſed as by David before concerning thoſe falſe reports that were ſuggeſted to Saul againſt him, 1 Sam. 24. 9. So by Jeremy here, concerning thoſe falſe aſperſions, and unjuſt charges, whereby his perſecutors conſpired together, to incenſe King and State againſt him. See Chap.38.4.

of many, fear on every ſide] Or, as ſome, *the defamation of many, the terrour on every ſide*, of thoſe that ſay, ſuch things as follow in the text: or, as others, *the defamation of many*, from whom *terrour is on every ſide*; by reaſon of the multitude of them that thus combine againſt me: a defect of the relative: as Chap.15.14,18. and of the particle *from*; as Chap. 10.20. & 18.1. But ſome Interpreters of note retain the Hebrew term here, taking the word for a proper name; ſome of them rendring the text; *I heard the defamation of many Magor-miſſabibs*; that is, of many ſuch as this Paſhur. Others, *of many, of Magor-miſſabib*, (that is, of Paſhur, and of the falſe Prophets, ſuch as are after here deſcribed) Others again, *I have heard a report* from *many*, concerning *Magor-miſſabib*; that is, concerning this Paſhur, how he hath ſet others on work to raiſe and bring in falſe reports and charges againſt me. But I rather encline to take the words here, as I find them in the Pſalm, from whence they are taken.

Report, ſay they, and we will report it;] Theſe ſome make the words of Paſhur, which thoſe many before mentioned ſhould hear him ſpeak; and they therefore inſert, *how he ſhould ſay, Report ye to us, &c.* Others, of him and his complices, or, his inſtruments, thoſe of his houſe, ver. 6. others indefinitely, of thoſe many, before ſpoken of; which ſeemeth moſt both ſafe and probable; and with our verſion well agreeth: for I cannot accord with that learned Interpreter, who (going herein, I ſuppoſe, alone) would have it to be a deſcription of the falſe Prophets, thus rendring the text, of thoſe that ſay, *Tell us what we ſhall tell*: that demand of the people what they will have told or taught them, and accordingly tell them, what they beſt like to hear. But the words ſeem rather the ſpeech of thoſe, who deſirous to get ſomewhat whereof to accuſe the Prophet unto the King and State, ſet others on work to watch him, and if they can catch hold of ought that ſlippeth from him, and that by miſrelating and miſconſtruing, may make any way againſt him, to bring it to them, that they may accordingly make uſe of it againſt him: and this ſuits well with the words enſuing. See chap. 18.18. See alſo the like practices againſt our Saviour Chriſt, when he taught here upon earth, Mat. 22.16,17. Mar. 12.13, 14. Luk. 11.53,54. & 20.21.

all my familiars watched for my halting;] Heb. *every man of my peace*: as Chap. 38.22. Even thoſe that pretended kindneſs, and made ſhew of good affection to me, carrying themſelves outwardly towards me, as if they intended me no evil, but were deſirous of my welfare; yet did generally lye in wait to take me tripping in ought if they could, that might give mine adverſaries any advantage againſt me. See the like perfidiouſneſs complained of, Job 19.19. Pſal. 41.9. & 55.13. and warning given of it, Chap. 9.4-6. & 12.6. and the like lying in wait, with the form of *halting* here uſed, Pſal. 35.15. & 38.16. See alſo Chap. 5.26. That learned Interpreter before mentioned, doth hitherto carry on the whole foregoing paſſage of this verſe in one continued tenour, on this wiſe; *For I heard the infamous ſpeech of many, of Magor-miſſabib*, of thoſe that ſay, *Tell us what we ſhall tell you, of every one that ſhould have been at peace with me, of thoſe that watch for my halting.* But it goeth better in parts aſunder; as our verſion exhibiteth it.

ſaying, *Peradventure, he will be enticed; and we ſhall prevail againſt him; and we will take our revenge on him.*] It may be by cloſing and gloſing with him, we may draw ſomething from him; whereby having over-reached him, we may prevail againſt him, and work our own ends. See of the term here uſed on ver. 7. of ſuch ſnares to catch and entrap perſons, Chap. 5.26. & 18.20,22. Eſay 29.21. See alſo the like defect of, *ſay they*, and *ſaying*, Chap. 2.25. & 3.22. Pſal. 27.8. & 115.25. Act. 15.5.

V. 11. *But the Lord is with me as a mighty terrible one:*] After the former ſtorm of diſcontent and miſdoubt, ariſing from the apprehenſion and conſideration of the general conſpiracy, and banding together of perſons maliciouſly and miſchievouſly diſpoſed againſt him, which ſeemed ſhrewdly to have ſtaggered him, ver. 9, 10. the Prophet in the next paſſage here beginneth to recover himſelf, and to ſtrengthen his faith againſt all oppoſitions, by aſſurance of Gods conſtant preſence with him, and powerful protection of him, according to his promiſe, Chap. 1.19. & 15.20,21. *But*, or, *Howbeit*, or, *Notwithſtanding*; Heb. *And*: as Chap. 35.14. *the Lord is with me*, as Pſal. 46.7. Rom. 8.31. *as a mighty terrible one*; one of infinite might; and able to terrifie the moſt terrible among them, that thus plot together, and ſet themſelves againſt me, thinking thereby to affright and daunt me, chap. [illegible]

therefore my perſecutors ſhall ſtumble] They that thus purſue me, ſhall themſelves be overthrown, Chap. 18.23. Pſal. 27.2.

and they ſhall not prevail] They muſt prevail againſt God, ere they prevail againſt me. See Chap. 1.19.

they ſhall be greatly aſhamed;] Or, *abaſhed*, Chap. 17.18. Pſal. 70.2,3.

for they ſhall not proſper] Or, *they deal not prudently*, or, *ſkilfully*: ſee whence our Engliſh word *ſkill*. See of the uſe of the word on Eſay 52.13. they take a very unwiſe courſe by oppoſing God in his Prophet, Act. 5.39.

their *everlaſting confuſion ſhall never be forgotten.*] Heb. *ignominy of perpetuity.* See Chap. 23.40. a defect of the pronoun: as Chap. 17.21. or, as ſome, referring theſe words to the firſt member, *they ſhall be greatly abaſhed (becauſe they ſhall not proſper) with an everlaſting infamy, that ſhall never be forgotten*; a defect of the relative: as chap. 50.5.

V. 12. *But, O Lord of hoſts, that trieſt the righteous, and ſeeſt the reins and the heart, let me ſee thy vengeance on them; for unto thee have I opened my cauſe.*] See the ſame in effect before, Chap. 11.20. See alſo Chap. 17.10.

trieſt the juſt] And by trying of them, knoweſt them, takeſt notice of them, and approveſt them, Pſal. 1.6.

V. 13. *Sing unto the Lord, praiſe ye the Lord;*] From the before profeſſed aſſurance of Gods preſence with him, and protection of him, the Prophet here riſeth higher, raiſing up his ſoul from his former damped and dumpiſh diſpoſition, to no ſmall degree of lightſomneſs and alacrity of ſpirit, expreſſed in an excitement of himſelf to ſing praiſes to God for his goodneſs ſhewed toward him, in delivering him out of the hand of Paſhur and his complices, and reſtoring him to his liberty again. See the like, Pſal. 42.5,11. & 43.5. or it may be deemed, as ſome take it, to reſpect future deliverances, praiſing God for them, before he receive them, out of an hopeful and aſſured expectation of them, as if already he had received them, like that of David, Pſal. 13.6.

for he hath delivered the ſoul of the poor from the hand of evil doers.] Or, *becauſe* (as chap. 24.7,8.) *he hath delivered the ſoul of the poor* (that is, *the poor ſimply*; as, *to my ſoul*, for, *to me*, Pſal. 3.2. or, *the life of the poor*: the poor man being in danger of looſing his life; as Pſal. 30.3. & 116.8. and his meaning is, my poor ſoul, my poor ſelf, Pſal. 34.6.) *out of the hand* (that is, *the power*; as Chap. 15.21. Pſal. 89.48.) *of evil doers.* So Pſal. 30.9. & 109.31.

V. 14. *Curſed be the day wherein I was born*] A ſtrange alteration and ſudden downfal from ſuch a ſtrength of confidence before profeſſed, ver. 11. and height of joy in the very next foregoing words manifeſted, to ſuch a low dejection of mind, and ſuch an uncouth diſtemper of ſpirit, as inconſiderately to curſe the day of his nativity, and the perſons themſelves that brought his father the report of his birth. Wherein is repreſented unto us a very lively pattern of humane imbecility, remaining even in the beſt, who in regard thereof therefore have need of an inceſſant aſſiſtance and ſupport from above, to carry them on inoffenſively thorow the croſſe occurrents of this preſent wicked world. See the like weakneſs in Job, Job 3.3-16. a taſte hereof we had before, chap. 15.10. Howbeit, ſome, to take away the ſtrangeneſs of this ſudden change, ſuppoſe theſe execrations not to have fallen from the Prophet at this preſent, but, that in theſe enſuing verſes is contained a relation onely of what had ſlipt from him, during the time of his reſtraint and diſtreſs: and they render the text with a connexion of theſe words to the former, in this manner; *he hath delivered out of the hand of evil doers the ſoul of the poor*; who ſaid, *Curſed be the day wherein I was born, &c.* that is, who out of impatiency and impotency of ſpirit, while he was yet in diſtreſs, curſed his birth-day in this manner: and this may ſeem to carry ſome ſhew of probability with it. Let the learned judge of it.

let not the day wherein my mother bare me be bleſſed.] The ſame in other terms with the former.

V. 15. *Curſed be the man who brought tidings to my father, ſaying, A man child is born unto thee, making him very glad.*] So our Saviour, *for joy that a man* (that is, a male) *is brought forth*, John 16.21. Heb. *by gladding gladding him*: as the like, Eſay 61.10. Thus are parents much gladded oft at the birth of their children, who if they did foreſee what miſery they are born to, would lament many times as much over them, as they are wont to rejoyce for them.

V. 16. *And let that man be as the cities, which the Lord overthrew and repented not.*] Let him periſh as did Sodom and Gomorrha, (Deut. 29.23. Amos 4.11.) which God deſtroyed without recovery, or without revocation of the doom paſſed upon them, Zeph. 2.9. which concerning Zoar was reverſed, Gen. 19.21,22.

and let him hear the cry in the morning, and the ſhouting at noon-tide;] The ſhouting of enemies breaking in, and the out-cries of people ſurpriſed by them, Chap. 4.19. & 15.8. & 18.22. & 49.2. Zeph. 1.16. Let him live in continual terrour and trouble, Job 15.21.

V. 17. *Becauſe he ſlew me not from the womb;*] Or, *Why was I not ſlain from the womb?* that is, ſo ſoon as I came out of it, ſo ſoon as I was born, Job 3.10. & 10.18,19. Hoſ. 9.11. for *in the womb*, which a late learned Annotator ſuggeſteth, will not do well here. Heb. *did not cauſe me to die*; that is, God, ſay ſome, which the Italian Verſion putteth into the text: he that brought my father news of my birth; as the moſt: but the verb ſeems indefinite, and is beſt rendred by the paſſive: as Chap. 18.14.

or that my mother might have been my grave, and her womb to be always great with me] Heb. *and*: but here in a disjunctive notion; as ver. 4. *or was not* (the negative ſupplyed from the former branch; as Pſal. 9.18.) *my mother made my grave, and her womb ever great?* being never delivered of that ſhe went with. Heb. *her womb going great of perpetuity*; or, *an everlaſting going great*; that ſhe had never been delivered of me; that I had never come to light; like thoſe, Pſal. 58.8. Eccleſ. 6.3.

V. 18. *Wherefore came I forth out of the womb to ſee labour and ſorrow,*] So Job 3.10. *to ſee*, that is, to ſuſtain and ſuffer:

as Chap.5.12.& 14.13.Lam.3.1.*labour and ſorrow*; or *vexation and grief*; that which man is born to, Job 5.6,7.

that my days ſhould be conſumed with ſhame?] That my whole life ſhould be thus ſpent, and my ſelf waſted away, through the ignominious and contumelious uſage of mine adverſaries, ver.7,8.

CHAP. XXI.

Verſ. 1. T*He word that came unto Jeremiah from the Lord,*] As Chap.18.1. This Chapter containeth an anſwer returned from God, upon occaſion of a motion made by King Zedekiah to the Prophet, to enquire of God, or addreſſe himſelf unto him, in behalf of the King, and the State, in regard of the Chaldean forces that were ſet down before the city, ver.1,2. and the anſwer is directed, 1. To the whole ſtate of the city, ver.4-7. 2. To the people, ver. 8-10. 3. To the King and Rulers, ver.11, 12. all cloſed up with a denunciation of utter deſtruction and devaſtation, notwithſtanding their imaginary ſtrength, ver.13,14.

when King Zedekiah ſent unto him, Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the Prieſt, ſaying;] Thus Zedekiah, though an evil King, and one that would not take any wholeſome and ſafe advice from Gods Prophet, 2 Chron.36,12. Chap.38,15. yet in times of diſtreſſe, is glad to ſend here unto him, as at other times alſo afterward, Ch. 37.3. & 38.14. but not as Ezekiah to Eſay, out of an heart touched with ſincere ſorrow and remorſe for his ſins, 2 King. 19.1. Eſay 33. 2. but as Pharao to Moſes for the removal of judgments, if it might be, Exod.9.28.

Paſhur the ſon of Melchiah] One of the ſame name with the former, that ſo abuſed the Prophet, Chap.20.1. but of another houſe and courſe; for he, that Paſhur, was of the family of Immer, which was the ſixteenth rank, 1 Chr.24.14. whereas this Paſhur was of the family of Melchias, which was the firſt rank, 1 Chr. 24.9. and a man, in likelyhood, of a better and milder diſpoſition then that other.

Zephaniah the ſon of Maaſeiah] Of his race, which made up the twentieth courſe, 1 Chr.24.18. Of the ſame party, ſee further, Chap.29.25,29. & 37.3.

V. 2. *Enquire, I pray thee, of the Lord for us*;] Or, *Entreat God for us*; ſeek to him in our behalf: for ſo the word is commonly uſed, Deut.4.29. Eſay 55.6. Ezek.36.37. where it would much better be rendred, *required*, or *requeſted*, or *ſought unto*, then *enquired of*; which ſuiteth not well there.

(*for Nebuchadrezzar, King of Babylon, maketh war againſt us*)] *Nebuchadrezzar*; ſo is he called oft in this Prophecy; as Chap.25.9. who is elſe-where commonly termed *Nebuchadnezzar*, Dan.1.1. and by the Greeks and Latines, *Nabuchodonoſor*; and he was now ſet down with his forces before Jeruſalem, ver.5. the cauſe and ground of his invading the land, and beſieging the city, ſee 2 King.24.17-20.& 25.1,2. 2 Chr. 36.10,13.

if ſo be that the Lord will deal with us, according to his wondrous works] Or, *it may be the Lord will deal with us, &c.* for that is the proper and moſt uſual notion of the term here uſed; as Zeph.2.3. this they ſpeak as hoping that God might be induced, eſpecially upon Jeremies entreaty, to ſhew favour unto them, and work ſome ſtrange deliverance for them, as he had done formerly for Ezekiah, upon the prayer of Eſay, 2 Chr. 32.20,21. (for that deliverance they ſeem to have a more ſpecial eye unto) and for other of his ſervants at other times, 2 Chr.14.9-15.& 20.1-25. So Pſal.44.1. but in vain do wicked wretches hope for relief and ſuccour from him, whom they regard not to ſerve, by whom they refuſe to be ruled, Chap. 2.27,28.

that he may go up from us] That Nebuchadrezzar who now beſiegeth us, may be compelled to break up his ſiege, and ſo depart from us; as Sennacherib was ſometime enforced to do, Eſay 37.36,37. *go up*, that is, *riſe*; raiſe his ſiege: or rather ſimply, *depart*, *go away*; as Chap.37.5. So Chap.4.7,13. 1 King.15.19.

V. 3. *Then ſaid Jeremiah unto them*] Heb. *And Jeremiah ſaid*; as chap.20.9.

Thus ſhall ye ſay to Zedekiah:] Or, *Thus ſay*; as chap. 19.3.

V. 4. *Thus ſaith the Lord God of Iſrael*;] That God, from whom ye expect protection, as being a part, yea, the principal part of his Iſrael, ſee chap.19.3.

Behold, I will turn back the weapons of war, that are in your hand, wherewith ye fight againſt the King of Babylon, and againſt the Chaldeans, which beſiege you without the wals,] I will be ſo far from relieving and ſuccouring you, that I will turn the weapons that ye fight with, from your enemies, upon, or againſt your ſelves, by ſetting you together by the eares amongſt your ſelves. See chap.13.14. or, I will turn them back, and cauſe them to recoil, without doing of any damage at all unto them. See Pſal.89.43. So that all your fighting againſt them, ſhall be in vain, and to no purpoſe. See chap. 32.2. Heb. I am *turning back*, or *turning about*; as *bringing*, chap.19.15. and *wherewith ye are fighting with* him, and them; as chap.37.10. and *wall*, for, *wals*, as Ezek.38.11.

and I will aſſemble them in the midſt of this city.] Or, *I will bring them* (who are yet without the wals) *into this city.* So is the word uſed, Exod.9.19. *that is not brought into the houſe*: and Deut.22.2. *thou ſhalt bring it into the midſt of thine houſe*; that is, ſimply, *home to thine houſe*; where we have together, both the notion of the verb, and the form alſo here uſed.

V. 5. *And I my ſelf will fight againſt you, with an out-ſtretched hand, and with a ſtrong arm, in anger, and in fury, and in great wrath.*] So far will I be from defending you or this city, as in former times I have done, Eſay 37.35. & 38.6. Heb. *fight with you*, for, *againſt you*; as before, ver.4. *an out-ſtretched hand*; a term borrowed from the manner of ſtretching out the hand furniſhed with ſome offenſive weapon to ſtrike the enemy in fight, Joſh.8.18,19,26. So Eſay 9.12,21. of the *arm*, ſee the like, Exod.6.6. Pſal.136.12. and this carriage of God towards them, complained of, Lam.2.3,4.

V. 6. *And I will ſmite the Inhabitants of this city, both man and beaſt*] Or, *I will ſlay* (as chap.18.21.) *thoſe that abide* in it: for the word ſignifieth as well to *abide*, as to *dwell*, Judg. 5.16. chap.39.14. and would ſo be here rendred, as it is ver.9. Heb. *and the man*, *and the beaſt*; *and*, for, *both*; as Chap. 17.26.

they ſhall die of a great peſtilence.] See Chap. 16.4. and 18.21.

V. 7. *And afterward, ſaith the Lord, I will deliver Zedekiah King of Judah, and his ſervants, and the people, and ſuch as are left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar King of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life,*] See Chap.15.2.& 34.20,21.

and his ſervants] So Chap.22.2.& 36.31.

and ſuch as are left] Or, *even ſuch*; as ch.19.12. *hand*, for, *power*; and *ſoul*, for, *life*; as chap.20.13.& 38.16.

and he ſhall ſmite them with the edge of the ſword:] He, that is, the King of Babylon, *ſhall ſmite*, that is, ſlay them; as ver. 6. yet not Zedekiah himſelf, chap.34.4. but his ſons, his principal and chief officers, and other of the Prieſts and people, chap.39.6.& 52.7,9. *with the edge of the ſword.* Heb. *mouth*; as Deut.13,15. Luk.21.24.

he ſhall not ſpare them, nor have pity, nor have mercy.] Of the cruell carriage of the Chaldeans toward this people, ſee 2 Chr.36.17. Eſay 47.6. chap.6.23. Lam.5.12,13.

V. 8. *And unto this people thou ſhalt ſay,*] Or, *And ſay to this people*, or, *Say alſo to this people*; as ver.3.

Thus ſaith the Lord, Behold, I will ſet before you the way of life, and the way of death.] Or, *I ſet before you.* Heb. *I am giving before you*: *giving*, as, *turning*, ver.4. and, *to give*, for, *to ſet*; as Deut. 30. 19. where ſee the like. I ſhew you how ye may eſcape; by yielding your ſelves unto Nebuchadrezzar, ch. 38.17. and how ye will bring deſtruction upon your ſelves, if ye ſtand it out againſt him, chap.27.8.

V. 9. *He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence;*] See ver.6. chap.38.2. the disjunctive would do better here (as alſo, chap.20.4,17. and v. 13.) then the copulative; becauſe the participle prefixed is ſingular, though collective: for ſome were to periſh by one of the three, and ſome by another, not each one by all three. See chap.15.2.

but he that goeth out, and falleth to the Chaldeans, that beſiege you, ſhall live,] Heb. *and*; as chap.20.9. *he that goeth out*; to wit, of the city; to yield himſelf into their hands (ſo chap. 38.2. & 2 King.24.12. *Jehoiachin went out unto him*) *and falleth to the Chaldeans*, (as chap.37.13. *thou falleſt to the Chaldeans*) *ſhall live*: ſhall eſcape.

and his life ſhall be unto him for a prey.] A proverbial form of ſpeech, importing as much, as he ſhall ſave, or gain his life: his life ſhall be to him, as ſome booty gotten in fight, in regard of the joy he may have of it, ſay ſome, Pſal.119.162. or in regard of the atchievment and poſſeſſion of it, as others rather; his life ſeeming to be as it were new acquired, and gotten again to him, and himſelf repoſſeſſed of that, which ſeemed in a manner utterly loſt before: as 2 Cor.1.8,9. Heb. 11.17,18. for lawful prey is deemed good purchaſe, Eſay 49. 24. See the uſe of this form again, chap. 38.2. & 39.18. & 45.5.

V. 10. *For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord;*] Or, *I have ſet my face upon this city* (and ſo Pſal.34.16. as the particle is well rendred, Neh. 9. 10,& 13.21. Eſt. 3.6. that it may ſort the better with either member of the diſtrubition enſuing) *for evil and not for good.* So chap.39.16.& 44.11,27. Amos 9.4.

it ſhall be given into the hand of the King of Babylon] *hand*, for, *power*; as ver.7.

and he ſhall burn it with fire] He ſhall cauſe it to be burnt. So chap.38.23.& 39.8.

V. 11. *And touching the houſe of the King of Judah, ſay;*] Or, *And unto the houſe of the King.* So the text preciſely hath it. To thoſe of the Kings Court, that are in place of Judicature, or in offices thereunto belonging.

ſay] Supplyed; as Eſay 8.19.

Hear the word of the Lord;] Or, *Hear the word of the Lord, O houſe of David;* annexing the compellation unto this clauſe, though prefixed to the words enſuing, ver.12. as Pſal.96.12, 13.& 98.8,9.

V. 12. *O houſe of David*] Ye of the Court that was Davids ſometime, and that come many of you from his ſtock, ſee Eſay 7.2,13. chap.13.13.& 22.2.

Thus ſaith the Lord, execute juſtice in the morning;] Imitate him, of whoſe houſe ye are, who ſate conſtantly doing judgment and juſtice to all his people, 2 Sam. 8.15. 1 Chr. 18.14. So chap.22.3. Heb. *Judge in the morning judgment.* Either do it timely, not ſpending the morning in eating and drinking, when ye ſhould be about matter of judicature, Eccl. 10.16, 17. for in the morning did the people uſe to repair for juſtice to the place of judicature, Exod.18. 13. or, do it diligently, every morning; morning after morning, as Amos 4.4. daily without failing. See David, Pſal.101.8.

and deliver him that is ſpoiled out of the hand of the oppreſſor] Right the oppreſſed againſt thoſe that oppreſs them; and make a ſpoil of them. See Pſal.72.4,11-13.& 82.3,4. *hand*, for, *power*; as before, ver.7,10.

leſt my fury go out like fire, and burn that none can quench it, because of the evil of your doings.] Implying, that their neglect of juſtice, and default therein; was one of the main ſins that would be the cauſe of their utter and irrecoverable ruine, if it were not ſpeedily reformed, Eſay 1.23. & 59.4,14, 15. chap.5.28. & 6.6,7. & 22.17. See the like expreſſions, chap.4.4.& 17.24.

V. 13. *Behold, I am againſt thee O Inhabitant of the valley, and rock of the plain, ſaith the Lord, which ſay, who ſhall come down againſt us? or who ſhall enter into our habitations?*] In the cloſe of this anſwer returned to the meſſengers of Zedekiah, God, by the Prophet, meeteth with thoſe their preſumptuous conceits, whereby they imagined their city to be, in regard of its ſituation, and fortifications, an impregnable piece, able to withſtand any the greateſt forces, or force, that could be raiſed, or made againſt it; which to put them from, the Lord telleth them, that he will come himſelf againſt them, as in the head of thoſe that invade and aſſault them, and do that which they fondly and vainly ſuppoſe not to be feaſible. See ver.5.

Behold, I am againſt thee] Heb. no more but, *I unto thee* (for ſo the word moſt commonly ſignifies) or, *againſt thee*; a defective ſpeech in this Prophet not infrequent. So chap.23. 30,31,32. & 50.31.& 51.25. and it may as well be rendred, *I am coming to thee*; as in way of anſwer, to that their inſolent demand: *who will*, or, *can come at us?* as if he had ſaid, I will come my ſelf to you, againſt whom there is no ſtanding out, or withſtanding, Pſal.76.7. See the like, Obad. 3.4.

O Inhabitant] Heb. *Inhabitreſſe*; that is, Jeruſalem; whereof as a city he uſeth oft to ſpeak, in the feminine form. So chap. 10.17.& 22.23.

of the valley] For it ſtood in a vale, environed with mountains, Pſal.125.2. and they ſtrain it too far, who would have it ſo termed, in regard of what God intended to do with it; to wit, to deſtroy and bring it down into the vale.

and rock of the plain] Or, as ſome, *of the rock of the plain:* for though it were ſituate in the midſt of a lower ground, yet ſtood it, the upper part of it, eſpecially, on a rocky riſing, or hill, having much plain ground round about it. See chap.17. 3. as alſo, Joſh.15.8.

which ſay] Truſting over-much in this their ſituation; the word is here maſculine, and plural, as intending the citizens, or inhabitants of the city, who uſed inſolently thus to ſpeak.

who ſhall come down againſt us?] Who dare come to ſit down before our city, or to joyn battel with us? *come down:* a military term, as the Jewiſh Criticks obſerve; having in it a notion, as ſome of them, either of ſitting down in ſiege, or lying in ambuſh: as 2 King. 6. 9. *the Syrians are coming down there;* or, as other, of coming down into the plain, to joyn battell there: as 1 Sam.26. 10. *he ſhall deſcend into battel, and periſh:* the verb ſeems to be here in a notion of *daring*; as Eſay 10. 14. Zach.1.21.

or] Heb. *and*; as before, ver.9.

who ſhall enter into our habitations?] Or, *who can enter upon our dwellings?* as, *who ſhall ſtand?* for, *who can ſtand?* Pſal.76. 7. See the like vaunt, Chap.49.4.& Obad.3.

V. 14. *But I will puniſh you according to the fruit of your doings;*] Heb. *And*; which ſome render here, *for*; and ſo the copulative is uſed, Pſal. 60.11. But I ſhould rather retain the copulative it ſelf, as knitting this to the former branch ver.13. I will come to thee, and when I come, I will puniſh thee. I will come on viſiting, when I come, to thy ruine. Heb. *I will viſit upon thee*; as chap. 9.25. that is, in my viſitation of thee, inflict penal things upon thee; ſuch as thy wicked courſes do juſtly deſerve, Pſal.28.4. & 62.12. Prov.1. 31. chap.17.10.

and I will kindle a fire in the foreſt thereof; and it ſhall devour all things round about it.] Here by *the foreſt thereof*; to wit, of Jeruſalem, ſome underſtand their woods or groves, and high places thereunto belonging, wherein they had exerciſed their idolatry, chap. 3.2. Others, the inferiour Towns and Cities round about it, like ſo many tufts of trees in a wood or foreſt, chap. 19. 15. Others, mount Lebanon, being one of the boundaries of the promiſed Land. See Eſay 37. 24. Others, the goodly and ſtately buildings of the city, that ſtood as thick as trees in a foreſt, and were built with timber fetcht from the foreſt of Lebanon. See chap. 22. 7, 15, 23. Zach.11.1. Of this fire threatned, ſee chap.17.27. kindled, ſee 2 Chr.36.19. chap.52.13. there is a change of the perſon; as chap.16.21.

CHAP. XXII.

Verſ. 1. *Thus ſaith the Lord;*] It is evident enough, as we ſhall afterwards alſo further ſhew on chap. 27. 1. that the Sermons, or Prophecies, in this book recorded, were not ranged according to the times, at which they were delivered; for the relation made in the chapter next beforegoing, is of ſomewhat done in Zedekiahs reign, in the time of the ſiege of the city; whereas the ſubject-matter of this chapter ſeems to conſiſt of ſuch things as concerned Jehoahaz, ver.10——12. Jehojakim, ver.18. and Jeconiah, ver. 24. all of them foregoing the reign of Zedekiah. Howbeit, a learned late Writer rendring the words, *Thus ſaid the Lord*, (wherein I alſo willingly concur with him, and ſo do the like, chap. 19.1.) doth thence infer, that Jeremy ſhould together at the ſame time, when he delivered the former anſwer returned to Zedekiah, withall relate, what meſſages he had been before time ſent withall, either unto, or concerning thoſe other Kings his predeceſſours; and that for this end, to ſhew that God now threatned to do no otherwiſe with Zedekiah, then as he had done with thoſe other before him. But the whole file and ſeries of the context, and frame of this chapter, ſeems to carry it another way.

Go down] This, ſay ſome, becauſe he was in the Temple, when God gave him this injunction; and he was to go down therefore from thence, ere he could repair to the Kings houſe. But of this there is no neceſſity. For the words of aſcent, and deſcent, are oft uſed of motion from place to place, without any ſpeciall regard had to the ſituation of either. So Judg. 5. 14. *from Machir came down* (for, *came forth*) *the Scribes:* and, *they went down* (for, *went*) *to the top of the rock*, Judg.15.11, 12. See on Eſay 38. 8. It may therefore be well rendred here, ſimply, *Go*, as chap.18.2. and yet, *Go down to the Potters houſe*, would ſound better there, then, *Go down to the Kings houſe*, will do, with us at leaſt, here.

to the houſe of the King of Judah.] The words may import the houſe, or palace, in general, that the Kings of Judah did keep court in ſucceſſively: but the queſtion is, who then kept Court there, when Jeremy was with the errand here recorded ſent thither. To paſs by the conceit of the late Writer above-mentioned, who ſuppoſeth it to have been then the Court of Zedekiah; and that the whole diſcourſe throughout this Chapter, is no other, then a relation of matters already paſt and gone. The moſt deem it, to have been all delivered at the ſame time in the reign of Jehojakim; but to contain matter of prediction, partly concerning Jehojakim himſelf, ver.18. and partly concerning Jeconiah his ſon, ver. 24. I conceiving the Chapter to contain two ſeveral prophecies, or meſſages, of two ſeveral dates: the former, from ver.3. to ver.19. delivered in Jehojakim's reign: the latter, from ver. 20. to 30. delivered in the reign of Jeconiah. The former, by the ſubject matter of it, appeareth to have been delivered, while Jehoaz, or Jehoahaz, being depoſed, yet ſurvived in captivity, ver. 10, 11, 12. and while Jehojakim alſo was yet alive, whether at home, or abroad in captivity, uncertain; but retaining ſtill the royal title: for it foretelleth alſo his death, ver. 18. and, conſequently, within the compaſs of his reign.

and ſpeak there this word] Heb. *and thou ſhalt ſpeak* (as Ch. 1.17.& 15.19.) *this word there*; that is, *this commandement*, or *precept*; as, *ten words*, for, *ten commandements*, or, *precepts*, Deut. 10.4. for with an injunction he beginneth, ver.3. or, *this word*, that is, *this thing*; as Chap.7.2,23. and, *no vain word*, for, *no vain thing*, Deut.32.47. *Speak this* (to wit, that here followeth) *there*: ſo ver.6.

And ſay] Heb. *Thou ſhalt ſay*; as Chap.19.3.

V. 2. *Hear the word of the Lord;*] As chap.17.20.& 19.3. & 21.11.

O King of Judah] O Jehojakim. See on ver.1,18.

that ſitteſt upon the Throne of David,] Succeeding him in the Kingdom of Judah. See Chap.17.25.& 21.12.

thou, and thy Servants,] *Thou*, as the principal; *and thy ſervants*, that is, thine officers and attendants; as Chap.21.7. for they alſo oft-times are inſtrumental, and over-forward in wrong-doing, as well as their Maſters, Neh.5.15. Prov.29.12. Zeph.1.9.

and thy people] Thoſe that in any kind appertain to thy family, Joſh.24.15. Chap.21.12. or ſuch of the people, as repair to thee for audience, and for matter of juſtice: but the former here rather.

that enter in by theſe gates.] The Court or Palace gates, ver. 1. that go in and out by them: as Chap.17.19. the one here put for both: as Chap.17.23,27.

V. 3. *Thus ſaith the Lord,*] Gods meſſage now followeth to the King and his retinue; conſiſting of, firſt an injunction, backed with a double ſanction, of promiſe, ver.4. of menace, ver.5. 2. a denunciation of deſtruction, with the ground of it, ver.6—9. 3. a prediction of Jehoachaz his death in captivity, ver.10—12. 4. A ſharp reprehenſion of Jehojakim, for his oppreſſions; wherein he ſwarved from his fathers righteous and religious ſteps, ver.13—17. together with a prediction of his ignominious end, ver.18,19.

Execute ye judgment and righteouſneſſe, and deliver ye the ſpoyled out of the hand of the oppreſſour:] The injunction concerning the due execution of juſtice. See the ſame in effect, Chap.21.12. and of the terms here uſed, Eſay 56.1.

and do no wrong, do no violence to the ſtranger, the fatherleſſe, nor the widow;] Heb. *And ſtranger, orphan, and* (for, *or*; as Chap. 21.13.) *widow, oppreſſe not, wrong not*: theſe God eſpecially giveth a charge of, both becauſe ſuch as commonly are moſt expoſed to wrong, and ſuch as he hath therefore taken into his more ſpecial protection, Exod.22.21,22. Chap.7.6.

neither ſhed innocent blood in this place.] See chap.7.6.

V. 4. *For if you do this thing indeed,*] If carefully, or diligently ye do this. Heb. *if doing ye do* (as chap.7.5.) *this word*; as ver.1. So chap.26.2. & 32.17.

then ſhall there enter in by the gates of this houſe, Kings ſitting upon the Throne of David, riding in chariots and on horſes, he and his Servants and his people.] See the ſame in effect, Chap. 17. 25. Heb. *Sitting for David upon his Throne.*

he and his ſervants, and his people] Each of them, to wit, thoſe Kings ſucceſſively, and their retinue. See ver.2.

V. 5. *But if ye will not hear theſe words,*] Heb. *And*, as Chap.21.3. *if ye will not herein obey me*: *to hear*, for, *to obey*; as Chap. 7.23. and *words*, for, *things*: as Deut. 30. 1. and 32.46.

I ſwear by my ſelf, ſaith the Lord] God ſweareth by himſelf, becauſe he hath none greater then himſelf to ſwear by, Heb. 6.13. and what he thus ſweareth, binding by ſo ſolemn an oath, ſhall undoubtedly be fulfilled, Pſal.110.4. & 132.11. Heb.6.17,18.

that this houſe ſhall become a deſolation.] Heb. *ſhall be unto deſolation.* as Chap.7.32. that is threatned to the Kings Court and Palace here, that is elſewhere threatned to the Temple, Gods own Houſe, 1 King.9.7,8. Chap.7.14. though they ſwerve from the text here, that refer this and that which followeth here, ver.6. unto that.

V. 6. *For thus ſaith the Lord unto the Kings houſe of Judah*] Heb. *concerning* (as chap.12.14. See ver.11,18.) *the houſe of the King of Judah*: and conſequently concerning the whole Kingdom and State, whereof that was the royal Seat.

Thou art Gilead unto me, and the head of Lebanon: yet ſurely I will make thee a wilderneſſe, and cities which are not inhabited.] Becauſe the judgment threatned might ſeem to them very unlikely to be effected, truſting partly to their wealth, and partly to their ſtrength, ariſing as well from the natural ſituation of the place, as from their works and fortifications about it; ſee Chap.17.3. & 21.13. God further here telleth them, that though their land were as wealthy as Gilead, and their ſtructures as ſtrong and impregnable, as if they were ſituate on the higheſt part of Mount Lebanon; yet he would reduce their whole land and head city to a wild wilderneſs; and make the other cities about it like a vaſt deſart.

Thou art Gilead unto me] Or, Though thou beeſt as *Gilead to me*. the particle both of conceſſion and ſimilitude, is wanting; as Job 13.15. the one; and Chap.5.8. the other: as *Gilead*; that is, like to it for wealth: for the land of Gilead was not only a fat and rich ſoil of it ſelf, but a region abounding with ſuch precious commodities of balm & ſpicery, as did, by trade & traffick in thoſe kind of merchandiſe, much enrich her inhabitants. See Gen.37.25. Numb.32.1. of the ground of the name, ſee Gen.31.47. *unto me*; that is, as ſome, in mine eſteem and account: though I well know and grant thee ſo to be. Others, *unto me*; that is, *before me*, or, *in my ſight*: whereof more anon. Others, *by me*, (as ſome render the particle, Chap. 15. 8, 15.) through my bleſſing upon thee; whereby thou haſt been enriched, and art grown up to this height of wealth and ſtrength, Deut.8.18. Prov.10.22. Ezek. 16.14. but I ſuppoſe the form here uſed, to be onely an elegant redundancy; not unlike the ſame, Chap. 5.7. and 12.9.

the head of Lebanon] This ſome joyn to the former, as ſpoken, not of Jeruſalem, or the Kings Court, but of Gilead; and of the Kings Court onely as by Gilead reſembled: and they ſay that *Gilead* is called *the head of Lebanon*, neer unto which it lay; becauſe it was eſteemed a principal part of the land thereabout: whereunto the Jewiſh Doctors add, that as the city of Gilead was the head city of thoſe parts, ſo Jeruſalem was the head city of the Kingdome of Judah; and the Kings Court, or Sion, the head of Jeruſalem; ſometime termed Lebanon, Zach.11.1. *head*, for, *chief*; as Exod.30.23. Others again ſay, that Gilead is called *the head of Lebanon*, becauſe at the South end of it doth mount Lebanon begin. So *head* ſhould be uſed here for *beginning*; as Eſay 51.20. Lam.2.19. but theſe things are over-forcibly ſtretched unto Gilead; nor is the *head of a mountain* any where uſed for the firſt *riſe*, but for *the top* of it rather, Eſay 2. 2. Amos 9.3. I rather therefore concur with thoſe, who conceive in theſe words another reſemblance to be uſed, diſtinct from the former, wherein the Kings houſe, or Sion, whereon it ſtood, is ſaid to be for loftineſſe, and ſtatelineſſe, as *the head*, that is, *the top of Lebanon*; that goodly high mountain, ſtored with abundance of fair and tall cedars, and other the like choice timber trees, Eſay 14.8. & 37.24. See ver. 23. Nor can I aſſent to thoſe, who expound both this and the former; as if it were ſaid, *Thou* Jeruſalem art in *my ſight*, as *Gilead*, as ſome waſte place; as reſpecting the preſent eſtate of Gilead, by the Aſſyrians laid waſte, 2 King.15.29. or, *as the top of Lebanon*: as a parcel of ſome wild foreſt, inhabited, not by men, but by wild beaſts: ſuppoſing the meaning to be, either that God no more then ſo regarded it for the preſent, Amos 9.7. or, that God would make it like unto thoſe two places, by laying it waſte, and diſpeopling of it: and ſo it ſhould be as that, which they parallel with this, Chap.7.12,14.

yet ſurely I will make thee a wilderneſſe,] Heb. *if I make thee not a wilderneſſe*: the uſual form of an oath. See Eſay 5. 9. & 22.14. and the like menaces, Chap.9.10—12. Some inſert the note of ſimilitude both here, and in the next member; *as a wilderneſſe*; and, *as cities*: expreſſed alſo, Chap. 9. 11. Hoſ.2.3.

and cities which are not inhabited] Like ſuch cities: and then there is a defect, both of the note of ſimilitude, as before; and of the relative alſo: as Chap.15.14,18. Howbeit, ſome render it, *and thy cities ſhall not be inhabited*; the cities round about thee ſhall be diſpeopled: but the former ſeemeth the more familiar.

V. 7. *And I will prepare deſtroyers againſt thee,*] Or, *For* (as Eſay 9.11.) *I have prepared* (Heb. *ſanctified*, as Eſay 13. 3. Chap.6.4.) *deſtroyers* (the Chaldeans, chap. 4.7.) *againſt thee*: to come againſt thee and deſtroy thee, Chap. 44.16. & 6.20.

every one with his weapons] Heb. *a man* (for, *each one*; as Chap.18.11.) *and his inſtruments*, for, *with his inſtruments*: as Eſay 7.24. Chap.1.13. So ver.14. and ſo rather then *weapons*, to keep to the ſimilitude of fellers or hewers, with axes and hatchets, ſuch as trees are wont to be felled and hewen down with, Pſal.74.5,6. See Chap.46.23.

and they ſhall cut down thy choice cedars, and caſt them into the fire.] Heb. *the choice of thy cedars*; as Eſay 37.24. Thy fair buildings made of the choiceſt cedars, chap.21.14. ver.13. and he ſpeaketh of them, as if they were felling ſome part of Lebanon. So Eſay 10.34.

V. 8. *And many nations ſhall paſſe by this city, and they ſhall ſay every man to his neighbour,*] Or, *And when many nations* (men of divers nations) *paſſing by this city*, (or the place where it ſtood) *ſhall ſay one to another.* Heb. *a man to his friend*, or *familiar*; as Chap.9.4. So Gen.11.3,7. Mal.3.16.

Wherefore hath the Lord done thus unto this great City?] So Deut.29.24. 1 King.9.8. See Lam.4.12.

V. 9. *Then they ſhall anſwer,*] Or, *They ſhall anſwer*; or, *It ſhall be anſwered*: for the verb is indefinite. This anſwer ſhall be returned them that make the demand, ver. 8. Heb. *And they ſhall ſay*, for, *It ſhall be ſaid*: as Ezek. 36. 35. See the like ſyntax, Levit. 9. 24. Chap. 13. 12, 13. & 16. 10, 11.

Becauſe they have forſaken the Covenant of the Lord their God, and worſhipped other gods, and ſerved them.] So Deut.28.25. 1 King.9.9. Chap.1.16. & 9.13,14. & 16.11.

V. 10. *Weep not for the dead, neither bemoan him; but weep ſore for him that goeth away; for he ſhall return no more, nor ſee his native Country.*] Theſe words ſome take as ſpoken in general of the perſons of thoſe times; to wit, that there was little cauſe to mourn for thoſe that ſhould then dye, whether by ſome natural or violent death; more cauſe to bewail thoſe that ſurviving them ſhould go into captivity, where they ſhould live in continual ſlavery, and much miſery, without hope of ever ſeeing their own country again, Chap. 8.3. & 16. 6,7. Ezek. 24. 16,17,21,22. Rev. 9.6. & 14.13. not unlike that of our Saviour, Luk. 23. 28. Others, and ſo the moſt underſtand it, as having reference to ſome particular perſon and Prince, or perſons and princes: the former whereof, the words next enſuing, ver. 11. do ſufficiently confirm; and of theſe, ſome underſtand the former branch of Joſiah, ſlain in fight by Pharao-Nechoh; for the loſſe of whom, grievous lamentation not without good and great ground, was generally made, 2 Chr. 35.24,25. Zach. 10.12. but the Prophet here telleth them, that howſoever in regard of their own intereſt, they had cauſe to bewail the loſs of ſo worthy and godly a governour; yet in regard of him there was no ſuch cauſe of mourning; for that he died with honour, was departed to peace, and taken away from the ſight of ſuch evils as were to enſue, 2 King. 22. 20. Eſay 57.1,2. the latter they conceive to be meant of Jehoachaz, whom the people ſet up upon his fathers deceaſe, but having ſate little above three moneths, was by Pharao-Nechoh depoſed, and carried captive into Egypt, where he dyed, 2 King. 23.30-34. 2 Chr. 36. 1—4. ver. 11. Ezek. 19.4. and this way, as the moſt probable, the greater part of theſe go. Some onely ſwarve a little from the reſt; expounding the whole paſſage of Jehoachaz, as more to be lamented in regard of his captivity, then of his deceaſe: but this ſeemeth not ſo probable as the former; which ſome alſo of the Jewiſh Commenters approve. Howbeit, a learned Chronologer, departing herein from both, ſuppoſeth Jehojakim in this latter branch intended, who was carried away captive, towards, at leaſt, if not unto, Babylon; nor was to return unto Jeruſalem again. See further on ver. 11,18. And again, ſome of the Jewiſh Doctors would have Jehojakim deciphered in the former branch, who dyed by the way, being drawn out of Jeruſalem, but never carried to Babylon, 2 Chr. 36.6. whereof, ſee more on ver. 18. Jeconiah; and as ſome, alſo, Zedekiah in the latter branch; becauſe both carried captive to Babylon, where they both dyed. 2 King. 24.15. & 25.7. But the current of the context, with the conſent of the beſt Interpreters, leadeth rather the way before-mentioned.

weep not] That is, not ſo much: as, *I ſpake not*, Chap. 7.22.

for the dead] As if his ſtate were worthy lamentation, 1 Theſſ. 4.13.

neither bewail him] Or, *not condole* with others *for him*. See Chap. 16.7.

but] A defect of the adverſative: as Chap. 5.3.

weep ſore] Or, *weep ſeriouſly, or, ſadly*: weep to the purpoſe. Heb. *weeping weep*. as Eſay 30.19. as Eſay 30.19.

for him that is gone away] Heb. *that goeth*, for, *is gone*; to wit, into captivity: as ver. 11.

he ſhall return no more, nor ſee] Heb. *he ſhall not return any more, and ſhall ſee*; that is, *he ſhall no more return to ſee*: as Joſh. 24.9. Chap. 10.4. & 14.19. or, *he ſhall never ſee again*: as Gen. 26.18. Zach. 4.1.

his native country.] Heb. *the land of his nativity*: as Gen. 11. 28. & 24.7.

V. 11. *For thus ſaith the Lord touching Shallum, the ſon of Joſiah King of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place; He ſhall not return thither any more:*] There is no ſmall diſpute and debate about this *Shallum*, who he ſhould be. The moſt ſuppoſe him to be *Jehoachaz*: one of the Jewiſh Doctors, to confirm this opinion, produceth that place of the Chronicles, 1 Chr. 3.15. where Joſiah is ſaid to have had four ſons, *Johanan*, or *Jochanan*, *Joakim*, or *Jehojakim*, *Zedekiah*, and *Shallum*; and this *Shallum*, ſaith he, muſt needs be *Jehoachaz*; for one of Joſiah his ſons was Jehoachaz, and there is no other left to be this Shallum but he. But againſt this is objected, that *Shallum* here mentioned, is ſaid to be Joſiahs *fourth* ſon; whereas Jehoachaz was his ſecond ſon at leaſt, the next to Jehojakim, who appeareth to have been the eldeſt, being born two year before Jehoachaz. See 2 King. 23.31,36. Other therefore acknowledging this *Shallum* to be Jehoachaz, ſuppoſe him to be the ſame with *Johanan*, *Jochanan*, or *John* (for theſe names are all one. See Chap. 40.8.) whom they ſuppoſe to have had two ſeveral names, (as divers others in Scripture; whereof, ſee on Eſay 1.1. *Uzziah*) *Jehoachaz* & *Jochanan*; and as they imagine a third alſo, in this place, *Shallum*. So the ſame perſon is called *Shelomoh*, and *Jedidijah*, and *Lemuel*, 2 Sam. 12.24,25. Prov. 31.1. Howbeit, they ſuppoſe him to be here called *Shallum*; not from his birth, but afterward in regard of the ſhortneſs of his reign, continuing not above ten dayes more then three moneths, 2 King. 23.11. partly, from another of that name King of Iſrael, who reigned but a moneth, 2 King. 15.13. and partly, from his younger ſon, who bare alſo the ſame name, and deceaſed it may be before him, as more worthy to bear that name then he, and to ſucceed him in the ſame. Beſides, they hold him to be termed Joſiahs *firſt-born*, 1 Chr. 3.15. not in regard of priority of birth, (for Jehojakim, as hath been ſaid, was the elder of the twain) but in regard of his primacy in the royal Succeſſion, being through the favour of the people preferred to the crown before his elder brother, 2 King. 23.30. And this way the moſt and beſt of ours go. But of the Jewiſh Interpreters, the moſt run other wayes: and ſome of them would have this *Shallum* to be Zedekiah, ſaid to be, both the *third* of Joſiahs ſons in regard of his birth, and again the *fourth* of them in regard of his reign; for of Joſiahs iſſue Jehoachaz reigned firſt; then Jehojakim; thirdly, Jehojacin, or Jeconiah; and in the fourth place Zedekiah: and they add that therefore he was called *Shallum*, becauſe the Kingdome of Judah ended and expired in him, at his downfall ſeeming to give out its laſt breath, Lam. 4.20. But the text in the genealogy expreſly mentioneth them as two ſeveral perſons; *ſons of Joſiah; the third Zedekiah, the fourth Shallum*. Some other of them therefore juſtly rejecting this, would have this *Shallum*, to be *Jehojacin*, or, *Jeconiah*; for both names he beareth in Scripture; called, ſay they, *the ſon of Joſiah*, here termed *his father*; and reckoned among his iſſue, becauſe he was his ſons ſon; as *Belſhazzar*, or *Baltaſar*, is ſaid to be *the ſon* of Nebuchadnezzar, and Nebuchadnezzar is called his father, Dan. 5. 18,22. But this alſo is very improbable; for in the next place there followeth, *the ſons of Joakim, Jeconiah his ſon, Zedekiah his ſon*. So that Jeconiah therefore and Shallum, are two ſeveral perſons there; the nephew the one, the uncle the other. In the laſt place therefore, that learned Chronologer before mentioned, by *Shallum* underſtandeth here, that fourth ſon of Joſiah; by the party here ſaid to be gone into captivity, *Jehojakim*: and he thus rendreth the text; *For thus ſaith the Lord* (not, *touching*, or, *concerning*, *Shallum*; though the particle be ſometime ſo uſed; as Pſal. 2.7. & 69. 27. ver. 18. but as it is moſt commonly taken,) *unto Shallum, the ſon of Joſiah King of Judah, who reigneth in the room of Joſiah his father*; as ſpeaking to him of ſome other) *He that is gone out from this place*, (to wit, Jehojakim thy brother, gone in captivity to Babylon) *ſhall return no more hither*. This he thus endeavours to cleer: Jehojakim ſet up by Pharao-Nechoh, 2 King. 23.34. was afterward by Nebuchadnezzar, Nechoes adverſary, invaded and compelled to hold from him; unto whom he continued loyal ſome three years, but began then to rebel againſt him, 2 King. 24.1. whereupon Nebuchadnezzar again invaded the land, ſurpriſed the city, took him priſoner, and *bound him in fetters to carry him unto Babylon*, 2 Chr. 36.6. yea, in likelihood did accordingly carry him thither. See Ezek. 19.9. where during his captivity and reſtraint, his brother Shallum, as viceroy in the minority of his ſon Jeconiah, governed the Kingdome; and is therefore here ſaid to *reign in the room of Joſiah his father*, unto Jehojakims deceaſe. Now whereas the people were poſſeſſed with a ſtrong perſwaſion, that Jehojakim ſhould at length return back from his exilement; God ſendeth the Prophet here to Shallum, who ruled in likelihood as Jehojakim had done, as to reprove him alſo for his evil government, ſo withall to aſſure him, that Jehojakim ſhould never ſee Jeruſalem again, but ſhould die in the land of his captivity. Had we any record of this Shallums viceroy-ſhip, I ſhould ſomewhat encline to this learned mans opinion. As it ſtandeth, I leave it to the conſideration of other learned.

V. 12. *But he ſhall dye in the place, whither they have led him captive, and ſhall ſee this land no more.*] Or, *For* (ſo the particle alone moſt commonly ſignifieth; and ſo ver. 11. *but*, uſually with an addition) *he ſhall dye* in the place, *unto which he hath been led captive*; (for theſe indefinites are beſt rendred paſſively. So ver. 6. Eſay 47.1. Mal. 1.4.) *and ſhall ſee this land no more*; and much leſs then this Court, or this City; ver. 10,11.

V. 13. *Wo unto him that buildeth his houſe by unrighteouſneſſe, and his chambers by wrong:*] This reprehenſion uſhered in with a *wo*, like that Eſay 5.8. & Habb. 2.9,12. is by the moſt deemed to concern Jehojakim; and the main current of the context carryeth it that way: for they force it too much that would divert it, either unto Shallum, or any other.

his chambers] Properly *upper chambers*; and the word is therefore rendred *aloft*, 1 King. 17.19. and the Greek fitly anſwering it, *an upper-room*, Mark 14.15.

—— by unrighteouſneſs, and by wrong] Heb. *by not juſtice*, or, *righteouſneſs, and by not judgment, or, right*; that is, without either, or contrary unto either, unjuſtly, wrongfully: as Prov. 16.8. Ezek. 22.29. either that buildeth with money gotten by oppreſſion and wrong-dealing; or by dealing unjuſtly and wrongfully with thoſe whom he employeth about his buildings: the next way, either of them, not to build up an houſe; but to ruine and pull down the building, Habb. 2. 9-13.

that uſeth his neighbours ſervice without wages, and giveth him not for his work.] The detaining, and denial much more of the workmans wages, and labourers hire, being forbidden, and condemned as a ſin, that cryeth unto heaven for vengeance, Lev.19.13. Deut.24.14,15. Jam.5.4. Heb. *that ſerveth himſelf of his neighbour* (as Chap.25.14. Exod.1.14. compelleth him to ſerve or work for him) *freely,* (without hire or due conſideration) *and giveth him not his work*; that is, hire or wages for his work: as Job 34.11. Eſay 49.4.

V. 14. *That ſaith*] Thinketh with himſelf; as Chap. 21.13.

I will build me a wide houſe, and large chambers;] Or, *a ſpacious houſe* (Heb. *an houſe of ſpaces,* or *meaſures,* or *dimenſions*: as, *men of dimenſions,* for ſquare and tall men; Num.13.32. 2 Sam.21.20. Eſay 45.14.) *with wide,* or, *windy,* (*well-aired,* or, as ſome render it, *thorow-aired*) *chambers.* Heb. *widened,* or, *winded*; for the participle here uſed, cometh from a root, that hath a notion, ſometime of *dilating,* or *widening*: whence a word uſed for *ſpace,* where applyed unto place, Gen.32.16. for *reſpit,* when applyed unto time, Exod.8.15. ſometime of *breathing,* or, *drawing breath* for refreſhment, rendred *refreſh,* 1 Sam.16.23. Job 32.20. and to this the old Greek, and Latine, refer it; as alſo, the Jewiſh Criticks, expounding it of ſummer-rooms or lodgings, fitted for freſh ayr; oppoſed to winter ones, Amos 3.15. the copulative, for the relative; as Chap.11.16. ver.7.

and cutteth him out windows,] To let in both ayr and light, to make the rooms not large onely and lightſome, but well aired alſo, as before; though ſome render the words, *that teareth my windows*; as if the word had a pronoun affixed to it; ſuppoſing that Jehojakim had mangled and defaced the windows of Gods Temple, to adorn and beautifie his own building therewith; as Ezekiah ſometime pilled off the gold from the dores and pillars thereof, to make up the ſum of money required of him to ſatisfie the King of Aſſyria, 2 King. 18. 16. But this carryeth with it no great probability: *to cut out windows* ſeems no more here, then to make open ſpaces, by cutting off the walls, wherein to ſet frames of windows; for the letting in as well of freſh ayr, as of light: and the plural, though irregular, is found in this form, as well with divers other words, as here with this. So 2 Chr.32.19. Eſay 19.9. & 20.4. See the like, Chap.18.14. In the word *him,* or, *to him*; as alſo in the word *me,* or, *to me,* as the Hebrew hath either, there ſeemeth an elegant redundancy: the like whereunto, ſee Chap.2.21. & 5.5. & 12.8. & 16.20.

and it is cieled with cedar] Or, *and that cieled with cedar*; to wit, the large houſe before mentioned; as was Gods houſe that Solomon built, and his own, 1 King.6.15,16. & 7.3. the like uſe of the copulative, ſee Chap.17.2,10,11. & 20.9.

and painted with vermilion.] Heb. *anointed with Shaſhar*; which the Jewiſh Criticks both here, and Ezek.23.14. expound one of them *minium,* or, *vermilion*; and ſo the Chaldee and the Greek: another *ſinopis,* or, *ſinopel,* which cometh all to one; and ſo the old Latine: yet a late learned Interpreter would have it to be *indico*; which coloureth and dyeth not red, but sky-colour, or blew. See Pliny, l.35.c.6. and he ſuppoſeth it to have had its name; as with the Greeks and Latines, from *India,* out of which country it was brought into thoſe parts; ſo with the Hebrews from the *Saſiti*, a people of that country, mentioned by Pliny, l.6.c.19. This may be not improbable, though the main current of interpreters go the other way: but that which the ſame Writer addeth concerning the ſenſe of the place, as if the meaning were, that Jehojakim having mangled and torn, not the windows onely of Gods Temple, but ſome of the cedar cieling of it alſo, wherewith to beautifie his palace, ſhould, to conceal his ſacriledge, colour it over with indico; and ſo rendreth the text, *that teareth away my windows and cedar-cieling, and then coloureth them over with Indico*; to me ſeems to carry with it no great probability.

V. 15. *Shalt thou reign becauſe thou cloſeſt thy ſelf in cedar?*] Doſt thou Jehojakim who are not reformed by Gods judgment upon thy brother Jehoahaz, ver.10-12. think to eſtabliſh thy throne and prolong thy reign, by ſtately buildings, raiſed from cruel oppreſſion, and by wrongful dealing erected? ver.13,14. or doſt thou think that a cieling of cedar can ſecure thee againſt the forcible aſſaults of a potent enemy, coming furniſhed with commiſſion from God, to execute vengeance on thee for thy violent and injurious carriages? for he ſeemeth to allude in the verb here uſed, unto a word that ſignifieth, *a coat of mail,* or, *a brigandine,* Exod.28.32. & 39.23. as ſpeaking of one that ſhould think himſelf ſufficiently armed, when inſtead of ſuch armour, he had got a caſe of fit cedar about him. For neither can I here accord with that learned Interpreter, who rendring the text; *Shalt thou reign, becauſe thou mingleſt thy ſelf with that cedar?* to wit, ſaith he, which thou haſt torn from my Temple, mingling thine and mine together, joyning ſacred and profane materials the one with the other, for the making up of thy building? True it is, that the word ſeems to have a notion of intermingling of perſons, or other things one with another, Chap.12.5. in which place, and this onely, it is found in the form here uſed: but this ſenſe ſeemeth but harſhly to be here wrung from the text. Nor is it likely, that either the Prieſts, or people, would ſuffer the very cieling of the Temple to be ſo defaced; which in tearing or taking down, could not but be much mangled, and made very unſerviceable for any exquiſite employment. As far, I ſuppoſe, alſo do they ſwerve from the true ſenſe of the place, who following the old Latine, render the words; *Shalt thou reign, becauſe thou compareſt thy ſelf to a cedar?* Some of them conceive his haughtineſs to be taxed, in deeming himſelf like to ſome tall cedar; a tree as well goodly to ſight, and great of growth, as alſo well rooted, and of long continuance; as of Aſſur, Ezek.31.3. Others, his preſumption, in comparing himſelf with his father Joſiah, a cedar of Gods own planting; as Ezek.17.21,22. and making account to do as well as he did. But theſe alſo ſeem as wide as the former. If any need were of ſwerving from the received Interpretation, I ſhould rather chooſe to render the words to this purpoſe; *Shalt thou reign, that thou environeſt thy ſelf with cedar?* Doſt thou expect and make account to continue thy reign, that thou art ſo buſie in building thee ſuch a goodly, brave, and ſtrong palace; when as God purpoſeth, ere long, to ſend thee packing out of this place, ver.18,19. So it might be not unlike the check given unto Shebna for his building, Eſay 22.16-19. and the places might well be parallel. But in regard of what next followeth, I adhere rather to that which was firſt propounded.

did not thy father eat and drink, and do judgment and juſtice?] He directeth the preſent King to another manner of foundation, for the firm grounding, and ſure ſetling of a throne or ſtate: that which Solomon alſo ſuggeſteth, when he telleth us, That by *juſtice* and *judgement,* and *truth* and *mercy,* and *beneficence, the throne is ſupported,* and *the ſtate eſtabliſhed,* Prov. 16.12. & 20.28. & 29.4,14. and pointeth him to a pattern and precedent of it in his father Joſiah, one that was ſtudious and carefull, as of the advancement and ſetlement of Gods ſervice, ſo likewiſe of the due adminiſtration and execution of juſtice; and thorow Gods bleſſing therefore upon him, and his government, enjoyed a long time of peace and proſperity, and paſſed the time of his reign in tranquillity and quietneſſe: the words may well be rendred; *Did not thy father eat and drink, when he adminiſtred judgment and juſtice?* did he not *eat and drink*; that is, live cheerfully and comfortably, free from carking cares, diſtracting thoughts, and diſtruſtfull fears, Eccl.2.24. & 3.13. & 9.7. Mat.11.18,19. See of Potiphar, Gen.39.6. *when he adminiſtred judgment and juſtice?* So *to do judgment and juſtice* is uſed of David, 2 Sam. 8. 15. 1 Chr.18.14. See ver.3. Chap.21.12. the conjunction copulative, for the adverb of time; as 1 King. 11. 25. *he vexed Iſrael, and reigned over Syria*; that is, *when,* or, *while, he reigned over Syria.* So the words would there be read, Eſt.2.21. *In thoſe days, and Mordecai ſate in the Kings gate,* for, *when,* or, *while he ſate there*; as it is well there rendred. See alſo, Eſay 36.9. Chap.17.4.

and then it was well with him?] We need not bring this clauſe within compaſs of the demand, as our Verſion doth: Nor need we with ſome Interpreters, who cut the demand over-ſhort, concluding it at *eat and drink,* (*Did not thy father eat and drink?*) annex it to the former branch, rendring the words; *Surely he executed judgment and juſtice, and then was it well with him*: it containeth an enunciation entire of it ſelf; importing a ground or reaſon of what was before ſaid, he well might, as he did alſo, then live chearfully and comfortably, though he had no ſuch ſtately palace, as thou art now building, which is but a preſage of thy downfal, Prov. 16.18. & 17.19. & 18.12. for it fared well with him, he was ſucceſsful and proſperous in all his undertakings: as Pſal. 1.3. Heb. *then was good to him.* So Deut. 5.33. & 19.13. Pſal. 128.2. Eſay 3.10. ver.26.

V. 16. *He judged the cauſe of the poor and the needy: then it was well with him.*] Or, When (as ver. 21.) *he judged the cauſe* (Heb. *judged the judgement*; as Chap.5.28. & 30.13.) *of the poor and needy* (as Pſal.72.4,12,13.) or, *when the cauſe of the poor and needy was judged* (for the verb may well be taken indefinitely, when juſtice was indifferently and impartially adminiſtred to all ſorts, even to the meaneſt, Deut.16.18-20.) *then was it well*: then were all things ſucceſsfull, it went well with the State: for by due adminiſtration of *judgment doth a King eſtabliſh a land,* Prov. 29.4. and cauſe a State to flouriſh; and the clauſe here ſeems to reach further then before, ver.15.

was not this to know me? ſaith the Lord.] Heb. *that*; that was indeed to ſhew by his deeds and carriage, by the effects and fruits of it, that his profeſſed knowledge of God was found ſound and ſincere, when he followed thoſe courſes that he knew God delighted in, and were pleaſing in his ſight, Chap. 9. 24. Mic. 6. 8. Jam. 1. 27. 1 Joh. 2. 6. the contrary hereunto ſee Chap. 9. 3. Hoſ. 4. 1. Tit. 1. 16. 2 Tim. 3. 5. 1 Joh. 2. 4. The old Latine, though in effect for the matter agreeing here with this, yet ſwarveth ſomewhat from the words of the text, rendring it thus, Was *it not* therefore, *becauſe he knew me*? and the Greek yet far further; rendring both this, and the foregoing branches, all in the negative; *they do not* thus, *becauſe they know not me*. As alſo do they mangle the text overmuch, that make two members of this concluding clauſe, rendring the words thus; *Is not this? the knowledge of it is with me*; as if it were ſaid, Is not that true that I charge thee with; ver. 14. though thou deny it, and others may be ignorant of it, yet I know and take notice of it; as Chap. 7. 11. & 13. 27. But the courſe of the context will not bear this; and it offereth too much force to a familiar expreſſion.

V. 17. *But thine eyes and thine heart, are not but for thy covetouſneſſe*] Heb. *upon thy lucre*, or, *gain*, Prov. 1. 19. Ezek. 33. 31. Thou, contrary to the diſpoſition and practice of thy religious Father, art wholly addicted unto, and ſet upon thy lucre and gain, not regarding by what wrongful and cruel practices thou compaſſeſt it: *to ſet the heart and eyes* upon ought, in Scripture, is greedily to affect it, and eagerly to purſue it, Pſal. 62. 10. Prov. 23. 5.

and for to ſhed innocent bloud,] Or, *and upon ſhedding of innocent bloud.* Heb. *and upon innocent bloud to ſhed it*: a defect of the pronoun; as Chap. 17. 21. So in the laſt member; ſee ver. 3.

and for oppreſſion] Heb. *upon oppreſſion.*

and for violence to do it] Or, *upon doing of violence.* Heb. *upon incurſion, or, contrition, to do it*, as before: to act and exerciſe it at thy pleaſure: the word here uſed, the Jewiſh Criticks, ſome of them, expound *incurſion*; from a root that ſignifieth *to run*; whence it is uſed for *a courſe*, or, *race*, 2 Sam. 18. 27. See Chap. 8. 6. and ſo it ſhould ſignifie a violent *incurſion*, or aſſault, made upon a mans perſon. Others of them expound it *a contrition*, or breaking to pieces; from a word of that notion, Pſal. 74. 14. applyed to violent courſes exerciſed upon the perſons of the poor, Amos 4. 1. and herein both agree, that the former word rendred *oppreſſion*, hath reference properly to mens goods, the latter rendred *violence* here, to their perſons; eſpecially where they are found coupled together: as Deut. 28. 33. 1 Sam. 12. 3, 4. Hoſ. 5. 11. where this latter ſeemeth to be made matter of greater vexation and evill uſage then the former.

V. 18. *Therefore thus ſaith the Lord concerning Jehojakim the ſon of Joſiah King of Judah*] Having given in the charge againſt Jehojakim, he paſſeth now to his doom. *Therefore*; becauſe thou art altogether thus wickedly bent, ver. 17. carrying thy ſelf clean contrary to thy religious fathers courſes, ver. 15, 16. *thus ſaith the Lord*; the Lord hath paſſed this heavy doom and ſad ſentence upon thee: the particle commonly ſignifies *unto*: but here rather, *concerning*, as ver. 11. Gen. 20. 2. and it is ſpoken in way of denunciation of a thing to come; not in way of relation of ſomewhat formerly denounced, and already executed, as a learned Writer would have it. See on ver. 1.

Jehojakim] The name given him by Pharaoh-Nechoh, whereas before he was called *Eliakim*, 2 King. 23. 34. he is alſo called *Joakim*, by an abbreviation, 1 Chr. 3. 15. as, *Oſhea*, for, *Jehoſhua*, Num. 13. 8. a name for ſignification well agreeing with the former. He was the eldeſt ſon of Joſiah; howſoever the people had preferred his brother two years younger then him to the Crown before him; whereof ſee before on ver. 11. but Nechoh at his return, reverſed their choice, and ſetled it upon the right heir, 2 King. 23. 30, 33, 34.

They ſhall not lament for him,] For all his ſtately ſtructures and buildings, he ſhall not have ſo much as any ſolemn funeral, or honourable ſepulture: there ſhall no lamentation be made for him; for the verb is indefinite here; as alſo Chap. 16. 6. See the contrary promiſed to Zedekiah, Chap. 34. 5.

ſaying, Ah my brother, or, Ah ſiſter;] as they were wont to ſay upon the deceaſe, and at the buriall of ſome neer of kin of either ſex; or whom they eſteemed of as ſuch, 1 King. 13. 30. Heb. *and, Ah ſiſter*: the copulative in a disjunctive notion, as ver. 3. for it is a little too far fetcht, which ſome would draw from the word *ſiſter*; as if it were ſaid, that neither he nor his Queen ſhould be lamented.

they ſhall not lament for him, ſaying,] As before.

Ah Lord, or, Ah his glory.] Or, *his magnificence.* See Eſay 30. 30. He ſhall not be lamented either by kindred, or by ſubjects; who were wont to uſe ſuch expreſſions at the funerals of their Kings. See Chap. 34. 5.

V. 19. *He ſhall be buried with the burial of an aſſe; drawn and caſt forth beyond the gates of Jeruſalem.*] *with the buriall of an aſſe*; that is, as an aſſe is wont to be buried: as, *with the overthrow of Sodom and Gomorrah*, Chap. 49. 18. that is, in ſuch manner as they were overthrown. His corpſe ſhall not be laid into the ſepulchre of his anceſtors, 1 King. 13. 22. nor ſhall have any ſtately entertainment, ſuch as Kings uſually have, Eſay 14. 18. it ſhall not have ſo much as a place of ordinary buriall among the graves of the common people, Chap. 26. 23. but ſhall be caſt out like ſome carrion, as the carcaſſe of an aſſe, into ſome remote place, where it may not, as it lyeth rotting there, infect or annoy people with its ſtrength. So of the King of Babylon, Eſay 14. 19. But in what manner, or in what place this doom is executed upon the corpſe of Jehojakim is queſtioned. For firſt, to ſome it ſeemeth that he was buried; becauſe it is ſaid of him, *he ſlept with his fathers*, 2 King. 24. 6. which to reconcile, ſome ſay, that he was buried by his people, but after taken up again by the Chaldeans, and ſo caſt forth without the city: but it is very unlikely that the Chaldeans, having ſurpriſed the city, would ſuffer the preſent Kings corpſe being ſlain by them, to be buried, when as they dealt ſo barbarouſly with the corpſes of their former Kings, as to pull the remains of them out of their monuments, where they had long lien quiet, and lay them open to the light, Chap. 8. 1, 2. and though the phraſe of *ſleeping with their fathers*, be commonly uſed of thoſe, whoſe bodies are laid up in ſome monument among their anceſtors, yet the form of it ſelf importeth no more, then to dye, as his progenitors before him did, Pſal. 49. 19. and doth not neceſſarily imply any communion either in ſepulture, or in place of ſepulture with them: whence alſo *to ſleep with ones fathers*, and *to be buried with them*, are mentioned as two diſtinct things, 2 Chr. 15. 18. & 16. 20. That Jehojakims corpſe therefore was ever committed to the ground, there is none, either ſound proof from that phraſe, or probability of the thing it ſelf. But where he dyed and was thrown out, is further doubted, and is more doubtful. Some ſuppoſe that he dyed at Jeruſalem, being there ſlain, and that he was afterward *caſt forth without the walls*; where his corpſe lay unburied; that which the words themſelves may here ſeem to import: and Joſeph the Jew in his *Antiquities*, lib. 10. cap. 8. accordingly, in likelihood grounding on this place, relateth. But others rather ſuppoſe, that being carried away captive to Babylon he there dyed, and was after his deceaſe uſed there in ſuch ignominious manner, as is here foretold: for both in the ſacred Story it is ſaid of him, that Nebuchadnezzar came againſt him; and having taken him, bound him in fetters to carry him to Babylon, 2 Chr. 36. 6. nor have we any more added further of him there: in the prophecies of Ezekiel, it is further ſaid of him, *that they put him in ward chained, and brought him to the King of Babylon*, and *ſo ſecured him, that his voice was no more heard on the mountains of Iſrael*, Ezek. 19. 9. as for that which they preſs to prove that he ſhould be ſlain in Jeruſalem; becauſe it is ſaid here that he ſhould be *caſt forth without the gates of Jeruſalem*, as the old Latine renders it: the words ſhould rather be read *far beyond* (Heb. *from beyond*) *the gates of Jeruſalem*: the rather mentioned in likelihood, becauſe by his curious buildings there, he ſeemed to make full account, as to live and reign long, ſo at length when he died, to lay his bones there: whereas the Prophet from God telleth him, that his corpſe ſhould be *dragged out*, (as chap. 49. 20.) *and caſt forth far beyond the gates* of that city. So is the word uſed without the particle here prefixed, Gen. 19. 9. *Stand aloof off*; and with it, Amos 5. 27. *I will carry you captive far beyond Damaſcus.* Hereunto may be added, that the word *gates*, is frequently uſed for *cities*: as Deut. 15. 7. & 16. 5. & 17. 2. *in any of thy gates*, for, *in any of thy cities*: and ſo, *far beyond the gates of Jeruſalem*, may be, *far beyond the cities of Judah*; called alſo *the cities of Jeruſalem*, Chap. 34. 1. and ſo it would be as much in effect, as far beyond all the coaſts of Judea. See of the caſting out of his corpſe further, Chap. 36. 30.

drawn and caſt forth] The two verbs here uſed, are of an infinitive form: the former ſometime ſignifying ſimply, *to drag out*, or, *draw away*, 2 Sam. 17. 13. Chap. 49. 20. ſometime, *to drag to and fro*, as dogs uſe to do with a carcaſſe, when they have ſeized on it, whence it is rendred *to tear*, Chap. 15. 3. the old Latine here renders it, *rotten*: building I ſuppoſe on the uſe of the word, Ch. 38. 11, 12. but there alſo the word rather denoteth *caſt-clouts*, as our verſion rendreth it; or, *torn*, or, *ragged*, then *rotten*; though ſuch alſo thoſe there mentioned were: the latter word generally ſignifieth to *caſt forth*, or, *caſt out*: and if the former word be taken in its latter notion, there ſhould be an inverſion in the terms here uſed; for a carcaſſe muſt firſt be caſt out, ere it can be ſo dragged, and torn with dogs: but it ſeems rather to be uſed here in the former notion; for dragging of a corpſe forth of the place, where the party dyed; as they uſed to do among the Romans, with the bodies of malefactors executed in the priſon, or elſewhere made away, into ſome more remote and diſgraceful place, ſome layſtall, or the like. So the words may be rendred;

dred; *As an aſſe is buried, ſo ſhall he be buried; being dragged and caſt out, far beyond the gates of Jeruſalem.* Heb. *dragging* dragged; *and caſting* caſt out. Of which form, both defective, and yet emphaticall, ſee on Eſay 59.13.

V. 20. *Go up to Lebanon and cry, and lift up thy voice in Baſhan, and cry from the paſſages*] Whether the reſt of this Chapter be one continued prophecy with the former, or another diſtinct from it, ſeems ſomewhat doubtful. See on ver. 2. Certain it is, that as the former part of it concerns Jehojakim, and his wicked courſes, together with the wretched end and iſſue thereof; ſo this latter concerneth Jehojacin, or Jeconiah, his ſon, who ſucceeded him in the Kingdome, 2 King.24.6. 2 Chr.36.8. and the Jewiſh State ſhortly to ſuffer under him; whoſe deſtituted and diſtreſſed condition is here prophecied, together with the cauſe of it, their refuſall to hearken unto wholſome advice in the time of their proſperity, ver.20—23. then Jeconiahs diſgracefull exilement is denounced, with the cutting off of the royal dignity from any of his iſſue, ver.21—30.

Go up to Lebanon and cry;] An abrupt entrance into a new diſcourſe not unlike unto that, *Open thy dores O Lebanon*, Zach.11.1. The ſpeech is directed unto Jeruſalem, or the Jewiſh State, ſpoken to as to a woman of ſome ſtate, but in diſtreſſe, ver. 23. and called upon therefore to get up into ſome high and eminent place, whence ſhe may be heard at diſtance, calling for friends and aſſiſtants to come in to her ſuccour and relief: but withall implying, that though ſhe turned her ſelf every way, and made out-cries on every ſide yet all would be in vain; for that thoſe, from whom ſhe expected ayd, ſhould be in as bad caſe as her ſelf.

Lebanon and *Baſhan*] Two high hills, Pſal.68.15. from the latter whereof, the whole fat and rich ſoil and country about it had its name, Pſal.136.20. Theſe two, ſay ſome, becauſe they looked towards Aſſyria, from whence they expected ayd againſt the Chaldeans: And it is true that of the Aſſyrians, they had ſometime made uſe againſt the Syrians, 2 King.16.7. but that they ever ſought to them for help againſt the Chaldeans, I no where find; and ſuppoſe therefore that the eminency of thoſe hills, and the vicinity of them, is alone here reſpected.

lift up thy voice] Or, *cry aloud.* Heb. *give*, or, *give out thy voice*; as Prov.2.3. Chap.2.15.

from the paſſages] The old Latine, *to thoſe that paſſe by*; not regarding the prefixed particle. The Greek, *to the ſea-coaſt*, or, *to beyond the ſea*; cutting the word into pieces. Others render it, *at*, or, *beyond the fords*; to wit, thoſe of Sichor, or Nilus, towards Egypt, Chap.2.18,26. But I find not where the word here found is uſed for *fords*, or, *paſſages*; though ſome other words ſpringing from the ſame root ſometime are: for *ſides* indeed it is frequently found uſed, Exod.32.15. 1 King.4.24. See on Eſay 7.20. Beſides it is not here, *at*, or, *unto*, or *beyond*, but, *from*, the place ſpecified, what ever it be: and will not therefore ſo well ſuit with the Egyptian fords. Others therefore render it, *on every ſide*; *from*, or, *on all ſides*, as Chap.49.32. Others, *from the ends*; to wit, of the land: as the word is uſed in the Syriack, Matth.12.42. Luk. 11.31. Howbeit, all things well weighed, I concur with thoſe, that take the word here for a proper name; the mount *Abarim*; a place of ſpecial note in the confines of Moab; by which the Iſraelites paſſed in their journey to Canaan, from the top whereof Moſes ſaw that land. Num. 27.12. & 33.47,48. Deut. 32.49. this the rather becauſe of the other two mountains of note. *for all thy lovers are deſtroyed*; According to this verſion, the meaning of the words before going ſhould be; not that ſhe ſhould get up into thoſe places to call in help, as yet all Interpreters generally take it; but bewail rather there with lamentable out-cries, the forlorn condition both of her ſelf, and of her friends and allies; as Chap.3.21. & 7.29. I ſhould therefore rather render the words; *But thy lovers are all deſtroyed*; ſo is the particle uſed, Chap.2.27,34. & 14.12, 13. *thy lovers*, thy friends, and wonted aſſiſtants, Chap.4.30. are all ruined (Heb. *broken*; as 2 Chr. 14.13.) before thee, by the Chaldeans already. See 2 King. 24.7. and all thy looking about thee therefore and crying for help to any of them, is but in vain, Lam.1.16,17.

V. 21. *I ſpake unto thee in thy proſperity; but thou ſaidſt, I will not hear:*] Or, When *I ſpake unto thee in the height of thy proſperity*, (Heb. *in thy proſperities*, or, *tranquillities*: for, theſe plurals have their emphaſis. See on Eſay 58.11. chap.14.1.) *thou ſaidſt, I will not hear*, thou refuſedſt to obey. See chap. 2.31. & 6.16,17. a defect of the adverb of time, as ver.16. and, *to hear*, for, *to obey*, as chap.7.23,24. See of Gods gratious diſpenſations in this kind, a large and pithy diſcourſe of Elihu, Job 33.14—28.

this hath been *thy manner from thy youth; that thou obeyedſt not my voice.*] Heb. *this thy way* (as Prov.1.19. & 30.20.) *from thy youth, that thou haſt not heard*, or, *wouldſt not hearken to, my voice.* Ye have been refractary and rebellious ever ſince I firſt moulded you into a State, Deut.9.7. & 31.27. Eſay 48.8. Chap.2.24,25. & 32.30. Of their *youth*, ſee Chap.2.2.

V. 22. *The wind ſhall eat up all thy paſtors*;] Thy Rulers ſhall all vaniſh or paſſe away, like wind, Pſal.78.39. Prov.10.25. or, they ſhall be blown away like chaff before the wind, Pſal.1.4. & 83.13. Chap.4.11,12. Hoſ.13.3. or, be blaſted, as graſs, grain, or fruit, with ſuch a wind as ſhrivels or withers it away, Pſal.103.15,16. Eſay 40.6,7. alluded to Hagg. 1.9. or all thy hopes of help from forein forces ſhall prove windy and vain, altogether uneffectuall and unable to produce ought for thy good, Hoſ.8.7. & 12.1. and this laſt way the moſt go: but then it ſhould rather have been; *they feed upon wind*; as Hoſ.12.1. (which the old Latine yet ſeems to have intended, rendring it; *wind ſhall feed them*) then *the wind feed upon them.* I conceive it therefore to be meant the ſecond or third way; though both come much home to one; and the Chaldee taking after the ſecond, giveth it, *the wind ſhall diſperſe them*, and carry them away: that which is elegantly expreſſed, Hoſ.4.19. where it is ſaid, *the wind hath bound them up in her wings*: though I prefer rather the third; as alluding to ſome malignant blaſt, that marreth and ſpoileth all that it meeteth with, Gen.41.6. Ezek.19.12. Howſoever, the phraſe here denoteth both a ſudden and utter deſtruction, as of things, ſo whether born away or blaſted. There is an elegant antanaclaſis, or variety of notions, in the ſame word here, twice uſed to a divers ſenſe, as if it were ſaid, *All thy feeders*, (ſo are *Shepherds* in Hebrew termed, as Pſal.23.1.) or, *all that feed thee*, (as thy Shepheads ſhould do, Ezek. 34.2.) *ſhall the wind feed on*: not, *feed* them; but *feed on* them: as, *death ſhall feed upon them*, Pſal.49.14. that is, devour, deſtroy, and conſume them; as our Engliſh here well rendreth it. So that the word hath a notion of *ruling* and governing in the former place: as 2 Sam.5.2. 1 Chr.11.2. a notion of *depaſturing* and deſtroying in the latter; as the like is, Ezek. 34.10. *I am coming againſt the Shepherds*, or, *feeders*, and, *I will make them to ceaſe feeding the flock: nor ſhall the feeders*, or, *ſhepherds, feed any more upon them.* So it ſhould be rendred: for it followeth; *for I will deliver my flock from their mouthes, that they may not be meat for them*; that is, that they may not be devoured and deſtroyed by them. See alſo chap. 23.2. Howbeit, by *Paſtors*, or *Feeders*, I conceive rather to be underſtood their *rulers* and governours, as Chap.3.15. & 10.21. & 23.1. then with the Jewiſh Doctor, ſuch forein nations as were called their *lovers*, ver. 20. though by them they made account that they were fed, maintained and kept in life, Eſay 57.10. Hoſ.2.5. for of them again in the next branch apart.

and thy lovers ſhall go into captivity;] Thoſe that thou and thy rulers relied upon for ſuccour and ſupport; (ſee ver.20.) ſhall become captives and exiles as well as thy ſelf; for of them alſo had the Chaldean King captives in Babylon, chap. 52.31,32.

ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſſe.] When thou ſhalt find thy ſelf wholly deſtitute of all help and relief, either from thy princes at home, or thy friends and confederates abroad, amidſt all thoſe evils which by thy wicked courſes thou haſt brought upon thy ſelf, chap. 2.17,19,37. & 4.18.

V. 23. *O Inhabitant of Lebanon, that makeſt thy neſt in the cedars*] Heb. *O Inhabitreſſe.* as Chap.10.17. & 21.13. for he ſpeaketh to the people and State of Jeruſalem, as to ſome ſtately and haughty Lady. See ver.20. ſaid here to dwell in Lebanon, (ſo is the city it ſelf termed, Zach.11.1.) not ſo much, as ſome, in regard of the vicinity of that mountain, reckoned not as a boundary only, but as a part alſo of the promiſed land, Deut.1.7. & 3.25. as of their preſent condition, living and carrying themſelves as loftily and haughtily, as if they ſate rouſting on the top of Lebanon, ver.6. as alſo in regard of their buildings, conſiſting much, the great mens palaces eſpecially, of choice cedar-wood brought from Lebanon, ver. 7,14,15.

how gratious ſhalt thou be when pangs come upon thee, the pain as of a woman in travel?] Heb. *as of one bringing forth.* So Pſal.48.6. Eſay 13.8. & 42.14. what will all thy pomp and ſtate, or all thy goodly buildings with their rich and gorgeous furniture avail thee? what will become of it all? or what comfort ſhalt thou have of it, when thou ſhalt be in theſe diſtreſſes? no more then a woman in travel full of pains and throwes, unable to find eaſe, or to procure delivery, (ſee Eſay 26.17,18. & 37.3.) can have any joy or comfort of any ſuch outward ornaments or bravery, while ſhe continueth in that condition. So Chap.6.24. & 13.21. See alſo the like demand, Eſay 10.3. or how lovely and amiable, for all thy preſent gallantry, wilt thou then appear in the eyes of thoſe, that now ſeem enamoured with thee, and whom thou reputeſt as thy paramore? See Chap.4.30.

V. 24. *As I live, ſaith the Lord, though Coniah the ſon of Jehojakim King of Judah, were the ſignet upon my right hand, yet* *would I pluck thee thence.*] From the State in general, and the diſtreſſes thereof denounced, God by the Prophet deſcendeth more ſpecially to the perſon of King Jehojacin or Jeconiah, foretelling, and that alſo ſolemnly confirmed with an oath, the ruine and downfal of him and his, with the utter ceſſation of the royall power in regard of him, or any of his poſterity.

As I live] Heb. no more but, *I live.* So Chap.46.18. Ezek. 5.11. & 14,15. and, *I live for ever*, Deut. 32.40. As when men ſware by the Lord one to another, they uſed commonly that form, *The Lord liveth*, Chap.4.2. & 5.2. ſo God, ſwearing by himſelf, ver.5. uſeth the like defective form; yet not unfitly ſupplyed, as our verſion yieldeth it: as if it were ſaid, *As ſure as I live.*

ſaith the Lord,] As ver.5,16. for as for that learned Writer, who would have it rendred, *ſaid the Lord*; as if it were a relation only of ſome former denunciation, enough hath been ſaid before, on ver.1,4,11.

though Coniah] Heb. *Coniahu*; as *Zidkijahu*, Chap.1.3. & 21.1. He is ſometime called *Jehojacin*, 2 King.24.8. 2 Chr. 36.8. and ſometime, *Jeconiah*, 1 Chron.3.16,17. and in the Goſpel according to the Greek uſage, *Jechonias*, Mat. 1.11, 12. whence in this place, the firſt letter of his name taken off, in a kind of ſcorn and contempt, to note his vileneſs and baſeneſs, (ſee on ver.28.) as nicking his name, or giving him (ſo we uſe to ſpeak) *a nick-name*, *Coniah*, or, *Coniahu*, as names ſo terminated were commonly expreſſed. See Eſay 1.1. Howbeit, that conceit of a learned Commenter, that the initiall letter of his name ſhould be taken away, becauſe it is one of the letters of Gods name, which he was not worthy to bear any part of, is frivolous and unſound: for neither was that initial letter in his name, or the notation of it, any letter of Gods name, being a formative onely of that verb, whereof that his name in part conſiſted; and not that one letter of Gods name alone, but the whole name of God, to wit, *Jah*, remaineth and appeareth ſtill in this his name, notwithſtanding that detraction; the name ſtill importing, one *prepared*, or, *eſtabliſhed, by God*: that which his fathers names both the one and the other, do in the latter notion alſo import. And as little ground hath the ſame Authors ſurmiſe, concerning the change both of the fathers name, and the ſons; to wit, that as whereas the fathers name was at firſt *Helijakim*, Pharao-Nechoh contracted it, and made it *Heliakim*; ſo Nebuchadnezzar in like manner when he had ſurpriſed Jeconiah, altred his name, and by paring away the firſt ſyllable of it, made it *Coniah*; which the Prophet here uſeth: for neither appeareth it, that his father ever had ſuch a compound name as he ſuppoſeth; nor that the King of Babylon ever thus altred the name of Jeconiah: ſomewhat over-curious and groundleſs alſo is that of another late Writer, who would have the initial letter of his name *Coniahu*, here mentioned, to be taken off, in token of the diminution of his eſtate; the latter ſyllable *hu*, being added to it, in way of contempt, as if it were ſaid, *that Coniah*: for it is no more *that Coniah*, then *that Jeſhajah*, or, *that Ezekiah*, or, *that Uzziah*, or, *that Jeremiah*, or the like; which have uſually the ſame adjection. See Eſay 1.1. & Chap.1.1.

were the ſignet on my right hand,] Though he were as near and dear to me, as a Kings ſealing-ring, that is moſt carefully carried about and kept, more commonly, yea continually, on *ſome finger*, not of the hand indifferently and indefinitely, but more ſpecially of his right-hand; the better and the more principal hand, (*the right hand*; as, *the right eye* alſo, Mat.5.29,30.) yet ſuch is his vileneſſe and baſeneſs, that I can no longer endure him, but would pluck him off, and caſt him from me; *ſo offenſive is he to me*, Mat.18.8,9. See Cant.8.6. Hag.2.23.

would I pluck thee thence.] A paſſage from perſon to perſon; as Eſay 2.19. & 22.18,19. Chap.16.12. & 21.14.

V. 25. *And I will give thee into the hand of them that ſeek thy life,*] An elegant antanaclaſis again. I will pluck thee off my *hand*, caſt thee out of my protection and cuſtody; and I will deliver thee up into the *hand*, that is, the power, (as Chap. 19.7. & 20.4,5.) of them that ſeek thy life. Heb. *thy ſoul.* So Chap.21.7. & 34.20. Howbeit, it ſeemeth that albeit he were delivered up into the power of perſons ſo affected, yet they did not make uſe of that power for the taking away of his life, God in his ſecret providence ſo diſpoſing it, that the line of David ſhould in his iſſue, though deprived of royall dignity, be continued unto the times of the Meſſias our Saviour. See Chap.52.31,32. 2 King.25.27,28. Mat.1.12.

and into the hand of them, *whoſe face thou feareſt,*] Or, *of whom thou art afraid*; as it is rendred, Chap.39.17. where is a promiſe to another of the contrary. Heb. *from the face of whom thou feareſt.* So Chap.1.8,17.

even into the hand of Nebuchadrezzar King of Babylon, and of the Chaldeans.] Or, *into the hand, I ſay.* Heb. *and*, as Eſay 59. 17. Chap.19.12. See 2 King.24.16.

V. 26. *And I will caſt thee out, and thy mother that bare thee, into another country where ye were not born, and there ſhall ye dye.*] Heb. *I will throw thee out*, (the ſame term that is uſed of Shebna, Eſay 22,17.) *and thy mother that bare thee*, (*Nehuſhtah* the daughter of *Elnathan*, 2 King.24.8. of whom, ſee Chap.13.18.) *into another country* (*a ſtrange land*: as, *other gods*, for, *ſtrange gods*, ver.9. and, *other tongues*, for, *ſtrange tongues*, Eſay 28.11. See ver. 28.) *which ye were not born there*; (to wit, into Chaldea; an elegant redundancy frequent in that language. See the like, ver.27. Chap.23.3.) *and there ſhall ye dye*: as before, of Jehoachaz, ver. 12. See the complement hereof concerning the captivity of Jehojacin and his mother, 2 King.24.15. 2 Chr.36.10.

V. 27. *But to the land that they deſire to return, thither ſhall they not return.*] Heb. *And* (as ver.5.) *unto the land which they lift up their ſoul* (as Exod.32.15. Pſal.24.4.) *to return there*, (as ver.26.) *thither ſhall they not return.* See Chap. 44. 14. the ſame threatning delivered in the ſame terms: and of Jehoachaz the like, ver.10,11. a change of the perſon again here, as before, ver.24,25.

V. 28. Is *this Coniah a deſpiſed broken idol?* is he *a veſſel in which is no pleaſure? wherefore are they caſt out he and his ſeed, and are caſt into a land, which they know not?*] Theſe words ſome conceive to be ſpoken in the perſon of the Jewiſh people, complaining of the diſgraceful uſage of their King, as if he were ſome ſorry picture or image fallen in pieces, or ſome old foul and filthy pot or pan paſt uſe, and therefore thrown out at dores, and caſt into the high-way or ſtreet, for every one that paſſeth by to trample upon: and expoſtulating concerning it, what the reaſon might be, that he and his ſhould be ſo contumeliouſly uſed; or, as ſome of them would have it, objecting it to Jeremy, thereby to diſprove the truth of his prophecy, concerning Jeconiah, that it could not be, that God ſhould ſo meanly eſteem of him, or ſet ſo light by him, as either to deal ſo reproachfully with him, or to permit him ſo to be dealt with. Others would have it to be the ſpeech of the Prophet himſelf, expreſſing his grief upon the conſideration, and at the contemplation of this Jeconiah his ignominious condition, that no more account then ſo ſhould be made of him. But I conceive them rather to be the words of God himſelf, demanding what the reaſon was, why he ſhould be thus uſed, as he had before threatned he ſhould be; and implying that it was for no other cauſe, then for his wicked courſes, wherein he followed his father Jehojakim; treading juſt in his ſteps, 2 King.24.9. See the very like, Chap.2.14-17.

this man] Spoken in way of contempt and diſgrace; as we uſe to ſay, *this fellow.* So Tertullus of Paul, Act. 24.5. that which ſheweth this not to be the ſpeech, either of the Prophet, who ſpeaking in his own perſon, would not in likelihood uſe ſuch language of him; and much leſſe of the people.

Coniah] Heb. *Coniahu*; as before, ver.24.

a deſpiſed broken idol] An idol, which when a man diſcovereth the vanity of it, and he now perceiveth it to be unable to ſtead him in his neceſſity, he then breaketh and caſteth away, or that by caſting away is broken, Eſay 2.20. & 17. 9. & 30.22. or, ſome old picture or image, that being either fallen in pieces of it ſelf, or broken by caſualty, or otherwiſe daſhed to pieces, is now of little worth, and of as little regard.

a veſſel in which is no pleaſure] Heb. *a veſſel, no deſire*, or, *delight, in it.* So Chap.48.38. Hoſ.8.8. that is of no uſe, and therefore not regarded; either becauſe broken or cracked, or ſo tainted and polluted, that it is become altogether unſerviceable. See the like, Pſal.31.12. Eſay 30.14. Chap. 19.11.

wherefore are they caſt out] Or, *thrown out*: as ſomething that being paſt uſe, and now good for nothing, is thrown away, or thrown out at dores, Mat.5.13. See ver.26.

he and his ſeed] Here is a queſtion moved, how it is ſaid, *he and his ſeed*, when as it may ſeem he had no iſſue; and is therefore entred upon record as one childleſſe, ver. 30. To which ſome anſwer, that he had iſſue, before he was carried away captive; but that they dyed in captivity, and ſo he became childleſſe. So the Jewiſh Commenters here. But againſt this ſome of ours object; that if he had had any iſſue, mention would have been made of them, where relation is of thoſe that were carried away with him, 2 King.24.12-16. and they therefore by *his ſeed*, underſtand the children that he might have had, had God been pleaſed to bleſſe him with iſſue. Others, by *his ſeed*, underſtand the whole race of Joſiah, which ſay they, he ſurviving Zedekiah, ended in him: but why the race of Joſiah ſhould be termed the ſeed of Jeconiah, is not made to appear. By *his ſeed* therefore, I conceive to be meant, the ſeed or iſſue, which God foreſaw that in captivity he ſhould beget, and accordingly did, Mat.1.12. ſaid here to be thrown out, and caſt into *a ſtrange land* in him, becauſe then in his loins; and by means of his deportation.

bred and born in the ſame condition of captivity and exilement with him; as Levi is ſaid to have been *tithed in Abraham*, Heb.7.9,10. and as this people that lived in Jeremies dayes, are ſaid, to have *gone after* God *in the wilderneſſe*; and to have been *brought* by him *into the land* of Canaan, Chap. 2.2,7.

and are caſt into a land which they know not.] The word here uſed is not the ſame with the former: and howſoever in notion they come very neer the one to the other; in regard whereof alſo the Rabbine makes this member of the ſentence no other then in divers terms the ſame with that before-going; yet there ſeemeth ſome difference here in the uſe of them: the former relating to the place out of which they were *thrown*; the latter to the place, into which they were *caſt*; with an addition of that which containeth ſome aggravation of their miſery; that it ſhould be into a ſtrange place, the condition whereof, and their own there, would be the more uncertain, and where no friend or acquaintance was like to be found. So Chap.16.13.

V. 29. *O earth, earth, earth, hear the word of the Lord.*] To give the ſtronger aſſurance of this dreadful denunciation, and to cauſe it to make the deeper impreſſion in the minds of thoſe that ſhould hear or read this prediction; and the rather becauſe this ſelf-conceited, ſelf-willed, and incredulous people could hardly be induced to believe that God would herein make his word good; God doth by his Prophet call with much intenſion and eagerneſs to have a ſolemn record made of it, as intimating that it ſhould be as undoubtedly fulfilled, as if it were already accompliſhed, and the accompliſhment of it entred into ſome publike record; or that being entred upon record, it might remain there unto poſterity, whereby the truth of it, upon the iſſue and event of it, might afterward appear: (ſee Job 19.23,24. Eſay 30.8. chap. 17.13.) and the *earth* therefore is called upon, as to take notice and bear witneſs of, what concerning ſuch an inſtrument to be made, he here requireth, ver.30. But what is meant here by the *earth*, is ſome doubt made. Where to omit the Jewiſh Doctors deſcants upon the repetition of it; ſome in regard of a diſtribution of the land of Iſrael into three parts; Judah, Galilee, and that beyond Jordan: Others, of the land they were to go from, and the land they were to go to, and the land in the way thither. Whereas one of them well obſerveth, that ſuch three-fold repetitions are not to note any divers matter, but to make the ſpeech concerning the ſelf-ſame thing more emphatical and vigorous: as the like, Chap.7.4. Ezek.21.27. Some by the *earth*, underſtand the Inhabitants of the world; the men of the whole earth indefinitely: as, *Let all the earth fear the Lord, and let all the Inhabitants of the world ſtand in awe of him*, Pſal. 33. 8. others, the Inhabitants of the land of Judah onely; becauſe they were the people that made doubt of it, and whom it moſt neerly did concern: ſo it ſhould rather be rendred *land*, then *earth*: as, *all lands*, or, *countries*, (that is, people inhabitants of all lands, or out of all countries) *came into Egypt unto Joſeph* to buy corn, Gen.41.57. and ſo the Rabbine laſt before-mentioned. Howbeit, others again, whom I rather go with, underſtand *the earth* it ſelf to be ſpoken to, and called upon, as to hear, take notice, and be a witneſſe of what hereafter enſueth: as if he ſaid, Let the earth it ſelf ſo do, if none elſe will: the like compellations and conteſtations of *heaven* and *earth* hereunto, ſee Deut.30.19. & 32.1. Eſay 1.2. Chap. 2. 12. as alſo of *a ſtone*, Joſh.24.26,27. and our Saviours ſpeech of *ſtones*, Luk.19.40.

V. 30. *Thus ſaith the Lord, Write ye this man childleſſe,*] Here followeth that *word* which the *earth* was called upon to *hear*, ver.29. not to *write*, but to *hear*, what is required to be written: for the word of *hearing* there, was feminine and ſingular; the word of *writing* here, is maſculine and plural; and is indeed indefinitely here uſed: *Write ye*, that is, *Let this be written*; that it may remain upon record to poſterity. See on ver.29. Rev.14.13. So Eſay 3.10. *Say ye to the righteous*, that is, *To the righteous be it ſaid*: and, *Say to Archippus*, for, *To Archippus be it ſaid*, Coloſ.4.17.

Write ye this man childleſſe] So is the word here uſed, taken, Gen.15.2. and ſo is it rendred, Lev.20.20,21. and elſewhere in Scripture, ſave here, it is not found. the word in the original is deemed to ſignifie, *a bare* and *naked*, or *a ſolitary* and *deſolate* one. See on Chap. 17. 6. where a word from the ſame root, and of the like notion, is found. The antient Greek here rendreth it, *a man abdicated*, or, *proſcribed*. But we need not ſwerve from the common acception of the word. It ſoundeth as if it were ſaid; Enter this man in the roll or records of the royal race, a childleſs man. The queſtion is only, why he ſhould be ſo termed. Some ſay, becauſe he neither then had, nor was ever to have any iſſue; but remained childleſs to his dying day: as Mical, 2 Sam.6.23. Howbeit, others rather underſtand it to be ſaid of him, becauſe none of his iſſue were to ſucceed him in the Kingdome, and none therefore of his poſterity to be entred as upon record in the roll of the royall ſucceſſion: for that he had iſſue, ſeemeth apparent, by the mention made of his *ſeed* before, ver.28. and hereafter again: as alſo by the genealogicall relation, 1 Chr.3.17,18. where ſeven of his ſons are expreſly named; of the firſt whereof, to wit, *Salathiel*, the Evangeliſt alſo in as cleer and pregnant terms as can be, ſaith, *After the Babylonian deportation*, or, *after they were brought to Babylon, Jechonias begat Salathiel*, Mat.1.12. which is the very ſame with that which is in the genealogical Tables related, *the ſons of Jeconiah Aſir* (that is, *the priſoner*, implying, that the iſſue he had was begotten by him, and born to him in the time of his captivity.) *Salathiel his ſon, and Malciram*, &c. 1 Chr.3. 16. Nor is it unlikely, but that Jeconiah might have children in Babylon during the time of his captivity, (the captive Jews there being not reſtrained from the benefit of marriage. See Chap.29.6.) if not before, yet eſpecially, (though then well in years, about fifty and five old) when being by Evil-merodac enlarged, he lived in a freer condition then formerly; enjoying that conſtant portion by the Chaldee King aſſigned him in the Court of Babylon. See 2 King.24. 27—30. which he held to his dying day. The Rabbines indeed, to reconcile this Prophecy, and that relation, ſay, that Jeconiah repented him of his evil courſes, when he was in captivity, and that this ſentence paſt againſt him, was thereupon reverſed. Which though it be not altogether improbable, but that Jeconiah might do, as Manaſſes had done before him, and that God, as he reſtored Manaſſes then again to his Kingdom, 2 Chr.33.12-15, ſo he might give Jeconiah favour in the ſight of Evil-Merodac, and ſo encline his heart to enlage him; according to that, Pſal.106.46. But, becauſe of this their ſuppoſal, we have no ſure ground, we ſhall not have recourſe to any ſuch uncertainty for the cleering of this doubt; neither is there any neceſſity at all for us ſo to do: ſince that God himſelf expreſly here telleth, why he would have ſuch a record as is here mentioned to be entred concerning Jeconiah, to wit, not becauſe he ſhould dye without iſſue; but as a man that ſhould be ſucceſsleſſe in his reign, and with whom the royal dignity, in a manner, ſhould dye and expire.

a man that *ſhall not proſper in his dayes*] For he had both a very ſhort, and a very unproſperous reign. See 2 King.24. 8—16. *in his dayes*, for, *in his reign*: as Eſay 1.1. a defect of the relative, as ver.6.

for no man of his ſeed ſhall proſper, ſitting on the Throne of David, and ruling any more in Judah.] None of all his children ſhall ever ſo thrive or proſper, as to riſe to the royal ſtate, and attain to the Kingly government of Judah; for Zedekiah his Uncle ſucceeded him in the Kingdom for a few years, 2 King. 24.27. nor did any of his poſterity attain to the royall eſtate, which expired in Zedekiah, Lam.4.20. See the like of Jehojakim his father, Chap.36.30.

CHAP. XXIII.

Verſ. 1. W*O to the Paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord.*] This whole Sermon or Prophecy is mainly ſpent in menaces denounced: againſt bad rulers, ver.1-8. falſe Prophets, ver.9-32. and profane people, ver.33-40. The firſt part of it concerning bad rulers, conſiſteth of a threatning of the removal of them, ver.1,2. and a promiſe of the reſtitution of Gods people, principally to be accompliſhed in Chriſt, ver. 3-8. A learned Writer ſuppoſeth it to be a continuation of the Prophets relation of what had been before delivered by him in the reign of Jeconiah, concerning the abuſes and corruptions that reigned among all ſorts in his time; but of this his conceit, there is no great probability. See on Chap.22.1.

Wo] As Eſay 5.8. Ezek.34.2.

Paſtors] That is, *Rulers*; whether Civil or Eccleſiaſticall; Princes or Prieſts: for both ruled, Chap.5.31. & 10.1. Heb. *feeders*. So Chap.3.15. & 10.21. & 22.22. & 25.34. Ezek. 34. 2.

that deſtroy] See Ezek.22.27. & 34.3. Zach.11.4,5.

ſcatter] By their cruel dealing and oppreſſions, Ezek.34. 4-6,21. Chap.50.6.

the ſheep of my paſture] Or, *my paſture-ſheep*; as Pſal.100. 3. thoſe whom I take ſpecial care for; and had not turned out to graze on ſome bare common, in the wild waſte, but had procured good paſture for, Pſal.23.1,2. Chap.3.7. Ezek. 34. 14.

V. 2. *Therefore thus ſaith the Lord God of Iſrael,*] Whoſe paſture-ſheep the people of Iſrael are, Ezek.34.30,31.

againſt the paſtors, that feed my people] Or, *concerning* (as Chap.12.14. & 22.6.) *thoſe Shepherds*, (Heb. *feeders*; as ver. 1.) *that rule*, (Heb. *feed*. as Ezek.34.16. Mic.5.4.) or, *that ſhould feed*, (as, *learn*, for, *ſhould learn*, Eſay 26.9. but do nothing leſſe, Ezek. 34. 2,3,8.) or, *that feed upon my people*; that feed upon thoſe whom they ſhould feed, Ezek. 34.3,8,10. See on chap.22.22.

ye have ſcattered my flock, & driven them away, and have not viſited them:] Or, *but* (as chap.22.27.) *have not viſited them*; ye expell them; and give them out of of their dwellings; but ye look not after them, nor take any courſe for their welfare, Ezek.34.4-6,8,21. ver.1.

behold I will viſit upon you the evil of your doings, ſaith the Lord.] Or, *I will puniſh you for your evill doings*; as Exod.31. 34. there is an elegant *antanaclaſis* in the various notion of the word, *viſit*; which in Hebrew ſignifies ſometime to *take care* of, and *provide* for, Ruth 1.6. Job 7.17,18. ſometime, *to puniſh*, Exod.20.5. & 34.7. Pſal.89.32. *I will viſit you*, ſaith God, *for your not viſiting them.* I will viſit you in wrath and indignation, by taking of vengeance upon you, for your not viſiting of them, by taking care of them, making proviſion for them, and procuring their welfare, according to your duty, Ezek.34.8,10.

V. 3. *And I will gather the remnant of my flock, out of all countries, whither I have driven them,*] To the foregoing commination denounced againſt thoſe bad rulers is ſubjoyned, for the comfort of the faithful, a promiſe of recollection and reſtitution of a remnant, after ſuch diſperſions as had been made of the main body of Gods people, partly through the iniquity of thoſe their rulers, and partly alſo in way of caſtigation by God himſelf for their ſins. See the like, Eſay 1.9. & 4.3. & 6.13. & 10.20-22. & 11.11,12. Ch.3.14. & 12.14. & 16.15. & 31.7. Ezek.20.40,41. & 34.11,12. Mic.2.12. Zac. 10.3. See Deut.30.1-5. Of the redundancy here, ſee Ch.22.26.

and will bring them again to their folds;] Or, *paſture*; for the word is ſingular; and it is uſed for *paſture*, Ezek.34.14. to the places of their former abode in their own land: for *a dwelling* alſo the word ſignifieth, Eſay 32.18. & 33.20. So Ch.24.6.

and they ſhall be fruitful and increaſe.] Or, *multiply*. as Gen. 8.17. Exod.1.7. Ezek.36.11. See the like promiſes, Eſay 44. 3,4. Chap.31.27. Zach.2.4.

V. 4. *And I will ſet up Shepherds over them, which ſhall feed them*] Heb. *feeders*; as before, ver.1. *and they ſhall feed them*: not feed upon them as the former did, ver.2. the copulative for the relative: as Chap.17.6. fulfilled in Nehemy, Zorobabel, and other faithful governours of the Jewiſh people, after the captivity, that ſought not themſelves, but the good and welfare of Gods people, Neh.2.10. & 5.14-19. Hagg.2. 23. Zach.4.9. & 6.10-14. as alſo in Chriſtian princes and rulers under the Goſpel. See Ch. 3. 15. So Ezek. 34. 11, 12.

and they ſhall fear no more, nor be diſmayed] They ſhall dwell in ſafety and good ſecurity; free from fear of any adverſary. So ver.6. Chap.28.25,26. & 34. 30. See the ſame terms, 2 Chr.20.15,17. & 32.7.

neither ſhall they be lacking, ſaith the Lord.] None of them ſhall be miſſing, whom God will have ſaved and reſerved for a remnant. See Eſay 27.12,13. So is the word uſed, Num. 31.49. 1 Sam.25.7,15,21. 2 King.10.19. Eſay 34.16.

V. 5. *Behold the dayes come, ſaith the Lord, that I will raiſe to David a righteous branch,*] Heb. *Behold* (ſo are the Prophecies concerning Chriſt uſually uſhiered in, to ſtir up unto attention and due conſideration. See Eſay 7.14.) *the dayes coming* (as ver.7. Chap.16.14,18.) *and* (as Chap.9.25.) *I will raiſe*, or *ſet up*, (as ver.4. for the term is the ſame) or, *ſettle*, (and eſtabliſh; for ſo alſo the word may ſignifie, as Gen. 6. 17.) *to David*, or, *for David*, (of his iſſue to ſucceed him in the government of my people, Pſal.132.11. Chap. 33.26.) *a righteous Branch*, or, *Bud*, or, *Sprout*. for the Hebrew word ſignifieth no other: and that great learned man therefore, who requireth to have it here rendred with the Septuagint, *the Sun-riſing*, and with much confidence condemneth them all that render it ſo as we do after ſome of the Greek, the old Latine, and other later verſions in ſeveral languages, of *unskilfulneſſe*, and going *againſt the word of God*, ſhould have had better grounds, then any that he hath produced, for ſo ſevere and peremptory a cenſure: ſure it is that they go beſides Scripture, if not againſt it, that otherwiſe expound it; the word it ſelf being no where found therein uſed but of plants, or with reference unto them; the root alſo that it ſpringeth from, never applyed but to plants, or to hay, that ſprouteth out from the body, as plants and herbage from the ground, and in metaphorical forms, with alluſion to the one or the other. Now this paſſage another learned late Writer expoundeth of Zorobabel: and we deny him not to be of the *ſhepherds*, or *rulers* before-mentioned, ver. 4. but the party here deſcribed is diſtinguiſhed from them, nor can be any other then our Lord and Saviour Jeſus Chriſt. Yea the Jewiſh Doctors themſelves, both on the place, and elſewhere, acknowledge, that by the *Bud*, or, *Branch*, or, *Sprout*, here ſpoken of, is meant *the Meſſias*. Though they add withall ſome vain devices of their own, to confirm the ſame; to wit, becauſe, ſay they, the letters of the word *Menachem*, that ſignifieth *a Comforter*, and is the name of the Meſſias, Lam.1.16. and the letters of the word *Tſemach*, here uſed, do both make up the very ſame number; to wit, 138. But this is but a frivolous fancy of theirs; nor doth the truth of God need ſuch ſandy ſupports. Thus is he ſtyled, as here, ſo alſo, Zach.3. 8. and becauſe he was to ſpring up, as *a bud, branch*, or *ſprout*, from *the root of Jeſſe*, and *of David*, Eſay 11.1,10. Rev. 5.5. & & 22.16. though in regard of his meanneſſe and weakneſſe to outward appearance, like ſome young *bud*, or tender *ſhoot*, at its firſt ſprouting out, Eſay 53.2. yet that ſhould, in proceſſe of time, *bud*, *ſprout*, and *branch* out, like ſome ſuch plant, as retaineth its verdure perpetually, flowring and flouriſhing unto all eternity, Pſal.132.17,18.

a righteous branch] As Chap. 33. 15. *a branch, bud*, or, *ſprout, of righteouſneſſe*; ſo termed, not only, becauſe he is perfectly *righteous* in himſelf, *that righteous* one, Act. 21. 14. *that holy and righteous one*, Act. 3. 14. *the Holy of Holies*, Dan.9. 24. but alſo, becauſe he *maketh multitudes righteous*; he maketh *all his people righteous*, like himſelf, Pſal. 72.7. Eſay 53.11. & 60.21. Rom.5.18,19. 1 Joh.3.3,7. And it is as if the Prophet had ſaid, Be ye not diſmaid, when ye ſee ſo many wicked Rulers of Davids poſterity for their wickedneſſe removed, ſo many of them, as degenerate and rotten buds or branches, cut off and caſt away, without hope of recovery, Chap.22.10,11,18,19,24-30. Lam.4.20. God in the room of them will raiſe up *a bud* or *branch* of the ſame ſtock, that ſhall be herein altogether unlike unto them, ſhall not onely be moſt juſt and righteous himſelf, but ſhall adminiſter juſtice equally unto all, and make others alſo therein like unto himſelf. See the like prophecies and predictions of Chriſt and his Kingdome, Eſay 4.2. & 40.11. & 45.8. Chap. 33.14,15.

and a King ſhall reign and proſper,] Jeſus Chriſt, *the King of Iſrael*, Joh.1.49. the true *Melchiſedeck*, *the King of righteouſneſſe*, Heb.7.1-3. yea, *the King of kings*, 1 Tim.6.15. Rev.19. 16. he ſhall *reign and proſper*; that is, *reign proſperouſly*, or, *proſper in his reign*: unlike therein to Jeconiah and his ſeed, chap. 22.30. he ſhall be ſucceſsful in all his undertakings, Pſal.45. 4. Eſay 52.13. & 53.10. Rev.6.2.

and ſhall execute judgment and juſtice in the earth.] Or, *upon the earth*. as Chap.31.22. Mat.6.20. he ſhall execute judgement thorowout the whole world, Pſal.96.13. & 98. 9. Eſay 2.4. or, *in the land*; as Eſay 5.8. Ezek.9.9. ver.8. among his people: as is ſaid of David, 2 Sam.8.15. 1 Chr.18.14. a type of Chriſt; therefore alſo called *David*, Ezek.34.23,25.

V. 6. *In his dayes Judah ſhall be ſaved*,] For he ſhall ſave his people from their ſins, and reſcue them out of the hands of their enemies, ſpiritual eſpecially, and deliver them from this wicked world, Eſay.33.22. & 63.1. Mat.1.21. Luk.1.74. Gal.1.4.

and Iſrael ſhall dwell ſafely] Heb. *in*, or, *unto*, *confidence*; that is, ſecurely, confidently; as Judg.18.7. Lev. 26.5. So Deut.33.12,28. Ezek.34.25,27,28. *Judah* and *Iſrael* here, one and the ſame, Gods people. So Chap.33.16. where the ſame thing is repeated.

and this is his name whereby he ſhall be called, The Lord our Righteouſneſſe.] Heb. *this is his name whereby he ſhall call him, Jehovah Tſidkenu: he ſhall call him*; that is, ſay ſome, *God ſhall call him.* Others, *Iſrael ſhall call him.* Others again, *each one ſhall call him*: and the word is here indefinite; and is therefore, as in our verſion, beſt rendred by the paſſive; *he ſhall be called.* But ſome queſtion is made, whom this title is here ſaid to be given unto: and ſome would have it given to Gods people, to Iſrael, So it ſhould be rendred, *Jehovah*, or, *the Lord*, is *our righteouſneſſe*: as, the name of the new Jeruſalem, *Jehovah-Shammah*; *The Lord*, or, *Jehovah* is *there*, Ezek.48.35. and it may not unfitly be given unto Iſrael, whoſe *righteouſneſſe* Chriſt is, 1 Cor. 1.30. being made one with him, 1 Cor.6.17. & 12.12,13. and profeſſing to have their *righteouſneſſe in* and *from* him, *in whom all the ſeed of Iſrael are juſtified*, and *do glory*, Eſay 45. 24, 25. that which by this title they ſhould acknowledge. But others rather, and ſo the moſt and beſt conceive it to be the name of Jeſus Chriſt the Meſſias, as *Immanuel, God with us*, Eſay 7. 14. So, *Jehovah Tſidkenu*; *Jehovah*, or, *the Lord, our Righteouſneſſe*: who, as he came *to bring in everlaſting righteouſneſſe*, Dan.4.24. So, *he is by God made unto us righteouſneſſe*, 1 Cor. 1. 30,31. while by his being *made by God ſin* (that is, *a ſin-ſacrifice*, as Heb.9. 28.) for us, *who had no ſin* himſelf, *we become the righteouſneſſe of God in him*, 2 Cor.5.21.

V. 7. *Therefore, behold the dayes come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt:*] Or, *Furthermore*, or, *Moreover*: for ſo the coherence of this with the former, (and the ſubject matter of either being duly conſidered) requireth the particle here to be rendred, which Chap. 16. 14. (where the very ſame thing was before recorded) is upon the like ground, another way rendred: for theſe terms of connexion do frequently alter their notion according to the relations, that the members, or paſſages of the diſcourſe, which they come between, have one to another.

they ſhall no more ſay] Or, *it ſhall no more be ſaid*; as it is, Chap.16.14.

V. 8. *But the Lord liveth, that brought up, and which led the ſeed of the houſe of Iſrael, out of the North country, and from all countries, whither I had driven them, and they ſhall dwell in their own land.*] See the ſame in effect, Chap.16.15.

which led] Or, *brought*. Heb. *made to come*, as chap.2.7.

the ſeed of the houſe of Iſrael] A remnant of them, ver.3. that ſhould be as *a ſeed*, Eſay 1. 9. & 6.13. & 65. 9. Rom. 9. 29.

I had driven them] As ver.3.

and they ſhall dwell in their own land] Or, *that they might dwell* (as Joſh.24.9.) *in their* own *land*. Heb. *on* (as Eſay 24.22.) *their land*. So, *their* own *heart*, ver.16.

V. 9. *My heart within me is broken becauſe of the Prophets*;] Here from the Princes and Rulers before dealt with, ver. 1, 2. the Prophet paſſeth to the Prieſts and Prophets, whom he taxeth as the principal authors of that generall corruption, that was ſo riſe among the people: and threatneth them therefore with ſome dreadful judgment to be inflicted upon them for the ſame.

My heart within me is broken] Heb. *As for*, or, *Concerning*, *the Prophets*, (as Eſay 32.1. See there) *my heart in the midſt of me* (as Pſal.22.14. & 39.3. & 55.4.) *is broken*: as Pſal.51. 17. Eſay 65.14. Thus the Prophet expreſſeth his extream grief of heart, to conſider how the falſe *Prophets* (for ſuch he here meaneth, as chap.4.9.) did deceive, delude, and miſlead the people, to the utter ruine of them both. See Chap. 14.13-16.

all my bones ſhake,] With extremity of fear and trembling, to think what will befall them. See the like, Hab.3.16. the word ſignifieth properly *to hover*, or *flutter*, as a fowl doth over her young, Gen.1.2. Deut.32.11. in which places, and here, it is only found: and ſo is the heart wont oft to do, to flutter as a bird, in fainting qualms, or ſudden and vehement fears. See Pſal.38.10. Chap.4.19.

I am like a drunken man, and like a man whom wine hath overcome] Not able to ſtand on my legs, ſo aſtoniſhed; or as one at his wits end, not knowing what to do: as Pſal. 107. 27. Eſay 24.20.

and like a man] Or, *even*; as Chap.15.13. & 19.12.

whom wine hath overcome] Heb. *paſſed over him*. as we uſe to ſay, one that is *in drink*, or, that is *drown'd in drink*; as over-whelmed with it: in like manner as *waves* and *billows* are ſaid to *paſſe over* one, that is not on, but in the ſea, Pſal. 42.7. Jon.2.3. and the pronoun demonſtrative in place of the relative, as Eſay 42.1. & 46.4.

becauſe of the Lord, and becauſe of the words of his holineſſe.] Or, *his words of holineſſe: his holy*, or, *moſt holy words*: as Pſal, 105.42. that which the Jewiſh Commenter expoundeth of the words of the falſe Prophets, who had the name of God, and the word of God, continually in their mouth, as if whatſoever they delivered were no other then Gods oracles, ver. 17,31. So the Prophets meaning ſhould be, that he was affected and tranſported with grief and dread, to hear Gods name ſo horribly abuſed by them, fathering their lies upon him, and ſtrengthening men thereby in their rebellions againſt him, ver.17. Ezek.13.19,22. But the moſt rather underſtand it of God himſelf, his wrath hereby incenſed, and words of dreadful menaces thence proceeding, and expreſſing the ſame by denunciation of ſuch hideous effects of it, as were ſhortly to enſue. So Hab.3.16. Heb. *from the face*, or, *wrath*, *of the Lord*. as Pſal.34.16. or, ſimply, *becauſe of the Lord*: as in the next member, and ver.10.

V. 10. *For the land is full of adulterers*,] So Chap.5.8. & 9. 2. either while the falſe Prophets connive at them, and preach nothing but peace to them, ver.22,30. or, becauſe by promiſing of peace unto them, they encourage them to looſe and licentious living, ver.17. Ezek.13.22.

for becauſe of ſwearing the land mourneth] Becauſe of oathes and perjuries that are ſo riſe in it. So the Chaldee, whom the Jewiſh Doctors follow; and ſo the ancient Greek ſeemeth to have had it. It is word for word, *from the face*, or, *becauſe*, (as ver.9.) *of the curſe*, which they therefore ſo render; becauſe *oath and curſe*, *ſwearing and curſing* go commonly together, Lev.5.1. Judge 17.2. 1 Kings 19.2. Neh.10.29. Ezek.11.18. Howbeit, the old Latine, and divers others of the beſt note, retaining the expreſs term render the text: *for becauſe of a curſe the land mourneth*; that is, by reaſon of the curſe of God upon our land, in ſuch manner as followeth, the land mourneth, as Chap.12.4. & 14.2. So, *the curſe hath devoured the land*, Eſay 24.6. and I ſuppoſe it to be as well the genuine, as the plainer ſenſe; onely, I ſhould render it, *though by reaſon of a curſe the land mourn*: as if he had ſaid, though manifeſt expreſſions of Gods diſpleaſure be already upon us, and the land by means thereof ſeemeth to wear a mourning weed, as is apparent to the eye, yet it is full of abominable filthineſs; and theſe wicked wretches ſtill tell them, that all ſhall go well with them, Chap.6.14. & 8. 11. & 14.13. There is an elegancy in the ſound of the words of *malediction*, and *mourning*; and between it again, and the term of *filling* in the former member, neither of which our Engliſh can fitly expreſs: the uſe of the particle in this diſcretive notion, is very frequent, as Gen.8.26. Joſh.17.18, Pſal.23.4.

the pleaſant places of the wilderneſs are dried up.] This ſeemeth to be a knitting of things repugnant together, for what *pleaſantneſs* can be looked for in a wild waſt, or a *wilderneſs*? Some therefore render it, *the habitations*, or, *habitable places, of the wilderneſs*; that is, of the wilder, and leſs-peopled part of the land, called *the wilderneſs of Judea*, Matth.3.1. But the words would rather be rendred, *the paſtures of the wilderneſs*, or, *of the plain*; for ſo the word rendred *wilderneſs* oft-times ſignifieth, See Eſay 63.13. Lam.4.19. and the former word here joyned with it, is rendred *paſtures*, Pſal.65.12. & Joel 2.22. and ſo ſhould be rather then *habitations*, Chap. 9.9. And this is that wherein the curſe before-mentioned did conſiſt; to wit, in a great drought that had dried up their paſtures; that is, ſaith the Jewiſh Commenters, the places where beaſts feed, See Chap.14.1,2.

and their courſe is evill] Word for word, *their race*, See Chap.22.17. from whence ſome alſo render it *violence* here: but I rather take it as our verſion rendreth it, *their courſe*, (by that very word, one of the Rabbines here expounds it) *is naught*; onely I ſhould otherwiſe render the prefixed particle in a notion of reddition, as reflecting upon, or having reference unto the words before going; *yet* (as Chap.14.9, 15.) *their courſe is naught*, or, *evill*; though Gods curſe be upon the land, and his hand thus upon them, yet they will not learn to amend their ways, Eſay 26.9,11. Chap.5.3. but run on ſtill in a wicked courſe, and refuſe to be reclaimed, Eſay 59.7. Chap.8.6.

and their force is *not right*] Heb. *their might*, or, *valour*, (as Eſay 3.25. & 63.15. Chap.49.35.) is *unlike*. So the old Latine, following the Greek, that rendreth it *ſuch*, to wit, evill and naught, as their courſe before; or, as they expound the Latine, *unlike* to Gods preſcript, *not ſuch* as it ſhould be, becauſe the word ſometime ſignifies, *ſo*, or, *ſuch*, Pſal.1.4. Prov. 1.19. the Chaldee rendreth it, *they ſhall not proſper by their might*; having an eye, I ſuppoſe, to a ſpeech uſed of Moab to that effect, where this word is uſed, Eſay 16.6. Chap.48.30, but I conceive that our verſion is here in the right, and hath approbation from the Jewiſh Commenters, who for the expoſition of it, point us to that in Moſes, Num.27.7. *the daughters of Zelophead ſpeak right*, to which may be added, Prov. 15.7. *the heart of the fooliſh* caſteth abroad (ſupplyed from the former branch) that which *is not right*. But we need not go far, to find out the Prophets meaning here, two places of his put together will fully explain him; the one, Chap.8.6. *no man ſpeak aright*, or, what was *right*; the other, Chap.9.3. *they bend their tongues like their bows for falſhood, but have no courage*, or, *are not valiant* at all *for truth*, or, *right*; that which is ſaid here, their courſes are ſtark naught, nor is their courage or valour ſhewed for ought that is right, but rather employed wholly the contrary way; they run on in a violent courſe unto evill, and bend and band themſelves with all their might thereunto, Pſal.36.4. Chap.9.3.

V. 11. *For both Prophet and Prieſt are profane*] Heb. *Prophet alſo, Prieſt alſo*, or, *even Prophet, even Prieſt, are* both *profane*, or, *deal profanely*; for though the nouns are ſingular, (but collectively taken; as, *from the Prophet to the Prieſt*, Chap.6.13.) yet is the verb plurall, to include both; and is here aright rendred, having in it a notion of *profaneneſs*; not of *hypocriſie*, as is too oft given it; and as ſome of prime note render it here, *play the hypocrites*, See on Eſay 9.17. & 32.6. It is as if he had ſaid, No marvell, if the corruption be ſo generall in the land, when the teachers, as well thoſe that are ſet over them by God to inſtruct the people, *Mal*.2.7. as thoſe alſo that profeſs and pretend to be ſent by him on meſſages to them, do both by their bad lives, and falſe relations, lead them into looſe courſes, and confirm them therein. See ver.14,15.

yea, in my houſe have I found their wickedneſs, ſaith the Lord.] Heb. *alſo*, or, *even*, (as before) *in my houſe*. My very Temple it ſelf is not free from, but full of their abominable ſuperſtitions and idolatries, and horribly profaned with their leud and looſe practices, which they forbear not to perpetrate even there in my preſence, 2 Chr.36.14. Chap.7.10,11. Ezek.7.20. & 8.5-17. See ver.14.

V. 12. *Wherefore their wayes ſhall be unto them as ſlippery* wayes *in the darkneſſe, and they ſhall be driven on, and fall therein.*] Heb. *Therefore their way ſhall be unto them as* a way *of ſlipperineſſes in the dark*, or, *in a miſt*. It ſhall fare with them, as with one that is conſtrained to travel in the dark, or in a thick miſt, where he cannot diſcern his way, and in ſome ſlippery way, where though he could ſee it, yet he ſhould find no ſure or firm footing; and withall, ſo put forward, and driven on by thoſe that either puſh him on, or purſue him cloſe at his heels, that he can neither make any ſtay and ſtand ſtill, nor ſlacken his pace, nor take time with his foot to feel and try his way before him; but muſt of neceſſity, being ſo put upon it with all theſe diſadvantages, run on head-long, untill he fall and miſcarry: an emblem to life of unavoidable miſcarrying. See the very like, Pſal.35.6.

their way ſhall be unto them] An elegant redundancy: as, *my deliverer unto me*, Pſal. 144.2. and, *their pathes they have made crooked to them*, Eſay 59.8.

as ſlippery ways] Or, *as a very ſlippery* way. Heb. *ſlipprineſſes*: the word ſignifies ſometime, *ſmoothneſſes*, (for in the ſingular it is not read) and ſo it is uſed for *flatteries*, Dan.11.21, 34. And becauſe ſmooth things are commonly *ſlippery*; hence it is that it cometh alſo to ſignifie *ſlipperineſſes*; and ſo here: otherwiſe a ſmooth or eaven way is a matter deſireable, Eſay 26.7. & 40.3,4. and, *ſlipperineſſes*, for, a way of *ſlipperineſſes*, (the word *way*, ſupplyed from the former member; as Deut.32.4. *all his ways are judgment*, that is, ways of *judgment*) that is, *a moſt ſlippery* way. So Pſal. 35. 6. as alſo *ſlipperineſſes*, for, *moſt ſlippery* places, Pſal.73.18. for theſe plurals are, in Hebrew, much uſed to enhance and improve. See Eſay 58.11. & 59.9. Chap.14.1.

in the darkneſſe] Or, *in the dark*; as Deut.28.29. Prov. 7. 9. or, *in a miſt*; as Exod.10.22. See Eſay 8.22. ſo that they cannot ſee to chooſe their way, nor diſcern ought that may ly to endanger them in their way, nor know which way to turn themſelves, Eſay 8.22. & 59.9. Prov.4.18. Chap.13.16. Joh. 11.10. 1 Joh.2.11. Some render the words, not, *in a miſt*; but, *as a miſt*; and theſe two particles, in Hebrew, are for ſhape much alike; but the originals exhibit that, not this; and the Jewiſh Commenters ſo read it.

driven on] So Eſay 8.22. Pſal.35.6.

and fall] Or, *untill they fall*; being puſht forward (Pſal. 118.13.) untill they do fall. So is the copulative uſed, Dan. 12. 12.

for I will bring evill upon them] So Chap.6.19. & 11.11. & 19.3,15.

even *the yeer of their viſitation, ſaith the Lord.*] Or, in *the year of their viſitation*; as Chap.46.21. When in wrath I come on viſiting of them, ver. 2. So Chap. 11.13. & 48. 44. & 50.27.

V. 13. *And I have ſeen folly in the Prophets of Samaria*;] Or, as ſome render it, *I ſaw indeed* (when time was) *folly*; ſo it is rendred, Job 1.22. & 24.12. or, as ſome render it, *abſurdity*, or, *an abſurd thing*. Heb. properly, *inſulſity*, or, *unſavourineſſe*: a metaphor taken from meats, that for want of ſalt, being unſavoury, are offenſive to the palate, Job 6.6. See the like metaphor, Eph.4.29. compared with Col.4.6. it is applyed to the falſe Prophets fictions, Lam.2.14. and to their ill-tempered daubings, Ezek. 13.10,11,14,15. & 22.28. *in the Prophets of Samaria*; thoſe of the ten Tribes, whereof Samaria was the head city, Eſay 7.9.

they propheſied in Baal, and cauſed my people Iſrael to erre.] They delivered their prophecies not in my name, but in the name of Baal; and ſo cauſed my people to go after Baal. See 1 King.18.18 21. & 22.6,7. *Iſrael*, thoſe of the ten tribes; as Chap.3.6.

V. 14. *I have ſeen alſo in the Prophets of Jeruſalem an horrible thing*;] Or, *But* (Heb. *And*; as chap.22.5,27.) *in the Prophets of Jeruſalem I ſee fedity*, or, *fetidity*; *filthineſſe*, or *ſtench*; moſt vile and abominable practices, far worſe in ſome kind, then in thoſe of Samaria. See Chap. 5.30. & 29.17. Hoſ. 6.18.

they commit adultery] Do as Elias ſons did, 1 Sam.2.17,22. whence adultery became ſo rife in the land, ver.10.

and walk in lies] Or, *walk* up and down *with lies*. Heb. *with falſhood*, or, *a ly*; as Eſay 28. 15. they utter their lies not in Baals name, but in mine, and ſo father their lies upon me, Chap.14.14. See ver. 26. Heb. *committing adultery, and walking with a lye*; that is, at full, *committing* they commit *adultery*; *and walking*, they walk about *with lies*; they make a common trade & practice of either: a form, though defective, yet very ſignificant. See on Eſay 59.11,13. See theſe two vile practices joyned together in the falſe Prophets again, Chap. 29.23. For thoſe that here reſtrain the term of *adultery* to idolatry, ſpiritual adultery, ſeem therein to wrong the text.

they ſtrengthen alſo the hands of evill doers, that none doth return from his wickedneſſe:] Heb. *and they ſtrengthen the hands of evil doers, that they may not return, a man* (that is, *each* one; as Ch.22.7. or, *any* one; as Chap.5.1.) *from his wickedneſſe*. They confirm them in their wickedneſs, and ſo keep them from repentance, by bearing them in hand, that they ſhall do well enough, whatſoever Gods meſſengers tell them, though they do continue in their ſins. See Ezek.13.22.

they are all become to me as Sodom, and the Inhabitants thereof as Gomorrah.] By their means it is come to paſs, that this city of Jeruſalem is become as another *Sodom*, and the inhabitants thereof as the inhabitants of *Gomorrah*; for ſo it is to be ſupplyed; as *way*, ver.12. See Deut.32.32. Eſay 1.10. *to me*: either an elegant redundancy: as Chap.12.8. See there, and before, ver. 12. or, *to me*; that is, in mine account; as Amos 9.7. I make no other reckoning of them, then as of thoſe abominable cities, Ezek.16.46.

V. 15. *Therefore thus ſaith the Lord of hoſts concerning the Prophets*;] Or, *theſe Prophets*: for the article is here reſtrictive, and demonſtrative; as Chap.27.7. the Prophets before deciphered.

I will feed them with wormwood, and make them drink the wine of gall:] Or rather, *I will feed them with poyſon, and drench them with juice of hemlock, or wolfs-bane*. See of the terms here uſed on chap.8.14. & 9.15.

for from the Prophets of Jeruſalem is profaneneſſe gone forth into all the land.] See before, ver.11. for *hypocriſie*, put in the margent, hath no place at all here.

V. 16. *Thus ſaith the Lord of hoſts, Hearken not unto the words of the Prophets that propheſie unto you*] So chap.27.9, 14,16,17.

they make you vain:] Or, *beguile you*. Heb. *they* are *making you vain*: it is their practice to delude you, while they feed you with vanities, and make you truſt in vain things that will fail you in the end, and ſo make you vain, as all ſuch are, that follow after, and rely upon ought that is vain. So 2 King. 17.15. Pſal.62.10. Chap.2.5. Rom.1.21.

they ſpeak a viſion of their own heart, and *not out of the mouth of the Lord.*] They vent the devices of their own heads and hearts, not ought that comes from God, chap.14.14.

a viſion] Alluding to the title given to Gods meſſages, Eſay 1.1. So chap.14.14.

of their own *hearts*] As, *their* own *land*, ver. 8.

out of the mouth] Or, *from the mouth of the Lord*; as 2 Chr. 35.22. & 36.12.

V. 17. *They ſay ſtill to them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace, and they ſay unto every one that walketh after the imagination of his own heart, No evill ſhall come upon you.*] See chap.6.14. & 8.11. ver. 14. Ezek. 13. 10, 22. Zach.10.2.

They ſay ſtill] Or, *Saying ſtill*: or, *In ſaying ſaying*; as, *in ſaying ſay*, Exod.21.5. ſee chap.3.1.

that deſpiſe me] Or, *provoke*, or, *reproach me*. See on Eſay 1.8.

that walketh after the imagination of his own heart.] See chap.7.24. & 16.12. & 18.12. *his* own *heart*; as *his* own *way*, Eſay 53.6.

No evil ſhall come upon you.] See chap. 14.13. directly contrary to what God had threatned, Deut.29.19,20.

V. 18. *For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? Who hath marked his word, and heard it?*] The ſpeech either of the Prophet himſelf, as the moſt, concerning theſe counterfeit Prophets, demanding which of them God had acquainted with any ſuch ſecret purpoſe of his, as they pretended to have received from him, as if they came like Angels dropt down from heaven, and ſent by God to reveal his will and pleaſure to his people. See ver.22. or, as ſome other, of the falſe Prophets, moving the queſtion, how Jeremy, or any other beſide themſelves, ſhould come to know any ſuch thing from God, as they delivered in his name; as if they were the onely men that were acquainted with Gods privy counſels, and none could know them, but from them: and ſo heartening the people againſt the menaces of Gods Prophets. See the like, 1 King.22.24. And the text thus taken, it would be read with a ſupply, *For who*, ſay they, &c. as Eſay 22.13. Act.15.5. Some ſuppoſe that the words of the Apoſtle, Rom.11.34. were taken from hence; but they are much miſtaken; for they are taken from Eſay 40. 13, 14. and are of a far other notion then this paſſage is they ſpeak of Gods taking counſel from others, this of underſtanding Gods counſel from himſelf.

who] *Who* but we, or beſides us; which ſome alſo thruſt into the text. So Eſay 40.16. & 44.7.

hath ſtood] Waiting, or attending upon God, as ſervants do upon their maſters, great perſonages eſpecially, miniſters and officers upon Kings and Princes, 1 King. 10. 8. Prov.22.29. and as on God, the Angels do in heaven, 1 King.22.19. Eſay 6.2. Dan.7.10. Mat.18.10. his miniſters and meſſengers here upon earth, expecting his pleaſure, 1 King. 17. 1. Habb. 2. 1.

in the counſel of the Lord] Heb. *ſecret*, Pſal.25.14. Prov.3.32. & 11.13. & 20.19. & 25.9. but ſometime it is uſed for *counſel*, as Prov.15.22. Amos 3. 7. becauſe counſel oft requireth ſecrecie: and ſometime again for an *aſſembly* in general, Chap. 6. 11. though properly and primarily of ſuch as meet to conſult about ought, Gen.49.6. and it ſeemeth to allude unto the manner of ſuch miniſters or officers, who attending on

Kings when they ſit in councel, do by means thereof, many times, come to the notice of ſuch things, as are wont to be concealed from others. So Job 15.8.

and hath perceived] Heb. *and ſhall ſee*; or, *that he might ſee*, as Ch.10.4. & 22.10.) to wit, in ſome viſion; as Eſay 2. 1. & 6.1.

and heard] Or, *or* (as Chap. 22.3,18.) *hear*; as Pſal.85. 8.

marked] Or, *attended*, or, *hearkned*; as 2 Chr.23.10. Eſay 21.7. Chap.8.6.

V. 19. *Behold, a whirl-wind of the Lord is gone forth in fury,*] *Behold*, mark what I ſay, and aſſure your ſelves of it, (as Eſay 10.30.) whatſoever theſe falſe Prophets preach to you, as from God, of peace and ſafety, there is a grievous tempeſt in coming, that will fall heavily on the heads of thoſe whom they promiſe peace to, ver.14. and ye will find to your grief, when it will be too late, that what is now told you, was true, ver.20. ſee the ſame, chap.30.23,24.

a whirlwind] Or, *a ſtorm*, or, *tempeſt*, as it is rendred, Pſal. 83.15. Amos 1.14. Jon.1.4. for the alluſion is not to wind alone; but to a ſtorm of rain or hail, that lighteth on mens heads; as in the words enſuing.

of the Lord] That is, *from the Lord*; *a ſtorm*, or, *tempeſt*, coming from him, ſent by him; as Jon.1.4. ſo, *an evil ſpirit of God*, 1 Sam. 16.15,16. for, *an evil ſpirit from God*: as it is there expounded, v.14. or, *a tempeſt of the Lord*, for, *a mighty tempeſt*: as, *mountains of God*, for, *great mountains*, Pſal. 36. 6. and, *the trees of the Lord*, for, *great*, and *tall trees*, Pſal.104.16. So, *a ſleep of God*, that may be taken either way. 1 Sam.26. 12. The former way goeth the Chaldee, which the Jewiſh Commenters concur with.

is gone forth in fury] Or, with *fury*, or, in *wrath*: a defect of the particle; as Eſay 52.8. & 56. 11. and ſo the Jewiſh Doctors after the Chaldee: or, *wrath is gone forth*; as Num. 16. 46. as an explication of the former.

even a grievous whirlwind] Or, *even* (Heb. *and*; as ver.9.) *a grievous tempeſt*. Heb. *grievouſly paining*: from a root that ſignifies *to be in pain*, Job 15.20. Eſay 53.5. or, as ſome, *lighting*, or, *falling*, becauſe the word is after here ſo rendred. Others, *continuing*; as the word ſeemeth to ſignifie, Lam.4.6. Hoſ.11. 6. ſee chap.30.23.

it ſhall fall grievouſly upon the head of the wicked.] Or, *that ſhall fall grievouſly*: the relative ſupplyed; as chap. 22. 6,30. the word here uſed ſignifies ſometime, *to be in pain*, Chap.5.3. Ezek.30. 16. ſometime, *to light*, or, *fall upon*; or, as ſome, *to ſtay* and *abide*, 2 Sam.3.29. *let them fall*, or, *reſt upon the head of Joab*: and Hoſ.11.6. *the ſword ſhall light*, or, *abide upon their cities*: our Verſion hath joyned both together, and it may well be deemed a complexive form of ſpeech, (of which kind ſee on Eſay 38. 17, 21.) as if it were ſaid, *it ſhall with pain light* and *reſt* (as *Damaſcus ſhall be its reſt*, Zach.9.1.) *upon the head* (whereby it appears that ſome ſuch kind of ſtorm or tempeſt is alluded unto, as is wont to light upon mens heads, as Pſal.121.6.) *of the wicked*: either the falſe Prophets themſelves, ver.15,30. or thoſe that are confirmed in their wicked courſes by them, ver.14. or both, Ezek.14.9,10. See Chap.14. 15,16.

V. 20. *The anger of the Lord ſhall not return, untill he have executed, and till he have performed the thoughts of his heart:*] So Chap.30.24. Heb. *done*, and *eſtabliſhed*. This ſtorm of Gods wrath will not be laid, till what he hath purpoſed be fully accompliſhed. See Eſay 55.11. 1 Sam.3.12.

in the latter days ye ſhall conſider it perfectly.] Or, *hereafter*. Heb. *in poſterity of days*, (as Num.24.5.) *conſider of it with underſtanding*, or, *conſideration*: for the verb in this form is applyable to either ſignification, Eſay 1.3. & 52.15. Chap.2.10. & 9.16. a defect of the particle; as ver.19. When theſe days are once over, after a while, ye will fully underſtand and ſeriouſly conſider, what ye will not believe at preſent. See the like, Ezek.2.5. & 6.10. For there is little reaſon to refer this with the Jewiſh Maſter, to the days of Meſſias, when, ſaith he, the wicked ſhall at once be deſtroyed; though of thoſe times this form be found oft uſed, Eſay 2.2. Chap.48.47. & 49.39. Joel 2.18. Mic.4.1. Nor is there any neceſſity of carrying on this clauſe, by knitting the words of the next verſe to it; as if it were ſaid, That when the evils now denounced over-took them, then they ſhould come to know that theſe falſe Prophets were never ſent on any ſuch meſſage from God as they pretended: true indeed; but ſeems not the ſenſe of the Prophet in this place.

V. 21. *I have not ſent theſe Prophets, yet they ran: I have not ſpoken to them, yet they propheſied.*] They do on their own heads all they do, ver. 16. they have neither miſſion nor meſſage from me. So Chap.14.14. & 17.15. & 28.8,9. *yet*. Heb. *and*; or, *and* yet: ſo Chap.14.9,15.

V. 22. *But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.*] Or, *For* (as rendring this as a reaſon, to prove, that they came with no meſſage from him. Heb. *And*; as Chap.14.15. & 16.15.) *if they had ſtood in my counſel* (as they pretended, and profeſſed to have done, ver.18. if they had been admitted into ſo neer attendance upon me, as to be made acquainted with my counſels and purpoſes) *they would then* (as Gen. 28. 21,22. but miſplaced there, as here, and Chap.4.1,2. & 15,19.) *have declared my words to my people*, (Heb. *made to hear*, as Chap.4. 5,15,16. they would have told them nothing, but what I have ſpoken, ver.28. acquainted them with my will) *and would have turned them from their evil way, and from the evil of their doings*: they would have endeavoured to withdraw and reclaim them from their wicked courſes, as other my faithful Prophets and Meſſengers do, Chap.25.3—5. and not have confirmed and ſtrengthened them, as now they do in them, ver. 17. So rather, then as ſome others following the old Latine, which our Verſion concurreth with, if they had faithfully declared Gods Word to his people, the people then had been converted; for that is not always the lot of Gods true Prophets, and faithful Miniſters, Eſay 49.4. & 53.1. was not of Chriſt himſelf, when he was here upon earth, Mat. 11. 20. Joh.12.37,38.

V. 23. Am *I a God at hand, ſaith the Lord, and not a God a far off?*] Some of the ancient Greeks reade theſe words, not by way of interrogation, but by way of enunciation, *I am a God at hand, and not a God afar off*; I am alike neer you every where, Pſal.139.1—12. Prov.15.3. the ſenſe is good, but not proper to this place: for the interrogative, though oft ſuppreſſed, as Hoſ.4.14. Mal.1.8. is in the Hebrew here expreſſed: the meaning is, Am I not a God here upon earth, that ſeems farther from me, Job 22.12—14. Pſal.103,12. & 138.6. & 139.15. as well as in heaven, that ſeemeth neerer to me, as being the place of my ſpecial reſidence, Pſal.33.13,14. & 115. 3. do you think, becauſe my palace is in heaven, Pſal. 11. 4. that I take no notice of what is done upon earth? Pſal.113. 5,6. ſee Ezek.8.12.

V. 24. *Can any man hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord.*] Heb. *Shall a man be hid in hidneſſes*, or, *hiding places?* the indicative potentially, as Chap.13. 23. & 15.22. and the paſſive reciprocally; as Chap.4.4. & 36. 19. and *man*, for, *any man*; as Chap.5. 1. and *hidneſſes*, or *ſecrecies*, for, *hiding*, or *ſecret places*; as Pſal.10.8. & 64.4. and *ſecret*, or *hiding places*, for, *any ſecret*, or *hiding place*; as, *our ſepulcres*, for, *any of our ſepulcres*, Gen.23.6.

that I ſhall not ſee him] Heb. *and I ſhall not ſee him*: the copulative for the finitive; as Pſal.119.73. chap.14.19. ver.18. or, *where I ſhall not ſee him*: the copulative for the relative; as Gen. 6.13. and, *they ſhall ſerve*, for, *where they ſhall ſerve them*, or rather, *ſerve themſelves of them*. See on chap.25.14. See Pſal.139.7-12. Amos 9.2,3.

Do I not fill heaven and earth? ſaith the Lord.] Not by my powerful and efficacious providence onely, 2 Chr.16.9. Pſal. 33.12. & 139.6. Prov.15.3. Zach.4. 10. but with mine eſſential preſence, Pſal.139.3,5,7-10. Am I not every where preſent? do the heavens ſo confine or encloſe me, that I am not preſent on earth, as well as in heaven? 1 King.8.27. Is not the earth my foot-ſtool, as well as heaven my throne? Eſay 66.1. Act.7.49.

V. 25. *I have heard what the Prophets ſay, that propheſie lies in my name, ſaying, I have dreamed, I have dreamed.*] Or, *I hear what theſe Prophets* (as ver.15.) *ſay*, &c. whatſoever theſe wicked and wretched counterfeits and impoſters imagine of me, as if I kept aloof, were pent up in heaven, and had no place of preſence or reſidence here upon earth, nor took notice of ought that were ſpoken and done here; yet I hear their lying, and ſee their doings. So, *I ſee*, chap.7.11. & 13. 27. ver.14. and, *I know*, Eſay 37.28. Hoſ.5.3.

lies in my name] Heb. *a ly*, or, *falſhood*; as ver. 14. ſo ver. 26. ſee ver.17.

I have dreamed] Or, I have a prophecy, or meſſage from God, revealed to me by dream, one of the wayes, whereby God, in ancient times, imparted his mind to his meſſengers the Prophets, Num.12.6.

V. 26. *How long ſhall this be in the heart of the Prophets that propheſie lies? yea* they are *Prophets of the deceit of their own heart*] Or, *How long?* an abrupt, but very paſſionate form: like that, Pſal.6.3. *but thou, o Lord, how long?* and, How long, O Lord? *wilt thou forget me for ever?* Pſal.13. 1. as alſo that, chap.13.27. *after how long yet?* as if he had ſaid, How long will it be ere they leave this courſe? are they reſolved to make a perpetual practice of it? So I read the next words; *Is it in the heart of theſe Prophets* to be ever *propheſying of lies, and propheſying the deceit of their own heart? Is it in the heart* (that is, is it their deſire and delight? as, *the Law of God is in his heart*; that is, he deſireth and delighteth in it, Pſal.40.8. & 112.1. or, are they deſperately bent upon it? as, *the day of vengeance is in my heart*; that is, I am fully reſolved upon it, Eſay 63.4.) *of theſe Prophets* (as ver.15.25.) to be ever (a defect of the verb ſubſtantive: as, *give Jeruſalem a praiſe*, for, *make* her to be matter of *praiſe*, Eſay 62.7. & Rom.8.29. *be predeſtinated conformable*, for, to be *conformable*: and, *he hath choſen rich in faith, and heirs*, for, to be *rich in faith, and* to be *heirs*, Jam. 2. 9. that, *for ever*, is ſupplyed, as implyed in the former *how long?* expreſſed, Pſal. 13. 1.) *propheſying lies*, (Heb. *Prophets*, or propheciers *of a ly*, or, *falſhood*; as ver. 25. chap. 14. 14.) *and propheſying* (as before) *the deceit of their own heart*; as chap. 14. 14. their own fancies and devices, wherewith they deceive and delude people, ver. 16. Thus rather, in my mind, then as ſome great ones; *Should there be a dream* (to wit, a divine one ſent from God) *in the heart of theſe Prophets that propheſie falſhoods? that propheſie the deceit of their own heart?* Or, *yea, they propheſie the deceit of their own heart.* But I leave this to the judgment of others. Some continue theſe words with thoſe enſuing; *Is it in the heart of theſe Prophets that propheſie lies*, &c. *Do they think*, I ſay, *to cauſe my people to forget my name*, &c. ſo, *to have in the heart*, and, *to think*, ſhould be all one: as 1 Chr. 28. 2. and this ſeemeth not improbable.

V. 27. *Which think to cauſe my people to forget my name, by their dreams, which they tell every one to his neighbour, as their fathers have forgot my name for Baal.*] Or, *That deviſe* (as the word is very frequently uſed, Pſal. 21. 11. & 140. 2, 4. chap. 11. 19. Amos 6. 5.) *how to make my people forget my name* (forget me and their duty to me, and all regard to my Prophets that come in my name, and with meſſages from me) *by their dreams* (their vain dotages, and lying devices, which they term *dreams*, ver. 25. as indeed they are no better, ver. 27, 28.) *which they tell one to another* (ſo chap. 22. 8. *the falſe Prophets to the people*; as *one from another, the falſe Prophets from the people*, ver. 30. as men uſe to do their dreams, Judg. 7. 13.) *as their fathers* (either their anceſtors, or thoſe falſe Prophets of Samaria, ver. 13. whom herein they imitate) *forgat my name* (as before, ſo chap. 2. 32.) *by Baal*; by joyning themſelves to him, and ſerving him, inſtead of me, the true God, and their God, chap. 2. 5, 13. Judg. 2. 11. So that thoſe counterfeit Prophets, though they would not be counted Baals Prophets, as thoſe Samaritans; but would be deemed the Prophets of the true God, yet carryed men away from God, as well as thoſe Prophets of Baal did. Thus theſe that pretend revelations from God, may prove no leſſe dangerous in making men forgetful of God, neglectful of Gods Word, and regardleſſe of their duty unto God; from whom yet either being deluded themſelves, or on purpoſe to delude others, they would be deemed to ſpeak, then thoſe that profeſſe to deliver oracles from idols.

V. 28. *The Prophet that hath a dream let him tell a dream,*] A learned Scholiaſt, by *dream*, here underſtands *a divine dream*: but *the word of God* in the oppoſite member, doth evidently ſhew, that thoſe dreams of theirs are here intended wherewith theſe impoſters cheated and deluded Gods people, ver. 25, 27. The words may very well be rendred, *The Prophet that hath a dream* (Heb. *with whom a dream is with him*: an elegant redundancy, as in the next member alſo, in that language very rife) *let him tell it as a dream*; which are uſually full of vanity, Eccl. 5. 7. as were theſe dreamers relations, Zach. 10. 2. not as a divine revelation: for ſuch defects *of it*, and *as* are frequent. See the former, chap. 17. 21. & 22. 17. the latter, Pſal. 11. 1. & 141. 2. Eſay 13. 8. & 21. 8.

and he that hath my word let him ſpeak my word faithfully.] Heb. *let him with whom my word is*, as chap. 27. 18. *ſpeak my word truth*; that is, either in *truth, truly, faithfully*; as Judg. 9. 15, 16, 19. without addition of ought to it, or mixture of ought with it, chap. 1. 7. 2 Cor. 2. 17. 1 Pet. 2. 2. & 4. 10, 11. a defect of the particle *in*, as Eſay 33. 7. & 34. 2. or, as *a truth*: ſuch as indeed it is, Pſal. 119. 142, 151, 160. Joh. 17. 17. a defect of the note of ſimilitude, as before.

what is the chaff to the wheat? ſaith the Lord.] According to this Verſion the meaning ſhould be; *what is the chaff in compariſon of the wheat?* Or, *what compariſon is there between chaff and wheat?* or, what uſe or worth is the one of, in regard of the other? But the Hebrew form (which the Greeks and Latines alſo very frequently imitate) here uſed, *What to the chaff with the wheat?* ſeems to have another notion; and that not ſo much as a learned late Writer, *what ſimilitude is there between the one and the other?* but, *what ſhould the one do with the other?* or, *what hath the one to do with the other?* as the like, 2 Sam. 16. 10. *what have I to do with you?* and Hoſh. 14. 9. *what have I to do with idols?* and, *what have I to do with thee?* Joh. 2. 4. to what end ſhould lies and fancies that are no better then chaff, light ſtuff, and uſeleſſe for mans food, be mingled with my word, the bread of life, and the only wholeſome food of mens ſouls, Joh. 6. 27. 1 Tim. 6. 3. Tit. 1. 1. the form is not unlike to that of the Apoſtles, 2 Cor. 6. 14, 15, 16. and it ſeemeth to have been a proverbial kind of ſpeech.

V. 29. *Is not my word like as a fire? ſaith the Lord.*] Heb. *ſo as the fire*: Gods Word is not like theſe mens vain and idle dreams, void of life and ſpirit; but ſuch as hath a powerfull and efficacious work upon mens ſouls, to confirm and comfort ſome, and to affright and diſturb others, to mollifie mens hearts, and to eat out their corruptions: in regard thereof like unto fire that warms, and heateth, and enflameth, melteth metal, and burneth out droſs, and burneth up chaff and ſtubble, and other like light combuſtible matter, chap. 5. 14. & 20. 9. Luk. 24. 32. 1 Cor. 3. 12, 13. 2 Cor. 2. 16. Heb. 4. 12.

and like an hammer that breaketh the rock in pieces] Or, *or* (as ver. 18.) is it not (ſupplyed from the former branch) *as an hammer* (as chap. 50. 23.) that (ſupplyed, as chap. 22. 6, 30.) *will break a rock to pieces*; or, *or*, will it not (the negative ſupplyed from the former, as Pſal. 9. 18.) *break a rock to pieses as an hammer?* Is it not able to break the ſtouteſt and ſtrongeſt heart, (chap. 5. 3. Zeph. 7. 12.) and to beat and bear down any oppoſition that is, or can be, made againſt it? 2 Cor. 10. 4.

V. 30. *Therefore behold, I am againſt the Prophets, ſaith the Lord, that ſteal my word every one from his neighbour.*] Or, *Behold, I am coming againſt* (as chap. 21. 15.) *thoſe Prophets* (as ver. 15.) *that ſteal*, or, *filch, my words* (for the word is here plural) *one from another*, as Gen. 31. 49. So ver. 27. *one to another*: many ſtrange expoſitions are given of theſe words, which I forbear to relate, confining my ſelf to thoſe alone, that ſeem to carry ſome ſhew of probability with them: the Jewiſh Doctors, whom ſome of ours alſo follow, underſtand it of ſuch of them, as did make uſe of thoſe prophecies, which they heard from Gods meſſengers, but turned them another way, and applyed them to other purpoſes: they inſtance in Hananiah who (ſay they) hearing Jeremiah ſay, *I will break the bow of Elam*, chap. 49. 57. made uſe thereof, and applyed to Babylon, what he had ſaid of Elam; ſaying, *I will break the yoke of the King of Babel*, chap. 28. 2. and the better to back this abuſive application, ſhould add, that if God would thus break the might of the Elamites, then of the Chaldees alſo under whom they ſerved, Eſay 22. 6. Others, going alſo much the ſame way, expound it of the terms borrowed from Gods Prophets, which were ſo rife with them, *Thus ſaith the Lord*, & *the Lord hath ſaid it*, ver. 17, 31. Others, that by their wiles and delusions, they withdraw the people from giving any credit to Gods meſſages, brought to them by his Prophets, and ſo ſtole away the authority of Gods Word, and peoples affections thereunto, as Abſolom by his fauning flatteries did the hearts of Davids Subjects from him and his government, 2 Sam. 15. 6. Others, of their conſpiring together to back one another, in their falſe prophecies, which yet they pretended to be Gods words, and ſuch meſſages as they had received from him: thoſe that propound and aſſert this ſenſe, reject thoſe former expoſitions that have reference to Gods Prophets, whom they ſhould either imitate, or undermine, becauſe it is ſaid, *each one from his friend, fellow*, or *familiar*; in which manner the Holy Ghoſt would not ſpeak of the true Prophets, as if any ſuch relation and communion were between them and theſe counterfeits: but not to inſiſt on that, which might be hereunto returned, that *a man and his neighbour, brother, friend, fellow*, or *familiar*, is in the Holy language no more then *one and another*: and *one from another*, here may well be no other, then the falſe Prophets from the people; as, *one to another*, the falſe Prophets to the people their followers, ver. 27. againſt this expoſition may well be objected, that *my words* here, anſwerable to what went before, where they are oppoſed to the dreams, dotages, devices and deceits of the counterfeit Prophets, ver. 28, 29. cannot ſo fitly be underſtood of them, or applyed unto them, as by this interpretation they are. Others therefore underſtand them of concealing from Gods people ſuch neceſſary truths, as they ought to have delivered unto them, and have acquainted them withal: to which purpoſe they are charged, not to have endeavoured, as they ſhould have done, to reclaim people from their wicked courſes, ver. 22. that which the Scribes ſeem charged with, Luk. 11. 52. and the Apoſtle purgeth himſelf of, Act. 20. 27. But I conceive rather the meaning to be, that by their cunning fetches and flatteries, they filched out of peoples hearts thoſe words or meſſages of God, which by his Prophets had been delivered unto them, and they had ſometime ſeemed to heed and regard, yea, to put in execution: as our Saviour ſaith, that *the Devil comes and ſtealeth the ſeed of the word out of the hearts* of ſome, with whom it hath been ſowen, Mat. 13. 19. Luk. 8. 12. that which comes ſomewhat neer to that before, of infringing of the credit and authority of Gods Word. An inſtance whereof we may ſee in that revolt, in likelihood by the deluſions of theſe falſe Prophets procured, from that which by Jeremies Sermons they had been formerly wrought unto, Chap. 34. 8—11.

V. 31. *Behold I am againſt the Prophets, ſaith the Lord;*] See before, ver. 30.

that uſe their tongues] The word here uſed is by divers diverſly taken, and that among the Jewiſh Criticks themſelves. Some of them expound it, as the word in its native, proper, and moſt uſual acception ſoundeth; *that take their tongue*, that is, as our verſion giveth it, *that uſe it*, or *make uſe* *of* it. But this others of them deeming too ſlender, would have it rendred, *that teach*, or, *learn*, or, *enure*, (for the word of *teaching*, or *learning*, is oft ſo taken. See Chap. 13. 23.) *their tongue.* See Chap.9.4. *they have taught*, or, *learned, their tongue to tell lies:* (the word is ſingular, though collectively taken both here and there) for the word of *taking*, ſay they, is uſed of *teaching*, or *learning:* and we uſe indeed the term of *learning* ſometime promiſcuouſly, of *teaching*, as well as of being *taught:* but whether the the word of *taking* (which we uſe alſo of *learning*, ſtrictly and properly ſo termed) be ever uſed in Hebrew for *teaching*, I much doubt: though *doctrine*, or that which is taught, hath thence a denomination in uſe; ſo termed, becauſe taken and received by the Scholar. Some of them keeping to the ſame root and notion, but with ſome reſtriction, render it, *that ſweeten their tongue:* for, ſay they, the word of *doctrine* thence derived, ſignifies properly, *a ſweet, pleaſant, plauſible*, or, *delightful, doctrine*, Prov. 4. 2. & 16.21. So it ſhould ſignifie that which the Greeks call, *an acceptable ſpeech*, or, *a ſpeech worthy of acceptance*, Luk.4.19. 1 Tim.1.15. & 2.3. but in a more general ſenſe ſeemeth *Doctrine* ſo termed; becauſe as it is *given* out, or *delivered* by the *teacher*, Prov.4.2. & 9. 9. ſo it is *taken* and *received* from him by the *learner:* and the ſame exception that was taken to the former interpretation, is of force againſt this alſo. Others therefore render it, *that ſlick*, or, *ſmooth, their tongue:* fetching the word from another root that ſo ſignifies, by tranſpoſition of the radical letters; that ſpeak nothing but ſmooth, pleaſing, and plauſible things, ſuch as the people deſired and delighted to hear, Eſay 30.10. See Chap.6.14. & 8.11. ver. 17. So is that word uſed, Pſal.5.9. *they ſmooth their tongue*, or, *make ſmooth* work with *their tongue.* and Prov. 28.23. *one that ſmoothes his tongue*, or, *that ſmoothes*, that is, *flatters*, with *his tongue:* thence David alſo of the diſſembler, the words of *his mouth were ſmoother then butter*, Pſal. 55. 21. and Solomon of the ſtrumpet, *the roof of her mouth is ſmoother then oil*, Prov.5.3. and, *a ſmooth tongue*, for, *a flattering tongue*, Prov.26.28. and, *ſmoothneſſe of tongue*, Prov.6.24. and, *lips of ſmoothneſſe*, Pſal.12.2,3. for, *a flattering tongue*, and, *flattering lips.* And to this I encline, both becauſe it ſuiteth ſo fitly with the ſmooth carriage of theſe counterfeits; and becauſe ſuch tranſpoſition of letters is not unfrequent in Scripture: *lakach*, for, *chalak*; as Eccl.9.4. *bachar*, which ſignifies *to chooſe*; for, *chabar*, which hath a notion of *conjunction*, or, *aſſociation*, as the Maſſorites there obſerve. So *chedel*, Eſay 38.11. for, *cheled, the world*, Pſal.49.1. *taphel*, Pſal.18. 26. for, *patal*, 2 Sam.22.27. *to be perverſe: alwah*, Hoſ.10.9. for, *awlah*, Pſal.43.1. *iniquity. Zewaah*, Eſay 29. 18. and, *Zeawah*, Deut.28.25. *a commotion*, or, *a removal. ſimlah*, and, *ſalmah*, Exod.22.9 27. *a garment: cebes*, and *ceſeb*, Lev.4.32, 35. *a ſheep. ceſel*, Chap.10.8. and *celes*, Chap.4.22. & 5. 21. *folly. ſhachis*, Eſay 37. 30. for, *ſachiſh*, 2 King. 19. 29. *ſelf-growth. almuggim*, 1 King.10.11. and *algummim*, 2 Chr.9.10. the ſame kind of trees, or timber; and more of the like ſtamp: theſe the rather I recite, that this here may appear the leſſe uncouth; as to ſome peradventure it may. For as for thoſe that expound it of *taking their tongues* to themſelves, and uſing them at their pleaſure; like thoſe that ſay, *our lips are* our own, Pſal.12.4. whereas Gods prophets give up their tongues to be moved and guided wholly by him, and his Spirit, 2 Pet. 1.20,21. as alſo thoſe that by *their tongues*, underſtand not their own tongues, but the tongues of the true Prophets, whoſe words and terms they imitated; ſee on ver. 30. they ſeem to warp too much from the text.

and ſay, He ſaith.] That is, *the Lord ſaith*; as before, *Saith the Lord.* Heb. *Said:* and ſo there. *Said of the Lord*, or, *That which the Lord hath ſaid:* for that is the proper notion of the term; ſo uſed, Chap.1.8,15,19. ver.29,30. that father their lying flatteries upon me, ver.17.

V. 32. *Behold I* am *againſt the Prophets*,] Or, *I* am coming *againſt theſe Prophets.* See on ver.3. Now becauſe here is a three-fold denunciation, ſome of the Rabbines would have three ſeveral ſorts of falſe Prophets here deſigned; ſome that filched forms from the true Prophets, but miſapplyed them, ver.29. ſome that were men of ſmooth and eloquent language, ver.30. and ſome that pretended viſions and dreams, in this verſe. But this ſeems groundleſſe; they may rather be deemed ſeveral attributes of the ſame parties, who counterfeited revelations and viſions, and thoſe of ſuch matter, as was pleaſing to the people; whereby pretending to have received them from God, they withdrew the people from the belief and liking of thoſe truths that from God were brought to them by his Prophets. The denunciation is thrice inculcated, to confirm the truth of it, and cauſe it to make the deeper impreſſion, if not on the Prophets, yet in the hearts and minds of the people. See Chap. 22. 29. and the like threefold *Behold*, but in a divers argument, Eſay 62. 11.

that propheſie falſe dreams, ſaith the Lord, and do tell them:] Heb. *dreams of falſhood:* as, *words of falſhood*, for, *lying words*, Eſay 32.7. not ſuch dreams, as God appeared in ſometime to his Prophets and people, 1 Sam. 28.6. though they pretended them to be ſuch, ver.25. and told them to the people as ſuch, ſee ver.27.

and cauſe my people to erre by their lies,] See ver.13—16, 26, 27.

and by their lightneſſe;] Or, *looſeneſſe*, or, *leudneſſe.* So Zeph.3.4. *her Prophets* are *light*, or, *looſe*, or, *leud* ones: as we uſe the word *light*, when we ſay, *a light woman:* the word is uſed by Jacob of Reuben, *light as water*, Gen. 49.4. and what his carriage was, in regard whereof his father gave him that title, is in the ſame place expreſſed: not unlike that which thoſe falſe Prophets are alſo charged with in the firſt place, ver.14. It is uſed alſo of thoſe leud wretches that Abimelech hired to be aſſiſtant to him in the proſecution of his wicked deſigns. Judg.9,4. where by the Chaldee according to ſome copies it is rendred by a word that ſignifieth perſons *debauched:* for that ſeemeth over-light that the Jewiſh Critick here giveth it, either *lightneſſe of tongue*, that is, *quickneſſe*, (which ſome of ours alſo follow) or, *haſtineſſe*, not *ſmoothneſſe* (as ſome amiſſe render him) *of ſpeech*, or, *lightneſſe of knowledge*; that is, *ſhalowneſſe*, want of ſolidity or ſound knowledge: for theſe are not ſo much the faults or defects charged upon them, as their lies and looſe lives. The Chaldee rendreth it here by a word that ſignifieth *raſhneſſe*, or, *preſumptuouſneſſe:* the Greek, *errors:* the Latine, *miracles:* theſe both much out of the way; the latter eſpecially.

yet I ſent them not, nor commanded them:] Or, *whereas I had not ſent them, or given them* ought *in charge.* See chap.14. 14. So ver.21.

therefore they ſhall not profit this people at all, ſaith the Lord.] Heb. *and* (as Chap.16.13. which yet may well be here retained) *they ſhall not profiting profit*, or, *nor do they profiting profit this people*; *nor do they profit this people at all:* a form of ſpeech expreſſed in terms of extenuation, but cloſely importing matter of aggravation: they do this people no good at all, but much hurt, by their falſe prophecies, and their flatteries, Lam.2.14. So, *the treaſures of wickedneſſe*, ill gotten goods *profit not*, Prov.10.2. they will do a man no good, but much hurt, Mat.16.26. 1 Tim.6.9,10. and, *the father of a fool ſhall have no joy*, Prov. 17. 21. but abundance of grief, Prov.17.25. and, *he that ſhall break the leaſt of theſe precepts, and teach others ſo* to do, *ſhall be called the leaſt in the Kingdome of heaven*; that is, ſhall have no part at all there, Matth.5.19.

V. 33. *And when this people, or the Prophet, or a Prieſt, ſhall ask thee, ſaying, What is the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord.*] God by the Prophet, having before dealt, and that ſomewhat roundly, with the bad rulers, ver.1,2. and the falſe Prophets, ver.9-32. proceedeth now to the profane people alſo, who becauſe the Prophets of God uſed to begin their Sermons with *The burden of the Lord*, or the like. See Eſay 13. 1. & 15.1. & 22.1. & 30.6 Zach.9.1. Mal.1.1. would in mockery demand of them, what burden they had from God for them: or, as ſome would have it, when they intended in ſerious manner to ask one of another, or of ſome of Gods Prophets, what word was come, or they had from God, they uſed to ſay, *what is the burden of the Lord?* as if *word of God*, and *burden*, were all one, and nothing but menaces came or could be expected from him. But the former ſeemeth the more probable.

And] Or, *Moreover*; as Chap.11.18. & 14. 11. becauſe he entreth here upon a new matter.

when this people] The profane ſort of them; whom thoſe falſe Prophets ſeduce, ver.14,17,32.

or the Prophet, or a Prieſt] One of thoſe Prophets that thus delude them, or ſome one of the Prieſts that are combined with them, Chap.5.31. and he joyneth Prophet and Prieſt with the profane of the people; becauſe the Prieſts and the Prophets were no leſſe profane then the people, ver.11. and from them profaneneſſe iſſued forth unto the people, verſ. 15.

burden] See on Eſay 13.1.

of the Lord] That is, from him, as ver.19.

then ſhalt thou ſay] Or, *ſay then.* as Chap.7.27,28. & 16. 11. Heb. *and.* as Chap.22.4.

what burden?] As if he had ſaid in way of indignation. Do ye ask what burden?

I will even forſake you, ſaith the Lord.] A burden heavy enough, as ye are like to feel, when ye ſhall undergo it, ere long. See Chap.12.7. Howbeit, ſome underſtand it, as if the meaning ſhould be, that God would rid them of thoſe burdens, as they eſteemed them, and it was no ſmall mercy that he hitherto vouchſafed to continue with them; he would withdraw himſelf away from them, and the gift of Propheſie by which he had been preſent among them. See Pſal. 84.9. Others, that they themſelves were the Lords burden, ſuch a burden to him, as he intended ſhortly to remove and eaſe himſelf of, Eſay 1. 24. Ezek. 6. 9. Amos 2. 13. But theſe things ſeem ſomewhat over-curious. Heb. *and I will forſake you*, and ſo ver.34. Chap.14.14.

V. 34. *And as for the Prophet, and the Prieſt, and the people that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe.*] Or, *And as for the Prophet, or the Prieſt, or the people*: the copulative for the disjunctive; as ver.18. See ver.33. the words put abſolutely, as Eſay 65.12. that ſhall ſay, *the burden of the Lord*; in contempt and deriſion, as theſe now do: for otherwiſe the term was afterward uſed by Gods own Prophets, who ſo entituled their prophecies, Zach. 9. 1. Mal. 1. 1.

I will even puniſh that man and his houſe.] Heb. *and* (as ver.33.) *I will viſit upon* (as ver.2.) *that man*, (be he Prieſt, pretended Prophet, or private man) *and upon his houſe*; not he alone, but his whole family, or iſſue, (for the word is uſed of either, Chap.21.11,12.) ſhall ſmart for it; as Joſh.7.24,25. Zach.5.4.

V. 35. *Thus ſhall ye ſay every one to his neighbour, and every one to his brother,*] Heb. *a man to his neighbour*, or, *friend*, or, *familiar, and a man to his brother*; that is, ſay ye thus (as chap. 22.8. ver.33.) *one to another*, as ver.27,28. Chap.31.34.

what hath the Lord anſwered? and what hath the Lord ſpoken?] Speak ye in more reverent and religious manner, when ye come to enquire of ought from me by my Prophet. So ver.35.

and what hath the Lord ſpoken?] Or, *or what*, &c. as it is well rendred, ver.37.

V. 36. *And the burden of the Lord ye ſhall mention no more*] Or, *But* (as ver.14.) *mention ye the burden of the Lord no more.* This term, being grown into ſuch groſs abuſe with them, God would have to be forborn; and more reverent and reſpective language uſed to his meſſengers, and of his meſſages. See the like, Hoſ.2.16.

for every mans word ſhall be his burden] That which they thus deride and jeer ſhall befall them; and a burden indeed then ſhall they find and feel it to be. See Chap.5.13,14. or this your mockery of Gods meſſengers and meſſages, ſhall bring burden enough upon you, ye ſhall pay dearly for it. See Eſay 28.22. Heb. *a burden to a man ſhall his word be*: *a man*, for, *every one*; as ver.35. or, as ſome, *becauſe his word is a burden to every one of you*; becauſe ye count Gods Word as a burden, Chap.6.10.

for ye have perverted the words of the living God, of the Lord of hoſts our God.] Or, *becauſe ye have perverted*, (Heb. *and*, as Eſay 64.5.) or, *pervert*; as Chap.3.21,25. Some render it, *if ye pervert* (as Chap.18.8. either by deriding, or miſconſtruing) *the words of the living God*, (the onely true God, Chap. 10.10. and ſenſible therefore of the wrong ye herein do him) *the Lord of hoſts* (and able to take vengeance upon you for it) *our God*: from whom we ſpeak, and who ſpeaketh by us and in us, Eſay 1.2. Chap.15.19. 2 Cor.5.20. & 13.3. for that of the Rabbine ſeemeth ſomewhat curious; *ours*: not yours; becauſe ye have rejected and forſaken him, Eſay 1.4. Chap. 1. 16.

V. 37. *Thus ſhalt thou ſay to the Prophet, what hath the Lord anſwered thee? or, What hath the Lord ſpoken?*] Heb. *And what*, &c. the copulative in a disjunctive notion; as ver. 35. See the ſame with this there, ſave that here that is delivered in the ſingular, as ſpeaking to each particular perſon, as ver.34. that was there ſpoken, as to the main body of them, in the plural.

V. 38. *But ſith ye ſay, The burden of the Lord: Therefore thus ſaith the Lord; becauſe ye ſay this word, The burden of the Lord; and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord.*] Or, *And if* (ſo is the Hebrew term) *ye will ſay, The burden of the Lord*: (if ye will ſtill perſiſt in uſing this ſcoffing language; as ver.36.) *for this cauſe, thus ſaith the Lord*; *becauſe ye ſay this word*; *The burden of the Lord*; (ſince that ye ſtill uſe this term) *albeit*, (ſo is the copulative uſed, Eſay 10. 5. & 49.4.) *I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord*; notwithſtanding this my ſtrict prohibition to the contrary.

V. 39. *Therefore behold I, even I will utterly forget you*] Heb. *And* (as ver.34.) *I will forgetting forget you*; as Deut.8.19. I will look no more after, take no more care of you, regard you no more for your good, then as if I had clean forgotten you. So Hoſ.4.6.

and I will forſake you, and the city that I gave you and your fathers,] So ver.34. nor need we, with that Jewiſh Critick, alter the word by change of a letter, to make it ſignifie, *I will pluck you up*: of which change, ſee alſo on chap.18.14.

I gave to you and your fathers] So chap.25.5.

and caſt you *out of my preſence.*] As heavy and unuſefull burdens, ſaith one, are wont to be caſt away: or rather, as things loathſome and abominable are wont to be caſt out of ſight, chap.15.1. the word of *caſting* is not in the text: there is no more there, then, *I will forſake you* —— *out of my preſence*, or, *from*, being *before my face*; but it is not amiſs ſupplyed; ſee the like defective, or complexive forms of ſpeech, Pſal.89.39. with 44. Eſay 14.12. & 38.17.

V. 40. *And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.*] Heb. *I will give*, or, *put* (as Ezek.37.7.) *upon you a reproach of perpetuity, and a ſhame of perpetuity*; that is, ſuch as ſhall ſtick to them, and abide by them for ever. See the like, chap.20.11.

CHAP. XXIV.

Verſ. 1. THe *Lord ſhewed me*,] Heb. *Made me to ſee*; as Amos 7.1, 4, 8. & 8.1. to wit, in a viſion, as Eſay 6. 1.

and behold two baskets of figs were ſet before the Temple of the Lord;] The word *dud* here after uſed, ver.2. whereof this queſtionleſſe is the plural: and in the Chaldee *duda* with *aleph*, 2 King.4.38 ſignifieth ſometime, *a pot*, or, *caldron*, 1 Sam. 2. 14. 1 Chron. 35. 13. and ſo ſome of the Jewiſh Doctors here render it: ſometime, *a basket*, or, *a maund*, 2 King.10.7. and ſo the Chaldee, whom other of them rather follow, here expreſſeth it; agreeable to that in the Law, Deut.26.2. hence, the plural *dudae* in a contracted form, in regard of its regiment, which in his entire ſhape would be *dudaim*, a word of ſignification very uncertain, uſed Cant.7.14. and contracted as this here, Gen.30.14,15,16. but ſuch as ſeemeth to have no affinity at all with this no more then *ſir*, for, *a pot*, Exod.16.3. with *ſir*, for *a thorn*, Eſay 34.13. or, then *tſir*, for *a meſſenger*, Prov.13.17. and *tſir*, for, *pain*, or, *torment*, Eſay 21.7. and *tſir*, for, *an hinge*, Prov.26.14. and *tſir*, for, *an image*, Eſay 45.16. for it is abſurd to imagine, that whereſoever the letters are found the ſame, the word muſt of neceſſity be the ſame, as well for ſenſe, as for ſound: As for the redundancy of *aleph*, in this *dudaim*, and *dudae*, from *dud*; the Jewiſh Critick upon the place directeth us for the like unto *lulaoth*, for, *loops*, Exod. 26.5. from *lul*; whence *lulim*, for, *winding ſtairs*, 1 King. 6.8. and the like ſuperfluity of *aleph* may be obſerved, in *chalaim*, for *jewels*, Cant.7.1. as alſo in *tachaluim*, and *tachalue*, for, *diſeaſes*, and *diſeaſed*, Chap.14.18. & 16.4. and in *betſaoth*, for, *meers*, or, *miry* places, Ezek.47.11. though our Engliſh manner of pronunciation expreſs it not: as alſo in ſome verbs; as in *heeznichu*, *they have driven away*, Eſay 19.6. and, in *egalti*, *I have polluted*, Eſay 63.3. and as *aleph* is, beſide the common analogy found added in theſe; ſo is it in like manner found wanting in others; as in *ſherith*, for, *a remnant*, 1 Chr.12.38. in *maccolet*, for, *meat*, 1 King.5.11. in *maleph*, *a teacher*, Job 35. 11. and many other the like: And though it ſhould be objected (as I ſee not why it ſhould) that none of theſe are in all reſpects parallel to this, it might well be anſwered, that ſome irregularities have no match; as beſide divers of thoſe before pointed to, ſo that of *battim*, or, *bottim*, for *houſes*, from *bayit*, for, *an houſe*: and *banim*, for, *ſons*, from *ben*, for, *a ſon*: and the like therefore may be here; yea, whether it have any match or no, certain it is, that the two *dudae* here mentioned are no other then thoſe, whereof it is immediately after ſubjoyned, *the one dud*, and *the other dud*: and this word *dud* having a plain and known ſenſe, it is but a needleſs work to hunt after any other far-fetcht notion for it, when we have already one at hand.

were *ſet*] Heb. onely *ſet*. *Behold two baskets of figs ſet*, or, *ſtanding*: for the word is a participle, not a verb; as Ezek. 21. 16.

before the Temple of the Lord] As preſented unto him for firſt-fruits, or the like, Deut.26.2.

after that Nebuchadrezzar the King of Babylon had carryed away captive Jeconiah, the ſon of Jehoiakim King of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon.] The date of this prophecy, and time of the apparition, which from hence appeareth to have been about the beginning of the reign of Zedekiah. See 2 King. 24.12,14 ——16. 2 Chr.36.10. Chap.29.2.

Nebuchadrezzar] See Chap.21.2.

Jeconiah] called alſo *Coniah*, Chap. 22. 24, 25. and elſewhere, Jehojacin, 2 King.24.8.

with the carpenters] The word here uſed is rendred *craftſmen*, 2 King.24.14,16. and it comprehends as well as *carpenters*, *maſons* alſo, and *ſmiths*. See on Eſay 3.3. & 40.19. & 41.7. Heb. *and the craftſmen*: nor need the particle be altered; but the noun is taken collectively, as alſo the next is.

ſmiths] About this word more doubt is made, becauſe in the notion wherein it is here uſed, it is not oft found, and but in this ſtory: in the reſt of the Scripture not at all: it ſignifieth properly *an incloſure*, (whence it is uſed for a *priſon*, Pſal. 142.7. Eſay 24.22. & 42.7.) or, *an incloſer*; and ſo both the ancient Greek and old Latine render it: and from ſome ſuch notion the Chaldee conſtantly rendreth it *door-keepers*, or, *porters*, ſuch as ſhut the doores, Mal.1.10. yet ſome of the Jewiſh

Criticks, *noblemen, men of price*, or, *worth*; as from a word that is uſed for *gold*, Job 28. 15. or another, not much differing from that, that ſignifieth *purified*, or, *refined*; and is never found uſed but of *gold*; 1 King. 6.20,21. & 7.49,50. & 10.21. 2 Chr. 4.20,22. & 9.20. but why *noblemen* and *craftſmen* ſhould be in this ſtory yoked together, I ſuppoſe little reaſon can be rendred; and as little for that which ſome other would have, that there ſhould by theſe be meant *wiſe* men and *counſellours*: or, as others, men *skilfull in the law*: either ſo termed, by the former title, becauſe all others *are ſilent*, when they ſpeak, Job 29.9,10. by the latter, becauſe what they *ſhut*, none can open or aſſoil, Eſay 22. 22. but theſe ſeem trifling niceties, though delivered by ſuch as are deemed to be of the greateſt among the Jewiſh Maſters. And as far from the truth may that well be deemed, which a late Writer hath of military men, men skilful in *entrenching* and raiſing of works, either to ſecure Beſiegers, and to ſtraiten the beſieged, or to ſtrengthen the beſieged againſt the beſiegers: to which purpoſe he telleth us, that thoſe who are thus termed here, are in the book of the Kings termed, *valiant men and warriours*; but he was herein much miſtaken; for thoſe are there in the ſame terms mentioned, and thoſe other after them. Others therefore would have the word to ſignifie *workmen of ſpeciall note* and reckoning, in regard of their skill and cunning, ſuch as thoſe called, *the skilfull of artificers*, the word before uſed, Eſay 3. 3. I ſuppoſe with ſome of the Ancients, that this latter word ſignifieth properly *gold-ſmiths*, or ſuch as *encloſe*, that is, ſet ſtones in gold, or other metal. Though that be not improbable, which one of the middle age ſuggeſteth, who by the former word ſeemeth to underſtand *ſmiths*, by the other *maſons*; ſo called, becauſe their employment is in raiſing of walls for the *encloſing* of cities and other places of habitation, or ſpecial uſe otherwiſe, Cant. 4.12. The Chaldeans, ſaith he, dealt with them as the Philiſtines formerly, that left not *a ſmith* in Iſrael, 1 Sam. 13.19. So in like manner the Chaldeans carryed away from them, as the *ſmiths*, that they might not furniſh them with weapons, Eſay 54.16. ſo the *maſons* alſo, that they might not repair again thoſe breaches, which they had made in the wals of the city: though it may be queſtionable whether they made any at all then, Jehojacin yielding himſelf to him, as under Zedekiah they did afterward, 2 King. 25.19.

V. 2. *One basket* had *very good figs*, even *like the figs that are firſt ripe:*] Heb. *The one basket of figs very good, as figs of the rath ripe* ones; that is, ſaith the Jewiſh Commenter, as the figs of ſuch fig-trees, as bring rath ripe figs; which are uſually for their forwardneſſe, much eſteemed and deſired. See Eſay 28.4. Hoſ. 9.10.

and] Or, *but*; as Chap. 23.14. Mal. 1.3.

the other basket had *very naughty figs*, *which could not be eaten they were ſo bad.*] Heb. *the other of figs very bad* (as before) *which ſhall not be eaten* (the indicative potentially; as Job 6.7. ſo alſo, ver. 3,8.) *for badneſſe*; as, *for fear*, Job 22.4. So ver. 3,8. See Chap. 29.17. where the ſame, in effect, is found.

V. 3. *Then ſaid the Lord unto me*] Heb. *And the Lord ſaid*, as Chap. 23.33.

what ſeeſt thou, Jeremiah?] See Chap. 1.11.

and I ſaid, figs, the good figs, very good; and the evil figs very evil, that cannot be eaten they are ſo evil.] Or, *the bad figs very bad, that cannot be eaten, they are ſo bad*: for of ſuch things we uſe not the word *evil*: and the word is, firſt and laſt, the ſame, both here, and ver. 2.

V. 4. *Again the word of the Lord came unto me, ſaying,*] Heb. *And* (as Hoſ. 11.6.) *the word of the Lord was to me*; as Chap. 1.1,11.

V. 5. *Thus ſaith the Lord, the God of Iſrael,*] That hath not yet ſo caſt of all care of the ſeed of Jacob, or regard to them, as that he ſhould ceaſe wholly to be their God, Eſay 41.9. & 44.21. Chap. 31.36,37. & 34.26.

Like theſe good figs, ſo will I acknowledge them that are carryed away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for their *good.*] Here God beginneth to enform the Prophet what by this apparition was meant, and what by thoſe two maunds of figs, ſo diverſly conditioned, was intended.

will I acknowledge] Or, *do I own*, or *take* ſpecial *notice* of. Heb. *know*; and ſo the word is uſed, Pſal. 1.6. & 37.18. Mat. 7.23. Joh. 10.14.

them that are carryed away captive of Judah,] Thoſe that were carryed away captive with Jeconiah, ver. 1. Heb. *the captivity of Judah*; as Chap. 28.4. & 29.22. & 40.1. So, *the captivity of Sion*, Pſal. 126.1.

whom I have ſent out of this place] Whom I have, uſing Nebuchadnezzar as mine inſtrument, ſent out of this city, as Chap. 29.20.

for their *good.*] So the words read, ſhould import the truth of that, which is indeed an undoubted truth, that afflictions, deportations, and the worſt of things, work for the good of the godly, Pſal. 119.67,71. Rom. 8.28. 1 Cor. 11.30,32. Phil. 1. 12, 19. and ſo this clauſe ſhould have reference to Gods ſending of them out, in theſe words, *I have ſent out*; yet it may rather have reference to the foregoing words, of Gods *owning*, or *taking notice* of them, in thoſe words, *I will own*, or *take notice* of them, *whom I have* ſo *ſent out, for good*: for the Hebrew hath no more. So Chap. 21.10. *I will ſet my face againſt them for evil, and not for good*: the former ſeemeth to have ſome ſtrength from that which followeth, ver. 9. the latter from what immediately is ſubjoyned, ver. 6. As for that which ſome hence gather, that God ſhould approve of Jeconiahs yielding himſelf to Nebuchadnezzar, as done in obedience to the like command with that, Chap. 21.8,9. & 38.17,18. neither is it very probable, nor hath it place here.

V. 6. *For*] Heb. *And*; which need not here be altered.

I will ſet mine eyes upon them] Heb. *eye*; as Pſal. 33.18. for which, *eyes*; Pſal. 34.15.

for good] As Neh. 5.19. & 13.31. So ver. 5.

and I will bring them again to this land] So Chap. 12.16. & 15.16.

and I will build them, and not pull them *down, and I will plant them, and not pluck* them *up.*] So Chap. 42.10. See more of theſe metaphores, Chap. 1.10. & 18.7,9. a defect of the pronoun in the latter member, is ſupplyed from the former; as Chap. 8.10. & 9.10.

V. 7. *And I will give them an heart to know me, that I am the Lord;*] So to know me, as to acknowledge me for their God, and to carry themſelvs accordingly for matter of obedience towards me. So Deut. 30.6. Chap. 32.39. Ezek. 11.19. & 36.27. 1 Tim. 5.20.

and they ſhall be my people, and I will be their God:] Heb. *And they ſhall be to me for people, and I will be unto them for God.* Such a mutual relation, and entire communion, ſhall be between me and them, that it ſhall appear, that I regard them as their God, and they carry themſelves toward me, as my people. So Chap. 7.23. & 30.22. & 31.33. & 32.38. the ancient covenant being between me and them renewed, Gen. 17.7,19. Exod. 20.3,5,6. Deut. 26.17,18.

for they ſhall return unto me with their whole heart.] Or, *when* (as Chap. 10.2. & 11.23.) *they ſhall return unto me* (by repentance and amendment of their ways, Eſay 55.6.) *with their whole heart*: not *feignedly*, as in former times, Chap. 3.10. Pſal. 78.36,37. but ſincerely, Pſal. 119.2,10. Chap. 29.13.

V. 8. *And as the evil figs which cannot be eaten they are ſo evil*] Or, *But as the bad figs which are ſo bad, that they cannot be eaten*, as ver. 2,3.

(*ſurely thus ſaith the Lord*)] So is the particle *ci* uſed, Ch. 22.22.

ſo will I give Zedekiah the King, and his Princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt:] Or, *So will I give up*, or, *deliver*; as ver. 9.

the reſidue of Jeruſalem] That remained ſtill there left behind by Nebuchadnezzar; when he carryed Jeconiah with thoſe other away, ver. 1.

that dwell in the land of Egypt] Whither many, in likelyhood, had fled for ſuccour and protection, upon the Babylonian invaſion, as before times they had done the like, Eſay 30.2. & 31.1. and as others alſo did afterward, againſt Gods expreſſe charge to the contrary, Chap. 42.15-18. 2 King. 25.26.

V. 9. *And I will deliver them*] Or, *I will, I ſay*, (as Eſay 55.1. & 58.10. & 59.17.) *give them up*, or, *deliver them*; as ver. 8.

to be removed into all the Kingdoms of the earth for their evil] Heb. *I will give them for a removal* (or, *make them a removal*; make a removal of them) *for evil* (as Chap. 21.10. and, as, *for good*, ver. 5,6.) *unto all the kingdoms of the earth*: to be driven to and fro from place to place, or diſperſed into all places, Chap. 15.4. & 29.18. & 34.17. of old threatned, Deut. 28.25. fulfilled, Lam. 1.8. yet ſome render the word here uſed, *vexation*; to be vexed and moleſted, 2 Chr. 29.8. Eſay 29.18. Hab. 2.7. But the word here uſed, and elſe-where, in this Prophecy, ſeemeth the ſame in notion with that in Moſes, though the letters be tranſpoſed: whereof, ſee on Chap. 23.31.

to be a reproach and a proverb] Heb. *for a reproach, and for a proverb*, or, *by-word*. So Deut. 28.37. 1 King. 9.7.

a taunt and a curſe] Heb. *for a taunt, and for a curſe*: as Chap. 26.6. & 29.22. See on Eſay 65.15.

in all places whither I ſhall drive them.] Heb. *which I ſhall drive them there*, or, *thither*. So Chap. 8.3. & 16.15. & 23.23. & 29.18. & 32.37.

V. 10. *And I will ſend the ſword, the famine, and the peſtilence among them,*] Theſe come not by chance, but by miſſion, commiſſion, or permiſſion from God. So Chap. 14.15. & 34.17. Ezek. 14.21.

till they be conſumed] So is the word uſed,Joſh.10.20. Ch. 27.8.& 44.12.

from off the land,] As Deut.4.26. 2 Chr.33.8.

that I gave unto them,and to their fathers.] So Chap.7.14. & 23.39.

CHAP. XXV.

Verſ.1. T*He word that came to Jeremiah*] Heb. *The word* (to wit, of the Lord) *which was to Jeremiah*; as Chap.1.1. Or, *The word that was to Jeremiah*; to wit, from the Lord; as Chap.11.1,

concerning all the people of Judah,] As Eſay 1.1.

in the fourth year of Jehojakim the ſon of Joſiah King of Judah,] By the date of this prophecy, compared together with that next before,Chap.24.and the next following, Chap.26. that appeareth,which formerly hath been obſerved, Chap. 22. that the Prophecies, or Sermons, in this book recorded are not diſpoſed,or ranked,according to the preciſe order of time wherein they were delivered, that foregoing, in time coming after this; and that following, ſome time before it.

that was the firſt year of Nebuchadrezzar King of Babylon.] Or,*which was*; the demonſtrative for the relative.But hence ſome doubt ariſeth concerning the compoſure of the firſt year of Nebuchadrezzar with the fourth of Jehojakim: whereas Dan.1.1. it is ſaid that *in the third year of Jehojakims reign* Nebuchadnezzar came to Jeruſalem, beſieged and took it. To which anſwer is given by ſome, that the *third* year mentioned in Daniel, is not the *third* year of Jehojakims reign,but the *third* year of the Sabbatical courſe; the like whereunto they ſuppoſe to be found, Chap. 28.1. But whatſoever may be ſaid of this latter place,whereof further when we come to it, that of Daniel ſeems ſo expreſs for the year of Jehojakims reign, that it cannot be ſo avoided. And others rather anſwer,that the firſt year of Nebuchadnezzars abſolute reign, wherein he reigned after his fathers deceaſe, concurred (as it oft falleth out) partly with the latter part of Jehojakims third year, and partly with the former part of his fourth; and that it may well be therefore,that in the latter part of Jehojakims third year, he might advance toward Jeruſalem, or arrive and ſit down there, and ſurprize it in the beginning of his fourth. So Don Joſeph upon Daniel, for Jehojakim was ſet up by Pharaoh-Nechoh in the room of Jehoachaz his brother, 2 King.23.34. but Nebuchadnezzar having abandoned the power of Pharaoh in thoſe parts, 2 King.25.7.about this third and fourth of Iehojakims reign came to Ieruſalem,took the city,and took away divers choice youths of the bloud royal to be trained up for attendance on him in his court at Babylon, Dan. 1.3. yet left Jehojakim enjoying the crown and kingdom ſtill, onely holding now from him, as from Nechoh he did formerly; untill about three years after,when finding diſloyalty in him,he returned again,took him captive,and carryed him to Babylon, 2 King. 25.1,2. 2 Chron.36.6.Ezek.19.9. See the like to this, Ch. 52.28. For Ioſeph the Iew, with thoſe that follow him, are far out of the way,who in his *Jewiſh antiquities*,l.10.c.7. writeth, that this firſt invaſion of Iudea by Nebuchadnezzar, was in the fourth year of his reign, and the eighth of Iehojakims; which the calculations of the ſacred records do evidently refel. Nor ſhall we need to have recourſe to that which a learned Writer ſuggeſteth,to wit, that in Daniel the words may be rendred, *After the third year of Jehojakims reign*; becauſe the particle there uſed doth ſo ſignifie, Exod. 2.23.& Num.28.26. Since that ſuch uſe of it in theſe conjugations is unuſuall; and the other way is familiar.

V. 2. *The word which Jeremiah the Prophet ſpake unto all the people of Judah,and unto all the Inhabitants of Jeruſalem, ſaying;*] Unto all thoſe, that out of all parts of the land, repaired to Ieruſalem, (for it is not to be imagined that he went up and down to publiſh it from town to town, or from city to city) as well as unto thoſe that had their places of abode there; becauſe it concerned all of them, as well the one as the other,ver.1. and the former part of this prophecy is concerning them in particular; denouncing their deſtruction,ver,8—11.for their obſtinacy in their wicked courſes, notwithſtanding the manifold admonitions and warnings from time to time given them, both by Ieremy, and other Gods meſſengers,ver.3—7. and yet promiſing a reſtitution at ſeventy years end,ver.12—14.for the latter part is more general, containing a denunciation of the like judgment againſt ſundry ſeveral nations at large reckoned, the King of Babylon himſelf, by whom they were to ſuffer,not excepted, ver.15-38.

V. 3. *From the thirteenth year of Joſiah the ſon of Amon King of Judah,even unto this day, (that is, the three and twentieth year) the word of the Lord hath come unto me,*] To convince them of their obſtinacy,he relateth how aſſiduous and ſedulous God himſelf by his Prophets, and his Prophets from him,for a long time had been, in admoniſhing them of their wicked courſes, and endeavouring to reclaim them from the ſame; but all to no purpoſe, without any fruit, or good effect.

From the thirteenth year of Joſiah] So is the time of his calling to the Prophetical function preciſely fixed, Chap. 1. 2.

the ſon of Amon] So Chap.1.2.

this is the three and twentieth year] Heb.*this three and twenty year*; which need not be altered, nor put into any parentheſis: for twelve entire years being taken from the *thirty* and *one* of Joſiah,2 King.22.1. there will *eighteen* (with ſome advantage in likelyhood) remain; whereunto if we add *ſix months*,2 King.23.31.together with the *third* poer expiring, or *fourth* beginning of Jehojakims reign, the ſum of *twenty and three* will ariſe. So this prophecy ſeemeth to have been delivered much about the time of Nebuchadnezzars firſt invaſion of Judea,and ſurpriſing of Jeruſalem, or very ſhortly after it; and to be of the ſame date with that recorded, Ch. 36.1.

and I have ſpoken unto you riſing early and ſpeaking:] I have not failed to deliver faithfully to you, what I received from God; and that with all ſedulity, aſſiduity and diligence, for ſo much this form of ſpeech importeth. See Chap. 7.13,25. withall alluding, as ſome think, to the time of the morning meeting for Gods ſolemn ſervice, Num.28.4. 2 King. 3. 20. Luk.21.36.Act.2. 15. at which time it is not unlikely that the Prophet uſually preached,there being then the greateſt concourſe of people in the Temple: but the alluſion ſeems more general unto all ſort of diligent and induſtrious perſons,that riſe early to attend and follow their ſeveral employments in their ſeveral places, magiſtrates to ſit in judgment, merchants to attend their trade,workmen and labouring men to follow their days work, Pſal. 101. 8. & 104. 23. & 127. 2. Chap.21.12.

but ye have not hearkned] Heb. *and*(as chap.23.14.) *ye heard not*: ye would not hear; that is, be admoniſhed and obey, Pſal 81.11.chap.7.23,24.

V. 4. *And the Lord hath ſent unto you all his ſervants the Prophets,riſing early and ſending them;*]See chap.7.25. So alſo, chap,29.19.

but ye have not hearkned,nor enclined your ear to hear.] See chap.7.24,26.

V. 5. *They ſaid*] Heb. *Saying*; as chap.18.1. God ſaying by them whom he ſent,ver.4. for the ſpeech runneth as ſpoken by him,ver.7.

Turn ye again now every one from his evill way, and from the evill of your doings]I laboured by them to reduce you to repentance,and to amendment of life, 2 King.17.13. chap.18. 11.& 35.15. to reclaim you eſpecially from your idolatrous courſes, which ye have alwayes been much addicted unto, ver.6.

and dwell in the land] Or, *ſo ſhall ye dwell in the land.* as Pſal.37,3. *and be fed*; *and dwell*,for,*ſo ſhalt thou be fed*,and, *ſo ſhalt thou dwell.*

that the Lord hath given unto you, and to your fathers,] As Chap.23.39.

for ever and ever] Heb. *to from age and unto age*: but the firſt particle,as in the like forms,(as Chap.2.25.)is redundant; as alſo is the copulative before the latter. as Chap. 7.7. and this clauſe may have reference both here and there, either to their continuance in the land, as Pſal.37.27.or to the extent of Gods gift and grant: as Gen.17.8.

V. 6. *And go not after other gods to ſerve them,and to worſhip them,*] As both you and your fathers have from time to time done, Chap.16.11.

and provoke me not to anger with the works of your hands;] Heb. *and anger me not.* So Chap.7.18,19. *with the works of your hands*; your idols, Pſal.78.40,58. & 106. 29. Chap. 32. 30. & 44.8. or your wicked courſes in general: as verſ. 14. Pſal.28.4. Hagg.2.14.

and I will do you no hurt.] Heb. *I will not do evil to you.* as 1 Sam.26.21. Thoſe evils that I have threatned to bring upon you, ſhall be reverſed and withheld, Chap.1.6. & 6.19. & 11.11. & 19.3,15. See Chap.18.8.

V. 7. *Yet ye have not hearkened unto me,ſaith the Lord*;]Heb. *And* (as Chap.23.21.) or, *But*; as ver.4. ſee there.

that ye might provoke me to anger] Heb. *anger me.* as ver.6. See Chap.7.18.

with the works of your hands] See ver.6.

to your own hurt.] Not to mine; whom no evil of yours can reach unto, nor do the leaſt harm, Job 35. 6,8. Chap.7.19. Heb. *for evil to you*; that is,*to your ſelves*: as Prov.9.12.chap. 5.19. & 23.8.

V.8. *Therefore thus ſaith the Lord of hoſts;Becauſe ye have not heard my words.*] That is, not hearkened to him, and yielded obedience to them; but refuſed and rejected them,as Chap.7. 19. for had they not heard? yes,undoubtedly. See ver. 3, 4.

4. heard they had, (which aggravated their guilt) but obeyed they had not. See Rom.10.16,18,19.

V.9. *Behold, I will ſend and take all the families of the North*] What is termed *ſending and taking* here, is expreſſed by *calling*, Chap.1.15. and thoſe here called *the families of the North*, are called *the Kingdoms of the North* there: *family*, for, *Kingdome*: as Chap.8.3. thoſe of the ſeveral Kingdoms and Nations ſubject to the Chaldean Monarch, (whoſe country lay to the North of Judea, Chap.1.14. & 6.22.) and ſerving under him; whom by a ſecret Inſtinct, God would cauſe to come as readily and unanimouſly unto this ſervice, as if he had ſent ſome meſſengers to them to invite them thereunto, or ſome leaders to bring them on. See the like, Eſay 13.2-4. Heb. *I am ſending and will take*; that is, *I am ſending to take*, as Joſh.24.9. to take them up for this ſervice, and bring them on thereunto.

and Nebuchadrezzar the King of Babylon my Servant;] Heb. *and to Nebuchadrezzar*. I will ſend to him as well as to them; to bring them to him, (whom I intend to employ as my Commander in chief for this expedition, to do me ſpecial ſervice therein: as Chap.27.6. & 43.10. Ezek.29.18,20.) and to bring him and them together againſt this land, and the neighbouring countries. Thus doth the Lord ſhew himſelf to be *the Lord of hoaſts*, ver.8. and that he hath all the creatures, even wicked men, and the devils themſelves, at command, Pſal.119.91. & 148.8. making uſe of them, even without their privity, and beſide their purpoſes, Eſay 10.5,7. and 45.4,5. for his own glory, the correction and dejection of ſome, and the reſtitution and advancement of others, Prov. 16.4. Eſay 40.5. & 45.4.

and will bring them againſt this land, and againſt the Inhabitants thereof,] He ſpeaketh as if he himſelf were coming in the head of Nebuchadnezzars forces againſt them. See chap, 15.8. & 21.5,13.

and againſt all theſe nations round about,] That ye may not in vain expect or hope for any help againſt him from them. Whence it appeareth that Nebuchadnezzar had not as yet made entire conqueſt of thoſe neighbouring nations, when this prophecy was delivered; whom yet having ſubdued, he made uſe of afterward againſt Judah and Jeruſalem, when Jehojakim proved diſloyal to him, 2 King.24.1,2. he having at that time taken away from the Egyptian all the power and intereſt that he had in thoſe parts, and the regions thereabout as far as to Euphrates, 2 King.24.7.

and will utterly deſtroy them,] Heb. *make a cherem*, or, *anathema, of them*; as Eſay 37.11. So Chap.50.16.

and make them an aſtoniſhment, and an hiſſing,] See chap.19.8. So ver.18.

and perpetual deſolations.] Heb. *deſolations of perpetuity*; that is, of long continuance: as Eſay 58.12. So ver. 18.

V. 10. *Moreover, I will take from them*] Or, *I will alſo take from them*. Heb. *And* (which may well here be retained) *I will cauſe to periſh from them*; as Obad.8.

the voice of mirth, and the voice of gladneſſe,] All ſuch mirth as they had wont to have, and to make by muſick inſtrumental or vocal, at their feaſts and merry meetings, Amos 6.5. See the like threatning, Chap.7.34. Ezek.26.13. Hoſ.2.11. Rev.18.22.

the voice of the bridegroom, and the voice of the bride,] Such ſongs and ſolemn ſpeeches as virgins and others were wont to entertain the bridegroom and bride with, Pſal.45.1. Mat.25.1. or wherewith they uſed mutually to ſolace themſelves one with another, Cant.2.8,14. So alſo Chap.7.34. Rev.18.23. See alſo Chap.33.11.

the ſound of the milſtones] Heb. *the voice of the mill*: and ſo alſo Rev.18.22. that which ſome underſtand, ſimply of the noiſe that the milſtones in grinding are wont to make: alluded to Eccleſ.12.4. implying that bread-corn, and bread it ſelf conſequently, (ſee Zach.9.16.) and together with it, whatſoever ſupply they had of means, wherewith to maintain, not jolity alone, but life and ſubſiſtence, ſhould be taken away: as Eſay 3.1. But ſome others underſtand it of ſuch ſongs as women uſed to ſing, to paſſe the time away, while they wrought at the hand-mill, Exod.11.5. Mat.24.41. Luk. 17.35. of which kind of ditties, we have ſome yet extant in the monuments of the ancient Greeks. And ſome again going alſo this way, reſtrain it to the ſongs uſed by ſuch at the grinding of corn for flower to make bride-cakes and ſpiced bread with for weddings; becauſe it is joyned here with ſuch wedding ſolemnities: but that ſeems of little weight, ſince that in that parallel place of John, where all theſe particulars are recited, it is ſubjoyned not to weddings, but to artificers; nor is it adjoyned to the former in this place. I concur rather with the firſt. Of the word here rendred *milſtones*, ſee on Eſay 57.2.

and the light of the candle] Heb. *light of candle*, or, *candle-light*; and ſo Rev.18.24. a note of deſolation, and of a place deſolate, and utterly abandoned, where no candle-light at all is to be ſeen: and is needleſly therefore reſtrained, to the enervating of the text, unto ſuch torches, tapers, or lamps, and other like lights, as they had wont to accompany the bridegroom with, brought to the bridal houſe by night, Mat. 25.1.

V. 11. *And this whole land ſhall be a deſolation, and an aſtoniſhment*,] Heb. *all this land* (to wit, Judea) ſhall be *unto devaſtation, unto aſtoniſhment*, or, *deſolation*; as it is alſo commonly taken, and rendred, chap.2.15. & 4.7. & 18.16. and ſo would rather here: and though the root it comes of have ſometime alſo a notion of *aſtoniſhment*, Lev.26.32. chap.2.12. Ezek.26.16. whence it may ſeem to be not amiſs ſo rendred, ver. 9. yet I ſuppoſe that but a groundleſſe nicety of a learned Writer, who would have the noun here uſed, and thence deduced, to be not a ſimple, but a compound term, and to ſignifie, *there what?* or *what is there?* as taken up from the uſual ſpeech of folk, who ſeeing a place ſtrangely defaced and waſted, are wont to ſay, *what is there there?* or, *what have we here?*

and theſe nations] Neighbouring upon you round about, to wit, the Philiſtimes, Edomites, Moabites, Ammonites and Aramites, or Syrians, ver.9.

ſhall ſerve the King of Babylon] Not ſome one King of Babylon alone, but three of them ſucceſſively, one after another. See chap.27.7.

ſeventy years] The term and ſtint of the Jewiſh captivity, together with the ſervitude of thoſe other neighbouring nations, under the Chaldean Monarchy, is here preciſely ſet down, as for the further confirmation of the truth of this prophecy, ſo more ſpecially, for the better ſupport of the faithful during the time of their captivity, and nouriſhing in them an hopeful expectation of their undoubted deliverance, when that term of years ſhould be expired, Dan.9.3. Concerning the determination whereof, the agreement ſeems to be more general, the Holy Ghoſt having in the ſacred records expreſly fixed it upon the firſt year of Cyrus his abſolute reign, 2 Chr. 36. 22. Ezr.1.1. But about the time or tearm from which thoſe years commence is doubt made by divers. For ſome begin them at the date of this preſent prophecy, from the fourth year of Jehojakims reign, ver.1. about which time Nebuchadnezzar having given a great overthrow unto Pharaoh-Necho, King of Egypt, chap.46.2. did afterward alſo upon this occaſion invade Judea; Pharaoh-Necho had gone to recover Carchemiſh from the King of Aſſyria, 2 King. 23. 29. & 2 Chr.35.20. and having by the way ſlain Joſiah in fight, upon his return from thence entring upon Iudea, he put down Iehoachaz, whom the people had made King in his fathers room, and ſet up Iehojakim, his brother, in his ſtead, 2 King. 33.29,30,33,34. but Neduchadnezzar having met with the Egyptian, and given him the fore-mentioned overthrow, ſtruck into Iudea, came to Ieruſalem, took it, as may ſeem, without any notable reſiſtance, and compelled Iehojakim to renounce his tenure from the crown of Egypt, and to hold it, which Iehojakim was content to do, from him, 2 King.24.1. And from this ſurpriſal of Ieruſalem, in Iehojakims third and fourth year, ver.1. Dan.1.1. do divers writers make theſe ſeventy years to commence. But howſoever it be true indeed that at that time the Chaldean gave order to ſome of his Miniſters to bring with him unto Babylon ſome yong ſtriplings of the bloud-royall and princely alliance; to be trained up for his ſervice and attendance in his Court there, whereof Daniel was one Dan.1.34. yet neither did he then either carry away captive or depoſe Jehojakin, who continued his reign ſeven years after that 2 Kings. 23.36. 2 Chro.36.5. neither is there mention in the ſacred records, either of any great devaſtation at that time made in the land, or of any conſiderable number, that ſhould then be carried away captive. Others therefore chooſe rather to fix it at the eleventh year of Zedekiah; at which time that kingdom and ſtate ſeemed to draw its laſt breath. Lam.4. 20. for then was the city not onely ſurpriſed and ſacked, but together with the Temple, and the Kings Palace, a great part of it burnt down, the ſtate royal diſſolved, and a more general deportation of the people of the land then had at any time been before, 2 King.25.4-21. 2 Chr.36.17-20. chap.52.5-30. This further to confirm, they alledge that ſaying, 2 Chr.36. 20, 21. that *thoſe which had eſcaped the ſword, were carryed away to Babylon, where they were ſervants to him* (to wit, Nebuchadnezzar) *and his ſons, untill the reign of the Kingdom of Perſia: to fulfill the word of the Lord by the mouth of Jeremiah, untill the land had enjoyed her Sabbaths: for ſo long as ſhe lay deſolate ſhe kept Sabbath, untill the ſeventy years were fulfilled.* But hereunto is anſwer given, the end or uttermoſt term of the lands ſabbatiſing after it began to ly waſte is there ſpecified, and it is ſaid onely to have ſabbatiſed ſo long as it ſo lay waſte: but neither is mention made of the beginning of thoſe ſeventy years, nor that the land lay in that manner waſte that whole ſeventy years time, from that year commencing: and the like they find in the ſame chapter, where it is ſaid of Jehojacin, that *he reigned three months and ten days, and when the yeer came about*, or, *expired*, *Nebuchadnezzar ſent and brought him to Babylon*, 2 Chr. 36. 9, 10. yet is not the meaning, that he reigned an entire yeer; but that when that yeer went out, the three laſt moneths whereof onely with a few days over he reigned, this his ſurpriſal fell out. Others therefore laſtly, with whom I concur, begin them at the captivity of Jeconiah, or Jehojacin, Chap. 22. 24—26. at what time Nebuchadnezzar in the eighth yeer of his reign took him priſoner, having ſate little above *three months* in the royall ſeat, together with *his mother, his Princes, and his officers*, and carryed them away with him to Babylon; and beſides them *all* the Inhabitants of *Jeruſalem*, and *all the men of might or valour in the land*, ſome *ſeven thouſand* in number, and *all the artificers, and ſmiths*, or, *maſons*, *a thouſand*, and *all that were ſtrong and fit for war, ten thouſand* in all: leaving none ſave of the pooreſt ſort of people behind, 2 King. 24. 8—16. And this beginning of the ſeventy years captivity we have both from Jeremy and Ezekiel: for Jeremy himſelf, the fitteſt and beſt able to fix the head of this account, writing unto thoſe that were in captivity at Babylon, being carryed thither with Jeconiah, in the time of Zedekiahs reign, chap. 29. 1, 2, 3. telleth them expreſly, that *when as ſeventy yeers ſhould be accompliſhed, God would viſit them, and bring them back to their own country again*, chap. 29. 10. as alſo, Ezek. 4. 1. the captivity is ſaid to have begun *eleven yeer* before the ſacking of the city under Zedekiah; for the *fourteenth yeer after the ſacking of the city*, is ſaid expreſly to be *the twenty and fift yeer of their captivity*: And again the firſt tidings are ſaid to have been brought unto him abiding among the captives at Babylon, of the ſurpriſal of the city, by one that had eſcaped thence, *in the twelfth yeer* of their captivity, Chap. 33. 21. which cometh up juſt to Jeconiahs deportation, the eleven yeers of Zedekiahs reign coming between, 2 King. 24. 18. & 25. 2—4. whereby it evidently appeareth, that the yeers of their captivity were reckoned, neither from the fourth of Jehojakim, nor from the eleventh of Zedekiah, but between them both, from the deportation of the people together with Jehojacin, or Jeconiah.

V. 12. *And it ſhall come to paſſe when ſeventy yeers are accompliſhed, that I will puniſh the King of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans;*] Thus the deſtruction of Babylon, and the deliverance of Gods people out of that captivity, Chap. 29. 10. do concur in time exactly the one with the other. See Eſay 14. 1.

it ſhall come to paſſe] Heb. *it ſhall be*; as chap. 17. 24.

when ſeventy yeers are accompliſhed] Of theſe ſeventy, ſix and thirty compleat, are of Nebuchadnezzars reign; for ſo we find that the firſt yeer of Evil-Merodac his ſons reign concurred with the ſeven and thirtieth yeer of Jehojacins captivity, 2 King. 25. 27. chap. 52. 31. the other thirty and four are to be divided between Evil-Merodac, and Belſhazzar, (the latter of which reigned two, at leaſt, compleat; for of his third is mention made, Dan. 8. 1.) unleſſe ſome vacation or uſurpation, as ſome deem, came between their two reigns. See chap. 37. 7. and out of Beroſus his *Chaldean ſtory*, Joſeph the Jew in his firſt book *againſt Apion*. For as for the Jewiſh Doctors that will give Evil-Merodac onely twenty three; and to make up the ſum reckon from the firſt of Nebuchadnezzar, and the fourth of Jehojakim, taking in the whole forty five of Nebuchadnezzars reign; they ſeem to go but on mere ſurmiſe for the former, and to croſſe the Prophets own computation in the former, ſee on ver. 11.

that] Supplied, as Eſay 4. 7.

I will puniſh for their iniquity] Heb. *I will viſit upon* them *their iniquity*; as Exod. 34. 7. Chap. 23. 2, 34. as he will viſit his people then in mercy, Chap. 29. 10. ſo he will *viſit* their oppreſſours then in wrath, for the wrongs done by them to his people. See Eſay 47. 6. & 51. 22, 23. Chap. 17. 18. & 51. 35, 36. So Gen. 15. 13, 14. Eſay 10. 12.

the King of Babylon] Not Nebuchadrezzar, but one of his iſſue and ſucceſſours in that Empire, Belſhazzar. See on Eſay 14. 4-19.

that nation] The Chaldeans, chap. 6. 12. & 24. 5. together with their land; by deſtruction the one, by devaſtation the other.

and will make it perpetual deſolations.] Heb. *put it unto deſolations*, or *devaſtations*, *of perpetuity*, or *diuturnity*; as ver. 9. See Eſay 13. 19. & 14. 23. chap. 50. 40. & 51. 26.

V. 13. *And I will bring upon that land all my words that I have pronounced againſt it, even all that is written in this book, which Jeremiah hath propheſied againſt all the nations.*] Hence ſome gather, that thoſe enſuing prophecies from chap. 46. to 51. the two laſt whereof do at large foretell and deſcribe the ruine of Babylon, were preached before this: and the ancient Greek therefore doth here, after theſe words, inſert them, in a confuſed way. But hereof there is no neceſſity.

And] Or, So; as Chap. 11. 18. ver. 14.

againſt all the nations] See the title prefixed at Chap. 45. 1.

V. 14. *For many nations, and great Kings, ſhall ſerve themſelves of them alſo:*] As many nations with their Kings ſhall for a time ſerve them; ſo after the term of that monarchy run out, they ſhall ſerve themſelves of them. Whence ſome obſerve, that theſe *ſeventy yeers* are to commence, not ſo much from the utter deſolation of the land of Judea, and thoſe other countries hereafter mentioned, as from their ſervitude, ſee on ver. 11.

many nations] The Medes and Perſians with others ſubject to them, and ſerving under them, Eſay 13. 4. Dan. 5. 28, 31. yet the word in the original is ambiguous to *many*, or *great*. So Pſal. 25. 11.

great Kings] Darius and Cyrus: under whoſe conduct thoſe forces conſiſting of divers nations came againſt Babylon. See Eſay 21. 7, 9. & 43. 14. & 45. 1.

ſhall ſerve themſelves of them] Heb. *have ſerved upon them*; which the old Latine following, rendreth the words, *becauſe they ſerved them when they were many nations, and great Kings*: and this ſome expound, as if the reaſon were here rendred, why the nations before-mentioned, ver. 13. ſhould ſo ſuffer, to wit, becauſe they had ſerved againſt Gods people under the Chaldeans: which though true of ſome of them hereafter mentioned, 2 King. 24. 2. Pſal. 137. 7. yet of ſome of them, the Egyptians eſpecially, is not true, Chap. 37. 5. and others therefore ſay, becauſe that Gods people had ſerved them and they had dealt rigorouſly and cruelly with them: to which purpoſe, a learned Writer citeth one of the Jewiſh Doctors, who ſhould ſo expound the place: but the Jewiſh Commenter, whom he citeth, ſaith no ſuch matter: he rather directly controlleth it; for firſt he obſerveth, that the verb of the time paſt is put here for the future, as our Verſion well rendreth it; then that the word of *ſervice* (which this Author alſo in part admitteth) in the ſyntax here uſed ſignifies, not to *ſerve* one, but to *exact ſervice* of one, or to *ſerve* ones ſelf *upon* one, (of which ſee on chap. 30. 8. & 34. 10. as alſo, ſee Ezek. 34. 27.) and laſtly, that the words are meant of the Kings of Media, and Perſia, with their people, who ſhould have the Chaldeans to ſerve them, as they had done with others before: and this expoſition is confirmed by that parallel place, Chap. 37. 7.

of them alſo] Heb. *upon them*; *upon them alſo*, as they have done upon others: or, *even upon them*; as Eſay 57. 6, 7. howſoever it may ſeem a matter very unlikely at preſent.

and I will recompenſe them according to their deeds, according to the works of their own hands.] Or, *ſo*; as ver. 13. or, *thus*, as chap. 7. 34. *will I repay them*, or, *render unto them*; as the word is rendred, chap. 51. 24.

V. 15. *For thus ſaith the Lord God of Iſrael unto me;*] Or, *For thus ſaid the Lord, the God of Iſrael unto me*; to wit, at that time when he delivered me the fore-going meſſage, ver. 1.

Take the wine-cup of this fury at mine hand,] Or rather, *Take this wine-cup of wrath*. Heb. *heat*, or, *fervour*: whence ſome render it, *this ſmoaking wine-cup*; an argument of anger, Eſay 6. 4. See Rev. 14. 10, 11. Eſay 51. 17, 22. *from my hand*. Thoſe judgments and afflictions that God allotteth, eſpecially out of anger and wrath to any, are in Scripture frequently compared to a cup of ſome hot or heady drink that doth exceedingly diſtemper. See Pſal. 11. 6. & 60. 3. & 75. 8. Job 21. 20. Lam. 4. 21. Ezek. 23. 32-34. Such a cup in a viſion is reached out to Jeremy, and he enjoyned, taking it out of Gods hand, to go with it unto the nations hereafter mentioned, and to tender it unto them.

and cauſe all the nations to whom I ſend thee to drink it.] Heb. *make to drink it all the nations, whom I* am *ſending thee unto them*: an elegant redundancy, very common in this language: ſo 1 King. 21. 11.

V. 16. *And they ſhall drink it, and be moved, and be mad; becauſe of the ſword that I will ſend among them.*] The effects of this drink, together with an explication of it, what it is: ſee further, ver. 27, 29.

they ſhall drink it] They ſhall be enforced to drink of it, whether they will or no, ver. 28. or, *that they may drink it*; as Chap. 22. 10. & 23. 18, 21. Mal. 1. 9.

and be moved] None of them being ſo ſtrong, as to be able to bear it; but ſhall be overcome with it: as chap. 23. 9. The word may well be rendred, *They ſhall be toſſed*, or, *ſhall toſſe themſelves* to and fro. See chap. 5. 22. as men unquiet and reſtleſſe, by occaſion of drink that diſturbeth their brains, or being in a diſtemper of frenſie, are wont to do, Prov. 23. 34.

and be mad] As men that are mad-drunk. So Ezek. 23. 34. chap. 51. 7.

becauſe of the ſword]Heb.*from before*, or, *from the face of*; that is,by reaſon of; as chap.23.9.

the ſword] That is,hoſtile invaſion with fire and ſword: ſo is the term *ſword*,commonly taken, Lev, 26. 25. Eſay 1.20. Ezek.30.4. and that is the cup, or wine of Gods wrath, the ſmoking liquor before-mentioned.So ver.27,29.

I ſhall ſend] For by his appointment,and with his commiſſion,it cometh,Chap.47.6,7.Ezek.14.17.

V. 17. *Then took I the cup at the Lords hand*]Or,*So* (as ver. 14.Heb.*And*; So Chap.13.2,5.) *I took the cup from the Lords hand:* being by his hand, in viſion, reached out to me, ver.15.

and made all them to drink,unto whom the Lord had ſent me.] As ver.15.either in viſion,or by denunciation. See chap.27.4. ver.30. For that conceit of a learned Writer ſeemeth to me nothing probable, that the Prophet ſhould go up and down with a cup in his hand, and travel to ſo many ſeverall nations,and ſo far remote one from another with it;enough to have taken up a main part of his life.

V. 18. To wit, *Jeruſalem,and the cities of Judah*] Thus judgment uſually beginneth at Gods own houſe, with Gods own people,Ezek.9.6. 1 Pet.4.27.

and the Kings thereof, and *the Princes thereof*,] The Kings thereof ſucceſſively,Jehojakim,Jehojacin,and Zedekiah,Ch. 22. 18, 19, 24, 25. and 21. 7. See Chap. 17. verſ. 19, 20,25.

to make them a deſolation,an aſtoniſhment, an hiſſing, and a curſe,] Heb.*to give them unto deſolation*,&c. See on Chap.24. 9. ver.9.

(*as* it is *this day*)] Or, *as* appeareth *this day.* So Chap. 4.20,38. & 8.18. 1 King. 8.24. whence ſome gather, that this prophecy was delivered after the captivity of Jehojacin: but the date of it,ver.1.directly controlleth this. Nor can I accord with thoſe, who would have this prophecy to be of a diverſe date from the former: the ſeries of the context, ver. 15. ſeeming not well to admit it: and with thoſe much leſſe, who would have it ſpoken in a prophetical ſtrain,in the time preſent,as of a thing to come, but as ſure to be, as if it were already done, and to be ſeen, even at preſent; becauſe I no where meet with this form ſo uſed. Others ſuppoſe that this clauſe hath relation not to the time when the prophecy was firſt uttered; but the time when it was afterward penned and publiſhed in writing,being made up in one volume together with the reſt of his prophecies; which yet to me ſeems no more probable then the former. I ſuppoſe it was ſhortly after the Chaldean irruption in the third and fourth of Jehojakim, ver. 1. Dan. 1. 1. when the land being queſtionleſſe of neceſſity much plundered by ſo great an army as Nebuchadnezzar in all likelyhood brought with him, after it had not long before by Pharaoh Nechoh been ſo pillaged, the city ſurpriſed, the crown toſſed from one head to another,and enforced to hold from the Egyptian one while, and the Chaldean another while; that diſmal work began then to break forth and diſcover it ſelf, that afterward grew to its higher growth in Jehojacins captivity; and to its full height in the expiring reign of Zedekiah. See 2 King.23.32-37.& 24.1-16.& 25.1-21.

V. 19. *Pharaoh King of Egypt, and his ſervants, and his Princes,and all his people.*] *Pharaoh-Nechoh*, chap.46.2. and *Pharaoh-Hophra*,chap.44.30.his ſucceſſour. *Egypt* comes in the firſt place, becauſe the Jewiſh people relyed principally upon them,preſuming much upon ſuccours and ſafeguard, which they promiſed unto themſelves from them, chap.37.5. Ezek.29.6,7,16 and the Prophet may ſeem the rather therefore to inſiſt upon particulars concerning them, their *Princes*, *ſervants*, and *people*; (becauſe though their King might miſcarry, yet the State might ſtand, managed by the Peers and Officers of State, and their ſtrength conſiſting in the multitude of their people, might not be much impaired,) to put them out of all hope of ſupport or ſhelter from thence. See chap.40.Ezek.29.& 30.& 31.

V. 20. *And all the mingled people*;] Concerning the term here uſed, Interpreters much differ; the word is uſed ſometime for *a mixture* of perſons, or people, a promiſcuous multitude, chap.50.37.and with the *e* onely lengthened in the ſame notion,Exod.12.38. Neh.13.3. to which purpoſe ſome underſtand it here. So ſome of the Jewiſh Doctors, affirming hereby to be underſtood a mixture of people, conſiſting of divers nations,that were embodied together: but who in particular, or where abiding, they tell us not. But ſome others deem it to have reference to the nations enſuing, as generally comprehending the people, in this verſe and the next,by name more particularly there recited; and here ſo termed, becauſe,ſay they, their borders and confines were intermixed the one with the other. Others, going the ſame way for notion of the term, underſtand it, as having reference to the verſe before-going; of ſuch people as were mingled in their places of habitation with the Egyptians, or bordered neer upon them, and were in confederacy with them: to which purpoſe the Chaldee Paraphraſt expreſſeth it by a term,that is deemed to import *auxiliaries*; which may ſeem therefore to take in the Cuſhites, who are oft mentioned as borderers upon Egypt. See Eſay 18.1. confederates with it,and aſſiſtants to it,Eſay 20.4. Ezek.30.4-6. where in the 5. verſe, alſo the word here uſed is found: and this the rather may carry ſome probability with it,becauſe the Cuſhites in all this catalogue are not at all mentioned. Howbeit,Others take the word here to ſignifie *Arabia*, as ſometime in this very form it doth (though for the moſt part,with a very ſmall variation, as ver. 24. but ſometime alſo without any ſuch variation; as appeareth by 1 King. 10. 19. compared with 2 Chr.9.14. and whereas it might be objected, that *Arabia* is expreſly mentioned apart, ver. 24. it is anſwered. that there is mention made of thoſe that lived under ſome royal government,eitherin *Arabia* the *fertile*,or in *Arabia* the *deſart*; here ſuch of them are intended, as were under no ſetled government, but lived wildly, wandring from place to place; and withall, which hath ſome hint of the former notation, were a mixture of divers nations. To which purpoſe, alſo,ſome draw in hither that of Tidal,called *King of nations*, Gen.14. 1. In a matter ſo ambiguous, I ſhall forbear to determine ought,leaving it to the deciſion of the learned.

and all the Kings of the land of Uz] *Uz*, or *Uts*: of which name there are three ſeveral parties mentioned in Scripture; and accordingly three ſeveral places deemed to have born that name. The firſt and ancienteſt of them was the ſon of Aram,Gen.10.23.whoſe poſterity are ſuppoſed to have dwelt in that part of Syria,wherein Damaſcus is ſituate, 2 Sam. 8.5. Eſay 7.8. the large valley bordering upon it, retaining ſtill in the Arabick language the name of *Gauta*, by a change of letters not unuſual: as *Gaza*,for,*Azzah*,Act.8.26. *Gomorra*, for,*Amorah*,Eſay 1.9.and *Tyre*,for,*Tſor*,Eſay 23.1. *Tanes*, for, *Zoan*,Eſay 30.4. The ſecond was the ſon of Nachor,Abrahams brother, whoſe poſterity are deemed to have taken up their abode in ſome part of Arabia the deſart, neer to Chaldea,the place of Jobs habitation,Job 1.1. where he had ſuch bad neighbours, the Chaldeans on the one ſide, and the Sabeans on the other, Job 1. 15, 17. the region by the Greeks termed *Auſitis*,and the inhabitants thereof,by Ptolomy, *Aeſitæ*,or as ſome rather think *Auſitæ*. The third was by Diſhan the iſſue of Seir,Gen.36.28. thoſe of his poſterity ſeated themſelves, as ſome think,in ſome part of Arabia the ſtony; either within, or very neer unto the land of Idumea, Lam. 4. 21. and of theſe I conceive that the Prophet here ſpeaketh.

and all the kings of the land of the Philiſtines]See Chap.47. 1. Theſe were of the race of Cham, by Mitſraim his ſon, the Egyptians progenitor, Gen. 10. 6, 13,14. 1 Chr.1.8,11,12. thoſe of his poſterity in ſucceeding ages bordered to the weſt upon the land of Judea.See Eſay 2.6.& 9.12.

and Aſhkelon, and Azza, and Ekron,and the remnant of Aſhdod,] Or, *even of Aſhkelon and Azza*,&c. as Chap.19.12. & 23. 9. for theſe were all ſeveral Princes in the Philiſtines country, See 1 Sam.6.17.where theſe four are reckoned up among the five,which *Gath*,here omitted, maketh up there: the reaſon whereof may be, becauſe that albeit, it had a King in former times,1 Sam.21. 10. yet it may ſeem, in progreſs of time,before Jeremies days,either to have been ſwallowed up in ſome one of the other four,or to have been utterly ruined by ſome forrein force.See Amos 6. 2. of *Aſhkelon*, ſee ch.47. 5,7.

Azzah] Rendred *Gaza*, after the Greek pronunciation of it, 1 Sam.6.17. and Chap.47.5. See on the words before-going.

the remnant of Aſhdod] By the Greeks,and Latines,termed *Azotus*, Act. 8. 40. And it is here ſaid *the remnant* of it, as ſome ſuppoſe, becauſe it had been much impaired and waſted by Pſammetichus,father to Pharaoh-Nechoh, who a long time beſieged it. See Herodote,l.2. or as it may well be,by Tartan, a Commander under Sargon King of Aſſyria, who ſeemeth not to have beſieged it onely,as Pſammetichus did, but to have ſurpriſed alſo,and ſacked it,Eſay 20.1.

V. 21. *Edom,and Moab,and the children of Ammon.*]Theſe, the poſterity of Eſau,the firſt of them, Gen.36.1. of Lot the other two,Gen.19.37,38.did border neer upon one another, Deut.2.8,9. and they were as neer borderers, ſo bad neighbours alſo from time to time unto Gods people. See Pſal. 83.6,7,8. Of the ruine of Edom, ſee further, chap.49.7.of Moab,chap.48.of Ammon,chap.49.1.

V. 22. *And all the kings of Tyrus,*] Heb. *Tſor*; ſee Eſay 23. 1. and on ver. 10. either Kings of ſeveral colonies from thence ſent abroad,and countries thence peopled, of which ſort Carthage is generally acknowledged to have been one; or pety Kings, that held from, and were as vaſſals unto the hereditary crown of that State; or,*Kings*,for,*Princes*,and *Rulers*,as chap.17.20.& 19.3. & 20.5. the rather here ſo termed for their great ſtate and wealth, Eſay 23.8. See Chap. 47.4. Ezek.26.27,28.

and all the Kings of Sidon] Heb. *Tſidon.* Greek, *Sidon*, Mat. 11.21. A neighbouring city to Tyrus: whereof ſee on Eſay 23. 2, 12. they are found oft joyned together, in regard of their vicinity, Mat.11.21.& 15.21.

and all the Kings of the Iles which are beyond the Sea] Or, *of the lands*, or, *countries*, or *regions* (as Eſay 20.6.& 14.1.& 42. 4.& 49.1.) or, *the coaſt* (for the Hebrew term is ſingular) *that are*, or *that is* (and this rather) *beſides the Sea*, or, *by the Sea ſide*; as the word is uſed, Deut.1.1. whereby ſome (taking the words according to our Verſion) ſuppoſe Greece and Italy to be meant, divided from Judah by the midland-Sea. Others, Rhodes and Cyprus, and thoſe other Ilands toward the bottome of that Sea, which they tell us were ſurpriſed and ſubdued, by Nebuchadnezzar, but no record is produced for either of theſe; nor is there any great probability of either; and leſſe yet of the former. I conceive therefore rather to be hereby meant thoſe Parts of Syria that coaſted all along upon the midland-ſea. See chap.49.23.

V. 23. *Dedan*] Of this name we find two perſons in Scripture; the one Chams iſſue by Chuſh, and Raamah, Gen.10. 7. the other of Abrahams poſterity by Jokſhan, Gen. 25. 3. of whom, ſee Eſay 21.13. This preſent paſſage ſeemeth to concern the place where the poſterity of the latter was ſeated; which is deemed to have been part of Idumea. See chap. 49.28.

and Tema] *Tema* was one of Iſhmaels race, Gen.25.15. the land that his poſterity inhabited in ſome part of Arabia, was from him ſo termed: whereof ſee Job 6.19. Eſay 21.14. where the Dedanites, and the Temaites, are together mentioned.

and Buz] The name of one of Nachors poſterity, Gen.22. 21. of which Family Elihu, one of Jobs friends was, Job 32. 2,6.

and all that are *in the utmoſt corners*] Heb. *cutted off of a corner*: whereof ſee on chap.9.26. as alſo, chap.49.32. where they ſeem to be placed either within, or neer upon Idumea, and the Kingdom of Hazor.

V. 24. *And all the Kings of Arabia*] Reckoned among thoſe that brought gold and ſilver to Solomon. So 2 Chron. 9.14. See on Eſay 21.13.

and all the kings of the mingled people that dwell in the deſart] Or, *of Arabia*; as well thoſe that inhabit Arabia the fertile, as thoſe that abide under Kingly government in Arabia the waſte. See on ver.20. which ſome conceive to be the Kedarens, mentioned, chap. 49.28. ſaid there to dwell *without gates or bars*; that is, without walled towns, or fenced cities, in tents removeable from place to place, chap.49.31. Eſay 13. 20. The old Latine rendreth it, *of the Weſt*; and the word indeed commonly ſignifieth *the evening*, Gen.5.8. and one derived from it, *the weſt*, or *evening coaſt*; becauſe the Sun ſetting in the *Weſt*, produceth the evening, Pſal.103.12. Eſay 59. 19. But where the word it ſelf is ſo uſed, I find not.

V. 25. *And all the Kings of Zimri*] The poſterity of *Zimram*, the ſon of Abraham by Keturah, Gen.25.2. *m* being loſt, as in *Maria*, for, *Miriam*, or *Mariam*, Mat.1.16,18. with Luk.1. 27. and *Gehenna*, for *Gehinnom*, Mat.5.22,30. they ſeem to have been thoſe *Zamarenes*, a people of Arabia, mentioned by Pliny, l.6.c.28.

and all the Kings of Elam] The Perſians deſcended of Sem, Gen.10.22. See on Eſay 22.6. and afterward, chap.49.34.

and all the Kings of the Medes] Heb. *of Madai*; the ſon of Japhet, Gen.10.2. from whom the *Medes* are deſcended, joyned with the Perſians, Dan.5.28.& 6.8,12.

V. 26. *And all the Kings of the North far and neer one with another:*] Under the preſent Chaldean Government, chap. 1.15. ver.9. Heb. *a man to his brother*: as Gen 26.31. 2 King.7. 6. chap.13.14. but *to*, here, for, *with*; as Lam.3.41.

and all the Kingdomes of the world, which are *upon the face of the earth.*] In thoſe regions and countries commonly known in thoſe times unto thoſe parts, and with whom any ordinary commerce then was; as Eſay 34.2. Act.2.5.

and the King of Sheſhach ſhall drink after them] That by *Sheſhach* is meant Babylon, appeareth plainly from chap. 51. 41. the King whereof is ſaid to drink laſt; becauſe the reſt were to drink, as before him, ſo by him, and he afterward by ſome of them, ver. 9, 12, 14. But why Babylon ſhould be thus termed, or how it ſhould come to have this name given it, is queſtioned. Whereunto the Jewiſh Maſters anſwer, that Sheſhac and Babel, the letters of the Alphabet, being traverſed and tranſpoſed, are all one. For of this trick, or device, they have two ſorts; one, that they call *Albam*; whereof ſee on Eſay 7.6. another, which they call *Athbaſh*, or *Athas*, in which two whole ſet of letters being placed, the one in a direct order above; the other under that backward, beneath on this wiſe,

תשרקצפעסנמלכיטחזוהדגבא
אבגדהוזחטיכלמנסעפצקרשת

they enterchange them, as they ſtand in order, the upper for the lower, and the lower for the upper; and thus *ſhin* being put for *beth*, and *caph* for *lamed*, for *Babel* ye have *Sheſhac*; and this trick ſome ſuppoſe, that the Prophet ſhould uſe on purpoſe to darken the Prophecy, for fear leſt if he ſhould have expreſly named Babylon, the King of Babylon, then being ſet down before the city, ſhould uſe more rigour and violence againſt it. But neither was this Prophet afraid freely to deliver Gods meſſage, and that in plain terms alſo, as afterward he did again and again, chap.27.6,7. & 29.10.& 50.1. & 51. 1.41,64. nor doth this prophecy ſeem to have been delivered untill Jehojakim had yielded himſelf unto Nebuchadnezzar, content now to hold the crown from him. See on ver. 18. nor are the pen-men of Scripture acquainted with ſuch tricks as theſe, being but late (to ſpeak of) Talmudical devices. Others therefore ſuppoſe, that there might be ſome other great and famous city in Chaldea, ſo termed from the firſt founder of it, becauſe they find a King of Egypt to have been of the like name, 2 Chron. 12. 2. But this ſeemeth to be a very groundleſſe conjecture. Others therefore think rather, and with more probability, that Babylon is thus termed from an idol, called *Sheſhac*, or *Shak*, from which *Miſhael* was by the King of Babylons Chamberlain termed *Meſhac*, Dan. 1. 7. which they worſhipped, and whoſe feaſtival they were celebrating what time the city was by Cyrus ſurpriſed. Whereof ſee more on chap. 51. 41. though what a learned Writer hath here, that *Sheſhac* in the Babylonian language ſignifies *to feaſt*, and *ſhare feaſtivals*, I find not by any author aſſerted. True it is, that Atheneus in his *Supper-ſophiſters*, l.14. relateth from Beroſus, in his *Babylonian*, and Creſius in his *Perſian ſtory*, that a feaſt called the *Saccean-feaſtival*, was wont to be held at Babylon for eleven days together; not unlike to the Greeks and Romans *Saturnalia*: and it is not improbable, that in the time of this feaſtival, Babylon was taken: of which more hereafter. But that the word *Sheſhac* in that language hath any ſuch general ſignification, is neither by the relater, nor by the Authors whom he relateth, averred

ſhall drink] In this part is deemed to be ſome alluſion to that fatall banket, at which Belſhazzar was ſlain, Dan. 5. 1,30. there is in more likelyhood an alluſion thereunto, ch. 51.39,57. where God ſaith, that he will *make their feaſt for them, and make them* ſo *drunk, that they ſhall ſleep an everlaſting ſleep*: but here the ſame term is uſed promiſcuouſly of them all, and of him no more then of the reſt with him.

V. 27. *Therefore ſhalt thou ſay unto them,*] Or, *Say thou unto them*; as chap.19.3.11. to wit, in the publike delivery of this prophecy.

Thus ſaith the Lord of Hoſts, the God of Iſrael,] As Chap. 19.15.

Drink ye, and be drunken, and ſpue, and fall, and riſe no more,] Heb. *and ye ſhall not riſe.* Drink till ye be ſo drunk that ye ſpue again (as Eſay 19.14.& 28.8. Habb.2. 16.) and ſo ſtagger (as Pſal.107.27.) that ye fall, and ſo fall, that ye be not able to riſe and recover your ſelves again, Eſay 26.19. chap. 51.61; as, *ſleep and not wake again*, chap.51.39, 57. the imperative in way of prediction, ſave in the laſt word, where yet it is to run in the ſame tenour with the reſt. See the like, ver.34. compared with ver. 36. as the future enunciative in way of injunction in the words before-going.

becauſe of the ſword that I will ſend among you.] As ver. 16.

V. 28. *And it ſhall be, if ſo be they ſhall refuſe to take the cup at thine hand to drink,*] Aſſure them from me, that according to thy denunciation, drink it they all ſhall, as well one as another, though they be never ſo loath and unwilling to come to it, or conceive themſelves free enough, and ſafe enough from being forced thereunto.

if ſo be] Or, *when*; as chap.13.21. or, *that* if: with a defect of the conditional: as 2 Sam.19.7. chap.12.5. but the former here rather.

at thine hand] Heb *from*; as ver.17.

then ſhalt thou ſay unto them;] Or, *that thou ſhalt ſay unto them*; as chap.1.9.& 16.11.

Thus ſaith the Lord of hoſts, ye ſhall certainly drink.] Heb. *Drinking ye ſhall drink*; as chap.49.12. So, *dying thou ſhalt dye*, for, *thou ſhalt ſurely dye*, Gen.2,17.

V. 29. *For lo, I begin to bring evil upon the city that is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed,*] What reaſon have any of you, whom I own not, to expect, or hope to eſcape, when as I have in part already begun with mine own people, and intend to go thorow with them, as well as with you, if not before ſome of you.

I begin to bring evil] Heb. *I* am *beginning to do evil*, or *inflict evil*: either, *I* am *inflicting evil*; by a circumlocution in Hebrew very frequent; as alſo in the Greek of the new Teſtament from thence, (ſee Gen.6.1. Deut.3.24. Jon.3.4. Act.1.1. & 11.15. with 10.44.) or in the term of *beginning*, (if any emphaſis be in it) having an hint of their precedency in regard of ſome others,ver.18. or to what God had already begun to do in the ſurprize of Jeruſalem by Nebuchadnezzar: whereof alſo ſee there.

upon the city that is called by my name] On Jeruſalem,which is called and accounted in a more ſpecial and peculiar manner,mine own city.Heb.*upon which my name is called*; as Ch. 7.10.& 15.16.& 32.34.

and ſhould ye be utterly unpuniſhed?] Heb.*being acquitted be acquitted*; as Chap.30.11.Exod.34.7. for if God begin ſo ſeverely, and proceed too ſo roughly with his own people, others muſt look as ſurely and ſorely to ſuffer at laſt, Luk. 23.31. 1 Pet.4.17,18.

for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of Hoſts.] Heb. *I am calling.* I am going preſently about it. So Chap. 1. 15. and it cannot but come and go at his call, who being Lord of hoſts, hath all creatures at command,Pſal.119.91.& 148.8.Eſay 7.18,19. & 13.3.& 40.26.Ezek.14.17. Amos 5.8.& 9.6.

a ſword upon all the inhabitants of the earth.] See ver. 26,27.

V. 30. *Therefore propheſie thou againſt them all theſe words*] Or, *all theſe things*: the ſubject matter of the words; as ver. 1. Chap.21.1. & 26.2. The manner how he was to tender the cup to them,ver.15.to wit, by way of denunciation; as Chap.1.10.See ver.15,17.

and ſay unto them] Add further to the former what now followeth.

The Lord ſhall roar from on high,and ſhall utter his voice from his holy habitation;] God is here ſaid to roar as a lion enraged, when he is about to execute ſome hideous work of vengeance, or puniſhment, to inflict ſome dreadful judgment, Joel 3.16.Amos 1.2.& 3.8.

from on high] From heaven, the place of his glorious reſidence,Pſal.76.8.Eſay 63.15.Rom.1.18.

utter his voice] Heb. *give*,or,*give out*,*his voice*: to call together,ſay ſome of the Jewiſh Doctors, and others from them,thoſe whom he purpoſeth to employ; as Eſay 13. 2,3. but it ſeemeth rather to be here a further addition to the former: and it is uſed to imply the fierceneſſe and dreadfulneſſe of his wrath, which he cometh with unto judgment, with alluſion unto loud and hideous cracks of thunder accompanied with fearful and frightfull flaſhes of fire. See Pſal. 18.13.& 68.33.So alſo, Joel 3.16. & Amos 1.2.

from his holy habitation] Heb. *his habitation of holineſſe*; as Pſal.68.5.So *his Temple*,or,*Palace of holineſſe*; that is, heaven, Pſal.11.4.

he will mightily roar upon his habitation,] Heb. *he will roaring roar*; that is,roar exceeding loud: for theſe ingeminations imply,as a certainty ſometime,ver.28. ſo otherwhile a vehemency or exceſs; as Eſay 24. 16. *upon his habitation.* So the word doth commonly ſignifie, Job 5.3. & 18.15. Pſal. 79.7. Eſay 27.10.& 33.20.Chap.10.25. For the old Latine here doth miſ-tranſlate it,rendring the word *beauty*, which thoſe that follow,deſcant much on to ſmall purpoſe: it is applyed ſometime to Gods Sanctuary, Temple, or Tabernacle: as Exod.15. 2. 2 Sam. 15. 25. and ſo here, both Jewiſh, and ours,generally expound it, underſtanding the text, as intimating the place which God threatneth, in particular, to execute judgment upon: which to me ſeemeth nothing probable; becauſe all the following diſcourſe is bent in generall againſt the whole ſet of thoſe, whom God intended thus to deal with: and I chooſe therefore to go rather with thoſe Interpreters, though very few, yet of good note, who expound this,as the former,of the place,where,or from whence, God would thus roar; and render the text,not,*upon*, but, *in his habitation*,or *dwelling*. So is the particle oft uſed, Neh. 9.33,36.Pſal.143.4.Eſay 24.22. *in priſon*, Dan.11.20. *in his place*,Eſay 38.20. *in the houſe of the Lord*: and ſo here, *in his habitation*: whereunto may be added, that with this particle there is oft a defect of the other particle *from*; as Pſal.81.6. *when he came* from *of*,or,*out of Egypt*: and Dan. 2. 1. *his ſleep was broken*,or,*departed* from *of him*,or, *from him*; as our verſion rendreth it: and accordingly it may be here *from*, or, *out of his habitation*, or *dwelling*, for variety ſake, becauſe this word, and the former, though in notion the ſame, are in ſound and originall divers: and though by and from his ſanctuary he is ſaid ſometime, in the like caſe, *to roar*, and *utter his voice*,Joel 3.16. Amos 1.2. yet I ſuppoſe here is *heaven* rather meant,as before,becauſe the Temple then was demoliſhed, and lay deſolate, when God roared thus on ſome of the people before ſpecified.

he ſhall give a ſhout as they that tread the grapes *againſt all the inhabitants of the earth.*] Heb. *he will anſwer a ſhout*: whence ſome ſuppoſe it to allude to ſuch ſongs as the workmen that were employed in the Wine-preſſe uſed to anſwer one another withall, to make their work go the lighter and more merrily away with them: it is true, that the word here uſed ſignifies properly *to anſwer*, but ſometime alſo, *to anſwer* one another in ſinging, or to ſing by courſe; as they did, Exod.15.21. 1 Sam.18.7.& 21.11. & 29.5. Ezr. 5.11.& ſimply alſo *to ſing*;as Eſay 27.2. yea as *to ſpeak* ſimply;which is very common in both the books of the old and new Teſtament,where no queſtion at all goeth before; ſo more ſpecially to make a loud noiſe,ſhout, or out-cry. So Exod. 32. 17,18. *when Joſhua heard the voice*,or, *noiſe of the people, as they ſhouted,he ſaid,there is a noiſe of war in the camp.But*(Moſes) *ſaid,It is not the voice,or noiſe,of ſhouting for maſtery;*(valour,or victory) *nor is it the voice of crying out* (of out-cry) *for diſcomfiture*, (by reaſon of being ſurpriſed and vanquiſhed) *a voice*,or,*noiſe,of chanting* (ſinging by courſe,or ſinging aloud ſimply) *do I hear*: by which place, where the word is three ſeverall times repeated; in the light,or ſingle form, as here, twice; in the weighty form, wherein the middle radicall is doubled,once; it appeareth that it is uſed to ſignifie any ſuch loud *ſhout*, or *outcry*, as either aſſailants in war, or perſons ſuddenly aſſailed,and over-poured by an aſſailant enemy, are wont to make. And I conceive the *ſhout* here mentioned to be an *alarm*,or *ſhout* rather, of aſſailants, ſuch as they are wont to make,either at the joyning of battel in the field, or at the aſſault of ſome fort or city,Joſh.6.16,20. Chap. 51.14. withall compared to that *ſhout* that country people are wont to make at the bringing in of their vintage and harveſt;and more eſpecially when they have their feet in the wine-preſs, and the new liquor in their heads. See Eſay 16.9, 10. Jer. 48.32,33.

thoſe that tread the grapes] Heb. *treaders.* So, *the treader*, Eſay 6.10. and, *he that treadeth* (to wit, grapes) *in the wine-preſſe*,or,*the preſſe*,Eſay 63.2.whereunto ſome alluſion is here; the rather, in regard of that ſtore of bloud that ſhould be ſhed by the executioners of Gods wrath, to ſuch treaders out of wine in this place compared. So Eſay 63.3. Rev.14. 19,20.*to tread*,for,*to tread* grapes: as,*to tread out*, for,*to tread out* corn,Hoſh.10.11.

againſt all the inhabitants of the earth.] Heb.*unto*: which if we retain, the meaning may be, that the ſhout ſhall be ſo loud,that it ſhould be heard in all parts and places, though never ſo remote and diſtant one from another. See ver. 31. the former part whereof the old Latine joyneth to this: but the particle is ſometime alſo uſed for *againſt*; as Chap.1.19. & 13.14.& 15.20.of the other terms here,ſee ver.26,29.Eſay 34.1,2.

V. 31. *A noiſe ſhall come even to the ends of the earth*]Heb. *A tumultuous noiſe is gone unto the lands end*; that is,ſay ſome, from the red ſea, unto the Caſpian ſea: they might as well ſay,from the Perſian Gulf,unto the Midland ſea: but *to the lands end* is a form uſed indefinitely, for ſo far, as the lands intended reach,Pſal.72.8. See Eſay 15.4—8.Chap.48.34. & 49.21.

for the Lord hath *a controverſie with the nations:*] Heb.*for a controverſie*,or *a quarrel*,*is to the Lord with the nations.*See the ſame form,Hoſ.4.1.& Mic.6.2.

he will plead with all fleſh] Heb. *he will be judged*, or,*enter into judgment*; as Eſay 3.14.making it to appear,that he doth moſt juſtly,what in this kind he doth,*with all fleſh*: all people; as before,ver.26. So Chap.45.5.

he will give them which are wicked to the ſword, ſaith the Lord.] Heb.*the wicked*,or,as for *the wicked*,*he hath given them to the ſword*: an elegant form of ſpeech: the like whereunto, ſee Gen.49.19.Pſal.125.2.& Eſay 65.11,12.and a change of the perſon alſo here, as there: he hath deſigned them thereunto, or he hath given them up to it, in the propheticall phraſe; for,he will do it,it is as ſure to be done, as if it were done already,Chap.15.2,3. *the ſword*; of which before, ver. 16.

V. 32. *Thus ſaith the Lord of Hoſts; Behold evill ſhall go forth from nation to nation.*] *From one nation to another*; as Pſal. 105. 13. to each one, as his turn comes. See Lam. 4. 21.

a great whirl-wind ſhall be raiſed from the coaſts of the earth] Or,*a great ſtorm*, or,*tempeſt* (as Chap.23. 19.) *ſhall be raiſed from the uttermoſt coaſts of the earth.* Heb. *ſides*; as Chap.6.22. from the Chaldeans, firſt on the one ſide, and from the Medes and Perſians next on the other ſide.

V. 33. *And the ſlain of the Lord ſhall be at that day from the one end of the earth,even to the other end of the earth;*] *The ſlain of the Lord*: the ſlain by his purpoſe,and at his appointment, ver. 29. Zeph.2.12. *at that day*; that is, at that time, when he comes to take vengeance, and do juſtice upon the wicked(ver.31) ſhall be and abound in all parts and places, from the one end of the earth to the other. Heb. *from the end of the earth,and unto the end of the earth*; as Chap.12.12, So Mat.24.31.

they ſhall not be lamented, neither gathered, nor buried; they ſhall be dung upon the earth] So great ſhall the multitude of the corpſes of the ſlain men be, that they ſhall lye without exequies or burial, without any manner of enterment, unburied, untill they rot upon the ground; See chap. 8.2.

V. 34. *Howl ye ſhepherds and cry*] Or, *cry out*; make an outcry, chap. 4.6. & 6.26. See ver. 36. Ye Rulers, and Governours, Kings and Princes; for againſt them principally are theſe evils denounced, ver. 8, 26. So is the word taken, chap. 22.22. & 23.1.

wallow your ſelves in the aſhes] Supplyed from Mic. 1.10. for in aſhes they uſed to lay themſelves down, in times of ſolemn mourning and humiliation, Job 42.6. Eſay 58.5. Matth. 11.21.

ye principal of the flock] Either ye Maſter ſhepherds, grandees, and chief Governours; or, ye the greateſt and wealthieſt among the people, Ezek. 34.16, 18. for in publike calamities, the meaner and poorer ſort of people uſually ſcape beſt: the corks ſwim, when the plummets ſink: See 2 King. 24.14. & 25.12.

for the dayes of your ſlaughter, and of your diſperſions, are accompliſhed,] Heb. *your dayes for ſlaughter, and your diſperſions*: the time deſigned for the ſlaughtering and diſperſing of you is *fully come*: as Luk. 2.6. Act. 2.1. not paſt and gone: as the word in our Verſion might ſeem to import.

and ye ſhall fall like a pleaſant veſſel] Or, *as a pretious diſh*. Heb *as a veſſel, or, diſh, of deſire, or, delight*: So Hoſ. 13.15. Nah. 2.9. the oppoſite See chap. 22.28. *a veſſel, or, diſh, unto which there is no deſire, or, in which no delight*: Some ſuch curious utenſils, as Venice glaſſes, and China diſhes, that by reaſon of their fineneſs are with the leaſt fall, or caſualty, ſoon daſhed to pieces, and being once broken, cannot be cemented, or ſet together again, or, that are of much eſteem while they are whole, but of no worth when once broken. So Pſal. 31.12. chap. 22.28.

V. 35. *And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.*] Heb. *Flight ſhall periſh from the Shepherds, and eſcape from the principal of the flock*; as Amos 2.14.

V. 36. *A voice of the cry of the ſhepherds, and an howling of the principal of the flock* ſhall be heard] Or, There ſhall be *an outcry of the ſhepherds, and an howling of the principal of the flock*. Heb. *a voice of cry*, for, *a loud, or, clamorous, voice*: as chap. 51.54. a grievous outcry; as we term it: See ver. 34.

For the Lord hath ſpoiled their paſtures] Becauſe the Lord hath deſtroyed, and laid waſte their paſtures, that is, their Kingdomes and States: or, diſperſed and deſtroyed their Flocks, that is, the people that lived under their charge, chap. 23.2. as the word is uſed, chap. 10.21.

V. 37. *And the peaceable habitations are cut down,*] The ſtately ſtructures, and goodly buildings, wherein formerly ye lived and dwelt quietly, as in places of reſt and repoſe, are through the fierce wrath of God ruined and demoliſhed. Heb. *The habitations, or folds*, (2 Sam. 7.8. the rather, becauſe the allegory runs on, as taken from ſhepherds, and their ſheep-cots) *of peace*; as Eſay 33.20. Sion is ſaid to be *a quiet habitation*: though I cannot accord to them, who think in the word *ſhalom* here, an alluſion to be unto *Salem*, or, *Jeruſalem*, Pſal. 76.2. becauſe that ſoundeth much to the ſame, Heb. 7.2. for the ſcope and ſenſe of this place is far more general. See on ver. 30.

becauſe of the fierce anger of the Lord] Or, *through the fierce anger of the Lord*. See chap. 4.8, 26.

V. 38. *He hath forſaken his court, as a lion*] Or, as ſome not amiſs, Who (the relative ſupplyed; as chap. 22.30. & 23.29.) *hath left, as a young lion*, (as chap. 2.15.) *his covert*; as chap. 4.7. He is come abroad as a young lion, to range about for prey. So chap. 49.19. & 50.44. For I cannot aſſent unto that learned Interpreter, who expoundeth theſe words of Gods leaving his place among his people, whom he had wont to dwell with, and ſo expoſing them, diſmantled of his protection, unto ruine and deſtruction; chap. 12.7. the words ſeem more general, then to be reſtrained unto Gods peculiar, and the reſemblance to look over-full another way.

for their land is deſolate] He proceedeth to ſhew the cauſe and ground of their howling, ver. 34. 36. they are in ſtraits unavoidable and inextricable themſelves, ver. 35. their ſtates ruined, ver. 36. their dwellings demoliſhed, ver. 37. and their lands laid waſte and deſolate, Heb *their land is unto deſolation*. See ver. 11, 18.

becauſe of the fierceneſſe of the oppreſſor] Heb. *heat, or, fervour* (as Eſay 13.13.) *of the oppreſſing* ſword: as ſome ſupply it not amiſs from, chap. 46.16. where it is applied to the Babylonians: and chap. 50.16. where it is ſpoken of the Medes and Perſians: and ſo the rather, becauſe the word here uſed is feminine: the ſword that God threatneth to ſend among them, to make havock of them, ver. 16, 27. a defect of the ſubſtantive: as *ſtanding*, for, *ſtanding* corn, Eſay 17.5. *ill-tempered*, for, *ill-tempered* morter, Ezek. 13.11. *beloved*, for *beloved* fruit, Hoſ. 9.16.

and becauſe of his fierce anger.] Gods, ver. 37. who ſendeth that ſword, ver. 16.

CHAP. XXVI.

Verſ. 1. IN *the beginning of the reign of Jehojakim the ſon of Joſiah King of Judah,*] This propheecy ſeemeth to be of a former date then that before-going was, chap. 25.

came this word from the Lord, ſaying,] Heb. *was this word*, or *charge*; as chap. 1.2. & 21.1.

V. 2. *Thus ſaith the Lord; Stand in the court of the Lords houſe*] In the great Court, 1 King. 7.9, 12. in which the people from all parts aſſembled to worſhip, chap. 19.14.

and ſpeak unto all the cities of Judah] The inhabitants of them, chap. 7.2. Pſal. 122.4.

which come up to worſhip in the Lords houſe] Chap. 7.2. Pſal. 122.4.

all the words that I command thee to ſpeak unto them;] All thoſe *things*, or *matters* (as Eſt. 9.31.) that I give thee in charge; that neither they may plead ignorance, nor thou fail in thy duty, chap. 1.7. & 7.27. & 11.6. Act. 20.27.

diminiſh not a word] Or, *detract not* (Deut. 4.2. & 12.32.) *ought*; as Joſh. 13.14. chap. 42.4.

V. 3. *If ſo be they will hearken, and turn every one from his evil way, that I may repent me of the evil, which I purpoſe to do unto them, becauſe of the evil of their doings.*] So loath is God to proceed in rigour againſt his people, if by any admonition or warning given they might be reclaimed, 2 Chr. 36.15, 16. Lam. 3.33. Ezek. 18.31, 32. & 33.11. See the ſame in effect, chap. 36.3.

If ſo be,] Or, *It may be*; as Gen. 18.24, 28.

hearken] Chap. 22.25.

turn every one] Heb. *a man*; as chap. 18.11.

that I may repent me of the evil] Heb. *and I will*, or, *ſhall repent*: the copulative for the finitive; as Joſh. 24.9. chap. 14.19. Mal. 1.9. See chap. 18.8. Jon. 3.10.

which I purpoſe to do unto them] Heb. *which I am thinking*, or *deviſing to do unto them*. So chap. 36.3.

becauſe of the evil of their doings] Thus evill begetteth evil; a juſt retaliation of evil for evil: evil of iniquity, and evil of penalty, are as needle, or briſtle, and thread, the one goeth before, and maketh way for the other; and where the one hath found paſſage, it draweth on the other: So Chap. 4.4, 6.

V. 4. *And thou ſhalt ſay unto them,*] Or, *And ſay unto them*; as chap. 19.3, 11.

Thus ſaith the Lord, If ye will hearken to me, to walk in my Law which I have ſet before you;] *Walk in my law*; that is, live according to it: as Pſal. 119.1. chap. 44.10. *which I have ſet before you*. Heb. *given before you*: as Deut. 30.1, 15, 19. acquainted you with, and delivered to you for a rule of direction, to order your lives and courſes by: a borrowed ſpeech from artificers, novices eſpecially in ſome art, that have models and paterns ſet before them, whereby to frame and carry on their works: So chap. 9.13. & 44.10.

V. 5. *To hearken unto the words of my ſervants the Prophets,*] Or, *In hearkning unto* (as Eſay 50.10.) *the words of my ſervants the Prophets*: by whom, and in whom, I ſpeak, 2 Chr. 36.12. Jer. 15.19. 2 Cor. 5.20. & 13.3. and whom therefore when ye hear, ye hear me; and hearkning to them, ye hearken to me, Luke 10.16. Thus is the form here found frequently uſed, Gen. 3.22. Exod. 14.11. Deut. 9.18. 1 Sam. 12.17.

whom I ſent] Heb. *whom I am ſending* (or, *ſend* daily from time to time) both have ſent, and do ſtill ſend, 2 Chron. 36.15.

both riſing early and ſending them,] Sending them early; ſeduloully and diligently. So chap. 7.13, 25. & 11.7. & 25.3, 4. the pronoun *them* is not in the text, nor is needfull here.

(but ye have not hearkned)] Or, *yet ye would not hear*. Heb. *and* (as chap. 25.2.) *ye have not heard*; as chap. 25.3, 4, 7, 8.

V. 6. *Then will I make this houſe like Shiloh*] Heb. *And* (as chap. 4.2. & 15.19.) *I will give* (as chap. 9.11.) and ſo in the next branch) *this houſe as Shiloh*: ſee chap. 7.14.

and will make this city a curſe to all the nations of the earth.] Heb. *this city will I give for a curſe*: that men in curſing one another may ſay; *God do to thee, and to thine houſe, as he did to Jeruſalem, and to the men of that city*: So Eſay 65.15. chap. 24.9. & 29.18, 22. & 42.18. & 44.8.

V. 7. *So the Prieſts, and the Prophets, and all the people, heard Jeremiah ſpeak in theſe words in the houſe of the Lord.*] Heb. *And*; as Eſay 8.7. chap. 18.3, 4. which here may be thus rendred, with connexion of this verſe, to the next. *Now when the Prieſts and the Prophets* (the falſe ones, chap. 23.9.) *and all the people heard Jeremiah ſpeaking theſe words; So it was, that as* *ſoon as he had made an end of ſpeaking*: the like ſyntax, ſee chap.8.4.& 12.5.and hereafter, verſe 10.

in the houſe of the Lord] In the Court where he preached it, verſe 2.

V. 8. *And it came to paſs*] Heb. *It was*; as Chap. 20. 3.

when Jeremiah had made an end of ſpeaking all that the Lord commanded him to ſpeak] According to the charge given him, verſe 2. See on verſe 7.

that the Prieſts, and the Prophets, and all the people took him,] As Paſhur had before done, chap.20.1,2. Heb. *and*; as chap. 20.3.

ſaying, Thou ſhalt ſurely die.] Heb. *Dying thou ſhalt die*; as Gen.2.17.& 20.7.Exod.21.12,16,17.

V. 9. *Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh*, verſe 6.

and this city ſhall be deſolate without an inhabitant] Or, *for want of inhabitants*. Heb. *from no inhabitant*; as chap. 2.14. & 4.7.& 9.10.& 33.10.& 34.22.& 51.37.

and all the people were gathered againſt Jeremiah in the houſe of the Lord] See ver. 7. The rude multitude incited by the Prieſts and falſe Prophets *againſt* him, ver.8,11. So the particle is uſed, verſe 12. chap.1.19. & 15.20. Yet ſome take it here in its moſt uſual notion, tendring it, *unto Jeremy*, as intimating the flocking of the people about him, to hear what he delivered: that which vexed the Prieſts and the falſe Prophets: for the people are ſaid afterward to have ſtood for him with the Princes: ſee ver.16.

V. 10, *When the Princes of Judah heard theſe things, they came up from the Kings houſe unto the houſe of the Lord,*] Or, *Now when the Princes of Judah heard theſe things, they came from the Kings houſe into the houſe of the Lord.* Heb. *And* they *heard theſe words* (*words*, for, *things*; as Gen.40.1. chap.7.22. ver.2.) *and they came up*: of which term, ſee on chap. 37. 5. for otherwiſe the Palace is deemed to have ſtood on higher ground then the Temple: of this manner of ſyntax, ſee ch. 2.7,20.& 7.27.& above on verſe 7.

and ſate down in the entry of the new gate of the Lords houſe] *In the entry*, or, *in the porch*. Heb. *in the opening*, or, *at the door*, chap.36.10. Ezek.8.14.& 18. 19. *of the new gate*. So called, becauſe by Jotham repaired, 2 King.15. 35. 2 Chron. 27. 3 This *new Gate*, the Chaldee, whom ſome of the Jewiſh Commenters here follow, ſay was the Eaſt-gate of the Temple; in the Porch whereof thoſe of the great conſiſtory (of which ſome conceive theſe Princes to have been) uſed to meet and to ſit. Howbeit, their great Doctor, of whom they have a ſaying, that *from Moſes to Moſes he had no male*, is reported to affirm, that it was the *Weſtern* gate, in which the great Aſſembly uſed to ſit: Which to reconcile, ſome ſuppoſe that under the ſecond Temple that court might be tranſlated from the one gate to the other.

V. 11. *Then ſpake the Prieſts and the Prophets unto the Princes and to all the people,*] To encite againſt the Prophet, as well the one as the other: ſee verſe 9.

Then] Heb. *And*; Which may well be here retained.

ſaying, This man is worthy to die,] Heb. *the judgment of death is for*, or, *belongs to, this man*, or, *is this mans*; as Deut. 21.22. So verſe 16.

For he hath propheſied againſt this city;] Thus they arraign Gods Prophet, as guilty of ſedition, for prophecying againſt the State: So chap. 38.4. Amos 7. 10. Acts 6.11, 12. and 24. 5.

as ye have heard with your ears] As ye of the people, that heard him ſpeak, are able to witneſſe: *to hear with the ears*: an emphatical elegancy; as Pſal. 44. 1. 2 Sam. 7. 27. 1 Chron.17.20.

V. 12. *Then ſpake Jeremiah unto all the Princes, and to all the People;*] Before whom the Prieſts and falſe Prophets had thus accuſed him, and clamoured againſt him, requiring to have ſentence of death paſt upon him, verſe 11.

Then] Heb. *And*; as verſe 6.

ſaying, The Lord ſent me to propheſie againſt this houſe, and againſt this city, all the words that ye have heard.] I have delivered nothing but what I had in charge given me by God, verſe 2,3. So the Apoſtle, 1 Cor.11.23.

V. 13. *Therefore now amend your ways and your doings.*] Heb *And now* (as chap.23.12.) *make good*: So chap.7.3.

and obey the voice of the Lord your God:] Heb. *hear*, or, *hearken to*; as Pſal.95.7. ver.3.

and the Lord will repent him of the evill, that he hath pronounced againſt you.] As chap. 18, 8. or, *that he may repent him*; as verſe 3.

V. 14. *As for me*] Or, *And as for me.* Heb. *And I*; as Eſay 65.11. *And ye*, 1 Chron.28.2. *And I*; a nominative abſolute: the like whereunto, ſee on chap 25.31.

Behold, I am in your hand,] In your power at preſent: *hand*, for, *power*, as chap.20.4,5.

do with me as ſeemeth good and meet unto you:] Heb. *as is good and right in your eyes*; as 2 Sam.15.26. chap.40 4.

V. 15. *But know ye for certain,*] Heb. *Knowing know*; as chap.13.12.

That if ye put me to death, ye ſhall ſurley bring innocent bloud upon your ſelves, and upon this city, and upon the inhabitants thereof.] Ye ſhall be ſo far from averting and eſcaping the evil by me from God denounced againſt you and this city, by taking my life away from me; (See Zach.1.5,6.) that ye ſhall by murthering of Gods meſſenger, bring a further guilt and evil of a crying nature, both upon your ſelves, and upon the State. Num. 33.33,34. 2 Kings 24.4. 2 Chron.24.23-28. Matth.23.34-38.

bring] Heb. *give*, as Deut.21.8.

bloud] the guilt of it, as Pſal.51.14.

for of a truth the Lord hath ſent me unto you to ſpeak all theſe words in your ears.] Or, *to utter all theſe things*, (as verſ. 2, 10.) *in your hearing*, as Eſay 5.9. & 22.14.

V. 16. *Then ſaid the Princes and all the people, unto the Prieſts and the Prophets;*] *Then*; having heard the Prophets apology for himſelf. Heb. *And*, (as verſ. 6.) the Princes that came from the Kings Court, hearing of the tumult raiſed about the Prophet by the falſe Prophets and the Prieſts, verſ. 10. as the Roman Colonel about Paul. Acts 21.31,32. & 23. 10. and all the people before incited, and incenſed againſt the Prophet, by the Prieſts and falſe Prophets, but now pacified by his Apology, and the Princes inclination to equity in favour of the Prophet, being in likelyhood by their carriage and countenance diſcovered by them. Thus the promiſcuous multitude are like the waves and billows, moving this way and that way, as ſome blaſt of wind bloweth upon them; crying *Hoſanna* this day, and, *Crucifie him*, the next; Matth. 21. 9. & 27. 20, 22, 23.

This man is not worthy to dy;] Or, *is not guilty of death*; doth not deſerve death; ought not to be put to death. Heb. *judgment of death, is not for*, or, *to this man*, as verſ. 11.

for he hath ſpoken to us in the name of the Lord our God.] He hath delivered nothing but Gods meſſage to us. Thus they pronounce a ſentence of abſolution in behalf of Jeremy, as being no counterfeit, but a true Prophet; the cogniſance whereof the Jewiſh Maſters tell us belonged to this ſupreme Court, the great conſiſtory.

V. 17. *Then roſe up certain of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying,*] Heb. *And* (as verſ. 16.) *there roſe up*, or, *ſtood up* (as men uſe to do when they are either to plead as advocates, or to adviſe as counſellers, or to give ſentence, as Judges, Eſay 3. 13, 14. Act.5.34.) *men of the Elders of the land*, the ſame, as ſome that were before ſtyled Princes, or, as others, ſome others by their example encouraged; who plead in the Prophets behalf. 1. The like matter before propheſied by Micah, verſ. 18. 2. The practiſe of a pious King, Ezekiah upon that occaſion; who was not incenſed againſt the Prophet; but by earneſt ſupplication and ſerious humiliation, obtained at Gods hand a reſpit of that judgement for his dayes: and the peril they might procure to themſeves by taking away his life, verſ. 19.

V. 18. *Micah the Moraſhite prophecied in the dayes of Ezekiah king of Judah*] See Mic. 1. 1.

and ſpake to all the people of Judah, ſaying; Thus ſaith the Lord of hoſts. Zion ſhall be plowed like *a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, the high places of a foreſt*] Jeruſalem and Zion with that part of it, whereon the Temple ſtandeth, ſhall all become a wild waſte, See Mic.3.12.

plowed like *a field*] a defect of the note of ſimilitude, as Pſal. 11. 1. Eſay 21.8. & 12.18. or, of the verb ſubſtantives participle, being, or, becoming, *a field*; being made a field; converted to tillage: the like defect See Joh. 15. 5. being *without me* (or, ſevered from me) *ye can do nothing*; and Rom. 1. 29. being *whiſperers, and unto whom ye come* being *a living ſtone*, 1 Pet.2.4. and, being, or, as being *a pillar and ſhore of the truth*, 1 Tim. 4.15. ſpoken of Timothy, as divers of the ancient Greek Writers expound it.

ſhall become heaps] being utterly ruined, Pſal. 79. 1.

the mountain of the houſe] Or, *of this houſe*, the article uſed in a demonſtrative notion as pointing to the Temple the mountain or part of it, on which the Temple ſtood, Eſay 2. 2. & 14. 13.

the high places of a foreſt] Heb. *high-places of a wood*, a woody high place, over-grown with trees and ſhrubs; See Eſay 37.26.

V. 19. *Did Hezekiah King of Judah and all Judah put him at all to death.*] Though he ſpake as much as Jeremy now ſpeaketh; and that which he then ſpake did as much concern, and as neerly touch Ezekiah, and the men of Judah,

dah that then lived, as that which Jeremy hath delivered concerneth Jehojakim and the people that now are, yet neither did the King, nor the people, that then were, attempt ought againſt him touching his life, or call him in queſtion for the ſame.

Did Hezekiah] He did not: he did nothing leſſe then ſeek his life.

and all Judah] Banding together againſt him; as ye encite the people now to do againſt Jeremy, ver. 6. or, *or any of Judah*; *and*, for, *or*; as chap. 23. 18, 34. and *all*, for, *any*; as Job 8.12.

put him at all to death] Either do, or attempt ought in that kind, or to that purpoſe; as if he had been guilty of ſedition for ſo propheſying. Heb. *ſlaying ſlay*; as chap. 38. 15. but here the gemination in a diminiſhing or extenuating notion; as ſuch forms, which few obſerve, are ſometime uſed: So Gen. 3. 4. *ye ſhall not dying die*, for, *ye ſhall not at all die*; and Gen. 43.7. *could we knowing know?* for, *could we at all*, or, *by any means, know?* could we ſo much as ſurmiſe, or ſuſpect? in which places for want of this obſervation, the words are ſlenderly rendred by interpreters of great note, beſides the mind and drift of thoſe that ſpake them.

did he not fear the Lord, and beſought the Lord; and the Lord repented him of the evil, which he had pronounced againſt them?] See 2 Chr. 32.25, 26. Some Interpreters render the words, *Did he not fear the Lord; and when he beſought the Lord, the Lord repented*, &c. Of which ſyntax, ſee before on ver.17. and the like again, ver.21.

did not he] To wit, Ezekiah.

fear the Lord] Humbled himſelf, 2 Chron.32.28.

beſought the Lord] Sought to him by prayer; as at other times alſo on the like occaſions, Eſay 37.1——4, 15——20. & 38. 2. 2 Chron. 32. 20, 24. Heb. *beſought the face of the Lord*; as Zach.8.2. Mal.1.9.

and the Lord repented] Not bringing that judgment upon the land in Ezekiahs days, Eſay 38.6. & 39.8. So did he alſo with Joſiah, 2 King.22.19,20. See on ver.3,13.

thus might we procure great evil againſt our ſouls] Heb. *and we doing* (for, *we ſhould do*; the enunciative in a potentiall notion; as chap.16.20.) *great evil againſt our ſouls*; that is, *againſt our ſelves*; as chap.17.21. & 44.7. We by taking this courſe, that the Prieſts and Prophets would put us upon, contrary to the practice of that religious Prince, ſhould, inſtead of averting the evill denounced, haſten the execution of it, and bring further evil upon our ſelves.

V. 20. *And there was alſo a man that propheſied in the name of the Lord, Urijah the ſon of Shemajah of Kiriath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.*] Some would have theſe words to be part of the Elders ſpeech before-mentioned, who ſpake in Jeremies behalf, ver.17. But that is nothing likely: for by this latter inſtance they ſhould rather croſs, then back, what before they had delivered: but they ſeem rather to be the words of the Pen-man (whether the Prophet himſelf, or any other, peradventure Baruc his Scribe) of this ſtory, concerning the preſent buſineſs, relating the iſſue of it; and to illuſtrate Gods providence in the preſervation of Jeremy, reporting another ſtory of the ſame ſubject, much about the ſame time, but diverſly managed, and with divers event. This to cleer, the text might well be thus rendred; *Now though there were alſo*, &c. (the copulative uſed; as Eſay 8. 7. the other ſupplyed, as chap.5. 22.) and ſo the context, carryed on unto, ver.24.

according to all the words of Jeremiah] The ſame things in effect and ſubſtance with him: So chap.27.11.

Urijah] Heb. *Urijahu*; as *Jirmjahu*, here alſo, and elſewhere, Chap.1. 1. of this name was one of Davids Worthies, 2 Sam.23. 39. and the High-Prieſt under Ahaz, Eſay 8. 2. and ſome other. But of this Prophet, ſave here, we find no mention in the ſacred records.

of Kiriath-jearim] A city in the lot of Judah, Joſh.18.14. where the Ark, returned by the Philiſtines, remained a long time, 1 Sam.7.2.

V. 21. *And when Jehojakim, with all his mighty men, and all the Princes heard his words, the King ſought to put him to death:*] As he would have done alſo with Jeremy and Baruc, Chap.36.26. Heb. *And Jehojakim heard——and ſought*: See the like, ver.17,19.

with all] Heb. *And all*; as Chap.22.7,14.

heard his words] By relation in likelyhood from others; as Chap.36.16.

but when Urijah heard it, he was afraid, and fled, and went into Egypt] Heb. *And Urijah heard it, and feared and fled*: the ſame ſyntax with that before. Thus mans diſtruſtfull fear caſteth him into a ſnare; when as he that truſteth in the Lord is ſafe, Prov.29,25.

V. 22. *And Jehojakim the King ſent men into Egypt*] From whoſe King he held; with whom alſo he had correſpondence to his own ruine, 2 King.23.34. & 24.1, 2. and who therefore he knew would deny him nothing, were it never ſo unequal.

namely *Elnathan the ſon of Achbor*] Mentioned among the Princes in Jehojakims reign, Chap.36.12.

and certain *men with him*] Heb. onely, *men*: So Chap. 41. 5.

into Egypt] Or, even *into Egypt*: as, *God will come*, even *God*, Eſay 35.4. The repetition is of force: implying, as the Kings malitious diſpoſition, who would ſend ſo far after Gods Prophet to ſlay him; ſo that no far flight can ſecure any, when they once paſs the verge of Gods protection: ſee Jon. 1.3,4.

V. 23. *And they fet forth Urijah out of Egypt*,] Or, *who* (as chap.15.19. & 17.7.) *fetched*, or, *brought away*, *Urijah out of Egypt*. Heb. *made to come out*; as Deut.6.21.

and brought him unto Jehojakim the King, who ſlew him with the ſword;] Cauſed him to be put to death; yet gained thereby no more, then he did by the burning of Jeremies book, Chap.36.28——31.

and caſt his dead body into the graves of the common people.] Heb. *ſons of the people*; the promiſcuous multitude, men of the meaneſt condition: Not permitting him to have ſo much as an honeſt ſepulture, ſuch as perſons of the better rank had, who had buriall places uſually in their private poſſeſſions, 2 Sam.19.37. 1 Kings 13. 22, 30, 31. ſuch an extreme ſpite had he againſt Gods meſſenger, in regard of his meſſage, both living and dead: by this his cruelty exerciſed on him, ſuppoſing that he ſhould affright any from coming again on the like errand: which yet with Jeremy he could not do.

V. 24. *Nevertheleſs the hand of Ahikam, the ſon of Shapan, was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.*] This hath a manifeſt reference to that which this relation began with ver.20. Though it fared ſo with Urijah, who, out of fear, thus deſerted his employment; yet it fared better with Jeremy, that ſtayed by it, and ſtuck cloſe to his tackle: for albeit, the King himſelf were ſo cruelly minded, and had thoſe about him, ready enough to put his cruel deſigns in execution, ver. 22,23. yet God ſtirred up the ſpirit of ſome of his Princes, and one of them more eſpecially, to ſtand by him, and deal ſo effectually for him, that he was not delivered unto the power of thoſe that would have taken his life from him, according to promiſe for protection made to him, chap.15.20,21.

the hand of Ahikam was with Jeremiah] *Hand*, for, *authority, power, help, aſſiſtance*; as Deut.7.8. 2 Sam.14. 19. and ſo afterward again. This Ahikam was one of Joſiahs Princes and Counſellors, 2 King. 22. 12. whoſe name God would have to be left here upon record, for an honour to him unto all poſterity, as having been the principall Agent among them, that were inſtruments here of the Prophets delivery: and he ſeemeth to have been the Father of that Gedaliah, whom Nebuchadnezzar made Governour of thoſe whom he left in Judea, 2 King.25.22. chap.39.14. God, as may well be conjectured, for this pious act of his father, in patroniſing and reſcuing his Prophet, cauſing his ſon to find favour in that Heathen Kings eyes: howſoever by his folly, and fond credulity, he made it afterward unuſefull both to others and himſelf, chap.40.13——16. & 41.1,2.

that they ſhould not give him into the hand of the people to put him to death.] Heb. *to make him die*; *to ſlay him*; as ver. 19. *hand*, for, *power*, as before; and chap.22.25. It may be objected, that the people ſpake in the Prophets behalf, as not deſerving to die, ver.16. But the tickle and fickle diſpoſition of the multitude hence appeareth, who though partly by the Prophets own ſpeech, and partly by the pleading of the Princes for him, were ſatisfied at preſent concerning his innocency; yet had not this worthy Prince ſtuck cloſe to him, would, by the wicked Prieſts, and falſe Prophets, ſoon again have been drawn to ſeek his deſtruction. See verſe 16.

CHAP. XXVII.

Verſ. 1. IN *the beginning of the reign of Jehojakim, the ſon of Joſiah King of Judah*] This Prophecy by the date of it may ſeem to have gone before that recorded, Chap. 25. and to have been neer of the ſame time with the ſtory related, chap.26. for that the ſeveral prophecies, or ſermons, are not in this book entred and ranked according to the exact order of time, wherein they were delivered, hath been before ſhewed on chap.22.21. And about the date of this there is among Interpreters ſome diſagreement: the ground whereof doth from hence ariſe. There is a charge here ſaid to come to the Prophet in the beginning of the reign of Jehojakim, for the making of bonds and yokes to be tendred to the Embaſſadors of forrein States in the reign of Zedekiah: there being eleven years between the beginnings of the reign of the one, and of the other: for ſo many years did Jehojakim reign, and Jehojacin his ſon ſome few moneths after him before Zedekiah, 2 King. 23.36. & 24.8.17. This difficulty to aſſoil, ſome, both of the Jewiſh Writers, and other, ſay, that this prophecy was revealed to Jeremy in the firſt year of Jehojakims reign, three year before Nebuchadnezzar came to the Chaldean crown upon his fathers deceaſe, Dan.1.1. but that he was to conceal it, and not to publiſh it, nor put in execution the thing it ſelf enjoyned, untill eleven year after in the reign of Zedekiah. Others, that he was preſently to make theſe bonds, and to wear them for eleven year, at leaſt, together, and then to ſend them, as hereafter abroad. But neither do the former ſeem to give any good reaſon why a prophecy of this nature ſhould be ſo long concealed and ſmothered; nor doth that ſeem to carry any ſhew of probability with it, which the latter have, that the Prophet ſhould go up and down yoked in that manner for ſo long a time together. Thoſe therefore who take this prophecy to be of a lower date, and to have been delivered in the beginning, not of Jehojakims, but of Zedekiahs reign; do ſome of them conceive, that this verſe doth not belong to this Chapter, but to that before-going; and to be the cloſe of it, ſhut up with the ſame words, wherewith it began; ſomewhat like that Hagg.1.1,15. where the laſt verſe formerly in moſt Verſions, for want of ſuch obſervation, was rent from the fore-going Chapter, and prefixed amiſs to the next: and ſo many of our Hebrew Bibles, indeed, divide the Chapters, both here, and there. But neither ſhew they how this paſſage can be fixed handſomly to the fore-paſſed relation: nor do thoſe inſtances they bring from Exod. 6.10,29. help any whit to clear the context from an abrupt tearing of this verſe, concluded with *ſaying*, from the next verſe, wherein the charge or injunction is expreſſed, becauſe they are not the expreſs words of God, but of the Prophet rather, ſpeaking from God; and yet why not of God himſelf, putting words into the Prophets mouth, or ſpeaking of himſelf in the third perſon, as he oft doth? See chap.25.31,33. ſome place would be produced, where the word, *ſaying*, ſhutteth up a ſentence, without any ſpeech or charge at all enſuing. Other therefore of thoſe that go this latter way, ſay that Zedekiah is here called Jehojakim, and that *Jehojakim* was a name common to the ſons of King Joſiah. But of this there is neither any proof, nor good probability. And others therefore ſuppoſe, that through the Scribes negligence, who having his eye on the Title of the Chapter next before-going, wrote *Jehojakim*, for *Zedekiah*; an errour was by over-ſight at firſt committed, which afterward being not regarded, bred that generall miſtake, that all commonly known copies now have. And this their conjecture, they ſuppoſe, to receive further ſtrength, from the repetition of Zedekiahs name again, ver.12. and the date of the next prophecy, Chap.28.1. ſaid to have been delivered *in the ſame year* with this, and that *in the beginning*, not *of the reign of Jehojakim*, but *of the reign of Zedekiah*.

came this word unto Jeremiah from the Lord, ſaying,] Heb. *was this word*; as ver.26.

V. 2. *Thus ſaith the Lord to me*] Or, *Thus hath the Lord ſaid unto me*; as chap.3.6. God ſuggeſting to the Prophet by a kind of imitation, the terms wherein he ſhould deliver his meſſage.

Make thee bonds and yokes] *Make thee*; as, *Buy thee*; or, *Get thee*, Chap.13.1. & 19.1. an elegant redundancy: whereof ſee there; *bonds and yokes*, that is, *yokes with bonds*; (as *chariots and wheels*, for, *chariots with wheels*, Ezek.23.24.) ſuch as they are wont to be faſtned with for ſlipping and falling off from the neck of the beaſt that weareth them, and draweth in them: See on Eſay 58.6.

and put them upon thy neck] *Them*, for, *ſome one of them*; as Judg. 12.7. Pſal.1.3. Joh.6.45. wear of them firſt thy ſelf, (which accordingly he did, chap.28.10.) and after diſpoſe of them, as I ſhall further direct.

V. 3. *And ſend them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon,*] All neighbouring States: of which before, ſee chap.25.21,22.

by the hand of the meſſengers which come to Jeruſalem unto Zedekiah King *of Judah*] Tender them to the Embaſſadors of theſe States; *by* their *hand*, that is, *by* their *miniſtery*; as Mal. 1.1. or, *by the hand of their meſſengers*; that is, *by their meſſengers*, ſimply; as Eſay 37.24. See chap.29.3. *which come*, or, *are come*, or, *ſhall come*; and the reaſon of this their repairing, ſome render; becauſe Nebuchadnezzar, ſay they, who made Zedekiah King, 2 King.24.17. had given him ſome power of Juriſdiction over theſe neighbouring Kingdoms: But others rather with more probability, to ſolicite him to joyn with them in rebellion againſt Nebuchadnezzar, and endeavour to ſhake off the Babylonian yoke: that which his falſe Prophets alſo encited him unto, chap.28.12. and he in vain, to his own ruine, attempted, 2 King.24.20. 2 Chron.36.13. but why not to congratulate with him, for the honour, newly conferred upon him, and to pretend, at leaſt, a deſire of compliance, and continuance of amity with him? as forrein Princes, neighbouring eſpecially, are wont to do one with another: Howſoever it may well be not unlikely, that by occaſion of ſuch their convening, matters of other nature might withall begin to be hinted and agitated with them.

V. 4. *And command them to ſay to their Maſters, Thus ſaith the Lord of hoſts the God of Iſrael, Thus ſhall ye ſay unto your Maſters*] Or, *ſay*; as before, *command*. Heb. *Thou ſhalt command*; as Num.27.19.

The Lord of hoſts] Whoſe, and at whoſe diſpoſal, all the creatures are, ver.5. Gen.2.1. Eſay 1.9.

the God of Iſrael] The onely true God, chap.10.10,16. who though he be in a more peculiar manner *the God of Iſrael*, yet ruleth and reigneth, not in Iſrael only, but in your lands alſo, and to the worlds end, Pſal.59.13. & 103.20.

V. 5. *I have made the earth*, Gen.1.1. Chap.10.12.

the man and the beaſt] Both *the men, and the beaſts*: for the words are taken collectively as Pſal.36.6. & 40.11,12.

that are *upon the ground*] Upon the habitable part of the earth, Gen.1.9,24—27.

by my great power, and by my out-ſtretched arm;] Chap. 10. 12. *arm out-ſtretched*, for, power exerciſed in a remarkable and conſpicuous manner; as Deut.4.34. & 5.15. Pſal.136.12.

and have given it unto whom it ſeemed meet unto me.] Or, *do give it*, Dan.4.17,25. Heb. *unto whom it is in mine eyes* to give it; as chap.18.4. having an abſolute right and intereſt therefore, as the maker and author of all, both in it, and in all things therein contained, Pſal.24.1. & 95.5.

V. 6. *And now have I given all theſe lands into the hand of Nebuchadnezzar the King of Babylon my ſervant,*] I am reſolved to put them under his power, as by theſe yokes now tendered to be brought unto you, I would have you take notice: See chap.25.9.

and the beaſts of the field have I given him alſo to ſerve him.] I have given him power over both theſe nations, and all that they have or poſſeſs, goods, chattels, or cattel: So chap.28. 14. Dan.2.38.

V. 7. *And all nations ſhall ſerve him,*] Or, *all theſe nations*; as ver.6. *all theſe lands*; for the article ſeemeth here demonſtrative; as chap.23.15. See chap.25.11.

and his ſon] *Evil-Merodac*, Chap.52.31.

and his ſons ſon] *Belſhaſſar*, Dan.5.1,11.

untill the very time of his land come;] Heb. *the time even it*. The ſet time prefixed by God, for the viſitation, and diſſolution of that State, chap.25.11,12. & 50.27,31.

and then many nations, and great Kings, ſhall ſerve themſelves of him] Such as before ſerved that State, ſhall then ſubdue it: See the ſame before, Chap.25.14. and the like, Zach. 2.9.

V. 8. *And it ſhall come to paſſe*] Heb. *It ſhall be*: as chap. 25.12,18.

that the Nation and Kingdome that will not ſerve the ſame Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword and with the famine, and with the peſtilence, untill I have conſumed them by his hand] So of thoſe that refuſe to drink of the cup of wrath, chap.25.18. and of Jeruſalem in particular, and the inhabitants thereof, chap.21.9. & 38.1.

that the nation that will not ſerve,—— that nation will I puniſh] Heb. *the nation that will not ſerve,—— and that nation will I puniſh*: *and*, for, *that*; as chap.25.28.

the ſame Nebuchadnezzar] Heb. *him*: as Pſal.102.27. So chap.28.1.

put their neck under the yoke] Their ſubjection intimated by thoſe yokes before-mentioned, ver. 2,3. See the like metaphorical uſe of the word *yoke*, Eſay 9.4. & 58.6. Lam.1.14.

puniſh] Heb. *viſit upon*: as chap.21.14. & 23.2.

untill I have conſumed them,] As chap.24.10.

by his hand.] By his power and force: or, ſimply, by his means. See ver.2,6.

V. 9. *Therefore hearken not ye to your Prophets, nor to your diviners, nor to your dreamers, nor to your inchanters, nor to your ſorcerers, that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon,*] Give no heed nor belief unto any, that tell you the contrary. So chap.23.16. ver.14,17.

Therefore] Heb. *And*: as chap.26.13.

Prophets] Falſe Prophets, Chap.23.9,15.

diviners] See Deut.18.10. Eſay 44.5.

dreamers] Heb. *dreams*, for, men of *dreams*; *dreamers*: as, *enchantments*, for, men of *enchantments*, *enchanters*, Eſay 47. 12. See chap.23.25-28. & 29.8.

inchanters] Of this term, ſee on Eſay 2.6.

ſorcerers] See on Eſay 47.9.

V. 10. *For they propheſie a lye unto you, to remove you far from* *your land, and that I ſhould drive you out, and ye ſhould periſh*] Heb. *from of your land*: as 2 Chr.33.8. Not that theſe falſe prophets and wiſards properly intended what is here ſaid; but that this would undoubtedly and unavoidably be the iſſue of that which they animated them unto. See on chap. 7. 18. So ver.15. See alſo Lam.2.14.

V. 11. *But the nations,*] Heb. *And* (as chap. 25.3.) *the nation*: or, as ſome render it, as for *the nation*: as chap. 26. 14.

that bring their neck under the yoke of the King of Babylon, and ſerve him] or, *that put their neck under*, to wit, willingly, on their own accord, as verſe 8. before by violence and hoſtile force they be conſtrained ſo to do.

theſe will I let remain ſtill in their own land,] Heb. *that* (nation) *will I leave*: or, it ſhall be, *that* (as ver.8.) *I will let it remain on its own land*: as chap.20.23.

ſaith the Lord, and they ſhall till it, and dwell therein.] Or, *that they may till it, and dwell therein*: as chap.11.19,21. and 29. 5.

V. 12. *I ſpake alſo to Zedekiah King of Judah,*] They ſeem to go here out of the way, who would have the enſuing part of this Chapter, to be another prophecy from the former delivered at another time. See on ver. 1,2. I ſpake thus to him, though not to him alone, but to his Princes and people too; as appeareth by the tenour of his words.

according to all theſe words,] The ſame things in ſum and ſubſtance: as chap.26.20.

ſaying, Bring your necks under the yoke of the King of Babylon, and ſerve him and his people] The Chaldeans, chap. 28. 2. *Bring*, or, *Put*: as ver.8. Think not much to ſtoop ſo low, for the ſaving of your lives, Eſay 10.4.

and live] For, *that ye may live*: as chap.29.5. *dwell*, for, *that ye may dwell*; or, *ye ſhall live*: Ye ſhall ſave your lives: as, *do this and live*, Gen.20.7. & 42.18. that is, *ye ſhall live*: as it is expreſly, chap.38.2. Luk.10.28. So ver.17.

V. 13. *Why will ye dye,*] A compaſſionate and affectionate expoſtulation: Why will ye needs wilfully work your own ruine, when ye may ſave your ſelves, if ye will? See the like, Ezek.18.31. & 33.11.

thou and thy people] Regard the ſafety of thy people, if thou regardeſt not thine own: ſo he pleadeth with them, and him alſo for the ſaving of the State and city, ver.17. chap.38.17.

by the ſword, and by the famine, and by the peſtilence?] The repetition of the inſtrumental particle, and the copulative, maketh the ſentence more emphatical. So Verſ. 8. Chap. 14.15.

as the Lord hath ſpoken againſt the nation that will not ſerve the King of Babylon] See ver.8.

V. 14. *Therefore hearken not unto the words of the Prophets, that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon; for they propheſie a lye unto you.*] As ver.9,10. So chap. 14.14.

V. 15. *For I have not ſent them, ſaith the Lord*] So chap. 23.21. & 28.15. & 29.8. Ezek.13.6.

yet they propheſie a lye in my name,] Heb. *and* (as chap. 23. 21.) *they propheſie in my name to a lye*, or, *to a falſhood*; that is, *lyingly, falſly*: as Lev.19.12. chap.7.9. See chap. 14. 14, 15. & 23.25. & 29.9.

that I might drive you out, and that ye might periſh] See on ver. 10.

Ye and the Prophets that propheſie unto you.] Being ſure, if ye follow them to fare alike with them, chap. 20.6. Ezek. 14. 10.

V. 16. *Alſo I ſpake unto the Prieſts, and to all this people,*] The Jewiſh people at the ſame time, when to the meſſengers of forrein nations, ver.4. and to King Zedekiah himſelf, ver. 12.

ſaying, Thus ſaith the Lord, Hearken not to the words of your Prophets,] Not mine, as ver.9.

that propheſie unto you, ſaying, Behold, the veſſels of the Lords houſe ſhall ſhortly be brought again from Babylon,] Thoſe of them that were carried away under Jehojakim and Jehojacin his ſon, 2 Chr.36.7,10.

Shortly,] Within two year, chap.28.3.

for they propheſie a lye unto you] As ver.10.

V. 17. *Hearken not unto them;*] Ver.9,16.

ſerve the King of Babylon and live,] See ver.12.

wherefore ſhould this city be laid waſte?] Heb. *become a deſolation*: as chap.25.38. & 44.2. as undoubtedly it will, if ye refuſe to follow the advice given you by God. See Chap. 38.17,18.

V. 18. *But if they be Prophets,*] Prophets ſent from God, as they pretend to be, chap.23.17,31. the pronoun demonſtrative for the verb ſubſtantive: as chap.10.3,8.

and if the word be with them;] As chap.23.28.

let them make interceſſion to the Lord of hoſts, that the veſſels which are left in the houſe of the Lord, and in the houſe of the King of Judah, and in Jeruſalem, go not to Babylon] Let them make trial of their intereſt in God, whoſe Prophets and privy-counſellers they pretend to be, for the ſtay of that goodly place that yet remaineth here, either ſacred or profane; it is not unlike that ſpeech of Malachy to the wicked Prieſts, Mal.1.9.

V. 19. *For thus ſaith the Lord of hoſts, concerning the ſea, and concerning the pillars, and concerning the baſes,*] Of which, ſee 1 King.7.15,23,27.

and concerning the reſidue of the veſſels that remain in this city;

V. 20. *Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehojakim king of Judah, from Jeruſalem to Babylon, and all the Nobles of Judah and Jeruſalem*] 2 King.24.14,15.

Nobles] Heb. *white ones*: as Eſay 34.12. chap.39.6 ſuch as uſe to go clad with white, that is, fair, and goodly garments, Eccl.9.8. Mat.17.2. Mar.9.3. Rev.3.4. & 7.9.

V. 21. *They ſhall be carried unto Babylon;*] So were they with Zedekiah, 2 King. 25. 13. 2 Chron.36.18. Chap. 52. 17-19.

and there ſhall they be] Abide and continue: as Dan.1.21.

until the day that I viſite them, ſaith the Lord] For the ſpace of ſeventy years, chap.25.11. untill the time that I viſit the Chaldeans in wrath, ſubduing them by the Medes and Perſians, chap.25.12. and my people, in mercy, by delivering them out of captivity, chap.29.10. So Eſay 24.22. chap 15. 15. Ruth 1.6.

then will I bring them up, and reſtore them to this place] *bring them up*, or, *bring them back*, (as chap.23.7,8.) to wit, from Babylon: not the people onely, but the veſſels alſo: fulfilled by Cyrus. 2 Chr.36.22. Ezr.1.1-11. & 5.15,16.

CHAP. XXVIII.

Verſ. 1. *And it came to paſſe the ſame year, in the beginning of the reign of Zedekiah king of Judah,*] Heb. *And it was* (as chap.20.3.) *in that year*, to wit, before-mentioned, chap.27.1. *that*, for, *the ſame*; as Chap. 27.8. and ſo hereafter ver.17. So that this prophecy ſeemeth to bear date with the former, both by the common title, and the ſubject matter of either. That which much confirmeth the opinion of thoſe, who ſuppoſe that Jehojakim there named, was at firſt, and ſhould be Zedekiah.

in the fourth year,] Here we meet with a new knot, that ſeemeth neer as difficult, and as hard to unloſe, as that other, Chap.27.1. to wit, how the paſſage here reported and recorded, ſhould be ſaid to have faln out *in the beginning* of Zedekiahs reign, and yet in his fourth year; the one ſeeming to croſs the other. This ſeeming breach to make up, ſome make a rent in the context: for as before, they tore off the firſt verſe of Chapter 27. to annex it to Chapter 26. So here they rent from this Chapter, the foregoing words of this verſe, and annexe them to Chapter 37. expounding the words; *And it came to paſſe* (to wit, all that was before related of my ſpeaking on this wiſe to the King and his Princes, the Prieſts and the people, chap. 26. 12, 16.) *the ſame year in the beginning of the reign of Zedekiah.* But this conceit of the author thereof hath been deemed ſo uncouth, that I find not any one other beſide himſelf therein to concur with him. Howbeit, ſome of ours, though they tear not this branch off from the context enſuing, yet they ſuppoſe it to have reference by way of tranſition, unto what had been before related, thus rending the words, *Now when that* (before-mentioned) *had been in that year*, and *in the beginning of the reign of Zedekiah*; *in the fourth year*, that which now followeth fell out; to wit, *Hananiah ſpake unto me*, &c. Somewhat the like conceit the ſame authors have of another place, though not parallel to this, 1 Sam.13.1. whereof elſewhere. But beſides that, this giveth us a ſtrained ſyntax, with needleſſe inſertions, nor ſuiteth well with the ſtops in the text. It ſeemeth thereby preſumed, that four year together the Prophet did wear a yoke on his neck, which Hananiah ſhould now break: a thing nothing probable, that either the one ſhould ſo long wear it, or the other have the patience to endure the ſight of it ſo long worn. The Jewiſh Doctors out of their Talmudiſts tell us, that Nebuchadnezzar, when Zedekiah went to Babylon in the fourth year after the captivity of Jeconiah, Chap.51.59. gave him a kind of Lievtenantſhip under him over thoſe five Kingdoms mentioned chap. 27.3. and that this therefore is here termed the beginning of his Kingdome: but of that place before, and of the other when we come to it: for of the ſtory it ſelf there is no record produced, nor ſeems it to carry with it any great probability; though ſome of ours ſeem to warp ſomewhat this way. Others paſſing by theſe improbable relations, not admitting ſuch forced breaches as the former ſort ſeem to make in the context, ſuppoſe that the words, as they be, ſimply conceived may well ſtand together, without any ſuch diſagreement as they are ſuppoſed to import. The *fourth year* of Zedekiah ſay they, may not unfitly be termed *the beginning of his reign*: for dividing his reign, being eleven years in all, 2 King. 24. 18. as we uſe to do other things, into three parts, the beginning, the middle, and the end; of thoſe eleven years, the four firſt, or three firſt with part of the fourth, may well go for the beginning; the ſix following, for the middle; and the two laſt, in which his State was invaded and ruined, may well be reckoned for the end. But this, though carrying better ſhew of probability with it, then any of the former, yet is not deemed ſatisfactory by divers: Nor indeed will the like, I ſuppoſe, be eaſily produced, where ſomewhat that fell out *in the fourth year* of a reign of not above eleven, if ſo much entire, in all, ſhould be ſaid to be done, *in the beginning of it.* And ſome other therefore laſtly, both of the Jewiſh Writers and ours, ſuppoſe the fourth year here mentioned to be, not the fourth year of Zedekiahs reign; neither is it ſo ſaid, but the fourth year of the Sabbatical courſe or circle; or the fourth year after the ſeventh years reſt, Lev. 25. 4. and the firſt of his reign. This ſome of ours ſeek to back with the like, Dan. 1. 1. as they there expound *the third.* But the places are not parallel. See before on chap. 25. 1. Howbeit, to this I here encline; becauſe the Jewiſh Writers, and our beſt Chronologers do herein agree, that the year wherein the city was taken, the Temple burnt, and Zedekiah captived, being the eleventh and laſt of his reign, was a Sabbatical year; ſome hints whereof they ſuppoſe to be given, 2 Chr. 36. 21. and Chap. 34. 9-15. whereof, when we come to it: but they ground this their aſſertion principally upon the Jubilee calculations; and ſome of thoſe, who are deemed moſt exact in the computation of times, affirm that year to be the fourth Sabbatical year of the eighteenth Jubilee. Now his firſt year being the fourth of the ſeven, the ſeventh will begin in his third, and the ſeventh after that in his tenth, and expire with his reign in the eleventh: and this alſo ſome confirm from Ezek. 29. 17. where the *twenty and ſeventh year* mentioned, can hardly be deemed any other, then of the Jubilee then current; and that being the *tenth year* of Jeconiahs captivity, and Zedekiahs reign; as from the firſt verſe of that Chapter is obſerved: the next after it being Zedekiahs laſt, muſt of neceſſity be the twenty eighth, and conſequently the Sabbatical year.

and in the firſt moneth] Conſiſting of half July, and half Auguſt; by the Jews called *Ab.*

that *Hananiah the ſon of Azur the Prophet, which was of Gibeon, ſpake unto me in the houſe of the Lord, in the preſence of the Prieſts, and of all the people, ſaying,*] This Hananiah, a pretended Prophet, ſo called, becauſe he took upon himſelf ſo to be, is by ſome fondly conceived to have been the High-Prieſt; but neither did any of that name about thoſe times hold that place; and his parentage alſo here recited refelleth it. Yet a Prieſt he might be: for *Gibeon*, the place of his abode, was a city aſſigned to the Prieſts and Levites in Benjamins lot, Joſh. 21. 13, 17. See chap. 27. 16.

that] This particle is not expreſſed in the text. Which ſome therefore omit, to begin a new relation here. Whereof, ſee before. But the ſuppreſſion of it requiring a neceſſary ſupply, is ſo frequent, as nothing more. See Eſay 4. 3. & 7. 1, 21. & 10. 20. & 11. 11.

Azur] Or, *Azzur*; as another of that name alſo, Nehem. 10. 17.

in the houſe of the Lord] In the Court, where Jeremy uſed to preach and deliver Gods meſſages to the people. See chap. 26. 2.

in the preſence] Or, *to the face.* Heb. *to the eyes*: as 1 Chr. 29. 10. chap. 19. 10.

V. 2. *Thus ſpeaketh the Lord of hoſts the God of Iſrael,*] Thus this wicked and wretched counterfeit imitateth the ſtyle of Gods true Prophets, chap. 24. 5. & 27. 4. in Gods name publiſhing his own lies, chap. 23. 25, 31. & 27. 15.

ſaying, I have broken the yoke of the King of Babylon] Thus again in a prophetical ſtrain he would ſpeak to gain the more credit to his lies. See ver. 4. of the form of ſpeech, ſee Gen. 27. 4. Eſay 9. 4. ver. 11.

V. 3 *Within full two years I will bring again into this place all the veſſels of the Lords houſe, that Nebuchadnezzar King of Babylon took away from this place, and carried unto Babylon*] That which Jeremy telleth you ſhall be ſeventy years hence, I know not when, chap. 25. 11, 12. & 27. 22. ſhall be accompliſhed before two years be fully expired. See chap. 27. 16. whence it appeareth, that either this falſe Prophet, or ſome other of his complices had been delivering the like before.

two full years] Heb. *two years of dayes*: as Gen. 41. 1. and, *a moneth of dayes*, Gen. 29. 14. So again ver. 11.

V. 4. *And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the Lord*] See 2 King. 24. 12-16. Heb. *and all the captivity of Judah*: as chap. 26. 21. & 24. 1. and 29. 1.

for I will break the yoke of the king of Babylon.] What he ſpake before in the time paſt, to imitate the manner of Gods Prophets, ver. 2.

V. 5. *Then the Prophet Jeremiah ſaid to the Prophet Hananiah,*] The true Prophet to the falſe one, though ſo profeſſing himſelf, and ſo eſteemed, ver. 1. chap. 27. 16. & 29. 15.

Then] Heb. *And*: as chap. 26. 6, 12.

in the preſence of the Prieſts, and in the preſence of all the people,] Heb. *to the eyes*; as ver. 1.

that ſtood in the houſe of the Lord] See ver. 1.

V. 6. *Even the Prophet Jeremiah, ſaid,*] Heb. *And*: as chap. 23. 9.

Amen; the Lord ſo do, the Lord perform the words which thou haſt propheſied, to bring again the veſſels of the Lords houſe, and all that is carried away captive, from Babylon into this place.] This the Prophet ſpake, not as confirming the truth of his prophecy; which he knew to be moſt falſe, but expreſſing his own earneſt and hearty wiſh and deſire, that, if God pleaſed, it might ſo be.

Amen] A particle in Hebrew commonly uſed, either to ſignifie our aſſurance of the certain truth of ſomewhat related; and then uſually it is prefixed to the words of him that ſpeaketh; as Mat. 5. 18, 26. or our deſire of ſomething to be performed: and ſo it is ſubjoyned to the ſpeech of ſome other commonly: as Num. 5. 22. Deut. 27. 15-26. 1 Kings 1. 36. 1 Chr. 16. 36.

the words] Or, *thoſe things*: as chap. 26. 2. & 27. 12.

to bring again] Or, *in bringing back.* See on chap. 18. 15.

all that is carried away captive] Or, *that have been carried away captive.* Heb. *all the captivity*: as chap. 29. 4, 20, 31. this concerning the perſons, as the former the veſſels, ver. 4.

V. 7. *Neverthleſſe, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people.*] Hear and conſider well this thing that I ſpeak, or what I now ſpeak, (as ver. 6. chap. 22. 1.) in thy hearing; becauſe it principally concerneth thee; and in the hearing of the people here preſent, becauſe it alſo concerneth them: *ears*, for, *hearing*: as chap. 2. 2. and 26. 14. & 29. 29. & 36. 6, 10. So, *eyes*, for, *face*, or, *ſight*, verſe 1, 5.

V. 8. *The Prophets that have been before me and before thee of old, propheſied both againſt many countries, and againſt great Kingdomes; of war, and of evil, and of peſtilence.*] The Prophet admoniſheth this counterfeit, and the people together with him, of what other Prophets had before time propheſied in ſuch manner, and of ſuch evils as himſelf now did, which could not therefore be any good ground to detract ought from the truth of his preſent prophecy, ſince that he propheſied no other things then they had formerly done. See chap. 26. 18.

of old] Heb. *from age*; in time paſt. So Joel 2. 2.

propheſied] Or, *even propheſied*: or, *they, I ſay, propheſied.* Heb. *and*: as chap. 24. 9. & 27. 5.

againſt many countries] Heb. *unto*: as chap. 27. 12. yet the particle is uſed alſo for *againſt*, chap. 15. 20.

many] Or, *great, ample*, ones: as ſome here render it: for the word is in the uſe of it indifferent to either. See ch. 27. 7.

of war] Heb. *unto war*: but ſo alſo is the particle uſed, chap. 14. 10. So in the reſt here.

of evil] Or, *affliction*: as Eſay 45. 7. chap. 18. 11. Howbeit, ſome conceive, not without ſome good probability, that ſome particular evil or affliction, ſhould here be intimated; becauſe it is on either ſide claſped in with ſuch: in regard whereof they ſuppoſe that by a letter miſs-written, it is *raah*, *evil*, or, *affliction*; for, *raab*; that is, *famine*: the rather, becauſe theſe three are ſo frequently found conjoyned in this Prophet: as Chap. 21. 9. & 24. 10. & 27. 13. & 38. 2. & 39. 18. & 44. 12, 13, 18, 27 and elſewhere, Ezek. 5. 12, 13. & 6. 11. 12. & 7. 15. & 12. 16. & 14. 21. The ſame ſurmiſe ſome good Authors of note have concerning that place, Heb. 11. 37. where in the midſt of many particular executions done upon the faithful, cometh in, *they were tryed*, or, *tempted*; ſuppoſing that for ἐπειράσθησαν, as we now have it, it was at firſt, ἐπυρέσθησαν: but there is no ſuch word as that found: and I ſuppoſe therefore it was rather ἐπρήσθησαν, *they were burnt*: and there is an elegant conſonancy (ſuch as the Apoſtle oft uſeth in his Epiſtles) between that and the word next before going, ἐπρίσθησαν, ἐπρήσθησαν, which differ but in a letter: nor is there much difference in writing between this and that which the copies now exhibit.

V. 9. *The Prophet which propheſieth of peace*] Or, *As for the Prophet* (for the word is here put abſolutely, as the like, Pſal. 125. 2. chap. 26. 14.) *that propheſieth of peace, or proſperity*: as chap. 29. 7. as thou Hananiah now doeſt, verſe 3, 4. Heb. *that ſhall propheſie unto*, or, *of peace*, as ver. 8.

when the word of the Prophet] Or, *that Prophet*: as chap. 25. 25.

ſhall come to paſſe, then ſhall the Prophet be known, that the Lord hath truly ſent him] Whether a Prophet propheſie of good or evil, the event of that which they foretold was that whereby they were to be tryed, Deut. 18.22. albeit God ſometime extraordinarily to try his people, ſuffer ſuch things, as falſe Prophets alſo foretell, to fall out, Deut. 13.1-3. but then have Gods people another rule given them, whereby they may be diſcovered, to wit, by their doctrine, brought to the touchſtone of Gods written Word, and thereby examined, Eſay 8.20. But the Prophet here the rather applyeth the rule, to the Prophets of peace; ſuch as this counterfeit; becauſe people are wont more to give credit to ſuch as propheſie what they deſire.

then] Heb. *and*; as verſ. 5.

truly] Or, *of a truth*: as it is well rendred, chap. 26.15. Heb. *in truth*: as there alſo.

V. 10. *Then Hananiah the Prophet*] As verſe 1. Heb. *And*: as verſe 9.

took the yoke from off the Prophet Jeremiahs neck, and brake it] The Yoke which by Gods appointment he had made, and did then wear. See Chap. 27.2. whence it appeareth that this was done about the time of that command by God there given unto the Prophet. Thus this wicked wretch, led away with ambition and coveiſe, and deſirous to pleaſe the people, breaketh forth into this height of impiety and extremity of outrage, to pluck from the Prophets neck that yoke, which God had enjoyned him to put on, and to break that aſunder, that he had commanded to be made; as one deſperately bent to act directly contrary unto God himſelf in either; thereby as by a viſible ſign to juſtifie and confirm ſuch lies, as againſt knowledge and conſcience he had vented, and to maintain his own credit and repute with thoſe whoſe favour he affected. So the like, 1 King. 22.11,24.

V. 11. *And Hananiah ſpake in the preſence of all the people,*] Heb. *to the eyes*; as ver. 1,5. *ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar King of Babylon from the neck of all nations within the ſpace of two full years*] Even as I now break this wooden yoke: ſee ver. 3,4.

all nations] Before-mentioned, chap. 25.15,17——26. & 27.7.

and the Prophet went his way] Or, *So*: as Chap. 13.2,5. As not enduring longer to hear him vent ſuch groſs falſhood and lies in Gods name: as thoſe, Eſay 36.20. having no further errand then to deliver to them from God; which yet afterward he had, ver. 12.

V. 12. *Then*] Or, *Moreover*. Heb. *And*; as Eſay 8.1. for it was not at the preſent.

the word of the Lord came to Jeremiah the Prophet] Heb. *was to him*; as chap. 27.1.

(after that Hananiah had broken the yoke from off the neck of the Prophet Jeremiah) ſaying,] See ver. 10.

V. 13. *Go and tell Hananiah, ſaying,*] Heb. *Going* go, (as chap. 13.1.) *and thou ſhalt ſay to Hananiah*, that is, *ſay* thou to him; as chap. 22.2.

Thus ſaith the Lord, Thou haſt broken the yoke of wood, but thou ſhalt make for them yokes of iron.] Heb. *and* (as chap. 27.11.) *thou ſhalt make* (or, *do thou make*, as before *ſay*, thou Jeremy: for they ſeem out of the way, that apply it to Hananiah) *inſtead of them* (thoſe wooden yokes, one of which he hath broken) *yokes of iron*; ſuch as ſhall not ſo eaſily be broken: a type of a cruel, hard, and ſtrong bondage; and ſuch as cannot be ſhaken off, Deut. 28.48. this was all that he and they that gave credit to him ſhould gain by that preſumptuous and impious act of his, an improvement of their bonds. So Eſay 28.22. See alſo, chap. 36.27,28,32.

V. 14. *For thus ſaith the Lord of hoſts the God of Iſrael*] As Chap. 27.4.

I have put a yoke of iron upon the neck of theſe nations, that they may ſerve Nebuchadnezzar King of Babylon;] Heb. *I have given* (as Eſay 42.1. I am reſolved to do it) or, *I will put* (as chap. 31.33.) *a yoke of iron*, or, *an iron-yoke* (as ver. 13.) *upon the neck of theſe nations* (of which, ver. 11.) *to ſerve Nebuchadnezzar*; as Pſal. 102.22.

and they ſhall ſerve him,] Chap. 27.7.

and I have given him the beaſts of the field alſo.] Thereby implying, that all ſhould be his, and at his ſervice; ſee Chap. 27.6. Dan. 2.38.

V. 15. *Then ſaid the Prophet Jeremiah unto Hananiah the Prophet,*] Or, *Furthermore*; as Chap. 14.11. or, *Alſo*: *The Prophet Jeremy alſo ſaid*; as chap. 27.12. Heb. *And*.

Hear now Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.] See chap. 27.15. & 29.9.

V. 16. *Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the earth,*] Heb. *Behold* I am *caſting thee from off the face of the earth*; as Gen. 6.7. I will, without any long delay, take thee away by death: the form of ſpeech is thence taken, becauſe the living keep above ground, Gen. 1.29. & 6.1. whereas the dead uſually are laid up in the earth, and lie under ground, Gen. 23.4. Pſal. 115.17.

this year ſhalt thou die;] Thou that telleſt lies of things that ſhall be within two years compleat, ſhalt not live ſo long thy ſelf, ver. 10. Heb. *this year ſee*, *this year*; as Eſay 37.30. ſo, *the day*, for, *this day*, chap. 1.10,18.

because thou haſt taught rebellion againſt the Lord] Heb. *thou haſt ſpoken* (as Deut. 13.5. chap. 29.32.) *revolt* (as chap. 5.23.) *unto*, or, *againſt the Lord*; as ver. 8. becauſe by thy lying tales thou haſt heartned and encouraged men to ſtand out againſt Gods Word, and againſt his admonitions and menaces by his Prophets. See chap. 23.17.

V. 17. *So Hananiah the Prophet died the ſame year in the ſeventh moneth.*] Heb. *And*; as chap. 13.2,5. *the ſame year.* Heb. *that year*; as ver. 1. *in the ſeventh moneth*; containing part of September, and part of October: whereby it appeareth that he ſurvived not this preſumptuous act of his, and the Prophets denunciation thereupon, full two moneths to an end. See ver. 1. that which might yet have been to this people, both a ſufficient conviction of his falſe and wicked dealing with them: and a ſtrong confirmation of the truth of thoſe things that by Jeremy had been delivered. But nothing could avail, or prevail with them, to bring them to repentance: Such is the obſtinacy of mans hard heart, untill by ſome gracious work upon it, it be altered and renewed: See Num. 16.41. Deut. 29.3,4. Ezek. 11.13,15. Joh. 12.37. The Jewiſh Doctors here tie us needleſs knots, and untie them again with groundleſs tales. They make queſtion, how Hananiah died that year, when as the ſeventh moneth began the next year according to the civil account: and this difficulty, indeed none, to take away, they tell us, (the Chaldee Paraphraſt hinting to them ſomewhat to that purpoſe) that he died indeed on the laſt day of the ſixt moneth at even, but gave in charge to his people, to conceal his death till the beginning of the ſeventh moneth, to make Jeremy a liar. But what need theſe fictions, when as the Prophets words are plain enough, and were true, what moneth ſoever he ſhould die in, if he died within a twelvemoneth after that denunciation: and much more, if he dyed ere the year then running were expired, according to either account, civil or ſacred: this latter the rather; becauſe the date of prophecies, and of this, among the reſt, were uſually reckoned according to it. Beſides, that this fabulous relation directly croſſeth the text; which ſaith, expreſly, that he died in the ſeventh moneth.

CHAP. XXIX.

Verſ. 1. NOw *theſe* are *the words of the letter, that Jeremiah ſent from Jeruſalem unto the reſidue of the Elders, which were carryed away captive, and to the Prieſts, and to the Prophets, and to all the people, which Nebuchadnezzar had carried away captive from Jeruſalem to Babylon.*] In this Chapter, as by the Inſcription of it, ver. 1—3. may appear, is related the ſum and ſubſtance of a letter ſent by Jeremy to the Jews that abode then in captivity at Babylon, wherein he perſwadeth them to reſt contented with their preſent eſtate there, untill Gods time ſet for their deliverance ſhould come, ver. 4—7. and not to hearken unto ſuch Prophets, as ſhould tell them of a more ſpeedy enlargement, ver. 8,9. promiſeth reſtitution of them upon their ſincere return to God, when ſeventy years are expired, ver. 10—14. and denounceth judgments from God both upon the reſidue of that nation, who remained yet behind, ver. 15——20. and againſt two of the falſe Prophets that abode with them at Babylon, ver. 20——23. together with a relation of a letter upon the receit of this, written back by one Shemajah, exciting ſome of the Prieſts to call Jeremy in queſtion for it, with a denunciation of Gods vengeance upon him for the ſame, verſe 24—32.

Now] Heb. *And*; The copulative here uſed, not for connexion of this with any fore-going relation; but to make introduction onely into the diſcourſe here enſuing; as Ezr. 1.1. Jon. 1.1.

the words] *Matter* or *tenour*; as Eſt. 9.31.

the letter] Heb. *book*; as 2 King. 5.5,6. So ver. 25.

the reſidue of the Elders] So he ſpeaketh, becauſe ſome of them, in likelyhood, died by the way; and other of them, ſhortly after their acceſs thither.

which were carried away captive] Heb. of the captivity; as Chap. 28.4.

V. 2. (*After that Jeconiah the King, and the Queen, and the Eunuchs, and the Princes of Judah and Jeruſalem, and the Carpenters, and the Smiths were departed from Jeruſalem*)] See the like parentheſis, chap. 28. 12. and the very ſame for the moſt part of it, Chap. 24.1. to which relation this alſo hath ſome reference: ſee ver. 17. whereby it appeareth that this relation is of ſomewhat a later date then that.

the Queen] His mother, Chap. 13.18. & 22. 26. 2 King. 24.12.

Eunuchs] Or, *Officers*, or, *Chamberlains*: ſee Gen. 39.1. Eſay 39.7.

V. 3. *By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, whom Zedekiah King of Iudah ſent unto Babylon to Nebuchadnezzar King of Babylon, ſaying,*] In what year of Zedekiahs reign, or upon what occaſion theſe meſſengers were ſent to Babylon, is not expreſſed. Some ſurmiſe, that upon that judgment of God manifeſted in the haſtened deceaſe of that falſe Prophet, Hananiah, related chap. 28.16,17. Zedekiah being ſomewhat diſheartned, ſent theſe men ſhortly after with his yearly tribute unto Babylon, the rather to remove all ſuſpicion of having any compliance with the Egyptian, or thoughts tending to the leaſt diſloyall carriage towards him, unto whom, having raiſed him unto the crown, he had by oath obliged himſelf, Ezek.17.13.

by the hand of Elaſah] Or, *by Elaſah*; as Eſay 37. 24. Chap. 27.3.

Elaſah the ſon of Shaphan] Of this name we find divers, 1 Chron.2.39,40.& 8.37.& 9.43. Ezr. 10.22. but all divers from this *Elaſah the ſon of Shaphan*: who whether he were brother to Ahikam before-mentioned, chap.26.24. is uncertain: there ſeeming to be ſundry Shaphans living in ſome place of note in thoſe days.

Gemariah the ſon of Hilkiah] So deſcribed to diſtinguiſh him from another Gemariah the ſon of Shaphan the Scribe, Chap. 36. 10——12. nor is it certain what *Hilkiah* this was, whoſe ſon this *Gemariah* is ſaid to have been; divers about that time being of the ſame name: ſee chap.1.1.

ſaying,] This word hath not reference to their meſſage, but to Jeremies letter, mentioned, ver.1.

V 4. *Thus ſaith the Lord of hoſts the God of Iſrael,*] As chap.27.4.

unto all that are carryed away captive] Heb. unto all the captivity; as ver.1.

whom I have cauſed to be carryed away from Jeruſalem unto Babylon.] I the Lord whoſe work this was, chap. 24.5. Ezek. 11.16. though effected by Nebuchadnezzar, chap.25.9. and procured by their ſins, chap.1.15,16.& 4.18.

V. 5. *Build ye houſes and dwell in* them;] Or, *that ye may dwell in* them; as Gen.35.1. chap.27.12. a defect of the pronoun; as chap.6.16. & 9.10. or, *to dwell in*; and ſo there needs no ſupply.

and plant gardens, and eat the fruit of them] Or, *that ye may eat the fruit of them*; as 1 Sam.28.22. 1 King. 13.15. and as before: or, *the fruit whereof ye may eat*: the copulative with the demonſtrative, for the relative; as chap.17 7. & 26. 23. & 28.7. See verſe 6.

V. 6. *Take ye wives, and beget ſons and daughters*;] Or, *that ye may beget ſons and daughters*; or, *on whom ye may beget* ſuch; contrary to the advice given to thoſe that abide at Jeruſalem, chap.16.2.

and take wives for your ſons, and give your daughters to huſbands,] The power of parents intimated in this form of ſpeech: as alſo, Deut.7.3.

that they may bear ſons and daughters] Heb. *and they ſhall bear*; as chap.4.4.& 26.3. Mal.1.9.

that ye may be increaſed there, and not diminiſhed.] Heb. *and multiply* (as before, *dwell* and *eat*, ver.5.) *there* (to wit, at Babylon) *and be not diminiſhed.*

V. 7. *And ſeek the peace of the city whither I have cauſed you to be carried captive, and pray unto God for it.*] Or, *Seek the welfare*; as it is rendred, chap.38.4. Heb. *ſeek after*, or *ſeek to* God (for it is the ſame word that is uſed, Eſay 55.6. Ezek. 36.37.) *and pray to God for her*; to wit, for Babylon; for the affix is feminine; howbeit they are willed and adviſed thus to do, not out of any ſpecial affection to that place or State, as they are willed and ſaid to *ſeek the welfare of Ieruſalem*, Pſal. 122. 6——9. but in regard of their own intereſt and ſhare in the common reſt and quietneſs, during the time of their abode there, that they might with leſs moleſtation and diſtraction patiently expect the time of deliverance. For otherwiſe they were to pray for the downfal of Babylon, when the time by God thereunto deſigned ſhould come, Pſal.137. 8,9. chap.51.35. as for that, whereat not they alone, but the whole world ſhould rejoyce. See Eſay 14.4.

for in the peace thereof ſhall ye have peace.] Your own welfare while ye abide there is enwrapped in the reſt, quiet, and welfare of that State, as of paſſengers in the welfare of the veſſel, wherein they are embarked.

V. 8. *For thus ſaith the Lord of hoſts, the God of Iſrael,*] As verſe 4.

Let not your Prophets and your diviners that are in the midſt of you, deceive you,] *in the midſt of you*, or, *among you*: as chap. 39.14. to wit, at Babylon: as verſe 15. See Chap.27.9,15. & 23.26.

neither hearken to your dreams, which ye cauſe to be dreamed] Or, *which ye dream*: thoſe fancies which ye conceive within your ſelves, of ſome ſpeedy delivery, which are indeed no better then dreams: or, *which ye make* (your dreamers) *to dream*, (a form, though irregular, yet whereof a parallel is found, 2 Chron.28.23.) by giving heed to them, which if ye did not, they would not dream them. Yet the words may well be rendred, as ſome do, *neither hearken to your dreamers* (*your men of dreams*, your dream-wrights) whom (by liſtning unto) *ye make* to dream; ye give occaſion and encouragement to deviſe dreams, wherewith to delude you. See chap.27.9. Of theſe dreams alſo, chap.23.25-28.

V. 9. *For they propheſie falſly unto you in my name*] Heb. *they propheſie in a lie*: as chap.27.15.

I have not ſent them, ſaith the Lord] So chap.14.14. & 23. 21. & 27.15. & 28.15.

V. 10. *For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon,*] Or, *But* (as chap.14.12,13.) *thus hath the Lord ſaid*, (as oppoſing what God himſelf had indeed ſaid to their lying relations fathered on him) *that after ſeventy years accompliſhed at Babylon*: nor before, nor ſooner, as your Prophets bear you in hand, and diviners and dreamers falſly enform you, chap.28.3. verſe 8,15. of theſe ſeventy years, which by this place appear to commence from the time of their deportation, whom the Prophet wrote this letter to, ſee on chap.25.12. Heb. ſaith the learned Scholiaſt, *according to*, or, *at the mouth filling, of ſeventy years*: but the term that he rendreth *mouth*, is nothing but a ſyllabical adjection, joyned frequently, both with this, as Exod.16.21. Num.6.21. & 7.5, 6. and with other prepoſitions of the like nature with it; as 1 King.17.1. Prov. 27. 21. then which alſo in the Rabbines Commentaries nothing is more rife.

I will viſit you] In mercy and for good: as Ruth 1.6. chap. 27.12. Luk.1.68.

and perform my good word toward you, in cauſing you to return to this place] Heb. *to cauſe you to return*, or, *to bring you back*. See the like, chap.18.15. & 28.6.

V. 11. *For I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, and not of evil*;] I well know what my purpoſes are concerning you: not ſuch as concern your evil, but your welfare and proſperity; *peace*: as before, ver. 7. See Eſay 55.8. Act.15.18.

not of evil] Heb. *not to evil*: ſuch as may tend to your hurt; as chap.38.4.

to give you an expected end] Or, *in giving you* (as before ver. 9.) *an expected end*: in not failing your expectation. Heb. *an end and expectation*. Such an end as your ſelves hope for, deſire and expect. Of the form of ſpeech, ſee on Eſay 4.5. Some render it, *an end and* an end of *expectation*; which cometh much up to the former. Howbeit, whereas by *end*, they would have underſtood *a reward*; (becauſe the word is ſo uſed, Prov. 23.18.) and ſo alſo expound that 1 Pet.1.9. *receiving the end* (that is, *the reward*) *of your faith*: *end*, for, *reward*; becauſe the reward cometh uſually at the end. I ſuppoſe over-nice, and unneceſſary, either in the one place, or in the other: though of reward ſome mention be made in this argument, Chap.31.16. but I conceive the *end* or *iſſue* only to be here intended. See Pſal.9.18. & 37.37.

V. 12. *Then ſhall ye call upon me, and go and pray unto me, and I will hearken unto you*] *Then*. Heb. *And*: as chap.28.5,9. *go and pray*; or, *go to pray*: addreſs and ſet your ſelves ſeriouſly thereunto: as did Daniel, Dan.9.3. See the like promiſe made, Eſay 65.24. preſſed by Daniel, and performed by God, Dan.9.17-19,23. & 10.2.

V. 13. *And ye ſhall ſeek me and find* me,] A defect of the pronoun in the latter ſprig, ſupplyed from the former: as Pſal.139.1. Chap.15.16. but it may well be rendred without the ſupply; *Ye ſhall ſeek me and find*: not miſs or fail of what ye ſeek for, Eſay 45.19. Mat.7.7,8.

when ye ſhall ſearch for me withal your heart] Or, *becauſe ye ſhall ſeek unto me* (as Ezek.36.37.) *with all your heart*: as Pſal. 119.2. that is, ſincerely and entirely. See Chap.24.7. Deut. 4.29. being throughly humbled by your fore-paſſed afflictions, for all your former tranſgreſſions and rebellions againſt me, Levit.26.40,41. Ezek.6.9. & 36.31.

V. 14. *And I will be found of you, ſaith the Lord*] As Pſal. 32.6. Eſay 55.6.& 65.1. A ſpeech borrowed from thoſe that are willing to be ſpoken with by thoſe that repair to them for advice, aid, or relief.

and I will turn away your captivity,] Or, *bring back*, or, *turn again*; as Pſal.14.7. & 126.1. *captivity*, for, *captives*: thoſe of you, that are in captivity. So ver.1,4. See Chap.30.3.

and I will gather you from all the nations, and from all the places, whither I have driven you, ſaith the Lord] Heb. *which I have driven you there*, or, *thither*: as Chap. 13.7. See the like promiſe, Deut.30.3. Eſay 11.11,12. Ezek.11.16,17. and 20.34,41.

and I will bring you again into the place, whence I have cauſed you to be carried away captive] Or, *from whence I had tranſported you*. Heb. *which from there*; as before. See Chap. 24.6. & 32.37.

V. 15. *Becauſe ye have ſaid,*] Or, *Becauſe ye ſay*. The Prophet here turneth his ſpeech from them, at leaſt, from the well-affected among them, and the gracious promiſes of good intended by God to them, unto thoſe that liſtened unto the falſe Prophets among them, whom he had given them warning of before, ver.8. and unto thoſe more eſpecially, that remained yet at Jeruſalem, foretelling how God intended to deal with them, howſoever their falſe prophets gave them aſſurance of the contrary, ver. 16—19. and withall what ſhould befall thoſe falſe prophets abiding with them at Babylon, ver. 20—23.

The Lord hath raiſed us up Prophets in Babylon] Some Interpreters here depart from the received both reading and interpretation of this verſe, rendring the words on this wiſe, as depending upon ver. 14. without reference to what enſueth; Then will I deal thus with you, when ye ſhall ſay, (that is, acknowledge) *The Lord did* indeed *raiſe us up Prophets*, (who told us) that we ſhould be carried captive *to Babylon*: like that, Ezek. 2.5. & 33.33. But this forced expoſition they ſeem to have pitcht upon, in regard of that word, the termination whereof commonly importeth motion to a place, rather then of abode in it: but that ſcruple may eaſily be removed, for divers places may be produced, wherein words ſo formed, are uſed in this latter notion: as here, *to Babylon*, for, *in Babylon*: ſo, *to the earth*, for, *on the earth*, Gen. 28.12. and, *to the altar*, for, *on the altar*, Exod. 29.13,16. Lev. 16.25. and, *to the North*, for, *in the North*, Chap. 46.6,10. as it is afterward there expounded: and this cleared, there is nothing left, that may perſwade, much leſs enforce us, to depart from the received interpretation of the place. See further on ver. 16. Becauſe ſome among you are over-prone to heed theſe counterfeits, to wit, Ahab, Zedekiah, and Shemaiah the dreamer, ver. 21, 24. hear how far it ſhall be from that which they would make you believe concerning the diſſolution of your captivity, and your ſpeedy return into your countrey; that thoſe who remain yet there at liberty, ſhall within a ſhort time be tranſported and brought over unto you, after they have ſuſtained much miſery at home, ver. 17, 18.

V. 16. Know *that thus ſaith the Lord*,] This ſupply, I ſuppoſe, is needleſſe. The particle that beginneth the verſe is in the original of various uſe, and the old Latine, which many herein follow, renders it, *Becauſe*, or, *For*: which ſome thus knit on to the former relation; as if the Prophet had ſaid, I have told you what God ſaith, but you liſten to other Prophets who have brought you to Babylon, and are ſo far from furthering your delivery thence, that they would rather help to bring you thither, if you were at liberty in your own countrey; *for thus ſaith the Lord* concerning thoſe that yet remain there. And this coherence would do very well, if the words of the foregoing verſe would admit the ſenſe here given them; which I ſee not how it can, even by any force, be wrung from them: and for that which ſeemeth to have put theſe alſo upon ſuch tentering and torturing of the text, enough hath been ſaid before. The particle being rendred, *Therefore*; *Therefore thus ſaith the Lord*; as anſwering to that, *Becauſe ye ſay*, ver. 15. the context will run on fairly and clearly, without need of help from any either ſuperfluous ſupply, or over-ſtrained coherence. So an Interpreter of prime note rendreth it: and ſo is the particle uſed, Pſal. 116. 10. compared with 2 Cor. 4.13. and in this prophecy, Chap. 16.5. & 20.9.

of the King that ſitteth upon the throne of David,] Of Zedekiah, ver 3. whom *Davids throne* ſhall not ſecure. See Chap. 22.2.

and of all the people that dwelleth in this city, and of *your brethren that are not gone forth with you into captivity*] *dwelleth*, or, *abide*, *remain*: as Chap. 39.14 and, even (as Eſay 35 4.) *your brethren that went not forth with you into captivity*; but were left behind with Zedekiah, Chap. 24.8.

V. 17. *Thus ſaith the Lord of hoſts*,] This attribute is added to give the more emphaſis to the menace ſubjoyned.

Behold, I will ſend upon them the ſword, the famine, and the peſtilence,] Chap. 24.10. & 27.8. ſo that they ſhall be in worſe caſe at Jeruſalem, then you are in Babylon.

and will make them like vile figs that cannot be eaten, they are ſo evil] Or, *ſo bad*, *ſo naught*. See Chap. 24.8. and hence ſeemeth to appear, that this prophecy or epiſtle was penned and delivered ſome ſpace of time after that there related.

make them] Heb. *give them*: as Chap. 9.10. or, *I will deal with them*: as Hoſ. 11.8. *How ſhould I deal with thee*. So the words would there be rendred; and ſo here: for God made them not ſo vile and bad; but they by their wickedneſs having made themſelves ſuch, God juſtly reſolveth to deal with them, as men are wont to do with ſuch vile fruit, and rotten ſtuff, as is good for nothing but the dung-hill: the word rendred *vile*, is no where elſe in the concrete or adjective, but in the abſtract or ſubſtantive, Chap. 5.30. & 18. 11. & 25.14. See there.

V. 18. *And I will perſecute them*,] Or, *purſue them*: the fitter term here: and ſo Pſal. 35.6. & 83.15.

with the ſword, and with the famine, and with the peſtilence] As ver. 17. with theſe evils will I follow them, whitherſoever they go, and whereſoever they become. See Chap. 42.16, 17. & 44. 12,13.

and will deliver them to be removed to all the Kingdomes of the earth,] So Deut. 28.25. 2 Chr. 29.8. See Chap. 15.4. and 24. 9.

to be a curſe and an aſtoniſhment, and an hiſſing, and a reproach] Heb. *for a curſe*, &c. as chap. 24.9. & 25.4. & 34.17.

among all the nations whither I have driven them] As verſe 14. or, *whither I ſhall drive them*: as chap 24.9.

V. 19. *Becauſe they have not hearkened unto my voice, ſaith the Lord, which I ſent unto them, by my ſervants the Prophets, riſing early and ſending* them, *but ye would not hear ſaith the Lord*] See chap. 7.23-26. & 11.7,8. & 13.11. & 17.23. & 25.4. a paſſage from perſon to perſon: as chap. 22.24,25,27

V. 20. *Hear ye therefore the word of the Lord all ye of the captivity, whom I have ſent from Jeruſalem to Babylon*.] Or, *Hear ye alſo*. Unto you of the captivity I now turn my ſpeech again, to let you know from God, what will ſhortly befall thoſe your Prophets, unto whom ſome among you give too much credit, through the juſt judgment of God upon them. Heb. *And hear ye* (*and*, for, *alſo*: as ver. 24. chap. 1.3. & 14.6.) *all the captivity*, or, *the whole captivity*; *captivity*, for, *captives*; as verſe 1,4.

I have ſent] See chap. 24.5. ver 4,7,14.

V. 21. *Thus ſaith the Lord of hoſts, the God of Iſrael*,] As verſe 4.

of Ahab the ſon of Koliah,] Or, *Achab*; as the Greek rendreth it: and ſo *Achaz*. See Eſay 1.1. Of this man and his parentage there is no mention elſewhere. Some ridiculous ſtories the Talmudiſts tell us of looſe pranks played by him and his companion here mentioned, not worthy the recital.

and of Zedekiah the ſon of Maaſeiah,] Such another as he of the ſame name among Achabs Prophets, 1 King. 22 11.

which propheſie a lye unto you in my name,] See chap. 14.14. & 27.15. verſe 8,9.

Behold, I will deliver them into the hand of Nebuchadnezzar King of Babylon,] I will give them up into his power: as chap. 27.6,8 & 34.21.

and he ſhall ſlay them before your eyes.] That your ſelves may be eye-witneſſes of Gods juſt judgment upon them, in that cruel death that the King of Babylon ſhall put them to, as from Gods mouth I now foretel you.

V. 22. *And of them*] Or, *From them*.

ſhall be taken up a curſe] This ſhall they *leave their names for a curſe*, Eſay 65.15.

by all the captivity that are in Babylon] Or, *captives*: as ver. 20. thoſe of their own nation.

ſaying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roſted in the fire.] Or, *burnt with fire*: but it may ſeem by the uſe of the participle and verbals of it, applyed to green corn parched with the fire, Lev. 2.14. (for the verb it ſelf is found only in this place) that it importeth a putting of men to torment, and ſo to death, by a ſlow roſting or ſcorching of them with fire, ſo as they are not ſuddenly conſumed or ſlain with it, but endure much extremity of pain therewith ere they die: and ſuch a kind of death, it is very probable that theſe two wicked wretches did by that Heathen Kings appointment endure; being a kind of death not unuſual among the Chaldeans, Dan. 3.6,21. for venting ſuch things as might cauſe diſturbance in the State. Heb. *whom he roſted them*: an elegant redundancy very frequent in Heb. as Pſal. 1.4.

V. 23. *Becauſe they have committed villany in Iſrael*,] The reaſon is here rendred, not ſo much, wherefore the King of Babylon burnt them, as for which God in his ſecret providence, and by his juſt judgment ſo diſpoſed of them, that they ſhould fall into his hands, and be ſo handled by him: *villany*, or, *folly*: the form is uſed commonly of corporal filthineſſe and uncleanneſſe. See Gen. 34.7. Deut. 22.21. 2 Sam. 13.11,12.

and have committed adultery with their neighbours wives,] Or, *in committing adultery with their neighbours wives*: herein concurring with thoſe of the ſame ſtamp with them at Jeruſalem, Chap. 23.14. where another word is uſed inſtead of that rendred *villany* here, that ſignifieth *vileneſſe*; whereof thoſe *vile* figs, ver. 17. The like ſyntax, ſee Eſay 31. 5. chap. 6.23. & 8.6. & 9.18.

and have ſpoken lying words in my name, which I have not commanded them,] Chap. 14.14. & 23.21,32. ver. 9,21. Heb. *a word of falſhood*, or, *a falſe thing*: as Prov. 13.5.

even, I know and am a witneſſe, ſaith the Lord.] Heb. *and I am the knower, and witneſſe*, to wit, of theſe their vile practices, how cloſely and covertly ſoever they commit them, and how ſmoothly ſoever they demean themſelvs in the ſight of others, that know them not ſo inwardly. So chap. 7.11. & 13.27. & 23. 13,14.

13,14. See thoſe generals, Job 24 15. with 34.21,22. Prov. 5.20,21. & 15.3,11. chap.17.9,10.

I know] Or, *am the knower*: one that taketh notice and cogniſance of theſe things, as a Judge.

a witneſſe] Both judge and witneſs: no other ſhall need both to convict and condemn them for theſe their carriages. See Mal.3.5.

V. 24. *Thus ſhalt thou alſo ſpeak to Shemajah the Nehelamite, ſaying,*] Or, *Say thus alſo.* Heb. *And thus ſhalt thou ſay*: as verſe 20. Chap. 27. 4. This latter part of the Chapter containeth a relation of a later date then the former: in likelihood after the return of thoſe meſſengers, mentioned verſe 3. back from Babylon, concerning Shemajah, who had given information by letters from thence, of that which Jeremy had written unto his country men at Babylon; with an heavy doom by God paſſed upon him for the ſame.

Shemajah the Nehelamite] Or, *dreamer*: for ſuch a notion the word hath in it. Which whether it have any reference to ſome place of his birth, or abode in times paſt, or to his parentage and deſcent, is uncertain; though it bear the name of ſuch a kind of appellation, whereby men are uſually deſcribed from their country, city, deſcent, parentage, kindred, and the like; but it may ſeem to have been a term coined of purpoſe to intimate his profeſſion and practice: as if we would ſay, one of *dream-land*, one of the houſe or lineage of *dream-wrights*; for he was one of thoſe in likelihood that profeſſed and practiſed that ſpecial kind of impoſture, whereof, ſee verſe 8. Chap.23.25-32. & 27.9. yet ſeemeth there not to be any probability of that, which a Writer of ſpecial note hath, that he ſhould be a *Nahamite*, one of the ſtock and lineage of that *Naham*, mentioned 1 Chron.4.19. and by inſertion of a letter, ſo termed as here, for ſome glance at this his practice.

V. 25. *Thus ſpeaketh the Lord of hoſts, the God of Iſrael,*] As verſe 21.

ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that are in Jeruſalem, and to Zephaniah the ſon of Maaſeiah the Prieſt, and to all the Prieſts, ſaying,] *Letters.* Heb. *books.* So verſe 1. *books*, for, *letters*: and it may ſeem that he wrote, and ſent more then one: though the ſum of that one to Zephaniah be here only related, verſe 26-28. which yet ſeems to have been directed by name indeed to him, but withal, to the reſt of the Prieſts together with him. See ver.26.

in thy name] Or, *thine own name*, (as, *thine own way*, chap. 4.18.) of thine own head; without warrant or commiſſion from me. So Joh.5.43. *if another come in his own name.*

Zephaniah] The ſecond under Serajah, who was then High-Prieſt, Chap.52.24.

the ſon of Maaſeiah] Not the immediate ſon of this Maaſeiah; as it is not unlikely that Zedekiah the falſe Prophet was to one of that name, verſe 21. but of the iſſue and family of Maaſeiah, and a Prieſt of that courſe, whereof Maaſeiah was at firſt the head. See Chap.21.1.

V. 26. *The Lord hath made thee Prieſt in the ſtead of Jehojada the Prieſt, that ye ſhould be officers* in *the houſe of the Lord, for every one that is mad and maketh himſelf a Prophet, that thou ſhouldſt put him in priſon and in the ſtocks.*] Of this Jehojada, by whoſe example this flattering paraſite would encite Zephaniah, as one endued with his ſpirit of zeal for Gods glory and the good of his houſe, to proceed with all ſeverity & rigor againſt Gods own Miniſter and meſſenger for no other matter then the free and faithful delivery of his Maſters meſſage, ſee 2 Kings 11. & 12. Thus there is no act ſo injurious or impious, but that wicked wretches and falſe Prophets will not only attempt it againſt ſuch as out of conſcience and duty to God either croſs and oppoſe them, or refuſe to comply with them in their corrupt courſes and carriages; but colour it alſo with ſome ſpecious pretence of piety and zeal for Gods glory. See Eſay 66.5. Joh.16.2. & 19.7.

made thee Prieſt] Heb. *given thee* to be *Prieſt*: as Chap. 1. 5. & 6.27.

inſtead of Jehojada] Hence doth one of the Jewiſh Commenters gather, that Zephaniah was High-Prieſt, as Jehojada was: but the contrary was before ſhewed from Chap. 52. 24. So alſo, 2 King.25.18. nor was that therefore the reaſon why he mentioneth Jehojada; but as pretending Zephaniah to be for ſpirit and zeal ſuch another as he: as John Baptiſt is ſaid to have had *the ſpirit and power of Elias*; and hath his name therefore given him, Mal.4.5. Mat. 11.10, 14. Luk.1. 17. & 7.27.

ye ſhould be officers] Or, *overſeers.* See Chap. 20. 1. thou and the reſt of the Prieſts unto whom alſo together with him this letter ſeems to have been directed, ver.25. So the Jewiſh Doctor here. Howbeit, the text may rather be rendred, *that there might be officers*; for that *ye* is not in the text: thou being at preſent the ſecond under the chief Prieſt, who it may be is either through infirmity of body, or ſome other employment, reſtrained from looking after theſe matters as he ſhould, oughteſt to take care that there be not a fail of ſuch officers as may be aſſiſtant to thee for the reſtraining and puniſhing of ſuch counterfeits as this Jeremy: to which purpoſe he may ſeem alſo to make mention of Jehojada, who diſpoſed and appointed officers in ſeveral places to be aſſiſtant to him in the ſetling of the State, 2 King.11.4.

in *the houſe of the Lord,*] A defect of the particle *in*, as 2 King.18.15.

that is mad and maketh himſelf a Prophet] Or, *every madman* (ſo have Gods meſſengers been from time to time deemed, 2 King.9.11. Act.26.24.) *that feigneth himſelf a Prophet*; that in a mad fit or a frantick humour acteth the part of a Prophet, when as indeed he is not: for theſe reciprocall forms in Hebrew have oft times a notion of *counterfeiting* in them: ſo *make thy ſelf ſick*, for, *feign thy ſelf to be ſick*, 2 Sam. 13.5. and, *make thy ſelf mourn*, for, *feign thy ſelf to be a mourner*, 2 Sam.14.2. and, *making*, that is, *feigning her ſelf to be a ſtranger*, or ſome other, 1 King.14.2. and, *he made*, that is, *feigned himſelf mad*, 1 Sam.21.13. The like the Captains charged Jeremy with, when he croſſed them in their deſign, Chap.43.2.

that thou ſhouldeſt put him] Heb. *and* (as ver.6.) *thou ſhalt give him*: as Chap.20.2.

in Priſon] As Paſhur had before done, Chap.20.2. of the word here alſo uſed, ſee there; nor was there any ground to render it *ſtocks* there, and *priſon* here.

and in the ſtocks] Thus this beaſt, not content to have Gods Prophet impriſoned, or ſo dealt with as Paſhur had formerly done; but would have him yet more contumeliouſly abuſed, and further extremity to be exerciſed on him. That the term here uſed, ſignifieth ſome engin uſed for ſtricter reſtraint or painful torture is generally agreed; but of what kind, or in what manner, is not eaſily determined. One of the Jewiſh Doctors expoundeth it by a word that ſignifieth in the firſt place the *ſtock* of a tree, and from thence the *ſtocks*: which we commonly ſo term; as our verſion here rendreth it; ſo uſed by them in that common proverb with them, *The workman ſitteth in the ſtocks of his own making*: but another of them telleth us that it is an engine of iron for the hands: whence ſome render it *manicles*; adding withal, that the term cometh from an Arabick word, that ſignifies *to ſtraiten*, or, *pinch* in. A learned Interpreter rendreth it *in the skif*, and would have it to be a word compounded of two terms; the one ſignifying a *skif*, or, *boat*; the other having a notion of *ſucking*: ſuppoſing by it to be underſtood ſuch a kind of engine invented to put men to cruel pains, as Plutarch in the life of Artaxerxes reporteth to have been in uſe among the Perſians: this he deſcribeth to have conſiſted of two hollow frames made boat-wiſe, of equall ſize, between which the whole body of a man being cloſe ſhut up, his head, hands, and legs only extant, at places fitted and left open for that purpoſe: the party ſo encloſed, to prolong his pains, and encreaſe his miſery, through that naſty plight, that he muſt of neceſſity be in, they enforced to eat; and inſtead of drink, to take in milk mixed with honey: which, ſaith this learned Interpreter, the Hebrews termed, *the ſuckling-skif*: and becauſe it might be objected, that this ſavage and cruel courſe of torment is not found to have been in uſe among the Jews, (though another late Writer affirmeth, that it was at leaſt known to them) to prevent this, he ſubjoyneth, that the Jews uſed this term for any the ſtricteſt and painfulleſt courſe of reſtraint. But to me the notation of the term ſeems over-far-fetcht: nor is any proof brought of the word ſo uſed: it is no where found in Scripture ſave in this place: nor do I find any place produced ſave the Chaldee here, wherein mention is made thereof in the writings of their Rabbines: nor are themſelves, as ye ſee, agreed upon the ſignification of it in particular; which cannot therefore, I ſuppoſe, with any certainty be determined.

V. 27. *Now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a Prophet to you?*] Heb. *And now* (as Chap.27.9.) *why haſt thou not rebuked?* as it is commonly rendred; that is, taken him up, and reſtrained him: for the word is uſed moſt commonly, of an active, as well as of a verbal *rebuke*, Ruth 2.16. Pſal.9.5. & 68.30. & 76. 6. & 106. 9.

Jeremiah of Anathoth] See Chap.1.1.

maketh himſelf a Prophet] See on ver. 26.

to you] Or, *with you*: as Neh.2.12. or, *among you*: as Eſt. 4.3. & 10.3.

V. 28. *For therefore he ſent to us in Babylon, ſaying,*] Or, *For to this purpoſe*, or, *accordingly*, (as the like form, Chap.5. 2.) *he hath ſent*, ver.1.

This captivity *is long*] Heb. *long it*, for, *long it is*; that is all the Hebrew hath: the word is found, 2 Sam.3.1. Job 11. 9. the pronoun demonſtrative for the verb ſubſtantive: as Pſal.25.11. & 99.3. So Chap.30.7.

build ye houſes and dwell in them; *and plant gardens, and* *eat the fruit of them.*] See verſe 5.

V. 29. *And Zephaniah the Prieſt read this letter*] Or, *For* (as Eſay 9.11.) *Zephaniah had read* (as Gen.12.1.) *this letter.* Heb. *book*: as ver.1. written to him by Shemajah, ver.25.

in the ears of Jeremiah the Prophet] In his *hearing*: as chap. 28,7. whether out of any good affection to him, (for he was more then once employed in meſſages to the Prophet, Chap. 21.1. & 37.3.) or for ſome other end and purpoſe, uncertain.

V. 30. *Then came the word of the Lord unto Jeremiah, ſaying,*] Or, *Therefore* (as ver.27.) *came* (Heb. *was*: as Chap. 28.12.) *the word of the Lord unto Jeremy*: for theſe words have reference unto the beginning of this relation, ver.25.

V. 31. *Send to all them of the captivity,*] Heb. *to all the captivity*: as ver.20. ſend the ſecond time to them.

ſaying, Thus ſaith the Lord concerning Shemajah the Nehelamite,] See on ver.24.

Becauſe Shemajah hath propheſied unto you, and I ſent him not; and he cauſed you to truſt in a lye] Or, *when I ſent him not, and hath cauſed you to truſt in a lye.* See Chap. 38. 15. ver. 9.

V. 32. *Therefore thus ſaith the Lord, Behold I will puniſh Shemajah the Nehelamite*] Heb. *viſit upon him*: as Chap.25.12.

and his ſeed] Thus Gods vengeance often purſueth even the race of the wicked, Exod.20.6. & 34.7. See on Lam.5.7.

he ſhall not have a man to dwell among his people, neither ſhall he behold the good that I will do for my people, ſaith the Lord;] Both he and his poſterity ſhall be clean rooted out: (as Pſal, 34.16. & 109.13,15.) nor ſhall he or any of his iſſue ſurvive to ſee and enjoy the promiſed deliverance and reſtitution of my people. See the like judgment denounced on the like occaſion, Amos 7.17.

a man to dwell among] Heb. *a man* (that is, *any* one; as Chap.5.1.) *dwelling*, or, *remaining in the midſt of*; as Chap. 39.14. & 40.1,6.

neither ſhall he ſee the good] Or, *or that ſhall enjoy the good.* Heb. *and ſhall not ſee in the good*: the copulative for the disjunctive, as Chap.23.18,34. and a defect of the relative; as Chap.23.29. and, *to ſee*, for, *to enjoy*: as chap. 17.8. eſpecially with the particle here ſubjoyned, as Pſal.27.12. & 106.5. & 128.5. and I ſuppoſe that this latter branch is to be extended as well to his iſſue, as to himſelf; becauſe it might ſeem but a ſlight matter, to tell him that he ſhould not ſurvive to have any ſhare in that good that God would do for his people ſome ſeventy years hence.

becauſe he hath taught rebellion againſt the Lord.] Heb. *ſpoken revolt*, or, *departure.* See the ſame clauſe, Chap.28.16. and of it more there.

CHAP. XXX.

Verſ. 1. THe *word that came to Jeremiah from the Lord, ſaying,*] This inſcription (the like whereunto ſee Chap.18.1.) extendeth it ſelf unto that entire Sermon or Prophecy laid down in this Chapter and the next, conſiſting both mainly of gracious promiſes concerning the reſtitution of Gods people.

V. 2. *Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken to thee in a book.*] In theſe words is a ſpecial charge given by God to the Prophet, either to gather together thoſe Prophecies that he had formerly delivered unto him, or to enter thoſe upon record that he ſhould at preſent acquaint him with, being of the ſame ſubject, and to engroſs them, and make them up in a book; thoſe of them eſpecially which concerned the future welfare of Gods people, that they might not be loſt, but remain to poſterity, and that the faithful might have them wherewith to ſupport their faith, and keep up their ſpirits in an hopefull expectation of Gods goodneſſe intended to them, during the time of their long captivity. So Habb.2.2.

write thee] Heb. *to thee*; an elegant redundancy; the like whereunto, ſee Exod.37.27. Ezek.24.2. as alſo, Chap. 36. 2.

all the words] Or, *things*; as Chap.26.2. & 29.1.

that I have ſpoken unto thee] Or, as ſome, *that I ſhall ſpeak unto thee*: and ſo the Jewiſh Commenters here underſtand it. See ver.4.

in a book] Not in looſe papers; leſt ſome of them be loſt; but made up together in a book. See the like charge; but that more ſpecially concerning the denunciation of judgements, Chap.36.2. Heb. *unto a book*, for, *in a book*: as, *unto the Ark*, for, *in it*, Exod.25.21.

V. 3. *For lo the dayes come, ſaith the Lord, that I will bring again the captivity of Iſrael and Judah, ſaith the Lord:*] The reaſon for which he would have this book written, to wit, to mind his people from time to time of his mercy intended to them: which he taketh occaſion alſo thereby at large here to relate.

lo the dayes come,] Heb. *Behold, the dayes coming*: as chap. 23.5. to be ſeen with the eye of faith, Joh.8.56. 2 Cor.4.18. Heb.11.13. and as ſure to come, as if coming, yea, or come already, Hab.2.3. Heb.10.37,38.

bring again the captivity] So Chap.22.27. & 29.10,14. there is an elegant conſonancy and vicinity of ſound between the verb and the noun here uſed: that which occaſioned a miſtake in the old Latine, rendring the words as if both belonged to one root, *I will convert your converſion*: which albeit, it be a palpable miſtake, and the ſame verſion elſewhere render it aright; yet divers Popiſh, even learned Interpreters admit, and deſcant upon, as ſound and genuine. The word moſt commonly in its firſt form here uſed is intranſitive, and ſignifieth *to return*: but in this frame of ſpeech ſeems rather to be uſed for *to reduce*, as here, ſo ver.18. & Pſal.85.1,4. See on Eſay 52.9.

of Iſrael and Judah] The remainder of his, as well among the ten tribes, as with the other two, Chap.3.12,14. & 23. 6. & 31.1-6. Ezek.37.21,22.

and I will cauſe them to return to the land which I gave to their fathers, and they ſhall poſſeſſe it.] Or, *that they may poſſeſſe it*: as Chap.29.6,26. See Chap.12.16. & 16.15. & 24.6.

V. 4. *And theſe* are *the words, that the Lord ſpake concerning Iſrael, and concerning Judah.*] Or, *Now* (as Chap.29.1.) *theſe are thoſe things* (as ver.1.) *that the Lord had ſpoken*: as Gen.12.1. if we ſuppoſe it to have reference to former prophecies: otherwiſe it ſeemeth to relate to what at preſent was delivered; as the Jewiſh Doctors underſtand the words of the charge before related, ver.2. which to reconcile, we may with good ground ſay, that what here followeth is the main matter, ſum, and ſubſtance of all that God had formerly revealed at ſeveral times unto Jeremy concerning the deliverance and reſtitution of his people: for by *words* in the charge ſeems to be imported, as Chap.29.1. not ſo much the preciſe terms themſelves, as the matter therein compriſed.

V. 5. *For thus ſaith the Lord.*] Or, *Thus then*, or, *Therefore*, (as Chap.29.16.) *hath the Lord ſaid*: for there is no reaſon here rendred of ought foregoing, but a paſſage only unto the relation of that matter, that was to be recorded.

we have heard a voice of trembling, of fear, and not of peace.] Or, as ſome render it, (which the Hebrew pauſes favour, and which way the ancient Greek goeth) *fear* there is, *but peace is not*, or, *there is no peace*: as Chap.8.11. This ſome of the Jewiſh Doctors, whom not a few of ours concur with, underſtand of the dayes of the *Meſſias*, and thoſe of the expedition of Gog and *Magog*, Ezek.38. theſe of the troubles raiſed in the world in way of oppoſition to Chriſtian profeſſion, Mat. 10.34. Luk.12.49,51. But the ſounder ſort of ours and theirs conceive the times intended of the Babylonian Invaſion, when the Chaldeans by their approach to Jeruſalem, and the aſſault thereof much more, filled all places thereabout with terrour and dread, Chap.4.9. & 6.4. before-hand mentioned, to ſhew how they ſhould then be rouſed up out of that ſleep of ſecurity, wherewith the falſe Prophets at preſent by preaching and promiſing nothing but peace to them, had ſo deeply poſſeſſed them, that Gods Prophets could hardly wake them out of it, Chap.4.13. for thoſe ſeem to ſtray fartheſt from the ſcope of the place, who expound it of the Medes and Perſians invading the Babylonian State, and ſtriking a grievous terrour into the Chaldeans, Eſay 13.8.

V. 6. *Ask ye now and ſee whether a man doth travell with child:*] The old Latine here rendreth the words ſenſleſly, *Ask and ſee, if a man beget*: whereas the Jewiſh Doctor noteth aright upon the place, that *the man begetteth, the woman beareth*, or, *bringeth forth*: and ſo the text is word for word here, *Demand*, or, *Enquire now and ſee, if*, or, *whether*, (as Chap.2. 28.) *a male bear*, or, *bring forth*: or, as it may well be rendred, *Enquire now and ſee; doth a male bear?* or, *bring forth?* make enquiry and try, whether it were ever ſeen or known, that a man, or male, (ſo Eſay 66.7.) brought forth.

wherefore do I ſee every man with his hands on his loins, as a woman in travel?] Why do men generally, even the ſtouteſt and hardieſt, ſeem to be affected, as if like women, they were in travel? See the like demand, Chap.46.5.

every man] The word here uſed, ſignifies according to the notation of it, *a ſtrong*, or, *mighty man.* See Eſay 22. 17. Chap.51.12. not the feeble and the faint-hearted only, but the ſtrong and ſtout-hearted ones.

with their hands on their loins] The wonted poſture and geſture of women in travel, ſtriving and ſtraining themſelves to get eaſe of their pains.

as a woman in travel] Heb. *as one bearing*, or *bringing forth*: See Chap.4.31. & 49.22,24.

and all faces are turned into paleneſſe?] As is wont to be in extremity of fear, Joel 2.6. the word properly implyeth the colour of *corn blaſted*, Deut.28.22. the old Latine rendreth it by a word that ſignifieth the diſeaſe commonly termed *the yelow jaundiſe.*

V. 7. *Alas, for that day* is *great, ſo that none is like it:*] Or, *Surely* (as Chap.22.22. & 24.8.) *that day* will be *ſo great* a day, (to wit, for calamity and miſery: as Joel 2.31.) *as none* hath been *like unto it*; or, *as the like unto it* hath *not been*. Heb. *from not* being *as it*: as Chap.10.6. See the like expreſſions, Joel.2.11. Amos 5.18. Zeph.1.14,15. *day*, for, *time*; as it is expounded in the next clauſe.

it is even the time of Jacobs trouble;] Or, *even* (Heb. *and*: as Chap.29.16.) *a time it is* (as chap.29.28.) *of ſtraits*, or *diſtreſs*, (as Eſay 29.2.) *to Jacob*; Gods people, Jacobs poſterity: as Chap.10.16,25. which ſome extend unto the whole time, not of the ſiege only, or ſack of the city, but of their captivity alſo that enſued thereupon: the rather to be admitted in regard of what followeth.

but he ſhall be ſaved out of it.] Or, *yet*. Heb. *and* (as chap. 27.15.) *he ſhall be ſaved*: not *ſaved*, by way of prevention, from it, but *ſaved*, by way of deliverance, by bringing them in ſafety *out of it*. See ver.10.

V. 8. *For it ſhall come to paſſe in that day, ſaith the Lord of hoſts,*] Heb. *it ſhall be*, as Chap.3.16. *in that day*, for, *at that time*: as Eſay 26.1. ſo, *day*, for, *time*, ver.7. to wit, when I ſhall viſit Babylon, Chap.27.7.

that I will break his yoke from off thy neck,] This confirmeth the former expoſition concerning the extent of the time of diſtreſs, mentioned ver.7. for from yokes and bonds they could not be looſed and freed, unleſs they were firſt under and in them: the particle *that*, is here wanting: as Eſay 7. 21.

his yoke] The King of Babylons; which God would break and looſe them from: not when the falſe Prophets told them he would, but at the time that God had himſelf ſet and aſſigned. See Chap.27.26. & 28.4,11. Many Interpret it of Chriſts freeing the faithful from the bondage of legall rites, and the ſervitude of ſin and Satan, Joh.8.32,34,36. Act. 15. 10. Rom.6.16,22. & 8.2. Gal.5.1. 2 Tim.2.26. and that was indeed by this temporal deliverance typified: but the former ſeems here the literal ſenſe.

and will burſt thy bonds;] Either thoſe thongs, wherewith the yoke was faſtened to, or upon thy neck, (ſee Chap. 27. 2.) or bands, wherewith captives, priſoners and bondmen are wont to be bound, Pſal.107.14. 2 Chr.36.6. Chap.40.4. See Chap.2.20.

and ſtrangers ſhall no more ſerve themſelves of him.] Or, *ſerve him*, as ſome render it; that is, the King of Babylon, chap.27. 7. but rather, as our verſion, *ſerve themſelves* of him, or, *on him*; to wit, Jacob, ver.7. the Chaldeans and other people among whom they were captives, ſhall no longer make ſervants of them, detain them in ſervitude and ſlavery under them, as formerly they had done. See the uſe of the word on Chap.25.14. & 27.7. a paſſage from one perſon to another: as Chap.29.19.

V. 9. *But they ſhall ſerve the Lord their God,*] More freely and more cheerfully then formerly, they did or could, when ſuch ſtrange Lords and Maſters domineered *over* them, under whom they were captives. See Deut.28.47,48. Pſal.137. 4. Eſay 26.13. a bleſſed alteration; whereby they ſhould make ſuch an exchange, inſtead of harſh and cruel Maſters, Eſay 19.4. to ſerve a moſt mild, merciful, kind, bountiful, Lord, in a moſt free, holy, honeſt, and honourable ſervice. See 2 Chr.12.8. Hoſ.3.5. Luk.1.74,75. Rom. 6. 19,23. 1 Cor. 7. 22. *But*. Heb. *And*. as chap.28.12.

and David their King, whom I will raiſe up to them.] Such of Davids lineage, as I ſhall from time to time ſet over them. the name of David, ſay ſome, uſed of ſuch as ſucceeded him in the government of Judah, called *the Throne of David*, chap. 22.2. & 29.16. as the title of Pharaoh of the Egyptian Kings anciently, of Ptolomy in later times: fulfilled in Zorobbabel and others after the captivity, Hag.2.23. but moſt abſolutely accompliſhed in the Meſſias, of whom they were types, who came of the ſtock of David, Eſay 11.1,10. Mat.1.1. Rom. 1.3. and was for ever to ſit on the Throne of David, Luk. 1. 32,33. See Ezek.34.23. & 37.14. And of him both the Chaldee and Jewiſh Doctors expound it. See Hoſ.3.5.

raiſe up] The term uſed, as of the Judges and deliverers of that people after Joſhuahs dayes, Judg.2.16. & 3.9. ſo of Chriſt more ſpecially, Luk.1.69. Act.2.30. & 13.23,33.

V. 10. *Therefore fear thou not, O my ſervant Jacob, ſaith the Lord*; neither *be diſmayed, O Iſrael.*] Be not utterly diſcouraged and diſheartened in regard of thy preſent dejected and diſtreſſed eſtate: for he ſpeaks unto them now as under captivity. See the like ſpeciall encouragement, Eſay 41.8, 10,13. & 43.5. & 44.2. chap.46.27. *Jacob* and *Iſrael* here, one and the ſame; as in the places cited.

for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity;] Heb. *lo I am ſaving thee*; I intend and promiſe in due time *to ſave thee*; that is, *to bring thee ſafe from afar*: out of the fartheſt parts whereunto ye have been, or ſhall be driven and diſperſed. So Zach. 8. 7. *I will ſave my people* (that is, *bring* them *ſafe*) *from the Eaſt lands*, *and from the weſt*: and Act.27.44. *they were all ſaved* (that is, *came all ſafe*) *to land*.

thee and thy ſeed] Them and their children; or, thee, Jacob, (as if he ſpake to him as one yet ſurviving) and thy ſeed, or poſterity: which in effect will be one and the ſame. See the like, Eſay 44.2,3.

from the land of their captivity] From Chaldea, where moſt of them remained captives, ſaid to be *a far countrey*, Eſay 39. 3. or, *land*, put collectively, for, *lands*; whereſoever they ſhould be in captivity: *the land of ones captivity*; as 2 Chr. 6.36,38. chap.46.27. wherein one is captive: as, *the land of his nativity*; where he was born, Gen.11.28. & 24.7. and 31.13.

and Jacob ſhall return, and ſhall reſt and be quiet] The poſterity of Jacob, as before, ſhall return to their own land again: as ver.3. and enjoy it quietly; or *ſhall again reſt and be quiet*: *to return and reſt*, for, *to reſt again*: as, *to return and dig*, for, *to dig again*, Gen.26.18. *to return and tempt*, for, *to tempt again*, Pſal.78.41.

and none ſhall make him *afraid*.] Heb. *and there ſhall be no frighter*: as Lev. 26.6. Ezek.34.18. none that ſhall invade them, or diſturb their quiet and peaceable poſſeſſion.

V. 11. *For I am with thee, ſaith the Lord, to ſave thee:*] As Chap.15.20. to preſerve and ſupport thee in thy preſent difficulties, and to give a good iſſue to them, and deliver thee out of them in due time. So Eſay 41.10,12. & 43.1,2. Ezek.11.16,17.

though I make a full end of all nations whither I have ſcattered thee; yet will I not make a full end of thee:] See on chap.5.10, 18. So Amos 9.8.

but I will correct thee in meaſure,] Heb. *and*: (as ver.9.) *I will chaſtiſe thee to judgment*, or, *according to judgment*: with diſcretion and moderation. So is the word uſed, Pſal.6.1. & 112.5. chap.10.24. I will deal by way of chaſtiſement in another ſort, in a milder and more temperate manner with thee, then with others; far for meaſure beneath that, which I intend to do unto thine enemies. See Eſay 26. 14,19. and 27.7,8.

and will not leave thee altogether unpuniſhed.] Heb. *acquitting acquit thee*: as Exod.34.7. Num. 14.18. Nah.1.3. Chap. 25.29. The old Latine rendreth it, *that thou mayſt not deem thyſelf guiltleſſe*; but I ſee not how the words can yield it. And whereas a learned Writer would have it rendred, *I will not cutting off cut thee off*, I ſuppoſe the word is no where found ſo uſed; though he affirm it; but producing no cleer place for ſuch uſe of it: for that Zach.5.3. elſewhere produced by him, is queſtionable, and by divers of good note otherwiſe rendred. One of the Jewiſh Criticks would have it here taken in a notion of *ſweeping away*, and *deſtroying*; becauſe by ſweeping away and caſting out of duſt and dirt, an houſe is ſaid to be cleanſed and purged: of which uſe of the word, ſee on Eſay 3.26. But this alſo ſeemeth too far-fetcht; the uſe of the form ſo oft uſed elſewhere, carrying it ſtrongly the other and plainer way. See this whole paſſage again repeated, chap.46.28.

V. 12. *For thus ſaith the Lord, Thy bruiſe is incurable*] Heb. *Mortal*, or, *deſperate to thy breach*, or, *rupture*; but the particle ſeemeth vacant here; as chap.18.19. & 40.2. *deadly*, or, *deſperate*. See chap.15.18. in regard of humane hopes or helps; ſuch as God alone is able to help and heal, Hoſ.5.13. & 6.1. Mic.1.9. Their condition by reaſon of their long captivity, chap.29.18. ſeemed deſperate and paſt all hope of cure, Ezek.37.11.

and thy wound is grievous] Heb. *thy ſtroke* (wherewith I have ſtricken thee) *grievous*. See chap.14.17. and yet nothing like ſo grievous as that, wherewith he had ſtruck, or intended to ſtrike thoſe, by whom he had ſtricken them, Eſay 27.7.

V. 13. *There is none to plead thy cauſe,*] Heb. *There is none judging*, or, *deciding*, *thy judgment*, or, *controverſie*: that offereth to debate, and decide thy cauſe aright, that juſtice may be done thee, and reparations made for the wrong that hath been offered thee. See Eſay 40.27. Ver.15.

that thou mayſt be bound up;] Or, *for binding up*: as the margent rendreth it: ſo it ſhould be a term borrowed from the binding up of wounds, for the cloſing of them: as the like is Eſay 1.6. & 3.7. but the word rather may ſeem to ſignifie *unto compreſſion*, or, *cruſhing out*: and ſo it ſhould be a metaphor, taken from the cruſhing out of ſuch corrupt matter, as feſtred ſores are peſtered with, and muſt be voyded, ere any ſound cure can be had; whereunto therefore way is wont to be made by the cruſhing of it out: that which ſeemeth alluded unto in another word uſed alſo Eſay 1. 6. and becauſe either of theſe actions tend to cure, moſt ſo render it, *unto cure*, or, *binding*. Howbeit, becauſe the word ſeems elſewhere uſed for an *ulcer*, or, *ſore*, that needeth and requireth ſuch *compreſſion* or *cruſhing*, Hoſ.5.13. Obad. 7. ſome render the text, there is none that *judgeth thy cauſe*, *concerning* thy *ſore.* And one of the Jewiſh Doctors ſeems to go ſomewhat this way, though rendring the word rather for *healing*, or, *cure*, yet thus expounding the text, *There is none that can give any judgment*, or, *paſſe any doom, concerning help or healing that may be had for thine hurt ; they ſay all, there is no cure, no help for it :* for he ſuppoſeth the words following to be conceived as the ſpeech of thoſe that had conſidered of her eſtate, as not unwilling to ſteed her, and recover her, if they could; not unlike that of Babels friends and aſſiſtants, chap. 51.9. But for the word it ſelf I encline ſtill to the former ſenſe of *compreſſion*, or *cruſhing*. But becauſe there is a two-fold *cruſhing*; there is a *cruſhing* of the fleſh, to put to pain, & to vex; and there is a *cruſhing* of it, to get out ſomewhat that annoyeth, and hindreth healing : I ſuppoſe that in the other places produced, the word may ſignifie rather *a bruiſe*, that cometh by an exceſſive *preſſure*, or over-hard *compreſſion* of the fleſh, rather then *a wound*, or *ulcer*, as moſt inconſtantly render it, ſometime the one, and ſometime the other; but here *a cruſhing* in the latter notion, as tending to help an healing. Howſoever we take it, There is in the text, a paſſage from one ſort of cure or help to another; from a judiciary to a chirurgicall courſe; ſome kind of cure being intended in either, of a mans body in the one, of his ſtate in the other. Yet an Interpreter of prime note here diſtinguiſheth the terms, as containing ſeveral notions, thus diſtinctly delivered ; *There is none that decideth the cauſe ; there is no medicine*, or, *cure unto healing for thee :* which might be admitted, if the pauſes in the originall were not directly againſt it. I rather accord with another learned Writer, who thus paraphraſeth this paſſage ; Thy wound is ſo great, and thy ſore ſo grievous, that it paſſeth the skill of any Phyſitian to tell what may be done to it , or to preſcribe any courſe for the managing and handling of it, whereby any hope of cure may be had: one way of dealing with an hurt being put for all ; *cloſing up*, as he ſuppoſeth, *cruſhing out*, as I conceive.

thou haſt no healing medicines.] For the ſenſe of this place in general, there is no great diſagreement, to wit, that there is in this paſſage an intimation of ſome incurable hurt, of an irrecoverable condition : But about both the right construction of the text, and the genuine notion of the words here uſed, there is no ſmall difference, not without ſome difficulty; the former word coming from a root that ſignifieth *to cure*, or, *heal*; (whence alſo one that cometh very neer to it; for *healing*, or, *health*, Prov. 3. 8.) is by ſome rendred *medicines*, as here, ſo chap.46.11. though by others there alſo, *curings, courſes of cure*; for the word is plural : yea, ſome ſo render it, Ezek.30.21. who yet render it the other way here ; and as I conceive, ſhould rather have ſo done there: for the words are, ſpeaking of *a broken arm, it ſhall not be bound up, to give curings*, or, *healings*; that is, any degree or help, of cure, or healing at all; as thoſe plurals are alſo in an extenuating notion uſed ; whereof ſee on Eſay 27. 11. for to render it, as they there do, *it ſhall not be bound up with medicines put in*, to me ſeemeth a verſion of thoſe words overharſh. But the old Latine (for the Greek runs here at randome, and the Chaldee is as ambiguous as the Hebrew) rendreth it *curings*, or, *courſes of cure :* which though it may ſeem not to differ much from *medicines*; yet it is of a larger extent then that term, as we commonly uſe : and I ſuppoſe this to be the proper ſenſe. But the latter word hath more difficulty in it ; it cometh of a word that ſignifies to *aſcend*, or *go up* : and it is uſed ſometime for *a trench*, or, *a water*-courſe; whereof ſee on Eſay 7.3. but being applyed, as here, and chap.46. 11. to matter of cure, what it ſhould ſignifie is queſtionable. Some render it *a plaſter* both here and there ; which ſhould be ſo called, becauſe it *goeth up* upon, and is applyed unto, the hurt or ill-affected place for its eaſe or cure : but other render it much after the ſame manner with the former term, *health*, or, *healing* ; ſuppoſing it, ſome of them, to be ſo termed from a word that ſignifies to *profit*, or, *avail*; becauſe where care is efficacious, it is available for health : but the form of the word wil hardly admit that deduction; though one of the Jewiſh Maſters here ſeem to allow of it. But others rather therefore from the root before-mentioned, becauſe in curing or healing of a wound or ſore, where the courſe uſed taketh effect, the fleſh *groweth up*, and either the skin, or ſome skar is *drawn over* the place, where the wound, or ſore, before was: whence that phraſe frequently uſed in caſes of that kind, *cure*, or, *healing*, *is gone up :* as Chap.8.22. *and I will make cure*, or *healing*, *to go up*, or, *to come unto thee*, ver.17. and Chap.33. 6. whereof more hereafter : though cure, or, healing may be ſo termed, either in regard of the *impoſition* of plaſters, or the like upon the place ill-affected ; or, from the *procuration* and bringing of eaſe & recovery thereunto : and this latter more general ſenſe the word ſeemeth to have. But concerning the conſtruction of the two words here uſed, a new controverſie ariſeth ; for ſome joyn them in regiment together, as the one governing the other ; and they render them *curings*, or *curing courſes, of aſcenſion*, to wit, of fleſh or skin ; that is, ſay they, *courſes of cure contracting a skar*. Others, *curings*, or, *curing courſes of utility*; that is, available for recovery : and ſo after one of the Jewiſh Criticks, the old Latine rendreth it. But others render the words apart ; ſome in way of appoſition, *courſes of cure, plaſter there is none* at all *for thee* ; or, *none* at all ſhall avail *thee :* ſome in way of conjunction ſupplying the copulative, oft wanting , as Eſay 32.13. Hab.3.11. rendring the words, *curings* (that is, courſes of cure) and *healing* (or, means uſed for recovery) *there is none for thee.* So one of the Iewiſh Commenters, who alſo affirmeth both words in effect to ſignifie the ſame ; and that the ſame thing is in divers terms expreſſed to make the ſentence the more vigorous: whom the rather I concur with, becauſe I find the very like, in ſome ſort the ſame, the copulative being there ſupplied in a parallel place , where God promiſeth to do that for his people, which by humane helps is here intimated not to have been feacible, *I will cauſe to aſcend*, or, *bring to her* (this city and ſtate) *healing*, or, *health*, (a word anſwering to the latter here) *and cure :* a word from the ſame root with the former : and the verb, or participle rather, that, from whence the latter here ariſeth.

V. 14. *All thy lovers have forgotten thee, they ſeek thee not:*] Thy pretended friends and confederates, the Aſſyrians and Egyptians, whom thou hadſt wont to entertain with preſents, 2 Chr.28.21. Chap.2.18. Hoſ. 12. 1. are now faln off from thee, and fail thee in thy preſent affliction, Chap. 4.30. Lam.1.2,17,19.

thy lovers] So Hoſ.2.7,8,12.

have forgotten thee] Neglect thee : regard thee no more, then as if they had clean forgotten thee. So is the word uſed, Pſal.31.12.& 45.10.& 106.21.

they ſeek thee not] *They ſeek not to thee* ; or, *enquire not after thee :* as in times paſt they had wont to do. See Chap. 15.5.

for I have wounded thee with the wound of an enemy] Or, *becauſe*; (as Eſay 64.5. as rendring a reaſon, and ſhewing the cauſe why they had withdrawn themſelves from her; to wit, becauſe they ſaw in what caſe ſhe was by reaſon of Gods heavy hand upon her, Lam.1.19,21.) or, *when* (as chap.10.2.) *God ſhall have ſtricken*, or *ſmitten thee* (So is the Hebrew ; as Eſay 1.5. & 27.7. 1 King.20. 37.) *with the ſtroke*, or, *blow*, (as chap. 10. 19. & 14. 17. ver. 12.) *of an enemy :* a ſore and grievous one ; not ſuch as friends ſometime in diſpleaſure and anger give to thoſe whom they yet love and affect dearly, Prov.27.6. but ſuch as enemies are wont to ſtrike enemies with, Job 13.24.& 16.9.& 19.11. Eſay 63.10. For the phraſe, ſee the like, but in a divers ſubject, Eſay 62. 5. and if we take the particle here for an adverb of time , then the former branch is to be rendred in the future ; *All thy lovers will forget thee, they will ſeek*, or, *look, no* more *after thee, when I have* thus *ſmitten thee.*

with the chaſtiſement of a cruell one;] Such ſtripes, as cruell and hard-hearted perſons are wont to inflict. So Job complaineth, that God was become *cruell* to him, Job 30.21.

for the multitude of thine iniquities ; becauſe *thy ſins are increaſed*] Or, *are many :* See of the word on chap. 5. 6. & 15.8. It is ſin alone that enforceth God to theſe harſh and enemy-like carriages toward his people, chap. 4. 18. the cauſal is wanting : ſo ver.15. ſee the like defect of it, chap.36.29.

V. 15. *Why crieſt thou for thine affliction ? thy ſorrow is incurable , for the multitude of thine iniquitie ;* becauſe *thy ſins were encreaſed, I have done theſe things unto thee.*] Or, *Why doſt thou cry out of thine hurt* (Heb. *breach*, or, *rupture* ; as ver. 12.) and (a defect of the copulative ; as ver. 13.) of *thy deadly*, or, *deſperate, grief* ; or, that *thy grief*, or *diſeaſe*, is *deadly*, or, *deſperate* ; a defect of the particle *that :* as chap.27.8. See chap.15. 18. ver.12. what reaſon haſt thou ſo much to complain of thy preſent preſſures, and deſperate condition, when as thou ſufferedſt nothing , but what by thy manifold ſins and exceſſes thou haſt procured to thy ſelf, chap.2.17.& 4.18. ſee ver. 14. and the like argument, Lam.3.39.

V. 16. *Therefore all they that devour thee ſhall be devoured*] Thoſe that thus render the compound particle here uſed, are compelled to give the words here following a reference unto what went before, ver.10, 11. and to encloſe all that lieth between that and this within the compaſs of a parentheſis : and yet with all their contrivance the context cannot eaſily be brought to hang handſomly together. And one of the Rabbines would have it taken in the nature of an oath. But it would rather be rendred, *Notwithſtanding* ; or, *Nevertheleſs* ; or, *Yet* ; as taken, not in an illative, as moſt commonly it is, but in a diſcretive notion, as in many places of neceſſity it muſt : that which having not been by any, that I can hitherto find, obſerved, hath in divers paſſages of Scripture produced very uncouth connexions, and needleſs hyperbations, to the puzzling of the reader, and disjoynting of the context ; whereas, being duly regarded, it would much conduce to the clearing of it in places not a few. See Eſay 7.14. & 30.18.& 51.21.a place not unlike to this: as alſo, chap. 16.14.Ezek.39.25.Hoſ.2.14. let the places be well weighed; and this here admitted,the coherence of this paſſage with the very next before-going will be cleer: to wit,that albeit, they had no juſt cauſe to complain of what they had ſuffered, ſuſtaining nothing, but what they had brought upon themſelves by their ſins, and deſerved therefore to be left ſtill in that calamitous condition; yet notwithſtanding all this, God would out of his mere mercy take a courſe for their delivery,and for the effecting thereof, inflict the like heavy and harſh things upon thoſe, at whoſe hands they had ſuſtained the ſame. Thoſe, ſaith he,that have devoured thee,or,eaten upon thee(ſee chap.50.17.)*ſhall be devoured*. Heb. *eaten* on, or, *eaten* up. That ſhall be renewed, and made good again, that formerly had been, when Iſrael was a thing conſecrated to God as his firſt-fruits, when all that did eat upon him attracted guilt,and ſome evil or other befell them for it, chap. 2.3.ſee Eſay 41.11.& 49.26.

and all thine adverſaries ſhall every one of them go into captivity,] They that captived thee, ſhall themſelves be captived. Thus will God ſhew himſelf to be an enemy unto thoſe that have been adverſaries to his people,Exod.23.22. See Eſay 14.2.

and they that ſpoil thee,ſhall be a ſpoil,] Some render it,*they that tread on thee ſhall be for a treading on* to others: as Eſay 42.22. & 51. 22. but the general uſe of the word confirmeth the received Verſion. See Zach.2.9

and all that prey upon thee will I give for a prey.] See Eſay 33.1.

V. 17. *For I will reſtore health unto thee*] Heb.*I will cauſe health*,or,*healing to come up to thee*, or, *come unto thee.* The word here uſed ſome render *a plaſter*; and ſay ſome of them properly *a long plaſter*,ſo called from the *length* of it; becauſe the word originally hath a notion of *length*, or, *prolongation*, rendred *long*,chap.29.28.and *lengthening*,Dan.4.27.and ſo the form ſhould have reference to the putting of a plaſter on or over the hurt, or pained part, fully proportionable to the wound or ſore. Some other would have it to ſignifie *a ſkar*: and ſo ſhould it have relation to the *ſkinning* of a wound, or ulcer,which, where it hath been deep,is ſeldome done without ſome *ſkar*. So they ſay it is uſed in the Chaldee tongue, and in the Writings of the Rabbines: for which yet I ſee no cleer place produced out of either: for that of the Chaldee, Pſal. 147. 3. to this purpoſe alleadged by more then one of them,is altogether as ambiguous,as the word it ſelf is in the Hebrew. Thus taken here, it ſhould be as if he had ſaid, *I will bring a ſkar upon*, or, *over thy wound*: and ſuch a notion of it here would rather blemiſh, then commend Gods work, who in healing is not wont to leave ſkars behind, but to make a full and fair cure of what he undertaketh to heal,and in that tenour his promiſes of reſtitution are wont to run. See Eſay 54.4———14.& 60. Beſides,that in Eſay 58.8.to render the word either of theſe ways, *thy plaſter*, or, *thy ſkar, ſhall ſpeedily ſpring forth*, were palpably to wrong the text. I ſee no reaſon, therefore, why we ſhould recede from the ſignification of the word,as having a notion of *health*, and *healing*, in it, and being ſo commonly received: which if it be ſuppoſed to ariſe from that root,as it ſignifieth *to lengthen*, or, *to be long: health*, or, *healing*, may be ſo termed; becauſe it is oftentimes *long* in coming, and *long* looked for, before it come. We have a proverb, that *ſickneſs comes on horſeback, but goes away on foot*; intimating the ſuddenneſs of falling into maladies, together with the ſlowneſs of recovery out of them: but it may rather have its ground from another notion,that the ſame root hath in the Chaldee, to wit,of *expectation*,and *hope*,Pſal.147.11. Lam.3. 18. *health* being an uſual ſubject matter as well of *hope*, as of *expectation* and deſire,chap.8.15. now this *health*, or, *healing*,is ſaid *to come up*, chap.8.22.or,*to be made to come up*,as here,and chap.33.6.as I conceive,not ſo much in regard of the coming up, or bringing up of fleſh and skin to cover the parts, that were bare of either before: as Ezek.37. 6. as of *accrewing*, or *coming* unto the part or party healed: for the word that properly ſignifies *to go up*,is very commonly alſo uſed in a larger notion,for to *paſs* from place to place *to come to*,or,*to go from*, without any ſpecial reference unto aſſcent,or deſcent: as Num.16.24,27. chap.4.7. Joel 1.6. and ſo I conceive it to be taken in theſe and the like forms,wherein *health*,or *healing*,is ſaid *to come*,or *to be brought* unto one: as *diſeaſes* are ſaid to come and go at Gods command, Mat.8.8,9. and *health* conſequently being the removal of them,as in the ſame place is implied. So that the meaning is no more then this, *I will bring health*, or, *healing to thee*; or, *cauſe* it *to come* home *unto thee*: and it is not unworthy our obſervation,that the ſame form is uſed alſo of *wals*, that *healing is brought*, or *cauſed to come* to them, when they are repaired,Neh.4.7. and *healing*,or,*health*, is ſaid *to come to a buſineſs*,when it is brought to a good iſſue, or to a full end,2 Chr.24.13.

and I will heal thee of thy wounds,ſaith the Lord;] Or,*of thy hurts*. Heb *from thy ſtrokes*,or,*plums*; as ver.12. a word of larger extent then *wounds*. Gods reſtitution of his people, being as a recovery of life and health unto them, is very fitly called an healing of them.See Eſay 6.10. & 19.22. & 57.18, 19.chap.3.22.& 17.14.

becauſe they called thee an out-caſt,] The particle thus rendred,the words ſhould import a reaſon, why God would the rather be induced to help and heal his Sion, to wit, thereby really to check and control that conceit, that her adverſaries had of her, that ſhe was a meere abject and out-caſt, one that God had utterly caſt off and abandoned,one that neither God,nor Man,regarded. And it is true, indeed,that the inſolent inſultations of profane wretches over Gods people in times of their dejection and diſtreſs, is a motive ſometime to induce God the rather to ſhew mercy unto them, in delivering and raiſing them up again. But I ſuppoſe the particle hath rather here a diſcretive, or adverſative notion; and would be rendred *although*: as Gen.8.21. Joſh.17.18. Pſal. 23.4.chap.12.1.& 30.11. though they ſo deem of thee, yet *I* will by the delivery and reſtitution of thee, ſhew it to be otherwiſe with thee,then they imagine. Heb. *they called an outcaſt to thee*; that is, thou haſt been called and accounted (as Mal.1.4.) *an outcaſt*,Mic.4.6. Zeph.3.19. So Eſay 62.4. *Forſaken ſhall not be ſaid any more to thee*; that is,thou ſhalt no longer be ſo accounted. See the like form,Eſay 1,26.& 64. 4,12.

ſaying] Supplied: as Pſal. 105. 15. Chap. 4. 31. and 11. 19.

This is *Zion, whom no man ſeeketh after.*] Heb. *Zion it*,or,*it is*: the pronoun demonſtrative, for the verb ſubſtantive: as chap.29.28. ver.7. and they ſeem in way of deriſion to have played upon her name: the term *Tſion*,ſignifying originally, *a dry*,or,*waſte* place,Pſal.63.1. & 107.35. chap.2.6. & 50.12. as if it were in regard of its deſolation,for *dryneſs*, and *waſteneſs*,a place not worthy the looking after. Heb. *Seeker*, or, *ſeeking to her none is*: ſhe is utterly diſregarded both of God and Man: for the ſpeech is of her, as of ſome goodly and beautiful perſon,that in time paſt, living in a rich and honorable eſtate,had been much ſought unto by many, but now fallen into miſery,was utterly abandoned by thoſe that had ſought unto her before.See ver.14.

V.18. *Thus ſaith the Lord, Behold,I will bring away the captivity of Jacobs tents,and have mercy on his dwelling places*] A further gracious promiſe of the reſtauration of their decayed and ruinated cities, and dwellings, and conſtitution of their State.

Behold,I will bring again the captivity] Heb. *Lo I* am *bringing again the captivity*.See ver.3.

the captivity of Jacobs tents] In theſe and the like forms of ſpeech, the term *captivity* is commonly uſed for *captives*. See on ver. 3. but here it hath reference not ſo much to perſons, as to places, which cannot be properly ſaid to be captived,eſpecially in the Hebrew, where the word hath a notion of tranſmigration and deportation. But it may be obſerved, that the term of *captivity* is in Scripture ſometime uſed to denote any calamitous condition in generall: as where it is ſaid, that *the Lord turned the captivity of Job*, Job 42. 10. though Job was never in proper ſenſe *a captive*: which may the rather be admitted here, becauſe this deſolation,either with,or by reaſon of the peoples captivity, befell the places of their wonted abode.

Jacobs tents] As, *Iſraels tents*, 2 Sam.20.1. 1 King 12.16. and *Davids Tabernacle*,Amos 9.12. an alluſion to the ancient Patriarks dwelling in tents, Heb. 11.9. and the Iſraelites in the wilderneſs,Num.24 5.

have mercy on his dwelling places] Or,*dwellings*,or,*tabernacles*; as it is rendred,Num.24.5.Pſal.43.3 & 84.1. on them for him,Eſay 14.1. See the like phraſe,Pſal.102.14.

and the city ſhall be builded upon her own heap,] Or, *her heap*; where before was nothing but a ruinous heap of ſtones and rubbiſh, Pſal.79.1. Eſay 25.2.& 37.26. So is the word uſed,Deut.13.16.Joſh.8.28.Chap.49.2. or,as others, *upon her little hill*: which the margent of our Bibles exhibiteth: as if the word ſignified *an hillock*, or, *a knole*; ſuch as Jeruſalem ſtood upon,though ſituate in a plain. See Chap.17 3. But this the Jewiſh Doctor not content with, would have it, *an high hill*: for Jeruſalem, ſaith he,is the higheſt ground in all the land of Iſrael: (though therein we need not believe him) and a participle or participial from this root hath a notion of height,and is rendred *eminent*, Ezek. 17.22. *on a mountain lofty and eminent*. Howbeit,others take it more generally,as the Chaldee,who here rendreth it *upon her place*, that is,upon her *ſeat*, or, *bottome*: upon *her* former *foundation*: as the term ſeemeth to be taken without ſpeciall regard to hill, or dale,Joſh.11,13.*the cities that ſtood ſtill upon their ſeat*,or *ſoil*: and had not been ruinated in the ſurpriſall. Though that term ſeem uſed both there and here; becauſe cities were uſually built on ſome riſing, or the ground at leaſt raiſed for the founding and rearing of them: and from hence divers towns and cities had their appellations, as *Telmelach*, Ezr.2.59. *Telabar*, Eſay 37.12. *Telabib*, Ezek.3.15. But ſee Zach.12.6.& 14.10.

and the palace ſhall remain after the manner thereof.] By the *palace*, here, ſome underſtand the Kings houſe, or court; Others, and ſo the Chaldee, Gods houſe, *the Sanctuary*, the Temple which was as Gods *palace*, Pſal.11.4 & 68.29. Others, both: the middle ſeems beſt.

remain] Heb. *ſit*; that is, be founded, and ſeated, and ſettled, Eſay 13.20. Chap.50.39. or, *abide*; as Num.35.28. Pſal.9.7. & 29.10.

after the manner thereof] Heb. *upon its right, or, judgment*; that is, ſay ſome, ſeated in its former or wonted place; or, as others, ſo built, ſo uſed and ſo frequented, as formerly it had been: the word is of a very large extent. See 1 Sam.2.13. & 27.11. 2 King.1.7.& 17.26.

V. 19. *And out of them ſhall proceed thankſgiving, and the voice of them that make merry:*] The comfortable effect of this reſtitution, chearfulneſs of heart, and thankfulneſs to God for his goodneſs therein towards them, Chap.31.12.

out of them] That is, from the tents of Jacob and his dwellings, ver.18. and the people reſtored to them.

ſhall proceed thankſgiving] That is, becauſe the noun and the verb are of different genders; ſacrifice *of confeſſion*, or, *praiſe*, or, *thankſgiving*: ſo called, Lev.7.12,13. Chap.17.26.& 33.11. as ſome: or, as others, both Jews, and ours, the voice of *praiſe*, or *thankſgiving*, ſupplied from the next branch; as 1 Chron.1.15, Eſay 18.7.& 30.17. ſo Pſal.28.7. & 42.4. Jon.2.10. See Eſay 12.1. & 26.1.& 35.10. & 51 11.

the voice of them that make merry] Heb. *that laugh.* See on Chap. 15. 17. and it ſeemeth, as ſome not amiſs deem, to allude to the wonted mirth, muſick, and jollity, that was exerciſed by Gods people, at their ſolemn Feaſtivals, and repairs to Gods houſe, Pſal.42.4.& 118.15. Eſay 30.29. Chap. 31. 12, Eſay 30 29. but it may well be taken in a larger extent: as Chap. 31. 13. & 33. 11. See there, Zach. 8. 4. & 9. 15,17.

and I will multiply them, and they ſhal not be few;] Or, *they ſhall not be diminiſhed*; as Pſal 107.39. Prov.13.11. Eſay 21.17. See Chap.31.27. Ezek. 36. 11. & 37. 26. Zach. 10.8,9.

and I will glorifie them, and they ſhall not be ſmall.] Or, *mean*, or, *of ſmall account*, Pſal. 119.141. and ſo is the word alſo uſed in the Syriack, Mat.13.57.& 22.6. Mar.12.4. for they ſtraiten the text too much, (which yet many, both Jewiſh, and others, do) that make this branch no other then the ſame, though in other terms delivered, with the former.

V. 20. *Their children alſo ſhall be as aforetime,*] Their iſſue (Heb. *his*; to wit, Jacobs, ver. 18.) ſhall be ſettled in as good and fair an eſtate and condition as they were before the time of their captivity, Eſay 44.3,4. chap.33.11. Lam.5.21.

and their congregation ſhall be eſtabliſhed before me] There ſhall be a conſtant ſucceſſion of them, either protected by me, or attending upon me, Eſay 66. 22. Chap. 31. 36. and 35. 19.

and I will puniſh all that oppreſſe them] Heb. *viſit upon* (as Ch.29.32.) *all his oppreſſers*: as Judg.2.18. & 6.9. See ver.16.

V. 21. *And their nobles ſhall be of themſelves, and their governours ſhall proceed from the midſt of them.*] Heb. *his noble*, or, *magnificent*, or, *honourable* one: as Eſay 10.34. 2 Chr.23.20. and, *his ruler*, or, *governour*, *from the midſt of him*; that is, from among them: as Num.14.13. Joſh. 7. 12,13. This ſome reſtrain to Chriſt, the King and Ruler of Gods Church, Pſal.2.6. Eſay 11.1. Mic.5.2. Act.2.36. and ſome of the Jews themſelves expound them of the Meſſias. Howbeit, the words ſeem collective; and to imply, that ſtrangers ſhould no more rule over them, and keep them in ſubjection; but they ſhould have rulers and governours of their own, Deut.17.15. fulfilled in Zorobabel, and others in thoſe times, Zach.4.14. & 6.11,14. but principally indeed in Chriſt, of whom he was a type, chap.23.6. & 33.16.

and I will cauſe him to draw neer, and he ſhall approach unto me.] This ſome underſtand of the Ruler, or Rulers, before-mentioned, that God would take them to be neer unto him, in regard of of his favour toward them, and protection of them, whereupon the ſafety and proſperity of the people under them would very much depend, 2 Sam.7.14. Pſal.20.1-4. & 89.24-28. See Hagg.2.23. Others, of Jacob or Iſrael, Gods people in generall; a people neer unto God, and received into favour again with God, as before, Exod.19.5. Deut.4.20. Pſal.148.14. Zach.10.6. Others, of Chriſt, who as a Prieſt maketh his approaches unto God for us, and by whom we have alſo acceſſe unto God, Joh.14.6. Eph.2.18. Heb.4.15,16. & 9.11,12. & 10.21,22. 1 Pet.3.18. in whom without queſtion this was moſt conſummately made good: and the order of the context is not amiſſe by divers obſerved; as implying, ſay thoſe that go the firſt way, that no man may intrude himſelf into any office of government without call from God, Deut.10.8.& 17.14. Prov.8.15. thoſe that go the ſecond, that none come unto God, unleſs God convert them, and work them to himſelf by his Spirit, chap.10.23. & 31.18. Lam.5.21. Joh.6.44,65. thoſe that go the laſt way, that Chriſt was by his Father deſigned unto his office, before he undertook it, Pſal.2.6. & 110.1,4. Joh.6.27. & 10.36. Heb.5.4,5,9. 1 Pet.1.20.

for who is this that engaged his heart to approach unto me? ſaith the Lord.] This clauſe is very difficult, and Interpreters are much divided about it: thoſe, I mean, that take notice of it; for many of them let it paſs without any regard had of it. Thoſe that take ſpecial notice of it, ſome of them expound it of Chriſt; but diverſly: ſome in way of admiration of his dignity and excellency. *For who is this*, (that is, how excellent a perſon is he) *that hath given his heart* (that is, his ſoul) *for a pawn*, or, *pledge*, or, *engagement*, *to procure acceſſe to me?* Eſay 53.7,10. Heb.7.22. Others, in way of appropriation, and excluſion of all others; *who but he hath engaged*, or, *can engage? who can engage his heart to approach unto God*, in that manner, as Chriſt did? 1 Tim.2.5. or, as others, *who dare* in that manner offer to *approach unto God*, or, take upon him the office of mediating between God and man; unleſſe he be by God himſelf called and aſſigned thereunto? Heb.5.4. But others, not a few, apply it to Gods people; whom I rather concur with: and theſe go again two wayes. For ſome would have it ſpoken in way of admiration, as intimating the paucity of thoſe at preſent, that did apply themſelves to draw neer unto God; and they render the words, *For who is he* that *engageth his heart to approach unto me?* So it ſhould be like that, Eſay 53.1. *Who believeth our report?* that is, few or none; and Eſay 64.7. *there is none that ſtirreth up himſelf to take hold on thee.* Others, in way of confirmation, as rendring a reaſon, why he had ſaid he would make them to approach, that they might come neer to him; to wit, becauſe none could do it of himſelf, Cant.1.4. Joh. 6.44. & 15.3. Others, again, in way of ſtipulation; like that, Pſal.25.12. and that, Eſay 50.10. and one of thoſe that goeth this way, giveth a two-fold ſyntax of the terms here uſed: the words may, ſaith he, be rendred, either, *who is he that hath engaged*, or, *undertaken for his heart to draw neer unto me?* as, *thy ſervant hath engaged* himſelf *for the lad*, Gen.44.32. or, that *hath made a covenant*, or, *agreement with his heart* (that is, hath ſincerely obliged himſelf and made a covenant with his heart) *to approach unto me?* as he ſaith, *Make a covenant*, or, *agreement*, *with my Lord*, Eſay 36. 8. and as Job, *I have made a covenant with* mine *eyes*, Job 31.1. though this word be not there uſed: and he ſuppoſeth that the words may have reference either to what went before, of taking neer to him, ſuch as had any hearty deſire and reſolution thus to approach and come home to him, chap.24.7. & 50.4,5. Joh. 6.37. or to that which followeth, that if any ſuch were found, whoſoever they were that ſhould be ſo affected, *they ſhould be his people, and he would be their God*, ver.22. unto which one of the Rabbines, going alſo this way, addeth, that this is adjoyned to intimate, that not thoſe of that nation, whom God formerly had taken to be neer him, but ſuch Gentiles alſo as dwelt among them, and were in this manner affected, ſhould be taken in together with them, to enjoy the like communion and inwardneſs with him, Deut.29.11,12. & 31.12,13. Eſay 56.5-8. And this laſt ſeemeth very probable; though the Rabbies additional ſeem a little over-curious and needleſſe. For as for that of a learned Writer, who becauſe the word here uſed hath ſometime a notion of *ſweetneſſe*, chap.6.20. & 31.26. Pſal.104.34. Prov.3.24. & 13.19. Hoſ.9.4. Mal. 3.4. would have it rendred, *who is he* that *hath ſweetned his heart to draw neer to me?* beſide the uncouthneſſe of the phraſe, it cannot have place here; becauſe the word in all the places pointed to, where alone it is certainly found in that notion, is conſtantly uſed in a paſſive, not an active ſenſe, for, *to be ſweet*, or, *pleaſant*; not for to make ſuch. Howſoever there is here either a defect of the relative, as chap.23.29. or the demonſtrative put for it; and the other for the verb ſubſtantive: as Pſal.25.12. & 44.4. Eſay 66.1.

V. 22. *And ye ſhall be my people; and I will be your God.*] A ſtipulation renewed between God and his people. So chap.24.7. & 31.33. & 32.38. A paſſage from perſon to perſon: as chap.29.19. ver.8. and from number to number: as Pſal.127.5. & 140.7.

ye] Both Judah and Iſrael, ver.3. all the families of Iſrael, Chap.31.1.

V. 23. *Behold the whirlwind of the Lord goeth forth with fury,*] See before on chap.23.19. where the ſame denunciation in effect is found: the only matter of doubt is here concerning the perſons againſt whom it is denounced. It was there denounced againſt the wicked among Gods people, and the falſe Prophets by whom they were ſeduced: and ſo would ſome have it to be here; as foretelling what ſhall befall the obſtinate wicked among them, that kept aloof from God either in heart, or in life, or in both, Chap.12.2. notwithſtanding the gracious goodneſſe of God exhibited and made good unto thoſe that ſincerely drew neer unto him, ver.21. which they ſhould have no ſhare in, but ſhould taſte deeply of his wrath. So Eſay 65.20. Chap. 17. 5,6. But others rather, the moſt and beſt, conceive it to concern here the heathen people, the enemies of God and his Church before pointed at, ver.16,20. the deſtruction of the one being uſually joyned with, and making way to the deliverance of the other. See Eſay 14.1.

a continuing whirlwind] Becauſe the old Latine hath two ſeveral terms here, *a whirlwind*, and *a tempeſt*, or *ſtorm*; ſome Popiſh Writers ſtand deſcanting upon and diſtinguiſhing of them; but to no purpoſe: for the Hebrew word is in either member the ſame, ſave that it is of a maſculine form in this latter, of a feminine in the former: as the like, Eſay 3.1. Jon. 2.1,10. But of the attribute given to it, there is ſome queſtion; for ſome render it, *grievouſly cutting*, as with *a ſaw*, which from hence is deemed to have its name, 1 King. 7. 9. which ſeemeth to receive ſome ſtrength from that in the parallel place, chap.23.19. where the word is *grievouſly paining*, or, *putting to grievous pain*: for theſe reciprocal forms, where they have no reciprocal ſignification, carry a notion of aggravation and vehemency with them: and this I take to be the genuine ſenſe of the word. Howbeit, ſome other referring it to another root, render it, ſome, *an affrighting*, or, *terrifying*, one; becauſe that root hath ſometime a notion of *terrour*, Job 19.29. ſome, *a whirling*, or, *involving*, one; ſuch an one as gathering it ſelf together, ſhould ſo wheel about them, and environ them, that they ſhould not be able any way to get out of it, becauſe the word hath ſometime a notion of *gathering together*, Eſay 54.15. Hoſ.7.14. ſome, *a continuing* one, whom our verſion followeth; or, *a ſojourning* one; that is, ſaith one of them, one that ſhall as an unwelcome gueſt take up his geſſes and lodgings with them, and ſo paſſe in progreſs inceſſantly from place to place, until it have gone thorow their whole land, and made an utter riddance of them; becauſe the ſame root hath alſo other-while a notion of *ſojourning*, Lam.4.15. and the term is uſed for *a ſojourner*, 1 King.17.20. But I adhere to the firſt.

V. 24. *The fierce anger of the Lord ſhall not return untill he have done* it, *and untill he have performed the intents of his heart*] See Chap.23.20. the pronoun *it*, needed not here more then there.

in the latter dayes ye ſhall conſider it.] See likewiſe on chap. 23.20. where only the phraſe of *conſidering*, or, *underſtanding*, is by a gemination made more emphatical.

CHAP. XXXI.

Verſ. 1. AT *the ſame time, ſaith the Lord*,] This introduction evidently ſheweth that the fore-going Chapter, and this do joyntly make up one Sermon or Prophecy. For in it, the Prophet after a cloſe of that, with a denunciation of deſtruction to the enemies of Gods people; doth in this return again to the proſecution of Gods gracious promiſes to his people; in the reduction of them into their own land again, reſtitution of their ſtate, multiplication of their iſſue, collation of peace and plenty upon them in abundance, ver. 1——28. renovation and amplification of his covenant with them, ver.29——34. and the continuation of theſe his favours with them to their poſterity for ever, ver. 35——40.

At the ſame time] In the *latter* times pointed to, Chap. 30.24. (for where that Chapter ended, this beginneth) that is, after the return from the Babylonian captivity in part, but more compleatly, and principally, under the Meſſias, Chap. 30. 9. of whoſe times the Jewiſh Doctors themſelves obſerve, that the Prophets uſe to ſpeak in thoſe terms, Eſay 2.2. Chap, 48.47. & 49 39. Hoſ.3.5. Mic.4.1.

will I be the God of all the families of Iſrael, and they ſhall be my people] Not of Judah alone, but of Iſrael alſo, of all the twelve Tribes, and of all other that ſhall be called and adjoyned unto them, Chap.3.18. & 30.3,4,22. for to that laſt this hath reference. See to the ſame purpoſe, Ezek.37.19,22. Hoſ.1.10 & 2.24 Act.2.39. Rom.11.26.

V. 2. *Thus ſaith the Lord, The people that were left of the ſword found grace in the wilderneſſe*,] God to put them in hope of further favours, mindeth them here of his former mercies. So Chap.2.2. The words moſt read, as we have them here, in the time paſt; by *the people left of the ſword*, underſtanding, either thoſe that eſcaped the ſword of Pharao, who purſued them with a full purpoſe to cut them off and deſtroy them, Exod.14.9,10. & 15.9. or, as ſome, that ſurvived the execution done by the Levites among them for their idolatry about the golden calf, Exod.32.27,28. or, as others, the ſword of the Amalekites and Amorites that ſought to intercept them, and cut them off in their way, Exod.17.8. Num. 21.22,33. Deut.25.17,18. (but the former rather here intended) found favour with God, being by him ſupplied with all neceſſary accommodations in their paſſage thorow the vaſt and waſte wilderneſs into the land of Canaan, Deut.2.7. & 8. 2——4,15,16. & 32.10——12. or, as thoſe that go the latter way, they were for all that their horrible idolatry, at Moſes interceſſion and entreaty for them, reconciled to God, and brought into favour again with him, Exod.33.17. Deut.9.19. But ſome read and render the words in the future; *The people that are left of the ſword ſhall find favour as in the wilderneſſe*; that is, ſay they, thoſe that have eſcaped the ſword of the Chaldeans, ſhall after the diſſolution of that captivity in their return home again, find the ſame favour with me, for matter both of protection and proviſion, that their forefathers did in their journying thorow thoſe diſmall deſerts. Now true it is, that God doth oftentimes parallel the deliverance out of Babylon, with the bringing of them out of Egypt, and deſcribe the paſſages of his providence concerning their return home in the latter, by thoſe diſpenſations exhibited to them in the former, Eſay 11.15,16. & 43.19,20. as alſo that the note of ſimilitude is oft wanting, where of neceſſity it is to be ſupplied: as Eſay 21.8. & 22.18. & 66.3. But where there is no ſuch neceſſity, and the ſenſe is plain and clear of its ſelf without it, there to force it in, and force a Scripture to farther fetcht ſtrains, ſeemeth neither fair, ſafe, nor fit.

even *Iſrael*, when *I went to bring him to reſt*,] Heb. in *going to reſt him*, or, *to bring him to reſt Iſrael*. So the words lie in the text: which moſt, both of the Jewiſh Writers, and others, underſtand of Gods going to procure reſt to his people: and ſome of the Jewiſh expound of Gods conducting them, and going before them to ſeek out fit reſting places for them as they travelled along, or to and fro, in the wilderneſs, Exod. 13.22. Num.10.33. Deut.1.33. Others, of the bringing of them unto a ſetled place of conſtant reſt in the land of Canaan, Deut.12.9. Pſal.95.11. and the word may then well be rendred, *to ſettle him*. See Eſay 51.4. & 63. 14. So the word *Iſrael* muſt, by way of appoſition, be referred to *the people* before-mentioned, as our Verſion conceiveth it: or if we put off *Iſrael* to the end of the verſe, rendring the words, *to ſettle him*, even *Iſrael*; then there is a redundancy, but elegant and vehement, like that, Prov.5.21. *His iniquities ſhall take him, the wicked one*; and *the end of it, mirth*, is *grief*, Prov.14.13. Howbeit, ſome refer all this to *Iſrael*, reading the words, ſome in the future, *Iſrael ſhall go to his reſt*. So the old Latine. Others, in the time preſent, *Iſrael going unto his reſt*. So ſome of the Greeks. Others, in the time paſt, when *Iſrael went*, or, *was going, to his reſt*: or, in *Iſraels going to his reſt*. So a learned late Writer; who to ſtrengthen this expoſition, further obſerveth; firſt, that the verb infinitive is uſed ſometime for the preter tenſe, wherein the Jewiſh Doctor here concurreth with him, pointing us to the like, Chap. 14. 5. Whereof ſee there: and as *leaving*, for *left* there; ſo *going*, for, *went* here. And ſecondly, that the verb of *reſting* in the form here uſed, doth as often ſignifie *to reſt*, as *to cauſe to reſt*: and ſo indeed it it ſeemeth to be taken, Deut.28.64. Eſay 34.14. Chap. 47.6. and laſtly, that the infinitive is in Hebrew, as well as in other languages, uſed frequently as a noun: as Pſal.139.2. *my down-ſitting, and mine up-riſing*: and, *thy ſitting*, for, *thine abode*, Ch.9.6. The words may well bear either ſenſe; but I encline rather to the firſt, underſtood of the promiſed land.

V. 3. *The Lord hath appeared of old unto me*;] Heb. *from afar*: as Pſal.139.2. Eſay 5.26. but it is uſed as well of time, as of place; and ſo here. Howbeit, ſome refer it to the time to come; as if the meaning were, *it is far of that the Lord appeareth unto us*. Ye tell us, that God will appear for our deliverance, Eſay 60. 2. & 66.5. but his appearance to that purpoſe is long a coming. So it ſhould be the ſpeech of the people, complaining of the delay of their deliverance. But this Interpretation the words will not well bear. Others, and ſo the moſt read them in the time paſt, as the word is uſed, Eſay 22.11. and well rendred here, as there alſo, *of old*, in times long paſt and gone. That they are the words of the people in captivity is generally agreed; but ſome would have them the words of the profane party among them, as ſcoffing at Gods Prophets, when they tell them of Gods acts done in former times for his people, as if they ſaid, Ye tell us of things long ago done; but what is that to us, what was then done, if any ſuch things were then done? that was in the old time: ſhew us ſomewhat in our dayes. But the moſt rather of the main body of the people, acknowledging that God had indeed ſo appeared unto their fore-fathers as was before intimated ver.2. but withal implying, that he had now withdrawn himſelf and his gracious preſence from them, and did not manifeſt his affection to them, or might for them, as in times paſt he had done. See the like complaints, Judg.6. 13.

13. Pſal.44.1——3. & 74.12——14. Eſay 49.14. and 63. 15.16.

appeared] Heb. *been ſeen*: in the manifeſtation of his providence for his peoples good and ſafety; as Gen.22.14. Pſal. 102.16. Zach.9.14.

ſaying, *yea, I have loved thee with an everlaſting love*;] That theſe are the Lords words, is generally received: but according to our verſion, inſerting the word *ſaying*, between this and the former branch of the conteat, it may be deemed that they ſhould be the words of God uttered long agoe, at what time he ſo appeared to his people. Whereas indeed they are, as moſt Interpreters alſo take them, returned from God, as an anſwer to the peoples complaint covertly incloſed in their fore-mentioned ſpeech; aſſuring them of the continuance of that affection to them, that in former times he had born toward them, and manifeſted unto them: and inſtead of *ſaying*, therefore, *ſay they*, might be ſupplyed, as Eſay 58.3. but referring it to the ſpeech fore-going, and annexing it to the cloſe of the former branch, as alſo the words here following, might better be rendred, *yea*, (Heb. *and*, as Chap.18.23.) *I love thee with a perpetual*, or, *everlaſting, love*. Heb. *love of perpetuity*, or, *eternity*; as, *kindneſſe of perpetuity*, Eſay 54. 8. and, *joy of perpetuity*, Eſay 61.7. My love and affection continueth ſtill the ſame to thee, and ſo ſhall do for ever: or, as ſome other, with reference to the time paſt, *I love thee with an ancient*, or, *a love of antiquity*: I love thee ſtill with the ſame affection that in former ages I bare towards thee: and both the terms of the text, and the drift of the context will bear it; for the word here uſed hath oft reſpect to the time paſt, as well as to the future, Eſay 58. 12. & 63.9,11. See Mal.1.3. & 3.6. Joh.13.1. Rom.11.29.

therefore with loving kindneſſe have I drawn thee.] Or, *I drew thee*, as ſome; I woed thee to win thee and bind and engage thee to me with many benefits, as with cords and bands of love, Hoſ.10.4. or, as others, *I will draw thee*; to wit, after me, Cant.1.4. Joh.6.44. or, unto repentance, Rom. 2.4. But others rather, both of the Jewiſh Writers and ours, conceive the term here uſed, to be taken in a notion, not of *attraction*, but of *extenſion*: and ſome of the Jewiſh Doctors render the words in the time paſt, *therefore did I extend kindneſſe to thee*; to wit, ſay they, at Mount Sinai, when I took thee to be a people in covenant with me, Exod. 19.5,6. an effect of his love and affection to them, Deut. 7.7,8. But ours rather in the future, *therefore will I extend kindneſſe to thee*. So Pſal.36.10. *extend thy kindneſſe*; and, *none to extend kindneſſe*, Pſal.109.12. Heb. word for word, *extend thee kindneſſe*, for, *extend* it unto *thee*: the particle ſwallowed up, between the verb and the pronoun affixed; as Eſay 65.5. See inſtances of the like there; wherein he would extend kindneſſe to her, ſee in the words next following.

V. 4. *Again I will build thee, and thou ſhalt be built*,] Thou ſhalt be reſtored and ſettled again; a metaphor taken from architecture: for, ſaith the Rabbine, as timber and ſtones and other materials are diſſipated and diſperſed, when a building is diſſolved and pulled down; ſo in re-edifying of it, they are gathered and brought together again, and the fabrick is raiſed by the conjunction of them in due manner one with another: and in like manner was it with this people, who when they were diſperſed by deportation, had their State diſſolved, which God by the collection and reduction of them unto their own land, and ſetling of them therein, promiſeth as to re-edifie and build up again, Pſal. 51. 18. & 102.16. & 147.2. chap.24.6.

O virgin of Iſrael] Or, *O damſel*. See Eſay 47. 1. and, *damſel of Iſrael*: as, *daughter of Sion*, Eſay 1.8. and, *the city of Jeruſalem*, it is put here for the whole State of Iſrael, ver. 1.

thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry] Thou ſhalt return again to a comfortable and cheerful condition, ſuch as in times of peace and plenty, people generally, the younger ſort eſpecially, are wont to enjoy, Zach.3.10. & 8.5. & 9.17.

be adorned with thy tabrets] Or, *adorn*, or, *furniſh*, thy ſelf with *thy tabrets*, or, *timbrels*. So the verb is rendred, as in a reciprocal notion, chap.4.30. Ezek.16.13. & 23.40. thou ſhalt make uſe again of thy tabrets, or, timbrels, which they were wont to play upon in their ſolemn feaſtings; and at times of extraordinary rejoycing, Gen. 31. 27. Eſay 30.32. and theſe the rather he here mentioneth, because he had compared the State of Iſrael to a young damſel; and as theſe ſolemnities ſuch uſed to play on them, Exod.15.20. Judg.11. 34. 1 Sam.18.6. Pſal.68.25. and the uſe of theſe, ſaith the Rabbine, ſhould then be an ornament to them, becauſe they ſhould uſe them in ſeemly manner and ſeaſonably; not as thoſe that made uſe of them formerly, when occaſion was of mourning and grief rather then of mirth, Eſay 5.12. Amos 6. 5,6. but the meaning may be ſimply, thou ſhalt furniſh thy ſelf with them, and with other thine ornaments put them on about thee as we ſome ſcarf or ſilk ribbin, it is not unlikely they hung them on, when they made uſe of them. Howbeit, a learned Writer would rather have the words rendred, *thou ſhalt adorn thy tabrets*: and the word is applyed, as ſometime to that wherewith one is adorned, Eſay 61.10. Hoſ. 2.13. ſo other-while to the party or thing adorned: as Ezek. 16.11. and, ſaith he, in times of publick jollity, the timbrels were wont to be adorned and ſet out with garlands: and I ſuppoſe indeed, that the meaning may well be, (whether any ſuch garlands were uſed about them, and be aimed at, or no) that they ſhould furbiſh over and trim up their tabrets again, which had been caſt aſide and neglected before.

go forth in the dances of them that make merry] As the damſels alſo uſed at ſuch times to do, Judg. 11. 34. & 21. 21. 1 Sam.18.6. So ver. 15. Of the latter word, ſee on Chap.15.17.

V. 5. *Thou ſhalt yet plant vines upon the mountains of Samaria*;] Another note of times of publick peace and ſecurity, when men apply themſelves unto tilling and planting, which in times of war or dread and danger they are wont to neglect: as uncertain to enjoy, reap or receive any fruit of their labours, Judg.6.3,4,11.

upon the mountains] Deemed fitteſt for vines, as affording the beſt grapes, and ſuch as yield the ſtrongeſt wines. So Ezek.36.8,9. Joel 3.18.

of Samaria] The head-city and royal ſeat of the ten tribes, 1 King.16.24. put ſometime, as Iſrael, for that whole State and the land poſſeſſed by them, chap.23.13. Ezek.16.46. Hoſ. 7.1. & 8.5. Amos 3.9. hence thoſe that are here called, *the mountains of Samaria*, are called *the mountains of Iſrael*, Ezek. 36.8. & 37.22. This is deemed, to have been in part fulfilled, after the return from the Babylonian captivity; and that partly in many of the ten tribes that returned back with their brethren the Jews, repoſſeſſing ſome part of their land again, and partly in the Jews, who regained at ſometimes much of that countrey; to which purpoſe are produced out of Joſephs *antiquities*, lib.13. cap.5,8. the letters of two Demetrii, the Father and the Son, unto Jonathan the then Jewiſh Ruler, wherein upon their conqueſts made in thoſe parts they aſſign the land of Samaria with ſome other regions thereabout unto the Jews; but was to be more fully accompliſhed ſpiritually in the reſtauration of the Church under the Meſſias. See Ezek.37.21,22.

the planters ſhall plant them, and ſhall eat them *as common things*.] Heb. *ſhall profane* them: a defect of the pronoun; as Chap.24.6. After the time both of the uncircumciſion of them, which continued three years after the firſt planting of them, compleated, and of the ſanctification of them, which laſted unto the fourth years end, now expired, thoſe that planted them, ſhall in the fift year eat freely of the fruit of them. See the Law to this purpoſe, Levit. 19. 23-25. and Deut.20.6. Thoſe that plant them, ſhall in due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for, being either deſtroyed or devoured by ſtrangers, Eſay 65. 21-23. of the uſe of the word, ſee 1 Sam. 21.5.

V. 6. *For there ſhall be a day*] Heb. *there is a day*. A time is ſet, and ſhall ſurely come; as Eſay 11.10. Zach.14.7.

that *the watchmen upon the mount Ephraim*] Heb. *the watchers*, or, *keepers, on mount Ephraim*; for there is no article in the text; and, *mount-Ephraim*, ſoundeth better with us: as alſo it is rendred Judg.19.1. 1 Sam.1.1. *Ephraim*; as, *Samaria*, for that whole land or State: the reaſon whereof, ſee on Eſay 7.2. there is a defect of the particle *that*, as Chap. 25. 12.

watchmen] Such, ſay moſt, as are deſcribed, Ezek. 33.2. perſons ſet of purpoſe on work by the State, to watch as ſentinels on publick places, to deſcry and give warning of any enemies approach, Eſay 21.6. and the word here uſed ſeemeth ſo to be taken, 2 King. 17.9. & 18.8. that which therefore moſt apply unto the Miniſters of the Goſpel; as Eſay 52. 8. & 62.6. Howbeit, I conceive rather that the alluſion is to the Keepers of the Vineyards, whereof mention was before made, ver.5. as ſuch are deſigned and alluded to under this term, chap.4.16,17. (for of thoſe in times of publick peace and ſecurity there is not ſo much uſe) that they ſhould be enciting and calling one to another, to go to worſhip God in the ſet places of his publick and ſolemn ſervice. Which albeit, it was to be in its chief and higheſt degree and accompliſhed under the Meſſias, when the Faith of him ſhould by thoſe of that nation be embraced, Joh.4.40,41. Act. 8. 1-25. Yet I ſuppoſe that conceit of a great man a little too curious, who would have the term of *Nazarens* in the term here found alluded to, ſometime given by ſome to the Chriſtians, Act. 24. 5. See Eſay 11.1.

ſhall cry, Ariſe ye, and let us go up to Zion unto the Lord our God.] See the like invitations and compellations of people calling one upon another to go together to Gods houſe, Eſay 2.3. Mic.4.2. Zach.8.21.

ſhall cry] As Eſay 21.8. or, *call*; in way of invitation; as Deut.33.19.

Ariſe ye] See Chap.18.2.

go up] Or, *go*, *repair*; as Pſal.122.1,4.

to Zion] Where the Temple ſtood: a type of the Church, Pſal.84.7.from acceſſe whereunto by Jeroboam they had been debarred, 1 King.12.27,28.

unto the Lord our God] From whom they ſeemed to be excluded before, as having no part or portion in him among his people, Ezr.4.2,3. Mat.10.5. Luk.9.52,53, Joh. 4.9,22. See the like prophecy of the conjunction and re-uniting of theſe two, Ezek.37.16-20.

V. 7. *For thus ſaith the Lord, Sing for gladneſſe with Jacob,*] An exhortation followeth, wherein the people of Iſrael are called upon to acknowledg and publiſh with much joy Gods gracious goodneſſe towards them in their deliverance. And this branch moſt take, as directed to the Churches friends, or forrein nations, as called upon to rejoyce *for her*, or, *with her*, (for ſo is the particle alſo uſed in the former way, Gen. 21.6. & 25.42. in the latter, Gen.46.25. chap.19.13.) ſo it ſhould be like that, Deut,32.43. the Gentiles being invited to rejoyce with Gods people, and in the next clauſe mentioned, as ſome, becauſe they were alſo to be brought unto Chriſt, chap.16.19. Rom. 15.10. Eſay 66.10. Howbeit, one of the Jewiſh Commenters, (whom the ancient Greek herein followeth) taking the particle in his moſt uſual notion, and ſuppoſing a trajection to be in the words, rendreth it, *Thus ſaith the Lord to Jacob, Sing*, or, *Exult ye*, *for*, or, *with*, *joy*: and ſo it is an encitement of Gods people themſelves to rejoyce; like that, Zach.9.9.

and ſhout among the chief of the nations,] Heb. *cry aloud*, or, *ſhrill*, (as it is rendred. Eſay 10.30. the word ſignifieth properly *to neigh*, chap. 5.8. & 50. 11. and it is uſed moſt in a notion of exultation and alacrity, Eſt.8.15. Eſay 12.6. & 24. 14. & 54.1.) *in the head of the nations*; which our verſion rendreth *chief*: and ſo the word is ſometime uſed; as Exod. 30.23. Eſay 9.10. Now this ſome expound, as inſulting over the nations; that being before as the head, had made them as the tail, Deut.28.44. and they urge the term of *neighing*, as to that purpoſe here uſed: and this way both the ancient Greek and Latine ſeem to go, rendring the words, *neigh againſt the head of the Gentiles*: and ſo is the particle uſed, Exod. 14.25. Num.12.1. But the moſt rather underſtand it, as the Chaldee renders it, *openly*, *in*, or, *unto*, *the face of the nations*; (the *head*, for, the *face*: as Job 10.15. Chap.14.3. 1 Cor.11. 7,10.) as implying only a free and open profeſſion and publication of what God had done for them: as Eſay 12.4. and this alſo the words following confirm. One of the Jewiſh Commenters renders it, *on the towers*: and, *head*, for, *top*, is uſual: as Exod. 17.9,10. Eſay 2.2. but then ſomething is added; the top whereof is ſaid to be the *head*, or, *top*; otherwiſe *head*, for, *tower* ſimply, is no where found.

publiſh ye, praiſe ye,] Heb. *make to hear* (as Eſay 48. 20.) *praiſe ye*; that is, with praiſe relate and publiſh it: as, *went and wept*, for, *went weeping*, Pſal.126.6. *ſtand and feed*, for, *ſtand feeding*, Eſay 61.5.

and ſay, O Lord, ſave thy people, the remnant of Iſrael.] This clauſe is in a manner generally thus rendred. But how to fit it to the preſent diſcourſe, Interpreters are ſomewhat troubled. For ſome would have them the words of the people remaining yet in captivity, entreating God to deliver them, ſuch of them, as yet ſurvived, having eſcaped the ſword of the Chaldeans, ver.2. but remained ſtill in thraldome; unto which their ſuit and anſwer ſhould by God be returned, that he would grant their requeſt and fulfill their deſire, verſ. 8. but others conceiving aright by the words foregoing, that this whole paſſage is directed unto, and concerneth the people as now delivered, and ſet free, as that Eſay 12. 4. & 48. 20. underſtand it, as a petition preferred to God by the Jewiſh people delivered, in behalf of the other tribes, a great part whereof remained ſtill. Which yet with others ſeeming not ſatisfactory, they would have it to be a form not of prayer, but of praiſe, as *Hoſanna* is, ſay they, Pſal.118.25. Mat.21. 9. But this ſuiteth not well with the uſe of the word in the Pſalm, from whence that in the Goſpel hath it; howſoever it may there receive another expoſition, from a rite uſed by the Jews at one of their feſtivals, as ſome learned Criticks have obſerved. Howbeit, that it ſhould be rather matter of *praiſe*, then of *prayer*, the foregoing words imply. And the Chaldee therefore rendreth it in the time preſent, *The Lord delivers*, or, *is delivering*, *his people*, (not as ſome render him, *thou haſt delivered*: for it is a participle of the preſent, that he maketh uſe of) and the ancient Greek in the time paſt, *The Lord hath ſaved his people*; and ſo it ſuiteth well with the parallel places, Eſay 44.23. *Sing ye heavens*, ——— *and ſhout ye lower parts of the earth*, —— *for the Lord hath redeemed Jacob*: and Eſay 48.20. *Declare ye, tell this, utter it*, —— *ſay*, *The Lord hath redeemed his ſervant Jacob*: (ſee alſo ver. 11.) and it may well be rendred, *Thou haſt ſaved*, or, *ſaving ſaved thy people*: for the verb ſeemeth here to be the infinitive, which is oft in this form and others the ſame with the imperative, and is uſed frequently for the indicative, whereof ſee on ver. 2. and that as well paſt, as there, and Eccl. 9.10. as future, 2 Sam.3.18. where the indicative of this verb there wanting, as in ſuch defective phraſes, is found ſupplyed, Chap. 11.12.

the remnant of Iſrael.] As Eſay 10.21,22. Rom.11.5.

V. 8. *Behold, I will bring them from the North-country*] Heb. *Lo, I* am *bringing* (as chap. 5.1,5. Zach.3.8.) *them* (the remnant of my people, ver.7.) *from the North*; from Babylon, and the parts thereabout, Chap.3.18.

and gather them from the coaſts of the earth] Heb. *ſides*, chap. 6.22. & 25.32. from Aſſyria, Media, and other parts, whither thoſe of the ten tribes had been tranſported, 2 King. 17.6.

and *with the blind, and the lame, the women with child, and ſhe that travelleth with child together,*] Or, the copulative caſt out, *among them* (as Eſay 65.4. & 66.19. chap.11.9.) ſhall be *the blind and lame, ſhe that goeth great*, (ſee Eſay 7.14.) *and ſhe that is near her time* (Heb. *bringing forth*, as chap. 6. 24.) *together*. Thereby intimating, that none in regard of any defect or infirmity, which uſually are wont to diſable perſons to travel, to take long journeys eſpecially, (2 Sam.19.26. Mat.24. 19.) ſhould in that regard miſſe or be deprived of the benefit of return into their own country; God would in his providence ſo diſpoſe things, that ſuch as were in theſe regards moſt unfit, and unable to travel, ſhould have ſuch means of conveyance provided them, as ſhould with ſafety bring them to their journeys end: See the like in part, Eſay 60.4,9. & 66. 20. So rather, I ſuppoſe, then as ſome other, implying, either the willingneſſe & forwardneſſe of the people to return home again, that no want or weakneſſe would with-hold from ſetting forward on their way, the women great with child, and neer their time, refuſing to ſtay till they were light: or, as others, to ſhew, that none for any natural infirmity ſhould be refuſed or excluded from having a part among Gods people. See Eſay 35.5,6. & 42.16. & 56 3,4. Luk.14.21. There want not that underſtand all theſe paſſages ſpiritually, the blind in mind, Act. 26.18. and through feebleneſſe diſabled to walk eavenly, Heb.12.12,13. and heavy laden with their ſins, Mat.11.28. and ready to faint for want of inward comfort, Eſay 42.3. & 50.10. But theſe particularities I conceive to be over-curious, and leave them to the judgment of others.

a great company ſhall return thither.] Heb. *hither*; into this land again. See Ezr.2.64,65. & 8.1——20. and of converts in the Apoſtles time, Act.2.41. & 4.4. & 8.6,12.

V. 9. *They ſhall come with weeping*] There are tears of joy as well as of grief. See Gen. 29. 11. & 43.30. & 45. 2,14. theſe might well be mixt, as well of grief for their ſins, whereby they had grieved God, Ezek.6.9. Zach. 12. 10. as of joy for their deliverance out of thoſe calamities, which they had brought upon themſelves by their ſins. So, *going, and weeping*, that is, weeping as they go along, chap. 50.4. Nor can I aſſent to that learned man, who would have it rendred, *They ſhall go out*, or, *went out*, *with weeping*; as Pſal. 126.6. expounding it of their going out into captivity: the current of the text goeth like a ſtrong torrent againſt it.

and with ſupplications will I lead them] With ſupplications, for the remiſſion of their ſins: and the word is commonly uſed for *ſupplications*, Dan.9.3,17,18,23. and *weeping* and it are joyned together, chap.3.21. Zach.12.10. But ſome other ſay, that the word is more general, comprehending as well *praiſe* and *thankſgiving*, as *ſupplication* and *prayer*; as another of the like notion is obſerved to do, 1 Sam.2.1. for Hannah's devotion there recorded, is rather *tehillah*, then *tephillah*, conſiſting of matter of *praiſe*, rather then of *prayer*. And ſome other again, which our margent exhibiteth, render it *favours*: and this, though the word it ſelf be not found directly ſo uſed, yet in the original, and the notation of it, it hath a notion of *grace*, or, *favour*; and another term riſing from the ſame root, and being of very near affinity with it, though commonly, yea, almoſt generally, uſed for *prayer*, properly to procure *grace*, yet is once or twice at leaſt found uſed for *favour*, or, *grace* it ſelf, Joſh.11.20. Ezr. 9.8. and ſo therefore I conceive, with one of the Jewiſh Commenters, that it is to be taken here; as being applyed rather to God that led them, then to the people led by him: *with graces*, or, *favours*, *will I lead them*: *graces*, or, *favours*; as, *tender-mercies*, and *loving-kindneſſes*, Eſay 63.7. for, great abundance, or much of either.

I will cauſe them to walk by the rivers of waters,] Or, *I will lead them along* (for this word and the former are in notion the ſame; and there is in the original an elegant conſonancy between them) *by the water-brooks*. Heb. *to the brooks of water*: and ſo it may ſeem to be, as ſome would have it, taken from the manner of leading out their ſhip to the water, Pſal. 23.2. but I ſuppoſe it well rendred, as in our verſion, *by*, or, *beſide*; (as the particle is uſed, Gen. 49.29. *bury me beſide my fathers*: and, as it is aright rendred, Job 29.19. *my root was ſpread out by*, or, *beſide the waters*,) becauſe the ſpeech is here of journeying or travelling: the meaning of it being, that they ſhould no more want water, (a principal and moſt neceſſary means of relief unto paſſengers travelling in thoſe countries, and thorow dry and waſte places eſpecially) then as if they went all the way by the ſide of ſome one or other river. See Eſay 41.18. & 43.19,20. and 49.10.

in a ſtreight way, wherein they ſhall not ſtumble.] Or, rather, *in an even way*, (ſee Eſay 26.7.) that *they may not ſtumble therein*; as Eſay 63.14. See Eſay 40.3,4. & 42.16. and 62.10.

for I am a father to Iſrael,] Heb. *for a father*; as Gen. 17.4. 2 Sam.7.14. I retain ſtill a fatherly affection towards him, as in former times I had, Deut.8.5.& 32.6. Pſal.103.13. Mal. 2.10. & 3.17. and we need not inſert, as a learned Writer would have us, the note of ſimilitude, reading the words, as *a father*; that is, as Jacob was to Joſephs ſons, whom he adopted, making him in regard of the double portion as his firſt-born, Gen.48.5,16,22. 1 Chr.5.1.

and Ephraim is my firſt-born] Heb. *my firſt-born he*: *he*, for, *is*: as *thou he*, for, *thou art*, Pſal.44.4. Ephraim is as dear to me, as is any firſt-born to his father. So the Chaldee, with whom the Jewiſh Commenters do herein concur. See the ſame ſpoken of Iſrael in general, Exod. 4.22. of David in particular, Pſal.89.27. of all the faithful, Heb.12.23. See after alſo, ver.20. So rather then, as ſome, becauſe Joſeph had the birth-right devolved to him from Reuben, 1 Chr.5.1. and Ephraim, though his younger ſon, preferred before Manaſſes in the bleſſing by their grand-father Jacob, Gen. 48.14,19. or, with ſome others, as if the Jewiſh people (for Ephraim here comprehendeth the whole body of them) were ſo termed in regard of the Gentiles, that were afterward to be taken in to them, Act.3.26. Rom.2.10.

V. 10. *Hear the word of the Lord, O ye nations, and declare it in the Iles afar off, and ſay*,] *Iles*, or, *lands*, or, *countries*; as Eſay 41.1. & 66.19. God will have his gracious promiſes concerning the deliverance of his people, to be before-hand publiſhed far and neer, that notice may be taken of it, and it may thereby be known whoſe work it is, when it is done. See Eſay 44.26. & 45.21. & 46.10. & 48.5,14. So as of the thing done and effected before, ver.7.

he that ſcattered Iſrael, will gather him,] God, who formerly in his wrath, for their ſins diſperſed them, (for it was not ſo much the enemies might, as his purpoſe and pleaſure, that enabled them to prevail againſt them; and unto him therefore is the diſperſion of them principally aſcribed, Chap.9.16. & 15.7. & 16.17. Zach.7.14.) being now reconciled to them, will gather them together again, Pſal. 147.2. Eſay 11.12. & 56.8.

and keep him] Not gather them together only, and ſo leave them to themſelves, but protect them alſo, when he hath brought them together, and keep them in ſafety, Eſay 38.6. & 26.2. & 27.3. Zach.2.5. called therefore *the Keeper of Iſrael*, Pſal.121.4. So of all the faithful, 1 Pet.1.5. not *called* only but *kept*, Jude 1. See Joh.10.27,28.

as a ſhepherd doth *his flock*.] Who not only ſeeketh after his ſheep, when they are ſcattered or have ſtrayed, Ezek.34.11—16. Mat.25.32. Luk.15.4,5. but keepeth them alſo and feedeth them, and tendeth them, and defendeth them, when he hath them together, 1 Sam.17.35. Ezek.34.22,23. hence David, *The Lord is my Shepherd*, Pſal.23.1. and God is ſtyled *the Shepherd of Iſrael*, Pſal. 80.1. and Chriſt, *the good Shepherd*, Joh.10.11—16. and, *the chief Shepherd*, 1 Pet. 5.4. See alſo Eſay 40.11.

V. 11. *For the Lord hath redeemed Jacob, and ranſomed him from the hand of him that was ſtronger then he.*] Or, *the Lord hath delivered* (as Pſal.55.18.) *Jacob, and reſcued him out of the hand* (as Pſal.107.2.) *of thoſe* (for the term is collective) *that were ſtronger then he*, or, *too ſtrong for him*. Heb. *ſtrong from him*; as Pſal.18.17. See on Chap.20.7. of the Chaldeans and other powerful people, corporally, Eſay 40.10. of Satan and his inſtruments ſpiritually, Mat. 12.29. Luk.11.21,22. Col.1.13. Heb.2.14,15. Some render it, in the future, *will deliver*, *will reſcue*; becauſe it ran ſo, ver.10. but of that there is no neceſſity; freedom was both effected and publiſhed before they either were, or could be gathered together, being ſo diſperſed as they were.

V. 12. *Therefore they ſhall come and ſing in the height of Zion*,] Heb. *And*, as Chap.29.27. Howbeit, the copulative may here be retained. Thoſe of the ten Tribes, as well as the other two, ſhall after their return from captivity, repair to mount Sion, with ſacred hymns, to celebrate Gods praiſes, in his Sanctuary there ſeated, a type of his Church, Eſay 2.2. So ver.6. The text may well be thus rendred; *And they ſhall go ſinging unto the high place of Zion.* So is the particle uſed of motion to a place, Gen.21.4. Lev.16.21. Ezr.9.7. Eſay 9.8. & 10.22. *go and ſing*, for, *go ſinging*: as, *go and weep*, for, *go weeping*, Pſal.126.6. and, *the height of Sion*, for the high places there; as, *the height of Iſrael*, for, the high places thereof, Ezek.20.40. & 44.14. See Chap.17.12.

and ſhall flow together] Flock thither by ſholes, as waters come flowing in of themſelves abundantly, where they find open and free paſſage: for the word, as the Rabbine obſerveth, ſeems to note as well the alacrity, as the numeroſity of thoſe that ſhould repair thither. See Eſay 2.2. So Pſal.34.5. Chap.50.44.

to the goodneſſe of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock and of the herd] *to the goodneſs of the Lord*; that is, as ſome, to his beneficence; or unto him as the fountain and wel-ſpring from which all theſe benefits and bleſſings do flow: or, *upon the goodneſſe of God*; having received theſe things out of his bounty beſtowed on them, as Hoſ. 3.5. or, as others, *goodneſſe*, for, *good things*; as Gen.24.10. and, *the goodneſſe of the land*, for *the good* things of it, Gen.45.18. Neh.9.12. Eſay 1.19. called here *the good* things *of the Lord*, becauſe he is the giver of them, Hoſ.2.8. Act.14.17. and promiſeth to beſtow ſuch on them, ver. 14. which *good* things what they were, is afterward more particularly expreſſed: and it may according to this expoſition well be rendred, *for the good* things *of the Lord, for corn, and for wine*, (Heb. *new*, or, *ſweet*, wine; as Eſay 36.17.) *and for oyl, and for the young*, or, *iſſue* (Heb. *ſons*; as Gen.18.7. Num. 7.15. Pſal.114.4.) *of herd and flock*, greater and leſſer cattel; as Eſay 7.25. and howſoever the particle before the term of *good* in general, be not the ſame with that which uſhiereth in the particulars; yet it is obſerved by the Jewiſh Criticks here on ver. 9. that theſe two, *el* and *al*, are oft promiſcuouſly uſed; whereof ſee inſtances not a few in this Prophet, Chap. 22.11,18. & 26.5. & 27.19. & 44.1. & 46.2. & 47.1,7. & 49.19,20,34. & 50.1. & 51.12. The meaning then *is*, that they ſhall repair for theſe things unto Sion, not to find theſe things there, as Eſay 55.1. but either to ſeek God for them, as Ezek.36.37. or to bleſs and praiſe him for them, who hath before bleſſed them with the ſame, Deut.7.13. & 8.10. & 16.13—15. and howſoever theſe temporal good things are in a generality types of better ſpiritual bleſſings, Eph.1.3. Heb. 8.5,6. & 9.23. Yet I ſuppoſe them ſomewhat over-curious, who by *corn*, here underſtand the bread of life, Chriſts body, Joh.6.33,35,51. by *wine*, his bloud, Joh. 6.53-56. the food of our ſouls, Mat.26.26-28. by *oyl*, the Spirit of grace, wherewith Chriſtian men are anointed, 2 Cor.1.21. 1 Joh. 2.20,27. or of conſolation, wherewith the ſoul is refreſhed, Act.9.31. 2 Cor.1.3-6. by the *young-lings of herd and flock*, Chriſt ſlain and ſacrificed on the croſſe, 1 Cor.5.7. Heb. 9.11-14,26,28. & 10.10,12. But ſuch particularities neither ſort ſo well with the types, to which they are applyed, nor agree ſo well among themſelves.

and their ſoul ſhall be as a watered garden,] Or, *for* (the copulative uſed in a cauſative notion, Chap.23.22. rendring a reaſon, why they ſhould thus bleſs God, Deut. 28.11,47.) *their ſoul* (that is, they themſelves: as Pſal.22.26. & 25.13,20. & 63.5. So verſ.14.) *ſhall be as a well-watered garden*, (for the word hath a notion of plenty in it: as Pſal. 36.8. Prov.5.19. & 7.18.) wherein every thing thriveth and flouriſheth: a lively emblem of a plentiful and proſperous eſtate. See Eſay 58.11.

and they ſhall not ſorrow any more at all.] Heb. *they ſhall not add to ſorrow further*: as, *thou ſhalt not add to rejoyce further*, Eſay 23.12. they ſhall have no longer cauſe or occaſions of grief. See Eſay 35.10. the ground of their repairing with ſinging to Sion.

V. 13. *Then ſhall the Virgin rejoyce in the dance, both young men and old together*:] Or, *Then ſhall the damſels* (of the word, ſee Eſay 7.14. it is here collective) *make merry with dancing, and the youths and old together.* There ſhall be abundance of joy with all ſorts of people of all ages, and either ſex. See the like, Zach.8.4,5. & 9.17. So are all of each age, and either ſex, excited unto the praiſing of God for his goodneſſe, Pſal.148.12,13. Nor need we yet to reſtrain the mirth here mentioned to ſacred employments, though of dancing in ſuch alſo we find mention in Scripture, 2 Sam.6.14,16. 1 Chr.15.29. Pſal.149.3. & 150.4. and of the dancing of *damſels*, in times of publick and ſolemn rejoycing, ſee Judg.11.34. and 21.21.

for I will turn their mourning into joy,] Heb. *and*: but ſo alſo, Chap.23.22. or, *when I ſhall have turned*; as Chap. 14.15. & 16.6. So David, *thou haſt turned my mourning into dancing*, Pſal.30.11. and God promiſeth to turn his peoples *faſts* into *feaſtivals*, Zach.8.19.

and make them rejoyce from their ſorrow.] Either, *rejoyce*, and ceaſe *from their ſorrow*; as, *thou haſt loved* and ſaved *my ſoul from the pit*, Eſay 38.17. or, *rejoyce after their grief*; as the particle is uſed, Eſay 38.15. Hoſ.6.3.

V. 14. *And I will ſatiate the ſoul of the Prieſts with fatneſſe;*] I will make large and liberal proviſion for my Miniſters, ſo as they ſhall have wherewith to maintain them and theirs in a plentiful manner to their fill. See 2 Chr.31.10. Mal. 3.10.

ſatiate] The word uſed alſo before, verſe 12. ſignifieth properly *to water* largely, and plentifully, Pſal. 65.10. Eſay 55.10. or, *to ſoak*, Eſay 34.7. then *to drink* largely, or to ones fill, Pſal.36.8.

ſatiate the ſoul] *ſoul*, for, *deſire*, or, *appetite*; as Deut.12.15, 21. Prov.6.30. & 13.25

of the Prieſts] Gods Miniſters, Eſay 66.21.

with fatneſs] Alluding to the offerings of fat beaſts brought for ſacrifice, whereof the Prieſts had their ſhare. So alſo Pſal. 36.8. Eſay 25.6.

and my people ſhall be ſatisfied with goodneſſe, ſaith the Lord.] They ſhall be abundantly ſtored with all manner of good things. See verſe 12. 2 Chr.31.10.

V. 15. *Thus ſaith the Lord, A voice was heard in Ramah, lamentation* and *bitter weeping, Rachel weeping for her children, refuſed to be comforted for her children, becauſe they were not.*] God had before promiſed to turn their mourning into mirth: Now this promiſed mirth is here amplified by the mourning foregoing it, which is very pathetically illuſtrated by a two-fold rhetoricall introduction of perſons, Rachel the mother here, and Ephraim her grandchild by Joſeph, verſe 18. In this place Rachel Jacobs beloved wife, as the common mother in ſome ſort of both people, Judah and Iſrael, (for Ephraim, the head of the ten Tribes, Eſay 7. 2. verſe 9. was her grandchilde by Joſeph her elder ſon, Gen. 48. 5. and the iſſue of Benjamin her younger ſon, Gen. 35. 16, 18. continued ſtill in conjunction and conſociation with the Tribe of Judah, 2 Chron. 11. 12.) is brought in, as raiſed up out of her ſepulchre, ſituate between Ramah and Bethlehem, in the confines of either tribe, Gen. 35. 19. Joſh. 18. 25. Judg. 4. 5. 1 Sam 10. 2. lamenting the loſſe of her children led away into captivity, as making account never to ſee them, or to have them delivered again. And this ſome of the Jewiſh Doctors apply unto the Jewiſh and Benjamitiſh *Matrones* and mothers, who with weeping and wailing accompanied their children led away captive toward Babylon by Ramah, where Nebuzaradan ſeemeth to have muſtered them, and from whence Jeremy having been ſo far carried away from Jeruſalem, was diſmiſſed and ſent back, Chap. 40. 1. and the Talmudiſts tell us that Jacob buried her there, foreſeeing by the Spirit of prophecy, that his poſterity ſhould that way be led captive, that ſhe might, as they paſſed by her, intercede for them. But theſe are Jewiſh Fables. The Evangeliſt applyeth it to the mothers of the young ones at or about Bethlehem, that Herod had moſt barbarouſly cauſed to be ſlaughtered, Matth. 2. 18. Both the Prophet and Evangeliſt do hereby imply, what Rachel in likelihood would have done, had ſhe been ſurviving at either of thoſe calamities, which thoſe of her iſſue ſuſtained. The words may be read; *In Ramah hath been heard a voice of lamentation,* (*a voice of lamentation*, as chap. 9.18.) a voice (ſupplyed, as chap. 3.21. & 4. 31.) *of moſt bitter weeping,* (Heb. *weeping of bitterneſſes.* See Eſay 22. 4. chap 6.26.) a voice (continued, as Eſay 66. 6. chap. 4. 31.) *of Rachel,* (as Matth. 2. 18.) *who weeping for her children,* (Heb. *her ſons*) *refuſeth to be comforted*, (as Jacob, Gen.37.35. Aſaph, Pſal.77.2. ſo Eſay 22. 4.) *in regard of them,* (Heb. *her children*; the noun for the pronoun: as Exod.40.19,21,25,29. 2 Tim.1.18. and a defect of the relative; as chap.30.21.) *becauſe they were not*: as, Jacob, Gen. 42. 36. *Joſeph is not, and Simeon is not.*

in Ramah] Some take it for a common word, rendring it, *in*, or, *on an high* place; as Chap. 3.21. and this way goeth the Chaldee, the old Latine, ſome of the Jewiſh and ours. But the ancient Greek and the Evangeliſt take it for the proper name of a place; as in the places above pointed to.

V. 16. *Thus ſaith the Lord,*] After Rachels lamentation for her ſons, as loſt, followeth Gods conſolation of her, putting her in hope of their return.

Refrain thy voice from weeping,] Leave, or, give over weeping: but he ſaith, *Refrain thy voice*; becauſe he ſaid before, *a voice of weeping*, implying not a ſilent weeping, but ſuch as accompanied with wailing and loud expreſſions by voice; as it is ſaid of Eſau, *he lift up his voice and wept*, Gen. 27.38. and of Joſeph, *he gave out his voice in weeping* (of which form, ſee on chap. 2. 15.) ſo loud, that it was heard of the Egyptians and Pharaohs Courtiers that were without the room in his houſe, Gen. 45. 2.

and thine eyes from tears:] Heb. *tear*; but collectively; as chap.9.1.

for thy work ſhall be rewarded, ſaith the Lord.] Heb. *there is a reward for thy work*; as 2 Chron. 16. 7. This ſome apply unto Rachel, that God for her piety would cauſe her iſſue to fare the better at laſt: and the Talmudiſts ridiculouſly expound it of her patience in ſuffering her Siſter Leah to be ſubſtituted in her room, and obedience in delivering her token to her, which they tell us alſo that ſhe pleaded to God in behalf of her people. See Gen. 29. 23, 25. but this is an idle fiction, as frivolous as that of Jacob before, verſe 15. Others, Popiſh eſpecially, to the patience of the Bethlemitiſh women, Matth. 2. 17. The Jewiſh Commenters underſtand it of the people her iſſue, that ſhould receive a reward for their conſtant keeping to God, during the time of their captivity, Pſal.44.17. Our Writers moſt of them, of that comfortable condition that God would reſtore them unto, and confer upon them, when the time of their captivity ſhould be accompliſhed. See Eſay 40.10. & 61. 7. theſe terms of *work* and *reward* being uſed, becauſe it ſhould ſucceed their former miſery and thraldome, as *wages* doth *work*; and ſhould abundantly countervail whatſoever hardſhip they had endured in the former. Of the ſuch ſpiritual compenſations, ſee Rom.8.18. 2 Cor.4.18. aſcribed here unto Rachel the mother, becauſe as the tribulations of children are the mothers grief; ſo their proſperous condition is matter of comfort and joy to her. See Mat.15.22.

and they ſhall come again from the land of the enemy.] Thy children, of whoſe return thou deſpaireſt, as they themſelves alſo did, Ezek.33.11.

V. 27. *And there is hope in the end,*] *There is hope* (and thou ſhouldeſt not therefore mourn as one that hath no hope, 1 Theſſ.4.13. Joh. 11. 18.) *in thine end*, (as Job 8. 7. Chap. 15. 11. when the time ſet for their exilement ſhall be expired, Chap. 29. verſ. 10.) or, *for thy poſterity*; as the word here uſed ſignifieth, Dan. 11. 4. and that ſeemeth the genuine ſenſe of it in this place.

that thy children ſhall come again to their own border.] Thy *children*, (Heb. *ſons*; as verſ. 17. becauſe the males moſt were captived) whom thou now deemeſt as loſt: (a defect of the pronoun poſſeſſive; as Eſay 60. 4.) ſhall return to their own poſſeſſions: *border*, for, *borders*; alluding to the limitation of the land of Canaan, and the ſetting out of it to the ſeveral Tribes by borders and boundaries, Joſh.15.1, 2. or to the general manner of bounding mens lands and poſſeſſions, Deut.27.17. Act.17.26.

V. 18. *I have ſurely heard Ephraim bemoaning himſelf,*] To Rachels lamenting for her ſons is here ſubjoyned Ephraims bewailing of his ſins; Gods taking notice of it, and returning an anſwer full of fatherly affection to it, ver. 10.

I have ſurely heard] Of Rachel was ſaid before, *A voice was heard*; here, as ſpeaking in the perſon of God, *I have heard*. Heb. *hearing heard*; as Exod. 22. 22. I hear attentively, ſo as to take notice and regard, Pſal. 5. 1, 2. & 77.1.

Ephraim] The ten Tribes, as ver.6,9.

bemoaning himſelf] The word hath ſometime a notion of *wandring*; as Gen.4.12. Chap. 1.1. and ſo the old Latine, and ſome others here take it; as if it were ſaid, being now in captivity and exilement, and thereby brought, as Manaſſes, ſometime, 2 Chron. 33.12. to a ſight of himſelf and his ſins: ſometime, of *mourning*, either of *condoling* with others, as Job 2. 11. Chap.15.5. and 16.5. or, *bewailing* ones ſelf; and ſo here the Chaldee, Greek, and moſt, both Jewiſh Interpreters, and others, take it: the verb being in a reciprocall form, wherein it is in the former notion no where found; nor would here well fit. See Ezek. 6. 9.

thus] Or, and ſaying; as Pſal.105.15. Eſay 22.13. ſpeaking on this wiſe unto God.

Thou haſt chaſtiſed me, and I was chaſtiſed; as a bullock unaccuſtomed to the yoke.] Or, *Thou haſt chaſtiſed me, and I have been chaſtiſed*; I was *as a bullock unaccuſtomed* (Heb. *untaught*. See Chap.13.23. *to* draw in *the yoke*. See Hoſ.10.11. I am at length amended by thy chaſtiſing hand upon me. See Chap.6.8. Hoſ.10.10. for before I was thus chaſtiſed, I was like an unruly bullock, that will not be brought to the yoke, nor endure to draw in it, Pſal.119.67,71. Howbeit, the Chaldee Paraphraſt, and ſome others (whom a late learned Writer followeth, and would have the ancient Greek copies to be thence corrected) render the text in the negative, *Thou haſt chaſtiſed me, but I have not been corrected*, or, *I have not received inſtruction, as a bullock untaught*, or, *untamed.* But the negative is not in the Hebrew, nor ought from whence it may be ſupplied: that which that learned man perceiving, and therefore caſting it out again, readeth the words, *I have been chaſtiſed as a bullock untamed*; that is, I remain never the better for all thy chaſtiſements, then ſuch an unruly and untamed beaſt: but this conſtruction ſeems over-much forced.

turn thou me, and I ſhall be turned.] A prayer either for grace and power to repent and return unto God; which without his help they cannot do, Cant. 1. 4. Joh. 6. 44. Act. 11. 18. 2 Tim. 2. 26. or that God would reduce them, and bring them back out of thraldom; which if he undertake to do, is ſure to be done, Pſal. 80. 3, 7, 19. Lam. 5. 21.

thou art *the Lord my God*] Or, *thou* who art *the Lord my God*: a defect of the relative; as Chap. 30. 21.

V. 19. *Surely, after that I was turned, I repented*;] After that thou hadſt wrought a gracious change upon my ſoul, by thine afflicting hand, and thy Spirit working together with it, Eſay 48. 10. Act. 3. 26, or after I came to my ſelf again, as Luk. 15. 17, and conſidered ſeriouſly with my ſelf, how it fared with me, I was touched with repentance, with ſorrow and ſhame, for my former miſcarriages, Deut. 30. 1, 2. So rather, then as a learned late Writer, *after that I return* home again, then *will I repent*: though it be true that their repentance then alſo continued, Ezek. 36. 31.

and after that I was inſtructed] As well as corrected, Pſal. 94. 12. unlike to thoſe, Chap. 2. 30. & 5. 3. Heb. *it was made known to me*; as 1 Sam. 6. 3. Neh. 4. 9. the prepoſition between the verb and the pronoun affixed to it being loſt; as Eſay 28. 15. Chap. 10. 20. ſo rather, then as that learned Scholiaſt, who would have the paſſive here taken in a reciprocal notion, rendring it, *after that I knew my ſelf*; or, then, as that other Annotator, *After that thou haſt ſhewed me ſome kindneſſe*, then ſhall I be thus affected.

I ſmote upon my thigh] In token of remorſe for, deteſtation of, and aſtoniſhment at, my former vile and lewd courſes. See Ezek. 21. 12.

I was aſhamed; yea, even confounded,] Or, *I was abaſhed, and aſhamed alſo.* So Ezr. 9. 6.

becauſe I did bear the reproach of my youth.] That is, ſuch miſeries as by mine exceſſes in former times committed, I had brought upon my ſelf. See Job 13. 26. Pſal. 25. 7. an alluſion to the ſtate of one, that having in his youthful days by riotous and exorbitant courſes waſted both his means and himſelf, and in his elder years now ſeriouſly conſidering with himſelf his own folly, and the miſerable condition that he hath thereby brought himſelf unto, is in contemplation thereof, both abaſhed and dejected in himſelf, and aſhamed to be ſeen of any. See Job 20. 11. Prov. 6. 26. & 5. 11. Eſay 47. 1, 5. So rather, then as that learned man, I am ſo full of ſhame and confuſion, that I cannot apply my ſelf to any ſerious repentance, ſo long as I ly under ſuch grievous ſufferings for my former exceſſes.

V. 20. Is *Ephraim a dear ſon? is he a pleaſant child?*] Gods gracious anſwer unto Ephraims lamentation and ſupplication. That the words are to be read by way of interrogation, the uſual notes thereof in Hebrew, one prefixed before the former member, another before the latter, do evidently ſhew. Now becauſe the interrogative affirmative is wont more vehemently to deny the thing ſpoken of; as Eſay 50. 2. *Is my hand at all cut ſhort, that I cannot reſcue?* and, *Is Iſrael a Servant? is he an homebred ſlave?* Chap. 2. 14. Interpreters therefore are much puzzel'd about the true notion of this paſſage: and ſome underſtand it as a flat denial of what is here demanded concerning Ephraim; as if it were ſaid, No, he is nothing leſs then a pretious or a pleaſant child; for by his croſs and crooked courſes he hath ſo carryed himſelf, that he hath even enforced me to caſt him of. And others again conceive it as ſpoken by way of reprehenſion: ſo a learned late Writer, who ſo carryeth on the whole tenour of Ephraims ſpeech, not as a profeſſion of his preſent repentance, but as excuſing himſelf that he did not yet, nor could repent, during his captivity; he was ſo full of ſhame and miſery, that he had no liſt or leiſure thereunto, but would do it, when God had ſet him at liberty, and ſhewed mercy and goodneſs unto him, by ſettling him in his own country again: and accordingly he bringeth in God returning anſwer here to this his preſumed profeſſion; Belike Ephraim deemeth himſelf ſuch a darling child, as I cannot be without him, when he is ſo nice and delicate, that he cannot repent ſo long as he is in miſery, and till all this be done for him. But thoſe that go either of theſe two ways, have few I ſuppoſe, going along therein with them; and the main courſe of the context ſeemeth to run with full ſtream againſt them. And another learned man of great note ſeemeth to take to as ſolitary a walk, who inſtead of an interrogative, would make it an enunciative, and turns the interrogation into a more vehement aſſeveration: For, ſaith he, the former interrogative here uſed, is oft found to ſignifie, *ſurely*, or *verily*, as Gen. 27. 36. 2 Sam. 23. 19. 1 King. 18. 31. Prov. 24. 28. Chap. 7. 9. and the latter is by a Jewiſh Critick obſerved ſo alſo to ſignifie, as both joyned with the former, Num. 17. 13. Job 6. 13. and alone by it ſelf, Gen. 47. 18. Num. 16. 30. Job 22. 20. Pſal. 63. 7. Prov. 3. 34. Eſay 44 & 29. 16. But as for the former, there is not any one place produced, where the interrogative may not in his proper notion well ſtand: and, for the latter it is true, that it hath divers other uſes, nor is it an Interrogative in his firſt and native notion, but moſt commonly a conditional, ſometime a diſcretive, and one of theſe two in moſt, if not all, of the places produced. Beſides, that for the former, the Author of this conceit, is not conſtant to himſelf: for in the cloſe of his diſcourſe where he hath this, he enclineth to conceive that in all thoſe places, *ha* may be put for *he*, and rendred *behold*; and elſewhere he goeth another way for divers of them; as hereafter ſhall be ſhewed. It is true, indeed, that divers Interpreters render ſome of the fore-mentioned places in the affirmative, and ſometime with a note of aſſeveration prefixed: but therein they have regard not to the preciſe ſignification, and grammatical conſtruction of the terms, but to the ſenſe and meaning of the ſentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiaſt of note concurreth with, taketh the words as ſpoken in way of admiration or doubting; thus rendring the text, Is *Ephraim my dear Son?* Is *he a child of much delight?* Yes; or, He is; which they put into the context: but this ſeemeth ſomewhat overbold. I ſhould rather, did I ſuppoſe the words to be ſo conceived, render them on this wiſe, Is *this Ephraim my dear Son?* is it *my darling child?* as if it were ſaid, Is it he that bemoaneth himſelf in this manner? as Saul to David, Is *this thy voice, my Son David?* not as queſtioning whether David were his Son or no; but as with a kind of aſtoniſhment, making doubt whether it were he that ſpake to him in that manner: And ſo here, God brought in, as ſpeaking after mortal mans uſage, but not making doubt whether Ephraim were his dear darling or no; but whether it were that his darling from whom this pitifull and paſſionate complaint came. And this, whether it ſute not better with the courſe of the context then any other of thoſe already related, I ſhall leave to the deciſion and ſentence of others. Howbeit, I ſhall ſubjoyn, what I conceive to be the genuine ſyntax: For the firmer grounding whereof, I ſhall ſuggeſt that, which I find not any of our Grammarians, or Criticks, either Jewiſh, or others, to have obſerved, howſoever neceſſity putteth Interpreters, of force, now and then upon it, to wit, that in ſuch interrogative forms the negative particle is oft ſuppreſſed, and neceſſarily to be ſupplyed. So 1 Sam. 2. 27, 28. where our Geneva Verſion, and the next before it, as alſo the Tigurine and Italian, and ſome others, well render the text, *Did* not *I plainly appear to the houſe of thy Father? and did* not *I chooſe him?* So Job 20. 4. where beſides thoſe former, divers Latine Interpreters, and our lateſt Verſion alſo rendreth it, *Knoweſt thou* not *this of old?* So before, Chap. 3. 6. *Haſt thou* not *ſeen what back-ſliding Iſrael* hath done? So Ezek. 20. 30. *Are ye* not *polluted after the manner of your Fathers?* and, *do ye* not *commit whoredom*, or, *go on whoring, after their abominations?* and Amos 6. 2. *Were they* not *better then theſe Kingdoms? Was* not *their border larger then yours?* the very drift and current of the context doth in either neceſſarily exact it: and for this place, that I may not be deemed to walk alone in it; ſo doth the Tigurine Verſion, which Oecolampadius, and Bullinger alſo follow, here expreſs it, and the Chaldee Paraphraſt before them in the latter branch. As alſo that learned late Annotator that goeth here another new and and ſtrange way, yet doth elſewhere come home to us, contradicting what he here hath in affirming, that *ha*, is oft put for *halo*, eſpecially where it is joyned with *ci*, which is, ſaith he, in that form no other then an expletive particle. So he expoundeth, Gen. 29. 15. *Art thou* not *my brother, and ſhouldſt thou ſerve me freely?* though in that place himſelf acknowledgeth, that others generally expound the words there, (and that, as I conceive, aright) otherwiſe. But ſo he alſo taketh it, Gen. 27. 36. *was he* not *juſtly called Jacob?* wherein the

Tigurine, and our three laſt verſions exactly agree with him. Yea, ſo he ſaith that it is without doubt to be taken, 2 Sam. 23. 19. where our verſion rendreth it, *was he* not *the moſt honourable of the three?* and ſo Tremellius, Junius and Piſcator before: and theſe two laſt places are of thoſe, which that learned Writer would above turn another way. Yea on that place, 1 Sam.2.27. after a long diſcourſe, much debate, many turnings and windings, having ſtriven and ſtrugled hard to cary it ſome other way, at length in the cloſe of all he concludeth, and is enforced to confeſs, that to take *ha* for *halo*, ſupplying the negative, doth beſt agree with the ſenſe and drift of the place: adding withal, that the like is in the Arabick very frequent, as he hath, he ſaith, in many places of the *Alcoran* obſerved. This I have the rather inſiſted upon, both becauſe I ſuppoſe it bringeth ſome light to this place, and becauſe I find divers Interpreters of great note driven to forced conſtructions in ſome places for want of this obſervation. See the like again, chap.40.14.

Ephraim] The people of Iſrael, the ten tribes; as before, v.9.

my dear ſon] Heb. *a ſon pretious*, or, *dear to me*; for it cometh from a root that ſignifieth *to be pretious:* and another word thence ſpringing is for *pretious* in common uſe, Pſal. 116. 15. Prov.17.27. but the word here uſed, is in a form that ſeems to import ſome eminency, or excellency of the thing thereby ſignified, and is no where elſe found. It is ſomewhat like that, Prov.4 3.

a pleaſant child] Heb. *a child of delights:* as, *a vine of delights*, Eſay 5.7. and, *delights*, for, ſuch an one as any perſon taketh exceeding great delight in, Prov.8.30.

for ſince I ſpake againſt him, I do earneſtly remember him ſtill:] Theſe words are very variouſly both rendred and expounded. Thoſe that render the former branch concerning Ephraim, as delivered by way of denial; do ſome of them thus render them, *when I have ſpoken with him*, (that is, further ſufficiently admoniſhed him) *I ſhall have throughly minded* him of this his pertinacious carriage; but this leaveth the ſentence abrupt and in ſuſpence. Others of them, *I have a long time been talking with him*; I have not ceaſed from time to time from dealing with him, to bring him to repentance; but all to no purpoſe: but *yet I will think on him*; *I will*, for all that, *remember him ſtill* in mercy. But this ſeemeth not to flow any thing freely from the text. As for thoſe that go the other way; (to paſſe by the Chaldee, who ſwarveth too much from the Hebrew, paraphraſing the text to this purpoſe, *Since the time that he began to lay up the words of my Law in his heart to practiſe them, I am mindful of him to do him good,*) Some of them render the words, *Ever ſince I had ſpeech*, or, *I communed with him, I am* ſtill *mindful of him*; that is, Ever ſince at firſt I ſpake unto him, and entred into covenant with him, Deut.4.12. & 5.2. I have not been unmindful of him; albeit, he hath not ſo carried himſelf towards me, as he ſhould, but have conſtantly retained my firſt affection to him, and ſo ſtill do, ver. 3. Others, *Even ſince I ſpake againſt him* (threatning to chaſtiſe them, Hoſ.10.10.) *I do ſtill conſtantly remember*, or, *think upon him*, in mercy, Habb.3.2. mine heart and affection is ſtill entire toward him, notwithſtanding my ſharp menaces of judgment againſt him. And others again laſtly, *So oft as I ſpeak of him, I am mindfull ſtill of him*; that is, So oft as I have any occaſion to ſpeak or think of him, as at preſent I have by this lamentable complaint, I am in mercy very mindful of him. See Eſay 49.14-16. And this laſt I concur with.

ſince I ſpake] So is the particle rendred alſo, chap.20.8. but would rather both here and there (as the Jewiſh Critick on either place obſerveth) be rendred, *ſo oft*; as alſo, chap. 48. 27. a place parallel to this; *ſo oft as thou ſpeakeſt of him, thou skippeſt for joy.* See more inſtances on Chap.20.8.

I ſpake againſt him] As Num.12.1. or, *with him*, as Deut. 6.7. or, *of him*; as Deut.13.12. Chap.38.24. & 48.27.

I do earneſtly remember him] Or, *I do conſtantly*, or, *carefully remember him.* Heb. *remembring remember*; as Deut.7.18.

therefore my bowels are troubled for him;] Heb. *ſound for him*, as Cant.5 4. or, *earn towards him*, or, *on him:* as the mothers did towards her child, 1 King.3.26. See Eſay 63.15. Hoſ.11. 8. for that learned Annotator ſeemeth to be very wide here, who rendreth it; *for this cauſe am I vehemently incenſed againſt him*, or, *am very wroth with him:* the form is never found ſo uſed, but the contrary way rather.

I will ſurely have mercy upon him, ſaith the Lord.] Heb. *I will having mercy have mercy on him*; or, *I will abundantly have mercy on him*, or, ſhew mercy towards him: and there is a notion of tenderneſs of affection in the term it ſelf, whereof, ſee on Eſay 54.7. & 63.15. and here again that learned man ſeemeth to run counter to the text, rendring it, as in way of indignation, with an interrogative, *ſhould I ſhew any mercy to him?* as if it were parallel to that, Chap.5.7,9.

V. 21. *Set thee up way-marks;*] God by the Prophet now turneth his ſpeech to his people in captivity, (as the term thereof being now expired) enciting them to think on and prepare for their return home to their own country; as was before promiſed, ver.17.

way-marks] Heb. *ſigns*, or, *monuments*, 2 King. 23. 17. Ezek.39.19. ſuch are here meant, as are wont to be erected upon the high-wayes, plains eſpecially, where paths are not ſo apparent, or where many croſſe wayes meet, to direct paſſengers the right way to ſome places of note, that they may not wander by miſtake.

make thee high heaps:] Or rather, *pillars*; as Hoſ. 12. 4. (for ſo the word may there alſo be rendred) and as one neer to it, Cant. 3. 6. & Joel 2. 30. and the words as it is here uſed, ſeemeth to be derived from a term that ſignifieth firſt and properly *a palm* tree, then *a pillar* ſet bolt-up-right and ſtraight like to the body of that tree. See Chap.10.5. So it is the ſame in effect, though in other terms, with the former; as the Jewiſh Commenter here obſerveth; who yet would have this latter word derived from a verb uſed, Dan.8.7. & 11.11. ſuppoſed by him to have in it a notion of *lifting up*; of which ſome doubt may juſtly be made. The ſame word, but riſing from another root, was uſed for *bitterneſſes*, ver.15. whence the Chaldee here conceiveth the whole paſſage to be no other then as an exhortation to repentance, admoniſhing them to remember the practice of their religious anceſtors, & to return to God, pouring out prayers unto him with *bitterneſſe* for their ſins: and this the old Latine ſeemeth to have followed, rendring the word *bitterneſſes.* Which howſoever the Popiſh Writers ſtrain their wits to make ſomewhat of, yet can have no place here; there is an elegant redundancy in thoſe forms, *ſet thee*, and, *make thee:* whereof ſee on Ch. 5. 5. and the like, Gen.12. 1.

ſet thine heart toward the high-way, even the way which *thou wenteſt*] There is in the original a two-fold reading; For ſome read it, *the way* that *I went*; to wit, with thee, ſaith one of the Jewiſh Commenters. Set thine heart upon the right way, the way that I directed thee to, and led thee in, and return to that again, chap.2.17. But the more received reading is, *the way* that *thou wenteſt.* Think upon the road, (Heb. *the caſt-way*, or, *cauſey.* See Eſay 49.11. & 62.10.) *the way* that *thou wenteſt*; that is, the way ye went, when ye were carried captive into Aſſyria, ſome of you, and others of you into Chaldea, and by which ye are now to go back home again; as Eſay 37.34. See Chap. 50. 4,5. a defect of the relative, as chap.30.21. and in the like manner with us, when we ſay, *the way they went.*

turn again, O virgin of Iſrael, turn again to theſe thy cities.] *O virgin*, or, *damſel.* See on ver.4. and the invitation to return is doubled, to make it the more vigorous; as Ezek.33. 11. Cant.6.13. *to theſe thy cities*, that have lien ſo long waſte and deſolate, to repair, and to people them again, Eſay 58.12.

22. *How long wilt thou go about, O thou backſliding daughter?*] So ſome of the Jewiſh Doctors render it, becauſe of a word thence deduced, ſignifying *a compaſſe*, Cant. 7. 1. *the compaſſe of thy thighes*; but ſome other both of them, and ours, *How long wilt thou*, or, *doſt thou withdraw thy ſelf?* as Cant.5.6. *my beloved had withdrawn himſelf*; though that be there in another form: and of this ſtock is no more found in Scripture; the Chaldee giveth it, *How long wilt thou harden thy ſelf from returning?* the ſame terms that he hath, Jer.8.5. and the Greek to the ſame effect, *How long wilt thou avert*, or, *turn away?* which many expound of their not returning to God by repentance, Chap. 5. 3. & 8. 5, 6. But the firſt ſeemeth the beſt; that which ſome underſtand of their running after idols, Chap. 2. 23,24. Others rather, of their thinking upon, and ſeeking after humane helps and other courſes, out of a diffidence and diſtruſt of Gods promiſes, and the performance of them, Eſay 57.10. Chap. 2. 17,18,36,37. Howbeit, ſome conceive the words as ſpoken by way of encitement, to ſet themſelves upon minding the way homeward to their country, as ver. 21. without fear or forecaſt of the length or difficulty of the way, which raiſeth oft doubtful thoughts and debates in the minds of weak and unſetled ones, Prov.26.13,14. which is alſo not improbable. Though ſome of thoſe that go this way, take their riſe from an unſound ground; as alſo the old Latine that rendreth it, *How long continueſt thou diſſolved with delights?* I ſhould rather render it with reference to their long and tedious captivity, *How long ſhouldſt thou go to and fro?* as thoſe are wont to do, who are in captivity, at the will and pleaſure of thoſe, under whoſe command they are. See Chap.4.1. & 14.18. as if God had ſaid, Think on thy former home again, and of thy way thither, ver.21. for why ſhouldſt thou be toſſed to and fro any longer, as in thy preſent exilement thou art?

O back-ſliding daughter] Or, *revolting.* See Chap. 3. 12. who by thy refractary courſes, haſt procured to thy ſelf thoſe evils in this kind, which at preſent thou endureſt, chap.2.19. & 30. 15.

for the Lord hath created a new thing in the earth;] Or, *will* *create a new thing in earth*; as Chap. 13.5. the rather in the future; becauſe the next clauſe is generally ſo rendred. God will do a ſtrange thing, ſuch as is not ordinary: ſo both the word of *creating* is frequently uſed, Eſay 4. 5. & 65.17, 18. & *new*, for *ſtrange*, Eſay 42.6. & 43.19. Mar.16.17. Act. 17. 18, 19. For as for that great mans conceit, who readeth it in the time paſt, as ſpoken of the peoples uncouth carriages, I ſuppoſe few or none therein concur with him; and of it more anon.

A woman ſhall compaſſe a man] The new or ſtrange thing that God would effect. The place is obſcure; and various Interpretations are therefore given of it, as well by the Jews themſelves, as by others. Some conceive it, as alluding to a woman, that ſhould woo and ſeek after a man; whereas men ordinarily are wont to ſeek after the woman. So it ſhould be like that, Eſay 4.1. Others, to a woman that having left her husband, and lived looſly with others, ſhould at length ſeek to him for reconcilement. So it ſhould be like that, Hoſ.2. 7. & 3.5. 1 Cor.7.11. and either of theſe the words would bear: but they ſeem no ſuch ſtrange matter ſimply conſidered. And yet more probable here to be meant, then that intended, which that learned Writer ſuggeſteth, of this peoples ſeeking, like a ſhameleſs and inſatiable ſtrumpet, by wanton dalliances and embracements, to procure love to her from ſtrangers, Eſay 57.8—10. Chap.2.24, 25, 36. Ezek. 16.33, 34. Hoſ.8.9. for certainly this was no work of Gods creating; and it ſeemeth to me a very forced conſtruction, to interpret the foregoing words of Gods giving them up, and abandoning them thereunto; as Rom. 1.26, 27. Chriſtian Writers the moſt, both ancient and later, underſtand it of Chriſt and the Virgin his Mother. *A woman* (ſo is ſhe termed, Gal.4.4.) being a Virgin, and ſo abiding, (Eſay 7. 14. Mat.1.18, 25.) *ſhall encloſe* in her womb, (Luk.1.31.) *a man*; (that is, a male, a man-child, Joh.16.21.) as the nut (ſaith one of ours) encloſeth the kernel; not receiving ought from without, but conceiving and breeding of her ſelf, by the power of the Almighty from within, Mat. 1.20. Luk.1.34, 35. And this indeed may well be termed a new & ſtrange thing; becauſe never the like heard of. See Eſay.7.14. But becauſe the one word ſeemeth not to be uſed of *containing*, but of *compaſſing*, and *beſetting*, Joſh. 7.3, 4, 7, 11, 14, 15. Pſal. 118. 10—12. Eccl.9.14. and the other, not *a man* ſimply, but *a man of might*, or, *a mighty man*. See on Eſay 2. 9. & 3.2, 25. Divers Interpreters of prime note expound it, of the Jewiſh people ſome; of the Church of Chriſt, others; and a third ſort of both, the one being ſubordinate to the other; as the thing typified to the type, or rather, as in part inchoated in the one, but more fully to be effected and accompliſhed in the other; to wit, that the Jewiſh people then, and the Chriſtian Church afterwards, though in regard of their low and dejected condition, compared to a weak and feeble woman, Lam.1.1, 6. Rev.12.1, 2. yet ſhould beſet and prevail againſt her temporal enemies, the one, Eſay 14.2. their ſpiritual adverſaries alſo the other, ſuch as for their power might well be compared to men of much might, Rom.16.20. Eph.6.10. 1 Joh.4.4. & 5.4. Rev.12.11. which I take to be the genuine ſenſe of the place.

V.23. *Thus ſaith the Lord of hoſts, the God of Iſrael*] As Ch. 7.3, 21.

As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The Lord bleſs thee, O habitation of juſtice, and mountain of holineſs.] A further intimation of the reformation that ſhall be in the lives and courſes of thoſe, whom God ſhall preſerve for a remnant, and bring home to their wonted places of abode again. See Eſay 1.25—27. & 4.3, 4. & 60.21. & 62.12.

As yet] Or, *Yet again*; as ver.5. for the particle here implieth not a continuation of ſome preſent act; but the reſtoring or renewing of ſomewhat formerly uſed, which for ſome ſpace of time had been ſince intermitted. So alſo, ver.4.

they ſhall uſe this ſpeech] Or, *this ſpeech ſhall be uſed.* Heb. *they ſhall ſay this word*: the verb uſed indefinitely; as Pſal. 126.2. Eſay 8.19. Matth.24.26. Luk.12.20. So ver. 29.

in the cities thereof,] Heb. *of him*, or, his cities: as having reference not to the land, but to the people.

when I ſhall bring again their captivity] Or, *when I ſhall have brought back their captives*; as ver.13. Pſal.14.7.

The Lord bleſſe thee,] The uſuall form of ſalutation and well-wiſhing, Ruth 2.4. Pſal.129.8. for the expoſition is over-narrow that the Jewiſh Doctor gives it; Never mayſt thou be deſtroyed again.

O habitation of juſtice] Or, of men of *juſtice*; as Eſay 1.21. & 41.2. as ſome of *righteous* ones, Eſay 60.21. So 2 Pet.3.13. See Chap.50.7.

mountain of holineſs] Or, *holy mountain*; as Pſal.15.1. Eſay 11.9. in reference to mount Sion, whereon the Temple was ſituate, the principal ſeat of Gods ſolemn ſervice; wherein he ſhould now be worſhipped, by holy men, in holy manner, Eſay 56.7. Ezek. 20.40. 1 Pet.2.5, 9.

V. 24. *And there ſhall dwell in Judah it ſelf, and in all the cities thereof together, husbandmen, and thoſe that go out with flocks.*] Or, as ſome, *in it* (to wit, the land before ſpoken of, ver.23.) *ſhall* the people of *Judah dwell*, (*Judah*, for the men of *Judah*, as chap.23.6.) or, rather, as I conceive, *there ſhall dwell in it*, even (ſupplied, as Eſay 5.9 & 35.4. in the land of *Judah*, *and* in (a defect of the prepoſition, but ſupplyed from the former branch) *all his*, or, *their cities* (as before, ver.23. *together*, *husbandmen that ſhall go out with the flock*, or, *and* ſuch as *go out with the flock*; Either ſuch as ſhall both till their ground, and tend their cattel; as two ſeveral employments of the ſame perſons; or perſons employed, ſome in tillage, others, in tendance of cattel: the copulative for the relative, according to the latter, as v.21. Heb. word for word, *and they ſhall go with flock*: Whence a Jewiſh Commentator, therefore, keeping cloſe to the text, and retaining the proper uſe of the verb, (which ſignifieth, not *a going out*, but *a going*, ſimply, or, *journying*, and hath reference not ſo much to the ſhepherds leading out his ſheep, but his ſhifting with them, as his occaſion for their better feeding requireth) expoundeth it, *and they ſhall go*, or, men ſhall go, (for the verb is uſed indefinitely, as that ver.23.) *with their flock*; to wit, from place to place without fear. See Gen.37.17. Howſoever the words be taken, theſe employments conſtantly followed and exerciſed are here mentioned, as an argument of peaceable times, and a ſign of a quiet and ſettled eſtate: ſo Eſay 37. 30. Chap.33.12. So rather, then as ſome of note would have it, as a note of the moſt ſimple, harmleſs, and beneficiall courſe of life, which men in thoſe times ſhall generally apply themſelves unto: ſee Gen.25.27.

V. 25. *For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowfull ſoul.*] Or, *I will abundantly refreſh* (as ver.14.) *the hungry*, or, *thirſty*. as Job 22.7. Pſal.63.1. or, *faint*, or, *fainting*, as 1 Sam.14.31. 2 Sam.21.15. Eſay 29.8. See Pſal. 107.5, 9.

and I have repleniſhed every ſorrowfull ſoul.] Or, *I will repleniſh every mournfull ſoul.* (See Deut. 28. 65.) I will ſupply them with all manner of good, and matter of comfort to their fill, to the utmoſt of their deſire, Pſal.36.8. & 37.4. & 81. 10. & 107.9. Eſay 41.17, 18. & 43, 20. ver.12. Matth. 5. 4, 6. & 11.28.

V. 26. *Upon this I awaked, and beheld, and my ſleep was ſweet unto me.*] The Prophets own ſpeech, relating the great comfort and refreſhing that he had received upon this viſion, and theſe gracious promiſes of God therein ſignified unto him concerning his people; being therewith ſo affected, as one, who after ſome tedious travel, or long and weariſome watching, had taken comfortable reſt, had ſlept ſafely and ſweetly, and was exceedingly therewith refreſhed, Pſal. 3. 5. Prov.3.24. or, as ſome, after theſe things revealed unto me, as one awaked out of ſleep (Zach.4.1, 2.) I ſhored up mine eyes, and looked about me, and conſidering ſeriouſly what I had ſeen and heard, I was ſo affected with the contemplation thereof, that from that time forward, I was able quietly to compoſe my ſelf to reſt, which before I could not do, Chap. 4.20, 21. & 8.18. But I concur rather with the former.

V. 27. *Behold, the days come, ſaith the Lord, that*] As Chap. 30.3.

I will ſow the houſe of Iſrael, and the houſe of Judah, with the ſeed of man, and with the ſeed of beaſt] I will multiply and repleniſh the land of either family (ſee ver.1.) both with people and cattel, as if the whole land were ſowed with the ſeed of either, and it did multiply, as grain caſt into the ground is wont to do in ſome rich and fat ſoil, Gen.26.12. Mat. 13.8. See Eſay 60.21. Hoſ.2.23. Zach.2.4. & 10.8, 9. Nor need we depart here from the received verſion, to render the text, with the Chaldee, which ſome of the Jewiſh Commenters follow, *with the ſeed of man, as with the ſeed of beaſt*; becauſe the copulative is ſometime ſo uſed; as Prov. 25. 25. Much leſs to expound it with that Jewiſh Doctor, whom ſome poſtillers follow, of multiplying and bleſſing the wiſe and the ſimple together; abuſing to that purpoſe the words of the Pſalmiſt, Pſal.36.6. or to underſtand with that learned Scholiaſt, by *men* the Jews, by *beaſts* the Gentiles, expounding it of ſpiritual regeneration.

V. 28. *And it ſhall come to paſs, that*] As Chap.25.12.

Like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict;] Of the terms here uſed, ſee on chap.1.10, 11. & 10.12. & 18.7, 9. & 44.27. Dan.9.14. there are in them ſome elegant conſonancies, which our Engliſh cannot ſo well expreſs.

So I will watch over them, to build, and to plant, ſaith the Lord.] I will be ſedulous and aſſiduous (as Pſal.127.1. Prov. 8.34.) in promoting their good. See on Chap.1.10. & 18. 9. & 24.6.

V. 29. *In thoſe days they ſhall ſay no more, The Fathers have* *eaten a ſowr grape; and the childrens teeth are ſet on edge.*] Or, *It ſhall no more be ſaid*, as ver. 23. This ſeemeth to have been a common by-word in the mouth of profane wretches in thoſe times, thereby implying, that their parents or anceſtors had committed faults, and they being faultleſs, yet ſuſtained the penalty of it, Ezek. 18.2. This Proverb, or By-word, God ſaith in thoſe times, ſhall no longer be uſed, an end being now put unto thoſe grievous calamities, which had befain them, God puniſhing thereby, as well their own ſins, as their parents alſo in them joyntly together, Eſay 65.7. and they ſhould not have occaſion therefore to uſe that proverb any longer, as it is ſaid, Ezek. 18.3. And this I conceive, with ſome of the beſt Interpreters, to be both the genuine, and ful notion of the place: which they ſeem much to ſwarve from, who either with that learned Annotator, who taking an hint of that his conceit from one of the Jewiſh Commenters, would have the meaning to be, that howſoever God do juſtly puniſh children for their parents defaults, Exod. 20.5. and with this people had ſo done, 2 King. 24.3,4. yet would now in regard of the excellent parts and virtues, both of their ancienter progenitors, and their own alſo, put an end now unto that ſevere carriage: that which is directly contrary unto that freeneſs of his mere mercy, which he conſtantly aſſerteth, as the main ground of their reſtitution, Eſay 43.25. & 48.9,11. Ezek. 36.32. or, as another Jewiſh Doctor, becauſe there ſhould be no ſuch grand ſins among them, for which God with plagues ſhould purſue them unto poſterity: or, as that learned man alſo, fetching in hither what followeth, ver. 30. that the Magiſtrates ſhould be ſo diligent in execution of juſtice in thoſe times, that God ſhould not need now to puniſh in that manner, as formerly he had done. As all thoſe both Popiſh and ours; who reſtraining this paſſage unto the times of the Goſpel, ſay ſome of the former, that the penalty of Adam's ſin reached unto all his poſterity, and notwithſtanding their circumciſion; yet they went down all into *Limbo* for it, untill the coming of Chriſt, but that all penalty of that kind is in Chriſtian baptiſm taken away, original ſin being waſhed away in it: that of their *Limbo* being a mere fancy, and the other of baptiſm, alſo, a groundleſs conceit: and ſome of the latter, who dream of Gods dealing more favourably now then in former times with ſinners, when ſome one mans ſin brought a penalty upon others, and the ſins of the fathers were required at the childrens hands; for how they are able to make this good, that ſins of particular perſons have not an hand in procuring of general judgments, or that God doth not puniſh parents at this day, as well in their iſſue, as in their perſons, I ſee not: and a point of that weight requireth cleerer proof then from this place, that will well bear another ſenſe: which thoſe come neer to, who would have the meaning to be, that both in the one time, and in the other, as well after their temporal reſtitution, as alſo in their converſion to the Meſſias, they ſhould be hereafter convinced in conſcience, that thoſe their calamities had juſtly befallen them for their own ſins, Ezek. 6.9. & 7.15. & 36.31. and this may well be added to the former, as a conſequent of the ſame. The by-word it ſelf conteineth indeed a truth in it; for God himſelf avoweth it, and threatneth it, Exod. 20.3. & 34.7. and the Prophet himſelf, in the perſon of Gods people, doth in plainer terms complain of it, Lam. 5.7. that they ſuffered for their fathers ſins; nor was it without ground from Gods own words, who by him menaced to ſend them into captivity for the ſins of Manaſſes, who had been long before deceaſed, Chap. 15.4. But their meaning was, that being innocent and faultleſs, they ſuffered onely for their anceſtors exceſſes, which was moſt falſe; for they trode in the ſteps of their wicked fore-fathers, and were themſelves as bad, if not worſe, then they, Chap. 7.26. & 11.10. & 16.12.

V. 30. *But every one ſhall die for his own iniquity; every man that eateth the ſowr grape his teeth ſhall be ſet on edge.*] Heb. *A man*, for, *every one*; as Chap. 22.7. So Ezek. 18.4. So that albeit, God would by putting an end to thoſe their former calamities, take away the occaſion of this miſ-uſed by-word; yet he would not ſurceaſe to execute vengeance upon ſuch wicked ones as ſhould continue ſtill in their wickedneſs, or return to it in thoſe times. See Eſay 27.4. & 65.20. For as for thoſe who would reſtrain this and the former to the times of the Goſpel, that no man ſhould be excluded from Gods grace in Chriſt, upon his return unto God, either Jew for his fore-fathers obſtinacy, or Gentile for his anceſtors incredulity, is no other then what hath been Gods conſtant courſe in all ages; no iniquity of any progenitor ever debarring any from life eternall, that returned unto God by ſincere converſion, 1 Chron. 28.9. 2 Chron. 15.4. Joh. 6.37.

V. 31. *Behold, the days come, ſaith the Lord, that,*] That this paſſage hath ſpecial reference to the days of the Meſſias, and the times of the Goſpel, appeareth by the Apoſtles application of it, Heb. 8.8. & 10.36. See Chap. 23.5. and ver. 27.

I will make a new covenant] Heb. *I will cut out*; as Pſal. 50.3. Eſay 55.3. of the reaſon of the phraſe ſee there, and on Chap. 34.8,18.

a new covenant] Not ſimply in regard of the ſubſtance of it: for the main matter and ſubſtance of the former was, as here ver. 33. So Gen. 17.7, Deut. 26.17,18. & 29.13. And this old covenant was ratified as well as the new, by the bloud of the Meſſias (who was ever the ſame, Heb. 13.8. 2 Cor. 1. 19, 20.) that bloud of his being in thoſe times as well typified by the bloud of the ſacrifice, as by another element it is in theſe days obſigned. See the ſame words in a manner to this effect of either, Exod. 24.8. compared with Mat. 26.28. Luk. 22.20. 1 Cor. 11.25. Heb. 9.20. But it is in divers reſpects called *a new covenant*, as the commandement of *Love*, is in ſome reſpects called *a New Commandement*, though in nature and ſubſtance the ſame ſtill that it was ever, Lev. 19.18. Mat. 22.39. Luk. 10.27. Joh. 13.34. 1 Joh. 2.7,8. And ſo is it with this Covenant, though in nature and eſſence it continue the ſame, to wit, of remiſſion of ſin, and eternal ſalvation by the Meſſias, upon condition of faith in him, repentance, and newneſs of life; yet is it in divers regards ſaid to be *New*: Firſt, in that it is ratified by the death of our Saviour exhibited, which was but in expectation before: the faith of Gods people, being then fixed on the Meſſias to come; and to be ſacrificed for their ſins, Eſay 53.10,12. Joh. 8.36. Act. 15.11. the faith of Chriſtians now reſting on Chriſt, already come in the fleſh, having been ſacrificed for them, and being aſcended up into heaven, Joh. 1.14. Act. 13. 31—34. Rom. 10.9. 1 Cor. 5.7. 1 Tim. 3.16. Heb. 9.11—14. & 11.13,39,40. 1 Joh. 4.2. 2 In that the doctrine of the Goſpel is now more fully, diſtinctly, and cleerly revealed, then formerly it had been, when it was more darkly, confuſedly, and in generalities only, by that dimmer candle-light which then they enjoyed, with moſt that then lived, apprehended and diſcerned, Mal. 4.2. Joh. 3.19. 2 Cor. 3.18. 2 Pet. 1.19. 3 In that the former covenant comprehended together with thoſe ſpiritual promiſes, which yet were the principal part of it, many temporal bleſſings, as the poſſeſſion of the land of Canaan, and multiplicity of iſſue, and outward proſperity, Gen. 15.5,7,18. & 17.2,7,8. Pſal. 105.8-11. Deut. 28.1-14. whereas this latter runneth wholly upon the ſpiritual and celeſtial bleſſings, Rom. 3.24,25. & 5.1,2. Eph 1.3. Heb. 8.6. 4 In regard of thoſe manifold ceremonies and ſhadows, to the obſervation whereof, they that lived under that covenant were thereby ſtrictly obliged: whereas in this latter, they are all taken away, and a ſervice of God more ſpirituall ſubſtituted in the room of them, Chap. 3.16. Joh. 1.14,17. & 4.21,23. Gal. 3.24,25. & 4.1—9. & 5.1,5. Heb. 9. 1—12. & 10.1—10. 5 In regard of the dilatation and enlargement of it; it being in thoſe days confined to the Jewiſh Nation and State, and ſome few Proſelytes that adjoyned themſelves thereunto, Deut. 33.4. Pſal. 76.1,2. & 147. 19, 20. Rom. 3.1,2. & 9.4. Eph. 4.12. whereas now it is propounded and extended without reſpect of perſons or places, unto all indifferently of all people and nations that ſhall embrace the faith of Chriſt, Eſay 2.2. & 11.10. & 54.1. & 56. 6,7. Jer. 3.17. Mic. 4.1,2. Mal. 1.11. Mat. 28.19. Mar. 16.15. Luk. 24.47. Rom. 10.18. & 15.8—12. Eph. 2.13—19. Col. 1.23. Rev. 7.9. 6 In regard of that large meaſure of ſpiritual endowments, and variety of gifts, ſo plentifully exhibited, after Chriſts aſcenſion, ſuch as the like had never been known, or heard of before, Eſay 11.6. Joel 2.28. Joh. 7.38.39. Act. 2.4,16,17,33. 1 Cor. 12.4—10, 28. 7 In regard of the efficacy of the Spirit, accompanying the uſe of theſe gifts, whereby ſo many millions have been out of all places converted unto Chriſt, Act. 2.41. & 4.4. & 8.6,12. & 9.35. & 10.21,24,26. & 19.20. & 21.20. Laſtly, in regard of continuance, the Government of Gods Church by the Evangelical miniſtery, ſucceeding in the room of the Levitical Prieſthood and Miniſtery now aboliſhed, and the worſhip of God ſettled in place of the Moſaical rites now abandoned, being to continue without change in the Church, and among the people of God, until the end of the world, and the conſummation of all things at Chriſts ſecond coming, Mat. 28.18—20. 1 Cor. 11.26. Eph. 4.11—13.

with the houſe of Iſrael, and with the houſe of Judah.] As ver. 27. Chap. 3.18. with the main b[illegible] of my Church conſiſting of Jews and Gentiles, Rom. 11.25,26.

V. 32. *Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt:*] Of this covenant, ſee Exod. 24.7,8. Deut. 5.2. the ſame that was from time to time renewed with that people as Gods peculiar, Deut. 29.10—13. 2 Chr. 15.12. & 23.16. & 29.10. & 34.31. Mal. 4.4. and was a gracious covenant, as well of mercy, as of juſtice, with promiſe of pardon upon repentance, Exod. 20.5,6. & 34.6,7.

Deut.4.30,31. & 30.1—3. Pſal.103.7—18. it conſiſted indeed of the Law as a perfect rule for direction for matters of obedience; but had adjoyned with it faith in the Meſſias, (who as reſembled by the lid of the Ark, wherein the Law was reſerved, 2 Chr. 6. 11. called therefore *the propitiatory*, Exod.26.16,17,21. Rom.3.25,26.) for pardon of ſin upon ſincere repentance by his bloud, typified in the bloud of the ſin-ſacrifices, Lev.4.2—4,13—15,22—24. & 5.1—6. & 6.2—7. Heb.9.11—28. By all which it appeareth, that this was not barely the covenant of nature, extending it ſelf to all Adams poſterity indefinitely, nor holding out any promiſe of pardon to any upon any the leaſt diſobedience, Gen. 2.17. Rom.2.12,14,15. but the Covenant of grace and mercy in and by the Mediator the Meſſias. Howbeit, the Lord here promiſeth to renew it in another manner to his people, then as he made it then with them; and that as in divers reſpects that have already been ſpecified, ſo in ſomething further, which hereafter enſueth. For that learned man narroweth the text over-much, who would have this only to be the meaning of it, that the Covenant ſhould not now run in thoſe terms, as then it did, *I am the Lord thy God that brought thee out of the land of Egypt*; but in ſome other form mentioning ſome greater benefit, that ſhould drown the memory of that, Eſay 43.18. chap.16.14,15.

in the day that I took them by the hand] In this manner of ſpeech implying, as their imbecility and weakneſs, having need then as younglings, and weaklings to be led by the hand, ſo his own tender affection to them, and fatherly care of them, that did not drive them before him, like beaſts or cattel, nor leave them behind him, and bid them come after him, as ſervants: but as an affectionate father taketh his young weakling and darling child by the hand, and ſo leadeth him gently along with him as he is able to go. See Exod. 19.4. Deut.32.10—12. Hoſ. 11.1,3. Heb. *in the day* (or, *at*, or, *about*, *the time*; *day*, for, *time*; as Eſay 26. 1.) *of my taking them by the hand*: for it is an infinitive, not a verb finite, as the authors of our verſion ſeem to have taken it, ſuppoſing therefore a defect of the relative, which in a divers character they therefore needleſly expreſs.

which my covenant they brake;] By this adjection God implyeth, as their former diſloyalty, and unfaithfulneſs concerning the former covenant; ſo withal a greater ſtedfaſtneſs that ſhould be in this latter, as that which ſhould be more firm and effectual in regard of perſiſtance and continuance in it, then that former had been, which in a generality almoſt the whole body of them had ſo oft relinquiſhed and abandoned, making revolt from Gods ſervice unto the worſhip of idols. See chap.32.40. & 50.5. Eſay 59.21.

although I was an husband unto them, ſaith the Lord.] Heb. *and* (but ſo is the copulative oft uſed in a diſcretive or adverſative notion, as Pſal.78.23. Eſay 49.5. 1 Pet.3.6. for it would there alſo in the laſt clauſe be ſo rendred) *I have married them*; for the verb is active: whereof ſee on chap. 3.14. a place parallel to this. I had taken them, and joyned them unto me, as in a conjugal bond; and they had by ſolemn covenant obliged themſelves to continue loyal to me; and yet did they notwithſtanding break their faith, and deal perfidiouſly and diſloyally with me, chap. 3. 20. Now though this Interpretation be plain and familiar, ſuiting very fitly with the ſcope of the place, and courſe of the context, backed with that other place, and ſeconded by the Chaldee Paraphraſt, and expreſſed by another word deduced from one that is uſed for an husband, ſo termed as *a companion*, joyned to the wife in a bond of mutual ſociety, chap.3.20. Hoſ. 3.1. as that here uſed from one, that importeth *an husband*, as he is *owner* or *poſſeſſor* of her, Deut.21.13. & 24.1,3. Hoſ.2.18. (ſee Eſay 62.5.) Yet becauſe the Ancient Greek (whoſe words alſo the Apoſtle retaineth, Heb.8.9.) rendreth it, *and I neglected them*, or, *regarded them not*; and the old Latine, *I ruled over them*: hence divers Interpreters beat and buſie their brains, to make ſome other meaning of the words here uſed. And here ſome of prime note conceive it ſpoken by way of interrogation, with a kind of indignation, *And ſhould I have continued an husband to them?* as if he ſhould ſay, I had no reaſon ſo to do, when they dealt ſo with me; and therefore I neglected them as they neglected me; I caſt off them, as they caſt off me. See chap.3.8,20. Others, faſtening on the Latine tranſlation, render the words, *I domineered over them*; I dealt harſhly and roughly with them; as, ſay they, the term of *ruling* is oft-times uſed; as Pſal.110.2,6. but the word here uſed is not there: they might better have alledged Eſay 26.13. But the matter it ſelf ſeemeth not here to admit it. One of the Jewiſh Commenters telleth us, that his father, of bleſſed memory, conceived the word *baalti*, to be taken as the word *bahalti*, or, *bachalti*, Zach.11.8. and ſo rendreth it, *I loathed them*, or *abhorred them*; and ſo, ſaith he, the word *baal*, is ever taken, when it is joyned with *beth*; but of that his groundleſs Criticiſm, ſee before on chap. 3. 14. Howbeit, ſome taking hold of his fancy, would thence infer, that the text was by the Authors of the Greek verſion ſo rendred; and others again, that it was anciently neither the one of thoſe, nor the other, but *gaalti*, that cometh neerer to the now received reading, then that other of the Rabbi, and ſignifieth the ſame with that, chap.14.19. Thus many wayes men ſhift to and fro, and needleſly vex a plain reading, and trouble a clear text, to reconcile the Prophet and the Apoſtle, who retained the Greek verſion as he found it; having nothing in this clauſe contrary to that for which he alledged it, and ſpeaking otherwiſe fully to that, for which he produced it. See the like, Eſay 61.1.

V. 33. *But this* ſhall be *the covenant that I will make with the houſe of Iſrael*; *After theſe dayes ſaith the Lord*;] Or, *But this is the covenant that I will make* (Heb. *cut*, as ver.31.) *with the houſe of Iſrael* (and the houſe of Judah alſo joyntly, with my whole Church of choice ones, ver.31.) *after thoſe dayes*, or, as ſome render it, *theſe dayes*; in the ſucceeding ages, in the times before ſpoken of, ver. 31. as having reference to the time, when this covenant ſhould be made.

I will put my Law in their inward parts, and write it in their hearts;] He doth not ſay, I will preſcribe them another Law, as if the Law of the two Tables were now to be utterly abandoned and aboliſhed, and ſome other precepts ſubſtituted in the room of them. For our Saviour himſelf enformeth us, that he came not to diſſolve it, or the leaſt tittle of it; and not only openeth and cleereth much of it, but preſſeth ſtill the obſervation of it, as neceſſary and perpetual, Matth. 5. 17—20, &c. But he promiſeth to write that Law in their hearts with the finger of his Spirit, which he had before time written in the Tables of ſtone, whereby they ſhould become conformable unto it, both in heart and life, Ezek.11.19. & 36.26,27. Heb.8.9. So is *Gods Law* ſaid to be in the *heart* of the godly, Pſal.37.31. & 40.8. See the like both alluſion and expreſſion, 2 Cor.3.3. It is that in effect, though in a far larger extent to be made good, which God had beforetime promiſed by Moſes, that upon their return, he would *circumciſe the heart of them and their ſeed*, Deut.30.6. to wit, with that inward circumciſion, that is, not in the fleſh, but in the ſpirit, Rom.2.28,29. Col.2.11. See Chap.4.4. For it is but a very ſlender ſenſe, that a learned man here giveth, to wit, that Gods benefits conferred on them ſhould be ſo great, that they could not poſſibly chooſe but minde him and his Law.

and I will be their God, and they ſhall be my people.] Heb. *I will be unto them for God, and they ſhall be unto me for people.* See the like form, Gen.2.24. Judg. 17. 10. 2 Sam. 7. 14. I will take them as their Soveraign Lord into my protection, and they ſhall yield me all willing ſubjection, loyalty and obedience, as my people. That which was the ſum and ſubſtance of the ancient Covenant, both before Moſes, Gen.17. 7. and under him, Deut.26.17,18. & 29.13. chap.7.23. and after him, chap.24.7. & 30.22. Ezek. 11. 20. & 36. 28. but that ſpiritual grace is withal here promiſed, whereby they ſhould be enabled to become Gods people, not in title and profeſſion alone, but in truth, Joh.1.47. Rom.2.28,29. Gal.6. 15,16.

V. 34. *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord.*] This paſſage is not to be conceived, as if the meaning were, that they ſhould need no teaching at all in thoſe times; or that the office of Teachers ſhould then ceaſe as ſuperfluous; for while men live in this world, they know but in part, nor exactly indeed ought, 1 Cor.8.2. & 13.12. nor can any, while they live here, attain to ſuch an height of perfection, either in knowledg or in grace, but that they may ſtill grow in either, Phil.3.12—15. 2 Pet.3.18. and the office of teaching therefore is to continue to the worlds end, Mat.28.20. Eph. 4.11-13. Yea, it is expreſly ſaid, in the prophecies of the very ſame times here intended, that people ſhould call one upon another to repair together unto Gods houſe there to be taught; by whom, but by his Miniſters? Eſay 2.3. Mic. 4.2. But the queſtion is then, how theſe words are to be underſtood: For anſwer whereunto, ſome render the words, *They ſhall not* only *teach one another*; as the like defect of the reſtrictive term is oft found omitted, Gen. 32. 28. 1 Sam. 8. 7. and ſo the meaning ſhould be, that they ſhould not be taught by their teachers alone, but God ſhould co-operate together with their teaching, and inſtruct them inwardly by his Spirit, Eſay 54.13. & 59.21. Joh.6.45. 1 Joh.2.20,27. Others conceive it to be underſtood, that none ſhould ordinarily be ſo ſilly and ignorant, as not to have ſome competent meaſure of knowledge, of the main grounds, at leaſt, and the firſt principles of ſaving truth, though having need further to be built up in the ſame, Heb.6.1,2. Others, that they ſhould not need to be urged or preſſed upon the fear and ſervice of God; they ſhould be prone and forward to it of themſelves; by *the knowledge of God*, after the Chaldee Paraphraſt, underſtanding ſuch a knowledg of him, as worketh in the heart a reverent dread and regard of him, and care to ſerve and obey him, Chap.22.16. 1 Joh.2.4. Others, that men ſhall not need to take ſo much pains and travel about teaching of the Elect, as they had been conſtrained to take with people in former times, and all to no purpoſe, Eſay 28.9——13. the like manner of ſpeech they ſuppoſe to be found, Joh. 16. 26. I conceive in this form of ſpeech to be intimated; firſt, the great meaſure of cleer light that ſhould in theſe times be revealed, 2 Cor.4.3,6. Secondly, the great meaſure of knowledg that ſhould by reaſon thereof abound, Eſay 11,9. Hab.2. 14. Thirdly, the clearneſs of underſtanding, that many ſhould ſo be poſſeſſed with, that they might ſeem rather to have been taught by ſome immediate irradiation, then by any means of inſtruction; as Gal.1.12. Fourthly, the generality, or numeroſity, at leaſt, of knowing perſons, far above that, that had been in former times, and that even amongſt the meaner ſort. See Act.18.25,26. So in the next clauſe.

every man his neighbour, and every man his brother] That is, ſimply, *one another*. See Chap.23.34.

for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord.] Abundance of knowledge of God ſhall be among all ſorts of them, as well the meaner ſort as the greater, who have better natural endowments ordinarily, becauſe better means of education and inſtitution, and more opportunity of intending the meanes of inſtruction. See Chap.5.4,5. See Matth.11.4,5,25. Rom. 1. 14. 1 Cor. 1. 26——28.

all know me] As, *all taught of God*, Eſay 54.13. Joh.6.45. and, *all righteous*, Eſay 60.21. which places and many other, imply a multitude of ſuch in the Church, far above that which in former times had been: for to underſtand it ſimply, as ſome do of the Elect; though the doctrine be true, (for none but ſuch ſo know God, as is here intended, nor are ſincerely & ſoundly righteous) yet it reacheth not the intent & ſcope of the places, which import a greater number then ordinary in other times of perſons ſo qualified; whereas of the Elect it would be true, were they never ſo few, or in thoſe times no more of them, then had in any other age formerly been. The meaning is, that the knowledg of God ſhould be much more common and familiar then in former times it had been, and that even among the meaneſt ſort of people that were.

from the leaſt to the greateſt] See of this proverbial form on Chap.6.13. as all ſorts there covetous and lying; ſo all ſorts here, religious and knowing. See chap.24.7.

for I will forgive their iniquitie,] Or, *when I ſhall forgive their iniquity*; as chap.11.23. & 13.21. as intimating that God forgiveth not ſin to any, but ſuch as know him in Chriſt, Eſay 53.11. Pſal.36.10. See chap.33.8. Mic.7.18. Act. 10. 43. Eph.1.7.

and I will remember their ſin no more.] Or, *and ſhall remember their ſin no more*. God where he forgives ſin, forgets ſin: no more regards it in ſome reſpects, then as if he had clean forgotten it. See on Eſay 43.25. Ezek.18.21,22.

V. 35. *Thus ſaith the Lord,*] For the better aſſurance of the accompliſhment of the foregoing gratious promiſes to his people, the Lord is pleaſed to give them further ſecurity in the words following, for the continuance of a ſeed with them, even to the worlds end.

which giveth the ſun for a light by day, and *the ordinance of the moon and of the ſtars for a light by night,*] Gen.1.16. Pſal. 136. 8,9.

which divideth the ſea, when the waves thereof roar,] Or, as ſome, *who when I trouble the ſea*, or, ſet it on working, *the waves thereof roar*; and one of the Jewiſh Doctors here much to the ſame purpoſe, *that make the ſea rough*, or, *rugged*; drawing in hither, that of Job, Job 7.5. *my skin is rugged*, or *wrinkled*; but neither is that word commonly deemed there ſo to ſignifie: and the word, though being in the ſame form, is tranſitive here, intranſitive there. Others therefore rather, *that ſtill*, or, *make quiet, the ſea, when* (Heb. *and*; as Chap.16.6.) *the waves thereof roar*; or, *that ſettle the ſea*, (that is, keep it within compaſſe, and make it reſt within its bounds) *though the waves thereof roar*. See Chap. 5. 22. and thus the rather I here take it, becauſe he ſeems here to ſpeak not of ſome extraordinary or occaſionall act; as of dividing the red ſea, Exod.14.21. or the laying of tempeſts at ſome times, as Jon.1.15. but of a conſtant courſe fixed concerning the creature, Gen.9.15. Pſal. 104. 9. See on Eſay 51. 15.

the Lord of hoſts is his name:] Or, *whoſe name is the Lord of hoſts*; as Eſay 47.4. Chap.10.16.

V. 36. *If theſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael ſhall ceaſe from being a nation before me for ever.*] As ſure as the courſe, which I have eſtabliſhed in nature, for the conſtant motion and intercourſe of the celeſtial creatures, and the confining of that vaſt body of the ſea to the place aſſigned it, ſhall without interruption or intermiſſion perſiſt unto the worlds end, Pſal. 72.5,17. & 74. 16. & 89.2,36,37. & 104. 9,19. & 119. 89,91. ſo as undoubtedly ſhall my Church and the ſeed of Jacob in ſome of them adhering thereunto, continue until the frame of the world it ſelf be diſſolved, Pſal.102.28. Mat.16.18. & 24.34, 35. Rom.11.3,5,26. As for that, which ſome add of Gods continuance of the light of his Word and Spirit ſhining forth in his Church, for the illightening of mens minds, and directing of their lives, Pſal.19.7,8. & 119.105, 130. Prov. 6. 23. 2 Pet.1.19. as thoſe celeſtial bodies do in a conſtant courſe impart light unto the creatures here below; though it be true and ſolid, Eſay 59.21. Mal.4.2. 2 Cor.4.6. Rev.1. 20. & 4.5. yet its beſide the drift and intendment of this place.

theſe ordinances] To wit, of the ſun and the moon and the ſtars, ſaith the Rabbine; but not of the ſea: for the ſea departed from its ordinary courſe when it ſtood on heaps, Exod. 14.22. & was here produced only to ſhew, that as God wrought a new work then, ſo he would do the like here in refining his people, ver.22,23. Ezek.36.26. But that ordinance of God concerning the bounding of the ſea, at firſt ſetled, Gen. 1. 9. and by ſolemn oath and covenant again after the floud eſtabliſhed to continue for ever, ſeems rather here to be reſpected. See before on ver.35. & Eſay 54.9. and we need not therefore reſtrain it to the former only.

depart] See Eſay 54 10.

from before me] Heb. *from to my face*; either ceaſing to be, or being not looked after and regarded by me, and ſo left to an unſetled and confuſed courſe. See Eſay 48. 19. & 57. 16. So in the next branch. See the like expreſſions, chap. 33.20,21,25,26.

ceaſe from being a nation] But that there ſhall be a multitude of them diſtinct from other people abiding in the world; to the worlds end, as ſome: or, as others, that a Chriſtian Church conſiſting of Jacobs ſeed, made up of Jews and Gentiles, ſhall continue ſo long, Matth.16.18. & 28.20. or, as others again, that the Jewiſh people, when they ſhall be brought home unto Chriſt, they ſhall ſo perſiſt without revolt to the laſt, chap.32.40.

for ever] Heb. *all the dayes*: as Deut.11.1. & 12.1.

V. 37. *Thus ſaith the Lord, If heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.*] As moſt ſure it is, that theſe things cannot by any skill or might of man be done; ſo certain is it that God will never caſt off the whole race of Jacob.

If heaven above can be meaſured] To wit, by man; for God is ſaid to meaſure the heavens with his ſpan; but withal implying that none beſide him can do it, Eſay 40. 12. Heb. *If heaven above* (as Deut.4.39.) *ſhall be meaſured*: but the word is taken potentially; as the like, Prov. 30. 4. So alſo Eſay 40.12. & 49.15. Nor need we, with a learned late Writer, to have recourſe to the third heaven, that above the ſtars, which the Apoſtle was rapt up vnto, 2 Cor.12.2. and whither Chriſt is now aſcended, Eph.4.10. for the Lord ſpeaketh, as before, of the celeſtial bodies, that are viſible to the eye, ver.35. ſo here of that heaven, the vaſtneſs whereof is conſpicuous to mans ſight, and of which, what is here averred, is moſt true, that no man can make an exact dimenſion of it.

and the foundations of the earth ſearched out beneath,] If men can, by ſearch, pierce ſo far, and ſo deep, into the innermoſt parts of the earth, as to reach unto the very center thereof it ſelf: for the verb is to be taken here potentially, as well as the former.

caſt off all the ſeed of Iſrael] This God never did, never will do; for ſome of them have ſtill been, and ſhall ever be reſerved, Rom.11.1——5, 25——31.

for all that they have done] Notwithſtanding their manifold ſins and iniquities, whereby, and for which, they have juſtly deſerved to be utterly both caſt off, and cut off, Lam. 3.22. Ezek.30.32. but God in mercy would remit, ver.34. Ch. 33.8.

V. 38. *Behold the days* come, *ſaith the Lord,*] From hence to the end of this Chapter, is a prediction of the re-edification of Jeruſalem, together with an exact delineation of the whole compaſs of the city. *Behold the days coming*; as before, ver.31. But in this place, the Jewiſh Maſters, it ſeems, finding in ſome copies the word *coming* here wanting, were ſo ſcrupulous, that albeit they deemed it to have been by ſome eſcape omitted; yet would they not put it into the text, but left a blank for it with the vowel points underneath, and placed the head-letters in the margent.

that the city ſhould be built to the Lord] *The city* Jeruſalem *ſhould be built* again round about from the one end to the other, Eſay 44.28. Neh.3. & 12.28——40. *to the Lord*, or, *for the Lord*; that the Lord may again dwell therein, and be ſerved and worſhipped there as formerly he had been; ſo, ver.40.

from the tower of Hananeel] Whereof we find mention, as a place remarkable, Neh. 3. 1. & 12. 39. Zach. 14. 10. This albeit, ſome learned late Writers affirm to have been ſituate on the South ſide of Jeruſalem; yet it is more generally deemed to have ſtood on the Eaſt-ſide of the City: that which ſeemeth to receive ſtrength from the courſe of the compaſs both here, and in Nehemy expreſſed; this *tower of Hananeel* being ſituate between *the tower of Meah*, and *the corner gate*, Neh. 3. 1.

unto the gate of the corner] Or, *the corner-gate*: which ſtood on the North-Eaſt corner of the city; as Writers generally, for ought I find, agree: Of it, ſee 2 King. 14. 13. 2 Chr. 26. 9. Zach. 14. 10.

V. 39. *And the meaſuring line ſhall yet go forth over againſt it*,] Heb. *the line of meaſure* (as *a cane of meaſure*, Ezek. 40. 3. and, *a cord of meaſure*, Zach. 2. 1.) *ſhall further go on*, or, *proceed forward of it*, or, *before it*; as the ſame term is uſed, Joſh. 6. 5, 20. for *ſtraight forward*; or, as it is there rendred; becauſe ſpeaking of a perſon, *ſtraight before him*. For neither ſeemeth that here implyed, that a learned man would gather from the term *further*, that the city ſhould be built in a larger compaſs then formerly, the ancient limits of it being enlarged: for after the return from captivity, they repaired the wals according to the ancient ſituation and dimenſions of them, by towers, and gates, deſigned and diſtinguiſhed, as here, ſo Neh. 3. and the word onely hath reference to the carriage on of the work: nor again is it intimated in the laſt term, as if having been begun on the one ſide, they ſhould paſs thence to the other *over againſt it*; as thoſe two companies went *over againſt* one another, Neh. 12. 38. but it noteth rather a proceeding right on round about, taking their work ſtill before them, as it came in their way.

upon the hill gareb,] Or, *unto* (as the particle is uſed, Chap. 6. 9. & 23. 3.) *the hill of Gareb*, (for the word *hill* here governeth, as *the hill of Jeruſalem*, Eſay 10. 32.) the word ſignifieth *a ſcab*, Lev. 21. 20. & 22. 22. Deut. 28. 27. and it was ſo called, as ſome conjecture, as you would ſay, *the ſcabby hill*; becauſe the Lepers and Lazers uſed to lye much thereabout: It is ſuppoſed to have lien on the North ſide of the city toward the Eaſt.

and ſhall compaſs about to Goath;] Or, *it ſhall paſs about* from thence *to Goath*: ſuppoſed to be ſo termed from its troubleſome and difficult aſcent: It is by ſome deemed to be the ſame with mount Golgotha, Mat. 27. 33. lying on the Weſt ſide of the city towards the North.

V. 40. *And the whole valley of the dead bodies*,] A valley, as ſome think, not far from mount Golgotha, where were caſt the carcaſſes of the perſons there executed: As others, the valley of *Rephaim*; which, ſay they, ſignifies *dead men*, and lay on the Weſt ſide of the city, Joſh. 15. 8. but of that valley, and its name, ſee on Eſay 17. 5. Others taking their riſe from the Chaldee underſtand it of *Tophet*, where, ſay they, the multitude of the Aſſyrians under Sennacherib were ſlain; but neither is there any certainty of that, (ſee on Eſay 30. 33.) and they ſeem far out of the way, when they affirm *Tophet* to have lien on the Weſt ſide of the City.

and of the aſhes] The word here uſed, is ambiguous: for it ſignifieth either *fat*, or, *aſh*: for the term is ſingular; whence ſome of the Jewiſh Doctors, taking it the former way, expound it, of the *fat* and burly-bodied Aſſyrians (the abſtract for the concrete) whoſe corpſes lay in Tophet: and the Chaldee Paraphraſt maketh of this and the former but one place: which the points, in the original, may ſeem to favour, carrying this on to that. But others of them affirm the latter to be the plain and ſimple notion of it here, and thereby to be meant that part of the valley, that was ſet apart and employed for the receit of *aſhes*, that came from the altar of burnt offerings, Lev. 4. 12. & 6. 11. which is moſt probable: more at leaſt, then that of others, who would draw it to Tophet, or Gehinnom, as ſo called from the *aſhes* of the bodies there burnt, Chap. 7. 31 & 19. 5. which lay on the South ſide of the city, but neer to the Eaſt. See Chap. 19. 2. with Joſh. 15. 8.

and all the fields unto the brook of Kidron] There is here ſome variety of reading: for in the text is written *haſhſheremot*, which the Greek retaining, rendreth it *aſſarimoth*: but becauſe no ſuch root as *ſharam* is found in the Hebrew, ſome would cut it in two, and with ſomewhat ado would make it ſignifie *the region*, or, *regiment of death*; not unlike to that of *Adramyttium*, Act. 27. 2. and what the Chaldee here readeth is uncertain: for he renders it by a word that ſignifies *pools*; or water-courſes, which ſome would draw to thoſe water-works made by Ezekiah, 2 Chr. 32. 30. But what ground for any ſuch matter from the text howſoever read? The Jewiſh Maſter-Criticks, conceive not amiſs, that by ſome Scribes regardleſneſs, taking one letter for another, being much alike in the Hebrew character, (the like whereunto, ſee on chap. 2. 20. & 17. 4.) *ſheremot* came to be written for *ſhedemot*, which ſignifieth *fields*: many whereof lay on the South ſide of the city; as *the Fullers field*, Eſay 7. 3. and the *Potters field*, Mat. 27. 7. See on Chap. 18. 2. & 19. 2. For that *the brook Kidron* (2 Sam. 15. 3. Joh. 18. 1.) ran on the Eaſt ſide of the city, is generally agreed.

unto the corner of the horſe gate] Of this gate, ſee 2 King. 11. 16. Neh. 3. 28. It was ſo called, as the Jewiſh Commenters enform us, becauſe by it the Kings horſes were wont to be rid out, there being neer unto it, a fair and large plain, in which they uſed to exerciſe and run them.

towards the Eaſt,] Which as he began at, ſo he concludeth with, giving in the whole compaſs of the city; whereby it appeareth that *the tower of Hananeel* ſtood on that ſide the city, contrary to that which ſome Learned have without good ground deemed. See on ver. 38.

ſhall be *holy unto the Lord*] Or, it ſhall be (as having reference unto the whole body of the city thus bounded and to be built) *holy* (Heb. *holineſs*, as chap. 2. 3.) *unto the Lord*; as if the whole city were now as the Temple had been formerly his houſe, his court, his palace, his ſanctuary. See ver. 38. Eſay 52. 1. & 63. 18. Chap. 12. 10. Zach. 14. 20, 21. For it is ſomewhat too ſlender that ſome give it, as if the meaning onely were, that the whole city ſhould be *full of*, and ring again with the praiſes of God, Neh. 12. 27——43.

it ſhall not be plucked up nor thrown down any more for ever.] See ſomewhat the like, Eſay 33. 20. that is, ſay ſome, the city ſhall continue for a long time, being thus re-edified: but it is principally verified and accompliſhed in the Church of Chriſt, (whereof that city was a type, Gal. 4. 25, 26.) which ſhall never be razed, Pſal. 125. 1, 2. Mat. 16. 18.

CHAP. XXXII.

Verſ. 1. THe *word which came to Jeremiah from the Lord*,] In this Chapter is a relation of a purchaſe of land made at Gods appointment, by the Prophet, during his impriſonment, and the ſiege of the city ready to be given up, ver. 1——15. his prayer to God thereupon, ver. 16——25. and Gods anſwer thereunto, ver. 26. conſiſting of two parts; a denunciation of a ſpeedy deſtruction of the city and ſtate for their hainous and horrible ſins, ver. 28——35. and a promiſe of reſtitution again after ſome time over, though it might ſeem never ſo unlikely, ver. 27, 36——44. In this verſe, and the next, to make way thereunto, is the time of this prophecy, ver. 1. together with the condition of the city ſtraitly beſieged; and of the Prophet himſelf under reſtraint, ver. 2. with the cauſe for which he was reſtrained, ver. 3——5.

The word] This hath ſpecial reference to what followeth, ver. 26. all before driveth to that. See the like before, Chap. 14. 1. and after, Chap. 40. 1.

which came from Jeremiah to the Lord,] *Was to* him; as ch. 21. 1. So alſo, ver. 6.

in the tenth year of Zedekiah King of Judah] The laſt but one of his reign; and the very laſt before the ſurpriſal and ſacking of the city by the Chaldeans, and the beginning of that deportation which thereupon enſued, 2 King. 25. 2, 11.

which was the eighteenth year of Nebuchadrezzar.] Whoſe firſt year of abſolute reign after his fathers deceaſe, concurreth with part of the third, and part of the fourth of Jehojakims, Dan. 1. 1. Chap. 25. 1. his eighth year, with the depoſition of Jehojacin, and advancement of Zedekiah, 2 King. 24. 12, 17. and the nineteenth with the eleventh and laſt of Zedekiah, 2 King. 25. 2, 8. Of his name here, ſee before on ch. 21. 2.

V. 2. *For then the King of Babylons army beſieged Jeruſalem*;] Heb. *And then the Army of the King of Babylon were beſieging of*, or, *againſt Jeruſalem*. Now his forces lay then in ſiege againſt the city: for the ſiege began in the ninth year of Zedekiah; but the city was not taken before his eleventh, 2 King. 25. 1, 2. Chap. 39. 1, 2. Ezek. 24. 1.

and Jeremiah the Prophet was ſhut up in the Court of the priſon, which *was in the King of Judahs houſe.*] That is, ſay ſome, in the priſon that was in the Court of the Kings houſe; as if there were ſome inverſion in the words: but this ſeemeth needleſs and groundleſs; the *Court* and the *Kings houſe* are diſtinguiſhed in the text: nor is it the Court of the Kings houſe, but the Court of the priſon houſe, though within compaſs of the Kings houſe, wherein the Prophet then remained; being now at ſomewhat more liberty, though a priſoner ſtill, then formerly he had enjoyed, while reſtrained to, and couped up in the *cels*, or *wards*, Chap. 37. 16, 20, 21.

priſon] Heb. *cuſtody*, or, *keeping*; as Mat. 14. 3. See Neh. 3. 25. & 12. 39.

V. 3. *For Zedekiah the King of Judah had ſhut him up, ſaying*,] The occaſion of his impriſonment, the doing of his duty, the faithful delivery of Gods meſſage. Howbeit, we read not where Zedekiah himſelf is at any time related to have himſelf committed the Prophet; only he is ſaid to have given order for the removall of him, at his own requeſt, from a more loathſome priſon to another more convenient one, where at preſent he was, Chap.37.21. but what was done by his permiſſion, and continued with his connivence, is not unfitly, or undeſervedly ſaid to be done by him. See Chap.37.15,18.& 38.5.

Wherefore doſt thou propheſie and ſay, Thus ſaith the Lord, Behold, I will give this city into the hand of the King of Babylon, and he ſhall take it.] The ſubſtance of that here related ſee foretold and denounced by the Prophet while yet at full liberty, Chap.34.2———5. which then, it ſeems, had at firſt ſome good work upon the King and State for the preſent, but afterward belike proved the occaſion of his commitment. See there. And ſee the like expoſtulation with the Prophet in the perſon of Jehojakim, Chap.36.29.

propheſie and ſay] That is, *propheſie ſaying*; as, *ſtand and feed*, for, *ſtand ſeeding*, Eſay 61.5.

Behold, I will give] Heb. *Lo I am giving*; as Chap.6.21. and *hand*, for, *power*; as chap.29.21. So ver.4.

V. 4. *And Zedekiah King of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the King of Babylon.*] Though he do attempt and aſſay to make an eſcape, (as he did) yet ſhall he be taken by them, and delivered up to him, chap.39.5. Heb. *ſhall being given be given*; as chap.38.3. See chap.34.3.

and he ſhall ſpeak with him mouth to mouth,] Heb. *and his mouth ſhall ſpeak with his mouth.* See Chap.39.5.

and his eyes ſhall behold his eyes.] He ſhall ſee him face to face, or eye to eye; as Eſay 52.8.

V. 5. *And he ſhall lead Zedekiah to Babylon, and there ſhall he be untill I viſit him, ſaith the Lord.*] Untill by naturall and ordinary death I take him away: as Num. 16.29. for by the ſword he was not to die, Chap 34.3.

though ye fight with the Chaldeans, ye ſhall not proſper.] No weapons or courſes that ye uſe or take againſt them ſhall prevail, or avail to do you any good. See chap. 21.4. Eſay 54.17.

V. 6. *And Jeremiah ſaid, the word of the Lord came unto me, ſaying,*] See ver.1. The Prophet, having related the occaſion of his impriſonment, and the time of it, doth proceed to report a buſineſs moved to him, and tranſacted by him, upon an apprehenſion of Gods pleaſure therein, about a bargain and ſale of ſome land, which at that time might ſeem very unſeaſonable, and to the Prophets great diſadvantage, as not likely ever to be enjoyed either by him, or any his heirs.

V. 7 *Behold Hanameel the ſon of Shallum thine unkle ſhall come unto thee, ſaying,*] God foretelleth him of his kinſmans purpoſe to repair to him, and move him to buy his land of him, that he might before hand conſider ſeriouſly of it, and apprehend withall for what purpoſe he had acquainted him with it.

Buy thee my field that is in Anathoth:] *Buy thee*; as Chap. 13. 1. *my field*: for the Levites had a certain quantity of ground aſſigned them about each of their cities, Num. 35.3, 4. *in Anathoth*; that is, neer unto it, (as Joſh.24.25,26.) in the ſuburbs thereunto belonging; where Abiathar had fields ſometime, 1 King.2.26. and where Jeremy himſelf had lived, Chap.1.1. But there is ſome queſtion here, how ſuch fields could be ſold: for the ſale of them ſeems expreſly prohibited, Lev.25.34. But to this, ſome anſwer, that the meaning of that Law is, that they might not be alienated or ſold to any other; the copulative prefixed retaining his proper notion, and the ground of the Law rendred the ſame with the former there, ver. 33. becauſe their *perpetual poſſeſſion*. Some others underſtand it, that they might not be altered from their conſtant uſe, as converted to buildings, and ſo adjoyned for enlargment to their cities. And others add, that the Levites might have other grounds and lands deſcending to them from Mother or Grand-mother, having no brethren: and that this might be ſome ſuch parcel. See of Barnabas the Levite, Act.4.36.37.

for the right of redemption is thine to buy it.] To have it before another; as being next of kin to him that deſired to part with it, Lev.25.25,32.

V. 8. *So Hanameel mine Uncles ſon came to me in the Court of the Priſon, according to the word of the Lord, and ſaid unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is thine, and the redemption is thine: buy it for thy ſelf.*] Of the *priſon-court*, ſee on ver.2.

according to the word of the Lord] Not of injunction to Hanameel, but of prediction to Jeremy.

in the country of Benjamin] Or, *Land*; as Chap.1.1.

the right of inheritance is thine,] Heb. is, or belongeth *to thee*: thou art to have it before another, as next heir to it. See Ruth 3.12.& 4 3,4.

and the redemption is thine,] Heb. *is to thee*: and the poſſeſſions of the Levites might at any time be redeemed, Lev. 25.32.

Buy it for thy ſelf] That it may not paſs to ſome other, upon thy refuſal; as Ruth 4.6,8. or, *Buy it thee*, ſimply, as ver.7. Such a motion, as might juſtly ſeem unſeaſonable, and a requeſt ſomewhat unreaſonable, to importune a friend to lay out money for land, that was, in likelyhood, in the enemies hands, who were ſhortly after to be maſters of city and country, as the Prophet well knew, and had with confidence publiſhed, which his kinſman alſo could not be ignorant of, as being the known cauſe of his reſtraint, ver.3. It is recorded indeed, that when Anniball was ſet down before Rome, and made full account to carry it, the ground on which his pavilion ſtood being offered to ſale, was bought at a full valew, Livy, lib.26. and Florus, lib. 2.cap. 6. but that under hope yet, that he would be fruſtrate of his expectation; which with our Prophet was far otherwiſe, and the ground therefore of his proceeding in this diſadvantagious purchaſe, is in the next words related.

then I knew that this was the word of the Lord.] Heb. *and I knew* (as Chap. 29. 12.) *that a word of God*, or, *a buſineſs of God* (as 1 King.12. 24.) *it was*: the pronoun, for the verb ſubſtantive; as chap. 10. 3. I perceived by Gods fore-acquainting me with his coming, that it was his mind and pleaſure that I ſhould deal and go thorow with him for it, though no expreſs mention thereof had been made to me by God, ver.7. See the like, Act.16.7,9,10.

V. 9. *And I bought the field of Hanameel my uncles ſon, that was in Anathoth.*] Or, *So I bought the field that was in Anathoth, of*, or, *from, Hanameel mine uncles ſon.* For there is a trajection in the text: ſee the like, Chap.11.16. & 18.7,8. & 52.20.

and weighed him the money] The manner being in thoſe times to make payment, in greater ſums eſpecially, not ſo much by tale, as by weight. So Gen.23.16. Zach.11.12.

money] Heb. *ſilver*; as Eſay 55.2.

even *ſeventeen ſhekels of ſilver*] Heb. *ſeven ſhekels and ten of ſilver*; and ſo the ancient Greek preciſely giveth it: and there is the like trajection to that before in the text: which not obſerved, hath produced ſome miſconſtruction: for the Chaldee (whom alſo the Jewiſh Doctors follow) rendreth it, *ſeven pounds and ten ſhekels of ſilver*; but that without any ground or good probability: the old Latine ambiguouſly, *ſeven ſtateres* (a Greek coin of the ſame weight with the ſhekel, Mat.17.27.) *and ten ſilverlings*, or, pieces of *ſilver*; as Mat.26.15. But *ſeven ſhekels and ten*, ſeemeth to be here no other, then *ſeventeen ſhekels*: (as, *four leaves or five*, for, *four or five leaves*, Chap.36.33.) the manner of the Hebrew being ordinarily to place the leſs number before the greater. So, *thirty and an hundred years*, Gen.5.3. and *five years and an hundred years*, Gen.5.6. and, *ſilver* oft put alone for ſhekels of *ſilver*; as Judg.17.2. 2 Sam.18. 11. The Hebrew *ſhekel* weighing about ous half crown, the ſum amounteth to ſome forty two ſhillings and ſix pence.

V. 10. *And I ſubſcribed the evidence,*] Or, *I engroſſed* it. Heb. *I wrote in the book*; to wit, ſaith the Jewiſh Commenter, the words, or, matter of the ſale. I cauſed *a book*, or, *a bill*, (as Mat.19.7.) of bargain and ſale to be made of it; or the bargain and ſale to be ſolemnly entred and engroſſed in a book: for that which ſome Learned hence obſerve, that in thoſe times there were no Scriveners or publick notaries uſed commonly for ſuch purpoſes, ſeemeth as groundleſs as that which ſome other gather; that in the Romans Courts men accuſed of criminal matters were not allowed counſell to plead for them, from Pauls ſpeaking for himſelf, Act. 24.10.

and ſealed it:] Heb. *and ſealed. I writ, and ſealed*; that is, I cauſed a writing to be drawn, ſubſcribed and ſealed: for the ſealing, albeit it might be interchangeable, as in Charter-parties is uſual with us; yet the ſealing of the deeds was principally required from the party that ſold the land, and as the Rabbines here ſay, from the witneſſes who were to teſtifie the ſale.

and took witneſſes,] Heb. *I cauſed witneſſes to witneſs*; as Eſay 8.2. and ſo ver.25. See Ruth 4.9.

and weighed him the money in the balances.] Or, *weighed out the money* (Heb. *ſilver*; as ver.9.) *in a balance*; (of which term ſee on Eſay 40. 12.) in the preſence of thoſe witneſſes, who might teſtifie, as well the payment of the money, as the agreement and bargain.

V. 11. *So I took the evidence of the purchaſe*] Or, *Then* (Heb. *And*; as Chap.28.5,9.) *took I the evidence* (Heb. *the book*; as ver.10.) *of the purchaſe.* So ver.12,14,16.

both that which was ſealed according to the Law and cuſtome, and that which was open.] That there were two ſeverall deeds or inſtruments concerning this bargain and ſale, and conſequently in conveyances of the like nature, is from hence apparent: though it be not ſo cleer, of what nature and uſe they were, or wherein they differed the one from the other; and learned men therefore do ſomewhat vary in their, either conjectures, or aſſertions, about them. One of the Jewiſh Doctors (*whom ſome alſo of ours follow*) ſeemeth to make them for ſubſtance the ſame, only the one ſealed up and kept cloſe; the other being an exact copy thereof left open, that uſe might upon any emergent occaſion be made of it, without breaking up the other. Another ſaith, that the latter was to make known what had been done unto ſuch other of the kin, as had right, or might deſire to redeem it again. A third, that the one, to wit, that *ſealed*, was made up in private at the time of the contract; the other was to be tendered to the Judges in publike, called therefore the *open* one, becauſe it was openly publiſhed in the Court, and by the Judges ſubſcription, and conſignation, made authentical: and this way alſo ſome of ours ſeem to go. Others would have in the one writing contained an expreſs narration of Gods injunction made out to the Prophet for the making of this purchaſe; together with an exact deſcription of all paſſages concerning the purchaſe it ſelf; the other, ſo much only, as was neceſſarily required for the paſſing of it in the civil Court. Another learned man conceiveth, that in the one, which was ſhewed open to the witneſſes, that they might know between whom and whereabout the bargain was made, there was ſo much only recorded in general: whereas in the other which was ſealed up, were contained divers further particularities, which they would not have to be ſo commonly known. And a later learned Writer would have three ſeveral books here mentioned, to wit, 1 The book of the purchaſe, containing the condition of the land to be bought, and the ſum of money to be given for it. 2 The book ſealed, wherein the bargain and ſale were obſigned, and the right declared that Jeremy had to purchaſe it. 3 A publike inſtrument of ratification of the whole. But I ſuppoſe rather with the Jewiſh Commenters, that the word *book* in the front of the verſe is collective, and taketh in to it both the *ſealed* one and the *patent*, as the very courſe of the context carrieth it: and I conceive thoſe words according to *the precept and the ordinances*, to have relation as well to the one counterpart as the other; there being ſuch a trajection in the words as was before, ver.9. So that it is, as if it had been ſaid; *the books of the purchaſe, that ſealed, and that patent*, both made according to *the precept and the ordinances*; that is, according to the preſcript of Gods Law concerning ſuch ſales, and the ordinances about the ſame. Nor can I accord with thoſe learned men that disjoyn theſe two terms, by the one underſtanding the particular *command* that God had given in charge to the Prophet for the making of this purchaſe; by the other, the *ordinances* that God had enacted concerning ſuch tranſactions in general, Lev.25. See the like defect of the term of collation, Chap.2.28.

V. 12. *And I gave the evidence of the purchaſe unto Baruch, the ſon of Neriah the ſon of Maaſeiah*] Or, *And I delivered* (as ver.16.) *the deed* (Heb. *book*, as ver.11.) *of the purchaſe unto Baruch*, the Prophets Scribe and Attendant, Chap. 36.4,26. deſcribed here by his parentage, *the ſon of Neriah the ſon of Maaſeiah*; and in like manner runneth Seraiahs pedegree, Chap. 51.59. *the ſon of Neriah the ſon of Maaſeiah*. Howbeit, the Hebrew here exhibiteth not *Maaſeiah*, but *Mahſeiah*, or *Machſeiah*, which is a divers name.

in the ſight of Hanameel mine uncles ſon,] Heb. *to the eyes* (as Chap. 28. 5.) *of Hanameel mine uncle*: but the word *ſon* is wanting; for he was before called *his uncles ſon*, ver. 7, 8. which to ſample, the Jewiſh Doctor fetcheth hither that of Lot, where Lot is called Abrahams *brothers ſon*, Gen.12.5. & 14.12. and again *his brother*, Gen.14.14. to which may be added the like of Zedekiah, called Jehojacins *uncle*, 2 King.24.17. and yet *his brother*, 2 Chron. 36.10. but the *brother* is of larger extent: and neither therefore ſo well matcheth with this. That the word *ſon* is to be ſupplyed, I ſuppoſe that no doubt is to be made: for the Rabbines conjecture, that this Hanameel ſhould be another of that name, Uncle to the Prophet, doth carry no ſhew of probability with it.

and in the preſence of the witneſſes, who had ſubſcribed the book of the purchaſe,] Heb. *to the eyes* (as before, and ſo after again) *of the witneſſes, who had written in the book of the purchaſe*, ver.10.

before all the Jews that ſate in the court of the priſon.] In the preſence of ſuch as came to ſee or hear the Prophet, and were ſtaying there at that time in the court. See ver.2. *to ſit*, for, *to ſtay*; as Deut.9.9. Ezr.10.9.

V. 13. *And I charged Baruch before them, ſaying,*] Heb. *to their eyes*; as ver.12.

V. 14. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As Chap.27.4.

Take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open;] Heb. *books*, and *books* as before, ver.10,12. See on ver.11.

and put them in an earthen veſſel that they may continue many dayes.] That they may be kept ſafe, and being preſerved from rotting and periſhing by injury of air or moyſture (as the girdle did, Chap. 13.7.) they may laſt a long time, and be produced again, when occaſion ſhould be to make uſe of them. Heb. *that they may ſtand* (as Pſal.119.91.) *many dayes*, for, a long time; as Hoſ.3.4.

V. 15. *For thus ſaith the Lord of hoſts, the God of Iſrael;*] As ver.14.

Houſes, and fields, and vineyards, ſhall be poſſeſſed again in this land.] Or, *ſhall be bought*; as ver.44. Though the city ſhall be taken, the ſtate ſubverted, and the people, a great part of them, carryed away to Babylon, where they ſhall for many years abide in bondage; yet ſhall they, after the time by God aſſigned for their captivity expired, return to enjoy their poſſeſſions again: that which God would give aſſurance of by this act of the Prophet; and upon the thing executed, doth now acquaint them with, and enjoyneth him to make known unto the people. See ver.37,43,44.

V. 16. *Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying,*] Heb. *And I prayed unto the Lord after I delivered the book, &c. ſaying*, a trajection; as ver.9,11.

V. 17. *Ah Lord God, thou haſt made the heaven and the earth by thy great power and ſtretched out arm*] Gen.1.1. Pſal. 146.6. See chap.27.5.

and there is nothing too hard for thee.] Heb. *no word* (for, *no thing*; as Deut.17.8. chap.22.4. & 26.2. Luk.1.37.) *is hidden from thee*; as Deut.39.11. or, *is wonderfull with thee*; as Pſal. 118.25. that is, is difficult with thee, or too hard for thee to effect. So the phraſe is uſed, becauſe things that we deem impoſſible, or over-hard, ſeem ſtrange to us, and are wont to be matter of wonderment with us; but are not ſo with thoſe, that can eaſily effect them, Zach. 8.6. and in Scripture language *to know*, is as much as *to be able to do*; as Eſay 7. 16. & 8.5. chap.6.15. & 8.12. 2 Pet.2.9. So Gen.17.8. and hereafter again, ver.37. See Job 42.2. Mat.19.26. Mar.14.36. Luk. 1.37.

V. 18. *Thou ſhewest loving kindneſs unto thouſands,*] Even of their iſſue, whom thou ſpecially affecteſt out of free love to their progenitors, Exod. 20. 6. & 34.7. Deut.5.10. & 7.7,8.

and recompenſeſt the iniquity of the fathers into the boſome of the children after them:] Puniſhing the parents oft in their poſterity, either to encreaſe their grief ſurviving to ſee it; Joſh.7.15,24. 1 Sam. 2. 33, 34. or to make them exemplary and monuments of his wrath unto others, 1 King.14.10,11. & 21.21,22. So Deut.20.6. & 37.7. Num.14.18.

into the boſome] Or, *lap*, Prov.16.31. repaying it plentifully at laſt, though it ſeem long ere it light. See Eſay 65.7.

of their children after them] Even when they are dead and gone, 2 Sam.21.6,8. 2 King.5.27. & 9. 7—9. & 10. 10. & 24.4.

the great, the mighty God,] Or, *the God that is great, that is mighty*; (for the article thus repeated in the latter place uſually hath the notion of the relative. See Eſay 5.16.) Deut.10. 17. Neh.9.32. Pſal.145.3. Eſay 9.6. Tit.2.13.

the Lord of hoſts is his name.] Or, *whoſe name* is *the Lord of hoſts*; as Chap.31.35. & 48.15. Amos 4.13.

V. 19. *Great in counſel, and mighty in work*] Heb. *doing*; as Pſal.66.5. See Eſay 9.6. & 28.29.

(*for thine eyes are open upon all the wayes of the ſons of men*] Or, *whoſe eyes* (Heb. *whoſe thine eyes*, by an elegant redundancy) are *open* (that is, who haſt thine eyes *open*) *upon all the ways of the ſons of men*. Heb. *of Adam*; as Job 25.6. Pſal.90.3. noting Gods inceſſant providence continually and conſtantly without intermiſſion, over-looking all the courſes of each particular perſon, as well as of all mankind in generall, Job 34.21. Pſal.33.13,14. & 119.168. Prov.5.21. & 15.3. chap.16. 17. and the parentheſis here is needleſs.

to give unto every one according to his ways, and according to the fruit of his doings.)] Heb. *to give to a man*, for, *to each one*, as Chap.18.11. & 22.7. God is no idle ſpectator of what men do; but ſeeth to take notice of their courſes and carriages, and accordingly either to proſper or puniſh, Pſal.62.12. Ch. 17.10. & 25.14.

fruit] For, *effect*, or, *reward*, that followeth the work; as the fruit ſpringeth from the ſeed, and is proportionable to it, of the ſame nature and quality with it. So Prov.1.31. & 31.31. Chap.6.19.

V. 20. *Which haſt ſet ſignes and wonders in the land of Egypt,*] Or, *Who didſt ſet ſigns and wonders*, &c. Pſal. 74. 43. & 106.22. & 135.9.

even unto this day;] The memory whereof endureth ſtill unto theſe times, and will never be forgotten, Pſal.78.4,6. & 111.4.

and in Iſrael] Among thine own people eſpecially. See Pſal.78. & 105. & 106.

and amongſt other men] Heb. *Adam*, or, *Man*, taken collectively: as Pſal.144.4.not among his own people alone; but among other nations alſo; the like defect, ſee 2 Chr.32.22. Job 8.12.Cant.4.9.Eſay 26.13.

and haſt made thee a name] To get thee renown; as Eſay 63.12. So the copulative is oft uſed in a finitive notion; as Joſh.24.9.Mal.1.9.

as at this day.] Or, *as* appeareth *this day*. So Chap. 25. 18.

V. 21. *And haſt brought thy people Iſrael out of Egypt with ſigns and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terrour:*] Or, *And broughteſt*, or *didſt bring*, &c. Exod.6.6.Deut.4.34. 2 Sam.7.23. 1 Chr.17. 21.Pſal.136.10—12.

V. 22. *And haſt given them this land*] Or, *And didſt give them*, or, *gaveſt them, this land*, Pſal. 105. 44. & 136. 21, 22.

which thou didſt ſwear to their fathers to give them,] Or, *hadſt ſworn*, Pſal.105.9—11.chap.11.5.

a land flowing with milk and hony.] Abounding with moſt pleaſant fruit, and plenty of all good things, Num.13.27.& 16.14.Deut.6.3.& 8.7—9.

V. 23. *And they came in, and poſſeſſed it,*] Neh.9.24.

but they obeyed not thy voice,] Heb. *and they hearkned not to thy voice*, Chap.7.24.Neh.9.26.

neither walked they in thy law;] According to the rule and preſcript of it; as Pſal.119.1.

they have done nothing of all that thou commandeſt them to do:] Or, *they did nothing*, &c. that it may run in the ſame tenour with the reſt. Heb. *all that thou commandeſt them to do, they did not*; *all*, for, *ought*; as chap.42.21.

therefore haſt thou cauſed all this evill to come upon them.] Which at preſent they ſuſtain in the ſpoyl of their land, and ſiege of their city, ver.2, 24.

V. 24. *Behold the mounts*] Or, *ramparts*, as ſome; or *engins*, of battery, to diſcharge ſhot and artillary, ſuch as were in uſe before the invention of guns and uſe of ſuch ordinance as we now have. See 2 Chr.26.15.Eſay 37.33. So Chap.33.4.

they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight againſt it,] The Chaldean forces be ſet down with their warlike engins before the city: and the city is given for loſt, it is as good as ſurrendred and taken already, as ſure to be taken as if already ſurpriſed. So chap.9.1.& 37.10 *hand*, for, *power*, as ver.3, 4.

becauſe of the ſword, and of the famine, and of the peſtilence:] The firſt deſtroying without, the other two devouring, and diſabling to hold out, within, Chap.21.9. & 28.8. Heb. *from the face of*, or, *from before*; as chap.25.16, 37.

and what thou haſt ſpoken is come to paſs,] See Eſay 14. 24.

and behold thou ſeeſt it.] Heb. *ſeeing* it: the pronoun wanting, as chap.7.11

V. 25. *And thou haſt ſaid unto me, O Lord God, buy thou the field for money, and take witneſſes:*] Or, *yet*; as chap. 23.21. notwithſtanding that ſuch is the condition of our ſtate, that all is as as good as loſt, and no man like to enjoy ought that he either purchaſeth, or is poſſeſſed of, yet thou bidſt me buy land: for though God did not expreſly enjoyn him ſo to do; yet by the carriage of the buſineſs, he well knew it was Gods will that he ſhould do it, ver.8.

for the city is given into the hand of the Chaldeans.] This connexion is nothing ſuitable to the ſubject matter: it would rather be, *when as the city is given*; as the particle is rendred, Gen.4.11.Pſal.102 16. or, *albeit*, or, *though, the city be given*; as it is rendred, Joſh.17.18.Pſal.23.4 and would be, Gen.8.21. for the coherence is no more naturall there then here: *hand* again, for *power*; as ver.24.

V. 26. *Then came the word of the Lord unto Jeremiah, ſaying,*] Heb. *And the word of the Lord was unto Jeremiah*; as chap. 1. 4. And this is the word ſpecially deſigned and aimed at in the beginning of this Chapter; which all the fore-going diſcourſe and matter, intervening between this and that, tended to bring in. See on ver.1.

V. 27. *Behold I am the Lord, the God of all fleſh*:] Or, *the Lord God of all fleſh*: of every creature, Gen. 6. 13. & 7. 21. or rather of all mankind: as Gen.6.12; Pſal.143.2.Rom.3.20. which as he made at firſt, ſo he guideth and governeth at his pleaſure; and as he ſendeth them out when he will, ſo he can bring them back again when he ſeeth good, Act.17.25, 26, 28. Nor is he the God of their *fleſh*, but of their ſpirits too, Num.16.22. but the meaner part is the whole man deſcribed by, as Gen.6.3. to imply mans diſability to do ought againſt God, or to hinder his diſpoſal of ought. Pſal.56.6.

is there any thing too hard for me?] See before, ver.17.

V. 28. *Therefore thus ſaith the Lord, Behold I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar King of Babylon, and he ſhall take it.*] As before, ver.3.

V. 29. *And the Chaldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it*] So Chap.37.10.

with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods to provoke me to anger.] One main cauſe of this great evil: ſee Chap. 7.18.& 19.13.

V. 30. *For the children of Iſrael, and the children of Judah have only done evill before me from their youth*:] Heb. *have been only doing that which is evill in mine eyes* (as chap.7. 30. & 18. 10.) *from their youth*: ever ſince they were firſt a people. See chap.2.2. & 22.21. Eſay 48. 8. they have not only failed in matter of omiſſion, refuſing to do that I required of them, ver. 13. but they have given themſelves inceſſantly to the practice of thoſe things that I profeſſed to be offenſive and diſpleaſing unto me, as if their minds were ſet on nothing elſe. See the like, Gen.6.5.& 8.21.

for the children of Iſrael have onely provoked me to anger with the work of their hands, ſaith the Lord.] Heb. have been *onely provoking me*: They have been continual matter of provocation to me with their idols; as if they intended and minded nothing elſe, but how to anger me. See chap. 25. 6, 7. and further, ver.31.

V. 31. *For this city hath been unto me, as a provocation of mine anger, and of my fury, from the day that they built it, even unto this day.*] Heb. *For this city hath been upon anger, and upon wrath unto me.* (See Eſay 65.5.) that is, the inhabitants of this city have been from time to time angring of me, ever ſince this city was built; (for the verb is indefinite; as the like, Mal.1.4. Luk.12.20.) to wit, by Solomon, who ſo enlarged and beautified it, that he might ſeem to have made a new city of it, and not long after polluted it with idol-worſhip, 1 King.11. 4—8. ſo the children of Iſrael are ſaid to have built Rameſes, Exod. 1. 11. though founded long before, Gen.47.11. and Nebuchadnezzar Babylon, Dan.4.30. though at firſt founded by Nimrod, Gen.10.10.

that I ſhould remove it from before my face,] Or, *out of my ſight*; as chap.23.39.& 31. 36. Of this form of ſpeech, ſee on chap.7.18.& 27.10. and the like, ver.29.

V. 32. *Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Judah, and the inhabitants of Jeruſalem:*] As if all ſorts of them had conſpired to joyn together in angring of God, chap.2.26.& 8.10. 2 Chr.36.14. Heb. *man of Judah*; as Eſay 5.5.

V. 33. *And they have turned unto me the back and not the face;*] Heb, *the neck*, properly, the hinder part of it. See chap. 2.27.

though I taught them riſing up early, and teaching them, *yet they have not hearkned to receive inſtruction.*] Heb. *and*; or, *and though* (the copulative in a two-fold notion; as chap.13.12.) *teaching* I taught *them*, (that is, I conſtantly taught them; the verb is an infinitive; and of ſuch forms, ſee Eſay 59.11, 13.) *riſing up early and teaching*; (ſedulouſly taking pains with them, and uſing all diligence about them, by my Prophets, chap.7.13.& 25.3.& 26.3.& 29.19. See 2 Chr.36.15. *and*, or, *yet* (as chap.27.15.) *are they not hearing*, or, *hearkning* (as chap. 44. 16. they continue ſtill heedleſs and regardleſs of ought, refuſing) *to receive inſtruction*, Chap.2.30. & 5.3.& 7. 24. See 2 Chr.36.16.Eſay 65.3.

V. 34. *But they ſet their abominations in the houſe which is called by my name, to defile it*] Heb. *And they ſet*, or, *They ſet alſo*, (as chap.29.20. for he proceedeth here to a further degree of their impiety) *their abominations*, (ſee chap.66.17.) *in the houſe which my name is called upon it*, (as chap.2.10, 11, 14.) *to defile it*, 2 Chr.36.14.

V. 35. *And they built the high places of Baal, which are in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſſe* thorow the fire *unto Molech*; *which I commanded them not, neither came it into my mind, that they ſhould do this abomination, to cauſe Judah to ſin.*] See Chap.7.31. & 19.5. but *Molec* (as Lev.18.21. & 20.2.) here, inſtead of Baal there: whereby it appeareth, that *Molec* and *Baal* are uſed promiſcuouſly, and in a kind of generality, the one containing the notion of *a King*, whence the ambiguity, Zeph. 1. 5. the other of an *Owner, Lord, Maſter*, or *Husband*. See chap. 2.23. *to paſſe*, as Lev.18.21. to wit, *thorow the fire*: a defective ſpeech, ſupplyed, 2 King.16.3. *to cauſe to paſſe thorow the fire*, for, *to burn*; as it is Chap.19.5.

V. 36. *And now therefore thus ſaith the Lord the God of Iſrael concerning this city, whereof ye ſay it ſhall be delivered into the hand of the King of Babylon by the ſword, and by the famine, and by the peſtilence.*] This verſion rendring the particle here uſed as an illative, maketh no very good coherence, as if it were ſaid, Becauſe this people have dealt thus wickedly with me, I will therefore deal graciouſly with them. But to make the connexion ſuitable to the ſubject matter, it would be rendred as a diſcretive; (whereof ſee on chap. 30.16.) *Yet now not-*

withſtanding all this their extreme impiety and pertinacy in evil, *thus ſaith the Lord the God of Iſrael,* he that yet owneth this people, having a poor remnant among them, *concerning this city,* which your ſelves have given for loſt now, having no hope to hold it out, being in ſuch condition as it is. See ver. 24, 28, 29. For God proceedeth here to acquaint them with what after-good he intended to them, though they deſerved nothing leſs; and ſo withal to ſatiſfie Jeremy concerning the purchaſe that he had cauſed him to make, verſe 43, 44.

V. 37. *Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath;*] Heb. *Behold I am gathering* (as Eſay 56. 8.) *them;* to wit, thoſe of *Iſrael* and of *this city,* ver. 36.) I have a full purpoſe to recollect them *out of all thoſe countries, whither I ſhall have driven them;* for he ſpeaketh of thoſe that were yet abiding in the land and in the city. See Chap. 16. 15. & 23. 3. & 29. 14. Ezek. 11. 17.

and I will bring them again unto this place, and I will cauſe them to dwell ſafely.] Heb. *in,* or, *unto confidence;* ſecurely, confidently, without fear; as Eſay 14. 30. & 47. 8. So chap. 23. 6. & 33. 16. Ezek. 34. 28.

V. 38. *And they ſhall be my people, and I will be their God.*] See Ezek. 36. 28. Chap. 24. 7. & 30. 22. & 31. 33.

V. 39. *And I will give them one heart,*] Ezek. 11. 19. I will make them of one mind, Act. 4. 32. Eph. 4. 3—6. Phil. 2. 1. or all in regard of newneſs of heart alike, Ezek. 11. 19. and 36. 26, 27.

and one way] Both of worſhip and of life, Ezek. 11. 19. and 36. 27.

that they may fear me for ever,] That is, ſerve me for ever; religious fear and reverence being the ground and qualification of all ſincere ſervice, and duty acceptable to God, Deut. 5. 29. Pſal. 2. 8, Eccl. 12. 13. Heb. 12. 28. Heb. *all the dayes,* or, *all their dayes;* as Deut. 6. 24. & 11. 1.

for the good of them, and of their children after them.] So Deut. 4. 44. & 5. 29. the ſureſt way of laying a foundation of welfare for poſterity, Pſal. 37. 26. & 115. 13, 14.

V. 40. *And I will make an everlaſting covenant with them,*] Heb. *I will cut out with them a covenant of perpetuity.* See Eſay 61. 8. Chap. 31. 31. Ezek. 39. 29.

that I will not turn away from them to do them good] Heb. *that I will not turn from after them that I do them good.* I will never ſurceaſe to purſue and follow them with favours inceſſantly, Zach. 8. 15. So, *to turn from after God,* Zach. 1. 6.

but I will put my fear in their hearts,] Heb. *and* (which would do better then the diſcretive here) *my fear;* that is, *the fear of me;* (as, *thy fear,* for, *the fear of thee,* Pſal. 5. 7.) *will I give into their heart;* as Ezek. 36. 26, 27.

that they ſhall not depart from me.] That they may continue conſtant with me, and not conſtrain me by their apoſtaſie to break again with them. I will ſo deeply rivet a reverent dread of me into their ſouls, as ſhall cauſe them to cling and cleave faſt unto me, and to keep cloſe with me for ever. See Pſal. 80. 18. & 86. 11. Eſay 59. 21. ver. 39. chap. 50. 5. whence may well be gathered, that when this people ſhall be brought home unto Chriſt, they ſhall never fall off from him again, Eſay 59. 20, 21.

V. 41. *Yea, I will rejoyce over them to do them good;*] Or, *And I will rejoyce over them,* (as Eſay 62. 5. Zeph. 3. 17.) *in doing them good;* as Deut. 28. 63.

and I will plant them in their land aſſuredly with my whole heart, and with my whole ſoul.] Heb. *in truth,* or *ſtability,* (as Hoſ. 2. 20.) *with all my heart, and with all my ſoul:* as Deut. 6. 5, & 10. 12. I will ſettle them firmly in their land again, Chap. 24. 6. & 31. 28. and what I do for them, I will do it entirely and affectionately; as they alſo in like manner ſhall ſeek to and ſerve me, Chap. 24. 7. Pſal. 119. 2, 10.

V. 42. *For thus ſaith the Lord, Like as I have brought all this great evil upon this people;*] Which is in part already befallen them, and is ready further to ſeize upon them. See Chap. 44. 2.

ſo I will bring upon them all the good that I have promiſed them.] So Zach. 8. 14, 15. Chap. 29. 10. & 31. 28.

V. 43. *And fields ſhall be bought in this land, whereof ye ſay, It is deſolate, without man or beaſt, it is given into the hand of the Chaldeans.*] Heb. *And,* or, *Then* (as chap. 29. 12.) *ſhall the field be bought* (either this *field* in particular, which thou now dealeſt for, ver. 9. or, *fields,* in general, verſe 44. the word *field* taken collectively; as Chap. 7. 20. & 9. 21.) *in this land, of which ye ſay, deſolation it is,* or *it will be* (as chap. 4. 27.) *without man and beaſt;* as Chap. 33. 10, 12. which you make no other account of, but that being over-run with the Chaldeons, it will become ſuch a waſte. See ver. 36.

V. 44. *Men ſhall buy fields for money*] Or, *Fields,* I ſay, *ſhall be bought.* Heb. *they ſhall buy* (the verb taken indefinitely, as Chap. 31. 23.) *for ſilver,* (as ver. 9. 25.) land ſhall again be bought and ſold, as in times paſt, ver. 15.

and ſubſcribe evidences and ſeal them, and take witneſſes,] Heb. *and* (or, *both;* as Chap. 9. 24.) *writing in book, and ſealing, and cauſing witneſſes to witneſſe;* or, *and writing* they ſhall write, *and ſealing* they ſhall ſeal, *and taking witneſſes* they ſhall take witneſſes; as Chap. 7. 9. bargains of ſale ſhall be made, with all uſual ſolemnities and means of aſſurance. See verſe 10.

in the land of Benjamin,] Where Anathoth was ſituate. See Chap. 1. 1. and which had continued one with Judah, 2 Chr. 11. 12. See chap. 17. 26. & 33. 13.

and in the places about Jeruſalem] Where this ſale is now made, and which is ready to be ſurpriſed, verſe 8, 9.

and in the cities of Judah] That are moſt of them taken already, chap. 34. 7.

and in the cities of the mountains, and in the cities of the valley, and in the cities of the South:] Or, *both* (as before, and Pſal. 76. 6. chap. 31. 13.) *in the cities of the mountains, and in the cities of the low-land, and in the cities of the up-land;* in all the cities of both theſe Tribes, whether ſituate above on the hills, or below in the vale, or in a middle poſture between thoſe two; of which diviſion, ſee on chap. 17. 26.

for I will cauſe their captivity to return] Though I ſuffer them to be carried away captive from their land for a time; yet will I bring them back from captivity again. See ver. 3. chap. 30. 3.

CHAP. XXXIII.

Verſ. 1. MOreover *the word of the Lord came unto Jeremiah the ſecond time, while he was yet ſhut up in the Court of the Priſon, ſaying,*] This Prophecy, as it is very neer of the ſame date with the next fore-going; ſo is it much of the ſame ſubject matter with it, and with that before it, contained in Chapter 30. & 31. all three penned principally for the comfort and ſupport of the faithful, againſt that long and tedious captivity ready now to ſurpriſe them, and amids thoſe grievous preſſures that during it they were to endure; with many gracious promiſes of preſervation and reſtitution, together with a conſtant continuance of a ſettled eſtate under the Meſſias to abide unto the worlds end. Heb. *And the word of God was unto Jeremiah;* as chap. 1. 1.

the ſecond time] As chap. 1. 13. this being either the ſecond revelation that he had during his reſtraint; or the ſecond, as ſome, of the ſame ſubject with the former.

while he was yet ſhut up] Heb. *and he was yet ſhut up;* as, *and he reigned,* for, *while he reigned,* 1 King. 11. 25.

in the Court of the Priſon] See chap. 32. 2.

V. 2. *Thus ſaith the Lord the maker thereof, the Lord that formed it to ſtabliſh it;*] That is, as ſome of the Jewiſh Commenters, and ſome that follow them, he that made Jeruſalem, (before-mentioned, chap. 32. 44.) had formed it, and made it not to be ruined, but to ſtand and continue, at leaſt not to let it lye alwaies ruined. See Eſay 22. 11. & 37. 26. But others rather of either rank underſtand it of the promiſe of reſtitution, repeating the words, *the Lord that doth, the Lord that frameth,* (or contriveth it, with a purpoſe) *to eſtabliſh it,* to perform and make good that his gracious promiſe of reſtauration before propounded, chap. 31. 37, 44. and now again here reiterated with further aſſurance given of it, verſe 6, 7. See Eſay 46. 11.

the Lord is his name] Or, *whoſe name is Jehovah,* Pſal. 83. 18. Eſay 42. 8. one able to give being to whatſoever he doth promiſe or purpoſe, Eſay 14. 24. & 44. 26—28. & 46. 10. the demonſtrative for the relative; as verſe 3.

V. 3. *Call unto me, and I will anſwer thee;*] This ſome conceive ſpoken, as to Gods people, to encourage them to ſeek unto God, with aſſurance of ſucceſs in their ſuits; fetching in hither thoſe places, Eſay 42. 9. & 46. 10. & 48. 3—7. But the moſt take the words rather as ſpoken to the Prophet, encouraging him to ſeek for further revelations from God, concerning thoſe favours, which in future times he purpoſed to confer upon his people. Howbeit, I conceive not, with the Jewiſh Doctor, that they contain any revocation of the former inhibition of prayer and interceſſion in the peoples behalf, chap. 7. 16. & 11. 14. & 14. 11. for that concerned only their preſent deliverance; this their future re-eſtabliſhment.

anſwer thee] According to thy deſire.

and ſhew thee great and mighty things, which thou knoweſt not] Or, *great and hidden,* or, *abſtruſe* and *reſerved things;* as, *there is nothing reſerved,* or, *reſtrained from thee,* Job 42. 2. See Eſay 48. 6.

which thou knoweſt not.] Heb. *thou knoweſt them not;* the demonſtrative for the relative; as ver. 2. So alſo Eſay 48. 6. or, as ſome, *which thou acknowledgeſt not;* which in regard of thy weakneſs thou art not able to conceive, as having ſome glance at his former debate with God, chap. 32. 25. But the plainer notion ſeems here the better.

V. 4. *For thus ſaith the Lord the God of Iſrael, concerning* *the houſes of this city, and concerning the houſes of the Kings of Judah, which are thrown down by the mounts, and by the ſword.*] Before God cometh to impart unto the Prophet his gracious purpoſes concerning the deliverance of this people in future times, he firſt acquainteth him with thoſe calamities that were ſuddenly to befall them, and which they ſhould not by any means be able to avoid or eſcape: as before the like, Chap.32.28,29.

concerning the houſes] As *concerning Judah and Jeruſalem*, Eſay 3.1.& 2.1.

of the Kings of Judah] Wherein their Kings have ſucceſſively dwelt: or, *Kings*, for, *Princes*. See Chap. 17. 19. and 19.13.

are thrown down] As ſome, by themſelves, to raiſe fortifications, and make places of defence againſt the enemy: as Eſay 22.10. or, that are to be thrown down, as ſure to be demoliſhed, as if already they were by the enemies aſſault, or upon their ſurpriſal of them: as, *deſtroyed*, for, ready to be *deſtroyed*, Pſal.137.8. *periſhed*, for, ready to periſh, Eſay 27.13. *ſlain*, for, out of hand to be ſlain, Chap.9.1. this rather, becauſe that for which the cure and recovery is promiſed, ver.6.

by the mounts] Heb. *to the mounts*, or, *engins*, which ſome therefore render *for*; as Ezek.6.9,11.& 21.12. & 27.31. underſtanding it of fortifications raiſed for defence: but others rather, as our Verſion yieldeth it, *by the mounts*, raiſed by the enemy againſt the city, or the *engins*, wherewith they batter the wals and ſhoot into it, Chap.32.24. ſo the particle ſeemeth alſo taken in the next member, by, or with the ſword, or what is thereby ſpecified.

by the ſword] That is, by the hoſtile force and violence of the enemy; as the word, *ſword*, is commonly uſed, Joſh. 10. 28, 30. Howbeit, the word may here be as well rendred, *with hammers*, or, *with mattocks*, or, *with axes*; (the word, though ſingular, being taken collectively) for with this variety of notion is the term ſometime expreſſed. So Exod. 20. 25. *if thou lift up thy tool*, or, *hammer*, (as the Latine rendreth it) *upon it, thou haſt polluted it*: there it ſeemeth indeed to be uſed for ſome poliſhing tool employed about building, but elſe-where for ſuch inſtruments as are uſed about battering and beating down of buildings: as 2 Chr.34. 6. where it is ſaid of Joſias, that he cauſed the monuments of idolatry to be beaten down, and *broken with mattocks*. So is the word there rendred, and Ezek.26.9. of Nebuchadnezzar, that he ſhould *ſet engins of battery againſt the walls* of Tyre, *and with axes* (the ſame word with this here, but plural there) *break down her towers*: by the former were they battered in likelyhood during the ſiege, with theſe latter after the ſurpriſall of the city: Nor do I miſlike that expoſition of a learned man, who conceiveth a complexive form of ſpeech in the word of *throwing down*, rendring it, *to be demoliſhed* being expoſed *to ſhot and ſword*: though inſtead of the latter word, I ſhould rather ſubſtitute ſome other inſtrument of demolition: Of ſuch forms, ſee on Eſay 14.12.& 38.17,21. So the prepoſition might retain its ordinary uſe.

V. 5. *They come to fight with the Chaldeans, but* it is *to fill them with the dead bodies of men,*] How theſe words come in here, or how they cohere with the former, is not eaſie to determine. Some ſuppoſe them to be added, as rendring a reaſon, why the houſes came thus to be demoliſhed by the enemy; to wit, becauſe the inhabitants ſtood it out againſt them, and refuſed to open to them, that which exaſperated the Chaldeans againſt them. Others, as giving aſſurance of the ſurpriſal and deſtruction of the city, notwithſtanding all their power and induſtry that ſhould or could be uſed by them for the ſaving thereof: And the moſt read them as an entire ſentence by themſelves; which if we admit, I ſhould include this whole verſe in a parentheſis: as if it were ſaid, (*They come* indeed *to fight with the Chaldeans*, but all to no purpoſe; for I fight my ſelf againſt them, and have turned my face away from them for their ſins) and ſo the file of the diſcourſe may be carryed on from ver.4. to ver. 6. Yet ſome hang theſe words upon the former: and that divers diverſly. Some, by repeating of the foregoing particle, *Thus ſaith the Lord*, concerning the houſes of Jeruſalem, and concerning them alſo *that come to fight with the Chaldeans*. But this ſeemeth to leave the ſentence in an abrupt kind of ſuſpence. Others therefore rather by knitting them to the laſt words of the verſe, concerning *the demoliſhing of the houſes by thoſe that come* (to wit, from other places) *to fight with the Chaldeans* (and to defend this city againſt them) *but* indeed *to fill them with the carcaſſes of men*: as God will diſpoſe the iſſue and event of it: or, concerning the engins and inſtruments, wherewith they would be demoliſhed, as others, on this wiſe; *by the ſhot and ſword* (the deſtroying inſtruments) *of thoſe that come to fight with the Chaldeans, and to fill them with the carcaſſes of men*: and theſe underſtand the place of thoſe aſſociates and confederates of the Chaldeans that aſſiſted them at the ſiege of Jeruſalem: and this I ſhould readily incline unto (for there is no more then *coming to fight* in the text) if I could find the particle here uſed in this notion of aſſiſtance any where joyned with the term of *fighting*, or, *warring*; but ſo I never yet meet with it, but in the contrary notion of oppoſing and fighting againſt, as elſe-where; ſo Chap. 21. 5. & 37.10. Others again, by inſertion of a copulative, and ſupply of the word *houſes* render it, *concerning the houſes of the King of Judah*, and of thoſe (that is, and concerning the houſes of thoſe) *that go out to fight with the Chaldeans*, &c. that which yet ſeemeth not to go ſo ſmoothly away. Nor can I reſt ſatisfied with that of another learned late Writer, who rendreth the words, *The Chaldeans come to fight*. The particle being (ſaith he) oft times a note of a noun nominative preceding a verb, whether tranſitive, or intranſitive; as Neh.9.32, 34. 1 Sam.17.34. 2 King.6.5. Chap.38.16. Ezek.39.14.& 43. 7. I ſhall leave it to the conſideration of others. I encline rather to put the whole verſe into a parentheſis, (*Going* they are *to fight with the Chaldeans* (very buſie they are about it) *but* (Heb. *and*; as Chap.12.2.) *to fill them with mens corpſes*, &c. that will be the iſſue of it, though not their aim: to fill them, that is, *the houſes*, mentioned, ver.4. as the moſt: though a learned Scholiaſt underſtandeth it of *filling*, that is, *ſatiating* the bloud-thirſty minds and deſires of the Chaldeans, that were eagerly ſet upon ſlaughter: but the word that peculiarly importeth *ſatiety* is not here: *with the carcaſſes of man*. Heb. *Adam*, taken collectively; as Chap.9.22.

whom I have ſlain in mine anger and in my fury] Or, *whom I will ſlay*. Heb. *have ſmitten*, or, *will ſmite* (as Joſh.11.14.) to wit, by the ſword of the Chaldeans: whom not ſo much the Chaldeans ſlay, as I ſlay by them. See Chap.25.33. & 32. 31,37,42.

and for all whoſe wickedneſs I have hid my face from this city] In diſpleaſure, Pſal.27.9. Eſay 57.17. the ground of all miſery and calamity; as his favourable aſpect the ſource and fountain of all true felicity, Pſal.30.5,7.

V. 6. *Behold I will bring it health and cure,*] This is that which by the Prophet God is reported to have ſaid concerning this city of Jeruſalem, and the ſtately ſtructures of it that are ſhortly to be demoliſhed and laid level with the ground, ver.4. I will cauſe them to be re-edified and raiſed up again. Heb. *I am making cure, and healing to go up*, or *to come, unto her*, or, *unto it*; to wit, the city. Of the terms here uſed, and the application thereof unto buildings, ſee on Chap. 30. 17.

and I will cure them,] I will reſtore the people unto their former ſtate again, Eſay 57.18. Chap.3.22.

and I will reveal unto them abundance of peace and truth.] I will ſhew, that is, exhibit, and impart unto them, confer and beſtow upon them (as Pſal.85.7. Rom.8.18. ſo Pſal.4.6.) abundance of firm and ſure proſperity. See Eſay 39.8. Chap.14. 13.& 32.41.

V. 7. *And I will cauſe the captivity of Judah, and the captivity of Iſrael to return:*] As Chap. 24. 5. and 30. 3. & 32.44.

and I will build them as at firſt.] Settle them again, and cauſe them to thrive and proſper, as formerly. See Chap. 12. 16. & 18.9. ver.11. Eſay 1.26.

V. 8. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me;*] Heb. *I will purifie them*: an alluſion to the ritual purifications and lotions preſcribed in the Law for the cleanſing of polluted perſons; before which performed they might not be admitted into the camp or congregation, Lev.13.46.& 14.3,7,8. Num. 5.2,4.& 12.15.& 19. 11—20. So Ezek.36.25. & 37.23.

and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.] For till theſe be purged and pardoned, there can be no peace between God and man; nor can there be true joy or ſound comfort of ought to man, untill his peace be made with God, Pſal.32. 1—5. See chap.31.34. Mic.7.18.

V. 9. *And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them:*] This reſtitution of Gods Church and people ſhall procure much honour and glory to God among other people abroad, chap.13.11. Eſay 63.11. & 61.3, 9.& 62.2,3. *name*, for, *fame*, and *honour*; as Eſay 63.14. and, *a name of joy*, for ſuch as men are wont to rejoyce in.

and they ſhall fear and tremble for all the goodneſſe, and for all the proſperity that I procure unto it.] Heb. *peace*; as ver.6. The apprehenſion of Gods favour to his people manifeſted by his admirable workings for them, ſhall ſtrike a reverent aw and dread of them into other people round about them. See Exod. 15. 14—16. 1 Chron. 13. 17. 2 Chron. 20.29. Eſt. 8. 17.

V. 10. *Thus ſaith the Lord; Again there ſhall be heard in this place* (*which ye ſay ſhall be deſolate without man and without beaſt*, even *in the cities of Judah, and in the ſtreets of Jeruſalem,* *that are deſolate without man, and without inhabitant, and without beaſt*] See on chap.32.43. and the like deſcriptions of deſolation, chap.4.25.& 12.4.& 50.3.& 51.62.

which ye ſay ſhall be deſolate] Heb. *which ye are ſaying* (that is, of which ye ſay, and whereof ye make no other account) *waſte*, or, *deſolate it is*: the pronoun demonſtrative, for the verb ſubſtantive; as Hagg.1.9.

V. 11. *The voice of joy, and the voice of gladneſſe, the voice of the bridegroom, and the voice of the bride,*] See chap.7.34. & 16.9.

the voice of them that ſhall ſay, Praiſe the Lord of hoſts, for he is good, for his mercy endureth *for ever.*] The ſolemn form of praiſing God, preſcribed to the Levites, 1 Chron.16.41. Pſal. 106.1.& 107.1.& 118.1.& 136.1. Eſay 12.4. See this fulfilled after their return from captivity, Ezr.3.11.

and of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord.] See chap.17.26.

for I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord.] Or, *when* (as chap.11.23.& 23.21.) *I ſhall have brought back the captivity* (that is, the captives) *of the land*, (*as the captivity of Sion*, Pſal. 126.1.) and ſhall have ſettled them (a complexive form, as ver.4.) as at the firſt, ver.7. Chap.30.20. Lam.5.21.

V. 12. *Thus ſaith the Lord of hoſts, Again in this place, which is deſolate without man, and without beaſt, and in all the cities thereof ſhall be an habitation of ſhepherds cauſing their flocks to lie down.*] *In this place*, the land of Judah, which is to be laid waſte, and is in part ſo already, the enemy having over-run moſt of the Countrey (See Chap. 32. 43.) and in the cities thereof, the lands and paſtures lying round about them (as Pſal.144.13. See Chap.34.1.) ſhall be ſheep-coats, and ſheds or cotages for ſhepherds that ſhall tend them and feed them quietly without diſturbance; ſo that they ſhall have their due times both of feeding, and for reſt: an argument oft times of ſettled peace in thoſe parts. So Chap. 31.24.

V. 13. *In the cities of the mountains, in the cities of the vale, and in the cities of the South, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah,*] Or, *in the upland cities, both in the land of Benjamin*, &c. See on Chap.32.44.

ſhall the flocks paſs again under the hands of him, that telleth them, ſaith the Lord.] Or, *ſhall the leſſer cattel* (ſheep and goats: for the word includeth both, Exod.12.5. and ſo ver. 12.) paſs under the rod to be tithed or told, as they go quietly in and out. See Lev. 27. 32. Ezek. 20. 37. Joh.10. 3, 10, 12.

V. 14. *Behold the dayes come, ſaith the Lord, that I will perform that good thing that I have promiſed, unto the houſe of Iſrael, and to the houſe of Judah,*] Heb. *Behold the dayes coming* (as Chap.31.27,31.) *and* (as Chap. 27.8.) *I will eſtabliſh* (as 1 King.6.12.) *that good word* (as 1 King.2.38.& 18,24.) *that I have ſpoken* (as Joſh.1.3.) *unto* (or, *concerning*; as Chap.27. 19.) *the houſe of Iſrael, and concerning* (as Eſay 1.1.) *the houſe of Judah*, Chap.30.3,4.& 31.27.

V.15. *In thoſe dayes, and at that time, will I cauſe the branch of righteouſneſſe to grow up unto David; and he ſhall execute judgment in the land;*] See the ſame promiſe concerning the Meſſias, Chap.23.5. onely what was ſaid, *I will raiſe*, or, *ſettle*, there; is ſaid here, *I will make to bud*, or, *ſprout*; as Pſal. 132. 17. Ezek.29.21. the rather, becauſe he ſpeaketh as of a plant, word for word, *I will make a ſprout to ſprout out*: and, *a ſprout of righteouſneſſe*, here; as, *a righteous ſprout*, there.

V. 16. *In thoſe dayes ſhall Judah be ſaved,*] So chap. 23.6. *In his dayes ſhall Judah be ſaved.*

and Jeruſalem ſhall dwell ſafely] Or, *ſhall be inhabited* (for the word is ſometime uſed in a paſſive notion. See Eſay 13. 20. chap.17.6.) *in ſafety*. See chap.23.6. See alſo chap. 30. 18. & 46.27.

and this is the name wherewith ſhe ſhall be called, The Lord is our Righteouſneſſe.] Heb. *and this it is that he ſhall call her*, or, or, *call to her*, (that is, ſaith the Rabbine, the name by which the Meſſias ſhall call her: but rather, *wherewith ſhe ſhall be called*; as Eſay 62. 4. for the verb is indefinite) *Jehovah tſidkenu*. That which was ſaid to be the name of Chriſt the Meſſias, chap.23.6. is here ſaid to be the name of Jeruſalem, the city of the Meſſias, the Church of Chriſt; given to him, as the party, who imparteth righteouſneſſe to her, 1 Cor. 1. 30. 2 Cor.5.21. to her, that by bearing that name ſhe may profeſs to have her whole righteouſneſs, not from her ſelf, but from him, Eſay 45.24,25. Phil.3.9. that which, ſaith the Rabbine here, the Inhabitants of Jeruſalem ſhould have continually in their mouthes, and ſhall no doubt when they come unto Chriſt, 2 Cor.3.16. Some Interpreters of prime note render the text, *and he that ſhall call her*, ſhall be *Jehovah our Righteouſneſſe*; but the words ſeem clearly to import the impoſition of ſome name; which the learned Scholiaſt obſerving, and yet loath to have the name given unto any other beſide Chriſt, thus exhibiteth the Prophets words, *and this is the name, wherewith every one ſhall call him, Jehovah our Righteouſneſſe*: but this is a manifeſt corrupting of the text, which expreſly holdeth out, not *him*, but *her*. See more hereof on chap.23.6.

The Lord is our Righteouſneſſe.] *Jehovah tſidkenu*: as, *Jehovah Shammah*, *The Lord is there*; the name of the ſame city, Ezek.48.35.

V. 17. *For thus ſaith the Lord; David ſhall never want a man to ſit upon the throne of the houſe of Iſrael:*] A further confirmation, not of the reſtitution of the Church only, but of the continuation of it in a ſettled condition of conſtant government under Chriſts royal regiment, and the miniſtery of his ſacred ordinances, exerciſed and executed by perſons ſpecially deſigned thereunto. Heb. *There ſhall not be cut off unto David a man* (that is, ſome *man of David*; as, *to David a Pſalm*, for, *a Pſalm* of David, Pſal.24.1. ſome one of his ſeed) *ſitting upon the throne of the houſe of Iſrael*; as chap.35.19. See 2 Chr.6.16. Fulfilled principally in Chriſt, one of Davids ſeed, unto whom God promiſeth to give *the throne of his father David to reign over the houſe of Jacob for ever*, Luk. 1. 32, 33.

V. 18. *Neither ſhall the Prieſts, the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.*] Heb. *Neither to*, or, *of the Prieſts the Levites there ſhall not be a man cut off from before me*; that is, from attendance upon me: as Deut.10.8. A promiſe of the continuance of an Evangelical Miniſtery in the Church of God to the worlds end, Matth.28.20. Eph.4.11—13. the Miniſters and officers themſelves deſcribed by thoſe that then were in place, as Eſay 66.21. and their employments and ſervices by thoſe that then were in uſe; as Eſay.56.7. Mal.1. 11. Rom.15.16.

to offer burnt-offerings,] Heb. *making an aſcenſion*; or, *offering up, to aſcend*; to wit, upon the altar. See Eſay 56.7.

to kindle meat-offerings,] Heb. *burning* (as 2 Chron.13.11.) *an oblation*; for of ſuch oblations was a memorial made alſo by fire upon the altar, Lev.2.2. & 6.15. and of them, ſee on Eſay 1.13. & 56.7. *kindling* doth not here ſo well; becauſe the fire on the altar was kindled and maintained principally for the burnt-ſacrifices conſiſting of the bodies of beaſts, but being ſo kindled and kept in for them, was uſed alſo for the meat and drink-offerings; nor doth the word it ſelf ſo ſignifie.

to do ſacrifice continually.] Heb. *doing*, or, *dreſſing*, (as Gen. 18.8. Exod.10.25.) *ſacrifice all dayes*; as chap. 32.39. but here alluding to the daily ſacrifice, Num.28.3.

V. 19. *And the word of the Lord came unto Jeremiah, ſaying,*] *Moreover*, or, *Furthermore*, as ver.1. chap.1.11.

V. 20. *Thus ſaith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there ſhall not be day and night in their ſeaſon;*] Or, *if ye can annul* (Heb. *ſhall make void*, as Judg.2.1. but here in a potential notion, as Eſay 14. 27.) *my conſtitution* (for ſo the word *covenant*, here importeth, Gen.8.22.) concerning *the day*, *and* concerning *the night*, *ſo as that* (as Chap.29.6.) *there ſhould not be day and night in their* due, or, ſet, *time*. If it be poſſible for any created power to break off the intercourſe of night and day. See the like expreſſions, Eſay 54.9. chap.31.35,36. ver.25.

V. 21. *Then may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his Throne; and with the Levites the Prieſts my Miniſters.*] Heb. *my covenant* (my promiſe or engagement) *alſo ſhall be made void* (but potentially taken, as ver.20.) *with David* (2 Sam.7.16. Pſal. 132.11.) *my ſervant* (the ſtyle commonly in way of eminency given him, Pſal.78.70. & 89.20. & 132.10.) *from being to him* (as 1 Sam. 15.2. Hoſ.4.6.) *a ſon reigning upon his Throne*, &c. as the like, ver. 18. As ſoon ſhall the one faile, as either of the other, the Princely, or Prieſtly ſucceſſion; the ſame with that before, ver.17,18.

V.22. *As the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.*] A promiſe not of the continuation onely of a State and Church; but of a large increaſe of iſſue in the Kingdome of Chriſt (the honour of a king conſiſting in the multitude of his people, Prov. 14. 28.) and a correſpondent number of Miniſters and Officers for the ordering and managing of them. See the like promiſes to Abraham, Gen.13.15.& 15.5. & 22.17. Heb. *Which* (for, *Like as*; as Exod.34.18. Lev.7.26. 2 Sam. 14.19. chap. 48.8. but found here alſo above thoſe places, that the Jewiſh Criticks reſtrain it to) *the hoſt of heaven* (*the ſtars*, Gen.2.1.) *ſhall not be numbred*, (for, *cannot*; as Gen.16.10. & 32.12) *and the ſand of the ſea ſhall not be meaſured*; (for, *cannot*; as Hoſ.1. 10.) See the like potential notions, ver.20,21. See of the like promiſe, Eſay 53.8,10. and performance, Rev.7.9.

V. 23. *Moreover, the word of the Lord came to Jeremiah, ſaying,*] Or, *Again*. Heb. *And*. as chap.24.4.

V. 24. *Conſidereſt thou not what this people have ſpoken?*]

Heb. *Seeſt thou not* (as Pſal. 119. 159. chap. 2. 31.) *what this people* (either the unfaithful party among Gods own people, wholly deſpairing of any poſſibility of being ever raiſed up, and reſtored again, Eſay 40.27. & 49.14. Ezek.33.10. & 37. 11. or, the Chaldeans and other enemies of Gods people, chap.50.7.) *have ſpoken*, or, *do ſpeak*; what they have commonly in their mouthes.

The two families] Or, as ſome render it, As for *the two families*; put abſolutely: as Pſal.104.17. *the two families*; to wit, of David and Aaron, as ſome, the princely, and the Prieſtly, ver.17,18,22. or, of *Judah* and *Benjamin*, as others, chap. 32.44. or, of *Judah*, and *Iſrael*, as the moſt, ver.14.

which the Lord hath choſen,] Or, *did chooſe*, or, *had choſen*, as Pſal.105.26.

he hath even caſt them off,] Heb. *and*; as chap. 23. 33, 34. where the copulative hath an emphaſis in it; *he hath utterly caſt them off*: and doth not at all now regard them, or mind them any more. So rather, then, as ſome, *he doth now reject them.* See chap.30.17.

Thus have they deſpiſed my people, that they ſhould be no more a nation before them] Or, *Thus deſpiſe they my people.* See Eſay 54.6. Heb. *and*; as chap.25.14. they ſet light by them, as never like to come to be a nation again, in their account. Heb. *from being any more a nation before them*; as chap.48.2.

V. 25. *Thus ſaith the Lord*,] Gods firm reſolution oppoſed to their vain imagination.

If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth:] Or, as ſome, *If my covenant* abide *not day and night*, (that is, conſtantly and perpetually, as 1 Chr.9.33. Pſal.19.2. chap.9.1.) or, (as others) concerning *day and night*, (the conſtant intercourſe of either, ver.20.) *and the ordinances concerning heaven and earth* (for the courſe of the one to do ſervice to the other, chap.31.35,36.) which *I have ſettled*, be *not*; that is, do *not*, continue, or abide, Pſal.119.91. See chap. 17.8. But this ſyntax the laſt clauſe will hardly admit: or, as others rather therefore, *If I have not* ſettled, or, *If I ſhall not* diſpoſe (ſo that it cannot, or, ſhall not, be altered, ver.20.) my conſtitution of day and night, Gen.8.22.) *and if I have not ſettled*, or, *ſhall not diſpoſe, the ordinances of heaven and earth* in a certain and conſtant courſe; for the office of the one, Gen.1.14,16. and the ſafety and benefit of the other, Gen.1.9. chap. 5.22, 24. & 31.35. or more particularly, thoſe courſes that I have ſet for ſuch diſtinction of times to be continued by the motion of the celeſtial bodies for the uſe and benefit of the creatures below upon earth, Pſal. 74. 16, 17. & 104.19,23. the ſupply onely is in the former branch from the latter; the like whereunto, ſee Eſay 30.17.

V. 26. *Then will I caſt away the ſeed of Jacob, and David my Servant; ſo that I will not take any of his ſeed to be Rulers over the ſeed of Abraham, Iſaac, and Jacob*:] Heb. *I will alſo refuſe the ſeed of Jacob* (to own them at all for my people; or to keep them in being, as a nation, chap.31.35,36. ver.24.) *and David my ſervant* (ver. 21,22.) *from taking off his ſeed* (as 1 King.22.3. 2 King. 5. 20.) *rulers* (ver. 21.) *over the ſeed of Abraham, Iſaac, and Jacob*; unto whom the promiſes were ſpecially made for continuance of their ſeed, Pſal. 105. 9,10. this for *rulers*, fulfilled partly in Zerubbabel, and his Succeſſors, Ezr.2.1. Zach.2.4. but principally in Chriſt, Luk.1.33. ver.15. and the ſeed of theſe here mentioned are the body of the faithful, whom he ruleth by his Word, and Spirit, Pſal. 105.1,6. Rom.9.6——8. Gal.3.16,17. & 6.16.

for I will cauſe their captivity to return; and will have mercy on them.] Or, as ſome, *when I ſhall bring back their captivity*; as chap.31.34. but that, though not amiſs there, doth not ſo well here: rather, *but* (here, as chap. 14.12.) *I will bring back their captivity*: and thereby make it to appear that I have not utterly rejected them, as their enemies imagine. See Eſay 14.1. Chap.32.4. Verſe 11.

CHAP. XXXIV.

Verſ. 1. THe *word that came to Jeremiah from the Lord*,] This Chapter containeth two ſevearl prophecies at two ſeverall times delivered. The former is related from ver. 1——7. together with the time when it was delivered, both prefixed and ſubjoyned. The inſcription here the ſame with chap.18.1.

(*when Nebuchadnezzar king of Babylon, and all his army, and all the Kingdomes of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof*) *ſaying*,] In the time of the ſiege, whereof 2 King. 25.1. Chap. 52. 1.

when] Heb. *and*; as chap.14.15. & 16.6.

Nebuchadnezzar] Elſewhere in this prophecy called *Nebuchadreſſar*, chap.21.2. & 25.1,9.

of his dominion] Heb. *of the dominion of his hand.* See Pſal.89.25.

all the cities thereof] Either of Judah, ver.7. or of Jeruſalem, chap.19.15. that being the mother-city, chap.15.8. and the reſt as daughters to her, Lam.3.51. ſo are inferiour Towns and Cities commonly ſtyled, Joſh.15.32,36,41,43, &c.

V. 2. *Thus ſaith the Lord, the God of Iſrael*] As Chap. 30. 2.

Go, and ſpeak unto Zedekiah King of Judah, and tell him; Thus ſaith the Lord,] This prophecy ſeemeth to have been delivered to Jeremy while he was yet at liberty; and the meſſage ſent from God to Zedekiah by him to have occaſioned his reſtraint. See chap.32.2,3. The meſſage conſiſteth partly of an heavy denunciation of the ſurpriſal of the city, and the King together with it, and the deportation of him to Babylon, verſe 2,3. partly, of ſome mitigation of this ſad ſentence, aſſuring him from God, that he yet ſhould dye a natural death, and have an honourable ſepulture, verſe 4,5.

Go] Heb. *Going*; as chap.2.2. & 3.12.

Behold, I will give this city into the hand of the King of Babylon; and he ſhall burn it with fire] See chap.32.3. and 21.10. Verſe 32.

V. 3. *And thou ſhalt not eſcape out of his hand, but ſhall ſurely be taken*,] Heb. *ſhalt taking be taken*; as chap. 26: 15. and 32. 4.

and thine eyes ſhall behold the eyes of the King of Babylon, and he ſhall ſpeak with thee mouth to mouth,] So chap.32.4.

and thou ſhalt go to Babylon,] Chap.32.5.

V. 4. *Yet hear the word of the Lord, O Zedekiah King of Judah; Thus ſaith the Lord concerning thee, Thou ſhalt not dye by the ſword*:] Thou ſhalt not dye a violent, but a natural death, by Gods ordinary viſitation, chap.32.5.

V. 5. But *thou ſhalt dye in peace*;] Not in war, or fight.

and with the burnings of thy fathers the former Kings, which were before thee, ſo ſhall they burn there *for thee*:] The King of Babylon ſhall afford him that, which he had denyed unto Jehojakim, chap.22.19. & 36.30. he ſhall give his people leave to bury him in an honourable manner, and with ſuch ſolemnities the burning of ſweet odors among the reſt, at his exequies, as they were wont to uſe at the funerals of their Kings in their own country, ſuch of them at leaſt, as had lived beloved, and dyed deſired. See 2 Chr.16.14. & 21.19.

and they will lament thee, ſaying, Ah Lord,] Or, *they ſhall lament thee*; that it may run in the ſame tenor with the former. There ſhall ſolemn lamentation be made for thee, as for thy father Joſias, 2 Chr. 35.24,25. denyed to Jehojakim his brother, chap.22.18.

for I have pronounced the word, ſaith the Lord.] Heb. *I have ſpoken* the *word*; or, *ſpoken it*, (*word*, for, *thing*; as chap. 32. 27.) both the one and the other, as verſe 3,4.

V. 6. *Then Jeremiah ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem*:] *Then*, or, *So.* as chap.13.2,5. The Prophet forbare not to go to the King and deliver Gods meſſage to him in his royal city, though the doing of it was like to coſt him dear. See chap.32.3.

V. 7. *When the King of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah that were left*,] Heb. *And*; as verſe 1. See there.

againſt Lachiſh, and againſt Azekah] Of theſe cities, ſee Joſh.10.10,31. and of the former alſo, Eſay 36.2. & 37.8.

for theſe defenced cities remained in the cities of Judah:] Heb. *cities of defence*, or, *fortification*; as chap.4.5. & 8. 14. thoſe two onely (beſide Jeruſalem) yet hold out againſt the Chaldean forces, *of the cities of Judah*, that were of any conſiderable ſtrength: as, *mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21. or, *among the cities of Judah*: as, *in the thouſands*, for, *among the thouſands*, Mic.5.2.

V. 8. *This is the word that came to Jeremiah from the Lord*,] Heb. *The word that was to Jeremiah from the Lord*; as ver. 1. and as that there, ſo this here, ſeemeth to be the inſcription or title of a new prophecy, ſomewhat later then the former, delivered, as appeareth, upon a more ſpecial occaſion, related from verſe 8——11. for from thence the word or meſſage, here mentioned, it ſelf beginneth, continued unto the end of the Chapter: the former was delivered when the Chaldean forces were ſet down before the city, and eager in the ſiege of it, and the city by reaſon thereof in diſtreſs, verſe 1, 7. this latter when there was ſome relaxation of their former ſtraits; the Chaldeans being for ſome ſpace of time riſen from before the city, upon the approach of ſome Egyptian ayds, ver. 21. chap.37.5.

after that the King Zedekiah had made a covenant with all the people to proclaim liberty unto them.] Heb. *had cut a covenant*: of which form of ſpeech, ſee on Eſay 28. 15. and hereafter, verſe 18. for when the enemy preſſed hard upon them, and they ſeemed to be in ſome diſtreſs, they made ſome ſhews of remorſe and repentance for their ſinful courſes, and renewed their covenants with God, and made ſome kind of reformation: as the like, Judg.10.15,16. Pſal.78.34,35. Hoſ.6.1. and among other enormities, which Gods Prophets, it ſeems, had admoniſhed them of, verſe 10. they had agreed to break off that injurious courſe, whereby many of them kept their brethren ſtill in ſervitude, after the expiration of that term of years, which was for their ſervice by Gods appointment prefixed; (ſee verſe 14.) and liberty was thereupon proclaimed *unto them*, that is, in behalf of all thoſe that were ſo wrongfully detained.

V. 9. *That every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew, or an Hebreweſs, go free,*] Having ſerved them the time limited by the Law, Exod. 21.2. Heb. *to diſmiſſe free* (as Deut.15.18. & ver.11.) *a man*, for, *every one*; as chap.32.19.

that none ſhould ſerve himſelf of them, to wit, of a Jew his Brother.] Keep them in ſervice. See the phraſe, chap. 27.7. and 30.8.

V. 10. *Now when all the Princes, and all the people, which had entred into the covenant, had heard, that every one ſhould let his man-ſervant, and every one his maid-ſervant, go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let* them go.] Being by Gods Prophets enformed of their duty herein, they condeſcended thereunto; as verſe 9. Heb. *And they heard*, &c.——*and they heard* (for, *when they heard*—— as chap.26.10. *then they obeyed*, as chap.35.8.) *and diſmiſſed*; a defect of the pronoun, as chap.31.5.

V. 11. *But afterwards they turned, and cauſed the ſervants, and the hand-maids, whom they had let go free, to return, and brought them into ſubjection for ſervants, and for hand-maids.*] Heb. *And* (as chap.12.2.) *after ſo* (as Chap. 16.16.) After they had thus done in the time of their ſtraits; when the ſtraitneſſe of the ſiege was for ſome time intermitted, the Chaldeans riſing in likelihood to meet the Egyptian army, that came to raiſe the ſiege and to relieve the city, ſuppoſing themſelves now to be ſafe enough, and imagining that the Chaldeans would not return to the ſiege again, they repented them of what they had formerly well done; as Pharao did of diſmiſſing the Iſraelites, Exod. 14.5. and brought them back into bondage again, verſe 16. See the term here uſed, Neh.5.5. 2 Chr.28.10.

V. 12. *Therefore the word of the Lord came to Jeremiah from the Lord, ſaying,*] Or, *Then*; as chap.43.8. that word, whereof before, verſe 8. which now here followeth: and it containeth, 1. A relation of a Law enacted by God concerning the diſmiſſion of their ſervants after a certain term of years, Verſe 13,14. 2. A narration of the violation of this Law; together with a reformation of the offence therein committed, Verſe 14,15. 3. A revolt from this their temporary reformation, Verſe 16. and 4. A denunciation of dreadfull judgments to be inflicted upon them for this their relapſe and breach of covenant with God, Verſe 17——22,

V. 13. *Thus ſaith the Lord, the God of Iſrael;*] As ver.2.

I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the houſe of bondmen, ſaying;] Heb. *I cut a covenant* (as ver.8.) *with your fathers* (and you in them, Deut.5.2,3. & 29.10——15.) *in the day* (about the time; as Chap.7.22.) *of my bringing them forth out of the land of Egypt, out of the houſe of Servants*; as Exod.20.2. where ye were no better then as bondmen and ſervants, Exod. 1. 11——14. and he ſeems the rather to mention this their ſervice and bondage here, thereby to imply the equity of the Law here ſubjoyned, that ſince God had freed them from the condition of bondmen, it was not meet for them to make bondmen of their brethren, Deut.15.15. nor to make ſlaves of thoſe, whom God had ſet free, Lev.25.39,42.

V. 14. *At the end of ſeven years let ye go every man his brother an Hebrew, which hath been ſold unto thee:*] Or, *that hath ſold himſelf unto thee*, Lev.25.29. Deut.15.12. for theſe paſſives have oft-times a reciprocal notion; as chap.23.24.

At the end of ſeven years,] That is, ſix years being fully compleat, (as it is in the next words) at the beginning of the ſeventh, Exod.21.2. Deut.15.12. and the Jewiſh Doctors well obſerve, that the word here uſed, includeth either *term*, or utmoſt limit of ought, whether that whence it beginneth, as that wherewith it is cloſed up and concluded, 2 King.19. 23. chap.50.26.

let ye go] Heb. *ye ſhall diſmiſſe*. See on ver.14. and, *a man*, for, *every one*; as there.

and when he hath ſerved thee ſix years thou ſhalt let him go free from thee:] Heb. *and he hath ſerved thee,*—— *and thou ſhalt diſmiſſe him*, for, *when he hath ſerved thee, thou ſhalt then diſmiſſe him*; as before, ver.10.

but your fathers hearkened not unto me, neither enclined their ear.] So Chap.7.24.

V. 15. *And you were now turned,*] Heb. *Ye had turned to day*: as, *Ye have rebelled to day*, Joſh.22.18.

and had done right in my ſight,] Or, *that which is right in my ſight*; which I approve of: as Deut.13.18. & 21.9.

in proclaiming liberty every one to his neighbour,] Or, *one to another*; as Gen.11.3. See verſe 8.

and ye had made a covenant before me] Heb. *cut a covenant to my face.* Ye had by a ſolemn covenant in my preſence (Pſal.42.2.) engaged your ſelves to perſiſt in the obſervation of what ye had done. See ver.8.

in the houſe which is called by my name.] Heb. *whereupon my name is called*: in the Temple that beareth my name, chap.7. 10. & 32.34.

V. 16. *But ye turned,*] Or, *But ye have turned back*; or, *are revolted*; as chap.8.5. Heb. *And*, as ver.11.

and polluted my name,] Or, *have polluted my name*; have grievouſly wronged and abuſed me, by breach of your covenant ſo ſolemnly plighted in my preſence. So Lev. 19.12. Exod.20.39. & 22.26. Mal.1.7,12.

and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return; and brought them into ſubjection, to be unto you, for ſervants, and for hand-maids.] Or, *and have cauſed each one his ſervant, and his hand-maid, whom ye had let go free* (as ver. 10.) *according to their deſire,* (as Deut.21.14.) *to return* (unto ſervice) *and have brought them into ſubjection to become your ſervants and hand-maids* again. See verſe 11.

V. 17. *Therefore thus ſaith the Lord, ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour:*] That is, *one to another*; as chap.23.35. Ye have not done it, becauſe ye have not perſiſted in it, but have wickedly undone again, what ye had done: whereby it appeareth, that ye did it not in ſincerity. So Pſal. 78. 8, 34——37. Hoſ.6.1,4. So reconcile 1 Sam.28.6. with 1 Chr. 10.14. and 2 Kings 17.ver.33. with ver.34.

behold I proclaim a liberty for you to the ſword, and to the peſtilence, and to the famine,] I will give the ſword, famine and peſtilence (chap.15.2.) free liberty to ſeize upon you, to ſubdue you, to over-maſter you; thus is God wont to execute judgment by a kind of retaliation. See Eſay *66.5.* chap.14.16.

and I will make you to be removed into all the Kingdomes of the earth.] Heb. *I will give you for a removal unto all the Kingdoms of the earth*, Deut.28.64. chap.15.1. & 24.9. & 29.18.

V. 18. *And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the parts thereof,*] Heb. *the covenant which they cut before me*; as ver.8,15. So that by theſe and the like religious rites of divine inſtitution, God and man do interchangeably ſeal either to other; and man covenanteth with God, as well as God with man; Exod.24.8. Pſal.50.5. Joh.3. 33. Rom.4.11. And we ſee the ground of that phraſe, *of cutting out a covenant*; alluding to that ſolemn rite of dividing the body of ſome ſlain beaſt for ſacrifice, and paſſing thorow the ſides of it lying apart, as confeſſing themſelves worthy, and in way of execration (whence *the oath and the curſe*, Neh.10.29.) thereunto, devoting themſelves to be ſo cut in twain, (Matth.24.51.) and deſtroyed, as that creature was, if they ſhould violate the covenant that then they made. See ſomewhat the like ceremony in Gods covenanting with Abraham, Gen.15.10,17. and the like alſo among the Heathen, in making of ſolemn leagues and agreements. See in Homers *Iliads*, l.3. Virgils *Eneides*, l.8. Tully of *invention*, l.2. Livy, *his hiſtory*, l.1. Some read the words, *I will make the men that have tranſgreſſed my covenant* (which they made one with another, but before me, and concerning a branch of my covenant with them, Ver.8.13,15.) —— as *the calf* (the note of ſimilitude inſerted, as Chap.26.18.) *which they cut in twain*; and a learned late Interpreter thus digeſteth them, *I will give the men that tranſgreſſed my covenant, and that have not performed the words*, or, *contents*, (as Eſt. 9.31.) *of the covenant*, and *of the calf which they cut in two*; and therewith obſigned the ſame: and the tenour of the context inclineth much this way.

V. 19. *The Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the people of the land, that paſſed between the parts of the calf,*] All ſorts reckoned up, that none may hope to eſcape, having dealt all alike perfidiouſly in their covenant.

V. 20. *I will even give them into the hand of their enemies; and into the hand of them that ſeek their life,*] So Chap. 21.7. & 22.25.

and their dead bodies ſhall be for meat unto the fowles of the heaven, and unto the beaſts of the earth.] Chap. 7.33. and 16.4.

V. 21. *And Zedekiah King of Judah and his Princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the King of Babylons army, which are gone up from you.*] Or, *departed from you*; as Exod.12.38. chap.37.5. having upon the coming of ſome Egyptian ayds raiſed their ſiege for a ſhort time, Chap. 37.5, 11. but not long after returned again, as the Prophet alſo fore-told that they ſhould, chap 37.8. verſ. 22. and left not the city untill they ſurpriſed it.

V. 22. *Behold, I will command, ſaith the Lord, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire.*] I will by a ſecret and hidden, but efficacious, providence and diſpoſal, cauſe them to come back and do all this; as if I had given them an expreſs charge and command ſo to do. See 2 Sam. 16. 10. 2 Kings 24. 2. 2 Chr.36.17. Chap.49.14. & 50.21. See the like threatned chap.21.10. & 32.28, 29. executed, 2 King. 25.4, 9. Chap. 52.7, 13.

and I will make the cities of Judah a deſolation without inhabitant.] See Chap.26.15.

CHAP. XXXV.

Verſ.1. THe *word that came to Jeremiah from the Lord, in the dayes of Jehojakim the ſon of Joſiah King of Judah, ſaying;*] See the like inſcriptions, Chap.11. & 18. & 21. This Chapter containeth a narration of the Rechabites preciſe abſtinence from wine, in obedience to the charge given them by their fore-father Rechab, ver.1—12. here related, to control and aggravate the diſobedience of Gods people to his commands, ver, 12—15. together with a denunciation of evil to the one, ver.16, 17. and a promiſe of bleſſing to the other, ver.18, 19.

V. 2. *Go unto the houſe of the Rechabites,*] Thoſe of the family of Rechab, which were by original Kenites, deſcended from Jethro, or Hobab, Moſes his father in law, Judg.1.16. & 4.11. they were called *Rechabites* from one *Rechab*, a man, it ſeems, of ſpecial note among them in his times, 1 Chron.2. 55. 2 King.10. 15. being forreigners they had no poſſeſſion among Gods people, but lived upon their employments, ver.7.

and ſpeak unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drink.] Under the name of *the Lords houſe* are comprehended all the buildings that were about the Temple, among which were *chambers*, wherein the Prieſts lodged, and wherein were beſtowed the holy veſtments, the oblations, and other the like neceſſaries, 1 Chr.28.11, 12. 1 King.6.5, 6, 10. 2 Chr.3. 11. Ezek. 4.17, 44, 46. & 41.6. & 42.13. thither would God have them brought rather then unto ſome more obſcure and private place, that the more notice might be taken of it.

Go] Heb. *Going* Go. See chap.2.2. & 34.2.

give them wine to drink] Heb. *thou ſhalt make*, or, *do thou make them drink wine*; that is, offer them wine, tender it to them; and that is all he did, ver.5.

V. 3. *Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites;*] Or, *So I took*; as chap.13.2, 5. Heb. *And*.

V. 4. *And I brought them into the houſe of the Lord, into the chamber of the ſons of Hanan, the ſon of Igdaliah a man of God,*] This *Hanan* ſome ſuppoſe to be that *Hanani* mentioned, 2 Chr.16.7. but that is uncertain, and not very probable; for, whether the title of *a man of God* (given uſually to Prophets and Teachers of Gods people, Deut.33.1. Pſal.90.1. 1 Tim.6.11.) belong here unto *Hanan*, or unto *Igdaliah*, is ſomewhat doubtful. Whoever he was, theſe his ſons it ſeemeth were of the courſe of thoſe that waited and ſerved that week. See 1 Chr. 24. 5, 6. & 25. 1, 2, &c. 2 Chron. 23. 4, 8.

which was by the chamber of the Princes] That is, ſay ſome, where the rich gifts were diſpoſed; or their treaſure for ſafety kept, 2 King.18 15. or, rather, where they uſed to meet, to conſult together of publick affairs. See chap.26.10, 17. though others underſtand it of the chief of the Prieſts of the courſe that then miniſtred; or thoſe that were next under the high Prieſt. See 2 Chr.23.4. chap.20.1.

which was above the chamber of Maaſeiah the ſon of Shallum] For the chambers were built with divers ſtories one over another, Ezek.41.5, 6. See on Eſay 6.1.

the keeper of the door] Heb. *threſhold*; as Ezek.43.8. and the title of *Keepers of*, or, *attendants at the threſhold*, is commonly given to *porters*, or, *dore-keepers*, 1 Chr. 9. 19. 2 Chr. 34. 9. Howbeit, the Jewiſh Commenters here render it, *the Keeper of the veſſel*; in likelyhood, becauſe the word is ſometime uſed for *veſſels, cups, baſons*, or, *bowls*, Exod.12.22. 2 King.12.14. See 1 Chr.9.28, 29. and the Chaldee both here, and 2 King.12. 10. & 22.4. *the treaſurer*, as being one of thoſe ſeven Chamberlines, or Treaſurers, that kept the keyes of the ſacred treaſurer; the word being uſed as for *a threſhold*, or, *tranſom*, firſt, then for *a dore*, and after for *a chamber*; and thence the Kings *Chamberlines* ſo termed, Eſt.2.21. & 6.2. See on Eſay 6.4.

V. 5. *And I ſet before the ſons of the houſe of the Rechabites pots full of wine and cups, and ſaid unto them, Drink ye wine*] He inviteth them to drink it, to try what they would do: Yet ſaith not to them, *Thus ſaith the Lord, Drink wine*: for then they ought not to have refuſed it; but the end of the tender was by their refuſall out of obedience to their anceſtors charge, to convince and condemn the Jewiſh people for their diſobedience to Gods commands, ver.16.

pots full of wine, and cups] Pots containing ſome large quantity of wine; for it hath affinity with a term that ſignifies *an hill*, or, *hillock*; and cups to pour it out into, and ſo drink it: but becauſe the former word is uſed for a drinking *cup* as well as the latter, Gen. 44.2. I ſuppoſe there is a trajection in the words, and it is all one, as if he had ſaid, *bowls and cups full of wine*. See the like hereunto before, Chap. 32. 9, 11.

V. 6. *But they ſaid, we will drink no wine:*] Heb. *And* (as chap.30.9.) *they ſaid, we will not drink wine*, or, *we may not*; as, *that ſhall not be done*, for, *that ought not to be done*, Gen. 20.9.

for Jonadab the ſon of Rechab our father commanded us, ſaying,] *Our father*, that is, our anceſtor, or progenitor; for this Jonadab lived in Jehues time, 2 King.10.15. between two and three hundred years before Jeremies dayes: Nor is that learned mans argument convincing with me, who would hence evince, that this Jonadab ſhould be one that lived in or about Jeremies time, becauſe they call him their *father*, and ſay, *Our father commanded us: your father Abraham*, ſaith our Saviour to the Jewes, Joh.8.56. and, *what did Moſes command you?* to thoſe that then lived, Mar. 10.3. and how the one *Baſhur* is called *the ſon of Immer*, and the other of *Melchiah*, ſee on chap.20.1. & 2.1.

Ye ſhall drink no wine, neither *ye, nor your ſons for ever;*] Why Jonadab enjoyned his iſſue this ſtrict courſe of life, is queſtionable. Some ſuppoſe, to keep them in that courſe, that they had followed, while they lived in the land of Midian, where they gave themſelves to a ſhepherds life, living in tents, and tending their flocks, not planting of vines, nor drinking wine, which the country yielded not; but contenting themſelves with ſuch ſuſtenance as their flocks afforded, Exod.2.16. & 3.1. Judg.4.17, 19. Others, becauſe having no inheritance in the land, being but ſtrangers therein, they were to live upon their employments, and ſhould not therefore look to live in ſo free and plentiful a manner, as thoſe that had lands and revenues yearly coming in. Others, that he would thereby enure them to hardſhip, as by a prophetical ſpirit foreſeeing thoſe calamities, that ſhould in proceſs of time befall thoſe among whom they lived. But theſe things being but mere conjecture, it is not eaſie certainly hereof to define ought.

neither *ye, nor your ſons*] Heb. *ye, and your ſons*; as, *ye and your fathers*, chap.16.13. and, *the King and his ſervants*, chap. 36.24.

V. 7. *Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have* any; *but all your dayes, ye ſhall dwell in tents;*] The words of the charge may well all be rendred in the imperative, for which the future is frequently uſed, *Drink not wine, nor build houſe*, &c. *but dwell in tents all your dayes*; all your life long; as Deut.11.1. & 12.1.

that ye may live many dayes in the land where ye be ſtrangers] Heb. *on the face of the land* (as Gen.6.1.) *which ye are ſojourning there*, or, *wherein ye ſojourn*; as 2 Sam.4.3. for they were by original Kenites, or Midianites, not of the line or linage of Iſrael. This promiſe of lengthning their dayes ſubjoyned, ſome refer to that bleſſing annexed by God to the preceps of obedience to parents, Exod.20.12. Epheſ.6.2. Others, rather, ſuppoſe herein to be intended, that by retaining ſuch a courſe of life, they were like to live the longer in a ſtrange country peaceably and quietly, free from envy and grudge of the natives of the land, who are not wont ſo well to brook the growth and greatneſs of ſtrangers among them, but are thence moved many times to ſeek the rooting of them out, Exod.1.9, 10. But whatſoever the ground of the injunction was, or whatſoever the end aimed at in it, they had been, and ſtill were very careful to obſerve it.

V. 8. *Thus have we obeyed the voice of Jonadab the ſon of Rechab our Father,*] Heb. *And* (which would rather be here retained) *hearkned to the voice*; as chap.7.23.

in all that he charged us, to drink no wine all our dayes, we, our wives, our ſons, and our daughters:] Or, *in not drinking wine*: So is this particle with the verb infinitive frequently uſed: as Gen. 3. 22. Chap. 28. 6. and 29. 9. and 36. 8.

V. 9. *Nor to build houſes for us to dwell in,*] Or, *And in not building*; as before, ver.8.

neither have we vineyard, nor field, nor ſeed:] We neither till, nor plant.

V. 10. *But we have dwelt in tents*] As he willed us, ver. 7. ordinarily, ſave when neceſſity enforceth us to do otherwiſe, ver.11.

and have obeyed, and done according to all that Jonadab, our Father, commanded us] Heb. *we have heard*; as chap. 34. 10.

Exod.20.19.ver.8. And this ſeemeth to have been inviolably obſerved by them from the time of Jehu, unto the reign of Jehojakim, for about three hundred years. See on ver.6.

V. 11. *But it came to paſſe*] Heb.*And it was*; As chap.41. 11,13.

when Nebuchadrezzar came up into the land] In a warlike hoſtile manner, ſee on Eſay 7.1.

that we ſaid] Heb. *And we ſaid*; *and*,for,*that*; as chap. 31.14.

come and let us go to Jeruſalem for fear of the army of the Chaldeans,] Heb.*from the face of*; as Eſay 21.15. & 31.8. and ſo in the next clauſe.

and for fear of the Army of the Syrians.] Heb. *Aramites*; that aſſiſted the Chaldeans, and ſerved under them, in their expedition againſt Judea, 2 King.24.2.

ſo we dwell at Jeruſalem.]Or,*abide*; as chap.40.5. ver.15. It ſeemeth that they held not themſelves ſo ſtrictly tied to theſe obſervances, but that in caſe of neceſſity they did and might diſpenſe with them.

V. 12. *Then came the word of the Lord unto Jeremiah, ſaying*] Heb.*And the word was* to him; as chap.32.26.

V. 13. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As chap.27.4.

Go, and tell the men of Judah, and the inhabitants of Ieruſalem,]Heb.*Going* (as ver.2.) *and thou ſhalt ſay* (or,*ſay thou*, as chap.16.11.) *to the man of Iudah*, (as chap. 32. 32.) and the *inhabitants of Ieruſalem*;as Eſay 5.5.

will ye not receive inſtruction to hearken to my words ? ſaith the Lord.] Or,*in hearkning to my words*; as ver.8,9. See chap. 2.30.& 5.3.& 7.28.

V.14. *The words of Jonadab the ſon of Rechab, that he commanded his ſons, not to drink wine are performed,*] Or, *The things* (as Deut. 30. 10.) *that he enjoyned his ſons, are* each of them (for the verb is ſingular, the noun plural, as Prov.14.1. Joel 1.20.) *inviolably kept.* Heb. *are eſtabliſhed*; as Chap. 33.14.

for unto this day they drink none] For ſo many deſcents, ver.8.

but obey their Fathers commandement] Heb. *hear*; as ver.10.

notwithſtanding I have ſpoken unto you] Or, *yet*. Heb.*and*; as chap.27.15.

riſing early and ſpeaking] I have from time to time ſeduloully and aſſiduouſly by my miniſters and meſſengers minded you of my charge, and called upon you for obedience thereunto, chap.7.13.& 11.7.

but ye hearkned not unto me.] Or, *but* (Heb.*and*; as ver.11.) *ye have not hearkned to me*; as chap.26.5,7.ver.15.

V. 15. *I have ſent unto you all my ſervants the Prophets, riſing early, and ſending them,*] Heb. *And I have ſent*;as chap.1. 2.or,*I have even ſent*;as chap.30.7.or,*For I have ſent*; as Eſay 63.5.See chap.7.25.& 25.4.& 26.5.& 29.19.& 44.4. 2 Chr. 36.15.

ſaying, Return ye now every man from his evil way, and amend your doings,] See chap.18.11.& 25.5.

and go not after other gods to ſerve them,] Chap.25.6.

and ye ſhall dwell in the land which I have given to you, and to your fathers.] Heb.*and ſit*,or,*dwell*; as Pſal.37.27. or,*remain, abide*; as ver. 11. Chap. 40. 5,10. See Chap.7.3. & 25. 5.

but ye have not enclined your ear, nor hearkned unto me.] See chap.7. 24,26.& 11.8.& 17.23.& 34.14.

V. 16. *Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandement of their father, which he commanded them; but this people have not hearkned unto me.*] As ver.14, 15. Their obedience to him ſhall riſe in judgment againſt you, to condemn you for your diſobedience to me. See Mat. 12.41,42.

V. 17. *Therefore thus ſaith the Lord God of hoſts, the God of Iſrael*] As ver.13 chap.5.14.

Behold, I will bring upon Iudah, and upon all the inhabitants of Ieruſalem, all the evill that I have pronounced againſt them:]Or, *denounced*.Heb.*ſpoken*; as chap.18.8.Heb.*I am bringing.* So chap.6.19.& 11.11.& 19.3.

becauſe I have ſpoken unto them, but they have not heard; I have called unto them, but they have not anſwered.] Or,*Becauſe when I ſpake to them, they would not hear; when I called unto them, they would not anſwer*,Prov.1.24.Eſay 50.2.Pſal.81.11. chap.7.13. It is God that ſpeaketh, and that calleth, whether immediately by himſelf, or, by the miniſtery of his meſſengers.Eſay 1.2,20.chap.15.19.Luk.10.16. 2 Cor.5.20. & 13.3.Eph.2.17. 1 Pet.3.19.

V. 18. *And Ieremiah ſaid to the houſe of the Rechabites,*] Or,*Moreover*; as chap.33.1.

Thus ſaith the Lord of hoſts, the God of Iſrael;] As before, ver.13.ſo ver.19.

Becauſe ye have obeyed the commandement of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you] Or, *that he commanded you*. Heb. *have heard*, for, *obeyed*, as ver.8.

V.19. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab, the ſon of Rechab ſhall not want a man to ſtand before me for ever.*] Heb. *There ſhall not be cut off a man of*, or, *unto*, *Jonadab the ſon of Rechab ſtanding before me all the days*. See the like forms of ſpeech, ch.33.17,18. intimating, that either his poſterity ſhould not be utterly rooted out, but continue in being, and conſequently in Gods ſight, as are all things that have any exiſtence, Pſal.89.36.& 139.7. Prov.15.3. ſee chap. 31.36. for to expound it, as ſome, of continuance in Gods favour; as Gen. 17. 18. there is no neceſſity: or that they ſhould not fail of ſome conſtant employment about the ſacred offices concerning the Law (as the phraſe ſometime importeth a ſpecial attendance, Deut.10.8. 1 King.10.8. & 17.1.) which as ſome have not improbably ſuppoſed that they might have, becauſe it is reported of them that they were *Scribes*, and given to the ſtudy of *literature*, 1 Chr.2.55. ſo long as that State, either civil, or ſacred, ſhould ſtand: for with reſtriction and relation to the continuance of thoſe things, whereupon the matter mentioned dependeth, are the like forms of perpetuity commonly conceived and ſo to be underſtood. See Gen.17.13. Exod.21.6. Num.18.8. But what ſome others add out of Euſebius his *Eccleſiaſtical hiſtory*, l.2.c. 22. from Hegeſippus, that theſe Rechabites ſhould be Prieſts, and that one of them, a Prieſt, being preſent at the murther of James the Juſt, ſhould reprove them for ſo doing, is of no probability, but ſeems a frivolous ſuppoſition, and groundleſs relation: for what part or portion could ſtrangers, as they were, have in the Prieſthood, Num.3.10. Nor ſeemeth that ſurmiſe of one of the Rabbines probable, that ſome of the Prieſts or Levites marrying of their daughters, ſome of their iſſue in proceſs of time might come to be Prieſts: for the words ſeem to imply continuance in ſome preſent employment (if ſuch a notion they be reſtrained) and to a conſtant ſucceſſion therein. And as unlikely is that which a learned Writer ſuggeſteth, that theſe Rechabites, in Jeremies dayes, ſhould begin a new courſe of combining themſelves into a body, and engaging themſelves to a conſtant attendance on the Temple-ſervice in ſuch manner, as did Anna the Propheteſs, Luk.2.37. and to a free contributing thereunto; and that therefore it was, that they did forbear the uſe of wine, becauſe they were daily to frequent the Temple; for that Law concerned the Prieſts onely, and then onely when they went in to do ſervice, Lev.10.9. Ezek.44.21. Nor is there any ground, or probability of ſuch their perpetuall and generall reſort to the Temple-ſervice, living ordinarily in Tents abroad out of the city, ver.7,10.

CHAP. XXXVI.

Verſ.1. *AND it came to paſs in the fourth year of Jehojakim the ſon of Joſiah King of Judah, that this word came to Jeremiah from the Lord, ſaying,*] The charge mentioned here to Jeremiah, ſeemeth to have been given him toward the latter end of this fourth year of Jehojakim (ſee ver.9.) and in likelyhood conſequently to have been later then thoſe related, Chap. 25. and 35. Heb, *it was that this word was*; as ch.1.2.& 31.28. The Chapter containeth firſt, a charge given by God unto Jeremy to gather together, and engroſs in one volum, the ſum of all the Sermons, that he had delivered from his firſt entrance upon his prophetical function unto the time preſent, ver.2,3. 2 Jeremies performance of it by the help of Baruc his Scribe, ver. 4. 3 Baruc's publiſhing of it by the Prophets appointment in the Temple upon a ſolemn faſt-day, ver.5—10. and after again upon occaſion, at the Court in the Scribes chamber before the Princes, ver. 11—15. 4 The effect it had upon thoſe that there heard it, and their acquainting the King with it, ver.16-20. 5 The Kings hearing ſome part of it read, and thereupon cutting it in pieces, and burning it in the fire, and giving order to apprehend Baruc and Jeremy, ver. 21—26. 6 A ſecond charge given the Prophet to write a new roll with further additionals to the former, ver. 27, 28, 32. together with a dreadful denunciation againſt Jehojakim for his burning of the other, ver 29—31.

V. 2. *Take thee*] An elegant redundancy; as Eſay 8.1.& ſo ver.28.

a roll of a book] That is, *a book* made up in *a roll*, or *a volum*, Eſay 8.1. not ſtitcht up, as ours uſually are; but rolled up, as our records, and draughts of deeds, and inſtruments are ordinarily wont to be. Yet herein, as is ſuppoſed differing from theſe, in that not faſtened all the ſheets together, as they at the head; but either glewed, or ſowed up ſheet after ſheet, the head of the ſheet following to the tail of the foregoing, as our long Inventories [illegible] are, and ſo rolled up the whole body of it from the head of [illegible] firſt ſheet to the end of the laſt. See Eſay 34. 4.

and write therein] Heb *and thou ſhalt write* (as Deut.37.3 or, cauſe to be written ; as chap.32.10. & Deut.17.18. for the Rabbines conceit, as if the King were there enjoyned to write out the book of the Law with his own hand, is frivolous.) *on it* ; as chap.51.60. *on a book.*

all the words that I have ſpoken unto thee,] Or, *all thoſe things* ; as chap.11.12. & 16.10. the ſum and ſubſtance of the Sermons that have been preached by thee hitherto : for the Rabbines doat, that would have by this roll meant the book of the *Lamentations* ; though that be one of the five which the Jews call *rolls*, or, *volums.*

againſt Iſrael, and againſt Judah, and againſt all the nations,] Or, *concerning* ; as Eſay 1.1. See chap.1.10.& 25.11.

from the day that *I ſpake unto thee,*] Or, *from the day* wherein *I ſpake unto thee* : a defect of the relative ; as Ezek. 28.15.

from the dayes of Joſiah even unto this day.] From the thirteenth year of Joſiah, at what time he was called to his prophetical office, chap. 1.2. unto the fourth of Jehojakim by the ſpace of three and twenty years, chap.25.3.

V. 3. *It may be that the houſe of Judah will hear all the evill which I purpoſe to do unto them, that they may return every man from his evill way,*] Or, *It may be that when the houſe of Judah ſhall hear all the evill that I intend* (Heb. am *intending*, or, *thinking* ; as chap.29.1.) *to do unto them* (unleſs they prevent it by timely repentance, chap.18. 8.) *they will turn each one* (Heb. *a man* ; as chap.34.9.) *from his evill way.* See chap. 36.3.

that I may forgive their iniquity and their ſin.] Heb. *and I will forgive* ; as the like, chap.26.3. Gods end in menacing evil being, that he may not inflict it ; in threatning deſtruction, that he may not deſtroy, Ezek.3.18.

V. 4. *Then Jeremiah called Baruch the ſon of Neriah ; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had ſpoken unto him upon a roll of a book.*] *Then*; Heb. *And*; as chap.29.12. *upon* (as Joſh.10.13. ſo ver.18.) *a roll of a book.* See on ver.2. Jeremy made that uſe of Baruc, as Paul did of Tertius, Rom.16.22.

V. 5. *And Jeremiah commanded Baruch, ſaying, I am ſhut up, I cannot go into the houſe of the Lord:*] Or, *I am detained*, or, *reſtrained*, (as 1 Sam.21.5. 2 Chron.20.37.) ſo that *I cannot go into the houſe of the Lord* : a defect of the particle ; as chap. 18. 16. Eſay 63. 13. what the occaſion of Jeremies reſtraint was at preſent, is not certainly known. One of the Rabbines ſaith, he was ſhut up in priſon ; but that ſeemeth otherwiſe : for what needed the King then to give order for the apprehenſion of him ? ver.26. Others ſay he was commanded by the King to keep his houſe. But neither doth this ſeem to ſort well with the advice given by the Princes for Baruch and him to hide themſelves, ver.19. Others, that he durſt not go abroad, or be ſeen in publike for fear of the King, whoſe cruel diſpoſition he was well acquainted with, chap. 26. 20—23. But this the ſtory in that Chapter related ſufficiently refelleth. Others ſuppoſe, that by ſome Eccleſiaſtical cenſure he might be reſtrained ; and others, again, by ſome legall pollution : and others, laſtly, by ſome ſpecial inhibition from God , or ſecret intimation from his Spirit : as was Paul, Act. 16. 6,7. But ſufficient light of information herein failing us, there can be no certain determination of ought.

V. 6. *Therefore go thou and read in the roll*] Heb. *And* (as chap.29.27.) *thou ſhalt go, and ſhalt read* ; as, *thou ſhalt write*, ver.2.

which thou haſt written from my mouth] As I endited or dictated to thee, ver.4.18.

the words of the Lord in the ears of the people] In their hearing ; as chap.29.29. and ſo ver.14,15.

in *the Lords houſe*] A defect of the prepoſition ; as chap. 29.25.

upon the faſting-day:] Heb. *on the day of faſt :* on which, concourſe of people would be out of all parts. See on verſe 9.

and alſo thou ſhalt read them] Or, *and read them alſo* ; as before.

in the ears of all Judah that come out of their cities.] In the hearing, not of the inhabitants of Jeruſalem onely, but of all the people alſo, that from the ſeveral cities of Judah repair thither, to ſeek God by ſupplication and prayer, as on ſuch occaſions they uſed to do, 2 Chron.20.3,4.

V. 7. *It may be they will preſent their ſupplication before the Lord,*] Heb. *their ſupplication will fall to the face* (or, *in the preſence*) *of the Lord :* an alluſion to the dejected geſture of perſons that come to ſeek for mercy, Deut.9.25. Matth. 26.39.

and will turn every one from his evil way,] As ver. 3. all prayer and ſupplication, humiliation and faſting, being without reformation and amendment unavailable, Eſay 58. 3,5. Chap.12.12. Zach. 7. 5,7. being no other then a bare bodily exerciſe, 1 Tim.4.8.

for great is the anger and the fury that God hath pronounced againſt this people.] Or, *denounced.* Heb. *ſpoken* ; as chap.35.17. See chap.32.37. Zach.7.12.

V. 8. *And Baruch the ſon of Neriah did according to all that Jeremiah the Prophet commanded him : reading in the book the words of the Lord,* in *the Lords houſe.*] Heb. *to read* ; as chap.35.8. *to drink.* See before, ver.6.

V. 9. *And it came to paſs in the fift year of Iehojakim the ſon of Ioſiah King of Iudah, in the ninth moneth,* that *they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah unto Ieruſalem.*] Or, *For* (as chap.23.22.) *ſo it was* (ver.1.) *in the fift year of Iehojakim* (in the beginning of that year of his reign, the year after that, wherein this charge was given Jeremy, ver. 1, 2. the length of the matter to be written in the roll, requiring ſome time for the engroſſing of it, or it being on purpoſe reſerved till then) *in the ninth moneth* (not of that year of his reign, but from the ordinary beginning of the year then current) that (a defect of the particle, as ver.1.) *a faſt was proclaimed* (for the verb is indefinite ; as chap.6.30.) to be held *before the Lord* in his Temple at Jeruſalem ; as *they ſold Ioſeph* to be carryed *into Egypt*, Act.7.9. as well for other the people of Judah, as for thoſe that dwelt there. See on verſe 6. This was not the ordinary yearly faſt enjoyned in the Law, Lev.23.27. for that was kept on *the tenth day of the ſeventh moneth*, anſwering to part of our September, and part of our October , whereas this was held *in the ninth moneth*, which comprehended part of our November, and part of our December, called *Chiſleu*, Zach. 7.1. two moneths later then that; and was therefore proclaimed upon ſome extraordinary occaſion , whether of that long and great drought and dearth, thence proceeding, mentioned, Chap.14.1,2. whereof ſome intimation ſeemeth there, verſe 12. or upon ſome fear of a new invaſion by forrein forces, Jehojakim having been ſometime before compelled to ſubmit unto the King of Babylon, and to hold from him, Dan.1.1. 2 King.24.1. from whom yet not long after he began to revolt, and thereby encenſed him againſt him, 2 King. 24.1. For that ſeemeth to me nothing probable, which yet ſome ſuggeſt, that the faſt ſhould be to bewail the calamities that had formerly befallen them, in the ſiege, and ſurpriſal of the city, in the latter part of Jehojakims third year, and entrance of his fourth, a twelvemoneth, or more it may be, before ; Nor doth that inſtance of thoſe faſts, Zach.7.3, 5. come home here : for their captivity, and the ſtate of their city, Temple and Land, did all that while ſtill continue the ſame. But I encline rather to that firſt of famine by drought, which might be further alſo encreaſed much by the ſpoyl made in the late invaſions.

V, 10. *Then read Baruch in the book,*] Heb. *And* (which may well be here retained) *Baruch read in the book* ; as ver. 8.

the words of Ieremiah] Which he had dictated to him, ver. 4, 18. called alſo *the words of the Lord*, ver. 6. becauſe they came to the Prophet from him. See chap.1.1,12.

in the houſe of the Lord] See chap.35.4.

in the chamber of Gemariah the ſon of Shaphan the Scribe.] Out of the window of his chamber, or ſome balcone (for ſuch alſo there were about thoſe buildings) adjoyning thereunto, and looking into the Court , where the people were aſſembled : Nor can I accord with that learned man, who ſuppoſeth, that it was read onely in private within the chamber to ſome few that were met together in that room. See Jeremies Charge to Baruc, ver.6. and the words following, which expreſly controll it.

the Scribe] An officer belonging to the Temple, as another to the Kings court, ver.12.

in the higher court,] Or, *upper court* the Prieſts court, 2 Chron.4.9. termed uſually, *the inner*, 1 King. 6.36. Ezek. 10.3. & 40.32. here *the upper* court, in regard of the peoples court, called alſo *the great*, 2 Chron.4. 9. and *the inner* court, Ezek.10.5. & 40. 17. being lower by divers degrees then it, Ezek.40.31. Howbeit, there want not thoſe, who by the *upper court*, here underſtand the peoples court ; yet not ſimply or abſolutely , but that part of it wherein the men or males met, ſo termed in relation to the other part of it wherein the women uſed to aſſemble, being lower much then the other : but whether any ſuch diſtinct court were ſo ancient or no, is uncertain : theſe Authors themſelves acknowledging, that this *lower court* for the women, was not at the firſt built by Solomon.

at the entry of the new gate of the Lords houſe] Or, *by* (as chap.13.5. & 32.7.) *the entry of the new gate* ; the Eaſt-gate by Jotham re-edified, 2 Kings 15.35.

in the ears of all the people.] Or, *hearing*, as ver.6.

V. 11. *When Micajah the ſon of Gemariah the ſon of Shaphan had heard out of the book all the words of the Lord;*] Or, *Now when Micajah had heard.* Heb, *And Micajhu* (as *Jam-*

jahu, chap.1.1.) *heard* (but the copulative hath oft a double notion. as chap.13.12. & 34.10. or in this ſyntax the one may be fetcht hither from the head of the next branch, verſe 12.) *from off the book all the words of the Lord*; as ver.6.

V. 12. *Then he went down* into *the Kings houſe*] Or, *He went to the Kings houſe*; the copulative hence taken into the former branch for the clearer expreſſion in our language. *And he heard———and he went*, for, *And*, or, *Now*, (as chap. 30.4.) *when he had heard,———he went*; as chap.26.10. *Now when they heard,——— they came.*

went down into *the Kings houſe*] Or, went (ſimply, ſee on chap.26.10.) to *the Kings houſe*: the particle is wanting; as chap.22.1.

into *the Scribes chamber*:] Heb. *up to*, the chamber of Eliſhama the Kings Secretary, Verſe 20. See Eſay 36.3.

and lo all the Princes ſate there;] Heb. *ſitting*; as 2 Kings 6.32.

even *Eliſhama the Scribe*] Whoſe chamber it was.

and Delaiah the ſon of Shemajah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the Princes.] That is, the reſt of them, as chap.39.13. and as, *all the houſes*, chap.52.13. of one of theſe, ſee chap.26.22. of other of them, verſe 25.

V. 13. *Then Micajah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.*] Heb. *And.* (which may well be retained) and, *words*, for, *things*; as Chap.26.2. (for if he had related all the words that he ſpake, they ſhould not have needed to ſend for the roll; nor was his memory ſo good) and, *read in the book*, as verſe 10. and, *ears*, for, *hearing*, as there. Now for what end Micajah did this is uncertain; whether out of a malicious diſpoſition to cauſe the Prophet and his Scribe to be queſtioned, as Shemajah, chap.29.24,25. or out of a religious intention, to have ſome courſe taken, if it might be, for the pacifying of Gods wrath, and preventing of the judgment denounced, is not certain: yet the latter ſeemeth the more probable.

V. 14. *Therefore all the Princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelamiah, the ſon of Cuſhi unto Baruch, ſaying*;] Of this *Jehudi*, ſee further on verſe 21.

Take in thine hand the roll, wherein thou haſt read in the eares of the people, and come,] *Therefore*, or, *Then*; Heb. *And.* (as ver.4.) and, *which thou readeſt in it*: an elegant redundancy; as the like, chap.7.14. and, *eares*, for, *hearing*; as verſ. 10, 13.

So Baruch the ſon of Neriah took the book in his hand, and came unto them.] Heb. *And.* as Chap.28.17.

V. 15. *And they ſaid unto him, Sit down now, and read it in our eares.*] Heb. *Sit*, for, *ſit down*, as Eſay 47.1.

So Baruch read it in their ears.] Heb. *and*; as ver.14. and, *ears*, as before.

V. 16. *Now it came to paſſe,*] Heb. *And it was*; as Verſe 1.

when they had heard all the words,] Or, *thoſe words*, or, *thoſe things*; as ver.13. and ſo after again.

they were afraid, both one and other,] Or, that *they were afraid*, the particle ſupplyed, as ver.1. *both one and other*; as well bad as good: all of both ſorts were ſtricken alike with terrour and dread; as Act.5.11. or, *they were afraid*, and looked *one upon another*: as men aſtoniſhed are wont to do, Eſay 13.8. or, as ſome, they ſpake one to another; or, conſulted one with another; they laid their heads together: but the parallel place ſeems to lead unto the former ſupply. Heb. *a man to*, or, *on his friend*, or *neighbour*; as Chap.34.15. and it is, howſoever, a complexive form, ſuch as ver.9.

and ſaid to Baruch, we will ſurely tell the King all theſe words.] Or, *things*; as before. Heb. *telling tell*: as 1 Sam.22.24. Judg. 14.12. to try whether any good might thereby be wrought upon him; for they ſeem to be better affected then either themſelves, or other of them afterward in Zedekiahs time were. See on Chap.38.4.

V. 17. *And they asked Baruch, ſaying, Tell us now how didſt thou write all theſe words at his mouth?*] Or, *How couldſt thou write* (in a potential notion; as Chap.2.23.) *all theſe words*, or, *things* (as before) *from his mouth*: for ſo the Hebrew hath it; as Job 22.22.

V. 18. *And Baruch anſwered them, He pronounced all theſe words to me with his mouth.*] Heb. *from his mouth*; as ver.17. They ſeem to lay here too much weight upon the words of the text, who following the Latine rendring them, *He ſpake them as if he read*, would have Baruchs meaning to be, he uttered them as diſtinctly and readily all along, as if he had read them out of a book, whereby it might appear, that they were by an immediate inſtinct of ſpirit ſuggeſted unto him. But the terms of the text imply no more, but that the Prophet dictated unto him, what he ſhould write; in doing whereof, he might well for ought I ſee make uſe of ſuch copies of his Sermons formerly delivered, as he had by him: as alſo he did ſometime in likelihood, not of ſome of his own onely, but of the Sermons of other Prophets alſo that had been before him. See Chap.48.19,43,44. & 51.15——19.

and I wrote them *with ink in the book.*] Heb. *on the book*; as Joſh.10.13. and the Jewiſh Doctors criticiſm ſeemeth here over-nice, that would have it to be ſpoken in way of anticipation; for it is not a book, ſaith he, untill it be written in, and written out: as if *tables* to write on, were not tables, untill ſuch uſe had been made of them: a defect there is of the pronoun; as Chap.34.10.

with ink] The uſual material to write with in thoſe times; not, added here, a sa learned Writer, to intimate, that he did not draw them on ſlate, or in lead, or, on waxed tables; for their own eyes to whom he ſpake ſhewed them the contrary: but intimating only the ordinary manner of doing it.

V. 19. *Then ſaid the Princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be*] Heb. *And*; as ver.4. and, *be hid*; the paſſive in a reciprocal notion: as Chap.23.24. & 34.14. They foreſaw that the King might be enraged againſt them, and give order to apprehend them, as he had formerly for Uriah, Chap.26.21. that which alſo he did verſe 25. and they ſeem to have been deſirous of, and carefull for their indemnity and ſafety: the one of them had been formerly employed by the King for the bringing back of Uriah, when he was fled into Egypt, Chap. 26. 22. but it may be had now ſome remorſe for what then he had done. See ver.25. However, it appeareth that Jeremy was not as preſent in cuſtody, as ſome have ſaid. See ver.5.

V. 20. *And they went in to the King into the Court,*] Into the Inner Court, where his perſonal reſidence uſually was; for the Kings palace was divided into three Courts: the utter, next the ordinary way, the middle, and the inner. See 2 King. 20.4. The Scribes Chamber, and of other principal officers was in likelihood in the middle court, the Kings peculiar lodgings in the innermoſt; for the word *court* here, as alſo ver.10. comprehendeth not the open *court-yard* only, as we call it, but the buildings alſo about it.

but they laid up the roll in the chamber of Eliſhama the Scribe,] Becauſe uncertain whether the King would deſire to ſee it or no.

and told all the words in the ears of the King.] Acquainted the King with the main ſum and ſubſtance of the ſubject matter that it contained. See the like forms, Verſe 13.

V. 21. *So the King ſent Jehudi to fetch the roll,*] Heb. *And.* as ver.14. and, *to take the roll*, for, *to take* and bring it; a complexive form; like that, Pſal.78.18. *thou haſt taken*, or, *received gifts, to men*; that is, to give to, or, beſtow upon, *men*; Eph.4.8. & Prov.25.22. *thou ſhalt take coals upon his head*, that is, *take and heap* them, Rom.12.22. So Gen.27.9. *take me two kids*, for, *take* and bring me: and 1 Sam. 4.3. *let us take the Ark from Shilo*; that is, take and bring it; or, as we uſe to ſay, *fetch* it: and ſo we render it not amiſſe both here and there: for that word with us alſo includeth a two-fold notion. See the like forms, Eſay 38. 17, 21. This *Jehudi* ſeemeth to have been one that was uſually employed as a meſſenger, both by the King and the Princes. See verſe 14. what a learned Writer here ſaith of him, that he was a man much of the Kings own diſpoſition, and one that the King therefore had continually about him, I ſuppoſe is no more then his mere conjecture.

and he took it out of Eliſhama the Scribes chamber;] Took and brought it, as before; for the word is the ſame.

and Jehudi read it] Some part of the matter contained in it; not all, ver.13.

in the ears of the King,] In his hearing; as ver.6,14. and hereafter again.

and in the ears of all the Princes which ſtood by the King.] Attending upon him. Heb. *from off*; as at ſome convenient diſtance: he *ſate*, ver.22. they *ſtood*; as 1 Kings 10,8. See Eſay 6.1,2.

V. 22. *Now the King ſate in the winter-houſe,*] Heb. *And.* as Chap.30.4. *houſe*, or, *room*; for the manner of Kings and great men was to have houſes or rooms fitted for, and ſuitable to the ſeverall ſeaſons of the year; ſome wider, more open, and airy, to let the wind and freſh air in the more freely, which they made uſe of in the ſummer, Judg.3.20. chap. 22.14. Others, cloſer and warmer, which in winter time they more frequently uſed. See Amos 3.15.

in the ninth moneth] Wherein the faſt had been held; one of their winter moneths. See on ver.9.

and there was a fire *on the hearth burning before him.*] Heb. only, *and the hearth burning before him*; that is indeed, fire burning upon it, ver.22. but the particle here uſed, hath no ſuch notion of *upon* here, but is a note only, as alſo in divers places elſewhere, of that which we call a nominative caſe. So Prov.16.33. Ezek.31.4.

V. 23. *And it came to paſſe, that,*] Heb. *And it was*; as verſe 9.

when Jehudi had read three or four leaves] The word properly ſignifies *doores*; whence rendred in the duall form, *two leaved doores*, Eſay 45.1. and as we take the word from *a leaf* of paper, to deſign thereby *a board*, or, *boards*, whereof ſuch *doores* conſiſt. So the Hebrews take from ſuch *doores*, or, *boards*, whereof they are made, the word to ſignifie *leaves* of paper, parchment, or the like, whereof rolls or books are made. So called, ſay ſome, becauſe in figure and ſhape they reſemble ſuch tables or boards. Others, becauſe they are ſhut and opened, as doores are, Eſay 29.11,12. & 34.4. chap. 32.11. Rev.5.1,2. & 6.14. Some learned Interpreters render it *leaves*, as ours doth: that the Scholiaſt controlleth, becauſe it was *a roll*, not *a book*, ſuch as we commonly uſe; and he inſtead thereof ſubſtituteth *columns*: in my mind more unfitly; ſince the term of *columns* is uſed commonly for the two moities, or counter-parts (if I may ſo call them) of a *page*. Another learned man rendreth it, *three or four titles* of the ſections, into which it was divided. I ſee not why we may not retain, either with ours and others, *leaves*; or with the old Latine, *pages*; ſeeing that either word may be uſed, as well of the parcels of a roll; as of a ſtitcht book. Heb. *three leaves and four*, for, *three or four*; as Eſay 17.6. *four five*, by an ellipſis, for, *four* or *five*: the copulative in a disjunctive notion: as, *father and mother*, for, *father or mother*, Exod.21.15. and a trajection withal, *three leaves or four*, for, *three or four leaves*: as, *ſeven ſhekels and ten*, for, *ſeventeen ſhekels*, Chap.32.9.

he cut it with the pen-knife] *he*, to wit, *the* King; the pronoun for the noun: as, *he went*, for, the King *went*, 2 Kings 25.4. not Jehudi that read it, but Jehojakim to whom he read; taking it out of his hands, and not enduring to hear any more of it, ver. 29. Heb. *he tore it with the Scribes knife*, or, *raſor*; as it is rendred, Pſal.52.2. Eſay 7.20. ſuch as the Scribes uſed to make or mend their pens with, and to race out ought in any roll or writing, when occaſion was ſo to do.

and caſt it into the fire that was *on the hearth, until all the roll was conſumed in the fire that* was *on the hearth*.] A complexive form, as that before, verſe 21. together with a trajection, as before: *he caſt it into the fire*, and left it *on the fire*, (ſo is the Hebrew) *that* was *on the hearth until the roll was conſumed*; as Chap.24.10.

V. 24. *Yet they were not afraid, nor rent their garments*,] In token of grief, or fear; as the manner with them was. See Eſay 36.22. & 37.1. See alſo on ver. 27. The Princes feared, the King and his ſervants feared not. See ver.16.

neither *the King, nor any of his ſervants*,] Heb. *the King, and all* (for, *any*, as Chap.40.5.) *his ſervants*. So Chap.35.6. *ye and your ſons*; neither *ye nor your ſons*.

that heard all theſe words.] Or, *though they heard all theſe things*; as ver.2,13.

V. 25. *Neverthleſſe Elnathan, and Delaiah, and Gemariah, had made interceſſion to the King, that he would not burn the roll*;] Or, *And albeit*, or, *Notwithſtanding that*; ſo is the particle uſed, Neh.6.1. Eſay 49.15. And it may be obſerved, that this *Elnathan* who had before ſo far condeſcended to the Kings pleaſure, to be uſed by him as an inſtrument for the apprehending of Uriah, Chap.26.22. was one of thoſe who now endeavoured to diſſwade and ſtay the King from the burning of Jeremies book. See ver.12,19.

but he would not hear them.] Or, *Yet* (as Chap.35.14.) *he would not hearken to them*. Heb. *and he hearkened not unto them*; being deſperately bent to run on in a godleſſe courſe to his own ruine; as Chap.8.6.

V. 26. *But the King commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelamiah the ſon of Abdiel to take Baruch the Scribe, and Jeremiah the Prophet*.] Heb. *And* (which may well here be retained) *charged* (as Deut.3.28) *Jerahmeel*, or *Jerachmeel, the ſon of Hammelech*; or, *the Kings Son*; but it ſeemeth rather to have been a proper name; as Chap.38.6. for it is not likely that the King, though a wicked man, would uſe his own ſons as purſevants, or meſſengers.

but the Lord hid them.] Heb. *and*; as Chap. 35. 6. God ſuffered them not to be found, having before withdrawn themſelves, by the advice of the Princes, ver.19. God herein ſhewing his care to protect and ſecure his Prophet, according to his promiſe, Chap.1.19. & 15. 21. Though we need not deſcend to ſuch niceties, as the Jewiſh Doctors here do, affirming that God either caſt a miſt about them, or made their eye-ſight fail the kings meſſengers, when they came into thoſe places where they were; as was done with the men of Sodome, Gen.19.11. and with thoſe that came to ſeize on Eliſeus, 2 Kings 6.18. God could many other wayes ſecure them.

V. 27. *Then the word of the Lord came to Jeremiah*,] Or, *Again the word of the Lord came* (Heb. *was*; as Chap. 1.2.) *unto Jeremiah*, as Chap.24.4.

(*after that the King had burnt the roll, and the words that Baruch wrote at the mouth of Jeremiah*) *ſaying*,] Or, *with the words*; as Chap.26.21. the roll wherein they were written; otherwiſe Gods Word cannot be burnt; no more then it can be bound, 2 Tim.2.9. And the Jewiſh Doctors here dally, after their wonted manner, who becauſe it is ſaid, *burnt the roll, and the words*, hence gather, that there ſhould have been a two-fold renting of their garments, verſe 24. one for the burning of the parchment, and another for the burning of the writing in it: they might better have ſaid, one for the cutting or rending of it, and another for the burning of it: but theſe are mere fancies.

at his mouth.] Heb. *from his mouth*; as before, Verſe 4,17,18.

V. 28. *Take thee again another roll*,] Heb. *Return* (as Gen. 26.18.) *and take thee* (as ver.2.) *another roll*. See ver.18.

and write in it all the former words that were in the firſt roll, which Jehojakim *the King of Iudah hath burnt*.] Heb. *write on it*: as ver.4. *all the former words*, or, *things*, as ver.13. *that were in the firſt roll*, or, *former*; as Eſay 48.3.

V. 29. *And thou ſhalt ſay to Jehojakim King of Judah*,] Or, *And ſay* (as Chap.35.13.) *unto* (as ver.12. chap. 26.5.) or, *concerning* (as chap.18.8,9.) *Jehojakim*, ver.30. and thus rather, as the particle doth with words of ſpeech moſt frequently ſignifie, as Eſay 1.1. & 2.1. Chap.16.3. & 49. 1,7. for it is not likely that God would have him to preſent himſelf to Jehojakim, from whom he had taken a courſe to conceal him: but would have him to put theſe things into the new roll, ver.32.

Thus ſaith the Lord, Thou haſt burnt this roll,] Or, Becauſe *thou haſt burnt this roll*. See the like defect of the cauſall, Chap.30.14. the rather to be ſupplyed here, to make it cohere the more fitly with ver.30.

ſaying, Why haſt thou written therein, ſaying,] Spoken as Jehojakims words, not unlike to thoſe of Zedekiah, Chap.32.3. This, ſay ſome, he would have ſpoken to him, if he could have been found. But God is wont to attribute unto perſons ſpeeches correſpondent to their inward thoughts and imaginations, which he ſeeth and regardeth. See Eſay 14.13. & 47.7. Chap. 2.25. & 6. 16,17.

The King of Babylon ſhall certainly come and deſtroy this land] Heb: *ſhall coming come*; as Habb.2.3.

and ſhall cauſe to ceaſe from thence both man and beaſt?] See Chap.33.10. that it may keep an exact Sabbath; for thereunto the word alludeth, 2 Chr.36.21.

V. 30. *Therefore thus ſaith the Lord, of Jehojakim King of* Judah, *He ſhall have none to ſit upon the Throne of David*;] None of his iſſue ſhall ſit upon it, for any time, worth ſpeaking of: for his ſon Jehojacin, or Jeconiah, reigned but three moneths and ten dayes, 2 Kings 24.8. 2 Chron.36.9. and Zedekiah his Uncle ſucceeded him, 2 Kings 24.17. See chap. 1.1,3. & 22.30. where the like is alſo denounced againſt his ſon Jeconiah. Yet we need not ſo ſtrain the term of *ſitting* here with a learned late Writer, to have it ſignifie *remaining, ſtaying, abiding*; as Pſal.9.7. the ſenſe is proper and plain enough, as before: and it is like that, Chap.37.9. *the Chaldeans ſhall not depart*; and yet they did depart; as is ſaid there, ver.5. but not for any ſpace of time, or to any purpoſe: nor unlike to that of our Saviour concerning Jairus his daughter, *the damſel is not dead*, Mat.9.24.

and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.] Or, *to the heat by day, and to the froſt by night*: that being ſo expoſed, it may the ſooner putrifie and become the more vile and loathſome; not that his body could be ſenſible of ſuch uſage, or himſelf being deceaſed of ought that ſhould befall his body; but that the ſight of a Kings body in ſuch a condition, ſhould be an hideous ſpectacle, and horrid monument of Gods heavy wrath and indignation againſt him, unto all that ſhould behold it, Eſay 66.24 See the very ſame in effect denounced before againſt him, chap. 22.19.

V. 31. *And I will puniſh him, and his ſeed, and his ſervants for their iniquity*,] Heb. *I will viſit upon him, and his ſeed, and his ſervants, their iniquity*. So Chap. 23.34. See Chap. 21.7.

and I will bring upon them, and upon the Inhabitants of Ieruſalem, and upon the men of Iudah, all the evil that I have pronounced againſt them:] See Chap.35.17.

but they hearkned not.] Or, *becauſe they would not hear*. Heb. *and they heard not*; but the copulative hath ſometime a cauſative notion: as Eſay 64.5. *thou art wroth, and we have ſinned*, for, *becauſe we have ſinned*.

V. 32. *Then took Jeremiah another roll, and gave it to Baruch the Scribe the ſon of Neriah, who wrote therein from the mouth of* Jeremiah *all the words of the book which* Jehojakim *king of* Judah *had burnt in the fire*; *and there were added beſides unto them many like words*.] Or, *So* Jeremy *took*, as ver.14. Heb. *And*. and, *wrote upon it*; as ver.18. and, *many words as they*.

Thus dealt God with the roll that Jehojakim burnt; as before with the yoke that Hananiah broke, Chap.28.13,14. and the King gained no more by burning the book, then wicked Princes and people by murthering of Gods Prophets, 2 Chr. 24.21,22,25. Zach.1.5,6. an increaſe of guilt, Chap. 26.19. and an addition of wrath, Eſay 28. 14,22. The Jewiſh Doctors here doat again, who as before by the roll, that Baruch wrote from Jeremies mouth, they would have to be meant *the Lamentations of Jeremy*; ſo here they tell us, that there were but three alphabets of it in the firſt roll; the reſt were added in this ſecond.

CHAP. XXXVII.

Verſ. 1. AND *King Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehojakim,*] Or, *Now* (as Ezr.7.2. chap.29.1. ver.4. becauſe this diſcourſe hath no connexion with, or dependance upon, any foregoing relation) *Zedekiah the ſon of Joſiah* (ſo ſtyled, to diſtinguiſh him from another Zedekiah, of the ſame time, his Nephew, the ſon of Jehojakim his brother, and brother to Jeconiah, 1 Chron.3. 16.) *reigned inſtead of Coniah*; that is, Jehojacin or Jeconiah, in contempt ſo termed, Chap.22.24.

whom Nebuchadrezzar King of Babylon made King in the land of Judah.] Heb. *made to reign*: ſo naming him, whereas before he was called *Mattaniah*, 2 King.24.17. This relation of Zedekiahs entrance into the royal government, together with the diſobedient carriage of himſelf, his ſervants, and ſubjects, ver.2. is here prefixed to make way for a meſſage, which he was to receive by Jeremy from God, ver.7—10.

V. 2. *But neither he, nor his ſervants, nor the people of the land did hearken unto the words of the Lord, which he ſpake by the Prophet Jeremiah.*] See 2 Chr.36.12—16. Heb. *by the hand of Jeremiah*; as Eſay 37.24. Mal.1.1. Chap.50.1.

V. 3. *And Zedekiah the King ſent Jehucal the ſon of Shelamiah, and Zephaniah the ſon of Maaſeiah, the Prieſt, to the Prophet Jeremiah, ſaying, Pray now unto the Lord our God for us.*] This is related together with ſome circumſtances of the time when it was done, ver.4.5. as giving occaſion of the meſſage enſuing from God. The like addreſſe from the ſame King by one of thoſe here mentioned, and another, to the Prophet. See chap.21.1,2. See there. But thus are the wicked in their diſtreſſes glad to ſeek unto Gods ſervants for their prayers, whoſe wholſome advice yet they refuſe to follow, verſ.2. Chap.38.15. So 2 King.13.6. Act.8.22,24.

V. 4. *Now Jeremiah came in, and went out among the people*] Heb. *And* (as chap.36.22.) was *coming and going in the midſt of the people*; as chap.40.5,10. He went at large, being yet at full liberty.

for they had not put him into priſon.] Or, *he was not yet put in priſon*: for the verb is indefinite; as Gen.40.15. *they have put me in priſon*, for, *I was put in priſon.* Heb. *they had not given him* (as ver.18.) *into the houſe of reſtraint*; as Eſay 42. 7. which yet ſhortly afterward they did, ver.15. chap.32.2.

V. 5. *Then Pharao's Army was come out of Egypt.*] Heb. *And.* which might here well be retained. Zedekiah was made King of Judah by Nebuchadnezzar, and had ſworn fealty unto him, ver.1. 2 King.24.17. 2 Chr.36.13. but being ſettled in the kingdome, he entred into a ſecret confederacy with Pharao King of Egypt, and revolted from the King of Babylon, Ezek.17.15—18. who thereupon made war upon him, and beſieged him in Jeruſalem, 2 King. 25.1,2. Now Pharao, though he came no more in perſon abroad after the great overthrow given him by Nebuchadnezzar in the reign of Jehojakim, chap.46.2. 2 King.24.7. yet he ſent ſome forces to relieve Zedekiah, and to raiſe the ſiege, if it might be; but all to no purpoſe, Ezek.17.17.

and when the Chaldeans that beſieged Jeruſalem heard tydings of them, they departed from Jeruſalem.] Heb. *And the Chaldeans heard——and they went up*, or, *departed*, (as chap.4.7.) *from againſt Jeruſalem*; to go to meet with the Egyptian forces: but Zedekiah it ſeemeth feared that they might return again; and therefore ſendeth to the Prophet, ver.3. and yet how wretchedly and perfidiouſly they had dealt in their covenants with God, upon the approach of thoſe ayds, ſee chap. 34.15,16,21. The like ſyntax to that in this place, ſee chap. 35.11.

V. 6. *Then came the word of the Lord unto the Prophet Jeremiah, ſaying,*] Heb. *And the word was to* him; as chap. 35. 12. And this hath reference to what was before related, concerning the meſſage ſent from the King to the Prophet, ver.3. whereunto an anſwer is now returned; all between this and that, ver.4,5. being as incloſed in a parentheſis.

V. 7. *Thus ſaith the Lord, the God of Iſrael:*] As Chap. 35. 13.

Thus ſhall ye ſay to the King of Judah,] Or, *Thus ſay*; as Chap.21.3.

that ſent you unto me to enquire of me:] Or, *to ſeek to me*; as Eſay 55.6. Ezek.36.37. for his requeſt to the Prophet was to pray for them, ver.12.

Behold, Pharao's Army which is come forth to help you, ſhall return to Egypt into their own land] Not daring to bicker with the Chaldean forces, or not able to ſtand before them, and much leſs able to relieve you, Ezek.17.17. Thus no courſe nor counſel can prevail, or avail ought againſt God, Pſal.33. 10,11,16,17. Prov.21.30,31. Eſay 14.27. & 30.1—6. & 31. 1—3. But what the Talmudiſts here fable of the Egyptian forces coming by ſhipping, and what ſtrange matters God cauſed the ſea to raiſe up, that did affright them, and made them turn back again, is of the ſame ſtamp with other their abſurd and ridiculous figments.

V. 8. *And the Chaldeans ſhall return*] Having either frighted them away, or worſted them in fight, and ſo put them to flight.

and fight againſt this city, and take it, and burn it with fire.] Chap.32.2,29.

V. 9. *Thus ſaith the Lord, deceive not your ſelves*] Heb. *your ſouls*; as Chap.17.21.& 51,6.

ſaying, The Chaldeans ſhall ſurely depart from us:] Heb. *Going go* (as Judg.4.9.) *from againſt us*; as ver.5.

for they ſhall not depart.] For any long time; or, ſo as to relinquiſh and give over their ſiege. See of the like, on Ch. 36.30.

V. 10. *For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained* but *wounded men among them,*] Heb. *if ye had ſmitten*: the conditional in a diſcretive or adverſative notion; as Chap.5.2. & 15.1. and, *there remained wounded*, or, *thruſt thorow*; as Chap. 51. 4. for, *none but* ſuch, or ſuch *onely*: a defect of the reſtrictive; as Job 8.9. Eccleſ.4.8. or, *they were left* all *thruſt thorow*: the general note ſupplyed; as 1 Sam.30.8.

yet ſhould they riſe every man in his tent, and burn this city with fire.] Heb. *a man* (for, *each one*; as Chap.36.3.) *in his tent they ſhall riſe*: the diſcretive wanting; as Chap.15.1, 10. and the noun ſingular with a verb plural in a diſtributive notion; as Chap.36.16. See before, ver. 8. the weakeſt and feebleſt ſhall be able to prevail againſt thoſe whom God will have to be deſtroyed, Eſay 40.29. Chap.49.20.& 50.45.

V. 11, *And it came to paſs*] Or, *Now ſo it was*; as Chap. 36. 22, 23. ver. 2. For here beginneth a new relation of a further buſineſs, having no dependance upon the former; wherein is related, firſt, ſome harſh uſages of Jeremy, and his impriſonment, upon his attempt to repair to Anathoth the place of his former wonted abode, ver.11—15. and ſecondly, a private conference that paſſed between the King and him, during the time of his impriſonment, ver.16—21.

that when the Army of the Chaldeans was broken up for fear of Pharao's Army] Heb. *when the Army of the Chaldeans was gone up from againſt Jeruſalem* (as ver.5.) *from the face*, or, *before*, or, *becauſe of, Pharao's Army*: for howſoever the term here uſed be ſometime not amiſs rendred, *for fear of* this, or that; as Eſay 21.15.& 31.8. Chap.35.11. yet the word ſignifieth more generally, *becauſe of*, or, *by reaſon of*; as Chap.4.4. & 21.12. & 23. 10. and there is no neceſſity therefore ſo to render it here: but it may well be rendred, *by reaſon of*, or, *becauſe of, Pharao's Army*; not ſo much it may be, becauſe they ſtood in any great fear of them; whom they had but lately ſhrewdly foiled, Chap.48. 2. and had forced their King to keep in perſon at home, 2 King.24.7. but rather, in likelyhood, to go forth to meet them on the way, and ſo to prevent their neerer approach, that ſo they might the more quietly, and conſtantly, carry on the ſiege afterward, without any diſturbance from abroad.

V. 12. *Then Jeremiah went forth, out of Jeruſalem*] Or, *That*, (Heb. *And*) *Jeremiah went forth out of Jeruſalem*: taking in here the particle *that* from ver.11. where it hath no place. So the copulative is familiarly uſed; as Eſay 2.2. Chap.3.9.& 4. 9.& 5.19.

to go into the land of Benjamin] To Anathoth his own Town in that country, Chap.1.1.& 11.21.& 12.6.

to ſeparate himſelf thence in the midſt of the people] The verb here uſed is diverſly expounded, according to its divers and diffident acceptions: it ſignifieth ſometime to *divide*, or, *ſhare*, as Deut.4.19. Prov.17.2. and ſo ſome, following the Chaldee, and the old Latine, here take it; he went *to divide* his poſſeſſion *among his people*, or to ſhare with the Prieſts at Anathoth, to receive among them his portion accrewing to him. Others, to buy, or get ſome ſhare of bread among his countrymen: And ſome again, *to divide*, that is, to ſever and withdraw himſelf from the people; which he did not offer to do, ſay ſome, while the Chaldeans lay in ſiege about them, but ſtayed to continue his prayers for them: This our Verſion followeth; and it conſiſteth well with that wiſh of his, Chap. 9.2. But the ground that thoſe give for it is frivolous; there was ſtill as much need of his prayers as ever; and that he himſelf well knew: Beſides that, it is not ſaid, *from the people*, but *amidſt them*. Others, from another uſe of the word, in a notion of *making ſlick*, or, *ſmooth*, Eſay 41. 7. Chap.23.31. render it, *to ſlip away*, that is, to get ſlily and ſecretly away, *in the midſt of*, or, *among the people*; as Chap.39.14. ver.4. in the throng of thoſe that iſſued out of the city to repair to, and look after, their wonted places of abode, hoping now quietly to enjoy them again, and that they might be in ſafety there: and this ſeemeth moſt probable: But of the ground or end of this attempt of the Prophet, we have no great certainty. Some ſuppoſe with the Jewiſh Doctors, that he did it out of fear to be clapt in priſon, as ſhortly after he was, for his fore-mentioned free language to the Kings meſſengers, ver. 9, 10. Others, becauſe he knew that the city would be taken by the Chaldeans ere long. Others again, becauſe he ſaw that he could do no good upon them, and grew weary therefore of his work and pains with them; as Eſay 49.4. Chap. 20. 8, 9. But to fix ought here is unſafe, unleſs we had ſurer footing.

V. 13. *And when he was in the gate of Benjamin*] That looked that way, and by which, men paſſed into thoſe parts. See Chap.20.2.& 38.7.

a Captain of the ward was there,] Heb. *a maſter*, or, *owner of over-ſight*, or, *charge*; that is, *an over-ſeer*: one that had the charge to keep watch and ward there, and to look to it, that none went out to agree or joyn with the enemy; but ſuch onely as had occaſions otherwiſe, whom it was not unlikely that they were content to let return unto the places of their former habitations, to eaſe the burden of the city, much ſhortned of proviſions by the length of the ſiege, having been begirt ſome good ſpace of time already, 2 King.25.1,2.

whoſe name was Irijah the ſon of Shelamiah, the ſon of Hananiah,] Heb. *Jirijah*: and this *Hananiah* his Grandfather the Rabbines tell us was that falſe Prophet, whoſe death Jeremy fore-told, Chap. 28. 16, 17. and that upon his death-bed charging Jeremy as the procurer of his end, he gave his ſon *Shelemiah* withall in charge to be avenged upon him for the ſame, if it lighted in his lot, and that Shelemiah accordingly gave the like charge to his ſon after him, who thereupon out of a ſpite to Jeremy, for his grandfathers quarrel, dealt with him as is here related. But theſe are groundleſs reports of no great probability; nor doth the ſmall diſtance of time between the deceaſe of that Ananias, and this occurrent, afford any great likelyhood of it. See Chap.28.1.

and he took Jeremiah the Prophet,] Or, *apprehended*; as Ch. 26.8. or, *laid hold on him*; as 1 King.13.4.

ſaying, Thou falleſt away to the Chaldeans] Heb. *thou* art *falling to the Chaldeans*: *to fall to them*; as, afterward, *to go out to them*, Chap.38.2. and both together, Chap.21.9.

V.14. *Then ſaid Jeremiah*, It is *falſe,*] Heb. *And*, or, *But* (as Chap.12.2.) *Jeremy ſaid, Falſhood*, or, *A lie*: the abſtract for the concrete; as Chap.27.14.

I fall not away to the Chaldeans.] Heb. *I am not falling to the Chaldeans*; as before.

but he hearkned not to him:] Heb. *And*; as before: He would not give credit to him, regarded not his words: being one it ſeems ill-affected towards the Prophet.

So Irijah took Jeremiah, and brought him to the Princes.] Heb. *And*; as Chap.36.14.

V, 15. *Wherefore the Princes were wroth with Jeremiah,*] Upon the Captains miſ-information, ver. 14. Heb. *And*; which may well be here retained; albeit the copulative be alſo ſometime ſo uſed: as Neh.2.2. Eſay 8.2.

and ſmote him] Cauſed him to be ſmitten: as Chap. 39. 6. & 52.10. Act.5.40.& 16,22,27. with 23.2.

and put him in *priſon,*] Heb. *gave him* into *the houſe*, or, *place*, (as ver.4.) *of the bond*; as Judg.16.21. Eccleſ.4.14. they were grown now more rough and rigorous againſt him, then in Jehojakims time they had been. See Chap. 26.16. and 36.19.

in the houſe of Jonathan the Scribe] One of the Scribes belonging to the Court, and having his lodgings in ſome part of it, as had alſo Eliſhama under Jehojakim, Chap. 36. 12,30.

for they had made that the priſon] Heb. *made that* (or, prepared and fitted it; as Gen.28.7.) *for an houſe*, or, *a place*, (for the word is very general. See on Gen.28.22.) *of reſtraint*; as ver.4. a very inconvenient place it ſeemeth to have been for that purpoſe, ver.20. This (beſides that of Paſhur, which was but for a night, Chap.20. 2,3.) ſeemeth to have been the firſt commitment and over-harſh uſage of Jeremy: which ſome deem might befall him through an hand of God, for attempting to withdraw himſelf, and relinquiſh that place, wherein by Gods appointment his office was principally to be performed. See Chap.26.20,21. But ſuch cenſures, unleſs better ground were for them, are not ſafe.

V.16. *When Jeremiah was entred into the dungeon, and into the cabines;*] Heb. *when Jeremy was come into the houſe*, or, *room*, or, *place*, *of the pit*, or, *the hole*; as Exod.12.29. *and into the cabines*, or, *cels*, or, *wards*, or, *lodges*. The Jewiſh Criticks ſome of them tell us, that they were cels or lodges ſituate before the priſon, for the gards, or wards, that kept the priſon to abide in: but it may ſeem rather to ſignifie ſuch ſorry cels or cabines, as the priſoners had to lie in: for the word is with the Talmudiſts ſaid to be uſed commonly for *an inne*, or lodging, wherein travellers and paſſengers are wont to reſt and repoſe themſelves: for that ſeemeth not agreeable to the preſent relation which ſome other of them have, that by it ſhould be here meant a certain room about the Temple built with hewen ſtone, ſituate without the place of Judicature: whereas it ſeemeth rather to have been about ſome part of the Kings houſe, about the uttermoſt court in likelyhood. See Chap.36.20. ver.17.

and Jeremiah had remained there many dayes.] Heb. *ſate*, or *dwelt*; as Chap. 35. 11. & 40. 6. had remained ſome good ſpace of time there: in likelyhood untill the Chaldeans came back again, having repelled, if not diſpelled and diſperſed the Egyptian forces, that were coming to raiſe their ſiege. See ver.29.

V. 17. *Then Zedekiah the King ſent and took him out,*] Cauſed him to be brought unto him. So Chap.38.14.

and the King *asked him ſecretly in his houſe,*] In that part of the Court where his own reſidence was. See Chap. 36. 20. *ſecretly*; for fear of the Princes, whom he was over-much enſlaved unto, Chap.38.5,24,25.

and ſaid, Is there any *word from the Lord?*] Thus obſtinate and rebellious perſons would fain have ſome word of comfort from him, whom yet they refuſe to be ruled by, and to obey, ver.2. Heb. *a word*, for, any *word*: as, *a man*, for, any *man*, Chap.23.24. or, any *thing*, *ought*: as Chap.26.2.

and Jeremiah ſaid, There is: for, ſaid he,] Heb. *and he ſaid*; as Pſal.60.11.

thou ſhalt be delivered into the hand of the King of Babylon.] Heb. *given*: and *hand*, for *power*. So chap.24.8.& 32.4.& 34.3.

V. 18. *Moreover Jeremiah ſaid unto King Zedekiah,*] Heb. *And*; as chap.33.1.

what have I offended againſt thee, or againſt thy ſervant, or againſt this people, that ye have put me in priſon?] Heb. *to thee, and to thy ſervants, and to thy people*; as Pſal.51.4. *and*, for *or*; as chap.35. 9. and ſo ver.19. and, *given me*; as ver.4. and, *houſe of reſtraint*; as ver.15.

V. 19. *Where are now your Prophets?*] As Chap. 2. 27. *Where are your gods?* See the like, Judg.9.35. Heb. *And where*, for, *where now*; as Judg.6.13.

which propheſied unto you, ſaying, The King of Babylon ſhall not come againſt you, nor againſt this land.] See chap.28.4. and it may well hence be deemed, that by this time the Chaldeans, having defeated the Egyptians, were returned unto the ſiege of the city again. See Chap. 38.2. Elſe it might have been excepted, Why you ſee yet, that they are gone again, and have not prevailed.

V. 20. *Therefore hear now, I pray thee, O my Lord, the King,*] Heb. *And now*: which may well be retained. Nor is it unworthy our obſervation, both how free and plain the Prophet is in delivering of Gods errand, ver.17. and yet withall how ſubmiſs and humble in his addreſſes otherwiſe concerning himſelf to his Soveraign, notwithſtanding the hard uſages that he had through his default unjuſtly ſuſtained, and did ſtill ſuſtain for the faithfull diſcharge of his duty: therein directly oppoſite to thoſe, of whom, Jude, ver.8,16.

Let my ſupplication, I pray thee, be accepted before thee] Heb. *let my ſupplication fall before thee*; as chap. 36. 7. & 42. 2. Give me leave humbly to preſent my ſupplication in thy preſence; as Pſal.119.170.

that thou cauſe me not to return to the houſe of Jonathan the Scribe] Heb. *and cauſe me not to return*. Of this place, ſee above, ver.15.

leſt I die there.] The place being ſo vile and noiſome: wherein he could not but have endured much annoyance already, having been no ſmall ſpace of time there. See ver.16.

V. 21. *Then Zedekiah the King commanded*] Or, *So he commanded*: according to the Prophets requeſt, ver. 20. Heb. *And*; as ver.14.

that they ſhould commit Jeremiah into the Court of the priſon] Removing him from that hole, and thoſe cels, in which before he was couped up, ver.16. unto a place, where he might have freſher air and more liberty, and his friends freer acceſs to him, chap.38.1. Of this place, ſee on chap.32.2. Heb. *and they committed him*: yet our Engliſh Verſion may well ſtand. See the like, Joſh.24.9. Mal.1.9.

and that they ſhould give him daily a piece of bread] Heb. *and to give him daily a piece of bread*: as the Chaldee rendreth it, both here and elſe-where: or, *a morſell of bread*; as our Engliſh rendreth it, 1 Sam.2.36. and it may not amiſs be rendred, Prov.6.26. & 28. 21. But it may rather, I ſuppoſe, be here rendred, *a loaf*; and ſo the Greek after this manner for want of that variety, which our Engliſh affordeth, *a bread*, both here, and 1 Chr. 16. 3. as alſo in divers places of the New Teſtament, as Mat. 14.17. Luk. 11.5. Ioh. 6.9. 1 Cor. 10.17. (in which place alſo in our Engliſh, *one loaf*, would do better) the old Latine rendreth it, *a wreath*, or, *roll*; and that the word doth ſignifie *a loaf*, and that as the notation of it ſeems to imply, a round one, and that of ſome bigneſs (for it hath neer affinity with a term that is uſed for *a talent*, or great *lump* of lead, or other metal, Zach. 5. 7.) appeareth by Exod. 29. 23. where Moſes is willed at the conſecration of Aaron to take out of the basket one *ciccar* (the word here uſed) that is, ſaith the Jewiſh Critick, one great round loaf; the quantity whereof he thence gathereth, becauſe it is diſtinguiſhed from *the oily cake*, and the *wafer*, or the thinner, or broader ſort of cakes, ſuch as we call *cracknels*: as alſo by that place, 1 Chron. 16. 3. for howſoever that which is called *ciccar*, *a loaf* there, is termed *a cake of bread*, 2 Sam. 6.19. yet being the Kings dole, and having *a fair piece* of fleſh, and *a flagon* of wine joyned with it, it could not but be a loaf of ſome bigneſs: and ſuch *a loaf*, though not ſo great, but according as the ſcarcity of the time and place then afforded; yet a loaf, not a piece of one, was that in likelyhood, that the King willed to be aſſigned for the Prophets daily allowance, ſo long as any remained of the publike ſtore in the city. Howbeit, if *a piece* of a loaf, not a whole one ſhould be meant, it might have reference to ſuch quarters of loaves as were in common uſe among the Romanes, which being made of ſome bigneſs, but after the faſhion of our *buns*, were at table uſually divided into four quarters, whereof each took one: whence the by-word with them, of living on another mans *quadra*, not trencher, as by many it is miſtaken; but *bread*, or, *quarter*. But I adhere rather to the former.

out of the bakers ſtreet] That were ſet on work to bake out of the publike ſtores for the relief of thoſe that wanted.

untill all the bread in the city were ſpent.] Thus God made the King himſelf, though no friend to him, an inſtrument to provide for him, that he might not periſh for want of ſuſtenance. See 1 King. 17.6, 9, 14. Job 5. 20. Pſal. 33. 19. and 34.10.

Thus Jeremiah remained in the court of the priſon.] Untill he was by the importunity of the Princes removed thence for a while into a worſe place, where yet he ſtayed not long, but returned ſoon thither again, Chap. 38.6, 13. Heb. *And* (as ch. 7.34. & 25.14.) *Jeremy ſate* (as ver. 16.) *in the court of the priſon*; as chap. 32.2. & 33.1. See chap. 38.28.

CHAP. XXXVIII.

Verſ. 1. *THen Shephathiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah heard the words that Jeremiah had ſpoken unto all the people, ſaying;*] Poor Jeremy is no ſooner rid out of one ſtrait and difficulty, but he is ſhortly after caſt again into another, as bad or worſe then the former: Out of Jonathans houſe or hole rather, he is, at the Kings command, removed to the priſon court, Chap. 37.21. where he is at more liberty, and people have now freer acceſs to him then before; and there repair to him not a few; ſome of kindneſs and good-will to him to viſit him; Others, and thoſe many more in likelyhood, either out of an itching affection to hear ſome novelties and ſtrange matters, or out of a longing deſire to underſtand what he thought or ſaid concerning the iſſue of their preſent troubles and diſtreſſes, as in ſuch caſes, both good and bad, are ready to enquire after the thoughts and ſpeeches of thoſe that are but deemed to have any ſpice of a prophetical ſpirit. But this freedome and frequency of acceſs was a means of bringing this our Prophet into new troubles, and grievous annoyances, even to the hazzarding of his life. For he cannot forbear ſpeaking, he muſt of neceſſity be doing his duty, 1 Cor. 9.17. chap. 20. 9. acquainting thoſe that came to him with Gods mind, his meſſages, to wit, that if they ſtaid in the city, they ſhould be ſure to miſcarry; if they quitted the city, and yielded themſelves to the Chaldeans, they might thereby ſecure themſelves, ver. 2, 3. Hence, ſome of the Princes ill-affected, clamour to the King againſt him, and require to have him, either executed, or clapt up cloſer again, ver. 1, 4. and upon the Kings delivering of him up to their wills, ver. 5. they put him into a worſe pit, or hole, then that of Jonathans was, where he remaineth ſticking in the mire, ver. 6. untill a religious Courtier, but a ſtranger, by importunity wreſteth from the King his delivery from thence, and reſtitution to the place of his former reſtraint, ver. 7——13. After which here enſueth a new privy conference between the King and the Prophet, ver. 14——23. and the means contrived to conceal what had paſſed between them in private from the Princes, ver. 24——28. And this is the ſum of the whole Chapter.

Then] Or, *Now when*; as chap. 37.1.

Shephathiah] Divers others of this name are mentioned in Scripture; but of this man, no mention is found, ſave in this place.

Gemariah the ſon of Paſhur] Of that *Paſhur*, ſaith one, mentioned, chap. 20.1. but of that no great likelyhood; for that Paſhur was a Prieſt: this Gemariah ſeemeth to have been a Prince.

Jucal the ſon of Shelemiah] Of whom, chap. 37.26. and this the more likely.

Paſhur the ſon of Malchiah] The ſame before-mentioned, chap. 21.1.

heard the words that Jeremiah had ſpoken,] Heard of them in likelyhood by ſuch as came to inform againſt him: as thoſe, chap. 20.10.

unto all the people] That either were in priſon with him, or repaired unto the priſon to him.

V. 2. *Thus ſaith the Lord, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence:*] Heb. *He that ſitteth*, or, *ſtayeth*; as chap. 28.21. See the like denunciation, chap. 21.9.

but he that goeth forth to the Chaldeans] *And falleth to them*; as chap. 21.9. that yieldeth himſelf to them. Heb. *and he*, &c. as chap. 12.2.

ſhall have his life for a prey] *He ſhall live*: he ſhall by ſo doing ſave his life, chap. 21.9. See the form alſo, Chap. 39.18. & 45.5.

V. 3. *Thus ſaith the Lord; This city ſhall ſurely be given into the hand of the King of Babylons Army, which ſhall take it.*] Heb. *being given be given*: and, *hand*, for, *power*; as chap. 34.2, 20, 21. and, *and he ſhall take it*: to wit, the King, Chap. 32. 3. 28.

V. 4. *Therefore the Princes ſaid unto the King,*] Or, *Theſe Princes then ſaid unto the King*: for this hath reference to the perſons named, ver. 1. Heb. *And they heard——and they ſaid*; for, *When they heard——then they ſaid.* See the like, chap. 36.11, 12.

We beſeech thee, let this man be put to death.] The poor Prophet is now in a pitiful plight, in a forlorn condition, when the Princes that ſaved him before from the Prieſts, are turned as eager againſt him, as the Prieſts then were: nothing can ſatisfie them but his bloud; they cry out now againſt him to the King, as the Prieſts did then to them. See Chap. 26. 8, 11, 16.

for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people in ſpeaking ſuch words unto them.] Or, *becauſe*, or, *for that, he weakneth.* So is the particle oft uſed; as Gen. 38.26. Num. 10.3. & 14.43. Heb. *to ſpeak* (for, *in ſpeaking*: as, *not to drink*, for, *in not drinking*, chap. 35.8, 9.) *according to theſe words*, Gen. 39.17, 19. Thus out of carnal policy is piety impugned. So 1 King. 12. 27. Joh. 11.48.

for this man ſeeketh not the welfare of this people, but their hurt] Heb. *is not ſeeking the peace*; as chap. 28.9. & 29.7. or, *to the peace*: thoſe things that concern, and conduce to the peace and welfare of the State: as Luk. 19.42. and yet none ſought the true welfare of it more then he: the common plea againſt Gods miniſters, that ſeek to reclaim People and States; and to ſave them from ruine by reducing them to God, 1 King. 18.17, 18. & 21.20. Act. 16.26. & 17.6.

but the hurt.] Heb. *the evil*, or, *to the evill*: ſuch things as tend thereunto, as chap. 29.11.

V. 5. *Then Zedekiah the King ſaid*] Heb. *And*, which need not here be altered.

Behold, he is in your hand] In your power, to do with him, as you pleaſe; as chap. 26.14. Job 2.6.

for the King is not he that *can do any thing againſt you.*] As if he had ſaid, the King can deny you nothing: too large a condeſcenſion, ill beſeeming a Ruler, without all regard of right or wrong, and tending to an unjuſt, cruel, and impious uſage of Gods Prophet. Howbeit, the text ſeemeth not ſo cleer here for this ſenſe. It is true, that the particle here uſed doth ſometime ſignifie *againſt*. So is it deemed to do, Eſay 10.15. & Ezek. 21. 20. Yet thoſe places are queſtionable; and it is very rare, if any where it ſo do: for howſoever in thoſe forms where it is ſubjoyned to terms of *fighting and ſtriving*; as Pſal. 35.1. Eſay 49.25. chap. 33.5. it be ſometime rendred *againſt*: as chap. 37.10. and in effect, it importeth as much: yet in propriety of ſpeech it ſoundeth no more then, *with*, and is ſo moſt commonly expreſſed. Nor hath it that notion of oppoſition from it ſelf, but from the word it is annexed unto. Some therefore would rather have the words thus rendred; *For without the King, the thing* (Heb. *word*, as chap. 32.27.) *may be done*, by you: as Eſay 7.17. or, *with you*; among your ſelves. You have power enough to diſpatch this buſineſs without me; which ſome alſo apply unto the power that they had, being ſome of the grand Conſiſtory to try and doom a falſe Prophet, ſuch an one, as they pretend, Jeremy to be. But there appeareth here no hint of any judicary proceeding; but a motion made, and preſſed for diſpatching the Prophet without more ado, and ridding their hands of him by any means whatſoever: and that not upon ſuggeſtion of any falſe Prophecy, but upon grounds of policy, becauſe by his prophecies he diſheartned the ſouldiery, and diſcouraged the people: and according to this reading therefore the King ſhould rather imply, that having him in their hands already, they had power enough to diſpoſe of him as they pleaſed, without asking his aſſent. And this way I ſhould incline to, did I any where find the negative particle here found, to be uſed for *without*: with another prefixed I find it ſo uſed, chap.33.12. and elſe-where, but never alone: and I leave it therefore to the determination of the Learned: I ſhall onely ſubjoyn, how I conceive, it may, very neer to the former notion, be rendred, *The King is not he that can prevail* in *ought againſt you*; as Pſal. 13. 4. *I have prevailed him*, for, *I have prevailed* againſt *him*; for the verb is the ſame there with that here uſed; as alſo, Eſt.6.13. Pſal.129.2. chap. 20.10, ver.22. a defect of the relative there is, as chap.31.14. *a word*, for, *ought*, as ver.14.

V. 6. *Then took they Jeremiah*] Or, *So they took*; as chap. 32.14. Heb. *And*. Having gotten the King thus far to condeſcend unto them, and to leave him wholly to their diſpoſall, ver.5.

and caſt him into the dungeon of Malchiah the ſon of Hammelek, that was in the court of the priſon:] Or, as ſome read the words, ſuppoſing a trajection in them, *they took Jeremy who* was *in the court of the priſon* (as yet remaining there, chap. 37. 21.) *and caſt him into the pit*, or, *hole* (as Gen.37.22. chap. 41.7.) *of Malchiah, the ſon of Hammelec*, or, *the Kings ſon*. See chap. 36. 26. a filthy dungeon, far worſe then that of Jonathans, chap.37. 15, 16. ſituate in ſome part or place of Malchia's houſe, where being deſtitute of all means of relief, he might by the noiſomneſs of the place ſoon periſh, and no body know what was become of him. Thus Satans inſtruments, therein like their maſter, are wont to be the fiercer, the ſhorter their time is to tyrannize, Rev.12.12.

and they led down Jeremiah with cords:] There being it ſeems no ſtaires or ordinary paſſage down into it, Ver. 12,13. and no means conſequently of any relief likely there to come at him.

and in the dungeon there was *no water, but mire*:] Which made it the more noiſome, Zach.9.11.

So Jeremiah ſunk in the mire.] Heb. *And*; as Chap. 32. 15. *ſunk*, or, *ſtuck faſt*; as 1 Sam.17.49. Pſal. 69.2. So ver. 22. And of this pit ſome expound that in Lamentations, 3. 55. but ſee there.

V. 7. *Now when Ebedmelech the Ethiopian, one of the Eunuchs, which was in the Kings houſe, heard that they had put Jeremiah into the dungeon,*] The buſineſſe, it ſeems, was not ſo cloſely kept, or covertly carried, but that it came to this goodly courtiers ear; whom the Lord, according to his promiſe more then once to the Prophet, Chap.1.19.& 15.20,21. made an inſtrument of his delivery and ſafety.

Now when] Heb. *And*. *And he heard*, ——— *and he went out*, ver. 8. for, *Now when he heard*, ——— *he went out*; as Verſe 1, 4.

Ebedmelech] Or, *a ſervant of the King*, a courtier, as the Chaldee, who rendreth it, *a ſervant of the King Zedekiah*: and the Jewiſh Doctors, deſcanting thereupon, tell us, that by *the Chuſhite* is meant Zedekiah, that had changed his hew with the times, from good to bad, but would not change back again: as Chap.13.23. and that this *ſervant of the King*, was Baruc the ſon of Neriah: but theſe are their fond fancies, which one ſounder then his fellow Rabbines juſtly controleeth, obſerving that then the article would have been prefixed before the word *King*, as in the clauſe following it is, but is not here; and concludeth therefore *Ebedmelech* to be his proper name, chap.39.16. as the like is *Abimelech*, Judg.8.31. and *Achimelech*, 1 Sam.21.1.

the Ethiopian] Heb. *Cuſhite*, as Num.12.1. See chap. 13 23. Better affected did this ſtranger ſhew himſelf towards Gods Prophet, then thoſe that profeſſed themſelves to be, and by birth were, of the body of Gods people; and well therefore deſerving to be preferred before them, Rom. 2. 26, 27.

one of the Eunuchs] Heb. *a man an Eunuch*; as Act. 8. 27. whence the word may ſeem to be as there, ſo here, a name, not of office as the Chaldee taketh it, but of bodily ſtate and condition, See Eſay 56.3,4.

which was in the Kings houſe] Or, *who* was (Heb. *and he was*; as chap.26.23.) *of the Kings houſe*. So is the particle uſed and rendred, 2 Sam.1.21. In this ungodly kings family as well as in Herods, Luk.8.3. and in Neroe's, Phil. 4. 22. there were yet ſome well-affected. See 1 King.14.13. & 18.3,12,13.

in the dungeon] As Ver.6.

(the King then ſitting in the gate of Benjamin)] To receive petitions, hear cauſes, and decide controverſies, and paſſe cenſures; the gates of the city being the ordinary places of audience and judicature, Deut.17.2,8. 2 Sam.19.8. Prov.31. 23. Lam.5.13. for it is but a frivolous conceit of thoſe, who ſuppoſe that the king ſate in the gate, conſidering how to make an eſcape out of the city, he had other privater wayes to have done it then that, 2 Kings 25. 4. Of this gate, ſee Chap.37.13. Heb. *and the king was ſitting in the gate.*

V. 8. *Ebedmelech went out of the Kings houſe, and ſpake to the King, ſaying*;] He ſtaid not till the King came in again, (the Prophet in the mean ſpace might have periſhed) nor did he wait his time, to break the matter to the King in private; but though he knew before-hand, how diſtaſtful his motion would be to the Princes, who in likelyhood were divers of them there attending upon him, he had the courage in open court to complain to the king ſitting on the Bench to their faces, of their barbarous and inhumane uſage of Gods Prieſt and Prophet; and to preſs the king in his behalf, for his ſpeedy delivery out of the preſent diſtreſſe.

V. 9. *My Lord, the King, theſe men have done evill in all that they have done to Jeremiah the Prophet, whom they have caſt into the dungeon.*] Theſe men that ſtand here attending upon you: he dareth tell them their own to their faces; and in open court publiſh how they had dealt with Gods Prophet in ſecret. Such courage and confidence, and ſuch freedom of ſpeech ſhould men have in Gods cauſe, Pſal. 119.46. Thus the Prophet found more favour and ayd at the hand of a ſtranger, then at the hands of any one of his own countrymen: as God more obedience, Chap.3.14,15. and more repentance, Jon.3.10. and Chriſt more faith, Matth.8.10. then in Gods own profeſſed people; to their greater condemnation, Mat.21.41,42.

and he is like to dye for hunger in the place where he is:] And there he is like to periſh for want of relief; becauſe no body ſeeth him to pity him, nor can look after him to relieve him (as formerly they might and did) where now he is. So the Rabbine; or, as the words would rather be read, *who* (Heb. *and he*, as Ver.7.) *would have dyed* (Heb. *will dye*; but uſed here in a potential notion, as Hoſ.7.1.) *for hunger in the place where he was*. Heb. *under him*, or, *in his place*; as Job 7. 10. Pſal.109.16. to wit, in the priſon, chap.37.21. and it argued therefore in them a moſt ſpitefull and inhumane diſpoſition toward the Prophet, by ſo vile and baſe a courſe to ſeek to haſten his end, when as he could not have long ſubſiſted, though they had let him alone, had the ſiege been for any conſiderable time lengthened; the reaſon is ſubjoyned in the words following.

for there is *no more bread in the city*.] The city ſtores are in a manner clean ſpent; from whence by the Kings appointment, ſo long as they held out, he was to receive ſome daily, though but ſlender, allowance, Chap.37.21.

V. 10. *Then the King commanded Ebedmelech the Ethiopian, ſaying; Take from hence thirty men with thee, and take up Jeremiah the Prophet out of the dungeon before he dye.*] The hazzard the Prophet was in, required haſte. And the King, better adviſed, preſſeth it to be done ſpeedily, without further delay; and ordereth Ebedmelech therefore to take a competent number of perſons then and there preſent to be aſſiſtant unto him in diſpatching the buſineſs; which he as readily goeth about, Ver.11. But why thirty men to draw up one? when as three or four at moſt would ſuffice. To this ſome anſwer; becauſe the pit was very deep: and ſo in likelihood it was; the upper part of the city ſtanding on a craggy hill, and yet mire found in the bottom of it: but yet fewer might have ſerved for ſuch a buſineſſe; nor could many in likelyhood be employed about it: the Jewiſh Doctors ſay, becauſe their bodies were generally ſo weakned, and their ſtrength ſo impaired with famine, that a few men were not able to do it; but this ſeemeth as improbable as the former: it is rather therefore not amiſs conceived by others, that thoſe men were taken along with him to be aſſiſtant unto him, not in the drawing up of the Prophet only, but in withſtanding and keeping off of any that ſhould offer to oppoſe or diſturb them in the execution of the Kings command.

Then] Heb. *And*; as Chap.37.6.

take from hence] *take* and lead *from hence*. So ver.11.

with thee] Heb. *in thy hand*; as Chap.41.9. So ver.11.

V. 11. *So Ebedmelech took the men with him,*] Heb. *And*; as ver.6. and, *in his hand*; took and led them along with him; as ver.10.

and went into the houſe of the King under the treaſury,] Or, *ſtore-houſe*, (as the word in a generality ſignifieth, 1 Chr. 27. 22. Neh.12.44. & 13.12.) under which, into ſome cel, cellar, or vault, were caſt-cloathes and ſuch trumpery wont to be caſt. Heb. *to under*, for, *to a place under*: as, *to a place that I know not*, 1 King.18.12.

and took thence] *took*, and brought, or, carried *from thence*

among

a compleive form of ſpeech; as Chap.36.14.

old caſt-clouts, and old rotten rags,] Heb. *old,* or, *worn,* clouts, *of caſt,* or, *torn things;* (for the one word cometh of a term that ſignifieth *to be old,* and *worn out* with long wearing, Deut. 9.5. the other of a root that ſignifieth *to drag,* and *tear,* chap. 15.3.) *and old,* or *worn* clouts (for the ſubject wanteth, as Eſay 28.4. Ezek.13.14) *of ſalts;* that is, rotted, as with ſalt; or waſted with wearing, as ſalt doth, when it melteth. See Eſay 51.6. & 64.6.

and let them down by cords into the dungeon to Jeremiah.] To make uſe of in the drawing of him up: being ſofter and fitter for that purpoſe then clothes of better worth.

by cords] Partly, becauſe the pit in likelyhood was deeper, then that they could by hand be reached to him; and partly, leſt they ſhould in caſting down be ſcattered, or falling into the mire be made unſerviceable unto him.

V. 12. *And Ebedmelech the Ethiopian ſaid unto Jeremiah; Put now theſe caſt-clouts and rotten rags under thine arm-holes under the cords.*] That is, between thine arm-holes and the cords, to keep the cords from fretting and galling the skin and fleſh of thoſe parts, which the weight of his body was to reſt and hang upon in the pulling of him up. Heb. *under the hollow places of thine hands;* that which ſome render, *put* them *under thine arm-holes* with *thine hands:* and ſuch a defect of the inſtrumental particle is not unfrequently found; as Pſal.17.13,14. but I ſuppoſe we need not have recourſe to that defect here: *the hollow* places *of the hands,* are no other then *the arm-holes:* ſo likewiſe termed, Ezek.13.18. the *hands* put for the *arms;* as Eſay 25.11. See there; as alſo chap. 48.37.

and Jeremiah did ſo.]

V. 13. *So they drew up Jeremiah with cords, and took him out of the dungeon; and Jeremiah remained in the court of the priſon.*] Where before he abode, and whither now he was remitted. See chap.37.21.

V. 14. *Then Zedekiah the King ſent, and took Jeremiah the Prophet unto him into the third entry that is in the houſe of the Lord,*] Hence followeth the narrative of another perſonall conference had in private between the King and the Prophet, during the time of his reſtraint. A former, ſee Chap.37.17. that but ſhort, this more large.

Then] Or, *Afterward.*] Heb. *And.* as Exod.32.6.

took] Cauſed him to be taken and brought; as Verſe 10,11.

into the third entry] Of this *third entry,* or, as ſome would have it rendred, *principal entry;* (as coming from a term that ſignifieth *a Prince,* Exod.15.4. 2 King.7.2.) being no where elſe read; neither our Writers, nor the Jewiſh themſelves, have any great certainty: the moſt ſuppoſe it to be that on the South-ſide of the Temple, by which the King entred, when he came thither from his Palace; called therefore *the Kings entry,* 2 King.16.18. yet it ſeemeth by Ezek. 46.1,2,8. that the king uſed to enter, not by the South, but by the Eaſt-gate.

that is in the houſe of the Lord] Or, *that* went *to* it. See 1 King.10.5,12. 1 Chr.26.16,18. 2 Chr.9.11. Eſay 6.13. and it may as well be meant of an entry in the kings houſe, as of an entry in the Temple: and to the former rather I encline, ſuppoſing this priſon, wherein the Prophet now abode, to have been in ſome part of the Kings houſe. See Chap. 37.15,22. and conceive that the words may well be rendred, *into the third entry* (to wit, of the kings houſe, that conſiſted of three ſeveral courts, or parts, 2 King.20.4. Chap.36.12,20.) *which is by the houſe of the Lord;* neer unto it, or of all the entries, or paſſages about the kings houſe next to it. See the very like, Chap.20.2.

and the King ſaid to Jeremiah, I will ask thee a think; hide nothing from me.] Heb. *I am asking thee a word; conceal not a word from me: a word,* for, *a thing,* or, *ought;* as Chap. 26.2. & 32.27. So ver.14. Thus wicked men will ſeem deſirous to know, what they are not willing to hear.

V. 15. *Then Jeremiah ſaid unto Zedekiah*] Heb. *And;* as before, Verſ.14.

If I declare it unto thee, wilt thou not ſurely put me to death?] Heb. *ſlaying ſlay;* as Chap.26.19. as if he had ſaid; wilt thou not put me to death, if I deal plainly and freely with thee, if I tell thee the truth.

and if I give thee counſel wilt thou not hearken unto me?] This latter branch would rather be read enunciatively; on this wiſe, *and though* (as Pſal.23.4.) *I adviſe thee, thou wilt not hearken to me:* as if he ſhould ſay, It is to ſmall purpoſe for me to ſpeak ought to thee; for if I tell thee the truth of things, thou wilt but ſlay me for it: (for negative interrogatives do more vigorouſly affirm) and though I give thee never ſo good counſel, (as formerly I have done) yet thou wilt not follow mine advice.

V. 16. *So the King Zedekiah ſware ſecretly unto Jeremiah, ſaying,*] Heb. *And;* as ver.13. *in ſecret;* as Chap.37.17. being over-awed by his Princes, Verſe 25.

As the Lord liveth] The uſual form of an oath, Chap. 4.2. & 5.2.

that made us this ſoul] That gave unto either of us that ſoul, or that life, whereby we live, Gen.2.7. Pſal.33.15. Eccl. 12.7. Eſay 57.16.

I will not put thee to death,] Heb. *If I ſlay thee;* and ſo in the next branch, *If I give thee,* &c. of which manner of ſpeech, uſual in oathes, ſee on Eſay 5.9. & 22.14. & 62.8.

neither will I give thee into the hand of thoſe that ſeek thy life.] Heb. *ſoul.* and, *hand,* for, *power;* as Chap.34.20.

V. 17. *Then ſaid Jeremiah unto Zedekiah,*] Heb. *And.* as before, Verſe 15.

Thus ſaith the Lord, the God of hoſts, the God of Iſrael;] As Chap.35.17.

If thou wilt aſſuredly go forth unto the King of Babylons Princes,] Heb. *going forth, go forth;* as 2 King.4.11. and yield thy ſelf to them, Ver.2. as Jehojacin did, 2 King.24.12. *unto his Princes:* for the King himſelf was not in perſon then before Jeruſalem, nor at the ſurpriſal of the city. See Chap. 39.3,5.

then thy ſoul ſhall live,] Heb. *and thy ſoul ſhall live;* (as Gen.19.20. *and my ſoul ſhall* live) *thou ſhalt live;* thou ſhalt be in ſafety. So Pſal.119.175. *Let my ſoul live,* for, *Let me live.*

and this city ſhall not be burnt with fire,] As otherwiſe it will, chap.37.8. ver.18.

and thou ſhalt live, and thine houſe.] Thy family, wives, children, and ſervants. See ver.23.

V. 18. *But if thou wilt not go forth to the King of Babylons Princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.*] Heb. *And.* and, *And,* for, *But,* and, *Then;* as Ver.2,5. See Chap.32.3,4.

V. 19. *And Zedekiah the King ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.*] He feared more the mocking of men, then the diſobeying of God. Thus a mans fear caſteth him into a ſnare, Prov.29.25. See the like, 1 Sam. 31.4. 1 Chr.10.4. Judg.9.54.

V. 20. *But Jeremiah ſaid, They ſhall not deliver thee:*] Heb. *And;* as Ver.18. and, *give thee,* as Ver.19. God knoweth the affections of all men, and ſwayeth them as he pleaſeth. See 1 Sam.23.14. Pſal.105.25. & 106.46.

obey, I beſeech thee, the voice of the Lord, which I ſpeak unto thee;] Heb. *hear* (as Chap. 7.23.) not my word, but Gods; who is able to ſecure thee againſt all theſe groundleſſe and falſe fears.

ſo it ſhall be well unto thee,] Deut.28.63. Job 22.21.

and thy ſoul ſhall live.] As Verſe 17.

V. 21. *But if thou refuſe to go forth, this is the word that the Lord hath ſhewed me;*] Heb. *And.* as Ver.18. and, *the word,* for, *the thing,* or, *that,* ſimply; as Verſe 14. and, *made me ſee;* doth as certainly aſſure me of it, as if I ſaw it. See Eſay 2.1.

V. 22. *And behold,*] Or, *That behold;* as Chap.35.11. or, *Then behold;* as ver.17,18. otherwiſe the words following will have no good coherence with the former.

all the women that are left in the King of Judahs houſe,] Either thoſe that were left in the kings palace, when Jeconiah and his mother, and others with them were carried away, 2 King.24.12. or that Zedekiah ſhould leave there, when he ſhould ſeek to ſave himſelf by flight, chap. 39.4. 2 King.25.4. and then the noun is put for the pronoun: as Eſay 2.1. But the former ſeemeth more probable, that ſuch court-Ladies that were left behind, when Jeconiah went away, a crew of wanton creatures, would be inſulting over Zedekiah, and asking him why he could not do as Jeconiah did before.

ſhall be brought forth to the King of Babylons Princes,] To be diſpoſed of at their pleaſure.

and thoſe women *ſhall ſay,*] Heb. *and they* will be *ſaying;* theſe twitting terms, or the like, will be riſe in their mouthes.

Thy friends have ſet thee on, and have prevailed againſt thee;] Heb. *The men of thy peace,* or, *Thy men of peace;* as Pſal.41.9. Chap.20.10. Obad.7. Either thy falſe Prophets and Prieſts, and Princes; or the Egyptians thy confederates have encited, and encouraged thee to revolt from, and rebell againſt the king of Babylon, and to ſtand out ſtifly and unadviſedly againſt his forces, and have contrary to that wholſome advice that hath been from time to time given thee, and thine own inclination at ſome times to hearken thereunto, perſwaded thee, and prevailed with thee to hold on in that deſperate courſe to thine own ruine, and now leave thee in the lurch, Chap.2.36,37. & 30.14. & 37.19.

thy feet are ſunk in the mire;] Or, *ſtick faſt,* or, *are ſet faſt;* as the word is uſed, Job 38.6. Prov.8.25. So ver.6. a proverbial ſpeech uſed of ſuch, as are brought into grievous difficulties, out of which they are unable to unwind themſelves, Pſal.69.2. And ſome of the Jewiſh Doctors ſuppoſe, that there is in theſe terms an alluſion to ſome quagmire, wherein Zedekiah ſhould be taken, when the enemy over-took him, Chap.39.5. But howſoever, thus that befel him from women, which from men he ſo much feared. See Prov.10.24.

and they are turned away backward.] This the Jewiſh Commenters, and moſt others, underſtand of Zedekiah, and apply to his *feet* before-mentioned, *thy feet are turned backward:* and this ſome expound of his revolt from the King of Babylon; as the word is uſed of the like, Pſal.44 18. & 80.18. Others, of his being conſtrained at length to turn back, and betake himſelf to flight, not being able now to go on, or hold out any longer. So is the word uſed, Pſal.35.4. & 70.3. Eſay 42.17. chap.46.5. and this ſeemeth moſt probable. Howbeit, ſome underſtand it, of his *friends* before ſpoken of: that they were turned back, and had deſerted him in his ſtraits. See chap.37.7. But the former ſeemeth the better. Some learned Interpreters mince this paſſage in to parcels, reading the words, that *thy friends have incited thee,*——and that *thy feet are faſt in the mire,* and that *they are turned backward.* But ſuch ſupplies I ſuppoſe here needleſs.

V. 23. *So they ſhall bring out all thy wives and thy children to the Chaldeans*] Heb. *And*; as ver.11. or, *For*; as chap.36.9. as rendring a reaſon of the fore-going predictions; or ſubjoyning the means, whereby this ſhould come about, and be effected; *For they ſhall bring out all thy women,* (the word is the ſame with that, ver. 22. and may well comprehend concubines, and ſuch like Court-creatures, as well as his wives) *and thy ſons;* (for ſo the word here is) who were taken and carryed away by the Chaldeans, and ſlain before their fathers face, and in his ſight, chap.39.6. for as for his daughters, it ſeemeth, that, being leſs regarded, they were left behind. See chap. 41. 10. & 43.6. Theſe he mentioneth the rather, to move him to hearken to the advice given him, if not for himſelf, yet out of fatherly regard and tender affection unto them. See the like, Deut.28.32,41. Chap.5.17. & 16.3.

and thou ſhalt not eſcape out of their hand] As ver.18. though thou attempt ſo to do, 2 King.25.4——6.

but ſhalt be taken by the hand of the King of Babylon,] That is, by ſuch power and force, as he ſhall raiſe and ſend to take thee, and thy city. See ver.17.

and thou ſhalt cauſe this city to be burnt with fire] Heb. *thou ſhalt burn this city with fire*; as Num.4.18. *cut not off,* for, *cauſe not to be cut off*: thou by thine obſtinacy wilt be the means to procure the burning of the city, which by rendition of thy ſelf thou mighteſt ſave. Yet ſome render the words, *and this city ſhall be burnt with fire:* And in our Engliſh indeed, it might run well enough, were it ſaid; *And this city ſhall burn with fire.* But I find not where the Hebrew verb here uſed is in this form ever found in a paſſive ſenſe.

V. 24. *Then ſaid Zedekiah unto Jeremiah*] Heb. *And*; as ver.17.

Let no man know of theſe words] Theſe matters that have paſt between thee and me in private. Heb. *Let not a man know: a man,* for, *any man*; as chap.5.1. and, *words,* for, *things,* or, *matters*; as chap.26.10. Eſt.9.31.

and thou ſhalt not die.] Thou ſhalt not ſuffer death for ought that thou haſt now ſpoken; according to his ſolemn oath and promiſe, ver.16. or, as the words may well be rendred, *that thou die not:* ſo is the copulative oft uſed, Joſh.24.9. Mal.1.9. leſt the Princes put thee to death, as it is to be feared they will do, if they come to underſtand what thou haſt ſpoken to me.

V. 25. *But if the Princes hear, that I have talked with thee*] Heb. *And* (as ver.21.) *when*; as Jer.12.5. the Princes that over-awed the King, and whom he was afraid to diſpleaſe, ver.5.

and they come unto thee, and ſay unto thee; Declare unto us now what thou haſt ſaid unto the King: hide it not from us, and we will not put thee to death; alſo what the King ſaid unto thee.] In ſuch a vaſſalage was this poor King to his Princes, that he might not have any communication in private with any, but they would be diving into it, and dealing with him for it, beyond duty, if they liked it not.

V. 26. *Then ſhalt thou ſay unto them*] Heb. *And*; as before, ver.17.

I preſented my ſupplication before the King, that he would not cauſe me to return to Jonathans houſe to die there.] Heb. *I made my ſupplication to fall before the King,* or, *to his face,* or, *in his preſence*; as chap.36.7. & 42.2. that is, in humble and ſubmiſs manner falling down before him, I preferred my ſuit to him; and this indeed he had formerly made ſuit to the King for, chap.37.20. and it is not unlikely but that he now renewed it again; the rather, ſome hint being given him by the King to that purpoſe, that ſo he ſhould do.

V. 27. *Then came all the Princes unto Jeremiah, and asked him;*] What the King ſuſpected, accordingly fell out; Heb. *And*; as ver.24.

and he told them according to all thoſe words, that the King had commanded:] *Words,* again, for, *things*; as ver.24.

ſo they left off ſpeaking with him:] Heb. *and* (as ver. 23.) *they were ſilent,* or, *ceaſed, from him*; as Job 13.13.

for the matter was not perceived.] Or, *while* (as Prov.19.18.) *the matter* (Heb. *word*; as ver.14. chap. 52. 34.) *was not perceived*; as chap.5.15. as if he had ſaid, the matter remained the whileſt undiſcovered, according to the Kings deſire.

V. 28. *So Jeremiah abode in the court of the priſon*] Heb. *And*; as ver. 27. and, *ſate in the court of cuſtody,* Chap. 37.21.

untill the day wherein Jeruſalem was taken,] As he ſtill told them it would be, ver. 3. Chap. 37. 8. being now no more ſhifted from place to place, as formerly he had been.

and he was there *when Jeruſalem was taken.*] Being then there found, and from thence taken, and not long after ſet free by the King of Babylons officers, at their Maſters command, Chap.39.12——14. & 40.1——4. a defect of the locall particle; as Job 3.18.

CHAP. XXXIX.

Verſ.1. *IN the ninth year of Zedekiah King of Judah,*] This relation of the ſiege, and ſurrender of Jeruſalem, ver.1——3. Zedekiahs attempt to eſcape by flight, apprehenſion and captivity, together with the ſlaughter of his ſons, and his nobility, and loſs of his ſight, ver.4——7. the burning of the city, ver.8. the deportation of the people, ver.9,10. and the Prophets delivery out of priſon, ver.11——14. is here inſerted, partly, to declare the complement of the Prophets fore-going predictions; and partly, to make way for, and give light unto ſome occurrents afterward reported in the Chapters enſuing.

In the ninth year of Zedekiah] For in that year the ſiege began, 2 King.25.1.

in the tenth moneth] The moneth *Tebeth,* Eſt.2.16. containing part of our December, and part of our January, Chap. 52.4.

came Nebuchadrezzar King of Babylon, and all his army againſt Jeruſalem, and they beſieged it.] Or, *with all his army:* for ſo is the copulative oft uſed; as chap.26.21. & 27.2. the occaſion of this his expedition and invaſion was, becauſe Zedekiah, whom he had made King of Judah, was revolted from him, and rebelled againſt him, 2 King.24.17,20. He came thither with them, but having ſettled the ſiege, withdrew himſelf to take his eaſe and pleaſure elſe-where, leaving the buſineſs to be purſued and carryed on by his Princes. See Chap. 38.17.

V. 2. *And in the eleventh year of Zedekiah in the fourth moneth,*] The moneth *Tamuz* conſiſting partly of our June, and partly of our July.

the ninth day of the moneth the city was broken up.] Stormed and taken: ſome of the gates being firſt broken open, and part of the city ſurprized, ver.3. the reſt thereupon given up, 2 King.25.3. Chap.52.6. So that the ſiege continued about a twelve-moneth, and an half. Hence the faſt of the fourth moneth, Zach.8.19. for the ſurpriſal of the city.

V. 3. *And all the Princes of the King of Babylon came and ſate in the middle gate,*] Called the ſecond gate, Zeph. 1.10. ſituate in the mid-wall that divided the one part of the city from the other; ſo the moſt. Yet ſome of the Jewiſh Doctors ſay, it was the Eaſtern gate: of which, Chap.19.2. ſo called; becauſe it ſtood between two other gates on that ſide of the city: And others again, becauſe it ſtood between the city and the Temple. But howſoever about the particular gate they jar; herein they agree, that Jeremies prophecy was hereby fulfilled, of the King of Babylons commanders ſetting their thrones in the gates of Jeruſalem, Chap. 1. 15. But of that place, ſee there. Why they made a ſtay at this gate is ſome queſtion made: and ſome ſuppoſe it done out of warineſs, it being not ſafe to pierce ſuddenly over-far into a ſtrong and large city, wherein trains and ambuſhments may be, until all be well cleered; which is not unlikely.

even *Nergal-Sharezer*] The Jewiſh Doctor telleth us, that theſe are two ſeveral names of ſeveral parties: but the moſt rather (as doth our Verſion) take them for one name: the latter part of the name, one of Sennacheribs ſons bare, Eſay 37. 38. whence it may ſeem to have been an Aſſyrian name.

Samgar-Nebo] This moſt take alſo for the proper name of a party diſtinct from the former. But a learned Interpreter deemeth it to be a name of office belonging to the fore-named party; and to ſignifie the *Keeper* or *Treaſurer* of the Temple of *Nebo,* a principall idoll among the Babylonians, Eſay 46. 1. and the Hebrew points and pauſes, both in this, and the following, encline this way.

Sarſechim, Rabſaris,] The former ſeemeth the name of the man; the latter is clearly the name of his office; and ſignifieth *the Captain of the Guard.*

Nergal Sharezer, Rabmag,] One of the ſame name with the firſt; (whereby it appeareth, that it was an uſual name with them) from whom to diſtinguiſh him, his office is added: and the title given him is by ſome deemed to ſignifie the *Camp-Maſter*: though a learned late Writer would have it to be, *the Maſter of the Magitians.* But the former ſeemeth more probable.

with all the reſidue of the Princes of the King of Babylon.] Heb. *and all*; as ver. 1. for three onely of them are here named.

V. 4. *And it came to paſs,* that *when Zedekiah the King of Judah ſaw them, and all the men of war, then they fled*] Or, *And ſo it was* (as chap 36. 16.) *when Zedekiah and all the men of war ſaw them*; (for there is a trajection in the words) *that they fled.* Heb *And they fled*; as chap. 35. 11. as deſpairing now, and not daring, either to hold out any further, or to ſtay any longer by it; conſidering how far they had pierced into the city.

and went forth out of the city by night] The more ſecretly to eſcape in the dark: which ſecret flight of his, ſee deſcribed, Ezek. 12. 12.

by the way of the Kings garden, by the gate betwixt two walls] By ſome poſtern gate on the South ſide of the city, (for on that ſide the Kings gardens ſeem to have been ſituate) by ſome ſuppoſed to have another wall before it, beſides that wherein it ſtood: but it ſeemeth rather to have been ſituate at the end of ſome private paſſage, having on either ſide a wall to make it the more private. The Jewiſh Doctors tell us of a cave, or vault, under ground, reaching from the Kings houſe to the plains of Jericho, by which the King ſhould attempt to eſcape: but this ſeemeth one of their wonted figments. See 2 King. 25. 4. Chap. 52. 7.

and he went out the way of the plain.] Intending, it may be, for Egypt.

V. 5. *But the Chaldeans purſued after them,*] Heb. *And*; as Chap. 38. 25. See Lam. 4. 19.

and overtook Zedekiah in the plains of Jericho:] This is the ſandy ground on which the Talmudiſts build their fabulous vault: whereof, on ver. 4. But this is not amiſs obſerved to be the *net* that God threatned to catch him in, for the breach of his oath, Ezek. 17. 10.

and when they had taken him, they brought him up to Nebuchadnezzar King of Babylon.] Heb. *and they took him, and made him aſcend,* or, *brought him,* ſimply; as 1 Sam. 7. 1. So 2 King. 25. 6. Chap. 52. 9. See this fore-told him by Jeremy, Chap. 32. 4. & 34. 3.

to Riblah in the land of Hamath] Of this *Riblah,* ſee Num. 34. 11. It is ſuppoſed to be that which was afterward called Antiochia in Syria: a very pleaſant place, where Nebuchadnezzar lay, and kept his court, to repoſe, and ſolace himſelf, during the ſiege: which it may be alſo proved longer then he looked for.

where he gave judgment upon him.] For his perfidious treachery and perjury joyned with it. Heb. *ſpake judgments with him*; as chap. 4. 12. & 12. 1. & 52. 9.

V. 6. *Then the King of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes.*] He cauſed them be ſlain, (as chap. 37. 15. & 52. 10. 1 Sam. 15. 33.) being brought thither to him, (as was fore-told they ſhould be, Chap. 38. 23.) in his ſight, before he put out his eyes: to aggravate his grief, ſee Deut. 28. 32. Heb. *And*; as Chap. 38. 24.

alſo the king of Babylon ſlew all the nobles of Judah.] That had encouraged, yea, in ſome ſort, enforced Zedekiah to ſtand out againſt him, Chap. 38. 4, 22. Heb. *and*; as chap. 29. 20. and *white ones,* as chap. 27. 20.

V. 7. *Moreover he put out Zedekiahs eyes:*] Heb. *And* (as chap. 28. 12.) *he blinded* (as Deut. 16. 19.) *Zedekiahs eyes*: and ſo abandoned him to a perpetual darkneſs: hence that, Ezek. 12. 13. that he ſhould not ſee Babylon, though he ſhould be brought thither. Howbeit, he ſlew him not, as Jeremy had alſo fore-told, Chap. 34. 4.

and bound him with chains] Heb. *with two braſſes*; or, *of braſs*: to wit, chains, or fetters; as Judg. 16. 21.

to carry him to Babylon.] So bound; as alſo he did, Chap. 32. 5. & 34. 3. & 52. 11. Ezek. 12. 13. 2 King. 25. 7. See the like, 2 Chron. 36. 6.

V. 8. *And the Chaldeans burnt the kings houſe, and the houſes of the people with fire.*] Chap. 21. 10. & 37. 8. & 38. 18, 23. & 52. 13. Lam. 2. 5. 2 King. 25. 9. Heb. *the houſe of the people*: which ſome of the Jewiſh Doctors expound of Synagogues, or other places of publike convention: and ſome of ours, a place neer to the Kings court, whither people uſed to reſort for exerciſe of ſhooting, ſporting, walking and feaſting: But others, and moſt of both, take it in an ordinary, but collective notion, for the dwellings of the inferiour people; confirmed by that, 2 King. 25. 9. & Chap. 52. 13. *and all the houſes of Jeruſalem.*

and brake down the walls of Jeruſalem.] Chap. 52. 14. 2 King. 25. 10. Lam. 2. 2, 8, 18. Neh. 1. 3.

V. 9. *Then Nebuzaradan the Captain of the Guard*] Or, *Provoſt Marſhall.* Heb. *chief,* or, *Maſter of the executioners,* or, *ſlaughter-men*: as Gen. 39. 1. So alſo, ver. 10, 11. the old Greek rendreth it, *the Maſter of the Cooks*: becauſe the word is ſometime uſed for *a Cook,* that killeth and dreſſeth fleſh, 1 Sam. 8. 13. & 9. 23. And ſome other again, *the Maſter of the Butchers*; becauſe the Greek term includeth either: but neither of theſe here ſeemeth ſuitable. Heb. *And*; as ver. 6.

carryed captive into Babylon the remnant of the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.] Heb. *and the reſt*: Whence ſome Interpreters ſuppoſing three ſorts of perſons here deſcribed, would have the firſt, ſuch as were found in the city, when it was taken: the ſecond, ſuch as had gone out to the Chaldeans during the time of the ſiege: the third, ſuch as had left the city, when the ſiege was intermitted, Chap. 37. 12. Others would have the firſt to be thoſe that were left in the city formerly, when Jeconiah was carryed captive: the laſt, thoſe that were now remaining there. But I conceive onely two ſorts mentioned that were led away; thoſe left in the city, and thoſe that had gone out to the Chaldeans together with them: as our Verſion well rendreth it. Nor is that uſe of the copulative unuſuall. So ver. 1, 3. Chap. 22. 7, 14. & 26. 21. Neh. 12. 42. Even thoſe alſo that turned to them, as well as thoſe that ſtaid in the city, they took along with them to Babylon, though better entreating, it may be, the one then the other.

V. 10. *But Nebuzaradan the Captain of the Guard*] Heb. *And*; as ver. 5. See ver. 9.

left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards, and fields, at the ſame time.] That they might till and husband the land, and it might not wholy run to ruine, and become utterly waſte, 2 King. 25. 12. Chap. 52. 19. but might yield ſome revenew to the King of Babylon, and ſuch Rulers, as he ſhould ſet over it, Neh. 9. 36, 37. But thus the rich and mighty, that truſted moſt to their ſhifts and means, were through Gods juſt judgment moſt rigorouſly handled, when the meaner ſort fared better then either they now did, or themſelves formerly had done: And by this means, God in all likelyhood providentially ſo diſpoſed it, that many poor, who had by the greater and wealthier ſort, been formerly oppreſſed and forced out of their poſſeſſions, came both to recover their own again, and to be owners alſo of their lands, who had in former times ſo oppreſſed them. See Eſay 5. 15, 17. & 7. 21, 22. & 28. 15, 18. Ezek. 34. 17—22.

at the ſame time] Heb. *in that day*: As Eſay 26. 1. ver. 17.

V. 11. *Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, ſaying,*] Or, *by Nebuzaradan.* Heb. *by the hand of Nebuzaradan*: as chap. 37. 2. God not unmindfull of his Prophet, and his promiſe to ſecure him, chap. 15. 11, 21. inclined the heart of this great Monarch, and Conquerour, to provide for the Prophets ſafety: that which he the rather, in likelyhood, was alſo inclinable unto, having been informed by thoſe, who during the time of the ſiege had got out of the city, of the Prophets preaching and preſſing both King and People to ſubmit and yield themſelves up unto him; and what hard meaſure he had ſuſtained for ſo doing. See chap. 21. 9. & 38. 2—6. *Now* Heb. *And*; as chap. 27. 4. So ver. 15.

V. 12. *Take him, and look well to him,*] Heb. *Set thine eyes upon him*; as Pſal. 34. 15. So Chap. 40. 4.

and do him no harm] Heb. *evil*; as chap. 38. 4.

but do unto him, even as he ſhall ſay unto thee.] Let him have whatſoever he ſhall require. Thus God uſed him as an inſtrument to deliver and preſerve his Prophet, whom he made a ſcourge to puniſh his adverſaries.

V. 13. *So Nebuzaradan the Captain of the guard ſent, and Nebuſhaſban, Rabſaris, and Nergal Sharezer, Rabmag, and all the King of Babylons Princes,*] Heb. *great ones*; as chap. 41. 1. & 52. 13. Of theſe names, ſee before, Ver. 3. He that was called *Sarſechim* there, is called *Nebuſhaſban* here: it may ſeem he had two names; or there were two of them that bare that office: *all the Princes,* for, the reſt of them; as chap. 36. 12. and as, *all the Captains,* Chap. 40. 13.

V. 14. *Even they ſent and took Jeremiah out of the court of the priſon,*] Where as yet he remained, chap. 38. 28. Heb. *And*, as chap. 33. 24. *they ſent and took,* that is, *they ſent to take*; and ſo after, *to commit*: as, *roſe and warred,* for, *roſe to war,* Joſh. 24. 9. They give order to have him taken out of priſon, and ſet at liberty, and recommended to Gedaliah: which yet ſeemeth not to have been preſently put in execution. See chap. 40. 1—4.

and committed him] Or, *and to commit him*; as before. Heb. *and they gave him*; as 2 Chron.24.12. Eſay 22.21.

unto Gedaliah the ſon of Abikam the ſon of Shaphan] Whom the king of Babylon had ſet over thoſe that were left in the land, 2 Kings 25.22. chap.40.5. he ſeemeth to have been the ſon of that *Abikam*, that reſcued the Prophet out of the hands of the Prieſts in Jehojakims reign, chap.26.24.

that he ſhould carry him home] That he might either take him home to him; or convey him home to his own houſe at Anathoth, chap.1.1.

ſo he dwelt among the people.] Heb. *and*. as ver. 13. and, *in the midſt of the people*; as chap.29.32. & 37.4. Howbeit, the words would rather be rendred; *Yet* (as chap.27.15. and 35.14.) *he abode* ſtill, or, *ſtaid*, (as the word is uſed, Deut. 9. 9. Chap.38.13,28.) *among the people*; with whom, through the negligence of thoſe, to whom the charge of him was committed, though let out of priſon, with ſuch others as were found there, yet was he not looſed from his bonds, but carryed among the reſt in chains unto Riblah. See chap.40.1.

V. 15. *Now the word of the Lord came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying*;] Here beginneth a new relation of a buſineſſe that fell out in the time of his latter commitment to the priſon court, after he had been drawn up out of Malchia's dungeon, chap.38.13,28. and it is concerning a gracious meſſage ſent by him from God to Ebedmelech, who had been a chief inſtrument of helping him out of that dungeon, chap.38.7—13. Heb. *And the word of the Lord was*, &c. as Chap.32.1. & 33.1.

V. 16. *Go and ſpeak unto Ebedmelech the Ethiopian*, ſaying,] Heb. *Going* go, *and thou ſhalt ſay*; as chap.28.13. of this *Ebedmelech*, ſee Chap.38.7. Yet we are not hence to gather, that the Prophet was then at liberty; becauſe God bids him go, and deliver him this meſſage: it is a familiar term of incitement to the doing of ought, requiring nothing of the Prophet, but that he ſhould ſometime acquaint him with it, either by ſending to him, or by word of mouth when he ſhould come to viſite him.

Thus ſaith the Lord of hoſts, the God of Iſrael;] As Chap. 35.13.

Behold, I will bring my words upon this city for evil, and not for good] See chap.21.16. & 44.27.

and they ſhall be accompliſhed *in that day before thee.*] At that time, as verſe 12. Thou ſurviving to ſee it; as chap.16. 9. & 20.4.

V. 17. *But I will deliver thee in that day, and thou ſhalt not be delivered into the hand of thoſe men of whom thou art afraid.*] This reward had he for his piety ſhewed to Gods Prophet, Chap.37.7—13. Heb. *And*. as ver.10. and, *before whoſe face thou art afraid*; as Chap.22.25.

V. 18. *For I will ſurely deliver thee*,] Or, *But*. as Chap. 14.2. and, Heb. *delivering deliver*; as the like, Eſay 36.15.

and thou ſhalt not fall by the ſword,] That is, be ſlain; becauſe men ſlain fall to the ground. So Pſal.63. 10. Luk. 21. 24.

but thy life ſhall be for a prey unto thee;] Heb. *and thy ſoul ſhall be for a prey unto thee*. See Chap.21.9. So Chap.45.5.

becauſe thou haſt put thy truſt in me, ſaith the Lord:] He *will deliver them* —— *and ſave them, becauſe they truſt in him*, Pſal.37.40.

CHAP. XL.

Verſ. 1. THe *word of the Lord, which came to Jeremiah*,] Theſe words are the Title or Inſcription, of a word or meſſage ſent from God, and delivered by the Prophet unto the Captains, or heads of thoſe people, that were left in the land under the government of Gedaliah, recorded, chap.42.7. for, all between this and that, is but matter of ſtory, relating the time and occaſion of it, to cleer the way to it, and to procure the better underſtanding of it. See of the form, Chap.1.2,4.

after that Nebuzaradan the Captain of the guard had let him go from Ramah,] Heb. *had ſent*, or, *diſmiſſed him* (as 1 King. 20.42.) *from Ramah*, whither he had by over-ſight contrary to the Kings charge given concerning him, been brought, ſo ſoon as he underſtood who he was, Ver. 4. See Chap.31.15. & 39.11,14.

when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.] Heb. *when he had taken him, and he was bound*, &c. or, *for he* was *bound*; and being found in bonds, was brought along to Ramah among the reſt of the captives intended for Babylon; no notice being taken of him before he came thither, *in chains*, or *manicles*, Verſ. 4. See Job 36.8. Pſal.149.8. Eſay 45.14. Heb. *in the midſt* (as chap.39.14.) *of all the captivity*; as chap.29.1.

V. 2. *And the Captain of the guard took Jeremiah*,] Or, as ſome render it, *For* (as chap.36.9.) *the Captain of the guard took him*. I ſhould rather take the former copulative, ver. 1. in a cauſative notion; and this in a diſcretive: *for he was bound*, —— *but the Captain of the guard*, ſo ſoon as he had notice of him, *took him*, and looſed him from his bonds, and ſet him at liberty.

ſaying, The Lord thy God hath pronounced this evil upon this place.] The infidel Prince is cauſed to utter and aver that, which out of obſtinacy Gods own people would not ſee and acknowledge: and it is not unlikely, but that by thoſe that fled to the Chaldean camp, he had heard of the ſubſtance and ſubject matter of Jeremies Sermons.

V. 3. *Now the Lord hath brought* it, *and done according as he hath ſaid*:] Heb. *And the Lord hath brought and done according to what he ſaid.*

becauſe ye have ſinned againſt the Lord, and have not obeyed his voice, therefore this thing is come upon you.] See Chap.50.7. or, *for ye have ſinned againſt the Lord*, (Heb. *unto the Lord*, as chap. 8.14.) *and have not hearkned to his voice*; (as chap.9.12.) *and this thing* (Heb. *word*; as chap.38.14.) *is come upon* you.

V. 4. *And now*] Here ſeemeth to have been a two-fold reading, the one moſt commonly received; which our Verſion followeth: another, ſome Interpreters exhibit, who render the words, *And thou*, or, as for *thee*; put abſolutely; as, *and I*, or, as for *me*, 1 Chron.28.2.

behold, I looſe thee this day from the chains which were *upon thine hand*:] Or, *that* are *upon thine hands*; as it is ſaid of Peter, Act.12.7. *his chains fell off from his hands*: for the word *hand*, is collective: and it appeareth that he came in chains manicled to Ramah, Ver.1.

if it ſeem good unto thee to come with me into *Babylon, come, and I will look well unto thee*:] Heb. *if it be good in thine eyes* (as Gen.20.15.) *to go with me* to *Babylon*, (a defect of the locall particle; as Chap.32.5.) *come*, (as 1 King.13.7.) *and I will ſet mine eye upon thee*; as chap.39.12.

but if it ſeem evil unto thee to come with me into *Babylon, forbear*:] Or, *or* (Heb. *and*. as chap.2.18. & 5.12.) *if it like thee not* (Heb. *be evil in thine eyes*; as Joſh.24.15.) *to go with me* unto *Babylon*.

behold, all the land is before thee; whither it ſeemeth good and convenient for thee to go, thither go.] Heb. *unto good, and unto the right in thine eyes to go*; as chap.26.14. A free and a large offer. Pharao could ſay no more to Joſeph concerning his father and his family, Gen.47.6. See the like ſpeech of Abraham to Lot, Gen.13.9.

V. 5. *Now while he was not yet gone back*, he ſaid, *Go back unto Gedaliah the ſon of Abikam the ſon of Shaphan*,] Theſe words are very diverſly rendred and reſolved. Who the perſon ſhould be that is here ſpoken of, ſaid not to have returned or gone back, is by ſome queſtioned; and the generality goes for Jeremy: but theſe among themſelves much divided; for ſome make all theſe the words of Nebuzaradan. So the Chaldee, thus rendring them, *And if thou like not to dwell, then return to Gedaliah*. Which our old Engliſh ſeeming to follow, rendreth it; *And if thou canſt not be content to dwell alone, then dwell with Gedaliah*. The old Latine, *And come not with me, but dwell with Gedaliah*; as joyning them to the word before-going, *forbear*, Verſ.4. But how the Hebrew will bear any of theſe Verſions, I ſee not. The moſt rather conceive them as a relation inſerted of ſome thing concerning, or occaſioning, the ſpeech enſuing. And one of the Jewiſh Doctors rendreth them, *And when he had no mind to go back*, he ſaid, that is, the bleſſed Lord God ſaid, *Go back to Gedaliah*. God ſuggeſted that to him, that made him willing to go, when as of himſelf he had no inclination thereunto; another of them, *And when he had not yet ſaid, that he would return*, Nebuzaradan perceiving yet by his ſilence, that his mind was rather to go back, then to go along with him, ſaid to him, *Go back to Gedaliah*. And others again, as the Tigurine, whom our Geneva, and the next Verſion before it, concur with, render them, as by way of parentheſis, (*for as yet he was not returned, or gone back*,) and then carrying on the ſentence, *and go back*, or, *or go back to Gedaliah*. Take thy choice, either to go along with me, or to ſeat thy ſelf elſewhere, whereſoever thou pleaſeſt, or to repair to Gedaliah, that he may provide for thee. Others, as our laſt Verſion, *And when*, or, *while he was not yet gone back*, he ſaid, *Go back to Gedaliah*. Either make thine abode where thou pleaſeſt in any part of the land elſewhere, or repair to Gedaliah and abide with him. And this ſeemeth the moſt probable of any of thoſe, that underſtand the words of Jeremy. But ſome others expound them of Gedaliah, and render the words thus, *And becauſe he is not to come back, repair to Gedaliah*. Since that Gedaliah is not to come hither to me, but to ſtay at Mizpah to ſettle things in his new charge, repair thither to him, who will be careful both to protect thee, and to provide for thee: the copulative in a cauſative notion is not infrequent; as chap.36. 9. & 38.23. The Italian to remove the ambiguity, rendreth it, *And becauſe Gedaliah* —— *returneth not hither, return thou to him*.

Gedaliah the ſon of Ahikam the ſon of Shaphan,] To whoſe care he was to be commended, chap. 39.14.

whom the King of Babylon hath made governour of all the cities of Judah,] So 2 King. 25.22. being in likelihood one of thoſe, and a principal man among them, who had joyned themſelves to the Chaldeans before the ſurpriſal of the city.

and dwell with him among the people.] Or, *abide with him among* the reſt of *the people,* that are with him. Heb. *ſit,* as Gen. 24.55. 2 Sam. 7.18. chap. 39.14. and, *in the midſt of,* as chap. 37.12.

or go whitherſoever it ſeemeth convenient unto thee to go,] Heb. *or to all* (*all,* for, *any;* as Job 1.11. & 8.12.) place (a defect of the ſubject; as Chap. 38.11.) *that is right in thine eyes to go to,* (as Ver. 4.) *go.* A full freedome.

So the Captain of the guard gave him vitails, and a reward, and let him go,] Heb. *and,* as chap. 39.13.

vitails] The word ariſing from a root, that hath a notion of *journeying,* ſignifieth properly, that which the Greeks call ἐϕόδια, the Latines, *viaticum, vitails,* or, *proviſions for a journey;* and ſo it ſeemeth to be here intended. Howbeit, becauſe it is uſed ſometime, for *a meal,* Prov. 15.17. for, *a dinner,* there is too ſcant; and *a feaſt* too large: ſome here render it, *he feaſted him;* and ſo ſome Greek Verſions, *he made him a feaſt;* or, he entertained him: and again, becauſe it is uſed of a conſtant *allowance,* or *diet,* 2 King. 24.30. Chap. 52.34. ſome underſtand it here of a continued allowance of diet by Nebuzaradan aſſigned him; but the entertaining of him with a meals-meat (though it is not probable that he would neglect ſo common a courteſie) was ſcarce worth the reciting: and for conſtant allowance for the future, it is moſt likely that he would leave that to Gedaliah, unto whom he was to commend him; the firſt therefore is here moſt probable: he would not diſmiſſe the Prophet to travel in a land ſo waſted, and diſpeopled, without competent proviſion and neceſſaries for his journey.

and a reward] Or, *a preſent,* rather; for it is uſed for *a gift,* either tendred in teſtification of due reſpect and honor, as Ezek. 20.40. or exhibited in ſignification of grace and favour, Eſt. 2.18. which becauſe it conſiſted ſometime in *meſſes* of meat, Gen. 43.34. 2 Sam. 11.8. ſome of the Jewiſh Doctors would make this and the former all one: but there is ſmall reaſon for it.

and let him go.] Or, *diſmiſſed him;* as Verſ. 1.

V. 6. *Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah,*] A city in the land of Benjamin, Joſh. 18.26. 1 Kings 15.22. *Then.* Heb. *And.* as chap. 39.9.

and dwelt with him among the people that were left in the land.] Or, *abode with him.* Heb. *ſate;* and, *in the midſt:* as ver. 5.

V. 7. *Now when all the captains of the forces, which were in the fields,*] Having fled, and being ſcattered here and there, for fear of the Chaldeans. See 2 King. 25.23.

even they, and their men,] Their complices, and their followers; as Gen. 14.24. & 24.59. 1 Sam. 23.8.

heard that the King of Babylon had made Gedaliah Governour in the land,] Whom they conceived good hopes of, as knowing him to be a man of an ingenuous diſpoſition.

and had committed unto him men, women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;] Heb. *little one;* or, *little child:* taken collectively; as Eſt. 3.13. and, *poverty,* for, *poor;* as alſo 2 King. 24.14. and 25.12.

V. 8. *Then they came to Gedaliah to Mizpah,*] Heb. *And they heard*——*and they came;* as Chap. 38.7, 8.

even Iſhmael,] One of the blood royal, chap. 41.1. Heb. *and,* for, *even;* or, *to wit,* as Chap. 42.1.

the ſon of Nethaniah,] Heb. *Nethanijahu:* as, *Jirmjahu,* Chap. 1.1. and the like, Eſay 1.1.

and Johanan, and Jonathan the ſons of Kareah,] *Johanan,* or, *John;* as Luk. 1.14. for the name is the ſame; and ſo Ver. 13, 15.

and Seraiah the ſon of Tanhumeth] Or, *Tanchumeth;* as *Achaz,* Mat. 1.9. See Eſay 1.1.

and the ſons of Ephai the Netophathite,] The name of a family in the Tribe of Judah, ſo called from the city, or ſeat of their abode, 1 Chr. 2.54. & 9.16. & 27.15.

and Jezaniah the ſon of a Maachathite,] Another family ſo called from ſome principal man or woman of ſpecial note in it, 1 Chr. 2.48. & 9.55. & 27.16.

they and their men.] As before, Verſ. 7.

V. 9. *And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them, and to their men, ſaying, fear not to ſerve the Chaldeans:*] Heb. *to ſtand before them;* as Chap. 35.19. See 2 King. 25.24.

dwell in the land] As Pſal. 37.3. or, *abide;* ſtay in it: leave it not: as Ver. 6.

and ſerve the King of Babylon, and it ſhall be well with you.] As chap. 38.20.

V. 10. *As for me, Behold, I will dwell at Mizpah, to ſerve the Chaldeans, which will come unto us:*] Upon occaſion of ſtate from the King. Heb. *And I* (as 1 Chr. 28.2. See verſ. 4.) *will abide,* or, *reſide,* (Heb. *ſit;* as Ver. 6.) *at Mizpah,* a frontier Town; having its name from the garriſon or ſentinel there wont to be kept: whence the diverſity of verſion, Hoſ. 5.1.

but ye] Or, *as for you.* Heb. *and ye;* as Eſay 65.11. So before, *And I.*

gather ye wine, and ſummer-fruits, and oil,] For their harveſt was paſt before the city was taken, being diſpatched uſually within compaſs of the three firſt moneths, or neer thereabout; whereas the city was ſtormed in the fourth, Chap. 52.2. See Deut. 16.1, 9. *wine,* for *grapes,* Eſay 62.9. (as *grapes,* for *wine,* Hoſ. 3.1.) and *oil,* for *olives,* whereof oil is made as wine of grapes, Exod. 27.20. Judg. 9.9, 13. and *ſummer,* for *ſummer-fruits:* as Eſay 10.9. and with the Greeks the like. So ver. 12.

and put them in your veſſels] Reſerve them after your wonted manner for ſtore, as in time of peace and ſafety people are wont to do, making account in due time to make uſe of, and enjoy them; not fearing to be by any ſtript of them, as in times of hoſtility frequently falleth out, Chap. 5.17.

and dwell in your cities that ye have taken.] Continue in thoſe places that ye have ſeized on, and ſeated your ſelves in, being left and abandoned. See chap. 51.29, 32.

V. 11. *Likewiſe when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the Countries, heard that the King of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah, the ſon of Ahikam, the ſon of Shaphan;*] That had fled into forrein parts for ſuccour and ſafety upon the Chaldeans Invaſion. See Eſay 16.4. *in all countries,* for, *all other countries;* as 2 Chron. 32.22. Cant. 4.9. Eſay 26.13. Chap. 32.20.

V. 12. *Even all the Jews returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah,*] Heb. *And alſo all the Jews*——*heard,*——*and all the Jews returned;* as ver. 7, 8. *into the land of Judah,* and Benjamin: the whole bearing the name from the principall part.

and gathered wine, and ſummer fruits, very much.] Heb. *in much abundance:* as 1 King. 4.29. the land being of it ſelf rich and fertile; and few left to perceive and enjoy its revenue. See ver. 10.

V. 13. *Moreover, Johanan the ſon of Kareah, and all the Captains of the forces that were in the fields, came to Gedaliah to Mizpah*] Here beginneth a new narration of a conſpiracy entred into by ſome of the fore-mentioned parties, ver. 8. againſt Gedaliah, which being diſcovered by ſome other of them, they acquaint Gedaliah with it, and offer him their ſervice to prevent it, ver. 13——15. whom he giving no credit to, as bei[illegible]onfident of the others fidelity, ver. 14, 16. is treacherouſly ſurpriſed and murthered by them, together with thoſe as well Jews as Chaldeans about him, chap. 41.1——3. whereupon miſchiefs and miſeries, afterward related, enſue.

Moreover] Heb. *And;* as Chap. 33.1.

all the Captains] The reſt of them: as, *all the houſes,* for, the reſt of them, 2 King. 25.9. thoſe of whom before, ver. 7. See the like, Chap. 39.13.

came to Gedaliah] The ſecond time to diſcloſe to him the miſchievous plot contrived againſt him.

V. 14. *And ſaid unto him, Doſt thou certainly know,*] Heb. *knowing know:* as Chap. 13.12. but the negative is wanting; as very frequent in interrogatives of this nature: for their meaning is apparently, *Doſt thou* not *know?* undoubtedly it is ſo: and thou mayſt well be aſſured of it. So they to *Eliſeus, Doſt thou know?* 2 King. 2.3. for, *Doſt thou* not *know?* as it is rendred, Job 20.4. See the like before, Chap. 31.20.

that Baalis the King of the Ammonites hath ſent Iſmael the ſon of Nethaniah to ſlay thee?] Heb. *to ſmite thee* in *ſoul,* or, *to ſtrike thy ſoul;* that is, to take away thy life; as Num. 35.11. Thus this wicked King having, as by lineal deſcent, a malignant affection unto Gods people, puffeth up this young gallant (who among others, in likelyhood, had fled for ſhelter into thoſe parts, Chap. 40.11.) with hopes of raiſing himſelf, by the ruine of Gedaliah, that he might be an inſtrument of this peoples further calamity, whereby himſelf might have the more liberty to prey upon their country at pleaſure, having none now to protect them. Becauſe ſome of the Greek copies here render the words, *the Queen of the King of the ſons of Ammon,* (So the Hebrew commonly ſtyleth them, ſee chap. 49.1.) a learned late Writer would have the word *Baalis* here uſed to be no proper name of any perſon, man or woman; but a title of dignity: for, ſaith he, as the Queen-mother was among the Jews called *Gebirah,* Chap. 13.18. So was the ſame among the Ammonites called *Baalis,* which by a various dia-

left

lect is no other then *Baalit* in Hebrew : and addeth withall, that this Queen Dowager being Regent in her ſons minority, mingled her own malignity with this Princes ambition, to work this miſchief. But this I ſhall leave to the judgment of others.

but Gedaliah the ſon of Abikam believed them not.] An ingenuous diſpoſition is ſeldom ſuſpitious, Chap.11.18,19. Heb. *And* ; as ver.10.

V. 15. *Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying,*] When they could not prevail herein with him joyntly, he attempts to effect it more privately : ſuppoſing that in private he might be perſwaded to hearken to that, which he would not openly take notice of, or ſeem, at leaſt, to be acknown of : withall tendring his ſervice for the preventing of the ſtroke, that was likely to fall upon Gedaliah , by turning it upon the Traytor himſelf.

Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know it.] Heb. *I will ſmite* ; as 2 King.6.21. and *man*, for *any one* : *man ſhall not know* ; as Chap. 38. 24. and a defect of the pronoun *it* ; as 1 King.1. 11.& 2.32. So alſo, ver.3. *wherefore ſhould he ſlay thee ?*] Heb. *ſmite*, or *ſtrike thy ſoul* ; or, *thee* in *ſoul* : as before, ver.14.

that all the Jews which are gathered unto thee, ſhould be ſcattered, and the remnant in Judah periſh:] Being as ſheep without a ſhepherd, Zach.13.7. See the like emphaticall form in way of expoſtulation, Chap.37.13,17. Heb. *and*, for, *that* ; as Chap.39.14.

V. 16. *But Gedaliah the ſon of Abikam ſaid unto Johanan the ſon of Kareah;*] Heb. *and* ; as ver.14.

Thou ſhalt not do this thing:] Heb. *word* ; as Chap. 22. verſe 4.

for thou ſpeakeſt falſly of Iſhmael.] Heb. *thou ſpeakeſt falſhood*, or, *a lye* ; as chap.29.9. & 43. 2. Thus the well-minded intending no evil to others, and deeming others by themſelves, are not eaſily induced to think evil of others, or that others intend evil to them ; and by occaſion thereof, are oft deceived and enſnared to their utter undoing : Yet it behoved a prudent man, in Gedalia's place eſpecially, upon ſuch intimation to have been more cautelous then he, it ſeems, was.

CHAP. XLI.

Verſ.1. *NOw it came to paſs,*] Heb. *And it was* ; as Eſay 36.1. In this Chapter is related the barbarous murther executed upon Gedaliah, and others with him, with other villanies after committed , and further evils enſuing thereupon. See 2 King.25.25.

in the ſeventh moneth] The moneth *Tiſri*, containing part of our September, and part of our October : hence the *faſt of the ſeventh moneth* for the murther of Gedaliah, Zach.7.5. & 8. 19.

that Iſhmael the ſon of Nethaniah the ſon of Eliſhama,] Whether this *Eliſhama* , were the ſame with the Scribe of that name, Chap.37.12. is uncertain.

of the ſeed royall] Heb. *of the ſeed of the kingdom* ; as Ezek. 17. 13. in regard whereof Iſhmael might pretend to have more right to the ruler-ſhip of the land then Gedaliah, and was the fitter inſtrument for the Ammonite to make uſe of for his own ends, chap.40.14.

and the Princes of the King] Heb. *great* ones ; as chap.39. 15. Such of the Princes as had formerly eſcaped by flight, either before the ſiege began, miſdoubting the worſt, when they ſaw the land invaded, and haraſſed, by ſo potent an Army ; or when it was for a time intermitted, by occaſion of the Egyptian forces, that came to relieve the city, Chap.37. 5. or after the ſurpriſal of it , when they ſtole away by night, 2 King.25.4.

even ten men with him,] Heb. *and ten men with him* : which *ten* ſome underſtand of the Princes before-mentioned ; and ſo the copulative ſhould have onely an explicative notion ; as chap.39.14 and ſo our Verſion taketh it. But then there is a doubt how ten or eleven men ſhould be able to make ſuch maſſacre, as was by theſe there made. To which ſome anſwer, that theſe great men came not without their followers : and others add, that theſe ten are eſpecially mentioned, as ten perſons expert and skilfull to do miſchief (Ezek. 21. 31.) enured unto, and exerciſed in ſhedding of bloud, ſuch as Abimelech hired to aſſiſt him in the murther of his brethren, Judg.9.4,5. which Iſhmael, for that end, brought along with him, and are ſaid therefore to come not with them, but *with him*. See ver.7.

came unto Gedaliah the ſon of Abikam to Mizpah] The place of his reſidence, Chap.40.6. as to give him a kind viſit.

and there they did eat bread together in Mizpah.] Being entertained by him , and as familiar friends admitted to his board. See the ſame form, Pſal.41.9 Luk.14.1.

V. 2. *Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him,*] Men fit for ſuch a villainous and barbarous employment. *Then.* Heb. *And* ; as Chap. 40. ver.15.

and ſmote Gedaliah the ſon of Abikam the ſon of Shaphan with the ſword, and ſlew him, whom the King of Babylon had made Governour over the land.] There ſeemeth to be a trajection in the words , as if it were ſaid ; *They ſmote with the ſword, and ſlew Gedaliah the ſon of Abikam, the ſon of Shaphan, whom the King had made Governour in the land* : but there may well be more then ſo in it: the words may be divided into two diſtinct ſentences ; *they ſmote with the ſword* (which is in effect, as much, as *they ſlew* : ſo chap.26.23.) *Gedaliah*, &c. *and they ſlew him*, or, *ſo* (as chap.40.5.) or, *thus* (as chap.10.26.) *they ſlew* him, *whom the King had made Governour in the land* : the vile fact repeted with this addition to aggravate the crime : the welfare of the whole land and people left in it, depending mainly upon this one mans ſafety. See Chap.40.15.

V. 3. *Iſhmael alſo ſlew*] Heb. And (as chap.1.3.) *Iſhmael ſmote* ; as chap.40.14. So Act.7.23.

all the Jews that were with him, even *with Gedaliah at Mizpah,*] Having any relation to him, or in any place about him, or that offered to oppoſe his violence, and to hinder the execution of his murtherous deſign : for he ſlew not the main body of the people ; but carried them away with him, Verſ. 9, 10.

and the Chaldeans that were found there] That is, *were there* ; as Eſt.1.15. chap.52.25. So ver.8.

and the men of war.] Or, being *men of war* ; as ſpoken, not of the Jews, (of which 2 Kings 25.4.) but of the Chaldeans: for ſuch in likelihood were all the Chaldeans, that ſtaid there with Gedaliah.

V. 4. *And it came to paſſe the ſecond day after he had ſlain Gedaliah, and no man knew* it;] And it was not yet bruited abroad ; for they had ſlain all of all ſorts , that were about Gedaliah, as well friends as foes, their own country-men, as ſtrangers, that none, as neer as they could, might eſcape , to divulge what they had done. Heb. *a man knew not* ; as chap. 39. 15.

V. 5. *That there came certain from Shechem, and from Shilo, and from Samaria*, even *fourſcore men,*] Whoſe way to Jeruſalem lay by Mizpah, or neer at leaſt to it : or, they might make it in their way, to viſit Gedaliah and thoſe with him there. Heb. *And* (as Chap.39.4.) *there came men*, for, certain *men*, as chap.26.22.

having their beards ſhaven, and their clothes rent, and having cut themſelves,] In the manner and habite of mourners ; ſuch, in part, as being heatheniſh, was diſallowed among Gods people, and inhibited in the Law, Lev.19.27. Deut.14. 1. 1 King.18.28. chap.47.5. But hereof, ſee on chap. 16.6. Heb. *ſhaven of beard* ; and, *torn of garments* : as Eſay 36.22.

with offerings and incenſe in their hand] Having ſuch things with them ; as 2 King.5.5. Chap.38.10,11.

to bring them *to the houſe of the Lord*] But here queſtion is moved, to what purpoſe theſe folk ſhould travel with ſuch preſents to Jeruſalem, when as both city and Temple were now razed and ruined. To this the Jewiſh Doctors anſwer, ſome of them , that they had not yet heard of the taking of the city, when they ſet out, but heard of it on the way, and thereupon put themſelves into that mournful habit. But againſt this may be objected , that though they had not heard of the ſtorming and ſacking of the city ; yet they could not but hear of the ſtrait ſiege that was about it ; and could have little hope therefore of any free acceſs to the Temple. Other of them therefore ſay, that they had heard indeed of the taking of the city , and the deportation of the people ; but not of the demolition of the Temple : which afterward hearing of, when they were on their way, they turned in unto Mizpah, where they heard that Gedaliah the new Ruler reſided : for as for that which ſome add, that they might hope to find an altar built at Mizpah, inſtead of that at Jeruſalem, ſuch as Samuel ſometime erected there, 1 Sam. 7. 5—9. is nothing probable. It is more likely that , albeit they had heard both of the deſtruction of the city, and demolition of the Temple, which could not but be known in places no farther remote before that time, and was the occaſion of putting them into that mournful habit ; yet they were travelling toward Jeruſalem, to mourn over the ſad condition of the place, and in hope to find ſome of the Prieſts there, and an altar at leaſt erected in the room of the former, to receive ſuch oblations as they carryed along with them : and, *to the houſe of the Lord*, may be well here put, for to the place where it ſometime ſtood : as, *houſes*, and *palaces* ; and *forts* , and *towers*, for places where ſuch ſometime were ſituate, Eſay 13.22.& 31.14.

V. 6. *And Iſhmael came forth from Mizpah to meet them,*] Or, *went out*, &c.

weeping all along as he went;] Heb. *in going going, and weeping* ; as chap.50.4. Making ſhew of the like mournful diſpoſition

tion with them,that they might not miſtruſt him.

and it came to paſs as he met them, that he ſaid unto them, Come to Gedaliah the ſon of Abikam.] As feigning himſelf to be one of his followers. Howbeit,I conceive that to be groundleſs,which a learned Writer hence gathereth, that theſe perſons intended not at all to take Mizpah in their way, had they not been ticed in thither by this train of Iſhmaels.

V. 7. *And ſo it was when they came into the midſt of the city*] Or,*into the city*; as 1 Sam.9.14. and ſo afterward,*into the midſt of the pit*,for,*into the pit*: as,*in the midſt of a pit*, for,*in a pit*,2 Sam.23.20.

that Iſhmael the ſon of Nethaniah ſlew them, and caſt them *into the midſt of the pit*,] Heb. *ſlew them into the midſt of the pit*: a defective or complexive ſpeech. The like whereunto, ſee Pſal.89.39,44.Eſay 14.12. & 38.14,17,21. Chap.30.10, 11.and the like is obſerved,1 Maccab.7.19.

he,and the men that were with him.] For he alone could not do it; but ſuch murtherous varlets, as he made uſe of, aſſiſted him in it,and did the work for him. See ver.2.

V. 8. *But ten men were found among them*] Heb. *And*; as chap.40.16. and,*were found*,for,*were*; as ver.3.

that ſaid unto Iſhmael,ſlay us not] Heb.*And ſaid*: the copulative for the relative; as chap.17.6.& 23.4.

for we have treaſures in the field,of wheat,and of barley,and of oil,and of honey.] Or,*ſtores*, or,*ſtore-houſes*: as the like word for notion is uſed,chap.38.7.See there, and 1 Chron.27.25. a place herein parallel to this: for we are not to conceive that they had any grain at all at that time abroad in the fields,their harveſt being ſome moneths paſt over. See chap. 40.10. But their meaning muſt be, that ſuch commodities they had in their country-farms and ſtore-houſes: which they were willing to part with for the ſaving of their lives, Prov. 13.8. Howbeit, I cannot aſſent to that learned Interpreter, who rendreth the words, *we have treaſures hidden in a certain field*: as if it were a ſpeech parallel to that of our Saviour, Mat.13.44. for howſoever the term here uſed ſpring from a root that ſignifieth *to hide*, and *treaſures* are ſaid ſometime *to be hidden*, Eſay 45.3. yet the word in general ſignifieth *treaſures*,or *ſtores*,whether hidden or other, Gen.43.23. nor is it probable that ſuch ſtores as theſe of ſo many ſorts, ſhould be hidden under ground in ſome one part of a field; and much leſs that all ten ſhould ſo beſtow their ſtores in any one place.

So he forbare] Heb.*and*; as Chap.39.13.

and ſlew them not among their brethren,] Or,*with*.Heb.*in the midſt of* (as chap.39.14.ver.3.) *their brethren*, or,*country-men*; as Deut.17.15.

V. 9. *Now the pit*] Heb. *And*; as Chap.40.5,7. and ſo ver. 13.

wherein Iſhmael had caſt all the dead bodies of the men,whom he had ſlain becauſe of Gedaliah,] To conceal his murthers, both of Gedaliah,and thoſe other,whom either together with him, ver. 3. or by this occaſion afterward, he had diſpatcht and made away. Heb.*whom he ſmote* (as ver.3.) *at*, or, *by the hand*: which is variouſly expounded: for ſome of the Jewiſh Maſters expound it,as the word in its proper and moſt familiar notion is wont to import,*by the hand of Gedaliah*; as it is ſaid,*they fell by the hand of David and his ſervants*, 2 Sam.23. 22.and they are ſaid,ſay they, to be ſlain *by the hand of Gedaliah*; becauſe he ſlighted the advice that Captain John gave him, whereby their death and his own alſo might have been prevented. But this ſeeming ſomewhat too far fetcht, others of them give their interpretations: Either, *by occaſion of Gedaliah*; for they came chiefly to kill him; and by occaſion thereof did the like to them,finding them with him: as, *thou haſt conſumed us by the hand* (that is,*by occaſion*,or, *becauſe*) *of our iniquities*,Eſay 64.7.or,*in the hand of Gedaliah*, that is, *in the place*,where Gedaliah was: to wit, at Mizpah: the word being uſed ſometime for *a place*, or, *quarter*: as Deut. 23.12. Eſay 56.11.Chap.6.3. See there. Others again render it, *in the hand of Gedaliah*; that is, *in his ſervice*: *hand*, for *ſervice*,or, *miniſtery*: as,*by the hand of Moſes*; that is, *by his miniſtery*,Num.4.37.Pſal.77.20.and ſo alſo,2 Chron.26.15. Mal. 1.1. Others, *by the ſide of Gedaliah*: as, *I will ſtand at the hand* (that is,*by the ſide*) *of my father*, 1 Sam.19.3. and, *by the hand of them*;that is, *beſide them*,Neh.3.4,5. ſuch as were about him, or,attending upon him: as 1 Chron.18.17.and others, *in the hand of Gedaliah*; that is,*under his charge*: as,*all his maſters goods were in his hand*; that is,*under his charge*, *in his cuſtody*,Gen.24.10. and, *theſe were in the hand of Ithamar*,for, *under his charge*, Num.4.33. but the meaning of the form of ſpeech, as it is here uſed, is plain enough, intending no more then ſimply, *with Gedaliah, the men that he ſlew with him*. Nor need we go far for the interpretation of it: we had it before twice,Chap.38.10.*take thirty men in thine hand*;and, *he took thirty men in his hand*; that is,*take them with thee*: and, *he took them with him*; as it is there well rendred: and why it ſhould not be likewiſe here,I ſee not: for it was before ſaid, *with him*,ver.3. yet ſo to be reſtrained, as was there obſerved.

was it, which Aſa the King had made for fear of Baaſha King of Iſrael,] Or, *which Aſa the king made becauſe of Baaſha*; for the term here uſed importeth no more; and is well ſo rendred, Ver. 18. See on chap.37.11. How Aſa fortified Mizpah, being a frontier Town between him and Baaſha, with the ſtones and timber, that he fetcht away from Ramah, we read, 1 Kings 15.22. but of the *pit* here mentioned, we find nothing elſewhere; ſome ſuppoſe it to have been a trench, or ditch, digged without the walls of the city. But this ſeemeth rather to have been ſome pit delved within the city, neer to which he drew on thoſe 80. the greateſt part whereof he ſlew, before he maſſacred them, the pit being ready at hand to receive them: but for what end or uſe it was at firſt contrived, whether to receive and contain water for neceſſary uſes,upon occaſion of a ſiege,Eſay 22.9,11. or for what other employment doth not appear: nor can eaſily be determined; *deep and large* it ſeems it was, as the Prophet ſaith of Topher, Eſay 30.33. that could contain ſo many corpſes.

and Iſhmael the ſon of Nethaniah filled it with them that were ſlain.] With the bodies of them; which were therefore no ſmall number.

V. 10. *Then Iſhmael carried away captive all the reſidue of the people, that* were *in Mizpah*,] Having out of all parts reſorted thither to Gedaliah, chap.40.11,12.

even *the Kings daughters*,] Whom the Chaldeans had left behind; either being not much regarded by them,when they were poſſeſſed of his ſons; or being by ſome means otherwiſe concealed, and ſo eſcaping at the ſurpriſal of the city. See chap.38.23. & 39.6.

and all the people that remained in Mizpah, which Nebuzaradan the captain of the guard had committed to Gedaliah the ſon of Abikam,] 2 King.25.12,22. chap.39.10. & 40.5.

and Iſhmael the ſon of Nethaniah carried them away captive; and departed to go over to the Ammonites.] By whoſe king he had been ſet on work to do what he did, chap.40.14.

V. 11. *But when Johanan the ſon of Kareah, and all the Captains of the forces* that were *with him, heard of all the evill that Iſhmael the ſon of Nethaniah had done*,

V. 12. *Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah*;]Heb. *And they heard——and they took*, as chap.40.7,8. *all the men*; to wit, that were then with them, or, that they could get together.

and they found them by the great waters that are *in Gibeon*,] The great pool of Gibeon (whereof 2 Sam. 2.13.) lying in the way from Mizpah to the Ammonites country.

V. 13. *Now it came to paſſe* that *when all the people* which were *with Iſhmael, ſaw Johanan the ſon of Kareah, and all the Captains of the forces* that were *with him, then they were glad.*] Heb. *And it was*; as ver.1. and, *and they were glad*, for,*that they were glad*; as ver.5.

V. 14. *So all the people that Iſhmael had carried away captive from Mizpah,caſt about,and returned,and went unto Johanan the ſon of Kareah.*] Heb. *And*.as ver.8. *caſt about*,or,*came about*, or, *wheeled about*; as Eccl.1.6.

V. 15. *But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.*] Heb. *the ſons of Ammon*. See chap.40.14. Some render it, *For Iſhmael eſcaped*; to wit, by flight; not ſtaying, or daring to make head againſt the party that purſued him, which gave the people opportunity to go unto John. So is the copulative uſed, chap.38.23.

V. 16. *Then took Johanan the ſon of Kareah,and all the Captains of the forces* that were *with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah,(after* that *he had ſlain Gedaliah the ſon of Abikam)* even *the mighty men of war, and the women and the children, and the Eunuchs, whom he had brought again from Gibeon.*] *from Mizpah*, that is, carried away *from Mizpah*; to wit, formerly by Iſhmael, ver.10. Heb. *ſmot*, for, *ſlain*; as ver.2. and *men*, ſimply, not *mighty men*. diſtinguiſhed only from *the women* as chap.43.6. and, *child*, for *children*; as chap.40.7.

V. 17. *And they departed,and dwelt in the habitation of Chimham, which* is *by Bethlehem*;] Some portion of land, that either David out of his own patrimony, or Solomon his ſon after him, (who upon his death-bed gave him a ſpecial charge concerning him, 1 King.2.7.) had in likelyhood conferred upon Chimham the ſon of Barzillai; for the kindneſs ſhewed him by his father,when he fled from Abſolom, (ſee 2 Sam. 19.38.) which though at the year of releaſe, Ezek.46.17. it returned again to the crown; yet may ſeem ſtill from thence to have born that name: places oftentimes retaining the names of thoſe many ages after, who had formerly held and enjoyed them, Pſal.49.11.

to go to enter into Egypt,] Their wonted place of refuge, Eſay 30.1. & 31.1.

V. 18. *Becauſe of the Chaldeans:*] Heb. *From the face of the Chaldeans*; as ver. 9. and theſe words would better have been joyned to the laſt clauſe of the verſe before-going; as ſome other in like manner, chap. 50. 13. for there is not the ſame reaſon of disjoyning theſe here as there might be, Pſal. 96. 12, 13. & 98. 8, 9.

for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the King of Babylon made Governour in the land.] They feared that the Chaldeans would ſend in ſome forces upon them, to revenge the murther of Gedaliah, and the Chaldeans, that were ſlain together with him. See ver. 3.

CHAP. XLII.

Verſ. 1. THen *all the Captains of the forces,*] In this Chapter is related a motion, by the Captains, that had put Iſhmael and his complices to flight, reſcued the people from them, whom they were carrying away toward the Ammonites, and had a purpoſe to tranſport them another way into Egypt, Chap. 41. 17. made unto Jeremy, requeſting him from God to adviſe them concerning their journey, ver. 1—6. together with the anſwer returned unto them from God by the Prophet; withal taxing them for their deep hypocriſie and diſſembling both with God and him, Verſe 7—22.

and Johanan the ſon of Kareah,] Or, *even John.* As chap. 40. 8. he eſpecially among the reſt; as, *the ſervants of David and Aſahel*, 2 Sam. 2. 30. and, *Say to his Diſciples, and to Peter*, Mat. 16. 7. *See Judah and Jeruſalem*, Eſay 1. 1.

and Jezaniah the ſon of Hoſhajah,] See Chap. 43. 1.

and all the people from the leaſt, even unto the greateſt] Of this form of ſpeech, ſee on Chap. 6. 13. & 31. 34.

drew neer.] A term commonly uſed of addreſſes unto any by way of ſuit for relief, or advice, Gen. 43. 19. Num. 36. 1.

V. 2. *And ſaid unto Jeremiah the Prophet, Let, we beſeech thee, our ſupplication be accepted before thee,*] Heb. *fall before*; as Chap. 37. 20. So ver. 9. A learned Writer rendreth it, *fall thou down in prayer before God for us*: but this is to confound it groundleſly with that which followeth; this form intimateth their ſubmiſs ſeeking to him; the next branch his ſeeking to God for them, the ſubject matter of their ſuit.

and pray for us unto the Lord thy God,] Whom thou haſt ſpecial relation unto, as his Prophet. So they to Samuel, 1 Sam. 12. 19.

even *for all this remnant, (for we are left* but *a few of many, as thine eyes do behold us.)*] That was fulfilled which had been long ago foretold and menaced, Lev. 26. 22. Deut. 28. 62.

V. 3. *That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may do.*] Heb. *And the Lord*; as Mal. 1. 9. and, *way that we ſhall walk*, or, *go*, for, *ſhould go*: as Pſal. 25. 12. & 143. 8. and, *the word, (*as Chap. 40. 16.*) that we ſhall do*: as 2 Chr. 20. 12. They would have the Prophet tell them from God what they ſhould do; when as they (the leaders of them, at leaſt) were reſolved what they would do already, Chap. 41. 17.

V. 4. *Then Jeremiah the Prophet ſaid unto them, I have heard* you;] I am willing to grant your requeſt; ſo *hearing* is commonly taken in Scripture, Pſal. 6. 9. & 20. 1. a defect of the pronoun; as Eſay 1. 15.

behold, I will pray unto the Lord your God,] As well as mine; having taken you to be his people, 1 Sam. 12. 22.

according to your words] According to what you propounded to me. So Gen. 44. 10. Joſh. 2. 21.

and it ſhall come to paſſe that whatſoever thing the Lord ſhall anſwer you, I will declare it *unto you;*] Heb. *and it ſhall be*; as Chap. 30. 8. and, *every word*, for, *every thing*, or, *whatſoever*; as Chap. 44. 17. So ver. 5.

I will keep nothing back from you.] Heb. *not a word*: as Chap. 26. 2. & 38. 14. So Paul, Act. 20. 20.

V. 5. *Then they ſaid to Jeremiah,*] Heb. *And.* and ſo alſo ver. 4, 8.

The Lord be a true and faithful witneſſe between us,] Gods ſpeciall attribute in an eminency, Rev. 3. 14. Heb. *a witneſſe of truth*: as Prov. 14. 5, 25. Thus in deep hypocriſie abuſe they Gods name, and take it in vain, calling him for a true and faithful witneſſe, when as mean while they intended nothing leſs, then what ſo ſolemnly they profeſſed and pretended, verſe 20.

if we do not even according to all things, for the which the Lord thy God ſhall ſend thee to us.] Heb. *according to every word*; as ver. 4.

V. 6. *Whether it* be *good, or whether it* be *evil,*] Seem it never ſo diſadvantagious, or dangerous to us. See Micajahs ſound and ſincere reſolution, 1 King. 22. 8, 18. not counterfeit, as theſe mens. Heb. *if good and if evil*: as Eccl. 11. 3.

we will obey the voice of the Lord our God, to whom we ſend thee,] heb. *hearken unto*: as chap. 38. 20. and ſo after again. See the peoples like profeſſion to Moſes, Deut. 5. 27, 29.

that it may be well with us, when we obey the voice of the Lord our God.] As Deut. 6. 3.

V. 7. *And it came to paſſe after ten dayes, that the word of the Lord came unto Jeremiah.*] Here cometh to be related at length (after all this long diſcourſe, or narrative, inſerted, to make way thereunto) that word of the Lord before pointed unto, and intended, Chap. 40. 1. Heb. *and it was (*as chap. 36. 1.*) from the end of ten dayes, (*as chap. 34. 14.*) and (*as chap. 41. 14.*) the word of the Lord was to Jeremy*: as chap. 34. 1. Becauſe it is ſaid, *after ten dayes*, ſome hence gather, that the Prophet ſpent all thoſe ten dayes in prayer: But that is not neceſſary. The Prophet having ſeriouſly and ſolemnly commended it by prayer to God, was to expect when God would pleaſe to return to him, and to them by him, an anſwer. The reaſon, why God thus delayed it, being not revealed, is not eaſily conjectured, much leſs can it be certainly determined. Some ſay, to add the more weight to the oracle, when it ſhould be delivered: and to free the Prophet from ſuſpition, of ſpeaking from himſelf, which might have been at leaſt, if not miſ-deemed, yet amiſs pretended, had he ſuddenly returned an anſwer. I conceive, it might rather be to puniſh their hypocriſie, by holding them in ſuſpence, who were queſtionleſſe impatient of delay, having before-hand reſolved what they would do, whatſoever the anſwer ſhould be.

V. 8. *Then called he Johanan the ſon of Kareah, and all the Captains of the forces which* were *with him, and all the people, from the leaſt even to the greateſt,*] No ſooner had the Prophet his anſwer and errand from God, but he calleth them all to come and hear it; becauſe all had requeſted it, and all were concerned in it. See ver. 1.

V. 9. *And ſaid unto them; Thus ſaith the Lord, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him;*] Heb. *to make your ſupplication fall before him*, or, *in his preſence*; as Chap. 38. 27. Dan. 9. 18, 20. See ver. 2. the like ſtyle given to God, ſee Chap. 37. 7.

V. 10. *If ye will ſtay in this land, then will I build you, and not pull* you *down; and I will plant you, and not pluck* you *up:*] Heb. *ſitting ſit*, or, *ſtaying ſtay*; as 1 Sam. 20. 5. So ver. 13. I will ſettle you, and proſper you. as Chap. 24. 6. See the contrary, Pſal. 28. 5.

for I repent me of the evil that I have done unto you.] I will no longer deal roughly and harſhly with you, as of late I have done. Of this *repentance* in God, ſee Chap. 18. 8. So Pſal. 106. 45.

V. 11. *Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the Lord:*] See the like encouragements, Eſay 43. 1, 5. & 44. 2. an emphatical ingemination; not unlike that, Eſay 8. 12, 13. and Luk. 12. 4, 5.

for I am with you, to ſave you, and to deliver you from his hand.] Gods aſſiſtance, ſhelter al-ſufficient, Eſay 41. 10, 13, 14. & 43. 2, 5. Chap. 1. 19. & 15. 20.

V. 12. *And I will ſhew mercies unto you, that he may have mercy upon you,*] Heb. *I will give you mercies*, or, *tender compaſſions*, as Gen. 43. 14. Deut. 13. 17. I will cauſe you to find favour in the ſight of Nebuchadnezzar. as Pſal. 106. 46. and the hearts of all men, as well Kings, as other inferiour ones, being in his hand to wind and turn which way he pleaſeth, Prov. 21. 1. they needed not to fear man, if they were careful to pleaſe him, Prov. 16. 7. Heb. *and he ſhall*, for, *that he may*; as Mal. 1. 9. Ver. 3.

and cauſe you to return to your own land.] To the ſeverall places of your former abode, from which ye had formerly either fled, or been forced, Chap. 40. 11, 12.

V. 13. *But if ye ſay, We will not dwell in this land, neither obey the voice of the Lord your God,*] Or, *and will not obey*; for it hath reference to, *if ye ſay*. Heb. *And.* as Chap. 41. 15. and, *ſit*, or, *ſtay*, as Ver. 10. and, *hearken to*, as ver. 6.

V. 14. *Saying, No, but we will go into the land of Egypt where we ſhall ſee no war,*] As Ver. 13. *ſee no war*, for ſuſtain it, or ſuffer it: as Chap. 14. 13.

nor hear the ſound of the trumpet,] Either of the enemy joyning battel, or of their own ſummoning and calling people together to prepare thereunto, chap. 4. 19, 21.

nor have famine of bread;] Which Egypt, watered yearly by Nilus, had uſually good ſtore of, and was wont from Alexandria to furniſh with bread-corn divers parts of the Romane State. See Eſay 23. 3.

and there will we dwell.] Or, *ſtay*, or, *abide*; as ver. 10. 13. that is, ſaith a learned Annotator, there ſhall we have a ſetled and fixed abode, and not be compelled to remove from place to place, at the pleaſure of our Lords and Maſters the Chaldeans; but the ſimple ſenſe I conceive here to be the right.

V. 15. *(And now therefore hear the word of the Lord, ye remnant of Judah;*] As Chap. 10. 1. but here prefixed, with repetition, by the way inſerted, to give the ſtronger aſſurance, and make the deeper impreſſion of what was to enſue, and was like to reliſh ill with them.

Thus ſaith the Lord of hoſts, the God of Iſrael,] As Chap. 35.13.

if ye wholly ſet your faces] Or, if you ſet your ſelves obſtinately. Heb. *ſetting ſet your faces: to ſet the face toward a place,* is ſometime uſed for to look wiſtly towards it; as Ezek.20.46. & 21.2. ſometime for to bend, reſolve and prepare for a journey that way, as Dan.11.17,18. Luk.9.51.

to enter into Egypt, and go to ſojourn there:)] Which yet is by ſome here deemed to have been offenſive, not ſo much in regard of that general prohibition in the Law, Deut.17.15. as in regard of Gods ſpecial Will at preſent made known unto them, and a particular injunction to the contrary now given them, to ſtay in the land, ver.10. and ſo continue under the Babylonian government, unto which God would have them to be ſubject, chap.25.6,11,12.

V. 16. *Then it ſhall come to paſſe, that the ſword which ye feared ſhall over-take you there in the land of Egypt; and the famine whereof ye were afraid, ſhall follow cloſe after you in Egypt, and there ye ſhall dye.*] Heb. *And it ſhall be*; as ver.4. and, *cleave after you,* for, *follow you cloſely*; as Pſal.63.8. Thus what the wicked fear, and by indirect courſes ſeek to ſhun, by thoſe means befalleth them, by which they think to ſhift off and eſcape it, Prov.10.24. Eſay 66 4. Chap.38.19,22. Ezek.11.8. For fear of the Chaldeans they will needs go into Egypt, Chap.41.21,22. making full account that they ſhould be ſafe enough from them, were they but once there; and thither God ſendeth after them the Chaldean ſword, that deſtroyeth both the Egyptians and them, chap.43.11. & 44.27,30. & 46.13,25.

V. 17. *So it ſhall be with all the men that ſet their faces to go into Egypt to ſojourn there,*] Heb. *And* (for, *So,* as Prov.17.3.) *all the men ſhall be, that ſet their faces*; as Verſe 15. Chap.44.12. that voluntarily and obſtinately, contrary to Gods command, bend themſelves that way; not thoſe that with the reſt are carried away by conſtraint, as was the Prophet himſelf among others, and Baruc his Scribe, chap.43.5,6.

they ſhall dye by the ſword, by the famine, and by the peſtilence] As chap.21.7. & 24.10. & 28.8. See Chap.44.12.

and none of them ſhall eſcape or remain from the evil that I will bring upon them.] See Chap.44.14.

V. 18. *For thus ſaith the Lord, the God of Iſrael,*] As before, ver.9.

As mine anger and my fury hath been poured forth upon the Inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye enter into Egypt:] Or, *when ye are come into Egypt*; as Num.15.18. the place where ye think your ſelves ſecure, were ye once got thither. See chap.43.7. & 44.6. and of the form of ſpeech, concerning *wrath poured out,* Chap.10.24.

and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach;] As Chap.24.9. See chap.44.12.

and ye ſhall ſee this place no more.] There ſhall none of you return, as thoſe ſhall that were carried hence unto Babylon, Chap.24.6. & 31.17.

V. 19. *The Lord hath ſaid concerning you,*] Or, *Thus*; or, Theſe things *the Lord hath ſaid.*

O ye remnant of Judah,] As Ver.15. chap.43.5.

Go ye not into Egypt;] Or, as ſome render it, Therefore *go not into Egypt.*

know certainly that I have admoniſhed you this day.] Heb. *knowing know* (as Gen.11.13.) *that I have,* or, *that I do, this day teſtifie againſt you*; as Deut.4.20.

V. 20. *For ye diſſembled in your hearts,*] Or, *That* (as chap.4.18.) *ye diſſembled*; as knitting this unto that which went before, *I teſtifie againſt you*; or, *Certainly ye diſſembled*; for ſo is the particle alſo uſed; as chap.22.22. & 24.8. Heb. *ye ſeduced in your ſouls,* or, *in your minds*; as Gen.23.8. Prov.23.7. or, as others, *againſt your ſouls*; as 1 King.2.23. Prov.7.23. ye ſought to beguile God, or to deceive me, ſpeaking one thing with your mouthes, and minding inwardly another: or ye have dealt thus deceitfully to your own evil and miſchief. A learned Scholiaſt rendereth it, *Ye have ſeduced your ſelves*; or, *made an errour in your ſouls.* And the old Latine, much to the ſame effect, *you deceived your ſouls:* ſomewhat the like form of ſpeech is found in a term uſed, Jam.1.26. but the former ſeemeth ſomewhat harſh here: the latter taketh no notice of the particle, which ſeems not here vacant. I ſhould rather render it, with a late learned Annotator, *Surely ye deceived* me *againſt your own ſouls,* or, *your ſelves.*

when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it.] As verſ. 2, 3, 5, 6.

V. 21. *And* now *I have this day declared* it *to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he ſent me unto you.*] Or, *And when I have this day declared* it *to you, ye do not hearken to the voice of the Lord your God,* (as ver.13.) *or unto ought* (*and,* as Ver.6. *to all*; as chap.32.23.) *with which he ſent me to you.* Yet had they not returned any anſwer to the Prophets ſpeech: but the Prophet knew well enough how it was with them, either having diſcovered it by their carriage during the ten dayes intervenient between their motion and Gods anſwer, Ver.7. or by their demeanure while he was delivering Gods meſſage: or (which is moſt probable) he might have it by revelation from God: as ſome other particulars concerning himſelf, chap.11.18,19. The like Syntax, ſee Chap.40.7,8.

V. 22. *Now therefore know certainly,*] Heb. *And* (as chap.36.6.) *knowing know*; as Verſ.19.

that ye ſhall dye by the ſword, by the famine, and by the peſtilence in the place whither ye deſire to go, and *to ſojourn.*] Or, *to go to ſojourn*; as Gen.12.10. Ver.15,17. In Egypt where ye leaſt expect it. See Ver.16,17,18.

CHAP. XLIII.

Verſ. 1. A*Nd it came to paſſe,* that *when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them,* even *all theſe words;*] Or, *things:* as Chap.36.13,32. In this Chapter is recorded what effect the meſſage from God before related, had with thoſe whom it was ſent to; to wit, their refuſal to obey it, perſiſtance in their former reſolution for Egypt, and accompliſhment thereof, Verſ. 1—7. together with a new prophecy delivered by Jeremy in Egypt, after they were come thither, Ver.8—13.

V. 2. *Then ſpake Azariah the ſon of Hoſhaiah,*] This is deemed by moſt to have been no other then that *Jezaniah,* mentioned Chap.42.1. Yet it might be another, and a brother of his; becauſe the father ſeems the ſame; and ſome ſuppoſe him the firſt mover of the journey into Egypt.

and Johanan the ſon of Kareah,] Or, *John*; as chap.40.8. and 42.1.

and all the proud men] Among whom, thoſe were chief ones, and it might well therefore be rendred, *and the reſt of the proud men*; as chap.40.13. So Ver.14. chap.52.18. Pride being the ordinary and moſt common cauſe of diſobedience and rebellion againſt God; and of the contempt of his meſſengers, and their meſſages. See Exod.5.2.

ſaying unto Jeremiah, thou ſpeakeſt falſly;] Heb. *falſhood,* or, *a lye*; as Chap.40.16.

The Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.] Thus diſcovered hypocriſie turneth into outrage and fury. So they, chap.5.13. *The word of God is not in them.*

V. 3. *But Baruch the ſon of Neriah ſetteth thee on againſt us,*] They are not content to traduce and ſlander the Prophet, but Baruc alſo for him. The reaſon that a learned man rendreth, why they ſhould caſt this aſperſion upon Baruc, to wit, becauſe he being a younger man, ſhould be more hot and eager then the Prophet in the delivery of theſe things, is groundleſs; nor ſeemeth probable: nor could he be lightly more eager, then Jeremy himſelf was in the delivery of it, had he been to do it; nor is it likely that Jeremy made any uſe of him therein.

for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.] To ſlay ſome of us, and to tranſport the reſt. See the like, Eſay 10.4. and Ver.12. and what ſhould Baruc gain by this? But any pretence is colourable enough, where men are maliciouſly minded. Heb. *to give us into the hand,* or, *power:* as chap.34.20.

V. 4. *So Johanan the ſon of Kareah, and all the Captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.*] Heb. *And Johanan*; as chap.41.14. and, *all the captains* (or, *the reſt of them*; as ver.2.) *hearkned not*; as chap.42.14. and, *to ſit,* or, *abide*; as Chap.42.10,13.

V. 5. *But Johanan the ſon of Kareah, and all the Captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah,*] Heb. *And.* as chap.42.13. and, *all,* for, *the reſt:* and, *to ſit,* for, *to abide*; as Ver.4. See chap.40.11.

V. 6. Even *the men, and women, and children, and the Kings daughters, and every perſon that Nebuzaradan the Captain of the guard had left with Gedaliah the ſon of Abikam, the ſon of Shaphan,*] See Chap.40.7. & 41.10,16. Heb. *every ſoul*; as chap.52.10. Rom.13.1.

and Jeremiah the Prophet, and Baruch the ſon of Neriah.] Whom by force they led away with them; and ſome other alſo in likelyhood beſide them.

V. 7. *So they came into the land of Egypt:*] Heb. *And*; as ver.4. See chap.42.18.

for they obeyed not the voice of the Lord:] As Chap.42.21. Verſe 4.

thus came they even to Tahpanhes.] Heb. *and they came unto Tapanhes*, or, *Tachpanches*. An ancient city of Egypt, ſo called from a Queen of that name, 1 King.11.19. The ancient Greek Verſion termeth it *Taphnas*. Whence the later Greeks corrupting the term,and framing it neerer to their own language, as if it had its original with them from a word that ſignifieth *a laurel*,or, *bay-tree*, call it commonly *Daphne*, and *Daphne Peluſiaca*,to diſtinguiſh it from another *Daphna* in Syria. See Eſay 30.4. where it is termed in a more contracted form *Hanes*, or, *Chanes*.

V.8. *Then came the word of the Lord unto Jeremiah in Tahpanhes,ſaying,*] Heb. *And the word was*; as Chap. 36.27.

V. 9. *Take great ſtones in thine hand and hide them in the clay in the brick-kill*, *which* is *at the entry of Pharao's houſe in Tahpanhes, in the ſight of the men of Judah:*] By this viſible ſign would God have confirmed, and as by an ocular demonſtration ſet before the eyes of this refractary and rebellious people, the accompliſhment of that judgment which before he had denounced againſt them,by the acceſs of Nebuchadnezzar with his forces into Egypt, and his purſuance of them among others there, from whoſe force they thither fled.

in the clay in the brick-kill] By the former word here uſed, though no where elſe found,is,by the Jewiſh Doctors,& moſt others,agreed to be meant ſuch material as brick is wont to be made of; and that by the latter word is meant ſuch a fornace, or place,as brick is wont to be framed and burnt in,is no leſs agreed on from 2 Sam.12.31. Howbeit, becauſe ſome Greek Verſions render the former word,*an hidden* place, and the old Latine,the former,*a grot*, or, *a cave*,or,*vault*;and the latter, *a brick-wall*;grounding in likelyhood, on a place in Nah. 3. 14. hence ſome make much ado to find out ſome trench, or ditch neer the Kings palace, whereinto Jeremy ſhould caſt theſe ſtones; on which,as part of the foundation,Nebuchadnezzar, when he came into Egypt,ſhould raiſe a brick-wall,and build him a palace there. But little reaſon have we for ſuch far-fetcht fancies to recede from the received Interpretation of the words: the main matter that ſome object is, that there is no likelyhood that a brick-kill ſhould be ſituate ſo neer to the Kings Palace, which could not but be by occaſion of the noiſome ſmoke thereof very offenſive. To which may be anſwered, firſt that the houſes of thoſe Egyptian Kings were many of them of vaſt amplitude; and the brick-kills therefore though they were ſituate not far from ſome of the Court gates, yet might be far enough diſtant from thoſe parts of the palace, wherein the King and his great ones, did ordinarily keep. Secondly, that this place might be rather a work-houſe to frame ſome ſpecial kind of brick in for peculiar uſes, then a furnace or kill to burn them; and that ſuch, as were either to be burnt elſewhere,or to be hardened only with the Sun; and laſtly, that the word rendred *entry*, doth not alwaies ſignifie *a doore*, or, *a porch*; but *an opening*, or, open way, that leadeth to a place, houſe, town, or city. So it is uſed, chap.1.15. and ſo rendred, Gen.38.14. and may well therefore alſo here ſo ſignifie, as alſo that the particle here rendred, *in*, is uſed alſo for, *beſides*, See Chap. 32. 7. & 36. 10. and the words may therefore be well here rendred, *beſide the open way to Pharao's houſe*.

V. 10. *And ſay unto them, Thus ſaith the Lord of hoſts, the God of Iſrael,*] As chap.42.15.

Behold, I will ſend and take Nebuchadrezzar the king of Babylon my Servant,] As he is alſo ſtyled, chap.25.9. Heb. *Lo I am ſending*. So alſo Chap.25.9.

and will ſet his throne upon theſe ſtones that I have hid,and he ſhall ſpread his royal pavilion over them.] Thereby implying, that Nebuchadnezzar ſhould proceed ſo far in the conqueſt of Egypt, as to pitch his pavilion in that very place, not far diſtant from the kings palace at *Tanes*, where his brick-houſes erected for his building then ſtood: the word rendred *pavilion*, ſo termed for the *beautifulneſſe* of it, (for the term *royall* is not in the text) is no where elſe found.

V. 11. *And when he cometh he ſhall ſmite the land of Egypt*; and deliver *ſuch* as are *for death to death, and ſuch* as are *for captivity to captivity;and ſuch* as are *for the ſword to the ſword*] Heb. *And he ſhall come, and he ſhall ſmite* (the like to that, chap.42.21.) *the land of Egypt*,(that is,the inhabitants of the land; as Mal.4.6.) thoſe *that* are *for death, to death*, &c. *to ſmite*, for, *to ſmite* and give, or deliver up, or by giving and delivering up, *to death*. A complexive form of ſpeech, like thoſe Eſay 38.14,17,21. chap.36.23. & 41.7. See of this diſtribution of judgments,compared with chap.42.17. on chap. 15.2. See alſo Zach.11.2.

V. 12. *And I will kindle a fire*] As Chap.17.27.

in the houſes of the gods of Egypt] I will cauſe him to ſet their idol-Temples on fire, and burn them down; that I may execute judgment as well on their gods, as on themſelves. So Exod.12.12. Eſay 19.1. Chap.46.25. Ezek.30.13.

and he ſhall burn them, and carry them away captive;] Some of their idols, being of wood, or other like combuſtible matter,he ſhall burn: others of them, being of more rich and ſumptuous materials, he ſhall carry away among other ſpoils, to imploy otherwiſe, or to reſerve in token of conqueſt. See Eſay 46.2. chap.48.7 and of this form of ſpeech, on ver. 3.

and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment;] The meaning in general of this paſſage is agreed on, to wit, that by *the land of Egypt* is here meant the ſpoils of that countrey,which the Chaldean ſhould gather together, and go away enriched with them; but about application of it to a Shepherds wonted guiſe, there is ſome variety of opinion. One of the Jewiſh Maſters would by the garment here mentioned, have underſtood the cloth, that the Shepherd ſetteth up for a tent, to ſhelter him, while he ſtayeth in ſome one place, but taketh down again, and carryeth away with him, leaving nothing behind him, when he removeth to ſome other place; as they uſe oft to ſhift, Eſay 13.20. and ſo ſhould the King of Babylon go from place to place in Egypt, and ſweep all away with him. But this conceit needleſly forceth the term, and ſo the text: and ſome of ours therefore inſtead of his *tent* ſubſtituting his *coat*, go the ſame way,but keep cloſer to the term in the text.Another will have it allude to a Shepherds *wrapping himſelf* up in his garment to keep himſelf warm, becauſe in the wilderneſs he is to tend his flock as well by night as by day, Gen. 31.40. 1 Sam.25.16. Luk.2.8. which ſome of ours alſo follow. But other of ours refer it to the Shepherds going forth in the morning to lead his ſheep out to their paſture. (ſee Eſay 40. 11. Chap.31.9. Joh.10.3,4.) who is not wont to ſpend much time in arraying and dreſſing himſelf up, before he go out, but caſteth on his coat ſuddenly, and is by and by gone: and ſo ſhould Nebuchadnezzar, without difficulty or long delay, as ſpeedily and eaſily, ſeize on the wealth of Egypt, and go away with it. And others again, to his returning home at evening, when having fare all the heat of the day without his *coat*, or *upper garment*, (as the word ſeemeth properly to ſignifie,Gen.9.22.) while he tended his ſheep in thoſe hot regions, he caſteth it on about him at evening, at ſuch time as he goeth homeward: and in like manner ſhould Nebuchadnezzar return at his leaving of Egypt, not *naked* or *bare*, (as men are ſaid to be, when they want their upper garment. See Eſay 20.1.) but well clad, as with his coat, or upper garment about him. And this ſeems beſt to agree both with the drift of the Prophet, and the terms of the text. For as for that of the ancient Greek Interpreter,whom a learned Writer ſuppoſeth to have read *chata*, for, *atah*: and renders it, he ſhall purge Egypt as a ſhepherd *purgeth his coat of lice*.Which ſome expound, he ſhall at leiſure ranſack all Egypt, and ſeize on all her wealth and treaſure; as ſhepherds are wont leiſurely to look their clothes, and pick out their lice: it is but a louſie interpretation (howſoever ſome ſeem to be much taken with it) grounded upon a corruption of the text: and ſo therefore I leave it.

and he ſhall go forth from thence in peace.] Or, *depart* (as Chap.29.2.) *from thence in peace*; that is, *in ſafety*, without hurt or loſs, as 2 Sam.3.22,23. 1 King.22.27,28. or, *quietly*; the Egyptians not daring nor being able to ſtir,or to impeach him in his paſſage. So Exod.11.7. Pſal.78.53. See the like, Eſay 10.14. or, *ſecurely*,ſaith a learned Writer,as a Shepherd that having caſt on his coat, doth not fear in his return to be robbed or ſtript of it, before he get home. See the like prophecy of Nebuchadnezzar's conqueſt of Egypt, Ezek. 29. 19,20. & 30.19.

V. 13. *He ſhall break alſo the images*]Heb. *And* (as Chap.1. 3.) *he ſhall break (to ſhivers*, for thence ſeems our Engliſh ſhord *ſhiver* to have come) *the ſtatues*, or, ſtanding images. So the word properly ſignifies, Mic.5.13.

of Bethſhemeſh] A prime city of Egypt, with them called anciently *On*, Gen.41.45. the word ſignifieth *the houſe of the ſun*; and it was famous for idolatry, in regard of a ſtately Temple,wherein the Sun was there worſhipped,whereof Herodote, lib.2. See Eſay 19,18.

that is *in the land of Egypt:*] This is added to diſtinguiſh it from another city of the ſame name in Hebrew, ſituate in the land of Judah, Joſh.15.10. 1 Sam.6.12.

and the houſes of the gods of the Egyptians ſhall he burn with fire.] The ſame in effect that was ſaid before, Ver.12. ſave that God is ſaid to kindle this fire there, and Nebuchadnezzar is ſaid to burn them with it here; who was therefore no other then Gods inſtrument in this act; as Sennacherib before him in other the like, Eſay 10.5,6,15. & 37.18,19.

CHAP. XLIV.

Verſ. 1. T*He word that came to Jeremiah,*] In this Chapter is contained, 1. A ſecond Sermon or meſſage brought from God by the Prophet, reproving and menacing the Jewiſh people in Egypt, not ſo much now for their diſobedience in leaving their own land, and journeying into Egypt, contrary to Gods expreſs command; as for that groſſe and abominable idolatry that they committed, when they had ſeated themſelves in ſeveral parts of that land, Ver.1——14. 2. The refractary carriage of the people upon the delivery of it, expreſly refuſing to give any heed unto it, and profeſſing a ſtiff reſolution to perſiſt in their idolatrous practices, Ver.15——19. 3. The Prophets reply upon this their peremptory anſwer, Ver.20——23. 4. A new meſſage with the like menaces to the former, ratified by a ſolomn oath, with reſerve of a few that ſhould ſurvive to ſee the accompliſhment of it, Ver.24——28. and confirmed by a ſign that ſhould be made good upon the perſon of the King of Egypt, under whoſe protection they there were, ver.29,30.

The word that came,] Heb. *that was:* as Chap.1.2. to wit, *from the Lord*; as Chap.40.1.

concerning all the Jews,] Heb. *unto.* the ſame particle that was before: it came to him, to be delivered to them, as Rev. 1.1. *which God gave to him to ſhew to his Servants.* Howbeit, the word is ſometime uſed for *concerning*; as Chap.22.11,18. & 27.19. and ſo may not amiſs be rendred alſo here.

which dwell in the land of Egypt,] Or, *that were reſiding.* Heb. *ſitting*: and ſo again in the next words. See Chap.42. 10,13.

which dwell at Migdol] A ſtrong city, or fort, ſituate in the territory of Bethſhemeſh, not far from the red ſea, Exod. 14.2. Num.33.7,8. But no hold or fort ſo ſtrong that can ſecure or ſhelter againſt God, Eſay 31.9. & 37.37,38.

and at Tahpanhes] Of this, ſee Chap.43.7.

and at Noph] Otherwiſe *Moph*, Hoſ.9.6. and thence with the Greeks and Latines *Memphis.* See Eſay 19.13. Ezek. 30.13.

and in the country of Pathros, ſaying;] Another region in Egypt, that had its name from one of Miſraims iſſue, Gen. 10.14. ſuppoſed by ſome learned to be that which is commonly termed *Thebais*; which they conjecture, partly, from ſome terms, though corrupted, of places therein ſituate, as the *Phaturite canton* in Pliny, and *Pathyris* a Town in Ptolomy; and partly, from the ſituation of it; which from hence they gather to have been higher, and farther up into the Country then *Noph*, or, *Memphis*; as *Noph*, or *Memphis*, then *Migdol*, or, *Magdolus*; as the Greeks and Latines term it. Of it, ſee alſo on Eſay 11.11. It is mentioned alſo, Ezek. 29.14. & 30.14.

V. 2. *Thus ſaith the Lord of hoſts, the God of Iſrael,*] As Chap.43.10.

ye have ſeen all the evils that I have brought upon Jeruſalem, and upon the cities of Judah:] That which might have ſerved to warn you, and make you more wiſe and wary. So Deut. 4. 3. See Chap.3.7,8,12. & 7.12. So Neh.13.18. Dan.5.22. Zach.1.5,6.

and behold this day they are a deſolation, and no man dwelleth therein.] *deſolation*, for, extreamly *deſolate*; as Chap. 37.19. Ezek.14.15. See Chap.4.7,29.

V. 3. *Becauſe of their wickedneſſe, which they have committed,*] Heb. *from before*, or, *from the face of.* So Chap. 7.12. & 21.12. & 23.10.

to provoke me to anger] See Chap.7.18.

in that they went to burn incenſe and *to ſerve other gods, whom they knew not*, neither *they, you, nor your fathers.*] They went from me, and left me, to go after ſtrange gods, and ſerve them, Chap.19.4. neither *they, ye, nor your fathers.* Heb. *ye, and your fathers*; as Chap.35.6. neither *ye, nor your ſons.* Heb. *ye and your ſons.* See the like alſo Chap.36.24.

V. 4. *Howbeit, I ſent unto you, all my Servants the Prophets, riſing early and ſending them,*] So Chap.7.25. & 25.3. & 26.5. & 29.19. & 32.33. Heb. *And I ſent*; as Chap.35.14.

ſaying, oh do not this abominable thing that I hate.] heb. *this word of abomination: word*, for, *thing*; as Chap.40.3. and, *abomination*, for, *abominable*, as Chap.32.35.

V. 5. *But they hearkned not, nor enclined their ear to turn from their wickedneſſe,*] See Chap.7.24,26. & 11.8. & 34.14.

to burn no incenſe unto other gods.] Or, rather, *in burning*; as Chap.35.8,9. & 38.4. ſo it is well rendred, ver.8.

V. 6. *Wherefore my fury, and mine anger was poured forth,*] Heb. *And.* as Chap.42,22. See Chap.42.18.

and was kindled in the Cities of Judah, and in the ſtreets of Jeruſalem,] Or, *and it burnt.* as Num.11.3.

and they are waſted and deſolate,] Or, *ſo that* (as Chap. 19. 16.) *they are become waſte and deſolate.* Heb. *are unto waſtneſſe and deſolation.* as Chap.25.38.

as at this day.] Or, *as this day* appeareth; as chap.25.18.

V. 7. *Therefore now thus ſaith the Lord of Hoſts, the God of Iſrael;*] Heb. *And now.* as Chap.42.22. See Chap.35.17.& 42.15.

Wherefore commit ye this great *evil againſt your ſouls;*] As Num.16.38. Chap.7.19.

to cut off from you man, and woman, child, and ſuckling out of Judah, to leave you none to remain.] To urge the Lord in his fierce anger to make an utter riddance of your ſelves, and all yours. See ver. 11. Of the word rendred *child*, ſee chap. 6. 11. & 9.21. Heb. *out of the midſt of Judah*; as chap.51.6. and, *to make no remnant to remain to you:* as Eſay.1.9.

V. 8. *In that ye provoke me unto wrath with the works of your hands,*] Your idols, Chap.25.6,7.

burning incenſe unto other gods] Or, *in burning.* Heb. *to burn*; as ver.5. but ſee there.

in the land of Egypt, whither ye be gone to dwell] Or, *whither ye are come* (as chap.42.18. & 43.7. for there they now were) *to abide*, or, *reſide.* Heb. *ſit*; as Chap.42.10,13. ver.1.

that ye might cut your ſelves off, and that ye might be a curſe and reproach among all the nations of the earth.] So ch.42.18. See Eſay 65.15.

V. 9. *Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the Kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?*] See the like expoſtulations, Neh. 13.18. Heb. *evils*; as ver.7. *evil.*

V. 10. *They are not humbled even unto this day, neither have they feared, nor walked in my Law, nor in my ſtatutes that I ſet before you and before your fathers.*] Or, How *they have not been humbled*, or, *Yet they have not been humbled.* Neither humbled by thoſe afflictions, that for their ſins have befallen them, nor been wrought thereby unto any ſincere and ſerious compunction of heart and contrition of ſpirit, for their ſins the procuring cauſes thereof, 2 Chr.36.12,13. Chap.5.3. A change of the perſon, as if God not daining to talk further with them, ſhould turn his ſpeech from them to the Prophet. So chap.7.26. Heb. *have been contrite*; as Eſay 57.15. and, *that I gave before you*, as chap.26.4.

V. 11. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael,*] As ver.2.

Behold, I will ſet my face againſt you, for evill, and to cut off all Judah] God threatneth to ſet his face againſt them, purpoſely to do evil to them. Chap.21.10. Amos 9.4. to cut them off, and deſtroy them, Lev.20.5. Pſal.34 16. See ver.7. as they had obſtinately ſet their faces to go into Egypt againſt his injunction to the contrary, chap.42.15,19. ver.12. Thus God long before-hand menaced *to walk croſly*, or, *thwartingly* with them, when they ſhould walk ſo with him, Lev.26.27, 28. See Eſay 66.3,4.

V. 12. *And I will take the remnant of Judah that have ſet their faces to go into the land of Egypt to ſojourn there,*] Or, *that did ſet their faces*, that fixed their reſolution to go thither; or, *have ſet their faces to go*; that is, out of a fixed reſolution did go, and are come thither. See Chap.42.15. not thoſe that were brought thither by conſtraint, as Jeremy and Baruc, Chap.43.6.

and they ſhall all be conſumed and *fall, in the land of Egypt: they ſhall even be conſumed by the ſword*, and *by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword and by the famine:*] See chap.42.17. but what was ſaid, *ſhall die*, there, is ſaid, *ſhall fall* here; becauſe men fall to the ground, when they die. So chap.6.15. & 8.12. *from the leaſt to the greateſt*; as Chap.42.1,8.

and they ſhall be an execration, and *an aſtoniſhment, and a curſe, and a reproach;*] as ver.8. Chap.24.9.

V. 13. *For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence,*] Heb. *And* (as Chap. 38.23.) *viſit upon* (as chap.11.22.& 12.21.) *thoſe* (to wit, Jews) *that ſit*, or reſide in the land of Egypt; as ver.1. Of theſe judgments, ſee before, chap.14.12.& 15.2.& 38.2.& 42.17. See ver.6.

V. 14. *So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there ſhall eſcape, or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.*] This paſſage is by divers diverſly rendred. Some render it, So *that* (Heb. *And*) *there ſhall be none, that ſhall eſcape, and be left of the remnant of the Jews that came into the land of Egypt to abide there; beſides thoſe that ſhall ſet their mind* (Heb. *lift up their ſoul*; as Hoſ. 4.8.) *to return into the land of Judah, to return, I ſay, to dwell there.* But how this Verſion may be fitted to the words of the text, I conceive not: that, *beſides*, is without ground forced into the text. Our former Verſions (ſave that of Geneva, which our laſt concurreth with) *So that none of the remnant of Judah, which are gone to dwell in Egypt, ſhall be left to come again into the land of Judah, although they think to come thither again, and to dwell there.*] But neither will the words of the text admit this, that *although*, findeth no place in it. The Ancient Greek goeth much the ſame way that our laſt doth. The old Latine a little otherwiſe; *And there ſhall be none that ſhall eſcape, and be left of the reſidue of the Jews, who went to ſojourn in the land of Egypt, and to return into the land of Judah, to which they lift up their ſouls* (that is, *hope*, or, *deſire*; as chap. 22.27.) *to return to, and dwell there.* As if their going into Egypt, yet were joyned ed with a purpoſe, not to abide for ever there, but to ſojourn there for a time, as Elimelec did in the land of Moab, Ruth 1. 1,2. and the Shunamite with the Philiſtines, 2 King.8.2. and when opportunity ſhould be, which they hoped after ſome ſpace of time would be, to return back into their own country again: and this the words of the text may well bear. And theſe all agree in the Verſion of the laſt clauſe, as ours here exhibiteth it: *for none ſhall return, but ſuch as ſhall eſcape*, or, *ſome that ſhall eſcape*; intimating yet, that there ſhould be a reſerve of ſome, but very few. See ver. 28. But a learned Scholiaſt departing, in the connexion of this laſt clauſe, from all that went before him, thus exhibiteth it; *So that there ſhall none eſcape, or remain to the remnant of* Judah, *to thoſe that came into Egypt to abide there, and to return into the land of* Judah: *for they liſt up their minds* indeed *to return to dwell there*; *but they ſhall not return, ſave thoſe that eſcape*. But how that *for* cometh in here, I conceive not, and leave it therefore to the judgment of others. The old Latine ſeemeth to have kept cloſeſt to the terms of the text. Howbeit, I conceive, that that which our Verſion exhibiteth, may well ſtand, if one of the copulatives in the text, be deemed ſuperfluous, as oft it is, Pſal.7.9. Job 23.21. Chap.7.25. Jon.1.1. ſo that, *and to return*, be rendred ſimply, *to return*. See Chap.22.27. That of ſome, *eſcaping*, ſome of the Jewiſh Doctors, expound of Jeremy and Baruc, whom out of their Talmudick Chronicles they tell, that Nebuchadnezzar, at his conqueſt of Egypt, ſent back again into Judea: but the words are indefinite; and whether they died in Egypt or no, is uncertain.

V.15. *Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered* Jeremiah, *ſaying*,] Heb. *And all*, &c. as Ch.43. 8. The effect of the meſſage delivered from God to them by the Prophet here followeth. And in this ver. is a deſcription of the parties that return a peremptory anſwer of refuſal and diſobedience to it; to wit, ſuch as were themſelvs guilty of the crime charged upon them, or that knew their wives ſo to be; by the great multitude of whom it appeareth how exceedingly this idolatrous practice had ſpread it ſelf among them, as ſuch evils are wont to do, 1 Cor.5.6. 2 Tim.2.17,18. Heb. 12. 15. and the women ſeem to be the chief ſpeakers in this peremptory anſwer. See ver.19.

V. 16. *As for the word which thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee:*] Heb. *the word*; put abſolutely: as the like, Eſt.6.7. Pſal.73.28. Luk. 21.6. See the like peremptory anſwers, Chap.6.16,17. and obſerve how they proceed from evil to worſe, Chap.9.3. At firſt, it was no word of God, that the Prophet ſpake, Chap.43. 2. Now though it be, yet they will not obey it: they were at defiance with Gods meſſenger before; now, with God himſelf, and his meſſage.

V. 17. *But we will certainly do whatſoever thing goeth forth out of our own mouth.*] Heb. *We will doing do* (as Ch.22.4.) *every word* (as Chap.43.4.) *hath gone forth from our mouth*: whatſoever we have reſolved upon, and have ſpoken, or have by ſolemn vow engaged our ſelves unto; as Judg.11.36. Eſt.7.8. Lam.3.38.

to burn incenſe] Or, *in burning incenſe*; as the particle is frequently in this form uſed. See ver.5.

to the Queen of heaven,] The Sun, as ſome, much adored in Egypt, (ſee chap.43.13.) or, the Moon, as others; or, *to the frame of heaven*: the ſtarres in generall. See Chap. 7. ver.18.

or to pour out drink-offerings unto her] Or, *and in pouring out drink-offerings to it*, as before.

as we have done, we and our fathers, our Kings, and our Princes, in the cities of Judah, *and in the ſtreets of* Jeruſalem:] Their firſt argument, or knot of arguments rather, why they would perſiſt in their idolatrous ſervices, taken from cuſtome, and antiquity, the practice of their anceſtours; authority, the uſage of great ones, their rulers; and the generality, the exerciſe of it, in all places. See chap.2.28. & 11.13. Juſt the Popiſh arguments for their ſuperſtitions at this day.

for then *had we plenty of victuals, and were well, and ſaw no evill.*] Heb. *and* (but the copulative is oft ſo uſed; as Eſay 53. 2. Chap.38.23. ver.13.) then (to be ſupplied, that it may cohere with ver.18.) *we were ſatiated with bread* (we had our fill of it, as Prov.20.13. & 28.19. & 30.22. Ezek.16.49. *bread*, for, *victuals* in general; as 1 King.4.22. Neh. 5. 18.) *and we were good* (that is, *merry*; we lived merrily: as, *good with wine*, that is, *merry* with it, 2 Sam.13.28. Eſt.1.10. and, *a good heart*, for, *a merry*, or, *a cheerfull heart*, Prov.15.13,15. & 17.22.) *and we ſaw not evil*; felt none, ſuffered none, endured none, had no experience of any evil; as chap.5.12. & 42.14. A ſecond reaſon why they would not leave their wonted guiſes, from the plenty and proſperity that they had enjoyed, while they uſed them: aſcribing to their idols, and idolatrous ſervices, the good things, that God beſtowed upon them. See Act.14. 17. See of their proneneſs hereunto, Eſay 48.5. and their practice herein, Hoſ. 2.7,8. The uſual argument of blind and ſorry creatures, the ignorant Popiſh ſort among us, What a merry time it was, and how cheap and plentiful all things were, before this new Goſpel came in, when they had nothing but maſs and matins.

V. 18. *But ſince we left off to burn incenſe to the Queen of Heaven, and poured out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.*] Heb. *And* (as ver.17.) *from then*; as Gen. 39. 5. Ruth 2.7. Thus profane and godleſs wretches meaſure religion by their belly; will ſerve God no longer then he feedeth them to their fill, and ſatisfieth their unlimited luſts; and prone to impute as their plenty when they enjoy it, to their idols, ſo their penury and ſcarcity when they are pinched with it, or any other calamity that befalleth them, to their neglect not of God, but of them.

V. 19. *And when we burnt incenſe to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our men?*] Their *husbands*, they mean, as Gen.3.16. whoſe approbation of what in this kind they did, it ſeemeth that they deemed warrant ſufficient to bear them out in the doing of it. And hence it appeareth, that the women here took upon them to anſwer the Prophet, as well as the men, yea, may ſeem to have been the chief and forwardeſt in this bad buſineſs; as was Jezabel with Ahab, 1 King.21.25. See ver.24, 26. Of the *cakes* here mentioned, ſee before, on Chap. 7.18.

to worſhip her] Or, *to worſhip*, ſimply: the termination of the verb here uſed, ſeeming rather to be a ſyllabical adjection, then a pronoun feminine affixed. Some render it, not amiſs, *to idolize*, or, *make an idoll*; to wit, of her, or it; or, *to do idoll-ſervice* to her, or it: as framed from a term that is uſed for *an idoll*, Eſay 48. 5. for that which one of the Jewiſh Doctors hath, who expoundeth it, of *drawing figures of idols* on the cakes they made for that ſuperſtitious ſervice, ſeemeth not ſo probable: and that much leſs that another hath, who interpreteth it, *to chear her*, or, *make* her *merry*; by an Antiphraſis: for the word rather ſignifieth *to grieve*, or, *put to pain*; whence *Jabets* had his name, 1 Chr.4. 9. and idols likewiſe juſtly theirs. See Pſal.16.4. A learned late Writer, becauſe in the Ethiopick tongue the like term ſignifies *to be pretious*, Mar.14.3. Luk.12.23. from thence deemeth that it may ſignifie here *to make pretious*: and knitting it to the next word, rendreth it, *in making pretious, and pouring out liquors*: which he interpreteth, *in pouring out pretious*, or, *coſtly liquors*: as, *he digged, and made deep*, for, *he digged deep*, Luk.6.48. That which I ſhall refer to the conſideration of others.

V. 20. *Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people, which had given him that anſwer, ſaying*,] Jeremies reply followeth to this peremptory anſwer, acquainting them with the true cauſe of all the evils that had befallen them; to wit, not the neglect of their idol-ſervices, but their perſiſting ſo long in them; which though for a while ſometime under ſome religious Kings they intermitted, yet eft-ſoons they returned unto again, and that theſe their idolatrous practices, God, though he long forbare them, yet could not endure to bear ever, but at length for the ſame, inflicted thoſe evils upon them, ver.21——23. Heb. *againſt, upon*, or, *concerning the men*; as Eſay 1.1. but it is ſometime uſed for *unto*; as chap.26.5. and, *anſwered a word*; as Eſay 36.21.

V. 21. *The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your Kings, and your Princes, and the people of the land*,] As ver.17.

did not the Lord remember them;] Keep all of it in mind, to take vengeance for all together. See Eſay 65.6,7. a paſſage from number to number; as Pſal.127.5. & 140.8. God remembred them, though they were paſt and gone, 2 King.23. 26. when they thought that he had forgot them, Hoſ. 7.2.

and came it not into his mind?] Heb. *did it not aſcend*, or, *come up, upon his heart?* as Chap.19.5.

V. 22. *So that the Lord could no longer bear, becauſe of the evil of your doings*, and *becauſe of the abominations which ye have committed:*] Heb. *And* (as ver.14.) *the Lord could not further bear*, (as Prov.30.21. See Eſay 1.13.) *from the face of*; as ver.3. and ſo again, ver.23. God forbare you ſo long, that he grew weary of bearing any longer with you, till he was weary of repenting. See chap.15.6. and till he ſaw there was no remedy, 2 Chron.36.16. See the like, Gen.6.3,5,7.

therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.] Heb. *And*. See ver. 2,6. Chap.26.6.

V. 23. *Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voice of the Lord*, *nor walked in his law, nor in his ſtatutes, nor in his teſtimonies;*] See chap.42.21 & 43.7.ver.3,5.

therefore this evill is happened unto you, as at this day.] As ver.22. See ver.6.

V. 24. *Moreover*]Heb.*And*; as chap.39.7. A further denunciation ratified with an oath,ver.26,28.

Jeremiah ſaid unto all the people, and to all the women,] Becauſe the weaker ſex ſeem to be as eager ſticklers as any in this conteſtation with the Prophet. See ver.15,19.

Hear the word of the Lord all Judah that are *in the land of Egypt.*] As Chap.42.15. and,*all Judah*, for,*all ye Jews*, or, *men of Judah*,ver.27.and ſo ver.26.

V. 25. *Thus ſaith the Lord of hoſts,the God of Iſrael;*] As ver.11.

ſaying,ye and your wives have both ſpoken with your mouthes, and fulfilled with your hand, ſaying,] Ye make your ſelves guilty of grievous crimes, one on the neck of another, in making of wicked vows,and in making of them good,and in making account further ſo to do ſtill.See chap.3.5. Heb. *women*; as chap.38.22,23.and,*and*,for,*both*; as chap.32.44.

We will ſurely perform our vows that we have vowed to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her;]Heb.*doing do*; as ver.17.*to burn*,or, *in burning*; and ſo,*in pouring*. See alſo there.

ye will ſurely accompliſh your vows, and ſurely perform your vows.] Heb. *eſtabliſhing eſtabliſh*: and,*doing do*; as before: a paſſage from perſon to perſon, as chap. 29.19. and the ſame thing repeated, with vigorous ingeminations again and again, as to expreſs their extreme obſtinacy, ſtiff reſolution, and full account to carry things as themſelves luſted; ſo withall to intimate the fierceneſs of Gods wrath incenſed againſt them, for ſuch their preſumptuous and ſcornfull carriage toward him.See ver.28.

V. 26. *Therefore hear ye the word of the Lord,all Judah that dwell in the land of Egypt;*]As ver.24.So Eſay 28.14,23.*dwel*, or,*abide*; as chap.40.10,13.

Behold, I have ſworn by my great name, ſaith the Lord,] That is, by my ſelf; as Gen. 22. 16. ſo, *by his ſoul*, Chap. 51.14.

that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt,ſaying, The Lord God liveth.] The uſual form of an oath.See chap.4.2.& 5.2.& 38.16. I ſo exceedingly hate and abhor theſe abominable wretches,who thus demean themſelves, that I cannot endure to have my name come in their mouthes. See Pſal.50.16. Ezek.20.39. Mal.1.9,10. Luk.6.46. and I will therefore utterly deſtroy them, that I may no more be once named by them, ver.14.

V. 27. *Behold I will watch over them for evill, and not for good,*] Heb.*I am watching*. As one that purpoſely watcheth, and lyeth in wait to do a man a ſhrewd turn, or to miſchief him,Pſal.56.6. Chap.1.12. & 20.10. & 21.10. & 31.28. & 39.16.

and all the men of Judah that are *in the land of Egypt ſhall be conſumed by the ſword, and by the famine, untill there be an end of them.*] See Chap.42.22.ver.12.

V. 28. *Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Judah,*] Heb.*And* (as ver.4.) *the eſcaped of the ſword* (So Ezek.6.8.as,*the left of the ſword*,Chap.31.2.to wit,of the Chaldeans invading Egypt) *men of number*: ſuch as may be ſoon numbred; as Deut. 4. 27. Eſay 10. 19. a ſmall reſerve God had yet among them, whom he was carefull to protect whereſoever they were, Ezek.11. 16. and in his due time,to bring back again, Eſay 27.13.

and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine or theirs.] Heb.*from me,and from them*; that is, that which came *from me*,*or* that which cometh *from them*: the copulative in a disjunctive notion; as chap.42.6.whether ſhall ſtand firm,as Num.30.4.that is,be fulfilled and made good. So,*The counſell of the Lord ſhall ſtand*,Pſal.33.11.and,*It ſhall not ſtand*,Eſay 7. 7.See ver.29.

V. 29. *And this ſhall be a ſign unto you,ſaith the Lord,*] As Eſay 37.30.& 38.7.Luk.2.12.

that I will puniſh you in this place,] Heb.am *viſiting on you*; as chap.23.2,& 29.32.am reſolved ſo to do, and am about to do it. See ver. 13. and I will do it in this very place, which you preſumed and made full account would be a place of the ſureſt ſecurity and ſafeguard to you,Chap.42.14.

that ye may know that my words ſhall ſurely ſtand againſt you for evill.] Heb *ſhall ſtanding ſtand*. It is again repeated with a more vehement ingemination,to controll their peremptory reſolutions, and reſolute preſumptions, ſo ſpeaking, as if it had been in their power to croſs Gods counſels,and accompliſh their own purpoſes and deſigns, as themſelves pleaſed, ver.25. to aſſure them by a ſign which ſhould now be given them, that they ſhould find ſhortly to their ſmart by wofull experience, the truth and ſtability of Gods Word, which ſhould undoubtedly and unavoidably take effect,and be fulfilled; and the folly alſo and vanity of their own preſumptions,which ſhould be fruſtrated and annulled, Pſal.33.10,11. Eſay 14.24,26,27.

V. 30. *Thus ſaith the Lord, Behold I will give Pharaoh-Hophra King of Egypt into the hand of his enemies, and into the hand of them that ſeek his life;*] God in theſe words, as he pointed them before unto the inſtruments, and the perſons of thoſe, by whom the judgment denounced ſhould be put into execution upon them,Chap.43. 10. ſo here he foretelleth them of ſomewhat that ſhould fore-go and make way for it. There is a two-fold queſtion here moved; the one, who this *Hophra*, or, *Chophra* ſhould be; the other, who it ſhould be into whoſe hands,he was given. For the former, ſome of the Jewiſh Maſters ſuppoſe, that there is no proper name at all here of any Egyptian King, but that *Hophra*, or, *Chophra* is by change of a letter (*Chet*, or, *Het*, put for *He*) *Pharaoh* inverted, to note the overturning or overthrow of him: and the Chaldee ſeemeth to go much the ſame way, rendring it, *I will give*,or,*make Pharaoh tebira*; that is, *a confraction*,or,*broken*. But this ſeemeth of the ſame ſtamp with other their Talmudical toyes; It is rather by the moſt deemed, that this *Hophra*,is that King of Egypt, whom the Greeks call *Apries*, being nephew, or ſons ſon to Nechoh; in fight with whom Joſias was ſlain, 2 King.23. 29. and herein moſt concur. But concerning the party into whoſe power he was delivered, there is more difficulty and diverſity of opinion. For ſome conceive that this *Hophra*,or *Apries*,was,by ſedition moved among his people,depoſed, and one Amaſis ſet up in his room; who for a time kept him alive under reſtraint, but for his own better ſecurity afterward ſlew him. So Herodote reporteth it, lib.2. and this, ſay ſome, made way for Nebuchadnezzar to ſeiz the eaſier upon Egypt,the Egyptians having been divided among themſelves, and not well cemented yet again. But others rather conceive it to be meant of Nebuchadnezzar, and the Chaldean forces, who under this *Hophra*, or,*Apries*, invaded Egypt: Howſoever that Greek Author make no mention of any ſuch their expedition into thoſe parts,either under Apries, or any his Succeſſours, following onely ſuch relations of thoſe times, as he had from the Egyptian Prieſts,who would tell him no ſtories,but ſuch as might ſtand with the honour and reputation of their own nation. But to this purpoſe Joſeph the Jew telleth us in his *Antiquities*,lib.10.cap.11. that Nebuchadnezzar in the twenty and third year of his reign,about five year after the deſtruction of Jeruſalem, having ſubdued the Moabites, and the Ammonites,invaded. Egypt,ſlew their King, ſpoyled their country, and carryed away the Jewes that he found there captive to Babylon. For my part, I doubt not but this Hophra was then King of Egypt, when that Chaldean King invaded that country,as was fore-told he ſhould do, Chap. 43. 10.& 46.13,26.a place parallel to this,Ezek.29.19. & 30.10, 11. Howbeit, as concerning Joſeph's relation, to let paſs his computation of times,which is nothing exact here, (See 2 King.24.12. & 25.8.) that which he ſaith concerning his deportation of the Jews out of Egypt to Babylon, ſeemeth not true; God threatneth the contrary that they ſhould die in Egypt,where at preſent they were,Chap.42.16.ver.12.See the like,Hoſ.9.6.and it is not improbable that Nebuchadnezzar would the rather do execution there upon them, being enraged againſt the nation, as well for the murther of Gedaliah and his officers with him,though acted by others, Chap. 41.3.as for their repairing for ſhelter againſt the Chaldeans to Egypt,unto whom he had a quarrel before for the like office,Chap.37.5. and unto his ſword they were now expoſed, having gone out of the verge of Gods protection. See Chap. 42. 10—16. Howſoever the ſlaughter of this Hophra (under whoſe wing they ſuppoſed themſelves ſafe and ſecure) by ſome hoſtile force, which they ſhould ſurvive to ſee, was to be unto them an undoubted ſign and fore-runner of their enſuing ruine and deſtruction.

as I gave Zedekiah King of Judah into the hand of Nebuchadnezzar King of Babylon his enemy,and that ſought his life.] See this before menaced,Chap.34.3,19,20,21.& 37.17.& 38.18, 23.and accordingly accompliſhed,Chap.39.5.*hand*,for,*power*; and, *ſoul*, for, *life*; as chap. 34.20. and ſo alſo in the former branch.

CHAP. XLV.

Verſ.1. THe word that *Jeremiah the Prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah King of Judah, ſaying,*] Unto the former propheſies concerning either whole nations, Chap. 25.& 43.10.& 44.30.or publike perſons,as Jehoaaz, Jehojachim,Jeconiah,and Zedekiah, Chap.22.11,18,24. & 34.2. & 36.29. & 37.17. & 38.17. or whole companies of people, Chap.42——44.is ſubjoyned in this Chapter a prophecy concerning a private man, Baruc the Prophets Scribe; not unlike Pauls Epiſtle unto Philemon concerning his Servant Oneſimus, ſubjoyned unto the main body of his Epiſtles concerning publike affaires, directed either unto whole Churches, or to ſome chief Miniſters in them,as were Timothy and Titus. And,as by the date in the title,prefixed here before it, appeareth, delivered many years before, either the matters related, or the Sermons and prophecies recorded in the Chapters next before-going.

The word] Or, *thing*; that which he ſpake: as Chap.37. 13. & 42.4.

unto Baruc] His Scribe, Chap.36.4,26.

when he had written theſe words,]Or, *theſe things*: as chap. 26.2. & 36.13. not the things next before related, (for they were of a far later date) but thoſe that God had long before commanded Jeremy to gather together, and make up in one volume, chap.36.2. unto which Chapter therefore this,if we regard either the ſubject matter of it,or the term demonſtrative here uſed, it ought to have been annexed.

in a book] Heb. *on a book*; as chap.36.4,18.

at his mouth] Heb. *from his mouth*: as chap.36.17.

in the fourth year of Jehojakim.] See chap.36.1.

V. 2. *Thus ſaith the Lord, the God of Iſrael, unto thee,O Baruch,*] As chap.44.25.

V. 3. *Thou didſt ſay, Wo is me now:*] Or, *Thou ſaiſt*. Thou beginneſt to be diſtracted, and diſcouraged,conſidering with thy ſelf, what troubles are like to befall thee, and what difficulties thou mayſt have procured to thy ſelf by the writing and publiſhing of this roll,for which the King hath given out order to apprehend thee, chap.36.26. The words contain an uſual form of lamentation. See chap.4.31.

for the Lord hath added grief to my ſorrow;] Heb. *upon my ſorrow*: hath given me grief upon grief; as Pſal.69.27.

I fainted in my ſighing,] Or, *I am faint with my ſighing*, Pſal.6.6.

and I find no reſt.]I ſee no hope of reſt or relief. So Lam.1.3.

V. 4. *Thus ſhalt thou ſay unto him;*] Or, *Say thus unto him*, or, *tell him*; as Chap.34.2.

The Lord ſayeth thus, Behold, that which I have built, will I break down, and that which I have planted, I will pluck up, even this whole land:] Heb. *I* am *pulling down*, and, *plucking up*. I am about to demoliſh mine own ſpecial buildings, and to pluck up mine own peculiar plantations, the Jewiſh State and people, Pſal.44.2. & 80. 8——15. Eſay 5. 5——8. & 37. 26. whereof thou art but a limb,and one of the ſmalleſt and meaneſt.Of the forms of ſpeech ,ſee Chap.1.10.and 18.7,9.

V. 5. *And ſeekeſt thou great things for thy ſelf? ſeek* them *not:*] Haſt thou any thoughts of honour and credit? or of a peaceable and proſperous eſtate? doſt thou require or deſire to live quietly, and at eaſe, when all is going to wrack and ruine? never dream once of any ſuch matter.

for behold, I will bring evil upon all fleſh, ſaith the Lord;] Heb. *I* am *bringing evil* (as Chap.19.3.) *upon all fleſh*: either upon all the nations in the world, (as the word *fleſh* is more generally taken Pſal.143.2. Rom.3.20.chap.37.27.See chap. 25.15,31.) or upon this whole nation, ver.4. chap. 12.12. as the word is to be taken, Matth.24.22.

but thy life will I give to thee for a prey in all places whither thou goeſt.] Heb. *and*; as chap.43.17,18. Suffice thee it well may, that thou eſcapeſt with thy life. (Heb. *thy ſoul*. as chap. 43.30.)See ch. 21.9. &39.18. I will protect thee and ſecure thee, whatſoever ſhall become of thee, and whitherſoever thou ſhalt be hurried. See the like of other the faithful,Pſal. 125.1,11.Ezek.11.16.

CHAP. XLVI.

Verſ. 1. THe *word of the Lord which came to Jeremiah the Prophet againſt the Gentiles,*] From this place, enſueth a recital of divers prophecies againſt ſeverall Nations; the moſt, ſuch as were to be ſubdued and ſubjugated by the Babylonian Monarchy; as Egypt,Chap.46.Paleſtine, Chap.47. Moab,Chap.48. Ammon,Chap.49.1. Edom,chap. 49.7. Damaſcus,Chap 49.23. Kedar,chap.49.28. and Elam, Chap.49.34. and laſtly, againſt the Babylonian Empire it ſelf, Chap.50. & 51. And this verſe ſeemeth to contain a common Title or Inſcription, belonging in generall to them all. See the like, Eſay 1.1. chap.1.1.

V. 2. *Againſt Egypt*] Or,*Concerning Egypt*.Heb.*unto Egypt*: but the particle is uſed ſometime for, *concerning*; as chap.44. 1. and ſometime,for,*againſt*. as chap.34.7.with the Egyptians the rather he ſeemeth to begin, becauſe Gods people were too prone to rely upon them, Eſay 30.1.& 31.1.& 36.6. Ch. 2.18,36.& 37.5. & 41.17,18. & 42.14. Ezek.29.6,7,16.

againſt the Army of Pharao-Nechoh King of Egypt,] Or,*concerning*; as Eſay 1.1. chap.23.2. & 49.1. This Pharao-Nechoh was the ſon of Pſammetichus, and was King of Egypt in Joſiahs time, who was alſo ſlain by him in fight, 2 Kings 23.29.

which was by the river Euphrates in Carchemiſh, which, Nebuchadrezzar King of Babylon ſmote in the fourth year of Jehojakim the ſon of Joſiah King of Judah.] Of this *Carchemiſh*,ſee on Eſay 10.9. whence it appeareth, that the Aſſyrian King had ſubdued it, and held it about Ezekiahs time. But the Egyptian King in Joſiahs dayes, went with an army towards thoſe parts; to recover it from them, which whether he did at that time, is not certain; yet is not unlikely but that he might. Howbeit whither making a ſecond attempt to the ſame purpoſe in Jehojakims reign, or the Chaldeans, now maſters of the Aſſyrian Monarchy, ſeeking then to regain it back from him; he and his forces oppoſing them, were then foiled,as by this place appeareth; yea his ſtrength ſo impaired, and he ſo ſtript of all that before he held between Euphrates and Egypt,that he never durſt in perſon ſtir abroad again out of Egypt, 2 King.24.7. And this great overthrow was by Jeremy foretold ſome ſpace of time before the ſame, in this Prophecy, though after it was entred into,and recorded in this latter volume with the reſt. The former part of this Chapter, is concerning this foil given to Pharao, Verſe 3——13. the latter part concerning the conqueſt of his country, Ver.14——26. with a cloſe of comfort and encouragement to Gods faithful people, containing a promiſe of protection and reſtitution, Ver.27,28.

V. 3. *Order ye the buckler and ſhield, and draw neer to battel,*] Or, *Prepare*, or, *Weld*; the word is uſed ſometime of *preparing* and *furniſhing* of the table; as Prov. 9.2. Eſay 21. 5. ſometime, of *fitting* armour for fight,or *welding* it in fight, 1 Chr.12.8. The Prophet maketh entrance into the prediction of this overthrow that ſhould be given to Egypt, with an ironical incitement of them, to make all the warlike preparations that they could, to encounter the Chaldeans and their forces, with whom they were to joyn battel, ver.3,4.but withal implying that all would be in vain, they ſhould not dare, or be able to ſtand to it, ver.5,6. of the defenſive warlike implements here mentioned, See alſo Pſal. 35. 2,3. Eſay 22.6.

V. 4. *Harneſſe the horſes,*] Heb. *Bind*; either, ſaddle and girt them, as ſome; or rather,make them faſt to the charets, which they are to draw in. So 1 King.18.44. See 2 King.9. 21. Mic.1.13. where the *charet* is ſaid to be *bound* in the one place; the *beaſts* that draw in it *to the charet* in the other.

and get up ye horſemen;] To wit, into the charets; in thoſe times much uſed in war. See Eſay 21.7,9.

and ſtand forth with your *helmets:*] Heb. *ſet your ſelves*,or, *preſent your ſelves*; as it is rendred, 1 Sam.10.19.

furbiſh the ſpears,] Or *poliſh*; as 2 Chr.4 16. great care there was anciently among the ſouldiery, commanders and officers eſpecially, to have their arms glitter.

and *put on the brigandines.*] Or, *corſlets*, or, *coats of male*: the term here uſed is more commonly found written with another letter, to wit, with *ſhin*; as Eſay 59.17. with *ſamec* here only, and chap.51.3.

V. 5. *Wherefore have I ſeen them diſmaid*, and *turned away back?*] Or,*Wherefore do I ſee* (as if he beheld in viſion what he related, as chap.4.23. to wit, their affrightment, flight, and ſhameful diſcomfiture) that *they* (to wit, the Egyptian ſouldiery for all their gallant preparations) are *diſmaid*, and *recoil*; turn back upon the enemy. See the like, chap.30.6.

and their mighty ones are beaten down,] Or, *and* that *their mighty men* (ſuch as ſhould ſupport and ſtay the reſt) *are beaten down*; to carry it on in the ſame tenour with the former.Heb. *are broken to pieces*: as Mic.1.7.

and are fled apace,] Or, *and fled apace*. Heb. *fled a flight*; or, *fled* with *flight*.

and looked not back;] Or, *look not back*. So chap.47.3.

for *fear* was *round about, ſaith the Lord.*] Or, *fear* being *round about*: or, by reaſon of *fear on every ſide*: a defect of the particle *for*; as Mal.2.5. of this proverbial form,ſee chap. 6.25. & 20.3,10.

V. 6. *Let not the ſwift flee away, nor the mighty man eſcape*] Or, *The ſwift ſhall not flee away*; (that is, eſcape by flight; as chap.25.35. See Eſay 30.16.) *nor ſhall the mighty man eſcape*, Pſal.33.16,17. neither ſhall be able to ſave himſelf, nor the one by flight, nor the other by his might, Amos 2.14,15. for the particle here uſed is not alwaies an inhibitive, but ſometime a bare negative. See on Eſay 2.9.

they ſtumble and fall] As Pſal.27.2. Eſay 8.15. being diſcomfited by the Chaldean forces, Ver.12,13.

toward the North] Or, *in the North*; in the Northern parts: for *Carchemiſh*, where this overthrow was given, ver. 2. lay Northward from Egypt; and the paragogical addition doth ſometime denote not a motion to the place, whereunto it is affixed, but a ſtay, or act done in it,as, *on the ground*, Gen.28.12. and, *on the altar*, Exod.29.13,18. and, *in Babel*, chap.29.15. and ſo it is expounded here, ver.10.

by the river Euphrates.] Heb. *upon the hand*; that is, place, or region, neer Euphrates, on the banks whereof Carchemiſh was ſituate: *hand*, for, *place*; as chap. 6.3. or, *ſide*; as 1 Sam.19.3. and, *by the hand of Jordan*, Num. 13.29. that is, beſide it, on the *bank*, or the *coaſt* of it. So alſo Joſh. 15.46.

V. 7. *Who is this that cometh up as a flood, whoſe waters are moved as the rivers?* Or, *ſtir themſelves*, as the waters of *rivers*: of many joyned together, more then one. See Eſay 11.15. the word *waters* ſupplyed from the former member; as Pſal.92.10. chap.6.23. and the verb importeth a vehement concuſſion, either through fear from without, Pſal.18.7. or force and violence from within, as Chap.5.22. and ſo here: ſo rather, then as that learned Annotator, *her floods are troubled, or, muddy*; as alluding to the *ſlimyneſſe* of Nilus its waters. See chap.2.18. Eſay 23.3. The Prophet in this paſſage deſcribeth the great preparations that the Egyptian king had made for this expedition, and with what multitudes of men, and ſhew of valour and vigorouſneſſe they ſet forward to the place of encounter, as if the waters of their river Nilus, or of Euphrates, had broken thorow their ſea-walls, or gon over their banks, and with a ſtream irreſiſtible bore down all before them. See the like, Eſay 8.7. & 59. 19. chap. 49. 19. And he ſpeaketh it, as if he beheld Pharao Nechoh marching out of his own land with a vaſt army, over-ſpreading the face of the country, and proceeding without reſiſtance. See the like, Eſay 63.1.

V. 8. *Egypt riſeth up like a flood, and his waters are moved like the rivers; and he ſaith, I will go up, and cover the earth, I will deſtroy the city, and the Inhabitants thereof.*] The Egyptian forces they are that riſe and ſwell and ſurround their banks, as their river is wont to do; and make full account to cover the face of the country, and to carry all away before them, and with their impetuous aſſaults to beat either the city of Carchemiſh, as that againſt which their expedition was principally intended, Ver.2. down to the ground, and deſtroy her inhabitants, ſee on ver.7. or *city*, that is, *cities*, (for the article is not in the text; *city* put collectively for *cities*; as Eſay 25.2.) *and their inhabitants*: whatſoever cities or people ſhall come or ſtand in my way. See chap.47.2. the like: and ſee the like peremptory Egyptian vaunts in confidence of his forces, yet all blown away with a blaſt of Gods breath, Exod.15.9,10.

V. 9. *Come up ye horſes, and rage; ye chariots, and let the mighty men come forth,*] Before the Prophet had by way of deriſion incited them to make what preparations they were able to make for their expedition then at hand, Ver. 3,4. now in like manner he calleth upon them, as being come neer to the place of encounter, and ready to joyn battel with the adverſe party, to come on gallantly, and in fierce and furious manner ſet upon fight.

rage] *beſtir themſelves*, as if they were *wood* or *mad*; ſo the word properly ſignifieth, 1 Sam.21.14. Pſal.102.8. Eccl. 2.2. So it is uſed alſo, chap.25.17. & 50.38. & 51.7. Nah.2. 4. where it is applyed to *chariots*, or *cavallery*, as here: the verb is plural; becauſe the noun, though ſingular, yet is collective, and might not amiſs be rendred *cavallery*, both here, and Exod.14.7. *all the cavallery of Egypt.*

the Ethiopians,] Heb. *Cuſh*, or, the *Cuſhites*, the Egyptians kinſmen and allies, coming both of Cham, Gen. 10.6. neer neighbours and confederates, Eſay 18.1. & 20.4. Ezek.30.9. See more of them, chap.13.23.

and the Lybians that handle the ſhield,] Heb. *Phut*, or, *Put*, or, *Phuth*: people of the ſame race with the former, Gen. 10. 6. 1 Chron.1.6. ſeated in Africa to the Weſt of Egypt; in which parts was ſometime a city of the ſame name mentioned by Ptolomy, and a river likewiſe that in later times retained the ſame appellation. See Pliny, l.5. c.1. Joſeph in his *Antiquities*, l.1. c.7.

and the Lydians that handle and bend the bow.] Heb. *handlers*, and *treaders, of the bow*; as chap.50.14,29. and two regents to one ſubject, as the like, Deut.33.19. Job 20. 17. Eſay 19.11. Of this name are two found in Moſes his Antiquities, one the ſon of Sem, of whom came the Lydians in Aſia, Gen.10.22. another the ſon of Mitſraim, from whom deſcended the Lydians in Africa, Gen. 10. 13. and of theſe latter a learned Writer would have to be the Lydians here mentioned, and to be no other then thoſe who are now termed Ethiopians; the rather for that they are here brought in as auxiliaries to the Egyptians, and have a peculiar mark ſet upon them, as noted for skill in archery. See Eſay 66.19.

V. 10. *For this is the day of the Lord God of hoſts, a day of vengeance, that he may avenge him of his adverſaries:*] Or, as ſome rather render the copulative particle, taking it in a diſcretive, or adverſitive notion, *But*. They mind one thing, but God intendeth another; as chap.33.5. Mic.4.12. They make account to carry away all hand ſmooth before them; but it will prove far otherwiſe, God in this expedition hath a purpoſe to take vengeance upon them to the purpoſe, which to this time, as a day of aſſiſe or execution, he hath hitherto deferred. So Eſay 61.2. & 63.4. chap.51.6.

and the ſword ſhall devour, it ſhall be ſatiate, and made drunk with their bloud.] It ſhall be glutted with their fleſh, and drenched with their bloud. See Eſay 34.6.

for the Lord God of hoſts hath a ſacrifice in the North-country by the river Euphrates.] Or, *a ſlaughter*: as Eſay 34.6. and of the place before, ver.2,6.

V. 11. *Go up into Gilead, and take balm;*] Or, *Go* (as Gen. 13.1. & 19.30. & 26.23.) *to Gilead*; where the beſt balm was to be had for the cure of wounds, chap. 8.22. implying that the hurt that Egypt ſhould receive by the blow that ſhould now be given to that State, ſhould prove incurable, and irrecoverable, Ezek. 30. 21—25. See the like of Babylon, chap.51.8,9.

O Virgin, the daughter of Egypt:] Or, *O damſel daughter of Egypt*: not, as ſome, *Virgin*; becauſe unconquered: it is a term uſually given to great and goodly States, compared to ſome fair and beautiful damſel, the daughter of ſome great perſon, living deliciouſly, faring delicately, ſumptuouſly and gorgeouſly attired, brought up ſuitable to his ſtate, whoſe daughter ſhe is, and, as is with ſuch uſual, priding her ſelf in her bravery and her beauty. See Eſay 47.1. So ver.20.

in vain ſhalt thou uſe many medicines:] Heb. *multiply medicines*: as, *multiply waſhing*, Pſal.51.2. and, *multiply ſope*, chap. 2.22. no medicine will heal or help againſt the ſtroke of Gods hand, Hoſ.5.13.

for *thou ſhalt not be cured.*] Or, without the *for*, which is not in the text, *thou canſt not be cured*; the verb in a potential notion; as chap.2.23,32. Heb. *no cure ſhall be to thee*. See chap.30.13.

V. 12. *The Nations have heard of thy ſhame;*] Of thy ſhameful diſcomfiture, Ver.5.

and thy cry hath filled the land] The out-cryes and lamentations for their defeat and loſſe of their men, is gone over the whole countrey. See the like of Moab, Eſay 15.5,8. Chap. 48. 34. and the ſame term uſed, Pſal. 144. 14. chap.14.2.

for the mighty man hath ſtumbled againſt the mighty, and they are fallen both together] That is, ſaith a learned late Writer, the Egyptians againſt the Chaldeans, againſt whom they come forth, but fell before them in fight, Ver.6. and thoſe that go this way, render the latter clauſe, and *they ſhall both fall alike*; as the Egyptians by the Chaldeans now, ſo the Chaldeans hereafter by the Medes and Perſians, chap. 50. 32. Others, not altring the received Verſion, underſtand it of the Chaldeans and Egyptians falling one upon another, and making much ſlaughter of men on either ſide: and ſo many of either party falling together, as did thoſe, 2 Sam. 2. 16. But the generality of Interpreters, both Jewiſh and others, expound it all of the Egyptians, their mighty men, that ſtumble one upon another, as in a confuſed flight is wont to be; thoſe that firſt fled, ſome of them ſtumbling at ſomewhat in the way, and thoſe that come after them, before they are able to recover themſelves, ſtumbling at, and upon them, and ſo both coming to the ground together.

V. 13. *The word that the Lord ſpake to Jeremiah the Prophet, how Nebuchadrezzar King of Babylon ſhould come, and ſmite the land of Egypt.*] Heb. *concerning* (as Pſal. 91.11.) his *coming to ſmite the land of Egypt*. Here beginneth a new prophecy; but this alſo as the former againſt Egypt; that only of a diſcomfiture that the Chaldean forces ſhould give Pharao-Nechoh's army in a forrein land, in the time of Jehojakims reign, ver.2. this of their invaſion of the Egyptians own country, and the ſubduing of it; which was done divers years after that overthrow, yea, ſometime after both Zedekiahs reign, and the diſſolution of the Jewiſh State, in another Egyptian Kings reign. See Chap.43.10—15. & 44. 30. of this expedition, ſee alſo Ezek.29. & 30.

V. 14. *Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes:*] Of theſe places, ſee before on chap.44.1. that is, in all parts of Egypt; ſay ſome, *in Migdol*, toward the Eaſt; in *Tahpanhes*, toward the North; in *Noph*, toward the South: for as for the Weſtern part, it lay out of the Chaldeans way. But not to ſtand ſcanning of this Chorography; theſe places ſeem rather here mentioned, becauſe the Jewiſh fugitives had in theſe places moſt of them ſettled themſelves, to let them know what was like to befall them, being by the Chaldeans found there.

publiſh] Heb. *make to hear*. as chap.4.5,16.

Say ye, Stand faſt, and prepare thee:] Make preparation againſt an invaſion: as ver.3,4.

for the ſword ſhall devour round about thee.] Heb. *hath devoured round about thee*. and ſo the ancient both Greek and Latine render it; hath already deſtroyed all thy neighbouring countries, and ſo cleered the paſſage to thee. See 2 Kings 24.7.

V. 15. *Why are thy valiant men ſwept away?*] Put to flight and cut off; or overthrown and beaten down to the ground.

The word here uſed is no where elſe found, ſave here, and Prov. 28. 3. which muſt give light therefore to this place: from thence it appeareth, that it is a borrowed term, taken from ſome vehement and violent ſhower of rain or hail, that either *breaketh* the boughs and branches of trees, and the ſtems and ſtalks of leſſer plants, like that in Egypt, Exod.9. 25. So a Jewiſh Doctor ſuppoſing it to be of affinity with another term uſed Eſay 10.33. or *beateth down* to the ground. So a learned late Writer, becauſe in the Syriack the word is ſometime ſo found uſed, Mat.21.12. Luk.19.44. or that *ſweepeth* all away, and ſo ſay the Jewiſh Commenters is the word commonly uſed in the Talmudick Language. So it ſhould be not unlike that *the river Kiſhon ſwept them away*, Judg. 5. 21. The verb is ſingular, the noun plural; and it would therefore be rendred, *Why are thy ſtrong men* each of them *beaten down*, or, *ſwept away*; as the like Eſay 2.20. & 26.19. Howbeit, the Latine here rendreth it, *Thy ſtrong one is rotted*; Which Popiſh Writers labour in vain to make ſome good ſenſe of: hither forcing that, Eſay 19.3. and the Greek, *why is Apis, thy choice cattel*, or, *ox, fled?* becauſe the term is uſed ſometime for a fat *ox*, or, *bull*, Pſal.22.12. See chap.50.11. to which purpoſe ſome fetch thither that, chap.43.12,13. But theſe both ſtray over-far from the text.

they ſtood not, becauſe the Lord did drive them.] Or, *they can none of them ſtand* (for the verb is again ſingular and in a potential notion; as Pſal.76.7. *Who ſhall ſtand* (for, *who can ſtand*) *before thee when thou art wroth?* and Joſh.21.44. *not a man hath ſtood* (for, *could ſtand*) *before you*; *becauſe the Lord driveth them.* It is an anſwer to the former queſtion, no marvell if they can not ſtand to it, or ſtay by it (as the word alſo is uſed, Deut.5.31.) becauſe the Lord purſueth them: it is he that by the Chaldeans driveth them before him. It may ſeem an alluſion to that ſpeech of theirs at the red-Sea, recorded by Moſes, Exod.14.25. See ver.21.

V. 16. *He made many to fall, yea, one fell upon another,*] Heb. *He multiplied the faller* (as before, ver.11.) *and a man fell upon his neighbour*, or *friend*, or *fellow*, that is, *each one* (as Ch. 34.9.) *upon another*; as Lev.26.37. Chap.19.9. & 36.16. See on ver.12.

and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity from the oppreſſing ſword.] The ſpeeches of hired ſouldiers of other nations, that aſſiſted or ſerved under the Egyptians, repenting them of their undertakings when they began to perceive what the iſſue of them would be. See the like of thoſe that were aſſiſtants to Babylon, Chap.51.9. See alſo, ver.21. Of the laſt clauſe, ſee before on chap.25.38. the meaning is plain, from the ſword or force of the Chaldeans that deſtroyeth all before it, ver. 14. For as for that which the Chaldee here exhibiteth, and ſome of the Jewiſh Doctors admit, rendring it, *the winy ſword*, or, *the ſword drunk as with wine*, ver. 10. It is both too farfetcht, and hath no good analogy. And for that which the ancient Greek hath *from the Grecian ſword*; as if it came from *Javan*: it ſwarveth from analogy as well as the former, and is directly againſt the ſtory; as alſo what the old Latine yieldeth, *from the face of the dove*: though the word ſometime ſo ſignifie; as Hoſ.7.11. yet hath no place here: howſoever Popiſh Writers to maintain that vitious Verſion, ſome of them tell us, that the Chaldeans and Aſſyrians had *a dove* in their enſigns, in memory of Queen Semiramis, who was either nurſed and fed by a dove, or turned into a dove: and other of them, becauſe that is a groundleſs relation, and they find the ſame uſed of the Perſian ſword, chap.50.16. would have the Chaldean forces ſo termed for their ſwiftneſs, chap. 4. 13. & 48.40. as winged like *a dove*, Pſal.55.6. But the collation of places, where the ſame term is uſed, refelleth all theſe fancies.

land of nativity] As Gen.31.13. & 32.9.

V. 17. *They did cry there, Pharao King of Egypt* is but *a noiſe*;] The continued ſpeech of Pharaoh's forrein auxiliaries, uttered in contempt of Pharaoh, as if he were nothing but a ſound of words, or, *a noiſe*, like one of thoſe tinckling cymbals, or jingles, ſo rife in his country. See Eſay 18. 1. which may ſeem here alluded to; as the like, 1 Cor.13.1. one that vaunted and bragged, promiſed and menaced much; made a great bluſter and buskling, but performed nothing; ſo is the word commonly uſed for *noiſe* and *tumult*, or, *a tumultuous noiſe*, Pſal.74.23. Eſay 24.8. & 25.5. Chap.40.45. & 51.55. The reſtrictive particle is ſupplyed: as Job 8.9. Ch. 37.10. yet ſome retaining this notion of the term, would have it, the ſpeech of Pharao's paraſites, flattering their King, and perſwading him that the Prophet Jeremies words, concerning the overthrow that ſhould be given him, were but empty words, were but wind; as they, chap.5.13. Others, becauſe the root whence it cometh hath a notion of *devaſtation*, and *waſteneſſe*, would have the word here ſo to ſignifie, and to be the ſpeech of the people complaining of their King, that he is one of a *tumultuous* and reſtleſſe diſpoſition (taking in with all the former notion) and one that thereby is like to bring nothing but *devaſtation* and deſtruction upon this whole country and himſelf. But I find not where the word here uſed hath the notion here aſſigned it. As for the Greek that rendreth it, *Call ye the name of Pharao Necho King of Egypt, Sam Esbie Moed*: which the Syriack is ſaid to render, *One that diſturbeth and tranſlateth the times*: and the old Latine treading ſomewhat in the ſame track, *Call ye the name of Pharao, Time hath brought tumults*: which ſome parallel with that, Eſay 8. 3. they wrong the text, both by corrupting it, and confounding one member with another. I adhere to the firſt, as the moſt familiar, and moſt generally received. I ſhall add onely, that I conceive the words may well be rendred, *Pharao the King of Egypt*, is a King of *noiſe*. See of the like ſupply, ver.7,8.

there] So hath the text, *ſham*; which theſe laſt turn into *ſhem*, a name: *there*, at Carchemiſh, ſay ſome, where the fight was, ver.2. and then Necoch ſhould be the King here intended, as the Greek would have it, inſerting over-boldly his name into the text: or in Egypt his own country; as others rather: for this latter concerneth not a fore-going fight abroad, but the conqueſt of it: and ſo Hophra ſhould rather be the party here implied, Chap.44.30.

he hath paſſed the time appointed.] So both the Jewiſh Doctors, and ſome Greek Verſions, and moſt of our Interpreters. He hath let ſlip his opportunities, or the fit ſeaſon for action, and warlike employments: not unlike that, Ch.8.20. where they complain in like manner, that the times of year for ſuch affairs were over; and yet they were not relieved by ſuch ſuccours, in likelyhood, as from Egypt they then expected. And the moſt conceive this to be the ſpeech of the forrein ſouldiery, as before. Howbeit, becauſe the word here uſed doth ſometime ſignifie *ſolemn meetings and feaſtivals*, Eſay 1. 14. a learned late Writer therefore would have it ſo here to ſignifie, and to be the voice of the people, complaining, that by reaſon of their Kings tumultuous and turbulent courſes, and the troubles and devaſtations, which thereby he had brought upon the State, they had not opportunity to obſerve their ſolemn feaſtivals, as in times paſt they had wont to do. But this I leave to the judgment of others.

V. 18. *As I live*] The uſual form of an oath (Ch.44.26.) God himſelf here uſeth, as Chap.22.24.

ſaith the King] The Soveraign Lord of heaven and earth, Pſal.103.19. Mal.1.14. Mat.11.25.

whoſe name is the Lord of Hoſts] See Eſay 47.4. & 48.2. Chap.48.15.

Surely, as Tabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come.] Or, *it ſhall come*: *Tabor*, a mountain of the Tribe of *Iſſachar*, Joſh.19.22. Judg.4.6,14. called in the Greek Verſion, *Itabyrium*, ſuppoſed commonly, but groundleſly, to have been the place of our Saviours transfiguration, Mat.17.1. *Carmel* another mountain ſituate in the confines of Aſher and Iſſachar, not far from the Midland-ſea-coaſt, and extending it ſelf into the land neer to mount Tabor, Joſh.19. 26. 1 King.18.42,43. Amos 9.3. The meaning is, as ſome of the Jewiſh Commenters, and others, As ſure as theſe two mountains keep their ſeveral ſettled ſituations, and fixed ſeats; ſo aſſuredly ſhall that which I now fore-tel and threaten, come to paſs and be effected. Whereunto ſome add, that there is here an alluſion to two ancient ſtories; the one of Barac, going down againſt Siſera from mount Tabor, Judg. 4.14. the other, of that ſtorm of rain, the approach whereof Elias deſcried from mount Carmel, 1 King.19.41,42. as if it were ſaid, the King of Babel ſhall as ſurely come upon Egypt, as Barack did with his forces upon Siſera from Tabor, and the ſtorm of rain, that Elias fore-ſaw and fore-told, from Carmel: But this ſeemeth over-nice and needleſs. Others thus underſtand and open it, As Tabor advanceth it ſelf above, and over-looketh, and commandeth the leſſer hills, and lower grounds, round about it, and Carmel the Sea neer unto it; So ſhall Nebuchadnezzar come into Egypt to ſubdue, and bring under the whole country, both before, and on every ſide of him. And laſtly, ſome later Interpreters, *Though* (as Joſh.17.18. Pſal.23.4.) the Egyptians be *as Tabor among the hills, and as Carmel that goeth*, (or, *reacheth*) *unto the ſea*; that is, albeit, they ſeem as well ſecured, both by ſea, and land, as Tabor that is encompaſſed with hills, and Carmel that hath the ſea neer to it; yet ſhall theſe things befall them. So ſhould there be a defect of the reddition or latter part of the ſentence, and application of it to the preſent purpoſe: not unlike that, Pſal.48.7. Mat.25.14. Mar.13.34. And this ſeemeth not improbable; more probable ſure, then that far-fetcht conceit of a great Jewiſh Maſter, who would have *Tabor* and *Carmel* here mentioned, to intimate, that the Chaldean forces ſhould hunt the Egyptians, as men uſed to hunt Deer, or other wild beaſts on mount Tabor, Hoſ. 5. 1. and that they ſhould carry them away captive, as merchandiſe uſed to be tranſported in ſhipping, built of the Timber-trees growing on mount Carmel: though the words next following imply this latter.

V. 19. *O thou daughter*] Of this title, ſee on ver.11.

dwelling in Egypt,] That ſeemeſt to have there a ſure ſeat of conſtant abode; as chap.10.17.& 21.13.

furniſh thy ſelf to go into captivity;] Heb. *make thee inſtruments*, or, *implements of captivity*; or, *captivity furniture*. So Ezek.12.1.

for Noph ſhall be waſte and deſolate without an inhabitant]Or, *Memphis*. See ch.44.1.v.14.and of the like condition, ch.9.10.

V. 20. *Egypt is like a very fair heifer*;] Or, *calf*. So the word is rendred, Pſal.106.19.Chap.34.18. A rich and goodly Kingdom, and not enured to the yoke of ſubjection; as Hoſ.10.11. Though in the word *heifer*, ſome ſuppoſe an alluſion to *Apis* the Bull, and *Mnevis* the Cow, adored with them, as deities. See Herodote, lib.2. and ver.5. And the Epithet here given her, ariſing from a root that hath a notion of *beauty*, ſome make but one word, but in a doubled form; as the verb it cometh of is found, Pſal. 45.2. Others divide it into two words, and render it, *fair of face*: as, *fair of viſage*, Gen.12.11.and, *fair of ſhape*, Deut.21.11.Heb. *of mouth*: and the latter word here uſed, though no where found in the ſingular form, as here, yet in the plural it is found, Judg.3.16. Prov.5.4. But, others go a ſtep further, and deem it a compound of three ſimple terms, *fair face*, or *mouth*, and *God*; and to ſignifie *fair of face to God*; as it is ſaid of Moſes, that he was *pretty*, or, *comely to God*, Act.7.10. as being of the ſame form with thoſe emphatical words, *a flame of God*, for, *a moſt intenſe flame*, Cant. 8.6. and, *a miſt of God*, for, a moſt thick miſt, Chap.2. 31. Howſoever it be for the genuine frame of the word; (for a two-fold exception may be taken to theſe latter; one, that the term of *mouth* is hardly found uſed in Hebrew for *face*, though in Latine nothing is more common; another that in thoſe forms a point is uſually in the belly of the laſt letter, which is wanting in this) yet certain it is, and generally acknowledged, that the word importeth an eminency of goodlineſs and beauty.

but *deſtruction cometh*; *it cometh out of the north*.] Heb. *cutting out*, or, *cutting up*, *from the north cometh cometh*, or, *coming cometh*: for I ſuppoſe the former to be a participle, the latter a verb; as Heb.10.37. though for the participle the verb infinitive be found, Habb.2.3. howſoever, the gemination argueth the certainty of it, as in that of Habbakuk, and in that of Ezekiel 7.6. *An end is come, the end is come, it is come*: and the word rendred *deſtruction*, no where elſe found, ſave in the Writings of the Talmudiſts, where it is ſaid to be uſed for the *killing*, and *cutting up* of a beaſt: (onely the word whence it ſpringeth in that notion, Job 33.6. where man is ſaid to have been cut out of clay) may well be deemed to have ſome reſpect to the former ſimilitude of an heifer; as if it were ſaid, *from the North* (that is, from Chaldea, lying north from thoſe parts, Chap.1.14.& 4.6.& 6.1.) ſhall *ſlaughter-men* come (ſo the Chaldee rendreth it) that is, ſacrificers or butchers that ſhall kill and *cut up* this *fair heifer*, or fat calf.

V. 21. *Alſo her hired men are in the midſt of her*, *like fatted bullocks*:] Her ſouldiery likewiſe of forrein forces, hired from abroad, (ſee ver.16.) that are with her, or within her, in her country (ſee ver.17.Heb. *in the midſt of her*, as Eſay 5.18.) are *like fatted*, or, *ſtalled bullocks*, (Heb. *bullocks of the ſtall*; as *calves*, or, *heifers of the ſtall*, Mal.4.3.and, *calves out of the midſt of the ſtall*, for, *out of the ſtall*, Amos 6. 4.) they are fat and luſty, and in appearance likely to perform, and go thorow with whatſoever they undertake: the Prophet perſiſteth in the ſame ſimilitude that he uſed before, ver. 19. Egypt like a goodly fair calf, or heifer, and her ſouldiery like ſtalled oxen, or bullocks. See Chap.50.11. the note of ſimilitude wanting there, as Pſal.11.1. Eſay 21.8. is here expreſſed.

for they alſo are turned back, and are fled away together,] Or rather, *but*; for the particle here is in no cauſal, but in a diſcretive notion; as Chap.43.3. as ſtrong, and ſtout, as they ſeem to be, *they turn* their backs, or *necks* (as the Hebrew phraſe is, and the word here to be ſupplyed; as Joſh.7. 8. Pſal.18. 40.) to the enemy, and inſtead of fighting, betake themſelves to flight. See ver.5.and the like, Eſay 22.2,3.

they did not ſtand] Or, *could not ſtand*. See ver.15.

becauſe the day of their calamity was come upon them, and *the time of their viſitation*.] See ver. 10. So chap.50.27.

V. 22. *The voice thereof ſhall go like a ſerpent*;] Or, *Her voice*, that is, Egypts, ſhall be low and ſubmiſs, not loud and lofty, as formerly. She ſhall not now bellow, like an heifer, Eſay 15.5. or like a bull or bullock, chap.50.11. as moſt there render it; but, ſhe ſhall now, as being utterly daunted and damped, whiſper ſoftly and ſubmiſly, like a ſnake out of ſome hole in the ground, ſcarce able to mutter, or utter ought for fear, Eſay 29.4. For as for the old Latine Verſion that renders it, *a voice of braſſe*; that is, ſay your Popiſh Writers, *the ſound of trumpets*, or, *of cymbals*, and *gingles*, 1 Cor.13.1. See Eſay 18.1. ſome writing it this way, and ſome that way, ſome applying it to the Chaldeans, and ſome to the Egyptians; it is grounded on a palpable miſtake, and we ſhall leave it therefore to them, to make what they pleaſe of it. Nor do thoſe Jewiſh Commenters ſtray leſs from the notion of the text, who expound it of the noiſe and ſound of the Chaldean arms and army, that ſhould come creeping toward Egypt, like a Serpent, Gen.3.14. And as for their Talmudiſts, they doat here prodigiouſly, when they would have it meant, that the cry of Egypt ſhould be ſo loud, that it ſhould paſſe through the whole world; like that hideous cry that the Serpent made, what time, God having paſt that doom on him, that he ſhould go upon his belly, the Angels came down from heaven, and cut off his legs, Gen.3.14.

for they ſhall march with an army,] Or, *when* (as chap. 11. 23. & 10.2.) *they*, to wit, her enemies, the Chaldeans *ſhall come* marching *with an army* into her country.

and come againſt her with axes, *as hewers of wood*.] The Prophet here paſſeth to another compariſon, wherein Egypt is compared to a wood or a foreſt, bethwacked with trees; either in regard of her numberleſs towns and cities, or of the multitude of her people. Howbeit, there want not thoſe, who conceive ſome reſpect to be had here to the former reſemblance, ſuppoſing the ſtate of Egypt to be compared to a wanton heifer running at large; and the country to a large wood, grove, or coppice, wherein ſhe ran ſo at large, graſing, browſing, and ſporting her ſelf at pleaſure. See ſomewhat the like to this, Chap.22.7. Heb. *hewers of trees*; as Joſh. 9. 21. Judg.9.8.

V. 23. *They ſhall cut down her foreſt*, *ſaith the Lord*;] Or, That *ſhall fell*, (a defect of the relative; as Chap.31.21,24.) or, (as ſome of the Rabbines would have it read in the imperative; which though others of them juſtly controll, yet ſome of ours retain) *Fell ye*, (as ſpoken in the perſon of God enjoyning it) the trees (ſupplyed from ver.22.) *of her foreſt*. See Eſay 10.18,33,34. chap.22.7.

though it cannot be ſearched:]Heb. *though* (as Joſh.17.18.) *it ſhall not be ſearched*: but the verb is in a potential notion, as ſome other in this Chapter before, ver.11,15,21. It is a proverbial form of ſpeech, intimating ſuch a number or quantity of ought, as is vain to endeavor to take any reckoning or tale of it. See 1 King.4.47. 2 Chron.4.18. of the almoſt incredible number of their towns of note, and cities anciently, and the populouſneſs of the country. See Herodote, l.2. and Diodore, l.1. c.31. Howbeit, ſome expound the form here uſed, as implying not ſo much the number of the places or people, as the difficulty of paſſage and acceſs to them, the land lying low, and full of ſtreams, and water-courſes, either branching out of Nilus, or derived from it. See Eſay 19.5——10. Ezek. 29.3,4. But the former ſeemeth the right. Howbeit, the Jewiſh Commenters expound this clauſe of the Chaldean army that was to come againſt Egypt, and render the words, *for* (as chap.10.21.) *it* (that is, their army, Ver. 22.) *is unſearchable*. But it ſeemeth rather to have relation to Egypt.

becauſe they are more then the graſhoppers, *and* are *innumerable*.] This laſt clauſe is likewiſe variouſly expounded; ſome conceiving it to be ſpoken of the Chaldean forces: as rendring a reaſon how they ſhould be able to do ſuch execution, as was formerly intimated, to wit, fell down a whole foreſt ſo large, as ſeemed ſcarce poſſible to pierce thorow it, or find an end of it. To which anſwer is returned, that their multitude ſhould be anſwerable to the largeneſſe of that foreſt; for they ſhould come, *as locuſts*, that are wont to come flying, in ſuch ſwarms, or clouds rather, that they over-ſpread a whole country, and ſeize on all the trees and ſhrubs, and whatſoever elſe is green that groweth in it, and make havock of all before them. See Exod.10.5,15. Eſay 7.19,20. Joel 1. 6,7.& 2.2——10. And this expoſition ſeemeth moſt probable. Yet ſome others underſtand it, as ſpoken of the Egyptians; and either as rendring a reaſon of the branch next before-going; why *her foreſt could not be ſearched*; to wit, *becauſe* the trees thereof *are more then locuſts*; (Heb. *locuſt*; taken collectively: as Judg. 6.5,10.) *and there is no number of them*. as Pſal.104.34,35. or, as further preoccupating and meeting with what might be ſuggeſted to make the matter here foretold unlikely ever to be effected: and of theſe, ſome render the particle, as before; *though* (as it is repeated alſo in the like ſpeech, Joſh.17.18.) they be ſo many: as if it were ſaid, their numberleſſe number ſhall not hinder the doing of this execution upon them.

V. 24. *The daughter of Egypt ſhall be confounded*] See Verſ. 11,19.

ſhe ſhall be delivered into the hand of the people of the North.] *hand*, for, *power*; as chap.44.30. *North*; as Ver.20.

V. 25. *The Lord of hoſts the God of Iſrael*, *ſaith*;] Or, *hath ſaid it*; as chap.48.8. and it ſhall ſurely therefore be effected; for, *ſhall he ſay*, *and not do*? Num. 23.19. The Jewiſh Doctor ſuppoſeth *the God of Iſrael*, to be here added, to intimate that the ground of Gods proceeding againſt Egypt, was for the wrong done to Iſrael in the death of Joſiah, 2 Kings 23.29. but this ſeemeth ſomewhat too nice and narrow. See the ſame ſtyle with this here, chap.35.13,17.

Behold, I will puniſh the multitude of No,] Heb. *Lo I am viſiting,* (or, coming to viſit) *to,* or, *on,* (as chap.44.13.& 50.18.) *Amon Minno,* or, *from No.* The Chaldee by *Amon* underſtandeth the *company,* or, promiſcuous *multitude,* which our Verſion followeth, taking *Amon* for the ſame with *Hamon;* and ſo is the word uſed, chap. 52.15. as alſo many take it, Nah.3.8. rendring *No Amon* there, *populous No:* whereunto would fit well that of a late learned Annotator, could it be made good, who affirmeth *Amon* here to be a dialect, for *Ommim,* or *ummim*; that is, *people.* But I ſee little ground for this conceit. The learned Scholiaſt, who alone ſeemeth to have taken notice of the particle *min,* rendreth it, *the multitude* born at, or iſſuing *from No*: as, *the boar from the wood,* for, *the wild boar,* Pſal.80.13. But others both there and here render it *nouriſher,* or, *nouriſhing, No*: and ſo *Amon* here ſhould be the ſame with *Omen,* Num.11.12. and theſe would have *No,* or *Alexandria,* (for that both Jews and ours moſt generally agree to be meant) to be ſo called, as a city that by its trade and traffick being the principall Sea-Town and Mart for Merchants from forrein parts, fed and furniſhed the whole country with wares and commodities of all ſorts from abroad. The ſame term is found, Prov.8.30. but there ſomewhat ambiguous, whether one *nouriſhing,* or, *nouriſhed,* as ſome Greeks here render it: and the ancient Greek here *Ammon her ſon;* as if it were rather *nurſe-child,* then *nurſe*: whereunto alſo they ſeem to incline that render it, *the foſter-child of No; to wit, Pharao, and Egypt*: for they go too far wide here, that render it, *the cunning workman,* or, *artificer, of No;* becauſe the term *Amon* is ſo found uſed, Cant. 7. 1. The Jewiſh Doctors affirm it to be the name of the King of Alexandria that then was. But for that they give no great ground or proof. A learned late Writer here departing from the common ſtream of former Authors, would have this *Amon* to be *Jupiter,* whom the Egyptians ſhould term *Amoun*: the Africans (and the Greeks and Latines after them) *Ammon,* and *Hammon,* not from a Greek word that ſignifieth *ſand,* becauſe a famous Temple of his was ſituate amidſt the ſandy waſtes of Cyrene; but from *Ham,* or *Cham,* one of Noahs ſons; whom another in part complying with, would have *Amon* to be *Jupiter Altor,* that is, *the nouriſher;* as before: or *Jupiter Stator,* that is, *the confirmer,* or, *eſtabliſher*: becauſe the word *Amen* hath ſometime a note of *ſtability* and *firmneſs,* Eſay 65.16. that former learned Writer would likewiſe have *No,* not to be *Alexandria,* a city built, long after the times of thoſe Prophets that mention it, by Alexander, whoſe name it yet beareth, but to be *Dioſpolis,* as the Greeks render it, Ezek.30.16. which *Amon No,* or, *No Amon,* doth, as he conceiveth, exactly expreſſe. Howbeit, becauſe there are two Cities of that name in Egypt, the one famous, called alſo *Thebe,* but an inland city, and not ſo furniſhed with water, as the deſcription of *No* in Nahum importeth, the other ſituate in the lower part of Egypt, with much water about it, but of leſſe note, whereas Nahums *No* ſeems to come in competition with Nineveh it ſelf: this learned Author ſeemeth ſomewhat uncertain in his judgment concerning this *No,* ſometime hanging it upon the one, ſometime fixing it upon the other. I ſhall leave the controverſie to be decided by others better ſeen, and verſed therein then my ſelf. Hence it appeareth, as alſo by thoſe other places, that it was a principal city in the land of Egypt, and of great repute, and renoun alſo in forrein parts.

and Pharaoh, and Egypt] See chap.44.30.

with their gods,] Heb. *and.* as chap.39.1,3. See chap.43.12,13.

and their Kings] Petty Kings, or Princes; for Egypt was divided into divers principalities. See Herodote, lib.2.

and Pharaoh,] *Hophra;* the ſoveraign of them, chap.44.30.

and all them, that truſt in him.] Thoſe of the Jewiſh people, that make full account to ſit ſafe under his ſhadow. See chap.42.14,16. & 43.11. & 44.27,29,30.

V. 26. *And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar King of Babylon, and into the hand of his Servants.*] See Chap.44.30. and the like, chap.34.20,21.

and afterward, it ſhall be inhabited, as in the dayes of old, ſaith the Lord.] After the ſpace of fourty years expired from this time of its conqueſt, and made ſpoil of it by the Chaldeans. See Ezek.29.13. Heb. *ſhall ſit,* or, *dwell,* or, *inhabit*: as Eſay 13.20. Chap.17.6. & 50.39. and, *dayes of antiquity*: as Lam.1.7. & 5.21. yet the meaning is not that Egypt ſhould at that time be raiſed to its former luſter again, but that it ſhould then be peopled again, whereas by this conqueſt, there had been much of it diſpeopled, and the reſidue much impaired. See Ezek.29.13——15.

V. 27. *But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt, and at eaſe, and none ſhall make* him *afraid.*] A conſolatory clauſe for the comfort and ſupport of Gods faithful ones, though diſperſed abroad, and abiding in captivity at preſent. See the very ſame in the very ſame terms, chap.30.10. Thus God yet never forgetteth or forſaketh thoſe that continue conſtant and loyal to him, Pſal.9.10.& 94.14. Ezek.11.16.

V. 28. *Fear thou not, O Jacob, my ſervant, ſaith the Lord;*] The ſame exhortation inculcated and repeated again and again, to cauſe it to make the deeper impreſſion upon their drooping and dejected ſpirits. So Eſay 41.10,13,14.& 43.1,5.& 44.2,8.

for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but correct thee in meaſure: yet will I not leave thee wholly unpuniſhed.] See chap.30.11. where the very ſame words are.

CHAP. XLVII.

Verſ. 1. *THe word of the Lord that came to Jeremiah the Prophet againſt the Philiſtines,*] Or, *Concerning the Philiſtines*; as chap.44.1. The foregoing two prophecies, chap.46.1,13. were concerning the Egyptians, the wonted ſtay that Gods people were too prone to rely upon: the preſent in this Chapter, is concerning the Philiſtines the bad neighbours, and both ancient and conſtant vexers and annoyers of them. See Eſay 9.12. chap.25.20. and the like prophecies concerning them, Eſay 14.29. Ezek.25.15. Amos 1.6. Zeph.2.4,5. Of the phraſe, ſee Chap.1.2,4.

before that Pharaoh ſmote Gaza.] *Before that Pharaoh* Nechoh, as moſt ſuppoſe, either by the way, in his expedition againſt Carchemiſh, as ſome would have it, 2 Chr.35.20. or, as others, rather, in his return from thence, after he had ſlain Joſiah in Megiddo, 2 King.23.29. and was now on his way homeward, had *ſmote,* that is, by force ſtormed and taken, (as Ezek.40.1.) *Gaza.* Heb. *Azzah*; a ſtrong town of the Philiſtines, Judg.16.1. See on Chap.25.20. And this ſeemeth more probable, then that which the Rabbines out of their *Seder Olam,* or, *Chronicles,* relate, that the Egyptians coming to relieve Jeruſalem, beſieged by the Chaldeans, in the tenth of Zedekiahs reign, when they found them riſen, ſhould in their return home over-run Paleſtine, and ſurpriſe Gaza. See chap.34.22. & 37.9,11. This is here mentioned, to ſhew that this Prophecy was then delivered, when the Philiſtines were in a preſent quiet and flouriſhing condition, and had no fear of ought, either from Egypt, or from the Aſſyrians much leſſe, with whom they were then at no enmity: as alſo, as ſome ſuppoſe, to let the Philiſtines know, that they were to receive a far greater, and more general hurt from the Chaldeans, then that blow that the Egyptians were ſhortly to give them in the ſurpriſal of Gaza.

V. 2. *Thus ſaith the Lord, Behold waters riſe up out of the North, and ſhall be an over-flowing flood, and ſhall over-flow the land, and all that is therein, the city, and them that dwell therein*] A far greater deluge will come upon the Philiſtines land, from the North, (that is, from Chaldea, Eſay 14.31. Chap.6.1.) then that tempeſt from the South, from Egypt, Eſay 30.6. that lighted upon Gaza: ſuch an one as ſhould over-flow and drown, not ſome one city alone, but the whole land, city, and country. As the Egyptians excurſions are reſembled by the inundations of Nilus, chap. 44.7,8. So the Aſſyrian and Chaldean Invaſion by the over-flowings of Euphrates, Eſay 8.7. See the like, Eſay 28.18.& 59.19. chap.51.42. Heb. *the land, and the fulneſſe thereof;* as Pſal. 24.1. and *the city*: not this, or that particular, but collectively, *the cities,* in generall; as Eſay 19.2.& 27.10. See chap.46.8. This, in all likelyhood, came to paſs, not long after the deſtruction of Jeruſalem. See Joſephs *Antiquities,* lib.13.c.7.

then the men ſhall cry, and the Inhabitants of the land ſhall howl.] Heb. *and*; as chap.44.19. and *man,* for *men;* *the man they ſhall cry,* for, *they ſhall cry each one*: the noun ſingular, the verb plural; as chap.4.3.& 44.16. there ſhall be nothing but crying and howling every where with them. See Eſay 14.32.

V. 3. *At the noiſe of the ſtamping of the hoofs of his ſtrong horſes;*] A deſcription of ſuch a dreadfull approach of the enemy, as ſhould ſo affright men, that it ſhould make them, forgetting all natural affection, to ſeek onely how to ſhift for themſelves, with an utter neglect of thoſe that are wont to be naturally deareſt unto perſons of all degrees. Inſtead of *ſtrong* horſes, which our Verſion exhibiteth, ſome both here, and Judg.5.21. a place parallel to this, underſtand *ſtrong* men; among whom the old Latine: the word is uſed of the prime, or principal, eminent, or excellent in any kind, whereof it is vſed. See Eſay 16.13. and is moſt attributed unto *horſes,* or,

bulls,

buls, Pſal. 22.12. Eſay 34.7. and *horſes*, or *ſteeds*, Chap. 8.16. and 50.11. and ſo here; and might well be rendred, without further addition, *of his ſteeds*: the word rendred *ſtamping*, is no where elſe found, but of the like notion another, Judg. 5.22. by which ſome of the Rabbines here expound it: Yet the Chaldee rendreth it, by a word that ſignifieth *to go*, *paſſe*, or *pace*, in ſound neer to theſe our latter: and a learned late Writer the rather inclineth this way, becauſe in the Syriack it is ſo commonly uſed.

at the ruſhing of his chariots,] Or, *ruſtling*, Eſay 17.12. or, *ratling*, Nah. 3.2. the word ſignifieth ſuch a ſound or noiſe, as is raiſed by the violent *concuſſion*, or *ſhaking* of ought, chap. 10.22. Heb. *chariot*, for *cavalry*; as chap. 46.9. See there.

and at *the rumbling of his wheels*] Of their chariot-wheels, Eſay 5.28. Ezek. 23.24. Nah. 3.2.

the fathers ſhall not look back to their children for feebleneſſe of hands.] Extremity of fear, joyned with feebleneſs as well of hand as of heart, ſhall ſo over-ſway naturall affection with them, that they ſhall caſt and ſeek every one onely how to ſhift for, and ſave himſelf, not once looking after their children, as unable to reſcue them, though never ſo fain they would, and being in vain for them therefore to hazzard their own lives, by looking after thoſe, whom they were not able to relieve: they will truſt to their heels rather then to their hands. See Chap. 16.6, 7. & 46.5. & 49.5. See alſo, Deut. 28. 31, 32.

V. 4. *Becauſe of the day that cometh to ſpoil all the Philiſtins*] The time by God deſigned for their deſtruction; as Chap. 46.10.

and *to cut off from Tyrus, and Sidon, every helper that remaineth*] For theſe being the iſſue and poſterity of Cham by Canaan, and ſeated not far from the Philiſtines quarters, who likewiſe were deſcended from him by Cuſh, were on all occaſions ready to be aſſiſtant unto them. See Gen. 10.14, 15, 19. Joel 3.4.

for the Lord will ſpoil the Philiſtimes, the remnant of the country of Caphtor.] That the *Caphtorim* were of the ſame linage and race with the *Philiſtines*, being both of them deſcended from Miſraim, appeareth Gen. 10.13.14. that before Moſes his time, they dwelt neer unto them, poſſeſſing the land that bordered upon them, even unto Gaza, from whence they had expelled the Avites, appeareth Deut. 2.23. and it may ſeem that they had ſometime ſubdued the Philiſtines, and carryed of them captive into their own country, from whence God had yet by ſome means reſcued and reduced them again, Amos 9.7. Howbeit, in Jeremies time it may hence be gathered, that they and the Philiſtines were confederate together, and in regard both of vicinity and confederacy, were likely to fare alike the one with the other. By the *remnant* of them, ſome would have meant the Philiſtines, in generall, becauſe deſcended from the Caphtorim; but that is not ſo: for the *Philiſtines* are ſaid not to have deſcended from the *Caphtorim*, but from the *Caſluchim*, Gen. 10.14. Others, thoſe of them, whom the Caphtorim ſhould leave, when they did over-run Paleſtine. But they ſeem rather to be diſtinguiſhed here from the Philiſtines, as well as the *Tyrians*, and *Sidonians*, before-mentioned, ſo to be called *the remnant* of that country, either becauſe the Egyptians had made ſome ſpoyl of them before, when they invaded Paleſtine, and Gaza, neer unto which their ancient abode was; or becauſe the Chaldeans were to begin with them, before they fell upon the Philiſtines country. See the like, chap. 25.20. What country this *Caphtor* ſhould be, much doubt is made. The Chaldee Paraphraſt both here and elſewhere rendreth it, *Cappadocia*: and with him moſt, both Greeks and Latines, concur: and a learned late Writer, though aſſigning Cappadocia to others, yet would ſeat theſe Caphtorim in Colchis, a country, if not coming within the compaſs of ſome part of it, yet confining at leaſt upon it; and that the rather, becauſe he findeth a region in thoſe parts called *Sidene* from a city therein ſituate termed *Side*, which in Greek ſignifieth *a pomegranate*, as doth *Caphtor* alſo in Hebrew, Exod. 39.24——26. But as well Colchis, as Cappadocia, ſeemeth too far remote from the habitation of theſe Caphtorim. One of the Jewiſh Commenters on this place, with whom the Arabick Interpreter, and one or two other Jewiſh Writers are ſaid to agree, would have *Caphtor* to be *Damiata*, which the later Greeks call *Tamiathis*, a city in Egypt: which though it may ſeem the more probable becauſe they were of Miſraims race, yet the ſacred records ſeem ſtill to ſeat them not far from the Philiſtines, and more into the land, and not likely therefore in Egypt. I ſhould rather ſuppoſe their place of abode to have been between Paleſtina, and Idumea, by conjecture from a city in Idumea, or its confines, called anciently from this *Caphtor Caparorſa*; as out of Ptolomy a learned Annotator here obſerveth. But why is their country then termed an *iſle*? may ſome ſay; for that term in Hebrew, though it do not alwayes denote *an Iland*, properly ſo termed; yet it implyeth, at leaſt, *a ſea-coaſt*, or a country bordering upon the ſea; whereunto ſome anſwer, that all remote or tranſmarine parts, ſuch as paſſage was to by ſea, are in Scripture ſo termed: but the word is uſed more generally for any forrein country, one or other indefinitely. See Eſay 20.6. & 41.1. and ſo the Caphtorims country, though an inland one, may well come within the compaſs of that term.

V. 5. *Baldneſs is come upon Gaza:*] Either ſhe is ſhaved and ſtript of all her wealth by the enemies pillage of it; as Eſay 7.20. or rather they have made themſelves bald, by ſhaving and cutting, or pulling and tearing of their hair; which upon occaſions of great grief, was a thing uſuall among them, Job 1.20. Eſay 15.2. Chap. 16.6, 7. & 41.5. & 46. 37. Ezek. 29.18. Mic. 1.16. Of *Gaza*, ſee ver. 1. Heb. *Baldneſſe is come unto Gaza*: and ſo the ancient Greek rendreth it ſometime: but *el* is oft uſed for *al*, or *upon*; as Chap. 36.23. and ſo the old Latine.

Aſhkelon is cut off with *the remnant of their valley.*] A chief city in Paleſtine: whereof ſee 1 Sam. 6.17. 2 Sam. 1.20. inſtead of, *is cut off*; as the word commonly ſignifieth, Eſay 15.1. Hoſ. 10.15. Zeph. 1.11. the old Latine here readeth, *is ſilenced*: and the two roots in Hebrew are ſomewhat neer, but divers. By *the remnant of their valley*, ſome of the Jewiſh Doctors following the Chaldee, underſtand their *wealth*: for the word of *depth*, ſay they, from whence the word cometh, hath a notion of *abundance*, or *muchneſſe*, Eſay 7.11. Hoſ. 9.9. But other of them take the term in its ordinary ſenſe, and underſtand it of ſuch Askelanites, as lived not within the city, but in the vale neer unto it. Some others more generally of the reſt of the Philiſtines country, that lay moſt of it low, and is termed thereof *a vale*. See Joſeph the Jew his *Antiquities*, l. 5. c. 2. the ancient Greeks following ſome corrupt copy, render it, *the remnant of the Enakim*; as if it had ſome reference to the ſons of *Anak*, Num. 13.22, 29. Deut. 1. 18, 21. which yet a learned Annotator ſeemeth to approve.

how long wilt thou cut thy ſelf?] Spoken to Askelon, or to Paleſtine in general, or the inhabitants of either; demanding of them how long they will be taking on in that manner, cutting and maiming themſelves, as in extremity of grief and vexation, out of impotency and impatiency of Spirit, heathen people were wont to do. See Lev. 19.28. Chap. 16.6. The ſpeech implyeth, as a grievous, ſo a long and tedious calamity, and lamentation thereunto correſpondent. The Greeks joyn this clauſe to the words following, rendring it, *how long wilt thou cut, O ſword of the Lord?* but the word is in a reciprocal form: nor is it ever found in any other notion elſewhere. Howbeit, thoſe reciprocal forms are not in notion perpetually ſuch: and if any inſtance of this therein varying from the ordinary uſe could be produced, I ſhould incline to this Verſion: the rather, for that the text would go very ſmoothly away with it.

V. 6. *O thou ſword of the Lord, how long* will it be *ere thou be quiet?*] The words as ſome would have them of the Philiſtine people cutting themſelves, ver. 5. But it ſoundeth not after their profane ſtrain; little dreamed they in likelyhood of any hand of God in thoſe things that now befell them. And the moſt therefore rather conceive them to be the Prophets own words, lamenting the havock that the ſword made among them, ranging up and down ſo long together from place to place with them, and humbly preferring his ſupplication to God for a ſtay of it. For Gods Prophets are ſenſible of, and affected with the calamities not of their own alone, but of other people alſo, though their enemies. See Eſay 15.5. & 16.9. Chap. 48.31.

O ſword of the Lord] The *ſword* he ſpeaketh of is the ſword of the Chaldeans; but it is called *the Lords ſword*, becauſe ſent by him; becauſe it cometh by command, and with commiſſion from him, Chap. 25.29. ver. 7. So, *the ſword of the Lord, and of Gideon*, Judg. 7.18, 20.

put up thy ſelf into thy ſcabbard:] Not, *gather thy ſelf*, or, *be gathered*; as ſome render it: though the word have uſually a notion of *gathering*: but *retire*, or *betake thy ſelf unto thy ſcabbard*; as the word is uſed, Exod. 9.19. Num. 11.30. 2 Sam. 17.13. Pſal. 104.22.

reſt, and be ſtill.] *Reſt*; Of this term, ſee on Chap. 31.3. the Latine rendreth it *be cooled*, or *cool thy ſelf*: and that Popiſh Expoſitors deſcant upon to no purpoſe, for the word hath no ſuch notion in it; *and be ſtill*. Heb. *be ſilent*; as Pſal. 4.4. Eſay 23.2.

V. 7. *How can it be quiet?*] An anſwer to the Prophets requeſt: or his own reply to himſelf, as recalling himſelf, and demanding of himſelf, how it could be that it ſhould ſo do, when as God had given it a charge and command to the contrary. Heb. *How ſhalt thou be quiet?* or, *ſhouldeſt thou*; as in a potential notion: a change of the perſon; as Ezek. 31.10.

ſeeing the Lord hath given it a charge] Heb. *and* (as chap. 10. 26.) *the Lord hath commanded it*, and it cannot ſtay till his

Command be executed, till his work be done, till his will and word be fulfilled. See Chap.23.20. & 30.24.

againſt Aſkelon, and againſt the ſea-ſhore? there hath he appointed it.] Heb. *unto Aſkelon, and unto the ſea-port*, or, *coaſt*, Gen.49.13. Deut.1.7.but *el*, may be for *al*; as before, Ver.5. *the ſea-coaſt*; that is,Paleſtine in general,which coaſted much on the midland-Sea, Eſay 9.12.

CHAP. XLVIII.

Verſ. 1. AGainſt *Moab*] Heb. *unto Moab*; or, *Concerning Moab*: as Gen.20.13. Pſal.91.11. Chap. 14. 10. See the like Prophecies againſt Moab, Eſay 15. & 16. Amos 2.1. but thoſe to be executed for the greateſt part of them by the Aſſyrians; this, as that alſo, Ezek.25.9. by the Chaldeans. See Joſephs *Antiquities*, l. 7. c. 11. on Chap. 44. 30.

thus ſaith the Lord of hoſts, the God of Iſrael,] As chap. 46. 25. but here the rather ſo ſtyled, becauſe he is coming to be avenged upon Moab, for his Iſrael, and the wrongs by Moab done them; as the like, Eſay 34.8.

Wo unto Nebo; for it is ſpoiled:] *Nebo*, a city of Moab: whereof, ſee Eſay 15.2. It ſeemeth to have its name from ſome idols oracle there ſeated: and the Prophet is by ſome deemed the rather to begin with it; becauſe thence they had their oracles of proſperity and peace, ſuch as themſelves deſired, and their idol Interpreters were wont to coin for them, and to furniſh them with.

Kiriathaim is confounded and *taken:*] Another City of Moab, ſometime belonging to the Reubenites, Joſh.13.19. it is of a duall form, whereby the city ſeemeth to have conſiſted, as divers others, and ſo Jeruſalem it ſelf, of two parts.

Miſgab is confounded and diſmayed.] Whether the word here uſed be a noun of common notion, ſignifying *an high place*, as Pſal.9.9. & 46.7,11. but taken collectively for the high and ſtrong forts of Moab in general,or the proper name of a place, is queſtionable: and it may well ſeem to be,either the peculiar name of ſome place, uſually ſo termed, though from a word of more general notion; as *Botſrah*, both in Moab, Ver.24. and in Edom, Eſay 24.6. & 63.1. or,as ſome think, an attribute of it, rendring the text, the city of *the high place*; thereby underſtanding a city in Moab from its ſituation called *Bamoth*, Num.21.20. and *Sela*, Eſay 16.1. becauſe ſituate *aloſt* upon *a rock*.

V. 2. There ſhall be *no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it;*] This paſſage is variouſly both divided and rendred. This of our Verſion will not well ſtand; for who in Heſhbon ſhould conſult or conſpire againſt Moab? *Heſhbon* it ſelf being a city, and that a chief one in Moabs country, Eſay 15.4. & 16.8. and no better will that of the old Latine hold, *There ſhall be no more exultation of Moab againſt Heſhbon.* For there is as little reaſon,why Moab ſhould exult againſt Heſhbon, as why Heſhbon ſhould conſpire againſt Moab. Others therefore render it, *There ſhall be no more vaunting of Moab in Heſhbon*; that is, Heſhbon ſhall no more vaunt it ſelf of the ſtrength of their State, of the Kingdome of Moab its wealth and power.Others,*There ſhall be no more vaunting in Moab concerning Heſhbon*; that is, the Moabites ſhall no more vaunt of Heſhbon as a place impregnable; eſteemed one of the greateſt ſtrength in thoſe parts, Ver. 45. Others laſtly, *No more praiſe of Moab ſhall there be*; (there ſhall be no more talking abroad of Moab, as of a goodly, famous, rich, flouriſhing State) *as concerning Heſhbon*,(ſo is the particle uſed, chap.38.24. Ver.27.) *they* (that is, the Chaldeans) *have deviſed evil againſt it*. There is in the words an elegant alluſion to the name of the city; as if it were ſaid with us, *There is miſchief deviſed againſt the Deviſes*: a Town of that name with us, that ſuffered in the late civil wars; and for notion anſwereth preciſely to the Hebrew *Heſhbon*.

come, and let us cut it off from being *a nation.*] The Chaldeans words expreſſing their purpoſe againſt Moab, and egging one another on to the execution of it, as chap.6.4,5.See the like of other nations, among Moab one, now paid in his own coin, againſt Iſrael, Pſal.83.4. The like form, ſee ver. 42. Eſay 17.1. & 23.1. & 24. 10. 1 Sam. 15. 22. Hoſ. 4.6. & 9. 12.

alſo thou ſhalt be cut down, O Madmen;] Another city of Moab called *Madiama* by Ptolomy; *Medeba*, (which ſome ſuppoſe ſhould be *Medema*) in Joſephs *Antiquities*,l.13.c.17.) thereof ſee Eſay 25.10. Heb. *thou ſhalt be ſilenced*, or, *brought to ſilence*; as Pſal.31.17,18. thou ſhalt be brought ſo low, that thou ſhalt not dare ſo much as to mutter for fear and dejection of ſpirit, much leſſe vaunt thy ſelf as formerly. See Eſay 29.4. chap.46.22.There is again in the terms here uſed an affinity of ſound, as if it were ſaid, *Silly* (the name of an Iland with us) *ſhall be ſilenced.*

the ſword ſhall purſue thee.] Heb. *Go after thee.* as chap. 42. 16. & 49.37.

V. 3. *A voice of crying* ſhall be *from Horonaim:*] A city of Moab, where Sanballat was born; or whereof he was ſometime Governour, Neh.2.10. See Eſay 15.5. Ver.5. And it is of a duall form, ſaith the Rabbine, becauſe there were two *Horons*, the upper and the lower. See Joſh. 10.10,11.& 16. 15. & 18.13.

ſpoiling,and great deſtruction.] Heb. *a great breach*; as chap. 4.20. So chap.50.22. & 51.54.

V. 4. *Moab is deſtroyed:*] Heb. *is broken*: as chap.22.20.

her little ones have cauſed a cry to be heard.] While the great ones leave them to ſave themſelves; as chap.47.3.and there is an elegant conſonancy in the words of *little ones*, and *cry*, which our Engliſh cannot expreſs. See the like, Eſay 5.7. For the Chaldee ſeems to ſtray here, rendring it *Sultans*,or, *Princes*; which yet the Jewiſh Commenters retaining, ſay, ſome of them, that they are ſo called here, becauſe leſs then Kings,lower then Soveraigns.Other of them,that they are ſo termed in way of deriſion and contempt. But theſe are like herein to the Popiſh Expoſitors, torturing the text, and their wits withal, to make ſomewhat of a vitious Verſion.

V. 5. *For in the going up of Lubith, continual weeping ſhall go up:*] Up, and down all the way along, that the Moabites flee from, or before the Chaldeans purſuing them, Verſ. 2. ſhall be nothing but continual weeping and wailing. See Eſay 15.5.Heb.*weeping with weeping ſhall go up*;as Eſay 16. 9.

for in the going down of Horonaim the enemies have a cry of deſtruction.] Heb. *of breaking*; as Ver. 3. which ſome expound *a broken cry*; as having reference not ſo much to the occaſion, or ſubject of it, as the Jewiſh Commenters, and others of ours take it; as to the manner or quality,and affection of their cry: and becauſe the word *enemies* is in a form of regiment, they render it, *the enemies* of breaking, or broken noiſe,*have heard a broken cry*,to wit,from the Moabites,crying ſo loud, that they drown the enemies ſhouts with their outcries. But the Jewiſh Critick well obſerveth, that the form regent,or the contracted form, is not infrequently found uſed for the abſolute and entire; as Num.5.18.1 King.4.6. & 17.13.and our Verſion therefore may well ſtand. As for that which a learned Writer hath, that they wept indeed as they went up to Luhith, but more abundantly and vehemently when they went down from Horonaim, becauſe that was the utter limit of their land; and they were then going into captivity to leave their country, ſeems not ſo probable, becauſe of that which followeth,ver.6. Whereby it appeareth, that they fled rather from them,then were yet led away by them. It ſeems rather to argue the impotency of their ſpirits, and exceſſiveneſs of their griefs; that whereas it had been their wiſeſt courſe to have made away, with as much ſilence, and ſecrecy as they could; yet they were not able to contain themſelves, but muſt needs cry out,and that ſo loud, that the enemies themſelves might hear them. See ſomewhat the like,but in another caſe,Gen.45.2.

V. 6. *Flee, ſave your lives,and be like the heath in the wilderneſſe.*] Theſe are by the moſt Interpreters conceived to be the words of the Moabites, calling one upon another to flee with all ſpeed for their lives,and betaking themſelves to the deſarts, there to live; as Pſal. 55. 7. The word *Aroer* here uſed,the Chaldee taketh for the proper name of a place, as it is afterward ver.19. as if it were ſaid, *Be like the tower of Aroer* that ſtandeth in the waſte; but therein few follow him: the word ſignifieth *a bare naked* tree: whereof ſee on chap. 17.6. and one of the Jewiſh Doctors ſeem to expound it of their cities,leave them as bare as ſuch trees on the waſte. See ver.9. Some would have them to be the ſpeech of the Prophet himſelf in a prophetical way,fore-telling what ſhould befal them, to wit, that they ſhould be compelled to flee for their lives, and be as bare and vile as the heath that groweth on the waſte; or as ſome naked tree,ſtanding by it ſelf alone on the waſte,ſtript of all graceful furniture of fruit or leaf, and expoſed to all winds and weathers. And a learned Writer conceiveth it to be mixt with an irony, as if he ſhould ſay, Flee, ye may ſave your lives, and ſo do; but when you have done all you can,and eſcaped the ſword,your life will be ſuch,that it had been better for you to have died by it, your life will prove more miſerable and bitter to you then death.See Lam. 4.9. I adhere to what was propounded at firſt: or, if ought further be deemed to ly hid in this laſt clauſe, I ſhould rather conceive it to be ſpoken out of a regard had, above all beſides it,to life; as Job 2.4. Mat.16.26.as if it were ſaid, *Flee, and ſave your ſelves,or your lives* (Heb.*ſoul*,as chap.51.6. Job 2.6)whatſoever we do elſe, though you leave your ſelves as bare as the naked'ſt ſhrub that groweth on the wild waſte: the looking after ought elſe may coſt you your life.It ſeemeth to me not unlike that advice of our Saviour, Mat. 24. 16—18.Luk.17.31,33.

V. 7. *For becauſe thou haſt truſted in thy workes, and in thy treaſures,thou ſhalt alſo be taken,*] Thy ſelf-confidence ſhall prove thy ruine. By *works*, ſome underſtand their idols, Pſal.115.3.Chap.32.30. Others, their poſſeſſions, 1 Sam. 25.2. Others again, their fortifications, ver.18,41. It may ſeem to comprehend all thoſe means, whereby they had endeavoured to ſtrengthen themſelves.

and Chemoſh ſhall go forth into captivity with *his Prieſts, and his Princes together.*] *Chemoſh*, thy chief idol, Num. 21. 29. 1 King.11.7,33. whom in vain therefore thou ſhalt ſeek unto, Eſay 15.2.ver.13,46.*ſhall go into captivity*, (as Chap. 15.1, 2.See Eſay 46.2. Chap.43.12.) and all his abettors together with him, the *Prieſts* that attend on him, and *Princes* that maintain both them, and him, Chap.49.3.

V. 8. *And the ſpoiler ſhall come upon every city, and none ſhall eſcape:*] The King of Babylon, Chap.6.26.

the valley ſhall periſh, and the plain ſhall be deſtroyed,] The cities ſituate in the vale and in the plain, together with thoſe that ſtand on the hils, and higher grounds, ver.1. See Chap. 47.5.

as the Lord hath ſpoken.] *Aſher*, for, *caaſher*, as the Jewiſh Critick here obſerveth; and ſo the ancient Greek here rendreth it, *as*; ſo alſo, Exod.34.18.Chap.9.14. & 33.22. or, as others, and ſo the old Latine; *becauſe the Lord hath ſpoken*; as 1 King.15.13.Neh.2.3,10.Chap.1.15. & 13.25. or, *ſurely*; as a learned late Writer; and ſo ſaith he, 1 Sam.15.20.Neh. 4.12.Pſal.10.6.& 9.11.& 144.12. Eſay 8.20. Habb.3.16. I ſuppoſe it may as fitly be rendred, *for the Lord hath ſaid it*: as 1 Sam.15.15.Chap. 32.3. a defect of the pronoun; as Eſay 1. 20. See chap.46.25.

V. 9. *Give wings unto Moab,*] Implying, that there would be no poſſibility for him to eſcape, unleſs he could get wings and fly. So Pſal. 55.6.Heb. *Give ye feather, or, wing to Moab*: the word here uſed, doth with the Hebrews, in the firſt place, ſignifie *a flower*, Job 14.2.Eſay 40.6. in the next place, *a fether*; ſo termed, ſaith the Jewiſh Critick, becauſe fethers ſprout out from the bodies of Fowls, as flowers do from the ſtems and branches of trees and plants: and from a word therefore of that notion have the young of Birds and Fowls their name, Deut.22.6.Job 39.30.Pſal.84.3. *feather* therefore for *feathers*, or for *wing*, conſiſting of *fethers*: either taken collectively. Howbeit, ſome of our Jewiſh Maſters fetcht it another way about; the word, ſay they, in Chaldee, ſignifies the *fins* of fiſh. So uſed, Lev.11.9. and in the next place the *wings* of Fowl; ſo they uſe it, Pſal.139.9. becauſe *wings* are to the one, as *fins* to the other; the one to fly, the other to ſwim with. The word in this notion is no where elſe found in the Hebrew. But the old Latine taking the word in his firſt and proper ſenſe, as alſo ſome Greek Verſions before it, rendreth it, *Give Moab a flower*, or, *flowers*; *for he ſhall go out flouriſhing*; Which though it be here ſo ſenſleſs a notion, that it can be no way fitted to the context; yet Popiſh Expoſitors waſte ink and paper in diſcourſing at large of it, and deſcanting upon it; forcing in hither the fading nature of flowers, and the ſticking of corpſes with them; and adding a forged fiction withall of a ceremony uſed in the land of Moab, of ſetting garlands on the heads of thoſe that were to be executed: and all this, becauſe their vitious Verſion muſt be maintained, though it be never ſo abſurd. What the ancient Greeks read here is uncertain: for they render it, *Give Moab a ſign*; *for with a touch he ſhall be touched.* And the Chaldee roveth here as wide as the reſt, rendring it, *Take away the crown from Moab, he is going into captivity*: and it ſeemeth that hence the Paraphraſt took his riſe for this Verſion; becauſe the word here uſed doth ſometime ſignifie *a plate of gold*, Exod.28.36. Lev.8.9. ſuch as *crowns* are wont to be adorned with, or conſiſt of: whence alſo ſome expound that, Pſal.132.17. *I will adorn his crown, with golden plates.* But the text ſpeaketh of ſomewhat to be given to him, not taken from him: and the very next words ſufficiently refel all theſe figments and fancies: whereof thus much onely, that none may trip or ſtick at them.

that it may flee, and get away] Heb. *that* (as Job 11.6. Pſal. 25.15.) *ſhe may flying fly*, as the word is uſed, Job 4. 15. and thence a word for *a feather*, wherewith Fowl fly, Lev.1.16. Ezek.17.3,7. and for the *Eſtrich*, a Fowl of goodly, large, and fair feathers, Job 39.15. an irregularity which the Jewiſh give notice of, not obſerved in the word here uſed, hath cauſed a miſtake both in our Verſion, and ſome others: which yet for the meaning in general are ſound, though they fail in the genuine notion of the terms, ſuppoſing them to come from two ſeveral roots; and the latter to ſignifie *to go out*, not *to fly*.

for the cities thereof ſhall be deſolate without any to dwell therein.] Heb. *deſolations*; as Chap.44.2,22.

V. 10. *Curſed* be he *that doth the work of the Lord deceitfully,*] Or, *negligently*; (and ſo the Greek renders it) or, *ſlackly*: as, *a bow of ſlackneſs*, or, *a ſlack bow*, Pſal.78.57. and *an hand of ſlackneſſe*, or, *a ſlack hand*: oppoſed to *a diligent* one, Prov.10. 4.& 12.24. The work of the Lord in deſtroying the Moabites, and doing execution upon them: which God hath now given in charge to the Chaldeans, by a ſecret inſtinct concerning the Moabites; as by an expreſs word to Saul concerning the Amalekites, 1 Sam.15. and would have done to the purpoſe. See chap.47.6,7.& 50.25.

and curſed be he *that keepeth back his ſword from bloud.*] A curſe there is as well on ſuch as ſhed not bloud when they have commiſſion and charge from God ſo to do, as on thoſe that do the like without either. Num. 34. 31,33. 1 King.20. 42.Prov.17.15.

V. 11. *Moab hath been at eaſe from his youth, and he hath ſetled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity:*] Moab hath lived a long time at eaſe, he hath not been diſturbed much in his land, or removed out of it, and hurried from place to place, as Iſrael hath been: illuſtrated by a reſemblance taken from wines that have not been drawn from their lees, as thoſe, whereof Eſay 25.6. Heb. *to his lees*: *el*, for, *al*; as Chap.36.23. & 47. 5,7.

therefore his taſte remained in him, and his ſent is not changed] Or, *remaineth*. Heb. *ſtandeth*, or, *ſtayeth*; as Deut.5.31.Eccleſ. 1. 4. He retaineth ſtill his ſtate, his dignity, his ſtrength, his wealth; and withall (as with ſuch wicked ones eſpecially is wont to be) his pride, his preſumption, his impiety, his impurity, his iniquity. See Pſal.55.19. Eſay 26.10. Hoſ.4.7. Zeph.1.12.ver.26,29.

V. 12. *Therefore behold the days come, ſaith the Lord;*] Heb. *The days coming*; as Chap. 31. 27.

that I will ſend unto him wanderers that ſhall cauſe him to wander,] Heb. *and* (as chap.41.15.) *I will ſend him wanderers*; (ſuch as come from a far country, from Chaldea, Eſay 39.3. chap.6.22. & 8.19.) or *tranſporters*: as the Jewiſh Commenters would have it; ſo rendring it alſo, Eſay 63. 1. ſuch as make others to wander: but the word ſeemeth rather to be in a conſiſtent, then a tranſient notion, both here and there; and to ſignifie in his firſt and ſingle form *to wander*, or travel from place to place; in his ſecond, or double form, *to make to wander*, or *to remove*: and there is an elegant *antanaclaſis*, or variety of notion in the terms; as if it were ſaid, the Chaldeans ſhall come far from their own place of abode into the Moabites country, as if they were ſome *vagrants*, or *wanderers*; but they ſhall make the Moabites in good earneſt to *wander*, by leading them away captives, ver.46.

and ſhall empty his veſſels, and break their bottles.] Alluding to the former reſemblance of wine, either in cask, or in bottles. They ſhall depopulate his cities (as chap. 51.34. and break them as earthen bottles, Pſal.2.9. Eſay 30. 14. Chap. 19.10,11.

V. 13. *And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Bethel, their confidence.*] Becauſe he ſhall be no more able to deliver them from the Chaldeans, ver.7,46.Eſay 15.2.& 16.12. then the golden calf at Bethel, 1 King.12.39. was able to ſave the Iſraelites from the Aſſyrians, 2 King.17.6,12. Hoſ.8.4,5.& 10.15.

V. 14. *How ſay ye, we are mighty, and ſtrong men for the war?*] Or, *How can ye ſay?* as chap.2.23. with what face can ye brag of your valour, when ye carry your ſelves as cowards? ver.39.41. See the like in another kind. Eſay 19. 11. and of Moab's vaunts, ver.2,29,30.

V. 15. *Moab* is *ſpoiled, and gone up* out of *her cities,*] There is no ſmall variety of Verſions and Interpretations of the latter clauſe here; for the former is the ſame in effect with what we had before, ver.1,8. and have after again, ver.18,20. The Hebrew hath no more then this, *and her cities it*, or, *he*, *is gone up.* Some render it, *her cities*, or the multitude of her cities, *are gone up*, to wit, into ſmoke; that is, they are burnt; as Judg.20.40.Eſay 9.18. Others, *her cities are gone*; they are loſt, fallen down. So the old Latine: Or, *are gone up*, ſay ſome, that is, are periſhed and *deſtroyed*; as the Chaldee hath it: taken from vapours, that as they aſcend, vaniſh away, Jam.4.14. ſo they ſuppoſe the word to be taken, Amos 8. 8. Nah.2. 1. but theſe places are as dubious, if not more then this. Others, *he* (that is, the Inhabitant, or Moab) *is departed* from, or *gone out of his*, or, *her cities*, or, *he ſhall depart* from *his cities*; as the word is uſed, Num.16.26. 1 Sam.14.46. Chap. 37.57. but the verb is here maſculine, the pronoun affixed to the noun feminine. Others, *he* (to wit, the enemy) *hath made the cities to aſcend*; that is, he hath deſtroyed, and taken them away; as Pſal.102.24. but the forms are not the ſame. Others, *the ſtirrer up of her is come up*; that is, one is come, or coming up to her, that will rouz her from her ſecurity, ver. 11. from a word that ſignifies *to raiſe*, or *rouz up*, Joel 3.9. but no inſtance of ſuch uſe of the word is produced. A learned late Annotator coming after all theſe, rendreth it, *her enemies are got up*, over her: *to aſcend*, or, *get up*, or, *over one*, for to overmaſter him, or to be advanced to greater honour and dignity then he: and *to deſcend*, for to be overmaſtered by another, and depreſſed to more diſgrace and miſery, Deut. 28. 43. So here in this branch, and the next: and the word *ar* is by a Chaldeiſm put ſometime for *tſar*; that is, *an enemy*, or *adverſary*; as 1 Sam.28.16. Neh.4.12. Pſal.10.6.& 95.11.& 144.12. Eſay 8.20. Dan.4.16. and for the diverſity of the number between the verb and the noun, it is not unuſual in a diſtributive notion; *her enemies each of them hath got up*, or, *ſhall get up*; as the like, Exod.17.12. Job 12.7. Prov.14.1. Joel 1.20. But this learned man doth elſewhere go himſelf another way, one of thoſe before ſpecified. I ſhall add in the laſt place mine own opinion, yet not mine alone; for I find it backed by a Jewiſh Maſter, I light hitherto on none that take notice of it, and his ſon, though he relate him, ſeemeth not to adhere to him: I render the words with him, *Moab is*, or, *ſhall be ſpoiled*; *he* (to wit, the ſpoiler) *is come up*, or, *ſhall come up on her cities*; as ver. 18. *the ſpoiler is come upon thee*: and of Babylon, Chap.51.48,56. and, *her cities*, as *her young men*, in the next branch: the noun or participle is ſupplyed from the foregoing verb; as Gen.50.2,26. the prepoſition included in the verb preſent.

and his choſen young men are gone down to the ſlaughter,] Or, *ſhall go down*; that is, be ſtrucken down, and ſlain, as an ox, or other the like beaſt, by the ſacrificer, or the butcher; as Eſay 34.6. chap.50.27. & 51.40. So rather then as that learned Annotator, who would have it parallel to that, Deut.28.42. and an *antitheſis* herein between this and that of *aſcending* in the former branch: which though ſome may well be granted; yet that which he would have, the very words of the text refuſe to admit. Heb. *the choice of her young men*; as Exod.15.4. and there is an elegant conſonancy of the two terms in the text, not in ſound of letters onely, but in notion alſo, and notation: as if it were ſaid, *The choice of her choice ones.*

ſaith the King, whoſe name is the Lord of hoſts.] As Chap.46.18.

V. 16. *The calamity of Moab is neer to come, and his affliction haſteth faſt.*] So Eſay 13.22. Mal.3.5. 2 Pet.2.1, 3.

V. 17. *All ye that are about him bemoan him, and all ye that know his name*;] Condole with him, both ye that are his neer neighbours, and have been formerly acquainted with him, and ye alſo that are further of, and have known him onely by hear-ſay.

Say ye, how is the ſtrong ſtaff broken, and *the beautifull rod?*] Heb. *ſtaff of ſtrength*; and, *rod of beauty*, or, *bravery*; as it is rendred, Eſay 3.18. See Ezek.19.11,14. How is Moab deſtroyed, notwithſtanding the greatneſs of his ſtrength and ſtate, that he ſo much gloried in, and truſted unto? Ezek.19.12. *ſtaff and rod*, are emblems of power and authority, Pſal.110.2. Zach.11.7. Yet becauſe the ſame terms import oft times an afflicting and chaſtiſing or puniſhing power, Eſay 10.5. Lam.3.1. in regard hereof ſome conceive here to be an intimation withal of Moab's having been over-troubleſome and burdenſom to others in the height of her former ſtrength and ſtate; and this way the Chaldee Paraphraſt ſeemeth to encline. See the like of ſome other, Eſay 14.4,10,12. Chap.50.23.& 51.41. Lam.1.1.

V. 18. *Thou daughter that doſt inhabit Dibon*,] Thou goodly fair city, like ſome beautiful and gorgeous damſel, See chap.46.11,19. and of *Dibon*, ſee Num.21.30. Eſay 15.2,9.

Come down from thy *glory*,] As Eſay 47.1. Chap.13 18. the pronoun is wanting, as Chap.31.17.

and ſit in thirſt] Not in thy fat ſoil, and well-watred plains, where formerly thou didſt reſide, Num.21.13,14,20. & 22.1. but in ſome dry and thirſty place: *thirſt*, for a place of *thirſt*; as Pſal.107.33. Eſay 35.7. or, *a thirſty* place; as Eſay 44.3. a defect of the ſubject, ſee ver.6.

for the ſpoiler of Moab ſhall come upon thee, and *he ſhall deſtroy thy ſtrong hold.*] See ver.8,15. & ver.1.

V. 19. *O Inhabitant*] Heb. *Inhabitreſs*; as Chap.10.17.& 22.23.& 44.19.& 51.35. So ver.18.

of Aroer,] A city of Moab ſituate on the banks of the river Arnon, Deut.2.36.& 3.12.

ſtand by the way, and eſpy, ask him that fleeth, and her that eſcapeth, and *Say, what is done?*] Ask of every one that paſſeth by thee, whether man or woman, What is the cauſe of their flight; as chap.46.5. or enquire of them, how things go abroad, as people full of fears are wont to do, 1 Sam.4.13.

V. 20. *Moab is confounded*; *for it is broken down:*] The anſwer of thoſe that either flee, or paſs by, returned to the former enquiry: that all is loſt, ver.4.

howl and cry;] Eſay 16.7. So Chap.47.2.

tell it in Arnon] Of this river, ſee Num.31.13. and it may ſeem that ſome city of ſpecial note had its name alſo from it: otherwiſe, by *Arnon* muſt be underſtood the region neer about it, or on either ſide of it.

that Moab is ſpoiled.] Ver.15.

V. 21. *And judgment is come upon the plain country*,] As well as upon the higher land: or upon Moab's land in general, being moſt of it ſuch. See the like, chap.47.5. Heb. *land of plainneſs*, or, *evenneſſe*; as Pſal.143.10. Eſay 26.10.

upon Holon,] A city of Moab, ver.24. We find one of that name in Judah's lot, Joſh.15.55. aſſigned the Levites, Joſh.21.15.

and upon Jahazah,] Mentioned in Reubens lot, Joſh.13.18.

and upon Mephaath,] Out of Reubens lot, Joſh.13.18. aſſigned the Levites, Joſh.21.37.

V. 22. *And upon Dibon*,] In Reubens lot, Joſh.13.17. See ver.18.

and upon Nebo,] See Num.32.3. from whence it appeareth that moſt of the Towns here mentioned, were ſometime part of the poſſeſſions of thoſe Kings of the Amorites, whom the Iſraelites ſubdued beyond Jordan. See alſo, ver.1.

and upon Beth-diblathaim,] One of the Iſraelites ſtations in their paſſage to Canaan, Num.33.46,47. called there *Almon-Diblathaim*, and *Dibla*, Ezek.6.14. whence it appeareth, that it ſtood toward the wilderneſs. The ancient Greek rendreth it, *the houſe of Dæthlathaim*; and the old Latine accordingly, though leſs corruptly, *the houſe of Deblathaim*; as if it were the name of ſome perſon, as is *Diblaim*, Hoſ.1.3. but *Beth* is part of the name of the city, as in *Bethlehem*, and *Bethſhemeſh*, and *Bethoron*, and the like: and it may in them ſignifie, not ſo much *an houſe*, as *a city*. So *Bethgamul*, and *Bethmeon*, ver.23.

V. 23. *And upon Kiriathaim*,] Of it, ſee Num.32.37. Joſh.13.19.

and upon Bethgamul,] This city I find not elſewhere named in Scripture: A learned late Writer ſuppoſeth it to ſignifie in notion and notation, the ſame with *Gag-gamul*, or *Gaugamela*, the place of Darius his laſt defeat by Alexander; and to ſignifie *the Town of Camels*: (as Strabo alſo, lib.16. obſerveth of that other, that it ſignifieth, *the houſe of a Camel*) and to be that which for *Kamala* is written *Makala* in Ptolomy.

and upon Beth-meon.] See Eſay 15.2.

V. 24. *And upon Kerioth*,] Joſh.15.25. Amos 2.2.

and upon Bozrah,] Not that in the land of Edom, Eſay 63.1. but another of the ſame name in the land of Moab, called alſo *Bezer*, Joſh.22.36. the word ſignifieth a ſtrong *fort*, or *hold*, Eſay 25.2.& 27.10. See on ver.1. and thence after the Punick pronunciation, *Butſra*, and by Inverſion of letters in the Greek and Latine, *Byrſa*: the name of the Fort that Dido built in Africa; of which they give another fabulous notation. See Virgils *Eneides*, l.1.

and upon all the cities of the land of Moab, far or neer.] *All*, for, *the reſt of*; as chap.43.2.

V. 25. *The horn of Moab is cut off, and his arm is broken, ſaith the Lord.*] His might and majeſty is utterly abandoned; ſet out by a two-fold expreſſion and reſemblance: the one taken from beaſts, whoſe force and grace is in their horns, Pſal.74.4,5,10.& 89.17.& 92.10.& 148.14. Lam.2.3. the other from man, whoſe ſtrength, for action, conſiſteth moſt in his arms, Job 22.9. Pſal.10.15.& 18.30.& 37.17.& 89.13,21. Ezek.30.21,22. A learned late Writer ſuppoſeth in the terms of *horn* and *arm*, the names of two cities in that country alluded to, called by Ptolomy, the one *Karna*, the other *Zoara*; which come very neer to thoſe words in the Hebrew. And by *horn*, and *arm*; ſome, after the Chaldee, underſtand *Sultans*, or *Princes*, Num.22.14,15.

V. 26. *Make ye him drunk*,] Make Moab drunk, ye Chaldeans; not with wine, but with the wine-cup of Gods wrath, cauſe him to drink of it, till he ſtagger and fall, Eſay 51.17—23. Pſal.60.3.& 75.8. Chap.21.17,21,28. Ezek.23.32—34. as drunken men uſe to do, Pſal.107.27.

for he magnified himſelf *againſt the Lord:*] So Lam.1.9. Zeph.2.10. and thoſe that ſo do, God will expoſe to ſhame and contempt, Prov.3.34,35.& 11.2. Luk.14.11.& 18.14. *againſt the Lords people*, ſaith the Chaldee. So ver.27. and Zeph.2.4,10. See Pſal.89.50,51. Ezek.36.20.

Moab alſo ſhall wallow in his vomit,] As men in drink are wont to do, Eſay 19.14. Heb. *and*; as chap.1.3. or, as ſome render it, *then*; as Chap.44.10. The old Latine rendreth the verb here uſed, *ſhall clap his hands*; and though the word *hand*, be not in the text; yet the word here found, is ſo uſed; ſometime with it; as Num.24.10. Job 27.23. Lam.2.15. ſometime without it; as Job 34.37. but this ſeems not to fit ſo well here: the word is uſed for *to ſmite*, or, *beat*. So, *to ſmite on the thigh*, Chap.31.18. Ezek.21.12. and, *to beat down*, or, *beat one againſt another*, Job 34.26. and might therefore not amiſs be rendred, *beateth himſelf* (as he tumbleth and rolleth to and fro) *in his vomit*. I ſhall add onely a conjecture, and ſhall leave it to the Learned. Why may not the verb be taken here indefinitely? and then might the word well be rendred in its moſt uſual acception, as the old Latine taketh it; but making Moab, not the agent, but the object of the action; *he ſhall clap* the hands at *Moab* lying *in his vomit: he*, that is, any one, or, every one; as in ſuch indefinite forms, the words are commonly expreſſed: as Gen. 11. 9. Some ſuch thing the Chaldee giveth an hint of; who paraphraſing the place, ſaith, *jidreſhun*; that is, in the common acception of the word, *they ſhall ſeek out the Moabites in their place*; but peradventure it is a term, by corruption drawn from the Latine *irrideo*; as divers terms in Chaldee both from the Latine and Greek are. See Dan. 3.5. and then it is, *they ſhall deride* them. But this I propound onely: yet hence obſerving that the Chaldee took the word *Moab* here for a noun, not preceding, but following the verb.

and he alſo ſhall be in deriſion.] As men in ſuch caſe are wont to be expoſed, while they ſo lye along to ſcorn and deriſion, Gen.9.21.

V. 27. *For was not Iſrael a deriſion unto thee?*] Heb. *And*. as Chap. 44.13,17. Didſt not thou deride him in his miſery, and rejoyce at his fall, Job 31.29. when the ten tribes were ſpoiled and captived by Salmaneſar? 2 Kings 17. and is it not juſt then, that the like now befall thee? See Judg. 1. 7. Prov.24.17,18. See the like charge againſt the Ammonites, Ezek,25.6. and of the inſolencies of them both againſt Gods people, Zephan.2.8,10.

was he found among thieves?] That thou ſhouldeſt ſo deride him, inſult over him, and make a laughing ſtock of him, as men are wont to do with thieves, when they are taken in the manner? a proverbial form of ſpeech. See Chap.2.26.and Job 30.5. and the like expoſtulation, chap.2.14.& 49.1.Some require here a ſupply of ſomewhat, whereof they conceive a defect, to make the ſentence more complete: and they ſupply therefore both the negative particle from the former branch,as Pſal.9.18. Ezek.20.30. and the note of ſimilitude, as Pſal.11.1. Eſay 21.8. and whereas in the copies there is here ſome variety;the word *found*,being in a maſculine form, in ſome of them, in a feminine in others; ſome following the former; which is the more commonly received, render the words,*was he* not to thee as one *found among thieves?* Others, taking to the latter, render it, *Was he* not with thee a thing *found among thieves?* for the Hebrews uſe ordinarily the feminine in a neutral notion: and the theft or thing ſtoln being found about a thief,is wont to be much matter,as of ſhame and diſgrace to him,ſo of merriment and laughter to others. But I ſee no neceſſity of departing from the received either reading or verſion.

for ſince thou ſpakeſt of him, thou skippedſt for joy.] Or,*that*(as Ver.20.)*ſo oft as thou ſpeakeſt of him*, (ſo is the particle here found uſed, 1 Sam.18.30. 1 Kings 14.28. 2 Kin.4.8.2 Chr. 12.11.Eſay 28.19.)Heb.*from thy words of him*; as Chap. 20. 8. & 31.20. So oft as thou haſt any words concerning him, or his calamity, or captivity, *thou ſhakeſt thy ſelf*, or, *moveſt thy ſelf*, for joy, or, with laughter: as is implyed from the former branch: or, as ſome, *thou ſhakeſt* the head at him, in way of inſultation, and deriſion, Pſal.22.7. Lam. 1, 8. and ſo alſo ſome would have the word here,uſed,Pſal.64.8.Howbeit, a learned late Writer following the old Latine, would have this clauſe rendred; *but* (as Gen. 45.8.Chap. 46.21.) *for thoſe words* (or, becauſe of that which thou haſt ſpoken) *againſt him*; *thou ſhalt wander*, or, *be led captive:* and the verb indeed in his firſt form ſignifieth *to remove*, or, *wander*, from place to place: whence the land of *Nod*, Gen. 4.14, 16. But the reciprocall form will not ſo well here admit it.

V. 28. *O ye that dwell in Moab; leave the cities, and dwell in the rock:*] Leave your wonted places of abode, ver. 6. and betake your ſelves for ſurety and ſafety to the ragged rocks, if you can find any ſuccour or ſhelter there, Judg,20.45. and 21.23. Eſay 2.19,21.

and be like the dove, that *maketh her neſt in the ſides of the holes mouth.*] That for fear of birds of prey is wont to build in ſome cleft on the ſide of a rock, Cant.2.14.Chap.49 16. Heb. *in the paſſages of the mouth of the pit.* Whence the Chaldee underſtandeth it of a dove, that is come down from her turret, or locker, to hide her ſelf in ſome hole on the ground: but the former ſeemeth the genuine ſenſe, and more agreeable to that fowls wont.

V. 29. *We have heard the pride of Moab*, (*he is exceeding proud*) *his loftineſs, and his arrogancy, and his pride, and the haughtineſſe of his heart.*] Gods words, manifeſting his taking notice of Moab's proud and arrogant carriages. See Eſay 16. 6. where a great part is found of that which followeth. Yet ſomewhat is added here to Eſay's words, and ſo after again; to ſhew, ſaith a learned Writer, that the Moabites not onely perſiſted in the ſame ſins, but grew worſe rather then better; as thoſe, Chap.9.3.

V. 30. *I know his wrath, ſaith the Lord, but* it ſhall *not* be *ſo, his lies ſhall not ſo effect it.*] His vain vaunts and menaces againſt me and my people, Ver.26. Zeph.2.8. which I take notice of, (as Hoſ.5.3. Amos 5.12.) ſhall not take effect,Pſal. 1.4. & 33.10,11. or, as ſome render the latter words, *thoſe on whom he ſtayeth*, or, relyeth, (Heb. *his bars*) *do not right*. See Chap.50.36. A late learned Annotator giveth here a two-fold reading diverſe from others before him; either thus, *I know his rage,and that not* to be *right*,juſt and equal;I know alſo that *they do* each of them *his lies*, *and not* that which is *right*: or thus, *I know his rage*,is it *not ſo?* (is he not exceedingly outragious?) and *his lies*, (I know alſo) *do they not do ſo?* Is it not true, that he is in either kind very faulty? the words read interrogatively; as 1 Sam. 20.14. But of this paſſage, ſee more on Eſay 16.6.

V. 31. *Therefore will I howl for Moab, and I will cry out for all Moab;*] Eſay 16.7. *Moab ſhall howl for Moab.* But what was there ſaid of the Moabites howling one for, or over, another, the Prophet applyeth unto himſelf here. So ver.32.

mine heart *ſhall mourn for the men of Kirheres*] *mine heart*,is ſupplyed from Eſay 15.5. Yet ſome render it without any ſupply, *he ſhall mourn*, that is, *Moab ſhall mourn:* or, taking the verb indefinitely,*men ſhall mourn*; or, *mourning there ſhall be:* as Eſay 32.12. *for the men of Kirheres.* Eſay 16. 7. *for the foundations of Kirhareſeth*: for the city there; for the people here; for the city is the ſame.

V. 32. *O vine of Sibmah, I will weep with thee for the weeping of Jazer:*] Or, as ſome render it, *above*,or, *more then, the weeping of Jazer.* So is this form taken, Pſal.45.7. & 130. 6. Chap.49.19. I will bewail thee more largely and lamentably then Eſay bewailed Jazer: whoſe words and forms of lamentation Jeremy here enterlardeth and enlargeth, the rather for that this devaſtation of Moab by the Chaldeans was to be much more grievous, then that which Eſay foretold by the Aſſyrians, Eſay 16.14. See of Sibmah, and this paſſage there, Eſay 16.8,9.

thy plants are gone over the ſea, they reach even to the ſea of Jazer:] See Eſay 16.8.

the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage.] See Ver.8,18. & Eſay 16.9.

V. 33. *And joy and gladneſſe is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes; none ſhall tread with ſhouting;*] See Eſay 16. 10. *tread*, for,*tread* grapes, as Eſay 63.2. Chap.29.30. and in Eſay, *to tread wine*, for, *to tread* grapes to make *wine*.

their *ſhouting ſhall be no ſhouting.*] The ſhout of the enemies aſſailing them,and breaking in upon them, Chap.25.30. or the ſhout and outcry that themſelves ſhall make at the enemies irruption, and ſtorming of them, ſhall be another manner of ſhout and cry, then that which they were wont to uſe in the vintage or harveſt times, at the bringing in of their wine and corn; a ſhout, not of joy and mirth, but of terrour and dread, Verſ. 34. Chap. 51. 14. See Exod. 32. 18.

V. 34. *From Heſhbon, even unto Elealeh*, and *even unto Jahaz have they uttered their voice;*] See Eſay 15.4.

from Zoar even unto Horonaim,as *an heifer of three years old*] That beginneth to low after the bull. See Eſay 15. 5. Verſe 3.

for the waters alſo of Nimrim ſhall be deſolate.] Heb. *deſolations*. as Chap.51.62. See Eſay 15.9.

V. 35. *Moreover*, *I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods.*] Heb. *And*. as Chap.44.24. that which was before threatned, Ver.7. See Num.21.28.

V. 36. *Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kirheres:*] Alluding to the cuſtome of playing with flutes and pipes certain ſad and doleful tunes at funerals and ſolemn mournings,Mat.6.23. See Eſay 15.5. & 16.11.

the riches that he hath gotten is periſhed.] See Eſay 15.7.

V. 37. *For every head ſhall be bald; and every beard clipt:*] Heb. *diminiſhed*, or, *cut ſhort*, Ezek. 5.1,11. See Eſay 15. 2. Chap.47.5.

upon all the hands ſhall be *cuttings, and upon the loines ſackcloth.*] See Chap.47.5. Eſay 15.3. *hands*, for,*arms*. as chap. 38. 12. for their arms they uſed to cut and ſlaſh in ſuch caſes. So alſo, *wounds in the hands*, for, *upon the armes*. Zach. 13.6.

V. 38. *There ſhall be lamentation generally upon all the houſe tops of Moab, and in the ſtreets thereof:*] See Eſay 15.3.

for I have broken Moab,] Or, *for I will break*; or, *when I ſhall break, Moab*; as Chap.13.21.

like a veſſel wherein is no pleaſure,*ſaith the Lord.*] See Chap. 22.28.

V. 39. *They ſhall howl*, ſaying,] Or, *Men ſhall howl*; or, *There ſhall be howling*, and, ſaying, for the verb is indefinite. as Ver.31. Eſay 32.12.

How is it broken down?] See the like, ver.17.

How hath Moab turned thee back with ſhame?] As thoſe that dare not ſhew their face for ſhame; ſay ſome: but rather, as thoſe, that dare not look the enemy in the face, but turn their back to them; and in ſhameful manner inſtead of fighting betake themſelves to flight: as Chap. 46.5. Heb. *neck*; or, hinder part of the neck; as Chap. 2. 27. So Joſh. 7. 8, 12.

So ſhall Moab be a deriſion, and a diſmaying to all thoſe about him.] Or, *thus*. Heb. *and*, as Chap.25.14. and, *for laughter*, or, *unto a deriſion*; as Iſrael was before to him, ver.27. and, *for a diſmaying*, or, *affrightment*, as Eſay 19.16,17. & 23.5. as fearing yet, leſt the like might alſo befall them.

V. 40. *For thus ſaith the Lord; Behold, he ſhall flye as an eagle, and ſhall ſpread his wings over Moab.*] Nebuchadnezzar ſhall come ſwiftly, like an eagle, flying at, and ſpreading his wings over his prey. Deut.28.49. Chap. 4.13. & 49. 22. Dan.7.4. Hoſ.8.1. Habb.1.6. and in the term of *wings*, may an alluſion be to the *wings* (as they are termed alſo) of an army; wherewith the Chaldean Kings forces ſhould over-ſpread his whole land. See Eſay 8.8.

V. 41. *Kerioth is taken, and the ſtrong holds are ſurpriſed*;] Or, *The cities are taken*; for it may be, either the proper name of a city, as ver.24. or, a common term of *cities* in general; as Hab.2.5,12. and it ſorteth well here with what followes, *cities* and *forts* are all ſurpriſed; no place ſo ſtrong, that is able to hold out. See Ver.15,24.

and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs.] The hearts of the ſtrongeſt and ſtouteſt of them ſhall quail; and it ſhall be with them, as with a woman that hath grievous hard labour. So Eſay 21. 3. Chap.30.6. & 49.22,24. Mic.4.9,10.

V. 42. *And Moab ſhall be deſtroyed from being a people*] See Ver.2. Eſay 7.8.

becauſe he hath magnified himſelf *againſt the Lord.*] See Ver.16.

V. 43. *Fear, and the pit, and the ſnare* ſhall be *upon thee, O Inhabitant of Moab, ſaith the Lord.*] See Eſay 24.17.

V. 44. *And he that fleeth from the fear, ſhall fall into the pit; and he that getteth up out of the pit, ſhall be taken in the ſnare:*] He that eſcapeth one danger, ſhall be ſurpriſed with another; and if that miſſe alſo, with a third. So 1 King.19. 17. & 20.30. Amos.5.19. See Eſay 24.18.

for I will bring upon it, even *upon Moab, the year of their viſitation, ſaith the Lord.*] So Chap.11.23. & 29.22. & 46. 21. There is an elegant redundancy of the noun ſubjoyned to the pronoun; that maketh the ſentence more vigorous; as the like, Prov.5.21. Eſay 8.13. & 48.6. Chap.9.15.

V. 45. *They that fled, ſtood under the ſhadow of Heſhbon, becauſe of the force:*] Thoſe that fled out of the villages, *for want of ſtrength*, (as ſome render it; like that, *from fat*, that is, *for want of fat*, Pſal.109,24. See Lam. 4. 9.) or *from* the enemies *forces* purſuing them, betook themſelves to Heſhbon, as being a place of chief ſtrength; hoping to find ſuccour and ſhelter there, as in the ſhade of ſome great tree againſt the ſcorching heat of the Sun, or under the ſhroud of it againſt a ſtorm: *ſhadow*, for, *protection*; as Judg. 9.15, 20. Eccl.7.12. Eſay 32.2. Dan.4.12.

but a fire ſhall come forth out of Heſhbon,] But their expectations ſhall be fruſtrate: for both Heſhbon ſhall be ſurpriſed by the Chaldeans, who from thence ſhall ſurround, and with fire and ſword waſte the reſt of the country, unto the utmoſt bounds of it. This whole paſſage with little variation, is taken out of Moſes, in whoſe writing is recorded a proverbiall kind of ſpeech in thoſe daies very common in mens mouthes, concerning the miſchief that from Heſhbon King Sihons city the Ammorites had done to the Moabites, Num.21.28,29. but by the Prophet here applyed to the Chaldeans. See Ver. 2.

a fire ſhall come forth out of Heſhbon] So Judg.9. 15,20.

and a flame from the midſt of Sihon,] Heb. *from between Sihon*, that is, ſimply, *from Sihon*, or, *from out of Sihon*: and *Sihon*, for, *the city of Sihon*; as it is in Moſes, that is, *from Heſhbon*: for Heſhbon was the city and ſeat of Sihon a King of the Amorites, Num.21.26.

and ſhall devour,] Or, *which ſhall devour*; the copulative for the relative. as Chap.41.8.

the corner of Moab] Or, as ſome render it, *the ſide*, from Exod.27.9. Num.35.5. but it may here better be rendred *coaſt*, then either *ſide*, or, *corner*: as it is Num. 34. 3. as alſo Neh.9.22. *coaſts*, rather then *corners*, or, *the end*: as it is rendred, Ezek.41.12. it ſhall ſpoil all Moabs land from the one end to the other.

and the crown of the head of the tumultuous ones.] Or, *revellers*. Heb. *children of noiſe*; as chap. 46. 17. not ſo much the rude and promiſcuous multitude, Eſay 16.14. & 17.12. as the gallants, thoſe revelling and roaring ones; as Eſay 5. 14. & 24. 8. So rather, then as ſome, of thoſe *tumultuous ones*, that could not be quiet, but would needs be ſhaking off the Chaldean yoke. See Chap.27.3,8. and, *the crown of the head*: Either the King and his Princes; as Eſay 1. 5, 6. ſo the moſt, becauſe they find *Lords*, Num. 21. 28. though the word be no more then *owners*, or *maſters*, there: or, *the chief and principall*, among thoſe revelling gallants; as the like, Eſay 28.1,3. or the principal of the wealthy and fat ſoyl, that maintaineth them, and their riot: as Eſay 28.1,4. Chap.2.16. or ſimply, which I take to be the genuine ſenſe, It ſhall deſtroy theſe gallants, it ſhall break their *heads*; as Pſal. 68. 21.

V. 46. *Wo be unto thee, O Moab,*] See Num.21.29.

the people of Chemoſh periſheth,] Or, *is periſhed, the people of Chemoſh*, their chief Idol whom they ſerved, ver.7.13.

for thy ſons are taken captives, and thy daughters captives.] Heb. *they have taken* them *in captivity*; as ver.7. but the verb is indefinite; and is beſt therefore rendred by the paſſive: as Neh.2.7. Job 7.3.

V. 47. *Yet will I bring again the captivity of Moab, in the latter dayes, ſaith the Lord.*] Heb. *And*; as Chap.44.4. Either *I will bring back his captives*; as Pſal.126.1. Ch.30.3. or, *I will reſtore him again* to his former ſtate; as Job 42.10. Heb. *in the poſterity of days*, or *the after-times*, Chap.23.20. After a long time of deſolation, by a ſpiritual reſtitution principally in the days of the Meſſias. So the Jewiſh Commenters themſelves here, and Chap.49.6,39. Zeph.2.11. See Eſay 49. ver.6.

Thus far is the judgment of Moab.] The concluſion of this long propheey concerning Moab; as the like of the whole volume of his prophecies, Chap.51.64. So rather, then as ſome, following the Chaldee, would have it, as ſetting a limit to Moabs deſolation, *Thus long* ſhall *the judgment of Moab* continue.

CHAP. XLIX.

Verſ.1. *Concerning the Ammonites, thus ſaith the Lord,*] Into this Chapter are caſt divers ſeveral Prophecies, againſt ſeveral people, moſt of them the Jews, neer but bad neighbours. The firſt that he beginneth with are the Ammonites, the Moabites brethren, Lots iſſue, Pſal.83.8. the former by his elder daughter, the latter by his younger, Gen. 19.37,38. they dwelt neer together, and banded both with the Chaldeans, and others, againſt Gods people, 2 King.24. 2. Pſal.83.6,7. and are therefore joyned together, Zeph. 2. 8. Heb. *ſons of Ammon*; as Chap. 43. 10. they are ſo conſtantly termed from the root of their ſtock, whom his mother named *Benammi*, Gen.19.38. Heb. *unto them*; and ſo ſome render it: but the particle is ſometime alſo ſo uſed, as our Verſion rendreth it, Gen.10.13. Pſal.91.11. Chap.14.10. & 28.8. Others, *againſt*; as it is rendred, Job 7.20. & 8.4. Chap.3.25. See the like denunciation with this againſt them, Ezek.21.28. & 25. 2. Amos 1.13.

Hath Iſrael no ſons? hath he no heir?] He beginneth this diſcourſe about the Ammonites, with an expoſtulation concerning their wrong offered to Gods people, in ſeizing on their land, as if they wanted iſſue of their own, or other neerer of kin, that might more juſtly lay claim thereunto; continueth it with a denunciation of judgment againſt them for their ſo dealing, Ver.2——5. and concludeth it with a gracious promiſe of reſtitution, Ver.6. See the like expoſtulation, or demand at leaſt, Chap.2.14.

Why then *doth their King inherit Gad, and his people dwell in his cities?*] What reaſon is there that their King or idol ſhould as by right of inheritance ſeiz upon, and hold any part of that land, that God hath by lot aſſigned to his people, as eſcheated to him for want of heirs? See Judg.11.23,24. and Zeph.2.8.

their King] Or, *Melcom*, their idol, 1 King.11.5. whom in place of the true God, they ſet up in thoſe places which they ſeiz upon. See ver. 3. and the like ambiguity, Zeph. 1. 5.

Gad] The tribe of Gad: that which God had by Moſes aſſigned unto it, the one half of Gilead, (for the other half of it the tribe of Manaſſes held, Num.32.39. Joſh.13.29,31.) even ſo much, or all of it, as coaſted upon half of the Ammonites country, Joſh.13.24,25. (for ſo I ſhould rather chooſe to expound that place, then as ſome other, of lands taken by Sihon from the Ammonites, and ſo poſſeſſed by the Amorites, Num. 21.26. for there is no mention at all of the Ammonites country in that place) and that the Ammonites had by their vicinity, when the Iſraelites were ſometime in a weak and low condition, either by diſtractions at home, or diſturbances from abroad, taken occaſion to encroach upon the poſſeſſions of that tribe, that part of it eſpecially, that lay ſo neer to them, to wit, Gilead, appeareth plainly by Amos, 1. 13. howſoever the text (in one word there ambiguous, whereof ſee on Eſay 7.14.) be rendred: and this ſeemeth to have been about Jeroboam the ſeconds reign, for under him Amos propheecied, Amos 1. 1. and at that time was that State in a very dejected and forlorn condition, 2 King.14.26. Howbeit, ſome ſuppoſe this to have more ſpecial reference to Pekahs reign, under whom the Ammonites, joyning with Tiglath Pileſer King of Aſſyria, ſhould ſeiz upon the Gadites inheritance: and that Tiglath Pileſer indeed then ſeized, among other places in that kingdom, upon Gilead, we find 2 King.15.29. and that both Pul and he carryed the Gadites away captive, 1 Chron.5.26. but of the Ammonites joyning therein with either of them, nothing is ſaid in the holy ſtory. Yet is it not unlikely, that thoſe parts being by this means much diſpeopled, they took occaſion thereby to ſeiz upon ſome part of that tribes inheritance, lying ſo neer to them, and ſo fit for them: as alſo that after the diſſolution of that State by Salmaneſer, 2 King.17. they continued their poſſeſſion of it; while the Aſſyrian Kings having diſpeopled much of it, did not look much after it. To which purpoſe Zephany alſo long after giveth us an hint, that both the Ammonites and Moabites in Joſias his reign had encroached upon the borders of Iſrael, Zeph. 2. 8. And we find them both further in Jehojakim's reign joyned with the Chaldeans againſt Judah, 2 King.24.2. And that at the time of this prophecy they held ſome good part of that territory, doth from Gods expoſtulation with them by the Prophet here appear: God withall intimating, that they could have no right thereunto; ſince that, albeit thoſe ten tribes had had no iſſue of their own, yet they wanted not an heir; Judah by right of conſanguinity might well come in before the Ammonites, and lay claim to that land, which his brethren of the other tribes had formerly held, 1 King.12.24.

V. 2. *Therefore behold the days come, ſaith the Lord,*] The wrong was before, ver.1. the righting by judgment to be executed upon the Ammonites now followeth. Heb. *the days coming*; as Chap.48.12.

that I will cauſe an allarm of war to be heard in Rabbah of the Ammonites,] Heb. *and* (for, *that*; as Chap.48.12.) *I will cauſe to be heard a ſhout*, or, *ſounding of war*, (that is, a warlike, or military ſhout; as Chap.4.19.& 20.16. So Amos 1. 14. & 2.2.) *in Rabbah*: the chief city in the Ammonites country, 2 Sam.11.1.& 12.26. Amos 1.14.

and it ſhall be a deſolate heap,] Heb. *an heap*, or, *hillock of deſolation*; as Deut.13.16. See Ezek.25.5.

and her daughters ſhall be burnt with fire:] The Towns and Villages belonging to her, as a mother city to them. See Ch. 15. 8. So are the inferiour Towns uſually termed in Scripture, Num.21.20,33. Lam.3.51.

then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord.] The Iſraelites ſhall then inherit the Ammonites land, who had before, as if he had been rightful heir to them, poſſeſſed himſelf of theirs, verſe 1. See the like, Eſay 14.1.

V. 3. *Howl O Heſhbon,*] A city which had been ſometime King Sihons chief ſeat, Num. 21. 20. re-edified by the Reubenites, Num.32.37. but whether parted afterward between them and the Gadites, or whether by lot it fell afterward to the latter, doth not ſo cleerly appear: for it is mentioned as one of their boundaries, Joſh.13.15,16. and as a city out of their inheritance aſſigned to the Levites, Joſh. 21.38, 39. but ſeemeth to have been about theſe times poſſeſſed by the Moabites. See Chap. 48. 2, 34, 45. And hence ſome gather, that the Ammonites were over-run and ruined before the Moabites; becauſe Heſhbon is willed to howl upon the taking and ſacking of Rabba, and ſome other places between Heſhbon and it, as expecting to fare as Rabba and thoſe others had done.

for Ai is ſpoyled:] Not that *Ai*, whereof mention is made, Joſh.7.1. & 9.3. but another of that name, on the other ſide of Jordan, ſituate between Heſhbon and Rabbah; by Ptolomy deemed to be called *Gaia*; as *Gaza*, for, *Azzah*, Chap. 47.1. and *Gomorra*, for, *Amorah*, Eſay 1.9.

cry ye daughters of Rabbah,] Either ye towns belonging to it; as ver.2. but then *towns*, for, *inhabitants*; as Eſay 1.27. and ſo the Jewiſh Commenters: or, *ye women of Rabbah*; as *Daughters of Iſrael*, 2 Sam.1.24. and, *Daughters of Sion*, Eſay 3. 16. and, *Daughters of Jeruſalem*, Luk.23.28.

gird ye with ſackcloth,] Heb. *gird ſacks*: the uſual mourning weed in thoſe times, Chap.4.8.& 6.20.

and run to and fro by the hedges:] To hide your ſelves behind them in the fields amidſt the buſhes and the thickets, for fear of the enemy ranging up and down; ſeeing ye have no towns or cities left for you to repair unto, they being all ſurpriſed, ſacked and burnt down to the ground, ver.2. For the Jewiſh Maſters ſeem to ſtray, who expound it of ſuch mounds or fences as their Villages had about them, that had not walls and gates, as their great cities had, 1 Sam.23.7.

for their King ſhall go into captivity; and *his Prieſts, and his Princes together.*] Heb. *Malcam.* Either the King of the Ammonites that reſided at Rabba, ver.2. or their idol, as ver.1. *ſhall go into captivity*, or, *ſhall go among the captives*; as Ezek. 12.11. the very ſame is ſaid of *Camoſh*, Chap.48.7. of *Malcam*, Amos 1.15. but there their King ſeemeth to be intended, becauſe he ſpeaketh onely of his *Princes*: here the idol rather, as *Camoſh* before; becauſe *Prieſts* are alſo in both places mentioned: of idols carryed captive, See alſo; Chap. 43.12.

V. 4. *Wherefore glorieſt thou in the valleys,*] In thy rich and fertile ſoyl; in thy well-watered plains, that therefore fear no drought, Chap.17.8. and that by their conſtant fertility make thee ſo wealthy. So the Jewiſh Commenters, with whom moſt others concur: yet a learned Interpreter of ours would have it rather rendred, in thy *profundities*, as in a notion of fortification. See ver.8.30. becauſe, though low, yet environed with hils. But the former notion ſeemeth the natural, and is the more familiar notion. The Greek here hath, the *fields of Enacim*: whence I wot not. See Chap.47.5. & 48.8.

thy flowing valley,] Thy vale, that floweth with abundance of all revenews, as well for delight and pleaſure, as neceſſity and wealth; as the land of Canaan is ſaid *to flow with milk and honey*, Chap.11.15.& 32.22. But the moſt both Jews and others, read it, *thy vale floweth*: which they expound diverſly. Some, *it fainteth*, and is grown weak; as a woman in her infirmity, or man or woman by an immoderate flux, Lev.15.2,3,19,23. Others, it *ſhall flow*, with bloud of thoſe that ſhall be ſlain in thee; as Eſay 15.9. & 34.7. Others, with ſuch a ſtorm of rain, or land-flouds, as ſhall waſh away all that is in thee, or groweth on thee, thine inhabitants and all their wealth; as Chap.48.8. Others, laſtly, It ſhall *flow away*, waſte, vaniſh away, and be gone, or be deſtroyed; as Lam.4.9. See Job 20.28. It is an alluſion, ſaith one of ours, to the ſite of valleys, that ſhoot along between the hills, as rivers, or brooks, or land-flouds run down, till they empty themſelves into the ſea, Pſal.104.10. Either Verſion hath good probability; of this latter, the laſt, moſt of any. But I incline rather to the former reading, becauſe the menace comes after, ver.5.

O backſliding daughter] Or, *that turneſt away*; to wit, from God; as Eſay 57.17. Chap. 31. 22. but I ſhould rather here render it *untoward*, or, *refractory*; becauſe ſpoken of a people that never had been joyned in covenant with God of the term daughter, ſee on Chap.46.11,19.

that truſted in her treaſures,] Or, *truſteſt in thy treaſure*: a change of the perſon; as Job 18.4. *O thou that teareſt himſelf in his wrath:* Of ſuch vain confidence, ſee Pſal.49.6.& 52.7. Prov.11.28. Mar.10.24. 1 Tim.6.17.

ſaying,] Supplied; as Pſal.105.15. Act.7.32.

who ſhall come unto me?] Or, *who can come at me?* in a potential notion; as ſuppoſing themſelves impregnable, and ſufficiently able to keep out any forrein force, that might offer to invade them. See the like, Chap.21.13.

V. 5. *Behold I will bring a fear upon thee, ſaith the Lord God of hoſts, from all thoſe that be about thee:*] Heb. *I am bringing*; as Chap.42.17.& 45.5. *fear upon thee from all thy circuits*, or, *from all* (places, rather then perſons here) *round about thee*; as Chap.46.14. I will rouz you out of this your ſelf-confidence and ſecurity, by ſurrounding you with terrours on every ſide of you; as Chap.46.5. So ver.29,32. See Ezek.32.32.

and ye ſhall be driven out every man right forth,] As Amos 4. 3. not daring either to ſtand ſtill, or to look back, Gen.19.17. Chap.46.5.& 47.3. Mat.24.16—18. Mar.10.24. Luk.17.31, 32.& 21.21. Heb. *a man*, for, *each one*; as Chap.44.16.

and none ſhall gather up him that wandreth.] None ſhall entertain them, or take them in, when they flee and wander from place to place, ſeeking for refuge and relief; as Pſal.27. 10. Mic.4.6. or none ſhall be able to rally them, or bring them together again, to make head againſt the enemy; as Judg. 3. 13. or none ſhall look after any other to ſuccour them, or to take them along with them in their flight, but as in great conſternation and affrightment is wont to fall out, every one ſhall ſeek onely how to ſhift for himſelf; as Chap. 47.3.

V. 6. *And afterward I will bring again the captivity of the children of Ammon, ſaith the Lord.*] Or, *yet afterward*; as Ch. 44.4,28. A gracious cloſe, with promiſe of reſtitution: the like whereunto, ſee Chap.48.47. So ver.39.

V. 7. *Concerning Edom, thus ſaith the Lord of hoſts;*] Heb. *unto Edom.* See ver. 1. The ſecond prophecy is of the Edomites, the poſterity of Eſau, Gen.36.8,9. See other the like concerning them, Eſay 21.11 & 34.6.& 63.1. Ezek.25. 12. Amos 1.11. Obad.1.

Is *wiſdome no where in Teman?*] The Arabians, or thoſe of the Eaſt were anciently famous for wiſdom, 1 King.4.30. Mat.2.1. thoſe of Eſau's poſterity eſpecially, and among them the Temanites, a race deſcended from *Teman*, the ſon of Eliphaz, whom Eſau had by Adah his firſt wife, Gen. 36.10,11. of which family was Eliphaz one of Job's friends, Job 2. 11. God therefore demandeth, whether all their wiſdome that they had wont to be ſo much cried up, and renowned for, were utterly loſt, that they ſeem to be at their wits end, like thoſe at ſea, Pſal.107.27. See the like of Egypt, Eſay 9. 11—13. and of this concerning Edom, Obad.8.

is counſell periſhed from the prudent?] Heb. *from the underſtanding ones.* Howbeit, ſome of the Jewiſh Maſters render it, *ſons*; which the word alſo may well ſignifie: and one of them taking it to have reference to Teman, expoundeth it, from thoſe of this generation; as if it were ſaid, *from the children of Teman*, from thoſe of his race that now live: the old Latine alſo going this way, rendreth it, *from the ſons*; which ſome referring to *wiſdome*, expound it, *from the ſons of wiſdome*; as Mat.11.19.

is their wiſdome vaniſhed?] Some render the word here uſed, *is it become ſuperfluous, unprofitable*, or *uſeleſs, naught worth.* So the old Latine, and the Tigurine, becauſe the term hath ſometime a notion of *ſuperfluity*, Exod.26.12,13. The Jewiſh Doctor after the Chaldee, *Is it corrupted and ſpoiled*, from a term that very commonly in the Talmudick tongue ſignifieth, *to be corrupt, rotten, ſtinking, vile*, and *abominable.* A learned late Writer, *Is it tired out?* from an Ethiopick term, that ſignifieth *to be wearied*, or tired, Mat.11.28. An Interpreter of note, *Is it worn out?* and conſequently, become uſeleſs: which may ſeem to come home to the firſt, nor to ſwarve from the ſecond; for that things worn out, are uſually ſuch, as that Rabbinical term importeth, Ch.38.11. and to ſuit alſo with our Verſion, ſince that things waxen old and worn out, are ready *to vaniſh*, Heb.8.13.

V. 8. *Flee ye, turn back, dwell deep, O Inhabitants of Dedan.*] Theſe words are diverſly read, and diverſly rendred. Some read the words all in one notion; as imperative, or hortative. *Flee, turn back, dwell deep:* as this our preſent Verſion exhibiteth them: and to the ſame effect our former; as alſo the old Latine, the Tigurine, and ſome other Interpreters of note. But againſt this a Jewiſh Critick excepteth, and ſaith, the two latter terms cannot have that notion; becauſe there is no ſuch mood in that form of the one; and the vowel is divers in that mood with the other: and a learned Scholiaſt therefore to eſtabliſh this Verſion, requireth ſome change in the points. But to help this without any ſuch alteration, a late learned Annotator well obſerveth, that there may be, as oft there is, an inter-change of the perſon, the third for the ſecond, as was before, Verſ.4. and the tenſe paſt, or preſent, for the imperative; which is alſo not unuſual: *Flee ye, they turn, they dwell deep*, for, *Flee ye, and turn ye back, and dwell deep, O ye Inhabitants of Dedan.* See the like change of perſon, Gen.28.21,22. Eſay 2.29. & 61.7. Chap.5.21. & 6.17. & 16.12. & 29.19. & 44.10. and the tenſe paſt or preſent with the copulative here underſtood, Exod.3.16. & 4.22. & 12.22. & 25.13. 2 King.9.3. Chap.2.2. & 3.12. & 5.20. Howbeit, other of both the Jewiſh Commenters and ours, render the two latter verbs as in an enunciative form; one of the Rabbines, *Flee ye Inhabitants of Dedan*; they (that is, the enemies) *are turned againſt you*; and *have pierced deep*, or, *far* into your land *to dwell* in it, and to expel and drive you out of it: and other, when they ſaid, *Flee*; (ſuch a defect and ſupply; as Pſal.27.8. no ſooner was ſuch a word caſt out, but preſently) *the Inhabitants of Dedan turned their back, and dwelt deep*; ſought to get into caves and holes as deep as they could, where they might be moſt ſafe and ſecure from the enemy, for fear of whom they fled. A late learned Interpreter including the two latter in a parentheſis; *Flee ye (it ſhall come to paſſe that they ſhall turn themſelves away, and retire to deep dwellings) O Inhabitants of Dedan.* If any change in the vowel points might be admitted, I ſhould rather chooſe to attempt it in the firſt word, reading *Naſu*, for, *Nuſu*, rather then with that learned Scholiaſt, *haphnu*, for, *hophnu:* but I ſee not why *nuſu* may not be here a verb of the indicative paſt or preſent; ſince that form is in divers participles of verbs of the ſame ſtamp and rank found, as in *Chuſhim, haſtening*, Num.32.17. *ſurah, flitting*, Eſay 49.21. *ſhube, returning*, Mic.2.8. and other the like. Thus they might run all in the indicative, *The Inhabitants of Dedan are fled*, or, *flee, they have turned the back*, or, *are turned back, they dwell deep*, or, *abide in deep places.* But ſince that I find the ſame in effect, yea for the firſt and laſt in terms the ſame, again afterward, Ver.30. I adhere to that which our Verſion exhibiteth, and with the change of the perſon only allowed, the irregularity, found in the laſt, is not great, nor ſuch, as need force it from being an imperative form.

turn back] Or, *they turn back:* a term uſed ſometime of turning, or, looking back, either to make head againſt the enemy in purſuit, or to ſave and reſcue ſomewhat from them: So Chap.46.3. & 47.3. See ver.5. ſometime of turning the back to the enemy, to make an eſcape by flight, Chap. 46.21. & 48.39. So here, and again, Ver.24. One of the Jewiſh Maſters renders is, *they have removed themſelves*, as, ſaith he, the word is uſed, Lev.14.36. where it is rendred, *they ſhall empty the houſe*; that is, remove all the houſhold ſtuff out of it: but the forms are not here and there the ſame.

dwell deep] Or, *they dwell*, or, *abide, deep.* Heb. *they make deep*, or, *make deep to ſit*; that is, *to dwell*, or, *to abide*; as 2 King.6.2. Chap.43.4. So Pſal.113.5. *that maketh high*, or, *aloft, to dwell*; that is, *who dwelleth aloft*, or, *on high*; as our Verſion well rendreth it. So, *make deep demand*, for, ask ſomewhat below, or in the deep, Eſay 7.11. and, *that make deep to conſult*, for, deviſe profound projects, Eſay 29.15. and, *they corrupt they make deep*, for, they are deeply corrupted, Hoſ.9.9. and that which cometh neereſt home to this, *he digged and made deep*, for, he *digged deep*, Luk.6.48. the meaning is, not *dwell*, or, *abide, in the vale*, as a learned Interpreter would have it, becauſe the word for *a vale*, Ver.4. commeth from this root; but retire, pierce as deep as ye can into the clefts of the rocks, or grots and caves in the ground, where ye may lye hid, be moſt out of ſight, and ſo ſafeſt and ſecureſt from the enemy, and there make your abode. See Judg.6.2. 1 Sam.13.6. & 14.11. Eſay 2.19,21. Chap.48.27. The very form is ver.30.

Dedan] A city in Arabia joyning upon Idumea, Eſay 21.13. inhabited by people deſcended from Abraham by Keturah, Gen.25.3. who it ſeemeth had been ſubdued by the Edomites, and their city with its territory annexed to the land and State of Idumea. See Ezek.25.13.

for I will bring the calamity of Eſau upon him, the time that I will viſit him.] Heb. *for I have brought.* as Chap.32.42. & 44.2. but the time paſt here for the future, as Eſay 30.19. Mic.7.8. yet it may be rendred, *when I bring*, as Chap.10.2. & 13.21. and, *in the time of his viſitation*: a defect of the particle *in*; as Chap.11.23. that is, what time I come to viſit them: as Chap.10.15. & 46.21. *Eſau*, that is, *Edom*: for *Eſau* and *Edom* are one and the ſame, Gen.36.1,8,9. as *Jacob and Iſrael*, Gen.32.18.

V. 9. *If grape-gatherers come to thee, will they not leave* ſome *gleaning grapes?*] Heb. *cluſters:* but the word ſeems peculiarly to ſignifie ſuch cluſters, as are wont to be left, either by overſight, or wittingly, according to the Law, Lev.19.10. Deut.24.21. in the cutting and gathering of the grapes in vintage: alluded to, Judg.8.2. & 20.45. Eſay 17.6. & 24.12. Chap.6.9. Mic.7.1. The ſame thing is found Obad 5. and thereby is implyed, that the Chaldeans when they came, ſhould ſtrip the Edomites utterly of all their wealth, leaving nothing of worth behind them. The old Latine, not regarding the interrogation, maketh the ſenſe directly contrary to what is intended, while he rendreth the words, *they would not have left a cluſter:* it is intimated indeed that the Chaldeans would do no leſſe; but that illuſtrate by an argument of diſſimilitude. Which howſoever the Greek not unfitly expreſſeth, rendring it, *There are grape-gatherers come, that will leave thee no remnant*; yet they mangle the text, and do not faithfully exhibit it, but inſtead of the *protaſis*, or former part of the collation, give us here the *apodoſis*, or application of it, which cometh after, as being the latter part, Ver.10.

if thieves] To wit, had come unto thee; ſupplyed from the former branch: as the like, Gen.1.16. 2 Chron.10.11. compared with 1 King.12.11.

by night] As thieves uſually do, Job 24.16. 1 Theſſ.5.2. 2 Pet.3.10.

they will deſtroy, till they have enough.] Or, *they would have deſtroyed.* Heb. *their ſufficiency*; as Exod.36.7. Prov.25.16. they would have taken ſo much as would ſerve their turn, and left the reſt behind, not have ſwept all away, as theſe Chaldeans will do, when they come.

V. 10. *But I have made Eſau bare:*] Or, *I have ſtript*, (as Joel 1.7.) or, *will ſtrip, Eſau*; that is, the Edomites deſcended of Eſau, Gen.36.1. as Ver.8. I will by the Chaldeans ſtrip them of all that ever they have.

I have uncovered his ſecret places,] Heb. *his coverts*, or, *hiding places*, or, *places of covert*; as Chap.23.24. either their forts and ſtrong holds, Eſay 4.6. or the holes that they creep into to hide themſelves in, Ver.8. or the ſecret places where they hide their treaſure, Eſay 45.3. See Eſay 15.7. or both the one and the other: implying that nothing ſhould be concealed or kept from the enemy. See Ver.20.

and he ſhall not be able to hide himſelf,] Or, *ſo that* (as Chap.29.6,26.) *he ſhall not be able to hide himſelf.* Heb. *to be hid*; as Chap.36.19.

his ſeed is ſpoiled,] Either the Edomites themſelves; as, *the ſeed of Jacob*, the Iſraelites, Chap.33.26. or their children; as Chap.36.31. for whom they ſhall find no place, wherein to conceal or ſecure them, nor friend or neighbour to commit them unto, Ver.11.

and his brethren,] The Moabites and Ammonites deſcended from Lot Abrahams nephew, Gen.11.31. & 19.37,38. undergoing the ſame calamity with the Edomites, Chap.48. Verſ.1.

and his neighbours,] The Philiſtines, Pſal.83.7. ſpoiled as well as himſelf, Chap.47.

and he is not.] Edom is no more a Kingdome, or a State;

as Pſal.37.36. Chap.31.15. or, as ſome of the Jewiſh Maſters, who joyn this clauſe to the next verſe; *There is none to him*; or, *there is none left him*: he hath none, either brother, or neighbour to take charge of his children, that may ſay, as it is there; or, *there is not he*, that may ſay, *Leave thy orphans with me*, Ver.11. But of this farther there.

V. 11. *Leave thy fatherleſs children, I will preſerve them alive; and let thy widows truſt in me.*] Theſe words moſt Interpreters conceive to be the words of God himſelf to the Edomites, as adviſing them to commit their children and their widows to him. And our ancienter Engliſh Verſions render them; *Thou ſhalt leave thy fatherleſſe children with me, and I will keep them*: for it is no ſmall comfort, ſay ſome of them, that go this way, when men dye, or when they ſee they muſt periſh themſelves, yet if they have ſome friends, that will take care for their widows & their orphans: or, ſay others, when men are compelled to flee, or withdraw themſelves, being conſtrained to flit from place to place, if they have ſome friend with whom they may leave wife and children, as David did his parents with the King of Moab, 1 Sam.22.3. that which God, as ſome ſuppoſe, ſhould put the Edomites in hope that he would do for them, when all others ſhould fail them; and ſo it ſhould be not unlike that, Pſal.27.10. But others conceive that God ſpeaks it, not as promiſing any ſuch thing, but implying only that they ſhould have none left to leave them to, but God, their friends, alliance, and neighbours being in the ſame caſe with themſelves, Ver.10. Others, that they ſhould have no ſuch to leave to any, their wives and children being ſlain as well as themſelves. Whence it is ſaid, that there ſhould be *no remainder* of them, Obad.18. and that of Babylon, ſay they, includeth alſo the Edomites, Pſal.137.7,9. Others, that God ſpeaketh it by way of irony or deriſion, as if he ſhould ſay, you may do well to commit and commend your wives and children to me, as hoping that I ſhould undertake the ſecuring of them; but little favour or mercy are either they or your ſelves like to find with me, who have carried your ſelves ſo inſolently towards me and my people. But theſe ſeem all of them ſomewhat ſtrange and ſtrained Interpretations. Which the Chaldee perceiving, maketh it Gods ſpeech to the Iſraelites, rendring the text, *O houſe of Iſrael, ye ſhall not leave*, or, *leave not*, *your orphans*, *I will ſecure them*: *and let your widows rely on my word*; as encouraging them, not the Edomites, to depend upon him; as one that would take care of them, and provide for them, Pſal.68.5. But others, as was in part before hinted, ſuppoſe them to be conceived as the ſpeech of ſome friends, if any ſuch were, that would offer ſuch kindneſſe to the Edomites in this their diſtreſſe, as to undertake ſuch an office of love and amity in their behalf: to which purpoſe ſome, not of the Jewiſh Doctors onely, but of ours alſo following them, tear off the laſt clauſe from the former Verſe, and affix it to this. But howſoever in ſome places there may ſeem ſome neceſſity of ſo doing; whereof ſee on Eſay 64.1. yet it ſeemeth not ſo here. That may well ſtand ſtill, as in our Verſion it doth; and this, with that ſupply, which a learned Scholiaſt ſuggeſteth, follow as a ſentence diſtinct from what went before; No man is there that may ſay, *Leave* me *thine orphans*, &c. or, as I ſhould rather ſupply it, to make ſome coherence of this with the former; *He is not*: (Edom himſelf is loſt, is gone:) Nor is there any to ſay, *Leave thine orphans, I will keep them alive*. See the like ſupply of the negative, from the Verſe before-going, Eſay 28.28.

fatherleſſe children] Not at death bequeathed to them; but committed to them, at departure by flight; called *orphans*, or *fatherleſſe*, becauſe bereft of their father, though living, yet leaving them, and living apart from them; in regard whereof they are as without a father, their father neither being with them, nor able to do ought for them.

I will preſerve them alive:] *Leave* them to me, and I will ſecure them. Heb. *make them live*, or, *quicken them*; but the word is uſed alſo, for, *to preſerve in life*, or, *keep alive*, Exod.1.18. Num.31.15,18. Pſal.22.29. and ſo it would alſo be rendred, Pſal.119.25,37,40,50,88,93.

thy widows.] Or, *wives*, in no better condition then widows; becauſe bereft of their husbands, being either fled from them, or carryed away captive, and uncertain whether ever to ſee them again.

truſt in me.] Or, *truſt to me*: rely upon me; as undertaking the charge of them.

V. 12. *For thus ſaith the Lord, Behold, They whoſe judgment was not to drink of the cup, have aſſuredly drunken; and art thou he that ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed; but thou ſhalt ſurely drink* of it.] I have not ſpared mine own peculiar people, who might rather have expected this favour at my hands then you; and what reaſon have you then, who have no ſuch relation to me, to expect to be ſpared. See this very meſſage of the cup here intimated, Chap. 25.29. See alſo. Obad.19. Heb. *drinking drink*; as Chap.25.28. and *acquitting be acquitted*; as Chap.46.28.

V. 13. *For I have ſworn by my ſelf, ſaith the Lord*,] As Gen.22.16. See Chap.44.26.

that Bozrah] Not that of Moab, Chap. 48. 24. but that of Edom, and the principal city of ſtrength, Eſay 63.1.

ſhall become a deſolation, a reproach, a waſte, and a curſe.] As Chap.42.18. So ver.17.

and all the cities thereof ſhall be perpetuall waſtes.] The inferiour towns and cities belonging to it, or neer about it; as Chap.48.24. ver.1. Heb. *ſhall be waſtes of perpetuity*; as Eſay 61.4.

V. 14. *I have heard a rumour from the Lord*;] I have heard it in a ſpiritual rapture, wherein this hath been by God revealed to me. So Eſay 13.4. Chap.4.19,21. See the ſame, Obad. 1. for with this relation he beginneth his prophecie.

and an Embaſſadour is ſent unto the heathen] Either from God to the Chaldeans by a ſecret inſtinct, inciting them to war upon Edom, as Chap. 34.22. or from the Chaldeans calling upon their confederates, and inferior potentates that held from them, to be aſſiſtant unto them, or attendants upon them, in this expedition, Chap.1.15. & 25.9.

ſaying] Supplyed, as Ver.4.

Gather ye together and come againſt her, and riſe up to the battel.] Againſt Edom, Ver.17.

V. 15. *For lo I will make thee ſmall among the heathen*,] So Obad.2. Heb. *I have given thee* to be *ſmall*. as Chap.1.5. and 6.27.

and *deſpiſed among men*] As Pſal.22.6.

V. 16. *Thy terribleneſs hath deceived thee*, and *the pride of thine heart.*] The word rendred *terribleneſs* is no where elſe found; and is therefore by divers diverſly both rendred and expounded. The root from whence it riſeth hath a notion of *terrour*, and *trembling* in it; and it is but once found, Job 9.6. but another word thence ſpringing is found oft uſed for *dread*, or *terrour*, Job 21.7. Pſal.55.5. Eſay 21.4. Ezek.7.18. Some render it, *Thine idoll*, becauſe a word from the ſame root, differing onely in a miniſterial letter, is uſed for an *idoll*, ſo termed, becauſe the worſhippers of ſuch dread them, 1 King.15.13. 2 Chr.15.16. Others, *pride*, or *arrogancy*; ſo ſome of the Jewiſh Maſters, whom the old Latine followeth, and they ſay, *pride* is ſo termed, either by a contrariety of ſpeech, becauſe proud perſons are furtheſt from fear, or becauſe they affect to be frighful to others, Job 40. 10—12. The Chaldee rendreth it *fatuſſe*, or *fatuity*, *folly*; for the word he uſeth may ſignifie either: and they go frequently together, as the Greek Proverb informeth us. See Eſay 6. 10. nor are *pride*, and *fatuſſe*, far aſunder, Pſal.73.6,7. & 119.69, 70. the Greek giveth it, *ſport*, or *mockery*: whence I wot not. A learned Interpreter, *horrour*, or *roughneſſe*; as having reference to the roughneſs of thoſe mountains, on which, having expelled the Horites, Edom ſeated himſelf, called from their roughneſs, ſaith he, *the mountains of Seir*, Deut.2.12. But of theſe ſcarce any ſeem very probable. The plaineſt, and that wherein moſt, both Jewiſh and ours agree, is of thoſe that take the word, as its fellow, in a notion of *terrour*; thereby underſtanding not the *terrour* wherewith Edom was affected himſelf, but the *terrour* that he ſtruck into, and wherewith he was wont to affright others: as the like is ſaid of other great States, Eſay 14.16. Ezek. 32. 23—27. and it is therefore in our Verſion very fitly and exactly rendred *terribleneſſe*; And *pride of heart*, or, *a proud heart*, (Heb. *thy pride of heart*, for, *thy proud heart*; or, *his greatneſſe of heart*, for, *his great ſtomack*, Eſay 10.12.) is well adjoyned to this terribleneſs: for that is one principall thing that puffeth up perſons with pride, when they perceive that others ſtand in aw of them, and dare not ſtir, or do any thing to croſs or oppoſe them in ought, Eſay 10.12—14. and this *terribleneſſe* is here ſaid to have *deceived* the Edomites, or to have *ſeduced*, and led them aſide, as the Chaldee rendreth it; and as Babels *wiſdome* is ſaid to have *perverted* her, Eſay 47. 10. becauſe it made them ſecure and preſumptuous, as if none durſt attempt ought againſt them and their State, as their enſuing vaunts ſhew. But herein a learned late Writer controlleth all the former Verſions, for, ſaith he, the word of *terrour*, or, *terribleneſſe*, cannot here be joyned with the verb *deceived*, or, *deceiveth*; for the noun is feminine, and the verb maſculine, and agreeth therefore not with *terrour*, but with *pride*; and he would therefore have the text thus to be rendred; *Oh thy terrour*! (as ſpoken by way of admiration; as, *O their perverſneſs*! Eſay 29.16.) *the pride of thine heart hath deceived thee*; and this Syntax the place in Obadiah, whence this paſſage is taken, may ſeem to ſecond: for there this firſt term is not found; but the text runneth there, *The pride of thine heart hath deceived thee*, Obad.4. But to let paſs that place of Eſay; wherein I conceive that this notion will not ſo well fit; it ſeemeth not to carry any plain, or ſmooth ſenſe here: and for the diverſity of the gender, it is frequently found, and there is an inſtance of it in the verſe next before-going; where the word wi-

dows is feminine, the verb of *truſting* joyned with it maſculine. Howbeit, becauſe the words are ſo conceived in Obadiah, I ſuppoſe that they may well here be thus rendred, Through *thy terribleneſs*, or, Becauſe of, or, By reaſon of *thy terribleneſs, the pride of thy heart*, or, *thy proud heart hath deceived thee.* The particle *beth* taken in ſuch a procuring, or producing notion is frequently wanting; as Pſal. 56. 4. & 107.8,15,21.

O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill:]The land of Idumea, was much of it hilly and rocky, in regard whereof they deemed it inacceſſible and impregnable, Gen.36.8,9. ſuppoſing themſelves as ſafe there; (See Obad. 3.) as the dove, when ſhe hath made her neſt within ſome cleft of a rock, where the Fowl of prey being bigger of body, cannot get in to her, or her young: for that ſeems here alluded to. See Chap. 48.28. and of the cony, Prov.30.26.

though thou ſhouldeſt make thy neſt, as high as the eagle, I will bring thee down from thence, ſaith the Lord.] So Obad. 4. of the Eagle, ſee Job 39.27,28. *neſt*, for, *habitation*; as Num.24.21. Job 29. 18. as, *houſe*, for, *neſt*, or, *harbour*; as Pſal. 104. 17.

V. 17. *Alſo Edom ſhall be a deſolation*] Heb. *And Edom ſhall be for*, or, *unto deſolation*, as verſ.13. that is utterly deſolate.

every one that goeth by it ſhall be aſtoniſhed; and ſhall hiſſe at all the plagues thereof.] A proverbial form of ſpeech; intimating a ſtrange alteration, and extreme deſolation. So 1 Kings 9.8, Chap.50.13.

V. 18. *As in the overthrow of Sodom and Gomorrah,*] Or, *According to the overthrow* (as Amos 4.11.) *of Sodom and Gomorrah.* Whereof, ſee Gen.19.24,25. So Eſay 1. 9. Chap. 50. 40.

and the neighbour cities *thereof, ſaith the Lord:*] Admah and Zeboim, Deut.29.23. Hoſ.11.8. the ſubject concealed; as Eſay 5.4. & 17.5,10. & 28.4. Ezek.13.11.

no man ſhall abide there; neither ſhall a ſon of man dwell in it.] So Ver.33. Chap.50.40.

V. 19. *Behold, he ſhall come up like a lion from the ſwelling of Jordan.*] This paſſage is very variouſly by Interpreters expounded. Some expound it of the Edomites in fierce and furious manner invading Judea Gods people, 2 Maccab. 10. 15. Others, of ſome enemy that ſhould in like manner break in upon the Edomites: and this enemy ſome would have to be the Iſraelites, according to that, Obad.18,21. which they underſtand of Hyrcanus and Judas the Jews victories againſt them; whereof Joſephs *Antiquities*, l.13. c.17. 1 Maccab. 5. 3. 2 Maccab. 10.16—23. but the moſt underſtand it of Nebuchadnezzar, and the Chaldean forces; of whom chap. 46.20. Ver.28. reſembled by *a lion*, as here, ſo Chap.4.7. this *lion* is ſaid to *come up*, as ſome conceive it, from *the ſwelling of Jordan*; as noting the place from whence he ſhould go up againſt the Edomites, whether the Jewes army under their conducters, that were to paſſe Jordan, ere they could invade Idumea; or the Chaldean forces under Nebuchadnezzar, who having firſt conquered Judea, fell afterward upon Idumea, marching up thither from the fertil ſoil, that Jordan watereth, Zach.11.3. where the word ſeemeth to be ſo taken. Others, as deſigning the violent manner of irruption, whether of the Edomites into Judea, or of forrein forces; Jews or Chaldeans, breaking into Idumea: and theſe render the words, *he ſhall come up above*, or, *beyond, the ſwelling of Jordan*; (Heb. *the excellency*, as Eſay 2.10. or, *pride of Jordan*; as it is rendred, Zeph.2.10. and ſo Zach.11.3.) that is, more forcibly and violently, then Jordan is wont to break in upon the plains neer to it, when it getteth over its banks: and ſuch hoſtile irruptions are indeed compared to ſuch inundations, Eſay 8.7,8. Chap.46.7,8. & 51.42. and the particle is in compariſons commonly ſo uſed, Gen.19.9. Eſay 2.6. & 48.4. & 53.5. But others rather, as pointing to the place where lions uſed to harbour, to wit, in the woods and groves neer to the banks of that river, from whence they were wont to prey upon cattel that fed thereabout, Zach.11.3. and of theſe ſome more particularly to the manner of thoſe lions, that harboured thereabout, who at that time of the year, when Jordan uſed to riſe and ſwell above his banks, were fain to quit the plain, being then all over-flown, and to make up to the higher grounds. And the learned Scholiaſt's ſupply doth very well here; *as a lion*, or, *as lions* (the word taken collectively) *cometh up*, or, *are wont to come up* (as Gen.44,5. *drinketh*, that is, *is wont to drink*) *from the over-flowing of Jordan, ſo ſhall he come up.* See the like, Chap. 46. 18. Of Jordans overflowings, ſee Joſh.3.15. 1 Chr. 12.15. Chap.12.5. of the lions leaving his covert; Chap.25.38. and this whole paſſage again repeated, Chap.50.44.

againſt the habitation of the ſtrong:] Heb. *of Ethan*; which ſome take for the proper name of a place in the land of Edom, which they conceive to be that, which was one of the Iſraelites ſtations, in their journey from Egypt, Exod.13.20. Num.33.6,8. but they are herein much miſtaken: for that place is termed not *Ethan*, but *Etham*; and ſo the ancient Greek, but corruptly, readeth the word here: but the word, as moſt take it, ſignifieth *ſtrong*; as Num.24.21. Chap.5.15. Pſal.74.15. or, as ſome, *ſtrength*: and ſo it is cleerly taken, Gen.49.24. and Seir or Idumea is here termed (as Babylon alſo, Chap.50.44.) *the dwelling of the ſtrong*, or, *a dwelling of ſtrength*, that is, *a ſtrong dwelling*: in regard of that ſuppoſed ſtrength of their land, which the Edomites ſo much boaſted of, and whereunto they ſo much truſted. See Obad. 4. for as for thoſe, who interpret it, *the habitation of the mighty*, to wit, God; underſtanding it of Judea, by the Edomites invaded; I ſuppoſe to be out of the way here, as well in that as in this. A late learned Writer would have it rendred, *a rough*, or, *rocky, habitation*; from that of Moſes before cited: ſuppoſing alſo a city in Sicily ſo ſituate, to have its name *Neeton* in Greek, and the inhabitants thereof *Netini* in Latine, from the very terms here uſed: and true it is, both that Edoms land was ſuch, as alſo that ſuch a ſite conferreth much to the ſtrength of a place; but the word ſeemeth to be much larger.

but I will ſuddenly make him run away from her] This branch is exceedingly tortured with multiplicity of Verſions and Interpretations. And whereas the root, whence the former word here uſed doth ariſe, hath a threefold notion, ſometime of rending and *breaking*; ſometime of *ſhort* and *ſudden acting*; ſometime of *reſting* and *being quiet.* Some take the word here in the firſt notion, rendring the text; *I will break*, or, *rent* them (to wit, the Edomites) *aſunder*, (as the word is uſed, Job 7.5. and Chap. 31. 15.) *and I will make them run out of their land.* I will carry them out of their land into captivity. Others take the word in a notion of *ſuddain, quick, momentary* motion, or action. And of them ſome, whom our Verſion may ſeem to follow, take it for an adverbial, as they ſuppoſe it alſo to be, Prov. 12. 19. and they apply it to the Edomites invading Iſrael, whom God would ſuddenly drive out again. See Eſay 59.20. The ſame way go the ancient Greek and old Latine, though in expoſition of the ſentence they depart both from thoſe, and either from other: for the Latine rendreth it, *I will cauſe him to come ſuddenly into the land.* I will cauſe the enemy ſuddenly to invade it: the Greek, *I will make them ſuddenly to run out of their land*; being by the enemy thence expelled. Others, taking it for a verb, but in the ſame notion, thus render it, *I will in a moment approach to her*, or, *bring* him *to her, and I will make* him *run from her*; that is, depart again, and retire as ſpeedily, having had good ſucceſs, and obtained in a ſhort time, what he came for. Thoſe laſtly, that take it in a notion of *reſt*, render it, ſome, *when I ſhall have reſted a while*, as Eſay 18.4. Others, *when I ſhall make to reſt*: when my purpoſe is, and I ſhall come to give reſt to my people Iſrael, Chap.31.2. *I will make him* (to wit, Iſrael) *to run out of her*; that is, out of Edoms land, where they had been in captivity. Others, *when I have cauſed* him *to reſt, I will make him run out of it*: after that I have ſuffered the Edomites to enjoy reſt for a while, I will compel them to quit their country, and diſperſe themſelves into forrein parts. Of all theſe the old Latine ſeemeth to have come neereſt home to the true notion of the text; the terms whereof yet require ſome cleering. The initial particle would be rendred, *for*; as Chap. 47. 4. the next word, whether it be an adverbial or a verb, is to the ſenſe not much material; it comes from a root, that ſignifieth *a moment*; and is uſed for *ſpeedily, ſuddenly*, Eſay 26. 20. & 47.9. & 54.7,8. Chap.18.8. I ſuppoſe it to be here a verb; ſo taken it ſhould ſignifie, *to cauſe* ought *to be done in a moment, ſuddenly*: and after the Hebrew idiom to ſay, *I will cauſe to be done in a moment*, or, *ſuddenly, will cauſe him to run*, (for in ſuch tranſitive forms both the verbs are) is no more then, *I will cauſe him ſuddenly*, or, *in a moment to run*: as, *wilt thou not return will quicken us?* for, *wilt thou not quicken us again?* Pſal.85.6. and, *they made haſte forgat*, for, *ſoon*, or, *haſtily they forgat*, Pſal.106.13. and, *they have made deep have corrupted*, for, *they have deeply corrupted*, Hoſ.9.9. which by the adverb, whether it be an adverbial or a verb, is to be alike expreſſed here; as the like though verbs in all thoſe other places, ye ſee, is: thus the ſenſe is thus far plain; *I will cauſe him in a moment*, or, *ſuddenly to run*: about the laſt particle is moſt doubt; and it hath contrary ſenſes given it: that the words may ſignifie *from off her*, or, *it*; cannot be doubted, much leſſe denied; as 2 Chron.33.8. Chap.24.10. & 28.16. Ezek.1.19,21. & 10. 16. but one of the Jewiſh Criticks obſerveth on the place, that the term *meal*, is ſometime as much as *mimmaal, above*, or, *over*: as, ſaith he, Gen.1.7. *the waters above the firmament*; and Ezek.1.26. *above the firmament that was over their heads*: and beſides theſe inſtances, a learned late Annotator ſupplyeth us with ſome other, Gen.27.39. *the dew of heaven from above*: and, Gen.49.25. *the bleſſings of heaven above*: and, Pſal.50.4. *He ſhall call the heaven from above*; or, *above*: but thoſe of the Rabbine fit here better then theſe; becauſe in theſe the term is abſolute and conſiſtent, whereas in thoſe it is tranſitive; as it is alſo in this place. Thus then conceived, the text runneth ſmoothly, The Deſtroyer, Nebuchadnezzar ſhall come up with his forces againſt Edoms ſtrong dwellings, like a lion, or, as lions uſe to do from their covert about Jordan, when by that rivers over-flowing the plains neer unto it, they are forced to make up into the higher grounds; and ſhall ſuddenly, or in an inſtant, over-run his whole country, get above it, and become maſter of it: that which is after ſet forth by another reſemblance of an Eagle, the chief of fowles of prey, as the lion of beaſts, Ver.22. See further there.

and who is a choſen man that *I may appoint over her?*] This branch is as many wayes tentered and tortured, as the former. Some underſtand it of the Jewiſh people, whoſe land the Edomites had invaded; I will drive them again out of it; and *I will ſet over it, him, whom I have made*, or, *ſhall make choice of*: not him to whom they deſign it, as Eſay 7.6, 7. Others of the Edomites, and thoſe diverſly: Some, *whatſoever choiſe young man there is with her*; to wit, with Edom, him *will I viſite*; that is, I will deſtroy all the flower and choice of her youth: as of Moab, Chap.48.15. Others, *what choiſe of young men is there that I may ſet up for her*, to oppoſe the Chaldean forces that come againſt her? implying, that ſhe had none at all left. Others, apply it to thoſe that were either to afflict or to deſtroy Edom; and of them, ſome more generally; *what choiſe* ones (as Rev.17.14.) *are there that I may maſter againſt her?* as if he had ſaid, I will pick and cull out Warriers as many as can be found fit for ſuch a ſervice, to be employed in this expedition againſt Edom, as 1 Chr. 19. 10. Other of them reſtraining it to one chief Commander, *and in him that is choſen*, (that is, whom I have made choiſe of, whom I have deſigned to that ſervice) will I ſet up againſt her. Others again, *what choiſe* one is there, that *I may ſet over* thoſe forces that are to go *againſt her?* and others, *what choiſe* one is there *for me to ſet over her?* as implying, that he would find out enow ſuch to ſet over the Edomites as ſhould not mildly and moderately rule, but tyrannize over them, and grievouſly oppreſſe them: like that of Egypt, Eſay 19.4. I concur with thoſe, who underſtand it of one that he intended to imploy in that ſervice, to wit, Nebuchadnezzar, the *lion*, or *ſpoiler*, before ſpoken of; and render the words, *for* (the copulative in a cauſal notion; as Chap.44.13,17.) *I will give charge to* (as Ezr.1.2.) *him* that is (the interrogative for the demonſtrative; as Eccleſ. 9.4. and a defect of the relative, as Chap.50.5.) *a choiſe one*, (as Pſal.89.19.) *againſt her: el*, for, *al*; as Chap. 48. 11. that ſhall do this ſervice effectually for me: as Eſay 44.28. See Eſay 10.6.

for who is *like me?*] Who can do as I can? Who am able to enable whomſoever I commit any charge unto, to go thorow with whatſoever I give him in charge to do. See the ſame, Exod.15.11. 1 King.8.23. Pſal.35.10.& 89.6,8. Chap. 10. 6.& 50.44.

and who will appoint me the time?] Or, *or* (as Chap.23. 18.) *will*, or, *dare*, (as Chap. 2. 23.) *ſet me a time?* either to joyn iſſue with me in judgment, as ſome; from Job 9. 19. or, as the moſt rather, to joyn iſſue with me in battel. See Ch. 46.17.

who is *that ſhepherd that will ſtand before me?*] Or, *or* (Heb. *and*; as before: which ought not to be omitted) *who is* (the pronoun demonſtrative, for the verb ſubſtantive; as Pſal.25. 12.) *the ſhepherd*, (that Prince, or Potentate; as Eſay 44.28. Chap.6.3.& 12.10. but the term here uſed, the rather, as alluding to a ſhepherd into whoſe flock a fierce lion is broken, and maketh havock of his ſheep, Eſay 31.4. Joel 2.11. Mic.5. 8.) *that can*, or, *dare to ſtand before me*, Pſal.76.7. Nah.1.7. or, before any one, that ſhall come with commiſſion from me? as he Eſay 36.9. *ſhall ſtand*, for, *can ſtand*; as Prov.27.4. or, *dare ſtand*; as Job 41.10. See Chap.46.21. and the ſame again, Chap.50.44.

V. 20. *Therefore hear the counſel of the Lord that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt Teman:*] Heb. *the counſel that he hath conſulted*; as Eſay 8.11. ver.30. or, *the courſe that he is reſolved upon*, as it were upon due deliberation: not that God conſulteth as men uſe to do about ought; but to ſhew the ſeriouſneſs and ſettledneſs of Gods actions and executions; that he hath good ground for the doing of them, as men for thoſe things uſually, which they do not raſhly, but conſiderately & adviſedly undertake; and he is peremptory in them, when he hath once reſolved upon them, and will be ſure to effect them; as men are wont to proceed conſtantly in thoſe things, that they have adviſedly undertaken. See Eſay 19.17. & 44.25. & 46.10. *and the thoughts that he hath thought*, or, *the devices*, or, *the contrivements, that he hath deviſed*, or *contrived*; as 2 Sam.14.14. Ver.30. a form of ſpeech taken likewiſe from men, who having cunningly contrived, and prudently plotted things before-hand, are the more likely to go thorow with their deſigns, and to bring them to good effect. See Eſay 14.24,26,27. Heb. *unto Edom*, or, *concerning*, as Chap. 44. 1. Of *Teman*, ſee on Ver.7. and the ſame again, Chap.50.45.

ſurely the leaſt of the flock ſhall draw them out] Heb. *if the little ones* (for, *leaſt*, as 1 Sam.9.21.) *ſhall not draw*, or, *drag, them out*; as dogs do a carcaſſe, Chap. 15. 3. or, wolves a ſheep, when they worry it: it is conceived, as in the form of an oath; as Pſal.95.11. Chap.44.26. and it is as if he had ſaid; What ſpeak I of Nebuchadnezzar as a fierce lion, that I ſhall bring in upon the Edomites, the very weakeſt and feebleſt of all his retinue, of thoſe that follow his camp, going under my conduct, as their ſhepherd and leader, (alluding to the title of a Shepherd before-mentioned, Verſ. 19.) ſhall fetch out the ſtrongeſt and valianteſt of the Edomites; nor ſhall they be able to ſtand before, and make head againſt, or by skulking into caves and corners to conceal themſelves from the meaneſt of his followers. See Rabſhakehs vaunt of his Maſters followers, Eſay 36.9. and ſee Ver. 10. As for thoſe Jewiſh Doctors, who by *little* ones here mentioned, would have underſtood, either the Perſians, becauſe they came of one of Japhets younger ſons; or the Jews, that were of ſmall eſteem, at preſent, but were ſtill Gods flock, Ezek. 34.30,31. the poſterity of Jacob, younger brother to Eſau, to fulfill that prophecy, *the elder ſhall ſerve the younger*, Gen.25. 23. and ſome again of them more particularly of the iſſue of Rachel, Benjamin and Joſeph who were Jacobs youngeſt children: they are many miles from the Prophets meaning in either.

ſurely he ſhall make their habitations deſolate with them] Heb. *if he make not* (as before) *their dwellings deſolate upon*, or, *together with, them*: as Exod.35.22. Eſay 7.2. Chap.3.18. *he*; that is, the Lord, ſaith the Rabbine; the enemy, ſaith the Scholiaſt; but there is no neceſſity of either: the verb is indefinite; and it may well be rendred, *their dwelling together with themſelves ſhall be deſtroyed*: as Chap.51.30. See the ſame again, Chap.50.45.

V. 21. *The earth is moved at the noiſe of their fall*] Either the earth it ſelf ſhall ſhake with that hideous noiſe, that the fall of their State, as of a vaſt ſtructure, ſhall make: or the people of the lands and countries round about them ſhall tremble and be diſmayed at the report of this their downfall. So Ezek.26.18. & 32.10. See Chap.38.39. and the ſame with this, Chap.50.46. *voice*, for, *report*: as Chap.4.15.

at *the cry, the noiſe thereof was heard in the red ſea.*] Heb. *a cry by*, or, *in the ſea of weed*, or, *reit*; *ſhall be heard her voice*, or, *its voice*; not, *their voice*: as, *their fall*, before; though ſome here ſo render it. Where the Interpreters ſuppoſe a defect, and make aſſay of ſundry ſupplies, ſome one, ſome another: ſome prefix a prepoſition, ſo ours, at *the cry*; others, by reaſon of *the cry*. Others ſupply a verb, *a cry* is heard: but neither is needful. The old Latine, and divers others, render it not altogether amiſſe, without either, *the clamor of his*, or, *its voice is heard in the red ſea*: but more agreeably to the ſyntax and prophecy of the original thus, *the noiſe of the out-cry is heard to the red-ſea*: for the pronoun feminine affixed to the word *voice*, or, *noiſe*, hath reference to *cry*, or, *out-cry*, by an elegant redundancy ſo rife in that language as nothing more, Gen.2.17. 1 Sam.9.13. Job 3.8. Pſal.18.30. & 104.17. Eccl.2.14. Eſay 8.13. & 45.9. & 48.6.

in the red-ſea] Or, as ſome render the particle, *beſides the red-ſea*: in the coaſts, and places adjacent: and ſo it is uſed, Chap.32.7. & 36.10. I ſhould rather render it *unto*: as Eſay 8.8. & 9.8. & 30.28. Heb. *the ſea of weed*, or, *ſedge*, or *flag*, or *ruſh*, (as ſome render it, Exod.2.3,5.) or, *reed*, (as others, becauſe they find it joyned with the *cane*, Eſay 19.6) or, *reit*; for ſo, I take it, we call that ſea-weed, which the Latines term *alga*; and which ſeemeth to be the Hebrew *ſuph* that Jonas ſaith was *wrapped about his head*, Jon.2.6. and whereof ſtore is ſaid to be found in the bellies of whales; this *ſea* is that which is by Geographers called *the Arabian Gulf*, becauſe it ſhooteth in from the main ſea between Arabia and Africa; and is by the Hebrews termed the *weedy*, or, *ſedgy*, or *flaggy*, or, *ruſhy*, or *reedy*, or *reity*, *ſea*, in regard of the great abundance of ſuch kind of weeds that grew in it, being but ſhoaly, and eſpecially about the banks of it: it coaſteth in the inwardeſt parts of it, on Egypt on the one ſide, and on Idumea ſited in ſome part of Arabia, the ſtony, on the other ſide; as appeareth by Solomons ſhipping there built, 1 King. 9.26. from whence it came at firſt to be termed *the Edomean* or *Idumean ſea*; and becauſe *Edom* hath a notion of *redneſſe* in it, Gen.25.30. it came therefore to be termed by the Greeks, and the Latines from them, *mare Erythræum*, that is, *the red ſea*; not as ſome have thought from the colour of the ſands, or the water of it, or of the coral growing in it; and much-leſſe as the Greeks, who have thence forged a fable, from one Erythræus, or Rufus, a King, that ſhould be either drown'd in it, or buried neer to it; the meaning is, that the cry of the

Edomites ſhould be ſo loud, and ſo great, that it ſhould run thorow the whole country, and be heard as far as the red ſea, See the like of Moab, Eſay 15.4,5,8. Chap.48.34.

V. 22. *Behold, he ſhall come up and fly as the Eagle, and ſpread his wings over Bozrah.*] Nebuchadnezzar compared before to *a lion*, for his fierceneſs, ver, 19. here to an *eagle* for his ſwiftneſs, and ſudden acceſs, Job 9.26. & 39.29. Hoſ. 8.1. See the like before, Chap. 48.40. where of Moab the ſame is ſaid: only the word of *coming up* is here added, being a military term, wherof ſee on Eſay 7.1. & of this *Bozrah* before, v.13.

and at that day ſhall the heart of the mighty men of Edom, be as the heart of a woman in her pangs.] See the ſame of Moab, Chap.48.41.

V. 23. *Concerning Damaſcus:*] The third prophecy in this Chapter contained, hath reference to *Damaſcus*, the head city of Syria, Eſay 7.8. put here for the whole country; as Eſay 17.1. Amos 1.3. Heb. *unto:* which the old Latine here retaineth. See on ver.1.7.

Hamath is confounded, and Arpad:] Two other cities giving denomination to two other parts of that country: concerning which, ſee on Eſay 10.9.

for they have heard evil-tidings;] To wit, of the Chaldeans breaking into their country, as the Aſſyrian had formerly done, Eſay 10.9. & 36.19. & 37.13. Heb. *an evill hearing*; as. v14.

they are faint hearted,] As Eſay 14.31. Ezek.21.15.

there is *ſorrow on the ſea, it cannot be quiet.*] Or, as *upon the ſea*, which *cannot reſt:* a defect of the note of ſimilitude; as Pſal.11.1. Eſay 21.8. and of the relative; as chap.31.21,24. they are like perſons toſſed up and down, to and fro at ſea in a ſtorm, Pſal.107.25—27. Jon. 1. 4,13. or, as others, with thoſe that inhabit neer the ſea coaſt; as Eſay 23.4. Heb. in *the ſea*, for, *beſide it*; as Chap.13.5. See on ver. 21. whether way it be taken, an alluſion there ſeemeth to be in it to the unquietneſs and reſtleſneſs of the neighbouring ſea, Eſay 57.20.

V. 24. *Damaſcus is waxen feeble,*] Heb. *is grown remiſs*, or, *faint:* her Spirits are abated; as Judg. 8.3. or her hands hang down; as 2 Sam.4.1. Chap.6.24. & 50.43.

and *turneth her ſelf to flee,*] Or *ſhe turneth her ſelf to flee*. See on ver.8.

and fear hath ſeized on her,] Or, *for*, or *becauſe*; (as rendring a reaſon of her faintneſs and flight: the copulative in a cauſal notion; as Chap. 44. 13, 17.) *terrour* (the word is almoſt the ſame) or, *trembling, hath taken hold on her*; as Chap.6.24. & 50.43. the term here rendred *fear*, is no where elſe found in Scripture; but in the Chaldee it is found, Job 7. 5. and the verb it cometh of in a notion of *trembling*, Eſt.5.4. Pſal. 39.7. and that which our Verſion here exhibiteth concerning this branch, agreeth with the Chaldee, ancient Greek, and old Latine; and the moſt Interpreters, one and other: yet an Interpreter of prime note, and a learned Scholiaſt following him, render it, *ſhe ſhall get*, the one, *ſhe hath gotten*, the other, *a feaveriſh trembling:* ſhe is fallen into a ſhaking fit of a feaver: that, I ſuppoſe, that induced them to ſwarve from the foregoing Verſions, was becauſe they found no point in the body of the laſt letter; and took it therefore not for a pronoun affix, which hath uſually that point in it, but for a feminine form of the verb, which yet they needed not to have ſcrupled; for that point in the affix is ſometime wanting; and that in the very next clauſe, where yet themſelves take it for a pronoun.

anguiſh and ſorrows have taken her as a woman in travel.] So Pſal.48.6. Chap.6.24. & 22.23. & 31.21. & 50.43. Mic.4. 9,10. ver.22.

V.25. *How is the city of praiſe, not left, the city of my joy?*] A lamentation for the ruine and deſtruction of Damaſcus, not unlike thoſe, Chap. 48. 17, 39. & 50.23. & 51. 41. Lam. 1. 1. *a city of praiſe*, for a renowned city; as *praiſe* for, matter of *praiſe*, Eſay 62. 7. ſpoken of Jeruſalem, and of Babylon, Chap.51.41. and *a city of joy*, for, *a joyous city*; as, *a name of joy*, for, *a joyous name*, Chap.33.9. ſo Jeruſalem is ſaid to be *the joy of the whole land*, Pſal.48.2. for the *jod* affixed in the end is by ſome learned deemed, not to be a pronoun, as it is commonly taken; (whence many Interpreters make it the ſpeech of the King of that State) but a mere termination onely, taken from the Syriack idiom; like whereunto is in many places found; as Eſay 20.4. & 19.9. Ezek. 13.9. Nah.3.17. Zach.14.5. Damaſcus is meant, ſaid, *not to be left*; to wit, ſtanding by the enemy: as ſome cities in Canaan were left by the Iſraelites, when they burnt down others, Joſh.11.12,13. as if they ſhould ſay, what meant the Chaldeans to deſtroy ſo goodly a city; and not leave it ſtanding, though they had razed and ruined others that were not of the like note? Howbeit, ſome of the Jewiſh Doctors would have the word taken in a notion of *fortification*; as if it were ſaid, *why was not* ſo *famous a city* better *fortified?* Why was ſhe not ſo fortified with walls and bulwarks, that ſhe might have been impregnable? and they alleadge to that purpoſe a place in Nehemy, in which the word ſeemeth ſo uſed, where *it is ſaid, and they fortified Jeruſalem*, Neh.3.8. to which may a ſecond be added, Neh.4.2. where the ſame word again is ſo uſed, as it cutteth off all thoſe far-fetcht and forced interpretations that ſome of the greateſt note give of that other place; and from thence a term in the Talmud, which ſome expound *a pavement*; ſome *a parapet*, (to which purpoſe alſo one of the Commenters on Nehemy, expounds the word in the former place there uſed, *they filled it up with earth unto the wall*) Others, *the plaiſtering*; ſome more generally, *the ſtructure:* hither alſo is that uſe of the ſame term referred in that place, Exod. 23. 5. of the helping up of a beaſt, that lieth under his burden; where the words would be rendred, *ſhouldeſt thou forbear to lift him up? thou ſhalt in any wiſe lift him up together with him*; that is, be aſſiſtant to the owner, though thine enemy, in helping to *lift*, or *ſet* him up again: a metaphor from the erecting and ſetting up again of an edifice or building, when it is fallen. And this interpretation of the word in this place, ſeemeth to me not altogether improbable: Though I cannot come home to that learned Annotator, who would have it rendred, *How is that ſo much commended city not paved?* that is, hath not now ſo much as *a pavement*; becauſe the word fore-mentioned is ſaid ſometime ſo to ſignifie: if in ſtead of pavement he had ſaid *terrace*, or *pacapet*, it might more eaſily have paſt: this of *pavement* ſeemeth no way to ſuit well here.

V. 26. *Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the Lord.*] How this *Therefore* ſuiteth well here, I ſee not. I rather accord with what one of the Jewiſh Maſters ſuggeſteth, that the particle is here a note of aſſeveration, as it is alſo, and ſo acknowledged, Chap.5.2. and I ſhould therefore render it, *Surely, her young men ſhall fall* (that is, be ſlain, as chap.6.15. & 8.12. *in her ſtreets*, (as Chap.9.21.) *and all the men of war ſhall be cut off* (as Chap.51.3.) *in that day:* at that time; as ver.22. See the ſame, Chap.51.30.

V. 27. *And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.*] See the ſame in effect, Amos 1.4. and the like, Amos 1.7,10,12,14. as alſo, chap. 17.27. Of *Benhadad* ſometime King of Syria, ſee 1 King.20. 1. by whom thoſe palaces might at firſt be built: but it may well be underſtood ſimply of the King of Syria: the name of *Benhadad* importing *the ſon of Hadad*, their idol, whereof ſee on Eſay 66. 17. being a title given commonly to the Kings of Syria; as Pharaoh and Ptolomy to thoſe of Egypt. See 2 King.13.3,24.

V. 28. *Concerning Kedar,*] A people living in Arabia deſcended from *Kedar*, the ſon of Iſhmael, Gen.25.13. of whom, ſee Eſay 21.13. Heb. *unto Kedar*; as before, ver.1,7,23. and ſo in the next member.

and concerning the Kingdoms of Hazor;] The Provinces of *Hazor*, whereof that was the head-city, Joſh.11.10,11. the royal ſeat of Jabin, Judg.4.2. but this Hazor ſeemeth to be another from that there mentioned, ſituate in the land of Canaan, whereas this ſeemeth to have been ſeated in Arabia either the ſtrong or deſart, and to have been built by ſuch as having fled out of Canaan from that part of the country, where the former ſtood, into thoſe parts of Arabia, and there ſeated themſelves, named this their city by the name of that from whence they came.

which Nebuchadnezzar King of Babylon ſhall ſmite;] Heb. *ſmote*; as Chap.46.2. for, *was to ſmite*; ſpeaking in the prophetical ſtrain of a thing to be done, as already paſt and done. So ver.23,24. though *ſmote*, may be retained: this prophecy being after the accompliſhment of it by the hand of Nebuchadnezzar, (Gods chief inſtrument in taking vengeance on moſt of the nations here menaced, Chap. 46. 13, 26. & 47.2. ver.30.) for the uſe of poſterity inſerted into this volume, or book of prophecies. See on Chap.46.4.

Thus ſaith the Lord, Ariſe ye,] Ye Chaldeans: Gods ſpeech to them, as inciting and ſetting them on work to invade the Kedarens: Of which form of ſpeech, ſee on Chap.1.17. & 13.6. So ver.31.

go up to Kedar,] Or, *go up* (in hoſtile manner; a military term, as ver.22. Eſay 7.1.) *againſt Kedar*; as Chap.28.8,16. & 34.7.

and ſpoil the men of the Eaſt.] Heb. *the ſons of the Eaſt*; as Job 1.3. Judg.6.3. Eſay 11.14. the inhabitants of Arabia, that lay to the Eaſt from Judea, as did alſo Idumea and Syria. See Gen.10.30. & 25.6,18. 1 King.4.30. (See on ver.7.) Eſay 2. 6. & 9.12.

V. 29. *Their tents,*] For the Kedarens lived moſt in tents, called therefore by the Greeks *Scenitæ*, Pſal. 120. 5. Cant.1.5.

and their flocks] For they lived moſt upon the feeding of ſheep, whereof they had great ſtore, and for their accommodation therein uſed to remove their tents from place to place, to have freſh paſture for them, Eſay 13.20. Hence they were alſo called *Nomades*. See Eſay 60.7. Ezek.27.21. So ver. 32.

ſhall they take away:] That is, their tents and flocks ſhall be taken away: for the verb is indefinite: as, *this night ſhall they take away thy ſoul*; that is, ſhall thy ſoul be taken away, Luk.12.20.

and they ſhall take to themſelves] Thoſe that take them the Chaldeans (the nominative caſe included in the verb; as Gen. 50. 16. See on chap. 48.15.) ſhall take them,to their own proper uſe, having now ſeized on them, and become maſters of them,as their own; as Pſal.44.10. or it is an elegant redundancy,common alſo in other languages; as Gen. 12.1.Exod.32.2.See on Chap.13.2.

their curtains] Whereof their tents conſiſted.See Eſay 54. 2.Chap.10.20.Habb.3.7.

and all their veſſels,] Or, *with* (as Chap.44.26.) *all their veſſels, furniture, ſtuff,* or *utenſils*; for the word is of a large extent.See on Eſay 22.24.& 39 2.Chap.22.28.

and their camels] Of much uſe in theſe parts, becauſe able to travel and endure long without water,Job 1.3.Eſay 60.6. ver.32.

and they ſhall cry unto them,fear is *on every ſide.*] Some read the words, as two diſtinct ſentences, as our Verſion doth; which ſome thus paraphraſe,*they ſhall* but *cry to them,Terrour terrour,on every ſide:* and the very cry of it alone ſhall ſo diſmay them,that they ſhall have no heart or luſt to fight, but leave all to be taken, & carryed away by the enemy without reſiſtance.But ſome again make them but one joint ſentence; ſo the old Latine, and divers others, *They ſhall cry*, or, *proclaim fear upon them,* or,*againſt them, on every ſide:* they ſhall by their hideous cries put them on every ſide in fear. So rather then as a learned Writer, Who would have *fear* here put for *arms*,the matter of fear: as *praiſe*,for matter of *praiſe*, ver.25.and ſo expoundeth it, *They ſhall beſet them with arms on every ſide.* Of the form of ſpeech being proverbial, ſee Ch. 6.25.& 46.5.

V. 30. *Flee,get you far off,dwell deep, O ye inhabitants of Hazor,ſaith the Lord:*] The like advice was given before to to the Edomites,ver.8. See there. Heb. *Flee, flit greatly. make deep to dwell:* which laſt branch,yet a learned Interpreter reading enunciatively, incloſeth in a parentheſis, and thus renders, (although *the inhabitants of Hazor dwell deep)* that is, ſeem to have a ſeat firm and ſafe. But I ſuppoſe that few herein concur with him; and it ſeemeth to mangle the context.

for Nebuchadnezzar King of Babylon hath taken counſell againſt you,and hath conceived a purpoſe againſt you.] See the ſame terms,ver.20.and of them there.

V. 31. *Ariſe, get you up into the wealthy nation that dwelleth without care.ſaith the Lord, which* have *neither gates, nor bars,* which *dwell alone.*] Againſt the Kedarens; a people not *wealthy* (as ſome amiſs render it) but *quiet*, that liveth quietly,or at eaſe,as 1 Chron.4.40.Zach 7.7. and ſecurely without fear of invaſion. Heb. *in confidence*, or *confidently*; as Ezek.38.11.like thoſe of Laiſh,Judg.18.10,27. that keep not in fenced cities, 2 Chron.14.6. but ſcattered here and there in tents, (ſee on ver. 29.) apart one from another, or apart from others in the wilderneſs,Mic.7.14. aloof from any that may aid them againſt any that ſhall come to invade them, the caſe of Laiſh,Judg.18.28. and all theſe things being laid together, ſuch as may without any great difficulty be ſurpriſed.

V. 32. *And their camels ſhall be a booty, and the multitude of their cattel a ſpoil;*] As before, ver.29.

and I will ſcatter into all winds,] Into all parts of the wide world. So ver.36. See the like form of ſpeech, Dan.11.4. Zach.2.6.and the like judgment menaced,Ezek.5.12.

them that are in the uttermoſt corners;] Or, *cut off into corners*,or *that have the corners* of their hair *cut.* See on Chap. 9. 26.& 25.23.

and I will bring their calamity from all ſides thereof, ſaith the Lord.] See ver. 5,8. and of the words rendred *ſides* here on Chap.22.20.So is it uſed,1 King.4. 24. *he had peace on all ſides.*

V.33.*And Hazor ſhall be a dwelling for dragons,*and *a deſolation for ever,*] See of *Hazor* before,ver.28.and of the like menaces,Chap.9.11.& 12.22.& 51.37.

there ſhall no man abide there,nor any ſon of man dwell in it.] As before,ver.18.

V. 34. *The word of the Lord that came to Jeremiah the Prophet,againſt Elam,in the beginning of the reign of Zedekiah, King of Judah,ſaying,*] This laſt Prophecy concerning *Elam*, hath the uſual introduction prefixed before it: ſuch as Ch. 14.1.& 25.1.& 33.1.& 46.1. & 47.1. and a date withall annexed to it; as Chap.27.1.& 28.1. In the firſt words of the inſcription,or introduction,there is a trajection.

againſt Elam,] Or,*touching*; as Chap.22.11. or *concerning Elam*; as Chap.27.19.& 44.1.the *Elamites*; that is, the Perſians, a people more remote then any of the former in this Chapter mentioned; deſcended from *Elam* the ſon of Sem, Gen.10.22. Of them, ſee on chap. 25. 25. as alſo on Eſay 22.6.whence it appeareth,that they ſerved under Sennacherib in his expedition againſt Jeruſalem; nor is it unlikely, that they ſerved under Nebuchadnezzar alſo, having made himſelf maſter of the Aſſyrian Monarchy, in his invaſion of Judea, which the Jewiſh Maſters therefore ſay was the main ground and cauſe of this prophecy againſt them.

in the beginning of the reign of Zedekiah, King of Judah, ſaying,] A long time before the execution and accompliſhment of it, much about that time, when the Prophet was by God commanded to make thoſe yokes, and ſend them to the neighbouring Kings, implying their ſubjection to the Babylonian King, Chap.27.1,3. and when the falſe Prophet Hananiah had broken the yoke, that the Prophet himſelf by Gods appointment wore, withall promiſing a diſſolution of the Babylonian dominion, and the return of the Jews abiding at captivity in Babylon, Chap.28.1—3.to control that vain conceit, that he endeavoured thereby to work into the minds of Zedekiah and his people, as being able to ſhake off the Chaldean yoke; when as Nebuchadnezzar ſhould carry all away,as well farther of,as neerer at hand before him, Ch. 25.9.& 27.8.

V. 35. *Thus ſaith the Lord of hoſts, Behold I will break Elam,*and *the chief of their might.*] Inſtead of that yoke,which Hananiah broke, implying a diſſolution of the Chaldean power,God threatneth by that Chaldean power to *break the bow of Elam*,that is, their main might and principal ſtrength, and that which the Elamites moſt truſted unto, being noted for expert archers; as Eſay 22.6.See Pſal.18.34. & 37.15. & & 46.9. Chap. 51.56. Hoſ. 1. 5. the latter expreſſion may be joyned by way of appoſition to the former: and ſo moſt here take it. Yet it may be a diſtinct notion, and imply as the former their arms, ſo the latter their men of arms, the chief of their ſouldiery. Heb. *the beginning*,or *the principal* (as the word is uſed, 1 Sam.15.21. Amos 6.6.) *of their ſtrength*, for, *their ſtrong ones*; as Eſay 3.25.the like term is uſed of the firſt-born,Gen.49.5.Deut.21.17.Pſal.78.51.& 105.36.thus taking it, the copulative is to be ſupplyed; as Exod. 1. 2. Habb. 3. 11.

V. 36. *And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds,and there ſhall be no nation whither the out-caſts of Elam ſhall not come.*] See the like before,ver.32. and the like menaces,Deut.28.64.Chap.24.9.and of the *four winds*,blowing one againſt another, Dan.7.2. here intimating a violent driving of the Elamites to and fro, as either ſhips at ſea, or light matter on land,by contrary blaſts and guſts,driven one while one way,and ſoon back again another.

V. 37. *For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life:*] Heb. *And*;as Ch. 48.27.and *ſoul*,for *life*; as Chap.44.30. See the like threatning of conſternation and terrour,ver.5,14,29.

and I will bring evill upon them, even *my fierce anger, ſaith the Lord*] Or,*I will bring evil* (as Chap.4.6. & 11.11.& 36. 31.) *upon them* in *my wrath*,or,with *my fierce wrath.* Heb. *the fervour of my noſe*,or *face.* See Eſay 13.9,13. Chap.25.37,38. The like defect of the particle, ſee Eſay 51. 19. Chap. 46. ver.21.

and I will ſend the ſword after them,] See the like menaces,Lev.26.33.Chap.48.2.Ezek.5.2.

till I have conſumed them.] As Chap.9.16.

V. 38. *And I will ſet my throne in Elam,*] I will place Nebuchadnezzar there; as Chap.43.10. whoſe throne is termed Gods throne, becauſe he received his royal power from God aſſigned to him by a peculiar providence to do God ſpecial ſervice, Chap.27.6. or I will execute judgment upon them, as having erected a tribunal, or ſeat of judicature among them; as Dan.7.9—11. yet there want not,that refer this to Cyrus,and ſome to his conqueſt of Media, which, ſay they,marching out of Perſia,he made entrance unto, by breaking firſt into Elimais a part of it. Others, of Cyrus, his throne into thoſe parts by God ſettled, to do him ſervice againſt Babylon,termed therefore by him,*his Anointed*,Eſay 45.1. But the received opinion of the Babylonian King ſeemeth the better.

and will deſtroy from thence the King and the Princes, ſaith the Lord.] To ſeat the Chaldean King and his Princes in their ſtead; and by ſo doing to execute judgment upon them: as Dan.7.11,12.

V. 39. *But it ſhall come to paſs in the latter days*, that *I will bring again the captivity of Elam,ſaith the Lord.*] Or,*Yet it ſhall be.* Heb. *in poſterity of days:* in after times, either when the term of the Chaldean Monarchy ſhall be expired, Ch.25.12—14. or,and that principally, in the days of the Meſſias,Act.2.9.The like gratious cloſes, ſee before, Ch. 48. 47.ver.6.

CHAP. L.

Verſ.1. *The word that the Lord ſpake againſt* Babylon, and *againſt the land of the Chaldeans by Jeremiah the Prophet.*] In this Chapter,and the next, is a very prolix prophecy againſt Babylon,which cometh laſt here, becauſe that State was to drink laſt of the wine-cup of Gods wrath, after that it had gone round , and that the reſt had drunk deep thereof by it,Chap.25.9,26.and it is therefore the larger, becauſe the comfort of Gods people depended much upon the expected downfal of that State. The whole prophecy is intermingled, partly, with dreadful menaces againſt Babylon, deſcribing the manner of her overthrow , the perſons by whom it ſhould be effected, their proceedings in it, and ſucceſs againſt it, as if the deſign had been already accompliſhed, and the Prophet preſent himſelf at the accompliſhing of it ; together with the procuring cauſes of this her calamity , among which,their cruelty exerciſed on the people of God, one of their chief ; and partly with gracious promiſes of protection and deliverance to Gods people, together with encouragements of them,not to doubt or deſpair, though they ſee not things ſo ſoon, or ſo ſuddenly effected , as they deſire, but to bear up their ſpirits with an hopeful expectation of aſſured freedom from captivity , and return to their own country in the time by God prefixed : and theſe are ſo cloſely interwoven, and ſo variouſly intertwined thorow out the whole body of it,the one with the other,and that alſo accompanied with ſo many interchanges of perſons ſpeaking , ſpoken of, and ſpoken to , as that it may well challenge any the ſtrongeſt and cleereſt brain, to make out an exact and accurate analyſis of it, which alſo,when all were done, it may be,would not prove ſo uſeful neither. The inſcription of the whole prophecy is in this firſt verſe, wherein is declared the perſon, from whom it cometh, *the Lord* ; as Ch. 46. 13.againſt whom it is darted ; *Babylon and the land of the Chaldeans*(Heb.*unto* ; but *el*,for,*al* : either *Concerning*, or *againſt* ; as Chap.49.19,20,34,and ſo Chap.51.12.) and by whom denounced,*Jeremy*.Heb.*by the hand of Jeremiah* ; as,*by the hand of Malachy*, Mal. 1. 1. See the like prophecies concerning Babylon,Eſay 13.& 14.& 21.& 46.& 47. whence alſo ſome things are transferred into this prophecy.

V. 2. *Declare ye among the nations,*] The entrance is made into it, with a commandement to publiſh in all-places the downfal of Babylon, as a buſineſs already accompliſhed *among the nations*. Becauſe it concerneth them , as well as Gods people,who were to be freed from the Chaldean tyranny by the fall of Babylon,as well as they,Eſay 14.6,7.

and publiſh] Heb.*make it to be heard* ; as Eſay 48.20. See the like,Pſal.96.10.Eſay 12.4,5. Chap.31.10.

and ſet up a ſtandard,] Heb. *lift up an enſign :* not, as ſome, to gather Gods people together, to acquaint them with this prophecy ; nor, as others, to get people together to be employed in ſervice againſt Babylon ; as Eſay 14.2.for the work is here deſcribed and delivered, as already done ; but to call people together, to impart unto them the glad-tiding of Babylons ruine and downfal ; as the manner was on ſuch occaſions for thoſe that came with good tidings of victory, delivery,good ſucceſs,or the like publike affairs,to get up into ſome eminent place, and from thence by ſome ſignal given to gather people together, to declare it unto them, and acquaint them therewith. See Eſay 40.9.& 52.7.Nah.1.15. the words following confirm it.

publiſh,and *conceal not*;] Heb. *cauſe it to de heard* ; as before: the copulative here is needleſs, See Pſal.40.9,10.

Say,Babylon is taken;] So,*Babylon is fallen*,Eſay 21.9.

Bel is confounded;] The Babylonians chief idol, Chap. 51. 44 Of it,ſee at large on Eſay 46.1.

Merodach is broken in pieces,] Another of their idols ; from which ſome of their Kings had their names : and was, it may be,at firſt,the name of ſome King, who after his deceaſe was idolized : ſuch as were many of the Pagan deities. See Eſay 39.1.

her idols are confounded,] Being neither able to ſave their people nor themſelves,Eſay 46.1. where alſo ſee of the term here uſed.

her images are broken in pieces.] Eſay 21.9. the term here uſed cometh from a word that ſignifieth *dung*, Ezek. 4. 12. Zeph. 1.17. and importeth conſequently *dungy*, *durty idols* ; idols, as vile, baſe, loathſome, abominable, as dung and dirt.

V.3.*For out of the North there cometh up a nation againſt her,*] or, *there is come up* (a military term ; as Chap.49.22.)or, ſimply *is come* (as Exod.16.13.and he ſpeaketh of it,as of a thing already done) *againſt her,a nation* (the Medes and Perſians accounted as one nation , becauſe belonging to one crown, See Eſay 13. 17.) *from the North :* from Media, lying North from Chaldea ; and from Aſſyria , through which Cyrus marched unto Babylon,ver.9,21,41.

which ſhall make her land deſolate ; and none ſhall dwell therein:] Or,*ſo that none ſhall dwell therein :* the copulative for the finitive ; as Chap.29.6,26.Heb.*ſhall put* it *unto deſolation* ; as Chap.2.15.See Eſay 13.20.ver.40.

they ſhall depart both man and beaſt] Heb.*from man to beaſt* ; as Chap.9.10.Eſay 10.18.See Chap.51.61. and the like, Ch. 4.25.& 33.10,12.Zeph.1.3.

V. 4. *In thoſe days,and in that time,ſaith the Lord,*] As ch. 33.15.When Babylon ſhall be taken by Cyrus,ver.2.

the children of Iſrael ſhall come,they,and the children of Judah together;] The Jews being ſet at liberty by Cyrus, Ezr.1.1, 2. and many of the other ten tribes joyning themſelves to them.See Ch.30.3.& 31.5,6.

going and weeping:] Or, *weeping as they go*; as Chap.41.6. as with grief for their ſins whereby they had grieved God, and provoked him to wrath, and procured thoſe fore-paſſed calamities to themſelves : ſo for joy alſo in the apprehenſions of Gods preſent gracious goodneſs toward them in remitting their ſins, removing his wrath, reconciling them to himſelf,reducing them from their long captivity again : for tears there are of joy,as well as of grief,& ſome mixt ones of either.See Gen.29.11.& 42.24.& 43.30.& 45.2,14,15.& 46. 29. Nor need we therefore to underſtand theſe words, as a learned Writer therein following the Chaldee , of their weeping what time they went out into captivity, Pſal. 126.6. and while they continued there,Pſal.137.1. but of tears ſhed in their return,as before,and after it alſo. See Ch.31.9. Ezr. 3.12,13.

they ſhall go and ſeek the Lord their God.] Or, *go to ſeek* ; as, *aroſe and warred*,for,*roſe to war*,Joſh.24.9. or,*go ſeeking* ; as, *ſtand and feed*, for,*ſtand feeding*, Eſay 61. 5. to ſeek after him who had ſhewed ſo much mercy, goodneſs, and kindneſs to them ; to acknowledge their thankfulneſs for the ſame. See Pſal.24.6.& 105.4.

V. 5. *They ſhall ask the way to Zion with their faces thitherward,*]Heb.*They ſhall ask after Sion* ; *the way thither* ſhall *their faces* be : they ſhall enquire the way to Jeruſalem, (ſee Ezr.8.21,23,31.) and that more ſpecially in regard of Sion, the ancient ſeat of Gods reſidence among them,and principal place of his ſolemn ſervice,Pſal.84.7. See Chap. 31. 21,12, Zach.8.21,22.and *their faces* ſhall be ſet *that way*. Of which form of ſpeech,ſee on Ch.42.15.

ſaying,Come and let us joyn our ſelves to the Lord, in a perpetuall covenant,that *ſhall not be forgotten.*] Let us renew our covenant with God again ; let us enter into a firmer and more conſtant covenant with him then ever : (Heb. *a covenant of perpetuity :* ſuch as God promiſeth to make with them, Chap.32.40. Ezek.16.60. & 37. 26.) ſuch as we will never ſtart from again,Pſal.80.18. Chap.32.40. See the like form of expreſſion in another kind, Chap. 23. 40. there is in the text a defect of the relative ; as Chap.31.21,24.and the word *ſaying* is ſupplyed ; as Chap. 48.39. Howbeit, the Chaldee acknowledgeth no ſuch ſupply,but rendreth the words in an enunciative form ; *they ſhall come and joyn themſelves to the Lords people :* which ſome of the Jewiſh Doctors following, expound the text of thoſe ſtrangers that ſhould adjoin themſelves to Gods people,either upon their return from captivity,Eſay 14.1.or in the days of the Meſſias, Zach. 2. 11. becauſe the ſame word is there uſed : and of ſuch it is uſed indeed alſo,Eſay 56.3, 6. But neither is the word *people*, here, which the Chaldee crammeth into the text : nor is there any neceſſity that the word ſhould here be ſo taken , ſince that the current of the context runneth cleerly for Judah and Iſrael : it may rather imply , that they had ſo broken their conjugal covenant with God,and God ſo caſt them off thereupon,Chap.3,1,8. & 31.32. that they were in a manner become as mere ſtrangers to God,Chap.2.5,15.Hoſ.9.10.Amos 9. 7. and may ſeem as ſuch to be now new joyned again to God , from whom they had ſevered themſelves before by their ſins, Eſay 59. 2. And of them a learned late Writer aright underſtanding it, but for the notion of the words concurring with the Chaldee,rendreth the text; *They ſhall come and adjoyn themſelves to the Lord* ; and the ſame way go both the ancient Greek and old Latine : nor is this Verſion improbable ; though ſome difficulties there ſeem in it ; for as concerning the former word of *coming*, the form here uſed is generally an imperative, no where found in an enunciative notion : but to remove this ſcruple,that learned man produceth two of the ſame ſtamp with it in an enunciative notion, the one in theſe words,*they were abaſhed*. Chap.14.3. the other in thoſe,*they are pleaſant*, Cant.4.10. for the latter, the Jewiſh Criticks,whom moſt of our Grammarians concur with go another way : they take it for an imperative , and render the words therefore,as the former,*come ye*; ſo this, *be ye adjoyned*, or,*adjoyn your ſelves :* the paſſive form in a reciprocal notion ; as Chap.4.4.& 23.4.& 36.19.and ſome Interpreters of prime note, whom the learned Scholiaſt alſo followeth, do herein agree with them: an irregularity indeed; they acknowledge in it ſo taken: but they ſuppoſe another imperative, juſt of the ſame making, to be found in thoſe words, *and be gathered together*, Joel 3. 11. But this place produced by them, is as queſtionable as the preſent; and I incline therefore to the former, which is neither peſtered with much irregularity, and doth very ſmoothly and eavenly, without any ſupply, carry on the context: conceiving the words to contain a prediction, what the faithful party of Gods people, being ſet free from their fore-mentioned captivity, ſhould do. Though ſome Interpreters of prime note read and render this whole paſſage concerning Gods people, as ſpoken by way of exhortation or advice. *Let them come*—— *let them ſeek*—— *let them ask*—— let them ſay, ver. 4,5. But I leave that to the conſideration of others.

V. 6. *My people have been loſt ſheep:*] Gods word ſpeaking of the Jewiſh people, as ſtill owning them; *My people*; as Chap.33.24. *hath been loſt ſheep*, or, as *loſt ſheep:* a defect of the note of ſimilitude; as Pſal.141.2. Eſay 21. 8. Chap.26.18. ſtraying from God, Eſay 53.6. Mat.18.11,12. 1 Pet. 2.25. and chaſed out of their own country into forrein parts, Pſal. 119.176. ver.17. Heb. *periſhing*, or, *periſhed*; and ſo Pſal. 119.176. that is ready to periſh; as Eſay 27. 13. and becauſe the noun ſubject is ſingular, the attribute plural; ſome render it, *a flock of periſhing* ſheep: as if there were a defect of ſome other ſubject to be ſupplyed; as Ezek. 13.11. but neither doth the word ſignifie *a flock* properly; and yet being here in a collective notion, the ſyntax is not unuſual; yea with the very ſame ſyntax is the word found uſed, 1 Sam. 25.18.

their ſhepherds have cauſed them to go aſtray, they have turned them away on *the mountains:*] Their Rulers, Princes, and Paſtors, Magiſtrates and Miniſters, (for the word comprehendeth Governours as well Eccleſiaſtical as Civil, Eſay 56. 11. Chap.3.15.& 23.1.& 25. 34. Ezek.34.2.) have by their bad example, and falſe doctrine, led them out of the way, and made them to go aſtray from God, Eſay 3.12. & 9.16. Chap. 23.13,14,15. & 28. 16. & 29. 32. and by means thereof they cauſed them to be turned out of their own land, as ſheep out of their paſture, and driven into ſtrange countries, as ſheep to graze on barren hils and bare mountains, Nah.3.18. See Chap.27.10. Lam. 2. 14. and it ſeemeth an alluſion to thoſe mountains which they were forced to paſs, when they were carryed away in captivity to Babylon, Chap.13.16. Yet want there not, both of the Jewiſh and others, who underſtand this of the *mountains* on which they worſhipped their idols, Eſay 65.7. Ezek.18.6,11. and they render the words, ſome, *they have broken them upon the mountains*; as they ſuppoſe the word to be uſed, Ezek.38.4.& 39.2. Others, *they have made them to rebell upon the mountains:* as the word is uſed, Eſay 47.10. Chap. 8.5. the latter whereof ſeemeth the more probable; but neither to ſuit ſo well with the Prophets purpoſe, and the reſemblance uſed by him in this place.

they have gone from mountain to hill,] That is, as ſome, they have run up and down from one idol to another, Chap.2.23, 24. or, as others rather, they have been hurried up and down from place to place, during the time of their captivity; as ſcattered ſheep are wont to be, Ezek.34 5, 6.

they have forgotten their reſting place.] Heb. *place to ly down in*; as Prov.24.15. that is, as ſome, they have forgotten God their onely true reſt, Chap.6. 16. while they run thus after idols, Chap.2.31——33. & 23.27. Hoſ.8.14. or rather, as others, they have been ſo long abſent from their own country the place of their reſt, Deut.12.9. Pſal.95.11. Chap.31.2. that they may ſeem to have forgotten it; as in continuance of time, by long diſcontinuance, folk are wont to forget perſons or places, that they formerly either converſed with or abode in.

V. 7. *All that found them have devoured them:*] As ſilly ſheep when they ſtray, without any to look after them, and ſecure them, become a prey to every Wolf, or other ravenous wild beaſt, that lighteth on them, Ezek.34.8. Thus the moſt: onely one learned Interpreter renders it, *All that lead them out devour them*; as Chap.23.1. Zach.11.5. and ſo it ſhould be much the ſame with that before, ver. 6. But the vowel points in the text will not admit this reading.

and their adverſaries ſaid; We offend not, becauſe they have ſinned againſt the Lord,] Thoſe that prey upon them, pretend that they deal but juſtly with them, no otherwiſe then as they have deſerved for their ſins againſt their God, Chap. 40. 5. Zach. 11. 2. and we are therefore faultleſs. But ſee the contrary, Chap.2.3. nor indeed did thoſe wicked wretches intend or regard any ſuch thing; whatſoever they pretended, Eſay 36.7,10. but the ſatisfying of their own ambitious diſpoſitions, and the enlargment of their dominions, Eſay 10. 6,7. Heb. *they have ſinned to the Lord*; as Pſal. 51. 4. and ſo both the ancient Greek, and old Latine rendreth it: but the particle is frequently uſed alſo for *againſt*; as Job 7.20. & 8. 4. Chap.3.25.

the habitation of juſtice] This our preſent Verſion, as others before it do, as by way of appoſition, adjoyn to the former; and make an attribute of God, and ſo the Jewiſh Doctor expoundeth it, *a juſt habitation, a ſure dwelling:* according to that, *Lord, thou haſt been our dwelling*, Pſal.90.1.& 91.1. The Chaldee rendreth it, *they have gone far*, or, *kept aloof off from the habitation of his holineſſe*; ſeeming to underſtand it of their leaving his Temple to go after their idols. The old Latine goeth the ſame way herein with ours, but rendreth it *the beauty*, or *goodlineſſe* of righteouſneſſe. But I find not where the word here uſed hath any ſuch notion, though one neer to it hath. Other Interpreters of good note, conceive a defect of the particle *in*, oft ſuppreſſed; as Job 1.13. Eſay 26. 8,18. Chap.5.7. and the place here deſigned, in which they ſo ſinned, which did much aggravate their offence; and they render the words, ſome, in *the fold of righteouſneſſe*; becauſe they find the word ſo uſed, 1 Sam.7.8. 1 Chron.17.17. See Ezek.34.14. Some, in *the habitation of righteouſneſſe*; that is, in the Church of God, in the land of Judah, and the city of Jeruſalem; the place where righteouſneſs ſhould dwell. See Chap,31.23. or, *righteouſneſſe*, as ſome, for men of *righteouſneſs*; *righteous* ones; as Eſay 1.21. See Eſay 60.21.

even the Lord, the hope of their fathers.] Heb. *and the hope*, or, *expectation of their fathers the Lord.* That which divers diverſly render and expound: the old Latine retaining the copulative; *and the expectation of their fathers the Lord:* nor do our Engliſh Verſions much ſwarve from this; onely they make the copulative, not ſo much a note of conjunction, as of amplification, or exaggeration; as Chap.15.13. & 23.9. But others make the copulative a note of ſimilitude; as it is, Prov.17.3. & 10.25. rendring the text, Who would have been a ſure habitation to them, if they had not ſinned againſt him, *as* he had been *the hope of their fathers.* Others take it in a relative notion, *Whoſe fathers expectation* he was, *and of them*, for, *whoſe:* the copulative with the pronoun demonſtrative, for the relative; as chap.15.19.& 17.7. Some laſtly, with whom I cloſe, take the copulative in a diſcretive notion, as it is frequently uſed, Pſ.78.23. Eſay 35.9. Chap.32.33. and make it an entire ſentence. So a learned Scholiaſt rendreth it, *albeit the Lord was the expectation of their fathers*, that is, he, on whom their anceſtors depended, and from whom they expected relief, ſuccour, ſafety, and all manner of good. See Chap.17.13.

V. 8. *Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans:*] Or, *Remove out of her*; as Eſay 5. 8.& 7.22. See Eſay 48.20. ſo Chap.51.6. Rev.18.4.

and be as the he-goats before the flocks.] Or, *as the great he-goats*, that are as ring-leaders to the reſt of the flock. See Eſay 14. 9. and *goats* he mentioneth rather then ſheep; though Gods people are more uſually compared to ſheep, Mat. 25.32,33. becauſe they are the nimbler and the ſwifter of the two. Strive to go one before another, in making haſte to your own country again. See Eſay 60.8.

V. 9. *For lo, I will raiſe, and cauſe to come up againſt Babylon, an aſſembly of great Nations from the North country;*] Heb. *I* am *raiſing* (as Eſay 13. 17.) *and making to come up*, or *march* (as ver.3.) *againſt Babylon, an aſſembly* (a company, as called together; as Zeph.1.7.) *of great nations* (as Chap. 27.7. the *Medes and Perſians*, Eſay 13.17.) *from the land of the North.* See Ver.3.

and they ſhall ſet themſelves in array againſt her,] Or, *ſet the* battel *in array*; as 1 Chron.12.33. & 19.9. the like defect is, 2 Sam.10.17. Heb. *to her*, for, *againſt her*; as ver.3.

from thence ſhe ſhall be taken:] *From thence*; that is, by people and forces coming from thoſe parts. So rather, then as a learned late Writer, *from thence*; that is, out of hand, ſuddenly, unexpectedly: or, as one of the Rabbines, from the place, where they ſit down, and ſet their forces in array againſt her, not needing to remove to any other place from thence: *ſhall ſhe be taken*, ver.2.

their arrows ſhall be *as of a mighty expert man,*] Heb. *their arrows* ſhall be *as a mighty man*, for, *as* the arrows of *a mighty man:* as, *he maketh my feet like hinds*, or *harts*; that is, *like* the feet of *hinds*, or *harts:* Pſal.18.33. and Eſay 63. 2. *garments like one that treadeth the wine-fat*, for, *like* the garments of *one that treadeth the wine-fat.* In the latter term here uſed, there is ſome variety of reading; as in the pronunciation of *Sibboleth*, and *Shibboleth*, Judg. 12.6. according to the diverſe placing of a point upon the right or left corner of the initial letter. The Chaldee, and the Jewiſh Doctors, with whom the old Latine concurreth, place it on the right hand, and then it ſignifieth one *that deſtroyeth, that bereaveth* wives of their husbands, children of their parents, and parents of their children; as the word intimateth, Hoſ.9.14. Others turn the point over to the left ſide, and then it ſignifieth one *expert*, or *ſkilfull*; and ſo the ancient Greek here rendereth it, which our Verſions follow: unto which I ſhall add a third Interpretation, from the root, which the word cometh from in the latter form; wherein it ſignifieth, not to deal *prudently, and skilfully* only, but *to proſper* alſo, and *be ſucceſſefull.* See Eſay 52.13.& Jer.23.5.and ſo it may be rendred of one *ſucceſſefull,* whoſe ſhafts never miſs, like thoſe Benjamites, Judg. 20.16.hence it followeth.

none ſhall return in vain.] But ſhall hit and ſpeed, 2 Sam.1.12.effect what it was ſhot and ſent for; as Eſay 55. 11. underſtood of their arrows; becauſe like the arrows of a man both of ſtrength to draw the bow, and of skill to guide the ſhaft, and that directeth it to the ſpeeding places, and is ſucceſsful in his ſhot. But the words in the text rather are, *it ſhall not return empty*; as the term is uſed, Chap.14.3.that is, as ſome other expound it, *the aſſembly of nations,* before-mentioned, *ſhall not return empty*; but furniſhed and laden with ſtore of rich ſpoyls; as Exod.3.21. the contrary whereunto, ſee Ruth 1.21.See ver. 18. thoſe that go the former way are fain to render it, *there ſhall not* any of them, to wit, of their arrows, *return empty,* or in *vain:* Either may ſtand with the terms of the text.

V. 10. *And Chaldea ſhall be a ſpoyl, all that ſpoyl her ſhall be ſatisfied, ſaith the Lord.*] They ſhall find wealth enough in her to ſatisfie them to the full: the ſtate of Chaldea, and city of Babylon being the richeſt place at that time in the world. See Eſay 13.19.& 14.4 & 45.3. Chap.51.13,44.

V. 11. *Becauſe ye were glad; becauſe ye rejoyced,*] Becauſe ye have rejoyced at, and ſported your ſelves in the miſeries and calamities of my people; as of Moab, Chap.48.27. or, as ſome read it, *When* (as Chap.10.2.) *ye ſhall be merry and revel it*; as alluding to the feſtival, at which Babylon was ſurpriſed, Chap.51.39,57.

O ye deſtroyers of mine heritage,] Ye Chaldeans, that have made ſuch ſpoyl and havock of my land, Lev.25.23. Chap. 2.7.& 16.18.or of my people, Chap.12.7—9. as dear to me, as any mans inheritance is to him, 1 King.21.3.

becauſe ye are grow fat,] Or, *big,* or *corpulent*; as ſome: or *when* (as before) *ye abound:* or, as others, *are grown fat,* or, *laſcivious:* as, fulneſs and fatneſs is wont to produce wantonneſs, Deut.32.15. Chap.5.8. Ezek.16.39. the ſame word is found, Mal.4.2.but in no evil notion there: and from thence a word for *abundance,* Job 35.15. Others again, *Ye are diffuſed,* and *skit* up and down; as alluding to beaſts that grow skittiſh, when they are full fed, and run at large; becauſe the word is found in a notion of *diffuſion* and *diſperſion,* Habb.1.8. Nah.3.18.

as the heifer at graſs,] Or, *like an heifer,* or *calf,* (the ſame word with that, Chap.48.34.) *feeding on,* or *fed with tender graſs:* for it is an adjective derived from a term that ſignifieth ſuch herbage as doth firſt ſprout out, and is not grown over-rank, or exhauſt, but is full of moiſture and ſweetneſs, and doth therefore ſuddenly fill and fat. See Eſay 15.11.& 66.14.as alſo, Deut.32.2. 1 Sam.23.4. inſtead hereof to the ſame purpoſe, is *calves,* or, *heifers of the ſtall*; that is, *ſtalled* ones, Mal.4.2.

and bellow as buls.] The word here uſed ſignifieth properly *to neigh*; the peculiar note of *horſes,* Chap.5. 8. & 13. 27. Job 6.5. Pſal.23.2. and becauſe not without cauſe it may be queſtioned how *buls* ſhould be ſaid *to neigh:* ſome ſuggeſt from a Jewiſh Maſter, that the word is uſed for any *ſhrill,* or, *loud voice,* or, *cry,* of what kind ſoever. See Chap.31.7. but we need not flee to any ſuch metaphorical uſe of the word: or, to Oxen uſed for treading out of corn, Hoſ.10.11, to which employment, the ſtrongeſt of them ſhould be deſigned, (which ſeemeth nothing probable; and that of Hoſea implyeth the contrary) and uſed to grow yet fatter and luſtier by that employment, having by the Law liberty to feed the more freely, Deut.25.4. for the latter word here uſed ſignifieth as well *horſes* as *beeves,* as well *ſteeds* as *buls.* See on Ch. 46.15.& 47.3. and it would therefore be rendred, *ye neigh as ſteeds,* or, *luſty ſteeds*: for the word hath a note of eminency in it, as hath been before ſhewed: and this Verſion the Prophet leadeth us unto from Chap.5.16. where both the terms here uſed are the ſame found joyned together; ſave that the noun of the one is there, the verb whereof is here, in thoſe words, *the neighing of his ſteeds.*

V. 12. *Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed:*] Your former routing and revelling, inſulting over and deriding of others, ſhall be ſeconded with ſhame and confuſion; as Chap.48.26,27.for your mother city Babylon, or your native country Chaldea; as Eſay 23.4. & 51.18. Chap.15.8,9.ſhall be aſhamed of you, that could defend her no better: as they of their idols, Ch.48.14.

behold, the hindermoſt of the nations ſhall be *a wilderneſſe, a dry land, and a deſart.*] Or rather, as moſt both Jewiſh and others, *the laſt of Kingdoms* ſhall it be, &c. She that was the foremoſt of nations before, ſhall become the hindermoſt, the laſt, the loweſt: ſhe that was before ſo rich and wealthy ſhall become a wild waſte; as of Judah the like, Lam.1.1. and of Egypt the ſame, Ezek. 29. 12, 15. See Eſay 13. 20.

V. 13. *Becauſe of the wrath of the Lord,*] This clauſe would rather have annexed to the words fore-going; as the like, Chap.41.18. Heb, *bubbling,* or, *boiling wrath,* Eſay 34.2. Chap.10.10.& 21.5.

It ſhall not be inhabited, but ſhall be wholly deſolate.] Heb. *It ſhall not ſit,* or *dwell.* See Eſay 13.20. Chap.17.6. So ver. 3, 39.

every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.] In diſdain and deriſion; as chap.49.17.

V. 14. *Put your ſelves in array againſt Babylon round about:*] Or, *Set* the battel *in array round about againſt Babylon.* See ver. 9,29. Gods ſpeech to the Medes and Perſians, and their aſſiſtants. Of whom ver.9.and chap.51.11.

all ye that bend the bow ſhoot at her,] Heb. *tread the bow*; as chap.46.9. So ver.29.and *throw,* or *caſt,* or *caſt out* (as Lam. 3. 53. Joel 3.3. Zach.1.21.) to wit, arrows, or ſhafts: a defective ſpeech: the like whereunto, ſee chap.4.29.

ſpare no arrows,] Heb. *have no pity on arrow:* for ſo the word properly ſignifieth, having in it a notion of *pity*, and *ſparing* out of pity, Exod.2.6. 2 Sam.12.6. 2 Chron.36.15. *arrow,* collectively, for, *arrows*; as Pſal.91.5. and *el,* for, *al*; as alſo, Chap.51.3. this latter particle being of more frequent, almoſt general, uſe in this form. See chap.48.11. and one of the Jewiſh Doctors ſuppoſeth that there might be in the word a cloſe preoccupation of a ſecret ſuggeſtion, whereby the Perſian ſouldiery might think, when they ſhould be called upon to ſpend their arrows apace, that it would be great pity to have ſo many arrows caſt away and loſt: to which anſwer ſhould be returned here, that no ſuch pity ſhould need, for none ſhould be loſt; they ſhould every one do execution, as had been before ſaid, ver.9. But this I conceive to be ſomewhat over-nice.

for ſhe hath ſinned againſt the Lord] That which they pretended to be their ground for afflicting Gods people, ver.7. and it is, *to the Lord,* here alſo, as there: though it may be underſtood, *they have ſinned exceedingly*; as it is ſaid of the Sodomites, *They were ſinners unto God,* or, *of God*; that is, exceedingly great, or grievous ſinners, Gen.13.13. the words are in either place the ſame. See ver.29.

V. 15. *Shout againſt her round about:*] Aſſault her on every ſide with a warlike ſhout, ſuch as aſſailants are wont to make, therewith partly, to incite, and ſet on one another, and partly to affright thoſe whom they aſſail, Chap.4.19. & 49. 2. So rather, then as ſome, who would have it underſtood of ſhouts uſed in a triumphant manner after victory obtained, and conqueſt of a place made: though of ſuch alſo the word be uſed; as Pſal.47.5.

ſhe hath given her hand: That is, ſaith a learned late Writer, ſhe hath entred into confederacy with the Lydians our adverſaries, (for which he citeth Herodote) and therefore we muſt not ſpare her: and theſe words he would have to be uttered by the aſſailants in the ſhout enjoyned: for *to give the hand,* is uſed for to enter into ſociety and confederacy, Ezek.17.18. 1 Maccab.11.50. Gal.2.9. and ſo, *to put hand,* Lev.6.2.and *to ſtrike hands,* Job 17.2. But the moſt and beſt go rather another way, underſtanding it, as it is in other languages alſo, as well as in Hebrew, very frequent, in the Latine eſpecially, for *to yield up* ones ſelf into the power of another, as utterly vanquiſhed, and unable to hold longer out. So 2 Chron.30.8. Lam.5.6. it implyeth, as a learned Writer ſuppoſeth, an holding up of ones hand to be bound and manacled, as ſlaves, priſoners, and captives were wont to be. See chap.40.4. But I conceive rather, as ſhewing them quitted of arms, making no oppoſition, but ſuing for mercy; as Pſal.68. 31. uſed alſo as a ſignal of ſubmiſſion and allegiance, 1 Chr.29.24.

her foundations are fallen, her walls are thrown down:] So Chap.51.58. *the broad walls of Babylon ſhall be razed:* but here ſpeaking of it in a prophetical ſtrain, as of a thing already done. Howſoever a learned Writer would have it taken, as ſpoken by the enemy, in way of incitement at the time of the aſſault; *Let her foundations be razed, let her walls be thrown down:* like that, Pſal.137.7. Strabo, lib.16. reporteth that a great part of her walls were razed by the Perſians, and the reſt ruined by neglect and continuance of time; ſo that it might well be ſaid of it, *the great city* (the greateſt, ſaith Pauſanias, in his *Arcadiacks,* that the ſun had ſeen) *was become a great waſte.*

for it is the vengeance of the Lord:] Againſt whom he had ſinned, ver.14.as that execution done upon Moab, is called *the work of the Lord,* Chap.48.10.the pronoun demonſtrative for the verb ſubſtantive; as Pſal.25.11.So alſo ver.25.

take vengeance upon her; as ſhe hath done, do unto her.] Pay her in her own coyn, deal with Babylon, as ſhe dealt with Jeruſalem, Pſal.137.8.no juſter Law then that of retaliation, Exod.21.23,25. Deut.19.19,21. acknowledged ſo to be, even by thoſe that have themſelves ſuffered it, Judg.1.5. So ver.29. Rev.18.6.

V. 16. *Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt:*] *Sickle*, or, *Sithe*: ſo Joel 3.13. Deſtroy her ſo that none of hers be left, either to till the ground, or to take the crop of it, if any come up of it ſelf; which yet God cauſed the Chaldeans to leave, when they carryed the Jews away captive, 2 King.25.12. The Chaldee rendreth it, *Cut off the King from Babylon, and whet the ſword for the time of ſlaughter.* But that departeth too far from the text.

for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.] Her hired ſouldiers and aſſiſtants. See the ſame before of Egypt, Chap. 46.16. See alſo, chap.51.9.

V. 17. *Iſrael* is *a ſcattered ſheep:*] Or, *as a ſcattered ſheep*; as ver.6. he is ſcattered among the nations, Joel 3.2.

the lions have driven him *away:*] That is, as the Chaldee, fierce and mighty Kings compared to lions the King of beaſts; have driven him out of his country. See Chap. 4. 7. yet the term may be more general, and comprehend any potent adverſaries, Pſal.57.6. Chap.2.15.

firſt the King of Aſſyria hath devoured him] Or, *firſt the King of Aſſyria did eat upon him.* See Chap. 10. 25. moſt underſtand it of the Aſſyrian Kings vexation of the ten Tribes by Pul and Tiglath-Pileſer, 2 King.15.19,20,29. 1 Chr. 5.26. and the deportation of them by Salmaneſer, 2 Kings 16.7. & 17.3,4. Yet I conceive that it may have more ſpecial reſpect to the people of Judah invaded and much ſpoiled by the hoſtile incurſions of Sennacherib, 2 King.18.13—17. and Eſarhaddon, 2 Chr.33.11.

and laſt this Nebuchadrezzar King of Babylon hath broken his bones.] Heb. *hath boned him*; that is, as the moſt, hath utterly ruined him by carrying away captive Judah and Benjamin, 2 King.24.14—16. & 25.7,11,19,20. as the other had done the ten Tribes: or referring both to thoſe two Tribes; making up joyntly the State and Kingdome of Judah, he hath utterly deprived him of all ſtrength and ſupport, which lyeth in the *bones*. See Eſay 38.13. Lam. 3.4. the other tore his fleece and his fleſh off him; but this latter hath even broken his bones too: *to bone*, for, *to break bones*, or, *to unbone*: as, *to neck*, for, *to break the neck*, or, *cut off by the neck*, Exod. 13.13. Deut.21.4. Eſay 66.3. and, *to tail*, for, *to curtail*, or, *cut off the tail*, Deut.25.18. Joſh.10.19.

V. 18. *Therefore thus ſaith the Lord of hoſts, the God of Iſrael,*] As Chap.48.1.

Behold, I will puniſh the King of Babylon, his land, as I have puniſhed the King of Aſſyria.] I will pull down the one, as I have already done the other: and the one produced the rather to give aſſurance of the other: as Eſay 14.25. Heb. *viſit upon*, as Eſay 10.12. So Chap.51.44.

V. 19. *And I will bring Iſrael again to his habitation*;] Or, *to his fold*; as 2 Sam.7.8. or, *his paſture*: as Ezek 34.14. See on Chap.9.9. (for he continueth ſtill the former metaphor taken from ſheep, Ver.6,17.) to their wonted places of feeding and lodging.

and he ſhall feed on Carmel and Baſhan,] Which were of the richeſt and fertileſt parts of that country, Num.32.4. Pſal.18. 12. See Eſay 33.9. & 35.2.

and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.] Or, *he ſhall be ſatisfied*, or, *ſatiated*; as Eſay 58. 10. Pſal.63.5. he ſhall feed as largely as he can deſire to his fill: of *Gilead*, ſee Chap.22.6. and of mount Ephraim, Chap. 31. 5,6. that theſe places were after the return from the captivity, by ſuch Kings as prevailed in thoſe parts adjoyned to the State of Judea, Some Writers obſerve here from Joſephus *Antiquities*, L.13. c.5,8.

V. 20. *In thoſe dayes, and in that time, ſaith the Lord*;] As before, Ver.4.

the iniquity of Iſrael ſhall be ſought for, and there *ſhall be none*;] Or, *it ſhall not be*; as Pſal.39.13. Chap.31.15. it ſhall no more be, then as if it never had been, God forgiving and forgetting it, Chap.31.34. Zech.10.6.

and the ſins of Judah, and they ſhall not be found:] The ſame thing in divers terms: *not to be found*, for, *not to be*; as Pſal. 10.15. with 7.9. & 37.36. Dan.2.35.

for I will pardon them whom I reſerve.] And God where he forgiveth ſin, forgetteth it, and utterly aboliſheth the guilt of it, Eſay 43.25. Mic.7.19. Heb. *I will be propitious to them*; as Chap.5.7. & 33.8. in Chriſt, the only true *propitiatory*, Rom.3.25. 1 Joh.2.2.

V. 21. *Go up againſt the land of Merathaim*, even *againſt it, and againſt the Inhabitants of Pekod.*] Gods ſpeech to Cyrus. The words *Merathaim* and *Pekod*, as ſome Interpreters of the beſt note deem, are here the names of two countries, thorow which Cyrus was to paſſe unto Babylon. The former is conceived to be that of the people called *Mardi*, ſo termed from their head City *Marde*; and the word ſeemeth to bear a dual form, in regard that the country was divided into two parts by the river Tigris that ran thorow it; that nation inhabiting part of the one ſide of it, which ſtood in Aſſyria, and part on the other ſide, within the circuit of Armenia. See Ptolomy, l.5. c.13. Strabo, l.11. & 12. and Stephen the Byzantine, place them either within Hyrcania, or in the confines thereof; in whoſe works alſo they are called diverſly, ſometime *Mardi*, and ſometime *Amardi*: the latter, to wit, Pekod, is found mentioned, Ezek.23.23. whence ſome conceive it to have been a city or region of Chaldea; others rather of Aſſyria, ſituate in the lower part of it, and ſo termed as ſome ſuppoſe, becauſe it was inveſted with the *prefecture* and command of the parts thereabout; Nineveh that ſometime had the preeminence, being then ruined: that it belonged to one of thoſe Provinces, that place of the Prophet ſufficiently ſheweth: and that Cyrus marched thorow Aſſyria unto Babylon is apparent, by Herodote, l. 1. The words therefore may well thus be rendred, as they lye in the text, and according to the pointings of them there, *againſt the land*, (or, *this land*; for the article is here demonſtrative: as in that form; *the day*, for, *this day*, Chap.49.19,21.) from (or, by) *Merathaim* (a defect of the particle, as Gen.4.1. Exod.13.17,18.) *go up* (of which, ſee Ver.9.) *againſt it*; (a redundancy elegant and vigorous; as Eſay 8.13.) *and by the Inhabitants of Pecod*; ſo is the particle uſed, Gen.49.29. Job 29.19. or, as ſome, *againſt them*: *el*, for, *al*; as before, Chap. 49.34. ſuppoſing it to be a city of the Chaldees, which Cyrus took in his way to Babylon. Thus Jeremy deſcribeth the courſe of Cyrus his progreſs toward Babylon, as Eſay doth of Sennacheribs march toward Jeruſalem, Eſay 10. 20—32. Howbeit, becauſe thoſe names have ſome affinity in ſound and letters with ſome Hebrew or Syriack terms, the main ſhoal of Interpreters ſteereth another way, and taketh them, not for proper names, but for names of common notion, and will have both to be ſpoken of Chaldea, or Babylon: and the former the Chaldee, whom the old Latine alſo followeth, renders, *the land of thoſe that rule*: as if it came from a Syriack term that ſignifieth *to rule*: whence *Maran-atha*, 1 Cor. 16.22. Others, *the land of rebellious* ones; from an Hebrew term that ſignifieth *to rebel*, Lam.1.20. the ancient Greek, *go up againſt the land of bitterneſſe*; from a word, whence *Marah*, Exod.15.23. Ruth 1.20. the latter likewiſe ſome make a noun, expounding it, *viſitation*, or the land that is to be viſited, Ver.27. Others make it a verb, rendring the words, *and viſit her Inhabitants*: but that *her*, is not in the text. A late learned Annotator coming after all, addeth a peculiar Verſion of his own, thus rendring the whole paſſage; *upon this land* there is *a double rebellion* (that is, manifold, or much, as Chap.16.18. & 17.18.) *go up againſt her, and againſt the Inhabitants of viſitation*; that is, ſuch as are liable to viſitation, as deſerve to be viſited. But leaving this with the reſt to the conſideration of others, I concur with the firſt.

waſte, and utterly deſtroy after them, ſaith the Lord.] That this injunction is given againſt Chaldea and Babylon is generally agreed: but about the laſt clauſe of it, ſome difference there is. Some refer thoſe words, *after them*, to the places before mentioned; as if it were ſaid, having done with them, ſubdued and ſacked them, march on to Babylon. Others, and ſo ſome of the Jewiſh Commenters; purſue with the ſword thoſe that flee, that none may eſcape; and draw hither thoſe places, where God threatneth perſons, to *draw* and *ſend a ſword after them*, Lev.26.33. Chap.42.16. Ezek. 5. 2. Others laſtly, *deſtroy utterly the poſterity*, or, *race*, *of them* as Dan.4.11. and this ſeemeth the moſt probable. See Eſay 14.20—22.

and do according to all that I have commanded thee.] To wit, by a ſecret inſtinct; as 2 Sam.16.12. 2 King.18.25. 2 Chr.36. 23. Eſay 10.6. See Eſay 44.28. & 48.14. and Chap.34.22.

V. 22. *A ſound of battel* is *in the land, of great deſtruction.*] Heb. *A voice of war*; that is, either *a report* of it; as Chap.4. 15. or, ſuch *a noiſe*, as is wont to be raiſed in warlike conflicts. See Chap.48.33. and, *of great breaking*; as Chap.4. 6,20. & 51.64. See Chap.48.38. alluding withal to ſuch a noiſe, as in the breaking down and fall of high buildings is wont to be heard. See Chap.49.21.

V. 23. *How is the hammer of the whole earth cut aſunder and broken?*] Babylon that like a great hammer or ſledge, did ſubdue and deſtroy all the Princes and people of the world then known commonly in thoſe parts. See Eſay 14. 4—7,12,16,17. Chap.51.20. Such an *hammer* is Gods word compared to for the power and efficacy of it, Chap. 23. 29. and from ſuch an one had that *Charles Martel* his name with the French.

how is Babylon become a deſolation among the nations?] Over whom ſhe ſo domineered and tyrannized before. See Verſ. 12.

V. 24. *I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware:*] Or, *when thou waſt not aware*; as chap.34.1. I have cauſed thee to be taken unawares, as a fowl in a ſnare, while it is feeding ſecurely, and ſuſpecteth no ſuch matter, Eccl.9.12. Luk.21.35. for the city was taken ſuddenly, when no ſuch matter was expected, and while they were feaſting and revelling;as Herodote relateth. See Eſay 47.11. Chap.51.39.

thou art found, and alſo caught; becauſe thou haſt ſtriven againſt the Lord.] Againſt whom there is no defence, and from whom no eſcape,Prov.21.30. Chap.23.24. & 48.43,44. Heb. *haſt mingled thy ſelf with the Lord:* the term is uſed properly of joyning iſſue at Law, or fight in the field, Deut.2. 5,19. 2 King 14.10. Prov.15.18. & 29.22.

V. 25. *The Lord hath opened his armory,*] Heb. *treaſury*, or, *ſtore-houſe:* but well rendred *armory;* becauſe a ſtore-houſe intended, not of bleſſings: as Deut. 28.12. but of judgements, though the ſame word be uſed of either; as God is ſaid *to open the windows of heaven,*as well to pour down wrath, Eſay 24.18. as to rain down a bleſſing, Mal.3.10. but in the ambigous or comprehenſive term of *treaſury*, the Prophet is deemed by ſome to have ſome glance at the Treaſures of the Temple,which her King had preyed upon,2 Chr.36.18. as if it were ſaid that God would open the treaſury of his wrath to be avenged on them that had pillaged the Treaſury of his Temple,2 Chr.36.18.

and hath brought forth the weapons of his indigantion:]Or,*his weapons of indignation;* as alſo Eſay 13.5.and *an array of vengeance*, Eſay 59. 17. and it is a figurative ſpeech borrowed from the practice of Princes and States,who when any weighty expedition is intended,or invaſion expected, are wont to ſet open the places of publike ſtores, and to bring forth the arms for ſuch occaſions there reſerved, 2 Chr.23.9. Eſay 22. 8.as the former word was very comprehenſive, ſo this much more. See on chap.49.29.and it includeth in it as well *furniture, veſſels* and *utenſils* of all *ſorts*, as *inſtruments* or *weapons:* whence it is alſo by ſome deemed,that ſome eye is here had to the holy veſſel, as intimating that theſe *inſtruments of wrath* ſhould be employed againſt them, for carrying away, and profaning the *veſſels* of Gods houſe,2 Chr.36.18.Dan.1. 3.& 5.3,23.

for this is *the work of the Lord God of hoſts in the land of the Chaldeans.*] It is not mans work, but Gods, though men be made uſe of,and employed as inſtruments in it, chap.48.10. See on Eſay 10.5,15.& 63.3. So ver.15. The pronoun demonſtrative,for the verb ſubſtantive: as there alſo.

V. 26. *Come againſt her from the utmoſt border,*] Heb.*Come to her* (as ver.7.) *from the end;* that is, ſay ſome, from a remote place,from a far country; as Mat.12. 42. as intimating that no remoteneſs of place ſhould hinder them from doing Gods work,Eſay 7.18.or, *from* the lands *end;* as ver.41. For the Perſians lay upon the Perſian Gulf, and the Medes coaſted upon the Caſpian Sea. See Eſay 13.5. which place parallel to this, helpeth to free and cleer it from thoſe forced conſtructions of the Jewiſh Maſter, *of coming upon her from her end;* when the term aſſigned for her ſtanding is at an end: as chap.51.13.or,*come upon her at the end;* that is,ſet upon her ſuddenly at the one ſide of the city, chap.51.31. the former, the ancient Greek followeth, but with a disjoynting of the text.As alſo it excludeth that new Interpretation of a learned late Writer,who expoundeth it in a notion of *univerſality*, but agreeth not with himſelf in the particular application of it: for in one place he would have it meant of an univerſality of perſons, and renders it, *Come all of you together;* as, ſaith he,it is taken,Gen.19.4.& 47.2. in another place,of an univerſality of place, and ſo it ſhould be rendred, *Come on every ſide againſt her:* and ſo, ſaith he again, it is taken both here,and chap.51.31. Of which place, when we come to it; as alſo further concerning that of Eſay on ver.41.

open her ſtore-houſes] Break open thoſe houſes, wherein her wealth and treaſure lieth locked up. The Hebrew word, here onely found, doth properly ſignifie *granaries:* and ſo the Chaldee rendreth it; but the ancient Greek more generally, as ours here *ſtore-houſes:* and it is obſerved that the Hebrew word anſwering to our *treaſurie*, hath a far larger conception, and taketh in all manner of *ſtores*, whereof ſee on Chap.41.8.ſo this of *granaries*, though in its original importing places of receit for *ſtores* of *grain* and *vitail;* yet doth in likelyhood here comprehend *treaſuries*, places deſigned unto,and employed for the keeping of coin,plate,jewels,and treaſure of all ſorts; whereof Babylon had great abundance.See Eſay 45.1,3. ver.10.

caſt her up as heaps;] As men uſe to caſt up earth and rubbiſh to raiſe the ground,when they are to make cauſeys; as Eſay 57.14. & 62.10. make her of a goodly ſtately city, nothing but heaps of earth,ſtones and rubbiſh; as Pſal. 79. 1. Eſay 25.2.& 37.26.See Chap.51.37. and this ſeemeth to be the genuine notion of the word, and the true ſenſe of the text: which one of the Jewiſh Maſters laying this for a certain ground,that the word here uſed is never found, but in a notion of *lifting* up,ſo far backeth: but in application of it goeth another way,expounding it,not of the city it ſelf, but of its wealth; as if it were ſaid,heap up the ſpoils of the city, caſt them together upon heaps. (See on Eſay 17. 11.) to which one of ours addeth, heap them ſo up, as if ye were to make a cauſey of them, make the heaps ſo broad, that men may walk many together a breaſt on them: and the Chaldee looking ſomewhat this way, *Conſume her wealth, as the enemy is wont to do the heaps of corn* in the fields. The old Latine looking to that of Eſay 62.10.rendreth it, *Take up the ſtones out of the way,and make heaps:* which is altogether here unſuitable. But our margent exhibiteth another reading,which many others embrace, *tread her down as heaps:* which ſome expound of the treading down of cauſeys,or materials caſt up to raiſe them,thereby to flat them, and ſo make them eaven and ſmooth.Others,and ſo moſt of the JewiſhMaſters,of beaſts treading on ſheaves of corn to threſh out the grain; whom a learned Scholiaſt of ours following, rendreth it, *tread upon her,as on heaps,* (or,as ſome, *ſheaves of corn,* from Ruth 3.7. where it ſeemeth uſed for the *mow*) and expounds it, As oxen tread the heaps of corn in the floor, Deut.25.4.Mic.4. 13. See Eſay 21. 10. which I ſhould willingly admit, the rather for the term of *granaries* before uſed, did I find the verb *ſalal* any where in that notion, which as yet I do not; and adhere therefore to the firſt.

and deſtroy her utterly] Of the word here uſed, ſee on Eſay 34.2.& 37.11.it is frequently uſed of ſome places in the land of Canaan that were utterly deſtroyed, Joſh. 8. 26. and 11.21.

let nothing of her be left.] Heb. *let there not be a remainder to her.*See Eſay 14. 21, 22. which may ſerve for a commentary upon this place.

V. 27. *Slay all her bullocks:*] Her great Princes and men of might. See Eſay 34.7. The Hebrew verb here uſed might well be rendred, *ſword* them, or put them to the *ſword:* for the word *ſword* in Hebrew cometh from it.

let them go down to the ſlaughter:] As chap.48.15. See there.

wo unto them for their day is come, the time of their viſitation.] As chap.27.7.& 46.21.So ver.31.and the like, Ezek.7. 7,10,12.

V. 28. *The voice of them that flee, and eſcape out of the land of Babylon,*]The Prophet ſpeaketh this as if he heard the Jewiſh people that were got ſafe out of Babylon, and were now on their way homeward, how joyfully they congratulated one with another, and bleſſed God together for their delivery. The ſentence is ſuſpended, as in ſpeeches full of paſſion and affection, is not unuſual. So Cant. 2. 8. *The voice of my beloved:* and the very like we may ſee Eſay 66.6. ſome to make the ſentence entire,inſert, *is heard;* rendring the text, as here, ſo in Eſay, *A voice*, there is heard: which though it be not neceſſary; yet I miſlike not. But that of the Jewiſh Doctor is ridiculous, who would have this *voice*,to be the ſpeech mentioned in the next verſe: for Cyrus, ſaith he,ſent out his proclamation of liberty for the Jews to return to their own country, Ezr.1.1. before that Darius came to ſit down before Babylon; who thereupon many of them got by ſtealth out of it: and the words following, Ver.29. are the ſpeech of thoſe Jews thus eſcaped, encouraging thoſe of Darius his forces, to go on couragiouſly in aſſaulting of the city, with aſſurance of ſucceſſe. But this may well go among other their groundleſſe figments, whereof they have not a few.

to declare in Zion] When they have gotten thither, and are arrived there, whither they are now bound, Ver.5. See Chap.51.10. what manner of voice that here glanced at was; though it may alſo not improbably be underſtood of ſuch, as having made ſhift to get before the reſt to Jeruſalem,ſhould there make report of what had been done at Babylon. See Ver.8. & Eſay 40.9. & 52.7.

the vengeance of the Lord our God, the vengeance of his Temple.] The vengeance executed by God for the direption and deſtruction of his Temple, 2 Chr.36.18,19.

V. 29. *Call together the archers againſt Babylon; all ye that bend the bow, camp againſt it round about: let none thereof eſcape:*] Gods ſpeech, not the Jews, as the Jewiſh Maſters would have it. See Ver.14,15. and the like, Chap. 4. 17. Heb. *Make the ſhooters* (as Job 16.13.) *to bear* (as Ver.2. So Chap.51.27.) *unto Babel* (for, *againſt* her: as chap. 49. 19, 20.) *all treaders of bow*, as Ver.14. A learned Annotator for *ſhooters*, readeth *many:* and the word may ſignifie either. But the Verſion generally received fitteth better here: *tread the bow:* as chap.46.9. & 51.3.

recompenſe her according to her work: according to all that ſhe hath done,do unto her:] As ver.15.

for ſhe hath been proud againſt the Lord; againſt the holy one of Iſrael.] The main cauſe of Babylons fall, her proud and inſolent carriage againſt God, Ver.31,32. chap.51.1.Eſay 14. 13,14. Dan.5.20,23. as of Aſhurs, Eſay 10.11—15. & 37. 23,29. and of Moabs, chap.48.26,29,42.

V. 30. *There-*

V. 30. *Therefore ſhall her young men fall in her ſtreets; and all her men of war ſhall be cut off in that day, ſaith the Lord.*] See the ſame Chap. 49. 26.

V. 31. *Behold, I am againſt thee, O thou moſt proud, ſaith the Lord God of hoſts,*] or I am coming *againſt thee.* as, Chap. 23. 31, 32. Heb. *unto thee.* as Ver. 29. and, *pride*, for, man *of pride*; as Pſal. 36. 11. ſuch God in ſpeciall oppoſeth, and ſetteth himſelf againſt them, becauſe by no ſin do men more directly oppoſe him, Jam. 4. 6. 1 Pet. 5. 5.

for thy day is come, the time that I will viſit thee.] As before, ver. 27. there wanteth *wherein*; as Job 3. 3.

V. 32. *And the moſt proud ſhall ſtumble, and fall, and none ſhall raiſe him up.*] Or, *And that moſt proud* one (Heb. man of *pride*; as ver. 31.) *ſhall ſtumble and fall* (as Chap. 46. 6, 12.) *So as* (as ver. 3.) *none* ſhall be able *to raiſe him up*: the word taken in a potential notion; as Amos 7. 2. See Eccleſ. 4. 10.

and I will kindle a fire in his cities, and it ſhall devour all round about him.] As Chap. 21. 14. & 49. 27.

V. 33. *Thus ſaith the Lord of Hoſts, The children of Judah, and the children of Iſrael,* were *oppreſſed together,*] Or, *were oppreſſed alike*: as the word is uſed, Deut. 12. 12. though at ſeveral times, and by ſeveral adverſaries: by the Aſſyrians principally the one, 2 King. 17. 6. by the Chaldeans chiefly the other, 2 King. 24. 12, 14. & 25. 11. for to the deportations of them eſpecially do the words here relate. See ver. 17.

and all that took them captives held them faſt, they refuſed to let them go.] They held them faſt as having good right to them, or imagining that no power was able to reſcue them. See Eſay 14. 17. & 49. 24.

V. 34. *Their redeemer* is *ſtrong, the Lord of hoſts is his name.*] Or, But (ſupplyed, as Chap. 5. 3. & 22. 10.) *their ſtrong avenger* (as Num. 35. 19, 27. here alluded to. See Prov. 23. 11. and Chap. 51. 35.) *whoſe name* is *the Lord of hoſts*; as Chap. 32. 28. & 48. 15.

he ſhall thorowly plead their cauſe,] Heb. *will pleading plead*; as Eſay 51. 22. he will do it, not verbally, but really; not by ſpeaking for them, but by righting of them, and revenging them on thoſe that have wronged them. So Pſal. 35. 1. Prov. 22. 23. Mic. 7. 9.

that he may give reſt to the land, and diſquiet the Inhabitants of Babylon,] Reſt to his people, that had been diſquieted, Judg. 5. 31. Chap. 31. 2. (where the ſame word is found) Eſay 14. 3. and vexation to thoſe, by whom they had been diſquieted, 2 Theſſ. 1. 6, 7.

V. 35. *A ſword* is *upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her Princes, and upon her wiſe men.*] *Sword,* for hoſtile invaſion, doing execution upon them; as Lev. 26. 25. ver. 16. the Princes and Councellours of State are mentioned, as the chief ſtays of the State, (See Eſay 3. 2, 3.) and ſuch as might be moſt likely to eſcape, either by their power and wealth the one, or by their wiſdom and policy the other. See Eſay 28. 14, 15, 18. *al,* for, *al*; as before, chap. 48. 11. and ſo afterward, ver. 36.

V. 36. *A ſword* is *upon the liars, and they ſhall doat:*] The word here uſed is ambiguous: it is uſed ſometimes for *bars*, Exod. 25. 14, 15. whence ſome here would have it underſtood of great men in place, or power, that are as *bars*, the chief ſtrength and ſtays of a State: but of thoſe before, and hereafter; ſometime it ſignifieth *a ly,* and *a liar*, from a root that ſignifieth *to deviſe*, 1 King. 12. 33 and *to fain*, Neh. 6. 8. So it is taken, Eſay 16. 6. Chap. 48. 30. Job 11. 3. and the Chaldean ſouthſayers, and wizzards are here ſo termed; as alſo Eſay 44. 25. See Eſay 47. 12, 13. *doat*, be fooliſh, or play the fools; as Eſay 19. 13. Chap. 5. 4.

a ſword is upon her mighty men;] Their Warriours: the chief for military affairs; as for civil thoſe before, Ver. 35.

and they ſhall be diſmayed.] Or, *broken in pieces*; as Chap. 1. 17.

V. 37. *A ſword* is *upon their horſes, and upon their charets,*] The hoſtile forces ſhall ſeize upon and ſpoil all their warlike proviſions; ſo are *horſe and charet* frequently uſed, Pſal. 20. 7. & 76. 6.

and upon all the mingled people that are in the midſt of her,] As Chap. 25. 24. thoſe of ſeveral nations that ſerved under her, or ſojourned in her; as Chap. 46. 21. & 51. 6. See Eſay 13. 15.

and they ſhall become as women:] Full of fear, and void of courage, having no manlineſs in them, ſhewing no manly diſpoſition. Heb. *they ſhall be for women*, or, *to women*; as if they were turned into women; *they ſhall become women*; as, *to be unto deſolation*, and, *to become utterly deſolate*, are all one, Eſay 1. 7. & Joel 3. 19. So alſo, Chap. 51. 30. that which is ſaid, *as women*, Eſay 19. 16.

a ſword is *upon her treaſures, and they ſhall be robbed.*] See ver. 10, 26. Eſay 45. 3.

V. 38. *A drought* is *upon her waters, and they ſhall be dried up:*] Cyrus, as he had dealt before with the river Gyndes in Aſſyria on his way to Chaldea, which he cut out into ſo many ſeveral chanels, and made it paſſable for his people; ſo did he with Euphrates at Babylon, while he lay in ſiege before it, which by many out-lets he ſo drained, that his forces had thereby free acceſs without much difficulty to the walls of the city, and ſo came ſuddenly to ſurpriſe it. See Herodote, l. 1. and Chap. 51. 32, 36. there is in the words an elegancy ariſing from the affinity of ſound in thoſe two words, ſignifying *a ſword* the one, and *a drought* the other, differing but in a vowel point onely, which our Engliſh cannot expreſs.

for it is the land of graven images,] It is full of idols of all ſorts, Dan. 5. 4. as of the land of Iſrael, Eſay 2. 8. one ſort put for the reſt, as Eſay 40. 20. the pronoun demonſtrative for the verb ſubſtantive have here alſo, as before, ver. 15, 25.

and they are mad upon their idols.] The Chaldee, with whom the ancient Greek, and old Latine agree, rendreth it, *they glory* in them; as Pſal. 97. 7. and a word very neer to it, and ſpringing from the ſame root for letters, is frequently ſo uſed. But I find it no where in this form, but in a notion of *madneſs*; as Chap. 25. 16. & 46. 9. and *madneſſe* is uſed to expreſs any vehemency of inordinate affection, whereby perſons are ſtrongly taken with, and carryed headlong without reaſon or diſcretion unto or after ought. See Act. 26. 11. The word rendred idols, doth properly ſignifie *terrours*, Job 20. 25. Pſal. 88. 15. there were a race of giantly people, thence termed *Emim*, becauſe they were terrible and formidable to other neer neighbouring nations, Gen. 14. 5. Deut. 2. 11. Hence are the Chaldean idols here ſo termed, either, as ſome, in regard of the vaſt bulk, and giantlike ſhape and bigneſſe of ſome of them, Dan. 3. 1. or, as others rather, becauſe they are terrible and formidable to their followers, as ſcar-crows are to birds and beaſts, though being things contemptible and unable to do ought, Chap. 10. 1, 5. Baruc. 6. 70.

V. 39. *Therefore the wild beaſts of the deſart, with the wild beaſts of the ilands, ſhall dwell* there, *and the owls ſhall dwell therein:*] Heb. *tſijim* with *ijim*: Whereof ſee on Eſay 13. 21, 22. & 34. 14. and, *daughters of the owl*; as Job 30. 29. the moſt general term and form, where of that Fowl the Scripture ſpeaketh. Of Babylons deſolation, ſee further Chap. 51. 37. Rev. 18. 2.

and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from Generation to Generation.] Heb. *inhabit*, and *dwell*; as Ver. 13. chap. 46. 26. but of that manner of ſpeech, ſee on Eſay 13. 20.

V. 40. *As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, ſaith the Lord; ſo ſhall no man abide there, neither ſhall any ſon of man dwell therein.*] So Eſay 13. 19. See of Edom the ſame, chap. 49. 18.

V. 41. *Behold a people ſhall come from the North,*] As ver. 3, 9. See chap. 6. 22. where the ſame things are ſaid of the Chaldeans.

and a great nation] As ver. 9. chap. 6. 22.

and many Kings] Princes and Potentates, Aſſociates and Aſſiſtants to Cyrus, ſubject to him, or ſerving under him, ch. 25. 14. & 51. 27, 28.

from the coaſts of the earth.] Heb. *from the ſides of the earth*; as chap. 6. 22. & 25. 32. & 31. 8. that is, from the uttermoſt parts of it; as before, ver. 26. and this helpeth to back the received Verſion there: ſo, *from the uttermoſt parts of the earth*, Mat. 12. 42. as we would ſay, *from the lands end*; as far as any land that way was. So Pſal. 72. 8.

V. 42. *They ſhall hold the bow and the lance: they are cruel, and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes,* every one *put in array like a man to the battel againſt thee, O daughter of Babylon.*] *Bow* and *Lance*: The one to reach a far off, the other to pierce neer at hand. See chap. 6. 23. where the ſame things are ſpoken of the Chaldeans, who were now to meet with their matches, and be dealt with themſelves, as they had formerly dealt with others. See ver. 15, 29. chap. 51. 49. Eſay 33. 1.

V. 43. *The King of Babylon hath heard a report of them, and his hands waxed feeble: anguiſh took hold of him,* and *pangs as of a woman in travel.*] He hath heard either the tidings of their approach, or the report of the ſurpriſal of his city, chap. 51. 31. See the very ſame before, chap. 6. 24. and Belſhazzars condition, Dan. 5. 6.

V. 44. *Behold he ſhall come up like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong; but I will make them ſuddenly run away from her: and who is a choſen man* that *I may appoint over her? for who is like me, and who will appoint me the time? and who is that ſhepherd that will ſtand before me?*] See this whole paſſage opened at large, chap. 49. 19. where the ſame is ſpoken of Nebuchadnezzar's expedition againſt Edom, that is here ſpoken of Cyrus his expedition againſt Babylon. See the notes there.

V. 45. *Therefore hear ye the counſel of the Lord, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock* *ſhall draw them out : ſurely he ſhall make* their *habitation deſolate with them.*] See the very ſame, chap.49.20.

V. 46. *At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.*] The ſame in effect, chap.49.21.

CHAP. LI.

Verſ.1. T*Hus ſaith the Lord, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me a deſtroying wind,*] A continuation of the prophecy againſt Babylon. The hoſtile invaſion of the country, and ſurpriſal of the city, is here ſet forth by a new reſemblance taken from a gale or guſt of wind, both blaſting, that ſpoils the fruits of the earth, and boiſterous, that ſweeps and carryeth away all looſe matter, not chaff, or ſtubble onely, and ſuch light ſtuff; but the corn it ſelf alſo, and the weighty grain with it, ver.2.

I will raiſe] Heb. *I* am *raiſing*; as Eſay 13. 17. Chap. 50.9.

againſt them that dwell in the midſt of them that riſe up againſt me] Heb. *unto (el*, for, *al* ; as chap.50.29.) *the inhabitants of the heart (*that is, *the midſt* ; as, *the heart of the ſea*, Pſal. 46.2. or, *amidſt, within* ; as Tyre is ſaid to be ſituate *in the heart of the ſea*, Ezek.27.4. and ſo, *in the heart of the earth*, Mat.12. 40.) *of, thoſe that riſe up againſt me :* the prepoſition ſwallowed up between the participle aud the noun: as the like in the ſame term, Pſal.18.39,48. & 44.5. & 74.22. againſt the inhabitants of Babylon, which dwell in the midſt of the land of Chaldea, in the royal ſeat and center of that State, and thoſe people, that have carried themſelvs ſo rebelliouſly and inſolently againſt me in the devaſtation of my land, the deſtruction of my Temple, and the deportation of my people, chap.50. 11,17,24,28,29. and this I take to be the plain and genuine ſenſe of theſe words, *againſt Babylon*, the city and ſtate it ſelf, *and againſt the inhabitants* ; thoſe that dwell in her thus deſcribed. But both the Jewiſh Writers, and others of note, do here find other myſterious and more abſtruſe ſenſes. For ſome of the Rabbines, by a device of others, which they call *Athbaſh*, whereof ſee on chap. 25.26. do out of the words *leb kamai, the heart of thoſe that riſe againſt me*, pick out *Caſdim*, the Chaldeans. Others of them ſuppoſe a trajection in the text, and would have the words thus ordered, *againſt the heart of thoſe that riſe up againſt me the inhabitants* of the land of Chaldea, before pointed to in *Babylon :* like that Eſay 10. 12, *I will viſit upon the King of Aſſyria's great heart.* And the Chaldee goeth ſomewhat the like way, but ſwarving more from the text, *againſt the inhabitants of the Chaldeans, people murtherous, haughty of heart, and goodly of ſtature :* as alſo the old Latine ſomewhat after the like ſtrain; but more ſuccinctly, and coming neerer to the text; *againſt the inhabitants therof that have lift up their heart againſt me*: one of our prime Interpreters, *the inhabitants of the heart* ; that is, thoſe that dwell in, and reſt upon their own counſels, devices and courſes. And a late learned Annotator, *againſt thoſe that are ſecure in heart before me*; for the word, ſaith he, is *ſitting*; and *ſitting* is a ſign of *ſecurity* ; and ſo one of the Rabbines ſometime uſeth that word : and *Kamai* is here an abbreviation of *Kodomai*, and the Talmudiſts oft ſo uſe it. But where doth the Scripture ever once ſo take it ? or where find we in Scripture ſuch a form as this, *dwellers*, or, *ſitters of heart*, for, ſecure ones, or perſons that ſit, dwell, or live ſecurely ? And to what purpoſe is it to have recourſe to ſuch forced and far-fetcht ſtrains, when we have a plain and familiar ſenſe freely and of its own accord offering it ſelf to us ?

V. 2. *And I will ſend unto Babylon fanners, that ſhall fan her and empty her land:*] As I ſometime fanned and ſcattered my people by them, Ch.4.11,12. & 15.7. ſo will I now fan them by the Medes and Perſians, who ſhall empty their land of them, as they formerly emptied my land of her inhabitants, ver. 35. 2 Chr.36.20,21. See Chap. 48. 12. & 49. 32,36.

for in the day of trouble they ſhall be againſt her round about.] They ſhall ſo beſet her, that none ſhall eſcape, Chap. 50.15, 29. as they ſometime begirt Jeruſalem, Chap.4.17. Heb. *in the day of evil*; as Ch.17.17,18.

V. 3. *Againſt* him that *bendeth, let the archer bend his bow, and againſt* him that *lifteth himſelf up in his brigandine,*] So the Jewiſh Commenters well expound it, Againſt thoſe that ſhoot with the bow, and thoſe that appear in their armour, among the Chaldeans, let thoſe of the Medes and Perſians that uſe the bow, bend it, and let fly their ſhafts at them. Heb. *el*, for, *al* ; *againſt*, or, *at* ; as ver.1. and *tread*, for, *bend*, becauſe that is the end of it ; as Chap.50.14. Of the word rendred *brigandine*, ſee Ch.46.4. ſhoot at ſouldiers, of all ſorts, whether in armour, or weaponed onely without harneſſe : there is a defect both of antecedent and relative ; as Exod. 23.20. Chap.2.8. Howbeit a learned late Writer thus rendreth the words, *unto the bender, that bendeth his bow, and to him that advanceth in his brigandine,* (to wit, thoſe of either ſort in Cyrus his army) thus ſaith the Lord, *ſpare not her young men*, &c. and the word of *bending* is thrice repeated, implying that they ſhould bend as deep as might be. And this way in part the ancient Greek ſeemeth to go ; but taking no notice of the initial particle in the text, while it thus rendreth the words, *Let him that bendeth bend his bow, and let him that hath armour put it on.* But the former ſenſe ſeemeth the more familiar, then either of theſe, and keepeth cloſer to the expreſs terms of the text, which the Chaldee, and the old Latine that followeth it, not leaving onely, but croſſing, while inſtead of *el*, they render *al*, the negative or inhibitive particle, and render it, *Let not him that draweth the bow, draw* it, ſaith the one ; and *let not him that bendeth, bend his bow*, ſaith the other ; *nor let him go up in his brigandine.* One of the words of *bending* in the text, is by the Jewiſh Maſters deemed ſuperfluous. And it is obſerved by ſome that they are willed to ſhoot at all, whether armed or unarmed, as not doubting but that their arrows ſhould pierce, whereſoever they lighted. See on Chap.50.14.

and ſpare ye not her young men ; deſtroy ye utterly all her hoſt.] This, *and*, controlleth the latter expoſition of the fore-going branch, which maketh this the beginning of Gods ſpeech to the enemies forces. See Chap.50.30.

V. 4. *Thus the ſlain ſhall fall in the land of the Chaldeans, and they that are thruſt thorow in her ſtreets.*] Heb. *And* (as Ch. 49.39.) *the ſlain*, or *wounded*, (as Chap.37.10.) *ſhall fall in the land of the Chaldeans :* there ſhall havock be made of them, as well within the city, as in the country alſo abroad. See Eſay 13.15. Chap. 50.30. A learned Annotator ſuppoſeth a trajection in the text, and would have the words thus rendred, *And the Chaldeans being ſlain ſhall fall to the ground.* But the diſtinguiſhing points in the original will not admit it.

V. 5. *For Iſrael hath not been forſaken, nor Judah of his God, of the Lord of hoſts;*] Heb. *Iſrael is not widowed* (a word in this form no where elſe found) *nor Judah* divorced *from his God, from the Lord of hoſts :* the latter word ſupplyed in a congruous term ; as 1 Cor.3.2. *I gave you milk to drink, and not meat* to eat. Neither is Iſrael a widow, that hath loſt her huſband ; nor is Judah as a woman divorced and put away, without hope of being taken home again, Deut.24.4. Their huſband liveth ſtill, and hath not utterly caſt off either, but will in his due time take them unto him again, though he have left them for a while, 1 Sam.12.22. Eſay 50.1. & 54.5,6. Ch. 3.1,8,14. Lam.1.1.

though their land was filled with ſin againſt the holy one of Iſrael.] This the Jewiſh Commenters underſtand of the Chaldeans country, and render it, *for*, or, *but their land*, that is, the Chaldeans, *is full of delinquency* and ſin, *for* the evil that they committed againſt *the holy one of Iſrael* in his people. But this is ſomewhat a ſtrange over-ſtraining of the text : and yet want there not divers that go this way, rendring it, *becauſe the land of theſe* men *is full of guilt from the holy one of Iſrael* ; contrary to that, that they preſumed Chap. 50.7. But this alſo ſeemeth to ſound over-harſh. Moſt others underſtand the words, *their land*, of the land of them both before-mentioned, as well Judah, as Iſrael : but in the term following they differ ; for ſome take the term *aſham* here uſed in a notion of *delinquency* ; as it is commonly uſed, Lev.5.2. Num.5 6. and render it as our Verſion doth, albeit, that they have deſerved to be irrecoverably caſt off, and cut off for their ſins, wherewith they have filled their whole land, Chap.16.18. And ſome again, becauſe the words of *ſin* and *delinquency*, or *guilt*, are taken alſo for the *penalty* due thereunto, would have it ſo to be here taken, rendring the words, *for their land is full of penalty from the holy One of Iſrael :* it hath received fully ſufficient from him. So it ſhould be as that Eſay 40. 2. But this alſo ſeemeth forced as well as the former. Others take the word in a notion of *devaſtation* : and although the noun here uſed, be not found elſewhere in that notion, yet is the verb from whence it cometh, Pſal.34.21. Eſay 24.6. Ezek.6. 6. & 25.12. Joel 1.18. and the tenour of the text requireth it here to be ſo taken ; for it is word for word, *though their land hath been filled (*for it is a verb, not a noun*) with devaſtation from the holy one of Iſrael* ; that is, though he have in his wrath cauſed their whole land to be waſted, and to ly thus waſte for a long time together, Ch.4.20,27.

V. 6. *Flee out of the midſt of Babylon;*] See the ſame before, Chap.50.8. Though that was directed to Gods people the Jews ; This, to me, ſeemeth directed, not to them, (though moſt ſo take it, and the like ſpeech be afterward made alſo to them, ver.45.) but to thoſe in her, that were aiding and aſſiſtant to her, Chap.50.16. ver.9.

and deliver every man his ſoul:] Or, *himſelf*; as Pſal. 3.2. Mat.16.25,26. Heb. *deliver a man his ſoul :* Shift every one (as Chap.49.5.) for himſelf, or for his life ; as Gen. 19. 17. Chap 48.6.

be not cut off in her iniquity:] Or, *leſt ye be cut off in her penalty*, or *puniſhment*; as the word is uſed, Gen.4.13.& 19.15. Some conceive this as an admonition to Gods people, not to partake in Babylons ſins; leſt they partake alſo with her in her ſufferings; as Eſay 62.11.Rev.18.4. But I conceive it rather to be intended as before, of ſuch, as taking her part, and ſtanding for her, ſhould periſh together with her, Eſay 13.15. Chap.50.37.

for this is the time of the Lords vengeance,] As Chap.50.15, 25,27,28. So Chap.46.10.ver.11.

he will render unto her a recompence.] As Eſay 59.17,18. & 65.6,7.

V. 7. *Babylon hath been a golden cup*] Such an one ſhe hath been hitherto; one by whom God hath cauſed other people to drink deep of his wrath; but now her turn is come to drink deep of it her ſelf, Chap. 25. 26. the *cup* of which, chap.25.15.called *a golden cup*, as here, ſo Rev.17.4. as moſt underſtand it, in regard of the great wealth and illuſtriouſneſs of that Empire: reſembled therefore by *an head of gold*, Dan. 2. 32, 38. and hence is Babylon called the *golden* one, Eſay 14.4. Howbeit, the Jewiſh Doctors, by *a cup of gold*, (for ſo the words are; as, *a crown of gold*, Pſal.21.2.) underſtand a cup of pure wine of the colour of gold: as, *gold*, for, pure yellow oyl, Zach.4.12. and, *gold*, for cleer winb, and fair wether, Job 37.22. But the former is more familiar, and ſeemeth the genuine notion of the word in this place.

in the Lords hand;] As Pſal.75.8. and ſo, *take the cup from my hand*, chap.25.15. becauſe he made uſe of that ſtate as an inſtrument to execute judgment thereby upon others, and the *cup* there mentioned is expounded to be the Chaldean *ſword*, chap.25.9,16.

that made all the earth drunken:] With the wine of Gods wrath poured out by her hand, chap.25.15. Rev.14. 10. for that, Rev.18.3. though the ſame words with this, beareth another ſenſe from this. See there: and that learned Annotator ſeemeth to be be out of the way, who would have this meant of Babylons inticing and drawing other nations into aſſociation with her by her glittering ſhew, and glorious ſtate, unto their deſtruction.

the nations have drunk of her wine, therefore the nations are mad.] That learned Writer rendreth it, *therefore they ſhall be mad:* they ſhall for their joyning with her, ſuffer alſo and undergo ſuch judgments together with her, as ſhall make them even *mad* withall. But it ſeems meant rather of thoſe calamities that they had ſuſtained from her, and by her, as the Prophet fore-told they ſhould, uſing this very term, where he ſpake of this *cup*, chap.25.16. and it might well be rendred, *therefore they are mad*; or, *ſo that they became mad*, or, *fared like mad men*; as chap.46.9.

V. 8. *Babylon is ſuddenly fallen*] *Babylon is fallen*; as Eſay 21.9. Rev.14.8.& 18.2. as, *Babylon is taken*, chap.50.2. *ſuddenly*, unexpectedly. See chap.50.24. *in one hour*, Rev.18.10. read Dan.5.

and deſtroyed:] Heb. *broken*. So chap.50.23.

howl for her,] Bewail her fall; as chap.48.38. See Rev.18. 9—19.

take balm for her pain, if ſo be ſhe may be healed.] *Take balm* (as chap.8 22.) *for her grief*; as Lam.1.12. uſe all the means ye can to help her; but all will be to no purpoſe. See the like, chap.46.11.

V. 9. *We would have healed Babylon; but ſhe is not healed*;] Or, *could not be healed:* the verb in a potential notion; as the like, Chap.46.15. The words of thoſe that had aſſiſted her, and ſerved under her: we have done our beſt to ſave her from deſtruction; but all in vain: there is no cure or help for her; as chap.46.11.

forſake her;] Give her over, as Phyſitians do a deſperate cure.

and let us go every one into his own country:] Our only way and wiſeſt courſe is to ſhift for our ſelves, Eſay 13.14. So Ch. 46.16.

for her judgment reacheth unto heaven, and is lifted up even to the skies.] Her puniſhment and calamity is exceeding great and grievous, (as the form is uſed to expreſs extraordinary eminency of ought, Pſal.36.5.) proportionable to her ſin, Rev.18.5. the like whereunto, ſee Gen.18.24. Ezr.9.6. Jon.1.2. too great to be holpen by any humane helps. The word *skies* in our Verſion ſome render *clouds*: which the learned Scholiaſt controlleth, becauſe the word in his native notion ſignifieth *ſmall duſt*, or, *fine* powder, Eſay 40.11. whereas the *clouds* are air, condenſated or thickned: Our Verſion is the better and more exact; but that the word includeth alſo the clouds, or cloudy sky at leaſt, appeareth Pſal.18.12.& Prov.3.20. *the clouds*, or *thick* clouds, *of the skies*, being mentioned in the one place; and, *the clouds*, or *skies*, ſaid to drop down dew in the other.

V. 10. *The Lord hath brought forth our righteouſneſſe:*] The ſpeech of Gods people, acknowledging Gods mercy and goodneſs, yea, and righteouſneſs alſo in righting them upon their cruel oppreſſours, and owning thereby the religion profeſſed by them, and their relation therein to him. So Pſal.37. 6. Mic.7.9.

come, and let us declare in Zion the work of the Lord our God.] As inciting one another to praiſe him for it. See chap.50.28. So Rev.15.3,4. & 16.5—7.& 19.1,2,5.

V. 11. *Make bright the arrows:*] Heb. *Make pure*; as Ch. 4.11. *poliſh*; as, *a poliſhed arrow*, Eſay 49.2. whet the heads of them, that they may pierce the deeper, Pſal.45.5. See Ezek. 21.21. Howbeit, one of the Rabbines rendreth it, *fether the arrows:* deriving it from a word that ſignifieth *a fether*, Job 39.16. Eſay 40.31. fether them well, to make them fly, Job 39. 26. but the former is ſure the right. The words of God, as ſome, yea, the moſt, to thoſe that were to come againſt Babylon; as Chap. 50.14,15. But I ſuppoſe rather with ſome other, though fewer, that they are ſpoken in way of deriſion to the Babylonians, as calling upon them to make all the preparation they can, againſt the Medes and Perſians that are coming againſt them; as intimating what need of ſuch preparations there would be; but implying withall, that all the ſtrength and means they could make would not be able to ſecure them. See the like in like manner delivered, Eſay 21. 5. and again here, ver. 12. and this the very courſe of the context doth abundantly confirm. See the like alſo, Chap. 46. 3,4.

gather the ſhields:] Heb. *fill the ſhields*, get them altogether, make up the full number of them; ſee that none of them be miſſing. So, *a fulneſſe*, for, *a full aſſembly*. Eſay 31.4. and, *he filled* the fore-skins (that is, delivered them in full tale) *to the King*, 1 Sam. 18. 27. it is implyed that all got together would be little enough for the employment that ſhould need them: the word *ſhelet* here uſed comes neer home to our *ſhield*, which in likelyhood came at firſt from it.

the Lord hath raiſed up the ſpirits of the Kings of the Medes,] The reaſon why ſuch great preparations are requiſite; becauſe there is an army of Medes and Perſians coming againſt Babylon, and that by a divine inſtinct. See the ſame form, Ezr.1.1. and of this further, ver.28.

for his device is againſt Babylon to deſtroy it:] Or, *thought*; as Job 42.2. or, *contrivement:* taken in the better ſenſe; as Prov. 1. 4. & 3. 21. though it be moſtly in the worſe. See Verſ. 12,29.

becauſe it is the vengeance of the Lord, the vengeance of his Temple.] See chap.50.28. ver.6.

V. 12. *Set up the ſtandard upon the walls of Babylon:*] About this whole paſſage againſt Authors diſſent. For the Jewiſh Commenters, whom ſome other alſo follow, conceive this whole ſpeech, as that alſo, ver.11. to be directed to the Medes and Perſians, inciting them to uſe all poſſible induſtry and diligence in beſetting and aſſaulting the city of Babylon; and would have this firſt branch meant; ſome, of marching with their enſigns diſplayed towards Babylon; becauſe the Hebrew is *el*, that is, *unto* Babylon: but it hath been formerly obſerved, that *el* is oft uſed for *al*, *upon*; as chap.48.11.& 50. 35,36,37. And others therefore underſtand it of ſetting up their banners on the top of her wals and towers, in token of conqueſt and triumph, when they have taken it: like that, Pſal.74.4. But to omit that the words run then in a prepoſterous tenour, inciting to triumph in the firſt place; and to ſedulous, vigilant, and cautious courſes for ſurpriſal in the ſecond; the courſe of the context carryes it cleerly the contrary way. And others therefore rather deem the words directed to the Babylonians, in an irony adviſing them to uſe all the care, diligence, and caution they can, to ſecure and ſafeguard themſelves and their city againſt the enemies aſſaults, implying, ſay ſome, that they ſhould not want either courage to ſtand to it, and make their party good againſt the adverſary, or means ſufficient, as they ſuppoſe, to oppoſe them: but withall, as the moſt, that all their endeavours would not avail ought; or, as a late learned Writer conceiveth, twitting them with their remiſsneſs and wretchleſneſs, that little regarding the enemy ſet down before them, as if they were ſafe enough, and ſufficiently ſecured againſt him, by the river that ran about them, neglected the means of defence, and gave themſelves to jollity and revelling, which they were deep in, what time, by occaſion thereof, the city was taken. See on Ver. 39, 41. and this ſeemeth backed with that Eſay 21. 5. in which place the Prophet joyneth theſe two together: and thoſe that apply the paſſage to the Chaldeans, expound this firſt member of it, of an enſign to be ſet up on the wals, to bring up thither thoſe forces that were to be employed for the defence of the place, and repulſe of aſſailants, and to keep them together in ſuch employment.

make the watch ſtrong; ſet up the watch-man] So, *watch in the watch-tower*; *ſet a ſentinel*, or *watch-man*, Eſay 21. 5,6.

prepare the ambuſhes:] Heb. *liers in wait*; that is, ſupplyes: ſuch as not appearing upon the walls, but keeping out of ſight, might be ready at hand to relieve thoſe, as occaſion ſhould be, that were there employed.

for the Lord hath both deviſed, and done that which he ſpake againſt Babylon.] Or, *hath both contrived, and done*, or *will do*. See Eſay 14.24,26. chap. 50.21. Heb. *alſo*, in both members; as chap. 14.18. and *el*, for *al*, either *againſt*, or *concerning*; as chap. 50.1. See the like, Lam. 2.17.

V. 13. *O thou that dwelleſt upon many waters,*] The city of Babylon was ſituate upon the great river Euphrates, that ran both about it, and thorow it: to which is added, its ruling over many great nations in the other Babylon repreſented by it, Rev. 17.1,15.

abundant in treaſures:] Gathered from thoſe nations, whom they had ſpoiled and pillaged, and made tributary to them. 2 King. 24 13. 2 Chron. 36.18. Eſay 39.6 & 45.3. Chap. 50. 10,37.

thine end is come,] As Ezek. 7 2,3,6. Amos 8.2.

and *the meaſure of thy covetouſneſſe.*] Heb. *the cubit of thy lucre*, or, *oppreſſion*, or, *covetouſneſſe*. The *cubit* was the moſt common meaſure in dimenſions of length, breadth, height and depth among that people, Gen. 6.15. Exod. 25.10. it was taken, and ſo termed, as by the Greek term more plainly appeareth, from the former part of the arm, reaching from the top of the middle finger up to the elbow. Hence ſome of the Jewiſh Doctors expound it, *the arm*, that is, *the might* and power, (for ſo is the word *arm*, commonly uſed. See Chap. 48. 25.) wherewith thou haſt formerly ſubdued and kept down others, is now come to an end. But other of them take it rather in a notion of *meaſure*; yet the word following theſe alſo expound diverſly; ſome, *the meaſure of thy covetouſneſſe*; becauſe the word ſeemeth ſo uſed, Exod. 18. 21. Some; *of thine oppreſſion*; becauſe it is found joyned with *oppreſſion*, Ezek. 22.12. and theſe underſtand it of that recompence and retribution, that God would mete out to the Babylonians, for their inſatiable avarice, exerciſed in the ſpoyling of other people, Eſay 14.20. & 33.1. Chap. 50.15,29. Others, the time ſet and meaſured out for her *viſitation*, ſo the Chaldee; as Chap. 50.31. or, as another Jewiſh Maſter, whom the old Latine concurreth with, *of her deſtruction*, becauſe the word that it cometh of, ſignifieth ſometime *to cut off*, or *deſtroy*, Job 6.9. Eſay 38.12. But the word properly ſignifieth *lucre*, or *gain*, 1 Sam. 6.3. Pſal. 30.9. Eſay 33.13. Chap. 22.17. Ezek. 33. 32. And I conceive that the words may well be rendred, *the liſt*, or, *limit of thy gain*, or *gettings*. The ſet ſtint and term of time, that God hath preciſely limited and deſigned to allow thee, wherein to proceed in the fethering of thy neſt, and enriching thy ſelf by the ſpoils of other people; and which therefore thou canſt not exceed, is now expired and come to an end. See ſomewhat the like, but in a divers notion, taken from another kind of meaſure, Gen. 15.16. Zach. 5. 6—11. Mat. 23.32. 1 Theſſ. 2.16.

V. 14. *The Lord of hoſts hath ſworn by himſelf,* ſaying,] Heb. *by his ſoul*; as Amos 6.8. See ver. 6. a ſupply of the term, *ſaying*; as chap. 50.5.

Surely, I will fill thee with men, as with caterpillers,] Heb. *but if*; that is, *unleſſe*; as Gen. 32.26. Eſay 55. 10. the uſual form of an oath. See chap. 44.26. & 49.13. for, *if not*; and, *but if*, or *unleſſe*, are in effect and force all one. And the learned Scholiaſt therefore, who here maketh another unuſual ſupply, and giveth the particles other notions, while he renders it, Certain it is *that though I fill the with men as with locuſts*: which he expoundeth of furniſhing Babylon with great multitudes of auxiliary forces, (becauſe of Nineveh the like is ſaid, Nah. 3.15,17.) doth herein leave a plain beaten road, to ſtep aſide into a more uncouth, and ſolitary by-path. It is generally expounded both by the Jewiſh Doctors and others, of the enemies ſouldiery, for their vaſt multitudes compared to locuſts, that ſhould fill her whole country *firſt*, and city afterward alſo; and ſo afterward again, ver. 27. The word here uſed is a kind of *locuſt*; as appeareth, Pſal. 105.34. compared with Exod. 10.4,5. So called, becauſe they *lick up*, and deſtroy all before them, Nah. 3.15. amiſs rendred *caterpiller*, in the Pſalm, and *canker-worm*, in the Prophet; for it is there ſaid *to fly*. And to multitudes of locuſts are ſuch vaſt companies commonly compared, Judg. 6.5. Chap. 46.23. Nah. 3.15,17.

and they ſhall liſt up a ſhout againſt thee.] Or, *that ſhall* (as chap. 50.9.) *utter* (Heb. *anſwer*; as Deut. 26.5.) or *cry aloud*, (as Eſay 13.22.) or *ſing* (as Hoſ. 2. 15.) *a ſhout* (as Chap. 25. 3. & 48.33.) *againſt thee*, or *over thee*; as Eſay 31.4. an alluſion, ſaith a Rabbine, in the words of *ſinging* and *ſhouting*, to ſuch *ſongs* and *ſhouts*, as the country peaſants uſed amids their treading of grapes for wine in the vintage, and at the bringing in of their wines and fruits. See Eſay 16. 9. Chap. 48.33.

V. 15. *He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdome, and hath ſtretched out the heavens by his underſtanding.*] Or, Even *he that made the earth*, &c. for the word of *making* here is a participle, not a verb; and ſo the other two, that *eſtabliſhed*, and that *ſtretched out*. He it is, that hath ſworn it, and is able to make good what he hath ſworn. See the very ſame paſſage, chap. 10.12. The particle is ſupplyed; as Job 15.26. Pſal. 119.41.

V. 16. *When he uttereth* his *voice*, there is *a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.*] Or, *At the uttering of whoſe voice*, &c. The demonſtrative for the relative; as Exod. 18.20. Job 3.15. chap. 46.18. & 48.15. See of the whole verſe, chap. 10.13.

V. 17. *Every man is brutiſh by* his *knowledge: every founder is confounded by the graven image: for his molten image is falſhood, and* there is *no breath in them.*] This paſſage is here inſerted, to diſcover and control the ſottiſh vanity of the Babylonians, that relied upon their idols for protection and ſafeguard; and to ſhew how unable they were to bicker with the true God, or to ſtand before any, that ſhould come furniſhed with power and commiſſion from him. See the whole, chap. 10.14.

V. 18. *They* are *vanity, the work of errours; in the time of their viſitation they ſhall periſh.*] See the ſame, Chap. 10.15.

V. 19. *The portion of Jacob is not like them for he is the former of all things, and* Iſrael is *the rod of his inheritance: the Lord of hoſts is his name.*] See chap. 10.16.

V. 20. *Thou* art *my battle-ax,* and *weapon of war:*] Or, *Thou haſt been my hammer.* So was the word rendred, chap. 50.23. and it ſignifieth ſuch a weighty one as is able to break ſtones, and to make them fly aſunder, as the root it cometh from, properly ſignifieth, Pſal. 2.9. Eſay 27.9. thence alſo an *inſtrument of diſſipation* or deſtruction, Ezek. 9.2. See chap. 23.29. Howbeit, ſome ſuppoſe it here to ſignifie more ſpecially ſuch a warlike weapon, or ſpiked *pole-ax*, as horſemen make uſe of in fight, therewith to batter and break the armor, helmets, & harneſs, of thoſe they deal with; and *warlike weapons*; a defect of the copulative; as Eſay 5.6. chap. 3.21. Or, As *an hammer* haſt *thou* been *unto me, and* as *warlike inſtruments*: a defect of the note of ſimilitude; as chap. 5.8. & 26.18. & 50. 6. Howbeit, the Chaldee rendreth it, *Thou breakeſt before me the fort, wherein the weapons of war* are: and both the ancient Greek and the old Latine ſomewhat to the ſame purpoſe; *Thou diſſipateſt*, or *breakeſt aſunder, for me, the inſtruments of war.* They ſeem to have taken the word here uſed, not for a noun, but for a participle, the one differing but in a tittle from the other, and conſequently in the ſound of a vowel; which in verbs of this form doth oft vary and interchange; though in the participle ſeldome, if ever. Our Verſion ſeemeth to go with thoſe few, that underſtand it of Cyrus, whom God intended ſo to uſe and employ. See Eſay 41. 2. & 45. 1, 2. But the moſt underſtand it rather of the Babylonian King, who was in Gods hand, as the Aſſyrian before him had been, Eſay 10.5. and they render the words all along therefore not in the future, but in the time paſt.

for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms:] Heb. *and*; which thoſe retain, who admit the latter Verſion: but there want not that render it, not *with thee*, or *by thee*, but *in thee*; and turn the copulative into a diſcretive; as if it were ſaid, *But I will* now *break aſunder the nations*, that are *in thee, and deſtroy the kingdoms* that are *in thee*, or *under thee*: which latter clauſe the Greek rendreth, *I will take away the Kings out of thee.* But our Verſion ſeemeth herein the righter: the copulative is oft uſed in a cauſal notion; as chap. 48.27. & 49. 37. and it rendreth a reaſon why Babylon was ſaid to be Gods *hammer*, or wherein like unto ſuch *an hammer*, as the word before importeth, taken from the proper notion of the verb here uſed, from whence that term is deduced. Onely the words would be read in the time paſt; *I have broken aſunder*, and *I have deſtroyed*; unleſs, ſaith a Rabbine, this prophecy were penned by Jeremy before Nebuchadnezzar's conqueſts of thoſe ſeveral countries: whereof Chap. 46—49. See Chap. 50.23. But whether it were penned before a good part of his conqueſts or no, as it is not unlike it was; (for a copy of it ſeemeth to have been ſent in the time of Zedekiah, while the Jewiſh State yet ſtood unto Babylon. See Ver. 59—64.) the Prophet thorowout this whole prophecy ſpeaketh of Babylon, as having ſubdued all thoſe nations that were to come under the yoke of that Empire, and now drawing on to her downfall.

V. 21. *And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the charet and his rider.*] Or, *By thee have I broken*: for it is the inſtrumental *bet*, as they term it, and ſpoken as in the time paſt; as before, ver. 20. and ſo alſo, ver. 22,23. As before all warlike weapons and inſtruments, ver. 20. ſo now the Warriours themſelves, with their *horſes* and *charets*; as chap.50.37. This enumeration of particulars hath much emphaſis in it, both here and there; as alſo, chap.50.35—38.

V. 22. *With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.*] Or, *By thee have I broken*, &c. as before ver.21. and ſo alſo ver. 23. both ſexes and all ages. See 2 Chr.36.17. Heb. *and*, as before; and ſo ver.23.

V. 23. *I will alſo break in pieces with thee, the ſhepherd and his flock; and with thee will I break in pieces the husbandman, and his yoke of oxen; and with thee will I break in pieces captains and rulers.*] People of all ſorts, and of all ranks. So Chap.50.16,27,35—37. The former two, the ſupport of a State, for proviſion of ſuſtenance, 1 Chr.27.25.-31. 1 King. 4.21,22. Eccl.5.9. The two latter for protection, ſafeguard, and government, 1 Chr.27.32—34. Eſay 3.1,2,3.

V. 24. *And I will render unto Babylon, and to all the Inhabitants of Chaldea, all the evill that they have done in Zion in your ſight, ſaith the Lord.*] This Verſion fitteth well with the ſenſe of thoſe, who underſtand all that went before of Cyrus: who alſo ſome of them ſupply from the former, *And I will* by thee *render to Babylon.* But thoſe that conceive it, as the moſt do, to be intended of Babylon, take the copulative here in a diſcretive notion, and render it, *But* (as ver. *9.*) *I will render unto Babylon*, &c. Though I have made uſe of thee for the puniſhing of many nations, and of mine own people in particular, yet will I now at length execute judgment alſo upon thee, for thine inſolencies againſt me; and thy cruelty ſhewed unto my people. So Eſay 47.6,8. chap.50.15, 29. See the like of the Aſſyrian, chap.10.5,6,12. thoſe words, *in your ſight*, (wherein God turneth his ſpeech unto his people) have reference not to *the evill done*, though next beforementioned, but to the evil returned, and the term of *rendring* though more remote, as if he had ſaid, Ye that are now in captivity at Babylon ſhall ſurvive to ſee this judgment executed upon her. So Pſal.79.10.

V. 25. *Behold, I am againſt thee,*] Or, *I am coming againſt thee*; as chap.50.31. and *el* here, for, *al*; which yet the old Latine retaineth, rendring it, *unto thee.*

O deſtroying mountain, ſaith the Lord,] A *mountain* is Babylon termed, not for her ſituation, as if it had ſtood upon an hill; for it was built on a plain, Gen.11.2,9. and ſo ſeated that it had abundance of water round about it, ver. 13. but it is ſo ſtiled, as ſome, in regard of the height of its power and eminency, wherewith it did, as *a mountain*, over-top other cities, countries, and kingdoms. Or, as others, in regard of its high and ſtately palaces, lofty Towers, and ſtrong Fortifications: that, as Beroſus reporteth of them, reſembled *high mountains*; and appeared as ſuch to folk afar off: by meanes whereof it ſeemed to reach as high, and to be as impregnable, as if it had ſtood upon ſome great and high mountain. Hereunto may be added the ſtrange height of her walls: whereof further on ver. 53. and thoſe ſtupendious orchards, or gardens, with groves and walks, furniſhed with variety of goodly tall trees, and erected on arches aloft far from the ground, that made the city ſhew a far off, like ſome Lebanon, or other foreſt-like mountain: whereof Diodore, lib.2.cap.2. See the like expreſſion, chap.22.23. Zach.4.7.& 11.1. yea ſo, ſaith the Jewiſh Doctor, *the mountains of Gilead*, for their ſtrong holds, Amos 1.13. which is not improbable.

which deſtroyeſt all the earth,] And well therefore deſerveſt the title of *a deſtroyer.* See Eſay 14. 16,17. and Chap 50.11.

and I will ſtretch out mine hand upon thee,] Or, *againſt thee*; as chap.6.12.& 15.6.

and roll thee down from the rocks;] From thy ſtrong Holds and Forts, and from thy lofty Towers that ſeem to threaten heaven, Gen.11.4. Dan.4.11,30. See ver.53.

and will make thee a burnt mountain.] Or, *a burning mountain*; alluding to thoſe mountains of ſulphury matter; ſuch as Mongibal in Sicily, Soma in Italy, Hecla and Hogla in Iſeland, that burn continually, and with the aſhes and cinders at ſome times belching out from them, waſte and ſpoyl all the country neer to them: Of which kind there was a field alſo ſometime in that region continually burning; as Strabo, lib.16. & Pliny, lib.2, cap.106. report: or to the heaps of aſhes and cinders, that cities and towns ruined and burnt down to the ground, are wont to leave behind them, Chap. 50.26. ver.37. Heb. *I will give thee* (as Ezek.22.4.& 35.3.) *unto*, or *for*, (as Chap.50.23. and ſo ver.29,43.) *a mountain of burning*: as, a land of *burning*, Deut.29.23.

V. 26. *And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations;*] That is, as ſome, there ſhall not remain any ſtone of thee, that may be uſeful for building: or, as others, there ſhall be nothing left of thee, whereon ſome hope or attempt may be to raiſe up a new State again; or thou ſhalt never be re-edified: that which the words following confirm. The Chaldee by *corner ſtone* underſtandeth *a King*, by *foundation ſtones, Princes.* But that ſeemeth over-curious. Theſe two ſorts of ſtones are mentioned, becauſe of ſpecial note and principal concernment in building, Pſal. 118.22. Eſay 28.16. Zach.10.4. Eph.2.22. Rev.21.12. The verb is indefinite, and it may well therefore be rendred, *There ſhall not be a ſtone taken off thee*, &c. as Luk.12.20.& 16.9.

but thou ſhalt be deſolate for ever, ſaith the Lord.] Or, *for* (as ver.5.) *thou ſhalt be.* Heb. *deſolations of perpetuity*, or *perpetuall deſolations*; as chap.25.12. Ezek.35.9.

V. 27. *Set up a ſtandard in the land; blow the trumpet among the nations:*] The *ſtandard*, and *trumpet*, both to call people together, that are to ſerve and be employed againſt Babylon. Of this uſe of the one, ſee Eſay 5.26.& 13.2. Of the latter, chap.4.19,21.& 6.1.

prepare the nations againſt her:] Heb. *ſanctifie*; as Eſay 13. 3. chap.6.4. ver.28.

call together againſt her the Kingdoms of Ararat, Minni, and Aſhchenaz:] Heb. *make to hear againſt her* (as chap.50.29.) *the kingdoms*; that is, people out of thoſe kingdoms; as Eſay 13. 4. The two former of theſe the moſt Writers bring within the compaſs of Armenia. Of the former mention is made in Moſes, where the Ark is ſaid to have reſted on the mountains thereof, after that univerſal deluge, Gen. 8.4. See on Eſay 37.38. And for the latter, to wit, *Minni*, the Chaldee here hath alſo *Armenia:* which country divers learned men ſuppoſe ſo to be termed by a word compounded of two other, either *Aram* and *Minni*, (becauſe Syria was ſometime deemed to take in Armenia; as Strabo, lib.1.& 12. Pliny, lib. 5.cap.12.) or of *Har* and *Minni*, as the more mountainy part of *Minni*; and under theſe two terms therefore conceive to be comprehended the higher and lower Armenia: nor want there of them who deem *Minni* to be the ſame country, which Nicolas of Damaſcus calleth *Minyas*, on a mountain above which in Armenia, he ſaith that one arrived in an Ark at the time of the deluge. See Joſephs *Antiquities*, lib.1.cap. 4. *Aſhchenaz* are a people deſcended from Japhet, whoſe ſons ſon by Gomer his eldeſt ſon was ſo called, Gen. 10.3. 1 Chr. 1. 6. Their ſeat ſeemeth to have been within Aſia the leſs in Bithynia and Phrigia, where the Aſcanian gulf, and lake, and river, and city, and region, all of that appellation are found. See Strabo, lib.12.& 14. Pliny, l. 5. c.31,32. and that out of theſe parts Cyrus having ſubdued them, took ſouldiers along with him to ſerve under him in his expedition againſt Babylon, is related by Xenophon, lib.7.

appoint a captain againſt her:] So the Jewiſh Commenter, one of them, following the Chaldee, expoundeth it as a military term and office, *a captain:* though another of them, *a Prince*; becauſe the latter ſyllable of the word is in a manner the ſame with the Hebrew term that ſo ſignifieth. And becauſe the former part of the word in Hebrew ſignifieth a little one: Hence, ſome Criticks over-curiouſly deſcanting upon it, would have it to import, *an inferiour Prince*, or one ſet over the meaner ſort: and the old Latine therefore in Nah. 3. 17. where the ſame word is uſed in the plural form, rendreth it, *little ones.* In this it retaineth the word, as a proper name, of a perſon, as ſome would have it, of a place, or people, as ſome other: Which becauſe it is ſingular here, ſome would have to denote therefore *a General:* and this, ſay ſome of them, muſt needs be Cyrus: but another controlling that conceit would have it to be *a Lieutenant Generall* under Cyrus, that may rule the Army by direction from him, and may from time to time acquaint the ſeveral regiments with his mind and pleaſure: and would have the word to import *a Prince of inſtellation*, or *interpretation*, from an Hebrew word that ſignifieth *to diſtil*, or *drop*, applyed ſometime to teaching, preaching, and prophecying, Job 29.22. Mic.2.6.11. But the word ſeemeth to be a forrein term, and theſe ſtrained interpretations rather witty then weighty. Some would have it to ſignifie *an army*; building on the old Latine, that biddeth, *Muſter Taphſar.* The Greek rendreth it βελοστάσεις, that is, engins to caſt arrows or darts. A learned Annotator would have it a Perſian word, but of the Hebrews, corrupted, partly by tranſpoſition, and partly by tranſmutation of letters, from one that is uſed, Eſt.9.13. and to be the ſame with that which by the Greeks and Latines is called *Satrapa*; and would therefore have the meaning to be, *ſet a ſatrapa over it*; make it of a Kingdom, *a ſatrapy*, that is, *a Province*; for the *Satrapa* were Governours of Provinces. Thus it ſhould be herein not unlike that of Rezin and Pekah concerning the ſon of Tabeel, Eſay 7. 6. But not to inſiſt on any debate about the deduction of the word, though more probable then any of the former, yet *tiphſar* from *Achaſhdarpan*, not ſo eaſily brought about: the whole tenour of the Prophets ſpeech here, both in the words next before, and thoſe that immediately follow after, is concerning the muſtering of forces againſt Babylon, not concerning her, as yet dealt with, much leſſe ſubdued. Amids this great variety I ſhall make bold to ſugget mine own thoughts, I conceive with thoſe Jewiſh Maſters above-mentioned, that the word ſignifieth *a Captain*, and to be a term of ſome military prefecture; and ſo it ſeemeth to be taken, Nah.3.17. for elſe-where, ſave here and there, it is not found in Scripture. But in one of the Chaldee Paraphraſes it is ſaid to be taken for *Angels*, that are as *Captains of Gods hoſt*, Gen.32.1,2. Joſh.5.14. and our Verſion in Nahum well rendreth it *Captains*; for of military men it is ſpoken: and ſo might it very well be rendred here; for the word is collective; as the word *horſe* in the next clauſe: and the text to me ſeemeth cleer and plain to this purpoſe, *ſet up Captains*, or, *Commanders againſt her*; to wit, over thoſe forces, that ye ſhall gather together out of the nations before mentioned: for in vain doth that great man preſſe this place, to exclude Darius, and to back his ſtrained interpretations of *Kings* for a King, ver.11,28. whereof ſee further there.

cauſe her horſes to come up as the rough caterpillers,] That the word *horſe* is here collectively taken; as Pſal.76.6. is not to be doubted: and that the word rendred *caterpillers* (ſingular alſo but taken collectively; as Pſal. 105. 34.) doth ſignifie a kind of locuſts, hath been ſhewed already, on ver.14. The queſtion is here onely in what regard theſe *horſes* are compared to *locuſts*, or ſuch a kind at leaſt of them, as this term importeth: and here ſome would have them to be intended like them for multitude, and render the words, *bring on*, or *bring up*, (as Exod.8.1. 1 Sam.19.15. Sometime a military term. See on Chap.50.21.) *horſe as locuſts*, for number, or numberleſs rather; as Pſal.106.34. ſo it was uſed here before, ver.14 and ſo both this and the like, Nah.3.15,17. Others would have the reſemblance to conſiſt in the nation of either; *make the horſe to riſe like locuſts*; that is, *to prance*, or to *curvet*, or to *leap* and *run*, as locuſts uſe to do, skipping and flying from place to place, either by ſhorter jumps when they remove not far, or by longer flights, as when they paſs ſometime over ſea. Of the motion of the locuſts, ſee Joel 2.4,5,7,9. where they are compared to *horſes*, as *horſes* here to them: and of *horſe* and *charets*, Nah.3.2. The former way the Greek goeth; the Chaldee the latter. I conceive the former here intended, though the latter not improbable. But there is an epithet given here to this kind of locuſts, concerning which there is ſome diverſity of opinion, and from which ſome draw new reſemblances. The word *rough*, that our Verſions yield, is by the Jewiſh Commenters approved, pointing us to the places, where the word it cometh of doth ſo ſignifie, Job 4.15. Pſal.119.120. and in theſe places alone it is found. Nor do I ſee why it ſhould be rejected, the original of the word backing it, and the relations withall concurring of thoſe that write of the ſeveral kinds of *locuſts*, among which they affirm ſome to be *rough*. Yet the Chaldee here rendreth it, *gliſtering*; as ſome kind of flies alſo do, as well as the glow worm: and this ſome would apply to the horſemens glittering armour, or the trappings of their horſe. See Rev.9.7. The Latine rendreth it, furniſhed with *ſtings*, or *prickles*; and that ſome ſuch thing the male locuſts have in their tails, both Ariſtotle, lib.5.cap.28. and Pliny, l.21.c.29. affirm: and hither alſo ſome would draw that, Rev.9.3,10. and thoſe would have theſe reſembled to ſuch locuſts, as thoſe in John, for the miſchief they ſhould do to men: onely they queſtion whether this attribute ſhould belong to the *horſe*, or the *locuſt*, which will come much to one. Laſtly, a late learned Annotator rendreth the word *waſting*; and ſeems to aſcribe it to the horſe, *waſting as the locuſt*: and of the locuſts laying all waſte before it, there is no doubt, Pſal. 105.34,35. Joel 2.3. Nah.3.16. for the word, ſaith he, written with *ſhin*, ſignifieth to *waſte* and *deſtroy* but the Chaldee dialect turneth *ſhin* into *ſamec*: the learned man ſeemeth to have read *ſamad*, for, *ſamar*, the letters being much alike. Howbeit, herein I concur with him, in that he taketh *horſe* collectively for *horſes*; and *horſes*, for *horſemen*.

V. 28. *Prepare againſt her the nations*] Heb. *Sanctifie*; as before, ver.27. but here repeated to add further vigour to it, again.

with the Kings of the Medes, the captains thereof, and all the Rulers thereof, and all the land of his dominion.] Either together with the nations before-mentioned, ver.27. that were to ſerve under them; or, ſimply, *the Kings of Media*, Darius and Cyrus; as ver. 11. for that great man ſeemeth very much here out of the way, who to exclude Darius from any copartnerſhip with Cyrus, would have *Kings* to be taken for *King*, both here, and before, ver. 11. the particle ſeemeth to note onely the nouns coming in regiment after the verb, *Sanctifie*, to which it hath reference: and it is not amiſs therefore omitted in the members enſuing; though there alſo in the text, the meaning is, employ all the power ye can make againſt Babylon.

V. 29. *And the land ſhall tremble and ſorrow*] The people of Chaldea ſhall quake for fear, and be in pain, as a woman in travel: ſo the word properly ſignifies. See Eſay 13. 8. Chap.50.43.

for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.] See Eſay 14.27. Chap.50.3. ver.11,12,62. the noun plural put in a diſtributive notion, joyned with a verb ſingular; as Eſt.9.23. Prov.14.1. Joel 1.20.

V. 30. *The mighty men of Babylon have forborn to fight; they have remained in their holds:*] They have no heart to fight, they dare not ſtir abroad; as the Philiſtines of the Iſraelites, 1 Sam.14.11.

their might hath failed,] So ſome of the Jewiſh Criticks, deriving it from a word that ſignifieth *to fail*, Eſay 19. 5. or *to wax faint*, Eſay 41. 17. but ſome other of them expound it, *their courage is gone*; fetching it from a word that hath a notion of *diſlocation* in it; as having reference to a limb put out of joynt and removed, Gen.32.32. ſo it would rather be, *their courage is ſhrunk*; as it is there rendred, or *it is lame, and halteth*, as it is ſaid there of Jacob, ver.31. The former ſeemeth the genuine.

they became as women:] Heb. *they are unto women*; or, *they are become women*: they are ſo affected, ſo timorous and heartleſs, as if they were turned into women; as if they were not men, but women indeed: the phraſe is the ſame with that, Exod. 4.3, 4. So Eſay 19.16. Chap.50.37. Nah. 3.13.

they have burnt their dwelling places:] Or, *her dwellings are burnt*: for the verb is indefinite; as the like, Chap.49.28. and as ver.26.

her bars are broken.] The bars of the gates, as well of her forts and palaces, as of her city: all flyeth open before the enemy, and all lyeth open to him: her gates are all broken open, as is wont to be, when the bars are broken, wherewith they were kept faſt ſhut, Pſal.107.16. & 147.13. Prov.18.19. and the enemy become maſter and commander of all. See Eſay 45.2.

V. 31. *One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the King of Babylon that his city is taken at one end,*] Heb. *A runner to meet a runner ſhall run; and a reporter to meet a reporter.* Or, *A poſt ſhall run meeting a poſt; and a meſſenger meeting a meſſenger.* *A poſt*, and *a poſt*, for, *one poſt*, and *another*; and of *reporter*, or *meſſenger* the like: as, *day to day*; and, *night to night*, for, *one day to another*, and, *one night to another*, Pſal.19.2. and, *to meet*, for, *meeting*, or, *in meeting*; as 1 Sam.25.34. *unleſſe thou hadſt made haſte, and hadſt come meeting me*: and of this uſe of the particle, ſee Ch. 35.8,9. & 38.4. & 44.5,17. The meaning is, ſaith the Jewiſh Commenter, there ſhall come poſt upon poſt, and meſſenger upon meſſenger, that as one goeth away, he ſhall meet with another coming; and all to bring word to the King of the ſurpriſal of the city. (Heb. *to report*, or *declare to the King of Babel*) *that his city is taken from the end*, or, *at the end*: as, *at my right hand*, Pſal.16.8. & Exod.37.8. *at the end on this ſide*, and, *at the end on that ſide*; *that his city is taken at the one end*; as our Verſion rendreth it; and the like is again, Ver,46. and yet there needeth not here that reſtrictive ſupply; *at*, or, *on the end*, or, *edge* of it, is enough; for whether it were taken by aſſault made on the one ſide onely; or, on either ſide at once, (as a learned Interpreter would have it, both where the river entred into the city, & where again it paſſed out) *at*, or, *on the end*, or, *skirt* of it, it was. For whereas a learned Annotator would have it expounded; *his city is taken from end*, that is, *it is all taken, the whole city is taken*: and addeth withall, that this is *a moſt manifeſt place*, to prove that acception of this form, which he attributeth unto it, to wit, a notion of *univerſity*, or, as we uſe to ſpeak, *univerſality*: that which, I ſuppoſe, no one place produced by him proveth; and this here leaſt of any: that the term importeth preciſely, *from the end*, or, *extremity*, can not be doubted, much leſs denied. Now becauſe *the end*, or *extream* part of a company may be the beſt, or chief, one way; the worſt and meaneſt another way; hence the word is uſed ſometime for the *chief*: as where it is ſaid, that Joſeph took *of the end* (the better end) *of his brethren*, the *chief* of them, *and ſet them before Pharaoh*, Gen.47.2. ſometime, for the *meaneſt*; as where it is ſaid of Jeroboam, that *he made Prieſts of the ends* (of the fag end, as we ſay) *of the people*: of the *meaneſt of them*, 1 King. 12. 31. and the word is plural here, which was ſingular there, where applied, as may ſeem to the better part. As for that of the Sodomites, Gen. 19.4. *the whole people from the end*: the univerſality is in *the whole people, young and old*, the place or places from whence they came, noted onely in the word *end*, or *quarter*; as it is ſometime not amiſs rendred. So Eſay 56.11. *every one from his quarter*: and of the Danites, *from their quarters*. Judg.18. 2. and if it be rendred as our Verſion doth it, *from every quarter*: the univerſality will be, not in the word *quarter*, but in the note of generality ſupplyed; as 1 Sam.30.8. Eſay 30.17. but I ſhould rather render it *from each ones quarter*; as in diſtrubitive notions is wont to be expreſſed. See Eſay 2.20. & 26.

& 26.19. So Num.11.1. *fire was kindled, and devoured in the quarter, or, quarters* (the word being taken collectively) *of the camp.* And further, Chap. 50.26. enough was ſaid of it there. Yet will I not deny but that this form may ſometime ſignifie *from among*; as the Chaldee rendreth it, Ezek. 33.2. and if any ſhall deem it ſo to be taken, either Gen. 47.2. or 1 Kings 2.31. I ſhall not contend with him. But that implieth not an *univerſality*; which this learned man ſtriveth for. Nor do I ſee any colour of ground here to admit it: nor can it be ſo taken, but where it hath ſome other noun after it to reſt on, as in thoſe places it hath: nor yet in ſuch caſe neither, where it paſſeth on to ſome other *end*, or *extreme*; as Gen.47.21. Exod.26.28. & 36.32. But could his expoſition of it here be made good, and the matter of the meſſage brought to the King, thus by poſt after poſt, were, that *his whole city was taken*, it would much conduce to ſtrengthen the opinion of a late Writer of great note, who building upon a relation of Beroſus a Chaldee Writer, reported by Joſeph the Jew, *againſt Apion*, lib. 1. maintaineth very ſtiffly, that when Cyrus was marching with his army towards Babylon, the King of Babylon, whom he called Nabonidus, went forth to meet him, with ſuch forces as he had: but being worſted by him, fled with ſome few to a Town called Borſippus, whither Cyrus having taken Babylon, and given order for the demoliſhing of the walls thereof, afterward purſued him, and having there taken him, gave him his life, and beſtowed the Province of Carmania upon him. And he preſſeth this place very hard for the further proof of this ſtory: For what needed, ſaith he, ſuch poſting to the King, whoever he was, to acquaint him with the ſurpriſal of the city, if he were at that time in the city, and not rather in ſome remote place? And indeed if the whole city had been taken, as that learned Annotator would have it, the King and his court needed not be informed of it by meſſengers, they would have been themſelves in the midſt of the broil. But this relation neither ſorteth well with other the paſſages of the Prophet in this place; and it is far otherwiſe, and more agreeable to the Prophets diſcourſe, related by Herodote, lib.1. who wrote neer two hundred years before this Beroſus, and received what he wrote hereof from the Chaldeans, as alſo by Xenophon, lib.7. that wrote about an hundred before him: neither of them make mention of any ſuch flight of the Babylonian King to Borſippus; and the latter of them expreſly mentioneth the murthering of him in his palace at Babylon: whom if Cyrus had dealt ſo kindly with, as Beroſus reporteth, or had he heard of any ſuch thing, would not have failed to have inſerted it into Cyrus his life, whom for his humanity and kind uſage of thoſe whom he conquered, he ſtriveth by all means and upon all occaſions to extoll. And for the *poſt* upon *poſt*, or *runner* upon *runner*, as the Hebrew hath it, coming one upon the neck of another to bring tidings to the Kings Court of the taking of the city, we need not remove King or Court out of the city to ſome more remote place, if we do but conſider firſt what kind of meſſengers it is that the Prophet here ſpeaketh of; for neither are they *horſemen*, ſuch as thoſe, 2 King.7.14. & 9.18, 19. ſent out for ſcouts; nor *Perſian poſts* (as that learned Writer expoundeth the term here uſed) diſpoſed into certain ſtages, (whence ours have their name) to diſpatch meſſages and intelligences with ſpeed; but as the word is plain, *curriers*, or, *runners, foot-poſts*, as we uſe to ſpeak; ſuch as Ahimaas and Cuſhi, 2 Sam. 18.19—23. and again if we ſhall take notice of the ſtrange largneſs and amplitude of the city, even within the walls, in regard whereof Ariſtotle therefore in his *Politicks*, lib.3.cap.2. ſaith, that it deſerved the name rather of *a country* then of *a city*: and withall what both he and Herodote alſo report, the one of them, that the *utmoſt* parts of the city, the *ends*, as our Prophet here ſpeaketh, were taken, while thoſe that dwelt in the midſt were wholly ignorant of it, having heard nothing at all thereof, but went on with their revelling, (for at one of their drunken feſtivals it was taken, ſee on ver.39,41. the other from ſome other ancient hiſtorians, that it was *three days* after it was taken, before tidings came of it to ſome part of the city. And thus much may ſerve to cleer this place both from thoſe forced expoſitions of the terms therein uſed, and the removall of the ground thereupon laid, to thwart the received opinion concerning Cyrus and Darius their joynt ſurpriſal of Babylon, conjoyned with the ſlaughter of the King of Babylon, Dan.5.28,30,31.

V. 32. *And that the paſſages are ſtopped*] Or, rather, *taken*, as Ver.41. or, *ſeized*, or, *ſurpriſed*, as Chap.48.41. *the paſſages*; that is, ſuch places by which from the river Euphrates there was ordinarily entrance into the city: as one of the Rabbines expoundeth it: who addeth alſo not amiſſe, that by the *paſſages*, is conſequently underſtood the *forts* and *towers* ſituate in thoſe places, to inhibit enemies from entrance; as of Moab, Chap.48.41. or, as others, not unlike to that, Judg.12.5. where it is ſaid, that *they took the paſſages of Jordan*; that is, the places by which men uſually paſſed over it: ſo here *paſſages are taken*, whereby the river Euphrates is, or may be, paſſed over: and this way if we take it, it may be rendred, *paſſages have been deprehended*, or *diſcovered*, or *found out*: as the word is uſed of the wife ſuſpected of diſloyalty, *it is hidden from her husbands eyes, and ſhe hath not been deprehended*; that is, diſcovered, found in the deed, or, as our Engliſh rendreth it, *taked* with the manner, Num.5.13. By diverting and draining of the rivers there, have been paſſages made and diſcovered, whereof uſe hath been made for the taking of the city.

and the reeds they have burnt with fire,] That which is here rendred *reeds*; the Jewiſh Commenter expoundeth *great ruſhes*; deriving it from a word that ſignifieth *a ruſh*, Job 8.11. and making it the ſame with that rendred *a bulruſh*, Eſay 58.5. and theſe, ſaith he, Cyrus his ſouldiers burnt down, that they might not hinder their acceſſe to the walls of the city; but the words are not the ſame: and it would rather be rendred with the old Latine, *meers*, or *pools*. So the word is commonly, yea, generally, uſed; as Pſal.114.8. Eſay 14.23. & 19.10. & 32.6. & 41.18. & 42.15. Nor need we, with that Jewiſh Critick, have recourſe to the Arabick, who ſuggeſteth, that in that language, the word ſignifieth *a fort*; and would have it ſo taken here. The meaning is, that Cyrus had by draining ſo dryed up the meers, that were about Babylon, that they were as if they had been waſted, and burnt up with fire. And hither ſome think that of Eſay hath ſome reference, Eſay 44.27,28. For as for that which ſome ſurmiſe, that Cyrus his ſouldiery might fire the reeds, ruſhes, flags, and ſuch ſedgy ſtuff as grew in thoſe meery places, thereby to harden the ground, & make it the more paſſeable, to me ſeemeth very improbable; conſidering, how ſuddenly the attempt was to be made, and how covertly to be carried, whereas this would have retarded the enterprize, and partly with the ſmoke of the green, ruſhy, and ſedgy matter have ſmothered and choaked the aſſailants, partly by the flame and crackling of the dryer reedy ſtuff have diſcovered them, and given notice of their approach unto thoſe in the city, who might as eaſily then, as Herodote well obſerveth, have taken them as fiſh in a purſnet.

they have burnt] That is, *the enemies*: which ſome make ſo bold with as to thruſt into the text: but that is not ſo well done: the verb is indefinite; and may beſt be rendred in a paſſive form: *the meers are burnt up*. See on Ver.26.

and the men of war are affrighted.] Daunted, and diſmaid with the ſudden irruption of the enemy, whom before they ſlighted, little deeming or dreaming of any ſuch paſſage for them, or means of ſurpriſal by them. See Ver.30.

V. 33. *For thus ſaith the Lord of hoſts, the God of Iſrael;*] As Chap.50.18.

The daughter of Babylon] As Pſal.137.8. Of the term, ſee Eſay 47.1.

is like a threſhing-floor; it is time to threſh her: Or, as ſome render it, *in the time* that *he threſheth her*; that is, what time it is wont to be threſhed, as ſome, taking the word indefinitely. So there ſhould be a defect both of the particle *in*, and of the relative *that*: but the Jewiſh Maſter taketh it rather for an infinitive, in the time of threſhing it; the word ſignifieth *to tread*: but *to tread*, both in Hebrew and Syriack, 1 Cor.9.10. is uſed for *to threſh*, ſaith a learned Writer, and of the Syriac he giveth an inſtance; but none of the Hebrew, in which it is uſed for *treading* of grapes commonly; as Eſay 63.2,3. Chap.48.33. and of olives alſo ſometime, Mic.6.15. but of corn, for *threſhing*, or, *treading* it out, I find not where it is uſed. Yet thus alſo ſome of the Jewiſh Commenters here expound it, Babylon is like a floor full of ſheaves; the time of threſhing her approacheth; or, when the time of it, to wit, of the floor, (for the word of *floor* is in Hebrew feminine) approacheth. But to ſpeak properly, the *floor* is not ſaid to be *threſhed*, but the ſheaves of corn in the floor, whereof there is no mention in the text. And I concur therefore rather with thoſe, that take the word in its native and moſt uſuall notion, for *to tread*, as Judg.20.43. conceiving it to have reference to the uſual manner of preparing and fitting of floors for threſhing againſt harveſt time, by new laying, and claying, or plaiſtering of them, and then treading them down to make them as well firmer as evener. So the meaning will be; the City and State of Babylon muſt be thrown down and levelled, made even and plain, Ver.25. as a threſhing-floor againſt harveſt time, that her Princes and people may be threſhed in her. See Eſay 21.10. Joel 3.14. Chap.50.26.

yet a little while,] As Eſay 10.25. & 13.22.

and the time of her harveſt ſhall come.] Not for her to reap, but to be reaped and cut down: her ſin being come to the height, Ver.13. Gen.15.16. ſhe is now ripe for judgment, ready to have her Princes, people, and partakers cut down and threſhed in her. See Joel 3.13. Rev.14.16.

V. 34. *Nebuchadnezzar the King of Babylon hath devoured me*] *me,*] Gods peoples complaint of the Chaldeans cruelty exerciſed upon them. Heb. *hath eaten me,* or, *eaten upon me:* as of Aſſur, Chap.50.17.

he hath cruſhed me;] Or, *bruiſed*; as Chap.28.25. or, *broken me:* as Chap.50.17. *hath boned me.*

he hath made me an empty veſſel:] See of Moab the like, Chap.48.12. and Babylon at length ſerved alike her ſelf, Verſ. 2.

he hath ſwallowed me up like a dragon,] Or, *a whale*; as Pſal.44.19. & 74.13. that ſwalloweth down the leſſe fiſh and fry as by ſhoals, Habb. 1.13,14. So Pſal.124.3. Eſay 49.19.

he hath filled his belly with my delicates,] He hath filled his treaſuries with whatſoever matter of ſpecial price or worth, he could find in me, Eſay 39.4,6. 2 Chron.36.18.Lam.1.10. See the like expreſſions, Job 15.20,23. See alſo ver.44.

he hath caſt me out.] As men caſt away ſome veſſel when there is nothing left in it, nor it ſelf, of further uſe, or much worth. See Chap.22.28.Lam.4,2.

V. 35. *The violence done to me, and to my fleſh,* be *upon Babylon, ſhall the inhabitant of Zion ſay; and my bloud be upon the inhabitants of Chaldea, ſhall Jeruſalem ſay,*] Gods peoples complaint of the Babylonians harſh and cruel uſage of them: (whereof ſee 2 Chr. 36.17. Eſay 47.6.) and either a prayer for, or prediction and profeſſion of God their avengers (Chap.50.34.) juſt judgment upon them for the ſame: ſo Pſal. 137. 8,9. It is an intimation at leaſt that the cruelty ſhewed them, and their bloud ſhed by them, did of it ſelf cry to God for vengeance againſt them, as Gen.44.10. See Habb. 2.11,12. Jam.5.4. Rev.6.9,10. *Sion* and *Jeruſalem* are here one and the ſame; as Eſay 4.3.

violence done me] Heb. *my violence*; as, *my wrong,* for, *the wrong done me,* Gen.16.5. and, *the violence of Jerubbabels ſons,* for, the violence done to them, Judg.9.24. and, *the violence of the children of Judah,* for, that ſhewed to them, Joel 3.10.

my fleſh] As Mic.3.2,3. where this word is alſo uſed; and he ſeemeth to perſiſt in, or have an eye at leaſt, to the former reſemblance of a ravenous beaſt tearing the fleſh of that he preyeth on. The Jewiſh Maſters, ſome of them, diſtinguiſh the terms here ſomewhat over-curiouſly, *the ſpoil of me,* in the rapine of my goods, *my fleſh,* in thoſe whom they hold in captivity and thraldom; *my bloud,* in thoſe that have been ſlain by them. Some for *fleſh* read *remnant*; as the like word is uſed in *Shear-Jaſhubs* name, Eſay 7.3. but the words differ in a vowel.

my bloud] The guilt of, and vengeance for, that bloud of my people that hath been ſhed by them. See the like, Mat. 27.25.

inhabitant] Heb. *inhabitreſſe*; for people that ſometime inhabited there; as Chap.10.17. & 48.19. ſpeaking of them, as of a damſel, Eſay 1:8.

V. 36. *Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee,*] Gods anſwer to his peoples cry; *I will plead thy cauſe,* not by words, but by deeds; by righting the wrongs by her done thee, and executing judgment upon her for thee; as Chap.50.34. So ver. 40. Pſal.35.1. & 43.1. Lam.3.58. Mic.7.9. Heb. *avenge thy vengeance*; that is, the ſpiteful wrong and cruelty offered unto thee; as Lam 3.60. See before, on ver.35.

and I will dry up her ſea, and make her ſprings dry.] *Her ſea*; that is, her great ſtream of the river Euphrates; ſo that it ſhall no more ſtand her in ſtead, then as if the ſprings that fed it were clean dried. See ver.32. *ſea,* for, *river,* or, *lake,* Mat 4.13,18. & 8.14. & 17.14. Joh.21.1. as *river,* for *ſea,* Jon. 2.4. See Eſay 21.1. & 44.27.

V. 37. *And Babylon ſhall become heaps,*] See Chap. 50.39.

a dwelling place for dragons,] So Eſay 13.22. & 34.13. Ch. 49.33.

an aſtoniſhment, and an hiſſing without an inhabitant.] As Chap.25.9. and 49.17. So Chap. 50.3,13,39,40. Verſ. 41, 43,29.

V. 38. *They ſhall roar together like lions; they ſhall yell as lions whelps.*] Theſe words ſome of the Jewiſh Maſters underſtand of the Medes and Perſians, like fierce lions, with hideous ſhouts, and outcries breaking in upon the Babylonians; as Eſay 5.29. Chap.2.15. See ver.14. Other of them, of the Chaldeans, and their outcries forced from them by extremity of pain and grief, when the enemy ſhould break in upon them: becauſe of ſuch mournful outcries the word is found ſometime uſed, Job 3.24. Pſal.22.1. & 32.3. & 38.8. But I concur rather with thoſe of our Writers, who underſtand this paſſage of the Babylonians roaring and revelling it in their drunken feſtival, at which their city was ſurpriſed. Of which, ſee Herodote, lib.1. Xenophon, lib.7. before on ver. 31. and again, on ver.41. and this way the very next words direct us, ver.39. The latter word rendred *yel,* is no where elſe in Scripture found in this notion; though ſome of the Jewiſh Maſters would have it ſo taken, Zach.2.13. the Chaldee rendreth it, *they ſhall lift up their voice on high*; and the Jewiſh Commenters upon the place tell us, that it ſignifieth properly the *braying* of *an aſs*; and is ſo uſed among the Talmudiſts. To which ſome add, that it is ſometime uſed alſo with them of *camels*: that the braying of aſſes is a very uncouth noiſe is well known; nor is a camels like to be any other; but a lions roaring mixt with an aſſes braying muſt needs produce a very hideous noiſe indeed: ſuch as may very fitly be uſed to expreſs ſuch confuſed ſhouts and clamours, as are wont to be rife among revelling companies overmaſtered with wine. Howbeit, becauſe the word in Hebrew is uſed commonly for *to ſhake off*; as Eſay 33.9. or, *to ſhake*; as Neh. 5.13. Eſay 33.15. Hence, the ancient Greek rendreth it, *they rouz up themſelves*; and the old Latine, *they ſhake their ſhaggy hair,* as young lions uſe to do: and as with ſwaggering folk is not unuſal; and ſome of ours, which our margent exhibiteth, *they ſhake themſelves.* Our ancienter Verſions had it, *As young lions when they are angry, ſo ſhall they bend themſelves*; that which ſeems to look this latter way. But the former ſeemeth the more probable.

V. 39. *In their heat I will make their feaſts, and I will make them drunken, that they may rejoyce, and ſleep a perpetuall ſleep, and not wake, ſaith the Lord.*] Or, *When they are hot I will diſpoſe their drinkings.* When they are heated with drinking (as Eſay 5. 11.) I will temper and tender them ſuch a potion, as ſhall make them ſo drunk, as they ſhall ſleep their laſt, even an everlaſting ſleep with it: And a learned man obſerveth, that as *to give,* is uſed for *to put*; ſo *to put* is uſed ſometime for *to give*; as Gen.4. 25. and according to this Interpretation of the term here, it ſhould be rendred, *I will give their feaſts,* or, *I will give them feaſts:* but neither in that place of Moſes doth the word neceſſarily ſo ſignifie; and here it ſeemeth to be ſomewhat harſh. Our laſt Verſion is, *I will make their feaſts*; and ſo the ancienter ones, *I will make them a dinner*: the learned Scholiaſt, *I will ſet on their potions.* Others of prime note before him, which to me ſeemeſt fitteſt of any, *I will diſpoſe their drinkings,* or, *their banquetings*; for the word may have a notion of *drinking* in it; and drinking is in banquets deemed a principal matter, whereof both in Hebrew and Greek they have their appellations; yet the word doth generally ſignifie *a banquet,* though to the *wine,* therein plentiful, reſpect be more peculiarly here had. And in this paſſage there ſeemeth to be a two-fold reference: firſt of all to that great magnificent banquet that Baltaſar made to his grandees, Dan.5.1. and to that revelling feſtival that at the ſame day was for divers days kept thorowout the whole city, that gave Cyrus his forces the greater opportunity ſuddenly to ſurpriſe it, when the people of all ſorts were deep generally in drink, as Herodote, lib.1. and Xenophon, lib.7. See Eſay 21.5. And ſecondly, to that *wine-cup of wrath,* that God had threatned to temper for them, and tender to them, ſo as they ſhould not refuſe it, Chap.25.15, 16,26,28.

made them drunk] With another manner of wine, then that they feaſt with, and in another manner affecting them, then that is wont to do: ſuch a wine as ſhall fill them with dread and aſtoniſhment; ſuch as ſhall make them mad indeed, and at their wits end, Chap. 25.16. See the effects of it in Baltaſar, Dan.5.6.

that they may rejoyce] Or, *make merry,* or, *revell it*; as Eſay 22. 2. for the word ſignifieth properly *a skipping,* or, *leaping*; and by ſuch like motions an expreſſion of merriment and jollity; *that they may revel it, and ſleep their laſt*; for that while they are revelling it, they may ſleep their laſt. So the Jewiſh Commenter, that after they have revelled, and drunk themſelves drunk with their concubines in the veſſels of Gods Temple, they may be caſt into ſuch a ſleep, as they ſhall not awake out of it again, Dan.5.1—4,30. a Syntax, not unlike that Rom. 6. 17. *God be thanked that ye were the ſervants of ſin, but have yielded obedience,* &c. for, that though you were ſuch ſometime, yet it is otherwiſe with you now; ye yielded now obedience to the doctrine of Chriſt. The Chaldee is ſuppoſed to have found here another reading, rendring it, *they may not be valorous,* but *faint,* as that word ſignifieth, Eſay 51.20. Amos 8.13. and both the ancient Greek and old Latine, *that they may be caſt into an heavineſſe,* or *ſleep.* But to attempt to alter the text here is neither ſafe nor needful.

ſleep a perpetuall ſleep] Heb. *a ſleep of perpetuity*; as ver.57. *the ſleep of death,* Pſal.13.3. Job 7.21. Eſay 26.19.

and not wake] As after ordinary ſleep men are uſually wont to do, Pſal.3.5. Chap.31.26. but continue their ſleep, being once ſurpriſed with it, untill the heavens be no more, Job 14.12. until the laſt day, when all ſhall be awaked with the ſound of the trumpet that then ſhall be blown, Joh.5.28. 1 Cor. 15. 51,52. The Chaldee rendreth it, *and ſhall not be quickned in the world to come*; a ſpice of that Jewiſh Conceit, which ſome of their Doctors are tainted with, that wicked men ſhall never riſe again, abuſing to that purpoſe thoſe paſſages, Pſal. 1. 5. Eſay 26. 14. but the Scripture is herein expreſly cleer againſt them, Mat. 13. 39, 41. & 25. 30, 31, 46. Joh. 5. 28, 29. Yet true it is, that they ſhall never riſe out of a ſtate of deadly ſleep and death again: for they riſe to paſſe from death to death; from the firſt death to the ſecond death, not to ſhake off death, but to enter into a further and far deeper degree of it, Rev. 20. 6, 14. See the ſame paſſage again hereafter, ver. 57.

V. 40. *I will bring them down like lambs to the ſlaughter, like rambs with the he-goats.*] Or, *I will throw them down,* or *lay them along,* (as Eſay 10. 13. & 43. 14. Ezek. 26. 20.) *like rams,* (ſee Eſay 34. 6.) *to the ſlaughter,* (as Chap. 12. 3. & 48. 15. & 50. 27.) *like belwethers, and great he-goats*; as Deut. 32. 14. Ezek. 27. 21. for theſe two latter terms properly and more peculiarly import, the one the choice and chief of *rams,* from their *ſtrength* ſo termed: as the other the bigger and larger ſort of male-*goats.* See Eſay 14. 9. Chap. 50. 5.

V. 41. *How is Sheſhach taken?*] Some conceive it ſpoken in way of lamentation. Others, in way of admiration. Others again of both joyntly; both as bewailing Babylons fall, and withall wondring by what means or power ſhe could be in ſuch manner thrown down. See the like, Chap. 50. 23. Of the name, *Sheſhac* by which Babylon is here ſtiled, ſomewhat hath been already hinted, on Chap. 25. 26. The name is taken from an idol in no ſmall requeſt with them, in honour of whom they obſerved a feſtival every year divers days together, not unlike to the Greek and Latines *Saturnalia,* and our wonted *Chriſtmas holy-dayes,* wherein every man had liberty to do what he liſted, the maſters were at their ſervants command, they had in every houſe a maſter of miſ-rule, whom they called *Zoganes*; and all that time for ſome five days, which from the name of their idol, whom they thus honoured, were called the *Seſacean,* or the name being in common ſpeech cut ſhorter, the *Sacean days*; they abandoned themſelves generally night and day (for in ſuch liberty, or licentiouſneſs rather, how could it be otherwiſe?) unto all exceſs and extremity of revelling and riot. This is reported by Athenæus in his *Supper-Sophiſters,* or *Table-diſcourſes,* lib. 14. out of Beroſus his *Bobylonian,* and Cteſias his *Perſian* ſtories: as alſo Dion Chryſoſtome, in his fourth Oration of *Kingly power,* mentioneth it. And at the time of this feaſt, (for the ſame by all circumſtances it ſeemeth to have been) when the whole city was in this poſture of revelling and routing, and the people as well great as ſmall drownd in drink, did Cyrus take his opportunity to ſeiz upon the city as the Authors before-mentioned, both Herodote and Xenophon report: and the Prophet therefore the rather calleth Babylon by that name, as pointing with the finger to that very time, in which that State was to receive its fatal blow. Nor is it unlikely, as that during the time of this feſtival (according to that Pruſſian Writers relation) beſides their houſhold Maſters of miſrule, they had one, whom they made a publike ſpectacle of, for having made choice of ſome notorious malefactor or other condemned to die, they arrayed him as a King, and ſet him in a chair of eſtate, allowed him a table royally furniſhed, officers to wait on him, and concubines to make uſe of at his pleaſure; and thus he paſſed the time ſo long as the feſtival laſted; but that expired, they ſtript him, whipt him, and hanged him: ſo that the King, to add the more grace to that idol-feſtivity, might over and beſide the general revels, make that ſolemn invitation of his great ones, and give that royal entertainment unto them at that ſupper, which he then little thought ſhould be his laſt, Dan. 5. 1, 30. wherein by Gadates and Gobrias, two of Cyrus his Commanders, and their followers, he was ſlain, in revenge of ſome wrongs formerly done to them and their friends, as Xenophon relateth it. Nor fell it out much otherwiſe with King Baltaſar, then with that mock-King in the cloſe of his royal banquet.

and how is the praiſe of the whole earth ſurpriſed?] That city ſo famous over the whole world; *praiſe,* for, matter of *praiſe*; as Eſay 61. 11. & 62. 7. So Chap. 49. 35. Lam. 2. 15.

how is Babylon become an aſtoniſhment] As Ver. 37. rendred *deſolation,* Chap. 50. 23.

among the nations?] Over whom ſhe before tyrannized; as Chap. 50. 23. where is the ſame in effect with this here.

V. 42. *The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.*] An anſwer returned to the former queſtion. That it is not to be marvelled, if Babylon be thus ſurpriſed and ſpoiled, when a whole ſea of hoſtile forces is broken in upon her, and hath with their numberleſs multitudes overwhelmed her. See the like expreſſions, Eſay 8. 8. & 59. 19. Ezek. 26. 3. 19. Lam. 2. 15. See alſo, ver. 14.

V. 43. *Her cities are a deſolation, a dry land and a wilderneſſe, a land wherein no man dwelleth, neither doth any ſon of man paſſe thereby.*] This ſome reſtrain to Babylon, as conſiſting of two cities, the inner and the utter, divided of the river Euphrates running between them. But the moſt rather underſtand it of the other inferior cities, called *hers* as being the mother city to them (as alſo the cities of Judah are called *Jeruſalems cities,* Chap. 34. 1.) and were to undergo the like with her, Chap. 50. 3, 12, 13, 39, 40. as alſo the whole land was to do, ver. 29. The like deſcriptions of deſolation, ſee Ch. 2. 6. & 9. 12.

V. 44. *And I will puniſh Bel in Babylon,*] Heb. *I will viſit upon* (as Chap. 40. 18.) *Bel,* Babylons chief idol: whereof, ſee on Eſay 46. 1. Chap. 50. 2.

and I will bring forth out of his mouth that which he hath ſwallowed up,] Heb. *his ſwallowing.* The ſpoils of the Babylonians, whereof they had fleeced other people: aſcribed to their principal idol *Bel,* either becauſe they attributed their conqueſts and ſucceſſes in war to him, Habb. 1. 11. as the Philiſtins did theirs to their Dagon, Judg. 16. 23. and the Ammonites theirs to their Cameſh, Judg. 11. 24. or rather becauſe of their booties and ſpoils taken by them, rich preſents were uſually offered unto that idol. To which purpoſe Euſebius in his *Evangelicall preparative,* lib. 9. cap. 40, 41. relateth out of Abyden, an ancient Greeks Writer, that Nebuchadnezzar adorned and furniſhed the Temple of Belus very plentifully with ſuch ſpoils as he gat in war: and the ſacred records inform us, that the precious veſſels of the Temple of God at Jeruſalem were thence carryed away by him, 2 Chr. 36. 18. and put into the Temple of this his idol, 2 Chron. 36. 7. Dan. 1. 2. which he that had ſwallowed down, ver. 34. was afterward conſtrained to caſt up again, that they might be reſtored to their due and proper place, Ezr. 1. 7. & 5. 14. See Job 20. 12—15. But of the rich furniture of this *Bels* Temple at Babylon, ſee Diodore, lib. 2. cap. 9.

and the nations ſhall not flow together any more unto him;] They ſhall not flock to Babylon as they had wont to do, when ſhe was in the height of her Imperial eſtate; nor reſort to Bel their idol and to his Temple, with preſents as formerly they had done. See the contrary to be practiſed at Jeruſalem, by Gods people, after their return from captivity, Chap. 31. 12. and of the nations under the Meſſias, Eſay 2. 2.

yea, the wall of Babylon ſhall fall.] Heb. *alſo the wall of Babel ſhall fall*; on the ſtrength whereof ſhe ſo much relyed. See Chap. 50. 15. and hereafter, ver. 53, 58.

V. 45. *My people, go ye out of the midſt of her, and deliver every man his ſoul from the fierce anger of the Lord.*] That is to be poured forth upon Babylon. Of the terms whereof, See Chap. 4. 8. And this ſome underſtand of danger by ſtaying in Babylon, till Cyrus his forces come, as adviſing and admoniſhing the Jews that there were, to get away before: but this ſeemeth not to fit ſo well with that followeth. Others of prime note, not to ſtay in Babylon, when liberty was once publiſhed, as many might deſire to do, being loath to leave a place and that very delightful, where they had ſo long lived, and where they might now abide free from their former bondage; and chooſing rather now to continue there where they had built and planted, Ch. 29. 5. then to remove to their own land, that had lien along waſte and deſolate, and wherein they were to begin as it were a new world again: and this I take to be the genuine intendment and ſcope of the place: for the wrath of God was not all at once poured forth by Cyrus upon Babylon; as appeareth in that Darius continued in it for ſome ſpace of time, the royal ſeat of the Empire, but was afterward to be further inflicted upon it: and howſoever God ſhould ſecure them at Cyrus his ſurpriſal of it, albeit they were found there; yet he might juſtly leave them afterward to enſuing deſtruction, if having liberty to depart, they ſhould ſtill deſire, and deem it better, to abide there among heathen people, then to return to ſerve God in their own country again. See alſo the like admonitions of leaving Babylon before, Chap. 50. 8. ver. 6. So Rev. 18. 4.

V. 46. *And leſt your heart faint,*] Or, *And ſee that your hearts faint not*; or, *let not your hearts faint*; be not fainthearted: a defective ſpeech: the like whereunto, ſee Gen. 3. 22. Exod. 13. 17. Deut. 8. 12. Eſay 36. 18. Heb. *be ſoft,* or tender, as Eſay 7. 4. 2 King. 22. 19. Job 23. 13.

and ye fear for the rumour that ſhall be heard in the land;] The rumour or report of Cyrus his preparation to come againſt Babylon: This they are encouraged not to fear, which they might the rather do, becauſe they had by this our Prophet been formerly willed to pray for Babylons proſperity, their own ſafety and tranquility being wrapped up in its peace, Chap. 29. 7. but this, ſaith the Jewiſh Commenter not amiſs, to aſſure them, that God in his providence would ſo diſpoſe it, that Cyrus his acceſs ſhould be no way prejudiciall unto them. For that of a learned Writer, that this ſhould be ſubjoyned to the foregoing advice, ver. 45. to admoniſh them that yet they ſhould not make ſo much haſte as to get out of Babylon,upon the firſt report coming of Cyrus his intendment for Babylon, but ſtay till ſuch time as God ſhould further acquaint them with: ſeemeth not to ſuit ſo well with the reſt of the context.

a rumour ſhall both come one year, and after that in another *year* ſhall come *a rumour,*] Or, as ſome, *for* (as ver. 20.) or, *when* (as Chap.34.1.) *a rumour ſhall come in* one *year*, (a defect of the numeral,as ver.31.)or,*this year,and a rumour after that in* another (ſupplyed, as Chap. 32.20.) or, in the next *year*; that is,as ſome, in general: there ſhall come rumours frequently,or year after year. But ſome more diſtinctly,report will come one year of Cyrus his preparations for war, and that might take him up no leſs time then a twelvemoneth, for ſuch an expedition, as this againſt Babylon the head city of that vaſt Empire, was in reaſon required to be. The next year cometh the report of his ſetting forward, and being now on his way toward Babylon; but that year was ſpent in his march thorow Aſſyria, where the water paſſages proved troubleſome; and the draining of the river Gyndes, to be revenged on it for the loſs of an horſe of ſpecial note, and much account with him,drown'd in it,took him up much time,as both Herodote and Xenophon report: for in the third year having pierced into Chaldea, he came and ſate down before Babylon, and gave not over the ſiege thereof untill he had ſurpriſed it. Nor doth the Jewiſh Maſter here go far from them, who expounding the place, tels us, that Belſhazzar reigned three year, and in the firſt year of his reign a report ſhould come to Babylon of Cyrus his intendment againſt it; and in the ſecond of his reign the ſame ſhould be renewed; but in the third year he ſhould come indeed.

and violence in the land] Or, *then* (ſo ſome render it, as Chap.47.2.that is,in the third year) ſhall violence be *on the land*. That which the Jewiſh Doctors, and moſt others alſo expound of the Medes and Perſians haraſſing the land of Chaldea; and a learned Writer would have underſtood by the word here uſed, the *reward*, or *recompenſe* that ſhould from God be inflicted upon the Chaldeans for the *violence*, or *wrongs*,done to his people,ver.35. (See ver. 14.) as the word,ſaith he,is taken,Pſal.7.16. But the plain and proper ſenſe of the word doth well enough here. Though thoſe ſeem to go further out of the way, who taking the word ſo, apply it to the Chaldeans perſiſtance in their oppreſſions of Gods people, remitting nothing of their rigorous courſes towards them, but enhancing them rather, as Pharaoh did with them in Egypt, Exod. 5.6——9. and that this was it,againſt which God endeavoured here to confirm them.

ruler againſt ruler.] That is, Cyrus againſt Belſhazzar, and Baltaſar,as in other languages he is commonly termed. But ſome render the words,*ruler upon ruler:* expounding it of the frequent change of Rulers in a ſhort compaſs of time, firſt Baltaſar, then Darius, then Cyrus: and this way the Jewiſh Commenter,and a prime Writer of ours ſeem to go: and becauſe ſuch changes are wont to breed much trouble, that therefore againſt this in particular God here hearteneth his people,aſſuring them that theſe ſhiftings ſhould no way prejudice their ſafety; the new Kings ſucceſſively ſhould rather help and favour,then hurt them,or hinder their welfare.

V. 47. *Therefore behold the days come, that I will do judgment upon the graven images of Babylon,*] This Verſion of the particle agreeth well with thoſe that expound the fore-going words of the Chaldeans perſiſtance in their oppreſſions of Gods people. But I ſuppoſe it would rather be rendred, *Moreover*, as Chap. 23. 7. Heb. *the dayes coming,and I will viſit upon* (as Chap.48.12. ver.44.) *the graven images of Babylon*; one ſort of images put for all, as Chap.50.38. See the like hereunto,Exod.12.12.Chap.43.12,13.

and her whole land ſhall be confounded] *The whole land*, for, the inhabitants of the whole land, as Pſal.66.3.they ſhall be at their wits end, unable either to act, or to advice ought, Eſay 66 5.the ſame again hereafter,ver.52. *ſhall be confounded*, or,*abaſhed*, which in ſound alſo agreeth with the term in the text; or aſhamed of their idols that were not able to protect them. See Eſay 1.29.Chap.50.2.

and all her ſlain ſhall fall in the midſt of her.] Or, *ſhall ly*, or, *ly fallen in the midſt of her*; as 1 Sam.31.8. Lam. 2. 21. A learned late Writer would have it rendred, *all her dancing* ones,or,*dancers,ſhall fall in the midſt of her:* as, ſaith he, the word is uſed, Judg. 21. 21,23. 1 Sam.18.6.& 21.11. 1 King. 1.40. and is by the Greek in thoſe places ſo rendred: which would well fit with Herodotes' relation, who reporteth in expreſs terms, that the Babylonians were *dancing*, and in merriment paſſing the time away, what time their city was ſurpriſed. But the terms, though riſing from the ſame root, yet are not the ſame.

V. 48. *Then the heaven, and the earth, and all that is therein ſhall ſing for Babylon:*] Heb. *And*; as ver.46. and, *over Babylon*; as Eſay 63.5. or, *for*; as Chap. 47.4. All the creatures in heaven and earth ſhall ſeem to rejoyce at the ruine of Babylon; as eaſed of the heavy preſſures that the whole world had ſuſtained by her tyrannical dominion. See Eſay 14.6——8.Chap.50.23.Ver.23——25. or,as applauding of Gods juſt judgment, in avenging of the wrongs done his people by her. See Eſay 14.3——5.& 44.23. & 49.13. and the like expreſſions, Pſal. 96. 11———13. & 98.7———9. Howbeit, they ſeem ſomewhat too curious, who by *heaven* here underſtand the Angels; by the *earth*, the Jews, and other nations abroad: the outward face of the whole viſible world is commonly in Scripture by theſe terms deſcribed, Pſal.69.34.Eſay 1.2.& 45.8.

for the ſpoilers ſhall come unto her from the north, ſaith the Lord.] Or, *When*; as Chap.10.2.See Chap.40.3. and ver. 53,55,56.

V. 49. *As Babylon* hath cauſed *the ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all the earth.*] Not of the city alone,but of the whole country:and there is in the words a reaſon rendred of what was before menaced, that Babylons people ſhould be ſlain, and ly ſlain in the midſt of her, becauſe ſhe had dealt ſo with other people before, with Gods people more ſpecially among the reſt, Chap.4.27,29. And this Verſion is backed with the ancient Greek, old Latine, and others of ours. As for that, which ſome other of prime note ſuggeſt, *Both Babylon muſt fall,O ye ſlain of Iſrael, and with Babylon ſhall fall the ſlain of all the land*, ſeemeth overſtrained,and not to come ſo freely, without ſome force, from the text. Heb. *alſo*; and,*alſo*,for,*As*,and *ſo*; as ſomewhat the like,Pſal.49.2. Chap.14.18.& 23.11. and, *to fall*, for, *to make to fall*,ſaith the learned Scholiaſt; as Num.2.22.but the vowel points are not there the ſame.

V. 50. *Ye that have eſcaped the ſword, go away, ſtand not ſtill:*] Or,*ſtay not*. Heb. *ſtand not*; as Gen.45.1. Chap.4. 6. Ye that have eſcaped the ſword of the Chaldeans; as thoſe of the Egyptians, Chap.31.2. Or rather, ye who by Gods gracious proviſion, and powerful protection abiding on Babylon, at the time of its ſurpriſal, have eſcaped the ſword of the Medes and Perſians, make no ſtay, when you have liberty to be going, once granted to you; let nothing retard you from ſetting ſpeedily upon return to your own country.See on ver.25.

remember the Lord afar off, and let Jeruſalem come into your mind.] Heb. *come up upon your heart*; as Chap.3.16.Think upon God,and the ſeat of his ſolemn ſervice, the Temple at Jeruſalem; though ye be now in a place of much diſtance from it,Chap.4.16. Eſay 39. 3. let the remembrance of him and it, draw your hearts and affections thitherward, and incite you to haſten thither,Pſal.102.14.& 137.1,5. Chap.50. 4,5. A learned Annotator, with ſome others, maketh this the intendment of it, to ſhew them, what meditations they ſhould have, when they were upon the way homeward; expreſſed more fully in the words following, Ver.51. which to bring on therefore the more ſmoothly,he ſubjoyneth here a ſupply of the word,*ſaying*. I conceive rather as before.

V. 51. *We are confounded,becauſe we have heard reproach, ſhame hath covered our faces.*] The complaint and lamentation of Gods people, being put in mind of Jeruſalem the wonted ſeat of Gods ſervice, at the very mention of it, and the remembrance of its preſent condition; bewailing the reproachful language and carriage of the adverſary even againſt God himſelf, occaſioned by the deportation of his people,and the devaſtation of his Temple: Of which kind of inſolent and deſpiteful language,ſee Deut.32,7,8.Pſal.42. 3.& 115.2.Eſay 10.10,11.Ezek.36.20. aud the like laments in the ſame terms ſome of them, See Pſal.31.11,13. & 69.7. & 44.15,16.& 89.50,51. & 123.3,4. & 137.1———6. As thoſe Interpreters of note, and that learned Annotator before mentioned, annexed a ſupply to the latter part of the foregoing Verſe, to carry on their ſuppoſed connexion of it with this. So a learned Scholiaſt prefixeth another ſupply in the front of this,to wit, *If ye ſhall ſay*, as if it were ſpoken by way of preoccupation,as if they ſhould ſay, How can we remember Jeruſalem, when we cannot do it without much ſhame and confuſion: ſo it ſhould be not unlike that, Pſal. 137.4. But this alſo ſeemeth needleſs as well as that, and to ſtrain the context without cauſe.

for ſtrangers are come into the Sanctuaries of the Lords houſe.] Or,*Becauſe* (as Chap.3.21,25.) *ſtrangers* (who were not to ſet foot into thy Sanctuary,Num.1.51.) *have come in upon it* (have not onely entred into thy Temple,Lam.1.10.but have come in hoſtile manner upon it; as ver. 42. *the ſea is come in upon Babylon,the ſpoiler is come upon her*,ver.56. *the Sanctuaries of the Lords houſe:* both the holy place,the body of the Temple,and the holy of holies,or the moſt holy place; the Oracle wherein the Ark was ſeated,on which God,as on his royal throne,or in his chair of eſtate,was ſaid to ſit between the Cherubs,and there was wont to be conſulted with, Exod.25. 22.Num.7.89.Pſal.80.1.or,as the Jewiſh Commenter, upon the houſe, conſiſting of thoſe two, as one entire frame; and the courts with the buildings about them, as another: yet both comprehended in the name of *Sanctuary*, or *Temple* (See Ch.36.6.) and have burnt them down and demoliſhed them, 2 Chr.36.19.

V. 52. *Wherefore behold the days come, ſaith the Lord, that I will do judgment upon her graven images,*] In conſideration of theſe lamentable complaints of my people, as Pſal. 12.5. or in regard of theſe inſolencies committed againſt me in the devaſtation of mine houſe; I will be avenged both on the Chaldeans themſelves, and on their idols, (together with their Temples too; as Chap.43.12,13.) which ſhall not be able to ſave either themſelves, or their ſervers. See the ſame before, ver.47.

and thorow all her land the wounded ſhall groan.] Their idols being not able either to deliver, or to relieve their people that depend upon them, to preſerve them from wounds, or to relieve them of their pains, and much leſs to ſave their lives, See ver.49.

V. 53. *Though Babylon ſhould mount up to heaven,*] Though her walls were as high as heaven; as they ſpeak, Gen.11.4. Deut.1.28. and they are reported to have been of a ſtupendious height, *two hundred foot*, ſaith Pliny, lib.6.cap.26. *cubits*, and thoſe *royall* ones, an hands breadth longer then the ordinary, ſaith Herodote, lib.1. though Strabo, lib.16. and Diodore, lib.2. ſay, *fifty cubits* onely between the towers, and at the towers *threeſcore*. See the like expreſſions, Obad.4.

and though ſhe ſhould fortifie the height of her ſtrength,] Though ſhe raiſe her Fortifications as high as heaven: So ſome, following the old Latine, that rendreth it, *Though ſhe eſtabliſh in the lofty place of her power*; that is, ſet it, or ſettle it aloft in heaven, in Scripture ſo frequently termed, Eſay 24.18.& 32.15. Chap.25.30. Lam.1.3. but the word is here in a contracted form, reſting in regiment upon the next. The meaning therefore ſeemeth rather, Though ſhe make their ſtrength equal with, and proportionable to their height.

Yet *from me ſhall ſpoilers come unto her, ſaith the Lord.*] Yet for all her height and ſtrength ſhall thoſe come unto her, that coming with commiſſion from me, ſhall not fail to plunder her, ver. 48. No height or ſtrength can ſecure againſt God, or thoſe that come furniſhed with power from him. So again, Ver.55,56. a defect of the diſcretive, as Chap. 25.1,10.

V. 54. *A ſound of a cry* cometh *from Babylon,*] A loud out-cry; as Eſay 65.19. Chap.48.3. the ſpeech is abrupt, the verb wanting, as Eſay 66.6.

and great deſtruction from the land of the Chaldeans.] Or, *and of great deſtruction*. Heb. *breach*, or *breaking*; as Chap.50.22. ſee Chap.6.1.& 48.3.

V. 55. *Becauſe the Lord hath ſpoiled Babylon,*] Or, *For* (as ver.5,27.) *the Lord will ſpoil Babylon*, by them that ſhall come with commiſſion from him, Ver.53. Heb. is *ſpoiling*; about to do it, as Chap.25.36.

and deſtroyed out of her the great voice,] Thus the moſt, both Jewiſh and others, underſtanding the place, ſome of that ſtreperous noiſe, that is wont to be in places where great concourſe of people is, Eſay 13.4. and ſuch was no doubt in Babylon, being ſo populous, and having ſuch reſort unto it out of all parts, Ver.44. Others, of thoſe confuſed clamors, that their roarers and revellers made at their drunken meetings, Ver.38,39. See Eſay 22.3. which God, whither way we take it, would now ſtill and lay, by bringing thoſe in upon them, that ſhould either make them change their note, or ſilence their multitude. See Eſay 16.9,10.& 22.1,2. & 25.5. Chap. 48. 45. But ſome Interpreters of note conceive it to be ſpoken of the enemies breaking in with ſhouts and clamor upon them, rendring the words, *and he will deſtroy* her ſtrength (ſupplyed from ver.53.) *out of her* with *a great noiſe*: the particle deſigning the manner of doing ought, omitted; as oft it is, Eſay 34.2. Chap. 23.28. and the words following ſeem to carry it this way. See Eſay 16.9. with Chap.48.32,33. Amos 1.14.

when her waves do roar like great waters, a noiſe of their voice is uttered.] Heb. *and* (which ſome render, *for*; as Ver. 20.) *their waves ſhall roar like great waters*, or, *like many waters*: *the noiſe*, or, *ſhout of their voice ſhall be given out*, or, when *the ſhout of their voice* (that is, their loud ſhoutings) *are given out*: the particle of time wanting; as Chap. 8.18. Eſay 17.6. & 26.10.& 41.17. the waves of that ſea, which ſhall break in upon her, ver. 51. ſhall make an hideous noiſe, ſuch as the waves of the ſea are wont to make, when they beat upon the rocks, or ruſh in with violence upon the land, having either broken thorow, or got over the ſea banks. See the like expreſſions, Eſay 5.30.& 17.12,13. See the term of *giving out a voice*, Chap.2.15.& 10.13.

V. 56. *Becauſe the ſpoiler is come upon her*, even *upon Babylon,*] Or, *For* (as ver.55.) *the ſpoiler* (as ver.53.) *is come upon her* (as ver.42,51.) *upon Babylon*: a redundancy, but ſuch as makes the ſentence the more vigorous; as Eſay 8.13. & 48.6. Prov.5.21. Habb.1.11.

and her mighty men are taken] Unawares, when they little dreamed of any danger. See ver.39,40.

every one of their bows is broken,] Heb. *their bows is broken*: a diſtributive form; as Eſay 26.19. Joel 1.14. their ſtrength is utterly ſpent and gone; as Chap.49.35.

for the Lord God of recompenſes ſhall ſurely requite.] As, *the Lord of vengeances*, Pſal.94.1. Heb. *rendring render*, or, *requiting requite*; as Exod.21.36. & 22.2. See ver. 6,24. Eſay 59.18.

V. 57. *And I will make drunk her Princes, and her wiſemen, her captains, and her rulers, and her mighty men, and they ſhall ſleep a perpetuall ſleep, and not wake;*] I will make them all drunk with the wine of my wrath, Chap. 25.26. Yet withall alluding to that drunken feaſt, at which they were to their utter deſtruction ſurprized and ſlain. See ver.39. and of the terms here uſed there: the enumeration of ſeveral ſorts, of thoſe of principal note eſpecially, maketh the ſentence more emphatical; as Eſay 3.2,3. So Chap. 50. 35—37. Verſ. 21—23.

ſaith the King, whoſe name is *the Lord of hoſts.*] As Chap. 48.15.

V. 58. *Thus ſaith the Lord of hoſts, the broad walls of Babylon*] Or, *the walls of broad Babylon*: Of the amplitude of the city, ſee on Ver.31. Strabo, lib 16. ſaith the compaſs of it within the walls was *three hundred fourſcore and five furlongs*: and Diodore, lib.2. with ſome abatement, *three hundred threeſcore and five*; juſt ſo many as days in the year: but Herodote, lib.1. ſaith, *four hundred and fourſcore furlongs*: with whom, Pliny agreeing lib.6.cap.26. ſaith, *threeſcore mile*. And for the walls of it, it is reported by Herodote, that they were *fifty large cubits* broad: though Pliny tranſcribing him, inſtead of *cubits* ſaith *feet*. So broad they were, as Strabo and Diodore agree, that two charets drawn with four horſes on breaſt, might eaſily meet on them, and leave ſpace enough on either ſide vacant. Of the height on them, ſee before on ver.53.

ſhall be utterly broken] Or, *made naked*. Heb. *ſhall in breaking down be broken down*; or, *ſhall in making bare be made bare*; for the word is ambiguous: the root at leaſt whence it ſpringeth. The Jewiſh Maſters ſay it is taken in a notion of *demolition*, or *breaking down*, Eſay 23.13. where our Verſion hath, *raiſed it up*; but they *ruined it*; and ſo ſay they here. But the ordinary uſe of the word is frequent in a notion of *ſtripping*, or *making bare*, Eſay 32.11. Lam.4.21. Habb.3.9. Zeph.2.14. (See Chap.17.6. on the word, *heath*) and in this notion being taken, as by divers Interpreters of the beſt note it is, it will in effect come fully home to the former: for the *wall* is ſaid to be *laid bare* in a figurative form of ſpeech; not ſo much when it is deſtitute of defendants, but when it is razed and her foundations are laid naked, and the ground made level on which it before ſtood. So Pſal.137.7. a place parallel to this, *make it bare, make it bare, to the foundation*: well rendred, *raze it*: for when the walls are razed, both the ground it ſtood on is made bare, and the town it environed is laid naked. As thick therefore and as ſtrong as her walls were, yet God threatneth and fore-telleth that they ſhould be razed: and Beroſus reporteth that Cyrus took order for the demoliſhing of them. Yet were they not then wholy razed, but then in part ruined, and utterly afterward. See on Chap.50.15. It is thrice repeated to give the ſtronger aſſurance of it; becauſe it would be deemed a matter incredible. See ver.44.

and her gates ſhall be burnt with fire,] An uſual form in deſcribing the devaſtation of a city, Neh.1.3. & 2.3,13,17. Ch. 17.27. Lam 1.4.& 2.9. Ezek.26.2. The gates of Babylon were built with ſtately and lofty arches, proportionable to the walls, as Diodore reporteth: an hundred there were of them, as Herodote ſaith, with their poſts and hinges all of braſs.

and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.] Or, *thus* (as ver.4.) *ſhall the people take pains for vanity, and the folk, untill they fire themſelves for the fire*; that is, as ſome of the Jewiſh Commenters, people ſhall uſe their utmoſt endeavours to ſave Babylon from deſtruction; but all in vain, and to no purpoſe, ver.9. for with fire and ſword ſhall ſhe be conſumed, and all thoſe together with her that do aid and aſſiſt her, Ver.4,47. Or, as other of them rather, It ſhall then appear, that all the pains that people have taken, wearying and tiring out themſelves, about the building of Babylon, have been but labour in vain, and produced nothing but fewel, matter onely to feed the fire, Ver. 25. ſo are ſome ſaid to *breed children for the ſword*, Job 27.14. and Ephraim, *for the murtherer*, Hoſ.9.13. See the ſame expreſſions, Habb.2.13. A learned Annotator ſuppoſeth a trajection in the text, and would have it thus rendred, *The labours of the people and folk that have been wearied* (with building thy walls) *ſhall come to nothing by the fire*. But this both diſturbeth and disjoyneth the text over-much.

V. 59. *The word which Jeremiah the Prophet commanded*

Seraiah, the ſon of Neriah, the ſon of Maſeiah,] To this prolix Prophecy againſt Babylon, is ſubjoyned a courſe taken by Jeremy at Gods appointment, for the copying of it out, and conveying of a copy of it unto Babylon, Ver. 59, 60. there to be read unto the Jewiſh Captives abiding there, Ver. 61. and after ſolemn proteſtation made of Gods purpoſe to put in execution the matters therein menaced, Ver. 62 to be ſunk in the river Euphrates, Ver. 63, as a ſign and ſeal of Babylons irrecoverable downfal, Ver. 64.

The word,] Or, *thing*, or, *matter*; as Exod. 16. 16.

Jeremiah commanded,] Gave in charge from God.

Seraiah] Of this Seraiah we read nothing elſewhere: but of another of his name then high Prieſt, Chap. 52. 24.

when he went with Zedekiah King of Judah into Babylon in the fourth year of his reign;] So out of their Annals one of the Jewiſh Commenters telleth us, that Zedekiah went to Babylon, and this Seraiah in company with him, and returned thence ſhortly after to his Kingdom again: but others rather render the text, *when he went for*, or, *on the behalf of Zedekiah*. So one of the Rabbines; or, as others, *from Zedekiah*: and ſo the ancient Greek, and the Chaldee: and ſo the particle is uſed, Gen. 4. 1. & 44. 4. & 49. 26. Exod. 9. 29. ſent in embaſſage by him to the King of Babylon to treat with him about affairs of ſtate. Hence it appeareth that this Prophecy againſt Babel was penned ſeven year before the ſubverſion of the Jewiſh eſtate. See Chap. 39. 3.

and this Seraiah was a quiet Prince.] Or, *now* (as Chap. 37. 4.) *this Seraiah* was (as the Hebrew hath it) *Prince of Menucha*: which ſome take to be the proper name of a place, whereof this man had the rule and charge: as ſome alſo ſuppoſe it to be, Judg. 20. 43. but this is of a place in Judah, whence the *Menuchothites*, 1 Chron. 2. 52. Others, whom our Tranſlators follow, make it an attribute intimating the mans diſpoſition, *a Prince of reſt*, one that lived peaceably and quietly, as Solomon is called *a man of reſt*, 1 Chron. 22. 9. or one that laboured to make peace, and mediated for reconcilement between Zedekiah his maſter, and the Chaldean Monarch. Others again, would have it to be the name of an office; and of theſe, ſome, the Kings familiar favourite, with whom he uſed to recreate himſelf, when he had times of leiſure and liberty of reſt from other more ſerious affairs. Some, the *Lord Chamberlain*, he that had the charge of the Kings reſting place, or bed-chamber. Others, that he was *Lord chief Juſtice of peace*: one that by ſuch forces as he had the charge of, was to ſee the publike peace kept and maintained, and ſo procure *reſt* unto the State. The Chaldee deriving it from another root, expreſſeth it by a term uſed of him, Eſay 18. 7. anſwering to the Hebrew *minchath*, that ſignifieth *a preſent*, and rendreth it, *the maſter of gifts*, or, *preſents*; and ſo the ancient Greek alſo: that which ſome underſtand of *preſents* brought to the King, who were by ſuch an officer to have acceſſe. Others, of *gifts*, or, *donatives*, beſtowed by the King, either on the ſouldiery or communalty, which this man was by vertue of his office to diſpoſe of. The old Latine rendreth it, *the Prince of Prophecy*: which Popiſh Writers to little purpoſe ſtrain their wits to make ſomewhat of. Amids this variety and uncertainty, the two firſt ſeem moſt probable; and of the twain, that to me ſeemeth the more, that our Verſions generally pitch upon, being backed with an inſtance of the ſame ſtamp, and ſeemeth to have been here ſpecified, to intimate that this Seraiah was none of thoſe factious and turbulent courtiers, that oppoſed Gods Prophets, and diſturbed them in the execution of their miniſtery, and one therefore not unfit for ſuch an employment as this.

V. 60. *So Jeremiah wrote in a book all the end that ſhould come upon Babylon: even all theſe words that are written againſt Babylon;*] Or, as ſome render it, *After that he had written in a book*. Heb. *And*; but ſo is the copulative ſometime uſed; as Exod. 14. 21. & 16. 20. Lev. 9. 22. and the noun for the pronoun, as again, Ver. 61 and, *in one book*, for, *in a book*; as, *in one pot*, for, *in a pot*, Exod. 16. 33. and, *words*, for, *things*; as Deut. 30. 1. and, *el*, again in the firſt place, for, *al*, *upon*; as Chap. 50. 35, 36 and *el* the ſecond time, for *al*, either *concerning*, or *againſt*; as Chap. 50. 1.

V. 61. *And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words,*] Or, as ſome render it, *and ſhalt have ſeen*, or, *beheld* the city (as his Diſciples did the Temple, Mat. 24. 1, 2. and Chriſt himſelf Jeruſalem, Luk. 19. 41.) *then ſhalt thou read all theſe words*, or, *thou ſhalt then look upon* this book, or roll, *and ſhalt read all theſe words*, or *things*; as Ver. 6. out of it; as Neh. 8. 1, 3. *and*, for, *then*; as Chap. 47. 2. and *words*, for *things*; as Ver. 60. Howbeit, as it is not likely that Seraiah ſhould read this in ſome publike place, where the Chaldeans ſhould hear it: ſo nor is that probable that ſome of note have, that he was to read it onely privately in ſome cloſet apart by himſelf: for why that there, rather then before he ſet out, or when he was on his way thither? but that he was to read it unto his countrymen the Jews, who had together with Jeconiah about four year before been carryed captive thither, 2 King. 24. 12, 14. in ſome private houſe, whither as to an Embaſſador coming from Zedekiah, that I held from the King of Babylon, 2 King. 24. 17. they might have free acceſs.

V. 62. *Then ſhalt thou ſay,*] Or, *And ſhalt ſay*: if we follow the latter Verſion before mentioned, Ver. 61.

O Lord, thou haſt ſpoken againſt this place to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.] In the Hebrew text *el*, again, for *al*, *concerning*, or, *againſt*; as Ver. 60. and *from man even unto beaſt*; as Chap. 50. 3. and *deſolations of perpetuity*; as Ver. 26. Chap. 48. 34.

V. 63. *And it ſhall be when thou haſt made an end of reading this book*, that *thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates.*] On the banks whereof Babylon was ſituate: *into the midſt of it*, for, *into it*; as, *out of the midſt of it*, for, *out of it*, Ver. 6. In like manner is *a mill-ſtone* ſaid to be caſt into the ſea, to repreſent the irrecoverable downfal of the ſpiritual Babylon, Rev. 18. 11.

V. 64. *And thou ſhalt ſay, Thus ſhall Babylon ſink, and not riſe from the evill that I will bring upon her:*] See Eſay 26. 14. Chap. 50. 39, 40. Ver. 26, 39.

and they ſhall be weary.] That is, ſaith the Jewiſh Doctor, they ſhall not be able to hold out againſt Cyrus: Or, as others rather render it, *though they weary themſelves*; as Eſay 40. 30. Ver. 58. the copulative in a diſcretive notion; as Eſay 10. 5. & 49. 5. Though they take never ſo much pains, even till they tire out themſelves, in endeavouring and ſtriving to raiſe and reſtore her again: as of Edom, Mal. 1. 4. Thoſe that render it; *and they ſhall fly away*; as Job 20. 8. Pſal. 90. 10. miſtake the root.

Thus far are *the words of Jeremiah.*] That is, as ſome, thus far concerning Babylon, as before, *Thus far concerning Moab*, Chap. 48. 47. Or, as others rather, Thus far of the Prophets own writing, For the Chapter following ſeemeth to have been afterward added unto this book of his prophecies by ſome other holy man of God, (as the laſt Chapter to the Writings of Moſes) for the further illuſtration, and fuller confirmation of ſome things therein contained. For that which one of the Jewiſh Maſters would have to be the meaning of it, that after he had finiſhed this prophecy againſt Babylon, he prophecied not, is apparently controlled by the inſcriptions of ſome other of the Prophecies in this volume recorded, that are of later date then this. See Chap. 32. 1. & 33. 1. & 34. 1. & 37. 5, 6. & 42. 7. & 43. 8. & 44. 1.

CHAP. LII.

Verſ. 1. *Zedekiah was one and twenty year old when he began to reign, and he reigned eleven years in Jeruſalem, and his mothers name was Hamutal the daughter of Jeremiah of Libnah.*] This Chapter is ſuppoſed to have been written by ſome of thoſe that lived in captivity at Babylon. The principal matter of it is concerning Zedekiahs wicked reign, Ver. 1—3. the ſiege and ſacking of Jeruſalem, V. 4—23. the ſlaughter of ſome chief ones, Ver. 10, 24—27. the deportation of the reſt, Ver. 28——30. and the enlargment of Jehojacin, Ver. 31—34. the moſt of it is related, 2 King. 24. and 25. 2 Chron. 36. 11—18. Heb. *reigned*, for, *began to reign*; as 2 King. 21. 1. & 22. 1. See 2 King. 24. 18.

V. 2. *And he did that which was evill in the eyes of the Lord,*] That is, diſpleaſing to him; as 2 Sam. 11. 27. See 2 King. 24. 19. 2 Chr. 36. 12.

according to all that Jehojakim had done.] Of whom ſee 2 King. 23. 37.

V. 3. *For through the anger of the Lord it came to paſſe in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah the King rebelled againſt the King of Babylon.*] According to this Verſion, God puniſhed his fore-going evill carriages, ver. 2. by giving him up to his own perverſe will, and permitting him to perſiſt in a rebellious courſe againſt him, who had made him King, and unto whom he had ſworn loyalty, to the ruine of himſelf, and the whole State together with him. The like whereunto, ſee Pſal. 81. 11, 12. Rom. 1. 21, 24, 26, 28. Howbeit, I conceive the words may be thus rendred. *Yea, unto the anger of the Lord it was againſt Jeruſalem and Judah* —— *that Zedekiah rebelled againſt the King of Babylon.* *Yea*, ſo the particle is uſed in way of exaggeration, Eſay 32. 13. Chap. 14. 5, 18. *unto the anger of the Lord*; as *add iniquity unto their iniquity*, Pſal. 69. 27. where the ſame particle is uſed, *it was*; it accrewed, it was added further thereunto; as 1 King. 13. 34. compared with Chap. 12. 30. *againſt Jeruſalem and Judah*, as Pſal. 78. 21. & 106. 40. Eſay 5. 25. *that* (Heb. *and*; as Chap. 48. 12. & 49. 2.) *Zedekiah rebelled againſt the King of Babylon*; That which God taketh ſo hainouſly, as being ſuch a tranſgreſſion, as ſhould both ſurely and moſt ſeverely be avenged, in regard of his oath therein falſified, and Gods name thereby ſcandalized. See how eagerly God inſiſteth upon it, with oath upon oath, to puniſh him for the breach of his oath, Ezek. 17.15—21. See this alſo in the ſtory, 2 King.24.20. 2 Chron.36.13.

caſt them out from his preſence] Heb. *face*; as Pſal.139.7. out of that land, wherein they had formerly enjoyed the ſpeciall preſence of God in his houſe, word, and worſhip, Pſal. 42.2. & 84.7. So 2 King.23.27

V. 4. *And it came to paſſe in the ninth year of his reign, in the tenth moneth, in the tenth* day *of the moneth that Nebuchadrezzar King of Babylon came, he and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.*] See 2 King.25.1. Chap.39.1. Hence aroſe *the faſt of the ten moneth*; obſerved during the time of the captivity, Zach. 8. 19. becauſe in it the ſiege of the city began.

V. 5. *So the city was beſieged unto the eleventh year of King Zedekiah.*] Heb. *And*; as Chap.37.21. the ſiege continued an year and an half. See ver.7. and the ſame with this, 2 King.25.2.

V. 6. *And in the fourth moneth, the ninth day of the month, the famine was ſore in the city,*] This occaſioned *the fourth months faſt*, Zach.8.19. Becauſe in that moneth the city was ſurpriſed and ſacked.

ſo that there was no bread for the people of the land.] Heb. *and*; as Chap. 50. 3. See 2 King. 25. 3. Chap. 38. 9. none for the common ſort of people; as Chap. 26. 23. whatſoever remainder of ſtore ſome great ones might have.

V. 7. *Then the city was broken up,*] Heb. *And*; as Chap. 47.2. It was taken by ſtorming ſome of the gates being broken open, and the walls battered or ſcaled. See 2 King.25.4. Chap.39.2,3.

and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was *by the Kings garden,* (*now the Chaldeans* were *by the city round about*) *and they went by the way of the plain.*] See on Chap. 39. 4. 2 King.25.4.

which was *by the Kings garden*] Or, *which were*: to wit, *walls*.

V. 8. *But the army of the Chaldeans purſued after the King, and overtook Zedekiah in the plains of Jericho, and all his army was ſcattered from him,*] Heb. *And*; as Chap. 50.24. 2 King. 25.5. Chap.39.5.

V. 9. *Then they took the King, and carryed him up unto the King of Babylon to Riblah in the land of Hamath: where he gave judgment upon him.*] Or, *brought him unto him*: as Chap.39. 5. See on Chap.51.27. Heb. *And*; as Verſ. 7. and, *ſpake with him judgments*; as Chap. 4. 12. & 39. 5. 2 King. 25.6.

V. 10. *And the King of Babylon ſlew the ſons of Zedekiah before his eyes:*] Cauſed them to be ſlain, as 1 King.19.17. and ſo hereafter, and verſ. 11. See 2 King. 25. 7. Chap. 39.6.

he ſlew alſo all the Princes of Judah in Riblah.] See Chap. 39.6.

V. 11. *Then he put out the eyes of Zedekiah,*] Heb. *And* (as Ver. 9.) *he blinded the eyes of Zedekiah*; as Chap. 39. 7. 2 King.25.7.

and the King of Babylon bound him in chains and carryed him to Babylon,] Or, *fetters of braſſe*; as Lam.3.7. So 2 King.25.7. 7. See Chap.39.7.

and put him in priſon,] Heb. *gave him* (as 2 Chr. 16. 10.) *into the houſe of the wards*, or *cuſtodies*; as a priſon is alſo termed by a word of the like notion, Gen.42.7. Mat.14.3. and this ſeemeth rather the proper notion of the term, as Chap. 37.13. Ezek.44 11. then as a learned Annotator would have it, *the houſe of inquiſitions*.

till the day of his death.] A defective form, *put in the priſon till the day of his death*, for, put him in, and kept him there till he died: as, *bruiſe it upon the* boil, for, bruiſe it, and lay it upon the boil, Eſay 38.21. See more the like there. See this before menaced to Zedekiah, Chap.32.5. Ezek.17.16.

V. 12. *Now in the fiſt moneth*] Heb. *And*; as Chap.30.4. Hence *the faſt of the fiſt moneth*, Zach.7.3. & 8. 19. for the burning of the Temple.

in the tenth day *of the moneth*] It is ſaid, 2 King.25.8. *on the ſeventh* day. The one of the two ſaith a learned Annotator, doubtleſs erroneous: but of that there is no neceſſity. The one may point to the day of the Captains arrival at Jeruſalem: the other to the day wherein he ſet fire on the Temple: which alſo though it were fired on the ſeventh day, yet might not be burnt down before the tenth. Either rather, then what another ſuggeſteth, that he might ſet forth from Riblah upon the *ſeventh* day, and arrive at Jeruſalem upon the *tenth*. But howſoever, that learned Annotator is doubtleſs himſelf in an errour when he ſaith that Joſeph the Jew aſſigneth it *the ninth*: for he in his *Antiquities*, lib. 10. cap. 11. ſaith expreſly it was *in the new moon*; and that is neither *ſeventh*, nor *tenth*, nor *ninth*, but the *firſt*.

(*which was the nineteenth year of Nebuchadrezzar King of Babylon*)] See Chap.25.1 & 32.1. So 2 King.25.8.

came Nebuzaradan Captain of the guard,] Or *Provoſt-Marſhall*: So ver. 14, &c. See of the term, on Chap. 39. ver.9.

which *ſerved the King of Babylon into Jeruſalem.*] Heb. *ſtood before* him; as 1 King.10.8. & 17.1. Prov.22.29. It is ſaid ſimply *a ſervant*, 2 King.25.8. which ſheweth the relative here omitted, as Chap.50.5. to have reference to the Captain, not to the guard, which in the Hebrew is not ambiguous.

V. 13. *And burnt the houſe of the Lord, and the Kings houſe, and all the houſes of Jeruſalem, and all the houſes of the great men burnt he with fire.*] If *he burnt all the houſes of Jeruſalem* one and other, to what end is mention made of the great ones houſes after apart; But the words would be rendred, *all the houſes of Jeruſalem, even every houſe of* any *great one* (Heb. *houſe of great*; that is, noble, or rich, as Gen.24 35. & 26.13.) ch.41.1. *he burnt.* So that the copulative here is not in a notion of diſtinction, but of reſtriction rather, and further explication; as if it had been ſaid, when I ſay, he burnt all the houſes of Jeruſalem, my meaning is not, that he burnt all the ſorry dwellings of the meaner ſort; for of thoſe he ſpared ſome for ſuch as ſhould be left to husband the land thereabout; at leaſt, regarded not ſo much the demoliſhing of them, being no grace or ornament, much leſs ſtrength to the City: but that he burnt down all the great mens ſtately buildings, together with the Kings Palace, and Gods Temple, all the ſtrong and graceful edifices, that were in any part of the city: though it is not unlikely but that many others of leſſe note ſtanding neer them, were burnt down together with them. See the like uſe of the particle again, Verſ. 15. and ſuch additional reſtrictions, Pſal.73.1. & 145.18. For thoſe great Maſters ſeem to ſhoot wide here, who would have by this term intended, either their *Chappels*, or their *Schools*, becauſe God was by praiſe and prayer magnified in the one; and the Law by their Lectures of their Doctors in the other.

V. 14. *And all the army of the Chaldeans that* were *with the Captain of the guard brake down all the walls of Jeruſalem round about.*] They diſmantled the city that it might not be a place of ſtrength to ſecure any that might riſe again. So 2 King.25.10. Neh.1.3. Ezr.4.12,13,15,16. Lam.2.18.

V. 15. *Then Nebuzaradan the captain of the guard carried away captive* certain *of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the King of Babylon, and the reſt of the multitude.*] Heb. *And*: as Ver.9,11. So 2 King.25.11. See Chap. 39. 9. and 51. 34.

of the poor of the people, and the reſidue.] Or, *even the reſidue*; not of the people of the whole land in general; but of thoſe that were found in the city; as before, ver.13.

the reſt of the multitude] the word rendred *multitude*, is in the ſtory of the Kings *hamon*; here *amon*: as Chap.46.25.

V. 16. *But Nebuzaradan the captain of the guard left* certain *of the poor of the land for vine-dreſſers, and for husbandmen.*] Heb. *And*. as Verſ.8. See 2 King.25.12. Chap.39.10.

V. 17. *Alſo*] Or, *Moreover*, as Chap.39.7. Heb. *And*. See 2 King.25.13.

the pillars of braſſe that were in the houſe of the Lord,] As the Prophet had foretold it ſhould be, Chap.27.19,22. of theſe pillars, ſee 2 King.7.15.

and the baſes,] Ten in number, that ſtood under the lavers. See 1 King.7.27,38. 2 Chr.4.14.

and the braſen ſea that was in the houſe of the Lord.] See 1 King.7.23.

the Chaldeans brake, and carried all the braſſe of them to Babylon.] They brake them for the more eaſie and convenient carriage of them; as the Chaldean idols were dealt with by the Medes and Perſians, Chap.50.2. Eſay 46.1,2.

V. 18. *The Caldrons alſo,*] Heb. *And*. as Chap.39.6. but *Alſo* doth well here; and better then before, Ver.17. of ſuch *caldrons*, ſee Exod.27.3. it is rendred *pots*, 2 King. 25.14.

and the ſhovels] Inſtruments they were wherewith to remove the aſhes from the altar of burnt-offerings, Exod. 27.3. for they were of braſſe, 1 King.7.45. and they have this name from a term that ſignifies *to remove*, and do away, Eſay 28.17. in regard whereof ſome render it *beſoms*, or *brooms*; but that not likely: they would never be at the trouble to carry beſoms to Babylon. The ancient Greek and old Latine render it here *fleſh-hooks*; but without ground.

and the ſnuffers,] The ancient Greek retaineth the Hebrew term, though miſ-placed: the old Latine rendreth it *Pſalteries*, and the Jewiſh Maſters ſome of them make it ſome inſtrument of muſick: and the word indeed cometh from a root that is of various conception, and ſignifieth very frequently to make muſick by *playing* on ſome inſtrument: and for ſuch muſical inſtruments, is a word very neer to this frequently uſed. But what ſhould ſuch inſtruments do here; among braſen *caldrons* and *ſhovels*. The word is indeed rendred *ſnuffers*: as here, ſo 1 King.7 50. 2 King.12.13. 2 Chr. 4.22. and being ſo taken, it may come from another acception of the ſame root, whereby it ſignifies properly *to prune*, and by *pruning*, to trim trees and plants; and conſequently by a metaphorical uſe of it lamps: whence the *ſnuffers* might have their name; for that they pair off the ſuperfluous part of the wieke, as *pruning hooks* (from hence in Hebrew ſo termed, Eſay 2.4.) do the ſuperfluities of plants: but thoſe *ſnuffers* belonging to the lamps were of gold; as by the places above pointed to appeareth: whereas theſe were of braſſe, and are reckoned among thoſe implements that belonged to the braſen altar; and I conceive therefore it ſhould rather be rendred *tongs*; though by another name alſo ſo termed from a root that ſignifieth *to take*; becauſe by them men are wont to take up quick-coals, and the like, from the fire on the hearth, or in the chimney, Eſay 6.6. and yet is the ſame word uſed alſo for *ſnuffers*; ſo termed, becauſe they lay hold on the wieke, and *take* it by the end to raiſe it up: and it is ſo rendred in our Verſion among the implements which belong to the lamps, Exod.37.23. nor ſee I on what ground the ſame Interpreters turn them elſewhere into *tonges*, Exod. 25.38. and Num.4.19. whereas the very word next enſuing, in all the three places, to wit, *ſnuff-diſhes*, doth evidently ſhew the word before it, to intend no other then *ſnuffers*: (and indeed what uſe is there of tongs about lamps?) the very ſelf-ſame thing being ſpoken of in all thoſe places. Howbeit, in Solomons Temple, it ſeemeth, that there were inſtruments of two ſorts, that were uſed about the lamps, the one to raiſe up the wieke, called by this latter term, and another to ſnip it off, deſigned by the former: for both the terms are found diſtinctly mentioned 1 King. 7. 49, 50. 2Chron.4.21,22. though but one of them in Moſes: and *tongs* ſeemeth no fit term for either. But as the word that ſignifieth *tongs*, properly is uſed alſo for *ſnuffers*, in regard of ſome general notion deſigned in that term, common to either; ſo the word that moſt uſually ſignifieth *ſnuffers*, ſeemeth both here, and 2 King.25.16. uſed for *tongs*, in regard of that common uſe there is of them to trim lights with the one, and fire with the other. A learned Scholiaſt would have it to ſignifie *fleſh-hooks*; ſo termed, ſaith he, becauſe they *cut* the meat: but the office of ſuch inſtruments is not to cut or mince meat, but to take it up onely: ſo that neither obſervation, nor notation, backeth this his interpretation; wherein I ſuppoſe he walketh alone.

and the bowles,] So is the word rendred, Num.7.13. and oft in that Chapter: or, *baſons*, as it is rendred 2 King. 12. 13. Neh.7.70. The word is uſed ſometime for *a bowl* to drink in; as Amos 6.6. and ſuch in likelihood were thoſe that were in the Temple and Tabernacle, for the receiving of the wine or drink-offering, and pouring it out upon the ſacrifice: ſometime, for *a baſon*: ſuch as were thoſe that were uſed to receive the blood of the ſacrifices, ſo called, ſay the Jewiſh Criticks; becauſe out of them the bloud of the beaſt ſacrificed was ſprinkled part of it upon the altar, the reſidue being poured down at the foot of it. Now theſe whether *bowls*, or *baſons*, (for the word comprehendeth both) were ſome of them of braſſe, as thoſe that Hiram caſt for Solomon, 1 King.7.45. and thoſe that Moſes made for the braſen altar, Exod.38.3. Num. 4. 14. ſome of ſilver, as thoſe that the twelve Princes gave, Num.7.13,85. ſome of gold, belonging to the altar of incenſe, 1 Kiug.7.50. 1 Chr.28.17. thoſe of braſſe are here ſpoken of; the other, Verſ. 19. See there.

and the ſpoons,] Or, *ladels*, or, *cups*, or *diſhes*; for they were ſome of them to put incenſe in: and ſo are ſo called, becauſe they were hollow reſembling the *palm*, or hollow of the hand. Theſe ſeem to have been braſen *ladels*, uſed about the Caldrons before-mentioned, belonging to the ſervice of thoſe ſacrifices, whereof part uſed to be boiled: and of this ſort I conceive thoſe to have been, diſtinguiſhed from the veſſels of gold and ſilver, 2 Chr.24.15. Other there, though rendred *ſpoons* in our Verſions, yet indeed *cups*, or diſhes rather, in which the incenſe was placed on the ſhew-bread, Num.4.7. & 7.14,86. and thoſe were of gold, as all implements belonging to that Table were, Exod. 25.29. & 37. 16. 1 King.7.50. 2 Chr.4.22

and all the veſſels of braſſe,] That is, *the reſt* of them; as Chap.43.2,14.

wherewith they miniſtered, took they away.] That is, wherewith ſervice had wont to be performed: for the verb is indefinite: as Chap. 51.26.

V. 19. *And the baſons*,] This is omitted 2 King.24.15. The word is uſed ſometime for *a baſon*, or, *a peice*, as we term it: ſo where the blood of the Paſchal lamb is ſaid to be received in ſuch, Exod.12.22. and that ſuch both of gold and ſilver were uſed about the ſervice of God in the Temple, appeareth, 1 King.7.50. 2 King.12.13.

and the fire-pans,] Or, *cenſers*; as the word is rendred, Num.16.17,37,48. Theſe were ſome of them of braſs, belonging to the braſen altar, Exod.27.30. & 38.3 Num.16 39. But one ſuch at leaſt belonging to the golden altar, of gold, Lev.16.12. compared with Heb. 9. 4. & Rev. 8. 3, 5. and others, ſo termed, not ſo much from the uſe, as from the faſhion of them, belonging to the lamps, rendred commonly *ſnuff-diſhes*; becauſe they ſtood by the lamps with ſand in them, therein to bury the ſnuff, ſo oft as occaſion was to ſnuff them. Of theſe, ſee Exod.25.38. & 37.23. 1 King.7. 50. 2 Chr.4.22.

and the bowls,] Such of them, as were of ſilver, or gold. See on Ver.18. There were of theſe an hundred golden ones made by Solomon for the ſervice of the Temple, 2 Chron.4.8.

and the caldrons,] Or, *pots*: this is not mentioned 2 King.25.15. but in the verſe only before-going; and whether any ſuch ſilver *pots*, or *poſnets*, might be uſed in the Temple, ſome doubt may be made; though we read of ſome golden *fleſh-hooks*, 1 Chr.28.17. which yet one of the Jewiſh Doctors ſuppoſeth to denote there ſome other implement that did belong to the Table, and would have to be the ſame with the laſt here mentioned. But the Scribe having the former Verſe in his eye, when he was writing, might put that again here that he had there. See the like acknowledged ſuperfluous inſertion, Chap.51.3.

and the candleſticks,] Whereof, being ten in number, ſee 1 King.7.49. 2 Chr.4.7.

and the ſpoones,] Or, *diſhes*, or, *incenſe-cups*. See on Ver. 18.

and the cups,] So the ancient Greek and old Latine render it. That by the term ſome implement is deſigned appertaining to the Table of Shew-bread, is apparent from Exod. 25. 29. & Num.4.7. And whereas there are two terms there joyned together, this and another, the Jewiſh Maſters ſome of them, tell us, if we may believe them, that thereby are deſigned certain golden *pipes*, or, half pipes rather, like to cleft reeds, or canes, and *props*, or, ſhores, made ſomewhat after the manner of a fork: and whereas the loaves or cakes of ſhew-bread were to be ſet on two rowes, ſix in either row one upon another, theſe half-pipes were to be laid three of them between every other cake, to make free paſſage for air between them, and ſo to keep the bread from moulding; and that thoſe forked props or ſhores were to keep up theſe half pipes, and enable them the better to bear up the weight of the bread: and that hence the term here uſed hath its name; becauſe theſe pipes or half pipes kept the bread *pure* and free from growing mouldy. But ſome of them of no ſmall note herein diſſent from their fellows; nor is there among thoſe of them, that go this way, an entire agreement: for ſome of them would have this here mentioned the *pipes*, and that other the *props*: others of them would have that to be the *props*, and this the *pipes*: and ſome of ours, becauſe the root it cometh from hath a notion of making or keeping *pure*, or *clean*, conceive thereby to be meant *beſoms*, and ſo render it: but of that ſomewhat was ſaid upon occaſion of another term on Ver.18. and of ſilver and golden *beſoms*, I remember not to have read. By thoſe places of Moſes pointed to, and compared together it appeareth, that the uſe of them both was one and the ſame, to wit, *to cover the table*, (ſo the words are expreſly in both places) that is, the things ſet upon the Table, to wit, the bread, the incenſe, which ſtood both upon the Table in two *chargers* the one; in two leſſer diſhes the other: which how thoſe *pipes* or *props* may be ſaid to do, is beyond my ſhallow capacity. But theſe were then both in nature of *covers*, if Moſes may be believed: and it may be (as to me ſeemeth) not improbably conjectured, that the one was of a larger ſize or bredth, flat-bottomed, not unlike to our plate-trenchers; that it might both cover the uppermoſt loaf, or cake, (which was in likelihood of ſome good bredth, containing, as each of the reſt, *two ten parts of an Epha*, Lev.24.5. of which meaſure, ſee on Eſay 5. 10. that is, *two omers*, Exod.16.16.) and have the incenſe-cup, or diſh, alſo ſet on it: the other of leſſe compaſſe to cover the incenſe, which in a cup, or diſh, ſtood on the uppermoſt loaf or cake of either row, Lev.24.6. both for uſe at leaſt, if not for faſhion, not unlike to ſuch ſort of covers, as we have oft for greater glaſſes and ſtanding cups, and the one to thoſe braſen-plates made of thoſe mutinous ones cenſers, to cover the altar, Num.16.38,39. nor is this uſe of them unſuitable to the term given the one of them, that is here mentioned: for by means hereof both the bread and incenſe were kept clean, and free from duſt or ought elſe that might caſually fall on them. But this my conjecture, I ſhall leave to the learned; reſting ready to yeild unto any, that ſhall produce and render ſome more probable matter.

that which was of gold in *gold, and that which was of ſilver* in *ſilver, took the Captain of the guard away.*] Heb. *what gold gold, and what ſilver ſilver*; that is, as ſome, whatſoever was of gold, or ſilver: ſuch repetitions ſometime importing an univerſality: as, *man man*, for, every one, Lev.15.2. and, *day day*, for, every day, Pſal. 61. 8. & 68. 19. and, *morning morning*, for, every morning, Eſay 50.4. or, as others, thoſe of gold apart by themſelves; and thoſe of ſilver apart by themſelves: and both of them entire as they were; not broken as the braſen ones were, ver.17. See the ſame, 2 King. 25. 15.

V. 20. *The two pillars,*] Or, As for *the two pillars*; (the nominative put abſolutely; as the like, Pſal. 18.30. & 104. 17.) the one called *Jacin*, the other *Boaz*, 1 King. 7. 15, 21. 2 Chr.3.15,17.

and one ſea,] Heb. *and the one ſea.* See ver.17.

and twelve brazen bulls,] Heb. *and the twelve bulls of braſs.* Whereof ſee 1 King 7.25.

that were under the baſes,] There is ſome doubt here moved how the *bulls* ſhould be ſaid to be *under the baſes*, when as they were under the *ſea*, and the *baſes* not under it, but the other leſſe lavers, 1 King.7.27,38. To which is anſwered by one, that the nethermoſt parts of the ſea are here meant by the word *baſes*; by a Jewiſh Doctor, that the meaning is, *they ſtood below* by, or, beſide *the baſes*: by a third, that there is in the text a defect thus to be ſupplyed, *the twelve bulls that* were *under* it, (to wit, the ſea,) and *the baſes*, beforementioned, Ver.17. The *baſes* are omitted, 2 King.25.6.

which King Solomon had made in the houſe of the Lord:] All *which*, as well pillars, and ſea, and bulls, as baſes, Solomon had made; that is, procured, or cauſed to be made; as, he *built the houſe*, Act.7.47. and this is added, to ſhew, as a Jewiſh Doctor obſerveth, that they were the very ſame that Solomon had made; having not been altered, or imbecilled; as ſome other things about the Temple had been, in ſome former Kings reigns, 2 King. 16. 17, 18. & 18.16. yet is it expreſly ſaid, 2 King.16.17. of Ahaz, that *he mangled the borders of the baſes, and removed the lavers from off them*; as alſo that *he took down the ſea from the brazen bulls that were under it.* But Ezekiah his ſon and next ſucceſſor, in likelihood repaired the one, and reſtored the other again.

in the houſe of the Lord] Either, *in the houſe of the Lord*, which (to wit, pillars) *Solomon made*; and ſo there ſhould be a trajection in the words of the text, as the like, Chap.32.9. Or, *for the houſe of the Lord*: for they were not made in it, but *in the plain of Jordan*, 1 King 7.46. *for* it. So is the particle uſed Nehem. 5. 3. & 13.14. Eſt.4.7. Jer. 15.13. See Verſ.21.

the braſſe of all theſe veſſels was without weight.] Heb. *of the braſſe of them*, to wit, *of all theſe veſſels there was no weight*; the quantity was ſo great, that they could not well or eaſily be weighed; or that they regarded not the weight of them, they were not willing to ſtand to weigh them. See 1 King. 7.47. 1 Chr.22.3,14. 2 Chr.4.18. and the like ſyntax, chap. 51.56. and the ſame in effect, 2 King. 25.16.

V. 21. *And concerning the pillars,*] Heb. *And the pillars*; as Ver.20.

the height of one pillar was eighteen cubits,] This agreeth with what is related, 1 King.7.15. where the making of them is mentioned; as alſo, with 2 King.25.17. where the ſame ſtory with this is reported. But in 2 Chron.3.15. parallel to that, 1 King.7.15. the pillars are ſaid to be *thirty five cubits* long: for ſo the words are there, *he made* and placed, or to be placed *before the houſe* (a complexive form of ſpeech, for they were not there made, but in the plain of Jordan, 2 Chr.4.17. though to that place they were deſigned, and there they were placed, 1 King.7.21. See of the like on Ver.11,20) *two pillars thirty and five cubits in length.* Theſe ſeeming differences to reconcile, ſome have recourſe to the diverſity of cubits, which (ſay they) were of two ſorts, the civil or common cubit, conſiſting of one foot and an half, 6 hand bredths, 24 finger bredths, and 18 thumb-bredths; and the ſacred or holy cubit, that conſiſted of *an hand-bredth*, or *four fingers* more then that other, Ezek.40.5. & 43.13. that which exactly agreeth with what Herodote reporteth of the *royall cubit* in Egypt, that it was three thumbs bredth longer then the ordinary cubit, and the computation, ſay they, is made by the civil or common cubit in the one place, by the ſacred in the other. But becauſe this computation will not ſerve to bring up the leſs number to the greater, for an hands bredth added unto each cubit will not raiſe 18 to above 21, which cometh far ſhort of 35. Some tell us of a third ſort of cubits that was of a double length to the common cubit, called the *chief cubit*, 2 Chr.3.3. and *the arm-hole cubit*, becauſe it reached not from the top of the hand, to the bending of the elbow, as the common cubit, but up to the arm-hole, Ezek.44.8. And this being admitted, might indeed bring us home to the longer meaſure, and a little alſo beyond it, a cubit over either in the greater (ſay they) omitted, becauſe it belonged to the baſis; or in the leſs number, though but ſeventeen and an half indeed, added to make up a full number. But the places produced for it, are both ambiguous, the latter eſpecially, on which the main weight of this conceit lyeth; and by the word rendred *arm-hole*, ſome Interpreters of prime note conceive ſome part of the building it ſelf to be meant, which they render *a wing.* Certain to me it ſeemeth, that no other *cubit* can there be meant, then that which was before-mentioned, Chap.40.5. where the Angel is ſaid to have had in his hand *a meaſuring cane, reed, or rod of ſix cubits*, by *the cubit and an hand bredth*; and here, as having an eye to what he had there ſaid, he ſaith, that *the foundations of the ſide Chambers* were *the fulneſſe of the reed of ſix cubits*; that is, full as long as that meaſuring-cane of ſix cubits: and what cubit can there be any reaſon to imagine here intended, other then that ſo ſpoken of at firſt, and after repeated again? which may alſo juſtly be deemed to be the ſame with that *chief* one mentioned in the dimenſions of Solomons Temple; if the word at leaſt be there ſo to be rendred, whereof ſome alſo make doubt. This therefore unleſs better ground could be produced, will hardly here help us. Some other therefore have recourſe to the fabrick of the pillars. Theſe *pillars*, or *columns*, ſaith a learned Writer conſiſted of five parts, *a ſquare* table at the bottom, *a rundle*, or round baſis upon that, the *ſhaft*, or main body; the *head*, or *Chapiter*, and the *crown*, or *powel.* Unto which five I ſuppoſe a ſixt may well be added, the ſquare border on which the pomegranats were: whereof ſee on ver.23. Now, ſaith this learned man, the ſhaft, or the main body of the pillar was of *eighteen cubits* mentioned in the one place; the ſquare Table and round baſis below, together with the Chapiter and coronet above, made out between them the other ſeventeen; and theſe altogether with the ſhaft, make up the thirty five related in the other. The Jewiſh Doctors go a third way. The one place, ſay they, ſpeaketh of either pillar apart; which were either of them of eighteen cubits, in the ſhaft or main body; beſides the chapiters, the meaſure whereof is reported by it ſelf, 1 King.7.16. the other place ſpeaketh of them joyntly together, as they were caſt at firſt in one entire body, though after divided into two; and one cubit, ſay they, is not expreſſed in the whole number, becauſe it was divided between them, and went with either to the making up of the chapiter on the top, and to back this their opinion, they preſs the word of *length* uſed in the text: for it ſaith not, ſay they, *the height of the pillars*, as in other places, where they are ſpoken of as they ſtood, but *the length* of them, becauſe he ſpeaketh of them, as lying yet along on the ground in the place where they were at firſt caſt. Either of theſe two laſt ſeem to carry ſome good probability with them.

and a fillet of twelve cubits did compaſs it,] Heb. *a thred* (as Gen.14.23. rendred *a line*, 1 King.7.15. *a cord*, *Eccleſ*.4.13.) *of twelve cubits will*, or *would*, or *might compaſſe it*: the verb in a potential notion: as, *it will*, (for, *it would*, or *could*) *contain*; 1 King.7.25.

and the thickneſſe thereof was four fingers: it was hollow.] Before was the *perimeter*, or *compaſs* (ſaith a learned Annotator) here the *diameter*, or *bredth*, of the pillar: and here, ſaith he, the ſcribes muſt of neceſſity be out: for *four fingers* cannot make *a dimetient of eight cubits* in a column. But I doubt that this learned man is herein himſelf rather much miſtaken: the purpoſe of the Writer hereof, whoever he was, being not, as I conceive it, to give the *diameter*, or *breadth*, of the main body of the pillar, (what needed that when he had related the exact compaſs of it before, from whence the diameter might be eaſily gathered?) but to acquaint the Reader with the *thickneſſe* of the braſs thorowout the main body of the column; which though it were not entirely ſolid and maſſie, but *hollow* within, yet was the braſs of it *four fingers thick*, which to the dimetient maketh nothing at all. And this appeareth plainly by what is ſaid of *the ſea*, 1 King. 7.26. & 2 Chron.4.5. *the thickneſs of it* was *an hand breadth*: the very term here uſed, though the meaſure a fingers breadth more in that then in this here, whereas both the *perimeter*, and the *diameter*, or compaſs and breadth had been diſtinctly before mentioned, Verſ. 23. in the one place, Verſ. 2, in the other.

V. 22. *And a Chapiter of braſſe was upon it, and the height of one chapiter was five cubits,*] The word rendred *chapiter* ſignifieth properly *a crown*, or *coronet*; and ſo divers render it: that which is here ſaid of it, however we ſhall term it, and its mate agreeth with the dimenſions thereof reported, 1 King.7.16. But 2 King.25. 17. where the ſame ſtory with this is related; this work *chapiter*, or *coronet* is ſaid to be *three cubits* high, which falleth two cubits ſhort of this. This ſeeming difference the Jewiſh Commenters thus reconcile; the chapiters, ſay they, were divided into two parts, the upper and the lower; the lower part next to the ſhaft of the pillar had no figures on it; the upper part above that was ſet out, with figures and much curious workmanſhip: and this upper part onely is reſpected in the latter ſtory of the Kings, being of three cubits height: the lower of two cubits being let paſs, as belonging to the ſhaft. Some of ours more exactly divide the whole work above the ſhaft into three parts, the *Chapiter*, the *Table*, and the *Coronet*; and they aſſign to the *Chapiter* one cubit, to the *Table* one, and three to the *Coronet*: which therefore, ſay they, conſidered together with the Table, hath four aſſigned it, 1 King. 7. 19. Others again divide it into the *table* or *ſquare*, the *belly* and the *crown*: which I conceive to be the better diviſion, and ſuppoſe, that the ſquare or table with its riſe, untill it cloſed with the middle part, termed the *belly*, was of two cubits, omitted for that cauſe which the Jewiſh Doctors give, as comprehended in the pillar, and the *belly* with the *crown* to make up the three cubits between that mentioned in the place parallel to this.

with net-work and pomegranates upon the Chapiters round about, all of braſs: the ſecond pillar alſo, and the pomegranats were *like unto theſe.*] Heb. *and*; for, *with*; as Chap. 27. 2. Ezek. 23. 24. Of this *net-work*, or *wriethed work*; as it is rendred in the ſecond of Kings: as alſo of theſe *pomegranates*, ſee 1 King. 7. 17, 18. 2 King. 25. 17. and hereafter, ver. 23.

V. 23. *And there were ninety and ſix pomegranates on a ſide*, and *all the pomegranates upon the net-work* were *an hundred in all.*] There are here again ſome deeming differences both about the ſum in groſs, between this text and ſome others; and about the ſums themſelves here mentioned. Concerning the former we find it ſaid, 1 King. 7. 19. that *the pomegranates* were *in rows two hundred about upon either Chapiter*, and 2 Chr. 4. 13. that there were *four hundred pomegranates upon the two wreaths; two rows upon either wreath.* But theſe ſeeming differences, for the ſum in groſs, are by general agreement thus reconciled; that there were *two rows* of them on the top works of either pillar, one over another, and an *hundred* in either row, as is here ſaid; and this place therefore to be underſtood, as if it were ſaid, *an hundred all* in one row: and conſequently, *two hundred*, as the former place ſaith, in the two rows upon the one; *four hundred* as the latter hath it on both. There is a little more difficulty about making the two ſums here mentioned to agree; for according to the words here thus rendred it might ſeem, that there were *ninety ſix pomegranates* on each ſide of either *Chapiter*, or *Coronet* above-mentioned, which would riſe to the ſum of 384. in all for each either Chapiter or row, which none of the former ſums will admit: and whereas there is mention in the after ſum of an *hundred onely*; Unto this the common anſwer is, that the four that ſhould go to make up the hundred that was in each row were out of ſight, by reaſon that the pillar ſtood cloſe to the wall, either of the porch, or the houſe; and the Writer here mentioneth thoſe alone that were in ſight. Thus both the Jewiſh and others: which yet ſeemeth not very ſatisfactory: for neither is it probable, that two ſuch goodly columns erected, not to bear up ought, but for a grace and ornament to the houſe, ſhould be ſituate ſo cloſe to the wall, that the curious workmanſhip of them might not be conſpicuous on every ſide: Nor again do they take notice, either of the tranſlation, or of the text, which may ſeem to raiſe the computation of ſuch an exceſſive ſum as was hinted before. In the Hebrew text, for that which is here rendred *on a ſide*, it is word for word, *windward*; that is, toward the four winds, or quarters of the world: as the word *wind* is uſed, 1 Chr. 9. 24. Chap. 49. 36. Ezek. 42. 20. whence it may well be deemed that the *table*, or border on which the pomegranates were engraved, was ſquare; albeit that the *belly* or main body of the Chapiter were round; as the borders of the baſes on which the lavers ſtood, ſet out with the like imagery, were ſquare, although the mouth and main body of the baſes were round, 1 King. 7. 29, 31. and that the pomegranates ſtood *twenty and four* on each ſide, to which number the four corner ones added to the number here mentioned, make up the ſum of *an hundred* hereafter ſubjoyned, and underſtood as before. And this I conceive to be the moſt probable way of reconcilement. For as for that apprehenſion of the late learned Annotator, who would make but two ſides of them, and would have *ninety ſix* in each row on either of thoſe ſides, which with the two parting ones in each row, being eight in all ſhould make up the 400. neither doth it ſuit well with the term of *wind*, unleſs we make but two winds: nor will it with that addition of thoſe eight, make up that entire ſum, unleſs four more be added.

V. 24. *And the captain of the guard took Seraiah the chief Prieſt, and the Zephaniah the ſecond Prieſt, and the three Keepers of the door.*] The Hiſtorian returneth from the ſpoiles carried away, to ſome perſons of note, that Nebuzaradan took away from Jeruſalem, at his return from thence to Riblah, where by Nebuchadrezzars appointment they were ſlain. Thoſe mentioned in this Verſe, he took out of the Temple; thoſe in the next, out of the city. *Seraiah*, the ſon of Azariah, 1 Chr. 6. 14. *the chief Prieſt*: another from him of that name mentioned Chap. 52. 59. and *Zephaniah*; of whom, Chap. 21. 1. & 29. 25. *the ſecond Prieſt*: the next in place to the chief Prieſt, who upon any extraordinary occurrent reſtraining or diſabling him, was to ſupply his place, Chap. 21. 1. 1 Chr. 5. 12. 2 King. 23. 4. *and three* (not *the three*, for there were many more of them) *Keepers of the door.* Heb. *threſhold.* See Chap. 35. 4. three ſelect ones of thoſe, it may be, that uſed to attend at the three gates, the Eaſt-gate, 2 King. 11. 6. 2 Chr. 23. 5. Ezek. 44. 1, 3. & 46. 1. and the North and South gates, Ezek. 36. 9. which ſeem to have been the chief end and of moſt uſe. See the ſame, 2 King. 25. 18.

V. 25. *He took alſo out of the city an eunuch which had the charge of the men of war*;] Heb. *And out of the city* (for the former out of the Temple, Verſ. 24.) *he took an Eunuch*, or, officer; as Gen. 39. 1. Eſay 39. 7. *one*, as Chap. 51. 60. *who was overſeer of the men of war*; or, *the Muſter-Maſter.*

and ſeven men of them that were near the Kings perſon,] Heb. *that ſaw the face of the King*; as neer attendants, ſtanding before ſuch, uſually do. See the manner of ſpeech, Mat. 18. 10. In 2 King. 25. 19. there is mention of five only. But Joſeph the Jew, lib. 10. cap. 11. hath, as it is here, *ſeven*: two of them might be men of leſſe note, and in that regard it may be, there omitted. Some of the Jewiſh Maſters ſay, that they were the two Scribes that belonged to the Judges. But for this aſſertion they give no ground.

which were found in the city;] Either were taken there; as Chap. 50. 7, 24. or, ſimply, *that were abiding* there: as Eſt. 1. 4.

and the principal Scribe of the hoſt,] So the old Latine; but others rather with the Jewiſh Commenter, *the Scribe of the Captain of the hoſt*, or the General: the office that Joab had under David, 1 Chr. 27. 34. alluded to Joſh 5. 14.

who muſtered the people of the land;] Heb. *that hoſted*, or, *armied*, if we might ſo ſpeak: that made an hoſt, or an army of them. This ſome refer to the Commander, that framed the people into an army, and ſo led them out to ſervice: others, to the Scribe, that enrolled and liſted them for ſervice: and this latter ſeemeth the right. See the like office, Eſay 33. 18.

and threeſcore men of the people of the land that were found in the midſt of the city.] Or, *that were* (as before, and Chap. 41. 3.) *in the city*; as it is 2 King. 25. 19. the like ſee Chap. 41. 7. & 50. 8. Ezek. 3. 24.

V. 26. *So Nebuzaradan the captain of the guard took them; and brought them to the King of Babylon to Riblah.*] Heb. *And.* as Ver. 5. See the ſame, 2 King. 25. 20.

V. 27. *And the King of Babylon ſmote them, and put them to death in the land of Hamath*:] See Ver. 10. and the ſame, 2 King. 25. 21.

Thus Judah was carried away captive out of his own land.] Heb. *And.* as Chap. 51. 4. But the copulative may we[illegible] be retained here; or elſe it muſt have reference to what was before related, Ver. 15. but this ſeemeth rather to look further backward then ſo, as appeareth, Ver. 28. and to be in nature of an introduction, uſed as a paſſage to a new diſcourſe, concerning ſuch as either had been before, or were at this time carried away captive, containing the ſum in general of the enſuing relation, Ver. 28—30.

V. 28. *This* is *the people whom Nebuchadrezzar carried away captive in the ſeventh year, three thouſand Jews and three and twenty.*] This was done in the ſhort reign of Jehoſacin related 2 King. 24. 12, 14, 16. But there ſeemeth ſome difference between the relation of it here and there: for firſt what is ſaid to have been done in Nebuchadnezzars *ſeventh* year here, is ſaid to have been done in his *eighth* year there. That which may eaſily be reconciled, as being tranſacted in the latter end of his ſeventh year, and about the beginning of his eighth: and ſo ver. 29. the like whereunto, ſee 1 King. 15. 25, 28. and on Chap. 25. 1. Another difference more difficult is in the number, which are but *three thouſand*, and add here, but *ten thouſand* there, 2 King. 24. 14. and *ſeven thouſand*, if not *eight thouſand*, as may ſeem more to them, Ver. 16. for it is there ſaid; *and all the men of might, ſeven thouſand and craftſmen and ſmiths, a thouſand*: Which ſome ſo reconcile, as if the firſt number included the two latter; to wit, that of the *ten thouſand, ſeven thouſand were men of arms*, and *a thouſand* of them *cunning workmen*: and this ſeemeth not improbable; becauſe they were mentioned together with the groſs ſum in the ſame Verſe before. But for the reconciling of this and the former, both the Jewiſh Writers and others give joyntly this anſwer, that of that *ten thouſand*, the *three thouſand* and odd, were of the Tribe of Judah, *Jewes* ſtrictly ſo termed, the reſidue of the Tribe of Benjamin, and ſome other that adhered unto them; which for ought I ſee muſt be admitted and ſtand for good, unleſs ſome errour have by the Scribes default crept into the account.

V. 29. *In the eighteenth year of Nebuchadrezzar he carryed away captive from Jeruſalem eight hundred thirty and two perſons.*] That is, what time the city was taken in *the eleventh year of Zedekiah*, 2 King.25.2. ſaid to be *the nineteenth of Nebuchadnezzar*, 2 King. 25. 8. from which place a learned Writer would have this to be corrected. But thereof there is no need; in the *eighteenth* expiring, and in the *nineteenth* then entring, may well ſtand together, as before, Ver.28. Heb. *ſouls*, for, *perſons*; as Exod.1.5. Chap.34. 6. So after Verſ.30.

V. 30. *In the three and twentieth year of Nebuchadrezzar, Nebuzaradan the captain of the guard carryed away captive of the Jews ſeven hundred forty and five perſons:*] This ſeemeth to have been done after that barbarous murther of Gedaliah, Chap.41.2. 2 King. 25.25. to prevent ſome new rebellion. Heb. *ſouls*, for, *perſons*, again, as before, Ver.29. and ſo in the next clauſe.

all the perſons were *four thouſand, and ſix hundred.*] The whole number made up exactly from the ſeveral ones before particularly recited.

V. 31. *And it came to paſſe*] Or, *Now ſo it was*; as Chap. 36.22,23.

in the ſeven and thirtieth year of the captivity of Jehojakim King of Judah] Or, *after the deportation*: ſo the particle ſeemeth here to import; as alſo, Eſay 38.17. Ezek.40.1. Dan.11. 6. ſix and twenty years after the diſſolution of the Jewiſh State, 2 King.25.2,8. when Jehojacin was now about fifty and five years old, 2 King.24.8.

in the twelfth moneth in the five and twentieth day *of the moneth,*] Here again cometh ſome ſeeming difference between the relation of this paſſage here, and that in the hiſtory of the Kings: for what is ſaid to be done on *the five and twentieth* day here, is ſaid to be done on the *twenty ſeventh* there, 2 King.25.27. Now this to reconcile the Talmudiſts tell us a tale of Nebuchadnezzar and his ſon Evilmerodac; to wit, that when Nebuchadnezzar died and was buried, his ſon Evilmerodac was afraid to take the Kingdom upon him, for fear leſt his father ſhould return again, (either not being dead in deed, or riſing again, as he did before, after his ſeven years frenſie, Dan.4.32,36. and ſhould then kill him, as he had done other of his ſons before, whom he found then ſitting upon his throne; though ſome of them ſay, (for they are not all in one tale neither) that it was this Evilmerodac that he found in his royal ſeat, and that he did but impriſon him; but that he feared now, if he came again the ſecond time, he would deal worſe with him: and durſt not therefore take the Kingdom upon him, untill he had ſeen his fathers corpſe taken out of the grave, and before his face cut in pieces and caſt to the vultures, that flew away ſeveral ways with the goblets of it; and that Jehojacin, (with whom he had been fellow-priſoner, whereby they were grown into ſome familiarity) then ſtanding by him, told him that his father would then come again, when all thoſe pieces of him, that the vultures flew away with, ſhould meet together in that place again: and that thereupon he releaſed him from his impriſonment: And thus after all this long tale told, the knot is readily united, and they will ſhew you how: for, ſay they, Nebuchadnezzar died the *five and twentieth* day of the moneth, and was buried on the *ſix and twentieth*: (they made haſte belike to be rid of him) and on the *ſeven and twentieth* day his corpſe was taken up, and uſed as ye have heard, to fulfill that prophecy of Eſay 14. 19. and Jehojacin withall releaſed. And how helps all this, if all of it were true, to aſſoil the doubt? One of them therefore a little wiſer then his fellows, though he relate their ſtory too, telleth us, that this enlargment of Jehojacin was reſolved upon, and order given for it on the twenty and fift day, though not put in execution till the *twenty and ſeventh*; and this our Interpreters alſo approve: nor is it either unreaſonable or incongruous to allow a day intervenient, for the fitting of one in ſuch a condition for a ſuitable receit.

that Evil-Merodach King of Babylon, in the firſt year of his reign,] Heb. *in the year of his Kingdom*; that is, in the ſame year wherein he came to his Kingdom: as, *in his reigning*, or, *when he reigned*; that is, when he began to reign, Ver.1. and ſo it is 2 King.25.27. *in the year of his reigning*: well rendred there, *that he began to reign*.

lifted up the head of Jehojacin King of Judah,] *To lift up the head*, is ſometime uſed for *to advance, ſet up, or, above*: as, *thou liftest up my head*, Pſal.3.3.& 18.43,48. and *he ſhall lift up the head*, Pſal.110.7. but ſometime it ſignifieth *to ſurvey* and *take account of*; or, upon ſurvey, to take ſpecial *notice of*, be it for good, or evil. So it is ſaid of Pharaoh, that making a ſolemn feaſt upon his birth-day, he took a liſt of his ſervants, and among the reſt *he lifted up the head* of two of them then in reſtraint, that is, he took ſpecial notice of them both, but to contrary purpoſes, to releaſe and reſtore the one of them to his former place, and to execute the other, Gen.40.20—22. In the former ſenſe the word is not here to be taken, (for he did not advance him before he releaſed him) but in the latter taking a liſt or ſurvey of ſuch Princes as his father Nebuchadnezzar had left under reſtraint at his deceaſe, he took ſpecial notice of Jehojacin among the reſt.

and brought him forth out of priſon.] Heb. *out of the houſe of reſtraint*; as Chap. 37. 15. See Ver. 33. much diſpute and debate there is among Writers, what the reaſon ſhould be why that Chaldean King ſhould ſhew Jehojacin this kindneſs and the Jewiſh Maſters tell us, as was hinted before, becauſe he and Jehojacin had been ſometime fellow-priſoners? but that relation is of as much credit as any other tales that they tell. Some other ſay it was done in regard of his voluntary yielding himſelf unto Nebuchadnezzar, 2 King. 24. 12. whereunto ſome add, that he did ſo by the advice of Jeremy, which God would hereby make to appear that he approved of. But neither do we read of any ſuch advice given by Jeremy to Jeconiah, though to Zedekiah he ſo did, Chap. 38.7, 8. But it may well be thought rather that he did it by his mothers direction, by whom he was in other things in likelyhood too much led. Nor did Nebuchadnezzar, unto whom he ſo yielded himſelf, ever ſhew him any ſuch favour, ſo long as he lived. Others would have it again ſo diſpoſed by Gods ſpecial providence, to fulfil Jacobs prophecy, concerning the continuance of the Scepter with Judah, until the coming of the Meſſias, Gen.49.10. which had failed, ſay they, had not Jeconiah been ſet at liberty to be head of the captivity, in which heads, him and his iſſue after him, being of that ſtock, the government was continued. But what anſwer will theſe men then give to the Maccabee Commanders, who were of another tribe, and yet that prophecy by their government not fruſtrated? Nor doth this therefore give any ſatisfactory reaſon of this kindneſs ſhewed by Evil-Merodac to Jehojacin. If conjectures may be given in a buſineſs ſo uncertain, I ſhould ſuppoſe that Jehojacin being a youth of eighteen years when he was brought captive to Babylon, 2 King. 24.8. and it may well be, well-favoured, and comely withall, and one that had been King of one of the kingdoms of ſpecial note and name in thoſe times. Evil-merodac being alſo but a young ſtripling then, might take ſome liking to him, and ſet his affection upon him: and howſoever during his fathers life, he could not in this kind ſhew it, yet did it, when he had power ſo to do, after his deceaſe. But whatſoever the ground or occaſion on mans part was, which is not eaſie to define, thus God made good, what the Pſalmiſt, whoſoever he were with thankfulneſs, to the amplification of Gods mercy to that people, acknowledgeth, that God gave him, and others of them, at ſeveral times favour in the ſight of thoſe, with whom they were under reſtraint, Pſal.106.46. See Chap.15. 11. Dan.1.9.& 2.48,49. & 3.30. & 6.2,28. Neh.1.11. & 2.8. Act.7.10. In the book of Kings, this is delivered in a more conciſe form, but in Scripture very frequent, *he lifted up his head out of priſon*, for, *he lifted up his head* and took, or brought him *out of priſon*: as more fully here we have it. So, *thou haſt loved*, or *affected, my ſoul from the pit*, for, *thou haſt loved*, or *affected, my ſoul* and delivered it *from the pit*, Eſay 38. 17. See the like, Ver.20.

V. 32. *And ſpake kindly unto him,*] Heb. *ſpake good things with him*; as Chap.12.6. So 2 King.25.8.

and ſet his throne above the throne of the Kings that were with him in Babylon.] Divers whereof it ſeemeth Nebuchadnezzar his father had with him there; before whom he gave Jeconiah the precedency, as ſome think, in regard of the great fame of his anceſtors David and Solomon; but might as well be out of ſome other private reſpect, or affection to his perſon.

V. 33. *And changed his priſon garments:*] Heb. *the garments of his reſtraint*; or, *his garments of reſtraint*; that is, *of the houſe of reſtraint*: as it was more fully, Ver.31. *the priſon*. So 2 King. 25. 29. The like is ſaid of Joſeph when he was to appear before Pharaoh, Gen.41.14. becauſe it was not fit for him to come into the Kings preſence in ſuch ſorry raiment in the priſon he wore. But there ſeemeth more then ſo implyed in it here; to wit, that inſtead of ſuch raiment as had formerly been allowed him, while he was under reſtraint, he had apparel now allow'd him ſuitable to the condition of one of his quality, a Prince living at liberty: as it is ſaid of Joſeph afterward, that the King put him into *a veſt of fine linnen*, Gen.41.42.

and he did continually eat bread before him all the days of his life.] Either he mealed frequently with him; (ſo ſome) as did Crœſus with Cyrus; he was conſtantly at table with him, as was David with Saul, 1 Sam.20.5,27. or he had a table in the Kings court prepared of courſe for him. See of Mephiboſeth the like, 2 Sam.9.7.

V. 34. *And*, or, *for*: the copulative in a cauſal notion, as Chap.51.20. becauſe in theſe words is contained a further confirmation, and fuller explication of what before had been delivered, Ver.33.

for his diet] Or, as concerning *his proviſion*; that is, the proviſion made for him, or aſſigned him: for it is a nominative abſolute, as the like before, Ver.20,21. The word ſignifieth, properly, that which the Latines call *viaticum*, proviſions for a journey; as doth alſo the Latine *commeatus*; whence our Engliſh *meat*: though reſtrained ſometime to *vitall*; whence it is uſed for *a meal*, Prov.15.17. See on Ch. 40.5. here it may well be rendred *proviſion*; though having reference chiefly to diet, yet including alſo all other ordinary accommodations together with it.

there was a continuall diet given him of the King of Babylon,] Heb. *a proviſion of aſſiduity*; that is, *a daily*, or *conſtant proviſion*, as, *a ſacrifice of aſſiduity*, for, *the daily*, or, ſet conſtant *ſacrifice*, Ezr.3.5.

every day a portion,] Heb. *word*, or, *matter*, (as Chap.38.27.) *of a day in its day*. See the very ſame form, Exod. 5.13.

untill the day of his death, all the dayes of his life.] The like manner of forms of ſpeech conceived in the poſitive and privative, or affirmative and negative conjoyned, and both intimating one and the ſame thing, is in Scripture very riſe, and addeth ſome emphaſis to the things ſo related. See Gen. 40.23. Deut.9.7. 1 Sam.1.11. Pſal.118.17. Joh.1.3,20. & 3. 15,16. 1 Theſſ.5.6.

ANNOTATIONS
On the LAMENTATIONS of
JEREMIAH.

The ARGUMENT.

T*He Book of the* Lamentations *was compoſed by* Jeremiah *in the time of the Babylonian captivity. Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the devaſtation of their Land, the deſtruction of their chief City, and of Gods Temple therein with it; the profanation of his holy things in it; and the deplorable condition of all ſorts and States, both during their ſtrait ſiege at home, and afterward in their heavy bondage abroad: complaineth of the manifold ſins and exceſſes of all ſorts; whereby they had enforced God to inflict thoſe judgments upon them; and exhorteth them to patience, under Gods juſt chaſtiſing hand; to repentance of their ſins, the procuring cauſes of thoſe evils; and to inceſſant ſeeking unto God, for the remiſſion of the one, and the removal of the other; with an hopeful expectation of a gracious reſtitution in his due time, and of the righteous execution of his judgment upon thoſe, who now inſulted over them.*

The whole work is conceived in a very artificial frame, full of rhetorical amplifications, and pathetical expreſſions: and for the better help of memory, all of it, (the laſt Chapter onely excepted) is contrived according to the order of the letters in the Hebrew Alphabet; as alſo ſundry of the Pſalms are.

Some of the Jewiſh Doctors affirm that it was penned by Jeremy *in the fourth year of* Jehojakim; *and that part of it at leaſt is that* roll, *that the Prophet at Gods command then compiled, Baruc his Scribe wrote out and read, and Jehojakim burnt,* Jer.36.1,4,10,23. *which at the firſt, ſay they, conſiſted but of theſe three ſingle Alphabets, in the firſt, ſecond, and fourth Chapters: but was afterward new written with addition of a threefold Alphabet, contained in the third Chapter; ſtraining to this purpoſe thoſe terms,* Jer.36.32. there were added unto them many like words; *that is, ſay they, written in an Alphabetical manner as thoſe former were. But this other of them control; and it appeareth to be a very frivolous fancy; for it is apparent, that that* roll *was, according to the charge given the Prophet by God, a large volume, containing the ſum of all thoſe ſermons that the Prophet had preached from the time of his calling to the Prophetical function in the thirteenth year of Joſias,* Jer.1.2. *unto that day,* Jer.36.2. *being about the ſpace of three and twenty years,* Jer.25.3. *the moſt whereof, if not all, we have in likelyhood yet extant: and are both for the ſubject matter, many of them, and for the manner of compoſure generally, much different from this. Others of thoſe great Maſters, whom ſome of ours alſo concur with, ſuppoſe this to be that ſad Poem, or doleful dity, wherein this our Prophet lamented the death and loſſe of that, in ſome regards, matchleſſe King, Joſias, 2 King.23.25. whereof mention is made in the ſacred Annals, 2 Chron.35.25. But of this alſo there is no likelyhood; that ſeemeth to have been loſt: neither doth any mention at all of Joſias cleerly diſcover it ſelf in the whole work, whom yet it ſhould principally treat of, if it were that: and the main ſubject of it is apparently concerning ſuch matters as fell out many years after his deceaſe. And this I thought not amiſſe to ſubjoyn here to remove thoſe miſtakes, which yet ſome of note ſeem to be taken with, as, at leaſt, not unlikely.*

CHAP. I.

Verſ. 1. H*ow doth the city ſit ſolitary,* that was *full of people?*] The firſt alphabet of this doleful lamentation is ſpent in bewailing the ſad and forlorn condition of the Jewiſh State; the inſolencies of her profeſſed adverſaries; the perfidiouſneſſe of her pretended friends, and her own grievous tranſgreſſions, the procuring cauſe of theſe her ſufferings: theſe all interwoven one with another, and ſeconded with prayer unto God for mercy to her, and juſtice againſt them. In this firſt verſe he lamenteth her as in the perſon of a woman, that had been ſometime a ſtately Lady, richly marryed, and abundant in iſſue; but now become childleſſe, a widow, a dejected one, bereaved of children, husband, and ſtate.

How] The word is here not ſo much an interrogative, making a demand, and moving a queſtion, as ſome would have it, (who carry on ſtill the whole tenour of the context in this interrogative form for four verſes together; to all which the anſwer ſhould be at length returned, ver.5.) but as a note rather of admiration and aſtoniſhment, mixt with grief and commiſeration, wondring at ſo ſtrange an alteration, and compaſſionating the party whom ſuch a change had befallen. The like ſee 2 Sam.2.25. Jer.49.25. & 51.41. Chap.2.1. & 4.1. Ezek.26.17. Rev.18.10,16,19.

doth the city ſit] *Sitteth ſhe*; that is, as ſome, *continueth, abideth*; as Deut.5.31.Luk.24.49. or, as others rather, *ſitteth down* on the ground; after the manner of mourners, Ezr.9.3. Chap. 2. 10. See Eſay 3. 26. And it is obſerved by a learned Annotator, that on ſome of Veſpaſians coin the ſtate of Judea is deciphered in form of a captive woman, with a ruful aſpect ſitting under a palm-tree.

ſolitary] Having loſt her daughters, (ſee Jer. 34. 1.) and being bereft of her people, Jer.39.9. not affecting *ſolitude*, as ſome would have it, becauſe mourners commonly ſo do, Jer. 15.17. who ſeem likewiſe to ſtrain both too far, as well this as the former term of *ſitting*; when they would have an alluſion therein to womens *ſitting apart*, during the time of their infirmity, Gen.31.35. Lev.15.19. though to one ſo affected ſhe ſeemeth to be compared, Ver.17.

that was full of people?] Heb. *much of people*; that had many people, was populous: as, *much of treaſures*, for abounding in treaſure, Jer.51.13.

how is ſhe become as a widow?] Having loſt her King, who is to the State as *an huſband* to the wife, as *an head*, Epheſ.5.23. this, ſome Interpreters of note underſtand of Joſiah; as alſo that Chap.4. 20. ſuppoſing this book to be that of Lamentation for his death mentioned, 2 Chr.35.25. and would have all this whole piece ſo far as it concerneth the ſiege and ſacking of the city under Zedekiah, together with the captivity, and other conſequents of it, to be penned in way of prophecy, becauſe of ſuch things in his Sermons under Jehojakim he foretold much before. But this ſeems to me to carry no ſhew of probability at all with it. Zedekiah was a King, though a bad one, in whom the royal State expired. See Chap.4. 20. Some go further, and expound it in regard of God, who ſeemed for a time to have left her, having taken away, and given up into the hands of his enemies, all thoſe viſible pledges of his ſpecial preſence with her, and conjunction to her, and withdrawn his wonted protection from her, in regard whereof ſhe might be ſaid to be, if not *a widow*, ſimply and abſolutely, yet *as a widow*, at leaſt, like a woman, whoſe huſband, though not deceaſed, yet upon ſome diſtaſt and diſcontent liveth apart from her, and looketh no more after her, then as if he had no ſuch relation at all to her. See Eſay 49.14,21.& 50.1.& 54.1,4,6,7.& 62.4.

ſhe that was great among the nations,] The word here uſed is the ſame with that before, but in a notion of *multitude* there, of *greatneſſe* here. Howbeit, the ancient Greek taketh it in the former notion here, knitting this member to the ſecond branch, and rendring the text, *Is ſhe become a widow*, that was *filled with nations?* and ſo making a diſtinct *antitheſis* expreſſed in each branch: ſo the meaning ſhould be, ſhe is become *as a widow*, that is, as a lone woman, Eſay 49. 21.& 60.15. who was formerly frequented with people from all parts round about her. The old Latine alſo, though it take the word in a divers ſenſe from that in the firſt branch, yet carryeth it on to the next limb, rendring the text, *ſhe is become as a widow*, that was *a Lady of nations*: ſhe that had a command over neighbouring nations, or was much reſpected by them, as one of great ſtate and power, while her huſband lived and abode with her, hath now loſt her former either command or eſteem and regard, and ſitteth as a widow that none looketh after, Jer.30.17.

and Princeſs among the Provinces,] Either one that was of chief eſteem among them, or one that had ſome power and authority over them, as that State had ſometime over the Syrians, Philiſtines, Moabites, Ammonites, Edomites, and others, 2 Sam.8.1,2,6,12,14.& 10.19.& 12.29—31. 2 King. 1. 1. & 3. 4. and to this latter the words enſuing add weight.

how is ſhe become tributary?] Firſt to Egypt, 2 King.23.33, 35. then to Babylon, 2 King.24.1. the ſupply is both in the ſecond and third branch from the firſt. So Chap. 3. 1. and 4. 1.

V. 2. *She weepeth ſore*] Heb. *weeping weepeth*; as Eſay 30.19. Jer.13.15. Mic.1.10. So ver.16.

in the night?] In the night, ſay ſome, of her affliction; as Amos 5.8,18,20. but as others rather, having no reſt, night or day; as grief commonly groweth more rife in the night, ſilence and ſolitarineſs then concurring to let looſe the reins to ſuch cogitations and imaginations, as may feed and foment that affection, and to ſtill all that may help to ſtay it, 1 Sam.15.11. Job 7.3. Pſal.6.6.& 22.2. & 77.2,4. Job 30.17. Jer.14.17. Rev.14.11.

and her tears are *on her cheeks:*] Some render the text, *the tears* fall down *upon her cheeks*: but our Verſion hath a more familiar ſupply, and affordeth a notion more emphatical; as if it were ſaid, her cheeks are continually bedewed with tears, as if ſhe had a ſpring of them in her head, Jer.9.1. and they never wanting upon her cheeks. So rather, then as ſome, becauſe as it is with perſons oft in hard ſervices, ſhe had no time or leiſure to waſh them off.

among all her lovers ſhe hath *none to comfort her,*] Her wonted allies and confederates, the Aſſyrians and Egyptians, afford her now no help or relief. See Jer.2.18,19,36,37.& 4.30.& 30.14,& 37.7. Chap.5.8.

all her friends have dealt treacherouſly with her, they are become her enemies.] The Edomites and Moabites, and other neighbouring nations of the ſame ſtock with her, joyn with the enemy againſt her, 2 King.24.2. Pſal.83.6,7.& 137. 7. Obad.7.

V. 3. *Judah is gone into captivity becauſe of affliction, and becauſe of great ſervitude:*] Heb. *greatneſſe of ſervitude*. This ſome, with the Chaldee Paraphraſt, expound, as pointing to ſome of the principal crimes, that had been the procuring cauſes of their captivity; to wit, their cruel oppreſſions of the poorer ſort, and hard uſage of their brethren that ſerved them, Eſay 3.14,15.& 58.3,4. Jer.6.6,7.& 34.11,17. Mic.3. 2,3,10,12. Others underſtand it of ſuch of the people of the land, as either in regard of ſuch oppreſſions from their governours and great ones; or for fear of the enemy invading the country, or the harſh uſage they ſuſtained by them, when they were become maſters of it, had voluntarily betaken themſelves into forrein parts, by a kind of tranſmigration rather then deportation, of which they underſtand the word here uſed. See Jer.6.1.& 40.11. The former agreeth better with the terms of the text, and ſuiteth well with what followeth, Ver.5,8.

ſhe dwelleth among the Heathen,] Or, *ſhe abideth*; as Jer. 40. 6. which ſome underſtand of thoſe Jews, that ſojourned ſometime in forrein parts, Jer.40.11. Others rather of their abiding in captivity at Babylon, and in other ſtrange countries, Pſal. 137.4.

ſhe findeth no reſt] As it is ſaid of the dove in the deluge, Gen.8.9. or, *ſhe hath no reſt: to find none*, for, *to have none*; as Ver.6. Chap.2.9. ſhe is hurried to and fro from place to place, at the pleaſure of thoſe in whoſe hands ſhe is: or ſhe enjoyeth no quiet of mind among them, but is continually in a reſtleſs condition. See Deut.28.65,66. Or, if it be underſtood of voluntary flight, it is as that of Tyre, Eſay 23.12. ſhe findeth no where any quiet abode.

all her perſecutours over-took her between the ſtraits.] They did ſo ſtraitly beſet her people on every ſide, and ſeiz on them, that they had no way to eſcape their hands, Jer. 4. 16, 17.& 23. 25. & 52. 8. An alluſion to the practice either of hunters that ſurprize wild beaſts, or robbers by the high-way ſide, that ſeiz upon paſſengers, when they have gotten them into ſome ſtrait or narrow place, where no means appear any way to decline or avoid them. So had Pharaoh the Iſraelites between the jaws of the cliffs, Exod.14.2,3,9. and ſo met the Angel with Balaam, Num.22.26.

V. 4. *The ways of Zion do mourn,*] They have as ruful an aſpect, as if they mourned, lying waſt, and being over-grown, through want of paſſengers. See the like figurative form of ſpeech, Eſay 24.4. Jer.23.10. Chap.2.8. Joel 1.10.

becauſe none come to the ſolemn feaſts:] As in times paſt with much mirth and jollity, they had wont frequently to do, 1 Sam.10.3. Pſal.42.4. Eſay 30.29. Howbeit, the word here uſed is more general comprehending all ſolemn aſſemblies, as well faſts as feaſts. See on Eſay 1. 14. it ſhould here be the ſingular, but collective; as Chap.2.6. But it may ſeem rather to reſpect here the place of their *ſet aſſemblies*; as Eſay 14. 13. then the *ſet-times* of meeting, which were not many, Lev.23.4. and ſo the ſingular notion may well ſuffice; that place for ſuch ſolemnities deſigned, being but one, Deut. 12.4—6,11.

all her gates are deſolate:] Either her cities; as Jer.34.1. or, the gates of Jeruſalem, Chap. 2. 9. Neh. 1. 3. See Jer. 14.2.

her Prieſts ſigh:] Heb. are *ſighing*. So of the people alſo, Ver.11.

her Virgins are *afflicted:*] Or, are *in heavineſſe*, or *grief*; as Zeph.3.18. where it is made a note of Gods faithful ſervants, of ſuch as he will ſave; that are *in grief* and *heavineſſe for the ſolemn aſſembly*, that is, for the want, or miſs of it: as, *for the fruits*; that is, for want of them, Chap.4.9. The *virgins*, or, *damſels*, are mentioned, becauſe they were wont to be employed at thoſe feſtivities to make mirth, Pſal. 68. 25. See Jer. 31. 4,13.

and ſhe is in bitterneſſe.] Heb. *and* for *her* (a nominative abſolute; as 1 Chr.28.2.) *bitterneſſe* is *to her*; if it be a noun, as 1 Sam.15.32. *it is bitter with her*; if it be a verb, as it may well be. So Ruth 1.13. *bitterneſſe*, for ſore grief, or affliction and vexation of heart and mind, Ruth 1.20,21. So Chap.3. 15.

V. 5. *Her adverſaries are the chief:*] Heb. *are for the head*; as Pſal.18.43. they have the better of her, and rule over her; See Deut.28.13,14,43,44.

her enemies proſper:] See Jer.12.1.

for the Lord hath afflicted her;] Or, *made her to be in heavi-*

neſs; as ver. 3. where the ſame word in another form. So Ver.12.Chap.3.32.

for the multitude of her tranſgreſſions,] As Jer.30.14. See there.

her children are gone into captivity,] Or, *little ones*: ſo the word properly ſignifieth. See Jer.6.11.& 9. 20. the word here the rather uſed to move compaſſion,and make her condition the more lamentable , when even little children are not ſpared,but are carryed and hurryed away in the throng, to paſs among them into forrein parts. Heb. *have walked*,or, *are gone into captivity*: as was before threatned, Deut.28.41, 50. Jer.6.11.and fulfilled accordingly, 2 Chr.36.17. 2 King. 24.14—16. & 25.11. Jer.52.15,27,28. See the form of ſpeech alſo,Jer.30.16.and here again,ver.18.

before the enemy.] Not fleeing from them : as Deut. 28. 25. and as ver.6. but being driven before them like beaſts : as thoſe,2 Chr.28.5,8.

V. 6. *And from the daughter of Zion all her beauty is departed:*] Or,*glory*; as it is rendred,Eſay 5.14. where it is ſaid *to go down*; as here,*to be gone*: Of *the daughter of Zion*, ſee on Eſay 1.8.

her Princes are become like harts that find no paſture;] They are, what for famine, what for fear, clean out of heart , as heartleſs as ſtags or deer, pined away for want of paſture.See Ier.14.3,5.*find none*,for,*have none*; as ver.3. and as, *not to be found*,for,*not to be*,Luk.17.18.See Ier.4 9.The old Latine by miſtake of the vowel-points inſtead of *harts*, or, *ſtags*, ſubſtitutes *rams*; nothing ſo fitly.

and they are gone without ſtrength before the purſuer.]Not being able to make head no more then deer againſt them : no more then deer , out of heart eſpecially , againſt hunter or hound.See Ier.39.4.& 52.7,8.

V. 7. *Jeruſalem remembred in the days of her affliction, and of her miſeries,all her pleaſant things that ſhe had in the dayes of old,*] Or,as ſome render the words, *Jeruſalem in the dayes of her humiliation* (for the verb it cometh of ſignifieth *to humble*) *and of her ejections*,or *exilements*, (ſee on Eſay 58.7.and hereafter,Chap.3.19.) *remembreth* (thinketh now upon) *all her deſireable things*, (ver.10,11.Chap.2.4.) *that ſhe had in times paſt*,or,*formerly*. Heb. *in dayes of antiquity*, or, *of before*. So Chap.2.17. The memory of her former ſtate,wealth, plenty, proſperity,much enhanceth her preſent grief and miſery.So Job 29.Pſal.42.4. The old Latine taking the word, *miſeries*, in a notion of *rebellion*,or,*prevarication*, disjoynteth the text, and jumbleth the words together without any good coherence , which yet Popiſh Expoſitors in vain ſtrive much to make ſomewhat of.

when her people fell into the hand of the enemy,] *Hand*, for, *power* ; as Chap.2.7. 2 Sam.24.14.

and none did help her,] Or,*could help her* : the verb in a potential notion ; as the like, Eſay 46.7. Ier.51.9. none of her own children : See Eſay 51. 18, 20. nor any other from abroad ; among whom,ſome were falſe and perfidious : other too feeble and unable to do ought for her.See on ver.2.

the adverſaries ſaw her,] Or,*her adverſaries look on her*;with a malignant or a ſcornful eye: as feeding their eyes,and delighting themſelves , with the ſight of her preſent miſery: See Pſal.22.17.& 35.21.Mic.4.11.

and *did mock at her Sabbaths.*] Or,*they deride her Sabbaths*, or,*ceſſations*: which ſome expound of the enemies ſcoffing at their religious obſervation of the *Sabbath* : as many heathen Writers do. Others,of their deriding them, in regard of the *ceſſation* of their wonted ſolemn ſervices, which the Temple being demoliſhed, they were conſtrained to intermit. See Pſal.137.3. Others again of the Sabbatical *ceſſation* of their land, lying untilled during the time of their captivity, Lev. 26.34,43. 2 Chr.36.21. The firſt as it is plaineſt, ſo to me it ſeemeth the beſt.

V. 8. *Jeruſalem hath grievouſly ſinned,*] Heb.*hath ſinned ſin*; as Exod.32.30.well rendred,as here, ſo there : and the Chaldee here,as our Verſion there, *hath committed a great*,or *grievous ſin*; for thoſe that would reſtrain it to the ſin of idolatry here, becauſe that was the ſin that they had been faulty in there, do too much needleſly and groundleſly narrow the text. See ver.3.

therefore ſhe is removed,] Heb. *therefore is ſhe for*, or, *unto removing*, or,*wandring* : from a word that ſo ſignifieth, Ier. 4.1. & 15.4. & 24.9. whereof the land of *Nod* alſo had its name,Gen.4.14,16.So ſome of the Jewiſh Doctors,and moſt others,expounding it of the captivity, and removing of them out of their land,as the Chaldee alſo doth : nor doth the Greek ſeem to ſwarve much from this, *therefore is ſhe become unto fluctuation* : and the old Latine,it may be, intended no more , when he rendred it , *therefore is ſhe become unſtable* : though Interpreters that follow that Verſion expound it , ſome,of falling from her former felicity into miſery, Ver. 9. Others,of a reſtleſs,and unſetled diſpoſition ; ſuch as is deſcribed,Eſay 57.20,21. or Epheſ.4.14. Heb. 13. 9. Jam.1.6, 8. Howbeit, ſome other of the Jewiſh Maſters expound it, *is in ſhaking at* ; that is , in deriſion ; one, at whom every one ſhaketh the head ; becauſe from the ſame root come two words differing little from this, that ſignifie both of them a *motion*,or,*ſhaking* : the one, applyed to the *lips*,Iob 16.5. the other,to the head in a notion of *deriſion*,or *mockery*, Pſal. 22. 7.& 44.13.Ier.48.27. Others, conceiving it to riſe from another root, render it, *ſhe is become as a woman ſeperated* for her uncleanneſs: *Nidah*,for,*Niddah* : So is ſuch an one termed,Lev.15,19.Ezek.22.10.& 36.17. or, as ſome, *abominable thing* : for ſo alſo is the word uſed in an abſtract notion, Lev.20.21. 2 Chr.29.5. Ezr.9.11. So ver.17. The word is not in this form elſe-where found ; and though many go the firſt way , yet this laſt receiveth much ſtrength from what preſently enſueth both in this verſe,and the next.

all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſſe,] Her filthineſs is laid open to common view, as it befalleth ſome notorious ſtrumpet,produced and expoſed to publike ſhame and puniſhment ; or as women captives ſo ſtript and contumeliouſly uſed,that they have not wherewith to cover their ſhame : See Eſay 3.17.& 20.4. So is the word *nakedneſſe* commonly taken in Scripture, Gen.9.22,23.Lev. 18.6.Ier.13.22,26.Ezek.16.37.& 23.29.Hoſ.2.10.

yea, ſhe ſigheth, and turneth backward.]For ſhame ; as thoſe in ſuch caſe would do, that have any ſhamefacedneſs , or ſpark of ingenuity at all in them : See Eſay 47. 5. for they ſeem to ſwarve here from the genuine ſenſe, who underſtand the term of *turning back* ; as intimating a want of power to ſtand to it,or to riſe and recover again ; as Ier.46.5.

V. 9. *Her filthineſſe is in her skirts*;] The ſignes and marks of it appear on her garments,are ſeen every where about her, Eſay 3.9.Ier.2.34.Ezek.24.7,8.

ſhe remembreth not her laſt end:] Or,*ſhe remembred not* : She conſidered not, when time was, what the iſſue of her wicked courſes would be,what they would bring her to at laſt : See Deut.32.29. So was it with Babel, Eſay 47.7. and with this people,though fore-warned of it,Ier.2.25.

therefore ſhe came down wonderfully.] From an high pitch of felicity, to the very loweſt degree of miſery : See the like of Babylon,Eſay 47.1.and of this State,Eſay 3.8. Ier.13.18. Chap. 5. 16. want of due conſideration a principal cauſe of her downfal.Heb.*and* (as Ier.3.3. & 6.11.) *ſhe deſcended*, or, *came down* with *wonderments* ; that is,with a deſcent, or coming down of *wonderments* : in plainer terms, with *a moſt wonderfull* coming down,or deſcent : as,by *dreadfull things*, for,*in dreadfull manner*, Pſal.65.8.that is the genuine reſolution and notion of the terms.

ſhe had no comforter :] See ver.2,7.

O Lord,behold mine affliction ;] Some would have here inſerted *She ſaith* ; She ſaith,*See O Lord* ; and ſo again verſ.11. and elſe-where ; but thereof there is no neceſſity : in writings of this kind, interlocutions, and enterchanges of perſons,and abrupt addreſſes to God, are not unuſual : So Gen. 49.18.Eſay 38.14.See the like,ver.11. and the ſame,Pſal.25. 18.See on Eſay 37.17.

for the enemy hath magnified himſelf.] Or , *how* (as Eſay 66.24.) *he magnifieth* himſelf : How they inſult over me,and over thee alſo in me,Deut.32.27.Pſal.35.26.& 38.16.& 140. 8.Ier.48.26,42.Zeph.2.10. a ſupply of the pronoun; as Ier. 48.26,42.Zeph.2.8,10.

V. 10. *The adverſary hath ſpread out his hand upon all her pleaſant things,*] Or, *deſireable things* ; as ver.7,11. He hath ſeized upon all things of price and worth with her , the rich gifts and whole furniture of the Temple,among which thoſe pretious pledges of Gods ſpecial preſence amidſt her , together with the Temple it ſelf,2 King.24.13. & 25.15. See the like Ier.20.5.& 48.20.& 49.21. *The ſtretching*, or, *ſpreading out of the hand*, or, *hands*,is uſed ſometime in a notion of *ſupplication*,Eſay 1.15.ſometime of *invitation*, Eſay 65.2. ſometime of *beneficence*, Prov.31.20.ſometime of *violence*, Eſay 25. 11. and ſo here.

for ſhe hath ſeen] Or , as ſome, *ſurely*, (ſo is the particle uſed,Ier.22.22.& 24.8.) *ſhe hath ſeen* ; hath been compelled to ſee to her grief : So 1 Sam.2.32.

that *the heathen*] Or,how *the heathen* ; the Chaldeans and their complices,Ier.51.51.

entred into her Sanctuary,] Either the holy land,as ſome,ſo called Exod.15.15.which they now poſſeſs as their own, Eſay 63.18.or,the Temple rather,that was ranſackt and rifled together with the city,Ezek.7.21,22.

whom thou didſt command that they ſhould not enter into thy congregation.] Such as were not to be admitted into the body of thy people , Deut. 23. 3. much leſs might preſume to pierce or peer into thy Sanctuary , the ſeat of thy ſpeciall reſidence ; which to the generality and main body of thine own people,excepting ſome few peculiar ones onely, was inhibited,Num.1.51.& 3. 10,38.& 4.15,19,20. See Ezek.44.7. Act.21.28,29.

V. 11. *All her people ſigh*] As well as the Prieſts, Ver.4.

they ſeek bread,] So did they in the ſiege of the city, Jer. 38.9.& 52.6. Ver. 19. and the like in their captivity, Chap. 5. 6.

they have given their pleaſant things] Or, *deſireable things*; as before, Ver.7,10. Nothing was ſo dear or pretious with them, but they were content to part with it for the procuring of food. See 2 King.6.25.

for meat to relieve the ſoul:] Heb. *to make the ſoul come again,* Pſal 23.3. to fetch it again when it is fainting away. See Ver.16,20.

See, O Lord, and conſider;] A ſudden and abrupt ejaculation: in ſuch paſſionate ſpeeches not unuſual. See Ver.9.

for I am become vile.] Or, *how* (as Ver.9.) *I am viſited*: as how the enemy magnifieth himſelf, Ver.9. ſo in how mean and vile an account they have me, Ier. 30. 17. Chap. 3. 45.

V. 12. Is it *nothing to you all ye that paſſe by?*] Heb. *that paſs by the way*: Or rather, *paſſengers of the way!* as Job 21.29. and ſo Chap. 2. 15. Do ye make light of mine afflictions? or, Do ye not regard them, and lay them to heart? as complaining that her calamities were ſo ſlighted by others, and endeavouring to move them to ſome commiſeration of her. See ſomewhat the like form of ſpeech in the prayer of thoſe holy men to God, Neh.9.32. Many read the words by way of enunciation; It is *not to you*: and expound them, ſome, to the ſame effect as before, as a complaint that her ſorrows were ſo ſlighted. Others, as an admonition of them, that had not yet befallen them, that had befallen her. Others again, as in way of well-wiſhing to them, let not that befall you, that hath befallen me. But the interrogative ſeemeth the beſt, and moſt ſuitable to what enſueth.

Behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me. See Dan. 9. 12. Some ſuppoſe an alluſion herein to be unto thoſe inſcriptions upon tombes, wherein paſſengers are wont to be called upon, and invited to conſider of the party deceaſed, whoſe corpſe lies there interred, and of the manner how, or means whereby he came unto his end. But whether ſuch were in thoſe times among that people in uſe, is uncertain. The manner of perſons that ſit weeping and wailing, as wandring out-caſts, by the way ſide, is wont to be no other then is here deciphered, in a proneneſs to acquaint others with their calamitous condition, (ſo Ver. 18.) and to aggravate them in the relation of them, as being ſuch as had never the like been known or heard of before. See Chap.3.1.& 4.6.

wherewith the Lord hath afflicted me] So before, Ver.5. and it is as if ſhe had ſaid, by the tranſcendent greatneſs of mine affliction ye may eaſily perceive, that there is a ſpecial hand and work of God in it. See Eſay 10.5.

in the day of his fierce anger.] Heb. *heat*, or *fervour of his face*, or *noſe*. Of which form of ſpeech, ſee Jer.4.8. So after, Chap.4.11.

V. 13. *From above hath he ſent fire into my bones,*] He hath in his wrath burnt up and conſumed all my ſtrength, as with fire from heaven: *fire*, as Ier.17.27.& 21.14.& 52.13. Chap.4.11. *from above*, for, *from heaven*; as Eſay 24.18. Jer. 25.30. Rom.1.18. alluding to thoſe material fires, Gen.19.24. Job 1.16. and *bones*, for, *ſtrength*, and vigour; as Pſal. 32. 3. & 51.8. Jer.20.9. & 50.17. and therein alſo may be an alluſion to thoſe ſulphureous flames, that pierce deepeſt into the moſt ſolid parts of thoſe bodies below that they light upon, and exerciſe their power moſt upon them: and by *bones* may be underſtood their ſtrongeſt holds and fortifications, wherein the chief of their ſtrength conſiſted: ſo Jer. 49. 27. Amos 1.7,10.

and it prevailed againſt them;] Heb. *it* (that is, the fire) or, *he* (that is, God) *hath overmaſtered* (ſee the uſe of the word, Lev.25.43,46.) *it*; that is, each one of them, to wit, of *my bones*; or, as ſome late Writers of note, *he ruled* it; to wit, the fire: it was not ſo much man, as God himſelf that ſo directed and diſpoſed it; as Joſeph to his brethren, Gen.45.8. As for that Rabbine, who becauſe the word is uſed ſometime for *to take*; as Judg.14.9. would have it ſo taken here, *he hath taken it*; that is, my ſtrength away, or the marrow out of my bones: not unlike that, Job 6. 4. it ſeems over-far-fetcht: either of the former the words will bear.

he hath ſpread a net for my feet;] As Pſal.57.6. Ezek.12. 13.& 17.20.& 32.3. Hoſ.7.

he hath turned me back:] Caſt me down backward: thrown me down, and laid me on my back, Chap.2.1.

he hath made me deſolate, and *faint all the day*.] Or, *faint* (as Ver.22.) *all day long*: continually, without intermiſſion; as Pſal 38.26. & 44. 22. The attribute here uſed ſeemeth to have an eye to the condition of women in the time of their diſeaſe: as that other alſo before, Ver.8. but that there with reference to their legal uncleanneſs; this to that infirmity and faintneſs that is wont then to ſurpriſe them, Lev.15.33. & 20.18.

V. 14. *The yoke of my tranſgreſſions is bound by his hand*;] God hath, for my tranſgreſſions, laid a grievous and heavy yoke of affliction and thraldom upon me, that ſo preſſeth me down to the ground, that I am not able to riſe from under it, and is ſo faſtened to my neck, that I am not able to ſhake it off.

yoke] For vexation and ſervitude; as Gen.27.40. Deut. 48.18. 1 King.12.4,9——14. Pſal.2.3. Eſay 9.4. & 10.27.& 14.25.& 47.6. Jer.2.20.& 5.5.& 27.8,11. & 28.2,4,11,14. & 30.8. Chap.3.27. Ezek.34.27.

yoke of my tranſgreſſions] Procured by them, and laid upon me for them.

is bound by his hand:] It is he that hath impoſed it, and bound it faſt to me. See Ver.12. The word here uſed, ſaith one of the Jewiſh Criticks, hath neither father nor mother in the Hebrew tongue; but the meaning of it is, it is *drawn out*, it is *haſtened*: by the diverſity of notion he giveth unto it, it appeareth how uncertain he was of the ſenſe of it. And another of them telleth us, that though it hath no kindred in their language, yet in the Syrian it is found uſed for to *prick*; and thence a word, but written with a *ſamec*, for *a goad*: but what affinity between *a goad*, and *a yoke*? Yet hence ſome of them would wring out a forced expoſition, as if it were ſaid; that God as with certain *pricks marked* out her tranſgreſſions upon his hands, that he might keep them in mind. So it ſhould be like that Eſay 49.16. A third ſaith, it ſignifieth to *be tied*, or *bound*, *joyned*, or *faſtened*: and this moſt of ours take to, who render it, ſome, it is *compoſed*, or *joyned* together; framed and made up: ſome, it is *impoſed* and laid on: ſome, it is *bound*, or, *faſtened by his hand*; and one of note, conceiving it a complexive form of ſpeech, it is *impoſed*, or *faſtened* to my neck, and held *in his hand*: he hath not onely compoſed and framed it, impoſed or laid it upon my neck, and bound or faſtened it to my neck, but he holdeth it faſt in his hand, as by ſome cord or the like, that I cannot get or ſhake it off, or by any means be rid of it. The Chaldee rendreth it, it is *aggravated*, made hard, heavy and grievous. The old Latine, it hath *watched*: the Author of it ſeemeth to have read *miſhcad*, for *miſcad*; which that Jewiſh Critick ſeemeth alſo to have tripped at, when he rendreth it, it is *haſtned*: having an eye in likelyhood to that, Jer.1.12. where the other word is uſed: but that word in a paſſive form is no where elſe found. The ancient Greek goeth the ſame way; nor doth one of our ancient Verſions ſeem to ſwarve from it: who yet (becauſe the *waking*, or *watching of a yoke* ſoundeth ſomewhat harſh) to qualifie the phraſe, do both alter the terms; ours rendring it, *the yoke of my tranſgreſſions is come at laſt*; and the Greek, *He hath awaked*, or, *watched over mine iniquities*; as Dan.9. 14. But this manifeſtly corrupteth the text, turning *ol*, that is, *a yoke*, into *al*, *upon*, or *over*. That of *binding*, or *faſtening*, which our Verſion followeth, ſeemeth the moſt probable; and this alſo our former Verſions, moſt of them, agree with; ſave that one of them rendreth it, *is faſtened to his hands*; another, *is bound upon his hand*; neither of which ſeemeth ſo plain or familiar, as that, which this our laſt exhibiteth.

they are wreathed,] *They*, that is, the penalties, whereunto by them I have made my ſelf liable, and which God hath juſtly inflicted upon me for them, are made up together as in *a wreath*. The word here uſed is very pregnant and made vigorous: it is derived, as ſome think, from the *boughs*, or *twigs* of trees or ſhrubs, that growing thick together, are *entangled* one with another: ſo termed Gen.40.10. As others, from *threds*, that are *twined* and *twiſted* together to make up *a line*, *cord*, or, *cable*, Eccleſ.4.12. whence a word for *bed-cords* in the Talmud: Or, as others again, from *withs* and *twigs*, that are wreathed together for the making of *baskets*; or as others laſtly, from *nets* and *ſnares* made of *lines* ſo *twiſted*, wherein birds, beaſts, and fiſh, are wont to be *entangled*, or, *weels* made of ſuch *withs* and *twigs*, for the *catching* of fiſh; becauſe in the Chaldee and Syriac, the word is commonly uſed for ſuch *nets*, Job 19.6. Ezek.12.13. & 19.8. and ſuch *baskets*, 2 Cor.11.33. So that the meaning ſeems to be, as if ſhe had ſaid, God hath made up, of thoſe penalties that he had before threatned me with twined and twiſted, or wrapped and wreathed together, as a ſtrong cord, wherewith he holdeth and keepeth me down, or as ſuch a wreath, as is wont to be put about the necks of unruly beaſts, wherewith he holdeth me ſo faſt, that I cannot either get it off, or get out of it, no more then fowl or fiſh, taken in a net or ſnare, which the more they ſtrive and ſtruggle to get free of, the more they do but maſh and entangle themſelves. See Prov.5. 22.& 29.6. Eſay 51.20. Ezek.12.13. The ancient Greek and old Latine joyn ſome part of the former branch with this, rendring the text, *by his hand are they wrapped*, or *wreathed together*.

and come up upon my neck] The wonted place of *yoke*, or *wreath*, Eſay 10.27.& 52.2.Jer.27.2,12.

he hath made my ſtrength to fall:] Heb. *he hath made my ſtrength to ſtumble*; and by a complexive notion conſequently alſo *to fall*: ſo *to ſtumble* as to fall. So Neh. 4. 10. Pſal. 31.10. 2 Chron.25.8.& 28.23.and by *ſtrength* ſeemeth to be underſtood men of *ſtrength*: as, *might*, for men of *might*, and valour, Eſay 3. 25. where the ſame is threatned. See Ver.15.

the Lord delivered me into their *hands*, from whom *I am not able to riſe.*] *Hand*, for, *power*; as Jer.34.20. Heb. *in hands* of thoſe, from whom *I am not able to riſe up*: for the word, *hands*, is in a form of regiment: and there is a defect both of the antecedent and relative: the like whereunto, ſee Jer. 2.8.

V. 15. *The Lord hath troden under foot*] The term *foot* is not in the text; but the word ſignifieth *to tread down*, or *trample upon*; (as Pſal.119.118. where and here alone the word is found in that notion) as men do on a common *path*, or *cauſey*: from whence in this notion the word that ſo ſignifies, ſeemeth to have its original, See Eſay 51.23. *to tread down*, is uſed frequently for to *ſubdue* and *deſtroy*, Pſal.7.5. & 44. 5. & 60.12.Dan.7.7. See another expreſſion of the ſame thing in the laſt branch.

all my mighty men] The word here uſed importeth any *chief*, *eminent*, or *excellent* in that kind, whereof it is uſed, ſee on Jer.50.11.

in the midſt of me.] Or, *with me*; as Jer.46.21.

he hath called an aſſembly againſt me,] An alluſion to the ſummoning of the people to their feſtivals and ſolemn meetings by ſound of trumpet, Num. 10. 2. See Chap. 2. 22.

to cruſh my young men] Heb. *to break* (to deſtroy; as Eſay 14.25.) *my young men*, or *my choice youngſters*; as Eſay 40. 30. before her chief men for place and wealth, fitteſt for civil employments and government: now her *choice youths*, fitteſt for ſervice and military employments, Jer.9.21. & 11.22.& 18.21. & 49.26. & 50.30. And in theſe two ranks is comprehended the whole *ſtrength* mentioned, Ver.14.

The Lord hath troden the Virgin, the daughter of Judah, as in a wine-preſs.] Or, *hath troden the wine-preſs of the damſell the daughter of Judah*: He hath troden her as grapes, in the wine-preſs of his wrath, and ſquiezed out her bloud as wine: See the like expreſſions, Eſay 63.3.Rev.19.15.and of the ſtile of *Virgin* or *damſel* given to Judah, Eſay 37.22.& 47.1.Jer. 31.4.

V. 16. *For theſe things I weep,*] As Ver.2.

mine eye, mine eye runneth down with water,] As Jer.13.17. & 24.17.Chap.2 18. & 3.48. and the ingemination maketh the ſpeech more paſſionate: *mine eye, mine eye*: as, *mine head, mine head*, 2 King. 4. 19. and, *my bowels, my bowels*, Jer. 4.19.

(becauſe the Comforter that ſhould relieve my ſoul, is far from me;] Becauſe God that ſhould comfort me (Heb. *bring back*, or *fetch again my ſoul*; as Ver.11.Pſal.23.3.) by his word and Spirit, as he had wont to do, hath now withdrawn himſelf and ſtandeth aloof off from me, Pſal.10.1. Chap.3.43,44. Yet the words may be taken more generally, and ſeem ſo to run in the text; *becauſe there is far from me a comforter*, or reliever of my *ſoul*, that is, *of me*; as Pſal.3.2. becauſe they keep aloof off, all that ſhould comfort or relieve me, (as Pſal.38.11. & 88. 18.) there is none at hand to perform either office to me, Verſ. 1, 2, 17, 21. ſo Pſal. 22. 11. & 142. 4. Eſay 51. 18,19.

my children are deſolate, becauſe the enemy prevailed.] They that ſhould relieve me, are themſelves deſtitute of ability to help and relieve themſelves; the enemy proving too ſtrong for them, and having prevailed againſt them. So the ſame term is uſed; Exod. 17. 11. Pſal. 65. 3. See Eſay 51. 18,20.

V. 17. *Zion ſpreadeth forth her hands,*] As craving help, or ſeeking relief and comfort; as Pſal.143.6.Jer.4.31. there is a particle in the Hebrew before the word, *hands*, from whence ſome, as well Jewiſh, as others, have taken liberty to coin a ſtrange and uncouth interpretation of the text, thus rendring the words; *ſhe breaketh*, or *diſtributeth* bread *with her hands*: not to others, as Prov.31.20. but to her ſelf; as wanting thoſe that ſhould in this mourning condition perform that office to her. See on Jer. 16. 7. But one of the Jewiſh Maſters well obſerveth, that the particle here uſed is oft redundant; as Pſal.65.4.& 80.5.Eſay 26.4.& 40.10. Jer. 17.3.Hoſ.13.9.

and there is *none to comfort her:*] Heb. *there is not a comforter to her*, or *for her*. See Ver.16.

The Lord hath commanded concerning Jacob, that his adverſaries ſhould be *round about him.*] Becauſe they regarded not to keep Gods charge, to obſerve his commands, Ver.18. God therefore by a ſecret inſtinct gave it in charge to their enemies, and made out a commiſſion to them, commanding them (as Eſay 10.6.Jer.34.22.) to beſet and begirt them on every ſide, Jer.4.17. So Jer.49.5. and 50.15,29. See Ver. 3.

Jeruſalem is as a menſtruous woman among them.] Or, *as an abomination*; as a perſon ſevered from the ſociety or acceſs of any; ſuch an one as every one ſhunneth, that none can abide to come neer: or, as ſome abominable thing, ſo vile and foul, that none can endure once to touch, for being polluted and defiled therewith. See Lev.15.19——27. & 20.21. Ezek.17.19,20.& 36.17.and before, Ver.8.

V. 18. *The Lord is righteous,*] Though ſhe complain of Gods harſh and ſevere carriage towards her, and ſharp dealings with her; yet ſhe acknowledgeth Gods juſtice therein, and that ſhe had ſuffered no more then what ſhe had juſtly deſerved, and had procured to her ſelf by her ſins. So Dan.9.7. Neh. 9. 33. Pſal. 119.137. and 145. 17. Jer. 12. 1.

for I have rebelled againſt his commandement.] Heb. *againſt his mouth*; that is, *againſt the words of his mouth*; as Job 23. 12. Or, *the law of his mouth*, Pſal.119.72. as it is in thoſe places more fully expreſſed. See the like reaſon of affliction rendred, Pſal.107.11.

hear, I pray you, all people, and behold my ſorrow;] See before, Ver.12.

my Virgins and my young men are gone into captivity.] Or, *my damſels and youths*. See Ver.3,4. no ſex or age hath been ſpared, 2 Chr.36.17.

V. 19. *I called for my lovers, but they deceived me;*] Or, When *I called to my lovers, they failed me*; as Chap.3.55. See Ver.2.Jer.22.20.& 30.14.Job 19.13——19.

my Prieſts and mine Elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.] They periſhed through famine, wanting food to relieve them, and not meeting with, but miſſing of what they ſought for, Chap. 2.10,19. Jer.14.18.& 38.9.See Ver.11. Heb. *and they brought back*, or *fetcht again their ſouls*, for, ſo *to do*, or, *that they might* ſo do; as Joſh.24.9. 2 King.4.42,43.Mal.1.19. Or, *wherewith they might* ſo do; as Pſal.109.19. Of the form of ſpeech, ſee on Ver.11,16.

V. 20. *Behold, O Lord, for I am in diſtreſſe,*] Or, *In what diſtreſſe* I am: Or, *how* I am *in diſtreſſe*. See Ver.9,11.

my bowels are troubled;] They boil and work within me, as the ſea, Job 41. 31. Or, as waters that become thick and miry, when they are much ſtirred and troubled, Eſay 57.20. Ezek.34.18. for from thence is the word taken, Job 16. 16. Pſal.46.3.See Eſay 16.11.Jer.48.36.So Chap.2.11.

mine heart is turned within me;] Heb. *in the midſt of me*; as Pſal.39.10.& 55.4.& 109.22.Jer.23.9. Or, *my heart turneth it ſelf up and down*: it cannot reſt or be quiet; for theſe paſſives have oft a reciprocal ſenſe; as Jer.36.19. See the ſame expreſſion applyed to God himſelf, Hoſ.11.8.

for I have grievouſly rebelled;] Or, *becauſe*; as Ver. 16. Heb. *rebelling rebelled*: ſhe aggravateth her own ſin; as David his, 2 Sam.24.10.

abroad the ſword bereaveth,] Or, *bereaved*, ſlew: without the city the ſword made havock. See Deut.32.25. Jer.6. 25. & 14,18.Ezek.7.15.

at home there is *as death.*] Or, there was within the city famine, Ver.11,19.as bad as death by the ſword, or worſe rather, Chap.4.9.See 2 King.25.3.Jer.52.6.

V. 21. *They have heard that I ſigh,* there is *none to comfort me,*] My pretended friends, though they heard of my doleful condition; yet would none of them afford me any relief or comfort. See Ver.2,16,17,19.for the ſame things in paſſionate ſpeeches are oft repeated. See 2 Sam. 18. 33. though there want not that expound this of her profeſſed adverſaries, they have heard of my diſtreſſed and diſconſolate State, that there is none to comfort me; even all mine adverſaries have heard of theſe ſtraits, that I am in, and rejoyce to hear how thou haſt dealt with me. But the former floweth from the text more freely.

all mine enemies have heard of my trouble, they are glad] Or, *and are glad*: my miſeries are matter of joy to them. So Pſal.38.16.& 40.15.Jer.48.27.Ezek.25.6.

that thou haſt done it:] That thou haſt dealt thus harſhly with me, and given me up to the mercy of my mercileſſe adverſaries, Eſay 47.6. or, as ſome read the words, *but* (as Jer. 31.33.& 43.3.) *thou haſt done it*, and I muſt bear it; as Pſal. 39 9.Mic.7.9. there is a defect of the pronoun; as Pſal. 22. 31.& 109.27.

thou wilt bring the day that *thou haſt called,*] Or, *proclaimed*; as Dan.3.4.& 4.14. that is, publiſhed by thy Prophets, Eſay 13.& 14.& 46.& 47.Jer.25.12,13.& 29.10.& 50.& 51. Thou haſt ſet a certain time, and that in his due ſeaſon ſhall come, wherein thou wilt both relieve and deliver thy people, and take vengeance on thoſe that now in their calamities inſult over them, Prov.24.17,18.Jer.51.49.Chap.4.21. Mic.7.9,10. See Jer.50.31.

and they ſhall be like unto me.] Or, *them* (as Chap.51.7.) that

ſhal

ſhall befal them, that is now befallen me; they ſhall fare then as I now do, Pſal.137.8. Jer.50.15,29 & 51.24.

V. 22. *Let their wickedneſſe come before thee:*] Be remembred by thee, to take vengeance upon them for it. See the like pathetical imprecations, Pſal.109.14,15. & 137.8,9. Jer.18.23. Chap.3.64.

and do unto them, as thou haſt done unto me for my tranſgreſſions:]. Let them drink of the ſame cup, that I have drunk of, Eſay 51.22,23. Jer.25.28,29.

for my ſighes are *many,*] Or, *great*, and *grievous*; as Deut. 31.17,21.

and my heart is *faint.*] As Eſay 1.5. Jer.8.18. See Verſ.13.

CHAP. II.

Verſ. 1. H*Ow hath the Lord covered the daughter of Zion with a cloud in his anger,*] This ſecond ſingle Alphabet conſiſteth much of the ſame ſubject, ſome further amplifications only added, with the former; being ſpent moſt of it in complaints of the grievouſneſſe of their forepaſſed and preſent calamities, Ver.1—20. and ſhut up with ſome addreſſes unto God, ver.20—22.

How] Theſe paſſionate interrogations, as Chap.1.1,2. & 4.1. are very vigorous, and add much force and life to the things ſpoken of, of what kind ſoever; as intimating them to be matters beyond expreſſion. So Pſal.3.1,2. & 31.19. & 139.17. Rom.11.33. 1 Pet.4.17,18.

covered with a cloud] Or, *with a thick cloud.* Heb. *thickned*, or, *clouded:* for it cometh from a word that hath a notion of *thickneſſe*, Jer.52.21. and ſignifieth not *a cloud* ſimply, (there is another word for that) but *a thick cloud*, Exod.19.9. Eſay 25.5. and the Prophet may ſeem to have coined the word of purpoſe, to expreſſe the darkſome and gloomy condition of his people in their preſent calamity, into which they were brought out of that lightſome eſtate and ſun-ſhine of proſperity, that they had formerly enjoyed: for the word is no where found but here; and it is by ſome not altogether improbably deemed, to have in way of oppoſition ſome glance at that glorious bright and reſplendent cloud, wherein God appeared, as a ſign of his gracious preſence and protection, on Mount Sion, at the dedication of the Temple, 1 Kings 8.10. alluded to Eſay 4.5,6. See the like expreſſions, Chap.3.2. Joel 2.2. Amos 5.18,20.

and caſt down from heaven unto the earth the beauty of Iſrael,] Or, how *hath he thrown down*, &c. ſupplyed from the former branch; as Chap.1.3. *from heaven to earth.* A proverbial expreſſion of a great and grievous downfal from the higheſt pitch of proſperity, to the loweſt degree of adverſity and miſery. So Eſay 14.12. Obad.4. Mat.11.23. a defect of the particle of motion to a place, as 2 Sam.24.20. Eſay 49.33. Jer.2.10.

and remembred not his footſtool in the day of his anger?] The whole earth is in general termed *Gods footſtool*, Eſay 66.1. but the land of Iſrael in a ſpecialty, as ſome think, here, in reſpect of other lands: but in it more ſpecially his Temple, and the Ark therein, 1 Chr.28.2. Pſal.99.5. & 132.7. which God not ſpared, but had ſuffered to be ſurpriſed by the Chaldeans; as before by the Philiſtines, 1 Sam.4.11. Pſal.78.60,61. and that, at this ſecond time without recovery.

V. 2. *The Lord hath ſwallowed up all the habitations of Jacob;*] Deſtroyed the whole country and all his cities. So verſ.5. See of the metaphor, Eſay 49.19. Some Interpreters of prime note continue the interrogative in this Verſe, and ſo forward all along unto ver.12. but of that there ſeemeth no neceſſity.

and hath not pitied;] So ver.17.

he hath thrown down in his wrath the ſtrong holds of the daughter of Judah:] So Pſal.89.40. Ver.5.

he hath brought them *down to the ground:*] Heb. *made them touch the ground;* as Eſay 25.12.

he hath polluted the Kingdome and the Princes thereof.] Dealt with it and them as with a thing polluted and unclean, Eſay 29.12. or, as with a thing no more ſacred and inviolable; by delivering them up into the power of profane people, 1 Sam. 26.9. Pſal.89.39,40. & 74.3. Eſay 43.28.

V. 3. *He hath cut off in his anger all the horn of Iſrael:*] Heb. *burning heat*, or, *fervour*, *of face*, or *noſe*; as Deut.29.24. Chap.1.12. and, *horn*, for, glory and ſtrength, 1 Sam.2.1. Pſal.75.10. Jer.48.25. royal majeſty eſpecially, Pſal.89.24. & 132.17. So ver.17.

he hath drawn back his right hand from before the enemy;] Heb. *he hath cauſed his right hand to turn back.* This ſome underſtand of Gods right *hand*, Pſal.17.7. & 44.3. & 118.15,16. and expound it of his withdrawing from them his powerfull protection and ſuccour, upon the enemies approach, which he was wont formerly to afford them, Pſal.74.11. and this may ſeem backed with what followeth, Verſ.4. Howbeit, I conceive it may well be underſtood of *his*, that is, Iſraels, *right hand*; that God had cauſed his hand *to turn backward*; for though God be ſaid to *withdraw his hand*, even *his right-hand*; in that place of the Pſalmiſt: yet is he no where ſaid to *turn it backward*: but as one is ſaid *not to draw back his hand*, when he goeth on conſtantly in the purſuit of his enemies, Joſh.8.26. ſo is he not unfitly ſaid *to withdraw*, or, *turn his hand backward*, when he ſurceaſeth either to purſue, or oppoſe them, and fleeth away before them: and God is ſaid *to cauſe their right hand to turn back*; as elſewhere *to turn the edge of their ſword*; when he doth *not* enable them *to ſtand to it in fight*, Pſal.89.43. And this I take to be the genuine ſenſe of the place.

and he burned againſt Jacob like a flaming fire, which devoureth round about.] *he*, that is, God in his wrath: or, *it*, that is, *the fervour of his anger*, beforementioned, (ſo one of the Jewiſh Doctors, not amiſſe) *hath burnt*, as Pſal.79.5. & 89.46. Heb. *like a fire of flame*; as Eſay 4.5. *it hath devoured round about*, Eſay 42.25. So Pſal.50.3. & 97.3.

V. 4. *He hath bent his bow*] To wit, againſt him. So Chap. 3.12. Pſal.7.12. Heb. *trod it*; as Jer.50.14.

like an enemy:] Being conſtrained ſo to carry himſelf toward them by their ſins, Eſay 63.10. Jer.30.14. So verſ.5. See the like complaint of Job; but in another caſe, Job 13.24. & 33.10.

he ſtood with his right hand as an adverſary;] Heb. *he was ſet*; in hoſtile manner; as the Angel againſt Balaam, Num. 22.23,31. having his *right hand* furniſhed with deadly weapons to fight againſt them, whom he was wont to fight for againſt their foes, Eſay 63.10. Jer.21.5. So Chap.3.3.

and ſlew all that were pleaſant to the eye, in the Tabernacle of the daughter of Zion:] Heb. *all deſireable of the eye*; as Chap. 1.10. but there of jewels and treaſure: here of perſons, as Ezek.24.16. for youth, perſonage, place of dignity, or otherwiſe conſpicuous and deſireable. See 2 King.24.7,18—22. Chap.1.15. Jer.9.21. and of the term *tabernacle*, ſee Jer. 10.20.

he poured out his fury like fire.] See Jer.6.11. & 10.25. Chap. 1.13. Ver.3.

V. 5. *The Lord was as an enemy:*] See on Ver.4.

he hath ſwallowed up Iſrael; he hath ſwallowed up all her pleaſant palaces:] See ver.2. Jer.9.21.

he hath deſtroyed his ſtrong holds;] So alſo Ver.2.

and hath encreaſed in the daughter of Judah mourning and lamentation.] Two terms riſing from the ſame root joyned together to expreſſe an eminency of lamentation. See the ſame, Eſay 29.2. and expreſſions of the like, Nahum 2.12. Zeph.1.15.

V. 6. *And he hath violently taken away his tabernacle, as if it were of a garden;*] *He hath violently taken away* (as the word is uſed Jer.13.22. thrown down and removed) *his tabernacle*, (his Sanctuary or Temple, ſo termed, Pſal.27.5. & 31.20. & 76.2.) *as of a garden*; that is, as a ſhade, or hovel of *a garden:* ſome ſuch ſorry thing as the Keeper or gardiner ſetteth up in a garden, wherein to repoſe himſelf, Job 27.18. Eſay 1.8. a defect of the noun regent to be ſupplyed from the former branch, as the like, Pſal.18.33. & 103.5. Eſay 5.29. & 63.2. Jer.50.9. howbeit, the ſupply need not be preciſely the ſame, but of ſomewhat proportionable thereunto; as Dan.4.33. Some render it, *his hedge*, or *fence*; becauſe the word it cometh of, ſignifieth as well to *protect*, or *fence*, as to *hide* and *cover*: and expound it of Gods withdrawing his protection from them, Pſal.5.12. & 80.12. & 89.40. Eſay 5.5. But I find not where the word is uſed for *an hedge*; and the former ſorteth better here with what followeth.

he hath deſtroyed his places of the aſſembly:] Heb. *his aſſembly*, or, *ſet place of aſſembly*; put collectively, as ſome, for his places of aſſembly: not the Temple onely, but the Synagogues alſo, as Pſal.74.7,8. but he ſeemeth here more ſpecially to intend that of Jeruſalem on Sion. See Chap.1.4.

The Lord hath cauſed the ſolemn feaſts and Sabbaths to be forgotten in Zion;] The places wherein people were wont to meet on ſuch dayes, and for ſuch purpoſes being demoliſhed.

and hath deſpiſed in the indignation of his anger the King and the Prieſt.] For the enemy ſpared neither, ver.20. Chap.4. 16. & 5.12. the words are indefinite *King and Prieſt*; but yet they ſeem to have a more ſpecial eye to the deſpiteful uſage of Zedekiah, Jer.52.10,11. and the ſlaughter of Seraiah the chief Prieſt, Jer.52.24,27. *indignation of wrath*, for, *wrathful indignation*: as, *fervor of wrath*, for, *wrathful fervour*, Chap.1.12.

V. 7. The *Lord hath caſt off his Altar:*] That was as his ſtanding boord or table, Ezek.41.22. but was demoliſhed together with his houſe the Temple.

he hath abhorred his Sanctuary:] Or, *diſſolved*, or, *deſtroyed*; as the word is uſed, Pſal.89.39. and the word is no where elſe found in Scripture.

he hath given up into the hand of the enemy the walls of her palaces;]

laces:] Heb. *ſhut up in* their *hand*; given up wholly unto, and left in their power: as Pſal.31.8. Chap. 1. 7. as well the Kings and Princes palaces, as the Temple his own, Ier.52. 13. So Ver.5. *the walls* of them, becauſe the principall parts of ſtrength that ſhould ſecure the reſt. So ver. 8. Amos 1. 7,10.

they have made a noiſe in the houſe of the Lord, as in a day of a ſolemn feaſt.] The enemy is now as loud in blaſpheming of God with ſhouting and ſounding their triumphant ſongs to his diſhonour in his houſe, as his own people had wont to be in ſinging of hymnes and Pſalms of praiſe there, at the ſolemn feaſts, to his honour, Pſal.74.3,4. with 81.1,2,3.

V. 8. *The Lord hath purpoſed to deſtroy the wall of the daughter of Zion*:] Or, *The Lords purpoſe was* to do it: and what he was reſolved upon, he hath done, ſee Verſe 17. *the wall*; as before, Verſe 7. becauſe the chief ſtrength of a city: So verſe 18.

he hath ſtretched out a line;] He hath ſtretched out over Jeruſalem the line of deſtruction: not ſuch a line, as workmen uſe to mete out their building by, to make it proportionable to their model; but ſuch a line, as they uſe to mark by, what is to be cut off, and how far to be demoliſhed: See 2 Sam.8. 2. ſo ſome; or, as others, a levelling line, to level the ground with, where the city ſometime ſtood, and to lay it all eaven: See the like expreſſions, 2 King. 21. 13. Eſay 34. 11. As for thoſe conceits that a learned Writer here ſuggeſteth either of *a cord*; wherewith a beaſt is tied to be led to the butcher; or of *a line* of exact juſtice, in rendring to perſons delinquent according to their demerits, Eſay 28. 17. they ſeem both to ſwarve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from deſtroying:] Or, *he withdrew not his hand*: as Joſh.8.18,26. See on verſe 3. he gave not over untill he had ruined all. Heb. *from ſwallowing up*; as verſ.2,5.

therefore he made the rampart and the wall to lament,] Or, *but he made*, or *untill he made*, (Heb. *and*; but ſo the copulative is uſed, Ier.23.12. Dan.12.12.) *bulwark and wall* (Eſay 26.1.) *to mourn*, as Chap. 1. 4. Eſay 24. 4. Ier.4.28. and 23.10.

they languiſhed together.] Or, *fainted*; and were made to fall, as a man doth when he fainteth away: See the like expreſſion, Eſay 24.4. & 33.9. Jer.14.2.

V. 9. *Her gates are ſunk into the ground*;] The Jewiſh Doctors upon the place, out of their Talmudiſts, tell us ſtrange ſtories, of the gates of Jeruſalem ſinking down into the ground, that they might not come into the enemies power, becauſe they were the work of David's hands: And ſome of ours run as wildly wide another way, expounding it of the Prieſts and Judges that were wont to ſit in the gates, Chap. 5.14. I conceive no more to be meant, then that the gates were thrown down to the ground, and lying along there, (ſuch of them, and ſuch parts of them, as had eſcaped the fire, Chap 1.4. Neh.1.3. & 2.3,13,17.) were buried in the rubbiſh when the walls were demoliſhed: See Neh. 2.13,14. and 4.10.

he hath deſtroyed and broken her bars;] *He*, that is, *the Lord*, verſe 8. or, (the verb taken indefinitely; as Iob 7.3. Habb.3. 17.) *her bars are deſtroyed and broken*; the bars that kept faſt the gates, Pſal.107.16. Ier.51.30.

her King and her Princes are *among the Gentiles*:] Zedekiah, and ſuch of his Princes as eſcaped the enemies ſword, are abroad in captivity, 2 King.25.7. 2 Chr.36.20.

the law is *no* more:] Heb. *Is not*; as Ier.31.15. It is neither read nor regarded, neither publikely taught, nor conſtantly kept: Yea the Tables of it loſt, and the Volumes burnt together with the Temple: They are now juſtly deprived of it, that little regarded it before time when they had it, Ier.5. 4,5. & 8.8,9. Hoſh.8.12. Habb.1.4. A learned Annotator annexeth this clauſe to the fore-going member, thus rendring the words, *Her King and her Princes are among the Heathen, without Law*: that is, deprived of authority and legiſlative power: but when a plain and familiar ſenſe freely offereth it ſelf, it is but loſt labour to ſeek out one further fetcht, and leſſe probable.

her Prophets alſo find no Viſion from the Lord.] *Find none*, that is, *have none*; as Chap. 1.3.6. See the like complaint, Pſal. 74. 9. and the ſame menaced, Ezek. 7. 26. Mic. 3. 6.

V. 10. *The Elders of the daughter of Zion ſit upon the ground*,] Not in thoſe chaires, and on thoſe ſeats, wherein they were wont to ſit in judgment, Pſal.122.5. Mat.19.28. & 23.2. See Chap.5.14.

and *keep ſilence*:] Or, *they are ſilent*; they paſs no ſentence now as they had wont to do, Deut.17.9,11.

they have caſt up duſt upon their heads:] In token of extream grief; as on ſuch occaſions was uſual with them, Iob 2. 12. 2 Sam.13.19. Eſay 15.3. Ier.48.38

they have girded themſelves with ſackcloth;] Or, *they are girt with ſackcloth*. Heb. *ſacks*: ſo Ier.4.8. & 49.3.

the Virgins of Jeruſalem hang down their heads to the ground] Out of ſhame, grief, and confuſion; as Eſay 5.15. See Ier.14. 2,3. Zach.1.21. as the contrary is made a note of alacrity and cheerfulneſſe, of courage and confidence, Pſal.110.7. Luk.21. 28. See Chap.1.4.

V. 11. *Mine eyes do fail with tears*;] As Pſal. 6.7. See Chap.5.17.

my bowels are troubled,] See Chap.1.20.

my liver is poured upon the earth;] My gall or choler is caſt up; as with extremity of grief, mixt with indignation, is oft done: So Iob 16.13. *my gall is poured upon the ground.* They ſtrain the text too far, who would give it an hyperbolical notion, as if it were ſaid, all the bloud is gone from my liver, the forge wherein it is framed, and is ſpilt upon the ground: and they much more, that go further, expounding it, as if it were ſaid; my belly is broken, and my bowels poured out, as it was with Judas, Act.1.18. as alſo they warp it no leſſe, who, becauſe the *liver* is deemed the ſeat of deſire and delight, would have the meaning to be, all my deſires or delights are gone, though they are all fallen to the ground, all come to an end; as it is with the dead, Eccl.9.6.

for the deſtruction of the daughter of my people,] Heb. *breach* as Chap.3.47. Ier.4.20. Of the term *daughter*, ſee on Ier. 9.1,

becauſe the children and the ſuckling ſwoon in the ſtreets.] Or, *faint*, and go away, for want of food. Heb. *are covered*, or *overwhelmed*. See on Eſay 57.6. and it may ſeem to be a borrowed form of ſpeech, taken from that miſt or cloud that cometh before the eyes of thoſe that are fainting or ſwooning, and taketh away their ſight. See Eſay 25.7. Of the *children* and *ſucklings*, ſee Ier.6.11. & 9.20. & 44.7.

V. 12. *They ſay to their mothers*,] Or, *ſaid*; as of a thing paſt, in the time of the ſiege: they called to them for food, Chap.4.4.

where is *corn and wine?*] Meat and drink, *corn*, for, *bread*, as Zach.9.17. as *bread*, for, *bread-corn*, Eſay 28.28.

when they ſwooned as the wounded in the ſtreets of the city,] Being in a like condition, as bad, if not worſe, the one with the other. See Chap.1.20. & 4.9.

when their ſoul was poured out into the mothers boſome.] Heb. *poured out it ſelf*; as Job 30.16. when they went away in their mothers laps, wanting wherewith to relieve them, Ch. 4.9. verſe 11.

V. 13. *What thing ſhall I take to witneſſe for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?*] What arguments ſhall I uſe wherewith to comfort thee, or to convince and perſwade thee, that thou haſt not ſo much cauſe of grief as thou pretendeſt? Or rather, What example ſhall I give of any that have been in like miſery? that may be a fit parallel to thy preſent calamitous condition? ſo Eſay 51.19. Chap.1.12. Nah.3.7. Of the terms here given her, ſee Eſay 37.22. Chap.1.15.

for thy breach is great like the ſea;] As vaſt and wide, as the ſea is broad, Job 11.9. or rather, as a breach of *the ſea*: the word *breach* ſupplyed from the former branch: See the like on verſe 6. ſuch a breach as not ſome ſmall river, but the ſea is wont to make, when it hath rent aſunder and got thorow the ſea-walls, that before kept it out; ſuch as cannot be made up again. See the like, Ier.51.42. Ezek. 26. 3. Iob 30.14.

who can heal thee?] Heb. *ſhall heal thee*: the verb in a potential notion; as Ier.55.9.

V. 14. *Thy Prophets*] Not mine, ſuch as I ſent to thee; but thine own, ſuch as thou hadſt choſen to thy ſelf, and waſt willing to be led by, Ier.2.8. & 5. 31. & 14. 13, 14. & 29. 8,15.

have ſeen vain and fooliſh things for thee,] Heb. *vanity, and unſavoury*, or *without reliſh*, Iob 6.6. that is, viſions of *vanity*, and ſuch as were not ſound and unſavoury: the noun ſupplyed from the verb; as Ezek.13.11. They took upon them to be ſeers, but ſaw not what they ſhould ſee, and told what they ſaw not, nothing but vain and frivolous ſtuff, the froth of their own fancies, Ier.23.16,26. & 27.14,15.

and they have not diſcovered thine iniquity to turn away thy captivity:] They laid not thy ſins before thee, to bring thee to repentance, whereby thy preſent miſeries might have been prevented, Ier.6.13,14. & 8.11. & 23.17,22.

but have ſeen for thee falſe burdens, and cauſes of baniſhment] Heb. *and*; as Ier.52.8,16. and *burdens of vanity, and of expulſions*; that is, ſay ſome, *burdenſome*, or ſad and heavy prophecies, (as Eſay 13.1.) but falſe ones, againſt the enemy, againſt Babylon, Ier.28.2——4,11. & 29.21,31. But the word ſeemeth here to be taken in a larger ſenſe; as Prov. 31.1. Zach. 12.1. for any *ſpeech, leſſon, ſermon*, or *ſaying, uttered*; as the verb, whence it cometh, is uſed for *to take up*; that is, *to utter, report*, make uſe of in ſpeech or diſcourſe; as Exod. 20.7.& 23.1.Num.23.7,18.& 24.3. Eſay 23.7. & 14.14. and the meaning is, ſuch falſe and flattering ſermons or propecies, as were a means of heartning the people on, and hardning them in their ſinful courſes, and conſequently of procuring their captivity, Eſay 3.12.Ier.23.14,15,17,31,32. and 27.9,10.

V. 25. *All that paſſe by thee clap their hands at thee:*] Heb. *Paſſengers of the way* (as Chap.1.12. Pſal.89.41.) *clap at thee*, or, *over thee*, with *the hands*; to wit, in way of deriſion and contempt, Iob 27.23. See Chap.1.18. the pronoun is wanting; as Ier.6.3.& 20.11.

they hiſſe and wag the head at the daughter of Jeruſalem,] The like notes of deriſion; of the former whereof ſee Ier. 25.9.& 29.18.Ver.16. Of the latter, 2 King.19.21 Pſal.22.7. Eſay 37.27.Mat.27.39.See Chap.1.8.

ſaying,] Supplyed, as Ier.51.14.

Is *this the city that men call the perfection of beauty?*] As Pſal.50.2.

the joy of the whole earth?] Or, *land*; as Eſay 5.8. & 6.12. So Pſal.48.2. See of Tyre, Eſay 23.7. and of Babylon, the like, Ier.51.41.

V. 16. *All thine enemies have opened their mouth againſt thee*,] Or, *widened* it; as in mocking is wont to be done, Job 16.10.Pſal.22.13.Eſay 59.4.Chap.3.46.

they hiſſe] As Ver.15.

and gnaſh their teeth:] In diſdain and deſpite; or, indignation joyned with ſcorn, Job 16.9.Pſal.35.16.& 37.12. & 112. 10.Act.7.54.

They ſay, We have ſwallowed her *up:*] So Pſal.35.25. the ſame term ſee alſo, Pſal.56.2. (where the like defect of the pronoun) & 124.3.Prov.1.12.Ver.2,5.

certainly this is the day that we looked for; we have found, we have ſeen it. That which we have long looked for, and much deſired, having at length compaſſed, we now behold with delight. See Pſal.35.21. & 59.10. & 92.11. Job 16.9. Mic. 4. 11.Chap.1.7. The pronoun demonſtrative in the former branch for the verb ſubſtantive; as Eſay 66.1. Jer. 10.19. and a defect of the pronoun *it*, in the latter; as Jer. 12.11. & 17.21. Yet the text may thus be rendred, *this the day that we expected, we have found, we have ſeen; this the day*: as, *him the child*, Exod.2.6. and, *him the wicked one*, Prov.5.22.

V. 17. *The Lord hath done that which he had deviſed:*] Or, *performed* (as Chap.1.21.) *what he purpoſed*: as the like word was before rendred, Ver.8. See the like, Jer.51.12,29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Eſay 10.12.) that *decree*, or *edict*, *of his*, (as the like word is uſed, Eſt.1.15. and 9.32.) *which he had enacted* (as Deut.33.4.) *long ſince*. Heb. *from dayes of antiquity*, or, *foretime*; as Chap.1.7. Eſay 37.26. the menaces that by Moſes he long ſince denounced, and annexed in way of ſanction unto thoſe Lawes that then he preſcribed his people, at his taking of them into covenant with him, Lev.26.16,&c. Deut.28.15,&c. to which may alſo be added the renewed comminations of Jeremy and other of Gods Prophets, both in former and later times. See Jer. 7.25. & 25.3,4.

he hath thrown down, and hath not pitied:] As Ver.2,21.

and he hath cauſed thine enemy to rejoyce over thee:] Or, *but*, as Ver.14. See the like complaints, Pſal. 38.16. & 89.42. Chap.1.21.

he hath ſet up the horn of thine adverſaries.] Advanced them; given them occaſion of triumphing in thy ruine. See 1 Sam. 2.1. Pſal.75.10. Ver.3. and the like in effect, Pſal.89.42.

V. 18. *Their heart cryed unto the Lord;*] Some render theſe words in an imperative form, *Let their heart cry unto the Lord:* and of thoſe ſome would have them to be the Prophets words to the people; inviting and inciting them to ſeek unto God for mercy and relief: other ſome the Chaldeans, in way of deriſion, adviſing them to call to their God for protection and delivery, as Elias did Baals Prieſts, 1 King. 18.27. But the moſt conceive them as ſpoken in way of enunciation, relating what the people did, when they ſaw the enemy break in upon them, and that by the wall of the city, it may be, having ſome breaches made in it, (which might give occaſion of the next paſſage, either directed to it, or concerning it,) that then bethinking themſelves of him, whom they had neglected before, all other helps and hopes failing, they betook themſelves by prayer to him. So Eſay 26.16—18. Hoſ.5.15. & 6.1. The *heart* cannot properly be ſaid *to cry*, no more then to *ſpeak*. Yet as it is ſaid to *ſpeak*, Pſal. 27.8. when from the fulneſſe of it the mouth ſpeaketh, Mat.12.34. ſo is it alſo ſaid to *cry*; when it is with grief and ſorrow ſo full, that it muſt needs by ſuch means vent it ſelf. And yet can it not be hence concluded, that the perſons here intended, did ſincerely cry unto, or call upon God, becauſe their *heart* is ſaid *to cry*, and they conſequently to *cry from*, or *with*, *the heart*: for though to *cry from the heart*, be ſometime uſed for to *cry ſincerely*, to wit, when one cryeth out of a true touch and remorſe for ſin as ſin, as that which is offenſive and diſpleaſing to God, Ezek.6.9. and ſo it is ſaid of ſome that they *cry not with their heart*, though they *howl upon their beds*, Hoſ. 7.14. yet the *heart* may be ſaid to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either ſeriouſly, though not ſincerely; (and ſo *crying with the heart*, and *with the whole heart*; as Pſal.119.145. may be two diſtinct things.) when they do not fain nor counterfeit grief, make as though they were grieved at the heart, when there is no ſuch matter; as Iſmael did to delude ſome, Jer.41.6. but are ſerious in their grief, their heart is full of it, as well as their tongues with expreſſions of it: as it was with Eſau, Gen.27.38. Heb.12.17. and thoſe Iſraelites, Pſal. 78.34—37. it was ſerious with both, ſincere with neither: and ſo might be with the generality of thoſe, whom the Prophet here intendeth. See Jer.22.27,28.

O wall of the daughter of Zion,] The Prophet here abruptly cutteth off the thred of his relation, and ſeemeth to turn his ſpeech to the *wall* of the city, at the breach whereof in likelihood ſuch outcries were very general from all ſorts; as calling upon it, though a dead and ſenſeleſſe thing to weep and cry perpetually; and the *walls* may be ſaid to *weep* in a figurative ſpeech, as well as the *wayes* to *mourn*, Chap. 1.4. but by the *wall*, ſay moſt Interpreters, is here meant the city; and the city, ſay ſome, as being now nothing but bare *walls* without houſing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and ſo the *wall* at ſecond hand by a *Metalepſis*, for the wonted inhabitants of the city, that lived within compaſſe of it: but I ſuppoſe the *wall* here to be taken in its native ſenſe, for the *wall* of the city demoliſhed and ruined, as the ground and ſubject matter of the mourning in this manner and meaſure required. I ſhall add another Interpretation, and leave both to the conſideration of the reader. Theſe words, *O wall*, or, *O the wall of the daughter of Sion*, may be conceived as the ſubject matter of the outcries then uſed, when the walls were either battered in aſſault, or demoliſhed after the ſurpriſal of the city: which being annexed to the foregoing branch; the Prophet in the next place addreſſeth himſelf unto her, whoſe walls they were, that occaſioned the outcry, inciting her to that conſtant courſe of lamenting, to move God thereby to mercy and commiſeration towards her: thus taken, there will be no difficulty or harſhneſs at all in the whole paſſage, but all go on ſmoothly.

let tears run down like a river day and night:] Heb. *make tear* (for, *tears*, as Pſal.39.11.) *to deſcend* (as Jer. 13.17.) *as a river*, (in great abundance (as Pſal.119.136.) *day and night*: inceſſantly, as Jer.9.1. & 14.17. So Chap.1.16. & 3.48.

give thy ſelf no reſt;] Or, *no intermiſſion*; as it is rendred, Chap.3.49. or, *remiſſion*, *abatement*; as the verb it cometh of ſeemeth to import, Pſal.38.8. & 77.2. in which latter place either notion may well conſiſt.

let not the apple of thine eyes ceaſe.] Heb. *let not* (or, *ſuffer not*) *the daughters of thine eye to be ſilent*: that which we call the *ball*, or *apple*, of the eye; from the ſpherical figure of it; that the Hebrews call the *daughter of the eye*; either as the deareſt and tendereſt part of it, Deut. 32.10. Prov.7.2. or from the figures that ſeem to appear in it; whence alſo it is termed by the Greeks, *the damſel*, by the Latines, the *babe* of the eye. So Pſal.17.18. Zach.2.8. in the former of which places is another word alſo uſed of it, as for notion the ſame, ſo for notation, not much unlike to this latter: and *to be ſilent*, is commonly uſed for to *ceaſe*; becauſe men ceaſe or forbear to ſpeak, when they are ſilent. So Job 30.27.Pſal. 35.15.

V. 19. *Ariſe*] From thy bed; as Pſal.119.62.

cry in the night] Break thy ſelf of thy ſleep and thy reſt; that thou mayſt give God no reſt, but be importunate with him, as Eſay 62.6,7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40.2. either when the watch is firſt ſet, or at the beginning of each watch: for by ſeveral watches was the night diſtinguiſhed, Exod.14.24. Judg.7.19. 1 Sam.11.11. Mat. 14.25. Luk.12.38. See the like expreſſions, Pſal. 119.147,148. & 130.6.

pour out thine heart like water before the face of the Lord] So Pſal.42.4. & 142.2. & 22.14. 1 Sam.1.15. & 7.6.

lift up thine hands towards him;] As Jer.14.18. Pſal. 28.2. Chap.3.41.

for the life of thy young children] Heb. *ſoul*; as Jer. 34.10. that God may pity and ſpare, if not thee, yet them. See Jon.4.11.

that faint for hunger] Ver.12. Chap.3.4.

in the top of every ſtreet.] Heb. *head*: as Prov. 1.21. Ezek. 16.31. Eſay 51.20. So Chap.4.1.

V. 20. *Behold, O Lord, and conſider, to whom thou haſt done this*:]

laces.] Heb. *ſhut up in their hand*; given up wholly unto,and left in their power: as Pſal.31.8. Chap. 1. 7. as well the Kings and Princes palaces, as the Temple his own, Ier.52. 13.So Ver.5.*the walls* of them,becauſe the principall parts of ſtrength that ſhould ſecure the reſt. So ver. 8. Amos 1. 7,10.

they have made a noiſe in the houſe of the Lord,as in a day of a ſolemn feaſt.] The enemy is now as loud in blaſpheming of God with ſhouting and ſounding their triumphant ſongs to his diſhonour in his houſe,as his own people had wont to be in ſinging of hymnes and Pſalms of praiſe there, at the ſolemn feaſts,to his honour,Pſal.74.3,4.with 81.1,2,3.

V. 8. *The Lord hath purpoſed to deſtroy the wall of the daughter of Zion:*] Or, *The Lords purpoſe was* to do it: and what he was reſolved upon,he hath done, ſee Verſe 17. *the wall*; as before,Verſe 7. becauſe the chief ſtrength of a city: So verſe 18.

he hath ſtretched out a line;] He hath ſtretched out over Jeruſalem the line of deſtruction: not ſuch a line,as workmen uſe to mete out their building by, to make it proportionable to their model; but ſuch a line, as they uſe to mark by, what is to be cut off,and how far to be demoliſhed: See 2 Sam.8. 2. ſo ſome; or,as others,a levelling line,to level the ground with, where the city ſometime ſtood, and to lay it all eaven: See the like expreſſions, 2 King. 21. 13. Eſay 34. 11. As for thoſe conceits that a learned Writer here ſuggeſteth either of *a cord*; wherewith a beaſt is tied to be led to the butcher; or of *a line* of exact juſtice, in rendring to perſons delinquent according to their demerits, Eſay 28. 17. they ſeem both to ſwarve from the intendment of the Prophet in this place.

he hath not withdrawn his hand from deſtroying:] Or, *he withdrew not his hand*: as Joſh.8.18,26. See on verſe 3. he gave not over untill he had ruined all. Heb. *from ſwallowing up*; as verſ.2,5.

therefore he made the rampart and the wall to lament,] Or, *but he made*,or *untill he made*, (Heb. *and*; but ſo the copulative is uſed, Ier.23.12. Dan.12.12.) *bulwark and wall* (Eſay 26.1.) *to mourn*, as Chap. 1. 4. Eſay 24. 4. Ier.4.28. and 23.10.

they languiſhed together.] Or, *fainted*; and were made to fall,as a man doth when he fainteth away: See the like expreſſion,Eſay 24.4.& 33.9.Jer.14.2.

V. 9. *Her gates are ſunk into the ground*;] The Jewiſh Doctors upon the place, out of their Talmudiſts, tell us ſtrange ſtories, of the gates of Jeruſalem ſinking down into the ground, that they might not come into the enemies power,becauſe they were the work of David's hands: And ſome of ours run as wildly wide another way,expounding it of the Prieſts and Judges that were wont to ſit in the gates, Chap. 5.14. I conceive no more to be meant,then that the gates were thrown down to the ground, and lying along there, (ſuch of them,and ſuch parts of them,as had eſcaped the fire, Chap 1.4.Neh.1.3.& 2.3,13,17.) were buried in the rubbiſh when the walls were demoliſhed: See Neh. 2.13,14. and 4.10.

he hath deſtroyed and broken her bars;] *He*, that is, *the Lord*, verſe 8.or,(the verb taken indefinitely; as Iob 7.3. Habb.3. 17.) *her bars are deſtroyed and broken*; the bars that kept faſt the gates,Pſal.107.16.Ier.51.30.

her King and her Princes are *among the Gentiles:*] Zedekiah, and ſuch of his Princes as eſcaped the enemies ſword, are abroad in captivity,2 King.25.7. 2 Chr.36.20.

the law is *no* more:] Heb.*Is not*; as Ier.31.15. It is neither read nor regarded, neither publikely taught,nor conſtantly kept: Yea the Tables of it loſt,and the Volumes burnt together with the Temple: They are now juſtly deprived of it,that little regarded it before time when they had it, Ier.5. 4,5.& 8.8,9.Hoſh.8.12. Habb.1.4. A learned Annotator annexeth this clauſe to the fore-going member, thus rendring the words, *Her King and her Princes are among the Heathen,without Law*: that is, deprived of authority and legiſlative power: but when a plain and familiar ſenſe freely offereth it ſelf; it is but loſt labour to ſeek out one further fetcht,and leſſe probable.

her Prophets alſo find no Viſion from the Lord.] *Find none*, that is, *have none*; as Chap. 13 6. See the like complaint, Pſal. 74. 9. and the ſame menaced, Ezek. 7. 26. Mic. 3. 6.

V. 10. *The Elders of the daughter of Zion ſit upon the ground,*] Not in thoſe chaires,and on thoſe ſeats, wherein they were wont to ſit in judgment, Pſal.122.5.Mat.19.28.& 23.2. See Chap.5.14.

and *keep ſilence:*] Or, *they are ſilent*; they paſs no ſentence now as they had wont to do,Deut.17.9,11.

they have caſt up duſt upon their heads:] In token of extream grief; as on ſuch occaſions was uſual with them, Iob 2. 12. 2 Sam.13.19.Eſay 15.3.Ier.48.38

they have girded themſelves with ſackcloth;] Or, *they are girt with ſackcloth*.Heb.*ſacks*: ſo Ier.4.8.& 49.3.

the Virgins of Jeruſalem hang down their heads to the ground] Out of ſhame,grief,and confuſion; as Eſay 5.15. See Ier.14. 2,3.Zach.1.21. as the contrary is made a note of alacrity and cheerfulneſſe, of courage and confidence,Pſal.110.7.Luk.21. 28.See Chap.1.4.

V. 11. *Mine eyes do fail with tears*;] As Pſal. 6.7. See Chap.5.17.

my bowels are troubled,] See Chap.1.20.

my liver is poured upon the earth;] My gall or choler is caſt up; as with extremity of grief, mixt with indignation, is oft done: So Iob 16.13. *my gall is poured upon the ground.* They ſtrain the text too far, who would give it an hyperbolical notion,as if it were ſaid, all the bloud is gone from my liver, the forge wherein it is framed,and is ſpilt upon the ground: and they much more, that go further,expounding it, as if it were ſaid; my belly is broken, and my bowels poured out, as it was with Judas, Act.1.18. as alſo they warp it no leſſe, who, becauſe the *liver* is deemed the ſeat of deſire and delight, would have the meaning to be, all my deſires or delights are gone, though they are all fallen to the ground, all come to an end; as it is with the dead,Eccl.9.6.

for the deſtruction of the daughter of my people,] Heb. *breach* as Chap.3.47.Ier.4.20. Of the term *daughter*, ſee on Ier. 9.1,

becauſe the children and the ſuckling ſwoon in the ſtreets.]Or, *faint*,and go away,for want of food. Heb.*are covered*, or *overwhelmed*.See on Eſay 57.6. and it may ſeem to be a borrowed form of ſpeech,taken from that miſt or cloud that cometh before the eyes of thoſe that are fainting or ſwooning, and taketh away their ſight. See Eſay 25.7. Of the *children* and *ſucklings*,ſee Ier.6.11. & 9.20.& 44.7.

V. 12. *They ſay to their mothers*,] Or, *ſaid*; as of a thing paſt, in the time of the ſiege: they called to them for food, Chap.4.4.

where is *corn and wine?*] Meat and drink, *corn*,for,*bread*, as Zach.9.17.as *bread*,for,*bread-corn*,Eſay 28.28.

when they ſwooned as the wounded in the ſtreets of the city,] Being in a like condition, as bad, if not worſe,the one with the other. See Chap.1.20.& 4.9.

when their ſoul was poured out into the mothers boſome.] Heb.*poured out it ſelf*; as Job 30.16. when they went away in their mothers laps,wanting wherewith to relieve them, Ch. 4.9.verſe 11.

V. 13. *What thing ſhall I take to witneſſe for thee? what thing ſhall I liken to thee,O daughter of Jeruſalem? what ſhall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?*] What arguments ſhall I uſe wherewith to comfort thee, or to convince and perſwade thee, that thou haſt not ſo much cauſe of grief as thou pretendeſt? Or rather, What example ſhall I give of any that have been in like miſery? that may be a fit parallel to thy preſent calamitous condition? ſo Eſay 51.19.Chap.1.12.Nah.3.7. Of the terms here given her,ſee Eſay 37.22.Chap.1.15.

for thy breach is great like the ſea;] As vaſt and wide, as the ſea is broad,Job 11.9. or rather,as a breach of *the ſea*: the word *breach* ſupplyed from the former branch: See the like on verſe 6.ſuch a breach as not ſome ſmall river,but the ſea is wont to make, when it hath rent aſunder and got thorow the ſea-walls,that before kept it out; ſuch as cannot be made up again. See the like, Ier.51.42. Ezek. 26. 3. Iob 30.14.

who can heal thee?] Heb.*ſhall heal thee*: the verb in a potential notion; as Ier.55.9.

V. 14. *Thy Prophets*] Not mine, ſuch as I ſent to thee; but thine own,ſuch as thou hadſt choſen to thy ſelf, and waſt willing to be led by, Ier.2.8. & 5. 31. & 14. 13, 14. & 29. 8,15.

have ſeen vain and fooliſh things for thee,] Heb. *vanity, and unſavoury*,or *without reliſh*, Iob 6.6.that is,viſions of *vanity*, and ſuch as were not ſound and unſavoury: the noun ſupplyed from the verb; as Ezek.13.11. They took upon them to be ſeers, but ſaw not what they ſhould ſee, and told what they ſaw not,nothing but vain and frivolous ſtuff, the froth of their own fancies,Ier.23.16,26. & 27.14,15.

and they have not diſcovered thine iniquity to turn away thy captivity:] They laid not thy ſins before thee, to bring thee to repentance,whereby thy preſent miſeries might have been prevented,Ier.6.13,14.& 8.11.& 23.17,22.

but have ſeen for thee falſe burdens,and cauſes of baniſhment] Heb.*and*; as Ier.52.8,16.and *burdens of vanity, and of expulſions*; that is,ſay ſome, *burdenſome*, or ſad and heavy prophecies, (as Eſay 13.1.) but falſe ones, againſt the enemy, againſt Babylon, Ier.38.2——4,11, & 29.21,31. But the word ſeemeth here to be taken in a larger ſenſe; as Prov. 31.1. Zach.12.1.for any *ſpeech,leſſon,ſermon*,or *ſaying,uttered*; as the verb,whence it cometh, is uſed for *to take up*; that is, *to utter, report,* make uſe of in ſpeech or diſcourſe; as Exod. 20.7. & 23.1. Num.23.7,18. & 24.3. Eſay 23.7. & 14.14. and the meaning is, ſuch falſe and flattering ſermons or propecies, as were a means of heartning the people unto, and hardning them in their ſinful courſes, and conſequently of procuring their captivity, Eſay 3.12. Ier.23.14,15,17,31,32. and 29.9,10.

V. 25. *All that paſſe by thee clap their hands at thee:*] Heb. *Paſſengers of the way* (as Chap.1.12. Pſal.89.41.) *clap at thee, or, over thee, with the hands*; to wit, in way of deriſion and contempt, Iob 27.23. See Chap.1.18. the pronoun is wanting; as Ier.6.3. & 20.11.

they hiſſe and wag the head at the daughter of Jeruſalem,] The like notes of deriſion; of the former whereof ſee Ier. 25.9. & 29.18. Ver.16. Of the latter, 2 King.19.21. Pſal.22.7. Eſay 37.27. Mat.27.39. See Chap.1.8.

ſaying,] Supplyed, as Ier.51.14.

Is this the city that men call the perfection of beauty?] As Pſal.50.2.

the joy of the whole earth?] Or, *land*; as Eſay 5.8. & 6.12. So Pſal.48.2. See of Tyre, Eſay 23.7. and of Babylon, the like, Ier.51.41.

V. 16. *All thine enemies have opened their mouth againſt thee,*] Or, *widened* it; as in mocking is wont to be done, Job 16.10. Pſal.22.13. Eſay 59.4. Chap.3.46.

they hiſſe] As Ver.15.

and gnaſh their teeth:] In diſdain and deſpite; or, indignation joyned with ſcorn, Job 16.9. Pſal.35.16. & 37.12. & 112.10. Act.7.54.

They ſay, We have ſwallowed her up:] So Pſal.35.25. the ſame term ſee alſo, Pſal.56.2. (where the like defect of the pronoun) & 124.3. Prov.1.12. Ver.2,5.

certainly this is the day that we looked for, we have found, we have ſeen it. That which we have long looked for, and much deſired, having at length compaſſed, we now behold with delight. See Pſal.35.21. & 59.10. & 92.11. Job 16.9. Mic.4.11. Chap.1.7. The pronoun demonſtrative in the former branch for the verb ſubſtantive; as Eſay 66.1. Jer.10.19. and a defect of the pronoun *it*, in the latter; as Jer.12.11. & 17.21. Yet the text may thus be rendred, *this the day that we expected, we have found, we have ſeen; this the day*: as, *him the child*, Exod.2.6. and, *him the wicked one*, Prov.5.22.

V. 17. *The Lord hath done that which he had deviſed:*] Or, *performed* (as Chap.1.21.) *what he purpoſed*: as the like word was before rendred, Ver.8. See the like, Jer.51.12,29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Eſay 10.12.) that *decree*, or *edict, of his*, (as the like word is uſed, Eſt.1.15. and 9.32.) *which he had enacted* (as Deut.33.4.) *long ſince*. Heb. *from dayes of antiquity*, or, *foretime*; as Chap.1.7. Eſay 37.26. the menaces that by Moſes he long ſince denounced, and annexed in way of ſanction unto thoſe Lawes that then he preſcribed his people, at his taking of them into covenant with him, Lev.26.16,&c. Deut.28.15,&c. to which may alſo be added the renewed comminations of Jeremy and other of Gods Prophets, both in former and later times. See Jer. 7.25. & 25.3,4.

he hath thrown down, and hath not pitied:] As Ver.2,21.

and he hath cauſed thine enemy to rejoyce over thee:] Or, *but*, as Ver.14. See the like complaints, Pſal.38.16. & 89.42. Chap.1.21.

he hath ſet up the horn of thine adverſaries.] Advanced them; given them occaſion of triumphing in thy ruine. See 1 Sam. 2.1. Pſal.75.10. Ver.3. and the like in effect, Pſal.89.42.

V. 18. *Their heart cryed unto the Lord;*] Some render theſe words in an imperative form, *Let their heart cry unto the Lord*: and of thoſe ſome would have them to be the Prophets words to the people; inviting and inciting them to ſeek unto God for mercy and relief: other ſome the Chaldeans, in way of deriſion, adviſing them to call to their God for protection and delivery, as Elias did Baals Prieſts, 1 King.18.27. But the moſt conceive them as ſpoken in way of enunciation, relating what the people did, when they ſaw the enemy break in upon them, and that by the wall of the city, it may be, having ſome breaches made in it, (which might give occaſion of the next paſſage, either directed to it, or concerning it,) that then bethinking themſelves of him, whom they had neglected before, all other helps and hopes failing, they betook themſelves by prayer to him. So Eſay 26.16—18. Hoſ.5.15. & 6.1. The *heart* cannot properly be ſaid *to cry*, no more then to *ſpeak*. Yet as it is ſaid to *ſpeak*, Pſal.27.8. when from the fulneſſe of it the mouth ſpeaketh, Mat.12.34. ſo is it alſo ſaid to *cry*; when it is with grief and ſorrow ſo full, that it muſt needs by ſuch means vent it ſelf. And yet can it not be hence concluded, that the perſons here intended, did ſincerely cry unto, or call upon God, becauſe their *heart* is ſaid *to cry*, and they conſequently to *cry from*, or *with, the heart*: for though *to cry from the heart*, be ſometime uſed for *to cry ſincerely*, to wit, when one cryeth out of a true touch and remorſe for ſin as ſin, as that which is offenſive and diſpleaſing to God, Ezek.6.9. and ſo it is ſaid of ſome that they *cry not with their heart*, though they *howl upon their beds*, Hoſ. 7.14. yet the *heart* may be ſaid to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either ſeriouſly, though not ſincerely; (and ſo *crying with the heart*, and *with the whole heart*; as Pſal.119.145. may be two diſtinct things.) when they do not fain nor counterfeit grief, make as though they were grieved at the heart, when there is no ſuch matter: as Iſmael did to delude ſome, Jer.41.6. but are ſerious in their grief, their heart is full of it, as well as their tongues with expreſſions of it: as it was with Eſau, Gen.27.38. Heb.12.17. and thoſe Iſraelites, Pſal.78.34—37. it was ſerious with both, ſincere with neither: and ſo might be with the generality of thoſe, whom the Prophet here intendeth. See Jer.22.27,28.

O wall of the daughter of Zion,] The Prophet here abruptly cutteth off the thred of his relation, and ſeemeth to turn his ſpeech to the *wall* of the city, at the breach whereof in likelihood ſuch outcries were very general from all ſorts; as calling upon it, though a dead and ſenſeleſſe thing to weep and cry perpetually; and the *walls* may be ſaid to *weep* in a figurative ſpeech, as well as the *wayes* to *mourn*, Chap.1.4. but by the *wall*, ſay moſt Interpreters, is here meant the city; and the city, ſay ſome, as being now nothing but bare *walls* without houſing and inhabitants. Others, the *wall* by a *Synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and ſo the *wall* at ſecond hand by a *Metalepſis*, for the wonted inhabitants of the city, that lived within compaſſe of it: but I ſuppoſe the *wall* here to be taken in its native ſenſe, for the *wall* of the city demoliſhed and ruined, as the ground and ſubject matter of the mourning in this manner and meaſure required. I ſhall add another Interpretation, and leave both to the conſideration of the reader. Theſe words, *O wall*, or, *O the wall of the daughter of Sion*, may be conceived as the ſubject matter of the outcries then uſed, when the walls were either battered in aſſault, or demoliſhed after the ſurpriſal of the city: which being annexed to the foregoing branch; the Prophet in the next place addreſſeth himſelf unto her, whoſe walls they were, that occaſioned the outcry, inciting her to that conſtant courſe of lamenting, to move God thereby to mercy and commiſeration towards her: thus taken, there will be no difficulty or harſhneſs at all in the whole paſſage, but all go on ſmoothly.

let tears run down like a river day and night:] Heb. *make tear* (for, *tears*, as Pſal.39.11.) *to deſcend* (as Jer.13.17.) *as a river*, (in great abundance (as Pſal.119.136.) *day and night*: inceſſantly, as Jer.9.1. & 14.17. So Chap.1.16. & 3.48.

give thy ſelf no reſt;] Or, *no intermiſſion*; as it is rendred, Chap.3.49. or, *remiſſion, abatement*; as the verb it cometh of ſeemeth to import, Pſal.38.8. & 77.2. in which latter place either notion may well conſiſt.

let not the apple of thine eyes ceaſe.] Heb. *let not* (or, *ſuffer not*) *the daughters of thine eye to be ſilent*: that which we call the *ball*, or *apple*, of the eye; from the ſpherical figure of it; that the Hebrews call the *daughter of the eye*; either as the deareſt and tendereſt part of it, Deut.32.10. Prov.7.2. or from the figures that ſeem to appear in it; whence alſo it is termed by the Greeks, *the damſel*, by the Latines, the *babe* of the eye. So Pſal.17.18. Zach.2.8. in the former of which places is another word alſo uſed of it, as for notion the ſame, ſo for notation, not much unlike to this latter: and *to be ſilent*, is commonly uſed for *to ceaſe*; becauſe men ceaſe or forbear to ſpeak, when they are ſilent. So Job 30.27. Pſal. 35.15.

V. 19. *Ariſe*] From thy bed; as Pſal.119.62.

cry in the night] Break thy ſelf of thy ſleep and thy reſt, that thou mayſt give God no reſt, but be importunate with him, as Eſay 62.6,7.

in the beginning of the watches,] Heb. *in the head*; as Exod. 40.2. either when the watch is firſt ſet, or at the beginning of each watch: for by ſeveral watches was the night diſtinguiſhed, Exod.14.24. Judg.7.19. 1 Sam.11.11. Mat.14.25. Luk.12.38. See the like expreſſions, Pſal.119.147,148. & 130.6.

pour out thine heart like water before the face of the Lord] So Pſal.42.4. & 142.2. & 22.14. 1 Sam.1.15. & 7.6.

lift up thine hands towards him;] As Jer.14.18. Pſal.28.2. Chap.3.41.

for the life of thy young children] Heb. *ſoul*; as Jer.34.10. that God may pity and ſpare, if not thee, yet them. See Jon.4.11.

that faint for hunger] Ver.12. Chap.3.4.

in the top of every ſtreet.] Heb. *head*: as Prov.1.21. Ezek. 16.31. Eſay 51.20. So Chap.4.1.

V. 20. *Behold, O Lord, and conſider, to whom thou haſt done this:*]

this :] Heb. *See and behold* (as Eſay 64.9.) *with whom thou haſt dealt thus* ; to wit, with thoſe that are thine own people : and what more canſt thou do to thine enemies ? the uſuall plea of Gods people or others in their behalf, to move him to mercy towards them, Exod.32.11. Deut.9.26,29. Eſay 26. 17. & 63.19. & 64.9. Jer.14.19,21. & 30.14. thus the word here found is accordingly again uſed for *to do*, or *deal*, Verſ. 22. howbeit, becauſe it is ſometime uſed for *cutting*, or, *gathering, of cluſters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev.19.10. Deut.24.21. and from thence applyed to the *cutting off* and deſtroying of people, Judg.20. 45. Jer.6.9. upon this ground the ancient Greek and old Latine ſo taking the word here, render the text, *See and conſider whom thou haſt vintaged* : but this the ſtructure of the words will not admit : for that word in that notion is never found with the particle here ſubjoyned.

ſhall the women eat their fruit,] Or, *ſhould* (as Jer. 5.7.) *women eat their* own *fruit* ; their children, as Pſal.21.10. *the fruit of* their *womb*, as Deut.7.13. & 28.4,18. Pſal.127.3.

and *children of a ſpan long* ?] Or, *children*, &c. for the copulative is here needleſſe. The word here uſed cometh from a term, that ſignifieth properly, not *a ſpan*, but *an hand bredth*, or, *four fingers bredth* ; or, as the Latines uſe to expreſſe it, *a palm breadth*, Pſal.39.5. Eſay 40.12. and ſo the old Latine here rendreth it, *of the meaſure of an hand*, or, *a palm bredth* : and the term is uſed indeed proverbially, as in Hebrew, ſo in other languages, to deſign thereby any thing of a very ſmall and ſhort ſize : and ſo in the place of the Pſalmiſt before-mentioned. Howbeit, becauſe the verb drawn from it, ſignifieth *to mete*, or *to ſtretch, out* ought with the hand ; as Eſay 48.13. *my right hand* hath *meted out*, or, *ſtretched out, the heavens* : hence both the Chaldee Paraphraſt and the Rabbines here expound it, *the children of ſwadlings* ; the children whoſe limmes the mothers were wont to ſtretch out and ſtroke, as if they were meting or meaſuring them, with their hands, to faſhion them, and make them grow ſtraight and proportionable ; and to the ſame purpoſe alſo to make them up with ſwathing bands; for this root ariſeth from a word frequent in the Talmudiſts, for *a wrapper* of linnen, wherewith to wrap up ought ; as alſo for *a veil*; or, *apron*, or the like, in Scripture, Ruth 3.15. Eſay 3. 22. and this Interpretation receiveth further ſtrength from what followeth here, Ver.22. that for want of food women ſhould eat their children in the ſtrait ſieges that this people ſhould endure, was before threatned, Lev. 26.29. Deut. 28. 53—57. Jer.19.9. Ezek.5.10. and was accordingly at ſundry times effected, 2 King.6.28,29. Chap. 4.3,10. See Joſeph the Jew of *the Jewiſh War*, lib.7. cap.21.

ſhall the Prieſt and the Prophet be ſlain in the Sanctuary of the Lord?] Or, *ſhould*. Should God endure to ſee his own houſe polluted with the bloud of his own Prieſts, and ſuch as bear the name at leaſt of his Prophets : for I ſuppoſe there was no true Prophet ſlain there by the enemy ; though they had themſelves ſometime defiled it with the bloud of ſuch, 2 Chr.24.21. See before, Ver.6.

V. 21. *The young and the old lye on the ground in the ſtreets : my Virgins and my young men are fallen by the ſword:*] For the Chaldeans ſpared none, regarding neither age nor ſex, 2 Chr. 36. 17.

thou haſt ſlain them *in the day of thine anger* ; *thou haſt killed and not pitied.*] The Chaldeans were but thine inſtruments, the executioners of thy wrath, Eſay 10.5,15. See Jer. 33. 5. ſo Chap.1.12,15. Ver.17. the pronoun is not in the text, nor the copulative : nor is either here needful, no more then Chap.3.43. where both are omitted. See Ver.4,17.

V. 22. *Thou haſt called as in a ſolemn day my terrours round about* ; *ſo that in the day of the Lords anger none eſcaped, nor remained:*] Heb. *and there was no eſcaper, and remainer : and*, for, *or* ; as Jer 44.14. Thou haſt ſummoned in, muſtered up, and brought in upon me, matter of terrour and ſtraits, ſo on every ſide to beſet and ſurround me, that there is no means or hope of eſcape unto any, but all are environed together, and involved, in the ſame common calamity, Jer.4.17 & 20. 3,10. So Chap.1.17. a metaphor taken from the calling of the people together unto their ſolemn aſſemblies by ſound of trumpet, Num.10.2,3. So before, Chap.1.15.

thoſe that I have ſwadled] Or, *ſwathed* ; ſo rather then as ſome, *which I carried in mine hands*: of the word, ſee before, on Ver.20. it ſeemeth to comprehend all thoſe offices that mothers or nurſes exerciſe about their children, for the manageing of their lims, and keeping of them in their due proportion and poſture during the time of their tender infancy.

and brought up,] Heb. *made great*. So Ezek. 19.2. nor, *multiplied* ; as the learned Scholiaſt amiſſe rendreth it : for it is in this notion parallel to that other term uſed, Eſay 1.2. by which the Jewiſh Scholiaſt here rightly expoundeth it.

hath mine enemy conſumed] As if they had been bred for no other end, but to be made ſlaughter ; meat for the murtherers ſword, Job 27.14. Hoſ.9.13.

CHAP. III.

Verſ. 1. I Am *the man* that *hath ſeen affliction by the rod of his wrath.*] The two former Chapters conſiſted of a ſingle alphabet, either of them. This conſiſteth of a three-fold Alphabet ; as the Pſalm 119. of an eightfold one. Every three Verſes in courſe beginning with the ſame letter, as every eight in order there. The ſame ſubject matter that was handled in the former, is with much variety of expreſſions, and further amplifications, in more conciſe and quick ſentences, very artificially and pathetically continued and carried on thorowout this. The queſtion is, Who the perſon ſhould be that the Prophet here ſpeaketh of. Some of the ancients, whom therein ſome of the Popiſh Writers concur with, would have it ſpoken of Chriſt : but to let paſſe all other arguments ; the very tenour of the context doth every where almoſt ſufficiently confute that frivolous conceit. Others would have it all ſpoken in the perſon of Gods people; lying now under heavy preſſures in the Babylonian Bondage, relating both what they had formerly ſuffered, and at preſent alſo did ſuſtain. Others laſtly, of the Prophet himſelf, in this kind more unhappy then other his fellow Prophets, in that they had foretold onely the calamities that ſhould befal Gods people ; he had ſurvived to ſee, and to undergo no ſmall ſhare among the reſt in them. I conceive that the perſon intended, is principally the main body of the people, though the Prophet himſelf alſo included as a lim of the ſame.

I am *the man*] I, the people of the Jews, the Jewiſh State ; and I Jeremy alſo among the reſt, am one of thoſe that have taſted of Gods wrathful rod. See Jer.15.18. & 30.12,15.

ſeen affliction] Not barely *ſeen* it ; but ſuſtained it ; to *ſee*, for, to *ſuffer* : as Jer.5.12. & 14.13. & 42.14. Pſal.16.10. & 49.9. & 89.48.

by the rod of his wrath.] Or, *his rod of wrath* ; that is, *his wrathful rod* : the rod wherewith he ſmiteth in wrath. So Eſay 10.5. See the like form of ſpeech alſo, Prov.22.8.

V. 2. *He hath led me, and brought* me into *darkneſſe, but not into light.*] He hath led me into captivity, as the word is uſed, Eſay 20.4. *darkneſſe*, for, affliction and miſery, Pſal.112. 4. Eſay 8.22. Chap.2.1. and, *light*, for, proſperity and jollity, Eſt.8.16. Pſal.97.11. both together, as here, ſo Job 18. 18. and the ſame thing in croſſe terms reiterated ; as Chap.2.8.

V. 3. *Surely againſt me is he turned* ; *he turneth his hand* againſt me *all the day*] He is turned againſt me, who had wont to be for me, Exod.14.25. Pſal. 46.7. or he turneth again upon me ; as Eſay 1.25. to fetch and inflict new ſtrokes; and that continually and inceſſantly *all day long* ; as Pſal. 44.22. & 73.14. See Chap.2.3,8. Job 30.15,21.

V. 4. *My fleſh and my skin hath he made old;*] Either *withered* it, with leanneſſe and wrinckles, Job 16.8. or, *worn out*, and conſumed it ; as Job 13.28. Pſal.32.3. Eſay 50.9.

he hath broken my bones.] Taken all ſupport and ſtrength away from me, Ch.1.14,50. Eſay 38.13. Jer.50.17.

V. 5. *He hath builded againſt me*] Encamped about me, and raiſed forts and batteries againſt me. So Job 19. 12. Eſay 29.2,3.

and compaſſed me *with gall and travel.*] Or, *with venome, and vexation*. See Jer.8.14. So again, Ver.19. The pronoun wanting, but ſupplyed from the former branch ; as Ver. 3.

V. 6. *He hath ſet me in dark places*;] He hath laid me in the grave ; the region of *darkneſſe*, Job 10. 21,22. Or, He hath caſt me into priſons and dungeons, Ver.33.35. Pſal. 88. 6. Eſay 44.22.

as they that be dead of old.] In them I lye as a corpſe in the grave, wholly diſregarded and utterly forgotten, Pſal.31.12. & 8.4,5. Ezek.37.11,12.

V.7. *He hath hedged me about, that I cannot get out:*]Or, *he hedged me about*. As having reference to the cloſeneſſe and ſtraitneſſe of the ſiege, Jer.4.17. & 52.7. So Job 3.23. & 19. 8. Pſal.88.8. Heb. *and* (for, *that* ; as Mal. 1. 9.) *I ſhall not go out*, for, *cannot* ; as Jer. 13.23. there is no poſſibility of eſcape, Jer.34.3. & 39.4,5.

he hath made my chain heavy.] Laid an heavy affliction of thraldome and bondage upon me, Pſal.66.11. Heb. *braſſe*, or *ſteel*, as Jer.15.12. & 39.7.

V. 8. *Alſo when I cry and ſhout, he ſhutteth out my prayer.*] Or, *When I cryed alſo and that aloud*, or, *eagerly* ; (two words of the ſame notion to add the more emphaſis ; as Eſay 12. 6. & 58.1. See Chap.2.5.) *he obſtructed*, or *ſtopt*, (as the word properly ſignifieth, 2 King.3.19,25. 2 Chr. 32. 3,4,30.) the paſſage of *my prayer* ; alluding, as our Verſion rendreth it, to the manner of thoſe that ſhut the door to keep ſuiters out, where they are not willing to be troubled with them : but it ſeemeth rather, to the practice of thoſe that ſtop the ear againſt ſpeech or words about ſuch matters as they liſt not, nor like to hear; as Pſal.58.4. Prov.24.13. Act.7.57. it is not ſo much againſt the party, as againſt the prayer. So Ver.44. and ſome therefore render it, *he ſtoppeth* his ear to *my prayer*: a defect of the noun after the verb; as Gen.42.33. Jer.16.7. See the like complaints, Job 19.7. & 30.20. Pſal.22.1,2. Hab.1.2.

V. 9. *He hath encloſed my wayes with hewen ſtone*;] Or, *He encloſed my wayes*. He ſo blocked up all paſſages about me, having hemmed me in, not with a thorny hedge, as Hoſ.2.6. or ſome earthy mud-wall, that might with no ſuch great difficulty be broken down, or digged thorow, but with a ſtrong fence of hewen ſtone, that there might be no poſſibility of acceſſe for any relief or ſuccour from abroad to me. See Jer.13.19. and this ſeemeth aimed at here, the obſtructions of acceſſe; as the prevention of eſcape before, Verſ. 7. See Job 19.12.

he hath made my paths crooked.] Heb. *he perverted my paths*, Jer.3.21. He turned all my projects and deſigns a contrary way; becauſe I took courſes contrary to his wayes, Lev.26.27,28. Pſal.18.26. So Ver.11. See Jer.19.3,7. & 33.4,5. & 37.7—10.

V. 10. *He was unto me as a bear lying in wait*;] So Hoſ.3.8. as *a leopard*, Jer.5.6. Hoſ.13.8.

and as *a lion in ſecret places*.] Pſal. 17.12. See the like, Job 10.6. Eſay 38.13. Hoſ.5.14. & 13.7. a defect of the note of ſimilitude in either clauſe: as Gen.49.9,14,17.

V. 11. *He hath turned aſide my wayes*,] Or, *He turned aſide*: the ſame in effect with that before of *perverting his pathes*, Ver.9. for that is too ſlight that ſome ſuggeſt, he deprived me of liberty to walk abroad: rather, he made all mine attempts and endeavours fruſtrate. See Jer.21.4. & 33.5.

and pulled me in pieces:] Worried and tore me in pieces, Job 16.9,12. Hoſ.5.14. & 6.1. & 13.8. as a lion or a bear doth ſome beaſt that it hath preyed upon, Ver. 10. Deut.33.10. Pſal.7.2. Mic.5.8.

he hath made me deſolate.] As Chap.1.13.

V. 12. *He hath bent his bowe*;] Or, *He bent his bowe*. Heb. *trod* it. So Chap.2.4.

and ſet me as a mark for the arrow.] Job 7.20. & 16.12.

V. 13. *He hath cauſed the arrowes of his quiver to enter into my reins*.] Or, He *cauſed*, &c. Heb. *the ſons of his quiver*: as, *ſparks* are termed, *the ſons of the quick-coal*, Job 5.7. and, *corn, the ſon of the floor*, Eſay 21.10. See the like expreſſions, Job 8.4. & 16.13. Pſal.38.2. *reins*, for, inward vital parts: as Job 16.13. & 19.27. So, *loines*, Deut.33.8. Pſal.38.7.

V. 14. *I was a deriſion to all my people*;] That is, ſay ſome of the Jewiſh Maſters, to the wicked and perfidious ones among my people, as Jer.20.7. or to ſuch people, as had been before ſubject to me, as Moab, Amelek and Edom: or as one of ours, *with all my people*; as the particle ſeems uſed, Ezr.1.5. But it is the people that ſpeaketh it: and the words, as another Jewiſh Critick hath well obſerved, may be read and rendred, *to all peoples*; that is, to all forrain people: the word a plural, wanting only its laſt letter; as the very ſame word is found with the like defect, 2 Sam.22,44. compared with Pſal.18.43. See the like complaints, Pſal.44.13. & 79.4. Ezek.36.15.

and *their ſong all the day*.] Heb. *their neginath*, or, *hand-inſtrument* of muſick. So Job 30.9. See Eſay 38.20. I was unto them as ſome lute or kit, (the note of ſimilitude is wanting, as Ver.10.) one whom they played on at pleaſure, and that inceſſantly. So Pſal.35.15,16. & 69.12. Ver.63.

V. 15. *He hath filled me with bitterneſſe*;] Heb. *ſatiated*; cloyed, or glutted me (as Ver.30. Job 7.4.) *with bitterneſſes*, that is, with things extreamly bitter; as Deut.32.32. See the ſame, Job 9.18. See the like, Ruth 1.20,21. Chap.1.4.

he hath made me drunken with wormwood.] Or, *hen-bane*, or, *wolfs-bane*, rather; ſome kind of herb that is rank and deadly poiſon. See on Ier.8.14. & 23.15. of the juice of ſuch venomous ſtuff hath he forced me to drink; not ſome ſmall quantity, but in great abundance. See Ier.31.14,25. & 46.10. or ſo plyed me with it, that it hath beſotted me, and made me beſide my ſelf. See the like, Job 9.18. Pſal.60.3. Eſay 51.17,21,22. Jer.25.17,18. Ezek.23.32—34. Verſ.5,19.

V. 16. *He hath alſo broken my teeth with gravel ſtones*:] Such food he hath fed me with, as may ſeem rather to be ſtones then bread, Mat.4.3. & 7.9. An alluſion to men that eat gritty bread, of ſuch griſt as milſtones are at firſt wont to make, or to ſuch gravel, as having by accident fallen into, and being mixed with, bread or other food, not diſcovered, proveth offenſive to the teeth of him that eateth of it. See Prov.20.17.

he hath covered me with aſhes.] The word here uſed hath no brother, ſaith the Jewiſh Critick: and the notion of it therefore is very uncertain. Nor do their great Maſters agree about it, but render it, ſome one way, and ſome another. One, *he hath polluted me*. Another, *he hath preſſed me down*; citing ſome inſtances for that purpoſe from the Talmud; and ſo alſo the Chaldee. Others, *he hath rolled me in aſhes*: as, *in duſt*, Mic.1.10. So Jer.6.26. another, *he hath covered me over with aſhes*. Like that of Job, *I am become like duſt and aſhes*, Job 30.19. The ancient Greek and the old Latine, (whom ſome Hebrew profeſſors of note concur with) *he hath fed me with aſhes*. And to theſe the rather I encline, both becauſe it ſorteth very fitly with the courſe of the context; and the like expreſſions is found elſe-where, Pſal.102.9.

V. 17. *And thou haſt removed my ſoul far off from peace*:] Thou haſt ſet me and proſperity aſunder: taken me from it; or, taken it from me; caſt me out of that proſperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for, *proſperity*: as Jer.29.7. *my ſoul*, for, *me*: as Pſal.3.2. & 22.20,21. & 88.14. in which laſt place alſo the verb here uſed is found. A learned Annotator would have it read, *Thy ſoul was removed from peace*: which he expoundeth, thou waſt wholly alienated from thoughts of peace and welfare concerning me: and ſaith it was ſo anciently, untill the Scribes altred it: and the old Latine rendreth it, *My ſoul is repelled*, or, removed, *from peace*: which though in ſenſe it ſwarve not from what both Jewiſh Commenters ſuggeſt, and our Verſion holdeth out, yet neither doth it expreſſe fully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned, to God, unto whom, the Prophet here turneth his ſpeech, nor doth it anſwer preciſely to the terms of the text, wherein the verb uſed is never found in a paſſive notion; that which alſo evidently refelleth that former learned mans conceit. The Chaldee rendreth it, *My ſoul refuſeth to enquire after peace*: which may better conſiſt with the terms of the text, then either of thoſe twain, and would be the ſame in ſubſtance with that, Pſal.77.2. *my ſoul refuſed to be comforted*.

I forgat proſperity.] Or, *I have forgotten welfare*. Heb. *good*; as Iob 9.25. I no more now mind it, then as if I never had enjoyed it, or knew what it meant: or, I think no more on it, then as one that never looketh or hopeth to be acquainted with it again. So Gen.41.51. Iob 11.16. See Iob 30.15.

V. 18. *And I ſaid*,] Or, *Then* (as Ier.52.7.) *I ſaid*, I thought with my ſelf; as Pſal.32.5. & 39.1.

my ſtrength and my hope is periſhed from the Lord.] Or, *My ſupport*; as God is called *the ſupport of Iſrael*, 1 Sam.15.29. and *bloud*; the *ſupport* of the living creature, Eſay 63.3,6. becauſe when that is ſpent and faileth, the body falleth: and the word hath a notion of ſubſiſtence and permanence in it. I was clean out of hope, either of ſubſiſtence or of recovery again. So Pſal.31.22. & 116.10,11. Eſay 40.27. & 49.14. Ezek.37.11.

V. 19. *Remembring mine affliction, and my miſery, the wormwood and the gall*.] Wherewith God had fed them, ver.5,15. See Ier.8.14. & 9.15. the word rendred *miſery* is by ſome rendred *attenuation*; by others, *lamentation*, but neither produce ought wherewith to back either interpretation; the old Latine rendreth it, *tranſgreſſion*; and the word it cometh of ſignifieth very commonly *to rebell*; but that ſeemeth to have no place here, nor doth it well ſuit with that expoſition of the place, that one of the Rabbines giveth an hint of upon the place, and that Verſion exhibiteth, conceiving the text as in form of a prayer to God, *Remember mine affliction*, or, *humiliation*: ſure they would never requeſt God *to remember their tranſgreſſions*, or, *rebellions*, but with David rather to forget them, Pſal. 25.7. & 79.8. howſoever that expoſition of the place ſeem not genuine. But ſome laſtly, both Jewiſh and ours, render it *expulſion*, or, *exilement*; that which ſeemeth to be ſeconded by that of Eſay 58.7. before pointed to on Chap.1.7. where the ſame term was uſed. *Remembring*, that is, *In remembring*; as Ier.17.2. Pſal.42.4. when I remember and think upon the great depth of affliction, and extremity of bitterneſs, that God hath brought me unto; and this Verſion the words following confirm.

V. 20. *My ſoul hath them ſtill in remembrance, and is humbled in me*.] The ſenſe is, I have them in mind continually, I cannot forget them; and am much dejected and caſt down, (Heb. *bowed down*; as Pſal.42.4,5,11. & 44.25.) ſo oft as I think on them. Heb. *remembring remember*; as Ier.31.20. and, *my ſoul*; as ver.17. Pſal.57.1. but this form maketh the ſpeech more emphatical and affectionate; as Pſal.57.4.

V. 21. *This I recall to my mind; therefore have I hope*.] Heb. *reduce*, or, *make to return to my heart*; as Deut.30.1. Yet when I conſider and call to mind Gods infinite mercies, I begin to conceive ſome hope again of recovery, and am not wholly ſwallowed up with deſpair. Thus, though in extremity of affliction and depth of temptation, are even the faithful toſſed to and fro between hope and fear, and brought down to the very pits brink of deſpair; yet the better part at length prevails, ſee ver.24. They ſeem to ſtrain the text, who would refer the ground of hope here pointed at to the foregoing relation, becauſe mans miſery is oft-times made a motive of mercy, Pſal.12.5. Chap.1. 11, 20. The text runs more freely of its own accord in way of reference to what enſueth. The diſcretive, *yet*, ſeemeth wanting, to be ſupplyed, and prefixed; as Pſal.119.83. Iob 14.9. Ier.51.53.

V. 22. *It is of the Lords mercies that we are not conſumed*] Or, To wit, (ſupplyed, as Ier.34.9.) that it is *the Lords great mercy:* ſo the word plural importeth, Pſal.89.1. ſee Eſay 63.7. conſidering our extream wickedneſs, it is a wonder that it is not far worſe with us, then as yet it is: it is of his mere abundant mercy that any of us do ſurvive and remain, and that there is not an utter riddance made of us at once, Ezr.9.13,15. ſee Ier.5.10,18. & 30.11. Mal.3.6. That which giveth hope of Gods intending ſome good to us, in that he reſerveth a ſeed of us, Eſay 1.9. Rom.9.29. & 11.4,5.

becauſe his compaſſions fail not.] Or, *that* (as Ier.49.13.) *his tender mercies* (or, *compaſſionate affections*; as Eſay 63.7. *are not ſpent*, or *conſumed*; as Mal.3.6.

V. 23. They are *new every morning:*] Or, That they (to wit, his mercies and compaſſions, ver.22.) are, or have been *daily renewed*. Heb. *new in the mornings* are they: as Eſay 33.2. See Iob 7.18. Zeph.3.5.

great is thy faithfulneſſe.] Or, that *thy faithfulneſſe*, (or, *his faithfulneſſe:* a change of the perſon, as Eſay 1.29. Ier.44.10.) *is great*, Pſal.36.5. See 2 Tim.2.13.

V. 24. *The Lord* is my *portion*,] I have an intereſt ſtill in him; as Pſal.16.5. & 73.26. & 119.57. Ier.10.6.

ſaith my ſoul,] Or, I *ſay*, as ver.20.

therefore will I hope in him.] Or, *wait on him*; with hopeful expectation wait and depend upon him, verſ. 21. Iob 13. ver.15.

V. 25. *The Lord* is *good unto them that wait for him*,] That with patience and perſeverance amidſt their afflictions depend upon him for delivery until his due time thereof do come, Pſal.40.1. Eſay 8.17. & 30.18.

to the ſoul that ſeeketh him.] Or, *to him, to the perſon*, (as ver.20.) *that ſeeketh him*, Pſal.9.10. and 24.6. and 27.8. and 105.4.

V. 26. It is *good that* a man *ſhould both hope, and quietly wait for the ſalvation of the Lord.*] Heb. No more but, *Good, and he wait*; which ſome render it, it is *well* with him that *both doth wait*; and this way ſhould I go, I ſhould rather render it, It is well with him, *that doth wait*; the copulative put for the relative, as Ier.41.8. & 48.45. But as I conceive, with leaſt ſupply, and moſt familiar, it may beſt be rendred, It is *good that* (ſo is the copulative uſed, Pſal. 144.3.) a man *wait* (as 2 King.6.33.) *and be ſilent*, (as ver.28. Pſal.62.1,5. & 131.2.) that is, *wait ſilently* (as, *made haſte and came*, for, *came haſtily*, 1 Sam.4.14. and *ſit*, be *ſilent*, for, *ſit ſilently*, Eſay 47.5. and *reign and proſper*, for, *reign proſperouſly*, Ier.23.5.) *for the ſalvation of the Lord*, Gen.49.18. Pſal.119.174. It is good for one to wait quietly, until God pleaſe to ſend deliverance, both becauſe it is his duty ſo to do, Pſal. 123.2. and becauſe there is hope of delivery, if he ſo do; Exod. 14.13. Eſay 30.15. ver.29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be enured, as to the ſtrict obſervation of Gods law, Pſal.119.9. Mat.11.29. So to the patient enduring of his will, in ſuch afflictions, as God ſhall ſee good to exerciſe him with, Pſal.94.12. & 119.67,71,75. Iob 5.17. Prov.3.11,12. Heb.12.6—10.

V. 28. *He ſitteth alone*,] Or, That *he ſit alone*. See Ier.15.17. Pſal.102.7.

and keepeth ſilence] Or, *and be ſilent*. See ver.26. So Pſal. 39.9.

becauſe he hath born it upon him.] Or, *when* (as Ier.51.48.) *it*, to wit, the yoke) *is laid upon him*. Heb. *when he had laid* it *upon him*; as the verb is uſed, 2 Sam.24.12. but taken here indefinitely; and therefore beſt expreſſed by the paſſive; as Amos 4.2. Habb.3.17. Luk.12.20. So rather, or if it be referred to the patient, *when he beareth* it; as a verbal thence deduced is rendred, Zeph.1.11. then as the learned Scholiaſt, *when he hath taken it up upon him*: though the word be oft ſo taken; as Eſay 40.15. & 63.9. for the yoke of afflictions is not voluntarily taken up; but impoſed and inflicted even upon thoſe that are moſt willing and ready to bear it: compare, Mat.16.24. with Joh.21.18,19. See alſo, 1 Chr. 21.13,17.

V. 29. *He putteth his mouth in the duſt*,] Or, That *he put his mouth in the duſt*; Humbling himſelf even to the ground: or as if he ſhould ſtop his mouth with duſt for fear of breaking out into any repining or murmuring language, Iob 40.4,5. But this latter ſeemeth to be with the largeſt. It is an alluſion, as ſome conceive to the manner of thoſe, that having been ſubdued, are enforced to lay their necks down to be trampled upon, and to lick up the duſt under the feet of thoſe, by whom they have been ſubdued, Joſh.10.24. Pſal. 72.9. Eſay 49.23. & 51.23. & 60.14. or, as others rather, unto the uſual manner of ſuppliants, that uſe to bow down ſo low, or lay themſelves along in that manner, that as they ly groveling, their mouth toucheth the ground, 2 Sam.12.16. & 14.22. Eſay 9.8. Dan.8.17. Mat.26.39. and withall to that duſt and aſhes on which they were wont in ſuch caſes to proſtrate themſelves, Job 42.6. Eſay 58.5. Mic.1.10.

if ſo be there may be hope.] Heb. *peradventure there is hope*; as Gen.32.20. Dan.4.27. ſuch humble, patient, quiet, and ſubmiſſive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be preſumed on, or claimed as due debt. So Joel 2.14. Zeph.2.3.

V. 30. *He giveth his cheek to him that ſmiteth him;*] Or, That *he give*, &c. Be content to endure diſgraceful, deſpiteful and contumelious uſage, Eſay 50.6. Mic.5.1. Mat.5.39. & 26.67.

he is filled full with reproach.] Or, That *he be filled* (Heb. *ſatiated*, or *cloyed*; as ver.15.) *with reproach:* ſuſtain abundance of reproachful uſage. So Pſal.123.4.

V. 31. *For the Lord will not caſt off for ever.*] Though he do leave his people for ſome time, and that for the good of thoſe that either are ſincere and faithful already, or that are reclaimed and reformed by his judgments; yet he will not always ſo do, So 1 Sam.12.22. Pſal.94.14. Eſay 57.16.

V. 32. *For though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.*] Or, as ſome render it, *For when he hath cauſed* grief, or *grieved*, *he doth alſo*, or *again ſhew mercy according to the amplitude of his benignities.* But for the former part, I adhere rather to our Verſion. Heb. *if*, for, *though*; as Ier.15.1. and, *and*, for, *yet*; as Ier.50.10, 22. In the latter part, I ſhould rather ſay, *abundance*, then *multitude*: the word well admitting either; and ſo alſo, Pſal. 51.1. & 106.45. See Eſay 14.1. & 54.7,8. Mic.7.18,19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*] Heb. *He doth not afflict from his heart.* He doth not willingly afflict any, his own people eſpecially; but what he doth in this kind, he is in a manner enforced to by their ſins, 2 Chr.36.16. Ier.5.7,9. & 30.14. & 44.20. or, He taketh no delight in afflicting people; it goeth againſt the hair, and againſt the heart with him to be dealing roughly with them; it is a grief to him to be grievous to them, a pain to himſelf to be puniſhing of them, Eſay 1.24. Ezek.18.23,31,32. & 33.11. or, he puniſheth not according to his might; as either he might juſtly, or could do, if he would put out his might, and make uſe of his power, but with reſpect to mans infirmity, Job 37.23. Pſal.78.38,39. Eſay 27.8. & 48.9. & 57.16. or, he doth not afflict his out of any ſiniſter diſpoſition towards them, or evil affection to them, but to try their ſincerity and to exerciſe their patience, pſal.66.10. prov.3.11,12. Rom.5.3,4. Heb.5.8. & 10.32. Jam.1.3. 1 Pet.1.7. & 4.12. Rev.3.10. Thus divers diverſly, among which the firſt ſeemeth moſt proper, as beſt ſuiting with that form, *from the heart*, as we alſo uſe it, and ſo render, Eph.6.6. what the Apoſtle there ſaith, *from the ſoul*. Howbeit, I ſhall add how the phraſe is in the Hebrew uſed. A man is ſaid to ſpeak, or do a thing *from his heart*, or *out of his own heart*; for theſe terms in Hebrew differ not, when he doth it out of his own mere motion, or invention, without ſuggeſtion, information, direction, or occaſion given, or miniſtred to him, by any other. So it is ſaid of Jeroboam, that he kept a feſtival, which he had deviſed *from his heart*, or, *out of his own heart*, without any commiſſion or direction from God, 1 King.12.33. So Nehemy to Sanballat, *thou feineſt* theſe things *from thine heart*, or, *out of thine own heart*, Neh.6.8. having no ground for them, or upon no occaſion given from me, or information from any other. So the meaning here may be, that God doth never afflict out of his own mere Will or motion onely, without ſome good ground and juſt occaſion given him from thoſe whom he doth afflict. So one of the Rabbines here, *He doth it not out of his own Will; for mans iniquity giveth occaſion:* contrary to that which of natural parents the Apoſtle ſaith, that they ſometime chaſtiſe *after their own pleaſure*, if his meaning be ſuch as our Engliſh expreſſeth it: which yet I doubt much of, the words being onely, *as ſeemed* good, or meet *to them*, whether their children liked it or no, howſoever they deemed of it: but ſo worldly parents ſometime do in an humour, as we ſay, where no juſt cauſe is given of ſo doing: God never. His bounty and kindneſs floweth from him freely of it ſelf, his ſeverity and harſhneſſe ariſeth from ſomewhat in us.

V. 34. *To cruſh under his feet all the priſoners of the earth.*] The three next Verſes ſome Interpreters annex to the words next before-going; as more particularly relating what thoſe things were, that God did not from his heart, either himſelf do, or cauſe to be done. Others rather refer all that is here related to the laſt clauſe, in the cloſe of ver. 36. whereof more ſhall be ſaid when we ſhal come to that branch. The matters here mentioned are in general oppreſſions, referred to two heads; ſome hoſtile, executed in times of war, ver.34. ſome civil, exerciſed in times of peace, by force or fraud, ver. 35,36. The entrance into this paſſage ſeeming ſomewhat abrupt, divers Interpreters ſeek to cleer it by ſundry ſupplyes: ſome inſerting, *To think*, or, *To ſay*; as if the Prophet did here relate the words or thoughts of others, not deliver his own. Others, *when a man is ready*, to do as is here deſcribed: as, *I am ready to halt*, Pſal. 38.17. But our Verſion is plain and full enough. The infinitive is oft uſed in other languages, as well as in Hebrew for the noun; *to do* ſuch things, for, *the doing* of ſuch things: for any *to cruſh under his feet*, or, ſimply, *the cruſhing under ones feet*, ſuch as they have ſubdued and hold in captivity; when men exerciſe ſuch cruelty and oppreſſion upon them, that they tread them down and trample upon them, as upon dirt and clay; or upon morter and rubbiſh, untill they grind them to powder, that is, have worn them clean out by harſh and hard uſage, Eſay 10.6.& 14 15,16.& 16.4.& 51.23.Jer.12.10. Dan. 7.7. Chap.1.14. See Eſay 3.15.Mic.3.3.

all the priſoners of the earth.] Heb. *all the bound of the earth*, either *of the earth*, that is, the *world* in general; as Pſal.24.1. that which of the Aſſyrians and Chaldeans is ſaid, Eſay 10. 13,14.& 14.7,17. or, *of the land*; as Pſal.37.3. ſome particular country, Eccl.5.8. the land of Judea, more ſpecially aimed at, Jer.39.9.& 50.17.

V. 35. *To turn aſide the right of a man*] Heb. *to cauſe to decline, ſway aſide*, or *overthrow*; as Prov.18.5. Eſay 10.2. See there, and ver.36.

before the face of the moſt high.] In the ſight of God, Pſal. 51.4. Ver.38. not dreading him, or his diſpleaſure, Mal. 3. 5. who is an avenger of ſuch courſes, Pſal.94.1. Prov.22.22,23. & 23.10,11. 1 Theſſ.4.6. So the moſt. Howbeit, ſome expound it of God himſelf, as not doing himſelf what is here ſaid, to wit, that God doth not ſway or pervert judgment in any cauſe that cometh before him, Iob 8.3. & 34.5,12. and ſay they, the noun is put for the pronoun; *the face of the higheſt*, for, *his face*; as, *the Lords heavens*, for, *his heavens*, Ver. 66. But this ſeemeth not to ſuit ſo well with the tenour and courſe of the context. And there want not, which our margent alſo intimateth, that underſtand the word here uſed, not of God, but of ſome earthly Judge, of a man in place of Authority and judicature; rendring the words, *before the face of a Superiour*. Heb. *on high* one: and the word is uſed not of God alone, but of other things alſo, both places, as 2 King.15.35. 2 Chr.8.5. and perſons, as Deut.26.19. and I ſee not, why it ſhould be taken otherwiſe here: as a word of the very ſame notion is, of thoſe that ſit aloft in place of judicature above others, in a place parallel to this, Eccl. 5.8. *There is one high above the high*, *and high* ones *above them*; where the term *high* is given to God in the firſt place; to Judges in the ſecond place; to Angels (as ſome alſo think) in the third.

V. 36. *To ſubvert a man in his cauſe,*] Heb. *To pervert a man in his controverſie*; that is, by over-ſwaying the proceedings at Law, and cauſing the ſcale to decline and weigh down the wrong way, Ver.35. to overthrow a man in his ſuit: that which is termed, *a wreſting of judgment*, or *right*, Deut.16. 19. Thus, if we conceive the one, as ſome do, to be no more then a further illuſtration of the other: yet ſome Interpreters diſtinguiſh them, conceiving the former to be meant of over-ſwaying cauſes by power and might: the other of carrying things awry by cunning and ſlight: and this ſeemeth not improbable.

the Lord approveth not.] This clauſe is generally deemed to reach to all thoſe particulars before recited; but is very variouſly expounded. The words are in Hebrew, *the Lord ſeeth not*. Which ſome read by way of interrogation, *Doth not God ſee* it? as if it came in by way of objection, againſt what had been ſaid of Gods unwillingneſſe to afflict, Doth he not ſee ſuch things as thoſe to be done? to which the anſwer ſhould be returned, Ver.39. Others, as a ground laid for the enſuing aſſertion of Gods general providence and diſpoſal of all things; *Should not God ſee it?* can it be ſo done, that he ſhould not ſee and regard it? as Job 11.11. *ſhould he ſee iniquity, and not conſider*, or, *regard* it? But Others, and ſo the moſt, read them by way of enunciation, *the Lord ſeeth not*: that which ſome take according to the proper and native notion of the word, conceiving it to be delivered as the ſpeech and imagination of wicked men, that God ſeeth none of theſe things when they are done. So Job 22.13,14. Pſal. 10.11. & 94.7. But how ſuch ſhould be brought in ſpeaking here, is not eaſie to deſcry. Others therefore take the word of *ſeeing*, in a figurative ſenſe. Some, *God ſeeth* none of theſe things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without ſight and reaſon; nor make uſe of his power to oppreſſe any man in judgment; nor of his skill to pervert any mans cauſe, that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and ſo the moſt, *he doth not ſee*; that is, like of, or approve; he doth not behold any of theſe things with an eye of allowance and approbation; as Num.23.21. Hab.1.13. and this laſt ſeemeth the genuine ſenſe of the place. So it is a confirmation of that which was formerly ſaid, that God *afflicteth not from the heart*; ſince that, though he permitteth ſuch things to be done, and giveth way therein to mans malice, for the execution of his juſt judgment on ſome, and the chaſtiſement of others; yet he doth not approve the things done in thoſe whom he maketh uſe of as inſtruments therein. See Hab.1.12,13. If we read the words by way of interrogation, it will be part of an objection begun here; continued, Ver.37,38. and anſwered, Ver.39.

V. 37. *Who* is *he* that *ſaith, and it cometh to paſſe*, when *the Lord commandeth* it *not?*] Theſe words are very diverſly rendred, though for the ſenſe of them in general moſt agree, to wit, that nothing is done here below, but by a divine providence and diſpoſal. Some render them as a check to that impious conceit of men, as they conceive before mentioned, that God ſeeth not, or regardeth not what men here on earth do. *Who* is *he*, that *ſaith* this, *that it is*, (that ought is done) when *the Lord hath not commanded* it? Who is he that can or dare be ſo preſumptuous and impious, as to ſay that ought cometh to paſſe without Gods providence and appointment? Prov.16.4,33. & 21.30,31. & 29.16. Mat.10.29,30. Others, *Who* is *he*, that *ſaith, and it is*, (that which he ſaith cometh to paſſe and is effected) if *the Lord have not commanded* it? Who is he, that is able to effect and bring about what he ſpeaketh, or purpoſeth, unleſſe God permit and give way thereunto? Prov.16.1,9. Jer.10.23. Jam.4.13,15. And theſe two readings, as in ſenſe they little differ; ſo the words of the text will well admit either: but the latter, which our Verſion followeth, ſeemeth the right. There is a defect of the relative in either: in the former branch; of the particle of time with the former, as Jer.18.18. of the conditional with the latter, as Eſay 30.20. in the latter branch, as Jer.50.5. & 52. 12. Some reſtrain the text to the Chaldeans employment againſt Gods people, rendring the words in two diſtinct propoſitions; *Who* is *he*, who *when he ſpake, it was done?* (Heb. *he ſpake and it was done*; as Pſal.33.9.) hath *not God enjoyned* this? to wit, the Chaldeans breaking in upon us, and dealing with us, as they have done. But the ſentence ſeemeth more general, driving at this, to ſhew, that though God do nothing of this nature, either out of any deſire of, or delight in, the thing it ſelf; nor out of his own meer motion and pleaſure; but upon occaſion miniſtred by man, and juſt ground given him from the perſons themſelves that ſuffer; yet nothing befalleth any in this kind but by his diſpoſal; nothing but what he hath *Commanded*. that is, in his ſecret and unſearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Sam. 12. 11,12. & 16.10. 1 King.12.15,24. Jer. 34.22. Act. 2. 23. & 4.28.

V. 38. *Out of the mouth of the moſt high proceedeth not evill and good?*] Heb. *Cometh not the evill* things, *and the good?* or, *thoſe* things that are *evill, and that* that is *good?* for the article prefixed with either is emphatical: and the former word is plural, the latter ſingular: which though ſome deſcant upon, as if it implyed that more evil things ordinarily befell men here then good; yet by an uſual Hebraiſm, joyning nouns plural with verbs ſingular in a notion of diſtribution, as Eſay 26.19. Joel 1.20. *cometh evils and good*; is no more then *cometh each evil* (as Amos 3.6.) *as well as* ought that is *good*. So the meaning is, that as well croſſe iſſues and penalties, as benefits and proſperous ſucceſſes come, all of them by Gods appointment, Job 1.21. & 2.10. Pſal.75.7. Eſay 45. 7. Amos 3.6. Gods *mouth*, for, his appointment: whether of direction, as 1 Sam.15.24. or of determination, 2 King. 24.3. and ſo here; ſee Deut. 8.3. Some repeat from the foregoing Verſe thoſe words, *Who is it that ſaith?* But neither is that Verſion there unqueſtioned, nor is the ſupply needful here.

V. 39. *Wherefore doth living man complain, a man for the puniſhment of his ſins?*] Heb. *For his ſin*. But the term is uſed in Scripture, not only for *ſin* it ſelf, or the act of it; but ſometime alſo for a *ſin-ſacrifice*; a ſacrifice offered for the expiation of ſome ſin, Lev.4.3. 2 Cor.5.21. ſometime, for the *guilt* of ſin, or, obligation to ſufferings for it, Gen.4.7.& 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *puniſhment* for it, Gen.4.13. Zach.14.19. and ſo our Verſion here taketh it: of which yet there is yet no neceſſity. But there is more ambiguity about another word in the text: for the word rendred *complain*, ſome render *mourn*, or be *ſorrowful*, and in heavineſſe; ſome, *vex himſelf*; ſome, *murmur*. The two former ground their interpretation upon a word that hath a notion, ſometime of *grief*, and *heavineſſe*;

Deut.26.14. whence *Benoni*, Gen.35.18. and, *mourners*, Hoſ. 9.4. ſometime, of *grievance*, *affliction*, *vexation*, Job 5.6.& 15. 35. Hence, ſome render it, *Why is the living man ſorrowfull? man ſuffereth for his ſin.* So our Geneva Verſion, dividing the text into two diſtinct branches, a queſtion and an anſwer thereunto: which one of our former Verſions doth another way; *Why then doth the living man mourn? let him mourn for his own ſin*; that hath brought ſuch things upon him; as Chap. 5.16. To which purpoſe alſo a learned Scholiaſt; *Why doth the living man complain? let each man complain of his own ſin: a man*, for, *each one*; as Jer.5.8. and the ſupply from the former branch, as Gen.1.16. Others, *Why doth he afflict himſelf by his ſins?* why doth he procure evils to himſelf by the committing of ſin? And others again, *Why doth he vex himſelf?* (to wit, by impatient carriage under Gods hand, as thoſe, Prov.19.3. Eſay 8.21. Rev.16.9,10.) *even a man in his ſin*: perſiſting ſtill in the ſame, Rev.9.20,21.& 16. 10. But thoſe that go the laſt way, as the moſt do, following the ancient Greek and old Latine, therein going before them, build upon the uſe of the word, Num.11.1. where in a notion of *murmuring*, it is moſt generally taken. And the Greek rendreth it, *why ſhould the living man murmur, a man for his ſin?* which preciſely expreſſeth the Hebrew: the Latine followeth him exactly, ſave that for his *ſin*, he hath *ſins*: both uſe two ſeveral words for *man*, as the Hebrew alſo doth; but our Engliſh cannot ſo fitly expreſſe. Some other, *Why ſhould the living man murmur, any one for his ſins?* that which muſt be underſtood of the puniſhment of ſin: *a man*, for, *any one*; as Jer.5.1. Our ancienteſt Verſion, *Why then murmureth the living man? let him murmur at his own ſin.* The plaineſt Verſion ſeemeth to be, *Why ſhould any living wight complain*, or, *murmur?* (for either will ſuit with the uſe of the word, Num. 11.1.) *any man*, I ſay, ſuffering *for his ſin?* what cauſe hath any man to complain of God, or murmur againſt God, as dealing roughly and rigorouſly with him, when he ſuffereth nothing but what he hath procured to himſelf by his ſins? Chap.1.18. Ver.42. Jer.2.17,19. & 4.18. & 30.15. & 44. 8. Mic.7.9. In the term, *living man*, ſome would have to be intimated that kind of life that is common to man with the bruit beaſt, Gen.7.4,23, See Eſay 2.22. But the word ſeemeth rather to have reference to mans *life* here on earth, even that which is peculiar to man as man, ſubject and expoſed to manifold afflictions, and variety of annoyances, while he abideth in this mortal life. So Eccl.4.2,15,16. See Job 5.7. & 14.1.

V. 40. *Let us ſearch and try our wayes,*] A pious inference upon the former diſcourſe, ſince that it is ſo, that God neither deſireth nor delighteth in dealing thus with us, but that we by our ſins have provoked, yea, inforced him to do what he hath done; let us repent of our ſins, break them off, return from them, reform our lives, and take a new courſe: and that we may ſincerely and ſeriouſly ſo do, let us take a ſtrict view and ſurvey of our former courſes, that we may alter and amend whatſoever upon a due and narrow ſearch we ſhall deſcry and diſcover to have been amiſſe in them. This ſerious conſideration, and ſedulous examination of a mans ſelf, is the readieſt way to true repentance, Pſal.4.4. & 119. 59. Zeph.2.1. Hagg.1.5,7. 1 Cor. 11.28. The words ſeem to have ſome alluſion to the ſearching and diving into either the bowels of beaſts broken up in ſacrifice; or into the bowels of the earth for the diſcovery of rich mines and treaſure, Prov.2.4. & 20.27. Jer.17.10. and two words of the ſame notion are joyned together, to intimate the narrower and more accurate enquiry; as the like, Deut. 13. 14. and the ſame term repeated, Zeph.2.1.

and turn again to the Lord,] Return to him, from whom turning away by our ſins we have brought theſe evils upon our ſelves, Jer.1.15,16. & 2.13,15. & 5.25. Eſay 59.2. and unto whom we cannot return again, but by turning away from them, Eſay 55.7. Ier.4.1. Joel 1.11. Zach.1.3.

V. 41. *Let us lift up our heart with our hands unto God in the heavens.*] Heb. *Let us lift up our heart to our hands.* Whence ſome pick out myſtical notions, of joyning heart to hand in prayer; and ſeconding prayer with practiſe. And the Jewiſh Maſters go another way; and becauſe it is ſaid of a ſmall *cloud*, that it appeared *like a mans hand*, 1 King.18.44. and of God it is ſaid, that he *covereth the light* ſometime with clouds, as with his *hands*, Job 36.32. (for I conceive no other to be the genuine ſenſe of that place) they would therefore have the word both here, and in that place of Job, to ſignifie *the clouds*; put here for *the heavens*; and *the heavens*, for *God* that dwelleth in heaven, Pſal. 115.3. Luk. 15. 18. and it ſhould thus be no more then, *Let us lift up our heart toward the clouds*, (that is, to God above) *unto God* that is *in heaven*. But we ſhall not need to have recourſe to theſe ambiguous and far-fetcht about expoſitions: the particle here uſed is well rendred *with*; as the old Latine alſo hath it; (for the Greek is ambiguous, and the Chaldee roveth) and ſo the particle is uſed, Jer.25.26, *and all the Kings of the North one with another*; and Ezek.16.26. *Thou haſt played the harlot with the Egyptians.* The meaning then is plain; *Let us lift up our hearts together with our hands*; alluding to the uſual rite of *lifting up the hands* in prayer to God, Pſal.28.2. & 63.4. & 141.2. and withal, to that form of ſpeech, whereby prayer in Scripture is frequently deſcribed, by the *lifting up of the heart*, or *ſoul*, unto God, Pſal.25.1. & 86.4. & 143.8. in the one is implyed the ſincerity and ſeriouſneſſe of that office; in the other the intention and earneſtneſſe in it; *to God in the heavens*: unto that God, who alone is the true God, and hath his principall place of abode in heaven, Pſal. 115.3. Mat.6.9.

V. 42. *We have tranſgreſſed, and have rebelled,*] Confeſſion of ſin an individual companion of repentance, Pſal. 32. 5. & 38.18. & 51.3. and words of the ſame notion are joyned together, to expreſſe the greatneſſe, grievouſneſſe, and hainouſneſſe of their ſin. See Chap.1.8. See the like, Neh. 9. 26. Dan.9.5.

thou haſt not pardoned.] Or, *ſpared*, or, *forborn*; as Deut.29. 20. Amos 7.2. and no marvel; for he was through their obſtinacy made weary of forbearance, Jer.15.6. & 44.22.

V. 43. *Thou haſt covered with anger, and perſecuted us:*] This *covering* ſome refer to God, but diverſly, as *covering* himſelf *with wrath*; therewith, as in a military garb, to come arrayed againſt them. See Eſay 57.17. Others, of *covering his face*, that he might not behold the havock made of his people; as a tender-hearted father would cover his face, when ſome darling-child of his were for ſome diſeaſe to be cut in his preſence. But neither of them ſeem to ſuit ſo well here; the latter of them eſpecially. And the moſt therefore, make the people rather the object of the act here intimated; which ſome conceive to have in it an alluſion to the covering of mens faces, in extremity of grief, 2 Sam.15.30. Eſt.6.12. or upon ſentence of death paſt againſt them, Eſt.7.8. but this alſo ſeems not to have any place here. Others expound it of *a beſetting*, or *environing* of them with evils; as God is ſaid to have *hedged* ſome in with calamities, Job 3.23. See Ver. 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and purſuing them ſo encompaſſed with darkneſſe. See the like expreſſions, Pſal.35.6. Eſay 8. 22, Job 18.18. and this ſeemeth the right. See Ver.66.

thou haſt ſlain, thou haſt not pitied.] See the ſame, Chap. 2. 21.

V. 44. *Thou haſt covered thy ſelf with a cloud, that our prayer ſhould not paſſe thorow.*] Heb. *Thou haſt beſet as a cloud to thee*; that is, Thou haſt haſt drawn as it were a cloud about thee; or, *Thou haſt environed thy ſelf as with a cloud*; or, *wrapped up thy ſelf as in a cloud*: for the particle before the pronoun ſeemeth here redundant; as it is Pſal. 140.7. *from paſſing prayer*; that is, *ſo that prayer cannot paſſe.* So that our prayers can find no acceſſe to thee. See the like form of ſpeech, Eſay 24.10. the pronoun poſſeſſive is not in the text. As thou haſt caſt a cloud of wrath over us, that we may not ſee which way to eſcape, Ver.43. So thou haſt wrapped up alſo thy ſelf as in a thick cloud, that our ſuits and requeſts may not get to thee, to obtain audience, much leſſe to gain acceptance with thee. This *cloud* ſome expound Gods freſh remembrance of their ſins: and they were indeed the raiſers of this cloud between God and them, Eſay 58. 2. but the cloud rather ſeems his wrath, compared to ſome ſuch thing alſo, Ver.43. Joel 2.2. Amos 5.18, 20. See before, Verſ.8.

V. 45. *Thou haſt made us as the off-ſcouring, and refuſe in the midſt of the people.*] Thou haſt cauſed us to be had in as vile eſteem as may be; as if we were no better then *off-ſcourings*, or *ſcrapings* (for from a root of that notion, Ezek.26.4. cometh the word here uſed, and no where elſe found in Scripture; and the Greek word anſwering it, 1 Cor.4.13. from the like.) *and refuſe*; ſuch baſe, droſſie ſtuff, as cometh away from metal and oar in the melting and trying of it, Jer. 6.30. the words are in a proverbial form uſed among the Talmudiſts to deſign ſome extream vile and baſe thing. See Chap.1. 8,11,17. Heb. *in the midſt of the peoples*, for, *among all other people*, or, *nations*; as Mic.5.7,8.

V. 46. *All our enemies have opened their mouthes againſt us.*] Or, *do open*, or, *widen*; in way of deriſion and mockage; as Pſal.22.13. See Chap.2.16.

V. 47. *Fear and a ſnare is come upon us,*] Thus the old Latine, and all our Engliſh Verſions conſtantly. But the Hebrew text hath expreſly, not *a ſnare*, but, *a pit*: and that reading the Rabbines in their Commentaries acknowledge; as alſo the Tigurine, the Italian, and the French: the terms of either, indeed of *ſnare* and *pit*, come very neer the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, a *t* into a *d*, that maketh out the third; and in other places, where the ſame proverbial form of ſpeech is found, all three are expreſſed, Eſay 24.17. Jer.48.43. If all were here, one is loſt: but though it were ſo, which is not likely, yet our Verſion would be altered; ſince that it ſwarveth from the received and generally approved Originals without any good ground. The meaning is, that terrours were fallen upon them; and pits, or pit-falls digged for them, that while being ſcared, they ſeek by flight to ſhun and eſcape the one, they may fall into the other. See Eſay 24.18. Jer.48.44. and what next both here and there enſueth. The Chaldee renders it, *Terrour and trembling*; the Greek, *Fear and aſtoniſhment*: neither any thing neer to the Hebrew.

deſolation and deſtruction.] Heb. *devaſtation*, (as another term neer it from the ſame root, Pſal.73.18.& 74.3. for this is no where elſe found) *and breaking*, or *contrition*, or *deſtruction*; as Chap.2.11. ariſing from the pit, that they fall into and are taken in, while they flee, for fear of ſome other purſuing evil: hence the ſame term ſignifieth both *a pit* and *deſtruction*, Pſal.7.15.& 103.4.

V. 48. *Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people.*] So Chap.1.16 & 2.18. Pſal.119.136. See Ier. 9.1. & 14.17. *Mine eye runneth down*, or, *floweth down with rivers*, or *ſtreams of water*, for, *ſtreams of water run*, or, *flow down from mine eyes*, (for the word is collective; as alſo ver. 14, 50.) as, *the mountains ſhall drop with new wine, and the hills flow with milk, and the ſtreams with water*, for, *new wine ſhall drop from the mountains*, and *milk run from the hills*, and *water from the ſtreams*, Ioel 3. ver.18.

V. 49. *Mine eye trickleth down, and ceaſeth not, without any intermiſſion.*] Heb. *Floweth down* (Iob 20.28.) *and ſtayeth not* (as Ioſh.10.13.) or, *is not ſilent* (as Chap.2.18.) *without intermiſſions*, or *remiſſions*, as Pſal.73.2. *intermiſſions*, or *remiſſions*, for, *any intermiſſion*, or *remiſſion* at all: as, *underſtanding*, for, *any underſtanding* at all, Eſay 27. 11. the plural in a notion of diminution. See Chap.2.18. from whence alſo the received Verſion is confirmed, which ſome Interpreters of note, and the learned Scholiaſt following them, relinquiſh, rendring the words, *becauſe there are no intermiſſions*; to wit, of our miſeries and evils. But the compound form here found doth very commonly ſignifie *without*; as Eſay 6.11. Ier.4.7. & 34.22. & 46.19. & 51.29,36. *without inhabitant*, or, *ſo that there be no inhabitant*; as themſelves alſo there render it. So here, *without intermiſſions*, or *remiſſions*, that is, ſo *that it doth not at all intermit*, or *remit*, and abate *ought*.

V. 50. *Till the Lord look down and behold from heaven.*] Until the Lord be pleaſed by ſome relief and delivery afforded me to make it appear, that he doth regard, take notice of, and take to heart my preſent dejected and diſtreſſed condition. See Pſal. 80. 14. and 102.19. Eſay 63.15. So Eſay 62.6,7.

V. 51. *Mine eye affecteth my heart*,] Heb. *my ſoul*. The verb here uſed is very variouſly interpreted. Some render it, *Mine eye fouleth*, or *ſlabbreth my ſoul*: as they conceive the word to be uſed, Iob 16. 15. Others, *Mine eye affecteth my ſoul*. Others, *It affecteth my ſoul with grief*. Others, *It moleſteth*, or *troubleth*, or *maketh my ſoul work*; referring us to the uſe of the word, Chap.2.20.& 1,22. The ancient Greek, *It ſtrippeth*, or *gleaneth my ſoul*; as both it and the old Latine rendred the word, Chap.2.20. See there. The old Latine here rendreth it, *hath robbed*, or *preyed upon my ſoul*: Which Popiſh Writers expound, Some, of ſinful objects by the eye ſeizing on and ſurpriſing the ſoul, Others, of bereaving the ſoul of, and debarring it from all its wonted contentments and delights. I encline to that learned man, who rendreth it, *Mine eye waſteth away my ſoul*; that is, I am even conſumed and waſted away, or clean worn out and ſpent with weeping: or, I am ſo faint with continual weeping, that my ſoul is even gone, my Spirits are clean ſpent. See the like expreſſions, Pſal.6.7.& 102.3——5,9. Chap.2. 11. As the word *conficere*, in Latine, ſignifieth *to make an end* of ought, either in way of *conſummation*, or in way of *conſumption*, by making it up, or by marring it: and our Engliſh word *to diſpatch* is both ways uſed: in like manner doth the Hebrew word here uſed ſignifie to *do*, or to *work*, either way; ſometime by producing ought, as Exod. 10. 2. 1 Sam.6.6. ſometime, by reducing to nothing, or to as good as nothing. So Iob 16.15. *I have done* (that is, diſſolved) *mine horn* (that is, my ſtrength and ſtate, honour and dignity) *into duſt*. Heb. *my ſoul*, for, *my ſelf*; as Pſal.143.12. *bring my ſoul out of priſon.*

becauſe of all the daughters of my city.] Or, *in regard* of them: for the common calamity, either of thoſe that ſometime dwelt in the city of Jeruſalem; as Eſay 3.16. Luk.23.28. or of the cities ſometime belonging to her as their mother-city, Ioſh.15.45. Ier.49.3. See on Ier.34.1. There is another reading noted in the margent, of thoſe that render it, *more then all the daughters of my city*: And this the Jewiſh Commenters embrace, applying it to Jeremy, as profeſſing more ſorrow, being one of the Prieſtly rank, then any of the ordinary people or inhabitants of the city, for the ruine of the Temple, and removal of Gods ſervice. Nor want there of ours, that render it the ſame way, but expounding it more generally of the main body of the ſtate, by this manner of ſpeech expreſſing the greatneſſe of their grief, as affirming it to go beyond that, which even any women, the more tender-hearted Sex, are upon any occaſion wont to be poſſeſſed with. And it is true, that this particle is frequently uſed in a notion of collation; as Prov.22.1. Eccl.7.1. but it is no leſs frequently uſed in a notion of cauſality; as Pſal.12.5. Ruth 1.13. Eſay 31.4.& 48.4.& 53.5. Jer.8.19. and it ſoundeth in this place much better this way, then it doth that other. See Chap.2.11.

It is obſerved by ſome, that in this Chapter, as alſo Chap. 2.16,17. & 4.16,17. theſe two letters *Ajin* and *Peh* are tranſpoſed contrary to the order before obſerved, Chap.1.16,17. as alſo in other portions of Scripture, where the like alphabetical diſpoſition is uſed; whereof a learned man giveth this reaſon, Becauſe the letters were ſo ranked in the Chaldee Alphabet; and that Jeremy therefore writ the firſt Chapter after the Hebrew manner as a Jew, the three following after the Chaldee method, as now a ſubject to that King: but nothing is produced whence it may appear, that in the Chaldee alphabet the letters ſo ſtood. It may rather probably be thought, that in ſome Hebrew alphabets theſe two letters were diverſly placed; as are two of the precepts in the Decalogue, the ſixt and the ſeventh. See Mat.19.18. with Mar.10.19. Luk.18.20. Rom.13.9. as alſo the two branches of the laſt precept. See Exod.20.17. with Deut.5.21.

V. 52. *Mine enemies chaſed me ſore, like a bird without cauſe.*] There ſeemeth to be a trajection in the words, thus in their proper conſtruction to be ranged; Thoſe that were *mine enemies cauſleſly* (having received no wrong from me, as 1 Sam.24.11. Pſal.35.7,19.& 54.9.& 69.4.& 119.131.) *did*, or, *do ſorely chaſe me*, (Heb. *chaſing chaſe*. See Chap.4.18,19.) *like a bird*; that is, beaten and followed from buſh to buſh, 1 Sam. 26.20. Pſal. 11.1.

V. 53. *They have cut off my life in the dungeon*,] Or, *cut it off* by caſting me *into the dungeon*, Ier.38.6, 9. a complexive ſpeech, not unlike to that, *thou haſt profaned his crown to the ground*; that is, *profaned it, by caſting it down to the ground*, Pſal.89.39. with 44. or, *cut it off*, and caſt me *into the pit*: as, *he ſlew them into the pit*; that is, *ſlew them*, and caſt them *into the pit*, Ier.41.7. They have ſhut me up in dungeons, where I lye as one dead, ver.6. or, They have taken away my life (power and government is as the ſoul and life of a ſtate) and laid my dead corpſe in the grave, Ezek.37.11——13.

and caſt a ſtone upon me.] Rolled a ſtone over me, to make ſure work with me, to keep me from ever riſing or recovering again: alluding to ſuch ſtones as were wont to be laid on the mouthes of dungeons, Dan.6.17. and caves, Ioſh.10.18. and ſepulchres, Mat.27. 60. or, *they have caſt ſtone*, that is, *ſtones* (the word taken collectively, as Prov.26.27.& 27.3.) *upon me*: they have cut off my life, by caſting ſtones upon me, they have ſtoned me to death, 1 King. 12.18. 2 Chr.24. 21. Ezek.16.40. Act.7 58. as, *know and try*, for, *by trial know*, Jer.6.27. and, *make bald and cut*, for, *by cutting make bald*, Mic. 1.16. or having taken my life from me, they over whelmed my ſlain body with an heap of ſtones; as with corpſes of perſons executed hath ſometime been done, Ioſh.10.27. 2 Sam. 18.17. Which way ſoever we take it, it is a lively reſemblance of their grievous, and, in mans eye, irrecoverable captivity. Which they much extenuate and enervate, that expound this and all that followeth, Ver.55, &c. unto the caſting of Jeremy into the dungeon, Ier.38.6. as the former alſo, ver.6,7. of his impriſonment by Paſhur, Ier.20.2. As little heed is to be had of what ſome other here ſuggeſt, of the ſtoning of Jeremy to death in Egypt, concerning which, ſave a Jewiſh tale, which many cauſleſly give credit to, we have no certain or weighty record: But belike, according to theſe mens conceit, he prophecied before-hand, what end he ſhould come to.

V. 54. *Waters flowed over mine head*,] Afflictions, in Scripture, are frequently compared to great waters and deluges, Pſal.18.16.& 32 6.& 42.7.& 66.12.& 69.1,2,15.& 88. 17.& 93.3. Eſay 28.9,17,18. & 59.19. Ier.51.42,55. Now this ſome expound here of the Chaldean invaſion, who with their vaſt Armies breaking, as a Sea, into their land, overflowed and over-whelmed all with them, Ier.34.1. Chap.2. 13. But becauſe at this ſore inundation, God is ſaid not to have heard or regarded their cry, Ier.7.16.& 11.14. & 14.11, 12. Ver.8.44. whereas in that deluge here intimated, he is ſaid to have heard them, ver. 56. (for they ſtray wide, that would reſtrain it to Jeremies cariage in the dungeon;) Some therefore (whom I rather concur with) refer it to the Aſſyrian Invaſion by Sennacherib, and render the words, When *the waters flowed over mine head*; as Pſal.124.4,5. when I was in extream diſtreſſe by the Aſſyrian forces, who like a violent torrent or land-floud, had broken in upon me, and born down all before them, Eſay 36.1,2. Of this invaſion, ſee Eſay 8.7,8.& 59.19. places parallel to this. The adverb of time is ſupplyed; as Deut. 8. 12. Eſay 48. 13, 21. Ier. 8.18.

then *I ſaid, I am cut off.*] Or, and *I ſaid* (carrying on the ſentence) I thought with my ſelf; as ver.18. *I am cut off.* I am utterly undone. So Pſal.31.22. & 37.3. Eſay 38.10,11. Ion.2.3,4.

V. 55. *I called upon thy name, O Lord, out of the low dungeon.*] Or, yet (ſupplyed; as Ier.15.1,10. & 51.53.) *I called* upon *thy name out of the low dungeon.* Heb. *pit of lowneſſes*; as Pſal. 88.6. In the greateſt depth of mine affliction and diſtreſſe, pſal.130.1. ver.53. Ion.2.1. See 2 Chr.32.20. Eſay 37. 3,4,15——20.

V. 56. *Thou haſt heard my voice,*] Or, And *thou heardeſt my voice.* Thou waſt then pleaſed to hear the prayers of thy people, and to ſend them deliverance out of that their didiſtreſſe. See Eſay 37.11,12——36.

hide not thine ear at my breathing, at my cry.] So read, the ſenſe will be, vouchſafe thy people now the like favour again, that then thou ſhewedſt them; as pſal.4.1.& 22.4.5.& 85.1——4. hide not thy face from them, (Eſay 1.15.) be not deaf towards their cry, (pſal.39.12.) remove that cloud that thou haſt now drawn about thee, ver.44. that their *breathing* (ſo Exod.8.11.) or *panting* (here rather) or *gaſping for breath*, may together with their cries, find free paſſage and acceſs to thine ears. Howbeit, ſome read the words as ſpoken in way of a continued relation, *Thou didſt not hide thine ear at my gaſping, at my cry*, when I was in that grievous extremity that I ſeemed to ly gaſping for life and even drawing my laſt breath, but yet did ſtill cry and ſeek to thee for ſuccour and relief, (ſee Eſay 26.16——18.& 37.3. 2 Chr.32.20.) Thou didſt not then reject ſuch my ſighing and ſeeking to thee, Eſay 39.21——36. This admitted, the main current of the context will run on freely and ſmoothly without any interruption; or can ought be objected againſt it, ſave that *al*, the particle here uſed, hath ordinarily a notion of inhibition, not of a bare negative; but that is not univerſal; *al*, for, *lo*, is not altogether unuſual. Inſtances hereof, ſee Iob 20.17. & 36. 18. Pſal.34. 5.& 41.2.& 50.3. & 66.7. & 85.8. & 121.3. & 138.8. Eſay 2.9. Ier.7.6. Obad.12. The moſt of theſe places are cleer, the reſt all very probable, for this uſe of the particle, which the courſe of the context doth here very ſtrongly plead for.

V. 57. *Thou dreweſt neer in the day that I called upon thee*] Thou madeſt thy gracious and powerful preſence with thy people to appear by ſuccouring and ſaving them. So Pſal. 69.18. *in the day that I called*, for, *when*, or, *what time I called.* So Pſal.86.7. *In the day of my trouble*, for, *when*, or, *what time I am in trouble.*

thou ſaidſt, Fear not.] Thou ſaidſt ſo to me then by thy Prophet, Eſay 37.6. See the like encouragements, Eſay 41. 10,13.

V. 58. *O Lord thou haſt pleaded the cauſes of my ſoul.*] Or, *Thou didſt plead, O Lord*, (ſo the words ly in the text; and (of Gods manner of *pleading* for his people, ſee Eſay 49.25.& 51. 22. Ier.51.26.) either my cauſes in general, *my ſoul*, for, *me*, as Ver.17, 20, 24, 51. or more ſpecially ſuch cauſes of mine as concerned my life; as Pſal 31.13.& 35.4.

thou haſt redeemed my life.] Or, *thou didſt reſcue my life*: thou didſt reſcue or deliver me out of the hands of thoſe that would have taken away my life. So is the word of *redeeming* frequently uſed, Pſal.55.18.& 69.18.& 107.2.

V. 59. *O Lord, thou haſt ſeen my wrong,*] Or, *thou ſeeſt my wrong*, Heb. *my perverſneſſe* (a term no where elſe found; but the verb it cometh of we had before ver.36.) that is, mens perverſs, croſs, injurious, and untoward uſage of me: as, *my wrong*, or *violence*, for, *the wrong offered me, the violence done to me*, Ier. 51. 35. thou canſt not but ſee it, Pſal.10.14. See ver.36.

judge thou my cauſe.] Heb. *my judgment*; as Pſal. 9.4. & 43.1. decide my cauſe now, as in fore-going ages thou ſometime didſt, and haſt promiſed to do, Deut.32.36. Eſay 49.25, 26. Ier.51.36. And here I conceive, begins the firſt requeſt or ſuit of this people to God, all that went before, being but as a preparative, or introduction thereunto, drawn from their experience of Gods former favour and forwardneſs in this kind to do for them, produced, partly to induce God to maniſeſt his conſtant and continued goodneſs, in doing the like again for them; and partly alſo to raiſe up in themſelves ſome hopeful expectation of finding the like favour with God, that in former times they had found. See the like, Pſal. 44.1——4.& 74.12——14.& 85.1——4. Eſay 63.11——15.

V. 60. *Thou haſt ſeen all their vengeance*, and *all their imaginations againſt me.*] Or, *Thou ſeeſt* all that revengefull carriage of theirs towards me, whereby they deal with me, as with one that had done them ſome hainous wrong, and whom therefore they deviſe how to be revenged upon to to the utmoſt: do thou avenge me upon them, as they ſtudy now how to be revenged upon me, Jer.51.26. Heb. *their contrivements* (as Chap.49.20,30. & 50.45.) *to me*, for, *againſt me*; as it is expounded. ver.61. So is the particle uſed alſo, Pſal.51.4.& 56.2. Jer.50.7,26.

V. 61. *Thou haſt heard their reproach, O Lord,*] Or, *Thou heareſt.* Thou doſt as well hear all their reproachful language, as ſee their deſpiteful carriage, both againſt me, and againſt thy ſelf, Pſal.69.19.& 89.50,51. Eſay 37.3,4. So ver.59.

and *all their imaginations againſt me.*] As ver.60. So Pſal. 56.6.

V. 62. *The lips of thoſe that roſe up againſt me, and their device againſt me all the day.*] *Lips*, for, *Language*; as Gen.11. 1. Pſal.59.7. Zeph.3.9. Heb. *riſers up* againſt *me*: thoſe that roſe up againſt me and invaded me; the particle is ſwallowed up between the participle and the pronoun affixed to it. So Pſal.18.39,48.& 53.5. and *their meditation*; as Pſal.19.14. what they muſe or mind either *againſt* me, or, *concerning me*; as Eſay 1.1. *all day* long: continually; as Ver.14.

V. 63. *Behold, their ſitting down, and their riſing up, I am their muſick.*] This Verſe ſome divide into two diſtinct branches, making the former a petition, an aſſertion the latter. The former they thus conceive and expound, *Behold their ſitting up, and their lying down*; take notice of the whole tenour and courſe of their lives: for whereas mans whole life is taken up with, and ſpent in either employment or reſt from it, hence it cometh to paſſe, that unto theſe two heads is the whole courſe of his life referred, and under thoſe two terms comprehended, Pſal.139.2. And this way our Verſion ſeemeth to encline; but the point after, *Behold*, ſhould then be caſt out. Others rather make it one continued ſentence, rendring the words, with a very ordinary and familiar ſupply, ſuch as Eſay 23.5. *Behold* how at *their down-ſitting, and their up-riſing, I* am *their muſick*; that is, ſay they, at all times, and upon all occaſions, early and late: as having reference to their riſing up in the morning, and their lying down to reſt at even; as Deut.6.7. Pſal.139.2. and refer us back for this expoſition to Ver.14. Nor is this Interpretation improbable. Howbeit, I ſuppoſe the words have a more ſpeciall reſpect to their meals, or merry-meetings, at which they uſed to make themſelves mirth and ſport with the miſeries of Gods people. And I ſhould render the words, At *their ſitting down*, (to wit, at table, to eat and drink) *and* at *their tiſing up*, (to wit, from table, as Exod.32.6. 1 Cor.10.7.) *I* am *their muſick-maker.* The word is not the ſame with that Ver. 14. it is *their muſick* there, as the matter of their mirth; their *muſick-maker* here, one that maketh them ſport; as Sampſon did the Philiſtines, Judg.16.25,27. for the word ſeemeth to be, not a noun, as is commonly conceived, but a participle: the verbs of that ſtamp being ſometime regular, though therefore deemed in ſome ſort irregular, becauſe they retain that radical initial letter, which thoſe of that making do commonly caſt away: the like whereunto are found, Num. 5. 22. Ier.3.18. Ezek.22.20. So it is an alluſion to ſuch minſtrels and ſongſters, as they made uſe of at their feaſts, Luk. 15.23,25. The word is in a feminine form, either becauſe ſuch forms are ſometime uſed in an indefinite notion, as Pſal. 68.11. Eccl.1.1,12. whereof ſee on Eſay 40.9. or in alluſion to ſuch of that ſex as among the Jews, as well as with other people, were made to that purpoſe, Judg. 21.21. Pſal. 68.25. Eccl.2.8. It is as if he had ſaid, they need no other minſtrel to make them merry at their meetings, we are mirth and minſtrelſy enough to make them ſport firſt and laſt; with us at their ſitting down they begin, and with us at their riſing again they end. See Davids complaint of the like, Pſal.35.15,16,17. together with his ſupplication unto God that he would be pleaſed to take notice of it.

V. 64. *Render unto them a recompence, O Lord, according to the work of their hands.*] The like, ſee Pſal.28.4. Ier. 50.29. Chap.1.22. The ancient Greek and the old Latine render both this, and the two next paſſages, as delivered in way of prediction, not of prayer. But in the Hebrew the future is frequently in uſe, as well in way of petition, (ſo Pſal.83. 15. 102.13.) as of precept.

V. 65. *Give them ſorrow of heart:*] The word here uſed being no where elſe read, is very ambiguous and diverſly rendred. The old Latine rendreth it *a ſhield*; and the ancient Greek, *protection*: which *a ſhield* indeed ſometime ſignifieth, Pſal.91.4. but neither is this word the ſame with that which ſignifieth *a ſhield*: and *protection* can have no place here. Some Jewiſh Maſters render it, *contrition* of heart, *ſorrow* and *grief*: fetching it from a word that ſignifies to be in *grief* and *heavineſſe*: but this another of them controlleth; becauſe the radical letters agree not in either. Others, *obduction*, or obſtinacy, or brawnineſſe of heart, like to the hardneſſe of a ſhield; like that, 2 Cor.3.14,15. others, *obtection*, or blindneſſe of mind, that they might not foreſee evils, to prevent them, before they did befal them ; as Eſay 6.10. Others, *diſeption*, or perplexity, from evils ſo beſetting and environing them on every ſide, that they may not be able to find any iſſue out of them ; from a word that ſignifies *to hedge* in, or *fence*, Eſay 37.35. & 38.6. whence the name of *a garden*, Cant.4.12. Others laſtly, *Contraction*, or, *abjection of heart* ; from a word that ſignifies to *deliver*, or, *give up*, Gen. 14. 20. Hoſ.8.11. as men not able longer to hold out, are wont to do. The two laſt ſeem moſt probable : and of the two, as to me ſeems, the former. Howbeit, I ſhall hereafter add mine own thoughts. One of the Jewiſh Commenters obſerveth an elegant conſonancy between the term here uſed, and that in the Verſe before-going, *manginah*, and *meginnah* : whence a learned Writer would refer them both to one root ; and renders the text, as if it were ſaid, *They make muſick of me* ; and, *do thou give muſick*, but of ſome doleful ditty, *to them* : and, ſaith he, the word may well come from the ſame root with the former : for the initial letter is in ſuch derivatives oft loſt : but he might have conſidered, that where verbals are ſo formed, the middle radical letter, to recompenſe that loſſe, is ever doubled ; which is not ſo here.

thy curſe unto them.] Or, let *thy curſe* come *upon them*. The ancient Greek and old Latine render it, *labour*, by an inverſion of the radical elements : the term of *coming*, omitted, as Jer.21.13. & 31. 38. & 51.25. is in our Verſion ſupplyed. But this ſupply will not be needful, if we ſhall render the whole verſe in one ſentence, as I conceive we may, thus, *Give to them* for their *obſtinacy*, or, *hardneſſe of heart*, give, I ſay, (as Hoſh.9.14.) *thy curſe unto them* : the ſupply is no other then that, Mal.2.5. *I gave them to him* for his *fear* : the redundancy no other then that, Pſal.51.4. *againſt thee, thee alone* : and, *not to us, not to us*, Pſal.115.1. and, *my deliverer unto me*, Pſal. 144.2. and, 1 Sam.20.42. *which we two have ſworn we* ; and the like. But of this let others deem.

V. 66. *Perſecute and deſtroy* them *in anger, from under the heavens of the Lord.*] Or, *Purſue* them *in anger*, (as Pſal. 83. 15.) *and deſtroy them from under the Lords heaven* : or, *that they may not be* (may have no being ; as Pſal. 59.13.) *under the Lords heaven* ; that is, *under thy heaven* : as Pſal.8.3. the noun for the pronoun : as, Exod.40.17. 2 Tim. 1.20. Of the uſe of the particle, ſee on Ver.44. and the ſame form of ſpeech, Jer.10.11.

CHAP. IV.

Verſ. 1. HOw *is the gold become dim? how is the fine gold changed?*] This is the third ſingle Alphabet in this mournful Lamentation : of the ſame ſubject with the former ; deploring their calamities and concluding with menaces to Edom, and comfort to Sion. This Verſe of the *gold* and the *ſtones*, ſome of the Jewiſh Doctors expound of Joſiah the one, and of the ſons of Sion the other. And a learned Writer would have Princes and Nobles meant by the one, Prieſts and Levites, by the other. But it ſeemeth that the Prophet in theſe words bewaileth the deſtruction of the Temple.

How] In way of admiration at ſo ſtrange an alteration ; as Chap.1.1. & 2.1.

the gold] Wherewith the Temple was adorned and beautified, 1 King.6.22. Mat.23.16,17.

become dim] So the Jewiſh Critick ſaith that ſome expound it, and that the Chaldee Paraphraſt ſo uſeth the term, Lev. 13. But the Hebrew word ſignifieth *to hide, conceal, or cover*, Ezek. 28.3. & 31.8. Nor ſee I any reaſon why from that uſe of the word we ſhould ſwarve here : how is the gold, wherewith Gods houſe was ſo richly and royally adorned, now overwhelmed, and covered over with traſh, and buried in heaps of duſt and rubbiſh ?

the fine gold] The word it ſelf is deemed of it ſelf to ſignifie, not *gold* barely, but the finer ſort of gold : for I cannot concur herein with that prime Critick, who would have it the name of ſome pretious ſtone. See Eſay 13.12. Cant. 5.13. Howbeit, to enhance the price and worth of it, there is an attribute added to it, as Job 28.18. ſo here ; *pure* there, *good* here : as the ſame to the *gold* of Havilah, Gen. 2. 12. and that it was choiſe gold that Solomon made uſe of about his works, is noted, 1 King.10.18.

is changed] Either converted to profane uſes ; or jumbled together among the rubbiſh. The word is found in the ſame form, Dan.6.13.

the ſtones of the Sanctuary are poured out in the top of every ſtreet.] Or, *how are* (ſupplyed from the former branch, as before, and Chap.1.1.) *the ſtones of the Sanctuary* (Heb. *holineſſe*, for, a place of *holineſſe* ; an holy place : as, *thirſt*, for, a place of *thirſtineſſe* ; a thirſty place, Jer. 48.18. So Pſal. 20. 3. Ezek.42.14.) *are poured out* : (Heb. *pour out themſelves* ; as Job 30.16. Chap.2.12. come tumbling down from the demoliſhed Temple) *into*, or, *at, the top* (Heb. *head* ; as Chap. 2.19. *of every ſtreet*. Some expound it (as was before hinted) of Sions ſons for lightſomneſſe and comelineſſe of proportion and perſon, compared to the poliſhed ſtones of the Temple, Pſal.144.2. But that expoſition is needleſly forced, as well as ſome other there related.

V. 2. *The pretious ſons of Zion comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!*] From the place, city, and Temple, he paſſeth to the perſons the inhabitants of Jeruſalem, and more ſpecially of Sion, the Princes and Prieſts, Sion being the ſeat, both of Gods Temple and the Kings palace ; and the principal of either ſtate therefore ordinarily reſiding there. Here is another word for *fine gold*, ſo termed, either from the exact refining of it, or from the country whence it came. See on Eſay 13.12. Jer.10.9. 1 King.10.8. Job 28. 16, 17. Heb. *as bottles of Sherd*, or, *earthen ſtuff*. So Jer. 19.1,10. as things of no repute or worth, 2 Cor.4.7. See Jer.22.28.

V. 3. *Even the Sea-monſters draw out the breaſt, they give ſuck to their young ones:*] From the principal perſons in either State, Civil and Eccleſiaſtical ; whoſe former height and worth made their preſent miſery and deſpicable condition the more remarkable, and ſuch as might well move the more commiſſeration ; he paſſeth now to the young children, to the ſucking babes, whoſe weakneſſe and tenderneſſe together with their harmleſneſſe, were the fitteſt objects of pity and compaſſion that could be, aggravating their miſery by the perſons, their own parents, their own mothers, at whoſe hands they ſuſtained it ; taxed here, as more unnatural then ſome of thoſe ſavage and vaſt creatures that live in the ſea, fartheſt off from any commerce or communion, either with mankind, or any tame creatures, ſuch as many are which live on the land. The term here uſed ſeemeth not to be ſo well rendred, *ſea-monſters* : for though ſome of them may ſeem to be of a monſtrous ſize ; in compariſon of any creature that liveth on the land, as a grown *elephant*, in regard of any beaſt in theſe parts : Yet monſters are properly ſuch, as either have ſome ſtrange deformity beſide the natural and ordinary courſe of their kind, or grow to ſuch an enormous bigneſſe and ſtature, as far exceedeth the common proportion of others of the ſame kind : but no kind of creature ſimply conſidered can properly be termed *a monſter* ; nor can it be ſaid that God made any monſters in his firſt work of creation. *Sea-monſters* therefore is not proper here ; and *Sea-calves* ſeems too narrow : *ſeals* might do well ; if that particular kind were aimed at ; which would include as well *ſea-horſes*, and *ſea-hounds*, as *ſea-calves* ; all covered with a rough and hairy skin ; ſuch as we ſometime cover trunks and boxes with : but I ſee not why the word ſhould not here be rendred, as in the ſtory of the creation it is, Gen.1.21. & Job 7. 12. and as it would be, Pſal.44.19. & 74.13. *whales*. See Eſay 27.1. for even *whales* alſo as well as *ſeals*, bring forth young, have teats, and give ſuck to their young ; which the Hebrew here termeth *whelps* ; and they are here ſaid to *draw out*, or *let looſe*, (Heb. *looſen* ; *put out*, rather then as the learned Scholiaſt, *put off*) *their teats* ; when they let them down for their young ones ſucking of them the more readily : the word *tannin* here uſed is deemed to be a plural contracted, for *tanninim*, in the Chaldee termination ; becauſe the verb adjoyned to it, is plural : but it may well be ſingular, as it is conſtantly elſewhere, and then being taken diſtributively, it maketh the notion more vigorous ; as if it were ſaid, *the whale* each of them, *they ſuckle their whelps* ; as Joel 1.20. *the beaſt* each of them *they cry* : there is none of them ſo ſavage or outragious otherwiſe, but they do it.

The daughter of my people is become *cruel, like the oſtriches in the wilderneſſe.*] Or, But (ſupplyed, to continue the context ; as Jer.50.34.) *the daughter of my people* (not the State in general, conſiſting of both ſexes, as Jer.9.1. and hereafter, Ver.6. but the women among that people, as, *the daughters of Sion*, Eſay 3.16,17.) is become *cruel* : (Heb. is turned *into a cruel one* ; as it is more fully, Job 30. 21.) to wit, towards her younglings : ſhe is ſo affected towards them, as if ſhe were wholly ſtript of all natural affection, like thoſe, Rom.1.31. 2 Tim.3.3. becauſe either by extremity of diſtreſſe and want, they were enforced to neglect their children in the time of the ſiege of the city, as moſt conceive it ; ſuppoſing them to be in that regard compared to the *oſtrich*, (ſo both ancient Greek and old Latine render it) that ſitteth not on her eggs, but leaveth them buried in the ſand, Job 39. 14—17. or rather to the *owles*, (for ſo the word generally ſignifies, Lev.11.16. Deut.14.15. but elſewhere conſtantly feminine and ſingular ; whereof ſee on Eſay 13. 21. Jer. 50. 39. in this place onely maſculine and plural.) that living in waſte places, Eſay 43.20. Job 30.29. Pſal. 102. 6. where many times they can come by no food, for either their young ones, or themſelves, do not onely ſometime leave them, (as it is noted of the *ravens*, Job 38.41. Pſal. 147. 9. the like whereunto the Jewiſh obſerve of the *owles*, from Mic.1.8.)

but even alſo make meat of them, and feed themſelves with them; as the women dealt with their own children in the ſiege of Jeruſalem, Chap.2.20. and hereafter, Ver.10. and this is that, which I conceive to be here intended, as an act of much cruelty.

V. 4. *The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt:*] Or, *did cleave*, for drought, as Pſal. 22. 15. as for fear and reverence, Job 29. 10. ſo for famine and drought here, becauſe their mothers breaſts being dryed up through want of food and moiſture, they had no milk to ſuckle them withal. See the like phraſe, Pſal.137.6. This ſome take to be added as an explication of the former. I conceive it to be matter diſtinct and divers from that. See Chap.2.11,12.

*the young children ask bread,*and *no man breaketh* it *unto them.*] Or, when *the children ask bread*, (called for food, as Chap.1. 11.) *there was none to deal* it *to them*; as Eſay 58.7. Jer.52,6. The particle is ſupplyed, as Deut.8.12. Jer.8.18.

V. 5. *They that did feed delicately,*] Heb. *that fed on delicates*, or, *dainties*; that fared deliciouſly and daintily; as thoſe that are born and bred in Kings Courts,and great mens houſes are wont to do, Gen.49,20. Prov. 29. 21. Luk. 7. 25. & 15.19.

are deſolate in the ſtreets:] Or, *being deſolate,* and *harbourleſſe*, lay abroad *in the ſtreets*: a complexive form of ſpeech, like that, Chap.3.53.

they that were brought up in ſcarlet,] That had wont to be ſoftly and ſumptuouſly clad, 2 Sam.1.24. Mat.11.8. *ſcarlet*; the wear of Kings, Commanders, and great ones, Ezek.23.6, 12,15. Nah.2.3. but the Hebrew is rather, *thoſe that were brought up upon ſcarlet*: alluding to thoſe carpets that they uſe to ſpread under them, whereon to lye and repoſe themſelves, or to ſit upon at meat and meals; yea, to tread and ſet their feet upon, as is uſual in thoſe Eaſtern parts, even to this day. See on Eſay 14.11. a place parallel to this; and of the word rendred *ſcarlet*, on Eſay 1.18.

embrace dunghills.] Or, *embraced*; that is, ſay ſome, raked the dunghills to find ſomewhat to feed upon, were glad of any thing to eat, were it never ſo ſorry, though it came from the dunghill: as the prodigal of the husks, Luk.15.16. or raked the dunghills for any rag, that might help to cover their nakedneſſe. But I ſuppoſe neither of theſe to be here intended; but a further aggravation of what he had ſaid formerly, of their lying harbourleſſe in the ſtreets; to wit, that they were compelled to lodge there upon the dunghils, to take up their lodging on ſuch heaps of naſty ſtuff as the ſtreets afforded, having no other place to receive them, Job 24.8. They ſeem to ſtrain the text too far, who either going the former way, expound it, of making meat of *pigeons dung*, and the like, 2 King.6.25. or that taking the latter way, underſtand it of their corpſes lying unburied on the dunghils in the ſtreets, Jer.16.4. the words of the text neither ſort well with the former, nor will admit the latter.

V. 6. *For the puniſhment of the iniquity of the daughter of my people, is greater then the puniſhment of the ſin of Sodom,*] Heb. *And* (which need not here be altred) *the iniquity of the daughter of my people* (of which, ſee on Jer.9.1.) *is great from* (that is, *greater then*: as, *good from*, for, *better then*, Prov.22. 1.) *the ſin of Sodom*: that which ſome take, as the words ſound, as an acknowledgment of their ſin to be more heinous then the ſin of Sodom: agreeable to that, Ezek.16.48. and they adde, that therefore was their guilt greater then Sodoms; becauſe Prophets had been ſent unto them, which had not been done to Sodom. So, ſaith a learned Annotater, doth the Chaldee note it: but I find in him no ſuch matter; though our Saviour do thence aggravate the guilt of his people, Mat.11.23. But the words next enſuing ſhew, that by *iniquity* and *ſin*, is meant here the *penalty* and *puniſhment* of either; as Gen.4.13. Lev.24.15. Num.9.13. and as hereafter, Ver.22.

that was overthrown in a moment, and no hand ſtayed on her,] She ſuſtained not any long ſiege from ſome forrein forces, nor was kept long in pains and miſery, as I and my people have been; but was ſuddenly, as in an inſtant, diſpatched, Gen.19.24,25. See ver.9.

V.7. *Her Nazarites*] Either ſuch as according to a certain rite had by a ſolemn vow, for ſome ſet term of time, ſevered and debarred themſelves from ſome ordinary courſes of common carriage and uſage. Whereof ſee Num.6.2. Amos 2. 11, 12. during which time, ſay ſome, they uſed more frequent waſhings, then others ordinarily did. Or, as others rather, their nobles and courtiers, young gallants eſpecially: for the word *Nezer* is uſed for *a crown*, or enſign of honour, 2 Sam.1. 10. 2 King.11.12. & conſequently, for *honour*, *wealth*, or whatſoever maketh a man to be deemed honourable, and to be reſpected more then others, prov.27.4. Hence, perſons in regard of place or perſon more eminent then others, are as *ſelect* ones, termed *Nazarites*. So is Joſeph ſtyled, Gen.49.26. Deut.33.16. *the ſelect one of his brethren*: and from the ſame term, *thy ſelect*, or *crowned*, or *honourable* ones, Nah.3.17. and ſo I conceive the word here to be meant: for ſuch they had conſtantly, not a few with them, while their State flouriſhed; Nazarites not always, or it may be, not many.

were purer then ſnow, they were whiter then milk,] Fair and in good plight; proverbial expreſſions. See the like, Gen. 49.12. Pſal. 51.7. the ſame thing reiterated with a two-fold expreſſion to make the deeper impreſſion.

they were more ruddy] Heb. *ruddy from*, for, *more ruddy*; and ſo before, *pure from*, for, *purer*: *white from*, for, *whiter*. See on ver.6. *ruddineſſe*, eſpecially joyned with a mixture of whiteneſs in ſome parts, and cleerneſs of complexion, is uſually deemed very ſightly and lovely in either Sex, 1 Sam.16.12. & 17.42. Cant.5.10.

in body] Heb. *in bone*; as ver. 8. Ezek.37.7. & 39.25. but put here for *body*, as Job 2.5. and more ſpecially for the outward ſurface of the body, that lyeth open and is expoſed to ſhew and ſight: as, *the body of the sky in its cleerneſſe*, Exod. 24.10. where the very ſame word is uſed.

then rubies,] The Jewiſh Doctors render the word *pearles*; but ruddineſs is no commendation of pearls: the old Latine, as abſurdly, *old ivory*: Which popiſh Writers to juſtifie, ſtrain their wits immoderately and unreaſonably, to deviſe ſome ſorry ſhift, whereby to pick ſome colourable ſenſe from ſo ſenſleſs an expreſſion: and having ſpent divers very prolix and tedious diſputes and debates about it, they come at length to this, that *ivory*, in continuance of time, loſeth its genuine candor, and groweth red; (and it is then ſure very ſightly) or that anciently they were wont to colour it ſo: but where is the *ivory* it ſelf at all in the text? Some render it *carbuncles*: but becauſe that ſtone hath commonly rather a flamy then a bloudy hew: Some other would have it *coral*: which yet is not likely to have been a matter of any ſuch great eſteem among them, being in theſe parts ſo plentiful, as by divers paſſages in Scripture it appeareth that this here mentioned was. See Job 28.18. Prov.3.15. & 8.11. & 31. 10. And I concur therefore with our Engliſh Verſion, which conſtantly renders it *rubies*: the *ruby*, though deemed commonly a kind of *carbuncle*, yet having uſually a cleer and vegetous redneſs, enclining rather to the colour of bloud then of fire.

their poliſhing was of Saphir.] Or, *their poliſhing* was as the poliſhing *of Saphir*: the ſupply made from the former term. See the like Eſay 5.9. & 13.8. Chap.2.6,12. they were like *poliſhed Saphirs*, to wit, for ſlickneſs, ſmoothneſs, and cleerneſs of skin. See Exod.24.10. or, as ſome read it, *Saphir* was *their cutting out*; that is, they were as ſightly and cleer, as if they had been cut out, and made up all of Saphir.

V. 8. *Their viſage is blacker then a coal,*] So the old Latine: *then ſoot*, ſaith the Greek; but neither of both is in the text. Heb. their *ſhape*, or *form*, or *hew*, (ſee Eſay 52.14.) *was obſcured*, or *darkned*, *from blackneſſe*. Either was become more obſcure and dark then blackneſs it ſelf; as in the like uſe of the particle, ver.7. or, *was become* ſo *obſcure with blackneſſe*, (for the particle is uſed frequently in a notion of cauſality. See on Chap.3.51.) their viſage or countenance was ſo altered, and become black, what with famine, and what with grief, care, and fear, that thoſe to whom formerly they had been well known, did not, or could not, now know them, when they met them in the ſtreets. See Job 30.30. Jer.14.2. Chap.5.10. Rev.6.5,6. therefore it followeth;

they are not yet known in the ſtreets:] Or, *were not*; for he ſpeaketh ſtill of things paſt; and moſt of what befell them during the ſiege, or upon the ſurpriſal of the city.

their skin cleaveth to their bones.] Or, *cleaved to their bones.* Heb. *bone*; as Gen.2.23. Their fleſh was ſo waſted and conſumed, that they were become nothing but skin and bone. So Job 19.20. Pſal. 102.4,5. & 119.83.

it is withered;] Or, *it was withered*. See the like expreſſions, Pſal.22.15. & 102.4,11. Ezek.37.14.

it is become like a ſtick.] Or, *it was a ſtick*. Heb. *a wood*; that is, as dry and hard as a piece of *wood*, or *board*: either of which would do not amiſs here: as alſo the former, Num.15.32.

V. 9. *They that be ſlain with the ſword are better then they that be ſlain with hunger:*] Heb. *Good were the ſlain of the ſword* (as Jer.14.18.) *from the ſlain of the famine*; that is, it was better with them, better caſe were they in, that were ſlain by the ſword of the enemy, then thoſe that be periſhed by famine: *good from*, for, *better then*, as Pſal.118.8,9. Prov.16.19, 32. & 17.1. & 19.1. Eccl.4.3. & 9.4.

for theſe pine away,] The former are ſuddenly diſpatcht, and ſoon put out of their pain; whereas theſe are long waſting and pining away with a tedious diſeaſe, with a lingring death, Lev.26.39. See ver.6. Heb. *flow away*; as Jer.49.4. the like term is uſed of people ſlain with the ſword, Jer. 18. ver.21.

ſtricken thorow] Faring yet no better, and no leſs ſure to dy, then as if they were ſtab'd and thruſt thorow, Jer. 37.10. & 51.4.

for want of the fruits of the field.] For want of food; as Hag. 1.10, Heb. *from the fruits of the field*: a conciſe or defective form of ſpeech; not unlike that, Pſal. 109. 24. *from fat*; that is, *for want of fat*: and *from knowledge*; that is, *for want of knowledge*, Jer. 10.14. and *that grieve for the aſſembly*; that is, *for the want* of it, Zeph. 3.18. See on Chap. 1.4. So alſo, Gen. 18.28. *wilt thou deſtroy* it *for five*; that is, *for want of five*; as the place it ſelf plainly ſheweth.

V. 10. *The hands of the pittifull women have ſodden their own children; they were their meat in the deſtruction of the daughter of my people.*] This is that which before he complained of ver. 3. that women, who are naturally enclined to a tenderneſs of affection toward their own children eſpecially, 1 King. 3.26. Eſay 49.15. Yet ſhould be driven to that exigent, that with their own hands, they ſhould take away the lives of their own children, boil their bodies, and feed on their fleſh, Deut. 28.57. 1 King. 6.29. Chap. 2.20. Heb. *breach*, or *breaking*, for *deſtruction*; as Ch. 2.13. & 3.47.

V. 11. *The Lord hath accompliſhed his fury,*] Or, *wrath*; as Ezek. 6.5. & 7.8. & 13.15.

he hath poured out his fierce anger,] See Chap. 2. 4. Jer. 14. 25. Ezek. 7.8.

he hath kindled a fire in Zion, and it hath burned the foundations thereof.] As Deut. 32.22. Jer. 21.14.

V. 12. *The Kings of the earth, and all the inhabitants of the world would not have believed that the adverſary and enemy ſhould have entred into the gates of Jeruſalem.*] It ſeemed unto them a thing incredible, almoſt impoſſible, ſuch a thing as could hardly be believed, nor in any likelyhood expected, that any adverſary, or (as Exod. 21.15) enemy ſhould be ſuffered to ſurpriſe that city, that was Gods own Seat, and the place of his royal reſidence: or, as ſome, in regard that it was deemed an impregnable piece. See Chap. 2. 1, 20. Pſal. 79.1.

V. 13. *For the ſins of her Prophets, and the iniquities of her Prieſts,*] But thus it is come to paſs, (that which ſome inſert for the better cleering of the paſſages, into the *text*) by reaſon of the ſins of the falſe Prophets and Prieſts: not that the people were not faulty, as well as either of theſe, in thoſe wicked pranks and practiſes that were then committed; but that theſe were foremoſt and forwardeſt ring-leaders and encouragers of them unto thoſe wicked courſes, which they ſhould have reproved in them, and from which they ſhould have endeavoured to reſtrain them, Eſay 3.12. & 9.16. Jer. 5. 31. & 20.2. & 23.21. & 26.11. Chap. 2.14.

her Prophets,] Such as they had made choice of; as Chap 2.14.

Prieſts] The Rabbine expoundeth, as the former of the Prophets of Baal, Jer. 23.23. ſo this of the Prieſts of the high places. But ſee 2 Chr. 36.14.

that have ſhed the bloud] The ſin that God would not pardon, 2 King. 24.4.

of the juſt] Perſons innocent, or guiltleſs, ſhed by them in the city, Eſay 59.7. Jer. 2.34. & 7.6. & 19.4. for they ſwarve, I ſuppoſe, from the intendment of the text, who expound it of their children ſlain in ſacrifice to their idols; though that alſo be termed *innocent bloud*, pſal. 106.37, 38. and they much more, that would have it meant of the better ſort of them ſlain by the enemy, brought in through the wickedneſs of the parties before-mentioned: according to that, pſal. 79.2.

in the midſt of her.] Or, *in her*; as pſal. 55.11.

V. 14. *They have wandred as blind men in the ſtreets, they have polluted themſelves with bloud, ſo that men could not touch their garments.*] Or, *The blind, when they wandred in the ſtreets, were defiled with bloud*; and, *in that*, or, *becauſe they could not but touch their garments*, or, *they touched* it *with their garments, which they might not.* This paſſage is very difficult and there is great variety of Verſions, and of interpretations again far greater. I have pointed at thoſe Verſions onely, which the words of the text may without much ſtraining admit, letting thoſe paſs, which they utterly reject: and with reference to ſome of theſe Verſions are given out the enſuing Interpretations. Some therefore expound them of *blind* perſons properly ſo termed; and this common way in general the Jewiſh Commenters go, yet ſo as they walk in two ſeveral tracks: for ſome of them expound it, of the bloud of thoſe guiltleſs ones ſhed by the Jews themſelves in Jeruſalem, ver. 13. wherewith the City was filled from the one end to the other, 2 King. 21.16. & 24.4. Ezek. 7.23. Others, of thoſe that were ſlain by the enemy: either during the ſiege, or upon the ſurpriſal of the city, whoſe bodies lay unburied in the ſtreets, weltring in their bloud; that the city was in every place ſo glutted at either time, with the bloud and carcaſſes of either, that poor blind men, when they wandred in the ſtreets, could not avoid, but while they ſtumbled at the one, and either trode on or fell into the other, they were ſo defiled with gore bloud, that none could endure to touch their clothes. But other Interpreters, moſt of them, underſtand the place of perſons, either ſpiritually *blind*, Eſay 42.18, 19. or ſo affected, as *blind* perſons are wont to be, Eſay 59.10. and then is the note of ſimilitude to be ſupplyed; as Ch. 3.10. Now this ſome of them underſtand of the people in general, but to two ſeveral purpoſes: Some, that the people, upon the ſurpriſal of the city, as men at their wits end, wandred up and down, like blind men, uncertain which way to take for the ſaving of themſelves; but which way ſoever they took to, they lighted on nothing but bloud, and men ſo beſmeared therewith, that there was no touching of them. See Eſay 9.5. Others, that the city was ſo full of pollutions, that which way ſoever men went, that were deſirous to keep free from them, they could not poſſibly avoid them, but muſt of neceſſity, as if they were blind, ſtumble upon them, and ſo impoſſible to keep themſelves from being at leaſt legally defiled with them: *bloud*, ſay they, put for all manner of pollutions; as Eſay 4. 4. Other again apply them to the murtherous Prieſts and Prophets mentioned, ver. 13. But theſe again tread alſo in two divers tracks. For ſome expound them, as relating what condition thoſe Prieſts and Prophets were in, when they ſaw the city now ſurpriſed, that they ran up and down like blind men, or men in a maze, either having their garments defiled, with the bloud that themſelves had formerly ſhed, Jer. 2. 34. So ſome, though very improbably: or, that while they ſo ran to and fro, ſeeking ſome way to ſhift for themſelves, they were ſo defiled with the bloud of the ſlain, that their garments were made loathſome with it; or they were defiled with the bloud of the ſlain, and touched their corpſes with their garments, which was not lawful for them to do, Lev. 21.1, 6. *they could not*, for, *they might not*; as Deut. 12.17, & 16.5. Others laſtly, as having reference to their former courſes and carriages, when they dealt in that manner with poor innocent perſons, either that others deteſting their cruel and bloudy courſes, though they did what they could to ſhun them, yet could not but ſtumble upon them, there were ſo many every where of them: or that themſelves, *blind* beetles as they were, Eſay 42.19. wandred and went a wry in judgment, Eſay 28.7. as blind men, that cannot diſcern their way, uſe to do in the ſtreets; inſomuch, that men for their cruel carriages abhorred them, and were as cautious to ſhun them, as they would one, whoſe garments could not be handled or touched without pollution and defilement, Judg. 23. And this laſt, made up of the notions of one or two Interpreters put together, ſeemeth to me the moſt probable of any that I can as yet meet with.

V. 15. *They cryed unto them, Depart ye,* it is *unclean; depart, depart, touch not, when they fled away and wandered:*] About this additional paſſage, there is no leſſe diverſity of opinion, then about the former: Nor can it otherwiſe be, becauſe it hath reference to the former. Some expound it of the caution given, either to the blind, or to others, whom men ſaw going ſome way, where ſuch carcaſſes lay, adviſing them to go ſome other way; for that the place they were making toward was unclean: and that notwithſtanding upon ſuch caution and adviſe given them, they made what haſte they could to be gone, and ſeek ſome other way, yet they could not eſcape the like defilements elſe-where. Others, to paſs by the reſt, ſuppoſe the words to have reference to that Law concerning the Leper, Lev. 13.45, 46. and theſe read the words, Some, as ſpoken to thoſe Prieſts, *They cryed to them*, or, *men ſaid of them*, *Depart*, ye polluted ones, *touch* me *not*; *when they flew away, yea, and wandred*; that is, got away, as faſt and as far, as they could from them. And this ſeemeth to me very probable. Howbeit, there want not, who conceive them to be ſpoken, not to the Prieſts, but of the Prieſts, reading, ſome, the former branch, *They* that *cried to them*, (that uſed to cry to others) *Depart*, &c. ſo cautious and chary were others of touching ought, or coming neer any that might in the leaſt degree defile them. See Eſay 52.11. & 65.5. Col. 2.21. Yet were now, as before was ſaid, ver. 13, And others, the latter, even *they*; to wit, thoſe Prieſts and Prophets, *flew away, yea, and wandred*; that is, were ſuddenly carryed away into captivity. See Jer. 49.9, 1 where is an elegant conſonancy in the terms; as if it were ſaid, *they are flewen and fled.*

they ſaid among the heathen, They ſhall no more ſojourn there] Heb. *they ſhall not add to ſojourn*: Of which form, ſee on Eſay 10.20. and the like, ver. 16, 22. So vile and abominable were their courſes, that even the heathen themſelves had this opinion of them, that they ſhould not, or could not continue long in that land & that city, which they had with cruel and bloudy courſes ſo notoriouſly defiled. See Lev. 18.16. Num. 35.33, 34. Pſal. 106.38. Mic. 2.10. The old Latine readeth it, *He will not add to dwell any more among them*; that is, God is reſolved to make no longer abode with them, that which would well agree with what followeth, Ver.16. But the form of the verb in the Hebrew will not admit it. Some expound it of the falſe Prophets, that promiſed the people ſpeedy delivery out of Babylon, and other places, where they remained in captivity, Jer.28.3,4. & 29.8. and they read the words, *They ſaid* that *they ſhould not continue ſojourning among the nations*. But as the terms of the text refuſe the former; ſo the diſtinguiſhing points in the text reject this latter.

V. 16. *The anger of the Lord hath divided them*;] Or, *The wrath of the Lord will diſperſe them*. Heb. *The face of the Lord*; as Pſal.34.16. and, *to divide*, for, *to diſperſe*; as Gen.49.7. God will ſcatter them himſelf.

he will no more regard them:] Heb. *he will not add* (as ver.15.) *to behold*, or *look after them*; as Pſal.84.9.

they reſpected not the perſons of the Prieſts, they favoured not the Elders.] Heb. *they lifted not up the face of the Prieſts*, (ſee the ſame form, Gen.19.21. & 32.20. 1 Sam.25.35. 1 King.3.14. Prov.18.5.) *they ſhewed no favour*, or, *mercy, to the aged*, or *elders*: the word may be a name, either of age, or office, as 1 Tim.1.17,19. This the Jewiſh Commenters expound of their own people, who had been faulty, and that not a little, in the diſgraceful, yea deſpiteful uſage of the pious and religious, both Prieſts, and others of like rank, that complyed not with them in their wickedneſs. See the dealing with Zachary, 2 King.24.21. with Uriah, Jer,26.23. with Jeremy, Ier.20.2. & 32.3. & 37.15. & 38.6. Act.7.32. Others, of the Chaldeans, as if in theſe words the Prophet returned again to complain, in the perſon of the people, of the harſh and cruel uſage of the adverſary, after the ſurpriſal of the city, regarding none, either for dignity or antiquity, but carrying themſelves alike roughly and rudely towards perſons of all ſorts, 2 King.25.18,21. 2 Chr.25.17. Chap.2.6. & 5.12.

V. 17. *As for us.* Heb. *yet we*: a nominative abſolute, as 2 Chr.28.2. or, while, *as yet we were*: ſo long as our ſtate ſtood, and we were not yet ſurpriſed.

our eyes as yet failed] Or, *our eyes failed*; as Pſal.119 82,123.

for our vain help:] Or, with looking *after our vain help*, (Heb. *help of vanity*. See Eſay 30.7.) ſo Eſay 38.14. *mine eyes fail upward*, for, with looking *upward*: we lived in expectation of relief and ſuccour from abroad, though in vain, and to no purpoſe, Ier.4.14. & 8.20.

in our watching we have watched for a nation that *could not ſave us.*] *We watched long*, or, *earneſtly*, (as Eſay 21.5.) *for a nation that could not ſave*. Heb. *they will not*, or, *ſhall not ſave*: but the word is in a potential notion, as the like, Iob 15.5. Ier.2.11. & 7.8. for the Egyptians, that were not able to do us any good, Eſay 20.5,6. & 30.6,7. Ier.2.18,36. & 37.7,8. 2 King.24.7.

V. 18. *They hunt our ſteps that we cannot go in our ſtreets*] Or, *They hunted our foot-ſteps that we could not go*, or, *walk in our ſtreets*. Heb. *from going*, or, *walking in our ſtreets*. See the like uſe of the particle, Eſay 24.10. Chap.3.44. The Chaldeans, being ſet down before it, begirt our city, and raiſed their forts and works ſo far above our walls, that they could at pleaſure ſhoot into the city; by reaſon whereof we could not with ſafety look abroad, or go to and fro in the ſtreets. See the like phraſe, Pſal.56.6. & 140.11. A learned Annotator telleth us here of a two-fold reading in the text, *tſaru*, and *tſadu*; and that Abraham the ſon of Eſdras and other Interpreters, follow the former, expounding it, *they ſtraitned our ſteps*: the Chaldee Paraphraſt, the latter. But I find no ſuch matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Author of the ancient Greek Verſion, ſeemeth for *tſaade*, *foot ſteps*, to have read, *tſaire, little ones*, rendring it, *they hunted* (as the corrected copies exhibit it; not, *we hunted*) *our little ones*: but that was from a mere miſtake by the likeneſs of the letters *d* and *r* in Hebrew. There is an elegant conſonancy in the Hebrew between the two words here uſed, as if we ſhould ſay, *they hunt our haunts*.

our end is neer:] The one of our city and civil State *approacheth*, or *draweth neer*. So Ezek.7.7,12.

our dayes are fulfilled:] The term of our proſperity and ſtanding is expired. So 2 Sam.7.12. Jer.28.34.

our end is come.] The ſet-time for our ruine, what do I ſay, is neer at hand? it is already come, and arrived with us, Ezek.7.1,6,7,10,12. See Jer.51.13.

V. 19. *Our perſecutours are ſwifter then the eagles of the heaven*:] Heb. *our purſuers*, or, *thoſe that purſued us, were light from*; that is, *lighter then*: as, *good from*, for, *better then*, ver.9. and *white from*, for, *whiter then*, ver.7. *light*, for, *ſwift*; as alſo 2 Sam.2.18. Eſay 19.1. and *ſwifter then eagles*: a proverbial form of ſpeech, 2 Sam.1.23. Ier.2.14. Iob 9.25. *eagles of heaven*, that fly aloft in the ayr, Job 39.27. Prov.23.5.

they purſued us upon the mountains,] Or, *they chaſed us*, or, *traced us*, like bloud-hounds, *upon the mountains*; as 1 Sam.26.10. See Chap.3.52. whether we had fled for ſhelter and ſafeguard, Pſal.11.1. Judg.6.2. 1 Sam.13.6. Ier.13.16. Mat.24.16. The word ſignifieth an *hot* and eager purſuit: it is uſed, Gen.31.46. where it is aright ſo rendred: as alſo, 1 Sam.17.53. Pſal.10.2. See on Eſay 5.11.

they laid wait for us in the wilderneſſe.] Or, *in the plain*, oppoſed to the mountains. So Eſay 63.14. Chap.5.9. and ſo Luk.15.4,5. compared with, Mat.18.12. They lay in wait for us to intercept us in the plain, by which we hoped, aſſayed at leaſt, to make eſcape. See 2 King.25.4,5. Jer.39.4,5. & 52.7,8. So that there is neither ſafety for us in any place, nor poſſibility any way of eſcape for us. See Ier.6.23.

V. 20. *The breath of our noſtrils*,] This ſome of the Jewiſh Commenters, after the Chaldee Paraphraſt, whom ſome of ours alſo follow, underſtand of Joſias; becauſe Jeremy is reported to have penned a doleful ditty concerning his death, 2 Chr.35.25. But other of them herein control their fellows, and upon better ground underſtand it of Zedekiah, the laſt King of Davids line, in whom their State drew it's laſt breath, and by whom they hoped to have had it fully reſtored and firmly ſettled again after Jehojacin's captivity, 2 King.24.12—15. And this cometh in laſt as the upſhot of all, the utter ruine, death, and downfal of their State: for the thing alluded to, to wit, the free paſſage of *breath* by the *noſtrils* for the preſervation of life. See Gen.2.7. Eſay 2.22.

the anointed of the Lord,] In regard thereof deemed a ſacred and inviolable perſon, 1 Sam.26.9. Pſal.89.20—23, 51.

was taken in their pits;] As a lion or elephant, or other like beaſt falling into a pit, covertly made and contrived by the hunter to catch him: for the Prophet perſiſteth ſtill in his former reſemblance of hunting, See Ezek.12.13. & 17.20. & 19.4,8. the thing it ſelf, Ier.52.8. and the like borrowed form of ſpeech, Chap.3.47. and in the places there pointed to.

of whom we ſaid, under his ſhadow we will live among the heathen.] Under whoſe protection and ſhelter we made full account we ſhould live ſafe, and be kept free from the incurſions of neighbouring nations. See Ezek.31.17. *Shadow*, for, *ſhelter*; as Gen.19.8. Num.14.9. Eccl.7.12. Eſay 30.2,3. & 49.2. & 51.16. Ier.48.45. A metaphor taken from ſome high rock, Eſay 32.2. or, thick cloud, Pſal.105.39. Eſay 4.5. & 25.4,5. or, tall and ſhrowdy tree, Iob 40.21,22. Pſal.80.10. Ezek.17.23. & 31.3,6,12,17. Dan.4.12,21. Hoſ.4.13. or ſhady ſhrub, as Judg.9.15. Ion.4.6. or booth of boughs, Neh.8.10. or tent of other ſtuff, Eſay 4.6. or pavilion, Pſal.31.20. that with the ſhade thereof keepeth off the heat of the ſun, Pſal.121.5,6. or from the manner of hens, (the moſt familiar inſtance) and other fowls, that with their wings ſhadow, ſhroud and ſhelter their young, Deut.32.11. Pſal.17.8. & 36.7. & 57.2. & 63.7. & 91.1. Eſay 31.5. & 34.15. Mat.23.37.

V. 21. *Rejoyce and be glad*,] The Prophet in the cloſe of this his fourth mournful diſcourſe, turneth his ſpeech to the Edomites, not ſeriouſly inciting them to mirth and jollity; but in way of taunt and deriſion rather, cloſely taxing and nipping them for their preſent rejoycing at the miſeries of Gods people; and foretelling them what would ſhortly and ſuddenly come, that ſhould quite mar all this their mirth; as if he had ſaid, Ye do well to make merry while ye may; for your mirth or your merry time will not laſt long. The like manner of ſpeech, ſee Pſal.60.8. Eccl.11.9.

O daughter of Edom,] Ye Edomites that now inſult over me in my miſery, Pſal.137.7. Chap.1.21. Mic.7.8.

that dwelleſt in the land of uz,] Some part of Arabia poſſeſſed by the poſterity of *uz*, the ſon of Diſhan, of the linage of Seir, Gen.36.28. See before on Ier.25.20.

the cup] Of Gods wrath; whereof I now drink ſo deep, Eſay 51.17. Ier.25.18,29.

alſo ſhall paſſe thorow unto thee:] It ſhall go about, as quaffing cups at feaſts uſe to do, from country to country, Ier.25.15,32. and among the reſt in thy turn come unto thee, Jer.25.20,21.

thou ſhalt be drunk,] Drink ſo deep of it, that thou ſhalt be as one drunk with it; as Eſay 51.21. Ier.25.27. Ezek.23.33.

and ſhalt make thy ſelf naked.] Or, *ſtrip thy ſelf*, tearing off thine apparel, as perſons mad drunk ſometime do. See Ier.25.16. Ezek.23.34. or diſcovering thy ſhame; as oft befalleth perſons in drink, as having no regard or ſenſe of what is decent or undecent, while they are in that plight, Gen.1.21. Habb.2.15,16. thou ſhalt be expoſed to ſhame and deriſion, as perſons in ſuch caſe uſually are, Gen.9.22. Ezek.23.32. See Ier.49.10. The old Latine rendreth it, *thou ſhalt be made bare*, or *ſtript*: and the word, indeed, as ſome think, the ſame, in a reciprocal form, yet is uſed in no reciprocal ſenſe, Ier.51.58. as alſo it is true, (that which in favour of that Verſion a learned Writer obſerveth) that any one may eaſily ſtrip a man in drink: but yet there ſeemeth ſome emphaſis in the reciprocal form here, which would not therefore be ſo ſlighted.

The Greek rendreth it, *thou ſhalt pour out*: and it cannot be denied, but that the word is ſometime ſo uſed, Gen. 24. 20. Eſay 32.15. & 53.12. which a learned Writer preferreth, expounding it of *ſpewing*, the common ſymptome of the drunken diſeaſe, Eſay 19.14. & 28.8. Jer. 25.27. Habb.2.16. and adding that the word ſometime ſo ſignifieth: but I find not where it is ſo uſed; nor for *pouring out* neither in the form here found; and the former notion ſeemeth here more familiar. See further, ver.22.

V. 22. *The puniſhment of thine iniquity is accompliſhed, O daughter of Zion.*] Heb. *Thine iniquity is, or, will be accompliſhed.* See before on ver. 6. From the Edomites he turneth his ſpeech again to his own people, the inhabitants of Sion, that is, of Jeruſalem, (ſee Eſay 1.8.) concluding this ſad ſong with a word of comfort unto them, that a time ſhall come, when God having inflicted ſuch a meaſure and ſtint of afflictions and penalties upon them, as he hath determined to exerciſe them withall for their ſins, he will then no longer detain them in captivity, but will ſhew mercy again to them. See Eſay 40.2.

he will no more carry thee away into captivity.] To wit, after thy return from the preſent Chaldean captivity, Eſay 54.9. & 60.18. Heb. *he will not add* (as ver.15,16.) *to depart*, or *captive thee*: which may as well be underſtood of *keeping in captivity*, as of *carrying into captivity*: as, *to enlive*, or, *quicken*, is uſed as well for *to keep in life*; as for *to reſtore unto life*, Gen. 12.12. Exod.1.17,18. Pſal.22.29. and the text may well be rendred, *when the penalty of thy ſin ſhall be conſummated, thou ſhalt no longer be detained in captivity*: a defect of the adverb of time, as Chap.3.34. *he*, that is, God, ſay ſome. Others, the enemy: true of either; but the verb is indefinite; and therefore beſt rendred by the paſſive.

he will viſit thine iniquity, O daughter of Edom, Or, *puniſh it*; as Jer.50.18. God will have a day of viſitation for thee; as he hath already had with me. See of Babylon, Chap.50.27.

he will diſcover thy ſins.] God may be ſaid to *diſcover* ſins, when he taketh notice of them, puniſheth for them, proceedeth openly againſt them; and by the grievouſneſs of penalties inflicted upon the perſons of delinquents for them, maketh the hainouſneſs of them to appear, Job 20.27. as on the contrary he is ſaid to *cover* ſins, when he paſſeth them by, pardoneth them, forbeareth to proceed further againſt them, doth no more now regard them, then as if they were hidden and concealed from his ſight, Pſal.32.1,5. & 85.2. Neh.4.5. But becauſe there is a particle before the word *ſins*, which this Verſion taketh no notice of, and yet ſeemeth to be of uſe, I conceive the text may thus be rendred; *he will diſcover thee for thy ſins*: that is the frequent uſe of the particle, Amos 1. 3,6,9,11,13. & 2.1,4,6. a defect of the pronoun onely ſupplyed, as Eſay 14.9. & 51.23. & 58.9. & 60.15. and this expoſition Jeremy himſelf leadeth us to, who bringeth in God ſpeaking thus of Edom, *I have ſtripped*, or *made bare Eſau; I have diſcovered his ſecret places, and he ſhall not be able to hide himſelf*, Jer.49.10. and becauſe the term is here, as that before, indefinite, it may not amiſs be rendred; *thou ſhalt be diſcovered for thy ſins.* Some Interpreters of note, becauſe the word hath a notion of *tranſmigration*, and *deportation*, or *removall*, as well, and as commonly as of *retection*, *revelation*, and *diſcovering*, would therefore have it here ſo taken; the rather becauſe it was ſo uſed in the branch before going; and ſo there would be an oppoſition not inelegant, between this and that, Sion ſhall no longer be kept in captivity, but Edom ſhall paſs into captivity, as in her room: according to that of Solomon, *The righteous is delivered out of trouble, and the wicked cometh in his ſtead*, Prov.11.8. but the form of the verb in the former is diverſe from this here; nor is the verb ever found uſed in that notion, in that form wherein this clauſe hath it, but perpetually in the former onely.

CHAP. V.

Verſ. 1. R*Emember*, &c.] This laſt Chapter of this mournful Treatiſe for ſubject, matter much the ſame with the former; though not compoſed in ſuch an alphabetical ſtructure as they all were; beginneth with an addreſſe unto God, minding him of their preſent calamitous condition, Ver.1——16. proceedeth to a profeſſion of hearts grief for the deſtruction of Gods Sanctuary, Ver.17,18. and concludeth with ſupplication to God; that he would be pleaſed, to remit of his fierce wrath towards them, and to turn in mercy again to them, Ver.19——22.

Remember, O Lord, what is come upon us:] Take notice of it, and relieve us: as Pſal.25.7,18.

conſider, and behold] As, *Behold and conſider*, Chap. 1. 20. Heb. *Behold and ſee*; as Chap.1.11.

our reproach.] In what diſgrace we are, Chap.1.11. & 3. 61. Neh.1.3. & 4.4. Pſal.89.50,51. & 123.3,4.

V. 2. *Our inheritance is turned to ſtrangers, our houſes to aliens.*] The land of Canaan, which thou gaveſt us to hold as an inheritance from thee, Pſal.78.55. & 135.12. & 136.21, 22. together with our places of abode therein, is turned over to ſtrangers, and is poſſeſſed by them, as their own rightfull inheritance. See Deut. 28. 30——33. Eſay 63. 18,19. Chap.6.12.

V. 3. *We are orphans, and fatherleſſe,*] Being without King or Ruler, Hoſ.3.4. or being forſaken and left by thee, who waſt our Father, Deut.32.6. Eſay 63.16. & 64.8.

our mothers are as widows.] Our City and State are as wives left and caſt off by their husbands, regarded and protected no more by them, then as if they had none at all. See Chap.1.1. We are as orphans and widows, fatherleſſe and husbandleſſe, expoſed to wrong and injurious uſages of any.

V. 4. *We have drunken our water for money,*] We have not ſo much as water free; we muſt pay for it, or earn it, before we can have it; as Num.20.19. See ver.6.

our wood is ſold unto us.] Heb. *cometh* (as, *is made to come*, Ver.9.) *for price to us*; we pay for it, which in times paſt we had freely out of the common woods.

V. 5. *Our necks are under perſecution;*] We lye under a grievous yoke of thraldome. See Jer.28.13,14. Chap.1.14. or, we are driven up and down, by thoſe that follow us hard at the heels, like beaſts. Heb. *on the neck*, or, *at the neck, are we purſued*: *on the neck*; as, *at the heels*, Pſal.49.5.

we labour and have no reſt.] Heb. *reſt is not afforded us*; we are toiled and tired out with inceſſant pains-taking, and no time of reſt allowed us. See the like, but in ſomewhat a different notion, Eſay 23.12. Chap.1.3.

V. 6. *We have given the hand to the Egyptians, and to the Aſſyrians, to be ſatisfied with bread.*] We are fain to beg our bread of ſtrangers, having it not allowed us by thoſe whom we ſerve. Or, in our extremity we have been driven, either to ſeek, or to work, to theſe people for relief, Eſay 57.9. Hoſ.12.1. many fled into Egypt for fear of the Chaldeans, Jer.41. 17, 18. and many were carried captive into the land of Aſſyria.

given the hand] *to give the hand*, is uſed for *to yield* ones ſelf to another, to be wholly at their command, Jer. 50.15. and ſo it is a note of ſubmiſſneſſe, or ſubmiſſion in general; and it may here be taken, either in a notion of humble ſupplication, and addreſſe thereby, to the perſons here ſpoken of; as the like, Pſal.68.31. or of employment and ſervice; as the like, Deut.12.18. Prov.31.19. as if they had ſaid, glad are we to get any employment, on any never ſo mean terms.

to be ſatisfied with bread.] Only to have that that may ſatisfie our hunger. See the curſe denounced againſt Elies iſſue, 1 Sam.2.36. where the copulative being in a disjunctive notion, were it ſo expreſſed, as it ſhould, would make the doom paſt on them more remarkable, and help to cleer this place.

V. 7. *Our Fathers have ſinned, and are not; and we have born their iniquities.*] *They are not*, that is, they are dead and gone, Zach.1.5,6. So Gen. 42. 36. Pſal. 39. 13. Jer.31.15. Howbeit, I conceive not the meaning here to be, as in that profane proverb, the wicked ſort of them uſed to ſpeak, *The Fathers ate the ſowr grapes, and the childrens teeth are ſet on edge*, Jer.31.29. Ezek.18.2. thereby implying, that they ſuffered for the defaults of their forefathers, being faultleſs themſelves. For they are not ſuch in whoſe perſon the Prophet here ſpeaketh, but ſuch as made humble acknowledgment, both of their own ſins, and of the hand of God juſtly upon them for the ſame, Ver.16. Chap.1.8,14,18. & 3. 22, 39,42. but the meaning is, that their parents, in whoſe ſteps they had trod, being dead long ago many of them, had by deceaſe eſcaped the ſight and ſenſe of thoſe evils, which God, out of patience and forbearance, had deferred unto their dayes; and were now with the main ſhock lighted exceeding heavy upon them their iſſue. God making them exemplary ſpectacles of his wrath; incenſed as well by the ſins of their parents, as of them their poſterity. That which he oft doth, by inflicting upon the poſterity of ſome notorious delinquent ſuch remarkable judgments, that men may thereby diſcern that he had therein an eye, as well to the exceſſes of their anceſtors, as to their own perſonal tranſgreſſions. See Eſay 65.7. Mat.23.32,35,36.

V. 8. *Servants have ruled over us:*] Or, *rule over us*; not ſtrange Lords and Maſters only, Eſay 19.4. & 26.13. but the meaneſt of their ſervants alſo have us at command, and uſe us as they pleaſe; as Neh.5.15. So that the curſe of Canaan is befallen us, We are become *ſervants of Servants*, Gen. 9. 25. as in a family, ſaith one, it is not unuſual, that the ſervant that came laſt, is as a ſervant to the reſt.

there is *none that doth deliver us out of their hand.*] Or, and *there is none*; to knit the one branch to the other: none *to do*, as Nehemy ſometime for ſuch as were ſo oppreſſed, Neh. 5.13,15. but the word ſignifieth properly, by *force and vio-*

lence to deliver, or, *ſet free*. Heb. *no renter out of their hands:* for it ſignifieth in the firſt place, *to rend*, or, *break aſunder*. So Pſal.7.2. *leſt he tear me like a lion, renting*, (that is the very term there uſed) *while there is none to deliver:* and in the ſecond place, by *renting*, to ſet free, or to reſcue. So Pſal. 136.24. *and reſcued us from our enemies*; by main might ſet us free: and there is in it an alluſion, either to the breaking of an yoke, and ſo ſetting a beaſt at liberty: as Gen.27. 40. where the ſame word is uſed: or of chains and bonds, whereby a captive or priſoner is reſtrained; as Pſal. 107.14. it may well comprehend any forcible reſcue: and it is a complexive form of ſpeech; *to rend*, for, by *rending* to deliver and ſet free: the like, ſee Chap.3.53.

V. 9. *We gat our bread with* the peril *of our lives*;] Heb. *made it to come* (as Verſ. 4.) *with our ſoul*. So it is ſaid of thoſe three that brake thorow the Philiſtines camp to fetch water for David, that they brought it *with their ſouls*, 2 Sam.23.17. They could not ſtart out of the city to get any relief in their great extremity, but with danger of their lives.

becauſe of the ſword of the wilderneſſe,] Heb. *from the face of* (either for fear of, or by reaſon of, as Eſay 21.15. Jer. 59. 10. ſo Ver.10.) *the ſword* (to wit, of the enemy) *in the wilderneſs*, or, *in the plain*; as Chap.4.19. the enemy lying round about the city diſperſed every where in the plains neer adjoyning thereunto, Jer.52.7.

V. 10. *Our skin was black like an oven, becauſe of the terrible famine.*] Or, *as a chimney*, Eſay 31.9. Heb. *from the face of*, or, *from before* (as Ver.9.) *the terrours*, (as Pſal.119.53.) or, *ſtorms*, (as Pſal.11.6. but the former rather here,) *of famine: terrours of famine*, for, *moſt terrible famine:* as, *the King of terrours*, for, *a moſt terrible King*, Job 18.14. See on Chap.4.8.

V. 11. *They raviſhed the women in Zion; and the maids in the Cities of Judah.*] Heb. *humbled*; as Deut.22.24,29. Judg. 20.5. 2 Sam.13.22.

V. 12. *Princes are hanged up by their hand:*] Or, *were hanged by their hand*; to wit, of the enemies: either their lives taken away, by that ignominious kind of death; of which Deut.21.22,23. See Joſh.8.29. or, their bodies, after they were ſlain by the ſword, being hanged up in diſgrace and contempt, and ſo expoſed to publike view. See 1 Sam. 31.10.

the faces of Elders were not honoured.] See Chap.4.16.

V. 13. *They took the young men to grind*;] Or, as ſome, *The young men have carried the griſt:* ſuppoſing it to be a noun; as ſome others of the like form are. The young men have been compelled to carry like horſes or aſſes, among other burdens, their corn and griſt to and fro: or, they have been conſtrained to grind as beaſts, by turning or driving the mill about: an employment that ſlaves were uſually put to in thoſe parts. See Exod.11.5. Judg.16.21. Eſay 47.2. The Chaldee Paraphraſt rendreth it, *have born the mills*, or, *the milſtones:* as the word whereby it is by him expreſſed, is found uſed, Deut. 24.7. whence a proverbial form among the Talmudiſts, of a man *with a milſtone on his neck*, alluded to Mat.18.6. uſed of one that lyeth under ſome exceeding heavy, and in a manner, unſupportable burden; which yet, ſay they, muſt not keep a man from ſtudying Gods Law. Thus taken, the word ſhould ſignifie not the *griſt*, but the *mill*; as alſo ſome expound it, Deut.9.21. where others would have it to be *a file:* but it ſeemeth to be neither: and ſome of the Talmudiſts tell a tale, that the Chaldeans made the young men carry milſtones with them to Babylon; becauſe there was ſome want of them there: whence it is not unlikely, that their Paraphraſt fetcht that his interpretation; which yet in ordinary acception, without any ſuch forged ſtory, might be true, that they were conſtrained ſometime to carry ſuch; or in a figurative form, by a proverbial manner of ſpeech, that they were put to bear burdens fitter for beaſts then for men to bear. Some of the Jewiſh Doctors, whom the old Latine alſo followeth, conceive the word to be uſed both here, and Judg.16.21. & Job 31.10. in an obſcene ſenſe; of young men abuſed contrary to nature, Gen.19.5. which howſoever it may in that place of Job ſound ſomewhat that way, like to the abuſe offered to the Levites concubine, Judg. 19.25. and that before here, Ver.11. yet hath no place in any probability here.

and the children fell under the wood.] Under ſuch burdens of wood, as beyond their ſtrength they were conſtrained to bear: and this as it refelleth that obſcene notion, by ſome faſtened upon the former branch; ſo it helpeth to back that other of milſtones, or the like, not carried from Jeruſalem, but to and fro in other places: the bigger and ſtronger ones being put to the carrying of ſtones, the younger and weaker ones to burdens of wood. Howbeit, Some of the Jewiſh Commenters by *wood* underſtand here the woodden poſt, or engine, by which they turned about the upper milſtone, *the rider*, or *the runner*, as we term it: for the lower was fixed and ſtirred not. See on Eſay 47.2. ſo the perſons ſhould be the ſame in either. But of this let others deem.

V. 14. *The elders have ceaſed from the gate*;] There is no more ſitting for them on the bench of judicature; which in the gates of the city they uſed to do, Jer. 38.7. It is in that regard as a perpetual *Sabbath* with them; for on the *Sabbath* they ſate not in judicature: and it is the word *Sabbath* that is here uſed; as alſo Ver.15.

the young men from their muſick.] Heb. *their ſtriking*, or, *playing on hand-inſtruments* of muſick. So Chap.3.14. but put here, as there alſo, for muſick in general: their wonted muſick, their melodious ſinging and playing is no more heard: the youth have no more merry meetings now, as they had wont to have. See Chap.6.11. & 31.13.

V. 15. *The joy of our heart is ceaſed*;] All hearty joy is gone. See Eſay 16.10. & 24.8, 9,11. Jer. 7. 34. & 16.9. & 25.10. Heb. *hath reſted:* the ſame term that was before, Ver.15. and it may ſeem to have ſome glance at ſuch mirth and cheer, as they were wont to have at their ſolemn feſtivals and on their Sabbaths, Deut.16.11,14. & 28.47,48. 2 Chr.29.36. Pſal.42. 4. & 81.1,2. & 92.1,2.

our dance is turned into mourning.] Dancing, the uſual and ordinary companion of mirth, Jer.31.13. See the contrary in the like expreſſion, Pſal.30.11.

V. 16. *The crown is fallen* from *our head*;] So read, there ſhould be a defect of the particle *from*; as Eſay 32. 6. & 33. 6. Jer.8.13. & 10.20. But that is not here needful; for it is word for word in the original, *The crown of our head is fallen.* All our glory and ſtate is gone. See Job 19.9. Pſal.89. 39. for the word is uſed more largely then for a royal diadem only. See Prov.4.9. And the Jewiſh Doctor underſtandeth it of the Temple; but I ſuppoſe it to extend farther then ſo.

Wo unto us, that we have ſinned.] And have brought all this miſery upon our ſelves, our land, and ſtate by our ſins, Jer.4.18. Chap.1.8. & 4.13. A *woe*, not of denunciation, but of lamentation; as Eſay 3.9. Jer.4.13.

V. 17. *For this our heart is faint*;] As Chap.1.22.

for theſe things our eyes are dimme:] Our eyes are waſted with weeping; as Chap. 2. 11. Pſal. 6.7. or, our eye-ſight faileth; as is wont to befall thoſe that are fainting away in qualms, or otherwiſe, 1 Sam.14.29. Pſal.38.10. Jer.14.6.

V. 18. *Becauſe of the mountain of Zion which is deſolate*;] The deſolation and deſtruction as of the City in general, ſo of Sion more ſpecially, the ſeat of Gods Sanctuary, Chap. 1. 10. & 2.1,7. ſeemeth to be aimed at and intimated, as that which they took moſt to heart; as Elies daughter in Law, did the loſſe of Gods Ark, 1 Sam.4.21,22, and ſo the Chaldee underſtandeth it.

the foxes walk upon it.] A Jewiſh Critick would have it to be a verb tranſitive; becauſe in the form here uſed, it is ſo ſometime; as Job 24.10. *the poor they make to walk*, or, *go, naked:* and ſo it ſhould be rendred here; *they have made the foxes to walk, or, go, upon it:* and it is, ſaith he, imperſonal, as that, Gen.50.26. *and they embalmed him:* meant, as of the Phyſitians, or embalmers there; ſo of thoſe that demoliſhed the Temple here. But there ſeemeth no neceſſity of this nicety, ſince that the verb in the form here uſed is far more frequently found in a ſtanding, then in a tranſient ſenſe; as Job 30.28. Pſal.38.6. & 85.13. & 86.11. & 89.15. & 104. 10,26. & 115.7. & 131.1. onely in this weighty form it ſeemeth to imply an uſual and ordinary walk: as if it were ſaid, the foxes that are wont to haunt waſte places, do freely and frequently walk up and down there, where Gods own Sanctuary ſometime ſtood. See Pſal.63.10. Ezek.13.4.

V. 19. *Thou, O Lord remaineſt for ever*;] Or, *But*, or, *Yet*, to be ſupplyed; as Pſal.119.23,83. Jer.50.34. & 51.53. *thou, O Lord*, Heb. *ſitteſt*; that is, *abideſt*; as Pſal.125.1. or, *reigneſt*, as Eſay 10.13. *for ever.* See Pſal.9.7. & 10.16. & 29.10. & 102.12. & 145.13. & 146.10. And though thou ſuffereſt theſe things to be done at preſent, yet neither is thy might and power impaired, Eſay 50.2. & 59.1. nor can thy truth, goodneſſe, and faithfulneſſe fail, Pſal. 89.34,37. & 102. 27, 28. & 146.6. Hab.1.12. Mal.3.6.

thy throne from generation to generation.] Heb. *to generation and generation:* as Pſal.89.4. Though they have by thy permiſſion thrown down thy ſtately ſeat and material throne here on earth, Jer.17.12. yet thy ſovereignty and dominion continueth ſtill, and ſo ſhall, thorow all ages, the ſame; and thy royal ſeat in heaven, which no power here on earth can reach to, ſhall abide with thee for ever, Pſal.45.6. and 103. 19. Eſay 66.1.

V. 20. *Wherefore doſt thou forget us, and forſake us ſo long time?*] The like complaints of Gods ſervants and people in their diſtreſſes, ſee Pſal.6.2. & 10.1. & 13.1. & 44.24. & 94. 3,4. and Gods anſwer to them, Eſay 49.14—16. Heb. *for length of dayes*, Pſal.23.6. which ſome ſuppoſe to have reference to the ſeventy years, the time aſſigned for the continuance of their captivity, Jer.29.10,28. But the form ſeemeth more indefinite.

V. 21. *Turn*

V. 21. *Turn thou us unto thee, O Lord, and we ſhall be turned.*] Do thou convert us, and we ſhall be converted, Jer. 31. 18. or, receive thou us into grace and favour again, and our preſent condition will be ſoon changed for the better, Pſal. 80. 3, 7, 14, 19. & 85. 4, 5. and this ſeemeth the genuine ſenſe of the text; eſpecially if taking the copulative in a finitive notion, (which I conceive to be the genuine ſyntax) we ſhall render the words, *Turn thou us, O Lord unto thee, that we may be turned*; as Pſal. 51. 7. *cleanſe me with hyſſop, that I may be clean: waſh me that I may be whiter than ſnow.* But the difference is not great: the one noteth the iſſue, the other the end.

renew our dayes as of old.] Reſtore us again to our former eſtate. See Jer. 30. 20. & 33. 11.

V. 22. *But thou haſt utterly rejected us; thou art very wroth againſt us.*] Thoſe that follow this reading expound the words, as delivered by Gods people, in way of controlling and checking of themſelves for craving a ſpeedy reſtitution in the words foregoing, Ver. 21. whereas God was reſolved to leave and caſt them off utterly, for a long time at leaſt. See before on Ver. 20. But this ſome other miſlike; and would have the particle taken as conditional; Reſtore us again; *unleſs* it be ſo that thou art reſolved utterly to caſt us off, in the extremity of thy wrath: and thus is the particle uſed, Gen. 32. 26. Eſt. 2. 14. But this ſome again rejecting as well as the former, require to have the particle rendred, *Although*, or, *Albeit*. Albeit, thou haſt caſt us off, and art exceeding wroth with us, yet vouchſafe to return in mercy to us again. So it ſhould be like thoſe Paſſages, Pſal. 60. 1, 2. & 89. 4, 7. And ſo the particle ſeemeth uſed, Jer. 2. 22. & 37. 10. But I conceive that the two particles here uſed do not here, as a compound, make up one joynt notion; but are two diſtinct ones, as well in notion as in delineation; as oft elſewhere they are: that the former of them is a cauſal; the latter an interrogative: and that the ſame humble expoſtulation is here continued, that was before begun, Ver. 20. The words therefore would be rendred, as in the margent of our Verſion is exhibited; *For wilt thou, or, ſhouldeſt thou utterly reject us?* (Heb. *rejecting reject*; as Jer. 14. 19.) *wilt thou be, or, ſhouldeſt thou be, extreamly, or, perpetually wroth with us?* Heb. *unto extremity*; as Eſay 64. 9, 12. or, *unto perpetuity*: as Pſal. 119. 8. As if they ſhould ſay, ſurely it will not ſtand with thy goodneſſe, and with thy gracious diſpoſition, ſo to do. See the like expoſtulations of Gods people, Pſal. 79. 5. & 80. 4. & 85. 5. & 89. 46.

The Jewiſh Doctors, becauſe they would not have the Sun here to ſet in a cloud, do after this Verſe, both in writing and reading this Chapter, or this book, repeat again the Verſe next before-going. Which howſoever they do out of a ſuperſtitious conceit, before-hinted, at the end of Eſays Prophecies; Yet I hope, I may without offence in theſe diſtracted times, ſhut up theſe my weak labours therewithal, as with no diſhonourable or unſuitable Prayer;

Turn us, O Lord, to thee, that we may be turned: renew our dayes, as of old.

ANNOTATIONS

On the Book of the Prophet

EZEKIEL.

The ARGUMENT.

EZekiel, *of the Prieſtly race, was carryed captive to* Babylon, *in the ſecond captivity by* Nebuchadnezzar; *not accounting upon that time, when* Manaſſeh *was carryed to* Babylon *by the Captains of the hoſt of* Eſar-Haddon, *or* Aſnapper, *King of* Aſſyria, Ezra 4. 2, 10. 2 Chron. 33. 11. *as the beginning of the accompliſhment of that Prophetical denunciation of* Eſay, 2 King. 20. 17, 18. Eſay 39. 6, 7. *But when* Nebuchadnezzar *carried away* Jehojachin, *or* Jeconiah, *with his Mother, divers of his Princes, and many of the people, Namely, in the eighth year of* Nebuchadnezzar's *reign both over* Babylon, *and* Judah, *then was* Ezekiel *carried captive,* 2 King. 24. 12. Ezek. 33. 21. & 40. 1. Ver. 1, 2, &c. *In the firſt Captivity by* Nebuchadnezzar, Daniel *and his three Companions, among others, were carried away. And that was in the firſt year of the reign of* Nebuchadnezzar, *and in the fourth year of* Jehojakim *King of* Judah, Jer. 25. 1. Dan. 1. 1, 2. *In the Captivity of* Jechoniah, *and* Ezechiel, *ſay ſome: But much rather in the former, wherein* Daniel *was carried Captive; Then, as the moſt learned Chronologers do juſtly hold, began the deſolation of* Jeruſalem, *and the ſeventy years of* Judah's *Captivity, and* Babels *reign,* Jer. 25. 1, 11, 12. *In which time of diſtreſſe, God did raiſe up Prophets to tell his people of their woful troubles; and to aſſure them, that his Church ſhould have deliverance at the time appointed of ſeventy years; and that ſuch enemies as either afflicted them; or rejoyced at their miſeries, ſhould be deſtroyed.* Jeremie *in* Judah *taught that* Jeruſalem *ſhould be as* Shiloh, Jer. 7. 12, 14. *foretold, that* Babel *muſt reign for thoſe ſeventy years; and writing to* Judah *that was then in* Babylon, *he bids them not to look for return till thoſe ſeventy years were ended.* Jeremy *was oppoſed by falſe Prophets; by* Hananiah *in* Jeruſalem, Jer. 28. 1, 2, 3. *by* Shemajah *and others in* Babylon, Jer. 29. 8, 9, 24—29. *Wherefore to countenance him, God ſtirreth up* Ezekiel *in* Babylon, *to ſecond him, and confirm his Propheſies; and to perſwade the remnant in* Judah *by writing, to yeild to* Babels *yoak, to prevent greater Judgments. This Prophets example, and two Captivities already paſt, might have warned* Judah *ſufficiently, not to ſtirre up more wrath, by provoking God againſt them, to give them ſo up into the* Chaldeans *hands, as to burn their Temple, raze their City, kill their Princes, diſperſe the people, and to extirpate out of* Jeruſalem *all ſignes of* Judah's *Church, and Common-wealth; All which God, in theſe Prophecies, doth foretel ſhould come to paſſe, did they ſtill perſiſt and reſiſt. But all ſufficed not: And upon their continued obſtinacy and rebellion, All this did fall out accordingly. For his Courſe and general Method in this book,* Ezekiel *thus proceeds, upon theſe heads; After his vocation and calling to his Prophetical office, He foretels the woful Siege and deſolation of* Jeruſalem, *and the calamities, and captivity of* Judah; *He ſheweth the cauſes of ſuch evils, to be the violation of Gods Laws; and that in a tranſcendent manner. And for them already in Captivity, He reproves them alſo for many ſins ſharply; exhorting them to repent, and to be confident of their return to* Canaan, *and of the reſtauration promiſed at the time appointed. Furthermore, he Propheſieth againſt the neighbour Nations, who had been en-*

mies to the Jewes; eſpecially Tyre, Egypt, *and* Edom, *that they ſhould be involved in the ſame* Chaldean *deluge. Then he goeth on to foretell the ruine of* Gog *and* Magog, *the laſt and Cruelleſt enemies of the Jewes, before the firſt coming of Chriſt, that theſe enemies ſhould be ſubdued, and the Church deliverd. The effect of the one, and the other, ſhould be chiefly performed by Chriſt, of whom, in this Book are many Notable Promiſes; and in whom the glory of the New Temple, City, and Kingdome, largely ſhewed him in Viſion, and deſcribed, ſhould be perfectly reſtored. He Propheſied in* Chaldea *at the time* Jeremy *propheſied in* Judah; *wherefore there is very great agreement between theſe two Prophets. But he began four and thirty years after* Jeremy; *namely, in the fifth year of* Jehojachins *Captivity; and that was about the year of the world,* 3400. *and afore our Saviours Incarnation, about* 600 *years. He continued Propheſying two and twentie years at leaſt,* Chap. 29.17. *Of the manner of his death, what ever divers Authors do record, yet we have nothing in Scripture.*

A view of the ſeveral times, and parts of this Prophecie. In the

Fifth year of Jehojachins *Captivity, fourth moneth, fifth day, he begins to Propheſie,* Chap. 1. *and ſoon to the eighth Chapter.*
Sixth year, ſixth moneth, fifth day, He is carried in a Viſion to Hieruſalem, Chapters 8,9,10, 11. *And after his return, he propheſies on, to the* 20 Chapter.
Seventh year, fifth moneth, tenth day, He is conſulted by the Elders. Chap. 20. *And propheſies on,* Chap. 21.22.23.
Ninth year, tenth moneth, tenth day, the Siege of Hieruſalem *by* Nebuchadnezzar *began,* Chap. 24. (2 King. 25.1.) *And he propheſies moſt wofull deſtruction againſt them. And in the* 25. *Chapter, he propheſies againſt Neighbour Nations.*
Tenth year, tenth moneth, twelfth day, He Propheſieth againſt Pharaoh, *and* Egypt, Chap. 29. *to* Chap. 30. ver. 20.
Eleventh year, (firſt moneth) firſt day, He Propheſies againſt Tyrus, 26.27.28. Chapters, *to* Verſ. 20. *againſt* Zidon, Chap. 28. Verſ. 20. *to the end of that Chapter.*
Eleventh year, firſt moneth, ſeventh day, He Propheſieth againſt Egypt, Chap. 30. Verſ. 20. *to the end of that Chapter.*
11. *year, third moneth, firſt day, He Propheſieth againſt* Egypt, Chap. 31. & 32.
11. *year, fourth moneth, ninth day, The City is taken,* Jer. 52.5,6. 2 King. 25.2,3,4. *and in the fifth moneth, and tenth day,* Nebuzaradan *burnt the Temple and City,* Jer. 52.12.
Twelfth year, tenth moneth, fifth day, the newes of the taking Jeruſalem *is brought to* Ezekiel, Chap. 33.21. *Whereupon he Propheſies of further wrath, for their ſins,* Chap. 33. Verſ. 24—33. *And againſt the Shepherds of* Iſrael; *with a Promiſe of the true Shepherd Chriſt,* Ch. 34. *Againſt mount* Seir, Chap. 35. *Promiſing reſtauration of* Iſrael, *through Chriſt, and his Kingdom,* Ch. 36. & 37. *and foretelling the deſtruction of* Gog *and* Magog, Chap. 38. & 39.
Twelfth year, twelfth moneth, firſt day, he Propheſies againſt Egypt, Chap. 32.1—17.
Twelfth year, twelfth moneth, fifteenth day, He Propheſies againſt Egypt, Chap. 32.17—32. *And of the VVatchmans duty.* Chap. 33.1—21.
25. *year, firſt moneth, tenth day, He hath that large Viſion of a New Temple,* &c. Chapters 40. 41.42.43.44.45.46.47.48.
27. *year, firſt moneth, firſt day, He Propheſies againſt* Egypt, Chap. 29. Verſ. 17. & Chap. 30.1—20.

CHAP. I.

Verſ. 1. NOw] Heb. *And.* So haply coupling his outward expreſſions in writing, with the inward notions and viſions of his mind. Or elſe it is an Hebraiſme, onely for grace of ſpeech; very uſual in that language: whereupon as here this Book, ſo in like manner with this word do begin the Books of Exodus, Leviticus, Numbers, Joſhuah, Ruth, Jonah, and moſt of the Hiſtorical Books of the old Teſtament.

This Chapter contains a Viſion of the glory of God, and of Chriſt.

in the thirtieth year] Not from the Jubilee; for this time agrees not with that accompt: but thirty years after that the book of the Law was found; which was the eighteenth year of the reign of Joſiah; when alſo the Covenant with God was renewed, Religion reformed, and a very ſolemn Paſſeover kept, 2 King. 22.3,8,22,23. 2 Chr. 35.19. The remembrance of ſuch benefits gave the Jewes occaſion of this account. A thing not unuſual with them in like caſes. So are years reckoned from the calling of Abram, the birth of Iſaac, the coming out of Egypt, the diviſion of the Kingdomes of Judah and Iſrael, the Captivity and deportation into Babylon: and others, that we need not here to flye and fetch it from an Epoche and æra of an Heathen King Nabopolaſſar, not mentioned in Scripture; though that Chaldean accompt may agree with this: nor refer it to the Prophets age, which he would not take upon him in this manner to ſet down; as being without any example of ſuch like reckoning in Scripture: and his birth-day a time but obſcure, and not vulgarly known abroad.

fourth moneth] Anſwering to part of our June and July. See Annotations on Chap. 40.1.

fifth day] Towards the end of our June. Thus particularly God would have us take notice of the times, and to obſerve the remarkable paſſages of Gods providence and acts in Church and States, which fall out in them, Hoſ. 14.9. That this fifth day was a Sabbath day, cannot be aſcertained.

among the Captives] Heb. in the midſt of the Captivity: when Jehojachin or Jeconiah was led Captive to Babel, 2 King. 24.12. then Ezekiel, Chap. 40.1. Mordecai, Eſt. 2. 5,6. and many of the people were led alſo away; ten thouſand Captives at leaſt, 2 King. 24.14,16. of which number were three thouſand and three and twenty of the Tribe of Judah, Jer. 52.28. In the midſt; that is, amongſt, as Joſh. 7.13. thus the Godly are mingled in this world with the wicked, Pſal. 120.5. Apoc. 29.13,14,15. and a Lilly among thornes, Cant. 2.2. yea thus they are wrapped up in the ſame outward Calamities and afflictions with the wicked, Eccl. 9.1, 2. 1 Pet. 5.10. And therefore we muſt not judge of men by their outward eſtate and condition. It was the great ſin of Jobs three friends, Luk. 13.1,2,3,4. Pſal. 73.15.

chebar] Chap. 3.15. a river of Meſopotamia, riſing, as is thought, from the mountain Maſius, and flowing into Euphrates; neer to which, it ſhould ſeem, were appointed ſome habitations for the Jewes, which were led into Captivity, Chap. 3.15. Pſal. 137.1. This ſeems to be that Chabor in Ptolomy, though ſome more probably take this for Euphrates it ſelf. Thus Daniel ſaw viſions by the ſide of the great river Hiddekel, or Tygris, Dan. 10.4. That this is called a Sabbatical river, and the reaſon why, is all but a Rabbinical Dream.

The heavens were opened] To his thinking, and in humane appearance; a kind of ſpeech much uſed in the deſcription of Viſions, Mat. 3.16. Act. 10.11. Rev. 4.1. and Chap. 19.11. to note a ſudden breaking forth of light from above, created by God miraculouſly, as if it came out of heaven it ſelf; in and through the midſt of which were ſhewen the repreſentation of divine things. Or, as Joh. 1.51. or Act. 7.56. God ſtrengthening his eyes to ſee at ſuch a diſtance.

I ſaw] Hence Prophets called Seers, 1 Sam.9.9. Eſay 30. 10. which points out their duty, Ezek.33.3,6.

Viſions] God hath revealed himſelf to his Prophets ſometimes mouth to mouth, and face to face, Exod. 33.11. Deut. 34.10. Num.12.6,7,8. ſometimes in Dreams, Gen.28.12, & 31.11. ſometimes in Viſions, as Gen.15.1. And ſo here. And theſe Viſions are repreſentations of viſible things to the eye of the body, or at leaſt of the mind, to a man awake, to ſignifie things preſent, or to come; and that with ſuch an irradiation of the mind, and impulſe upon the ſpirit, as ascertains the mind, and Will, and truth of God in them. See alſo Chap.7.26. & Chap.12.22,23.

of God] That is, which God ſhewed, or, wherein I ſaw God: or, notable and excellent viſions; ſo that it might be known it was no Natural dream, or illuſion of Satan, or lying fancy: but that the viſions in this Chapter came of God, ſee Annotations on Chap.40.2.

V. 2. *Fifth year*] Of Jeconiah's Captivity, and conſequently Zedekiahs reign. And from Jeconiahs Captivity doth Ezekiel conſtantly begin all his reckonings of the times. This doth in Certainty denote the time of thirty years, and the beginning of it, if it were doubtful in the former verſe: for if to theſe five of Jeconiahs Captivity, you adde eleven of Jehojakim, and the fourteen laſt of Joſiah, there will ariſe thirty ſpoken of in the firſt verſe: and ſo Ezekiel propheſieth thirty years after the finding of the book of the Law, in the fifth year of Jeconiahs Captivity. And from this time to that, Chap.8.1. is a year, and two moneths; within which ſpace all happened that is ſet down in the ſeven firſt Chapters of this Prophecy: and from this day and date of time, to the beginning of the ſiege, are four years, ſix moneths, and five dayes, Chap.24.1. Ier.52.4.

of King Jehojachins Captivity] This Jehojachin was eight years old, when his father Jehojakim began to reign; and himſelf likely in ſome ſort joyned with him, 2 Chron. 36. 9. And 18, when he began to reign alone, 2 King. 24. 8. He was Captive ſeven and thirty years, 2 King.25.27. He was called alſo Jechoniah, and Coniah; and, as ſome would, (though not ſo likely) Shallum, Ier. 22. 11. He is written *Childleſſe*, Ier.22.30. Salathiel was his ſon, 1 Chr.3.17. Mat. 1.12. onely by legal ſucceſſion, not by natural generation, Luk.3.27. In him ended the Kings, and royal line of David. Our Saviour came of Nathan, Davids other ſon, Luk. 3.31. The Crownes, Zech.6.11. are ſet upon the head of Jeſhuah the high Prieſt. Theſe five years of Captivity and affliction mended them not.

V. 3. *The word of the Lord*] That ſet down in the ſecond Chapter, and continued to the twelfth Verſe of the third Chapter.

Came expreſly] Heb. *by being hath been*; or, *in coming it came*: to aſſure the entity, evidence, and truth herein.

Ezekiel] Heb. *Jechezkell*, ſignifying the ſtrong God, or the ſtrength of God, or one ſtrengthened by God. A Name by Gods providence well fitting to his condition, and calling: as likewiſe the Name Iſaac, Solomon, John Jeſus.

the Prieſt] So he was both Prieſt and Prophet: and ſo very few of the Prophets were.

The ſon of Buzi] And therefore not the ſon, or ſervant of Jeremy, as ſome would.

Land of the Chaldeans] That is, in Meſopotamia a part of Chaldea. Abram had dwelt there, Gen.11.31. Act. 7.2,4. whereof Babylon was the chief City, built by Nimrod. The land called the land of Nimrod, Micah 5. 6. and of Shinar, Gen.10.10. It was a land of wickedneſſe, Zech. 5. 11. And they a martial, cruel people, Ier. 6.22,23. & Chap. 50. 41, 42. and yet here in this place God raiſeth up a Prophet in much mercy, for the good of his Church, in this diſtreſſe.

and the hand of the Lord] The Spirit of the Lord. God by his coeval and co-equal Spirit works, as a man doth by his hand, Act.11.21. See the power, virtue, and efficacy of his Spirit, 1 Joh.4.4.

was there upon him] Strongly; the intrinſecal power of his Spirit, excited and brought Ezekiel to this propheticall office and function, as it were againſt his will, he not thinking of it, much leſſe affecting or ambitiouſly deſiring it. See Chap.3.12,14,22,24. & Chap.37.1. For this John ſaith, Rev.1.10. *I was in the Spirit*. See 1 King. 18.46. 2 King. 3. 15. Then Gods Word and Ordinances are of power, and to purpoſe, when Gods hand and Spirit goeth with them, 1 Cor.2.4,5.

V. 4. *A whirlwind*] The beginning of the Viſion which continues to the end of the Chapter. The ſum of it is ſet down by the Prophet himſelf, Ver.28. in theſe words, *This was the appearance of the likeneſſe of the glory of the Lord*. More fully and particularly, it ſhadowes out the God of Glory, and the Son of Man, the Lord Jeſus Chriſt, guiding and governing the heaven and the earth, and all things in them; and their wheelings and turnings, and mutations, by his active providence; and more ſpecially his Church, and the affairs of it, by his eternal ſpirit, uſing therein the miniſtery of his Angels, and inferiour Creatures: This Viſion is eft-ſoons renewed, and mentioned in whole, or in part, Chap.3.23. Ch. 8.4. & Chap.10.15,20,22. & Chap.40.3. This Viſion ſerves for the Prophets heavenly confirmation in his future Calling, fitting and preparing him to it, and incouraging him in it; for the ſight of Gods glory is very efficacious upon the ſpirits of men: and it ſerves alſo for the divine credit of the propheſies hereafter following. The difficulties that ariſe in the explication of this Viſion, are acknowledged by all Authors.

a whirl-wind] Heb. *a wind of tempeſt*. This, and what followes, is a fore-runner of the glory and majeſty of God; as Job 38.1. and as Act.2.2,3. and to rouz up Ezekiels mind to due attention: and not unfitly figuring the enemies, which God would uſe as inſtruments, for the puniſhing of his people the Jews. As a whirl-wind, were the enemies and their armies. And ſo God threatens, Chap.13.11,13. & Jer.4.11, 12,13. See Prov.1.27. Eſay 41.16.

out of the north] And thence came the Jews enemies; the Babylonians, and other nations ſerving them. So Ier.1.13, 14,15. Habb.1.6,7,8,9,10.

a great cloud] A ſign of Gods preſence: ſo Exod.19.16. 2 Chron. 5. 13, 14. And as a great cloud likewiſe were the armies of the enemies, for numbers and ſwiftneſs; as clouds covering the face of the earth, Chap.38.9. 2 King.25.1. Hab. 1.8 and flying as a cloud, Eſay 60.8. bringing clouds of darkneſs and gloomineſs; as Ioel 2. 2. of troubles and diſtreſs, Zeph.1.15. Clouds of blood; as a great cloud pouring down upon the Jewes ſhowres of deſtructions, ſtorms and tempeſts, Eſay 28.2. ſo Ezek.30.18. & Chap.38.9. ſo Ier.4.13. as clouds full of floods and fire, and hail and lightnings, and thunderbolts, Pſal.11.6. Thus God ordereth, and ruleth both meteors and men, Eſay 19.1. Pſal.104.3. Amos 5.8.

and a fire infolding it ſelf] Vapours likely in the cloud, kindling, and burning into themſelves, the flame turning inward, catching it ſelf, as the Hebrew is, and making as it were a fiery Globe: ſome would apply the ſignification of this to ſin, and the Nature of it. But we rather conceive, it repreſents the fiery wrath of God; or ſecundarily of Nebuchadnezzar, his inſtrument, who burnt up Temple, City, and all.

and a brightneſſe was about it] As a ſhining about the fire; as raies about the ſunne. Gods fiery wrath and judgment upon ſinners make the ſplendor and glory of his juſtice to ſhine abroad, Exod: 15.6.

colour] Heb. eye. ſo Lev: 13.55. Num: 11.7.

of amber] Or a moſt lively colour, as of the pureſt burning braſs; or rather, as of red, hot, fiery burning coales, ver. 13. whence Angells are called ſeraphim Eſay.6.2.6. as fiery and burning in the ſpeedy and fervent execution of Gods will: Pſal. 103. See 2.King 6.17. Heb.1.7.

out of the midſt of the fire] This cleers the meaning of the word midſt next afore going; as alſo in the beginning of the next verſe. See Apoc.1.16.

V.5. *Alſo out of the midſt thereof came*] The meaning of this viſion ſeemes to be; that the ſon of God who had eſtabliſhed the Ark of the Covenant, with all the things belonging to it, for a ſign of his reſidence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory among his Angels; doth here reveal his heavenly majeſty in formes and ſhapes anſwerable to the earthly figures of the Temple; appearing in judgment againſt his people; purpoſing to depart from them, and to deſtroy them, as it is declared Ezek.10.17,19. & 11.23. until the time appointed for the reſtauration of the Church: at which time he will return in the ſame form, Ezek.43.3. See the like viſions, Dan.7.9. Rev.4. 6,7.

four] Four-formed creatures; as Gods miniſtring ſpirits in all the four quarters of the world: In themſelves very numerous, Dan.7.10. Mar.5.9.

Living-Creatures] Or, *weights*; ſhadowing out and ſignifying, not the armies of Nebuchadnezzar, coming againſt Ieruſalem to deſtroy it, as ſome would have it, out of that, Chap. 43.3. but the angels called Cherubins, Chap.10.15,20. See Gen.3.24. which are Gods miniſtring ſpirits, Heb.1. 12. for the good of the godly, to inform and guide them, to defend and guard them, to eye them in the aſſemblies, comfort them in afflictions, and attend them at their deaths: And for the wicked, to oppoſe and withſtand them, and to execute Gods judgments upon them. Here they are repreſented in theſe Hieroglyphicks. As then Ezekiel ſeeth the glory of God, and of Chriſt; ſo alſo he ſeeth the miniſtery of his angels which are Gods great officers in the great Family of Heaven and Earth; and which, in wit, excel, in might are ſtrong, in ſervice unweary, in quickneſſe fleet. What ſome here write of the four Elements to be ſhadowed hereby,or the four Cardinal vertues, or the four faculties in the Soul, or four chief paſſions in man,or four monarchies in the world, or elſe the four Evangeliſts,*Mathew*,*Mark*,*Luke* and *John*;or yet of the Name *tetragrammaton Jehovah*, conſiſting of four letters, or of Chriſt our Saviour,his perſon,and offices as here myſtically meant,are all rather wandring fancies, and imaginations, then Notions ſuiting with, or proper to the words and context of this,and the following Verſes.

their appearance] Differing from thoſe four beaſts,Apoc. 4.6,7,8.And their appearances we may ſee, their eſſence we cannot.

the likeneſſe of a man] For ſtature, proportion, and all things,ſaving ſuch differences and alterations as are ſet down in the ſix Verſes following. They had ſuch qualities in likeneſs,as are ſet out by theſe parts of a man : principally, reaſon,which is the property and propriety of man among all viſible creatures,2 Sam.14.20.Apoc.46.8. 1 Pet.1.12. 1 Chr. 11.10.

V. 6. *And every one had four faces,*] Of this ſee more in the tenth verſe.

four wings.] To ſignifie their winged ſpeed,in doing Gods Will.Of theſe,ſee more,ver.8,9,11,23,24.25. and Chap.10. 12. Here they have four wings a piece, Eſay 6. & Apoc. 4. every one hath ſix wings. Their ſwiftneſs is beyond the ſwift motion of the Sun,and of the Stars, which yet is almoſt beyond all admiration.

V. 7. *And their feet*] Comprehending the thighs and legs withall, as may be gathered by that which follows.

ſtreight feet] Heb. *a ſtraight foot* ; round, without turning, to run readily any way,as a round bowl or globe is ready for motion any way,Heb.12.13.

ſole of a calves foot] To ſignifie,as it ſhould ſeem, the indefatigable motion of Angels in the ſervice of God , and his Church.

and they ſparkled] Themſelves ; Or rather their feet ſparkled with their ſpeed,and purity in doing Gods Will.

braſſe] Or,*Steel*, Apoc.1.15.

V. 8. *The hands of a man*] The hand notes action,Eccl. 9.10.Prov.3 27. This is to ſignifie their ability and action ; as formerly their will and readineſs of deſire was ſhadowed out. Here is the virtue and diverſity of the angels operations, Chap.10.7,8,12. They are for work and ſervice, they reſt not, Apoc. 4.8. and are without wearineſs. We ſhould do likewiſe, Ioh. 13. 17. Apoc. 22. 14. See more, Ezek. 10 12.

under their wings] Will and Work go together. Some here do ſtretch the ſituation of their hands under their wings,to further notions, then we can apprehend a warrant for.

four ſides] On the four ſides of the Waggon,on each ſide of which there was a Cherub,as ſome ſay: but rather under their wings on their four-ſides, as the expreſs words are. And ſo every one having four wings,ver.6. there were ſixteen hands under their ſixteen wings ; thus placed,in this order, Chap. 18.21.

V. 9. *Their wings were joyned*] Touched each other in their utmoſt parts.

one to another] Heb. *a woman to her ſiſter.* To ſhew their joint unanimity,harmony, and correſpondency, in ſpeeding to perform Gods Will injoyned ; which ever lay ready before them ; and they ready and prepared for it, of what nature or kind ſoever it were : ſuch unanimity, and joyning our helps together ſhould be in us, for the doing of Gods Will. The wicked practiſe it againſt him,Pſal.2.2.

turned not] See ver.12. ready ſtraight to all ſervices,without need or uſe of ſo much let, as the turning of themſelves. See our duty,Luk.9.62.Phil.3.23,14.That returning,ver.14. was in the ſame manner as they ran,without turning of their bodies, after they had done their work ; as if he ſhould ſay, they ran to and fro without any winding or Circulation.

V. 10. *As for the likeneſſe of their faces,*] They are likened to the faces of four principal creatures. They ſeem to repreſent,and hyeroglyphically deſcribe, (as earthly things may) the humane underſtanding, the Lyon-like power, the Ox-like uſefulneſs, the Eagle-like ſpeedineſs of the Angels, in their miniſtration and obedience to Gods Will , and for the ſervice of his Church and people,Apoc.4.7. Thus angels are ; and thus like ſhould we be.

They four had,&c.] Each one had four faces,ver.6. and ſo ſixteen in all. Each one,of a man,before : Of an Eagle behind: Of a Lyon,on the right ſide : Of an Ox,on the left ſide.

V. 11. *upward*] It may be,both faces,and wings : ſo ſome tranſlate upward , towards him that ſate upon the throne, above the firmament, that was over their heads, ver.22,23, 25,26.to admire and adore him, Heb.1.6. And as an Hawk upon the wing, ready, and watching unanimouſly to receive his Commands,to do his Will. Mat.18.10.& Chap.8.9.Pſal. 123.1,2. Thus it ſhould be with us, Mat. 16. 10. and our minds ſhould be upward, Col.3.1. Phil.3.20. The Church hath the Moon , and all ſublunary things under her feet, Apoc.12.1.

upward] Or,*divided above*,as it may be tranſlated. Namely above the ſhoulders, where the four faces did begin to divide themſelves ; and where the four wings of the Cherubines were alſo divided.

two covered their bodies] Ver.23.Every one had two which covered on this ſide, and every one had two which covered on that ſide their bodies. This might be ſo, by joyning of the wings one to another : So ver.23.Eſay 6.2.the words are, *with twain he covered his feet.* Likely this for decency , and modeſty ; as in thoſe caſes, Exod.20.26. & Chap.28.42. or elſe,as Moſes put a vail on his face, Exod.34 33,34,35. So providing to help and ſuccour humane infirmity ; as we uſe to ſhadow our eye with our hand,when we would look up to the bright body of the Sun.

V. 12. *Whither the Spirit*] The Spirit of God who is the guid of the holy Angels, in all their Functions, and performances ; the Spirit of him that ſate upon the throne, who did drive and put forward the live Wights, (as the wheels to the ſame kind of motion,ver.20.) for the Angels are his miniſtring Spirits,Heb.1.12. Or,we may underſtand it,of the Spirit of the living Creatures, guided indeed by the Spirit of God.

they turned not] See Verſ.7.12,17. Chap.10.11.

V. 13. *Like burning*,&c.] In love,and zeal, to obey Gods Will. And it may be,in zeal and fury againſt ſinners, ready, in indignation , to execute Gods vengeance upon them.

It went up and down] This likeneſs and appearance of fiery burning coals,and lamps, was in continual motion, darting out rayes inceſſantly.

and the fire was bright] This fire that went up and down, was bright and ſhining,gave light.

and out of the fire went forth lightning] That is, dreadful ſignes of Gods fiery indignation ; and judgments to be executed,by the angels,upon ſinners.

V. 14. *Ran*] With ſpeed,as a flaſh of lightning. God uſeth the miniſtery of angels, in his adminiſtration of things here below ; and particularly in the execution of his judgments againſt ſinners : examples whereof are very plentiful in the Scriptures : and the angels as readily do his Will, and have influence from Chriſt ſuitable to their adminiſtration.

and returned] That is, ran to and fro without turning about,ver.9.and they ran and returned ; not in a tumultuary way, or by chance, or according to their own minds,but according as their head did guide them ; and when they had executed his Will ; for afore they returned not, till God had changed the ſtate of things ; as Mat.8.9.

a flaſh of lightning] Moſt ſpeedily, as it were in the twinkling of an eye,Mat.24.27.Luk.17.24.

V. 15. *One wheel*] As one ; yet more in number, ver. 16. 17,18,19,20,21. The Cherubins covering the ark are called a Charet,1 Chr.28.18. And wheels are ſet to the Celeſtial throne,Dan.7.9. See Eccleſiaſticus,Chap.49.8. The meaning here is , that the Prophet did ſee a wheel by every one of the living creatures : So that they being four, there were alſo four wheels, ver. 16, 18. See Chap.10.9. what is meant by the wheels, is a thing full of obſcurity and difficulty : Yet moſt underſtand by them, this inferiour world ; which is as a wheel round, and ſubject to many wheelings, roulings,and turnings,various mutations,and changes. The turning of this wheel is daily ſeen in this world. And the ſtory of Seſoſtris King of Egypt,may be a lively embleme and expreſſion of it : and Chap.10.13.is tranſlated and expounded by ſundry learned Divines , for a divine warrant, to underſtand by the wheel this mutable inferiour orbe. In which the Church militant is tumbled and toſſed. See that verſe, and the Annotations on it. And others not much differing, hereby underſtand the godly people that are in the world, and their various ſtate and condition.

upon the earth] Newly upon that floor which appeared in this Viſion,ver.19,21.

by the living creatures]In,and upon which wheel the living Wights exerciſed their Offices and Functions.

with his four faces] The wheel had four faces, or ſides, ver.17.

V. 16. *The appearance*] The colour and ſhew.

of the wheels] Therefore more then one : four in this verſe, and verſe 18. yet as one, being as a wheel in the midſt of a wheel,as appears in this verſe. See Chap.10.9.

like unto the colour of a berill] A precious ſtone, of a green ſea-colour ; repreſenting likely the unſtable floating condition of this ſublunary world,and of all things in it. The Hebrew word is Tarſhiſh, and Tarſhiſh in Scripture is often uſed to ſignifie the Sea: and it is alſo the Name of the Metropolitan City of Cilicia, neer to the Sea, whither Jonas fled, Jonah 1.3. the Apoſtle Pauls Country, Act. 21.39. & 22. 3. But here it muſt be underſtood of a precious ſtone; as appears, Chap.10.9. and that of a green Sea Colour.

had one likeneſſe] In all reſpects, ſo that he which ſaw one, ſaw all, and thereupon called *one wheel*, ver.15.

a wheel in the middle of a wheel] Not comprehenſively one infolding another; then they could not be perfectly one like another: But tranſverſly, all made up one ſpherical figure, touching themſelves, at right angles; that without turning, or any delay, they might run and roul any away, on any ſide, as is ſhewed in the next verſe, Eaſt, Weſt, North, or South. This alſo may note haply the intricacy and perplexity of the carriage of the affaires of this world, to humane underſtanding.

V. 17. *Went*] See Chap.10.11.

Returned not] They had no ſtops, or retrogradations; they went on conſtantly, went through, they did not move out of the direct tract, wherein the living Creatures did lead them; but even as the live Creatures were led by their Chief, ſo did they alſo guide the wheeles. See ver.20. a figure of the agreeing harmony, which is in all the works of Gods providence towards his Church; and of the conſtant carrying of them on to their appointed ends, and periods, Eſay 43. 13.

V. 18. *Rings*] Or, rims, or ſtrakes, or trendels, or circumferences.

ſo high] Of a fearful height and compaſſe; and motion ſequently: Repreſenting likely the high, wondrous, unſearchable adminiſtration of things in this world, and of the paſſages of Gods providence in them; bringing fear and dread, amazement and aſtoniſhment to men, Job 21.7, &c. & Chap.12.6. Pſal.73.1, &c. Ier.12.1. Hab.1. ver.2,3. theſe wheeles are of ſuch a height, and their motions ſuch as none can reach, Pſal.36.6. Rom.11.23.

Rings were full of eyes] Inſtead of great nailes wherewith Cartwheeles are garniſhed, there were eyes, for to repreſent either the ſtars of heaven, or more particularly, Gods all-ſeeing providence, in all parts of his government, 2 Chr. 16.9. Prov.15.3. thereby guiding, as the leaſt, ſo the moſt high and formidable things of this inferiour orbe, and ſublunary world; Howſoever they may ſeem here to be carried blindly, raſhly, confuſedly. See Act. 4. 27, 28. yea though the ſecond cauſes be blind, and know not their own motions; or move otherwiſe, Eſay 45.4. & Chap. 10.7. yea or contrary wayes; yet he makes them ſubſervient to his ends. Yet here are not excluded the gifts of Gods Spirit in the inſtruments which he imployeth to this end, under him. See Zach. 3. 9. & 4.10. See Rev.4.6. In Ezek.10.12. the body, backs, hands, wings, of the four wights, were full of eyes alſo. Gods providence reacheth all: no place left to chance, or fortune, even in the leaſt thing.

V. 19. *And when*] See Ver.17. as the camp and Hoaſt of Iſrael removed and reſted, by the guidance of the Pillar of Cloud, and fire. See Apoc.14.4. Their movings, forward, upward, every way; their reſt depended upon the living Creatures, was guided and ordered by them. God orders both the Angels, and all ſecond Cauſes, in all their motions, by his eye of providence, and ſecret inſtinct.

were lift up] See Ver.20,21. Some do conceive hereby, that God doth ſometimes raiſe the ſpirit of the Creature to more then an ordinary height, and inables it to unwonted ſervices, Zach.12.8.

V. 20. *Whitherſoever the Spirit*, &c.] Ver.12. the impreſſion and impulſe of Gods Spirit was their guide and mover. Yea God acts in his juſt judgment, even in the motions of Satan and ſinful men, not changing their Wills, but making uſe of them to bring about his own deſigns 2 Sam.17.14.

for the Spirit of the living Creature] Heb. *the ſpirit of life*. Ver.21. that ſpirit wherewith the living wights were moved, was in the wheeles. That one Spirit of God works all in all. The ſame Divine Inſpiration which did drive the live wights, did alſo give a motion to the wheeles, not enliven them: To ſignifie that Gods Spirit, the vigour, vertue, and inſtinct of it, gives motion to all things according to their ſeveral principles, and ſervices: That God is preſent effectually in all the inſtruments of his providence; and that Chriſt doth do all in all in his Church, 1 Cor.12.6. Epheſ. 1.11. Col.3.11. Rom.8.9,14. 1 Cor.6.17.

they went] Without diſpute, without delay, immediately, chearfully. See Rom.8.14. Joh.14.17. Pſal.148.8.

V. 21. *Thoſe ſtood, theſe ſtood*] God puts ſtands to the motion of the wights, and of the wheeles, at his pleaſure. See Joſh.10.12,13. 1 King.12.24. Eſay 37.3.

for the ſpirit,] So Ver.20. here redoubled, to make it more remarkable; It is a lively Spirit, 2 Cor.3.5,6. Rom.8.2. It moves and works in all Creatures, with inſtincts and qualities according to their kinds. It hath choice operations in the elect; and common operations in the reſt of Mankind.

V. 22. *And the likeneſſe of the firmament*] Not the firmament it ſelf; all this was in viſion. See Gen. 1. 6. By this is meant Chriſts Celeſtial Glory, who is King of the Church; for above this firmament Chriſts ſits in his Throne, Ver. 26. Hence to the end of the Chapter, Ezekiel ſees in this viſion, the Glory of Chriſt the Son of Man, or of God in Chriſt.

upon the heads] Verſ.26. ſo this was between the Son of Man, the Lord Jeſus Chriſt, and theſe wights, and wheeles: and this likely did ſupply the office of that pair of wings, Eſay 6.2. all Creaturesa re under Chriſt, he ſits above them, Phil.2.9. 1 Cor.15.27.

was as the Colour] Heavenly things are pure and glorious, Pſal.19.1. Job 37.18.

terrible Cryſtal] Tranſlucent ſtrangely; even terrible to aſtoniſhment; through the ſtrangeneſſe, the greatneſſe, and the glorious neſſe of it: ſuch are the things above, dreadfully glorious: and what then is the dreadful glory of God himſelf? 1 Tim.6.16. and all things below are viſible to him, as in and through a Cryſtal, Heb.4.13.

V. 23. *And under the firmament were their wings ſtraight, the one towards the other*] The Angels at a diſtance attend Chriſts Throne, with wings ſtretched out, ready to fly in his ſervice; as Mat.8.9. and unanimouſly perform it, with mutual ſweet agreement. See Ver.6,11. and the Annotations upon it.

every one had two which covered] More then four we may not admit, becauſe of Verſ. 6. either thoſe two wherewith they did fly, did ſerve alſo to Cover their bodies, at leaſt wiſe, when they ſtood, and let them down, Ver.25. Or elſe, out of Ver.11. the joyning of two wings, one of each Cherub or wight to another; might be counted two on a ſide: And thus Covering, they ſhew their reverence, and ſubjection to Chriſt; as 1 Cor.11.10. Pſal.89.7. And may ſerve as a pattern to man, either of decency and comelineſſe, or of modeſty and humility, to vail and cover the glory of our parts, leſt we ſhould grow proud, or others fall to idolize us. See Annotations on Ver.11.

V. 24. *The noiſe of their wings*] By ſeveral ſimilitudes much amplified.

of great waters] See Rev.1.15. Pſal.46.3.

as the voyce of the Almighty] Pſal.29.3——10. Apoc. 1. 10. as thunder, Pſal.18.13. Job.18.6.

the voyce of ſpeech] An articulate voyce, of dreadful ſound and greatneſſe. Gods Judgments have the voyce of ſpeech in them, Micah 6.9. we ſhould learn the language thereof, Eſay 26.9. Hoſ.14.9.

as the noiſe of an hoaſt] Of armies of men and horſes, in their armours movings, fightings, Cryes, with Drums, Trumpets, Cannons, (as the caſe is now) All this may ſerve to ſhadow out the ſwiftneſſe, and the dreadfulneſſe of Gods Judgments, Chap. 13.13. Pſal. 119. 120. Eſay 29. 6. And that of dreadful force, and efficacy are the Angels in their motions and actions; ſpecially in the execution of Gods judgments. Some refer all this to the noiſe of Nebuchadnezzars armies. See Eſay 5.27,28,29,30.

they let down their wings] They kept them quiet and without noiſe, ſignifying, that they had no power of themſelves, nor ought to do, but onely waited to execute Gods Commandements.

V. 25. *A voyce*] Or, noyſe, or ſound; as a fore-runner to prepare Ezekiel the more to attend Gods Word which ſhould be ſpoken unto him. So was John prepared to attendance, and hearing, Apoc.1.10. & ſo Exod.19 16.

from the firmament] Not from the firmament it ſelf, or from any thing under it; but from beſide, and above it; ſo the Hebrew bears; from Chriſt on the Throne.

when they ſtood and had let down their wings] And ſo were ſilent without that noiſe, Ver. 24. that the voyce might be heard, Job 4.16. ſedate, and ſilent minds and ſpirits, are fitteſt then to hear Chriſts voyce

V. 26. *and above*] The laſt and beſt part of the Viſion.

likeneſſe] Likeneſſe, and appearance, thirteen times uſed in this, and the two Verſes following. To ſhew that all here was in viſion only; leſt we ſhould otherwiſe miſtake: and God thus as it were, mantles up his Majeſty; elſe there could not be ſuch Communion between him and us.

throne] Pſal.9.7. Dan.7.9. Heb.1.8. Apoc. 4.2——7. and Chap.20.11,12. Heb.4.16. See 1 King.22.19. The throne here may ſignifie the Judiciary power, Kingly dignity, triumphant glory, and divine Majeſty of Chriſt.

of a Saphire ſtone] A moſt glorious Throne of an heavenly Colour; of a sky, or pleaſant blew Colour, with a little purple in it, Exod.24.10. See Solomons Throne, 1 King.10.18, 19. 2 Chr.9.17. See Lam.4.7. Apoc. 21. 19. this addes to Chriſts glory.

of a man] Chriſt, θεανθρωπος, God and man; to be man; by his incarnation in the fulneſſe of time: the King of the Univerſe, and head of the Church. See Ver. 28. & Dan.9. 13. Eſay 6.1. with Joh.12. 41. Apoc.1. 13.& Chap.14.14.

above upon it] Sitting, moſt likely.

V. 27. *and I ſaw*] See Chap.8.2.

of amber See ver.4. and the Annotations upon it. Here is Chriſt of an intenſe fiery Colour, like to the moſt hot burning gloing Coales, Apoc.1.14,15. & Chap.2.18. & 10.1. & 19.11,12,13. Thus Chriſt is preſented in a fiery way, when acts of wrath and judgment are to be executed upon a people. To ſhew that God and Chriſt is a conſuming fire to his enemies, Deut.4.24. Heb.12.20. Mal. 3.2,3. Jer. 51. 25, 26. Apoc.6.17.

round about within it] A fire, it ſeems, in a fire, within the outmoſt fire, reflecting upon it ſelf, burning within the concave of it, round about; as fire in a furnace. Two particular applications, and explications of theſe types, we may not ſo ſafely venture upon. Chriſt is moſt glorious, Mat. 17.2. Act. 26.13. and then take up that, Phil.3.21.

V. 28. *bow*] Of this bow, and the uſe of it, we read, Gen. 9.12—18. Eſay 54.9. This bow then is a ſign of mercy: it is a bow whoſe back is upwards, towards heaven; not ſhooting downwards towards us: a bow without arrows at all; a bow of freſh and lively delightful Colours, to intimate Gods mindfulneſſe of his Covenant of mercy to his, in the midſt of his fiery wrath and judgments againſt his enemies; that he will ark and ſave his, when he rains down floods and ſtorms upon other ſinners, Chap.38.22. Pſal. 11. 6. Thus juſtice and mercy do compaſſe his Throne.

of the brightneſſe round about] Of that brightneſſe in the end of the former verſe; though ſome extend it to be round about the Throne; or the head of him that ſate upon the Throne: according to thoſe places, Apoc.4.3. & Chap.10.1.

This was the appearance] The ſum of the viſion, as we formerly ſaid.

of the likeneſſe] To ſee God, and his glory as it is in himſelf, is not for this life, Exod.33.20. See Eſay 6.2. but reſerved for the life to come, 1 Cor.13.12. 1 Joh.3.2. And even then, though viſionally, yet not comprehenſively; for ſo no Creature can ever ſee the glory of the Creator, 1 Tim. 6.16. or comprehend his infinite eſſence: and therefore there is no doubt but with this clauſe, thoſe places, Gen.32.30. Exod. 33.11. are to be underſtood. This here was but the appearance of the likeneſſe of the Lord. And we ſee it in the volume of the Creatures, Pſal.19.1. and in his Church, and his Divine diſpenſations towards it, Pſal.29.9. & 63.2.

of the Lord] *Jehovah*. Chriſt is *Jehovah*; who as God, hath his being of himſelf, and gives being to all things, Jer. 23.6. Mal.3.1.

I fell upon my face] In adoration with fear and reverence, at the glorious preſence of the Divine Majeſty. So Gen.17. 3. Lev.9.24. Dan.8.17. & 10.8,9. Rev.1.17. and it was ſo uſually with Gods Saints, Abraham, Moſes, Manoah, Eſay, Daniel, and others. Or elſe, aſtoniſhed with amazement at the ſight of Gods Majeſty, alwaies terrible to ſinners, though Saints, through ſenſe of their own frailty, weakneſſe, and ſinfulneſſe, during this mortal life, Eſay 6.5. Mat.17.6.

a voyce of one] It was the Lords voyce, but the Prophet in his aſtoniſhment knew not whoſe voyce it was. However, he was then beſt fitted to hear the voyce, when he was thus humbled firſt at the ſight of this viſion.

CHAP. II.

Verſ.1. AND] Ezekiels vocation to his Prophetical function, and inſtructions therein, are the things contained in this whole Chapter; and continued to the 22. verſe of the third Chapter.

He ſaid] *He*, Chap.1.26. as appears in the three verſes following.

Son of man] So often, and very often, is Ezekiel ſtyled by God in this book, ſome reckon 80. times and upwards. So Daniel once, Dan.8.17. elſe this ſtyle is appropriated to our Savior Chriſt, where it is ſpoken of one Man, and not ſpoken of mankind in general: and ſo our Saviour ſtyles himſelf above four times. This compellation might ſerve to put the Prophet in mind of himſelf, what he was, even Man, earth and aſhes; of his original, and end; baſeneſſe, brittleneſſe, worthleſneſſe in himſelf, Gen. 3. 19. Pſal.9.20. and ſo to humble him, that he ſhould not be puft up with this heavenly glorious viſion, and ſo his pride to bloſſome, 2 Cor. 12. 1, 7. but magnifie Gods mercy in thus honouring him, Pſal.8.3,4. & 144.3. Job 7.17.

Stand upon thy feet] Chap.1.28. Ariſe, recollect thy ſelf, be ready to attend and hear. So Dan.10.11. Eph.6.14. Act.9.6. See Num.23.18. Judg.3.20. thus God in mercy and compaſſion, raiſeth and comforts him.

And I will ſpeak unto thee] That ſpeech which after followes, ver.3,&c.

V. 2. *and the ſpirit entred*] Either the Spirit of God, ſee Chap.1.20. & 3.24. or his own ſpirit of life which ſeemed loſt almoſt by his former fear and aſtoniſhment, as that, 1 Sam.30 12. However, Gods *ſpirit* received his languiſhing *ſpirit*; and here we ſee that God with the command, & by it, gives power & performance. ſee Dan.10.19. compare & couple Gods commands with his promiſes, Deut.10.16. ch.6 5. with ch.30.6.& Ezek.18.31. with ch 36.25,26,27.& Pſ.22.23. with Jer.32.40.

entred into me] By its operation & impletion: filling & fitting him for his office: ſee act.6.3.& ch.9.17.& 11.24.& 13.2. The uſe and neceſſity of the *ſpirit*, 1 Cor.2.14,12. The word is not ſufficient without it. But the Word is the Chariot of the *ſpirit*, as here. See 1 Theſſ.1.5. 2 Cor.3.6,8. Gal.3.2.

V. 3. *I ſend thee*] I make thee my legate and ambaſſador, miſſion, and ordination is requiſite, Rom.10.15. Falſe Prophets run before they be ſent, Jer.14.14.& Ch.23.21. & Ch. 29.9. and it is Chriſts prerogative to ſend Prophets and Miniſters, Mat.28.18,19. Rom.1.5. 1 Cor.4.1. 2 Cor.3.6. Eph. 4.11. act.20.28.

to the children of Iſrael] Evil branches of a good ſtock, Rom.9.6. Theſe were not praying and prevayling children, as their Father was, Apoc.2.9. Rom.2.28,29. Grace comes not by inheritance, Joh. 8.44.

to a rebellious] Sin is *rebellion*, 1 Sam.12.15.& Chap.15.23. & Act.5.39. Luk.19.14. let us do, as it is, Joſh.1.18. And herein is Gods mercy ſeen, in ſending to ſuch a rebellious people, 2 Chr.36.15,16. Jer.25.3.& Chap.35.15.

nation] Heb. *nations*. The Prophet propheſied againſt ſundry *Heathen Nations*: yet here are meant the Children of Iſrael; as is expreſſed: Called *Nations*, or *Gentiles* here, becauſe they ſinned as the *Heathen Nations* did: And ſo in reproach for their ſins, they are called elſewhere by reproachful names, Eſay 1.10.& 57.3. Jer.7.27—35.

they and their fathers] Judg.2.19. Jer.7.20. authority and example of Fathers pleaded, Joh.4.20. Jer.44.17. but is no ſound Rule of Worſhip, or Life, Ezek.20.18,19. 1 Pet.1.18.

againſt me] Joſh.22.16. Eſay 1.2.

even unto this very day] Eſay 48.8. Jer.3.25.& Chap.32.31. Ezek. 20. 31. affliction and captivity changed them not. Eſay 1.5.

V. 4. *Impudent*] Heb. *Hard of face*; that is to ſay, ſuch as are not aſhamed of any thing. A great progreſs, and height in ſin, Jer.6.15.& 8.12.& 3.3.& 5.3. Zeph.3.5. Zech.7.12. Eſay 48.4 Phil.3.19. Pſal.52.1 *Repentance* recals *ſhame*, Rom.6.21.

ſtiff-hearted] Act.7.51, when judgments, mercies, miracles, will not move & mollifie them, Ex.32.9. Deut.9.6. Eſay 48.4.

thus ſaith] The miniſter is Gods mouth, Jer.15.19. & 1.9.

V. 5. *Whether*] Ver.7. Ch.3.11,27. Jer.26.2,3. Mat.21.37. Gods primary intention in ſending his Prophets, is for the good of his people. In a ſecond place it is for to leave the wicked inexcuſable, and to juſtifie his proceedings towards them. See Eſay 55.11. 2 Cor.2.15,16. Joh.9.39. That place of Eſay, Ch.6.9,10. is ſix times alledged and repeated in the New Teſtament.

or whether they will forbear] Namely, to hear, and to obey thee from me: yet muſt the Prophet do his duty, and refer the iſſue & ſucceſs to God, Eſay 49.4,5. yea, he muſt deal roundly, as God himſelf here doth, and put ſuch vile ſinners to it. See Mat.10.14. Mar.6.11.

for they are a rebellious houſe] So charged with *rebellion* againſt God and his Commandements very often; *obſtinate ſinners*, with an high hand; whoſe hearts were fully ſet in them to do evil, Eccl.8.11. evil things, as they could, Jer.3.5. even with greedineſs, Eph.4.19. mighty ſinners, as thoſe, Amos 5. 12. ſons of Belial, filled with maliciouſneſs, madneſs, as Luk. 6.11. provoking moſt bitterly, Hoſ.12.14. as thoſe, Deut.32. 32. even the worſe for the means; in doing, they will do their idol-ſervice, Jer.44.17.& thus moſt do, Apoc.13.3. 1 cor.1.22. Eſay 53.1. few hear the word obediently, Mat.7.13,14. And thus the Lord tels the Prophet afore-hand, what he was to expect, that he might not ſtumble at it, nor deſpond, when he ſhould come to it, and find it ſo.

yet ſhall know, &c.] So ch.33.33.& ſo be convinced of their rebellion, & obſtinacy, for not taking warning by him, and ſo left without excuſe, Eſay 5.3,4. and ſo, it ſhall be eaſier for Sodom in the day of judgment, Mat.11.24. what language will their conſciences ſpeak in that day, or on their death-beds? In the end ye ſhall know it, Jer.30.24. See Jer.5.31.& 16.21. & 30.24. The Prophets ſhall witneſs it againſt them, to their further condemnation, 2 Cor.2.15,16.

V. 6. *Be not afraid*] Four times in this verſe. Stand it out, ſhew thy ſelf a man, a man of courage, a man of God. So Ch. 3.9. ſo Jer.1.8.17. He ſheweth hereby our aptneſs to fear; and yet, that for no fears or afflictions, Prophets ſhould forbear to do their duties. See Pſal.27.1.& 23.4.& 56.3,4. No cauſe for the Godly to fear; but the wicked juſtly may. 1 Sam.18.12. Prov. 28. 1. Further helps againſt fear; ſpecially in Magiſtrates, and Miniſters, See Neh. 6. 11. Hagg. 2.

4.Not faint and flag. God is with them, Joſh.1.9. Jer.1.8. Pſal.118.6. 2 Tim.1.7.elſe God will confound us, Jer.1.17. Luk.12.4,5.Eſay 8.13. The juſt live by faith,and will not dy by fear,2 Chr.32.7,8.Heb.11.27.Prov.29.25.The more Holyneſſe,the leſſe fear : even Herod feared John,and Saul feared David : let us not value our life too much, Act. 21. 13. Apoc.12.11.

briars] *Pricking briar*,Ezek.28.24.Mic.7.4. See Jothams parable,Judg.9.14,15. 1 Sam.24.13. as Joſh.23.13.ungodly men are like thorns,Nah.1.10.worthleſs,fit to be burnt,Dan. 11.21. Pſal.58.9. Eſay 10.17. Job 30. 8. pricking, grieving things,Num.33.55. Thus,in their words and caluminations, provocations, ſcoffs and ſcorns, reproachings, threatnings, ſleightings.Thus,in their looks ; of kin to that nation of fierce countenances, Deut.28.50. Thus, in their catching ſcratching Nature.

Scorpions] A thorny weed growing like *ſcorpions*, whereof Inſtruments are made to ſcourge malefactors, 1 King.12.11, 14.alſo,a venemous ſtinging creature,Deut.8.15. The *ſcorpion* is cunning,vigilant,torments, and kils, Apoc.9.3,5,10. Here is the nature of the wicked,Mic.7.2.Amos 2.7.and here is the lot of the righteous to dwell among the wicked. Lot in Sodom.David in Meſheck and Kedar,Pſal.120.5,6. Cant. 2.2.a lilly among thorns, Apoc. 2. 13. we had need to walk warily to keep our ſelves from their ſcratchings , ſtingings : beware of men, Mat.10.17. ſeek not acquaintance of them, Mic.7.4. Do men gather grapes of thorns ? Mat.7.16.and,as here, ſo ſpecially is it the lot of Prophets oftentimes , and of Gods *Miniſters*, 1 cor.4.13.& 15.32.Heb.11.36,37.Lu.10.3. They muſt not think it ſtrange,but prepare for it:when theſe *ſcorpions* ſting us,we muſt look up to the *brazen ſerpent.*

V. 7. *My words*] Not the words of any other, Jer.23.30, 31,32.Num.22.58. Mat.23.20. 1 Cor.11.23.

whether,&c.] See Ver. 5.

moſt rebellious] Heb. *rebellion*, in the abſtract : to note the height of their ſinning,ſee annotations on ver.5.

V. 8. *Be not thou rebellious,*] Amos 3.8. They ſhall come unto thee,not thou to them. God looks for more at a Prophets hand.We muſt not follow the example of wicked men; though the moſt and the greateſt. We muſt not write after their copy,trace their ſteps. Examples prevail much, *Magnates,magnetes.* Peter among the Jews would Judaize : but it muſt not be ſo with us.

what I ſay] Not what others ſay ; be they what they will be.

open thy mouth] Prepare and diſpoſe thy ſelf for it, Pſal. 119.131.& 81.10.

and eat that I give thee] Apoc.10.9.as he enjoyns him the duty of his prophetical function ; ſo he gives him the means and furniture for it. He gives ſeed to his Sowers. He furniſheth them with abilities. If they want bookes , he will provide them, Exod.4.11, 12. Mat. 10. 19. And miniſters muſt digeſt firſt,themſelves,what they deliver to the people after.

V. 9. *an hand*] See Dan.5.5,24. Gods creative and infinite power.

a roll of a book] Namely, a book, or a volume, wrapped and rouled up,according to the ancient faſhion, Iſa 8.1. Jer. 36.2. Pſal. 40. 8. This a fit ſymbol of the gift of prophecy, hereby, and herewith beſtowed on him by that great Prophet of his Church.

V. 10. *and he ſpread it before me*]Expounded,and revealed it,opened it, and made it known unto me, Luk. 24.27. Apoc.1.1.& 5.5.& 3.7.Eſay 22.22.Mat.11.25,27.untolled it, Joh.15.15.

within and without] Heb.*in the face,and in the back* : Every where,on all ſides,full ; containing likely the ſum and arguments, of almoſt all the Propheſies following ; The peoples ſins and puniſhments.

lamentations,&c.] Chap.27.32.& Chap.32.2,16.dreadful, and wofull things hang over the head of a ſinfull Nation : which miniſters muſt not refuſe to declare.

mourning] Mourning Songs,and Elegies.

and woe] Lam.5.16.Mat.23.

CHAP. III.

Verſ.1. HE *ſaid unto me,*] Namely, He that had ſpoken to him in the precedent Chapter ; he which ſate upon the throne,and ſpread the book before him.

Eate that] All this was done in viſion ; and it may ſerve to repreſent the deep Impreſſion of the Word of God,in the heart of his *Miniſters*, who muſt apprehend it by faith, and digeſt it by meditation ; for to utter it, not as a meer Narration,but as a quick and lively doctrine.

that thou findeſt] Not ſome part of it, Rom.15.4. 2 Tim. 3.16.

findeſt] Namely that I give thee,whatſoever it be, ſweet or bitter,hard or ſoft,pleaſing or diſpleaſing : and it may ſerve to ſignifie that *Miniſters* ought to follow, their vocation, ſimply and readily, without contradiction or doubt whatſoever. And the obedience of all unto Chriſt,muſt be abſolute,in all and every thing,without diſputing the caſe,without conſulting with fleſh and blood. A kind of blind obedience is here beſt. So Gen. 22. 3.Luk.5.5.Mar.1. 18.Joh.15. 14.

Eates this Roule] Rev.10.9. The meaning here is that expreſſed,ver.10. 1 Tim.4.13,15.

and go] Then are *Miniſters* fit to go and preach, and feed others, when they have firſt eaten the Roule, and fed themſelves,Mat.5.19.

unto the houſe of Iſrael]Them of the Captivity in Babylon.

V. 2. *So I opened my mouth,and he*, &c.] Mans endeavour,2 Tim.1.6.Eſay 64.7. and God the chief Agent, Jam. 1. 17.Pſal. 51.15. 1 Cor.3.6.& 12.6.& 15.10.Joh.15.5. Phil. 2.13.

V. 3. *cauſe thy belly to eat*] Concoct it, digeſt it, retain it. draw out all the vertue of it , live and act in the ſtrength of it. And thus ſhould we deal with the roul of Gods book, and Word, eat and take in all the truthes of it ; and not as weakly and ſickly ſtomacks do, caſt it up,and get no benefit by it ; but eat it by faith,and digeſt it by meditation, turn it to our ſpiritual nutriment, feel the power and efficacy of it in our heart,ſtrengthning the inner man, and act accordingly. Other bookes and roules we may look into, but this we muſt eate.

and fill,&c.] The inwards of the Soul are to be filled and fed with the Word and Will of God,Pſal.1.2. and that plentifully,Col.3.16.It is not enough then to hear, and know it.

Then did I eate it] Jer.15.16. Apoc.10.10. that is, in this in this Viſion, I ſeemed to eate the roul, in my own Imagination : and yet afterwards he ſeems, through humane frailty, ſomewhat to decline his vocation,ver.14,15.

It was in my mouth]Gods Word,and book of Scriptures, is ſweeter then honey,Pſal.19.10.& 119.72,103.Though ſinful men,as ſick-men, have loſt their taſte. And the office of a Prophet ſeemed at firſt pleaſant to him, by reaſon of the excellency of revelations : The communication with God, the profit that might hence come to the Church, and the honour which God did then do him,by this Seal of his Grace;but the bitterneſs did follow afterwards, ver.14. Apoc.10.9. Jer.15. 16,17,18.

V. 4. *with my words*] Chap.2.7.not thine,not the words of others,1 Cor.11,23. 1 Joh.1.3.Jer.23.26,21,22.

V. 5. *for thou*] That is,I will not employ thee in preaching to ſtrange and barbarous Nations, as Jonah,and others ; but thou ſhalt preach onely to thine own Nation,thy friends and familiars, which ſhould be a pleaſure and comfort unto thee,and ſhould ſtrengthen thee in zeal and vertue. Thus God appoints where,and to whom,Act.20.28.

V. 6. *Of a ſtrange ſpeech, and of a hard language*] Heb. *deep of lip,and heavy of language.* See Eſay 33.19.

of a ſtrange ſpeech] Heb.*deep of lips,and heavy of tongue.*

ſurely,had I ſent thee] Or,*if I had ſent thee*, &c. would they not have hearkened unto thee? or albeit I had not ſent thee (but thou hadſt gone of thine own accord) yet they would have hearkened unto thee.

They would have hearkened unto thee]Sooner then the houſe of Iſrael,they of the Captivity,Mat.11.21,23.& Chap.12.41. the unſearchable depth of Gods wiſdome , and wayes , and judgments : In denying the meanes of grace to thoſe that would embrace them,or better uſe them, and in giving them to thoſe that will refuſe them.

V. 7. *will not*] So Joh.5.40.Luk.19.14.& Ch.13.34.will not do what they are able to do : our will and willfulneſſe charged with the fault,Hoſ.13.9.

unto thee] Jer.7.27.

for they will not hearken unto me]See 1 Sam.8.7.Joh.15.20. Thoſe that do not hearken to the word of God in the Scriptures,do not hearken unto God.

impudent and hard-hearted] Heb. *ſtiff of fore-head,and hard of heart*;No more moved or mollified , then a rock with the waves of the ſea.See Ch.2.4.Eſay 46.12.Pſal.95.8. Rom.2.5. Zach.7.12.

V. 8. *Strong againſt*] God promiſeth his aſſiſtance to his miniſters,and that he will give them boldneſs and conſtancy, in their vocation,Iſa 50.7.Jer.1.18.Mic.3.8.Eſay 50.7.

V. 9. *And as an adamant*] Jer.15.20.

fear them not] Chap.2.6.See Annotations upon it.

V. 10. *Moreover*] A ſummary repetition and injunction of his foreſaid calling and function,in this,and the next verſ.

all my words] Not ſome of them,Pſal.119.6.

Receive in thine heart] He ſheweth what is meant by the eating of the book ; which is, that the Miniſters of God may ſpeak nothing as of themſelves , but that onely which they have received of the Lord,and lodged in their heart ; and in their heart likewiſe the people muſt receive Gods Word, Deut.6.6.Pſal.119,11.& Pſal.40.8. as Prov.6.20,21,22.Luk. 2.19.& Chap.8.15.

V. 11. *To them of the Captivity,*] That were carryed captive with Jechonias. Theſe were not ſo bad as thoſe yet remaining in Jeruſalem and Judea, under Zedekiah, Jer.24.5, 8. yet they were bad enough in their preſent affliction, ver. 6. of this Chapter; and haply grudged at their preſent ſtate and condition, that yet remained in the land of Jury. And therefore far ſorer judgments are denounced in this propheſie againſt Jeruſalem, and the Inhabitants of Jury, then againſt theſe mentioned in the text.

unto thy people] As Deut.9.12. as if God ſome way caſt them off: and in the ſame dialect he ſpeaketh, *Your new moons*, &c. Eſay 1.14. Mal.2.3.

whether they will hear, Chap. 2.5.

V. 12. *The Spirit*] Not the wind, or the vigour of his own *ſpirit*, as ſome would have it; but Gods *ſpirit*, Chap. 1.12, 20. called alſo the hand of the Lord, Chap.1.3. and in the 14. and 22. verſes of this Chapter, that *ſpirit*, Mat.4.1.

Took me up] Lifted him up higher, that he might at leſs diſtance, and more cleerly view and behold the glory of the Lord, the glory of the Son of Man.

Of a great ruſhing,] Act.2.2.

Bleſſed] Moſt likely, the words of that voyce aforementioned: & the words, not of thunder, as that ſuppoſed, Joh,12. 29. but of the *living wights* the angels. It is their work and office to praiſe God, Apoc.5.10, 11. Eſay 6.3. Luk.2.13, 14. Job 38.4, 7. Pſal.148.2.

from his place] Sitting on his heavenly throne of glory, Chap.1.26. See Mic.1.3. Some underſtand this of the Lords removing from his temple, and forſaking it. And the voyce or noyſe of a great ruſhing to be like as when great Princes do remove their dwellings. And hiſtories do record the like to have fallen out, when the Romanes afterwards burnt the temple, Joſephus 6, 7. Chap.12. of the War of the Jews. Apollonius 6.1. Corn. Tacitus 6.21. of his Annals: Whence it may be the Gentiles had that opinion, *That their gods forſook their Cities before they were taken and deſtroyed by enemies*; as by many inſtances of theirs might be ſhewed. But this ſenſe ſeems rather to be put upon this text, then naturally to ariſe out of it. The plainer ſenſe is to take this for a doxologie, or prayſing of God; yea even when he is in a way of judgment, he is to be bleſſed and glorified.

V. 13. *The noyſe of the wings, and of the wheels,*] The noyſe of the Celeſtial and terreſtrial creatures, in way of acclamation and applauſe at the glory of the Lord.

touched] Heb. *kiſſed*.

one another] Heb. *woman, to her ſiſter:* Noting the angels harmony, and loving unity; In prayſing God, in executing their offices; they have like affections, as a woman to her ſiſter.

V. 14. *And took me away*] Ver.12. after the former ſight, and applauſe; took him away and corporally tranſlated him from the place where he had ſeen the viſion, to the chief reſidence of his countrey-men, which were captives in Babylon, verſ. 14, 15. A thing which did often befal the Prophets, 1 King.18.12. 2. King.2.16. Act. 8.39, 40.

And I went in bitterneſſe] After I had well thought upon the ſubject of my propheſies, and of my Commiſſion; finding them full of miſeries for my nation, and of dangers and troubles for my ſelf, Jer.20.9.

heat] Heb. *hot anger*. The Prophets weakneſs and infirmity; yea froward humour, and diſtemper, to be in a chafe and indignation of *ſpirit*, upon ſo divine a Call to this office, and ſo gratious a promiſe of aſſiſtance in it: ſo it was with Jonas. The beſt have their faylings. No perfection here. And the Prophet here conceals not his own fault; as not being grudged by his own *pen*, or *ſpirit*, in writing Scripture, 1 Pet. 1. 20, 21.

The hand of the Lord] That is to ſay, the power of Gods *ſpirit* in me overpowred my *reluctancy*, overcame all theſe fleſhly apprehenſions, Iſa.8.11. and comforted me, Jer.20.7, 9 & 39.3. Act.4.20. Gods *Spirit* offers not violence to the Wills of men, yet works invincibly; he inclines them to yield *omnipotenti ſuavitate, & ſuavi omnipotentia*. Some here make the meaning to be, that he went in bitterneſs, and hot anger of *ſpirit*, becauſe the hand of the Lord was ſtrong upon him, to force him, and over-power his Will, to this bitter and woful meſſage and office.

V. 15. *Then I came*] In that fourth moneth, Chap. 1. verſ.1.

at Tel-abib] Which was a place of Meſopotamia, where ſome, and haply the moſt of the captive Jewes were placed.

that dwelt by the river of Chebar] See Chap.1.1, 3. the ten tribes were of the river of Gozan, 2 King.18.11. And ſo this place here likely not far from the place of the viſion, Chap. 1.1, 3.

and I ſate] Sadly, no doubt; as Lam.1.1. & 2.10. And concealing my Calling, and idly forbearing and forgoing my function injoyned me.

aſtoniſhed] At the wofulneſs of the Roul given me in charge, as the matter of my Commiſſion, and argument of my Propheſies to my own countrey-men.

ſeven dayes] Mourning for his people in aſtoniſhment: as Job's three friends did, Job 2.13. There might be other ends and uſes alſo of this ſtrange behaviour.

V. 16. *At the end of ſeven dayes*] God bears with the weakneſſes of his ſervants, and leaves them not long, though they be in diſtempers, and ſo overpowers them, that their will and weakneſs ſhall not hinder the efficacy and execution of his decree.

V. 17. *Son of Man*] Chap. 2.1.

I have made thee] God makes him ſo. Heb.5.4. and becauſe of his former tergiverſation, his vocation and Prophetical function, is here again renewed, and reinforced.

a watchman] A Prophet. This ſhewes the Churches danger, and the miniſters duty; ſo Chap. 33. 2, 7. Eſay 52.8. & 56.10. Jer.6.17. Heb.13.17. See Eſay 21. 6, 8. carefully to watch, and to warn, to fore-ſee, and fore-tel dangers. This is the Watchmans duty: as Gen. 31. 40. not to be blind watchmen, dumb dogs, given to ſleep and ſlumber, Eſay 56.10.

unto the houſe of Iſrael] Watchmen are not for themſelves, but for the flock, 2 Cor.12.14, 15. & 11.28. Too many do otherwiſe, Phil.2.21.

hear] They muſt hear before they ſpeak, learn before they teach, Hab.2.1.

warning] Verſ.17, 18, 19, 20, 21. Chap.33.1——10. Eſay 58.1.

from me] From my mouth. The watchmans word and warning to the people, muſt be from the Lord and from him onely: and the warning muſt be given, not in his own name, but in the name of Chriſt, by and with his authority, and ſo ought to be received, 2 Cor. 5. 20. As Chriſt did come, and work in his Fathers Name, Joh. 5. 43. and 10. 25.

V. 18. *When I ſay*] When I ſhall have given thee Commiſſion to ſay ſo to him from me: and this according to the warrant of my Word, and dictate of my *ſpirit*.

ſurely die] In dying, thou ſhalt dye: the like phraſe in the original, is 1 Sam.26.25. and uſually in the Hebrew tongue, dy temporally, and eternally.

and thou giveſt him not warning, nor ſpeakeſt to warn] He muſt be ſolicitous, and frequent in warning, Act.20.31. Phil. 3.18.

to ſave his life] Manaſſes that exceeding ſinner did ſo, 2 King.21.11. 2 Chr.33.12, 13. And this is the end and ſcope of the *Miniſtery*, 1 Tim.4.16. Jam.5.20. 1 Cor.3.9.

dy in his iniquity] Ignorance, or not warning is no ſufficient plea for wicked men.

but his blood will I require] As Gen.9.5. Ezek.33.6. 2 Sam. 4.11. Act.20.26. 1 Cor.9.16.

at thine hand] So ver. 20. The Lord applyes it to Ezekiel, that he may take to heart his duty, and his danger. Theſe words ſeem not ſo much words, as thunderbolts; and what then will become of ſeducing *Miniſters*? 2 Pet. 2.1.

V. 19. *Thou haſt delivered thy ſoul*] Doing thy duty, and what lyes in thee. So ver.21. Act.20.26. & 18.5, 6.

V. 20. *When a righteous man*] Chap.18.24. righteous ſeemingly, in their own eyes, or in the eyes of others: Outwardly, though inwardly hypocrites, Luk.18.9. Mat.23.28. Children of the Kingdom eternally, Mat.8.12. & 5.20. The truly righteous turn not thus, 1 Pet.1.5. 2 Pet.1.10, 11.

commit iniquity] Joh.8.34. 1 Joh.3.8.

and I lay a ſtumbling block before him] Do by my juſt and provident adminiſtration turn againſt him his own *iniquity*; whereby he ſhall fall as by a ſtumbling block: or lay that before him, which he will make a ſtumbling block to himſelf. God himſelf, and Chriſt is a ſtumbling block unto them, Eſay 8.14. 1 Pet.2.8. 1 Cor.1.23. Pſal.94.23. & 64.8. Not infuſing any corruption into him, but for his former ſin, leaving him to himſelf, delivering him up to his own vile luſts, giving Satan leave to tempt and ſeduce him, and keeping back my aſſiſtance, and withdrawing my grace; and thus in juſtice, puniſhing one ſin with the occaſion or commiſſion of another, Rom. 1. 24, 26, 28. 2 Sam.16.21, 22. 1 King.22, 22. 2 Theſſ.2.11. The Sun is without fault that drawes with his beames, as well ſtinck out of a Carkaſſe, as a ſweet ſmell out of a Roſe. The cauſe is from within; onely the occaſion is from without.

Righteouſneſſe which he hath done] Heb. *Righteouſneſſes*: materially for the ſubſtance of the outward works; and ſo righteous in mens eyes, though not formally righteous, as not done in faith.

ſhall not be remembred] Chap.18.24. Nay more, it ſhall make againſt him, 2 Pet.2.21.

V. 22. *and the hand*] As Chap.1.3, & Chap.3.14.

There] At Tel-abib, Ver. 15. at the end of ſeven dayes, Ver.16.

Into the plain] Or, *Valley by Tel abib:* a place more free from concourſe and diſturbance, and more fit for divine contemplations, and viſions, which were there ſhewed and vouchſafed to him: The more ſeparate from the world, the more free communion with God, when the mind is ſerene and contemplative; then the Lord opened himſelf unto him.

V. 23. *By the river of Chebar.*] The ſame viſion, the ſecond time; ſuiting to the argument of his Propheſie.

and I fell on my face] As Chap.1.28. It affected him the ſecond time, no leſs then at the firſt: which further proves the majeſty and terrour of it, and mans weakneſſe and ſinfulneſs, Eſay 6.5.

V. 24. *Then the Spirit*] The *Spirit* acted in our Saviour, Eſay 61.1. In *Stephen*, act.6.10. in *Apoſtles*, act.1.4. in *Cornelius*, act.10.44. in all the godly, 1 Cor.6.11.

and ſet me upon my feet] As Chap.2.2. God ſoon viſits, revives, ſtrengthens, comforts with his *Spirit* thoſe that are thus humbled.

Go ſhut thy ſelf] Spoken by way of Irony: or rather a plain Injunction to him, from the Lord, ſo to do. It may be there to receive further Inſtructions from the Lord.

V. 25. *They ſhall put bonds upon thee*] This not in viſion onely, and imagination; but really, that thou come not forth to propheſie wrath and woes againſt them: or poſſibly ſeeing his behaviour, ver.15. It may be out of ſuch a conceit as that in Mar.3.21. and ſo done in his own houſe by them of his own houſhold, and his friends, for his credit ſake, as they thought. Some conceive, as if this ſhould emblematically ſet forth their ſhutting up in a ſiege; and the bonds of their captivity, Jer.40.1. However, bands, and bad uſage, beſide the *Prophets*, and *Miniſters* of God, Jer.1.19. Act.9.16. & 12.8. Mat.24.9. Joh.16.2,4. 1 King.22.27. Jer.37.15. & 32.2. & 38.6,7. 2 Cor.11.23,24. 1 King.18.4.

V. 26. *And I will make thy tongue*] Dumb, either not able to ſpeak; as Luk.1.20. or dumb, by the reſtraint of my prohibition. I will ſuffer it for a time. Thou ſhalt be as a man tongueleſſe and wordleſſe, as a man whoſe tongue cleaves, &c. ſo to revenge their rebellion and ingratitude. An heavy judgment of God upon a people, Amos 8.9,10,11. & 5.13. The contrary is promiſed as a bleſſing, Chap.24.27. Eſay 30. 20,21.

a reprover] Heb. *a man reproving*. This wiſe he was dumb.

for they are a rebellious houſe] Their Rebellion then, and Impudency, and hardneſſe of heart, in ſinning againſt God; and not the Prophets fear of them, was the cauſe of his ſilence, and ſilencing.

V. 27. *But when I ſpeak with thee*] When it ſhall ſeem good to me ſo to do: not unlikely but after other ſeven dayes, or very ſoon after. Compare Chap.1.1,2. & Chap.4.5. with Chap.8.1. And therefore this time is not to be prolonged to ſome Number of years, as ſome do.

I will open thy mouth] To ſpeak my word unto them, and to pronounce my words againſt them for their ſins. See Chap. 24.7. & Chap.33 22.

He that heareth] Thou ſhalt do thy office and duty; do they what they will, Chap.2.5. & 3.11. Apoc.22.11. God will try men, whether they be curable, or no.

CHAP. IV.

Verſ. 1. THou alſo] The ſumme of this chapter is the ſiege of Jeruſalem, and the famine in it; foretold and foreſhewed in types here; about four years before the ſame began.

Son of man] When thou ſhalt go forth among them, thou ſhalt thus doe, and to this effect; ſpeak to them from me, and thou ſhalt uſe no other kind of preaching or propheſying to them, during all this time, but this following, ver.7. or, thus ſhalt thou propheſie againſt it. Some take this to be done in the time of his ſilence, Chap.3.26.

Take thee a tyle] Here begins as it were the reading of that roul, Chap.2.10. a preaching of it, not to the ear, but to the eye in a more moving way.

Tile] Some doubt, whether unburnt, or burnt in a Kill, Others ſay the Hebrew word will bear a table, or Tablet, ſmooth, and ſquare, and ſomewhat large, and ſo fitter for the Prophets Pencil. See Eſay 8.1.

Jeruſalem] They then in the Captivity, had no cauſe to grudge themſelves; and murmure, or to envy them and their eſtate that were in Jeruſalem. Of this City, ſee Jer.32.31, 32. & Chap.26.6. Zeph.3.1—5.

V. 2. *lay ſiege*] Draw a deſign of a very ſtrait ſiege.

and build a Fort] Forts, and Fortifications, Towres, Trenches, Engines, Purtray theſe things upon the tyle round about the purtrature of the City; make a kind of Map of all; as Joſh. 18.4,9. by pencil rather then engraving. See 2 King.25.1.

Camp] Of the Chaldean armies.

battering rams] (Or, chief leaders,) Namely to batter the walls, according to the ancient manner.

V. 3. *an iron pan*] Or, a flat plate; It may be to ſhew the hardneſſe of the ſiege, through Gods inexorable anger towards them; and that all endeavours and reſiſtance that they of Jeruſalem could make againſt the beſieging Chaldeans, ſhould be to no purpoſe: and that it ſhould be impoſſible for any relief to come and deliver them.

for a wall] In reſemblance of the wall of the City; though moſt Interpreters conſtrue this wall of Iron in ſundry other meanings.

ſet thy face againſt it] As Lev.17.10. Jer.21.10.

and thou ſhalt lay ſiege againſt it] Thou ſhalt act the part of a chief Commander of an army, which doth ſtraitly beſiege a place, Jer.1.10. Thus he writes as it were in Hieroglyphiks, and preacheth in emblems; and this not unuſual with the Prophets. So Eſay 20.2. Jer.13. & 16. & 19. & 27. Chapters; & Zech. 11. and none more uſeth it then Ezekiel. Types and figures make truth more evident, and efficacious.

To the houſe of Iſrael] To thoſe now in Captivity; and to thoſe yet remaining in Judah, under the reign of Zedekiah, which would not be perſwaded that Jeruſalem ſhould be beſieged: and to thoſe alſo of the ten Tribes ſcattered among them.

V. 4. *lye thou alſo*] Not ſleep; as the vulgar Latine hath it. All this was done in a Prophetical viſion and extaſie, ſay many; made known from God to the people. And many ſuch things are in Prophets; as Hoſ. 1.2. & Ch. 3.1. And otherwiſe as they conceive, we ſhould here forge a Monſtruous thing, or a miracle: yet others take it not viſionaly, but literally; as that, Ch. 12.3,4,5,6. Eſay 20.2. as conceiving it of little, or no uſe to the People, if done in an Intellectual viſion onely, and the Prophets bare imagination. And beſides their qualifying the hardneſſe of it by their expoſitions; They ſuppoſe that God who gave the Command, did miniſter alſo extraordinary ſtrength, and Conſtancy for the performance of it. And they underſtand this lying, ſeconded by that, Ver.8. yet not to be ſo ſtrict and abſolute, but that he aroſe ſometimes to dreſſe his meat, and fetch his drink, Ver. 9,10, 11. and for other neceſſaries: But that his far greateſt poſture was lying; and his ſleep conſtantly on his left ſide, during this Number of dayes.

upon thy left ſide] Haply, becauſe Samaria and the Kingdome of Iſrael, the ten Tribes, lay on the left hand in relation to Jeruſalem, and the Kingdome of Judah; as left hand, and right hand are taken in Scripture; ſuppoſing the poſture of the face towards the Eaſt. So Chap.16.46. & 47.1,2. Exod.26.18, in the Hebrew.

and lay] As a type of God, in long patience bearing their iniquity, and the burden of it, though troubleſome to him; as it would be to a man to lie long upon one ſide: yet ſo beſieging them, as it were, and provoking them to a yielding and ſurrendring by repentance. But now at laſt ready to puniſh them fully.

the iniquity] Guilt, and puniſhment.

of the houſe of Iſrael] Of the ten Tribes.

according to the number] as Numb. 14.34.

V. 5. *three hundred and ninety dayes*] A year and about a moneth, & between Ch.1.1.2. and Ch.8.1. are a year and two moneths. Some begin theſe years from the ſeven and twentieth of the reign of King Solomon, when he and all Iſrael with him fell away from God to Idolatry; and end them in the fifth year of Zedekiahs captivity, Jer.52.30. When Nebuzaradan carried away captive ſeven hundred fourty five perſons of the Jews; having burnt the Temple and City four years before, Jer.52.12,13,30. And this ſeems beſt to ſuit with the trueſt Chronology of the times of the reigns of the kings of Judah. To the proof whereof, they expound and apply that Chapter 5.3,4. Others, begin them from the fourth year of Rehoboam, when he and Judah forſook the Law of the Lord, 2 Chro. 11.17. & 12.1,2. Others more likely then ſo, from the diviſion of the kingdoms in the firſt year of Rehoboam and Jeroboam; and both end them in the eleventh and laſt year of Zedekiah: and both labour to make their Chronologies of the kings of Judah to agree with this number. However for the main matter, the difference in all is not great. And withal, it is not unlikely, that the ſiege of Jeruſalem, by the Caldeans, continued three hundred and ninety dayes; by comparing the beginning and end of the ſiege, 2 King.25.1,2,3,4. and Jer. 39.1,2. & 52.4,5,6,7. and conſidering therein the time that the Chaldeans left the ſiege, upon the coming up of Pharaohs army out of Egypt, Jer.37.5,7,8,11. which may be gathered to be about five moneths ſpent upon that expedition. But thoſe Rabbies of the Jews that would underſtand this ſiege of the ſiege of Jeruſalem, by Veſpaſian and Titus; and aſſign the three hundred and ninety dayes, to the time of that ſiege; and the forty dayes to the time between our Saviours death and that ſiege; do ſeem herein wilfully to blind themſelves. However we ſee here Gods great patience, and his long ſuffering of ſins and ſinners: and yet at laſt hee doth viſit and puniſh.

ſo ſhalt thou] Numb. 14.34.

of the houſe of Iſrael] Though the body of them were carried captive into Aſſyria by Shalmeneſar long before, in the ſixth year of Hezekiah; yet divers of them remained ſcattered in the land, 2 Chr. 30.6. & 31.1. & 34.6,7,9,33. and many of them joyned to Judah, ſoon upon, and ſhortly after the firſt rent and ſeparation by Jeroboam, 2 Chr. 11.16,17. & 15. 9. and continued ſo.

V. 6. *And when thou haſt accompliſhed*] art about to accompliſh them, that is, after three hundred and fifty, when thou art within forty of the laſt, as may appear by comparing the ninth verſe with the fifth, and this; and is clearly evinced by Chap. 1. ver. 1,2. Ch. 3. 15. 24,25,26,27. & Chap. 8.1. compared together.

of the houſe of Judah] Whoſe ſins have been in part confuſed and mixed, with the ſins of the other ten tribes.

forty dayes] Some take theſe years out of the firſt forty of the wicked reign of Manaſſeh. Others, begin theſe years from the eighteenth year of Joſiah; when though the Covenant with God was renewed, yet the people continued ſtill in their rebellions and provocations, Jer. 25. 3,4,7. 2 King. 23.26. and they end them in the fifth year after Zedekiahs captivity; in that laſt captivity by Nebuzaradan. Others, more likely, begin them from the thirteenth year of Joſiah, and end them in the eleventh of Zedekiah, which make forty years, and are the bounds of Jeremies Propheſie, Jer. Chap. 1. 2, 3. This difference is not great.

each day for a year] Heb. *a day for a year, a day for a year.*

V. 7. *Set thy face*] Do the actions of a Commander, who is very buſie about ſome ſiege: harden thy face, be ſtern, as one inexorable; ſhewing, that ſuch ſhould be their beſiegers, the Chaldies.

arme ſhall be uncovered] Iſa. 52.10. Stript up, and ſtretched out, ready for ſervice, and active; not put up in his boſom. Thus the Prophet perſonates the Chaldeans in the ſiege.

ſhall propheſie againſt it] By theſe ſigns, with words and expreſſions, ſuitable joyned thereunto.

V. 8. *Lay bands*] By the authority of my word, and power of my Spirit; not as thoſe bonds, Chap. 3. 25. ſhewing thereby, the firmneſſe of this divine decree.

from one ſide] Heb. *from thy ſide to thy ſide.*

V. 9. *Take thou*] a figure of the extream dearth in Jeruſalem during the ſiege, ſignified by the courſe miſcellany bread, made of divers ſorts of the worſt grain, and by the ſmall weight and quantity of it. See their complaints of this, Lam. 1.11, 19. & 2. 11, 12,19.20. & 4.4,9,10. & 5. 6, 9,10.

and fitches] Or, *ſpelt.*

bread thereof] A type of the ſore famine they ſhould endure in the ſiege. Many ſieges yield examples of terrible famine; as Samaria, 2 King. 6.25,28. and others in humane ſtories.

Three hundred and ninety dayes ſhalt thou eat it] Therefore the forty dayes, ver. 6. are included in the three hundred and ninety. And he ſlept not all the time, as ſome Papiſts imagine.

V. 10. *twenty ſhekels a day*] There are mentioned in Scripture ſhekels of gold, of ſilver, of braſs, of iron. Wee read alſo of the ſhekel of the ſanctuary, or the holy ſhekel. Hence ſome gather a common ſhekel, to be contradiſtinguiſhed to this, and make it leſſe by the half. This to be half an ounce, or two ſhillings ſixpence; the common, a quarter, or one ſhilling threepence. And ſo the weight of twenty ſhekels, here, to be five ounces; or at moſt, ten ounces. Which yet is ſcant enough to preſerve life. Some conceive the common and ſacred ſhekel to be all one, conſiſting of the twenty Gerahs, Exod. 30.13. Lev. 27.25. Numb. 3. 47. Ezek. 45.12. And the Gerah weighing ſixteen barley cornes.

V. 11 *water by meaſure*] Whereof there was alſo great ſcarcity during the ſiege; the ſprings without the City, being poſſeſſed by the enemies. See Eſay 30. 20. Lam. 4. 4. & cap. 5.4.

the ſixth part of an Hin] about as much as twelve Hens egg-ſhells will hold, that is, about a pint; or one of thoſe meaſures, called Logs, Lev. 14.10. whereof ſix went to the Hin; and the Hin containing the quantity of ſeventy two eggs-ſhells. See Exod. 29. 40. and the annotations upon it.

V. 12. *Dung that cometh out of man*] Signifying the great ſcarcity of wood, to bake their bread within the time of the ſiege; yea of the dung of Cattel; for their Cattel ſhould be conſumed in the ſiege and famine. *And* alſo that the Lord holding his people for prophane and unclean, would make them in exile and captivity, unable to obſerve that ceremonial purity in their meats, which God had commanded. See verſe 13. Hoſ. 9. 3. Dan. 1. 8. See Deut. 23. 12, 13, 14.

in their ſight] It ſeems then this was not done in viſion onely, and the Prophets imaginations; but actually before the peoples eyes.

V. 13. *Defiled bread among the Gentiles*] Defiled; not becauſe of the diverſity of ſeeds, ver. 9. but becauſe of the dreſſing.

Gentiles] To ſhew their extream miſery, not onely in the ſiege, but in their captivity alſo and exile.

whither I will drive them] Gentiles, here, then muſt not be underſtood of the Chaldeans, whiles they were beſieging them; as ſome would have it.

V. 14. *Ah Lord*] So Chap. 20.49. Jer. 1.6. & 14. 13. See Act. 10.14.

of that which dyeth] Exod. 22.31. Lev. 17.15. Deut. 22. 8. Ezek. 44.31.

Abominable fleſh] Deut. 14. 3. And the Prophet counted this enjoyned him, as abominable, if not more; and a defilement for him to touch it.

V. 15. *Cows dung*] Thus God condeſcends: and ſo, Amos 7.2,3,5,6. And ſhould not we condeſcend to one another? Rom. 15.1,2,3. This uſed, being dryed by the poor, in ſome Nations, for to dreſſe their meat; and was not abominable, as mans dung, Deut. 23.12,13,14. And this being the thing here changed, and condeſcended unto, ſhews that the thing complained of, as a pollution, was not the mingled ſeeds, but mans dung. And this might be a ſign of the mitigation of this threatning towards the Elect; but rather a peculiar priviledg to Ezekiels perſon, in this preſent caſe. For the Jews in the ſiege, endured, and did worſe then this, Chap. 5. 10. Lam. 1.11. & 2.11,12,20. & 4.10. See the like, 2 King. 6. 28, 29. See Job. 6. v. 7.

V. 16. *I will break*] an Hebrew phraſe, Lev. 26.26. Iſa. 3.1. That is, I will ſend an extream penury of bread, and of all things needful for the ſuſtenance of mans life: The evill arrows of famine, Chap. 5. 16, 10. the deficiency of bread; and haply too the inſufficiency of it to nouriſh, Micah 6. 14. Hag. 1.6. See the accompliſhment of it, Jer. 37. 21. 2 King. 25.3. Lam. 4.3—10.

ſtaff of bread] Chap. 5.16. & 14.3. Pſal. 104,15. Levit. 26. 26. Pſal. 105. 16. the whole ſtaff of bread: and Eſay 3. 1. the whole ſtay of bread, and the whole ſtay of water. See Eſay 5. 13.

V. 17. *And be aſtonied*] at their preſent aſtoniſhing-miſery; ſo contrary to their falſe hopes, conceived by their falſe Prophets propheſies.

and conſume away] Lev. 26. 39.

CHAP. V.

Verſ. 1. AND] This Chapter carries on the argument of the former. In it are types, ſetting forth the generall deſtruction of the people of the Jews for their ſins.

Take thee] This ſeems to be commanded, during the former viſion; or rather, preſently after the three hundred and ninety dayes were ended, verſ. 2. Compare together, Chap. 1. 1,2. & 3.15,23, 27. Chap. 4. ver. 5. and Chap. 8.1. And this to be really put in execution; to ſignifie a total deſtruction of the nation, here underſtood by the hair of the head and beard; whereof one part was conſumed in the ſiege, by famine and peſtilence, as it were by fire; another was killed by the Chaldeans; a third was ſcattered over the world, and periſhed by Gods vengeance; and a ſmall remnant eſcaped, whereof a part alſo periſhed by divers calamities. See verſ. 12. Jer. 15.2.

a ſharp knife] a razor is the ſharpeſt. Such was Nebuchadnezzar: as formerly the Aſſyrian, Eſay 7.20.

and cauſe] By himſelf, or by a Barber, or any other.

upon thy head, and upon thy beard] This in it ſelf was held for a reproach and ſhame, and ſign of greateſt ſorrow, Eſay 15.2. Jer. 47. 5. & 48. 37. 2 Sam. 10, 5. But the Prophet undergoes it at Gods command; even therein alſo to be a portentuous ſign of that ſhame and ſorrow, that ſhould befal the people.

upon thine head] The head Citie Jeruſalem, verſ. 5. So Eſay 7. v. 8,9. See Eſay 7. 20. Deut. 28.13,44.

ballances to weigh] The preciſe accurateneſſe of Gods dealing, in executing his judgements, Dan. 5.25. 27. 2 Sam. 8. 2. They are not too light, or heavy; but juſt to a hairs weight: yet mixed with mercy to him, Jer.46.28. Lam.3.22. Ezr.9.13.

V. 2. *with fire*] That is, famine, peſtilence, and other means; which as a fire ſhould conſume them.

a third part] Chap.7.15.

of the city] To wit of that City which he had pourtrayed upon the brick, or tyle, Chap. 4. 1. Or of Tel-abib; or ſome City, where the Prophet dwelt in Chaldea; for he was not brought unto Jeruſalem, not ſo much as in viſion yet.

when the dayes] Thoſe three hundred and ninety dayes, Chap.4. ver.5,8,9.

about it] That is, about the City: thoſe that did fight, or fled in the time of the ſiege; and of the entring in, or breaking up of the City; and thoſe ſlain in Riblah, 2 King. 25.18,19,20,21.

Scatter in the winde] Scatter them into other nations by flight or captivity.

a ſword after them] verſ.12. Lev. 26.33. See this accompliſhed, Jer. 42. 16, 17, 22. & 43.10,11. & 44. 27. Obad. verſ. 14.

V. 3. *a few in number*] Such as Nabuzaradan left of the poor of the land, to be vine-dreſſers and huſbandmen; and Gedaliah to be ruler over them, 2 King. 25,12,22.

skirts] Heb. *wings*. Meaning that a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms; but not without troubles and trial. So Eſay 1. 9. & 6. 10.

V. 4. *Caſt them*] They which were with Gedaliah, ſoon by Iſmael come to nothing, 2 King. 25. 25. but the hairs of the head of the godly are all numbred, Mat.10. 30.

Thereof ſhall a fire] Out of that fire, to wit, by the death of Gedaliah, miſeries ſhall ariſe to the reſt of the Jews: which are ſet out by Jeremy 41. 42, 43,44. Chapters, and 52. verſ. 30. They look too far, that extend this to the times of the miracles.

V. 5. *This is Jeruſalem*] That is to ſay, This figure repreſents Jeruſalem, and ſheweth how I will uſe her. And in a like ſacramental phraſe, *This is my body*, Mat.26.26. So Gen. 41.26. 1 Cor.10.4.

I have ſet] amongſt many nations; as Prov. 30.19. I had ſanctified it, and made choice of it for my abode, and enriched it with ſingular graces, Pſal.48. & 87. 1, 2, 3. That ſhee ſate as a Queen among the Nations, Lam. 1. 1. Yea, and placed it much about the middle, and center of the known world; and to be indeed, a lanthorn and pattern, to them of piety and ſanctity, Deut.4.6, &c.

V. 6. *And ſhe*] The cauſes of Gods judgments againſt them, ver.6,7. ſhe that ſhould have been a light of Religion, and of life unto them, Deut.4.6.& 32.6. Eſay 1.2. Jer.2.12. Eſay 5.4.

my judgments] My Word and Law, into Superſtition, and wicked works, and wages, Chap.7.2. Jer.2.11. Rom. 1.23, 25. Jude 4.

more then the nations] More tranſgreſſed my holy judgments and ſtatutes, given from heaven, then the Nations and Gentiles have done theirs, by Natures light dictated unto them, 2 King.21.11. See the like, Ezek. Chap. 16.47,48,51. They could not do worſe then they did, Jer.3.5.

round about her] The Moabites, Ammonites, Philiſtines, &c.

refuſed] As Hoſ.4.6. deſpiſed; as a light thing.

V. 7. *Becauſe ye multiplied*] Becauſe your Idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters. See Chap. 16. 25, 26, 28, 29. Iſa. 65. Or, he condemneth their ingratitude in reſpect of his benefits, Deut. 32. 15. Hoſ. 13. 6. Their ſins cauſed God to come on to judgements; provokes him to do his ſtrange work, Eſay 28. 21.

According to the Judgements] Namely, by cleaving to your God, as every one of them hath done to their God. Jer. 2. 10, 11, 12. See *Act*. 19.34. *Solomons* wives were conſtant to their Gods; and drew him alſo to do as they did, Judg. 2. 12. and 10.6. Or, by following your meer natural reaſon, as the beſt among other Nations have done, Rom. 2. 14. Thus God convicts them of their ſins: to make way for a further conviction, namely of the equity and neceſſity of his judgements.

V. 8. *Therefore*] Gods judgements ſet down to the end of the Chapter, generally and particularly.

I even] By his inſtruments, *Jer*. 25.9. and ſo he did at other times, by *Aſhur*, Eſay 10. 5. 6, 7. by *Cyrus*, Eſay 41. 1—6. Amos 3. 6. Micah 1. 12. and 6. 9.

Am againſt thee] And then who, or what can be for us? and as true on the other ſide, Rom.8. 31. Ezek. 22.14.

judgements] Alluding haply to judgments in the former verſe; and implying here judgements of another kinde.

in the ſight of the Nations] Not ſecretly, or privatly; but openly: all ſhould ſee his dealing with them, even the *Nations*, in whoſe ſight they had ſo ſinned.

V. 9. *which I have not done*] Not the like judgments upon the heathens, Lam.4.6. Greater then the puniſhment of Sodom: that though ſharp, yet ſhort, and ſudden, Lam.4.9. Samaria's puniſhment, 2 King.6.28,29. ſhort of this, by conſidering the next words, ver.10. and Samaria then was delivered. However, this phraſe of ſpeech ſerves onely to expreſſe the exceeding height and weight of theſe judgments. A like phraſe is that, 2 King.18.5. & Chap.23.25 compared together. The like may be the meaning of that phraſe, Mat. 24.21.

becauſe of all thine abominations] Idolatry, Inceſt, and ſundry other ſins, are called abominations, 1 King. 11.5.7 Lev.18.27. whereof they were guilty.

V. 10. *Therefore the Fathers*] Chap. 4. 9. &c. Lev.26.29 Deut.28.53. 2 King.6.29. Lam.4.10. if the pitiful mothers, much more the fathers, Ier.16. 3.& 22. 8,9. Eſay 9.19, 20.

execute judgments] In theſe times of ſiege Ezekiel foretold extreme ſorrow ſhould be in Iſrael, by plague, famine, and ſword; Fathers ſhould eat their children, and children their fathers. Moſes fore-ſaw and fore-told that, Deut.28.53. Daniel after told of a greater deſolation, when Chriſt is utterly denyed by them, Dan.9.27.

V. 11. *As I live*] The Lords vehement aſſeveration, Ch. 16.48. often uſed in Scripture: but moſt often in this Prophet. It is an oath as the word is taken in its latitude, Heb. 6.13,14,17. Deut.32.40.

my ſanctuary] Pſal.20.2. my Temple, with their idols, altars, Ier.7.30.& 32.34. 2 King.16.10—16. & Chap.22.12, and with other defilements, Ezek.44.7.

neither ſhall mine eyes ſpare] Chap.7.4,9. & 8.18. Deut.7, 16.& 13. 8. See 1 Sam. 24. 10. God it is ſtill that doth it. 2 Chr.12.7. Amos 4.6,10.& 5.ver.6. Eſay 63.10. Now the eye is the Index, the Intelligencer of the mind, the caſement it lookes out at; the diſpoſitions of the mind, are viſible in the eye, as in a looking-glaſs. The meaning here is, You ſhall have no ſign of mercy, in mine eye, in all your miſeries.

neither will I have any pity] As 1 Sam.15.3. as Amos 1.11. See Zach.11.6. Ier.21.7.& 13.ver.14. Lam.2.2,17,21. Ezek. 8.18.

V. 12. *A third part*] The explication of that verſ. 2. no eſcaping from Gods judgments; one or other will overtake them, 1 King.19.15,16,17. Amos 9.1—5. and 2. 14, 15.16.

I will ſcatter] Chap.6.8. Lev.26.33. into Babylon, Moab, Ammon, Egypt, Pſal.44.12. Zech.7.14.

I will draw, &c.] Ver. 2. Lev. 26. 33. Ier. 46.10. and 48.2.

V. 13. *be accompliſhed*] Let out to the full, go on to the higheſt degree. He would ſtir up all his wrath, pour out his full vials.

my fury] No affections or paſſions in Gods immixt and immutable eſſence; but ſpoken after the manner of men, and for our capacities.

to reſt upon them] Reſt and reſide there; ſo as they ſhould be a people under fury, a generation of his wrath, Ier.7.29. a people of his wrath, Eſay 10.6. See Ier.7.20. or elſe, as ſome, my fury ſhall reſt and ceaſe, being ſatisfied. See Chap. 16.42.

be comforted] That is, I will not be pacified, untill I be avenged, Prov.1.26. Iſa 1.24. & 30.32. God again ſpeaks after the manner of men, and to our underſtanding. Thus are men eaſed, comforted upon revenge taken; *Minuit vindicta dolorem*, revenge is ſweet.

in my zeal] Fiery jealouſly, and hot hatred againſt them for their ſins. Like that, Prov.6.34. See Pſal.79.5. Eſay 59.17. Ezek.16.38. Deut.29.20.

V. 14. *waſt*] Jeruſalem, and all Jury. Jeruſalem was the praiſe of the earth, Pſal.132.13,14. Eſay 1.21.& 52.1.& 60.14. Lam.2.15. Jury the glory of all lands, Ezek.20.6. the Lords land, Hoſ.9.3. Immanuels land, Eſay 8.8. See Deut.11.10,11, 12. Zach.2.12. & 7.14. yet for their ſins, God would lay it waſte, Eſay 7.24. & 64.10,11. Pſal.107.34. See Neh.2.17. Lam.1.4.& 2.2,3.& 5.18.

V. 15. *a reproach*] As was threatned, Deut.28.37. and executed, Ezek.22.4. Ier.42.18.& 24.9. Lam.5.1, & Chap. 2. 15,16.

an inſtruction] *nocumenta, documenta*; νουθήματα, μαθήματα; as to themſelvks, ſo to others, by their examples, Eſay 26.8,9.

an aſtoniſhment] Through admiration, Deut.29.22,23,24. Ier.19.8.& 22.8.

in furious rebukes] See the height of Gods anger whereunto it was provoked by ſin. Theſe rebukes then were not to cure, but to deſtroy.

V. 16. *when I ſhall ſend*] Deut.32.23.

evil arrowes] Which were the graſhoppers, mildew, and whatſoever were the occaſions of famine: or rather, the famine in the ſiege, brought upon them by the beſiegers. This famine like arrowes ſhot, pierced, and pinched their ſtomachs, and inwards, wounded them to the heart, ſlew them, and laid them heapes upon heapes, Deut.32.23,24.

ſtaff of bread] Chap.4.16.

V. 17. *Evil beaſts*] As was threatned, Lev.26.22. Deut.32.24. 2 King.17.25. which uſe to multiply and increaſe upon vaſtations, and deſolations of Countreys.

I the Lord] Ver.11. *as I live.* He ſubſcribes it, as it were, with his hand; ownes and aſſerts it for his word, and doom; and that it is not the falſe figment of any other. And then ſhall the Lord ſpeak it, and not perform it. Chap.12.25. Ier.1.12. Eſay 14.27. whoſe word ſhall ſtand, Ier, 44.28. His words ſhould not be as wind, but as thunderbolts: and they ſhould be convinced of it by woful experience. So Ver.13,15.

CHAP. VI.

Verſ.1. *And the word*] This Chapter contains a more ample explication of the former Types, and threatnings; propheſied and denounced ſoon after the 390. dayes, Chap.4.5. were paſt: as may be gathered by comparing together, Chap.1.1,2.& Chap.8.1. Together with a promiſe of mercy inſerted to a repenting Remnant that ſhall be among the Gentiles.

V. 2. *Set thy face*] By this ſign ſhew whereunto thy propheſie looketh and tendeth, Chap. 35. 2. and Chap. 38.2.

Towards the mountains of Iſrael] Chap.36.1. Iſrael and Judah were both mountains, Exod.15.17. Deut.11. 11. 1 King 28.23. Pſal.87.1,125,2. Eſay 14.25. 2 Chr.27.4. Ier.32.34. Ezek.38.21. Amos 3.9.

V. 4. *your Images*] Or, *Sun-images*; and ſo ver.6. See Lev. 26. 3. 2 King.23.11. 2 Chr.34.7.

V. 5. *Lay the dead*] Heb. *give*.

Their Idols] In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 King. 23.20. See ver.13. of this Chapter.

V. 6. *Your works may be aboliſhed*] Your idols, altars, chappels, and all other ſuperſtitious inventions of man.

V. 8. *Yet will I leave*] A promiſe to a remnant repenting, he ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of the Church, and ſhall call upon his Name.

V. 9. *I am broken*] That is, my patience hath been overcome. Or, I have been grieved and afflicted; even as a huſband would be at the evil carriage of his adulterous wife. See Pſal.78.40. Iſa 7.13. & 63.18.

Loath themſelves] They ſhall repent, 2 Cor. 7. 11. Iob 42.6.

V. 11. *Smite*] A repetition, if not exaggeration of the fearful judgments, to the end of the Chapter. Theſe two ſignes are here of grief, ſhewing thereby the woful deſtruction to come; yet ſmiting the hands together, is ſometimes a ſign of anger; as Num.24. 10. ſometimes of heartning, encourageing, and ſetting on; as Ezek.21.17. and ſometimes of joy; as Pſal.98.8. Ezek.25.6.

V. 13. *under every green tree*] Iſa 57.5. Hoſ.4.13.

V. 14. *More deſolate then the wilderneſſe*] Or, *deſolate from the wilderneſſe.*

Diblath] This place is not mentioned elſe-where; unleſs it be Diblathaim: of which Ier. 48.22. which was in the Countrey of Moab, neer unto that great and terrible deſert, mentioned Deut.8.15.

CHAP. VII.

Verſ.1. *Moreover*] This Chapter is a continuation and confirmation, if not an exaggeration, of the judgments denounced in the former Chapter.

V. 3. *Thine abominations*] I will puniſh thee as thou haſt deſerved for thine Idolatries, and other crying crimes, ver.8.

V. 4. *And mine eye*] Chap.5.11.

ſhall be in the midſt of thee] That is, they having been never wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open puniſhment for them which you ſhall not be able to avoid, ver.9.

The Lord] That ſmiteth, ver.9.

V. 5. *An onely evil*] Chap.5.9. as 1 Sam.26.8.

V. 6. *An end is come*] Theſe reduplications following, ſhew the certainty and celerity of the judgments.

it watcheth] Heb. *Awaketh againſt thee.*

V. 7. *The morning is come*] Ver.10.

and not of the ſounding of the mountains] Not any vain eccho of falſe fears or fooliſh joyes.

V. 8. *Shortly*] About four years after (as was formerly ſaid) the ſiege began by the Chaldeans, Chap.1.2.& Jer.52.4. compared together.

V. 9. *I will recompenſe thee*] Heb. *upon thee.*

V. 10. *Behold the day*] As if it were preſent before their eyes.

The rod hath bloſſomed] A proverbial kind of ſpeech, to ſignifie, that the peoples ſins were ſprung up to ripeneſs and maturity, to the filling up of the meaſure heap full, which draweth Gods judgment upon them, Gen.15.16.

V. 11. *None of them ſhall remain*] They ſhall all periſh, I will ſuffer them no longer.

wailing for them] Chap.24.16,22,23. Jer.16.5,6. Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others; yea ſcarce any left remaining, to wail for then.

V. 12. *Let not the buyer rejoyce*] For the preſent profit.

ſeller mourn] For he ſhall loſe nothing.

V. 13. *For the ſeller*] By reaſon of the deſolation of the land, all manner of right and title to the property of land, ſhall be loſt by the buyers or ſellers, and neither ſhall come again to his land; not the ſeller, though he had not ſold it: no not in the year of Jubile, though he live unto it, Lev.25. 13,23.

Although they were yet alive] Heb. *Though their life were yet among the living.*

ſhall any ſtrengthen himſelf] None ſhall be able by art or cunning, by good or by evil means, to avoid my ſentences of death.

In the iniquity of his life] Or, *whoſe life is in his iniquity.* Heb. *his iniquity.*

V. 14. *They have blown the Trumpet*] Though they make great preparations, their hearts ſhall fail them at their need, and they ſhall not be able to do any thing for to defend themſelves.

V. 15. *The ſword*] Deut.32.25. Lam.1.20.

V. 16. *On the mountains*] Scattered up and down to ſeek ſafety there, in the moſt remote and inacceſſible and ſecret places of the *mountains.*

mourning] For their miſeries, and their ſins, the cauſe of them.

V. 17. *All hands ſhall be feeble*] Iſa 13. 7. Jer. 6. 24. all manner of ſtrength to defend themſelves, and to ſubſiſt ſhall fail.

ſhall be weak as water] Heb. *go into water.*

V. 18. *And baldneſſe upon all their heads*] According to a lawful cuſtome of plucking off, or ſhaving off ones hair, in token of great grief: though in ſome kind and way God had forbidden it, Lev.19.27,28. Deut.14.1. See Iſa 3.24.& 22.12. Jer.48.37. Ezek. 27.31. Amos 8.10. Mic.1.16.

V. 19. *They ſhall caſt*] Taking care for nothing but to ſave their own perſons; or they ſhall leave their wealth to their enemies, thinking to ranſome their lives therewith; but it ſhall all be but in vain. See ver.12. & Iſa 13.17.

removed] As the things were which were ſeparated from them, by reaſon of their uncleanneſs by the Law: and this becauſe they ſhould not find any help in them, as their truſt had been; as the words following do ſhew.

Their ſilver] Prov.11.4. Zeph.1.18. Eccl.5.8.

becauſe it is a ſtumbling block] Their iniquity hath made a ſtumbling block to themſelves.

V. 20. *As for the beauty*] The ark, and ſanctuary or temple, the ſignes of Gods preſence, and means of his worſhip,

therefore have I ſet it far from them] Or, *made it unto them an unclean thing*, 1. 2. I decree to ſeparate and put away from them, as an unclean thing by the Law is, and uſeth to be caſt away, Eſay 30.22.

V. 21. *Strangers*] That is, of the Babylonians.

pollute it] Ver.22. by entring into it, ſpoiling it with the bloud (likely) of ſlain perſons in it: and by all manner of means profaning, ſacking, and ruining it.

V. 22 *My face*] Though they call and cry upon me in that time of their calamity, that I would pity and ſpare them, and mine own Temple.

My ſecret place] Even the moſt holy place, whereinto none might enter but the High-Prieſt, and where God by the ſigns of his preſence did dwell.

robbers] Or, *burglers.*

enter into it] Namely, the *ſanctum ſanctorum*, or ſecret place.

defile it] Shall ſack and deſtroy it, as a profane and polluted place, without any reſpect at all had to it, 2 King.25.9. 2 Chr.36.19. Jer.52.13.

V. 23. *Make a chain*] For a ſign of the peoples Captivity. See Jer.27.2.

bloudy crimes] That is, of ſins that deſerve death.

V. 25. *Deſtruction.* Heb. *Cutting off.*

V. 26. *Miſchief ſhall come*] Pſal,42.7. Jer.4.20.

they ſeek a viſion] In the midſt of theſe great troubles they ſhall require ſome counſel, direction, or comfort from the Prophets: but not onely propheſie, which is an extraordinary gift, ſhall fail them; but alſo the ordinary preaching of Gods Word, and all good advice and proviſion of humane wiſdome.

from the ancients] Both in Church and State.

but the law ſhall periſh] Pſal.74.9.Lam.2.9.

V. 27. *Hands of the people*] The people ſhall be ſo diſmayed, that they will be able to do nothing in their own defence.

According to their deſerts] Heb. *with their judgments*.

CHAP. VIII.

Verſ. 1. A*Nd it came to paſſe*] This and the three Chapters following, contain one viſion. In this eighth Chapter are ſhewed divers wayes the abominable Idolatries of the Jewes, yet remaining in Jeruſalem, under the reign of King Zedekiah.

in the ſixth year] Fourteen moneths, that is one year, and two moneths, ſince that time mentioned in Chap. 1.1, 2. and about a fortnight after the end of thoſe three hundred and ninety days; Chap.4.5. as is moſt likely, upon conſideration had of thoſe words, Chap. 3.15,24,25,26,27.

ſixt moneth] Which containeth part of Auguſt, and part of September.

ſixt day] Towards the end of our Auguſt.

in mine houſe] In Meſopotamia.

And the elders] That were in Captivity with me.

ſate before me] Likely come to ask counſel from God by me, Chap.33.31. and by Gods providence, whileſt they were there, this viſion befel the Prophets, which made for the greater notification, and credit of it.

hand of the Lord] As Chap.1.3.

V. 2. *And loe, a likeneſſe*] Of a man, as appears by the words following.

As the appearance of fire] As Chap.1.27.

of brightneſſe] Of the bright ſhining Sun.

of amber] Chap.1.5.

V. 3. *And he put forth*] That man in the former verſe, (Dan.5.5.) All this was done in a mental viſion, and not really in a body.

to the door of the inner gate] That is, to the door of the gate of the inner court. See Chap.10.3. or Prieſts Court, namely, of Solomon's temple; though ſome learned men would underſtand hereby the very ingreſs of the great Court which was for the people.

that looketh toward the north] This ſeems to be the North door and gate of the Prieſts court; for that court had four gates and doors: on the Eaſt, Weſt, North, and South; that is, on each ſide one; and porters appointed to them; as appears, 1 Chr.9.19,22,23,24. & 1 Chr.26. and they ſeem to have theſe names, *viz*. 1 Sur the *Eaſt*-gate, 2 King. 11. *6.* called alſo the gate of the foundation, 2 Chr.23.5. from the foundation of it, becauſe it had the greateſt and loweſt foundation, (for the great court of the people joyning to it, ſtood upon the declivity of an hill) called alſo the higher gate of the houſe of the Lord, 2 King.15.35. becauſe it was the higheſt, and the greateſt, reckoning from the foundation to the top. This was the chief gate. 2 The gate behind the guard which is the South gate, 2 King.11.*6.* which ſeems alſo to be called the gate Sippin, that is, of the doors, or threſholds, 2 Chr.23.4. 3 *Shallecheth*, the Weſt gate towards the Kings houſe, 1 Chr.*26.16*. 1 King.10.5,12. 1 Chr.*26.16*,18. 2 Chr. 9.4,11. 4 The North gate behind the brazen altar, as appears in theſe words, and in the words of the fifth verſe following, likely ſo called from that time and fact mentioned, 2 King.16.14.

the ſeat of, &c.] The Image it ſelf was at the North gate of the brazen altar, in the entry, ver.5.

Image of jealouſie] It is very uncertain what Image this was, but it is plain it was a very abominable one, (as the Idol of Baal was) to which the people bare great devotion; built likely by Achaz firſt after the example of Ahab, 2 King. *16.* 3,4. 2 Chr.23.2. and after repaired by Manaſſeh, 2 King.21. 3,4,5. and the wicked Sons of good Joſiah: and it is called the Image of jealouſie, becauſe it was the principal object of the peoples ſpiritual adultery. See Jer.7.30. & 23.11. & 32. 34,35.

V. 4. *ſaw in the plain*] Chap. 1. 23. & 3.22,23.

V. 5. *Northward at the gate of the altar*] Namely, the brazen altar of burnt offerings; which being in the forefront, about the middle of the inner-court, the North and South doors of this Court, were by direct line oppoſite to the ſaid altar, in equal diſtance. And therefore it is not known, why the Northern gate ſhould be ſo called peculiarly, unleſſe this name was given it, when Ahaz removed the altar out of its place, and did ſet it neer to this gate, 2 King. 16. 14.

V. 6. *from my ſanctuary*] For God will not be where idols are.

V. 7. *To the doors of the court*] Which court is not named, and hereupon the opinions are divers. The tabernacle had but one court, and that court but one gate, Exod. 27. The temple of Solomon, which is here ſpoken of, had but two courts, one for the Prieſts and Levites, which was the inner court, next to the temple, and compaſſing it, which was the inner court; and the other for the people, which was the great and utter court, compaſſing the court of the Prieſts, 1 King. 7. 12. King. 21. 5. & 23. 12. 2 Chro.4.9. We may not then underſtand this court, here, of a middle court, proper to the Levites, betwixt the court of the Prieſts, and that of the people; for ſuch a one Solomons temple had not. That in Ezekiels viſion mentions ſuch a middle court, Chap. 40.28. to 44. But that was fourteen years after the city was ſmitten, and this temple deſtroyed, Chap.40.1. And it was in viſion onely; never in being: a type only of the Church of Chriſt under the Goſpel. This court then here named, muſt needs be underſtood, to be, either that of the Prieſts, or that of the people: but whether of the two, is not eaſily and certainly known. But it ſeems rather, by comparing what goes before and after, to be that of the Prieſts; and the Eaſt door of it.

V. 7. *of the court*] Namely, the Prieſts court.

A hole] To ſignifie, as it ſeemeth, the Jews carefulneſs, in preſerving and repairing Gods temple, and the chambers of it.

in the wall] He ſeemeth to mean the wall, that was on the one ſide of this portall, where the door-keepers chambers were.

V. 8 *a door*] It is likely that this was the chambers ordinary door, but now was ſhut: and that the door, by which the Idolaters came ſecretly into this Chappel of Idols and imagery, was on ſome other by-part of the chamber.

V. 10. *creeping things, and abominable beaſts*] Kinds of idolatry, taken from the heathen neighbouring nations, and ſpecially from the Egyptians, whom now they courted for help, who worſhipped Dogs, Cats, Crocodils, Serpents, and other abominable beaſts, forbidden in the law, Lev.11.

V. 11. *Seventy men of the ancients*] Not unlikely, but thoſe of that number and order, appointed by God, Num.11. 16,&c. Or at leaſtwiſe, ſuch as ſhoul have kept all the reſt in the fear and true ſervice of God, and yet were the Ringleaders to all abominations; and by their example, pulled others from God.

A thick cloud] It was in ſuch abundance.

V. 12. *do in the dark*] For beſides their common idolatry, they had particular ſervices, which they had in ſecret chambers. As the Egyptians had their dark devotions to Oſiris; and afterwards, both Grecians and Romanes, had the like blind, and cloſe ſpiritual adulteries and idolatries, in a ſecret and hidden way and manner, to ſome of their falſe gods and goddeſſes.

The Lord ſeeth us not] Chap. 9. 9. He takes no more care of us, he hath forſaken both us and the land, wherefore wee will flye to the gods of other Nations, which do relieve them; and ſince he hath renounced us, we will alſo renounce him. See 2 Chro.28. 23. Jer.44.17.

V. 13. *greater abominations*] Wicked Idolaters proceed from evil to worſe, 2 Tim.3.13.

V. 14. *To the doors of the gate of the Lords houſe, which was towards the North*] The North-gate of the court of the Prieſts.

women] That ought not to have entred into that place; moſt likely the women Prieſts, and unchaſt worſhippers of the Egyptian Iſis.

weeping for Tammuz] Called, *Ammuz* of Herodotus and Plutarch; and ſeems to be the ſame, called Oſiris, or Apis, or Serapis, a king of Egypt, and the husband, brother, or ſon of Iſis, Queen of Egypt. Thus various are the heathen writers in their hiſtories and narrations. This Oſiris and Iſis, became ſo famous in Egypt, as they grew to be worſhipped: and upon his loſs, and death by Typhon, Iſis ordained an yearly mourning for him, in their fourth moneth, from him, called Tammuz. In which feaſt the women uſed very immodeſt rites and ceremonies. Thus out of heathen authors do Chriſtian writers report. And this ſhameful, and whoriſh, and beaſtly idolatry, came in practice among the Jews, even in the houſe of the Lord. And to this do thoſe places ſeem to relate, 1 King.14.24. and Chap 15.12. & Chap.22. 46. & 2 King.23. 7.

V. 16. *The porch and the altar*] the porch of the temple, wherein were thoſe two huge and high pillars, Jachin, and Boaz, 1 King.6.3. & Chap.7.15,&c. 2 Chro.3. 4, 15, 16,17. in the Eaſt part of the temple; and the altar of braſs for burnt-offerings placed in the Prieſts court, between the Eaſt gate of the Prieſts court, and the porch of the temple: as the altar was in the court of the tabernacle, Exod.3.18,19,20. and 38. 1,&c. & 40.6,7. 2 Chro.4.1.

were about five and twenty men] about, ſo that this number is ſomewhat uncertain. Not ſo as thoſe, Chap.11.1. Neither doth any reaſon inforce theſe to be the ſame with thoſe. However prime men, likely they were, and againſt the Law, came into this place, and exerciſed moſt abominable idolatry in it.

with their backs] A ſign that they had utterly renounced God and his ſervice; and in that poſture that they might worſhip the Sun toward the Eaſt.

The Sun toward the Eaſt] Deut.4.19. 2 King.23.5.11. Job 31.26. Ier.44.17.

V. 17. *Is it a light thing to the houſe of Judah, that they commit the abominations*] Or, *Is there any thing lighter then to commit?* or, *Is it lighter?* This queſtion is a ſtrong negation. See Gen.18.17. The meaning is, that the Jews thought nothing lighter; although theſe abominations againſt the firſt Table were the moſt grievous and fearfulleſt; yet there was no Command ſo great, which the Jews thought not light of, to tranſgreſſe it.

with violence] By oppreſſion of the innocent, and of the poor; which is done either in Common, by unrighteous judgment; or in particular, by all kinds of injuſtice.

To provoke] In profaning my Temple.

They put the branch to] הזמורה, is a branch of a tree; ſo is the Hebrew word taken, Numb.13.24. & Chap. 15. 2. and here is ſet forth a practiſe of Heatheniſh Idolaters, in worſhipping the Sun, which they call upon, becauſe it quickneth the fruits, and makes them ripe, in token whereof they kiſſe the branch, or the hand, as Job 31.26,27. So did they to Bacchus, 2 Maccab.6.7. See Ier. 44.17. Hoſ. 2. 8. Others thus, they bring the ſtink to their noſes; that is to ſay, they offend themſelves by committing ſuch abominations.

V. 18. *Eye ſhall not ſpare*] Chap.5.11. & 7.4.

Cry in my Eares with a loud voice] Prov.1.28. Iſa.1.15. Ier. 11.11. Mic.3.4.

CHAP. IX.

Verſ. 1. HE *cryed*] In this Chapter is figured out the ſlaughter to be made in Jeruſalem, of the people that were therein, excepting the godly mourners that were marked out to be ſpared.

Cauſe them that have charge over the City] The viſitations of the City draw neer; that is, The time to take vengeance: when the viſitors are called for, the viſitation will be kept.

even every man] In this viſion, being a figure of what was to be done on earth, God ſpeaks to his Angels, executioners of his judgements: by which are meant the Chaldeans, inſtruments of the Jewes deſtruction. See Dan. 10. 13, 20. & 11.1.

V. 2. *ſix men*] Which were Angels in the ſimilitude of men; as Gen.18.2. Act.10. Theſe ſix may haply have ſome relation to the ſix chief Commanders under the King of Babylon, who did invade and take Jeruſalem, Ier. 39.3. And likewiſe to be ſix in number, with a reference to the ſix gates of Jeruſalem. The City being divided into three Townes, each of them had two chief gates, to which the ſtreets and quarters of the whole City did belong. In the City of David (wherein was the ſtrong hold, or Caſtle of Zion) were the port of David, or the fiſhgate; and the old port. In the town of Benjamin, the gate of Ephraim, and the corner gate, 2 Chr.25.23. In that town or port that belonged to the lot of Judah, were the dung-gate, and ſheep-gate.

Higher gate] Likely it is, that every gate belonging to the Courts of the Temple, had a portal belonging to it; which was a great building that had two overtures, with a gallery or entry between; one of theſe doores was toward the outward Court, the other towards the inner Court: Now the plain on the outſide being lower, ſome conceive that that gate was likewiſe lower, and that the other of the inner Court was higher; and they went up to it by ſteps. Thus it was in that Typical viſion of the Temple, Ezek.40.18,19,20. See 2 King.15.35. 2 Chr.27.3.

which lyeth toward the North] Heb. *which is turned.* And from the North, by the Chaldeans, and their armies, this ſlaughter and deſtruction came, Ier.1.13.

A ſlaughter-weapon] Heb. *a weapon of his breaking in pieces.*

and one man] Many underſtand this of Chriſt our Saviour, but it may ſeem rather to be meant of a created Angel, (as the reſt) appointed to this gracious office; and ſo here ſet forth, not armed, as the reſt, but in a Prieſtly habite. See Chap.10.2.

among them] Heb. *in the midſt of them:* but none of the ſix, ver.2. becauſe thoſe every of them had weapons, and were ordained to deſtroy the wicked; but this had a Writers inkhorn.

inkhorn] To mark them in the forehead that mourned for the ſin of the City, ver.3. that they might be kept ſafe. That falleth out in Jeremy, Baruc, Abedmelech, and ſuch godly perſons. So in the ſpiritual fall from the faith to Idolatry, which the Apocalyps revealeth, an angel cometh from the Eaſt, and ſealeth a great number, Apoc.7.

by his ſide] Heb. *upon his loynes.*

brazen Altar] Namely, the altar of burnt-offerings, 2 Chr. 4.1. Now theſe angels do here preſent themſelves, as it were, to receive their Commiſſion from God coming out of his Temple, ver.3,5.

V. 3. *And the glory of the God*] Seen in the full viſion and deſcription of it by the river Chebar, Chap.1,3,28. and again in the Plain, Chap.3.23. and laſtly, at the North door of the inner gate (of the Lords houſe) in Jeruſalem, Chap. 8.4. viſiting his houſe, and ſhewing to Ezekiel the abominable Idolatries of his people there.

was gone up] Or, *went up*; that is, his glory more properly and peculiarly. So called, Chap.1.25,26,27,28. was gone up from the Cherubins and wheeles, leaving them at the North door of the inner gate, Chap.8.4.

from the Cherub] Cherubins: not thoſe in *Sancto Sanctorum*; there was no mention of them before, nor any notification or ſpecification made of them now; neither was there any viſible ſign of Gods glory ſitting upon the Cherubins that were over the propitiatory in the moſt holy place, that might be ſaid here to be gone up from thence. Theſe therefore here are to be underſtood of the ſame four living creatures, wights and Cherubins, which alone are mentioned and deſcribed, Chap.1.5,&c. & 8.4. and ſo all along after in the 10. Chapter throughout, & Chap.11.22,23. to the end of this heavenly viſion, and were now (as hath been ſaid) at the North door of the inner gate, Chap.8.4. from whence it appears they removed to the right ſide of the houſe, Chap. 10. 3.

to the Threſhold of the houſe] Or, *Temple*; there to pronounce the ſentence, for marking ſome to be ſpared, and for ſlaying others. We read not that the Cherubins were there at the threſhold. That place, Chap.10.4. makes not to the contrary; as it is well cleared by our tranſlation.

And he called to the man] Namely, the Son of God which ſate upon the Throne, Chap.1.26. called to this Angel.

V. 4. *A mark*] The Hebrew word is תו which ſignifies a mark; and is not the bare letter ת. All this happened in viſion, for a figure of the diſtinction which God makes in his general judgments, between his elect Believers and the wicked. See Exod.12.7,13. Apoc.7.3. & 3.12. we read of antichriſts mark, Apoc.13.16.

That ſigh] He ſheweth what is the manner of Gods Children whom he marketh to ſalvation; to wit, to mourn and cry out againſt the wickedneſſe which they ſee committed againſt God.

V. 5. *Mine hearing*] Heb. *Mine eares.*

V. 6. *Slay utterly*] This executed, 2 Chr.36.17.

The Mark] Thus in all his plagues the Lord preſerveth his ſmall number, which he marketh, as Exod.12.23. Rev.7. 3. But the chief mark is the Spirit of adoption, wherewith the heart is ſealed up to life everlaſting.

and begin at my Sanctuary] 1 Pet.4.18. begin at the very place where you are. My Sanctuary ſhall be no Sanctuary to priviledge them from ſlaughter, 1 King.1.50,51. & 2. 28. becauſe by their ſins they had ſo prophaned it, 2 Chron. 36. 14.

The ancient men] Chap.8.11.

V. 7. *defile the houſe*] Make a ſlaughter there, and bear no reſpect to the holy place; for according to the law a place was defiled by a dead carcaſſe, or by blood ſpilt therein.

the Court] Of the Prieſts, and of the people.

V. 8. *and I was left*] Rom.11.3.

Ah, Lord God] This declareth, that the ſervants of God have a compaſſion, when they ſee his judgements executed.

V. 9. *Then ſaid*] Jer.9.3. to 17.

of Iſrael and Judah] The conjunction copulative ſeemeth to be put by way of interpretation; ſo that the former word is expounded by the latter: Or it may be ſaid, that among the tribe of Judah, ſome of the ten Tribes did remain.

full of bloud] Heb. *filled with*; That is, with all kind of wickedneſſe; read Iſa.1.15.

perverſeneſſe] Or, *wreſting of judgement.*

The Lord hath forſaken] Chap.8.12.

V. 10. *Mine eye ſhall not ſpare*] Chap.5.11. & 7.4. & 8.18.

V. 11. *The man clothed*] Ver.2.

reported] Heb. *returned the word.*

CHAP. X.

Verſ. 1. THen] This Chapter figures out again more fully Gods ſcattering the fire of his wrath upon the City of Jeruſalem; and alſo ſhewes the withdrawing of his gracious and glorious preſence from it.

in the firmament] Chap.1.22.

The head of the Cherubins] Which in Chap. 1.5. he called four living creatures; deſcribed there at large.

A Saphire ſtone] Chap.1.26. Heb. *as a Saphire ſtone*; as the appearance of the likeneſſe of a Throne, appeared over them; and Chriſt in his glory upon it: as is perceived by the next verſe. See Chap.1.26.27.

V. 2. *The man clothed*] Of whom, Chap.9.2.

between the wheeles] Ver. 13.

under the Cherub] Cherubins, which were not far off, on the right ſide of the houſe in the next verſe.

fill thine hand] Heb. *the hollow of thine hand.*

coales of fire] Of this fire, mention is made, Chap.1.4,5,13, 27. A ſign of Gods Majeſty, in wrath and judgment, who is a devouring fire, which devoureth the wicked, and ſuch as are his enemies, Pſal.18.8,13. And here we ſee the ſame man or Angel, formerly a Miniſter of mercy, Chap.9.2. now in this place an executioner of Gods fiery wrath and vengeance.

over the City] This ſignified that the City ſhould be burnt; which viſion of Ezekiel took effect, almoſt five yeares after, Chap.8.1. & Jer.52.4,5,6,12,13. compared together.

V. 3. *Now the Cherubins*] With all the reſt of the frame, the wheeles.

ſtood on the right ſide of the houſe] Being removed from the North door of the inner gate, where the glory of the Lord left them, Chap.8.3,4. with Chap.9.3. The right ſide is the South; the Scripture ſuppoſing a man in poſture with his face towards the Eaſt, as hath been ſaid: and ſo thereupon the Sea, that is the midland Sea, is called the Weſt, Dan.8.4.

when the man went in] Namely under the Cherubins for to take ſome of the fire coales.

Cloud] That *Cloud*, Chap.1.4. or cloudy darkneſſe, in which was hidden this apparition of Gods glory; or rather another cloud, being now, as at many other times, an uſual token of the glorious preſence of the Divine Majeſty, Exod. 40. 34. Num.9.15. & 16.42. 1 King.8.10,11.

inner Court] Namely the Prieſts Court, or the Court of the Temple.

V. 4. *Glory of the Lord*] Chap. 1. 25, 26, 27, 28. and Chap.9.3.

went up] Heb. *was lifted up.*

Threſhold of the houſe] Chap.9.3.

Court] To wit, the Prieſts Court.

V. 5. *ſound*] Chap.1.24.

utter Court] That is the peoples Court, which way the Lord was now going, as he departed from his Temple.

voice] Namely, as thunder, Pſal.29.3,4,5.

V. 6. *and it came*] Returns to the fuller proſecution, and explication, of that which he began to ſpeak of in the ſecond Verſe.

V. 7. *Stretched*] Heb. *ſent forth.*

V. 8. *a mans hand*] Chap.1.8.

V. 9. *And when I looked*] A repetition and deſcription of the former viſion in the firſt Chapter, with ſome alterations made for the further clearing and confirmation of it.

beryll ſtone] Chap.1.16.

V. 11. *When they went*] Chap.1.12,17.

head] According to ſome, he meaneth the Cherubim which ſtood by each wheel; but it is better to be underſtood of him that ſate upon the throne, who guided the whole chariot by an univerſal and equal inſpiration, Chap. 1. 12, 20, 21.

V. 12. *And their whole body*] In this varying ſomewhat from the former viſion, Chap.1.18. and being more glorious then it: ſetting forth more fully the all-ſeeing providence of God; cleerly guiding and governing all things whatſoever.

wheeles] The outward circle and rings of them, Chap. 1. 18.

That they four had] Chap.1.18.

V. 13. *it was tryed unto them*] Or, they were called in my hearing, wheel, or galgal, or round world. What was commanded them is not here ſet down; but all this ſeems to ſignifie nothing elſe, but that the wheeles did abſolutely obey the Son of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.

V. 14. *And every one*] Chap.1.10.

the firſt face was the face of a Cherub] Seeing that, Ezek.1.10. among the four faces there is an oxes face, inſtead of which here is ſet down a Cherubs face; ſome conceive that *Cherub*, ſignifieth properly the figure of an oxe, under which Hieroglyphically was repreſented an Angel; as indeed in the Syriac tongue, the word *Cherub*, is taken from a word which ſignifieth drawing the plough, which is the Oxe his proper labour; and therefore they are called the *ſame faces*, ver. 22. Howbeit, *Cherub* is commonly taken for a beautiful childs face.

V. 15. *The living Creature*] So ver.17,20. and ſo Chap.1.20. yet called alſo *living Creatures*, Chap.1.13,14,15,19. and four in number, chap.1.5,21,22. This is the ſame living wight, with the difference aforenamed.

V. 16. *And when the Cherubins went, the wheeles*] There was one conſent between the Cherubs and the wheels, chap. 1,19,20.

V. 17. *Spirit of the living*] Or, *of life.*

V. 18. *Then the glory of the Lord*] Chap.10.4. & 9.3.

ſtood over the Cherubims] Came from the threſhold of the houſe, chap.9.3. & 10.4. and ſtood over the Cherubims, that ſtood on the right ſide of the houſe, ver.3.

V. 19. *At the door of the Eaſt gate of the Lords houſe*] Namely of the peoples court, which was the firſt coming in of the Temple: and ſo by degrees the Lord and his glory departed more and more from his temple. See chap.11.22,23.

V. 20. *And I knew that they were the Cherubims*] The ſame, though with theſe ſmall variations.

V. 22. *ſame faces*] ver.14.

CHAP. XI.

Verſ. 1. M*Oreover*] This Chapter which ends the viſion, ſheweth Gods fierce wrath purſuing the remnant of the wicked deſperate Idolaters, that ſhould eſcape out of the deſtruction of Jeruſalem; the promiſes of Gods mercy to the godly penitents among thoſe that were already in Captivity in Babylon: and the glory of God finally departing, leaving, and forſaking the Temple and city of Jeruſalem.

The Spirit lift me up] In viſion I thought I was carried up into the ayr from the Prieſts Court.

to the Eaſt gate] Of the court of the people, that chap.10. 19. where the glory of the Lord now was.

five and twenty men] Theſe ſeem not to be the ſame that were ſpoken of, chap.8.16. But theſe ſeem rather to be the Senate of Jeruſalem, whereof the two here named, were chief. And hither the Princes and Magiſtrates did often uſe to reſort, for judgment: as Jer.26.10. Theſe twenty five, being after that charge given, chap.9.1,2,5,6,7. ſeem to be freed from that judgment in the city; and are ſentenced to another judgment afterwards, ver.7,8,9,10,11. ſave that Pelatiah, one of the chief among them, was ſtrucken with preſent ſudden death, ver.13. for a ſign and token of Gods wrath againſt them.

V. 3. *It is not neer*] Or, it is not for us to build houſes neer. There is no likelihood that theſe Prophets predictions, concerning the taking and deſolation of Jeruſalem, ſhould happen ſo ſoon; wherefore without taking any more care about it, let us take our eaſe; the ſtorm is fallen, and hath ſpent its rage upon the Jews which are already gone into Captivity with Jehojakim. See Ezek.12.22,27. Amos 6.3. 2 Pet.3.4. or rather, if we ſhould build houſes neer the walls of Jeruſalem, the Chaldeans would come, and make uſe of them againſt us, and thereby the rather take the city; and ſo indeed it ſhould become the Cauldron, and we the fleſh in it. They likely herein having an eye to Jeremies propheſie, chap.1.13. though betwixt fear, and ſcorn.

V. 4. *Propheſie againſt them*] Namely, in viſion, uſing ſuch geſtures, and doings, as if thou wert in Jeruſalem ſpeaking to this people.

V. 5. *And the Spirit*] Chap.1.3. & 3.14.

O houſe of Iſrael,] And chiefly thoſe, chap.25.1,2.

V. 6. *ye have multiplyed*] This may as well be referred to the murthers and violences committed by the Inhabitants of the city; as to the occaſion which they had given, through their perfidiouſneſſe to the king of Babylon, and their obſtinacy in not yeelding to him according to Gods command, to cauſe a very great number of the people to dye by famine and peſtilence; and ſo they made up the fleſh for the cauldron.

V. 7. *your ſlain*] Chap.24.3. to the 14. Mic.3.3.

they are the fleſh] They indeed ſhall remain there: but you the chief and heads ſhall be carried out to the ſlain, Jer. 39 6. & 52.10,24,25,26,27.

V. 8. *ye have feared the ſword*] Iſa.66.4. Jer.42.16. Prov. 10. 24.

V. 9. *hands of ſtrangers*] That is, of the Chaldeans.

among you] Or, *upon*, or *againſt you.*

V. 10. *In the border of Iſrael*] That is, in Riblah, 2 King. 25.6,21. which city was placed in the land of Hamath, 2 King. 23.33. & Jer.39.5. on the Northern border of Iſrael, Num. 34.8. Joſh.13.5. 1 King.8.65. See the fulfilling of this propheſie, Jer.52.10,24—27.

V. 11. *Shall not be your Cauldron*] That is not to ſay, ye ſhall not remain in it, nor dye in it; but in the border of Iſrael.

V. 12. *for ye have not*] Or, *which have not walked.*

V. 13. *when I propheſied*] The Prophet ſaw this ſudden death in viſion, as an execution of the foreſaid threatnings; whereupon he feared that God would preſently deſtroy every thing, and make a full end.

fell I down] Chap.9.8.

V. 15. *Thy brethren*] They in the captivity in Babylon, are they that are thus wronged and reproached: They that remain ſtill at Jeruſalem, thus deem and doom you, as caſt off and forſaken of God, who forſook his land and worſhip, and have nothing now to do with the Lord: and that they remaining in Jeruſalem, are alone Gods people, and heires of all the priviledges of grace.

V. 16. *Yet I will be to them*] That is, though they want that in Jeruſalem, yet they ſhall have from me really, and in ſpiritual vertue, that which was figured by the material Sanctuary in Jeruſalem, namely the preſence of my grace and favour; my protection, comfort, and conduct of my Spirit, &c.

a little Sanctuary] Heb. *little is after Sanctuary:* and it may be read, yet will I be to them a Sanctuary for a little, (to wit time) in the countries where they are, or ſhall come to; namely for thoſe 70 years in Babylon, Jer. 25. 11. & 29.10. Or, a little Sanctuary imports no little bleſſing of Gods favour to them, and protection over them, in the countries where they ſhall be ſcattered.

V. 17. *I will even gather you*] Under the corporal return from the captivity, is alſo underſtood the ſpiritual gathering together of the Church under the Meſſias.

V. 19. *I will give them one heart*] Chap.36.26,27. Jer. 24. 7. & 31.33. & 32.39.

a new ſpirit] Pſal.51.12. Eph.4.23. inlightning the mind, which before was darkneſſe in ſpiritual things, neither ſeeing nor able to perceive them; and changing the will which before was enmity againſt God his grace, neither ſubject to it, nor could be ſubject. So God challengeth the whole work of mans firſt converſion to himſelf.

ſtony heart] Zach. 7.12. neither milſtone: meaning the heart whereinto nothing can enter and regenerate them; giving them a will pliable to my Word and Spirit, ſenſible of my motions, and of my acts of mildneſſe, or ſeverity; ſoft and ready to receive my grace, 2 Cor.3.3.

V. 20. *will be their God*] Chap.1,4.11. & 37.27.

V. 21. *Whoſe heart walketh*] Who cannot turn by any good reaſon, or ſound judgment, from their fooliſh inclination to Idolatry.

I will recompenſe] Chap.9.10.

V. 22. *Then did the Cherubims lift up their wings*] And the whole heavenly viſion of the glory of the Lord.

V. 23. *from the midſt of the city*] Whither it was formerly come from the door of the Eaſt gate of the Lords houſe, or of the utter court of the Lords houſe, chap.10.19.

and ſtood] This is Gods laſt ſtep at his departure; by which is ſignified, that God would yet make one tryal more, to ſee if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the city, ſtood there to be preſent at, and ſee the ruine of it. See the promiſe of his returning upon the ſelf-ſame hill, Zach.14.4.

the mountain] Which is the mount of Olives, 2 Sam. 15. 30.

V. 24. *by the Spirit of God*] Not corporally, nor in a dream and natural imagination, but in a divine and ſupernatural rapture, cauſed by the Holy Ghoſt.

went up from me] As Gen.17.22.

V. 25. *unto them of the Captivity*] To thoſe Elders, that were in ſome kind witneſſes of this rapture and exſtaſie, chap. 8.1. and to the reſt of the captivity.

CHAP. XII.

Verſ. 1. T*He word*] This Chapter ſhadows out the flight, deportation, captivity, and calamity of King Zedekiah, and of the Jews yet remaining in Judea; and avoucheth the truth and ſpeedy execution of it, againſt their proverbial ſcoff, and ſtout ſcorn to the contrary. This propheſie, and the reſt to the 20. Chapter, came to Ezekiel, and were uttered by him, within the ſpace of eleven moneths and few dayes, in part of the ſixth and ſeventh year of Jehojachims captivity, and Zedekiahs reign, and within three years before the ſiege began, Chap. 8.1 & 20.1. & 24.1. & Jer.52. 4. compared together.

V. 2. *have eyes to ſee*] Iſa.6.9. & 42.18,19,20. Which is taught, and illuminated in the knowledg of my will, but make no uſe of this gift; but doth out of meer malice withſtand it, and endeavours, and ſtrives as much as it can to put it out; wherefore the ſin is ſo much the more aggravated, Joh.9.41. Eph.4.18.

V. 3. *prepare thee*] This is a ſign or type, whoſe interpretation is ſet down, verſ.10,11.

ſtuff] Or, *inſtruments*; as thy Hat, Cloak, Shoes, Staff, Houſhold-ſtuff, &c. Mat.10.9,10.

It may be] Whiles there is any hope left, trial ſhall bee made even this way; to convert them, or elſe convince them the more.

They be a rebellious houſe] Becauſe they are not touched with thy plain ordinary preaching, therefore add this expreſs ſign thereunto.

V. 4. *Bring forth thy ſtuff*] Take all theſe things which thou haſt prepared, to have them all ready at thy need.

by day] that they may be eye-witneſſes of it.

at even in their ſight] as the fitteſt time for ſtealing away by flight, 2 King.25.4. Jer.39.4. & 52.7.

V. 5. *Dig*] the more lively to expreſſe their fearfull flight.

V. 6. *in the twilight*] verſ. 12. By night, Zedekiah fled through the kings garden, and through the gate, between the two walls; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, ſlew his children before his eyes, and brought him to Babel; but he never ſaw Babel, being made blinde before.

Cover thy face] verſ. 12.

a ſign unto the houſe of Iſrael] Chap. 4. 3. Pſal. 71.7. Thus the wheels of Gods government appear full of eyes, that ſo accordingly ruled Zedekia's caſe.

V. 8. *And in the morning*] after that he had done that, verſ. 7.

V. 9. *What doeſt thou*] Do they not deride thy doings? Not ask thy meaning in ſhewing this type and figure? Are they ſo ſtupid, not ſo much as to enquire? The falſe Prophets, it ſeems, had ſtrangely bewitched them, Chap. 13. & Jer.28.1,2,3,4,10,11. & Chap. 29. 8,9,15,21. to the end of the Chapter.

V. 10. *This burden*] a prophetical ſign of threatning, and calamity, Iſa.13.1. Jerem.38.23.

Prince in Jeruſalem] Namely, Zedekiah.

V. 11. *I am your ſign*] Eſay 7. 3, 16. & 8. 3, 4, 18. and 20. 3.

they ſhall remove] they in Jeruſalem, and in the land of Judea.

captivity] that is, into the Babyloniſh captivity. See the accompliſhment of this, 2 King. 25.

V. 12. *and the Prince*] ver. 4, 5, 6. to wit, Zedekiah with his Courtiers, ſhall flee in the night time; he in the habit of a poor traveller; his face covered, either that he might not be known; or by reaſon of ſorrow and grief. See 2 King. 25. 4. Jer 39. 4.

V. 13. *My net alſo will I ſpread*] When the king ſhall think to eſcape by flying, I will take him in my net; as Chap. 17.20. (& 32.3.) by ſending after him the Chaldean ſouldiers which ſhall purſue and catch him, 2 King. 25. 5.

yet ſhall he not ſee it] For his eyes were put out at Riblah, 2 King. 25.7.

dye there] in Babylon.

V. 14. *Draw out the ſword after them*] Chap.5.2,12.

V. 15. *And they ſhall know*] Even experience ſhall teach them, the ſchool-miſtriſs of fools; when they ſhall ſee me to be the God of truth, in the executing my judgments upon them, which I know threaten againſt them: that I do not threaten in vain, but ſay the word, and perform it; as it is, Chap. 12.25,28.

V. 16. *A few men*] Heb. *men of number*; that is, which may eaſily be numbred; or few in number; as Gen.34.30.

declare all their abominations] that is, confeſſing their ſins and idolatries, give teſtimony for Gods judgements againſt them.

V. 18. *Eat thy bread with quaking*] Another prophetical ſign or type: that is, in the taking of thy food, ſeem to be an affrighted and perplexed perſon, Chap.4.16.

V. 19. *people of the land*] Namely, the common ſort of the people of Judah, of the city and land.

They ſhall eat their bread with carefulneſs] During the diſtreſs of the ſiege; by the means of which, and after which, all the countrey ſhall be waſted, according to my decree.

all that is therein] Heb. *the fulneſs thereof.*

V. 22. *the dayes are prolonged*] Of Gods judgement, foretold by the Prophets, they ſhall either be prolonged, or diſanulled and brought to nothing. Becauſe they did not immediately ſee the propheſies accompliſhed, they contemned them, as if they ſhould never be fulfilled; ſee verſ. 27. Chap.11.3. Amos 6. 3. 2 Pet.3.4.

V. 23. *effect of every viſion*] that is, the things fore-told, and ſignified by the viſions.

V. 24. *There ſhall be no more*] I will confound and diſanul all falſe propheſies, made according to every ones fancy, and for to gain favour; by the accompliſhment of my true propheſies.

vain viſions] Chap. 13.23.

V. 25. *in your dayes*] Within ſix years, all theſe judgements threatned, were executed and accompliſhed.

V. 27. *for many dayes to come*] verſ.22. that is, It ſhall not come to paſſe in our dayes, and therefore we care not for it. Thus the wicked ever abuſe Gods patience and benignity.

CHAP. XIII.

verſ. 1. AND *the word*] In this Chapter, Ezekiel, from God, propheſies againſt the falſe Prophets, and Propheteſſes.

of the Lord] Chap. 1. 3. This command from the Lord, which hereafter followes.

came unto me] The manner how, not particularly ſet down.

V. 2. *out of their own hearts*] And not by Gods commiſſion and direction, ver. 3. Jer. 14.14. & 23. 9, 13, 14, 15, 16, 17, 21, 22, 25, 26, 27, 28, 30, 31, 32.

V. 3. *follow their own ſpirit*] Heb. *walk after*. That do meddle with propheſying after their own proper motion, being driven thereunto by their own carnal affections; and declare nothing but their own imaginations, and inventions, fancies and dreams,

V. 4. *Foxes*] Which ſpoil the Lords vine-yard; as Foxes do, Cant. 2.15.

deſerts] Heb. *in dry places*. Where no poultrey, or other birds are to feed upon; whereupon, being hunger-ſtarved, they gape after prey; and ſeaze upon the meaneſt food, ver. 19.

V. 5. *Ye have not gone up*] Manners of ſpeech taken from ſiegers, in which the duty of Captains are to repair and fortifie the place, and then ſtand to defend it, if there be any breach made. The true ſtrength of the Church, is faith, obedience, piety, &c. The defence, is, invocation, interceſſion, repentance, and zeal to repreſs the wicked, &c. Pſal. 106.23, 30. Chap. 22.30. The falſe Prophets are here reproved, for failing in both theſe duties.

day of the Lord] Of his judgements.

V. 6. *The word*] Which they falſly fained, Jer. 28.2, 3, 4, 10, 11.

V. 9. *And mine hand*] See Jer. 20.3, 4. & 28.16. & 29. 21, 22, 31, 32.

They ſhall not be] I will root them out of the world; ſo that they ſhall not onely be debarred from having any voice or place, in publike aſſemblies, Jer. 26.7. but they ſhall not ſo much as be members of the people.

Aſſembly of my people] Or, *ſecret*, or, *counſel*.

they ſhall not be written] Not written in the Regiſters among the number of them, that ſhall return out of the Captivity; nor ſhall enter and repoſſeſs the land, Ezr. 2. & Chap. 8. Neh. 3, & Chap. 7. & 10. & 11. & 12.

And ye ſhall know] See Chap. 12.15.

V. 10. *Peace*] They did not as was requiſite, ver. 5. See ver. 16. Jer. 6.14. & 8.11. & 7.4, 10.

built up a wall] Whereas the true Prophets propheſied the deſtruction of the city to bring the people to repentance; the falſe Prophets ſpake the contrary, and flattered them in their vanities, (Jer. 28.8, 9.) ſo that what our falſe Prophet ſaid, (which is here called the building of the wall) another falſe Prophet would affirm, though he had neither occaſion, nor good ground to bear him out in it.

daubed it with untempered morter] See ver. 15. Chap. 22.28.

V. 11. *an overflowing ſhowre*] Hereby are meant Gods extreme judgments.

V. 12. *ſhall it not be ſaid unto you?*] You will bear the juſt reproofs of your flattering predictions.

V. 14. *in the midſt thereof*]. You ſhall be enfolded in the ruines of it.

and ye ſhall know] Ver. 9. So ver. 21. & 23.

V. 15. *untempered morter*] Whereby is meant whatſoever man of himſelf ſetteth forth falſly, under the colour and authority of Gods Word.

The wall is no more] I will preſently deſtroy both the wall and the daubers thereof.

V. 17. *Againſt the daughters*] Women that were falſe Propheteſſes; that look ſo much upon them contrary to the modeſty of their ſex, and to the truth of God. Indeed God raiſed up *Miriam*, Exod. 15. *Debora*, Judg. 4.5. *Hulda*, 2 King. 22. 2 Chr. 32. *Annah*, Luk. 2.36. *Philip's* daughters, Act. 21.9. and the Devil would never be behind to raiſe up his like Inſtruments; as theſe here; as Noadiah in the dayes of Nehemiah, Neh. 6.14. Jezebel in the Church of Thyatira, Apoc. 2. women laden with ſins, led away with divers luſts, 2 Tim. 3.6.

their own heart] See ver. 6.

V. 18. *That ſow pillowes*]. They did uſe theſe ſignes and ceremonies after the manner of the Prophets: and it ſhould ſeem that the pillowes were a ſign of peace and eaſe for the one; and the vailes, of mourning and calamity for the other, according to the cuſtome of covering their faces in like caſes, 2 Sam. 15.30. & 19.4. Eſth. 6.12. & 7.8. Job 9.24. And to this, that which is ſpoken, ver. 19. & 22. ſeemes to have relation.

To all] Indifferently to whom they pleaſe, without regarding either Gods Will, or the worth, or the unworthineſs of men.

arm-holes] Or, *elbowes*.

and make kerchiefs] Head-tires, vailes, bound to the heads, and to cover the faces.

every ſtature] Namely, of all conditions and qualities of men, great and ſmall, young and old, to fit all ſorts.

hunt ſoules] To enſnare them in errour; and conſequently in perdition.

V. 19. *pollute me*] Making me the author and maintainer of your lyes, and deceits; without any reſpect to my moſt holy name.

handfuls of barley] For any light reward, Mic. 3.5.

ſlay the ſoules] Denouncing death and unhappy chances to good men, and raiſing perſecution againſt them among the people; and contrariwiſe promiſing life and proſperity to wicked men, and ſo ſome way defending them againſt the juſtice of men.

V. 20. *Behold, I am againſt your pillowes*] I will quickly cauſe you and your falſe Ceremonies to periſh.

To make them fly] Or, *into gardens*, or, *groves*, for ſpiritual and corporal idolatries.

V. 22. *heart of the righteous ſad*] By threatning them that were godly, and upholding the wicked.

ſtrengthened the hands of the wicked] Jer. 23.14.

by promiſing him life] Or, *that I ſhould ſave his life*. Heb. *by quickening him*.

V. 23. *See no more vanity*] I will root you out, that you may no more ſeduce my people, with your deceits, Chap. 12.24.

CHAP. XIV.

Verſ. 1. THen *came*] This Chapter ſhews the Idolatry and impiety of the Jews; and denounceth Gods judgments againſt them, and their falſe Prophets; and that by an irrevocable decree.

came] To inquire of the Lord, ver. 7. Chap. 20.1.

Certain of the elders of Iſrael] Namely, of the heads of the people that were in Babylon.

ſate before me] In Babylon. Therefore theſe ſeem to be elders that were already captives in Babylon. Indeed ſome learned men take theſe to be certain elders, not yet in captivity, but ſent as ambaſſadorus from King Zedekiah to Nebuchadnezzar, or prime men in the ambaſſadours company: And this the rather, becauſe the matter and contents of this Chapter ſeem beſt to agree to the Jews in Jury, under the reign of Zedekiah, not yet captivated. But that ambaſſage being in the fourth year of Zedekiah; and this being two years after, as appears by Jer. 28.1. & 29.3. & 51.49. & Ezek. 8.1. & 20.1. compared together, makes that opinion the leſs probable. However this their geſture and demeanour ſhewes the hypocriſie of the idolatours, who will diſſemble to hear the Prophets of God, though in their hearts they follow nothing leſs then their admonitions: and alſo how by one meanes or other, God doth diſcover them.

V. 3. *Idols*] The word ſignifies dung: ſuch are idols, baſe things, or dunghil deities: and as dung offends a mans eyes and noſe, ſo do idols offend God; yet Idolatours will make their hearts Temples for them.

and put the ſtumbling block] They are not onely Idolatours in heart, but alſo worſhip their filthy Idols openly; ſeeking out objects and baites fitting to nouriſh and kindle that wicked inclination to Idolatry, and catching occaſion to fulfill it. See Zeph. 1.3. or they themſelves by their ſins will be the cauſers of their own ruine, Chap. 18.30.

ſhould I be enquired of at all by them?] Being ſuch, how dare they once appear before me, to inquire counſel of me? is it not a meer hypocriſie and ſcoff in them. to come to me to ask for help and counſel, in their diſtreſſe, ſeeing their hearts are ſeparate from me, and they being the onely cauſers of the evils which they ſuffer? Should I anſwer them when they ſeek me?

V. 4. *Prophet*] To enquire of things which the Lord hath appointed to come to paſs.

according to the multitude of his idols] Not anſwering him to what he asketh; but to ſpeak onely as his abomination hath deſerved: his Idols ſhall not ſhut up or cloſe my mouth, but they ſhall rather open it againſt his Idolatries, ver.5.and to denounce the ſentence of puniſhment againſt him for it.

V. 5. *That I may take*] That is, my anſwers ſhall be like ſo many ſnares, or ſtings, to their conſciences convinced by my Word, will they, nill they; and thereby will I keep them, as it were, ſhut up in exſpectation and fear of my unavoidable *judgments*: or, I will give them over to the deluſion of their own hearts, as their idols lead them, 2 Theſſ. 2. 11,12.

V. 7. *ſtranger that ſojourneth*] Strangers and ſojourners not to be tolerated in their idolatry, Exod.20.10.

ſeparateth himſelf] Like unto a harlot that ſeparateth her her ſelf from her husband. See Hoſ.4.14.10.& 9.10.

by myſelf]. Not according to his deſign that asketh the queſtion, not merely and ſolely according to the Prophets pleaſure; but I will take the matter upon me my ſelf, and I will anſwer according to my moſt holy truth and *juſtice*; as in the verſe following.

V. 8. *Set my face*] Chap.15.7.Lev.17.10.

a ſign and a proverb] Deut.28.37.Chap.5.15. namely for a ſpectacle of my judgments, of whom every body ſhall ſpeak.

Cut him off] Some for example.

ye ſhall know] See Chap.12.15.

V. 9. *If the Prophet be deceived*] God, for mans ingratitude, raiſeth up falſe Prophets, to ſeduce them that delight in lyes, rather then in the truth of God; and thus without ſin, in juſtice he puniſheth ſin by ſin, 1 King.22.20,22. and deſtroyeth as well thoſe Prophets, as that people, ver.10. See *Job* 12. 16. Ier.4.10.

when he hath ſpoken a thing] Or, *word*, to pleaſe them; *placentia*.

I the Lord have deceived] 1 King.22.ver.23. 2 Theſſ. 2. 11, 12. Rom. 1.24. He deceives him by ſuffering him to be deceived, by their rewards, as Judges ſometimes are by bribes; and birds, and fiſhes by baites; by withdrawing alſo his *ſpirit*, and reſtraining grace from him; and by ordering wiſely and juſtly ſuch occaſions, and occurrences as work upon his corruption.

I will ſtretch forth mine hand] Though he doth but what I by my ſecret providence, have ſuffered him to do, yet will I puniſh him, becauſe he ſinneth againſt my law, which is the rule of humane actions.

V. 10. *And they ſhall bear*] Both the falſe Prophet whom God makes uſe of in ſeducing of others; and the ſeduced; though they would plead for themſelves, and lay the fault upon their ſeducers; yet God will puniſh both.

V. 11. *Iſrael may go no more aſtray*] Thus Gods judgments againſt the wicked, are admonitions to the godly to cleave unto the Lord; and not to defile themſelves with the like abominations.

V. 13. *Land ſinneth*] The meanig is, when I have once reſolved to puniſh a land, I will not forbear to do it for any manner of interceſſion: all interceſſion were but loſt labour, the final decree being once paſt, Jer. 7. 16. & 11. 14. and 14.11.

Then will I ſtretch] Or, *and I ſtretch*.

and will break] Or, *and break*.

ſtaff of bread] Chap.4.16.& 5.16.Lev.26.26.Eſay 3.1.

and will ſend] Or, *and ſend*.

and will cut] Or, *and cut*.

V. 14. *Though theſe three men*] A caſe ſuppoſed; as Jer. 5.1.& 15.1. to ſhew his ſentence here to be irrevocable, his decree unalterable (as thoſe of the Medes and Perſians; himſelf inflexible, inexorable

Noah, Daniel, and Job] Jer.15.1. *Moſes* and *Samuel* are named in the like caſe. *Daniel* a man here of this ſingular note and eminency, though living now among them in the Captivity, and being carryed away young, about 14. years at the moſt before this time, 2 King.24.1.Jer.25.1.Ezek.20.1. Dan. 1.1.& 2.1.compared together. See Ezek.28.3.

were in it] Living, ſuppoſing the other two, were living as well as *Daniel* now was.

their own ſoules] Neither Sons nor Daughters, verſes 16, 18,20.

by their righteouſneſſe] Though in other caſes the effectual fervent prayer of one, righteous man availeth much, Jam.5. 16. And the ſentence againſt Sodom was revocable, if ten righteous perſons could have been found in it, Gen. 18.32. and Jeruſalem it ſelf, in ſome part of Joſiahs time, would have been ſpared and pardoned, if a juſt man could have been found in it, Jer.5.1. But here now the decree was paſt, an end was come, Chap.7.2,4,5,6,10. However no place here for the prayers of the dead: nor for the pretended works of ſupererogation, which the Papiſts imagine: The meaning in this place is, that a very few (which he calleth a remnant, ver.22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous: So that this righteouſneſs is a ſign that they are the Church of God, whom he would preſerve for his own ſake.

V. 19. *In bloud*] The peſtilence by corruption of the bloud, is deaths bloudy and ſpeedy executioner.

V. 21. *How much more*] That is, I do alleadge all theſe examples of particular ſcourges, to conclude, that I ſhal much leſs be entreated, when I ſhall reſolve to joyn them all together, for a deluge of evils, which are brought to the height.

four ſore judgments] Chap.5.17.

V. 22 *A remnant*] Chap.5.3.

come forth unto you] Within a very ſhort time they ſhall be brought hither to Babylon into Captivity, like as you are.

comforted concerning the evil] When ye ſhall know their grievous ſins, you will have cauſe to acknowledge Gods juſtice, and ſtrengthen your ſelves againſt the ſcandal of this deſtruction, and give glory to God; and likewiſe be comforted in your Captivity, knowing the far greater evils and miſeries which they in Jeruſalem and Judea had ſuffered and endured.

V. 23. ***When ye ſhall ſee their wayes, and their doings***] The juſt rewards of their evil works; as the words following do ſhew.

CHAP. XV.

Verſ.1. AND *the word*] This ſhort Chapter again ſets forth Gods heavy judgment, againſt Hieruſalem and the land of Judea; in a type, and the expoſition of it.

V. 2. *What is the Vine-tree more*] As if he ſhould ſay, What is there in the Jewes at Hieruſalem, and in the land of Judea: yet under the reign of King Zedekiah, why they ſhould ſo vaunt, and ſooth up themſelves? or why I ſhould ſo ſpare them?

V. 3. *ſhall wood*] The wood of the Vine, which is the thing here brought in compariſon, is of leſs uſe then other wood; not good to make ſo much as a pin of it; nor for any other uſe, but fit for the fire.

V. 4. *Is it meet for any work?*] Much leſs is it meet when it is half burnt: ſo it is expounded in the next verſe, Ioh. 15.6.

V. 6. *As the Vine-tree*] The explication of the former Type.

V. 7. *And I will ſet my face*] See Chap. 14. 8. Levit. 17.10.

and another fire] They ſhall go out of one fiery judgment into another; as 1 King.19.17. Amos 5.19. Ier.48.43,44.

V. 8. *Committed a treſpaſs*] Heb. *treſpaſſed a treſpaſſe*, Chap. 14.13.

CHAP. XVI.

Verſ.1. AGain] In this Chapter the Prophet ſets down the hiſtory of Gods dealing with the Church of the Jewes from firſt to laſt, under a continued allegory of a wretched maid, miſerable in her birth and infancy, unpitied and caſt away; till God took care of her life and preſervation, cauſed her to grow up to comelineſs and beauty, and by Covenant took her unto himſelf. After which he beſtowed all manner of rich and pretious bleſſings upon her; till ſhe became renowned through his comelineſs which he had put upon her. But ſhe then ſhamefully abuſed all his bleſſings, and played the whore in all abominable manner: whereupon he pours out his wrath upon her even by her idolatrous Lovers: and recounting her ſinnes above Samaria's, and Sodom's, he awardeth her a condigne puniſhment, and yet addeth, in the end of all, Evangelical promiſes of repentance, grace and mercy in after times.

V. 2. *Cauſe Jeruſalem to know*] Namely the remnant of the Jews which are in Jeruſalem, which repreſent the whole body of the Nation and State, as being the ſeat of the Church, and head of the Kingdom.

V. 3. *Thy birth*] Heb. *Cutting out*; or, *habitation*. Though you be of Abraham's race, yet you are ſo degenerate, that you deſerve rather to be called Amorites and Hittites which were two accurſed nations, ver.45. Gen.26.34,35.& 27.46. See Iſa.1.10.Ioh.8.33,37,40,44.Rom.2.28.& 9.7,8.

V. 4. *Thy nativity in the day thou waſt born*] Hoſ.2.3 An allegory, continued in all this Chapter; wherein the peoples eſtate, both ſpiritual and temporal, is repreſented by a wretched maid; after foſtered, marryed, exalted, and enriched through mere grace. If their *Nativity* be referred to the time when it came to ſome form and perfection of a Nation; and was brought from Egypt, the multitude of Iſrael, then foreſook not the idols of Egypt, Ezek.20.8. But more likely it is to be referred to the calling of Abram their father out of Ur of the Chaldees, where, he likely, and his anceſtors ſure, were idolators, Ioſh.24.2,14,15.

Thy navel was not cut] Terms taken from that which uſeth to be done to little children newly born, to ſhew, that the people had no humane help or aſſiſtance; but were utterly forſaken in their miſery.

thou waſt not ſalted at all] Salt being uſed about theſe little creatures, to bathe and rub them, to dry up, cleanſe and ſtrengthen the body of the child.

V. 6. Polluted in thine own bloud] Heb. or, *troden under feet.* Being thus in thy filthineſs, and forſaken of all men, I took thee, and gave thee life; whereby is meant, that before God waſh his Church, and give it life, there is nothing but filthineſs and death.

yea I ſaid] God often repeated his promiſe to Abraham, Gen.12.& 13.& 15.& 17.& 18.& 22. Chapters.

V. 7. I have cauſed thee to multiply] Heb. *Made thee a million.*

To multiply] According to my promiſe, Gen.12.2. & 13.16.& 15.5.& 17.2,4. & 22.17. See the accompliſhment of it, Exod.1.7. Deut.1.10.

excellent ornaments] Heb. *ornament of ornaments.*

thy breaſts are faſhioned] He continueth the ſame figure of a maid, that is now come to age to have a husband: to ſignifie the time appointed by God to ſet his people at liberty, and honour them with the title of his Church, and to make his covenant with them in Horeb, Cant.8.8. Hoſ.2.15.

naked and bare] Without any honour, or defence; as ver. 4, 5, 6, yea even in Egypt thou waſt in miſery and Captivity.

V. 8. *was the time of love*] For me to marry thee: That time fore-told, Gen. 15. 13. yet the true cauſe of this love is ſet down, Deut.7.7,8.

I ſpread my skirt over thee] Took thee to wife, Ruth 3. 9. Gen.20.16. This ſeemes to be an ancient ceremony, wherein the husband, in ſign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did when he marryed her, cover her with the skirt of his garment. Figuring here the righteouſneſſe, innocency, and merit of Chriſt, which hideth all the blemiſhes of his Church from his ſight, and protects her; and hereby ſhewes himſelf to be her head, Lord, and husband: which hath at all times been the foundation and ſum of the Covenant of Grace.

and covered thy nakedneſſe] Theſe words, as bloud, pollution, nakedneſs, and filthineſs, are oft-times repeated to beat down their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them, and covered their ſhame.

I ſware unto thee] I made a ſolemn Covenant with thee, that I would take thee to be my people, Exod. 19. and 24. Chapters. Jer.2.2.

V. 9. Then waſhed I thee with water] Corporally, I took away from thee all ſignes and tokens of miſery, and of thy former oppreſſion; and inriched thee with my gifts and benefits: and ſpiritually, I purged thee from thy ſins, which are the uncleanneſs of thy ſoul, in which man is born; and indued thee with the graces of my Spirit, ſignified by the anointing.

bloud] Heb. *blouds.*

V. 10. Badgers skin] Which were ſome way neatly dreſſed for to make handſome ſhooes.

V. 11. I decked] I furniſhed thee with all things neceſſary, and delightful; with grace, and glory.

V. 12. Thy forehead] Heb. *thy noſe.* See touching this kind of ornament, Gen.24.47. Iſa.3.21.

Crown upon thine head] Hereby he ſheweth how he ſaved his Church, enriched it, and gave it power and dominion to reign.

V. 13. Proſper into a Kingdome] That is, didſt grow up ſo high, that thou becameſt a great and glorious Kingdome.

V. 14. *Thy renown*] 2 Sam.8.13. 1 King.4.31.

Comelineſſe which I put upon thee] He declareth wherein the dignity of Jeruſalem ſtood, to wit, in that the Lord gave them of his beauty and excellency.

V. 15. But thou didſt truſt] Here comes in her lewdneſſe; Thou art become preſumptuous and bold, by reaſon of the gifts received from me, and wouldſt be no longer ſubject to me, nor contain thy ſelf within the Chaſtity of my ſervice and obedience, but didſt chooſe to live a looſe life.

playedſt the harlot] In the times of the Judges and Kings; but ſpecially for theſe three hundred and ninety years, mentioned Chap.4.5. See Chap.23. Iſa.57.8. Ier.2.20. & 3.2,6,20. Thou haſt joyned thy ſelf alſo by unlawful covenants, and by imitation of Idolatry to profane people, which thou haſt drawn to thee by the greatneſſe of thy State, and the preheminency which thou hadſt above other Nations.

powredſt out] Thou haſt indifferently, and impudently proſtituted thy ſelf. See Chap.16.36. Jer.3.13.

his it was] He might ſatisfie his luſt as he would, for thou gaveſt him free liberty to do it.

V. 16. high places] Namely, the Altars, Chappels, and Temples of thine Idols, garniſhed with ornaments and rich tapeſtry, which I had beſtowed upon thee for thine own uſe; Hoſ.2.8.

V. 17. *of men*] Heb. *of a male.* Namely, of idols, which were as adulterers to the Idolatrous ſouls; though there were many female Idols alſo.

V. 18. Coveredſt them] Thus Idols clothed, ſerved, and worſhipped.

V. 19. a ſweet ſavour] Heb. *a ſavour of reſt*: burning thoſe offerings, as it were, to pleaſe and appeaſe the Idols; as God had appointed they ſhould do to him.

Thus it was] All theſe things were notoriouſly known and verified; and they are not to be denyed, nor excuſed.

V. 20. whom thou] Who at their birth were mine, by vertue of my Covenant, whereby the whole body of the Nation was a wife to me, and the particular perſons as Children; wherefore thou ſhouldeſt have conſecrated them to me.

And theſe haſt thou ſacrificed] Chap.20.26. 2 King.16.3.& 17.17. & 21.6. Pſal.106.37. Iſa.57.5.

to be devoured] Heb. *to devour*: meaning by fire, read Lev. 18.21. 2 King.3.27. & 23.10. Jer.7.31.

V. 22. in all thine abominations] Thine unbridled idolatry hath been accompanied with an infamous ingratitude, and preſumptuous confidence, that thou couldeſt no more fall into thy former miſery.

V. 24. Thou haſt alſo] Like to an unchaſte woman, who after ſhe hath uſed diſhoneſty privately with ſome particular men, doth alſo proſtitute her ſelf publikely in a brothel-houſe; whereby is meant Idolatry which is commonly practiſed, and allowed by publike authority. See Eſay 3.9.

eminent place] Or, *brothel-houſe.*

and haſt made thee an high place] Iſa.57.5,7. Ier.2.20,23. & 3.2,6. & 13.27.

V. 25. Thou haſt built] Prepared all accommodations for thy notorious and raging Idolatry.

V. 26. with the Egyptians] He noteth the great impiety with this people, who firſt falling from God, to ſeek help from ſtrange Nations, (Eſay 30. & 31. 2 King.24. & 25.) did alſo at length imbrace their Idolatry, thinking thereby to make their amity more ſtrong. See chap.8.10,14. & 23.19.

great of fleſh] A figurative term taken from the ſhameleſs deſires of laſcivious unchaſte women, Chap.23.20. to ſignifie that the power and wealth of Egypt did intice the people to deſire to adhere, and to be linked unto them.

V. 27. have diminiſhed thine ordinary food] I have weakened thy eſtate, and taken away the abundance of my bleſſings from thee.

the daughters of the Philiſtines] 2 Chr.28.18.

Are aſhamed] They deteſt and abhor thine unconſtant and wavering Idolatry; they holding themſelves conſtant to their ancient Idolatry, which was firſt eſtabliſhed. See Jer. 2. 10,11,33.

V. 28. with the Aſſyrians[Chap.23.12. 2 King.16.7,10. 2 Chr.28.23. Jer 2.18,36.

V. 29. of Canaan unto Chaldea] Chap.23.14,15,16,17. ever and anon ſince that time, 2 King.20.12. Eſay 39.

V. 30. weak is thine heart] Weakened and melted in ſpiritual luſt; which worketh the ſame effect in the ſoules, as bodily luſt doth in the bodies; extinguiſhing all manner of true vertue in them, and effeminating them to a baſe and ſenſual eſteem of God and his ſervice, and weakening the true worſhip of him in Spirit and truth.

an imperious whoriſh woman] That is to ſay, licentious, unbridled, and uncorrigible; that taketh liberty to do what ſhe pleaſeth.

V. 31. Thou ſcorneſt hire] As much as to ſay, thou haſt not been ſought after, nor ſollicited, nor rewarded, nor payed; but thou thy ſelf haſt ſollicited and payd thine adulterers, which in a woman, is the extream of impudency. See 2 King. 16.7,8,10. 2 Chron.28.21,22,23. Iſa.30.6. Hoſ.8.9.

V. 34. And in that thou giveſt] No body hath deſired nor ſollicited thee. So is the ſin of the people aggravated, who without any bodies inducement of their own proper motion, were run into Idolatry.

V. 35. O harlot hear] The denunciation of judgment, and condigne puniſhment upon her.

V. 36. Thy filthineſſe] Heb. *Thy poyſon*, Jer. 2. 23,24. The meaning is, Thou haſt ſinned without ſhame, and I will puniſh thee with infamy and diſgrace, even by them with whom thou haſt ſinned.

V. 37. All thy Lovers] The Babylonians, and other Nations in their armies, whom thou tookeſt to be thy Lovers, they ſhall come and deſtroy thee, Chap.23.9,22,23,24,28.

and all them] Aſſyrians, Egyptians, &c.

hated] Chap.23.28.

and will diſcover] Chap.23.29. Ier. 13. 22,26. Lam. 1. 8. Hoſ.2.10.

V. 38. *as*,&c.] Heb. *with judgements of.*

break wedlock] I will judge thee to death as adultereſſes, Lev.20.10. Deut.22.22. and murtherers, Gen.9.6.Exod.21. 12. deſerve.

ſhed blood] That do murther the Children which they do bring forth, ver.36.

V. 39. *thine eminent place*] Namely, the City Jeruſalem it ſelf, or the whole State where Idolatry had been publickly practiſed, and without controll, ver.24,31.

Thy fair jewels] Heb. *inſtruments of thine ornaments*, verſ. 10, &c.

V. 40. *ſtone thee*] He hath relation to the puniſhment appointed for adultereſſes by the Law, Deut.22.24.

V. 41. *they ſhall burn*] 2 King.25.9. 2 Chron.36.19. Jer. 52.13.

in the ſight of many women] Namely, of many kind of people, and Nations, whereof the Chaldean Army ſhall be compoſed; of all the Nations round about, that thou ſhalt be an example, or rather a mocking ſtock unto them, Pſal.137.7. Lam.1.7,21. Ezek.25.3,6,8. & 26.2.

V. 42. *my jealouſie*] When it is fully ſatisfied with revenge upon thee.

V. 43. *Thou haſt not remembred*] ver.22. thy firſt condition, and my firſt dealing with thee, ver.4,&c.

fretted me] Thus God takes on for Idolatry.

V. 44. *Proverb*] Taunting proverb.

ſo is her daughter] As were the Canaanites, and the Hittites (who were taxed with ſerving of devils, and ſacrificing their children to them, Levit.18.21,24. Deut.18.9,10.) and others your predeceſſors; ſo are you their ſucceſſors, ye do not degenerate from them.

V. 45. *thy mothers daughter*] She an Hittite, in the end of this verſe.

her husband] Namely, God the Creator of all, and Lawgiver to all, whoſe knowledg and ſervice thoſe Nations utterly forſook, to worſhip devils; and ſo did ſhe.

thy ſiſters] that is, of Samaria and Sodom. Thou, and Samaria, (that is, the ten tribes) and Sodom, are like one another in ſinning, as if ye were one and the ſelf-ſame Mothers daughters, Deut.32.32. Iſa.1.10. Jer.3.8.

your mother was an Hittite] verſ.3.

V. 46. *Thine elder ſiſter*] Having more Tribes, and a larger Countrey.

at thy left hand] That is Northward; for the Hebrews call the forepart the Eaſt, and the hinder part the Weſt, the left ſide the North, and the right ſide the South: ſuppoſing the poſture of a man with his face toward the Eaſt, as hath been ſaid, Exod.26.18. Southward, or on the right hand.

thy younger ſiſter] Heb. *leſſer then thou.*

at thy right hand] Southward, Exod.26.18.

V. 47. *their abominations*] Thou haſt not been content with imitating and equalling them, but haſt gone beyond them; as is further avowed in the verſes following.

as if that were a very little thing] Or, that was loathed as a ſmall thing.

V. 48. *As I live*] God confirms it by an oath.

Sodom thy ſiſter] Mat.10.15. & 11.24.

hath not done] Sodom wanted all ſpiritual means of grace, Mat.11.23.

V. 49. *Pride*] Sodoms ſins here recorded are only againſt the ſecond Table. Out of that plenty, Gen.13.10. and after that Abram had reſcued them from their enemies, Gen. 14. ſhe had gotten none but temporal excellencies from me, and not the ſpiritual ones of my Word and Covenant, as thou hadſt: and beſides, her greateſt ſin was but againſt the ſecond table, and not againſt the firſt, as thine is in violating my ſervice.

ſtrenghthen the hand] See their ſins againſt the two Angels, and Lot, Gen.19.

V. 50. *before me*] Gen.13.13.

I took them away] Both Sodome, and Samaria, Gen. 19. 24. 2 King.17.

as I ſaw] Or, *after I had ſeen*; to wit, their abominations, Gen.18.21.

V. 51. *Neither hath Samaria*] Which worſhipped the Calves in Dan and Bethel.

half of thy ſins] Becauſe thou receivedſt more favours at my hands, the true Prieſthood being in Judah, and haſt been longer ſuffered, exhorted, and corrected; and haſt ſeen my judgments upon the other: therefore thy ingratitude, rebellion, and obſtinacy, cannot be equallized, Chap.23.11. Jer. 3.6,7,8.

haſt juſtified thy ſiſters] Made their ſins to ſeem but little ones, and excuſeable, by the exceſſe of thine; and them innocent in compariſon of thee, Jer.3.11.

V. 52. *judged thy ſiſters*] Condemned them without any pity as wicked, and not deſerving any mercy.

bear thine own ſhame] Mat.10.15. & 11.24. Lam.4.6.

V. 53. *When I ſhall bring*] That is, as I will never re-eſtabliſh thoſe Cities and Nations into their former eſtate; ſo the Jewiſh Nation, whatſoever their falſe Prophets ſay, yet ſhall never be perfectly reſtored after the ruine which ſhall come upon them by the Chaldeans; in reſpect of the glory of the Temple, and the ſtate of the Kingdom, and other advantages. But as concerning the ſpiritual good, the people had alwaies a remainder of grace, and hope of reſtorement to ſalvation, verſ. 60, &c. which the other Nations had not, Iſa. 1. 9.

the captivity] This word is taken for all kinds of extream miſery, Job 42.10.

the captivity of thy Captives] Namely, free them from ſervitude, and other continued and ſucceſſive Calamities.

V. 54. *A comfort*] Chap.14.22. A common kind of ſpeech; as if thoſe other Nations had any way been eaſed, by ſeeing the Jews as much, or more puniſhed then they were, Lam.4.6.

V. 55. *Then thou*] As verſ.53.

V. 56. *mentioned*] Heb. *for a report*, or, *hearing.*

by thy mouth] Thou wouldeſt not call her puniſhment to mind, when thou waſt aloft, to learn by her example to fear my judgments.

pride] Heb. *prides*, or, *excellencies.*

V. 57. *diſcovered*] Till thou was brought under by the Syrians and Philiſtines, 2 Chr.28.18,19. Or thus, thou waſt not convinced in thy conſcience, of thy obſtinacy and wickedneſſe, when thy ſiſter Samaria was reproachfully handled by the Syrians and Philiſtines, which ſhould have been a leſſon unto thee.

Syria] Heb. *Aram.*

about her] Which joyned with the Syrians, or compaſſed about Jeruſalem.

deſpiſe thee] Would have ſpoiled thee, but for my preſerving of thee, Eſay 7. & 8. Chapters.

V. 59. *the oath*] Joyned with an execration, or curſe, in caſe of failing. By which oath thou hadſt bound thy ſelf to me, as a people to their King, and a wife to her husband; as ver.8.

V. 60. *Neverthieleſſe I will remember my Covenant*] I will pity thee, and ſo ſtand to my Covenant of Mercy and Love; though thou haſt deſerved the contrary, Gen.8.1.& 9.15,16. Exod.6.5.

I will eſtabliſh] Jer.31.31,32. Hoſ.2.19.

everlaſting Covenant] Namely, a ſpiritual Covenant, made with the true Iſrael in ſpirit.

V. 61. *Then thou ſhalt eemember*] Chap.20.43. thou ſhalt be touched with true compunction and repentance.

when thou ſhalt receive] Namely, when I ſhall convert both Iſrael, and the Gentiles, and make them members of the Church, (and perform that great promiſe, Gen.9.27.) whoſe body was repreſented by the old Jewiſh Nation, which was alſo firſt imployed in the preaching of the Goſpel.

elder and thy younger] Samaria, Sodome; Jew, and Gentile.

for daughters] Gal:4.26. See Eſay 54. & 55. Chapters.

but not by thy Covenant] Not by virtue of the old, external, and outward Covenant, in which the natural Jews had onely part, or ſuch as joyned themſelves to their Religion and Ceremonies; but by vertue of the new, ſpiritual, and eternal one, grounded upon the Meſſias, and upon his righteouſneſs, redemption and Spirit, which is made with the whole Iſrael, according to faith, Jer.31.31,32,33,34. 2 Cor.3.3.Gal.4.24, 25. Heb.8.8.

V. 63. *That thou mayſt remember*] Theſe things are here written and ſet down, to the end, that after thy re-eſtabliſhment, eſpecially in the time of the Goſpel, thou mayſt give God all the glory for thy deliverance, by a ſincere acknowledgment and confeſſion of thy ſins, approving of, and adoreing in ſilence thoſe judgments, which had been formerly inflicted upon thee, Job 5.16. Rom.3.19.

CHAP. XVII.

verſ. 1. AND *the word of the Lord*] The Prophet under the parable of two Eagles and a Vine, ſets forth the taking of Jechoniah from the Kingdome, and the placing of Zedekiah in his room, by the King of Babylon: Zedekiah's rebellion by relying upon the King of Egypt: Gods ſevere threatning of him, and his adherents for the ſame. And laſtly, concludes with Evangelical promiſes of Chriſt, and of the largeneſſe and benefits of his Kingdome.

V. 2. *Put forth a riddle*] Or, parable; or a figurative ſpeech, repreſenting one thing by another, with a convenient correſpondency.

the houſe of Iſrael] Principally is here meant the Kingdom of Judah.

V. 3. *A great Eagle*] That is, Nebuchadnezzar, Jer.48.

40. & 49.22. who hath great power, riches; and many Countries under him, ſhall come to Jeruſalem, and take away Jeconiah the King, as ver.12.

divers Colours] Heb. *embroidering.* Hereby is meant Nebuchadnezzars Empire over many Nations of divers cuſtomes, and languages; or his Army compoſed of ſeveral ſorts of people.

unto Lebanon] To Judea, which is oftentimes likened to a wood of excellent trees.

higheſt branch] Namely Jehojachin, led into captivity, 2 King.24.12.

V. 4. *He cropt off*] Hereby is ſignified the captivity of the chief of the Kingdome, led away with Jehojachin, ver. 12.

merchants] Or, *traffick.* He meaneth Babylon, famous for merchandiſe and traffick.

V. 5. *of the ſeed*] Seed-Royal; namely, Zedekiah, the uncle of Jeconiah, who was of the blood-Royal. See Annotations upon ver.13.

planted it in a fruitful field] Heb. *put it in a field of ſeed*; to wit, in the Kingdome of Judea, not yet made deſolate, where Zedekiah was made King inſtead of Jeconiah, 2 King. 24.17. Ier.37.1. and might have maintained himſelf, and grown proſperouſly.

and ſet it as a willow-tree] Or, *with moſt curious circumſpection*; that is, with all cautions and conditions, oath and pledges, to make firm the Covenant between him, that is, Nebuchadnezzar, and Zedekiah. See ver.13,14.

V. 6. *And it grew*] Zedekiah proſpered while he was faithful to the Chaldeans.

of low ſtature] ſignifying that he was but a Vaſſal, not Soveraign, nor abſolute; that he might not have power to rebel againſt Babylon; as ver.14.

whoſe branches] Being a dependant, and ſubject to Nebuchadnezzar.

the roots] That is, he ſtayed in his own countrey, and was not tranſported into any other place; and the State remained in its ancient form and ſeat: onely the Kings power was diminiſhed, and ſubjected to the King of Babylon.

brought forth branches] Zedekiah begat and brought up Children, Jer.52.10.

V. 7. *another great Eagle*] Namely, the King of Egypt, who was alſo a mighty King, with whom Zedekiah joyned himſelf againſt Nebuchadnezzar, verſ. 15, 17. 2 King. 24.20. Jer. 52.3.

This Vine] King Zedekiah.

her roots] By ſecret embaſſies, ver.15.

water it] That is, uphold and relieve him with his forces, againſt the Chaldeans. See Jer.37.7.

the furrowes] He alludeth to the Channels and pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut.11.10.

V. 8. *it was planted*] There was no cauſe for Zedekiah to rebel, and fly to Egypt for ſuccour; for he proſpered well under the Babylonian; as ver.6. Or, though it were very likely that Zedekiah and Judah, by this league with Egypt, might have maintained and bettered himſelf, and rid himſelf from ſubjection to Nebuchadnezzar; thinking to be moyſtened, by the waters of Nylus; (thence to get Chariots and horſes to keep them from Babylon) yet in vain did they reſiſt one ſet up a Conquerour for their ſins, when they daily more and more provoked God againſt them.

ſoil] Heb. *field.*

V. 9. *Shall he not pull*] Shall not Nebuchadnezzar the great Eagle deſtroy it? ver.3.

without great power] He ſhall not need a great Army to ſubdue King Zedekiah, for God will deliver him into his hand for violating his oath. The King Nebuchadnezzar himſelf was not there with all his Army; but his Princes took Jeruſalem, and brought Zedekiah to the King to Riblah, Jer. 37.7,8,9,10. & 52.7,8,9.

V. 10. *Eaſt-wind*] Eaſt wind is hurtful to vines, Jonah 4. 8. By this tempeſtuous and ſcorching wind, is meant Gods Judgments executed by the means of the Chaldeans, chap.19. 12. Hoſ.13.15.

furrowes] Notwithſtanding Egypts aſſiſtance and relief.

V. 12. *The King thereof*] That is, Jehojachin, ver. 2, 3. 2 King.24.12,15. who was called Jeconiah, 1 Chr.3.16. and Coniah, Ier.22.24. & 37.1.

V. 13. *of the Kings ſeed*] To wit, Mattaniah, whoſe name was changed to Zedekiah, 2 King. 24.17. who was ſon to King Joſiah, 1 Chr.3.15, yet he is called ſon to Jeconiah, 1 Chr.3.16 not by nature, for he was uncle; but ſon, by ſucceſſion in the Kingdome: alſo Zedekiah is called Jeconiahs brother, 2 Chr.36.10. by general term of kindred.

taken an oath of him] Heb. *brought him to an oath*, ver. 16. 2 Chr.36.13. for his ſubjection and obedience.

the mighty of the Land] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hoſtages by him.

V. 14. *But that by keeping of his Covenant, it might ſtand*] Heb. *to keep his Covenant, to ſtand to it.*

V. 16. *But he rebelled*] 2 King.24.20.

horſes] Iſa.31.1,3.

V. 16. *in the midſt of Babylon he ſhall dye*] Ier.32.5. & 34.3 Chap.12.13.

V. 17. *Make for him*] He ſhall do Zedekiah no good, who was ſtraitly beſieged by Nebuchadnezzar, Ier.37.5,7,8.

by caſting up mounts] Chap.4.2. Ier.52.4.

V. 18. *He had given his hand*] Becauſe he took the name of God in vain, and brake his oath, which he had confirmed by giving his hand, therefore the Prophet declareth, that God would not ſuffer ſuch perjury and infidelity to eſcape puniſhment. See Ier.50.15. Job 17.3.

V. 19. *Mine oath*] Namely, the puniſhment for breaking the oath he had made in my name. God calls it his oath, though made to an Heathen King. See Joſh. 9. 19. 2 Sam. 21.1.

V. 20. *I will ſpread my net upon him*] Chap.12.13. & 32.3.

V. 21. *and all his fugitives*] Chap.12.14. which fled with him, Ier.39.4.

They that remain] As we ſee in Gedaliah, Johanan, and thoſe that fled into Egypt, Ier.41,42,43,44. Chapters.

V. 22. *I will alſo take*] Promiſes of reſtoring and enlarging of the Church in Chriſt. This begun to be put in execution in Zerubbabel, who was of the blood-Royal, and brought the people out of Babylon; but the perfect accompliſhment is in Chriſt, the everlaſting King, and Son of David, Iſa. 11.1.

a tender one] Hereby are meant Chriſts weak beginnings in his humane nature, who was deſcended from the ancient ſtock of the Kings of Judah.

And will plant it upon a high mountain] That is, God would ſet this King upon his *holy hill of Sion*, Pſal. 2. 6. and over his Church.

V. 23. *of the height of Iſrael*] Namely, in my Church, which ſpiritually is higher then any worldly height, Chap. 20. 40. Iſa.2.2,3. Mic.4.1.

and under it] The Iſraelites, and all the Tribes, and ſpiritually the Elect of all Countries, both Jewes and Gentiles; ſhall come under the Meſſias, to ſhelter themſelves from all evils, Iſa.66.23.

V. 24. *All the trees*] All the great ones of the world ſhall know, that I have plucked down the proud enemies; and ſet up my Church, which was low and contemned. So it came to paſſe by Gods ordering, that Babylon was overthrown by Cyrus; and the ſpiritual kingdome of the Devil by Chriſt; that the Jewiſh people were returned from Captivity, and the Elect from their ſpiritual bondage into the liberty of the ſons of God.

CHAP. XVIII.

Verſ. 1. AND *the word*] The Prophet ſharply reproves, and ſtrongly refutes, a wicked proverb uſed in Iſrael, impeaching the juſtice of God, in his judgments; and ſeriouſly calls them to repentance; with aſſurance of life and ſafety thereupon.

V. 2. *The fathers have eaten*] That is, have ſinned, and the Children have ſuffered for it; as the ſins of Manaſſeh are remembred upon Judah; and the ſins of Jeroboam upon the ten Tribes. See Lam.5.7. See more, Ier.31.29.

V. 3. *any more*] Since you make my patience an argument whereupon to taxe my Judgments, I will hereafter bring them preſently upon him that ſinneth; and lay open your iniquities, like unto the iniquities of your fore-fathers, for which I have heretofore puniſhed them.

V. 4. *All ſoules are mine*] I am equally God, and Judge of all, not accepting of perſons; and if I do delay my general puniſhments, it is out of my ſuperabundant goodneſſe; and if the children do bear the iniquities of their fathers, it is to terrifie the fathers the more from ſinning; and yet done according to juſtice: The children imitating their fathers in ſinning, and having ſufficient and abundant cauſe in themſelves for the puniſhment; elſe in no wiſe ſhould they dye; But ſeeing ſuch ill uſe is made of my delaying, and putting off my judgements, as I have formerly done in your fathers times, I ſhall hereafter leſſe uſe it, and make ſpeedy demonſtration of my juſtice, by my deeds; to cleer it the more from theſe wicked aſperſions.

V. 5. *That which is lawfull and right*] Heb. *Judgement and Juſtice.*

V. 6. *hath not eaten*] Namely, of the idols ſacrifices, whoſe ſervice was done upon hills and mountains, Ezek.22.9. See Deut.32.38. Pſal.16.4. & 106.28. 1 Cor. 8,1,4,7,10,13. & 10,19,20,21.

to lift up his eyes] To pray to them, or make worſhip to them, Pſal.123.1,2. but doth deteſt them rather.

defiled his neighbours wife] Lev.18.20. & 20.10. by adultery.

To a menſtruous woman] Lev.18.19. & 20.18.

V. 7. *And hath not oppreſſed any*] Exod.22.21. Lev. 19.15. & 25.14,17.

pledge] Exod.22.26. Deut.24.12.

hath ſpoiled] Lev.19.13.

hath given his bread to the hungry] Deut. 15. 7. Iſa. 58.7. Mat.25.35.

V. 8. *upon uſury*] Exod.22.25.Lev.25.36,37. Deut.23.19, 20. Pſal.15.5. uſury, and increaſe: the firſt word in Hebrew properly ſignifieth biting, from the effect, becauſe it doth bite or eat out a mans eſtate; the latter word ſignifieth multiplication, or increaſe; in Greek it is τόκος, Mat.25.27. Luk. 19.23. a birth, becauſe hereby money begetteth money, as Ariſt. ſhewes, in Polit. book 1. Chap. 7. Thus money was not to be lent to the poor, Exod. 22. 25. Levit. 25. 35, 36, 37.

V. 10. *That doth the like to any one of theſe*] Or, *that doth to his brother beſides any of theſe*; or, *any one of theſe*; in verſ.9.

V. 11. *and that doth not any of thoſe*] Or, *though he hath not done any of theſe things*: hath not done all the good deeds ſet down before, ver.7,8,9.

even] Or, *either*.

and defiled] Or, *defiled*.

V. 12. *hath oppreſſed*] Or, *or hath oppreſſed*. And ſo in the clauſes following, in this and in the next verſe.

all theſe abominations] Or, *any*.

he ſhall ſurely dye] He ſheweth how the ſon is puniſhed for his fathers fault; that is, if he be wicked as his fathers was, and doth not repent, he ſhall be puniſhed as his fathers was; or elſe not.

his bloud] Or, *his bloods*. He ſhall ſuffer capital puniſhment for his own ſin, and he ſhall be the cauſe of his own death, Lev.20.9.Act.18.6.

V. 16. *Hath not with-holden the pledge*] Heb. *hath not pledged the pledge*, or, *taken to pledge*.

V. 17. *Hath taken off*] That is, keeps himſelf from wronging or oppreſſing, though he might have ſome reaſon to do it.

V. 19. *Yet ſay ye, Why? doth not the ſon*] He ſheweth that thoſe profane men contending with the Prophets did ſeek ſtill to urge and preſs on that proverb; and haply to catch them, and make them confeſs, that either Gods judgments were not juſt, in puniſhing the child for the fathers ſins, or at leaſt that the Prophets limitations and expoſitions, were contrary to Gods law, Exod. 20.5.Deut.5.9. Thus the wicked perſiſt in their blaſphemies, and will not be beaten off from them.

when the ſon]. God again avowes his juſt dealing in his judgments againſt their blaſphemy, as if he ſhould ſay, The meaning of my law is, that I will puniſh the ſins of the father upon the children, in caſe that they follow their fathers examples, which I do often ſuffer to fall out ſo, through my ſecret judgment; and if through my ſpecial grace I do ſanctifie them, ſo that they do not follow their fathers ſteps, they ſhall alſo be exempted from their fathers puniſhment.

V. 20. *The ſon ſhall not bear*] Deut. 24. 16. 2 King.14.6. 2 Chr.25.4.Jer.31.29.Namely, the innocent ſon which is by my ſpirit purged from his fathers wickedneſs: yet this is no general rule, in reſpect of the body and bodyly goods, in which God hath, and may, viſit and chaſtiſe the child for his fathers ſins, by temporal chaſtiſements. But this muſt principally be underſtood of the everlaſting puniſhment of ſoul and body.

the righteouſneſſe] That is, every one ſhall receive either a reward for his good workes, or puniſhment for his evil workes.

V. 21. *But if the wicked*] Chap 33.12.

my ſtatutes] He joyneth the obſervation of the Commandement with repentance: for none can repent indeed, except he labour to keep the law.

V.22. *He ſhall live*] He ſhall be delivered from the plagues and puniſhments of the wicked, and ſhall attain to everlaſting life; to which the true way and direction, is the pure converſion of a ſinner, and perſeverance.

V. 23. *Have I any pleaſure at all*] Ver.32.Chap.33.11. He ſpeaketh this to commend Gods mercy to poor ſinners; who rather is ready to pardon, then to puniſh, as his long ſuffering declareth.

V. 24. *But when the righteous*] Chap. 3. 20. and 33. 12, 13.

his righteouſneſſe that he hath done] That is, the falſe opinion that the hypocrites have of their righteouſneſs, ſhall not move God to ſpare them. See ver.22.

V. 25. *Yet ye ſay*] Or, in Heb. *and will ye ſay?* Will you yet dare to tax, either mine actions with injuſtice, or my words and my law with contradiction?

The way of the Lord is not equal] Chap.33.20. in puniſhing the father with the children.

are not your wayes unequal] All the injuſtice is in you who follow your fathers ways, and not in me: my law agreeth well with this doctrine, but your underſtanding is perverted.

V. 26. *when a righteous man*] This is the rule of my ſoveraign juſtice, that the death of every one ſhall be the puniſhment of his own proper ſin: as the order of my mercy is, to give a ſinner hope that he ſhall be reſtored by repentance. Both the one and the other is well enough known unto you, but that in this conteſtation, you fight againſt your own conſciences.

V. 29. *Yet ſaith*] The wicked, deſperate ſinners, will never make an end of cavelling and ſinning.

V. 30. *Every one according to his wayes*] And not for the ſins of their fathers, as you impute it to me.

ruine] Heb. *a ſtumbling block*; to cauſe the ruine, Jer. 5. 25.

V. 31. *Make you a new heart*] Chap.11.19.& 36.26.Jer.32. 39.Eph.4.22,23,24. 2 Cor. 5.17. Give way to the Spirit of Grace, to whom it properly belongeth to regenerate a man, who cannot do it of himſelf, Jer.13. 23. Ezek. 11, 19. and 36.26.

V. 32. *I have no pleaſure in*] Chap.33.11. 2 Pet.3.9.to the great comfort of poor penitent ſinners.

CHAP. XIX.

Verſ. 1. Moreover] This Chapter contains a Lamentation for Jehoachaz, and Jehojakim, Kings of Judah, under the parable of a Lyoneſs and her Whelps; and for the whole Kingdom and State of Iudah under the parable of a vine.

for the Princes of Iſrael] Namely for Jehoahaz, and Jehojakim; which indeed were rather Princes then Kings, as being under the Kings either of Egypt, or Babylon. And under the King of Babylon were alſo Jehojacin, and Zedekiah, the two laſt Kings of Judah.

V. 2. *What is thy mother*] Namely, the mother of the Kings, or the royal ſtock, or the nation of the Jewes?

ſhe lay down] Securely in former ages.

ſhe nouriſhed] Her ſelf brought up, and made her Kings; but not ſo now.

V.3. *One of her whelps*] Namely Jehoahaz, who was made King three moneths in Jeruſalem, 2 King.23.30,31.

it devoured men] Turned his regality and ſoveraignty, to inhumane cruelty, 2 King.23.32.

V. 4. *He was taken in their pit*] A term taken from the manner of hunting of Lyons. Pharaoh Necho carryed him to Egypt, and put him in chains, 2 King.23.33. Of him Ieremy told he ſhould return no more to his native country, but dy in Egypt, Ier. 22. 10, 11, 12. So it fell out, 2 King. 23.34.

Egypt] See 2 King. 23.34. Ier.22.11,12. the places afore cited.

V. 5. *when ſhe ſaw that ſhe had waited*] Namely Ieruſalem, when ſhe ſaw that there was no hope that Iehoahaz ſhould be reſtored.

another of her whelps] Namely, Iehojakim, appointed to be King, by the King of Egypt, 2 King. 23.34.

V. 6. *He went up and down*] This haply may relate to his various eſtate, between the King of Egypt, and the King of Babylon.

devoured men] As ver.3. ſee Ier.26.20,21,22,23.

V. 7. *And he knew*] That is Iehojakim viſited and ſpoyled the palaces of thoſe whom he did deſtroy, or in hoſtile manner ſlew with the ſword, ver.6.

their deſolate palaces] Or, *their widows*.

he laid waſte] 2 King.23.35,37.& 24.3,4. 2 Chr.36.8. Ier. 22.17,18.

noiſe of his roaring] By his cruel and tyrannical commands.

V. 8. *The nations ſet againſt him*] Nebuchadnezzar with his great army, which was gathered of divers nations, 2 King. 24.2.

and ſpread their net] 2 Chr.36.6. Ier.22.18.

V. 9. *Into holds*] Where it ſeems he dyed, being upon the way to Babylon; and his body was afterward thrown out upon a dunghil. See 2 Chron.36.6. Jer.22.18,19.

V. 10. *Thy mother is like a vine*] After thy tyranny was ceaſed, which was ſignified by the Lyons roaring, Ieruſalem ſeemed to flouriſh again, eſpecially under Zedekiah, who had many ſons fitting to ſucceed him in his Kingdom, and to prop him up; which is ſignified by the following terms: or elſe, this verſe, and the next, may relate to the flouriſhing ſtate of the Kingdom of Iudah, in former times and ages, for the majeſty of their Kings, largeneſs of dominion, multitude and wealth of ſubjects.

V. 12. *But ſhe was plucked up*] In ſuch manner, and by ſuch means, as were ſhewed in the former part of this Chapter.

Eaſt-wind] Hoſ. 13. 15. meaning that the Chaldeans, which were Eaſt from them, ſhould deſtroy them, as the Eaſt-wind doth the fruit of the vine. See Chap. 17. 10.

her ſtrong rods were broken] Namely, all the young men, and the royal iſſue. See 2 King. 25. 7.

V. 13. *She is planted in the wilderneſſe*] The whole body of the nation, is partly already, and the reſt ſhall be carryed away into Babylon within a ſhort while, to live there in extream miſery.

V. 14. *Out of a rod of her branches*] Namely, out of Jehojakim, or rather Zedekiah, who through his perfidiouſneſs, and rebellion againſt Nebuchadnezzar, ſhall be the cauſe of the laſt deſolation, 2 Chr. 36. 13. So that none of Judah's Kings were ſtrong, nor after ſhould be, till Chriſt came, to whom the Kingdom did belong.

And ſhall be for a lamentation] Not onely at the preſent time, but in after ages likewiſe: like that of Jeremies, in his book of *Lamentations*.

CHAP. XX.

V. 1. A*Nd it came to paſſe*] In this Chapter the Prophet reprehends certain elders of Iſrael, for their vile and baſe hypocriſie, pretending to ask counſel of God by him, and yet continuing in the abominations of their fore-fathers. Whereupon he recounts their rebellions and idolatries, againſt God, notwithſtanding his marvellous, and merciful good dealings with them: and all this, in Egypt, in the wilderneſs, and in the land of Canaan. He denounceth therefore grievous judgments againſt them, with promiſes of comfort to a repenting remnant. And laſtly, in the end of this Chapter under the type of a Foreſt, he denounceth extream deſolation unto Ieruſalem and Iudah.

In the ſeventh year] Of Jechoniah's Captivity, or Zedekiah's reign: that is two years, one moneth, and five dayes, ſince the beginning of Ezekiels propheſie, Chap. 1. 1, 2. And two years and five moneths before the ſiege began, Ier. 52. 4. and two years, ten moneths, and nine and twenty dayes, before the city was taken, Ier. 52. 5, 6.

Certain of the elders] See Chap. 8. 1. & 14. 1.

came] In diſſimulation and hypocriſie, ver. 31.

V. 3. *Are ye come to inquire of me*] In that true manner as I have appointed you, to deſire my favour, by the way of faith and repentance? with a mind willing to learn, and obey my Word? or rather with prejudicate opinions, and hearts ſettled upon your own wayes, whatſoever you ſhall hear from my Prophet? Ier. 42. Do ye not come to tempt me, having no other aym, but to get ſomething out of my Prophet, as may be pleaſing to you? Chap. 14. 3.

I will not be inquired of by you] Or, *I will not anſwer you*, or, *you ſhall not find me*.

V. 4. *Wilt thou judge them?*] Chap. 22. 2. & 23. 26. or, *ſhouldeſt thou plead and intercede with me for them?* Ier. 14. 11. They ſhould rather be roughly handled with checks, and comminations, Chap. 14. 3.

Cauſe them to know] This declareth his goodneſs and juſtice, which calleth ſinners to repentance, before he condemn them, though here he doth it with a kind of indignation.

The abominations of their fathers] Imitated, and increaſed by their children; who would not amend by the examples, nor the puniſhments of their fore-fathers. ver. 30.

V. 5. *In the day when I*] When as my people being in Egypt, I declared by effects, Exod. 3. &c. that I had choſen them to be mine. Deut. 10. 15. according to my promiſes made to their fore-fathers, Gen. 15. 14.

Lifted up mine hand] Or, *ſware*. And ſo ver. 6. &c. and ver. 23. did ſhew my ſoveraign power for their deliverance, to the deſtruction of their enemies. See Exod. 14. 8.

known unto them] Exod. 3. 8. & 4. 31.

V. 6. *Eſpied for them*] That is, appointed it for them by my decree, as the moſt excellent above all other Countries. and for the conqueſt of which, I had prepared all things in my ſecret counſel; as into which I had marched before mine ark, to give them a ſecure entrance into it. See Numb. 10. 33.

glory of all lands] Or, *flower*. A title of the land of Iſrael, or Canaan, ver. 15. Dan. 8. 9. & 11. 16. Pſal. 48. 2. So, by its natural qualities, and by Gods ſingular bleſſing upon it, and being made a Type of the heavenly Canaan.

V. 7. *Said unto them*] Theſe things are not ſpecified in ſo many words in Exodus, but may be gathered thence. Exod. 3. 12. & 5. 1. and are revealed by the Spirit to the Prophet; and do agree with what is written, Joſh. 5. 9.

abominations of his eyes] That is, the idols, to the ſpiritual deſiring of which, mans heart is induced by the eyes; delighted with the matter, or the form of them: and generally by all the outward ſenſes, ſeeing they could not apprehend any deity in them by the Spirit. See Numb. 15. 39. and to which they lifted up their eyes, Chap. 18. 6.

defile not your ſelves] God had forbidden them to make mention of the idols, Exod. 23. 13. Deut. 12. 3. Pſal. 16. 4. Hoſ. 2. 17.

V. 8. *And would not*] Exod. 5. 21. & 6. 9. & Chap. 32.

their eyes] Which thing declareth the wickedneſs of mans heart, which judgeth Gods ſervice by their eyes and outward ſenſes.

Then I ſaid] Or, *Though I ſaid*, Exod. 5. 3.

V. 9. *But I wrought for my names ſake*] Ver. 14. and 22. I proceeded on in my delivering of them. God hath ever this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles, for the puniſhment that his people deſerved; in confidence whereof the godly ever prayed; as Exod. 32. 12. Num. 14. 13. &c. Deut. 9. 28. Joſh. 7. 9. 1 Sam. 12. 22.

V. 10. *Cauſed them to go forth*] Exod. 13. 18.

V. 11. *Shewed them*] Heb. *made them to know*.

which if a man do] Lev. 18. 5. Deut. 30. 15. Rom. 10. 5. Gal. 3. 12. So he ſhall be preſerved from all dangers, and ſhall, at the laſt, obtain everlaſting life; the way to which, and the beginning and pledge of which, is new obedience: though it be no way a meritorious cauſe of it.

V. 12. *Sabbaths*] Exod. 16. 23. &c. and 20. 8. & 31. 13, &c. and 35. 2. Deut. 5. 12.

V. 14. *Heathen*] Who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability; or elſe, that I had ſought a means to deſtroy them more commodiouſly.

V. 15. *Given them*] That is, had promiſed and reſolved to give them, if they had not made themſelves utterly unworthy of it. Numb. 14. 29. and 26. 65. 1 Cor. 10. 5, 6.

V. 16. *Sabbaths*] That is, my true religion (the publick worſhip being on the Sabbath) which I had commanded them: and gave themſelves to ſerve me according to their own fantaſies. See Iſa. 56. 4.

V. 18. *Children*] Whom I ſpared. Numb. 14. 31.

Not in the ſtatutes of your fathers] Whereby the holy Ghoſt confuteth them that ſay, they will follow the Religion and example of their fathers, and not meaſure their doings by Gods Word, whether they be approvable thereby or no. See Jer. 44. 17.

V. 20. *A ſign between me and you*] A ſacrament of an enterchangeable agreement; namely, that I ſhall ſanctify you by my ſpirit, cauſing you to ceaſe from your evil works; and you likewiſe ſhall be conformable to the working of my grace.

V. 21. *The children*] Verſ. 18.

I would no more] Numb. 21. 1. and 25. 9. Pſal. 106. 26, &c.

V. 22. *Nevertheleſs I withdrew*] Pſal. 78. 38.

V. 23. *I lifted up mine hand*] Though I did forbear them for that time; yet I ſwore to them, that if they continued in their ſins, after I had performed my promiſes unto them, by bringing them into the promiſed Land, I would drive and ſcatter them out of it. See Verſ. 5.

and diſperſe them] After they ſhould be come into the land. See Levit. 26. 33. Jer. 15. 7.

V. 24. *They had not*] The children in the Wildernes had not executed my judgements; nor their poſterity after they were come into the land of Canaan.

Their fathers Idols] Meaning, that they ſet their delight upon them.

V. 25. *I gave them alſo ſtatutes that were not good, and judgments whereby they ſhould not live*] I gave them in the Wildernes decrees and ordinances, that were not good for them, but hurtful; and judgments that did ſentence them to death; as that to hang up the heads and chief of the people before the ſun; and for the Judges of Iſrael to ſlay every one his men that were joyned to Baal-Pehor, Num. 25. 4, 5. and that judgment for the death of Korah, Dathan, and Abiram, and the 250 Princes, and the 14700 murmurers, Num. 16. And as that ſentence and judgment was of the fiery ſerpents, Num. 21. Beſides that the Lord by his juſt judgment gave them up to themſelves, that they ſhould follow their own luſts, becauſe they would not obey his laws; as ver. 39. Pſal. 81. 12. Rom. 1. 21, 24.

V. 26. *And I polluted them*] So deemed them, uſed them, and dealt with them, and their gifts, as polluted things, caſt them from me as unclean things.

to paſſe through the fire] Ver. 31. Chap. 16. 21. Though Moſes expreſs not this particular, yet it is moſt likely it was done then when Iſrael joyned himſelf to Baal-Pehor, Num. 25. 3. See 2 King. 17. 17. and 21. 6. 2 Chron. 28. 3. and 33. 6.

That openeth the womb] That is, the firſt born, which ought to be ſanctified to the Lord, Exod. 13. 2.

V. 27. *Yet in this*] Seeing that I give thee Commiſſion to lay all their Fathers ſins open before them, ver. 4. add this to all the reſt, this their treſpaſs in the land of Canaan.

committed a treſpaſſe] Heb. *treſpaſſed a treſpaſſe.*

V. 28. *For when I had*] Not onely in the wilderneſs, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to Idolatry; ſeeing that by no admonitions he can be drawn back.

Then they ſaw] Iſa. 57. 5, 6.

the provocation of their offering] That is, their offering which was the object and provocation of my wrath.

V. 29. *Then I ſaid unto them*] Or, *I told them what the high place was*, or, *Bamah*: I did often admoniſh them by my Prophets, and reproved them for their Idolatry. See Chap. 23. 43.

what is the high place?] Do you not know ſufficiently, by the very name of high place, which at all times hath been infamous, as a place of idolatry, and unlawful worſhip, that all that is done there is abominable; as the very name of a brothel is ſufficient to make any honeſt woman to fly the converſation and neighbourhood of it.

Bamah] Which ſignifieth an high place, ſo that for all that it was ſo odious to God, yet they continued it, and the Name of it, declaring thereby that they vaunted themſelves of their idolatry, and were not aſhamed thereof.

V. 30. *Wherefore ſay*] Seeing that reproving of the fathers ſins, ought to ſerve for a correction to the children which follow them; which thing yet they neglect; therefore tell them that I reject all their falſe ſhews of piety, which they make in ſeeking after my word, ver. 3.

V. 31. *For when ye offer*] Ver. 26.

ſhall I be inquired of] Ver. 3. He ſheweth that the ingratitude of the people deſerved, that God ſhould cut them off, and that they ſhould not have the comfort of his Word; that he would not henceforth ſuffer them, in this baſe and treacherous way, of ſuch groſs hypocriſie, to have any thing to do with him, or his Prophets; or ſo much as to pretend any thing thereunto, ver. 37.

V. 32. *And that which cometh*] Your projects and purpoſes ſhall not take place.

we will be as the Heathen] Idolatours as they; and ſo we ſhall proſper as they do, Jer. 44. 17.

V. 33. *I will rule over you*] I will ſhew my ſelf a King, and exerciſe my power over you in puniſhment, as over rebellious and diſloyal ſubjects; ſeeing you have not accepted of my government in due obedience: And I will not ſuffer in you, that are bound unto me by duty and obedience, the excuſes which I wink at in other nations, ſtrangers to my Covenant. See Hoſ. 9. 1. Amos 3 2.

V. 34. *I will bring you out*] I will not let you live at eaſe in the idolatrous countries, where you had ſheltered your ſelvs, See Jer. 40. 11, 12. & 43. 7. & 44. 1, 7, 8, 11, &c.

V. 35. *I will bring you into*] I will drive you into the moſt ſolitary and ſavage places of the world, for a fulneſs of miſery, ver. 38.

there will I plead with you] Execute my revenge; and yet ſo, as followes, ver. 37.

V. 37. *I will cauſe you to paſſe*] Even as a ſhepherd maketh his ſheep to paſſe one by one when they come out of the ſheepcot, and marketh them diſtinctly with his rod, to diſtinguiſh them from other, Lev. 27. 32. So I will ſever thoſe that are rebellious from among you, to puniſh them; and ſhew favour to the other, Ezek. 34. 17. Mat. 25. 32, 33.

I will bring you into] Will conſtrain you to acknowledge me for your God and King by thoſe puniſhments, the threatnings whereof I have joyned to my Covenant: by which I will chain you up like wild beaſts, and will tame your ſtubborneſſe.

V. 38. *I will purge out from among*] Signifying that he will not burn the Corn with the chaffe; but chooſe out the wicked to puniſh them, when he will ſpare his.

I will bring them forth] As ver. 35.

they ſhall not enter] Jer. 44. 14.

V. 39. *Go ye*] I do caſt you off quite, and give you over to all manner of wickedneſſe; that my name which you make profeſſion of worſhipping, may be no more profaned by your hypocriſie, nor be expoſed to the ſcorn of mine enemies.

with your gifts] Offered indeed to the true God, but defiled with the Idolatry which is joyned to it. See Iſa. 1. 13. & 61. 8. or elſe really preſented to Idols.

V. 40. *for in mine holy mountain*] Iſa. 2. 2, 3. Ezek. 17. 23. Mic. 4. 1. I do caſt all you apoſtates off, and will onely hold the true Iſrael, which truly believeth, and is truly converted, for to be my people, and will gather them into my Church, to be by them ſerved in ſpirit and truth; whereof the ancient ſervice was but onely a figure; An Evangelical Prophecy, whereof the return from Babylon was onely an eſſay.

accept them] An ordinary term for lawful ſacrifices which were duly performed.

require your offerings] Shunning them no more as I had done the offerings of Idolaters, and hypocrites, verſ. 39. Iſa. 1. 13.

V. 41. *ſweet ſavour*] Heb. *ſavour of reſt.*

ſanctified in you] I will cauſe my ſelf to be reverenced, praiſed, and bleſſed for your ſakes; and the ſacred and inviolable truth of my promiſes ſhall be ackowledged by all men.

V. 43. *and there ſhall ye remember*] Chap. 16. 61.

loath your ſelves] Chap. 6. 9. Your own conſciences ſhall convict you, after that you have felt my mercies.

V. 46. *Toward the South*] That is, toward Judea, which lay moſt Southward from Chaldea, where the Prophet was, Chap. 21. 2.

and drop thy word] That is, ſpeak, and preach like a Prophet. A term which ſeems to be taken from Deut. 32. 2. See Amos 7. 16. Mic. 2. 6, 11.

forreſt of the South-field] City of Jeruſalem, and land of Iſrael, Chap. 21. 2. And in ſuch a ſenſe is the ſimilitude of forreſts often uſed, Eſay 9. 18. & 10. 18. & 32. 19. Jer. 21. 14. & 46. 23.

V. 47. *kindle a fire in thee*] The Chaldean War, who is a fierce enemy.

green tree in thee] All manner of people indifferently, both young and old, weak, and ſtrong, poor and rich, good and bad, Chap. 21. 3, 4. Many righteous men being alſo entangled in theſe temporal judgments. See Luke 23. 31.

All faces] Thoſe that are not conſumed therewith, ſhall be brought unto extream miſery. See Lam. 4. 8. & 5. 10.

from the South to the North] From one end of the Countrey to the other.

V. 48. *that I the Lord have kindled it*] That it is not mans work, but Gods work; and ſo by man not to be maſtred.

V. 49. *They ſay of me*] Theſe prophane people do ſcoff at my propheſies, which thou doſt dictate to me, in allegorical and enigmatical terms, as if they were dreams and imaginations.

CHAP. XXI.

Verſ. 1. AND *the word of the Lord*] Ezekiel again doth propheſie and fore-tel againſt Jeruſalem, and the land of Iſrael, the ſword of the Chaldean: is commanded to ſigh at the grievouſneſs of it. And upon further declaration of the ſharp terrors of it, he is commanded to ſmite upon his thigh for ſorrow. After, by command, he ſmites his hands togeher; and God himſelf doth ſo, to hearten on the Chaldean to ſlaughter. He fore-telleth the manner of the King of Babylons conſulting about his coming againſt Jeruſalem; the overthrow of it, and of the King thereof. And laſtly, he propheſieth the deſtruction of the Ammonites.

V. 2. *ſet thy face toward Jeruſalem*] Seeing it is ſo, prophecie the ſame things in plain and proper terms.

the holy places] Namely, againſt the Temple, and the buildings adjoyning to it; which were not to be ſpared in this general deſolation. See Jer. 7. 14. Ezek. 9. 6.

V. 3. *my ſword*] The Chaldeans.

the righteous and the wicked] Chap. 20. 47. Righteous, here, may ſignifie thoſe leſs wicked then the others: for all were naught, Chap. 22. 18. Jer. 3. 8.

V. 5. *it ſhall not return*] Until it hath performed all its execution, Chap. 20. 47.

V. 6. *the breaking of my loynes*] Doing like a woman that travelleth, bowing and wringing her ſelf. See Eſay 16. 11. & 21. 3. Jer. 4. 19.

V. 7. *for the tidings*] Becauſe of the great noiſe of the coming of the army of the Chaldeans, which I ſee approaching to Jeruſalem to deſtroy it, as I have fore-told.

ſhall be weak as water] Heb. *ſhall go into water.*

V. 9. *a ſword, a ſword is ſharpned*] Deut. 32. 41. My judgment is ready to be put in execution; the inſtruments fully prepared.

V. 10. *that it may glitter*] That it may terrifie, and affright with the brighneſs of it, Job 20. 25.

ſhould we then make mirth] Can one do any thing but lament, as I do?

it contemneth the rod of my ſon, as every tree] Or, *it is the rod of my ſon, it diſpiſeth every tree.* Heb. *the rod of my ſon contemning every tree.* That is, the rod appointed by me to chaſtiſe my people, which is dear to me as a ſon, is now become a ſword; and ſo being uſed againſt ſuch a wicked people, it contemns all reſiſtance. Or thus, this ſword contemns, diſpiſeth, ſlights, as a ſmall matter, my other rods wherewith I chaſtiſed my children, or any rod that could be made of any tree or wood: this being a ſword far ſurpaſſing them. And ſhould we then make mirth? The meaning then is to this effect, Thou Nation, hardned againſt all fatherly puniſhments, as an evil child is againſt a rod, thou ſhalt now be puniſhed by the ſword. In the Hebrew text, there is an alluſion, between a rod or ſtaff, and tribe: The meaning whereof, is, Whileſt thine afflictions are moderate, as from rod to rod, thou doſt contemn them; but this ſhall be, as from rod to ſword, which thou ſhalt not be able to endure, nor withſtand.

V. 11. *The hand of the ſlayer*] To the King of Babylon, who is the executioner of Gods judgments.

V. 12. *terrors by reaſon of the ſword*] Or, *they are thruſt down to the ſword with my people.*

ſmite therefore upon thy thigh] Jerem. 31. 19. Deviſe all the actions of a grieved and moaning perſon.

V. 13. *becauſe it is a trial, and what if the ſword contemn even the rod*] Or, When the trial hath been, what then? Shall they not alſo belong to the deſpiſing rod? I am almoſt forced to come to the extremity of puniſhment; for all chaſtiſements, to try to bring them to repentance, would be vain, Iſa. 1. 5. Jer. 6. 28, 29, 30. Or, as if God had ſaid; Becauſe I have tried Judah with two captivities, and they are not bettered, therefore they are worthy to be further puniſhed with famine, peſtilence, ſword, and the burning of Temple and City; and Nebuchadnezzar, ſet up a Conquerour by me for their ſins, ſhall be the rod they ſhall not reſiſt.

V. 14. *ſmite thine hands together*] Heb. *hand to hand*, Either in token of extream ſorrow, Ezek. 6. 11. or, in an holy ſpleen and rage againſt them for their ſins, in that manner to animate the Chaldean to take revenge upon them. See verſ. 17.

the third time] The Chaldeans forces came three times againſt Jeruſalem after this propheſie; firſt time, when the City was taken in the eleventh year of Zedekiah, fourth moneth, nineth day. 2 When Nebuzaradan came in the nineteenth year of Nebuchadnezzar, fifth moneth, ſeventh day. 3 when Nebuzaradan came in twenty third year of Nebuchadnezzar, when Gedaliah was ſlain, &c. 2 King. 25. 1, 2, 3, 8. Jer. 52. 5, 6, 12, 30.

the ſword of the ſlain] By which there ſhall be a great ſlaughter in Jeruſalem, not onely of mean people, but of Princes and great ones alſo; and the King himſelf being overcome by this ſword, ſhall dye in captivity.

V. 15. *I have ſet the point of the ſword againſt all their gates*] Or, *glittering*, or, *fear*. I have cauſed their cities to be furiouſly beſieged, and ſet upon.

wrapt up for the ſlaughter] Or, *ſharpened.*

V. 16. *Go thee one way or other*] Heb. *unite thy ſelf*, &c. In which words, by Apoſtrophe, God ſpeaketh to the ſword, comparing it to a ſouldier, becauſe he commands it to unite it ſelf, to wit, with fellow-ſouldiers, to invade, with joyned forces, all parts of the land of Judah, and to oppoſe the Jews, whether they turn to the right hand or the left. Or, it is an expreſſion of the permiſſion which God gave the Chaldeans, to rout out at their pleaſure.

or on the left] Heb. *ſet thy ſelf, take the left hand.*

V. 17. *I will alſo ſmite*] As I have commanded thee Ezekiel, to ſmite thy hands, verſ. 14. ſo will I likewiſe ſmite mine, in ſign of joy that I have vented my wrath, and ſatisfied my juſtice. See Deut. 28. 62. Iſa. 1. 24. Ezek. 5. 13. & 16. 42.

V. 19. *appoint thee two wayes*] God comands the Prophet to draw out two wayes upon a tyle; as Chap. 4. 1, 2. the one leading to Rabbah, the royal city of the Ammonites; the other to Jeruſalem, v. 22. And becauſe the king of Babel was purpoſed to go againſt both the Prophets choice of, or pointing the ſide to which the King ſhould turn at the head of the way, (or croſſing of the road,) ſheweth his army ſhould take the way to Jeruſalem. The meaning then is, draw out in prophetick action, upon a tile, or upon the ground, two wayes, coming both from one plain place, to repreſent Nebuchadnezzars deliberation, where he had gathered his army, whether he ſhould go againſt Jeruſalem, or againſt the land of the Ammonites.

Chooſe thou a place] To make a muſtering place to muſter the Army in.

the head of the way] At the croſſing of a road way; ſuch as thoſe high-wayes were which led to great Cities.

to the City] Jeruſalem.

V. 20. *Rabbath*] The Royal City of the Ammonites, 2 Sam. 11. 1. & 12. 26. Ier. 49. 2.

Jeruſalem the defenced] The fortified Jeruſalem.

V. 21. *for the King of Babylon*] Thus he ſhewes the meaning of the Type.

At the parting of the way] Heb. *mother of the way.* To know whether he ſhould go againſt the Ammonites, or them of Jeruſalem.

to uſe divination] According to the cuſtome of the Heathens in deliberations of any importance.

his arrows] Or, *knives*; likely to ſlay the multitude of his ſacrifices; as were uſual in divinations, Numb. 23. 1, 2, 14, 29.

images] Heb. *teraphim.*

he looked in the Liver] This was a kinde of divination, by the ſhape, colour, poſture, &c. of entrals of ſacrificed beaſts, and eſpecially of the Liver.

V. 22. *At his right hand*] They uſed lots, alſo in their divinations; as Eſther 3. 7. & 9. 26, 28, 92, 31, 32. And the lot which had Jeruſalem on it, came to the right hand; and likely the way, on the right hand, led to Jeruſalem.

to appoint Captains] The lots, and all his divinations, ſhewed, that he was throughly to prepare all things needful for the ſtrait ſiege and war againſt Jeruſalem: wherein he ſhould proſper and obtain a glorious victory.

to open the mouth in the ſlaughter] That he ſhould take it by aſſault, with ſhouts and cryes, uſed in ſuch actions, and with a general ſlaughter of the inhabitants of Jeruſalem.

V. 23. *And it ſhall be to them as a falſe divination*] The Jewes, who had oftentimes before broken, and renewed their Covenants with the Chaldeans, without falling into final ruine, ſhall think that the buſineſſe will paſſe ſo for this time alſo; and that Nebuchadnezzars enterpriſe will come to nothing, and thereupon they will charge and ſcorn thee as a falſe diviner, and as one that ſeeks to betray them into Nebuchadnezzars hands; but care not for it: thereby they ſhall not hurt thee, but themſelves.

To them that have ſworn oathes] Or, *for the oathes made unto them*; and are ſo often forſworn and perjured: and mind ſtill to go on in their perfidious treachery.

but he will call to remembrance] Nebuchadnezzar will at this time pay them for their former treacheries: And this very act of theirs againſt thee, ſhall conduce to the ſame end, Exod. 32. 34.

V. 24. *Ye have made your iniquity to be remembred*] Through your wickedneſſe and impiety which you make open profeſſion of; even by this your ſcorning of my Prophet, and ſlighting of your oathes, you give cauſe, firſt to me, whoſe name hath been uſed in your oathes, and next the King of Babylon, to puniſh you at once for your perjuries, and reiterated rebellions.

ye ſhall be taken with the hand] Of the Babylonian, ver. 9.

V. 25. *wicked Prince of Iſrael*] Namely, Zedekiah; who practiſed with the Egyptians to make himſelf high, and able to reſiſt the Babylonians. He ſpeaketh to him in Gods name, and ſentenceth him by his authority; and ſo omitting any honourable compellation, he ſlights him, as his ſin deſerved. So, 1 Sam. 13. 13. 1 King. 18. 18. 2 King. 3. 13, 14.

whoſe day is come] To wit, of thy juſt puniſhment.

V. 26. *remove the Diadem*] The royal ornaments.

this ſhall not be the ſame] The kingdome of Judah ſhall no more be that triumphant kingdome, which it was at other times.

exalt him that is low] This ſeems to relate to Jehojachin, now a priſoner; and afterward ſet at liberty, and exalted, 2 King. 24. 12. & 25. 27, 28, 30. Ier. 52. 31.

abaſe him that is high] Zedekiah. See his abaſement, 2 King. 25. 7.

V. 27. *I will overturn, overturn, overturn it*] Heb. *perverted, perverted, perverted will I make it.*

untill he come] The Kingdom of Judah ſhall never be reſtored to its former luſtre, (for after the return it was but very mean, and full of troubles and miſeries, as the books of Ezra, Nehemy, and Eſther, and the 11. Chapter of Daniel, and the hiſtory of the Maccabees do declare.) until the Meſſiah come, to whom by right it belongeth, as Davids Succeſſor according to the fleſh, and eſtabliſhed by God to be King over his Church, who ſhall alter it into a ſpiritual and everlaſting kingdome. See Gen. 49. 10. Luk. 1. 32, 33. To this place of Ezekiel Nathaneel ſeems to have reſpect, Joh. 1. 49. acknowledging him come, to whom the Kingdome did belong.

V. 28. *Thus ſaith the Lord God concerning the Ammonites*] This Prophecy againſt the Ammonites is inſerted here, by occaſion of thoſe words, ver. 20, 21. Their fuller hiſtory, and Gods Judgments againſt them, are ſet down, Chap. 25. 1—7. Though this expedition of Nebuchadnezzar proved, not to fall out againſt them; yet ſhortly after he ſhould deſtroy them; as is moſt likely, in the three and twenty year of his reign, when Iſhmael ſent by Baalis King of the Ammonites had ſlain Gedaliah, and the Chaldeans that were with Gedaliah at Mizpah; and after returned to the Ammonites again, Ier. 40. 14. & 41. 2, 3, 10, 15. & 52. 30. Of Gods judgments againſt the Ammonites,ſee more, Jer.49.1——7.Amos 1.13,14,15. Zeph.2. 7,8.

concerning their reproach] Namely , the wrongs and outrages offered unto my people, and their inſulting over them, Chap.25.3,6. Zeph.2.8,9.

V. 29. *whileſt they ſee vanity*] Whileſt thy Diviners and Soothſayers do foretel thee all manner of happineſſe and ſecurity ; perſwading thee that thou ſhalt trample upon the Jewes necks,which are ſlain for their ſins ; and that no harm ſhall come to thee.

the necks of them that are ſlain] Inſulting over the dead carcaſſes of the Jewes.

their iniquity] Ver.25.

V. 30. *Shall I cauſe it to return?*] Or, *cauſe it to return*; inſult over them no more.

in the place] O ye Ammonites, I will not ſcatter you into ſtrange lands,as I have done my people, but will deſtroy you in your own land.

V. 31. *I will blow againſt thee*] I will light and kindle it ; as Chap.20.47.

brutiſh] Or, *burning men*; the Chaldeans burning in wrath againſt thee.

V. 32. *thy bloud ſhall be in the midſt of the land*] All thy Countrey ſhall be overflown with bloud.

CHAP. XXII.

Verſ. 1. M*Oreover*] This Chapter contains a Catalogue of ſins in Jeruſalem, and of Gods judgments following thereupon : And that in Jeruſalem he will melt them, as droſs in a furnace. After more particularly, the Prophet from God chargeth upon her the ſins of her Prophets ; of her Prieſts ; of her Princes ; of her People : And not a man ſeeking to ſtop Gods anger againſt them.

V. 2. *wilt thou judge*] Or, *plead for*, Chap.20.4. & 23. 36. art thou ready to execute thy charge which I commit unto thee againſt Jeruſalem, that murdereth the Prophets, and them that are godly ?

bloudy City] Heb. *City of blouds*, Chap. 24. 6,9. Nah. 3. 1. Abak.2.12.

yea,thou ſhalt ſhew her] Or, *wilt thou ſhew her*. Heb. *make her know*.

V. 3. *That her time may come*] The time of her deſtruction.

againſt her ſelf] To her own undoing.

V. 4. *Thou haſt ſhed*] 2 King. 21. 16. & 24.4. Ier. 26.21, 22, 23.

reproach] As was threatned in the Law, Deut.28.37.

V. 5. *infamous, and much vexed*] Heb. *polluted of name*, *much in vexation :* whoſe very name all men hate ; that ſhall be famous for the greateſt deſolation that ever befell any City.

V. 6. *power*] Or, *arm* ; lending alſo the arm of their authority unto others, for the ſhedding of blood.

V. 7. *In thee*] Hereby he meaneth,that there was no kind of wickedneſſe which was not committed in Jeruſalem , and therefore the plagues of God ſhould ſpeedily come upon her.

V. 9. *men that carry tales*] Heb. *men of ſlanders*, Exod.23.1. Lev.18.16.

they eat upon the mountains] Chap.18.6.

V. 10. *diſcovered*] Lev.18.8. & 20.11.

ſet apart] Lev 18.19. & 20.18. & 15.25.

V. 11. *Committed abomination with his neighbours wiſe*] Lev.18.20. Ier.5.8.

another hath] Or, *every one hath*.

lewdly] Or, *by lewdneſſe*.

humbled his ſiſter] Lev.18.9. & 20.17.

V. 12. *Have they taken gifts*] Againſt Gods Lawes, Exod. 23.8. Deut.16.19. & 27.25.

Thou haſt greedily gained] Againſt Gods Lawes, Exod. 22. 25. Lev.25.36. Deut.23.19.

V. 13. *I have ſmitten mine hand*] Chap.21.14,17. in token of my wrath and vengeance. A ſign, either of great joy ; or of extream ſorrow and anger : as in this place.

V. 14. *Can thine heart endure*] Wilt thou have Courage and ſtrength enough to withſtand my judgments ? or be able to defend thy ſelf ? thine heart, how hard ſoever, cannot bear it out.

V. 15. *I will ſcatter thee*] Deut.4.27. & 28.25,64.

and will conſume] Thy filth of ſin, and filthy ſinners out of thee ; cauſe thee to periſh, that thou mayeſt no more provoke me by thy enormities, Chap.23.27,48. Or, I will take away the occaſion of thy wickedneſſe.

V.16. *And*,&c.]Thou ſhalt be no more the inheritance of the Lord,but forſaken ; or, Heb, and thou ſhalt be profaned, and defiled ; that is to ſay, filled with bloud, deſolated , not regarded as a holy City ; but like a wicked place, which God hath caſt off, and abandoned.

V. 18. *become droſſe*] Iſa.1.22. Ier.6.29,30. it is quite degenerate, like to good ſilver turned to droſſe.

droſſe] Heb. *droſſes*.

V. 19. *midſt of Jeruſalem*] As in a furnace , Chap. 24. 10.

V. 24. *Say unto her*] Namely, to the Jewiſh Nation, or to Jeruſalem.

not cleanſed] The fire of my judgements hath not cleanſed thee from thy filthineſſe, and there is nothing ſound , nor good in thee ; therefore I will lay a moſt extream burthen upon thee , and uſe no clemency at all towards thee,Chap. 24.6. See Ier.4.11. & 6.28,29.30. & 24.8.

nor rained upon in the day of indignation] Not eaſed or holpen with any ſhowre of rain, to quench and allay the flame and fire of my indignation.

V. 25. *There is a Conſpiracy*] All this may have relation to the perſecutions which the falſe Prophets by plots and conſpiracies uſed againſt good men. See Ier.20.2. & 26. 8,20. & 29.25,26. Lam.4.13.

They have devoured ſoules] Chap.13.18. Mat.23.14.

V. 26. *have violated my Law*] Heb. *offered violence to :* have openly and impudently gone and done againſt it, Zeph. 3. verſe 4.

They have put no difference] See Chap.44.23. Ier.50.19.

have hid their eys] They have winked at the violation of my Sabbaths ; or they themſelves have framed pretences whereby they might ſafely violate it.

profaned] Continued and diſhonoured, without any reverence to my ſacred majeſty.

V. 27. *Her Princes*] Mic.3.11.Zeph.3.3.

V. 28. *And her Prophets*] Chap. 13. 4, &c. They which ſhould have reproved them, flattered them in their vices,and covered their doings with lies.

V. 29. *Oppreſſion*] Or, *deceit*.

wrongfully] Heb. *without right*.

V. 30. *And I ſought for a man*] Jer.5.1. Eſay 59. 16. and 63.5.

that ſhould make up the hedge] Chap. 13. 5. which ſhould ſhew himſelf zealous in my cauſe,by reſiſting vice ; and alſo pray unto me to with-hold my plagues,Pſal.106.23.

V.31. *Their own way*] Their evil deeds have I puniſhed ; as Chap.16.43.

CHAP. XXIII.

Verſ. 1. T*He word of the Lord*] This Chapter under the names of Aholah,and Aholibah, two ſiſters,ſets down the ſpiritual whoredomes of Samaria , and Jeruſalem. How Aholah played the harlot with the Aſſyrian,and formerly with the Egyptian ; and was therefore delivered into the hands of the Aſſyrian,to execute judgments upon her. How Aholibah, notwithſtanding plaid the whore more then her ſiſter,and doted upon the Aſſyrian, and the Chaldean, and not forgetting the Egyptian ; and therefore is ſhe alſo delivered up into the hands of her lovers, the Chaldean and others with them , for ſorer Judgments. And afterwards it joyns them both together,in ſins,and in puniſhments.

V. 2. *Two women*] Meaning Iſrael and Judah, divided into two Kingdomes; both came out of one family.See Ier.3.7, 8,10.Ezek.16.44,45.

V.3. *And they committed whoredomes*] Lev.17.7. Joſh.24. 14.Ezek.20.8.ſpiritually,by idolatry.

There were their breaſts preſſed] A figurative deſcription of the peoples firſt going aſtray after idols.

V.4. *Aholah the elder*] Theſe ſeem names framed and fitted to the preſent purpoſe in hand.Aholah ſignifieth a manſion,or dwelling in her ſelf,meaning Samaria, which was the head city of the ten Tribes,Iſa.7.9.who having forſaken the Temple of God,had eſtabliſhed a Worſhip of God according to their own minds,1 King.12.16,28,31. and Aholibah ſignifieth my manſion in her , whereby is meant Jeruſalem,where Gods temple was, in which the pure worſhip of God remained,2 Chr.13:10,11.

and they were mine] Chap.16.8,20.

V. 5. *when ſhe was mine*] Heb. *under me* : which may be underſtood thus,being my wife, ſubject to me. Some render it,in my ſtead,or, in ſtead of me.

her lovers] An ordinary title for profane Nations, with which Gods people joyned in idolatry and impiety.

on the Aſſyrians her neighbours] 2 King.15.19.after the Aſſyrians had conquered Syria, which bordered upon the ten tribes.

V. 6. *Cloathed with blew*] A magnificent, gentle,rich,and powerful nation.

V.7.*Committed her whoredomes with them*] Heb. *beſtowed her whoredomes upon them.*

the choſen men of Aſſyria] Heb. *the choice of the Children of Aſhur.*

V. 8. From Egypt] Ver. 3. He ſeemes to have relation to the golden Calves ſet up by Jeroboam, in imitation of the Calf Apis, dedicated to the Egyptians chiefeſt Idol Serapis. See Exod. 32.4. This may alſo be underſtood of the unlawfull covenants made with Egypt, 2 King. 17.4.

they lay with her] The Holy Ghoſt uſeth theſe terms, which ſeem ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that ſcarce any ſhould abide to hear the name thereof mentioned, Pſal. 16.4.

V. 9. I have delivered her] 2 King. 17.3,4,5, &c.

into the hand of the Aſſyrians] 2 King. 17.23.

upon whom ſhe doted] And fell from them in Hoſhea his time, 2 King. 17.4.

V. 10. Theſe diſcovered her nakedneſs] Chap. 16. 37. that is, they have ſhamefully puniſhed her: a term taken from the diſgraces which are done to poor women taken in the wars, Iſa. 20.4. & 47.3.

and ſlew her] Namely the body of the nation, taking away their Kingdom: whereof ſee 2 King. 17.4,5,6. & 18.11.

famous] Heb. *a name*: that is a noted and memorable example of Gods judgments.

V. 11. Her ſiſter Aholibah] Jer. 3.8. ſhe was more corrupt in her inordinate love.

then ſhe] Heb. *ſhe corrupted her inordinate love more then ſhe*, Chap. 16.47. Jer. 3.8,11.

more then her ſiſter in her whoredoms] Heb. *more then the whoredoms of her ſiſter.*

V. 12 upon the Aſſyrians] Chap. 16.28. 2 King. 16.7.

her neighbours] Ver. 3,5,6.

V. 14. Increaſed] Not ſatisfied and content with the Aſſyrians.

men pourtrayed upon the wall] A deſcription of unbridled luſt; like a woman that ſhould fall in love with ſtrangers that are abſent, only by ſeeing their pictures, and ſhould ſend to ſeek after them into far Countries.

V. 16. And as ſoon as ſhe ſaw them with her eyes] Heb. *at the ſight of her eyes.*

ſent meſſengers] Likely in Hezekiah's time. And partly thereupon that judgment ſeems threatned, 2 King. 20.17,18. Eſay 39.6,7. and afterwards in the times of Manaſſeh, and the ſucceeding Kings.

V. 17. *Babylonians*] Heb. *children of Babel.*

her mind was alienated from them] Heb. *looſed, or, diſjointed*. So Jer. 6.8. and often here in this Chapter. The meaning is, the Jews had broke the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators, 2 King. 24.1,20.

V. 20. *Their paramours*] Heb. *concubines*. By the Egyptians *concubines* or *paramours* are to be underſtood the neighbouring nations, adhering to them, and imitating their idolatry. And ſo likewiſe did *Aholibah*.

whoſe fleſh is as the fleſh of aſſes] Chap. 16.26. Theſe are terms taken from the ſhameleſs luſts of unchaſte women, and do ſhew the ſtrength and riches of Egypt, which moved the Jews to make a league with them.

V. 21. *Thou calledſt to remembrance*] Repeating thy firſt lewdneſs, ver. 3. which yet was then more excuſable, then now it is: becauſe when thou waſt in thy ſpiritual Childhood, thou hadſt but ſmall knowledge and experience of my pure worſhip; which thou canſt not now pretend, being fully inſtructed in it: as a young maid, if ſhe were ſeduced, might partly be excuſed for her ſimplicity, which a marryed woman which is of full age can not plead.

V. 22. Behold I will raiſe] Chap. 16.37.

V. 23. Pekod, and Shoa] Names of ſome people of Aſia, which were ſubjects to Nebuchadnezzar, of which his army was alſo compoſed, Jer. 50.21.

V. 24. with charets, waggons, and wheels] Such were the ancient manner of Carriages and weapons in war.

judge thee according to their judgments] They ſhall indeed by the ſecret guidance of my Spirit, execute my judgments; but I will leave the manner of the execution of them to their diſcretions. And men uſually do it with leſs mercy, and pitty, then God doth, 2 Sam. 24.14. Zach. 1.15.

V. 5. They ſhall take away thy noſe] A kind of ſpeech taken from the ignominious puniſhments uſed in ſome countreyes againſt adulterous women; ſo to deform the beauties they ſo abuſed: or, from the cruelties of enemies enraged againſt priſoners, before they kill them.

V. 26. They ſhall ſtrip thee] Chap. 16.39.

fair jewels] Heb. *inſtruments of thy decking.*

V. 27. Thus will I make thy lewdneſſe to ceaſe] Ver. 48. Ch. 22.15.

from the land of Egypt] I will hinder thee from going any more into Egypt to commit fornication. Or, I will cauſe thy fornication which thou haſt brought out of the land of Egypt to ceaſe.

V. 28. whom thou hateſt] Ver. 17.22. Chap. 16.37.

V. 29. All thy labour] All thy treaſures and riches which thou haſt gotten by labour.

ſhall be diſcovered] Even as a malefactors miſdeeds are diſcovered, when he is once ſentenced to death. Or, all the world ſhall ſee thy ſhamefull forſaking of God to ſerve idols.

V. 31. I will give her cup into thine hand] I will execute the ſame judgments and vengeance againſt thee. See Pſal. 75.8. Jer. 25.15. [illegible]

V. 34. Suck it out] Pſal. 75.8. Eſay 51.17.

break the ſheards thereof] Thou ſhalt grow mad therewith; like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his fleſh with his nails, and with his teeth, Jer. 25.16.

V. 35. And caſt me behind thy back] 1 King. 14. 9. Neh. 9.26.

V. 36. *Judge Aholah*] Chap. 20. 4. & 22. 2. Or, plead for.

V. 37. And blood is in] Chap. 16.38,40.

V. 38. They have defiled my Sanctuary in the ſame day] Having done ſo wickedly, yet they come into my Sanctuary the ſame day, making a ſhew of ſerving me at the ſame time, ver. 39. which is moſt odious to me, Chap. 20.39. Eſay 66.3.

V. 39. Lo, thus have they done in the midſt of my houſe] Have committed theſe abominations in my Temple, Chap. 8. 5,6. 2 King. 21.4, &c.

V. 40. That ye have ſent for men] A figurative deſcription of the profane entertainment given to the Chaldeans, Egyptians, and others, ſent for by the *Jews*, to treat of unlawful Covenants, taken from a whores preparation, when ſhe entertaineth her expected ruffian.

to come] Heb. *coming.*

waſh thy ſelf] He directeth his ſpeech to either of them two; namely, Aholah, or Aholibah.

V. 41. Stately bed] Heb. *honourable*. According to the manner of many ancient Nations, and alſo of the Jews, who at their moſt ſolemn feaſts, uſed to ſit or ly upon beds, Eſth. 1. 6. & 7.8. Joh. 13.25.

whereupon thou haſt ſet] Prov. 7.17.

mine incenſe and mine oyl] Which thou hadſt received of me, together with other bleſſings, and with which they did rub and anoint themſelves at banquets and publick feaſts: as if he would ſay, ſhe had imployed Gods gifts in gaining the favour and friendſhip of profane Nations, Iſa. 57.9.

V. 42. *With her*] Heb. *in her*; Namely, Jeruſalem and Samaria, upon theſe occaſions have been full of *ſtrangers*, walking, and taking their pleaſures, like fornicators in a brothel-houſe.

with the men] Heb. *to the men*; that is, Beſides thoſe great and noble Nations, the Jews have alſo deſired the friendſhip and relief of the Arabians, Ethiopians, and other baſe Nations, who thinking themſelves much honoured by ſuch a requeſt, have carried them preſents, which the Nobler Nations have not done, but have received preſents of the Jews, Chap. 16.33,34.

of the common ſort] Heb. *of the multitude of men.*

Sabeans] Or, *drunkards.*

V. 43. Then ſaid I] *Admoniſhing her.*

unto her that was] To either of thoſe Nations, which were grown old in their idolatry.

they now commit] Words of diſdain; as much as to ſay, Now they will ſatisfie their unbridled luſt, having all their fornicators at their command; ſometime with the one, and ſometime with the other; yet their Lovers will not be true and truſty to them, but ready to forſake them, and fall to others, as the times, and their beſt advantages ſhall require.

whoredomes with her] Heb. *her whoredomes.*

V. 45. *Righteous men*] Namely, the Aſſyrians and Chaldeans executioners of Gods Juſtice, who ſhall have a juſt cauſe, according to mens opinions, to revenge themſelves of the Jews and Iſraelites perjuries and rebellions. Or, your lewdneſs is ſuch, that all juſt men ſhall judge you worthy of all that ſhall befall you.

judge them after] Chap. 16.38.

V. 46. *I will bring up*] Chap. 16.40. the Chaldeans.

to be removed and ſpoiled] Heb. *for a removing and ſpoil.*

V. 47. *ſtone them*] Deut. 22.24.

V. 48. *Thus will I cauſe*] verſ. 27. Chap. 22.15.

all women may be taught] Meaning all other cities and countries; eſpecially thoſe where God hath planted his Church.

V. 49. *your lewdneſſe upon you*] Namely, the juſt puniſhment for it.

CHAP. XXIIII.

Verſ. 1. A*Gain*] This Chapter contains the laſt denunciation of judgment againſt the Jews, before the final ruine and deſtruction of that kingdom: uttered in Babylon, the very day that Nebuchadnezzar began his laſt ſiege againſt Jeruſalem; declaring than, and there, the very day of the ſiege. And propheſying the utter deſtruction of the City, under the parable of a boyling pot, whoſe ſcum is in it. And under the ſign of the Prophets not mourning for the death of his wife,ſhewing the woful calamity of the Jews,to be indeed, either beyond all ſorrow; or to be ſuch, and ſo ſuddain,as they ſhould not dare, or elſe not have time to bemoan it; ſhutting up this propheſie (and ſo confirming it) till the time that the news ſhould be brought to Ezekiel of the fulfilling of it.

in the ninth year] Of the ſecond captivity, *viz.* ſince Jeconiah,Mordecai, Eſth. 2.5,6. and Ezekiel, Chap. 40. 1. were carried captives, and Zedechiah made King; the tenth moneth,and the tenth day of the moneth, Ezekiel is told in Meſopotamia, that Nebuchadnezzar, that very day, in Judea laid ſiege to Jeruſalem, 2 King. 25. 1. Ier. 39. 1. and 52. 4.

in the tenth moneth] Called Tebeth, which containeth part of December,and part of January.

V. 2. *Write thee*] That ſo it may be certainly remembred and known.

this ſame day] Ier. 52. 4.

V. 3. *Set on a pot*] That is, ſet a pot on the fire. See ſuch a ſimilitude,Ier.1.13. Ezek. 11. 3, 7. The pot is Jeruſalem; the fleſh and fat pieces, are the chief, the richeſt, and the Nobleſt that are in her; the fire,are Gods judgements, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reaſon of their obſtinate rebellion, he would convert thoſe judgments, into a total conſumption.

V. 4. *every good piece*] The great ones.

V. 5. *burn*] Or, *heap.*

bones under it] Meaning,it ſeems, the bones of the innocents whom they had ſlain; who were the cauſe of kindling Gods wrath againſt them.

ſeethe the bones of it therein] It ſeems that the bones were put into the bottom of the pot, verſ. 4,10. and not, as others have underſtood it, without the pot to kindle the fire. By the bones, may be meant the great ones and Governours, which bear up the body of the State: Or rather, the mean and vulgar ſort of leſſe eſteem; as oppoſed to the former.

V. 6. *wherefore*] To make the accompliſhment anſwerable to the figure.

woe to the bloudy Citie] Chap. 22. 2. Nah. 3. 1. 2 King. 21. 16.

to the pot whoſe ſcum] Namely,to Jeruſalem, that hath not been celanſed from her open and notorious ſins,by my puniſhments, Chap. 22. 24. See Ier. 4. 11. & 6. 29.

let no lot] Let all the people, without any difference, be burnt in it,or driven out of it, and carried away; let none be pardoned: though in Wars, oftentimes, they caſt lots to ſlay ſome,and to ſave ſome.

V. 7. *her bloud is in*] She is full of miſ-deeds, eſpecially of murders and oppreſſions.

ſhe ſet it upon] This City ſhewed her crueltie to all the world,and was not aſhamed thereof, neither hid it; contrary to what God had commanded,namely,that the very bloud of beaſts ſhould be covered over with duſt, Levit. 17. 13. Deut. 12.16,24. & 15.23.

V. 8. *ſet her bloud upon the top of a rock*] I will puniſh her openly; and the ſigns and monuments thereof ſhall remain for ever.

V. 9. *Woe to the bloudy city*] verſ. 6.

I will even make the pile] That is, what I have commanded thee to do for a ſign, that I will do in act, making ready the Chaldeans great fire, Ier. 1. 13.

V. 10. *kindle the fire*] God would do it, that ſo the City ſhould be utterly deſtroyed; and that he would give the enemies an appetite thereunto.

V. 11. *ſet it empty*] To ſignifie, that Jeruſalem, after the inhabitants were gone out of it,ſhould be burnt by the Chaldeans,as it were, to cleanſe it perfectly from all its excrements, Chap. 16. 36,37.

V. 12. *ſhe hath wearied*] Inſtead of the onely means of deliverance, which was repentance and converſion, ſhe hath with great care and toyl, ſought out other worldly and unprofitable means, that will prove falſe and unfaithful to her, and in the end deceive her.

V. 13. *lewdneſs*] Thy wicked obſtinacy, hath been the onely cauſe that thou haſt not been cleanſed.

I have purged thee] I laboured, by ſending my Prophets to call thee to repentance; but thou wouldeſt not, 2 Chro. 36. 15. Ier.18.11,12. & Ch. 25.3,&c, & 35.15.

till I have cauſed] Chap. 16. 42.

V. 14. *I will not go back*] Eſay 47. 3, 11, 12, 13. Nothing ſhall hinder or alter me.

ſhall they judg thee] That is, the Babylonians. See Chap. 23. 45. & 16. 38.

V. 16. *the deſire of thine eyes*] Namely, thy dear wife; as ver. 18. Another type of their doleful and deſperate condition.

with a ſtroke] By a ſudden death, proceeding from ſome ſupernatural and divine cauſe, for whom he is forbid to mourn; ſignifying, that their ſorrow for the loſſes of their deareſt things, in their miſerable calamities, ſhould be greater,then open mourning might expreſs. See verſ. 22. Ier. 22. 10.

run] Heb. *go.*

V. 17. *Forbear to cry*] Heb. *be ſilent.*

bind the tire of thine head upon thee] Uſe thy ordinary attire, and ſhew no ſign at all of mourning; ſuch as thoſe were of going bare-headed, Lev. 10. 6. & 21. 10. and bare-footed, 2 Sam. 15. 30. Iſa. 47. 2. Of covering the lips, Lev. 13. 45. Mic. 3. 7. and eating of food brought in,and given by neighbours and friends, Ier. 16. 5,7.

lips] Heb. *upper lip.* And ſo ver. 22.

V. 18. *morning*] Meaning the morning following.

V. 21. *I will prophane my ſanctuary*] The expoſition of the type. Prophane, by ſending the Chaldeans to deſtroy it; as Chap. 7. 22.

the excellency of your ſtrength] Namely, the temple, the ark, and other ſigns of my preſence, wherein conſiſted the glory,and the ſtrength of your ſubſiſtance and defence.

the deſire of your eyes] Namely, your wives, verſ. 16.

that which your ſoul pitieth] Heb. *the pity of your ſoul.* That which you are moſt jealous and tender of.

your daughters whom ye have left] In Judea: for the Prophet ſpake to thoſe which had been carried away priſoners with Jehojachin.

V. 22. *ye ſhall do as I have done*] You ſhall be forced to digeſt all theſe ſorrows, not daring ſo much, as to ſeem to be grieved thereat, for fear of angring your enemies: or becauſe, that in ſo great a deſolation, every one ſhall think upon himſelf, without taking any care for others: Or, becauſe that there will an expreſſe curſe of God be perceived in it: Or,for that there will be more cauſe of weeping for theſe that are alive, and languiſh in ſorrow, then for the dead, See Job 27. 15. Pſal. 78. 64. Ier. 16. 5. Amos 6. 10. & Ierem. 22. 10.

ye ſhall not cover] verſ. 17. Ier. 16. 6,7.

V. 23. *but ye ſhall pine away for your iniquities*] Chap. 33. 10. Lev. 26. 39. In a deſperate and ſtupid ſenſeleſneſſe ye ſhall ſtand aſtoniſhed and waſte away, Amos 6. 10.

and mourn one towards another] Bemoan your ſelves one to another, for your miſeries,and wonder at them; rather then, knowing the plague of your ſins in your heart, 1 King. 8. 38. mourn to God in true repentance for them.

V. 24. *a ſign*] Chap. 12. 6. & 4. 3. Eſay 8. 18.

V. 25. *In the day when I take*] In the time when I ſhall have fulfilled theſe Propheſies, by the taking and ruine of Jeruſalem,I will cauſe tydings thereof to be brought unto thee, and then ſhalt thou put the people in mind of theſe things, for their inſtruction and conviction.

that whereupon they ſet their minds] Heb. *the lifting up of their ſoul*; that is,that which they deſire moſt;all thoſe things which are moſt dear unto them.

V. 26. *He that eſcapeth in that day*] Of my viſitation, and their deſtruction. See the accompliſhment of this, Chap. 33. 21,22. The diſtance of time betwixt the taking of Jeruſalem, and that tydings brought to Ezekiel, was one year,five moneths, and twenty ſix dayes. No doubt but the Prophet heard of it long before that time. But at that time he received the moſt full and perfect relation, of all that Nebuzaradan alſo had done, ſince the taking of the City. And that was the time that it pleaſed the Lord to open his Prophets mouth again.

V. 27. *In that day ſhall thy mouth be opened*] See Chap. 3. 26,27. & 33. 22. not that he was miraculouſly ſtrucken dumb in the mean time; for we may not multiply miracles, without a juſt and ſufficient warrant. But he became as dumb, for holding his peace; as if God had ſaid, Thou haſt ſpoken enough already to this people for to warn them ſufficiently; forbear that argument any more: let them alone, until that by the bringing to paſſe of theſe things thou haſt already told them, thou mayſt thereupon take occaſion to convince and waken them again. And therefore in the mean time,He propheſies only againſt the Forrain Nations, from this place to Chap. 33. that is, from the time of beginning the ſiege, in the ninth year, tenth moneth, tenth day,till this newes here ſpoken of was brought to the Prophet, in the twelfth year, tenth moneth, fifth day. And ſo in that mean time,he propheſies againſt Egypt, on the tenth year, tenth moneth, twelfth day, Chap.29.1. And again on the eleventh year, firſt moneth, ſeventh day, Chap.30.20. And again on the eleventh year, third moneth, firſt day, Chap.31.1.

CHAP. XXV.

Verſ. 1. T*He word of the Lord*] In this Chapter,the Prophet denounceth Gods vengeance againſt the Ammonites, againſt the Moabites; againſt the Edomites: againſt the Philiſtines,for their inſolency and inſulting over the Jewes in their Calamity.

V. 2. *Set thy face*] Chap.20.46. & 6.2.

againſt the Ammonites] Chap.21.28. Ier.49.1. Amos 1.13. Zeph.2.8.

V. 3. *Thou ſaidſt, Aha*] ver.6. becauſe thou haſt injuriouſly ſcoffed and joyed at the miſeries of my people, Chap. 21.28. Zeph.2.8.

V. 4. *to the men of the Eaſt*] Heb. *Children*; the Babylonians, ver.10. Ier.25.21.

palaces in thee] Namely, their holds, fitted for war,and for defence of the Countrey.

V. 5. *Rabbah*] Which was the chief City of the Ammonites, and full of Conduits, 2 Sam.11.1. & 12.26,27.

V. 6. *becauſe.*&c.] Their Sin and Puniſhment both again inſiſted upon, and foretold.

Clapped thine hands] Heb. *hand.* This here is a ſigne of joy, deriſion, and inſulting.

feet] Heb. *foot.*

heart] Heb. *ſoul.*

V. 8. *becauſe that Moab*] Ier.48.1,&c. Amos.2.1,2,3. See Eſay 16.6,&c.

Seir] This was Edoms, the Idumeans countrey,Gen.36.8. Deut.2.1,4. bordering upon the Moabites: whereby theſe Nations did oftentimes joyn againſt the Jews; and joyned here in their deriſion.

houſe of Judah] Though ſhe boaſt of having alone the true God, yet he hath not protected her, no more then the gods of other Nations have protected them againſt the Babylonians: words of contempt and blaſphemy againſt God himſelf, as 2 King.18.33,34,35.

V. 9. *I will open the ſide of Moab*] Heb. *ſhoulder of Moab.* I will cauſe the Chaldeans to break through that part of the Countrey, where the ſtrong and frontier Cities are, which are here undernamed: for a difference between that,and the other part of the land, which lay open, and was not fortified, Jer.48.

from his Cities] Har, and Haroher, ſeated upon the river Arnon, the border of Moab. See Num.21.28. Deut. 2.9,36. Joſh.12.2.

Bethjeſhimoth] Joſh.13.20. & 12.3.

Baal-meon] Numb.32.38.

Kiriathaim] Num.32.37. See Ier.48.1. & ver.23.

V. 10. *with the Ammonites*] Or, *againſt the children of Ammon.* As I have already adjudged the Ammonites, and by my ſentence have given them up to the Babylonians, verſ.4. So I do the Moabites,

and will give them] Have given them by my prophetical ſentence and doom already.

V. 12. *Becauſe that Edom*] Ier.49.7,8.Ezek.35.2.Amos 1. 11. Obad.11. Out of their ancient hatred, derived from Gen.27.43.

by taking vengeance] Heb. *by revenging revengement.* See the like, ver.15. for the title of birth-right, which Jacob did get away from Eſau the father of the Edomites: Or of Davids conquering of Edom, 1 Chr. 18.13. See Ezek. 35. 5. Amos 1.11.

and hath greatly] Pſal.137.7.

V. 13. *Teman*] Ier.49.7,8. the place, or country denominated from Teman, the Grandchild of Eſau,Gen.36.15.

They of Dedan ſhall fall by the ſword] Or, *they ſhall fall by the ſword unto Dedan,* Ier.49.8. of the poſterity of Abraham by Keturah, Gen.25.3.

V. 14. *by the hand of my people Iſrael*] We read nothing of this execution done by the Jewes upon the Edomites, but onely 1 Mac.5.3. & 2 Mac. 10.16,17. Some do underſtand this of that ſame hand which overthrew Gods people Iſrael, the hand of the Babylonians. Some ſpiritually, of the Churches victory over her deadly enemies, as the Edomites were to the Jews; as Iſa.11.14. Ier.49.2.

They ſhall know] Namely, my people: or Edom; ſhall know by experience.

V. 15. *Becauſe the Philiſtines*] See Ier.25.20. & 47.1,4,5.

have dealt by revenge] See 2 Chr.28.18. Amos 1.6.

for the old hatred] Or, *with perpetual hatred.*

V. 16. *Cherethims*] Which were a part of the Philiſtines, of whom mention is in the verſe before. Confer with this 1 Sam.30.14,16. Zeph.2.5. Of the Cherethims David had alſo a guard, 2 Sam. 8.18. which moſt likely were out of ſome Colonies of the Iſraelites, that then were planted in their room.

Sea Coaſt] Or, *Haven of the Sea*; upon which was the Philiſtines land, and had many haven Townes. Hezekiah had formerly ſpoiled them, 2 King.18.8. And after that Pſammeticus, father of Pharaoh-Neco King of Egypt, as Herodotus relates in his Euterpe. But this laſt was the moſt grievous, by the Chaldeans. See Eſay 14. 29, &c. Ier. 25. 20. & Chap.47.

V. 17. *Vengeance*] Heb. *vengeances.*

CHAP. XXVI.

Verſ. 1. A*Nd it came to paſſe*]In this Chapter the Prophet denounceth Gods fearful judgments againſt Tyrus,for inſulting againſt Jeruſalem: and to be executed by Nebuchadnezzar king of Babylon; The deſtruction and deſolation he makes; The Iſles tremble at it; for ſo woful and irrevocable a downfal.

The eleventh year] Of the captivity of Jeconiah, and the reign of Zedekiah.

moneth] Some ſay it was the firſt, Ezek.40.1. But it rather ſeems to be the fifth; that is to ſay, the firſt after the taking of Jeruſalem: which was the cauſe of the Tyrians inſulting which is here mentioned. See Ier.52.6.

V. 2. *becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha,*] The ſin of Tyrus, Amos 1.9. Zach.9.2,3. Thus Chap.25.3.

the gates of the people] That is, the famous City Ieruſalem, whereunto all people reſorted, both for Religions ſake, and for traffick. A manner of ſpeech taken from that, that neer the chief gates of the City, there were commonly great places for market-meetings, and law pleas, &c.

ſhe is turned unto me] That is to ſay, I being the ſecond City in Paleſtine for commodiouſneſſe and repute, ſhall obtain all thoſe priviledges which Jeruſalem now hath, for traffick, concourſe of people, and for wealth.

be repleniſhed] My riches and fame ſhall increaſe. Thus they promiſe mountains of gold to themſelves; and thus the wicked rejoyce at their fall by whom they have any profit or advantage.

V. 3. *I am againſt thee*] Gods judgment upon her for her ſins. See Eſay 23. Ier. 25.22. & Chap. 47. 4. Amos 1. 9. Zach.9.4.

Many Nations] Or, *great Nations*; Namely, the Chaldeans army, compoſed of divers mighty Nations, ver.7.

V. 4. *ſcrape her duſt from her*] That is, I will deſtroy it utterly. This did not befall Tyrus the firſt time the Chaldeans took it, Iſa.23.15. But the ruine of it began then; and then from time to time it came to that degree at laſt as the Prophet ſpeaketh of, in Alexander the great in his time.

the top of a rock] ver.14. Chap.24.7,8.

V. 5. *The ſpreading of nets*] As who ſhould ſay a waſte and deſolate place; as thoſe ſhoares are on which fiſhers do uſe to ſpread their nets.

the midſt of the Sea] Becauſe that Tyrus was an Iſland encompaſſed with the Sea.

V. 6. *her daughters*] The Townes that belonged unto her, as a mother-City; or rather, her people, without ſparing of either ſex.

V. 7. *Nebuchadnezzar*] Shewes now by whom this judgement ſhall be executed, Chap.28.7. & 30.11. & 32.12. This name Nebuchadnezzar, is no leſſe then ſeven divers wayes written in Scripture. There were divers of this name; Inſomuch, as ſome think this to be a common name to the Kings of Babylon; as Pharaoh was to the Kings of Egypt; Abimelech to the kings of the Philiſtines; Sylvius to the Latin Kings: Cæſar and Auguſtus to the Roman Emperours; Arſacidæ to the Perſians: and Ceropidæ to the Athenians. But this Nebuchadnezzar appears by the ſacred Hiſtory to be the ſame that had taken Jehojakim, Jehojacin, and Zedekiah, deſtroyed Ieruſalem, burnt the Temple; and in after times, through Gods juſt judgment, became mad for ſeven yeares, as a mad beaſt. We may not then take this Nebuchadnezzar to be him that is mentioned in the Apocryphal ſtory of Judeth; and much leſſe to be either Cyrus, or Alexander the Great; as ſome have weakly imagined.

a King of kings] Namely, him that is poſſeſſor of this mighty Monarchy, which calleth it ſelf the univerſal. See Ier.27. 6,7. Dan.2.37. See the phraſe, *King of Kings,* Ezr.7.12. and ſuch like is the phraſe, *God of gods,* Deut.10.17.

from the North] From Chaldea, which was partly Northward from Tyre and Paleſtine.

V. 8. *Caſt a mount*] Or, *pour out the engine of ſhot.*

and lift up a buckler againſt thee] That is, coming to the aſſault.

V. 10. *Charets*] Chap.23.24.

as men enter into a City] Heb. *according to the entrings of a City broken up.*

V. 11. *ſtrong garriſons*] Or, *pillars of ſtrength :* for Tyrus was built and fortified by much art, and labour of men, againſt the Sea, and againſt all enemies.

V. 12. *Thy pleaſant houſes*] Heb. *houſes of thy deſire.*

in the midſt of the water] The Sea round about thee.

V. 13. *And I will cauſe the noiſe*] And ſo this expreſſion uſed Eſay 24.8. Ier.7.34. & 16.9. & 25.10. Hoſ.2.11.

thy ſongs to ceaſe] The Tyrians having at all times been much given to Muſick, Chap.28.13. Eſay 23.16.

V. 14. *Thou ſhalt be a place to ſpread nets upon*] I will make thee ſo bare, that thou ſhalt have nothing to cover thee, verſe 4,5.

ſhalt be built no more] At leaſt, it ſhall be no building, in compariſon of that in its former glory.

V. 15. *Shall not the Iſles?*] The horrour and conſternation of the Iſles and neighbouring Nations, being aſtoniſhed at her fall, Chap.32.10.

V. 16. *Cloath themſelves with trembling*] At the hearing of her fall, and for fear of the Chaldeans.

V. 17. *A Lamentation for thee*] Rev.18.9.

of Sea-faring men] Heb. *of the Seas.* Meaning Merchants, which by their traffick did enrich her wonderfully, and increaſe her power.

her Inhabitants] Thoſe that were born and brought up there. See Eſay 23.8.

on all that haunt it] haunt the Sea; neighbours and ſtrangers.

V. 18. *at thy departure*] Into exile, likely, and captivity.

V. 19. *the deep upon thee*] As ver.3.

V. 20. *thee down, with them that deſcend*] When I ſhall cauſe thee utterly to periſh, as many Nations and Cities have done before, eſpecially in the general deluge, to which he may ſeem to have ſome relation; having before likened the invaſion of Tyrus to an overflowing.

with] Or, *to.*

of old time] Which were dead long ago.

I will ſet glory] I will glorioully re-eſtabliſh my people; and cauſe them to live and flouriſh again, for to be the honour of the world. See Chap.20.6. & 28.25,26.

Land of the living] Pſal.27.13. Eſay 38.11. The meaning here is, in Judea, when it ſhall be reſtored. See Chap.28.25, 26. Or elſe thus, By thy deſtruction I will glorifie my ſelf among the living.

V. 21. *I will make thee a terrour*] Heb. *terrours*, Chap. 27. 36. & 28.19. Thou ſhalt be brought into ſuch an extreme deſolation, full of horrour in thy ſelf, and a ſubject of terrour to others. Others render it, *I will bring thee to nothing, and to perdition.*

ſhalt be no more] Verſe 14.

CHAP. XXVII.

Ver.1. T*He word of the Lord*] In this Chapter the Prophet ſets down a Lamentation for Tyrus; by ſetting forth her former glory, in her building, ſhipping, army, power, merchandizings, praiſe; and then oppoſing to it her preſent ruine; concluding with the extream wailing and aſtoniſhment of the neighbouring Iſles, Nations, and Kingdomes, at her fall.

V. 3. *The entry of the Sea*] Built there firſt by the Sidonians, as Juſtin relateth; in a very commodious place to reſort unto by Sea, from divers places, and to carry merchandize from thence into the Continent or firm Land.

of perfect beauty] Heb. *perfect of beauty.*

V. 4. *thy borders*] Thou art encompaſſed round with the Sea.

mids] Heb. *heart.*

V. 5. *made*] Heb. *built.*

of Senir] This mountain was Hermon, called by the Sidonians, Syrion; but the Ammorites called it Seniz, Deut.3.9. by Moſes called, Sion, Deut.4.48.

V. 6. *the Company of the Aſhurites*] Heb. *the daughter.*

Thy benches of Ivory] Or, *They have made thy benches of Ivory well trodden.* Ivory wherewith they covered the walls and floores of Chambers, and the decks of ſhips. Which ſhews their profuſe riot, and exceſſe of delicacy.

of Chittim] Cilicia, rather then Italy. See Gen. 10.4. Num.24.24. Eſay 23.1. Ier.2.10. 1 Macc.1.1. Cilicia joyns to Syria. In Tarſus, the chief city thereof was Paul born, Act.21.39. & 22.3.

V. 7. *blue and purple*] Or, *purple and ſcarlet.*

of Eliſhah] It is thought, that hereby are meant the Eolians, a people of Greece. Eliſhah is Javans ſon, Japhets Grandchild, Gen.10.4.

which covered thee] Namely, the poopes of thy ſhips; Or, which was thy rayment.

V. 8. *Arvad*] It is thought to be the Iſland, called Arado, and Arlarado, neer to Sidon, Gen.10.18.

that were in thee] Other Nations were thy Marriners; but thy own Tyrians were thy Pilots, and chief in thy Navy.

V. 9. *of Gebal*] A Prince in Phœnicia, and nigh to Sidon.

Calkers] Or, *ſtoppers of chinks.* Heb. *ſtrengtheners :* Meaning, the chief of this Nation, which were cunning Ship-Wrights, were employed in mending and making of Shipping.

V. 10. *of Lud*] See Gen. 10. 13. inhabitants of part of Egypt.

Phut] In Lybia, Gen.10.6.

they hanged the ſhield] According to the Cuſtome of Garriſon Souldiers.

they ſet forth thy Comelineſſe] Theſe Souldiers being there continually, did much increaſe thy ſplendour and Majeſty.

V. 11. *The men of Arvad with thine Army*] Thoſe of Arvad which lived by the Sea Coaſt, ver. 8. and thine own Souldiers, kept a continual watch about the City.

And the Gammadims were in thy towers] Dwelling in a province of Phænicia.

V. 12. *Tarſhiſh*] Namely the people that lived along the Coaſt of the Mediterranean ſea, and eſpecially the City of Tharſus, a Tyrian Colony. Others will have it to be Carthage. Some

they traded in thy faires] That is, theſe Kings they gave for thy commodities.

V. 13. *Javan*] That is, Greece, *Javan* was *Japhets* Son, Gen.10.2. of whom came the Greeks. See Dan.8.21. Joel 3.6.

Tubal] The poſterity of *Tubal Japhets* ſon, Gen.10.2. inhabiting likely in a part of Cappadocia.

Meſhech] *Tubal* and *Meſhech* are uſually joyned together. So Chap.33. 26. & 38. 3. & 39. 1. being brethren, Gen. 10.2.

perſons of men] Heb. *ſoul of man :* that is, ſoules of men, or perſons, by ſelling ſlaves. See Apoc.18.13.

Market] Or, *Merchandiſe.*

V. 14. *Togarmah*, Chap.38. poſterity of the grand-child of *Japheth*, Gen.10.3. thought to inhabit the leſſer Armenia; ſome ſay, the leſſer Aſia.

horſemen] Men which were expert in managing and tameing of horſes.

V. 15. *Dedan*] Ver.20. people of Arabia of Cham's poſterity, by Cuſh, and Rhama. Or of Abraham by Keturah, Gen. 25.3. dwelling in ſome part of Syria, Gen.10.6,7.

they brought thee (for) a preſent] To have the benefit of being free of thy Faires and Markets; or elſe to traffick therewith.

hornes of ivory and ebony] So the great teeth of the Elephant, which on either ſide of his mouth ſtand out, are called; becauſe by their crookedneſſe they are like horns.

V. 16. *The wares of thy making*] Heb. *thy works.*

agate] Heb. *Chryſopraſe.*

V. 17. *wheat*] By 1 King.5.9. Act.12.20. it appears, that Tyrus was furniſhed with corn out of the land of Iſrael.

Minnith] The name of a town, upon the border of the Ammonites, on the South ſide of Canaan: whereof mention is Judg.11.33. where the beſt wheat grew.

Pannag] Some will have it to be the name of a Countrey; and the name of Phœnicia to be taken thence. Others tranſlate it rozen, or balſome.

balm] Or, *roſin*, or *turpentine*, wherein Gilead abounded, Gen.37.25. Jer.8.22. & 46.11.

V. 18. *Helbon*] A place of Syria, which is thought by ſome to be that which at this time is called Aleppo.

V. 19. *Dan*] Likely he meaneth thoſe which after the Captivity of the ten tribes, came and inhabited the ancient countrey belonging to *Dan*, in Laſh, a city neer to Tyre, Judg.18.28,29.

Going to and fro] Or, *Meuzal :* to ſeek what they may give for thy commodities. The Greekes have been alwayes great travellers: and the trade at Tyrus ſo great, that thoſe countreyes which had nothing to exchange, went to other countreyes to get ſomething, to trade with Tyre.

V. 20. *Dedan*] Ver.15.

precious cloathes for Chariots] Heb. *cloathes of freedom.* It may be, they were ſuch, as wherewith they covered their horſes and chariots, to ſit upon them.

V. 21. *Kedar*] Which came from Kedar the ſon of Iſhmael Gen. 25. 13. inhabiting Arabia Petrea, which countrey abounded with cattel, Iſa.60.7. See Pſal.120.5.

they occupied with thee in lambes] Heb. *they were the merchants of thy hand.* Or, *they occupied with thee at hand in lambs*, &c. for lambes and ſuch like cattel could not be carryed far, as other wares.

V. 22. *Shebah, &c.*] Names of Arabia felix. See Gen. 10.7.

V. 23. *Haran,&c.*] Gen.11.31, 32. & 12.4,5. places of Meſopotamia.

Aſhur] *Northern Nations.*

Chilmad] It is thought to be Media, or ſome part thereof.

V. 24. *All ſorts*] Or,*excellent things.*

blew clothes] Heb.*foldings.* Namely, ſilkes and wools died in this noble colour,inclining to a violet.

V. 25. *The ſhips of Tarſhiſh did ſing of thee in thy market*; That is, they which were carryed in the ſhips,did praiſe thee for thy wares. Others, read it according to the Hebrew, *The ſhips of Tarſhiſh were thy chief,and thy caravans*;as thoſe places which are haunted with wild beaſts upon the land,are travelled through with great companies of travellers, and loaded cattel; ſo do the ſhips flock towards thee in great numbers together.

very glorious] Inriched in goods.

V. 26. *Thy rowers have brought thee into great waters*] The ruine of Tyre. Thou haſt been like unto a well furniſhed ſhip, brought into the main ſea of greatneſs, riches, and power, by thy Gouernours, and there left to ſuffer ſhipwrack.

the Eaſt-wind] Moſt tempeſtuous and dangerous in thoſe countries,Pſal.48.7. meaning Nebuchadnezzar with his army,which lay Eaſt from Tyre.

midſt] Heb. *heart.*

V. 27. *Thy riches and thy faires*] Rev.18.9,&c.

thy calkars] Heb, *thoſe which mend thy breaches*: Which ſome take,for the breaches of walls,and buildings.

And in all] Or,*even with all.*

ſhall fall into the midſt of the ſeas] Heb.*heart.* Shall be all infolded in thy ruine. A continuation of the ſame ſimilitude of a broken ſhip.

V. 28. *The ſuburbs ſhall ſhake,&c.*] Or, *waves.* Heb. *the boates.* The Hebrew word ſeemes to ſignifie a cock-boat, which they throw out of the ſhip: it ſignifies alſo ſuburbs, which are as it were expulſed the city. The meaning is,that the Cities and Colonies ſubject to *Tyre*, ſhould be ſurpriſed with terrour,at the fall and ruine of their chief city: and all other leſſer States ſhould be likewiſe ſo terrified.

V. 30. *Againſt thee,* or *for*,or *over*, ver.31. Rev.18.11,15,—16.

duſt upon their heads] Which is a ſign of great ſorrow and mourning, Jer.6.26.

V. 33. *when thy wares went forth out of the ſeas*] Thou waſt the Magazine, and ſtaple of victual and merchandiſes, which thou didſt tranſport by ſea, and diſtribute them to divers Nations.

V. 34. *Thou ſhalt be broken by the ſeas*] That is,by the overflowing of wars,ver.26. See Chap.26.19.Iſa.8.7,8.& 28.2.& 59.19.Pſal.124.

V. 36. *Hiſſe at thee*] In token of wonder. See 1 King. 9. 8.

a terrour] Heb. *terrours*: a ſubject of terrour to all men, by reaſon of thy terrible fall. Or, Thou that haſt been a terrour,art brought to nothing,Chap.26.21.

never ſhalt be any more] Heb. *ſhalt not be for ever.* See the Annotations on Chap.26.4,14.

CHAP. XXVIII.

Verſ.1. THe *word of the Lord*] In this Chapter the Prophet ſets down the blaſphemous pride, and preſumptuous confidence of the King of Tyrus: Gods great Judgments againſt him: and a lamentation which the Prophet is commanded to take up,at his fall. Afterwards he propheſies againſt Zidon; and concludes with a prophetical promiſe of the reſtauration of Gods own people.

V. 2. *I am a God*] Thou art grown vain,and haſt exalted thy ſelf,through thy glory,wiſdome,and happineſs,as if thou wert no more a mortal man,but a petty god.

I ſit in the ſeat of God] I reign in a moſt ſtrong place, full of glory and delights: which are the properties belonging to heaven,which is Gods habitation.

midſt of the ſeas] Heb.*heart*,Chap.27.4.

yet thou art a man,and not God] Iſa.31.3.

though thou ſet thine heart, as the heart of God] Thou didſt think thy ſelf to be endowed with divine, more then humane underſtanding,and wiſdome; the Tyrians wiſdome being very famous,Zach.9.2.

V. 3. *Behold*] Zach.9.2.

wiſer] In thine own conceit and opinion.

Daniel] Who for the incomparable gifts of Gods holy Spirit,as well in propheſie,as in counſel and wiſdome, Dan. 1. 17. & 4. 9. was by a common proverb ſet as a pattern of wiſdome in Babylon,where Ezekiel then propheſied. See Chap. 14.14.

V. 4. *Riches*] Or,*power.*

V. 5. *By thy great wiſdome*] Heb. *by the greatneſſe of thy wiſdome.*

V. 7. *Strangers*] Thoſe Chap.26.7.

the terrible] Chap.30.11.&26.7.

againſt the beauty] By ſtrength they will overcome all thy counſels,and arts of prevention and defence. Or,they will kill thee,not reſpecting thy wiſdome, which maketh thee ſo majeſtical and venerable.

V. 8. *The deaths*] Namely,of all kinds of violent death,in the general ſlaughter of thy people. See Iſa.14.19.

V. 9. *Slayeth*] Or, *woundeth.*

V. 10. *The uncircumciſed*] Like the reſt of the Heathen and Infidels,which are Gods enemies: for circumciſion was a ſign of the Covenant of ſaving grace. Others, like to the ancient Canaanites, condemned to a curſe, See Chap. 32. 21.

V. 12. *A lamentation*] As Chap.27.2,&c.

thou ſealeſt up the ſum] Ruleſt the matter in the affaires of merchandiſe. Or,thou makeſt up the accompt: a term which may ſeem to be taken from them which tell money.

full of wiſdome] He derideth the vain opinion and confidence,that the King of Tyre had in his riches, ſtrength and pleaſures.

V. 13. *In Eden*] Like to a tree planted in an earthly Paradiſe, Gen.2.8. See the like ſaid of Aſhur, Chap. 31. verſ. 8, 9.

Sardius] Or,*Rubie.*

beryl] Or, *Chryſolite.*

Emerald] Or, *Chryſopraſe.*

workmanſhip] He hath relation to that,that the art of Muſick was alwayes held in great eſteem amongſt the Tyrians, Chap.26.13.Eſay 23.16.

in the day that thou waſt created] Even at the firſt founding of thy State,muſick began to flouriſh in thee, and all pleaſures.

V. 14. *Anointed*] Endowed by God with ſeveral prerogatives.

Cherub] Amongſt the great Ones of the world, which are Gods Miniſters upon earth,thou waſt exalted in glory, even as the heavenly Cherubins are.

covereth] Being a ſecure defence to thy people, covering them with thy wings; which are attributed to this King, becauſe he is called Cherub,whoſe ſhape and form is ſet down in the Scripture with wings,which ſhadowed the ark.

the holy mountain] Having likened him to a Cherub, he compares his ſeat, being full of magnificence, to Mount Sinai,where God appeared with millions of his angels, having a fiery pavement under his feet,Exod.24.10.

in the midſt of the ſtones of fire] To wit, among my people Iſrael,which ſhined as precious ſtones: or, clad with a garment of pearl and pretious ſtones, glittering, and ſparkling, as fire,ſuch as were in the breaſt-plate of Iſraels high Prieſt; as appeareth by comparing with this the verſe before. Or rather, as having power among,and over the fiery thunderbolts,and meteors.

V. 15. *Perfect in thy wayes*] Which may be alſo underſtood of the ſtate and condition,or of the enterpriſes,ver.12.

from the day that thou waſt created] From the time thou waſt firſt a ſettled Kingdom; as ver. 13. He may haply ſeem to allude to the fall of wicked angels.

till iniquity was found in thee] Whileſt thou haſt continued in Juſtice and integrity, I haue born thee up; but ſince thou and thy city have given your ſelves to violences,deceits,and other manner of wickedneſſes, thy ruine hath been ready at hand.

V. 16. *I will caſt thee*] That is, *I will ſubvert thy glorious ſtate.*

the mountain of God] Ver.14.thy ſeat and ſtate,which thou didſt eſteem ſo divine.

covering Cherub] Ver.14.

from the midſt of the ſtones of fire] See Annot: on ver.14.

V. 17. *Thou haſt corrupted thy wiſdome*] Thy glory and greatneſſe have cauſed thee to loſe thine underſtanding, and wiſe carriage,for which thy predeceſſours were admired; and thine own ſplendor hath dazled thee.

V. 18. *Defiled thy ſanctuary*] Thy ſacred places in thy eſteem; and thy Seats of Juſtice, thou haſt profaned with all manner of impieties,and iniquities.

a fire from the midſt of thee] He ſeems to intimate, that the occaſion of the ruine of Tyre did proceed from it ſelf,by ſome means,or accident,which the hiſtory doth not ſpecifie.

V. 19. *Thou ſhalt be a terrour*] Heb.*terrours*,Chap.26.21.& 27.36.

and never ſhalt thou be any more] See *Annotations* on Ch. 26.4,14.

V.21. *Set thy face againſt Zidon*] Iſa.23.4,12. Jer.25.22. & 27.3.

V. 22. *I will be glorified*] Exod.14.4. in the manifeſtation of my juſtice, and my power, exerciſed over thee.

be ſanctified in her] Lev.10.3. I ſhall give ſufficient cauſe to be feared and worſhipped; yea, bleſſed and praiſed.

V. 24. *A pricking briar*] Num.33.55. Joſh.23.13.

V. 25. *When I ſhall have gathered*] This propheſie hath in part, and according to the letter, a relation to the return from the Captivity of Babylon; but perfectly and in ſpirit, to the ſpiritual re-eſtabliſhing of the Church by the Meſſias.

ſanctified in them] He ſheweth for what cauſe God will aſſemble his Church, and preſerve it ſtill, though he deſtroy his enemies; to wit, that they ſhould praiſe him, and give thanks for his great mercies.

V. 26. *Safely*] Or, *with confidence.*

deſpiſe] Or, *ſpoil.*

CHAP. XXIX.

Verſ.1. I*N*] In this Chapter are two grievous propheſies, againſt Pharaoh and Egypt. One in the time of Jeruſalem's ſiege. Another about, 16 years after Jeruſalem was taken: with a promiſe, both of Egypts reſtauration, though not in its former ſplendour and power, at the end of 40 years, after it had been laid waſte by Nebuchadnezzar; and alſo of ſome good and comfort to Gods people at that time.

the tenth year] To wit, of the Captivity of Jeconiah, or of the reign of Zedekiah; that is, one year, and two dayes, after the ſiege of Jeruſalem was begun.

V. 2. *Pharaoh*] This was *Pharaoh Hophra*, Jer.44.30.

againſt all Egypt] Iſa.19. & 20. Chapter, Jer.25.19. and 46. Chapter.

V. 3. *Dragon that lyeth in the midſt*] Chap.32.8. Pſal. 74. 13,14. Iſa.27.1. & 51.9. The Hebrew word ſignifieth any great water creature. Here is meant the Whale, or Leviathan Job 41. or the Crocodile, the figure of Pharaoh.

my river is mine own] Ver.9. I poſſeſs a moſt fruitful Kingdom, and ſo ſtrongly ſituated by reaſon of the river Nilus, that it cannot be taken from me by any ſtrength.

I have made it for my ſelf] I do not depend upon any one: as I have gotten, and increaſed my kingdom of my ſelf, ſo am I ſufficient to maintain it againſt all men.

V. 4. *But I will put hookes*] See this phraſe, Chap.38.4. Eſay 37:29.

I will bring thee up] I will draw thee out of the countrey which is ſo ſtrong, together with all thy ſubjects, which will follow thee, to the end, that you being all ſlain, your bodies may lie for food for the fowls of the air, and the wild beaſts of the field, Pſal.74.14.

V. 5. *into the wilderneſſe*] If we may give credit to the hiſtory of Herodotus, this is to be underſtood of the deſerts of Lybia, neer Cyrene; where the Cyreneans gave a great overthrow to Pharaoh, ſoon after he fled from Nebuchadnezzars hoaſt, that left the beſieging of Jeruſalem, to go againſt him. Otherwiſe, if we underſtand it of the overthrow and conqueſt, made of him, by Nebuchadnezzar, we muſt refer it to a later time, according to that propheſie, particularly uttered againſt him, above ſixteen years after this, ſet down in the latter part of this Chapter. verſ. 17. to the end.

thou ſhalt fall] Thy army: For he eſcaped back to Egypt.

open fields] Heb. *face of the field.*

nor gathered] To be buried.

V. 6. *have been*] They have ſolicited my people to rebel againſt the Chaldeans, promiſing them aſſiſtance, and have violated their faith; and ſo have not been only unprofitable, but alſo very hurtful unto them, Eſay 30.1, &c.

ſtaff of reed] verſ. 7. 2 King. 18. 21. Iſa. 36. 6. Ierem. 37.7, 8.

V. 7. *and madeſt all their loyns to be at a ſtand*] The meaning ſeems to be this, Thou haſt left them to defend themſelves with their own ſtrength, and alone to bear the burden of the War, which they had undertaken for thy advantage, or at thy inſtigation.

V. 8. *Therefore*] Ier. 43.8. & 44. 30. & 46. 13, &c. This ſeems to fore tel their deſolation by Nebuchadnezzar.

V. 9. *The river is mine*] verſ.3. Thus God cannot ſuffer that man ſhould arrogate any thing to himſelef, or put his truſt in any thing, ſave in him alone.

and I have made it] He ſpeaketh in the perſon of this King, or in general, of all the kings of Egypt, his predeceſſors, who with great charges and labour, had brought Nilus with channels, over all the land of Egypt.

V. 10. *utterly waſte*] Heb. *waſts of waſts.*

from the tower] From one end of Egypt to the other. See Chap. 30. 6.

Syene] Heb. *Seveneh.* It hath been, and is commonly thought, by reaſon of the likelineſſe of the name, that it was the City of Syene, ſtanding upon the *South* confines of Egypt, in Thebais, where there might be ſome tower, to mark the defect of ſhadows, in the very day of the Summer-ſolſtice: as there was a well alſo to that purpoſe; as ſome write.

of Ethiopia] Heb. *of Chuſh.* That is, to the borders of the Chuſhites, or Arabians, Gen.10.7. for beween Seveneh and Arabia, is ſituated all Egypt: for Seveneh was South-border of Egypt, confronting and joyning to Ethiopia; and the Chuſhites or Arabians, the North-border. So we are to underſtand, Chap.30.4,5,9.

V. 11. *Neither ſhall it be inhabited fourty years*] verſ. 12. From the time it ſhall be deſtroyed by Nebuchadnezzar.

V. 13. *At the end of fourty years*] Likely about the time, Cyrus took Babylon, Ier.46.26.

V. 14. *Pathros*] Gen.10.14.

habitation] Or, *birth.*

baſe Kingdome] Heb. *low.* Namely, ſubject and tributary to the Perſian, who ſhall people it again. See Chap. 17. 6, 14.

V. 16. *the confidence*] For any greatneſſe and power the houſe of Iſrael ſhall ſee hereafter to be in them.

which bringeth] By their former truſting and confidence in them, and not in me. And thereupon breaking their faith and oath to the Babylonian, Chap.21.23,24. and by complying with them alſo in their Idolatry, Chap.8.10,14. & 23.19, 20,21. as Ahaz did. 2 Chr.28.22,23.

V. 17. *Seven and twentieth year*] Counting from the captivity of Jeconiah. Of the order of theſe propheſies, and how the later ſometimes ſtand before the former, ſee the *Annotations* on Jer.27.1. This here placed is the laſt in time of all Ezekiels propheſies. For that, Chap 40, &c. was almoſt two full years before this. Two years ſpent in ſubduing Moab, Ammon, and neighbouring Nations; and 13 years in beſieging Tyrus, as Joſephus relates, *libro 1. cont. Appionem Alexandrinum*, will riſe up to this accompt of 27 years, in which year Tyre was deſtroyed.

V. 18. *Cauſed his army to ſerve*] Namely, to execute my judgments upon Tyre, and therefore I will requite him.

every head was made bald] That is, they have ſuffered long and hard labours, and toyles, and have worn out themſelves about it.

for Tyrus] Or, *from*, or, *out of Tyrus.*

V. 19. *Take her ſpoil, and take her prey*] Heb. *ſpoil her ſpoil, and prey her prey.*

V. 20. *For his labour*] Or, *for his hire.*

they wrought for me] To execute my judgments, though they did not know my will, nor had any intent to obey it, Iſa.10.7.

V. 21. *In that day*] When I ſhall beat down the Egyptians, then will I begin to raiſe up my people again in Babylon, by the exaltation of Jeconiah, Jer.52.31. which certainly cauſed a great deal of eaſe, and liberty to the Jewiſh priſoners. See Dan.2. 2 King.25.27, &c.

bud] Pſal.132.17.

I will give thee] The like words ſee Chap.24.27. & 33.22. The meaning is, I will make it ſo, that thou Ezekiel, as all the reſt of the true believers, may freely, and with open mouthes, praiſe the Lord in your aſſemblies.

CHAP. XXX.

Verſ.1. T*Hen the word*] A propheſie of the deſtruction and deſolation of Egypt, and her helpes and confederates, by Nebuchadnezzar King of Babylon. And again repeated, in the eleventh year, firſt moneth, ſeventh day of Jehojacins Captivity.

V. 2. *Howl ye*] Namely, ye Egyptians and other Nations, which are ſubject to, and confederates with you.

wo worth the day] To wit, the day of the ruine of Egypt; whereof he ſpeaketh hereafter.

V. 3. *A cloudy day*] Of horrible and ſtrange calamities: as rainy dayes are very rare and ſtrange in Egypt.

heathen] In which the profane Nations, Egyptians, Chuſhites, and others, their confederates, ſhall be viſited, and puniſhed.

V. 4. *Pain*] Or, *fear.*

Ethiopia] Heb. *Chuſh.* A neighbouring and confederate Nation with Egypt; a people of Arabia.

V. 5. *Lybya, and Lidia*] Heb. *Phut and Lud.* Here are meant two Nations, auxiliaries to the Egyptians; the one a people living in Aſia; the other, in Africa, if not both in Africa. Lydia ſeems to be Maræolis in Egypt, or Cyrene, the Southern parts of Africa. See Gen.10.6,13,22. Eſay 66.19.

mingled people] See Jer. 25.20,24. auxiliaries likewiſe to the Egyptians.

Chub] The name of ſome part of Africk, not mentioned elſewhere; yet moſt likely here are meant the inhabitants of the inner Lybia, by the river Niger. See Ptolomy in the fourth book of his Geography.

men of the land] Heb. *children.*

that is in league] It might be ſome land that was confederate with Egypt: or ſome country of divers Nations, which governed themſelves in Commonalties, which were confederate one with another.

V. 6. *They alſo that uphold*] Namely, thoſe armies, or nations, which ſhall take their parts, or relieve them.

Syene] Which was a ſtrong city of Egypt, Chap.29.10. on the South border of it.

V. 7. *And they ſhall be deſolate*] Chap.29.12.

V. 8. *Fire in Egypt*] By the Chaldeans indeed, but by my inward and ſecret working in them.

deſtroyed] Heb. *broken.*

V. 9. *From me*] Namely, from Egypt; but by my ſecret inſtinct and providence.

in ſhips] Upon the red ſea, Iſa, 18.2.

as in the day of Egypt] As formerly all neighbouring Nations were aſtoniſhed at the report, of this plague that ſhall now come upon Egypt. Or, at the report of the Egyptians plagues, and final diſcomfiture, of old, in the red Sea, Exod. 7,8,9,10,12,14. Chapters.

it cometh] To wit, the foreſaid Calamity.

V. 11. *the terrible*] Chap.26.7. & 28.7.

V. 12. *And I*] Iſa.19.5.

will make the rivers dry] Heb. *drought.* That which is moſt fruitful by reaſon of the abundance of waters which are in it, ſhall become barren, and deſolate, as if it were ſcorched up with the Sun. Or, I will make the rivers thereof to be no ſafeguard for it; but I will dry them up, to make the way plain and eaſie for the Babylonian to come, and deſtroy it. See Ier.50.38. & 51.32.

all that is therein] Heb. *the fulneſſe thereof.*

V. 13. *deſtroy the Idols*] Zech. 13. 2. Ier. 43. 12. and 46. 25.

Noph] Called *Moph,* Hoſh. 9.6. afterward by the ancients, *Memphis*; ſeated upon Nile in Egypt on the borders of Ethiopia. See Eſay 19.13. Ier.46.14.

Prince of the land of Egypt] Heb. *out of the land*; that is, a Native, or Egyptian ſhall rule them; but ſtrangers.

V. 14. *Pathros*] The name of a Country in Egypt. See Chap.29.14.

Zoan] Which is Tanais, one of the chief Cities of Egypt. See Num.13.22.

No] Ier.46.25. Nah.3.8. which is Alexandria.

V. 15. *Sin*] Which is Peluſium, a ſtrong frontier City of Egypt, over againſt Arabia Petræa. Whence likely the wilderneſſe of Sin hath its name.

V. 17. *Aven*] Or, *On.* Which is the City Heliopolis, Gen. 41. 45.

Phi-beſeth] Called by Authors *Pubaſtum.*

Theſe Cities ſhall go into captivity] ver.18. to wit, the multitude of people which is in them.

V. 18. *Tehaphnehes*] This is the City of Daphne, called here Tehaphnehes, and Tahpanhes, Ier. 43. 7. likely from the name of that Queen, 1 King.11.19. This ſeems to be as it were the gate of Egypt, at which the Chaldeans came in, Ier.43.7,8,9.

darkened] Or, *reſtrained.* An extream Calamity, deſolation, and confuſion ſhall overtake them.

yokes] Their imperious tyranny. See Lev.26.13.

a cloud ſhall cover her] As if one ſhould ſay, a ſudden ſtorm of evils, ver.3.

daughters ſhall go into Captivity] That is, the Cities which are ſubject to the City-Royal, Chap.26.6.

V. 20. *eleventh year*] Of the Captivity of Jeconiah, or Zedekiah's reign. In which year Jeruſalem was taken, three moneths and two dayes after.

V. 21. *broken the arm*] This hath relation, either to the firſt overthrow of the Egyptians under Neco at Carchemiſh, Ier. 46.2. 2 Chr.35.20. 2 King.23.29. Or rather, to that newly received by the Cireneans, as was ſhewed upon Chap. 29. 5. After which loſſe they could never recover, nor defend themſelves, againſt the Chaldeans. See Chap.29.14,15.

it ſhall not be bound up] Ier.46.11. See Eſay 1.6.

V. 22. *break his armes*] His Forces and powers.

V. 24. *ſword in his hand*] To execute my judgements.

V. 25. *When I ſhall put my ſword*] Whereby we ſee, that Tyrants have no power of themſelves, neither can do any more harm, then God appointeth; and when he will, they muſt ceaſe, Eſay 10.5.

CHAP. XXXI.

Verſ. 1. *And it came to paſſe*] In this Chapter the Prophet confirms the truth of his former Propheſie concerning the overthrow of Pharaoh, and Egypt, by the example of the like Judgment upon the Aſſyrian; ſetting forth the Aſſyrians pride, his downfal; and How others were affected with it: with an application of it to Pharaoh.

in the eleventh year] Of Zedekiah's reign, or Jeconiah's Captivity, Chap.1.2. one moneth, and 14 dayes, ſince the former propheſie, Chap.30.20. and one moneth and 8 days before the taking of Jeruſalem, Jer. 52. 5. 6.

V. 2. *Whom art thou like*] Meaning, that the Egyptian was not like in ſtrength to the King of the Aſſyrians, whom the Babylonians overcame. This again is repeated in the concluſion, verſ. 18. ſee Iſa. 23. 13. where the example is to be underſtood, of the Aſſyrian formerly overcoming the Babylonian; as more appears, 2 King. 17. 24, 30. and 10. 12.

V. 3. *Cedar in Lebanon*] See Chap. 17. 3. 22, 23. Dan. 4. 10.

with fair branches] Heb. fair of branches.

V. 4. *Waters*] The Aſſyrian was grown great, through abundance of all proſperity.

made him great] Or, nouriſhed.

ſet him up] Or, brought him up.

with her rivers] The great ſea of his happines did ſeem to run round, as it doth at the coming in of great Rivers, at the foot of this tree: and he, the Aſſyrian, out of his grace and plenty, ſeemed to ſend forth ſome ſmal ſtreams out of it to other kingdoms; alluding likely herein, to the waters of *Nilus*, Chap. 29. 3.

little rivers] Or, conduits.

V. 5. *When he ſhot forth*] Or, when it ſent them forth.

V. 6. *Fowls of heaven*] Dan. 4. 12. The greateſt part of mankinde, retired under dominion and protection of the Aſſyrian.

V. 8. *Cedars in the garden*] Gen. 2. Signifying that there was no greater power in the world, then that was of the Aſſyrian.

V. 10. *Mighty one of the heathen*] Verſ. 12. Chap. 28. 7. and 30. 11. that is of the Babylonian. Some underſtand this of Merodac Baladan, who, as they ſay, overthrew Eſarchaddon the Aſſyrian: but Ptolomy ſhewes in his *Can. Regum,* that this Merodac died before Eſarchaddon (otherwiſe called the great and noble Aſnapper, Ezr.4.2,10.) reigned, and that Eſarchaddon left Saoſduchinus his ſucceſſour in the Aſſyrian and Babylonian Empire. This mighty one here is rather to be underſtood of Nebuchadnezzar, who after was the Babylonian Monarch, and onely ruler of the world.

he ſhall ſurely deal with him] Heb. *in doing he ſhall do unto him.*

V. 12. *Strangers*] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

V. 13. *Shall*] Or, *did.*

fowls of the heaven] The Nations which were ſubject to the Aſſyrians, after the overthrow of the empire, did prey upon them with contempt.

Shall] Or, *did.*

V. 14. *To the end that*] I have ſet forth this ſpectacle of my judgments upon Aſhur, to this end, for to teach all Princes that are grown great through my bleſſings, not to raiſe themſelves againſt me, through pride; for they are all mortal by Nature, and I can bring down their eſtates as I have raiſed them.

neither ſhoot up their top] As the Aſſyrian did.

ſtand up in their height] Or, *ſtand upon themſelves for their height.*

for they are all delivered] Pſal. 82. 7.

V. 15. *Cauſed a mourning*] By this fall of Aſſyria, I raiſed a general horrour, and terrour in them all, ſeeing him on a ſudden deprived of my help and bleſſing, by the meanes of which he had proſpered ſo well.

to mourn for him] Heb. *to be black.*

V. 16. *All the trees*] Ver.8,9.

ſhall be] Or, *were.*

comforted in the nether parts of the earth] To cauſe this deſtruction of the King of Aſſyria to ſeem more horrible, he ſetteth forth other Kings and Princes which are dead; as though they rejoyced at the fall of ſuch a Tyrant. A figurative and Poetical repreſentation; as Iſa.14.8,9,10. Ezek.32.31. Hab.1.6,7,8.

V. 17. *His arm that dwelt under his ſhadow*] That is, all under his power and dominion.

V. 18. *To whom art thou*] He applyeth the foreſaid things by compariſon to Pharaoh; as if he ſhould ſay, Compare thy ſelf to whom thou wilt, thou canſt not avoid the ruine that I ſhall bring upon thee; as thou mayſt ſee in the foreſaid example of the Aſſyrian.

uncircumciſed] Chap.28.10.

This is Pharaoh] All this allegorical ſpeech hath relation to Pharaoh.

CHAP.

CHAP. XXXII.

Verſ.1. A*Nd it came to paſs*] In this Chapter are the two laſt propheſies againſt Egypt: the one a fortnight after the other. In the former under the title, and by the ſimilitude of a Whale, is ſet down the fearful deſtruction of Egypt, by Gods judgments; with the manner of them, and univerſal aſtoniſhment at them, and by whom to be executed. In the latter is ſet down Egypts Funeral ſolemnity, as it were, and manifold welcoming to the grave.

in the twelfth year] Of the Captivity of Jehojachin, Chap. 1.2. one year, ſeven moneths, and 22 dayes after the city was taken, Jer. 52.5,6. a moneth after the taking whereof, both Temple and City were burnt, Jer. 52.12.

V. 2. *Lyon of the nations*] In cruelty and violence. See Ch. 19.2, &c.

Whale] Or, *Dragon*, or, *Crocodile*. See Chap. 29.3. Thus the Scriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker then they, and ſuch as they may overcome.

cameſt forth] By reaſon of the convenient ſituation of thy Kingdom, Nilus at many ports running into the midland ſea, thou diddeſt undertake divers enterpriſes, annoying and invading other Countries: a ſimilitude taken from Crocodiles which come up into the land by divers armes of Nilus.

their rivers] The States of neighbouring Nations.

V. 3. *ſpread out my net*] Chap. 12.13. & 17.20.

with a company of many people] That ſhall be as it were my fiſhers, under the ſtandart of the Babylonian.

V. 4. *Then will I leave thee*] Chap. 29.5.

V. 5. *With thy height*] With heapes of the carcaſſes of thine army, ſeemeſt thou in thine own eyes never ſo high and haughty.

V. 6. *The land wherein thou ſwimmeſt*] Or, *the land of thy ſwimming*; that is, the land ſubject to thy empire; namely, Egypt; and as Nilus overfloweth Egypt, ſo will I make the bloud of thine hoſt to overflow it.

v. 7. *Put thee out*] Or, *extinguiſh*.

I will cover the heaven] Joel 2.31. & 3.15. Mat. 24.29. I will fill the world with horrour, and terrour, at thy ruine. See Iſa. 13.10.

V. 8. *bright lights of heaven*] Heb. *light of the light in heaven*.

dark over thee] Heb. *them dark*.

ſet darkneſſe upon thy land] The darkneſs of ſorrow, the darkneſs of confuſion. I will deprive thee of all wiſdome, and direction, and will bring all thy ſtate into confuſion, extream miſeries, and deſolation.

V. 9. *I will alſo vex*] Heb. *provoke to anger*, or, *grief*, with horrour and fear, they ſeeing Egypt ſo mighty a Kingdom, periſh, and the King of Babylon grown ſo great.

V. 10. *Brandiſh my ſword*] In their ſight, againſt thee, with ſuch ſpeedy and bloudy execution.

moment] Chap. 26.16.

V. 12. *The terrible*] Chap. 28.7. & 30.11. & 32.12. & 26.7.

V. 13. *All the beaſts thereof*] Their horſes, in the multitude whereof they truſted ſo much, Eſay 31.3.

great waters] From off the land of Egypt, which is abundantly watered, and therefore very fruitful.

neither ſhall the foot] Chap. 29.11.

trouble them any more] A figurative deſcription of a mighty deſolation of a wateriſh Countrey, wherein there is neither man, nor beaſt, for to trouble the waters.

V. 14. *waters deep*] It ſeems to be underſtood of the Chaldeans, their enemies, which ſhall quickly enjoy all their commodities. Or elſe, of other Nations, formerly, as waters, troubled with the feet of the Egyptians, as ver. 2. which now henceforth ſhould be quiet, as deep waters, and oyl, runs ſmoothly and quietly, not turbulently.

V. 15. *deſtitute of that whereof it was full*] Heb. *deſolate from the fulneſſe thereof*.

V. 16. *The daughters*] The Cities, and Commonalties.

V. 17. *Twelfth year*] See verſ. 1. Fifteen dayes after the former propheſie: a kind of funeral dirge and exequie over Pharaoh and Egypt.

Moneth] Namely, the twelfth moneth, ver. 1.

v. 18. *Wail for the multitude*] Make ſome kind of funeral exequies for Egypt, by lamentations, or mournful ſongs, according to the cuſtome; and for the funeral of other Nations likewiſe.

caſt them down] That is, prophecie, that they ſhall be caſt down. Thus the Lord giveth his Prophets power to plant and to deſtroy, by his word: Read Jer. 1.10. Or, (as others) carry out as it were Egypts funeral, and bear it to the grave.

v. 19. *whom doſt thou paſſe*] O Egypt, what priviledge haſt, or deſerveſt thou, more then all the other profane Nations, and Kingdoms? Thou muſt even periſh, as all the reſt have, and muſt do, Chap. 31.18.

with the uncircumciſed[ver. 21——30, 32. See Chap. 28.10.

V. 20. *ſhall fall in the midſt*] God will make a general deſtruction of ſuch people by war. To do which, he hath already given the Chaldeans a commiſſion.

ſhe is delivered] Or, *the ſword is laid*.

draw her] Or, *they ſhall draw*; That is, Egypt; even as one would draw a dead carcaſſe.

V. 21. *mighty ſhall ſpeak*] To make the matter the more ſenſible, he uſeth a poetical and ironical repreſentation, of the entertainment which other Princes and warlike Nations, and eſpecially thoſe which were Egypts confederates, and were already dead, would give Pharaoh at his coming into Hell or the grave. See Iſa. 14.9, 12.14, 15.

V. 22. *his graves*] Namely, the graves of his men which were ſlain in the Wars. Or, the graves of the Aſſyrian compaſſing round about the grave of the new come Egyptian, ſurrounding him, and giving him the middle and chief place. See ver. 2, 3. & 25.

V. 23. *Cauſed terrour*] Or, *cauſed diſmaying*: who had alſo been violent and tyrannical in this world, like Egypt.

V. 24. *There is elam*] Meaning the King and people of Perſia, and Media; or of ſome part of it, Gen. 10.22. They had been overthrown ſooner after the beginning of the reign of Zedekiah, Jer. 49.34, &c.

in the land of the living] Whom, in his life, all the World feared.

V. 25. *round about him*] See ver. 22.

he is put in the midſt] See ver. 22.

V. 26. *There is Meſhech*] Gen. 10.2. that is, the Cappadocians, and Italians, or Spaniards; as Joſephus writeth.

Tubal] Uſually joyned with Meſhech. See Chap. 27.13.

V. 27. *Not lie with the mighty*] Theſe Kings did not die glorioully, having overcome their enemies; neither are buried triumphantly with their arms, as it is the manner to honour Warriours burials; but theſe are dead baſely, being overcome and diſcomfited by their enemies. Others thus; That though Meſhech and Tubal were not dead, and lying with the mighty that are fallen of the uncircumciſed; but did now domineer over Elam; yet they ſhould fall before the time of the Egyptians fall; and their graves ſhould be round about his, as is here expreſſed.

with their weapons of war] Heb. *with weapons of their war*.

their ſwords under their heads] The ancient manner of warlike funerals. Not much unlike ours in theſe times. Other funerals content themſelves with Scutchions, Coatarmour, and other enſigns of honour.

their iniquities ſhall be upon their bones] They which have not ſuffered puniſhment for their faults, and tyrannies in this life; yet it ſhall be reſerved for them, to be inflicted upon them after their death; by reaſon that no man durſt undertake to puniſh them whileſt they lived.

V. 28. *Thou ſhalt be broken*] Namely, thou O King of Egypt. Some underſtand it of Meſhech and Tubal.

V. 29. *All her Princes*] Gen. 36.40.

laid] Heb. *given*, or, *put*.

V. 30. *Princes of the north*] Of Tyre, Damaſcus, Syria, and others; thoſe Chap. 26. & 27. & 28. Jer. 47, & 49.22, 23. &c.

c

with their terrour] Notwithſtanding, or together with, tha great power, with which they kept men ſubject to their tyranny.

are aſhamed of their might] Becauſe that it could not ſav them, but is at the laſt come to nothing.

V. 31. *ſhall be comforted*] As the wicked comfort themſelves, when they ſee others partakers of their miſeries: but a poor Comfort.

V. 32. *I have cauſed my terrour*] I will make the Egyptians afraid of me, as they cauſed others to fear them. Others, I have ſtayed their fury through my terrible judgments.

CHAP. XXXIII.

Verſ. 1. A*Gain the word*] In this Chapter God declares the duty of a Watchman; applyes and enjoyns it to Ezekiel. Clears his Juſtice againſt the Cavill of the Jewes, that his wayes are not equall. And upon the Prophets hearing of the taking of the City, God commands him to Propheſie the further deſtruction of the remnant left in Judea; And ſhews him the hypocriſie of thoſe with him in the Captivity.

V. 2. *unto the Children of thy people*] Though for a time I did ſilence thee from preaching to them, Chap. 24.27. (And thereupon from that Chapter to this, his Propheſies are againſt forraign Nations;) yet now the ſign being come that I then foretold, Chap.24.26. & 33.21. According to my promiſe then made, I do again open thy mouth, that thou be no longer dumb and ſilent towards them: But I enjoyn thee again to ſpeak and propheſie unto the Children of thy people. Attend therefore unto thy function; to the duty, and neceſſity of it.

when I bring] God the Author of puniſhments, by wars, &c. Amos 3.6.

the ſword upon a land] Heb. *a land when I bring a ſword upon her:* That is, war, with all the ſudden invaſions, inroads, and dangers belonging to it.

of their Coaſts] For, on the Coaſts and borders of the land, watches are ſet in times of war, and invaſions.

watchman] He mindeth, that the people ought to have continually Governours, and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. *whoſoever heareth*] Heb. *he that hearing heareth.*

his bloud ſhall be upon his own head] Onely, not on the Watchmans head; his death muſt not be imputed to any other, but to himſelf.

V. 6. *He is taken away in his iniquity*] Signifying, that the wicked ſhall not eſcape puniſhment, though the Watchman be negligent; but if the watchman blow the trumpet, and then he will not obey, he ſhall deſerve double puniſhment.

but his blood] The Watchman muſt anſwer for his part, for the blood of all that periſh through his fault and negligence.

V. 7. *So thou*] God applies the former caſe to the Prophet.

I have ſet thee a watchman] Chap.3.17,&c.

at my mouth] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a ſpye, and not a true watchman.

V. 8. *when I ſay unto the wicked*] Chap.3.18.

V. 10. *Thus ye ſpeak*] Againſt me, and thee, and thy Propheſies; and againſt themſelves.

if our tranſgreſſions] The meaning is, it is true that you Prophets have admoniſhed us heretofore; and we having neglected your admonitions, do bear our puniſhment, and are now ruined paſt all relief; how ſhould we then live? How canſt thou now propheſie and promiſe life unto us? What good doth it do then to ſpeak to us any more of theſe preſervations againſt the evil, into which we are already fallen? The Lord anſwereth, I even then proteſted and promiſed life to the repentant, Chap.18.23. And yet your ruine is not ſo extream, but that you may riſe again by true repentance; which cometh alwaies in time, either before, or after the puniſhments, ſo it come during life.

we pine away in them] Levit.26.39.

V. 11. *I have no pleaſure in the death of the wicked*] The full anſwer of the former Cavillation, Chap.18.31,32. See 2 Sam. 14.14.

why will ye dye] Chap.18.31.

V. 12. *The righteouſneſſe*] Chap.18.24.

V. 13. *that he ſhall ſurely live*] If he perſevere to the end: A condition neceſſarily annexed to all the promiſes of the Law.

all his righteouſneſſe ſhall not be remembred] Or, *not any of all his righteouſneſſe ſhall be remembred.*

V. 14. *that which is lawful and right*] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not themſelves ſuch by their fruits; that is, in obeying Gods Commandments, and by godly life.

lawful and right] Heb. *Judgement and Juſtice.*

V. 15. *If the wicked reſtore the pledge*] Chap. 18. 7. Exod. 22.26. Deut.24.12.

give again that he hath robbed] Exod.22.1,4. Levit. 6. 2,4. Num.5.6,7.

The ſtatutes] The obſervation of which ſtatutes have the promiſes of life annexed to them, Lev.18.5.

V. 17. *the way of the Lord*] Chap.18.25.

V. 21. *twelfth year of our Captivity*] Chap. 1.2. when the Prophet was led away captive with Jeconiah. See Annotations on Chap.24.26.

the City is ſmitten] 2 King. 25. Taken by force, and ſacked.

V. 22. *Now the hand*] I was indued with the ſpirit of propheſie, Chap.1.3. & 8.1.

had opened my mouth] He had again appointed me to ſpeak to the people, after I had a while held my tongue by his command; and had revealed unto me, and inſpired me with what I ſhould ſay, according to the prediction, Chap. 24.26, 27. And hereby is ſignified, that the Miniſters of God cannot ſpeak till God give them Courage, and open their mouthes, Chap.29.21. Eph.6.19.

V. 24. *Speak*] Proudly and preſumptuouſly.

thoſe waſtes] ver.27.

Abraham was one] And yet God gave him this land by promiſe. We are many, and Abrahams heires; Therefore we ſure ſhall inherit it. And if out of Abraham alone could come ſo numerous an iſſue, as could conquer and people all this Country; how much more may we hope that are left in great Number, that we may be reſtored to our former eſtate, which is beaten down by the Chaldeans; and once again repoſſeſſe, and be maſters of the Countrey? Thus the wicked think themſelves more worthy to enjoy Gods promiſes, then the Saints of God to whom they were made; and would bind God to be ſubject to them, though they would not be bound to him.

V. 25. *ye eat the bloud*] Contrary to the Law, Gen. 9.4. Lev.7.26. & 17.10. & 19.26. Deut. 12. 16. which ye tranſgreſſe; and ſo declare ye are not true ſons of Abraham, Joh.8.39.

and lift up your eyes] Chap.18.6.

V. 26. *Ye ſtand*] Ye men ſtand upon the ſword, and force, or violence; and ye women work abomination: meaning, that every one righteth himſelf, defends, and revengeth himſelf, and wrongs others by violence; and juſtice, and good order, and honeſty, are quite beaten down.

V. 27. *they that are in the waſtes*] That inhabite thoſe waſtes of the land of Iſrael, verſ. 24. thoſe now left in the land, 2 King.25.12,22. Jer.40.5,&c.

to be devoured] Heb. *to devour him.*

in the Caves] In hidden and ſtrong places, into which people did uſe to fly in time of war. See Judg. 6.2. 1 Sam. 13.6.

V. 28. *moſt deſolate*] Heb. *deſolation and deſolation.*

the pomp of her ſtrength ſhall ceaſe] Chap.7.24. & 24.21. & 30. 6,7.

V. 30. *ſtill*] Still even after the City is taken.

are talking againſt thee] Or, *of thee:* either in profane contempt and deriſion; or elſe through hypocriſie, or curioſity, pretending fair, as if now, ſeeing the Propheſie againſt Jeruſalem to be fulfilled, they would be ſaid by thee, and ruled by thy word from the Lord.

by the walls] In all places.

V. 31. *as the people cometh*] Heb. *according to the coming of the people:* very frequently, and with a ſhew of devotion, as were, to an Eccleſiaſtical aſſembly, Chap.14.1.

they ſit before thee as my people] Or, *my people ſit before thee.*

for with their mouth] Iſa.29.13.

they ſhew much love] Heb. *they make loves,* or, *jeſts.* This declareth, that we ought to hear Gods Word with ſuch zeal and affection, that we ſhould in all points obey it; elſe we abuſe the Word to our own condemnation, and make of his Miniſters, as though they were Jeſters, to ſerve mens fooliſh fantaſies.

V. 32. *A very lovely ſong*] Heb. *a ſong of Loves.*

V. 33. *when this Cometh*] That, ver.27,28,29. that is, the accompliſhments of my threatnings in the laſt ruine of the whole Nation.

That a Prophet] Chap.2.5.

CHAP. XXXIV.

Verſ. 1. *And the word of the Lord*] A Prophecy againſt the Shepherds of Iſrael; their mal-adminiſtration. The hurt of it to the ſheep. Gods judgments upon them for their mal-adminiſtration. He will deliver his flock from them; gather them, bring them back, and be a good Shepherd to them. He will judge between the ſheep, bad and good. He will ſet up one ſhepherd; with many gracious promiſes thereto annexed.

V. 2. *Shepherds of Iſrael*] Jer.23.1.

wo be to the ſhepherds] By the Shepherds, he meaneth the King, the Magiſtrates, Prieſts, and Prophets, all Governours both Eccleſiaſtical, and Politick.

that do feed themſelves] Or, *that ſhould feed them*; that is, the Sheep of Iſrael.

ſhould not] Their duty.

V. 3. *Ye eat the fat*] Do the contrary to your duty. You ſeek to enrich your ſelves by their Commodities; and ſo ſpoil their riches, and ſubſtance, Zach.11.5,16.

V. 4. *the diſeaſed have ye not ſtrengthened*] By their faults, and failings, he ſhewes the office and duty of a good Paſtor, who ought to love and ſuccour his flock, and not to be cruel toward them.

with force and with cruelty have ye ruled them] 1 Pet.5.3.

V. 5. *And they were ſcattered*] Spiritually, by running into errours, ſuperſtitious Idolatries, vices, and diſorders: or corporally by their diſſipation out of their Countrey by the ill leading of their guides. Here is the hurt the ſheep received by their mal-adminiſtration.

becauſe there is no ſhepherd] Or, *without a ſhepherd*; and ſo ver.8. that is, no true and faithful ſhepherd. For lack of good Government, and Doctrine, they periſhed, Zech. 11. 17.

V. 6. *and none did ſearch*] As ſhepherds in duty ought to have done, See ver.12.

V. 8. *As I live*] God, as it were, in a paſſion againſt theſe evil Shepherds; to grate again upon their faults, breaks off his ſentence, begun againſt them in the former verſe; and reſumes it, after this verſe.

V. 10. *for I will deliver my flock from their mouth*] By deſtroying the Covetous hirelings, and reſtoring true ſhepherds; whereof we have a ſign, ſo oft as God ſendeth true Preachers, who both by doctrine and life, labour to feed his ſheep in the pleaſant paſture of his Word, ver.22.

V. 12. *As a ſhepherd ſeeketh*] Heb. *according to the ſeeking.*

in the day that he is among his ſheep] When after they have been ſcattered by ſome ſudden ſtorm, the ſhepherd tells, and reckons up his ſheep, to ſee whether any be wanting; and then ſeeketh them out, and brings them back, and gathereth them together, and feeds them, and folds them.

in the cloudy and dark day] Which is full of Calamities, and publick deſolations, Joel 2.2. And this promiſe is to comfort the Church in all dangers.

V. 13. *and will bring them to their own land*] Corporally, and according to the letter, into the Land of Iſrael, by delivering them out of captivity, Chap.36. 24. and ſpiritually, into the Church, which is the true ſheepfold of all the elect, Joh.10.16.

V. 14. *I will feed them in a good paſture*] Pſal.23.1,2.

upon the high mountains of Iſrael] A countrey full of high and fruitful mountains, Chap.36.1.

V. 15. *I will feed my flock*] This doth not infer any aboliſhment of either Eccleſiaſtical or Politick Government in the Chriſtian Church: but doth infer a more effectual and renewed preſence of God in it, by his Spirit, providence, grace, and virtue; or the myſtical and inward operation of Chriſt, true God, upon all the members of his body, in quickening, conducting, comforting, and defending them.

V. 16. *deſtroy the fat and the ſtrong*] Thoſe who in my Church ſhall abuſe my benefits unto pride, and rebellion againſt me; and to contempt and oppreſſion of their brethren, ver.21. See Iſa.10.16. Amos 4.1. Deut.32.15. Pſal.78.31.

with judgment] That is, by putting a difference between the good and the bad; and ſo give to either according to his work: as in the next verſe. See Pſal.62.11,12.

V. 17. *Behold I judge*] ver.22. Chap.20.37,38. Zech.10.3. Mat.25.32.

cattel and cattel] Heb. *ſmall cattel of lambs and kids.*

he-goates] Heb. *great he-goates.*

V. 18. *Seemeth it a ſmall thing unto you*] O ye powerful and rich Jewes, is it not ſufficient for you to enjoy my bleſſings in abundance, unleſſe ye trouble the Poor in the poſſeſſion of their ſmall portion?

to have eaten up the good paſture, but, &c.] By good paſture, and deep waters may be meant the pure word of God, and the adminiſtration of juſtice, which they did not diſtribute to the poor, till they had corrupted it.

V. 20. *the fat cattel*] ver.16,17,21.

V. 21. *Ye have thruſt*] ver.16.

V. 22. *a prey*] ver.10.

V. 23. *I will ſet up one Shepherd over them*] Iſa.40.11. Joh. 10.11. Heb.13.20. 1 Pet.2.25. & 5.4.

my ſervant David] Namely Jeſus Chriſt, the ſon of David, according to the fleſh; and for this reaſon often called David, Jer.30.9. Ezek.37.24. Hoſ.3.5. and the ſervant of God, by reaſon of his humane Nature, and office of Mediatour, Iſa.42.1. & 49.6. & 53.11. Phil.2.7. Joh. 10. 16. 1 Chron. 17. 19.

V. 25. *of peace*] Of grace, reconciliation, and bleſſing. Jer. 31.31. Eſay 11.10.

and will cauſe the evill beaſts to ceaſe out of the land] Iſa. 11. 6,8. & 35.9. Hoſ.2.18. I will free the land of thoſe wilde beaſts that over-ran the land in the time of Captivity. Figurative terms, to ſhew the Churches ſafeguard againſt all her ſpiritual enemies.

V. 26. *I will make them and the places round about my hill, a bleſſing*] I will bleſſe them, and their habitation, and their paſtures abundantly, Chap.36.8,&c.

ſhowres of bleſſing] Pſal 68.9,10.

V. 27. *And the earth ſhall yeeld her increaſe*] Pſal.85.12.

when I have broken the bands of their yoke] Chap. 30. 18. when I have brought them out of captivity; and ſo likewiſe, when I freed and redeemed them by the bloud of my Son, from the ſpiritual captivity of the devil and ſin.

V. 28. *but they ſhall dwell ſafely*] Jer. 30.10. and 46. 27, Eſay 43.5.

V. 29. *a plant*] Jeſus Chriſt, glorious in his Divine Majeſty and ſtrength: being the true tree of life. See Iſa.11. 1. Jer.23.5. Or elſe, his Church, not of Jewes only, but of Gentiles alſo, planted and rooted in him; and made famous through his gifts and graces.

of renown] Or, *for renown.* Chriſt, and his Church likewiſe, ſhall be of renown, not only among the Jews, as in time paſt, but alſo abroad among the Gentiles, which is demonſtrated in the laſt verſe; and more Copiouſly, Chap. 36.

conſumed] Heb. *taken away.*

V. 31. *my flock, the flock of my paſture*] Joh.10.11. Pſal. 100. 3.

men] as Eſay 5.7. All the aforeſaid things are to be underſtood ſpiritually, with a relation to the ſoul of the elect, and the ſalvation of it: ſo that the correſpondency which is between the ſheep, a bruit beaſt; and the ſhepherd, which is man, is found in ſpirit between Man, and his God.

CHAP. XXXV.

Verſ. 1. Moreover] Gods Judgments of deſolation upon Mount Seir, for their hatred, bloodineſſe, envy, and anger againſt the Jewes; for their greedineſs after their land and poſſeſſion, and joy at their fall: and for their boaſting, and blaſphemy againſt God.

V. 2. *Set thy face*] Chap.6.2.

Seir] Where the Idumeans dwelt, who came of Eſau, Gen.36.9.

Propheſie againſt it] Chap. 25. 12. Jer. 49.7,8. Amos 1. 11. Obad.11. Eſay 34.5.

V. 3. *moſt deſolate*] Heb. *deſolation and deſolation.*

V. 5. *perpetual hatred*] Or, *hatred of old.* Againſt Iſrael. See Ezek.25.8,12. & 36.5. Amos 1.11. See the like hatred of the Philiſtines, Chap.25.15.

and haſt ſhed the blood of the children] Heb. *poured out the children*; that is, haſt aſſiſted the Chaldeans in making a horrible ſlaughter of my people, Pſal.137.7. Ezek.25.12.

force of the ſword] Heb. *hands.*

in the time that their iniquity had an end] Or, *brought an end.* At which time the meaſure of my peoples ſin being full, I alſo cauſed my judgments to fall violently upon them, Ezek. 21.25.

V. 6. *blood ſhall purſue thee*] Namely, the ſword, and violent Death.

ſith thou haſt not hated blood] Pſal.109.17,18.

V. 9. *I will make thee perpetual deſolations*] Jer. 49. 10,13, 17,18,21. Mal.1.3,4.

and thy Cities ſhall not return] To wit, to their former eſtate.

V. 10. *Theſe two Nations*] Of the Iſraelites, ſubdued by the Aſſyrian; and of Judah, by Nebuchadnezzar. Thou haſt perſwaded thy ſelf that thou ſhouldeſt poſſeſſe the land of Judah, and of the ten Tribes.

and we will poſſeſſe it] Pſal.83.5,13. Chap.36.2,3,5.

whereas the Lord was there] Or, *though the Lord was there.* Though the Lord hath taken it for his own proper habitation, placing his people there; and his Temple, with the ſigns of his preſence. Thus they blaſpheme God himſelf; as himſelf doth challenge them for it, ver.13.

V. 11. *And I will make my ſelf known amongſt them*] I will make my ſelf known to my Church, by new tryals of my juſtice and power againſt her enemies; and of my love and mercy towards her.

V. 12. *to conſume*] Heb. *to devour.* See Pſal.137.7.

V. 13. *boaſted*]. Heb. *magnified.*

and have multiplyed your words againſt me] 1 Sam.2.3.

V. 14. *when the whole earth rejoyceth*] Namely, when I ſhall cauſe all the world to rejoyce at my peoples deliverance, and their re-eſtabliſhment in their Countrey, then will I increaſe thy deſolation. This was partly verified in the Idumeans; but hath been accompliſhed in the enemies of the Church; whoſe curſe and condemnation increaſed, when ſalvation appeared to the Elect, and Believers through Chriſt. Or, as ſome do render and interpret the words; As that whole land rejoyceth, (that is, though all Edom rejoyce now at Judahs fall) I will make thee deſolate; that is, yet for all thy preſent joy, I will make thee Edom deſolate. And this ſeems beſt to agree with the next verſe.

CHAP. XXXVI.

Verſ. 1. Alſo thou ſon of man] A ſumme of the former Chapter; for Gods Judgments upon Edom, and the Cauſes thereof, here repeated. And notwithſtanding his peoples ſinning, & being therefore chaſtiſed and ſcattered among the Nations, and yet continuing there to ſin, nevertheleſſe for his own names ſake, the Lord gives, and will make good unto them, many great and gracious promiſes, both ſpiritual, and temporal; chiefly in Chriſt.

the mountains of Iſrael] Chap. 6. 2. the men being now waſted and gone.

V. 2. *The enemy*] That is, the Idumeans, ſee Chap. 35. 10. Chap. 25. 3. & 26. 2.

had ſaid againſt you] Hath triumphed and ſcoffed at your deſolation.

The ancient high places] Heb. *the everlaſting hills.* An epithet ordinarily given to high hills, Gen. 49. 26. Deut. 33. 15. Hab. 3. 6. by reaſon of their immoveable firmneſſe; but by figure is chiefly meant the Church, founded upon Gods promiſes, and therefore the chiefeſt of all the world, Deut. 32. 13.

V. 3. *becauſe*] Heb. *becauſe for becauſe.*

ye are taken up in the lips of talkers] Or, *Ye are made to come upon the lip of the tongue.*

V. 4. *rivers and to the valleys*] Or, *bottomes*, or, *dales.*

V. 5. *which have appointed my land into their poſſeſſion*] they appointed with themſelves to have it; and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.

V. 6. *the ſhame of the heathen*] Becauſe you have been a laughing ſtock unto them.

V. 7. *I have lifted up mine hand*] As Gen. 14. 22, by makeing a ſolemn oath: read Chap. 20. 5.

V. 8. *Ye ſhall ſhoot forth your branches*] Ye ſhall be endowed with new fruitfulneſs, which my people ſhall enjoy, being ſhortly to come out of Captivity: a figurative deſcription of the happineſs which ſhall be in the world under the Meſſias, in the behalf of the Church.

for they are at hand to come] I will ſhortly bring back the Iſraelites unto you.

V. 9. *I will turn unto you*] Take care of you, Deut. 11. ver. 12.

V. 11. *Then at your beginnings*] Which was accompliſhed under Chriſt, to whom all theſe temporals did direct them.

V. 12. *Men to walk upon you*] That is, upon the mountains of Jeruſalem. Some render the words and ſenſe thus, I will bring men unto you, with my people Iſrael. Men of other Nations, together with the Jews, into the inheritance of my people, to be my people. And in this ſenſe they take alſo the laſt verſe of the 34. Chapter. But this ſeems not ſo genuine and proper to the Nature and Letter of the original words.

be their inheritance] Figuring that 1 Pet. 1. 4.

bereave them of men] By conſuming them in the land, or ſpewing them out of the land. See Lev. 18. 28. & 20. 22. & 26. 20, 22. God ſeems to attribute here the deſolation which happened to his people, by hunger, peſtilence, and war, to the countrey; by a ſimilitude of evil women, that do kill their burden in the womb.

V. 13. *Thou land devoureſt up men*] Thou art an accurſed countrey, condemned to all manner of miſery; the inhabitants of which cannot live; the Chanaanites having firſt been rooted out of it; and ſince that, the Iſraelites. This the enemy imputed, as the reproach of the land, which God did for the ſins of the people, according to his juſt judgments, Num. 13. 32.

V. 14. *Therefore thou ſhalt devour men no more*] Thou ſhalt no more be ſubject to thoſe frequent calamities, which have made thee infamous.

bereave] Or, *cauſe to fall.*

V. 15. *the nations to fall any more*] By miniſtring to them any occaſion of that reproach, ver. 13. But thou ſhalt foſter thine inhabitants, and yield forth to them all accommodations, and commodities, Hoſ. 2. 22, 23.

V. 17. *as the uncleanneſſe of a removed woman*] Which is extremely abominable, Lev. Chap. 12. & Chap. 15.

V. 20. *they profaned my holy name*] By their ſinning amongſt them, Rom. 2. 24. and likewiſe through their miſery, and ſlavery, occaſioned by their own ſins, they have given their enemies occaſion of blaſpheming me; as if I their God could not have ſaved them; or as if I were not faithful in my promiſes. See Eſay 52. 5.

when they ſaid] Theſe are they which call themſelves the Lords people, and come as it were out of his ſchool, and yet are ſo wicked. Thereby they profaned Gods holy Name among the Heathen.

V. 21. *but I had pity for mine holy name*] Or, *tendred mine.* For to free my Name from theſe imputations, I have reſolved to forgive my people, and to re-eſtabliſh them.

V. 22. *but for my holy names ſake*] ver. 32. This excludeth from man all dignity, and mean to deſerve any thing, by ſeeing that God referreth the whole to himſelf, and that onely for the glory of his holy name, Deut. 7. 7, &c. & 9. 5. Iſa. 43. 25.

V. 23. *I will ſanctifie my great name*] Chap. 28. 22. I will cauſe my divine perfections to be known by the effects, contrary to thoſe ſlanders; that my holy name may be reſpected, and honoured by all men, as it ought to be.

their eyes] Or, *your.*

V. 24. *I will take you from among, &c.*] By the return from Babylon, is figured and comprehended the ſalvation of the Church by the Meſſias; together with the abundance of all ſpiritual graces; of vocation, juſtification, regeneration, and holineſs of life, in the verſes following.

V. 25. *Then will I ſprinkle clean water upon you*] I will largely communicate my grace unto you, and grant you pardon for all your ſins, purchaſed with the price of my ſonnes bloud, which was ſhed for the ſins of the world, Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7. Iſa. 44. 23. 1 Pet. 1. 2.

V. 26. *A new heart alſo will I give you*] Chap. 11. 19. Jer 31. 33. & 32. 39.

the ſtony heart out of the fleſh] Namely, the hard heart, which hath been inflexible to my Spirit, of my Word and Judgments, and impenetrable to my grace.

of fleſh] Pliable, and capable of being inlived and governed by my Spirit; as amongſt natural bodies, there is none fitting nor apt to receive and contain the vital Spirit, but onely the fleſhly body.

V. 27. *Spirit within you*] Chap. 11. 19.

V. 29. *Save you*] By my free juſtification, I will free you from that puniſhment which your filthineſs deſerves: and by the ſanctification of my Spirit, I will free you from the corruption and ſlavery of ſin.

I will call for the corn] By mine almighty Word, I will cauſe all manner of good things to be brought forth unto you, as if they came upon a call; as Pſal. 105. 16.

V. 31. *Then ſhall ye remember your own evil wayes*] Chap. 6. 9. & 20. 43.

lothe your ſelves] Ye ſhall come to true repentance, and think your ſelves unworthy to be of the number of Gods Creatures for your ingratitude againſt him.

V. 32. *Not for your ſakes do I this*] Not for any deſert or worth that is in you; as ver. 22.

V. 35. *the garden of Eden*] Chap. 28. 13. Eſay 33. 20, &c.

V. 36. *ſhall know*] He declares, that it is God that brings a Kingdom and Countrey, from ruine and deſolation, to a flouriſhing eſtate; and that it ought not ſo much to be referred to the ſoil or plentifulneſs of the earth, that any countrey is rich and abundant, as to Gods mercies: as his plagues, and curſes do declare, when he can, and doth make it barren for ſin, Pſal. 107. 33, 34.

I the Lord have ſpoken it] Chap. 17. 24. and 22. 14. and 37. 14.

V. 37. *I will yet*] I will be prompt and ready to do it: or, though I have promiſed to beſtow on them theſe good things, yet I will by prayer be ſought unto for them, and will give them multitudes of people to enjoy them; as ver. 10. 11.

enquired] Or, *ſought to*; as Iſa. 55. 6. Pſal. 111. 2.

V. 38. *as the holy flock*] Heb. *flock of holy things*, which was brought into Jeruſalem, at the three ſolemn feaſts, for ſacrifices, in innumerable quantities; ſo ſhall the multitudes of the faithful be, who are all made ſpiritual prieſts in Chriſt, to offer up ſpiritual ſacrifices, Rom. 12. 1.

CHAP. XXXVII.

Verſ. 1. THe *hand*] Under a Type of dried bones is ſhadowed out the Jewes deſperate condition in, and wonderful deliverance out of, the captivity of Babylon; and under the type of two ſticks united, is ſet forth the union of Judah and Iſrael; of Jew and Gentile, in the perfect inſtauration of the Church, under Chriſt.

hand of the Lord] Chap. 1. 3.

in the ſpirit] Chap. 3. 12. The Lord by his Spirit took me up in a ſpiritual viſion, to the ſeeming of my ſpirit.

of a valley] Meſopotamia, and all Chaldea, were full of Champains, plains, and valleys, Gen. 11. 2.

full of bones] He ſheweth by a great miracle, that God hath power, and will alſo deliver his people from their captivity in Babylon; in as much as he is able to give life to the dead bones, and bodies, and to raiſe them up again.

V. 2. *very many*] verſ. 10.

valley] Or, *champain.*

V. 3. *theſe bones*] So dry.

live?] By any way, or natural power, that thou knoweſt, be brought to their former ſtate of life in this world? for the article of reſurrection is not here queſtioned.

V. 4. *Propheſie upon theſe bones*] Be thou the inſtrument and interpreter of mine almighty Will and Word; by which in viſion theſe bones ſhall ſeem to thee, to have life put into them; for a ſign that by my power, my people ſhall be reeſtabliſht in their former eſtate.

V.7. *there was a noiſe*] A fore-going ſign of Gods glorious preſence, ſhewing his power, in a miraculous and ſupernatural work, Chap.3.12. Act.2.2.

bone to his bone] Joyning themſelves again into their natural Joints.

V. 9. *wind*] or, *breath*.

And ſay to the wind] To the ſoul of man, or to the holy Ghoſt it ſelf; whoſe perſonal property is to quicken, and cauſe all things to live, Pſal.104.30.

Come from the four winds] For to ſignifie the reſtauration of the people from all thoſe places where they had been ſcattered.

And breath upon theſe ſlain] Send the Soul and Spirit of Life into every one of theſe dead bodies, by the operation of thy divine power. He ſeems to have reſpect to the manner of the creating, and infuſing the Soul into Adam: deſcribed Gen.2.7.

V. 11. *theſe bones are*] The interpretation and application of the fore-going Type.

our bones are dried] We are deſtroyed beyond hope of reſtauration; we are in Babylon like dried bones, in a ſepulchre, or ſcattered at the graves mouth, Pſal.141.7.

V.12. *I will open your graves*] Iſa.26.19. Hoſ.13.14. Ioh.5. 28,29.

V.13. *when I have opened your graves*] That is, when I have brought you out of thoſe places, and townes, where you are captives.

V. 14. *have ſpoken it, and*] Chap.17.24. & 22.14.

V. 16. *take thee*] A Type of the perfect Reſtauration of the Church by Chriſt.

one ſtick] Or, *rod of wood*. See Num.17.17.

his companions] That is, Benjamin and Levi, 2 Chr. 11. 12,13.

V. 17. *into one ſtick*] Which ſignified the joining together of the two houſes of Iſrael and Judah, ver.22.

V. 19. *I will take*] The interpretation, and application of this Type.

ſtick of Joſeph] Of the ten Tribes repreſented by the ſtick of Joſeph: by reaſon that the tribe of Ephraim, the ſon of Joſeph, had ruled over them.

V. 22. *And I will make them one nation*] verſ.19, Iſa.11.13. Jer.3.18. Hoſ.1.11. And under this, as a type, may be ſhadowed and comprehended, the gathering together of Jew and Gentile, into one viſible Church, under Chriſt; annihilating by the Croſs of Chriſt, the diviſions and enmities of the Nations; as of Judah, and of the ten tribes; which oftentimes are uſed by the Prophets for a figure of the diviſion, which was between the Jews and the Gentiles, Iſa.11.13. Eph.2.14, 15,16. And laſtly, the uniting of all the elect, of what Nation ſoever they be, into one ſpiritual body.

one King ſhall be King to them all] verſ. 24. Joh.10.16. the Meſſias.

V. 23. *their dwelling places*] Whereſoever they ſhall be in exile or captivity, as in Babylon, in Egypt, and other places of the world; where either willingly, or by compulſion, they have been partakers of Pagan idolatries, Ezek.14.3. & 20.30. 39. Jer.44.8.

V. 24. *David*] Chap.34.23. Iſa.40.11. Jer.23.5. & 30.9. Dan.9.24,25. Hoſ.3.5. Jeſus Chriſt the ſon of David according to the fleſh.

my ſervant] Who came in the form of a ſervant, to do his fathers will: and therefore called a ſervant, 1 Chr.17.9. Eſay 42.1. Phil.2.7.

and they ſhall have one ſhepherd] Joh.10.16.

V.25. *dwell in the land, That*] Meaning that both Judah and Iſrael ſhall return to Canaan, a type of the heavenly Jeruſalem, wherein all the elect, by Chriſt, ſhall dwell.

V. 26. *Covenant of peace*] Chap.34.25. Pſal.89.3.

multiply them] Chap.36.37,38.

and will ſet my ſanctuary in the midſt of them] I will be preſent in my grace, word, and ſpirit, in their aſſemblies, and in their heart. Of which ſpiritual preſence, the Tabernacle and Sanctuary, heretofore were ſignes and pledges, Lev. 26.11, 12. 1 Cor.3.16. 2 Cor.6.16. Exod.2.21,22.

V.27. *I will be their God*] Chap.11.20. & 14.11.

V.28. *Do ſanctifie Iſrael*] That is, do take it, and conſecrate it to my ſelf, and by my preſence do keep it holy, and inviolable, againſt all manner of injuries and offences.

CHAP. XXXVIII.

Verſ.1. AND] The army, malice, and miſchief of Gog and his adherents, againſt the Jews, after their return out of Captivity, and before the coming of the Meſſias. Gods judgments upon Gog therefore.

the word of the Lord came] That theſe two Chapters following belong to the ſame thing, it plainly appears. In the Chapters before, the Prophet fore-told two things: firſt the reſtoring of his people from the Babyloniſh Captivity: Secondly, their uniting in Chriſts Kingdome. But after their return, and before the coming of the Meſſiah, and ſetting up of his Kingdom, God ſheweth them afore-hand, in theſe two Chapters, that many calamities ſhould happen to them, and many judgments from God ſhould fall upon the enemies of the Church. The like anticipation is uſed, Jer. 31. verſe 15.

V. 2. *Set thy face againſt*] Chap.6.2. & 35.2. This Propheſie is to be referred to the deſolation that ſhould come upon the Jewes after their return from Babylon, Dan.8. and 11. Chapters.

Gog] Rev.20.8. that is, the Kings of Aſia minor, and Syria, whoſe hiſtory is in the bookes of the Maccabees: where it is ſhewed how it came to paſs, that they, and their armies fell in Judea. And theſe two names Gog and Magog largely note the Kingdome of the Seleucidæ; in Aſia Minor, Græcia, Syria, and thoſe parts, wherein divers of the name of Seleucus, as Antiochus, Demetrius, Nicanor, did reign and rule. To the ſame alſo do belong Meſhech, Tubal, Paras, Gomer, and Togarma, verſ.5,6.

the land of Magog] Or, *in the land*. Moſt likely the inhabitants of Scythia, or Sarmatia: which did over-run the countries, even to Syria, and built Hierapolis, called in the Syrian tongue Magog; as ſome note out of Pliny, lib. 5. Chap. 23.

the chief prince of Meſhech] Or, *prince of the chief*; that is, of a province which ſhall rule over others, or be governour of many: for the Prophet reciteth the names of certain Nations, by whom are to be underſtood, all they, whoſe endeavour and help the Kings of Syria uſed to invade Judea; as appears ver.5. and in the following verſes.

of Meſhech and Tubal] See Annotations on Chap. 27. ver.13.

V. 3. *O Gog*] That is, all the Nations, Miniſters to the king of Syria, to overthrow my people. Gog, or Gyges properly, was ſervant to Candaules King of Lydia, whom the Queen would have killed, becauſe the King might ſet him where he might ſee her naked, going to bed to her husband, except he would agree with her to kill his maſter Candaules, and marry her, which he did perform; and to root out Candaules his name, who came of Lydus, of whom the countrey was named Lydia, he called the country Lydia, by the name of Gygea, or Gogs land. Cræſus, Gogs ſucceſſour, was conquered by Cyrus the Perſian. The Perſians were conquered by the Greeks, who holding that land, are here called Gog and Magog.

V. 4. *I will turn thee back*] Chap.39.2. After thou haſt aſſaulted my people, thou ſhalt turn into Syria, and to thine own place. The Syrian kings made many incurſions into Judea. Or rather, After the aforeſaid aſſaults, and return, I will turn thee back thither again to re-aſſault them; but to thine own deſtruction.

and put hooks into thy chaws] 2 King. 19. 28. Ezek.29.4.

I will bring thee forth] That is, I will bring thee, and the Nations, which are named in the following verſes, forth out of their countries: ſhewing that the enemies ſhould bend themſelves againſt the Church; but it ſhould be to their own deſtruction.

all of them] Chap.23.12.

clothed with all ſorts of armour] That is, compleatly furniſhed with military neceſſaries.

V. 5. *Perſia*] Whereof part paid tribute to Antiochus Epiphanes, Macc.3.31.

Ethiopia] In Hebrew, Cuſh: he was the firſt born of Cham, Gen.10.6. The Ethiopians came of him; and here, as divers times elſewhere, the firſt Fathers are put for the poſterity ariſing from them.

Libia with them] Or, Phut, the third ſon of Ham, Gen.10. 6. of whom came the Cyreneans. By the help of the Ethiopians (ſpoken of before) and the Cyreneans, Alexander was put to flight, and Demetrius reſtored to the kingdom by Ptolemy Evergetes, 1 Macc.18. & 11. Chapters.

V. 6. *Gomer*] Gomer was Japhets firſt ſon, and Togarmah the third ſon of Gomer, Gen.10.2,3. and are thought to be they that inhabite Aſia Minor, whoſe poſterity were ſubject to the Seleucidæ.

Togarma] See Annotations on Chap.27.14.

V. 7. *Prepare for thy ſelf*] Signifying, that all the people of theſe countries, ſhould aſſemble themſelves againſt the Church of the Jews, and that the land of Gog and Magog, by Grecians, ſhould afflict them; with great helps from many Northern countries, ver.15. Chap.39.2.

V.8. *a guard unto them*] That is, be thou their Emperour, to keep them from hoſtile aſſault. Some ſay, that Gog ſhould compaſs the mountains of Iſrael, as in the next verſe, with the multitude of his armies, and think to hold all the Jews, as ſhut in priſon, or incloſed in a pit. And that kings of Syria have done ſo, all hiſtories teſtifie; ſo verſ. 9. Others ſay, it is an ironical ſpeech; as if he ſhould ſay, Defend them, if it may be, from my power and battel, which I will give them.

V. 8. *after many dayes*] To wit, in the times of the Maccabees, above two hundred years after this Prophecy; in the parted kingdom of the Greeks, under the Selencidæ, and Lagidæ; the kings of the North, and South, Dan. 11. This fell out,

viſited] That is, in anger: Or, God will puniſh thee, O Gog; and from the times of Selencus Nicanor, the wonderful judgments of God began to be executed, for the defence of his people, againſt the Grecian kings.

in the latter years] A little before the coming of Chriſt in the fleſh: whence there ſhould begin a new world.

brought back from the ſword] Saved from the precedent ruines of war: a deſcription of the land of Iſrael. But by the land is to be underſtood the inhabitants; becauſe it is ſaid to be brought back, as it was promiſed, Chap. 37.

againſt] Or, *upon.*

alwaies waſte] That is, a long time, and which ſeemed never to have been reſtored to its former ſtate.

V. 9. *like a ſtorm*] See Prov. 1.27. Job 30. 14.

V. 10. *think an evil thought*] Or, conceive a miſchievous purpoſe, to moleſt and deſtroy the Jews.

V. 11. *of unwalled villages*] Meaning Judea; which was deſtroyed, and not yet built again. And this black face, or ſad condition befel her, from the vaſtation wrought, by the Chaldeans, under King Nebuchadnezzar, who deſtroyed the Cities and defenced places, leaving them but unwalled towns. See Deut. 3.5.

reſt] Haply relating hereby, in part, to the ſimplicity of the godly, who ſeek not ſo much to fortifie themſelves, by outward force, as to depend on the providence and goodneſſe of God.

Safely] Or, confidently: or, ſecurely.

V. 12. *to take a ſpoil*] Heb. *to ſpoil the ſpoil, and to prey the prey.*

to turn thine hand upon the deſolate places] To renew, and bring again the ancient deſolations of this poor Country, reſtored from its former ruines; to ſpoil them again.

midſt of the land] In Hebrew, Upon the Navel of the land. That is, in the higher places, as mountains and hills; or, in the heart or middle, where there is more ſecurity, then in the confines: a metaphor; ſuch as is, Judg. 9.37.

V. 13. *Sheba and Dedan*] The Arabians; Sheba and Dedans poſterity. They came of Chuſh, Gen. 10.7. See Annotations on Chap. 27.15, 20, 22.

merchants of Tarſhiſh] There chiefly are to be underſtood, they of Tyrus and Sydon, and others paſſing the ſeas for gain: meaning the Arabians and Marine Nations, will come to thee to partake in thy ſpoils.

young Lions thereof] The Pirates and Robbers at ſea, which are, as it were, the ſea-beaſts. Others ſay, merchants that lye in wait for gain, as the Lion doth for his prey.

Art thou come?] Without us? As if they ſhould ſay, If therefore thou comeſt, we will joyn with thee. Others thus, One enemy ſhall envy another; becauſe every one ſhall think to have the ſpoil of the Church.

V. 14. *dwelleth ſafely*] Or, ſecretly; at peace with all, and ſuſpecting nothing; Then ſhalt thou ſpie thine occaſions to come againſt my Church, when they ſuſpect nothing.

ſhalt thou not know it?] That is, Thou ſhalt ſurely know my judgment againſt thee for this; as may appear, by comparing the 16. 18. and following verſes.

V. 16. *latter dayes*] Meaning in the latter age, before the coming of the Meſſiah.

be ſanctified in thee] When in puniſhing thee, O Gog, I ſhall manifeſt my ſelf to be a holy and powerful God, Chap. 28.22. See Levit. 10.3.

V. 17. *Art thou he?*] Meaning, ſurely thou art he.

old time] There are no footſteps of this prediction before Ezekiels time; and therefore this word, Old, ſhould be underſtood in compariſon, not of the Prophets age? but of the time of execution, which fell out above two hundred years after this Prophet.

by my ſervants] Heb. *by the hands.* Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertiſed afore-time: to teach them, to endure all things with more patience, when they know that God hath ſo ordained it. And this affliction, is fore-told by this Prophet Ezekiel, in this, and the next Chapter, and by Daniel, Chap. 11. & Zach. 14. See the like, Eſay 48. 3, &c.

V. 18. *fury ſhall come up in my face*] Pſal. 18.8. A ſpeech after the manner of men; taken from them that puff in the noſe, when they are exceeding angry.

V. 19. *great ſhaking*] All creatures ſhall be aſtoniſhed, and afraid, at the preſence of my glorious Majeſty, in the puniſhment of my enemies.

V. 20. *ſo that the fiſhes of the Sea*] By theſe ſtrange expreſſions, God ſetteth forth the grievouſneſs of his anger that was to come.

ſteep places ſhall fall Or, towres, or ſtairs. All means, whereby man may think to ſave himſelf, ſhall fail; the afflictions in thoſe dayes ſhall be ſo great, and the deſtruction of the enemies ſhall be ſo terrible.

V. 21. *I will call for a ſword*] This was in part fulfilled by the Maccabees; and partly by Civil Wars of the Grecian Kings; whence the ruine of that Empire did ariſe.

every mans ſword] That is, of the Souldiers of Gog; as it happened to the Midianites, Judg. 7.22. 2 Chr. 22.23.

V. 22. *I will plead againſt him*] My ſelf; that is, with many, and great Judgments will I deſtroy him.

I will rain upon him] I will make a miraculous diſcomfiture and deſtruction. Theſe terms ſeem to be borrowed from the fire of Sodom; and the hailſtones of Joſhua, Joſh. 10.11.

V. 23. *I will magnifie my ſelf*] Chap. 36.23. & 28.22.

CHAP. XXXIX.

Verſ. 1. THerefore *thou ſon of man*] Further Judgements againſt Gog, to be executed on him, and his, in the land of Iſrael, *viz.* to be diſarmed, and armes burnt, to be ſlain; and part buried there, ſet out with the circumſtances thereof; part unburied, for a prey to the birds and beaſts. The end and uſe of theſe Judgments, both to the Jewes and heathen Nations. Concludes with a glorious promiſe to his people, of bringing them back, and bleſſing them with Grace.

againſt Gog] Chap. 38. 2, 14. Further denunciation of Judgment againſt him; Chiefly to be executed in the Land of Iſrael.

V. 2. *And I will turn thee back*] as Chap. 38.4.

and leave but the ſixth part of thee] Or rather, as the marginal reading is, *draw thee back with an hook of ſix teeth.*

North parts] Heb. *the ſides of the North.*

V. 3. *ſmite thy bow*] I will diſarm thee. This appears fulfilled in the hiſtory of the Maccabees, ſundry times.

V. 4. *fall upon the mountains*] Where they came to vanquiſh Iſrael in their own Land, there ſhould theſe enemies be deſtroyed by them.

ſort] Heb. *wing.*

to be devoured] Heb. *to devour.*

V. 5. *the open field*] Heb. *the face of the field.*

V. 6. *fire on Magog*] That is, an extream deſolation and ruine; as Chap. 38.22. will God ſend upon the Inhabitants of the Land of Magog.

careleſly] Or, *confidently.*

in the Iſles] Iſa. 41.1, 5. as the Tyrians, and Sidonians, and all the confederates of Magog. Confer with this, Chap. 38.39. In all places where the enemies of my people dwell, ſeem they never ſo far ſeparate, or ſecure.

V. 7. *Pollute my holy Name*] Be polluted by the blaſphemies, and inſultations of my enemies.

V. 8. *It is come*] That is, This plague is fully determined in my Counſel, and cannot be changed; ſhall as ſurely come, as if come already.

V. 9. *ſhall go forth*] Hyberbolical terms, to expreſſe an exceeding great diſcomfiture. After which the Church ſhall have great peace and tranquillity; and burn all the weapons of the ſlain Macedonians; ſee ver. 10. becauſe they ſhall no more fear the enemy. And this is chiefly effected at the accompliſhment of Chriſt his Kingdome; when by their head Chriſt, all enemies ſhall be overcome.

hand-ſtaves] Or, *javelins.*

burn them] Or, *make a fire of them.*

ſeven years] How often in Scripture, is a finite number put for an indefinite? yea this number of ſeven. See Gen. 4.15. Job 5.19. Prov. 9.1. & 24.16. Meaning here by ſeven years, a long time. See ver. 12.14.

V. 11. *A place there of graves*] Not a poſſeſſion of the land which he did earneſtly covet; but contrarily I will ſlay them there, ſo that in that land, part of the enemies ſhall be buried, unto verſ. the 17. Part unburied ſhall be torn of beaſts, thence to the 21. verſe: which declareth, that the enemies ſhall have an horrible fall.

the valley] There is no mention elſewhere of this valley. It is likely, it was a fair and large valley, much frequented by ſtrangers that came to Judea. The end is to ſhew the immenſe ſlaughter by the place deſtined for burial, which was ſo great a valley, which ſhould ſeem, in ſome ſort, to be filled up, and obſtructed to paſſengers, by bodies, and bones.

on the Eaſt of the Sea] He underſtands either the dead Sea, the lake of Sodome; or elſe the Sea of Tiberias, the lake of Geneſareth.

ſtop] The Noſes, by reaſon of the ſtink: or, the mouthes of the paſſengers; that ſeeing ſuch a ſlaughter there, they ſhall not dare to open their mouthes againſt the Jews.

Hamon-Gog] That is, the multitude of Gog.

V. 12. *Cleanſe the land*] Becauſe, according to the Law, a dead body unburied, defiled the land, Deut.21.23.

ſeven moneths] ver.14. See Annotations on ver.9.

V. 13. *it ſhall be to them*] This great mountain, as it were, of bodies and bones, ſhall be to them inſtead of a glorious Trophee and Monument.

I ſhall be glorified] To wit, over thoſe enemies of my people, by cutting them off. See Chap.28,22.

V. 14. *ſever out*] Becauſe thoſe people were unclean according to the Law, Num.19.11.

men of continual employment] Heb. *men of continuance.* Men of publick employment, for the burying of the dead.

to bury] Partly, that the holy land ſhould not be polluted; and partly for the Compaſſion that the Children of God have even on their enemies.

with the paſſengers] Likely, taking the help of ſtrangers, whom they ſhall meet with in the way.

V. 15. *He ſet up a ſign*] Heb. *build.* To ſhew to the buriers, that yonder be bones of dead bodies to bury; and ſo to cleanſe the Countrey.

V. 16. *The name of the city*] There ſhall remain a perpetual memory of diſcomfiture; ſo that the next City, as it may ſeem, on the top of this valley, ſhall bear the Name Hamonah, that is multitude. Or, according to ſome, From this multitude of the ſlain ſhall grow a name and fame to the City Jeruſalem, 1 Macc.13. & 14. Chapters.

V. 17. *unto every feathered fowl*] Heb. *to the fowl of every wing.*

Aſſemble your ſelves] Iſa. 18. 6. & 34. 6. Jer. 12. 9. Rev. 19. 17.

gather your ſelves on every ſide] Whereby is ſignified the horrible deſtruction that ſhould come on the enemies of his Church.

to my ſacrifice] Or, *ſlaughter*; that is, to the ſupper prepared by me, conſiſting of ſlain men, and fatlings.

V. 18. *the mighty*] Perſons not vile or baſe; and the fleſh, not of unclean or ſtarveling beaſts: but renowned and delicate fleſh, fatted in Baſhan; which was a mount excellent for feeding Cattel; as you may ſee, Numb. 32. 4. Deut. 32. 14.

goats] Heb. *great goats.*

V. 20. *Table, with horſes*] Warriours on horſes, and in Chariots.

V. 21. *and I will ſet my glory*] That is, make it clearly appear. Here is the end of Gods judgments.

and my hand that I have laid upon them] My hand of judgments, Job 23.2. & 27.11.

V. 23. *For their iniquity*] The Heathen ſhall know, that they overcame not my people, by their ſtrength, neither yet by the weakneſſe of mine arm; But that this was for my peoples ſins.

therefore hid I my face from them] Pſal.10.1. & 13.2. & 27. 9. I laid aſide the care of them; I withdrew my help from them.

ſo fell they all by the ſword] The whole ſtate or body of the people; or indifferently, of every condition, or quality.

V. 25. *Now will I bring again*] The Prophet concludes with Gods glorious Promiſes to his people, to bring again their Captivity, and to bleſſe them with grace.

V. 27. *am ſanctified*] Chap.36.23.

V. 28. *which cauſed them to be led into captivity*] Heb. *by my cauſing of them,* &c.

V. 29. *poured out my ſpirit*] Joel 2.28. Act.2.17. whereupon they being ſanctified by me, I will take pleaſure in them for ever. As on the contrary, ſin is that which turns Gods face from his Church.

CHAP. XL.

Verſ. 1. IN] The difficulty of the right underſtanding of this viſion following; and ſpecially of the three firſt Chapters of it, the 40,41,42. is ſuch as gave chief occaſion to that Order and ordinance, among the Jews, that none under the age of 30 years, ſhould be admi[illegible] to the reading of it. And ſome of their learned Rabbie[illegible] Expoſitors have profeſſed, that divers paſſages of it muſt be left to the comeing of their Elias, whom they again expect; deſpairing, but by him, of the true meaning of them. Some Papiſts have ſpent many years, and beſtowed much labour, in commenting upon this viſion; yet fall ſhort of their own ſatisfaction; and fully acknowledge their own inſufficiency for ſo hard a Task. They tye themſelves to their Latine Tranſlation, which is a ground of erring to them: and ſparingly touching upon the literal ſenſe, they largely run out into Allegorical, Analogical, and Tropological ſenſes, and uſes of their own. And ſome of them, in this regard of difficulty, hardly abſtain from blaſphemous expreſſions againſt the holy textman, and his text. As Sanctius in his Argument upon this Chapter, calls the Deſcription of the Temple, with its Courts, and Chambers, in this Viſion, *inſulſam deſcriptionem.* And afterwards, it ſeems, pleaſeth himſelf in laying the ſame imputation upon it, the ſame word, the ſecond time. And among all ſorts of Divines, Ancient and Modern, Greek and Latine Fathers, and Late and learned Writers of the Reformed Religion, many have waved this Viſion of Ezekiel, and not undertaken the expoſition of it. We may not yet paſſe by it, lying thus in our way; But ſhall endeavour to give ſome light unto it, and be an help to thoſe that ſhall come after us.

the five and twentieth year of our captivity] He reckoneth, not by the years of Kings, but by the years of their Captivity. And this captivity was that of Jehojachin, or Jeconiah, called alſo Coniah; and falls in with the beginning of the reign of Zedekiah. See 2 King.24.12——17. and compare Ezek.24.1,2. with 2 King.25.1. And the Prophet beginning his compt from this date, Chap.1.2. he ſtill goes on to make the ſame his conſtant Epoche, or riſe of all his reckonings of the times. See Chap.8.1. & 20.1. & 24.1. & 26.1. & 29.1, 17. & 30.20. & 31.1. & 32.1,17. & 33.21. There are twenty years between Ezekiels firſt Viſion, and this viſion. That was in the twelfth of Nebuchadnezzar, and fifth of Ezekiels Captivity. And this in Nebuchadnezzars thirty two, and Ezekiels five and twentieth. This indeed is the fiftieth year from the eighteenth of Joſiah; whereof Chap. 1.1. But no Jubilee, (as ſome would have it,) not falling in with the Jubilees juſt accompt.

our Captivity] He ſo calls it, becauſe being young, was then led away Captive. See Annotations on Chap.1.1.

Captivity] Heb. *migration*, Mat.1.11,17. tranſmigration, tranſportation, carrying away.

in the beginning of the year] Heb. *the head of that year*; that is, the firſt moneth. See Annotations on Exod. 12. 2. That moneth was called Abib, and Niſan, which beginneth with or about our *vernall equinoctial*, and anſwereth to part of our March; and it is ſtill called the firſt moneth, where ever the moneths of the year are Numerically named, and counted in Scripture. And though the in-gatherings, or end of harveſt, which fell in their Tizri, and our September, be ſaid to be at the years end, Exod.23.16. & Chap.34.22. and the year of Jubilee be appointed to begin in that ſame moneth, Lev.25.9. yet there it ſelf that moneth is called the ſeventh moneth, not the firſt: ſo conſtantly are the reckonings of the moneths of the year kept according to that Ordinance, Exod.12.2. And therefore the beginning of the year here muſt be underſtood to be in the *Vernal*, not *Autumnall equinoctial.* See Annotations on Chap.8.1.

in the tenth day] When the Paſchal Lamb was to be taken up, and kept, Exod.12.3,6.

in the fourteenth year after] The fourteenth year from the eleventh of Zedekiah, when the City Hieruſalem was deſtroyed, and the Temple burnt, 2 King.25.2,3,7,8,9. which fourteen added to the eleven of Zedekiah, make up the five and twentieth mentioned immediately before.

in the ſelf-ſame day] Heb. *in the bone*, or, *in the ſtrength of the day.*

The hand of the Lord was upon me] Chap.1.3. & 8.1. & 33. 22. & 37.1. His Divine power was upon me, as after is ſhewed in this Prophetical Viſion; and I came under the power of his Hand, and Spirit. I was in the Spirit, rapt and raviſhed; as Rev.1.10. 2 Cor.12.2.

and brought me thither] To the place where the City and Temple had been.

V. 2. *In the viſions*] There are many parts and particulars in this viſion.

viſions of God] Great and wonderful, and divine viſions. See Annotations on Chap.1.ver.1. Thus the goodlieſt Cedars are called the Cedars of God, Pſal. 80. 10. and mighty mountains, the mountains of God, Pſal. 36.6. And thus we read of the garden of God, the city of God, the man of God. the increaſing of God; the wraſtlings of God, Gen. 30. 8. Jonah 3.3. Theſe viſions ſet forth the ſpiritual building, and reſtauration of the Church, by the coming of Chriſt, and preaching of the Goſpel. They are ſhadowed out, under types and figures of corporal things. Thus for mans weakneſs, ſpiritual things, ſuch as eye hath not ſeen, nor can ſee, muſt be ſet forth by earthly compariſons. And herein the Prophet from God, applies himſelf to the place where, the time when, and the perſons among whom he was. He prefigures here, the perfect ſtate and conſtitution of the Chriſtian Church, under the types of the re-building of the temple, Chap.40.41,42. of the reſtauration of the Levitical worſhip and ſervice, Chap. 43. 44. of the re-poſſeſſion, and inhabitation of the whole land; the kingdom of Canaan, and of the city of Jeruſalem, in the four laſt Chapters.

brought he me] Not in body, but in ſpirit. Yet the viſion of his mind was ſo clear, and perſpicuous, as if not in phanſie, but with bodily eyes he had beheld the ſame. See Chap. 8.3.

And ſet me upon] From thence he comes down to the foot of it, verſ.5.

a very high mountain] The mountain of the temple: on the South-ſide of which, the city it ſelf lay. Mount Moriah, where Iſaac, by Gods command to Abraham, was bound to be ſacrificed, Gen. 22. 2.9. where David buying the place, built an altar, in the threaſhing-floor of Araunah, or Ornan, the Jebuſite, and there offered to the Lord burnt-offerings, and peace-offerings, and the plague was ſtayed, 2 Sam.24.16, 21,25. 1 Chro. 21 16. where afterward, by Solomon, the temple was built, 2 Chro.3.1. This mount was high, for it was ſeen far off, Gen.22.4. This mount Sion (for ſo moſt uſually it is called) was a type of the Church, Pſal. 2.6. & 48. 2. And as it was a figure of the ſpiritual temple under Chriſt, when the Church was to be made Catholick; ſee of it, Eſay 2. 2, 3. & 25. 6,7,8,9,10. Mic. 4. 1,2. Rev.21.10. The mount may ſhadow out the Churches ſtrength, and firm ſtability; its ſafety, ſplendor, and viſibility. And yet a city upon a mount, may be hid ſometimes with clouds, miſts, fogs, tempeſts; and ſeen onely of them that are within it. And it may alſo mind us to mount our thoughts on high, to heaven-ward, Col.3.1,2. The woman hath the Moon under her feet, Apoc.12.1.

By which was as the frame of a city on the South] Or, upon which mountain, was as the frame of a city on the South. The city Jeruſalem had formerly been built thereby; and was after by Zerubbabel and Nehemiah built there. But here the City Jeruſalem is not meant: For in this viſion it was to be built from the temple ſouthwards, ſundry miles; as appears, Chap. 45.1,2,3,4,5,6. & Chap. 48.8, 9, 10, 13, 15,16,17,18,19,20. See the Annotations on Chap. 48.15. Which among other things, ſhews this viſion of the temple and city, not to be meant literally; but miſtically, of the ample and flouriſhing eſtate of Chriſts Church under the Goſpel. And the words here are, *as the frame of the city*; that is, The temple here ſhewen in viſion, was built like the frame of a city, of ſuch largeneſs, and with ſo many walls, gates, courts and towers, as a city. And this building appeared on the South to the Prophet, that came in viſion from Babylon, which ſtands thence moſt northerly; not that this building was on the South part of the hill. See Pſal.48.2.

V. 3. *And behold*] To raiſe attention; See Gen. 28. 12.13.

a man] An Angel in the likeneſſe of a man, prefiguring Chriſt, Chap. 1.26. & 9. 2. & 43.6. where he ſeems diſtinct from the Lord, ſpeaking out of the temple, Zeph.6. 12. The man Gabriel is named, Dan. 9. 2. but yet here, moſt likely is meant the Angel of the Covenant, Chriſt himſelf, uſually appearing as a man, and ſtyled a man, Gen. 18. 1, 13. & 32. 24,30. Joſh.5.13,14. Judg. 13. 11, &c. Dan.7.13. Act.17.31. Rev.1.13. & 11.1. & Chap.14.14.

like the appearance of braſſe] As burniſht, and burning braſs; as fire, Chap.1.7.Rev. 1.15. This may intimate, Chriſts purity, ſanctity; yea, his divinity, as ſome will. He appears not here, as an angry Judge; as Chap.1.27. But lovingly, as a Maſter Builder.

with a line of flaxe in his hand, and a meaſuring reed] Likely the one, in the one hand; and the other, in the other. This line or cord might be to meaſure the greater ſpaces; as the compaſs of the outer wall, the floores of the whole building, and of the Courts, the waters, Ch.47.3. ſerving well for ſuch uſes, Zach. 2. 1,2. And the Reed, or Rod, to meaſure the height and thickneſs of the walls, and the proportion of the gates, chambers, porches, and things of the Temple. And this much uſed, and moſt fit, for lightneſs, ſtiffneſs, and other ways, for ſuch purpoſes, Rev. 11.1. & Ch.21.15. A golden Reed is there, to meaſure the golden and heavenly Jeruſalem. Our meaſuring line, and Reed, muſt be the ſacred Scriptures. By them muſt Gods houſe be built and ordered. To this doth allude the manner of ſpeech, Eſay 28.10. Gal.6.16. Phil. 3.16. See Exod. 25.9,40. Act.7. 44. Heb.8.5.

and he ſtood in the gate] Or, *by the gate*. As the keeper of the Temple, as the Guider and Teacher of the Prophet; He having, indeed, the direction and adminiſtration of the Spiritual Building; as the Lord of the houſe, and heir of all, having the charge and power of opening and ſhutting, Heb. 1. 2. & 3.6. Joh.10.2,3. Rev.3.7. In the North gate of the outmoſt wall, moſt likely, next to one coming from Babylon, and next to the Eaſt angle or corner on that ſquare. Chriſt is the gate, and way, and as it were the door keeper to the father, Joh.14 6. & 10.9 Rom.5.2. Cant.2.9.

V. 4. *Son of Man*] See *Annotations* on Chap.2.1. Here is the end and uſe of the viſion,

behold with thine eyes, and hear] So did the Lord reveal to Moſes in viſion, the faſhion of the Tabernacle; To David, the faſhion of the Temple; and to John, the new Jeruſalem Here Ezekiel was to learn ſome things by ſight, ſome things by hearing, Prov.20.12. yet theſe words are not to be underſtood here of the bodily ſenſes properly; for he was now in body, in the countrey of Babylon: but of the anſwerable faculties of the mind.

Set thine heart upon all] He was to lay up all in his heart, take it to heart, as the phraſes are uſed, Pſal.62.10. 2 Sam. 21.11. 2 Sam.19.19. to mark and weigh all, to mind and remember all, with all diligence poſſible, Mat. 11.15. Apoc.2. 11. Mat.24.15. Jer.48.10. & Ezek.44.5.

for to the intent —— to declare all, &c.] The Angel is a Prophet, to the Prophet Ezekiel; and Ezekiel the Prophet, is an Angel to the Church.

Declare] We muſt learn to teach others: what uſe of a candle hid under a buſhel? Mat.10.27. 2 *Tim*. 4.2. For to teach others, for their uſe and ſake; as Joh.12.30. is Ezekiel here inſtructed, Ezek.43.10,11. Thus Paul did, Act.20.20,27. Thus our Saviour preſcribes, Mat.28.20. and practiſeth, Joh. 15.15.

declare all] By words, deeds, geſtures, to the Church. Not any thing here is ſuperfluous or impertinent.

To the houſe of Iſrael] This concerns both Jew and Gentile, Rom.11.20.

V. 5. *And behold a wall on the outſide of the houſe round about*] The outmoſt wall of ſtone, incloſing the houſe, temple, and courts, porches, chambers, and whole buildings. So largly is Houſe taken; as elſewhere, 2 Sam.7.5,6. 1 Chr. 22.5. So Ezek. 43. 12. And this wall was four ſquare, as after appears, Chap.42.16. &c. and ſo compaſſing the houſe round about; or, as the Hebrew is, *round about, round about*. See Eſay 26.1. Zach.2.4,5.

A meaſuring reed of ſix cubits long, by the cubit, and an hand breadth] The length of the meaſuring reed, or rod, is here ſet down, as the ſure rule of the meaſures following. But here two queſtions, and doubts are made; Firſt, of the length of the Cubit. And ſecondly, whether the hand breadth is to be added to every one of the ſix Cubits in the reed, or onely one hand breadth to the whole reed. The length of the cubit is a thing very conſiderable. For by cubits are reckoned almoſt all meaſures of buildings in Scripture. By cubits are meaſured the Ark of Noah, and the prevailing of the waters. By cubits are meaſured Moſes Tabernacle, the Ark, Mercy Seat, Table of ſhew-bread, Curtains, Boards, Altar of incenſe, Altar of burnt-offerings, Court, and hangings of it. By Cubits are meaſured Solomons Temple, the Oracle, Sanctuary, Porch, Pillars, Chambers, Cherubins, Molten Sea, Lavers, with their baſes and wheels, Altar of burnt-offerings. And ſo here in Ezekiels Temple, by Cubits are meaſured, the Gates, Poſtes, Porches, Arches, Chambers, Courts, Tables, Altar of burnt-offerings, and all within and adjoyning to the houſe it ſelf, Porch, Temple, and Oracle. And ſo by Cubits is meaſured the wall of the heavenly Jeruſalem, Apoc. 21. ver.17.

Now a Cubit properly ſignifieth the elbow, and in meaſuring it ſignifieth commonly the length from the elbow, to the end of the longeſt finger: which is ſomewhat more then the fourth part of a mans ſtature. And thus it differs, and is uncertain according to the ſeveral ſtatures of men, in one age, much more in ſeveral ages. *Virgil* ſpeaking of the ſtone lifted up and thrown by *Turnus* hath theſe words,

vix illud lecti bis Sex Cervice ſubirent, Qualia nunc hominum producit Corpora tellus. Æneid.lib.12. See *Auguſ. de Civ. dei lib.15.cap.9.*

We have ſome diſtinction of Cubits intimated in Scripture by theſe expreſſions; Og's bedſtead was nine Cubits long, four broad, after the cubit of a man, ſaith the text, Deut. 3.11. & Apoc.21.17. the wall of the new Jeruſalem is meaſured to be 144 Cubits, according to the meaſure of a man, that is of the Angel. The length of Solomon's Temple is ſaid to be ſixty cubits, after the firſt meaſure, 2 Chr.3.3. ſo implying a ſecond meaſure of cubits: and Ezekiel 41.8. is mention made of great cubits. See *Annotations* in ver.42.

And finding the two pillars Jachin and Boaz, to be counted 18 cubits high a peice, in 1 King.7.15. and to be 35 cubits high a peice, in 2 Chr.3.15. and the baſis added to it, making thereto fit: This occaſioneth the common diſtinction of cubits, into common and ſacred cubits; as there is, in common opinion, of ſicles, into common and ſacred ſicles: the ſacred cubits doubling the length of the common cubits; as the ſacred ſicle doth the waight and worth of the common ſicle; and this will reconcile the foreſaid difference in the height of the two pillars. And hereupon ſacred cubits, are conceived to be uſually underſtood in ſacred buildings; and the cubits of the meaſure of the houſe of the forreſt of Lebanon, to be underſtood for common cubits, leaſt otherwiſe that

Houſe ſhould exceed in meaſure the Lords Temple. And likewiſe Cyrus his decree found in a roll at Achmetha, in the Province of the Medes, doth ſeem to reckon by common cubits; becauſe it doubles ſome of Solomons meaſures. Though poſſibly Cyrus, a heathen, might miſtake in the right meaſures of the Temple; or the record be corrupted, Ezr. 6.3. And ſome learned men, for a ſeeming need, do apply ſacred cubits to the building of Noahs ark. And more then this, we read not of the length of cubits in Scripture. What learned men have added above this; ſome making the ſacred cubit, called alſo, ſay they, the Royal Cubit, and the Legal Cubit, to conſiſt of one hand breadth more then the Common Cubit. Some again making the Common cubit to conſiſt of four hand breadths, or twelve inches: ſome of five hand breadths, or fifteen inches: ſome of ſix hand breadths, or eighteen inches, that is our foot and half foot; and ſome of four and twenty inches, or two of our feet: And ſome making the cubit here mentioned to be our Yard; Some, our common Ell. All theſe are rather raiſed upon probable Conjectures from uncertain Antiquities, and Traditions, then grounded on certain truths. And what Cubit is here meant, we muſt leave to conjecture, upon the premiſes. Now for Hand-breadths, being four fingers breadth, or three inches; in common acompt, three hand breadths are our ſpan, that is, twelve fingers, or nine thumbs or inches; and four hand breadths are our foot, that is, ſixteen fingers, or 12. thumbs or inches. And ſo to come to the ſecond Queſtion and Doubt, To what the Hand breadth, here mentioned, muſt be referred. Some conceive it is to be added to every one of the ſix cubits in the reed: and this ſeems to be ſeconded by that Text, Chap.43.13. where the cubit is defined by a cubit and an hand breadth: and it is further ſtrengthened in them, by their apprehenſion of the ſuitableneſſe of ſuch a Meaſure in compliance with the ſeveral parts of all the buildings. But that Cubit then did not conſiſt of ſix hand breadths; elſe moſt likely the Reed would have been reckoned to conſiſt of ſeven Cubits exactly: But the cubit then muſt be of a longer extent; and ſpecially it will be ſo, if it be the ſacred Cubit. But moſt underſtand this of one cubit to be added to the whole reed; and that as part of the meaſure, and not only for the uſe of the hand to hold it withal. In iſſue the point reſts upon probabilities on both ſides. And ſo the Reed it ſelf may rather be gueſſed at, then poſitively aſcertained. But ſure it is between three, and ſix yards.

The breadth of the building one Reed, and the height one Reed] That outmoſt wall being as a Parapet, or Breaſt-wall, or a kind of outward ſconſe, round about all the Courts and Temple: and that it was of this breadth and height, one Reed or Rod. The length of it, in the four ſquares of it, is ſet down, as moſt conceive, Chap.42.16,17,18,19,20. See the Annotations there, and on ver.6. of this Chapter, and on Chap.45.2. This compaſſed the edge of the hill of mount Zion; very deep and ſteep valleyes being on the outſide of it round about. It was uſeful among other things, againſt the danger of falling: and this wall, and the other walls, of the ſame thickneſs about the ſeveral Courts, and the Temple, may note the great ſtrength and defenſibleneſs that the Lord ſetteth about his Church, Pſal.34.7. & 46.1,&c. & 125. 1, 2. Eſay 26.1. Zech.2.5. & 9.8. Rom.8.31,&c. Joh.10.28. We read not of ſuch a Wall as this compaſſing Solomons Temple: which, among many other things, as will after appear, ſhews, that this Temple ſhewed in Viſion to Ezekiel, is not the ſame with Solomons Temple: Though ſome learned Papiſts too ſtiffly, if not groſly, maintain the contrary. See Annotations on Chap.8.7.

V. 6. *Then came he toward the gate which looketh toward the Eaſt*] Heb. *whoſe face was the way*, &c. This is the Eaſt gate. But whether of the outward wall, laſt mentioned, and meaſured, ver.5. compaſſing a Court common to the Gentiles, and unclean; (if ſuch a court there were) or of the wall compaſſing the court for the Jews only, in ſome reſpects common both to people and Prieſts, is a thing wherein learned Interpreters do doubt, and differ; and which cannot be eaſily determined. We conceive it not to be the Gate of the outmoſt wall; becauſe that wall was but as a Parapet, or breaſt-wall: and the height of that wall and Gate is ſo low, and little; and the Chambers, and other buildings, within this gate, and annexed to it, are ſo many, and ſo great; ſet down, ver.6. to 17. which buildings ſeem moſt proper to that Gate entring into the Court for the Jewes. The gate may mind us of Chriſt, the Gate, and true door, Joh.10.7. & 14. 6. Zech. 6.12. And in all the Gates, in each Court, there is a conſtant regular Uniformity obſerved; which may ſchool us to Conformity, and Uniformity; that all things in the Church may *be done decently and in order*, 1 Cor.14.40.

And went up the ſtaires thereof] The Temple was built on the top of Mount Zion. And we read of three, or rather four degrees of levelled floores, or courts, by which they went up unto it. The firſt and lowmoſt had ſeven ſteps, by which they aſcended from the Level or floor, or plain within the Outmoſt wall, to the exteriour court for the People. For that pretended court for the Gentiles hath no ſuch ſufficient warrant for it: Or, if any were to be ſo called, it was that next within the Outmoſt wall. The Gentiles (when they became Proſelytes, at leaſtwiſe the Proſelytes, not of the gate, but of the Court, as in after times they were diſtinguiſhed) had the ſame priviledges in Gods worſhip with the Jews. The number of ſeven ſteps, though not here mentioned, yet are ſet down in the North and South gates of this Court, ver. 22,26. The ſecond aſcent was from the Level of this exterior court, to the Level of the Inner and Middle Court, for the Prieſts and Levites; and this was by eight ſteps, ver. 31. 34,37. The third aſcent was from the Level of the Inner Court, to the Level of the inmoſt Court of the Temple it ſelf; proper it ſeems to the Prieſts only. The number of theſe ſteps are not ſet down: But may ſeem to be gathered from thoſe of the former Court. Laſtly, there was another aſcent from that Inmoſt Court, to the Porch of the Temple, and Temple it ſelf, ver.49. The Aſcent from court to court, or from Level to Level, was only by the ſteps: For the Gates and Buildings in them were of the ſame Level with their Courts; and ſo the ſteps or ſtaires, were not behind the Gates, or in the thickneſſe of the walls; but before the walls and Gates. And therefore he meaſures here the Threſhold, after he went up the ſtaires. Theſe ſteps and ſtaires here, no doubt, were not high, and large ſteps; but eaſie ones, ſuch as men and Cattel for ſacrifice might eaſily aſcend. See annotations on Verſ. 17.

And meaſured the Threſhold of the Gate] The Hebrew word here uſed, ſignifieth the Threſhold properly ſo called; and alſo the upper lintal; and likewiſe the ſide poſts of the gate. Which of theſe is here underſtood, is dubious; and accordingly the minds of Interpreters various. We conceive, that the word here is taken in its proper ſignification, for the Threſhold on the ground. Yet ſome would underſtand it ſo, as including a building of wall thereupon, of the ſame breadth, and thickneſſe; which might ſerve as for other uſes, ſo for ſide-poſts to the gate. And ſo the two Threſholds on the grounds and the walls on them, (being of the ſame breadth and thickneſſe with the wall of the Court) they conceive them to run from the wall of this Court, along by the Eaſt ſide; that is, from South towards the North, one Threſhold, one Reed; and from North towards the South, the other Threſhold, another Reed: And thus ſhall the middle ſpace be left open, for the entry of the Gate: And the Chambers within the Gate, on each ſide, being each of the ſame meaſure, Reeds apiece, ſhall run in a manner in a line along with theſe Threſholds, and walls builded thereupon; and leave ſtill the way in the middle open for paſſage: and this alſo is conceived, will beſt agree with the reſt of the Buildings and Meaſures mentioned in this Gate, and Porch. And ſo likewiſe do they underſtand the Threſhold of the Gate, by the Porch of the Gate within, ver.7. Or rather, taking it in its moſt proper ſignification for the Threſhold only of the Gate, as the very letter of the text runs; then theſe Threſholds, being Reeds apiece, had a two-leafed door, meeting in the middle, upon a ſtrong poſt wherein they ſhut, and ſo left the breadth of the entry, or the wideneſſe of the opening of the Gate, ten Cubits; as it is ver. 11. Theſe Threſholds likely were a little lifted above the earth or floor. The height of this Gate is ſet down, ver.11. Of this, and all the other Gates, ſee that in the Pſal.87.2.

V. 7. *And every little Chamber*] Within the wall, towards the Temple, was a Reed ſquare. So Verſ.12. as, ſay ſome, was the Threſhold and wall upon it, Ver.6. and ſo both kept one breadth. It may be doubtful, whether the Chambers were each a Reed ſquare within the wall, or without. And yet the inner walls of them might run level with the Threſhold, and wall of the Eaſt gate; and the back walls go further out, Northward and Southward. Of their number, and uſe, ſee Ver.10. and the Annotations upon it.

and between the little Chambers were five cubits] The Chambers then were not continued together, nor contiguous; but a ſpace betwixt each of them. Some conceive it beſt, to agree with the letter and words of the text, and with the due conſideration of the length of the whole gate, porch and portal, from entrance to end, from Eaſt to Weſt, mentioned to be fifty cubits, verſ. 15. to underſtand here five cubits to be between each chamber; and four of thoſe intervals to be on each ſide. Thus, five cubits between the Eaſt wall, and the firſt chamber; five between the firſt chamber and the ſecond; five cubits between the ſecond chamber and the third; and five between the third chamber, and the Inner-gate weſtward; ſo reckoning in all, twenty cubits on each ſide of the gate beween the chambers. And then theſe ſeveral ſpaces of five cubits apiece, moſt likely, were taken up with ſeveral poſts or pylaſters, arched on the top, reaching from one poſt to another, of that breadth apiece of five cubits, as is intimated, verſ. 10. And under three of thoſe arches, on either ſide, were the three chambers placed. *Or*, poſſibly the poſts might be much leſſe for breadth and thickneſs, and the far greater part of the five cubits, left for cloyſters, or entries into the North and South walks, galleries or cloyſters, that lay within by the ſides of the Court. Others, underſtand the diſtances, or intervals between the chambers, to be but two on a ſide; and make each of them, to be five cubits. Yet others, underſtand but five cubits in all, between three chambers on a ſide. And ſo other five, between the other three chambers on the other ſide of the gate. Suppoſing ſo, the firſt chamber to joyn to the Eaſt wall, and the third chamber to joyn to the inner gate Weſtward; and the middle chamber, to have two cubits and a half on the Eaſt ſide of it, and two cubits and a half on the Weſt ſide of it. In theſe uncertainties, men may ſooner ſay their mind, then ſafely determine, and ſoundly prove it.

and the threſhold of the gate, by the porch of the gate within was one reed] That is, the inner gate, weſtward, anſwering to the outward gate, eaſtward, (between which two, the porch, or entry-houſe, and the chambers were) had the like threſholds, and of the ſame meaſure, as the outward gate had. Here one of the threſholds, by analogy of number, or ſynecdoche of one part for the whole, is onely mentioned; implying, the other to be equally underſtood. See Annotations on verſe 6.

V. 8. *He meaſured alſo the porch of the gate within, one reed*] The threſhold of the inner-gate was meaſured, verſ. 7. The porch of it, here; both of one meaſure: theſe two diſtinct names, and relations, being contained in the ſame building. See Annotations on verſe 6. There were two porches, after the gate of the firſt entrance; the Exterior porch, and the Inner-porch. The exterior, verſ. 6. And this here; of the ſame length, from North to South, with the opening or light of the gate it ſelf, ten cubits; and of the ſame breadth, from Eaſt to Weſt, with the breadth or thickneſs of the wall of the court, which on the inſide of it joyned to the chambers: and this was one Reed, as is here mentioned. This was, as it were, θυρωρεῖον, πυλώρειον, πρόςῷον, the outward portal, porch, or entry. And this place ſeems to lye open to the skie; for there is no mention of any roof over it; but onely it is barely meaſured; and the Eaſt eaves of the chambers reach into it; and the exterior front of the inner-porch, is beautifully garniſhed; which would not be ſo, if the outward porch did cover it, by joyning to it. The inner-porch is meant, and mentioned in the next verſe.

V. 9. *then meaſured he the porch of the gate eight cubits*] Some conceiving, in theſe words, a kind of relation had to the length of the whole porch, from Eaſt to Weſt, underſtand them thus, That the poſts therein ſuſtaining the arches (between which the chambers were) were at eight cubits diſtance one from another. Others, that this porch ſtood croſſing, as it were, over the way, that went forward, as you paſſed through it, to go ſtraight up to the temple. And it was eight cubits over, from North to South. And that the poſts thereof being two cubits, did make it anſwerable to the breadth of the entry of the outward gate, mentioned after, verſ. 11. And indeed, ten cubits is the conſtant meaſure of the breadth of all the entrances and entries, in the gates, porches, courts of the temple, verſ. 22, 24, 28, 32, 35. Chap. 41. 2. But here the eaſier, and fairer underſtanding of the word, is, That this porch exceeded the other porch, and other parts of this body of building; in greatneſs, being eight cubits; and in the garniſhing of the frontiſpices, both Eaſt and Weſt, being more beautified and precioully garniſhed.

and the porch of the gate was inward] Or, This was the porch of the inner-gate; ſo meaſured as aforeſaid.

V. 10. *and the little chambers*] Three on each ſide, ſtood along the way, on the right and left hand. The meaſures and quantities of them were ſet down, verſ. 7. Theſe were for the Porters to dwell in, to obſerve and watch the gate, on both ſides; to keep that no unclean perſon, or any other, forbid by the Law, might enter in, 2 Chro. 23. 19. Theſe Porters were of the Levites; and were many in number. We read of four thouſand, divided by David into courſes, 1 Chro. 23. 5, 6. and aſſigned by Lots, to the ſeveral gates, Eaſtward, Northward, Southward, and Weſtward, 1 Chr. 26. 13—18. They were keepers of the doors, gates, entries. And this they did by wards, by their courſes: after ſeven dayes ſtill new came. And they lodged round about the houſe of God, becauſe the charge was upon them; and the opening of the doors thereof every morning, pertained to them. They were alſo over the treaſuries of the houſe of God; had charge of the miniſtring veſſels, and other holy things; and were in many ſervices, about the ſacrifices and offerings, under the prieſts. Thus it was in Solomons temple. See 1 Chron. 9. Chap. verſ. 17—33.

And the poſts had one meaſure] Alike on both ſides. See Annotations on verſ. 7.

V. 11. *and he meaſured the breadth of the entry*] See Annotations on verſ. 9. The breadth of the firſt entry, or entring in of that outward Eaſt gate; from North to South; or from the one hand to the other: And not the breadth of any other particular place, or ſpace that was within the entrance.

and the length of the gate thirteen cubits] The length of the gate from the bottom to the top, which indeed is the height of the gate, is here rightly underſtood; and that by the common conſent of Interpreters.

V. 12. *The ſpace alſo before the little chambers was one cubit*] Space; Heb. *limit* or *bound*. This is variouſly underſtood. Some take it for a rail, or ſome ſuch partition, one cubit broad, from the wall and poſts of the chamber, on both ſides, running up ſtraight along by them, towards the temple; and make it ſo ſerve, as a narrow cloyſter, or through-paſſage on both ſides, North and South, of the gate before the chambers. And ſo they narrow the entry of ten cubits, contrary to that, ver. 11.

Others, That there was the ſpace of one cubit broad (and as much high) before the chambers, on either ſide of the gate, North and South; ſo built, as to ſerve for ſeates, for the Porters, and others, upon occaſions to ſit on: leaving the diſtance of the entry, between the chambers on both ſides, all along, ſtill ten cubits broad and open. Others, underſtand this, of one cubit onely, between the wall of the threſhold and entry gate, and the firſt chamber, on either ſide, North and South, at the Eaſt end. Some alſo of the like cubit, between the laſt chamber, and the wall, on either ſide at the Weſt-end. But we conceive the moſt eaſie, uſeful, and likely Interpretation to be this, That this cubit ſerved for eaves at either end, Eaſt and Weſt, to keep off the injuries of weather, as ſun and rain, on both ſides of the chambers, that were on both ſides of the gate. See Annotations on ver. 13. The other interpretations have their difficulties, encountring, and encombring them; of which this is more free.

And the little Chambers were] Every Chamber on both ſides was ſix Cubits; as ver. 7. not ſix cubits ſtanding Inward, and diſtant ſo far from that one cubit on either ſide, laſt mentioned; For that would croſſe the meaſures and frames of the Buildings formerly mentioned.

V. 13. *He meaſured then the gate*] The breadth of the gate which he repeats in every of the Gates following, verſ. 21, 25, 29, 33, 36. Some here would run this reckoning of five and twenty Cubits Eaſt and Weſt, from one outmoſt bound of the Chambers, to the other, all along the doors of the ſixe Chambers, on both ſides of the Gate; And ſo make it five and twenty cubits, on each ſide thus; The three Chambers eighteen cubits; between them five cubits; and one cubit at the Eaſt end; and another at the Weſt end of the chambers, for the Eaves: The three chambers not having each a ſeveral Roof; but one continued Roof being to ſerve them all three. Others would run them Eaſt and Weſt, from the Front of this Gate, (and ſo of the others) to the end of its Portal, thus; In the breadth or thickneſs of the wall, ſixe cubits; the gate-houſe as it were, or Porters-Lodge, ſix cubits; The Portal it ſelf eight cubits: Threſholds of the Portal at each end two Cubits; Eaves for the front of the Gate, and the Weſt end of the Portal, each half a Cubit: In all five and twenty. But what are theſe to the Breadth of the gate? The better reckoning ſeems to be taken from North to South; for ſo lyes the breadth of the gate. And then the breadth of five and twenty Cubits from the Roof of one Chamber to the roof of another, from the outmoſt parts of them, ſeems to be taken up thus; The breadth of the gate ten Cubits; The breadth of the Chambers on either ſide of the gate, ſix cubits; ſo on both ſides twelve cubits: and one cubit and a half the thickneſſe of the back walls of the Chambers, on the North ſide, and ſo on the South ſide: In all, five and twenty Cubits; from the outmoſt point North, to the outmoſt point South, as aforeſaid: which is the breadth of the whole building of the Gate.

door againſt door] Not meant of the door of the great Eaſt Gate, being over againſt the door of the Inner Gate, lying Weſt to it, and correſponding to it. But this is meant of the little doors of the little Chambers, laſt named, on the South and North ſides of the Gate; which either did in a direct line face the one the other: Or, as ſome more probably, underſtand them, That the doors to each Chamber were two, and ſo framed, that door was againſt door, in a line running from Eaſt to Weſt; ſo that the doors ſtanding open, one might ſee through the three Chambers, from end to end, at one ſight. And that thus it was on both ſides of the gate.

V. 14. *He made alſo poſts of ſixty Cubits*] *He made*; that is, by meaſuring ſhewed, or deſigned to be made.

poſts] Heb. *a poſt.*

Poſts of ſixty Cubits] Here the Jewes cry for the help of Elias. And here many learned men ſlide over, or ſlightly touch upon this: and that with undue, if not unlikely ſatisfaction to themſelves, and others. Some here conceipt a Number of Poſts, of ſixty Cubits high, pitch'd on end, in the Courts: But know not to what end or uſe. Some ſpeak of a three-fold row of Poſts, or Pillars, and three ſtories built upon them, one above another; each Poſt in each ſtory twenty Cubits high; and they ſtanding juſt one upon another, the floores only betwixt them, they may be ſo reckoned, as if high ſixty Cubits apiece. And this they apply to the Porches or Galleries round about the Court; and to the Buildings and Chambers over them. But the Prophet comes not yet into the Court, till ver.17. And theſe Poſts here do but reach unto the (firſt) Poſt of the Court, as the words expreſſe it. Theſe words then ſeem to be confined to the Buildings of the Gate; taking it in the full length and breadth of it. And then muſt be underſtood, either for the Fronts of the Gate, ſixty Cubits high; or for certain Eaves, to cover ſome part of the buildings of the Gate, and running along ſixty Cubits: and ſo Poſts are interpreted, Eaves; and the ſixty Cubits covered by them, are counted ſo many, and no more; without any ground for it. And both theſe very hardly and harſhly. Or elſe, as by ſome, for a Cloyſter, or Walks, ſupported with theſe Poſts, running upon the ground, from the Eaſt gate, before the Chambers, up to the opening and entrance into the Court before it, towards the Temple. But this ſhewes nothing how, or which way theſe Poſts ſhould be of ſixty Cubits. Or, if they apply the number to the length of the Cloyſter, they ſo force the words; and lengthen the Gate ten Cubits beyond its due. Neither doth this Conceit ſtand and agree any thing well with the other Meaſures and Buildings within the Gate formerly mentioned. We rather do humbly conceive, (and ſome ſuch thing, ſome learned men do ſeem to intimate,) That in Analogy and correſpondency to all the Buildings round about the Courts, there were two ſtories built above this Gate, (and ſo above the others, Ver.20,24,28,32,35.) of the full length, and breadth of the Gate; one ſtory above another. The Poſts whereof are here only mentioned: (as we meet with divers ſuch abbreviations; over and above that we find many things clean omitted in this ſhort and intricate deſcription, as in due place ſhall appear) And theſe Poſts reckoning from the ground, in ſuch manner as formerly was touched, were each ſixty Cubits high. And without this conſtruction made, there will appear no ſmall diſproportion, and indecorum between the Buildings of the Gates, and the buildings of the Courts adjoyning. But thus the buildings of the Gates will bear equal height with the buildings about the Courts. Yet ſome reckon theſe ſixty cubits thus; that is, The roof of the Chambers, with the Eaves on the one ſide, five and twenty cubits; on both ſides fifty. And ten cubits the Inner Porch; as the outward Porch was, ver.11. In all, ſixty. And that theſe Poſts, Frontiſpieces, or Forefronts, did compaſſe the building.

even unto the Poſt of the Court round about the Gate] Of this Court, ſee ver.17. This court had poſts round about it; and buildings on them. And theſe joyned on both ſides of the Gate; each gate being in the middle of its own wall.

V. 15. *And from the face*] This is the length of the Gate, from Eaſt to Weſt. And ſo fifty cubits are conſtantly reckoned the length of the other gates, ver.21,25,29.33,36. Theſe fifty cubits are reckoned by all from Eaſt to Weſt: yet for the parcels and particulars, they are clean omitted by ſome. By others reckoned up; but very uncertainly and obſcurely. Some do make this ſum up thus; *viz.* Eighteen cubits the three Chambers; twenty cubits the four ſpaces, or elſe Pillars or Poſts between them three chambers, and walls at the Eaſt and Weſt end of them: Thoſe ſpaces, or elſe Pillars, being five cubits a piece. And ſix cubits apiece the thickneſſe of the ſaid Eaſt and Weſt walls. So eighteen, twenty, and twelve, make up the fifty Cubits. And all theſe Covered with buildings. Others reckon thus; from Face to Face, fifty cubits; and make the Porch of the Inner gate to be ten cubits more. Others, from the face of the Gate of the Entrance, ſtanding in the outſide of the wall incompaſſing the Court, unto the Inner Gate, opening into the Court it ſelf, fifty Cubits, thus; Eighteen the Chambers; five the middle ſpaces, and two the Eaves: All theſe five and twenty, and all covered. And the other five and twenty from beyond the Inner Porch, to the Entrance of the firſt Court, uncovered and open to the skye. And ſo they make the Portal of one Reed, to ſtand before the face of the gate of the entrance, and not to be included in this Number. See Annotations on Ver. 8. In theſe uncertainties and obſcurities, we can get little, or no light, out of Moſes Tabernacle, or Solomons Temple; becauſe the Courts and Gates of them are ſo ſcantly touched there; which Ezekiel here doth ſo much, and ſo long inſiſt upon.

V. 16. *And there were narrow windowes*] Having diſpatched all the parts of the ſtructure of the Gate; Now in this place he comes to deſcribe the windows for light; and Palm-trees, for ornament and garniſhing of the parts of the Building.

Narrow windowes] That is, narrowed: moſt likely, placed in the middle of the thickneſſe of the wall; and broader, and wider, both outward and inward: the wall being to this end ſloped on both ſides, both within and without; the better to gather and receive the light abroad; and to diſperſe and dilate it within. And theſe windows haply were like our Lettice windows, as the Original word ſeems to import, darting in the light: Or elſe, they were with leaves to open and ſhut; or elſe with glaſſe, or ſome ſuch thing, cloſed and ſhut up, 1 King.6.4. Theſe windowes for Light, may ſhadow out that light of ſpiritual illumination, and joy, whereby God ſhines in the hearts of his people, 1 Theſſ. 5. 16. Rom. 5. 2. Phil.2.17.

To the little Chambers] On which parts of them, we know not. They might be towards the Cloyſters, on the Eaſt and Weſt ſides of the middle Chambers.

and to their Poſts within the gate round about] Poſts, or rather upper lintels; ſo ver.9.10. that is, in the walls above the doors, to give light to the inferiour parts of the Chambers; the doors, as ſome ſay, opening towards, or into, the main entry and paſſage, on both ſides ver. 13. Or elſe the word for poſts, may ſignifie the Cloyſters, arched from Poſt to poſt, between the Chambers. And theſe were within the gate, round about, or, on both ſides; and windowes were made to them. But they ſeem rather to be intended in the next words.

and likewiſe to the Arches] Or, *Galleries*, or, *Porches*; thoſe ſpecified in the laſt words of the former Annotation.

and windows were round about inward] Windows on both ſides, as hath been ſhewed; inward, or within the gate; beſides the great lights of the Eaſt, and Weſt ends; or doors of the outward, and inward gate. All which gave abundant light to all the Chambers, places, and paſſages within the whole Gate.

and upon each poſt were Palm-trees] Engraven for ornament, and beauty on each poſt, or pillar, or front, and Chapiter of the pillar, or tops of the wall within on both ſides. This Ornament of Palm-trees may ſhadow out to us, our enſigns of triumph and victory over the World, the Fleſh, and the Devil, Rom.8.31.—37. Apoc.12.11. & 7.9. 1 Cor.15.54,55. And thus he hath wholly finiſhed the Eaſt gate, with the Buildings in it.

V. 17. *Then brought he me*] The man, ver.3. did it.

into the outward court] Here he firſt enters out of the Gate into the Court; going on Weſtwards towards the Temple. The Gate and Buildings in it formerly mentioned, ſtood in this Outward Court; we mean within this ſecond wall. And Now he is paſſed between them, and got through them, into the Outward Court it ſelf; to ſee what is behind theſe Buildings; and what ſpace before them, and betwixt this and the next Court; and what Compaſſe on either hand him, Towards North and South.

Now in Moſes Tabernacle, we read but of one Court: and that was long, from Eaſt to Weſt an hundred cubits: Broad from North to South, fifty cubits; and high all about five cubits. And but of one gate in it, of twenty cubits wide, placed in the middle of the Eaſt ſide, Exod.27. & 38. Chapters. And all this, and things in it, were under the hands and Charge of the ſons of Gerſhom and Merari: And to the ſons of Kohath belonged the charge of the Tabernacle it ſelf, Num. Chap.3.& 4. In Solomons Temple we read of two Courts; & they ſo named, & numbered, 2 King.21.5.& 23.12. 2 Chr.33.5. The one, the Inner Court, or the court of the Prieſts, or the court of the houſe of the Lord, or before the houſe of the Lord, 1 King.6.36. & 7.12. & 8.64. 2 Chr.4.9. & 7.7. The other called the great Court, 1 King.7.9,12. 2 Chr. 4. 9. which was for the People. A new Court is mentioned, 2 Chr. 20.5. But that is, the old renewed by Aſa, when he renewed the Altar of the Lord, 2 Chr.15.8. Or elſe, as ſome would have it, the court of the People, newly divided by a partition wall, to diſtinguiſh between men, and women, in it. And a middle court is named alſo, 2 King. 20. 4. But the Margin reads, City, for Court: ſhewing the word ſignifies both. And to city, the ſenſe of the place might ſeem to carry it; for there was a double city of Jeruſalem, (the word is of the duall number) beſide that called the City of David. And theſe, part in the Tribe of Judah, and part in Benjamin. Compare together Jud.1,8. 2 Sam.5.6,7,8,9. 2 King.22.14. But chiefly, That place ſeems to import the middle Court of King Hezekiahs palace: And that conſidering the Perſon of Iſaiah, and the place where the king lay ſick, and Iſaiah delivered his meſſage. And of ſuch a like Court we read, 1 King.7.verſ.8. Of an outmoſt Court for the Gentiles, we read not. But ſome labour to gather it out of, 1 King.8.41, 42,43. Eſay 56.3,4,5. Mar.11.17.

Now Ezekiels temple had more Courts. And they are, by divers men, diverſly numbred and named. 1 The Court or plain within the outmoſt wall. 2. The outward Court, ſo called, in relation to the inner Court. 3. The inner Court. 4. The inmoſt Court. Within this, the temple was, with its Porch and ſtructures of Chambers, joyning to the outſides of the temple, and of the Oracle, round about. And ſome add two Courts more toward the Weſt. And the firſt of all theſe, they make to be for the Gentiles: the ſecond, for the people of Iſrael that were clean, according to the Levitical law. The third for the Levites and Prieſts, and their accoutrements and imployments; wherein the altar of burnt-offering was. And the fourth, for the Prieſts onely. Yet moſt writers do reckon, but upon three Courts, *viz*. The firſt Court within the outmoſt wall: the ſecond, called here the exterior, the outward Court, in reference to the inner Court; this being the court of the people. The third, called the inner court, belonging to the Prieſts; and in part alſo to the people, in their ſervices and ſacrifices. But to theſe muſt be added the fourth court, wherein the temple was; and that proper to the Prieſts onely; as the Chapter following doth evince. And theſe four courts alſo, beſides very many other, arguments, do evince, that this temple of Ezekiel is not the ſame with Solomons; contrary to the moſt common tenet of the moſt learned Papiſts. Which errour of theirs, together with the captivating of their judgements, to the letter of their vulgar latine text, doth much miſlead them in the true literal underſtanding and interpretation of this viſion and temple. Now by Court here, we muſt underſtand and comprehend, not onely the plain floor, lying open to the skie; but alſo porches about it and their chambers, and other buildings, as the text ſhews. And theſe ſeveral courts, with the riſings and varieties of them, may put us in mind of the diverſities of Gifts and Graces, and Offices, in the ſeveral members of Chriſts myſtical body here; and alſo of ſeveral degrees of Glory in the Courts and manſions of heaven; as there are ſtars in ſeveral ſphears; and ſtars of ſeveral magnitudes in the fixed firmament. Of theſe Courts, See Pſalm. 84.2, 10.

and loe there were chambers] Being now in the Eaſt floor, and open plain of the outer exterior court, he ſees and obſerves.

chambers] Cells, repoſitories, ſtore-houſes. For the Prieſt and Levites to dwell in, whileſt in their turns, they kept the ſervice of the temple; and wherein they did reſt and repoſe themſelves; and laid up in them part of the tithes, offerings and other things, belonging to them from the people; and of the frankincenſe and veſſels, and other things belonging to the temple, and the ſervice of it. See Neh.13.5,9,12,13. And haply, into theſe might the people alſo retire themſelves for accommodation, the better to order and compoſe themſelves, and their buſineſſes about their offerings, and ſacrifices of all ſorts. Yea, ſome make theſe to belong to the uſe of the people onely. Of theſe chambers, of this, or the other courts, we read not any thing in the ſtructure of Solomons temple; but what is in Davids preparation, and proviſion for his ſon Solomon, on this behalf, 1 Chro. 28.11, 12,13. and that in Chap. 9. 26,33. & Chap.23.28. And of them, we read alſo mention to be made, 2 King. 23. 11. 2 Chro.31.11. & Jer.35.2,4. & Chap.36.10.

and a pavement made] For ornament and uſe; of ſtone and porphiry moſt likely; and curiouſly wrought with checkquer-work, as ſome tranſlations have it. See Chap. 42. 3. 2 Chro.7.3. See Ahaſuerus pavement, Eſth. 1.6. And the uſe of this was to prevent duſt, and dirt.

round about] The pavement was all over the court, and the chambers; round about the court and pavement.

thirty chambers] Fifteen on either ſide of this Eaſt-gate, that is, northward and ſouthward. And as ſome think, fifteen alſo on either ſide of the North, and of the South-gates, eaſtward and weſtward.

upon the pavement] Or, about the pavement, or built over the pavement, above, and upon it.

V. 18. *Pavement*] That laſt mentioned.

by the ſide of the gates] Not that pavement, within the firſt, and outmoſt breaſt-wall, lying before the Eaſt-gate, of the ſecond wall and exterior court, as ſome would have it. But this lyeth within the ſecond wall, and exterior court; and by the ſide of the gates of that court.

gates] So plurally, ſaith the text. And the 20, and 24, verſes, ſhew, that it had a North-gate, and a South-gate, beſides this Eaſt-gate, all within this outward [not outmoſt] wall, or court. Which gates, running fifty cubits from the wall into it, did further occaſion a diviſion; and break this one exterior court, into more particular and leſſer courts.

over againſt the length of the gates] Not then the pavement, lying in the length of the gates, between the chambers, and other buildings of each gate; as ſome would have it. But that lying by the ſides of the gates, that is, the North and South ſides of this Eaſt gate; and ſo alſo correſpondently the Eaſt, and the Weſt ſides, of the North and of the South-gates, of this exterior and outward court: And theſe were directly, and punctually over againſt the lengths of theſe gates, butting thereon; and lying within the pointings in, and ends of the entrances from the three gates. The lengths of theſe gates were fifty cubits, running from the wall into the courts; counting therein the thickneſſe of the wall. And that ſame length, was the breadth of theſe pavements, which did run from each ſide of theſe gates, ſo compaſſing the court, or little courts. The breadth then, we ſay, of theſe lateral pavements, was equal with the lengths of the gates. And the ſame was the conſtant breadth of all the porches, or galleries, that were round about all the courts; and built upon, or over and above thoſe pavements. They were made as broad, as the gates were long. Their length was a great deal more, as will after appear.

the lower pavement] Lower then that pavement, in the inner and upper court of the Prieſts. Or, lower then that other part of this pavement, which lay in this ſame court, from under the porches or galleries, open to the skie; and likely, a little higher then this; or lower in the two ſides, then in the middle. This pavement, haply, being a little convex in the midle, and a little declive, or declining on the two ſides.

V. 19. *Then he meaſured the breadth from*] The breadth; that is, the broad flat, and plain floor of this inward court.

from the forefront of the lower gate] From the inner, and weſtern front of it. For each gate had two fore-fronts. And ſo leaving out the length of the gate it ſelf out of this meaſure.

of the lower gate] That is, of this Eaſt gate of the outward court, formerly meaſured: which is lower then the gate of the inner court, as the ſteps of aſcent ſhew, from the one to the other.

unto the fore-front of the inner court] That is, the Eaſt fore-front of the Prieſts court, and of the gate of it.

without] Or from without, that is, leaving out likewiſe the gate it ſelf, and the length of it, out of this meaſure.

an hundred cubits Eaſtward] That is, between the two gates, lay this broad plain, in the open aier, and hundred cubits from Eaſt to Weſt.

and Northward] That is, ſo much alſo from North to South, even an hundred cubits. No other wayes can this meaſure be taken or made. The plain ſo being, not onely quadrangular, but a perfect quadrant or ſquare, equilateral. This was the Eaſt flat or floor. The like was that of the North, verſ.23. and that of the South, ver.27. For from each of theſe gates, to their oppoſite gates, lay an hundred cubits between. The meaning is, that he meaſured that floor, or flat, open to the skie, that lay between the gates of the outward and inner courts, on the Eaſt ſide; excluding the gates themſelves; and found it to be an hundred cubits broad, and long.

V. 20. *And the Gate*] This North Gate, and like wiſe the South gate, verſ.24. are in all points and particulars, ſo like, or rather the ſame with the Eaſt Gate, formerly deſcribed, that there needeth little, or no further explanation of them. All things for buildings, parts, meaſures, ornaments, are common to them all. See verſ. 6. 9, 10, 11, 12, 13, 14, 15, 16.

V. 21. *And the little Chambers*] See Verſ. 7, 10, 12, 13, 15.

firſt gate] Eaſt gate: and ſo named, ver. 22.

V. 22. *And their windowes*] See ver.16.

ſeven ſteps] And ſo in the South gate of this Outward Court. Which evinceth the number of the ſtaires in the Eaſt, to be likewiſe ſeven, ver.6. though they be not there named; they being all three Gates of the ſame Court; and the Gates, and Court, or little courts in it, being of one level and height. By theſe ſteps they came up from the floores of the lower court, to the gates of the higher court. See Annotations on ver.6. And this, with all the other ſteps in the other Courts, and to the Porch of the Temple, may mind us of our increaſing, riſing, and aſcending from ſtep to ſtep, from degree to degree, in knowledge, faith, vertue, and all ſaving graces, 2 Pet.1.5. ſtill climing up towards heaven, and Gods Temple there, Pſal.84.7. See alſo, 1 Cor.13.9,10,12, Eph.4, 12,13,14,16.

V. 23. *And the gate*] The North gate of the Inner court was right over againſt the North gate of the outward Court.

and toward the Eaſt] And ſo it was towards the Eaſt; that is, the Eaſt Gate of the Inner Court, was right over againſt the Eaſt Gate of the Outward court.

an hundred Cubits] That is, between the two North gates, that of the Outward, and that of the Inner court, was a ſpace of an hundred cubits long, and broad; a juſt ſquare, altogether like that, ver.19. The North Flat, or floor, or little court, was of the ſame ſpatiouſneſſe with that of the Eaſt.

V. 24. *After that he brought me*] The South Gate of the Outward Court. See ver.21.

V. 25. *and there were windowes*] See ver.22. & 21.

V. 26. *and ſeven ſteps*] See ver.22. 16.

and the Arches thereof were before them] The ſteps alſo before the Gates may ſeem to have their poſts, Arches, and garniſhing of Palm-trees.

V. 27. *And there was a gate*] See ver.23.

an hundred Cubits] That is Southward, and Eaſtward. See ver. 23.

V. 28. *And he brought me to the Inner Court*] So that here is no gate mentioned, on the Weſt quarter, of this Outward Court; not yet on the Weſt quarter of the Inner Court. Joſephus records that in his time, there was no gate on the Weſt quarter. Joſeph of the War of the Jews, lib.6. cap.6. yet it was otherwiſe in Solomons Temple, 1 Chr.9.24. and Chap.26.14——18. This Inner Court is within the third wall, and in the Court of the Prieſts. And this Gate here meaſured, is the South gate of it. He comes to it directly from the South Gate of the Outward Court.

To theſe Meaſures] To the meaſures of the three former Gates in the Outward Court. And as the Gates, ſo the Porches, and Arches of the Inner Court were equal, and of the ſame meaſure with the Porches and Arches of the Outward Court.

V. 29. *And the little Chambers thereof*] See Verſ. 7,10,13, 15,21,25.

V. 30. *And the Arches round about were five and twenty Cubits long*] Some here expound *long*, to be meant *broad*; and five Cubits, to be five tens or decades of Cubits, alledging the like Ellipſis to be the 2 Sam.8.4. & Chap.10.17. And ſo, by the laſt word, *broad*, they underſtand *long*. And thus the meaſure of the Arches would fall in with the meaſure in the former verſe, and be the ſame with it: that is fifty Cubits long, and five and twenty Cubits broad. And ſome are ſo forward for this, that they ſtick not to charge the Text it ſelf with corruption, through errour of Copies, and default of the Scribes; and would have it altered to their opinion aforeſaid. But this offers open violence and injury to the ſacred Text. And that their Expoſition would ſeem to be but a needleſſe repetition, falling in with that which is ſo often ſet down before. Others therefore underſtand it thus, That the Poſts which did bear up the Arches within the Gates, (for what is ſaid here of one gate, they apply alſo to the reſt of the gates,) and were between the three Chambers, on each ſide of the Gates, were long, or high in the top of their arches 25 Cubits; and broad in their bottomes or ſettles at leaſt, five Cubits. But beſides other things, the next words following in the next verſe, that the Arches were towards the Utter or Outward Court, do ſeem to us to croſſe this Interpretation. Others would bring theſe Arches alſo within the Gates. But yet with much more Intricacies and difficulties, what Arches they ſhould be, and how to fit theſe meaſures to them. We rather conceive, That as the Prophet, after finiſhing the deſcription, and meaſuring of the firſt gate in the Outward Court, was brought into the Court it ſelf, to ſee it deſcribed; ſo here, after the deſcription of the firſt Gate in the Inner Court, he is brought now out of the Gate, into the Inner Court it ſelf, to ſee it in part deſcribed; & finds here the Arches of thoſe Pillars, round about the inner court, to be 25. cubits long, or high; and five cubits broad apiece. And theſe Arches to look towards the Outward court, as it followes in the next words; which they could no wayes do, if they ſtood within the Gate.

V. 31. *And the Arches thereof were towards the Outward Court*] Herein this Inner Court differs from the Outward. There the Arches were before them, ver.22,26. that is, forward: Here the arches were toward the Outward court, that is, looked backward. And this evinceth the truth of the expoſition of the former verſe.

and Palm-trees] See Annotations on ver.16,22,26.

eight ſteps] And ſo in the other two Gates of this Inner Court, verſ.34,37. And herein likewiſe is a difference between this, and the Outward court: That had but ſeven ſteps in the aſcent to it; This eight: which might amount to the height of about two yards.

V. 32. *And he brought me*] The Eaſt gate of the Inner court. And this lay then next in his way. See Ver,28.

V. 33. *And the little Chambers*] See ver.29.

V. 34. *And the Arches*] See ver.31.

V. 35. *And he brought me*] The North Gate of the Inner Court. And this lay next after the Eaſt Gate. See verſ. 28, 32.

V. 36. *The little Chambers*] See ver.33.29.

V. 37. *And the Poſts*] See ver. 34. 31. Called Arches there, and Poſts here. The wall and Outward compaſſe of the Outward court, was of ſtone. But it ſeems the Outward compaſſe and bounds of the Inner court, was only diſtinguiſhed by Poſts at certain diſtances. And if ſo, the People in the Outward court might ſee the ſacrifices, and ſervices performed by the Prieſts in the Inner court.

V. 38. *And the Chambers*] Here, among the parts and meaſures of the fabrick, He begins to intermingle the uſe of ſome of the parts; and ſhews, at, and about the North Gate of the Inner court, the uſe of Chambers, to waſh the ſacrifices in, ver.38. of Tables, to ſlay the ſacrifices on, ver.39,40, 41,42. and of Hooks, to hang on them, and their parts, ver.43.

Chambers] Some imagine one, ſome two, one upon each ſide of the Gate; ſome ſix, *viz.* three on each ſide: underſtanding them of the three little Chambers, on each ſide, within the North gate; whereof ver.36. But theſe ſeem to be other Chambers, without any certain Number ſet down, built for this uſe; with veſſels of braſſe, with water in them, to waſh therein the burnt-offerings and ſacrifices, their entrails and Fleſh: and ſeated by the poſts of the gates; either thoſe, by the Cloyſters, which run Eaſt and Weſt, along from the two ſides of the North gate, and faced thoſe parts of the Inner court; or elſe, thoſe by the entries into the open flat, or floor of the Inner Court; which were cloſe by the other, and under the Fronts or Arches of that court; and in thoſe vacant places between the Bounding Poſts mentioned in the former verſe. Yet all this onely on the North quarter of this Court; as the Text ſeems to give it: and not round about all the quarters of it, as ſome upon probabilities do conjecture.

waſhed] In Solomons Temple we read of a molten Sea, for the prieſts to waſh in; and of ten Lavers of braſſe, to waſh in them ſuch things as they offered for the burnt-offerings, 1 King.7.23,38. 2 Chron. 4. 2, 6. And thoſe may ſeem to be placed in the Temple, 1 King.7.39. However, yet herein appears a difference between Solomons, and Ezekiels Temple. We read but of one Laver in Moſes Tabernacle, Exod.30.18,19,20,21. & Chap.40.30. and that was between the Tabernacle of the Congregation and the Altar.

V. 39. *And in the Porch*] We have the place, Number, Matter, Form, Meaſure, and Uſe of the Tables, in this and the three Verſes following. The place and ſituation of them is the moſt difficult.

in the Porch of the gate] Some place the Tables here, even all the eight tables, within the Gate; and make the Sacred ſlaughter to be acted there; partly in the very Porch of the Gate, in the very Threſhold, and Exterior part of it: and partly in the more Inward parts of it: But we conceive this place to be too narrow, and full of inconveniencies, for ſuch a purpoſe. And finding theſe other expreſſions of the place, at the ſide without, at the Porch of the gate, Ver.40. by the ſide of the gate, four on this ſide, and four on that ſide; we rather underſtand thereby, not the inward, but the outward ſides of the Porch and Gate, by the Cloyſters, which run Eaſt and Weſt from the two outſides of the North Gate, hard by the waſhing Chambers, and under covert of the cloyſters; ſo to ſave the Prieſts from the injuries of weather, wind, ſun, and rain, whiles they were ſlaying and preparing the ſacrifices; and to prevent diſturbances, which in the Gate were likely to fall out.

Two tables] Here begins the number of the tables.

on this ſide] Both, not inſides, but outſides; leaving the Gate, entrance, and paſſage free.

to ſlay] So ver.41,42. and to lay the fleſh of the Offering on them, ver.43. and the Inſtruments for the ſlaughter, ver.42. Here is the uſe of theſe tables. The ſacrifice then was not ſlain cloſe by the ſide of the Altar, but on the North ſide of it, agreeing therein, with that, Lev.1.11.

the ſin-offering, and the treſpaſſe-offering] Lev.4. 5. 6. and 7. Chapters.

V. 40. *And at the ſide*] As one goeth up from without to the entry of the North Gate. And therefore they miſtake, that place theſe Tables, mentioned in this verſe, in the South Gate.

V. 41. *Four tables*] The number, ſite, and uſe of all the Tables. Though the Text affords no more, then is ſaid; yet men will raiſe various opinions, where any the leaſt probability may poſſibly appear, and give them advantage. And ſo, ſome place theſe Tables in the open Court, and open ayr. Some m[illegible]e them in number twelve; that is four for the whole burnt-offerings, for the conſtant burnt-offering, and for the ſin-offering, and treſpaſſe-offering of the congregation,

tion, ver. 42. And 8. more for other ſacrifices of particular men, in this Verſe. Some others make them fifteen; ſome, four and twenty; aſſigning to each of the three Gates eight a piece. Some (which is ſtrange) deny that there was any Table at the North Gate. But theſe all do ſooth up themſelves in their own fancies, without any warrant from the Text.

V. 42. *And the foure tables*] Not other four beſides the former eight, as ſome would have it. But four of them, or rather, the four Tables, on either ſide, in ſuch manner as they are reckoned in the former verſe, that is, all the eight Tables.

of hewen ſtone] The matter, and form of the Tables. It may be of one ſtone apiece. However, they were of hewen ſtone, well wrought, and poliſhed; not much unlike thoſe, 1 King.7.9.

of a Cubit and a half long] Theſe Tables may ſeem very little on the ſquare top, for the uſes whereunto they are aſſigned; unleſſe Cubits be here taken to be of the largeſt meaſure. A place of ſpecial note for this purpoſe. See Annotations on ver.5.

The Inſtruments] Knives, baſons, bowles, and ſuch other. See Ezra 1.9,10. Some make four of the Tables to be for Inſtruments, and the other four for ſacrifices, and fleſh of the offerings, Ver.43.

V. 43. *and within were hooks*] Some tranſlate end-irons; ſome ledges at the edges of the Tables, an hand breadth high, and turning inward, to keep in the Inſtruments, and fleſh, that lay on the Tables, from ſliding, or falling off. Some, Tripets, or Brand-irons, or fire-ſtones, ſet two and two together, to ſet pots or kettles upon, and to keep in the fire. See Pſal.68.13. But we have it tranſlated *hooks*; and ſo the word bears. And that beſt agrees with the buſineſſe in hand. Hooks then were in the ſlaughter-houſes, where the Tables were. And the word being of the dual number, ſeems to imply, that two tangs were made upon one ſtem, an hand breadth one from another: and theſe were faſtened round about the wall, at convenient diſtances, that if need were, the two tangs of one hook might hold two ſeveral beaſts legs upon them. Theſe were neceſſary for the ſlaying, and quartering of the beaſts, and other uſes.

offering] The word *Corban*, is here in the Hebrew. The word uſed by our Saviour, Mat.7.11. and whence *Corbana* is uſed for treaſury, Mat.27.9.

V. 44. *And without the inner gate*] Or, rather, *without at the Inner gate*. Here are various tranſlations, and interpretations; and the place is obſcure, through ſuch brevity as the Hebrew language uſeth. However, the learned Papiſts profeſſe, That they will ſtick here to their vulgar Latine, and interpret accordingly, though they acknowledge the Hebrew differs from it: which indeed is their grand errour, as we have ſaid, and ground of their miſtakes, in their Expoſitions of this viſion.

were the Chambers of the ſingers in the inner Court] Sure it is, that the Prophet ſtill here ſpeaks of the Inner Court of the Prieſts and Levites; and hitherto in the North gate of it, he meaſured the Gate it ſelf, and ſpake of the Chambers for waſhing, and places for ſlaughter. Tables and hooks, at the ſides of that gate. Now he comes from without the Inner Gate, into the Inner Court it ſelf; and there ſees the chambers of the ſingers, in this verſe; of the Prieſts, the keepers of the Charge of the Houſe, verſ.45. and of the Prieſts the keepers of the Charge of the Altar, ver. 46. The number of theſe Chambers, and the right places of them, in what quarters of this Court they are ſituated, is the greateſt point of difficulty. Some make two Chambers here to be only ſpoken of; and them for the ſingers onely, attending the charge of the Houſe, and of the Altar. Some make only four chambers In the Inner Court, two for the ſingers, and two for the Prieſts. The Prieſts did offer ſacrifice to God. And the ſingers, during the ſacrifice, did offer unto him the ſacrifice and ſong of praiſe. And of theſe men, ſome make theſe four Chambers to be for the ſingers and prieſts to dwell in, ſucceſſively by their weeks, as they attend the ſervice. Others, not for habitation, but for the keeping of the muſical inſtruments, and the veſſels, and things requiſite for the ſacrifice. Other learned men to each of the three gates, both in the Outward, and in the Inner Court, do aſſign ten Chambers, five on the one ſide, and five on the other ſide, of each gate. Whence ariſeth the Number of 30. in the outward court, mentioned ver.17. And that in theſe the Miniſters of the Temple did dwell by turns, each according to their ſeveral degrees, orders, and offices. And that thoſe ten Chambers, by this North gate, of the Inner court, were for the ſingers: Thoſe by the Eaſt gate were for the prieſts, the keepers of the charge of the Altar: And thoſe by the South gate, were for the prieſts, the keepers of the charge of the Houſe. Others yet, do place theſe Chambers mentioned in this, and the two verſes following; at the backſide (*latus* or *dorſum*) of the aforeſaid buildings of the north gate of this inner court, joyning to the partition wall, or cloiſter that ran on the north quarter, between the outward, and this Inner court; and ſo make them opening toward the ſouth. And they aſſign theſe chambers to the prieſts, the keepers of the charge of the houſe, as it is ver.45. and likewiſe one at the ſide of the eaſt gate; that is, one row or rank of chambers, at the back ſide of the buildings of the eaſt gate, *viz.* on the north ſide of theſe buildings; which ſtood not with their backs to the wall, or partition between the courts, as it was with them at the north gate; but with their backs to thoſe buildings of the eaſt gate, that ran along from eaſt to weſt into the court; and ſo their proſpect and facing was toward the north: and theſe they aſſign to the Prieſts, the keepers of the charge of the altar; as they find it, ver. 46. And laſtly, ſome do aſſign the chambers from the eaſt to the north, to the ſingers: from the eaſt to the ſouth, to the keepers of the charge of the altar. And in this great and doubtful variety of opinions, we forbear to interpoſe, otherwiſe then in the notes following.

ſingers] We read in Moſes time, that the Prieſts were appointed to blow with the ſilver trumpets over the burnt offerings, and Peace-offerings, in the ſolemn Feaſts, Num. 10. 10. But of ſingers, and muſick, in Gods ſervice, we read much more, in the days of David, Solomon, Hezekiah, Joſiah, Zerubbabel, Ezra, and Nehemiah. David appointed them; and that from God, and by the counſel of Gad, and Nathan; for the ſervice of Song, when the Ark had reſt at Jeruſalem, 1 Chr.6.31. & 16.4,5,6. and for the ſervice of the Tabernacle at Gibeon, 1 Chr.16.37,39. he appointed four thouſand of them, all Levites, 1 Chr. 23.5. Teachers 288. 1 Chr.25.7. whereof Heman, of the Kohathites; Aſaph, of the Gerſhonites, on his right hand; and Ethan, of the Mezarites, on his left hand; and Jeduthun were chief, 1 Chr.25.6. & 6.31,33, 39,44. and Chenaniah, the maſter of the Song, 1 Chr. 15.22, 27. Others, their brethren, beſides the 288. were ſchollers, or of the ſecond degree. He divided them by lot into 24. orders, and that for the ſervice of the Temple which Solomon was to build. They were to wait by courſe, in their place and ſtation; their office was for praiſe and thanks to God: and that with voice, lifting up the voice with joy, and with inſtruments, cornets, trumpets, cymbals, pſalteries, harps, horn; with the inſtruments of David, ſaith the text, and with the words and ſongs of David, becauſe both of his making and compoſure, 1 Chr.16.7. they did thus all the time of the burnt offering, 2 Chr.29.25,26,27,28. they were imployed in that work day and night, 1 Chr.9.33 & 16.6. we read how David uſed them, in the bringing up of the ark, from the houſe of Obed Edom, 1 Chr. 15. Solomon at his bringing of the ark into the oracle, they being arrayed in white linnen, having cymbals, and pſalteries, and harps, ſtood at the eaſt end of the altar, and with them 120 Prieſts, ſounding with trumpets, 2 Chr. 5. 12. Hezekiah likewiſe uſed them, and Joſiah, in their ſolemn Reformations, and Paſſeovers. Many of them came with Zerubbabel, and Ezra, out of the captivity. Zerubbabel had them at his laying the foundation of the temple; and Nehemiah at his dedication of the walls of Jeruſalem: all uſe of muſick and ſongs is not excluded in Gods worſhip and ſervice, in the New Teſtament, Epheſ.5.18. Col. 3.16. 1 Cor.14.26. See the uſe of muſick, 2 King. 3. 15, 1 Chr.25.3.

inner court] Out of the gate.

at the ſide] Eaſt and Weſt ſides of the North gate; or, at the back of the other Buildings, and next the North partition wall.

one at the ſide] One row, or rank of chambers, at the north ſide of the Eaſt gate; with their backs to the long ſide of that gate; and ſo their proſpect was toward the north.

V. 45. *This Chamber*] Or, *row of chambers*; a change of numbers.

for the Prieſts] We may here underſtand the Levites, given by God to and for the uſe and ſervice of the Prieſts, Num.3. 1 Chr.23.27,30. & chap.24.20. & ch.25. & ch.26. See Gods wrath on King Uzziah, for violation of his charge 2 Chr. 26.16. The Levites kept the charge of the houſe, in cleanſing, the holy places whereunto they had acceſs, and obſerving the lawes of all the ſeveral ſacrifices, 1 Chr.23.28,29. and being ſingers, 1 Chr.23.30. and Porters, 1 Chron.26.

V. 46. *Toward the north*] From the north ſide of the length of the Eaſt gate: that row of chambers, ver.44.

the Prieſts] Properly ſo called; as the words following import.

of the Altar] About the ſacrifices, and ſpecially and particularly, the charge of the perpetual fire upon the altar; which coming down from heaven, was commanded perpetually to be preſerved, and never to be ſuffered to go out, Leu. 6.13. & 9.24. 2 Chr.7.1,2. Mac. 2.10,11. In an apiſh imitation

tion whereof ſome ancient Heathens had their veſtal fire kept by their veſtal virgins; which never ſuffered it to go out: whereof the Poet,

Vigilemq; ſacraverat ignem,
excubias divum æternas, Æneid. 4.

Theſe are the ſons of Zadock] Zadock was made High Prieſt, and put in the place and room of Abiathar, by Solomon, 1 King.2.26,27,35. and he was of the right line, deſcended of Eleazar, the eldeſt ſon of Aaron, the ninth from him. Abiathar and his anceſtor Eli, and ſome others of that race, however they came to be High Prieſts, yet deſcended but of the younger brother Ithamar: and Abiathar was depoſed, to fulfill the Word of the Lord againſt the houſe of Eli. Zadock then was the right High Prieſt. He anointed Solomon King. He firſt ſerved in Solomon's Temple; and in his race, the High Prieſthood, afterwards continued. See Chap. 44. 16,17.

which come neer] Exod. 19.22. Lev. 10. 3. & 21. 17, 18, 21,23.

V. 47. *the court*] Inner court, between the three inner gates, the flat and floor of it.

an hundred cubits] Square, æquilatend. Of the ſame meaſure were the three open flats and floors of the outward court, ver.19,23,27. yea and the gates of both courts, all ſix, were all alike each other, in buildings and meaſures, fifty long, and five and twenty broad, each of them; ſo uniform was the frame of the buildings: and the porches, or galleries and chambers in both courts, moſt alike, though with ſome differences. This inner court had, it ſeems, but this one open flat or floor, and that lying before the 3 gates of it, wheras the outward court, by reaſon of the largeneſs of it, had three ſuch; one before each gate of it. The Weſt ſide of this Square ſeemes to be ſome ſmall partition between this Court, and the Temple.

and the altar that was before the houſe] The *altar* before the Temple it ſelf. To diſtinguiſh it from the *altar* within the houſe. That was the golden *altar*; this the brazen *altar*: That, to burn incenſe on it; This, the fleſh of the Sacrifices. This is deſcribed and meaſured, Chap.43.13—18. Here the place of it is ſet down to be before the houſe. So Exod. 40. 6, 29. That *altar* before the door of the Tabernacle of the Tent of the Congregation. This, we doubt, was placed in the very midſt of this Court, or open flat; over againſt the three *gates* of it, and before the houſe. And theſe *gates* ſtanding in a direct line with the three *gates* of the *outward Court*, It followes that the *gates* being open, through them, the *altar* it ſelf, the ſacrifices, the prieſts, and the miniſterial actions, might be ſeen of the people in the *outward court*, yea of them within the outmoſt wall. Chriſt is our both *altar* and *ſacrifice*; our ſalvation in the midſt of the earth, Pſal.74.12. Out of all the premiſes in this *Court*, we may gather, That many things which this *inner court* had in common with the *outward court*, for brevity ſake are here omitted. And further light will come to both theſe *courts*, by analogy with the court of Solomons Temple, by a right underſtanding of thoſe texts, 1 King.6.36.& 7.12.

V. 48. *And he brought me to the porch of the houſe*] Having done with the *courts*, he now comes to the Temple it ſelf, and the *parts*, *chambers*, and *ornaments* of it: which being the whole ſubject of the next Chapter, might beſt have occaſioned the beginning of it here.

porch] This porch ſtood juſt Weſt from the *altar*; and ſome think, 20 *cubits* diſtant from the former *inner court* of the Prieſts, Chap.41.10. and about 60. from the *altar* it ſelf. But others rather think upon a due and joint conſideration of the Symmetry of all the buildings in this Court of the Temple; that the ſtaires of this porch joyned to the Eaſt bounds of this *court*. Between the *altar*, and this *porch* of the *houſe*, ſeems to be a place of prayer; ſome open place where the Prieſts uſed to pray, Joel 2.17. abuſed to idolatry, Ezek.8.16. This porch did joyn to the body of the Temple, as part of it, and the entrance into it. This is not that called Solomon's porch, wherein Jeſus walked, Joh. 10. 23. and wherein the people ran together to Peter and John, and the Creeple healed by them, Act.3.11. and wherein the Apoſtles, and the people were all with one accord, Act. 5. 12. That muſt be ſome porch of the *outward court*. For into this, the people, or the Apoſtles, or our Saviour himſelf never entred; as not being of the tribe of Levi, and of Aarons line, who onely were to enter into it. The true door and porch is Jeſus Chriſt, Joh.10.9,28.& 14.6.

of the houſe] That is, the Temple, ſo called Κατ᾽ ἐξοχὴν, as we call the Bible; as if it were the onely houſe worthy of that name. So 1 King.8.27. 2 Chr.7.12. Pſal.78.69. Gods houſe for him to dwell in. His houſe of prayer, Eſay 56.7. Mat.21.13.

and meaſured each poſt of the porch] We have here in this and the next verſe, the porch, and the length and the bredth of it; the poſts of it, and their meaſure, and pillars by them. We have alſo the breadth of the gate of this porch, and ſteps aſcending to this porch. The length and the breadth of this porch are certainly ſet down in the next verſe, without admitting any ſcruple about them: yea and the breadth of the gate likewiſe, in this verſe; and yet great variety, and much difficulty ariſeth among Interpreters, upon other points and paſſages of the words. The main ground thereof is, becauſe ſome reckon the length of the porch from north to ſouth, and the breadth from eaſt to weſt. Others, clean contrary. The former, reckoning the eaſt front of the porch, running from north to ſouth to be 20 cubits, labour to make it up divers wayes. Some thus, in theſe particulars, *viz.* In the middle of it a door of four cubits broad: on either ſide of that door a gate, or leaves of a gate, to open when occaſion was, three cubits on this ſide, and three cubits on that ſide; and on either ſide of theſe leaves, cloiſters of five cubits long: and thus they take up the whole length or front of the porch: the 20 cubits. Others thus; a poſt in the middle, whereon the leaves of the door met, two cubits broad: the breadth of the opening leaves, three cubits a piece; and the poſts whereon they did hang and turn, one a piece: and the poſts or wall on either ſide the door, five cubits a piece; in all 20. And thus paſſing through the porch into the houſe, you paſs through the breadth of the porch, not the length of it. On the other ſide ſome conceive the meaning to be this; That the length of this porch ſtood eaſt and weſt, being 20 cubits within the walls; the breadth, north and ſouth, being 11 cubits within the walls; which breadth was taken up thus; a two leafed gate of three cubits a piece, for the light and opening of it, like one of thoſe, Ch. 41.24. and a middle poſt of one cubit whereon they met and cloſed; and a poſt on either ſide of two cubits a piece, joyned to and with the leaf, and opening of the gate, which ſo made up five cubits on either ſide the middle poſt, and ſo juſtly ariſeth the ſum of eleven cubits, for the breadth of the porch within the walls: and then the length of the porch remaining, will admit of no difficulty. See Annotations on Chap.41.13.

poſt of the porch] To diſtinguiſh it from the poſt of the gate which had the leaf adjoyning to it.

three cubits] Each leaf of the gate: and this joyning to the poſt of it, whereon it did hang and turn, made four cubits,

V. 49. *the length*] Some take it from eaſt to weſt; as the length was reckoned in the eaſt gates; and ſo in the body of the Temple. But this better ſuites with the deſcription of Solomon's Temple, and with the whole frame and meaſures of this building, to be taken from north to ſouth, along the breadth of the Temple.

and the breadth] From north to ſouth, eleven cubits, ſay ſome: But rather from eaſt to weſt. The breadth of Solomon's porch was but ten cubits, 1 King.6.3. In this, and in many other dimenſions this Temple differs from that of Solomon. The height of Solomon's porch was 120 cubits, 2 Chr.3.4.

by the ſteps] The text ſets not down the number of theſe ſteps, as it did in the 2 courts. And hereupon divers men take liberty to themſelves for divers opinions: Some ſaying 15. Some 12. Some 11. Some 10. Moſt 8. as were in the laſt, and inner court; and is ſo expreſſed in their Latine tranſlation, though without warrant of the Hebrew Canon; and Jerom himſelf, the author of their Latine tranſlation, as they will have it in his comment upon this place, leaves the number doubtful.

pillars by the poſts] Standing by themſelves, within the porch, neer the wall of the Temple, as moſt think; as Jachin and Boaz in the porch of Solomon's Temple, 1 King.7.21. 2 Chron.3.17. The meaſures and form of which pillars are ſet down 1 King.7.15,23. 2 Chron. 3.15,16,17. See the Annotations on the fifth verſe of this Chapter. This opinion ſtands well with thoſe, who make the length of the porch to run north and ſouth; which opinion we beſt allow: But it would much impeach the entrance into the Temple, if we take the breadth of the porch, being 11 cubits, to run north and ſouth, the breadth of the door of the Temple being 10 cubits, Chap. 41.2. ſuch therefore are forced to make theſe pillars to be fixed, and as it were, half incorporated into the wall, and that by the poſts, (theſe are the words of the text) namely, of the gate in the front of the porch. See Apoc.3.11, 12. And thus much of the porch of the Temple; whereupon we may here again gather, That divers things touching the porch, and the upper buildings of it eſpecially, are omitted here.

CHAP.

CHAP. XLI.

Verſ. 1. A*Fterwards he brought me to the Temple*] He proceeds ſtill from the outmoſt to the inmoſt, from the lower to the higher; from the porch, now to the temple it ſelf; the Sanctum, or the body of it. This part alone is often called by the name of the temple, the houſe. This is not that temple, ſo named very often, in the new Teſtament; wherein our Saviour is ſaid to have walked; and at twelve years old to have heard the Doctors, and asked them queſtions. Wherein he taught the people, and healed them, and wrought miracles; and through which he would not ſuffer any man to carry any veſſel; and out of which he caſt, and whipt out, and that twice, the buyers and ſellers. Not that temple wherein the children cryed Hoſanna; and Anna continued faſting and praying; neither the Phariſee and Publican went up to pray; wherein the Apoſtles daily taught; and the Beleevers daily continued with one accord. The temple in thoſe places muſt be meant, of the outward court of it onely; here it is taken in its proper ſignification, for the Sanctuary, the *Sanctum*, the Body, or Baſilick of the temple, called the firſt Tabernacle, Heb. 9. 2. Into which none might enter, no not the Levites themſelves, but onely the Prieſts of the ſeed of Aaron. This temple figured our Saviour and his body, Joh. 2. 19, 21. And we, and our bodies are, by grace become the temples of the Holy Ghoſt, 1 Cor. 6. 19. & 3. 16, 17. This material temple here, the Angel begins to meaſure, and proceeds to the Oracle, and the parts and ornaments of them both; and to the outward Chambers and buildings, which were appendixes of them. And firſt,

the Poſts] Some here would underſtand Cloyſters, ſtanding upon Poſts, on either hand the Gate, at the Eaſt end, before the body of the houſe; each ſix cubits broad from the wall of the houſe, eaſtward into the Court; and running along the wall, five cubits on either ſide the Gate, to the North and South corners of the houſe. But this in no wiſe can ſtand with the being, and deſcription of the Porch already mentioned; which joyned to the temple. Some others, underſtand the Fronts of the wall on both ſides the Gate. But the meaſure of ſix cubits apiece, agrees not to the Fronts: and the ſtraitning of the Gate to eight cubits, to make way for ſix on both ſides, offereth too great violence to the Text, verſ. 2. Others, underſtand Chambers; but this carries no ſhew of probability from the text, or ſtructures. Others, more likely, underſtand the breadth of the wall, or thickneſſe of the wall, on both ſides the Gate of the temple or Sanctuary. Or, which differs not much, the Poſts of the Gate, the North and South Poſt, meaſured here in their length, or thickneſſe from Eaſt to Weſt; which is one reed, or ſix cubits; as alſo was the thickneſſe of all the walls of the temple, verſ. 5. See Annotatations on verſ. 21.

which was the breadth of the tabernacle] Some take tabernacle here for the upper threſhold, or lintel of the door: which was, ſay they, not arched, but ſquare or flat; and that was according to the thickneſs of the wall of ſix cubits. But this is a very hard and unheard of Catacreſis, an harſh, and abuſive conſtruction of tabernacle. More fair it is to underſtand, that the former two ſixes, of the breadth of the Poſts, fell in, and agreed with the breadth of the tabernacle of Moſes; as indeed they did. For Moſes tabernacle was broad eight boards, and each board was of the breadth of a cubit and an half, which made up twelve cubits, Exod. 26. 16. 22, 25. And for tabernacle, the LXX. here read and tranſlate, Poſts. And this meaſure of them, well agrees with the Symmetry and harmony of this wondrous ſtructure.

V. 2. *And the breadth of the door was ten cubits*] Door; or, entrance. This door was in the midſt of the outward, or Eaſt wall of the body of the temple or ſanctuary, joyning to the Porch.

ten cubits] The whole tabernacle of Moſes, was in all, but twelve cubits broad. And the breadth of the Porch, here, was eleven cubits; and of the door-way of it ſix cubits, Chap. 40. 48, 49. This door, in Solomons temple, was but five cubits broad, 1 King. 6. 33. the fourth part of the wall.

and the ſides of the door five cubits] Thoſe five on each ſide of the door, did remain of the wall to the two ſides of the houſe, to make the whole length of that wall twenty cubits, from North to South; according to the breadth of the temple within, from corner to corner.

the length thereof fourty cubits] Length, from Eaſt to Weſt, and breadth, from North to South, were of the ſame meaſure in Solomons temple, 1 King. 6. 2. 17. And therefore it ſeems the thickneſſe of the wall here, which divided between the body of the temple and the Oracle, is beſides the length of ſixty cubits, whereof fourty belong to the temple, and twenty to the Oracle. In Moſes tabernacle, and Solomons temple, there was but a vail, dividing thoſe ſacred places, Exod. 26. 31, 32, 33. 2 Chron. 3. 14. Which diviſion, or vail was reckoned in the ſixty cubits, 1 King. 6. 2. & 2 Chro. 3. 3. And a vail ſeems to be likewiſe in Zerubbabels temple, repaired by Herod; which was rent at Chriſts death. Matth. 27. 51.

V. 3. *then went he inward*] Through the body of the Temple, the holy place; to the Oracle, the moſt holy place.

and meaſured the poſts of the door two cubits] This partition differs from that in Solomons temple; as was ſaid in the Annotations upon the former verſe. Some imagine hereby, an entry, or cloyſter between the two holy places, beſides the door. But this is inconſiſtent with the ſpace and partition between them. Neither was there any entrance into the moſt holy place, but by the door. But this muſt be underſtood, either of the breadth, and thickneſſe of the partition wall; which was thinner, as reaſon required, then the other walls of the temple. Or, of two Pilaſters, by, or upon the poſts of the door, on either ſide; chiefly for ornament ſake.

and the door ſix cubits] Some underſtand this of the height of the door, and conceive that verſ. 5. 17, 20 have a relation to this height; and that the breadth is expreſſed in the next words, and meaſure of ſeven cubits. Others, and the moſt, take them for the breadth of the door. And of theſe, ſome thus, and that with moſt probability, That the door was a two-leafed door; as verſ. 25. and either leaf of three cubits, ſo making up ſix cubits for the opening of the door, and ſpace of entrance; with a middle Poſt whereon they met, of one cubit; and ſo making ſeven cubits for the whole breadth, as in the next words.

and the breadth of the door ſeven cubits] See Annotations next preceeding. Yet many force the words to mean thoſe parts of the wall, remaining on both ſides the door; ſeven, ſay they, on either ſide: which fourteen, with ſix of the door, make up twenty, the length of that wall and partition to the inſides of the Oracle. But here, the door and Poſt of it ſeem onely to be meaſured; and the ſide-walls, on both ſides of the door, to be omitted; as of themſelves plain enough.

V. 4. *ſo he meaſured*] The moſt holy place, within the walls, was a perfect ſquare of twenty cubits. And ſo was the Oracle in Solomons temple, 1 King. 6. 20. 2 Chro. 3. 8. Moſes Tabernacle, by the boards of it, and by the curtains of the Cherubins, may be gathered to be fourty cubits long; whereof the Holy place, thirty, and the moſt Holy place, ten. And the whole, eight cubits broad, Exod, 26.

before the Temple] That is, in the inner part of the temple. Or, thus, The breadth of it was juſt equal, with the breadth of the body of the temple, and ſtood ſtraight and even before it, at the Weſt end of it; therefore he calls that here the breadth; though the length, ſo called, were in it ſelf of the ſame meaſure, as the ſides are in a ſquare.

This is the moſt Holy place] Far more holy then any other place: Becauſe there was Gods Mercy Seat, and Propitiatory. It is called the Oracle, becauſe God ſpake with Moſes, and gave his Oracles and Anſwers there, Numb. 7. 89. Exod. 25. 22. & 26. 33. It is called the inner-Houſe, the inner-Temple, verſ. 15. 17.

V. 5. *meaſured the wall of the houſe*] Now he comes to the walls of the houſe, and the outward buildings. The wall of all the houſe, was ſix cubits thick, ſit to ſupport the height of the houſe.

and the breadth] Of that ſubſtruction of chambers, joyning to the out-walls of the houſe, the breadth, or bottom, or floor, was four cubits to the loweſt ſtory of them; and conſequently, five to the middle; ſix to the highmoſt. It was five in Solomons temple, to the nethermoſt; ſix to the middle-row, and ſeven to the third, and uppermoſt, 1 King. 6. 6.

on every ſide] That is North, and South, and Weſt. For the text clears it, that the Eaſt ſide, or end, which was for the Porch and Entrance, had no Chambers.

V. 6. *three, one over another, and thirty in order*] Three ſtories; and thirty in each ſtory, *viz.* moſt likely, twelve on the North ſide, and twelve on the South ſide, and ſix at the Weſt ſide or end, in each ſtory. And all the Chambers on each ſtory were of the ſame height, and breadth; about ſix cubits ſquare apiece, and five Cubits high; as thoſe, 1 King. 6. 10. that is, about one cubit above the ordinary ſtature of men in thoſe dayes. Some conceive theſe to be overlaid with gold within; by that in Solomons Temple, 2 Chr. 3. 9. But that place ſeems to relate rather to the high Chambers over the porch of the Temple. The uſe of theſe chambers was not for the habitations of women, or Nuns, as ſome Papiſts would fain, and fondly have it; but for the prieſts, and for the ſafer cuſtody of the gold and ſilver veſſels of the Temple, and ſuch other things, in thoſe ſafe and ſacred places.

and they entred into the wall] Not the outwall of five cubits thick, ver.9. but the wall of the Houſe or Temple; at leaſt the beams and floores of the middle, and upmoſt ſtories did ſo. But ſo entred, that the beams might have hold, and lye onely upon the outward ledges, narrowings, or Rabatements of the wall, as is ſignified in the next verſe.

V. 7. *And there was an enlarging*] The ſtories wider above, as the thickneſſe of the walls of the houſe was made narrower and thinner above; that is, abated a cubit, for the beams, floor, and uſe of the middle ſtory: and yet another Cubit more then that, for the beams, floor, and enlargement of the higheſt ſtory. So that the walls of the Temple were ſix Cubits thick at the bottome; five at the middle ſtory: and four at the higheſt ſtory. And the Chambers broad, four Cubits the lowmoſt rank, five the middle, and ſix the higheſt rank.

To the ſide Chambers] For them and their uſe; to receive the beams of them, and enlarge the Roomes.

the breadth of the houſe was ſtill upward] The breadth of the chambers was gained, and enlarged ſtill upwards on the houſe; increaſing, as is expreſſed in the next words. Not that the ſtories jutted outward, one above or beyond another. And winding ſtaireswent up to theſe ſide chambers; and then paſſages through them, from chamber to chamber; winding ſo about the houſe.

V. 8. *I ſaw alſo the height of the houſe round about*] Some underſtand this of the height of the Seats round about the Houſe, on the outſide, ſuſtained and ſupported by beames coming out of the walls, and being in height from the ground ſix cubits. Some, of the height of the Rebatements, Julets, or Menſolas, upon which the beams of the Chamber floor were laid, that they were ſix Cubits one from the other, drawing upwards. And others ſome, of the height of the Houſe, or Temple, thus; ſix cubits from the ground, to the floor of the loweſt ſtory, that is, ſix cubits the wall upwards, that was the foundation of the ſtories of Chambers; being of the ſame height with the breadth of the door of the Porch, Chap.40.48. and with the breadth or thickneſſe of the Poſts of the Gate of the Temple, ver. 1. And of all the walls of the houſe, ver. 5. and then after that, The three ſtories of Chambers, about five Cubits high apiece. Others underſtand it, of the height of each ſtory in each Chamber. But moſt, and moſt likely, of the height of the higheſt ſtory of chambers; He ſaw in the houſe, or at the Houſe, the height of that higheſt ſtory. The foundations of which ſtory, were a full reed of 6 great cubits; gained ſo, by the ſecond rebatement of the wall of the Temple. The foundations of the middle ſtory were but five; and of the loweſt, but four, ver.5. The number of them in each ſtory; and the height and breadth of them all alike. This height from the ground was about five and twenty cubits, *viz.* ſix to the firſt floor; five, each ſtory; one, the thickneſſe of each floor; and one, the top Cover, being a flat roof, as houſes in Paleſtine and Egypt in thoſe times uſed to be. And above this height, the windowes of the Temple were; and room enough for them.

A full reed] As Gen.23.9. full moving. See 2 Chr.3.3. See Annotations on Chap.40.5.

V. 9. *The thickneſſe of the wall*] Or, *the breadth of it*; in the ſame ſenſe. And yet ſome, without all cauſe, deny this to be underſtood of the thickneſſe of the wall, that it was thus thick, as five cubits; but that this wall ſtood at ſo much breadth and diſtance from the wall of the houſe.

wall] Of ſtone; not of wood, as of poſts, Joyſts, and boards; as ſome weakly imagine.

which was for the ſide Chamber without] That is, the exterior wall for the outſides of this building, and ſubſtruction of the ſide chambers, incloſing them all, as the outward wall and part of them.

was five cubits] And this alſo is the breadth of the place that was left, ver.11. And the thickneſſe of the wall of that building, ver. 12. each of them one cubit leſſe, then the thickneſſe or breadth of the walls of the houſe, ver.5.

and that which was left was the place of the ſide Chambers that were within] Some underſtand hereby, the place of the ſide chambers themſelves, that were within theſe bounds, and took up the ſpace and place that was left, between this exterior wall of five cubits, and the walls of the Temple; The chambers thus from the exterior wall ſtanding Inwards towards the Houſe: and this place or ſpace was alſo about five cubits whether you call it *length*, or *breadth*, ver.11. Others take this place that was left, to be a void place and ſpace of ground, clear and free from any buildings upon it, and lying next before theſe Temple-Chambers; and being of the breadth of five Cubits, round about the three ſides of the Temple, North, South, and Weſt; whence paſſage was to the doors of the foreſaid Temple-Chambers, one toward the North, and another toward the South, ver.11. This place is called the place that was left, that is, left void and free of buildings, ver.9,11. And the word there uſed in the Original, is no where elſe found in Scripture.

V. 10. *And between the Chambers*] That is, ſay ſome, Thoſe of the Temple laſt ſpoken of; as if between Chamber and Chamber there were the wideneſſe and diſtance of 10 Cubits. But this is incredible and impoſſible; as appears by what hath formerly been ſhewed. Others would make twenty cubits to ariſe out of all thoſe diſtances between thoſe chambers of the Temple ſummed together. But neither may this be admitted, upon the former grounds. The meaning is, Between thoſe chambers of the Temple laſt ſpoken of, which were for treaſuries, and other chambers adjoyning to the walls of the court, to the outmoſt part; we mean, of this inmoſt court, over the Porches, or Porticoes thereof; which chambers were chiefly for lodgings of the prieſts; and did face thoſe other chambers of the Temple; Between them was this wideneſſe here ſpoken of.

was the wideneſſe of twenty cubits] The words are plain. Some take them as they ſound. Some ſay twenty cubits, beſides the five cubits of the place that was left mentioned, ver. 9,11. Now of this wideneſſe of twenty cubits, it is not expreſly ſet down how it was taken up, and imployed. And hereupon opinions run divers wayes. Some ſay, ten of them were taken up in Galleries, or Cloyſters, upon pillars; thoſe mentioned ver.15,16. And the other ten, in floores or ſpaces open to the skye; that is, five cubits on each ſide of thoſe middle Galleries. Others ſay, This whole Interval of twenty cubits, was free of buildings, and lay open to the sky. However, They labour to fill up the number of an hundred cubits in this court of the Temple, from North to South: Some thus; The Temple with its ſubſtructions and chambers, ſixty cubits: This wideneſſe here mentioned 20 cubits: and the galleries and upper chambers thereof joyning to the walls of the Court, 10 cubits on the North ſide, and 10 cubits on the South ſide. But theſe heed not that theſe particulars corrupting the wideneſſe of 20 on both ſides the Temple, raiſe the ſum to 120. Others, more rightly, reckon thus; The Temple with its ſubſtructions and chambers 50. The foreſaid wideneſſe on either ſide 20. and the galleries and upper Chambers thereof, joyning to the wall on either ſide, five. Or, excluding thoſe laſt five cubits on either ſide for the Chambers of the walls of the Court, we may take in thoſe five on each ſide, mentioned ver.11.

round about the houſe on every ſide] Eaſt, Weſt, North, and South, ſay ſome: yet the ſymmetry, and architecture and fabrick of all the buildings in this court ſeem to deny any ſuch wideneſs to be left on the eaſt end. It muſt then be underſtood of the North, South, and Weſt ſides: though ſome would have it on the North and South ſides onely; and, without juſt ground, do deny any ſuch wideneſs to be left on the weſt end alſo.

V. 11. *And the doors of the ſide Chambers*] Chambers of the Temple; not of the counterfeits, or ſuppoſed Buttreſſes of the Temple. Thoſe ſubſtructions of Chambers, each of them had doors. What Papiſts write here of theſe doors opening into places for prayer, is beſides the text; through the errour of their vulgar Latine Tranſlation, to which they are tyed.

toward the place that was left] Ver. 9. of the breadth of five cubits round about, as it is in the end of this verſe, left clear and free from buildings, cloſe to the ſides of theſe chambers. Others, not ſo well, taking the place that was left to be the Temple, make theſe doors looking towards the Temple, if not into it. See Annotations on ver.9.

one door towards the north] The ſingular for the plural; that is, one ſort of theſe doors were toward the north; that is, the doors of thoſe chambers that were on the north ſide of the Temple, looked northward.

and another door toward the South] That is, the other ſort; namely, the doors of thoſe chambers that were on the South ſide of the Temple, looked toward the South: and ſo all looked towards that quarter of the heavens that lay juſt before them. On the eaſt end were no chambers; though ſome are otherwiſe minded; the porch of the Temple ſupplyed the place of the chambers there. Some conceive, without ſufficient ground, that there were but two doors onely, or at leaſt, that here are meant the two extream doors onely, one on the north ſide of the Temple, and north chambers, and placed at the corner towards the eaſt; and another on the South ſide of the Temple, and South chambers, at the end or corner toward the eaſt: and that neither looked towards the Temple, nor towards the court, or wide and open place, but served for a ſuppoſed ſtair caſe, at the eaſt end, on either ſide, whereby they went unto the chambers, and ſo through one chamber to another.

and the breadth] Some ſay, from the wall of the Temple, to the wall which incloſed the buttreſſes. Others ſay, the breadth of the chambers within, in their inſide. But moſt and beſt underſtand it of the place that was left void from buildings, cloſe to the outſide of theſe chambers, into which the doors opened.

five cubits round about] Not between the walls of the Temple, and theſe chambers; as if there were a void ſpace of five cubits broad, round about, between them: which ſome would therefore have to be filled up with earth; ſo burying, as it were, the Temple deep in ground. But no ſuch thing, nor any ſuch void place can be admitted; as the ſixt verſe doth evince. Neither ſeem theſe five cubits to be part of the 20 cubits, ver.10. But to lye between them, and the Temple-Chambers.

V. 12. Great here is the difficulty of the text, and the variety of expoſitions.

now the building] Some underſtand this of the Chambers of the Temple, and their ſtories and buildings, which can no wayes agree with the deſcription, ſite, and meaſures following in this verſe. Others, of the Chambers of the wall of the Court, ſtanding at 20 cubits diſtance from the former. And this as improbable, if not impoſſible, as the other. Some underſtand it, of a building of Chambers, in the middle of that wideneſs of 20 cubits, ver.10. And ſome, of a wall, diſtinguiſhing this Court into certain parts, *viz*. The ſegment, or ſeparate place, as it is here tranſlated; and the utter court, as it is called, Chap.42.1,3,7,8,9. But how theſe opinions can ſtand with the buildings premiſed, and within the compaſs of the Court of the Temple, we can not conceive. Others, more likely, and better agreeing with the words of the text, make this to be a building, Weſt from the Temple, meaſured here; and in a ſeveral Court, meaſured ver.15. and the wall, and the galleries or chambers of it, meaſured alſo, ver. 15. and the garniſhing of them, ſet down, ver.16.

before] Verſ.15. over againſt; oppoſite, and oppoſite unto it.

before the ſeparate place] Some underſtand this of the Chambers of the Temple. Some of the Chambers, together with counterforts or buttreſſes of the wall of the Temple. Some, of the Temple it ſelf. Some, of the Temple, and chambers or ſubſtructions, joyntly. Some, of that ſegment formerly mentioned. Others, more likely, of the middle open ſpace of 20 cubits between the chambers, of the walls of the Temple, and of the walls of the Court, that lay at the Weſt end of the Temple.

at the end towards the weſt] Toward the weſt end of the Building, ſay ſome. Of the ſeparate place, ſay others. The one making the building to be, before the ſeparate place. The other, behind it. Some thus, on, or from the North and South ſides of the ſeparate place; which by a direct line looked full Weſtward.

weſt] Sea, in the Hebrew, ſignifying the Weſt, becauſe the great midland Sea lay Weſt from Jury, as hath been ſaid.

was ſeventy cubits broad] Some reckon this breadth from Eaſt to Weſt, which in proper ſpeech is the length; and they make up the number thus. The length of the Temple, along the ſides whereof, ſay they, this building was, 60 cubits: and the breadth of the laſt ſtory of chambers, and of the wall of the Weſt end, 10 cubits. Or, if they amount to ſome more, then they make the beginning of the building and reckoning to be ſo much backward from the beginning of the temple. Some reckon this breadth of 70 in its proper acception from North to South, and at the Weſt end; and compute thus; The breadth of the oracle within, 20 cubits; The thickneſſe of the North, and South walls of the Oracle, 6 cubits a piece; the breadth of the chambers on both ſides, four cubits a piece; the breadth or thickneſſe of the exteriour wall of thoſe chambers, on both ſides of the Temple, five cubits a piece; the breadth of a void or open ſpace between the Chambers, and another exteriour wall compaſſing that void ſpace, five Cubits a piece: And the thickneſſe of this laſt named wall, five Cubits on either ſide the Temple, North and South: in all ſeventy Cubits. Others reckon this breadth from the walls of the Temple, to the walls of the Court, thus; The Chambers and Out-wall of them, nine cubits: The interval and void open ſpace between the chambers of the Temple, and thoſe of the wall of the Court, 20 Cubits; and the Galleries and Chambers over them, joyning to the wall of the Court, ſix Cubits: In all 35 on the North ſide of the Temple, and ſo many on the South ſide: in all 70 Cubits. But, reckoning this, in a ſeveral Court, all doubts and ſcruples are taken away.

and the wall of the building was five cubits thick round about] This was the breadth and groſneſſe of the wall of this building; and is the ſame thickneſs with that of the exteriour wall of the ſide-Chambers, ver.9. and with the breadth of the place that was left, ver. 11. one Cubit leſſe then the thickneſs of the walls of the houſe, ver. 5. Some place this wall clean behind this building, contrary to the Letter of the text. Some make the wall to be the onely thing here meant and meaſured in this verſe, how thick in it ſelf, where, and how far it did run in breadth or ſide-wiſe, from North to South; and how far long-wiſe, from Eaſt to Weſt.

and the length thereof ninety cubits] Some underſtand this of the diſtinguiſhing wall, and the proper length of it, ninety cubits, even the length of the court floor, or open plot and flat: Whereunto the walls, or buildings to the walls being added, makes it up a hundred Cubits, as the accompt is, ver.13. Others underſtand this of the outer wall, part of the building it ſelf, and reckon the length thus; the Porch eleven Cubits, the Temple and Oracle, with their walls, ſeventy; the Chambers, and walls of them, nine: in all ninety. Others, taking here the length for height, comparing this with the breadth of ſeventy, conceive this Building to be ninety Cubits high. In this variety of opinions and expoſitions, others ſay, they can rather tell wherein to find fault, then wherewith to content, and ſatisfie themſelves. But we conceive, that placing this in a ſeveral and diſtinct Court, theſe difficulties will be removed; as will after more fully appear.

V. 13. *ſo he meaſured*] The buildings being thus platformed, he now cometh to make their meaſures; or, what he meaſured in ſome parts, he now gathers into one ſum. He ſeems to ſome, in this, and the next verſe, to caſt the buildings into a ſquare, though there was ſome difference in the poſture of the buildings, and face of the floor of the cloſe, or inner Court. But indeed, the buildings are rather in ſeveral ſquares.

the houſe an hundred cubits long] Some vary ſomewhat, in gathering up this ſum; out of which variety, ſome further light, perhaps, may ariſe. All take this length, from Eaſt to Weſt. Some number thus; Porch twenty cubits; Wall of the Temple, ſix; Temple, and Oracle 60. Walls and Chambers, at the Weſt end, fourteen. In all, a hundred cubits. Some thus, The wall of the Porch, five cubits; the porch it ſelf, with its poſts, or cheeks of the door, 12. ½. Eaſt wall of the temple, 6. ½. The temple and Oracle, ſixty cubits; the Weſt wall of the Oracle, 6.; breadth of the Weſt chambers, five; the outward wall of them, broad, or thick, five cubits. In all, an hundred cubites. Others thus; The wall of the porch, 6. cubits; the breadth of the Porch, eleven; the wall of the Temple, 6. Then for ſettles, five cubits; the Temple. 40. cubits; The Eaſt wall of the Oracle, 6. the Oracle it ſelf, 20. cubits; the weſt wall of it, 6. cubits: In all, an hundred cubits. But we conceive, the rightest reckoning to be thus; ſtairs to the Eaſt porch, 6. cubits; or rather from them, the thickneſſe of the wall of the Porch, 6. cubits; breadth of the Porch, through which the entrance was made, in the inſide, eleven cubits; the wall of the Temple, 6. The Temple it ſelf, 40. cubits; The partition wall, two cubits; The Oracle, 20. The Weſt wall of the Oracle, 6. The breadth of the Weſt Chambers, at the bottom, four cubits; And the thickneſs of their exterior wall, five cubits: In all, an hundred cubits. The breadth likewiſe an hundred cubits, from North to South; thus; The breadth of the Temple, twenty cubits: the thickneſs of each wall, North and South, 6. apiece: The breadth of the chambers on each ſide, four; the thickneſſe of the exterior walls of the Chambers, on each ſide, five: the breadth of the place that was left on either ſide, five: the wideneſs between, on either ſide, twenty: In all, an hundred cubits.

and the ſeparate place] Some underſtand this of the chambers of the wall of the court, that ſtood facing thoſe of the Temple, at twenty cubits diſtance, on the North and South ſides; and that they were from the Eaſt to the Weſt point of them, a hundred cubits. Others, take it for a ſeparate building of Chambers, ſtanding by it ſelf, between the chambers of the Temple, and thoſe of the Court-wall, for the uſe of the Prieſts, and their lodgings: And that this building, with the walls thereof, was of the ſame length with the other of the houſe, even juſt ſo large to ſerve their uſes. Others conceive, That this explains, what the Prophet means, by Houſe, in the former words; And that is, even this ſeparate place, the Porch, Temple, Oracle, Chambers, and walls adjoyning. So that this ſeparate place was the temple; or at leaſt part of the Temple, the Chambers running by, and adjoyning to the ſides of it; and ſo of the ſame meaſure and length with it. But we rather, conceive here to be meant, that building in a ſeveral Court; as we mentioned in the Annotations upon the former verſe; and the ſquare of that Court to be an hundred cubits, thus; The wideneſſe of twenty Cubits, on the Weſt end of the temple; the breadth of this building, which run Eaſt and Weſt, ſeventy cubits, ver. 12. And the thickneſſe of the wall of it on either ſide, five, verſ. 12. In all an hundred cubits. And then from North to South thus, The length of this Building, ninety cubits, verſ. 12. And the thickneſſe of the walls as formerly, five on each ſide; which makes up an hundred cubits.

V. 14. *Alſo the breadth of the face of the houſe*] Here is meaſured, not the houſe it ſelf, but that which was before the face of it; the breadth between the Court of the Prieſts, and the Porch of the Temple, ſay ſome. Or, much rather, the whole Eaſt face of the Court of the houſe; which was an hundred cubits.

and of the ſeparate place] The meaning thus, which is the ſeparate place, that is the ſeparate place: Or rather, that other ſeparate place and court, which lay in a ſquare, juſt Weſt behind the temple. And ſo the face of it, was, as the face of the houſe.

toward the eaſt] Which lay eaſtward from the Temple, the eaſt plot, or empty ſpace, or open floor of this inmoſt Court of the Temple, ſay ſome. But we rather underſtand the breadth from North to South, of the Eaſt face of theſe two Courts of the Houſe, and of the ſeparate place juſt behind it, as we ſaid before.

an hundred cubits] From North to South; which ſome do open, and caſt up thus, That at the Eaſt end, between the Court of the Prieſts, and the Houſe or Temple, there was an empty open ſpace running from North to South, an hundred Cubits, *viz.* twenty in the breadth of the houſe, twenty on either ſide the houſe, in the ſeparate place, and 20 in the thickneſs of the buildings, on either ſide the ſeparate place. But we much rather gather up the ſum of an hundred Cubits, as we did before. Some conceiving all the Buildings, and void ſpaces, mentioned in this Court, (in the middle whereof the Temple is ſaid to ſtand) to be more then one Court of an hundred Cubits ſquare, will contain-, have thought, that this Court had an hundred Cubits ſquare on each ſide of it; as the Court of the Prieſts had. And ſurely ſuch difficulties and perplexities do ariſe touching the ſymmetries, and correſpondencies of theſe buildings, and void places, in one Court, one with another, that we conceive builders and Arts-men in this kind cannot reconcile, and therefore we rather make two Courts of them.

V. 15. *And he meaſured the length of the building*] Of that building mentioned, ver. 12. 13. See the Annotations there. Some here underſtand this of the buildings of this Court of the Temple, of thoſe Porticoes, or porches, made with Pylaſters, and Arches, joyning to the wall of this inmoſt Court, wherewith it was encompaſſed; or rather, the Weſt range of them, which ran along the Weſt quarter, at the back of the Oracle behind it. Others, of the buildings, which they ſuppoſe ran on the outſide of the ſeparate place, North and South; And that theſe did not reach clean up to the building that ſtood croſs to them, at the Weſt end; but brake off juſt againſt the ſides of the Chambers at that end of the houſe, and ſo left a ſpace to paſſe from the North buildings, through the Weſt, to the South buildings.

Again, ſome underſtand it of the buildings of that utter Court, mentioned Chap. 42. 1,3,7,8,9. which was behind the ſeparate place, behind the breaſt-wall of it. Which we conceive to draw neereſt to the letter of the text, and meaning of the Prophet; That the building within this ſeparate place and Court had theſe Galleries or Chambers on both ſides of it; and made up the meaſure of length in ſuch manner, as is here ſet down: yet we muſt needs confeſſe, that here we walk in the midſt of obſcurities, and difficulties.

over againſt] Ver. 12. before. The meaning may be within the breaſt-wall of it.

The ſeparate place] See Annotations on ver. 12.

which was behind it] Some underſtand this of the ſeparate place, that it was behind this building. But moſt, and moſt likely, mean it of the Building, that it was behind the ſeparate place, or breaſt-wall of it; which beſt agrees with the harmony and ſymmetry of the whole frame of all the buildings in this utter Court. At leaſtwiſe, this building was behind, that is, toward the Weſt, behind that Eaſt part, which he had meaſured before, ver. 14.

and the Galleries thereof] Some mean by theſe, Angles or Corners. Some, buttreſſes of this building. Some, Chambers, or Store-houſes. Others, more likely, do mean porches of this building; or Galleries, ſupported with pillars; or, much to the ſame effect, the Belconies of them, as we newly call them, the ornaments of them. Theſe being in the weſt had their proſpect, to the weſt part, and hindmoſt part of the Temple.

on the one ſide] North and South ſides of the houſe, or rather, Eaſt and Weſt ſides of this building in the ſeparate place.

an hundred cubits] Equal with the place, ver. 14. and it was according to the length of all the Porches in other Courts. Of theſe hundred Cubits, ſee the particulars, for length, and for breadth, (this Court alſo being an æquilateral quadrat) in the Annotations upon ver. 13.

with the inner temple] That is, the Oracle, the hindmoſt part of the Temple, or rather the whole Temple, which was the inner part of all the buildings, being in the middle of that Court, incompaſſed with porches, or Pylaſters and Arches, and Chambers over them, joyning to the wall of that Court; ſaving that on the Eaſt quarter of the Temple Court, moſt think there were no Porches, Galleries, or Chambers.

and the Porches of the Court] Not that one porch of the Temple; but the Porches of this Court: which Porches being the ſame in this Court, as in the precedent Courts, the Prophet thought it enough to touch them only in this one word. Theſe Porches, ſay ſome, running into the floor of this *Court*, divided it into ſeverall ſquares. Others make this verſe a kind of repetition or collection of what was ſaid before; that is, that he meaſured the Temple in the midſt of the *Temple-Court*; and the Porches about it. And this the rather, becauſe of the later words of the verſe. But thoſe words rather bear, that the Temple, and the Porches of that *Court*, were an hundred Cubits; as the buildings and galleries of this ſeparate place. And it ſeems upon this occaſion, the ornaments of the buildings as well of the Temple, as of this ſeparate place, are deſcribed Ver. 16—21.

V. 16. *The door Poſts.*] The Prophet in all this Chapter ſeems to contain himſelf within the limits of the Court of the Temple, and of the ſeparate place; and comes here to ſet forth the garniſhing of the buildings in theſe *courts*, Ver. 16—21. The door poſts then we take in a *latitude*, to comprehend thoſe, Chap. 40. 48,49. and thoſe, ver. 1,2,3,11,20, 23,24,25. Of this Chapter, even the door poſts in all the buildings of both the foreſaid *Courts*. Some extend them to the door poſts in the other *courts* alſo of the Prieſts, and of the people, in their gates and porches; and alſo to the Threſholds, and upper lintels of them, and to the Pylaſtors for ornament upon the walls.

and the narrow windowes] Either the ſmall windowes in the arches of the Cloiſters, and Porches, compaſſing the *court* of the *Temple*; or, the windowes of the Chambers joyning to the *Temple* it ſelf; narrow without, and broad within; or narrow in the middle of the wall, and broad and ſloaped both without and within, the better to receive the light, and to dilate it and diſperſe it; as in Solomon's Temple, 1 King. 6. 4. See *Annotations* on Chap. 40. 16.

We read of no windowes in Moſes Tabernacle, no not one in the holy place it ſelf. But of one Candleſtick there with ſeven lamps or lights, Exod. 25. 31,32,37. & Chap. 37. 17,18, 23. To be kindled, and burn alwayes, from evening to morning; and poſſibly for want of windowes, and light, from morning to evening again, Exod. 27. 20,21. & 30. 8. Lev. 24. 2, 3. 1 Sam. 3. 3. In Solomon's Temple we read of windows, and ten candleſticks beſides, 1 King. 7. 49. 2 Chr. 4. 7,20,21, 22. & 13. 11. of theſe Candleſticks we have no mention here; as not of many other things beſides that were in Solomon's Temple. Now theſe windowes, by the nature of the word, ſeem to be, like our *lettice-windowes*, or *windowes of wood* full of ſmall holes bored through, leſt birds might get in at them. But the matter of them ſeemes to be of gold, as Joſephus teſtifies of the Temple windowes in his time; and the rather, ſeeing Solomon covered the Oracle, Temple, Porch, Walls, floors, and all within, with gold: and made the Candleſticks, and ſome veſſels all of pure gold, 1 King. 6. 20,21,22,28,30, 32,35. 2 Chron. 3. 4—11. Chap. 4. 7,8,19,20,21,22. Theſe windowes, for light, may put us in mind of the light of the Scriptures, Pſal. 19. 8,9. Prov. 6. 23, 2 Pet. 1. 19.

and the galleries] Galleries, and Chambers of the houſe, ver. 5—12. and of the ſeparate place, ver. 15. and ſome add, of the Porches at the walls of the *Courts*, and of the Gates entring into them.

on their three ſtories] Some here underſtand the three ſtories of the Galleries, and Chambers, joyning to the walls of the Court of the Temple, on the three ſides, The North, South, and Weſt ſide. Others, the three ſtories of Chambers joyning to the walls of the Temple it ſelf, on thoſe three ſides; and that theſe were adorned and garniſhed, with the Cherubins and Palm-trees following; and that the Eaſt end or face of the Temple needed it not, by reaſon of the Porch and Gate thereof. Others, for ſtories, tranſlating parts, underſtand, Thoſe three parts or ſides of the Temple it ſelf. Others, in a greater *latitude*, and more likelyhood of truth, tranſlate and underſtand it thus, Galleries to thoſe three; that is, to the Temple, to the ſeparate place, and to the walls of the Court: yet in ſuch varieties, we deſire rather to be narrative, then too determinative.

over againſt the door] Some underſtand a door on either ſide of the Temple. Some, a Threſhold, or half-pace, or bottome of turning, winding ſtairs, at the Eaſt ends that led into the ſide-chambers. But the Galleries were not over againſt either of theſe. Others, underſtand doors oppoſite one to another; thoſe of the North ſide of the Court, to thoſe of the South ſide of the Court; and that they had the ſame meaſure, and manner of adorning. We rather conceive door for doors, by an allogy of numbers; and underſtand, that over againſt each door, of the Galleries aforeſaid, together with the doors of the Temple it ſelf; or, about them doors, and above them, as it is ver. 17, 20. were the garniſhings following.

ſieled with wood] Boards of wood: moſt likely of Cedar, or Olive-tree. Not that the tops or roofs of the Chambers were ſieled with them, inſtead of arches of ſtone, as ſome would. But the *partitions* between the Chambers rather, were made of them; or partly with them. And the doores, and poſts of the doors, namely of the Porch, Temple, and Oracle, and other places formerly mentioned, were made of them, and moſt likely ſieled with them; as the very walls of thoſe three ſacred places were, and had Cherubims and Palm-trees carved upon them, overlaid with gold, as we read in Solomon's Temple, 1 King. 6. 2. Chron. 3. and 4. Chapters.

and from the ground] Some interprete, as if the doors and poſts, on the out-ſide of the houſe, and the Windowes, Galleries, and ſide-buildings, In their ſeveral ſtories, had coverings, penthouſes, or weather-boards over them to keep off the rain from them. And ſo likewiſe under them, or at their ſtools; to keep the wall betwixt that and the ground unbeaten of the weather. Some underſtand this, as if from the ground up to the windowes, between the walls of the houſe on the out-ſide, and the three ſtories of chambers, there were an empty and void place, and that here ſaid to be filled up with earth; and the Temple ſo buried, as it were in the ground. But the words rather relate to the Inſide of the houſe, and ſhew that the walls within were ſieled ſo high, and graven with Cherubims, and Palm-trees, Knops, and open flowers: as in Solomons Temple.

and the windowes were covered]. The windowes of the Houſe, Temple, and Oracle, though many deny any windows to the Oracle.

covered] Not that they were windowes in ſhewes onely, or made in faſhion like to windowes, as we call damd windowes: But that they were like lettice-windowes, with ſuch little holes, as one could hardly diſcern them at ſuch a diſtance and height to be windowes: or elſe, ſo covered with the tops of the three ſtories of the ſide-chambers, that from the low pavements of the Courts they could not be ſeen; or, which is moſt likely, covered, if not with curtains, yet with leaves of wood; as the walls were covered and ſieled: And theſe leaves adorned with Cherubims, and Palm-trees, as the walls were. Theſe windowes were in the North, South, and Weſt walls of the houſe. The Eaſt end needed them not; nor had convenient place for them, unleſſe it were above the height of the Eaſt door. Theſe windowes in the Temple, no doubt, were uniform, all of alike height and bigneſſe, and the height great; above the three ſtories of the ſide-chambers, which muſt be about 25 Cubits, allowing ſix from the ground to the floor of the firſt ſtory; 6. to that ſtone (See 1 King. 6. 5, 6, 10.) and ſix to the ſecond ſtory; and ſix to the uppermoſt ſtory; and one Cubit to the flat roof of them; as thee roofs of buildings did uſe to be flat, in thoſe times and places.

V. 17. *To that above the door*] Some underſtand theſe words of windowes. But of them, in the former verſe. Here they are neither mentioned, nor meant, as may appear by the words following; and ſpecially by the 20. verſe, which explains this. The particulars here named, are about, and above the doors, as it is ver. 20. the doors of the Porch, exteriour, and inner houſe; and the ſide-walls, North and South, round about on both ſides; and the partition walls between them, within and without: all which amount to that ſet down in one ſom in the end of the 19 verſe. And all theſe were adorned, as followeth, with Cherubims, and Palm-trees; and that by meaſures, haply drawn out into ſpaces, borders, and quarters, moſt conveniently and exactly.

within and without] This is meant of the *partition walls*, as aforeſaid; and not of the ſaid walls of the houſe *within and without*: for the inſides of them differed much in adornings from their out-ſides.

V. 18. *And it was made*] Upon the walls mentioned in the former verſe; ſieled with boards of Cedar, with the ingravings or carvings of Cherubims, and Palm-trees upon them, by the art of the gold-ſmith; and overlaid with gold, yea and garniſhed with precious ſtones moſt likely, ſo as the inſide of the houſe gliſtered with them, as the heaven doth with the ſhining ſtars in a cleer night. For thus it was in Solomon's Temple, 1 King. 6. 15, 16, 18, 22, 25. 2 Chron. 3. 6.

Cherubims] Taken for the Pictures of Angels, made like beautiful young men, with wings adjoyned.

Palm-trees] Uſed anciently for emblems of victory, as well as laurels; as the Cherubims may put us in mind of the Angels miniſtring to Chriſt; ſo the Palm-trees of Chriſts victory over the Devil, and all our ſpiritual enemies, Luk. 11. 21. Col. 2. 15. Apoc. 5. 5.

between] A Cherub, and a Palm-tree were ſtill drawn, one after another: and ſo a Palm-tree was ſtill between two Cherubs, and a Cherub between two Palm-trees.

every Cherub had two faces] Theſe Cherubs do ſo much differ, from thoſe in Ezekiels viſion, Chap. 1. and Eſay's viſion, Chap. 6. and in Johns viſion. Apoc. 4. And from thoſe in the moſt holy place, in Moſes tabernacle, and in the Oracle, in Solomons temple, that we wonder how many learned Papiſts, can a vow them all to be the ſame; and will go about to undertake the reconciling of all the differences, for the maintenance of an aſſertion, ſo improbable, and unneceſſary. An aſſimilation may rather be made between theſe, and the Curtains of Cherubins that covered the Tabernacle of Moſes. Exod. 26. 1. and that vail which divided between the holy place, and the moſt holy, Chap. 27. 33. And much more between theſe here, and thoſe Cherubims, and palm trees, upon the walls of Solomons temple, 1 King. 6. 29. But they trouble themſelves with theſe former conceits, as they do, with others of like nature; namely, that Solomon, beſides his two Cherubims in the Oracle, placed there alſo the two Cherubims, that covered the Ark in Moſes Tabernacle. And again, that though Nebuzaradan, at the time of the Babyloniſh captivity, demoliſhed the Cherubims in the Oracle of Solomons temple, yet Jeremy preſerved the Ark, with Moſes Cherubims that had covered it, and hid them. As the Maccabees relate a like ſtory, of the hiding of the fire of the Altar, at the ſame time, Macc. 1. 19.

V. 19. *through all the houſe round about*] All the walls on the inſides, from bottom to top, were thus adorned: yet the numbers and meaſures of the Cherubims, and Palm-trees on the walls, are, by ſome, more preſumed upon, then can with any certainty, be truly determined.

V. 21. *the Poſts of the Temple were ſquared*] The Poſts of the doors of the Temple were not round, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and ſtructure of them ſquare, both of temple and Oracle, as in ancient buildings was uſual. That they were of one ſtone a piece, is more then any man can determine. Some here refer ſquare, not to the form, but to the magnitude, and quantity of the door of the temple, that it was a ſquare; that is, a fourth part of the breadth of the temple; namely, one leaf of the door five Cubits, and ſo the other, five Cubits, as it is verſ. 2. And thoſe ſix cubits broad on the one ſide, and ſix on the other, verſ. 1. are to be underſtood, as comprehending in them the middle Poſt, whereon they met and cloſed. But we adhere, rather to that we have ſet down in the Annotations, upon the ſaid firſt, and ſecond verſes.

the appearance of the one] Herein are compared, not the temples of Ezekiel and Solomon; but in Ezekiels temple, the poſts and face of the outward temple, or Holy place, and of the inward Sanctuary, or moſt Holy place, are compared and likened together; both were of one faſhion and appearance. Though not of the ſame quantity, verſ. 2. 3. As neither were thoſe two doors in Solomons temple, 1 King. 6. 31, 33. Nor yet in Moſes Tabernacle, Exod. 26. 32, 37. But ſtill the inner door was the leſſer of the two. The Poſts, upper Lintels, and buildings of the Porch, in Solomons temple, muſt needs be of an huge firmneſſe, by reaſon of the height of the walls, and ſuperſtructure, ariſing from the ground to the top; to an hundred and twenty cubits; four times as high as the temple was, 2 Chro. 3. verſ. 4 which makes the moving and ſhaking of them, the more wonderful, if they be included with the temple, in thoſe words, Eſay 6. 4. & Amos 9. 1.

V. 22. *the Altar of wood*] This was the altar of incenſe, that ſtood in the upmoſt end of the temple, next the vail of the Oracle, made of wood, and over-laid with gold, Exod. 30. 1—11. & Chap. 37. 25—29. & 40. 26. 1 King. 6. 20, 22. & 7. 48. At this, in Moſes tabernacle, Nadab, and Abihu offered incenſe, with ſtrange fire, Lev. 10. 1. The brazen altar of burnt-offering in the Court, had no wood in it. Chriſt is our altar of incenſe; at which we offer up the incenſe of our prayers; in his Name alone, through his onely merits, and mediation.

three cubits high, and the length thereof two cubits] Moſes altar was but two cubits high, and one cubit ſquare, Exod. 30. 2. And the meaſures of Solomons altar are not mentioned; and therefore the more likely to be of the ſame meaſure with that of Moſes. For Solomon made a new one; as he made all things elſe new, ſave the ark onely.

length thereof two cubits] The length of the ſuperficies, and ſquare face of the top of this altar; as Exod. 30. 2. Where likely was a little grate, or ſome veſſel to hold the fire, over which the perfumes were to be burned: if there were not Cenſers uſed for that purpoſe. And indeed ſuch Cenſers there were in Solomons temple, made of pure gold, 1 King. 7.50. See 2 Chr.26.19. Heb.9.4. Apoc. 8.3,5. Some conceive a great ſeat upon the top of the altar: Some conceive it hung by chains, at the corner, or ſide of the altar.

Corners] theſe were the ſquare wooden Poſts, on which the boards were faſtned, wherewith the altar was made; or rather horns of the altar; as we read in Moſes altar, Exod. 30.2,3. Lev.56.18. And ſo the altar of burnt-offerings, had four horns upon the four corners of it, Exod.27.2. Ezek.43.15,20. Pſal.118.27. Apoc.9.13.

walls thereof] Sides of the altar.

he ſaid] Chap. 40.3.

this] That is, Looking towards the North, (the Candleſtick was on the South-ſide, Exod.40.24.) and as it were with his finger, pointing to, not, as ſome would, the altar of incenſe, whereof, formerly till now, he had ſpoken; (though that ſeems to be called a table, Heb. 9.2.) but to the Table of Shew-bread, ſtanding on the North-ſide of the temple; whereof, Exod.25.23,23—31. & 40.22. See Mal. 1.7,12. Elſe alſo ſhould the Table of Shew-bread be omitted; as likewiſe the Candleſticks are: and the Ark, Cherubims, and all are omitted, which were in the Oracle. Solomons temple had ten tables of ſhew-bread, 1 King.7.49. and the bread ſet on them all, 2 Chro. 4.8, 19. whereof, ſome were of gold, and ſome of ſilver, 1 Chron. 28. verſ. 16. See 1 King. 7. 48. Chriſt is that true bread, &c. Joh.6.33,35,51.

before the Lord] Not in the Oracle, as ſome have miſconceived, but in the body of the temple; as being to be uſed weekly, or daily; and that by others then the high Prieſt; whether you underſtand it of the table of ſhew-bread, or of the altar of incenſe, Luk. 1.9. Heb. 9.2,3,4. The altar of incenſe, was placed in the middle of the breadth of the temple, right before the door and vail of the Oracle. He ſpeaks nothing of this table of ſhew-bread; of the matter, meaſures, crown, border, rings, ſtaves, bread, and veſſels of the furniture of it. Of theſe, we may read, Exod. 25.23—30. & Chap.37.10—17. Num. 4. 7. Of the Candleſticks, we may read, Exod.25.& 37. & 40. Chap. 1 King. 7. 48. 1 Chro. 28.16. 2 Chro.4.8. Where we obſerve, that ſeventy Candles were light, and ſhining in Solomons temple.

V. 23. *And the temple and Sanctuary had two doors*] That is, the Temple and Oracle had two doors. Not that each of them was double doored, as ſometimes with us; having one door of thick boards, or planks, and another within of wainſcot, or ſieling; and each of them a little wicket: But that the Temple and Oracle had doors apiece; and each of them was a two-leafed-door; as is expreſſed in the next verſe. So 1 King.6.31, 32, 33,34. where the word uſed is of the dual number, implying, the two leafs of each door. Some further conceive, that each leaf doubled, and in the opening, folded within it ſelf: and this the rather, becauſe the breadth of them was ſo great, as it ſet down, verſ. 2, 3. We read of Hinges of gold to theſe two doors, in Solomons temple, 1 King. 7. 50.

V. 25. *And there were made on them*] The garniſhing, and ornaments of the doors.

thick planckes] That is, the heads, or ends of thick beams, or joyſts, which ſupported the quarters, or rafters, for the boards and floorings of the chambers above the porch. Theſe did jet out, and were ſeen upon the face of the porch without. And this was the ancient manner of architecture. In following ages, the ſame manner hath been obſerved; but theſe jettings out have moſt been made of ſtone, in the void ſpaces of the freeze; and wrought for garniſh, in various forms and figures.

V. 26. *And there were narrow windows and Palm-trees*] See verſ. 16,17,18.

on the ſides of the porch] And of the Chambers upon the porch.

and upon the ſide Chambers of the houſe] Thoſe of three ſtories high, on each ſide of the temple and Oracle North, and South ſides, and Weſt end.

and thick Planckes] See ver. 25. Such alſo upon the ſides of the Porch, and of the ſide Chambers, and garniſhed alike.

CHAP. XLII.

Verſ. 1. THen *he brought me forth*] He was laſt in the Temple. Now he returns to the Courts, to ſupply what was wanting to the full and perfect deſcription of them. He mentions other Chambers, both the ſite, and fabrick of them, ver.1. to the 13. And the uſe and Imployment of them, ver.13,14.

into the utter Court] This is not to be underſtood of that utter ſpacious Court deſcribed, Chap.40.5. or of the Other courts you were to come into, as you went into the Temple; much leſſe of any court for women; or for laicks only. But this was a court that was on the outſide of the Buildings, that ſtood facing thoſe Buildings that joyned to the Temple, ſay ſome; which they conceive to be in the Inner court, properly ſo called; yet called here an outer court, in compariſon of thoſe Buildings which lay along before them, Chap.41.10. Theſe being on the back of them behind them. Others underſtand it as in the laſt clauſe of the former Annotation. Others, of the court of the Temple, that it is here further deſcribed; becauſe here are many things ſet down, which by no means agree to the Court of the Prieſts; but ſuit well and accord with the court of the Temple. See ver. 13,14,15. Yet others underſtand it of the outward court of the prieſts; but only ſo, as there to take a view of the other North and South Chambers, of the Inner or Inmoſt court; becauſe the ſtaires, or eight ſteps aſcending to the Inmoſt court of the Temple, were in the outward court of the Prieſts: and therefore that thither they muſt go to make this uſe of them. Though theſe opinions thus differ, yet we conceive it beſt to underſtand the utter court of the prieſts; as beſt ſuiting with the deſcription and words of the text; as will appear.

the way toward the North] In the Hebrew, *the way of the North*. And ſo it ſeems the court of the Temple had a North gate; and conſequently a South gate, as well as an Eaſt gate. Which is to be well obſerved againſt the opinion of many.

And he brought me into the chamber] One like a Caſtle, ſay ſome. But moſt, and moſt likely, Chambers; one Number being put for another: which is moſt uſual and common in the Hebrew tongue. Or, into the place, or row, or file of chambers. Or, into one of them. For Chambers were all along the North wall of the court, built over the Gallery of Pylaſtres and Arches there. And alſo a Building of chambers and Galleries were between thoſe of the Court wall, and thoſe of the Temple wall; as ſome conceive: To which the word here may haply refer. But we rather conceive theſe Chambers to be in the utter court of the prieſts; as will after better appear.

That was over againſt the ſeparate place] See Chap. 41.12. which ſtood South from theſe Chambers; and they on the North ſide of it; in whatſoever ſenſe you take the ſeparate place here.

and which was before the building toward the North] The Northern buildings of the Temple; or of the North Chambers of the Temple, over againſt the North ſide of the Temple, and ſeparate place, or building: Theſe Chambers ſtood North from them, behind the North wall of this Inmoſt court of the Temple. See Chap.41.5,6,10,12.

V. 2. *Before the length*] Some underſtand theſe meaſures to be in the North Portico, or Porch; as if you ſhould ſay, The porch wherein this door was, had an hundred Cubits in length, and fifty in breadth; was an hundred cubits long from Eaſt to Weſt; and fifty broad from North to South; as alſo the porches in the other courts were, Chap.40.15,19. & verſ.21,29. and ver. 25,27. and ver. 29. and ver. 33. and ver.36. For this was that conſtant length and breadth of all the porches of the Courts. And that the North door in this porch, and North chamber too, as ſome underſtand chamber in the former verſe, (which they make to be like a Caſtle or Turret) was with theſe meaſures thus incompaſſed; That theſe Meaſures were at the North door, before the face of it, and at the ſides of it. Others make theſe Meaſures to lye, not in the North porch; But that this North porch had an Eaſtern front, which lay over againſt another porch, an hundred cubits long, and fifty broad. Others make theſe Meaſures to lye in the court of the Temple: That this North door in this North porch had before it the length of an hundred cubits, which was the length of the court of the Temple; from North to South, running on the Eaſt end or ſide of the Houſe: And the Temple it ſelf, with its Chambers and ſubſtructions was 50 cubits broad; or that 50 cubits were on the North ſide of the Temple, between it and this North porch. But others underſtand theſe Meaſures to lye on the North ſide of theſe Buildings Northward; That, as there was a ſpace between them, and the Temple Inward: ſo there was betwixt them, and the North wall of the Inner Court of the Temple, this ſpace of an hundred cubits long, and 50 broad. But this makes the court of the Temple exceeding ſpacious; very much beyond thoſe bounds which the common ſtream of Interpreters do aſſign unto it, confining it only to an hundred cubits ſquare: which ſpacious enlargement of that court muſt yet be of neceſſity granted; or elſe this building of Chambers and Galleries, here, and hereafter mentioned, muſt be placed in a court by it ſelf; or rather in the utter court of the prieſts, as we formerly ſignified. And thereto the words of the text, touching their ſite, proſpect, and meaſures, will beſt accord and agree. And thus the North door of theſe Northern buildings, had before it toward the South, an hundred cubits, *viz.* the length of the Temple, and its Chambers from Eaſt to Weſt, Chap. 41. ver. 13.

North door] Not of the Temple; as ſome would have it; and make the meaning to be, as if the North door of the Temple did face this building of an hundred cubits long, and 50 broad. But indeed the Temple had no North door. And this door appears to be in the court, or in a porch, or building, in the Court of the Temple. And this door ſeems to open, not on the South ſide of theſe Chambers and buildings towards the Temple; but on the North ſide of them toward the Court wall; as thoſe doores do, ver. 4.

And the breadth was fifty cubits] Either the breadth of that hundred Cubits long, *viz.* of the Temple, whoſe breadth with the chambers and walls on both ſides, was exactly fifty: Or the breadth of theſe buildings wherein this North door ſtood, was fifty cubits; as the breadth alſo of all the Porches of the courts were, even according to the length of their ſeveral Gates, and the Buildings in them, Chap. 40. 21, 25, 29, 33, 36.

V. 3. *Over againſt the twenty cubits*] Thoſe, Chap. 41. 10. which compaſſed round about the houſe on every ſide. This, ſome make the third ſide of the Tower-Chamber, ſtanding toward the void ſpace of twenty cubits.

which were for the Inner Court] *viz.* of the Temple, Chap. 41. 10. yet ſome underſtand this as a Periphraſis of the ſegment or ſeparate place oppoſed, to the utter Court, ver. 1. Both which were in the compaſſe of the Inmoſt court of the Temple, as they ſay.

and over againſt the pavement] The paved floor: Namely of the remaining part of the court of the Prieſts. This, ſome make the fourth ſide of that ſuppoſed tower-chamber. But *pavement* here relates to the Galleries following, and to their ſituation; which was between theſe two, the 20 cubits of the Inner court of the Temple on the South ſide; and the remaining paved floor of the outward court of the Prieſts on the North ſide. This, and other floores were paved, to prevent annoyance by the dirt of winter, and duſt of ſummer. See *Annotations* on chap. 40. 17.

which was for the utter Court] Some underſtand this, and that, ver. 1. of a diſtinct and ſeveral court, as it ſtands oppoſed to the ſegment or ſeparte place. But the fair and eaſie Interpretation is, To take it for the exterior court of the Prieſts and Levites; as hath been ſaid.

was Gallery] Not Caſtel-Chamber, Fort-Chamber, Tower or Turret, as ſome would. For here is more then one chamber; a Porch of Galleries and Chambers: and not upon the Weſt end of the Tem[illegible] as ſome would; but on the North ſide, where now [illegible]ber was, ver. 1. See Chap. 41. 15.

againſt Gallery] N[illegible] or facing one another; but backing one another, and a chamber between them. Though ſome make the Chambers to be on each ſide, and the Gallery betwixt them. And thus they ſtood betwixt two fair open ſpaces: The one Southward, to the Inner court; the other Northward, in the court of the Prieſts.

In three] Some ſay, This ſuppoſed Caſtle or Fort-chamber ſtood on a ſide where three of theſe porches did meet, the Eaſt, the Weſt, and the North; or, as others, the Weſt, North, and South. But the Text expreſly ſpeaketh of Galleries, as hath been ſaid. And that theſe were in three, that is, in three ſtories, or heights, one over another, the loweſt, middle, and higheſt, as ver. 5, 6. do plainly ſhew: and three breadths in each ſtory, whereof the middle was a gallery; the other two on each ſide, were cloſed with walls, and made chambers or treaſuries. Others, more likely, hold that the middle was a chamber, and on either ſide galleries, as was ſaid. And this ſome make for the two upper ſtories; ſuppoſing the loweſt to conſiſt only of Galleries, with Pillars, and Arches, without any chambers in it. But this we make for the two lower ſtories; the uppermoſt being lower, and ſhorter, not ſo fit for uſe as the other, Theſe Buildings, as they were of a great length, ſo they were of a great thickneſſe. And as thus on the North ſide of the temple; ſo the like buildings were on the South ſide of the temple; as it after followes.

V. 4. *And before the chambers*] That chamber, or row of chambers, ver. 1. thoſe Galleries, ver. 3. Yet ſome, with leſſe probability, take theſe chambers to be thoſe adjoyning to the wall of the Inner court within.

was a walk] Leſt we ſhould think of the Galleries and chambers in the former verſe, that there lay nothing betwixt them, and the 20 cubits of the Inner court, he mentions this walk that lay between them. And indeed there was beſides that, the wall it ſelf of the inner court, and the Chambers adjoyning to it. Some make, not with ſuch warrant, this walk to be alſo between them, and the pavement, on the other ſide, that is the North ſide in the outward court of the prieſts.

of ten cubits breadth] The length ſeems to be the ſame with the length of the row of the chambers. And that ſeems to be 50 cubits, ver. 7, 8. not an hundred, as ſome would have it.

inward] That is, within the Gallery, on either ſide, (ſay ſome: And ſo the Galleries ſhould take up 20 cubits of the thickneſſe of the Building. Or, The Gallery or walk was thus broad, of 10 cubits, lying inward between the two rows of the chambers. And thus the thickneſſe or breadth of this row of buildings ſhould be 30 cubits; though the breadth of the porches joyning to the walls of the outward courts, was conſtantly 50 cubits. But the plain and eaſie meaning is, That this walk of ten cubits broad lay inward, out of theſe buildings, toward the 20 cubits of the Inner court.

a way of one cubit] Difficulties, and obſcurities run all along; and thereupon varieties of opinions and conjectures. Some think that this way of one cubit is to be underſtood of a paſſage ſo narrow at the Eaſt and Weſt ends of the Temple, that the Court being but an hundred cubits, the Building of the Temple took up all the ſpace; leaving but one cubit for paſſage at either end. But this way of one cubit is to the chambers here mentioned. And this opinion diſagreeth with the true quantity of the court, and of the buildings and open ſpaces in it. Others underſtand it thus, That upon the walls of theſe upper chambers, (ver. 9.) or elſe galleries, which were one againſt another, on each ſide there were Pylaſters, like to them in the Portico underneath, jetting out the way or ſpace of one cubit without the wall. Or rather thus; On the outſide of either Gallery, or elſe chambers, was a way of a cubit broad; ſomewhat like the flagged way, or path before the houſes in *Cheapſide*, or *Covent-Garden*. Or thus, There was a way of one cubit, into theſe Chambers; that is, narrow entrances into them: or ſo narrow a way before them, between the chambers and the galleries; into which way the chamber doors opened.

and their doores] *doores*, ſome ſay, of the walk. Others, more likely, of the Chambers.

toward the North] Some conceiving two rowes of chambers in this Building, underſtand this of thoſe chamber-doors that ſtood to the Temple ward: And that the doors of the oppoſite file ſtood toward the South: And that the doores of both files opened into the Gallery that was betwixt them. Others, which make but one row of chambers in this building, conceive their doors to be towards the North, opening into the North gallery, in reverence to the Temple: That though doors toward the South would have bin neerer to the Temple, yet in reverence to that Holy place, they muſt go to the back of theſe Buildings, or to their North, to go into them. To the ſame purpoſe ſpeak they, and moſt agreeable to the truth, that underſtand theſe Galleries to be chambers, and their doors to open toward the North, into that way of one cubit.

V. 5. *Now*] Here the Rabbies call again for the help of their Elias.

were ſhorter] Cut off, abridged, ſtraitned, were lower, not ſo high in themſelves as the Inferior chambers, and ſo their ſeiling not ſo high from the floor. The Lowmoſt bore all the weight, where the foundation on which the weight of the whole ſtructure lay; and ſo were broader, of bigger and ſtronger proportion, then the upper chambers built upon them; leſt otherwiſe they ſhould ſhrink under the burden of them.

for the galleries] Some underſtand this of the Galleries diſtinct from the Chambers. Others, of both comprehended under one notion. Others, of the Pylaſters, and half Columnes.

were higher then theſe] Some ſay, The galleries higher then the Chambers; the better to ſee the ſacrifices, and hear the ſervices of the Temple. Others inſiſt upon the Hebrew word, to ſignifie, did eat of theſe; And ſo make the meaning this, That the walls, as they grew higher, ſo grew narrower in each ſtory, ſtraight, and contracted on the outſide, and the roof ſtill lower; and that of that highmoſt ſo low, as made it ſcarce habitable. And this might be in ſome ſort for the honour and dignity of the Temple, as veyling their top to it; and ſo much the more too, in that they ſtood on lower ground then the Temple did. See ver. 6. Some underſtand this of the Pylaſters and half Columnes, as aforeſaid, ſet to the outſide of theſe upper Chamber walls: And that they were of a leſſer proportion, and not ſo maſſie, as thoſe beneath.

Then the lower] Some make the Building Commodious for uſe and habitation, to be only in the lower, and middlemoſt row and ſtory; having an eye herein to the Hebrew words, which bear this tranſlation thus, and the building *conſiſted* of the lower and middlemoſt.

V. 6. *In three ſtories*] Both Galleries, and Chambers; as in the precedent verſe. The middle rooms in each ſtory had light from the ſide rooms. To theſe ſtories, or rather to thoſe joyning to the walls of this Inner court, do thoſe words of, 1 Kin. 6.36. ſeem to bear a reference.

but be not pillars] Some underſtand this of the upmoſt ſtory, as it was not high rooft, with *pillars*, or *rafters*, but flat. Others, of that, and of the ſecond ſtories likewiſe; that the two upper *rowes*, or *ſtories*, were not made up with *vaults*, but up with maſſie *pillars*, as the lowmoſt row, which ſtood upon the plain of the *Court*; but with a continued wall, divided with little *Pylaſters*, or half *columnes*, which from ſtory to ſtory were leſſened, according to the rules of *architecture*; and they being leſſened in that kind, reaſon would have the height alſo to be abated. Others conceive, that neither *chambers*, nor *galleries*, ſtood upon *pillars* in any of the *ſtories*; as ſome other buildings in the Holy Verge did; For then the *Galleries*, in the ſecond and third *ſtory*, might have been inlarged, by jutting out towards the *Courts*, and not have trenched upon the breadth of the *chambers*; but that they were all built up with an even wall: only ſome large openings there were all along the *galleries*, for the more ayr, and better ſight.

as the pillars of the courts] They had not *pillars*, as the *Porches* of the other exteriour *courts* had. No, not as the *pillars* ſupporting the *vaults* or *rooſes* of the *galleries*.

therefore the building was ſtraitned] The *walls* or *pylaſters* in thickneſſe, and the *ſtories* in height. What the vulgar Latine tranſlation adds of 50 *cubits*, is more then is in the Hebrew text.

V. 7. *And the wall*] Of the foreſaid building, of this Northern file, and ſtories, of Galleries and Chambers. Here we go on ſtill in difficulties, about the right ſituation of this Wall.

that was without over againſt the chambers] Therefore no part of the *Chambers*, or *Galleries*, themſelves: but at ſome diſtance compaſſing and cloſing them, and that whole Body of Building.

toward the utter court] See *Annotations* on ver. 1,3.

on the fore-part of the chambers] Front, or head of them: Not on the eaſt end of them, as ſome would; but rather on the North ſide, called the fore-front, becauſe the doors were there, ver. 4. And this wall was to ſeparate and diſtinguiſh betwixt theſe, and other ſpaces, and buildings in this *court*.

the length thereof was fifty cubits] Fifty *cubits* was the breadth of the *porches* joyning to the walls of all the *courts*, generally; according to the length of the ſeveral *Gates*, as hath been ſaid. And here the length of this wall was fifty *cubits*; anſwerable, in all likelyhood, to the length of this Fabrick of Building, from Eaſt to Weſt.

V. 8. *For the length of the chambers that were in the utter court was fifty cubits*] As the length of their wall was, verſ. 7. And therefore this is given as a reaſon of that. Others, by length here underſtand the extent and breadth; and make this whole verſe but an explication of that in the latter part of the ſecond verſe. See the *Annotations* there.

and loe] The Angel, and the Prophet, coming from the North *chambers*, to the South *chambers*, in the way meets with theſe hundred *cubits*, which were before the Temple. See Chap. 41.14. that is, ſay ſome, from Eaſt to Weſt. But we rather conceive, That theſe hundred *cubits* before the Temple, were the length of the Temple Court, from North to South, the diſtance betwixt theſe Northern, and the other Southern *chambers*, to which now they were going. And theſe, not lying within the compaſſe and verge of the *Temple-court*, as ſome think, leaving the *walls* of the *court*, and the *porches* of them, at a diſtance behind them: which thing muſt needs inlarge much the compaſſe of this inmoſt *court*, *The court of the Temple*: But without that *court*, cloſe on the backſide of the *walls* of it, within the *court* of the Prieſts. Others conceive, That both thoſe parts of the *court* of the Prieſts, that contained thoſe Chambers and Buildings laſt mentioned, were ſquares, both on the North ſide, and South ſide of the Temple; and ſquares of an hundred *cubits*, which the Prophet marks with this note of admiration, *Loe!*

V. 9. *And from under*] Or rather, *from the place*; as the word will bear. If from under, then not perpendicularly; but as when we ſay, *A town or houſe ſtands under an hill*; ſo here, *at the lower end of the court*.

theſe chambers] Theſe Northern chambers. Though ſome would underſtand them of the Southern chambers.

was the entry] Or, *He that brought me*. So variouſly may the word be rendred.

He] That is, the Angel in mans ſhape, Chap. 40. verſ. 3,4.

on the eaſt ſide] By the coaſt of the eaſt he paſſed; or, the entry into theſe chambers, was on the eaſt ſide, or at the eaſt end. The coming in of them below was toward the Eaſt.

as one goeth] Or, *as he came*.

into them] The Southern chambers.

from the utter court] That is, by the Eaſtern tract or coaſt along of the utter court, that is, which ſtood eaſt from theſe chambers. In all theſe words in this verſe, The Prophet ſets down his paſſing from the Northern chambers, to the Southern chambers, by the tract of the eaſt, on the eaſt end of the Temple.

V. 10. *the chambers*] Still here we wade in doubts and darkneſſe.

were in the thickneſſe of the wall of the court] In the breadth of the fence, or precinct of the court; in the breadth of fifty cubits, ver. 2. in the breadth of the circuit or compaſſe.

toward the eaſt] Along the Southern ſide, drawing toward the eaſt, before the way of the Eaſt; having the entry on the Eaſt ſide, as the Northern chambers had, ver. 9. and ſo running along toward the Weſt, by the South ſide of the Temple.

over againſt the ſeparate place] By a direct line over againſt the ſeparate place, which ſtood weſt from it, before it. See *Annotations* on Chap. 41.12.

and over againſt the building] See *Annotations* on Chap. 41. 12. There was ſuch another building of Chambers, as on the foreſaid Northern ſide. None ſuch on the eaſt, and Weſt, ſides, or ends of the Temple.

V. 11. *And the way*] See *Annotations* on ver. 4.

before them] Before the chambers, and conſequently before the ſeparate place, and before the building laſt mentioned.

was the like appearance] That is, the appearance and proportion of the way, and of the Chambers, and Galleries; and their length, breadth, and out-goings, were according to the faſhions, and according to the doors of thoſe in the North formerly ſpoken of ver. 1—7. all alike in all reſpects, even the whole Fabrick, faſhion, contrival, diſpoſal, front, way of a cubit breadth before them, and meaſures, were all in every point ſo like thoſe on the North ſide, ſpoken of before, that they need no further illuſtration. Some make not onely theſe two ſide-buildings, North and South; but alſo that called the ſeparate place, as another diſtinct thing from the Temple, to have all three, alike buildings of chambers, galleries, and all, in all reſpects, of the ſame quantities, proportions, and faſhions.

V. 12. *And according to the doores of the chambers*] That is, like to thoſe doors of the chambers, was this door here deſcribed. Thus he proceeds on, in this verſe alſo, as in the former, to ſhew in the particulars, the likeneſs and correſpondency, between theſe Southern, and the Northern buildings.

that were toward the South] The Southern Chambers.

was a door] This, and the ſituation of it, is the thing deſcribed in this verſe.

in the head of the way] Or, *beginning of the way*. He ſpeaketh now onely of the buildings on the South ſide of the temple; and therefore of the way there, and door there.

even the way directly] Directly points out this way.

before the wall] That wall, Chap. 41.12. or cloſure of the Parapet. The Hebrew word is of a doubtful, and ſomewhat obſcure ſignification.

toward the eaſt] In the very front of the building, at the eaſt, there was the door. Not therefore in that way of a cubit broad, ver. 4. which ran along under the walls of the Galleries on both ſides, as ſome imagine: but as the entry was into the Northern Chambers, mentioned ver. 9. which was partly alſo before the ſeparate place, as the vulgar Latine expreſſeth it.

as one entreth into them] Them which did run thence towards the Weſt. See ver. 9.

V. 13. *Then ſaid he*] *My Guid*, the meaſurer, Chap. 40.3.

which are before the ſeparate place] Chap. 42. 1,10. See *Annotations* on Chap. 41.12. Some would gather out of the verſe following, that theſe Chambers were included within the ſeparate place.

they be holy Chambers] Not in themſelves, and their own Nature, as not capable of Holineſſe ſo; but in their uſe. The ſame is to be ſaid of Holy Veſſels, Veſtments, Oyl, &c.

where, &c.] After he had deſcribed the Fabrick, and faſhion of the Chambers, he now ſetteth down the holy uſe of them; as after followeth.

the Prieſts] The Levites came not into the inmoſt Court of the Temple; but they did into theſe Chambers, if they were ſeated in the Court of the Prieſts, as ſome take them to be.

that approach] That come neer to the Lord in his Sanctuary, where he dwelt in the viſible ſigns of his preſence, and grace; in the means and ordinances of his worſhip, whiles the people ſtood further off.

ſhall eat, &c.] This is one holy uſe of theſe Chambers.

the moſt holy things] The Oracle is uſually called the moſt holy, meaning Place. But other things are called alſo the moſt Holy, Num. 4.14. 1 Chron. 23. 13. as the Tabernacle, Ark, Table, Candleſtick, Laver, Anointing Oyl, their veſſels, the perfume, the offerings, ſhew-bread, and all devoted things, Exod. 29.37. & 30.10,29,36. Lev. 2.10. & 6.17,25,29. & 7.1. & 10.12,17. & 14.13. & 24.9. & 27.28. Ezek. 45.3.

there ſhall they lay] Another holy uſe of them.

the meat-offering] See Lev. 2.10. & 6.16. & 7.9,10. which of them are not to be eaten. See Lev. 6.23.

ſin offering] See Lev. 6.26,29. which of them not to be eaten Lev. 6.30 & chap. 4.11, 12, 21. & Chap. 16.27.

treſpaſſe-offering] See Lev. 7.6,7. The difference and diſtinction between ſins and treſpaſſes, here mentioned, is not eaſie to conceive. Papiſts would fain get a colour hence for their diſtinction of venial and mortal ſins. Others, would underſtand by the one, ſins of commiſſion; by the other ſins of omiſſion. Others, and ſomewhat likely, by the one, ſinnes againſt knowledge; and by the other, ſins of ignorance, yet this fails ſhort of a full ſatisfaction.

V. 14. *When the Prieſts enter therein*] See Chap. 44.17,19. Exod. 28.43.

Prieſts] This is to be underſtood of the Levites alſo, in their miniſtry, in the Court where the Altar of burnt-offerings was.

unto the utter court] The Court of the people, Chap. 40. 17, &c.

lay their garments] Linnen garments, linnen Ephods, coats, girdles, and bonets, Exod. 28.40. 1 Sam. 2.18,28. & 14.3. & 22.18. We read of 597. of them, Neh. 7.70,72.

for they are holy] See *Annotations* on ver. 13.

other garments] Common to them with the people; yea even in the porcloſe of holy duties, and ſacred actions, when they are to be done out of the holy place, Lev. 6. verſ. 10, 11.

to thoſe things which are for the people] Not meaning the ſacrifices of, and for the people; but the things of civil, and common converſe with them.

V. 15. *Now when he had made an end*] When he had thus meaſured all the particular buildings, He cometh now to meaſure the circumference of the whole holy place, or the holy mountain. So that here the whole compaſſe, or outmoſt wall of all the buildings is meaſured; and ſo this whole deſcription of the Courts, Temple and Chambers, ended.

the inner houſe] The temple, and all the ſubſtructions, Chambers, and buildings in the inmoſt Court, the Court of the temple: and thoſe Chambers, about which he was laſt imployed; and conſequently all the Courts and buildings, incloſed within the compaſſe of the outmoſt wall, Chap. 40. 5.

toward the gate] That gate, Chap. 40. 6. as ſome would have it. Or rather, the gate of the outmoſt wall, Chap. 40. 5.

and meaſured it] The outmoſt wall, Chap. 40. 5. Not the way to it, as ſome Papiſts do imagin.

round about] The four equilateral ſides of it. Not that the wall was round.

V. 16. *He meaſured*] Here is great variety of opinions, both touching the thing meaſured; and alſo touching the meaſure it ſelf. For the thing meaſured, ſome take it to be the wall of the City Jeruſalem. But thoſe being of 18000. meaſures or cubits, Chap. 48.35. Therefore, others do rather take it to be the wall of the upper City, or upper part of the City Jeruſalem, called the City of David, on, or next to mount Sion; See 2 Sam. 5. 7. Others, make it to be the wall incloſing, and compaſſing the exterior Court, the court of the people, Chap. 40. 17, 20. And this they much preſſe, and labour to evince, by a geometrical demonſtration; taking the inmoſt Court (of the temple likely) to be an hundred cubits ſquare, Chap. 40. 27.; and the outward Court (of the people) to be likewiſe an hundred Cubits ſquare, Chap. 40. 23. That then it will undeniably follow, that each ſide of that ſquare of the Court of the people, is, and muſt be, five hundred cubits. And they ſecond this by that, Chap. 45. 2. where the compaſſe of the Sanctuary is deſcribed, five hundred ſquare, as is here ſet down; and fifty cubits, by name, round about for the ſuburbs thereof, are expreſly ſet down. And ſo make this wall, to be that ſeparating and diſtinguiſhing wall, between the Sanctuary, and the prophane place, Chap. 42. 20. And yet, at the beſt, the ſuppoſed grounds of this demonſtration, are but ſeeming probable conjectures. And this verſe it ſelf is firmly enough, to clear it ſufficiently, to be indeed of the outmoſt wall, that breaſt-wall, or Parapet, in compaſſing all the foreſaid buildings, belonging to the Courts and temple; whoſe height and breadth, was firſt ſet down, Chap. 40.5. as may after appear. For the meaſure it ſelf, ſome make it to be five hundred cubits, meaſured out by ſo many reeds, each of ſix cubits and one hand-breadth; as would make up, or reach unto that number of five hundred cubits. And this they do, though with much violence to the text, onely to avoid that great, and unproportionable length of the wall, and huge quantity of compaſſe, that otherwiſe would ariſe, if they ſhould take them for reeds. Yet others, underſtanding them of reeds, would ſalve the foreſaid inconvenience, thus; by ſaying, theſe five hundred reeds were the total ſum, ariſing out of all the four ſides of the ſquare; allotting ſo, an hundred and five and twenty reeds, to each ſide of the ſquare: which is as repugnant to the text, as the former opinion. The iſſue may be this, to take the meaning, as the text holds it forth, and ſo underſtand this wall to be long, five hundred reeds: For ſo the text expreſſeth reeds, thrice in this verſe, and twice apiece, in each of the three verſes following. And theſe five hundred Reeds, to be on each ſide of the ſquare, as the Text alſo expreſſely avoucheth it; and ſo the whole ſumme in the compaſſe, to ariſe to two thouſand Reeds. This exceeding Largeneſſe and Compaſſe may well ſerve to typifie the exceeding great largeneſſe and diffuſed Compaſſe of the Church of Chriſt under the Goſpel. For the inconvenience ſurmiſed, it is not ſo much to be thought of in this myſtical Viſion, purpoſely ſet forth under Types, wherewith the Jews, Gods people then, were beſt acquainted, to repreſent the glorious ſtate of the Church of Chriſt under the Goſpel: Yet ſo as the Holy Spirit is far of from tying himſelf ſtrictly to thoſe Types in all particularities. Which thing we ſee, as here; ſo moſt plainly, in the Allotment out of the portions of land, for the Prieſts, and for the Levites, and for all the twelve tribes of Iſrael, Chap. 45. & 48. in placing the city about 15. miles diſtant from the Temple; and in the circuit of it, Chap. 45. and in the Viſion of the Waters, and Trees, and their monethly fruits, chap. 47. as hereafter will more fully and plainly appear.

the Eaſt ſide] This is not then the meaſure of the whole round about; but the meaſure of each ſide, or ſquare.

five hundred reeds] Not cubits, but Reeds; as in the Annotations aforeſaid. And here the Hebrew is אמות; whereupon the Keri of the Maſſorites will have it to be read מאות, as it is in the ſame meaſures following, ver. 17, 18, 19, 20. And the *LXX.* Jerome, and Targum do read it ſo.

meaſuring Reed] Which was uſed to ſuch large meaſurings. See *Annotations* on Chap. 40.3.

V. 19. *Weſt ſide*] Heb. *the Sea*; taken uſually for the Weſt, becauſe the great Inland Sea, or Mediterranean Sea, lay Weſt from Judea, being the Weſt bounds and border of it.

V. 20. *He meaſured it*] The wall aforeſaid. Though ſome would make this another wall, differing from the former; and underſtand this of the wall of the court of the People. And that it was of five hundred Cubits ſquare. But all this we conceive as was formerly ſaid, to be without any warrant of the Text; or rather, againſt it: which onely here ſummes up the former dimenſions, of the aforeſaid wall. And therefore though *reeds* be not expreſſed in the Text, yet the word to be ſupplyed, muſt not be of any other meaſure then that of *reeds* formerly ſo oft expreſſed, ver. 16——19.

to make a ſeparation] This ſhewes the true end, and due uſe of it, to make *a ſeparation* betwixt the Sanctuary, and the prophane place. And hereupon ſome would have the meaſure here to be taken of the Compaſſe of the mount it ſelf whereon the Temple was built: the ſtructure, fabrick, and proportion of the Buildings, have been thus platformed, meaſured, and viewed. It will not be impertinent a little, to look at the ſcope and intention of the deſcription, or at the ſubſtance ſhadowed under theſe figures.

Firſt therefore it is to be obſerved, That there was never any Temple built, of theſe dimenſions, and compoſure. That, builded within a while after this Viſion, by Zerobbabel and Joſhuah, had no relation to this. And indeed the meaſure of the circumference of the bounding wall, or that which ſeparateth betwixt the Holy and prophane, utterly denyeth any ſuch thing; being a meaſure that exceedeth, or at leaſt equalleth the full Compaſſe of all Jeruſalem, Temple, and all; yea though the Cubit be underſtood of the ſhorteſt ſize; if we take the Reeds in the proper ſenſe, which the Letter of the Text ſeems to urge and require. And ſo alſo the portions of the Prieſts, and of the Levites allotted to them, amount to ſpace neer as big as all the land of Canaan, chap. 48.8.——

48.8——15. Theſe things therefore are ſpiritually to be underſtood. And howſoever the deſcription of this Houſe and Land were a prophetick aſſurance of the peoples return out of Babylon; (where Ezekiel wrote theſe things) yet do they chiefly aym at Chriſt, and his coming among them after their return, and the gathering of the numerous Congregation of the Gentiles; and the framing the ſpacious Temple and City of the Chriſtian Church under the Goſpel. And therefore this can no way countenance a Temporal Kingdom of the Meſſias yet to come, as the Jews imagine; nor a New Temple, or City to be built, ſince that the Temple here deſcribed, is as big as the city; and the Holy ground of the Prieſts, Levites, Prince, and City, Chap. 45. neer as big as all Canaan.

Secondly, it is obſerveable, That as Ezekiel meaſureth the Temple and the City here, Chap. 40. 41, 42, 48. ſo doth John, a New Temple alſo, Rev. 11.1, 2. and a new Jeruſalem, Rev. 21. Now in the opinion of ſome, though theſe agreed in this, that they all aymed at the ſpiritual Temple and City, the Church under the Goſpel; yet in this they differed, that they had reſpect to different times, and aymed at times and ſeaſons, in ſucceſſion one after another. This platform and deſcription of Ezekiel relateth, ſay they, to the Church, under the Goſpel, betwixt their return out of captivity, and the deſtruction of Jeruſalem; when the Gentiles firſt came in, and they and the Jews made one People. That in Rev. 21. pointeth, ſay they, at the new Jeruſalem, which ſhould be after the old one was deſtroyed, the Church under the Goſpel, after the rejection of the Jews, and deſtruction of their city; which hath now taken up about one thouſand five hundred and ſeventy years. And therefore that Jeruſalem is far larger then this in Ezekiel. In that, there is no Temple mentioned, nay there was no Temple at all, as the Text expreſly, Rev. 21.22. uttereth: for where there is mention of a Temple, there is ſomething to do with Jews; but the Church of this ſpace, ſay they, conſiſteth only of Gentiles, the Jews being all the while under obduration. Now the eleventh of the Revelation ſpeaketh of a Temple meaſured, as the caſe is here: For as this place ſpeaketh of the Church of the Jews, when the Gentiles were called in, and joyned to them, at Chriſts firſt coming; ſo that place, ſay they, ſpeaketh of the Church of the Jews, when they ſhall be called in and joyned to the Church of the Gentiles; which is yet to be before Chriſts ſecond Coming. And it is obſerveable, that in both theſe places, there is no mention of a Court for the Gentiles; as there may ſeem to be in the Material Temple: But all Jeruſalem muſt be ſuppoſed for that Ezekiel reckoneth many Courts; as hath been ſhewed: but for the Gentiles, there is no court there at all, expreſly named and bounded, or immured for them, becauſe of the boundleſſe dilating of the Goſpel: and ſo Rev. 11. 1, 2. there is onely one Court mentioned, the Court of the Prieſts, or that where the Altar ſtood: But the outer court is not meaſured, but caſt out without any bounds, becauſe it is given to the Gentiles to tread in the worſhip of God, (it is not καταπατησουσι,) and to come into it with the Jews; for when they ſhall be called, the Gentiles and they ſhall joyn together to ſerve the Lord, and to tread his Court.

CHAP. XLIII.

Verſ. 1. HE *brought me*] From the Weſt ſide, where he had been meaſuring, Chap. 42.19.

toward the Eaſt] To the Eaſt Gate of the utmoſt wall, Chap. 40.6. ſo that the Angel of the Covenant, in the appearance of a man, chap. 40, 3. having ſhewed to the Prophet that magnificent Temple, whereby the ſpiritual Church is prefigured; and having deſcribed it, and the Buildings thereof, in the precedent Chapters; The proportion and meaſures whereof, in all the parts, was hard to find out and expreſſe; as that which is ſpoken of them ſheweth. He cometh now in theſe two next Chapters, the 43. and 44. to ſet out the ſacred Miniſtery and Worſhip therein. More particularly, In this Chapter is ſet down, the Returning of the Glory of God into the Temple; and the Promiſe of his continual Dwelling there amongſt his people, upon their Repentance; whereunto they are Exhorted. Afterwards, the Altar of Burnt-Offerings is deſcribed; And the Manner of its Conſecration, and its Uſe preſcribed. In theſe firſt words, the Prophet is brought from the Weſt ſide, where he ended the circumference of all the Holy place, chap. 42. 19. to the Gate where he began, ver. 15. of Chap. 42. and chap 40. 6. which Gate by a direct line looked toward the Temple. See chap. 44.2, 3.

V. 2. *The glory of the God of Iſrael*] The Viſion of his Glory, ſet down in the next verſe.

came from the way of the Eaſt] In chap. 11.23. the Glory of the Lord departed from the Temple, becauſe of the profanation of it, and from the city, becauſe of the profaneneſs of it, and ſtood upon mount Olivet, eaſt of the city. And now that the Lord hath platformed to himſelf a new Temple, his glory returneth to it again.

way of the eaſt] Where the ſun riſeth, Luk. 1.78. Let us walk as in the day, caſting off the works of darkneſſe.

and his voice was like a noiſe of many waters] Chap. 1.24. Rev. 1.15. & 14.2. & 19.1, 6. Such is the power of the Goſpel; ſuch the efficacy of it; it cannot be hindered or ſtopped.

the earth ſhined] Chap. 1.27. He is that Sun of righteouſneſſe, Mal. 4.2. inlightning all, Joh. 1.9. the light of the Gentiles, Lev. 2.32. The fault is in men that are not inlightned by it, Joh. 1.5. & 3.19. 2 Cor. 4.3.

V. 3. *And it was according to the appearance*] Chap. 1.4. & 8.4. & 9.3. & 10.1, 4, 16. The very ſame glory that had departed away, now returned. God returns to penitent ſinners, Chap. 33.11, 13. Jer. 18.7. Joh. 3.10. Jer. 18.8.

when I came to deſtroy the city] Or, *when I came to propheſie that the city ſhould be deſtroyed*, See Chap. 9.4, 5. So Jer. 1.10. Eſay 6.10. So Lev. 13. The Prieſt ſhall make the leper clean, or make him unclean, in the Hebrew; that is, ſhall pronounce him ſo, as our Engliſh hath well rendred it; warranted ſo to be from Lev. 14.57.

and the viſions were like] The whole, and each part of the viſion.

that I ſaw] Chap. 1.

I fell] See Chap. 1.28. with reverence and fear adoring Chriſt.

V. 4. *By the way of the gate*] Returns by the ſame way that it departed.

V. 5. *Inner court*] From the eaſt gate of the utmoſt wall, Ver. 1. to the inner Court next the Temple; that he ſaw the glory of the Lord filling the houſe; and heard the Lord ſpeaking unto him out of the houſe, ver. 6.

filled the houſe] Likely, in a cloud, which was a viſible ſign of the preſence of Gods majeſty; as 1 King. 8.10, 11. Lev. 16. 3. So Ezek. 44.4. Gods preſence is the full glory of the temple, and of every pious ſoul.

V. 6. *And I heard him ſpeaking to me out of the houſe*] As God to Moſes, out of the Tabernacle, Lev. 1.1.

and the man ſtood by me] Chap. 40.3.

V. 7. *the place of my throne*] That is, Jeruſalem, the city of the great King, Pſal. 48.2. Jer. 3.12. Mat. 5.35.

the place of the ſoles] My foot-ſtool, 1 Chr. 28.2. Lam. 2.1. Pſal. 99.5. & 32.7.

no more defile——by their whoredome] That is, by their ſpiritual fornications of idolatry: And this propheſie was fulfilled in them to the very letter. For after their return out of the captivity of Babylon, even to this day, they have forſaken their idols; and though they worſhip not the true God, as they ſhould, yet do they not worſhip falſe gods at all. And thus are they croſſe and contrary in their impieties; and yet impious ſtill. Before their captivity they were all for idols, and nothing for the true God at all; and ſince that captivity, they are not for idols at all, and yet not for the true God neither.

nor by the carkaſſes of their kings] So alſo ver. 9. Let them put the carkaſſes of their Kings far from me: not for that they defiled themſelves by touching their dead bodies; or, for that they were grown into the idolatry of the Heathen, to deifie their dead Kings, and to reſerve their corpſes for adoration; for we no where read at any time of that their idolatry; but rather that they defiled themſelves with humane carkaſſes, which they had ſacrificed alive to their idols; which in Scripture are ſometimes underſtood by the name of kings, as the Ammonites uſed to call their idols. See Lev. 18.21. 1 King. 11.5. 2 King. 23.10. Amos 5.26.

V. 8. *In their ſetting of their threſhold by my threſholds*] that is, in adding their traditions to my precepts, Iſa. 29.13. we muſt not add or diminiſh, Deut. 4.2. & 12.32. 1 Cor. 3.12, 13. Apoc. 22.18, 19.

and the wall between me and them] Or, *for there was but a wall between me and them.* This wickedneſſe was as a wall of ſeparation between me and them, Iſa. 59.2. which hath cauſed me to conſume them, by bringing on them the judgments threatned by the Law, Lev. 26. & Deut. 28. Or, for ſetting their idols, and performing their ſervice in my Temple, or in places and Chappels neer to the place ſet apart to my ſervice.

wherefore I have conſumed] Heb. *eaten them in mine anger.* See Chap. 8.3. & 23.39. & 44.7. 2 King. 16.14. & 21.7. Jer. 11.15.

V. 9. *Now let them put away, &c.*] That is, all the true Elect, and eſpecially the Jews converted under the Meſſiah, ſhall caſt off idolatry, and ſerve God in all purity: which future time is expreſſed by *Now*, which in a ſort was preſent to the Prophet, namely, by viſion, or revelation from God.

V. 10. *Shew the houſe to the houſe of Iſrael, that they may be aſhamed.* And again, ver. 11. *If they be aſhamed, ſhew them the form of the houſe*] The houſe being an emblem and reſemblance of the Church of the Gentiles under the Goſpel, might ſhame the Jews to look upon it, by conſidering that they had become ſo abominable, that the Lord had refuſed them for his Church, and had choſen the Heathen: but if they ſhould be aſhamed with an holy ſhame, and ſorrow with an holy ſorrow, that they had been thus offenſive, then acquaint them with the form, lawes and ordinances of the houſe, that they may know it, and have the deſcription, marks, and delineation of it perfectly in their minds; for they alſo then ſhall have their intereſt in it; as it fell out, and was with the many thouſand Jews converted in the time of our Saviour, and his Apoſtles; and as it ſhall be with them at their converſion neer the end of the world.

pattern] Or, *ſum*, or, *number*.

V. 11. *And all the formes thereof*]

and all the formes thereof] Theſe words are repeated; and is as much, as ſhew them, ſhew them the forms, both of the courts and houſe; and of the houſe, both within and without.

V. 12. *upon the top of the mountain*] By ſteps they aſcended to it, Chap. 40. 2, 6, 22, 26, 49.

the whole limit thereof] As it is meaſured and bounded, Chap. 42. 16, 17, 18, 19.

V. 13. *And theſe are the meaſures of the altar*] The Fabrick of it ſeems to be thus, one cubit high was the baſis, or foot, or bottome, boſome, or ſettle, breadth, or projection of it, one cubit; Border of it, by the edge thereof, one ſpan. From thence two cubits, to the round ledge, or bench, or ſettle of a cubit broad, that went round about it. And the thickneſs of that ledge being one cubit, raiſed the height one cubit. This ledge or bench ſeems to be for them that ſerved at the Altar, to ſtand upon, and to go upon, round about the Altar, and to rake up the aſhes that were within the Altar: and therefore this altar was not cloſe boarded up upon the ſides every where; as the altar made by Moſes was, Exod. 38. 7. which was moveable, and of ſmall dimenſions; but this was boarded up, onely thoſe two cubits that were betwixt this ſettle and the ground, or baſis, to keep the aſhes together: but above this ſettle it was open at certain places, that they might go in, and get the aſhes out. Above this ledge or bench the altar did riſe four cubits; and this part of it ſeems to be called הַהַרְאֵל the Mount of God. And then, another ledge or bench, of the ſame breadth, round about the altar likewiſe: upon which the Prieſts might ſtand, for the diſpoſing and ordering of the ſacrifices themſelves. And theſe benches being a cubit broad, it cauſed that their compaſs increaſed two cubits above the compaſs of the altar it ſelf; and that the ſtanding of the Prieſts might be firm upon theſe benches, it ſeems there was a ledge of half a cubit broad, fixed upon the outward edge of them, that the Prieſts might not ſlip off into the court: and a ledge which the text calleth a boſome, fixed upon their inner edge, that the Prieſts might not ſlip into the hollow of the altar: and from thence upward were the horns at every corner. This uppermoſt ledge being likewiſe one cubit thick, raiſed the whole height of the altar to nine cubits. And this uppermoſt part, or the hollow part of it, where the wood and fire were put, ſeems to be called אֲרִי אֵל, the ſtrong *Lyon*, or the *Lyon* of God. The top of this altar was 12 cubits ſquare, ver. 16. The ſettle made it at that part 14 cubits ſquare, ver. 17.

even the bottome ſhall be a cubit] Heb. *the boſome.* Meaning as it ſeems, that ledge that went betwixt the higher bench, and the altar.

and the breadth a cubit] Of the bench it ſelf.

and the border thereof by the edge thereof a ſpan] A border carved, a ſpan-breadth upon the edge of that boſom or ledg, moſt likely that roſe betwixt the bench and the altar.

V. 15. *ſo the altar ſhall be four cubits*] From the lower to the upper bench: this is properly called the altar, becauſe that ſpace, beneath the lower bench, was the place of aſhes. In the Hebrew this verſe is literally thus: And the mount of God, Hareel, four cubits; and from the Lion of God, Ariel, and upward, four horns. Where the body of the altar, as was ſaid, betwixt the two benches, is called the mount of God, as if God dwelled upon the altar, in a ſingular manner, as on a little mount, in the greater mount of the Sanctuary. And the grate, whereon the ſacrifices were laid, is called the Lion of God, becauſe it devoured ſo much fleſh, and ſo many beaſts in ſacrifice. See Exod. 27. 4, 5. & 39. 39. This may mind us of our altar, Jeſus Chriſt, who ſanctifies our ſacrifices of prayer, and praiſe, and ſervice, and obedience, Mat. 23. 19. Apoc. 8. 3, 4. 1 Pet. 2. 5.

four horns] So in the altars of Moſes and of Solomon; both in the brazen, and golden altars. See Apoc. 9. 13. Theſe were of the ſame material with the altar it ſelf, Exod. 27. 2. Some of the blood of ſome ſacrifices, was put upon the horns of the altar, ſprinckled thereon by the finger of the Prieſt, Lev. 16. 18, 19. See Pſal. 118. 27. The horns were counted very ſacred. Adonijah and Joab, fled to them, as to a ſanctuary, 1 King. 1. 50, 51. & 2. 28. Let us thus flye to Chriſt, and lay hold on him.

V. 16. *ſhall be twelve cubits long, and twelve broad*] Eight and fourty cubits round about. The altar in the tabernacle, was but twenty cubits round about, Exod. 27. 1. being made to be moveable, and portable. Solomons altar was twenty cubits, on each ſqare ſide, eighty in all, 2 Chro. 4. 1. So this here came ſhort of that 32. cubits. The height of Moſes altar, was three cubits, Exod. 27. 1. Of Solomons, ten cubits, 2 Chro. 4. 1. Of this, ſome think the height to be but ſix cubits; but rather it ſeems to be nine cubits; as was formerly ſhewed, upon the thirteenth verſe.

V. 17. *and the ſettle ſhall be fourteen cubits——in the four ſquares*] That is, fourteen, from ſide to ſide; the bench being a cubit broad, on each ſide of the altar.

and the border about it ſhall be half a cubit] See Annotations on verſ. 13.

and his ſtairs ſhall look toward the Eaſt] Steps are forbidden to be made to an altar, Exod. 20. 26. But this was to an altar that was built occaſionally; as Gideons, Judg. 6. 24. and Elijahs, 1 King. 18. 32, &c. However, the Lord is of power to diſpence with, and at liberty, to vary from his own temporary commands; eſpecially, in matters of this nature and quality. The ſtairs of this altar were eaſtward; ſo that, as the Prieſts mounted them, their faces were toward the temple: and when they were riſen to the higher bench, they walked on the North, and South ſide of the altar; and ſo, many of them might ſtand there, and order the ſacrifices together.

V. 18. *And he ſaid unto me*] The manner of cleanſing, purging, and purifying the altar.

V. 19. *give to the Prieſts*] Compare with theſe, *Exod.* 29. & Lev. 8.

of the ſeed of Zadok] Chap. 44. 19, &c.

a young bullock] And a Goat, and a Ram, verſ. 22, 23, 25.

V. 20. *And thou ſhalt*] Ezekiel being a Prieſt, Chap. 1. 3.

four corners of the ſettle] The upper ſettle, wherein the horns were.

V. 21. *and he ſhall burn it*] It ſhall be burnt.

appointed place of the houſe] Within utmoſt great compaſſing wall. See Lev. 4. 12. & 6. 11. & 8. 17. & Exod. 29. 14.

V. 22. *a kid of the goates*] The law appointed, inſtead of this, another Ram, *Exod.* 29. 15, 19. And in the other ſacrifices following, divers ſuch differences do alſo appear. Theſe differences may haply ſerve, to ſhew, that the Levitical Ceremonies were changeable, and to end in Chriſt.

and they ſhall] They of the ſeed of Zadok, verſ. 19.

V. 24. *ſalt*] Lev. 2. 13. Mar. 9. 49. to ſignifie, the eternal, and incorruptible ſanctity of the Covenant, Altar, and Worſhip; and our duty, in the holy and incorrupt obſervation of them.

V. 25. *ſeven dayes——a Goat*] Thus injoyned, leaſt it ſhould ſeem ſtrange, being not injoyned in the Law of Moſes.

V. 26. *ſhall they purge*] Thou, and they together.

V. 27. *And when theſe dayes are expired*] After the conſecration ended, thenceforth the ordinary ſacrifices and ſervices, are to be performed on it, *Exod.* 29. 38, &c. See Heb. 13. 10.

CHAP. XLIV.

Verſ. 1. THen] In this Chapter are ſet down, touching the Eaſt Gate of the Sanctuary, and the uſe of it. The former polluting of the Sanctuary, objected now, and inhibited hereafter. The Levites that were offenders therein, diſ-inabled in their office: others, the ſons of Zadok, confirmed. And ſeveral ordinances for the Prieſts, renewed, and enacted.

he brought me back] From the inner court, next the temple, Chap. 43. 5.

outward Sanctuary] Outward, in relation to the *ſanctum ſanctorum*.

which looketh toward the Eaſt] That is to ſay, to the Eaſt Gate of the inner Court; ſome ſay, of the body of the temple.

ſhut] So he was onely brought to it.

V. 2. *and no man ſhall*] Except onely him, in the next verſe. See *Exod.* 19. 21, 22.

hath entred by it] Chap. 43. 2, 4. In an holy reverence and remembrance thereof. See a ſomewhat like caſe, in the holy oyl and perfume, *Exod.* 30. 32, 33, 37, 38.

V. 3. *for the Prince*] It is ſafeſt to underſtand this of the high Prieſt; and the ſecond Prieſt, ſuch as Zephaniah was, 2 King.25.18. Jer.52.24. and Eleazar, in his father Aarons life time, Numb. 3. 32. and Zadok, in Abiathars life time, 2 Sam.15. See 1 Chron. 24.2,3. Chriſt alone is the high Prieſt of the New Teſtament. He alone opened the way into the holieſt of all, by his own blood, offering himſelf, through the eternal Spirit, without ſpot to God, Heb. 9. 8.——15. He enters himſelf, and opens the door of ſalvation to all Believers, Act.4.12. Joh.14.6.

ſit in it, to eat] Or, *by it to eat*. See Lev. 24. 9. & 8. 31. Exod. 29. 32.

V. 4. *the way of the North Gate*] He might not enter at the Eaſt Gate, verſ.1. North Gate, of the inner Court.

filled the houſe] Chap. 43.5,

fell upon my face] See Chap.1.28.

V. 5. *Mark well*, &c.] As Chap. 40. 4.

V. 6. *Let it ſuffice you*] As 1 Pet. 4. 3.

V. 7. *Into my Sanctuary ſtrangers*] That were not of the ſeed of Iſrael, Act.21.28,29. & 24.6. Yea, ſtrangers to be Prieſts, that were not of the houſe of Levi; that were not of the circumciſion it ſelf. And ſuch they had brought in, in the times of their Heatheniſh idolatries, in the dayes of Solomon, Ahaz, Manaſſes, Amon, and others: and the ten tribes, as uſually, ſo chiefly, in the dayes of Ahab. Unlawful Miniſters, falſe in doctrine, foul in life, are not to be admitted, but ejected.

V. 8. *Set keepers of my charge*] Contrary to the law, Num, 18. 4. 1 Chron. 23.

for your ſelves] According to your own pleaſures; and to your ſelf-ends and purpoſes.

V. 9. *no ſtranger*] A charge againſt that ſin, verſ. 7.

V. 10. *And the Levites that are gone away*] The Prieſts ſeem here to be meants; and for their apoſtacy into idolatry, to be degraded, and put into the place and function of the Levites, upon their repentance, in the four verſes following. See 2 King.23.8,9,&c.

V. 11. *they ſhall ſlay the burnt-offering*] This was part of the Prieſts office; not he that brought the offering, but the prieſt was to ſlay it, and flay it, Lev. 1.5, 6. So Moſes, at firſt, ſupplying the place of the Prieſt, was commanded, Exod,29.10. and did it, Lev.8.15. The Levites onely helped them therein, in caſe of neceſſity; as 2 Chron.29.34. Here then theſe lapſed Prieſts, are either re-admitted to this one part of the Prieſts office: or elſe, are but onely to ſtand before them to miniſter unto them, at that time; as the words following ſeem to import.

V. 14. *keepers of the charge*] Partly they were in the caſe of ſuch of the ſeed of Aaron, as had blemiſhes in their bodies, Lev. 21. 17, &c. partly, in the caſe of the Levites ſuperannated, Num.8.25,27.

V. 15. *the ſons of Zadok*] Who came from Eliazar, and from Phineas, to whom the Covenant of an everlaſting prieſthood was given, Num. 25. 12,13. And though it came to Eli, of the ſeed of Ithamar, and continued in that time, in the dayes of Saul and David; yet the reſtoring of it to the line of Phineas, was implyed in that threatning againſt Eli, 1 Sam. 2. 30,31,35. and performed in Sadok, 1 King. 2. 26, 27,35. In whoſe houſe it was continued ſtill after. And notwithſtanding that interruption in Eli, yet the catalogue of high Prieſts, is reckoned onely in the race and line of Eleazar, 1 Chr.6.4,&c.

that kept the charge of my Sanctuary] As is required in Deut. 33.9,10.

they ſhall come neer to me] Chap.40.46.

to offer unto me the fat] Holy Sacrifices, in an holy manner, Lev.3.16,17. & 7.23,&c.

V. 16. *They ſhall enter*] Laws for the Prieſts in their miniſtration. Compare them with thoſe in Moſes.

V. 17. *that when they enter in —linnen garments*] Exod.28. 42,43. & 20.26.

Inner Court, and within] Court, and Sanctuary it ſelf.

V. 18. *linnen bonnets*] And linnen Coats or Ephods, and linnen breeches, Exod.28.40,42,43. 1 Sam.2.18,28.& 14.3. & 22.18. for honeſty ſake; to cover their nakedneſſe.

that cauſeth ſweat] As woollen garments would do; which are therefore forbidden, ver.17.

V. 19. *utter court —— they ſhall put off ——*] Chap. 42. 14.

the people with their garments] Chap.46.20. See the like, Exod.29.37. & 30.29.

V. 20. *onely poll*] No affectation on either ſide; but gravity and modeſty required, againſt the long hair of Miniſters, 1 Cor.11.14.

V. 21. *drink wine*] Lev. 10. 9. Occaſions of evil to be avoided; ſpecially in ſacred things, Pſal.93.5. and by ſacred Miniſters. They of all men, muſt not be given to wine, 1 Tim. 3.3. Tit.1.7. See Eſay 56.12.

V. 22. *a widow, or—*] See Lev.21.13,14. Prieſts to be more holy then others. That not lawful to them, which is to others; yet marriages allowed them. And ſo in the New Teſtament, 1 Tim.3.2,4. againſt Popiſh and deviliſh doctrine, 1 Tim.4.1,3.

or a widow, that, &c.] The regard had of Prieſts widows.

V. 23. *And they ſhall teach*] Lev. 10. 10, 11. Their duty of teaching and preaching; apt to teach, 1 Tim.3.2. Tit.1.9. Act.20.28.

V. 24. *And in controverſie*] Deut.17.8,9. Controverſies belong to them. Their rule to judge them by.

V. 25. *at no dead perſon*] Lev.21.1,&c. They muſt have more rule over their paſſions, then others: and not ſuffer them to diſturb or interrupt the Duties of their Calling.

V. 26. *ſeven dayes*] See Num.6.9. & 12.14.

V. 27. *the Inner court*] Is called here the Sanctuary.

V. 28. *And it ſhall be*] The ſin-offering, and other offerings, oblations, firſt fruits, &c. as is in the following verſes. The Levitical Prieſts plentifully provided for; all things conſidered.

I am their Inheritance:] And their poſſeſſion, in the end of this verſe. And he that poſſeſſeth Him, poſſeſſeth all things, Deut.18.1,2. Num.18.20. This ſhews their eſteem; and is indeed their true treaſure.

V. 29. *every delicate thing*] The beſt and daintieſt things are the Prieſts.

V. 30. *And the firſt of all*] Exod.22.29,30. Num.15.20.& 18.12.

V. 31. *That is dead of it ſelf, or torn*] Lev.22.8. Exod. 22. 31. This forbid to all the Iſraelites.

CHAP. XLV.

Verſ. 1. MOreover] In this Chapter are ſet down, the Portion of Land for the Prieſts, and Sanctuary; for the Levites; for the City: for the Prince. And Ordinances for the Prince and people; in rules of juſtice: and for Oblations. The Princes part and duty for offerings in all Feaſts and ſolemnities. And particularly in the firſt moneth, firſt day, and ſeventh day; and in the Feaſt of the Paſſeover, and of Tabernacles.

divide by lot the land] Chap.48. This much differs from the diviſion made by Moſes, and by Joſhuah: and is ſuch as never was; nor ſhall be when the Jews ſhall be called to the Goſpel, Rom.11.25,26. But by this of the land, as alſo of the City and Temple, and Worſhip, God applies himſelf to the weakneſſe of his people that then were, ſhadowing out hereby, as by the beſt means unto them, the perfect inſtauration and glorious ſtate and condition of his Church under the Goſpel. And generally, this land of Canaan is made a type of the heavenly Canaan, Heb.11.9,10.

an holy portion of the land] For the Sanctuary, Prieſts, and Levites. They, in the firſt place are cared for, and provided. After them, the Prince. Thus the Church, and magiſtrate ſhould firſt be rewarded and provided for; and then the people and Tribes.

five and twenty thouſand] Neither reeds nor cubits are expreſſed. Our tranſlation underſtands it of Reeds or Rods. And a Reed, being ſix cubits, and eighteen Inches, as ſome will have it, Chap.40.5. This length of five and twenty thouſand Reeds (counting the eighteen Inches for an half cubit) comes to 162500 cubits. Which taking the cubit for an half yard; and a thouſand paces, or yards to a mile) comes to 81 miles and ¼. And taking the cubit for a yard, comes to miles 162 ½. But counting the Reed to be 6 cubits, and 3 inches, or one hand breadth; as we rather muſt. See Annotations on chap.40.5. Then this Length, reckoning 18. inches for a cubit, and the cubit ſo to be one half yard, comes to 77. miles, and a little more. And counting the cubit for a yard, it comes to 154. miles, and ſomewhat more. Now, if we leave Reeds, and underſtand this 25000 of Length, to be 25000 cubits, as ſome do; Then it comes to 12 miles and ½, after the half yard to the cubit: and to 25 miles, at the rate of a yard to the cubit. This Length of 25000 runs Eaſt and Weſt, chap.48.10.

and the breadth ſhall be ten thouſand] Our Tranſlators underſtand it of Reeds. And ſo the Breadth will be, 65000 cubits; (counting therein ſtill the eighteen inches for an half cubit) which number of cubits, taking the cubit for half a yard, comes to miles 32 ½. And taking the cubit for a yard comes to 65 miles. But inſtead of 18 inches to each Reed, taking but three, as was ſaid before. So the Breadth will come to 30 miles and above ½ mile of ½ yard to the cubit. And to about 61 miles counting the cubit for a yrad. Others, with leſſe probability, underſtand this 10000 Breadth, to be meant, not of Reeeds, but of Cubits, do raiſe the accompt thus; to five miles, taking the cubit for ½ yard; Or to 10.

miles, taking the cubit for a yard. This breadth runs North and South, chap. 48. 10.

V. 2. *Of this*] Part of that, Ver. 1.

for the Sanctuary] Deſcribed, Chap. 40. & 41. and circumſcribed, chap. 42. 15, 16, 17, 18, 19, 20. Though ſome would fain underſtand this, not of the outmoſt wall, but of the wall of the court of the people. See *Annotations* on Chap. 42. 16.

five hundred ——— *ſquare round about*] For the Sanctuary, or utmoſt compaſſe or wall of it. And underſtanding it of Reeds, as moſt do, by comparing it with chap. 42. 15, &c. it ſo comes to 3250 Cubits, counting 18 Inches to be put to each Reed. Which, reckoning a cubit for half a yard, ariſeth to one mile, and half mile, and half a quarter, and reckoning it for a yard, it ariſeth to three miles and a half, on each ſquare. But add only three Inches to each Reed, the accompt comes to ſomething leſſe. And underſtanding it, not of Reeds, but of cubits only, it ſo comes to ¼ of a mile on each ſquare, after half a yard to the cubit. And to ½ mile on each ſquare, after one yard to the Cubit. Some, as we ſaid, apply this meaſure to the wall of the court of the people: But very improperly, and improbably.

fifty Cubits round about for the Suburbs thereof] Here cubits are expreſly named. Which may ſeem to ſway againſt the opinion of Reeds, in the former words of this verſe, and in the former verſe; were it not that, chap. 42. 16. ſeems to over-rule it. See the Annotations there. And this comes to 25 yards, after half yard the cubit; or, to 50 yards round about, at a yard the cubit.

V. 3. *And of this meaſure*] This may ſeem to relate to the meaſure of cubits, which are ſo lately mentioned in the words aforegoing: and none other expreſſed in the two former verſes. But the due conſideration of thoſe meaſures, mentioned Chap. 42. 16, 17, 18. ſeemeth ſtrongly to oppoſe this Opinion of cubits here to be meant. This verſe ſheweth, that the Sanctuary and moſt Holy place, and that utmoſt Compaſſe or wall mentioned and meaſured, ver. 2. ſhall be part of, and placed within that Holy portion of land, mentioned, and meaſured, ver. 1.

V. 4. *for the Prieſts*] The Levites might alſo ſeem here to be included. But much rather, the Levites have as much for their ſeveral portion, ver. 5. and chap. 48. 13, 14, 20.

V. 5. *ſhall alſo the Levites have for themſelves*] Another 25000 long, running Eaſt and Weſt along by the ſide of the prieſts; and 10000 broad, joyning to the South ſide of the prieſts, and running Southward; both wayes as much in quantity, as the prieſts had.

the miniſters of the houſe] Porters, ſingers, and adjutants, to the prieſts in their miniſtration. Such of them as ſhould not be rejected, as thoſe were, Ezra 2. 60, &c. and thoſe, chap. 44. 9, &c.

for twenty chambers] Twenty rows of Chambers. And theſe, not to be, and lye, in that poſſeſſion of land of 25000 in Length, and 10000 in Breadth: But in the Compaſſe and building of the Sanctuary. There being ten gates, *viz.* one in the wall of the utmoſt ſurrounding compaſſe, the Eaſt gate; and three, *viz.* Eaſt, South, and North, in each of the three Courts. And each Gate having Porches; there were two rowes of Chambers in each Gate, one on either ſide along between the Porches: and ſo twenty in all.

V. 6. *the poſſeſſion of the city*] Deſcribed, chap. 48. 15, &c. and ver. 30. to the end of that 48. Chapter.

five thouſand broad] Comes to miles 32 ½: or to 16 ¼: or to 5, or to 2 ½ according to the ſeveral wayes of reckonings by Reeds, or Cubits, and the quantity of the Cubit, ſet down on the firſt verſe of this chapter.

and five and twenty thouſand long] Over againſt the oblation of the holy portion of the land; or, by the ſide of it; This comes to 162 miles, and a half: or, to 81 and a quarter: or, to 25: or to 12 and a half; according to the ſeveral ways of reckonings, by reeds or cubits, and the quantity of the cubit, ſet down on the firſt verſe of this Chapter. Reckoning here to the reed 18 inches, beſide the 6 cubits. But adding onely three inches, or one hand breadth, to each reed; as the 10 rather is: Then the meaſures by the Reeds fall out to be proportionably leſs.

it ſhall be for the whole houſe of Iſrael] This Metropolitan City ſhall be common to all the Tribes: and therefore it is divided into 12 ſtreets, and a gate aſſigned to every ſeveral Tribe, Chap. 48. 31, &c.

V. 7. *For the Prince on the one ſide*] On the Weſt, and Eaſt ſide of that holy portion of the land; and of the poſſeſſion of the city. This ſituation of his portion, ſome way, points out the nature of his office and duty, to be in the middle of his Kingdom; ready to take care of all; but firſt, and more immediately, of the Church, and Worſhip of God.

and the length ſhall be] Length of the Princes portion on the Weſt ſide of the holy portion; for Prieſts, and Levites; and of the poſſeſſion of the city, ſhall be to the Weſt Sea. And the length of the Princes other portion on the Eaſt ſide of the holy portions of land, and of the poſſeſſion of the city, ſhall be to the utmoſt bounds of the land Eaſtward. And the breadth of them are the ſame that is the breadth of the holy portions of the land, and of the poſſeſſion of the city, running North and South. So that theſe three, the Prieſts, Cities, and Princes, two portions, took up a breadth of 25000 from North to South, running clean through the land, from Weſt to Eaſt; and lying betwixt the Tribes of Judah and Benjamin, Chap. 48. 7, 8, 23.

over againſt one of the portions] Each one of the three portions, *viz.* for the Prieſts, Levites, and City.

from the weſt border] Of the three ſaid portions, to the weſt Sea, is the Princes weſt portion.

unto the eaſt border] From the eaſt border of the ſaid three portions, to the eaſt Sea, is the Princes eaſt portion. Thus the Prince and Civil Magiſtrate, muſt have his due, Mat. 22. 21. Rom. 13. 6, 7.

V. 8. *and the reſt of the land*] As is appointed, Chap. 48. 1, &c. Or, the Princes are commanded to reſt fully contented with their large and double portion; no more belongs to them, much leſſe all; that they oppreſſe not the people any more, but give their lands to them, quietly to enjoy them; as is further injoyned in the next verſe. Thus laws are preſcribed to them. And ſo Chap. 46. 16, 17, 18. Their will is not a Law, nor they above the Laws. The rule belongs to them, which is preſcribed to maſters, Col. 4. 1.

V. 9. *Let it ſuffice you*] Your double portion; or, as in 1 Pet. 4. 2, 3.

execute judgment] Rom. 13. 4. Eſay 1. 17.

exactions] Whereby through force, and fraud, you expulſe my people from their lands and poſſeſſions.

V. 10. *Juſt ballances*] Lev. 19. 35, 36. Prov. 11. 1. & 16. 11. & 20. 10, 23. Mic. 6. 10, 11. In Chriſts Kingdom all muſt be juſt, without wrong, deceit, or oppreſſion, 1 Cor. 6. 1, 6, 7, 8, 10. Mat. 7. 12.

V. 11. *The Ephah*] The Ephah is a meaſure of dry things; as the bath is of liquid things: both of the ſame meaſure and capacity. And whereas the Ephah before contained ten Homers, Exod. 16. 36. and ſo ten bathes; here the Homer contains ten Ephahs, and ſo ten bathes, ver. 14. The Epha before was the ſame with Amphora Attica, or Medimnus, containing in dry things, as much as five gallons, one pint, 4 ounces, one charact, and 16 grains, or thereabout. The bath was thereabout, 1 King. 4. 22. & 7. 26. And the Homer formerly was three pints and a half, or thereabouts. The change therefore is great that is here made. See Lev. 27. 16. The Homer here is made the ſame with Cor. ver. 14.

V. 12. *And the ſhekel ſhall be twenty Gerahs*] Exod. 30. 13. Lev. 27. 25. Num. 3. 47. Gerah is penny half penny, and ſo 20 Gerahs made up the ſhekel of the Sanctuary, Num. 18. 36. which was two ſhillings ſix pence. The common, or Kings ſicle was but half ſo much, that is one ſhilling three pence, or a quarter of an ounce of ſilver.

ſhall be your maneh] Or, *mina*, or, *pound weight*, 1 King. 10. 17. 2 Chr. 9. 16. The common pound weighed 15 ſhekels, that is one pound, 17 ſhillings ſix pence: the Kings 20. that is two pound ten ſhillings; the Sanctuaries five and twenty, that is three pound two ſhilling ſix pence. But ſtill in monies the accoumpt muſt go by the ſhekels; as formerly in meaſures it was to go by the Homer.

V. 13. *This is the oblation*] The Law indeed, Num. Chap. 28. & Chap. 29. provided for the offerings, for the daily ſacrifice, and other ordinary ſervices: but here it is injoyned to the people more punctually and particularly.

the ſixth part] See on ver. 11. They muſt offer unto God the threeſcore part of their wheat, and of their barley.

V. 14. *Of oyl the tenth part*] That is, the hundred part.

V. 15. *And one lamb*] Out of two hundred.

for a meat-offering] For the daily ſacrifice, and other ordinary ſacrifices, and meat-offerings.

V. 16. *This oblation*] Mentioned in the three former Verſes.

for the Prince in Iſrael] Or, *with the Prince in Iſrael*; that is, either Prince to receive the ſaid oblations; and thereout, and together with his own, to furniſh the ſacrifices, and ſervices. Or rather, the Prince to offer likewiſe out of his wheat, barly, oyle, lambs, his like ſhare; and thereout, or otherwiſe of himſelf to provide for the publick ſacrifices and ſervices, as is ſet down in the verſes following, to the end of the Chapter.

V. 18. *Thou ſhalt take*] Speaks to the Prince. So ver. 20, 22. he is expreſſed by name; and ſo underſtood in the Verſes following.

V. 19. *Of the ſettle of the Altar*] This is more then was in the Law of Moſes: As divers other things alſo.

V. 21. *the Paſſeover*] Compare what followes with Exod. 12. Lev.23. Num.28.16,&c. And ſee the variations.

V. 25. *In the ſeventh moneth*] See Num. 29. 12,&c. And obſerve the variations; ſhewing thereby, that thoſe ſacrifices, Rites, and Ceremonies, were alterable in themſelves, and to end at Chriſts Coming; as ſhadowes vaniſhing, when the body came.

CHAP. XLVI.

Verſ. 1. THus, &c.] In this Chapter are ſet down Ordinances in Gods worſhip, for the Prince, and people. In particular, The prince his place, and ſtanding; his Offerings punctually on the Sabbaths, and in the New Moons; his Coming in, and Going out. The peoples alſo, and their Offerings. The Princes Voluntary Offering. The Daily Offering. The princes Inheritance, and his Gifts to Sons, and ſervants. The places of Boyling and Baking for the prieſts. The boyling places of the Levites for the Sacrifices of the people.

the gate of the Inner Court] Next the Temple, Chap. 40. 44,&c.

ſhall be ſhut] Chap.44.1,2,3.

but on the Sabbath day] and other Feaſtivals.

V. 2. *ſhall ſtand by the poſt*] but not come into the Court.

ſhall not be ſhut] The reaſon of it is in the next verſe.

V. 4. *And the burnt-offering*] Much more, then was enjoyned in the Law, Num.28.9.

V. 5. *an Ephah*——] See ver. 11.

V. 6. *And in the day of the new Moon*] Leſſe then was enjoyned by the Law of Moſes, Num.28.11.

V. 8. *and when the Prince ſhall enter*] The Eaſt Gates of the Courts allowed to the Prince, for acceſſe, for ingreſſe, and egreſſe; even as for the Prieſts and Levites. They are joyned together, and muſt joyn their ſtrengths and powers together: They both muſt go the ſame way; not contrary wayes.

V. 9. *But when the people*] The North and South gates allowed to them; to come in at the one, and go out at the other. This may mind us of ſtraight ſteps; to go ſtill forward, Phil.3.13,14. not to look back, as Lots wife, Luk.9.62. And Repenting, not to return back the ſame way we came, 2 Pet. 2.21,22. Came we carnal? let us return ſpiritual.

V. 10. *And the Prince*] Muſt obſerve the ſame time with the people, for coming to, and ſtaying at Gods publick worſhip and ſervice; muſt be an example to them; which will much prevail with them; *magnates* are *magnetes*.

V. 11. *The meat-offering ſhall be*] The particularities, and the quantities preſcribed in Gods Offerings and worſhip.

Ephah] See Chap 45.11.

Hin] As much as the ſhells of 72 Hens-egs do hold. Theſe quantities and proportions differ from thoſe in the Levitical Law, Num.15. & 28. Exod.29.40. There the tenth part of an Ephah; and the fourth part of an Hin: here, the ſixth part of an Ephah; and the third part of an Hin: Likely, To imply, that as Gods Graces and bleſſings do abound under the Goſpel, more then under the *Law*; ſo likewiſe ſhould our ſervice, thankfulneſſe, and ſpiritual obedience abound.

V. 12. *One ſhall ſhut the gate*] Not ſo on the Sabbaths, and new Moons, ver.2.

V. 14. *the ſixth part of an Ephah*] Differing from that, Exod. 29.40.

V. 16. *If the Prince give*] It ſhall be his childrens, and their ſeed for ever.

V. 17. *to the year of liberty*] The Jubilee, Lev.25.10,13,&c. & ver.28. yea the ſervant ſhall be then free, Exod.21.5. Lev.25.40,41,54.

V. 18. *Prince ſhall not*] Chap.45.8,9.

be not ſcattered] Which cauſed Naboth to refuſe Ahab, 1 King.21.3. Num.36.7.

V. 19. *at the ſide of the gate*——] Of that Third and Inmoſt court, whereinto the Prince and people were in no wiſe to enter, chap.40.44,&c.

on the two ſides weſtward] Two little courts for the prieſts, on the two ſides next the Temple, and looking Weſtward. Theſe courts, for boiling ſeem to be placed without that compaſſe of 100 cubits wherewith the courts were bounded.

V. 20. *This is the place*] For the Prieſts only, to boyl and bake in. The Kitchins of the Prieſts, in that Inmoſt court, behind their chambers, Weſtward.

into the utter court] That belongs to the people, chap. 42. 14. & 44.19.

to ſanctifie the people] See Chap.44.19.

V. 21. *utter Court*] Or, *Middle Court*, for the Levites; called the *utter Court*, in relation to the Inmoſt Court, of the Prieſts.

In every corner of the Court, there was a court] Four little Courts for the Levites, in that middle Court.

V. 22. *Courts joyned*] Or, *with chimneyes*. Their ſpatiouſneſſe.

V. 23. *in them round about*——] Buildings within the Kitchins, fitted for boylings.

CHAP. XLVII.

Verſ. 1. AFterwards] We have here, The Viſion of the Riſe, Progreſſe, and Healing virtue of the Holy Waters, and of the Trees on the Banks. The Borders of the Land of Canaan: which is to be divided by Lot, to the 12 Tribes, and to the Sojourners among them.

be brought out] The Hand of the Lord, Chap.1.3. & 3.22. The Spirit, Chap.4.12,14,24.

door of the houſe] The Temple.

waters iſſued] This alſo ſhews this whole Viſion, Chap.40. to the end of the Book, to be Allegorical and Typical. Theſe waters ſhadow out and ſhew the Spirit of God, and the Gifts of the Spirit beſtowed on the Chriſtian Church, to be ſmall in their beginnings, but to grow very great after. And particularly, that the Doctrine of the Goſpel ſhould have the like weak beginning, and wondrous progreſſe and propagation afterwards, Apoc.22.1. is a river of water of life, cleer as Chryſtal.

right ſide] The right hand and ſide, is taken in Scripture to be toward the South, or for the South: Man, as hath been ſaid, being placed in poſture with his face toward the Eaſt; as the Front and Porch of the Temple was. Theſe Waters iſſue from the Temple. Thoſe Apoc.22.1. proceed out of the Throne of God, and of the Lamb.

came down] For the temple was on a Hill.

V. 2. *the gate Northward*] For the Eaſt gate of the Inmoſt Court was ſhut, Chap.44.1,2,3. & 46.1.

utter gate] Of the utmoſt great compaſſe and wall.

ran out] As out of a Vial.

V. 5. *a river that*, &c.] Repreſenting the abundance of ſpiritual graces in the Church of Chriſt, Eph.1.3. Joel 3. 18. Zech.14.8. Apoc.22.1. Joh.4.13,14. & 7.38,39.

V. 8. *Go into the Sea*] Called the ſalt Sea, or Sea of Sodome, the lake *Aſphaltites*, or dead Sea; becauſe all living things dye in it. Such are we, as the dead Sea, Eph. 2.3.

the waters ſhall be healed] See Joh.5.4. The meaning here is, that they ſhould be made wholſome for fiſh, and living creatures; as in the two next Verſes. And ſo the virtue and efficacy of ſpiritual bleſſings in the Goſpel, the Merits of Chriſt, and Graces of the Holy Spirit, do heal, revive regenerate, and make fruitful men, formerly dead in treſpaſſes and ſins.

V. 9. *the rivers*] Of thoſe abundant Waters. So in the end of this verſe.

a very great multitude of fiſh] The fœcundity and fruitfulneſſe of theſe ſpiritual Waters; the exceeding great number of Believers, Eſay 66.7,8,14. & 60.3,4,5,8. & 49.18, 20,21, 22,23. Apoc.7.4,9. Though yet they be few in compariſon of them that enter in at the wide gate, and go the broad way that leads to deſtruction.

V. 10. *The fiſhers*] That before had nothing to do for fiſhing in that dead Sea; though they fiſhed much in the Lake of Genezaret, and upward of Jordan.

Engedi,] Or, *Enmiſhpat*, or *Kadeſh*, Gen. 14. 7. Or rather, a town upon the dead Sea, otherwiſe called Hazazon Tamar, 2 Chr.20.2.

Eneglaim] A place at the entrance of the dead Sea, where Jordan runs into it; as ſome Writers report.

according to their kinds] No kind of fiſh not there; as in the great Sea. No kind of ſinner excepted from this fiſhing, Gal.3.28.

as the fiſh] Where none were, or could be before; now ſo exceeding many.

V. 11. *the myrie places*] Some tranſlate and expound it, that even thoſe places of it, that were not healed, but given to ſalt, and in a manner impoſſible to be healed, ſhould yet be healed, and abound in fiſh. Others, in an Allegorical ſenſe, to another meaning; That ſuch as will rather chooſe to wallow, as ſwine, in the mire of their ſins, without repentance, and not come to theſe healing waters, ſhall not be healed, but hardened, 2 Cor.2.15,16.

V. 12. *all trees*] See Rev.22.2. There is the Tree of life, (as Gen.2.9.) which bare 12 manner of fruits; and that every moneth. This here ſtill ſhews all to be Allegorical and Typical. Let theſe trees mind us of our qualifications, and Duties, wherein we are reſembled to Trees in Scripture, Pſal. 1.3. & 92.13. Eſay 61.3. Jer.17.8. We muſt not be barren trees, Luk.13.7. nor bring forth wild grapes, Eſay 5. 2. but fruit for meat, and leaves for medicine; and that without fading, or decaying: but ſtill green and flouriſhing, 2 Pet. 1,5.&c.

becauſe their waters, &c.] The cauſe of their fruitfulneſſe is not their own planting, or watering, 1 Cor. 3.6,7. but Gods bleſſing, iſſuing out of the Sanctuary of heaven, Joh. 15. 5. 1 Cor. 15.10. Gal. 5.22. Jam. 1.17.

V. 13. *This ſhall be the border*] Of the whole land, North, Eaſt, South, Weſt.

Joseph ſhall have two portions] That is, for Ephraim and Manaſſeh. So Deut. 33.13—18. See his right and title, Gen. 48.5,6. & 49.22,&c. 1 Chr. 5.1,2.

V. 14. *one as well as another*] See ver. 22, 23. This may intimate an equal right of all ſorts of perſons in the Kingdom of Chriſt, Gal. 3.26,28. Col. 3.11. Act. 10.34. 1 Pet. 2.9,10.

V. 15. *from the great Sea*] The Mediterranean Sea. So ver. 19,20. See Num. 24.7. from that Sea by mount Hor, (otherwiſe called Hermon, Shirion, Shenir, and Sion, Joſh. 13.5. Deut. 3.9. & 4 48.) to Hamath,&c.

the way of Hethlon] Chap. 48.1. the Weſt border of the Kingdom of Damaſcus.

as men go to Zedad] Num. 34.8. the Eaſt border of the Kingdome of Damaſcus. So that the Kingdom of Damaſcus ſeemeth to be taken in.

V. 16. *Hamath*] Eaſt border, at the foot of Lebanon, Num. 13.22. & 34.8. 1 King. 8.65. Toi King of it, 2 Sam. 8.9.

Berothah] a City of Hadad-Ezar, 2 Sam. 8.8. bordering upon *Arabia deſerta*, as Ptolomy ſaith.

Sibraim]. Belonging likewiſe to *Arabia deſerta.*

which is between] All that ſcope of land pertaining to theſe two Kingdomes.

Hauran] a Town like of *Arabia deſerta*; as Geographers write, 2 Mac. 4.40.

V. 17. *Hazar-Enan*] Chap 48.1. Num. 34 9,10. a town upon the Northern borders of Judea, Damaſcus, and Hamath.

V. 18. *From Hauran*] Ver. 16.

by Jordan] Beyond Jordan; as Pſal. 42.6.

unto the Eaſt Sea] The dead Sea, ver. 8. See Joel 2.20. Zach. 14.8.

V. 19. *Tamar*] The laſt Town of Judea, by Hengedi, at the dead Sea.

waters of ſtriſe in Kadeſh] Num. 20.13. & 27.14. not in Rephidim, Exod. 17.7.

V. 20. *over againſt Hemath*] To that place of the great ſea, from which lyeth a ſtraight way towards Hamath Eaſtward.

V. 21. *according to the Tribes*] Little, or no land would remain for them, if the Holy portion, Cities, and Princes portion, Chap. 45. were to be meaſured by Reeds, and not by Cubits; unleſſe we take all in an Allegorical, and Typical ſenſe.

V. 22. *and to the ſtrangers*] It was otherwiſe in the diviſion of the land by Moſes, and Joſhuah. But this might ſhadow out the right of the Gentiles, and their title and claim to the Church, and Goſpel of Chriſt, and heavenly Canaan. See *Annotations* on ver. 14.

CHAP. XLVIII.

Verſ. 1. NOw &c.] Here are the ſeveral Bounds, and portions of the Land of Canaan, for the 12 ſeveral Tribes: for the Sanctuary, and Prieſts; for the Levites; for the City, and Suburbs; for the Prince. The dimenſions, Gates, and Name of the City.

from the North] Begins there; and ſo goes on toward the South.

the way of Hethlon] Chap 47.15,16,17.

Eaſt and Weſt] Each tribe here runs his portion from Eaſt to Weſt, the whole breadth of the land of Canaan: . For ſo runs the breadth of that particular Countrey; and the length of it from South to North: Though all Geographers in deſcribing the whole earth, conſtantly reckon the longitudes, from Eaſt to Weſt, and the latitudes from South to North. Chriſts Kingdom runs to the ends of the earth, Pſal. 2.8.

for Dan] The Order of the Tribes in their portion is this; *viz.* Dan, Aſher, Naphtali, Manaſſeth, Ephraim, Reuben, Judah, the portions for the prieſts, the Levites, the City, the Prince, Benjamin, Simeon, Iſſachar, Zebulun, Gad.

V. 8. *the offering which they ſhall offer*] For the prieſts, Levites, City, prince. Seven Tribes lay Northward; Five Southward: and theſe portions in the middle.

of five and twenty thouſand in breadth] Reckoning ſo from North to South; as the Breadth of the Portions of all the Tribes were reckoned: and reckoning in this ſum, the prieſts, Levites, Cities, and Princes portions.

and in length as one of the other parts] In length from Eaſt to Weſt, as one of the other parts, of each ſeveral Tribe; ſo taking up in length the whole breadth of the land.

V. 9. *unto the Lord*] as diſtinguiſhing it from the other oblations, for the City and prince; and Levites ſome way too, as having the Sanctuary in it.

ſhall be five and twenty thouſand in length] Called *breadth* in the former verſe; and there ſee the reckoning, and reaſon of it: here called *length*, in relation to the ten thouſand; which are, as the far leſſer Number, juſtly here called the *Breadth* of the prieſts portion.

V. 10. *Toward the North five and twenty thouſand in length*] The meaning is, The North border, limit, or line running Eaſt and Weſt, was in length five and twenty thouſand; and ſo the South border: and the Eaſt border, limit, or line, running North and South, being the breadth, was ten thouſand; and ſo the Weſt border: All which was the prieſts Holy portion; and the Sanctuary in the midſt thereof.

V. 11. *which went not aſtray*] Chap. 44.15,16.

V. 12. *And his oblation*] This part of the oblation.

V. 13. *The Levites ſhall have*] Joyning to the South of the prieſts portion; and in length and breadth, as the Prieſts portion.

V. 14. *not ſell of it*] Lev. 25.23,24. Num. 36.6, &c. See 1 King. 21.3.

V. 15. *And the five thouſand that are left in the breadth*] From North to South, to make up the ten thouſand breadth of the prieſts, and the ten thouſand breadth of the Levites, a perfect ſquare, *viz.* five and twenty thouſand; and ſo equal to the Length aforeſaid.

a profane place] In oppoſition to that of the Sanctuary, Prieſts, and Levites.

for the City] Jeruſalem, the ſuburbs, and the uſe of the inhabitants, and them that ſerve the City, as it is, verſ. 16, 17,18,19.

in the midſt thereof] Of that laſt five and twenty thouſand in length, and five thouſand breadth. And ſo the City was to be diſtant from the Temple, about ten miles at leaſt, if not twenty, or thirty, or fifty; according to the ſeverall meaſures, mentioned, verſ. 1.

V. 16. *The meaſures*] Thus out of the midſt of the 25000 length, take 4500 ſquare for the City; and 250 for the Eaſt ſuburbs of it, and 250 for the weſt ſuburbs of it; and this will take up 5000 of the length; and ſo will remain ten thouſand of the length, on the Eaſt ſide, and ten thouſand on the Weſt ſide, for the uſe of the Citizens, and them that ſerve the City. Thus the City is ſquare. And ſo that new Jeruſalem, and holy City, prepared as a Bride, deſcending out of heaven from God, Apoc. 21.16. And the meaſure of that is, 12000. furlongs in length, breadth, and height, which laſt is moſt wonderfull. By theſe meaſures of Ezechiels City, the compaſs of the walls is implied, *viz.* 4500. meaſures on each ſquare; 18000. round about, ver. 35. The wall of the new Jeruſalem, had twelve foundations, made of twelve ſeverall precious ſtones, and in them the names of the twelve Apoſtles: And above the foundations, the walls were made of Iaſper: the thickneſs of the walls, 144 cubites. And the City being 12000. furlongs, long, broad, and high, the walls of it muſt needs be, of that length and height, Apoc. 21.12, 14,16, 17, 18, 19,20. Theſe are Typicall, and Hieroglyphical deſcriptions.

and the South ſide, four thouſand and five hundred] Heb. חמש חמש מאות five five hundred. And here the Maſſorites note upon the ſecond חמש, *Cetib velo Keri*; that is, it is written, but not to be read; as being redundant. And therefore they put no pricks or vowels, to that word in the text. As in the *Keri*, which they would have read, they put the pricks onely, or vowels in the text, and the conſonants in the margent.

V. 17. *And the ſuburbs*] Theſe ſuburbs, on the North and South ſide, fill up the breadth of five thouſand; which is the whole breadth of the Cities portion. And on the Eaſt and Weſt ſides of the ſquare, they fill up the length of five thouſand; and ſo leave ten thouſand Eaſt, and ten thouſand Weſt, for the uſe of the Citizens, and them that ſerve the City.

V. 18. *And the reſidue*] As is cleerly ſhewed, upon the two former verſes. The breadth of each, the ten thouſand long, is five thouſand, being all the breadth of the cities portion.

over againſt the oblation of the holy portion] Ioyning to, and running in length, at the South ſide of the Levites portion.

V. 19. *Out of all the tribes of Iſrael*] And therefore the twelve gates are named, after the names of the twelve tribes, verſ. 31,32,33,34.

V. 20. *Four ſquare, with*] That is, five and twenty thouſand from Eaſt to Weſt; and ten thouſand of the Prieſts, and ten thouſand of the Levites, and five thouſand of the City; in all, five and twenty thouſand, running from North, to South, a perfect ſquare.

V. 21. *And the reſidue ſhall be for the Prince*] The reſidue

Eaſtward, from the Eaſt line, of five and twenty thouſand, running from North to South, and comprehending the breadth of the portions, of the Prieſts, Levites, and City; that reſidue from the Eaſt line Eaſtward, to the Eaſt bounds of the land, ſhall be the Princes one portion. And the other equall and alike, from the Weſt line of five and twenty thouſand, running as aforeſaid, and comprehending as a foreſaid; that reſidue, from that Weſt line weſtward, to the midland-ſea, ſhall be the Princes other portion.

in the midſt thereof] Between thoſe two portions of the Prince, in the midſt of the Prieſts portion.

V. 22. *Between the border of Judah*] All the portions, for the Prince, Prieſts, Levites, City, lye between the portions of Judah, and of Benjamin.

V. 28. *From Tamar*] See Chap.47.19.

and to the river] Sihor, which is before Egypt. Ioſh.13.3. running by Pelza, in Arabia Petrea, into the lake Sirbonis, neer the Mount Ceſius, and divided between Judea, and Egypt.

toward the great ſea] The Midland-ſea.

V. 30. *North ſide, four thouſand and five hundred*] See Annotations on verſ.16.

V. 31. *And the gates of the city*] Three on each quarter, twelve in all; for the twelve tribes, and bearing their names; whereof one for Levi in this verſe; and one for Ioſeph, comprehending Ephraim, and Manaſſes, in the next verſe: which may ſhew, that Gates are open to all quarters of the World, for all men to come in to the Church of Chriſt, the City of God. The Gates of the new Jeruſalem were likewiſe twelve, three on each quarter; every ſeveral gate was of one Pearl; and at the Gates 12 Angels; and on the gates the names of the 12 Tribes written. And theſe Gates were never ſhut.

V. 35. *round about, eighteen thouſand*] That is, four times four thouſand five hundred. All things in the holy City are four ſquare; which may mete out the comelineſſe and conſtancy, the firm duration and perpetuation of the Church of Chriſt, to the end of the world.

the Lord is there] *Jehovah Shammah*, Gen. 28. 16. Jehovah is the proper and eſſential Name of God. It is expounded, Exod.3.14. & 6.3. Eſay 42.8. Apoc.1.4,8. Jewes in reverence will not name it. Surely we ſhould not prophane it: or by vain ſwearing, impious forſwearing, blaſpheme it. What the ancient Jewes write of this Name, which they call *Tetragrammaton*, of four letters: For of other names or deſcriptions of God, which they call Names of 12. letters, or of 42 letters, may rather ſerve for conviction of Modern Jews, then otherwiſe be uſeful to us.

Shammah] *Jehovah is there*; the Founder, Preſerver, Governour of it, Mat.16.18. 1 Tim.3.15. And this in its degree is true of every true Chriſtian, Heb. 3.6. Eph.2.19. 1 Cor.3.9. & 14.25. & 6.19. Joh.14.23. & 6.56. & 15.4. and 17.23. This ſhews our Dignity, and our Duty.

For the better clearing of the Portions for the Prieſts, Levites, City, and Prince, look upon the Delineation following.

ANNOTATIONS
On the Book of the Prophet
DANIEL.

The ARGUMENT.

T*He Book of* Daniel *is Hiſtorical, to the ſeventh Chapter; and Prophetical in the reſt. In the Hiſtory of things done, we have ſingular Monuments of the rare piety of* Daniel, *and his three Companions of the ſame Nation, about the ſame age, and in the ſame condition; who all in their Youth were carried Captives to* Babylon, *in the firſt Captivity by* Nebuchadnezzar, *(not counting upon the Captivity of* Manaſſeh,*) which was in the fourth year of* Jehojakim *King of* Judah, *in the beginning of it: where at the firſt* Daniel *and his fellowes, being inſtructed and trained up in learning for three years together, without intermiſſion, were afterwards for their skill and dexterity advanced to honourable imployments in that Empire. God ſo took them into His particular Care and Charge, that their Humane inſtructions and learning became uſefull to them; being made ſubordinate, and ſubſerving to Divine gifts and graces, which he further beſtowed on them. For they had the Spirit of Sanctification, Zeal for Gods glory, firm Faith, and invincible, though tryed by fiery afflictions, and cruel decrees, inflicted on* Daniels *three Companions in their Youth, and upon* Daniel *himſelf in his Old age. Moreover,* Daniel *had the gift of Propheſie. The Dream which the King had forgotten, and which none of his VViſemen could tell him,* Daniel *recalls to his memory, and giveth the true Interpretation thereof: whereupon being promoted to high dignity, he prefers his faithful Companions; Providence ſo ordering affaires, that the Church in her ſufferings and Captivity in* Babylon, *ſhould not want Noble Patrons for her comfort, countenance, and maintenance. He was famous for Prayer and Sanctity; as appears,* Ezek. 14.14,20. *And, in the eleventh year of* Jehojacins *Captivity, ſo ſingular for wiſdome, that by a common Proverb he was ſet a pattern thereof in* Babylon; *where* Ezekiel *alſo then Propheſied: who taunts the King of* Tyrus, *(who thought himſelf ſo wiſe above others) with this mock, ſaying,* Ezek. 28.3. Behold, thou art wiſer then Daniel

In the Propheticall part of this Book. Daniels *wiſedome doth clearly ſhine forth, in ſhewing when the myſtery of Mans Redemption ſhould be wrought; and Ceremonies, and legal Sacrifices ſhould ceaſe, and be aboliſhed, to give way to the ſervice of God in Spirit and Truth; namely when the* Meſſiah *was ſlain. Now to work ſure confidence in the expectation of this ſingular good,* Daniel *hath incomparable Viſions concerning the four great Monarchies of the VVorld, untill the coming of Chriſts Kingdome; which was to be erected upon the ruine of the former, and to rule afterwards to the worlds end: By which Viſions the Prophet ſheweth, that the Jewiſh Church muſt be in a ſuffering condition; eſpecially under the feet of the Image, the divided Kingdome of the* Greeks, *into North and South,* Syria *and* Egypt, *under the* Seleucidæ *and* Lagidæ, *Succeſſors to* Alexander *the Great; who exerciſed many outrages againſt the Jewes: but above all,* Antiochus Epiphanes *was the moſt cruel, ſubtil, and peſtilent perſecuter, that ever the Jewiſh Church had. He hated piety, and was void of humanity, being maliciouſly ſet againſt* Judah's *Religion; chiefly ayming to root out* *the worſhip of the true God, and to blot every impreſſion and motion of piety out of mens hearts. Againſt theſe former enemies, and this laſt, but worſt of all,* Daniel *comforts and quickeneth the languiſhing Saints, by foretelling the ſingular Hiſtory of things to be done in the Church, even till the coming of Chriſt the Meſſiah: and not onely by Predictions, and premonitions, would he make thoſe heavy afflictions, which were to come, more tolerable; but alſo he tells the time preciſely when the Meſſiah, by his death, ſhould purchaſe for his Church Spiritual deliverance, and ſet up his Spiritual, and everlaſting Kingdome, by cauſing and meriting Salvation and Eternal felicity to all both Jewes and Gentiles which were of the Election of Grace. Foretelling likewiſe the finall and fatal judgment of God to be executed by the* Romans *upon the* Jewiſh *Nation, for denying the Holy one of* Iſrael, *and betraying the Lord of life to be killed by the* Romane *power. In the reading whereof our Saviour requires ſpecial care of underſtanding it,* Mat.24.15. *wherefore* Daniels *Book ſeems to ſome, to contain the Hiſtory of ſix hundred years,* beginning *with* Babels *firſt year under* Nebuchadnezzar; *and reaching thence to* Jeruſalems *fall the* Romans, *thus; ſeventy years* Babels *Captivity laſted: thence ſeven ſeventies to the death of the Meſſiah: thence fourty to the deſtruction of* Jeruſalem *by the abomination of deſolation or abominable Army of* Roman *Infidels, working (by the juſt judgment of God) the deſolation of the* Jewes, *City, and Countrey. Theſe three ſums; firſt, ſeventy in* Babylon; *ſecondly, ſeven ſeventies, that is, four hundred and ninety till Chriſt his death: Laſtly, fourty thence, to* Jeruſalems *deſtruction, make up ſix hundred years, the whole time and limits of* Daniels *Book. Yet others making* Daniels *ſeventies,* Chap.9. *to begin, not at* Cyrus *his Proclamation for the* Jewes *return, when* Jeremies *ſeventy ended.* 2 Chron.36.21, 22. Ezra, Chap.1. *but at* Artaxerxes *his Commiſſion to* Nehemiah, *for to reſtore, and to build* Jeruſalem, *(the Walls and City)* Dan.9.25. *and counting eighty five years to intercur, between thoſe two dates,* viz. *the ſeven laſt of* Cyrus; *ſeven of* Cambyſes; *ſeven moneths of* Artaxerxes, *or* Smerdis Magus, *thirty of* Darius Hyſtaſpis; *one and twenty of* Xerxes; *and twenty of* Artaxerxes, *(for in his twentieth year,* Nehemiah *had his Commiſſion) they do ſo increaſe the Number to be ſix hundred eighty five years. This uncertainty, and others hereunto belonging, by reaſon of other opinions about the beginning of* Daniels *ſeventies, do ariſe from the uncertainty of Humane Hiſtories upon which the reckonings of theſe times do depend. Whereof ſee more on* Dan.9.24,25,26,27. Daniel *lived at the end of the* Babyloniſh *Captivity; yet returned not with the reſt; but ſtayed behind: not ſo much by reaſon of his old age, as for his imployments in the Kings affairs; and uſeful there to procure the good of his Nation, and to promote their Cauſes.*

CHAP. I.

Verſ. 1. IN] The beginning and end of the ſeventy years Captivity, is from Nebuchadnezzars firſt, unto the firſt of Darius: and Daniel was in Babylon the whole time, as is plain in this Chapter, ver. 1. & 21. Jeremy in the firſt of Nebuchadnezzar telleth, that Nations ſhall ſerve the King of Babylon ſeventy yeares, Jer. 25. 11. So the account muſt be from Babels firſt. See 2 Chron. 36. 21.

third] Heb. *three.* But the Cardinal number when it is governed of a Noun, as here, hath the ſignification of the Ordinal number.

year of the reign of Jehojakim King of Judah] In the end of this third year of Jehojakim, Nebuchadnezzar began to reign: and in the fourth year of Jehojakim, he overthrew Pharaohs Army at Carchemiſh by the river Euphrates, Jer. 46.2. And preſently began his expedition in Babylon, and came up to Jeruſalem in the ſame fourth year of Jehojakim, which was ſtill in the firſt of Nebuchadnezzar. See Jer.25.1. 2 King.24.1. Now leſt the deſolation of Jeruſalem, ſpoken of, Jer.25.11. ſhould make the unacquainted ſtagger, we muſt know, that the land payd, or kept and enjoyed her Sabbaths, Lev.26.34. and reſted 70 years, 2 Chron. 36. 21. from the firſt Captivity, to the end of Babels reign. For in moſt exact truth, the deſolation and reſt was in part from the firſt battering of Jeruſalem, and carriage of any from the Countrey. This third year of Jehojakim was about 3400 from the Creation. Of this Jehojakims death, we read, That he was bound in chains to be carried to Babylon, 2 Chr.36. 6. But dying on the way, he was buried as Jeremy propheſied, Jer.22.19.& 36.30. though the common phraſe of ſleeping with his Fathers be afforded him, 2 King.24.6.

Nebuchadnezzar] 2 King.24.1. 2 Chr. 36. 6. the ſon of Nabopolaſſer. See *Annotations* on Ezek.26.7.

King of Babylon] See Annotations on Gen. 10. 10. The Aſſyrians, Chaldeans, Perſians, reigning as Monarchs ſucceſſively, had in poſſeſſion, and were ſtyled Kings of this famous city. See Neh.13.6.

and beſieged it] In the beginning of the fourth year of Jehojakim; as was ſaid.

V. 2. *And the Lord gave,* &c.] So Deut.1.27. Jer. 37. 17. God, the Author of Nebuchadnezzars victory, ſold them into the hand, &c. Judg.3.8. & 4.2. Of Jehojakims reſtitution, and ſubjection a while, and his rebellion after, and final overthrow laſt of all, ſee 2 King.24.1,2. Jer.25. 1. 2 Chron. 36.5,6.

with part] For part remained till the time of Jechoniah; and the laſt part, till the time of the laſt ſubverſion of all, in the eleventh year of Zedekiah; which Nebuchadnezzar had moſt juſt cauſe of wrath againſt the Kingdome of Judah, for their double or treble rebellion againſt him. The Veſſels of the Temple were of ſundry ſorts, and very many in number, Ezra 1.9,10,11. & 8.25,26,27. and yet part of them had bin cut in pieces, at Jehojacins captivity, 2 King.24.13.

Shinar] Read Gen.10.10. & 11.2. which was a Plain by Babylon; and is here taken for Babylon, where was the temple of their great god.

The houſe of his god] As monuments of his triumphant victory; and of his thankſgiving to his god therefore. See 1 Sam.31.9,10. This his god was the idol Bell; the chiefeſt Idol in account with the Aſſyrians, Perſians, and Babylonians. Moſt think they underſtood by it the Sun. And hence was that Idolatry to the Sun, in Manaſſehs time, who had been in Babylon; and mentioned in the reign of Joſiah, 2 King.23.11. And hence alſo it is, that to the Fire, as a ſpark of the Sun, they gave Divine worſhip. Bel likely ſignified to them, what Baal did to the Jews, a Lord: from Bel and Nebo, their Idols mentioned, Eſay 46. 1. ſome of the Babylonian Kings would aſſume part of their names; as Belſhazar, Nebuchadnezzar: and the like name the Prince of the Eunuchs, by the commandment of the King, gave to Daniel, ver. 7. Chap.5.12.

treaſure-houſe of his god] Idolaters coſts upon their gods. See Diodorus Siculus book 3. chap.4. Belſhazzar, in the ſacrilegious prophaning of them, had that hand-writing, &c. Chap.5.2, &c.

V. 3. *ſpake unto Aſhpenaz*] In that third year of Jehojakim, ver.1. or beginning of the fourth. For Nebuchadnezzars firſt year comprehended part of the third year, and part of the fourth of Jehojakim, Jer.25.1. And in that year, and not in the eighth year of Jehojakim; or in the ſeventh or eighth year of Nebuchadnezzar, as ſome would, (compare 2 King.24.12. with Jer.52.28.) was Daniel carried Captive, and this commandement given to Aſhpenaz.

Eunuchs] Or, Courtiers; whereof many were Eunuchs: ſome not, Jer.52.25. See Gen.39.1. Eſth.4.4. & 6.2. & 7. 9. Act.8.27.

and of the Kings ſeed] Heb. *of the ſeed of the Kingdome.* Eſay foretold this, Chap.39.7. not yet that Daniel, and his Companions, were Eunuchs in its ſtricteſt ſenſe; as the mind of ſome is: nor yet certainly, though perhaps probably, of the ſeed-Royal. The Kings purpoſe was to keep them as hoſtages; and that he might ſhew him ſelf victorious; and alſo by their good intreaty, and learning his religion, they might favour rather him, then the Jewes; and ſo alſo be able to ſerve him as paſſages of honour; and ſo from time to time to be advanced to offices in the Court, or Governours in their land. Moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe Noblemen.

V. 4. But

V. 4. *But well-favoured*] Not ſuch as thoſe, Lev.21.17. Such rather as Abſolom was,2 Sam.14.25.The King required three things; that they ſhould be of noble birth, witty and capable of learning; and alſo of a ſtrong and comely Nature and beauty;For *gratior eſt pulchro veniens è corpore virtus*; when there is εἶδος ἄξιον τυραννίδος. And all this; that they might do him the better ſervice; and this he doing for his own commodities,makes it the leſs to ſerve for the praiſes of his liberality: yet in this he is worthy of praiſe, that he eſteemed learning; and knew that it was a neceſſary mean to govern by.

and skilfull in all wiſdome] In the principles of it: and according to the capacity of their years.And much towardneſs by many ſigns may appear in young and tender years; as in Athanaſius,and others.

to ſtand,&c.] As 2 Chr.10.6. 1 King.10.9.

in the Kings palace] Ver.19.before the King.

teach the learning, and the tongue of the Chaldeans] That they might forget their own religion and countrey faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledge that was not godly: unleſſe it were ſo far forth as whereby to be able to convince and condemn it. As Solomon would know madneſſe and folly,Eccl.1.17. As the Fathers would know the errours of Philoſophers,and tenents of Hereticks,to be more able to confute them. In all points, Daniel refuſed the abuſe of things,and ſuperſtition; inſomuch that he would not eat the meat which the King appointed him; But was content to learn the knowledge of Natural, Moral, and Rational things, and Sciences; and the Chaldean tongue, which differed from the Hebrew, and was fitteſt to be ſpoken in the Chaldean Court, and in the Kings preſence.Thus,Moſes was learned in all the wiſdome of the Egyptians, Act. 7.22.

V. 5. *daily proviſion of the Kings meat*] Haply that they might be drawn to eat meats forbidden in the law.

the wine which he drank] Heb.*the wine of his drink*. Such as he had at his own Table: Such was the Kings Humanity,and royal regard of his conquered captives,

three years]To the intent that in this time,though but ſhort, they might learn both the manner of the Chaldeans,and alſo their learning and language.

before the King] As well to ſerve at the table, as in other offices of greater employment. Leſſe care have we to fit our ſelves to ſtand before the King of heaven, to ſerve him in our ſeveral callings and offices.

V. 6. *Now among theſe*] There were more beſides, verſ. 10.

of Judah] Moſt likely of that Tribe.

Daniel] So ſpeaking of himſelf in the third perſon; and ſo often do the Prophets; as Eſay 1.1.Jer.1.1.Ezek.1.3. yet otherwhiles,in his own perſon; as Chap.8.1.& 9.2.for that no doubt can be made,but that he,and no other, is the penman of this book. See Chap.10.12.

V. 7. *Prince of the Eunuches*] So ver.8,9,10,11,18. This man is not named: and hath Melzar under him,ver.11. and ſeemes not to be Aſhpenaz, who is called the maſter of the Eunuches,ver.3.nor Arioch,who is called the Captain of the Kings guard,chap.2.14,24,25.

gave names] By the commandement of the King, Dan. 5. 12.as Pharaoh did,Gen.41.45.and Pharaoh Necoh, 2 King. 23.34.and this Nebuchadnezzar, 2 King.24.17. This was haply to ſhew his abſolute power,and right of dominion over them; as Adam gave names, Gen.2.19,20. and to honour haply his idols of Chaldea, or the children by the idols names,Chap.4.8.the principal whereof were Bell and Nebo, Eſay 46.1. and to cancel likely in them the memory of their birth,countrey,and religion, and the knowledge of the true God,whoſe name they bore,El,and Jah: for the Jews uſually gave their children names which might put them in mind of ſome part or point of Religion; or upon ſome extraordinary occaſion changed the name; as Eſau was called Edom, and Gideon Jerubbaal. God himſelf in favour changed the names af Abram,Sarai,and Jacob; and our Saviour did ſo to Simon,and to the ſons of Zebedee,Mar.3.16,17.

Belteſhazzar] After the name of his God,Chap.4.8.ſignifying,Bell keepeth treaſure, or keeping Bels treaſures: but Chap.10.1.the name is altered,by diſplacing onely a letter, and ſo making the name to ſignifie, He braſt out a fire upon the enemy; even the Chaldean. It differeth ſomewhat from the name of King Belſhazzar,chap.5.1.

V. 8. *Daniel*] Being followed herein by his three companions,as appears.

Purpoſed] Such was his conſtancy, in piety, and reſolution againſt ſin,Heb.12.4. Act.11,23.

defile himſelf with the portion of the Kings meat] The Babylonians did eat many things forbidden to the Jews, Lev. 11. Deut.14.and meats allowed,as wine here,yet became impure to the Jews in certain caſes.And that caſe ſpoken of, 1 Cor. 8.1,4.(whereof ſee more,Act.15.20.Rom.14.1,&c. 1 Cor.10. 25,27,28,29.) ſeems to be in practice amongſt the Babylonians,Dan.5.4.Daniel bringeth this in, not ſo much to ſhew his ſobriety,temperance,and abſtinence, from meats; as to ſhew how God,from the beginning,aſſiſted him with his Spirit,and at length called him to be a Prophet.

he requeſted] In his own and his companions names, verſ. 10.He did it,preſently without delay, and humbly, and modeſtly, for providing for the ſafety of his conſcience, and theirs.

V. 9. *Favour*] Heb.*gave Daniel in to ſavour*. The effect of Solomon's prayer,1 King.8.50. God made the Prince of the Eunuches to ſhew him favour and mercy, by granting him what he required,in that manner as is after ſet down: Otherwiſe he might have taken occaſion hereby of diſpleaſure,and anger at Daniel,as deſpiſing this the Kings bounty, and condemning his meats as unclean.See Gen.39.4,21.Pſal.106.46. Prov.16.7.

V. 10. *I fear my Lord the King*] He ſuppoſed that they did this for their Religion, which was contrary to the Babylonians: yet herein he would bear with them, if they could free him of this fear.

worſe] Heb.*ſadder*,Gen.40.9.Prov.17.22.

your ſort] Or,*term*,or,*continuance*, Ver. 5,6. or of your age and condition.

endanger my head] My life,through his juſt wrath,upon my diſobedience,and unfaithfulneſſe.

V. 11. *Melzar*] Or,*the ſteward*. It ſeemeth,it may be ſome name of office,as governour of the pages. Daniel diſcerning a willingneſſe of connivance in the Prince of the Eunuches, ſo he might be ſaved harmleſſe in his fear; now he addreſſeth himſelf to this under officer. Thus wiſely and diligently he uſeth all lawful means,and conſtantly wades through all difficulties,for the keeping of his conſcience cleer, and undefiled.

V. 12. *Drove thy ſervants*] He moves for them alſo; and that earneſtly and humbly, with all complements of civility.

ten dayes] Meaning that within this ſpace he might have the trial: and this he ſpake, being moved by the Spirit of God,in confidence of his bleſſing upon them.

pulſe] Heb.*of pulſe*; Not that it was a thing abominable to eat dainty meats;and to drink wine,as before,and after,they did,Dan.3. So it were according to the rules of their Levitical Law. But if they ſhould have been thereby won to the King,and have refuſed their own Religion,breaking the Levitical laws for meats, Lev.11.Deut.14. that meat and drink then had been accurſed.Pulſe and water, here mentioned; that the officer might ſee their confidence the more; and have the clearer tryal, and better proof and experience of their ſaying,and the thing it ſelf.

to eat] Heb.*that we may eat*,&c.

V. 13. *and as thou ſeeſt*] The motion fair,and not without the officers profit, and grounded upon a comfortable aſſurance of Gods bleſſing.

V.15. *their countenances appeared fairer*]Not lean;but the more freſh and fair.Their bare feeding, and that alſo of Moſes,when he fled from the Court of Egypt, declareth that we muſt live in ſuch ſobriety, as God doth call us unto; ſeeing he will make it more profitable unto us, then all dainties; for his bleſſing onely ſufficeth, Exod. 23.25. Deut.8 3. Mat. 4. 4.

V.16. *thus Melſar*] It ſuiteth with his profit: He took the Kings daily proviſion to himſelf, and his own family.

V.17. *in all learning and wiſdom*] Meaning in liberal ſciences, and natural knowledg; and not in the magical arts, which are forbidden,Deut.18.10,11.

Daniel had underſtanding] Or, He made Daniel underſtand; God did it) He the Author of learning and wiſdom, Jam.1.5,17.Joh.3.27.

in all viſions and dreams] Not in vain,or falſe viſions. Jer. 2.3,16.& 14.14. Ezek. 12.24. & 13.7,16. Zech. 13. 4. Nor in common and ordinary idle dreams; whereof, Eccl.5.3,7. or lying dreams, Jer. 23. 25, 27. But in ſuch viſions and dreams, as were extraordinarily ſent of God, foretelling things to come; as thoſe to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2. Or ſuch,whereby he revealed his will to his Prophets, Num.12.6. And this gift of underſtanding was not in him, by way of habit, conſtantly abiding; as appears, Chap. 2. nor was the like in Elizæus, as appears, 2 King. 3. 15. & 4. 27. But by way of infuſion; upon ſome ſpecial occaſions, and for ſom ſpecial uſes, as God pleaſed. However, by this it appears, that Daniel was a Prophet, and none of the other three; for by dreams and viſions, God appeared to his Prophets, as we ſaid, 2 Chro. 26. 5. Dan. 10. 1.) And herein his Book excelleth; declaring the coming up of idolatry, chaſtiſement, and fall, of the Babylonians, Medes and Perſians, Greeks, whole, and parted; and how Chriſt defendeth the holy Jews, until the redemption. Dreams alſo ſeem here to have reference to thoſe, Chap. 2. 1. and Chap. 4. verſ. 5.

V. 18. *the end of the dayes*] Of the three years, above mentioned, verſ. 5. in the year of the world, 3406. or 3407. or there about.

V. 19. *communed with them*] And others too, as appears in the words following. And by comparing the ſpeeches and anſwers of all together, he found none like Daniel, and his three companions.

ſtood they before the king] Verſ. 4. to ſerve him in his palace.

V. 20. *wiſdom and underſtanding*] Heb. *wiſdom of underſtanding.*

ten times better] A certain number for an uncertain: ſo Gen. 31. 7, 41. Num. 14. 22. Job 19. 3. A very great difference and degree of excellency.

Magicians and Aſtrologers] Theſe names, at the firſt, were, and might be taken in good part; as the word Tyrannus, Sophiſtor, and the Engliſh word, Knave, is found in Chaucer, for a Male-child: though afterwards, through abuſe of men and arts, the names grew infamous.

V. 21. *And Daniel continued*] In eſteem and dignity, in the higheſt offices and imployments, under the kings of Babylon. This verſe comes in here, as it were by way of a parentheſis.

even unto the firſt year of King Cyrus] And after, Chap. 10. 1. Of Cyrus, ſee Eſay 44. 28. & 45. 1, 4, 13. & Dan. 5. 30, 31. & 6. 28. & 10. 1. That is, He was eſteemed in Babylon, as a Prophet, in dignity and honour, as long as the Empire of Babylon ſtood, and afterward alſo: and yet Belſhazzar, in his laſt year, ſeems ignorant of him, Chap. 5. 13. with this firſt of Cyrus, the ſeventy years of captivity ended: Thus, Nebuchadnezzar, fourty five, almoſt, raigning with his Father, and alone; compare Jer. 25. 1. with 2 King. 25. 27. Evilmerodach, two years, Nerigliſſorus, four years, Laboroſarchodus, nine moneths; Belſhazzar, ſeventeen years; Darius Medus, one year. See Jer. 27. 7.

CHAP. II.

Verſ. 1. AND *in the ſecond year of the reign of Nebuchadnezzar*] Heb. *and in the ſecond year, in the reign of Nebuchadnezzar.* And this ſeems to ſuit better with the truth of the ſacred Hiſtory. For this Dream and Expoſition, was not in the ſecond year of Nebuchadnezzars reign, and Daniels captivity. The things ſet down towards the end of the former Chapter, make againſt that; neither doth any thing force us to underſtand them by way of anticipation. And much leſſe was it in the ſecond year of his Monarchy; which for this cauſe, ſome would have to begin many years after, upon his conqueſt over the Ammonites, Moabites and Egyptians. And leaſt of all was it, in the ſecond year of his Succeſſour, and ſon of the ſame name; as divers forged heathen hiſtorians, frame the catalogue of the Babiloniſh kings. But rather, this fell out in the ſecond year, after the three years were expired, wherein Daniel, and his companions, had been trained up, as is expreſſed, Chap. 1. verſ. 5. 18. And this was the fifth year of Nebuchadnezzars reign, and Daniels captivity, and in the ninth of Jehojakim. In the ſecond year then after Daniels Coronation, as it were, with wiſdom, Chap. 1. 19, 20. was this dream, by Daniel, recalled to the kings memory, and expounded. And this was ſome ſix or ſeven years, before Ezekiel began to propheſie, Ezek. 1. verſ. 2, 3. As Joſeph in the ſecond year, after his skill in dreams, expounded Pharaohs: Compare Gen. 40. 43. with 41. 1. God ſo diſpoſing the times alike; the Magicians alike; and ſo guiding, and advancing Joſeph and Daniel alike. See Annotations on Chap. 2. 13.

Nebuchadnezzar dreamed] And thus God hath vouchſafed dreams, ſometimes to Heathen and Idolaters, for the good benefit of his own ſervants; as to Pharaoh, Abimelech and Laban, Gen. 12. & 20. & 31. This Dream was about the year of the world, 3404.

dreams] Not that he had many dreams, but that many matters were contained in this one dream; becauſe in that one Image which he ſaw, there were divers metals, which were types, and repreſentations of divers Monarchies, one ſucceeding another.

was troubled] Verſ. 3. See Pſal. 77. 3. Becauſe it was ſo rare and ſtrange a dream; even while his ſleep was yet on him, was he troubled. See Gen. 40. 6.

brake from him] Or, fled from him, that he could ſleep no more, by reaſon of the diſquietneſſe of his ſpirit.

V. 2. *Magicians*] Chap. 5. 7. Gen. 41. 8. Ezek. 21. 21. More names of ſeveral ſorts follow, of men of curious arts, in themſelves unlawful and develiſh; and not eaſily, with certainty now diſtinguiſhable. See the many books of like Artſmens, Act. 19. 19. Such were thoſe in Egypt, Exod. 7. 11. whereof James and Jambres were chief, 2 Tim. 3. 8. ſuch was Simon, Act. 8. 9, 10, 11. Bar-jeſus or Elymas, Act. 13. 6, 8. See 2 Chr. 33. 6. ſuch are forbidden, Deut. 18. 10, 11, 12.

Chaldeans] Or, *diviners*. This Nation of all others was given to ſuch like arts and ſtudies: and all theſe aſtrologers and ſorcerers called themſelves, by this name of honour and from the name of this Countrey; as though all wiſdom and knowledge of the Countrey depended upon them; and that all other Countreyes were void of the ſame, verſ. 4, 5, 10.

V. 4. *In Syriack*] Or the Babylonian tongue. So Eſay 36. 11. yet now the Syriack and Chaldee tongue do much differ, and did in the days of our Saviour; who uſed the Syriack tongue, as the Jews did in his time. This appears by many Syriack words in the New Teſtament, which yet are called Hebrew, becauſe that was the ancient and mother language, and the Syriack but a corruption of it. See Joh. 5. 2. & 19. 13, 17, 20. Apoc. 9. 11. & 16. 16. Act. 21. 40. & 22. 2. Syria ſometimes comprehended Babylon in it, Mela. 6. 1. c. 11. Pliny 6. 5. c. 12. Hitherto Daniel writ in the Hebrew tongue. Now he begins in the Syriack or Chaldee tongue; and ſo continues while the viſions are general, and cauſe the Jews no danger: and this is to the eight Chapter, uſing the Chaldee, which then was beſt known, and general over the Eaſt; But when the Oppreſſours are named, and the Jews are plainly deſcribed, the people whom God defendeth; then the eight Chapter and all after, he writeth again in Hebrew, and hath a commandment to keep cloſe the plain expoſition, in Chap. 12. 4. The Additions to Daniel, which the Trent Council hath made Canonical, brings in a third language, as written originally in the Greek tongue.

O King] Chap. 3. 9. & 5. 10. & 6. 6. a ſpeech of affection, and of honour Natural, and Civil, uſed alſo by the people of God, Chap. 6. 21. 1 King. 1. 31. Neh. 2. 3.

live for ever] For ever, both in Hebrew and Chaldee, ſignifies often a long time onely; as Exod. 21. 6. Gen. 13. 15. Pſal. 89. 1. See Annotations on Exod. 12. 24. Here they expreſs our wiſh at full, and deſire his longeſt life; yet cannot mean his everlaſting life in this world. Neither may we exclude them from thoughts of wiſhing him an everlaſting happy life after this. So many Heathens, ſpecially of greateſt fame for learning and wiſdome, having writ ſo much of the immortality of the ſoul, and of an everlaſting life in joy, or pains, after this life ended.

and we will ſhew] It was more then they could do, Chap. 4. 7. & 2. 27. Gen. 41. 8. But they promiſe this, to gain the time, &c. as the King ſayeth, ver. 8.

V. 5. *the thing is gone from me*] The Chaldee ſignifies both word and thing; as likewiſe the Hebrew doth. From me, not without Gods ſpecial providence; minding thereby the honour and advancement of Daniel, for the good of his church and people in their captivity.

ye ſhall be] This, though cruel and unjuſt in it ſelf, as they truly plead, ver. 10, 11. yet is a juſt reward of their arrogancy which vaunted of themſelves, that they had the knowledge of all things, that they ſhould be proved fools; and that to their perpetual ſhame and confuſion.

cut in pieces] Chap. 3. 29. Chaldee made pieces.

and your houſes ſhall be made a dunghill] Ezra 6. 11.

V. 6. *Rewards*] Or, *fee*, Chap. 5. 17. The word properly ſignifieth a very great reward; ſuch as prodigals, who make no account of their wealth, uſe to give,

therefore ſhew me the dream] So again, ver. 9. ſtill preſſing them to this poynt, and that tyrannically.

V. 7. *Again*] Ver. 4.

V. 8. *would gain the time*] Chaldee, *buy*. See Eph. 5. 16. men in danger will give any thing to gain time, for their own advantage, to delay and protract it, in hope to find out ſome occaſion to eſcape, in the mean time. So here, in hope that the King might yet rub up his memory, and better remember his dream, or turning his thoughts ſome other way might as well forget his decree, as his dream; or at leaſt, that in time his anger might aſſwage, and he mitigate, if not revoke, that raſh judgment, and bloudy Decree.

V. 9. *one decree for you*] That is, my ſentence ſhall ſtand firm, and be brought to effect, Eſt. 4. 11. One Law, once paſt, as Pſal. 89. 35. and never to be revoked; nor ſecond to be made, 1 Sam. 26. 8. had been the more tyrannical cruelty in the King; had not they bragd as much of their magical profeſſion: though their profeſſion in general deſerved death by the Law of God, Lev. 20. 27. Deut. 18. 10, 11.

for ye have prepared lying and corrupt words to ſpeak before me] I know that you, becauſe you cannot tell me my dream, have prepared your ſelves to give me a falſe interpretation; accomodated to the preſent time; and pleaſing in the event.

and I ſhall know] By your telling the Dream that is paſt, I ſhall know your ſkill and ability to tell the Interpretation thereof, though it be in foretelling things to come. And ſurely, if you can know the future, much more ſhould you know that which is paſt.

V. 11. *a rare thing*] Chald. *pretious.* For precious things are rare.

whoſe dwelling is not with fleſh] That are pure ſpirits, free from all mixture and infirmity of the fleſh, have no converſation, nor ordinary communication with men, whoſe ſouls lodge in bodies, and are tyed to ſenſes: hence it comes to paſſe, that that Divine light they receive, is very ſmall, and alſo depends wholly on the good pleaſure of God. Thus they acknowledge a Deity, and Gods Omniſcience; and that proper to him: as what Man doth not all this? Though they erre in the point of more gods then one. And thus they make way to Daniels honour, and favour and intereſt in the true God.

V. 12. *for this cauſe*] The more alſo for their laſt anſwer, ver.10,11.whereby they charged the King with tyranny, requiring of them things never heard of, and ſurpaſſing the reach of all Humane Nature.

very furious] Prov.27.4.& 21.24.& 19.12.& 16.14. & 20.2.This,as it is dangerous in the perſon of a King, ſo it much unbeſeemeth him,Eccl.7.9.Prov.14.17.& 16.32. See Mat. 21.5.Prov.20.28.Eſay 16.5.

V. 13. *And the decree went forth*] The King pronounced it,and he cauſed it to be proclaimed, *a decree written in bloud,* Eſay 10.1.

that the wiſe men ſhould be ſlain] Thoſe that were there preſent: or elſe,all the wiſe men were to be ſlain. The King deeming and dooming them as impoſtors; and continuing in his rage, through his deſpair of knowing his dream, and the interpretation of it.

and they ſought Daniel] Abſent belike at that time, or ſleighted,as being novices; and the others old and experienced Magitians; or kept off,by reaſon of their envy toward them, Prov.27.4. This envy threw Daniel afterwards into the den of Lyons. However, this ſhewes that theſe things fell out after the three years of their training up, Chap. 1.5. and that Daniel and his fellowes were not with the reſt before the King, ver. 2. as not affecting to be of that number nor medling with ſuch arts, nor coveting ſuch rewards, and honours, ver.16.

V. 14. *anſwered with counſel*] Chald. *returned:* or, reſtored counſel and wiſdome; to wit, why the decree for killing all the Sages ſhould be ſtayed.

to Arioch] Gen.37.36. & 40.3. 2 King.25.8. Haply being a ſtranger, he had not attained to a free acceſſe to the King. But neceſſity drives him to it, ver.16.

captain of the Kings guard] Or, *chief Marſhal.* Chald. *thief of the executioners,*or *ſlaughter-men;* as Gen.37.36.

V. 15. *ſo haſty?*] Why may it not be deferred, if hope may be given of ſatisfying the Kings minde about his Dream?

Then Arioch made] Daniel ſo not hearing of it before. See *Annotations* on ver.13. Arioch alſo haply made, the motion of Daniels going to the King about it: which Daniel puts in execution in the next verſe.

V. 16. *give him time*] Not to ſtudy or meditate by diſcourſe of reaſon,or by help of books, or rules of art, nor to deliberate; but to call upon God with fervour and perſeverance: for in God he placed all his hope and help. Neither doth the King deny this ſpace of time to Daniel, upon the hope he had in his promiſe; though he would not uſe delay with the Magicians, who put him in deſpair, ver.8.

V. 17. *his houſe*] In Babylon, where it ſeems he remained during the times of the Babylonian Monarchs,Chap.1.21. And his houſe likely not far from the Kings palace, if this may ſtand with his ignorance of the Kings Decree, verſ. 15. However, his houſe was the fitteſt place for his purpoſe of Prayer.

known to Hananiah] For their help in prayer; and ſo he acknowledgeth, and ownes them in the buſineſſe, verſ. 23. & 36.

V. 18. *Deſire mercies*] Prayer to God is the means of deliverance in greateſt dangers.

of the God] Chald. *from before God,* or, *the face of God;* as ver.15. *from before the face of the King.*

that Daniel] Or, *that they ſhould not deſtroy Daniel,*&c.This was the immediate end which they aymed at.

V. 19. *in a night viſion*] Whether to him ſleeping,or wakeing, it is uncertain. As alſo the particular manner how it was revealed: and whether the next night after, or ſome other ſhort time; for the Kings haſty wrath would admit no long delay.

bleſſed the God of heaven] Did give thanks, and praiſe to him. God in another ſenſe doth bleſſe us. And we in another ſenſe do bleſſe others, Gen.24.60. Joſh.22.6.

V. 20. *Bleſſed be the name of God for ever and ever*] Pſal.113.2. & 115.18.

for wiſdome and might are his] Job 12.13,16.Prov.2.6.Jam. 1.5. 1 King.3.9. See ver. 23. of this Chapter. Daniel did ſee this, in that God in Wiſdome did foreſee, and in his might was able to effect this wondrous change of Empires, as this Viſion did foreſhew.

V. 21. *and he changeth the times*] This ſeemeth to have ſpecial regard to the revolutions of States and Empires, and to the mutations of the affaires of the world; which was the ſubject of the Kings Dream.

he removeth Kings] Job 12.18. Gen.14,

he giveth wiſdome] This hath reference to the gift given to Daniel.

V. 22. *he revealeth deep and ſecret things*] As now to Daniel; and ſo to Joſeph, Gen.37. & Chap.41. Job 12.22.

and the light dwelleth with him] He ſheweth that man hath neither wiſdome nor knowledge, but very dark blindneſſe and ignorance of himſelf: for it cometh only of God, that man underſtandeth any thing: He is Light, and dwelleth in Light, 1 Joh.1.5. 1 Tim.6.16. Pſal.139.12.

V. 23. *I thank thee*] So Mat.11.25.

O thou God of my fathers] To whom thou madeſt thy promiſe, and who lived in thy fear; whereby he excludeth all other gods; and faſtens his Faith upon Gods free and gracious Covenant,as the ground of this mercy, and his thankſgiving; not pretending to any worth of his own.

Wiſdome and might] Valour and greatneſſe of minde in actions; and Wiſdome in Counſel, and in underſtanding of affaires, and skill to interpret the Dream.

we deſired of thee] That is, he and his Companions, verſ. 17, 18. See the benefit of conjoyned prayers; and the Modeſty of Gods ſervants, who attribute the good things they receive from God, to other mens prayers, as well as to their own.

made known to us] Amos 3.7. Gen.18.17. & 6.13. Pſal.25. 14. Joh.15.15.

V. 24. *unto Arioch*] Not ſtraight to the King; ſo full was he of modeſty and humility; and ſo free from pride and arrogancy: and haply to ſtop him from preſent execution.

to deſtroy] So 1 King.2.25,29. 1 Sam.22.17,18. Souldiers, and chief Commanders uſed in ſuch caſes.

Deſtroy not the Wiſe men] See the mercy of Gods ſervants; Daniel ſues to ſave the life of the Wiſe men: not that he favoured their wicked profeſſion; but in that he had a reſpect to equity and mercy: becauſe the King proceeded according to his wicked affection and fury; and not conſidering at all, if their Science were lawful or no.

V. 25. *Then Arioch,*&c.] Doubts nothing of Daniels truth, honeſty, and wiſdome; but haſts to bring Daniel, and this welcome meſſage to the King, the more to ingratiate himſelf into his favour: And herein aſcribes to him more then truth was, as Courtiers uſe to do. For he ſought not Daniel,unleſſe it were to ſlay him, ver.13. nor found him; for Daniel offered himſelf unto him, ver.24.

I have found] Chald. *that I have found.* It ſeemes then that Daniel was but yet a Novice; as yet of no ſuch Name and Fame,as afterwards. This was his firſt riſing; this being but the ſecond year after his three yeares of Education ended.

Captives of Judah] Chald. *Children of the Captivity of Judah.*

V. 26. *The King anſwered*] That is, ſpake. For in the Chaldee, and Hebrew, and Greek alſo, the word tranſlated, *anſwered,* is very often uſed, when no queſtion before is asked. So Job 3.2. Mat.22.1. & 11.25. & 17.4. Luk.14.3.

art thou able?] Though he found him ten times better then the Aſtrologers, Chap.1.20. yet, either that hath reference to future times; or, in the throng of his mighty affaires, and ſudden trouble of his ſpirit at this Dream, he did not recollect himſelf to think upon Daniel: as neither Belſhazzar did, Chap.5.10,11.

V. 27. *the ſecret*] Is a Divine Revelation; no Naturall Dream. And therefore not within the power of man, to reveal, or Interpret.

cannot the Wiſe-men] No more then they could read the Writing, Chap. 5.7,8. nor thoſe Magitians in Egypt could do thoſe miracles, Exod.8.18,19. & Chap. 9. & 10. Daniel firſt ſheweth the inſufficiency of the Wiſe men, before he ſheweth Gods power.

V. 28. *but there is a God in heaven that revealeth*] He ſheweth, that Man by reaſon and art is not able to attain to Gods Secrets; nor Sorcerers by the help of their falſe gods: but the underſtanding onely thereto muſt come of the true God. Whereby he ſmiteth the King with a certain fear and reverence of the onely true God, of his Wiſdome, and Power; to draw him from his falſe gods, that could not help his Sorcerers in this their danger: And that he might be the more apt to receive the high myſteries that ſhould be revealed to him. See Gen.40.8. & 41.16.

maketh known] Chald. *hath made known.*

in the latter dayes] Or, *in the end of dayes*; as Gen. 49. 1. Eſay 2.2. Micah 4.1. Act.3.17. that is, in time to come, after thee, even to the Meſſiah; as is declared, ver. 29, 45. See Jer.23.20. Ezek.38.8.

are theſe] Of that ſame argument as thy thoughts were before thy Dream, ver.29,30.

V. 29. *Thy thoughts*] Daniel from God tells him, not only his Dream; But more alſo, even his waking thoughts before his Dream.

came into] Chald. *came up.* God ſometimes ſatisfieth the curious deſires of great men for the good of his Church.

V. 30. *for any wiſdome that I have*] He arrogates nothing to himſelf; But honours the King, in that for his ſake God vouchſafes both the Dream, and Interpretation: to inſinuate the more into the Kings heart, a mind and affection to the true God. So before, ver.29.

but for their ſakes] Meaning for the Jews ſake alſo, and all the Church (which Nebuchadnezzar had then in his Dominions, and power) was granted to Daniel, the revelation both of the Dream, and the Interpretation: or ſimply, for the ſake that it might be made known to the King; for the word *their* is not in the Original.

the thoughts of thy heart] verſ.29.

V. 31. *ſaweſt*] Chald. *waſt ſeeing*; in a Dream, ver.1,2.

a great image] Hieroglyphically repreſenting the various changes of Kingly governments in the World, till the comeing of Chriſt; which was from this time above ſix hundred years.

whoſe brightneſſe] See Chap.4.36.

terrible] Not ſo much to affright, as to aſtoniſh with admiration; as Luk.7.16. & 1.65. Mat.9.8. or as in the 1.verſe of this Chapter.

V. 33. *part of Iron, and part of clay*] Some parts of them of the one, and ſome parts of them of the other; and not the whole feet, compoſed of a matter ariſing from a commixtion of Iron and clay. See ver.42.

V. 34. *was cut out without hands*] See ver. 45. without art or induſtry; without Engines and humane helps. See Eſay 45.9.

V. 35. *like the chaffe*] Such is the glory of all humane kingdomes, of worldly men, and of all earthly felicity, Eccl. 1.2. Pſal.37.35,36. Job 20.6——8. Pſal. 39. 5. Such uſe Nebuchadnezzar ſhould have made of this Viſion.

no place was found] As Pſal.37.10,36. & 103.16.

became a great mountain] Grew by degrees to a great mountain after it ſmote the Image.

and filled the whole earth] Exceeded all the other Empires.

V. 36. *This is the Dream*] He appeals, as it were, to the Kings conſcience for the truth hereof in all particulars. And therefore that he cannot doubt of the truth of the future Interpretation.

we will tell] Joynes his Companions with him in his modeſty, and humility; and becauſe of the help of their prayers; though the revelation was vouchſafed to him alone, verſ. 19.

V. 37. *Thou O King*] and his Succeſſors in the Empire, Jer.27.6,7. Ezek.26.7. the Babylonian alone; not the Aſſyrian; much leſſe muſt it be fetched ſo high, as from Nimrod, Gen.10.9,10.

a King of kings] Ezr.7.12. as Deut.10.17. and as Gen.9. 25. as Cant. 1.1. and as the Oracle was called *ſanctum ſanctorum*, the moſt holy place. Nebuchadnezzar had many kings feodary and tributary unto him, and under him; and Captives with him in Babylon, 2 King.25.28.

hath given thee] And would do more; as this Dream ſhews: for this was but in the fifth year of his reign. See Annotations on ver.1. Chap.4.25. & 5.21. Ezra 1.2. This Donation of God ſhould have prevented that pride of his ſpirit, Chap. 4.30. & Eſay 14.12,13. which was like that of the Aſſyrian, Eſay 10.8——16.

V. 38. *And whereſoever*] In all thy large Empire, Chap.4. 12,21,22.

thou art this head of Gold] He underſtandeth not only the perſon of Nebuchadnezzar, but the Chaldean Empire; called a *head*, becauſe it was the firſt of theſe 4 Monarchies. For the Aſſyrian Empire was paſt and extinct. And Nebuchadnezzar deſired only to know what ſhould be after him, ver.29, 30. And of gold, it is ſaid to be in regard of its glory, riches, ſplendour, and magnificence in all greatneſſe, Iſa.13. 19. & 14.11,12,13. Babylon is called *the golden city*, Eſay 14.4. and monſtrous was that Coloſſus of gold, made by the King, Chap.3.1. It is likened to a Lyon, Chap.7.4.

V. 39. *ariſe another Kingdome*] That of the Perſians, and the Medes, begun by Cyrus the Perſian, and Darius the Mede, Chap.4.30,31. & 6.28. & 9.1,2. This is figured by the breaſt and arms of ſilver, ver.32. and by the bear, chap. 7.5. and by the ram with two hornes, Chap.8.3. and that in regard of the conjunction of both theſe Nations in one Empire See Eſay 21.2. This though rich and ſplendid, yet not like that of the Babylonians, Dan. 7.5. & 8.3. & 11. 2. and they worſe touching ambition, cruelty, and all kind of vice; ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

inferiour to thee] In peace, proſperity, and glory; not in length of duration, or extent of dominion, Paulus Oroſius book 3. chap.8,&c.

third Kingdome of braſſe] That which Alexander got by overcoming Darius Codomanus; repreſented by the Belly and Thighes of braſſe, ver.32. And by the third Beaſt, the Leopard, Chap.7.6. And alſo by the he-Goat, Chap. 8. 5: But with this difference, That in that repreſentation of the he-Goat, Chap. 8. 21. the whole Empire of Alexander the Great, and all his Succeſſors alſo in the Grecian Empire are underſtood, as the Text in that Chapter clears it. But here onely, and Chap.7.6. the Empire in Alexanders own perſon, and the power of Greeks with him, is underſtood: and all his Succeſſors in that Grecian Empire, are made the fourth Kingdome here, repreſented by the Legs of Iron, and feet part of Iron, and part of clay, verſ. 33,40, 41, 42, 43. and are alſo made the fourth Beaſt, Chap. 7. 7,8. See Chap.11. 3,&c. Alexanders Kingdome here is ſaid to be of braſſe; Becauſe he did nothing elſe but devour by force of armes, which were anciently made of braſſe tempered: alluding alſo herein to the ſtate of this Kingdome, that it was worſe then the former; as braſſe is worſe then ſilver. And it continued but for a very ſmall time; only ſix years in *Alexanders* perſon after the conqueſt of Darius.

rule over all the earth] Over a great part thereof, ſo that he ſhall obtain the greateſt Empire of the world; called univerſal, by popular ſpeech, Dan.8.5. *Luk*.2.1. So did *Alexander* the Great with the whole power of Greek States, which made him their King for the Perſian War. Of the largeneſſe of his Empire, we may read Plin. lib.4. cap.10. Juſtin, lib.12. Q. Curtius, l. 10.

V. 40. *The fourth Kingdome ſhall be ſtrong as iron*] Signified by the fourth beaſt, Chap.7.7,8. So underſtood of the Grecians joyntly. By the two legs, and feet, part of Iron, and part of clay, ver.33. is underſtood by ſome, the Romane Empire; and that before Chriſts ſecond coming, divided into the Weſt and Eaſt Empire; the Latine and Greek Empire, the German and Conſtantinopolitane; whoſe armes are the ſpread Eagle with two heads. Some apply is to the State of the Roman Empire before Chriſts birth. Both meet with ſuch difficulties and impoſſibilities herein, as make them various, inconſiſtent, and unſound in their aſſertions: and the truth is, That the taking in the Romanes here, is an errour hurtful to Daniels book, and to all Chriſtianity, & other Stories, being inconſiſtent with them; and hath no colour of truth from Daniel. But the contrary; as appears, ver. 34, 35. & ver.44,45. See the *Annotations*; & Chap.11. Some here will go ſo far as to have Antichriſt included. But all that can be true therein is, that what things are ſpoken here, & Chap. 7.7,8. & 11,21,28,30,31,32,36——38. may be by way of analogy or Type referred to Antichriſt. An poſſibly in regard of a like revolution of things happening, St. Paul to the Theſſalonians, and St. John in the Revelation, may allude hereunto. As that of Gog and Magog, Rev.20, 8. doth to that in Ezek.38. & 39. Chapters. We conceive, That in the firſt and proper ſenſe, The Succeſſors of Alexander the Great are here underſtood the Seleucidæ, and Lagidæ, reigning in Syria, and Egypt; who more ſharply oppreſſed the Church then all others; inſomuch, that they have gone about to do violence to the conſcience, Ch.7.7,8. & 8. 8,9,10,24 & 11.4,5,31. And this Kingdom is called of Iron, a baſe metal, but very hard; a metal for war. And indeed this Kingdom was cruel, and tyrannical, and bloody, ſpecially to Gods people, the Jews. See Chap. 11. and the books of Maccabees. The condition of it is further deſcribed to be very variable; ſomewhile powerful, and otherwhile very weak; a quality very agreeable to theſe two Kingdomes of the Seleucidæ, & Lagidæ, Alexanders Succeſſors, in regard of their originals, acts, and events.

and bruiſe] Whom? even the Jews Nation; but the wiſe Daniel hideth that, which would cauſe them to be more hated of the heathen. Confer with theſe words, Chap. 7. 7,8, 23. & 8.24. & 11,22,&c.

V. 41. *the feet and toes*] Inſiſts more largely in this, and the two verſes following, upon that in the 33. verſe; as the thing moſt concerning the Jews, and their calamities by theſe oppreſſours: that ſo they might be foretold of them, and ſtrengthened againſt them.

the Kingdom ſhall be divided] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt; called the Kings of the North, and of the South, Chap. 11. 5, 6. and they had continual Wars and diſcords among themſelves.

V. 42. *the toes*] The provinces and principalities annexed to theſe two Kingdoms.

part of Iron] He hath regard to the variety of the ſtate of the two Kingdoms, and their annexed provinces and principalities, often raiſed up, and powerful; and often abaſed, and depreſſed one by the other; and afterwards by the Maccabeeans. See Ezek. 38. 21, &c. and in the end by the Romanes.

partly ſtrong] In relation to Judah, in dealing againſt them. So unto Antiochus Epiphanes; or ſomewhat farther, ver. 40.

broken] Or, *brittle*.

V. 43. *with the ſeed of men*] Thoſe Kings of Syria and Egypt ſhall contract affinity, by giving one another their daughters in marriage: for Ptolemy Philadelphus gave his daughter Bernice to Antiochus Theos. Antiochus the Great, gave his Daughter Cleopatra to Ptolemy Epiphanes, &c. Chap.11.6,17. 1 Mac.10. 51. & 11. 9. whereby notwithſtanding they cannot be joyned in heart, and make a firme and conſtant union.

not cleer one to another] Chald. *this with this*. Marriages made for bad, or by-ends, ſeldome or never thrive.

V. 44. *and in the dayes of theſe Kings*] Chald. *their dayes*; or, *after the dayes of thoſe Kings and kingdomes*. So Job 27. 15. thoſe that remain of him ſhall be buried in death; that is, after death: In the dayes of thoſe laſt Kings; when the Kingdomes of the Seleucidæ, and the Ptolemies are fallen: or about the end of thoſe Kingdoms of Syria and Egypt. He Interprets that, ver.34,35.

a kingdome] Spiritual and heavenly, of the Meſſiah manifeſted in the fleſh, Chap. 7.13,14,27. John the Baptiſt looked to this; and our Lord alſo, ſaying, *The Kingdome of heaven is come*: and ſo did St. Paul, 1 Tim.1.17.

which ſhall never be deſtroyed] Chap.4.3,34. & 6.26. & 7. 14,27. Mic.4.7. Luk.1.33. Eſay 9.7. Pſal.145.13. His purpoſe is to ſhew, that all the Kingdoms of the world are tranſitory; and that the Kingdome of Chriſt ſhall onely remain for ever.

kingdome] Chald. *kingdome thereof*.

ſhall not be left] As the former kingdomes, and Monarchies were, the Chaldean to the Perſian; and the Perſian to the Grecian: But ſhall ever remain and abide in Chriſt: ſo Militant here, *as the gates of hell ſhall not prevail againſt it*; and after for ever triumphant in heaven.

break in pieces] For that the Son of God, Soveraign King of the world, is he that at all times hath deſtroyed all Empires and powers contrary to his, Pſal.2.9. Iſa. 60. 12,&c. Zach.11.8. 2 Cor.10.5,6. who having made an end of ſubverting theſe four Monarchies, in their ſeveral times, with the ruine of theſe laſt Kingdomes of Syria and Egypt, in the beginning and riſing of the Romane Monarchy, hath eſtabliſht his Univerſal Kingdome, though amongſt his greateſt enemies. The Empire of the Romanes then cannot be underſtood and comprehended in theſe kingdomes. It being not broken to pieces, ſo that no place was found for it, by this ſtone, when it came, but rather begun then, or moſt flouriſhing, and ſtill remaining, in ſome degree, to this day.

V. 45. *Stone*] Pſal.118.22,23. Mat.21.42. 1 Pet. 2.4,&c. Eſay 28.16. Act.4.11. Zach 3.9.

was cut out of the mountain] Meaning Chriſt, who was born indeed of the Virgin Mary, but ſent of God from the Mount of heaven. See Eſay 51.1,2.

and it ſhall ſtand for ever.] This Kingdome of Chriſt, at the beginning ſhould be ſmall, and without beauty to mans judgment, baſer then all thoſe former Metals; and ſhould be ſet up and carried on by poor and baſe means in mans eyes, by the fooliſhneſſe of preaching; but yet ſhould at length grow (by the onely power of God, without force and humane art) to a great Mountain, ver.35. and fill the whole earth, Eſay 49.23. & 60.12. And this Kingdome which is not onely referred to the Perſon of Chriſt, but alſo in its degree, to the whole body of his Church, and to every member thereof, ſhall be eternal: for the Spirit that is in them is life eternal, Rom.8.10. See 1 Cor.12.12. Epheſ.1.23.

without hands] Or, *which was not in hand*. Things wrought without means do effect wonders: ſo doth Chriſt, brought into the world, by the work and power of God, ſet up his kingdom. For the ſtone is the power of Chriſt, or Chriſt that chief corner ſtone, weak and baſe in mens eyes; but a ſtone of ſtumbling, and rock of offence, able to break in pieces all oppoſites, verſ. 34, 35. Iſai.8.14,15. And Chriſt did not, by any humane art and authority, enter upon his kingdom, and the adminiſtration thereof, but by the ſole will of the Father, and operation of the Spirit.

the iron] That image, verſ.31,32,35. Wiſe Daniel again telleth, firſt how the laſt ſhal be deſtroyed; and not how Nebuchadnezzars houſe firſt ſhould fall. So verſ. 34, 35. So he dealeth in Chap. 7. 11,12. Matt. 1.11. to diſtinguiſh him from Nebuchadnezzars falſe gods.

hereafter] Chald. *after this*: verſ.28.

interpretation thereof ſure] Not feigned, to flatter the king; as this king diſcovered the Magicians would have done, v.9.

V. 46. *worſhipped Daniel*] The power that the opinion of a Deity, hath in, and over the greateſt Monarch. He being ignorant of the true God, and his worſhip; and deeply ſtruck with an admiration at Daniel, and apprehenſion of ſome divinity in him, Chap.4.8,9. & 5, 11, 14. he was ready, as Idolaters uſe to be, Act. 14.11. & 28. 6. to yield himſelf, and to command others to offer a divine worſhip unto Daniel; a worſhip due indeed, and proper onely to God, though he did not take Daniel to be that true God. But no doubt, Daniel withſtood it, and turned the worſhip unto God; as may be gathered by Daniels piety, Chap.1. verſ. 8. and the Kings anſwer to Daniel, in the next words. So the Angel refuſed to be adored of John, bad him worſhip God, Rev.22. 9. See Act. 10. 25, 26. & 14. 13,14,15. Yet ſome Papiſts, here, are willing enough to juſtifie, both Nebuchadnezzars act, in giving this worſhip to Daniel, and Daniels act in receiving it, (for, ſay they, here is not a word of his refuſing it.) And all, thereby to make the better way for the juſtification of themſelves, in the idolatrous worſhip they give to Saints and Images.

commanded] Chald. *ſaid*. If a kings word be a command, then much more is Gods.

offer] as Act. 14.12. More then Alexander the great did to Jaddus the High prieſt: Joſephus of the Jewiſh Antiq.6.11.

V. 47. *the king anſwered unto Daniel*] Admoniſhing the King, moſt likely, of his errour, and telling him of the true God, as formerly, verſ.27,28,30,45.

God is a God of gods] A God, above the gods of his Magicians; the onely true God. This confeſſion was but a ſudden motion. And ſo it was alſo in Pharaoh, Exod.9.27,28. But his heart was not throughly touched; as appeared ſoon afterward.

a revealer of ſecrets] Eſay 41. 22, 23. Pſal.139. 2.

V. 48. *made Daniel a great man*] So Joſeph advanced, Gen. 41. This was about two years before the captivity of Jeconiah: an encouragement for the faithful, to ſubmit to Nebuchadnezzar, and to go willingly to Babylon; their own Nobles being ſo advanced there. Thus was Mordecai advanced, after in the time of the Perſian monarchy, for the ſafety and deliverance of the Jews, Eſth. 8. 2.

great gifts] Not that the Prophet was deſirous of gifts, or honour, Chap.5.17. but becauſe, by this means, he might relieve his poor brethren, which were grievouſly oppreſſed, in this their captivity: and alſo he received them, leſt he ſhould offend this cruel king, which willingly gave them, and would be as good as his promiſe, verſ.6.

chief of the governours] Chap.4.9.

V. 49, *Daniel requeſted of the king*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have ſome releaſe and eaſe, by this benefit. And hence we ſee, that men which have the favour of Kings, ſhould prefer good men, whom they know to be ſuch, as Daniel knew theſe to be, to ſuch places, as they cannot attend to execute themſelves.

over the affairs of the Province] His Chambers, and his comings in, and diſpatches: and alſo his affairs abroad in the Provinces.

Daniel ſate in the gate of the king] Meaning, that he was a Judg; Judges did uſe to ſit in the Gates for judgment, Deut. 21.19. Amos 5.15. that he had the whole authority; ſo that none could be admitted to the Kings preſence, but by him, or him chiefly. For the Chaldean and Perſian Kings, were ſtately and curious, in admitting of acceſſe, Eſth. 4. 11. He ſtirred not from the King, being, as it were, the maſter of his Palace, and the chief Miniſter, and Officer of his Empire; of greateſt power and familiarity with the King.

CHAP. III.

Verſ. 1. *Made an Image*] This was done, after that, in the former Chapter; as appears, Chap.2.49. and the twelth verſe of this Chapter: and likely, about two years after that Dream, in the former Chapter, about the ſeventh year of Nebuchadnezzars reign, and a litle before Jechoniahs captivity; ſeeing onely the captived with Daniel, are accuſed here, verſ.8.12. Any thing in apocryphal prayer of Azariah, is not of credit to diſcountenance this. Though it puts the Papiſts upon a time, long after. The occaſion of making this Image, is not like to be with any relation, any manner of way, to that Image which he ſaw in his dream, in the former Chapter; though ſome are of this opinion. But rather, it may be, upon the like occaſion, to that in the ſixth Chapter, verſ. 1, &c. upon the envy the Chaldeans had againſt the Jews, for their preferment in the chief offices and honours of the kingdom, to ſeek an advantage thereby to ruine them; though likewiſe, Nebuchadnezzar might the rather be moved, to yield to ſuch a motion made, as ſeeking and feeding, therein, his own ambition, and vain glory, under pretence of religion and holineſſe, in making, that is, in cauſing to be made, ſuch an Image to his idol Bell. Pagan ſtories have many examples of the like Coloſſes, dedicated to idols. This Image, likely, was the Image of a man: yet we can hardly conceive, with ſome, that he made this to be dedicated to himſelf; to be worſhipped thereby, as a God; though the pride of his heart, and the vanity of his minde, was very great; and he much fallen from that, Chap. 2. 47. and not much come ſhort of the King of Tyre, Ezek. 28. 2. And if we conſider what kinds of gods the Heathen had, and worſhipped, as ſuch, even ſuch as had been infamouſly vitious men; as for inſtance, their Jupiter, or chiefeſt god; and what numbers they had of them; Heſiod ſaies, 30000. Tertullian in Apologetico, ſpeaks of 30. whom they called all Jupiters. We may the leſſe marvel, if ſome famous Monarchs, among the Heathen, ſuch as this Nebuchadnezzar, and Alexander the great, might affect ſuch a deity, if not in their life time, yet an *ἀποθέωσιν*, after their death; and to have ſuch like honour done to them, as were to thoſe conceived Deities. See Eſay 14. 12, 13.

of gold] It is likely it was gold without, and hollow within. A great expence upon this Idol, which might have been beſtowed upon better uſes. But this hath ſtill been the cuſtom of Idolaters, to ſpare no gold, to think nothing too coſtly and deer for their Idols, Hoſ. 2. 8. & 8. 4. Exod. 32. 2, 3. 4, 31. 1 King. 12. 28. Deut. 7. 25. & 29. 17. Judg. 8. 26, 27, Pſal. 115. 4. Eſay 46. 6. Jer. 10. 9.

ſix cubits] Diameter, that is, through the traverſe of it, or over-croſſe the body, as it is likely. Alſo beſides, there being no proportion of ſix cubits of breadth, and ſixty of height, it is fit to be ſuppoſed, that in, and under the number of ſixty, is comprehended ſome great pedeſtal, upon which the ſtatue ſtood. Of cubits, ſee *Annotat.* on Ezek. 40. 5.

Dura] *Deera*; Ptolomy in his ſixth Book of Geography. Set it up in an open champion place, that it might be the better ſeen and worſhipped of all.

V. 2. *gather together the Princes*] He calleth all ſorts, verſ. 4. But the great men, and officers, onely, are here named, as beſt ſerving, to ſet forth the honour of this Dedication; and by their example, to draw on others to the ſame Idolatrous worſhip. Magnates, are magnetes: as in water, face anſwereth to face, Prov. 27. 19. So, for the moſt part, the mean correſpond with the manners of the mighty. The ſeveral kinds of Officers, here named, are not now, by us, very certainly diſtinguiſhable; as neither the ſeveral kinds of inſtruments, verſ. 5. 7, 10, 15. nor the ſeveral ſorts of attire, Eſay 3. 18.——24. His earneſtneſſe in ſuperſtition, ſhould teach godly Princes, to be forward in ſetting up true religion, and promoting it.

to the dedication] Shewing, that the Idol is not known for an Idol, ſo long as it is with the workman: but when the ceremonies and rites are recited and uſed, and the conſent of the people had, and invocation made, then of a block, or image, they think they have made a god; or an excellent means, or manner for the worſhip of their God. And in this point of their dedication, they might likely take ſome hint, and general notion, from the people of God; among whom, by Gods command, in other caſes, dedications were practiſed; with ſacrifices and muſick, and ſundry ceremonies to that end uſed, divers dayes; as Numb. 7. 1 King. 8. Ezra 3. & 6. Neh. 12. See Deut. 20. 5. Pſal. 30. in the inſcription.

the king had ſet up] This was ſufficient with the wicked, to approve their religion, if the kings authority were alledged for the eſtabliſhment thereof; not conſidering, in the mean ſeaſon, what Gods words did permit.

V. 3. *Then the Princes*] Some of theſe words following, are rendred as well as our Engliſh words, and offices will bear: and the like is done in the inſtruments of muſick, in the 5, 7, 10, 15. verſes.

ſtood] Wondring at ſuch an Image; and with their minds intent to hear, and obey the kings will, upon the ſound of the muſick, to worſhip the Image.

V. 4. *aloud*] Chald. *with might*. Many Herаulds, likely, for ſo great a multitude; and ſeveral Heraulds, for ſeveral languages.

it is commanded] Chald. *they command*.

V. 5. *ye fall down and worſhip*] The muſick ſounding, and the people adoring and praying. Here the falling down, would ſoon diſcover who ſtood up, and ſee who refuſed, if any ſuch ſhould be. All this the devill likes to be done to Images and Idols, which God forbids, Exod. 20. 5. either abſolutely, or relatively; mediately, or ultimately to be done to them. And yet the devil tempted our Saviour to have done it himſelf, Mat. 4. 9. But this worſhip, when it is not civil, but religious, the Saints and Angels of God, do onely yield it unto God; as Gen. 22. 5. & 24. 26, 52. Exod. 34. 8. 2 Chro. 20. 18. & 29. 29. Apoc. 4. 10. Pſal. 95. 6. And they refuſed to have it yielded to themſelves, Apoc. 19. 10. & 22. 9. Act. 10. 25, 26. Mat. 4. 10.

V. 6. *the ſame hour*] The hot and cruel zeal of Idolaters; in and for their Idolatrous worſhip, verſ. 13. Here is no time of reſpite, no delay, verſ. 15.

V. 7. *Therefore at that time*] There can be nothing ſo wickedly commanded, but multitudes will be ready to obey it. Such is the power of a Kings command; and the dread of puniſhment: and ſo little are multitudes to be followed, in matters of religion. All the people, nations and languages, that were here gathered, (for all individuals could not be) did fall down, and worſhip this golden image.

V. 8. *Wherefore at that time*] They greedily took this occaſion, which was the thing they ſought for; to accuſe the Jews: Or, as the Chaldee hath it, They did eat accuſations; They did it inſtantly; having their eyes upon their poſture, more then upon the Image, knowing, before that theſe men deteſted their Chaldean gods. Therefore as ſoon as ever the heat of the adoration, and dedication was over, they delay no time, but preſently accuſe them.

V. 9. *O King, live for ever*] Chap. 2. 4.

V. 10. *Thou, O King*] Verſ. 4, 5, 6.

V. 12. *certain Jews*] See *Annotat.* on verſ. 1.

Shadrach, Meſhach, and Abed-nego] It ſeemed that they named not Daniel, becauſe he was great in the Kings favour; or, upon ſome juſt occaſion, of ſickneſſe, or publike affairs, was abſent; if he did not purpoſly abſent himſelf; thinking, that if theſe three had been deſtroyed, they might have had the better occaſion to accuſe Daniel after. And this declareth, that the policy, in erecting this image, was invented by the malicious flatterers; which ſought nothing, but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

have not regarded thee] Chald. *have ſet no regard upon thee*.

whom thou ſet haſt over The greater (as they imply) is their rebellion, and ingratitude.

thy gods] Multitude of gods, with the Heathen, through the ignorance of the one true God. Yet the wiſeſt of the Heathen, conſtantly avowed, one onely true God.

nor worſhip the golden image] They not ſo mad, as to think the images to be gods. The King himſelf, diſtinguiſheth between his gods, and the Images of them, verſ. 14.

V. 13. *in his rage*] Much more ſhould we be zealous, for the true worſhip of the true God.

commanded to bring] It ſeems they were there, in obedience to the firſt part of that command, verſ. 2. which clearly included them; though they would not worſhip; ready there, to ſhew, and avow their deteſtation of that idolatry; and to anſwer any thing, in that caſe, might be laid againſt them. Or elſe, ſurely they were not far off: for this Dedication, likely, laſted certain dayes.

V. 14. *true*] Or, *of purpoſe*; as Exod. 21. 13. He wonders, and ſcorns they ſhould take upon them, to be wiſer in the true religion, then he: Yet for all his rage, he condemns them not upon hear-ſay; but brings them to anſwer for themſelves, Act. 25. 16.

V. 15. *Now if ye be ready*] Signifying, that he would willingly have them to be a good example, of obedience to others; and that he would receive them to grace, if they would now, this day, or the next day of the Dedication, at the ſound of the muſick, (though rather his heat, and the rigour of the decree, verſ. 6. promiſe no ſuch favour, to put it off to another day) obey his decree. The imperfect ſpeech, argueth his heat. Some of the names of the muſical inſtruments, ſeem to be derived from the Greek tongue; as if they had firſt received them from the Grecians; as Cithera, Sambuca, Pſalterium, Symphonia.

but if ye worſhip not] Though they were dear to him, for their own worth and wiſdom, and ſervices they did him, in the affairs of the Province of Babylon; as alſo for Daniels ſake: yet all that ſhould not aſſwage his wrath, nor cool his zeal, for his idolatrous ſervice.

ye ſhall be caſt] This is the weapon Perſecutors uſe, againſt Gods Church and Children.

who is that God that ſhall deliver you?] A proud ſpeech againſt God, as Exod. 5. 2. Eſay 36. 20. 2 King. 18. 30. He forgets himſelf,and that confeſſion of his, Chap. 2.47. See verſ. 28.

V. 16. *not careful*] The matter is ſuch, as needs no time of deliberation, nor anſwer at all; at leaſt in words, but rather in deeds of conſtancy and courage,on our part, 2 Macc. 7.2. And God, for his part, will anſwer for himſelf, he is able enough to clear his power, againſt thy proud boaſt and threat. They ſhould have done injury to God,if they ſhould have doubted in his holy cauſe; and therefore they ſay,they fear not the danger,or death threatned; they are reſolved to dye for Gods cauſe; and when men have God on their ſide, they are not troubled to anſwer before great men. See Matth. 10. 19. Mar. 13. 11. Luk. 12. 11. Act. 4. 19. Rom. 8. 37.

V. 17. *is able*] They ground on two points; firſt, on the power and providence of God over them, againſt his proud brag, verſ. 15. and ſecondly, on their cauſe, which was Gods glory,and the teſtifying of his true religion,with their bloud; and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

and he will] Pſal. 27. 1. & 118. 6. Micah 7. 7. This was their truſt,either upon ſpecial inſtinct, or upon the many examples of Gods like dealing with many of his ſervants, in like caſes, whereof the Scripture is full.

V. 18. *But if not*] That is, will not. They do not ſay, He cannot, Matth. 8. 2. God might ſee it beſt for them to ſuffer. And however, though Gods judgments may be ſometimes ſecret,they are always juſt. And therefore they are reſolved,without all care, or cunctation,notwithſtanding any danger, not to obey his idolatrous will.

we will not ſerve thy Gods] Thus the ſervants of God, will run through any danger, rather then ſin againſt God, Hebr. 12.4. Singular faith,and fortitude,piety and conſtancy.

V. 19. *full*] Chald. *filled.*

form of his viſage changed] Paſſions of the mind, ſoon appear in the face, Gen. 4. 5. & 31. 2, 5. Dan. 5. 9. Joel 2. 6. Ezek. 27.35. Eſay 13.8. Neh. 2. 2. Neither the majeſty of his place and perſon, nor the preſence of all his Peers, nor the celebrity of that ſolemnity, could any way moderate his furious paſſion.

ſeven times] Chald. *once ſeven times.* It may be exactly ſo much: Or, a certain number put for an uncertain, to ſignifie very much more then afore; as Eſay 4. 1. Prov. 24. 16. Pſal. 12.6. The apocryphal addition, at the end of Azariah's prayer,relates, that the flame ſtreamed forth,above the Furnace, 49. cubits. Indeed, this would the ſooner have diſpatched them, and ſhortned their pain; but the mad King *(ira furor brevis eſt)* heeded not that: And the wiſe God, made it ſerve,to make the miracle the more marvellous. Idolaters are cruel,when they are croſſed: and the more the tyrants rage, and the more witty they ſhew themſelves, in inventing ſtrange, and cruel puniſhments, the more is God glorified by his ſervants, to whom he giveth patience and conſtancy, to abide the cruelty of their puniſhment, and to ſleight them and it; knowing, that either he delivereth them from death,or elſe, for this life giveth them a better.

wont] It ſeems, this was a uſual kind of capital puniſhment,among the Chaldeans, Jer.29.22.

V. 26. *moſt mighty*] Chald. *mighty of ſtrength.*

in his army] Or, *guard*, then attending him. See Annotations on Chap.2.14.

V. 21. *in their coats*] Chald. *mantles.* Some tranſlate them Breeches; but theſe were not much in uſe with the Jews. Thoſe they had on them,of what kind,and how good or precious ſoever,for haſt, verſ. 22. Whereas others,likely, in caſe of like puniſhment, were caſt in naked. And Gods providence made uſe of this, to the increaſe of the miracle, verſ. 27.

hats] Chald. *Vrbant.* The word is neereſt to the Greek word, *πέτασον.*

V. 22. *the flame*] Chald. *ſpark.* Catched hold of them, and burnt them.

ſlew thoſe men] The fire wanted not its power of burning, but obeyed its Creator,in ſlaying theſe, and not hurting the other. It is not good to be inſtruments of great mens cruelties; for ſuch ſometimes fear worſe, then either principal authors,or ſufferers. We cannot ſay, that theſe men were the perſwaders of Nebuchadnezzar, to this burning rage and cruelty.

V. 23. *fell down bound*] But ſtraight were looſed, and walked in the midſt of the fire, verſ. 25. The bonds burnt; and no ſmell of fire on them,or their clothes, verſ. 27.

V. 24. *aſtoniſhed*] As he had cauſe: and it touched him moſt, who had caſt them in.

roſe up] From his Chair of majeſty,and throne of inſtallation,or inauguration; to go to the furnace.

in haſte] Aſſoon as the miracle was diſcerned; which was preſently. And therefore not the next day after. Thus God can make a ſudden change in the greateſt Monarch. So Chap. 5. verſ. 6.

Counſellers] Or, *Governours*: Not unlikely their Accuſers.

three men] And no more: and thoſe bound too.

V. 25. *Lo, I ſee*] He was hard by the furnace to ſee the execution: or now come to it, to ſee the miracle. And ſaw now four, and them looſe, and walking, and not touched with the fire.

walking] The furnace was great. That long prayer of Azariah; and long ſong of them all three in the midſt of the fire and furnace, are Apocryphal Additions, made Canonical by the Trent Synod of the Romane Church.

they have no hurt] Chald. *there is no hurt in them*, Pſal. 29. 7. & 66.12. Eſay 43.2. Here the fire ſaid, *It is enough*, Prov. 30.15. To aſcribe this to their Virginity, or faſting, is without warrant. The Holy Ghoſt aſcribes it to their Faith, Heb. 11. 34.

and the form of the fourth is like the ſon of God] Or, like a ſon of the gods; or like ſome young God; moſt bright, beautiful, and Divine. Such were the Heatheniſh Opinions. But the doubtful words in the Heathen Kings ſpeech, have been well taken of the ancient, as they beſt might mean: And ſo ſome underſtand him hereby to mean an Angel; and ſo he calls him expreſly *an Angel of God*, ver. 28. And the angels do bear a form and likeneſſe of God, and are called in Scripture the *Sons of God*, Job 1.6. & 2.1. & 38.7. and are Gods Miniſters and Meſſengers, as the word doth ſignifie; ſent by him to do his Will, and deliver his ſervants; as Act. 12.7——12. And all this might Nebuchadnezzar hear or learn of Daniel. But whatever Nebuchadnezzar did, we yet may underſtand this fourth to be, as the words do literally bear, the very true Son of God, our Saviour Chriſt; who is with his ſervants in their extremities.

V. 26. *mouth*] Chald. *door.* So neer as he might with ſafety; the fire being now not ſo raging.

the ſervants of the moſt high God] Thus, God convicts the conſcience, and doth ſometimes miraculouſly force great men to honour him, and his ſervants.

come forth] He ſpeaks now, no doubt, ſubmiſſively; who before ſpake ſo proudly, ver. 15. This change was made by the right hand of the moſt High. And here is their obedience unto God; they would not for any fear depart out of this furnace, till the time appointed; as Noah remained in the ark, till the Lord called him forth.

V. 27. *Nor was an hair——nor the ſmell of fire*] The leaſt hurt cannot come to thoſe whom God will preſerve, Iſa. 43. 2. Mat. 10.30. Act. 27.34. 1 Sam. 14.45.

V. 28. *Bleſſed be the God of Shadrach*] He was moved by the greatneſſe of the miracle to praiſe God; but his heart was not yet throughly touched. We ſee that miracles are not ſufficient to convert men to God, Deut. 29. 3, 4. but that doctrine,and the ſaving grace and power of God,muſt be adjoyned, without the which there can be no Faith, and true converſion. Yet thus for a while again his heart was brought to repent and relent.

who hath ſent his Angel] Nebuchadnezzar, no Sadducee, Act. 23.8. And likely told thus much now by the three Confeſſors or Martyrs, upon queſtions and demands by him made unto them.

that truſted in him] Faith quencheth the violence of fire, Heb. 11:34.

and have changed the Kings word] That word, ver. 15. doing contrary to it, and thereby have now changed the Kings mind, in all this buſineſſe.

and yeilded their bodies] Matth. 10.39. Joh. 12. 25. Luk. 14. 26.

except their own God] Mat. 4.10. Exod. 20.3. Likely, hereupon other Jews were not queſtioned for non-adoration, after this miracle ſhewn, if the Dedication did hold more dayes after this. Though moſt of them were too prone to Idolatry, Jer. 16.13.

V. 29. *I make a Decree*] Chald. *a Decree is made by me.* Spoken now; regiſtred after. A better Decree then his other Decrees, Chap. 2.9, 13. & 3.10. And much more is it lawful, and the duty of Chriſtian Kings, to make Decrees for God, and his worſhip, and againſt ſin and Idolatry.

ſpeak any thing amiſſe] If this Heathen King, moved by Gods Spirit, would not ſuffer reproachful ſpeeches againſt God unpuniſhed, but made a Law, and ſet a penalty for ſuch tranſgreſſors; much more ought all they in authority, that profeſſe Religion, to take order that ſuch impiety reign not; leſt according as their knowledge and Charge is greater, ſo they ſuffer double puniſhment.

any thing amiſſe] Chald. *errour.* And yet for all this, wicked Jehojakim at this time would not ceaſe to deal amiſſe in Judah; untill he was buried as an aſſe, and had his carkaſſe made as dung, being caſt away unburied, Jer. 22. 26. and 36.30.

cut in pieces] Chald. *made pieces*, Chap.2.5. See *Annotations* upon it.

no other god that can] Not Bell himſelf, nor Jupiter Belus.

V. 30. *promoted*] Chald. *made to proſper*. He had done ſo before, Chap.2.49. Now he promoted them more, made them to proſper; or at leaſt reſtored them to their honours: and forbad all any more to wrong them.

CHAP. IV.

Verſ. 1. N*Ebuchadnezzar the King*] This Chapter containes Nebuchadnezzars Proclamation, or Letter, and the Hiſtorical Narration of the Occaſion of it. And all in ſuch a ſtyle, as may ſeem to be penned by Nebuchadnezzar himſelf, or at leaſt in his Name; and inſerted by Daniel in his book, as is the mournful Song or Writing of Hezekiah, by Eſay, in Chap.38. and the Edict of Cyrus, and the Letters to Artaxerxes, and from Artaxerxes; and likewiſe to Darius, and from Darius, are by Ezra, in his book, 1,4,5,6. Chapters; as alſo the copy of the Letter of that other Artaxerxes to Ezra, Chap.7. But ſuch as would have this to be a Parable rather then a true Hiſtory, are no wayes to be endured.

In all the earth] Meaning as far as his Dominion extended.

peace be multiplyed] Heathens ſending out Proclamations to their people, begin with wiſhing happineſſe to them. So Dan.25.6,26. therefore they have need to ſee, that nothing be commanded but for their happineſſe. The like forme of ſalutation is uſed by the Apoſtle, 1 Pet.1.2. & 2 Pet.1.2. and by Jude, verſ. 2.

V. 2. *To ſhew the ſignes*] That God which can make the mouthes of Children to ſpeak to his praiſe, Pſal. 8. 2. can make Heathens trumpeters of his glory.

V. 3. *an everlaſting Kingdome*] Chald. *a Kingdome of eternity*. Laſting beyond all time, Chap.2.44. See the Annotations there.

from generation to generation] Chald. *with generation and generation*: or, with one generation as well as with another: or, to all generations.

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt, untill after the 27 of Jeconias, or his own 34. Ezek.30.1. wherefore this Viſion ſhould be about his 36. year: (and ſo about 28. or 29. years after that hiſtory in the former Chapter; and 30 or 31 years after the Dream of the Image, chap. 2. and falls out to be in the year of the world 3433. or thereabouts.) And this proclamation was about a year or two before his death, his reign continuing 45 years. For his madneſſe begun 12 moneths after this Viſion, ver.29. And that continued ſeven years. At the end whereof he was reſtored to his Wits, and to his Kingdome; and then made this proclamation, and ſo reigned one or two years after.

was at reſt in mine houſe] From all enemies, and fear of ſuch as he had ſubdued; ſo that there was no trouble that might cauſe me to dream. And therefore it came onely of God; who con trouble men in the height of their proſperity, Pſal. 30. 6.

in my palace] In Babylon, ver.29,30. Chap.1.4.

V. 5. *a dream*] This was another Dream beſides that which he ſaw of the four Empires; for Daniel both declared what that Dream was; and what it meant: And here he onely expoundeth the Dream.

Viſions] More then one were in this one Dream.

of my heads] In the head is the faculty of imagination: There are the animal and natural ſpirits, which carry in the formes and ſimilitudes of things to the common ſenſe and phantaſie; and raiſe up thoughts and cogitations.

troubled me] Chap.2.1. Job 7.13,14. Both the Dream, and his after thoughts upon it diſquieted him.

V. 6. *all the wiſe-men*] The greateſt Princes have ſometimes need of others to declare unto them, what themſelves know not.

V. 7. *Magitians*] Chap.2.2,27.

they did not make known] It was beyond their power, 1 Cor. 2.11. Gen.40.8. and 41.16,39. 1 Cor.1.19. In that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand; either he did it to try them, and their skill of Interpretation, whereof they vaunted, though falſly, when the dream ſhould be told them, Chap.2.4,7. or elſe it declareth the Nature of the ungodly, which never ſeek to the ſervants of God, but for very Neceſſity; and then they ſpare no flatterings.

V. 8. *at the laſt*] This word *Acharen*, in the Trent Bible is tranſlated *Colleague*; ſo ſignifying, that Daniel was as a fellow Companion to Nebuchadnezzar. But differing ſo, through a miſtake of the word, from all other Tranſlations.

Belteſhazzar] See the Note of Chap.1.7.

of my God] This no doubt was a grief to Daniel, not onely to have his name changed, but to be called by the Name of a vile Idol; which thing Nebuchadnezzar did, to make him to forget the Religion of God. And this place argueth, that the King forſook not his Idolatry.

and in whom is the Spirit of the holy Gods] He an heathen ſtill, and ſo ſpeaks, holding a multitude of Gods; and ſome of them holy and good, others evill and bad, which they worſhipped, that they might not hurt them; and that Daniel was inſpired, taught, and guided by the Spirit of the holy Gods, and had it in him, and thereby divined: not much unlike that damoſel, Act.16.16,19. And this further appears, by the title he gives him, ver.9.

V. 9. *Maſter of the Magitians*] Chap.2.48. & 5.11. which ſhewes that Heatheniſh conceipt which Nebuchadnezzar ſtill had of Daniel, which alſo was a grief to the Prophet, to be numbered among the Sorcerers, and men whoſe practices were wicked, and contrary to Gods Word.

Spirit of the holy Gods] He ſpeaks as an Heathen ſtill; in an Heatheniſh ſenſe. The Scriptures uſe alſo the name of Gods; but underſtand thereby, either falſe gods, Pſal. 96.5, 6, or elſe the Angels in heaven, Pſal.97.7. Heb.1.6. or Magiſtrates on earth, Pſal. 82. 1,6. See 1 Cor. 8. 5, 6. Pſal. 86.8.

tell me the viſions] That is, what the viſions mean, as it followeth in the text, the latter word expounding the former; for in the verſe next before, Nebuchadnezzar telleth the dream to Daniel.

V. 10. *a tree*] Man often in Scripture is likened to a tree, and ſeveral kinds of men to ſeveral kinds of trees, Mat.3.10. & 12.33. Jude 12. Pſal.1.3. & 49.20. 2 King.14.9. Ezek.17. 24. & 31.3. Here by the tree is ſignified further the dignity of a King, whom God ordains to be a defence for all kind of men, and whoſe ſtate is profitable for mankind.

in the midſt of the earth] Indeed Babylon was much about the midſt of the earth.

V. 12. *the beaſts of the field*] Ezek.31.6. applyed to the Aſſyrian. The right and true uſe of Monarchy and Magiſtracy is hereby hieroglyphically and excellently deciphered.

V. 13. *a watcher*] Meaning the Angel of God, which neither eateth nor ſleepeth; but as one full of eyes, as in that viſion, Ezek.Chap.1.18. & 10.12. is ever watchful and ready to ſee, and do Gods Will; as the Eccho ſtill readily anſwers the voice: and is not infected with mans corruption, but is ever holy: And in that, that he commandeth to cut down the tree; he know that it ſhould be cut down, though not by man, yet by God, ver.31.

an holy one] Chap.8.13. How Heatheniſh Nebuchadnezzar ſhould come to this apprehenſion and knowledge of this perſon we know not; unleſs he might gather it out of thoſe words in the viſion, ver.17.

cryed alone] Chap.3.4.

V. 14. *Hew down the tree*] See the change of humane felicity. And when God calleth great men to account for their ſins, he maketh through work with them, leaving neither fruit, nor leaf, nor branch, Ezek.17.9. Job 18.16. Eſay 9. 14. Thus God drowned Pharaoh, who had cauſed the male children of Iſrael to be drowned. Gods thunderbolt breaketh and burneth the ſtrongeſt Oakes and higheſt Buildings.

from under it] That is, from abiding there.

V. 15. *the ſtump of his roots*] When God dealeth heavily with great ſinners, yet there is ſome mercy, he leaveth a ſtump in the ground.

Let it be wet with the dew of heaven] That is, him that is ſignified by this ſtump. Lying without, abroad, night and day, Cant.5.2. Babylon is an hot country, and the Winter there, but little cold.

V. 16. *Let his heart be changed*] His heart; not his manly ſhape and figure. Hereby he meaneth, that Nebuchadnezzar ſhould not onely, for a time, looſe his kingdom, but be like a Beaſt; ſhould think himſelf to be, not a Man, but a Beaſt; and ſo live, and lye, and feed as a Beaſt, verſ.25, 32, 38. God can make a mans heart, as ſtupid as a beaſts: So wiſe a man, a mad man, verſ. 34, 36. He, who in his heart, would have been a God, now, in his own heart, to be a beaſt.

Let ſeven times paſſe over him] In that miſerable eſtate and condition. See verſ. 23, 25,32, Theſe times were years: as in another caſe, the interpretation is made in the Text it ſelf, Chap.11.13. And theſe years, ſuch as our years; for ſuch are the years, in Scripture accoumpt; as may diſtinctly be gathered out of the hiſtory of the Flood, Gen.7, 8, 9. Chapter. We may not then conceit, here, other kinds of years, as ſome do; nor conceive a number certain, to be put here for an uncertain. He then that deſtroyed Solomons Temple, that ſeven years work of ſo many thouſands, ſhould be, exactly, ſo many years beſides himſelf. The remarkable, memorable judgment of God, upon ſo mighty an enemy, and deſtroyer of his People, City, and Sanctuary.

V. 17. *this matter*] God hath decreed this judgment, and the whole Army of Heaven, have, as it were, ſubſcribed unto it; like as alſo, they deſire the execution of his decree, againſt all them that lift up themſelves againſt God.

the watchers] That is, of God, verſ. 24. God the Father, Son, and Holy Ghoſt; environed with his Angels; deſcribed in Scripture, as thoſe that ſit in counſel with God, 1 King. 22.19,20. Job 1. 6.

and the demand by the word of the Holy ones] Or, *according to the word of the Holy ones, is this Petition*. Intimating, that in the conſultation, as it were, about the puniſhing of the pride of Nebuchadnezzar, the holy Angels petitioned for this very thing; as well as the Holy ones, and Saints on earth, petitioned againſt him.

the living may know] Even by Nebuchadnezzars own publiſhing, and proclaiming of it, verſ. 2,35,37. God bringeth down the kingdoms of men, to make his own known, Luk. 1.52. 1 Sam. 2.6,7,8. Pſal. 75. ver. 6,7.

V. 18. *declare*] And that ſpeedily: His guilty conſcience, and this kind of dream, made him ſuſpect the worſt; and he would fain be out of pain.

the ſpirit of the holy Gods] He ſpeaks ſtill as an Heathen man. See verſ. 9. And he ſpake now upon former experience had.

V. 19. *was aſtonied*] Both in regard of the ſad interpretation; and alſo, becauſe it lay on his part, to expound it to the King, who had ſo much honoured him; and whoſe peace was profitable, both to Daniel, and the people of the Jews; for which they were commanded to pray, Jer. 29.7. So the Prophets uſed, on the *one* part, to denounce Gods judgments, for the zeal they bare to his glory; and on the other part, to have compaſſion upon man; and alſo to conſider, that they ſhould be ſubject to Gods judgments, if they did not regard them with pitty.

for one hour] A long time; it being in the kings preſence. In which time, no doubt, as he firſt prayed to God, for the right interpretation of the dream; ſo underſtanding it, he was after troubled at the ſad meaning of it, both for the kings ſake, and alſo how he might beſt come off fairly, in telling and expounding of it.

The King ſpake] The King, likely, perceived Daniel was not troubled for want of knowledg of the interpretation; but becauſe of ſomewhat that was to befall the king; as, in all likelihood, he could expect no good from ſuch a dream and viſion: as neither Belſhazzar from that, Chap. 5. 5, 6.

my Lord] When Gods meſſengers are to deal with great men, they muſt do it wiſely; as Daniel did here with the King; and ſo did Nathan with David, by a parable, bringing his fault to his mind, 2 Sam. 12. And ſurely greater wiſdom and skill, could not be uſed, then Daniel here ſheweth, to decline the kings offence, and to qualifie the bitterneſſe of the interpretation.

to them that hate thee] That is, Would to God the ſenſe of this dream, might be directed againſt thine enemies, rather then againſt thee: a kinde of proteſtation, to ſhew, that in the interpretation thereof, he was not prepoſſeſſed with any hatred, or paſſion againſt the king; but continued, full of dutiful love and affection towards him.

V. 20. *The tree, &c.*] Verſ. 10,11,12.

V. 22. *It is thou*] That is, This great Empire which thou poſſeſſeſt, is meant, which was ſignified by the tree, as above, Chap. 2. 38.

V. 23. *Hew the tree down*] Verſ. 14. The whole tree; not ſome branches. He loſt his whole Empire, for the time. The ſpeech ſeems to be directed to the Chaldeans.

with a band of iron] It may be, that Nebuchadnezzar himſelf, at the beginning of his madneſſe, was tyed in bonds, and after ſuffered to run looſe abroad; and the rather, by reaſon of this Dream and Interpretation, famouſly known amongſt the Chaldeans. However, that ſpeech againſt the Aſſyrian, Eſay 37. 29. is, doubtleſſe, metaphorical.

till ſeven times paſs over him] See above, verſ. 16.

V. 25. *Drive thee from men*] Chap. 5. 19, 20, 21. Becauſe, for his madneſſe, he was odious to them, or in his madneſſe, might many wayes hurt them. Or rather, taking it impersonally, For thou ſhalt be driven, as in the Chaldee and Hebrew phraſe, is uſual, we may ſo underſtand it of his own madneſſe, that that ſhould drive him from the company of men, to the company of beaſts: As having the heart of a beaſt, thinking himſelf to be a beaſt; and ſo coveting, as beaſts do, rather to be in the company of beaſts then of men.

Oxen] Not that his ſhape, or form was changed into a beaſt, but that he was ſtricken mad, and ſo avoyded mans company, and ſo wandred among the beaſts, and did eat herbs and graſſe; as thinking that food, though not ſo pleaſing or nouriſhing, did yet properly belong unto him. See Job 6. verſ. 7.

the moſt high] Daniel ſheweth the end, why God thus puniſhed him; which proved true in him, verſ. 34, 35,36,37.

to whom ſoever] Jer. 27.5. & 18.4.

V. 26. *after that thou*] After thou ſhalt be tamed, or humbled by this horrible accident, thou ſhalt then recover thy underſtanding, having quitted thy ambition which poſſeſſed thee; and being reveſted with humility towards God, by whoſe onely favour thou doſt reign; thou ſhalt then alſo ſurely reign again; as he did at the making of this Proclamation, and a year or two after.

the Heavens do rule] That is, God, which dwelleth, and reigneth in glory in the Heavens; as Matth. 21. 25. Luk. 15. 21.

V. 27. *Let my counſel*, &c.] Great men have need of counſels, Prov. 11. 14. & 12.15. & 15.22. & Cap. 19. verſ. 20. & 24.6. & 27.9. 1 King. 12. Thus Exod. 18. verſ. 19. And hence, likely, the Romans chief Magiſtrates were called, Conſuls.

break off thy ſins] Of tyranny, pride, &c. Chap. 5. 19, 20. of oppreſſing Gods people; ceaſe from provoking God any longer to anger, by thy ſins, that he may mitigate his puniſhment, if thou ſhew, by thine upright life, that thou haſt true Faith and Repentance: for Gods greateſt judgments have an end, when they bring forth ſuch good fruits, Eſay 26. 9. 16.

by ſhewing mercy to the poor] Luk. 11.41. Eſay 58. 7.—12. Ezek. 18. 7. Act. 10. 2,4,31. This would have been a good fruit, and ſign of his Repentance, if he had ſhewed mercy to the poor, ſpecially to the poor afflicted Jews, now in captivity under him: He had done otherwiſe, Chap. 5.19. But now he ſhould thus ſeek to redeem, as Epheſ. 5. 16. and take off this puniſhment of his iniquities, get mercy from God, by ſhewing mercy to the poor.

if it may be] The like phraſe, Exod. 32.30. & Joſh. 14. 12. & 1 Sam. 14. 6. Intimating ſome hope; yet leaving it doubtful, what might be Gods will, 2 Sam. 12. 14. and what would be the Kings repentance.

a lengthening of thy tranquility] Or, *an healing of thine error*. Others read, It ſhall be a lengthening of thy peace and proſperity: and indeed there was ſome lengthening, to wit, for a year, at leaſt, as may appear by the 29. verſe. The like example of lengthening, is of Ahab, 1 King. 21. 29. And not much unlike is that of Ezekiah, Eſay 38. 5. and of the Ninevites, Jonah 3. 10. See Jer. 18. 8. But the ſmall repentance of this King appears, verſ. 30.

V. 29. *twelve moneths*] After that Daniel had declared this viſion; ſo patient is God, Rom. 2.4. And haply by that time, the King, continuing ſtill in his glorious felicity, grew to that opinion, that the Interpretation of the Dream and viſion was falſe. However, his pride ſo continuing, declareth, that it is not in man to convert to God, except his Spirit move him; ſeeing that theſe terrible threatnings could not move him truly to repent, Chap. 5. 20.

in the palace] Or, *upon the roof being flat*; as uſually: whence he had the view of the city; which haply puft up his ſpirit, and recal'd his former thoughts.

V. 30. *Is not this great Babylon*] Of the greatneſſe of it, ſee Herodotus, book 1. Pliny, book 6. yet Nineve once ſurpaſſed it, Jonah 1.2. & 3.3. And yet Fez, Grand Cairo, and Conſtantinople, ſeem not to come far ſhort of them at this day. Of his Luciferian pride, ſee Eſay his Prophecy, chap. 14. 12, 13.

that I have built for the houſe] That is, adorned, and beautified with many marvellous edifices, and penſile, or hanging gardens, and orchards, and enlarged and compaſſed with a new wall; ſo that it may ſeem a City altogether new: though firſt builded by Nimrod, Gen. 10. 10. and after that much enlarged, beautified, and ſtrengthened with walls by Semiramis the wife of Ninus. It may be the King would have added to theſe words, ſome other to this effect, *How then can they drive me from men, and from my Kingdome*? as ver. 25.

a voyce from heaven] Framed by that Watcher and Holy One, ver. 13, 23. like a thunder, with the bolt in it.

V. 31. *is departed*] That is, ſhall, as is decreed, preſently depart, ver. 33.

V. 32. *drive*] See ver. 25.

V. 33. *The ſame hour*] Preſently. So Herod, the nephew of Herod the Great, and ſon of Ariſtobulus, was inſtantly ſmitten, Act. 12. 22, 23.

his haires ——— his nailes] Being uncut, and unpared, ſo very long a time. And not unlikely but hair did extraordinarily grow upon his body.

like Eagles He was compared to an Eagle the Queen of birds, Jer.48.40. & 49.22. Ezek.17.3.

V. 34. *at the end of the dayes*] When the term of theſe ſevenyears was accompliſhed: then from a Beaſt in heart, he became a Man again; then, and not before, his Reaſon returned unto him.

I praiſed] Wicked men can praiſe God, when Miracles are wrought for them.

an everlaſting Dominion] Chap.7.14. Mic.4.7. Luk.1.33.

V. 35. *and all the Inhabitants*] Iſa. 40.15,17. Pſal. 62. 9. And ſo himſelf, that formerly was ſo high and haughty, would be a God, was now become in his own eyes as nothing. Thus Affliction worketh, and Gods judgments, Job 33.14—19.

His Will] He confeſſeth Gods Will to be the rule of all Juſtice, and a moſt perfect Law, whereby he governeth both man, and angels, and devils; ſo that none ought to murmure or ask a reaſon of his doings, but only to reſt content therewith, and give him the glory.

army of heaven] That is, in the Celeſtial bodies, and among the angelical Creatures.

inhabitants of the earth] Even Kings and princes; pulling down one, and putting up another, 1 Sam.2.8.

ſtay his hand] Chald. *ſtrike back*. Nothing can hinder what God hath foretold; none of Gods predictions fail, Eſay 46.10. Pſal.33.10,11. Prov.19.21. Job 42.2. Jer.50.44.

what doſt thou?] Job 9.12. Iſa.45.9.

V. 36. *my reaſon returned unto me*] That is, my underſtanding, ver.34. this, as the chief point is redoubled: And alſo that Kingly preſence, and other heroical qualities, fit to uphold the dignity of an Empire, were returned to me.

brightneſſe returned unto me] The ſame Chaldee word is uſed, Chap.1.31. and is here moſt fit to expound the former, what was meant by the brightneſſe of the Image.

and my Counſellours] It is likely, his ſon reigned in this time of ſeven years madneſſe. And his Counſellors, and all famouſly knowing, ver.6,7. the Dream, and Interpretation; and ſeeing all fulfilled accordingly, did confidently expect, till theſe ſeven years were ended, for his return to his wiſedome and Kingdom again.

V. 37. *praiſe and extoll and honour the King of heaven*] A publick ſolemn Confeſſion and Doxology, wherein he doth not only praiſe God for his deliverance; but alſo confeſſeth his fault and puniſhment, that God may only have the glory, and Man the ſhame; and that he may be exalted, and man caſt down.

works are truth] Rom.3.4. Pſal.145.17. Deut.32.4.

that walk in pride, &c.] As himſelf had experienced, and ſo become an example and famous monument thereof to all poſterity. A like Confeſſion to this, Nebuchadnezzar had made before, Chap.2.47. and again, Chap. 3.28,29. And yet was not a man throughly or truly converted.

CHAP. V.

Verſ. 1. BElſhazzar *the King*] Daniel reciteth this hiſtory of *Belſhazzar*, Evil-Merodachs ſon, (the time of whoſe reign is here paſſed over; as alſo the ſhort reigns of Nerigliſſorus, and his young ſon Laboroſarchodus, being Intruders, to ſhew Gods Judgments againſt the wicked, for the deliverance of his Church: And how the Prophecy of Jeremy was true, that they ſhould ſerve Nebuchadnezzar and his ſon, Evilmerodach, and his ſons ſon, this Belſhazzar, Jer.27.7. And that they ſhould be delivered after ſeventy years, Jer.25.11,12. This Belſhazzar ſeemeth to be called Merodac, Jer.50.2. which was a name common, as to their Idol Bel, ſo to many of their Kings. See Eſay 39. 1. and ſignifies in Chaldee, a Scepter-bearer. This Hiſtory we ſee fell out in the very end of his reign, and of the Babyloniſh Empire. How many years this King reigned, Hiſtorians do very much vary among themſelves. Some ſay three; ſome, five; ſome, ſeventeen.

a great feaſt] The Chaldee word is very like that which ſignifieth bread. This Feaſt ſeems to be in the evening; or at leaſt continued till far in the night, ver.5,30. And ſuppers uſually were the moſt common times for Feaſts, Luk. 14. 16. Mar.6.21. Joh.12.2. Alluding to this, Jeremy calls him the King *Sheſchak*, Jer.25.26. that is, the King keeping a feaſt; pointing it ſeems hereby, at this feaſt, and at the very day of his fall, and Babels fall in it. See Jer.57.39,41,57. Eſay 21. 5. This unſeaſonable Feaſt he made, when Cyrus ſtraitly beſieged the city, either to ſhew his own confidence and ſecurity, and his ſlighting of the enemy; or becauſe of the good ſervice theſe thouſand Lords had done him in the ſiege; or rather, for that it was ſome Anniverſary Feaſt, either for his own birth, as Gen.40.20. Mar.6.21. or for ſome ancient and publick cauſe, religious or Civil, of Cuſtome ſolemnly celebrated by the Babylonians. For Heathen Hiſtories record, that Cyrus knew of this Feaſt, and took the opportunity of it, to enter and conquer the City. And this being in the laſt day of his reign, it appeares, that the ſeventh and eighth Chapters following, go in time before this.

to a thouſand of his Lords] So Ahaſuerus afterwards, to ſhew his power and glory, Eſth.1.3,4.

drank wine] This word ſignifies a ſolemn drinking, in a publick feaſt.

before the thouſand] The Kings of the Eaſt parts, then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their Company. Here the more to ſhew his condeſcenſion of love and familiarity, he ſate likely at a Table by himſelf, but in the ſame Hall with and before the thouſand Princes and Lords, and his Wives and Concubines. So Joſeph did, Gen.43.32. Here the Latine Trent Bible inſtead of theſe words, *and drank wine before the thouſand*, have theſe, *and every one did drink according to his age*: expounding it by that, Eſth.1.8. But this is otherwiſe in the Chaldee, and in all Tranſlations Old and New.

V. 2. *he taſted the wine*] Like the taſte, took pleaſure in it, and diſpoſing himſelf to drink largely: or, when he had well drunk, was heated with wine, and began to be merry, Eſth.1.10. Great men in their jollity do often that which offends God, and grieveth good men. And ſpecially in their drink: for when the wine is in, the wit is out, Hoſ.4.11. & 7. 5. See Gen.19.32. Eſay 28.7. And are often moſt diſſolute and negligent, when their deſtruction is at hand.

his father Nebuchadnezzar] Meaning his Grand-father, See Annotations on ver.11.

taken out] Chald. *brought forth*; ſacrilegiouſly: and here now ſacrilegiouſly and profanely abuſed, in drunken feaſting by him, and his Concubines. See the Number ſent back by Cyrus, Ezra 1.11. *viz.* 5400, which ſum ariſeth out of the particulars there numbred, and others un-numbred. And yet theſe were the whole ones; for ſome had been broken in pieces, 2 King.24.13.

his wives and his Concubines] Multitudes uſual of them to Heathen Kings, particularly to the Kings of Babylon, and Perſia. Queen *Vaſhti* and the women feaſted themſelves, Eſth.1.9,11.

V. 3. *and his Princes*] It is eaſie for great men to have partners in ſins, and in them ſacrilegious abuſe of ſacred things.

V. 4. *and praiſed the gods of gold*] This was uſual in the feaſts of the Heathens: attributing to them their victories over Gods people, and the ſpoils of Gods houſe: feaſting in honour of them, in contempt of the true God, praiſing their idols, and that above the God of the Jews. 2 Chr. 32.13,14. Eſay 10. 11. Not that they thought the gold or ſilver were gods, but that there was a certain vertue and power in their images of their gods to do them good; which is alſo the opinion of all idolaters, ver.23.

of ſilver] Men have no meaſure in idolatry, and diſhonouring God: make gods of every thing.

V. 5. *in the ſame hour*] God meeteth with men ſometimes in the midſt of their ſins, Pſal.78.30,31.

came forth] From heaven, on the wall, ver.24.

fingers] Not the whole hand, ver.24.

of a mans hand] As of a mans hand, like them.

over againſt the candleſtick] That it might better be ſeen; with a candle in it, and lighted, as is moſt likely; and not prepared onely againſt the night ſeaſon: for till the night, and in it at leaſtwiſe, ſuch great feaſts are uſually continued.

and the King ſaw] The fingers writing; as the reſt alſo did, ver.8. He then was no ear-witneſs, but an eye-witneſs of it. He could not doubt of it; and his guilty conſcience miſgave him, that ſuch a ſtrange and prodigious thing concern'd him, was a ſummons to him.

V. 6. *then*] God doth ſmite Princes offenders, ſometimes firſt, and moſt.

countenance] Chald. *brightneſſe: vultus animi index*, in the height of all that jovial and feſtival hilarity. See *Annotations* on chap.3.19.

was changed] Chald. *changed it*; from joyfulneſs and ruddineſs, Prov.15.3. to fear, and paleneſs, and ghaſtlineſs. In the light of his countenance formerly was life, Prov.16.15. now trouble; as Ezek.27.35. it was caſt down, as Cains, Gen.4. 5. ſad, as Nehemiah's; it gathered blackneſſe; as Joel 2.6. not much unlike that change of the Nazarites, Lam. 4. 7, 8. even dread and death was in it. Another-gates change was that of our Saviours, Luk.9.29. Mat.17.2. Here we ſee the ſuddain change of worldly joy, Hoſ.2.11. Amos 8.10. Prov. 14.13.

joints of his loins] Or, *girdles*. Chald. *bindings*, or *knots*. It may ſeem a proverbial manner of ſpeech, Iſa.5.27. taken from ſouldiers amazed, and flying, that caſt their weapons from them: the ſence is, all ſpirit and force failed him. See Nah. 2.1,10.

his knees ſmote one againſt another] So he that before contemned God, was moved by this ſight to tremble for fear of Gods Judgement. See Ezek.7.17. & 21.7.

V. 7. *Cryed aloud*] Chald. *with might.*

aſtrologers] Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the onely comfort in all afflictions.

clothed with ſcarlet] Or, *purple*; a ſign of the honour of great officers and Signories, Gen.41.42. ſuch as Conſuls, and Kings do uſe, Mar.15.17. Apoc. 18.16. 1 Mac. 10. 62. See how great Princes promiſe honours to others, when they are neer to loſe their own.

chain of gold] Verſ.29. Gen.41. ver.42.

third Ruler in the Kingdome] Next to me, and the Queen my Mother, likely, or his ſon, if he had any, ver.29.

V. 8. *they could not read the writing*] It may be probable that the Letters were written without diſtinction, or ſpace between the words, ſo that they knew not how to put them together, or frame them to make any ſenſe of them. Others ſay, the Chaldeans knew not God to be one, and to rule mens affaires; neither knew they their own impiety; but ſaid in their heart, *there is no God*: wherefore though they could have read it, yet they knew not who ſhould be weighed, ſpecially in the ballance; and touching the Medes and Perſians: now their beſiegers, they little thought that they ſhould ſurprize the ſtrong Babel; and bragged, how they were victualled, for 20 years ſiege, as Xenophon recordeth. But the text ſaith more, they could not ſo much as read it: the writing then, either being in the Initial letter onely; as מכבי, *i. e. Michemocha baelohim Jehovah*, the Maccabees Enſign, and the words of Exod.15.11. As alſo *S. P. Q. R.* for *Senatus Populuſq; Romanus*: and as we uſe to write *J. N. R. J.* for *Jeſus Nazarenus Rex Judaeorum*: or being in an unknown hand; neither Chaldee, nor Hebrew letter; for little doubt but theſe Wiſe men knew both languages and letters, 2 King.18.28. or elſe rather, God in his Judgment blinding them all as to that point of Reading it ſelf; as Gen. 19.11. 2 King.6.10. that their eyes were holden, as the two Diſciples were, going to Emmaus, Luk.24.16. And this for the greater honour of Daniel, and Gods in him. For as for the ſhort way of writing by Characters now, or obſcure way by Hieroglyphicks of old, or ſundry ſecret wayes by compact betwixt man and man, they are not imaginable to be conſiſtent with the words of the Text.

V. 9. *troubled*] The ſecond time; being fruſtrated of his hope he had in his wiſe men, and of any comfort by them. His conſternation increaſeth; he goes on, as formerly in ſin, from evil to worſe, ſo now in fright more and more; and his Lords the more at his terrors.

Countenance] Chald. *brightneſſes.* See ver.6.

and his Lords were aſtonied] Thoſe ver.1. So with Herod, all Jeruſalem was troubled, Mat. 2. 3. And they had juſt cauſe, both for the wonder of the thing, and the ſlaughter among them that followed that night. But none of theſe Lords gain-ſaid the King in any of his wicked courſes during this feaſt, but rather applauded and flattered him therein.

V. 10. *Queen*] Not his wife, for his wives there were before, ver.2,3. but his mother Evilmerodacs wife, and Queen, that famous Nitocris in Herodotus, or elſe his grandmother, as Maachah was to Aſa, 1 King.15.2,10,13. the wife of Nebuchadnezzar: which for age likely, was not before at the feaſt, but might well be then alive, that hiſtory in the 4. of Daniel being but one year or two before Nebuchadnezzar's death, and came thither when ſhe heard of theſe ſtrange newes.

by reaſon of the words] Words of amazement, among them, and fearful prognoſtications, as would be in ſuch an ominous caſe; and theſe related to her.

came into] Abſent before from that unſeaſonable and immoderate feaſt; as beſt became her age and matron-like gravity.

O King] Chap.2.4,3,9.

trouble thee] Becauſe all thy wiſe men cannot ſatisfie thee, in the reading and interpretation, ver.8,9. a womans wiſdom and counſel here outſtrips, all the Lords and wiſemen.

V. 11. *there is a man*] Chap.2.48.

in whom] Chap.4.8,9,18. She ſpeaks as an Heathen, yet retains a grateful and honourable remembrance of Daniel; Much better herein, then Pharaohs butler was to Joſeph, Gen.40.14,15,23. though upon a like occaſion he makes alike mention of him for his own advantage, Gen.41.9—13. ſhe takes notice, and makes uſe of Gods gifts in others.

ſpirit of the holy gods] God ſometimes giveth his ſervants ſuch rare gifts, that the greateſt of the Heathen have them in admiration.

in the dayes] In the fifth year of his reign. See *Annotations* on Chap.2.1. And again about the 36 year of his reign. See *Annotations* on Chap.4.4.

thy father] That is, Grandfather Nebuchadnezzar. So again twice in this verſe, and ver.13. and 18. So 2 Sam. 9.7. The acceptation is uſual; and ſo the word Mother, 1 King. 15. 2, 10, 13. is taken for Grandmother; and Son for Grand-child, ver.22. of this Chapter: yea Father ſignifies any Anceſtor; and Son any poſterity whatſoever. So Abraham is called the Father of all the Jewes in Eſayes time, Eſay 51. 2. in our Saviours time, Joh.8.56. Luk.1.73. And David is called the Father of Joſiah, 2 Chr. 34.2. and our Saviour is called the Son of David, and of Abraham, Mat.1.1.

Maſter of the Magitians] Chap.4.9. See the note, Chap.4. 6. This declareth that he uſed not thoſe vile practices, becauſe he was not among them when all were called.

V. 12. *Diſſolving*] Or, *of a diſſolver.*

doubts] Chald. *Knots*, that is, perplext ſentences, and obſcure.

named Belteſhazzar] Chap.1.7. likely when the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90 yeers of age, was ſuffered to hold his own name, and to want that which they thought glorious, and he loathed.

he will——] Such was her aſſured perſwaſion of Daniel.

V. 13. *brought*——] Neceſſity and extremities drive the wicked to ſeek help of Gods ſervants.

art thou that Daniel?] It ſeems the King had him now in no great regard, ſeeing he knew him not. Thus was it with Joſeph, Exod.1.8.

V. 14. *Spirit of the Gods*] For the Idolaters thought that there were many gods, and that the Spirit of propheſie and underſtanding came of them.

V. 15. *and now the wiſe men*] Ver. 8.

they could not ſhew the interpretation] Read it, ver.16. The vanity of thoſe falſe arts bewrayeth it ſelf; and is acknowledged for ſuch even by the maintainers of them.

V. 16. *I have heard of thee*] Ver. 11, 12. The gifts and graces of God in his Child, makes them famous in the eyes of Heathens, and ſought to by them.

make interpretations] Chald. *Interpret.*

thou ſhalt be cloathed] Ver 7. Chap.2.6.

third ruler in the Kingdom] It is wiſdom in Princes to prefer wiſe men to great places of honour.

V. 17. *Let thy gifts*] Himſelf being old, and knowing Belſhazzars death at hand, he refuſes his gifts, and honours, as neither uſeful to him, or the Church and people of God; not ſo Chap.2.48,49, yet he withſtands not; but he ſuffers theſe things to be done unto him, ver.29.

be to thy ſelf] Good men, receiving good parts from God, do not ſo much look at reward for them, as at honouring God by them; freely ye have received, freely give, Matth. 10.8.

yet I will read] He fears not to do it, though the interpretation were ſo fatal to the King.

V. 18. *O thou King*] Before he read the Writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his Grandfather, and ſo ſheweth, that he doth not ſin of ignorance, ſo much, as of malice.

God gave] Chap.2.37,38. & 4.32. promotion cometh neither from, &c. Pſal.35.6. by me Kings reign, &c. Prov.8.15. thou ſubdueſt the people under me, Pſal. 18. 47. Rom.13. 1,2.

V. 19. *trembled and feared*] Of fear due to Magiſtrates, ſee Rom.13.3,4,5,7.

whom he would he ſlew] Much in this is tyranny: as ſome part is in that 1 Sam.8.11, &c.

V. 20. *but when his heart*] Chap.4. 30. in ſtead of thankfulneſs to God.

hardned in pride] Or, *to deal proudly againſt God*; notwithſtanding Daniels admonitions, Chap.4.27. yet 12 moneths after, &c. ver.29. Theſe are high provoking ſins, obſtinacy in ſin, hardneſs of heart, and pride.

he was depoſed] Chald. *made to come down*, Chap. 4. 31, &c. when men abuſe their greatneſs, God ſometimes taketh it away. Pride goes before a fall, Prov.16.18. & 11.2.

V. 21. *driven from the ſons of men*] Chap. 4.23. Chald. Enoſh. The names of Adam and Enoſh are in Scripture the name of all their ſons, Pſal.8.4.

his heart was made like] Or, *he made his heart equall*, &c.

V. 22. *Haſt not humbled*] Applyes the caſe to Belſhazzar. Hiſtories and examples in Scripture ſhould be thus applyed, Luk.17.32. They ſhould ſerve as looking-glaſſes; as hands in the margin of a book: as way-marks; they are ſeconds to laws and rules; yet ſome mens hearts are not moved with Gods hand upon their neareſt friends; as Belſhazzar here.

though thou knewest all this] This aggravated his ſin more then Nebuchadnezzars; he having ſuch an example before him, which the other wanted. Sins againſt conſcience are moſt dangerous.

V. 23. *But haſt lifted up thy ſelf*] As well as thy Grandfather, Eſay 14 12,13,14. is applyable as much, if not more, to Belſhazzar, then to Nebuchadnezzar; as he in whom the Empire of Babylon ended: Daniel freely and boldly tels the King his ſins: As Elias, John Baptiſt, and other Prophets did.

brought the veſſels of his houſe] Ver.2,3. Sacriledge in detaining and abuſing the holy Veſſels. This a grievous ſin, Rom.2.22. Act.19.37. 2 Macc.13.6. and to be reproved in the greateſt King. See 2 Mac.4.39,42.

have drank wine in them] As if they were fitter for thy houſe and table, then for Gods houſe and uſe. This was more then Nebuchadnezzar did.

praiſed the gods] Ver.4.

which ſee not] Pſal.115.5,&c. Jer.10.3, &c. no more then the gold or metals whereof they are made.

in whoſe hand thy breath is] The Chaldee word ſignifieth Spirit and Soul, Eſay 42.5.

whoſe are all thy wayes] Who by his ſoveraign power rules all thy actions, and iſſues; all events and enterpriſes. Him thou haſt not praiſed and glorified, but diſhonoured.

V. 24. *Then*] After that God had ſo long time deferred his anger, and patiently awaited for thine amendment, ver.5. and thy iniquity was now ripe and full; as Gen. Chap. 15. ver.16.

ſent from him] As a meſſenger of his vengeance; which though long, yet comes at laſt, and payes home, Pſal. 34. ver.16.

was written] It is no illuſion of the mind, or deluſion of the ſenſe or ſight, but a real writing.

V. 25. *Mene, mene*] This word is twice written for the certainty of the thing; as the dream was doubled, Gen. 41.32, ſhewing that God had moſt ſurely numbred; implying alſo that God had appointed a term for all Kingdoms, and that a miſerable end ſhall come on all that raiſe themſelves againſt him. The Trent Bible reades onely, *Mane, Thekel, Phares.* The words are Chaldee. How the wiſe men ſhould not be able to read them, ſee *Annotations* on ver.8.

V. 26. *God hath numbred*] Indeed he numbred and ſet the time, Jer.25.12. And more particularly for Belſhazzars caſe, thus; God hath ſuffered thee long, and is now come to reckon with thee about thy adminiſtration; and having now caſt up thy accounts, he requireth now payment of thee: words borrowed from Creditors, or Merchants.

and finiſhed it] Both the number, and the kingdom. He it is, that ſets the fatal periods of Kingdoms and States, and of the lives of men. The ſtars do it not; nor can Star-gazers fore-tell it.

V. 27. *weighed*] As Goldſmiths do, and Merchants. The ſenſe is, God hath examined thee: and thus one day ſhall all men be weighed and examined. Wiſdom 11.20.

and are found wanting] Wanting weight, too light; as light money wanting many grains of thoſe regal virtues and qualifications requiſite in a Monarch, and ſo unworthy of the degree and place thou holdeſt. And ſuch indeed are all men in themſelves out of Chriſt, that is light and vain, Pſal.62. ver.9.

V. 28. *Peres*] Ver.25. *upharſin*, they divided. Here, *Peres* in the ſingular number. God did it; by the Medes and Perſians.

divided] Like falſe money cut in pieces: or, there is, or may be, an alluſion between Peres and Perſia.

Medes and Perſians] To Darius the Mede, ver.31. and to Cyrus the Perſian, Chap.6.28. Cyrus being the ſon of Mandane, who was the daughter of Aſtyages or Ahaſuerus, and half ſiſter to this Darius, otherwiſe called Cyaxares.

V. 29. *Then commanded Belſhazzar*] Terrified with his own daughter, and aſtoniſhed at ſuch divine skill in Daniel; both to be as good as his word, (as Herod Mat.14.9.) and to have ſuch a man his hope and help in greateſt need; he commands as followeth. And Daniel as he did not deſire them, ver.17. ſo he would not reject them; but ſuffered then to be done unto him. Belſhazzar knew not; nor could gather by Daniels interpretation, that ſo ſoon and ſuddenly as that night, this judgment and execution ſhould follow. It might have been true, and irrevocable, and yet delayed for a longer time.

V. 30. *In that night*] Confer with this place theſe Scriptures, Iſa.13.17.& 21.2,4,5.& 47.11. Jer.25.12,16. & 51. 11, 39. Hab.2.5.

ſlain] By Gobrias, and Gadatas, or Cadratas, Chieftains of Cyrus: as Zenophon in his ſeventh book witneſſeth.

V. 31. *Darius the Median*] To diſtinguiſh him from Darius the Perſian, who was the third King after Cyrus, of whom mention is made, Ezra 4.5,24. This Darius the Mede, was alſo called Ahaſuerus or Cyaxares the ſecond, the ſon of Ahaſuerus, Dan.9.1. or Cyaxares the firſt, King of the Medes, the brother of Aſtyages. And Aſtyages his daughter Mandane, being neer to this Darius, was wife to Cambyſes, a mean Perſian, and Mother to Cyrus, as was formerly ſaid. He by the Conſent and Delivery up of Cyrus the conquerour, took the Kingdome of Babylon: Or, as their Joynt Forces won it; ſo they joyntly reigned both together, as fellowes in Empire, 2 Chr. 36. 20. But Darius is onely here mentioned, becauſe matter followes touching him onely, not Cyrus, in the next Chapter. And yet they ſeem both joyned in the laſt verſe of that Chapter, and Ezra 6.14. And as Darius here receives the kingdome of Babylon of Cyrus; ſo Cyrus received after the daughter of Darius for wife, and the kingdome of Media for dowry with her, Xenophon in his 8. book of the Inſtitution of Cyrus. Yet ſome make this Darius to be the ſon of Aſtyages, and brother of Mandane, and ſo Uncle to Cyrus.

threeſcore and two years old] Darius being 62. at the fall of Babel; which Empire laſted 70 yeares, falleth to be born at the eight of Nebuchadnezzar, when he carried away Captives the King Jeconiah, and all the Nobles, and ten thouſand valiant men, and all Jeruſalem, and all ſaving the baſe of the land; and carried away all the treaſure of the Houſe of the Lord, and brake all the veſſels of gold, which King Solomon had made in the Temple of the Lord. See 2 King.24.13,15. even then Madai, who with Elam muſt revenge the cauſe of Judah, had a Prince born: and to this purpoſe, Daniel ſeems to tell the Kings age, to ſhew how God provided a remedy when he ſtroke.

CHAP. VI.

Verſ. 1. *IT pleaſed*] Upon deliberation, and conſultation had about the ſettling, ordering, and well governing of this new gain'd Monarchy. The Chaldee, wherein this Chapter is written, is mixt with Arabick: which tongue the Perſians here ſeem to have much uſed.

Darius] See on Chap.5.31. And this in the firſt year of his reign, ver. 28. He reigned but two years, and two moneths. And this fell in with the year of the world 3470, or little leſſe. And this was a wonderful year; for Babels fall; Lions humbleneſs, ver.22. The angels oration, Chap. 9. two Heathen Emperours Chriſtian proclamations, ver.26, 27. Ezr.1.1. and a general ſubſidie, as it were, over an hundred and twenty Nations, for Judahs return, Ezr.1.4,6.

to ſet over] Kings and Monarchs muſt have under officers, and Princes to help in government, 1 King.12.6. Eſth. 11.13. Exod.18.21,&c. Deut.1.9—18. And yet themſelves not be idle; but have enough to do beſides, Rom.12.8.

an hundred and twenty] Likely there were 120 Nations or Provinces, Eſt.1.1. 127.

the whole Kingdome] Each one in his ſeveral ſhare; for matters both of peace, and war: civil, and military.

V. 2. *and over theſe*] Darius his wiſdome, over a number of great Governours, to appoint ſome few Superiours and Overſeers.

Daniel was firſt] and chiefeſt of the Triumvirs, verſ. 3. Thus ſtill is unity ſought after, as beſt for peace; and parity avoided, as tending to diviſion and confuſion. Likely Belſhazzars advancing of Daniel, and the cauſe of that, gave occaſion to this advancement. For how could Darius otherwiſe do; Conſidering the great fame of Daniels Wiſdome, worth, and integrity, both in Babylon, above all the Wiſe men there, and in forrein Nations, Ezek.28.3. and his preferments thereupon by Nebuchadnezzar; and newly by Belſhazzar himſelf, though he received that heavy doom from Daniels mouth; and withall foretelling from God this great Monarchy to the Medes and Perſians; but in all reaſon be moved thereupon thus to prefer him: to do as much at leaſt, as Belſhazzar himſelf had done. See Gen.41.38,39, 40. The eminency of Gods graces in his ſervants thus prefers themſelves. And happy is that Kingdome, where preferments are beſtowed, according to mens worth and deſerts.

give accounts] Luk.16.2. as we all muſt to God one day, Rom.14.12. 1 Pet.4.5.

and the King] And ſo the Kingdome in him. He the leſſe care; and the Kingdome the leſſe hurt by Mal-adminiſtration.

V. 3. *Then*] The Original here to ſome ſeems to be out language.

was preferred] This is Gods mercy to his Church in providing a man for their Countenance, and comfort. And ſo was Joſeph in Egypt. And this was the Cauſe or occaſion of the envy and malice of the preſidents and Princes againſt him. For thus envy works, Eccl 4.4. for the chief prieſts delivered Jeſus to Pilate, Mar.15.10 Thus ſelf-love, and pride, envying at the worth of others, and at their honour and happineſſe above their own, ſets it ſelf on work to do miſchief. Even Rachel envied her own ſiſter; and Joſephs brethren envied him. See Prov. 14. 30. Gal. 5. 21, 26.

an excellent ſpirit] Of knowledge, wiſdome, government, integrity.

the King thought] Likely further to make him Vice-Roy, as Joſeph was, Gen.41.40——45.

whole Realm] Many, if not moſt Interpreters, underſtand this of Media; as if Darius carried him thither. But we rather take it to be meant of Babylon, where Darius and Daniel now were: which being newly conquered, needed moſt ſuch a Governour, and wherein Daniel had ſtill been ſo well verſed and experienced. Neither doth any thing in the Text make the leaſt ſhew againſt it. This further intended advancement of Daniel, if known to the Preſidents and Princes, did likely ſet them further on, to envy him, and ſeek occaſions againſt him.

V. 4. *Then the Preſidents and Princes*] Here is a unity in Conſpiracy. Vnity among wicked men, is often dangerous to good men, Joh.9.22.

ſought to find occaſion] Thus Courtiers out of their own ambition, are envious at the preferments of others; ſpecially of ſtrangers. And generally the wicked cannot abide the graces of God in others; but ſeek and ſearch by all occaſions to deface them, and detract from them. See Annotations on Chap.2.13. Therefore againſt ſuch aſſaults there is no better remedy then to walk uprightly in the fear of God, faithfully and diligently in our callings, and to keep a good Conſcience, Tit.2.9,10. Act.24.16.

concerning the Kingdome] *ex latere Regis*, ſaith the Trent Bible; contrary to the Chaldee, and all Tranſlators, and all good ſenſe. The meaning is, concerning the affaires of the Kingdom, and his adminiſtration of them in his high Office.

none occaſion] Subject matter of accuſation; no colour or ſuſpition of negligence, or unfaithfulneſſe in him, or his doings.

faithful] To the King, in the affaires of the Kingdome: as he was alſo to his God.

neither was there any errour] A ſingular example of prudence, Induſtry, and faithfulneſſe in our callings, and offices of higheſt truſt; that ſo many, and mighty, envious and ſubtile enemies, in all their deep devices, yet deſpaired to find him faulty, or colourably faulty, in his management of ſo great affaires in ſo high an office.

V. 5. *we ſhall not*] Innocency wins teſtimony of its adverſaries, and forceth it from them.

except we find] In his Life and Manners they could not. In his Religion they made account they ſhould; knowing that Daniel would loſe honours, and offices, and life alſo, rather then offend the Law of his God: which makes much alſo to Daniels commendation. And ſhews withal, that wicked mens conſciences tell them, that good men are conſtant in their Religion, and will not tranſgreſſe the Lawes of it.

V. 6. *Then theſe Preſidents*] Not onely the other Triumvirs, but the 120. Princes or Preſidents, if we may believe their own words, ver.7. Thus the wicked are reſtleſſe, and their hatred implacable againſt the godly. If they cannot for their faults, they will for their vertues attach them; and perſecute them for their piety.

aſſembled together] Or, *came tumultuouſly*. The Chaldee term of Daniel is alſo Hebrew, and from Pſal.2.1. wherefore did the Heathen rage tumultuouſly, or keep a ſtirre? The Popiſh tranſlation, of *ſurripuerunt*, is not ſo proper; ſome of themſelves do ſeek to help it, by ſubſtituting *ſurrepſerunt* inſtead of it. And ſtick not to charge their Trent Bible, or at leaſt the Edition of it, with many the like errours. See Pintus on this place. Theſe Preſidents here leave and neglect their places and charges, to aſſemble and plot, and all againſt Daniel. Innocency cannot be free.

V. 7. *all the Preſidents*] They pretend to an univerſal, and unanimous conſent of all; thereby the rather to win the Kings conſent, and as it were tumultuouſly, and by joynt importunity to enforce him upon it. But they ſpeak more then truth was. For Daniel the chief was none of their Counſel. Nor were all here ſpoken of by them, caſt with their families into the Lyons Den, ver.24. For it may be many of them knew not the miſchievous plot of the Contrivers and inventers of it; but were drawn on among the reſt; as thoſe, 2 Sam.15.11.

to eſtabliſh] To preſent it, and to obtain from the King the confirmation; that ſo it might receive the force of a Law. For he had the Negative voyce, and ſole power of making it a Law and Statute. So appears, ver.8.

a royal Statute] In Chaldee, *a Statute for the King*. The pretence of projectors, and evil Counſellors, is the honour, or benefit of the King: but they aym at their own ends; though it be in the ruine of the Subjects. They flatter the King; But ſuch flattery and adulation of Kings, is the plague-ſore of kings, and kingdomes.

Decree] Or, *interdict*.

that whoſoever ſhall ask] The moſt probable pretence of this decree is, that by this means, Darius might have occaſion to ſhew his royal grace and bounty, and his divine munificence, to all his ſubjects that petitioned him; and ſo gain to himſelf, in his new kingdom, the more love, ſtrength and aſſurance. But their drift is againſt Daniel, for their own ends, and to the kings hurt: Knowing Daniels conſcience and cuſtom, and conſtancy in prayer to his God; which for any danger, upon any pretence, he would not for-go: This it was, that made them fixe upon this particular decree.

of any God] They will rather do diſhonour to their own gods, then not ſanctifie their own ambitious, envious, bloody mind, in taking him out of the way, that ſtood in their light, as they conceived, and ſtopt the way of their greater advancements.

or man] Many of his ſubjects, in his large Empire, might ſtand, in that time, in extream preſent need of mans help, where the King could not be preſent, nor they poſſibly have acceſſe to him, which yet, by this decree, ſhould be unjuſtly, inhumanely, and fooliſhly bard from asking help of God or man.

for thirty dayes] This was time enough for their purpoſe. They knew Daniel would not ſo long abſtain, from making petition to his God.

caſt into the Den of Lyons] Bloody minded men, no leſſe will ſerve them. They muſt ſuffer the Lyons cruel paws, and hungry jaws, and be devoured of them. Thus adulation and flattery, is a nurſe of tyranny. This kind of capital puniſhment, was not unuſual among the Babylonians, the Medes and Perſians; and among the Romanes alſo, with whom it was a common ſaying, in Tertullians time, Let the Chriſtians be caſt to the Lyons.

V. 8. *Now, O King*] Thus good Kings, may be bought and ſold by evil Counſellors. Thus Haman dealt with Ahaſuerus, Eſth. 3. 9. Kings had therefore need to be the more wary and circumſpect.

that it be not changed, according] Eſth. 1. 19. & 8. 8. Therefore Ahaſuerus would, or could not recal the decree againſt Vaſhti, Chap. 1. nor againſt the Jews, Chap. 3. but provides for himſelf, and for them another way, Chap. 2. 1, 2. & Chap. 8. 11. Theſe Preſidents and Princes, here, ſomeway flatter Darius, (partner with Cyrus in the conqueſt of Babylon, and now King of it) in asking him, being King of Media, to make a Law, here in Babylon, after the manner of the Law of the Medes.

according to the Law] Eſth.1.19. & 8. 8.

altereth not] Chald. *paſſeth not*.

V. 9. *Darius ſigned*] Too raſhly and ſuddenly; aſcribing too much truſt to his Princes and Preſidents, who indeed, ought throughly to have weighed the nature of the Decree; and did beſt know, the natures and conditions of the ſeveral Provinces, and people, how they would brook it. And thereupon he ſigned it; with due examination, by himſelf, of the right and nature, and end of the Decree. It ſeemed indeed, to ſet him up, in ſome ſort, as a kind of god, or demy-god: For, as an Heathen could ſay,

Qui fingit ſacros auro vel marmore vultus,
Non facit ille Deos, qui rogat, ille facit.
Mart. lib. 8. Epigr. 24.

And therefore, alſo the rather, he readily, out of ſelf-love, ſigns; not ſearching into their wicked end in propoſing it.

V. 10. *Now when Daniel knew*] After it was ſigned; not before; elſe he would have laboured to have prevented it.

He went into his houſe] Withdrew himſelf from the ſight of publike impieties, to the exerciſe of domeſtick worſhip, and ſervice of God.

and his windowes being open] Not in hypocriſie, for vain-glory; the thing forbidden, Mat. 5. 6. but to ſhew his reſolution and conſtancy, againſt the fear of the kings decree, though he knew it to be irrevocable; and that he would not, by his ſilence, ſeem to give conſent unto it, or comply with it; or forgo his daily duty to his God; for which he had ſo many obligations lying upon him.

in his Chamber] Or, *upper room*; as Act. 1. 13. & 10. 9. See 2 King. 23.12. Not in a low and obſcure place. He did not fear to be ſeen at this time, upon this occaſion.

toward Jeruſalem] In conſcience of his duty, and with faith in the promiſe, 1 King.8.33,34,44,48. Pſal.5.7. Though now, City and Temple, lay in ruines. Now the caſe is altered; as Joh. 4.21,23.

he kneeled] 1 King.8.54. Act.7.60. & 20.36. The uſual, humble, ſeemly geſture of prayer. Indeed ſtanding alſo, is uſed in Scripture, and allowed, Mar. 11. 25. And ſo that geſture ſeems to be uſed.1 Sam.1.26. 1 King.8. 22. 55. Neh. 9. 5. Mat.6.5. And according thereunto, are thoſe words of Naaman, 2 King. 5. 11. And in the Primitive Church, by ancient tradition,ſtanding at prayer was uſed, if not enjoyned,on every Lords day, and in all the time, between Eaſter-day and Aſcention-day, and Whitſonday alſo. And with more reaſon then, when Chriſts Reſurrection and Aſcention,were ſo much queſtioned,then can be now, *Juſtin. q.* 115. *ad Orthodoxos*: Yet kneeling,or proſtration upon the ground, are moſt uſual and ſeemly in prayer. And unſeemly it ſeems to be,to do it, either ſitting, or with the head covered in our Aſſemblies; as theſe geſtures and rites, are now in eſteem with us; unleſs ſome extraordinary, and juſt cauſe do warrant the contrary.

three times a day] Morning, Noon, and Evening.; before he went forth,or ſet upon his publike imployment, and State affairs; at his return to dinner; as Gen.43.16. and after the end of the day,and diſpatch of his buſineſſes.To which times, David ſeems to have reference, Pſal. 55. 17. and may ſeem to be the three times of the daily prayers of the Jews. The morning and evening ſeem to be ſo aſcertained, by their appointed daily ſacrifices, and the daily burning of Incenſe, on the golden Table of Incenſe,at thoſe times, Exo.29.39,42. & 30.7,8.And punctually,the morning time,is deemed the third hour, which is our ninth. When the Holy Ghoſt alſo came down upon the Apoſtles in cloven-tongues of fire, Act.2.15. and the evening time is the ninth hour,which is our third,in the after-noon; called the hour of prayer, Act.3.1.When Peter and John went into the temple; and Cornelius prayed, and ſaw the viſion,Act. 10.3, 30. When alſo our Saviour was crucified and dyed, Mat. 27. 46, 50. Mar. 15. 34, 37. The middle is the middle hour, their ſixth, our twelveth, or mid-day,Joh.4.6. When Peter prayed, *Act.* 10. 9. When alſo our Saviour was condemned, and delivered to be crucified, Joh.19.14. When alſo the general darkneſs began, and continued till the ninth hour,till our Saviour dyed, Mat.27. 45. Mar.15.33. Luk.23.44. And in the Primitive Church, the Chriſtians had thoſe three hours of the day, in ſo much uſe and regard for prayer, as they came to be called, Cananical hours. But yet from this duty, no time is exempted, Pſal. 119. verſ. 62. & verſ. 164. Luk. 18. 1. Epheſ. 6. 18. 1 Theſſ. 5. 17.

prayed and gave thanks] Phil.4.6. 1 Theſſ. 5. 17, 18. For prayed,the Trent Bible hath, worſhipped; erroniouſly.

as he had afore-time] No danger can keep good men, from the accuſtomed works of piety, Act.4. 19. & 5. 29. He was not now, either more ſlow,or ſecret in it.

V. 11. *Then theſe men*] The practice of wicked men; as Pſal.10.8,9. curiouſly prying into other mens doings, and not ſeeing beams in their own eyes. They thought now they had won the day,and gain'd their deſires.

V. 12. *Then they came neer*] They ſpeedily purſue their miſchievous,and bloody purpoſe.

concerning the kings Decree] Of that firſt, to renew the ſtrength of it; out of the kings own mouth; to circumvent, and intangle him in his own words. Thus cunningly they deal; pretending onely the defence and maintenance of the law, and the kings authority. Flattering him to his own hurt, and for their own ſanguinary deſign, in Daniels ruine.

V. 13. *that Daniel*] Not till now, they open their mean drift,and directly accuſe. And now they think they may be bold to do it: and they do it with all aggravations; that Daniel; ſo deſiring to ſpeak contemptuouſly of him.

of the captivity] To render him deſpicable,from his ſlaviſh, and ſordid ſtate of captivity, and from his Nation of the Jews. They had many captives of other nations alſo among them, at that time; as may be gathered out of Jer. 25, and 27. Chapters.

regardeth not thee] So Chap. 3. 12. Under a colour, they falſely and maliciouſly ſlander Daniel of ingratitude, for his honours, of contempt and rebellion. They accuſe him, as the Jews did Chriſt,as being an enemy to Cæſar.

his petition three times a day] They ſay not to his God, leaſt that might ſound any thing for him. But indeed they charge that upon him, as his haynous capital offence. Thus piety,prayer and devotion, are wreſted to a wrong meaning, by the wicked,and counted for crimes. Now the ungrateful, and unpleaſing concluſion of all theſe premiſes they conceal, the death of Daniel; or leave that to the king, to be gathered,and made by him, as neceſſarily following thereupon.

V. 14. *then the king*] Seeing their fraud and malice; and his own error and circumvention. Theſe evils,Kings,otherwiſe good,are ſubject unto, by evil Courtiers.

ſore diſpleaſed with himſelf] For making ſo raſhly ſuch a Decree,ſo injurious to God and man; ſo full againſt the life of Daniel,and againſt himſelf, in the loſſe of ſuch a ſubject. And no doubt, diſpleaſed alſo with theſe accuſers of Daniel, for their ſo fraudulent, miſchievous, and pernicious dealing againſt him and Daniel. Theſe ſore grievances, by ſuch means, kings,many times,are put unto.

and ſet his heart] This was well; to think how to amend, what he had done amiſs. And better were it to repeal ſuch Decrees, then to pretend to the maintenance of his authority,by the maintaining of them. But beſt it had been, to have been more adviſed, circumſpect and cautelous, ere he he had made them,

till the going down] He was ſad and ſerious in it, to ſave the life of Innocent and precious Daniel. A long time was this, (for they were at the king, no doubt, betimes) wherein with all his heart and might, he laboured to out-maſter their malice, to wind himſelf out of their miſchievous wilineſſe, to interpret, qualifie, or nullifie the Decree, and his ſigning of it. A good Example for Chriſtian Kings in like caſes.

V. 15. *Then theſe men aſſembled*] Here they ſet upon the King, with multitude, and unanimous conſent to over-bear him.

Know, O King] They preſſe on him with all inſtance; they waxe bold, if not impudent, notwithſtanding the kings ſore diſpleaſure, Prov.16.14. Thus far Envy carries them: and miſchief begun, muſt be carried on, whatſoever comes on it; though it be to their future undoing. They pretend, now, the right of Law, and the Kings honour and authority in it. Thus are Kings many times over-ruled and abuſed.

may be changed] Thus the wicked maintain evil Lawes, by colour of conſtancy and authority; which is oft times either lightneſſe, or ſtubbornneſſe; when as the Innocents thereby periſh: and therefore Governours neither ought to fear, nor be aſhamed to break ſuch; though good Lawes with all conſtancy are to be maintained. Thus Charidemus loſt his life, Diod. ſic. l.14.

V. 16. *Then the King commanded*] He perſeveres not in his good purpoſe, but againſt his conſcience he yeilds, and becomes a ſervant and miniſter of their Cruelty. Such ſlaves ſometimes are Kings forced by bad ſervants to do things they like not, 2 Sam. 3. 39. And ſo unſafe is it for Favourites to truſt in them.

and they brought Daniel] Not to anſwer for himſelf, and plead his cauſe, and make his apology; for abſent and unheard was he condemned already. But they brought him to execution; and that ſpeedily, leſt any way by delayes, he might happen to eſcape. So ſwift are their feet to ſhed innocent blood.

the den of Lyons] See *Annotations* on ver.7.

The King ſaid] To comfort Daniel; and cleer his innocency.

thy God] He ſayeth, not my God. So ver.20.

whom thou ſerveſt continually] A royal teſtimony of Daniels piety, and innocency of his faith, and conſtancy in Gods ſervice, againſt the terrours of Death. And that the King alſo approved of what Daniel had done in his daily prayer and ſervice of his God.

continually] Notwithſtanding my Decree and Edict to the contrary.

he will deliver thee] It is his wiſh and prayer; not propheſie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace,.Chap.3. Thus God bowes the minds of Heathen in compaſſion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themſelves, and their falſe gods, ver.26,27.

V. 17. *and a ſtone*] Comparing this and the 25. verſe together, they may ſeem to diſcern that the Lyons did not ſtraight ſeize upon Daniel: and therefore would have a ſtone ſealed, &c. See Mat.27.66. & Lam.3.53.

the King ſealed it] Having once begun to yeild to his Lords, they drew him on, and he proceeds to yeild further, Eſth.3.12. & 8.8. 1 King.21.8.

ſignet of his Lords] Leaſt the King out of his love to Daniel, his ſorrow for him, and care of him, ſhould have him brought out; or leſt the Kings friends ſhould do it, or Daniels countrey-men the Jewes; or his other followers and friends, as he had many, by his eminency in gifts and graces, by his eſteem with the King, by his fidelity, juſtice, piety, &c. Thus they ſhew their diſtruſt in the king; (a juſt reward for him) and their truſt in their own carnal wiſdome, which yet deceives them.

that the purpoſe] The Trent Bible here wrongly tranſlates the Hebrew Text, and varies the ſenſe.

V. 18. *Then the King went*] Late,ver.14. and ſad; through his love to Daniel, and the guiltineſſe of his own conſcience, That accuſeth him, Rom.2.14,15. and ſtings him; though he had no judge on earth above him. This is well in the King, and it is a good work of his conſcience, thus to affect him. Whereas Daniels accuſers had their Conſciences ſeared, and hardened in ſin, to their final ruine.

faſting: neither——] Faſting and watching agree well together. And ſorrow, and faſting juſtly exclude muſick, and all mirth.

V. 19. *then the King aroſe*] The workings of love, and of a guilty conſcience, ſuffer him not to ſleep, or reſt.

V. 20. *with a lamentable voyce*] Thereby ſpeaking his lamentation and ſorrow; his love and care, and fear of Daniel. The tendereſt father could have done no more towards his deareſt ſon. And this is ſo much the more in ſo great a Monarch: Which commends both him, and Daniels worth. Againſt hard-hearted men at the miſeries of the godly, Rom.12.15. Heb.13.3.

Is thy God] This ſhewes ſome hope in Darius, of Daniels ſafety, and Gods power and mercy; though mixed with much fear.

V. 21. *then ſaid Daniel*] With a voyce not diſtreſſed, as that of the Kings.

live for ever] Chap.2.4.

V. 22. *hath ſent*] He acknowledgeth his God the author of his deliverance. It is the right hand of the moſt High that ſaves Paul from the mouth of the Lyon; Peter from Priſon, &c.

his Angel] They are Gods Miniſters, Heb.1.14.

ſhut the Lyons mouthes] The glorious preſence of the Angel might ſtrike fear into the Lyons: ſo Balaams aſſe was afraid of the Angel, Num.22.27. & 33. or the Angel might otherwiſe, and that many wayes, reſtrain the Lyons rage, Heb.11.33. Daniel is underſtood to do it; as likewiſe the like is ſaid of his three Companions, ver.34. They did it; as Elias brought the famine, Jam.5.17,18.

foraſmuch] Thus God ſometimes by miracle ſhewes and proves the Innocency of his ſervants, Pſal.37.5,6.

Innocency was found] In this particular of my behaviour, towards thee and thy Decree. So Pſal.18.20. He ſpeaketh not of the point of his Juſtification from ſin before God, Phil.3.9. He minds the Innocency of his preſent caſe and Cauſe: Not yet that this Innocency merited this miraculous deliverance; no proper true merit can be in man towards God, But that God ſaved him of his meer mercy, pan gracious good pleaſure. See 1 Tim. 1. 8. 2 Theſſ.1. 5,7.

and alſo before thee] Though mine accuſers charge me, that I regard not thee, nor thy authority; for our obedience to Kings and Magiſtrates, muſt be onely in God, and for God. No other Active Obedience is due unto them.

no hurt] Even in thine own judgment, ver. 14,16. For he did diſobey the Kings wicked Commandement, to obey God; and ſo did no injury to the King, who ought to command nothing, whereby God ſhould be diſhonoured.

V. 23. *King exceeding glad*] Rid of that heavy plight wherein he was, ver.18. and cheered up his Spirit and conſcience wondrouſly in ſuch a manner of deliverance, of ſo pretious a ſubject. More ſpiritual was the joy of the Church, at the deliverance of Peter and John out of the Priſon, Act. 4. 24, &c.

take Daniel up] Not ſtaying, it ſeems, for thoſe Lords whoſe Seales were upon the ſtones; nor for the coming of the accuſers. For no doubt he had witneſſes enough, of the thing with him: and the preſervation it ſelf was an ocular demonſtration of the miracle: and the view of it raiſed up Darius his ſpirit to the height of Courage and reſolution; without them to amend what he had done amiſſe; being alſo that the ſentence of the Decree againſt Daniel was already ſatisfied.

believed in his God] Becauſe he committed himſelf wholly unto his God, whoſe cauſe he did defend, he hoped, truſted, was aſſured by his promiſes, that nothing but good could come unto him, whether by life or death; wherein we ſee the power of Faith, and the Nature of it. Heb.11.33. & throughout that whole Chapter. In which grace of Faith in Chriſt, the Covenant of the Goſpel on mans part doth wholy conſiſt. And therefore ſo many, and ſo great things are ſpoken of Belief and Faith in Scripture.

V. 24. *and the King commanded*] The abſolute power of this King. The like frequent in Scripture. His juſt wrath was ſo incenſed; the miracle ſo wonderful, and the guiltineſs of the malefactors ſo evident, that without any proceſs or further condemnation, he commands their execution.

accuſed Daniel] See note Chap.3.8.

caſt them into the den of lions] This is a terrible example againſt all the wicked, which do againſt their conſcience make cruel laws to deſtroy the children of God; and alſo admoniſheth Princes how to puniſh ſuch when their wickedneſs is come to light; though not in every point, or with like circumſtances; yet to execute true Juſtice upon them. This juſt on Gods part by the law of Retaliation. Pſal. 7.15,16. & 9.15,16.

their children, and their wives] The like or more, we may read of Achan and his family, Joſh. 7. 24,25. Haman was hanged up, and his ſons, Eſth.9.14. By the Law of Nature, and Nations, Rebels are puniſhed, alſo in their wives, children, and poſterity, though not with death; yet conſidering that law, Deut.24.16. with that 2 Chr. 25.4. either Darius ſeems here to be unjuſtly cruel, or theſe wives and children were acceſſaries to the crime of their husbands, and parents.

brake all their bones] Perſecutors oft-times have bloudy ends. Here was no ſtopping of the Lyons mouthes, no taming of their rage and cruelty, no over-maſtering them.

or ever they came at the bottome] This adds luſtre to Daniels miraculous deliverance, that it was not for want of hunger, and Natural ferocity that the Lyons ſpared Daniel; but that it was Gods hand over-ruling them: as we ſee Gods hand in ruling that Lyon, 1 King.13.24,28,29. all Gods creatures are his hoaſt, to do his will; for reward or puniſhment. That fancy, that the Accuſers alleadged the Lyons to have been full of food, and therefore for that ſpace of time to have ſpared Daniel; and that the King thereupon ſhould have them fed, and thereafter have the Accuſers caſt in to them, is a fooliſh fiction without any ground.

V. 25. *Then Darius*] This marvailous work of God had a marvailous good effect in the heart of Darius. Gods workes ſhould not be ſlightly paſſed over; but accordingly made uſe of, Pſal. 92.4,5.& 8.3,4. Of this Darius, ſee *Annotations* on Chap.5.31. Many Kings of the Medes and Perſians were after him called by this name; as the Heathen Hiſtories of times do declare. There was after this firſt Monarch Darius the ſon of Hyſtaſpes, Darius Artaxerxes, Longimanus, Darius Nothus, Darius Artaxerxes Ochus, Darius Codomannus, whom Alexander the great conquered. And the ſacred Hiſtories of the books of Ezra, Nehemiah, and Eſther, fall within theſe times; Begin with the begining of the Perſian Monarchy, Ezra 1. 1. and reach to the final period of it by Alexander the Great Greek, in the *H. P. Faddua's* time, Neh. 12.11.

wrote unto all the people] Chap.3.29. & 4.1.

languages] More now then thoſe, Chap. 3. verſe 4. and 4. 1.

in all the earth] All in his dominion and lands. So expounded, ver.26. So Luk.2.1. Ezra 1.1,2.

peace] Chap.4.1. See the *Annot.* there. This word in the Hebrew, and Chaldee, and all languages, comprehends all outward proſperity, and worldly felicity: and therefore is ſo uſual in all ſalutations and greetings.

V. 26. *I make a decree*] Chap. 3. 29. a good example to Chriſtian Kings.

tremble and fear] God maketh Heathen Princes ſometime to acknowledge his power. See Chap.3.29. The true fear of God is the fountain of wiſdom, Prov.1.7. & 9.10. The want of it, the ſluce for all ſin. It comprehends the whole worſhip and ſervice of God, all acts of Religion.

the God of Daniel] His God, in a peculiar way, whom only, and no other, Daniel ownes, worſhips, ſerves, obeyes, and who thus ownes, honours, and defends Daniel.

the living God] Which hath not onely life in himſelf, but is the onely fountain of life, and quickeneth all things; ſo that without him there is no life, 1 Sam.2.6. Act.17.25.

which ſhall not be deſtroyed] Chap.2.44. & 4.3,34. & 7.14, 27. Luk.1.33. Mic.4.7.

V. 27. *He delivereth*] God to be acknowledged, and praiſed in his works. The Pſalms are full of it.

V. 28. *proſpered*] Flouriſhed in his ſtate and honours; in offices and employments; in ſpight of the envy and malice of all wicked men. He proſpered, as Joſeph, Hezekiah, Mordecai, and others, Pſal.1.3. when as the wicked proſper not; as Coniah, Jer. 22.30. but are holden with the cords of their own ſin, Prov.5.22. Pſal.7.16. & 9.16. Prov.22.8. Of their proſpering for a while, ſee Job 21.7——14. Jer.12.1. Pſal. 73.2——12.

of Cyrus the Perſian] Chap.1.21. Thus God provides men in honour, for the comfort of his Church in her calamity.

CHAP. VII.

Verſ. 1. IN] Now Daniel proceeds in his Narration from Hiſtories, in the former part, to propheſies in the latter half of this book; Therein fore-telling the ſucceſſion of times, and of the Kingdoms of the world; and what things therein ſhould befall the Church of God, the people of the Jewes, untill the time of the coming of Chriſt (numbred up in him) and the time of the promulgation of the Goſpel.

the firſt year of Belſhazzar] Chal. *one year*. So Chap. 2. 1. & 3. 1. That Daniel might joyn together Babels ſtories, and ſuch as did depend upon them without interruption, therefore he diſplaced the two viſions which now follow; the one, in the firſt of Belſhazzar of Babels fall, Chap. 7. the other, in the third of Belſhazzar of the Perſians fall, chap. 8. Both which in order of time go before the fifth Chapter. Of this Belſhazzar, ſee Chap. 5. 1.

Daniel had a dream] Chald. *ſaw a dream*. Different in viſion; but of the ſame matter and argument, with that of Nebuchadnezzar, Chap. 2, interpreted by Daniel there: onely what is there more generally ſhadowed out, is ſet forth in ſucceeding times more particularly, with many circumſtances, in this Chapter, and in thoſe which follow. This dream was 70 years after that dream of Nebuchadnezzar, Chap. 2. if we reckon 30 years to the reign of Evilmerodach, and Daniel now was neer 100 years old.

and viſions of his head] Viſions, in his dream. Not that theſe were diſtinct from his dream. Viſions and Oracles were the two wayes, by which God revealed his Will to his Prophets, Num. 12. 6, 7, 8. Viſions were vouchſafed to them, ſometimes waking; as Zach. 1. 8, &c. and Chap. 3. 1. Jer. 1. 11, 13. ſometimes ſleeping in dreams, Job 33. 15. So Gen. 28. 12. Act. 2. 17. So here to Daniel; preſenting not to the external ſenſe, but internally to the imagination and phantaſie, viſible things, as repreſentments of Gods Will and pleaſure ſignified thereby, Dan. 4. 5.

head] The ſhop and ſeat of dreams and viſions.

upon his bed] Where he ſlept and dreamed in the night, ver. 2. a place and time fit for ſuch kind of Revelations.

then he wrote the dream] He the Writer of this book; and no other: and he wrote this Dream; left it not to be told onely by Tradition; but in a ſurer way wrote it, by Gods inſpiration and inſtinct, 2 Pet. 1. 19, 20, 21. And that becauſe it did not concern him alone, but the whole Church in after ages; to confirm and comfort them againſt the great calamities that were to come. For whereas the people of Iſrael looked for continual quietneſs after theſe ſeventy years, as Jeremiah ſeemed to then to have declared; he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning; and therefore encourageth them to look for a continual affliction till the Meſſiah be revealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled; whereof they ſhould have a certain token in the deſtruction of the Babylonian Kingdom. See 1 Cor. 10. ver. 11.

and told the ſum of the matters] Chald. *the head of the words*. Verſ. 16. He wrote and told them, to wit, to his people; becauſe for their inſtruction and conſolation, againſt perſecutors to come, God ſhewed that dream to Daniel. The chief heads therefore and material points, for the uſe of the Church, he relates and records in theſe ſacred Commentaries.

V. 2. *Daniel ſpake and ſaid*] The Scripture then is not a dumbe and dead letter: but ſpeaks; and therein we hear the Prophets and Apoſtles ſpeaking; and ſo fitteſt to teach all Truth, and convince all Errour, and to be the judg in controverſies of Religion, 2 Tim. 3. 16, 17.

by night] In time of ſilence and ſequeſtration, from worldly affairs: ſo, uſally. And yet ſometimes by day; as Act. 10. 9, 10. & 22. 17. See Pſal. 16. 7.

the four winds] Here ſome, with more curioſity and boldneſſe, then modeſty and ſoundneſſe, by the winds, will underſtand Angels; and ſome of them good Angels, the guardians of theſe Empires, whereto they apply that, Chap. 10. 13, 20, 21. & Chap. 11. 1. & Chap. 12. 1. Others, underſtand bad Angels: But we reſt in the letter of the Dream, and underſtand onely the mighty concuſſions, ſtirrs, tumults and troubles, that were the riſe and original of theſe ſeveral Empires. And therefore of theſe winds, the Angel in his interpretation to Daniel, makes not any mention, but onely of the Empires themſelves. By the winds then blowing, we onely conceive thoſe horrible troubles, afflictions and mutations, whereby one Empire is exalted, and another abaſed; as the waves of the ſea are, by the boiſterous winds: eſpecially, if all the four winds at once, blow together upon it. Yet all ſent, and ruled by Gods providence.

ſtrove] One againſt another; to trouble the ſea: *imo miſcentes aequora fundo, Vaſtos volvuntque ad littora fluctus*.

great ſea] Midland ſea. So called, in relation to the Dead ſea, and the Sea of Tiberius; which were but Lakes, in compariſon of it. Yet in ſacred Idiome, the great veſſel it ſelf, for water, in the Court of Solomons Temple, is called a Sea, 2 Chron. 4. 2, 10. By the Sea, here, is ſignified the world, verſ. 17.

V. 3. *beaſts*] Empires decyphered in this manner; becauſe the acquiring of them is not gotten, nor the poſſeſſion of them maintained, nor the government of them exerciſed, but by brutiſh violence and tyranny.

came up] Not altogether, but in proceſſe of time, ſucceſſively; as the verſes following do declare.

the Sea] Not calm, but troubled, and toſſed thus with tempeſts.

divers one from another] So figured before in the divers mettals of Nebuchadnezzars Image, Chap. 2. and ſo deſcribed diverſly, in the verſes following.

V. 4. *the firſt*] The golden head, Dan. 2. 38. and the great tree, Dan. 4. 20, 21, 22, is the power of Babel, the firſt Empire, in Daniels book. This in its beſt and flouriſhing eſtate.

a lion] The Trent Bible hath a Lyoneſs; contrary to the Chaldee and Hebrew; and in a manner all Tranſlators. The lion here repreſents the empire of the Chaldeans, in regard of his power, cruelty, and capacity, Iſa. 5. 29. Jer. 4. 7.

Eagles wings] As the Lyon is the King of Beaſts, ſo the Eagle is the King of Birds. Both make to magniſie this Monarchy, both for courage, power, and ſpeed. Wings here point out the great celerity of Nebuchadnezzars coming to his power and poſſeſſion of Kingdoms; as if the Babylonians had wings to fly, Iſa. 5. 26. Jer. 4. 13. & 48. 40. & 49. 19, 22. Lam. 4. 19. Ezek. 17. 3. Hab. 1. 6, 8. So Aſhur hath wings, Eſay 8. 8.

pluckt] Theſe Eagles wings were great, long, full of feathers, of divers colours, Ezek. 17. 3. But now Daniel, in this viſion foreſees them pluckt. Armies and Provinces, fell from them; The Lydians, the Medes and Perſians, that had formerly obeyed and ſerved them, were riſen up againſt them; and ſo pluckt their wings, that they went on their feet, and were made like other men. This was their declineing eſtate; and at laſt fulfilled, under Balſhazzar. See Jer. 51. 30—64.

and it was lifted] Or, Wherewith it was lifted above the common ſort of other men. Though ſome tranſlate and underſtand, as if it were taken away from the face of the earth, and periſhed.

made ſtand] Compelled to ſtand: and made to underſtand its own fragility and imbecillity, and the worlds inconſtancie.

a mans heart] This hath not reference to Nebuchadnezzar, Chap. 4. 16. This reſpects not any ſingular perſon, but the State of the whole Empire; that of Nebuchadnezzar was paſt; this to come, in the fall of the Empire. When they came to have a mans heart, after their wings were pluckt, that is, a ſoft, fearful, broken and dejected heart. So Cyrus dealt with them, and abaſed them; as Xenophon ſhews, in his ſeventh Book of the Inſtitution of Cyrus. Then their Lyon-like heart, that inſolent proud heart, Chap. 3. 15. Eſay 14. 13. was gon. Now they well knew themſelves to be but men, Pſal. 9. 20.

V. 5. *a ſecond*] This is omitted in the Trent Bible.

a Bear] Meaning the Empire of the Perſians, Dan. 2. 39. & 8. 3. This followes the Lyon. And ſo the Lyon and Bear, are often joyned together in Scripture; as Prov. 28. 15. Hoſ. 13. 8. Amos 5. 19. Lam. 3. 10. Some here ſay, the Perſian Empire is repreſented by the Bear, becauſe Perſia, a mountainous country, much abounds in Bears; and thoſe of a crueller kind. Others, becauſe of their ferocity and voracity; of their barbarous cruelty, and uncivil demeanour, Eſay 13. 17, 18. of their auſterity and craft. Others, proceed further, to liken them to Bears, in the natural weakneſs of their heads; and in their riſe and original, their riſing being but ſordid and baſe; as rude and unlikely, as a Bears Whelp is without form and ſhape. But we may not be too curious in theſe aſſimilations. They were leſſe generous, more uncivil then the Chaldeans; though they were of great ſtrength, and durance, hardſhip and labour, and great Warriours, and much inclined to ſet upon Empires and States. Compared they are to ſilver, Chap. 2. 32, 39. as inferiour to the former: to a Ram, Chap. 8. 3, 4.

it raiſed up it ſelf on one ſide] Or, *it raiſed up one dominion*. Chald. *one Government*, Madai and Paras, two armes in one breaſt, now ſet up a joynt government. The Trent Bible thus, *it ſtood in part*. With their Expoſitions raiſed thereupon: improper in themſelves, and inconſiſtent with the true text.

three ribs] Meaning People, and their Relicts, and Remainds, devoured by the Perſians, and their bear-like voracity. Which very thing the following words do intimate: for by three ribs are ſignified, *people of three coaſts of the world*; from the Eaſt (which afore it held) it brake into the Weſt, North, and South; as it is fore-told, Chap. 8. 4. Xenophon firſt book of the Inſtitution of Cyrus. Others tranſlate Rowes, for Ribs, making them three rowes of teeth; and underſtanding thereby thoſe three Preſidents, Chap. 6. 2. Or rather the three Kingdomes of Media, Perſia, and Babylon, which devoured the other Kingdomes and Provinces, as was ſaid; and made them their prey and meat, feeding upon their

Weal, Cuſtomes, Revenewes, and States.

they ſaid] Or, *it was ſaid imperſonally*: an Idiome in the ſacred tongues not unuſual. This is not the ſaying of Haman to Ahaſuerus againſt the Jewes, Eſth.3. But of the Princes to their Emperours generally; ſtirring up their ſpirits to further conqueſts to enlarge their Empires; as Darius the Mede, the Hyrcanians, Gobryas, and others had ſet on Cyrus to thoſe firſt atchievements; as Xenophon ſhewes in his ſaid book. Or elſe it is the ſpeech of the Angels, ver. 10. Or chiefly of the ancient dayes, ver.9. By whoſe meanes and ſecret inſtinct of his providence, the Perſian Emperours were driven on to thoſe great deſignes, and the enterpriſes and atchievements thereof were made eaſie unto them, Eſay 21.2.

Ariſe] Stir up and prepare thy ſelf; as Joſh.1.2. Gen.13. 17. Act.12.7.

devour much fleſh] Cruelly deſtroy many *nations* and people. A likely and ſuitable conſequent, to the teeth of this devouring Beaſt.

V. 6. *another like a leopard*] The empire of Alexander the Great, and Greece for the firſt partition. This roſe after the former. A leopard is a ſpotted beaſt, Jer.13.23. yet fair, and ſweet, and comely. He is ſwift, Hab.1.8. watchful, cunning, and ſuddain, Jer.5.6. Hoſ.13.7. He is active, fierce and ſtrong; ſeeming outwardly harmleſſe, yet crafty, cruel, and greedy of mans bloud. And all alike was Alexander the Great; ſpotted with vices, yet graced alſo with ſingular virtues; his body, as Hiſtorians record, of a rare odoriferous ſmell: both body and mind anſwerable to theſe other qualifications. This is called a third Kingdom; the belly and thighs of braſſe; a Kingdom of braſſe, Dan.2.32,39. The he-goat, Dan.8.5. A mighty King, Dan.11.3. They that would underſtand this Beaſt to be the Greek and Romane Empire joyned together; to make way for the Turkiſh Empire to be meant by the 4. Beaſt, are in all very much miſtaken, and need no refutation.

four wings of a fowl] To ſhew its wonderful ſwiftneſſe. This, to the leopard, is as much as to add much ſwiftneſſe to ſwiftneſſe, which indeed was admirable in Alexander the Great; in ſubduing Greece, deſtroying Thebes, overthrowing the Perſians in the Adraſtian fields, at the river Granicum, at Iſſas, a City of Cilicia: And laſtly, and finally, at Arbela: So gaining the Empire of Perſia, and Aſia, and all in *6* years, flying as a thunderbolt: beſides his ſiege, and winning of Tyre; of Judea, and Syria, of Egypt, and many other Kingdoms, Nations, and People. He reigned in all but 12 years, *6* in his monarchy. See Chap. 8. ver. 5. touched not the ground.

four heads] Either the four Tetrarchies in Alexander the great, his hereditary kingdom of Macedon; which afterwards grew to be four kingdoms; or, the four kingdoms into which the Empire of Alexander was divided after his death; which his four chief Captains had, Dan.8.8. & 11.4. 1 Mac. 1.9,10 Seleucus Nicanor had Aſia the great; Perdiccas, and after him Antigonus had Aſia the leſſe; Caſſander, and after Philip and Lyſymachus, Antipater was King of Macedonia; and Ptolemeus had Egypt. For the other 8 ſtarting up upon Alexanders death, they rather coveted and ſought kingdoms, then got and poſſeſſed them, and ſoon vaniſhed and periſhed. The Beaſt, Apoc.13.1. hath 7 heads.

and dominion was given to it] It was not of himſelf, nor of his own power; or, that Alexander did all thoſe ſtupendious things, gat all theſe Countries; for his army contained but 30000 men; and he overcame in one battel Darius, which had ten hundred thouſand men; when inſtantly before the battel he was ſo heavy with ſleep, that his eyes could ſcarce open, as the ſtories report; Therefore this power was given him of God, and ſo much himſelf confeſſed, when he met Jaddus the High-Prieſt of the Jews, in his Pontificial attire, Joſeph Antiq.6.11. Chap.8. See Chap.2.21,37,38. & 4.25. Prov.8.15,16. Rom.13.1,2. Joh.19.11.

V. 7. *a fourth beaſt*] Not named, becauſe it was the ſame Nation with the former; but is diſtinguiſhed from the former by ten horns, whereof one moſt ſtrange, having eyes, and mouth, and ſpeaking very great words. Nor yet is it likened to any one certain kind of beaſt; by reaſon of the great varieties, and many diverſities that were in it. And therefore this beaſt hath ſomewhat the more obſcurity and difficulty in it. And this, together with the many great things ſpoken of it, makes Daniel ſo particularly inquiſitive after this fourth beaſt, ver.19,20. yet by Dan. 8. 9. we may find that the firſt meaning of this Propheſie hath relation to the kingdomes of Syria and Egypt, poſſeſſed by the Seleucidæ, and Lagidæ, the Images two legs, Dan.2.33. The Romane Empire, (though not here meant; and much leſſe the Turkiſh Empire) did imitate this afterwards, in the perſecution of the Church, the ſubverſion and interdiction of Gods ſervice; and violence done to conſciences: And the Revelation doth fit many of theſe paſſages of Daniel to Antichriſt. See Dan.2.40. Yet the Seleucidæ that had the Kingdoms of Syria and Aſia ſeem to be moſt properly and punctually meant; by whom Gods people the Jews ſuffered infinite evils and miſchiefs. In the fore-telling, and deſcription whereof, the greateſt part of the Chapters following, is taken up and imployed.

dreadful and terrible] More then the former Beaſts; eſpecially to Gods people the Jewes; to whom Daniel properly hath reſpect; as Chap.2.40. who never were more cruelly uſed, then by the Seleucidæ, Dan. 8. 11, 12. and 11. 31. 36.

great Iron-teeth] *Teeth*, that is, Leaders and Armies; and theſe great ones, not little teeth, but big and long grinders: and theſe of Iron, that is ſtrong; as the word Iron is likewiſe uſed and applyed to a furnace, a neck, a yoke, a rodd, a wall. Theſe teeth were inſtruments meet to grinde and diminiſh the Jewes.

and ſtamped the reſidue with the feet of it] Ver.23. that is, whom it did not conſume, thoſe it did moſt ſhamefully trample upon; troubling their minds, and bodies, with all kinds of Cruelties; as Pſal.8.13.

and it was divers] As otherwiſe; ſo in regard his tyranny over the people of God tended to force them to Idolatry; and to annihilate Gods ſervice, which none of the precedent Empires had attempted.

and it had ten hornes] Not ten kinds of Government in the Romane Empire before Chriſts Coming, But perſonally ten Kings. And theſe not reigning altogether, a little before the end of the world, out of the ruines of the Romane Empire, as ſome weakly conceive; but ſucceeding one another in that kingdome of the Greeks, or Seleucidæ, untill Antiochus comprehending him among the reſt, ver. 24. For although he had ſucceſſors, yet the people of God (in regard of whom theſe things are ſpoken) began after Antiochus to reaſſume their liberty, under the Aſmoneans or Maccabees, untill Chriſt.

V. 8. *among them*] as 1 Sam.17.34. not that this horn was the middlemoſt of the ten.

another little horn] Or, *the laſt a little horn*, Ver. 21, 24. Chap.8.9. This is not meant of Antichriſt, as Papiſts would bear us in hand; to be thereby inabled the better to ſhift and ſhuffle off the true Antichriſt from the Popes Chair. But this is that Antiochus, called Epiphanes, or Epimanes rather; who is one and the laſt of the number of the ten Kings, which are ſignified here by ten hornes. See Chap. 11:21.

before whom] Chald. *before the face whereof*; as elſewhere, before the face of the ſword, of the bear, of the famine.

three of the firſt hornes pluckt up by the roots] That is, kings plucked up by him by force and fraud. See ver.20,24.

In this horn were eyes] To ſignifie his Naturall ſagacity, ſharpneſſe of wit, and craft, Dan.8.23,25. & 11.23,32.

of man] Here is noted the feigned humanity of Antiochus Epiphanes; who was not right heir, but as a private man, a younger brother, and allyed in conſanguinity to the kings, whom by much policy he defeated.

ſpeaking great things] He ſhall be exceeding haughty in words, 1 Macc.1.25. and cruel in bloody Decrees; and a great blaſphemer of God himſelf, perſecuting the Saints, and commanding the aboliſhing of the Law, ver.25. Dan.8.23,25. & 36. 1 Mac.1.46,47. See the like to this in Pagan Rome, Rev.13.5.

V. 9. *I beheld*] And continued ſo.

till] Not that he left off beholding after. And in like ſenſe is the word uſed, 2 Sam.6.23. Pſal.110.1. Mat. 28. 20 & 1.25.

the Thrones were caſt down] Chald. *Thrones were ſet up; or ſpeedily ſet, or they caſt them*: ſpeaking imperſonally. See ver.10,22,26. Theſe are not the *Thrones* of the Beaſts, wherein they ruled before. But of the *Ancient of dayes*. Thrones for Judgment, on which Judges ſhould ſit; one Throne for God, the other for the Son of David. Yet this is not meant of the laſt Judgment, at the ſecond coming of Chriſt, Rev. 20.4. Mat.25.31, 32. But of Gods coming in judgement againſt Antiochus Epiphanes, in his time, and the remainds of the former Empires. That this is the meaning, appeares, by the words following; alſo by conference of verſes, 8, 11 20,22,25,26. that is, till God did enter into judgement againſt Antiochus Epiphanes, as we ſaid; for the deliverance, and for the revenge of his people the Jewes. A figurative deſcription it is; as Pſal.7.67. & 9. 4, 7. And when God comes to judgment, his enemies ſcatter, and their Thrones indeed are caſt down, Eſay 2. 10, &c. Joel 2. 11. Mal. 3. 2. Pſal. 9.4.

Ancient of dayes did ſit] A figurative repreſentation of God, which was before all times; and of his glorious Majeſty; ſet out unto us, as mans Nature is able to apprehend ſome portion of his glory. And God, or rather the Perſon of

God the Father is here perſonally meant; as appears, ver. 13. For there Chriſt the Son of Man comes to him, is brought before him. As the like is, Apoc. 7. 6, 7. Theſe and other viſions of the Father, Son, and Holy Ghoſt, vouchſafed in Scripture, to Prophets, and Holy men of God, for ſpeciall ends, by the ſpecial pleaſure and diſpenſation of Gods Will, are not warrants for us to make pictures and Images, of the Perſons of the Trinity by them, againſt the rule of the ſecond Commandement.

did ſit] Pſal. 9. 4, 7. as Judges do on the Tribunal. So ſhewing his judicial authority. Their not ſitting in giving judgment, doth in Countries invallidate their ſentence.

garment white] To ſhadow out the Glory of his Majeſty, and the Innocency and pure Integrity of his Juſtice, Pſal. 104. 1, 2. & 51. 4. Rom. 3. 4. Thus Chriſt is ſet forth in garments white as ſnow, at his Transfiguration, Mat. 17. 3. And again, Apoc. 1. 14. The Angels, Mat. 28. 3. Act. 1. 10. The Saints in heaven, Apoc. 7. 13. & Chap. 4. 4. Joſephs veſtures in Egypt were of fine white linnen, Gen. 41. 42.

the fiery flame] Our God is a conſuming fire, Heb. 12. 29. Apoc. 1. 14. See Deut. 4. 12.

and his wheeles as burning fire] Gods Throne is here deſcribed with wheeles, 1 Chr. 28. 18. Ezek. 1. 15. & 10. 9. to ſhew that Gods providence moveth every where, to govern all things, and provide for all things: and it points out Gods celerity, and facility, in executing his judgments: as the lightning, &c. Mat. 24. 27. See Apoc. 1. 14, 15.

V. 10. *a fiery ſtream iſſued*] Hereby is ſignified the Inevitable and conſuming force of Gods judgments. See Pſal. 50. 3. & 97. 1—7. Iſa. 30. 33. for the comfort of the godly, and the terrour of the wicked.

thouſand thouſands] Pſal. 68. 17. Rev. 5. 11. 1 King. 22. 19.

miniſtred unto him] Pſal. 103. 20. & 34. 7. Math. 18. 10. Heb. 1. 14.

and ten thouſand times ten thouſand] An infinite number of holy Angels, which were ready to execute his Commandment, Mat. 26. 53. 2 King. 6. 17. which number more largely explicates the ſame thing which was intended in the former number: as Mat. 18. 21. Pſal. 91. 7. Not that from hence can be gathered a greater number of Angels that ſtand before God, then of thoſe that miniſter unto him; or that any ſuch different and diſtinction of angels can be made out of this verſe; as ſome Popiſh Schoolmen labour to do.

the Judgement was ſet] The Judge, with his miniſters and aſſiſtants, approving and praiſing his juſtice and judgments; as Pſal. 119. 137.

books were opened] Termes taken from judgments among men; In which the Inqueſt, proofs, confeſſions, and other evidences; and writings are produced to frame the Judgement by: and the Lawes alſo are conſidered, whereupon the Judgement is made. See Rev. 20. 12. where the like proceſſe is uſed in that laſt and general great Judgement day. Where the main Books are the Conſciences of men, Rom. 2. 14. and the Scriptures of God, Joh. 5. 45. Both then opened by God in a ſpecial manner, Pſal. 50. 21. Here the Impious actions of this horn, Antiochus Epiphanes, and evidences againſt him, are recited, as out of Books and Records, that for them, Judgment may paſſe upon him. It is not Antichriſt, as we have eftſoon ſaid, that is here judged and condemned, mentioned or meant.

V. 11. *becauſe of the voyce of the great words*] Chald. *from the voyce*; that is, from the time it was heard. For from that time of Antiochus Epiphanes, and becauſe of his great words againſt God, and the Church of God, then God began to ſhake and deſtroy the Kingdome of the Seleucidæ, with inward and with outward ſtirs.

even till the beaſt was ſlain] As in the Images ruine he began with the Legs firſt, and not with the Head, which firſt periſhed: ſo here, firſt he ſpeaketh of the ruine of the laſt; for the ſafety of his own Nation: that the Chaldeans ſhould pick no quarrel for this Viſion. The beaſt then here is the fourth and laſt beaſt. The Kingdome of the Seleucidæ, a while after Antiochus Epiphanes his death, 1 Mac. 6. 8, 13. was overthrown by the Parthians, and by Tygranes King of Armenia; as Appianus Alexandrinus ſhewes.

and his body deſtroyed] By Pompey the Great; taking Tygranes; aboliſhing the very ſhew and ſeeming face of a Kingdome; and reducing Syria into a province; as Appian and Joſephus teſtifie.

V. 12. *As concerning the reſt of the beaſts*] Chald. *the reſidue of the beaſts*, or *their relicts and remainds*. They now periſhed with this; and were utterly taken away by the Romanes. Or thus, ſpeaking in the time paſt; as the three former Monarchies have had an end, at the time that God appointed, although they flouriſhed for a time; ſo ſhall this fourth have; and they that patiently abide Gods appointment, ſhall enjoy the Promiſes.

they had their dominion taken away] Not at that very time they had it before. The meaning is, that every great Empire and Enemy, and Perſecuter of the Church, was deſtroyed before Chriſts coming upon the earth, from time to time, each one in his time; though the people of them ſtill continued and ſubſiſted, in ſome weak and low form of ſtate. See Dan. 2. 35. until all the remainders were brought under, by the Romanes.

yet their lives were prolonged] Chald. *a prolonging in life was given them*; had been given them; for a certain ſet time, by Gods providence; which time they could no wayes overpaſs. Thus whole kingdoms, though ſuffered long in ſin, yet at laſt are totally ruined for ſin.

V. 13. *night-viſions*] Verſ. 1.

behold] Daniels attentive heed; to the erection of the new and eternal kingdom of Chriſt.

one like the ſon of man] Or, *as a ſon of man*: Which is meant of Chriſt, who had not yet taken upon him mans nature; neither was the ſon of David, according to the fleſh, as he was afterward; but in viſion onely, and apparition here, Daniel ſeeth him coming from the Father, and returning to his Father again. The Jews grant Chriſt to be here ſo termed. And in the four Evangeliſts, our Saviour tearming himſelf Son of Man, moſt graciouſly calleth us to weigh this Text. This phraſe, like the Son of Man, is uſed alſo of him, in viſion, after his Aſcention, Revel. 1. 13. & 14. 14. and may intimate ſomewhat more in him, then meer man. See Joh. 1. 14. Thoſe places, Rom. 8. 3. Phil. 2. 7. ſhew the State and condition of his Humane Nature.

came] To work the myſtery of our redemption upon earth.

with the clouds of heaven] Roſe not out of the Sea; as thoſe former Beaſts and Empires did. But came in the clouds of heaven; from heaven, Pſal. 104. 3. Act. 1. 9, 11. Mat. 24. 30. & 26. 64. Revel. 1. 7. & 14. 14, 15, 16.

to the ancient of dayes] Chriſt, after his Reſurrection, is aſcended into heaven; and is ſet at the right hand of his Father; and from him hath obtained all power in heaven, and in earth. See Ezek. 1. 26. Joh. 16. 16, 28. Act. 1. 9. & 2. 34, 36. Heb. 1. 3, 4. Rev. 1. 13. & 14. 14.

and they brought him neer before him] Or, was brought; imperſonally. Or, the holy Angels did it. For though Chriſt aſcended by vertue of his Divinity; yet Angels are his miniſtring ſpirits, to attend on him, Heb. 1. 6, 14. This is not meant of his ſecond coming to judgment; nor can be ſo properly applyed thereunto.

V. 14. *dominion and glory*] This is meant of the begining of Chriſts kingdom, Mat. 28. 18. Joh. 3. 35. When God the Father, at his aſcention, ſpecially, gave unto him all dominion as to the Mediatour; to the intent that he ſhould govern, here, his Church on earth continually, till the time that he brought them to eternal life. This is the ſitting at the right hand of his Father, Pſal. 2. 4—10. And this power he exerciſeth in the midſt of his foes; maintaining his Church, and overthrowing his enemies; as it is, Pſalm. 110. 1, 2.

and a kingdom] The concluſion of our Lords prayer. Mat. 6. 13. calleth into our minds this ſpeech; and teacheth of the King of Eternity, 1 Tim. 1. 17. who joyneth Jews and Gentiles, in one kingdom.

that all people] Pſal. 2. 8. Eph. 1. 20, 21, 22, 23. Phil. 2. 9, 10, 11. Revel. 19. 16. Jews and Gentiles. Not ſo was it with any earthly Monarch whatſoever.

his dominion] Chald. *ſaltan*: Whence poſſibly the word, *ſultan*, or, *ſoldan*, might ariſe.

an everlaſting Dominion] Chap. 2. 44. Pſal. 145. 13. Mic. 4. 7. Luk. 1. 33. To endure after his aſcention for ever. This is the dominion and power of his office, given to the Perſon of the Mediatour, in regard of both his Natures; and diſtinct from the eſſential power of the divine Nature. And this argues not the conſtant viſibility, and outward flouriſhing eſtate of any one particular Chriſtian Church on earth: but the duration of Chriſts dominion, in his Church, in this world, even in the midſt of his enemies, Mat. 16. 18. & 28. 18, 20. Pſal. 110. 2. and the complement thereof in the Church triumphant for ever.

V. 15. *I Daniel*] The interpretation of the whole viſion, by an Angel, at the requeſt of Daniel.

was grieved in my ſpirit] Much perplexed and wounded, as if a weapon had pierced through him.

body] Chald. *ſheath*; as if his ſpirit had left it; and his body were become as a dead ſheath.

troubled me] According to the manner of Prophets, Daniel ſpecially, who, after their extaſis, through the greatneſſe, and brightneſſe of the ſight of Gods Majeſty, which did dazle their ſenſes, tyre their ſpirits, and over-do their natural faculties, were aſtoniſhed and fainted. See Chap. 7. 28. & 8. 27. & 10. 8, 16. and troubled alſo at the wonder of the viſion, and in that he knew not what ſhould be meant by it. And thus was Pharaoh trouled at his divine dreams, Gen.41.8. and Nebuchadnezzar, Dan. 2. 1. which ſtirred them up ſo much to know the interpretation of them.

V. 16. *unto one of them that ſtood by*] Namely, one of the Angels that appeared in this viſion; as verſ.10.

the truth of all this] The proper meaning.

V. 17. *theſe great beaſts*] Likely ſo called, in conſideration of their beaſtly and ſavage dealing, againſt the families of our Lords anceſtors, the houſe of Zerobabel, and the Nation that ſhould have their kings from it.

four Kings] Kingdoms, verſ.23,24. whereof, Chap. 2. 39, 40. He may ſeem to uſe the term Kings, rather then kingdoms, that the next verſe, ſhort in the Chaldee, ſhould not be miſtaken; and that none ſhould think of four kings, to hold a kingdom for ever and ever; as the tranſlation of that verſe will bear. The] Prophet ſeems not unwilling to hide his minde from ſavage Heathen.

ſhall ariſe] The Chaldean kingdom was riſen already, and in preſent being. He ſpeaks, as reſpecting the greater part.

ariſe] Ariſing here, may, perhaps have a kind of relation to their riſing over the kingdom of the Saints, and with-holding it.

out of the earth] Sea, verſ.3. They are diſtinct, Rev.13. 1, 11. Here one is an explication of the other; meaning the world, and the tempeſtuous troubles, and rowling changes of it.

V. 18. *But*] Or the verſe may be rendred thus; And they ſhall take the kingdom of the Saints of the moſt high; but they that are Saints, ſhall poſſeſſe the kingdom for ever, even for ever and ever. Meaning, though thoſe four kingdoms which Daniel ſpeaketh of, ſhould, for a time, rule over the Jews; (who are called the Saints of the higheſt here, and after, verſ. 21,22.) yet Chriſt coming ſhould ſet up a Kingdom, to rule for ever. But our own tranſlation, beſt agrees with the Chaldee diſtinction, here uſed; and with the Context following, in this verſe, and verſ.22, & 27.

the Saints] The houſe Zorobabel, by Abihud, and Rheſa, Mat. 1. 33. Luk.3.27. (though they be not mentioned among Zerobabels ſons, 1 Chro.3.19.) and the godly of their Nation; to wit, the Church of God, in Chriſt her head, firſt, and afterward the whole Body, which ſhall be perfectly united with him, ſhall receive from God, a ſpiritual and everlaſting kingdom. See verſ.22. Iſa,60.12. Rev.1.6. & 5.10. whereof the Maccabees Principality was but a ſhadow; and was between the reign of Antiochus, and the coming of Chriſt.

of the moſt high] Chald. *high ones*; that is, *things*, or, *places*; that is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould look up to the heavens, whereon all their hope dependeth: or higheſt, in the plural number, to teach us of the divine perſons, as Abraham ſpeaketh plurally, Gen.20.13. and David, 2 Sam.7.22. Here, it was fit in a diſtinct viſion of the ſon, and of the father; as thrones alſo are plural, ver.9. See Eccl.5.8.

that take the kingdom] That Kingdom, ver.14. not that the Beaſts ſhould take the kingdom of the Saints of the moſt High, or of the moſt high God, and poſſeſſe it for ever, as the Trent Bible renders it, and foreeth its followers commonly to expound it. But the Saints ſhould take and poſſeſſe it; as hath been ſaid.

V. 19. *Then I would*] Not ſatisfied with that ſhort anſwer; he deſires to know more.

of the fourth beaſt] Of this ſpecially: for of this, moſt and laſt was mentioned in the viſion, ver. 7,8,&c. many ſtrange and prodigious things ſpoken of it; and therefore Daniel repeats them here again, with ſome enlargments.

was diverſe] Ver. 7. It was partly unlike, becauſe two Kings, Syria and Egypt, both claimed right over Judah, ſince the dayes of Seleucus Nicanor, and Ptolomy Lagi, and made continual wars for it: but divers alſo in cruel ſpoyling the Jewes, and in hatred of their Religion: which Babel, Madai, and Alexander, more favoured. See ver.23.

from all the others] Chald. *from all theſe.*

and his nails of braſſe] Or, *Steel.* This not mentioned in the viſion, ver. 7. This ſignifies, that this Kingdom of the Seleucidæ, ſhould tear in pieces the Jewes, as a wild beaſt teareth his prey with his clawes. This we ſee in the hiſtory of Joſephus, and the Maccabees.

V. 20. *ten horns*] Of the Kings Seleucidæ and Lagidæ, which greatly troubled the Kingdom, when the houſe of Zorobabel ſhould have reigned to the glory and comfort of all the world, ver.8.

and of the other] Particularly of that, becauſe the things ſpoken of it, did ſeem ſtrange and prodigious, and to prognoſtick and portend ſome great and fearful, direful, and ominous matters; and therefore he doth here again recount them, as ver.8,11.

before whom three fell] See *Annotations* on ver. 8. and ver.24.

whoſe look] This not mentioned in the viſion, ver.7,8. there called a little horn; for ſuch was Antiochus Epiphanes at the beginning. Here his lookes more ſtout then his fellowes; for ſo in the end he exceeded them all in power, and great enterpriſes, Chap.8.10.& 11.37.

V. 21. *made war*] See the like, Apoc.11.7.& 13.7. Thus the wicked, even the Babylonians in their time, Zach. 1. 19, 21. Antiochus in his time; and Antichriſt in his time likewiſe, prevail over the Saints, verſ.19. of this Chapter. This made Daniel ſo inquiſitive after this beaſt, and the particularities of it: though this War with the Saints, and prevailing over them, was not ſpecified in the viſion before.

with the Saints] With the Jews, as the Books of the Maccabees do ſhew. Papiſts, underſtanding this little Horn of their conceited Antichriſt, that ſhould reign but three years and an half before the end of the world, and Chriſts ſecond coming to judgment, do make the Saints here, to be the Elect and godly, living in that ſhort time. And this War to be that of Antichriſt againſt them: and hereunto they apply, Mat. 24. 21,24. & Rev.13.7.

V. 22. *Ancient of dayes came*] See verſ.9. Till God ſhewed his power in the Perſon of Chriſt; and by the preaching of the Goſpel, gave unto his Son reſt.

and judgment was given] Neither was this mentioned before. The meaning is, till the Ancient of dayes came, verſ. 9. and gave the power of judgment to them, in Chriſt the Head; in whom, the Saints are the judges of the world, 1 Cor.6.2.3. Mat.19.28. and they obtained, by the preaching of the Goſpel, a famous name in the world, and became, in name and truth, the kingdom of God.

to the ſaints] To the people of God, ver.18.21,25. Chap. 8.24. and 11.30. To them, and on their behalfe; to poſſeſſe the kingdome.

poſſeſſed the kingdome] Ver.14. It was given to Chriſt: the ſaints here poſſeſſe it, in him their head; they poſſeſſe it as partners with him, and partakers in their degree and capacity. This muſt arme Gods people with patience, under the soreſt perſecutions, and fill them with comfort and expectation in the mean time.

V. 23. *Thus he ſaid*] To wit, the angell; of whom he asked information concerning this matter, ver.16. anſwering in order to the four-points of Daniels queſtion.

the fourth beaſt] The kingdome of Aſia; or Syria, or of the Seleucidæ; ſo called, becauſe the far greater part of thoſe kings, were Seleucidæ, two onely of the Lagidæ excepted: we may not with the Romiſh church, underſtand this of the Roman Empire, as hath been ſaid.

which ſhall be divers] In cruelty; and is ſhewed in the next words, Not *greater* then all kingdomes; as the Trent Bible hath it: to make it thereby to be underſtood of the Romane Empire.

devour the whole earth] Not all the world; but the Holy Land, Namely Judea; as appears by verſ. 21,25. breaking and trampling it more then the three former Beaſts did. See Luk.23.44.

V. 24. *And the ten hornes*] Verſe 7,8.

are ten Kings] viz. *Seleucus Nicanor, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Ptolemæus Evergetes Lagida, Seleucus Ceraunus, Antiochus Magnus, Ptolomæus Philopater Lagida, Seleucus Philopater, Antiochus Epiphanes.* More kings reigned after theſe ten: but they poſſeſſed not Judea; and ſo could not afflict the Jewes, Gods people: and therefore in this Viſion, which is vouchſafed for the Jews ſake, no notice is taken of them. Of theſe things we read in Appianus Alexandrinus, Memnon, Joſephus, and others. The Papiſts here, conſtant and conſonant to their former errour, do make theſe 10 Hornes anſwerable to the 10 Toes of the Feet of Nebuchadnezzars Image, Chap.2.33,41,42. and underſtand both of the Roman Empire, to be divided into 10 kings or kingdomes a little before the end of the World: and to the ſame purpoſe they apply the 10 Hornes of that *ſeven-Headed Beaſt*, Rev.13.1. & 17.3,7,12. And yet they miſerably vary among themſelves about theſe kings, and their number. But, as we have eftſoones ſaid, Daniels propheſie and viſions meddle not at all with the Romane Empire, but as it may in ſome reſpect relate to the firſt coming of Chriſt.

and another ſhall riſe after them] *Antiochus Epiphanes*, the laſt of thoſe ten; and the laſt of the Seleucidæ, that reigned over Judæa: for in his time the Maccabees delivered the Jewes from his tyranny and perſecution. Moſt Papiſts apply this to Antichriſt; ſome, to Mahomet.

divers from the firſt] More cruel to the Jewes; and perfidious, then the former nine Kings, 1 Mac.1.11.

three Kings] Ptolomæus Philopater, whom he, joyning Forces with his father, and brother, drove out of Syria. Antiochus

tiochus the Great, (his father) and Seleucus Philopator, his elder brother, whom he poiſoned by Heliodorus. Others, more rightly, inſtead of his father Antiochus Magnus, do put for the third, Demetrius the ſon of his brother Seleucus, the right heir. In applying this to antichriſt, Papiſts rather ſay nothing, or confeſſe they can only divine.

V. 25. *and he ſhall ſpeak*] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac.1.46. See the like, Rev.13.5. 2 Theſſ.2.4.

againſt the moſt high] That is, ſpeak blaſphemies againſt God; and make wicked Decrees and proclamations againſt Gods Word, and ſend through all his Dominion, tyrannically and cruelly to deſtroy all the Jewes and godly people that did profeſſe and practice it. This is largely ſet down, Chap.11.

Saints] Ver.21. Chap.8.24,25.

to change times] Sabbaths, Paſſeover, Pentecoſt, expiation-day, the Feaſt of Tabernacles, New Moons, the ſeven years reſt, and ſuch like, Dan.8.11. & 11.31. 1 Mac.1.47,48. miſerable ſhifts are made by Papiſts to apply this to their conceited antichriſt.

and Lawes] all Moſes Ceremonies, and Lawes, 1 Mac. 1. taking upon him a Divine power, uſurping Gods own authority over his people; changing and aboliſhing Gods Laws, making new Lawes of his own clean contrary to Gods; and forcing moſt cruelly the peoples obedience unto them.

ſhall be given] He ſhall give ſuch Lawes; and the Saints ſhall be given into his hand, to be oppreſſed, worn out, and over-powred by him.

time and times] a *time* here is a year: *times*, two years; and a dividing, or particle of time, ſeemes to be ten dayes; as the hiſtory of the Maccabees ſets it down, from the year 145. moneth 9. day 15. of the reign of the Greeks or Seleucidæ, untill the year 148. moneth 9. day 25. 1 Macc. 1. 54. and Chap.4.52. See Chap.12.7. and the like, Chap.4.16. and Rev.12,14. & Chap.13.5.

and the dividing of time] Trent Bible thus; *half a time*. And ſo they expound it, half a year: contrary to the warrant of the Text, and the truth of the ſtory.

V. 26. *But the Judgment ſhall ſit*] Ver.9. God, *the ancient of dayes*, the juſt Judge ſhall ſit in Judgment; and thenceforth not ceaſe to execute his Judgements, to take away, conſume, and utterly deſtroy that little horn; and the whole kingdome of the Seleucidæ; the fourth beaſt, ver.9,11. And this was done by the Maccabees, the Parthians, Tigranes; and laſtly and utterly by the Romane Pompey the Great; as Appianus in his book of the Wars of Syria, and other Authors do record. And theſe deſtructions are handled in Ezek. Chap.38. & 39. And about 150 years afore our Lords Birth, are ſpent in this waſting of Syria and Egypt, the Seleucidæ and Lagidæ, by wars among themſelves, and with the Maccabees, and others; as hath been ſaid,

V. 27. *And the Kingdome*] Verſ.14. Luk.1.33. He ſheweth wherefore the Beaſt ſhould be deſtroyed; to wit, that his Church might have reſt and quietneſſe, and a kingdome. Which reſt although they do not wholly enjoy here; yet they have it in hope; and by the preaching of the Goſpel, enjoy the beginning thereof; which is meant by theſe words, *under the heavens*: and therefore he here ſpeaketh of the beginning of Chriſts Kingdome in this world, the Kingdome of the Meſſias; when Chriſt begins to reign in the hearts of the faithful amongſt all the Nations of the whole world, Mar.16.15.

ſhall be given to the people] Ver.14. It was given to the Son. Here to the people of the Moſt high. The Faithfull have it by the participation that they have with Chriſt their Head, 1 Cor.1.9. The head communicating its glory to its body. For Chriſt with all he hath as Redeemer, is conſidered as ours; His righteouſneſſe, ſufferings, Kingdome, ours, Rom.8.32. Hence are thoſe ſpeeches, 1 Pet.2.9. Rev. 1.6. & 5.10. Mat.11.12.

whoſe Kingdome] Upon this all the New Teſtament goeth, and Paul to Timothy ſpeaketh, 1 Tim.1.17. He advanceth the Goſpel, and the praiſe of the King eternal, uncorrupt, Inviſible, God only wiſe. Alſo the Revelation after the deſtruction of Jeruſalem, is a heavenly Commentary upon this part.

is an everlaſting Kingdome] Ver.14. Heb.12.26,27. though after a thouſand years Satan was looſed for a little ſeaſon, Rev.20.23. Mat.16.18.

and all Dominions] Or, *Rulers*; that is ſome of every ſort that bear rule; ſome of them, in all parts of the world. So 1 Tim.2.4.

V. 28. *Hitherto is the end of the matter*] Here end the Viſions of Daniel; which the Prophet penned in the tongue known over the Eaſt, and South; wherein the Jewes are not deſcribed plainly to be the people, for whom God plagueth the Kingdomes: and that the Heathen might be drawn to think ſomewhat better of the God of heaven. And more properly here ends the angels Interpretation, and what he revealed touching the future ſtate of the Church.

As for me Daniel] Chald. *I Daniel.*

my cogitations] Verſ.15. Chap.8.27. & 10.8. Though he had many Motions in his heart which moved him to and fro to ſeek out this matter cunningly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the uſe of the Church, 1 Cor.4.6.

my Countenance changed] Chald. *my brightneſſes changed*; that is, the brightneſſe of my Countenance. I became all pale and wan; both in regard of the raptures of the Spirit; as alſo through horrour of the predictions againſt Gods people, ver.23,25.

But I kept the matter in my heart] Faithfully to deliver it to the Church of God. Thus was Daniel affected in his heart with Gods Word, and the revelation of his Will. And ſo ſhould we be.

CHAP. VIII.

Verſ. 1. IN] This Chapter expounds the ſecond, and the ſeventh Chapters. For here is a third deſcription of thoſe Kingdomes or Monarchies; and that more largely; and cleerly, then formerly. Onely the Chaldean Monarchy is omitted here; and ſo in the Viſions and Chapters following, as being now at the point of expiration; and in the time of the Viſions and Propheſies following clean extinct. And therefore alſo this Chapter, and the reſt that follow, are not written by Daniel in the Chaldee tongue; as all the former were, which concerned the Chaldeans, and behoved them to know. But in the Hebrew tongue, for the peculiar uſe of the Church of the Jewes; to inform them of their eſtate in future times, to arme them with patience, againſt perſecutions coming; and comfort them in expectation of joyful deliverance at the laſt. And theſe Viſions are commanded to be ſhut up and ſealed, Chap.8.26. & Chap.12,4. as being for future ages; and leſt the Naming of thoſe Heathen perſecutors (as is done in theſe viſions) being known to them, might create further danger to Gods people.

the third year] and therefore before that in the fifth Chapter.

unto me, even unto me] Verſ. 15. to diſtinguiſh theſe Viſions, from thoſe of Nebuchadnezzar, Chap. 2.4. Daniels perſon adds to the authority of theſe Viſions, 2 Tim.3.14.

at the firſt] In the firſt year of Belſhazzar, Chap.7.1.

V. 2. *in a Viſion*] Not in a Dream, but in Viſion: ſo twice in this verſe, and once in the former. See *Annotations* on Chap.2.19. & on Chap.7.1. And yet this might be in the night, on his bed, in his ſleep.

at Shuſhan] In viſion and extaſie there; ſo much the former words import, and no more. And therefore then he was moſt likely at Babylon in body; This being but the third year of Belſhazzars reign: and ſo ver.27. ſo Ezekiel being bodily preſent in Meſopotamia, in the Viſions of God was brought into the land of Iſrael, Ezek.8.3. & 40. 2. men in Viſions, as in Dreams, many times think themſelves to be corporally in places, where indeed they are not. The arms and breaſt, and the Bear, are here now again in the third Viſion, and more cleerly deſcribed then formerly; for the more certainty of the thing; as Gen. 41. 25, 32. and that Judah ſhould be the more skilful in this matter. Shuſhan, or Suſis, whence the Countrey about it is called *Suſiane*. Of this *Shuſhan*, we read Neh.1.1. Eſth.1.2,5. & 2.3. & 3.15. & 8.14. & 9.6. The word *Shuſan*, ſignifies a Lilly, in the Greek; a Fountain, or Well, in that Countrey language.

Palace] The place of royal reſidence, the Metropolitane City of Perſia; where was a moſt ſtrong Tower or Caſtle, moſt ſtrongly fortified for the Keeping of the Perſian Treaſure. Brought to this perfection afterwards by Darius the ſon of Hyſtaſpes, as Pliny relates. Here the kings of Perſia afterwards kept their Court, and made their ſtay one part of the year, Eſth.1.2,5. Otherwhiles they did, as Perſepolis, and Echatana, Q. Curtius, lib.5. The word alſo ſignifies a Caſtle, Court, and Temple.

Province] Some Tranſlations read *Region*; ſome, *City*.

of Elam] Gen.10.22. the Weſt part of Perſia; next to the Confines of Babylon. See Act.2.9.

river of Ulai] Trent Bible, *Port or gate of Ulai*: without any warrant, and againſt the Hebrew Text.

Ulai] Or, *Eulæus*; that compaſſed the city Shuſhan round about. This River was held by them in ſome ſacred eſteem. And therefore their Kings drunk of this River onely, and had the water of it carried along to remote places with them. See Plin.l.6. c.27. It ſeems alſo to be called Choaſpes; as uſually the ſame River, ſpecially at divers places, is commonly called by divers names; as likewiſe the famous Rivers, Danubius, Tygris, and Euphrates are. Here Daniel at the River Ulai. And again, at Hiddekel, Chap.10.4. as Ezekiel at the River Cheber, Chap.1.1. and John at Jordan, Mat.3. 16,17.

V. 3. *My eyes*] The eyes of his mind, in this intellectuall, ſpiritual Viſions, illuminated with Divine light; and the eyes of his body, having thoſe ſimilitudes of corporal things formed in the inward ſenſe of his imagination.

before the river] Ulay, at Suſis ; where was the ordinary reſidence and court of the Kings of Perſia, as was ſaid ; and therefore very fit that this Viſion was ſeen there.

a Ram] A figure of the Perſian and Median Empire; ſignified by the two hornes ; as ver.20. by the Images breaſt, and armes of ſilver, Dan.2.32. and by the bear, Dan. 7.5. We may be here too curious in ſearching out reaſons of this Aſſimilation, between the Ram and this Monarchy. But ſure we are, that this Monarchy was more uſeful, favourable, and beneficial to the Jews, then any of the other.

two hornes] The word is of the dual Number. Theſe are Medes and Perſians.

high] Not crooked, as Rams hornes uſe to be. In the Hornes, and Head, the force of Rams doth conſiſt.

one was higher] The kingdome of Perſia, which though founded after that of Media, grew far greater then it, by the victories of Cyrus the Perſian, who gained Media, Babylon, and many Countries more.

then the other] Heb. *the ſecond.*

laſt] The Kingdome of Perſia, was later then that of Media. Cyrus the Perſian ſucceeded Darius the Mede ; and Perſians ſtill ſucceeded Cyrus in that Empire.

V. 4. *Weſtward*] Heb. *the Sea*, that is, the midland Sea, which is Weſtward from Shuſhan, and Perſia, which were in the Eaſt part of the world. (ſee *Annotations* on Ezek. 10.3.) He underſtands hereby Babylon, Syria, Cappadocia, leſſer Aſia and Græcia.

and Northward] Lydia, Armenia, Scythia, Pontus, the Caſpians, and Northern Nations.

and Southward] Arabia, Ethiopia, Egypt, Lybia, &c. See Chap.7.5. Eſth.1.1.

no beaſts might ſtand before him] That is, no Kings or Nations, could hinder his enterpriſes and actions, Jer.51.30. though the Aſſyrians Cræſus, and many other kingdomes and nations aſſiſted the Babylonians. Thus God by the Perſian, revenged the cauſe of his Church and people, againſt the Babylonians, Jer.51.56, 50, 15, 18, 24,25, 28, 29,34.

out of his hand] This improperly aſcribed to a Ram. The meaning is plain and uſuall ; out of his *power*.

V. 5. *An he-goat*] By this is figured the kingdome of Greece, and Macedonia, under Alexander ; ver.21. All the braſs and iron, Chap.2.33,39. alſo the leopard, and the fourth beaſt, Dan.7.6,7. are in this he-goat, or buck. And this is a ſweet Commentary upon them. This propheſie was ſhewed by Jaddua the high Prieſt, to Alexander, when he entred into Ieruſalem, ſome two years before he conquered Darius Codomannus, the laſt Perſian Emperour, *Joſephus, l.*11. c.8. *Antiquit. Jud.*

from the weſt] From Greece and Macedon, weſtward from Aſia ; where the Prophet was, and where the Perſians reigned.

whole earth] So Dan.2.39. all Aſia ; all that land wherein Daniel was ; that which was moſt eſteemed, and beſt known in all the world. Alexander complained, that he had not another world to overcome. *unus pellæo juveni non ſufficit Orbis* ; *juvenal, Satyr*.10.

and touched not the ground] Or, none touched him in the earth ; ſo ſwiftly great Alexander conquered the Eaſt in ſixe years ; as flying above the earth, rather then going on the earth ; an hyperbole, as that alſo is, Joh.21.25. See Chap. 7.6. four wings of a fowl, added to a ſwift Leopard. Thus Virgil ſpeaks of Camilla : and Ovid of Atalanta.

a notable horne] Heb. a horn of ſight. Alexander was the notableſt for his ſtrange ſucceſſe in wars, of any that ever warred, ver.8,21. It is called *the great horne.*

between his eyes] As an Unicorn, whoſe ſtrength is mentioned, Numb. 23. 26. Job 39.12——15. And by the *eyes*, may be figured as Alexanders own ſharpneſſe of wit, quick inſight, and foreſight, and clearneſſe of wiſdome ; ſo alſo his wiſe Captains, that were as eyes to him. Such were Parmenio, and others. This *horne* not ſeen in a Goat ; as neither the *four Hornes*, ver.8.

V. 6. *came to the Ram.*] a deſcription of Alexanders acts againſt Perſia, whereby he overthrew that kingdome, and made himſelf Lord of Aſia.

In the fury of his power] This place is a ſweet abridgement of all Great Alexanders conqueſts.

V. 7. *moved with Choler*] at Granicon water in his firſt fought field he did well.

and ſmote the ram] at Iſſicon, a Town in Cilicia, the ſecond battel, he did better : and took priſoners Darius his Mother, wife, and Children, among others.

and brake his two hornes] Thirdly, at Gangamela, he killed of men about 600000. as ſome write, and got the Empire.

V. 8. *he-goat*] The word ſignifies a *young* he-goat : as Alexander was young, at that time about 26. year old ; and about 20. when he began to ſet upon his great warres. See Zach.16.3.

the great horne] Alexander dyed ſuddenly in the flowr of his age, and in the middle of his victories, ver.22. when he was 33 years old, and had held the Monarchy ſix or ſeven years ; as Arianus, Plutarchus, and Diodorus Siculus do report. Such is the Inſtability of earthly Monarchs, and all worldly glory ; even when it is at the height, Pſal.82.6,7.

and for it came up] Or, *ſtood up for it* : after divers horrible ſlaughters and murders in Alexanders family ; and conflicts and bloodſhed among his Chieftains and Commanders, a while foregoing, Chap. 7.8,11,21.

four notable ones] Out of the Nation ; but not in his power, ver.22. Seleucus Nicator had the kingdome of the Eaſt, Syria, and Babylon, and Perſia. Perdiccas, Caſſander, and Philippus Aridæus had Macedonia, in the Weſt. Antigonus had Aſia the leſſe, and more, Northward : and Ptolemy Lagides, had Egypt Southward ; and at laſt theſe were reduced to two, the Seleucidæ, and Lagidæ.

V. 9. *and out of one of them*] That is, out of Seleucidæ that reigned in Babylon and Syria.

came forth] Chap.7.8. & 11.21.

a little horne] Chap.7.8. Antiochus Epiphanes, who was of a ſervile and flattering Nature ; and alſo there were other between him and the kingdome : and therefore is here called *the little horne*, becauſe neither Princely conditions, nor yet any other thing was in him, why he ſhould obtain the Kingdome, Chap.11.21.

toward the South] That is, toward Egypt, which Antiochus ſeized upon, Chap.11.25,40,43. Himſelf had and held the North ; that is, Syria, and Babylon.

the Eaſt] That is Perſia, which was alſo conquered by Antiochus.

pleaſant land] So is Judea, or the land of Iſrael called in Scripture ; In regard of its great prerogatives, temporal and ſpiritual ; it being the Tſeby of all lands ; the ornament, pleaſure, and Nobleneſſe : or as it were the pleaſant Roe, Prov.5.19. Thus again, Dan.11.16,41,45. Zech.7.14. Of this Land, ſee Ezek.20.6,15. yet it moſt was for Jeruſalems ſake, Pſal.48.2. and Gods Temple, and Service there. See theſe enterpriſes of Antiochus upon Judea, Chap.11.30. and following Verſes.

V. 10. *to the hoſt*] Or, *againſt the hoſt*, ver.24. Chap. 7.18. & 11.32. Antiochus raged againſt the Church of God, which is a heaven where God dwelleth in Grace ; and where the Faithful do hold the place of Angels. See Eſay 14.13. He made way againſt Religion, and the Temple, and the holy Jewes.

Caſt down] That is, ſlew ſome of the Choyſe, in Church and Common wealth ; In offices and graces : ſome of the elect, which are called the hoſt of heaven, and ſtars ; becauſe they are ſeparated from the world, and whoſe names are written in heaven, Chap.12.3. Luk. 10. 20. Thus he brought heaven under his feet, to trample on it. Thus he dealt with old Eleazarus, and with the mother, and her ſeven ſons, 2 Macc. 6. 7. Chapters.

V. 11. *Even to the prince of the hoſt*] Ver.25. or againſt ; daring to puſh, not onely at the high Prieſt, or Judas Maccabeus ; But at God himſelf ; The Son of God, who as a Prince in a ſingular manner reignes in and over his people. And this Antiochus did, by bearing an hoſtile ſpirit againſt the God of the Jewes ; by blaſpheming him, and violating his Temple, ſervice, and glory ; as is ſhewed in the words following. See Chap.7.25. & 11.22,36. 2 Macc.5.11——17. & verſ.21,24,26.

by him] Or, *from him* : *by him*, that is, by Antiochus ; rather then from him ; that is, from the Prince of the hoaſt.

daily ſacrifice] Ver.13. Namely, the Morning and Evening ſacrifice ; the law whereof is in Exod.29.38, &c. Numb. 28.3. and alſo all other Sacrifices, and Feaſts, and the whole worſhip of God ; which Antiochus to his utmoſt power by all means did labour to put down, as the books of Maccabees to ſhew, 1 Mac.1.44——64.

place of his Sanctuary] The Temple of Jeruſalem ; called by many ſeveral names in Scripture. As the Church is called by many names and titles in the Old and New Teſtament.

V. 12. *an hoſt was given him againſt the daily ſacrifice*] Or, *the hoſt was given over, for the tranſgreſſion againſt the daily ſacrifice.* The hoſt of the Jewes was given over to him and his power, becauſe of their tranſgreſſion againſt the daily ſacrifice;

ſacrifice. Or, The Faithful ſhall be in great danger of apoſtatizing from the true Religion; and Antiochus ſhall give them many occaſions to do it, and ſhall ſeek to induce them to it by force, craft, and all means: and the Lord ſhall put them to this tryal, Chap.11.32,35. 1 Mac.1.

by reaſon of tranſgreſſion] Tranſgreſſion the reaſon and cauſe of all calamities.

caſt down the truth] all uſe, preaching, and profeſſion of Gods Truth, and Doctrine of ſalvation, ſhall be forbidden and ſuppreſſed by Antiochus; who did ſeek to deſtroy the very books of the Law, 1 Mac.1.59. See *Annotations* on ver. 26. See Eſay 59.14.

and it practiſed and proſpered] That is, that *Horne*: and *Horne* being of the feminine gender; hath theſe words likewiſe of the feminine gender to agree with it: and verſ.24. theſe words are put in the maſculine gender, to agree with the word *King*, of the maſculine gender in ver.23. Thus the moſt wicked men do proſper; even in their vileſt practiſes againſt Gods people, by reaſon of their tranſgreſſions. So did Nebuchadnezzar in his time.

V. 13. *one Saint ſpeaking*] That is, a certain Saint: meaning, that he heard by an inward hearing, one of the Angels asking this queſtion of Chriſt; though ſome ſay, of another, and higher Angel. Angels deſire to ſee into the myſteries of God, 1 Pet.1.12. Eph.3.10. and to know a ſpeedy end of ſo great a devaſtation of Gods Saints and ſervice, as was here foreſhewed.

and another Saint] Heb. *and a certain Saint*; that is, either the former, or another holy Angel. See Zach.2.3.

unto that certain Saint] Heb. *unto a certain one, or a ſecret one, or a marvellous one, or the Numberer of ſecrets*; or, *the wonderful Numberer.* The Hebrew word is *Palmoni*; which may ſeem to be compounded of two words, *peloni*, and *almoni*: and theſe are uſed by the Hebrewes when they will note out a certain man, and yet not name him; as Ruth 4.1. 1 Sam.21.2. & 2 King.6.8. Mat.26.18. The Greeks expreſſe this by ὁ δεῖνα. See Ezra 4.10. This Saint unnamed, or this wonderful Numberer; compoſing the word of *pala*, and *manah*, is moſt commonly and probably conceived to be Chriſt, the Wiſdome, and the Word of the Father; who knowes all the ſecrets of his Wiſdome moſt perfectly; and ſpeaks them to men and angels in the Church, according to the times and ſeaſons of his Divine adminiſtration and diſpenſation. Thereupon he is asked here; and gives charge and direction, verſ. 16. See Rev.1.1. & Zech.1.9,11,12.

viſion concerning the daily ſacrifice] That is to ſay, the things ſignified by it, and ſaid of it; how long ſhall they continue?

tranſgreſſion] The idolatry of Jupiter Olympius, which Antiochus had ſet up in the temple, in ſtead of Gods pure worſhip, 2 Mac. 6.1, 2. which cauſed the extream deſolation of the people; in ſome, ſpiritually, by apoſtaſie; in otherſome, bodily; by perſecutions and torments, Dan. 11.31. & 12. 11. 1 Macc.1.57. & Chap.6. verſ.7.

of deſolation] Or, *making deſolate.*

V. 14. *he ſaid unto me*] Chriſt the Palmoni, or wonderful Numberer, verſ.13. anſwered, not the *Angel*, that asked the queſtion, as the Trent Bible hath it; but unto *Me*; for the comfort of his Church, whom it moſt concerned; and for whoſe ſake, moſt likely, the Angel asked the queſtion.

unto two thouſand three hundred dayes] Thus punctual is Daniels prophecy. That is, untill ſo many natural dayes be paſt, which make ſix years, three moneths and an half, or neer upon three weeks; for ſo long, under Antiochus, was this deſolation; from that defection of the people, procured by Menelaus, the High Prieſt, in his time, in the 142. year, ſix moneth, ſix day of the kingdom of the Greeks, or Seleucidæ; as Joſephus records in the 12. book, and Chap. 6. of his antiquities. See 2 Macc. 4.23, 27. when the hoſt of Gods people (concerning whom alſo the angel inquired) began to be trodden under feet; and continuing, till the cleanſing of the Sanctuary, building the altar, and ſacrificing upon it, which was in the 148. year nineth moneths, twenty fifth day, 1 Macc.4.52. This then is another reckoning, from another beginning, differing from that, Chap. 7. 25. & Cap. 12. 71. That was of three years and ten dayes; beginning from the building of that idolatrous altar, 1 Macc. 1. 54, 59. and ending at the re-building of Gods altar, and reſtoring his worſhip, 1 Mac.4.52. This, of ſix years, three moneths and eighteen dayes, beginning and ending, as aforeſaid. Or, if we ſhould reckon theſe ſix years, three moneths, and about nineteen dayes, from the beginning of Antiochus, his firſt bloody perſecution, in the beginning of the year of the Greeks, 143. to the year of his death, which was in the year, 149. the time will not much differ. See 1 Mac.1.20. & 6. 16.

dayes] Heb. *evening-morning.* So verſ.26. called, νυχθήμερον, 2 Cor.11.25. The evening, being the beginning of the day of twenty four hours; as the darkneſs was before light, Gen. 1. ver.2,3. And ſo is the day reckoned, Gen.1. ver.5,13,19—23,31. and ſo Exod. 12. 18. Lev. 23.32. The conſideration whereof, and of the change of the beginning of the day, in our Saviour Chriſts time, may help to reconcile that difficulty, and difference of the day, wherein our Saviour before his Paſſion, and wherein the Jews did eat the Paſſover, after his Paſſion.

cleanſed] It ſhall be purified from its uncleanneſs. Heb. *juſtified.* That is, ſet free by Gods juſt judgment, from Antiochus his tyranny, who had made it a receptacle of Idols: to be again according to its firſt inſtitution, the holy temple of the true God. This was done by Judas Maccabeus, 1 Macc. 4. 52.

V. 15. *I, even I Daniel*] Verſ. 1. Chap.7.15,16. Here is his attention to the viſion, and deſire of knowing and underſtanding it more fully and diſtinctly.

ſtood before me] According to the apprehenſion of his inward ſenſes and ſight.

as the appearance of a man] Not Gabriel the angel: he is commanded by this man, verſ. 16. But Michael, that is, Chriſt; who, in this manner, declared himſelf to the old Fathers, as a præludium to his Incarnation; how he would be God manifeſted in the fleſh.

V. 16. *And I heard*] As in a viſion; to my ſeeming and imagination, I heard ſuch a ſound, voyce and words.

between the banckS] The gate and bancks, or, of the river it ſelf, Chap. 12. 7.

and ſaid] With a mans voice and words. How angels communicate their notions one to another, is not a thing incident, or proper to this place, or inquirable.

Gabriel] The name of an angel; which ſignifieth, ſtrong man of God. See Chap. 9. 21. Luk. 1. 26. The onely angel in Scripture, which hath an proper name: For Michael, Chap. 12. 1. Jude 9. Revel. 12. 7. is the name of Chriſt.

make this man] This power to command the angel, declareth, that the Commander was Chriſt; who is true God, and the Lord, and head of angels.

V. 17. *afraid and fell*] See Ezek. 1. 28. and the annotations upon it. Not to worſhip the angel, but in a lowly fear and reverence; being conſcious of his own unworthineſs, frailty and vileneſs. The preſence and ſpeech of an angel, wrought thus upon holy Daniel, when the angel drew neer unto him.

ſon of man] Ezekiel and Daniel onely, being in viſions of angels, are ſo ſpoken unto, Son of man: as Aben Ezra notes, Ezek. 2.1. See *Annotations* there.

Viſion] The words here are diverſly rendred: and ſome underſtand them of a ſhort time: but verſ.26. and the words themſelves, here, ſpeak of a long time, that the things foretold by that viſion, ſhall come to paſſe at the appointed time, about the time of the coming of the Meſſiah, who ſhall fulfil the prophecies; and the old age; for to bring in a new one; by renewing the ſtate of the Church. See Ezek. 38. 8. Dan. 9. 24.

V. 18. *Now as he*] Chap. 10. 9.

deep ſleep on my face] That is to ſay, In my prophetical extaſie, I loſt all action and motion, as a man overcome with ſleep, verſ. 17. Rev. 1. 17.

ſet me upright] Heb. *made me ſtand upon my ſtanding.* Did rear, refreſh and ſtrengthen me; as Ezek. 2. 2. recover, and recomfort me.

V. 19. *and he ſaid*] Continuing his ſpeech, that was interrupted in the former verſe.

what ſhall be in the laſt end] The word, *Acharith* is a ſubſtantive. The meaning is this, what ſhall befal the Jews in the laſt end of this indignation and wrath of God, in this laſt affliction, which God ſhall ſend them for a puniſhment of their ſins; meaning that great rage of Antiochus; and what he ſhall do then. After which ſhall be revealed the great and eternal reconciliation in Chriſt, Dan. 9. 24. & 11. 36. This laſt part of the viſion he mentions, as the moſt regardable, and moſt deſired by Daniel, to be underſtood, verſ. 13.

the end ſhall be] There ſhall be a certain prefixed time, for the laſting of this calamity. This verſe ſtrongly overthroweth their errour, which feign the Romane Monarchs to be meant by the leggs of the Image, Chap. 2. or by the fourth beaſt, Chap.7. ſeeing that the Greeks are the dealers, in the end of wrath, ſpoken of Daniels people. And it had been a ſtrange thing, that this laſt viſion, repeating the former, ſhould leave out the Romanes, if they had been ſpoken of before: ſeeing it were good to have that told; and God never omitted the good of his Church.

V. 20. *the Ram*] Verſ. 3. 4. Gabriel, orderly, proceeds from point to point, as the method and paſſage of the viſion, directed him.

two horns] Not meant perſonally, and punctually of Darius

rius the Medes, and Cyrus the Perſian, Chap. 6.28. For theſe two were not alive, when Alexander the great brake theſe two horns, here mentioned.

are the kings] are types of them, do ſignifie them, the kings of that Kingdom, or Empire. A typical, or ſacramental phraſe ; and moſt plain to be underſtood ; ſo verſ.21.

V. 21. *and the rough Goate*] So called for its roughneſs and horribleneſs. Of this, verſ.5, 6, 7, 8. Here the whole Grecian Empire is underſtood ; Alexander, and his ſucceſſors in the Empire, divided.

Grecia] This place proveth, that of Javan, the Greeks come. Macedonia is herein comprehended.

the firſt King] Namely, *Alexander* the great ; the firſt of them that overthrew the Ram ; that conqured the Medes and Perſians. Of him perſonally is underſtood, verſ. 5, 6, 7, 8.

V. 22. *four kingdoms*] Verſ.8. Of many kingdoms ariſing from *Alexander*, four in the end bear the ſway : and in time two ; whereof, Chap.11. will ſpeak.

of the nation] Namely, of the Greek, or Macedonian nation ; though not of *Alexanders* poſterity, Chap.11.4. All the four were Grecians ; and ſo continued the name of the Grecian Empire, 1 Macc. 1.6.

in his power] They ſhall not have like power, as had *Alexander*. So the particle, *in*, is uſed, Joh. 3.21.

V. 23. *and in the latter time*] *viz.* In the 137. year of the kingdom of the Greeks, or Seleucidæ, 1 Macc. 1. 10. Or, for then Antiochus Epiphanes, here ſpoken of, began to reign : though he entred not into Judea, till the year, 143. 1 Mac. 1. 20. And after him, many of that race of the Seleucidæ were kings of Syria and Judea, for the ſpace of 120. years, or thereabouts. But none of them are here ſpoken of ; as not having a full power over the Jews : The yoak of their tyranny, being ſhaken off by the Maccabees, in this kings dayes, Chap. 7. 22.

when the tranſgreſſours] among the people of the Jews. See 1 Macc.1. ver.11, &c. & verſ.43, &c. & Chap.2.15. & 2 Mac. 4. This the cauſe of that fearful judgment and plague by Antiochus.

are come to the full] Heb. *are accompliſhed.* Chap. 11.36. Gen. 15.16. Jer. 51.13. Matt.23.32. 1 Theſſ.2.16.

the full] Of open impiety, and formal apoſtacy, Dan. 11. 30. 1 Macc.1.11, 12. Gen.15.16.

a King of fierce countenance] Heb. *hard of face* ; that is braſen faced , of whom , ver.9. &c. Namely , Antiochus Epiphanes , Chap.7.20. and 11.21. who was impudent , as Deut.28.50. and he is ſpoken of in the Maccabees, and heathen writers very much , for ſhameleſs impudency , againſt all divinity and humanity in his life and actions : of Polibius he was called Epimanes, that is, mad. Many Papiſts, would fain underſtand this king , and all that is here ſaid of him, of their imagined Antichriſt, or at leaſt of Antiochus, as a type of him : But the more learned ſort of them, deſert that opinion and fancy.

dark ſentences] Heb. *Chiddoth* ; and is properly hid things, and enigmaticall ; as Pſal.78.2. Hid miſchiefs he minded, not hid parables : he was full of miſchievous craft, and ſubtilty, his crafts maſter therein, ver.25. by cunning and deep policy, to cover, and colour, and bring about his own vile and cruell deſignes ; and to diſcover the ſecret plots and underminings of others.

V. 24. *Shall be mighty*] Verſ.9.10, 11, 12. and Chap.11.

but not by his own power] By his fraud and treachery rather, which he firſt uſed againſt his own father, brother, and nephew ; by the perfidiouſneſs and apoſtaſie of the Jews, and their high Prieſts, and by the aide of forreign Kings. See Chap.11.23. yet Gods hand, and ſecret power, and providence , was not wanting in all this : as in the caſe of the Aſſyrian , Eſay. 10. 15. and Babylonian , Jer. 34, 22. and 50.21.

wonderfully] Proſper and prevail, againſt all lets and obſtacles that would hinder him , from atchieving his ambitious, tyrannicall, miſchievous practiſes, Chap.11. All things ſhould go on , and flow in, according to his own wiſh and will.

the mighty] Great Kings and Princes, and eſpecially them of Egypt , Chap.11.25. againſt which he made two great expeditions.

the holy people] Heb. *the people of the holy ones.* Namely, the Church of God ; the Jewiſh people, both in his returnes out of Egypt, and at other times.

V. 25. *Craft to proſper*] Chap.11. ver.21, 23, 24, 32. his ſubtilties , and deep miſchievous plots , ſhall not want his wiſhed ſucceſſe.

magnifie himſelf in his heart]. His proſperous ſucceſſe ſhall ſo elevate his ſpirits , and puffe up his heart , 2 Mac.9.7, 8, 10, 12. and 5.21.

by peace] Or, by proſperity ; that is , under pretence of peace, and his ſpecious promiſes of it ; when men ſhall live ſecure in peace and expectation of it , ſuſpecting no other ; then , and thereby ſhall he exerciſe cruell tyranny upon them. See 1 Macc.1.30, 31, 32. 2 Macc.5.&c.

prince of Princes] Verſ.11. Apoc. 19. 16. Againſt God himſelf, the Son of God, King of Kings, Chap.11.36. invading his temple, making a prey and ſpoile of the ſacred veſſels and ornaments , and defiling that holy place with abominable idols, and Pagan worſhip ; and lifting up himſelf and ſpeaking againſt God himſelf , as if himſelf were God, 2 Macc.9, 8.

broken without hand] Thus, Chap.2.34, 45. See Chap.11. 45. By ſickneſs , ſtricken by the hand of God , and not by men ; 1 Mac.6. 8, 16. 2 Mac. 9.5, 9, 28. See Act.12. 22, 23.

V. 26. *And the viſion*] Concerning that determined number of days told, ver.14. for the taking away of the daily ſacrifice , and the treading under foot of the ſanctuary, and hoaſt ; which moſt troubled holy Daniel, and made him moſt inquiſitive , after the time and durance of it : That is here again avouched, and cleered.

is true] In proper ſenſe, needing no further explication : ſee the cleerneſs and evidence of theſe propheſies, and the anſwerableneſs of the event : as if all this were not a propheſie , but an hiſtory ; and ſo it is Chap.11. which plainly argues the ſpirit of God, in theſe holy Scriptures.

ſhut thou up the viſion] As Eſay 8.16. Dan 12.49. keep it from the knowledg of the Chaldees, and Heathens ; keep it to thy ſelf in ſacred ſilence , and reſerve it in writing for poſterity , without much publiſhing it for the preſent ; becauſe it is not ſo much for the uſe of this age, as for that which ſhall follow, See Eſay 29.11. Rev.5.1, 2.

for many dayes] Or, after many dayes. About three hundred years ; are from the death of Belſhazzar, unto the death of Antiochus Epiphanes. In whoſe dayes was greateſt uſe to be made of this propheſie , and the event of things then would beſt cleer, and expound it, See Rev.22.10.

V. 27. *I Daniel fainted*] Chap.7.28. and 10.8, 16. Through fear and aſtoniſhment, at the greatneſs and ſublimity of this divine viſion ; and at the evils that ſhould befall Gods houſe, and worſhip, and people.

roſe up] Out of that bed whereon he lay , ſeeing this viſion, and ſickning thereupon.

and did the Kings buſineſs] Therefore he was in perſon at Babylon , and in viſion onely at Shuſhan. And continued ſtill in that honourable office, and imployment, Chap.2.48. wherein thus appears his care and diligence.

I was aſtoniſhed] Still after the recovery of his ſickneſs, and in the midſt of his great State affaires.

none underſtood it] As I had a command , to ſhut up the matter in the verſe before ; ſo I refrained my countenance, from open expreſſing of my griefe ; or giving any intimation of the viſion , or occaſion of ſuſpecting ſuch a thing. The Trent Bible reads thus ; *Et non erat qui interpretaretur* ; as if Daniel had wanted an Interpreter of the viſion , and were thereupon troubled and aſtoniſhed.

CHAP. IX.

Verſ.1. IN *the firſt year*] Heb. *in one year* : the cardinall number , uſually put for the ordinall. The ſame year Daniel was taken out of the lyons den, and cauſed Gods truth to be advanced generally. Now whether this was before his being in the den, or after, it is not ſo certain. This was in the year of the world 3470. or thereabout : or, as others reckon , about 3430. In this chapter , Daniel mindfull of Jeremies propheſie , as is expreſſed ver.2. doth now upon the exſpiration of that time , pray moſt zealouſly for the accompliſhment of the deliverance then promiſed ; whereupon he receives a ſpeedy gratious anſwer, and meſſage from God by Gabriel , of much more then he could think of, or hope for ; even of the certain time , not onely of the return of the people, and building of the city, but alſo of the coming of Meſſiah the Prince ; and of his cutting off, and of the deſolation of City, and Sanctuary, that ſhould follow thereupon.

of Darius] Heb. *Dariaveſh* : Chap.11.1. ſee Chap.5.31. and 6.1. Darius ſeems to be a common name to many Kings of Perſia. For ſo we read of Darius Hyſtaſpis, Darius Nothus, Darius Ochus , Darius Codomannus, in heathen ſtories : as likewiſe Ahaſuerus ; or, as it is written in Hebrew, Achaſhuerosh, which ſignifies the *Great Head* of the people, and ſeems to be the ſame with Artaxerxes. And ſo we read of Artaxerxes Longimanus, Artaxerxes Mnemon or Memor. And haply, Xerxes is but a contraction of Artaxerxes ; as Choniah is of Jechoniah : Thus uſually one name, was common to many Kings of the ſame nation ; thus was Merodac, among the Kings of Babylon : Pharaoh to the Kings of

Egypt, in the moſt ancient times. And Ptolomy among the Lagidæ. Thus Seleucus, Antiochus, and Demetrius among the Seleucidæ. Arſaces among the Parthians. Tygranes among the Armenians. Aretas among the Arabians. Sylvius among the Latines; and Ceſar among the Romanes. Neither is it a thing unuſual among Kings at this day. This Darius is here in the Text ſufficiently differenced from all others.

the ſon of Ahaſuerus] Or, *Cyaxares*, Chap. 6. 1. See *Annotations* on Chap. 5. 31.

of the ſeed of the Medes] To diſtinguiſh him from Darius the Perſian, Ezr. 4. 24.

which was] Or, *in which he was made*, &c.

The Realm of the Chaldeans] For Cyrus, led with ambition, went about wars in other Countries. See *Annotations* on Chap. 5. 31.

V. 2. *In the firſt year*] This time is ſo diligently twice noted down; becauſe it was the end of Jeremies ſeventy: and ſo the juſt occaſion of this prayer of Daniel. And ſo we, when the time is come for the accompliſhment of Gods Prophetical promiſes, ſhould take hold of that occaſion to ſerve Gods providence, and to pray in Faith for the fulfilling of them. Prayer muſt be in faith. Jam. 1. 6, 7. muſt reſt upon Gods promiſes; and be certain, Ezek. 36. 37.

underſtood] attentively, accurately, conſidered, weighed, pondered in my mind, and knew.

by books] For though he was an excellent Prophet, yet he daily increaſed in knowledge, by reading of the Scriptures, 1 Tim. 4. 13. 2 Tim. 3. 15, 16, 17. The Scriptures then were not loſt and periſhed in the time of the Temples overthrow, and the Babyloniſh captivity, as that Apocryphal fable hath it, 2 Eſdras 14. 21——48.

to Jeremiah] Jer. 25. 11, 12. & 27. 5, 6, 7. & 29. 10, &c. See 2 Chr. 36. 21, 22. Ezra 1. 1.

ſeventy years] Whereof fifty two in utter ruine. Counting the beginning of the 70. not from the 11. of Zedekiah; but from the fourth of Jehojakim, and the firſt of Nebuchadnezzar. No doubt but the Jews carefully numbered theſe years, Zech. 1. 12. another ſeventy years are mentioned; and thoſe ending the ſecond year of Darius, do derive their Beginning from the 11. of Zedekiah.

the deſolations of Jeruſalem] Daniel hath the very Hebrew term of Jeremy, Chorboth; and by Jeremy he muſt be expounded, Jer. 25. 11. and this land ſhall become Chorboth, (that is, a wilderneſſe) and an aſtoniſhment, and theſe Nations ſhall ſerve the King of Babel ſeventy years.

V. 3. *I ſet my face*] Of his body towards Jeruſalem; as Chap. 6. 10. of his ſoul to God, Eccl. 5. 2. Pſal. 25. 1. & 62. 8. This ſhews his earneſtneſſe, as Jer. 42. 15. ſetting all other things aſide.

To ſeek by prayer] Ezek. 36. 37. He uſeth here confeſſion, deprecation, and petition. He ſpeaketh not of that ordinary prayer which he uſed in his houſe thrice a day; but of a rare and vehement prayer, upon the preſent extraordinary occaſion; leſt the ſins of the people ſhould cauſe God to delay the time of their deliverance, propheſied by Jeremiah.

with faſting] Extraordinary helps, at extraordinary times, upon extraordinary occaſions. Hereby ſinners ſhew their guilt and unworthineſſe; the forwardneſſe of their minds to ſelf revenge, 2 Cor. 7. 11. & 9. 27. This makes Prayer armed, and winged. If Daniel needed theſe Helps in prayer, much more we.

V. 4. *unto the Lord my God*] Not to falſe gods; not to Angels, Saints departed, Images, Relicks, &c. but to the true God; and his God by Covenant; with faith and truſt in him, to hear and grant his prayer. Thus muſt we pray, to God, our God, and Father, Mat. 6. 9. Thus the wicked cannot pray.

my Confeſſion] Of mine, and my peoples ſins; and of Gods juſtice and truth in puniſhing us. He begins with this Confeſſion; and perſiſts in it, to the 16. verſe.

O] Or, *Oh*. Heb. *Ana*: an interjection of exclamation, through the great grief of his heart for ſin; and withal, of an humble begging and beſeeching, to win grace and mercy.

Lord] Exod. 32. 31. Deut. 7. 9, 10, 21. Neh. 1. 5.

the great and dreadful God] That is, Haſt all power in thy ſelf, to execute thy terrible judgments againſt obſtinate ſinners; as thou art rich in mercy, to comfort them which obey thy word, and love thee. Thus affected, we ſhould appear before him in prayer, with ſubmiſſion and fear.

keeping the covenant] Faithful and true, Exod. 20. 6. And therefore they might thank themſelves and their ſins, for their puniſhment, in that Babyloniſh captivity. And yet now might hope and truſt, in the keeping of his promiſe, by Jeremy, for their deliverance. Thus prayer muſt be carried on with faith.

to them that love him, and &c.] The love of God, and the keeping of his commandements, Evangelically, are never ſeparated, Joh. 14. 21.

V. 5. *we have ſinned*] In his own name and the peoples, as ſuſtaining their perſon, he confeſſeth their ſins; and that without any extenuation; yea, with full mouth, and many aggravations. Here are four words, each gradually exceeding other. That they ſinned, traded in it, and that obſtinately, yea, maliciouſly and rebelliouſly, as if therein they would wage War againſt God. And all this, to profeſſe and procure the deeper humiliation, the greater contrition and compunction. See 1 King. 8. 47. Daniel ſeems to relate to that place, Pſal. 106. 6. A perſon or people, come not ſuddenly to be extreamly evil, but by degrees.

V. 6. *Prophets which*] The duty of Prophets; and the height of ſin, in not hearkning to them. The greater means of grace afforded, the greater is the ſin, thereupon committed, Mat. 11. 20.——25. Heb. 2. 2, 3. & 10. 28, 29. Kings and Forefathers, are no rule of Religion or life, Ezek. 20. 18. Jer. 44. 9, 21. But all, from the higheſt to the loweſt, are to be ruled by, and ſubjected to the word of God, Luk. 16. 29, 31.

V. 7. *righteouſneſs*] He confeſſeth Gods juſtice in himſelf; and in his judgments for ſin, Jer. 7. 19. Pſal. 119. 137. He ſheweth, that whenſoever God puniſheth, he doth it for juſt cauſe. And thus the godly, never grudg, repine, accuſe him of rigour, as the wicked do; but acknowledg, that in themſelves, there is juſt cauſe, why he ſhould ſo intreat them, Pſal. 51. 4. Rom. 3. 4. Pſal. 119. 75.

belongeth] Or, *thou haſt*, &c.

to the men of Judah] Their prerogatives above other people, were no priviledges for their ſins, nor exemptions of them from puniſhment, but aggravations rather.

neer and that are afar off] In the neighbouring nations, neer to Judea, whither they fleed, in Egypt, in Aſſyria, in the Empire of Babylon.

V. 8. *To us*] Baruch. 1. 15. Gen. 2. 25. & 3. 8. Pſal. 119. 80. Jer. 3. 20.

to our kings] God is no accepter of perſons; but whereſoever, and in whomſoever ſin goes before, confuſion followes after. And Daniel here, doth not excuſe the Kings, becauſe of their authority; but rather chargeth them, as the chief occaſions of theſe great plagues.

V. 9. *to the Lord*] Thou haſt a large ſubject, whereon to exerciſe thy infinite mercy, which is to us, as it were, the Queen of thy perfections; whereunto we now betake our ſelves; and not to thy juſtice, in this our height of iniquity: or, having ſinned ſo exceſſively, as we confeſſe we have, to thee it belongs to uſe mercy and forgiveneſs; for thou alone haſt power to do it, verſ. 18. Thus he ſo mentions Gods juſtice, for humiliation, as that he flyes to Gods mercies, to keep from deſperation.

mercies and forgiveneſſes] In the Plural number, Lam. 3. 22. mercies above all their ſins; as Rom. 5. 20. Jer. 31. 20.

though] No cauſe of Gods mercy in us; but all ſolely and wholly in him, verſ. 18.

V. 10. *the voyce of the Lord*] He ſheweth, that they rebel againſt him, which obey not his voyce, in the mouthes of his Prophets; but ſlight and contemn, ſo gracious a word of ſo good a God, ſo plainly ſet before them.

V. 11. *yea, all Iſrael*] Not ſome part onely: an epidemical evil. The example of the multitude of outward profeſſors, is no rule of life, Exod. 23. 2.

therefore the curſe is poured upon us] as Deut. 27. 15, &c. or, the curſe confirmed by an oath, by an adjuration and execration. Yet they, out of a deſperate impiety, wittingly and wilfully contemned all.

Law of Moſes] Lev. 26. 14, &c. Deut. 28, 15, &c. & 29 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c. Jerem. 42. 18.

becauſe we have ſinned] This plucked up the flood-gate; brake the banck; opened the armories of Gods wrath and vengeance.

V. 12. *confirmed his words*] made good upon us, every one of them, by his judgments and puniſhments: ſo verifying his menaces, and ſhewing his truth and power.

hath not been done] This may be the abridgment of Jeremiahs Lamentations, Lam. 1. 12. Amos 3. 2. Luk. 12. 47. Ezek. 5. 9.

V. 13. *as it is written in the Law*] Lev. 26. 14, &c. Deut. 28. 15. Lam. 2. 17.

yet made we not our prayer before the Lord] Heb. *intreated we not the face of the Lord*. Prayed not in truth. For prayer, without turning away from iniquity, is no true prayer. The laſt and higheſt aggravation of their ſin, is this; That the diſeaſe of it, maſtered the medicine; grew the worſe by the cure, and ſo became deſperate: neither any threatnings, nor judgments, could humble them, or turn them to God, or make them truly pray unto him, Jer. 6. 28, 29, 30. Eſay. 1. 5.

underſtand thy truth] Really perceive, and verily know the truth of the Threats and Promiſes; endeavouring thereby for true repentance according to thy Word; by meanes whereof we might have been partakers of the fruit of thy Holy promiſes.

V. 14. *watched upon the evill*] Of our Sin, and his Puniſhment. Providence hath been watchful, and attentive to due vengeance; and to bring it in the prefixed time, and inſtant. See Jer.1.12. & 31.28. & 44.27. 2 Pet. 2.3. Though for a time he might to ſome ſeem to wink and ſleep; yet it is otherwiſe, as Pſal.78.65.

for the Lord] He thinks he can never ſufficiently juſtifie God, and his Judgements; nor enough confeſſe and condemn their own ſins.

V. 15. *And now*] After Confeſſion, now followes Petition.

O Lord our God] Theſe Titles ſhew his power and willingneſſe; whereby Daniel confirms his Faith in prayer, Exod: 32.13. Pſal.33.12. & 144.15. & 135.4. & 74.20.

thou haſt brought] Lev.26.45. & 22.33. Pſal. 81. 10. Eſay 63.11,&c. Exod.32,11. Neh. 1.10. & 9. 9,10. Pſal. 79. 10, 11, 12.

gotten thee renowne] Exod.14.18. & 32.12. Pſal. 106. 8. & 115.1. Neh.9.10.

we have ſinned] One argument that God will hear our prayers, when we acknowledge our ſins, and that there is no cauſe in us why he ſhould hear our prayers, or do any good unto us; but that the whole cauſe is out of us, in him onely, Pſal.25.11. & 51.3.

V. 16. *all thy Righteouſneſſe*] That is, according to all thy merciful promiſes, and righteouſneſſe and truth in performing them; and according to thy fatherly equity to thy poor Children, cruelly dealt with by the enemies, for cauſes unjuſt. See Pſal.31.1. & 22.5. & 51.14. 71.2. Neh. 1.8,9. & 9.8. The performance of free and merciful promiſes, is righteouſneſſe, and juſtice, in God.

Thy fury] No paſſion in God. But this and the like expreſſions are uſed in Scripture in a condeſcention to the weakneſſe of our Capacities, Mica 7.9. Rev.15.7.

Thy City Jeruſalem] The place of worſhip, and Type of the Chriſtian Church, and that new Jeruſalem which is above, Pſal.42.3.5. & 137.5,6. Eſay 52.1.

for our ſins] He never conceales or extenuates their ſins, but his finger is ever upon this ſore; as the ſource of all their evils.

of our fathers] Exod.20.5. Not as thoſe, Lam.5.7. Ezek. 18.2. Jer.31.29.

a reproach] Lam.1.8,9,11. & 2.15,16. & 3.14. Pſal. 42.10. & 44.13,14,16. & 89.41,50,51. & 79.4. & 35.21. & 22. 6. & 3.8. Mat.27.39,&c. Pſal.74.10,18,22. & 123.3,4.

to all] Pſal. 69.20.

V. 17. *Now therefore*] Now it is time, Pſal.69.13. Eſay 49. 8. 2 Cor. 6.2. Now the ſeventy yeares of Captivity are ended.

Cauſe thy face to ſhine] Pſal.44.4. & 4.6. & 85.5,6,7. Thus after deprecation, followes ſupplication. Shew by the effect thy grace and favour, which like a vivifying and Chearing Sun, may diſperſe all theſe miſts of extream deſolations. The bleſſing of the high Sacrifice is in the ſame ſpeech, Numb.6.25. Pſal.80.7,19.

upon thy Sanctuary] Exod.15.17. Pſal.51.18.

That is deſolate] a place now of bryars and thorns; an habitation of wolves and Owles. This the godly do moſt bemoan, Lam.1.4,10. & 2.1,6,7. & 4.1. & 5.18. Eſay 63. 15, 18. & 64.10,11.

for the Lords ſake] For thine own ſake: or, as ſome others, for the promiſed Meſſias and mediatours ſake; whom God hath made both Lord and Chriſt, Act.2.36. Luk. 1.43. & 2.11. for his merit and mediation ſake. And ſo ſome expound that, Pſal.80.15,17. & 84.9. & 2 Sam. 7.21. with 1 Chr.17.19. and that 2 Sam.12.25. The phraſes for Davids ſake, 1 King.11.12,13. & 15.4. 2 King.19.34. Pſal.132. 10. and for Jeruſalems ſake, 1 King. 11.13. Import onely thus much, for Gods free promiſe ſake, made to David; and concerning Jeruſalem. Daniel pleads here no merits of their own. Their Merits were Demerits.

V. 18. *encline thine ear*] Daniels Hebrew hath the very letters of Hezekiahs prayer, Eſay 37. 17. His earneſtneſſe in prayer; that God will mercifully both ſee and hear.

which is called by thy name] Heb. *whereupon thy name is called*. So Eſay 4.1. & 63.19. and ſo Gen.48.16. the ſame expreſſion in the ſame ſenſe is uſed.

preſent our ſupplications] Heb. *cauſe to fall.* So Jer. 38.26. & 42.2,9. 2 Sam.2.22. Ezra 9. 6. Luk. 18.13. Noting out their humility, and abaſing themſelves with fear and care in prayer.

our righteouſneſſes] Declaring that the godly fly onely unto Gods mercies, and renounce their own works, when they ſeek for remiſſion of their ſins. So Pſal.25.6. & 51.1. & 69. 16. & 143.1,2. Eſay 63.7. & 64.10,&c. Jer.14.7. David, Ezekiah, and Nehemiah ſometimes plead their righteouſneſſes, innocency, and Integrity, the better to prevail in their prayers; but not for the merit of them: but thereby to ſtrengthen their faith in prayer, that they are ſuch perſons, and ſo qualified by Gods free grace, as to whom God freely promiſeth to hear their prayers. Againſt popiſh merits alledged in their popiſh prayers.

V. 19. *O Lord hear*] His fervency in prayer; and growing greater towards the later end, Jam.5.16.

for thy own ſake] Pſal.57.5,11. & 79.9,10,13. & 83.18. & 115.1. Gods free grace, and Glory, the Chief argument of our faith in prayer.

for thy city and thy people are called by thy Name] In Hebrew, *for thy name is called upon thy city, and upon thy people*; that is, they are, and profeſſe themſelves to be thine, and do bear the badges and marks of it. The Jews at this day repeat on their expiation feaſt, this prayer often, in *Cether Malcuth*, a book of their Common prayers; but ſtop their eares againſt the angels word from God, touching Chriſt, the true worker of this expiation.

V. 20. *and whiles*] Gods anſwer to Daniels prayer.

whiles] Verſ.21. Chap.10.12. as ſoon, if not before he had ended his prayer. So ready is God to hear prayer, according to his promiſes, Deut.30.1,2,3. & 4.29. 1 King.8,46,&c. to which prayer Daniel ſeems to have reference, uſing the ſame words and arguments. See Eſay 30.19. & 65.24. Pſal. 32.5. & 65.2. & 145.18,19.

ſpeaking] Voyce and all outward helps to be uſed, ſpecially in ſolemn prayer, to further us therein.

my ſin] Even Daniels, ſo beloved a Saint. Yet he without hypocriſie in true humility, and ſorrow, makes this Confeſſion. He no Pelagian, Donatiſt, Anabaptiſt, or Papiſt.

my people] See ver.24. after he had firſt begun with his own ſin.

for the holy mountain of my God] This his chief care. So it ſhould be ours, Pſal.87.7. & 122.6,&c. The Churches miſeries ſhould much more affect and afflict us then our own, Pſal.137.6.

V. 21. *yea whiles*] No doubt Daniel had prayed oft before; yea every day during the Captivity, Chap. 6. 10. for their return and reſtauration; but referring it to Gods time. And God in his time readily heares, and helps, when there is moſt need. See here the effect and fruit of prayer; it brings down an Angel from heaven.

the man] Angel in ſhape of a man; as Chap.8.15.

Gabriel] Chap.8.16. when this angel Gabriel telleth Zachary of his name Gabriel, Luk.1.11,19. and is ſent unto the bleſſed Virgin Mary, ver.26. he calleth them to think upon this text; that by conference of Moſes, Numb.24. and Daniel here, they might better conſider the time of the Promiſe.

whom I had ſeen] Chap.8.16. ſo well he remembred what, and by whom he had formerly learned, and been inſtructed, 2 Tim.3.14.

being cauſed] Gods power and authority to Command, and ſend; (he went not unſent) and the Angels ſwift obedience.

ſwiftly] Heb. *with wearineſſe*, or *flight*: tyred as it were, with his ſpeed-making.

touched me] Chap.8.18. In token of encouragement to hear theſe myſteries, and of infuſion of new Divine vertue to underſtand them, and to keep them in memory, and of Comfort in theſe promiſes.

about the time of the evening oblation] The Jewes had both the morning and evening daily ſacrifice, Exod.12.6. & 29. 39. Numb.28.4. At the time of the morning ſacrifice, Eliſæus wrought that miracle, 2 King.3.16,20. At the time of the evening ſacrifice, Elias wrought that miracle, 1 King. 18.19,36. And theſe times were the ſet times of their daily prayers, Act.3.1. And at the time of the evening oblation, our Saviour made himſelf that oblation which here the Angel foretelleth, even moſt exactly when it ſhould be performed.

V. 22. *Skill and underſtanding*] Heb. *skill of underſtanding*. This oration containeth an abridgment of the New Teſtament, and a light of the old; and Daniel knew the ſubſtance of all before, but the Time, which bringeth a greater cleerneſſe unto all. Therefore the Time conſidered with the matter, is that which he calleth here, *the skill of underſtanding*; And it muſt be counted a great errour, to hold that a ſmall matter; and ſpecially the diſanulling of Gods truth, by heathen forged, moſt vain, and jarring antiquities, to make from Babels fall to Tiberius eighteen, wherein our Lord dyed, 590 againſt the expreſſe 490, which the Angel counteth to be wiſdome, which he ſpeaketh of; yet old Heathen Greeks did ſo. Thus fairly and reſolutely do ſome learned men expreſſe their judgment in this caſe; whereof yet ſee more on ver.25.

V. 23. *Commandment*, Heb. *word*. God hath revealed to us angels, and to me eſpecially the ſecret, of his Counſel, concerning the reſtauration of Jeruſalem, and the duration thereof, even to the Meſſiah, and hath ſent me to declare it unto thee. See Dan.10,12.

greatly beloved] Heb. *a man of deſires*. As Solomon was called Jedidiah, 2 Sam.12.25. So here Daniel is called a man of deſires: not becauſe of his earneſt deſires after the knowledge of theſe ſacred myſteries; but becauſe of Gods deſires of Love towards him, as one ſingularly beloved of God, and favoured with his grace, Dan.10.11,19. Chamudoth is the moſt amiable term of any which can be given. As the attribute is, ſo is the matter here, full of grace. And when the Angel ſpake to the bleſſed virgin in Hebrew, he could not ſpeak better then Bath Chamudoth, daughter of deſires, tendred as Daniel. God therein prevented our ſelf-will worſhip, in giving Mary no terms, but ſuch as others had; that we ſhould not intreat or entertain novelty in Religion; ſo we read deſireable rayment, Gen.27.15. and bread of deſire, Dan 10.3. & Chap.11.8. and 2 Chr. 20.25. Veſſels of deſires.

underſtand the matter] By this Command, doubled for vehementer charge, he exciteth Daniel to all care, attention, and deſire to underſtand this abſtruſe myſtery, this ſacred and wonderful ſecret that was to be revealed, and he condemneth the world, that regardeth not to be inſtructed in this doctrine, ſent from heaven by an Angel unto Daniel, and penned for all Nations uſe: wherefore we muſt give better heed unto the ſpeech; for if the word ſpoken by Angels fall out ſure, and every treſpaſſe received juſt recompence, how ſhall we eſcape, neglecting ſo great a charge of looking to this, that ſo neerly concerns our ſalvation? See Heb.2.1,2,3.

V. 24. *Seventy weeks*] The Reader is to know, that in the Hebrew, we have word for word, ſevens ſeventy is pared out for the people. שבוע ſignifieth alſo a week; or, as we term it, a ſevennight or ſennight. As likewiſe in Greek, and Latine, it is ſo called, of the number of ſeven: and it ſignifieth ſometimes the ſpace of ſeven dayes; as Dan. 10. 2. Deut.16.9. and ſometimes it containeth ſeven years Lev.25.8. ſo here. The ſeventh day was the ſabbath day; and the ſeventh year, the ſabbath year; and ſeven ſabbath years, made up the account for the Jubilee. And ten Jubilees, counting nine and forty years to each, make up 490 years, which are theſe 70 weeks of Solar years here mentioned. About the begining, and about the ending of theſe 70 weeks, there is much difficulty, and much variety of Opinions among the Learned; as will after appear.

are determined] Heb. *is pared out*, or, *cut out*, or, *determined*, not ſhortned. A verb ſingular being joyned to a ſubſtantive plural; as Job 12.7. Prov.3. 18. teacheth an exact account, That every one of thoſe weeks of years, particularly from the firſt to the laſt, ſhall be preciſely compleat, and juſt ſo many, not one more, or leſſe. Now ſeventy ſevens make four hundred and ninety in ordinary ſpeech; we may not then as ſome would, underſtand by them 493 ½. Now that Daniel might conceive how at the beginning of his prayer, upon conſidering of Jeremy for that ſeventy years of captivity ended, God took notice of his meditation, the Angel toucheth as it were upon that ſeventy; ſhewing how exactly ſeven times that ſpace is declared aforehand, for the Jews prerogative, continuance of Ceremonies, and meditation how reconciliation of ſin is truly made; that every ſabbath, or ſeventh day, in the mean while, they might learn to enter into the meditation of that reſt of Chriſt.

upon thy people] As Daniel prayed for Gods people, Gods city, Gods holy mountain, Gods ſanctuary, ver.15,16,17,18, 19. ſo he hath this kingly honour here vouchſafed him, that they are termed his people, he being ſo great a man among them, and ſo tender in affection towards them, and care over them, and therefore out of Gods love to him, they could not be void of Gods favour under ſuch a protectour. So Chap. 10.14. & Chap.11.14. & Chap.12.1. God called them Moſes people, Deut. 9.12. as ſeeming there to own them the leſſe himſelf, becauſe of his hot diſpleaſure againſt them for their ſin.

Thy holy city] *Thy*; So again to honour Daniel, and to ſhew the thing that was the deareſt jewel and joy of his heart.

holy city] Saint Matthew naming Jeruſalem the holy city, onely at the beginning and end of our Lords confirming the covenant, Mat.4.5. & 27.5,3. ſeemeth to call upon us to conſider this text. But when this time of 490 years was expired, it had that title no longer, then, the many brought to the kingdom of heaven, Dan.9.27. Mat.8.11. are the high Jeruſalem, Gal.4.26. and new Jeruſalem, Apoc.3.12. and the holy city, Apoc.11.2. and holy Jeruſalem, Apoc.21.10. as alſo in Iſa.52.1. where Jeruſalem the holy city, bidden to put on her garments, requireth us to frame our policy ſo, that all be taught of God, what white linnen maketh the garment, which is the Juſtification of Saints. See Apoc.19.8. and this further ſhewes, in the opinion of many, and the beſt, that the end and period of the city, is the end and period of this propheſie of the ſeventy weeks, ver.26,27. Of this ſee more on ver.25.

to finiſh the tranſgreſſion] Or, *to reſtrain*. This is the rich benefit and precious part of this propheſie. All the following bleſſings come by the Meſſias; as is clearly in the words following expreſſed: however the Jews will not here indure to hear any thing here of Chriſt. He ſhall ſatisfie for the ſins of the world by his death, and ſhall eſtabliſh the true righteouſneſſe of the Goſpel, which ſhall remain for ever; through which all Believers ſhall be abſolved and juſtified; and by his Spirit be regenerate to a new and godly life: he ſhall fulfill all that was fore-told of him; and he ſhall be conſecrated, and made an everlaſting king at the right hand of God his Father, having obtained the fulneſſe of Gods Spirit, as head of his Church. And after all this, the city and nation ſhall be deſtroyed by the Romanes. This finiſhing tranſgreſſion here, is not to make up the full meaſure of it as Gen.15.16. Mat.23.32. 1 Theſſ.2.16. But to make a full end of it; as the words following do further explain. Here the firſt degree is by taking away the dominion of the reigning power of it, Rom.6.11,12.

and to make an end of ſins] Or, *to ſeal up*; that they never after be ſeen or diſcovered, Col.2.14. and ſo can never appear to accuſe us. As we ſeal up things we have done, with things we would be ſure ſhould not after appear; as the Lyons den, and our Saviours Sepulchre were ſealed. This is a ſecond degree removing the evill of the Accuſation of ſin.

and to make reconciliation for iniquity] By his propitiatory ſacrifice, taking away the guilt and puniſhment of it, which is a third degree, Eſay 53.5. Rom.8.1,34. See Eſay 44.22. and 40.2. In which place of Eſay, to note this by the way, the Trent Bible hath the errour of *malitia* for *militia*; as alſo, Pſal.42.2. *Deum fontem vivum*, for, *Deum fortem vivum*, with many ſuch others, even by the confeſſion of the learned Papiſts themſelves.

and to bring in everlaſting righteouſneſſe] 2 Cor. 5. 21. Moſt perfectly fulfilling the law for us, by doing, and ſuffering; and imputing the ſame unto us that believe. After the renewing the evil, this is the good Chriſt brings us, 1 Cor.1. 30. See Pſal. 85.11, 12. Eſay 53. 11. Jer. 23. 5,6. & 33. 15,16.

and to ſeal up the viſion] All the viſions and prophetical predictions, concerning Chriſt, were fulfilled in, and by him; and ſo the truth of them ſealed up and confirmed, and compleated in the accompliſhment of them. Hence is that ſaying, ſo often in the Goſpel, That it might be fulfilled, &c. Mat.27.9,35. Luk.4.21. & 22. 37. & 24.44. & in John very often. Our Saviour expoundeth this place, ſaying, That the Law and Prophets reach unto John, Mat. 11. 13. Alſo Maimony, from the Jews common conſent, ſaith, that all the Prophets propheſied but unto the dayes of Meſſiah. That ſpeech of theirs muſt be taken hence. And themſelves ſee and confeſſe, that they have had no Viſion, Prophets, nor Propheſies, never ſince our Saviour Chriſt Jeſus came. See 2 Cor.1.20. Heb. 10. 1. 1 Pet. 1.10. &c. Chriſt by his prophetical office, ſhut up, and ſealed up all former Viſions, Prophets, and propheſies.

propheſie] Heb. *Prophet*.

and to anoint the moſt holy] Heb. *the holineſs of holineſſes*. The abſtracts have ſomewhat more vigor and ſtrength in them, then the concretes. The meaning is, to anoint Him; that is, Holineſſe it ſelf, and in whom conſiſts all the Churches Holineſſe. Who is, in ſpirit and truth, that which the ark, the propitiatory, the altar of incenſe, and of burnt-offerings; the table and candleſtick, the ſanctuary, and ſanctum ſanctorum, which were called moſt Holy things, and conſecrated by unction, Exod. 30.26. Lev.8.10. &c. were all but in ſhadow and figure. He anointed to be the onely king, Prieſt, and Prophet of his Church. Hence he is called the Meſſiah, and Chriſt; both which do ſignifie anointed, Eſay 61.1. &c. Luk.4.17. &c. Pſal.2 6. & 45. 7. Act.4. 27. & Chap. 10. 38. By this prieſthood, he ſhut up and ſealed up the Levitical prieſthood, Heb.8,9,10. Chapters. He the author and meritor of all the former bleſſings and benefits. He, the ſubſtance alſo of all that was formerly ſhadowed out, and prefigured.

V. 25. *Know therefore and underſtand*] Thus the angel ſharpens Daniels attention again, and again, Mat. 24. 15. We have more need to quicken ours, Dan. 12. 10. and the rather alſo, becauſe beſides the waightineſſe of the matter, the difficulty and obſcurity is ſo great; through the little light we have in Scripture,of the paſſages of theſe times; and the Heathen hiſtorians, being ſo various and uncertain, and diſagreeing among themſelves, in the periods of times, and in the names, number and perſons of the Kings, reigning within the compaſſe of theſe years.

that from the going forth of the Commandement, &c.] There are diverſities of opinions among the learned, concerning, both the Beginning and the End of theſe ſeventy weeks: Yet not ſo great, but that they make a joynt evidence, and convincing demonſtration againſt the Jews,that the Meſſiah is already come; and that many ages, long ſince paſt. For the beginning of them; there are four Commandements, Edicts, or Proclamations, mentioned in Ezra,and Nehemy: to one of which,theſe words,and the beginning of the ſeventy weeks, or 490. years, muſt of neceſſity be referred. The firſt,is that of Cyrus,2 Chro.36.22,23. Ezr.1.1. & 5.13. & 6. 3. The ſecond, is of Darius, Ezr.4.24. & 6. 1. The third, is of Artaxerxes to Ezra, in the ſeventh year of his reign, Ezr.7. 1,7,11,12,13,21. And the fourth, is of Artaxerxes again,to Nehemiah, in the twenty year of his reign, Neh.1.1. & 2. 1. Much variety,as we ſaid,is in the opinions of the learned, to which of theſe the angel hath reference in theſe words; and ſo from which of theſe the 70. weeks muſt take their commencement and beginning. Some, and among many others, the ancient Hebrews, do underſtand them to relate to that firſt Edict of Cyrus; which was indeed the primary Proclamation, and moſt famous; and that alone which was foretold,and propheſied of by name, ſo many ages before, Eſay 44. 28. & 45. 13. and may ſeem ſtrange, if it ſhould be paſſed over, by the angel,in ſilence,and not meant by him in theſe words. And the words here, both for the reſtoring and returning of the people, and for the building of the Temple and City,will well agree with the words of the Edict. For that he gave order for the building of the City alſo,is not to be doubted,out of thoſe ſaid places,Eſay 44.28. & 45.13. and alſo out of Ezra 4. 12, 13, 15, 16, 19, 21, 23. And thereupon they reckon, that from the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel, and the words of the angel, 70. weeks of years; that is, 490. years, ſhould immediately follow, to the coming and death of the Meſſiah: and the deſtruction of Jeruſalem ſhould be ſoon after. And ſo they make Daniels Book,to contain ſix hundred years, *viz*. ſeventy in Babylon, 490. thence to Chriſts death; and fourty thence,to Jeruſalems deſtruction. And to this they labour,to make the Chronology of the times to agree: diſclaiming, hereupon, the computation of years, which is found in the Heathen-greek Hiſtories of theſe times. And were it not for that difficulty, ſurely, this were an opinion to be much embraced. Others, not finding the Chronology of times,to agree with the former opinion, do faſten upon the ſecond Edict, in the ſecond year of Darius: and here ſome do underſtand Darius, the ſon of Hyſtaſpis; and reckon ſixteen years from the firſt of Cyrus, to the ſixt of this Darius, when the temple was finiſhed, Ezra 6. 15. And theſe ſtrongly maintain this opinion, to agree beſt with the true Chronology of the times: that from the ſecond of Darius Hyſtaſpis, to the death of the Meſſiah, are 490. years. Others, underſtand Darius Nothus, the baſe ſon of Artaxerxes Longimanus; and leaving out an hundred,or an 150. years,from the firſt of Cyrus,to the ſecond of this Darius; thence they make up the reckoning of the 490. years,or ſeventy weeks, from the ſecond of Darius Nothus, to the ſecond of Veſpaſian,when the City and Temple were deſtroyed; thus, *viz*. from the ſecond of Darius Nothus,to the end of the Perſian monarchy, 92. Alexander the great in his monarchy, ſix years: who dyed in the firſt year of the 114. Olympiad; and in the 430. year ſince the building of Rome: Thence to our Saviours Paſſion, in the 18. of Tiberius, in the firſt year of the 203. Olympiad, 356. years, or 89. Olympiads. Thence to the deſtruction of Jeruſalem by Titus, in the ſecond of Veſpaſian, and in the 822. years ſince the building of Rome,36. years. In all, 490. years, or ſeventy ſevens,or weeks of years: ending them thus, not in the death of Chriſt, but in the deſtruction of Jeruſalem,as we ſaid. But in this ſecond Edict, of the ſecond year of Darius, either Hyſtaſpis,or Nothus, there is no mention made, either of the reſtoring and returning of the People, or of the building of Jeruſalem, which are the words of the angels Epock here; but onely of the building of the temple; and that onely by removing the ſtop and hindrance; and ſo promoting onely,and furthering the building of it. Others, underſtand theſe words of, and begin theſe weeks in the ſeventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Meſſiah. Others, of Mnemon, or Memon the ſon of Darius Nothus, and end them in the deſtruction of Jeruſalem: But either of theſe is the leaſt probable; becauſe, then onely Ezra was ſent with his company; and the temple was builded before; and the wall of Jeruſalem after. And yet men not unlearned, embrace this opinion. The laſt opinion, conceives the angels words to be meant of the laſt Edict, in the twentieth year of Artaxerxes, either Longimanus,or elſe Mnemon,or Memon; when, indeed, Nehemy was ſent to reſtore and to build Jeruſalem; the walls and City,Neh.1.3.& 2.3, 5, 8, 17. & Chap. 3. & Chap. 7. 4. And to this alſo, as well as to the firſt Edict of Cyrus, the next words of the angel, do ſeem well to relate and agree. And they, who are of this opinion,do labour alſo to make the Chronology of times, to correſpond hereunto. The cauſe of all this diverſity, is in the ſilence of the Scripture; for that ends in Ezra his time: and in the uncertainty of humane hiſtories, the Greeks eſpecially, which do very much vary, as we have ſaid, among themſelves, in ſetting down the parcels, and particularities of theſe times, here ſummed up,in ſo few words,by the angel. And in theſe uncertainties,we cannot be very certain; but leave it to the judgment of the judicious Reader: intimating onely the inclination of our opinion, towards the firſt of all: as the faireſt and ſafeſt to reſt upon; ſpecially, if the period of it were extended beyond the death of the Meſſiah, to the deſtruction of Jeruſalem and the Temple; however, humane hiſtories will not clear up the Chronology of times, to be anſwerable thereunto. And, in likelihood, it ſtood beſt with the wiſdom of God, all things conſidered; That, as many other Propheſies,ſo this famous one,of the coming and death of the Meſſiah, and of the final deſtruction of the City and Temple,ſhould have as much doubt and difficulty in it, for the preciſe point of time,as all this comes to.

to reſtore and to build Jeruſalem] Theſe words note down the Epoche,or period,from whence theſe ſeventy weeks muſt take their riſe and beginning: For which ſee the laſt foregoing Annotations. This, and all that followes in this verſe, are things which muſt be brought to paſſe and accompliſhed,within the compaſſe of that ſpace of time.

reſtore] Some refer this to the temple,and the reſtoring of it. Some to the City onely, and the building of it again; as the ſame word is uſed again, in the latter end of this verſe. But others,more rightly,to the people of the Jews,and their returning back; as the Conjugation of the verb, and the diſtinct repetition of the Particle or Prepoſion ל, do declare.

build Jeruſalem] The building of it was commanded, and begun in Cyrus his time; as was ſhewed in the laſt Anotations, We muſt not here make two diſtinct times, to be intended by the angel,one for the reſtoring and return of the people, and another time for the building of Jeruſalem; as ſome do.

unto the Meſſiah] Unto him, and to all that is here ſaid of him,in his own perſon, and in his inſtruments, executing his moſt ſevere judgment upon the Jewiſh people, City and Temple; that ſhall be the period of the ſeventy weeks.

Meſſiah] Meſſiah, here onely, twice a proper Name. Hence famous,Joh.1.41. & 4.25. The eternal Word is, by the angel, named, Meſſiah; that is, in Greek, Chriſt, or Anointed, or written *in abſtracto*. Anointed, in regard of both Natures,as to the Office of Reconciliation and Redemption. But anointed in the Humane Nature onely, as to the gifts of the Holy Ghoſt, collated upon it,infuſed into it.

the Prince] Duke, Leader, Commander. So Eſay 55.4. Mic.5.2. Mat. 2. 6. Act. 3. 15. & 5. 31. Heb. 2. 10. & 12.2. We muſt follow his Rule and Conduct.

ſhall be] The angel now divides the 70. weeks into three parts; Firſt, into ſeven weeks. Secondly, into ſixty two weeks: and thirdly, into one week; according to the ſequence of times,and affairs therein. And he joyneth proper ſtories to them,at leaſt, to the firſt and laſt part.

ſeven weeks] Of years,which are fourty nine years. Which divers reckon, from divers beginnings; according to the various opinions thereof, formerly mentioned. Some begin them with Cyrus, his decree, and end them, when the walls of Jeruſalem were finiſhed by Nehemiah; and make this interval of time to be fourty nine years. And hereunto, they refer alſo thoſe fourty ſix years, Joh. 2. 20. beginning that reckoning from the third of Cyrus, when Daniel mourned for the hindrance of the building, Chap. 10. 1, 2. Others, begin them with the ſecond of Darius Nothus, who reigned 19. years; and end them with the thirty two of his Succeſſour Artaxerxes Mnemon,when,ſay they, Nehemy having finiſhed the buildings, and his Deputyſhip, returns to Artaxerxes again, Neh. 5. 14. & Chap. 13. 6. The truth is, the Scripture pleaſing not to expreſſe,the full years of the reigns of thoſe Perſian Kings,Cyrus, Ahaſuerus, Artaxerxes,Darius; nor yet the ſeries of their ſucceſſion: and moſt of thoſe names, being ſo common to many of the Perſian kings, in prophane ſtories, leaves us in uncertainties, for the aſſignation and application of theſe years, to the preciſe years of thoſe kings.

and threeſcore and two weeks] Theſe 62. ſevens, which make 434. years from the reſtauration of Jeruſalem, are parcelled alone onely, that the laſt ſeven or week of years may be handled alone, for our Lords ſtory. And theſe do begin when the former ſeven weeks are ended: and are to be joyned with the former ſeven weeks, becauſe they both joyntly go before the time of the laſt week. Yet ſome render the former words, and theſe, thus, ſhall be ſevens of weeks, even 62. weeks: And ſo make the latter words expoſitory of the former. And underſtand theſe 62. weeks to be included only in the 70. weeks; But to have neither the ſame Beginning, nor Ending, with the 70. weeks; but to begin after them, and end before them: to begin in the ſeventh of Artaxerxes Mnemon, and to end in the death of the Meſſiah.

The ſtreet] Some with ſome ſeeming ſtrain to the words, do refer this to the firſt ſeven weeks of years onely; and make them the troublous times. Others, to the following 62. weeks only; and make them the troublous times. But conſidering the placing of the words, with leaſt ſtrain, and in true ſenſe, they may beſt in their Latitude relate to them both; ſo including the ſeven weeks, as not excluding altogether the 62. And indeed both were troublous times.

wall] Or, *breach*, or, *ditch*. Streets and walls comprehend the whole City.

even in troublous times] Heb. *in ſtrait of times.* Not for ſhortneſſe of times; but for ſtrait and ſore troubles in them. See Ezra, and Nehemiah, and Ezek. Chap. 38. & 39. & Dan. 11. and the books of Maccabees, for the troubles of all theſe times. Such very often are the times, and ſtate of the Church.

V. 26. *and after threeſcore and two weeks*] That is, in the ſeventh and laſt week, after the year 483. from the going forth of the Commandement, ver. 25.

ſhall Meſſiah be cut off] Some underſtand theſe words, that in the laſt ſeven, and in the laſt half of that ſeven, Chriſt ſhall come and preach, and ſuffer death; for in three yeares and a half he finiſhed his publick office: The Teſtament was ratified by the death of Chriſt, Heb. 9. 17. Therefore they will have this laſt week to end in Chriſts death; and in the 28. Jubilee from the eighth year of Joſhuah. Others, obſerving the Hebrew diſtinction Zateph Caton ſet down before theſe words, and after the 62. weeks; do rather and better render and underſtand them thus, After the 62 weeks; and after the Meſſiah being cut off; And ſo they make the Meſſiah to be cut off before this laſt week, or ſeven years; and refer the laſt week to the deſtruction of Jeruſalem. The next verſe will better cleer theſe things.

Meſſiah] The ſame in the former verſe. The Jewes do ſeek but fooliſhly to wreſt it to Hircanus the high Prieſt cut off by Herod, or to any other ſuch perſon of the Prieſtly line. For, beſides other reaſons, the things here ſpoken of Meſſiah, are ſo great as can agree to none other but to Chriſt our Saviour.

cut off] By violent death from the land of the living; as Eſay 53. 8. and in Ezekiahs caſe, Eſay 38. 10, 11. See this Act. 2. 23. & 3. 13. & 4. 15. & 13. 28, 29. and in the hiſtory of the Goſpels, Luk. 24. 26. This is ſet down here, as the Cauſe of the deſtruction following.

but not for himſelf] Or, *and ſhall have nothing.* Being brought to nothing by his death, without life, ſtrength, or any dignity in appearance, Pſal. 22. 6, 7. Act. 3. 13, 14. Eſay 53. 2, 3. Phil. 2. 3. as he had in his life-time no eſteem or regard, Act. 4. 11. Joh. 10. 21. Others thus; *there being nothing in him*; Namely, no cauſe or fault, Eſay 53. 4, 9. as Job 16. 17. See 1 Pet. 2. 22. 1 Joh. 3. 5. Or, *there being nothing therein for him*; that is to ſay, All being done for the good and redemption of mankind, 2 Cor. 5. 21. Or, *they being none of his*; that is, There being nothing then in Jeruſalem, which he will have and own, but caſt off and reject. The Trent Bible doth greatly corrupt the Text, and ſwerve from it.

and the people, &c.] For that heynous ſin of cutting off Chriſt, this horrible Judgement ſhall follow, and fall upon them.

the people of the Prince that ſhall come, ſhall deſtroy] That is, The Romane Legions under Titus ſhall deſtroy City, and Sanctuary. Or, the Gentiles, now ſtrangers, Eph. 2. 12. but, by the preaching of the Goſpel, ſhould become the people of the Prince to come, the Meſſiah, when Iſrael was rejected, they ſhall deſtroy, &c. Some tranſlate thus, The City and Sanctuary ſhall he deſtroy, the Governours people to come; that is, Chriſt the King, to whom the Father hath given all judgment, ſhall deſtroy this Princes reputed people the Jews, that ſhould come, and reject him, and alſo their Sanctuary: and this in the next generation after their Cutting of him off. Of this Chriſt foretold them, Mat. 24. 2, 15—22. & ver. 34. & Chap. 23. 36, 37, 38. and of the proper token of it, Luk. 21. 20—25.

and the end thereof ſhall be with a flood] A deluge of deſtruction, as Eſay 8. 7, 8. on irreſiſtible torrent ſhall finally ſweep away City and Sanctuary, people and State, Mat. 24. 21. Luk. 21. 22.

deſolations are determined.] They are inevitable by Gods decree. See Eſay 10. 22, 23. Rom. 9. 27, 28, 29.

V. 27. *And he ſhall confirm*, &c.] The Meſſiah ſhall corroborate, ratifie, and eſtabliſh. And this by his Preaching and Paſſion; as Prophet, Prieſt, and King of his Church.

the Covenant] Of God, and his Goſpel; the New Covenant, Jer. 31. 31—35. Heb 8. 10—13. Rom. 5. 15.

with many] Rom. 5. 15, 19. Mat. 26. 28. with the Elect, not Jews only, but Gentiles alſo.

many for one week] Or, *many one week*; that is, that one week remaining, which is the 70. week: where the firſt half of it only is to be underſtood; as appears, by comparing this with the other half of it, in the words immediately following.

and in the midſt of the week] The former half part of that week being paſt: in the later half of it, allotted, ſay ſome, for the publike function of the Meſſiah, in the end of it.

he ſhall cauſe the ſacrifice and the oblation to ceaſe] The Meſſiah, the Prince by the ſacrifice of himſelf, ſay ſome, once offered, ſhall put an end to the daily ſacrifice, and all other Levitical Sacrifices, which were but ſhadowes and types of him, and of his ſacrifice which was to come. The ſhadowes therefore were to vaniſh and ceaſe, when the body it ſelf was come, Heb. 10. 1, 9, 14. Others, and not amiſſe, make this whole verſe to be a continuation of that in the later part of the former verſe: and refer it all to the ſeventieth, or the laſt week of years, beginning 483. and being 29 years after the Meſſiah was cut off: and underſtand it thus, That the Meſſiah, by his Apoſtles and Miniſters, preaching the Goſpel, ſhould that one week confirm the *covenant* with many; in manner aforeſaid confirm them in it. As alſo in token thereof he further did confirm his love to thoſe of his that were in Jeruſalem, by bringing them out of it to Pella before the ſiege, by a divine Revelation and Oracle; as Euſebius relates in his Eccleſiaſtical hiſtory, book 3. Chap. 5. So ſaving them, as Lot out of Sodom, as the woman, Apoc. 12. 14. and as Apoc. 18. 4. from that deluge and inundation of wrath that fell upon the city; and ſo ſhewing his faithfulneſſe, and confirming the truth of his *covenant* of love with them. And that in the midſt of that week; that is, much thereabout, in the year 487. or 488. He ſhall cauſe the ſacrifice, and the oblation to ceaſe; that is, he ſhould ſo do, by Veſpaſian and the Romane Legions and armies beſieging Jeruſalem, Nero being yet alive; and by Titus after continuing the ſiege; by the ſtreightneſſe whereof they ſhould cauſe the means and requiſites neceſſary for ſacrifice and oblation to ceaſe and fail, and ſoon after burn the Temple; ſo taking away the place it ſelf, wherein onely it was lawful for them to ſacrifice.

And for the overſpreading of abominations] Or, *with the abominable armies*, or, *wing of abominations*: wing being taken for armies; as Eſay 8. 8. meaning the armies of the Heathen Romanes, abominable to the Jewes, in themſelves, and in their doings againſt them; as it after followes.

He ſhall make it deſolate] The Meſſiah, for their moſt haynous ſin of murdering and cutting them off, by the Romane Legions that make all deſolate, lay all waſte, city and temple, State and Nation, by their army, which is therefore called, Chap. 12. 11. *the abomination that makes deſolate.* Compare Luk. 21. 20. with Mat. 24. 15. & Mar. 13. 14. See alſo, Mat. 22. 7. The accompliſhment of all this we read in Joſephus, Egeſippus, and others.

even untill the conſummation] Utter conſumption, and final deſtruction of that place, and people of the Jewes, Mat. 24. 2. Luk. 21. 6. See the like, Ezek. 7. 2, 3, &c.

and that determined] Ordained before, and decreed by God; for their ſin, chiefly in rejecting and cutting off the Meſſiah, the Prince, as was ſaid, Mat. 27. 25. See the like phraſe, Eſay 10. 23. & 28. 22.

ſhall be poured upon the deſolate] Shall flow in upon them as a floud; ſhall ruſh in, and break in upon them as a breach of the Sea, as a deluge and inundation, that overflowes all, ſweepes all away, carries all before it. See the like, Eſay 8. 7, 8. Jer. 46. 7, 8. & 48. 2. See Luk. 21. 24. Hence the Jewes ſhould have learned, not ſo much to reſt upon, and to acquieſce in that temporal deliverance out of the Babyloniſh Captivity, and in the re-edification of the Temple and City; as by Faith to look after that ſpiritual deliverance, by the Meſſiah, that heavenly Canaan, that ſpiritual Temple, that holy City, the new Hieruſalem which is above, the mother of us all.

CHAP. X.

Verſ. 1. IN, &c.] Daniel mourning for the ſad eſtate of the Jewes in Judea, hath a Viſion vouchſafed to him, which is the laſt; and is contained in this, and the two remaining Chapters. Wherein he is firſt relieved and ſtrengthened, once, and again, againſt the great fright and fainting, wherein he was caſt by the greatneſſe of the Viſion. And after he is informed of the affaires of the Empires of the *Perſians* and *Grecians*, chiefly as they ſtood in relation to the ſtate and condition of the people of the Jewes, the Church of God, under them. And more fully he is told of the paſſages and tranſactions of State between the Seleucidæ and Lagidæ, the two main Kingdoms of the Grecian Empire divided. And moſt of all of the Actions of *Antiochus Epiphanes*, one of the Seleucidæ; of his ſubtilty, impiety, tyranny, and bloudy perſecuting the Religion and people of the Jews. And that Chriſt in the end will not be wanting to the deliverance of his people; but ſave and free them, at the preciſe time there ſet down. In this Chapter are chiefly ſet down things precedent to the Propheſie. In the next, the Body of the Propheſie it ſelf. And in the laſt, ſome things annexed thereunto.

the third] Heb. *three.* See *Annotations* on Chap. 1. 1.

year] And in the beginning of this year; as appears, verſ. 4. And this was the third year of his monarchy, after the winning of Babylon: For he had reigned over the Perſians many years before this: and in this year he was ſlain by *Tomyris* the Queen of the *Scythians.*

of Cyrus] Heb. *Coreſh*; ſignifying in the Perſian tongue a Lord; given to him after, for honours ſake. But his firſt name was *ſpaco*, that is, a dog or bitch, in the language of the Medes; ſo called, becauſe a bitch gave him ſuck when he was an infant expoſed to death; as Herodotus and Juſtine do relate.

king of Perſia] Now monarch, as was ſaid before.

a thing] Heb. *a word*, uſually put for thing.

was revealed] From God by a Viſion.

unto Daniel] So famous, even in forreign Nations, for wiſdome, worth, and piety, for viſions, and for skill in dreams, revealg ſecrets, and fore-telling things to come; whereof many were already come to paſſe: ſo miraculouſly ſaved in the Lyons den; ſo eſteemed, advanced, and imployed by the Monarchs of Babylon, and Perſia.

Belteſhazzar] See Chap. 1. 7. the *Annotations* there.

and the thing was true] See Apoc. 19. 9. Luk. 1. 20. Jer. 44. 28 No falſe Viſion of a lying Prophet.

but the time appointed was long] Heb. *great-in length*; Namely, In many ages after it ſhould receive its final accompliſhment, ver. 14. ſo long, ſay ſome, as till the end of the world: out of that, Chap. 12. 2. But rather, till the time of *Antiochus Epiphanes*, which was yet for many generations to come hereafter. Which ſhewes, Daniels God to be the true God, foretelling things to come, Eſay 41. 22, 23. and the duty of God's people, patiently to wait, and expect Gods appointed time.

as he underſtood] Namely, by the Angels ſhewing, ver. 11, 14, 20, 21. & 11. 2. & 12. 8, 9.

the thing, &c.] Contained in Chap. 11. & 12.

V. 2. *In thoſe dayes*] In the very beginning of that third year; as appears, ver. 4. moſt likely beginning the third day of the firſt moneth.

was mourning] Becauſe the people were ſo backward to return out of their Captivity, when they were licenſed and authoriſed thereunto; yet ſo very many of them remained ſtill behind, mindleſſe and careleſſe of Gods Religion, Worſhip, and Promiſes: But chiefly becauſe the building of the Temple, begun by the Jewes that were returned at the command of Cyrus, Ezr. 1. and 3. Chapters, was now inhibited, and ceaſed, by the meanes of the Samaritanes, and others, who hired counſellours againſt them, and ſo prevailed with Cambyſes the Son, in the abſence of Cyrus the Father, in the Scythian War. As they did alſo after this time, in the dayes of Ahaſuerus, and Artaxerxes, until the ſecond year of Darius, Ezr. 8. 4. This hindrance, in this year of Darius, much affected and afflicted holy Daniel; as for the Temples ſake, ſo for the God of the Temple, whoſe Truth and Power, in performing his promiſe, might by this interruption ſeem to be queſtioned and impeached. The uſe of mourning and tears, in like caſes, is very frequent in Scipture, Eſay 38. 5. & 22. 14. Pſal. 6. 6. 126. 5, 6. Jer. 9. 1. & 13. 17. & 14. 17. Mat. 5. 4.

three full weekes] Heb. *weekes of dayes*; which diſtinguiſheth them from the weeks of years, Chap. 9. 24, &c. with this time fell in their feaſt of Paſſeover. Which Daniel could not obſerve, as being out of the land of Judea, and Jeruſalem, Deut. 16. 2, 5, 6, 7. But the Jewes there might, having built the altar, Ezra 3. 2—7.

V. 3. *I ate no pleaſant bread*] Heb. *bread of deſires*, as portion of deſires, Jer. 12. 10. and land of deſire, Jer. 3. 19. Mal. 3. 12. Zech. 7. 14. Here are ſome expoſitions of the manner of his mourning: beſides prayers and tears, which no doubt were not wanting: here he ſhewes his abſtinence in meats and drink, and other comforts and refreſhments of the body: thereby to help forward the afflicting of his ſoul in this his godly ſorrow for the calamity of the Church, and the people of God: and by mortifying of his fleſh, to quicken his Spirit the more, in making his addreſſe to God. Theſe, and like ſignes of ſorrow, are uſed in Scripture in like caſes. So 2 Sam. 12. 16, 17, 20. Of his chooſing of pulſe, rather then to eat of the daily proviſion of the kings meat, and to drink of the wine which Nebuchadnezzar drank, ſee Chap. 1. 8. and the *Annotations* there. But when he was at his own finding, obſerving the Levitical Ordinances, he abſtained not from the lawful uſe of pleaſant bread, and fleſh, and wine; as appears here, except in caſes of faſting and mourning.

fleſh, nor wine] His kind of Faſting here conſiſted not in a choice of certain kind of meats; but of the condition and quality of them. He choſe the courſeſt ſorts of meats and drinks; ſuch as might ſerve to ſuſtain Nature onely, though in much hardſhip and penance, and chaſtening himſelf, ver. 12. He abſtained from wine, as well as fleſh. His Diet was courſe, and ſcant, during ſo long a time.

anoint my ſelf] Anointing was much in uſe among the Jewes, and others, to cheer up the countenance, and rejoyce the heart, Pſal. 104. 15. Prov. 27. 9. So uſed by Ruth, Chap. 3. 3. by David, 2 Sam. 12. 20. by thoſe, Amos 6. 6. Whence is that, Pſal 23. 5. Eccl. 9. 8. And the practiſe of thoſe two women that anointed our Saviours feet; the one, Luk. 7. 38, 46. the other, Joh. 11. 2. & 12. 3. And therefore in time of mourning and ſorrow, the uſe of it is forbidden, and laid aſide; as 2 Sam. 14. 2. And ſo Daniel here forbears it: as no doubt all things elſe which might any way delight and cheer up the body in this time of his mourning. Thoſe words of our Saviour, Mat. 8. 17. are ſpoken only in oppoſition to hypocriſie in Faſting, againſt ſuch as in private Faſtings did disfigure their faces, that they might appear unto men to Faſt.

till three whole, &c.] This was not then a ſudden Paſſion, and ſoon over: but thus ſtruck him to the heart, and ſtuck by him; to ſee the Church and people of God in this diſtreſs; the Temple and Worſhip of God thus ſtopt and hindered. See Neh. 1. 3, 4. & Chap. 2. 3. Rom. 12. 15. Pſal. 137. 4, 5, 6. and this time of Faſting is like that, 1 Sam. 31. 13.

V. 4. *And in the four and twentieth day*] preſently upon the ending of the three weeks mourning.

of the firſt moneth] Called Niſan, in the Chaldee tongue, Eſth. 3. 7. and Abib in the Hebrew, Exod. 22. 2, 3. with Chap. 13. 4. Deut. 16. 1. which ſignifieth the ſtalk with the ear; becauſe in that moneth which anſwereth to part of our *March* and *April*, barly was in the ear in thoſe countries, Exod. 9. 31. Lev. 23. 10, 15. Deut. 16. 9.

I was] In viſion; or, it may be, in perſon, in this time of the Perſian Monarchy: and this the rather, conſidering a number of men were with him, ver. 7.

river] By Rivers ſides many times God ſhewed Viſions to his Prophets. See *Annotations* on chap. 8. 2.

Hiddekel] Gen. 2. 14. the third River, or great Channel or head of the great Euphrates, which goeth toward the Eaſt of Aſſyria; or Eaſtward from the garden of *Eden*, to Aſſyria: bounding *Eden* moſt Northerly; and above Seleucia running into Tigris, whence it hath its name. And Tigris ſo called from the name of an arrow, the language of the Medes, by reaſon of the exceeding ſharp ſwiftneſſe of the ſtream: and Hiddekel in Hebrew, of a like notation. In Engliſh, *ſharp-ſwiſt.* The Perſians chief glory was in thoſe quarters. And likewiſe afterwards the Seleucidæ there ſeated themſelves: and Seleucus Nicator built upon Tigris, the famous City Seleucia.

V. 5. *Then I liſt up mine eyes*] Walking forth likely by the River ſide, with ſome company, ver. 7. to refreſh himſelf after his long mourning and chaſtning of himſelf before his God: and not without the uſe of meditation and contemplation there; He then lift up his eyes, and looked.

a certain man] Heb. *one man.* One in ſhape of a man: an Angel, ſay ſome: but more likely, Chriſt; by comparing Chap. 12. 6, 7. & Rev. 1. 13, 14, 15. & 10. 5. that *Palmoni*, chap. 8. 13—16. See Ezek. 1. 26. & 40. 3.

cloathed in linnen] The word בד *bad*, ſignifies precious linnen; ſuch as Kings, Prieſts, and Princes uſed to wear; white and ſhining. See Exod. 28. 39. Lev. 16. 4. 1 Sam. 22. 18. 2 Sam. 6. 14. Gen. 41. 42. Eſth. 8. 15. Thus alſo Angels appeared, Ezek. 9. 2. & Mar. 16. 5. Luk. 24. 4. in long, white, ſhining garments, Act. 1. 10. Rev. 15. 6. Sometimes in Scripture our Saviour appears clothed in red; as Eſay 63. 1, 2, 3. & Rev. 19. 13. ſignifying thereby, that he treadeth the wine-preſſe of the fierceneſſe and wrath of God for our ſins; and hath his garments victoriouſly ſprinkled and ſtained with the blood of our ſpiritual enemies. He thus clothed in red, that we might be clothed in white robes, Rev.7.9,12. & Chap.19. 13,14. This Linnen was ſo thin, that his Body appeared through it, ver.6.

whoſe loines, &c.] Rev.1.13. See Rev.15.6.

gold of uphaz] Where was the moſt pretious gold, Jer.10. 9. more famous then that of Havilah, or Parvaim, Gen.2.11, 12. 2 Chr.3.6. This Uphaz ſeems to be the ſame with Ophir, or *aurea Cherſoneſus,* as moſt think; whither Solomons Navy went; and Jehoſhaphats ſhips were bound for gold, 2 Chr. 8.18. 1 King.9.28. & 22.48. and whereof we read, Job 28. 16. Pſal.45.9. Eſay 13.9. 1 Chr.29.4. This pretious golden girdle may repreſent, the pretious, the perfect, the willing and ready obedience of Chriſt to do his Fathers Will and Service, in the redeeming of mankind, Eſay 11.5. & 42.1.& 49.3,4. & chap.53. Phil.2.7. Joh.4.34. See 1 King. 18.46. 2 King.4.29.

V. 6. *the Berill*] a pretious ſtone of a Sky colour, or Sea colour. See Ezek.1.16. & 10.9. and the *Annotations* there. The Trent Bible tranſlates here, a *Chryſolite.*

of lightning] glittering, and dazeling the eyes of a ſpeedy preſence, Mat.24.27. and ſuch was the Angels countenance, Mat.28.3. See Mat.17.2.

and his eyes,&c.] Rev.1.14. & 19.12.

his armes,&c.] Rev.1.15. See Ezek.1.7.

and the voyce,&c.] See Ezek.1.24. & 43.2. Apoc.1.10,15. Act.2.2. By all the former Reſemblances, may be ſhadowed out ſeveral Divine perfections, in Chriſt our Saviour.

V. 7. *alone ſaw*] Act.9.7. Not that his companions eyes were ſtrucken with ſuch blindneſſe, as the Sodomites, Gen. 19.11. or the Syrian army, 2 King.6.18. But that this Viſion was not vouchſafed to them, nor their eyes enlightened to ſee it; no more then the eyes of Eliſha's ſervant were, till upon the Prophets prayer, the Lord opened his eyes, to ſee the mountain full of horſes and charets of fire round about *Eliſha,* 2 King.6.17.

fled to hide themſelves] The wicked flee ſometimes when none purſueth, Prov.28.1. But here likely, hearing ſuddenly that huge voyce and noyſe, ver. 6. as Sauls company heard a voyce, though not the words of him that ſpake to Saul; but ſaw no man, but the light only, Act.9.7. & 22. 9. This ſtruck them here into a panick fear; as 2 King.7.7. through their inward guilt and frailty, miſdoubting danger; that they ſought to hide themſelves, as Adam in paradiſe, in Caves or Woods, or any ſuch place, as might be by the Rivers ſide. This fright and flight in them ſerved in part, for the confirmation of the truth of this Viſion; that this was not a thing feigned by Daniel, or formed only in his Imagination; but in part Witneſſed by theſe men alſo.

V. 8. *this great*] This exceeding great; ſo much the Original imports.

no ſtrength] ver.16. his ſpirits were diſperſt and ſpent, his nerves and ſinews enfeebled, the joynts of his loines looſed, the blood running to the heart, to maintain and ſtrengthen it, left all the other parts cold and liveleſſe, ſomewhat like that, Chap.5.6.

my comelineſſe] vigour, was changed, corrupted, gone. He was ſo appalled in colour, and countenance, that he looked liker a dead carkaſſe, then a living man. Such was his conſternation and aſtoniſhment at the exceeding greatneſſe of the viſion, that he was fainting and ſwounding, and ſcarce life remained in him. See the like, Chap.7.15,28. & 8. 17, 27. Ezek.1.28. Hab.3.16. Act.9.3,4. Rev.1.17. Eſay 6.5.

V. 9. *then was I in a deep ſleep*] Then I fell into a deep ſleep, chap.8.18. like that of Adam, Gen.2.21. or of Jonas, chap.1.5. or that, 1 Sam.26.12. All this was to fit him the more, by this deep humiliation, to a religious attention and docility, for the receiving of theſe wonderful myſteries and propheſies in this viſion to be revealed to him.

V. 10. *an hand touched me*] ver.16,18. Chap. 8.18. & 9. 21. Apoc.1.17. See Eſay 6.6,7. This ſeems to be the hand of the Angel Gabriel, Chap.8.16. & 9.21. like the appearance of a man, ver.16,18. touched him, with the hand of a man; not the hand of him, ver.6. Hereby may be ſignified & ſymbolized the power of the Holy Ghoſt. See Ezek.1.3.

ſet me upon my knees] Heb. *cauſed me to move my ſelf upon my knees*; and ſo ſet me up in part: being fallen before all along upon the ground upon his face. Thus ſtriving it ſeems to riſe, yet through faintneſs could not at the firſt get upright.

V. 11. *a man greatly beloved*] Ver.19. Chap.9.23.

that I ſpeak] I Gabriel.

ſtand upright] Heb. *ſtand upon thy ſtanding*; or, *in thy ſtanding.* So Neh.8.7. a ſecond degree of his raiſing, and corroboration. He muſt ſtand up to hear Gods Word by the Angel. See Jud.3.20.

for unto thee am I now ſent] This then was an angel, ſent to tell and teach him things to come.

I ſtood trembling] Not fully recovered; but as a faint man newly riſing out of his ſick bed, weak in his knees. Thus God when he pleaſeth, doth by degrees diſpenſe his favours, and ſupports.

V. 12. *Fear not*] A third degree. He now comes from his Body to his Mind. Bids him put away that ſorrour and trouble of mind wherein he was, that he might quietly and comfortably hear and underſtand what he had to deliver unto him. So again, ver.19. So Mat.28.5,10. Luk.2.10. & 24. 35. and in many other places.

the firſt day] Ver.2. the firſt of the three weeks. Here is Gods readineſſe to hear prayer, Eſay 65.24. & 58.9. Pſal.32. 5. See Chap.9.20.

ſet thine heart] Heb. *give thy heart*: apply, and imploy it; not formally, or perfunctorily.

to underſtand] Conſider, and weigh the preſent calamity of thy people; with a deſire to know what their future ſtate ſhall be.

and to chaſten] ver.2,3. See Lev.16.29.

before thy God] In his ſight; without all hypocriſie: in deep humiliation, with true faith, and ſerious repentance. To all which the angel here gives teſtimony.

thy words were heard] The words of thy prayers. And thoſe were not ſo much to know what ſhould befall his people in the latter dayes: of that he had underſtood, Chap. 7. & 8. neither would he for that have been ſo boldly inquiſitive, or ſo much have afflicted himſelf, ver.2,3. But to eaſe and relieve them of their preſent preſſure and calamity, which now in this third year of Cyrus was befallen them. And here we ſee the gracious effect and fruit of prayer, Pſal.65.2.

and I am come for thy words] Sent on this ambaſſage to thee, upon the gratious hearing of thy prayers.

V. 13. *But the Prince,* &c.] By *Prince,* here, Romiſh Interpreters do generally underſtand an *Angel.* And do teach, That to Kingdomes and Provinces, as alſo to every man when he is born, there are appointed by God, particular good Angels for their continual Guardians: and that Satan on the other ſide, doth appoint to them particular evil angels to watch and work for their hurt; and that theſe are in oppoſition, and fight one againſt another. Bold aſſertions upon weak grounds. And here the chief of theſe Expoſitors underſtand by the *Prince of the Kingdome of Perſia,* a Good *Angel,* which they call the *Tutelar Angel,* and Guardian of that Kingdome. But then how he and Gabriel ſhould withſtand and fight againſt one another, they puzzle themſelves, and are at a loſſe. Others of them underſtand an Evill angel, that did here withſtand Gabriel, and after fight againſt him, verſ. 20. But leaving theſe groundleſſe fancies, and unſafe ſuppoſals, The Text fairly and directly leads us to the Prince of the Kingdome of Perſia, who was Cambyſes, the ſon of Cyrus, as Heathen Hiſtories do record; who in his fathers abſence, as was ſaid, ſtopt the execution of his fathers Decree, and forbad the building of the Temple; being drawn thereto by thoſe mentioned, Ezra 4.1—6. and likely not without the Devils hand and help in it.

withſtood me] Or, *ſtood before me*; as it were, juridically. I being appointed to obſerve him, and his doings againſt thy people, and to provide for, and withſtand the impediments which he caſts in the way, and the oppoſitions made by him.

one and twenty dayes] Thoſe three weeks of thy mourning and chaſtening thy ſelf, ver.2,3. and this hindered me from coming to thee till now, though the words of thy prayers were heard and granted from the firſt of thoſe dayes.

but loe Michael, one of the chief Princes] Or, *the firſt of the chief Princes*; their Lord, called your Prince, verſ. 21. and the great *Prince,* which ſtandeth for the children of thy people, chap.12.1. *Michael the Archangel,* Jude ver.9. *Michael and his Angels,* Rev.12.7. This Michael here, ſome take to be a chief created angel. But moſt, for *the Angel of the Covenant,* Chriſt our Saviour; that *Archangel,* by whoſe voyce and proclamation the dead ſhall be raiſed, 1 Theſſ. 4.16. And *Angels* here are called *Princes.* See Rom.8.38. Eph.1.21. & 3.10. Col.1.16.

came to help me] Cambyſes ſo ſtrongly withſtood, that I ſtood in need of this help, which is above the help of angels, againſt him, to repreſſe his further cruel counſels, and miſchievous purpoſe, againſt the Jews; and to inform and inable me in this ſervice. This doth miniſter ſound comfort to the Church in all afflictions.

remained there] 21. dayes.

with the Kings of Perſia] Cambyſes, and his Peeres, and Counſellers that ſet him on againſt the Jewes.

V.14. *Now I am come*] at the end of the 21. dayes.

in the latter dayes] Heb. *in the ſequel, or poſterity of dayes.* So Chap.2.28. Gen.49.1. Act.2.17. Not at the end of the world, or in the dayes of the Goſpel; But in the declination, and towards the end of their temporal ſtate; a while before the coming of the Meſſias; under whom began another age; and a ſpiritual ſtate of the Church. And this is more then Daniel ſeems to have prayed for. God herein deales with him, as he did with Ahaz, Eſay 7.14.

for yet] Beſides theſe things which were ſhewed thee in viſion, chap.7. & 8.

the Viſion] and propheſie; as chap.8.17. Eſay 1.1.

for many dayes] See Chap.12.4,6—10. The dayes of Antiochus Epiphanes are moſt inſiſted upon, chap. 11. which were many ages after this.

V.15. *I ſet my face,*&c.] Ver.8.9. as not able to endure the brightneſſe of his glory; as our eye is not able to endure the brightneſſe of the Sun. After the former ſweet conſolations and corroborations, we may marvel at this continued dejection: But rather gueſſe at, and conjecture, then certainly define any freſh cauſes or occaſions of it. New ones we can hardly imagine, did intercur. But we muſt reſt ſtill in the former; as his own words do import, ver.16,17.

and I became dumb] either of ſet purpoſe, ſilent; or elſe not able to ſpeak; and indeed we read not that he ſpake any thing ſince the beginning of this Viſion. And the words he firſt uſeth, ſeem to tend this way, ver. 17. And ſometimes aſtoniſhment, fear, ſhame, ſorrow, yea admiration and joy, when they are on a ſudden in an exceſſive degree, do for a while take away the uſe and faculty of ſpeech, till a man is able to recollect himſelf.

V.16. *one like,* &c.] ver.10,18. This ſeems to be the ſame Angel Gabriel; the ſame that ſpake to him, and was ſent to him, Chap.8.16. & 9.21. Though ſome underſtand this of the Son of God, in the appearance of man: as in that ſhape he often ſhewed himſelf to the Patriarchs and Prophets, before his Incarnation.

touched my lips] That were dumb. ver.15. By this viſible ſign ſtrengthening him, and enabling him for ſpeech. See Jer.1.9. Eſay 6.7. Exod.4.11,12. Pſal.51.15. Mat.8.3.

then I opened, &c.] The effect following the former ſign. Gods Signes and Sacraments are not without their efficacy and effect in the right uſe of their adminiſtration and participation.

that ſtood before me] This ſame angel Gabriel.

O my Lord] Thus he ſtyles the Angel; in all humility, out of the ſenſe of his own frailty, and the angels glory.

by the Viſion] Thus he excuſeth himſelf and his weakneſſe; from the glorious[n]eſſe of the Viſion and apparition.

my ſorrowes are turned upon me] Ruſh and break in upon me, as the pangs of a woman in travel.

no ſtrength] See ver.8. So again, ver.17.

V.17. *the ſervant of this my Lord*] Or, *this ſervant of my Lord*; that is, I thy ſervant, ſo weak and worthleſſe; and in the ſtate which I am in. See Rev.19.10. & 22.9.

talk] The Viſion thus working on me, much leſſe can I be able to talk.

with this my Lord?] The glorious angel. And much leſſe with yonder my Lord, the Lord of angels, him that appeared, ver.5,6. to whom the doubling of the pronoun demonſtrative in the Original, in the opinion of ſome, maketh a reference.

for as for me] Heb. *and I.* The Nominative put abſolutely.

ſtraight way] Since thou didſt begin to enter, ſpeak and talk with me.

breath] Scarce any breath, or life; notwithſtanding that touching in the former verſe: an hyperbole.

V.18. *again*] This third time touched. See ver.16.

V.19. *And ſaid*] See ver.11,12.

Peace be unto thee] The loving and uſual form of ſalutation and comprecation, Luk.10.5. & 24.36. 3 Joh.ver.14. *Peace* comprehending all bleſſings, all felicity. He ſhould not then need to fear death, or any danger.

be ſtrong] Redoubled, for greater aſſurance, and efficacy. So Joſh.1.6,7,9,18. & 10.25. Thus the Angel, as it were, ſtrives and wraſtles to overcome Daniels infirmity.

I was ſtrengthened] The power and effect of Gods Word by the Angel. God by degrees lifts up his; and miniſters grace and ſtrength.

Let my Lord ſpeak] When God doth fit and furniſh; then man is willing and ready. So Eſay 6.8.

V.20. *Knoweſt thou,* &c?] By this interrogation, he would quicken Daniels deſire after it. See ver.12,14.

and now] He ſummarily propounds here, what he particularly declares at large in the Chapters following.

will I return] To the King of Perſia, from whom I came, ver.13. this ambaſſage being performed.

to fight] To reſiſt Cambyſes, and his plots and proceedings againſt the Jews; to ruine him, and that whole Empire, by degrees.

and when I am gone forth] Thence, from Perſia; to call and confirm the Prince of Grecia.

Loe,] A Note of attention, and admiration, to that which followes.

the Prince of Grecia ſhall come] a wonder indeed, that Alexander the Great, with ſo ſmall an army, ſhould come againſt that laſt mighty Perſian Monarch Darius Codomannus, and gain his Empire. The Papiſts that underſtand here by this *Prince of Grecia,* an *Angel,* either good, or bad, may pleaſe themſelves in their own dreams; and fight among themſelves about their own fancies.

Grecia] Heb. *Javan.* the ſtyle of Grecia; becauſe they were of the poſterity of Javan, the fourth ſon of Japhet, Gen. 10.2. Whence alſo they were called Jones. See Dan.8.21, Joel 3.6.

V.21. *But I will ſhew thee*] Before I return, ver.20. This may have principal reference to the Seleucidæ, and Lagidæ, which followed after Alexander the Great, and upon whom the main body of the Viſion and Prophecy following is ſpent, Chap.11. & 12.

in the Scripture of truth] In the Decree of God; in his determinate Counſel in his mind and providence: which is likened here to an authentical writing or record, for the certainty of its truth, to be in its time accompliſhed: figurative terms. See Pſal.139.16. & 149.9. Mal.3.16.

none that holdeth with me] Or, *ſtrengtheneth himſelf with me.* Namely, to help me againſt them, the enemies of the Church. He ſpeaks of no Humane help; as the caſe then ſtood.

but Michael] ver.13. Chriſt alone ſtands for his Church againſt all the world; that neither Men nor Devils ſhall prevail againſt it, Pſal.2. Mat.16. 18. This is Churches comfort and ſecurity.

your Prince] *Prince of the Jews,* Chap.9.25,26. the King, and Head of his Church, and Saviour of his Body, Eph.1.22, 23. See Joſh.5.14. Ezek.34.24. Act.5.31. Apoc. 1. 5. and 19. 16.

CHAP. XI.

Verſ.1. A*Lſo I*] Theſe are the words, not of Daniel, but of the Angel Gabriel; who here continues his ſpeech, and performs his promiſe, Chap.10.14,21. and gives a more particular expoſition of the matters of the Viſions, Chap.2. & 7. & 8. So that in thoſe Viſions the ſame Nations are figured thrice over (onely Babel, or the Chaldean Empire left out in the laſt, as then at an end) and are expounded thrice; the later expoſition ſtill the clearer: and here laſt of all, with the greateſt cleerneſſe of all, are foretold by the Angel, the particular kings of Perſia, and of Grecia more ſpecially, the ſundry ſeveral paſſages of their divided kings, and their affairs one againſt another; as they ſtood in a relation to the Jews, Gods people,

in the firſt year of Darius the Mede] Chap.5.31. & 6.28. & 9. 1. the firſt year of the Perſian Empire.

even I ſtood to confirm, &c.] In two things chiefly, *viz.* firſt to break down the Chaldean Empire, ſo that by the Angels aſſiſtance, the golden head was broken to pieces, Chap.2. by the Petition of the Watcher, the ax was laid to the root of the tree, Chap.4. and the Lyon pluckt, Chap.7. and Belſhazzar ſlain, Chap.5.

Secondly, to confirm and ſtrengthen Darius and Cyrus (for they reigned together) to iſſue forth that Edict and Proclamation, for the return of the Jewes out of the Babyloniſh Captivity, into their own land. For no doubt but ſo great a matter, at that time, did admit of great debate, Whether, or no, to diſmiſſe ſo many captives, to loſe the benefit they reaped by them, to incur the danger might follow thereupon; We ſee how loath the King of Egypt was to let them go out of his land, Exod.chap.5,&c. But the Angel here confirms and ſtrengthens Darius in this good reſolution to let them go in the midſt of all his hæſitations and fluctuations of mind, and againſt all politick ſuggeſtions, and expoſitions, made by any to the contrary. And thus the Angel ſhewes the great care he had of Daniels people in their great affairs with theſe monarchs, Math.18.10. Pſal.34.7. & 9.11. Heb.1.14.

V. 2, *And now*] Being not onely imployed under God, in the management and adminiſtration of the Perſian monarchy, ſo as may make for the uſe and good of the Church; but alſo being ſent to thee, as aforeſaid, Chap. 10. verſ. 11,14.

will I ſhew thee the truth] Chap.10.21. the propriety of the Viſions of the Image, chap.2. and of the Beaſts, chap.7. & 8. which then we may not expound, but according to the Angels commentary: which ſtandeth in matters ſo famous, that men, out of the Church, will bring as ſtories moſt juſtly agreeing with the Angels words, That our enemies being Judges, this might ſeem rather a hiſtory of things paſt, then a propheſie of ſuch things to come ſo many ages after. The Hiſtories, now extant, that help ſo much to the clear underſtanding of this Chapter, are *Herodotus, Polybius, Zonaras, Pauſanias, Xenophon, Joſephus, Livius, Florus, Appian, Plutarch, Juſtin, Ptolomaus, Phyſcon*, and others. See Eſay 41. ver. 22, 23.

yet three kings in Perſia] Yet beſides this Darius, that was; and this Cyrus, that now is, chap. 10. 1. So is the particle yet uſed, Gen. 40. 13. Jonas 3. 4. Some reckon them thus, *Cambyſes, Smerdis Magus*, and *Darius Hyſtaſpis*. Others, take in *Cyrus*, and leave out *Smerdis Magus*, being but a counterfeit, and therefore ſlain within one year.

and the fourth ſhall be far richer, &c.] This is *Xerxes*, famouſly ſo known, for his Riches, in Heathen Stories, Juſtin. lib. 2. which riches *Cyrus* had got, Eſay 45. 3. and his Father *Darius* by levying of *tributes* and *taxes*, Eſth. 10. 1. whence he was called the *Hutiſter*, or *Hoorder of the kingdom:* like that exactor of *tributes*, in the 20. verſe of this Chapter. Beſides his own *impoſitions* laid upon ſo many *Provinces*.

and by his ſtrength, through his riches, he ſhall ſtir up, &c.] This Expedition of *Xerxes*, againſt Græcia, is very famous in Heathen Hiſtories, in *Herodotus, Juſtin, Diodorus Siculus, Paulus Oroſius, Plutarch*, and others; his armies huge, by land and ſea; his pride monſtrous; his flight ſhameful: whence he was called, firſt, *the terrour of Greece*; and after, *the ſcorn of Greece*. Some imagine, as if this were the laſt monarch of Perſia, and ſo but four in all: But it is nothing ſo. There were theſe after him, *Artaxerxes Longimanus, Darius* Nothus, *Artaxerxes Mnemon, Darius Ochus, Darius Codomannus*. But theſe are paſſed over by the Angel, as not making ſo much to his preſent purpoſe, nor medling much with the affaires of the Jews, after the Temple and City of Jeruſalem were once builded.

V. 3. *And a mighty King*] This was above 100 years after that Expedition of *Xerxes*; and this man was that belly of braſſe, chap. 2. 32. the body of the leopard, chap. 7. 6. the notable horn of the he-goat, chap. 8. 5. Alexander the Great; here is an abridgment of his ſtory.

that ſhall rule with great dominion] Conquered the world in 6. years; was ſorry there was not another world to conquer, chap. 2. 39.

and do according to his will] Whatſoever he wiſhe, and attempted; even beyond all humane hope and expectation: and upon ſuch ſucceſſes, would needs be held and reputed a god. See Amos on Chap. 3. 1.

V. 4. *And when he ſhall ſtand up*] Monarch 6 or 7 years, after he hath withſtood and ſubdued the Perſians, and their monarchy.

his kingdome ſhall be broken] Chap. 2. 44. & 8. 8, 21, 22. See the *Annotations* there. Of great *Alexanders* death at Babylon, in the 33 year of his age, 12 of his kingdome, and 6 or 7 of his monarchy; and of the manner of his death; with ſome ſmall variety therein, Heathen hiſtories do plentifully record.

and ſhall be divided] Firſt his 12 Chieftains divided his Empire among themſelves; as adminiſtrators, and governors of it, each of his ſhare.

toward the four winds] Chap. 7. 6. four notable ones, towards the four winds of heaven, Chap. 8. 8. the reſt were ſoon after reduced to theſe four kingdoms; of *Antigonus*, in the Eaſt; *Caſſander* in the Weſt; *Seleucus* in the North; and *Ptolomy* in the South. Some place *Antigonus* in the North, and *Seleucus* in the Eaſt.

and not to his poſterity] Great *Alexanders* poſterity had them not; *Philippus Aridæus*, *Alexanders* brother, was ſoon killed; *Alexanders* two ſons, viz. *Alexander* by *Roxane*, and *Hercules* by *Barſine*, the eldeſt daughter of *Darius Codomannus*, were both poyſoned by *Caſſander*, leaving no iſſue; and *Olympias Alexanders* mother, killed by him. So his poſterity was rooted out.

nor according to his dominion] None of theſe four ſhall be any wiſe able to be compared in greatneſſe and ſtrength to *Alexanders* power and Empire. They were far inferiour, chap. 8. 22.

plucked up] Rooted up, root and branch.

beſides thoſe] Of great *Alexanders* poſterity: None of them ſhould remain to have any part of it.

V. 5. *And the King of the ſouth*] Of the four kingdomes, that of the Eaſt, and that of the Weſt, are hereafter no more mentioned, being the two leſſer kingdomes, though not reduced to the other two, and no way concerning or medling with the people of the Jews, Gods, and Daniels people. But the other two, the Kings of the North and of the South, are much mentioned, and their armies, victories, and exploits, one againſt another. Becauſe the Jews and their land lay betwixt them, they did ſuffer very much of the one and of the other, being challenged, conquered, and poſſeſſed, ſometimes by the one, and ſometimes by the other; and ſo torn and rent by this fourth Beaſt, which had teeth of iron, and nailes of braſſe, devouring and breaking in pieces, and ſtamping the reſidue with his feet, chap. 7. 19. And indeed theſe of the North were, of all, the moſt cruel enemies, that very Gog and Magog, ſpoken of, Ezek. chap. 38. & 39. The races of theſe kings, were called, the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Conquerour, the firſt of them; and the Lagidæ, in the South, from Ptoleme the ſon of Lagus, the firſt of that race: both of them being Great Alexanders Captains. The particulars concerning both races, which follow in this prophetical Chapter, though dark to the vulgar ſort, not verſt in the Humane, or Heathen Hiſtories of theſe times, in which onely the accompliſhment of theſe propheſies is to be found, the ſacred Scripture of the Old Teſtament ending before theſe times began; yet they are ſo generally agreed upon by all learned Interpreters, old and new, of the Romane, and of the Reformed Church, as may yield thereby ſomewhat the better ſatisfaction to the common Reader in this behalf. For his clearer light, we ſhall ſet down here in the beginning, the Catalogue and ſucceſſion of theſe Kings, thus; The Kings of the South, firſt Ptolomeus the ſon of Lagus, 2 Ptolomeus Philadelphus, 3 Ptolomeus Evergetes, 4 Ptolomeus Philopator, 5 Ptolomeus Epiphanes, 6 Ptolomeus Philometor. The Kings of the North, 1 Seleucus Nicanor, 2 Antiochus Soter, 3 Antiochus Theos, 4 Seleucus Callinicus, 5 Seleucus Ceraunus, 6 Antiochus Magnus, 7 Seleucus Philopator, or Soter, 8 Antiochus Epiphanes. Thus far this propheſie of the Angel to Daniel doth go. And Hierome, that learned Father, is much to be regarded and followed, in his Expoſition of this propheſie, who had the help of divers Hiſtorians, who writ of theſe times: the names onely of which Authors, are left to us at this day. See the Preface of his Commentaries upon Daniel.

King of the South] Ptolomeus the ſon of Lagus.

South] Ægypt, lying South from Jury, named ver. 8, 42. 43.

ſhall be ſtrong] The Angel regards his ſtrength, principally, how it toucheth the Jewes: And ſo it fell out; For Ptolomie ſoon after he held Egypt, came into Judea, and took Jeruſalem on a Sabbath day, pretending friendſhip, and not hoſtility, and carryed very many captives into Egypt; as Joſephus records in his Antiquities. b. 12. c. 1. He was the firſt horn, c. 7. 7, 20, 24.

and one of his Princes] Not of Ptolomies Princes, though ſome learned men would have it ſo; but of great Alexanders: not Ptolomie Philadelphus, or Philopator; but Seleucus Nicanor, the firſt of the Seleucidæ; and not his grandchild Antiochus Theos, as ſome would. The whole tenour and ſequence of the ſpeech will have it meant of a ſeveral kingdome. And the Angel ſpeaking to Daniel, knew that he would help himſelf by the matter, in all doubtful terms. And he was to ſpeak ſomewhat darkly for the Jewes ſafety. And this Seleucus Nicanor is the ſecond Horn.

ſtrong above him] This Seleucus was, at laſt, much ſtronger then the King of the South, even touching Judea. For though Ptolomy wan it from Laomedon; and after recovered it from Antigonus; yet in the laſt Conqueſt over Antigonus, it was agreed upon, that Seleucus ſhould hold Syria and Judea; as his houſe pleadeth in Polyb. book 5.

a great dominion] Seleucus Nicanor, was the greateſt, at laſt, of all Alexanders Succeſſors. Some reckon that he had ſeventy two Kingdoms under him.

V. 6. *And the end of years*] about 70. after Alexanders death.

they] The Seleucidæ and Lagidæ; Antiochus Theos, the ſon of Antiochus Soter, and grandchild of Seleucus Nicanor; and Ptolomeus Philadelphus, the ſon of Ptolomeus Lagides. This Ptolomeus Philadelphus was the third Horne; potent king; a great lover of Learning; the Founder of that wonderful Library, wherein were 200000. Books: and among them the Seventy Tranſlation, which he procured to be made.

ſhall joyn themſelves together] By marriage; Antiochus Theos, taking to wife Bernice, or Berenice, the daughter of Ptolomeus Philadelphus: ſo propheſied, Chap. 2. 43.

to make an agreement] Heb. *rights*. To keep the peace, and to end all differences, by which they were ready to go to war. This peace between the two kingdoms, was the main end of the marriage.

but ſhe ſhall not retain the power of the arm] Berenice, ſhall not be able to make the kingdoms cleave one to another, Chap. 2. 43. But that ſhortly they ſhall come to open War.

neither ſhall he ſtand, nor his arm] The king of the North, Antiochus Theos, who is the fourth Horn, ſhall not ſtand true to himſelf,and his wife Berenice; but ſhall fall off,and looſe his life ſoon after.

but ſhe ſhall be given up] Berenice ſhall looſe her life.

and they that brought her] Her friends and followers, and companions, that accompanied her out of Egypt, to her huſband,and were her comfort,and attendants there in a ſtrange land; they ſhall pertake of her lot,and be wrapt in the ſame condition.

and he that begat her] Or, *he whom ſhe brought forth.* Indeed, both her father Ptolomeus Philadelphus dyed ſhortly; and alſo her ſon, by Antiochus Theos, loſt his life likewiſe.

and he that ſtrengthned her in theſe times] Every one that was her ſtay and ſupport; ſome ſtates about her. The hiſtories do declare,that all theſe things came to paſs, thus; Antiochus Theos, to embrace this marriage with Berenice, for the peace of the kingdoms, puts away his lawful wife Laodice, by whom he had two ſons, Seleucus Callinicus, and another Antiochus. After ſome time, Antiochus Theos takes again to his firſt wife, Laodice; ſhe ſeeing war preparing againſt him for it; and fearing the inconſtancy of her huſband, in time to come, uſeth the means to poyſon her huſband Antiochus Theos; to ſet up her ſon Callinicus to be king; and to ſlay Berenice and her ſon, and her followers and ayders.

V. 7. *But out of a branch of her roots*] Out of the ſtock and roots, that Berenice ſprang,that is, out of the ſame Parents.

ſhall one ſtand up in his eſtate] Even her own brother, PtolomyEvergetes, King after the deceaſe of his Father Ptolomeus Philadelphus, being the fifth Horn; he ſhall ſtand up in his eſtate, to revenge his Siſters death, againſt Seleucus Callinicus.

of the King of the North] Seleucus Callinicus.

and ſhall prevail] Evergetes againſt Callinicus. The Trent Text hath here, *abutetur eis*; very abuſively.

V. 8. *captives into Egypt*] Evergetes ſhall ſpoyl Syria, Cilicia, almoſt all Aſia, and the whole kingdom of Seleucus Callinicus; and ſhall carry the whole ſpoil of it into Egypt.

Egypt] The name of Egypt, in a ſtory of Alexanders ſucceſſors,muſt needs cut off all controverſie, touching the king of the North,and Magog; that none but the Seleucidæ can be the men. And in a word, all the ſeveral paſſages of this Chapter,which do follow, are ſo clear in themſelves, touching Antiochus Epiphanes, the Seleucidæ and Lagidæ; that a wonder it is, that any ſhould dream of bringing in the Romanes,and the diviſion of it, into the Greek and Latine Empire; or the Turk, or antichriſt to be meant, or minded here in theſe ſtories, which are the laſt and cleareſt Expoſitions of the Image his Leggs and Feet; and of the Beaſts, as was ſaid on verſ. 1, 2.

their gods] as many times Heathen Conquerors uſed to do. See 1 Sam. 5. 1. 2 Chro. 28. 23. Eſay 46. 1. among which were thoſe which Cambyſes, and others, had formerly carried away out of Egypt. Hierom ſaith, out of authors then extant, in number, all were 2500. And that hence the Egyptians,being a nation given to idolatry,gave him the name of Evergetes, that is, Gracious Lord; becauſe, of his bringing after,a long time,their gods back again.

with their Princes] For hoſtages, and pledges of their loyalty and obedience.The Hebrew word, unvowelled, is either, Idols, or elſe high States. That maketh Tranſlators differ. And the alluſion may ſerve to ſhew, that idolatrous Princes, and their idols, are of much like eſteem in Gods account.

pretious veſſels] Hebr. *veſſels of deſire.* See Chap. 9 23.

of ſilver and gold] Hierom ſaith, 40000. Talents of ſilver. See Dan. 1. v. 2.

continue moe years] Either being ſecured againſt Callinicus; or more powerful then Callinicus. Some ſay, that Seleucus Callinicus was ſooner killed, then Evergetes dyed.

V. 9. *ſo the king of the South*] Ptolomeus Evergetes.

ſhall come into his kingdom] Shall return into his own kingdom of Egypt; as is expounded in the next words. Or, as others, Shall come into the kingdom of Seleucus Ceraunus, into Syria,and ſhall cauſe himſelf to be crowned there, which,as King, he ſhall hold for many years.

and ſhall return into his own land] Quietly and ſecurely, without any let or fear of Seleucus Callinicus. Alike phraſe is uſed,Deut. 31. 2. 1 Sam. 18. 16. *Juſtin.* Book 27. Records, that Evergetes returned into Egypt, upon occaſion of ſedition raiſed there; and that otherwiſe he had fully outed Callinicus out of all Syria,if not his whole kingdom.

V. 10. *But his ſons*]The ſons of Seleucus Callinicus,namely, Seleucus Ceraunus, and Antiochus, ſurnamed afterwards the great.

ſhall be ſtirred up] Or, *ſhall move war*: againſt Evergetes, to recover Syria,and what was taken by him from their Father. In which expedition, as hiſtories do record, they prevailed not, but had the worſe, and Seleucus Ceraunus was ſlain or poiſoned, in the ſecond or thid year of his reign. About which time Ptolomeus Evergetes dyed alſo; as Polybius writes, in his ſecond and fourth Books; and Appian Alexandrinus.

and one ſhall certainly come and overflow] Ceraunus being dead,Antiochus Magnus ſucceeds; which makes the angel,ſo ſoon change from the plural number, to the ſingular. This Antiochus, the ſixth Horn, with a ſudden force, like unto an over-flowing ſtream, ſhall over-run Syria and Judea, with great power,and frequent incurſion, ſhall regain a great part of his kingdom. See Eſay 8. 8. the like in Senacharib.

and paſs through] Even unto Raphiah, on the bounds of Egypt.

then ſhall he return] Into his regained poſſeſſions. Or, the year following, ſay ſome, with his freſh and recruited army,

and be ſtirred up] To war againſt Ptolomeus Philopater, the ſon of Evergetes, the ſeventh Horn; called, by ſome, Eupator; but moſt generally Philopater, that is, a lover of his Father; as ſome ſay, by the contrary, becauſe he killed his parents. Though others ſay, that his Father Evergetes, dyed of a diſeaſe,a natural death.

even to his fortreſs] The foreſaid Raphia, on the confines and frontiers of Egypt; and ſhall take it. Of which Town, Strabo writeth thus; Beyond Gaza, ſtandeth Raphia, where the field was fought, between Ptolomy the fourth,and Antiochus the great. So famous God would have the angels term here,of fortreſs, to be.

V. 11. *And the King of the South*] Ptolomeus Philopater.

ſhall come fourth] In the fourth year of Antiochus the great,

with the King of the North] Antiochus the great.

and he] That is, *Antiochus* the Great. Some read the words, as to udnerſtand this *he*, to be Ptolomes Philopater; and yet vary not the ſenſe.

but the multitude] The great army of *Antiochus* the Great. Polybius reckoneth the number of ſouldiers, on both ſides; and alſo the manner of fight. It ſo fell out,at laſt,beyond all hope; that Philopater, with his Siſter Arſino, got ſo great a victory, and had ſuch an hand over *Antiochus* Magnus, that if he had purſued with courage, he had not onely recovered Syria,but might have ſpoiled him of his kingdom. *Antiochus* then eſcaped by flight, 3. Macc. 1.

his hand] Into the hand of Ptolomeus Philopater.

V. 12. *And when he*] When Ptolomeus Philopater, hath deſtroyed that numerous army of *Antiochus* the Great.

his heart ſhall be lifted up] As is, very uſual, upon victories obtained.

and he ſhall caſt down ten thouſands] Theſe words may well be applyed to the greatneſs of his victory; and his licentiouſneſſe growing thereupon; which *Juſtin.* Book 30. doth note, to have been the beginning of the decay of his Court. And as well applyed to his pride againſt God, and his caſting down ten thouſands of the Jews, occaſioned thereupon, which the third Book of Maccabes, not among our Apocryphal Books; and Joſephus in the 12. book, and 3. Chapter of his Antiquities, do ſet forth.

but he ſhall not be ſtrengthened by it] For *Antiochus* eſcaped his hands by flight: and after came again; and prevailed; as is declared in the verſes following.

V. 13. *For the King of the North*] *Antiochus* Magnus.

ſhall return] Having, for ſome time, by a League and Peace between them, renewed his ſtrength; and beginning to make leſſe eſteem of Philopater, by reaſon of his riotous and looſe kind of living.

a multitude] Of an army, greater then before.

and ſhall certainly come] Heb. *in coming he ſhall come*: as certainly, ſo ſpeedily and mightily.

after certain years] Heb. *at the end of times of years.* That is, of the years of Philopater; he being now dead, by the means of Cleomenes, Polyb. 5. and his ſon Ptolomeus Epiphanes, being but a child of about four years old: *Antiochus* the Great,ſhould lay hold of that opportunity to invade, and aſſault him.

V. 14. *And in thoſe times there ſhall many ſtand up, &c.*] Much ſedition in Egypt; many of the young kings ſubjects rebelled, not enduring Agathocles, and ſuch baſe Governours,as his Father Philopater, in his laſt and looſe dayes,had ſet over them: many Provinces, formerly ſubject to Egypt, then revolted: Many Princes conſpired and combined; Diodorus betrayed him: Antiochus Magnus joyned to his ayd Philip, then king of Macedon; agreeing to divide betwixt them,the cities and Provinces belonging to Egypt.

alſo the robbers] Heb. *the children of robbers, ſeditious perſons, open contemners of God, and robbing him of his religion;* turning *Egyptians*, and *Gypſies (as we uſe the word)* in religion, drawn thereto by *Philopater* in his later dayes. 3 Macc.

of thy people] The Jewes. See *Annotations* on Chap. 9. ver.24.

ſhall exalt themſelves] Shall not content themſelves to be neutrals and ſpectators onely; as formerly (*Joſephus*, in his *Antiquities*, book 12. chap.3.) But ſhall now be ſtirring and ſiding, and parts-taking; and proudly, for the moſt part, joyn themſelves to the *Egyptians*, againſt *Antiochus the Great.* See the third book of Maccabees.

to eſtabliſh the viſion] Moſt expound thus; under ſhew and pretext of Religion, bragging to eſtabliſh and fulfill that propheſie, Eſay 19. 18—25. which intends the ſpiritual union of Egypt with the Church in the dayes of the Goſpel; upon this pretext many of them with *Onias* the Prieſt had fled into Egypt, had granted them, by Ptolomy, the countrey of *Heliopolis*; but themſelves, a city, by the name of *Onias*: and a temple like to that in Hieruſalem, wherein they ſacrificed, and which remained till the time of Veſpaſian the Romane Emperour. Theſe refractory Apoſtates now exalted themſelvs in pride for Ptolomy againſt *Antiochus.* Thus Hierom, out of *Joſephus* in his *Antiquities*, book 13. c. 6. and in his war of the Jewes, book 7. c. 30. Others thus; that this Viſion and propheſie, being fulfilled in, and upon theſe, ſhould ſerve to this uſe, to the church, and people of God, to eſtabliſh and confirm them the more, in believing the truth of the reſt of the viſion and propheſie.

but they ſhall fall.] By the revenging hand of *Antiochus*, in his recovering of Syria, and Judea; and in this his Expedition againſt Egypt, prevailing againſt *Ptolomy Epiphanes*, and puniſhing them as rebels againſt him; as in the next verſe.

V. 15. *So the King of the North*] *Antiochus magnus, Antiochus the Great.*

ſhall come] Againſt *Ptolomy Epiphanes*; the 8 Horn.

and caſt up a mount] Raiſe up *trenches* and *mounts*, for the beſieging and taking of *caſtles, forts*, and *cities*, in Judea, and in Egypt.

the moſt fenced cities] Heb. *cities of munitions.*

and the armes of the ſouth] The *Armies*, *Captains*, ſuch as *Scopas, Europus, Menocles*, and *Damaxenus*; not the whole ſtrength and ſtrong holds of *Ptolomy* in Judea, Syria, and Egypt.

ſhall not withſtand] Shall not be able to ſtand it out, and reſiſt *Antiochus Magnus.* See Ezek. 31. 18. The hiſtory of the accompliſhment of all this, is ſet down by *Joſephus* in his *Antiquities*, book 12. c.3. and by Hierom likewiſe.

neither his choſen people] Heb. *the people of his choices*: his moſt choice and ſelect commanders and ſouldiers: as the phraſe is uſed, of the choiceſt ſepulchres, Gen.23.6.

V. 16. *But he that cometh againſt him*] *Antiochus the Great.*

and he ſhall ſtand in the glorious land] Heb. *Trebi*, the land of ornament, the goodly land, that is in Judea. See c.8.9. and the *Annotations* there.

which by his land ſhall be conſumed.] Ruined, ſay ſome. Others thus; which by his hand ſhall be conſumed; that is, his victories there perfected, according to his own deſire; and that by the ready help of the Jews, deſerting Ptolomy, and aſſiſting him. And this better agrees with the hiſtories of thoſe times; as appears in *Joſephus* his *Antiquities*, book 12. c.3. and by *Antiochus Magnus* his own epiſtle there recorded; and by Polybius in his 11 book.

V. 17. *He ſhall alſo ſet his face, &c.*] *Antiochus Magnus* ſhall thus enterpriſe againſt Ptolomy Epiphanes, and Egypt again, with all his force and fraud.

and upright ones with him] Heb. *or much uprightneſſe*, or, *equal conditions with him*; that is, ſay ſome, He ſhall be followed in his enterpriſe by many Jewes, called upright ones, according to the ſenſe of Deut.32.15. Or, as others, with the greateſt ſhew of uprightneſſe and integrity, with the faireſt and moſt equal terms and conditions; yet minding hereby to circumvent *Ptolomy Epiphanes.* That colour and ſpecious pretext was the matrimony preſently mentioned.

thus ſhall he do] Attempt ſome hoſtility. But that not altogether ſucceeding according to his wiſh; he ſhall proceed to the mention of peace, by the motion of marriage.

and he ſhall give him the daughter of women] The fair *Cleopatra*, his beautiful daughter; and ſo make *Ptolomy Epiphanes* his ſon in law. A like practice was that ver.6. but with a more upright intent there.

corrupting her] Commanding and inſtructing, and inveigling her by ſome great guil to kill her husband; that ſo he, under colour of her right, and for her, might come to have the government of the kingdome of Egypt.

but ſhe ſhall not, &c.] Not ſtand to the wicked purpoſe and promiſe made by her to her father, to make away her huſband, nor be for him; but ſhall ſtand on her husbands ſide, and be for him. See chap.2.43. Livie book 37.

V. 18. *After this he ſhall turn his face to the Iles*] Miſſing his purpoſe in Egypt; yet eager ſtill to inlarge his dominion and renown, he ſhall make great preparations by ſea and land, and ſet upon divers countries and provinces far off, and beyond the ſeas, both *Ilands*, and *Continents*; as *Cyprus, Phocea, Samos, Rhodes, Colophon, Eubea*, &c. and ſome cities of Greece, ſubject to, or confederate with the Romanes. So in Gen.10. the countries of Grecia, all about Helleſpont, are termed. And this appears to be ſo in Appian, Livy, and Plutarch Scipio.

and ſhall take many] As appears to be truly verified in the Heathen hiſtories before cited.

But a Prince] Not any particular King; but a Legate, Officer, or Conſul of the Romane Commonwealth, *Marcus Acilius Conſul, Lucius Prætor*, and *Lucius Scipio*, the two famous brethren.

for his own behalf] Heb. *for him*; that is, for himſelf, or to himſelf, in the behalf, and to the behoof of the Romane Common-wealth.

ſhall cauſe the reproach offered by him to ceaſe] Heb. *his reproach*; that is, take off, and wipe away that reproach offered by *Antiochus Magnus* to the Romane Commonwealth in that his naval expedition, and gaining of ſo many places and cities in the midland ſea, in leſſer Aſia and Grecia. The Romanes ſhall recover them from him.

without his own reproach] With honour revenging the wrong done by *Antiochus Magnus.*

he ſhall cauſe it to turn upon him] He ſhall not onely force *Antiochus Magnus* to retire himſelf from all thoſe places which he had taken from the Romanes, and their confederates, and friends to the diſgrace of the Commonwealth of Rome; but ſhall alſo overcome him in a pitcht battel, though *Hannibal* was with him, and ſpoil him of part of his dominions, and force him to accept of a diſgraceful and reproachful peace.

V. 19. *Then he ſhall turn his face towards the fort of his own land*] He ſhall be forced to return into Syria, and ſhamefully to fly and ſhelter himſelf beyond *Mount Taurus*, and to keep himſelf in ſtrong holds, without daring to wage war any more.

But he ſhall ſtumble, and fall, and not be found] He ſhall fly to Apamea, Suſa, and the outmoſt bounding cities of his kingdome: and at laſt was killed in a tumult by the Elymeans, ſeeking to defend the Temple of Bell, which he went about ſacrilegiouſly to rob and ſpoyl. This was the Cataſtrophe of that great *Antiochus*, the father of *Antiochus Epiphanes.* All theſe things are recorded to be thus verified, according to the Angels predictions here, by the many humane hiſtories of thoſe times.

V. 20. *Then ſhall ſtand up in his eſtate*] Shall ſucceed him in his kingdome. So ver.7. & 21.

a raiſer of taxes] Heb. *one that cauſeth an exactor to paſſe over*: an exactor of tributes and taxations, relating likely to Heliodorus, 2 Macc.3. ſent by this man. And this is Seleucus Philopater, ſometimes called Soter, the elder ſon of *Antiochus Magnus*, called here *a raiſer of taxes*, by reaſon of his infamous covetouſneſſe, and cruel taxations laid upon his kingdome. And he is the 9. Horn.

but within few dayes] Heb. *unities of dayes.*

he ſhall be deſtroyed] That is very ſoon after that he ſent Heliodorus againſt the Jewes, at the inſtigation of Simon; as appears, 2 Macc.4.

neither in anger] Heb. *angers*: not killed in battel, nor by open violence of war; but poyſoned by the treachery of Heliodorus, in favour to *Antiochus Epiphanes.* See *Annotations* on chap.7.8,20,24.

V. 21. *a vile perſon*] *Antiochus* the younger brother of *Seleucus Philopater*, and ſon of *Antiochus Magnus.* This man is ſirnamed *Epiphanes*, the illuſtrious, *per antiphraſin*; oppoſite to that title the Angel here gives him, which is according to the truth of his conditions, and well ſuiting alſo with that other title, which others of the Heathen Writers gave him, *Epimanes*, that is, mad or furious. So Polybius in Atheneus, by whom his manners, qualities, and deeds, are noted to be ſtrange and execrable. This is the 10. Horn, in whom the iron of the Syrian leg doth end; that little Horn, and plucker away of three Horns. See chap.7.8,24. & chap.8.9. On this man, his Expeditions againſt Egypt, and his rage againſt the Jews, the reſt of Daniel goeth. For the better learning whereof, we ſhall premiſe theſe general notions; agreeing beſt in our judgments with Daniels Text, and with the truth of hiſtory anſwerable thereunto. We conceive, that *Antiochus Epiphanes* beginning his reign in the 137 year of the kingdom of the Greeks,1 Mac.1.10. and after his gaining of the kingdom of Syria,ver,22,23,24.of this Chapter, made four Expoſitions into and againſt Egypt: and three ſeveral times executed his furious rage,in ſpoiling and bloody perſecuting the Jews. His firſt expedition into Egypt, ſeemes to be that intimated,2 Macc.4 21. compared with Chap. 5. 1, 11. and that in the beginning of his reign, after he had ſettled himſelf in the kingdom of Syria. His ſecond expedition is ſet down ver.25,26,27. of this Chapter. And in his return, he executed his firſt furious rage againſt the Jewes, ver. 28. and this was in the 143 year of the kingdom of the Greeks, and 6 of his reign. See 1 Macc. 1. 16——29. and 2 Macc.5.1———22. His third expedition is ſet down ver. 29,30.of this Chapter, and in his return he executes his ſecond and moſt outragious fury againſt the Jewes, in his own perſon,taking away the daily ſacrifice, and ſetting up the abomination of deſolation, ver.31——39. and this was in the year,145. and 8 of his reign: and then Mattathias,and his ſons the Maccabees began to riſe and maintain wars, and obtained wondrous victories againſt his armies, captains, and commanders. See 1 Macc.1.54.& chap.2.1,70. & chap.3. 1——27. His fourth expedition into Egypt is ſet down, ver.40.41,42,43 of this Chapter; and after his return he executes his third fit of fury againſt the Jewes, ver.45. himſelf going into Perſia, and commanding his Deputy *Lyſias* to root out the Jews; and this was in the year 147. and 10.of his reign. See 1 Macc.3.27——60. and alſo, chap.4.& 1.5. In the year,148.& 11.of his reign *Judas Maccabeus* rebuilds Gods Altar,and reſtores his true Religion,1 Macc.4.52.and in the beginning of the year, 149. & 12 of his reign,*Antiochus Epiphanes* dyeth miſerably, 1 Macc. 6. 16. though the Author of the ſecond book of Maccabees put his death in the year,148. 2 Macc.11.21,38.

to whom they ſhall not give the honour of the Kingdom] The States of Syria ſhall not give it him, after the death of his brother.His father *Antiochus Magnus* had left him as a pledg in Rome,for aſſurance for his faith,and performance of conditions,1 Macc.1.10. After his fathers death, his brother *Seleucus* being King, had ſent his ſon *Demetrius* to Rome to be an hoſtage and pledg there, in the ſtead of this *Antiochus Epiphanes.* Upon his return by the way, he procures his brother *Seleucus* to be poyſoned, as was ſaid, by *Heliodorus*, one of *Seleucus* his friends and favourites: and now coming to Syria,he deals,as followeth.

but he ſhall come in peaceably] He ſhall neither be created, nor crowned King; neither get the Kingdom by force of armes,but come in by fraud,ver.24.& chap.8.24,25.

and obtain the kingdome by flatteries] pretending to govern the kingdome for *Demetrius* the true heir, his brothers ſon, now an hoſtage at Rome; and he onely, as Tutor to his Nephew: and after, he ſhall win mens hearts with preſents, flatteries,and ſecret practices,and ſo abuſing his Nephew,and deceiving the Peeres and people, he ſhall inſtal himſelf in the kingdome; principally by the means of *Eumenes*, and *Attalus*,neighbouring Princes; as *Appian* relates in his Syrian hiſtory.

V. 22. *And with the armes of a flood*] and with ſtrong and ſuddain armies, as of a great flood of waters.

ſhall they be overflown from before him, and ſhall be broken] Thoſe that would not give him the honour of the kingdom. Others underſtand this,but not ſo well, of *Antiochus Epiphanes* his firſt expedition againſt Egypt, that the Egyptians ſhould thus be oberflown and broken by him: thoſe armes and armies of Egypt, that formerly like an innundation had overflown Syria,ſhould now be overflown and broken, overrun and overcome by him.

yea alſo the Prince of the Covenant] Shall be broken by him. Who this was, is diverſly interpreted. We underſtand Seleucus Philopator, the brother of Antiochus, who was the author and head of a Covenant between them two, for the Invading of Egypt. And to that end had ſent for him from Rome: and him Antiochus Epiphanes procured to be poiſoned, whiles himſelf was on the way in his journey from Rome, before he entred Syria, and got the power of it into his hands. Yet others, applying it to his firſt Expedition into Egypt, do underſtand it thus; That Antiochus Epiphanes having in this his firſt Expedition over-run Egypt, and in battel by Peleuſium overcome Eulæus, and Lenæus, two principal Peers of Egypt, who managed the affaires of Egypt in the young years of the King Ptolomæus Philometor, the ſon of Ptolomæus Epiphanes,was thereafter drawn to a Covenant with Ptol. Philomator, to become guardian as it were to Philomator, being his ſiſter Cleopatra's ſon. And of this Covenant making, one Tryphon a prime Peer in Egypt was principal and prince: and that afterwards Antiochus ſoon cauſed this Tryphon the Prince of this Covenant to be made away, that he might with more freedome rule as he liſt, and do what he would. And yet there are ſome others, who by *Prince of the covenant*, underſtand it of God, Chap.8.11,25. who is the Prince of his people, and joyned to them by his holy Covenant: and ſo in this verſe they will have ſummarily comprehended Antiochus his two greateſt enterpriſes; namely upon Egypt, and upon Judea: both which are afterwards more particularly ſpecified.

V. 23. *And after the league made with him*] The forementioned League with his brother Seleucus Philopater, as we have ſaid. The other underſtand it of the league made with his Nephew, his ſiſter Cleopatra's ſon,Ptolomee Philometor, King of Egypt.

he ſhall work deceitfully] as his manner was, ver.24. and Chap.8.24,25. and as after is declared,23,24.

for he ſhall come up] Into Syria, as meant here. Others; into Egypt, to Memphis the royal City,in the heart of Egypt; not as an enemy, but as a friend, and confederate, and a tutor or guardian to the young King.

and ſhall become ſtrong with a ſmall people] Bringing with him few followers, a ſmall train, becauſe he will not give the Egyptians cauſe of ſuſpition, but ſtout men,though few,and devoted to his ſervice; whom he placed in divers Forts, and thereby made himſelf Maſter of the principal holds of Egypt. But we rather apply this to his manner of gaining upon Syria; not by ſtrength of armes; but by flatteries, and fair pretences.

V. 24. *He ſhall enter peaceably, even upon the fatteſt places of the Province*] Or, *into the peaceable or fat*, &c. He ſhall enter into Egypt, which at that time did enjoy peace and plenty of all things; or, rather upon Syria.

and he ſhall do that which his fathers have not done] He ſhall place garriſons in the ſtrong holds; taking poſſeſſion greateſt part of Egypt, which his forefathers could never do. We ſtill do rather underſtand this of his manner of gaining the Kingdome of Syria from the right owner Demetrius, the ſon of his elder brother Seleucus.

he ſhall ſcatter among them,&c.] His infinite bountifulneſſe and prodigality to his garriſons, and Souldiers, 1 Mac.3.30. thereby to keep them the more firm unto him.

yea and he ſhall forecaſt his deviſes] Heb. *think his thoughts*; cunningly to get and gain the reſt of all the ſtrengths of Egypt; or Syria rather.

even for a time] All this was but for a time; even till Ptolomeus Philometor grew up in years; who then raiſed his ſtrength, and freed himſelf, and the Egyptians of all his garriſon; Thus they,who ſtill underſtand all this of Antiochus his firſt Expedition into Egypt. But we, with other learned Interpreters, ſtill applying this, as all the reſt in this and the two former verſes, to his gaining of Syria from his Nephew Demetrius, conceive, that for a time he ſpent himſelf in this employment. The compaſſing of this buſineſſe took up the firſt year of his reign.

V. 25. *And he ſhall ſtir up his power*] This is the ſecond Expedition of Antiochus Epiphanes againſt Egypt, as was ſaid on the 21. verſe, which was about the fifth year of his reign, and 142. of the kingdome of the Greeks, 1 Mac.1.20. and undertaken upon pretence to ayd and right Phyſcon againſt his brother Ptol. Philometer king of Egypt.

King of the South] *Ptolome Philometor.*

but he ſhall not ſtand] *Ptolome Philometor* ſhall not ſtand in battel, but be overcome by *Antiochus Epiphanes.* Some,as we ſaid, underſtand this of that former battel by Peleuſium, whereof we ſpake upon the laſt words of the 22. verſe.

for they ſhall forecaſt deviſes againſt him.] Many of the States and Potentates of Egypt ſhall betray their king, and being corrupted and bribed by Antiochus Epiphanes ſhall treacherouſly forecaſt, and plot and deviſe ſecretly with Antiochus againſt him; as is further ſhewed in the next words.

V. 26. *yea they that feed*, &c.] His intimate familiars, favours, and Counſellers ſhall be his overthrow. Haply miſtruſting the age and experience of their young King; and fearing the craft and cruelty of Antiochus,and the danger of their own eſtates if Antiochus prevail, they underhand comply with him, to the deſtruction of their own King.

and his army] The army of *Antiochus Epiphanes.*

ſhall overflow] Over-run and overcome the very great and mighty army of Ptolome Philometor.

and many ſhall fall——] Of the Egyptian army.

V. 27. *And both theſe Kings*] Of the North, and South; Antiochus Epiphanes, and Ptol. Philometor,

hearts] Heb. *their hearts.*

ſhall be to do miſchief] When they are treating of a peace, they ſhall intend miſchief one to another.

at one table] When they ſhall feaſt one another, and interchange mutual courteſies; yet all theſe ſhewes ſhall be but feigned, both of them retaining their former enmities.

but it ſhall not proſper] This falſe diſſimulation and counterfeit peace will not hold.

for yet the end ſhall be at the time appointed] Ver.29. the end of that peace ſhall be at the time appointed by God, who hath all times, and all occaſions and opportunities in his hand, at his diſpoſal. See ver.40.

V. 28. *Then ſhall he return*] *Antiochus Epiphanes*, into Syria, after that pretended peace in the 143. of the Kingdome of the Greeks, 1 Maccab.1.20 and fifth or ſixth year of his reign.

with great riches] The ſpoyles of Egypt.

and his heart ſhall be againſt the holy Covenant] Some underſtand this of that Covenant and peace which he made with Ptol. Philometor. But that was a falſe and fraudulent Covenant, as hath been ſaid. This holy Covenant ſeems rather to relate to that which God was pleaſed to make with his people the Jews; as ver.30. See Exod.24.7,8. Deut.5.2. & Chap.29.1. The heart of Antiochus was againſt them, and their holy Religion; with his dealings againſt Egypt; his doings againſt Judea ſtill fall out. It he takes ſtill in his way, 2 Mac.5.1,11. 1 Mac.1.16——24. This was his firſt Outrage againſt the Jewes, as was ſaid in the *Annotations* on ver.21.

and he ſhall do exploits] Outragious and bloody actions againſt the Jewes; deſtroying them, ſacrilegiouſly prophaneing and robbing the Temple, changing their Lawes and Religion, and every way moſt furiouſly tyrannizing over them, 1 Macc.1.17,&c. The ſpoyles of the Temple and City, added to his former ſpoyles of Egypt, ſo encreaſed his riches, that in his return to Antioch his mind was puft up exceedingly, 2 Mac. 5.11——22. 1 Mac.1.20——24.

V. 29. *At the time appointed*] By God, ver.27. about two years after; the eighth of his reign, and 145. of the Kingdome of the Greeks; when Ptol. Philometor, was now reconciled with his brother Phyſcon; and had intreated the ayd and auxiliary Forces of the Romanes. This was his third Expedition.

South] Egypt.

but it ſhall not be as the former, or as the latter.] This expedition ſhall not prove ſuch, ſo ſucceſſefull to him; He ſhall not obtain the victory, nor ſubdue Egypt; as in the former expedition he did, ver.25. or in the latter he ſhould, verſ. 40. Others better underſtand both of the two Expeditions before this.

V. 30. *For the ſhips of Chittim, &c.*] The Fleet of the Romanes, which lay in the harbours and havens of Italy, Cilicia, and Græcia, that they might the more commodiouſly command all the parts of the midland Sea. See Gen. 10.4. where *Kitim* is the third ſon of Javan, from whom the Græcians came: whence is that, Num.24.24.

ſhall come againſt him] at the ſuit and requeſt of the King of Egypt, being now beſieged with his mother Cleopatra, in the City of Alexandria by Antiochus Epiphanes. Many Hiſtories do record how the Senate of Rome ſent Legates or embaſſadours to Antiochus Epiphanes to command him to raiſe his ſiege, and abſtain from war againſt their Confederate King. He anſwered, He would demur and deliberate thereupon. Whereupon Polipius Lænas, one of the Legates, drew a circle about Antiochus Epiphanes, and required his peremptory anſwer before he ſhould go out of that Circle. And Antiochus Epiphanes withdrew his ſiege and the War. Thus *Florus*, *Paterculus*, and others.

therefore he ſhall be grieved, and return] Grievouſly vext to be thus impiouſly dealt withal, thus overmaſtered, and overborn; and forced to leave his conqueſt of Egypt.

and have indignation againſt the holy Covenant] Ver.28. He leaving Egypt, and taking Judea in his way, as his uſe was, he ſhall turn his wrath, and pour it out, and ſpend it againſt the holy Covenant. This was his ſecond Outrage againſt the Jews. See *Annotations* on ver.21.

ſo ſhall he do] Do it to purpoſe; in a moſt furious and outragious manner; as is ſet down in the nine verſes following.

and have intelligence with them, &c.] Formerly with Jaſon, whom he had made High Prieſt in the firſt year of his reign, 2 Mac.4.7——21. 1 Mac.1.11——16. Now with Menelaus, whom he had made High Prieſt, removing Jaſon, 2 Macc.4. 23. & 5.5,6. and with other apoſtates; by their advice to infeſt the Jews.

V. 31. *And armies ſhall ſtand on his part*] That great army and power which he brought now with him out of Egypt: and a great faction of wicked Jews now joyning with him. See 1 Mac.1.42.

and they ſhall pollute the Sanctuary] Entring into it: touching, and taking away the holy things, inſtruments, and veſſels of it, ſacrilegiouſly robbing and ſpoyling it, 1 Macc. 1. 21——25. 2 Maccab. 5. 15. See 2 Maccab. 3. and Chap.6.4.

of ſtrength] Or, *the ſtrength*. Jeruſalem; a place ſtrong by ſituation. Or the Temple, which was the rock of the great King, Zech.9.12. & 11.2. they ſhall pollute it by ſlaughters of men in it, 2 Mac.5.12,13,14.

and ſhall take away the daily ſacrifice] Chap.8.11. See the annotations there and Chap. 12, 11. See the like, Chap. 9. 27.

and they] The Commanders and Souldiers of Antiochus Epiphanes.

ſhall place the abomination that maketh deſolate] Or, *aſtoniſheth*; Chap. 12.11. This is either the Garriſons of idolatrous and abominable Souldiers, that brought deſolation upon the Temple and City. See 2 Macc.5.22,23. & Chap. 6. 4. & 1 Macc.1.33.——41. See the like in the times of the Romanes, after our Saviours Paſſion, Dan.9.27. Mat. 24.15. Or elſe, the Image of Jupiter Olympius, 1 Macc. 1.54. 2 Macc.6.2. Or, an idols altar, ſet upon the altar of God, 1 Macc. 1. 59, 60. & Chap. 6. verſ. 7. Becauſe of which things, the godly Jews refuſing to conſent to idolatry, the Temple, and Gods Service were made deſolate. See Annotations on verſ. 21.

V. 32. *And ſuch as do wickedly*] Apoſtate Jews; that did proſtrate themſelves to the idolatry of the Heathens.

corrupt by flatteries] Or, *cauſe to diſſemble*. By gifts, promiſes and allurements, he ſhall foſter and confirm them in their apoſtacy and idolatry; by their examples to draw on others.

but the people that do know their God] That profeſſe and worſhip him, according to his will and word.

ſhall be ſtrong] The wicked ſhall apprehend them, as evildoers. Such is the ſenſe in ſome Tranſlations. But rather thus, *ſhall be ſtrong*; that is, they ſhall ſhew themſelves conſtant, and perſevere in his pure ſervice.

and do exploits] Manfully reſiſting, and overcoming all temptations, enduring all torments, and cruel kinds of death. Read the hiſtories of old Eleazar, 2 Macc. 6. and of the mother, and her ſeven ſons, 2 Macc. 7. And then roſe Mattathias, and his ſons the Maccabees, who did thoſe ſtrange exploits.

V. 33. *And they that underſtand*, &c.] They whom God ſhall lively illuminate by his Word and Spirit, ſhall inſtruct and ſtrengthen their brethren, by their doctrine and example. Some others, underſtand this of a certain religious Society, newly ſet up in thoſe dayes, called the Aſſideans, that is to ſay, pious, holy, underſtanding, and very zealous in the law of God. See 1 Macc. 2. 42. & 7.13. 2 Macc.14.6.

yet they ſhall fall by, &c.] Antiochus Epiphanes, by his bloody agents, ſhall perſecute, oppreſſe, and ſlay them, both the inſtructers, and inſtructed, 1 Mac.1.40, &c. & 1, 2, 3, 4. Chapters; & 2 Mac. 5, 6, 7, 8. Chapters.

many dayes] Many is not in the Original: neither ſee we much warrant for it. Dayes, may imply a ſhort time: and the hiſtory ſeems beſt to agree with that.

V. 34. *they ſhall be holpen with a little help*] Few helpers ſhall they have: Mattathias, and other Aſmoneans, called Maccabees, ſhall help them, 1 Macc.2.1,39. & 3, 4, 5. Chapters, 2 Macc. 8. 1.

but many ſhall cleave to them with flatteries] Among the Jews many, who have run themſelves before into idolatry, when they ſhall ſee ſome inlargement, by the means of the Maccabees, that joyn themſelves to their brethren; but diſſemblingly, without any inward faith and piety; and to the ſmall advantage of their brethren.

V. 35. *And ſome of them of underſtanding*] That did inſtruct others, verſ. 33.

ſhall fall] By the ſword, &c. as verſ.33. in his bloody perſecution and execution, by Antiochus Epiphanes; and his inſtruments.

to try them] Or, *by them*. This is the end, why God ſuffers them thus to fall by their wicked enemies; as Chap.12. 10. namely, to try their faith and obedience, as gold is tryed in the fire.

and to purge] away their corruptions; as droſſe is from the ſilver in the furnace; and chaff from the wheat, by the fan.

and to make them white] as the cloath with Fullers-ſope. See Mal.3.2,3. Thus God ſuffers it for their good, as well as for his own glory.

even to the time of the end; becauſe, &c.] The time determined, by the Counſel of God, to put an end to theſe perſecutions, verſ.27. which ſhall not laſt ſtill; but ſhall end in a ſhort time; as is after more explained. See Mat. 24.6.

V. 36. *And the king ſhall do according to his will*] Antiochus Epiphanes; as the article, here prefixed, doth manifeſtly denote, that King ſpoken of before. He ſhall proſper in his proſecutions and purpoſes; things ſhall ſucceed a while, according to his wiſh and will. Which ſucceſſe, ſhall ſo puff him up with pride and arrogancy, as after followes. In this, and the three verſes following, Antiochus, and his doings, may well ſerve our turn, as a type of that grand Antichriſt and

and his doings, ſet forth by the Apoſtle Paul, 2 Theſſ. 2. and by Saint John in the Apocalyps. For that Antichriſt directly imitates this proud, idolatrous, and bloody Tyrant. But all that hereafter followes in the reſt of the angels propheſie, as well as that which is paſt, doth liteally, and exactly agree to Antiochus Epiphanes, and to him onely, as ſhall after appear; and was fulfilled in him; and is limited to the time of this Antiochus, Chap. 12. 7, 11, 12, 13. And therefore to imagine, that the angel here, ſhould abruptly break off from Antiochus Epiphanes, and take off his propheticall ſpeech from him and the Jews, that were Daniels people and care; and fall into a propheſie of Antichriſt, and the Church of Chriſt under the Goſpel, towards the end of the world, is a thing ſo inconſiſtant with the whole Context, as forceth the chief Interpreters, among the Papiſts themſelves, to forego this fancy of Antichriſt, which otherwiſe they would willingly embrace for their own advantage, and to agree with us, in continuing the underſtanding and application of the Text, to Antiochus Epiphanes. And ſo all Bellarmines arguments, fetcht out of this Context of Daniel, to prove the Pope not to be Antichriſt, are vain and frivolous. And much leſſe are they to be heard, that would apply this, and that which followes, to Pompey the Great, or to Veſpaſian and Titus; or to Conſtantine the Great; or to the Turk and Ottoman family.

above every God] And ſo in the latter part of the 37. verſe. Not onely aſſuming Divine honours, but aſcribing to himſelf, even more then to any God, 2 Macc. 9. 8, 10, 12. ſpoiling their Temples; in Elemais, or Perepolis; and in Egypt; changing their Rites and Religion; and preſcribing what ſervice and worſhip, and to whom he pleaſed, 1 Macc. 1. 41, 42. & 3 29. Joſephus, in his Antiquities, Book 12. Chap. 6, 7.

marvailous things againſt the God of gods] The true God of Iſrael, Eſay 45. 14, 18, 21. Exod. 18. 11. Speak great words againſt the moſt High, Chap. 7. 25. and ſtand up againſt the Prince of Princes, Chap. 8. 25. forbidding his Religion; Circumciſion; Sabbaths; Sacrifices; defiling his Temple; burning the Books of the Law; changing times and lawes; polluting all Gods worſhip; inſtituting a new Religion; ſetting up Chappels of Idols, Idol-altars; and abomination of deſolation upon the altar. See all this accompliſhed, 1 Macc. 1. 43—62. Joſephus in his *Antiq.* book 10. chap. 14. of Wars, book 1. chap. 1. againſt Appion, book 2.

till the indignation be accompliſhed] Till Gods wrath and juſt indignation be ſatisfied, in the accompliſhing of thoſe things, which he, by his Decree, hath determined to be done, in the viſitation of his people; to deſtroy thoſe open Apoſtates, and groſſe Hypocrites; and to try, purge, and whiten his own. Neither ſhall the indignation remain unaccompliſhed, upon Antiochus himſelf, when he hath filled up his meaſure, to the full heightning of Gods wrath againſt him.

ſhall be done] Heb. *is done, or hath been done.* The time paſt is uſed for the future; to note out the certainty of the event.

How ſuitable to all, ſet down in this verſe, Antichriſts doings ſhould be, is ſet down, 2 Theſſ. 2. 4. and how anſwerable thereunto, the doings of the Popes of Rome have been, is more then manifeſt.

V. 37. *the gods of his fathers*] He ſhall be impious, and without any fear of God at all. The gods of his fathers and anceſtors, which men naturally are addicted to follow, even thoſe he ſhall diſregard and diſpiſe, diſdain to worſhip them; and by Letters and Edicts, diſanul his own ancient Religion; and bring in the idols of the Grecians, which were among the Syrians. See 1 *Macc.* 1. 41, &c. 2 *Macc.* 2. 3. & Chap. 9. 2. And though his Predeceſſours, his Brother and Father, honoured much the God of Iſrael, and Temple of Jeruſalem, 2 *Macc.* 3, 2. 3. Joſephus in his *Antiq.* book 12. chap. 3. Yet he, in the higheſt nature, diſhonoured both; as was ſhewed before.

not the deſire of women] Women are ſtrong motives: and the deſires and loves of women, very ſtrong, 2 Sam. 1. 26. And *Antiochus* had many women and wives; and among them, one a Jeweſſe, and of much eſteem with him; yet none of them, nor of their deſires could prevail with him, either to deſiſt from his impious and idolatrous deſigns in religion; or to ſuffer them to enjoy the uſe of their own. Some ſuſpect his inclination to the ſin againſt nature, to be here meant. Others, that he was a man without all natural affection, regarding, neither men nor women, Kith, nor Kin, any wayes croſſing his own vile ends.

not regarding any God; for, &c.] See *Annotations* on verſ. 36.

V. 38. *But in his eſtate*] Heb. *As for the Almighty God, in his ſeat he ſhall honour; yea, he ſhall honour a God whom*, &c. Thus rather: and the meaning is, Inſtead of the true God, he ſhall honour the God of munitions, whom he ſhall ſet up in his ſtrong holds, a God whom his fathers knew not.

the god of forces] Or, *Munitions.* Heb. *Mauzzim.* This word ſignifieth, Strong Holds. So ver. 19. & 31. Judg. 6. 26. Is not here a proper word, either for the true God, or for an Idol; but a common word; as in the next verſe. Jeruſalem and the Temple, both of them were great ſtrengths; and the God of them, the moſt ſtrong God of all, the Almighty God; though he be not here meant by *Mauzzim.* What Papiſts, and ſome others, fancy of the god *Maozim*, is frivolous.

in his ſeat] In his place and ſtead; rather then in his eſtate. Yea, in Gods own City and Temple. See 2 *Macc.* 6. 2. This Idol he guarded with munitions, 1 *Macc.* 1. 35, 38.

ſhall be honour, I ſay honour] This doubling the word, ſeems to ſhew the angels holy paſſion, at the indignity of this fact of Antiochus.

a God whom his fathers knew not] See verſ. 37. and therefore called a ſtrange god, verſ. 39. This was Jupiter Olympius; of whom, ſee 2 *Macc.* 9. 2. And this was an idol of Athens, which his fathers knew not. The Syrians, and his fathers, worſhipped Apollo, and Diana, Atargatis, as Strabo writes in his 16. book of Geography. Of the ancient gods of Syria, a general mention is made, Judg. 10. 6. 2 Chron. 28. 23. See Lucian of the Syrian goddeſſes.

with gold, &c.] With gifts and offerings of ſuch things, according to the manner of idolaters.

V. 39. *Thus ſhall he do*, &c.] He ſhall ſeize upon Jeruſalem; and eſpecially upon the ſtrong City and Fort of David, whereby it being well fortified, and for a garriſon, and furniſhed with men and munition, he ſhall put down Gods true ſervice, and eſtabliſh his own abominable idolatry in the Temple, 1 Macc. 1. 35, 38. as if this idol were his protector, againſt the ſervice of God. He ſhall make ſtrong places of defence, where he ſhall ſet up his ſtrange god. Others, tranſlate, and expound thus, And *he ſhall commit the munitions of ſtrengths*, or, *of the moſt ſtrong* God, *to a ſtrange God*, That is, Antiochus ſhall commit the City Jeruſalem, that ſtrong and fortified place, and the ſtrong temple in it, to Jupiter Olympius, as its Tutelar God. But the words bear not this ſo well.

whom he ſhall acknowledg and increaſe with glory] Thoſe whom he ſhall diſcern to acknowledg this idol, to favour his ſide, to comply with him in his wicked counſels and enterpriſes, though baſe wicked fellowes, thoſe Apoſtate Prieſts, and Gentillizing Jews, and obſcure ſtrangers; thoſe he will advance to honours and places to dignities and preferments; as Jaſon before, 2 Macc. 4. 7, 8. and *Menelaus* after, 2 *Macc.* 4. 23, 24, 50. whom, for money, he made high Prieſts, and Governours of the people. 1 *Macc.* 3. 35, 36.

and he ſhall cauſe them to rule] Antiochus ſhall make thoſe baſe and unworthy fellowes, Rulers over the people of the Jewes, Offices, and places of government he ſhall prefer them into.

over many] The article, *it*, prefixed, ſeems to denote the many, thoſe pious and religious worthy ones among the Jewes; as chap. 9. 27.

and ſhall divide the land for gain] Both honours and lands, for price he ſhall ſet to ſale, and diſtribute among his factious followers, Jews, or Forreiners, 1 Macc. 3. 36.

V. 40. *And at the time of the end*] Determined by God. See ver. 35. about two years after his ſetting up of that idolatry, ver. 31, 38. and two years more before his death.

that the king of the ſouth] *Ptolomeus Philometor.*

puſh at him] Fight with him; as chap. 8. 6, 7.

and the king of the north] *Antiochus Epiphanes.*

ſhall come againſt him like a whirlwind, &c.] With great force and celerity, with armies by land and ſea. See the like, Eſay 17. 13. This was his fourth and laſt expedition againſt Egypt. See *Annotations* on ver. 21.

and ſhall overflow] Expel him out of his kingdom, under the colour of aiding and righting Phyſcon the younger brother of Ptolomeus Phylometor; to whoſe ſide, Antiochus Epiphanes, for his own ends, was ſtill addicted. Florus, book 46. Zonoras tom: Annal. 2 Juſtin.

V. 41. *the glorious land*] Judea, ver. 45. See chap. 8. 9. & 11. 16. And this is the third and laſt fury executed upon the Jewes; as is further ſhewed and dilated, ver. 45.

overthrown] By the incurſions of Antiochus Epiphanes, and the ſpoyls that he ſhall make in this war, at his return out of Egypt.

ſhall eſcape, &c.] He ſpared theſe, becauſe they took his part, held on his ſide, and fought againſt the Jewes and Maccabees, 1 Macc. 5. Joſephus in his Antiquities, book 12. chap. 11.

V. 42. *upon the countries*] All about; the Neighbouring Nations, none ſhall eſcape, ſave thoſe, ver. 41.

Egypt] Againſt which he made ſo many expeditions.

V. 43. *over the treaſures,&c.*] As he was profuſe in giving, ver.24. So as greedy in getting, ver.39. See 1 Macc.3. 28—32.

Lybians,and the Ethiopians] A people of Africa,borderours to the Egyptians, ſubjects, or auxiliaries,to Ptolomy Philometor, they ſhall now upon the victories of Antiochus, follow his ſteps and ſervice,and receive his pay. Lybia ſometimes taken for the larger country of Africa, ſometimes for that part neer Egypt,called Cyrennica, Act.2.10. So here the remoter parts of Lybia are called Phut,Nah.3.9. of Phut Gen. 10.6. Ethiopia or Cuſh is ſometimes taken for Arabia in Aſia,whereof Moſes wife was, Num. 12.1. & Zerah the King, 2 Chr. 14. 9. But moſt commonly for that beyond Egypt; and ſo here.

V. 44. *But tydings out of the Eaſt*] Phraaes the King of the Parthians,invading the Eaſt borders of the kingdom of Antiochus; as Zonaras makes mention.Some add Artaxas King of Armenia.

and out of the north] The Navies of the Romanes, lying in the havens of Cilicia and Cyprus: as alſo the ſtirs and troubles againſt him in Judea,lying North from him,being now in Egypt.

ſhall trouble him] 1 Macc.3.27,31.

therefore he ſhall go forth] Out of Egypt.

with great fury] 1 Macc.3.27,35. Full of indignation. See his like fury another time,2 Macc.9.4,7.

to deſtroy,&c.] The Parthians and Perſians,and the Jewes eſpecially,1 Macc.3.27,35,36,37.

V. 45. *And he ſhall plant*] Antiochus himſelf, after his return out of Perſia,ſay ſome,Joſephus in his firſt book of the War of the Jewes,chap.1. Or,Lyſias,and other Commanders udner him, by authority from Antiochus, 1 Macc.3.32,&c. See *Annotations* on ver.21.& 41.

palace] Appoint to ſettle his own Court and reſidence there,the better to ſubdue and keep under the Jews. Antiochus his army did intrench it ſelf, having the royal Tent ſet up,for a ſign of full power given to his captains,in Emmaus, neer to Jeruſalem,1 Macc.3.40.& 4.3.

between the ſeas] The dead ſea,and the midland ſea, in the heart of Judea.

in the glorious holy mountain] Heb. *mountain of delight of holineſſe.* Meaning Hieruſalem. See ver.41. Pſal.48.1,2. 1 Mac. 3.40. Lyſias pitched in Emmaus hard by Jeruſalem.

come to his end] The end and utmoſt bound of his dominions,ſay ſome; that is,to Elymais, or Perſepolis, a famous city of the Perſians; where going about to rob the Temple, and ſpoyl the city, he was by the inhabitants forced to flee with diſhonour and ſhame, there being none to help him, 1 Macc.6.1—5. 2 Macc.9. 1, 2. But though this ſtory be true; yet his end here rather denotes the end of his life, which ſeemes to be in Babylon,1 Macc.6.4,8,9,13,16. in the 148. or 149. year of the kingdom of the Greeks: compare 1 Macc.6.16.with 2 Macc.11,21,23. and his end was miſerable enough,without any help, as the next words ſhew; and the ſtory relates,2 Macc.9.10,12. Thus was the horn broken without hand,chap.8.25.

CHAP. XII.

Verſ.1. A*Nd at that time*] Namely, in the 147 year of the Kingdom of the Greeks,when Antiochus begun his expedition into Perſia; and in his abſence committed to Lyſias the government of his young ſon Antiochus Eupator, and of all his affairs,from the river Euphrates,unto the borders of Egypt,with charge to deſtroy the Jewes, to root out the remnant of Jeruſalem, and take away the memorial of them from that place,1 Macc.3.31—38.

ſhall michael] At that needful time ſhall Chriſt,who is *Michael*,in the form of God, &c. Phil.2.6. See ch.10.13,and the *Annotations* there.

the great Prince,&c.] See Ezek.34.24. Apoc.1.5. & 12.17. & 15.3. the King of Saints,and chap.17.14.16.& chap.19.16. Eph.1.21.

which ſtandeth,&c.] Who is their Captain, Joſh 5.14,15. their protectour againſt all their enemies, Gen. 48.16. Pſal. 54.7. ſtands up in their defence.

thy people] The Angels continued ſpeech to Daniel. See chap.9.24.and the *Annotations* there. The Jews then,Daniels people,muſt neceſſarily be meant here, and their trouble; and ſo what followes is all meant of them, and not of the Church of Chriſt among the Gentiles under the Goſpel, towards the end of the world.

a time of trouble,ſuch &c.] Never the like cruel and general perſecution for Religion and Conſcience, ſince there was a Nation, through the whole ſtate and ſtory of the Nation of the Jewes,to and till that ſame time of Antiochus Epiphanes. And this one ſpeech alſo might have kept up the right underſtanding of Daniel, and kept us cloſe to thoſe times, and people of the Jewes,and with-held us from drawing men beyond Chriſt,for theſe troublous times and ſtories.

thy people ſhall be delivered] By Judas Maccabeus,and others. The pronouncing of the Jews deliverance out of theſe troubles, ſtill maketh the foreſaid Cauſe the plainer: That theſe words,and ſo all the reſt of the Angels ſpeech,as plainly appears,ver 7,10,11,12. are bounded within the limits of the time and ſtory of *Antiochus Epiphanes.* And withall we ſee,that his peoples extremity in troubles, Chriſt takes as his beſt opportunity and ſeaſon, for his working their deliverance. And this temporal deliverance of Gods people mentioned here, through his much mercy is carryed on in after ages,and promoted by ſeveral degrees, till it receive its full and final accompliſhment in and by Chriſts ſecond coming.

every one that ſhall be found written in the book] Of Gods Decree for this deliverance aforeſaid. This metaphor of writing in a book,we firſt meet withal in *Moſes*, Exod.32.32. where it is called Gods Book,and of his Writing. Afterwards in David,Pſal.69.28. In the New Teſtament,Paul calls it the *Book of Life*,Phil.4.3. and ſo our Saviour, Apoc.3.5,& ch.22.19. and the Angel, Apoc.17.8. and St.John, Apoc.20.12,15. who alſo calls it the *Book of Life of the Lamb*, Apoc.13.7. the Lambs book of Life,Apoc.21.27. See Ezek.13.9. Theſe ſaid places and paſſages have relation to Gods eternal Decree of Election; and to thoſe perſons that are ſo elected. And theſe here mentioned in this Text may ſeem to be ſome of that number. Deliverance they ſhall have,either temporal,or ſpiritual.

V. 2. *And many of them that ſleep,&c.*] The meaning of the whole verſe ſeems to be this, That notwithſtanding that deliverance formerly promiſed,yet it ſhall come to paſſe, that many of the Elect ſhall then be ſlain in that perſecution of Antiochus, and ſleep in the duſt of the earth; their enemies mean while living and triumphing: And that therefore that deliverance is not to be taken as commenſurate, and bounded onely within the narrow limits of this tranſitory life, but to be extended to the conſideration of Eternity: And ſo though many of the Elect ſhould be ſlain in that perſecution; and ſo in mercy taken out of the miſeries of this life: yet the time ſhall come,even that time of the general Reſurrection of all men, when theſe ſhall awake out of the ſleep of death,to everlaſting life; and their perſecuteing enemies,notwithſtanding their flouriſhing and triumphing eſtate in the ſhort time of this life, ſhall then awake to ſhame,and everlaſting contempt. See Heb.11.35. 2 *Macc.* 14.46.

many] All the dead ſhall ariſe again, *many*, ſometimes ſignifieth *all*; as Rom.5.19. Here many doth diſtribute them all into two ſorts,two multitudes, two rancks,as our Saviour doth,Mat.25.33,&c. The Hebrew accent ſet upon the word רבים *many*, ſo ſingles it out, as ſhewes it is equally to be referred to both members of the diſtribution following, Ioh. 5.28,29.

that ſleep, &c.] A deſcription of death,uſual in Scripture, The ſoul liveth in the ſleep of death; as it doth in the ſleep of the body in this life.

ſhall awake] Out of that ſleep; ſhall riſe, and live again, Job 14.12. Eſay 26.19.

ſome to ſhame] See Eſay 66.24. Rom.9.21.

V. 3. *And they ſhall be wiſe*] Or,*teachers*, pointing ſpecially at thoſe,chap.11.33,35. ſuch as were in Matthias, Judas Maccabeus, Eleazar the old man, and valiant martyr, and others: and generally the true Believers, who in this life are lightned by the holy ſpirit, ſhall injoy the ſight of glory in the kingdom of heaven.

ſhall ſhine,&c.] See Mat.13.43. & chap.17.2. Judg.5.31. The glory of heaven is here laid out in ſhining terms: a taſte whereof Daniel felt in the glory of the Angel Gabriel, that was before him now; and in that glorious viſion, Chap.10. See 1 Cor.15.41.

that turn many,&c.] Heb. *And they that juſtifie the many*; that is, that by their teaching the truth, bring the excellent Ones,or Elect of God, to true faith, which onely juſtifieth and ſanctifies in newneſſe of life. See 1 Tim.4.16. James 5.19,20. And yet theſe words point ſtill more ſpecially to thoſe Chap.11.33,35. There are degrees of glory in heaven.

many] The article affixed ſhewes ſome reference to thoſe *many*, Chap. 9.27.& Chap.11.39. where this article is prefixed likewiſe.

V. 4. *But thou,O Daniel,ſhut up,&c.*] The uſe and clear underſtanding of this propheſie is, not for this preſent time, or age,ver.9. but for that time,which is ordained by God, for the fulfilling and accompliſhing thereof. See Chap.8.26. and the *Annotations* there. In that propheſie, Elam,and Madai,and Javan were named. Here they are ſo plainly deſcribed, that any learned Heathen would tell rightly what kingdomes muſt be meant. See alſo the *Annotations* on the

V. 4. Theſe ſecrets then of heaven which are concredited to Daniels truſt in this divine propheſie, he muſt write them in a book: he muſt keep them as a moſt pretious treaſure, ſhut and ſeal them up for the uſe, and benefit, and comfort of Gods people in thoſe after ages, and needful times, 300 years yet to come, to the time of Antiochus Epiphanes, and hide them from others, for whoſe ſakes they were not revealed, and who would make no good uſe of them, but abuſe them rather. See *Mat.*7.6. See Apoc.10.4. John is bid not to ſeal up his propheſie, Apoc.22.10. becauſe ſome part thereof was preſently to take place.

even to the time of the end] The time appointed of God for the fulfilling of thoſe Prophecies; when God ſhall prove by the event, that he hath not foreſhewed theſe things in vain.

many ſhall run to and fro, and &c.] That is, though there be few now that are careful, as thou art, of the future ſtate of the Church, and therefore will little mind theſe Propheſies for the preſent, and are unworthy to whom they ſhould be revealed; yet the time will come, when many will run after this knowledge, and ſeek to and fro up and down for it, and will increaſe and abound therein. So that Daniel ſhould not grieve for the preſent ſhutting and ſealing up of ſuch Divine and profitable propheſies; for when the matters ſhall break out, even in the time of *Antiochus Epiphanes*, yet then the Church ſhould remain in the midſt of that bloody perſecution, and horrible devaſtation; and many then ſhould run, read, ſearch with all diligence after theſe things; as appears they did in the books of the Maccabees. And in the event and iſſue, they will gain by Gods Spirit, full knowledge of theſe things which are obſcurely foretold. See Eſay 29.18. Jer.23.20.

V. 5. *there ſtood other two*] Other two Angels; beſides Gabriel, Chap.8.16. & 9.21. & 10.10. who hitherto hath revealed all theſe propheſies to Daniel, being ſent to that end: and beſides him alſo that was cloathed in linnen, who ſent Gabriel, Chap.10.5,11. that is, Chriſt our Saviour. So as, the greatneſſe of theſe matters is here ſet forth by the attendance of the angels, who *deſire to look into them*; as 1 Pet.1.12. and alſo the certainty of them, by the number of witneſſes that do teſtifie them, Deut.17.6. & Chap.19.15.

the one on this ſide, &c.] On all ſides, from all parts, the angels are ready to do ſervice to the Church, and to learn of Chriſt what may make for the good and comfort of it.

bank] Heb. *lip*.

of the river] *Tigris* or *Hiddekel*. See *Annotations* on chap. 10.4. & on Chap.8.16.

V. 6. *And one ſaid*] One of the two. Whether of them; or whether both, either together, or the one after the other, is not certain. No doubt, they both had the ſame mind and deſire, were both one to this point.

to the man clothed in linnen] To Chriſt. He is that *Palmoni*, the numberer and revealer of ſecrets. See Chap. 10. 5. and Chap.8. 13. and the *Annotations* on both places. See Rev.10.1.

which was upon, &c.] Or, *from above*. See Chap.8.16.

How long, &c.] See 1 Pet.1.12. Exod.25.20. Epheſ. 3.10. So Chap.8.13. See Apoc.6.10. The Angels underſtanding of theſe future miſeries of the Church, in a ſympathy and fellow-feeling of them, do deſire to know the end and termination of them. Much more ſhould we take thus to heart the miſeries, and the ſtate of the Church, Pſal.137. and 122. & 87.7.

theſe wonders!] Of theſe admirable predictions, and ſtrange accidents which ſhall befall the Church. The angels admire them; though they cannot comprehend the Reaſons of them.

V. 7. *And I heard*] Daniel heard both the Queſtion and the Anſwer. Both were made chiefly for Daniels ſake, and the Churches behoof.

the man] Chriſt, 1 Tim.2.5. Rom.5.15. 1 Cor.15.21,47. as a fore-runner of his Incarnation in the fulneſſe of time.

cloathed in linnen] The attire here ſheweth his Prieſtly Office. See Chap.10.5. and the *Annotations* there. He is a Sacrificer holy, and higher then the heavens.

the waters of the river] Pſal.93.4. And this anſwereth to Jobs ſpeech, that God *treadeth upon the high waves of the Sea*, Job 9.8. See Dan.8.16. & 12.6.

held up his right hand, &c.] Rev.10.2. an Angel ſtands with his right foot upon the Sea, and his left foot on the earth: and ſwears, lifting up his hand to heaven, verſ. 5, 6. and the right hand is commonly uſed in the geſture and ceremony of an oath. See Gen.14.22. Deut.32.40. Here both hands are lifted up, held towards heaven; it may be, becauſe of the two angels, one on each ſide of him.

ſware by him that liveth for ever] Apoc.10.6. By him alone we muſt ſwear, the God of truth, that knowes our hearts, and all things, and can revenge a lye, Zeph.1.5. Heb.6.16. See Matth. 5.34,35,36. and Chap.23.16——25. & Deut. 32.40.

for a time, times, and an half] Or, *part*: after thoſe three years, and 10. dayes, Chap.7.25. See the *Annotations* there. There was juſt that time from the building of that abominable Altar, and aboliſhing of Gods Worſhip, and changing it into the Heatheniſh worſhip of Idols, till and to the reſtoring of Gods true Worſhip and ſervice by *Judas Maccabeus*, 1 Mac.1.54. with Chap.4.52. See Rev.12.14. See *Annotations* Chap.8.14. & 7.25.

and when he, &c.] When God ſhall ſcatter the power of *Antiochus*, that infeſts the holy people, the Jewes. Others thus, When *Antiochus Epiphanes* ſhall have brought the Jews to extremity, then God ſhall miraculouſly relieve them, Chap.11.34.

all theſe things ſhall be finiſhed] The grievous calamity and perſecution ended; and the deliverance of the Church afforded.

V. 8. *I underſtood not*] Daniel ingenuouſly confeſſeth, that he heard the Anſwer; but underſtood not the ſecret of theſe times, diſtinguiſhed in this manner; what they were, and when they ſhould begin. He heard it in general terms; but underſtood it not, ſo particularly, and plainly, ſo diſtinctly, and fully, as he fain would, and deſired to do. And indeed, theſe matters were to be ſpoken in ſuch ſort, as that until the age of their execution, the particulars ſhould not be more evident. The trial of the faithful required that; who elſe for that time would have withdrawn themſelves.

O my Lord] He inquires of Chriſt, as the angel did; and not of them.

what ſhall be the end of theſe things?] His ignorance makes him renew and repeat the Queſtion. Such was his holy deſire after theſe things. So 1 Pet.1.10,11. He a little varies the Queſtion, yet in words, rather then in ſubſtance, asking not when and how long, but *what ſhall be the end of theſe things*; what kind of end theſe wondrous troubles, and this deliverance ſhould have.

V. 9. *And he ſaid*] Chriſt ſaid; *the man cloathed in linnen*, ver.6,7.

Go thy way, Daniel] Surceaſe, forbear, be contented with this Revelation, with that anſwer, it is enough; inquire no further, demand no more concerning theſe things, the further knowledge whereof is reſerved to its proper time, and belongs neither to thee, nor to the age wherein thou liveſt, ver.13. See Act.1.6,7. Knowledge, and the Revelation of it, hath its ſeveral ſteps, meaſures, and gradations. And we muſt not be over-curious, to be wiſe above what is written; but wiſe to ſobriety, 1 Cor.4.6. Rom.12.3.

for the words] That is, the things. *Words* in the Hebrew, is uſually taken for *things*: and the Hebrew expreſſion here is, *theſe words*.

are cloſed up and ſealed] Bar'd up, hid, involved in ſome obſcurities and perplexities; not ſo plainly and perfectly to be underſtood, as thou doſt wiſh, ver.4.

till the time of the end.] Till that time be come which is prefixed by God, for the ending, fulfilling, and accompliſhing of theſe things. The Event is the cleareſt Interpreter of Propheſies. Then are they fully, and clearly, certainly, and perfectly known.

V. 10. *Many ſhall be purified*, &c.] Chap. 11.35. See the *Annotations* there. This is a Recapitulation of that Propheſie concerning the calamities of that Perſecution by Antiochus Epiphanes. And here is the good end and uſe of it to Gods children, thrice told.

but the wicked ſhall do wickedly] The wicked Jews, like reprobate ſilver, ſhall not be bettered in the furnace of thoſe afflictions; but the worſe by them, as Jer.6.28,29,30. They ſhall yeeld to thoſe fiery tryals and temptations, and be overcome by them. Yea and many out of the height of their wickedneſſe ſhall willingly comply with Antiochus Epiphanes in all his wicked and Idolatrous abominations. See Chap.11.32,34. 1 Mac.1.11——16. & Ver.43. & 52. 2 Mac. 4.9——16. See Rev.22.11.

and none of the wicked ſhall underſtand] The prophane apoſtates will not underſtand Gods work in thoſe times of perſecution, nor attend to theſe Propheſies, nor draw any benefit of inſtruction or conſolation from them. See Pſal. 28. 5. & 92.5,6,7. They ſhall underſtand nothing becauſe they are blinded.

but the wiſe ſhall underſtand.] Thoſe, ver.3. & Chap.11.33. They ſhall mark, obſerve, and underſtand well Gods Work in thoſe times, and theſe propheſies and predictions fulfilled in them; neither ſhall they be drawn away with the errour of the wicked. See Hoſ.14.9. Pſal.107.43.

V. 11. *And from the time*] In the cloſe here, Chriſt doth favourably condeſcend to ſome further deſignation of the time, ſo much inſiſted upon; and to parcel out, and particularize the ſame more then formerly he did. So that Daniels deſire and enquiry is in part ſatisfied; and not altogether repulſed; as that repulſe, Act. 1.7.

that the daily ſacrifice ſhall be taken away] Whereof, ſee Chap. 8. 11, 12, 13, 14. and Chap. 11. 31. See alſo that, Chap. 9.27.

and the abomination that maketh deſolate ſet up] Heb. *to ſet up the abomination that maketh deſolate*, or *aſtoniſheth*, Chap. 11.31. & 8.13. See the *Annotations* there. This time was the 145. year, 9. moneth, 15. day of the Kingdome of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap. 9.27. is another.

there ſhall be 1290. dayes] That is, three yeares, ſix moneths, and fifteen dayes, from the time formerly mentioned in this verſe; which extend to ſix moneths, and five dayes, after the rebuilding of Gods Altar, and reſtoreing of his true worſhip and ſervice in, ver. 7. At this period of time, likely, ſome notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many ſingular victories afforded the Jews after the rebuilding of Gods Altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as ſome relate a ſingular victory over Antiochus himſelf: as alſo Antiochus his kind of Repentance for his wrongs done to the Jews; together with a vow of his own Converſion to Judaiſm; and of granting them the free exerciſe of Gods true worſhip, and of honouring them, the Temple, and their Religion, ſundry wayes; as we may read at large, 2 Mac. 9. 13—28. See 2 Mac. 11. and it ſeems at the end of this time, Judas Maccabeus had proſperous ſucceſſe againſt the Ammonites, with their Captain Timotheus.

V. 12. *Bleſſed is he*] Much happier ſhall his condition be.

that cometh to the 1335. dayes] That is, 45. dayes after the former. For then Antiochus Epiphanes dyed, 1 Mac. 6.16. 2 Mac. 9.28. though the very moneth and day of his death be not expreſſed in that hiſtory. And ſo the Jews were fully freed from the fear of him. His laſt vowes and promiſes, if they had been known to them, yet they could not have confided in the words of ſuch a man. But his death made all ſure, Nor after did his race, and ſucceſſors get dominion over them. Thus we have four termes ſet concerning the Perſecution of Antiochus, 1. 2300. dayes, Chap. 8. 14. which maketh 6. years, 3. moneths, and 20. dayes. This ends before the Sanctuary was defiled. 2. a time, 2. times, and a part of times, Chap. 7.25. & 12.7. that is, three years, and 10. dayes, during the which, the daily Sacrifice was diſcontinued. 3. Here is one time of 1290. dayes, which ended at ſuch time as Religion was fully reſtored after the purgation of the Temple. 4. 1335. which ended at the death of Antiochus.

V. 13. *But go thou thy way*] Go on in the way and courſe of thy life that yet remaineth, content with this my Revelation: look for no more Viſions, but reſt in this. That which God had yet further to reveal for the comfort of his Church, he would reſerve for other times. As Ezra, Zechary, Haggie, Malachy, were raiſed up afterwards. God would adorn his Temple at the re-edifying thereof with ſome Prophetical Viſions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou art now ſo old.

And thou ſhalt reſt] In peace; free from theſe calamities, and from the miſeries of this life, Apoc. 14.13.

and ſtand in thy lot at the end of the dayes.] That is, ſtand ſtill in that lot of proſperity and honour, mentioned Chap. 6.28. till, and at the end of thy dayes. Others thus; Thou ſhalt reſt, in thy grave; and ſtand up, at the general Reſurrection of the dead, in thy lot, of Celeſtial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity See Phil. 1. 5. 2 Tim. 4.8. Every one then hath his lot; not all the ſame meaſure of Glory.

ANNOTATIONS
On the Book of the Prophet
HOSEA.

The ARGUMENT.

Immediately after King Solomons *Death, the Jewiſh Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *ſon, reigned over two Tribes,* Judah *and* Benjamin. *And that Kingdome was called the Kingdome of Judah; becauſe the Tribe of Judah was the Principal part of it. And this continued in* Rehoboam *and his Succeſſors; twenty in all, counting in himſelf and* Athaliah, *untill the time of the Babyloniſh Captivity. The other Kingdome, over which* Jeroboam *firſt reigned, was called the Kingdome of* Iſrael; *as containing all the other ten Tribes of* Iſrael. *And this continued alſo in twenty Succeſſions, untill the the time of the Aſſyrian Captivity, in the dayes of King* Hoſhea, *when* Hezekiah *reigned over Judah. And ſo this Kingdome ended 133. years before that of Judah. What cauſed that miſerable Diviſion, appeareth,* 1 King. 12. *As Iſrael fell from Judah; ſo did they fall from the pure Service of God, worſhipping him after their own phantaſies, and Traditions of men, giving themſelves to vile Idolatries.* Jeroboam *ſet up two Calves, erected Altars, ordained Feaſts, Prieſts, and Sacrifices of his own invention. Yet the Lord from time to time ſent to them Extraordinary Prophets; and more in number then he did to the Kingdome of Judah. By them to ſupply the defect of the Ordinary Miniſtery of Prieſts and Levites; to call them back to Repentance, to keep his Elect in the profeſſion of his Covenant, and enjoyment of his Grace; to reprove, and condemn the wicked, by denunciation of Gods Judgments; That ſo ſome form of a Church, and Gods Right might be preſerved in that Nation, which through his Patience did yet bear his Name and Badge. Among others,* Hoſea *the Prophet was raiſed up: And at the ſame time with him,* Eſay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived, and propheſied. A rare age of Prophets.* Hoſea *faithfully executed his Office very many years. Yet how many, is not ſo eaſily, and certainly collected. The reckonings of the years of the Kings of Judah, and of the Kings of Iſrael linked in with them, in whoſe reignes this Prophet propheſied, being ſo intricate and perplexed.* Hoſea *is ſent, chiefly to Iſrael; yet hath and uſeth a Word of Propheſie for* Judah *alſo. Summarily he tells Iſrael, Their Mother is an Adultereſſe; Themſelves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to Return to the Lord, upon his Promiſes of Mercy: Elſe, Threatens them with grievous Judgments, and tells them God will take away their Kingdome, and give them up for Captives to the Aſſyrians; which accordingly came* *to paſſe. Intermixing yet ſome Conſolatory Promiſes, of their Converſion, and Gods gracious Acceptation, at the laſt. Somewhat more diſtinctly, and particularly, thus;*

Hoſea is commanded to Propheſie, In
- *Types,*
  - 1. *Of a Wife of VVhoredomes, and Children of whoredomes.* — *Propounded, and Applyed,* Chap. 1. / *Applyed more fully,* Ch. 2.
  - 2. *Of an Adultereſſe, bought by him for a wife; with the Application of it,* Chap. 3.
- *Termes plain and expreſſe. And ſo; He Chargeth them with Sins; Threatneth Judgements; Exhorts to Repentance; and Promiſeth Mercies. And all theſe are intermingled, and gone over again, and again; in all the reſidue of the Propheſie; We may ſome way help to diſtinguiſh them, thus;*

Hoſea from God, and in his Name
- 1. *Chargeth ſeveral Sins; And Threatneth ſundry judgements, upon*
  - *Iſrael,* Chap. 4.
  - *Iſrael, and Judah,* Chap. 5.
- 2. *Exhorts to Repentance,* Chap. 6.
- 3. Iſrael, *and* Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully,* Chap. 7.
- 4. Hereupon, Their Sins, and Gods Judgments, are again
  - *Propounded, charged, and denounced; Specially the Sins of their Idol Calves. and other Idolatries: And their ſeeking help of* Aſhur, *and of* Egypt, Chap. 8.
  - *Preſſed further, and perſecuted,* Chap. 9. & 10.
- 5. *After all which, God again wooes them, by his Love, and ſeeks to win them by his Gracious dealings; notwithſtanding their wayward wickedneſſe: He allayes his juſt provoked anger; and Promiſeth them future Grace,* Chap. 11.
- 6. *And yet not prevailing, He doth laſt of all,*
  - *Recount once more* Ephraims *Sins of deceitful dealing with God, and of flying to forrain ayds; (giving withal a touch upon* Judah,*) Declaring the contrary Example of the dealing of their father* Jacob: *And taxeth their guileful Covetouſneſſe, and Idolatry, notwithſtanding Gods good dealing with them, both now, and of old,* Chap. 12.
  - *Threatens His fierce wrath, and Their deſolation, for their Idolatry ſtill perſiſted in, notwithſtanding His favours again mentioned, both paſt, and to come,* Chap. 13.
  - *Concludes, with an excellent Exhortation to Iſrael, to Return, and Repent, Preſcribing the very form of it; with Promiſes annexed, of Grace for Converſion at the laſt; and of abundant Bleſſings, ſet forth by many Similies, to be freely vouchſafed to them,* Chap. 14.

CHAP. I.

Verſ. 1. T*He word*] God in this Chapter commands Hoſea, in a Viſion, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Iſrael of their whoriſh impiety againſt the Lord. And by the naming of his Children, Jezreel, Lo-ruhamah, and Lo-ammi, he doth declare and denounce his moſt ſevere judgments, ſpeedily to come upon the then reigning houſe of Jehu, for his ſins; and alſo upon all Iſrael: as likewiſe his denying them any mercy; and renouncing them from being his people; and the taking them away by the Aſſyrian. With promiſes, annexed of more mercy to the houſe of Judah; and of mercy to both Iſrael and Judah, at the laſt, in their Union, Converſion, and Reception again, to be his people.

of the Lord, &c.] So again, verſ. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in ſpeaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himſelf likewiſe, Matt. 9. 13. & 12. 7.

that came unto Hoſea] As the Lords ambaſſador, ſent by him, with theſe words, inſtructions, mandates, meſſages to be delivered to his people. Hoſea, no falſe Prophet that comes unſent, and brings his own words and dreams. But he that heareth Hoſea, heareth the Lord, Luk. 10. 16.

in the dayes of Uzziah, &c.] Called alſo Ozias, Mat. 1. 8. and Azzariah, 2 King. 14. 21. Of him, read 2 King. 15. 1—6. 2 Chro. 26. In which year of his reign, Hoſea began to propheſie, is not ſpecified. And the beginning, and the end of his reign, are alſo, both ſubject to various opinions among Interpreters, and Chronologers. Some, make him to begin at the ſeventeenth of his father Amaziah, and ſecond of Jeroboam. Others, twelve years after, at the death of Amaziah; and ſo in the fourthteen of Jeroboam. Others, twelve or thirteen years, after the death of Amaziah; ſuppoſing a ſpace of regency, or interregnum, during that time: and ſo in the twenty ſeventh of Jeroboam. And for the end of the reign of Uzziah, ſome make to be at the time of his Leproſie; and vary alſo about that time. Others, at the time of his death.

Jotham] Began in the ſecond year of Pekah: and reigned ſixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chron. 26. 21. Jotham judged the people of the land, in the time of his fathers Leproſie: and then he is twenty five years old, 2 King. 15. 33. and fourty ſeven, at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 30. appears plainly, to be the twentieth ſince Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See Annotations on that place.

Ahaz] Aged 20. Some ſay, when himſelf: Others, when his father Jotham began to reign. Ahaz is called King of Iſrael, 2 Chr. 28. 19. haply, as being more like them in Idolatries, and fitter for them in all manner of abominations, then to be any King of Judah, ver. 22. Ahaz begins in the ſeventeenth of Pekah, 2 King. 16. 1, 2. and Pekah reigning 20. years, 2 King. 15. 27. This evinceth Hoſhea the Succeſſour of Pekah to begin his reign in the fourth of Ahaz. Ahaz reigned 16. years.

Hezekiah] Aged 25. and therefore begotten in the eleventh year of the age of Ahaz, if Ahaz was 20. years old, when he himſelf began to reign; and not his Father: which may well be; conſidering the time wherein Judah the ſon of Jacob, and his ſons, begat their children, before their going into Egypt, Gen. 46. 12. At that age of 25. Hezekiah begins to reign. And that Beginning muſt needs be in the twelfth of Hoſhea, reckoning, as was ſhewed from the fourth of Ahaz. Which twelfth is the third year of Hoſhea, 2 King. 18. 1, 2. That is, ſince he became Tributary to Salmaneſar.

Kings of Judah] Judah and Benjamin; and that Kingdome was called the kingdome of Judah; becauſe the tribe of Judah was the chief part of it: and this continued in 20. Succeſſions till the Babyloniſh Captivity; as hath been ſaid.

Jeroboam] Amos 1.1. & Chap.7.9,10,11. 2 King. 14.27. Diſtinguiſhed here from Jeroboam the ſon of Nebat. He begins to reign in the fifteenth year of Amaziah king of Judah; reignes 41. years; dyes in the reign of Uzziah, ſome ſay in the 14. ſome, in the 27. and ſome in the 38. year of Uzziah's reign; according to the various opinions of the Beginning of Uzziah's reign, formerly mentioned. Hoſea propheſying till the time of Hezekiah, it muſt needs follow, that he propheſied alſo in the dayes of Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoſhea, ſix other kings of Iſrael. And yet for all this, the time how long Hoſea propheſied, doth ſtill remain uncertain; though we ſhould begin the accompt in the laſt year of Jeroboam, and end it in the firſt of Hezekiah; and all becauſe the laſt of Jeroboam is ſo greatly doubted in what year of Uzziah it doth take its period and determination. Thoſe who will have Jeroboams laſt year to be in the 14. of Uzziah, do not onely allow the whole 29. years to Amaziah, but alſo are forced to admit of an *interregnum* of 13. years in the Kingdome of Judah after the death of Amaziah, before Uzziah began to reign. And withal, finding undeniably, that Zachariah the ſon of Jeroboam did begin to reign in the 38. of Uzziah, they are forced again to admit of an *interregnum* of 24. years between Jeroboam and Zachariah, in the Kingdome of Iſrael. Of either of which *Interregnums*, there is not the leaſt intimation in the Scripture. Thoſe who end Jeroboams reign in the 27. of Uzziah, are forced to admit of an *Interregnum* of 11. years between his death, and the beginning of the reign of his ſon Zachariah, 2 King.15.8. Thoſe who make Jeroboams laſt to fall in with the 38. of Uzziah, do take for their ground that undeniable truth, That Uzziah's death, and end of his reign, falls in with the firſt year of Pekah king of Iſrael, 2 King.15.27. And counting backward 52. yeares, the time of the reign of Uzziah, it brings us to the ſecond or third year of Jeroboams reign, and 17. or 18. of Amatziah, or firſt of Uzziah: and this makes Jeroboams death to fall in the 38. year of Uzziah; and ſo cuts off any *Interregnum*, either in Judah, or Iſrael; and makes a perfect concordance between the times of the reignes of the Kings of Judah, and of the Kings of Iſrael, as the Scripture doth record them; thus, Joaſh, or Jehoaſh of Judah, and Jehoahaz of Iſrael, dye in the ſame year, 2 King. 12. 1. compared with Chap. 13. 1. Thence, in

Judah,	Iſrael,
Amaziah——17.	Joaſh, or Jehoaſh of Iſrael——16. 2 King.13.10.
Uzziah——52. 2 K.15.2.	Jeroboam——41. 2 K.14.23.
Jotham——16. 2 K.15.33.	Zach.& Shal.-0 2 K.15.8,13.
Ahaz——16. 2 K.16 2.	Menahem——10. 2 K. 15.17.
	Pekahiah——2. 2 K.15:23.
	Pekah——20. 2 K.15.27.
	Hoſhea——12.
101.	101.

And thus, the

1. of	Jeroboam	falls in with the	15. of Amaziah, 2 K. 14. 23.
	Zachariah		38. of Uzziah, 2 King.18.8.
	Shallum,& Menahem		39. of Uzziah, 2 K.15.13,17.
	Pekakiah		50. of Uzziah, 2 K. 15.23.
	Pekah		52. of Uzziah, 2 K. 15.27.
	Hoſhea		4. of Ahaz, or 20. years ſince Jotham began to reign, 2 King.15.30.

12. of Hoſhea, or third year of his Tributary Reign, falls in with the firſt of Hezekiah, 2 King.18.1.

And now thus reckoning from the laſt of Jeroboam, in the 38. year of Uzziah, to the firſt of Ezekiah, our Prophet Hoſea propheſied at leaſt 47. years. Others, that place Jeroboams death in the 27. year of Uzziah, make him propheſie 58. years. And they that place Jeroboams death in the 14. year of Uzziah, make him propheſie 69. years. How long Hoſea propheſied in the dayes of Jeroboam; and how long in the dayes of Hezekiah, is not ſet down in Scripture.

In all this Chronology of times aforeſaid, we leave the Reader to his own judgment; and do not prejudge the different opinions of Learned men. Onely we think good for the better clearing and underſtanding of that Text, 2 King. 15.1. to ſignifie, That it is not to be underſtood, That Azariah, or Uzziah began to reign in the 27. of Jeroboam; for ſo ſhould Jeroboam dye in the 14. year of Uzziah: which inforceth that inconvenience of a double *Interregnum* formerly mentioned. The word *began*, is not in that Text. Only this is, that Uzziah was reigning then in that 27. year of Jeroboam, being the moſt likely the 24. or 25. of his own reign. And moſt likely; that in that 27. of Jeroboam, Uzziah was ſtrucken with Leproſie; as it followes ver. 5. of that Chapter. This long continuance of Hoſea in Propheſying ſheweth; his conſtancy and fidelity in his Office; Gods great Patience; the Peoples invincible obſtinacy in their ſins; and the juſtneſſe of Gods judgments upon them in the end. The Book ſeems to contain the ſums of his Sermons, or the main Heads of ſuch matters as he uſually preached upon.

King of Iſrael] As containing all the other ten Tribes of Iſrael. Under this ſecond Jeroboam, the Kingdome of Iſrael was moſt proſperous and flouriſhing: and yet even then this Prophet denounceth threatnings of devaſtation and ruine for their ſins; when it ſeemed to them a thing incredible; and accordingly over ſpeedily it came ſo to paſſe.

V. 2. *The beginning of the word of the Lord by Hoſea*] Heb. *The beginning of Jehovahs ſpeech in Hoſea*, 2 Cor.13.3. Heb.1.1. Mat.10.20. To ſignifie the inward Prophetical revelation, Num.12.6. 2 Sam.23.2. Moſt truly may that of the Poet be applyed here, *Eſt Deus in nobis agitante caleſcimus illo.* The former Verſe contains a general Inſcription of the whole Prophecy. This moſt ſpecially declares with what God firſt began; and is the Inſcription of this Chapter. Oſhea brought them into the land, Num.13.9. Deut.1.38. In the reign of King Hoſhea, they were carried captives out of the land, 2 King.17. Hoſea the Prophet doth taxe their undutifulneſſe, and unthankfulneſſe for the one; and foretel their fearful deſerved calamity in the other. Hoſea, and Joſhua differ little in name, and ſignification, from Jeſus.

The Lord ſaid to Hoſeah] He begins roughly. As an Herauld he bids open war to Iſrael in Gods name. He doth not ſpeak *placentia*; but thunders againſt them, becauſe their ſins were as diſeaſes incurable and deſperate; and had ſo long continued from the dayes of the firſt Jeroboam. And he ſpeaks nothing out of his own brain; but is the Lords organ and inſtrument: God inſtructs and directs him. The Prophets deliver what they receive from the Lord. And hereupon depends their authority; and the Peoples duty of attention, belief, and obedience.

Goe, take] It is likely that all this was commanded, and ſeemed to the Prophet to be performed in viſion; which being related to the people, they might in the looking-glaſſe of this allegory, perceive their duty toward God, and their rebellion and diſloyalty, and the puniſhment which God would inflict upon them for it. See Chap. 3.1. Some thus, That God commanded him onely to ſpeak all this to the people, as a parable or figure; that by this means, in his perſon, as in a lively picture, they might ſee the repreſentation of their own whoriſh eſtate and condition; and the like is that, Eſay 28. 23. Jer.13.4. Ezek.3. & 4. Chap. and 8.3,8. yet ſome will needs underſtand all literally, and ſeek to juſtifie it, by the authority of God commanding it, for the ſpecial uſe following: and parallel it with that, 1 King.20.37. & Gen.22.2. & Exod.11. 2. with Chap.12.36. And theſe underſtand the forenamed places of Eſay, and Ezekiel; as alſo that Jer.28.10,13. all literally: and that this was done, the more thereby to affect and work upon the hearts of the people.

of whoredomes] A notorious infamous whore: as a man of bloods, and of ſorrowes, ſignifies men notorious in theſe kinds. Though ſome ſay, that ſhe had been ſuch, before the Prophet took her; not ſo afterwards. Others, that ſhe was not ſuch at firſt; but that after he took her, ſhe turned whore.

and children of whoredomes] Some conceive them taken with the mother; and ſo born in whoredomes before the Prophet took her; and ſo not thoſe begotten of her by the Prophet, and mentioned hereafter in this Chapter, which nothing agrees with the Text. Others, underſtand thoſe children hereafter named, and that they were born by unlawful copulation, though the Prophet did bear the name, or that he ſhould ſay ſo of her, and them, to the people, and give it out ſo, and traduce them as ſuch. Others, conceive the words to bear, that the ſame children were taken with the mother by the Prophet, and yet are ſaid to be begotten by him of her. Or that they were begotten by him of her, and yet called children of whoredomes, becauſe of the ill name and fame of the mother. And they make this the rather to evince all this to be onely in viſion, or as a Parable, type and figure propounded, and preached to the people.

For the Land] The end, uſe, and application, of the former command, viſion, or type. I will have thee in this manner repreſent unto the people their Idolatries, and ſpiritual ſtrayings, and to reprove them for it, Chap.2.4. Joh.8.41. See Pſal.73.27. & Ezek.23.3,5. Their Idolatry, indeed, was their grand ſin, and the well-ſpring of their other ſins. And it is likened to whoredome, in relation to that uſual aſſimilation of God, to an huſband, and the Church to his wife, Ch. 2.2,16. Jer.3.1,8,20. Ezek. 16. 8. whence jealouſie is attributed to God, Exod.20.4.

from the Lord] And his word, and going a whoring after her Lovers, as Adultereſſes do, Chap.25.13. Exod.34.15. The people of that pleaſant land, the land of promiſe, did deal thus treacherouſly againſt ſuch an husband, againſt the Lord.

V. 3. *Took*] He preached this Type, parable, or viſion. Though ſome, as was ſaid, take it literally, as a thing really acted by him. We muſt obey God, even in things that ſeem to be never ſo much againſt our reaſon and ſenſe.

Gomer] Some think it was the name of a famous ſtrumpet, which lived in thoſe dayes. Others, that it is a feigned name, to ſet out the qualities of this people, as well in grace (for it may ſignifie perfection) as in judgment, for it may be taken for the end or final extirpation.

Diblaim] The reaſon of this name which ſeemes alſo figurative, is very obſcure. Some have held it the name of a wilderneſſe, Ezek.6.14. to ſhew the Churches wretched beginning, in its own nature; as Can.3.6.Ezek.16.7. Others, ſay it ſignifies cluſters of figs, Jer.24.3.

Bare him a ſon] It ſeems that by thoſe three children, born to the Prophet, was figured the ruine of the ten tribes, which were effected at three ſeveral times. Firſt, in the extirpation of John his houſe by Shallum, 2 King.15.10,12. The other two were by the invaſions of the Kings of Aſſyria, Tiglath-pilneſer, 2 King.15.19. 1 Chron. 5. 2,6. and Shalmaneſer, 2 King. 17. 3,6. If this were literally underſtood, it would much have retarded the beginning of the Prophets preaching.

V. 4. *Jezreel*] Meaning, that they were no more worthy to be called Iſraelites, of which name they boaſted, becauſe Iſrael did prevail with God; but that they were as baſtards and deſerved to be called Jezreelites, that is ſcattered people; alluding to Jezreel, which was the chief City of the ten tribes under Ahab, where Jehu ſhed ſo much bloud, 2 King. 9.24,31. & 10.8,11,17. This name then ſhould be a monument of the blood there ſhed by Jehu, & of Gods vengeance to be executed for it in that ſame place, ver. 5.

yet a little while] The meaning of this firſt paſſage and propheſie, ſee 1 King.14.14. Zachariah the ſon of Jeroboam reigned onely 6 moneths, and was ſlain by Shallum, and the kingdome taken from the poſterity of Jehu. See 2 King.15 10, 12. yet was this 100 years after that bloudy ſin of Jehu, Eſay 65.20.

Avenge] Heb. *viſite*; as Chap.2.13. & 4.9.& 8.13. & 9.9.

The blood of Jezreel] Namely, the executions done by Jehu in Jezreel, 2 King.9 24,33,& 10.11,17.

upon the houſe of Jehu] Jehu his houſe and poſterity do ſuffer here for Jehu his ſin. God ſtirred up Jehu to execute his judgments upon Ahabs houſe, which thing he did, and for that was rewarded, 2 King.10.30.and to re-eſtabliſh Gods ſervice which he did not, 2 King.10.31. he reformed Baal; but not the Calves of Dan and Bethel: wherefore thoſe former executions, are imputed unto him for ſo many murthers. See 1 King.16.7.becauſe he did not the former commands with an upright heart. And withal his bloodineſſe upon Ahaziah, and his brethren was cruel, and beyond his commiſſion. God will be the avenger of blood. Jehu did not Gods work for God, but for himſelf; out of his deſire to reign. We muſt ſee to it, that our heart be upright and ſincere in doing Gods ſervice and buſineſſe; that we ſerve God in it, and not our ſelves, and our own turn; and ſo ſubject the works of God to our own baſe ends.

will cauſe to ceaſe] The Kingdome of Jehu in the houſe of Iſrael. And by the rooting out of the line of Jehu, the kingdome of Iſrael received ſuch a blow, that it could never riſe again. Of the utter ceſſation of the kingdom, ſee ver. 9. kingdomes have their change and periods.

V. 5. *At that day*] When the time of vengeance ſhall come, and they ripe for it, I will beat down the power of Iſrael, taking from them all means of defending themſelves. And God brake the bowe of Iſrael in the valley of Jezreel, when Jehues wicked houſe ſmarteth for Achab's; as Achabs did for Naboth.

the bowe] Bowe then much uſed in war. See on Zech. 10.4.By the bowe Jehu got the Crown, 2 King.9.24. They thought themſelves ſtrong in men and armes. But this ſhould not hinder Gods breaking of them; for all their vain boaſting and confidence, he would tame them.

for the valley of Jezreel] This ſeemes allotted to the Tribe of Ephraim, or to Manaſſeh, Ioſh.17.16.yet ſome aſſignes the city to Iſſachar, Ioſh.19.18. The Midianites and Amalakites camped here, Iudg.6.33.Saul ſlain here, 1 Sam.29.1,11.Isboſheth made King over it, and the moſt of Iſrael, 2 Sam.2.9. Naboth dwelt, and was ſtoned in Iezreel, and Ahab had a palace here, 1 King.21. It was a ſtrong and fortified city in his time. Hither he came from Carmel, and Elias ran on foot before him, 1 King.18.45,46. Here were Iezabel, and Iehoram the ſon of Ahab ſlain by Iehu, 2 King.9. For whoſe ſlaughters made there, God would be avenged there, even in that place, wherein they much gloried and boaſted; and where they thought their greateſt ſtrength and ſecurity to be. See Nah.3.12,13,8,10. There was a city in the Tribe of Iudah of that name, Ioſh.15.56.

V. 6. *Conceived again*] God, by his Prophet, gradually proceeds to deſcribe the ſtate of the people in ſin and puniſhment. They ſtill grow worſe and worſe.

Lo-ruhama] That is, not having obtained mercy: whereby he ſignifieth that Gods favour was departed from them. See Rom.9.25. See ver.10. as a daughter whom the father doth repudiate and caſt off.

I will no more] Heb. *I will not add any more to.* Becauſe I have pardoned them enough already: therefore I will ſuffer them to be ſpoiled by Tiglath-Pilneſer, who captiveth Galile, and by him to be unpittied. See it performed, 1 Chr.5. 26. See Chap.2.4.See the like comination, Ier.13.14. Amos 7.8.See likewiſe, Ier.15.1.Ezek.14.14 Zeph.2.1. Iudg.12.16. Hitherto he had uſed much patience and forbearance; had been haſty to wrath and revenge, but had tryed all meanes of their amendment, and expected long. But now he would delay no longer, Amos 3.2.

But I will utterly] Or, *that I ſhould altogether*, or any wayes pardon them; They were never brought back again, as the Jewes were from Babylon. Thus Gods laſt ſtroakes are the dreadful and dreadly.

V. 7. *The houſe of Iudah*] In which the covenant ſervice, and Church of God remained: and which Pekah, and Rezin, Iſrael joyning with Syria, ſought after to deſtroy, Eſay 7.1.and which before that was miſerably waſted by Ioaſh or Iehoaſh the father of this Ieroboam, in the dayes of Amaziah, 2 King.14. and now was deſpicable and forlorn, in the eyes of Iſrael. This is inſerted, to abate their pride againſt Iudah: and to provoke them to follow their example, and to ſhew, that though Iſrael were rejected, yet God would have his Church, upon which he would have mercy. So Mal. 3.10, Eſay 65,13. yea mercy ſtill, notwithſtanding their future croſſes and miſeries, by Iſrael, Syria, and Aſſyria.

Save them by the Lord] By my ſelf miraculouſly; or by vertue of the everlaſting ſon of God, perpetual head, and Saviour of his Church, Iſa.7.14. He ſaved Iudah from the Aſſyrian miraculouſly, ſending an Angel to deſtroy their Camp, 2 King.19.35. at Ieruſalem, or Lybna. See Eſay 36. 2. & 37. 8,9,14,33. and after brought Iudah back from the Babyloniſh Captivity.

their God] He is not your God; notwithſtanding all the pretences and claimes you make thereunto,

and will not ſave them by] Zach. 4. 6. Not by their own power, or forrein forces. God needs not humane helpes. Neither doth mans ſafety and ſalvation depend upon the arm of fleſh and bloud, but upon the favour and power of the Lord, Eſay 43.7,15.Pſal.33.16.& 44.5,6.Exod. 15. 16. Pſal. 21.13.& 44.7,8.

V. 9. *Lo-ammi*] That is, not my people, Rom.9.25. for ye do not worſhip me as my people ſhould: and therefore as ye have rejected me by your Idolatry, ſo I will caſt you off. This is the laſt abdication and diſheriting of them; counting them now as in the rank of other Heathen Nations: and yet this is propheſied and foretold in the time of the flouriſhing reign of the ſecond Ieroboam.

I will not be your] God is here underſtood. The like Ellipſis is, Ezek. 16. 8. The Covenant between God and his people, frequently mentioned; as Chap. 2. 23. Jer. 11. 4. is here broken off. Becauſe, you have changed the unchangable condition of the Covenant; I will not do you good, as your God; but will ſuffer Shalmaneſer, King of Aſſyria, to carry you all captive, that Iſrael may be no people. See it fulfilled, 2 King.17.

V. 10. *yet the number*] See Jer. 30. 7. Becauſe, they thought that God could not have been true of his promiſe, except he had preſerved them; as Matt, 3.9. he declareth, that though they were deſtroyed, yet the true Iſraelites, which are the ſons of of the promiſe, ſhould be without number; whice ſtand, both of the Jews and Gentiles, Rom. 9. 24. Mat. 8.11. thus he anſwers their ſecret objection, and refells their vain confidence, whereby they ſleighted Gods threatnings. Others, think it may be underſtood, of the multiplication of this people, in all their diſperſions, until the time of their converſion: and to be a kind of qualification, of the ſharpneſſe of the former ſentence, which makes way to that which followes in the next Chapter, Chap.2.14—23. And a conſolation, that their foreſaid abdication and rejection, ſhould be ſuch, as yet a ſeed ſhould remain, an elect ſeed, that ſhould multiply, and grow innumerable. So that God will be as ſure as his word, and make good his promiſes; that to Abraham, Gen.22.5. and preſerve his Church, when the vile ſinners and hypocrites periſh, his Church ſhall grew to be more pure and numerous. The ful accompliſhment hereof, is more verified in the ſpiritual, then in the carnal ſeed of Iſrael.

be numbred] See Gen.32.12. Heb.11.12.

come to paſſe] Rom.9.25,26. 1 Pet.2.10.

in the place] Or, inſtead of that. By the Goſpel which they ſhall at laſt receive, they will obtain a more firm covenant and conjunction with God, being made not onely his people and ſubjects, but his children by grace and adoption, and regeneration of ſpirit, and holy ſpiritual liberty: when Chriſt beginneth to preach where captivity began, Iſa.9.1.

it ſhall be ſaid unto them] As Iſa.61.6. & 62.6. & 1.26.

V. 11. *Then ſhall the children of Judah*] To wit, after the captivity of Babylon, when the Jews were reſtored: but chiefly this is referred to the time of the Meſſiah, who ſhould be acknowledged and accepted for the head of his Church, by Judah and Iſrael joyned, and Gentiles united to the Church, Rom.11.12,15,25. 2 Cor.3.16. See Eſay 11.13. Jer.3.18. Ezek.37.16,22,24. The Jews, the children of Abraham, ſhall not be utterly excluded, and clean caſt out, when the Gentiles are brought in; they ſhall be as the firſt-fruits and firſt-born in the Church at and after Chriſts coming.

gathered together] They were ſeparated by the means of Jeroboam the firſt.

one head] Of the houſe of David. Hereby is principally meant the Meſſiah, Chriſt the head of the Church, Eph.1.22. & 4.15. & 5.23. Ezek.37.22,24.

come up out of the land] Upon Cyrus his grant the Jewes ſhall appoint them Zorobable, and return from Chaldea into Judea; and many Iſraelites, in baniſhment, ſhall ſeparate themſelves from the world, and go up (in expectation of the heavenly kingdom) to build Jeruſalem, and ſo go on in the way to the kingdom of heaven. See Jer.23.8. Pſal.110.3. This was the beginning of their inſtauration. Their captivity ſhould not hinder the accompliſhment of this Promiſe in the former verſe: but the coming up thence ſhould ſerve as a Type of their ſpiritual collection to and under Chriſt. He phraſeth this as with an eye to that Type.

day of Jezreel] Though the calamity and deſtruction of Jezreel ſhall be ſo great, that to reſtore them, ſhall be as a miracle; yet that ſhall not hinder their reduction and inſtauration. Others thus, That time will be admirable, by reaſon of the gathering together of the Iſraelites, which before ſeemed rather to be *Jezreel* (that is, a people diſperſed by God) then an Iſrael. See Luk.19.41. Pſal.81.15. Iſa.33.6.

CHAP. II.

Verſ. 1. SAy] God chargeth the godly children to plead againſt the Church of Iſrael their mother, for her ſin, that ſhe may repent; leſt his vengeance break forth againſt her in dreadful manner. And thereafter are eft-ſoons repeated; their ſins, and his judgments: with promiſes, at the laſt, of their converſion, and of his manifold mercies, corporal and ſpiritual, to be vouchſafed thereupon. So that the peoples Idolatry, and Gods puniſhments againſt the impenitent, and his promiſes to the penitent, are all here more fully and clearly held out, then in the former Chapter.

Ye] Thou Hoſea, and other Prophets, preſent, and to come, and all other believers among this people, do not yet hold them as altogether rejected, to leave them to their own luſts; but call them to repentance, ſetting before them what is the duty of Gods people, ſignified by Ammi, that is, my people, towards thoſe, to whom God hath not ſhut up the bowels of his mercy, which is ſignified by Ruhamah. And thus alſo he exhorts the faithful, that they invite and incourage one another, to embrace and receive the glorious promiſes laſt mentioned, and to a mutual congratulation among them for the ſame. And ſuch is the duty of the Godly, to exhort, comfort and admoniſh, ſtrengthen, edifie one another.

unto your brethren] Of the houſe of Iſrael, not yet altogether forſaken.

Ammi] That is, my people; that yet they are, or may be ſuch, behaving them, as my people. Some thus, O ye that are yet my people, plead ye, as it is, ver.2.

ſiſters] Every one of them, beſpeak them thus.

Ruhamah] That is, having obtained mercy. See on *Ammi*; The like here.

V. 2. *plead*] Reprove the Body of your Nation openly, 1 Tim.5.20. plead freely, boldly, and conſtantly. This command may reach to the beſt among them, and ſuch as were the moſt zealous: yea, and to the wicked Iſraelites, who as groſs hypocrites uſe to do, are ready to excuſe and juſtifie them; and to charge God with too much rigour and ſeverity againſt them, in ſo rejecting them.

with your mother] The whole body of the people. Blame not me, but her: ſhe firſt brake the Covenant. Thus he ſhews, that God did juſtly, caſt them off; and becauſe as yet they repented not, did it ſtill ſeem needful thus roughly again to deal with them, till they altered their courſe. And hence it is, that God, in Scripture, ſo often mixeth threatnings with his promiſes.

Plead] The Repetition ſheweth, their obſtinacy in ſin, their continuing ſtill in murmuring ſtill againſt God for this his too much ſeverity againſt them: and alſo the neceſſity of this duty here to be performed with all care and courage.

not my wife] She doth not keep her Faith which ſhe hath promiſed me: and I have already good cauſe to put her away, which I forbear to do through my great patience. Others ſay, God ſheweth that the fault was not in him, but in their Synagogue, and their Idolatries, that he forſook them, Eſay 50.1. The children then might thank their mother, and her whoredomes, and not contend and expoſtulate the matter with God, who did his part of an husband; but not ſhe the part of a wife.

put away] Ezek.16.25. Let her diſpoſe her ſelf to true chaſtity, and ſpiritual purity, uſing no more laſcivious baits, and practices, to draw profane Nations on to trade with them in their Idolatries. See Jer.2.33. & 4.30. This God would be at, to convict her, and bring her to this amendment.

from between her breaſts] Alluding, in this phraſe, to unchaſte women, and adultereſſes, who ſet out their breaſts to allure lovers. See alſo Ezek.23.3,21.

V. 3. *leſt I ſtrip*] Leſt I take away from her all my graces, bodily and ſpiritual, and bring her to extreme miſery. See Ezek.16.39. & 23.26,29. For though this people were as an harlot for their Idolatries, and had loſt the name of a wife, yet he had left them with their apparel and dowry, and ſome ſigns of his favour; but if they went on ſtill, he would utterly deſtroy them, ver.9—13. Though this be ſore againſt her, yet it ſomewhat mitigates the former ſentence, and leaves open a door of hope for her pardon upon repentance.

as in the day] Ezek.16.4. when I brought her out of Egypt: Mindes her of her nakedneſs then, to abate her pride, and upbraid her unthankfulneſs: and we ſhould remember what originally we are.

as a wilderneſſe] The article prefixed, ſeems to point at that wilderneſs, wherein they wandred 40 years.

ſlay her with thirſt] With the ſcorching heat of my wrath, not tempered with any grace or comfort, Jer.2.15. Ezek.22.24. Amos 8.11,13. drought and famine are often named for ſignes of Gods anger, and of the barrenneſs of grace. And waters are often uſed to ſignifie plenty of divine bleſſings; as Eſay 55.1. Joh.4.14. & 7.38.

V. 4. *And I will not have mercy*] Though by virtue of the promiſe before mentioned, there ſhould come to this people a ſtate of grace in its due time; yet for the preſent their ſtate was horribly vile, and wicked, and they yet nothing humbled for it, which makes him go on in theſe dreadful comminations, and fearful dooms againſt them; as was that, Chap.1.6. Ezek.5.11. & 7.4,9. Jer.13.14.

upon her children] Upon the particular members of this people. By children he underſtands each of them ſeverly; as by the mother, the whole body of them generally. And here he applyes the general commination to them more particularly, the better to work upon them.

for they be children of whoredomes] As the mother is, ſuch are the children; that is, baſtards, having no part in the regeneration of the heavenly Father, to holineſs of life; being altogether corrupted like their mother. See Joh.8.44. yet this chiefly relates to the refractory reprobates amongſt them.

V. 5. *For their mother*] The reaſon of the former threatnings: or he ſhewes how the children were children of whoredomes.

harlot] With forrein gods, and idolatrous Nations, forgetting the matrimonial Covenant between God and her: and that ſhamefully and impudently, with a Whores forehead. And yet ſtill they will boaſt of their adoption, and needs be accounted the children of God in their own eſteem; becauſe once they were ſo.

for] Shewes how ſhe plaid the harlot.

ſhe ſaid] Upon meditation and conſultation reſolves, and upon reſolution profeſſeth thus to do.

I will go] As they, Jer.44.16,17.

after my lovers] Falſe gods, and their falſe worſhip; corrupting and forſaking the true worſhip of the true God. In a ſubordinant way, the Aſſyrian, and Egyptian may alſo be underſtood.

that give me my bread] Ver.8.12. Jer.44.17. Thus Idolaters aſcribe that to their Idols, which of right belongs to the true God. See that, Judg.16.23. And they think that God loves them, becauſe they abound in wealth.

drink] Heb. drinks.

V. 6. *Therefore, behold*] God ſhewes how neceſſary theſe his judgments were; no other remedy appeared.

I will] God himſelf will be the author of it; though they would not ſee, nor acknowledge ſo much.

hedge up thy way] Adultereſſes uſe to wander abroad. But I will watch and bar up thy wayes, that thou ſhalt not ſo freely and ſecurely as before, follow thy whoredomes. I will puniſh thee, that thou mayſt try whether thine Idols can help thee; and I will incloſe thee, and encompaſs thee with difficulties, and bring thee into ſuch diſtreſs and ſtraitneſs, that thou ſhalt not be able to run out at thy own pleaſure. See Job 3.23. & 19. 8. Lam. 3.7,9 He changeth the perſon twice in this verſe.

make a wall] Heb. *wall a wall*: by inflicting calamities and judgments.

her paths] To play the harlot hereafter with them: my judgments that croſs her therein.

V. 7. *follow after*] A wondrous obſtinacy and a mad rage, to be thus eager in the purſuit of their ſins, even in the middeſt of Gods judgments upon them for the ſame; which ſhews, that God was not too rigorous in puniſhing, when he ſo little prevailed by them. She ſhall then ſeek for favour and ayd at their hands, but all in vain; they ſhall all forſake her, and change their ancient love into mortal hatred, Jer. 2. 36. Ezek. 16.37.

return to my firſt husband] Namely, to God. This is ſpoken of the elect remnant; they, at laſt, ſhall be tamed, changed, and repent. Thus needful were chaſtiſements for them, and profitable to them, Eſay 26.9. & 27.9. Thus God ſeconded his rods with his ſaving grace; in the middeſt of anger, remembred mercy. But the reſt murmured at, and hardned them: againſt his judgments, were the worſe for them.

V. 8. *For ſhe did not know*] Prodigious ignorance; The Scriptures every where teaching her otherwiſe, that it is God, and not Idols, that gives theſe bleſſings: And that ſhe ſhould be ignorant of it, aggravates the crime: Leſs marvail, though Heathen Idolaters do thus defraud God of his honour, and attribute his benefit to their Idols.

wine] Heb. *new wine*.

which they prepared for Baal] Or, *wherewith they made Baal*; In making of Idols, or in ſerving and honouring of them. See 2 Chr. 24.7. Ezek. 7.20. & 16.16. Hoſ. 8.4. See on Hoſ. 13.1. *Baal* ſignifies a Lord or Patrone. And ſuch the Heathens had many; whom ſome called their leſſer gods, as mediators between the great God, and them; and ſuch as did deal more immediately with men, and were procurers of theſe outward bleſſings and benefits here named, and called by other particular names; as *Ceres, Bacchus*, &c.

V. 9. *return and take away*] That is, take again: an uſual Hebraiſm; like that, Gen. 26.18. ſignifying, that God will take again his benefits, when man, by his ingratitude, doth abuſe them. They thought their proſperity, in the abundance of Gods bleſſings, warranted, what ever they did. It was time then to take them away.

my corn] Not theirs, nor their Idols; and they ſhall know it to be mine, ver. 5, 8.

in the time thereof] Namely, at the time which I have appointed: or, in harveſt and vintage time, I will take away her increaſe of corn and wine; which may be done, by curſing the earth, that none or little fruit ſhould ariſe: or, not letting it anſwer their labour and expectation: or, by bringing in the enemies at that time of the year to take the harveſt to help them, and to hurt the inhabitants; as Ezek. 23.29. or, by ſome other means.

recover] Or take away violently, what they unjuſtly poſſeſs and abuſe.

my wool] Referring to that which followeth.

to cover her nakedneſſe] For her neceſſary uſe; and not trim and deck her Idols withall; as the Heathen baſely abuſed theſe good gifts.

V. 10. *And*] He purſues the ſame point, and parcels it out in ſeverall members.

now] Soon and ſuddenly. The evils named before, he ſaith, he will preſently bring upon them; thereby the more to move and provoke them to repentance.

I will diſcover] See Ezek. 16.37. & 23.19.

her lewdneſſe] Heb. *folly, or, villany*. That is, all her ſervice, ceremonies, and inventions, whereby ſhe worſhipped her Idols.

in the ſight of her lovers] All her hopes ſhe had in her Idols, and Images, to deliver her, ſhall appear falſe, and periſh. As her hopes alſo in the Aſſyrians, and Egyptians ſhall likewiſe fail her.

and none ſhall] For who ſhall reſiſt me? Thus God would cut off all the hopes and vain confidence ſhe had in her falſe worſhip, and falſe friends, wherein ſhe ſo much pleaſed and ſoothed up her ſelf.

V. 11. *All her mirth to ceaſe*] Her mirth in her Feſtivals, Deut. 16.14. which are therefore called the days of their gladneſs, Num. 10.10. wherein they had the ſounding of trumpets, and the noiſe of other muſical Inſtruments, and melodious voyces and ſongs in the Temple, Amos 5.23. & 8.10.

her feaſt dayes] He ſeems to ſhew that there ſhall be ſuch want of all things by famine, by war, or otherwiſe, that ſacrifices ſhall fail in their feſtival dayes, when they uſed publickly to rejoyce; and theſe were obſerved among the ten Tribes, in imitation of thoſe of Judah, 1 King. 12.32 Or rather in their exile, and captivation they ſhall want all theſe, Chap. 9. 4, 5. The three great anniverſary Feaſts of the Paſſover, Weekes, and Tabernacles are meant.

New Moons] See Num. 28.11. & 10.10. & 29.6. 1 Sam. 20. 5. 1 Chr. 23.31. 2 Chr. 8.13. & 31. 3. Ezra 3. 5. Nehemiah 10. 33.

ſolemn feaſts] As thoſe other, Lev. 23.24, 27.

V. 12. *deſtroy*] Heb. *make deſolate*.

ſhe hath ſaid] The cauſe of ſuch ſevere judgment is repeated, that Gods juſtice may be commended: and that is double, becauſe they defrauded God of his honour, and becauſe they gave the glory due to God, unto falſe gods.

my rewards] Price, and hire her for her whoredomes. The bleſſings beſtowed on her for her ſuperſtitions and idolatrous worſhippings. See Mic. 1. 7. & Ezek. 16.31, 33, 34.

a foreſt] Ver. 3. See Eſay 5. 5, 6. Lev. 26.31. Jer. 22.6. Ezek. 5. 14. Joel 1. 7. Zeph. 2. 13, 15. The LXX wrongly read a Witneſs, omitting *Jod*, and changing *Reſh* into *Daleth*.

V. 13. *viſit*] They ſhall ſee I will not forget them, but viſit them; as Chap. 1. 4. & 4. 9. & 8. 13.

the dayes of Baalim] Ver. 8. Thus God points, as it were, with the finger, to their grand ſin, their ſpiritual whoredome; ſo diſpleaſing to him, that he cannot endure it, but plague them for it. And all their Idols he calleth here by the name of *Baalim*, in the plural number; as they were accounted of by them, their Lords and Patrons.

burnt incenſe] And ſacrifices; for ſo large is the ſignification of the word here uſed, as may appear, Lev. 1. 9. & 3. 15. where the ſame word is found. God commanded this ſervice to be done to him, Lev. 2. 1, 2. Exod. 30. 1. This the Iſraelites uſed and imitated in their idolatrous worſhip, Ezek. 8. 11. and for the moſt part all Idolaters do the like, turning ſo Gods worſhip to their Idols; and Papiſts burn incenſe before their images.

decked her ſelf] A term taken from laſcivious women, which deck themſelves for to allure men; whereby is meant the Iſraelites profane pomps in their idolatries. They adorn themſelves in bravery, in their idol ſervices; and as themſelves, ſo their idols too; and Papiſts come not behind them in decking their images.

lovers] See on ver. 5, 10.

forgat me] Though ſhe had been acquainted with Me and my Word ſo long, and accuſtomed to my ſervice, yet now ſhe forgat Me, and all: but I will not forget her, to viſit and plague her for it.

V. 14. *Therefore*] Afterwards, aſſuredly in the end.

behold] A remarkable mercy, calls them to view it, and weigh it, as if it were a matter in preſent poſſeſſion.

I will allure her] As kind husbands uſe to do; not as her adulterous Lovers formerly did; By my benefits in offering her grace and mercy, I will do it, ſeeing ſhe will not, or cannot, return of her ſelf. And this even then and in that place, where ſhe ſhall think her ſelf deſtitute of all help and comfort: I will challenge her mind ſweetly. God is the Author of mans converſion, makes him pliant and flexible. Here is a gracious promiſe of Gods rich and manifold mercies to her, both ſpiritual, and temporal, continued all along to the end of this Chapter; alluding therein to Gods former mercies, in bringing her out of Egypt, through the wilderneſs, into the good land of promiſe. See the like, Eſay 11. 16: like that in the Poet, *Alter erit tum Typhis & altera quæ vehat Argo &c.*

and bring her into the wilderneſs] I will gather her unto me, bringing her home from her baniſhment through many miſeries, as I brought my people to Canaan through the wilderneſs. Some thus, after I have brought her into the deſert of deſperation. Mean afflictions would not do the turn; extream, and almoſt deſperate ones, muſt be uſed; and in their iſſue theſe ſevere chaſtiſements ſhould prove profitable, and be uſeful remedies for her recovery, and fit her to hearken to the comfortable voyce in the Goſpel.

ſpeak comfortably] Or, *friendly*. Heb. *to her heart*, Eſay 40. 1, 2.

V. 15. *her vineyards*] Plenty of all things, and ſtore of all bleſſings temporal: which may alſo myſtically relate to bleſſings ſpiritual. They ſhall ſee, in effect, and by experience, the favour and bounty of my reconciliation with them. Before I had ſaid, ver. 12. *I will deſtroy her vines*: now upon my grace, and their converſion, I ſay the contrary.

from thence] From the head of the wilderneſs. The meaning is, as my people coming out of the wilderneſs, entred into a moſt fruitful Countrey; ſo mine elect coming out of extream ſpiritual miſery, ſhall enjoy mine abundant bleſſings. Others tranſlate it, from that time, meaning of her converſion.

and the valley of Achor] As the valley of Achor was to the Iſraelites, Joſh. 7. 24, 26. Eſay 65. 10. a moſt fruitful place, at the entrance of the country, ſo ſoon as they were come over Jordan; and by it are meant, the firſt favours which God beſtowed upon his, when they entred into the Church; which are to them certain pledges of the increaſe and accompliſhment of them.

for a door of hope] To open their hope; as Hierome, and Theodotian have it, and the whole territory of Jericho, although Achan there troubled Iſrael, Joſh. 7. yet was to the Iſraelites, a door and entrance into the land of Canaan; and, as a key, opened the door of their hope, and was an earneſt and pledge, that they ſhould ſpeedily poſſeſs it all; ſuch ſhall my bleſſings be to my people upon their converſion.

ſing] For joy of heart: ſing ſongs of Praiſes and Thankſgiving: ſing with Reſponds, as the word ſignifieth.

there] This may allude to that ſinging at vintage, Eſay 16. 10. Judg. 9. 27.

of her youth] She ſhall then praiſe God, as ſhe did when ſhe was delivered out of Egypt, Exod. 15. See Jer. 22. Ezek. 16, 60.

V. 16. *And it ſhall be*] The fruit of their repentance ſhall appear and be conſpicuous.

at that day] After thoſe grievous afflictions, and upon my grace for her converſion.

Iſhi] That is, my husband; knowing that I am joyned to thee by an inviolable Covenant. The people ſhould be mindful of their conjugal Covenant with God, and abide in it. Converſion of heart, and amendment of life, ever go together.

Baali] That is, my Lord. *Baal*, indeed, may ſignifie husband alſo, and is a name good in it ſelf; but becauſe this name had been profaned, by being given to idols, the Lord, in a kind, forbids it; and meaneth, that all contagions and mixture of idolatry, ſhould be cut off from his ſervice; upon a like occaſion is the word *burden*, forbidden, Jer. 23. 34, 35, 36.

V. 17. *For I will take away*] God expounds more fully what he had ſaid laſt before.

the names] See Exod. 23. 13. Pſal. 16. 4. Zach. 13. 2.

by their names] No Idolatry ſhall once come into their mouth, but they ſhall ſerve me purely according to my word. The relicks of Idolatry are to be aboliſhed, that nothing may hinder or retard us in the true and pure ſervice of God, 1 Theſſ. 5. 22. See Micah 5. 13.

V. 18. *in that day*] See on ver. 16.

I will make] They ſhall be bleſſed and happy all manner of wayes, in all manner of things.

a covenant for them with the beaſts] See Job 5. 22, 23. Eſay 11. 6, 8. Ezek. 34. 25. Pſal. 91. 1, 6, 13. when God is reconciled to us, all his creatures ſhall favour us: God will reduce them to the rule of their firſt creation, to obey and ſerve us as they did Adam. As on the other ſide, they ſerve him, as his hoaſt, againſt us, Amos 5. 19. Joel 2. 11, 20. The meaning is, That God will ſo bleſſe them, that all creatures ſhall favour them. A figurative deſcription of the Churches ſpiritual peace, under the Goſpel. For this propheſie extends it ſelf to the Kingdome of Chriſt.

break the bow] Pſal. 46. 9. Eſay 2. 4. & 54. 17. Ezek. 39. 9. break their enemies, and their forces. And bring in all peace, including all earthly felicity.

ſafely] and ſecurely, under the wings of Gods protection, Prov. 3. 26. Eſay 12. 2. Pſal. 91. 1.

V. 19. *betroth thee*] An honourable reception. I will forgive and forget thy former whoredomes, as if thou hadſt never broken wedlock; I will take thee anew, as a pure Virgin. I will re-eſtabliſh my covenant of grace with thee, not onely to to obſerve that faith which is required in all Covenants; but alſo to forgive thee thy ſins; and not to take notice of thine unworthineſſe, Pſal. 121. 5.

for ever] That Matrimonial conjugal covenant was temporary, terminable, failable; This, firme and ſtable for ever.

in righteouſneſſe] Upon theſe terms and conditions following; in ſincerity and integrity, without fraud or guile.

in loving kindneſſe] My love, and mercies ſhall maintain this marriage.

V. 20. *betroth thee*] Thrice repeated, to ſhew the zeal and conſtancy of God in making and maintaining this marriage. And to meet with the incredulity of the people, who out of fear and deſperation, through their own guiltineſſe, could hardly be perſwaded that this was a thing credible.

in faithfulneſſe] With an invariable fidelity and conſtancy to maintain my covenant of grace with mine Elect, notwithſtanding all their defects, Zach. 8. 8. Rom. 3. 3, 7. God performed his part in the former Covenant: The people broke. God here promiſeth for both. See Jer. 31. 32, 33, 34. & 24. 7. & 33. 15, &c. Ezek. 36. 25. &c.

and thou ſhalt know the Lord] Jer. 31. 34. Joh. 6. 45. In the knowledge of whom our felicity doth conſiſt, Jer. 9. 23, 24. Joh. 17. 3.

V. 21. *in that day*] See on verſ. 18. He minds them ſtill of Gods gracious covenant.

I will hear the heavens] Theſe acceſſions ſhall finde place, after God hath once betrothed us unto himſelf, Rom. 8. 32. Mat. 6. 33. As brown paper and packthred are given into the bargain, Zech. 8, 12. See on Hag. 1. 10, 11. and on Amos 4. 7. God is the father of rain, Job 38. 28. and 28. 26. & 5. 10. & 36. 27. & 37. 6, 11, 13. He will cauſe theſe earthly bleſſings to glide along with his ſpiritual bleſſings.

Hear the earth] The earth, when parched with drought, ſeems to open her mouth and crave for the rain of heaven.

V. 22. *Hear the corn*] The earth moiſtned by the heavens, ſhall vigorouſly nouriſh her fruits, for the ſuſtenance and comfort of Gods people. He oppoſeth this, to that in the 9. verſe.

Hear Jezreel] Men in extreme neceſſity, do urgingly cry for, and call upon theſe bleſſings, corn, wine, &c. Though in themſelves they are Jezreel, not Iſrael; yet God will thus prevent them with his favour and bleſſings. Others thus, The Word whereby Gods people had been called, by way of threatning and curſe, Chap. 14. is here changed, in a meaning of Grace and Promiſe: For Jezreel may alſo ſignifie him, whom God ſoweth, or ſhall ſow.

V. 23. *I will ſow her unto me*] Here is an alluſion to the word *Jezreel*, from the word זרע, *ſeed*. This foretels the wondrous multiplication of the Church. See Jer. 31. 27. Eſay 60. 22. Zech. 10. 8, 9. as grain multiplieth, ſowen in ſome rich and fat ſoyl; as Gen. 26. 12. Mat. 13. 8.

and will have mercy] Notwithſtanding that, verſ. 6. & Chap. 1. 6, 7, 8, 9. yet he excepts a remnant, which ſhall thus marvailouſly multiply in the dayes of the Goſpel chiefly, and in the Kingdom of Chriſt. See Rom. 9. 26. 1 Pet. 2. 10.

upon her that had not] That is to ſay, My people, called by theſe names, Hoſ. 1. 8, 9, 10. notwithſtanding that, verſ. 6. yet here he promiſeth to except a remnant.

I will ſay to them] Rom. 9. 26. 1 Pet. 2. 10.

CHAP. III.

Verſ. 1. THen] The Prophet, by Gods command, loves and buyes an adultreſs, and layes a charge upon her, to abide for him for many dayes. Thereafter applyes this Type to Iſrael, to the long time of deſolation in their State, Civil, and Eccleſiaſtical. And foretels their converſion, and reſtauration afterwards.

Go] God here puts a caſe, propounds a picture, or image, before the eyes of his people, wherein they might behold their own ſtate and condition. This ſerves for a ſign, that God had often renewed his Covenant with his people, forgiving them their ſins which were paſt: as in ſpecial under Jehu his reign, 2 King. 9. & 10. Chapters.

yet] This hath reference to that, Chap. 1. verſ. 2. That hereby, God doth yet more plainly and fully repreſent the ſame thing, in effect, to their eyes and ſenſes, then formerly he did.

love] He doth not ſay, Take to thee for a wife. This muſt alſo be underſtood the ſame way, and in the ſame ſenſe, as Chap. 1. 2.

a woman] To be eſpouſed to thee firſt; not married, till a long time after, verſ. 3. Chap. 15. 19.

beloved of her friend] Her husband; or rather, ſome lover; as Jer. 3. 1. The LXX. wrongfully read thus, *Beloved being evil*.

yet an adultreſs] Falſe to him.

according to the love] The key and opening of the meaning of all this, here commanded. This ſhews the peoples ſhameleſs ſin and ingratitude; and Gods boundleſs goodneſs and mercy, that loves even his adulterous people; loves them, even when he doth ſeverely chaſtiſe them.

children of Iſrael] So again named, verſ. 4. & 5. The application of this Parable. Yet ſome underſtand this whole parable, not of Iſrael; but of Judah.

who look] Are vigilant, and ſeek eagerly after them, dote upon them. See Numb. 15. 39.

other gods] Such in their mad opinions; but ſuch falſely, 1 Cor. 8. 5, 6. This is their adultery; they place their faith, hope, and love, in, and upon them.

flagons of wine] Heb. *of grapes*. Wine is called the blood of grapes, Deut. 32. 14. Idolaters in ſacrifices uſed to feaſt, Judg. 9. 27. Amos 2. 8. 1 Cor. 10. 21. Or, hereby in general, he may intimate their deſolute manner of living, which is the ordinary companion of Idolatry; ſee Exod. 32. 6. 1 Cor. 10. 7. even as corporal fornication, draws gluttony and drunkenneſs along with it. Idolatry and Epicuriſm uſually go together.

V. 2. *ſo I bought her*] Not I hired her; as the LXX. have it, ἐμισθωσάμην; *I bought her*: I had no dowry with her, as husbands uſually have. Or this may have relation to the ancient cuſtom, by which husbands did beſtow dowries upon their wives, or purchaſe them, Gen. 29. 18, 27. & 34. 12. 1 Sam. 18. 25. This may ſignifie the ſlaviſh condition wherein the Church is, till God doth redeem and purchaſe her. For ſlaves onely were bought and ſold, Eſay 43. 24. Eph. 5. 25.

for fifteen] Fifteen ſheckles: That is, One pound ſeventeen ſhillings ſixpence. This was the valuation of him that was above ſixty years old, Lev. 27. verſ. 7. The Homer of Barley, or the land of an Homer, whoſe rate was fifty ſhekels, Lev. 27. v. 16. was his value that was between twenty and ſixty, verſ. 3. But this text hath little or no reference to that place. See Ezek. 45. 11, 12. and the Annotator there, and Exod. 16. 36. and on Exod. 21. 32.

half homer] Heb. *letheeh*. Likely all this was but a baſe price. But haply we may be too curious after ſuch inquiſitions.

V. 3. *abide for me*] Sit down for me; as this word is uſed, Exod. 24. 14. That is, ſtay and wait, and expect; abide unmarried, till fit time ſhall come for me to take thee to wife. See Deut. 21. 13. Or I will ſeparate thee from me for ſome time; keeping thee, as it were, ſhut up, to hinder thy unſtayedneſs; until I take to me again, as I intend to do, not putting thee away for ever. I will try ſo whether thou wilt ſeriouſly and ſincerely repent; and neither marry another, nor commit adultery with a lover; as it after follows.

many dayes] See v. 4.

ſo will I] He abandons the body of the people, Chap. 1. 9. He ſpeaks here to the Elect remnant. There he ſhews his juſtice; Here his mercy, and the conſtancy of his love towards them; that no unworthineſs of theirs ſhall break it off. As ſhe ſhall abide for him, ſo he will abide, and be bound and found faithful to her: She ſhall not not wait in vain, neither without good cauſe why.

V. 4. *the children of Iſrael*] The explication, and application of the tipe. By this figure, I will have thee to ſet forth the ſtate of thy people; which for their idolatries ſhall be ſeparated from the grace and communion of their God: without any, kingdom or form of common-wealth; and without any exerciſe of religion, unleſs of idolatry; until the time of their converſion to God by the Goſpel.

many dayes without a king] From the ſixt year of Hezekiahs reign, when Salmaneſer carried away the ten Tribes, untill Chriſt by his Death and Reſurrection, conquered the enemies of mans ſalvation, and was conſtituted the King of his Church, were years ſix hundred ſeventy five, or there about. Some yet underſtand this of Judah, and their captivity in Babylon.

and without a ſacrifice] The Iſraelites did imitate the worſhip at Jeruſalem.

image] Heb. *a ſtanding*, or *ſtatue*. See 2 King. 17. 1.

ephod] The name of a Prieſtly garment, Exod. 28. 4, 40. Under which is comprehended all the ſervice of the Church. There was one for the High Prieſt, moſt curious and coſtly, Exod. 28. 6. &c. And another ſort for the reſt of the Prieſts, Exod. 28. 40. called coats, and linnen ephods, 1 Sam. 22. 18. Beſides the Linnen breeches mentioned, Exod. 28. 42.

Teraphim] Exod. 28. 4. Gen. 31. 19, 30. Judg. 17. 5. & 18. 14, 17, 18, 20. They ſhall want, both Kingdom and Prieſthood; Church and Polity, wherein they truſted; they ſhall be without any form of Religion, right or wrong; that they might ſee their miſery, and learn to flye to, and rely upon, Gods mercy.

V. 5. *Afterward ſhall*] Now they run headlong after their idolatries. But after ſo long, and ſo many miſeries and judgements; they ſhould ſurceaſe and abandon that courſe. And therefore they ſhould the more patiently undergo thoſe chaſtiſements, for the good and benefit they ſhould reap by them.

return] Repenting; as the ſequel ſhews.

and ſeek] That they may be ſafe under his Regal power and protection.

the Lord their God] Not their Baalims, or vain gods; but Jehovah the true Lord and their God, upon their repentance.

and David their king] The Meſias, Davids ſon according to the fleſh. See Jer. 30. 9. Ezek. 34. 23, 24. & 37. 24. Matth. 9. 27. Apoc. 22. 16. In whom Davids kingdom, according to promiſe, was eternal, Pſal. 72. 17. And thus the learned Jewes themſelves expound this place.

fear the Lord] Pſal. 2. 11. and in reverence make haſte unto him. So Chap. 11. 11.

and his goodneſs] This is a filial fear; and ſure ſigne of Adoption, when we fear the Lord for his goodneſs ſake.

in the later dayes] Eſay 2. 2. Heb. 1. 1.

CHAP. IV.

Verſ. 1. HEar] This Chapter ſeems to be a new Sermon. And herein we have Gods controverſie, in more particular manner, with the people and prieſts of Iſrael. Firſt, the peoples ſins are reckoned up: and Gods Judgements denounced for them. Then the Prieſts ſins; and Threatnings for them. Again, the Peoples ſins, their Idolatries and whoredomes are told, and threatned. And after that Judah is warned; Iſrael and Ephraim are yet again charged with ſins and puniſhment. So that here are convictions of ſins, and predictions of puniſhments, gone over again, and again.

the Lord] Becauſe they would not obey the admonitions of the Prophet, he ſummons them before Gods tribunal, and ſhewes, God will plead his own cauſe, he will deal ſeverely with them, and make it appear that he hath good reaſon ſo to do.

hath a controverſie] a metaphor from Courts of Judicature; wherein parties contend in Controverſies one with another. Here God takes upon himſelf the perſon of an adverſary, to accuſe and convict his people. See Chap. 12. 2. Eſay 3. 13. & 7. 13. Jer. 25. 31. Micah 6. 1, 2. His controverſie will not be verbal only; but likewiſe in deeds, judgements, and puniſhments. Thus the Prophet intermixeth Threatnings, and Promiſes: Formerly giving hopes of mercies, leſt they ſhould deſpair; and now again returns to Threatnings, leſt hypocrites upon his promiſes ſhould preſume, and ſooth up themſelves thereupon, without true converſion, and reconciliation with God. This controverſie is the ſum of the Chapter.

inhabitants] Whole body of the people; which fill the land.

of the land] Or this land, relating to Canaan; as the article prefixt doth ſeem to import. See Deut. 18. 9.

becauſe there is] The cauſes of this controverſie; the heads of the Indictment, or Bill of charge. He chargeth home; as prophets uſe to do, and Preachers muſt, with ſuch flagitious ſinners. He begins with their ſins againſt the ſecond Table; becauſe by them a ſinner may be more eaſily convicted.

no truth] No ſincerity or fidelity, in heart, word, or deed.

nor mercy] Towards men, in their dealings one with another.

nor knowledge] as if there were no God in heaven, Pſal. 14. 1. The true knowledge of God is the fountain of all piety, as the want of it is the well-ſpring of all manner of ſinne and iniquity.

V. 2. *By ſwearing*] Sinners are hardly brought to the ſight and ſenſe of their ſins: and therefore he goes on, and brings their ſins upon the ſtage, that they cannot deny them; and inſiſts upon the ſorts, numbers, and greatneſſe of them; the more thereby to affect them. The words run in the infinitive mood, to ſwear, &c. as in ſome other languages is uſual. And the word to ſwear, ſignifieth properly to curſe; as execrations are often joyned with oathes, Gen. 26. 28. & Chap. 31.

they break out] Of all bounds and bands of all *Laws* of Go and man; ragingly without any mean, or meaſure; like the breakings out and inundations of waters; as Joel 3. 13.

toucheth blood] Heb. *bloods*. In every place appeareth a liberty to moſt hainous vices; ſo that one followeth in the neck of another. And the blood-Royal, of Zachariah, Shallum, Pekahiah, Pekah, being all ſlain, touched each other, 2 King. 15. There is a connexion and concatenation of capital crimes, all over, every where, no place left free.

V. 3. *land mourn*] a deſcription of an extreme and univerſal deſolation, as Jer. 4. 25. & 12. 4. Thus by deeds God contends with them. The Land ſhall bear the marks of Gods wrath, being left deſolate and void of her Inhabitants.

languiſh] and pine away with deſperate grief and ſorrow.

with the beaſts] Theſe creatures were made for the uſe of man. And here he is puniſhed in them: as if in deteſtation of ſome flagitious perſon one ſhould overthrow his houſe, and burn all the houſhold-ſtuff was in it. This here is an hyperbolical expreſſion. The *LXX*. adde here, *and with the creeping things of the land.*

V. 4. *yet let no man ſtrive*] Notwithſtanding theſe great and publick ſins, in which the falſe prophets do flatter and ſooth up the people, let not the true Prophets, nor any good man, (for it would be all in vain, and labour loſt, Mat. 7. 6. Ezek. 3. 26.) profane my word, by ſpeaking it to thoſe obſtinate and hardened rebels; I will contend with them by effects, and puniſhments, and no more by words and reproofs. So this agreeth with what was ſpoken ver. 1. See Gen. 6. 3. and that, Amos 5. 13.

ſtrive with the Prieſts] Sin with an high hand, preſumptuouſly: as guilty, as thoſe that withſtand Gods right and power in the high Prieſt, Deut. 17. 12. See Num. 16. They will endure no reprover: which is the laſt degree of deſperate boldneſſe. See Rom. 2. 8. & 10. 21. The deſperateneſſe of their diſeaſe in ſinning, will not endure the plaiſter; they will ſtrive with, and reſiſt the Phyſitian; oppoſe them, and their office, whom God hath ſet over them for this very purpoſe; If they handle their ſoares roughly, they will fly out upon them. See Jer. 18. 18. & 15. 10. & 20. 2, 7. & 26. 8, 11. & 29. 26, 27. Amos 2. 12. & 7. 10—14.

V. 5. *Therefore*] Thus again God will contend with blowes. Sin ſhall not ſo paſſe without its puniſhment.

ſhalt thou] Every one of you. He directeth his ſpeech to each particular perſon among the people.

fall] Chap. 13. 16. & 14. 1. Jer. 6. 15. & 8. 12. Prov. 11. 5.

in the day] Even at noon day; openly in the ſight of all. Some tranſlate it, *to day*, that is, within a ſhort time.

and the prophet] The falſe prophet.

ſhall fall with thee] Follow in his order, and accompany thee, in thy puniſhment.

in the night] Preſently, as the night ſucceedeth the day, and in a continued ſeries and ſucceſſion are joyned together.

deſtroy] Heb. *cut off.*

thy mother] Samaria, or the whole body of the Kingdome; or the Church; in whoſe name they prided themſelves; as the Papiſts do at this day. The vulgar Latine tranſlates thus, *nocte tacere feci matrem tuam.* The LXX. *νυκτὶ ὡμοίωσα τὴν μητέρα σου.* Both miſ-joyning night (which yet hath an *Athnach* upon it) to the words following: And the LXX. reading דִּמִּיתִי for וְדָמִיתִי

V. 6. *My people*] God here begins to fall upon the Prieſts; and chargeth them with ſloath, and ignorance; and that by their default, not doing their duty in teaching, his people periſhed for want of inſtruction and knowledge, Mat.15.14. Ezek. 33.6. Prov.29.18. Eſay 5.13.

becauſe thou haſt rejected] Their chief duty is to teach and inſtruct, Lev.10.11. Deut.33.9,10. Mal.2.7. 2 Chron. 17.8,9. And therefore they themſelves muſt not be without knowledge. But the Prieſts of the Iſraelites, of the Ten Tribes, of whom here he ſpeaketh, did reject this knowledge in an high degree.

forgotten] This may be underſtood either of the prieſts, or people, or of both together; For the Prophet is quick and conciſe, ſpeaks ſometimes in his own perſon; anon in Gods perſon; ſometimes to the people, ſtraight to the prieſts, and quickly to the people again. And likely the people willingly would forget the Law, and not have the threatnings of it ſtill thundering in their ears; they were well contented with ſuch Idol, and idle Prieſts, and dumb dogs that could not, or would not bark. The knowledge of the Law of God made mainly againſt prieſts and people of the ten Tribes.

I will alſo forget] Thee, and thine; thy ſelf, and thy poſterity, they ſhall not be remembred, nor reckoned in my Covenant.

V. 7. *as they were encreaſed, ſo*] Namely, in dignity and authority; ſo referring this to the Prieſts. Or if we refer it to the people, then, as they were increaſed in number, riches, and all manner of Bleſſings, ſo they took the more liberty and boldneſſe to ſin againſt God. Which argues the more their ingratitude, and impiety againſt him.

therefore will I change] It is Gods doing; the enemies were but Gods inſtruments. The *Targum* thus; *they have changed.*

their glory] Their proſperity wherewith they made themſelves drunk, and wherein they ſo gloried, Phil.3.19. Or rather, underſtanding it of the Prieſts, their prieſtly Prerogatives wherein they gloried, ſhould be turned to their ſhame, Mal.1.9,10. & 2.2,3,9.

V. 8. *They eat up*] They fatten themſelves with the ſacrifices which my people offer for their ſins, and are greedy after them; and take no care of their converſion, but rather willingly ſuffer them to multiply their ſins, and foſter them therein for the ſacrifices ſake.

the ſin] Sacrifices for ſin, Exod.29.14.

ſet their heart on their iniquity] Heb. *lift up their ſoul to their iniquity.* Deut.24.15. Jer.22.27. The prieſts hearts are ſet on it, and glad at it, at the peoples ſins and iniquity. And the peoples hearts and ſouls are ſet on, and lifted up to their iniquity, heartned to it, and hardned in it, by the prieſts meanes; perſwaded by them, as if their conſciences were diſcharged, and themſelves quit of the guilt of their ſins, by thoſe very ſacrifices; and therefore relying upon the virtue and efficacy of them, they might ſin the more freely and boldly. Thus the covetouſneſſe of the prieſts corrupted the right end and uſe of the ſacrifices, and turned them to the clean contrary.

V. 9. *like people like Prieſt*] Eſay 24. 2. ſignifying, that as they have ſinned together, ſo ſhall they be puniſhed together, without any difference or reſpect had of their office. The prieſts ſhould not onely be ſpoyled of their honour, and made to differ in nothing from the common people, but both ſhould undergo the ſame common Judgment; both puniſhed, as after followeth. The Prieſts of and among the Iſraelites were no true prieſts indeed, neither in deſcent, nor doctrine, ver.6. But yet that account and reputation they had among them, as ſuppoſed to be ſuch, they ſhould loſe it alſo.

puniſh them] Heb. *viſit upon.* See on Chap.1.4.

reward them their doings] Heb. *cauſe to return,* Chap. 12. 2. Jer.32.19. Eſay 65.6. Prov.24.12. Pſal.94.23. 2 Chr.6.23.

V. 10. *For they ſhall eat*] Lev. 26. 26. Hag.1.6. Micah 6. 14. Not meat, but Gods bleſſing, is the ſuſtenance of man, Mat. 4. 4. Though the prieſts eat the ſin of the people, ver.8. yet they ſhall not be ſatisfied, Ezek.7.19. *Quo plus ſunt potæ plus ſitiuntur aquæ.*

commit whoredom and ſhall not encreaſe] The vulgar Latine thus; *They have committed whoredome, and ceaſed not.* The LXX, *οὐ κατευθύνωσιν,* ſhall not be directed, or righted. The true meaning by according to the true Hebrew; to ſhew that their wickedneſſe ſhall be puniſhed on all ſorts and ſides; for though they think by the multitude of wives, or whoredome, to have many children, yet they ſhall be deceived of their hope; Chap.9.14. In vain do ſinners ſeek and hope to obtain their deſires by unlawful means.

becauſe they have left off] This the fountain of all their miſeries.

to take heed to the Lord] Zech.11.11. and to his word and worſhip, Jer.6.13,17. & 5.7. & 9.13. & 16.11. Eſay 1.4.

V. 11. *whoredome*] The LXX. as now we have it, do much alter and corrupt the true reading, and meaning of this verſe, and of the 12,14,15,17,18,19. verſes following. The vulgar Latine, much better. The meaning of this 11. verſe is, That their abundance makes them run into all riot, in carnal ſinfull pleaſures.

take away the heart] ver.12. So drown them, and make them drunken, that they become like bruit beaſts; deprive them of the uſe of common ſenſe and reaſon; and have not the hearts of men, to heed the Lord, and his Judgments againſt their ſins, either threatned to come, or though preſently inflicted upon them, Prov.23.33.

V. 12. *My people*] Thus he ſpeaketh by deriſion, in calling them his people, which now for their ſins they were not. Or this aggravateth their ſin, that being his people, at leaſt in profeſſion, they ſhould thus fall to Idolatry. The LXX. thus, *The heart of my people embraceth whoredome, and wine, and new wine,* &c. joyning *my people,* to the former verſe.

ask Counſel] Inſtead of ſeeking after Gods Oracle, to have Counſel given them in difficult caſes.

at their ſtock] Or, *block*; Namely, their Idols, made of wood, Jer.2.27. & 3.9. Eſay 40.20. & 44.14—18. He calls them thus in way of greater deteſtation, and to ſhew their greater madneſſe and brutiſhneſſe.

their ſtaffe] Pointing at their madneſſe again. Some think he hath relation to an ancient manner of divining by ſtaves and rods; and hold that here are meant the rods of the Southſayers and Magicians; as thoſe, Exod.7.12. Others, that this is ſpoken by way of Irony and deriſion; as Eſay 40.18,&c. And is as much as if a blind man ſhould ask counſel of his ſtaffe.

the ſpirit of whoredomes] Namely, the inclination and affection unto Idolatry; which is ſpiritual whoredome, kindled in the heart of man by the evil ſpirit. See Eſay 44. 20. The vehement and impetuous motions and commotions of the minde, are called in Scripture by the name of ſpirits: ſo the ſpirit of Jealouſie, Num.5.14. the ſpirit of lying, 1 King.22.23. a ſpirit of perverſities, Eſay 19.14. a ſpirit of ſlumber, or deep ſleep, Eſay 29.10. And ſo a ſpirit of uncleanneſſe, of errour, of giddineſſe. In all which the evil ſpirit the devil, hath a working hand.

them] Not in the Hebrew, but underſtood, as Chap. 2.7.

a whoring] as lewd women, without all ſhame, are led after their luſts.

from under their god] Chap.1.2. *from after their god*; withdrawing their due ſubjection from him.

V. 13. *They ſacrifice*] This ſhewes the kind of their whoredome to be Idolatry. They pretended a good intention; and great zeal in their manner of worſhip. But that ſalves not the ſore. God declares this to be ſpiritual whoredome.

upon the tops] Idolaters uſually delight in high places, there to perform their worſhips. And hence we have ſo often mention of high places; as 1 King.3.2,3. & 12.31,32. & 15.14. & 22.44. 2 King.12.3. & 15.4,35.

of the mountains] Iſa.1.29. & 57.5,7,9. Ezek.6.13.

incenſe] See on Chap.2.13.

hills] Ezek.20.28. Jer.13.27. & 2.20. 2 King.17.10.

under oakes] Eſay 1.29. & 57.5,7. Ezek.6.13.

the ſhadow] Becauſe of the greatneſſe of the trees and leaves; they yeelded the more ſhade from the bright light, and ſcorching heat of the Sun in thoſe hot climates. Thus there is a ſhew and ſhadow of humane wiſdome in this part of their will-worſhips, as Col.2.23. But all this was againſt Gods expreſſe Law, that commanded the place for ſacrifice to be the Altar only in the Court of the Temple at Jeruſalem, Deut.12.2—7. 2 King. 18.22. Neh.10.34. And yet they did not ſtick to glory in their ſhame, in exceeding and excelling the Jewes in the numerous multitudes of their Altars, and places of worſhip, Chap. 12. 11.

Therefore your daughters ſhall] Becauſe they take away Gods honour, and give it to Idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, Rom. 1. 28. See Amos 7.17.

V. 14. *I will not*] Or, *ſhall I not?*

puniſh your daughters] Puniſh thoſe ſhamefull ſins in them; but let them run headlong in thoſe bad courſes. God will not vouchſafe his reſtraining grace; but deliver them up to their own vile luſts. See Gen.20.6. Rom. 1. 24,26,27,28. And ſo vindicate and revenge himſelf, and his glory, 1 Sam.2.30. By the other reading, God will moſt ſurely puniſh them, Heb. 13. 4.

nor your ſpouſes] Or, *daughters-in-law.* The word ſignifieth both.

commit adultery] Some underſtand this of their raviſhment by force; as enemies uſe in ſacking of cities. And ſo likewiſe they take that place, Amos 7. 17.

for themſelves are ſeparated with whores] They ſeparate themſelves from me, cut themſelves from my covenant and communion, by joyning themſelves to harlots, which were excommunicated from amongſt Gods people, Prov. 2. 16. & 6. 24. See of this ſeparation, Prov. 18. 1. Ezek. 14. 7. Hoſ. 9. 10. Jude 19.

ſacrifice with harlots] Like that, Numb. 25. 1, 2, 3. Thus they defiled themſelves with carnal and ſpiritual pollutions.

that doth not underſtand] verſ. 6. Their ignorance ſhall not excuſe them; they are willingly ignorant, and blindfold themſelves.

ſhall fall] See on v. 5. Fall, both into ſin and puniſhment.

V. 15. *Though thou Iſrael*] Leſs marvel though the Iſraelites did ſo; being brought to it, and accuſtomed in it, ever ſince the dayes of the firſt Jeroboam; neer two hundred years ago.

yet let not Judah offend] God turneth his ſpeech to Judah, willing them, that by the example of Iſrael they do not ſin, by whoredoms, in worſhiping Idols. Dangerous it was to Judah, to have ſuch, and ſo neer a neighbour, as Idolatrous Iſrael was. We are apt to receive contagion that wayes, 1 King. 11. 2. Judg. 3. 6, 9. which made God ſo often, and carefully forewarn his people againſt the like infections by the Canaanites, Deut. 7. 3, 4. Exod. 34. 15, 16. As here he doth, againſt the like danger by the Iſraelites. See Chap. 6. 11.

Gilgal] This was near Jordan, the Eaſt border of Jericho; not far from mount Gerizim, and Ebal, and Ai, and the valley of Acor. There Joſhuah pitched the twelve ſtones; and circumciſed the people, whence he named the place Gilgal: and there he kept the Paſſeover: ſee Deut. 11. 29, 30. & Joſh. 4. and 5. Chapters. And his conſtant Camp was there, Joſh. 9. 6. & 10. 6, 15, 43. And there he divided the land, Joſh. 14. 6. There was the Tabernacle and the Sacrifices. There they made Saul King before the Lord, 1 Sam. 11. 14, 15. There Samuel, in his circuit, kept Aſſizes, and hewed Agag in pieces before the Lord, 1 Sam. 7. 16. & 15. 33. After Jeroboam ſet up idolatry, there were in the dayes of Ahab and his ſons, the Prophets Elias, and Eliſeus, and a Colledg of Prophets in Gilgal; whoſe pottage Eliſeus healed; and for whom he multiplyed the loaves, 2 King. 2. 1. & Chap. 4. 38, 41, 43. This became a famous high place for idol-ſervice and ſacrifices; and ſo abominable. See Hoſ. 9. 15. & 12. 11. Amos 4. 4. & 5. 5. The LXX. as now we have it, do much miſ-read this verſe, and invert it.

Beth-aven] 1 King. 12. 29. It is the ſame as Bethel. And of Bethel, ſee on Chap. 10. 15. But becauſe Bethel ſignifies the Houſe of God, Gen. 28. 17. and that this place had been prophaned by the idolatry of the calves; the Prophets do often call it Beth-aven, that is to ſay, the houſe of an Idol, or the houſe of vanity, Hoſ. 5. 8. & 10. 5. Beſides, that neer unto Bethel, there was another place, called Beth-aven, Joſh. 7. 2.

nor ſwear] This form of oath is lawful; but not to be uſed by idolaters; as thoſe were in the former words. God would not have his name in the mouth of idolaters: See Pſal. 50. 16. nor would have his people to take the name of idols in their mouthes, Pſal. 16. 4. nor muſt his people uſe it, as idolaters do. They pretended they did ſwear by the true God, when they ſwore by theſe calves, Amos 8. 14. for the ten Tribes did profeſs that they worſhiped God, in them imitating Aaron, Exod. 32. 5. 2 King. 10. 16. which notwithſtanding was reproved by God. God cannot endure it, to be joyned with idols, 2 Cor. 6. 15. Zeph. 1. 5. Ezek. 20. 39.

V. 16. *For Iſrael ſlideth back*] Deut. 32. 15. Zech. 7. 11. See Pſal. 125. 5. & 78. 57.

as a lamb in a large place] Sheep are ſociable. A Lamb being alone, by its bleating, bewraies its fear and unquietneſs, and its deſire and ſeeking after the dam, and the flock, and ſhepherd, that it periſh not. God will put Iſrael in that caſe. Iſrael was a wanton heifer; the whole field and paſture could not contain and content her. God would tame her, and make her as this Lamb. Seeing they have been ſo rebellious, and have loved liberty ſo well, I will grant it them, but to their ruine; like to the liberty of a Lamb in the wilderneſs, where it would be expoſed to a thouſand dangers and miſeries. Unleſs he threaten them with the deſolation of the country, and with the ſmall number which ſhould remain in it.

V. 17. *Ephraim*] The ten Tribes, called by the name of their chief City. Whence was the firſt, and the moſt of their Kings; and where their head City Samaria was. Thus uſually is it taken, Eſay 11. 13. & 7. 17. & 17. 3. Jer. 7. 15. & 31. 9, 20. Pſal. 60. 7. & 108. 8. Hoſ. 6. 4. & 11. 8.

is joyned to idols] And that Tribe was the head-ſpring of all their Idolatry, 1 King. 12. 28. Targum thus; They have permitted to themſelves Idols. The LXX. thus; They have ſet to themſelves ſcandals.

Let him alone] A fearful diſmiſſion. That is, Thou Judah, or every Believer, have nothing to do with him; by conference of verſe 15. Others ſay, Such as are good amongſt them, let them be ſeparated from him to Judah, or ſome other faithful, 2 Cor. 6. 17. Or elſe, Let him be filthy ſtill, Ezek. 20. 39. Apoc. 22. 11. Or do thou Hoſea forbear further to deal with him, by preaching to reclaim him; For it will not be, he will not be drawn away from his idolatry. All theſe do not ſo much differ, but that they might be conjoyned.

V. 18. *Their drink is ſowre*] LXX. thus; ᾑρέτισε χαναναίους; miſ-reading סבאם for סבאם Targum thus; Their Princes multiply feaſtings with violence. Heb. *is gone, dead,* or *ſtinks.* A metaphor, or proverbial ſpeech, to ſet out the filthy corruption of the people, in their lives and religion. They are ſo given to ſwilling and gluttony, that they belch out, and caſt up ſtinking vomitings. They ſo ſwill in drink, and ingorge themſelves therewith, that over-charging their ſtomach, it growes ſowre in it. They ſin not in a common way, or keep any mean, or mediocrity in ſinning; but ſo exceed, as they are paſt all ſhame altogether, Pſal. 14. 3. Eſay 1. 22.

whoredom] Spiritual with images; not excluding the carnal whoredom.

rulers] Heb. *ſhields,* Pſal. 47. 9. The heads of the people, who ſhould have remedied, and curbed thoſe ſins and ſinners, and protect the people, do ſpoil them.

Give ye] Prov. 30. 15. They are ſo ſhamefully impudent in receiving bribes, that they will command men to bring them unto them: and ſo the Rulers baſe coveting of preſents, diſgraceth all the government; they make publike ſale of juſtice and right: ſee on Micah 7. 3. The foreſaid ſins commonly follow idolatry. LXX. thus, They loved ſhame by gifts.

V. 19. *The wind*] The denunciation of Gods judgments, and revenge upon them for their foreſaid ſins.

hath] Speaks of the time to come, as if it were already paſt and done, for the certainty of it.

bound her up in her wings] To carry them ſuddenly away, as it were, by a ſtrong puffe of wind, or a ſtorm. They ſhall be ſpeedily carried away into Captivity, as if upon the wings of the wind. See the phraſe, 2 Sam. 22. 11. repeated, Pſal. 18. 10. See Pſal. 1. 4. Ezek. 5. 3.

be aſhamed becauſe of their ſacrifices] Seeing themſelves fallen from the hope which they had conceived, of pleaſing God by them; and deceived in the truſt which they had put in them: or, they ſhall be diſgraced; that is to ſay, they ſhall fall into extreme miſery and ignominy, through their Idolatries, Jer. 2. 26, 27. Eſay 2. 20.

CHAP. V.

Verſ. 1. H*Ear*] This, and the two Chapters following, ſeem to belong to the ſame propheſie or Sermon. In this Chapter are ſins charged upon all, of all ranks, in Iſrael: Their Fall, and Judahs with them. And again are repeated, the ſins of both: And Gods Judgments againſt both. Theſe in this verſe, the prophet calls for, and commands audience.

O Prieſts] Whoſe function was to teach and correct others, and be good examples themſelves. Eccleſiaſtical perſons in the firſt place are called upon.

O houſe of the King] Kings are not exempted from obedience to Gods Will and Word. Though they, of all others, will ſtand upon their priviledges and prerogatives. Nor can they exempt themſelves from his Judgments; whereof they are the more worthy, as abuſing their high dignity, and truſt; and hurting more then others, by their ill example. And this may be extended to all Magiſtrates, Officers, Miniſters, and Counſellors of the King.

for judgement is toward you] Heb. *for to you the judgement is.* To you prieſts, and princes ſpecially; who ſhould have corrected and repreſſed others, and are the fountains of all evils your ſelves. The charge of teachnig, and doing right and juſtice belongeth to you, and ye have been the chief authors of extortion and injury, as is ſaid afterwards. Or, Judgement is comeing upon you, Mal. 2. 1. as it ſpeedily fell upon the houſe of Jeroboam, and his ſucceſſors. Think not that ye can any wayes eſcape and avoid it. Thus he ſummons and cites them to Gods tribunal. He will judge, and execute his Judgements upon them.

becauſe] Or, *but.*

a ſnare on Mizpah] Ye prieſts and princes have laid ſnares to intrap the innocent in their lives and goods: as theeves and robbers do for paſſers by, or fowlers do upon the hills of Mizpah, and Tabor. Mizpah ſignifieth a beacon or watch-tower, or place of ſpial and ſpeculation, Gen. 31. 49. And there were divers places of this name; one belonging to the tribe of Judah, Joſh. 15. 38. another to Benjamin, Joſh. 18. 26. another Mizpah of Gilead, Gen. 31. 49. Judg. 10. 17. & 11. 29. another of the Moabites, 1 Sam. 22. 3. This here ſeems to be neer Mount Hermon and Libanus, Joſh. 11. 3. and watch-towers are built on hills and mountains for the more ſpecious view and proſpect.

Tabor] We read of a City of that name, given to the Merarites out of the Tribe of Zebulun, 1 Chron. 6. 77. And of the plain of Tabor, where three men going up to God to Bethel, did meet Saul, 1 Sam. 10. 3. and of mount Tabor, Pſal. 89. 12. Jer. 46. 18. whither Barack drew his army, Judg. 4. 6, 12, 14. and where Gideons brethren were ſlain by Zebah and Zalmunna, Judg. 8. 18. On theſe two mountains, it ſeems hunting and fowling were uſed; whence theſe ſimilitudes are taken.

V. 2. *And the revolters*] Terms taken from ſuch as are high-way Robbers, which turn aſide, or lye in ambuſh, and hidden places, for mens eſtates, and lives. Others take them for revolters from the right Religion of Judah at Jeruſalem.

are profound] Deep, and deeply rooted in their own deviſes, wherein they pleaſe themſelves, and think to delude and deceive God; and ſo are obſtinate in their own ſuperſtitions, and contemne and reject all counſel, advice, and admonitions to reclaim them. Others rather, that they ſeek deep and ſecret hidden lurking places for to work their miſchief, and have deeply engaged themſelves, and made great progreſſe that way. So Chap. 9. 9. *They have deeply corrupted themſelves.* And ſo Eſay 31. 6. *they have deeply revolted*; that is, exceedingly.

to make ſlaughter] Some underſtand this of their ſacrifices; here contemptuouſly called ſlaughter; as Eſay 66. 3. But rather the literal meaning is to be embraced, as beſt agreeing with the context, that *profundarunt (ut ita dicam) jugulationem*, were deep and very far gone in blood and murder. And did it cunningly, that they might not be found out, and convinced of it; Chap. 4. 2. See ſuch crafty and ſubtile oppreſſors ſet out in their colours, Pſal. 10. 9, 10. Targum thus; *They ſay very many ſacrifices to Idols.*

though] Or, *and*.

a rebuker] Heb. *a correction*; that is, I that am the ſupreme Lord, will look over and correct their judgments, and make theſe falſe Judges give an account. I will be he that ſhall reprove and puniſh all theſe iniquities, Job 24. 18. Hoſ. 8. 9. Or this they did, though I did rebuke them by my Prophets, and labour their amendment; which takes away all excuſe from them, and aggravates their crime: yet ſome would make the meaning this, *And I have been rebuked of them all.* Like that, Chap. 4. 4. & Lam. 3. 14. & Pſal. 22. 6, 7. & 69. 9.

V. 3. *I know Ephraim*] They boaſted themſelves not onely to be Iſraelites, but alſo Ephraimites, becauſe their King Jeroboam came of that Tribe. And that was the chief Tribe of the ten: and they pretended many colours and ſhews of excuſes and defences for themſelves, under which they thought to hide and ſhelter themſelves. But all in vain. If they knew not themſelves, yet God did know them, and tells them ſo, that his eyes could not be blinded with ſuch ſmoaky ſhifts.

is not hid] The thing he knew. For all their ſhifts and ſhufflings, pretences and defences, they were yet in all their will-worſhip of their own deviſings, but whoriſh and filthy Idolaters, when they left the rule of the Word and Law of God.

V. 4. *They will not frame their doings*] Heb. *They will not give.* Or, their doings will not ſuffer them: Or their works will not ſuffer them to be converted. The Prophet may be conceived to ſpeak this, either in the Perſon of God, or in his own perſon. They are ſo drowned in their Idolatries and ſins, ſo devoted to them, that they are paſt hope of amendment; ſo mancipated to them, that their minds will not give way to them, or they give their minds to return. No hope remains, as Chap. 4. 17. They think no wayes of any reconciling, returning to God.

their God] That had been theirs, by Covenant, and is by their profeſſion; that had dealt with them as a gracious God, and was yet ready, upon their returning, to receive them.

for the ſpirit] Chap. 4. 12. They ſo pleaſe them in their whoriſh wayes, the Devil hath ſo madded them, that now without all ſhame, as whores in publick ſtewes, they act their filthineſſe.

not know the Lord] This is not to extenuate their fault, but amplifies it, That they have baniſhed from them the true knowledge of the Lord, ſhut their eyes againſt it.

V. 5. *And the pride*] In contemning Gods Will and Word in his, and by his Prophets; proudly bearing out themſelves; againſt them, without fear, yea haughtily ſcorning their reproofs. Some here would underſtand God himſelf to be called the pride and glory of Iſrael, as Amos 8. 7. And to like purpoſe would wreſt thoſe places, Nah. 2. 2. 1 Sam. 15. 29. as the Temple is called the excellency of Jacob, Amos 6. 8.

teſtifie] Needs no other witneſſe. This their impudent boldneſſe in ſinning, and contemning of God, makes them notoriouſly guilty, and altogether inexcuſable, Chap. 7. 10. Eſay 3. 9. The others make God here to witneſſe againſt them; as Ruth 1. 21. Job 10. 17. Micah 1. 2.

therefore] In vain they promiſe to them impunity.

Judah alſo] Mercy was promiſed to Judah, Chap. 1. 7. But this is ſpoken here of ſuch degenerate Jews as fall off, and joyne themſelves to the Iſraelites, and their Idolatries.

V. 6. *They ſhall go with their flocks*] To offer ſacrifices. By them to ſeek counſel and help of God, and to win his favour. And they ſhall be ſtudious and earneſt in this kind, ſpare no coſt or pains; but abound in their ſacrifices, Micah 6. 7. And they truſted in, and by, their ſacrifices, to pleaſe and pacifie God. This men are apt to truſt in outward rites and exerciſes of Religion, and ſecurely to reſt there; which yet are but helps to faith in Chriſt, and repentance for ſin: yea many times they are the bolder to ſin, when they think they have ſuch means of expiation ready at hand; and have their good intentions withal, by thoſe means to ſeek the Lord.

But they ſhall not find him] All aforeſaid is in vain altogether, whiles they remain ſinners, continuing therein, Prov. 1. 28. Eſay 1. 15. Jer. 11. 11. Ezek. 8. 18. Micah 3. 4. Joh. 7. 34. & 9. 31. God mainly requires the heart and inner man; ſpiritual ſervices and ſacrifices. They abuſed the true end of the ſacrifices: their outward ſervices, though never ſo many, ſhall not ſerve their turn, and ſave them. God will forſake them, as ver. 15. Ezek. Chap. 20.

from them] From ſuch a kind of ſeekers and worſhippers.

V. 7. *treacherouſly*] Like an adulterous woman which conceives and brings forth by others, more then by her huſband, Jer. 3. 20. The meaning is, the peoples corruptneſs ſheweth it ſelf in this; that publick orders ſerve for nothing, but to make them fitting for Idolatry, and not to turn and amend them. Treacherouſly breaking his Covenant, and proſtituting themſelves to Idols.

ſtrange children] Of ſtrange women; ſo mingling the holy ſeed with the Heathen: And thoſe likely brought up as ſtrangers to God, and his people, in the ſuperſtitions, and Idolatries of the Heathen. Contrary to that, Deut. 7. 3, 4. Or elſe, children like themſelves, brought up by them in the ſame apoſtaſie, and continuing in the ſame treachery, ſo that now it grows to be hereditary, and no hope is left remaining; and I cannot call them my children, for the children of Abraham, but ſtrange children, Eph. 2. 12.

a month] Their deſtruction is not far off, or a ſhort time will ſerve for to root them quite out. See Zach. 11. 8. 2 King. 15. 13. Or elſe month may be taken here, as Jer. 2. 24. and ſo, that their own deſperate diſſoluteneſſe and looſeneſſe of life ſhall devour and conſume them, as it were, by peece-meal.

devour them] as a gulph ſwallow them up.

with their portions] as formerly out of Jer. 2. 24. Or, elſe, the portions of their wealths, and ſtrengths, their victuals, ammunitions, and fortifications.

V. 8. *Blow ye the cornet*] Here the Prophet, as an Herald from heaven, not a Prophet, proclaimeth war, ſeeing his former warnings and threatnings would not ſuffice. As God commanded Ezekiel to lay a ſiege, Ezek. 4. That they may know, God threatned not in vain; but his executions ſhall follow his threatnings cloſe at the heel. The wicked counted the Prophets words but vain; but here God himſelf cometh ready armed, to take revenge.

in Gibeah] A repreſentation of the enemies ſudden coming: as it were by a ſignal given from theſe high places of Benjamin, which bordered upon the Kingdome of the ten Tribes, 1 King. 15. 21, 22. Gather Souldiers, prepare for defence; yet all ſhall not ſerve; neighbouring ſtrengths ſhall be but a vain confidence. Of Gibeah, ſee on Chap. 9. 9.

in Ramah] There was Ramah in Naphtali, Joſh. 19. 36. And Ramah of Zophim, 1 Sam. 1. 1, 19. where Samuel was born, dwelt, Judged Iſrael, dyed, and was buried. And Ramah of Benjamin, Joſh. 18. 25. neer to Gibeah, Judg. 19. 13. 1 Sam. 22. 6. Eſay 10. 29. and bordering upon Judah. There Rachel was buried, neer Bethlehem. Whence is that, Jer. 31. 15. Mat. 2. 18. And this ſeems to be meant in this place.

cry aloud] A third repetition, in this verſe.

at Beth-aven] A city differing from Bethel, and ſituate between Ephraim, and Benjamin, Joſh. 7. 2. & 18. 12. belonging to the Kingdome of Iſrael.

After thee, O Benjamin] The City of Beth-aven being a little beyond Benjamins Countrey. Or, thus, Benjamin and Judah after Ephraim and Iſrael, ſhould prepare themſelves to ſuffer the calamities of war.

V. 9. *Ephraim ſhall be deſolate*] Here deſolation, deſtruction, and devaſtation is denounced; and that by reaſon of their deſperate and irrecoverable ſtate in ſin. And indeed the kingdom of the ten Tribes never recovered their eſtate again, after their deſolation by Shalmaneſer, 2 King. 17.

among the tribes of Iſrael have I made known] I do not ſuddenly, raſhly, or ſlily proceed to vengeance, but make it known before. Or thus, in the perſon of the Prophet, I have done my duty, and made known, among all the people, the wrath to come; as Ezek. 33. 7, 8. ſo that the people may thank themſelves, if they will be wilfully blind and beſotted.

ſhall ſurely be] By the ſucceſs, they ſhall ſurely know that I have determined this, which they ſlight as uncertain, if they be not careful, by timely repentance, to prevent it. And ſo he goes on to deal againſt both, to the end of the Chapter: This wrath and vengeance, is firmly and irrecoverably determined by God; not conditionally threatned, as moſt commonly it is; but they being deſperate in ſin, without hope of repentance, it is preciſely and abſolutely decreed and denounced; ſo that none may conceipt any hope of eſcaping it.

V. 10. *The Princes of Judah*] To them of Judah alſo, he was a Prophet, Chap. 1. 1. And Judah was not free of ſin, though not ſo ſinful as Iſrael. And the Princes, they the fountains of all evil; *Magnates, magnetes*; they confounded all, that ſhould have kept all right and in order.

that remove the bound] They ſhould be as boundaries of land, to ſet and keep all things right and ſtraight. But they do violate all lawes, which are the publike bounds of every ones right: and in their judgements do overthrow particular mens titles, concerning the lawful poſſeſſions of their goods. The haynouſneſs of this crime appears, Deut. 19. 14. and Chap. 27. 17.

like water] Like a cloud, or deluge of waters, moſt abundantly; the greater ſhall my wrath and vengeance be againſt them.

V. 11. *Ephraim*] Returnes to the Iſraelites.

is oppreſſed] And preyed upon. As Iudg. 4. 3. & 10, 8, 12.

and broken in judgment] By the abuſe of publick orders, and officers, and Gods hand of judgment in it.

becauſe he willingly walked] Juſtly for this cauſe; Becauſe he walked after the commandement and traditions of men; and that willingly, becauſe he better liked them, then Gods commandements: as was ſpecially ſeen, in their willing following the commandement of Jereboam for idolatry, 1 King. 12. 28, 29. They were as ready to obey, as he to command. Though to aggravate his ſin, he is ſaid to make them ſin, to drive them to it, 2 King. 17. 21. Some with the LXX. tranſlate thus, Becauſe he would, he went after vanity, or vain things; he willingly followed vanity; as Job 31. 5. 2 King. 17. 15. 1 Sam. 12. 21. The LXX. varies much more, in the verſion of this verſe. And the Targum thus, Their Judges turned themſelves to go aſtray after lying riches. Vulgar Latine thus, *calumniam patiens eſt Ephraim, quoniam cæpit abire poſt ſordes.*

V. 12. *as a moth*] I will cauſe them, by little and little, to conſume themſelves with diſorders, and inward evils, until they be quite overthrown, Iob 4. 19. Eſay 50. 9. & 51. 8. The LXX. hath ταραχη.

Judah] His ſin alſo is not without its puniſhment.

rottenneſs] Or, a worme, ſee Iob 13. 28.

V. 13. *When Ephraim ſaw*] The ſore, and the ſhift of both: they both ſee their ſickneſs and wound; but not the true cauſe of it, Gods wrath for their ſins. They feel the preſent ſmart; as bruit beaſts will do their blowes, and roar at them; but know neither the cauſe why, nor the means how to prevent them afterwards. So they ſaw the evils that did conſume them, but took not the right courſe to remove them.

then went Ephraim to the Aſſyrian] Menahem, King of Iſrael, required the aſſiſtance of Pul, King of Aſſyria, 2 King. 15. 19. Thus they repented not with theſe lingring puniſhments, but betook themſelves to vain ſhifts, and the arme of fleſh, to broken reeds; as is uſual with ſuch ſinners, in like caſe to do. They went not to God, as they ſhould have done. Chap. 14. 1, 2, 3. and Chap. 6. 1, 2. but they went to the Aſſyrian. Of the Aſſyrians, ſee the Annotations on Chap. 7. 11.

and ſent] That is, Iudah ſent: which is to be ſupplyed by analogy of what went before, and followes after. See 2 King. 16. 7. Both alike ſinned in this kind.

to King Jareb] Or, the king of Iareb; or to the king that ſhould plead, defend, and revenge them. Some think this to be the name of a King, or rather of his City, or Country, of ſome place or petty kingdom in Aſſyria. To Tiglah-pilneſer King of Aſſyria; Ahaz king of Iudah, ſent for help againſt Rezin King of Syria, and Pekah King of Iſrael, 2 King. 16. 7. 2 Chr. 28. and went not to God for help; but rather refuſed him, Eſay 7. 12, 13.

yet could he not] This ſhall not profit you in the end. It ſhall ſhew you your folly. The wiſe way is to run to God. All others, ſhall prove Phiſitians of no value.

V. 14. *as a Lyon*] In the end he will be more then a moath, and rottenneſs, when they will not repent upon lingring puniſhments, he will grow to be a very Lyon. This men get by ſeeking to vain helps againſt God. Nothing can reſiſt his hand. See Chap. 13. 8. Lam. 3. 10. Pſal. 17. 12.

and go away] A term taken from wild beaſts, which having taken any prey, do run away preſently, ſo that the prey cannot be recover'd from them: yet he will go away with the prey, not as a Fox, ſlyly and ſtealingly; but as a Lyon openly, daringly, and without any fear, of any reskew.

V. 15. *return to my place*] I will take away the preſence of my help and grace from them; as if I did ſhut my ſelf up in heaven, as if I would not care for them any more; and I will expect the iſſue of their behaviour upon my fierce wrath. See Eſay 18. 4.

till they acknowledge] Here are the two parts of repentance expreſſed.

they] Both Ephraim, and Judah; of both whom in the former verſes.

acknowledge their offence] Heb. *be guilty*, Lev. 26. 40, 41. Jer. 29. 12. Ezek. 6. 9. & 20. 43. & 36. 31.

and ſeek my face] And favour. See Pſal. 27. 8, 9. & 31. 16. & 44. 24. & 51. 9. & 80. 3, 7, 19. Eſay 55. 6.

in their afflictions they will] Here is the end and uſe, and fruit of afflictions, Pſal. 78. 34. & 83. 16. Judg. 3. 9, 15. & 4. 3. & 6. 6, 7. & 10. 10. & Eſay 26. 16.

early] That is, with all ſpeed, care, and induſtry, Job 8. 5.

CHAP. VI.

Verſ. 1. COme] An exhortation to both, to return to the Lord; upon his readineſs to heal and revive them. All means of converſion afforded to Ephraim, and Judah, and yet they all deal treacherouſly, Gilead, the Prieſts, Ephraim, and Judah.

and let us return] He ſheweth the people how they ought to return to the Lord, that he might call back his plagues. To others, it ſeemes to be a diſcourſe of the people repenting, being the ſequel of the precedent Chapter, ſo as they yield not to deſpair, but rather raiſe up themſelves to repent, and to hope in Gods mercies; each one beginning with himſelf, and then mutually exhorting one another, as the words do ſhew.

for he hath torn and] And indeed this is the courſe and cuſtome of God, He ſo ſmites, as willing to heal, though he tear as a Lyon, chap. 5. 14. yet leaves place for mercy; and in his puniſhments aimes at repentance. And the knowledge of this, and the apprehenſion and hope of mercy, is the very beginning of repentance, and induceth ſinners to it, Pſal. 130. 4. See Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. Eſay 30. 26.

bind us up] As a Chyrurgion, having laid on plaiſters, then binds up all.

V. 2. *After two dayes*] In a very ſhort time he will reſtore us; as it were from death to life, upon our repentance, Eſay 54. 7. The Jews underſtand the two dayes of their deliverance, from the Egyptians bondage, and Babylonian Captivity, and the third day of their redemption by the Meſſias. Others, hold it to be a ſecret propheſie of Chriſts reſurrection the third day after his death, 1 Cor. 15. 4. But this ſeemes too far-fetcht; and that place may not have relation to this text, but to other Scriptures: unleſs we hold according to that rule, That there are many propheſies concerning Chriſt, which firſt have their accompliſhments in others, as in Types, and after receive their full and perfect accompliſhment in him; as that, Chap. 11. 1. The true ſenſe is, that though God deliver them not the firſt, or ſecond day, but delay a while longer, yet they will patiently expect, and truſt ſtill, that aſſuredly at laſt he will deliver them. Thus they ſtrengthen themſelves in their faith and hope, though two dayes paſs without help; as Jer. 8. 20. A remarkable pattern hereof we may take to be that of our Saviour, 1 Cor. 15. 4. and we muſt be made conformable to our head, Rom. 8. 29.

live in his ſight] Here is their hope. In the ſight of God is all life and felicity, the life of grace and glory, Pſal. 16. 11. & 17. 15. Apoc. 7. 9. we ſhall live under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then ſhall we know*] Naturally we are inclining and prone to doubt of Gods favour. Therefore the faithful continue, and go on to encourage themſelves in their comforts. And this is the exerciſe of their faith. Then ſhall we know, though now we ſee no ſuch thing. The light of life ſhall dawn at laſt, after this darkneſs, Rom. 1. 20. Pſal. 30. 5.

if we follow on] Or, *how to follow*, Joh. 8. 31, 32. If we manfully ſtrive to ſurmount all impediments which would otherwiſe hinder us from attaining that grace, which yet ſeems ſhut up from us.

his going forth] The manifeſtation of himſelf in grace and favour. Others thus, The manifeſtation of his Grace in his ſon, the knowledge of God, which ſhall be through Chriſt in the Goſpel, ſhall be in the appointed time, and ſhall keep its ordinary courſe, as the Sun doth at his riſing. See Judg. 5. 31. Prov. 4. 18.

as the rain] The fruit of this his appearing, and revealing of himſelf, See Job 29. 23. Pſal. 72. 6. It ſhall be as the rain watering the earth, and making it to fructifie.

as the later and former] So ſhall he ſeaſonably and abundantly ſhowr down his bleſſings upon us. The ſum is, we ſhall more and more increaſe in the knowledge of God, notional, and experimental: as the light of the morning doth hourly more and more increaſe, and grow fruitful by it, as the earth doth by the rain. Thus they go on in reckoning up the effects and benefits of Gods grace and bounty towards them, upon their repentance; He will heal us, revive us, and we ſhall live in his ſight, and know him, and find his gracious favour ſtill more and more. Thus the faithful increaſe in the knowledge of God, and truſt in him. The LXX. thus, *ὡς ὄρθρον ἕτοιμον εὑρήσομεν αὐτόν*.

V. 4. *O Ephraim*] The Prophets, as hath been ſaid, uſually add to their threatnings, ſome promiſe of hope and comfort, leſt the faithful ſhould deſpair. And again, to their Promiſes, ſome threatnings and exceptions, leſt hypocrites lay hold on the promiſes, which indeed belong not to them. For they had to do both with the whole body of the people that was corrupt; and alſo with a few godly ones amongſt them. Here the Prophet turns himſelf to the ſimilitude; and ſhewes they were incorrigible, incurable.

what ſhall I do unto thee?] A pathetical conteſtation, appealing to their own conſciences, in the matters following. See Ch. 11.8. Eſay 1.5. & 5.4. ſeeing your perverſneſs is ſo great, that ye cannot give way and place to my grace and goodneſs; what now ſhall I do unto thee?

O Judah] Judah in no better caſe: A thing the more deploreable.

your goodneſs] Or, *mercy*, or, *kindneſs*: All the ſhews you make of converting to me, of ſerving and fearing me, have no firmneſs nor continuance. He hath a relation likely to the frequent reformations of Gods worſhip, which were never of any long continuance among the children of Iſrael, longer then Gods Hand was on them, Chap.5.15.

as a morning cloud] Which is ſuddenly diſperſed at the riſing of the Sun.

early dew] Which is ſoon dryed up. Thy goodneſs had no continuance, no ſubſtance, or ſolidity in it.

V. 5. *Therefore have I ſhewed them*] Their former hardneſs and obduration in ſin cauſed God to deal hardly with them; an hard knot muſt have an hard wedge. They might thank themſelves they were ſo hardly dealt withall, and not complain of any ſeverity in God, they forced him to it, Eſay 28.21. Lam. 3.33. I have ſeverely reproved, chidden and threatned them by my Prophets, to ſet them upright; like as is done to a knotty and crooked piece of timber.

I have ſlain them] I have judged and condemned them to death. See 1 King.19.17. Jer.1.10. 2 Cor.10.5,6.

by the words] Gods Word is compared to a ſword, a rod, a ſtaff, an hammer, a fire, Eſay 11.4. Jer.23.29. Heb.4.12. Apoc.2. 16. for the force and effects of it. The Prophets duty, and the peoples, are to examine themſelves, how they are wrought upon by the Word.

and thy judgments are as the light] Or, *that thy judgments might be as the light*. My threatnings, and the ſentence which I have pronounced againſt them, hath every morning been declared unto them by my Prophets; as the light to ſhew them their duty, Jer.7.13. & 11.7. & 35.14. ſo that they could not pretend ignorance; which clears Gods juſtice, and convicts their contumacy. Some underſtand here the light; not of doctrine, but of Gods judgments and puniſhments, Eſay 26.9. Job 37.23,24. Apoc.15.4.

that goeth forth] Every morning: whence ſome would collect, that the morning was the time for the Prophets uſual teaching and preaching. Targum thus, Becauſe I admoniſhed them, ſending my Prophets, and yet they did not return; I will bring againſt them ſlayers, in as much as they have tranſgreſſed the word of my good pleaſure, my judgment is as the light that goeth forth.

V. 6. *For I deſired*] Hypocrites will alwayes have ſomewhat to alledge and pretend, and ſtick not to wrangle it out with God, whiles they are ſedulous in ceremonials and externals. So here, Our Saviour cites this text twiſe, Mat.9.13. & 12.7. and it agrees with that, 1 Sam.15.22.

mercy] Comprehends the duties of the ſecond Table.

and not ſacrifice] Comparatively; that is, more (as the word is after expreſſed) then ſacrifice. God condemns the abuſe onely, Eſay 1.11. & 29.1,2. Jer.6.20. Amos 5.25. Mar.12.33. The external worſhip of God, and all legal ceremonies, are underſtood hereby. The *LXX*. read the words thus, Will I have mercy, or ſacrifice? reading the words interrogatively, to the ſame ſenſe.

and the knowledge of God]. This comprehends the duties of the firſt Table. God here joyns both together. They muſt not be ſeparated.

more] The compariſon here expreſſed. The meaning is, both outward and inward worſhip of God, are injoyned, and to be conjoyned: which hypocrites pull aſunder, and reſt in the outward worſhip onely; which yet, without the inward, and without the real duties of the ſecond Table, is of no value and eſteem but odious to God, Pſal.50.8. Jer.7.21,22. Eſay 66.3. He ſheweth to what ſcope his doctrine tended, that they ſhould joyn the obedience of God, and the love of their neighbour, with outward ſacrifice; for elſe outward ſacrifice will not ſatisfie God.

V. 7. *But they like men*] Heb. *like Adam*, the firſt ſinner of all, who brake Gods firſt Covenant with mankind; whence followed the general curſe upon all men. See Job 31.33. Iſa.43.27. Or, as if it had been the Covenant of ſome mean man, Gal.3.15. See 2 Cor.3.3.

there] Where, and when as I dealt with them, as is expreſſed, ver.5. See 2 King.17.7, &c. yea even there, in the very abuſing of their ſacrifices. They ſhewed themſelves men, in tranſgreſſing the Covenant.

treacherouſly] Chap.5.7. & 7.13. & 8.1.

Ver. 8. *Gilead*] Which was the place where the Prieſts dwelt, and which ſhould have been beſt inſtructed in my word: it is thought to be Ramoth-Gilead, Joſh.20.8. & 21.38. which was one of the cities of refuge, for thoſe which had committed ſome murther unawares; and he ſeems to infer, that it was a refuge for wilful murtherers. See Chap 12.11. Some underſtand this of the Country of Gilead, beyond Jordan, given to the two Tribes and an half, Num.32.1,16,29,40. and now captivated by Pul, King of Aſſyria, for their ſin, 1 Chr.5.26. But the addition of the word City makes againſt that; unleſs by City we underſtand every City of Gilead, as ſome do. If this City, which ſhould have been a good example to others, was ſo wicked and bloudy; what might be thought of other Cities? Of Gilead, ſee on Obad. ver.19.

polluted with bloud] Or, *cunning for bloud*, or, *traced with bloud*; *guilty of much bloud*. The *LXX*. thus; But they are as a man tranſgreſſing the Covenant. There Gilead dealt treacherouſly againſt me, a City that acts vain things, troubling the water; reading ſo מים for מדם.

V. 9. *And as troopes of robbers*] As Judg.9.25. Prov.11.23. as the Arabian in the wilderneſs. See Obad. ver.5.

the company of Prieſts] Or, *the league and conſpiracy*; as Jer. 11.9. Ezek.22.25.

murder] By this it may ſeem, that this is a proſecution of that in the former verſe; that the Prieſts of Ramoth-Gilead committed all manner of bloudy cruelties; they were the companions, the captains, and commanders of ſuch bloudy robbers.

in the way by conſent] Heb. *with one ſhoulder*; or, *to Shechem*. One ſhoulder ſignifies one conſent, that they did it unanimouſly; by factions and conſpiracies. So Zeph. 3.9. If we take it for *Shechem*, we find *Shechem* to be a city of refuge on Mount Ephraim, Joſh.20.7. belonging to the Koathite-Levites, Joſh. 21.21. a prime City in the heart of the Kingdome, where they met to make Rehoboam King, 1 King.12.1. and King Jeroboam dwelt there, ver.25. many travellers went that way becauſe of the celebrity of the City; and therefore that was fitteſt for their bloudy robberies. Some thus, It may be that Jeroboam had placed there ſome falſe Prieſts which himſelf had made: See Ch. 5.2. which committed many outrages and murders upon them which frequented the Temple of Jeruſalem, contrary to his command: or, generally upon all travellers; and that by guile and treachery; as Simeon and Levi had of old time murdered the Chemites, Gen.34. The LXX. thus, Thy ſtrength is of ſuch a man, &c. as abuſeth his ſtrength to robbery, as aforeſaid. Thus variouſly are theſe words taken, and interpreted.

for they commit lewdneſs] Or, *enormity*. I do liken theſe Prieſts violences to theft, for they are cruel and inſufferable; or commit ſuch like enormities, as Simeon and Levi did at Shechem, Gen.34.

V. 10. *I have ſeen*] Whatſoever they dream or imagine, pleaſing themſelves in their will-worſhips, and good intentions; yet I the true Judge do thus ſee and deem.

an horrible thing] Or, *bruitiſh and infamous*. The boldneſs of Prophets from God in reproving ſin: They muſt ſet out ſin in its colours. Better ſo, then for people to find how fearful a thing it is to fall into the hands of the living God.

the whoredome] The idolatry, uſually called whoredome.

of Ephraim] Ephraim the chief Tribe and Head of that kingdome; and Jeroboam the Ringleader to Idolatry was of the Tribe of Ephraim, 1 King.11.26. & 12.26, &c.

V. 11. *Alſo O Judah*] The words of this verſe are ſo generally put, as that they may be divers wayes applyed and underſtood. Some thus, O ye ten Tribes, though for the preſent ye have no good plants of true believers amongſt you, yet ye ſhall be repleniſhed with them again, when ye ſhall be united again to Judah; and by means of the Goſpel which ſhall come forth of Jeruſalem, Pſal.110.2. Iſa.2.3. God ſhall deliver his elect of all nations out of their ſpiritual captivity, and at laſt the whole body of his people Iſrael, Jer. 31.5. Others make God ſet an harveſt of joy for Judah; when he ſhall cauſe his people to return from their ſpiritual captivity, by the preaching of the Goſpel: like to that, Jer.31.23. Zeph. 3.20. Pſal.126.7. But others, more agreeable to the context, underſtand here the harveſt of Idolatry, and of Gods judgments for it. And that this harveſt either Judah hath ſet and ſown for Iſrael, taking from Iſrael the ſeeds and plants of idolatry, to corrupt it ſelf; and ſo by his example to confirm it in Iſrael, to propagate and ripen the harveſt of Iſrael, and Gods anger for it. Or rather, that Ephraim and Iſrael have alſo ſown the ſeeds, and ſet an harveſt of idolatry in Judah, corrupting Judah, and ripening him for the harveſt of Gods wrath. And this relates, as the former likewiſe doth to that hiſtory, 2 Chr. 28.8, &c. So that the meaning will be, That Ephraim had not onely defiled Iſrael with idolatry; but alſo had ſowed it in Judah, or Judah had taken the ſeeds, and plants, and harveſt of idolatry from them, when Ahab was joyned in affinity with the Kings of Judah, and when Ahaz reigned in Judah, and in the end of his reign was delivered into the hands of Pekah, King of Iſrael.

when I returned] When I did it by my Spirit in the powerful preaching of my Prophet Hoded, 2 Chr. 28.9, &c. though ye arrogantly aſcribe it to your ſelves, and your own praiſe. Others, more generally thus, When I laboured to prevent their captivity, by turning them from Idolatry by the Miniſtery of my Prophets, even when and where I was about to reduce and reſtore them.

CHAP. VII.

Verſ. 1. WHen] God reproves Iſraels and Ephraims manifold ſins; though he would heal them; yet they continue ſinning againſt him, and ſeek another means of help, and come to him but hypocritically; which ſhall be their ruine.

I would have healed Iſrael] as a good Phyſitian, Chap. 14. 4. Pſal. 30.2. & 103.3. Eſay 30.26. & 57.18, 19. By my Word, and Prophets, by my mercies and judgments. Aſſur could not heal them, Chap. 5.13.

then the iniquity] When by my Word I tryed to correct the ſins of my people, their ſecret wickedneſſe and inward hardneſſe hath manifeſted it ſelf; as it often happeneth in bodily infirmities, when the Phyſitian tryes his remedies, he finds diſeaſes greater, and more then at firſt appeared. God applyed his remedies, Chap. 6.5. but they prevailed not. They did but ſtir and provoke the evil humours, When ſinners are rubed on their ſores, they kick, and fare as thoſe, Mat. 7.6. and ſo bewray that bitterneſſe of ſpirit which before lay hid in them. He that evil doth, hates the light.

wickedneſſe] Heb. *evils.*

of Samaria] See on Chap. 8.5.

commit falſhood] They are ſo much the more ſet on all miſchief, are addicted to it, and make a trade of it, 1 Joh. 3. 8, 9. Mat. 7.23. Ezek. 22.9, 11.

the thief cometh in] Into the houſe for to ſteal. Meaning, that there was no one only kind of vice among them; but that they were ſubject to all kind of wickedneſſe, both ſecret and open, within, and without; they were ſo infected, that no place or part was left whole.

ſpoyleth] Heb. *ſtrippeth.* Violently plunder abroad.

V. 2. *Conſider not in*] Heb. *ſay not to their hearts.*

that I remember] as if there were no God; or God heeded not all their wickedneſſe; or would never call them to account for it, Pſal. 50.21. Job 22.13, 14 And this opens the flood gate to let in all ſin.

now their own] Though they think nothing leſſe, yet they ſhall find by experience this to be true.

beſet them about] Like as it were with ropes and ſnares, that they may no longer eſcape Judgments, Prov. 5.22. or the puniſhments of their miſdeeds have bound them; or their miſdeeds compaſſe them on every ſide; wherein and whereof they boaſt themſelves, as men do of a guard about them. There ſhall be no way left for them to eſcape.

they are before my face] They commit their miſdeeds boldly and openly. Or I keep them in mind, and they are alwayes preſent before me, Prov. 5.21. & 15.3. Job 31.4. & 34.21. Jer. 16. 17. & 32.19. And my part and office ſhall not be taken out of my hands, Gen. 4.7. I will ſee them puniſhed.

V. 3. *They make the King glad*] Chap. 5.11. in obeying readily their Idolatrous wayes and commands. Yea they ſtick not to applaud him in all his vileſt wayes, crying up his vices for virtues, ſo as they may pleaſe his humour, and rejoyce his ſpirit. Or thus, All their wickedneſſes are made occaſions of their mirth and paſtime, even by the Judges and Magiſtrates themſelves; or they ſtick not at any ſin, ſo as thereby they may make the King merry, ver. 5. but rather invent ſuch wayes of wickedneſſe as wherein he may take delight. Such was their flattery and ſcurrility. A ſign of an extreme corruption.

V. 4. *adulterers*] Spiritually; and likely bodily too.

as an oven] Raging hot and furious in their ſinning; burning in luſts and deſires after it.

heated] He compareth the rage of the people after adultery and Idolatry, to a burning Oven, which the Baker heateth ſtill, till his dough be leavened and raiſed: and ſo they uſe all means to fulfil their unbridled concupiſcence.

who ceaſeth] Or, *the raiſer will ceaſe.*

from raiſing] Or, *from waking.* Some thus, who ceaſeth from raiſing and calling up the women to prepare their dough and bread for the Oven; as is uſual with him who keeps a common bake-houſe, and after falls faſt to the heating of the Oven. Others thus; who ceaſeth from waking and heating the Oven, no longer time, then while the dough is kneaded and leavened: ſignifying hereby, their continual eager burning deſires after theſe ſins. Vulgar Latine thus, *quievit paululum civitas a commiſtione fermenti, donec fermentaretur totum.*

V. 5. *In the day of our King*] Namely, the day of his birth, or of his coronation; his courtiers have perſwaded him to drunkenneſſe; ſo that there was no goodneſſe in the court; but all exceſſe of drunkenneſſe and diſorder there.

ſick with bottles of wine] Or, *with heat through wine,* Eſay 5. 11. Hab. 2. 15, 16. LXX. thus; ἤρξαντο οἱ ἄρχοντες θυμοῦσθαι ἐξ οἴνου, *The Rulers began to rage with wine.*

he ſtreached out his hand] Thereupon having laid aſide all manner of majeſty, he doth acts not beſeeming him, but ſuch men as are deſperate ſcornful ſinners, Pſal. 1.1. Prov. 1. 22. & Chap. 7.8. he takes them by the hand, and becomes their companion in compotations. And all this in that day which ſhould have been dedicated to better uſes. Thus good Ordinances are abuſed.

V. 6. *For they have*] When they have plotted ſome treachery, they hatch it within themſelves ſecretly, until ſuch time as the paſſion of deſire or of revenge being come to the height, it do break out in effects. See Mic. 2.1.

made ready] Or, *applyed*; or, as the LXX, *their hearts were heated as an oven*: for קֵרְבוּ reading חָרְבוּ.

like an oven] as ver. 4, & 7. hot as that, Dan. 3.6.

whiles they lye in wait] To execute their burning miſchievous deſires; as Judg. 9.25, 34, 35, 43. Jer. 9.8.

their baker ſleepeth] When he hath made the fire that it will laſt and continue burning till morning, though he ſleep.

as a flaming fire] Some thus, through the bakers ſleeping all the night, and not attending the fire, but letting it burn on ſtill. The baker may relate to the King.

V. 7. *all hot as an oven*] All fiery hot upon miſchief. An Epidemical and œcumenical corruption.

devoured their Judges] This rage diſcovers it ſelf chiefly in their ſeditious, and frequent conſpiracies, to the devouring and deſtroying of their Judges and magiſtrates.

all their Kings are fallen] as appears in the frequent murders of them. Of Zachariah, Shallum, Pekahiah, Pekah, ſee 2 King. 15.10, 14, 25, 30. and before theſe times, ſee 1 King. 15. & 16. 9, 10, 21. & 2 King. 9.24.

there is none] They are ſo poſſeſſed with their affection to evil, that they cannot think upon me, to call upon me in theſe publick diſorders; nor to be rightly converted to me, Iſa. 64.7. and all their Kings that then fell by the ſword, were alike evil, among them calling upon the Lord.

V. 8. *hath mixed himſelf among the people*] By treaties, leagues, and commerce; which have brought them into participation of Idolatry, and vices. See Chap. 5.7. That now they little differ from the Heathens, following their manners.

a cake not turned] As if he ſhould ſay, He is neither raw nor roaſted, dough nor cake, fiſh nor fleſh; which may be referred to the mixtures and differences of Religion; as was in Ahabs time, when they halted between Jehovah and Baal, 1 King. 18. or in Samaria, 2 King. 17.33. See Zeph. 1.5. Apoc. 3.15, 16. or elſe it may relate to that, That being as it were all fired by Gods judgments, he was not one whit humbled nor amended by it; but was ſtill raw in impenitency and obſtinacy; like a cake that is burnt on one ſide, and dough on the other.

V. 9. *ſtrangers*] Forrain enemies.

and he knoweth it not] Hath not a right knowledge of it, to make right uſe of it. He repents not, though God by divers wayes, by words and blowes doth invite and drive him to it.

gray haires] Which are a token of his decayed ſtrength, brought upon him before its time, through the anguiſh of his manifold afflictions and diſtractions. And yet by all this he was not reclaimed, but remained ſtill obſtinate and incurable. Which is a continual charge of this Prophet againſt this people, as a people of forlorn hope, and deſperate.

here and there] Heb. *ſprinkled.* Like drops of water.

V. 10. *The pride of Iſrael*] Chap. 5. 5. whereby they did ſpeak proudly againſt the Lord, were ſtout againſt him, and wearied him in the day of their pride; as Mal. 3.13, 14, 15. So that his word, and his judgments could not break them; but they were even thoſe men, Eſay 9.9, 10. yet God in his time would take them in their pride, reſiſt them, mar it, break it, and plentifully reward the proud doer, Eſay 28.1.

teſtifieth] That there needs no other witneſſe to convict him.

they do not return to the Lord] By repentance, Eſay 9.13. but turn to their Idols.

their God] Who had ſo revealed and communicated himſelf to them. This is not to honour them hereby, but to aggravate their ingratitude and treachery.

nor ſeek him] See on Chap.5.15.

for all this] For all the chaſtiſements aforeſaid. See Ier. 3.10. And then, for all this his anger will not be turned away, but his hand will be ſtretched out ſtill.

V. 11. *a ſilly dove*] The Dove neither harms others, nor fears harm her ſelf; Ephraim is not innocent as the dove; but ſilly, without the wit, and the wiſdome of the Serpent, Mat.10.16. they fooliſhly ſought not to God for help as they ſhould by repentance; but they call and go to Egypt and Aſhur for help.

without heart] without all judgement; as they that cannot tell whether it is better to cleave only to God, or to ſeek the help of man.

they call to Egypt,] This ſhewed their ſilly heart. See on Chap.2.5,7. & 5.13. & 8.9. & 12.1. To ayd and relieve them, and would not come to me. See 2 King.15.19. & 17.4. Ezek. 17.15.

go to Aſſyria.] For the better and clearer underſtanding of the ſacred hiſtory, take this catalogue of the Kings of Aſſyria; we read of Pul, in the dayes of Menahem, 2 King. 15. 19. of Tiglath Pileſer, in the dayes of Pekah, and Ahaz, 1 Chro.5.26. 2 King.15.29. & 16.7,10. of Shalmaneſer in the dayes of Hoſheah, who took him, and Samaria, and put an end to that kingdome, 2 King.17.4. & 18.9,10. He is called Shalman, Hoſ.10.14. And he or his next Succeſſor ſeem to be called Eſarhaddon, Aſnapper, and Sargon, 2 King.19.37: Ezra 4. 2,10. Eſay 20.1. And we read of Sennacherib in the dayes of Ezekiah, 2 King. 18. 13.

V. 12. *I will ſpread my net*] Eſay 30.1—8. & 31.1,2,3. As the fowler doth ſpread his net upon the ſilly Dove, verſ. 11. I will curſe their endeavours, and make the iſſue of them to be to their ruine and confuſion.

as their congregation hath heard] According to my curſes made to the whole congregation of Iſrael in my Law, by Moſes in the wilderneſſe; and denounced by my Prophets, 2 King. 17.13. Others thus, As they have heard of the like judgement upon themſelves, or others. Like that, Eſay 23.5. LXX. thus, ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν.

V. 13. *woe*] Eſay 30.1. Lam.5.16. Ezek.16.23.

fled from me] Departed, revolted, eſtranged themſelves, as Ezek. 6. 9. & 14, 5. See Jer. 17. 13. & Hoſ. 9. 12. Zech. 7. 11, 12.

deſtruction] Heb. *ſpoyl*.

becauſe] Sin the cauſe of it. See Lev. 26.43.

yet they have ſpoken lyes] They have abuſed my patience, and former deliverances; they have made lying proteſtations to me of future faithfulneſſe and ſervice; they did never return but fainedly and falſly. Or they have ſpoken lyes againſt me, attributing their deliverance to men or to Idols, and all their afflictions to me.

V. 14. *And they*] Thus God proſecutes their impenitency and hypocriſie.

have not cryed unto me] Prayer is a great part of repentance, ſo it be ſincere in the heart. The cry of the heart is that God likes, and loves, and looks for, Pſal. 119.145. Lam.2.18. Jonah 3.8. Thus Moſes cryed when his voyce was not heard, Exod. 14.15. and Hannah, 1 Sam.1.13.

when they howled] as Dogs and bruit beaſts. Though the ſmart of their miſeries urged them to howling; yet they were dumb towards me, and fraught with grumbling and impatience, murmuring and repining againſt me. See Job 35.9,10,11.

they aſſemble themſelves] To make ſupplications, ſeeking onely their own commodity and wealth, and not paſſing for me their god. So they have theſe earthly bleſſings, they heed not me, nor my favour or diſpleaſure. But we ſhould firſt ſeek Gods Kingdome, and theſe things afterwards.

they rebel againſt me] LXX. thus, *they were chaſtiſed by me*.

V. 15. *Though I have bound*] Or, *chaſtened*. I, as a Chirurgion, have bound up their wounds and ſores. The *LXX*. omit this word.

and ſtrengthened their armes] I have tempered my puniſhments, and I have given them ſtrength to bear them, and not to be overthrown by them. Or, after I have ſcourged them, I have re-eſtabliſht them.

yet do they] They abuſe my goodneſſe; they render unto me evil for good. Take heed of this ſin.

miſchief againſt me] By their rebellion and apoſtaſie, Nahum, 1.9,11.

V. 16. *They return*] They do but counterfeit Repentance; dally, and delude me in it. God requires ſoundneſſe, and reality therein, Jer.4.1.

but not to the moſt high] *LXX, to that which is not*. Vulgar Latine, *that they might be without a yoke*. Which variety ſeems to ariſe from their various readings in their copies.

a deceitful bow] Pſal.78.57. They have no ſtaydneſſe nor uprightneſſe towards me; but are like a ſlack ſtringed, or ill faſhioned bow; or, a bow which turneth in the archers hand, or a warping or caſting bow.

their Princes] as ver.7. much more then the people.

for the rage of their tongue] Againſt God, and man; belching out blaſphemies againſt God, and proudly bearing out themſelves, in their preſumptuous and Idolatrous courſes; boaſting of their own ſtrength, and paſſing not awhit what they ſpeak againſt God, and his ſervants. Or thus, The outragious virulency of their tongue ſhould be the ſtirrer up of indignation amongſt them; and the cauſe of their Princes falling by the ſword. See Pſal.73.9. & 12.3,4. Jam.3.5,&c.

their deriſion] This often ſlaughter of their Princes, and change of State, ſhall render them as a ſcorn to all; yea even to their confederates, as the Egyptians now were, in whom they ſo much truſted.

CHAP. VIII.

Verſ. 1. S*Et*] God threatens deſtruction to Iſrael for their ſins; their Idolatry in the calf of Samaria: their hiring Aſhur for help, &c. And Judah is ſhortly threatened.

the trumpet] To give warning of the enemies coming, Chap. 5.8. A military phraſe. The Prophet here, as an Herauld, proclaimes war againſt them.

thy mouth] Heb. *the roof of the mouth*.

as an eagle] Swiftly to ſeize on the prey. Though they, as is uſual with ſinners, do put off the evil day far from them. Namely, the King of Aſſyria ſhall ſpeedily come, a ſwift and powerful enemy. See Deut.28.49. Jer. 4. 13. & 48. 40. & 49. 22. Ezek.17.3. Heb.1.8.

againſt the houſe of the Lord] Not meaning here the Temple of Jeruſalem, and Kingdome of Judah; as many would. For the whole context carrieth it to Iſrael, which was once the people of God, among whom God had his habitation as in his Temple or palace; and they ſtill pretend to be ſo.

becauſe they have] The cauſe of the war. And that twice told.

treſpaſſed] Impiouſly; and that againſt their knowledge and conſcience.

V. 2. *Iſrael*] Or they ſhall cry unto me, *My God*, we know thee, we are Iſrael.

ſhall] This is no exhortation to them ſo to do; nor accuſation againſt them for their failer therein: But a declaration of their ſimulation and counterfeiting in ſo doing.

cry unto me] Out of ſeaſon, and not be heard. Or out of mere ſenſe of evil, without faith, piety, or converſion, as Job 27.9. Prov.1.27,28. Iſa.1.15. Mal.3.4.

My God] This is the voyce of their cry, this is their vain boaſting and confidence. As is uſual with hypocrites and ſinners.

we know thee] Thou haſt revealed thy ſelf to us by thy Law and Word, And we make profeſſion of being thy people, See Mat.7.21,22. Luk.13.26,27.

V. 3. *hath caſt off*] Rejected, deteſted. This is, as it were, an anſwer to that in the former Verſe, that their counterfeit cry was but in vain. The truth was otherwayes, as it is here ſet down; their ſin did ſtick faſt in them, and the puniſhment ſhould follow: they did caſt off all goodneſſe, and the enemies ſhould ſeize upon them.

the thing that is good] They have ſtrayed from all piety and righteouſneſſe. Or, they are in cauſe that my grace and bleſſing is gone away from them.

V. 4. *They have ſet up Kings*] This relates not ſo much to that of Saul, 1 Sam.8. as to that of Rehoboam, and his Succeſſors. The people of their own proper motion, and without enquiring after my Will, or ſtaying for my command, or permiſſion, have choſen and made Kings of their own heads: firſt Jeroboam, 1 King.12. and after him Succeſſours: for though God promiſed ten Tribes to Jeroboam, 1 King.11.31. yet the people had no command by God, or notice from him, to make him King; wherefore they ſinned, ſeparating themſelves from the lawful rule of Davids poſterity; though this happened according to Gods ſecret providence, Hoſ.13.11.

but not by me] God ſo works by men to ſerve his providence, as leaving yet no pretence or excuſe to them to cover or colour their own wicked actions thereby. Gods intent and providence to prove Jobs patience, yet did nothing juſtifie the outrages and robberies of the Chaldeans and Sabeans againſt him, Job 1. They meant nothing leſſe then to obey and perform Gods Will therein, Thus God may truly be ſaid to do and not to do the ſame thing; that is, in divers reſpects nothing falls out in the world, yea no ſin of man or Satan, which is not ſome way governed by Gods ſpecial providence, and wiſely and holily ordered by him.

they have made] Doubles the point; the more to ſet it home upon their conſciences.

knew it not:] With approbation. As the word *Knowing*, is uſed, Pſal.1.6. Mat.7.23. Luk.13.27. 1 Cor.8.3.

of their ſilver] This is the ſecond capital ſin of apoſtate Iſrael, in rejecting, as the kingdom of David, ſo the Prieſthood of Levi: Both which God had appointed and eſtabliſhed, and were as Types of the kingdome and Prieſthood of our Saviour; yet they had made other Kings, and other worſhip. They corrupted and rejected Gods whole Worſhip, and the Prieſthood with it.

and their gold] Made to ſerve them; not they to ſerve gods made of it. But ſuch is the brutiſh blindneſs and madneſs of idolaters. See Chap.2.8. Judg.17.3. 1 King.12.28.

cut off] This juſtly followes upon it; though they think far otherwiſe, Judg.18.24.

V.5. *thy calf*] He goeth on to ſhew, that Iſrael doth ſtill periſh through his own default, and that he cannot lay the blame elſewhere.

thy] Called his calf, though at Bethel, and the ſin of Samaria, Amos 8.14.

calf] So called in contempt, Pſal.106.19,20. Deut.29.17. 1 King.15.12. See Hoſ.9.10.

Samaria] The hill Samaria was bought of Shemer the owner of it, by Omri, who built a city thereon, and called it after the name of Shemer, and of the hill Samaria, 1 King.16.24. This preſently became the head City of the ten Tribes, Eſay 7.9. 1 King.16.28,29. where their Kings reigned, and were afterward buried. It is ſometimes taken to ſignifie the whole kingdome of the ten Tribes, 1 King.13.32. 2 King.17.24,26. This is ſet forth under the name of Ahola, Ezek.23. and ſome miſtake it to be the ſame with Jezreel, mentioned in the ſtory of Naboth, Elias, and Eliſeus, and other extraordinary Prophets dwelt here: And yet Ahab built an Houſe, Altar, and Grove, for Baal here. This City was beſieged by Benhaded in Achab's time; and at laſt, for her Idolatries, and other ſins, was beſieged, and taken by Shalmaneſer king of Aſſyria, in the dayes of Hoſea, and Ezek. and the kingdome deſtroyed, 2 King.17. and forrein Colonies brought in to inhabite there. After the return of Judah from the Babyloniſh Captivity, there dwelt in Samaria a mungrel kind of people. Some Iſraelites, moſt Heathen, and they, were of a mungrel Religion: There were Reham, and Shimſai, and Sanballet, and others, enemies of the Jews, which ſtill laboured to hinder the rebuilding of the Temple wals, and City of Jeruſalem. The hatred betwixt the Jewes and them grew to an extreme height, and ſo ſtill continued: whence is that Ioh.4.9. & 8.48. and our Saviour in his Commiſſion, to his Apoſtles, forbiddeth them to enter into any City of the Samaritanes, till the time of that general Commiſſion, into all the world, Act.1.8. & 8.5,9,14,25.

hath] He uſeth the time paſt, for the time to come, for the greater aſſurance of the truth of his propheſie.

caſt thee off] Off from me, and failed thee in thy greateſt need, and caſt thee off into exile and captivity: Impute not this to chance, or to thine enemy; but to thy idolatry. As thy Calf hath caſt me out, ſo it ſhall caſt thee out. O ye ten Tribes, whoſe chief City is Samaria, your idolatry with your calfes, at Bethel, and Dan, 1 King.12.28,29. will be the chief cauſe of your diſperſion out of your own Country. Or, (as ſome) Thy Calf hath left Samaria: your calf hath been carryed a far off; namely, into Aſſyria; as the idols of the Nations overcome, were carryed away captive in triumph, by the Conquerours. See Chap.10.6. Some read, Caſt off thy Calf, O Samaria. The vulgar Latine, thus; Thy Calf is caſt off, O Samaria. Targum thus, They have erred after the Calf of Samaria, *i. e.* committed adultery with it.

againſt them] The idolatrous people.

how long] He expected long; but no length of time would ſerve their turn to turn to God.

to innocencie] That is, upright judgment, and godly life. See Ezek.33.11. Ier.13.27.

V. 6. *For from Iſrael*] That is, the Calf which Iſrael did adore, was not taken from the Gentiles; as many times they borrowed from their idolatries, but was invented by themſelves; no leſs then that of their fathers, ſet up in the wilderneſs of Sinai: yea, idols were in Iſraels own time; they were given to idolatry, even in Jacob's own family, Gen.35.2,3,4. And the worſhipping of the Calfes, in which the children of Iſrael profeſſed, they worſhipped the true God, is falſe and reproved by God, being but an humane invention, as all other idolatries are.

therefore it is not God] Nor any kind of divine worſhip is to be yielded to it. Thus he derides their brutiſh ſtupidity and madneſs: and ſo the Prophets do in many other places.

broken in pieces] Being the work of the goldſmith, and not of God, it ſhall be broken in pieces, the frame and feature of it demoliſhed in Gods anger, by the executioners of his wrath. And this ſhall prove it to be no God. The LXX. render all thus, Mine anger is kindled againſt them. How long will it be ere they can be cleanſed in Iſrael? even the Workman made it, and it is not a God.

V. 7. *They have ſown*] A proverbial kind of ſpeech: as they ſow, ſo they ſhall reap, yea and worſe too: meaning, they have ſtudied vain things, and ſhall reap nothing thereby, but dammage and ruine. Their vain ſuperſtitions, and their vain excuſes of them, ſhall thus little avail them. See Chap.10.13. Prov.22.8. Jer.12.13. Job 4.8. & 27.20,21. Mic.6.15.

it hath no ſtalk] Or, *ſtanding corn.*

if ſo be it yield] If their counſels ſhould bring forth any ſeeming commodity, or profit, the enemies ſhall take it away from them, 2 King.17.5.

V. 8. *Iſrael is ſwallowed up*] Is ſpoyled by the Aſſyrians, and laid waſte. It may be he hath relation to what is written, 2 King.15.19,20. See Chap.7.9. Amos 2.5. & 5.6. Ezek.7.15.

they be among the Gentiles] The Nations, whoſe favour they ſeek after, will diſdain and neglect them, as an old broken veſſel, fit for none but unclean uſes, Jer.22.28. & 48.38. Thus baſe ſhould they be in the eyes of the Gentiles, whom the Jews, and not without warrant, eſteemed ſo baſe in compariſon of themſelves, Mat.18.17. as Egypt, in Ezek.29.15. Joel 2.17.

as a veſſel] Jer.22.28 & 48.38. & 51.34.

V. 9. *are gone up*] This ſhewes their wild and ſavage diſpoſition.

to Aſſyria] 2 King.15.19. to Pull. See on Chap.7.11.

a wild aſs alone by himſelf] From under the care and guidance of any heardſman, and ſo running from the parks and fold of Iſrael, to the wild wilderneſs of the heathen. See Job 39.5,6,7,8. Jer.2.24. They never ceaſe, but run to and fro to ſeek help; are a ſalvage people, inhumane, and unnatural, that cannot be tamed, that care for no body. Or, the Aſſyrian heedes them no more then a wild aſs would do.

Ephraim hath hired] Chap.5.13. Eſay 30.6. Ezek.16.33,34. 2 King.15.19. & 17.3,4.

Lovers] Heb. *loves.* Targum thus, They are given up into the hands of the people whom they loved.

V. 10. *yea though*] This evil ſhift ſhall hurt, not help them. LXX. thus; When they ſhall be given up among the Nations.

now will I gather] Thoſe Nations on my ſide, againſt Iſrael, I will bring them up in arms to deſtroy Iſrael, Ezek.16.37. Or, I will gather the Iſraelites into an heap for deſtruction. Or, the Iſraelites from gadding and gathering forrein aids, though againſt their wills, and will ſubject them to their enemy. Or, to delay a while their utter diſperſion, and ſee if they will return and repent. Or, gather them again into their own land, after their diſperſion among the Nations. So the LXX. ſo variouſly may this general expreſſion be interpreted.

and they ſhall ſorrow a little for the burden] Or, *begin.* They begin to complain of that burden of Tribute; but the leaſt evils which they ſhall endure ſhall be ſo extreme, that the burden of the tribute which they paid to the King of Aſſyria, wherewith they found themſelves ſo much oppreſſed, ſhall be eſteemed but a very light thing. Or, they begin to hire others, againſt their ſworn loyalty and allegeance to eaſe them of that burden. See 2 King.17.3,4.

a little] Far greater evils do abide and wait for them.

for the burden] Of Tribute.

of the King of Princes] Of the greateſt Monarch then of the World, 2 King.18. & 19. Iſa.10.8,11. See Dan.2.37. Or, of the King and Princes of Iſrael, who impoſed that tax and tribute upon the people, to be paid to the great Monarch of Aſſyria. So the LXX. The ſcope of the verſe may ſeem to be this; Though they reject my aid, and fly to forrein helps, yet will I delay for a time their utter rejection and extirpation; and they ſhall begin to be burdened by tribute; and they ſhall ſorrow for it a little, becauſe they ſhall ſo become tributaries, before the enemies carry them into captivity. And all this to ſee, yet if ſo they will repent; and if not, far greater evils ſhall betide them: as in iſſue it fell out afterwards.

V. 11. *Becauſe Ephraim hath made many altars*] Becauſe the ten tribes would not be content with my one altar, but make many, and do commit idolatry without any end or meaſure; I have given them up to do ſo, that they might heap up their meaſure of ſin.

to ſin, altars ſhall] Though they think otherwiſe, they ſhall be their ſin and ſhame, and ruine. Though they think this multiplication of altars, to be the beſt religion; long cuſtom had ſo confirmed them therein, they could not otherwiſe be perſwaded; their good intentions therein did aſſure them ſo; yet God will ſhew it to be their ſin, by the horrible vengeance he will take for it. They did but increaſe their ſin, by increaſing the number of their altars.

V. 12. *I have written*] Here was the Rule of their worſhip, which might cut off all their pretentions, and excuſes in their falſe wil-worſhips. God himſelf here, in his own perſon, ſpeaks it.

the great things] Namely, the admirable and precious revelation, and doctrine ; great, and precious, Pſal. 119.18.

ſtrange thing] As no wayes appertaining to them. They have contemned them, as things which no way concerned them. Thus Idolaters count the Word of God as ſtrange, in reſpect of their own inventions.

V. 13. *They ſacrifice*] Formerly againſt their altars : now againſt their ſacrifices.

fleſh for the ſacrifices of mine offerings] Or, *in the ſacrifices of mine offerings.* He chargeth them with impiety, in offering fleſh, and dead carkaſes ; without faith, and inward piety.

and eat it ;] In their ſacrifices of thankſgiving, (whereof a certain portion was aſſigned to them that offered, to make their ſacred Feaſts therewith) they never had any regard of devotion towards me, but onely regarded their own bellies : ſo that it is no longer a ſacrifice, but profain fleſh. See Jer. 7.21. Or, the fleſh, or part of it, of thoſe ſacrifices, which ſhould have been wholly burnt with fire, they turned the holocauſts into thankſgiving-offerings, that they may eat the fleſh.

accepteth them not] Neither them, nor their ſacrifices, Prov. 15.8. & 21.27.

now will he] Though he forbear a while, yet he will ſoon ſhew that he remembers it.

they will] He neither allowes, nor commands it ; but ſhews, that they will go ; and that it ſhall be in vain. This is forbidden, Deut. 17.16. 2 King. 17.4. Some thus, They ſhall be led captives into Aſſyria, where they ſhall be uſed as ſervants, as they had been formerly uſed in Egypt : acording to the threatning, Deut. 28.68. confer with this verſe, Chap. 9.3. Or rather, Egypt may be taken litterally ; and God will puniſh thus their ſin, in ſeeking unto Egypt. See Eſay 30. 1, 2, 3. &c. & 31. 1. &c.

V. 14. *his Maker*] That is, God, who created them after his image, Gen. 1. 26. and afterwards made them his people by Covenant of Grace, Pſal. 100.3. Eſay 29.23. & 51. 13. & 54. 5. Epheſ. 2. 10. And advanced them to that ſtate of grace and honour, above all other people of the world. Such a ſignification hath the word, Chap. 2.8. Deut. 32.6. 1 Sam. 12.6.

and buildeth Temples] Inſtead of any one temple. And theſe to Idols ; or if to the true God, yet againſt Gods commandement, who approved but of one, where he had placed the tokens of his preſence. Though they built the temples in Dan, and Bethel, to the memory of God, yet God calls them a Forgetting of him. God will be worſhipped onely by the rule of his Law. God then would have onely one Temple, and one Altar.

and Judah] Here briefly is Judah alſo taxed.

fenced cities] To truſt more in them, then in God. See Eſay 22.8—12 & 27.10. Jer. 8.14.

I will ſend] Their truſt ſhall be their ruine, Zeph. 1.16. Jer. 5. 17.

fire upon his Cities] Wherein Judah put truſt, for their deliverance and ſafety, 2 King. 18. & 19. Chapters.

the palaces thereof] Or, *her palaces.* The palaces of Iſrael were firſt devoured, before Judahs cities.

CHAP. IX.

THE time of this Sermon is not ſet down. Or rather, He daily, or uſually preached againſt their idolatries, ſuperſtitions, and other groſs ſins which then reigned amongſt the people : and he eft-ſoons repeated the ſame threatnings, and denunciations of Gods judgements for them. Afterwards, he gathers what he had preached into certain heads, and ſummarily propounds them in the Chapters of this Book. Here we have their whoriſh idolatry propounded ; dearth, and captivity denounced ; their ſacrifices, and feaſts rejected : their deſtruction in Egypt. Againſt their Prophets. Of Gods firſt kindneſs ; and their ſins then. His denunciations againſt Ephraim : Their ſins, and his puniſhments.

Verſ. 1. *Rejoyce not*] He envies againſt their obſtinate continuance in ſin, and impenitency : and that they ſhould not pleaſe themſelves in their preſent proſperity and impunity : for Gods judgements ſhould not fail to purſue them, though he now ſpared ; yea, though all nations under heaven proſpered, yet they ſhould ſmart and ſorrow. Our preſent proſperity, muſt not make us ſecure in our ſins. Preſume not, that thine idolatry ſhall ſcape unpuniſhed ; or that God will cauſe it to proſper ; as it hapneth to other profane people : for though all other people ſhould eſcape, yet thou ſhalt be puniſhed. See Ezek. 20. 32. Amos 3.2.

for joy] Or, *with joy.* Targum thus, *Rejoyce not ô houſe of Iſrael ; and follow not the manners of the people.* Vulgar Latine thus, *Rejoyce not O Iſrael, exſult not as the people.*

for thou haſt gone a whoring] After Heathen gods and nations. And that ſpiritual whoredom, which in other nations, is but meer ignorance, in thee is meer apoſtacy and rebellion.

[illegible]] Thou haſt proſtituted thy ſelf to looſe Idolatry, like to a common-whore, that goeth a whoring up and down the threſhing-floors. Or he doth mean ſome particular kinde of idolatry, which was uſed in the time of harveſt and threſhing ; as if they would have acknowledged their increaſe to come by their idols goodneſs, Hoſ. 2.5.

a reward] Jer. 44. 17. See on Chap. 2. 12. Deut. 23. 18. Ephraim, Chap. 8. verſ. 9. hiered lovers. Here he loves a reward ; There he hired aſſiſtance from idolaters. Here he loves, and looks for rewards, and worldly bleſſings from their idols, and idol ſervice ; and not from God, Chap. 2. 5, 8. do it not, thou haſt no cauſe for it.

upon every corn-floor] Or, *in,* &c. Loves the reward of a plentiful harveſt, and full barn.

V. 2. *The floor*] Theſe plenteous earthly bleſſings of corn and wine. See Pſal. 4.7.

ſhall not feed them] LXX. *own them.* Theſe outward things that thou ſeekeſt from idols, ſhall be taken from thee, ſhall deceive thy hope, and fruſtrate thy expectation. A puniſhment meet for them, worthy of them, ſuch as they deſerved, who minded theſe belly-bleſſings, and looked for them from their idols, Chap. 2.9. He will take the wheat and wine away ; or his bleſſings upon them.

fail in her] Fail their expectation, and the hope they had therein. LXX: *fail them.*

V. 3. *They ſhall not*] A further judgement of exile and captivity.

in the LORDS *Land*] In a peculiar manner his, above all other lands, Pſal. 132. 14. As Adam out of Eden ; and Cain out of Adams family ; ſo they out of the Lords land ; that land being a type, and pledg to them of the heavenly Canaan.

return to Egypt] See on Chap. 8.13. Deut. 28.68.

eat unclean] Ezek. 4.13. Being not able, by reaſon of their miſery and ſlavery, to obſerve the diſtinction of meats, which was appointed by the law ; or being alſo conſtrained to eat things conſecrated to idols. See Dan. 1. 8. They ſhall differ nothing from the profane Gentiles.

V. 4. *not offer*] In their exile they ſhall not do it ; nay, then by the law they may not do it. Or, now their offerings and ſacrifices ſhall be in vain, not pleaſing to God.

as the bread of mourners] Uſed at funerals. See Eſay 66.2.

ſhall be polluted] It is ſo vile in it ſelf, and in Gods eyes, wanting the inward and ſpiritual part, that it defiles the offerers and Communicants. In ſumme ; All their offerings and ſacrifices being profaned by their impieties, are rejected by God : and they themſelves, inſtead of being ſanctified by them, are polluted thereby, as they ſhould be by funeral and mourning feaſts. Whereof, ſee upon Deut. 26. 14.

bread for their ſoul] Meat-offerings and oblations for the ſins of their ſoul. See Lev. 2. Chapter. They offer ſacrifices to me, onely to make their feaſts thereof, Hoſ. 8.13. Zach. 7.6. Let them therefore keep them as a common kind of fleſh, and not offer them to me through hypocriſie, as if they were holy. Their meat-offerings are rejected, as offerings for the dead would be.

ſhall not come] In their baniſhment it could not ; in their own land it did not : Or this may be a prohibition, that it ſhould not, themſelves being impure and defiled, muſt needs pollute their own ſacrifices, and why ſhould ſuch come into the houſe of the Lord ? God debars ſuch, both ſacrifices and ſacrificers, from his houſe.

V. 5. *do in the ſolemn day*] When the Lord ſhall take away all joy, and all occaſions of ſerving him, even the very meanes of feaſtings, which ye do at this day, now abuſing my feaſts ; the rejoycing at which ſhould be altogether holy. This depriving your ſelves of the ſolemn worſhip of God, and the publick exerciſes of piety, puts you into a caſe ſo woful, as ye ſhall not know what to do ; being then as a people that have nothing to do with God, nor God with them. This ſhall be the moſt grievous point of your captivity, when you ſhall ſee your ſelves cut off from God. Of theſe ſolemn Feaſt-dayes, ſee Lev. 23. Deut. 16.

V. 6. *they are gone*] He repreſents their flight and exile, as a thing that had happened already, the more to move them ; and that no more they go on to ſleight the Prophets threatnings.

deſtruction] Heb. *ſpoil :* done by their enemies.

ſhall gather them] And keep them up for the deſtruction ; and no wayes ſuccour or ſave them.

Memphis] Eſay 19.13. a City builded on Nilus, next to Ethiopia ; ſo called, from a mountain of that name adjoyning to it, mentioned by Herodotus in his ſecond book. Now moſt likely Grand Cairo.

bury them] Flying thither for refuge ; they ſhall die there ; no way to eſcape Gods vengeance, but it will purſue them.

the pleaſant places] Heb. *the deſire.*

for their ſilver] Or, *their ſilver ſhall be deſired.*

nettles ſhall poſſeſſe them] Eſay 32.13.& 34.13.Prov.24.31.The inhabitants being driven out,or dead, all manner of wild plants ſhall grow up there; even in their pleaſant and choice places, for the laying up of their ſilver, and treaſures: ſo waſte and deſolate ſhall their land be LXX. do otherwiſe diſtinguiſh the the words and ſentences of this verſe.

V. 7. *The dayes*] Though long delaid, by God forbearance,to bring them on to repentance; yet now in his appointed time are come.

Iſrael ſhall know it.] Though now too late experience ſhall prove it,to their coſt: they ſhall learn it now in another ſchool; not out of Gods mouth,but by his hand. And they ſhall know that which followeth,*viz.*that,

the Prophet is a fool] Namely,the falſe Prophets, who feigned themſelves to be inſpired by God,and flatter the people,feeding them with vain hopes,ſhall now appear to be fools.

the ſpiritual man] Heb.*man of the ſpirit*,Mic.2.11. who boaſts of the Spirit, that he ſpeaks and preacheth by the Spirit: for we are not to underſtand this of the wind,or of the evil Spirit.

is mad] Not unjuſtly accounted ſo,as Rhoda, Act.12.15. and Paul,Act.26.24.and that Prophet,2 King.9.11. and Chriſt himſelf,Joh.10.20. Mat.3.21. But juſtly deemed ſo; as ſtroaken by God,for his own and the peoples ſins, with a ſpiritual frenſie, doting upon his own dreams, and lunatick illuminations.

for the multitude] Their great ſins, and the great hatred of God againſt them thereby procured,was the cauſe that the falſe Prophets ſo beſooled them; and the day of Gods viſitation was come upon them:the fault of all was in themſelvs,& they might thank themſelves for all; becauſe they had not the love of the truth,God gave them up to a reprobate mind, ſo to be deluded by ſuch fooliſh and mad men. Thoſe fooliſh and mad pretenders of the Spirit were no excuſe to them; they did but endure their juſt puniſhment,of their own impiety.

great hatred] To wit, of God againſt you: and of one another amongſt your ſelves.

V. 8. *The watchman of Ephraim*] Was ſo before the defection by Jeroboam; or his duty is ſtill to be ſuch,to be with, and for God.The faithful Prophets are the Churches Watchmen, Eſay 21.11.& 62.6.Ezek.3.17.

but the Prophet] But now he is otherwiſe,rather againſt God: The falſe Prophets which Ephraim chooſeth to himſelf, are ſo far from doing their duty as they ought, and from keeping Ephraim from ruine, that they drive and caſt him down headlong into it.

a ſnare] Intangling the people, by their falſe propheſies, in all the wayes of errours, and falſe worſhips; and conſequently of miſchief,miſery,and deſtruction. Others ſay, The falſe Prophets watch the godly in Ephraim, which yet ſtick cloſe to God,to enſnare them.See 1 King.19.18.

hatred] Himſelf an hatred,and hateful; entangling the people into an hatred againſt Gods Houſe; and the chief occaſion of Gods wrath,and of the reprobation of Gods people, who are as it were his family; and alſo of the peoples mutual hatred one againſt another.

in the houſe of his God] Or,*againſt*. In the idolatrous Temples of Bethel,Dan,and Samaria; called here the houſe of his God, his idol; or of the true God, according to their vulgar opinions; as Chap.8.1.

V. 9. *they have deeply corrupted themſelves*] Heb. *made deep, corrupted.* So deeply rooted and drowned in the bottome and gulf of their idolatries and iniquities; that there is no hope of curing and ſaving them.Or wholly corrupted,to the bottome; as Eſay 31.6.

as in the dayes of Gibeah] Chap.10. 9. See their prodigeous wickedneſs, Jud.19. This people is ſo rooted in their wickedneſs,that Gibeah,which was like Sodome, was never more corrupt,Judg.19.22.Of this city, reade Joſh.9.3,7.& 10.2,12. See 2 Sam.21.& 11.19.The Hevites dwelt in it, Afterwards it was allotted to the Tribe of Benjamin, Joſh.18.25. and out of that Tribe given to be a City for the Prieſts, Joſh. 21. 17. Jer.28.1. where was that field called Helkath-hazzurim, 2 Sam. 2. 16. where the Tabernacle, and Altar was; and Solomon offered, 1 King.3. 4. 1 Chr.16.39.& 21.29. 2 Chr.1.3.

therefore] Such vengeace followeth ſuch ſins. LXX. by another diſtinction of the words of theſe two verſes, ſo vary and alter the ſenſe.

V. 10. *I found*] Not any worth in them: but in my free love I vouchſafed thus to eſteem of them, Chap. 11. 1. Ezek. 16.

like grapes] When I freely adopted Iſrael to be my peculiar people,I took great delight in them: even as a traveller doth, in grapes, beyond his expectation found in a deſart, or a man doth in ſome rare and early fruit.See Eſay 28.4.Mic.7.1.Deut. 32. 10. but they were quickly ſtained with idolatry; in which you do yet continue to this time.

at her firſt time] When the figs firſt come.

but they went] Thus he doth diſcover and reproach their prodigious ingratitude,I prevented them with my choice love; but they caſt me off,and went

to Baal-Peor] Thus did their Fathers, to commit fornication by idolatry, Num.25.3. And the like their children do; they may ſee themſelves in the glaſs of their progenitors; as if ſuch dealing and idolatry, by ſucceſſion, became hereditary to them.

ſeparated themſelves] From God to go after idols, Chap. 4. 14.Ezek.14.7.

unto that ſhame] That ſhameful idol, to their ſhame; yet they did it without ſhame, impudently: idols are ſo called by way of abomination, Jer. 3. 24. & 11.13. and eſpecially Baal-Peor,whoſe ſhape and worſhip was moſt obſcene. See on Chap. 8. 5.

abominations were according] Like unto the idol. Their abominable idols, and themſelves like their idols abominable to me, 1 Pet.4.3.

as they loved] According as their minds and luſts carryed them; ſometime to one idol; ſometime to another, Chap. 13.2. Some thus; The more I had loved them, ſo much the more, for their idolatry, I hated them; as I hated the idols which they loved. LXX. corruptly thus; They that formerly were abominable (namely the Gentiles) were made beloved, (namely by their calling to Chriſt.) Others thus,Ye beloved are made as abominable: all of them marring the true ſenſe.

V. 11. *Ephraim*] The ten Tribes; and chiefly Ephraim who was chief and head of them.

their glory] Of what kind ſoever; but chiefly their numerous multitudes of people wherein they gloried; propheſied and promiſed by Jacob to that Tribe,Gen.48.4,19. and agreeing to the notation of their name,Gen.41.52.

flee away] See Eſay 16.2,Job 20.8.

from the birth] By the ſudden death of their children, ſo ſoon as they ſhall be born; or ſo ſoon as they ſhall be formed in the womb; or when they ſhall be conceived; or before by the barrenneſs of the mothers.Ch.v.14. Thus, by degrees, the ſignes of Gods wrath, and revenge, ſhould appear, till it came up to their utmoſt extirpation. The like degrees of revenge were ſet forth in the names of Gomers children,Chap.1.

V. 12. *Though they bring*] Though God ſpare ſome in the birth, yet it ſhall little avail them.

bereave them] By a violent death, or otherwiſe, Job 27. 14. See Ier.18.21.

a man] Thus God threatens an utter overthrow to the Kingdome of Iſrael; which at the end of this propheſie came upon them.

woe] all manner of calamities; to children, parents, and all.

when I] In whom onely, as the ſole fountain of them, all true Bleſſings and felicity is to be found. See Ezek.23.18. Ier. 6.8. LXX,and Theodotian thus; *My fleſh is of them*: through a miſ-reading. And ſo they underſtand the words of Chriſts Incarnation.

V. 13. *Ephraim*] He proſecutes and confirms the former ſentence and judgment.

as I ſaw Tyrus] Puts them this example.

is planted] Doth preſently flouriſh, as Tyrus, or a tree planted in Tyrus with extraordinary art and care. Ephraim is drunken with proſperity; fears not Gods judgments, and the Prophets threatnings. This is the cuſtome of ſinners.

but Ephraim] Though Ephraim was pleaſantly planted, and well fortified, as that fair and magnificent city Tyrus, Ezek. 26. & 27. & 28. yet his children ſhall be brought under the Aſſyrians; who will kill them, or carry them forth to battel.This preſent proſperity, and their abuſe of his patience, ſhall not hinder Gods Judgments formerly threatned, Pſal.37.35,36.See Ier.22.24. of Tyrus, ſee on Zech.9.2.

V. 14. *Give*] It may ſeem,the Prophet would willingly pray for them; for ſome mitigation.

what] He is aſhamed to pray for ſuch a people; and doubtful what thing he might beſt pray for them.

miſcarrying womb] Heb. *that caſteth the fruit.* The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great ſlaughter ſhould come upon their children, after they are grown to ripe years. See Luk. 23. 29. even this, rather then to have their children brought out to ſlaughter, to the murderer before their eyes; or the woman with child to be ripped up by the enemy: a miſerable caſe, when that which is in it ſelf a curſe, is to be prayed for as a bleſſing.

V. 15. *All*] He ſhewes the cauſe,and points to the well head of all their woful miſery. They had no cauſe to accuſe Gods ſeverity,and extenuate their ſins. And here he ſpeakes comparatively,noting out the chief of all their ſins.

is in Gilgal] See on Chap.5.15. & on Chap.12.11. That is now the ſtewes as it were, and brothel-houſe of their ſpiritual whoredome and idolatry; one principal place for it: not but that in other places, and almoſt every where they multiplyed and exerciſed their idolatries alſo, Chap. 4.13. & 8.11.

there I hated them] Even there, where they thought they ſhewed their love to me, and highly pleaſed me by their ſacrifices and worſhips, and procured my love to them thereby. That contrary is Gods judgment to the judgment of idolaters; howbeit they will never be perſwaded otherwiſe, Exod. 20. ver. 5.

I will drive them] They ſhall be no more of my houſhold and family. I will expel them thence, expunge their names out of that catalogue, and no more, as a maſter and father of a family, take care of them. They will needs pretend themſelves to be of my family, but I will put away that viſor from them. Matth. 13.22.

love them no more] As they think yet I do, by my patience towards them, and proſperity afforded them.

all their Princes] One root and riſe of all their defection and apoſtacy: they which ſhould have kept them from it, were revolters themſelves, and executioners to them, and ringleaders in it. The people are not here exempted, or excuſed.

V. 16. *Ephraim*] The Judgment is often repeated; becauſe nothing can be too much, or enough, to awaken ſuch ſinners, Eſay 48.4. nothing would ſerve this deſperate and forlorn people, but utter extirpation, and diſſipation of them and their ſeed.

is ſmitten] As by fire or thunder from God: whereby all power of recovering themſelves ſhall be taken from them.

their root] Ver. 13. and ſo no hope of recovery. Not like that, Dan. 4.15,26. If they do proſper in off-ſpring, I will curſe them, and root them out. See Job 31.8,12. Zeph. 2.4. Amos 2. ver. 2.

yea though] See on ver. 12.

the beloved] Heb. *the deſires*.

V. 17. *My God*] Not yours any more; as you falſly boaſt. Thus he oppoſeth his ſingle ſelf, having God on his ſide, againſt all the whole body of them. So Eſay 7.13.

will caſt them away] For all their boaſting themſelves to be the ſeed of Abraham, and Gods people, yet he will not any longer retain them in any degree of favour, as formerly he had done upon ſome hopes of their recovery; but utterly reject them: and not reckon or accompt them among his Church or people.

hearken unto him] To obey him; but hardned themſelves in their rebellious obſtinacy, and contumacy againſt him.

wanderers] He would no longer ſuffer them to be in his land of promiſe, his reſt, Pſal. 95.11. and the reſt of his people, and under his wings: But as a viſible ſign to all people of his abdication, and rejection of them, they ſhould be captives, exiles, wanderers without reſt, among the Heathen Nations; and be as the Heathen themſelves.

CHAP. X.

The Heads of this Chapter are, Iſraels Idolatry; no King: Falſe Covenant; Againſt the Calves of Beth-aven. Captives into Aſſyria. Their King and Calves ſhall be cut off. Their ſinning; and Gods chaſtning. His good purpoſe; and their contrary doings. His Judgements therefore denounced by Shalman, for their Idolatry at Bethel.

V. 1. *an empty vine*] Or, *a vine emptying the fruit which it giveth*. Whereof though the grapes were gathered (for Pul King of Aſſyria pild them, 2 King. 15. 20.) yet ever as it gathered new ſtrength, it encreaſed new wickedneſſe, ſo that the correction which ſhould have brought them to obedience, did but utter their ſtubbornneſſe. Empty of good fruits, yea full of ſowr grapes, Eſay 5.2.

fruit unto himſelf] Not to others; but conſumes it on its own luſts, and Idolatries. Or, his fruit is like to himſelf. *Targum* thus; The fruit of their works was the cauſe why they were carried away captives.

he hath encreaſed the altars] Chap. 8.11. & 12.11.

to the goodneſſe of his land] As they were rich, and had abundance by the fertility of the land; ſo they became more Idolatrous, Deut. 32. 15. ſo abuſing Gods bleſſings; as by the means of them to corrupt Gods pure worſhip the more, Chap. 2.8.

images] Heb. *ſtatues, or ſtanding Images*.

V. 2. *Their heart is divided*] Or, *he hath divided their heart*. Divided from God, who having taken away his Spirit of peace and concord from them, hath given them over to ſeditions, factions, and frequent murthers of their princes, which will cauſe the utter ruine of the Kingdome. See 2 King. 15.10,14, 25,30. Some thus, That Iſrael divided his heart between God and Baal; as 1 King. 18.21. Contrary to that, Deut. 10.12.

found faulty] Convinced of their faultineſſe, by Gods dealing againſt them; as it followes after.

he] Chap. 9.17.

break down] Heb. *behead*.

their altars] This [illegible] for the vanity of their truſting in them; and Gods deteſtation of ſuch Idolatrous wayes of worſhip.

V. 3. *For now they ſhall ſay, we have no King*] Within a very ſhort time God ſhall take away their King; and then they ſhall feel the fruit of their ſins, and how they truſted in him in vain, 2 King. 17.6,7. They ſhould be forced then to this confeſſion of Gods hand of judgment upon them: though not in way of true repentance, they ſtill continuing obſtinate in their former courſes of ſinning; yet their conſciences ſhould be convicted by evidence of the thing it ſelf. This taking away of a King, is a remarkable evidence of Gods wrath; and convincing the ſame, even to a people obdurate in ſin, that would fain deny Gods hand to be in it, Lam. 4.20.

becauſe] This extorted from them. As the like from Pharaoh, Exod. 9.27. & 10.16. and Saul, 1 Sam. 24. 17. & Chap. 26.21. The want of Gods fear and worſhip, is the cauſe of all ſin, of all plagues.

what then] If we had one, he could not now help us, free, or defend us. What ſhould we have of him? Some take it, as if they queſtioned any uſe of a King at all; they rather would rule, and have the legiſlative power in themſelves to over-rule the King; if any were; to diſpoſe, and depoſe him.

V. 4. *They have ſpoken words*] Boldly enough, and largely enough, and yet but words onely.

ſwearing falſly] To God, in promiſing him converſion and ſervice. Or to their King, obliging themſelves to be faithful to him. Or to the King of Aſſyria being under him; but ſwearing falſly, and conſpiring with the King of *Egypt*, 2 King. 17. 3,4. They are perjured perſons; new conſpiracies break forth amongſt them continually.

in making a covenant] Renewing it with God; or making it for ayd with Forreiners. But with falſe hearts they did it; and became perjured Covenant-breakers. They uſed falſe execrations in making the Covenant. Vulgar Latine alters the words, and mars the ſenſe.

as hemlock] Thus their integrity and fidelity which they pretended, was nothing but bitterneſſe and grief. Others, for this Gods judgements ſhall multiply like hemlock, or other poyſonous herbs, which grow in abundance in the fields. See Amos 6.12.

V. 5. *of Samaria*] See on Chap. 8.5.

ſhall fear] They fear when their Idols are in any dangers. And the more, becauſe they counted them the ſtrangers of their Kingdome, and put great confidence in them. But their faith in them ſhall be turned to fear. Whence they expected ſafety, they ſhall reap fear and terrour.

becauſe of the calves] Heb. *the cowes*, or, *cow-calves*. So called in contempt; ſeeing their Idols taken and carried away by the enemies.

of Beth-aven] See on Chap. 4.15. There was a Beth-aven different and diſtant from Bethel, Joſh. 7.2.

the people thereof] To wit, of the calf, meaning that they were no more worthy to be called Gods people, but the people of the calf, their Idol. See Num. 21.29. Others underſtand the Inhabitants of Samaria.

ſhall mourn over it] Over the Calf at Bethel.

the Prieſts thereof] Heb. *chemarims*. Who were certain Idolatrous prieſts, which did wear black apparel in their ſacrifices, and cryed with a loud voyce: which ſuperſtition Elijah derided, 1 King. 18.27. read 2 King. 23.5. Zeph. 1.4.

that rejoyced on it] Thus Idolaters dote on their Idols.

for the glory] The cauſe of their mourning. It ſhall be no more reverenced, or worſhipped as a god.

V. 6. *It ſhall be alſo carried*] Namely, the calf. According to the cuſtome of carrying away the Idols of thoſe Nations which were conquered. See Eſay 46.1,2. The Idol cannot help it ſelf; much leſſe its fooliſh worſhippers. This ſhewes the groſſe madneſſe of Idolaters in their Idol-worſhip, who yet in their extremities run to them for help. Others will underſtand it of the Inhabitant of Samaria.

King Jareb] To the King Protector, namely the King of Aſſyria, whom the Iſraelites had choſen for their Protector and defender. Chap. 5.13. See Annot. on Chap. 7.11.

aſhamed of his counſel] Namely, of that which he hath undertaken of his own mind, beyond, and againſt the Will of God; Pſal. 106.43. Hoſ. 11.6. or, of conſpiring with the king of Egypt againſt the king of Aſſyria, 2 King. 17.4. or of that counſel, 1 King. 2.27.

V. 7. *her King*] Next to their Idols, their truſt was in their kings. But their Kings Zachariah, Shallum, Pekahiah, Pekah, were cut off by violent deaths, ſoon, and ſuddenly, as the foam and froth of the waters; as is here threatned: and Hoſeah their laſt King impriſoned; and in him their Kingdome ended. LXX. thus, *Samaria hath caſt off her King*.

as the foam] This are kings, Pſal. 62.9. Jam. 4.14.

the water] Heb. *the face of the water*.

V. 8. *The high places*] The Prophet continues on in his Threatnings,becauſe they continue on in their ſins. They had necks of Iron, Eſay 48. 4. nothing was enough to bow and bend them: all too little to make them relent and repent. The very places of their Idol-worſhip ſhall be deſtroyed.

of Aven] Which is the ſame as Beth-aven, ver.5. This he ſpeaketh in contempt of Bethel, read Chap.4.15.

the ſin of Iſrael] The object and inſtrument of Idolatry,Deut. 9.21. what they counted the pious worſhip of Iſrael, God accounts the ſacrilegious ſin of Iſrael.

the thorn] Chap.9.6. See Gen.3.18. Job 31.40. And ſo it came to paſſe upon Judahs Temple alſo, and Altar, at laſt, for their Idolatry.

they ſhall ſay] as Job 3.20,21,22. See Eſay 2.19. Luk. 23. 30. Apoc.6.16. & 9.6.

Cover us] Words of ſuch perſons as deſire death, for fear of evils that are far greater then death; and of ſuch as are in extreme deſpair.

V. 9. *ſinned from*] Now new ſinners, but of ancient ſtanding.

the dayes of Gibeah] Chap.9.9. Judg.19.14,22. ſuch deep ſinners; like thoſe of Sodome and Gomorrah; which were ſo ſeverely puniſhed. And the like ſins do continue and increaſe in thee, with like impudency and impunity: thou doſt juſtifie them; as Ezek.16.51.

there they ſtood] Though they ſtood awhile in doubt,and were at aſtand and ſtammer, yet they ſtood it out at laſt. And for all that, ſtood obſtinate and obdurate in the like infamous ſins; Though their fathers were no better then they of Gibeah, againſt whom they warred,becauſe of their infamous wickedneſs, yet the Lord, at laſt,delivered them out of thoſe bloody battels; they were not utterly overthrown,as they deſerved.

againſt the children of iniquity] The Gibeonites, Judg.20.

did not overtake them] The like ſevere puniſhment did not yet overtake them: nor did that take hold of them, that the remembrance of it, might deter them from the obſtinate perſevering in their ſins. Yet he implies, the like judgement ſhall overtake them; or a more ſharp, ſhort, and ſudden battel, to deſtroy them in a moment, if they make not better uſe of that example,and take better heed by it; yea,their anceſtors ſins ſhall not then be forgotten, when God ſhall come to reckon with them, upon the like ſcore, as Exod,32.34. *Targum* thus; *Thither came againſt them warriours to ſlay,their fathers with the children came up thither.*

V. 10. *It is in my deſire*] Vehement deſire: Like that, Luk. 22.15. Vulgar Latine thus; *according to my deſire I will chaſtiſe them.* *Targum* thus, *By my word, or by my ſelf, I will bring chaſtiſement upon them.*

and the people ſhall be] And I will ſatisfie that deſire; I will avenge me of them, Eſay 1.24. compare Chap.11.8,9. & Lam. 3.33. yet here, ſaith God, Becauſe they are ſo deſperately evil, I will ſatisfie my wrath with their juſt puniſhment.

gathered againſt them] Chap.8.10. The manner how he will chaſtiſe them; namely, not ſo much by domeſtick wars, as by a forrain people. God hath all Nations at his Command, to arm them at his pleaſure; againſt his ſinful people; he can hiſſe for the flye of Egypt, for the bee of Aſhur.

when they ſhall bind themſelves in their two furrowes] The text is עיבדתם their eyes. The Keri of the Maſſorites will have it read עדבדתם their *furrowes.* When I ſhall bind them in their *two furrowes*; like oxen tied to the yoak, each of which treads in his furrow.The Targum thus, I will gather the people againſt them,and they ſhall rule over them,as the bond of a yoak upon their two eyes; that is, as the oxe is ſo bound with the yoak,there,or thereabout; ſo ſtrictly ſhould they be bound with the yoak of the people domineering over them. Or,When I ſhall bind them,or chaſtiſe them, for their two tranſgreſſions; reading עדבדתם So the LXX, and vulgar Latine reade it. And underſtand then their two golden Calves: or as that, Jer. 2.13.Some thus,in their two habitations. And with them,this ſeems to have relation to the two Invaſions of the Kings of Aſſyria, 2 King.15.29. & 17.3. And becauſe the Aſſyrians had been as the lovers of the children of Iſrael, Chap. 8.9,10. the prophet uſeth a word which ſignifieth an appointment of ſome unchaſte meeting. Or thus; Notwithſtanding all their Preparations for defence, nothing can hinder the execution of my decree. But even then when they have gathered all their ſtrength together, I will gather people enough againſt them,to deſtroy them. So variouſly are theſe words rendred and interpreted.

V. 11. *Ephraim*] Conciſe, and obſcure is this verſe; and ſo ſubject to divers interpretations. The ſcope ſeems to be this; To ſet forth the diſpoſitions of the people, and Gods dealing with them thereupon.

is as an heifer] Chap.4.16.Jer.31.18.

that is taught] Inſtructed in her duty,and my ſervice, and that from the beginning.

and loveth to tread out the corn] Wherein is pleaſure; as in plowing is labour and pain; even ſo my people would enjoy my bleſſings,but would not be ſubject to the yoke of mine obedience and diſcipline; they love to ſerve me ſo,as may ſuit beſt with their eaſe, profit, and pleaſure; they are accuſtomed to that,but love not the yoke and labour of the plow; will not be taught and brought into that ſtrict obedience, to that through and true ſubjection to my ſervice. LXX. thus, *Ephraim is an heifer taught to love contention.*

but I paſſed over upon her fair neck] Heb. *the beauty of her neck.* I made her fair and fat; in good caſe to bear any yoke; but ſhe abuſed my bleſſings, grew ſtiff-necked, would not plow;caſt off the yoke. But I will tame her, and bring her into ſubjection; bring her neck to bear my yoke, I will ſend mine afflictions upon her, to bring her neck to the yoke.

I will make Ephraim to ride] Not reſt in his own land, but be driven into exile, and toſſed,and tumbled to and fro; as Job 30. 22. Some refer this to Ephraims reigning; but this ſutes not with the ſenſe of the context. Rather thus, I will uſe Ephraim for riding; people ſhall ride on him: I will handle Ephraim more hardly, the whole Nation ſhall be carried captive into Aſſyria.

Judah ſhall plow] Neither will I ſpare Judah; but Judah ſhall have his judgment too; but leſſe then that of Ephraim. He ſhall plow and harrow, that is, ſuffer miſery by the Babyloniſh captivity: and this was leſſe,and more tolerable then that of the ten Tribes; as it is leſſe trouble to the beaſts of that plougheth and harroweth, then to the horſe that is ridden, ſpecially by a rigid rider.

V. 12. *Sow to your ſelves*] He continueth the allegory of husbandry. And thereby exhorts them to Repentance; Or ſhews how he hath been doing ſo: and yet they continued impenitent; as it is in the verſe following. He is not wanting thus to inſtruct them, and to exhort them thus; endeavour your ſelves to do good works.

in righteouſneſſe] He calls them to the duties of the ſecond Table, which will ſooneſt evidence their repentance,if true; or their hypocriſie, if falſe.

reap] By Gods bleſſings that ſhall not be wanting,but is ready for them,upon their ſowing: If they reap it not, the fault is not in him, but in their default of ſowing; and ſo the way of their remedy lies open before them: and yet mercy, not merit, ſhall be their reward.

break up] Jer. 4. 3. break up, and ſoften your hard hearts, pluck up the ſinful weeds and luſts of them; uſe double labour therein, as in a waſte ground; to fit it for ſeed, Mat. 13. 7,22, Jam.1.21.

for it is time] High time now,without any further delaying it, and the time not yet utterly paſt; yet hope remains,God is ſtill, ready for his part; the door is not ſhut,Eſay 55.6. See Pſal.27 8.& 32.6. 2 Cor.6.2.

to ſeek the Lord] Pſal.27.8.& 14.2. Eſay 31.1. & 65.10. Rom. 3.11. 2 Chr.19.3. & 30.19. & 31.21. Pſal.22.26.

till he come] As he will, upon your ſeeking him: and yet you muſt not limit him, but wait his own time till he come.

and rain righteouſneſſe] His grace ſhall be like a ſhowr of ſeaſonable rain, plentifully to fructifie, and bring on your harveſt, and fruits of righteouſneſſe. Your labour of ploughing, and ſowing ſhall not be in vain. His grace and bleſſing ſhall be upon you, according to the truth of his promiſes. Others underſtand this to be ſpoken of Chriſt, who brought the true righteouſneſſe into the world, Dan.9.24. to receive which,the preparation of the heart is neceſſarily required.

V. 13. *ye have ploughed wickedneſſe*] Job 4.8. Prov.22.8.Gal. 6.7. ye have done contrary. By art and endeavour,you have ſtirred up and practiſed your natural malice, to cauſe it to produce many evil acts.

reaped iniquity] Namely, the juſt puniſhment thereof. Or thus, your ploughing and harveſt were both alike, both ſinful; your work and wages well agree. Or thus; your reaping anſwers well to your plowing, your continuing correſponds to your beginning; both alike ſinful.

ye have eaten] Ye have in effect tryed what vanity was in your hopes, grounded upon your wickedneſſes; a fruit well worthy of your perfidiouſneſſe.

becauſe] The chief cauſe,and headſpring of their miſ-doings; the relying upon their own wiſdome and ſtrength; and not ſubmitting to Gods wiſdome, and reſting upon his power; and thereupon ſlighting the prophets admonitions, and Gods threatnings.

V. 14. *Therefore*] Upon the conviction, the ſentence followes.

a tumult] at home, and from abroad.

ſhall riſe] Suddenly, and ſpeedily.

among thy people] Among them all univerſally; the word is plural: no tribe free; all full of fearful tumults.

fortreſſes] All thy ſtrongeſt holds, and fortifications, they ſhall be vain helps; Gods wrath will lay all level before it; no refuge ſhall be left for thee.

as Shalman ſpoiled Beth-Arbel] 2 Kings 18. 34. and 19. 13. This hiſtory is mentioned no where elſe. Some hold this to be the ſame as *Shalmaneſer*, 2 Kings 17. 3. and Beth-arbel the name of ſome city taken and deſtroyed by him. 1 Mac. 9. 2. there is mention made of Arbel; which may be the ſame with this. And then this was an example of a fearful judgement and vengeance freſh even before their eyes, and famouſly known to them. The Vulgar Latine tranſlate thus; thy fortreſſes ſhall be ſpoiled, as *Shalman* was ſpoiled by his houſe, who judged *Baal* in the day of battel. And ſo do the LXX. and *Theodoret*. And in this tranſlation there ſeems relation to be had to that hiſtory Judges 7. and 8. Chapters, where *Gedeon*, who judged Baal, and therefore was called *Jerubbaal* (a word, without pricks or vowels, little differing from Arbel) ſpoiled Zalmunna in the day of battel.

the mother] A proverbial kinde of ſpeech, to deſcribe a total deſtruction, Chap. 13. 16. Gen. 32. 11.

v. 15. *So ſhall Bethel*] He ſaith not the Aſſyrian ſhall do it, or God ſhall do it: but Bethel ſhall do it. By this expreſſion the more powerfully to ſhew, that that woful evil and the cauſe of it was in themſelves: your ſelves are the deſtroyers of your ſelves, think not ſo to put it off to any others. As if he ſhould ſay; your idolatry which you run headlong into, the chief mother whereof is Bethel, ſhall be the cauſe of all this: God is juſt herein. Bethel was formerly called Luz, differing from that Luz, Joſh. 16. 2. Judg. 1. 26. this was weſt of Ai and Bethaven in the ſouth part of Jury on a mount, Joſh. 7. 2. & 18. 12. 13. Hard by it *Abraham* pitched his tent, Gen. 12. 8. and here *Jacob* ſaw the viſion of the ladder, Gen. 28. It had a King when *Joſhua* conquered it, Joſh. 12. 16. and then allotted to the tribe of Benjamin, Joſh. 18. 22. Here *Samuel* kept his Aſſizes, when he rid his circuit yearly, 1 Sam. 7. 16. And here *Jeroboam* put one of his golden calves, and built an Altar, high place, and grove, 1 Kings 12 and 13. Chapters: yet *Abijah* took Bethel from *Jeroboam*, 2 Chron. 13. 19. but it ſeems it was ſoon after loſt; and became the King of Iſraels chappel and court, Amos 7. 13. had a School, and Colledge of Prophets, 2 Kings 2. Hither came the prieſt ſent by the Aſſyrian, 2 Kings 17. *Joſiah* polluted and deſtroyed all the monuments of idolatry there, 2 Kings 23. 4. 15. 16.

your great wickedneſſe] Hebrew, the evil of your evill.

in a morning] Aſſoon as it is morning, as ſoon as the day prefixed for Gods judgements to light upon him ſhall appear: or ſuddenly, in a moment of time.

ſhall the king of Iſrael] *Hoſea*, 2 Kings 17. 4.

be utterly cut off] Both king and kingdom too ſhall be clean rooted out; notwithſtanding all their ſtregths, all their proud confidence to the contrary. Vulgar thus; as the morning paſſeth away, ſo the king of Iſrael paſſeth away.

CHAP. XI.

Verſe 1. WHen] In this Chapter God tells his love to Iſrael, when he was a childe. Iſrael ſinnes then: and now. His judgements therfore threatned, by Aſhur. His fierce anger againſt them. Which yet he will aſſwage. His promiſe of their coming in to Chriſt.

Iſrael was a childe] Or, becauſe Iſrael was a childe; or becauſe he is a childe of Iſrael. In Iſraels firſt riſe in Egypt, where he was as a carkaſs in a grave, as an Embrio in the womb; whereupon his bringing forth thence is called the day of his nativity: Chap. 2. 15. In his firſt beginning, when firſt he began to be a nation there, ſee Jeremie 22. Ezek. 16. 22. Alſo it is true of Chriſt; who when he was a childe fled thither from *Herod*, and came thence to Judea, where by his death he delivered his people from the bondage of ſin, figured by that Egyptian bondage. This expoſition the Evangeliſt maketh, Matthew 2. 15. See Annotations on Chap. 6. 2.

I *loved him*] Freely of my ſelf without any worth or merit in him. The more monſtrous now is their ingratitude. See Rom. 9. 11, 12, 13. Mal. 1. Verſ. 2, 3. Or, underſtanding it of Chriſt, it ſuits with that, Mal. 3. 17. and 12. 18. and 17. 5. 2 Pet. 1. 17.

and called] The ſigne and fruit of his love, Exod. 4. 22, 23. Deut. 4. 20. 34. This is literally true in Iſrael, his adopted ſon, Jeremie 31. 20. Myſtically, in Chriſt, his natural Son: true in the body of the Church; and true in the Head of the Church. That call and deliverance out of Egypt, was but a *præludium*, pledge, a type of the true ſpiritual and perfect deliverance and redemption by Chriſts coming out of Egypt. *S. Matthew* therefore, Chap. 2. 15. doth more then allude to this place, when he ſpeaketh of the fulfilling of that which is here ſpoken.

my Son out of Egypt] Wonderful love, 1 John 3. 2. See Exod. 4. 22. 23. and alſo Matth. 2. 15. Chriſt was in Egypt for a time to decline the cruelty of *Herod*. LXX. thus; his ſons. So making the meaning to be, that God therefore brought the Iſraelites, the poſterity of Jacob, out of Egypt, becauſe he loved Iſrael or *Jacob*, when he was a childe; yea, before he was born, as it is, Rom. 9. 11. 13. which ſeems the proper meaning of the prophet: yet therein a type and figure of Chriſt were they; Egypt a type of Hell; the Iſraelites a type of the faithful people, and of Chriſt their head, their redeemer, and deliverer.

v. 2. *As*] This belongs onely to Iſrael; no wayes to Chriſt. All things that were ſpoken of the High prieſt, of *David*, and others that were types of Chriſt, yet agree not to Chriſt: they were types but in ſomething.

they] The prophets all, and often.

called them] Not as that call was, as in the former verſe: but by their exhortations, and ſermons, calling them ſo to repentance, and to my true ſervice, which was the chief end for which they were called out of Egypt, Exod. 4. 23. but they turned their back to them, Jer. 2. 27.

ſo] Openly, and as of purpoſe, contemptuouſly, they went the clean contrary way.

from them] From the Prophets of God; they would have nothing to doe with them; nor their word and doctrine. Where the Word is not the ſavour of life unto life, it will be the ſavour of death unto death. LXX. thus; From my face.

they ſacrificed unto Baalim] Their leſſer gods, their patrons. For no doubt they acknowledged one onely ſupream Deity. This a further degree of ſinne then the former. Of *Baalim* ſee Chap. 2. 13, 16, 17. Judges 2. 11. and often in that book, and in the ſecond book of Chronicles, and in Jeremie.

and burnt incenſe] God will not have incenſe burnt, nor ſuch things done to images; as Papiſts do.

v. 3. *I taught*] God ſhews here his further love to them, and the continuation of it.

to goe] As a nurſe doth the infant. See Exodus 19. 4. Numbers 11. verſe 12. Deuteronomie 8. 4. and 32. 10, 11, 12. ſee Eſay 5. 2. 4.

taking them by their armes] As nurſes uſe; yet ſome underſtand this of *Ephraims* embracing *Baalim*, and images, v. 2. as an harlot doth her lovers.

knew not] Or, acknowledged not. The more ſtupid and monſtrous ingratitude.

that I healed them.] Saved them from thoſe plagues of Egypt, and in all thoſe dangers in the wilderneſſe; Deuter. 8. 2, 3, 4, 5. Exod. 15. 26. and 23. 25.

v. 4. *I drew them*] God continues on in the ſame point. I uſed them not with rigour, but Gently. A phraſe taken from cattle, bred up to carry or draw, which by a good maſter are uſed gently, and brought to their labour without any violence.

with cords of a man] Humanely, courteouſly. I did not drag, or drive them as ſlaves; but allure and draw them on as ſons.

take off] Hebrew, lift up. Eaſe them every way.

the yoak on their jaws] By which muſt be underſtood the muzzel, for otherwiſe a yoak doth not uſe to be laid upon the jaws: or jaws taken by Synechdoche for the whole head and neck.

I laid meat unto them] Which they could not take till the muzzel was removed. Or, I laid it before them that they might feed with eaſe and quietneſſe; continuing ſtill my kinde uſage of them. The Vulgar Latine thus; *Declinavi ad eum ut veſceretur*. LXX. ſo render the words, as amounts to this meaning; I will chaſtiſe them as a father, when he raps or ſtrikes his ſon, and by my looks I will prevail againſt them, *i. e.* by a blench only, and caſt of mine eye I will overthrow them.

He ſhall not return] Or, he ſhould not have returned. The body of this nation ſhall not go for ſafety into Egypt, which is a friends countrey; but they ſhall go into captivity to Aſſyria, an enemies countrey; and herein will I enforce them to obey my command, Deut. 17. 16. and 9. 3. 6. Thus is Gods judgement upon them, for their ingratefull requital of Gods good dealing with them.

Egypt] Which they hoped to be their ſhelter and ſanctuary, and were their confederate, 2 Kings 17. upon which hope they ſlighted the more the prophets threatnings and thunderings.

but the Aſſyrian] That hope ſhall fail them: they ſhall be ſubdued by the Aſſyrian, and captives to him; encaged there, as wilde beaſts in a grate; bound up there as mad men are bound with chains; ſo they in Aſſyria; where Egypt cannot help them.

ſhall be his king] Or, the Aſſyrian, have been his king? Some thus; He ſhould neither have truſted in the Aſſyrian, though he were tributary to him ſince the dayes of *Me-*

nahem. 2 Kings 15. 19. But he ſhould have truſted in me. See Annot. on chap. 7. 11.

becauſe] The cauſe of this judgement. See Deut. 28. 68.

to return] Not into Egypt; but unto God; to repent and truſt in him, and his aid; though they were ſo many wayes invited thereunto.

v. 6. *And*] He proſecutes the judgement, to withſtand their ſlightiug of it; and to cut off their vain hopes of eſcaping it.

ſhall abide] Shall fall furiouſly; rage and reign and remain, and devour, Vulgar, began.

on his cities] Wherein he truſted.

his branches] Or bars, the bars of his cities; or the towns and villages, which are as branches and boughs of his cities; all his forces and defences, as well thoſe which conſiſt in ſtrong towns, as thoſe which conſiſt in the valour of men. LXX. for his branches have in his hands.

becauſe of their own counſels] And carnall wiſdom; oppoſed to Gods wiſdom, and his decrees, and judgements, See chap. 10. 6. Their actions and enterprizes which they have undertaken, by their *own* advice. Pſal. 106. 43. Hoſ. 10. 6. Theſe their counſels ſhall not help them, but help to ruine them.

v. 7. *my people are bent*] Set upon it; not hang in ſuſpence, or doubtfull therein, which way to take; but reſolved, and obſtinate.

to backſliding] Inconſtancy, as a ſtarting bow; to Apoſtacy.

from me] To other gods, and idolatrous worſhip. They deſire and expoſt that I ſhould turn in favour to them, and relieve them, whereas they ſhould turn to me by repentance, which they will not do, though the ſword abide on them, and conſume them.

though they called them] Though the Prophets called them, and ſought to recall them, to bring them back to God; and do ſo ſtill. Some thus tranſlate; they called on the moſt high. *i.e.* Prayed to him, but prayed onely hypocritically.

none at all] Hebr. together they exalted not; but all with one conſent, conſpire herein. An epidemicall and œcumenicall diſeaſe.

exalt him] Lift up their hearts and mindes to him, to glorifie him, by their converſion to him; to extoll his juſtice, and mercy, and truth, by their truſting in him; and their cheerfulneſſe in ſerving, and obeying of him. Others thus, none would exalt, or lift up a foot to make any progreſſe towards the moſt high; but ſtood ſtill in obſtinacy, without any motion or ſigne, or beginning of repentance at all. Some thus; that becauſe of their obſtinate backſliding, God will not at all exalt them. LXX. make the meaning to be, that the people of God ſhould go into captivity out of their land, and God would be angry againſt them, and their moſt precious things, even the Temple it ſelf, that it ſhould be deſtroyed.

v. 8. *How*] Here God takes upon him the perſon and paſſions of a man, complying with our weak capacities. Not that there is any doubting at all, or changing at all in him: he ſhews hereby what this people deſerved; and how he proceedeth not to execution raſhly, or overhaſtily; and how in the midſt of wrath he remembreth mercy, and mitigates the heat and height and fierceneſſe of his anger: Though thou deſerveſt to be irrevocably deſtroyed, as thoſe wicked cities were. Gen. 19. 24. Amos 4. 11. and thou art near it; ſuch is thy flagitious wickedneſſe; yet my mercy will not ſuffer it; and therefore I promiſe thee re-eſtabliſhment by means of the Meſſias. chap. 6. 4.

as Admah] Deut. 29. 23.

mine heart is turned within me] Iſaiah 63. 15. Jer. 31. 20.

my repentings are kindled together] Or, heated: the ſounding of my bowels; the yearning of them. See 1 King. 3. 26. Cant. 5. 4. Iſaiah 16. 11. Gen. 43. 30. Lam. 1. 20.

v. 9. *I will not execute*] With extreamity of rigour, and without remiſſion. Thus fierce we apprehend God to be, when the nature of his juſtice moves him to execute grievous judgements: yet ſtill is he without any paſſion; thus are mingled judgements, and mercies; threatnings, and promiſes; totall deſtructions to the generall body of the wicked people; and yet reſervations of mercies to his holy repenting and elect remnants amongſt them: yea mitigations of judgements many times to the body of the wicked, for the godlyes ſake that are among them: he ſpares the chaff and ſtraw, for for the wheat ſake that is in it. Gods grace of Election and vocation, is, and remains ever firm and ſtable to his.

I will not return] That I may ſave the remnant of mine Elect among the people; I will not conſume them wholly by redoubling of evils. His Elect ſhall never fail; his Church ſhall never utterly periſh.

I am God] And therefore moſt true, and immutable in all my promiſes. Thus God confirms and bears up the trembling hopes, and fearfull tender conſciences of his holy remnant: And this muſt be a ſtrong bulwork to us in all our fears, againſt our own manifold frailties, and Satans fiery darts, and temptations; this muſt be our ſhield and buckler to defend us, to eſtabliſh, and comfort, and quiet us, againſt diffidence and deſpair. We muſt not meaſure God by our ſelves; but better remember with whom we have to deal, and wholely rely upon his free and unchangable nature, and promiſes. Iſaiah 55. 8. 2 Sam. 7. 14. And no cauſe for this dealing can God finde in us, or elſe-where, but onely in himſelf.

and not man] Who is changable in his purpoſes; and would no wayes bear and endure ſuch wrongs. Numb. 23. 19. Mal. 3. 6. 1 Sam. 15. 29.

the Holy one in the midſt of thee] I will be within thee preſent by my grace and ſpirit; as thy true Deity, the object of all thy devotion, religion and adoration; and the well-ſpring and authour of all thy holineſſe: I will be mindefull of my covenant; as in 2 Sam. 7. 14, 15. Pſal. 89. 32, 33. Micah 7. 18, 19, 20. and I will not be there any more as thine enemy.

I will not enter into the city] As a beſieging and conquering enemy uſeth to do; with fire and ſword, of rage and revenge; I will forbear, and ſpare, though the gates and walls of the city lie open and level before me.

v. 10. *They ſhall*] He goes on further; and promiſeth not onely mitigation, but reſtauration: Some extend this propheſie to the Kingdom of Chriſt, and ſo their ſpirituall collection and gathering to him, and walking after him, as their Lord, and guide; and all this by the mighty ſound and powerfull preaching of the Goſpel.

walk after the Lord] And not go from him; as thoſe, verſe 2. And he ſhall go before them, and become their Captain and Leader, though in their exile and diſperſion, he ſeemed to forſake and abandon them. He ſhall manifeſt himſelf to them in grace, and ſalvation in Chriſt.

he ſhall roar like a Lyon] Jeremiah 25. 30. Joel 3. 16. Amos 1. verſe 2. He ſhall cauſe the powerfull voice of the Goſpell to ſound all the world over; by which the conſciences being moved, men will gather unto him. Haggai 2. 6, 7. Hebrews 12. 26. Others thus, He ſhall be terrible to their enemies, that none in any quarter ſhall dare to withſtand their return from thence.

the children ſhall tremble] Shall run to him, as children do tremble, and run to their parents when they are afraid; and ſo as the Lyons whelps to their dams. The true Elect, children of grace. John 1. 12 ſhall joyn themſelves in ſpirit, to the Communion of the Church, from all the ends of the world, where they have been ſcattered. Others thus, That the mighty voice, and power of the Lord then to be ſhown, ſhall make their enemies every where to tremble, and fear to oppoſe them, and their return.

from the weſt] Hebrew ſea, taken and uſed to ſignifie the weſt, becauſe the great mediterrane ſea lay weſt from Jury. LXX. tranſlate thus; the children of the waters ſhall tremble and run to him. Their meaning likely is, that the Græcians, and weſtern Iſlanders ſhall be converted to Chriſt, the Gentiles ſhall be called in to him.

v. 11. *as a bird*] Chapter 3. 5. As a frighted bird, and dove, with ſpeed fly to their neſts, and lockers.

out of Egypt] Egypt, and Aſſyria, then were, or were to be the chiefeſt places of their diſperſion. Hoſ. 11. 11.

as a dove] Iſaiah 60. 8.

in their houſes] This may relate to the Church, the houſe and habitation of God, and of his people. God will bring them, and place them there, ſafely and quietly to continue and dwell there. Thus the Prophets uſually ſpeak of the Spirituall Kingdom of Chriſt, of the erection and advancement of it, of bringing people to it, of the bleſſings of it, under the ſhadows of the earthly kingdom of the Jews, the reſtauration of it, the reduction of people to that land, and the temporall bleſſings in it.

v. 12. *Ephraim*] This, it ſeems, might better begin the next chapter, wherein the Prophet returneth again to reprehenſions, and inſiſteth moſt upon them; more fully to convince their conſciences of their ſins.

Compaſſeth me about] As enemies uſe to beſiege a city on all ſides round about.

with lies] In all their actions they are diſloyall unto me, dealing with me falſly and fraudulently to circumvent me. And that not one way, but every way; beſieging me with charms as it were of lying frauds and deceits. Such were the particulars of their falſe worſhips, and hypocriticall doings. They think thus to delude me, and ſave themſelves: nothing is ſound and ſincere in them. But all in vain; nothing but ſincerity and integrity ſerves God, and is pleaſing to him.

and the houſe] An explication of the former ſentence.

but Judah yet ruleth] Or, when Judah yet ruled.

with God] Hath the true kingdom, and Prieſthood, the right Temple, Altar and worſhip of God, though Ephraim and Iſrael boaſted of the greater kingdom, of many Temples, and Altars. In the Tribe of Judah which hath not forſaken Gods pure ſervice, there doth yet remain the lawful government of Davids progenie; In Iſrael not ſo.

is faithfull] Or, was faithfull. He perſevereth in my covenant and true worſhip, holding himſelf conſtantly to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy ſervants, and Prophets, and Prieſts.

with the Saints] Or, with the moſt holy, with the holy Patriarchs, and Fathers, to whom the Promiſes were made, yet all this is ſpoken, not ſimply to free Judah from all faults, but comparatively; in reſpect of Iſrael and Ephraim. And the prophet moſt an end leaves Judahs ſins to Judahs prophets to reprove them, he mindes moſt his own Commiſſiion to Iſrael and Ephraim. LXX. Here again vary from the true reading, and ſenſe, thus. As the houſe of Iſrael and Judah compaſſeth me about with impieties; now God knoweth them, and the holy people ſhall be called Gods [people] the vulgar Latin thus; Judas *autem teſtis deſcendit cum Deo, & cum ſanctis fidelis*, reading it ſeems ער *for* ער, *and* ירך *for* רך.

CHAP. XII.

OF this Chapter, the Contents are theſe; Ephraims ſin; and ſeeking for help to Aſhur; and to Egypt. Judahs ſin. Jacobs dealing at his birth, and in his wreſtling with the Angel? Ephraims ſin of guilfull covetouſneſs: and of Gods dealing with him. His ſin of idolatry; even in Gilead; and Gilgal: and of Gods former dealings with Jacob, and with Iſrael, in theſe places. Ephraims ſin and Gods wrath.

v. 1. *Ephraim feedeth on winde*] That is, flattereth himſelf with vain confidence, and feeds himſelf with windy, empty hopes; continuing in his ſins, Contemning the Prophets threatnings, and thinking to eſcape Gods judgements by ſtrange and unlawfull Covenants; winde fils indeed, but feeds not.

the eaſt winde] This winde commonly is hurtfull, dry, and tempeſtuous in theſe Countries. Jonah 4. 8. Pſal. 48. 7. ſo the hopes Ephraim purſues, are not only vain, but hurtful to him. It is a pernitious and a deſtructive way, to put truſt in the arm of fleſh for defence againſt God. The LXX. read it an evil winde.

He dayly increaſeth] Never gives it over, but continually purſues this courſe more and more; thinking thereby to ſhelter himſelf and be ſafe, againſt all Gods threatnings; and ſo hardens himſelf in his obſtinacy.

lyes] Chap. 11. v. 12. & 10. 13. & 14. 3. Eſay 57. 13. when all comes to all, they are no better, and ſhall prove no better then lyes.

and deſolation] This is more. They ſhall not only be lying helps, but prove deſtructive, and the cauſes of their deſolation: deſolation ſhall bee the fruit and iſſue of them. See Eſay. 36. 6. Emptie and vain things, ſay the LXX.

a covenant] He points to the Particulars, and points out their vain and pernitious wayes, Generals would not ſuffice to pluck off the Viſors from ſuch ſecure ſinners.

with the Aſſyrians] Chap. 5. 13. & 7. 11. & 8. verſe 9. & 10. 6. Not contenting themſelves with Gods covenant, and his defence, which would never have failed them, or proved a lie to them, if they had ſtood to his Covenant, and repented of their ſins, But they forſook this, and thought not themſelves ſafe under his wings; and betake themſelves to theſe unlawfull confederacies; which were expreſly forbidden them; By them to ſtrengthen themſelves in their rebellion againſt God; and in the idolatrous prophanation of his worſhip. See Jer. 2. 18. 36. 2 Kings 15. 19. Ezech. 23. 5. See the like 2 Chr. 28. 16. 21. 2 Kin. 16. 7. Ezech. 17. 15.

oyl is carried into Egypt] Sweet ſmelling oyl, whereof there was great plenty in Judea; 2 Kings 20. 13. Ezech. 27. 17. meaning, preſents to get friendſhip, 2 King. 17. 4. This forbidden, Eſay 30. 2. & 31. 1. & 36. 6. See Eſay 57. 9. & 30. 6. Thus they were at coſt to buy and purchaſe their own harm. Eſay. 57. 13.

v. 2. *The Lord*] Threatens Judah; And this to affright Iſrael the more, who was in a far worſe caſe then Judah, and muſt therefore needs expect more greivous plagues. Luke 23. 31. 1 Pet. 4. 17.

a controverſie with Judah] Judah praiſed for their kingdom, Prieſthood, and worſhip, chap. 11. verſe 12. yet their lives and manners faulty; though nothing ſo much as Iſraels. That which I have ſpoken of Judah, is not to free him from all defects; for he alſo hath his grievous faults; but becauſe Gods true ſervice is yet remaining there; God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, ſeeing they are almoſt become incapable of all correction, See chap. 4. 15. & chap. 6. 11.

puniſh] Heb. viſit upon.

Jacob] He doth but touch upon Judah by the way: But his heavy wrath ſhall fall upon Jacob or Iſrael: to puniſh and recompence them according to their demerits, their ſhamefull wayes and works, and their obdurate and obſtinate continuance in them, which they would not by any means be beaten from.

v. 3. *He took*] In the name of Jacob and Iſrael they much gloried; they boaſted of Jacob their father, that they were the Sons of Jacob. See John 4. 12. Micah. 2. 7. Eſay 44. 5. But he ſhews how far they had fallen from his example, how far unlike they were to him, and degenerate, as John 8. 39. 44.

by the heel in the womb] This he did, not out of his own judgement and induſtry; but God by his free Grace guided him ſo to do; and by this ſigne teſtified his free love and election of him. See Mal. 1. verſe 2. 3. Rom. 9. 13. and ſo in his chooſing of you in him, to be his peculiar people, without any merit or worth of yours. And therefore ſo much the greater now is your ingratitude, and the fouler your fall from him to idols. See Gen. 25. verſe 26. Theſe hiſtories ſeems to be alleaged here, to reprove Iſrael for their ingratitude, after ſo many great benefits of Gods towards their forefathers; which he reduceth to two heads, figured here in theſe two hiſtories; one is Jacobs election before Eſau his brother; the other, his deliverance from al thoſe evils wherewith God had tried and exerciſed him. Or, thus; Jacob your father left nothing unattempted whereby to get the bleſſing; if then ye be his children, ſtrive ye to turn to God, as it is v. 6. imitate his Piety; elſe unworthy are ye to bear his name; and moſt worthily deſerve to be puniſhed.

by his ſtrength] Which was given him by Gods grace. A figure of the Spirituall ſtrength of faith and the Spirit. He did thus. But ye far otherwiſe. And ſo His Praiſe the more redounds to your diſpraiſe; The ſacred memory of his ſtrength and power with God, the more ſhames your impotent and ſlaviſh ſervice of idols: ye have loſt then that dignity ye would derive from him; ye have ſtained it by your contrary baſe doings, ye but fooliſhly glory in his name; ye are a ſhame to him from whoſe example yee do ſo ſhamefully Prevaricate.

he had power] Heb. was a Prince; or behaved himſelf Princely. See Gen. 32. 24.

with God] With the Son of God, who appeared to Jacob in a humane ſhape; who alſo by reaſon of his office of mediator, is afterward called Angel, which name is alſo given to the Son of God, Gen. 48. 16.

v. 4. *over the Angel*] The Angel of the covenant, Jeſus Chriſt, the mediator, called alſo God. verſe 3. and Jehovah, verſe 5.

and prevailed] Whence God honours him with the name of Iſrael, Gen. 32. 28. & 35. 10. not only applauding thereby his heroicall and more then Angelicall Power but granting the victory to him, and ſomeway yeilding himſelf to be overcome by him.

he wept] Not the Angel; though ſome would have it ſo. But Jacob wept; though Moſes record it not: wept in prayer, like to that Heb. 5. 7. So here Jacob wept.

and made ſupplication] For a bleſſing, Gen. 32. 26. And for ſtrength, and prevailing therein. So he acknowledgeth his ſtrength, verſe 3. not to be his own; but Aginzeth the Author from whom he ſought it, and of whom he had it: And ſo God was pleaſed in ſuch manner to diſtribute his ſtrength in this wraſtling, that the greater part of it remained in Jacob. And yet God gives no ground for Jacob to pride himſelf in this victory; but leaves him a touch in the hollow of his thigh, for his after weeping and humiliation. And yet Jacob for that hurt ſeems not after to give over wreſtling with God, till he doth at laſt prevail. The vulgar Latin hath it thus, *& in fortitudine ſua directus eſt cum Angelo. Et invaluit ad angelum; & confortatus eſt.*

he found him in Bethel] God found Jacob, ſay ſome, Jacob found God ſay others. God had found him before, there; Gen. 28. 12. when all alone he fled from his brother; and thought not God had bin ſo nigh unto him; yet God there vouchſafed to teſtifie his free love to him, and care of him. And God found him after there, Gen. 35. 9.

and owning thee for mine; ſamiliarly revealing and communicating my ſelf unto thee, and taking care of thee, and providing all things neceſſary for thee: feeding thee, as the LXX. have it See Gal. 4. 9. Pſalm 144. 3. *Targum* thus, I miniſtred all things that were neceſſary to them.

wilderneſſe] Deut. 8. 15. and 32. 10. where God ſuſtained them miraculouſly with Manna from heaven; and quails, and with water out of the rock. See Deut. 29. 5. The more ſhameful therefore is their defection and apoſtacy from him that dealt ſo with their anceſtours; and ſtill ſo well with them. He often mindes them of this, which it ſeems they too much forgat; for the due remembrance of it, would have kept them from ſuch rebellion againſt him.

great drought] Heb. Droughts.

v. 6. *According to their paſture*] When God had brought them out of the wilderneſſe to a land flowing with milk and honey, and fed them to the full.

their heart was exalted] They waxed proud and inſolent, fierce and maſterleſſe, chap. 10. 1. Deut. 8. 12, 13, 14. and 32 15. Thus proſperity ſlayeth and deſtroyeth fooliſh ſinners, Proverbs 1. 32.

forgotten me] Contrary to the expreſſe charge, Deut. 6. 11. 12. and according to Gods foreknowledge of them, Deut. 31. 20. See ch. 8. 14. and 2. 13. Ezek. 23. 35. and 22. 12. Jer. 2. 32 and 18. 14, 15. Eſay 51. 13.

v. 7. *Therefore*] To ſtartle and rouze them from their vain confidence and ſecurity, if poſſible to affright them with the fear of Gods wrath; which was a thing moſt neceſſary for ſuch ſinners, to make them know they have to deal with an angry God, he points out Gods judgements in three terrible ſimilitudes, of a Lyon, Leopard, and Bear, Chap. 5. 14. Levit. 26. 21. 24. 28. Pſalm 18. 26. See Proverbs 28. 15. Lam. 3. 10. See the like fearful ſimilitudes, Mar. 9. 44.

as a leopard] Which uſeth to lie in wait to ſet upon a man. See Jer. 5. 6.

will I obſerve them] אשורך. And ſo the moſt editions of the Hebrew text have it: and the Chaldee paraphraſe. But *Plantius* edition hath אשורך with Patach and dageſh, as if it were the proper name of Aſſyria. And ſo *Jerome* and the LXX tranſlate it, as a leopard in the way of the Aſſyrians, that is, as they go to Aſſhur or Aſſyria: or as the leopard obſerveth with a watchful and harmful eye the paſſengers that travel from Judea to Aſſyria, being a dangerous paſſage for wilde beaſts.

v. 8. *as a bear*] See 2 Sam. 17. 8. Prov. 17. 12. That is, I am become their implacable enemie.

the cawl of the heart] Pericardion, that incloſeth and incompaſſeth the heart, that lofty heart ſo lifted up, verſe 6. I will wound them mortally.

and there will I devour them] Namely upon the high way; whereby are meant the inſtance, and times appointed for Gods judgements. See the like uſe of this word, Pſalm 53. 5. Eccle. 3. 17.

the wilde beaſt] Heb. the beaſt of the field, Levit. 22. 22. They, and all Gods creatures are his hoaſt againſt his enemies.

v. 9. *O Iſrael thou haſt deſtroyed thy ſelf*] Thy calf or thy king, or rather thy ſelf is the cauſe of thy own deſtruction: ſeek the cauſe where thou wilt, it is not in me, many have wrought together to overthrow thee, but I alone can ſave thee; and not thy kings in whom thou haſt truſted; or thine idol, and thy ſin: Others tranſlate, and expound thus; O Iſrael he hath deſtroyed thee, meaning thy king; of whom he ſpeaks in the next verſe.

but in me is thine help] Heb. in thy help. So by my covenant; ſo heretofore by thine often experience; and ſo ſtill I am the ſame without change; no cauſe haſt thou to complain of me, that I do not hear thy cry, and help thee in thy need. The whole and ſole cauſe is in thy ſelf; thy ſins obſtruct the way, cloſe up my hand of help, Eſay 59. 1. 2. Jer. 5. 25. Lam. 3. 44.

v. 10. *I will be thy king*] Or, where is thy king? *Targum* thus, where is thy king now? let him ſave thee, &c. And ſo the LXX. and vulgar Latine, according to the former rendition. In theſe words God challengeth his kingly power over Iſrael, which he had by redeeming them from Egypt; and derideth their fooliſh and wicked confidence, in oppoſing the help of their idols and confederates to his threatnings. See Pſal. 138. 8. I will by thy helper. Or this, where is thy king? where is he, or any other? Let him ſave thee, and oppoſe me. As Deut. 32. 38. Judg. 10. 14. Jer. 2. 28. ſpoken as a taunt, or bitter reproach.

in all thy cities] Though never ſo many and ſtrong, and unexpugnable, as thou thinkeſt and truſteſt, Amos 6. 1.

and thy judges] Princes, Peers, Magiſtrates, all; none can help thee, or hinder me.

• *of whom thou ſaidſt*] Some refer this to the firſt aſking of a king, 1 Sam. 8. 5. others to the tumultuary election of *Jeroboam*, 1 Kings 12. 16. 20.

Give me a king] 1 Sam. 8. 5. and 10. 19. and 12. 12. But chiefly he aims at their rebellion againſt the kingdom of *David*, in caſting off *Rehoboam*, and ſetting up *Jeroboam* 1 Kings 12. To this very fitly and fully may be applyed that, 1 Samuel 8. 7.

v. 11. *I gave*] Heb. I will give. Then it is a threatning in both parts; becauſe they perfidiouſly fell from God, he tells them that he will give them into the hands of a ſtrange king, and overthrow their kingdom: fulfilled when conquered by the Aſſyrians; they loſt both their kingdom and countrey, as if they had been utterly rejected by God. Others read, I do give; that is, thou ſeeſt how in a ſhort time I ſet up and pull down kings by my pleaſure and indignation: for at this time there were many changes of kings in Iſrael, ſee 2 Kings 15. and 17. The moſt follow *Jonathans* Chaldee paraphraſe and read, I have given, or gave, whereof ſome ſay, I gave thee *Saul* (1 Sam. 10.) in mine anger, 1 Sam. 8. 6. and I will take him away that thou now haſt, namely, *Hoſea* the ſon of *Ela*, 2 Kings 17. 1. &c. in whom their kingdom ended. Others, I have ſuffered thee to thy hurt and damage, to have a King according to thine own will, though I did not approve of it, Hoſ. 8. 4. and I have aggravated my judgements the more upon thee, by reaſon of the frequent violent deaths of thy kings, which do bring thy kingdom into extream ruine.

a king in mine anger] 1 Sam. 8. 5. and 15. 33. and 16. 1. As Numb. 11. 20. 33. pſalm 106. 15.

v. 12. *is bound up*] As Job 14. 17. and Jer. 17. 1. Not forgotten, though for a while ſpared; bound up and ſealed, and kept ſure to and for the due time of Gods vengeance. Nothing ſhall eſcape me, I will make them bear the puniſhment for all. See Deuter. 32. 34. Job 14. 17. Jerem. 17. 1.

v. 13. *of a travelling woman*] See this ſimile, Pſalm 48. 6. Eſay 26. 17. Jer. 6. 24. and in other places: ſure and ſudden, extream and ſharp ſorrows ſhall come upon them, notwithſtanding all their carnal confidence and ſecurity.

an unwiſe ſon] If this people were not fooliſh and ſtupified, they would imitate little infants, who coming into the world do help themſelves, and ſtrive to free themſelves out of the ſtraits and dangers of the birth; ſo ſhould they have endeavoured to free themſelves out of their mortal danger and travels by true repentance. The LXX. alter and change the words and ſenſe to the example and inſtance of a wiſe ſon, and his doing in this caſe of his childbirth.

ſtay long] Heb. A time. The travelling womans pains are ſharp but ſhort, John 16. 21. And to ſtay long in the birth is mortal both to the infant and mother. But this people aſtonied in their miſeries, and obdurate in their ſins, and deſperate, ſought not to come out of them by the pangs of true repentance, and ſo be born anew to God; but fooliſhly they periſh in them.

v. 14. *I will ranſom them*] If they would but repent indeed; He then would vouchſafe them a temporal deliverance from captivity; and a ſpiritual deliverance, from the power of the grave and death. I am ready to do it for my part; if they hinder not, and cauſe the contrary. Though they were dead as it were in the grave, yet this could not withſtand my power, if their obduration in ſin did not alter my minde. See Eſay 48. 18, 19.

power] Heb. The hand.

O death] And ſo the *Targum* and *Ierome* do read it. Thus the prophet magnifies the vertue and power of God, meaning, that no power ſhall reſiſt God, when he will deliver his; but even in death will he give them life. S. *Paul* 1 Cor. 15. 55. doth not properly cite this place, and the whole context of it, but rather alludes to ſuch words of it, as fit well his purpoſe to ſet forth the infinite power of God over death, and the grave. And the like to this the Apoſtles do many times.

I will be thy plagues] Or, where are thy plagues?

I *will be thy deſtruction*] Or where is thy deſtruction? The Apoſtles words are, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? following therein the *LXX*. as it ſeemeth.

repentance ſhall be hid] My goodneſſe towards them ſhall never alter: or rather thus, as beſt ſuiting with the whole context, there is no conſolation (for ſo the word alſo ſignifieth) for them; no repentance in me to alter my decree for their deſtruction.

v. 15. *Though he be fruitful*] Namely *Ephraim*. He hath relation to the ſignification of the name *Ephraim*, and to the bleſſing which *Jacob* gave him, Gen. 41. 42. and 48 19. All which ſhould have made him the more thankful and obedient. But he proving otherwiſe, therefore, notwithſtanding all this, for his ſin and impenitency, the following judgement ſhall come upon him.

his brethren] To wit the other Tribes; though he be more in number, and greater in power.

an eaſt winde ſhall come] An impetuous and inevitable deſolation by the Aſſyrians, who aſſaulted the land of *Iſrael* toward the wilderneſſe. See the Annotations on Chap. 12. 1. Ezek. 19. 12.

the winde of the Lord] Or, ſtrong winde of the Lord, as Job 1. 16. Pſal. 36. 6. Cant. 8. 6. See on Ezech. 40. 2. Or, raiſed by him, as his ſcourge; that they might know it came from him, and not by fortune or any other means.

his ſpring] Figurative terms; the ſenſe is, That every one of Gods bleſſings, which are the well-ſprings of all good things, ſhall be taken away from them: and conſequently all manner of happineſs ſhall fail them. Thus eaſily can God do, when we abuſe his bleſſings, to his diſhonour.

he ſhall ſpoil the treaſure] Namely the enemie, (*Shalmaneſer* King of *Aſſyria*) ſignified by the Eaſtwinde, or, God by him; ſhall ſpoil the treaſure, or his land, as the LXX. have it.

pleaſant veſſels] Heb. veſſels of deſire, though never ſo cloſly hid.

v. 16. *Samaria*] A plain Expoſition and application of the former ſimilies, and a concluſion of the ſermon, *Samaria* the head city of the ten Tribes; and the well head of their ſins and idolatries, Micah. 1. 6. ſee Annotations on 8. 5.

ſhall] What I have often denounced, and ye believe not, yet ſhall certainly and ſoone come to paſſe

deſolate] See the accompliſhment, 2 Kings 17.

rebelled] They have no Cauſe to blame God for it; but to thank themſelves, and their ſins provoking, and exaſperating him to it.

her God] That was theirs by covenant, which they have obliterated.

their infants] The grievouſneſſe of the judgement, though they will not fear it. God hath cauſe of wrath ſufficient in the very infants themſelves, to juſtifie his judgement upon them; and to uſe his right and power over them; and will alſo be moved hereunto the rather upon the ſins of their Parents, and yet theſe outward judgements upon them may be mingled with mercies; as in Jeroboams childe, 1 King. 14. ſpecially with ſpirituall mercies. Gods ſoveraign right and power over his creatures makes the ſenſleſs and unreaſonable creatures to ſuffer for the ſin of man; Rom. 8. 20. 21. 22. How ever we are to adore Gods judgements, if we cannot comprehend them; and to blame our own blindneſs, rather then by ſacrilegious boldneſſe to call to account, and take upon us to judge the great judge of the world. But how much more vengeance then are the vile parents, and thoſe of riper years to expect?

women with childe] See on chap. 10. 14. ſome yet expound thus; That notwithſtanding this Eaſt winde, and all the evil by it, in this and the former verſe, yet Ephraim ſhall be fruitfull among his brethren and again flouriſh through my gracious promiſe.

CHAP. XIIII.

Verſe 1. O] The contents are theſe; Iſrael exhorted to repentance; God promiſeth abundance of bleſſings to him, under many ſimilies, wiſdom required to underſtand theſe things.

Iſrael] He ſpeaks to the Remnant and holy ſeed among them; ſuch were involved and almoſt drowned in the univerſall inundation and deluge of ſin: But yet not paſt all hope of help and recovery, though the maine body of them in generall was deſperate, and already caſt off to decreed deſtruction, as he had eft-ſoons formerly propheſied.

return] He exhorteth them to Repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance. He ſpeaks to them lovingly, to put them in hope of favour, for with out ſome faith and hope there cannot be any true Repentance.

for thou haſt fallen] Sight of ſin and humiliation for it, is the way to Repentance.

v. 2. *Take with you words*] I deſire neither ſacrifices, nor offerings from you, but do you preſent before me a ſincere confeſſion of your ſins, fervent prayers to obtain forgiveneſs, and ſincere actions of grace. Here are the true nature, acts; and fruits of Repentance: words, not counterfeit in hypocriſie, but ſincere as in the ſight of God, to God: words of converſion confeſſion, deprecation: ſupplication, and thankſgiving: words from Gods mouth, and to be ſpoken unto him.

and turn to the Lord] Truly turn from ſin generally, and particularly to the Lord, and to the entire obedience of his will; even to him as it is, Joel. 2. 12. Deut. 30. 2. fully, not faintly.

ſay unto him] He dictates as it were the ſolemn form and manner of their converſion.

Take away] This includes confeſſion of manifold iniquities, which is the firſt ſtep of Repentance, and this is an expreſſive prayer for the pardon of them, pardon through thy grace, and alter by thy Spirit.

and receive us graciouſly] Or, give good. Accept out of thy fatherly favour the true witneſſes and effects of our converſion; ſhew thy reconciliation to us, by thy gratious bleſſing of us, in thy grace and mercy is our all and only hope. LXX. thus ſay unto him, that ye will no more deal wickedly, but will deal well.

ſo will we] That is al we can do, we can render no compenſation, make no ſatisfaction to thee: but only acknowledge and praiſe thy bountifull goodneſſe to us. Pſal. 116. 12. 13. 14. And this is all God requires, Pſal. 50. 14. what good works we can do, are but ſacrifices of our Thankfulneſs to God. Heb. 13. 15. 16.

calves of our lips] Declaring, That this is the true ſacrifice that the faithfull can offer, even thanks and praiſe, in ſtead of ſacrifices of beaſts. See Pſal. 50. 14. 23. & 51. 19. & 69. 30 31. & 116. 12. 13. Levit. 3. 3. This is the true intent and ſubſtance of thoſe Levitical ſacrifices, Lev. 3. & chap. 7. 12. &c. and c. 22. 29. The LXX. have it, the fruit of our lips, whereunto Heb. 13. 15. ſeems to relate.

v. 3. *Aſhur ſhall not ſave us*] Here is a more particular confeſſion of their ſins, wherein formerly they offended, and now promiſe amendment, ſee c. 5. 13. we will leave off all vain confidence and pride in humane power, and truſt in thee only. See Hoſ. 5. 13. & 12. 2. ſee Annotations on chap. 7. 11.

we will ride not upon horſes] Pſal. 20. 7. To ſeek relief from *Aſhur*, Egypt, or others, as formerly we have done, when we were in dangers and diſtreſſes. Eſay 30. 7. 15. 16. and 31. 1.

to the work of our hands] To idols: Putting out truſt in them, which is a ſecond way to with draw us. Here they acknowledge their former blindneſs, and madneſs herein, and brutiſh ſtupidity. They confeſs not more then truth was: God is not pleaſed with a lie. But truly in their own Conſciences, and yet ſo deeply They condemn themſelves to get abſolution from God.

ye are our gods] And yet theſe men could plead as witty excuſes, and cover and colour their ſin with as much varniſh, and as many fair pretences and gloſſes, as idolaters now uſually do.

for in thee] In thee alone; and not in idols, or in kings, or any creature; wherein formerly we truſted.

the fatherleſs] To wit, every, perſon that wanteth a guide, relief and ſuſtenance, as we do, all ſuch as ſee they cannot help them: And in ſuch caſe we do acknowledge our ſelves now to be, depending wholly upon thy guidance, providence, and protection.

findeth mercy] Thus they acknowledge him to be the only true God: and themſelves fully to put their truſt in him.

v. 4. *I will*] It is an hard thing to perſwade great ſinners ſpecially lying under his judgements, the ſignes of his anger to entertain any hope of Gods reconciliation with them. Therefore to remedie this evil, and to keep them from deſpair or diſtruſt, he declareth by many and large promiſes under variety of ſimilitudes, how ready God is to receive them that do repent, to heal, love, and bleſſe them.

heal their backſlidings] Pardoning what is paſt, not imputing it to them; and by my grace preventing the like for the time to come.

love them freely] Singularly, with an abundant and conſtant love; freely, without finding any cauſe in them for it, and therefore the more freely being vouchſafed to ſuch unworthy ſinners, Chap. 9. 15, 16, 17. compared with this, ſhewes the difference of Gods dealing between impenitent and penitent perſons.

for mine anger] Which formerly lay heavy upon him, ſhall now be turned away: not like that ſo often repeated, Eſay 5. 25. and 9. 12. 21. and 10. 4.

v. 5. *I will be as the dew*] I will water them with my graces, and heavenly bleſſings; in oppoſition to that judgement, Chap. 13. 15. The fruit of my reconciliation ſhall appear unto them; they ſhall finde by experience the bleſſing and benefit of it. Before they were dried up and withered with miſery, for their ſin. But now my favour ſhall be to them as the dewe to the ground.

grow] Or, bloſſome.

as the lilly] Flouriſh ſpeedily with ſingular beauty, Cant. 2. 1, 2. Chap. 4. 5. and 7. 2. Matth. 6. 28, 29. Vulgar Latine thus: I will be as the dew, Iſrael ſhall grow or bloſſom as the lilly.

caſt forth] Heb. Strike forth.

as Lebanon] As the cedars, and trees in Lebanon are rooted firmly, to laſt durably; ſuch ſhall their felicity be.

v. 6. *His*

v. 6. *His branches*] Ariſing from ſuch roots ſhall ſpread. Gods bleſſings ſhall more and more multiply and increaſe towards him.

ſhall ſpread] Heb. Shall go.

and his beauty] Pſalm 52. 8.

olive tree] Which is alwaye green, Judges 9. 9. Jer. 11. 16.

his ſmell as Lebanon] Wherein were many odoriferous trees and flowers. See the Annotations on Zech. 11. 1.

v. 7. *they that dwell under his ſhadow*] See Dan. 4. 12. 21. live under the ſhade of it. They and every one of them.

ſhall return] And reſt in ſafety and quietneſſe; under Gods protection; ſhall be defended from any ſcorching heat, and refreſhed with the coolneſſe of it. See Eſay 4. 6. ſome extend this further; That they ſhall return from their exile, where they were ſcattered, and ſhall come together into the Church, in the Meſſias his time, and there they ſhall be ſafe under Gods protection.

ſhall revive] Increaſe, and have children and multiply, as of one grain comes many. See 1 Cor. 15. 36. and Pſalm 72. 16. A further commendation of Gods favour from the effects.

grow] Or bloſſom.

as the vine] Which of a ſeeming withered ſtock, and branche, doth ſurvive and fructifie.

the ſent thereof] Heb. The memorial. Some underſtand this of the name of God: as Chap. 12. 5. whence thus; He means, that the knowledge of him and his doctrine ſhall be alwayes moſt pleaſing to his people; like unto excellent wine, Cant. 1. 2, 3. or God ſhall love the memory of his people very dearly.

wine of Lebanon] Cant. 1. verſes 2. 4. and chap. 7. 9. ſuch as grows there; the beſt wine of the beſt ſent and favour. They ſhall be in a moſt happy eſtate, abounding in all joyes, and comfort.

v. 8. *Ephraim ſhall ſay*] Thus ſay, as followeth, Renuing their confeſſion; as verſes 2, 3. ſome underſtand this, as the words of God to *Ephraim*, Thou *Ephraim* ſhalt joyn me no more with idols, as thou haſt done heretofore; I will alone be ſerved in ſpirit and truth, 2 Cor. 6. 16.

what have I to do] See 1 Theſ. 5. 22. Rom. 12. 9. Eſay 30. 22. Jude verſe 23.

any more] I have had to do with them too much already, 1 Pet. 4. 2, 3. thus deteſting their former blindneſſe and madneſſe: and abandoning their idols for ever after, Eſay 31. 7.

I *have heard him*] God heard *Ephraim*, ſpeaking as formerly in deteſtation of his idolatry.

and obſerved him] A turning from idols; marked him therin, and reſpected him therefore.

I am like] They ſhall finde in me all the good they deſire; as when a tree bringeth forth good fruit, and a pleaſant ſhade, Cant. 2. 3. To ſhelter them from heat; to refreſh them in the cool ſhade and ſhadow of it.

is thy fruit] This implies, another ſimilitude from a fruitfull tree. This may be underſtood of the good works of the faithfull, brought forth in them, by the only power of Gods grace and Spirit, John 15. 2. 4. Or, rather thus: I am moſt fruitfull for thy good, thou mayeſt readily and plentifully finde it in me.

v. 9. *who*] An emphatical exclamation and interrogation: no doubt but Hoſeah in the whole courſe of his miniſtry for ſo very many years, preached much more then is in this book ſet down. It pleaſed the wiſdom of God, that here only the heads of his Preaching are gathered to gather. And he now concludes and ſeals up all with that, which in all likely hood he had often uttered before, to raiſe the people up to a due conſideration of his propheſies: aſſerting the authority and uſe of them, and of the wayes of the Lord declared in them, both to the good and to the bad.

is wiſe] They all would be thought ſo. But few are they that be ſo.

and he ſhall] Signifying, that the true wiſdom and knowledge conſiſteth in this, even to know and to reſt upon God, ſuch a manner of ſpeech is in Pſal. 107. 43. no true wiſdom but this. Prov. 1. 7. and chap. 9. verſe 10. Job 28. 28. Pſal. 111. 10. And therefore he that hath any ſpark of true wiſdom, let him ſhew it in this; he will ſhew it in this. All humane wiſdom without, and againſt the Lord, is true folly: And yet the world is too full of it.

prudent] He ingeminats the ſentence, to rouze up their attention and conſideration the more.

for the wayes of the Lord are right] The whole conduct of his providence, his works and judgements, and alſo his word and doctrine, are moſt holy things, and good for men: Right in themſelves; notwithſtanding all the calumnies, blaſphemies, murmurings and mockings of wicked prophane men, againſt his wayes and word: All theſe cannot darken the light, or pervert the right of his holy wayes, and word.

and the juſt ſhall walk in them] The wiſe and juſt ſhall and will do ſo; and not turn aſide from them; knowing and finding by experience their true happineſs to conſiſt in their keeping, and continuing in them: as Judg. 5. 31. Prove. 4. 18. Pſal. 37. 6.

but the tranſgreſſours] That are, and will be ſuch.

ſhall fall therein] Stumble, and fall, and periſh. They become an occaſion of ruin and perdition to the wicked, which do abuſe them, through their incredulity, and wickedneſs. Prov. 10. 29. Luke 2. 34. 2 Cor. 2. 16. 1 Peter 2. 9. 8. See alſo Apoc. 22. 11. 1 Cor. 14. 38.

ANNOT.

ANNOTATIONS

On the Book of the Prophet

JOEL.

The ARGUMENT.

IOels time of Propheſie is not ſpecified by the holy Hiſtory: yet generally it is thought to be when Hoſea *propheſied: not onely becauſe it is placed next* Hoſea; *and before* Amos; *without any intimation of a differing time: but chiefly becauſe the matters contained in it ſeem to fall in with the times of King* Uzziah, *of* Judah; *and of* Jeroboam *the ſecond of Iſrael: though ſome do aſſigne unto him a latter time, upon conſideration of thoſe paſſages,* Chap. 3. 1.— 9. Joel *preacheth to* Judah, *and declareth, and denounceth a generall judgement of dearth and famine, cauſed by an extream drought, and ſwarmes of Caterpillars with Lyon-like teeth. and other ſuch like deſtroying Creatures; ſome eating what others left. Thereupon he exhorteth to Repentance, ſhewing it muſt be Generall, of all perſons, of every age, and condition; becauſe they had Generally offended: And it muſt be earneſt, and hearty, and teſtified by mourning, and humbling themſelvës before the Lord in Faſting, and Prayer: which if they do, the Prophet, from God, promiſeth deliverance from that terrible plague of famine; and that their Afflictions and loſſes ſhould be removed; and recompenſed by a Wonderfull plenty, not onely of Temporall, but alſo in 'its time of Spirituall bleſſings, under the Meſſiah; foretelling ſo of the Gifts of the holy Spirit which then ſhould abundantly be ſent down and powred out, eminently at Penticoſt: Further they ſhall have Redemption from their enemies, the Heathen round about: by Gods ſitting to judge them, and to take dreadfull revenge upon them, for their wrongs done to his people; concluding with a reiteration of Gods abundant bleſſings upon* Jeruſalem *and* Judah. *The ſumme then, and Order is this:* Joel *firſt telleth the famine, and calleth for Lamentation and mourning,* Chap. 1 *Then he exhorteth to publike Repentance, promiſing a bleſſing thereon,* Chap. 2. *Laſtly, he comforteth them, by deſtruction of their enemies, and Gods bleſſings on his Church,* Chap. 3.

CHAP. I.

THe word of the Lord] See Annotations on Hoſ. 1. 1.

that came to Joel] Was depoſited with him, to be imparted to the People. 2 Cor. 4. 7. and 5. 20.

Pethuel] Likely a man of note, and name; and fame. This is to diſtinguiſh him from other *Joels*.

v. 2. *Hear ye old men*] Signifying the Princes, the prieſts, and the Governours, or ſuch who by reaſon of old age have ſeen and heard many things. See verſe 14. Compare Deut. 32. 1. Pſal. 49. 1. Iſaiah 1. verſe 2.

and give ear] He implicitely chides their hardneſſe of heart, that they were not ſenſible of theſe preſent plagues:

all] Young as well as old; none excepted: The matter in hand concernes all.

hath this been in your dayes] He calleth the Iews to the conſideration of Gods judgements and the greatneſſe of them; ſo ſtrange and unheard of formerly: all this, to ſhame them for their wretchleſſneſſe, and ſecurity, wherein they ſo pleaſed themeſlves: as if God were aſleep in heaven; and to rouze them up to behold Gods hand ſtretched out, and his judgements thundering againſt them in ſo rare and uncouth a manner; and to call them to repentance, for their ſins thereby.

or even in] Have you heard them tell any the like. Gods common judgements ſhould affect us. But much more ſuch extraordinary ones by their rarity ſhould ſtartle us and aſtoniſh us.

v. 3. *Tell*] This is a more memorable judgement then to be a nine dayes wonder; the continuation of ſuch a famine by ſuch ſtrange means. The uſe of it ſhould reach to poſterity. Thus the Prophets ſet forth Gods judgements, and improve them to the utmoſt.

v. 4. *That which the palmer-worm hath left*] Hebr. the reſidue of the Palmer-worm. Therefore this is not a threatning, of judgements to come: but a narrative of that which preſently did lye upon them: of the Palmer-worm ſee Amos 4. 9.

hath the locuſt eaten] A deſcription of a moſt great ſpoil made by theſe vermine: which joyned with an extream drought, had cauſed a moſt cruel dearth. See chap. 2. 25. This famine ſeems not to be that in the dayes of *Joram*, the ſon of *Ahab*, King of Iſrael; 2 Kings 8. 1. For this famine was in Judah. Neither yet that in Judah in the dayes of *Joſiah*, mentioned Ier. 14. But rather, that in the dayes of *Uzziah*, intimated, Iſaiah 5. 13, 14. and Amos 1. verſe 2. and more fully, Amos 4. 6. 10. which is beſt agreeing with the time of the Contents in this propheſie: or elſe ſome other famine about that time, not mentioned elſe-where in Scripture. To take this off from the letter as ſome do, and apply it onely to the four ſeverall invaſions of the Caldeans, and the devaſtations made by them; Or which is more, to apply theſe four Creatures to the four Monarchies; or to four chief vices, as ſome Moraliſts do, is a thing of more boldneſſe then we have any warrant for from the Text. Thoſe Locuſts Exod. 10. 14. were but for a ſhort time. And ſuch as they, ſhould never be again in the land of Egypt; of Locuſts ſee Prov. 30. 27. Ier. 46. 23.

cankerworme] Of the cankerworme, ſee Nahum 3. 15, 16.

caterpillar] Of the caterpillar, ſee Eſay 33. 4. Jer. 51. 14. 27.

v. 5. *Awake*] It is high time ſo to do, and not to continue wretchleſſe and careleſſe any longer.

ye drunkards] That commonly after drink grow drowzy and ſleepy; yet here is cauſe enough to awaken them. And what then ſhould the ſober do? He means, That the occaſion of their exceſſe and drunkenneſſe was taken away.

and weep] And yet otherwiſe who ſo merry, & laughing as they.

from your mouth] That which was ſo pleaſing to your palat, that your mouth did crave it of you; as the phraſe is Pro. 16.26

v. 6. *a nation*] *Joel* tells of ſwarms of locuſts, and caterpillers, like horſes, and with lions teeth, ſpoken of in verſ. 4. by a tearm improperly attributed to thoſe inſects, ſee Pro. 30.25,26. Some would underſtand this of the nation of the Aſſyrians, or Chaldeans, coming up in war againſt them; but this is not ſo ſutable to the whole context.

my land] Gods honouring the land of Canaan.

v. 7. *barked my figtree*] *Heb.* laid my figtree for a barking.

caſt it away] Having thus made them unprofitable, men care not now for dreſſing them; or to look for any fruit from them.

are made white] Without bark; as it were pale, a thing without blood, and withering.

v. 8. *Lament*] O thou Jeruſalem or Judah, mourn grievouſly.

like a virgin] Eſpouſed, and not yet had home: or preſently after her eſpouſals.

for the husband of her youth] Mourn grievouſly, as a woman which hath loſt her huſband, to whom ſhe hath been married in her youth: or her young huſband, as elſewhere it is ſaid, a wife of youth, for a young wife. See Pro. 5.18. Iſai. 54.6. Mal. 2.15. Others rather ſay, by huſband is meant one that hath eſpouſed a maid, and died before he came in unto her; or ſoon after the wedding; becauſe here is ſpeech of the virgins mourning.

v. 9. *meat-offering*] The extream dearth hinders them from furniſhing their ſacred offerings with bread, wine, and oil, &c. See Exod. 29. 40. Levit. 2. 1.

mourn] Partly becauſe Gods ſervice is interrupted: partly alſo becauſe they want their ordinary food, which they got from the offerings and ſacrifices.

v. 10. *The field*] He proſecutes the ſame matter more largly, in more variety of words, to work the more effectually, and make the greater impreſſion upon a people ſo dull & obdurate.

new wine] All comfort and ſubſtance for nouriſhment is taken away. *dried up*] Or, aſhamed, Eſay 24. 7.

v 11 *Be ye aſhamed*] He labours ſtill to have his word pierce into their heart; not ſwim in the brain, but ſink deeper, and work ſhame and ſorrow. He would have their ſenſes teach them, and humble them.

O ye huſbandmen] Or, the huſbandmen are confounded, and the vine-dreſſers howl.

v. 12. *Joy is withered away*] He ſeems alſo to have relation to the feaſts and merriments which were in harveſt time, and in time of vintage, Pſal. 4.7. Eſay 16.10. Jer. 48.33. All to drive them from dedolency and ſenſleſneſſe, under Gods heavy hand of judgement.

v. 13. *gird your ſelves*] He ſheweth that the only means to avoid Gods wrath, and to have all things reſtored, is unfeigned repentance. See Gen. 37. 34. and the Annotations there. He exhorts them to make uſe of this ready remedy; and to haſten the time of it.

ye prieſts] Begins with them, whoſe office it was to be guides and examples to the reſt.

ye miniſters of the altar] According to the Levitical law.

v. 14. *all night in ſackcloth*] Watchings, humicubations, and ſackcloth are ſignes and helps of extream mourning.

my God] Hardly your God in this your blockiſhneſſe and ſtupidity under his ſo heavy hand of judgements.

for the meat] Verſe 9.

Sanctifie you a faſt] Chap. 2. 15. Appoint a time ſpeedily for this holy exerciſe, and prepare your ſelves unto it by all acts of piety and devotion. Faſting is a voluntary and religious abſtinence from all meat and drink, and from all corporal and ſenſual delights and comforts, ſo far forth as it will ſtand with neceſſity of nature, charity and comlineſſe; together with a ceſſation from the works of our lawful callings; in that time, and by that means, generally to teſtifie the deſert of our ſins, to afflict our ſouls, and to humble our ſelves before God for them: More particularly, and punctually, to exerciſe, and increaſe our Repentance, and Prayer, in an extraordinary manner and meaſure; according to the occaſion and exigence of the Faſt; our repentance in ſorrowing and mourning for ſin paſt; both our own and others: And in confeſſing them and in forſaking; and amending them for the time to come; publickly in a State; perſonally in our ſelves: And to exerciſe our prayer; in craving with more fervour and faith, aid and help at Gods hands, in all our neceſſities and extremities, corporal or ſpiritual: perſonal, or national; for the obtaining of bleſſings; or for the preventing or removing of judgements, preſent, or imminent; felt, or feared; and ſo to gain our ſpecial ſuits for which we faſt.

call a ſolemn aſſembly] Or, day of reſtraint, Levit. 23. 36. Private faſting was not ſufficient.

the elders] The Magiſtrates and chief of the people: their neglect of duty had ſet open the floodgates of ſin. They had need to be ringleaders in repentance.

and all] None excepted.

cry unto the Lord] Pray that he would take away the preſent evils. This was the end of their faſting and aſſembling: all to adde wings to their prayer.

v. 15. *Alas*] Jer. 30. 7.

for the day] Eſay 13. 6. we ſee by theſe great plagues, that utter deſtruction is at hand, greater plagues yet behinde, if we prevent them not by repentance: but put it off from day to day. See Amos 6. 3. and 5. 18.

v. 16. *joy and gladneſſe*] Deut. 16. 11. 14, 15. Can we be ſo blinde as not to ſee at noon day?

v. 17. *ſeed*] *Heb.* grains.

rotten under their clods] Becauſe it could not grow up, by reaſon of the extream drought, v. 19, 20. The *Trent Bible* very improperly thus; The beaſts rotted in their own dung.

the garners] There being no need or uſe of them for want of grain.

v. 18. *How do the beaſts groan*] Or, mourn in their kinde. Then how much worſe then beaſts are ye? They alſo ſuffer for mans ſin, and man in them.

the flocks of ſheep are made deſolate] Which otherwiſe feed in the moſt dry and deſert places.

v. 19. *to thee*] From whom theſe judgements come, and who onely canſt eaſe us of them; ſtraight to thee; not to others.

will I cry] Though others will not, for ought I can do or ſay; yet I will do my duty, as a pious man ſhould.

the fire hath devoured] The heat and fire of the ſun. The drought hath burnt up the countrey, as if the fire had gone thorow it.

paſtures] Or, habitations.

.20. *cry alſo unto thee*] In their way and kinde; Pſ. 104. 21. 27. by reaſon of extream thirſt: ſo it is ſaid of the young ravens, Pſal. 147. 9. and other creatures, Job. 38. 41. when by reaſon of hunger or thirſt they lift up their beaks.

are dried up] See Amos 4. 6, 7, 8. Eſay 5. 13.

CHAP. II.

Verſe 1. BLow] What *Joel* had propounded and preached in the former Chapter, he doth repeat and proſecute in this: He repreſents the grievouſneſſe of the preſent judgement. And thereupon moves them again to repentance: And to the repentant he ſhews at large Gods gracious promiſes both of temporal and ſpiritual bleſſings.

ye the trumpet] Or, cornet, Numb. 10. 9. As it were to give notice of the coming of theſe foreſaid devouring creatures; that every one may prepare himſelf to prevent the ſcourge by repentance, and prayer to God to bear it patiently; and to overcome it by faith in his grace. See verſe 15.

tremble] Not truſt in formalities of Gods worſhip; nor trifle with him in outward ſhews: but tremble and quake at the heart at his anger and the ſignes of it, Jer. 5. 22.

for the day of the Lord cometh] C. 1. 15. ſee the Annot. there.

for it is nigh at hand] A threatning of further judgements; or enlargement and aggravation of this. See 1 Kings 14. 14.

v. 2. *of darkneſſe and of gloomineſſe*] Of affliction and trouble: and it may be he hath relation to the coming of theſe creatures in great ſwarms, whereby the air may be darkned, verſ. 10. See Ezek. 32. 7, 8. Amos 5. 18. 20. Eſay 5. 30. & 8. 22.

ſpread upon the mountains] Which ſhall in an inſtant cover the whole country, even as the morning light, or morning clouds and miſts, ſpread abroad on a ſudden over the tops of hills. See Amos 4. 13.

a great people] C. 1. 6. & 2. 11. 25. See Prov. 30. 25, 26. This ſeems not to be underſtood of the Aſſyrian, or Chaldean enemy.

there hath not been] Exod. 10. 14.

of many generations] *Heb.* of generation and generation.

v. 3. *A fire devoureth before them*] Chap 1. 19. theſe creatures going along to devour the countrey, which is rich and full of goods; and after they are gone by, every thing is found gnawn and conſumed. To underſtand this fire of that fire which is ſaid to be carried before the hoaſt of the Chaldeans as the god and guide they worſhipped, is a fancie too far fetcht.

garden of Eden] Paradiſe, Gen. 2. 8 & 13 10. Ezek. 28. 13.

v. 4. *the appearance of them*] He inſiſts long upon this the more to affect them with it; they being ſo hard to be brought to it, and wrought upon by it. Rev. 9. 7. of the horſe, ſee Job 39. 19. &c.

v. 5. *ſhall they leap*] Rev. 9. 9. and make an horrible noiſe and concuſſion

v. 6. *all faces ſhall gather blackneſſe*] *Heb.* pot. Through horrour and hunger.

v. 7. *Not break their*] They ſhall not ſtop nor ſtay their paces nor give the way to any.

v. 8. *fall upon the ſword*] Or, dart. A term taken from the meeting of armies: to ſignify, that there will be neither defence, nor reſiſtance that can ſtay this tempeſt, but it wil break through al difficulties dangers, and obſtructions, without fear or hurt.

v. 9. *run to and from the city*] A manner of ſpeech taken from a city won by aſſault. Cities ſhall not withſtand them.

v. 10. *The earth*] Hyperbolicall tearms, frequent in the Prophets, to ſignifie a horrible deſolation.

quake before them] Heb. before his face. Meaning the people, whereof mention is made verſe 2.

the ſun and the moon] Shall be dark, with the overſhadowing clouds and ſwarms of theſe devouring vermines, wonderous expreſſions to meet with their wonderous ſtupidity. This may alſo be underſtood in the ſame manner, as Iſai. 13. 10. Ezek. 32. 7. Joel 3. 15. Matt. 24. 29. unleſs it be interpreted, as upon v. 2.

v. 11. *ſhall utter his voice*] Like a Captain, incouraging his ſouldiers; or giving the ſigne of the battle.

before his army] It is Gods army; though the army it ſelf know it not; and againſt him there is no reſiſtance.

he is ſtrong] Apoc. 18. 8. Jer. 50. 34.

day of the Lord] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15. no abiding it; but to prevent it by repentance. Amos 4. 12.

v. 12. *alſo now*] As I exhorted you before in the former Chap. ſo alſo now again I exhort you to Repent, whiles there is yet ſpace and place for it. And this the rather he renews, leſt upon the premiſes they might have doubted there had been now no more place left for repentance, as if he ſhould ſay, Though you have ſo long abuſed my mercy, and what lies in you let ſlip the time of turning, & ſhut the door againſt you; yet now, wch no man would have thought, and your ſelves can ſcarſly believe, I ſtill expect, and invite you to hope of mercy. 2 Cor. 6. 2.

turn ye] Jer. 4. 1. This is the end and ſcope of all the former judgments and threatnings, even to force them to repentance.

with all your heart] Not faintly or fainedly, though not with perfect repentance; yet in the ſincerity & integrity of your heart

faſting] With no ordinary and mean repentance; as ye have not meanly, but extraordinarily offended.

v. 13. *rent your heart*] Pſal. 51. 17. Mortifie your affections, and ſerve God with pureneſs of heart, and not with ceremonies. The words of the Prophet, expounding as it were thoſe words of the Lord; in the former verſe.

gratious and mercifull] Exod. 34. 6. Pſal. 86. 5. 15. Jonah 4. 2. without hope of this, there could be no Repentance but either dedolency; or deſpair, from both wch the Prophet would draw them. He uſeth here ſo many words of Gods mercy, because it is ſo hard a thing to perſwade ſinners caſt down to overmaſter their own diffidence and deſpaire, & to faſten on mercy.

repenteth him of the evil] Out of his infinite mercy he changeth, not his counſell or his will, as being ſorry for having done evil, as men do when they repent; but the effects of his rigour into effects of his mercy. Gen. 6. 6.

and not your garments] Only as hypocrites do; a like ellipſis is Gen. 32. 28. 1 Sam. 8. 7. That outward ceremony is not utterly rejected; but when it goes alone for all, without the vitall part and ſoul of it, the renting of the heart and inward man.

v. 14. *Who knoweth*] Amos 5. 15. John 3. 9. Zeph. 2. 3.

return and repent] He ſpeaketh this to ſtir them up from their ſecurity, and not that he doubted of Gods mercies, if they did repent. See Joſh. 14. 12. Exod. 32. 10. 1 Sam. 14. 6.

a bleſſing] Namely, the fruits of the earth, growing, and preſerved by Gods ſingular bleſſing. See Iſai. 65. 8.

behind him] After theſe devourers are gone by.

a meat offering] Chap. 1. 9.

v. 15. *Blow the trumpet*] Num. 10. 3. Namely, the holy trumpet, to call the generall aſſembly of the people.

ſanctifie a faſt] Chap. 1. 14.

let the bridegroom] What is lawfull in it ſelf, muſt at ſometimes be forborn. Amos 6. 4. Iſai. 22. 12. 13. 14. To give our ſelves to pleaſure, when God appears armed in weapons of wrath, is atheiſtically to ſcoff at his power, and deny him and his providence

v. 16. *ſanctifie the congregation*] Appoint by proclamation, that all men being duly purified according to the Law, may come to the Temple, to call upon the Lord, with mourning and faſting. See Exod. 19. 10. 22.

gather the children] That as all have ſinned, ſo all may ſhew forth ſignes of their repentance, that men ſeeing the children, which are not free from Gods wrath, might be the more lively touched with the conſideration of their own ſins, ſee Jon. 3. v. 7. 8

v. 17. *Let the Prieſts*] It was their office and duty. Not yet that the people muſt neglect their part.

between the porch and the altar] Whereof. See 1 Kin. 6. 3. This was the voyd ſpace, Ezek. 8. 16. where the ſacred miniſters prayed after the ſacrifices were offered; ſee the Annotations there. And on Ezek. 40. 48. & c. 43. 13. 18. The people were in an outer court beyond the Prieſts court.

ſpare] Nothing to be pleaded in prayer, but Gods mercy.

thy people] So again, thine heritage. Gods free and gratious Covenant is the ground of their plea; and not any thing in themſelves. Pſal. 74. 2. & 94. 5. 14. Micah. 7. 18. See Jer. 10. 16. Iſai. 63. 17. Pſal. 33. 12. Joſh. 7. 9.

rule over them] or, uſe a by-word againſt them. That thy people being conſtrained through want ſhould put themſelves into bondage to ſtrangers: or, be ſubdued by them, having no means to defend themſelves, if the enemy ſhould ſet upon them. See Eſay 26. 13. this evinceth not that the former judgement, ſo largely inſiſted upon, was the war, and ſword of the Heathen Aſſyrians, or Chaldeans. The armies of enemies here are ſtill thoſe, chap. 1. 4.

wherefore ſhould they ſay among the people] Pſal. 42. 10. & 79. 10. & 115. 2. Mic. 7. 10. Exod. 32. 12. Numb. 14. 15.

v. 18. *Then*] He ſets forth the effects of their preſent prayers.

jealous for his land] As an husband, or father, at the ſuffrings of his wife, or child. He will feel and be moved at the afflictions of his dear people, and for his own glory, which by that means was troden down by profane nations. Iſai. 9. 6. Hoſ. 11. 8.

v. 19. *I will ſend you corn*] verſe 24. upon your Repentance I will remove my judgements. chap. 1. 11. 16. 17. See Pſa. 81. 16.

a reproach] According to their Prayer, v. 17.

v. 20. *northern army*] Namely, that great ſwarm of the foreſaid deſtroying creatures which came out of the North.

into the land barren] That multitude ſhalbe carried away out of your land, and like a great army it ſhall be driven into the wilderneſs: the vanguard into the lake of Sodom, towards the eaſt, and the reerward into the Mediterranean Sea, toward the weſt, Exod. 10. 19. Deut. 11. 24.

becauſe] Or, through, as Pſal. 23. 4.

he hath done great things] Heb. he hath magnified to do.

v. 21. *for the Lord*] See on verſe 20.

v. 22. *ye beaſts*] Chap. 1. 18.

their ſtrength] Their fruits and increaſe, according to the vertue which God hath given them. Gen. 4. 12.

v. 23. *in the Lord your God*] In him, and his reconciliation, who is the fountain of all bleſſings: in him more then in the plenty he gives.

the former rain] Or; a teacher of righteouſneſs.

moderately] Heb. according to righteouſneſs. Namely, at the time of your greateſt need, and in that juſt meaſure, as it is required, for to help the barrenneſs which was before. Others, in righteouſneſs, that is, bountifully, and lovingly.

will cauſe to come down] Lev. 26. 4. Deu. 11. 14. Jer. 5. 24. Ja. 5. 7.

in the firſt moneth] Both former, and later rain in this firſt moneth; which likely was the March Moon, for then began that time of the year which was called the latter ſeaſon; by reaſon of the fruits which grow ripe, and are gathered therein: at which time ſeaſonable rain was moſt neceſſary: next to September Moon; which was the other part of the year, called the firſt ſeaſon; by reaſon of tilling and ſowing of the ground; wherein like ſeaſonable rain was alike neceſſary.

v. 25. *my great army*] This expounds that verſe 15.

v. 26. *and Praiſe*] A fruit of Gods bleſſing, & of their repentance.

ſhall never be aſhamed] Becauſe they ſhall never pray to me in vain, at any ſuch time of need; but he will relieve them in all their neceſſities.

v. 27. *And ye ſhall know*] By my wonderfull bleſſing of you.

that I am in the midſt of you] vouchſafe to dwell among you and am alwayes preſent and at hand, upon all occaſions, for your good. Pſa. 46. 5. Eſai. 12. 6. Hoſ. 11. 9. Zeph. 3. 15. 17.

v. 28. *Shall come to paſs*] Now he riſeth higher, from bodily bleſſings to ſpirituall bleſſings. The people muſt not reſt in the former; but by them be handed to theſe.

afterward] In the Meſſias his dayes, I will powr down the gifts of my holy Spirit in abundance; as I have heretofore poured out temporall bleſſings upon you.

I will powre out my Spirit] Iſa. 44. 3. Zach. 12. 10. Act. 2. 17.

upon all fleſh] All manner of people, without any diſtinction of nations. Whereas formerly he imparted his Spirit ſparingly to a few; Here he doth it to all his Church.

and your ſons] By the inward vertue of my Spirit, I wil inlighten the underſtanding of mine elect, who of their own Nature are but children in knowledge, or young men without experience; or aged men weak of underſtanding; and wil give them a lively and Spiritual light of the Myſteries of the goſpel; accompanied at certain times, and in certain perſons, with prophetick revelations, Act. 2. 17. ſee Num. 12. 6. Or rather, He ſhews particularly what he means, by the former general promiſe: all ſhall propheſie, all ſhall be taught of God; Heb. 8. 11. 1 Joh. 2. 20. 27. Hab. 2. 14. All wch are ſpoken comparatively, in relation to the times before the coming of our Savior in the fleſh. Al, of al ſorts and ſexes, ſhall have as much, and more light and illumination now, then the Prophets had in the Old Teſtament. See Mat. 11. 11. their common light of all now under the Goſpel ſhalbe better then that of propheſie of old, ſuch light ſhall the ſun of righteouſneſs at his riſing bring with him.

your old men] By an alluſion to the viſible manner of Gods gratious gifts and dealings with his people and prophets, in dreams, and viſions, before the coming of Chriſt. He deſcribes the Spirituall worſhip of God, and the abundant gifts of his grace in the dayes of the Goſpel: ſo applying here his ſpeech to the better capacity of the preſent people, not yet confounding, or diſanulling the diſtinct orders of miniſters in the Church of Chriſt.

v. 29. *Upon the ſervants and upon the hand-maids*] Perſons of all conditions; bee they never ſo mean ſhall bee ſanctified by mee, and graced by the Gifts of my ſpirit: even theſe ſhall abundantly be filled with my ſpirit. It may be by theſe termes, as ſome ſay, is meant the calling of the Gentiles, amongſt whom ſlaves were bought. Levit. 25. 44. unleſſe he mean the other principall effect of the ſpirit of grace, which is to free men from the bondage of ſinne and the devil.

v. 30. *wonders in the heavens*] Chap. 3. 15. Matth. 24. 29. Mark. 13. 24. Luke 21. 25. He doth not threaten here, and terrifie; but warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not look for continuall quietneſſe in this world: and yet in all theſe troubles, he would preſerve them. Or, this may import the fearfull judgements of God upon the wicked, for the defence of his Church.

v. 31. *The ſun ſhall be turned into darkneſſe*] Chap. 3. 15. The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world. See verſe 10.

before the great] See Mal. 3. 2. & chap. 4. 1. and 2 Theſ. 1. 7. 11. and chap. 2. 2, 3. before the day of Gods ſo fearfull judgements for the rejecting of Chriſt when he came, and the contempt and proſecution of his Goſpel. That day ſhall be terrible to the wicked; though a day of great joy to the godly. LXX. thus, notable day. And ſo the Apoſtle ſeems to cite it. Acts 2. 20.

v. 32. *whoſoever ſhall call*] In thoſe prodigious calamities of the world, yet he will preſerve and deliver his; who by them will be driven to ſeek the Lord in prayer: when the ſtate of things then doth ſeem to be in a deſperate condition, yet this muſt not keep us from calling upon God by prayer; but rather provoke us thereunto, and that with confidence: knowing he can, and will ſave his; and if need were, out of death it ſelf reſtore them to life. And this belongs both to Jew and Gentile; as the text here allows it, and the Apoſtle applyes it. Rom. 10. 13.

on the Name of the Lord] Gods judgements are for the deſtruction of the infidels, and to move the godly to call upon the Name of God, who will give them ſalvation. Acts 2. 21.

in mount Zion] Namely, in the true Church of Chriſt.

deliverance] From thoſe evils which ſhall trouble the world; or, ſome remnant ſhall be ſaved. Gods Church ſhall never periſh. He will ſtill have a people on earth, to ſhew him faithfull in heaven, and true and conſtant in all his promiſes.

the Lord hath ſaid] In many places by his Prophets. See Deut. 30. & 32. 43. To his word we muſt look in this caſe, and truſt in his promiſes; and not to our own ſight, and ſenſe.

the remnant] Which are not run into the generall apoſtaſie, and corruption of the world. Luke 18. 8. This is added leſt hypocrites, as their manner is, ſhould ſhelter themſelves under this promiſe. The true Church is but a remnant, a few. Luke 13. 23.

Shall call] Whom he ſhall move and effectually put forward to the participation of his grace in Chriſt: Gods gracious and inward call, out of his free election, and the good pleaſure of his ſecret counſell; and not any induſtry in man, or merit of man, makes this diſtinction and diſcrimination of the remnant from the reſt; which is therefore called a remnant according to the election of grace. See Rom. 11. 4, 5. 7.

CHAP. III.

Verſe 1. F*Or*] He proſecutes the former point of the reſtauration of the Church.

Behold] It is a wonderfull thing in it ſelf, and almoſt incredible.

in thoſe dayes] Being dayes wherein both Kingdom and Prieſthood were loſt, the worſhip of God, and the temple overthrowne. The Caldeans ruling then, and tyrannizing over them, and themſelves hated and ſcorned of their neighbouring nations, and of all the world. This in part, and figuratively may be thus underſtood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But ſpiritually it may be referred to Chriſts judgements upon the enemies of the Church, by him delivered: and eſpecially at the laſt and univerſall deliverance at his laſt coming.

I ſhall bring again] Yet Gods power then ſhall overpower all: eaſily ſurmount all ſeeming difficulties and impoſſibilities.

the captivity of Judah and Jeruſalem] This was done under *Cyrus*, and *Darius*: or rather begun then, and carried on to the coming of Chriſt, receiving its ſpirituall perfection in and under his kingdom even till his ſecond coming, ſo accompliſhing his vengeance on all his Churches enemies, and compleating her reſtauration and ſalvation.

v. 2. *I will alſo gather all nations*]. The wicked nations which are enemies to me.

into the valley of Jehoſaphat] See verſe 12, 14. Sundry valleys are mentioned in Scripture. This valley is not thus mentioned elſe-where. Some beleeve that it is that which is called the valley of bleſſing. 2 Chr. 20. 26. where *Jehoſaphat* bleſſed the Lord, when he had diſcomfited his enemies. Others do firmly beleeve that between the Mount of Olives, and the city of Jeruſalem toward the eaſt, there was a low valley of that name; and that ſo the Propet ſheweth that the enemies ſhall be judged, as it were in the ſight of the Church. Iſaiah 66. 24. See 1 Cor. 6. 2. Others take the word *Jehoſaphat* appellatively, to ſignifie Gods judgements; and the rather, becauſe the word following alludeth thereunto: in the valley of Gods judgements God will judge or plead. As for that fancy that all the world ſhall be gathered together into the valley of *Jehoſaphat* before Jeruſalem at dooms-day, and God ſhall ſit there in his throne of judgement to judge them there; it is but an abuſing of the letter of the text, to frame and uphold ſuch a fiction. The moſt that can be gathered is this, that God will ſet up his Tribunall in the ſight and midſt of his Church and people, and ſit there to defend and preſerve them from all injuries, and erect trophies for them over their enemies.

my people, and for my heritage] See Annot. on chap. 2. 17. See again my people, verſe 3. Gods pretious eſteem of his Church. He will maintain their cauſe, as his own; as *Naboth* did for his heritage. 1 Kings 21. 3. And this not for any worth in them, being ſuch ſinners; but for his own meere mercy, having freely choſen *Abrahams* ſeed to be his heritage and peculiar people. See Deut. 32. 10. Zech. 2. 8.

ſcattered] Ejected, and turned out as vagabonds.

parted my land] Pickt out by my ſelf, and peculiarly conſecrated to the uſe of my people: they parted among heathens and ſtrangers. See Dan. 11. 16. 41. Hoſ. 9. 3. Ezek. 20. 6.

v. 3. *caſt lots*] As upon my land, verſe 2. ſo upon my people here: impiouſly and imperiouſly domineering over them: and at baſe rates, ſelling them ignominiouſly, and that to ſatisfie their lewd luſts.

a harlot] That which the enemy gat for the ſale of my people, he beſtowed upon harlots and drink.

v. 4. *Yea*] From the generall, verſe 2. he falls here upon theſe particulars, to theſe neighbouring nations.

what have ye to do with me] With me, and my people? He makes their caſe and cauſe to be his: as Acts 9. 4. my people neither offended, nor provoked you: and yet ye joyned of your own accord with their enemies againſt them.

O Tyre and Sidon] See Iſaiah 23. and chap. 14. 29. 32. Both Prophets denouncing the like judgements againſt them, about the ſame time. See on Amos 1. 9, 10. & Zech. 9. 2.

will ye render me recompence?] A retaliation for any wrong done you? nay, it was your own covetouſneſſe, and cruelty, that ſet you on againſt me, and my people.

a recompence] Have I done you wrong that you will render me the like? yea ye provoke me without any cauſe given you. Or, it lyeth not in your power to give me ſatisfaction, for the ſpoyles and wrongs which ye have done my people: therefore you muſt bear the puniſhment thereof in your perſons, according to the law for theft. Exod. 22. 3.

ſwiftly] Thus God ſees and takes to heart the afflictions of his people: and will ſoon revenge them. See Apoc. 19. 2. Pſal. 58. 10. and 79. 10. Ezek. 25. 14. Luke 18. 18. Hebr. 10. 30.

v. 5. *my*] Thus God ſtill owns the goods, and affairs of his people, as his own.

ſilver] Being greedy of the prey and ſpoil: and gratified with it by the Jews enemies, whom they aſſiſted in the war.

into your Temples] The ſpoyles of my Temple. And thus to the ſcorn of God, Erecting, as it were, in their idol-temples, a trophie of victorie over him.

pleaſant things] Hebr. deſireable. See 2 Chron. 28. 18.

v. 6. *Græcians*] Heb. the ſons of the Græcians. Tranſmarine and outlandiſh people. *Javans* Poſterity were in Europe and Græcia. Gen. 10. 4, 5.

far] That they might have the leſſe hope to return thither again.

v. 7. *Behold I will*] God for a time forſook them; yet ſo, as no diſtance of place by ſea or land ſhould hinder him from raiſing and bringing them back again: which he chiefly did in the ſpirituall reducing of them to the Church and Kingdom of Chriſt.

return] As verſe 4. God will never forſake his Church, though for a while he do chaſtiſe her: nor ſhall her enimies ſcape unpuniſhed, though for a time they triumph over her.

v. 8. *And I will ſell*] A ſtrange change and viciſſitude and juſt retaliation of that verſe 6. And God himſelf will be the Author of it; He adjudgeth them to this ſlavery and vaſſaledge. Many examples are in ſcripture of like Retaliation; as Jud. 1. 7. 1 Sam. 15. 33. Iſaiah 33. 1. ſo the Egyptians were drowned that had drowned the male children of Iſrael.

and they ſhall ſell them] For afterward God ſold them by *Nebuchadnezzar*, and *Alexander* the great, for the love he bare to his people; and thereby they were comforted as though the price had been theirs. And haply the Jews themſelves by the means and favour of *Nabuchadnezzar* and *Alexander*, had an hand in the ſelling of them: as they by like means got an hand in ſelling the Jews.

Sabians] Gen. 10. 7. Job 1. 15. People of the [illegible].

the Lord hath ſpoken it] The ſentence is paſt, and it is not now to be avoided.

v. 9. *Proclame*] An Ironicall challenge to all Chriſts enemies, for to do the uttermoſt of their power againſt him, and his Church: that they may all be overcome and overthrown. See Eſay 8. 9. 10. Apoc. 16. 14. others thus: He goes on to denounce war to thoſe Heathen nations that had ſpoiled his people: and he doth this in ſo many words and wayes, repreſenting the ſame to their eyes: as in a lively picture, the more thereby to move and affect the wicked nations that uſed to ſcoff at Gods judgements, and the threatnings of them: and to comfort his people in the midſt of theſe dangerous concuſſions in the aſſured hope and expectation of their deliverance, ſafety and ſalvation, when God ſhall thus take due revenge on his and their enemies: and in the mean time to arm them with patience in their ſufferings, beholding this horrible ſpectacle of Gods wrath upon their oppreſſours.

Prepare war]Heb. ſanctifie God wil raiſe up horrible troubles in all the world, but yet for the good of his Church his remnant.

v. 10. *beat your plowſhares*] The phraſe is inverted, Eſay 2. 4. Micah. 4. 3. where Peace is promiſed, and propheſied to be in the kingdom of Chriſt. But where war is, there is no uſe of the plow, the fields are forſaken, none dare go forth to till the land: all growes waſt, all betake themſelves to the ſword. Others thus, when I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ready, and to prepare their weapons to deſtroy one another, for my Churches ſake.

pruning-hooks] Or Sythes.

let the weak] Nor plead exemption from the war by age, or ſickneſs: here muſt be no excuſe admitted: all muſt encourage themſelves to it.

v. 11. *Aſſemble your ſelves*] Do your utmoſt; all of you; let none be ſpared; ye ſhall be brought down; none ſhall want his plague and judgement.

cauſe thy mighty ones to come down O Lord] Or, the Lord ſhall bring down. Namely the holy Angels, who are thine armies to diſcomfit thine enemies. ſee Pſal. 103. 20. Apoc. 12. 7. Thus he turns his ſpeech to God, on this; There the Lord will caſt down and overthrow thy ſtronge ones; even the ſtrongeſt enemies of his Church and people. Thus in the moſt grievous afflictions God wil ſtil take care of his Churches ſafety: and revenge them of their enemies, after he hath a while by them chaſtiſed his people, to practiſe their patience, and amend their manners.

v. 12. *Let the Heathen*] God ſtill goes on to ſhew that at laſt he will be the avenger of his people. He is not idle, or careleſs of their ſufferings; but onely a while defers the puniſhments, till the wickednes of his, and their enemies, be full and ripe for judgement.

valley of Jehoſhaphat] See Annot. on verſe 2.

ſit to judge] Sit upon his tribunall; and cauſe all the Heathen round about, from all parts of the world, to undergo his judgements there.

v. 13. *Put ye in the ſickle*] Wherein he ſpeeds his judgements upon the wicked; which the Godly groaning under their burdens, do think according to the prompting of the fleſh, that he doth deferre over long. He expreſſeth the reaſons of his preſent execution, under the metaphors of a ripe harveſt, and vintage which he plainly expounds in the laſt words. Reve. 14. 15. 18. O ye Angels, it is time to execute my judgments, for the malice of the world is grown to its height. This is Gods anſwer to the Prophets ſpeech.

is great] As Gen. 15. verſe 16. Jer. 51. 13. Matt. 23. 32. Dan. 8. 23.

v. 14. *multitudes*] Multitudes of ſlain enemies. Though now they proudly domineer and inſult over the Church, yet they ſhall appeare at his tribunall in the day of his judgement and execution.

deciſion] Or, Conciſion, or threſhing, or, of threſhing: for ſo the word is uſed Eſay 28. 27. & 41. 15. naming the place ſo from the event; alluding to the harveſt, verſe 13. and haply to the valley of Jehoſhaphat, where in time paſt he thraſhed the Moabites, and Ammonites.

v. 15. *The ſun*] This ſerves to awaken the wicked that are aſleep, or dead in ſin, and ſecurity. See on chap. 2. 31. Signes alſo foregoing the laſt judgement, Matth. 24. 29. Luke 21. 25.

v. 16. *The Lord ſhall*] As a Lyon roar horribly againſt his, and his Churches enemies, ſo as the world ſhall tremble; though for a time he did wink at them, & held his peace ſummoning, as it were, with a terrible cry, all the world to appear before him. See Jer. 25. 30. Amos 1. 2.

of Zion] Out of the ſeat of his glory: whoſe repreſentation was formerly in the Sanctuary. See Heb. 12. 22.

But the Lord] Will be the hope and ſtrong help to his people; will take upon him their defence and protection. Thus [illegible], and this ſhould be a comfort to them in all their miſeries; the iſſue ſhall be happy; though heaven and earth ſeem to oppoſe and oppreſs them; he will ſave his Remnant, though they may ſeem to be loſt and periſhed before he come to ſave them.

hope] Heb. place of repair, or harbour.

v. 17. *ſo ſhall ye know*] Really, and find it by experience to be true, which before your ſad calamities and extremities made you to doubt of. Our duty is to depend upon Gods word and promiſe, even before we finde and feel the verification of it in our ſelves.

that I am] according to his covenant with them, and their fathers: upon which gratious covenant accepting them for his peculiar people, all his promiſes are founded and grounded.

dwelling] As by his promiſes, and ordinances formerly he hath been.

Jeruſalem be holy] Heb. holineſs. My Church ſhall be cleanſed from pollution, and ſuch a mixture of hypocrites and prophane people Iſai 35. 8. Apoc. 21. 27. And ſhall then appear to be choſen of me for my holy habitation.

no ſtrangers paſs] The ſtrangers ſhall no more deſtroy his Church; nor pollute, or profane it, as formerly they have done, when it was given up as a prey unto them, Lam. 1. 10. Which if ever they do, it is the people which by their ſins make the breach for the enemie. Otherwiſe God would make good his promiſe: as Eſay 26. 1. See Eſay 35. 8. Apoc. 21. 27. Eſay 52. 1. Zech. 14. 21.

v. 18. *The mountains ſhall*] Gods large bounty to his Church, all manner of wayes. He mentions earthly bleſſings; therein ſuiting himſelf to the carnal people; that were as children, under the elements of the Law; yet ſo, as thereby to raiſe up their thoughts to ſpirituall bleſſings in Chriſt, ſo that, herein he promiſeth to his Church abundance of graces, Ezech. 47. 1. Apoc. 21. 1. which would water and comfort the moſt barren places, Amos 9. 13. others ſay, a figurative deſcription of the good and happines of eternall life, Pſal. 36. 8.

flow] Heb. go.

a fountain ſhall come forth of the houſe of the Lord] Ezek. 47. 1. Zach. 14. 8. Reve. 22. 1.

valley of Shittim] A place ſay ſome in the land of Moab, Num. 25. 1. Joſh. 2. 1. Mica. 6. 5. which was deſert and dry, even ſo far; to the utmoſt bounds ſhould Gods bounty overflow. Others tranſlate it, the valley, of choiſeſt Cedars: and underſtand it of the Church, ſee Ezec. 47. 1. 8. Pſal. 92. 13. The Trent Bible reads it, the torrent of thorns.

v. 19. *Egypt*] Namely, all the Churches enemies.

Edom] as Egypt: and other enemies.

for the violence] God is ſo carefull of his Church, that though he beare for a time with the enemies of it, yet in the end he will take vengeance on them, for the violence they do unto his people.

in their land] In the land of Egypt, and Edom, when the Jews fled to them for ſafety, in their diſtreſſes; or rather in the land of the childern of Juda, murdering them in their own country, and holy heritage.

v. 20. *But Judah*] The fruit, & benefit of Gods redemption and deliverance of his people, the true believers, and elect, they ſhall abide for ever, as his love to them is everlaſting: whereas the wicked at the moſt do but flouriſh for a time.

ſhall dwell] Or, abide.

v. 21. *For I will cleanſe*] He ſuffered his Church and people hitherto to be in their filthineſs: but now he promiſeth to cleanſe them, and to make them pure unto him, without which cleanſing, in pardoning ſin paſt, and purging it out for the time to come, God could not be reconciled, and propitious to them.

for the Lord] Or, even I the Lord that dwelleth in Zion. Apoc. 21. 3. He mindes them of his free and gratious covenant with them: by vertue whereof he ſtill is the Lord that dwelleth in Zion: and that is the only cauſe of his bounty, and good dealing toward them: and not any worth or merit in them.

ANNOTATIONS

On the Book of the Prophet

AMOS.

The ARGUMENT.

T*He prophecies of* Amos *and* Hoſea *have a great conformity, both in reſpect of the time when, and the perſons, the* 10. Tribes, *to whom chiefly they were ſent.* Amos *propheſied in the dayes of* Uzziah *king of* Judah, *and* Jeroboam *the ſon of* Joaſh *King of* Iſrael; *But how long he propheſied, is not ſpecified. He threatneth both* Judah *and* Iſrael, *for their ſins, but* Iſrael *chiefly, and throughout his propheſie; that, for their ingratitude, Idolatry, Cruelty, Inhumanity, Pride,* Incorrigibleneſſe, *Wantonneſſe, and Corruption in every kinde, they ſhould be puniſhed: and further, that their ſun ſhould be darkned at noon-day; that is, when* Iſrael *thought themſelves at the height of ſtate, they ſhould be caſt off, for obſcuring the* Sun of Righteouſneſs: *yet God would build again the Tabernacle of* David, *and return his captived people both* Judah *and* Iſrael, *into their own Land. Or thus; Two yeers before an Earthquake,* Amos *foretelleth of ſtrange ſhakings of ſix Heathen neighbouring Nations; of Gods judgements upon* Judah *alſo: But principally upon* Iſrael; Jeroboams *houſe to be Ruined; and* Iſrael *to be captived: yet* Judah *and* Iſrael *ſhould at laſt be reſtored to* Chriſt; *with* Edom, *or all Nations.* See Acts 15. *Or thus more particularly and orderly;* Amos *his propheſie telleth of Gods Judgements;* Firſt, *againſt the neighbour Nations, Enemies of the Church,* Chap. 1, *and* 2. Secondly, *againſt the ſins of his people; ſpecially* Iſraels. *And that,* firſt, *in plain ſpeech;* ſecondly, *under a double Type. His plain ſpeech, or Sermons, are either generall, of judgements againſt* Iſraels *Ingratitude, and* Idolatry, Chap. 3. *Violence and Incorrigibleneſſe,* Chap. 4. *Injuſtice, and oppreſſion of the Poor, ſlighting Gods threatnings, and hypocriticall worſhip,* Chap. 5. *Putting off the evil day, and wanton Voluptuouſneſſe,* Chap. 6. *Or ſpeciall judgements concerning* Amaziah, *who accuſed* Amos *of conſpiracie; and concerning his Family,* Chap. 7. *The Types ſignifying the approaching Subverſion, are,* firſt, *a basket of Summer fruit,* Chap. 8. Secondly, *the door of the Temple ſtrucken and ſhaken; ſignifying Gods abdicating his houſe, and People,* Chap. 9. *which is ended with Evangelicall promiſes concerning the Reedifying and Reſtoring the Church, and making it Catholike, by and under* Chriſt.

CHAP. I.

T*He words of Amos*] That is, the ſumme, collection, and heads of all his Sermons; that ſo we may know what his Doctrine and Teaching was. And ſo it is with all the other Prophets; which is a thing diligently to be obſerved throughout them all.

who was among the] Chap. 7. 14.

herd-men] Namely, one of thoſe that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein. chap. 7. 14.

of Tekoa] A city of Judah where that wiſe woman dwelt, 2 Sam. 14. 2. Rebuilt or fortified by *Rehoboam*, 2 Chron. 11. 5, 6. mentioned Jer. 6. 1. But yet *Amos* propheſied in Iſrael. See Chap. 7. 12.

which he ſaw] By Gods revelation to him.

concerning Iſrael] Though himſelf of Judah, yet ordained by God to be an extraordinary Prophet for Iſrael, or the ten Tribes chiefly. He ſpeaks indeed ſometimes of Judah; but that onely, as by the way, and occaſionally. chap. 7. 12, 13. LXX. here wrongly have Jeruſalem for Iſrael.

of Uzziah] Hoſ. 1. 1.

Jeroboam] In his dayes the kingdom of Iſrael did moſt flouriſh: as the kingdom of Judah did under *Uzziah*; yet then did this poor ſhepherd preach ſo terribly againſt their ſins; and propheſie ſo fearfully of their deſtructions: which argues Gods power and authority in him; Gods miſſion, and commiſſion to him. 1 Cor. 1, 27. 2 Cor. 4. 7.

earthquake] Which, as *Joſephus* writeth, was when *Uzziah* would have uſurped the prieſts office, and therefore was ſmitten with the leproſie. Or, a little before the death of *Jeroboam*, which differs not much in time from the other. Of this there is no mention made any where in ſcripture, but Zach. 14. 5. Thus the beginning of his Propheſie is ſet down, but the end of it is left uncertain. If he continued not after *Jeroboams* reign, then the time of his propheſying was but a ſhort time.

v. 2. *the Lord*] The ſame words, Joel 3. 16. ſomewhat diverſly here applyed.

roar from Zion] Jer. 25. 30. According to the predictions and threatnings pronounced in the midſt of his Church by his prophets, who ſhall vent his wrath upon his enemies. Some underſtand theſe words as a prediction of the earthquake, verſe 1.

from Zion] Speaking thus to the Iſraelites, he implies the true Jehovah, and his true worſhip to be there in Zion and Jeruſalem, and not at Samaria, or Dan, or Bethel.

the habitations] All ſtrength, wealth, and worldly greatneſſe ſet forth by theſe fat and fruitful places, ſhall through Gods wrath be brought to nothing; and a famine through drought ſhall come. See chap. 4.

mourn] Gods roaring voice ſhall not be in vain, Jer. 5. 12, 13. but carry its effect in its mouth.

Carmel] The word ſignifies a fruitful field; whence it ſeems the place here meant took its name; being an high pleaſant fruitful mountain, and paſture. See chap. 9. 3. Cant. 7. 5. The excellency of it is mentioned, Eſay 35. 2. and it is named with thoſe other famous mountains of Libanus, Sharon, and Baſhan, Eſay, 33. 9. yea Jokneam a city it ſeems on it, or belonging to it, had the honour to have a King; Joſh. 12. 22. There *Elias* vanquiſhed *Baals* prophets, 1 Kings 18. and *Elizeus* dwelt there, 2 Kings 4. 25. There was a city called *Carmel*, belonging to Judah, Joſh. 15. 55. where *Nabal* had his poſſeſſions and ſheep, 1 Sam. 25.

v. 3. *for three transgreſſions*] If theſe judgements upon the neighbouring nations had not been foretold by the prophets, when the Iſraelites ſhould have ſeen the like befal to others, as did befal themſelves: they would happily have aſcribed all to fortune, and not to Gods hand: and ſo the prophets authority would have been weakned and ſlighted. He ſhews therefore, that God will ride Circuit, as it were, and judge and puniſh theſe Heathen Nations. And ſo indeed the Aſſyrian, the rod of Gods anger, Eſay 10. 5. and as it were the ſtaff, the Axe, and the ſawe in Gods hand, v. 15. did ſcourge and cut down at the ſame time all theſe Nations, as well as Gods people; He came in as a deluge overflowing all, Eſay 8. 7. as other Prophets alſo did foretel, and the Hiſtory of the event did atteſt. Yet ſome conceive thus; that he ſheweth firſt, that all the people round about ſhould be deſtroyed for their ſins: becauſe the Iſraelites ſhould the more deeply conſider Gods judgements towards them; and be awaked and warned by their example, to look unto themſelves; ſeeing he ſpares not theſe uncircumciſed Nations for their ſins.

of Damaſcus] This is mentioned in *Abrahams* time, Gen. 14. v. 15. whoſe faithful ſteward and ſervant *Eleazar* was of Damaſcus, Gen. 15. 2. This was the head city of Syria, Eſay 7. v. 8. This ſtood on the North-eaſt ſide of Canaan, eaſt from Mount Libanus, was conquered and gariſoned by *David*, 2 Sam. 8. 6. Loſt again in *Solomons* time, and poſſeſſed by *Rezon*, 1 Kings 11. 23, 24. Recovered by *Jeroboam* the ſecond, 2 Kings 14. loſt ſoon after. And in the dayes of *Ahaz* taken by the Aſſyrian *Tiglath Pileſer*, who ſlew *Rezin* the King thereof, 2 Kings 16. After the death of our Saviour, *Paul* going thither, was miraculouſly converted neer the city, and confirmed by *Ananias* in the city, and preached there; and was ſought to be apprehended by the Governour of the city under *Aretas* the King, Acts 9. 2 Cor. 11. 32. yet after that he returned to Damaſcus, Gal. 1. 17. See more on v. 4.

and for four] or, *yea for four*, for their many and multiplyed ſins, which are meant by three and four which make up ſeven: their progreſs in ſin without mean, or meaſure, hardned them to that obſtinacy, as left no more place or hope for repentance. And all this while God patiently forbare them, till at laſt there was no remedy as to 2 Chron. 36. 16.

turn away the puniſhment] Or, convert it, or let it be quiet, and ſo verſ. 6. Or I will not recal my threatning voice, v. 2. Or that puniſhment, v. 4, 5. I will not ſay ſome, turn my ſelf to mercy.

threſhed Gilead] This is the chief of the ſeven or many ſins. And God will not puniſh Damaſcus ſo much for many other ſins as he will for the cruelty againſt Gods own people. And if the Syrians ſhall not be ſpared for committing this cruelty againſt one city, or countrey, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

with threſhing inſtruments of iron] See of this kinde of torment and puniſhment, 2 Sam. 12. 31. All this may be referred to *Hazaels* cruelty, which he uſed againſt the countrey of Gilead eſpecially, being that part of Iſrael that bordered next upon him, he lying north of it, ſee 2 Kings 8. 12. and 10. 32. and 12. 18. and 13. 3.

v. 4. *But I will ſend a fire*] Jer. 49. 27. Fire conſumes all.

Hazael] *Hazael*, and *Benhadad*, names of kings of Syria. The catalogue of the kings of Syria is gathered out of ſcripture thus; *Hadadezer* or *Hadarezer* in *Davids* time, 2 Sam. 8. 5, 6. 13. and Chap. 10. 6. 8. 16. *Reſon* in *Solomons* time, 1 Kings 11. 23, 24. *Benhadad* the ſon of *Tabrimmon*, in the dayes of *Aſa*, 1 Kings 15. 18, 19, 20. *Benhadad* his ſon, in the dayes of *Ahab*, 1 Kings 20. 34. 2 Kings 8. 15. *Naaman* was captain of his hoaſt. *Hazael*, in the reigns of *Joram*, *Jehu*, and *Jehoahaz*, 2 Kings 8. and 10. and 12. and 13. chapters. *Benhadad* the ſon of *Hazael*, in the dayes of *Jehoaſh*, 2 Kings 13. 24, 25. *Rezin* in the dayes of *Pekah*, and *Ahaz*, 2 Kings 16. 5. Iſaiah 7. 1. 16. & 8. 4.

palaces of Benhadad] The antiquity of their building ſhall not avoid my judgements. See Jer. 49. 27. And here for *Benhadad* the LXX. have the ſon of *Ader*.

v. 5. *barre of Damaſcus*] All ſtrength, oppoſition, and defence.

the plain of Aven] Or, Bikath-aven; Bikath-aven, Beth-eden, places of Syria.

him that holdeth the ſcepter] The king and all the royall race.

the houſe of Eden] Or Beth-eden a city in Cœlo-Syria, which the Greeks called Paradiſe. See 2. Kings 19. 12. Iſaiah 37. 12. Ezek. 27. 23. LXX. for Beth-eden have the men of Haran.

Kir] *Tiglath-Pileſer* led the Syrians captive to Cirene, which is called here Kir; called by Authours Cirthia, (a place of Media) 2 Kings 16. 9. Iſaiah 22. 6. So *Aram* was captived to Kir, about fifty yeers after *Amos* had foretold it. There was another Kir in Moab; Iſaiah 15. 1.

v. 6. *for three tranſgreſſions*] See verſe 3.

Gaza] Hebr. *Haza*, A city of the Philiſtines; wherein the Anakims were. But in the diviſion of the land by *Joſhuah* allotted to the Tribe of *Judah*; as other cities of the Philiſtines were. Joſh. 15. 46, 47. and by Judah conquered; Jud. 1. 18. But ſoon loſt afterwards; as appears in the ſtory of *Sampſon*, Jud. 16. 21. and of *Samuel*: 1 Sam. 6. 17. By this principall city of the Philiſtines are underſtood all the reſt; and the places are put for the inhabitants. See on Zep. 2. 4.

not turn away] See verſe 3.

Carried away captive the whole captivity] Or carried them away with an intire captivity. See verſe 9. The Philiſtines in the dayes of *Jehoram* king of Judah brake into it, and carried many away captive without any diſtinction of quality, ſex, or age, &c. See 2 Chron. 21. 16, 17. Joel 3. 4. 6. This the chief of their many ſins. See on verſe 3.

Edom] The ſons of *Eſau* were made ſubject to *David*; but in the dayes of *Jehoram* Edom rebelled and they joyned with Judahs enemies: and then *Eſau* brake *Jacobs* yoke, which was foretold, Gen. 27. 40. and was ſtill a bitter enemy to Judah. See on verſe 9. and 2 Chron. 21. 10.

v. 7. *ſend a fire*] Deſtroy the countrey of the Philiſtines. See Iſaiah 15. and 20. chap.

v. 8. *Aſhdod*] See chap. 3. 9. and Zeph. 2. 4. and the Annotations there. LXX. for Aſhdod have Aſſyria, very corruptly.

Askelon] See on Zeph. 2. 4.

Ekron] 1 Sam. 5. 10. See Joſh. 13. 3. and chap. 15. 45. 46. Jud. 1. 18. 1 Sam. 6. 16. and 7. 14. 2 Kings 1. verſe 2, 3. Jer. 25. 20. Zach. 9. 5.

and the remnant] That ſhould remain after the judgements, executed upon them by *Ezechiah*; and *Senacherib*. See Jer. 25. 20. and chap. 47. 4. But God ſtill preſerves a remnant of his people, in his greateſt judgements.

v. 9. *of Tyrus*] 1 Sam. 23. 1. Jer. 47. 4. Ezek. 26. & 27. & 28. chapters. Joel 3. 4. 5. A ſtrong city, upon, or within the ſea; on the north-weſt border of Judea. *Hiram* or *Huram* was king of it in *Davids*, and *Solomons* time. See Joſh. 19. 29. 2 Sam. 24. 7. 1 Chron. 14. 1. 2 Chron. 2. 3. A city of great traffick and Merchandize; conquered by *Nebuchadnezzar*: and after by *Alexander* the great, after a long ſiege. Our Saviour went aſide into thoſe parts, Matth. 15. 21. And thence they came to him, Mark. 3. 8. Luke 6. 17. They make peace with *Herod* Acts 12. 20. And *Paul* in his voyage to Jeruſalem lands there, Acts 21. 3. Tyre was given to *Aſher*, as Zidon was; But never poſſeſſed by them.

not turn away] See verſe 3.

delivered up] When they ſerved under and aſſiſted *Hazael* and *Benhadad*, in their bloody wars againſt the Jews.

to Edom] Verſe 6. The Tyrians ſent or ſold the Jews that were fled to them, or captived by them, to Edom, and the Idumeans.

the brotherly Covenant] Heb. the Covenant of brethren, which was between David, and Solomon Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and covenant. See 2 Sam. 5. 11. 1 King. 5. 1. & 9. 13. Others refer it to the brotherhood between Jacob, and Eſau, and their poſterities; and that the Tyrians had no regard of that brotherhood which ought to have been between, the Iſraelites, and Idumeans, or Edomites, which came of Eſau, or Edom, but the rather ſold the Iſraelites Captives to them, becauſe they knew the Edomites though brethren, yet moſt cruelly hated them.

v. 10. *on the wall of Tyrus*] Moſt likely by the Aſſyrians, and Babylonians; but moſt ſurely long after by *Alexander* the great.

v. 11. *of Edom*] Iſaiah 21. 11. and 34. 5. Jer. 49. 7. Ezek. 25. 12. Joel 3. 9. Obad. 11. Mal. 1. 3. *Eſau* was called *Edom*; and of him the *Edomites*. Their countrey was mount Seir, where the *Horims* formerly dwelt. Their countrie is alſo called Edomea, and Idumea, and Dumah; by others Arabia Petrea. Bounds of it are Kadeſh, and mount Hor, and Ezion-Gaber at the red ſea, Num. 20. 16. and chap. 33. 37. 2 Chron. 8. 17. Chief cities therein Petra or Iockteeh, 2 Kings. 14. 7. Bozrah, Eloth, Teman, Dedan, Hormah. And mount Sinai not far from it. It had ſeven or eight Kings before any was in Iſrael, 1 Chron. 1. 43. &c. And eleven Dukes are after mentioned. They were ever bitter enemies to the Iſraelites. Came out againſt them, Num. 20. 20. 21. For which they were forbidden to enter into the congregation of the Lord till the third generation, Deut. 23. 8. *David*, *Joab*, and *Abiſhai* deſtroyed and ſubdued them. Yet *Hadad* of the Kings ſeed in Edom was an adverſary to *Solomon*. In *Jehoſhaphats* time they had under him a Deputy for King, 1 Kings 22. 47. called King, 2 Kings 3. 8, 9. whoſe ſon was burnt verſe 27. In *Jehorams* time they rebelled. 2 Kings 8. 20. And though *Jehoram*; and after *Amaziah*, ſorely ſmote them; yet they became not ſubjects to them. They triumph at Jeruſalems deſtruction, by *Nebuchadnezzar*, But were after by him vanquiſhed and deſtroyed. Pſal. 137. Ier. 25. 21. & 27. 3. See Gods judgements threatned againſt them. Iſaiah 21. 11. and 34. 5. Ier. 49. 7. Ezek. 25. 12. &c. and chap. 35. Ioel 3. 19. Obadiah v. 1. 11, 12. Mal. 1. 3.

purſue his brother] Regarding no bond of conſanguinity, they joyned with the enemies againſt the Iews; and did torment and ſlay them. See verſe 6. 9.

with the ſword] Namely, the Iſraelites, which were deſcended from *Jacob*, brother to *Eſau*, father of the Edomites, Gen. 27. 40. Deu. 23. 7. them Edom purſued with the ſword.

did caſt off] Hebr. Corrupted his compaſſions.

all pity] All the duties, affections, and reſpects of blood and nature, by which he was bound, without all pity in himſelf, or compaſſion towards his brother, ſee their bitter enmity to Iſrael, verſe 6. 9. Pſal. 83. 6. & 137. Jer. 49. 12. Obadiah verſe 11. 12.

his anger] He hath vented againſt the people of Iſrael, without end or ceaſing, upon all occaſions, all implacable hatred.

tear] As wilde beaſts do.

kept his wrath] As Eſau did againſt Jacob; Gen. 27. 41. and 32. 6. &c o did Eſaus poſterity too like their father herein; and thereby were greater ſinners, then the former uncircumciſed nations were, whereas the Edomites retained circumciſion. See Pſal. 137. 7.

v. 12. *Teman*] I will puniſh the poſterity of Eſau, and ſpoil his cities: for Teman was the metropolis of Idumea; ſo called of Teman the ſon of Eliphaz, the ſon of Eſau, Gen. 36. 11. 15. And Bozrah a city in the borders between Moab and Idumea; ſometime aſcribed to one people, and ſomtime to the other; for their vicinity. If there were not two of that name; one a prime city in Edom; and another in Moab, Jer. 48. 24. This judgement is at large deſcribed; Obad. verſe 9. 10. And of Teman, ſee Jeremiah 49. 7. 20. And of Bozrah, ſee Geneſis 36. 33. Eſay 34. 6. and 63. 1. Jeremiah 49. 13. 22.

v. 13. *Ammon*] The poſterity of the younger ſon of Lot, nephew to Abraham, and of his family; yet they conſpire with the Jews enemies againſt them. See Pſal. 83. 7.

ript up] God rips up their chief and bloody ſin; and doth, inſtance, and inſiſt onely upon that. The like cruelty in the Medes againſt Babylon, Eſay 13. 16, 17, 18. This here was acted by the Aſſyrian; though we have not the hiſtorie of it. See Jer. 49. 1—7.

ript up the women] Or, divided the mountains. He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them; And yet, as was ſaid, the Ammonites came of *Lot*, who was of the houſhold of *Abraham*. And indeed, many, and at many times were the cruelties of the Ammonites againſt the children of Iſrael; in the times of *Ehud*, Judg. 3. 13. of *Jephthah*, Judg. 10. of *Saul*, 1 *Sam.* 11. and 12. 12. And other kings of Judah had many battels with them. And they aſſiſted the Aſſyrian, and the Babylonian againſt the Jews, in the dayes of *Hezekiah*, *Jehoiakim*, *and Zedekiah*. And *Baalis* King of the Ammonites ſends *Iſhmael* to ſlay *Gedaliah*, Jer. 40. 14.

of Gilead] See on Obadiah, v. 19.

enlarged their border] By war, and by unjuſt invaſion.

v. 14. *But*] This judgement was executed upon them by the Aſſyrians, and after again by the Babylonian *Nebuchadnezzar*; ſee Jer. 25. 21. and 27. 3. and 49. 1. Ezek. 21. 19, 20. and 25. 2. 3. 8. Zeph. 2. 9.

Rabbah] The Metropolis of the Ammonites: ſeated upon the river Aroer, Joſh. 13. 25. ſee 2 Sam. 11. 1. and 12. 26, 27, 29. 1 Chron. 20. 1. *Ogs* bed was there, Deut. 3. 11.

tempeſt] With a ſudden and impetuous ruine; Gods wrath falling from on high upon Ammon, together with the enemies endeavours.

v. 15. *Their King*] We read of their king in *Jephthahs* time, before there was any king in Iſrael, Judg. 11. verſ. 12, 13, 14. 28. of *Nahaſh* in *Sauls* time, 1 Sam. 11. 1. and 12. 12. of [illegible] the ſon of *Nahaſh*, in *Davids* time, 2 Sam. 10. 1, 2. the huge weight of whoſe crown is ſet down, 2 Sam. 12. 30. 1 Chron. 20. 2. of *Baalis* in *Zedekiahs* time; Jer. 40. 14. About which time their king went into captivity. See Jer. 49. 3. Others underſtand this of their idol *Milcom* or *Milchom*, which hath affinity to the name of King; whereof 1 Kings 11. 33. 2 Kings 23. 13. ſuppoſed to be called *Remphan*, Acts 7. 43. Other idols alſo the Ammonites had, Judg. 10. 6. as *Chemoſh*, Judg. 11. 24. and *Molech* or *Moloch*, haply the ſame with *Milcom*, 1 Kin. 11. 7. Acts 7. 43. If here be meant the idol *Milcom*, then here is relation had to the cuſtom of conquerours, which was to carry away the gods of conquered nations; 1 Sam. 5. 2. Eſay 46. 2. Jer. 43. 12. and 48. 7. Hoſea 10. 6.

CHAP. II.

Verſe 1. OF *Moab*, The poſterity of *Lots* elder ſon, Gen. 19. Moab inhabited cloſe upon the eaſt ſide of Jordan, Deut. 1. 5. Numb. 22. 1. and 26. 3. And all that was done in the land of Moab, which is recorded from Numb. 22. till Joſh. Chap. 3.

and for four] Their manifold ſins, and obſtinacy, and impenitency in them; and Gods long patience all the while, till they came up to this heap and height. Many were their tranſgreſſions againſt Gods people: *Balak* king of Moab hired *Balaam* to curſe them; and by *Balaams* counſel brought upon them that fearful plague, Numb. 25. 4, 5, 9. *Eglon* ſmote and ſubdued them, Judg. 3. And many bloody wars were betwixt them, and Gods people, in the dayes of David, and of Jehoram the ſon of Ahab, of Jehoſhaphat, and others; and they joyned in arms with other enemies of the Jews, as the Aſſyrian, and Babylonian, to fight againſt them.

not turn away] See Chap. 1. 3.

becauſe he burnt] Here this one ſin is ſingled out, as the ſignal ſin of their cruelty; ſo odious a thing is inhumane cruelty in the ſight of God; though upon an enemy.

bones of the King] 2 King. 3. 27. Where the ſon of the king of Edom, was burnt by the King of Moab, ſo cruel was the hatred of Moab againſt Iſrael, that he dealt thus inhumanly againſt the king of Edom, becauſe he joyned in arms with Jehoſhaphat, whoſe feodary king he was, to aſſiſt the king of Iſrael, as his auxiliarie, againſt Moab. Others more at large take it for ſome terrible cruelty uſed upon the king of Edom, either alive, or dead; for which in particular the Lord was angry with Moab.

v. 2. *of Kirioth*] A city of Moab, Jer. 48. 24. 41.

die with tumult] Shall be deſtroyed by the fury of war. Their enemies ſhould not receive them upon rendition, yielding upon articles and conditions; but by aſſaults and ſtormings, wherein commonly extremities of rigor and outrage are uſed.

v. 3. *Judge*] Namely, he that bore the title of king, though he was no lawfull king, having rebelled againſt Iſrael, 2 Kings 1. 1.

ſlay all the Princes] And without rulers and Judges, what will the people be?

thereof] To wit, of the Moabitiſh nation.

v. 4. *Judah*] If the Prophet had not joyned Gods people to the reſt in theſe threatnings and predictions; they might happily have promiſed to themſelves freedom and exemption, though the Heathens had been puniſhed. The prophet therefore joyns them to the reſt, that they ſhould fare no better then thoſe Heathens, be deemed and dealt withall even as they; or rather being like them in ſin, be the more ſeverely puniſhed, ſee chap. 3. 2. The judgements upon thoſe Heathen Nations were but as a prologue to the judgements upon Gods choſen people, Luke 12. 47. The prophet himſelf was born in Judah, chap. 1. 1. and though he were principally ſent as a prophet to and againſt the ten tribes, and for that cauſe ſojourned amongſt them, yet he ſpares not Judah; neither their ſins, nor their puniſhments. There was then no cauſe to charge him with flattery, or partiality towards his own tribe.

will not turn away the puniſhment thereof] See Chap. 1. 3. ſeeing the Gentiles that had not ſo far knowledge were thus puniſhed, Judah which was ſo fully inſtructed in the Lords will, might not think to eſcape, if they would not repent, when judgements were threatned and denounced againſt them.

deſpiſed] As contemptuous and perfidious Apoſtates, though not ſo bad as the Iſraelites.

the law of the Lord] The onely Rule of worſhip, and obedience, yet they followed new inventions of their own brain, *and have not kept*] Not failing therein, through negligence, and infirmity; but wittingly and willinglly forſook them, upon the former pretences; And that God calls a deſpiſing of the Law: ſo grievous a ſin is it, to ſwarve from the rule of it, and to prefer before it the wiſdom of our own inventions.

and their lyes] Their idols, falſe worſhip, and ſuperſtitions; And alſo, Their new inventions, and good intentions thereby to ſerve and pleaſe God, were but lyes and impoſtures, whereby they deceived themſelves. Gods Law, and Commandments ever are the onely true and ſafe Rule, from which we muſt not decline either to the right hand, or the left.

their fathers] The diſeaſe then was hereditary; and ſo aggravated by their continuance and obſtinacy therein; and not excuſed or leſſened by the example of their fore-fathers, Acts 7. 51. Ezek. 20 18. 30.

v. 5. *of Jeruſalem*] Moſt of all, and finally accompliſhed by *Nebuchadnezzar*. Gods own Church and people may thus foully fall, and be thus fearfully puniſhed. Let us look to our ſelves.

v. *6. of Iſrael*] If he ſpare not Judah, unto whom his promiſes were made, much leſſe will he ſpare this degenerate kingdom. And thus he comes to his proper charge. And here he inſiſts, not onely upon one ſin, as formerly; but is large in the point, both of their ſins, and of their puniſhments: they in both exceeding Judah. Yea, he proſecutes theſe two throughout his book.

turn away] Chap. 1. 3.

ſold] Chap. 8. *6.* they buy them. Thus as in a Market they did buy and ſell them. He begins with this groſſe ſin, and others the like, that could admit of no plea, or excuſe. After their conviction in them, he comes then the more commodiouſly to their falſe worſhips, in ſuperſtitions, and idolatries, to declame againſt them; for which he knew they would pretend their good intentions, and long cuſtoms.

righteous for ſilver]His right in judgement. Againſt the Law, Ex. 23. *6.*10. This is the ſin of their Judges, and Rulers, whoſe office and duty was, to defend the righteous and the poor.

a pair of ſhoes]For a matter of nothing, for a very ſmall price; as Amos 8. *6.* Thus by degrees the wicked grow to this ſhameleſneſſe in ſinning, though at firſt they would ſtick at it; as a woman more hardly brought at firſt to loſe her chaſtity, yet after will proſtitute her ſelf for the baſeſt hire.

v. 7. *pant after the duſt of the earth*] Who inflamed with covetouſneſſe, greedily ſpie out all occaſions to entrap the lowly, and weak, the poor, and miſerable; and to do them hurt: ſuch is their covetouſneſſe and cruelty. A term taken from ſerpents; as Gen. 49. 17.

turn aſide] By their windings, like to the ſerpents, they do overthrow good mens rights, ſtiled in Scripture humble and meek men. Or, they hinder them in their buſineſſes.

go in unto] Inceſtuouſly; with prodigeous impudency in their filthineſſe, againſt all light and Law of Nature. Thus where there is no fear of God, there is no manner of ſhame, no end or meaſure of ſinning.

Maid] Or, young woman.

to profane A thing oft forbidden; and oft complained of when committed. See it in Levit. 11. 44 and 8.19, 20. and 22. chapters. Ezek. 36. 20. 24. Mal. 1. 11, 12. 2 Sam. 12. 14. Jam. 2. *6.*

my holy Name] With which they are honoured being called my people.

v. 8. *they lay then ſelves down*] They do uſe thoſe things which they have violently taken from the poor and innocent, in their feaſts, and feaſtivals, which they celebrate in honour of their idols, and by that means do heap up the ſin of idolatry, upon the ſin of violence.

laid to pledge] Contrary to the Law, Exod. 22. 26, 27. See Deut. 24. *6.* 10, 11, 12, 13. Job 22. *6.* and 24. 3.

by every Altar] The Iſraelites had many Altars, in many places; which was their ſin, Hoſ. 8. 11. And their lying down upon thoſe pledges there, aggravates their ſin, in that they did and durſt, ſo openly and with ſo high an hand practiſe it at their very Altars, the places as they conceive where they worſhipped God: But this is the manner of hypocrites and idolaters, to think any thing is lawfull to them, and that God ſtill is well pleaſed and pacified, if they be carefull to perform the outward exerciſes of worſhip and ſervice.

the condemned] Or, ſuch as have fined or mulcted wine bought with ſuch money as they have unjuſtly amerced and condemned the innocent in. Of theſe ſpoyls they make feaſts to the honour of their Gods: as if the true God, as they conceive, would be pleaſed with ſuch feaſts and ſacrifices, ſee Eſay *61.* 8. & c. 1. 14, 15. & Deut. 23. 18. And thus they would make the houſe of God, as they account it, a den of thieves. The conſtant courſe of hypocrites thus to dally with God, and to delude themſelves in their ſinnes, ſecurely to think any thing is lawfull to them, ſo they profeſſe and practice ſome kinde of God's outward worſhip.

v. 9. *yet*] Here God recounts his benefits to them, the more to aggravate their ingratitude, and vile ſins againſt him, and his laws, and the more to juſtifie the ſeverity of his judgements upon them.

Amorite before them] Num. 21. 24. Deut. 2, 31. Joſh. 24. 8. 18. The deſtruction of their enemies, and his mercy toward them ſhould have cauſed their hearts to melt for love toward him. And God to this very end, drave out the Amorite, to purge the land of his ſin, being grown ſo full and ripe; and to bring in his people in their ſtead, purely to worſhip and ſerve him: And yet were they grown now as bad, if not worſe then the Amorite, Ezekiel 16. 3. 45. 1 Kings 21. 26. Ezekiel 5. verſe 6.

whoſe height was like the height of the Cedars] Numb. 13. 28. & 32. 33. And therefore they were not overcome by the ſtrength of the Iſraelites, but by the arme of God, Deut. 7. 1. 16. 25. Joſh. 23. 9. Pſal. 44. 3.

fruit from above] A proverbiall kind of ſpeech to ſignifie an utter deſolation, as Job 18. 16. Iſa. 5. 24. Mal. 4. 1.

v. 10. *alſo*] God's other great and wonderfull benefit to them, Exod. 12. 51. Often recounted in Scripture, and needfull ſo to be; men are naturally ſo unmindfull of God's greateſt benefits, and ſleighting them being once paſt.

forty yeers] So wonderfully protecting of you, and providing for you; ſo patiently all that time bearing with you, and fitting you to enter that land, out of which you had barr'd your ſelves by your infidelity, and manifold rebellions: All this ſhould have made them more gratefull and dutifull: And doth render their ſinfulneſſe the more odious. See Deut. 32. *6.* Micah *6.* 3. 7. Theſe forty yeers are reckoned, not from the return of the ſpyes to *Kadeſh-Barnea*, but from their coming out of *Ægypt*.

v. 11. *for Prophets*] See Exod. 20. 19. Deut. 18. 16. Gods further benefit; He ſent many Prophets, ordinary and extraordinary, as his Legats, Ambaſſadours, Angels, to his people.

Nazarites] Yet a further benefit; theſe being perſons ſanctified after a ſpeciall manner to purity of life, and conſecrated to works of piety, Numb. *6.* 2. 22. ſmall warrant for popiſh votaries out of this example.

v. 12. *gave the Nazarites*] Violating my law in this part of my ſervice, Numb. *6.* 3. neither obeying your ſelves, nor ſuffering others to obey my laws.

ſaying, propheſie not] Iſa. 3. 10. Jer. 11. 21 Micah 2. *6.* Amos 7. 12, 13. and though not abſolutely forbidden, yet under ſome limitations and reſtraints: ſome for propheſying, rebuked, impriſoned, endangered for their lives, and ſome others ſlain. See Jer. 20. 2, 8, 14. & ch. 26. 8, 23. Mat. 23. 37. Acts 7. 52.

v. 13. *I ampreſſed under you*] You have wearied me with your ſins, Iſa. 1. 14. Or, I will preſſe your place, as a cart full of ſheaves preſſeth: Or, I will preſſe your place by the ſtrict ſiege of enemies: I will preſſe and threſh you, as a heavy cart preſſeth out the corn.

v. 14. *Therefore the flight*] Thus roughly he begins with the Iſraelites, his proper charge, knowing well their ſecurity and obſtinacy in ſin.

from the ſwift] None ſhall be delivered by any means; by ſwiftneſſe, or ſtrength, or courage; that it ſhall be almoſt a miracle if any eſcape, either foot-men, or horſ-men.

himſelf] Heb. His ſoul or life.

v. 16. *couragious*] Heb. Strong of his heart.

naked in that day] Being ſtripped by his enemies; or having baſely thrown away his armes, glad to eſcape with his life for a prey.

CHAP. III.

Verſe 1. T*He Lord hath ſpoken*] Though he an heardman, yet herein he is the Lords inſtrument and Ambaſſadour, brings his word, not his own; bears his authority, to whom all ſubjection and obedience is due.

children of Iſrael] His proper charge.

againſt the whole family] Both of *Judah* and *Iſrael*. Yet underſtand hereby the ten Tribes principally, if not onely: ſo called, becauſe they were the far greater number, and ſleighted ſmall *Judah*, and counted themſelves Gods chief people, to whom the Bleſſings, and Promiſes, and Priviledges belonged: theſe he ſummons here to judgement.

v. 2. *You onely*] This recounting of his favours redounds to their greater reproach, ſets out to the life the vileneſſe of their ingrate requitals: ſee Annot. on c. 2. 9, 10.

have I known] Gods knowledge and providence is over all his creatures, Pſal. 147. 9. Mat. 10. 29, 30. yet you alone have I choſen of my free favour, and meer mercy, and no merit of yours, Deut. 7. 7, 8. 1 Cor. 4, 7. and accepted to be my peculiar people, by a ſingular gracious Covenant; wherefore your ingratitude and diſloyalty is ſo much the more to be condemned, Deut. 7. 6. & 10. 15. and thoſe ſins of ignorance, which I paſſe over in others, are in you inexcuſable, and proceeding from pure malice. See Ezek. 20. 32. Exod. 19. 3, 4. Deut. 4. 20. and 32. 11.

of all] Paſſing by all other nations of the earth; which were ſo many and mighty. And yet no injuſtice done them: But the more is my free mercie magnified towards you, Exod. 19. 6.

therfore I will puniſh] *Heb.* Viſit upon: your ſins being ſo much the greater, in not walking up anſwerable to my mercies; but contrariwiſe juſtifying the Heathen nations in their ſinnes, and ſurpaſſing them: as Ezek. 16. 47, 48. Therefore your puniſhments ought and ſhall be accordingly; Ezek. 16. 59. Luke 12. 47, 48. The greatneſſe of Gods mercies addes an aggravation to the greatneſſe of their ſins, and of their puniſhment.

v. 3. *two walk together*] Even as two travellers whoſe end of their journey is not the ſame, cannot long travell the ſame way: ſo it is impoſſible that God ſhould continue his grace towards you, walking among you in viſible ſignes, works, and wonders, and yet connive at your iniquities: ſeeing his ſervice is not the only aim of all your wayes, and walkings: nay he will ſurely puniſh you. Others, not ſo well, do apply it to God and the prophet, and their agreement; or to the prophet, and his fellow-prophets; that they agree and walk together in the ſame way, in diſcharging their prophetical functions, in reproving, threatnings, &c. As if he ſhould ſay, we do agree; and therefore you are the more to heed it.

v. 4. *a lion roar in the forreſt*] Will God threaten by his prophets, except there be ſome great occaſion, and juſt cauſe for it? Or think ye that God will not at laſt bring all theſe threatnings to paſſe: though he hath had patience for a long time? See verſe 8. and Amos 1. 2.

cry out of his den] *Heb.* give forth his voice.

if he have taken nothing] Have taken nothing. Or at leaſt, if he have not a minde after his prey to take it. The lyon it ſelf will not do ſo, much leſſe God by his prophets. Contrary to thoſe prophane ſpeeches, Jeremie 5. 12, 13. See Deut. 32. 47.

v. 5. *a bird fall*] Can any thing come without Gods providence? Matth. 10. 29. much leſſe do his judgements come by chance. There is a gin laid by the fowler, though the birds ſee it not: ſo Gods hand and ſecret counſel is in all afflictions, in all things though men ſee it not; but would aſcribe it to chance or fortune.

ſhall one take up &c.] Commonly he wil not, til he have taken ſomewhat. Much more God will not take up himſelf, and his threatned judgements; till he have executed what he hath determined and denounced. And therefore the Iſraelites ſhould not ſo ſleight Gods threatnings thundred againſt them by his prophets, as if God did but dally with them. He will not take up his net, till he hath taken his prey. His threatnings ſhall not be in vain.

ſhall a trumpet be blown in the city] When the watchers give a ſigne, or ſound an alarm, the people preſently are terrified, and run together for help and ſuccour. And what ought you to do at Gods threatnings, pronounced by his prophets, for your converſion towards him, from whom all theſe calamities proceed? See Ezek. 3, 4. and 33. 3. 7. Thus he reproacheth their ſtupidity and faſcination, and dementation, being againſt common ſenſe, without all fear and apprehenſion of danger; but reſting ſtill ſecure, even when God by his prophets blows his trumpet of war in the midſt of them.

not be afraid] Or, not run together, at the ſound of alarum and warning.

ſhall there be evil in a citie] Eſay 45. 7. the evil of affliction and puniſhment.

and the Lord hath not done it?] Or, and ſhall not the Lord do ſomewhat? It is not fortune that doth toſſe and tumble things in the world up and down; and God ſits idle in heaven: no, he ſits at the ſtern, and ſteers the affairs of the world; the Empery is his. Eſay 45. 7. Pſalm 94. 7—12. And therefore they ſhould be awakened at his judgements, repent of their ſins, and turn to him, Micah 6. 9. and not be as thoſe Eſay 9. 13.

v. 7. *will do nothing*] Not that hereby the prophet would put a neceſſity upon God; he is free to do otherwiſe: and doth execute many judgements not revealed to men, or *Angels*: but he uſually doth thus by his Prophets with his own people. And therefore the more ſhame for them not to take warning thereby, to prevent the ſame by timely repentance: His Prophets are Heraulds proclaiming warre; yet with articles of peace and reconciliation open in their hands.

revealeth his ſecret] He likens the Prophets to watchmen which diſcover afar off the coming of the enemies: for ſo God ordinarily reveals unto his Prophets the greateſt judgements which he will cauſe to fall upon his people to bring them to repentance, Gen. 18. 17. Jer. 18. 7. and 1. 10. he deals not ſo uſually with other nations.

v. 8. *The lyon hath roared*] The fear of Gods majeſty doth enforce us to relate his threatnings faithfully unto you, though you hate and diſdain us for it. 1 *Cor.* 9. 16. we muſt then do our duety; fear God more then men; roar againſt your ſins, though you roar againſt us for it. See Acts 4. 19. and 5. 29. Galat. 4. 16. Jerem. 1. 17. Ezek. 2. 6. and 3. 8, 9.

v. 9. *Publiſh*] Seeing they would not hear, and bear, and abide Gods judgements by his prophets.

Aſhdod] Chap. 1. 8. He calleth ſtrangers, as the Philiſtims, and Egyptians, even theſe Heathen nations, to be witneſſes of their evil doings, and to judge of the juſtice of Gods judgements againſt them for their cruelty and oppreſſion. This was a famous citie of the Philiſtims, who lived on the weſt part of the land of Canaan, next the mediterrane ſea: and it was one of their five Lordſhips, Joſh. 13. 3. 1 Sam 6. 17, 18. This was aſſigned to the tribe of Judah, Joſh. 15. 47. yet in, and after *Joſhuahs* time, the Anakims dwelt there; Joſh. 11. 22. The Ark of God was taken by the Philiſtims, and brought thither, and placed there in the houſe of *Dagon*. See 1 Sam. 5. 1, 2, 3. and chap. 6. 17, 18. After it was conquered by *Uzziah*, 2 Chron. 26. 6. and by *Ezekiah*, 2 Kings 18. 8. and ſoon after taken by *Sargon* or *Senacharib* king of Aſſyria; Eſay 20. 1. and afterward by *Nebuchadnezzar* king of Babylon; See Jer. 25. 20. Zeph. 2. 4. Zech. 9. 6. After the return from the captivity of Babylon, they were wroth at *Nehemiahs* building the walls of Jeruſalem, Nehem. 4. 7. And ſome of the Jewes took ſtrange wives of Aſhdod, as well as of other Heathen nations; and their children ſpake half in the ſpeech of Aſhdod; But *Ezra* and *Nehemiah* cauſed them to put away both the wives and children; Ezra 10. 3. Nehemiah 13. 23, 24. And moſt think this citie to be that called Azotus, where *Phillip* was found: Acts 8. 40. See more on Zephaniah 2. 4.

upon the mountains of Samaria] As a Theater whereon to view, or Tribunal whereon to judge between God and his people, their ſinnes and his judgements. This might provoke to their greater ſhame the Iſraelites that were ſo proude of their prerogatives, and ſo ſcorned theſe nations.

tumults] That is, oppreſſions, tumultuouſly, impetuouſly, diſorderedly, outragiouſly acted upon the poor and miſerable.

oppreſſed] Or oppreſſion.

v. 10. *Know not*] Will not know; but wilfully blinde themſelves, that they may not diſcern betwixt right and wrong; they reject and extinguiſh all underſtanding and reaſon, that they may freely without any ſhame, take to themſelves a liberty for their ſinning.

ſtore up violence] He inſtanceth in this palpable ſin wherein thoſe Heathen could not be ſo blinde but rightly judge and condemn them.

robbery in their pallaces] Or, ſpoil. The fruit and effect of their crueltie and theft appeareth by their great riches, which by thoſe means they heaped up, and ſtored in their houſes.

v. 11. *Therefore*] Now from their ſin he comes to their puniſhment.

an adverſarie] Meaning the king of Aſſyria, *Shalmaneſer*, as appeareth by the next verſe. For he took Samaria by force and led away the people captive, 2 Kings 17. 6. See alſo Chapters 15. and 16.

round about] That there ſhall be no place left to eſcape; it were but in vain to think it.

thy ſtrength] Thy riches, arms, forts, &c.

thy pallaces ſhall be ſpoiled] Wherein thou didſt ſtore up thy preyes and ſpoils, verſ. 10.

v. 12. *taketh*] *Heb.* delivereth. A countrey compariſon; ſuch as *Amos* being a ſhepherd commonly uſeth, Chap. 1. 1. and Chap. 7. 14.

or a piece of an ear] This doth not mitigate the rigour of the former ſentence; but ſhews rather the extreamity of their devouring deſtruction; they ſhall be but as a lamb to a wolf, nay more to a lyon: The ſhepherd ſhall not dare to approach him, till he be fully fed and gone, and leave the offall. And all this to take off their preſumptuous confidence and ſecurity.

ſo ſhall the children of Iſrael be] In the ſacking of the citie, a ſmall number of the pooreſt ſort of people ſhall eſcape.

in the corner of a bed] He hath relation to the hiding corners, that are ſought for when a city is taken, that they hope will be leaſt ſearched or ſuſpected. See 1 Kings 22. 25. Scarce ſhall one of 1000. there eſcape: though they think Samaria, and Damaſcus their ſafeſt ſtrengths or hiding places. Chaldee paraphraſe hath it, *in robore principatus.*

and in Damaſcus in a couch] Or on, or in the beds feet.

v. 13. *Heare ye*] This preface and preamble is ſomewhat more then uſuall; requiring from God ſuch attention and atteſtation. And this the rather becauſe the matter following is a thing which they could ſo hardly be convinced of. He directeth his words to the Prophets, and all true beleevers.

v. 14. *viſit*] Or puniſh Iſrael for.

the tranſgreſſions] Of covetouſneſs, pride, cruelties, oppreſſions, and other flagitious offences.

I will alſo viſit] I will deſtroy all places and inſtruments of idolatry; to ſhew the falſhood of it, and make it known that it is the chief cauſe of the peoples ruin.

the altars of Bethel] See Annotations on Hoſea 10. 15. They thought that by their ſervices of God, and ſacrifices there, that they pleaſed him, and appeaſed his anger, expiating their ſins by thoſe outward ſervices: they truſted in this, and counted it their ſhadow and ſhield; Bethel was their confidence, Jere. 48. 13. But the Lord ſhewes that their worſhip there was ſo expreſly contrary to his word, and ſo odious to him, that it ſhould bee ſo far from pleaſing and appeaſing him, that it provoked his wrath the more, and that in the day of his viſitation he would ſurely viſit thoſe idolatrous Altars.

horns of the Altar] Which were made upon the idols Altars like unto them which were upon the Altar of the true God, upon the four corners of it; Exodus 27. 2.

v. 15. *Winter-houſe with the Summer-houſe*] He hath relation to the cuſtoms of great men, who are wont to have ſeverall rooms and houſes for winter, and for ſummer, Judges 3. 20. Jere. 36. 22. The meaning is, all manner of ſtatelineſſe, greatneſſe, and commodiouſneſſe, ſhall be taken away; Theſe their rich, ſtrong, and ſtately houſes, ſhall not help them nor hinder Gods vengeance from ſeazing on them.

Ivory] Covered over with Ivory. 1 Kings 2. 39. and 22. 29.

CHAP. IIII.

Verſe 1. K*ine*] Thus he calleth the princes, and governours, which being overwhelmed with great abundance of Gods benefits, forget God; and therefore he calleth them by the name of beaſts, and not of men, cows and not men; and continues on his ſpeech to them in the feminine gender, not vouchſafing them once the name of men, deals with them as if he were an heard-man among his kine and cattell. Thus he ſlights their ſinfull greatneſſe, and emboldens himſelf upon his authority and calling; being faithfull in the diſcharge of it. Call and count me an heards man, yet thus from God I call and count you. See Pſal. 22. 12. Eze. 39. 10. Hoſ. 4. 16.

of Baſhan] Baſhan was the Kingdom of Og, the gyant lay on the Eaſt ſide of Jordan; contained in it chiefly half Gilead, and the whole region of Argob; given to the half Tribe of Manaſſeh; wherein Machir, and Jair, the ſons of Manaſſeh, had very many cities. See Numb. 21. 33. Deut. 3. verſe 4. 13. 14. Aſhteroth, Edrei, and Golan, were chief cities therein. whereof Aſhteroth, and Golan were given to the Gerſhonites; and Golan to be a city of refuge; Deut. 4. 43. Joſh. 21. 27. 1 Chron. 6. 71. This was a ſpeciall place for the breed of cattell, Numb. 32. 4. Deut. 32. 14. we read of the Buls of Baſhan, Pſalm. 22. 12. And mention is oft made of the Oaks of Baſhan. Hazael King of Syria ſmote them, 2 Kings 10. 33. And Pul, and Tilgath Pilneſer Kings of Aſſyria, afflicted, and captived them, 1 Chron. 5. 26.

that are in the mountain of Samaria] See the Annotations on Hoſea 8. 5. He likens the Rulers in Samaria to the Kine of Baſan, loaded with fatneſs, ſecure, and drunken with worldly wealth and pleaſures.

which oppreſs the poor] This ſin onely he names; as being moſt commonly practiſed by rich and great oppreſſours, againſt ſuch as are not able to relieve themſelves againſt them; which makes God the more forbid it, and to pitty them that lie under it.

which ſay to their Maſters] They encourage ſuch as have authority over the people, to poll them, ſo that they may have profit by it. Others thus, not ſo well, which do perſwade your Kings, and princes to all manner of exceſs and diſſoluteneſs; and are teachers and adviſers of the diſorders of the Court; as Hoſea 7. 5. Or thus, to the Maſters of the poor; to ſuch as have the Maſtery of them, by ingagements, pretended debts, circumventions, or otherwiſe have them in their lurch, theſe rulers, or judges call for bribes and rewards, and they will aſſiſt them, and ſentence for them againſt the poor.

drink] Keep feaſts upon the prey and ſpoil of the poor. See Gene. 43. 34. Cant. 5. 1. John 2. 10. for drinking at feaſts.

v. 2. *The Lord*] The puniſhment follows upon the ſin.

hath ſworn] The more to awaken theſe ſecure and ſleepy ſinners.

by his holineſs] Heb. 6. 13. 16.

upon you] Great ones. He thunders firſt againſt them; having formerly charged their ſin upon them.

with fiſh hooks] Like fiſhes, as Jer. 16. 16. Hab. 1. 14. 15. diligently induſtriouſly caught, eaſily pulled up, and carried away, as fiſhes are with a fiſhook, and you ſhal be no more like fat kine that abide in their paſtures.

v. 3. *at the breaches*] Of your fenced Cities, and ſtrong holds, no walls or rampers ſhall defend you, your walls ſhall be as the walls of Jerico, Joſh. 6. 20. Being thus led into Captivity after your cities are forced and defaced. *S*ee Ezek. 12. 5. 12. As beaſts at a gap.

every cow] Thus ſtill is purſued that ſimilitude, verſe 1. to the ſhame of ſuch beaſtly men.

before her] Any way; there being neither gates, nor walls whole.

ye ſhall caſt them into the pallace] Or ye ſhall caſt away the things of the pallace, that is your jewels and treaſures kept there. Or thus, ye ſhall be glad, to forſake your pallaces and pleaſures, and run away, as cows ſtark-mad, ſeeking onely to eſcape with your lives. Some tranſlate thus; *projiciemini Hermonam. Theodotian, in montem Monam* erroneouſly.

v. 4. *Come*] Go Ironicall terms, & full of indignation, that is, I do abandon you to continue in your idolatries, that you may heap up the meaſure of your ſins. See Matth. 23. 32. Eſay 1. 11. Jer. 6. 20. & 7. 21. Ezech. 20. 39.

Bethel] Bethel, and Gilgal, were chief ſeats of the publick idolatry of the ten tribes, 1 Kings 12. 29. Hoſea 4. 15. See the Annotations there. They thought in thoſe places, by thoſe religious ſervices, and ſacrifices, they did highly pleaſe God; and could not be beaten from this tenet, and principle. But the Lord tells them, The more they do ſo, the more they offend and provoke him; as being ſacrilegious, idolatrous worſhips, and abominations to him; ſo contrary to the preſcript rule of his Law.

tranſgreſs] Seeing by no means you will be recalled, but deſperatly rage, and are mad upon it. God doth not egge men on to ſin; ſee chap. 5. 5. But hereby he ſheweth his extream diſlike and deteſtation of it.

multiply] Heap ſin upon ſin. Thus ſinners go on.

Every morning] In imitation of the dayly ſacrifice, Num. 28. 3. 4. Be diligent, omit nothing.

three years] Heb. three years of dayes. In imitation ſay ſome of the three ſolemn feaſts appointed to be every year by the Law; Exod. 23. 14. at which certain kindes of tithes were ſpent in the ſacred feaſts. Or rather, alluding to that Law, Deut. 14. 22. 28. 29. and chap. 26. 12. Wherein thoſe two kinde of Tythes, mentioned, Deut. 12. 5. 6. 7. 11. 12. 17. 18. 26. Set a part, as it ſeems for their journeys, ſacrifices, and feaſtings at Jeruſalem thrice a year; and therefore forbidden to be eaten elſwhere: were converted every third year ſolely and wholly to the uſe of the poor, the fatherleſs, widdows, &c. And therefore might then be eaten any where in all their gates. Or elſe, every third year a third kinde of tithes was ſet aſide for the poor aforeſaid: and thereupon this third year might be called the year of tithing; ſee thoſe places aforeſaid, Deut. 14. 22. 28. 29. & Chap. 26. 12. And this Law of third-year-tithes, which the Iſraelites in their idolatrous worſhip did imitate.

v. 5. *offer a ſacrifice*] Heb. offer by burning.

with leaven] In imitation of Gods Law, in ſacrifices of thankſgiving, Lev. 7. 13. In other ſacrifices leaven was forbidden, Lev. 2. 11. Thus in formalities the Iſraelites were curiouſly preciſe; They ſtrained a gnat, but ſwallowed the Camel, in erecting another Temple, Altar, and Prieſthood; which was the ſource and well ſpring of all their abominations.

proclaim and publiſh] Making it known by publick authority, that whoſoever wil offer any free wil offerings, beſides thoſe wch God had expreſly commanded, ſhall come and offer them, but yet in ſuch unlawfull places, and manner.

the free offerings] Lev. 22. 18. 21. 29. & 7. 16. & 23. 38. Num. 15. 3. Deu. 12. 17. thoſe alſo preſcribed in Gods Law, did the Iſraelites imitate and practiſe upon their falſe altars, by their unlawfull prieſts, in their idolatrous temples, and high places. And theſe they did publiſh & proclaim with great pompe and ſolemnity; Carefull, yea curious, and vain-glorious in all things, ſave in the main. This is the manner of ſuch ſinners.

this liketh you] Heb. So ye love. You only delight in thoſe outward ceremonies, & have none other reſpect, this liketh you, but not me, you thus audaciouſly frame new wayes of worſhipping me out of your own brain; your will is your rule and law herein: and ſo you ſacrifice and do ſervice to your own will not to me: I neither preſcribed it, nor will accept it; I love obedience better then ſacrifice: you ſhould have conſulted my mouth: and ſimply obeyed what I commanded. And thus God ſhewes the ſence of his former conceſſion, v. 4. LXX. corrupts this verſe, and the meaning of it, far otherwayes.

v. 6. *and I alſo*] God ſhewed what liked them, now he ſheweth what liked himſelf; even for their ſins to puniſh them.

cleanneſſe of teeth] That is, famine and dearth. See the famine, 1 Kings 17, 18. chapters: and 2 Kings 4. 38.

yet have ye not] So hardned were your hearts, and ſo obdurate in ſin, that I have prevailed nothing by my chaſtiſements: but ye ſtill remain incurable, irrecoverable.

v. 7. *And alſo I*] Here is one cauſe of their famine, ſet out by it ſelf; that they might more duely have pondered the beginning and progreſſe of the ſignes of Gods wrath, and in time better bethink themſelves of their duty; when they ſaw, not one ſigne of his anger for one day; but many ſignes appearing ſtill, one after another. This heightens their ſin and ſenſleſſe ſtupidity; nothing regarding Gods hand herein.

three moneths] One moneth then without rain in that hot countrey ſhould have affrighted them: two moneths ſhould have aſtoniſhed them: three moneths ſhould have been as a prodigie unto them; yet all this while they take it not to heart to bethink themſelves, and be bettered by it. I ſtayed the rain till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it to return to me by repentance. See 1 Kings 17.

upon one citie] Thus varying his hand ſo viſibly, that they might the better take notice of it, and not once entertain a thought of chance or fortune herein; unleſſe they would wilfully blinde themſelves, and renounce all reaſon.

v. 8. *ſo two*] So that rain waters, or ſprings known, or new digged, ſufficed not the inhabitants: but forced them abroad, as beaſts to ſeek waters: ſee that 1 Kings 18. 5, 6.

not ſatisfied] They could not finde water enough where they had heard ſay it had rained.

yet have ye not] See verſe 6. but continue ſtill in your old ſuperſtitions and idolatries, and in the wickedneſſe of your ſinful lives, amated nothing, nor abating any thing for my corrections; ye reject the remedy of your recovery.

v. 9. *I have ſmitten you*] Yet more means God uſed: and ſtill all would not ſerve: they ſhut their eyes, and would diſcern nothing. God orders all theſe things in the whole courſe of nature: the ſeaſons, weather, inſects, and all by his ſpecial providence, that we may dayly ſee in them the ſignes of his love to comfort us: or of his wrath, to humble us. All his creatures are his hoaſts, obeying and executing his will Deut. 28. 22. 23. 24. Hoſ. 2. 21, 22. Pſal. 147. 8, 9. 16, 17, 18. Joel 2. 11. 25.

when your gardens and your vineyards, &c.] Or, the multitude of your gardens, &c. did the Palmerworm, &c.

v. 10. *the peſtilence*] He further ſhewes how yet by other puniſhments he ſought ſtill to tame their untowardneſſe, and provoke and work them to repentance. And ſo he comes from famine, to the peſtilence, and ſword. See Ezek. 14. 19.

after the manner of Egypt] Or, in the way. As I plagued the Egyptians, Exod. 9, 10. chapters. Or, when you went into Egypt to ſeek aid from thence, Hoſ. 7. 11. 12. See Eſay 10. 24. where alſo the ſame phraſe is uſed. And a like phraſe is uſed Eſay 10. 26. in theſe words, according to the ſlaughter of Midian, at the rock Oreb. God ſhewed his power for their fathers againſt the Egyptians plaguing them. Now they being turned as Egyptians to him, he turned that his power againſt them; uſed the ſame weapons of his wrath, and plagued them, as he did the Egyptians, thoſe Heatheniſh uncircumciſed people of old. See Deut. 28. 60.

ſword] See Ezek. 14. 17. 21. Jer. 15. 2. and 47. 6, 7. God ſtill multiplies, and increaſeth his judgements. See Levit. 26. 18. 21. 24. 28.

and have taken away your horſes] *Heb.* With the captivity of your horſes.

ſtink of your camps] By dead carkaſſes; and filth to infect, choak, and ſtifle you.

yet] By all theſe divers kindes of judgements God prevailed nothing; ſpent his rods in vain, he loſt his labour, and ſhould do ſo ſtill, if he added more to the former. All theſe were ſo many arguments of their incorrigible contumacy.

v. 11. *As Sodom*] Theſe are ſet forth for examples of wickedneſſe; and Gods choſen people are charged to equallize, and exceed them; Eſay 1. 10. Jer. 23. 14. Ezek. 16. 47. 48. They are alſo ſet forth for examples of puniſhments, to terrifie others; 2 Pet. 2. 6. Jude 7. Thus are Babylon, Edom, Moab, and Ammon threatned, Eſay 13. 19. Jer. 49. 18. and 50. 40. Zephanie 2. 9. And ſo alſo Iſrael, Deut. 29. 23. and the execution of the threatning bemoaned to exceed it, Lam. 4. 6. of Sodom and Gomorrah. See Gen. 19. 24, 25. Iſaiah. 13. 19. Jer. 40. 18. See 2 Kings 13. 3, &c. & chap. 14. 26.

firebrand plucks] So Eſay 1. 9. See Zech. 3. 2. This is ſome exception from the former example, and a mitigation of it. In *Ieroboam* the ſeconds time there was ſome relaxation, and reſpiration from ſo direful a deſtruction; but woful and wonderfull was their affliction before, 2 Kings 14. 25, 26, 27. yet God ſtill preſerved a Remnant in remembrance of his covenant; which he ever would conſtantly maintain; Eſay 4. 8. and 6. 13. and 10. 20. and 11. 11. 16. and 28. 5. Joel 2. 32. Zeph. 2. 9.

yet] What now then remains but your utter deſtruction.

v. 12. *thus will I do unto thee*] Namely as thy ſins deſerve, or as I have foretold thee, verſ. 2, 3. As formerly: yea and more then ſo will I do: for remedies are no more to be uſed, where the diſeaſe is deſperate.

prepare] This might ſeem to be ſpoken Ironically, conſidering what went before: thus; Now go to, do what you can, try all your ſtrength to meet with and withſtand my decreed deſtruction, and determined ſentence againſt you. But ſeeing in the next Chapter, God again exhorts them to repentance, that they might live, this may rather be taken literally, that Iſrael by repentance ſhould ſeek to prevent their utter final overthrow. as Luke 14. 31. 32. The ſum is, ſince I denounce war againſt thee, as againſt my rebels and enemies, prepare thy ſelf to do the beſt thou canſt to beat me off, and keep me back, or to prevent and pacifie me by true repentance. See Ezek. 13. 5. and 22. 30. Luke 14. 31, 32. Though thou art in a deſperate caſe, and I may ſeem to have ſhut the gate of grace againſt thee, yet turn, and try; as Joel 2. 14. Jonah 3. 9.

to meet] By humiliation, faith, and repentance, 1 Cor. 11. 31. LXX. have it, to invoke and pray.

thy God] By profeſſion, though thy practiſe be ſo contrary; thine, by his covenant, though for thy part thou haſt ſo much broken it.

v. 13. *For lo he*] He multiplies ſo many titles of God, and ſo many wayes extols him, and his dreadful power, to gain thereby the more reverence and fear of God; ſpecially at the hands of ſuch refractory and obdurate ſinners.

winde] Or, ſpirit. And indeed he creates both.

declareth unto man] That knows, and judgeth the moſt ſecret thoughts of man: overtakes the wiſe in their cunning: accuſeth the conſciences, and ſummoneth them to appear before him. Or, according to others, that revealeth his ſecret judgements to men, to call them to repentance, Chap. 3. 7. Heb. 4. 12. 1 Chron. 28. 9. Job 42. 2. Pſalm 7. 9. and 139. 2. Jer. 17. 10.

his thought] His Chriſt, ſay the LXX.

maketh the morning darkneſſe] Amos 5. 8. Joel 2. 2.

treadeth upon the high places] That is, exalted above all humane power. See Micah 1. 3. Deut. 32. 13. and chap. 33. 29. Pſalm 45. 8. Eſay 58. 14.

CHAP. V.

Verſe 1. HEar ye] Their ſupine ſecurity wherein they pleaſed themſelves, and their ſtupid contempt of God, and his threatnings by his prophet, ſtopping their ears againſt them, makes him thus to call upon them for audience to hear their doom which they had deſerved, and yet would not believe ſhould fall upon them.

a lamentation] That I take up; and a lamentable word for you, as you ſhall finde the woful burden of it upon you. See Ezek. 2. 10. Jer. 9. 1. and 4. 19. Eſay 22. 1. 4. They laugh at it now, but ſhall lament under it hereafter.

v. 2. *The virgin of Iſrael*] So are called in Scripture thoſe ſtates which ſubſiſt and flouriſh in their firſt liberty and ſplender; or delicately pleaſe themſelves in their proſperities and pleaſures. See Eſay 13. 12. So is Babylon called, Eſay 47. 1. and Egypt, Jer. 46. 11.

ſhe ſhall no more riſe] The whole body of the kingdom and people never more roſe to be a kingdom after their deſtruction by *Shalmaneſer*, 2 Kings 17. though God had his remnant among them. Or, we may underſtand it with this reſerved condition, except they timely repent.

forſaken upon her land] Deſtitute of men in her land: as is ſhewed in the next verſe.

v. 3. *ſhall leave ten*] The body of the wicked deſtroyed; to their terrour; yet a ſmall remnant eſcape, to the comfort of the godly, that they might not deſpair. Here is a decimation. That chap. 6. 9. is in another ſenſe.

v. 4. *ſeek ye me*] Here muſt be underſtood, which ye have refuſed to do. Thus whiles they remained yet undeſtroyed, he calls them all in generall to Repentance; to the good of ſome; and to render the reſt the more inexcuſable. Whiles a people remain under the name and notion of a Church, the doctrine of faith and repentance is to be vouchſafed unto them.

and ye ſhall live] See Gen. 20. 7. without promiſe of grace, and hope of mercy, no man would ſeek God, but flee from him, as much as ever he could. Therefore this is neceſſarily added to the former. God then doth thus graciouſly invite, as Ezech. 18. 3. 32. Ier. 13. 27. And though he effectually draw to him only his elect; yet the deſtruction of the reſt is only from themſelves, they finde ſufficiently the cauſe of obſtinacy and refuſall in themſelves. Hoſe. 13. 9.

v. 5. *But ſeek not Bethel*] Chap. 4. 4. Namely the idols, which were in theſe cities: ſeek not by-wayes in coming to God; much leſs abominable wayes, as thoſe at Bethel, Gilgal, and Beerſhebah; for thoſe are odious to God, and damnable. If ye will ſeek God, ye muſt forſake them, to wch you have been ſo much, and ſo long accuſtomed and addicted. True Religion and Idolatry cannot conſiſt together. Converſion to God otherwayes is but vain and counterfeit, See Gene. 35. 1, 2. Joſh. 24. 22. 23. Jude 10. 16. 1 Sam. 7. 3. ſuch mixtures marr Religion, and Gods pure worſhip. Of *Bethel* ſee the Annotations on Hoſ. 10. 15.

Gilgal] See Annotations on Hoſ. 4. 15.

Beerſheba] This was a city on the ſouth border of Jury, Judg. 21. There Hagar wandered, going towards Egypt, and thither, Elias came in his flight from Jezebel, towards mount Sinai, 1 Kings 19. 3. There Abraham, Iſaac, and Jacob, ſometimes dwelt: and there Abraham firſt, and Iſaac after, made a Covenant with Abimelech, and Phicol. It after fell to the lot of the tribe of Judah: and out of it was imparted to the tribe of Simeon; Joſh. 19. 2. 9. 1 Chron. 4. 28. Publike idolatry was at laſt ſet up there, as appears in this Text, and chap. 8. 14. Judah then is here alſo touched for idolatry.

Gilgal ſhall] Namely the inhabitants thereof. In the Hebrew there is an alluſion between the word Gilgal & the verb adjoyned. Gilgal ſignifies rowling, Joſh. 5. 9. Here thus, Gilgal. *i. e.* Rowling ſhall be rowled away into captivity.

Bethel ſhall come to nought] Bethel ſignifies the houſe of God: but by reaſon of the Idolatry that was uſed therein, it is called Bethaven, that is to ſay, the houſe of an idol, Hoſ. 4. 15. and 10. 8. and becauſe Aven ſignifies an idol, or nought, and vanity; therefore her laſt ruin is alſo ſet forth by this name.

v. 6. *ſeek*] He again doth repeat and preſſe that verſe 4. aſſuring them thereby, that whiles they retain their old ſuperſtition and idolatries, they do not ſeek the Lord, nor can do, whatſoever they pretend.

and ye ſhall live] If ye ſeek him truly, he will certainly bleſs you; if you want his bleſsing, it is through your want of ſeeking him truly, which thing you can never do, till you abandon your falſe worſhips, and be regulated by his word and Law only.

leſt he break] Like a devouring fire, break in pieces, and conſume all.

the houſe of Joſeph] Of the ten tribes whereof the chief, was that of Ephraim, that came of Joſeph.

Bethel] None of your idols which you ſerve in Bethel, and wherein you ſo much truſt for help, ſhall ſhelter and ſuccour you.

v. 7. *ye who*] He comes now to the ſecond Table, and chargeth them with groſs ſins againſt it; ſo leaving them no wayes unconvicted. He chiefly chargeth the great ones, and rulers, who ſhould have kept the reſt within the bounds of obedience. But they being evil, corrupted the reſt, as bad humors flow from the head to the body.

turn judgement to wormwood] Chap. 6. 12. ye corrupt juſtice: and whereas of it ſelf it is a moſt profitable and pleaſant thing, ye make it moſt bitter to thoſe who are oppreſſed; and moſt abominable to God.

and leave off] Let it lie in the duſt: yea, tread it under foot.

v. 8. *that maketh*] A magnificent deſcription of God, and his power. He is not like an idol of their imagination, to be pleaſed, and pacified with toyes and trifles, as children are. Hypocrites that think ſo of him, and deal ſo with him, ſhall finde him another manner of God. Therefore ſeek him otherwiſe then ſo. Thus the Prophet riſeth, as it were, into ſome heat againſt thoſe that entertained ſuch childiſh thoughts of God.

the ſeven ſtars] Called Pleiades, and Virgiliæ; which riſe with the ſpring, and continue till Autumne.

Orion] Which in the moneth of December is to be ſeen in our hemiſphere, all the nights through, ſome tranſlate this, Arcturus. The Hebrew words are *Cimah* and *Chæſil.* And indeed neither Jews, nor we, are certain of their exact ſignification, as neither of the names of many herbs; and of the womens wardrope, Eſay 3. 18—24. and Amos likely was but ſuch an aſtronomer, as herds-men uſe to be. He ſpeaks of the ſtars, as the vulgar ſort then uſed to do; and names two, then moſt noted. See chap. 9. 6. Job 9. 9. and 38. 15. and 38. 31. LXX. thus; ὁ ποιῶν πάντα καὶ μετασκευάζων.

and turneth] This may be properly underſtood of the great and prodigious changes in the air; and figuratively of the alteration of ſtates and changes of the world.

and maketh the day dark] Chap. 8. 13.

calleth for the waters of the ſea] Chap. 9. 6. By vapors and clouds.

poureth them out] By ſhowrs and rain, yet ſome hereby conceive more likely to be meant, the deluges and inundations of the ſea, then the vapours of it reſolved into rain.

the Lord is his name] Such is he; and not ſuch an Idol as you fancy to your ſelves, to be dallied withall, and deluded by your childiſh impoſtures.

v. 9. *That ſtrengtheneth the ſpoiled*] Heb. ſpoil ſtrengthens them that were weak, and ſpoiled, and enables them againſt the ſtrong; applying it to Iſrael, that though they counted themſelves never ſo ſtrong, in their fortreſſes, and otherwiſe; yet God would enable and ſtrengthen a ſpoiler; a conquering deſtroyer, againſt them, and their fortifications.

ſo that the ſpoiled ſhall, &c.] The weak ſtrengthned by God ſhall do it.

v. 10. *rebuketh*] They hate the Prophets, which reprove them in the open aſſemblies. Particularly the judges and magiſtrates do; (who kept their Courts in or near to the gates of the cities) who cannot endure the cenſure of Gods ſervants ſee Eſay 29. 21. But they would be counted ſacred not to be touched, no wayes to be rebuked, though they were never ſo worthy of it. Or, as ſome, the People hate the Magiſtrate that judgeth, and reproveth them juſtly in the place of judgement, ſee verſe 12. 15. and Gen. 34. 20.

v. 11. *your treading is upon the poor*] Growing rich by oppreſſing them, as Chap. 4. 1. and laying burdens and impoſitions upon them.

and ye take from him burdens of wheat] That little he hath to relieve himſelf, even his food and livelyhood; and force him many times to bear and bring it to you; and ſo ſuck out of his veins his life blood.

ye have built] Thinking to flouriſh and frolick thereby.

but ye ſhall] Ye corrupt judges and rulers, ye great and greedy oppreſſours, ye ſhall be diſappointed of your hopes, and miſs of your ends. Eſay 33. 1. Jer. 25. 12. 14. Heb. 2. 8. Deut. 28, 30. 39. Eſay 17. 11. Zeph. 1. 13. when you have ſold your ſouls for gain; and beſtowed much labour and coſt, on your deſires; ye ſhall be deprived of them.

v. 12. *For I know*] Though you think to colour your ſins; or care not for men; yet I know, and will judge; you cannot ſhake off my power and ſoveraign dominion.

mighty ſins] Huge and heynous, and monſtrous.

they afflict] He doth inſtance in palpable and heinous crimes, open and flagitious offences.

they turn aſide] Turn him off for want of bribes; and ſpoil him of his right; even there where he ſhould have been maintained in it.

v. 13. *Therefore the prudent*] For fear of their tyranny, who would endure no rebuks, v. 10. Or becauſe it were in vain to ſpeak to ſo forlorn a people, as Hoſ. 4. 17. or chiefly becauſe the wiſe and true believers, which judge truly of the calamities, and of their Cauſes, ſhall in ſilence, and with patience, worſhip God, and adore his juſtice, without any murmuring or offence. See chap. 6. 10. Jer. 8. 14.

v. 14. *ſeek good*] Seriouſly and ſtudiouſly.

and not evil] As ye greedily do, and will ſo hardly be taken off from it.

that ye may live] The fault then is not in God, but in your ſelves, if you do not live happily. He is ready to bleſs you, if ye hinder him not. And yet hypocrites are ready to clear themſelves, and lay all the blame on God, for their miſeries.

And ſo] And not otherwiſe, no otherwiſe; dream not of it.

with you] And, for you; dwell in the midſt of you; and bleſs you. Levit. 11. 44. and 26. 12. 1 Kings 6. 13.

as ye have ſpoken] As you have made your boaſts that he is, you being his people. Or, as you deſire, and continually pray that he may be; ye much boaſt of Gods promiſes this way, and promiſe much to your ſelves in his kinde, what! is not the ark of his preſence with us? hath he not choſen us to be his peculiar people? can he deny himſelf, and his covenant? Preſuming thus that God is ſo tyed to you, though you be never ſo wicked, and break the covenant on your part. But they are vain words, your words and ſayings ſhall then prove true, and then only, when ye ſeek good, and not evil; when ye ſeriouſly repent and return.

v. 15. *Hate the evil*] The Prophet is againſt upon it, becauſe he had to deal with a people ſo blinded, and ſo hardned, by long Cuſtom in ſin. And in this order here ſet down, muſt Repentance be begun, and carried on; as to the effects and fruits of it. See Pſal. 34. 14. and 97. 10. and 37. 27. Iſaiah 1. 10. 17. Rom. 12. 9.

and eſtabliſh] Mend that fault, verſe 12.

it may be that the Lord God of hoaſts] Joel 2. 14. See Joſh. 14. 12. The Prophet gives ſome Comfort to ſome godly among them; that though they had been carryed away with the common current, yet letting others run on to their ruine, they ſhould not deſpair, but take care of their own ſafety, and ſeek to eſcape, as it were out of the fire and flame; with an hope and expectation of Gods mercy. The Prophet here doth not caſt into their mindes perplexities, and nouriſh up diſtruſt in God; but this he doth to increaſe their greater induſtry.

remnant] Chap. 4. 11. The moſt number then muſt not be looked after, nor follow ed.

v. 16. *Therefore*] Becauſe you reject all my exhortations, and admonitions; and continue obſtinate; and ſooth up your ſelves in your ſinfull ſhifts and truſts.

the Lord] So many titles are again given to God, to make them ſenſible and apprehenſive of him with whom they had to deal; and that it was in vain to cavill or dally with him, to whom the ſupreme Power and judgement did belong.

wailing] He now meddles little more with their ſins; as having already ſufficiently convicted them: nor much inſiſts upon exhortations, and promiſes; having prevailed nothing thereby: But he falls mainly upon judgements, and the execution of Gods vengeance, in the reſidue of his Propheſie; onely concludes all with Evangelicall promiſes of reedifying and reſtoring the Church, and making it Catholike by, and under Chriſt, in the end of the laſt chapter.

Alas, alas] Wo, wo, now they talk merrily, and ſport, and frolick it; as, chap. 6. 4, 5, 6. Iſaiah 22. 12, 13. But then they ſhall be wholly taken up in mourning.

husbandman] As to a publique and generall, and moſt grievous mourning. See verſe 17.

ſuch as are skilfull] Thoſe teachers and hyred practicers of funerall mournings: whereof ſee Jer. 9. 17. 2 Chron. 35. 25. Job 3. 8. Eccleſ. 12. 15. A cuſtom in the Eaſt countryes of old; and in ſome parts of Europe, and at this day in Ireland. Of the lawfulneſſe of it the Prophet ſpeaks not.

v. 17. *in all vineyards ſhall be wailing*] Inſtead of the joyfull ſongs in time of vintage, Eſay 16. 10. there ſhall nothing be heard, but weeping and howling; becauſe of the ſpoil of the countrey.

I will paſſe through thee] As it were to do a generall execution of juſtice. Exod 11. 4. and 12. 12. not dwell in the midſt of thee, in love and favour.

v. 18. *Wo unto you*] Jer. 30. 7. Joel 2. 2. Zeph. 1. 15. Mal. 3. 2. and 4. 1.

that deſire the day of the Lord] By a profane boldneſſe; as provoking him to bring that once to paſſe, which he hath ſo long threatned: or by an impudent boaſting of your own innocency, as if God coming to judgement ſhould finde you guiltleſſe, or at leaſt leſſe guilty then the Prophets report you to be. And preſuming on it ſtill, as hypocrites uſe to do, that they were Gods people and heritage, and God was tyed to them, and could not falſifie his word, and deny himſelf, and abandon them. See Eſay 5. 19. Jer. 17. 15. and 5. 12, 13. Ezek. 12. 22. 2 Pet. 3. 3.

is darkneſſe] In the day of his appearing he will ſhew himſelf an enemy, armed againſt you, with the weapons of his wrath, to execute ſad, black, and diſmall miſeries upon you, without any light of comfort at all. See Iſaiah 5. 30. and 8. 22. and 59. 9. Jer. 30. 7. No light ſhall appear in this dark night of black calamities, unleſſe it be as that of the lightning, which is accompanied with thunder: and leaves darkneſſe after it.

v. 19. *As if a man flee from a Lyon*] Theſe judgements of God ſhall be utterly unavoydable, and he that ſhall eſcape one evil, ſhall fall into a worſe, Iob 20. 24 Iſaiah 24. 18. Ier. 48. 43, 44. when one judgement is over, another, and a worſe ſhall come: no change ſhall miniſter eaſe, or relief. God hath more ſcourges then one, wayes enough to ſet upon you, to multiply, and aggravate his plagues, and puniſhments, by forrain enemies, civill wars, famine, peſtilence, &c. There is no way to ſhunne him and run from him, but penitently to run unto him.

or went into the houſe] For fear of the Lyon, or Bear.

v. 20. *no brightneſſe in it?*] Or any comfort, eaſe, direction, or good counſell. verſe 18.

v. 21. *I hate*] So far off from being pleaſed with them, and pacified by them, as ye imagine. Thus it is ſaid of the Iews feaſts, and ſacrifices, Iſaiah 1. 11. Jer. 6. 20. becauſe their perſons were notoriouſly ſinfull: and ſo their ſervices, which ſhould have been exerciſes of their piety, faith and repentance, being devoyd of them, and nothing but bare externalls, bodily performances, were odious to God: Iſaiah 66. 3. But the Iſraelites feaſts and ſacrifices had this evil more, that they were directly contrary to Gods expreſſe Law, and his worſhip, tyed to Ieruſalem, and his Temple there. Theſe then in themſelves were prophane feaſts and ſacrifices.

will not ſmell in your ſolemne aſſemblies] Or, ſmell your holy dayes. I will not accept of your ſacrifices, which you ſhall offer me, at thoſe times. See Levit. 26. 31. 1 Sam. 15. 22. Nor be pleaſed with them. See Gen. 8. 21. Exod. 29. 18. Levit. 1. 9. 13. 17. Ezek. 20. 40. 41. If offered according to the Law, then God would count them of a ſweet ſmelling ſavour to him.

v. 22. *burnt offerings*] Of theſe kindes of offerings, commanded by God, See Levit. 1. 2. 3. chapters.

peace-offerings] Or thank-offerings.

of your fat beaſts] Be they never ſo fat. The reaſons of refuſall were noted before. They were curious and punctuall in the outward rites, but reſted therein onely. See Mal. 1. 7, 8.

v. 23. *ſongs*] There were ſacred ſongs, parts of Gods true ſervice among the Iews: whereof ſee 1 Chron. 25. 2 Chron. 23. 18. But theſe were in imitation of the Iews, taken up by the ten tribes in their falſe worſhips. And herein they abounded which proves as defiled with impiety and hypocriſie.

Vials] As formerly of ſongs. Many inſtruments of muſick were uſed in the Leviticall ſervice.

v. 24 *let judgement*] Some refer this to the celebration of the abundant grace of Chriſt, which was to be manifeſted in the Goſpel. Others thus; Trifle you with me in frivolous ceremonies; but I will cauſe my righteous judgements as torrents to run down and overwhelm you, for your hypocriticall worſhips, and flagitious lives. Others rather thus; do righteouſneſſe and judgement, and juſtice, in a firm, full, and invariable way. And then your righteouſneſſe ſhall ſhine as the morning; as it is Iſaiah 58. 8. And this ſeems beſt to agree with the context.

run down] *Hebr*. rowl. *Targum*, and *Vulgar Latine* thus, ſhall be revealed.

v. 25. *Have ye offered &c.*] Acts 7. 42. your forefathers, even in the wilderneſſe, were idolaters; neglecting that part of the worſhip which I had appointed them: and you imitate them, and heap up their meaſure.

unto me] And not rather to idols and devils. Deut. 32. 17. This the next verſe ſhewes. And thus they Leavened Gods pure worſhip, from the beginning, with their own idolatrous devices. They intended it to, and for God: And ſo much God here teſtifies of his people, verſe 22, 23. And this will-worſhip ſo blindes their eyes, that they cannot or will not think otherwiſe. But God judgeth of them otherwiſe, and takes them, as not done to him; but againſt him; not to his honour, but diſhonour. And ſo generally Idolaters think, and mind to ſhew their love to God, worſhipping him by, and before images; but God ſaith they hate him in ſo doing. Exod 20. 5. as the like is, John 16. 2.

in the wilderneſſe fourty yeers?] A Prodigious thing it is, that even then they ſhould ſo fall from God, and his worſhip, to ſo foul idolatry, when he had ſo newly and miraculouſly brought them out of Egypt, given them his Law, and did feed, and foſter them in the wilderneſſe; yet ſuch is the monſtrouſneſſe of mans naturall corruption.

v. 26. *But ye have born*] Miniſtred unto, and ſerved.

the Tabernacle] The word is *Siccuth*. *Theodotion* renders it ὁράσεις, viſions. *Aquila* συσκιασμοὺς. Saint *Stephen* Acts 7. 43. follows the *Greek* verſion of the LXX. which takes Siccuth for Succoth, and ſo tranſlate it Tabernacle. But Siccuth ſeems to ſome the name of an idol. The meaning is not much differing; thus, your forefathers, making ſhew of ſerving me, carrying my Tabernacle, and all things belonging to it, in the wilderneſſe, had notwithſtanding their hearts ſet upon their idols, and haply carried about with them ſome chappel or image of them.

your] *Moloch*. And ſo your god; which you have made to be yours, by your impious idolatry.

Moloch] And ſo Saint *Stephen* hath it, Acts 7. 43. *Aquila* hath it *Malchom*, which is the ſame with *Moloch*; an idol of the Ammonites, 1 Kings 11. 5. 7. And ſome think that Gods own Tabernacle is here ſo called, by way of contempt, through their idolatrous abuſing of themſelves, and it. In ſuch manner as *Abraham* and *Sarah* are called an Amorite, and an Hittite, Ezek. 16. 3. The word ſignifies King. And ſome gather from it the high eſteem that idolaters have of their idols, calling them their King.

and Chiun] Or of *Chiun*, another imaginary god, or idol. After thought by ſome to be (by corruption of the word in proceſſe of time) called *Remphan*, *Acts* 7. 43. or *Raphon*, 1 Macc. 5. 37. ſome think *Chiun* to be *Saturne*, or *Mars*, & *Siccuth*, *Venus*; thoſe two Planets, which Stars, and heavenly bodies they held for gods, and honoured with images. The Egyptians at this day call *Saturne* by the name of *Rephan*.

your images] Poſitively. He derides their madneſſe in thinking any Piety to be included in theſe images. The word images here ſignifies idols; contrary to the aſſertion of papiſts. *Tremelius* tranſlates thus; *baſes imaginum veſtrarum*.

the ſtar of your God] It is thought of ſome that the idols in Scripture, and their images do moſt what repreſent the planets, or ſtars. See 1 King. 15. 5. and were images of the Celeſtiall bodies. Some idolatrous Jews thought the ſtars to be Gods. See Deut. 4. 19. & 17. 3. 2 King. 23. 5. 11. Jer. 8. 2. Ezek. 8. 16.

your God] A bitter taunt, Remphan is added, Act. 7. 43. whereof before.

ye made to your ſelves] You had made the images of them, and had attributed Divinity to them, and had conſecrated and ſet them up, for the object of your worſhip. This is will worſhip to make any thing anſwer for Gods worſhip, to our ſelves, of our ſelves, without the warrant of God, and his word, we muſt be Paſſive, not Active here.

v. 27. *Therefore will I cauſe you to go, &c.*] Becauſe that after ſo many ſins of your forefathers, puniſhed by me, from time to time, you have perſevered in them, yea and have gone beyond them; I will execute the finall judgement upon you, in a totall deſolation, and diſperſion in ſtrange Countryes. He will ſuffer them no longer to be in his land to pollute it.

beyond Damaſcus] Beyond them of Damaſcus; further then they. The Syrians of Damaſcus were carried Captives into the place called Sytomedia, next to Suſiana, 2 Kings 16. 9. But the Iſraelites were carried Captives far farther, into Perſia, and Caſpia, or Caſiphia, Ezr. 8. 17. Others thus; That the grevouſneſſe of their captivity ſhould be greater, and beyond that which they endured in Syria, and was cauſed by Hazael, who reigned in Damaſcus. See 2 King. 13. 3. Others rather thus; That whereas they counted Damaſcus, the chief city of Syria, as an impregnable fortreſs, & frontire defence for all their country, that they might reſt ſecure under the ſafeguard of it, yet that ſhould not hinder, but God would cauſe them to go into captivity, even beyond it into Aſſyria. Act. 7. 43. It is, beyond Babylon, wherein Saint Luke tyes not himſelf to the words, but expounds the meaning; for as much as Aſſyria was further then Babylon. Of Damaſcus, See on Chapter 1. 3.

ſaith the Lord] To aſſure them of the truth of this threatned vengeance, however they might ſlight it.

whoſe name] See on chap. 4. 13.

CHAP. VI.

Verſe 1. VVO *to them*] Luke 6. 24. The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

are at eaſe] Or, are ſecure, and proudly confident. The wealthy and great ones; that give themſelves up to their pleaſures, and are drowned in them, remain ſecure, and are not ſtartled at Gods ſevere judgements upon others, upon the vulgar ſort, and common people; whereas they ſhould be humbled at the ſignes of Gods wrath. See Eſay 22. 12. 13.

in Zion] Here by the way he toucheth Judah.

and truſt in the mountain of Samaria] The Citizens of theſe two head Cities, were more proud, voluptuous, and ſecure, in the midſt of Gods judgements, then other parts of the Kingdoms and countries were. Therefore the Prophet thunders wo againſt theſe confident contemners of him, and his anger.

Chief] Exodus 19. 5. Or, firſt fruits.

of the Nations] Namely Zion, or Jeruſalem, of Judah; and Samaria of the ten tribes. Or the chief of all nations; more ſpecially of the nations of Canaan. Thus he taxeth their ingratitude to God.

came] To wit thither, into the poſſeſſion of them; not by their own arm and ſtrength, but becauſe God did drive away the former inhabitants from before their face; Pſal. 78. 55. and 44. 3. And thither after came to theſe cities, upon all buſineſſes and occaſions, as to the Princes courts, or courts of juſtice; and thither, as to the places of worſhip.

v. 2. *paſs ye unto*] Do but conſider theſe cities, which formerly were mightier and in greater proſperity then any of yours, and yet are decayed and ruined; to take example thereby, not to grow proud in carnall ſecurity, Nehe. 3. 8. Jer. 12. and 26. 6. Pſal. 78. 60. Or, thus, ye have received many and ample bleſſings, and ſuch as no neighbour city or nation, though never ſo great, do enjoy; how vile is it then for you to abuſe ſuch bleſſings to inſolent pride and ſecurity. Do not therefore ſleep in your ſins, be not drunken and intoxicated with your preſent proſperous condition; take leſſons for your own good out of the loſs and dammage of others. Look into the glaſſe of Gods judgements upon Heathen nations. Their great power, proſperity and confidence availed not them.

Calneh] A moſt ancient city in the Babylonian countrey, Gen. 10. 10.

Hamah] A mighty city, whence the countrey adjacent took alſo the name. The Hamathite deſcended of Canaan, the ſon of *Cham*, Gen. 10. 18. famous in Scripture, ſeated at the foot of Libanus, nigh the tribe of Aſhur, the north border of Judea, 1 Chron. 13. 5. 2 Chron. 7. 8. Lying north-eaſt of Libanus, and bounding north upon Damaſcus, Joſh. 13. 5. Num. 34. 8. Ezek. 47. 15, 16. and 48. 1. 1 Kings 8. 65. Sometimes a kingdom of it ſelf, 2 Sam. 8. 9. *Toi* king of it, 2 Kings 19. 13. Eſay 37. 13. Sometimes in the poſſeſſion of the kings of Judah, 2 Chron. 8. 3, 4. ſometimes of the Kings of Syria, 2 Kings 17. 24. Eſay 10. 9. Their God was *Aſhima*, 2 Kings 17. 30. In the territories of this city, or countrey, was Ribla, where the king of Egypt bound *Jehoahaz*, 2 Kings 23. 33. And the king of Babylon did execution upon ſo many of Judah, 2 Kings 25. 21. Jer. 39. 5. Theſe famous places flouriſhed ſometimes, but were deſtroyed by the Aſſyrian, 2 Kings 19. 12. Eſay 10. 9. Hamath in Naphtali is another city, Joſh. 19. 35.

Gath] One of the five Lordſhips of the Philiſtims, 1 Sam. 6. 17. Recovered in the dayes of *Samuel*, 1 Sam. 7. 14. Loſt in the dayes of *Saul*: in whoſe time *David* twice fled thither to *Achiſh* the king of Gath: and upon his danger there the firſt time, made thoſe Pſalms, 34 and 56. He had ſlain *Goliah* the gyant of Gath, 1 Sam. 17. And after, three other gyants brethren to *Goliah*, and borne of their father-gyant at Gath, fell by the hands of *Davids* ſervants. In *Solomons* time *Shimei* his ſervants fled thither, and he after them: for which he ſuffered death. Afterwards in the dayes of *Joaſh* of Judah, *Hazael* king of Syria took it, 2 Kings 12. 17. And king *Uzziah* after that broke down the walls of it, 2 Chron. 26. 6. This was an example nigh at hand to Gods people.

be they better] Are they, or have they been better, or greater, in a more firme and flouriſhing ſtate and condition?

then theſe kingdoms] Of Judah and Iſrael. Some underſtand this of Calne, Hemath, and Gath. Is their condition better? Some thus, Was it ever better then yours? Or be it ſo, yet now ſee their change and fall.

border greater] Their bounds had been great and dominion large: but now cut off ſo ſhort, that the cities themſelves were become tributary to another. And why then are you ſo ſottiſh and confident? and fear not the like vengeance now threatned by me, and hanging over your heads? Nothing can withſtand Gods hand.

v. 3. *that put far away the evil day*] Chap. 5. 18. and Chap. 9. verſe 10. the Chieftaines put away farre from you all thought and fear of Gods judgements threatned by his prophets, ſleighting and ſcorning them, Ezek. 12. 22. 27. Eſay 22 13. and in the mean time draw neer to publick tyranny, as if ſins and their puniſhments could go the one without the other. See 2 Pet. 3. 4.

and cauſe the ſeat of violence] Pſalm 94. 20. Or, habitation.

to come neer] Ye haſten it, and ſpeedily haſten your ſelves to it, ruſh into all manner of miſchief and inhumanitie, as the horſe ruſheth into the battel. Thus they put off the evil day, and yet by their ſins pull it upon them. As drunkards would put off a feaver, and yet, by inflaming themſelves with wine, pull it upon them.

v. 4. *that lie*] That drown themſelves in pleaſures, even in the midſt of Gods ſevere judgements: and heed them not, though they encompaſs them about: whereas rather they ſhould then have layen upon the ground, and have humbled themſelves in duſt and aſhes. The things here mentioned, are not ſimply in themſelves unlawful; but unlawfull at ſuch a ſeaſon, in thoſe miſerable times, when the fire of Gods wrath was kindled againſt them, and ſhould have ſtruck an horrour into them.

ſtretch themſelves upon their couches] Or, abound with ſuperfluities in their feaſtings, This alſo as the former is chiefly ſpoken againſt the great ones and rulers. And ſo is that which followes.

v. 5. *That chaunt*] Or quaver, Eſay 5. 12. As men uſe to do at marriage feaſts, at the ſolemnization of their birth-dayes, and other like occaſions; not duely weighing that of the wiſe man, Eccl. 3. v. 4.

David] Who was a great inventer, and maſter of muſick, and muſical inſtruments, 1 Chron. 23. 5. which he imployed in praiſing of God: whereas theſe did uſe them for a provocation of carnal pleaſure, and that at ſo unſeaſonable a time: as if they would outface God and his judgements, and ſo they abuſe the example of *David*, as hypocrites commonly do abuſe the examples of Gods Saints in many things. LXX. in their tranſlation of this verſe, do much varie and change the ſence.

v. 6. *That drink*] Their abuſe of theſe things doth not condemn the uſe of them.

wine in bowls] Or, in bowls of wine. By meaſure without meaſure.

they are not grieved] For their publick calamities; not affected, or afflicted therewith, on their own, or their brethrens behalfe. This is it that makes out their ſin, and is to be applyed to the ſeverall branches of this, and the two verſes afore. Jere. 30. 7. This is contrary to that Pſalm. 35. 13. 14. 15. and 137. 1—7. Lamentaions throughout. Jere. 9. 1.

affliction] Heb. Breach.

v. 7. *they go Captive*] They that are at eaſe in Zion, and live and lie in pleaſures.

with the firſt] They ſhall be the firſt, and moſt noted in the puniſhment; as they have bin in degrees of honour, and in ſins. See 2 King. 17.

and the banquet] The feaſtings of thoſe that ſo deliciouſly ſtretched themſelves, verſe 4, 5. ſhall be removed; and mourning, which they put far away from them, ſhall come unto them, ſhall approach and ſeize upon them.

v. 8. *The Lord God hath ſworn*] Chap. 8. 7. Jere. 51. 14.

by himſelf] *Heb.* By his ſoul confer. Heb. *6.* 1*6.* 17.

I abhor the excellency of Jacob] That is, their riches and pomp. The bleſſings, benefits, privileges & excellencies wherwith formerly he had adorned them, ſhould not hinder him now from abhorring them. For they had forfeited them all, and were become ſo much the more hatefull and abominable.

all that is therein] Heb. the fulneſs thereof, though it be never ſo much repleniſhed with men, and all manner of ſtore.

v. 9. *if there remain*] After a former plague and judgement; wherein the greateſt number have already periſhed.

ten men] Suppoſe that ſome number do eſcape the enemies hands, yet they ſhall fall by the peſtilence; and if there be not men enough for to bury them, their bodies ſhall be burnt, which was not uſed among the people, but only in caſes of extream neceſſity. Great burnings were of odors, and ſweet ſpices, at the funerals of their Kings. See 2 Chron. 16. 14. & 21. 19. See alſo that 1 Sam. 31. 12. The meaning is here, not one of them ſhall eſcape. This is more then the peſtilence uſeth to do: This is an act of Gods horrible vengeance; to cut off, as it were deſperately, ſo deſperate, forlorn, invincible, incorrigible a people, al ſuch ſinners ſhould fear and tremble.

v. 10. *a mans uncle ſhall take him up*] The neareſt of kin, who for the duty of conſanguinity, or to cleanſe the houſe w^ch^ is fallen to him by inheritance, ſhal take care of theſe dead bodies; the ordinary, and mercenary officers, deputed to this ſervice and imployment, in this ſo generall a mortality, likely being wanting. See Ezech. 39. 14.

that burneth him] Vulgar Latin, to burn him: becauſe the ſolemnity of exportation, and funerall in a time of ſuch calamity, as was formerly ſaid, could not be had; which otherwiſe is uſuall. See Eccel. 12. 5. 2 Sam. 3. 31.

the bones] More eaſily might they be carried out, the carkaſe being burned. To cauſe the houſe to be more eaſily and privately freed from this legall uncleaneſs. Numb. 19. 14.

No] No more: there is an end, all are dead, as verſe 9.

ſhall ſay unto him] He ſeems to mean the uncle, or him that had bin imployed in burning theſe dead bodies, if any other were ſo imployed, that he ſhould ſay to him that is remaining ſick in the ſides of the houſe; one of ten, as chap. 5. 3. or, to ſome other not of that houſe and family, yet crept in thither.

Hold thy tongue] Chap. 5. 13. Tell no body what hath hapned unto us, for fear we be ſequeſtered as unclean by the law, or reſt ſilent as aſtoniſhed at Gods judgement.

we may not] Or, they will not, or have not. This extream deſolation doth diſpenſe with us touching the laws of God concerning theſe pollutions, and the purifying of them, which were not obſerved even by the moſt ſcrupulous conſciences in the greateſt extremities. See Lam. 4. 14. 15. Others, upon the other tranſlation, thus; they were forlorn and deſperate ſinners, that regarded not the Lord at all, nor once mentioned his name, when they were at their laſt gaſpings, yea rather ſhunned it as an ominous name, that boded them no good luck, but all evil. Or rather thus, we formerly gloried ſo much in the name of the Lord, and made that a ſhield and buckler for our ſins. But now we muſt caſt away that falſe boaſting; we ſee God is become our fierce enemy; now the very Name of God is dreadfull and terrible to us, we could wiſh to hear no more of him, and it. Luke 23. 30. Apoc. 6. 16.

v. 11. *For behold*] This confirms the former ſentence. All theſe things ſhall happen by reaſon of the utter extermination of great and ſmall, high and low which God hath appointed, yea commanded the Aſſyrians, & Babylonians to execute, yet his command and word alone, of it ſelf were ſufficient to do it, if he ſo pleaſed.

the great houſe] And the little: none ſhould eſcape from the greateſt to the leaſt; they were all ſuch deſparate ſinners.

breaches] Or, droppings.

v. 12. *ſhall horſes*] Great variety there is in the underſtanding and application of theſe general words. Some thus; Shall we prophets continually caſt away our labours upon you, who are ſo deſperately corrupted, and turn all the good which is preſented unto you, and beſtowed upon you, into evil; as if a man ploughed or digged a hard rock? or, it is as unpoſſible for ſuch ſinners as you are to ſtand out Gods judgements, and go free, as it is impoſſible for horſes and oxen to plow upon a rock: Or thus; It is as impoſſible for them to do well, as it is for horſes to run, or oxen to plow on rocks. Or thus; ye have ſo overturned all law and right, as if one overturned the very order and law of nature; ſuch monſters are ye. Or thus; That the prophet ſhould no more prevail with them, then if one did ſing a ſong to a deaf man, or ſhould go to run horſes, or plow with oxen upon a rock. Others rather thus; Can God be ſo unmindful of his covenant with you for your good, as you do ſo much boaſt and truſt, when ye ſo break it on your parts, ſo highly and hainouſly? He can no more run on in the way of bleſſing you, and doing good unto you, nor manage and manure you with his gifts and graces, while ye are ſuch, ſuch rocks; even no more then horſes can run on a rock, or one can plow with oxen there.

for ye have turned] He therefore muſt deal accordingly with you Pſalm 18. *26.*

into gall] See Deut. 29. 18. and 32. 32. and therefore he gives them the water of gall to drink, Jer. 8. 14. and 9. 15. and 23. 15.

hemlock] Or wormwood. Chap. 5. 7.

v. 13. *ye which rejoyce*] That triumph and glory in your ſtrength, as if you could therewith overcome your enemies. See 1 Sam. 2. 1. which indeed is a thing of nought. As alſo all your other lying pretenſions whatſoever, wherewith ye delude your ſelves, and which ſwell you up to a wretchleſſe contempt of me, and my judgements.

which ſay] At leaſt wiſe in their thoughts and hearts. The prophet by Gods Spirit, and Gods word pierceth ſo deep. 1 Cor. 2. 10. Jer. 17. 10. Heb. 4. 12.

have we not] And thus, for this point, they did fooliſhly rejoyce in a thing of nought.

v. 14. *But behold*] He giveth a reaſon why he hath called all their hopes and means things of nought: by repeating the judgement formerly denounced: and by more particularly naming the kinde and manner of it; by a nation of the Aſſyrians no doubt, as the ſacred hiſtory ſheweth, 2 Kings 17.

afflict you] And drive you to ſuch ſtraights and diſtreſſes in all your land, that there ſhall be no means, no hope, no hole left to eſcape him.

from the entring in of Hamath] Theſe were the two uttermoſt bounds of the land of Canaan in length. See Annotations on verſe 2.

the river of the wilderneſſe] Or the valley of the wilderneſſe, called elſewhere the river of Egypt. Numb. 34. 5. 8. Joſh. 15. 47. and chap. 13. 3.

CHAP. VII.

Verſe 1. T*Hus hath the Lord*] The Prophet in this Chapter ſhews how God did often take off his judgements begun to be inflicted upon them; and ſo puniſh them onely by degrees; to ſee if they would take off themſelves from their ſins; and make uſe of this his lenity and forbearance to repent. But all this prevailed not with them; but they rather grew the more obſtinate thereby, and obdurate, in their ſins, and againſt Gods judgements, even to ſleight and contemn them.

ſhewed unto me] This was then in a viſion ſhewed by the Lord to *Amos*. The judgement it ſelf was viſible upon the people; but they had not eyes to ſee it to be Gods hand ſtriking them, and to make uſe of it; Eſay 9. 13. Jer. 5. 3.

he formed graſhopppers] Or, green worms according to the letter. He was ſhewen in this viſion ſome great ſpoil done by theſe inſects. See Amos 4. 9. Nahum 3. 15. Eſay 33. 4.

latter growth after the kings mowings] It is thought that the kings did take the firſt crop of hay to keep their war-horſes, and for other ſervices, leaving the latter hay for other cattel. A like notation of time is that 2 Sam. 11. 1. LXX. here tranſlate very ſtrangely.

v. 2. *made an end*] This ſeems to relate to ſome judgement begun before the time of *Jeroboam* the ſecond, and not to that inflicted after by the Aſſyrian. See that Joel 1.

forgive] Go not on to conſume thy people by this means; ſpare, withdraw thine hand. He pleads no other argument, but onely Gods mercy. Thus the Prophet commiſerates them, pities them, intercedes for them. So Jer. 9. 1. and 18. 20. and 7. 16. Thus muſt Gods Miniſters tenderly compaſſionate their people, and pray for them: And yet be faithful to God, and their calling, in dealing roundly, and roughly with them for their ſins, thundering Gods judgements againſt them; as this Prophet did. They muſt mingle theſe two affections; and not let the one hinder the other. And the people might hereby well perceive that *Amos* for all his ſharpneſſe againſt them, was no enemy to them, but in all things ſought their good, reformation and ſalvation. Gal. 4. 16. Jer. 17. 15, 16.

by whom ſhall Jacob ariſe] Or, who of (or for) *Jacob* ſhall ſtand? How ſhall thy people ever recover themſelves, if thou doſt overthrow them with this plague, after ſo many more that have already made them ſo weak? And he names *Jacob*, ſo as it were putting God in minde of his covenant with *Jacob*, and that theſe now were his people and heritage; not Egyptians or Aſſyrians, with whom he was thus dealing. See Pſal. 105. 6. and 135. 4. Jer. 2. 14.

for he is ſmall] In number and ſtrength, 2 Kings 14. 26. brought low and little. He pleads here not the peoples merit, but their miſery. See that plea Pſal. 25. 11.

v. 3. *The Lord repented for this*] That is, ſtaid his plague at my prayer. See upon Gen. 6. 6. Jer. 26. 19. changed not his Eternall purpoſe; but did herein, in ſuſpending a while the further and full execution of his wrath, according to his own Eternall decree. But in the phraſe there is an application and condeſcenſion to our capacity; it is ſpoken after the manner of men. See 1 Sam. 15. 29.

v. 4. *called to contend by fire*] Contending is the more uſed when we otherwiſe cannot get right. And this was Gods preſent caſe and condition with his people; he was at this paſſe with them. This a more grievous judgement then the former. The fire of Gods anger was now more kindled. Upon further impenitency; God further augments his puniſhments. Levit. 26. 18. as *Nebuchadnezzar* did heat his oven, Dan. 3. 19. By fire, Meaning, That Gods indignation was inflamed againſt the ſtubborneſſe of his people. Or, it may be underſtood either of that extream drougth which hath been ſpoken of: Amos 4. 7, 8. or figuratively, by extermination, by the fire of war, which had already conſumed the Countrey. 2 Kings 14. 26 And thus by fire is war ſignified, chap. 1. and 2.

the great deep] It ſeemed to be ſo, by reaſon that the ſprings and ſtreams, which riſe from under ground, where the deep is, Geneſ. 7. 11. Deuteronomie 33. 13. were dryed up.

Ceaſe] See annot. on verſe 2.

The Lord] See verſe 3.

did eat up a part] To wit, of the Land, for one part of the Land was watered with rain, Amos 4. 7. Some rather underſtand this of *Tiglath-Pileſer's* war againſt Syria, 2 Kings 16. 9. And afterwards againſt that part of Iſrael beyond Jordan, 1 Chron. 5. 26. Iſaiah 9. 1.

v. 5. *Ceaſe*] See on verſe 2.

v. 6. *ſo the Lord*] See on verſe 3.

This alſo] Thus God more then once ſpared his people, to ſee if yet at length poſſibly they would repent; but ſtill their incorrigibleneſſe rendred them the more inexcuſable. And Gods Prophets are not to be accounted lyars, though God for a time ſuſpend and take off his judgements threatned by them.

v. 7. *the Lord ſtood upon a wall*] A figure of Gods juſtice, who is the ſupream Maſter, and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Maſons; and if the work be right, God approves of it, and preſerves it; if not, he reproves it, and overthrows it.

by a plum-line] A perpendicular wall.

in his hand] Not then caſt away out of his hand, as ſome would have it; unleſſe they mean that after this time he caſt it away, and medled no more with it.

v. 8. *what ſeeſt thou?*] To ſtirre up the minde of *Amos*, and conſequently of the people to the more attention.

A plum-line] But he did not ſo eaſily know what God meant by this, as by the two former viſions of the graſhoppers, and the fire. And this made him the more deſirous to know, and the more attentive.

I will ſet] I will now actually execute my juſtice, which I have hitherto ſuſpended, paſſing over the miſdeeds of my people; And as exactly now deſtroy them, as formerly I did exactly build them up. This is my laſt meaſuring and ſcantling that I will take of them. See that Dan. 5. 25.

I will not] I will no more call back my judgements, paſſe by my people Iſrael, and ſpare them; but I will conſtantly perſevere in the rigour of my juſtice, without any inclination henceforth to mercy, which they have hitherto ſo lewdly abuſed. chap. 8. 2. This at laſt they get by their contumacious obſtinacy: though they fooliſhly promiſed otherwiſe to themſelves, out of his former indulgency.

v. 9. *high places*] All places dedicated by them to idolatry, under pretence of imitating *Iſaac*, and their other forefathers, who formerly had ſacrificed and ſerved God in thoſe places. In theſe they fooliſhly truſted, and gloried; which indeed did the more provoke Gods wrath againſt them.

of Iſaac] This Patriarch mentioned, becauſe they falſly pretended, and gloried in his name and example, as well as in *Abrahams*, and *Jacobs*, Theſe fathers were alwayes in their mouths; John 4. 20. The Fathers had Altars in thoſe places and worſhipped there; This was their armour of proof, and buckler of defence; they ſheltered themſelves, under theſe honourable names, and ſpecious pretences.

ſhall be deſolate] As was effected, 2 King. 16. & 17. chapters.

and I will riſe againſt the houſe of Jeroboam with the ſword] 2 Kings 15. 10. *Zachary* the ſon of *Jeroboam* and his whole family being deſtroyed ſpeedily. Though God ſpared his perſon, and all things proſpered and flouriſhed in the time of his reign. This propheſie therefore was uttered in the time of this *Jeroboam*; as appears alſo in the verſes following.

v. 10. *Then Amaziah*] Here the Prophet is endangered for the faithfull diſcharge of his office and function. And ſo *Jeremiah* afterwards: Jer. 11. 19. 21. and 12. 6. and 15. 15. and 18. 18. and 26. 8. Thus *Paſhur* dealt evilly againſt *Jeremiah*. Jer. 20. 2. And *Shemaiah* did likewiſe chap. 29. 26, 27. Acts 7. 52.

the Prieſt of Bethel] Prieſts perſecutors of Prophets: Prieſts, for fear of loſing their places of honour and wealth, which they unlawfully poſſeſſed.

Bethel] See Annotations on Hoſ. 10. 15. See 1 Kings 12. 29. 32.

ſent to Jeroboam] *Amaziah* ſeeks to oppreſſe the Prophet by Regall power, 2 Kings 14. 23.

Amos hath conſpired] Pretends the Kings cauſe onely, makes it his caſe, and to concern him. And the crime alledged is capitall; conſpiracy, ſedition, and treaſon. And all to exaſperate the king againſt the Prophet. See Acts 24. 5. A bloody accuſation if true.

in the midſt] Not in a corner, but publikely before all Iſrael; even in Bethel, verſe 13.

the Land is not able to bear all his words] That is, he will raiſe ſome great tumults, and ſeditions, and factions: or, the people will riſe againſt him by their own private authoritie, if thou do not provide to the contrary; by thy royall power. See John 11. 48.

v. 11. *Ieroboam ſhall die by the ſword*] This wicked prieſt *Amaziah* for hatred he bare to the Prophet, thought this accuſation ſufficient to condemn him; whereas none other could take place; but it was falſly alledged, to incenſe the King againſt *Amos*, who had onely ſpoken of *Ieroboams* poſterity, and not of *Ieroboam* himſelf, verſe 9. No doubt but he watched ſtill what *Amos* daily preached; and having got at length matter enough, as he conceived againſt him, he powres out his long-bred poyſon in this double accuſation againſt him.

v. 12. *ſaid unto Amos*] When, it ſeems, his bloody meſſage prevailed not with the King; whoſe anſwer is not here ſet down; nor doth he any thing againſt the Prophet, either out of fear, or ſome other Politick reſpect: Now A*maziah* turns from the Lion to the Fox: when this inſtrument of Satan, was not able to compaſſe his purpoſe by the King, he aſſayed by another practiſe: that was: to fear the Prophet, that he might depart: and not reprove their idolatry there openly, and ſo hinder him in his place and profit.

thou Seer] That is, the Prophet. See 1 Samuel 9. 9. He gives him an Honurable Title, to inſinuate with him. So Matth. 22. 16.

go] Thou freely mayeſt: none yet ſtops thee.

flee] Whiles thou mayeſt: and part ſpeedily, if thou wilt ſave thy life, thou canſt not be here ſafe long: if thou ſtay, thou art but a loſt man: a neceſſity then for thy preſervation lies upon thee.

into the Land of Iudah] Thine own Countrey: See Chap. 1. 1 and the Annotations there. There ſuch Prophets are better welcome, and better regarded both by the People, and their King *Uzziah*. Here thou art both a ſtranger, and odious amongſt us.

and there eat bread] Thou mayeſt live there more ſafely, and plentifully: whereas ſtaying here thou wilt ſtarve;

if worſe doth not befall thee; being hated of all men.

and prophesie there] That is more proper for thee, to exerciſe thy function among thy kinred, and in thine own countrey; and not here. There is thy own religion. Preach it there as much as thou wilt. This is more then ſome perſecuters will do, or ſuffer to be done.

v. 13. *But*] Chap. 2. 12. See the *Annotations* there.

again any more] I paſſe over what is paſt; I queſtion it not, though thou haſt been ſo faulty; but ſee thou do it not again any more. See *Acts* 4. 17, 18. and 5. 40.

Chappel] Or, *Sanctuary*. A place conſecrated to the worſhip of the calves, 1 Kings 12. 29. to which the king bears a ſingular devotion, and where he often makes his reſidence: wherefore it is not ſafe, nor fitting for thee to propheſie againſt him here. It is odious and dangerous to preach againſt the Kings religion here in his own Chappel, and Court. He hath right and zeal to his own religion; he may diſpoſe of it as he liſt, and he hath power over thee; Here thou muſt not cry out againſt this kingdom, and prieſthood; this Court, and Temple. *Amaziah* hath an aim at his own Prieſthood in Bethel, his power and poſſeſſions there, which *Amos* muſt not diſturbe, nor ſhake him in the peaceable and quiet enjoyement of them.

Kings court] *Heb.* houſe of the kingdom: where civil affairs, and matters of ſtate are handled.

v. 14. *Then anſwered*] He fears not to anſwer his imperious injunctions, and lordly prohibition. Dan. 3. 16, 17, 18. Acts 4. 19. and 5. 29.

I *was no prophet*] Borne, or bred. Thus he ſheweth by his extraordinary vocation, that God had given him a charge which he muſt needs execute.

a prophets ſon] 2 Kings 2. 3.

an herdman] Not brought up as *Paul*, Acts 22. 3. or thoſe at Bethel, 2 Kings 2. 3. or Jericho, verſe 5. or Gilgal, 2 Kings 4. 38. But he was an herdman, Chap. 1. 1. brought up, not in the ſchools, the ſeminaries of learning, but in this countrey trade, an illiterate man.

ſycomore fruit] A kinde of wilde figs called Egyptian figs. And ſo hardſhip he had learned to endure, and turned not prophet for food ſake.

v. 15. *And the Lord took me*] He had a calling then; Heb. 5. 4. And that extraordinary, and miraculous; God calling him, and furniſhing him with gifts thereto; as Chriſt did his Apoſtles, from being fiſhermen, and the like, to be his ambaſſadors, and fiſhers of men. This addes the more weight of authoritity to the prophets calling.

as I followed the flock] *Heb.* From behinde, following that other calling, and not once dreaming of this. See Pſalm 78. 70, 71. 2 Sam. 7. 8.

Go propheſie] He could not then caſt off the yoak, God had laid on his neck; and obey the words of *Amaziah*. He did not go, and run unſent, of his own head; or by any humane ordinance take upon him this function. But as he ſought not the office and employment, ſo neither muſt he forſake it. Thus he oppoſeth Gods command to *Amaziahs* inhibition.

v. 16. *Now therefore hear*] Thou haſt had thy turn and thy word: Now the Lord will have his.

the word of the Lord] Not a vain word and ineffectual, as thine was; but cloathed with power, and efficacie, working dreadfully and direfully upon thee, and thine. See 2 Cor. 10. 6.

thou ſayeſt] Thou wouldeſt oppoſe thy ſelf to God, take from him this right and ſoveraignity, curbe his ſpirit, that he ſhould not freely by me reprove the ſins of the people: This is a ſacrilegious audaciouſneſſe; and hereby thou doeſt double the vengeance for ſuch a raſh and raging attempt. See Acts 13. 10, 11. and Jer. 29. 21, 22.

and drop not] Ezek. 20. 46. and 21. 2. Micah 2 6.

Iſaac] The word likely that *Amaziah* uſed, implying therein his own and the Iſraelites glorying in the Fathers, and ſheltering themſelves under their wings. See Annotations on verſe 9.

v. 17. *thy wife*] Thus God uſed to approve the authority of his prophets by his plagues and judgements againſt them, which were malicious enemies. Jer. 28. 12. 17. and 29. 21. 25. 32. as this day he doth many times againſt them which perſecute the Mininiſters of his Goſpel.

ſhall be an harlot] Being by me diſbandoned to luxury, Hoſ. 4. 13. or being forced thereunto by the enemies; as is too uſual when cities are taken by ſtorming.

in the citie] And ſight of all, publickly. This aggravates the anguiſh.

and thy ſons] Thus puniſhed in his wife and children. See Jer. 29. 32.

thy land] Thine own land, and that wherein thou liveſt, ſhall be alienated quite, and by line and meaſure divided out and ſhared to the poſſeſſions of ſtrangers.

thou ſhalt die] Namely, in Aſſyria, a land of infidels, far from the land of Canaan, which was the pledge of the Saints communion in life and in death.

and Iſrael ſhall ſurely go] That part of *Amaziahs* charge againſt *Amos*, was a truth. *Amos* ſo preached and propheſied; and it ſhould aſſuredly be accordingly performed. And ſee this done by the Aſſyrians, 2 Kings 15. 29. and 17. 6. 18, 23, 24. and 18. 11.

CHAP. VIII.

Verſe 1. IN this Chapter the Prophet goes on further to declare the final ruine of the people of Iſrael, who by all the former judgements and chaſtiſements could not be amended; but ſtill reſiſted the remedies that God uſed; and ſo had proved themſelves by many experiments to be irrecoverable and incorrigible.

the Lord God] He brings nothing of his own.

ſhewed unto me] In a viſion; the more to aſſert the truth, and affect the peoples minde with it.

of ſummer fruit] Not as the haſty fruit before the ſummer, Eſay 28. 4. not as that corn, 2 Kings 19. 26. Eſay 37. 27. But fully ripe. See Apoc. 14. 18.

v. 2. *What ſeeſt thou?*] Chap. 7. v. 8. Jer. 1. 11. 13. To ſtir up the mindes of his people, to attend and expect ſome memorable and remarkable thing, upon ſuch a conference and colloquie between God and his prophet.

of ſummer fruit] In the Hebrew there is a kinde of affinity between the word ſummer and the word end which follows, which is the ground of this deſigne, and for to keep ſome mark thereof, the word [*end*] is joyned and uſed in the verſe. See Jer. 1. 11. And this ſignifieth the ripeneſſe of their ſin, and readineſſe of Gods judgements. See the other type. Chap. 7. 7.

The end is come] The expoſition of the viſion. Seeing no former and leſſer puniſhments would ſerve the turn, but ſtill they abuſed Gods lenity; and hardned themſelves in ſin; God would no longer deal as a father or Phyſitian; in vain ſhould they hope for that hereafter. But he will now execute his laſt revenge upon them. Their ſins were full and ripe; the preciſe time and term of final overthrow was now come. See Ezek. 7. 2, 3. 6. 7. 10. 12. Lam. 4. 18. Jer. 2. 11, 12.

I will not] See Chap. 7. v. 8.

v. 3. *the ſongs*] Namely the ſweet melodie of great ones. See Amos 6. 5. Or rather, the melodious ſongs of the Temple, in their feaſtivals, and at other times of divine ſervice, as the next word ſhews.

of the temple] The idolatrous temples of the ten Tribes. And this may be extended to the Temple of Jeruſalem, the Lords holy Temple. They pleaſed themſelves in their proſperity, that they thought they were highly in Gods favour, and therefore ſounded out his praiſes in their Temples, whereas the Prophet mean while thundered out his wrath and judgements againſt them.

ſhall be howlings] *Heb.* Shall howl, that is, be turned into howlings. See verſe 10. and chap. 5. 23. *Vulgar Latine* thus; *Stridebunt cardines templi.*

dead bodies in every place] The dead bodies ſhall not be buried honourably and with funeral pomp; but ſhall be thrown into pits and common graves, without any mourning. Pſal. 78. 64. and 79. 2, 3. or ſhall want the right and rite of any ſepulture. Though barbarous enemies, even in the heat of war, and bloody fight, uſe not to deny this one to another; but make ceſſations and truces to bury their dead.

they ſhall caſt them] Chap. 6. 10.

with ſilence] *Heb.* Be ſilent. See Chap. 5. 13. and 6. 10.

v. 4. *Hear*] Though formerly he had convicted them, over & over again, of the juſtneſs of this ſeverity of God againſt them; that he is not cruel in ſo doing; yet becauſe nothing would ſerve their turn and ſatisfie them, he is at them, and at this point again; raking up their ſin, the cauſe of it, and rating them for it. And he calls on them to liſten and hearken; they were ſo deaf to hear the mention of their ſins.

O ye] Great ones chiefly: and others alſo in their inferiour degreee.

that ſwallow up] He inſtanceth in this one groſſe and palpable, crying ſin.

the needy] By ſtaying of the ſale of food and neceſſary things, which ye have gotten into your own hands; and ſo cauſe the poor to ſpend quickly that little which they have, and at length for neceſsity to become your ſlaves; or by any other means whatſoever. See Chap. 2. 6, 7.

v. 5. *Saying*] This was the ſaying and doing of the rich, and wealthy. And theſe preſumed they could beſt eſcape Gods judgments in the common calamities; therefore the prophet chiefly addreſſeth himſelf againſt them, and meets with them; to ſtop their mouths, and tame their inſolency and ſecuritie.

The vulgar ſort of people had their other ſins, ſufficiently meriting their finall ruin.

New moon] Or, moneth, when the dearth was once come, they were ſo greedy of gain, that they thought the holy day to be an hinderance unto them; for on ſuch dayes it was not lawfull to buy or ſell. Nehe. 13. 15. 16. They thought ſuch dayes to be years, ſo long and tedious in paſſing; they thought every hour loſt, every minute wherein they were not negotiating, ſatisfying, and ſacrificing to their covetous, greedy deſires; the fire of this furnace was ſtill flaming and never gave them any reſt. Hab. 2. 13. Or they thought and hoped, that upon ſome occaſion the next moneth things would grow dearer then yet they were; ſome refer it to the moneth of intercalation, added to the 12. moneths of their year. Yet the word alſo is ſomtimes uſed to ſignifie the new moons. Of the new moons, See Num. 10. 10. & chap. 28. 11. Pſalm. 81. 31. 2 King. 4. 23. 1 Sam. 20. 5. Eſay 66. 23.

ſell corn] Then they will bring forth and make the advantage of their hoorded ſtore.

and the Sabbath] They had a ſabbaticall year; wherein things were uſually dearer then in other years, becauſe there was no plowing and ſowing then. *See* Deut. 15. But this ſeems rather to relate to the Sabbath day.

ſet forth wheat] *Heb.* Open wheat.

making the Ephah ſmall] That is, againſt the Law, Levit. 19. 35. 36. Likely giving ſmall meaſure, in ſelling and uſing great weights to weigh the money, which they receive for payment. Ezech. 45. 10. 11. See the Annot. there.

ſhekel] Ezech. 45. 12. See thee Annotations there.

falſifying the ballances by deceit] *Heb.* perverting the ballances of deceit. Prov. 11. 1. & c. 16. 11.

v. 6. *buy the poor*] In ſnaring the poor into fraudulent debts; to make them your bondmen, abuſing the permiſſion, Levit. 25. 39. which aimed onely at a remedy for caſuall poverty. See Exod. 21. 2. 7. Deut. 15. 12. Jer. 34. 14. 15. Nehe. 5.

for ſilver] Chap. 2. 6. At any baſe rate and price.

pair of ſhoes] Chap. 2. 6.

v. 7. *The Lord hath ſworn*] Againſt theſe men; the more to affright and ſtartle them, who uſually ſo pleaſe and applaude themſelves in their wayes, that they neither fear nor Care for God or man.

by the excellency of Jacob] By himſelf; chap. 6. 8. who is the glorious God of his people, Pſal. 106. 20 By whom Jacob, that is, Iſrael doth excell. See Deut. 4. 7. 8. And it may be this form of oath grates upon their ingratitude; avowing by all the excellencies, dignities, prerogatives, and priviledges which he had formerly beſtowed upon them, that he would never forget to puniſh ſuch crying crimes.

any of their works] None ſhould be forgotten. Pſalm. 50. 21.

v. 8. *ſhall not the land tremble for this?*] He appeals the conſciences of all men: can it otherwiſe be? It is impoſſible that ſuch ſinners ſhould not be ſo puniſhed? Are not theſe wickedneſſes ſufficient to cauſe the land to be deſtroyed and laid waſt; as Egypt is overflown by the river Nilus? They confound heaven and earth, right and wrong, tumultuouſly diſorder all; and ſhall not the Land be troubled at, tremble at, and under ſuch inhabitants?

every one mourn] None excepted, not one of theſe great and wealthy covetous oppreſſours. See James 5. 1. Jere. 4. 28. Ezech. 7. 27. Hoſea 4. 3.

as a flood] Chap. 9. 5. As an inundation and deluge; leaving no place of habitation for men.

and it ſhall be caſt out] Chap. 9. 5.

drowned] The land as it were ſwallowed up in a gulph; to drown the inhabitants, no ſurface of it being to be ſeen and uncovered.

as by the flood of Egypt] As Nilus makes Egypt like a ſea. Here the reading of the *Hebrew* כאר *ſicut lux*, and כיאר *ſicut fluvius*, both according to the *Keri*, and the *Cetib*, amount to the ſame ſenſe. Chap. 9. 5. כיאר onely is uſed. *Targum* thus; The King [*of Aſſyria*] ſhall come againſt it, with his army which is great, as a river, and ſhall cover thee wholly.

v. 9. *cauſe the ſun to go down at noon*] I will encumber the land with horrible and mournfull calamities, when it ſhall be leaſt thought of, and when a man ſhall think himſelf happy and peaceable; yea with ſuch calamities as ſhall not leave the leaſt glimmering of light, or hope of deliverance; I will turn your light into darkneſs, your midday of proſperity into the mid-night of adverſity. Here is no intendment of any Eclipſe of the ſun, but of a totall Eclipſing and darkning the clear and bright day and ſun ſhine of all their externall happineſs and felicity; wherein they ſo much confided and triumphed. This God could and would alter and change, for their ſo extream abuſing of it, into the contrary extremity of Calamity. Such Metaphoricall and figurative ſpeeches and expreſſions as this are uſuall in all languages.

v. 10. *Your feaſts*] Of jollities, yea your holy feaſts, wherein you ſo much pleaſe your ſelves, and think you pleaſe God too, by your ſacrifices, and ſacred ceremonies. Nay, theſe provoke me to further wrath.

all your ſongs] Both prophane, and ſacred. See verſe 3. Theſe ſhall not be coolers to aſſwage; but bellows to kindle more and more the fire of my wrath.

bring up ſackcloth] I will force them to put off their gorgegous attire, and coſtly raiments; and betake themſelves to mourning weeds, to ſackcloath; a ceremony uſuall in Jury, and thoſe eaſtern Countries, Joel. 1. & 3. chapters Eſay 15. 2. Jer. 48. 37. Ezech. 7. 18.

and baldneſs] They ſhall pull off their hair in ſign of ſorrow. Ezra. 9. 3. See Eſay 15. 2. and 22. 12. Jere. 16. 6. and 48. 37. Micah 1. 16.

as the mourning of an onely Son] Jere. 6. 26. Zach. 12. 10.

a bitter day] Job. 3. 5. Ezech. 27. 30. 31. Zeph. 1. 14. Jer. 31. 15.

v. 11. *Behold*] A moſt dreadfull ſpirituall judgement.

the dayes come] very ſpeedily.

a famine in the Land] This famine they had too much before; the ſound doctrine of piety being ſo much poyſoned with falſe ſuperſtitions and idolatries reigning amongſt the ten Tribes. Yet God in much mercy a long time ſtrove, as it were, to maſter their impieties, and with ſtrong hand held them back from turning runnagates and revolters from him. But now ſeeing nothing availed any thing at all, he will now let his hand go; he denounceth his ſoreſt vengeance; he will utterly deprive them of the ſaving food of his word, and ſend a famine of it.

not a famine of bread] This were a far leſſer matter, and not to be named with the other. And yet the direfulneſſe of this is fearfully ſet out in ſcripture, ſee only Lam. 1. 11. 19. and 2. 12. 20. and 4. 4. 9. 10. & 5. 10.

but of hearing] This is famine indeed. Gods word is the ſpirituall food of our ſpirituall life. The granting of it is a bleſſing in deed; Eſay 30. 20. 21. John 6 27. and 4. 10. 14. And the withholding of it is a judgement indeed, Prov. 29. 18. Hoſ. 4. 6. 1 Sam, 3. 1. Pſal. 74. 9.

v. 12. *And they ſhall wander*] The meaning is, They ſhall then too late know what it is to want it; they ſhall bite upon the bit; trouble and torment themſelves without any profit, as Eſau did when he ſaw he had loſt his birth-right as thoſe Hoſea 7. 14. Not out of any right, and pious affection to it, or to convert and return unto the Lord by it. Theirs was but a blind, wandering, erroneous, diſtracting deſire.

ſeek the word of the Lord] Whereby he ſheweth, that they ſhall not onely periſh in body, but alſo in ſoul: for lack of Gods word, which is the food thereof.

v. 13. *In that day*] Corporall judgements ſhall ſecond ſpirituall judgements. And thoſe ſhall ſeize even upon the faireſt, and ſtrongeſt, ſo that none ſhall ſcape.

faint for thirſt] Namely, by the effects of my burning wrath, without any refreſhment of comfort, Hoſea 2. 3.

v. 14. *They that ſwear*] The cauſe of the puniſhment is adjoyned; their impious, and idolatrous ſuperſtitions. See on Zeph. 1. 5. Swear by the calves and other idols, which are the objects and inſtruments of their ſin; as Deut 9. 21. for the idolaters did uſe to ſwear by their idols; as the papiſts yet do by theirs; The Prophet by way of deteſtation calleth that their ſin, which they called and accounted their God.

Samaria] See Annotations on chap. 8. 5.

Thy God] The manner and form of their ſwearing. Like to that, Gene. 42. 15. Judg. 8. 19 Ruth. 3. 13. Jer. 4. 2. and chap. 5. 7. & 12. 16.

Dan] Abraham purſued the four kings to Dan, Gene. 14. 14. Yet likly not that Dan, formerly called *Laiſh*, or *Leſhem*, which is the *Dan* here meant, and is mentioned, Judg. 18. 29. This belonged to the Tribe of Dan, ſituated on the North border of Judea, Judg. 20 1. Ezech. 48. 1. famous for that *Jeroboam* placed one of his golden Calves here, 1 Kings 12. 29. 38. yet was it ſmitten by *Benhadad* King of Syria, at the requeſt, and upon the preſent, of *Aſa* King of Judah: And this in *Jeroboams* dayes. A gate for *Dan* was on the eaſt ſide of that Jeruſalem in Ezechiels viſion. Ezech. 48. 32.

the manner] *Heb.* The way. Namely, the Religion, or worſhip, and manner of it as Act. 9. 2. and 18. 25. and 24. 14. of mans deviſing; but then in Common uſage.

of Beerſheba] See upon Amos 5. 5. In the ſouth of Jury.

and never riſe up again] This was ſuch a deadly blow, and mortal wound, as ſhould never be recovered. And the event was anſwerable: For after the three Tribes were carried captives by *Tiglath-Pileſer*, 2 Kings 15. 29. And all the reſt by *Shalmaneſer*: 2 Kings 17. they never roſe up again.

CHAP. IX.

Verſe 1. I] In this laſt Chapter *Amos* ſets down his laſt viſion and propheſie of the ruin of Iſrael: And concludes all with an evangelicall promiſe of their happy reſtauration and return under Chriſt.

ſaw the Lord] In a Prophetick viſion. The more to confirm and ſeal the truth and authority of what hee was to ſpeak.

ſtanding] As ready to depart; yet ſtanding, and ſtaying to pronounce his finall ſentence againſt them.

upon the Altars] Some underſtand this of ſome prime Altar in Iſrael, in Samaria, *Bethel*, or *Dan*. But likely God would not ſo countenance thoſe places, as to ſhew any viſion, or utter any oracle there. Rather then is meant here the brazen Altar of Gods Temple in Jeruſalem, which being without the Temple in the inmoſt court, it may intimate Gods beginning to leave and forſake his Temple, and People; as Ezech. 9. & 10. chapters. And alſo that there was no more hope of Pardon left, ſeeing that the place of propitiation was by God converted as it were into a ſeat of rigorous and implacable juſtice.

and he ſaid] To ſome Angel thar was executioner of his judgements. See Ezek. 9. 4. 5.

the lintell] Or, Chapiter. Namely, of the door of the Temple. *Heb.* the knop; for they were wont to ſet great knops or bals in frontiſpices or upper lintels of the doors.

that the Poſts] The two cheek Poſts that ſupported the upper lintell; and ſo the whole great Gate of the Temple. Of theſe ſee 1 Kings 6. 33. 34. 35. 2 Chron. 3. 7.

may ſhake] In this manner is repreſented the decree of the peoples deſolation amongſt whom God had choſen his abode and of the deſtruction of the materiall Temple and the annihilation of the outward ſervice.

and cut them] Or, wound them. From top to bottom, from head to taile, from firſt to laſt, both Princes, and People. Let this act be a ſigne to them all, of what I intend to do to their perſons. And if God begin thus with his Temple, and People, what ſhall become of Apoſtates from him and his worſhip? and of all profane perſons and people? And what ſhall befall the idolatrous Temples of the ten Tribes?

with the ſword] Of the Aſſyrians, and Babylonians. See Ezech. 21. 9.

he that fleeth] Chap. 2. 14. Though he think, and hope, and attempt to eſcape, yet no wayes ſhall any deliverance be poſſible for him; for any of them. They being incorigible, Gods revenge, and vengeance muſt at laſt fall upon them, without any hope of eſcaping it.

v. 2. *into hell*] The center of the earth, to hide themſelves. There ſhall be no hiding hole for them in hell; or heaven; in height, or depth; on land or ſea: All the elements ſhall not afford them one ſuch place: ſtrong lines, and expreſſions, to drive them from that preſumptuous confidence which they had in being the only people which God had choſen to himſelf out of all the world; upon which they grow ſo bold in their ſinning, and ſo ſecure againſt Gods judgements for their ſins. See Pſalm. 139. 8. &c.

Climbe up] Job 20. 6. Jere. 51. 53. Obad. 4. See Gen. 11. 4. Deut. 1. 28.

v. 3. *top of Carmel*] See on chap. 1. verſe 2.

ſerpent] Likely ſome Sea-Serpent, as the Crocodile, or other like Sea-creature. He ſheweth that God will declare himſelf enemy unto them in all places; and that his elements, and all creatures, ſhall be enemies to deſtroy them; notwithſtanding all their utmoſt endevours to eſcape his judgements.

v. 4. *Command the ſword*] Jer. 47. 6. God is armed in all places, withall his creatures, to avenge himſelf upon his enemies, ſuch vile ſinners. And no ſyllable of all that which went before is ſuperfluous, or too much; but rather too little, throughly to waken, and ſtartle, ſottiſh, ſenſleſs, ſinners. See Jer. 42. 16. 17. 18. 22. and chap. 44. 27.

mine eyes] As formerly for good; 1 Kings 9. 3. Pſalm. 33. 18. and 34. 15. Jere. 24. 6. So now for evil. Levit. 17. 10. and Chapter 20. 3. Deuteronomy 28. 63. Jeremiah 44. 11. 27.

v. 5. *and it ſhall*] That evil mentioned, verſe 4.

like a flood] See chap. 8. 8.

v. 6. *It is he that buildeth*] See chap. 5. 8. The Prophet magnificently ſets forth Gods glorious Power; that they might the better bethink themſelves with whom they had to deal, and learn to tremble at his Majeſty, and at theſe his threatned judgements. He that thus wonderfully works in the frame, and courſe of Nature; what will he do when he bares his arm to execute his laſt vengeance decreed againſt the wicked?

ſtories in the heaven] Or, ſpheres. Heb. aſcenſions, Pſal. 104. 3. He declareth by the wonderfull power of God, by the making of the heavens and the elements, one above another, that it is not poſſible for man to eſcape his judgements, when he puniſheth. See chap. 5. 8.

troup] Or, bundle. All the univerſe, which is like the fabrick of a building, of which the earth being the lower part, and onely immoveable, hath ſome reſemblance of a foundation.

he that calleth] By his word and Command; and they obey his beck, and call. So in others caſes Pſal. 105. 16. Eſay 13. 3. & 40. 26. & 41. 2. 4. & 45. 3. 4. & 46. 11. & 48. 13. Jere. 25. 29. Ezech. 36. 29. Agg. 1. 11.

for the waters of the ſea] Chap. 5. 8. Gen. 7.

v. 7. *Are ye not*] See Ezech. 16. 3. 4. 5. They without end or meaſure boaſted that God had choſen them onely, and tyed himſelf to them by Covenant; that they were the holy nation; and all the reſt of the world as prophane refuſe and caſtawayes: And therefore God could not caſt them off. God here meets with them, and this fooliſh fancy.

as the children of the Ethiopians] Being degenerate, and having gone aſtray as you have done, I do hold you as Ethiopians; a baſe and accurſed nation, as coming from *Cham*: and your deliverance out of Egypt ſhall be no more a pledge to you of my favour, then the deliverances which I have granted to theſe other prophane nations, mentioned in the words following.

unto me] No difference betwixt you and the Ethiopians, in your ſelves; and as to me; Deut. 7. 6. 7. The difference that is, I freely put upon you. Take that which is meerly mine from you, and are ye not as other nations to me? my free favour to you bindes you the more to me; not me to you.

brought up Iſrael out of Egypt] Where they were ſo baſe, and baſely uſed; as in a priſon, and iron furnace. A miſerable being and beginning they had there; they were then of no account or reckoning.

and the Philiſtines?] If you brag of my bringing of you out of Egypt, as well you may in an holy manner, to be the more humble and obedient to me therefore; yet a deliverance not altogether unlike, I vouchſafed the Philiſtines from Caphter; or, I do no more, nor otherwiſe eſteem of it now, nor better beſtowed, then I do that which I vouchſafed to the Philiſtines, and Syrians.

from Caphtor] There is mention made of this in Deut. 2. 23. & Jere. 47. 4. It ſeems theſe came of the ſame race with the Philiſtines, and dwelt near them, and had now overcome them.

Syrians] Heb. Aram. See Gen. 10. 22.

from Kir] See on chap. 1. 5. It is to be underſtood moſt likely of that captivity of the Syrians, ſpoken of 2 Kings 16. 9. Amos 1. 5. which happened about Amos his time, whoſe deliverance, which it ſeems was yet to come, is here ſet down, as if it were come already.

v. 8. *Behold the eyes*] See verſe 4. God therefore will puniſh them, like other Heathen nations: they being double guilty by their impious ingratitude, making Gods benefits to them to be the ſhield to ſhelter them in their ſins, from the ſtroke of Gods wrath.

the ſinful kingdom] Continuing in its ſin, whatſoever kingdom it be, yet ſome reſtrain the meaning of this to the kingdom of Iſrael.

ſaving that I will not] God judgeth and puniſheth all kingdoms and nations alike, which are addicted to greivous ſins; there is onely this difference, that he will never utterly deſtroy his people, without leaving ſome remnant of them. Jer. 30. 11. & 31. 36. 37. & 10. 24. & 46. 28. & 25. 29. Obad. 16. 17. yet ſome render this ſenſe, I will not ſpare other kingdoms, which are leſs guilty in their kinde; and ſhould I not then utterly deſtroy thee? or ſhould I not dare to deſtroy thee? They take the words as they lye in the text to be ſpoken ironically. See Ezech. 16. 52.

v. 9. *ſift*] Heb. I will cauſe to move, by the Aſſyrians, and Babylonians.

in a ſive] Whereby the chaff falls through, and the good corn remains, ſome underſtand a ſkreene through which the good Corn runs to the ground. The ſifting and agitation is the things here aimed at.

yet ſhall not] Yet governing their diſperſions by my providence,

dence in ſuch ſort, that none of mine elect ſhall periſh in eternal perdition, nor the remainders of my [illegible] be extinguiſhed or overthrown. Some underſtand hereby; that not one good grain ſhould be ſo found among them; but all ſhould be found to be chaff, and light chaff; meaning this of the main body of the people: excepting yet that ſmall remnant that for all their ſifting ſhould not fall and periſh; though it be as the good corn, which together with the chaff is beaten with the flayl on the threſhing floor. Such grains were *Jeremie*, *Ezekiel*, *Daniel* and his Companions, *Ezra*, *Nehemia*, *Mordecai*, and other. The faireſt meaning may be; That all Iſrael ſhall be ſo ſifted; that for all this ſifting, yet not the leaſt grain of them ſhould fall upon the earth, ſo to be free from this ſifting.

grave] *Heb.* ſtone.

v. 10. *All the ſinners*] All my ſinful and flagitious people; as in the bulk they all are; though ſome not ſo, ſome few excepted.

which ſay] Chap. 6. 3. Which principally have this brand upon them, and are known by it, that they neither fear nor care for Gods judgements; but believe them not or contemn them.

nor prevent us] See Matth. 24. 50. not prevent our expectation, though we at all expect it not; it ſhall not come; or if it come; yet not upon us, we ſhall do well enough. Eſay 28. 15.

v. 11. *In that day*] The former judgements threatned might have driven them to deſpair, if this conſolation now had not been added. And this conſolation is from the promiſe of the Meſſias, and a bleſſed reſtauration by him. And this courſe of proceeding is uſual with the prophets; After judgement denounced to joyn the comfortable promiſe of the Meſſias, in whom al the promiſes of God are *yea* and *amen*, 2 Cor. 1. 20. And ſo here; ſhewing that there being no hope of amendment left in the people, the onely hope of redreſſe remaining, was in the Meſſias, and his coming and appearing; God being mindfull of his covenant would in and by him ſhew abundant mercie to his people. After I have thus puniſhed my church, I will reſtore the kingdom of *David* by the Meſſias; changing it into a ſpiritual and everlaſting kingdom.

I will raiſe up the tabernacle of David] Acts 15. verſ. 16. Though *Davids* houſe be now in the mean time but as a Tabernacle, mean and weak; yet then I will raiſe it up to royal eſtate. And *David* is here by name mentioned, becauſe his name was of great renown in this promiſe. See 2 Sam. 7. 16. Pſalm 89. 19. 132. 10, 11. Eſay 55. 3. Acts 13. 34. Jer. 30. 9. Ezek. 34. 23, 24. and 37. 24, 25. &c. and Hoſ. 3. 5. whence is all that in the goſpel, Matth. 1. 20. and 9. 27. and 12. 23. and 21. 9. and 22. 42. Apoc 22. 16.

that is fallen] There were ſad ruines in that family; by the falling away of the ten tribes; by the overthrow of the kingdom of Judah by *Nebuchadnezzar*; and the breaches and ruines wherein it lay ſtill after that, till Chriſts time: but Chriſt the Son of *David*, repaired and raiſed up all, to the fulfilling of the propheſies, being that everlaſting king, of whoſe kingdom there ſhould be no end, Dan. 2. 44. and 7. 14. Luke 1. 33.

cloſe] *Heb.* Hedge or wall.

as in the dayes of old] In its moſt flouriſhing eſtate, in the beginning; and more then ſo appears in the next verſe. Hence is that, Acts 1. 6.

v. 12. *That they may poſſeſſe*] *Davids* ſpiritual kingdom ſhall be now much enlarged, Eſay 49. 20. 21. and 54. 2, 3. and 60. 4, 5. Obad. 19.

the remnant] That ſhall remain after Gods ſore judgements upon Edom; eſpecially by *Nebuchadnezzar*.

Edom] Chap. 1. 6, 9, 11. meaning, that the very enemies, as were the Edomites and others, ſhould be joyned with the Jews in one ſociety and body, whereof Chriſt ſhould be the head, Acts 15. 17. or, that the true Iſrael according to the Spirit, joyned with Chriſt their head, may participate of the univerſal kingdom, which he hath gotten over his enemies, ſuch as the Idumeans were to the Iſraelites. See Numb. 24. 18. Eſay 63. 1. Of Edom ſee on Chap. 1. 11.

and of all the Heathen] Beſides Edom. See Pſalm. 2. 8. and 72. 8.

which are called by my name] *Heb.* Upon whom my name is called. Some refer theſe words to the Jews, called by Gods name: yet they ſeem rather to relate to the Heathen, that the Church and kingdom of Chriſt ſhould poſſeſſe them, becauſe they ſhould call upon Chriſt, and be called and named Chriſtians after his name.

v. 13. *that the plowman ſhall overtake*] The bleſſed and proſperous eſtate of the people under the kingdom of Chriſt is ſet out under theſe figures, alluding to Levit. 26. 5. and applied thus to the weak and and rude capacities of the Jewiſh people, being as children, Gal. 4. 3. Figurative promiſes of Gods ſpiritual graces and bleſſings to his church. So Joel 3. 18. See Levit. 26. 5.

ſoweth ſeed] *Heb.* Draweth forth.

and the mountains ſhall drop] An hyperbolical kinde of ſpeech uſual in all languages. The meaning is, that ſuch abundance of plenty ſhall be, as ſhall exceed the courſe of nature, and be beyond all belief. And theſe are to be underſtood according to the nature of the kingdom of Chriſt; chiefly for the abundance of ſpiritual bleſſings.

ſweet wine] Or, new wine, Joel 3. 18.

all the hils ſhall melt] Into precious liquors, of honey, milk, oyl, and Muſt, or ſweet wine.

v. 14. *I will bring again*] Their captivity at hand: and all their other breaches, oppreſſions, diſtractions, deſolations ſhall not hinder, but God will bring to paſſe what he hath promiſed; and they ſhall return. inhabite, build, plant, proſper and flouriſh. Theſe promiſes then muſt preſerve, ſuſtain, and hold up their hope in the midſt of all thoſe deſperate calamities. A new face of all things ſhall then appear, when God ſhall begin to ſhew his chearful face upon his people. The full accompliſhment hereof is under Chriſt, when they are planted in his Church, out of the which they can never be pulled, after they are once graffed therein, Eſay 65. 22.

v. 15. *And I will plant*] They ſhall have a ſetled, ſure, and ſecure habitation; and not be diſturbed, diſtracted, diſperſed, exiled any more. See Exod. 15. 17.

they] This is ſpiritually verified in every true Chriſtian, according to that 1 Pet. 1. 5. In the Church of Chriſt militant here, Matth. 16. 18. and moſt of all in the Church triumphant.

which I have given them] My free gift ſhall prevail more with me for them, then their demerits and miſdeeds ſhall ſway with me againſt them.

ſaith the Lord thy God] This is the aſſurance and the ground of all.

ANNOT-

ANNOTATIONS

On the Book of the PROPHET

OBADIAH.

The ARGUMENT.

OBadiah *threatneth and foretelleth the deſtruction of the* Idumeans, *who came of* Eſau, Jacobs *brother, yet were they capitall and implacable enemies to* Jacobs *poſterity, the Church of God; not onely vexing them with cruelties; but alſo aſſiſting others therein; and rejoycing and inſulting over them in the day of their calamity and deſtruction. The Prophet upbraids them for this, and reproves their pride, confidence, and confederacies, and violence againſt their brother* Jacob, *in the day of his calamitie; and denounceth Gods judgement againſt them. And laſtly, he promiſeth deliverance to Mount* Zion, *Bleſſings, and enlargement of Poſſeſſions to the houſe of* Jacob. *The ſumme of this propheſie is to tell, that* Edom *would and did help to deſtroy* Jeruſalem; *and after that* Edom *ſhould ſoon be deſtroyed: yet in time, Saviours from* Sion, *that is,* Apoſtles, *ſhall conquer all, and bring them into the poſſeſſion of the Church; and the Kingdom ſhall be the Lords. The like againſt* Edom, See Jer. 49. 7.—22- *and* Ezek. 25. 12, 13. 14.

THe] This is not made up of many viſions, and ſermons; as the other Prophets are. But is one entire Piece; propheſying deſtruction to Edom, and the Mount of *Eſau*; Conqueſt over Edom, and others; and deliverance, and ſalvation to Mount Zion, and the houſe of *Jacob*.

Viſion] Which God ſhewed him; no imagination, no dream of his own, See on Ezek. 1. 1. and on Hoſ. 12. 10.

of Obadiah] Not him, in the dayes of *Jehoſhaphat*, 2 Chr. 17. 7. Or him in the dayes of *Ahab*, 1 Kings 18. 3. This ſeems to be a much later Prophet, contemporary with *Jeremy*, and *Ezekiel*, about the time of the deſtruction of Jeruſalem by the Babylonians; as appears by the argument of his Propheſie; and compared with Jer. 49. 7.—23. and Ezek. 25. 12.—15. and chap. 35. *Jeremiah* and he in many things almoſt uſe the ſame words.

ſaith the Lord] He brings no words of his own. God onely and his word are to be heard in the Church. 1 Cor. 11. 23.

concerning Edom] Of Edom, See on Amos 1. 11. Againſt them; becauſe they were the bittereſt enemies againſt the houſe of *Jacob*, who was *Eſaus* brother; and they flouriſhed, whiles the Jews were in miſeries. Leſt Gods people then ſhould take ſcandal thereat, God by his Prophet comforts them with this, that he would ſoon take vengeance on Edom, and vouchſafe to his people deliverance, and victorious conqueſts over Edom, and others.

we have heard a rumour from the Lord] God hath certainly revealed to his Prophets, that he will raiſe up the heathens to deſtroy the Edomites, whereof the rumour is now publiſhed. Jer. 49. 14. like that Mark 13. 7. God the Authour of wars. Amos. 3. 6.

Ariſe ye] Thus the heathen encourage one another by their Ambaſſadours to riſe againſt Edom. And this by Gods ſecret inſtinct.

v. 2. *Behold, I have made thee ſmall among the heathen*] Jer. 49. 15. Some take this as a Reproaching of Edom, That though God had made him ſmall, and deſpiſed, ſhutting him up in Mount Seir, Mal. 1. verſe 3. yet he grew ſo proud and inſolent, arrogating ſo much to himſelf. Others make it a denuntiation of judgement ſpeedily to be inflicted upon him; that he ſhould be made ſo.

v. 3. *The pride of thine heart*] Which deſpiſeſt all others in reſpect of thy ſelf; and yet art but an handfull in compariſon of others; and art ſhut up among the hills, as ſeparate from the reſt of the world.

that dwelleſt] Upon this ground they were ſo proud, and confident.

in the cliſts of the rock] A countrey full of cliſts, and rocks, and mountains; uſually called Arabia Petræa, rocky Arabia.

hath deceived thee] The LXX. and Vulgar *Latine*, hath lifted thee up: Reading belike not שׁ *dextrum*; *but* שׂ *ſiniſtrum*.

who] Like that, Pſal. 12. 4. Iſaiah 47. 78. Apoc. 18, 7.

v. 4. *Though thou exalt thy ſelf*] Job 20. 6. Jer. 49. 16. and 51. 53. Amos 9. 2. Iſaiah 14. 13. They thought themſelves above the clouds, above all dangers. But it is meere madneſſe in man, to truſt in any ſtrength againſt the Lord.

v. 5. *if theeves came to thee*] God will ſo deſtroy them, that he will leave none; though theeves when they come, take but till they have enough: and they that gather grapes ever leave ſome behinde them. Jer. 49. 9. God will not be content with ſuch a puniſhment; He will openly clean cut thee off, and leave nothing behinde him. This was done by the Babylonians.

ſome grapes] Or, gleanings.

v. 6. *How*] How wonderfully, incredibly?

hid things] They had ſtrong hiding places in rocks and dens; which a ſpoiling, and prevailing enemy would hardly venture upon, to get treaſures there: and yet all ſhould not ſerve their turn. See Iſaiah 10. 13, 14. and 45. 3. Jer. 49. 10.

ſearched out] By the greedy ſouldier.

v. 7. *All the men of thy confederacy*] They truſted alſo in their Confederates. But God would turn their hearts againſt them, and make their Allies, with whom they were in leagues, to be the executioners of his vengeance upon them.

have brought thee] Have joyned their forces to thine, to go and withſtand the enemies invaſions; but juſt at the inſtant that thou hadſt need of them, they have forſaken thee. Or, have brought thee out even to thy borders, and thence perfidiouſly have ejected and caſt thee out.

the men that were at peace with thee] *Hebr.* the men of thy peace, confederates.

prevailed againſt thee] He ſeems to mean the Egyptians, who by powerfull perſwaſions, and by reaſon of intereſt of ſtate, had brought the Idumeans to declare themſelves enemies to the Chaldeans,

thy bread have laid a wound under thee] *Hebr.* thy bread have they laid for a ſnare under thee. A terme taken from hunters, who with baits draw the beaſts unto their traps. The meaning is, the victuall which thou haſt had out of Egypt, hath been as it were a bait to thee, to inſnare thee in the league againſt the Chaldeans; which hath been the cauſe of thy ruine; the which with all thy famous wiſedom thou couldſt not perceive. Or, *Hebr.* the men of thy bread. And ſo rather the meaning is, thoſe that eat familiarly with thee, as Pſal. 41. 9. John chap. 13. 18. wound thee by ſecret cunning guiles, and fraudulent ſtratagems.

in him] Or, of it; no ſcience or art in them, to underſtand, and help, or heal it.

v. 8. *Shall I not*] They reſted much upon their own wiſedome, and underſtanding; were drunk with this conceipt: As many are. But God can, and will deſtroy their wiſedom, turn it into fooliſhneſſe, and infatuate all their counſels, 1 Cor. 1. 19, 20. Jer. 49. 7. Iſaiah 29. 14. It is in vain then to truſt in it againſt the Lord; or any way to abuſe ſo excellent a gift but even to joyn innocency with it, Matth. 10. 16.

in that day] Of my vengeance; however their wit hath ſerved their turns before. They by their wiſedom ſhall not be able to help and heal thee then.

v. 9 *And thy mighty men*] As not their wiſe men, ſo neither their mighty men ſhall be able to help them; mans wit and ſtrength are meere nothing againſt the Lord: it is a madneſſe to think otherwiſe.

O Teman] The name of a city in the countrey of Idumea. See Amos 1. 12. *Vulgar Latine,* hath the ſouth, for Teman; thus, And thy mighty men ſhall be afraid from the ſouth.

that every one] A generall ſlaughter.

v. 10. *For thy violence*] Here is the main Cauſe of all that wofull totall deſtruction. And this cauſe is proſecuted at large in the verſes following. And this was a main comfort to the Jews, when they ſhould ſee Gods love and care ſo tender over them, as to revenge ſo ſeverely the wrongs done unto them by their fierce enemies. See Gen. 27. 41. Pſal. 137. 7. Ezek. 35. 5. and 25. 35. chapters.

againſt thy brother Jacob] Namely, the Iſraelites and Jews which were deſcended from Jacob, brother of *Eſau*, the father of the Idumeans: This aggravates the violence and cruelty. See Gen. 13. 8. Act. 7. 26. Ezek. 18. 18. Amos 1. 11.

cut off for ever] It ſhould not be a Temporary plague, as that of Iſraels; but a laſting plague, never fully to be cured and recovered.

v. 11. *In the day*] Therefore this propheſie, was after Jeruſalems deſtruction by *Nebuchadnezzar.*

thou ſtoodeſt on the other ſide] Like an idle ſpectator, yeelding no aſſiſtance, nor pitying the Jews calamities; but feeding alſo thine eyes therewith, as with a pleaſing object. See Pſal. 137. 7. and watching for the ſpoil; verſe 13. of this chapter.

carried away captive his forces] Or, carried away his ſubſtance. The men of war taken with *Zedekiah* in his flight, Jer. 39. 4, 5. Or, plainly, the whole multitude carried away captive into Babylon.

caſt Lots] To part both the ſpoil and perſons. as Joel 3. 3.

Even thou waſt as one of them] This taketh away all excuſes and defences that the Edomites might pretend unto. Leſſe marvail was it that the Chaldeans ſhould ſo deal with the Jews. But that thou ſhouldeſt be as one of them, it is monſtrous, prodigious; and deſerves this utter extermination.

v. 12. *thou ſhouldeſt not have looked on*] Or, do not behold, &c. The Law of nature, and humanity ſhould have taught thee this.

have looked] With delight, as on a pleaſing ſpectacle.

thy brother] See on verſe 10.

in the day that he became a ſtranger] Or, in the day of his ſtrange chance and alienation; when the Lord deprived them of their former dignity, and gave them to be carried as ſtrangers into exile and captivity. See Job 31. 3. Theſe words are taken as a reproof, or as a caveat, by ſome.

neither ſhouldeſt thou] An explication of the former words.

have ſpoken proudly] *Hebr.* Magnified thy mouth. By ſcoffing them, Pſal. 137. 7. But yet their pride and cruelty tranſported them beyond all common bounds of nature and humanity: whereas barbarous nations uſe to ſhew pity to their enemies, when they ſee them caſt down and lye proſtrate under their feet; they inſult not then over them, as the Edomites here did; but begin then to mitigate and aſſwage their wrath, and change their cruelty into compaſſion. See Eſay 10. 25.

v. 13. *not have entred*] As they did to aſſiſt the Chaldeans, and partake of the ſpoil: whereas they ſhould rather, if they could not have helped them, yet have ſtayed at home, and bemoaned their miſeries; condoling with them in a brotherly ſympathie, and compaſſion.

have looked on] But rather have ſhut their eyes from ſeeing it. See Eſay 33. 15. Gen. 9. 23.

in their ſubſtance] Or, forces; ſharing the prey and ſpoil; enriching themſelves with it.

v. 14. *in the croſſe way*] Or, breaches to hinder the Jews from ſaving themſelves by flight; and to cut them off.

delivered up] Or, ſhut up: delivered to the Chaldeans, thoſe Jews whom they intercepted, and kept faſt; or ſuch of them as fled to them for ſuccour. All which dealings are the grounds of Gods judgements upon them.

v. 15. *For the day of the Lord*] When he will judge all the Heathen, who have deſtroyed all Gods people. He will ſhew himſelf, to be judge of the whole world. His judgement beginning at his Church and houſe; 1 Pet. 4. 17. He will take a fit time to ſtretch out his hand upon all the Heathen nations, none ſhall eſcape: And much leſſe then, the Edomites, Jer. 49. 12.

as thou haſt done] Ezek. 35. 15. A juſt retaliation ſhall be rendered to him. See the like Judg. 1. 7. 1 *Sam.* 15. 33. Eſay 33. 1. and other examples many.

thy reward] See Matth. 7. 2. James 2. 13. Jer. 30. 16. Levit. 24. 19.

v. 16. *For as ye have drunk*] And revelled it, in ſigne of joy and triumph over my people: ſo ſhall all the Heathen revel it upon the Edomites, and ſwallow down their ſubſtance; yea all the heathen ſhall drink, (now in another ſenſe) till they be dead drunk, and become & be as though they had not been. Or thus; as you my people have drunk of the cup of my judgements, ſo your enemies ſhall drink up the very dregges, and ſhall utterly be deſtroyed thereby. See Jer. 25. 29.

ſwallow down] Or, ſup up.

as though they had not been] Their memorie ſhall periſh.

v. 17. *But upon mount Zion*] Here is the reſtauration of the Church promiſed; and the conſolation of the Jewes included. This was their comfort and ſupport in the midſt of their devaſtations. And without this hope, the ruin and deſtruction of their enemies would little have availed them. And even upon mount Zion it ſelf, where the enemies ſo revelled, even there ſhould this deliverance be. Jer. 46. 28. Though his people ſeemed as dead dry bones, yet God could and would raiſe them up again, Ezech. 37.

ſhall be deliverance] Or, they ſhall eſcape.

and there ſhall be holineſs] Or, it ſhall be holy; It ſhall recover its holineſs; God will be mindfull of his Covenant; he will be worſhipped again, and hallowed there, by his people: he will have care of this mount Zion, which he of old had choſen, dedicated, and conſecrated to his ſervice. It ſhall be no more prophaned, polluted, as it was by the Babylonians, Pſal. 74. 7. and 79. 1. See the like Dan. 11. 31.

their poſſeſſions] Which they were diſpoſſeſſed of by their enemies. A figure of the right of the eternall inheritance, which the devill and ſin had gotten away from the Church, to which ſhe was reſtored by Chriſt, others, their poſſeſſions, namely, the poſſeſſions of thoſe nations which were their enemies.

v. 18. *And the houſe of Jacob*] For, for their ſakes it was, that God ſo ſeverely took vengeance of the Edomites; to ſhew thereby what love he bare, and what tender care he had of his people; yea even then when they were in miſerable exile and captivity.

ſhall be a fire] God attributeth this power, to conſume his enemies, to his Church, which power is onely proper to himſelf, as Iſai. 10. 17. Deut. 4. 24. Hebr. 12. 29.

they ſhall kindle in them] The Church, by the power of Chriſt, and his ſpirit, ſhall as eaſily conſume the enemies, repreſented under the perſon of the Idumeans, as fire doth kindle when it taketh hold of ſome combuſtible matter. See Judges 9. 15. 20.

not be any remaining] Of thoſe impious and inhumane Edomites or Idumeans, yet a remnant according to the election of grace, ſhould at laſt be joyned to the Church, and be ſaved by Chriſt, Amos 9. 12.

v. 19. *And they of the ſouth, &c.*] Or, they ſhall poſſeſſe the ſouth land with the mount of Eſau, and the plain with the Philiſtines. Mount Eſau, nor the Philiſtines, were ever poſſeſſed before by the Jews; no not in Davids, or Solomons time. Of Eſau ſee on Amos 1. 11.

the Philiſtines] See on Zach. 9. 6.

the fields of Ephraim] Ephraim, and Samaria; which formerly they had not; but the ten Tribes poſſeſſed it. And beſides that, much more ſhall they poſſeſſe.

and Benjamin ſhall poſſeſs Gilead] Or, and *Benjamin* with *Gilead*. That is they ſhall poſſeſſe alſo the fields of Benjamin, with *Gilead* likewiſe. Or they of the ſouth, Judah, and Benjamin, ſhall poſſeſſe Gilead, which the ten tribes formerly had: which is according to the meaning of the former words. Of Gilead the Scripture informeth us thus; That it is a country Eaſt of Jordan: an excellent place, Jere. 22. 6. ſpecially for cattel, Numb. 32. 4, 5. for Balm, Jere. 8. 22. and 46. 11. There

Laban over-took *Jacob* in his flight, Gene. 31. And in token of a covenant between them, *Jacob* made, and named an heap of ſtones there, *Galead* and *Mizpah*. This countrey of Gilead was inhabited by the Amorites, and divided between *Sihon* and *Og*, Joſh. 12. 2. 5. And after between *Reuben*, *Gad*, and half *Manaſſeh*, Deut. 3. 10—17. And *Machir*, and *Jair*, the ſons of *Manaſſeh* had large poſſeſſions here, Numb. 32. 39, 40, 41. *Jair* and *Jephteh*, Judges; *Eliah* the prophet, *Barzillai* Davids friend, were Gileadites, Judg. 10. 3. and 12. 7. 1 Kings 17. 1. 2 Sam. 17. 27. And ſo were *Zelophehad* his daughters, of the half tribe of *Manaſſeh* there, Joſh. 17. 3. *Gideon* and *Abſalom* pitched their camps there, Judg. 7. 3. 2 Sam. 17. 26. Among other famous cities there, was *Ramoth* a citie of refuge, Deut. 4. 43. among the Gadites. And *Jabeſh-Gileed*, Judg. 21. 8, &c. whoſe inhabitants were reſcued by *Saul* from *Nahaſh*, who would have put out their right eyes, 1 Sam. 11. who after gratefully got and buried *Sauls* bones, C. 31. 11. And at this city to reſcue it out of the hands of the king of Syria, *was Ahab* ſlain, 1 Kings 22. and his ſon *Jehoram* wounded, 2 Chron. 22. 6. *Hazael* king of Syria did after ſmite Gilead, 2 Kings 10. 33. And *Tiglath-Pileſer* king of Aſſyria, laſt of all did conquer and captive them; 2 Kings 15. 29. The general meaning of this verſe is, That he deſcribeth how the Church ſhall be enlarged, and have great poſſeſſions; whereof ſee Jere. 17. 26. and 32. 44. and 33. 13. The meaning is the ſame as verſe 17. But this chiefly is accompliſhed under Chriſt, when as the faithfull are made heirs, and lords of all things by him which is their head. See Ezek. 37. 16, &c.

v. 20. *of this hoſt*] See verſe 11.

unto Zarephath] A citie of the Sidonians, in the uttermoſt confines of the countrey of Canaan, 1 Kings 17. 9. called Sarepta, Luke 4. 26.

which is in Sepharad] Or, ſhall poſſeſſe that which is in Sepharad. It is thought to be a city in the countrey of Chaldea; ſome take this word to be an Aſſyrian word, retained here to note ſome place or countrey in Aſſyria. As ſome Latine words are retained in the Greek text of the new Teſtament, in ſome relation to the Romans that then were Lords of Judea; as the word *Colonia*, Acts 16. 12. *Cuſtodia*, Matth. 27. 66. and *Flagello*, verſe 27. and *Prætorium*, John 18. 28. Others ſay it is a compound word ſignifying in the end of the dominion; meaning, that when the four beaſts which have made havock of the Church ſhall be deſtroyed at the coming of the Meſſiah, then the Church ſhall receive its juſt and full bounds, be made Catholike, and the goſpel from Jeruſalem ſhall be ſpread into all countreys, Eſay 2. 2, 3, 4. The bold fancies of the Jews concerning theſe places are frivolous.

v. 21. *And Saviours ſhall come*] Like thoſe in the book of the Judges. Theſe are Saviours under Chriſt Jeſus, the alone true Saviour, Matth. 1. 21. Theſe Miniſters coming from and under him, 1 Tim. 4. 16. James 5. 20. This may according to the Letter, and in part be underſtood of the Maccabees, who ſubdued the Idumeans, 1 Mac. 5. 3. but ſpiritually and fully it is referred to the Apoſtles, and other of Chriſts Miniſters, who were to preach the Goſpel for the ſalvation of the elect, and condemnation of the wicked.

to judge the mount of Eſau] To revenge their cruelty againſt the Jews.

the kingdom] Luke 1. 33. Chriſt, true God, ſhall by his Father be eſtabliſhed everlaſting king of his Church, and of all the world. See Pſal. 2. 8. Dan. 7. 14. Micah 4. 7. 1 Cor. 15. 24, 25. 28. Apoc. 11. 15. 17. and 19. 6. 16.

ANNOTATIONS

On the Book of the Prophet *JONAH*.

THE ARGUMENT.

JOnah *propheſied in* Iſrael, *in the dayes of* Jeroboam *the ſecond, or a little before. But, as other Prophets, ſo he profited but little; though he had propheſied of victories and a good ſucceſſe unto them; as we ſee* 2 Kings 14. 25. *Wherefore God gave him expreſſe charge to go to* Nineveh, *the chief City of that great* Empire *of the* Aſſyrians; *both to ſhew, that the compaſſionate and infinitely mercifull God had beams of Grace to ſhine forth in the publiſhing of his bleſſed word to the Gentiles; and alſo, that* Iſrael *might have a viſible Reproof of their horrible ingratitude and ſtubborneſſe; who, for the ſpace of many years, had not converted to the Lord; whereas* Nineveh, *by one Prophet, was converted in three dayes. At firſt, he withſtood his calling, and fled to* Joppa; *likely being hopeleſſe to convert* Nineveh; *or fearing the calling in of the Gentiles, might be the caſting off of the Jews, whereof he was loath to be the inſtrument; minding more, the ſafety of the Jews, then the Glory of God. But when he had been three dayes and three nights in the whales belly (in figure expreſſing how Chriſt ſhould die, and riſe again the third day) he went in confidence to preach to the* Ninevites. *For after that miraculous deliverance, the Prophet cometh to that famous and populous City and denounceth againſt it ſpeedy approaching ruin; which threatning, produced a publick Humiliation and Repentance; for which, God did ſuſpend the excution for a time: Whereupon the Prophet diſcovered much Humane frailty, in being troubled at the affect of Gods mercy; and is both familiarly reproved by the Lord, and with bowels of compaſſion better inſtructed. In this Book,* Jonah *ſetteth down his Embaſſie to the* Ninevites; *firſt, impoſed; ſecondly, undertaken: impoſed, where the refractory prophet is puniſhed,* Chap. 1. *and upon his prayers delivered,* Chap. 2. *Secondly, undertaken; the effect whereof, is the ſparing of the repenting* Ninevites, Chap. 3. *and the angry Prophet is reprehended, and better diſciplined, by the mercifull God,* Chap. 4.

CHAP. I.

NOw] *Heb.* And intimating a connexion of this hiſtory with the courſe of his Ordinary calling, and Propheticall employment. So that we muſt not think that he was now firſt called to the function of a Prophet; but now called to this extraordinary Embaſſie to the *Ninevites*.

Jonah] Called, Matt. 12. 39. *Jonas* after that he had preached a long time in Iſrael, among the ten Tribes about the time of Jeroboam the ſon of Joaſh, 2 King. 14. 25.

the ſon of Amittai] Of *Gath-Hepher*, 2 King. 14. 25. In the tribe of *Zebulun*, Joſh. 19. 13.

v. 2. *Go*] *Nahum* was not ſent thither, nor went, but ſtayed at home, and ſoon after this time, propheſied the burden of *Nineveh* and the ruin of it, Nehe. 1. 1.

Nineveh] The head City of the *Aſſyrian* Emprie. Built by *Nimrod*, or by *Aſhur*, Gen. 10. 10, 11, 12. Likely repaired after, of enlarged by *Ninus*; of whom mention is made in humane ſtories. As likewiſe Babylon was enlarged by *Semiramis*; but firſt built by *Nimrod*, Gen. 10. 9 10. God ſeeing the great obſtinacy of the Iſraelites, ſent his Prophet to the Gentiles, that they by their example might provoke Iſrael to repentance;

pentance: or at leaſt make them the more inexcuſable. That this ſhould be a Type of the future calling of the Gentiles, is a conceit more ſubtil, then ſolid and ſound. And the ſame may be ſaid of *Naamans* converſion, 2 Kings 5. And of others like. Till Chriſts coming, that took place, and remained in force, which we have Pſal. 147. 19, 20. He ſheweth his word unto *Jacob*, his ſtatutes and his judgements unto *Iſrael*. He hath not dealt ſo with any Nation; and as for his judgements they have not known them.

great city] For as Authours write, it contained in circuit about eight and forty miles; and had a thouſand and five hundred towers; the height of the walls one hundred foot; the breadth ſuch, as that coaches might eaſily paſſe by one another upon the top of it. See Jer. 51. 58. and at this time there were an hundred and twenty thouſand children therein, chap. 4. 11. See Jon. 3. 4. *Herodotus*, *Diodorus* and others write of it; but they have the credit onely of humane hiſtories, and are in ſome things fabulous: The greatneſſe of the city, and the doubtfulneſſe of his good ſucceſſe therein, or of the verification of his threatning expreſly concerning it, muſt not hinder *Jonahs* obedience to Gods command. He is to look up to Gods will and power, againſt all ſeeming difficulties and impoſſibilities whatſoever.

cry againſt it] An odious office, unwelcome meſſage to ſuch a city; and yet *Jonah* muſt do it, cry with open mouth, and full throat, threaten, thunder. See Iſaiah 58. 1. Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my People their tranſgreſſion. So muſt *Jonah* do here to the Ninevites. He muſt do it ſeriouſly, as *Eliah* in mockage did bid the prophets of *Baal* to do. 1 Kings 18. 28.

for their wickedneſſe] Like to that of Sodom and Gomorrah; the cry of it is great, their ſin is very grievous; Gen. 18. 20.

before me] See Gen. 18. 21. I ſee it, and will judge them for it; they ſhall not have ſo much to do and deal with thee, as with me; do thou cite and ſummon them to my tribunall: their greatneſſe ſhall there avail them nothing; their wickedneſſe ſhall prevail with me againſt them. See Gen. 19. 13.

v. 3. *But Jonah roſe up*] Aſtoniſhed no doubt, and troubled, as Ezekiel was affected, when he went away in bitternes, in the heat of his ſpirit, Ezek. 3. 14. A ſtrange thing no doubt it was for a Prophet to be thus ſent to an Heathen-city. It confounded him. His diffidence to prevail: his fear of danger, diſtracted him: and put him on this deſperate courſe.

from the preſence of the Lord] Jonah was not ignorant of the Lords omnipreſence. Pſal. 139. 7. ſaith *David*, whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence? verſe 8. If I aſcend up into heaven, thou art there: if I make my bed *in* hell, behold thou art there, verſe 9. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea: verſe 10. Even there ſhall thy hand lead me; and thy right hand ſhall hold me, verſe 11. If I ſay, ſurely the darkneſſe ſhall cover me, &c. Even Hell is naked before him, and deſtruction hath no covering, as *Job* ſaith Chap. 26. 6 But the meaning is, that *Jonah* went from the Land of Iſrael, where God made his aboad in grace and vertue, and where he appeared to his Prophets: Or it is a phraſe taken from ſlaves, who by ſtealth run away from their Maſters ſervice: to ſhew that he did run away from the vocation whereunto God had called him: and wherein he would have aſſiſted him. This ſheweth his weakneſſe, that would not promptly follow the Lords Calling, which is the rule of our life, and ground-work of all our undertakings, and actions: but he caſt off the yoak, and gave place to his own carnall reaſon, which perſwaded him that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people. See c. 4. 2. where he pretends moreover another cauſe of his flight.

Joppa] Or Japho a ſea-town of Judea. See Joſh. 19. 46. 2 Chron. 2. 16. Ezra. 3. 7. where *Peter* raiſed *Dorcas*, Acts 9. and whence he was ſent for to convert *Cornelius*. Acts 10. This was the haven and port to take ſhipping for Tarſhiſh.

Tarſhiſh] To Cilicia, where the chief city Tarſus was: the place of *Pauls* birth, Acts 21. 39. and 22. 3. Some by Tarſhiſh underſtand onely the ſea: See Geneſis 10. 4. And indeed the ſea, but chiefly that ſea between Judea and Cilicia, is often ſo called in Scripture, becauſe that was moſt of all frequented by marriners and merchants of the Jews. But *Jonah* here hath minde of ſome further voyage then onely to go to ſea.

from the preſence of the Lord] Theſe words repeated imply, his confeſſion of this his fooliſh rebellious fault. It is not for us to ſeek vanily to excuſe him.

payed the fare] To ſecure and expedite his paſſage unto Tarſhiſh, that no queſtion concerning his fare might delay or hinder it. He payes the fare before hand, before he ſet foot in the ſhip, ſo diligent are men many times to remove all rubs out of that way which leads to their own deſtruction. All this ſhews the perverſe obſtinacy, and ſetled wilfulneſſe of his minde, to go on in this ſin: that all this while, in his way and journey thither, he relented and repented not, to ſubmit himſelf to Gods call and command: but ſtill holds out, againſt all checks of conſcience, and all occurrences whatſoever, that might have altered him: and reſolves to perſiſt, and to proſecute his open oppoſition and rebellion againſt the Lord. And ſurely all they that do not willingly obey, but wilfully reject Gods commands, do in effect, with *Jonah*, flee from the preſence of the Lord: they are fugitives and runnagates from God, and turn the back upon him: 2 Chronicles 29. 6. Nehemiah 9. 26. Jeremiah 2. 27. and 32. verſe 33.

v. 4. *ſent out*] Heb. caſt forth ſo ſuddenly and vehemently, that the heathen Marriners perceived it to be ſome extraordinary judgement from God. God is the Lord of Windes and Tempeſts, of Sea and Land, Pſal. 147. 18. and 107. 25. Chance and Fortune are but the fictions of mens brains. Whether it be in a calm or tempeſt, in fair or foul weather, in proſperity or adverſity, we ſhould ſo carry our ſelves, as thoſe that know both to be ſent out by the ſame Lord.

a mighty tempeſt] Verſ. 12. Acts 27. 18. 20.

was like to be broken] Hebr. Thought to be broken. See Mark 4. 37.

verſe 5. *Then the Marriners were afraid*] Why ſhould they be endangered by this Tempeſt, which was ſent upon *Jonah*? Marriners and others likely were in the Ship, and other Ships too in this Tempeſt, why ſhould they ſuffer for *Ionah's* fault? We ſee this uſuall in the courſe of Gods judgements. The Hoaſt of *Iſrael* ſuffered for *Achans* fault: The Kingdom ſuffered for *Davids* ſinne of numbring the people: Infants and Children ſuffer in common calamities for their Parents ſins. This likes not the wiſdome of the fleſh, that would ſquare out Gods judgements according to our carnall capacities, and *ſhallow* reaſonings. But we may eaſily know, that in the beſt and moſt innocent ſort of people that are wrapped in common calamities, there is matter of ſinne enough for Gods juſtice to work upon, and leſſe doe they ever ſuffer then they have deſerved. The Marriners fear ſhews it was no ſmall Tempeſt that ſo affrighted them, that were accuſtomed and hardned to dangers by Sea.

and cryed] Fear drives to prayer, extremity of danger to ſtrong and loud cryes in prayer, Pſal. 78. 34. Judg. 10. 10. Matth. 8. 25.

every man unto his God] The barbarous and heathen Marriners forced to confeſſe a God, a Deity: All Nations, and all men, yea, the man called an Atheiſt in his kind, agree in this, but differ in knowing what and who he is. The Poets feign *Æolus* to be the god of the Windes and Storms, and Neptune of the Seas.

forth the wares] So ſweet and dear is life to man, he will loſe and caſt away all to ſave and keep it, Job 2. 4. Eccleſ. 11. 7.

ſides] Into one of the ſides. Plurall for the ſingular; ſo in the Goſpel, the diſciples are ſaid to murmure at the waſte of that ointment, Mat. 26. 6. that is, as ſome take it, one of the diſciples, namely, *Judas*, John 12. 4. And ſo the theeves which were crucified with Chriſt. Matth. 27. 44. that is, one of the malefactours, Luk. 23. 39. is ſaid to rail on him. *Jonah* did as one that would have caſt off his care and ſolicitude, by ſeeking reſt and quietneſſe.

faſt aſleep] Not in a ſlumber, as Matth. 25. 5. and Pſal. 132. 4. and Cant. 5. 1. but in a ſound, heavy, deep and dead ſleep, as that Acts 20. 9. as faſt as that 1 Sam. 26. 12. and Judges 4. 21. A wonder is this, and prodigie, that in all this ſtirre, and tumult, and danger; the Windes whiſtling, roaring, *qua data porta ruunt, &c.* the Sea working, raging, ſwelling, froathing, foaming, boyling like a pot, the waves mounting up to heaven, *montes volvuntur aquarum*, and ſinking down again to hell; the Ship tumbling and toſſing like a Tennis-ball, the Marriners running up and down, and at their wits end; that yet *Jonah* ſhould thus ſleep: yea, though none of all this had been, yet a wonder he could enjoy any quiet ſleep, having ſuch a guilty, galled conſcience within him. Surely a marvailous ſupine, and deſperate wretchleſneſſe of himſelf and his eſtate had ſeized upon him, and benummed him. So dreadfull a thing it is openly to rebell againſt God; and thus it is ſpiritually plagued here.

v. 6. *So the Ship-maſter*] The rude Marriner ſchools the Prophet; and ſo did an heathen King reprove *Abraham* and *Sarah*, Geneſ. 20. 16. Yea, the Aſſe reproved the madneſſe of the Prophet, 2 Pet. 2. 16.

O ſleeper] That canſt ſleep now, when all the reſt ſtand ſo aghaſt with the horrour of preſent death! art thou deprived of all ſence and underſtanding?

call upon thy God] He knew God was to be called upon in this caſe. But not knowing the true God he could not direct *Jonah* to him; but leaves him to the libertie of his own God. Heathens dreamed of a multitude of Gods, and ſo had ſeveral gods in ſeveral Nations; ſee verſe 5. As they then had called on their idols, ſo he bids *Jonah* call upon his God: which declareth that idolaters have no ſtay nor certainty; but in their troubles ſeek they cannot tell to whom.

if ſo be] Though commonly there is no great piety among ſhipmen, yet he knew their lives were in the hands of God, and if he would be propitious, and his face ſhine favourably upon them, they ſhould not periſh in the ſea. But doubtfull he was of Gods favour herein; and therefore tries all means and wayes for it. Thus it was with this Heathen man and marriner.

v. 7. *let us caſt lots*] No doubt this was not their ordinary courſe, thus to caſt lots in tempeſts; But obſerving this tempeſt to be extraordinary, not without Gods ſecret providence, they conjecture that there was ſome body in the ſhip that was guilty of ſome grievous ſinne: wherefore they deſire to diſcover the truth by lots, according to the heathens cuſtome; but God is preſident over them, Proverbs 16. 33. We may be ſure they ſaw ſome extraordinary ſigne of Gods revenging hand in this tempeſt, which drove them to this unuſuall courſe of dealing. In Scripture we finde lots uſed at Gods command by *Joſhuah* in dividing the land to the twelve Tribes; enjoyned Numbers 26. 55. and performed, Joſh. 14. 2. and 18. 6. And in diſtributing the fourty eight cities to the Kohathites, Gerſhonites, and Merarites, Joſh. 21. *Aaron* and his ſucceſſours were to caſt lots upon the two goats, Levit. 16. 8. 9. In *Davids* time we finde the prieſts diſtributed by lot into twenty four orders, or courſes. And ſo the ſingers: and the doors of the Temple, and courts among the Porters, 1 Chron. 24, 25, 26. Chapters: In *Nehemiahs* time we finde lots caſt for the bringing in the wood offering; and for the men that ſhould inhabit Jeruſalem, Nehemiah 10. 34. and 11. 1. we finde *Saul* choſen King by lot, 1 Sam. 10. and *Matthias* to be an Apoſtle, Acts 1. 26. We read wicked *Haman* had Pur or lot caſt for the happy moneth, and day, of his deſigne againſt the Jewes, Eſther 3. 7. And ſo had the four ſouldiers for Chriſts ſeamleſſe coat, John 19. 23, 24. And for the reſt of his garments. And the enemies of Gods people dividing them and their goods for a prey; caſt lots upon them, Joel 3. 3. Obadiah 11. And ſo was Nineveh dealt withall, Nahum 3. 10. The uſe of them is not to be common; but in caſes neceſſary; where no other way or means is left; and when and where we have Gods command; or the equity of it, or ſome peculiar inſtinct.

for whoſe cauſe] They had all and every one cauſe enough in themſelves, if they could have ſeen it: yet here they conceived, and that rightly, of ſome extraordinary cauſe of this extraordinary tempeſt, in ſome particular perſon. And this extraordinary cauſe every one of them was ready enough to put off from themſelves; thinking themſelves, though ſinners, yet not ſuch ſinners as to deſerve this extraordinary judgment: they could ſo well ſooth up themſelves and extenuate their own ſins.

and the lot fell upon Jonah] Thus was *Achan* taken, Joſh. 7. and Jonathan, 1 Samuel 14. 42. See Proverbs 18. 18. and 16. 33.

v. 8. *Then ſaid they*] Nothing doubting of the truth of the lot, and of the diſcovery made by it; And as the Poet ſaith,

> *Aſſenſere omnes, & quæ ſibi quiſq; timebat,*
> *Unius in miſeri exitium converſa tulere.*

Tell us] They require of him the grand cauſe, and other particulars incident thereunto. They thought they could not be too inquiſitive, in this exigent and extreamity of danger.

what is thine occupation] They enquire of his trade; leſt he ſhould be an idle man.

what is thy countrey] He was then a ſtranger to them, and they to him. They would ſift out any thing that might imaginably any way conduce to the main matter.

v. 9. *I am an Hebrew*] Of whom and whoſe religion the Heathen had heard much, and many great things; though they believed little, and applied leſſe to themſelves.

and I fear] Worſhip and ſerve; for ſo is fear often taken: my religion is to ſerve and worſhip him only.

the Lord, &c.] Not any falſe and feigned God, and idol of the Gentiles. This he doth not to excuſe himſelf, but to aggravate his fault. The confeſſion whereof he adjoyns here, as appears in the next verſe. Thus was Jonah now humbled, and his ſtubborn rebellious heart broken. Thus the tempeſt and ſight of his deſperate danger wrought upon him; when God applied this violent remedie to his diſeaſes.

v. 10. *exceedingly afraid*] *Heb.* With great fear: deeply apprehending the God of *Jonah* to be the onely true God, and a dreadfull revenger of ſinne and rebellion againſt him.

Why haſt thou done this?] What great fault haſt thou committed? Or rather, why haſt thou thus ſinned in fleeing from the Lord? As the ſhipmaſter reproved him before; ſo now all of them fall upon him. He that would not be ſubject to Gods command, is now lyable to the cenſures, conviction, and condemnation of rude barbarous men; which he doth now patiently endure and undergo without any grudging or murmuring.

had told them] Freely now and fully confeſſing his fault, without pleading any excuſe or mitigation of it.

v. 11. *What ſhall we doe?*] They were brought by his word into a reverence of him, that they durſt not touch him whom they knew now to be a prophet of the true God; elſe no doubt, they would ſoon in that danger have caſt him overboard, the lot lighting upon him.

unto thee] He it is whom they conſult in this extream peril; the prophet, and no other.

may be calm unto us] *Heb.* May be ſilent from us.

wrought and was tempeſtuous] Or, grew more and more tempeſtuous. *Heb.* Went.

v. 12. *take me up*] This in *Jonah* was not the ſpeech of a deſperate man offering himſelf and egging others on to his death: but a patient ſubmiſſion and ready yielding to that ſentence, which he was perſwaded God had ſummoned him unto, and pointed him out as it were by the finger, to undergo.

for I know] By diſcourſe of reaſon more then by the lot; by the inward touch of mine own conſcience, as by divine inſtinct and revelation. And this argues his faith and repentance: He murmurs not againſt God for this ſeverity: but is as *David*, Pſalm 39. 9. as Levit. 10. 3. He willingly undergoes the guilt and puniſhment; gives God the honour of his juſtice, and takes to himſelf the ſhame of his ſinne.

v. 13. *the men rowed*] *Heb.* Digged. They were ſo ſtrucken with ſuch an awfull reverence and regard of the prophets perſon, and of his God; and ſeeing him ſo doome himhimſelf, and ſo willingly and humbly ſubmit thereunto, the more they ſought in pity and commiſeration to ſpare and ſave him; even with the venture of their own lives: They would try all means to the utmoſt to ſave him, before they would execute his own ſentence upon himſelf; ſo full were they of humanitie, and tender of a mans life.

but they could not] Gods power and providence overruled all. He had a further end in it; and hereby he would ſhew how hainous a ſin it was to diſobey his will, and rebel againſt his command.

v. 14. *they cried unto the Lord*] To Jehovah the true God, to *Jonahs* God. Thus and thus ſoon they profited in the ſchool of affliction.

We beſeech thee] Thus earneſtly they pray. So Matthew 8. 25. This declareth that the very wicked in their neceſſities flie unto God for ſuccour; and alſo that they are touched with a certain fear to ſhed mans blood, when as they know no manifeſt ſigne of wickedneſſe.

innocent blood] Mans blood is deer to God. The ſhedding of Innocent blood is a crying ſinne, Geneſis 4. 10. and 9. 6. Apoc. 6. 10. The guilt of it galls, and agaſts the conſcience, by the light of nature it ſelf. See Acts 28. 4.

as it pleaſeth thee] Herein they excuſe not themſelves by caſting the blame upon God; nay they aſcribe to God the praiſe of his juſtice, the honour due unto him; thus; We do acknowledge in all this, expreſſe ſignes of thy power, juſtice, and ſupream providence; to which becauſe we will not diſpleaſe thee, we ſubmit our ſelves to performe this execution. They meddle not with Gods ſecret will; but take his revealed will for the rule of their actions.

v. 15. *and caſt him*] Thus God deals with his prophet for his open rebellion though formerly he had been faithfull in his office and able thereunto, and otherwiſe would not now have been choſen out, deſigned, and ſent to Nineve. This now muſt needs be a woefull caſe to *Jonah*.

and the ſea ceaſed] *Heb.* Stood. It ſmooths its face inſtantly then, and not till then. A manifeſt ſigne of Gods hand in all this action. See Matth. 8. 26. Pſalm 89. 9. and 107. 29. and 93. 3, 4.

v. 16. *feared the Lord*] The effect and fruit of this miraculous calm in the marriners. This increaſed their fear, and holy reverence of the true *Jehovah*. They were touched with a certain Repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelves ſo wonderfully delivered, yet whether this were a ſervil fear onely; and they fell away afterwards, we cannot determine; but may rather hope the beſt, that this fear did open them the door to true piety.

and offered a ſacrifice to the Lord] *Heb.* Sacrificed a ſacrifice; ſacrifices were uſual and frequent among the Heathens in the ſervice and worſhip of their idols; And it may be firſt, and moſt derived from the Jews; But here theſe Marriners ſacrifice not to their idols, but to the true *Jehovah*. The true God here gained at leaſt of them this acknowledgement and teſtimony of him, and his glory, and worſhip.

and made vows] *Heb.* Vowed vows: of Praiſe, and Thankſgiving for their deliverance and ſafety; which they would perform, when they came on ſhore. This wee ſee the very light of Nature did lead them unto. And for vows, we have much direction in Scripture; both what it is to vow; and who may vow; and what things they may vow: with many injunctions to performe the vows; and many examples of them that did it. Vowing is a voluntary ſervice of a free-will offering to God. It is no ſin not to vow; Deut. 23. 22. It is to be yeelded onely to the Lord; Pſalm. 65. 1. To the moſt high the mighty God of *Jacob*, It is a binding of the ſoul by an oath, to the Lord; Numb. 30. 2. And this may any do, that are not under the power of another; as maides and wives; of whom, ſee Numb. 30. The things vowed muſt be lawfull, and good; as to afflict and humble the ſoul, Num. 30. 13. To get temporall bleſſings, children; ſuſtenance, protection; deliverance out of troubles and dangers; victories over our enemies; to deſtroy Gods enemies; to give beaſt, houſe, field, and the like to the Lord; as alſo to build; dedicate, and the like, for the maintainance and furtherance of Gods worſhip and ſervice; to give thanks, and praiſe, to God, for his Bleſſings. And in the Levitical Law to offer voluntary ſacrifices; with caveats what they muſt be, and where offered; ſee Levit. 22. verſe 23. Deut. 12. 5. 6. 11. 17. 26. and 23. 18. Malach 1. 14. And to be a *Nazarite*, Numb. 6. But baſe or ſinfull things we muſt not vow unto the Lord, Deut. 23. 18. As *Micahs* Mother did vow, and dedicate ſilver, to make Idols, Judges 17. 3. And the Idolatrous women of the Jews in Egypt vowed to burn incenſe to the Queen of heaven, Jeremiah 44. 25. And thoſe murderers in the Acts to kill *Paul*. And unlawfull, and ungodly, moſt an end, are the vows among the Papiſts. Juſt and holy vows, which have gone out of our lips, and we have promiſed with our mouthes, are ſtrictly charged to be performed, and care hath been kept by Gods people accordingly. See Deut. 23. 21. 23. and Pſalm. 22. 25. and 50. 14. Pſalm. 76. 12. and 61. 8. Proverbs 20. 25. Eccel. 5. 3. 4. Nahum 1. 15. Examples of ſuch as made vowes are many. Thus did *Jacob*; Gene. 28. 20. *Iſrael*; Numb. 21. 1. 2. *Jephthah*; Judg. 11. 36. 39. *Hannah*, 1 Samuel 1. 11. *Bathſhebah*, Prov. 31. 2. *David*, Pſalm. 66. 13. 14. and 56. 12. When he was at *Gath*; and Pſalm. 132. 2. 3. 4. 5. and 116. 14. 18. Our Prophet *Jonah*. Chap. 2. 9. *Paul*, Act. 18. 18. & chap, 21. 23.

v. 17. *the Lord had prepared*] See Gods providence, and power, in, and over the Sea, and the fiſhes in it. See Luke 5. verſe 6. John 21. 6. God prepared the fiſh both to devour him, and preſerve him.

belly of the fiſh] *Heb.* Bowels, Thus the Lord would chaſtiſe his Prophet with the moſt terrible ſpectacle of death; and thereby confirmed him alſo of his favour and ſupport in this his charge which was injoyned him.

three dayes] A moſt wofull time to him; all the while to be thinking of Gods terrours to him, and wrath upon him; and not to have that comfort in death, whereof *Job* ſpeaks, Chap. 14. 13. and 3. 13—25. Yet his caſe and condition, his Prayer, and hope, appears fully in the next chap. His living all this time in the fiſhes belly was miraculous. To this time our *Saviour* relates and alludes, Matt. 12. 29. 40. and 16. 4. Luke 11. 30.

CHAP. II.

Verſe 1. THen *Jonah prayed*] Then, in this deſperate ſtate and condition.

prayed] He did not ſo before, when he was at liberty, and fled from God. Here is now a change wrought in him. He wreſtles againſt deſpair under this ſtrange hand of God upon him; and recovers ſome hope; elſe he would not, and could not have prayed,

to the Lord his God] Here is the root of Faith, to run to God, and to lay hold on him as his God, when God thus ſtrangely overwhelmed him with his heavy judgement.

out of the belly of the fiſh] Which he calls the belly of hell, or of the grave: ſuch a place of darkneſs; out of this priſon, and dungeon. This gave life and liberty to his Prayer. See Pſal. 130. 1. Being now ſwallowed up of death, and ſeeing no remedy to eſcape, his faith braſt out unto the Lord; knowing that out of this very hell he was able to deliver him.

v. 2. *And ſaid*] Not the words themſelves, as they in order follow; as appears verſe *6. 9.* But theſe were his thoughts, wiſhes, diſtractions, tentations, wreſtlings in himſelf, and the ſubſtance of his deſires to God, whiles he was in the fiſhes belly. He was firm in this, That God was to be ſought unto; and being ſeriouſly ſought unto, that it would not prove to bee in vain; Eſay 45. 19. Theſe things were ſet down in writing by him after his deliverance, with the addition of thankſgiving. See on Pſalm. 142. 1.

I cryed] The ſum of all is ſet down in this verſe: and that twice over. That he prayed to God; and that God did hear him; That he was in diſtreſſe, and God did help him. His prayer earneſt, and ardent, wreſtling with God; againſt all difficulties, and impoſſibilities; and his deliverance wonderfull, beyond all reach of humane reaſon. And this it ſelf ſhews that this was both ſpoken and written by him after his deliverance: ſee Pſalm. 120. 1.

by reaſon of mine affliction] Or, out of mine affliction.

hell cried] Or, the grave. *Heb. ſheol.* For he was in the fiſhes belly, as in a grave, or place of darkneſſe.

v. 3. *For thou haſt*] Here he amplifies his diſtreſs, in many words; and eaſie to be underſtood. Such it was, as in all judgement of fleſh and blood, might have drowned his Faith, and Hope; as well as his body. He looks not to the men that caſt him overboord; but to God and his hand in it.

midſt of the ſeas] *Heb.* heart.

v. 4. *Then I ſaid*] Theſe ſtraights brought him to theſe diſputes of deſpair; to theſe perplexities and agonies.

I am caſt out] Conſidering his caſe, and the cauſe of it; his ſin, and Gods anger; both ſo eminent, and tranſcendent: This drives him into this ſore and diſtracting Temptation. He remembred not that, Levit. 26. 44. Nor was of that perſwaſion, Lamen. 3. 31. 32. 33. But rather inclines towards that of *Cain*; Gene. 4. 13. 14. Thus he laboured between hope and deſpaire; conſidering the neglect of his vocation; and Gods judgments for the ſame: But yet in the end faith gat the victory; as appears in the next words.

yet I will look] Though the gate of mercy ſeem ſhut, the hope of pardon cut off, and mountains of oppoſitions ſtand up againſt me, yet I will look up, and overlook all theſe. Thus his Faith wreſtles and holds out its ſheild in all theſe conflicts, and againſt all theſe aſſaults, as Pſalm. 42. 5. 11. and 43. 5. Hee deſpaires not, but rather checkes his owne diffidence and diſtruſt, wiſhing and hoping for mercie.

toward thy holy Temple] He animates himſelf to hope, by mentioning and remembring the Temple, and the promiſes made to it, and by it; and his former intereſt in it, and the ſervices of it.

v. 5. *The waters*] Again he enlargeth himſelf upon the wofulneſſe of his eſtate, which might have amazed him with terrour, and kept him from any hopeful addreſſe to God by prayer; knowing all this befell him for his open rebellion againſt God.

even unto the ſoul] Bringing me into danger of preſent death. See Pſalm 69. 1, 2.

the weeds] To wit, which the fiſh had ſwallowed; or, ſo deep was I in the bottom of the ſea, as if the weeds that grow there had been wrapped about my head,

v. 6. *to the bottoms of the mountains*] *Heb.* Cuttings off. Great mountains and promontories are there along that coaſt of the mediterrane ſea: to the roots, and feet whereof he deſcended in the fiſhes belly.

bars] A term taken from priſoners. The meaning is, I am in the ſea as it were in a ſtrong priſon; ſhut up and barred from the earth, and land of the living on all ſides, by thoſe ſteep rocks.

for ever] Unleſſe thou do miraculouſly relieve me. For upon all this, no leſſe could reſtore him then a miracle.

yet] Thou haſt delivered me from the belly of the fiſh, and all theſe dangers; as it were raiſing me from death to life. Therefore this was indited after his deliverance: this being his thankſgiving for it.

corruption] Or, the pit.

O Lord, my God] He prayed in ſome faith. And here is the triumph of his faith, upon the hearing of his prayer. For by this means Faith groweth gloriouſly.

v. 7. *fainted*] Was ſo anxious and perplexed, that it fell as it were into a ſwoon; and all my thoughts and devices could not eaſe or diſburden my cares; but they tormented me only, and recoyled and redounded back upon mine own head. See Pſalm 42.4. and 22.14. and 102. Title of the Pſalm, Job 30. 16.

I remembred the Lord] And his mercy of old, as Pſalm 42.6. and 77. 5—12. Thus ſtill he kept his ground, and held up his hope, though with wonderful difficulty.

and my prayer] Whereby he now fled to him in hope; as formerly he had fled from him by rebellion. Thus prayer is our ſhoot-anchor in all ſtorms and tempeſts.

came in] Was not ſhut out; as Lam. 3. 8. 44. but had entrance, and found acceptance; as Pſalm 66. 19. and 88. 2. See Eſay 65. 24.

holy Temple] To wit, in heaven, Gods dwelling place in glory: the repreſentation whereof was in the temple of Jeruſalem; to which alſo no doubt *Jonas* had relation here; and to the promiſes annexed to it.

v. 8. *They*] *Jonas* upon conſideration of the premiſes, ſets out the falſe, deceiving, vain, courſes of ſinners; whereunto he ſecretly oppoſeth his own piety and practiſe.

lying vanities] They that depend upon any thing ſave upon God alone. Thus he calls and ſtiles all ſuch dependences whatſoever men frame and fancy to themſelves.

own mercie] They refuſe their own felicitie, and that goodneſſe which they ſhould elſe receive of God, if they obſerved him alone; and can receive of no other; as himſelf findes by his preſent experience. See Jer.2.13. Pſal.36.9. Jer.17.13. and 18. 14. and Eſay 46. 7, 8.

v. 9. *But I will*] Though idolaters, to their hurt, do otherwiſe obſerving lying vanities, and aſcribing their deliverances to their vain lying idols; yet I will apply and addict my ſelf ſolely and wholly to God, in whom alone all hope of help and happineſſe remaineth.

of thankſgiving] Pſalm 50. 14. 23. and 116. 17. Hoſ. 14. 2. Heb. 13. 15.

I will pay] See on Chap. 1. 16.

ſalvation is of the Lord] Pſalm 3. 8. It is to be aſcribed to him and to no other, as *Jonas* doth in this preſent caſe.

v. 10. *ſpake unto the fiſh*] Gods ſole word made and commands all things, Gen. 1. 3. Pſalm 105. 31. 34. and 107. 25. Eſay 43. 6. and 44. 27. and 7. 18.

vomit out] A miraculous both preſervation in the belly of the fiſh, and deliverance out of it. And this may ſerve as an image and type of our preſervation in the grave, and our reſurrection from the dead, by one and the ſame Almighty power of God.

GHAP. III.

C*Ame unto Jonah*] This is a great declaration of Gods mercie, that he receiveth him again, and ſendeth him forth as his prophet, which had before ſhewed ſo great infirmitie.

the ſecond time] Gods wonderful mercie without any merit of *Jonas* after his ſo fowl a fall; freely to reſtore him to his Prophetical office, and honour.

v: 2. *Ariſe*] See on Chap. 1. verſe 2.

that great citie] Though thou be a ſingle man, a meer and mean ſtranger unknown, unregarded; yet go againſt that great citie, the greateſt citie then of the world, ſo great and populous, as it might ſeem to be a region or countrey; a Heatheniſh proud, ſinful, ſecure citie. He remindes him of this, to forewarne and fore-arm him with invincible magnanimitie againſt the ſeeming difficulties and dangers incident to his office and charge.

that I bid thee] Whatſoever it be. See chap. 1. verſe 2.

v. 3. *So Jonah aroſe*] Before, he aroſe to flee from his charge and vocation, from Gods call and command: Now he aroſe, and addreſſeth himſelf to it; conſults not with fleſh and blood: but by faith overcomes all obſtructions; knowing he had God on his ſide who had ſo wonderfully ſaved him: with reſolution therefore and boldneſſe, he ſets forward. Thus he profited under the rod in the School of afflictions; and ſo good are chaſtiſements to us. Pſalm 119. 67. 71.

according to the word of the Lord] All he minded now was his obedience to God, and his command; he gave up himſelf wholly to be guided and ruled by him. A good change.

an exceeding great citie] *Heb.* A great citie of God. For the Hebrews do extol the greatneſſe of things, by adding the name of God to their ordinary names: as Cedars of God, Pſal. 80. 10. mountains of God, Pſal. 36. 6. the wreſtlings of God, Gen. 30. 8. See Annot. on Ezekiel 40. 2.

three dayes journey] In circuit, ſay ſome; and that going leaſurely to go through the ſeveral ſtreets, ſay others: in length and breadth, ſay others: and Heathen writers moſt accord herewith. They mention 400 *ſtadia*. And a *ſtadium* contains 125 paſes: and ſo 8 *ſtadia* our mile. See on Ch. 1. verſe 2. It is not ſo likely that thoſe Authors ſhould feign or fail in ſo notorious a thing as was the quantitie of that ſo famous a citie.

v. 4. *into the citie a dayes journey*] Not going on ſtraight forward, ſay ſome; but by pauſes and at times, going on from place to place, as his charge required. But nothing hinders, but it might be that he went on ſtraight forwards, and that day converted many. And after in the dayes following converted more, till there was a general converſion of the citie.

and he cryed] He doth not make any ſtay, firſt of all to view the citie, what were the manners and conditions of the place, and people: how he might with beſt conveniencie, and leaſt danger, preach and publiſh his dreadful unwelcome meſſage: But without any ſuch carnal reaſonings, aſſoon as he came to the gate of the citie, he ſtraight falls on without any reſpite of time to execute Gods command, and his duty. And that not fearfully muttering his meſſage; but with open cry and proclamation: ſuch courage and boldneſſe he had now attained to.

yet fourty dayes] Here is no ſweet invitation, and allurement to repentance; no condition or exception expreſſed, nor promiſe of pardon made, or conditionally intimated: no ſuch preaching as that Ezek. 18. 21. and 33. 14, 15, 16. But *Jonas* is *Boanerges*, a ſon of thunder: his ſermon as a thunderbolt. The condition, it ſeems, God reſerves to himſelf: and is here to be underſtood. See Gen. 6. 3. and Chap. 20. 3. And ſo are all the threatnings and promiſes of the Law conditional, 1 Pet. 3. 20. And if this condition were not underſtood what needed the Lord to have ſent the prophet to them? He might have deſtroyed them without this ſending, and warning, as he did uſually deal with other Heathen nations; as we read in the Prophets. But he thus ſends *Jonah* to the Ninevites, that by his warning they might ſpeedily provide for their own ſafety, by timely repentance. Herein vouchſafing them that favour, which otherwiſe was peculiar to his own people: Amos 3. 7. what danger in all humane reaſon might this preaching have procured to *Jonas*? But now he feared nothing, but diſobedience to God.

v. 5. *believed God*] Matth. 12.41. Luke 11. 32. and his word preached by *Jonah*: for he declared that he was a prophet ſent to them from God, to denounce his judgements againſt them. See Exod. 14. 31. And they moſt likely had heard of his wonderful deliverance out of the whales belly: which argument might work much upon them.

and proclaimed a faſt] Being in all likelihood by *Jonas* told of their ſins, and that God was the avenger of them. This faſt the people ſeem voluntarily to undertake to keep; and after to be alſo authoriſed, and enjoyned by the kings Command; who would alſo be partaker thereof. But yet more likely the Command came firſt from the king himſelf, and his Nobles. v. 7. Of Faſtings ſee on Joel: 1. 14. As we have this example of faſting here; ſo we have many more in Scripture, of *David*, of *Daniel*, *Nehemiah*, and of *Anna*, *John Baptiſt*, *Paul*, and others: of *Jehoſhaphat* and his people: of *Ezra* and his company: of *Eſther*, and the Jews: of the people in the Babyloniſh captivity; yea of wicked *Ahab*, and the proud Phariſees.

v. 6. *For word came unto the king*] Here is a declaration how the Ninevites came to proclaim a faſt, and put on ſackcloth; not by their own power and authority, but by the kings command.

and he aroſe from his throne] A rare example in the Monarch of the world, and the more rare, all circumſtances being duely conſidered. And in all likelyhood his hearing of *Jonahs* being in the whales belly was a great inducement hereunto: beſides that God filled his word in *Jonahs* mouth with his own Spirit, and clothed it with his own power.

robe] See Exod. 33. 4, 5.

ſackcloth] Gen. 37. 34. See Annotations there.

ſate in aſhes] Job 2. 8. and 42. 6. 2 Sam. 13. 19. Eſther 4. 13.

Eſay 58. 5. Jer. 6. 26. Lam. 2. 10. Dan. 9. 3. Theſe ceremonies and outward rites, are onely uſeful as they teſtifie the truth of the inward ſorrow and repentance of the heart, and help and conduce thereunto: without that they are frivolous and hurtful, 1 Tim. 4. 8. And they are uſed onely in extraordinary caſes.

v. 7. *And he cauſed*] See on verſe 6. And ſo ſoon and ſuddenly he did it. He did not rage and ſtorm at ſuch words, at ſuch a ſermon. He did not as *Ahab* did, 1 Kings 18. 17. or as Jehoiakim, Jer. 36. 23. and chap. 26. 23. Or as it is, Amos 7. 10. But thus he humbles himſelf.

publiſhed] *Heb.* Said.

nobles] *Heb.* Great men.

nor beaſt] The threatning was againſt the whole city, and all things in it. All the creatures, as they were made for the uſe of man, ſo they ſuffer for the ſin of man; and man is puniſhed in them, and the loſs of them: man, in their puniſhment, ſees what he deſerves. The meaning then is, not that the dumbe beaſt had ſinned, or could repent; but that by their example man might be aſtoniſhed, conſidering that for his ſin the anger of God hanged over all creatures; and that their looings and bellowlings might the more excite the people to lamentations and howlings.

taſt any thing] For a certain limited time, which likely was a whole day at leaſt.

and beaſt be covered] It may be, according to the cuſtom of thoſe dayes, the beaſts they uſe to ride upon, and imployed for carriage, were wont to be covered and trapped: but in time of mourning they took thoſe ornaments off, and covered them with hair-cloth, and ragged clothing.

and cry mightily unto God] The King of *Nineve* can reſolve of no way for help, but prayer. And that muſt be ſtrong prayer; as Heb. 5. 7. 1 Sam. 15. 11. Pſal. 22. 2. and 69. 3. and 119. 145. Luke 18. 7. Thus far he by the light of nature. And ſo did the marriners. Chap. 1. 5. He commandeth that the men ſhould earneſtly call unto God for mercy.

yea let them turn] He reſts not in the externall Rites; but comes to the true touch of Repentance, the effects and fruits of it; every one to turn from his evill courſe of life, to change his manners and become a new man.

and from the violence] He inſtanceth in one particular ſin, which likely reigned much, if not moſt, in that city.

is in their hands] Whereof he is guilty, as if his hands were ſoiled therewith, Pſal. 7. 3.

v. 9. *who can tell*] The King then doth not utterly deſpair; but entertains ſome hope of help. Faith is mixed with doubting; yea even ſo in Gods true children. And this queſtion here may note out difficulty, as well as diffidence. See Joel 2. 14.

will turn] Towards us in grace and mercy.

that we periſh not] He acknowledgeth that their ſafety, or periſhing lay wholly and ſolely in the hands of God, in his favour, or diſpleaſure.

v. 10. *And God ſaw*] This is called Repentance, by our Saviour, Matt. 12. 41. But likely in a large acceptation. This may ſeem rather, by the ſequent hiſtory of them, and their dealing againſt the Jews, to ſavour of *Pharaohs*, and *Ahabs* repentance, then to be a reall and ſound converſion to God. See the book of Nahum. They were like thoſe. Pſalm. 78. 34. 36. 37. 57.

their works] That is, the fruits of their repentance which did proceed from their credence to the words of the Prophet. Theſe are looked more after, then ceremonious rites. Not yet that their works merited their pardon; but that they ſhewed ſuch a qualification to be in them, as is in ſuch to whom God promiſeth freely, out of his meer mercy, to give a gratious pardon.

God repented] By recalling his ſentence which was but conditionall, in his decree, and minde; whereof he gave likely either little or no notice by *Jonah*. See Gene. 6. 6. and the Annotations there; Gods dealing herewith *Nineve* is not much unlike his dealing with *Ahab*, 1 Kings 21. 27. 28. 29.

CHAP. IIII.

Verſe 1. B*Ut it diſpleaſed*] Not onely for fear of being thought a falſe Prophet: but alſo for the zeal of Gods glory, which he thought was wronged by this change; And for affection he bore to Gods people; who had then no greater enemie to fear, then the Empire of *Aſſyria*; as by effect it appeared not long after. And hereupon ſome would excuſe *Jonah* from all fault in this; But in vain, ſhould he be diſpleaſed with Gods doing? with his work of mercy? ſo great a mercy? and he thereat ſo exceedingly diſpleaſed? ſo very angry? beyond all mean and meaſure? Himſelf ſets out his own ſin. And God himſelf reproves him for it; both which will more appear hereafter. Thus the Prophet falls fowle upon God; and that ſo ſoon after ſo miraculous a mercy and deliverance vouchſafed him. He was it ſeems too literal a doctour, taking and preſſing the bare words, without any reſtriction or reſervation.

v. 2. *And he prayed*] A paſſionate diſorderly prayer; expoſtulating and quarrelling with God; accuſing him, to pleaſe and juſtifie himſelf, in his former open rebellion. Herein was ſome piety in that he directed his Complaint to God, in the name and nature of a Prayer: But mixed with much infirmity, and impiety. In this, he retains ſome ſeeds of piety and obedience in his heart; and God mercifully vouchſafes the title and eſteem of a Prayer unto it. And thus in much mercy God many times deals with the ſinfull weakneſſes of his ſervants. yea our beſt ſervices are tainted with imperfections and defilements.

was not this my ſaying?] Here is his grief and anger, That thus he ſhould be found to be a falſe and lying Prophet. See Jere. 20. 7. 8. Thus preferring his own conceited credit, before the praiſe of Gods glorious mercy. But be it; that herein he had a chief eye to Gods glory, and was moſt tender of it; fearing the prophane Ninevites would blaſpheme Gods name, and deride his word and threatnings, when they ſaw them not to be accompliſhed, they knowing that God was the author of his meſſage, and *Jonah* was but his Ambaſſadour, ſent with his word in his mouth, with inſtructions, and mandates from him; Take him thus at the beſt, yet he ſhould have learned to ſubject his will and wiſdom to Gods will and wiſdom; not to arrogate to himſelf a cenſure of things paſſing his Capacity; but humbly and wholly to ſubmit himſelf to God, and to begg of him the Spirit of diſcerning in ſuch high concernments. And the like muſt we do, when we ſee things fall out by Gods ſecret providence, which we think will redound greatly to Gods diſhonour; let us grieve at the ſin, yet wait on till he bring forth light out of darkneſs, good out of evil: and mean while let us go on to obey his commands, though all the world oppoſe us in it. Verily here is a manifold example in *Jonah* of humane infirmity. He ſeems here to defend and maintain his former obſtinacy and rebellion; aiming in all at his own credit and reputation.

therefore I fled] Chap. 1. 3. Not for fear of danger, or toyle; not out of a rebellious minde, or any ſiniſter intent; but leſt the iſſue and event of my Preaching ſhould miniſter occaſion to theſe Heathen people to blaſpheme thy name, to deride thy word, as if there were no truth in thee or it. This would he diſobey God, out of a pretence of his love to God, and zeal of his glory. Let not ſuch good intentions pretended, or real, draw us to the right hand, from the right path of Gods commandments.

for I knew] Out of Exod. 34. 6, 7. Pſal. 86. 5.

a gratious God] This ſhould rather have animated him to his duty. And happily would ſo have done; in his miniſtry to the Jews. But this ſeemed to him to thwart, and to be quite croſs to that peremptory ambaſſage upon which he was ſent to the Ninevites: and ſo he conceived, that upon their Repentance, God would be mercifull; and ſo both himſelf, and God expoſed to their deriſion; And that this made him flee. He could dream of nothing to the Ninevites, but their deſtruction. But God uſed his miniſtry to a better purpoſe, and crowned it with better ſucceſs then he imagined; or any way deſerved.

ſlow to anger] Pſal. 78. 38. Hoſea 11. 9. See that James 1. 19.

and repenteſt] Joel 2. 13. Jer. 18. 8. and 26. 3. 13. 19. *Jonah* out of a blinde zeal makes ill uſe of theſe excellent attributes of God, to make them a cloak for his rebellion, and diſobedience to Gods Commandment. But he ſhould have been leſs wiſe in his own conceit, and have committed the event and ſucceſs of all to God, and have obeyed his call and command, though a thouſand difficulties and abſurdities had ſtood in his way.

v. 3. *my life from me*] Not ſo much out of his deſire of heaven; as for his preſent diſpleaſure and anger, verſe 1. ſee here again his great weakneſs and ſinfull infirmity in this his ſtronge paſſion; And this ſo ſoon after he came out of the whales belly; Yet is not this a voice of deſpair; he would not then have put it up in form of a Prayer to the Lord; but a paſſionat expreſſion of his, too great indignation at this event of his preaching; and Gods repenting mercy to Nineveh. He was too heady thus to wiſh for his death. And thus *Elias*, 1 Kings 19. 4. *Job*, and *Jeremiah*, were too haſty this way. They ſhould have kept their ſtanding, till God, who placed them in this life, had called them out of it. See the example of *Paul*, Phil. 1. 22, 23, 24. we muſt ſo love life, as yet willingly to leave it when God calls for it; and ſo wiſh for death, as Job patiently to wait till God brings us to it.

for it is better] Thus *Jonah* expreſſeth and confeſſeth his own folly and ſin. So dangerous a thing it is for us, and audacious, to paſſe our cenſures upon Gods actions, and the paſſages of his providence. His wayes are alwayes holy in themſelves, though to us unknown. Ezek. 18. 25. Iſaiah 55. 9. Our wiſedom and ſafety is wholly to ſubmit and ſubject our ſelves to his holy will and pleaſure.

v. 4. *doſt thou well to be angry*?] Or, art thou greatly angry? wilt thou be judge when I do things for my glory, and when I do not? Others thus; thou haſt great cauſe to be angry: and ſo it is an ironicall reproof. See verſe 9. and Numb. 22. 27. 29. Here God, the juſt Judge of the world, condemnes his prepoſterous zeal, for all his good intention. See Luke 9. 54. ſhall ſilly man thus chaſe and fret at Gods proceedings? Let the pot-ſheard ſtrive with the pot-ſheards of the earth. *Ionah* did not modeſtly diſburden himſelf of his fears and doubts, before God; but ſtraight became exceeding angry. And God here by putting this Interrogatory to him, would convict him by verdict of his own Conſcience; as if he ſhould ſay, do but look thy ſelf in the glaſſe of thy own Conſcience.

v. 5. *So Ionah went out of the city*] Likely before the fourty dayes were expired; not knowing yet of the Lords mercifull minde to ſpare the City; and leſt if he had ſtayed therein, he might have been deſtroyed in it. Or if this be underſtood that it was after the fourty dayes were expired, yet might he wait a while longer, expecting ſtill the judgement threatned, though a little delayed, yet to be ſhortly executed. For we read not of any Revelation made to him, or underſtood by him, of reverſing the judgement; but onely by the event. He therefore doubted at leaſt whether God would ſhew them mercy, or no: and therefore after fourty dayes he looks ſtill what iſſue God would ſend.

v. 6. *prepared*] Did miraculouſly cauſe this plant ſo ſoon and ſuddenly to ſpring and grow up to a great height; peradventure this happened when the booth began to dry up, and ſhaddow *Ionah* no more.

a gourd] *Hebr. Kikaion.* A plant which is very common in thoſe hot countryes, and groweth up to a great height, and ſpreadeth out in great breadth, called commonly *palma Chriſti*, as moſt conceive. *Hierom* was queſtioned for tranſlating it an Ivie. God choſe ſuch a plant as naturally growes ſoon; but here he makes the growth to exceed far the ordinary courſe of nature.

to come up] Over the booth where *Ionah* was.

his grief] Namely, from the heat, which increaſeth the grief of his minde. Or to give him by the means of this plant ſome wholſome document, and remedy for his paſſion.

exceeding glad] *Hebr.* rejoyced with great joy. Thus ſenſible we are of bodily comforts and refreſhments.

v. 7. *Prepared a worm*] Thus Gods providence is in and over the leaſt creature. So for the winde, verſe 8. See Mat. 10. 29, 30. Luke 12. 6, 7. It is God that works ordinarily in the ſetled courſe of nature; and extraordinarily, when he pleaſeth to vary from it.

ſmote] Namely did gnaw the root of it.

v. 8. *a vehement eaſt winde*] *Hebr.* a ſilent, or deaf winde. That is to ſay, a ſtill hot winde, which redoubled the heat of the ſun. Others; a winde that made one deaf, it was ſo tempeſtuous.

and wiſhed] 1 Kings 19. 4. *Ionah* ſtill is in extremity of paſſions, upon all occaſions; tranſported and overborn with them; with anger, joy, grief; They ſhould be regularly moderated.

v. 9. *doſt thou well to be angry*?] Or, art thou greatly angry? ſo angry for ſuch a trifle; Is this well? God here is mindefull of him, when he was not ſo mindefull of God; but wiſhed onely in himſelf to die; and ſo to run upon deſpair, without ſeeking to God for a remedy. Thus God prevents us in mercy, and expects not alwayes till we begin to ſeek to him firſt.

I do well to be angry] Or, I am greatly angry. *Ionah* is ſtill in height of paſſion; words are theſe of a paſſionate ſpirit, blinded with anger, rather then with any expreſſe rebellion. This declareth the great inconveniences whereinto Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God. He ſlights Gods admonition and reproof, riſeth up in a further animoſity againſt it; proceeds on to a deſperate degree of anger. Such wilde beaſts are our furious paſſions when we give them the reins. This caſe of ſuch a Prophet ſhould make us the more carefull to curb in, and to regulate our affections betimes.

v. 10. *Thou haſt had pity*] Or, ſpared. That is thou wouldeſt have ſpared and dearly preſerved it. God now applies the former caſe to his preſent purpoſe. He had pity on the gourd, for his own ſake chiefly, and his own uſe.

came up in a night] *Hebr.* was the ſon of the night: was ſo ſlight a thing; and he had no intereſt in it, or the making of it.

v. 11. *And ſhould not I*] Thus God mercifully reproveth him, which would pity himſelf, and this gourd; and yet would reſtrain God to ſhew his compaſſion to ſo many thouſand people, of his own making, and for his own uſe; But that he muſt needs deſtroy them, and not ſuffer them to enjoy the common benefits of light, and life. Every word of the Lord here hath its waight and emphaſis; oppoſing himſelf, to J*onah*; and populous Nineveh, to the Gourd. An argumentation ſomewhat like that Matth. 7. 11.

Cannot diſcern] Little children, that are not yet come to age of underſtanding.

and much cattle] To be much preferred before the gourd. And all this to make J*onah* to be aſhamed of himſelf, and his furious folly: who would preſcribe rules to God, and his ſecret Counſel: and goes about to govern God, by the dictate of his will and pleaſure: that he ſhould not ſpare the Ninevites: who yet ſo much endeavoured by their Repentance to prevent his judgement threatned againſt them.

ANNOTATIONS

On the Book of the PROPHET

MICAH.

The ARGUMENT.

MIcah *propheſied in the dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah: *Some ſay upon probability, at leaſt thirty yeers; at which time Iſaiah alſo propheſied: and they too are like in the ſubject matter: and in their terms and propheticall ſtile, ſublime and lofty. He declareth the deſtruction of both the Kingdoms of* Iſrael *and* Judah, *and their approaching diſperſion by the* Aſſyrians, *and by the* Caldeans: *becauſe of their manifold wickedneſſes: but chiefly for their idolatry, impiety, and inhumanity;*

inhumanity; and all upheld and countenanced by their Princes, and Prophets. Then he maketh promiſes, to the Remnant of true Beleevers, of Temporall deliverance from captivity; and of Spirituall through Chriſt, who ſhould bring Eternall ſalvation to the whole Church; gathering it out of all Nations: whoſe coming in the Fleſh, or incarnation, and place of his Birth, are deſcribed; ſo that from him Herod *might be told where Chriſt the true Bread of Life ſhould be born; Namely, at* Bethlehem, *The houſe of Bread; for ſo the* Hebrew *word ſignifieth. Furthermore, he joyneth Excellent propheſies of the coming of Chriſts Kingdom; of the calling in of the Gentiles: and of the felicity of the Church, and the Benefits ſhould come to it by the Goſpel. His propheſie hath two parts or ſermons: The firſt conſiſteth of Threatnings to the wicked,* Chapters 1, 2, *and* 3. *and of conſolations to the Church, by the Propheticall Promiſes of Chriſt, and his Kingdom,* Chap. 4, *and* 5. *The ſecond part hath alſo Threatnings, for their ill requiting of all Gods kindeneſſes, and their other ſins:* Chap. 6. *And, after the complaint of the Prophet, and all the Godly, concerning the paucity of good men, in every ranck, and degree, ſo that they could ſcarce finde, among their near friends and neceſſary acquaintance, piety and fidelity: he endeth his propheſie with the Churches conſolation, in her patient expectation of Gods time to plead her cauſe, to the ſhame of her inſulting enemie, and her own marvellous felicity,* Chap. 7.

CHAP. 1.

M*icah*] Jer. 26. 18. not that *Micaiah*, 1 Kings 22. 8.

Moraſthite] Namely, of ſome city called Moraſheth, either that verſe 14. or that, Joſh. 15. 44. being a city aſſigned by lot to the tribe of Judah,

in the dayes] He was contemporary with Eſay, ſave that he began latter then he: and after *Joel*, *Amos*, and *Jonah*, had ended their propheſies. The time of his continuance in executing his office, is not certain, becauſe thoſe yeers of *Jotham* and *Hezekiah*, in which he began, and ended, are not ſet down. This knowledge of the time helps much to the underſtanding of the Propheſie: which in it ſelf is ſomewhat dark, and difficult. He hath a great concord and correſpondency with *Eſay*, his Colleage, many times uſing the ſame words. God willing ſo by the mouth of two Witneſſes, to have his Word confirmed to his people.

which he ſaw] Amos 1. 1.

Samaria and Ieruſalem] The chief cities of the two kingdoms; of the ten tribes, and of Judah: and concerning their princes and heads, verſe 5.

v. 2. *Hear all ye people*] *Heb.* Heare ye people all of them. He doth not equally preach, and intend all his doctrine to the uſe of all people; as much as to the people of God, the Jews: But this is a figurative manner of calling all creatures, as it were, to a ſolemn appearance, and to be witneſſes at the Judgement, wherein God will judge his people. See Deut. 4. 26. and 30. 19. and 32. 1 Pſalm 50. 1. 4. Eſay 1. 2. Their ſins ſhall be brought upon the publick ſtage; and themſelves convicted and condemned of all unleſſe they repent.

hearken O earth] Jer. 22. 29. As if the ſenſleſſe element were more ready to hear, and to be ſtrucken with the terrour of Gods wrath and judgement, then his people were. See Chap. 6. 1, 2.

all that therein is] *Heb.* The fulneſſe thereof.

and let the Lord God] The Tribunal being erected, and the aſſembly gathered, the Lord God will appear.

be witneſſe againſt you] Will convince you of your ſins, O ye of Judah and Iſrael. Here then there will be no dallying with God, nor eſcaping his judgement; he will plead his own cauſe againſt you, before all the world; and take due vengeance; unleſſe ye repent.

the Lord from his holy temple] Coming forth, as one ſhould ſay out of heaven; or out of the Temple of Jeruſalem, where he is preſent in his ſignes of grace and vertue. Pſalm 11. 4. Hab. 2. 29. They never gave over boaſting of the holy Temple of Jeruſalem, and God in it; they gloried in their prerogatives; that they were ſuch a ſacred people, as not to be ſo roughly handled, and uncivilly dealt withal, by the prophets: ſo abuſing Gods favours to ſhield and ſhelter them in their ſins; *Micah* tells them that for all this the Lord will appear, even out of that holy temple, to take due revenge on them for their ſins.

v. 3. *For behold*] To rouze them up to attend that which they could ſo hardly be perſwaded to; that God was ſo angry with them, when they thought him well pleaſed and propitious.

forth out of his place] Eſay 26. 21. There againſt the enemies of his Church; here againſt his own people. Not quite to leave his temple; as Ezek. Chap. 9. 3. and 10. 3, 4. 18, 19. and Chap. 11. 22, 23. But to appear out of it; as in the end of the former verſe; and to appear as a dreadful Judge againſt them. They thought he had been in the Temple quiet and well pleaſed with their ceremoniall ſervices and ſacrifices; not much unlike to the idols of the Heathens, in their temples; But he will come forth and ſtretch out his hand of power and revenge further then ſo.

and will come down] From heaven; or rather from his Temple on mount Zion.

and tread upon] He ſhall ſhew himſelf exalted above all worldly greatneſſe: or he ſhall tread underfoot all powers which ſhall offer to reſiſt him, Amos 4. 13.

the high places of the earth] Meaning thereby, that God will come to judgement againſt the ſtrong cities and holds: none of them ſhall keep him out, or ſtop his vengeance: nor yet thoſe high and lofty men, that by their greatneſſe would plead exemption from the condition of the vulgar ſort, ſee the phraſe Deut. 32. 13. & 33. 29. & Iſa. 58. 14.

v. 4. *And the mountains*] The rocky mountains ſhall yet melt. All this is to affright theſe hard hearted ſinners, with the dreadful Majeſty of this judge, coming to judgment. See Nahum 1. verſ. 2. — 7. Pſal. 50. 3, 4. & 97. 2, 3, 4, 5. Yet this ſhould not drive ſinners to flee from God; but tame their pride, and humble them, in all ſubmiſſion, and aweful reverence, to approach unto him.

a ſteep place] *Heb.* a deſcent.

v. 5. *For the tranſgreſſions*] Here is the cauſe why God appears ſo formidable. It is not without juſt cauſe: nor is he too ſevere to his people, more then is meet.

of the houſe of Iſrael] Of the whole body of the people; of his own people by Covenant.

what is the tranſgreſſion] Where is the ſpring of all theſe Idolatries, and other ſins of theſe two Kingdoms? Is it not in theſe two chief Cities? and in the Kings and Princes, and in their Courts, which are kept within thoſe Cities? and in the Prieſts and Prophets that are there? And withall he may ſeem to ſpeak this in the perſon of the hypocritical Jews, that cryed out, what, and where were there ſo great tranſgreſſions? as if they were unjuſtly taxed by the Prophets, when they dealt ſo roughly with them.

Is it not Samaria?] The Prophet meets with them, and ſtops their mouths; Their capital ſinnes were moſt in their capital Cities; and thence overflowed the whole land, even thoſe named. v. 1. There is their ſin; and the well-head of it; where the fountain ſhould have been of all good government; and good example. Yea there were their Idolatrous worſhips moſt reigning, wherein they ſo much pleaſed themſelves; and from which they would not be beaten. The Prophet therefore, in Gods name, as from heaven, thunders againſt them.

the high places of Iudah?] Amos 7. 9. High places of Iſaac. High places were ſometimes taken in a good ſenſe; as Gibeon, when the Tabernacle was there; and Jeruſalem, when the Arke was there, are called High places. 1 King. 3. 2, 3, 4. See alſo 1 Sam. 9. 12. & 10. 5. Where the high place is called the Hill of God. But after the ſetling of Gods Levitical Worſhip at Jeruſalem, and the building of the Temple; then and thenceforth high places are taken in the bad ſenſe; as becoming Idolatrous places. So *Ieroboam* built high places. 1 King. 12. 31, 32. Houſes of the high places; and he made Prieſts of the high places; and images, and altars, and groves; where they burnt incenſe, and offered ſacrifices in their idolatrous ſervices. And his ſucceſſors multiplied theſe high places. And many Kings of Iudah were not free of this ſin. Yea *Solomon* himſelf who builded the Temple, was deeply guilty herein, for his idolatrous wives ſake, 1 King. 11. 7. And many his ſucceſſors, otherwiſe good, yet taxed for this, for not taking away the high places which their predeceſſors had built: And *Hezekiah* and *Ioſiah*, are commended for deſtroying them, 2 King. 23. 5. — 21. They were ſo called, becauſe they were built on high mountains and hils. Jerem. 17. 2. See Ezek. 20. 29. Heathen idolaters worſhiped their heathen Gods in them; Num. 22. 41. & 33. 52. But the Jews moſt uſually would worſhip the true God in theſe unlawful places, and by unlawful wayes. 2 Chron. 33. 17.

is it not Jeruſalem?] Even there were high places built. 2 King. 23. 5. 6. 7. 10. 13.

v. 6. *Therefore I will*] Chap. 3. 12.

and as planting] As a place fit for ſuch a uſe, or as an heap of ſtones; ſuch as they uſe to gather out of the place where they mean to plant a vineyard.

pour down the ſtones] A gradual exaggeration of the foreſaid judgment; even the ſtones themſelves ſhall be carried away as with a torrent. See Mat. 24. 2.

into the valley] Samaria was builded on an hill. 1 King. 16. 24.

v. 7. *And all the graven*] Such as they had in their high places. Theſe ſhall be deſtroyed. The images themſelves God doth not ſo much heed; as the idolatrous worſhip which they yeeld to them, and by them: which is the thing that God ſo much abhors.

the hires thereof] That is, all the riches and goods which ſhe had gotten, & which ſhe thought to have gotten, by her unlawful treaties and leagues with prophane Nations; and as it were, for a reward given her for conſenting to idolatrie. See Hoſ. 2. 5, 8, 12. & 9. 1.

for ſhe gathered it] Baſely, and by their idolatry; as whores gather riches for their hire.

ſhall returne] A proverbial kind of ſpeech: as much as to ſay, thoſe goods ſhall go away as they came; that which hath been gotten in the brothel, ſhall be loſt in the brothel: or the Aſſyrians, who ſhall make prey of them, ſhall alſo take them, as a reward, and gift of their Idols; and ſhall adorne their Idols with them.

v. 8. *I will waile*] Iſa. 21. 3. & 22. 4. Jer. 4. 19. The Prophets words, having a feeling of the publick calamities. And by his example to awaken them out of that ſottiſh ſecurity, wherein they ſo much pleaſed themſelves; and to ſtir up in them the like paſſionate wailings as they ſaw in him.

and howl] Thus deeply did he compaſſionate and bear his ſhare in the burden of their miſeries. And yet at this time ſenſleſſe were they themſelves. The like compaſſion is expreſſed, even for Heathen nations; as Eſay 16. 9. 11. Jer. 48. 31. 32. But likely there the prophet ſhewes more what they ought to do, then what he did himſelf.

ſtript and naked] Namely, in my ſhirt, or without my outward garment: which was a faſhion uſed in times of extream ſorrow. See Eſay 20, 2. and 32. 11. 1 Sam. 19. 24. Or ſtript at leaſtwiſe of my prophets weed. See 2 Kings 1. 8. Zech. 13. 4. Matth. 3. 4. The Keri of the Maſſorites notes here, that the the text muſt be read, שולל *ſholal*, not שילל *ſhilal*, with *Vau* and not with Iod.

the dragons] Job 30. 29. Becauſe their ſtate ſhould be like that, Eſay 13. 21, 22. and 34. 13, 14, 15. Jer. 51. 37. See Jer. 9. verſ. 10, 11. and Chap. 10. 22.

owls] *Heb.* Daughters of the owl, Pſalm 102. 6. Jer. 50. 39.

v. 9. *her wound is incurable*] Or, ſhe is grievouſly ſick of her wounds, ſo in the plurall number; Hers, that is, Samariahs. Whereby is meant the whole kingdom of the ten tribes ſee v. 6. 7. They are bitter, deſperate: This is the cauſe of ſuch his howling.

it is come] The wound and plague.

unto Iudah] The Aſſyrians after they have conquered and laid waſte the ten Tribes, ſhall alſo lay Judah waſte, even to Jeruſalem, 2 Kings 18. 13. Eſay 8. 8. Jer. 10. 22.

he is come] The enemie.

the gate of] That is, to Ieruſalem the kings reſidence; and where Iudahs ſovereign court of juſtice was held, which the Scripture calleth oftentimes gate.

v. 10. *Declare ye it*] 2 Sam. 1. 20. The meaning is, The peoples calamities ſhall be ſo horrible, that it were to be wiſhed that their deadly enemies, ſuch as thoſe of Gath, and other Philiſtims were; might never hear no news of it; for fear leſt they ſhould make triumphs for it; and ſhould aggravate the meaſure of them by their inſultings. He ſpeaks their mindes, who if it had been poſſible, would willingly have their calamities and ſhame hid from the knowledge of forreign enemies.

weep ye not] Forbear making any ſhew of miſeries, for fear of giving your enemies occaſion of laughter. He ſhewes they ſhould willingly rather chooſe to ſmother their miſeries, and periſh in ſilence and ſecret, if it were poſſible, then to have added to their miſeries the inſultations and ſcoffs of their bitter enemies, who greedily gaped for that occaſion.

Aphrah] That is, duſt.

rowl thy ſelf in the duſt] Thou nation of Iſrael, in ſigne of extreme ſorrow do thus, Jer. 6. 26. The name of *Aphrah* is not found any where elſe, and yet ſeems to ſignifie ſome noted place: ſome think it likely that it was framed by the Prophet, to make ſome alluſion to the ſenſe of his prophecie: as inſtead of *Ephraim*, that is to ſay, fruitfulneſſe, he ſaith, houſe of *Aphrah*, that is to ſay, of aſhes; to ſhew that this tribe, which was ſo mighty ſhould be ruined and brought to aſhes; Thou duſt & aſhes roll thy ſelf in duſt & aſhes; mourn ſo, as v. 12. inſtead of Ramoth, which ſignifieth Altitudes or Heights, he ſaith Maroth, that is to ſay, Bitterneſſe, by reaſon of the great and bitter mourning and lamentation, which ſhould be made in it. Some take this to be that mentioned, Joſh. 18. 23. in the tribe of Benjamin, and ſo the meaning to be that they ſhould mourn thus far from Gath, and the bounds of the Philiſtims, and from places of great concourſe of perſons, going and coming: out of which place, when the Aſſyrians ſhould over-run the countrey, one ſhould not be able to come out. The Cetib of the Maſſorites hath it, I rowled my ſelf in the duſt.

v. 11. *Paſſe ye away*] Into captivity, loaden with reproaches.

Thou, &c.] Or, thou that dwelleſt fairly.

inhabitant] *Heb.* Inhabitreſſe.

Saphir] It ſignifies fair: this may allude to *Samaria*; that inſtead of her fairneſſe, ſhe ſhall be expoſed to foul ignominy, and ſhameful nakedneſſe. Some take the names mentioned in this and the next verſe, to be appellative words, noting out the fair and fruitful, and the rough and barren parts and places of the kingdom of Judah. Others to be proper names of neighbouring places, through which the enemie muſt paſſe; when he came againſt Judah.

ſhame naked] Iſaiah 47. 3. Jer. 13. 22.

the inhabitant] 2 Kings 18. 13.

Zaanan] Or the countrey of flocks, a place of coming forth: full of flocks, and paſture for them. *Symmachus* tranſlates it, the abounding habitation. This ſome make to allude to Sion: ſome to ſome other place that uſed much to come forth abroad: yet contrary to her cuſtom, ſhall not dare now to come forth, ſeeing the mournfull miſeries and captivities of her neighbours.

Beth-ezel] Or a place near: or a houſe of ſeparation: becauſe ſay ſome, God ſhall forſake it, as an unclean place.

his ſtanding] *Hebr.* his preſenting, meaning his defending. For the Hebrews when they would ſay defend one, did ſay, preſent himſelf for one: See Exod. 32. 26. Numb. 14. 14. Iſaiah 21. 8. Others, the enemy ſhall not depart before he hath overcome you: and ſo you ſhall pay for his tarrying. Others thus: That the neighbour places ſhall learn of you, by your example, to ſtand and ſtay at home, ſeeing the calamities of others: and not dare to go forth to comfort and aſſiſt them. Others thus, that thoſe barren rugged places ſhall receive and maintain their ſtanding and ſubſiſtance from the more fair and fertile places. Such various interpretations do theſe two obſcure and difficult verſes admit. The Tranſlation may be thus: The mourning of the houſe of *Ezel* ſhall receive from you her ſtanding. The *Vulgar Latine* thus: *Domus vicina accipiet a vobis, quæ ſtetit ſibimet.*

v. 12. *of Maroth*] Or bitterneſſes, or ſharp rough places, Of this ſee on the 10. verſe.

waited carefully for good] Or, was grieved for good, ſick for it: which they loſt, and carefully expected in vain: but were caſt out of their former good and happy eſtate, by thoſe publike calamities. And thus the *Targum.* LXX. have the word begun, for waited.

but evil came] The evil of calamity and affliction.

from] He the author of it, whoſoever was the inſtrument.

unto the gate of Jeruſalem] *Rabſhakeh* ſhut up Jeruſalem it ſelf. And therefore Maroſh might well be fruſtrated of her expectation, and mourn for her loſſe.

v. 13. *Lachiſh*] Lachiſh had a king: who with his city were conquered by *Joſhuah*, chap. 10. 23, 32. and allotted to the tribe of of Judah, Joſh. 15. 39. It was fortified by *Rehoboam*, King *Amaziah* fled thither from conſpirators, and was there murdered, 2 Kings 14. 19. *Sennacherib* beſieged it, 2 Kings 18. 14. 17. *Nebuchadnezzar* fought againſt it, before he took Jeruſalem.

binde the chariot] To flee with all ſpeed before it were too late: for there is no abiding for thee in the city, by reaſon of the enemy, the Aſſyrian, who comes to beſiege thee, 2 Kings 18. 14. 17. and chap. 19. 8.

to the ſwift beaſt] That is, horſes, or Dromedaries, or other beaſts which could run very ſwiftly.

ſhe is the beginning] Hence it appears that Lachiſh was firſt infected with the ten Tribes idolatry; and that from thence it paſſed even to Jeruſalem, ſome apply this to her confederaſie with Jeruſalem, againſt *Amaziah*, 2 King. 14. 19. And not unworthily, ſhe that would not ſuffer her King flying to her for ſuccour and ſafety, to eſcape; ſhould now her ſelf, though ſhe flee never ſo ſwiftly, yet not eſcape. Thus God revengeth Rebellion and conſpiracies againſt Kings, and the murdering of them: thus ſeverely and ſurely, at laſt; though defer'd neer a hundred years.

for the tranſgreſſions] Targum, tranſgreſſors.

in thee] The converſion of the ſpeech to *Lachiſh* ſheweth her to be very guilty; and to have opened the door to let in the idolatries of Iſrael into Judah.

v. 14. *give preſents*] To buy the friendſhip and aſſiſtance of the city of the Philiſtines, and of other cities of that Nation, againſt the Aſſyrians: yet all ſhall be in vain.

to Moreſheth Gath] To diſtinguiſh it from another *Moreſheth*; that verſe 1. or that Joſh. 15. 44. In the tribe of Judah.

Achzib] That is, a lie, it appears by Joſh. 19. 29. Judg. 1. 39. That this city was one of thoſe, out of which the *Canaanites* could not be driven; and it ſeems that upon this invaſion of the Aſſyrians, the Iſraelites had made a league with thoſe Nations, by whom they were deluded, either through weakneſs, or perfidiouſneſs: and *Micah* among thoſe cities hath made choice of *Achzib*, by reaſon of the ſignification of the name, which is a lie. This lying *Achzib* ſhall prove a lie: Their hired auxiliaries ſhould fail their truſt; or not be able to help them. No ſuccour, or reſiſtance againſt God, and his judgements. And theſe particular addreſſes and occurrences thus foretold make Gods hand to be ſeen more cleerly in the buſineſs, when theſe things ſhould come to be accompliſhed.

v. 15. *yet will I bring an heir*] I wil cauſe the Aſſyrians to come, who ſhall make themſelves Lords of thee, and thy goods.

to Mareſhah] A city of Judah, Joſh. 15. 44. And this alſo ſeemes to have been choſen out by reaſon of the nearneſs which is betweeen the name of heir, and *Mareſhah*. A poſſeſſour ſhall poſſeſſe *Mareſhah*. See 1 Chron. 8. 13. And if this be the Prophets own City where he was born, we ſee he is no acepter of perſons; he ſpares not them.

he ſhall come] Or, the glory of Iſrael ſhall come, &c.

Adullam] A city of Judah, Joſh. 15. 35. 1 Sam. 22. 1. 2 Sam. 23. 13. 1 Chron. 11. 15. 2 Chron. 11. 7. To the cave there David fled. And this was a city of note after the return from the captivity, Nehe. 11. 30.

the glory of Iſrael] Some underſtand this of Jeruſalem, ſome rather of Adullam, appoſitively the glory of Iſrael. And this, ſome by way of ſcorn, that poor Adullam ſhould then be the glory of Iſrael; the glory of Iſrael ſhould be brought to that Low eſtate.

v. 16. *Make thee bald*] That is, O thou nation of the Jews, make moſt bitter lamentation. See Job 1. 20. Iſai. 3. 24. & 15. 2 & 22. 12. Jer. 7. 29. & 48. 37. & 41. 5. Lev. 19. 27. 28. & 21. 5. Ezech. 7. 18.

thy delicate children] Which by abuſing my long patience and indulgence, thou didſt bring up ſo delicately and daintily; ſwimming in thy pleaſures, and drowned in thy delights; not heeding thy ſins, or my judgements.

as the eagle] When ſhe changeth her feathers; or groweth bald.

for they are gone] Captives and exiles; ſo as the land remains deſolate and waſte. He ſpeaks of the future time in the preſent or preter tenſe, for certainty of the propheſie.

CHAP. II.

Verſe 1. WO *unto them*] From their idolatry; the Prophet now comes to charge them firſt with Inhumanity, and cruel covetous oppreſſion of their brethren: To which he adjoyns Gods ſore judgements threatned for it. And ſecondly, he chargeth them with Impiety againſt God, and his prophets, in preſcribing to them what, and how to preach and propheſie, intermixing withall the former accuſation of their cruel oppreſſing their brethren: And returns the ſecond time to renew Gods threatnings and judgements againſt them for theſe ſins. He is vehement in his ſermon, and ſevere; becauſe he ſaw the nature of their ſins, and their boldnes in them ſo required.

unto them] He diſtinguiſheth not here between Iſrael, and Judah; But ſeems to comprehend both.

that deviſe] Hoſ. 7. 6. Our deviſings, thoughts, imaginations, muſt be good and juſt.

iniquity] Fraud, force, wrongs.

upon their beds] Pſal. 36. 4. They reſt not then, in the time and place of reſt, from evil. So reſtleſſe are ſinners, and greedy covetous perſons; ſo ſet upon miſchief.

Morning] As ſoon as they riſe they will not delay, or loſe any time, but preſently execute their wicked deviſes of the night.

becauſe] Or, when.

in the power] What hurt they are able to do, that they dare do, and are ready to do, when any hope of gain and getting doth any wayes appear. So Prov. 3. 27. when it is in the power of thine hand to withhold it.

v. 2. *fields*] Iſaiah 5. 8.

and take them] As greedy, and cunning, to covet and compaſſe; ſo ready and audacious to execute and practiſe; no ſooner the one, then the other; nothing ſhall ſcape their fingers.

oppreſſe] Or, defraud, v. 8.

v. 3. *againſt this family*] Of Iſrael, and Judah. For God here diſtinguiſheth them not.

do I deviſe] As ye deviſed evilly verſe 1. ſo I ſleep not, but am watchfull, and deviſing my deviſes againſt your evil doings

an evil] Not of ſin, but of puniſhment.

from which] Though hypocrites do ever promiſe impunity to themſelves, and think to eſcape one way or other, yet they but deceive themſelves, and ſhall be deceived: Their necks that would not ſubmit to the yoak of obedience, ſhall lie under the burden of puniſhment.

haughtily] As now ye do: the ſcæne ſhall be changed; your pride abated; even that pride wherein ye ſlight and deſpiſe all the threatnings of the prophets.

is evil] Or, will be evil, to break them that would not bow and bend themſelves to obedience.

v. 4. *In that day*] Of Gods judgements and viſitation. See Iſaiah 2. 10. and 7. 17. and 10. 3. and 13. 6. 9. and 22. 5. Jer. 30. 7. and 46. 10. Ezek. 7. 10. 12. Amos 5. 18.

a parable] Parables and proverbs ſhall be taken up againſt the Jews.

and Lament] Lamentations ſhall be taken up over them. See Jer. 9. 17, 18. 2 Chron. 35. 25. Job 3. 8. Eccleſ. 12. 5. Amos 5. 16. whiles your enemies and ill-willers ſhall deride your miſeries you ſhall weep.

with a dolefull Lamentation] *Hebr*. with lamentation of lamentations. Ezek. 2. 10. and this ſhall be for a lamentation.

we be utterly ſpoiled] Jer. 9. 19.

he hath changed] The Aſſyrians and Chaldeans, as Gods inſtruments.

the portion] The ſtate and condition, the lot and portion, and inheritance which God hath given them, Chap. 1. 15.

how hath he] Thus the Jews lament, and ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are divided among the enemies; and themſelves carried captives into forreign nations.

turning away] Or, inſtead of reſtoring.

v. 5. *Therefore thou ſhalt*] By reaſon of the ſins ſet down, verſ. 1, 2. you ſhall be put out of all right and ſhare in the Church and people of God; whereof the driving out of the holy land ſhall be a ſigne.

caſt a cord by lot] Deut. 32. 8, 9. Numb. 34. 13. Pſalm. 78. 55. and 105. 11. Now, not they for themſelves ſhould do it; but ſtrangers and enemies ſhould divide their land and portion for themſelves for their uſe and poſſeſſion. See Amos 7. 17.

in the congregation of the Lord] He may likely thus ſtile them ironically, and ſo ſting them with remorſe; in that they had forfeited the favour of this title, and loſt the true right and intereſt in it.

v. 6. *propheſie ye not*] Or, propheſie not as they propheſie, *Heb*. Drop, &c. See concerning this manner of ſpeaking which is very frequent amongſt the prophets, Ezek. 21. 2. Amos 2. 12. and 7. 12, 13, 16. Eſay 30. 10. Jer. 11. 21. and 5. 31. The conciſeneſſe uſed in this verſe occaſions variety of Interpretations. Moſt take them to be words of profane men, who would hinder the free exerciſe of the prophets office, and of his fellow-prophets.

to them that propheſie] Some take this, as to imply a command of God to the prophets to propheſie, notwithſtanding they were ſilenced by thoſe wicked men.

they ſhall not propheſie to them] Gods reply: that is to ſay, they ſhall preach in deſpite of you; and if it be not for you ye rebels, which wrong them; yet it ſhall be for the ſalvation of mine elect, as Eſay 8. 16. And they ſhall not propheſie to you, as your falſe prophets do, that no ſhame ſhall overtake you; ſome render the words and meaning thus; as if the wicked people ſhould ſay, Propheſie ye (true Prophets) not at all; let thoſe propheſie, (meaning their falſe prophets) The other propheſie not, as theſe of ours do, That namely no ſhame ſhall befall us, verſe 11. 1 Kings, 22. 8, &c.

that they ſhall not take ſhame] See the *Targum*. Or, *Non retrocedet ignominia*. Some expound thus, as was ſaid, that the falſe prophets propheſied, that the people ſhould ſuffer no ſhame, no blame, or harme. Others thus, That God will not have his true prophets propheſie any more unto this forlorne people, who thus inhibit them; leſt they ſhould take and ſuffer ſhame, by loſing their labour, and being lyable to their ſcoffs and reproaches. A moſt heavy judgement.

v. 7. *O thou that art named*] A leſſe ſin were this in others. But a prodigious ſin in thee: art named; but art not in truth, as Apoc. 3. 1. and Chap. 2. 2.

the houſe of Jacob] But deſervedly may rather be named an Hittite, Amorite, of Sodome and Gomorrah; of their father the devil. See Ezek. 16. 3. Eſay 1. 10. John 8. 44.

is the ſpirit of the Lord ſtraitned] Or, ſhortned. Is not this an execrable boldneſſe in you, to oppoſe your ſelves againſt my prophets? and the power and authority of my Spirit, which from time to time hath ſet my prophets on to preach my word? is it now leſſened or weakned, that it ſhould yield to your deſires? See Jer. 6. 11. and 20. 7. 9. Mic. 3. 8.

are theſe his doings?] The cauſe of all theſe evils, and threatnings, which are denounced againſt you by my prophets, is in you, and not in me; and therefore you wrongfully complain of my prophets, as if they were the authours of all the evil that befalleth you, Eſay 28. 21. Lam. 3. 33. Or, are theſe the doings of the houſe of *Jacob*? are they ſuch as thoſe you do? your doings then being ſuch as they are, no marvel if the prophets deal ſo roughly with you. Yet ſome make all theſe words to be the ſayings of the rebellious Jews, and ſo expound them, as animating one another by them to contemn Gods words and threatnings in the mouthes of his prophets.

do not my words do good?] Quarrel not, ſnarle not at my word; as ye do. The fault is not in my word, in my prophets ſpeaking it; but in you. You may thank your ſins for all the burdenſome and threatning words of my prophets. If you will be good men, and believe, you ſhall hear nothing from my prophets but promiſes and aſſurances of graces, and bleſſings: if you be ſinners, but corrigible and capable of repentance, you ſhall have by them healthful means of converſion.

uprightly] *Heb.* Upright. See Pſalm 18. 25, 26. Leviticus 26. 21.

v. 8. *even of late*] Yeſterday, which ſometimes ſignifies with the Hebrews the time paſt, though it be a good while ago.

my people] By covenant and profeſſion; though ſometimes not my people, through their ſins, as Hoſ. 1. 9. And ſo here ſome render the words and ſenſe thus; that was heretofore my people, under my hand and government; but now eſtranged from me and renounced by me.

is riſen up as an enemie] Againſt me, that is, againſt God, ſay ſome, in rebellion and diſobedience. Againſt one another, ſay others. And here they bring in the conſpiracies againſt their Kings; and their murdering one of another; in both kingdoms; and the mutual claſhings of the one kingdom againſt the other; which immediately preceded theſe times.

as an enemy] One againſt another; ſubjects againſt their king; one kingdom againſt another. See 2 Kings 12. 20. and chap. 14. 13, 14. 19. and chap. 15.

ye pull off the robe] Whereas your forefathers ſhewed their valour in juſt wars, you uſe nothing but thefts and murders againſt one another; ſpoyling one another; and ſo ſpoiling your ſelves of the honour of being my people; notwithſtanding all your outward ceremonies and ſervices.

with the garment] *Heb.* Over againſt a garment. For which God ſo tenderly provides, Exod. 22. 26. 27. Deut. 24. 13. 17. See Job 22. 6. Amos 2. 8.

from them that paſſe by ſecurely] In deep peace, ſuſpecting no danger; yet ye make a prey of them, as if it were in time of war.

as men averſe from war] So peaceable they, and little expecting ſuch hoſtile violence. Others thus, ye turn ſpoilers, as ſouldiers uſe to take preyes and ſpoiles returning from warre.

v. 9. *The women*] Or, wives; namely, the poor women, out of thoſe houſes where they had lived all their time in pleaſure and eaſe, with their huſbands and children. They ſpared neither ſex nor age; neither women nor children; which yet are uſually ſpared in time of war it ſelf. See 2 Chron. 28. 8.

my glory] You bring them into ſuch a ſtate of miſerie and ſlavery, that the ſplendor and honour of being my children, and members of my people, appears in them no more.

for ever] Ye ever continue on to do thus, without repenting ever. The LXX do much corrupt the ſenſe of this verſe.

v. 10. *Ariſe ye*] Go and depart out of this land into captivity. The land will bear you no longer, but ſpue you out; God will ſuffer you no longer in it, but drive you out. See Levit. 25. 18. Deut. 28. 63, 64. Hoſ. 9. 3.

for this is not your reſt] Canaan was called the reſt of Gods people, and of God himſelf. Jer. 31. 2. Pſalm 95. 11. and 132. 14. Heb. 4. 3. It was as it were a neſt covered with Gods wings and given to Gods people for an inheritance. They could not be perſwaded by the prophets that they ſhould be driven out of it. But Micah tells them otherwiſe, that becauſe they had broken the condition and covenant by which they held it, God would not ſuffer them to dwell upon it, Levit. 18. 18. 28. and 20. 22. ye have thought to ſettle your ſelves in your countrey, in fair and magnificent houſes, in reſt; but I will ſhortly drive you out into captivity.

polluted] Levit. 18. 25.

it ſhall deſtroy] The pollution of the countrey by publike and reigning ſins ſhall be a cauſe that ye ſhall not live in reſt nor ſecuritie: but that you ſhall be driven out and diſperſed; as Jer. 9. 19. and 10. 18. Ezek. 36. 12.

v. 11. *If a man walking in the ſpirit and falſhood*] Or, walk with the winde and lie falſly. Namely, falſe prophets, who ſay they have divine inſpirations, and dally with the people, promiſing them good, and plenty, are thoſe which they accept of, and hearken unto. See Eſay 30. 10. They love and like thoſe prophets that will cry peace, and ſpeak pleaſing things, and ſow pillows under their elbows: they would be foſtered and bolſtered up in their ſins; elſe the prophets are no prophets for them.

v. 12. *I will ſurely aſſemble*] An Evangelical promiſe, ſay ſome, of gathering together the univerſal Church under the kingdom of Chriſt: Jer. 31. 10. oppoſed to the precedent diſperſion: others take this as a mocking of the ſayings of the falſe prophets to the people, making them ſuch promiſes as theſe. But the truth of all he plainly ſets down in the next verſe, ſetting forth Gods fearful judgements againſt them, as if they were preſent before their eyes. Aſſemble and gather them, as it were into one place. See that Joel 3. 2. 11, 12, 13.

all of them] The whole multitude and body of them.

the remnant] That ſhall remain and eſcape out of former calamities and deſtructions.

as the ſheep of Bozrah] Bozrah, the Edomites chief citie, Eſay 34. 6. and 63. 1. Amos 1. 12. Jer. 49. 13. 22. This citie and countrey adjacent abounded in ſheep. There was another of that name in Moab, Jer. 48. 24. abounding alſo in ſheep, and other cattel, and paſture for them in that tract, 2 Kings 3. 4.

in the midſt of their fold] So the *Targum*: I will fold and pin them in there, for ſlaughter and deſtruction.

great noiſe] Their multitude of men and People ſhall not deliver them, though they glory ſo much in them.

v. 13. *The breaker is come up*] Some thus, I will take away all hinderances, which may hinder the ſpiritual deliverance of the Church, beating down, and laying plain all manner of oppoſitions Eſay 57. 14. and 62. 10. Others rather underſtand this of the Aſſyrian and Chaldean, to deſtroy them.

they have broken up and have paſſed] The gates ſhall be broken up, that they may paſſe in troops, and go out in multitudes, to be led away into exile and captivity.

and their king] Namely Jeſus Chriſt, Hoſ. 1. 11. Others rather underſtand *Hoſheah*, and *Zedekiah* led into captivity; 2 Kings 17. and Chap. 25. 4. 8. And this was a great aggravation of their miſery. For they prided themſelves in their king and kingdom upon their underſtanding of Gods promiſes, that their kingdom ſhould never fail: See that Lam. 4. 20. yet he ſhould paſſe before them captive; 2 Kings 25. 7.

and the Lord on the head of them] As leader of the enemies armies; to execute by them his judgement threatned in the former words.

CHAP. III.

Verſe 1. A*ND I ſaid*] This is the beginning of a new diſcourſe the of prophet, ſay ſome. But rather it is a continuance and proſecution of the former; againſt the Princes, and againſt the Prophets; more fully ſhewing both their ſins of covetouſneſſe chiefly; and alſo Gods judgements for them. He tells here, not all he ſaid and preached, in the whole courſe of his miniſtery, which was for many years; But he tells the chief heads, and ſhort ſums of what he moſt ſtood upon.

hear] This ſhews they were loth to hear, they were ſo ſetled upon the lees of their ſins: which puts him upon this incitation.

of the houſe of Iſrael] This very often is underſtood of all the Jews, of both kingdoms; ſo much uſed becauſe of the honour that is in the name (prevailing with God); and to argue and aggravate the more their degenerate ingratitude and apoſtacie.

is it not for you] Whom God hath thus honoured to be Princes and heads over his choſen people? what ingratitude then were it in you, and how vile a ſin, to abuſe this power to the undoing of them?

to know judgement] Ye that are the eyes of the people, muſt know to guide others. See Ezra 7. 25. And judgement is that thing, which is juſt and lawfull, both to govern my people aright, and alſo to diſcharge your own conſciences. See Jer. 5. 4,5. Deut.17.v.18. But ſee their ſin, ver.9.

v. 2. *who hate the good*] Their doings clean contrary to their duty; as if purpoſely they ſet themſelves to wage war againſt all equity and humanity; ſuch covetous cruel oppreſſors themſelves were. Gods own Church and people were brought to this ſad eſtate.

pluck off their skin] Their furious rapacity ſurmounted all bounds of humanity; as if they had been not Men, but Wolves, Lions, or ſuch ravenous Beaſts. See Zeph.3.3. Ezek. 22.27.

v. 3. *eat the fleſh*] Pſal.14.4. The Prophet condemneth the wicked Governours, not onely of covetouſneſs, theft, and murder, but compareth them to Wolves, Lions, and moſt cruel Beaſts and Butchers. He ſpares them not, much leſſe flatters them; but with this boldneſs of ſpirit he thus decyphers, exaggerates, and chargeth their ſins upon them.

and as fleſh] Ezek.11.6,7.

v. 4. *then ſhall they cry*] Though now by their greatneſs they think themſelves priviledged above other Men, both from lawes, and from puniſhments, or judgements; yet ſuch calamities ſhall come upon them, as ſhall force them to cry out, wring from them clamours and cryes, Pſalm 18. 42. Proverbs 1.28. Jeremiah 11. 11. and 14.12. That is, When I ſhall viſit their wickedneſſe by judgements ſet down in the former Chapters. For though I hear the godly before they cry, Iſaiah 65.24. yet I will not hear theſe though they cry, Iſaiah 1.15. Ezek 8.8. Iames 2.13. 1 Pet.3. 11,12. For their prayers are as thoſe, Hoſea 7. 14. rather murmurings, complaints, and blaſphemies againſt GOD; then petitions qualified with faith, and repentance in the ſight of God.

He will even hide] They ſhall be without all remedy: God himſelf will be implacable to ſuch deſperate ſinners.

v.5. *thus ſaith the Lord*] He ſpeaks out of Gods mouth, to adde the more authority and weight to his word.

concerning the prophets] He comes from the Magiſtrates, to the Miniſters; from the Princes, to the Prophets. Theſe two ſhould have governed and regulated all; but being corrupt themſelves, ruined all, Iſaiah 56.10,11. Ezekiel 22. 25.

my people] So verſ. 3. If Heathen Magiſtrates and Miniſters, had done it upon an Heathen people, the matter had been leſſe. But this aggravates the fault.

Erre] They were Impoſtors: and ſuch Impoſtors as the next words ſhew. See Eſay 9.16. Jer. 14.14. and 23.21. and 27.15. and 29.8.9. and 50.6. Mat.24.11.

bite with their teeth] Chap.2.11. have that given them that may ſerve their belly, and ſatisfie their gluttony: their covetouſneſs and gluttony cauſed their ſin.

cry peace] They devour all their ſubſtance, and then flatter them, promiſing that all ſhall go well; that God will bleſſe them, becauſe they are ſo bountiful to his Prophets. Thus they ſell their benedictions: See Jer. 8.11. and 6.14. But if one reſtrain from their bellies, then they invent alwayes to miſchief. Thus under a falſe ſhew of goodneſs and mildneſſe, they are ravening Wolves, both to ſoul and body, and welfare, Mat.7.15. See Ezek.13.18,19.

v. 6. *therefore*] Ezek.13.23. Zach.13.4.

night] As you have loved to walk in darkneſs, and to propheſie lies; ſo God ſhall reward you with groſſe blindneſs and ignorance; ſo that when all others ſhall ſee the bright beams of Gods grace, ye ſhall, as blinde men, grope as in the night. See Iſaiah 8.20.22. And ye ſhall be diſcovered what ye are, even nothing leſſe then what ye boaſt your ſelves to be; even utterly blinde, without any viſion; and, dark, without any divination; not having any dram, or drop of a prophetical ſpirit in you: and ſo ye ſhall become deſpicable among the people, ſpoiled of that honourable title that ye pretended to, and made ſuch uſe of.

that ye ſhall not have a viſion] Heb. from a viſion.

that ye ſhall not divine] Heb. from divining.

the ſun] So great ſhall their excæcation and blindneſs be, that at noon day they ſhall ſee nothing; be blinder then the common people, and be noted by the people ſo to be.

v. 7. *Then ſhall the ſeers*] Namely, the Prophets though they be falſe ones, 1 Sam.9.9. He explicates the former ſentence. Aſhamed of themſelves, ſhameful in the eyes of the people; that they ſhall not dare to pretend to what formerly they did. Zach.13.4,5,6.

all cover their lips] Heb. upper lip; in token of mourning and confuſion, Lev.13.45. Ezek.24.17.22. when God ſhall diſcover them to the world, they ſhall be afraid to ſpeak; for all ſhall know that they were but falſe Prophets, and did belye the Word of God. This ſhall be their reward and puniſhment.

for there is no anſwer of God] Verſ.4. It ſhall not be, as Jer.5. 31. The people here ſhall ſee their groſs impoſtures, and how devoid they are of all prophetical light and illumination; their ſhame ſhall be ſo diſcovered.

v. 8. *but truly I am*] What they falſely pretend to be.

full] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked; ſhewing how God both gave him gifts, ability, and knowledge, to diſcern between good and evil; and alſo conſtancy to reprove the ſins of the people, and not to flatter them, as the falſe Prophets did, v. 5. This courage becomes the true Prophets, in ſuch a caſe. And thus *Elias*, 1 Kings 18.22.25. and *Micaiah*, chap.22.8.13.28.

of power] God doth furniſh his Prophets with extraordinary gifts where neceſſity ſo requires.

by the ſpirit of the Lord] He acknowledgeth the author; he brags nothing of himſelf. This gift diſtinguiſheth him from the other Prophets, which had a common calling and vocation with him. In bare outward titles we muſt not reſt, nor be blinded with them.

and of judgement, and of might] Two neceſſary endowments of a Miniſter, Jer.1.18.

to declare unto Jacob] Iſaiah 58. 1. both their ſins, and Gods judgements. He doth not then flatter the people for favour; as the other Prophets did, and as the people deſired to have it ſo: but he comes to convict them of their flagitious offences before all the World, to arraign, judge, and condemn them, if they repent not.

v. 9. *Hear this*] Verſe 1.

ye heads] He preſently makes proof how full he was of power, by the Spirit of the Lord: He ſets upon the Heads and Princes; really ſhews he fears them not; yet gives them their due titles, and acknowledgeth their rights.

that abhor judgement] He tels them their ſins to their faces; and tells them to the full, he minceth them not. Though Princes be Gods, Pſal.82.6. yet Gods Word is not tyed; but tyeth Princes, Pſal.149.8.

v. 10. *they build up Zion with blood*] He changeth the perſon, as not vouchſafing to ſpeak to them any more; but of them, and their ſins before all the World. Thus the Spirit convinceth the World, John 16.8. Ezek.22.27. Zeph.3.3.

with blood] Heb. bloods. They do fill Jeruſalem wherein my ſacred Temple and Ark are, my holy city, with ſtately Palaces, but built by murder, rapine, and extortion. See Jer.22, 13. Hab. 2.9.

v. 11. *the heads thereof*] He is ſtill upon the great ones though they of all others would leaſt endure ſuch rebukes. Other ranks of people were naught too; yet he is ever and anon at theſe, and that boldly and freely without fear: becauſe their ſins were moſt exemplary, and infectious, and the cauſe and Fountain of corruption in others, which they by their places ſhould have curbed and corrected.

judge for reward] Of this; and the miſchief of it: See Exod. 23.8. Deut. 16.19. and 27.25. Ezek.22.12. Prov.17.23. Eſay 5. 23. Hoſ.4.18.

and the prophets] Both State Political, and Eccleſiaſtical, all corrupt, and given up to covetouſneſs, and bribery, chap.7.3. Eſay 1.23. Amos 5.12. They were all mercenary, and hirelings for money, and hire, and that is the root of all evil, 1 Tim.6.10.

yet they lean upon the Lord] Groſſe hypocrites that yet would fain thus flatter, ſooth up, and deceive themſelves; that durſt thus dally with the Lord, and were not aſhamed thus to mock him. The godly cannot in true faith too much lean upon the Lord, and upon his Word. But this leaning here, is not that true leaning of the heart, but a ſeeming to truſt and reſt in bare and vain outward titles, and external ceremonious rites; as if theſe would ſerve the turn, though themſelves were never ſo wicked. Thus Papiſts lean upon the name of the Church, and the bodily exerciſes of their religion, be themſelves never ſo lewd and profane; and thus they ſleep and rock themſelves in their ſecurity.

Is not the Lord among us?] Though they commit ſuch cruel and execrable ſinnes, yet they will preſume that God is for them, and that he will defend them from all evil, as if he were tied to them, and could not go away from them. See Eſay 48.2. Jeremy 7.4. Romans 2.17. Theſe be their words, full of haughty pride, and confidence. They ſpeak as if no doubt or queſtion were to be made of it; they inſult as if none durſt gain-ſay it, that God could not forſake them, unleſſe he would deny himſelf: Temple and Ark was with them, his promiſes paſt to them: mean while nothing regarding the condition on their part, upon which the Lord promiſed the continuance of his reſidence among them. This is the manner of wicked Hypocrites.

none evil] Thus the falſe Prophets bare them in hand: at leaſt no ſuch evil as *Micah* threatned ſhould befall them.

v. 12. *therefore ſhall Zion*] That glorious and holy Mount, Pſal.132.13,14.

for your ſake] For your groſs hypocriſie; impious and blaſphemous boaſting; to the great ſhame and diſhonour of Gods holy name, by your execrable ſins.

be plowed as a field] See that chap. 1. 6. Like that of the Poet, *Jam ſeges eſt ubi Troja fuit:* laid ſo waſt and ſo levelled; that no foot-ſtep ſhould remain of what it had been. Jere. 26. 18.

and Jeruſalem] The City of the great king, the praiſe of the earth; That city which lay under the ſafe-guard of the Temple.

and the mountain of the houſe] He is at it againe, becauſe this was a thing to them incredible; that Gods houſe, and Temple wherein they ſo much gloried, and truſted. Jere. 7. 4. This throne, wherein he ſate between the Cherubims; where the Ark of his preſence was; the glory of Iſrael, 1 Sam. 4. 21. And of the God of Iſrael; to which houſe he had made ſuch glorious promiſes; 2 Chron. 33. 7. 8. Ezech. 8. 3. That this ſhould become as a mountainous forreſt and wilderneſs; was all one to them as to bring and jumble heaven and earth together; to reduce all to the firſt *Chaos*; to overthrow Gods own Throne and Chair of State. Thus fixed they were upon the Promiſes, without any heed taken to the conditions annexed. Let us take heed of the like errour, in eying the glorious Promiſes of the Goſpel, without hearkening to the conditions therein expreſſed. This ſame Threatning of *Micah* here, is mentioned and made uſe of in *Jeremies* time, and caſe, Jere. 26. 18. And expreſly noted to have been uttered by *Micah* in the dayes of the reign of the good King *Hezechiah*: which might raiſe a wonder and aſtoniſhment that ſuch crying crimes ſhould reign among the Princes, Prieſts, Prophets, and people, in, and under the government of that pious Prince, notwithſtanding al he could do by his power and place, and good example to the contrary. But withall we muſt remember that he had a moſt wicked father *Ahaz*, as he had a moſt wicked ſon *Manaſſeh*. And therefore it is, that *Hezechiah* took well with this ſeverity of *Micah*; and *Micah* did well thus ſtrangely to threaten, in the dayes of good King *Hezechiah*. The good King was willing and glad to be thus aſſiſted by the ſtout and bold Prophet; And he humbled, and behaved himſelf upon this ſame threatning, as we read, Jere. 26. 19.

CHAP. IIII.

Verſe 1. BUt] The conſolation of the remnant by the promiſes of the Goſpel. An holy remnant in all deſolations and devaſtations God ever preſerved; being mindfull ſtill of his covenant. Now leaſt they ſhould be quite diſheartned by that former fearfull threatning, the prophet applies himſelf, and his ſpeech to them; The reſt ſlighted the threatning, and contemned God, and his Prophet; and that under the pretence of a ceremonious piety, and Leviticall ſervice; as if their legall ſacrifices were a lawfull price and redemption for other ſins. They therefore needed not, nor yet were capable of any ſuch conſolation. But the Godly tremble at Gods threatnings, and at any ſigne of his wrath; And therefore the Prophet for their ſakes ſtraight adjoyns this wonderfull conſolation to that dreadfull denuntiation. As it is uſuall with the Prophets, to adde promiſes to threatnings. And here *Micah* comforts the faithfull of that age with ſuch evangelicall promiſes, as that yet the bleſſing and benefits of them redounds moſt to us; The calling of the Gentiles, and conſequently our ſalvation, being included herein.

laſt dayes] See Eſay 2. 2. 3. 4. whence *Micah* is not aſhamed to take this, when Chriſt ſhall come, and put an end to the ſhadows and ceremonies; to the Temple, and that Leviticall ſervice, and Adminiſtration; and bring in a new world, and renovation of all things, by his Redemption and Reſtauration of his Church. See Joel 2. 28. Act. 2. 17. 1 Peter 1. 20. Heb. 1. verſe 2. 1 Cor. 10. verſe 11. 2 Tim. 3. 1. 2 Cor. 5. 17. Heb. 8. 8. &c. And chap. 9. 15. Matt. 26. 28. John 13. 34. And by this phraſe is often meant the whole time between Chriſts coming in the fleſh, and his other coming in glory; as Iſai. 2. 2. 1 John 2. 18. And in the interim between *Micahs* time, and the time of Chriſts coming, the prophet intimates a long continuance of time, for the courſe and current of Gods anger, before this conſolation come.

the mountain of the houſe] Which was to be laid ſo deſolate, in the words next afore going, ſhall in the laſt dayes be ſo advanced, lifted up, and eſtabliſhed. Eſay 16. 5. See Gods power.

in the top of the mountains] Top *Heb.* head. Num. 23. 14. Eſay 42. 11. Not by any locall mutation; but by eminency of dignity. Eſay 60. 15.

and exalted] In ſuch manner as the next words do expreſs; and is more fully opened in the next verſe. That is, the Church (figured by Gods Temple, which ſtood upon mount Moriah, the North part of mount Zion, 2 Chron. 3. 1. Pſal. 48. 2. Eſay 14. 13.) ſhall be exalted in ſpirituall glory, above all wordly ſtates and kingdoms, meant by Mountains and hils. See Pſal. 68. 15. 16. See Matth. 5. 14. Pſal. 68. 15. 16. Eſay 60. 1—16.

v. 2. *And many nations*] Under the kingdom of the Meſſias; Pſal. 2. 8. and 72. 8. 9. 10. 11. 17. Eſay 11. 10. and Chap. 49. 6. 18—24. and 69. 3. &c. and 54. 1. & 66. 8. 12. Zach. 14. 16. See Jer. 3. 17.

let us go up] Eſay 2. verſe 3. Pſal. 122. 1. 2. Zech. 8. 20. 21. 22. 23. Matt. 11. verſe 12. Jere. 31. 6. Thus they are a willing people, Pſal. 110. 3. and invite and incourage one another; as Pſal. 95. 1. And they do not ſet on others, and ſit ſtill themſelves; as Matt. 23. 4. But rather lead the way, Zech. 8. 23.

and he will teach] Eſay 54. 13. Jer. 31. 34. Joh. 6. 45. 1 Cor. 2. 10. 1 John 2. 20. 27.

of his wayes] Whereby to ſerve him here and to be ſaved by him hereafter. Pſal. 25. 6. and 86. 11. He ſheweth that there is no true Church, but where the people are taught by Gods pure word. And where his word guides and rules, that is the way and means of gathering a Church.

and we will walk] Obedience the mark and ſigne, the effect and fruit of the Goſpel. Ezech. 36. 27. and 37. 24. Eſay 48. 17. Hoſea 11. 10. Zech. 10. 12. The doctrine of the Goſpel is not ſpeculative, but practical. It is not enough to hear and learn, and talk onely.

for the Law] The rule and doctrine of ſalvation; preached firſt in Jeruſalem, and from thence ſent abroad into all parts of the world. Pſal. 100. 2. Luke 24. 47. Act. 1. 8. This then is no earthly Empire; gained by worldly weapons. Joh. 18. 36. But ſpirituall.

v. 3. *And he ſhall*] The Lord Chriſt, having all power given him of God, Pſal. 2. 89. and 110. 6. Matt. 28. 18.

judge among many people] Pſal. 110. 2. Eſay. 11. 4.

rebuke] That they may acknowledge their ſins, and turn to God. John 16. 8. 9. Act. 2. 37. 38. and 3. 19. and 44. and 26. 18. Such is the wonderfull power and efficacy of his word.

beat their ſwords] This conqueſt over the nations that Chriſt ſhall get, ſhall not be by ſwords and arms; but he ſhall bring them to a voluntary obedience, and ſpirituall ſubjection to God, by his Goſpel. And this ſhall be the fruit of peace which the Goſpel preached ſhall produce. Eſay 9. 6. and 11. 6. 7. 8. 9. and chap. 65. 25. Pſal. 40. 9. Hoſ. 2. 18. Zech. 9. verſe 10. Luke 2. 14. Before, and without the Goſpel, men are as ſavage beaſts; one man is a wolf to another, one man would devour another. But the Goſpel tames this cruelty and ferocity, and is the Goſpel of love and peace; which who want, have the ſound, but not the power of the Goſpel in them. John 13. 35. And too many ſuch there are; whereupon that remains alſo for a truth in them upon whom the Goſpel hath not its operation, whereof we read, Matt. 10. 34. 35. 36. Luke 12. 51. 52. 53. But where, and how far it takes root, ſo far it makes men loving, and Beneficiall to their neighbors. See the contrary to this, Joel. 3. 10.

pruning hooks] Or, ſithes. They ſhall abſtain from all evil doing, and exerciſe themſelves in godlineſs and in well doing to others. Eſay 18. 5.

nations ſhall not] They ſhall be in amity one with another, who formerly were at enmity, Eſay 11. 9.

ſword againſt] Not condemning the uſe of weapons; as Anabaptiſts do: but ſhewing how the hearts of Gods people ſhall ſtand mutually affected; whoſe peace and love begun in this life ſhall be perfected in the next, Acts 4. 32.

v. 4. *ſit every man under his vine*] A figurative deſcription of the Churches ſpiritual peace and ſecuritie under Chriſts kingdom, Jer. 30. 10. Zach. 3. 10. See on Eſay 2. 4. and 11. 6. and Chap. 35. 1 Kings 4. 24.

and none ſhall make them afraid] For every true Goſpeller ſhall leave off to be injurious, ſhall become peaceable; there ſhall be no cauſe of danger, no need of fear. That Lev. 26. 6. ſhall now more fully take place.

for the mouth] All this ſhall certainly come to paſſe, ſeeing God hath ſolemnly promiſed it; how incredible ſoever it may ſeem to be to carnal reaſon, and contrary to that, Chap. 3. 12.

v. 5. *For all people will walk*] It is an uſual, and almoſt a natural thing for men to hold the ſame religion as their forefathers did: but under the Meſſias it ſhall be an eſpecial gift of Gods grace in all true believers, that being enlightned in the true faith, and knowledge of the true God, they ſhall never depart from it. See Pſalm 20. 7. yea, though all the people of the world be divided into ſeverall ſects; and every one addicted to their ſeveral ſuperſtitions; though theſe diſtractions, and other troubles might ſeek to weaken, or overthrow the conſtancy of our faith, in adhering to God, and his worſhip; yet we will not be overborn with theſe, or any ſuch difficulties, or obſtructions whatſoever.

we will walk] We will live and perſevere in the faith, invocation, and ſervice of the God which ſhall be revealed unto us, as it were in his own name. See Luke 10. 12, Zech. 10. 12. or more largely thus; Though mean while before the coming of Chriſt, we ſhall ſee all kinde of confuſion and miſery upon our ſelves; Though the Gentiles ſhall glory in their ſeveral wayes of worſhip, and boaſt of the truth of them, and celebrate their gods, and triumph and inſult over us, counting us a loſt people; though univerſality and multitude make againſt us; though every ſect oppoſe their ſuperſtitions to us; and all together conſpire in one againſt us; yet we will not deſpond in our ſelves, nor heed them or their wayes; we will not for all that be as a reed ſhaken with the winde; But truſting to the truth and power of God alone, and reſting upon the verity of his word and promiſe; knowing God in his time will appear: This ſhall ſuffice us, and ſtrengthen us with invincible magnanimitie, to overlook and overcome all difficulties and oppoſitions, and render us firme and inflexible, conſtant in our purpoſe without out any ſhrinking to continue in the unitie of faith, and in the true ſervice, and pure worſhip of the true Jehorah our God.

for ever and ever] This includes the time of the Goſpel. And that notwithſtanding all oppoſitions and obſtructions, yet they will perſevere in this worthy, and magnanimous reſolution for ever more. The true Jehovah and his truth is their ſufficient ground for it.

v. 6. *In that day*] Mamely in the Meſſias his time, I wil gather into the ſheepfold of my Church, my poor diſperſed, afflicted, & weak believers. He inſiſts ſtil upon that glorious promiſe of the reſtauration of all, both Churches, and kingdom, by the Meſſias; becauſe this muſt ſupport the hearts of the faithfull, who otherwiſe without this in the midſt of ſo many and mighty tentations, muſt needs have been ſwallowed up in many gulfs of deep deſpair.

her that halteth] Ezek. 34. 16. Eſay 35. 6.

gather] According to the promiſes, Deut. 30. 3, 4.

that is driven out] Into captivity and exile; as hereafter ſhe ſhould be. Theſe her miſeries without this promiſe might have cauſed her an hundred times over to deſpair. Therefore the Lord by his prophet is ſo careful betimes to meet with theſe tentations; by multiplying his promiſes in ſo many words.

I have afflicted] I can as eaſily gather her, as I have afflicted her. Both theſe are in my hand, and my doings.

v. 7. *and I will make her*] Reduplications of his foreſaid promiſes, Zeph. 3. 19. my promiſes word and grace ſhall be preſerved in the reliques of thoſe poor diſperſed Iſraelites; who ſhall be as it were the ſeed of my Church; and the hope of reeſtabliſhment, which I will accompliſh in its due time, with great increaſe. Gods power and pleaſure can raiſe his Church out of the grave. And thus the ſtate of the Church may be ſometimes, as dry bones, Ezek. 37. And not alwayes ſo conſpicuous, and glorious in the eyes of the world. Her new life often appears, as it were, out of many reſurrections from the dead.

a ſtrong nation] That weak Remnant that ſhould be left, after all their diſperſions and deſtructions; that ſame God that could of ſtones raiſe up children to *Abraham*, would raiſe up to be a ſtrong nation. See Zech. 8. 6. Matth. 19. 26.

and the Lord] Chriſt the eternal head of his Church, who was ſhadowed out in that typical kingdom of *David*.

ſhall reign] Dan. 7. 14. Luke 1. 33. not ſo obſcurely as he did formerly under the type and ſhadow of the reign of *David*, and his poſterity. But now more openly, in the perſon and ſpiritual kingdom of his Son, Jeſus Chriſt, the ſon of *David*, God manifeſted in the fleſh.

in mount Zion] Thence the Law went forth, verſe 2. not the Law of mount Sinai; but of mount Zion, Eſay 40. 9. and 52. 7. The glad tidings and goſpel of peace, which there began, and thence went forth, and filled the world; by which the Lord reigneth, and ſhall reign for ever.

v. 8. *O tower of the flock*] It may ſeem to be the ſame place which is ſpoken of Gen. 35. 21. and was afterward the tower of the ſheep-gate of Jeruſalem, Neh 3. 1. 32. and chap. 12. 39. So called becauſe the ſheep paſſed through it to the place of the ſheep market, which was neer this gate; and Betheſda neer to it, John 5. 2. By this ſouth gate the paſſage lay open to the kings Palace, to the Temple, to the Fortreſſe of Zion, and to both Jeruſalems. This may well ſerve as a figure of the Church, into which Gods ſheep from all parts of the world are gathered up in ſafety.

the ſtrong hold] It ſeems to be the place called Ophel; that is to ſay, ſtrong hold, 2 Chron. 27. 3. Nehem. 3. 26. to ſignifie the inviolable ſecuritie of the faithful, gathered together into the Church. Here the *Vulgar Latine* ſeems to read אֹפֶל for עֹפֶל, cloudy for ſtrong hold.

unto thee] And therefore fear not, but be full of hope.

even the firſt dominion] The kingdom as it firſt flouriſhed under *David*, and *Solomon*, though it may ſeem quite overthrown, and thoſe promiſes 2 Sam. 7. 12, 13. 16. 29. Pſal. 72. utterly fruſtrated; yet ſhall be raiſed up again in thee, by the ſpiritual and everlaſting kingdom of Chriſt.

v. 9. *why doſt thou cry*] Why doeſt thou ſo afflict and torment thy ſelf? O Church be comforted: thy king and kingdom is not quite periſhed, though it ſhall ſeem to be ſo, by the Babyloniſh captivity; and many other miſerable calamities; for Chriſt thy true everlaſting king ſhall appear in his time, and ſhall reeſtabliſh his kingdom in thee.

no king?] No king nor counſeller? See Lam. 4. 20. Eſay 3. 3. as Job 12. 17.

for pangs] For want of king and counſeller.

as a woman in travel] This ſimilitude is often uſed, to note out extremity of pain and anguiſh, Pſalm 48. 6. Eſay 13. 8. Jer. 4. 31. and 30. 6. and in ſundry other places.

v. 10. *Be in pain*] Indeed for the preſent thou haſt reaſon to be perplexed; and I hinder thee not from ſo doing; but take comfort in my promiſes; and bear it patiently; as John 16. 21. See Chap. 5. 3.

in the field] Wandering and diſperſed out of the countrey, prepare thy ſelf to undergo theſe woefull calamities.

there ſhalt thou be delivered] And repeats the word there emphatically, to prop up their faith and hope; that even their greateſt extremities God would uſe as his fitteſt opportunities, for their deliverance; even there in Babylon, there it ſelf to deliver them.

v. 11. *Now alſo*] The enemies of the Church, many and mighty, gather againſt it, Pſal. 2. 1, 2.

that ſay] Inſult over her proudly, as being maſters of their wiſhes, Eze. 25. 3. and 26. 2. and 36. 2. As thoſe againſt *David*, Pſalm 35. 25. and 40. 15. and 70. 3.

Let her be defiled] Polluted with blood and ſlaughtered. See Numb. 35. 33. Pſalm 106. 38. and 137. 7. Sacked without any reſpect to her ancient holineſſe; all her ornaments taken away from her.

our eyes look] Obad. 12. The like, Pſal. 35. 21.

v. 12. *But they know not*] They judge but as blinde men do of colours; as Eſay 55. 8, 9. They inſolently brag, and ſcoff, and domineer, as if all were in the power of their own hands. But they are only drunken with their own fooliſh confidence; they reach not Gods minde. Gods people muſt not meaſure his minde by their bragging blaſphemies: But lift up their thoughts to him, whoſe counſel ſhall ſtand, who wiſely ordereth the inſolencies and inſultations of the enemies, to his Churches good and their own ruine.

his counſel] This is his thought, namely, to cleanſe and chaſtiſe his Church by their means; and afterwards to bruiſe and threſh the enemies out, like corn in the floor. See Iſai. 10. 7. & 21. 10. & 45. 4. 5. Jer. 51. 33. And this is clean contrary to their mind.

v. 13. *Ariſe*] From thy low and dejected eſtate; wherein thou didſt ſeem to lye as a dead man in the grave. The power of Gods word can thus raiſe the Church.

and threſh] They gathered themſelves to threſh thee. But thou in the end ſhalt threſh them; and ſhalt by me be fitted and enabled to this end and purpoſe, do thou conſume and deſtroy thine enemies. He attributes to the Church that which Chriſt her head doth for her; and ſomtimes alſo by her means. See Iſai. 41. 15. 16. Judg. 8. 7. 2 King. 13. 7. Amos 1. 3. Dan. 2. 34. &c.

horn iron] To puſh them down. See 1 King. 22. 11. Ezech. 34. 21. Amos 6. 13. Dan. 8. 4. Zeph. 1. 19. 21.

thy hoofs braſs] Alluding to the manner of treading out the corn with oxen, 1 Cor. 9. 9. As the manner is in ſome countries at this day. See Pſal. 44. 5. Deut. 25. 4. See 1 King. 22. 11. Pſal. 44. 5. Zech. 1. 21.

and I wil conſecrate their gain] Some make this relate to God; ſome to the Church, that ſhe ſhall conſecrate. The words may ſeem to allude to the interdicts or devotings, whereby certain Nations were accurſed, and all the people condemned to be rooted out, and their goods abſolutely to be conſecrated to God, Levit. 27. 28. Joſh. 6. 17. 19. God will ſubject to his Church Heathen Nations, to this end, that he may be glorified; And this end in thoſe caſes his Church muſt mainly look unto, and care for. This hath reference to all the time of Chriſts kingdom on earth, and hath its finall accompliſhment at the end of the world.

unto the Lord] Both the ſubduers, and the ſubdued, muſt both be ſubject to the Lord; themſelves, and their ſubſtance, conſecrated to him, and his ſervice. See Eſay 18. 7. and chap. 19. 18. 19. 23. 24. 25. Eſay 23. 18. and 60. 6. 7. Pſal. 68. 31, Zeph. 3. 10. Mal. 1. 11. Zech. 14. 16.

CHAP. V.

Verſe 1. NOw] We have in this Chapter Chriſts Birth, Kingdom, and Conqueſt.

gather thy ſelf in troops] Some thus; O Jeruſalem, which haſt hitherto been filled with rapines, like unto thoſe which are committed by robbers on the high way; gather all thy forces together, to reſiſt the Chaldeans, if thou canſt. Others rather underſtand it as a taunt uſed by the Church againſt her enemies, thus; O daughter of Troopes, ye numerous Aſſyrians, and Babylonians, gather your ſelves in troopes, lay ſiege againſt us, baſely abuſe our Judges, rulers and Kings; yet know that out of Bethlehem Ephratah &c. And thus the Church, truſting in Gods former promiſe triumpheth over all the injuries the enemies could do unto her; and that ſpecially by reaſon of that glorious Promiſe in the next verſe.

ſmite] Inſult with all approbrious baſe uſage. See 1 Kings 22. 24. Job. 16. 10. Lam. 3. 30. Matth. 5. 39. A proverbial kinde of ſpeech this is; as that Pſal. 2. 12.

Judge] The city being taken, the King, and all the great ones, ſhall be ſhamefully uſed by the enemies, 2 Kings 25. 6, 7. 19. 20, 21.

v. 2. *But thou Bethlehem*] Here is their ground of their patience, the riſe of their comfort, and exultation, and inſultation; The Birth of the Meſſias, and the Place where, expreſſed and propheſied of. See Matth. 2. 6. John 7. 42.

Ephratah] Gen. 35. 16. 19. Judges 17. 7. To diſtinguiſh it from Bethlehem in the tribe of *Zebulun*; Joſh. 19. 15. This, it may be, was ſo called from Ephrath, *Calebs* wife; 1 Chron. 2. 19.

thou be little] Or, art thou little to be &c. Though at this time thou be the Leaſt, and weakeſt city, amongſt the Tribes of *Judah*; yet ſhalt thou be exalted by Chriſts coming in the fleſh. And ſaint *Matthew* hath the ſame words, to the ſame ſenſe, with a negation. Thou art not the Leaſt &c. Matth. 2. 6. After the ſaid propheſie was fulfilled, the place was made famous by Chriſts birth Some would read theſe words, with an Interrogation; and ſo make the ſenſe Negative, to agree with that Mat. 2. 6. Others make Saint *Matthew* onely to relate the words of the Prieſts and Scribes to *Herod*; and that they ſo varied the Text before him; and that not much amiſſe, as to the purpoſe in hand, eyeing the preſent ſtate and turn of times.

among the thouſands] The Tribes of Iſrael were divided into thouſands, whereof every one had a head, or Prince, Judges 6. 15. 1 Sam. 10. 19. 1 Chron. 12. 20. Zach. 9. 7. Whereupon Saint *Matthew* inſtead of thouſands, ſaith head, or Governour.

yet out of thee] Here God ſpeaks. He comforteth the Church, which was deprived of her earthly King, by the promiſe of Chriſts coming, the heavenly, and everlaſting King. Iſaiah 9. 6. Both *David*, and Chriſt the Son of *David* was born there. And as out of that poor town God raiſed *David* the youngeſt of his brethren, and contemptible among them, yet to be the famous King of his people, and founder of their felicity, and flouriſhing eſtate; ſo God would not ſo far caſt off his people, or bring them to ſo low an eſtate, as that they ſhould utterly deſpair; but he would ſtill keep a care of them; and in their mean condition, out of poor Bethlehem, he would likewiſe raiſe the true *David*, their Meſſias. Jer. 30. 9. Ezek. 34. 23, 24. and 37. 24, 25. Hoſ. 3. 5. Amos 9. 11. And this ſhould be their greateſt conſolation in their deepeſt diſtreſſe.

to be Ruler] Chap. 4. 7. Iſaiah 32. 1. Jer. 23. 5, 6. Luke 1. 33.

whoſe going forth] He ſheweth that the coming of Chriſt, and all his wayes, were appointed of God from all Eternity. Or, he was from everlaſting, come forth from the Father by generation; and by an eternall decree, was by him appointed to be a Mediatour. See Col. 1. 15.

everlaſting] *Hebr.* the dayes of Eternity.

v. 3. *Therefore*] Namely, to fulfill theſe propheſies aforeſaid, of their ruine, and reſtauration

will he give them up] God ſhall ſuffer his people to be ſubject to forraign Princes and Lords, their enemies; to extream miſeries and calamities; that no face of power, ſtate, or Majeſtie ſhall appear. And this they muſt patiently bear before they can look for relief.

untill the time] Then when they think themſelves forgotten and forſaken of God, and loſt, then will he ſave them.

that ſhe which travelleth] This ſome would make to relate to the Bleſſed Virgin *Mary*, and her birth, or fruit. But it ſeems rather to reflect on that chap. 4. 10. that the body of the people of the Jews ſhould be in that travelling pain and anguiſh; and upon it, ſhould not be as in Iſaiah 26. 17, 18. but as that woman John 16. 21. An happy and joyfull iſſue ſhould follow uppon it.

them the Remnant] Of the Jews that ſhall remain and eſcape out of thoſe affiictions; and the Gentiles converted by faith, to Chriſt, and thereby made brothers to the true Iſrael in ſpirit; ſhall be united with them in one body of the Church, under Chriſt their head, Heb. 2. 11, 12.

v. 4. *And he ſhall ſtand*] Chriſt ſhall do the office of a good ſhepherd, ſtanding ſtill on foot, continuing and perſevering to rule, and feed, and watch for the ſafeguard of his; employing for their ſafety the divine power of his Father: whereby the Church ſhall reſt ſecure, having the King of the whole world for her Protector.

and feed] Or, rule, as a ſhepherd doth his flock.

in the ſtrength of the Lord] What ſtrength is in God, ſo much ſafety is to the Church by Chriſt. God anoints him and furniſheth him; as Iſaiah 61. 1. and chap. 11. 2. and 42. 1. Pſal. 45. 7. John 3. 34. Col. 2. 3. 9. And Chriſt as Mediator, and as the Head of the Church in his Humane nature, is thus ſubject, and inferiour to God the Father; and receives from him: And ſo hath an omnipotent power to ſave his.

abide] And dwell conſtantly, and ſecurely, under ſafe protection; like ſheep in the fold: as is further ſet out in the next verſe. *Targum* hath it, They ſhall return out of their captivitie. And ſo *Jarhi* in his Commentaries: Vulgar *Latine*, They ſhall be converted.

for now ſhall he be great] Namely, at the prefixed and appointed time: or within a ſhort ſpace.

ends of the earth] Not in Judea onely; but among the Gentiles, unto the ends of all the earth.

v. 5. *And this man ſhall be the peace*] Or, he ſhall be our Peace, firſt with God, the fountain and foundation of all true Peace; Epheſ. 2. 14, 15. 17. Hebr. 7. 2. Iſaiah 9. 6. and 26. 3. And then againſt all our enemies; he will be our peace, and defend us; that we ſhall not need to fear their rage and fury, being ſafe and ſecure under the ſhadow and ſhelter of his wings.

when the Aſſyrian] The Aſſyrian ſhall come; and the Babylonian, and other enemies, and tread in their palaces. God will ſuffer it; His people need it for their caſtigation, and humiliation. And this both before Chriſts coming, and after. chap. 4. 9. They muſt prepare their mindes to patience.

then ſhall we raiſe againſt him] The ſumme is, Chriſt ſhall be the foundation, authour, and preſerver of the true ſpirituall reſt of the Church: and if it be aſſaulted by the enemies, it ſhall from him have ſufficient means to withſtand them. As if they had raiſed ſeven armies, under the command of ſeven Captains, againſt the Aſſyrians, who were the Jews antient enemies.

ſeven ſhepherds] Having likened the Church to a flock of ſheep, he calleth the defenders of it, and all the Miniſters of her preſervation, ſhepherds; as ſervants to the great ſhepherd; who in reſpect of Chriſt are alſo ſheep, and members of the Church. In the calamitous condition of the Church none ſhall be found willing, and able to Rule and govern; Iſaiah 3. 6, 7. now Chriſt ſhall raiſe them up to ſuch an eſtate, and furniſh them with ſtore of ſuch men: and ſo qualified, by him with the ſpirit of wiſedom, and courage, as they ſhall be able to raiſe many ſuch as will take upon them the care and charge of governing and defending them, even againſt their greateſt enemies; yea, to overrule and evertop the enemies by the power and authority of Chriſt.

principall men] *Hebr.* princes of men.

v. 6. *And they ſhall waſte*] *Hebr.* eat up. Theſe whom God ſhall raiſe up for the deliverance of his Church, ſhall deſtroy all the enemies thereof; as the Aſſyrians, and Babylonians; which were the chief enemies at that time. See Iſaiah 10. 12. and chap. 30. 31, 32, 33. and 31. 8, 9. Principally they ſhall eat up, and deſtroy, Satan, and the worlds kingdom, by the ſword of Gods word, in the dayes of the Goſpel.

Land of Nimrod] See Gen. 10. 10, 11. Babylon.

in the entrances thereof] Or, with her own naked ſwords.

deliver us from the Aſſyrian] They muſt prepare to ſuffer in the mean time, and under-go all with patience: but yet with an expectation of certain deliverance; in its due time, appointed by God thereunto.

v. 7. *And the remnant of Jacob*] Not the whole body of the people; but the holy ſeed and ſmall remnant, which God ſhall miraculouſly preſerve in thoſe calamitous times.

in the midſt of many people] Though the remnant be few; and on all ſides encompaſſed with theſe multitudes; and invironed and endangered by them.

as a dew] By reaſon of its multitude, grown up as it were in an inſtant, and miraculouſly fallen from heaven, ſhall be like dew or rain, Pſal. 110. 3. Or, this remnant or Church, which God ſhall deliver, ſhall onely depend on Gods power and defence: as doth the graſſe of the field, and not on the hope of man. See 2 Cor. 2. 15. where that effect which the word worketh, is aſcribed to the Miniſters of the Goſpel.

that tarrieth not for man] Which doth not grow in gardens, nor tilled lands, watered by mens hands: but in deſerts, mountains, and wilde places, that hath no other water but what falleth from heaven, Job 38. 26, 27. Pſal. 104. 13. So the Church ſhall ſprout and proſper, be ſuſtained, and be ſafe, by Gods grace and power alone, though men yeeld no aſſiſtance at all.

v. 8. *as a Lyon among the beaſts*] The faithfull ſhall be endowed with an invincible force of the ſpirit of God, to overcome, and overthrow, the devil, the world, and all their enemies,

mies, 2 Cor. 10. 4, 5, 6. 1 John 5. 4, 5. This power they ſhall have, thus do, without reſiſtance. But they ſhall not abuſe their power. The ſimilitude is not to be extended beyond its due bounds. God thus ſhall multiply and increaſe his Church; and defend it againſt all its enemies.

v. 9. *Thy hand ſhall be lift up*] A further explication of what was in the former verſe. Enemies will never be wanting: the Church muſt expect no other But God will give ſuccour and ſtrength from heaven, that the gates of hell ſhall never prevail againſt her, that ſhe utterly periſh. The Remnant ſhall keep footing ſtill under the ſtandard of the croſſe, beyond the hope and expectation of all the world, and prevail over their enemies.

v. 10. *I will cut off thy horſes*] I will take away all worldly ſtrength and helps from my Church; which might otherwiſe prove hinderances and lets to my ſaving grace, and obſtacles to my helping hand: And I will cauſe her to renounce all damnable and unlawful means to maintain her ſelf; as ſorceries, and recourſe to idols, and to idolatrous people, which the people had formerly made uſe of; becauſe ſhe may put all her truſt and confidence, not fooliſhly and wickedly in them; but wholly in me; and that ſhe may attain the victory over all her enemies, onely by the power of my Spirit. See Hoſ. 1. 7. Zach. 4. 6. and Chap. 9. verſe 10. Mans abuſe of Gods good bleſſings is ſo deeply rooted in him, that he cannot be taken off it, but by taking away the bleſſings themſelves which he ſo abuſed. So ingrateful are we for his bleſſings; and ſo good is God, to take them away for our good, that he may make way for himſelf to bleſſe us.

v. 11. *I will cut off the cities of thy land*] Namely, the waſted and ſtrong cities; to bring them to live in villages and open places. See Ezek. 38. 11. The cities wherein they ſo accuſtomed themſelves to put their truſt; and not in God. God therefore will take them away, that his ſole hand of protection and preſervation of them may the more evidently appear, when all outward means are gone. Thus his people are as ſheep in the midſt of wolves; that their ſafety and ſalvation may the more illuſtriouſly appear, as was ſaid, to be only in the hand of God.

v. 12. *Witchcrafts*] Theſe were more then the other; not indifferent, or good in themſelves; but vitious and abominable: forbidden in Gods Law, Levit. 20. 27. Deut. 18. 10, 11, 12. yet practiſed by the people, Eſay 2. 6. 2 Kings 17. 17. Here is Gods mercy to remove their ſins from them, and them from their ſins, that hindered him from ſtretching out his hand of ſalvation unto them. Thus God prevents his Church with his ſaving mercy.

v. 13 *Thy graven images*] Forbidden in the Law, Exod. 20. Deut. 4. 15,&c. and Chap. 27. 15. Eſay 40. 19. and 42. 8.

ſtanding images] Or ſtatues, Deut. 16. 22. 1 Kings 14. 23. 2 Kings 17. 10.

worſhip the work of thine hands] This makes them abominable to God, when his worſhip is transferred to them. And this is prodigious in man to do worſhip to the work of his own hand; Eſay 44. 9. 15. 17. 18. 19. 20. Jer. 10. 14. 15.

v. 14. *thy groves*] Deut. 16. 21. 1 Kings 14. 15. 23. and 15. 13. and Chap. 18. verſe 19. 2 Kings 17. 10. and 21. 7.

cities] Or, enemies.

v. 15. *upon the heathen*] When I have puniſhed, and purged thee, then will I execute the ſeverity of my moſt terrible judgements upon thine enemies, the Heathen folk.

they have not heard] It ſhall be ſo terrible, that the like hath not been heard of. Others ſay, he will plague ſuch, as have not believed and obeyed the Goſpel, 2 Cor. 10. 6. but have rebelled againſt him, and not hearkned to his words, to his power, promiſes and threatnings.

CHAP. VI.

Verſe 1. H*Ear &c*] This ſeems to be the ſecond ſermon, wherein God by his Prophet convinceth the Jewes of his benefits to them; and of their ſins againſt him; And threatens the rebellious. And for the ſmall Remnant he puts them in minde of their duty; and of his promiſes: In the comfort whereof they praiſe his mercies. Such a preface as this here in the firſt words, is not ſo ordinary, but in extraordinary caſes; as here when he ſhews the prodigious ſtupidity of the people, that he ſpake hitherto without any profit to them that were as deaf men; and deſperate, forlorne, of whom there was no more hope.

Ariſe] O *Micah*, debate thou Gods cauſe againſt this rebellious and ungratefull people, as it were in judgement, calling all the creatures to be judges, ſeeing their conſciences are more inſenſible then theſe creatures. See Deut. 32. 1. Eſay 1. 2. Micah 1. 2.

before] Or, with.

Mountains] Eſay 1. 2. Jury was full of mountains, Ex. 15. 17. Deut. 3. 25. Eſay 14. 25. Eze. 6. 2. contend thou that the mountains and ſenſeleſs elements migh in their kinde be witneſſes of the peoples conviction, & obduration; and as if there were more attention and docility to be expected of the mountains and rocks, then of this monſtrous and ſtony hearted people.

v. 2. *The Lords controverſie*] Whereof, verſe 3. &c. See Iſaiah 5. 34. and 43. 26.

with his people] Not with the mountains and hils; They are called on onely as to be witneſſes, and judges, in this his controverſie with his people.

v. 3. *O my people*] This curteous appellation God vouchſafeth to this ſtubborne unworthy people. And this addes to their blame.

what have I done unto thee ?] Job. 22. 17. Jer. 2. 5. 31. that ſhould make thee loath my ſervice and thy duty ? Thus Iſaiah 1. 18.

I wearied thee ? Nay we are ready to weary and grieve him, and his ſpirit. Epheſ. 4. 30. Iſaiah 63. 10. Numb. 14. 11. Pſal. 78. 58. and 59. 10.

Teſtifie againſt me] I am ready to hear and anſwer: that ſo we may come to an iſſue. Iſaiah 27. 5. Job. 22. 21. Thus God humbles himſelf, and deals with them, as one man with another, in the faireſt way.

v. 4. *I brought thee up*] I have not hurt thee, but beſtowed infinite benefits upon thee. And a Narrative of them follows; from point to point. He did not begin onely, but went on, and continued to heap his bleſſings and benefits upon them.

of Egypt] This Exod. 12. 51. and 14. 30. was a grand Benefit; many a time and often mentioned in Scripture: as Deut. 4. 20. Joſh. 24. 6. Judges 2. 1. and in the Law, Pſalms, and Prophets.

houſe of ſervants] Deut. 5. 6. and 6. 12. and 7. 8. Joſh. 24. 17. Judg 6. 8. and in very many places.

Moſes and Aaron] Joſh. 24. 5. Pſal. 77. 20.

and Miriam] Who had alſo the gift of propheſie. See Exod. 15. 20. &c. Numb. 12. 2. the ſiſter of *Moſes*; and ſhe that watched him in the ark of Bulruſhes, Exod. 2. 4.

v. 5. *remember now*] God remembers to them ſome of his benefits done for them in the wilderneſs. We are too apt to forget his benefits: See Deut. 7. 18. and 8. 2. and 16. 12. Judg. 8. 34. 1 Chron. 16. 12.

Balak] Numbers 23. 5. and 23. 7. Deut. 23. v. 4. 5. This benefit is ſpecially named among many others in the wilderneſs, And ſo Joſh. 24. 9. 10. mentioned Deut. 23. 4 5. Apoc 2. 14.

Moab] See on Amos 2. 1.

conſulted] A ſubtile and pernicious counſel was that of *Balak*, to have them curſed as it were in Gods name, and from Heaven, by the mouth of a Prophet, indued with the ſpirit of divination extraordinarily, though a wicked man, and none of Gods people: See Numb. 22. 23. 24. chapters. This was more dangerous then to bring out all his armies againſt them; thus to ſeek to make God their enemy, and ſet him againſt them.

and what Balaam] God reſtrained him, and made him bleſs them, againſt his will. For he had ſold himſelf for hire to the wicked King, Numb. 22. 12. 33. and 23. 11. 25. and 24. 1. 10. Of his pernicious counſel we reade, chap. 25. compared with chap. 31. 16. See 2 Pet. 2. 15.

from Shittim] After thou wenteſt aſtray after *Baal-Peor*, Numb. 25. 1. Yet I did indure thee, and brought thee into the land of Canaan: where I renewed my covenant with thee in *Gilgal*, by circumciſion. Of *Shittim* ſee Num. 33. 49. Joſh. 2. 1. and 3. 1. whether here grew that Shittim-wood, ſo much mentioned by *Moſes* in the book of Exodus, is uncertain.

unto Gilgal] See on Hoſ. 4. 15. Thus Gods mercy ſtrove with their malitious wickedneſs; and even miraculouſly he then overcame their evil with his goodneſs.

the righteouſneſſe] His faithfulneſs in keeping his covenant and promiſes: Or his infinite mercies, and fidelity in performing them. And ſo that there neither was, nor is, any unrighteouſneſs in the Lord; but that all the fault is in themſelves.

v. 6. *wherewith ſhall I come*] Seeing then ye can finde no fault in God, nor any excuſe for your ſelves; and the end of all is to bring you to repentance; what then remains but that ye enquire after it; and go about it? The Prophet bringeth in the people, deſiring to know the true means to appeaſe God, and to be reconciled to him. But they pretend to more then they do truly intend.

with burnt offerings] They were convicted in their conſciences, that reconciliation with God was to be ſought after; yet they would not take the ſtraight way to him, by faith, and repentance, in ſincerity and integrity of heart; but go about the buſh, and ſeek to pleaſe him with ſhadows, and ceremonies, oblations and ſacrifices; keeping ſtill their hearts cloſe to their ſins, and a loof off from him. Thus Hypocrites alwayes would fain delude God, and themſelves, with theſe external ſhews and toyes.

of a year old] Heb. Sons of a year.

v. 7. *will the Lord*] They would ſeem to be careful and inquiſitive; and mean while hood-winck themſelves, and willingly are blinde at noon-day.

thouſand of rams] Thus bountifull they will be, and profuſe; not ſpare for any coſt, and expence, toyle and travaile; they will ſuperabound in theſe outward ſervices; ſo they may keep their hearts inwardly to themſelves, and their ſins; and not yeeld them up to God, and his obedience, intirely and ſincerely; which yet is the onely thing that God regards, and requires. But hypocrites ſtill will part ſtakes with God in manner aforeſaid. Iſaiah 1. 11. &c. See this abundantly among the Papiſts.

My firſt born] Idolaters did ſo; both among the Heathen, and among Gods people; Levit. 20. 2. 2 Kings 16. 3 Pſal. 106. 38. Thus they will ſeem even to burn with zeal. Nothing ſhall be ſo near, and dear, and precious to them, that they will not part with to pleaſe, and pacifie God. Thus they will ſacrifice to their own inventions, and good intentions; though in a way abominable to God. Mean while at no hand will they ſacrifice their hearts to God; Pſal. 51. 16, 17. which is the thing God looks for. Deut. 6. 5. and chap. 10. 12. and 26. 16. Joſh. 22. 5. and throughout both the old, and new Teſtament; ſacrifices in the Old Law were commanded; But to be exerciſes of their faith, and repentance; that by them they might look up to that onely ſacrifice of the Meſſias; and offer up themſelves ſpirituall ſacrifices to the Lord. See Rom. 12. 1.

v. 8. *He hath ſhewed thee*] Deut. 10. 12. and 30. 15. It is but childiſh to pretend ignorance; nay an impudent lying againſt God, to make that an excuſe and colour. For the doctrine of his word, the rule of his Law is plain: as that Hab. 2. 2. unleſſe wilfully thou wilt ſhut thine eyes againſt it. He hath abundantly provided for thy direction, and ſatisfaction therein. Pſal. 119. 105. and 19. 9. Prov. 6. 23.

but to do juſtly] The Prophet in few words calleth them to the obſervation of the ſecond Table, in the firſt place; to know if they will obey God aright, or no; ſaying, that God hath preſcribed them to do this. See on Iſaiah. 1. 17. This will be a viſible triall of the truth of their obedience. This pulls them out of their corners of ceremonious ſanctities, wherein hypocrites do hide and ſhelter themſelves?

walk humbly] *Hebr.* humble thy ſelf to walk. This relates to the duties of the firſt Table, which indeed are chief and principall, containing the ſpirituall worſhip of God, and the inward ſervice of the heart; wherein humility of ſoul towards God beareth a chief part? But theſe inward affections being ſeen onely to God, makes hypocrites the more bold to pretend ſo much thereunto before men, ſpecially when they will be ſo curious and ſedulous, in, and about the externall Ceremoniall Rites, and bodily exerciſes thereunto belonging.

v. 9. *The Lords voice*] The voice of the Prophets prevailed not, gained no audience: he therefore puts it here upon the Lord hmſelf.

cryeth] not ſoftly to a few, but aloud, to be heard of all that want not ears to hear it.

unto the city] *Jeruſalem* as the principall place and head of the reſt. Some ſo derive the word as to bring it to this ſignification, To rouz up, or awaken; namely, out of the ſleep of ſin and ſecurity: The Lord ſeeing what his people had deſerved by their ſins, doth admoniſh them by his Prophets, that they and the city particularly ſhould take heed of his judgements, which did hang over them, and by his predictions doth warn and inſtruct them, not to hold them to be meer caſualties, but things proceeding from his providence and juſtice, that they might prevent them by repentance.

the man of wiſdome] as Hoſ. 14. 9. arguing ſo, the moſt to want this wiſdome, and to be men of folly, in not hearing the Lords voice; however otherwiſe they gloried in their own wit and underſtanding.

ſhall ſee thy name] Shall ſee and conſider, and ponder thy Name, and Majeſty in it; that the voice comes from thee, not from man, and that they have to deal immediately with thee in it. Others tranſlate the ſentence thus; Thy Name ſhall ſee that which is: that is, Thy renowned Majeſty, O God, ſees every thing that is in the City, as the truth is: Thou thy ſelf, as thou haſt manifeſted thy ſelf to thy Church by thy proper Name, doeſt judge rightly of the ſins of the people, and of the puniſhments which they deſerve therefore.

bear the rod] Wherewith ye are to be ſcourged for your ſins, and the cauſers of it: The rod of revenge for your contempt of the Lords voice, and your other ſinnes which follow.

and who hath appointed it] Your ſelves by your ſins are the cauſers of it. The Prophets are but mortall men, earthen veſſels the bearers and reporters of it; but God is he who is the appointer of it, and ordains it for the revenge of the quarrell of his Covenant.

v. 10. *Are there yet*] Or, is there yet unto every man an houſe of the wicked, &c. Here are the cauſes of the rod: I ſhall try it out, and finde it to be ſo; and then a wonder it is it ſhould be ſo, after ſo many means and monitions againſt it.

the treaſures of wickedneſſe] Gotten, poſſeſſed, and uſed unjuſtly and wickedly.

ſcant meaſure] *Hebr.* meaſure of leanneſſe: To ſell by, Amos 8. 5.

abominable!] Prov 11. 2. & 20. 10, 23. Levit. 19. 36.

v. 11. *Shall I count them pure*] Or, ſhall I be pure with, &c. A proſecution of that in the end of the former verſe: Let earthly Judges doe ſo; but it is far from me, ſee Gen. 18. 25. Prov. 17. 15. & 24. 24. Iſa. 5. 23. Gods nature and office requires him to proceed and puniſh in all equity, without any partiality.

v. 12. *The rich men thereof*] Of the City chiefly, which ſhould have been a good example to the reſt; and ſo of the other Cities, though haply not in ſo high a degree.

are full of violence] have their houſes full of prey and ſpoil, violently gotten by them. Covetouſneſſe and riches thus ſet men on to work miſchief.

inhabitants] Of all ſorts.

lyes] Frauds, deceits, guiles, without all ſincerity, verity, plain and true dealings towards one another, ſee Prov. 24. 2. 1 Cor. 6. 8. Iſa. 32. 7. Jer. 9. 4.

v. 13. *Therefore alſo*] Gods words, declaring the rod, v. 9.

ſick] See Iſa. 1. 5. Levit. 26. 16. He is of power, nothing can hinder him, nor his rod, from inflicting the ſtripes of his vengeance.

v. 14. *Thou ſhalt eat*] One ſtroke of the rod, famine and hunger; and this either by taking away the bread it ſelf, Iſa. 9. 20. Ezek. 4. 16. or by breaking the ſtaffe of bread, ſee Hoſ. 4. 10. Levit. 26. 26. Hag. 1. 6.

Thy caſting down] That is, Thou ſhalt periſh like a building that ſinketh, and is ruined by its own weight, having an evill foundation, or being built with bad materials, though no enemies come neer thee, no outward evils moleſt thee, nor any ſigns of my wrath appear; yet thy caſting down ſhall be in the midſt of thee, ſhall ſtick in thy intrails, thou ſhalt periſh with the inteſtine and ſecret ſtroke of my curſe.

thou ſhalt take hold] Try all means, and wayes, to ſave thy ſelf, and thine; to preſerve ſome part of thy goods, and more precious things from the enemy; but in vain.

v. 15. *Thou ſhalt ſow*] Deut. 28. 38. Amos. 5. 11. Zeph. 1. 13. Hag. 1. 6. Jer. 12. verſe 13. Hoſ. 8. 7. Another ſtroke of this rod.

v. 16. *the ſtatutes of Omri are kept*] Or, he doth much keep the, &c. Namely the idolatry brought in by thoſe wicked kings, 1 Kings 16. 25. 30. 31, 32. And to excuſe your doings, you alledge the Kings authority by his ſtatutes; and ſo pretend both power, and prudence, and counſel, in the making of them. Thus he returns to the cauſes of the ſtrokes of this rod; leſt his blows might ſeem too heavy. And he doth inſtance and inſiſt upon their grand ſin of idolatry that groſſe idolatry brought in by *Omri*, and *Ahab*, as was ſaid. And Judah at laſt fell to Iſraels idolatry.

make thee] He ſeems to ſpeak to the land, city, or, kingdom.

deſolation] Or, aſtoniſhment.

and hiſſing] A matter of ſcorn and deriſion, 1 Kings 9. 8. 2 Chron. 29. 8. Jer. 18. 16. and 19. 8. and 25. 18. and 29. 18.

reproach of my people] The ignominious puniſhment for having profaned the name and title of being my people, and my Church, by your ſins. Ezek. 36. 20. 23. Rom. 2. 24. And therefore ye ſhall bear the greater puniſhment and reproach; Amos 3. 2. Luke 12. 47.

CHAP. VII.

Verſe 1. WO is me] In this chapter the Prophet bemoans the univerſall corruption and wickedneſſe of the people. And yet concludes all with the conſolation of the Church by promiſes of a great and glorious reſtauration and ſalvation, after the time of her afflictions. In theſe words is the Prophets lamentation, not for the puniſhments, but for the ſinnes of the people; becauſe godly men were decayed in the countrey: and none to be found: as if a thirſty and weary traveller could not finde any fruit or grapes in the fields or vineyards. See Pſalm 12. 1. and 14. 2, 3. 1 Kings 19, 14. and Mar.

11,

11. verſe 12. 13. and Job 6. 19. 20. And thus godly men are affected at the inundation of ſin; and ſinners; and at the extirpation and periſhing of goodneſs, and good men.

when they have gathered] *Heb.* The gatherings of ſummer after harveſt; when the fruits are gathered, and the fields are bare.

grape gleanings] See Eſay 17.5.6. & 24. 13.

no cluſter] See Jer. 6. 9. As with Edom, Jere. 49. 9. 10. and Obad. 5. yet God retained ever his ſmall remnant, and ſecret ſeed. See Eſay 65.8. 1 Kings 19.18. Rom. 11. 4.

the firſt ripe fruit] Rare fruits, and therefore moſt to be deſired, Iſai. 28. 4. Hoſea 9. 10. The meaning is, that he ſought for a good man among the people, as for a very rare thing. Jer. 5. 1. Eſay 64. 6. 7.

v. 2. *The good man*] Or godly, or mercifull. This clears the ſenſe of the former verſe, and ſee the Annotations there.

for blood] Sanguinary, bloody minded, cruell men; implying that the Prince, the judge, and the rich man are linked together, all to do evil, and to cloak the doings of one another. See Prov. 1. 11. and 12. 6. Jere. 5. 26.

they hunt] By frauds and perfidiouſneſs. See Hoſea 5. 1.

every man] So that in vain ſhould one look and ſeek for a good, honeſt, and upright man, amongſt them all; yet this is ſpoken of the generall body of the people.

v. 3. *with both hands earneſtly*] Their greedineſs, and activity in ſinning is ſuch, ſee Eph. 4. 19. Others thus; That to help themſelves in doing evil, to get off clear, and be abſolved from judgment for it, they take the way in the next words following.

the Prince asketh] Prince, and Judge, are Mercenary; inquire not into the cauſe; but gape after bribes; to be corrupted by them in judgment; then will they abſolve the guilty & condemn the innocent, make of vice vertue, and of vertue vice; confound good, and evil, light and darkneſſe. See chap. 3. 11. Eſay 1. 23. Ezech. 22. 12. Hoſea 4. 18.

the great man] That is the rich man that is able to give money, abſtaineth from no wickedneſſe nor injury.

he uttereth] Boldly & openly, without fear, or ſhame; knowing he can corrupt the throns, and tribunal ſeats of judgements.

his miſchievous deſire] *Heb.* the miſchief of his ſoul. Thoſe mentioned. Chap. 2. 1. 2. And the like.

wrap it up] Theſe men agree among themſelves, and conſpire with one conſent, to do evil: as by the twiſting together of divers threads and ſtrings, men do make a ſtrong rope. Thus wrong, oppreſſion, and tyranny reigns, the great and rich men, bribing, and buying out a liberty and impunity; and the poor being left without remedy.

v. 4. *The beſt*] Thoſe of the beſt name and fame, thoſe that gained the beſt repute.

is a bryer] Hurtfull and ſcratching. And therefore nought enough, as Pſal. 58. 9. Ezek. 2. 6. See the Annotations there. And what are the worſt then? Eſay 59. 15.

the day of thy watchmen] The time of thy puniſhment foretold by the Prophets, who are called the watchmen, Ezek. 3. 17. & 33. 7. Hoſ. 9. 8. Or the time of the puniſhment of thy watchmen is come; of thy falſe Prophets, that deceived thee with ſoothings and ſmoothings; and alſo of thy other governours. They the firſt in puniſhment, as the firſt in ſin.

and thy viſitation] Thine with them; the Peoples with their Governours. The watchmen are blinde, are ſleepy, and ſecure, and ſo betray and ſeduce the people, and the people are willing to have it ſo, Jer. 5. 31. ſee 2 Theſ. 2. 10. 11. and ſo both juſtly puniſhed and viſited.

perplexity] That is, Confuſion and extream anguiſh, inſtead of the windings and practiſes of their deceits: ſee Nahum 1. 10. Prov. 1. 24, &c. Iſa. 22. 5.

v. 5. *Truſt ye not*] His intent is not ſo much to ſhew that we muſt not put our truſt and confidence in man, as in Iſa. 2. 22. Pſal. 146. 3. but rather to ſet out the tranſcendent wickedneſſe of this people, that there is no faith and fidelity in them, no humanity left among them, no relations, though never ſo neat and dear, will keep them within any bounds of duty or reſpect one towards another; but they pervert the whole order of nature, and caſt off thoſe affections which might ſeem impoſſible to be blotted out and extinguiſhed: there is no more any faith or loyalty, no not even amongſt the neereſt friends.

in a guide] So are they called in Scripture, who by reaſon of their degree, duty, or authority, are, as it were, the heads and directors of others; as the Husband is of the Wife, the Schoolmaſter of his Schollars, and the Counſellour of the Prince, Pſal. 55. 14. Prov. 16. 28. & 17. 9.

keep the doors] Diſcover not thy ſecret to thine own Wife, Deut. 13. 6. for fear leaſt ſhe betray thee.

v. 6. *The ſon diſhonoureth*] Mat. 10. 21, 36. Luke 21. 16.

v. 7. *Therefore I will look*] Namely, I *Micah*, with all true beleevers, ſeeing all manner of hope of remedy of theſe evils, and of reliefs by men is paſt, I will turn to God by faith, expectation and prayer; that I be not drawn aſide by theſe evil examples, or provoked to any impatience, or deſire of revenge for ſuch like wrongs and injuries; I will fix mine eyes upon God, and him onely, and wait for his ſalvation, Pſal. 119. 166. & 40. 1. & 52. 9. Iſa. 25. 9. & 30. 18.

my ſalvation: my God] The holy faith and confidence of the Prophet, and this without any touch of an hereticall preſumption, Rom. 5. 2, 3, 11. the Scripture is full of it, and the nature of grown faith requires it.

will hear me] He would be frequent and fervent in prayer, and in aſſurance that his God would hear his prayer.

v. 8. *Rejoyce not*] Here the Prophet takes upon him the perſon of the Church, and enters upon the conſolation, which concludes all, and continues to the end of the Book. And here firſt, the Church encourageth her ſelf by the aſſurance of Gods grace, againſt all the taunts of the whole multitude of her adverſaries, the malignant Church: She being fallen into the deep and dark dungeon of diſtreſſe, her enemy inſults over her; a thing too frequent with the wicked, Pſal. 80. 6. Jer. 20. 7. Ezek. 36. 4. and a thing which ſorely wounds an ingenuous minde: ſee v. 10. Pſal. 42. 3, 10. & 79. 10. She directs her ſpeech unto them, and arms her ſelf againſt their ſcoffs and taunts. We finde the like ſpeech uttered by way of irony and ſcorn, Lam. 4. 21, 22.

when I fall yet] Or, Though I be fallen, yet I ſhall ariſe: ſhe repels the reproach of her enemy, not onely with a kind of diſdain, but with this argument of comfort, That her fall ſhall not be finall, deadly, deſperate and irrecoverable, but ſhe ſhall recover again: ſee that, Prov. 24. 16, 17. Thus her faith and hope overcomes the world, and the cruell mockings of it, John 5. 4. Heb. 11. 36. and all tentations, inſultations and ſubſannations whatſoever, Nahum 1. 12.

a light unto me] Even ſome glimmering and ſparkle of light in the darkneſſe it ſelf: and a full light to lead and deliver me out of it, Eſay 60. 19. 20.

v. 9. *I will bear*] With humility and patience.

becauſe I have ſinned] Thus ſhe acknowledgeth her own demerit, and Gods juſtice. The wicked ſometimes are convicted of their ſins, and deſpair, as *Judas*; or murmur at Gods judgement, and juſtice for them, as *Cain*; But the godly are ſo affected, and afflicted with the ſight and ſenſe of them, as they are diſpleaſed with themſelves in them, and for them; and placing themſelves before Gods Tribunal, in all humility, and with all patience, they ſubmit to what chaſtiſement he pleaſeth to lay upon them. A true ſight of ſin, and this humble ſubmiſſion ever go together. The wicked that want the one do likewiſe want the other.

until he plead] Againſt mine enemies; who taking no care in their doings againſt me, to execute Gods judgements for my ſins, have wreeked all their own cruelty upon me, and withall blaſphemed God. She doth not caſt away her confidence of deliverance; but comforts her ſelf in her hope, and faith in God; and ſtrengthens her patience by it; knowing God doth chaſtiſe her for her good. See Hab. 3. 2. And though ſhe confeſſe her ſin againſt God; yet ſhe ſtands to her cauſe, and the goodneſſe of it, againſt her enemie; ſhe was innocent in her carriage towards them; ſhe gave them no juſt cauſe of their taunting of her, and vile dealing towards her. And thus *David* often ſtands upon his own juſtification; not before God, but in the particular cauſe and quarrel between him and his enemies. Pſal. 7. 3, 4, 8. and 18. 20. and 35. 1. And he and *Job* often plead their own integritie and ſinceritie, againſt the imputation of hypocriſie, ſuggeſted againſt them, either by temptations within, or enemies abroad.

he will bring me forth] As it were out of the low pit of miſerie, in which I am. Thus ſhe foreſees with the eye of faith and hope an iſſue prepared for her out of her miſeries; ſhe ſees this light though afar off.

his righteouſneſſe] His deliverance, the effect of loyalty, and love towards me; and of his ſevere juſtice towards his and mine enemies. Not that ſhe pleads the merit of her own works; but the righteouſneſſe, truth, fidelity, and juſtice of God, in performing his own frank and free, gracious and merciful promiſe unto her.

v. 10. *Then ſhe &c.*] Or, and thou wilt ſee her that is mine enemy, and cover her with ſhame: ſo turning her ſpeech to God. This addes to her joy, even the ſalving of that ſore verſ. 8.

and ſhame ſhall cover her] And ſhe cover and hide her ſelf for ſhame; as much as ſhe rejoyced, and triumphed, and inſulted before. See Obad. 10. Pſal. 71. 13. and 140. 9. They may juſtly take up that Jer. 3. 25.

where is] See on verſe 8. See Pſalm 115. 2. Joel 2. 17. She now not ſo much reſpects her ſelf herein, as God; and takes up his cauſe, whom the enemy had ſo blaſphemed; implying that now indeed God did appear, where, and in what cauſe and on whoſe ſide he was. See Pſalm 50. 21. And if he ſo puniſhed his own, as now appears by his owning and delivering them, what then might the wicked juſtly think will become of them? ſee Luke 23. 31.

mine] This ſhall not be a fleſhly pleaſure to delight themſelves in the ſight and ſatisfaction of their own revenge; but a ſpiritual joy to ſee the glory of Gods juſtice magnified upon his enemies, Pſal. 58. 10, 11.

ſhall ſhe be troden down] *Hebr.* She ſhall be for a treading down.

myre] See Zech. 10. 5. Eſay 10. 6.

v. 11. *In the day*] As the Church informed the enemies of their ruine; ſo now the Prophet informs the Church of Gods manifold glorious promiſes to her.

that thy walls are to be built] Amos 9. 11. &c. Before her walls were caſt down; and ſhe as a field, or vineyard, whoſe hedge was pluckt up; ſhe was laid waſt, and ſcattered among the nations. But now the day ſhould come wherein her walls ſhould be rebuilt, her ſelf reſtored, repaired, protected againſt all aſſaults of her enemies. An Evangelicall promiſe: The meaning is, when in the Meſſiah his time I ſhall re-eſtabliſh my Church, which hath been as an excluded and an abandoned poſſeſſion, I will ſet her in perfect liberty, freeing her from the commands of all others, but mine own, Acts 15. 16.

in that day] Even then ſhall theſe bleſſings be vouchſafed to her.

ſhall the decree be far removed] That cruel tyranny which the Babylonians exerciſed over them, Eſay 9. 4. that decree whereby they forbade the building of the Temple & city: and the Perſians likewiſe after them, Ezra 4. v. 5, 6, 21, 22, 23, 24. See Pſalm 102. 13, 14. Others render the words and the meaning thus, That the decree ſhall go far abroad: even that decree, verſe 14. of publiſhing the Goſpel among the Gentiles, ſhall go forth from out of the bounds of Jury, even to the ends of the earth. As Pſalm 2. 7, 8. and 110. 2, 3.

v. 12. *In that day alſo*] He inſiſts ſtill upon that happy and glorious time.

he ſhall come even to thee] Jeruſalem after her reſtauration ſhall become ſo glorious, her ſtate ſo flouriſhing, that the Jews and Iſraelites withall freedom ſhall have ready acceſſe unto her from all parts; yea, the Gentiles, and all nations ſhall flow in unto her. Acts 15. 16. 17. Eſay 19. 23, 24, 25.

and from] Or, even to: and this particle is redoubled yet again in this verſe, for amplification ſake.

the fortified cities] Of Egypt. A countrey which is moſt ſtrong by nature, being bounded by the ſea, and by wilderneſſes, and moted with great chanels of water. The Prophet nameth it ſo, by an alluſion to the Hebrew name of Egypt. See Dan. 11. 15. 24.

the river] Euphrates; yea and from all rivers, from ſea to ſea; from mountain to mountain: from the utmoſt ends of the earth. This bleſſing is ſo ſtrongly aſſerted, becauſe after the utter ruine of Jeruſalem, and the Temple, it ſeems ſo ſtrange and incredible in the eyes of fleſh and blood,

v. 13. *Notwithſtanding the land*] Or, after that it hath been deſolate. The land of Judea before the coming of Chriſt in the fleſh, verſe 8. Thus before thoſe glorious promiſes ſhall come to be accompliſhed, he ſhews that Gods judgement ſhall be upon the wicked Jews, and their land in the mean time; thundering as it were, againſt the body of the people for their deſperate and forlorn eſtate in their ſins; leſt they ſhould as is the manner of hypocrites, vainly preſume, and aſſume unto themſelves thoſe promiſes which belong not to them. And mixing promiſes of mercie to his holy remnant; that they may have wherewithal to ſuſtain and ſupport themſelves in the midſt of theſe ſad calamities: And extending thoſe promiſes, as the manner of the Prophets is, even to the glorious time of Chriſts coming, wherein the full accompliſhment of them ſhall be made good.

ſhall be deſolate] The land it ſelf, that ſenſleſſe and harmleſſe element, ſhall ſuffer in its kinde, as being defiled and polluted by the ſins of her inhabitants. How odious then were their ſins?

for the fruit of their doings] For the juſt recompence and puniſhment of their ſins.

v. 14. *Feed thy people*] Or, rule thy people. The words of the Prophet, wiſhing and praying to God. Or rather, the words of God, preſcribing their duty to the Miniſters and Paſtors of Chriſt, and his Church. Implying the calamity laſt mentioned to be ſo great, that if God took not this way and means, for his peoples ſafety, they would ſurely periſh. Some make theſe to be the Prophets words to our Saviour Jeſus Chriſt, that he would feed, and guide his Church, which is deſtitute of all humane help, and is expoſed to many dangers, like ſheep upon the mountains, and in woods.

thy people] Thine by covenant; Gen. 12. 3. See Rom. 9. 8. 27. and Chap. 11. 5. 7. This covenant was the ſure ground wherupon Gods grace was ever reſerved to the Remnant.

with thy rod] See Pſalm 23. 4. Zech. 11. 7. 10, 14. It ſignifieth both a ſhepherds ſtaff, and alſo a ſceptre. See Pſal. 45. 6. and 110. 2.

the flock of thine heritage] Thus he fixes his eyes upon Gods free choice and adoption of them to be his own heritage; and not upon what they deſerved: Deut. 7. 6, 7, 8, 9. And this is the ground work of faith to Gods people, and holds up their hope againſt all tentations.

which dwell ſolitarily] As torn aſunder, and ſcattered here and there in ſeveral places of their diſperſions and baniſhments.

in the midſt of Carmel] As there: or, as in the midſt of open fields; ſo ſome tranſlate the word. See on Amos 1. v. 2.

Let them feed in Baſhan and Gilead] See Jer. 50. 19. Though now ſolitary and diſperſed; yet let them be gathered and fed in theſe fruitful places. He continues in the Allegory of ſheep. Of Baſhan we read, That taken largely, it was the kingdom of *Og*, on the Eaſt ſide of Jordan; a land of gyants, Deut. 3. 13. Conquered, and given to the half Tribe of Manaſſeh: wherein *Machir* and *Jair*, the ſons of Manaſſeh had large portions, and very many cities, Joſh. 13. 10. and 17. 1. And out of it was Golan given to the Gerſhonites, for a citie of Refuge; Joſh. 21. 27. And Aſhtaroth likewiſe was given to them, which had been the royal citie of *Og*, 1 Chron. 6. 71. Joſh. 13. 12. Deut. 1. 4. A very fruitful kingdom it was; and ſpecially for cattel, and paſture. We read of the bulls of Baſhan, of rams of the breed of Baſhan, Deut. 32. 14. There was in it a chief mountain of that name, rancked together with Carmel, and Sharon, and Gilead. The oaks of Baſhan are mentioned in Scripture; whereof alſo they made oares for the uſe of Tyre, Ezek. 27. 6. Of Gilead, ſee on Obadiah, verſe 19.

as in the dayes of old] As his benefits had been ſo bountiful to his people, in dayes of old, even from the beginning; that ſo he would continue to be like himſelf, ſo bountiful even to the end.

v. 15. *According to the dayes*] Here the Prophet brings in God ſpeaking and promiſing as much as was in the prophetical wiſh and prayer of the laſt words. He promiſeth to be as wonderfull in his works of mercie and favour and deliverance to them, as he was of old, when he brought their fathers out of Egypt. That memorable deliverance is often mentioned in Scripture, as a monument ſufficient of Gods miraculous power and goodneſſe, for the ſaving of his: and to that end never to be forgotten by them.

will I ſhew unto him marvellous things] As then, ſo now. See Exod. 3. 20. and 15. 11. Judg. 6. 13. Pſal. 72. 18. and 78. 11, 12.

v. 16. *The nations ſhall ſee*] My marvels that I will do for you, and againſt them.

and be confounded at all their might] Seeing their conceited might and power againſt you to vaniſh all into ſmoak. See Pſalm 44. 7. and 53. 5. and 71. 13.

hand upon their mouth] And proudly boaſt and brag no more, inſulting over you, and blaſpheming my name: they ſhall be ſpeechleſſe, and hold their peace for fear. See Job 40. 4.

their ears ſhall be deaf] with the ſudden burſting forth of Gods wonderful and terrible works. They ſhall not willingly for fear hear of them.

v. 17. *They ſhall lick*] They ſhall be caſt down with all their pride, at Gods feet, who ſhall reign in his Church, Pſalm 72. 9. Iſaiah 49. 23. and 60. 6. 7. 16. They ſhall be abaſed and dejected in the loweſt degree.

worms] Or, Creeping things. Thus poor ſhall all the powers of the world be, thus ſilly, thus frightful, when God ſhall come and appear to maintain and magnifie his Church; they ſhall be like theſe ſilly creatures, and their behaviours.

afraid of the Lord] See Pſalm 68. 1. Numb. 10. 35.

fear becauſe of thee] O God; or, of thee, O Church; when thou ſhalt be reſtored to thy glory and ſplendor by Chriſt, dwelling and working in thee, Hoſea 3. 5. Acts 2. 43. and Chap. 5. 11. 13.

v. 18. *who is a god like unto thee*] Micah comes to a concluſion of the conſolation with an exclamation and admiration of that pardoning mercy and compaſſion, which is onely to be found in the true God toward his own people; whereby he overcomes their evil with his goodneſſe, and continues firme in his free covenant of grace and mercie made with them. There is no other God but he. And this his dealing with his people is a ſufficient character to diſtinguiſh him from all falſe gods. No like thing is to be found in all the idols of the Gentiles.

that pardoneth iniquity] Exod. 34. 6, 7. Pſalm 130. 4.

paſſeth by] As though he would not ſee it, but winck at it.

of the remnant of his heritage] Not of the body of his people which for the greater part were hypocrites and ungodly men; Here is no comfort for them: But of the Remnant of his heritage; in them ſhould the luſtre of his mercy ſhine forth.

He retaineth not his anger] Towards this remnant; though for a time he chaſtiſe them. See Pſalm 78. 38, 39. and 103. 9—16. Eſay 57. 16. and 42. 3. Jer. 3. 5. Gen. 6. 3.

becauſe he delighteth in mercy] Jonah 4. 3. Pſal. 86. 5. and 51. 1. and 145. 8. 9. Nehe. 9. 17. Eſay 54. 7. 8. and 63. 15. and 30. 18. This is our ſure ground of comfort; when we ſeek and lay the foundation of it, not in our ſelves, or any thing in us; but in God, and his nature onely. God is the cauſe to himſelf of his mercy; by his nature he is delighted in mercy.

v. 19. *He will turn again,*] Thus the remnant of his heritage glory in his mercy, and triumph in the aſſurance of it; thus applying it to themſelves. Papiſts deny this Faith; aſſert perpetuall doubting and heſitation.

he will ſubdue our iniquities] Which formerly tyrannized over us, and we were as ſold ſlaves under the power and dominion of them. Eſay 50. 1. Rom. 6. 12. 14. 18. 21. and chap. 7. 14. 2 Peter 2. 19.

thou wilt caſt—] Meaning, of his elect. Pſal. 103. 12. Eſay 38. 17. Jere. 50. 20. & c. 31. v. 34. He will aboliſh and drown deep enough both the guilt and the puniſhment of them.

v. 20. *Thou wilt perform*] The faithfull confirm and comfort themſelves in the former bleſſed truth; becauſe God hath depoſited his covenant of grace and mercy with them, which he will perform, and at no hand ſuffer it to be vacated. Rom. 11. 29. As if they ſhould ſay; we faign, or preſume nothing of our ſelves; we onely truſt to thine own gracious will revealed in thy word; and ſo reſting on thy free favour, we perſwade our ſelves of thy mercifull pardon of all our ſins; though many wayes multiplied againſt thee. This is the ſound argumentation of the faithfull.

the truth to Jacob] The Church is aſſured, that God will declare in effect the truth of his mercifull promiſe which hee had made of old to Abraham, and Iacob, and to all that ſhould apprehend the promiſe by faith.

haſt ſworn] To them, and their ſeed, by a perpetuall Covenant. And therefore the faithfull lay hold on it, and apply it to themſelves; and with an holy boldneſs make uſe of God, as in mercy binding himſelf unto them by it. See Luke 1. 72. 73. 74. Heb. 6. 16. 17. 18. 19.

ANNOTATIONS
On the Book of the Prophet
NAHUM.

THE ARGUMENT.

NIneveh *that famous city, Head of that great* Aſſyrian Empire, *when* Jonah *the Prophet was ſent thither to preach, That within fourty dayes it ſhould be deſtroyed, was moved to Repentance; and ſo the tranquillity of that* Empire *was lengthened: But after a certain time, they grew ſecure, regarding worldly means to augment their dominion, more then the fear of God; and ſo, caſting off the further care of Religion, and Righteouſneſſe, returned to their former ſins; yea increaſed them, through their oppreſſion of other Nations, and of Gods people. The* Aſſyrians *overthrew the Syrian Kingdom, took* Damaſcus, *and carried the people captive to* Kir, *and ſlew* Rezin *the Syrian King,* 2 Kings 16. 9. *And they brought* Iſrael *to be* Loruchamah, *that is, Unpitied; and* Loammi, *No people; And now the irrevocable decree of God (the ſetter up and puller down of Kingdoms) for the finall overthrow of that* Empire, *is foretold them by his Prophet* Nahum. *He propheſied of a ruin to* Nineveh, *and* Habbakkuk *of the* Chaldeans *to ariſe. For a time before* Pul *King of* Aſſyria; *(of whom ſee* 2 King. 15. 19. 1 Chron. 5. *26. And of whoſe Kingdom* Nineveh *was the chief City; as* Damaſcus *was of Syria,* Iſai. 7. 8.*)* Aram *(or after the* Greek, *Syria) ſeems to have had as great, a fame, as* Aſſur. *Since* Pul, Aſſur *pillaging many Countries, grew to be a tree;* Ezek. 31. 3. *But falling foul upon* Iſrael *(which was ſcattered by* Nineveh*) began to fall, by* Medes, *and* Chaldeans; *and* Babel *ſoon grew to be as great a tree,* Dan. 4. *As ever* Aſur *had been. The wheels of providence are full of eyes, ſeeing what people ſhall be on the earth, and the bounds of their habitation. Kingdoms and Empires, by the appointment of the Eternal, have their periods: and then their time draweth nigh to an end, when they practiſe cruelty againſt Gods Church and people. The* Aſſyrian *flouriſhing Empire, for wrongs done to Iſrael, muſt fall by the* Babylonians, *among others; as* Babel *did after, for indignities to* Judah, *fall by the* Medes *and* Perſians, *&c.* Nahum *the Prophet doth lively repreſent it by all circumſtances, both to aſſure Gods people it ſhall be ſo; and to comfort them, in his juſt revenge of all their wrongs on the heads of their Enemies. He alſo telleth, that after their coming from* Babel; *joyfull preaching ſhall be over all Nations; and comforteth the true* Jew, *in the fair feet of them that publiſh peace; and biddeth them feſtivie a feſtivity. In brief,* Nahum *firſt propoundeth Gods dreadfull power and* Ninevehs *deſtruction; for Judahs conſolation;* Chap. 1. Secondly, *He expoundeth, the manner, and means of her Ruin, and the woful mourning for it,* Chap. 2. [*The* Medes, *and* Scythians; *and laſtly, and chiefly the* Chaldeans *fierce and furious enemies, were the means; yet therein but Gods Inſtruments.*] Thirdly, *He inſiſts upon her ſins, the cauſers of Gods wrath, in her ſhamefull ruin: aſcertained, by the example of Populous No, to be verified upon her: that notwithſtanding all her ſtrong holds; and numerous* Aſſyrian *Captains and Crowned Commanders: yet there ſhall be no healing of her bruiſe, and mortall wound.* Chap. 3. *He ſeems to have Propheſied in the dayes of* Joſiah: *after* Pul, Tiglath Pileſer, Shalmaneſer, Sennacherib, *and* Eſarhadon *Kings of* Aſſyria *had waſted the ten Tribes. Or, as ſome think, but upon weaker grounds, ſooner then ſo: in the dayes of* Ahaz, *or ſhortly after.*

CHAP. I.

THe *burden*] That is, a propheſie of threatnings and evils, Iſa. 13. 1. & 15. 1. & 17. 1. Ier. 23. 33-36. 2 Kin. 9. 25. This word grew to be ſo common as to be abuſed by falſe Prophets; and prophane men, ſcoffing at it, which made the Lord threaten puniſhment to the abuſers of it, and to change the uſe of it for that time, in Iere. 23. 33--40.

of Nineveh] Zeph. 2. 13. The head of the *Aſſyrian* Empire, which was conquered by *Merodach Baladan* King of Babylon, or by *Nebuchadnezzar* the great King of Chaldea, who alſo deſtroyed *Nineveh*, as ſome ſay. Iſa. 10. 5. Ezek. 31. 3. 11. See more in the Annot. upon v. 8. as alſo on Ionah 1. v. 2. & chap. 3. 3.

the book of the viſion of Nahum] The viſion or revelation which God commanded *Nahum* to write, of a ruin to *Nineveh*. He is an herald ſent from heaven to denounce war and deſtruction againſt *Nineveh*. He comes not on his own errant, by his own authority: with a dream of his own brain; but with a viſion from God; as Num. 12. 6. Gen. 15. 1.

the Elkoſhite] Of a City, or caſtle, called, *Elkoſh*; which ſome ancient hiſtories have affirmed to have been within the Tribe of Simeon: but the Scripture makes no mention thereof.

v. 2. *God*] He prefaceth from the Nature of God in general; But after applies it to his ſpecial uſe againſt the *Ninevites*; & ſo it carrieth with it more weight, the more to affect the hearers.

is jealous, and the Lord revengeth] Or, The Lord is a jealous God, and a revenger, &c. Who cannot endure ſuch injuries done to his glory, and to his children, as the Aſſyrians have done to them, Exod. 20. 5. and 34. 7. 14. Eſay 65. 6, 7. Deut. 4. 24. and 6. 15. Joſh. 24. 19. Jer. 32. 18. and Deut. 29. 20.

revengeth] See Deut. 32. 43. 2 Kings 9. 7. Jer. 5. 9. and Jer. 51. 35, 36. Ezek. 24. 8.

is furious] *Heb.* That hath fury. With his he is but angry for a time; but his anger never aſſwageth to the reprobate, though for a time he deferre it. See of Gods fury, Exod. 22. 24. Levit. 26. 28. Deut. 7. 4. and 32. 22. 2 Kings 23. 26. 2 Chro. 34. 25. Eſay 30. 27, 28, 30. and 66. 15. Jer. 30. 23. Ezek. 5. 13.

reſerveth wrath for his enemies] The Aſſyrian. Sure it was to come; though the Jews thought it too long in coming, Eccl. 8. 11. But God hath his time; we muſt not prejudge him therein: He knoweth beſt when, and how long to delay, to ſpare, and forbear, Hoſ. 11. 9. Mal. 3. 6.

v. 3. *The Lord is ſlow*] Exod. 34. 6, 7. Jonah 4. 2. Pſalm 86. 15. and 145. 8. Eſay 42. 14. The wicked here would make Gods mercy an occaſion to ſin, and a bolſter to uphold them therein. Ezek. 13. 10. 16. 18. But the prophet willeth them to conſider his force and juſtice; his nature and office, as judge of the world.

will not at all acquit] Exod. 34. 7. And therefore is no Patron to ſecure obſtinate ſinners.

the Lord] Pſalm 18. 8. Hab. 3. 5. 11. 12.

the clouds] He moveth the clouds of the air; even as a great cloud of duſt would be raiſed by a great multitude of horſmen riding apace. See Pſalm 104. 3. Eſay 19. 1.

v. 4. *He rebuketh the ſea*] Eſay 50. 2 Pſalm. 106. 9. Exod. 14. Joſh. 3. This may allude to that famous hiſtory, Exod. 14. 22. See Eſay 50. 2. Joſh. 3. 16. Jer. 5. 22. Pſal. 65. 7. and 93. 4. Job 26. 10. Even the moſt turbulent and unruly creatures obey him. See Matth. 8. 26.

Baſhan] See on Micah 7. 14.

Carmel] See on Amos 1. verſe 2.

Lebanon] See on Zech 11. 1. The fair and excellent Cedars and other trees of Lebanon. Or Lebanon which was ſo fruitful and flouriſhing.

languiſheth] The ſtrength and beauty of creatures is deſtroyed, when they feel his wrath, Pſal. 104. 29. 30.

v. 5. *mountains quake*] Pſalm 97. 5. and 29. 6. 2 Sam. 22. 8. Job 9. 5, 6. Jer. 10. 10. Ezek. 38. 19, 20.

melt] As ſnow, or wax before the fire. He ſtill goes on in this formidable deſcription of God; as beſt ſuiting with the burden of his propheſie againſt great Nineve, and the Aſſyrian Empire.

v. 6. *Who can ſtand*] No ſinner; not Nineve, nor the Aſſyrian Monarchie.

who can abide] *Heb.* Who can ſtand up. If all creatures be at Gods command, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any means to eſcape, when he provoketh his God to anger. See on verſe 2.

like fire] Such is his fury; and the pouring out of it far and neer; even like the thunder and lightning.

the rocks] 1 Kings 19. 11. what madneſſe is it then in man, or all mankinde to truſt in their ſtrength againſt the Lord?

v. 7. *The Lord is good*] For all his dreadful ſeverity againſt forlorn ſinners; yet is he good, and goodneſſe it ſelf; is good, and doth good, Pſal. 119. 68. and 73. 1. Mark 10. 18. Good, as the next words expreſſe.

a ſtrong hold] Or, ſtrength, Pſalm 9. 9. and 37. 39. and 46. 1. and 91. 2.

and he knoweth them] Pſalm 1. 6. Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them; and that he approveth of, favoureth, and taketh an eſpecial care of them.

that truſt in him] Lam. 3. 25, 26. 2 Sam. 22. 31, 32. 2 Chro. 13. 18. See Job 13. 15. Pſalm 9. verſe 10. and 17. 7. and 18. 30. whom God doth not thus own and help, they do not truly truſt in him, ſay what they will.

v. 8. *But with an overrunning flood*] Here he begins to apply all the former doctrine, to the conſolation of Gods choſen people: ſhewing that Gods foreſaid fearful wrath ſhall be executed upon their enemies, the Aſſyrians, to their utter deſtruction; ſignifying that God will ſuddenly, and at once deſtroy Nineveh, and the Aſſyrians; with war, as with a flood, or deluge, which ſhall break down all defences and banks; and ſhall not be kept back, nor turned another way, as Eſay 28. 19. How the Aſſyrians were overrun, and Nineveh beſieged, and taken, by *Phraortes* king of the Medes, and by his ſon *Cyaxares*; and by the Scythians; and deſtroyed by *Aſtyages*, Heathen hiſtories do record. See *Herodotus*, *Xenophon*, and *Diodorus Siculus*. After theſe ſucceeded *Nebuchadnezzar*.

place thereof] Of Nineveh.

his enemies] Gods enemies, Pſalm 35. 6. a dark and black deſolation, an incurable and irrecoverable deſtruction ſhall overtake and ſeize upon them.

v. 9. *What do ye imagine*] He turns his ſpeech to the Ninevites and Aſſyrians; and ſheweth that the enterpriſes of the Aſſyrians againſt Judah and the Church, were againſt God; as Acts 9. 4. Zech. 2. 8. Deut. 32. 9. The Aſſyrians thought otherwiſe; That they had to deal but againſt Judah and Iſrael; a broken people amongſt themſelves, and by the wars of Syria. But God takes it as againſt himſelf: having taken the patronage and protection of them upon himſelf. And therefore that their enterpriſes were but vain and to no purpoſe; and therfore that he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.

the ſecond time] As 1 Sam. 26. 8. They which underſtand this verſe of the Church, that God will afflict her, but yet in meaſure; he will not deſtroy her utterly, as he doth his and her enemies, but be content with one affliction and not double his hand upon her, They miſſe of the prophets meaning, and marre the current tenor of the context.

v. 10. *For while they be*] Troubled and perplexed in their counſels and means of their defence; and alſo made drunken with wine and pleaſures, and with pride of their greatneſſe and power. Or, though they be folden together as thorns, and ſo dangerous to be toucht for pricking; yet the fire of Gods wrath ſhall eaſily devour and conſume them.

and while they are drunken] As drunken men bold without fear, and bragging, and unruly and troubleſome, and yet then a man with his finger may overthrow them.

ſtubble fully dry] Which eaſily takes fire. See Exod. 15. 7. Job 13. 25. Eſay 5. 24. and 47. 14. Mal. 4. 1.

v. 11. *There is one come out of thee*] He ſeems chiefly to point at *Sennacherib*, who had plotted the total ruine of Jeruſalem, under *Hezekiah*; yet with ſome relation to the former kings of Aſſyria likewiſe, to *Pul*, *Tiglath Pilezer*, and *Shalmaneſer*. Here then is the cauſe of Gods burning wrath againſt the Aſſyrian. They may thank themſelves for their own ruine: the cauſe of it comes from themſelves; they eat but the batch of their own baking; they reap the reward of their own merit, their evil imaginations, counſels, and plots ſhall return upon their own pates.

that imagineth evil againſt the Lord] And againſt his people. This is the cauſe, their evil machinations againſt the Jews, Gods Church; which he had taken into his patronage and protection. Thus God makes his Churches cauſe to be his own cauſe. And this is the comfort of Gods Church alwayes againſt all her enemies.

a wicked counſeller] *Heb.* A counſeller of Belial, verſe 15. See Deut. 13. 13. Judg. 19. 22. 1 Sam. 2. 12. 2 Sam. 16. 7. 2 Chron. 13. 7.

v. 12. *Though, &c.*] Or, if they would have been at peace, ſo ſhould they have been many, and ſo ſhould they have been ſhorn, and he ſhould have paſſed away. Though they think themſelves quiet in peace, and in moſt ſafety, to be never ſo many for number, and of greateſt ſtrength, by reaſon of the height which this empire had attained unto; yet all this confidence ſhall not hinder Gods judgements: but they ſhall be like to ripe corne, or graſſe of the field, which ſeemeth to call upon the ſickle and ſithe, to cut and mow it down. Others expound the verſe thus, If the Iſraelites would have been quiet, and at peace with me, and among themſelves, ſo ſhould they have been many and mighty: and ſo ſhould the Aſſyrian have but ſhorn them onely, and ſoon have paſſed away from them: That done by *Pul* king of Aſhur, 2 Kings 15. 19. ſhould have been ſufficient. See Eſay 48. 18.

when he ſhall paſſe through] God in his judgement. Some refer this to the angel and his ſlaughter, made 2 Kings 19. 35.

though I have afflicted thee] God turneth his ſpeech to the Church, and comforts her in the depth of her diſtreſſe, and ſupports her againſt deſpair.

no more] No more by the Aſſyrians. Their empire ſhould ſoon fall, for their foul dealing with his Church. The Babylonians did after that afflict them juſtly for their ſins: yet however their afflictions were but temporary: not as their enemies afflictions were. Ever was that true, Eſay 54. 8. and 26. 20. and 60. 10. Pſalm 30. 5. and 103. 9. 17. and 125. 3. Here was their comfort.

v. 13. *For now I will break his yoke*] The Aſſyrian Empire, which was as a yoke upon the neck of the Jews: the Lord will quickly break it, and deliver his people, that they ſhall enſlave them, or tyrannize over them no more. They were but as the ſtaff in the Lords hand, which he would break after he had beaten his people with it. See Eſay 10. 5, 6, 12. 15. 24, 25, 26, 27.

v. 14. *And the Lord hath given a commandment*] Hath decreed in heaven, as Dan. 4. 24. The Iews were no wayes to doubt of it. Eſay 14. 34.

concerning thee] Thou king or Empire of Aſſyria.

no more of thy name be ſown] Thou ſhalt no more come to thy former eſtate, contrary to thoſe fields, which after the corn is cut down, are ſowen again. Or, he intimateth the total extinguiſhing of the royall race of Aſſyria; the name and memory of it.

cut off the graven Image] This is added according to the cuſtom of Prophets, who in the deſcription, of the ruin of ſtates, do adde thereunto the overthrow of the Idols. And the rather ſo, becauſe they uſually put ſo much truſt and confidence in their idols, and their protection.

I will make thy grave] He ſeemeth to have relation to *Sennacherib*; being murthered in his own Temple, 2 Kings 19. 36. 37. After he had been ſhamefully forced to go out of Judea. See Ezech. 31. 15. and chap. 32. 22. 23. &c. And that the place thereby ſhould be polluted and prophaned; and the idols removed out of the Temple.

for thou art vile] Some Hebrew Editions vary in this word. See Eſay 14. 10. 11. 12. 15. &c. Vile by thy finall fall, and utter ruin. *Targum*, for it is vile; that is, the Sepulchre. LXX. for they are ſwift; and they joyn it to the word of the next verſe.

v. 15. *Behold*] A deſcription of the churches joy at the news of the Aſſyrians ruin; by means whereof ſhe might in peace, ſecurity, and mirth attend upon Gods ſervice, and give him thanks. This ſhews the end that God had in the fall of Nineveh, and the Aſſyrian Monarchy; to teſtifie therein the care he had over his people; that it came not by any revolution of fate, or deſtiny; but his hand did it, for his peoples ſake, for their good; as the verſe ſheweth.

upon the mountains] That is, openly, and freely, without fear, or diſturbance: not in corners ſecretly. See Eſay 40. 9. and 18. 3.

the feet of him that bringeth good tidings] Eſay 41. 27. Pſalm 68. 11.

that publiſheth peace] Peace from the Aſſyrian wars. That is an evangelicall Peace that is mentioned, Eſay 52. 7. Rom. 10. 15.

O Judah] For whoſe ſake all was done; as hath been ſaid.

keep] *Heb.* Feaſt.

thy ſolemn feaſts] Mentioned in Moſes Law; interrupted by the Aſſyrian wars, wee read of the Paſſeover famouſly renued by *Hezekiah*, and *Joſiah*; ſee Exod. 23. 14. Numb. 10. 10. Deut. 16. 11. 16. The end and uſe of our deliverances, and our peace, is to worſhip and ſerve God.

perform thy vows] See on Jonah 1. 16. See alſo Pſal. 116. 12. 13. Hoſea 14. 2.

for the wicked ſhall no more] *Heb. Belial.* See Eſay 52. 1. & 35. 8. and 11. 9. Apoc. 21. 27. But here the Aſſyrian or Ninevite is meant, as the word following doth ſhew.

[illegible] *is utterly cut off*] the Ninevite, and Aſſyrian Empire ſhall be ſo, certainly, and ſhortly. The Babylonian after this did much harm to Gods people.

CHAP. II.

Verſe 1. HE *that daſheth in pieces*] Or the diſperſer, or, hammer, here are Gods judgements againſt Nineve. This daſher is the Mede, *Scythian*, and Babylonian. *Nebuchadnezzar* is in a readineſs to deſtroy the Aſſyrians. And the Prophet derideth the enterpriſes of the Aſſyrians, wch prepared to reſiſt them, and ſave Nineve; yet ſome would underſtand of *Sennacherib* the Aſſyrian, that he ſhould come up againſt Judah; and Judah ſhould ſtrengthen himſelf againſt him; and God for his peoples ſakes ſhould deſtroy him. Others, that *Sennacherib* ſhould come up; and though the Jews did fortifie themſelves againſt him, yet all that ſhould nothing avail them. But the ſenſe that was firſt ſet down doth beſt agree with the words and context.

is come up] Certainly ſhall; and that ſpeedily, and openly.

keep the munition] Man thy holds, fortifie thy fortreſſes, keep watch and ward, ſtop the paſſages, ſtir up thy ſtrength and courage, yet all ſhall be in vain to the Ninevite and Aſſyrian. Theſe are ironicall kindes of allocutions to the Aſſyrians, uſe what care thou canſt to defend thy ſelf; but all ſhall be to no purpoſe. See Jere. 51. 11. 12. Eſay 8. 9. 10.

v. 2. *For the Lord hath turned away, &c.*] Some underſtand this. That the Lord will cauſe to return again the excellency of *Jacob*, and ſettle his people in their priſtine ſtate of excellent glory. And others ſome what differing, render the words and meaning thus; For the Lord hath turned again, with the excellency of Jacob, (meaning Chriſt. See a like phraſe Amos 8. 7. and 2 Sam. 1. 19.) as being the excellency of Iſrael, to ſtand for his people emptied, and marred, and waſted by their enemies; not to afflict them any more by the enemies; but to deſtroy the enemies for their ſakes. But the words and context ſeem better to carry this ſenſe; That the Lord hath turned away the excellency of *Jacob*, and ſufficiently humbled the pride of Iſrael; And therefore it is now a fit time, and high time to deſtroy Nineve. And this accords with that place, Eſay 10. 12. Seeing God hath puniſhed his own people, Judah, and Iſrael, he will now puniſh the enemies by whom he ſcourged them. See Eſay 30. verſe 31. 32. 33.

the excellencie of Jacob, as the excellency of Iſrael,] Or the pride of *Jacob*, as the pride of *Iſrael*.

for the emptiers] The *Aſſyrians* have thus uſed the Iſraelites. See Pſal. 80. 13.

and marred] Signifying, that the Iſraelites were utterly deſtroyed.

v. 3. *The ſhield*] A deſcription of the Medes, Scythians, and Chaldeans preparation to aſſault Nineve, though ſome underſtanding it of the laſt enemy onely, the Chaldean.

of his mighty men] Of that daſher in pieces, verſe 1.

is made red] A colour which was much uſed by the Babylonians, and others; eſpecially in wars. See Ezekiel 23. 14.

in ſcarlet] Or, *dyed ſcarlet*. Either for terrour; or that their own blood ſhed might the leſſe be ſeen and terrifie.

with flaming torches] Or, fiery torches. By reaſon of the glittering of the armour: ſome take this in its proper meaning for wild fires, which ſhould be thrown. Others thus; The charets ſhall run with that ſpeed that the wheeles ſhall be as if they took fire, and were on flames, as torches, with the ſwiftneſs of the motion. See the next verſe.

in the day of his preparation] To give the onſet chiefly.

the fir trees ſhall be terribly ſhaken] He doth ſeem by Hyperbole thus to call the great Launces, Spears, and other piked arms, made of fir trees. They ſhall be forcibly and couragiouſly ſhaken in the hands and managements of the Souldiers; as trees in a forreſt are ſhaken with the windes.

v. 4. *The charets*] Of the enemies againſt Nineve, and Aſſyria. All here ſerves to expreſs the terribleneſs of the enemies preparations, and approches againſt Nineve; that they ſhall be ſuch as ſhall exceede the common cuſtome of men; and be ſtrange and wonderfull. And this is to awaken Nineve out of her deep ſecurity; and to aſſure her of that which ſhe thought was utterly impoſſible. See the like Eſay 5. 26. 27. 28. 29. 30.

they ſhall ſeem] *Heb.* Their ſhew.

v. 5. *He ſhall recount his worthies*] The enemies of Nineve ſhall encourage their Captains to the battell, calling them every one by his own proper name, according to the cuſtoms of Generalls. Others underſtand it of Nineve, that ſhe ſhall recount her worthies, her gallant Heroes, and men of war; and gather together all her ſtrengths and means of defence to oppoſe her enemies; as is uſuall in Caſes of greateſt danger and extremity.

they ſhall ſtumble in their walk] There ſhall be ſuch a throng, and they ſhall go on ſo fiercely, that they ſhall hardly be able to keep their ranks contrary to that Joel 2. 7. 8. See that Eſay 5. 27. Some thus; That the Medes ſhould ſtumble and be ſtopt at the ſiege of Nineve by the Scythians, who in their expedition, which was like a walk or perambulation, did raiſe the ſiege of the Medes, like Nineve themſelves, and over-run Media, Aſſyria, and Aſia, winning, and looſing all again within the ſpace of twenty eight years. Others that the worthies of Nineve ſhall ſtumble: Fear ſhall ſo aſtoniſh them, that they ſhall reel, and ſtagger, and ſtumble like blind men, and fall, and not be able to defend Nineve.

to the wall thereof] Some thus; As if the Scythians ſhall haſten to the wall of Nineve, as ready and prepared for the defence thereof againſt the Mede. Others apply this to the Babylonian aſſaulting: and others to the Ninevites defending themſelves, though in vain.

defence] *Heb.* Covering, or coverer, This by moſt is taken to be ſome engine, or moveable defence, made after the ancient faſhion, under wch the aſſailants drew neer to the wal, either to dig through it with mattocks and pick-axes; or for to fight with them that ſtood in defence above upon certain wooden towers.

v. 6. *The gates of the rivers*] He ſeemeth to mean ſome violent means uſed by the other enemies, or the Chaldeans, to turn the river Tigris into the beſieged City whereby many great buildings were overthrown; Others rather, that the ports and Forts of Nineve builded upon the river Tigris, and the ſtreams of it, ſhould be overthrown: Neither the ſwift and deep current of the river Tigris, nor any pallace and ſtrong hold, ſhall be of force to keep out the enemy.

diſſolved] Or, molten, ſome underſtand this pallace of the Temple of Jupiter Belus, that was in Nineve.

v. 7. *And Huzzab*] Or, that which was eſtabliſhed. Or, there was a ſtand made. That is, the kings wife and concubines, which ſhall be ſhut up in the pallace; ſhe that lay *hid* there, and came not abroad out of her chamber, as delicate dames uſe to do, even ſhe ſhall be brought forth, and led captive, ſome have taken the Hebrew word for the Queen of Ninevehs proper name. Others apply it to the ſtate of the kingdom that formerly was eſtabliſhed, and ſate down at eaſe in pleaſures, yet ſhould now be forced forth into captivity. And others thus; That the Scythians making there a ſtand, ſhould the firſt time lead away Nineveh captive. And laſtly ſome underſtand all this of the Babylonians dealings againſt Nineveh. Thus various are the mindes of Interpreters, in ſuch dark and dubious places.

led away captive] Or, diſcovered.

brought up] Or, brought to nought; vaniſh to nothing.

and her maids] That uſed to cheer her up with mirth and muſick.

ſhall lead her] Now accompany her with mournfull notes.

as with the voice of doves] Weeping, groaning, and lamenting. All this to aſcertain Gods people for their comfort, of the ſpeedy overthrow of Nineveh: which ſeemed to them a thing incredible.

tabring upon their breaſts] An eloquent and excellent expreſſion.

v. 8. *But Nineveh is of old*] Or from the dayes that ſhe hath been. Is of ſuch antiquity as if it had bin Eternall. And Antiquity gains ſtrength, credit, and authority to kingdoms: yet this ſhall not hinder her overthrow.

like a pool of water] It hath alwayes been a place of eaſe and reſt, of plenty and pleaſure, to her inhabitants: who after the taking of it, ſhall run away, ſome here, ſome there, and ſhall no more come, nor be gathered together, like fiſh taken out of the pond which is emptied and drawn out.

ſtand] Thus expreſſing their fear and flight: that nothing could ſtop their flight, and fear: and cauſe them once to look back: thinking there was no way, any hope of ſafety left but onely in flight.

look back] Or cauſe them to turn.

v. 9. *Take ye the ſpoil*] This is not the ſpeech of the Generall to his ſouldiers: but of God, or the Prophet from God, commanding the enemies to ſpoil Nineveh: and he promiſeth them infinite riches and treaſures. The enemies thought not that they obeyed any command of God herein: yet were they led thereto by his ſecret inſtinct: As the caſe of the Aſſyrians was, Iſaiah 10. 7. and of *Cyrus*: Iſaiah 45. 3, 4, 5. God by the enemies puniſheth Nineveh for their wrongs to his people. Neither yet are the enemies thereby any whit excuſable or faultleſſe in ſo doing, they minded their own ends. But Gods people were inſtructed hereby, that Gods hand was in it: and that he vouchſafed to take upon him the cauſe of his afflicted people, to their comfort.

for there is none end of the ſtore] Or, and their infinite ſtore &c. It is a bottomleſſe gulph of ſtore.

glory out of all the pleaſant furniture] Hebr. veſſels of deſire, take all the glory of that wherein they ſo gloried. They had made a prey of all others; themſelves were now to be made a prey. See Iſaiah 33. 1.

v. 10. *ſhe is empty*] That is Nineveh. And it is repeated for certainty-ſake. Gods power and truth is joyned with his word: It ever hath its effect. Iſaiah 55. 11. and 45. 23. Ezek. 12. 25.

the heart melteth] See Iſaiah 13. 7, 8. and 19. 1. Pſalm 22. 24.

the knees] With terrour, as Iſa. 13.7,8. Dan. 5.6.

the faces of them] See Joel 2. 6. before they were full ſtout, ſtrong, haughty; but now the caſe ſhould be clean altered: an eaſie work of the hand of the Almighty.

v. 11. *Where is the dwelling of the Lyons*] What is become of *Nineveh*, the ſeat of ſuch a powerfull, terrible and violent Empire? The words of ſuch as bemoan *Nineveh*, or mock her, and inſult over her: They thought themſelves all Lyons, or Lyoneſſes, old or young Lyons, of that power and authority, as to over-power and over-rule all others; and as Lyons they behaved themſelves, to ravin and prey, to make and take ſpoil, and that without all fear of any: But now where are they? or their dwelling place, their walking or feeding place? Pſal. 37. 10, 35, 36. & 103. 16. All their fierceneſſe ſhould be gone; their ceaſing to be men, and turning to be ſavage beaſts, brought the rather this judgement upon them.

v. 12. *Filled his holes with prey*] Laid up ſtore of prey for after times; ſo greedy was he, and ravenous, and covetous.

v. 13. *Behold*] The Prophet brings in God himſelf ſpeaking, that they may attend the more, and his Word the better take.

I am againſt thee] God will awake, ariſe, and act his part: He takes upon himſelf the execution of all this vengeance upon *Nineveh*.

I will burn her chariots] Chariots were much uſed in war, Exod. 14. 7. Joſh. 11. 4. & 17. 16. Judg. 4. 3. 1 Sam. 13. 5. 1 Chron. 18. 4. & 19. 7. 1 King. 10. 26. The meaning is, I will conſume her Forces and war-like Power. Thus, as was ſaid, God makes himſelf the author of all thoſe judgements executed by the enemies againſt *Nineveh*.

in the ſmoak] Suddenly, ſo ſoon as my wrath begins onely to kindle. Or, Into ſmoak: that is, Utterly, even into nothing.

and the ſword] There is an often change of perſon in this ſhort ſpeech, the better to expreſſe Gods wrath and rage thereby, as a man in paſſion uſeth to do the like.

thy prey] Thy courſe and cuſtome of preying and ſpoiling: or, The prey which thou haſt already gotten, all thy wealth and riches, and treaſures, gathered up together by thy oppreſſions and violence.

and the voice of thy Meſſengers] Signifying the Heraulds which were accuſtomed to proclaim war: or, Ambaſſadours imployed to forreign Nations. Some read, Of thy cheek-teeth, wherewith *Nineveh* was wont to bruiſe the bones of the poor. Others ſay, He ſeemeth to have an eſpeciall relation to *Rabſhakeh* his blaſpheming ambaſſage, 2 Kings 18, 17, 19.

CHAP. III.

Verſe 1. *WOe to the bloody City*] *Hebr*. City of bloods, *Nineveh*, Ezek. 24. 9. Hab. 2. 12. In this chapter are *Ninevehs* ſins and judgements chiefly, and others.

the prey departeth not] She never ceaſeth to ſpoil and rob; theſe are cauſes of her ruine.

v. 2. *The noiſe of a whip*] A ſcourge driving and laſhing the Charet-horſes of War; this expounds the woe, v. 1. He ſheweth how the Chaldeans ſhall haſte, and how couragious their Horſes ſhall be in beating the ground when they come againſt the Aſſyrians.

ratling of the wheels] Of the Charets of war, being ſwiftly driven, like to *Jehu's* march, 2 Kings 9. 20.

v. 3. *The horſe-man*] Thus is the Tragedy repreſented of *Ninevehs* ruine, by the enemies dealings againſt her.

the bright ſword, and the glittering ſpear] *Hebr*.. The flame of the Sword, and the lightning of the ſpear.

they ſtumble upon their corpſes] All wayes are ſo filled with them, that none can goe, but he muſt ſtumble or tread on them, ſee Iſa. 34. 3. Jer. 33. 5.

v. 4. *Whoredoms*] That is, cunning devices, and fraudulent plots to draw in people, and to become Lords over them, as it were, by intereſt of ſtate; as Whores uſe all enticing wayes, all cunning crafts, and witchcrafts too, to inveigle and entangle lewd men. This word is often uſed in this ſenſe among the Prophets, Iſa. 23. 15, 17. Rev. 17. 2. & 18. 3. And this may have relation to their idolatries, which are ſo uſually ſet forth by this metaphor of whoredoms in all the Prophets, which ſin they practiſed, Ezek. 23. 7. and propagated abroad, 2 Kings 16. 10.

well-favoured harlot] Great and glorious was Nineveh, and the Aſſyrian Empire.

of witchcrafts] This term may alſo be referred to the ſame ſenſe; it being the cuſtom of harlots to uſe ſorceries and witchcrafts. It may alſo be underſtood in its proper ſence; as Iſaiah 47. 9. 12.

that ſelleth nations] Under the colour of protection, favour, courteſie, and the like, ſhe ſeiſeth on kingdoms, and ſtates, and doth ſubject nations unto her. By her cunning artifices every way ſhe ſo won and over-powred the nations, that ſhe ordered and diſpoſed them, bought and ſold them, at her pleaſure. And theſe practices of Princes, and ſtates, which they call pollicies, and juſtifie as neceſſary for the governing and maintaining of ſtates, are here called whores-crafts, and witch-crafts. And yet they applaud themſelves in them; which themſelves will condemn and deteſt in the practiſes of private, honeſt, morall men; as if that were a vertue, and an high point of wiſedom in a States-man, which is wicked and abominable in a private man; as to lie, flatter, and deceive, to ſwear and forſwear, and the like.

v. 5. *Behold*] See on chap. 2. 13

I will diſcover thy skirts] Iſaiah 47. 3. Ezek. 16. 37. Jer. 13. 22. I will expoſe thee to ſhame and ſlavery. A terme taken from the injuries done by the ſouldiers to poor women which were taken priſoners in the war. Iſaiah 47. 2, 3. Jer. 13. 22. Ezek. 16. 37. I will pluck off that luſter and grandieur, and garbe, wherein now thou doeſt ſo much glory, and whereby thou makeſt thy ſelf ſo eſteemed and admired of others; I will ſtrip thee of it, and leave thee ſtark naked.

v. 6. *abominable filth*] All manner of filth, as they uſed to throw upon people that were publikely diſgraced.

a gazing-ſtock] A wonderment, for my Juſtice upon thee; and an example, for others to take heed by thee. See Numb. 5. 21. Deut. 29. 24. 1 Kings 9. 8. Jer 22. 8. and 48. 39. Ezek. 5. 15. and 14. 8.

v. 7. *Shall flee from thee*] Through deteſtation and horrour.

Who will bemoan her?] Or, Who can ſufficiently bemoan her? Her ruine ſhall be ſo great, that no lamentation can equall it, no comforters can be ſufficient for her, ſee Gen. 37. 35. Pſal. 77. 2. Iſa. 22. 4. Jer. 31. 15. Some conceive that *Nineveh*

neveh had made her ſelf ſo odious to all by her tyranny, that all fled from her in her need, none would come to aid her, or comfort her, Lam. 1. 16. Pſal. 69. 20.

v. 8. *Art thou better then populous No?*] Or, Nouriſhing. *Hebr.* No *Amon.* A famous City of *Ægypt*, called in following Ages *Alexandria*; which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture, yet ſee Jer. 46. 25.

among the rivers, &c.] In *Ægypt*, where there were divers branches of *Nilus* cut out into channels; for otherwiſe *Alexandria* was not ſcituated by the River it ſelf, but upon the Mediterrane ſea, neer the Iſland *Pharos*, where was that famous Tower with lights to direct the ſhipping to the Port, and the Lake *Mareotis* was on the ſouth ſide of it.

v. 9. *Æthiopia*] It may ſeem ſhe had been a free City, having all for confederates that are mentioned in this verſe: of *Æthiopia*, ſee on Habak. 3. 7.

Put and Lubim] People of *Affrica*.

thy helpers] *Hebr.* In thy help; he turns his ſpeech to *No*.

v. 10. *Yet was ſhe*] For all her ſtrength in numbers of men and munitions, and confederates, and auxiliaries.

carried away] Her Inhabitants expelled, captivated, the City waſted. This muſt have been before the time of *Nahums* propheſie, and ſerve as an example for *Nineveh* to look upon: this ſome think to have been done by one *Sabacus* King of *Æthiopia*, mentioned in *Herodotus*: Sure it is that it was afterward repaired, and again over-run by the Aſſyrians, and Chaldeans after, as appears in *Jeremy* and *Ezekiel*; and long after that rebuilt or repaired by *Alexander* the great.

daſhed in pieces] A cruelty which was uſed in Cities taken by force of arms, ſee Pſal. 137. 4. Iſa. 13. 6. Hoſ. 13. 16.

caſt lots] For to part them as a prey, ſee Joel 3. 3. Obad. v. 11.

great men] Uſed as the baſe vulgar.

v. 11. *Thou alſo*] Here he begins to apply the former example of Gods judgement upon *No*, or *Alexandria*, to *Nineveh*: Nothing can hinder God from dealing with *Nineveh*, as he did with *No*; he is the Judge of all the world, and he is ever like himſelf, one and the ſame.

ſhalt be drunken] with the cups of Gods wrath, Jer. 25. 15, 17, 27. Iſa. 51. 17. Pſal. 75. 8. Job 21. 20. Pſal. 11. 6. Apoc. 14. 10.

thou ſhalt be hid] For fear and ſhame, and brought to nothing.

ſeek] Forced ſo to do, but all in vain.

v. 12. *Fig-trees*] Shall be eaſily taken by the enemies. An apt ſimilitude.

v. 13. *In the midſt of thee*] in the ſight of all, in the midſt of thy Cities and ſtrong holds.

Women] Effeminate and weak, not able to endure the ſight of the enemy: In their walled Towns they ſhould have weak and trembling hearts; God would ſtrike them with terrour, ſee Deut. 7. 20. Levit. 26. 16, 17, 36, 37.

thy gates] All ſhall be opened to the enemies.

thy bars] Thine incloſures and defences, nothing can withſtand Gods hand.

v. 14. *Draw thee waters*] Make all needfull preparations and proviſions for to hold out the ſiege, repairing the breaches of thy wals with bricks. An ironicall kind of ſpeech, as Nahum 2. 1. Iſa. 8. 9, 10.

tread the morter] To make bricks, to make and ſtrengthen thy fortifications and defences, ſtones were not there in plenty: Bricks were the more uſed. See Exod. 1. 14. & 5. 7.

v. 15. *There ſhall the fire*] Namely, in thoſe thy ſtrong holds, ſo well repaired and fortified. No means of defence can any wayes be uſed by thee, which ſhall be able any thing at all to avail thee againſt Gods judgement upon thee.

like the canker-worm] Even as thoſe deſtroying creatures gnaw and ſpoil the plants ſuddenly; or, as they themſelves are quickly deſtroyed in any place by fire, or rain, or tempeſt, and change, of weather, or otherwiſe.

make thy ſelf many] Another Ironicall or ſcoffing ſpeech; like the former. All ſhall not help them.

v. 16. *Thou haſt multiplied thy Merchants*] Merchandiſe, and Merchants were ever in great uſe, and requeſt. Great men and Princes were Merchants. As the Venetians at this day. See Apoc. 18. 23. Ezech. 27. 3. 12. &c. 21. Eſay 23. 8. Nineve had wonderfully multiplied them, as the ſtars in number; as the Canker-worms, and locuſts, which are very numerous, and they gloried greatly therein. But all this ſhould not avail her.

the canker-worm ſpoileth, and flyeth away] This is well known in the Canker-worms, Locuſts, and Graſhoppers; they ſoon come and ſpoil fruits, and fields; and after ſoon fly away. See Joel 2. 25. And ſuch ſhall your Merchants be, and their doings: both in their ſpoiling, and in their flying away; they ſhall ſtand thee in no ſtead, to help or defend thee.

ſpoileth] Or, ſpreadeth himſelf.

v. 17. *Thy crowned*] Namely, thy Princes, and great Lords, wearing Diadems and wreaths, in token of dignity: or vaſſal and confederat Kings. Thy keepers (and guardians) ſaith the Vulgar Latin.

in the cold day] In cold weather and in the night ſeaſon.

but when the ſun ariſeth] When their opportunity ſerveth.

they flee away] So ſhould their Merchants, Princes, and Captains ſerve them, when they moſt needed them.

and their place] See on chap. 2. 11.

v. 18. *Thy ſhepherds ſlumber*] Thus he derideth the King of *Aſhur*, & his confidence in his counſellors & Peers, ſee Jer. 23. 1. and 10. 21. and 22. 22. and 50. 6. Ezek. 34. 2. They are not watchful enough to provide for the ſafety of Nineveh. Thy Heads, Governours, and Officers are dead, or aſtoniſhed, and out of heart, Exod. 15. 16. Pſalm 76. 6. Thus he ſpeaketh to the king of Aſſyria.

Nobles] Or valiant ones.

ſhall dwell in the duſt] As Jer. 51. 30. lye down and not be able to riſe up againſt the enemies to help thee.

thy people is ſcattered] There ſhall be ſo great a diſſipation of Niniveh, and the whole Empire, that there ſhall remain no hope of its recollection and reſtauration.

v. 19. *There is no healing*] *Heb.* Wrinckling or contracting: no piece of help or healing, in the leaſt degree. See Jer. 8. 22. and 46. 11.

thy wound is grievous] Dolorous.

ſhall clap their hands] For joy to ſee thy tyranny overthrown, as Pſalm 47. 1. Lam. 2. 15. and applauding Gods juſtice in it.

for upon whom hath not?] Meaning that there was no people to whom the Aſſyrians had not done hurt; none free from their tyranny and oppreſſion.

continually] God then in patience forbore them long. And the Aſſyrians were the more inexcuſable. And Gods people muſt not take offence at his patience; or at their own ſufferings: But leave all to God; who beſt knoweth when and what is beſt to do.

ANNOTATIONS

On the BOOK of the PROPHET

HABAKKUK.

The ARGUMENT.

THis Holy Prophet being in extream grief that Gods own people ſhould ſo abuſe his patience, and run to the extremity of wickedneſſe; he addreſſeth his ſerious and ſad complaint to God, againſt ſuch cruel and curſed practiſes; and then upon Gods anſwer turneth his ſpeech to tell the Jews in Gods Name; That in *the preſent Age wherein they lived, they ſhould, (for the ſuperlative ſins of that ſtubborn and rebellious Nation againſt the Lord and his Law) ſee their Common-Weal deſtroyed by the Chaldeans. Afterward, he falleth to wonder and admire that God would advance to height of dignity and Empire, a Nation ſo bitter, haſty, proud, violent, vicious, cruell, and inſatiably covetous, as the* Babylonians *were; ſuffering them to be Executioners of his judgements, and ſcourgers of his own people. And leſt the Godly, ſeeing the viſion of theſe horrible and laſting Troubles, ſhould deſpair; this muſt be their comfort, that the juſt ſhould live by faith. And therefore the Lord putteth the Prophet, and every Beleever, upon the exerciſe of Faith and patience, the chiefeſt cordials in every calamity; ſtrengthning the heart to ſtay for the effect of Gods juſtice, both to free his people, and to puniſh the enemie; which puniſhment upon the* Chaldean *enemy, for their manifold grievous ſinnes, the Prophet from God doth largely foretell. Laſtly, the Prophet maketh a wonderfull prayer, celebrating Gods mighty power in ancient deliverances, and terrible executions on Enemies in former times; deſiring that in the midſt of the yeers, God would revive his work, and in wrath remember mercy; and by Faith, he triumpheth even in the midſt of deſperate dangers and miſeries, rejoycing in God, and expecting deliverance from them; and that the glorious God, who had ſhaken* Cananeans, *would alſo ſhake* Chaldeans, *and bring his people to walk on their high-places again. After he had done his prayer, he ſaith, To the chief ſinger on Neginoth; that is ſing this ſong with an infinite Luſtineſſe and courage; for you ſhall ſee the power of God marvellous in* Babylon; *and then you ſhall return to Jeruſalem:* In this *Book, the Prophet expoſtulateth with God,* Chap. 1. *Complains of the* Chaldeans, *and their ſins,* Chap. 2. *directeth his prayer to God,* Chap. 3.

CHAP. I.

T*He burden*] A propheſie, with expreſſe commiſſion of God, denouncing threatnings and curſes, Iſa. 13. 1. Nahum 1. 1.

which Habakkuk] Of the notations of this name, and why it ſhould be given him, as alſo, of his parentage and Tribe, of his life and death, there are uncertain gueſſes, and groundleſſe traditions, but no certain verity; but the argument and matter of his propheſie ſhews that moſt likely he lived in the dayes of *Joſiah*, or his ſons, chap. 1. 5. 6. & chap. 2. 8. and therefore that he is not that *Habakkuk* mentioned in the Apocryphal additions to *Daniel*.

did ſee] That is, received from God in a prophetick viſion, concerning whom is not here expreſſed, as uſually it is in other Prophets; but it ſeems to be, firſt, againſt the Jewes and wicked men, and oppreſſors, whom God will puniſh by the Chaldeans: and after, more at large againſt the Chaldeans, whom God threatens to deſtroy for their manifold ſins.

v. 2. *How long*] It ſeems the Prophet before this had preached long, and had proof of the refractorineſſe of the people, of their contumacy and obduration in their ſins; and ſeeing now no hope of better, but that things rather grew worſe and worſe, he burning with the zeal of Gods glory, and hatred of their ſins, withdrawes himſelf from the people, and privately deals with God, and ſeeks remedy of him, complaining of their ſins, and ſome way of Gods ſo long patience in tolerating of them, without redreſſing it: He doth not in cruelty ſo much provoke God to puniſh them, as he cryes to God to amend them; and in his function he muſt be true and faithfull, as to the people and their ſalvation, ſo to God and his glory.

ſhal I cry] Lamenting, complaining, ſeeking to thee for ſome way of remedy and redreſſe?

and thou wilt not hear] By chaſtiſements, or ſome way elſe, to amend their manners, and abate the deluge of ſin, which ſtill encreaſeth through impunity, to thy diſhonour.

cry out] He was much with God upon this point, ſomewhat like to the importunate widow; his righteous ſoul was vexed, as *Lots*, 2 Pet. 2. 8. Pſal. 119. 136. and no doubt but this was the common complaint of all the godly at this time.

of violence] Either generall againſt good men, or particular againſt the Prophet, Gen. 6. 11.

and thou wilt not ſave] And help, but holdeſt ſtill thy peace, Pſal. 50. 21.

v. 3. *Why doeſt thou ſhew me*] Suffer them ſo to ſin, and that in my ſight, before my face: *Jeremy* was more paſſionate, too paſſionate, chap. 15. 10. & chap. 20. 14, &c. ſee 1 Kings 19. 4, 10, 14.

grievance] among them, whereby they violently grieve, vex, and ſpoild one another; and ſpecially the wicked ſo grieve the godly.

raiſe up ſtrife] As amongſt themſelves, one againſt another; ſo chiefly againſt thoſe Prophets which reproved them: ſee Jer. 11. 18, &c. & 12. 6. & 15. 10. Hoſ. 4. 4. they could not, they would not endure their holy admonitions; ſee Prov. 29. 1.

v. 4. *The law is ſlacked*] Neglected, trodden under foot, hath no authority or reverence among them, but is ſleighted, contemned, caſt behinde their backs: This ſhewes that the Prophet is not thus paſſionate in any carnall reſpect, for any private and perſonall grievance, ſpoil or violence done to himſelf, but for the violation of Gods holy Law, and his honour thereby; the cuſtome of wicked men is clean contrary.

judgement doth never goe forth] All judgement and juſtice is oppreſſed and ſuppreſſed, Iſa. 59. 4, 6, 7, 9, 14. none dare call for it, the wicked do ſo ſway and domineer: and thy great patience, O Lord, cauſeth thy law to be, as it were, diſarmed of her terrour, and to be of no ſtrength or authority with theſe wicked men, and alſo to be no more publickly uſed.

the wicked] Job 21. 7. Jer. 12. 1.

doth compaſſe about] If any good man be left with any ſpark of righteouſneſſe in him, he dare not come abroad, or be ſeen; or if he doe, the wicked preſently beſet him round about, and, as it were, beſiege him, that he dare not oppoſe himſelf againſt them, and their doings, Pſal. 12. 1, 8. & 22. 13. Iſa. 59. 15. they ſo prevail by reaſon of their multitude, of their credit and power, that juſtice ſuffereth violence, and is not exerciſed with liberty and righteouſneſſe.

wrong judgement proceedeth] Or, wreſted judgement. All the courſe of publick juſtice is broken off; where remedy ſhould be had, there the malady it ſelf reigneth: the Tribunals and Judgement-ſeats are dens of thieves, inſtruments of oppreſſion; ſee Pſal. 94. 20. Amos 6. 3, 12. & 5. 7.

v. 5. *Behold ye*] Gods anſwer to the former expoſtulation; or, His anſwer in the mouth of his Prophet, foretelling their ſpeedy deſtruction; that God by the wonderfull adminiſtration of his providence will beat back their violence, and repay it with another violence, the violent invaſion of the Babylonians.

among the heathen] Seeing ye will not learn in Gods ſchool, out of his ſacred mouth.

and regard] Thus he would awaken their ſleepy ſouls, by this repetition for their attention.

and wonder] Thus he would raiſe them up to admiration and marvailous aſtoniſhment, and that at the horribleneſſe of the judgement following, ſeeing they would not be gently tutored in Gods School, but had now rendred themſelves intolerable, unſufferable any longer to God or good men; and therefore it was high time now that ſuch a judgement ſhould fall upon them.

a work in your dayes] They had been often warned of Gods vengeance, but they put off the evil day, and Gods patience ſo lulled them in ſecurity, that they began to deride the Prophets, Iſa. 28. 15. Jer. 5. 12, 13. and contemn Gods judgements: they are told therfore that even in their dayes the judgement ſhould come, it ſhould be no longer delayed, ſee Joel 1. 15. Ezek. 7. 5, &c.

ye will not beleeve] Ye would not beleeve my words, and my Prophets; neither ſhall ye beleeve this judgement; incredible to you was the one, and ſo incredible ſhall be the other; it ſhall exceed all belief: yet both ſhall prove true; and ye ſhall finde and feel this latter to be ſo, to your amazement and aſtoniſhment. This whole verſe Saint *Paul* cites Acts 13. 41. yet with ſome variation, and ſomewhat following as may ſeem the Tranſlation of the LXX. even where it varies from the Hebrew Text; as in the ſecond word. And the Apoſtle makes uſe of it to his preſent purpoſe, and applies it to thoſe judgements that ſhould befall the Jewes for their contempt of the preaching of the Goſpel in his time.

v. 6. *Loe, I raiſe up the Chaldeans*] He begins to declare that incredible judgement, and nominates the very thing in particular; he dwels no more upon generals. the Chaldeans are the men that ſhould fight under his banner, by his ſecret inſtinct, and be his executioners of this judgement.

that bitter and haſty nation] See Iſa. 5. 26, &c. God that can bring light out of darkneſs, and good out of evil, can make good uſe of the ſins of men; uſe them to a good end, to the accompliſhment of his juſt judgements.

which ſhall march through the breadth] *Heb.* breadths, ſo terrible ſhall they be, and without fear ſpread over all the land; nothing ſhall withſtand them. Jere. 25. 38.

v. 7. *Their judgement, &c.*] Or, from them ſhall proceed the judgement of theſe, and the captivity of theſe. They ſhall receive no Law, nor aſſiſtance from any; their reaſon and luſt is their will; and execution is in their power. Or, from the Chaldeans ſhall the judgement and captivity of thoſe ſinfull Jews proceede; and ſo they ſhall be payed in their kinde, with violence for their violence.

dignity] Or exultation, or deportation and captivity; or burden, as ſome tranſlate the word.

v. 8. *ſwifter*] Though the Chaldeans be far off, yet ſpeedily and ſwiftly ſhall they come.

Leopards] See Hoſea 13. 7. Jer. 5. 6.

fierce] *Heb.* ſharpe.

evening wolves] That want their prey all the day, and are ſo at that time the more fierce and ravenous. See Zeph. 3. 3. Jer. 5. 6. Pſal. 104. 20. Jer. 39. 5. Ezech. 22. 27.

ſpread themſelves] Being many and numerous.

as the eagle] Jer. 4. 13. & 48. 40. Lam. 4. 19. Dan. 7. 4. 2 Sam. 1. 23. Job 9. 26.

v. 9. *for violence*] Or the prey, ſee that chap. 1. 2.

their faces] Or, the ſupping up of their faces, &c. Or, their faces ſhall look toward the eaſt. *Heb.* The oppoſition of their faces towards the eaſt they ſhall overthrow, and diſſipate all whatſoever ſhall come againſt them; as this tempeſtuous wind doth. See Jonah 4. 8.

as the ſand] See Gene. 22. 17. Joſh. 11. 4. This ſimilitude is often uſed in Scripture.

v. 10. *And they*] *Heb.* he; the King *Nebuchadnezzar*.

at the Kings] To wit, at the kings of the Jewiſh people, as King Zedekiah, 2 Kings 25. 19. And at their confederate Kings and Princes. 2 Kings 25. 6. 7.

heap duſt] Make mounts and rampiers. Peradventure he meaneth to ſhew the eaſineſs of the conqueſt; as if the Chaldeans ſhould do it as it were in a paſtime, as little children do make trenches and forts in their dirt. Thus the prophet leaves them no hope of eſcaping, that they might thereby be humbled, and repent; or elſe left the more inexcuſable.

v. 11. *Then*] When *Nebuchadnezzars* greatneſs is come to the height.

ſhall his minde] *Heb.* Winde; that is his felicity.

change] He ſhall be drunk with his victories, felicity, and proſperity: that ſhall ſo alter and change him, as to deprive him of that ſeeming modeſty, and reaſonable carriage, which he uſed before, and puf him up above Mortality, Or, He ſhal leave off forraign expeditions, and further conqueſts; think rather to enjoy the felicity he had already atchieved. But his felicity ſhall then alſo change. Dan. 4. 30. Thus the Prophet begins to comfort the elect and faithfull ones among his people, with foretelling the iſſue and downfall of this their mighty and mortall enemie; that ſo they may hope for an end of their miſeries procured by him.

offend] Thus his proſperity ſhould lift him up to make way for his down-fall. Thus Gods ſecret providence, and judgements do work.

imputing, &c.] Thus ſacrilegiouſly robbing God of his honour, and aſcribing his victories, even over the Jewes, and their God, unto his idols, which provokes God to take his own, and his peoples cauſe, into his own hands, to his ruine, Jer. 25. 14. And thus inconſtant will that potency be which is ſet upon the vanity of idols; whereby the Prophet comforteth the faithfull, that God will alſo deſtroy the Babylonians abuſing this victory, and becoming proud and inſolent, attributing the praiſe hereof to their idols. See the five firſt Chapters of *Daniel*.

v. 12. *Art not thou from everlaſting*] The Prophets words to God; in his own name, and in the name of the godly; triumphing in God, and gloriouſly boaſting, as it were in, and by their faith in him; and in the aſſurance that he is their God, by Covenant; and therefore they ſhall be ſafe and be happy; notwithſtanding all theſe ſharp chaſtiſements. The interrogation is ſtronger then a ſingle aſſeveration. And he converts his ſpeech to God, not to wicked men: It were in vain to contend with them. But then beſt may we oppoſe their blaſphemies, and couragiouſly contend with them, when we firſt make good this Covenant between God and us, and firme our faith in it. Then may we out-brave their carnal boaſtings, with our ſpiritual boaſtings and rejoycings.

from everlaſting the Lord our God?] Eternal in thy ſelf: and for many ages of old by Covenant our God. Thus they remember themſelves of the gracious Covenant; not newly made with them, but four hundred years before their anceſtours came out of Egypt. And they have found in all ages and generations how faithfully God hath ſtill kept his Covenant: And by this they ſtrengthen their faith in their preſent extremities.

mine holy one?] The onely ſacred Deity which I adore; him whom I onely acknowledge to be holy amongſt all other gods, which are but impure idols that pollute the ſoul. And I one of thy holy ones, by thy gracious adoption; and ſo under thy ſafe and bleſſed protection.

we ſhall not dye] Thus he and they raiſe up themſelves as conquerers over theſe calamities. They are under Gods tuition, therefore they cannot periſh. Gods defence, and their ſafety, are things that cannot be ſeparated. All the defence that all the world can give, cannot give this aſſurance. But they know that death it ſelf ſhall not deſtroy them, 1 Cor. 15. 54, &c. but be their out-gate to perfect felicity. And Gods Church ſhall ever be preſerved in this world by his power: the gates of hell ſhall not prevail againſt it. Thy Church cannot periſh ſeeing it is joyned to thee, who art everlaſting, by a covenant, which importeth communication of grace, life and glory. See Pſalm 102. 28. and 118. 17. Lam. 5. 19, 20. Matth. 22. 32. Thus faith gloriouſly triumphs in the midſt of afflictions, reſting upon Gods Covenant of life: and quietly ſubmitting to his chaſtiſements in the mean time. Here the *Chaldee Paraphraſe* ſubſtituteth theſe words inſtead of the former, holy in the works of faith; referring them to God.

thou haſt ordained them for judgement] It is true that thou haſt eſtabliſhed that great Empire to puniſh thy Church, 2 Kings 19. 25. Eſay 10. 5, 6, 7. but not to deſtroy it, as it endeavoureth to do by an extream tyranny, contrary to thy nature and will: what the Chaldean doth in his time, it is by thy permiſſion, and wiſe and holy ſecret providence and guidance we are not wholly left to his luſt and pleaſure. This holds up our hope againſt deſpair, and gives us light in this dark night of afflictions, and is our buckler againſt all tentations; that thou wilt order all for our good; for our chaſtiſement; though in truth for his judgement.

mighty God] Hebr. rock. Deut. 32. 4. He and his counſell change not in all the changes of the world; but remain firme and ſtable, as a rock. In him is ſtrength; Iſa. 26. 4. and 28. 16.

eſtabliſhed] Hebr. founded, grounded him, for perſeverance, and continuance, in this, to the end.

for correction] This is the end why God uſed ſo ſharp a whip as the Chaldeans; yet did moderate it by his ſecret providence. All is not to deſtroy his people; but to correct them for their ſins, and to amend them.

v. 13. *Thou art of purer eyes*] The Prophet layes this down for a principle: as according with the nature of God. And this he makes his ſtay and prop in this conflict and tentation following: takes this for granted. So Jer. 12. 1. And this muſt curb his turbulent affection, ſo ready to expoſtulate the matter with God.

wherefore lookeſt thou?] Patiently, without puniſhing it? He doth not impiouſly deny Gods providence: as the man, Job 22. 12, 13, 14. Pſal. 10. verſe 11. and 73. 11. and 94. 7. He doth not aſcribe all to Fate, or Fortune. He ſpeaks as fleſh and blood would prompt to him: he ſpeaketh doubtingly, and conflictingly: he conteſts rather with himſelf, then with God: he complains rather of himſelf, then of God: ſtil ſticking to this principle of piety, That God governs the world: and that God, and his juſtice cannot be divided aſunder: he righteouſly governs it, though our blinde eyes cannot ſee it to be ſo: nor he could ſatisfie himſelf, and his doubts therein.

treacherouſly] Iſaiah 21. 2.

wicked] The Chaldeans, who are unjuſt in oppreſſing thy people, who never offended them: and are inordinate in the execution of thy judgements, which they do not regard: and are more wicked then thoſe whom thou puniſheſt by them. This ſtumbled the Prophet: He would fain be reſolved in it. See Job 21. 7. Pſal. 37. 1. and 73. 3. Jer. 12. 1.

v. 14. *And makeſt men as the fiſhes*] Haſt thou forſaken nations, and ſtates, like fiſhes, and ſuch like beaſts, which are his that can firſt take them? and ſo as a prey devour one another? Thus he proceeds in his complaint, conflict, and expoſtulation: ſecretly wiſhing that God would ſtop theſe flood-gates of ſin, and curb the rage of theſe outragious men.

v. 15. *They take up*] The Chaldeans, thus deal withall promiſcuouſly: with good and bad alike: inhumanely with Gods people, as well as with others; violating all Laws, by their unjuſt tyranny: yet in all this haeſitation, and tentation, wherein he wreſtles ſo ſtrongly, he ſtill makes his addreſſe to God for redreſſe and remedy: he acknowledgeth Gods hand in all this: and applyes himſelf to God, to unlooſe theſe knots, to help him out of the briars of theſe perplexities, and his own fooliſh and abſurd imaginations: that he might be able to ſee Gods ſtraight ſteps in theſe crooked paths: his order in theſe confuſions. Atheiſts and blaſphemers do otherwiſe.

therefore they rejoyce] Glory in their miſchiefs, triumph in their tyrannical exorbitances: and thou ſuffereſt them. This was his wonderment and amazement.

v. 16. *Therefore they ſacrifice*] Inſtead of acknowledging all their greatneſs to come from God, and giving him thanks, and ſerving him; they attributed it to themſelves, and to their induſtry, underſtanding, and valour. See Eſay 10. 7. 13. and 4ſ. 4, 5. and Chap. 37. 24, &c. They ſacrilegiouſly rob God of his honour; and would Deifie themſelves; they ſuffocate, ſtifle, and extinguiſh the right knowledge of God; and put themſelves in his place; arrogating that to themſelves which is onely due to him. They pretend much to their idols, verſe 11. yet in iſſue they reduce all to themſelves. And moſt do ſo now in theſe dayes: Generals in wars magnifie themſelves and their own parts; though for ſhew ſake they appoint and ſolemnize thankſgiving dayes to God. And private men in their own affairs are not free of this fault.

their portion is fat] Thus their proſperous ſucceſſes do blow them up, and infatuate them, Prov. 1. 32.

v. 17. *Shall they therefore*] Shall the Chaldean alwayes do ſo? how long wilt thou ſuffer it? wilt thou, O Lord, ſuffer them, after ſo many faults and impieties, both againſt men, and againſt thee, to enjoy their oppreſſions, and endleſly continue in them?

emptie their net] And ſpread it anew, to take more preyes; that their ſucceſſes paſt ſhall egge them on; and make them more eager for new exploits.

to ſlay the nations?] See Jer. 25. 9. Ezek. chap. 25, &c. And thou not ſtop them; but ſuffer them ſtill to go unpuniſhed? Hitherto his complaint, and expoſtulation.

CHAP. II.

I *Will ſtand*] *Heb.* I did ſtand. The Prophet was deep in doubts, ſwallowed up in a gulf of tentations, as if the world were ruled by chance, by fate, or by fortune; and no wiſe guided by Gods providence; and he could finde out no iſſue, to rid himſelf out of this perplexitie. But here he begins to recollect himſelf: And he ſpeaks not in his own perſon onely, but in the perſon of all the godly: he repreſents their like affections, and conditions. And he ſaith, I will ſtand; and after again, ſet me; importing his ſetled reſolution, and conſtant purpoſe ſo to do. And the caſe did ſo require it, a caſe of ſo difficult inquiſition, and ſo great conſequence. The phraſe is taken from watchers, which were in ſtrong and guarded places, as Eſay 21. 6, 7, 8. The meaning is by prayers, meditations, and lifting up of my minde, I did deſire of God ſome prophetick revelation, whereby I might be taught how to anſwer to that which profane and weak perſons might oppoſe againſt Gods providence which doth ſo far favour thoſe wickd Chaldeans.

my watch] And after, tower or fenced place. He relates not to his prophetical office: nor yet to the word of God immediately: but to the receſſe of his own carefull and anxious minde; to bethink himſelf and caſt about every way: and he ſettles upon that which followes.

and will watch] This is his Reſolve. He will be attent, he will be as a watchman or ſcout; and that is a vigilant and carefull office: He muſt be quiet, and ſilent, and watch when others ſleep, and not diſturbing any without great cauſe: And he muſt be perſeverant, without wearying. See Iſaiah 21. 6, 7, 8.

to ſee] And hear: All his ſenſes muſt be imployed; and all little enough in this caſe.

what he will ſay] Not what the adverſaries will object in this caſe, and calumniate; They will be open mouthed enough: nor what the world will ſay, what will be the dictate of carnal reaſon, the ſenſe and cenſure of fleſh and blood, the ſpeculations and imaginations of mans brain, the judgement of his heart. Nor what Satan will ſuggeſt. All theſe will multiply diſtractions, and heap up confuſions in the ſoul. And they that yield up themſelves to them, undoubtedly and worthily periſh in them. But I will ſee what he will ſay, Pſal. 8. 5. 8. I will riſe up above the world; I will renounce the judgement of man; I will break through theſe ſnares of Satan; And in my minde reſolve to ſee what God will ſay unto me, in this point. He and his word ſhall be all in all unto me. And indeed this is the onely way; there is no other remedie to theſe tentations; this is the way we muſt fight againſt them. Gods word will be as a ladder, as wings to raiſe us up aloft above the world; that from ſuch an height we may the better diſcern and judge of the paſſages here below. Let that obtain its authority with us, and we wholly depend upon it; and this will ſuffice us abundantly: nothing better for us then ſo to do.

unto me] Or, in me. Or, God would ſpeak unto me; namely, by inward revelation. See Hoſ. 1. 2. that I might anſwer to the people in Gods words.

and what I ſhall anſwer] Then I can; and not till then. When I have heard the voice of God in his word, I ſhall be then and thereby ſufficiently inſtructed what to anſwer in this intricate perplexitie.

when I am reproved] Or, when I am argued with. *Heb.* Upon my reproof or arguing. And alſo upon that denunciation, Chap. 1. 5. &c. Theſe reproofs are the aſſaults of Satan, the blaſphemous ſpeeches of wicked men, and our turbulent paſſions, that riſe up in us, and are our own Tempters. The ſumme of all is. That no judgement can be made of Gods providence in the government of the world, but by the light and verdict of God in his word. Unleſſe we ſubject our ſelves wholly to him, raſhneſſe and arrogancy will blinde us, and lead us into the ditch. See pſalm 73. 17.

v. 2. *And the Lord anſwered me*] Gods anſwer to the laſt expoſtulation and complaint. God in time will not fail to anſwer and ſuccour his thus waiting on him.

write] This relates to his prophetical office; and is for the uſe of the Church, and the edification of it.

the viſion] Even that admonition which hereafter follows; and that ſentence againſt the Chaldean, which from thence is denounced againſt him for his ſinnes, to the end of the Chapter; which ſentence is ſatisfactory to the Prophets grievance and complaint in the latter part of the former Chapter. Yet ſome upon weaker grounds extend and expound the meaning thus; I have not yet taken away the guift of propheſie from my people: by which I will cauſe you to know not onely ſuch accidents as do trouble them; but alſo what ſhall happen untill Chriſts coming; which is called the end of the time of the Law. See Dan. 10. 14. Or thus, The matter of this viſion is not to take effect preſently, but in Gods due time.

plain upon tables] See Eſay 8. 1. &c. and 30. 8. as Deut. 27. 8. in great Characters; that at the firſt view with one blench of the eye a runner may read it. So plainly muſt this be written, that there might remain no doubt or difficulty in the meaning and truth of the viſion: and the matter of it be the more memorable, remarkable, and regardable.

v. 3. *yet for an appointed time*] We muſt wait and hope: God will try and exerciſe our faith and patience. We are too haſty and hot upon the execution and accompliſhment. But God muſt have liberty left him, to delay and defer it to his own time; and we muſt depend upon his power and pleaſure.

but at the end it ſhall ſpeak] It ſhall be ſure though ſlow; experience ſhall prove it: mean while we muſt not miſtruſt the truth of it.

though you tarry] And yet in the end of the verſe it will not tarry. The meaning is, though it ſeem to tarry in our haſty expectations; and God ſeem ſlow, yet it doth not tarry, at Gods time, nor is he ſlack; Heb. 10. 37. 2 Pet. 3. 9. we muſt not tie God to our rules, nor regulate him by our moody paſſions; but give that honour to his word and promiſes as abſolutely to reſt in them; knowing Truth it ſelf will be ſure to compleat the truth of them. And this indeed is the true nature of faith. We have need of patience, Heb. 10. 36. we muſt not caſt away our hope.

ſurely come] Heb. 10. 37.

v. 4. *Behold his ſoul*] He is not right and upright, who lifts up himſelf, and ſeeks to ſhift ſome other way; to ſtrengthen himſelf and gain ſafety and ſecurity by ſome other means. He ſhall miſſe his end, and be broken in his enterpriſe; he ſhall never be ſafe and quiet; He doth but torment himſelf in vain. The LXX. and Heb. 10. 38. thus; my ſoul ſhall have no pleaſure in him: wherein the Apoſtle is rather an expoſitor, then a tranſlator; not tying himſelf to the termes of a tranſlation.

But the juſt ſhall live by his faith] This faith in God, his word, and promiſe, is the onely true port and haven wherein he may ſafely and ſecurely anchor himſelf, againſt all the ſtorms and tempeſts formerly mentioned. See Eſay 30. 7. 15. and 7. 4. and 28. 12. It is not the inherent fidelity and integrity of his own heart and conſcience that doth it; but his faith in God, emptying himſelf of all mundane means, helps, and ſtrengths; and truſting onely by his faith to the faith of God in his word and promiſes; This man ſhall live by it; and live too eternally; for otherwiſe all the bleſſings of this life were but poor things in themſelves, if they related but to this ſhort life onely: but theſe bleſſings are pledges and pawns of eternal life to the faithful. This text is famouſly alleadged in the New Teſtament, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38. S. *Paul* extends the meaning from this life to eternal life; and argues from eternal life, to juſtification; becauſe they two are things ever conjoyned, never ſeparated; and that both are freely by faith, without the works of the law. He proves there is no juſtification by the Law, or our works of the Law. And therefore it muſt be revealed in the Goſpell; and be by Gods ſole mercy; and ſo by faith believing it:

as he proves out of this teſtimony of Habakkuk. And in the epiſtle to the Hebrews we are exhorted not to caſt away our confidence of heaven, and of our reward there; but patiently expect the receiving of it; for as much as the juſt in this world do live by faith; which ſhall ceaſe when fruition comes in ſtead of it. And thus in this verſe the Prophet oppoſeth the fact of the proud hypocrite, to the act and office of the juſt in thoſe troublous times. Some make the former part of the verſe to relate to Nebuchadnezzars perſon, and his lifting up himſelf, Dan. 4. 30. And others render the ſenſe of the whole verſe thus; The remedies againſt theſe calamities of the Church, is not to ſeek out places to ſecure themſelves from Gods hand: as the Jews did, when they went into Ægypt, and other places, and there periſhed, nor much leſſe to ſeparate themſelves from the Communion of the Church by apoſtacy: theſe are onely damnable errours of carnall ſenſe, which God reproveth. But good ſouls having no other help, ſhall by a lively faith in God be maintained in the true ſpirituall life, which is the conjunction with God, and the feeling of his grace: and ſhall be defended from any thing which may hurt their ſalvation.

his faith] The particle his is omitted in the Apoſtles citations, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

v. 5. *yea alſo*] Or how much more.

he] The Babylonian; of whom he complained, Chap. 1. 12. &c. He ſhall be puniſhed; and ſo the Prophets grievance ſatisfied; and God be ſeen juſtly to govern the world.

tranſgreſſeth by wine] The Babylonians ſins for which he is ſentenced; drunkenneſſe, pride, and inſatiableneſſe: Or, he is drunk with pride, and inſatiableneſſe. Other thus; If I blame my People, that think to ſave themſelves by their cunning; how much more ſhall I condemn the Babylonians, who drowned in pleaſures, and made drunk with proſperity, do boldly contemn my threatnings? he ſeemeth to have relation to *Belſhazzars* drinking feaſts, Dan. 5. Or to the taking of Babylon in a night of great diſſoluteneſs. Iſai. 21. 5. Jer. 51. 39.

who enlargeth his deſire as hell] Prov. 27. 20. and 30. 16. The Babylonian hath been inflamed with an unſatiable deſire and ambition. See Eſay 5. 14.

but gathereth to him all Nations] Bringeth them into his ſubjection, and maketh a prey of their goods, Iſaiah. 10. 13.

v. 6. *ſhall not all theſe*] People whom he gathered and heaped to himſelf. Here his puniſhment begins; and not in the former verſe.

take up a parable] They ſhall taunt him with tart and bitter jeſts and ſcoffs; mock him, deride him. See Eſay 14. 4. Jere. 24. 9. 2 Chr. 7. 20. Such Taunts are lawfull where the caſe and cauſe deſerves it.

and ſay] It is in the ſingular number, he ſhall ſay, rather the Taunter, or happily the juſt man that lives by his faith, verſe 4. And thus Faith triumphs aforehand; the nature of it being ſuch as is deſcribed, Heb. 11. 1.

wo to him] Or, Ho he, which beſt agreeth with a ſcoff. The many ſins of the Babylonians, are reckoned up again, their unſatiable ambition, covetouſneſſe, bloodineſs, tyranny, inhumanity, riot, Luxury, idolatry; as the cauſes of Gods judgements againſt them.

that increaſeth] Conquering unjuſtly; and ſpoyling other nations, that he had no right to.

How long] Signifying that all the world ſhall wiſh the deſtruction of Tyrants; And that mean while they are endured with much grief and irkſomneſſe; as the troublers of the world, the perverters of all order and juſtice, by their ambition, covetouſneſs, and oppreſſion. And nature it ſelf dictates ſo much unto them; that they cannot ſtil continue ſo to do, it muſt have an end. And all this though we ſee it, and ſay it of others, yet we cannot ſee it, and ſay it, in, and of our ſelves, in caſes that are alike, ſo blinde are we at home, though quick-ſighted in other mens ſins.

thick clay] Namely with earthly riches, the deſire of which is the ſouls enſnaring, or a burden which overcommeth and ſmothereth him alive, See 1 Tim. 6. 9. 10. They burden him, and make him a burden to himſelf.

v. 7. *ſhall they not riſe up?*] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians? Jer. 50. and 51. Eſay 13. 14. 21. Chapters. The interrogation addes to the undoubted certainty of it.

ſuddenly] Though they thought themſelves ſo ſafe and ſure, that no ſudden miſchief could poſſibly befall them, but that they might timely withſtand it.

bite thee] A phraſe taken from hunting dogs.

v. 8. *Becauſe thou haſt ſpoiled*] Another cauſe of Gods juſt judgement upon the Babylonians: and that by way of Retaliation: ſee Eſay 33. 1. Jer. 25. 12. 14. Mat. 7. 2. Apoc. 13. 10.

all the remnant] Among the nations which thou haſt ſpoiled; or the remnant of the nations which thou haſt not touched.

blood] Heb: bloods. implying multitudes of bloody actions.

and for the violence of the land] Or, oppreſſing the land v. 17. the violent oppreſſion thou didſt bring upon all the world.

of the city] Babylon, that uſed the violence, or Jeruſalem ſpecially; and other cities that ſuffered and indured the violence. God the juſt Judge of the world, will in his time take due vengeance on all ſuch men, on all ſuch Kingdoms. Pſ. 94. 1.

v. 9. *woe to him that coveteth*] Or, gaineth an evil gain Jer. 22. 13. Another cauſe of the judgement.

to his houſe] To encreaſe and eſtabliſh his eſtate, ſo that he might be out of all danger: ſo to enrich and ſettle himſelf, and his poſterity. But this evil covetouſneſſe, and wealth ſo evil gotten, ſhall prove evil and pernicious to him, and his houſe; as the next verſe doth further avow.

his neſt on high] Thus wealth puffs up with pride, and ſecurity; They make their riches their ſtrong Caſtle. ſee Pſal. 49. 5. 6. and 52. 7. Prov. 13. 8.

delivered from the power of evill] Heb: palm of the hand; alluding to that, Gen. 11. 4. Thus riches do intoxicate him.

v. 10. *conſulted ſhame to thy houſe*] In ſtead of advancing and ſetting it up, ſee Prov. 11. 28. and 22. 16. Eccl. 5. 12. 13. 14. He ſpeaks here to the Babylonian; ſignifying that he, and ſo the covetous man in general ſhould thus ſpeed; The glory they hoped for, God ſhall turn to their ſhame: Their conſultations, and agitations, and machinations, wherein they were ſo active and induſtrious, day and night, ſhall have no better end.

by cutting off ſo many people] Though the Babylonian by this means thought to gather wealth, to raiſe his name, to become glorious, being ſo victorious; and that it was impoſſible it ſhould prove otherwiſe; yet for all this his hopes ſhould be fruſtrated and he ſhould reap ſhame in the end.

ſinned againſt thy ſoul] God ſhall return the evil upon thine own head. Thus wicked men hurt themſelves moſt in hurting others.

v. 11. *for the ſtone ſhall*] as it were to witneſſe that thou haſt built thy houſe with violence and rapine.

and the beame] Or, piece, or faſtning. Heb. The fragments or faſtening in brick wherewith they ordinarily built their houſes in Babylon, with timber among it; Gen. 11. 3. Others, the morter; which comes almoſt to the ſame ſenſe.

anſwer it] or, witneſſe againſt it: He may ſeem to allude to Reſponſories; as in Quires, and muſick; ſo the ſtone and timber ſhall anſwer one another; every part of the building accord, and bear concord in this, that it was built in blood; and that woe and ſhame ſhall be to him therefore.

v. 12. *woe to him*] This may be the cry and anſwer of theſe ſenſleſſe creatures: when the prophets of God, and God himſelf by their cries, admonitions and threatnings could not be heard. See. Luk. 19. 40.

with blood] Heb. bloods. See Jer. 22. 13. Ezech. 24. 9. Nahum 3. 1. Covetous cruel men ſuck the blood of the poor by their oppreſſions.

v. 13. *is it not* Who can make any queſtion but that the ruine of Babylon, to the foundation, and increaſe of which, ſo many nations, for ſo many ages, had contributed their labour, is a ſingular work of Gods vengeance. And that it is a righteous judgement of God, that ſuch a people ſhould ſo toyle tire, weare and weary themſelves, for their vain and worldly greatneſſe, and ſhould ſo periſh in it, and with it. God will have his turne; his hand ſhall be in it; that ſuch men as will ſo labour to be rich, with an evil conſcience, ſhall loſe the fruit of their labour, though they had all the world on their ſide.

in the very fire] Jer. 51. 58.

v. 14. *for the earth ſhall be full with the knowledge of the glory of the Lord*] Or, by knowing the glory of the Lord, by the juſt and powerful puniſhment of his enemies. Gods glory was clouded and darkened before, when his people, holy city, and Temple, were deſtroyed by the Babylonians: The knowledge of him, and his glory was then obſcured and lay hid. But when he ſhall deſtroy Babylon, and take vengeance on it, for his peoples ſake; then ſhall the knowledge of him, and of his glory be openly known, and fully manifeſted. Pſal. 9. 16. Then it ſhall be clearly ſeen that he governs the world; and is the juſt judge of it Pſal. 58. 11. and 9, 8. That place Iſaiah: 11. 9. mentioneth the knowledge of God in general, omitting this particular of his glory: And that hath reference to the abounding knowledge of God in the dayes of the Goſpel, more then in the time of the Law, whereof, See Jere. 31. 34. Joel 2. 28. 1 John 2. 27. Heb. 8. 11.

as the waters] Moſt abundantly. See Eſay 48. 18. and 8. 7. 8.

v. 15. *Wo*] Another cauſe of Gods judgement upon Babylon.

to him] To the King, or Kings of Babylon, ſpeaking of the Empire.

that giveth his neighbour] His fellow Kings, or neighbor Princes and confederates.

drink] In ſuch manner as follows. The whole ſpeech is metaphoricall, or allegoricall.

that putteſt thy bottle to him] This may be underſtood in the proper ſenſe, of the diſſoluteneſs of the Babylonian court; in the which they did filthy and diſhoneſt acts. Or, rather figuratively of the diſhoneſt practices, by which the Babylonian drew in other Princes and Nations for to joyn with him in his wars, upon hopes of ſharing in the victories, ſpoiles, and prey, or upon other fair pretences bringing them to the ſame deſires with him. Some tranſlate it, not bottle; but thy heat, or thy wrath, or anger.

and makeſt him drunk alſo] With the Like covetous and ambitious deſires.

that thou mayeſt look on their nakedneſſe] Fail them in the end, and ſpoil them, and bring them into ignominious ſlavery.

v. 16. *Thou art filled with ſhame for glory*] Or, more with ſhame, then with glory; abuſing thy glory to thy ſhame. Or, expoſing others to ſhame, to augment thy glory; not much heeding their ſhame, that they have ſuſtained, for thy ſake, ſo it may ſerve to the furtherance of thy glory.

drink thou alſo] Of the cup of Gods wrath, Jere. 25. 26. 27. Beare thou the ſame judgements.

uncovered] Be a ſhameful ſpectacle, uncircumciſion was counted opprobrious among the Jews.

ſprung] A term taken from drunkards feaſts; which do ſpoil the moſt adorned, and beautifull places. The meaning is, Gods judgements ſhall carry thee into moſt unworthy and infamous acts, Jere. 51. 57.

v. 17. *For the violence of Lebanon*] As he that felleth trees in a wood, is often-times cruſhed by them: ſo thy oppreſſion and violence will cauſe thy ruin. See Eſay 14. 8. Ezek. 31. 16. Or, rather thine enemies ſhall hunt, purſue, and take thee, as the hunters in Lebanon with all eagerneſs and violence hunt the wild beaſts. So that the violence which the Babylonians uſed againſt the Jews, and Jury, ſhould be requited with like violence uſed by their enemies againſt them. The meaning of the words is obſcure. Of Lebanon. See on Zechary 11. 1.

and the ſpoil of beaſts which made them afraid] This likewiſe is obſcure, and ſubject to various ſenſes. The moſt likely is this, That as oft times wolves and other ravening beaſts, are ſurprized in the greateſt heat of their ſlaughter; which blindeth them; and they terrified thereupon; ſo the like ſhall happen to thee.

violence of the land, &c.] See on verſe 8.

v. 18. *What*] Here is another cauſe of Gods judgements upon Babylon: and withall a cloſe intimation that all theſe judgments denounced againſt Babylon ſhall come, not from vain images, and imaginary deities of the Heathens; as their Nemeſis, or Aſtræa; But from the true Jehovah, the Lord God of the Jews, dwelling in his holy Temple.

profiteth] A ſcoff at the Chaldeans vain confidence in their idol. It profiteth neither it ſelf, nor its worſhippers; But fills them, and deludes them, with a falſe expectation of help by it.

that the maker thereof] What deity can the maker and graver bring to ſuch materials? what deity can ariſe from the handy-craft of man? He can grave the mettle, wood, or ſtone; but cannot change the nature of them. It is ſtill but a graven image, and no more.

teacher of lies] Idols are ſo called, Jere. 10. 8. 14. Zach. 10. 2. becauſe that according to the opinion of idolaters, they are remembrances, and viſible documents of an inviſible deity: and in the mean time, they cauſe mans minde to go aſtray from the true and ſaving knowledge of God revealed in his word: imprinting falſe opinions of God in him; bringing him down to ſenſible things; and not raiſing him up to ſpirituall ones. See Iſaiah 44. 10. 20. Men herein ſo bewitch and blinde themſelves with falſe and fooliſh imaginations; as if purpoſely they meant to deny their own reaſon and underſtanding; their prejudicate opinion, falſe fancy; and meere illuſion, muſt prevaile againſt it. See Iſaiah 40. 18, 19, 20, 21. and 44. 18, 19, 20. yet Papiſts call them Lay-mens books.

the maker of the work] *Hebr.* the faſhioner of his faſhion.

truſteth therein] A prodigious errour, a ſtupendious ſtupidity, to give divine worſhip, to put truſt, and affiance for help, and ſuccour, in the workmanſhip of his own hands. Pſal. 115. 8. and 135. 18. Jer. 10. 14.

dumb idols] It is but mettal, ſtock, or ſtone ſtill; it cannot ſpeak; the workman with all his ſkill cannot change the nature of the ſtuffe and matter, whereon he works. Pſal. 115. 5. and 135. 15, 16, 17. Jer. 10. 6.

v. 19. *wo*] He ſharply inveighs againſt this blockiſhneſſe in man to have ſuch conceipts of blocks; as if any divine vertue lay hidden in them. It is but wood, but ſtone ſtill, for all that.

Ariſe] To help me. See 1 Kings 18. 27. Thus prayer proper to God, they exhibit to idols.

It ſhall teach] That is, counſell and direct thee. Though otherwiſe it be a teacher of lies, yet it ſelf ſhall ſuffice to teach thee this, that it is dumb and ſenſeleſſe. There needs no other; there can be no better teacher. But they are bad ſchollars, their ſuperſtition ſets them a madding.

Behold] Calls them to conſider; to ſhew themſelves men; and to ſee the groſſe cozenage of Satan.

laid over] Fooliſh idolaters think the better of their idols, if they be finely garniſhed. Papiſts have finer cloathes for their images on their greateſt feſtivals.

no breath] See what they are within. Pſal. 135. 17. Look to that.

v. 20. *But the Lord*] Oppoſing the true God, and the worſhip due to him, to thoſe falſe Idols, and the truſt put in them. Having overthrown the errour, he then eſtabliſheth the truth.

is in his holy Temple] Not included in images: neither was there any image made of him in his Temple. But ſuch manner of worſhip in types and ceremonies, as his holy word and Law warranted and preſcribed; expreſly forbidding images. Pſal. 11. 4. Deut. 4. 12. The meaning is, He liveth and reigneth in heaven, in glory; and is preſent in grace and Spirit in his Temple: and it is fitting that all the world ſhould ſubmit to him, in all humility. Thus he ſheweth the Churches happines; and duty in theſe troublous times; by meditation, of Gods preſence, and glory; thereby comfortably to expect deliverance in his time; and mean while to poſſeſs their ſouls in patience.

let all the earth] *Heb.* Be ſilent all the earth before him, Zep. 1. 7. Zach. 2. 13. Though all men rage againſt him, yet he can ſoon ſilence them. Pſal. 2. 1. 2. 3. 4. 5. The Jews therefore ſhould fear nothing; for all the fury of their enemies; but know they are ſafe under his protection; and in ſilence ſubmit to his power, and judgements; and ſubject themſelves to him in patience, and obedience.

CHAP. III.

Verſe 1. A *Prayer*] He prayes himſelf; and inſtructs his people to pray unto God: and ſo herein preſcribes them a form of Prayer: ſet forms not unlawfull. Herein he ſets forth Gods glorious greatneſſe and wonderfull acts; againſt his enemies, and for his Church. Whereupon he concludes with the triumph of his Faith in the midſt and height of all afflictions.

of Habakkuk] For himſelf, and the people; for them it was penned; that thereby they might preſerve and exerciſe their faith and piety, in the times of their captivity and miſery; and not fall away to Heatheniſh ſuperſtitions.

upon Sigionoth] Or, according to variable ſongs, or tunes, or Muſicall inſtruments, called in *Hebrew*, *Sigionoth*. The meaning of this term is not certainly known. See Pſal. 7. 1. *Heb.* wandering or ignorances.

v. 2. *O Lord I have heard thy ſpeech*] *Heb.* Thy report, or, thy hearing. Namely, thy voyce in the precedent propheſie concerning the ruin of thy people, and the ruin of Babylon.

and was afraid] At the threatnings of ſuch grievous judgements. See Eſay 19. 16. Amos 3. 8. This is a ſigne of humiliation and penitency: as not to fear Gods threatnings in his word, is a ſign of Atheiſme and Infidelity.

revive thy work] Or, preſerve alive. Continue thy Church, and thy work of grace in thy Church. See Eſay 45. 11. Though they ſeem deſtinated to death and deſtruction, yet revive the ſtate and being of thy Church and people. And this he calls Gods work in a ſingular and eminent way. Eſay 60. 21. and 61. 3. The works of his wiſdom, mercy, goodneſſe, is more ſeen in his Church; then in the creation of all the world beſides.

in the midſt of years] During the ſeventy yeers of captivity; which is the midſt of years between two equal compaſſes of 490. ſo many being before the 70. from *Samuel* to *Saul* the firſt king, and ſo many after the 70. till Chriſts death and reſurrection who is the Prophet, Prieſt, and King eternal of his Church. Thus ſome. Though others much rather forbear that partition of the midſt of years, between two four hundred and ninetie, as leſſe warrantable; computing

ing themſelves with this, that when the years draw neer, as *Aquila* hath it; in a fit time of his appointment, even in the midſt of thoſe troubles, and years of troubles (in the captivity ſpecially) God would preſerve alive his Church, & revive his work of grace in, and not take it away, as it were in the flower of her age, coming on towards maturity at the coming of Chriſt. LXX. very corruptly thus, in the midſt of two beaſts; whence the erroneous opinion ſprang, That our Saviour was born between an ox and an aſſe.

make known] To thy Church, and others; by thy word, and works; Let it be actually ſeen, that it is thy work; and leave not off thy work in the midſt, before thou haſt brought it to perfection.

in wrath] Thou art juſtly angry for our ſins. Thus he maketh confeſſion: And yet this wrath relates rather to the ſins, then to the perſons of his faithful people; and ſhews rather their ſenſe and apprehenſion; then his affection, who corrects them as a father for their good.

remember mercie] Thus he falls to prayer. And pleads only mercie and free grace; according to his own merciful promiſes in his gracious covenant. And thus he reconciles together theſe two contraries, wrath and mercie. A famous ſentence, and uſeful is this againſt tentations to deſpair.

v. 3. *God came*] Deut. 33. 2. Judg. 5. 4. Pſalm 68. 8. He deſcribes the glorious bringing in of Gods people into the land of Canaan under *Joſhua*: inferring thereby, that as God had miraculouſly brought his people into that countrey; ſo he might bring them in again, notwithſtanding all lets and hinderances.

from Teman] This word ſignifieth the ſouth; and a place in Edom, which was upon the ſouth part of Jury, Amos 1. 12. within whoſe territories lay a great part of that wilderneſſe through which the people paſſed, Judg. 5. 4.

Paran] Mention is made in Scripture of the plain, mount, and wilderneſſe of Paran. It likewiſe is on the ſouth coaſt of Judea. Here *Iſhmael* dwelt, Gen. 21. 21. And *Hadad* took it in his way when he fled from *Solomon* into Egypt, 1 Kings 11. 18. It is neer mount Seir, Gen. 14. 6. And the third ſtation from mount Sinai, Numb. 12. 16. and 33. 16, 17. Whence is that Deut. 33. 2. The Lord came from Sinai, and roſe up from Seir unto them, he ſhined forth from mount Paran, and he came with ten thouſands of Saints; from his right hand went a fiery Law for them. To which text the Prophet here alludes. Kadeſh was in the edge of it; whence *Moſes* ſent the ſpies, Num. 13. 36. And *David* ſent to *Nabal*, 1 Sam. 25. 1. 4. 5. The prophet here mentions the famous hiſtory of Gods glorious manifeſtation of himſelf, and giving his law to the Jews, and taking them into his covenant and care at mount Sinai; to confirm thereby the faith of his people, that they ſhould ſtill be ſafe under his protection. And that he who did ſuch famous things for their anceſtours, would ſtill be mindefull of his Covenant then ſo glorioully made, and not ſuffer them to periſh in the midſt of their calamities amongſt their enemies. See Judg. 5. 4, 5.

Selah] See on Pſalm 3. 2. and 9. 16. Some make it a note of perpetuity, ſome of verity, ſome of muſick and melodie, for the elevation of the voice.

His glory covered the Heavens] He inſiſteth upon this famous hiſtory at large; that they ſhould call it to their mindes in their extremeſt miſeries; and thereby aſſure themſelves that God would not forget, what then he had ſo graciouſly and glorioully done of old for them; and not once imagine that he would now utterly forſake them.

full of his praiſe] Of his noble acts, worthy to be praiſed in all ages, and at all times. Others, of his brightneſſe.

v. 4. *as the light*] Of the ſun or moon. See Job 31. 26. Eſay 30. 26.

horns out of his hand] Or, bright beams out of his ſide. Whereby is meant a power omnipotent, that was joyned with his brightneſſe; which was hid to the reſt of the world, but was revealed, and yet but in part, in mount Sinai to his people.

hiding of his power] Or laying up of it. There his ſecret power lay hid. As Pſalm 31. 19. yet in ſome kinde hid from the world. *Aquila* and *Symmachus*, thus; and he put an hiding.

v. 5. *Before him*] Theſe ſcourges went before him, and behinde him; as his officers and executioners of his vengeance, where and how he pleaſed, whitherſoever he went. And this he applies to his preſent purpoſe; Gods arming himſelf for vengeance on his enemies; and for the defence and ſalvation of his people, verſ. 12, 13. See Pſalm 18. 7, &c.

burning coals] Or, burning diſeaſes. The Devil ſaith the Trent tranſlation.

at his feet] At his progreſſe, when he went forth.

v. 6. *He ſtood*] He openly ſhewed himſelf, as a man doth ſtanding up on his feet.

and meaſured the earth] Some thus, He ſtood as it were in the frontier, to mete out the countrey of Canaan, for his people, Exod. 15. 17. Others extend it to all the world; as being the ſupreme king of all the earth, to mete out, and diſtribute it to whom and what nations he will, Acts 17. 26. He ſhewed then his right and power ſo to do, as being the Creator of all.

and drove aſunder the nations] The Canaanites, ſay ſome. See Exod. 15. 15. Joſh. 2. 9. and 5. 1. Others thus; ſuch a power of God then appeared, as was able to ſhake all the world.

and the everlaſting mountains] All worldly heights, which ſeemed immutable melted before him.

perpetual hills] Which have never changed either place or form, ſince their creation. See upon Gen. 49. 26. Deut. 33. 15. ſome underſtand here the Canaanites that were the inhabitants of mountainous and hilly Paleſtine; ſo reſtraining the words to the preſent point in hand. By all this the prophet would lift up the hearts of the faithful to this affiance; that the ſame hand and power of God would be ſeen for their deliverance, which their forefathers had experience of in dayes of old.

his wayes are everlaſting] To him onely belongeth to move everlaſtingly in the actual exerciſe of his power, to do whatſoever he pleaſeth; either in an ordinary way, or in an extraordinary, ſtrange, and wonderful manner, for the preſervation of his Church and people.

v. 7 *I ſaw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples paſſage through the wilderneſſe. See Exod. 15. 14, 15. Num. 22. 3, 4. Joſh. 2. 9, 10. 11. Others think he hath relation to the diſcomfiture of *Cuſhan Riſhathaim* by *Othniel*, Judges 3. 10. And of the Midianites by *Gideon*, Judg. 7. 21, 22. And thus alſo, by recording theſe other hiſtories of Gods deliverances of his people; the prophet would perſwade them that God is ſtill the ſame and will be ever like himſelf, in keeping his covenant, and ſaving his people; and therefore that in their greateſt extremities, yet they never ſhould deſpair; but lift up their heads, by cheriſhing their faith and hope in ſo great and good a God.

Cuſhan] Or, Ethiopia: ſo named of *Cuſh* the eldeſt ſon of *Cham*, or *Ham*. This lay moſt what between Arabia, and Egypt? Rich with Topaz, and other merchandiſe, Job 28. 19. *Zera* their king came againſt Aſa, with an army of a thouſand thouſand, and three hundred (thouſand) Charets, 2 Chron. 14. 9. *Tirhakah* their king comes up againſt *Sennacherib*, 2 Kings 14. 9. The Aſſyrian firſt, and the Babylonian after ſubdue them, Eſay 20. 3. Ezek. 30. 5. *Ebedmelech* the Ethiopian helped *Jeremie* Chap. 38. and 39. And the Eunuch which was treaſurer to *Candace*, the Queen of Ethiopia, was baptized by *Philip*, Acts 8. ſome underſtand ſome of the former texts of Ethiopia beyond Egypt, ſouth of Egypt, called now *Preſter Johns* countrey: and that *Zera Tirhakah*, and *Candace* reigned there.

in affliction] Or, under affliction, Or vanity.

the curtains of the Land of Midian] This land was thus named from Midian, the ſon of Abraham, by Keturah; Gene. 25. 1. 2. 4. and 1 Chr. 1. 32. 33. It lay between Judea, and Egypt: and had for its borderers the Iſhmaelites, (the poſterity of *Abraham* by *Hagar*); the Edomites, and Amalekites; both which came of *Eſau*; And the Moabites, which came of *Lot*. It abounded with Dromedaries, and exerciſed Merchandiſe. *Hadad* king of Edom ſmote them, Gen. 36. 35. In the time of *Moſes*, He fled thither; ſerved there, and married *Tzipporah* the daughter of *Jethro*, or *Hobab*, a prince and prieſt of Midian, ſon of *Revel*. Here was mount Sinai; and the burning buſh. Yet the Elders of Midian joyned to the Moabites againſt the Iſraelites, in the wilderneſſe, Numb. 22. And for beguiling them in the matter of *Peor*, and in the matter of *Cozbi*, the daughter of a prince of Midian, upon the counſel of *Balaam*, *Joſhua* by *Moſes* command ſlew five kings of Midian, and wofully deſtroyed the nation; Numb. 31. And the land was given to the Tribe of Reuben, Joſh. 13. 21. In the time of the Judges, *Gideon* delivered the Iſraelites out of their hands, and ſlew the two princes *Oreb*, and *Zeeb*, and *Zebah* and *Zalmunna*, the two kings of Midian; Judg. 6, 7, and 8. Chapters, whence is that Pſalm 83. 9. and Eſay 9. 4.

v. 8. *Was the Lord diſpleaſed againſt the rivers?*] The Red ſea, and Jordan, when he divided them? The interrogation addes weight; that is, was nothing leſſe then ſo; that ſuch a diſpleaſure and anger had been againſt all ſence.

thou didſt ride] As a General, marching in the head of his army: and ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies. The meaning is, that God was not angry with the waters of the Red ſea, nor Jordan; but that by this means he would deſtroy his enemies, and deliver his Church, Pſalm 114. 5. In iſſue, thus; Every time that thou haſt ſhewed thy ſelf, as it were in battle array, it hath alwayes been for the deliverance of thy people. Theſe were teſtimonies of thy grace and favour towards thy Church and people, to deliver them out of extreme dangers, and to provide for their ſafety. And therefore, from thoſe examples, his people now being their poſterity, and within the ſame covenant, may have ſtrong hope and expectation of ſufficient help and deliverance in like times of need.

thy chariots of Salvation] Or, thy chariots were Salvation.

v. 9. *Thy bow*] A figurative terme: taken from that that in thoſe countreys the archers did uſe to carry their bows in certain caſes; and it ſignified that Gods power was manifeſted, himſelf armed for war againſt his Churches enemies, & for their defence, which ſhould ſtill hearten his people to expect his aid in the greateſt dangers. Some tranſlate thus; By thy bowe the channel (of the waters) was made naked, or bare; that is open to be ſeen

oaths of the tribes] For the promiſes which by oaths thou haſt confirmed to the Tribes. For he had not onely made a covenant with *Abraham*, but renewed it with his poſterities; that the poſterity might as well truſt to it, as the Patriarchs themſelves; they being alike intereſſed in it. Others by oaths underſtand, terrible curſes and threatnings againſt the enemies.

thy word] Firm and irrevocable; Thy word given and paſſed for it, as we ſay; ſaid, and done; no place left for any doubting.

Selah] See on verſe 3. and Pſal. 3. 3.

Thou didſt cleave the earth with rivers] Or, thou didſt cleave the rivers of the earth. *A poeticall hyperbole.* That is, thou didſt cleave the earth; and cauſedſt waters and ſtreams to come forth every where. Relating chiefly to that Exod. 17. 6. 1 Cor. 10. 4.

v. 10. *The mountains*] Pſal 114. 4, 5, 6, 7, 8. In all the elements God ſet marks of his fatherly love and care for his people; that nothing ſhould hinder; but all further the paſſage of his people.

The overflowing of the waters] Thou pouredſt down from heaven a ſtrange and fierce rain, Pſal. 77. 17. This hath chief relation to the waters of the red ſea, and Jordan: they paſſed by, and hindred not the Iſraelites to paſſe through them.

The deep uttered his voice] A poeticall repreſentation, as if the ſea had required mercy and pardon of God, feeling it ſelf ſtrucken by his hand; Or rather, the ſea made a noiſe, when it lift up his waves on high, and divided it ſelf to make walls and banks, that the people might go through between them on foot; and teſtified, as it were, by voice and ſigne the readineſſe of its obedience to God, for his people to paſſe through it.

v. 11. *The ſun and moon*] This referres to that which was done by *Joſhuah*, Joſhua: 10. 12, 13. Or it may be a continuation of the fore-going repreſentation.

ſtood ſtill] Otherwiſe more then wonderfull is the ſwift motion of that great body of the ſun.

at the light of the &c.] Or thine arrows walked in the light. Some thus; At the light of the ſun ſo ſtanding and ſhining; thy arrows, thoſe hailſtones, Joſhua 10. verſe 11. and thoſe ſpears, and weapons of thy people, went apace, among, and againſt thine and their enemies. Others referre this to the pillar of fire, that went among the Iſraelites; though not ſo likely, or ſutable to the words; Nay, rather the ſun and moon ſtood ſtill, as amazed to ſee, and give way, to Gods warning for his people againſt the enemies.

arrows they went] Joſhua 10. 11. Namely, of thy delightings.

v. 12. *Thou didſt march through the Land*] Of Canaan. Here now follows what God did for them in the Land.

in indignation, &c.] In indignation and anger againſt the Canaanites and Amorites, and all the enemies; God did march againſt them, tread them down under their feet, as the mire in the ſtreets, and thraſh them, as with flails. Thus God did it. They got thoſe wonderfull victories againſt thoſe warlike Nations; not with their ſword, or their bow; but by the arm of the Lord. Joſh. 24. 12. Pſal. 44. 3. As the promiſe was, Exod 23. 23. 27. 28. Deut. 7. 20. See the like Iſaiah 41. 2.

v. 13. *Thou wenteſt forth for the ſalvation of thy people*] Here he ſhews the direct end of thoſe his former great and glorious doings; even the ſalvation of his people. And ſo this is appliable to his people now; his people, by the ſame free grace of choiſe and adoption.

for ſalvation] Repeated the ſecond time; as the thing, principally, or onely intended, by all thoſe miracles, and wonderfull dealings. And therefore the faithfull now have no cauſe to deſpend or deſpair; having ſo many monuments and documents of his faithfull covenant and Love.

with thine Anointed] Or, of thine Anointed. Expounding thus, that thou mighteſt redeem Chriſt from death, by his reſurrection. Or, for thine Anointed, Jeſus Chriſt. So the ſixth Greek edition. However, Chriſt the ground of the Covenant, and of Gods Love to his people, and care of their ſalvation. God in and through the perſon of the Mediator did all thoſe former great things for them. In a ſubordinate way this may be underſtood of *Moſes* and *Aaron*; or *Joſhua*; perſons conſecrated by God, to be inſtruments of his peoples deliverances and victories. See Pſal. 77. 20. Iſaiah 63. 11. Signifying yet that there is no ſalvation but by Chriſt, typified by thoſe anointed ones. Some ſtretch this to *David*, and his time: as that alſo which followeth.

Thou woundedſt the head] Thou deſtroyedſt *Pharaoh*, King of that wicked countrey, Egypt, with all his army; even as a man wounded in the head; or an houſe which was overthrown to the very ground, or from the top to the bottom: ſo thou haſt deſtroyed the enemies. There was no power, no Potentates that were not overthrown, in favour of his people.

by diſcovering] *Hebr.* Making naked: from bottom to top; utterly rooting out the enemies.

Selah] See on verſe 3.

v. 14. *Thou didſt ſtrike through with his ſtaves*] Cauſing his enterpriſe, and the preparation which he made to follow thy people, to be the occaſion of his own ruine ſtriking him through with his own weapons. As *Pharaohs* purſuite was the occaſion of his own fall; Exod. 14. Or, as the Midianites ſet their ſwords one againſt another, Jud. 7. 22.

the head of his villages] Namely, of all the Land of Egypt, (and Canaan alſo, as ſome think) inhabited, as the moſt part of Africk is in caſtles, and villages; See Iſaiah 18. 2. ſtriking through the ſeverall provinces, even to the hamlets, and villages; ſo as no place or corner was left ſafe and free. Some tranſlate thus. Thou haſt curſed his ſcepters, and the head of his villages; meaning of the enemies.

they came out as a whirlwinde] *Heb.* were tempeſtuous; when the enemies ſet on thus furiouſly, ragingly.

to ſcatter me] Thus the Prophet takes upon himſelf the perſon of the people of God.

their rejoycing was] As coming not to fight, or battell; but to take the ſpoil and prey.

as to devour the poor ſecretly?] To ſwallow up them that were ſo poor in ſtrength, not able to reſiſt them, but ſeeking rather to hide themſelves from them; Being far from any relief, or aſſiſtance. A term taken from high-way robbers. Pſal. 10. 8. when all humane help failed them, God from heaven defended them: And ſo his power was the more evidenced thereby.

v. 15. *Thou didſt walk through the ſea*] Or, Thou didſt tread upon the ſea.

with thine horſes] Whereby are meant the windes, or the clouds; as Pſal. 104. 3 Or, the hoaſt of Angels, who are Gods horſemen; Pſal. 68. 17. Or rather this refers and relates to that miraculous paſſage through the red ſea; a miracle ſo memorable, and oft to be recorded; ſufficient to fix their faith on Gods power, for their future deliverance.

heap] Or mud.

v. 16. *I heard*] The denunciation of thy horrible judgements upon thy people, ſo different from thoſe thy ancient deliverances, hath quite diſmayed me. This takes up again that verſe 2.

quivered at the voice] Not of thy glorious judgements upon the enemies of thy people formerly recounted; but of thy fearfull threatnings againſt thy own people. See chap. 1.

rottenneſſe] My ſpirit is gnawn and conſumed therewith; various expreſſions how deeply he was affected, and afflicted, at Gods threatned judgements and vengeance againſt his people, for their invincible obſtinacy in their ſins. How ſhould the ſinners themſelves have trembled?

that I might reſt in the day of trouble] The faithfull can never have true reſt, except they feel before the weight of Gods judgements: they fear before trouble, that they may be quiet when it comes. Others thus, hearing that I muſt reſt ſatisfied in the day of trouble; that it will not be prevented, but will certainly come, and I muſt be contented therewith.

when he cometh up] The Chaldean againſt Judea.

invade them with troops] Or cut them in pieces; cut them off. 2 Kings 24. 2, 3. &c. and 25. 1.

v. 17. *Although the fig-tree*] The concluſion of this Prayer; wherein in his own example, and for a pattern to the faithfull, he elegantly ſets forth the triumph of his Faith, in and over all theſe moſt ſad and fearfull calamities.

ſhall not bloſſome] He ſet forth at large the grievouſneſſe of the judgements impendent. All fruits ſhall fail; all cattle ſhall be cut off; famine, and ſword ſhall devour all; the Land ſhall be waſte. See the Lamentations of *Jeremiah* throughout.

v. 18. *yet I will rejoyce in the Lord*] For all that, yet there is matter enough of joy in the Lord. The faithfull both may be, and will be, not onely patient; as *Aaron*, Levit. 10. 3. and *Eli*, 1 Sam. 3. 28. and *Job*, chap. 1. 21. and *David* 1 Sam. 30. 6. 2 Sam. 16. 10. Pſal. 39. 9. But will rejoyce alſo in theſe tribulations; Rom. 5. 3. Acts 5. 41. Heb. 10. 34. James 1. verſe 2. Rom. 8. 35. &c. Knowing they come from a loving Father; and work together for their good. Heb. 12. 6, 7, 8. Apoc. 3. 19. 2 Cor. 4. 17. The Prophet declareth wherein ſtandeth the comfort and joy of the faithfull, though they ſee never ſo great afflictions prepared; namely, in Gods moſt cer tain promiſes of deliverance, chap. 2. 4. This is the triumph of Faith. See Pſal. 46.

in the God of my ſalvation] Here is the firm faith and anchor-hold of the godly; and a cauſe more then ſufficient of their joy, againſt all the miſeries of the world, and malice of Satan. *Pſal.* 3. 5, 6. and 27. 1.

v. 19. *The Lord*] He ſeeks not his comfort and encouragement elſe-where; He needs not. Gen. 15. 1. *Pſal.* 16. 5, 6. Lam. 3. 24.—34.

like hindes feet] He will at laſt do his people that favour, as to let them ſcape, and ſave themſelves in the Church under Gods protection: as the hinde, hunted, and followed by huntſmen, retireth into her covert. See 2 Sam. 22. 34. Pſal. 18. 33.

mine high places] See Iſaiah 33. 16. and 58. 14. Deuteronomie 32. 13.

To the chief ſinger on my ſtringed inſtruments] See Pſal. 4. 1. The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God publikely in the Church, for this great deliverance of his Church. Yea and I will ſing this alſo on my ſtringed inſtruments: even in the midſt of theſe calamities

ſtringed inſtruments] *Hebr.* Neginoth.

ANNOTATIONS

On the Book of the Prophet

ZEPHANIAH.

The ARGUMENT.

ZEphaniah *threatneth Jeruſalem and* Judah *with utter deſolation; and that for their notorious ſins, which therewithall he chargeth upon them. Then he exhorts them to Repentance to prevent the judgements, before the decree bring forth, and the firce anger of God come upon them. And he warnes them of it by denouncing Gods judgements upon many of their neighbouring Nations and enemies, whom he names; to ſerve for examples to them: And to ſerve alſo for their comfort, in that many of them are thus plagued of God, for their wrongs done againſt his people. And after taking up again a ſharp Reproof of the ſins of Ieruſalem, of her Princes, Prophets, and Prieſts, and their impudent obſtinacy in them, notwithſtanding the examples of judgements upon others; He yet concludes with a Promiſe of deliverance and reſtauration at the laſt; Bidding them to wait for it and his great and gracious dealings in it, againſt their enemies and for his remnant; and to ſing and rejoyce at it; as ſerving but for a Type of the glorious Promiſes of Evangelicall Bleſſings in Chriſt. Generally thus; He Threatneth, in* Chap. 1. *Exhorteth,* Chap. 2. *And after a Reproof, he comforteth* Chap. 3.

CHAP. I.

Z*Ephaniah*] Of the Notation of his Name; of his Tribe, Life, and death there is no certainty.

in the dayes of Joſiah] This ſhews his Time; that he was co-ætaneous to the Prophet *Jeremiah*; and a little before the Babyloniſh captivity: and ſo hath the laſt place among the ſmall Prophets that preached before the captivity. It is not expreſſed that he preached after the dayes of *Joſiah*; as *Jeremiah did*, chap. 1. 3. But it ſeems he began after the Reformation by *Joſiah*, verſ. 4. and 7. concerning whom, and what he preached, appears in the argument formerly ſet down.

the ſon of Amon] The pious ſon of an impious father. And haply to intimate, why the Prophet and the good King, could ſo little prevail with this people for Reformation: they being ſo long hardned in the cuſtom of ſin under the raigns of *Amon*, and *Manſſeh*.

v. 2. *I will utterly conſume*] Hebr. *By taking away I will make an end.* A threatning of the countryes deſolation by the Chaldeans. Either he began with doctrine and exhortation before; or ſeeing and well knowing the forelorne eſtate of the people in ſin, notwithſtanding all that good *Joſiah* could do for their reformation; He joyns with *Jeremiah*, even to be in thus roughly, to threaten and thunder againſt them for their ſins: And notwithſtanding their invincible wickedneſſe, yet neither the good King, nor he deſert their ſtation, or ſlack their pains: but faithfully diſcharge their duties and functions, in their ſeverall places.

all things] He ſpecifies the ſeverall ſorts and kindes in the next verſe.

the land] *Heb. The face of the land.*

v. 3. *man*] The wicked man: for him only he mentions in all the judgements following throughout the Chapter. See c. 2. verſe 3.

and beaſt] And he addes the fowls, and fiſhes. A kinde of amplification, very frequent amongſt the Prophets. See Jere. 4. 25. & 12. 4. Hoſ. 4. 3. This to ſome ſeemes unreaſonable: ſee Ezec. 18. 20. But we are not raſhly to judge of Gods judgments. And theſe creatures were made for the uſe of man: Pſa. 8. Why may not God juſtly puniſh man in taking them away? the Apoſtle tells us, They do ſuffer in a kinde for the ſin of man: Rom. 8. 19. 20. 21. 22. But then if theſe plague-tokens of Gods anger be thus ſet, and appear upon theſe creatures for the ſin of man, what burning wrath abides the ſinners themſelves?

and the ſtumbling blocks with the wicked] Or, idols, the idols and all the objects and inſtruments of idolatry; by which men were induced to ſin; even to their own ruine. See Deut. 7. 25. Ezek. 14. 3. 7. Hab. 2. 18. ſome thus; that the rubbiſh and remainders it ſelf ſhall not eſcape this vengeance. Others, That the conſuming of theſe creatures in this manner ſhall be a ſtumbling block to the wicked; they ſhall take ſcandal and offence at it: they reading the words thus, *And they ſhall be ſtumbling blocks to the wicked.*

cut off man] This repeated here, and proſecuted in the verſes following, as being the main intent of the prophet, and the cauſe and occaſion of Gods anger upon the other creatures.

v. 4. *I will alſo ſtretch out my hand*] This phraſe expreſſeth Gods more then ordinary manner of dealing in wondrous judgements. See Exod. 3. 20. and 7. 5. and 15. 12. Deut. 4. 34. Eſay 5. 25. and 14. 27. and 25. 11. This ſhould have ſtartled theſe ſinners ſo much the more.

upon Judah] The kingdom of Iſrael and Samaria were now deſtroyed, and captivated. And Judah eſcaping them, thought it ſelf now ſafe and ſecure; yet that ſhould not ſerve their turn.

Jeruſalem] That holy city, that thought her ſelf ſo ſafe; as being the ſeat of the kingdom of *David*, and of Gods worſhip; having in her the Temple, Ark, Altar: yet all this was but vain confidence. Her inhabitants were thoſe wicked men, verſe 2.

the remnant of Baal] That which remained ſince *Joſiahs* reformation, 2 Kings 23. 3. 4. 5. which they had kept ſo cloſe that he could not ſpy out. This propheſie then was after *Joſiahs* reformation. Thus they doted on, and acted idolatry cloſely, when they durſt not do it publikely, for fear of the good king; he having deſtroyed the means and monuments of idolatry out of the Temple, and all open known places. Of *Baal*, ſee on Huſea 13. 1.

Chemarims] Which were an order of ſuperſtitious Prieſts, appointed to miniſter in the ſervice of *Baal*; and were as his peculiar Chaplins; read 2 Kings 23. 5. Hoſ. 10.5. They were ſomewhat like to Monks or Anchorites in former times. Though *Joſiah* put them down, 2 Kings 23. 5. 20. yet ſome would remain. So hard it is to make a through reformation: which ſhould make Magiſtrates and Miniſters ſo much the more diligent therein.

with the Prieſts] Idolatrous Prieſts, Jer. 8. 1, 2. 1 Kings 12. 32. and 13. 2. 33. and 2 Kings 17. 32. Or Leviticall Prieſts, but corrupted by idolatry. 2 Kings 23. 8, 9. or by a wicked life, Zeph. 3. 4.

v. 5. *And them that worſhip*] Here he chargeth the whole people; who were ſo farre from gratefully and joyfully embracing the reformation by *Joſiah*; that they would not be brought from their idolatrous worſhippings.

the hoaſt of heaven] Sun, Moon, and ſtars. They ſinned not onely in *Baal*; but multiplied other idolatries. In theſe heavenly bodies for their excellencies, Heathens thought ſome deity to be in them. The ſun was accounted God. The Perſians worſhipped him. The ſun or moon called the Queen of heaven. God forewarns the Jews of this idolatry, Deut. 4. 19. See Job 31. 26, 27. yet ſee how they fell into it, 2 Kings 23. 11. Jer. 19. 13. and 7. 18. and 8. 2. and 44. 17. 19. 25.

upon the houſe tops] See 2 Kings 23 12. Jer. 19. 13. And ſo upon hills, and generally the places of their Idol-worſhip were called high places, as 2 Kings 12. 3. Belike groſly imagining that thoſe places were nigher heaven, and that their gods might the ſooner ſee their care in ſerving of them.

that worſhip, and that ſwear by the Lord] This ſingly conſidered in it ſelf is commanded; Matth. 4. 10. 2 Kings 17. 36. And ſwearing is a kinde of his worſhip, Deut. 6. 13. and 10. 20. Iſaiah 45. 23. and 65. 16. Thereby we acknowledge an omniſcience and omnipotency; which are proper to God; calling him in an oath, to witneſſe, and to revenge.

by the Lord] Or, to the Lord. This comprehendeth the whole profeſſion of true religion, Pſal. 63. 11. Iſa. 19. 8. and 45. 23. Some think that ſwearing to the Lord may have relation to the renewing the covenant by *Joſiah*. 2 Kings 23. 3.

and that ſwear by Malcham] *Milcom*, or *Molech*. This was the idol and abomination of the Ammonites; 1 King. 11. 7. 2 Kings 23. 10. 13. and Jer. 49. 3. So called likely becauſe they reputed him as their king; *Melech* ſignifying a King. See Amos 5. 26. and the Annotations there. and 1. 15. Jer. 49. 3. Now to ſwear by idols was expreſly forbidden; Joſh. 23. 7. Jer. 5. 7. and 12. 16. Amos 8. 14. This were to impart divine worſhip to them. But here is their further ſin; They would joyn theſe two together. They would joyn light, and darkneſſe together; God, and *Belial*; the Temple of God, and idols. This was death in the pot. They would not ſeem clean to renounce the true God, and his worſhip, but would adde thereunto, and mix therewith this idol-worſhip; yea, they would worſhip God in this idolatrous way, as the Iſraelites did, and as Papiſts doe: they pretend, and haply intend, this way to worſhip the true God; but he counts it abomination, when any part of his worſhip is imparted to idols or images, they would divide the worſhip, ſome to God, ſome to idols; as the pretending Mother would have the Child divided: but God will have all, or none at all. They deviſe will-worſhips out of their own brains, without and againſt his Word and Law; but obedience to his Will and Word is the thing which he abſolutely requires, without any warping to the left hand, or to the right: ſee Hoſ. 4. 15. 2 Kings 17. 33, 34, 41.

v. 6. *And them that are turned back*] Trecherous Apoſtates.

not ſought the Lord] Proud contemners of him: He and his worſhip was eaſie to be found, if they would have ſought and enquired thereafter, as being cleerly ſet forth in his Law: but they willingly and maliciouſly blinded themſelves, ſought to extinguiſh all true Piety, and to bury his ſpirituall worſhip in and under their own outward ſuperſtitions; active in the one, and dead in the other: And ſuch men chiefly are thoſe foreſaid idolaters, and their like.

v. 7. *Hold thy peace*] Zechariah 2. 13. Let every one in humility adore Gods judgements, without any murmuring or contradiction, Pſalm. 39. 9. Or thus, Thou idolater think not to plead thy cauſe, or help thy ſelf, by any thing thou canſt ſay or doe; the matter is at an end: Doe thou now prepare thy ſelf to undergoe the doom and judgement: ſee on Hab. 2. 20. The Prophet then tels them, That he doth not ſeek to terrifie them in vain, they were not to deſpiſe the judgement threatned, experience would ſoon ſchool them in the contrary.

at the preſence of the Lord] In whoſe preſence all things are naked, and lye open, Heb. 4. 11, 12.

is at hand] The execution is in hand; and at hand: It is but a fooliſh fancy to hope for delayes, or to think to put it off: No way left but ſpeedily to prevent it with ſerious repentance; or quietly and patiently to ſubmit and undergoe it. This day began at the death of *Joſiah*.

hath prepared a ſacrifice] Differing from their ſacrifices, wherein they ſo much truſted. This is more juſt in it ſelf, and more pleaſing to God, Iſa. 1. 24. Jer. 46. 10. A great ſlaughter, as it were, to prepare a Banquet which he intends to make for the Chaldeans, who are, as it were, Gueſts: Or, for the Fowls of the ayre, and for the ravening Beaſts, as Iſa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Revel. 19. 17.

he hath bid his gueſts] *Hebr.* ſanctified, or prepared; the Ægyptians firſt, the Babylonians moſt, 2 Kings 23, 24, 25 chapters. Theſe prophane enemies then muſt the Jews acknowledge to be, as it were, the Lords Prieſts and ſacrificers, to ſlay and devour them for their ſinnes, that were by Gods Covenant and calling, an holy and royall Prieſthood to him: ſee Iſa. 61. 6. 1 Pet. 2. 5, 9.

v. 8. *In the day*] ver. 9, 10, 14, 15, 16, 18.

puniſh] *Heb.* Viſit upon; ſee Exod. 32. 34. Levit. 18. 25. Iſa. 13. 11.

the Princes] Not the vulgar ſort onely, but the great ones, Princes and Peers, which think themſelves exempt and out of reach, and abuſe their place and power, and inſtead of governing their inferiours, are ill examples unto them, and ſo doe moſt hurt; for Magnates are Magnetes: theſe ſhall not goe unpuniſhed.

and the Kings children] See this executed, Jer. 39. 6.

cloathed with ſtrange apparell] Courtiers, Matth. 11. 8. Gallants, and other, which did imitate the ſtrange apparell of other Nations, to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 12, 14, 15. ſumptuous men, ſuch as *Dives*, Luke 16. 19. and thoſe proud Dames, whoſe Wardrobe is inventoried, Iſa. 3. 16, &c.

v. 9. *That leap on the threſhold*] This was indeed a very frequent ſuperſtition amongſt the heathen idolaters, upon many occaſions: as 1 Sam. 5. 5. 1 Kings 18. 26 But becauſe that agreeth not with this place, it ſeemeth to be a proverbiall kind of ſpeech, to ſignifie great mens Officers, who by an abſolute power went into other mens houſes, againſt whom no doors were ſhut, and there inſolently and inſultingly preyed upon the poor, ſpoiled and abuſed them at their pleaſure: See Hoſ. 5. 10.

violence and deceit] The two wayes of undoing and oppreſſing the poor, for their Lords advantage, Jer. 5. 27. Micah 6. 10.

v. 10. *There ſhall be the noiſe*] *Hebr.* Voice: ſignifying, that all the parts and out-ſides of the City of *Jeruſalem* ſhould be full of out-cryes and clamours, by reaſon of the Chaldeans, who ſhould aſſault it on all ſides: See Jer. 39. 3.

from the fiſh-gate] The City *Jeruſalem* is thought to conſiſt of three Towns, whereof one belonged to the Tribe of *Judah*, viz. the ſouth Town, and was won by *David*, and called his City, 2 Sam. 5. 6, &c. The other common to *Judah* and *Benjamin*, and the third to *Benjamin* onely, wherein were the Caſtle or Tower, and the Temple. Or elſe of two Towns, whence the word is of the duall number, beſides the Caſtle or Tower aforeſaid: See on Judges 1. 8. This Fiſh-gate ſeems to belong to the City of *David*: of this Gate ſee 2 Chron. 33. 14. Neh. 3. 3. This may ſeem to be called the firſt Gate, Zach. 14. 10. to make a difference between it and this ſecond Gate.

the ſecond] This ſeems to denotate the other Town of *Jeruſalem*, 2 Kings 22. 14.

from the hils] As the hils of *Gareb* and *Goath* on the North and Weſt ſide of *Jeruſalem*, where the Fort and Temple was, and the Dung Gate on that ſide of the City where it did ſeem the Chaldeans did alſo endeavour to force the City: ſee Jer. 31. 39. & Neh. 3. 13. & 12. 31.

v. 11. *Makteſh*] Or rather the low place: This is meant of the ſtreet of the merchants, which was lower then the reſt of the place about it, in the hollow of the three towns: and was between the ſheep-gate, and the gate of *Ephraim*: and where alſo were the Goldſmiths and Apothecaries, Nehemiah 3. 8. 32. Thoſe might think themſelves the ſafeſt there, being within the boſome of the whole citiy: yet that ſhould nothing avail them: On all parts, in all places, Jeruſalem ſhould be full of out-cries, and howlings: being taken by the Chaldeans: no place ſhould be left for any refuge or eſcaping.

merchant people] The word alſo bears an alluſion to the Canaanite; and may intimate that they, or their merchants were no better then the Canaanites, nor more to be regarded.

bear ſilver] Hereby is ſignified the rich trading, which was in that place; to which money was carried in great burdens. But their riches and coin, gotten likely, as merchants much do, not the faireſt way, ſhould not now avail them, verſe 18. See Iſaiah 2. 20. and 13. 17. Ezek. 7. 19. Prov. 11. 4.

v. 12. *ſearch Jeruſalem with candles*] I will ſearch out their ſins moſt narrowly, that their cloſeſt ſins ſhall not eſcape me; and I will puniſh them as throughly. God ſeeth all things; But this is ſpoken after the manner of men, the better to expreſſe what is needfull for us to know. Or, I will cauſe the Chaldeans to ſeek out the moſt hidden things that be in Jeruſalem, and that moſt exactly. As Luke 15. 8.

ſetled on their lees] *Hebr. curded, or thickned.* A phraſe taken from ſuch liquors, as grow thick when being poured out of one veſſel into another, they ſtand long; Jer. 48. 11. To ſignifie, either the gathering together of riches in Jeruſalem; which for many yeers before had not been taken, nor pillaged; And their drunken delight in them, and careleſſe ſupine negligence, which they had contracted by them: Or the ſtupidity and carnall ſecurity of the inhabitants; ſtifly ſticking in their ſinnes; boldly ſcorning God and men. To which ſeems to be referred the following words of the profane men; who denied Gods providence, or took no notice of it. See Pſal. 119. 70.

that ſay in their heart] This expounds the former words. Though they are aſhamed to ſay it openly; yet ſuch are the thoughts, reaſonings, and reſolutions of their hearts. See Pſal. 10. verſe 11. 13. and 14. 1. and 53. 1. and 35. 25. Eccleſ. 2. 1. 3. 15.

The Lord will not] This is in iſſue plain Atheiſme, to deny him to be the governour and judge of the world, or to heed mens affairs; This makes him a meere idol. And this opens the ſluce and flood-gate to let in a ſea of ſinne; drownes all conſcience, and ſenſe of right or wrong, good or evil. This is a devilliſh ſinne; and that in Gods own people: no marvail then if God be ſo fierce and furious againſt them.

v. 13. *Therefore their goods*] All ſhall eaſily fall into the enemies hands.

not inhabit them] Deut. 28. 30. 39. Amos 5. 11. See the Annotations there.

v. 14. *The great day of the Lord*] The grievouſneſſe of the judgement is here more largely ſet forth; and God aſſerted to be the Author of it. And good is it to ſee and conſider Gods hand in all judgements and puniſhments; and well to weigh the terribleneſſe of them.

is neer] This is much and often preſſed againſt the fooliſhneſſe of thoſe that would ſtill put off the evil day. Though they could ſee no ſignes of it yet appearing or approaching; yet it could and would come, as lightning; as Matth. 24. 27.

the voyce] The Chaldeans ſhall come ſo ſuddenly, that the firſt news that ſhall be heard of it, ſhall be the terrible cryes of the tumult of the Captains and Souldiers, being already at the gate. Or the noiſe, of that fearfull day of the Lord is very neer.

the mighty man] Who now boaſts of his might and ſtrength. Now the Prophets cry to them, and they will not hear: But then the ſcene ſhall be changed. As Proverbs 1. 20—29. Micah. 3. verſe 4. Even the mighty ſhall cry mightily, Jer. 6. 26.

v. 15. *That day is a day of wrath,*] Strong expreſſions of Gods vengeance. Not good for man to ſlight or extenuate the weight of his wrath. See Jeremiah 30. 6. 7. Joel 1 15. and 2. 11. Amos 5. 18. and the Annotations there. All this makes againſt the vain confidence of the profane contemners of God: Againſt thoſe who have ſo long abuſed his patience. He will now make bare his arm, and make known the power of his wrath. See Eſay 33. 14. Deut. 4. 24. Malachi 3. 2. As alſo againſt thoſe whoſe Hypocriſie is their Religion and ſanctity; and yet willingly delude themſelves to think God in a ſort tyed to them; and ſo ſooth up themſelves in a pleaſing hope of pardon: They ſhall now finde and feel the wofull experience of the contrary.

v. 16. *againſt the fenced cities*] They hoped by theſe to make good a defenſive war. But theſe ſhould not be able to ſhelter or ſuccour them.

high towers] Or, Angles which are the places of the city moſt fortified; and built uſually upon corners of the walls. See chap. 3. 6. No way left but by ſpeedy and hearty Repentance to prevent all this.

v. 17. *And I will bring diſtreſſe*] To aſſure them ſtill that God was the Generall in the armies of their enemies.

like blinde men] They ſhall be amazed and unprovided of counſell and advice; no more knowing what they do, or how to eſcape, then blinde men. As Geneſis 19. 11.

againſt the Lord] The quarrell is the Lords; the quarrell of his Covenant. The enemies are but his inſtruments.

as duſt] In moſt abundant and baſe manner.

as dung] See Pſalm 83. 10. Eſay 5. 25. Jeremiah 9. 22.

v. 18. *Neither their ſilver*] See on verſe 11. Mountains of gold and ſilver ſhall not ſtop the current of his juſtice.

devoured by the fire of his jealouſie] Chap. 3. 8. Fire devours all before it; the more matter, the greater flame. All their hopes ſhould fail them, and be as the ſpiders web; as the brooks of Teman; as the reed of Egypt. See Ezech. 36. 5. Prov. 6. 34.

CHAP. II.

Verſe 1. G*Ather your ſelves together*] All your aſſemblies whereby you ſhall endeavour to defend your ſelves, ſhall bee but like great bundles of ſtalks and flax, to bee conſumed altogether by the fire of Gods wrath, Chap. 1. 18. for preventing whereof hee exhorteth them to other manner of Aſſemblies; for humiliation and repentance, Joel 1. 14. and 2. 15. Or thus, Gather your ſelves together in aſſemblies to examine your ſelves, and your ſins, to mourn and repent; as 1 Sam. 7. 6. ſearch your ſelves, recollect your ſelves, your thoughts, wayes, and works; your ſtate, and preſent danger; ſift and fan your ſelves, Matth. 3. 2. 10. 12. A ſeaſonable exhortation to repentance, to prevent the execution of the judgements. So that God thunders in threatnings; but it is that he might ſpare his hand in the execution. In his threatnings he ſhewes the more care of us, and the more mercie towards us. And he doubles the exhortation to drive it home.

not deſired] Or, not deſirous, not deſirable; not as *Daniel* was, Chap. 9. 23. and 10. verſe 11. not worthy to be deſired. This the more ſets out the freeneſſe, and greatneſſe of his unwearied mercie, that deals thus with ſuch a nation. See Deut. Chap. 9. and Jer. 3. 1. A great comfort to the ſinfull ſons of men.

v. 2. *Before the decree bring forth*] This verſe may be joyned with the next, thus; Before Gods decree againſt his people be put in execution, you believers ſhall flie to his grace, by prayer and converſion. Or rather relating to the former verſe, the nation not deſired, thus; Gods threatnings by his Prophets are not words of courſe, words of winde; but things decreed; yet ſo as they are but in breeding, (a pregnant ſimilitude is this) as the fruit in the womb; yet there is hope and remedie, yet he holds his hand; yet the birth and bringing forth may be prevented. And this *Before* is thrice taken up in this verſe, to make them look to it in time; to lay hold on the acceptable time; before the door of mercy be ſhut. See 2 Cor. 6. 2. Matth. 25. 10.

the day paſſe as the chaff] The day come that ſhall fan and winnow you as the chaff; do ye therefore firſt fanne your ſelves: the day wherein the chaff ſhall be ſcattered; and ye as chaff, by the blaſt of the Lords anger, ſhall ſoon and ſuddenly be diſperſed; as Thiſtle-downe upon the mountains. See Eſay 17. 13. and 40. 24. Pſalm 83. 13.

come upon you] And again repeated. For come it will; though for a time delayed; a time to wait for your repentance, Rom. 2. 4. Eſay 30. 18.

v. 3. *ſeek ye*] Thrice repeated in this verſe. To ſhew the earneſtneſſe of the prophet; and the neceſſity of the duty incumbent on them.

the Lord] His will, pleaſure, favour.

all ye meek of the earth] He knew, and ſaw the moſt did not ſo: as Iſaiah 1. 9. The moſt ſtill the worſt; yet the prophet not diſcouraged thereby in his calling: He knew there was ſtill an holy ſeed. He turns himſelf to this ſmall remnant. As in a caſe ſomewhat like, Jeremie 5. 4. 5. Theſe muſt not look after the multitude: That were to harden, and hearten them in their ſinnes: They muſt doe otherwiſe. The meeke is a Title which is ordinarily given to good men, Pſalm 25. 9. and 37. 11. Matthew 5. 5. He counſels and exhorts them for their good. See 1 Pet. 5. 6. They are men flexible; ſpecially upon chaſtiſements; Jeremie 31. 18,19. The wicked are otherwiſe, even hardened by them; Jeremie 6. 29. 30.

which have wrought his judgement] Which have framed your lives according to the righteous judgements and ſtatutes of his Law; which have lived uprightly and godly according as he preſcribeth by his word.

ſeek righteouſneſſe] Even theſe meek godly ones, muſt perſiſt and perſevere, muſt increaſe in ſo well doing. We are imperfect all, and lyable to the Lords corrections; the beſt muſt increaſe in goodneſſe; and ſpecially when Gods judgenents are impendent. And thus they muſt ſeek the Lord in righteouſneſſe, not in ceremonious ſuperſtitions; as the manner of Papiſts and hypocrites is. They muſt go on as they began, in the reall points of righteouſneſſe and meekneſſe.

it may be] This notes rather a difficulty, then a doubt; and that rather in the thing it ſelf, then in the love of God. And this the more commends Gods grace and mercie towards his; whiles in the ſame word he thunders ſtill againſt the wicked. See Exodus 32. 30. Joſhuah 14. 12. 1 Samuel 14. 6. Joel 2. 14. Jonah 3. 9. Amos 5. 15.

hid] Saved and defended under the wing of his protection; or more gently dealt withall. See Ezekiel 9. 6. Eſay 27. 7, 8. Hab. 3. 2. Jer. 10. 24. and 30. 11. Job 23. 6. Ezra 9. 13.

v. 4. *For Gaza*] Gaza with her towns and villages, was a citie, and Lordſhip of the Philiſtines, 1 *Sam.* 6. 17. Allotted to the tribe of Judah, Joſhuah 15. 47. yet Anakims left in it, Joſhuah 11. 22. Judah took it, after *Joſhuahs* dayes, Judges 1. 18. yet it ſeems ſoon after loſt it. *Samſon* went thither when the Philiſtines had regained it; and upon his ſhoulders carried away the doors, poſts, bar of the gate of the citie, Judges 16. 1. 3. He was after bound and impriſoned there, and did grinde in the mill; and it ſeemes there pulled down the houſe upon the Philiſtines and died, verſes 25. 30. It was nigh Hebron, Judges 16. 3. And it ſeemes there was an houſe of Dagon there. *Pharaoh* ſmote it, Jeremie 47. 1. And *Hezekiah* in his time, 2 Kings 18. 8. And *Nebuchadnezzar* after; Jeremie 25. 20. and 47. 4, 5. Zecharie 9. 5. And in the New Teſtament, neer unto it *Philip* baptized the Eunuch, Acts 8. 26. By the examples of the judgements of God upon Gaza and the neighbouring Nations that hereafter follow, which were to be inflicted upon them before Jeruſalems overthrow, The Jews are moved to repentance. Or, as ſome take it, this is a conſolation to the Church, that God will revenge their wrongs upon theſe nations, and utterly deſtroy the Philiſtines, and all other enemies of the Church, without hope of being reſtored; But he will preſerve ſome ſeed and remainder of his people to re-eſtabliſh them in the appointed time. And therefore every one ſhould endeavour to be of that bleſſed number.

ſhall be forſaken] The word alludes to the name of Gaza. And the like alluſion is uſed to the names of the places following. It was laid waſte in manner formerly ſhewed.

Aſhkelon] Another of the five cities and Lordſhips of the Philiſtines. See 1 Sam. 6. 17. Allotted to Judah. And though gained after *Joſhuahs* death; yet ſoon loſt again. *Samſon* went thither, and ſlew thirty Philiſtines to compaſſe ſo many changes of raiment, Judges 14. 19. It was made a deſolation, moſt what as Gaza was. See Jer. 25. 20. and 47. 5. 7. Amos 1. 8. Zech. 9. 5.

Aſhdod] Another of the five cities and Lordſhips. There *Dagons* head and hands were cut off before the Arke of the Lord, 1 Samuel 5. 14. *Uzziah* took it, 2 Chronicles 26. 6. and *Tartan* under the king of Aſſyria. In other things the caſe of it was, as that of Gaza, and Aſhkelon. See Joſhuah 11. 22. and 15. 46, 47, Jeremiah 25. 20. Amos 1. 8. and 3. 9. Zach. 9. 6. This likely is that Azotus Acts 8. 40.

at the noon day] Openly. The citie forced and taken by aſſault and ſtorming: and the inhabitants led into captivity.

Ekron] Another of the five Citties and Lordſhips: Gath is omitted. From Ekron the Ark was ſent to Beth-ſhemeſh, 1 Samuel 5. 10. and 6. 16. *Beelzebub* was their God, 2 Kings, 1. *Samuel*, and *Saul* afflicted them. They were in the ſame ſtate, and did undergoe the ſame changes and conditions, as the former cities did. See Joſhuah 13. 3. and 15. 45, 46. Judges 1. 18. All theſe were neighbour cities; and lay between the Tribe of Judah moſt, and the midland Weſt ſea.

of the ſea coaſt] Verſe 6. Where the Philiſtines land was, 1 Sam. 30. 14. 16. Ezek. 25. 16.

Cherethites] They lay between the Amalekites, and the ſouth part of Judah, and of the Philiſtines, 1 Samuel 30. 14. Ezek. 25. 16. Theſe are uſually coupled with the *Pelethites*; Both ſorts being valiant men, like the Prætorian ſouldiers; and ſeem to be choſen by *David* for his guard, and *Benaiah* was captain over them. See 2 Sam. 8. 18. and 15. 18. and 20. 17. 1 Kings 1. 38.

the word] As formerly againſt his own people. Ye ſhall not go free for your wrongs done to my people. The Prophet, and the people were to aſſwage their ſorrowes with this conſideration of Gods plaguing their enemies.

Canaan the land of the Philiſtines] Of which the Philiſtines were apart. But unjuſtly poſſeſſed by them, Joſhuah 13. 3. See Geneſis 10. 14. 19. Of the Philiſtines, ſee on Zecharie 9. 6.

v. 6. *ſea coaſt*] Verſe 5. Waſte and void of culture; and fit only for ſheep and ſhepherds.

v. 7. *Remnant of the houſe of Judah*] Remnant that ſhould flee into neighbour countreyes, and ſo eſcape from being carried into exile and captivitity; and ſo might more eaſily and ſpeedily return again. Of theſe God will have a care, for all their paucity. A ſeed and remnant he will ſtill preſerve, to be his flock; and he will provide for their ſecure feeding; even in the countreyes, and by the ruines of their enemies. Sone thus; He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church, at their returne from Babylon. Some apply this, and the laſt words of the ninth verſe, to the Jewes poſſeſſing of thoſe places; in this ſence, that they ſhould belong to the Church, and bee joyned unto it in the ſpirituall kingdome of CHRIST.

for the Lord their God, &c.] Or, when, &c. Thus he mitigates their wofull ſorrows with this ſalve of their returne, as Nahum 1. 12. His grace and mercy ſhould overpower all obſtacles and impediments that might ſtand in the way of their returne. Let them but patiently wait Gods own time for it.

v. 8. *I have heard*] Now he comes from the Philiſtines to the ſecond example, *viz.* of the Moabites, and Ammonites. Theſe were borderers on the ſouth, and ſouth eaſt part of Judea.

the reproach of Moab] See on Amos 2. 1. God took notice of it, though they thought not ſo.

the revilings of the children of Ammon] See on Amos 1. 13. Though theſe two nations came of *Lot Abrahams* Nephew, yet were they ever bitter enemies againſt their kinſmen the Jews, Jeremie 48. 27. Ezek. 25. 3. Whence is that, Deuteronomie 23. 3, 4.

and magnified themſelves againſt their border] Theſe nations preſumed to take from the Jewes that countrey which the Lord had given them. Jeremie 48. and 49. 1. See Deuteronomie 38. 8. and 27. 17. God peculiarly aſſigned to *Abraham*, and his poſteritie the land of Canaan. They would repeal Gods decree.

v. 9. *Therefore, as I live ſaith the Lord of hoſts, the God of Iſrael*] He not onely hears and ſees, but he revengeth alſo: and he ſwears he will; to aſſure his people of it; and to ſhew that he is provoked to wrath, by their reproaches and revilings of his people; whoſe God he avows himſelf to be; and a God of power to defend them, and avenge himſelf and them, of his and their enemies.

Moab ſhall be as Sodom] Eſay 15. and 16. Chapters. Jer. 48. Ezek. 25. 8. Amos 2. 1.

Ammon] Jer. 49. 1. &c. Ezek. 25. 2, &c. Amos 1. 13.

breeding of nettles and ſalt pits] Waſte and barren. See the like expreſſions, Eſay 5. verſe 6. and 34. 13. Prov. 24. 31. And Judg. 9. 45. Ezek. 47. 11.

the reſidue] And he addes the remnant. See on verſe 7.

v. 10. *This*] This is an explication of that verſe 8.

for their pride] Eſay 16. 6. Jer. 48. 29. Their pride ſhould have this fall, Prov. 16. 18. and 11. 2. and 18. 12.

againſt the people] Thus tender is God of his people; their reproaches thus take with him. They need not fear that in their calamities he doth or will forſake them, Iſaiah 43. 2.

v. 11. *The Lord will be terrible unto them*] To the Moabites, and Ammonites; however now they ſleight him, and his people too.

famiſh] Make lean, ſhall melt away like fatneſſe.

all the gods of the earth] Taking away their worſhippers, and their ſacrifices; that name and fame which now they have; and the truſt which the idolaters put in them.

and men ſhall worſhip him] Gods riſing glory ſhall cloud them. The chief end of all theſe terrible judgements ſhall be to root out thoſe peoples Idolatries, and to cauſe the true

God alone to be worſhipped. Which hath been accompliſhed under Chriſt Jeſus.

all the Iſles of the heathen] Far Countries, eſpecially beyond the Sea. So greatly ſhall Gods glory appear in the reduction and reſtauration of his people; and avenging them of their enemies, that the fame of it ſhall ſpread abroad to the outmoſt Nations, and cauſe them to give glory to him; to the ſlighting of their own idols. And This makes way to that which follows.

v. 12. *Ye Ethiopians*] Likely the Ethiopians neer Moab; and Ammon. Some take it for the Ethiopians beyond Egypt; and make here an argument thus; if the Ethiopians ſo far off, much more Moab, and Ammon, that were nigh at hand.

North] Aſſyria, and Nineve, were North of Judea.

v. 13. *Aſſyria*] Eſay 10. 5. 12. Ezech. 31. 3. Nahum 1. 8. & 2. 10. & 3. 15. See on Hoſ. 7. 11.

Nineve] See on Nahum 1. 1. And on Jonah 1. verſe 2. The deſtruction of Nineve, and the Aſſyrian Empire, happened, as is thought, in the time of Jehoiachim, after Zephaniahs prophecies. See Nahums prophecie.

a deſolation] As is largly ſet forth in the next verſe.

v. 14. *And flocks*] The building of Cteſiphont is thought to have occaſioned this utter ruin, as Authours report it. Here are various and vehement expreſſions of the dreadfull face of her deſolations; Thus God ſtaines all worldly glorie.

Cormorant] See Eſay 13. 21. 22. & 14. 23. chap. 34. 11. 13. 14. 15. Apoc. 18. 2.

lodge in the upper lintles] Or, knops. Or, Chapiters. See upon Amos 9. 1.

for he ſhall uncover] Or, when hee hath uncovered. Her roofe, and all her timber-work being burnt down, there ſhall remain nothing but walls of ruined houſes.

v. 15. *This is the rejoycing city*] So Populous, and pleaſant before, now left to this deſolation, to theſe inhabitants. The Jewes then ſhould patiently bear their miſeries when God would thus avenge them. 2 Theſſ. 1. 6. 7. He prizeth them far above other Nations Eſay 43. 3. Nineve, rejoycing ſo much of her ſtrength and proſperity, ſhould be thus made waſt; and Gods people delivered.

I am] Eſay 47. 8. 10. Apoc. 18. 7. Like caſes to this. But for all this the Jews were no wayes to doubt of her future ruin. Pride did ſwell her up, and made her as the ſwelling in a wall, which portends the downfall of it. See on verſe 10. Kingdoms muſt not glory too much in their own potency; but be ſenſible how ſubject they are to mutability and change; and make their main dependency upon God, and his favourable protection.

how is ſhe] Men ſhould wonder at it, as a thing almoſt incredible. But God would deal wonderouſly againſt her.

ſhall hiſs, and wag his head] In ſcorn, horrour, and diſdain. 1 Kings 9. 8. 9. Job 27. 23. Jere. 19. 8. and 49. 17. and 50. 13. Lamentations 2. 15. 16. Ezechiel 27. 36. She ſhould be an ignominious ſpectacle to all people. Thus deer to God is the ſalvation of his people, now and ever. And thus dolefull the ſtate of the enemies thereof is, and ſhall be to the end of the world. See it in the downfall of ſpirituall Babylon, Apoc. 18.

CHAP. III.

Verſe 1. WO] The Prophet returns to Jeruſalem; And threatens and thunders wo againſt it; againſt the ſinfull forlorn Body of the People. And addes Promiſes full of conſolation to the holy Remnant.

to her that is filthy and polluted] Or, gluttonous. *Heb. craw. Or crop.* The ſame word is uſed, Levit. 1. 16. Jeruſalem is thus here ſtiled. For all that ſhe is ſo oft called the holy city, Pſalm 15. 1. Jere. 48. 2. and 52. 1. Yet ſhe is thus changed; as Eſay 1. 21. Jere. 2. 21. 23. Polluted, for all her ceremonious waſhings, cleanſings, purifyings; polluting Gods pure and Spirituall worſhip.

oppreſſing City] That is, Jeruſalem. Oppreſſing by force and fraude; breaking the ſecond Table of the Law; aſwell as the firſt. The Trent Tranſlation is uſually ſo erronious, as neither here, nor elſwhere, do we uſe to mention it. See Levit. 19. 13. Deut. 28. verſe 29. Jer. 21. 12. Ezech. 22. 29.

v. 2. *She obeyed not the voyce*] Namely, Gods voyce, calling her to repentance, by his ſervants. Here begins the enumeration of her ſins, the cauſers of Gods wrath. She yeelded not docility, and ſubmiſſion thereunto. Gods voyce and word had not it's due power and authority with her. And this was the root of her rebellion. See Nehe. 9. 26. Jere. 2. 27.

received not correction] Or, inſtruction. verſe 7. Neither by Reprehenſions, nor Puniſhments: They were incorrigible. And thus evilly it was with a people proteſting themſelves to be the people of God. See Pſalm 50. 17. Prov. 5. 12. Jere. 2. 30. & 5. 3. & 7. 28. & 32. 33. and 35. 13.

ſhe truſted not] Diffidence and Incredulity. Another riſe and inlet of ſin. She truſted in man, in the reed of Egypt, in her own wayes, wiſdom, riches, and ſtrength; in vanity, lies, falſhood; rather then in the Lord. See Jere. 17. 5, 6, 7, 8. 2 Chron. 20, 17. 20.

drew not neer] He tyed himſelf by Covenant to her. And in that notion gave her his Law and ordinances; onely deſiring her to cleave to him; Deut. 10. 20. and 13. 4. Yet ſhe fell from him, and apoſtatiſed, eſtranged her ſelf from him more and more, ſhunned him; like a wilde beaſt ſhe would not be tamed and mannaged by him.

to her God] As he offered and tyed himſelf to her; and ſhe made a profeſſion of him in words, though in works ſhe denyed him ſo to be. A more honourable title for her then ſhe now deſerved.

v. 3. *Her Princes*] He comes now from the body of the people, to the Heads of them; to the King, and Courtiers; to the Princes, and Peers.

are roaring Lyons] Prov. 28. 15. Micah. 3. 9. 10. 11. Ezech. 22. 27.

her judges are evening wolves] Jere. 5. verſe 6. Ezech. 22. 27. Hab. 1. 8. Pſal. 104. 20. Inraged then with hunger for want of prey all day. And if the Governours and heads were thus, what then were the body of the common people?

the bones till, &c.] Or leave not, which are even raging with hunger; being ſo greedy that they eat up bones and all; and that ſpeedily, preſently; ſuch is their voracity.

the morrow] Or, *in the morning*.

v. 4. *Her Prophets*] As the Princes, ſo the Prophets, and Prieſts were. See Jere. 23. 11. &c. Ezech. 22. 25. 26. & 34. 2. &c. Hoſ. 9. 7, 8.

light and treacherous perſons] Or bold, in feigning prophecies of their own inventions; uttering them, and boldly maintaining of them. Unmeet things were theſe for men in their places.

her Prieſts] Gives them the Titles they were known by; though they deſerved them not. The more was their ſhame appearing by theſe titles. The like titles give we to undeſerving perſons.

the ſanctuary] Gods Temple, and the ſervice of it; and ſo all ſanctity; whatſoever was holy.

violence to the Law] Ezech. 22. 26. The Tribe of Levi was by Gods gracious providence diſperſed to teach it; Gene. 49. 7. Compared with Deut. 33. 10. See Levit. 10. verſe 11. 2 Chron. 30. 22. and chap. 17. 7. &c. Yet ſee how they degenerated here. And ſo Malachi 2. 4—10. And Chap. 1. 6. &c. And thus deeply and freely the Prophet chargeth the Prophets and Prieſts ordained by God in their offices, that they overthrew and deſtroyed the Law; by their evil examples, and corrupt doctrines, wreſting the Law: we ſee then Church-men may erre; and are to be reproved. And alike boldly he dealt againſt the Princes; neither are they exempted from the Prophets rebukes and condemnation. And he ſpeaks againſt them all, he oppoſeth his ſingle ſelf againſt all their multitudes. But where then was Gods Church upon earth, when the common people, the heads in the Common-wealth, the Prophets, and Prieſt in the Church, were thus corrupted among the Jews? yet God preſerved his Remnant, his holy ſeed, Eſay 65. 8. The faithfull ſtill do and muſt continue faithfull for all that; as Elias, 1 King. 19. 14. and Joſhua reſolved, Joſh. 24. 15.

v. 5. *The juſt Lord is in the midſt thereof*] The Hypocrites brag'd much of this; of his being and dwelling amongſt them, in his Temple, and Ordinances: and of his word and promiſe to that end: Jere. 7. 4. Pſal. 132. 13. 14. The Prophet grants it; but to a far other end, then they made an account and uſe of it. He is in the midſt of them, a juſt Lord, nigh at hand, and ready to revenge their ſins.

he will not do iniquity] He will not deny his juſtice, his nature, for their ſakes: he will not ſubſcribe to their iniquities: though he wink at them a while, yet he will not be like them: he will not do iniquity. God who hath choſen Jeruſalem, for the place of his reſidence, and manifeſtation in the world, cannot in juſtice ſuffer theſe ſins to eſcape puniſhment. This indeed ſhould make the people not to do iniquity, becauſe the Lord among them is juſt. But if they do, he is juſt, and hath juſt cauſes to puniſh them.

Every morning] *Heb. morning by morning.* As Exod. 16. 21. That is, every day, even in the morning, (which ſeems to have been the ordinary time for the Prophets preaching) he doth denounce to them his judgements to come; and repreſents unto them thoſe which he had already executed upon other Nations; to call his people to repentance. See 2 Chron. 36. 15. 16. Jer. 7. 13. and 11. 7. and 25. 3. 4. &c. 29. 19. and 32. 33. 35. 15. he will ſpeedily get upon the bench, and proceed in judgement againſt them.

he faileth not] For his part, both to admoniſh and reprove them; and alſo to correct and chaſtiſe them. Eſay 5. 4. He ſtill uſeth both the word, and the rod.

but] Matt. 23. 37. Jere. 5. 3. Eſay 9. 13. For all that, they are ſtill forlorn and deſperate. See Jere. 6. 15. and 8. 12.

v. 6. *I have cut off the Nations*] By the deſtruction of other nations he ſheweth, that the Jews ſhould have learned to fear God, And that God intended ſo much in making theſe Nations to be Examples to them. This ſhould have been a ſchooling to them.

Nations] Not one, but many. He gave them many Examples, one after another.

their towers] *Heb. Corners.* See Chap. 1. 16. Becauſe towers were ſet in Corners of City walls. The *Hebrew* word may alſo be taken for *Princes and Lords*, Judges 20. 2. 1 Sam. 14. 38. He ſets forth the grievouſneſs of theſe judgements upon theſe nations; the rather to move his people thereby to repent. Theſe were not Common judgments, nor Common examples; but extraordinary.

that none paſſeth by] See Eſay 33 8. & 34. 10. & 60. 15. Jere. 51. 43.

v. 7. *I ſaid*] I looked, I expected; as, Eſay 5. 4. Wherefore when I looked? Luk. 13. 6. Not, but that God is omniſcient: all things are preſent with him; he knoweth mans heart, and his thoughts long before: He is never fruſtrate, or diſappointed in his expectation. But he ſpeaks here improperly; takes upon him the perſon of a man, ſpeaks after the manner of men; as men would do in this caſe, the better to expres the juſtnes of his expectation; and the inexcuſableneſs of theſe ſinful Jews, what man would not expect as much in the like caſe? This then relates not to Gods ſecret knowledge and counſell; but to the nature of the thing it ſelf.

ſurely thou wilt fear me] Learn by their examples; and by the prophets often preſſing and applying of them. And great reaſon for this aſſurance, when our neighbours houſe is on fire, we fear. By other mens harms, we learn to beware. And yet more; judgement doth uſe to begin at the houſe of God, 1 Pet. 4. 17. Yet here it is otherwiſe. And theſe Heathen Nations had leſs light, and were leſs guilty. And if it were thus done to the green tree, what will be done to the dry? And if a Father beat his ſervant before his childe for a fault grievouſly; and to warn the Childe; if he will take no warning, what may he expect?

thou wilt receive inſtruction] Elſe we kick againſt the pricks. And elſe it were ſtupendious ſtupidity, prodigious obſtinacie. like that Eſay 1. 5. Jere. 6. 28. 29. 30. They are paſt all hope.

ſo their dwelling ſhould not] So, upon her repentance, ſo long, and ſo many wayes expected, ſhe ſhould have been ſpared: God was ready ſo to do, however they deſerved otherwiſe; Or if chaſtiſed; yet but ſparingly at moſt; Eſay 27. 7. 8. God changeth or retracts here nothing of his unchangeable will; but ſhews the conſtancie of it, that he was reconcilable upon their change and repentance, thus; Though I brought Jeruſalem into great miſeries, by reaſon of their ſins: yet will I ſave Jeruſalem from finall ruin, if ſo be ſhe will be converted.

but they roſe early] He was ſlow to puniſhment; but they ſpeedy to provoke him, and haſten on the puniſhment; they inſtantly and inceſſantly corrupted themſelves, and all their wayes more and more; They were moſt earneſt and ready to do wickedly, notwithſtanding Gods judgements, Iſai. 1. 5.

v. 8. *Therefore wait ye upon me*] Some take this as ſpoken to the wicked Jews; thus; I have hitherto wooed you, born patiently, and dealt mildly with you. But now, ſeeing all is in vain, I will ſend Prophets no more, I will not word it with you any more: Expect me to come armed againſt you, to be amongſt you as a ſalvage bore, or beare, your laſt end is come upon you. Others, as ſpoken to the Godly remnant, the faithfull among them; thus; do ye at leaſtwiſe patiently beare the calamities coming; and fix your affiance, and waiting upon me, who will deſtroy all theſe nations your enemies, verſe 8. And after gather in all people and convert them to me; that together with you, they may call upon my name, and ſerve me, verſe 9. 10.

riſe up to the prey] As the lyon rouzeth up himſelf to the Prey.

for my determination is] My right; my decree.

to powre] See Jere. 6. 11. Lam. 2. 4. and 4. 11. Eſay 42. 25.

for all the earth] And then ſurely the Jews among them. Others thus; when firſt this whole land of the Jews hath been devoured.

with the fire of my jelouſie] Chap. 1. 18. Deut. 29. 20. Pſal. 79. 5. Ezech. 16. 38.

v. 9. *For then*] Then, after thoſe judgements executed; and ſin puniſhed.

will I turn] This ſeems ſpoken to the holy remnant, for their conſolation in the midſt of all theſe calamities. As his threatnings are directed to the body of the wicked.

to the people] Gentiles, as well as Jews; as after appears. So that no fear for all thoſe judgements, but God will ſtill have his Church.

a pure language] *Heb. lip,* This ſeems to reach to the time of the Meſſias; when the face of the earth ſhalbe changed, by the converſion of the Gentiles, and by their ſanctification in heart, and tongue. See Eſay 18. 19. Chapters. By communicating my Spirit unto them, I will change them in the ſpirit of their minde: that being purified by faith, in word, and work, they ſhall purely ſerve me.

call upon the Name of the Lord] Prayer is a peculiar gift and grace of God, a ſpeciall part of his worſhip and ſervice. The Prayer of all Heathens, and all wicked men, is not true Prayer.

with one conſent] *Heb. with one ſhoulder.* A phraſe taken from oxen, which are yoaked together. See Zach. 7. 11. Jere. 32. 39. 1 Tim. 2. 8. Seeking and ſtudying to help and aſſiſt one another in Gods ſervice. See Eſay 2. verſe 3. Pſal. 122. 1. Zech. 8. 20. 21. 22. 23. Jere. 31. 6. Matth. 11. verſe 12.

v. 10. *From beyond the rivers of Ethiopia*] This ſeems to be underſtood of Ethiopia beyond Egypt. Of Ethiopia. See on Habakkuk 3. 7. This Ethiopia hath two very great rivers; And hence *Nilus* comes. Meroe is it, or part of it, or adjoyning to it: thus Geographers differ. See *Strabo*, book 17. and *Pliny* in his naturall hiſtory book 5. chap. 9. *Zera* in the time of *Aſa*: and *Tirhakah*, in the time of *Sennacherib*: and *Candace* mentioned, Acts 8. Are thought to have reigned here. See Eſay 18. 1. 2.

my ſuppliants] Some underſtand by this the Gentiles to be called, and converted: thus, even by the farthermoſt countreys, which have leaſt knowledge of me, and of my grace, will I be ſerved and worſhipped. See Iſaiah 18. 7. Act. 8. 27. Others, of the diſperſed Jews: that they ſhall return to their land, and there worſhip the Lord: and make one body with the converted Gentiles.

the daughter of my diſperſed] This moſt properly agrees to the Jewes: though ſome ſtretch it to the Elect, aſwell Gentiles, as Jews, diſperſed throughout the world.

ſhall bring mine offering] deſcribes Gods Spirituall worſhip by thoſe legall Ceremonies then in uſe: as other Prophets alſo uſe to do.

v. 11. *In that day*] The happy ſtate of the Church in that day is here ſet forth: in that the wicked ſhall be taken away out of the midſt of them: and themſelves ſhall be holy and happy.

ſhalt thou not be aſhamed for all thy doings] O my Church, I will take away that ignominie from thee, under which thou haſt ſuffered for the ſhamefull evils done in thee, whereby the very name of Jews is become odious and reproachfull. The ſhameleſſe evil doers I will purge out of thee, and take them away. This ſtands well with that Rom. 6. 21. Jer. 31. 19.

wherein thou haſt tranſgreſſed againſt me] When there are but a few godly left, and mixed among multitudes of grievous ſinners, they lye under the imputation of the common infamy and reproach with the reſt, as if alike faulty with them. We call a City and Nation ſinfull, as Iſa. 1. 4. where the moſt ſo over-cloud the few that are godly therein, that they lye hid, as it were, and buried among them, that they appear not.

for then I will take away] Then, by my foreſaid heavy judgements, I will take them away, that thou ſhalt not be aſhamed for their ill doings; cleanſe thee of them, as chaffe with a fan, and leave thee as pure Wheat, Mat. 3. 12. &c. 13. 30. Mal. 3. 18. & 4. 1, 2.

that rejoyce in thy pride] Pride themſelves to be the onely people of God; had commonly in their mouths that, Jer. 7. 4. Exod. 19. 6. no other Temple of Gods worſhip in the world; they the onely people; God had no Church without them; ſmoothing up themſelves; and ſheltering their ſins under this pretext, as if thereupon they might live and do as they liſt.

haughty becauſe of my holy mountain] Haughty in their pride, puft up with it, ſwollen big, becauſe of my Temple, and their many prerogatives by it. Pſalm 48. 2, 3. and 46. 4, 5. and 68. 16. Eſay 8. 18. and 27. 13.

v. 12. *I will alſo leave*] God will ſtill leave a remnant, preſerve his Church.

an afflicted and poor people] This is many times the ſtate of Gods Church; God tames his Church by the croſſe.

and they ſhall truſt] This ſhould comfort them againſt their paucity, and the deſtruction of the reſt; They ſhall be holy, as gold purified in the fire; They ſhall truſt in God, reſt and rely only upon him, and his grace, and not truſt to that proud and vain boaſting of the haughty hypocrites: They ſhall faithfully ſerve him, and be freed of that ſhame which by reaſon of thoſe tranſgreſſors formerly lay upon them. Some more largely expound the verſe thus; Out of the carnall and rejected Iſrael, and out of loſt mankinde, will I deliver mine elect, and believers, which are poor and wretched in the worlds eſteem. See Eſay 14. 32. Zach. 11. 11. and 13. 9.

v. 13. *The remnant*] Though few, yet not to be the leſſe eſteemed, Luke 12. 32. And the purging of the Church, whereby they were brought to this paucity, is a matter of great worth and moment, to have the tranſgreſſors taken away that abuſed and prophaned Gods holy Name.

ſhall not do iniquitie] Perfection not intended: but integritie and ſinceritie.

nor ſpeak lies] Inſtanceth in one kinde for all the reſt, verſe 9. See James 1. 26. and 3. 2. 1 Pet. 3. 10. Apoc. 14. 5. and 21. 27. and 22. 15.

None ſhall make them afraid] Safety and ſecurity is promiſed; temporal bleſſings. See Levit. 26. 6. Jer. 46. 27. Job. 11. 19. yet this is promiſed not ſo much ſimply and abſolutely, as comparatively and conditionally, as all temporal bleſſings are. Some more largely extend the meaning of the verſe thus; The true believers choſen out of all the world, being regenerated by the holy Ghoſt, ſhall live in puritie, ſinceritie, and innocencie, like Chriſts true ſheep, fed by the word of truth, and kept ſafe under his protection; without any other devices or cunning.

v. 14. *Sing*] The Prophet exhorts this holy and happy Church to rejoyce and praiſe God, for theſe his ſpiritual bleſſings. He after doubles and trebles the exhortation, becauſe it is hard in the black night of calamities, to ſpy out the light of comfort; and this appearing but afar off. And yet it is neceſſary for our preſent ſupport: and meet that we ſhould be thus affected at Gods mercies, and be anſwerable in joy and thanks and praiſe thereunto.

O daughter of Zion] Eſay 12. 5. 6. and 54. 1 and 25. 9. and 66. 10. Jer. 31. 7. Habak. 3. 18.

v. 15. *hath taken away thy judgements*] That is, the puniſhments and viſitations for thy ſins: and conſequently thy ſins, the cauſers of them.

thine enemies] As the Aſſyrians, Chaldeans, Egyptians, and other nations. They were but as rods in Gods hand: Iſa. 10. 5. 7.

the King of Iſrael] The Lord God: and Jeſus Chriſt the King of his Church. Pſalm 149. 2. Iſaiah 44. 6. Zech. 9. 9.

in the midſt of thee] Sometimes he ſtands afar off; Pſal. 10. 1. and 22. 1. Ezek. 8. 6. But here in the midſt of thee; preſent and ready to bleſſe protect, and defend thee under the ſhadow of his wings, and in the power and grace of his Spirit, to comfort and ſtrengthen thee, Ezek. 39. 29.

evil any more] Jer. 23. 4. Amos 9. 15.

v. 16. *It ſhalbe ſaid*] By way of common congratulation of all.

Fear thou not] Afore they were in fears and troubles. But now the caſe was changed; See Eſay 10. 24. and 35. 3, 4. and 40. 9. and 41. 10. 14. Jer. 46. 27.

Let not thine hand be ſlack] Or, faint, be not diſcouraged ſtrengthen thy ſelf in faith, and in perſeverance, in all the duties of thy calling: not fearing any harm which may happen to thee: not ſlack, without vigor and agility: as fear makes them but active rather in well doing.

v. 17. *The Lord thy God*] The reaſon of that in the former verſe. He will not be ſlack, or idle, but able, and active to ſave thee.

he will rejoyce over thee with joy] Theſe expreſſions concerning God are taken from men, to make known his minde unto us. Words full of comfort to the Church, ſhewing the infiniteneſſe of Gods tender love and condeſcenſion to us. Pſal. 103. 11. 13. Eſay 49. 15. And all little enough to raiſe up our faith, hope, and love in him. The bleſſings here, and in the former verſes took their riſe at their return from Babylon; but are carried on to CHRISTS firſt and ſecond coming.

he will reſt in his love] *Hebr. Will be ſilent.*

He will joy] His delight ſhall be in thee, in loving thee, and in doing thee good, Jer. 32. 41. Ezek. 20. 40.

v. 18. *that are ſorrowful for the ſolemn aſſemblie*] For the loſſe and want of theſe ſolemn aſſemblies, upon the Sabbaths, and other feaſts, and times of Gods worſhip. Theſe they moſt highly prized, and joyed in: and the want of them was their ſorrow and lamentation. See Pſalm 42. and 84. and 137. Lam. 1. 4. and 2. 6, 7. and 4. 1. and 5. 18. And the more, becauſe the adverſaries in their exile mockt at their Sabbaths: Lam. 1. 7.

who are of thee] Thy true and genuine children: as John 1. 47. This ſorrow for the lack of Gods holy ordinances, and want of his worſhip, is a ſure ſigne of a true childe and member of the Church.

the reproach] *Hebr. The burden upon it was reproach.*

a burden] As Pſalm 42. 3. 10.

v. 19. *at that time*] My appointed time. Not ſo ſoon haply as your haſty deſires would have it, to whom ſpeed it ſelf ſeems a delay: But I know mine own time beſt: ye muſt ſtand upon your tower and watch, and patiently wait for it.

I will undo] Think not this impoſſible to be effected: all obſtacles I will remove: all thy perſecuters I will perſecute. See Eſay 10. 25, 26.

ſave her] I will deliver the Church, who now is afflicted, as Micah 4. 6, 7.

that halteth] Ezek. 34. 16. Micah 4. 7. Even the weakeſt, and unableſt to help her ſelf. Ezek. 37. This reſtauration ſhall be like a reſurrection from the dead.

get them praiſe and fame] *Heb. I will ſet them for a praiſe,* I will make them celebrious and famous; and that even in the lands, and in the mouthes of their enemies that had reproached them: yea a praiſe to himſelf; Jer. 13. 11. and 33. 9. Eſay 62. 7.

in every land] As among the Aſſyrians, Chaldeans, and Græcians, which did mock them, and put them to ſhame.

where they have been put to ſhame] *Heb. Of their ſhame.*

v. 20. *will* I *bring you again*] See Nehem. 1. 9. Zach. 10. 8, 9, 10. Micah 4. 6. into your countrey which is the type of the Church. But he will gather your enemies as ſheaves into the floor, Micah 4. 12, 13.

a name and praiſe] See on verſe 19. Repeats it for their aſſurance; becauſe in the eye of fleſh and blood it was a thing ſo incredible, Eſay 60. 15. 18. & 61. 7. and 62. 7.

captivities] Plurally. They were ſo greatly diſperſed and ſcattered; as if there had been many and many captivities. See Eſther 8. verſe 9. and 9. 2.

before your eyes] They ſhould be eye-witneſſes of ſo great a reſtauration and glorious ſalvation.

ANNOT-

ANNOTATIONS
On the Book of the Prophet
HAGGAI.

THE ARGUMENT.

A*Fter the ſeventy yeers Captivity, foretold by* Jeremiah, *were expired; and the Jews were returned from Babylon; and yet the Temple for many yeers unbuilt; God raiſed up ſome Prophets, among the reſt,* Haggai, *and* Zechariah; *to exhort them to* reedifie the Temple, *and to reeſtabliſh his pure worſhip.* Haggai *ſharply reprooveth them for regarding their private commodities, more then the publick good; building their own Houſes, with neglecting the Lords Houſe; and ſheweth, that the plague of famine ſent amongſt them, was a juſt recompence of their groſſe ingratitude in omitting that work, to effect which, God mightily wrought their deliverance from* Babel. *Yet if they will up and build, God would be with them, with his word, and ſpirit. And albeit that Houſe they builded were far* leſſe ſtately *then the former built by* Solomon, *and nothing in compariſon in their eyes, who had ſeen both; and for which many were grieved; the Prophet* comforteth *them, and all the Elect, in aſſurance that the* glory *of this latter Houſe ſhould be greater then the glory of the former: For* Zerubbabel *the ſignet, that is, Chriſt (who was to come of* Zerubbabel*) ſhould be born and* come *into their reedified Temple, and by his preſence advance it to greater glory then ever the former had; who by the Father is appointed king of his Church, yea, King of kings, and Lord of lords; and who alſo ſhould ſhake the Heaven and the earth: the Heaven of Jewiſh ceremonies, and earth of profane Empire, by ſetting up his Kingdom in ſpirituall worſhip: bringing all Nations under his Power: and ſubverting all power contrary to his.* Haggai *expoundeth* Daniels *ſevens, that the Jews ſhould build a Temple,* Chap. 1. *that Chriſt the deſire of all Nations, ſhould come into it: and ſo, by his preſence there, make that Temple more glorious then* Solomons, Chap. 2. *His whole Propheſie is within the compaſſe of ſomewhat leſſe then* four moneths. *And was upon four ſeverall dayes within that time: Namely in the ſecond yeer of* Darius, *moneth ſix, day firſt,* Chap. 1. 1. *and day.* 24. Chap. 1. 13. 15. *And moneth* 7. *day* 21. Chap. 2. 1. *And moneth* 9. *day* 24. Chap. 2. 10 18. 20.

CHAP. I.

IN *the ſecond yeer of Darius*] Ezra 4. 24. and 5. 1. Zech. 1. 1. who was the ſon of *Hyſtaſpis*, and the third king of the Perſians; as the moſt, and beſt think. Others take him to be *Darius Nothus*, the ſixt king of the Perſians, that ſucceeded *Artaxerxes Longimanus*, being his baſe ſon, and was father of *Artaxerxes Mnemon*. See Annotations on Dan. 9. 25. This man, whether the ſixt king, or rather the third, knew that Gods wrath was upon his predeceſſors for hindring the building of the Temple. In his ſecond, the Temple is taken in hand again, and finiſhed in his ſixt; Ezra 4. 24. & 6. 15.

ſixt moneth] See the end of the Argument of the Book.

the word of the Lord] Whoſe Ambaſſadour and Meſſenger *Haggai* is, v. 13.

by Haggai] *Hebr*. By the hand of *Haggai*, Ezra 5. 1.

to Zerubbabel] Whoſe Chaldee name is thought to be *Shaſhbazzar*, Ezra 1. 8, 11. & 5. 14, 16. Of *Zerubbabel* ſee Neh. 12. 47. Hag. 2. 4, 23. Zech. 4. 6, 7, 9, 10.

the ſon of Shealtiel] So v. 12, 14. & 2. 2, 23. Ezra 3. 2, 8. & 5. 1. & 12. 1. Mat. 1. 12. Luk. 3. 27. yet he ſeems to be the ſon of *Pedaiah*, 1 Chron. 3. 17, 18, 19. and grandchild of *Shealtiel* or *Selathiel*: Grandchildren are ſometimes called by the names of ſons in Scriptures, and one man ſometimes by two names.

governour of Judah] So v. 14. & 2. 2, 21. Or, Captain of the people of the Jews, by the Kings of *Perſia*, after their return out of captivity, likely called the *Tirſhatha*, Ezra 2. 63. as *Nehemiah* is called, Neh. 8. v. 9. & c. 10. 1. Thus though the Kingdome was gone, Ezek. 21. 26, 27. yet the government remained in that Tribe, according to the propheticall promiſe, Gen. 49. 10.

and to Joſhua] The high Prieſt, Zech. 3. 1.

ſon of Joſedech] Or, *Iehozadak*, which *Iehozadak* went into captivity, 1 Chron. 6. 15. His Father *Seraiah* the high Prieſt being ſlain by *Nebuchadnezzar* at *Riblah*, 2 Kings 25. 18. 21.

the high prieſt] So v. 12, & 14. & 2. 2. Zech. 3. 1. 8. he was the twenty fourth in number from *Aaron*, 1 Chron. 6. 3,—16. Theſe two, both Governour and high Prieſt, were good men, yet needed incitation and encouragement; and the Prophet is directed to them, as being by their places and perſons the beſt Directors to the people. Some make them to be very long liv'd.

v. 2. *Thus ſpeaketh*] Here is his warrant; he brings nothing of his own.

this people ſay] They were but a parcell that came, in reſpect of the reſt that ſtayed behinde; yet theſe that were forward to come, were backward in the building of the Temple. the fault is laid upon the people.

the time is not come] Some think the ſeventy yeers of captivity not ended till now. But that is a groſſe errour, Ezra 1. 1. Dan. 9. 1, 2. Iſa. 44. 28. This indeed is the excuſe of the Jews, ariſing out of diffidence and difficulties; pretending, no doubt, the many inhibitions of the former Kings of *Perſia* againſt the building of the Temple, Ezra 4. v. 5, 6, 7. 8. 21,—25. Neither yet that they had heard any thing from the new King *Darius* to warrant them to build, ſo that they feared they might be charged by their enemies with rebellion againſt the King, if they ſhould ſet upon the work without his leave and authority; and that they had formerly begun to build too ſoon, and were inhibited for their haſte, Ezra 3. 8. with chap. 4. 1, 5. And having already the Altar for Sacrifices, they might now well enough build their own houſes, and expect a fitter time to build the Lords Temple more ſumptuouſly: and as if by thoſe lets, which had been an hinderance to them, God had ſhewed that he would have the work put off till another time. Yet all this frees them not of their carnall affection to their own eaſe, and of the neglect and contempt of Gods worſhip; in that they ſat down ſo quietly and contentedly ſo long a time under theſe interdicts, without due labouring to have them removed.

v. 4. *Is it time for you*] The Prophets reproof of that Pretence, verſe 2. A ſharp pointed reproof by the interrogation.

O ye] Silly worms; ye ungratefull wretches; ye ſo lately and gratiouſly delivered from exile; and brought back into your own countrey; and that for this very end, as appears in *Cyrus* his own edict, Ezra 1. verſe 2.

to dwell &c.] To dwell and delight your ſelves in your ſeeled houſes; to adorne them; to be thus addicted to your own private commodities, and pleaſures; and to be ſo ungratefull to God, as not to let him have his Houſe; but to let it lie waſte: ſhewing thus, that they ſought not onely their neceſſities, but their very pleaſures before Gods honour. *David* did otherwiſe, Pſal. 132. 2.——6. 2 Sam. 7. 2. Let not us be ſo ungratefull for our deliverance from our ſpirituall captivity under the Romiſh Babylon, as not to build up an houſe and ſpirituall Temple to God in our ſouls.

v. 5 *Conſider your wayes*] *Hebr. Set your heart on your wayes.* Deceive not your ſelves, but weigh the matter better, ponder and ſeriouſly conſider, verſe 7. and 2. 15. 18. *See* Ezek. 40. 4. and 44. 5. Dan. 6. 14. and 10. 12. weigh your wayes, your works: your thoughts, ingratitude, and profaneneſſe: your careleſneſſe, whereby you have provoked my judgements: weigh Gods works and dealings with you hereupon, 1 Cor. 11. 31.

v. 6. *ye have ſowen much*] Deut. 28. 38. Mich. 6. 14, 15. Conſider the plagues of God upon you, for preferring your policies, and carnall deſires, to his religion: and becauſe ye ſeek not him firſt of all. If God and his word, and authority prevail not: nor the Prophets ſent by him, yet let experience the Miſtris of fools ſchool you.

ye eat, &c.] Theſe things come not by chance, but Gods hand and curſe is upon you, and all your affairs: God promiſed to multiply theſe earthly bleſſings upon them at their return, Hoſ. 2. 21, 22. and by the generall promiſes in his Law, Deut. 28. 3, 4, 5, 8. But now he denies them the fruit of the earth, or elſe denies his bleſſings on them, takes away the naturall vigour & ſtrength from his ordinary bleſſings, chap. 2. 16.

he that earneth wages] You have not reaped any profit or benefit by all your labours; ſee Zech. 8. 10.

with holes] *Hebr. Pierced through.* A proverbiall kind of ſpeech: thus Gods malediction and curſe was upon all their wayes, and the works of their hands, Deut. 28. 16, 17, 18, 20. & chap. 11. 17. ſee Amos 4. 6, &c. All this ſhould have been a warning to them; a ſufficient warning of Gods anger againſt them for this very cauſe.

v. 7. *Conſider*] See on v. 5. ſee Phil. 3. 1.

v. 8. *Goe up to the mountain*] God comes, as it were, with ſword in his hand, to puniſh your cunctation and contempt: the end of his puniſhing is, to turn your careleſſe ſlackneſſe into an induſtrious diligence; meaning that they ſhould leave off their own Commodities, and goe up to the mountain, and goe forward in the building of Gods Temple, in the ſetting forth of his Religion.

and build the houſe] God is ſo earneſt for the Temple, becauſe beſides the exerciſes of piety in it, and many promiſes made to it, it had in many things relation to Chriſt, and to the Temple of God in heaven.

and I will take pleaſure in it] That is, I will hear your prayers according to my promiſe, and be propitious to you and your ſervices therein: ſee Zeph. 3. 17. Tit. 2. 14. 1 Kings 8. 29. and 9. 3. The cover of the Arke had the name of the Propitiatory.

and I will be glorified] In my ſervices there, and I will ſhew my glorious power and goodneſſe in bleſſing you and your affairs, and in defending you, and will give you cauſe to honour and ſerve me, and my enemies to fear me, 1 Sam. 2. 30.

v. 9. *Ye looked for much*] You hoped for a great harveſt, by reaſon of the great likelihood that was of it; but your hopes were vain: ye were eager after much, but had little; God curſed their bleſſings and expectations, as Mal. 2. 2. & 3. 10, 11. They were pinched and pined away in their wants, becauſe they defrauded God of his due worſhip.

blow upon it] Or, *Blow it away*: As the winde ſcatters the chaffe and thiſtle down; as ye doe ſnuffe and puffe at my ſervices, Mal. 1. 13. ſo I blaſt your own endeavours and acquiſitions.

why] Not that he doubts, but that they might not doubt of the cauſe wherefore they ſhould be monitors ſufficient to themſelves: But this implies and argues a ſtupidity and blockiſhneſſe in them.

becauſe of mine houſe] Here is the cauſe.

And ye run] Eagerly purſue your own private ends, and affairs. Every one is moſt carefull of building his own houſe, and looking to his own particular buſineſſes: run after them: and are ſo ſlow for my houſe, and worſhip. This ſhewes their little care of ſerving God.

v. 10. *Therefore the heaven*] Levit. 26. 19. Deut. 28. 23. Heaven, and earth, by their deaw, and fruits, heed not mans ſuſtenance: But God uſeth them as his ordinary inſtruments, whereby to provide for the ſuſtenance and relief, or for the puniſhment of man.

v. 11. *And I called for a drought*] See Jer. 14. 3. 4. He brings droughts, and rain: he reſtrains, and poures out his bottles of the cloudes at his pleaſure. As he dealt with *Gideons* fleece, Judges 6. 37. 40. See 1 Kings 17. 1. 2. Kings 8. 1.

v. 12. *Then Zerubbabel, &c.*] His Ambaſſage had its effect. Theſe two heads were good men; and good leaders to the reſt; who were the more willing to follow ſo good guides.

obeyed] And went freely about the reedifying of the Temple, Ezra. 5. 2.

the voyce] He inſiſts the longer upon this, the more to aſſert the authority of his calling. And ſomwhat the rather becauſe they had wanted Prophets awhile before.

and the words of Haggai] He diſtinguiſheth not between Gods word, and his, as if he brought any thing more or leſſe then Gods word: But between the Author, and miniſter of the ſame word. As in that, The ſword of the Lord, and of Gideon, Judge 7. 20. And the people believed God, and his ſervant Moſes, Exod. 14. 31. And ſo Act. 15. 18. And not as ſome Papiſts would thence collect, That God thereby leaves ſome part and power to his Church, to adde of their own, beſide and beyond the warrant of his word: Againſt that wherewith he ſhuts up all, Apoc. 22. 18. 19. See Deut. 5. 32. So often repeated, and 1 Cor. 11. 23.

God had ſent him] God is heard in the voyce of his meſſengers, when he ſpeaketh ſo by the mouth of man.

and the people did fear before the Lord] At the word of the Prophet, as if God had appeared to them face to face, and ſpoken to them, mouth to mouth.

v. 13. *Then ſpake*] This ſeems to be on the 24. day of the ſixth moneth, verſe 15. Till when they continued building, for the ſpace of about three weeks. But then likely at the diſcouragement given by *Tatnai* and others, Ezra. 5. 3. They began to faint: whereupon this encouragement and promiſe is renewed. Or elſe, theſe 23. dayes paſſed ſince that verſe 1. before they could unanimouſly fit and prepare themſelves to the building; and now began firſt to ſet upon it. And yet the foundation of the Temple is ſaid to be laid on the twenty fourth day of the ninth moneth, Chap. 2. 18. It may be, then finiſhed, not then began to be laid. And he animates them the ſecond time, that their alacrity might increaſe in the work, by this promiſe thus renewed.

the Lords meſſenger] Or Angel. Not that he was ſo by nature, but by office, Mal. 2. 7. He aſſerts the right and authority of his calling; requires reverence and obedience to be yielded to him, not as a private man, but as Jehovahs meſſenger and Ambaſſador.

I am with you] God offers and promiſes his help. Without his aſſiſtance, all is vain; Pſalm 127. 1, 2. But his help is allſufficient: as if he ſhould ſay, ye ſhall go through with it, notwithſtanding any obſtructions and oppoſition whatſoever. See Exod. 3. 12. and 4. 11, 12. 15. Matth. 28. 20. 2 Cor. 12. 9.

v. 14. *And the Lord ſtirred up*] Afreſh, to go on in the work: which declareth that men are unapt and dull to ſerve the Lord; neither can they obey his word, or his meſſengers, before God reform their hearts, and give them new ſpirits, John 6. 44. The word and all outward ordinances are in vain, unleſſe God clothe them with his power, and fill them with his Spirit, 1 Cor. 3. 7. He ſubdues us unto him, and makes us docible and pliant, by the ſecret inſtinct of his Spirit. He gives to us, and freely works in us by his grace, both to will and to do; to endeavour and perſevere, Phil. 1. 29. and 2. 13. yet he pleaſeth to work ordinarily, by his word, and ordinances: And therefore on them we are to attend; or rather on him in them. The firſt riſe of new life, and ſaving grace is not in our natural powers and ſtrength, in our dead eſtate in ſin: but meerly in his purpoſe and pleaſure, Rom. 9. 16.

of Zerubbabel] See on verſe 1. The higheſt powers are not exempt; but the Prince and the high prieſt himſelf, ſubmits and ſubjects to the Prophet.

and did work] Jam. 1. 25. John 13. 17. and finiſhed it with ſpeed; Ezra 4. 24. and 6. 15.

v. 15. *In the twenty fourth day, &c.*] Twenty three dayes being now paſt ſince that, verſ. 1. See Annotations on verſ. 13. yet ſome conceive this to be the day, that they firſt began to ſet upon the work. See alſo Chap. 2. 18.

CHAP. II.

IN *the ſeventh moneth in the twenty firſt day*] That is 27. dayes ſince the ſecond meſſage, Ch. 1. 15. and 51. dayes ſince the firſt meſſage, Chap. 1. 1. in the ſecond yeer of *Darius* his reign, Chap. 1. 1. ſee the end of the Argument of this Book.

by the Prophet Haggai] *Hebr. By the hand of the Prophet Haggai.*

v. 2. *ſpeak now*] See on Chap. 1. 1.

reſidue of the people] But a remnant or ſmall number of them did then return. Another number after with Ezra, Ezra 7, 8. Chapters. And yet multitudes behinde as appears in the Book of Eſther. So ſlow they were to return; ſo little zeal, and piety was in them.

v. 3. *who is left*] Here he meets with a new tentation that hindered them in the building. Satan will caſt in the way of well-doing more rubs then one. The former was their neglect and contempt of Gods worſhip, preferring their own covetous deſires, and carnall pleaſures before it. Here is pretended a Religious zeal of Gods glory; thus, *Solomons* Temple was glorious: And the promiſes of, the Prophets *Iſaiah*, *Jeremiah*, *Ezekiel*, are, That the ſecond Temple to be built after the return ſhould be rather more glorious. But that which they began now to build was far inferiour. And therefore ſure they were not in the right way, but ſhould deſiſt from going on in this building. Thus cunning a craſ-maſter is Satan.

that ſaw] *Haggai* by the judgement of all commenters ſpake of men that had ſeen the former Temple, in age of diſcretion. See Ezra 3. 12.

as nothing?] In compariſon of *Solomons* Temple. Ezra 3. 12. ſo then; and ſo here now; Their preſent proceedings were like thoſe poor beginnings. A much like tentation is now adayes, when ſome forſake the Church becauſe of that high perfection, which they require, but do not ſee in it. They inſiſt upon that Epheſ. 5. 27. They fancy a new world here wherein the Church muſt be thus glorious; and otherwiſe they will ſeparate, and break the unity of the Church, forſake the Aſſemblies. See Zach. 4. 10.

v. 4. *Yet now be ſtrong*] We ſee how needfull it is often to renew exhortations and encouragements. Joſh. 1. 6. 7. 9. and 23. 6. Deut. 31. 6, 7. Ezra 10. 4. Iſa. 35. 3, 4. Zech. 8. 9. 13. we muſt ſimply and manfully obey God, and his word; and ſo exerciſe and inure our hope as patiently to expect Gods own time to fulfill what he hath promiſed; though the effect of them do not yet anſwer our preſent deſires,

and work] That is, go forward in building the Temple.

I am with you] He gratiouſly repeats it again. See on chap. 1. 13 This ſhews that this ſtrength is to be ſought of God. The promiſe of his preſence is to be joyned to the Precept. The Precept of it ſelf ſhews not what we are able to do, but what we are bound to do; and the Promiſe directs us to whom, and where we are to ſeek for ſtrength to do it.

v. 5 According *to the word*] Some would underſtand this of that eternall word; John 1. 1, 2, 3, 4. 1 John 1. 1, 2. Prov. 8. 22. And ſo that 2 Sam. 7. 21. And theſe would deduce from this verſe a teſtimony for the Trinity of Perſons. But this ſeems more acute then ſound. The plain meaning appears in the words following.

that I covenanted with you] According to my promiſe made at that time with your fathers, and you in them. So that here in effect he promiſeth no new thing; but will perform what he promiſed of old. He calls them back to the ancient covenant, as to the fountain, whence all particular promiſes, as rivolets, do flow: as the manner of the Prophets is to do. God redeemed not their Fathers, to caſt off the children, but to continue his grace in them to the end: which end is made up in Chriſt. Seeing then they were to hope for and expect the accompliſhment of that felicity, which God by his Covenant had promiſed them; either God and the Covenant ſhould fail and diſappoint them, or elſe they muſt cheerfully go on in the work to build the Temple.

my Spirit remaineth] My power to ſtrengthen you, and carry you on againſt all tentations, and obſtructions; my Spirit of grace, light, vertue, and holineſſe. See Iſaiah 63. 11. Neh. 9. 20.

v. 6. *For thus ſaith*] This ſentence depends upon the foreſaid Covenant: And thereupon it begins with a particle cauſal.

yet once] This one, and once onely, repetition of the Covenant ſhall be needfull, and the Renovation, and confirmation of it by the Goſpel.

it is a little while] Some refer it thus to the time, that God will ſoon change the face of things to the better; they muſt give place to patience for a while. Some to the preſent ſtate of things, and caſe of the Temple; that though this Temple be not ſo glorious; yet that is but a little matter; let them not judge of it by the preſent view and ſhew, but caſt the eye of their minde to that hidden glory not yet appearing, but in time ſhall. Thoſe magnificent promiſes and propheſies touching the Temple of God, and the kingdom of *David*; though neither appeared now in any luſter, yet in their time ſhould have their due and full accompliſhment. Others refer it to the Covenant of God, and his dealing then with his people when he brought them out of Egypt; That though that was great and wonderfull; yet but little to this, to his bringing of Chriſt; to his coming, and the adminiſtration of his Goſpel. Compare Rom. 8. 3. and 2 Cor. 3. 6, 7. and Hebr. 7. 19. with 2 Cor. 3. 6.–18. Hebr. 8. verſ. 9. &c. Jer. 31. 30. &c. Ezek. 36. 26. &c. This one onely renewing of my Covenant by the Goſpel of Chriſt ſhall be needfull. That Covenant with you, when ye came out of Egypt, was not available. And to this meaning it ſeems the Apoſtle bends, in alledging this place, Heb. 12. 26.

and I will ſhake the heavens] He ſhook the earth, when he brought them out of Egypt, and Babylon. But now he will do ſomething greater then that. As if he ſhould ſay, Reſt not upon theſe poor and weak beginnings, the day of ſmall things; But conſider rather how great the Lords power is. He hath done much formerly for the deliverance and reſtauration of his people: He will do greater things; He will ſhake heaven and earth, and all, rather then your enemies, or any thing elſe ſhould hinder him in his time from that full and glorious reſtauration of his Church, whereof the Prophets ſo much propheſied. In the coming of Chriſt and the preaching and adminiſtration of the Goſpel, the power of God doth much more illuſtriouſly appear, then formerly it did; He now ſpeaks from heaven unto us; and that by his own ſon, Hebr. 1. 1, 2. and 2. 2. 3, 4. and 12. 25. Some expreſſe the ſenſe thus, not much differing; As formerly when I gave my Law, I appeared in terrible Majeſty; ſo in the Meſſias his time, I will manifeſt the mighty power of my Spirit, by the preaching of the Goſpel: from whence ſhall follow great commotions, to the ruining of the devils kingdom, and confirming of Chriſts, by removing of the leaven of ceremonies under the Law, by calling and gathering together all mine elect. See Joel 3. 16. Hebr. 12. 26, 27.

v. 7. *And I will ſhake all Nations*] By the power of my ſpirit, and the preaching of my Goſpel. I have the mindes of all mortals in my hand, to turn as pleaſeth me. And this ſhaking, if not perhaps taken literally, like that Matth. 24. 6, 7. and verſe 22. of this chapter, ſeems to import a ſupernaturall concuſſion of their mindes, whereby he drawes and drives his elect into the ſheep-fold of Chriſt. Great is our naturall averſneſſe, obſtinacy, and hatred againſt the ſpirituall Kingdom of Chriſt. God ſhakes the will, and ſubdues, and changeth it, and then we willingly follow Chriſt, and receive his yoak.

And the deſire of all Nations ſhall come] Namely, *Chriſt*, deſired of the faithfull in all Nations. Though ſome, not ſo well, underſtand this of the elect of all Nations, the deſireable ones among them. Or, their deſires all ſhall be to come; they of all Nations with all their deſires ſhall come.

And I will fill this Houſe with glory] By Chriſts bodily preſence. Or by the glory that the acceſſion of the Gentiles ſhall bring unto it; verſe 9. See Iſaiah 66. 11. 12. 22. Or thus, to the like effect. This reedified Temple ſhall be honoured with Chriſts bodily preſence; and the ſpirituall Temple, which is the Church, ſhal be honoured by my preſence in Spirit, and by the abundance of my graces, by the light of my word, and vertue of my Spirit.

v. 8. *The ſilver is mine*] If I pleaſed, it were an eaſie matter for me, to beautifie this Temple, with precious ornaments, like unto the firſt; for all ſilver and gold is in my power, and at my diſpoſall; but I do prepare endleſſe glory, far greater then that, for it, when the full time is come.

v. 9. *The glory of this Latter*] He fixeth upon this concluſion; & relates principally to the excellency of the gifts and ſaving graces of the Spirit that ſhould then abound in the dayes of the Goſpel. See on Joel 2. 28. The Lord by his Prophet here hath no reference to *Herods* new Temple, more large, ſumptuous, and magnificent, then that of *Solomon*, if the ſtory of it be true. Such outward ſpendor dazles the eyes of the minde, and by the cunning of Satan withdraws men by ſuch carnal and groſſe imaginations, from the due regard and eſteem of thoſe heavenly ſpirituall ornaments of the Temple, which God here aims at. The Diſciples and Apoſtles themſelves were too much led aſide that way; Mark 13. 1. Acts 1. 6. and reſted too much in an earthly Temple, and Kingdom.

I will give peace] Peace and proſperity; But chiefly the preaching and enjoying of ſpirituall peace, Phil. 4. 7. founded upon the reconciliation of men with God, through Chriſt who is our peace; and did ſhew himſelf in this houſe. All ſhall be after a while, when Chriſt ſhall bring with him the fulneſſe of glory; when God the Father in the perſon of his Son, ſhall appear therein.

v. 10. *In the twenty fourth day of the ninth moneth*] Sixty three dayes ſince the laſt meſſage, in the 1. verſe of this chap. And all that follows relate to this; verſe 18. and 20. ſo the beginning and ending of *Haggai's* propheſie, or of Gods word, and ſpeaking to him, is contained within the compaſſe of little more then one quarter of an yeer; viz. of three moneths, and three weeks, and three dayes; or one hundred fourteen dayes. See the end of the argument of the Book.

v. 11. *Ask now the Prieſts*] Whoſe office was to teach the Law; Levit. 10. 10, 11. Deut. 33. 10. Mal. 2. 7. Matth. 8. 4. And to whom it belonged to anſwer in doubtful caſes: and concerning queſtions of the Law. Aſk them this queſtion, concerning this ceremony.

Concerning the Law] It was not in their power and pleaſure to anſwer what and how they liſt; They were tyed to the Law. Iſa. 8. 20. Deut. 17. 11. and 21. 5. and 24. 8. Ezek. 44. 24. All authority in the Church muſt be ſubjected to, and regulated by this rule.

v. 12. *If one bear &c.*] The firſt queſtion: whether ſhall it be holy that is ſo touched? or the perſon that bears that holy fleſh, or piece of a ſacrifice, be holy thereby?

ſhall] Not thus; ſhall the holy fleſh ſo touching become prophaned thereby?

No] A right anſwer. For that holy fleſh or ſacrifice was not ordained by God to that end; by the touch of it to hallow that which before was common and prophane. Sacrifices and their fleſh were ordained to another end and uſe.

v. 13. *If one that is unclean,&c.*] If a perſon legally unclean ſhall touch any thing that is not unclean, ſhall it by that his touching of it become unclean legally?

it ſhall be unclean] A knowing and true anſwer; according to the ceremonial Law. See Levit. 15. and chap. 22. 5, 6. Numb. 19. 22. Hence is that ſaying of thoſe proud hypocrites, Eſay 65. 5.

v. 14. *So is this people*] The Prophet applies the former doctrine to his preſent purpoſe,even in the ſame manner;becauſe this people is of an unclean conſcience, all that they do in my outward worſhip is alſo unclean, Titus 1. 15. Or thus; As by carrying or touching an hallowed thing according to the Levitical ceremonies, a man or the thing touched is not made holy thereby: but if a man that is Levitically unclean do touch them, they are made unholy thereby. So this people were not made holy by uſe of theſe holy ceremonies; but rather the holy ceremonies polluted by them, by reaſon of their perſonal uncleanneſſe. The iſſue and end of all is this; That they might ſee and be convinced hereby that all their ceremonious ſervices of God, and all their actions are unholy, and defiled, unleſſe they procede from a pure and ſincere affection of the heart, from perſons purified by faith, and ſanctification. From an impure fountain nothing can flow but what is impure; James 3. 11. 12. 1 Tim.1.5. The fountain whence, and the end wherefore, determine the nature of our actions, and ſervices. The very Heathen, both Poets, and Philoſophers, ſaw and acknowledged, That the wickedneſſe of the worſhippers defiled the ſacrifices, and ſervices of their idols; and made them unacceptable. *Non benè cœleſtes impia dextra colit.*

offer there] Even upon that altar which they have built, Ezra 3. 2, 3. And ſo when they have built the Temple; they muſt chiefly look to this neceſſary admonition and doctrine; That they ſtick not in outward ceremonies, and Levitical ſervices, and reſt onely in them; themſelves mean while being unholy: but that by them they riſe up higher, principally to have a care of Gods ſpiritual ſervice;and that he being a Spirit be ſerved by them in ſpirit and truth.

v. 15. *and now I pray you*] Verſe 18. and Chap. 1. 5. He inſiſts ſo much upon this point, becauſe they were ſo much addicted to theſe earthly commodities; and therefore this argument likely would beſt work with them: and yet they were for all that ſo dull of apprehenſion, and ſo blinde, that they could or would not ſee theſe manifeſt things; Gods plain judgements upon them, upon the fruits of the earth,and the labours of their hands, for their neglect of *building Gods houſe*. He calls therefore upon them for conſideration. And to conſider, not any deep myſteries of religion; He ſpeaks wiſdom among them that are perfect, 1 Cor. 2.6. but here he deals with carnal worldly men in a way ſutable to their ſtate & capacity,1 Cor.3.1

from before a ſtone] Namely, before there was any hand ſet to the work of rebuilding the Temple, interrupted for many years after their return from Babylon. See Ezra 3. 8. and 5. 2. the foundations laid, but then the building left off.

v. 16 *ſince thoſe dayes*] Or, that ſince, ſince you have diſcontinued building, and taken no care of My Temple; and have profaned my ſervice, all your hopes of abundance and proſperity have failed you; and ye received a curſe in ſtead of a bleſſing.

when one came] Uſually they could gueſs neer upon the point. But now they were ſo far deceived, that they might eaſily diſcern thereby that Gods extraordinary hand was in it, and his malediction and curſe lay upon their baſket and ſtore. chap. 1. 9. Zech. 8. 10.

v. 17. *I ſmote you*] Or, That I ſmote you that is your fruits.

with blaſting] Deut. 28. 22. 1 Kings 8. 37. Amos 4. 6. Gene. 41. 6.

and with hail] God uſed divers judgements, that they might have leſs cauſe to attribute them to fate, or fortune; to the ſtars, or any ſecundary cauſes.

yet ye turned not] God ſtill hath his finger upon this ſore. Complains of this; as here; ſo Eſay 9. 13. Jer. 3. 10. and 5. 3. and 8. 5. Hoſ. 7. 10. Amos 4. 6. And he often requires the amendment of this fault; makes many promiſes to them, if they will, Jer. 3. 1. 7. 14. 22. And threatens if they will not, Jer. 15.7.

v. 18. *from the four and twentieth day*] He is at it again, becauſe of their dulneſs and blockiſhneſs. See on verſe 10. and on verſe 15. It ſeems then on this day they began firſt to build upon thoſe old foundations laid, Ezra.3. See on chap.1.13.15. It is our bounden duty diligently to mark and obſerve Gods judgements in, and upon the world; ſpecially among his own people, the Church.

v. 19. *Is the ſeed yet in the barn?*] Either in the blade; or rather not yet ſown, being the ninth moneth about our November, in winter time, which agrees well with all that follows in the verſe; when nothing yet appeared,and when between that and harveſt time there might come and intervene blaſtings, and droughts, and wets, and vermine; as verſe 17.

from this day will I bleſs you] Yet for all theſe Caſualties he foretels, now five months afore harveſt; that from the time they began to build the Temple,God will bleſs them; albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty: thus ſuddenly,and beyond their hope and expectation, God would turn their dearth to plenty, and abundantly bleſs them. This ſhould be a ſigne and aſſurance to them; as that Judg.6.21.37. 1 Sam.10.2-8. And thus God by his temporall bleſſings gives incouragements to us for well doing. We have need of all helps: And Godlineſs hath the promiſes both of this life, and that to come, 1 Tim.4.8.

v.20. *And again*] The ſecond time,on the ſame day. See on verſe. 10.

of the moneth] Namely,of the foreſaid ninth moneth.

v. 21. *I will ſhake the heavens*] God by his prophet now proceeds further to a gratious and ſpirituall promiſe and propheſie,which properly belongs to the kingdom of Chriſt. The ſum is: That God will overcome all enemies, and remove all difficulties, and obſtructions, which Satan and all the world can poſſibly lay in his way when he comes to reſtore his Church, and conſtitute Chriſt the Head of it. Vnder the term of ſhaking here, God ſpeaks not of his ordinary power and might; not ſimply challengeth to himſelf the rule and command of heaven and earth: but he ſignifieth that he is in hand with ſome memorable work which ſhall aſtoniſh with wonder the minds of men, and be enough to ſhake heaven and earth. The beginning and preambles of it did but then appear when he brought his people back from Babylon: They were then in effect but in a weak, poor, and almoſt miſerable eſtate: but the full end and perfection of this here ſpoken of, could not then be ſeen; It was afterwards to be effected. The Jews then at this time were to conceive more in their minds,then what they ſaw with their eyes; the time of their compleat Redemption was not yet Come.

v. 22. *And I will overthrow*] Nothing ſhall ſtand in his way.

the throne of kingdoms] All power and height, contrary to Chriſts kingdom, which I have eſtabliſhed for ever,over all the world. Others thus, there ſhall be no lett or hinderance when God will make this wonderfull reſtitution of his Church, but he will rather overthrow,deſtroy,and bring down all Crownes, kingdoms,nations, ſtrengths, then that his Church ſhall remain in that low and baſe eſtate.

by the ſword of his brother]Hereby is ſignified the confflicts of the kingdoms of the world, ſtirred up one againſt another by Gods providence and judgement. Matth. 24. 7.

v. 23. *In that day*] Of that glorious reſtauration of my Church. Here is the reaſon of that former wondrous action of God.

wil I take thee O Zerubbabel] Plain it is that this was not performed in the perſon of *Zerubbabel*; or but very poorly, as in the Type. In his perſon is Chriſt deſigned, as under many like figures in the old Teſtament.

as a ſignet] Account thee precious. The meaning is, I will appoint Chriſt, who ſhall come forth of thee according to the fleſh, Luke 3. 27. and whoſe figure thou art, Zech. 4. 12. to be my ſacred King, whom I will inviolably keep by me, and love: which is the ſignification of this proverbiall terme, of making and keeping as a ſignet. Cant. 8. 6. Jer. 22. 24. See Iſaiah 42. 1. And by and under him I will make up this glorious reſtauration of my Church. By the power. of the Goſpel, and the breath of Chriſts mouth, 2 Cor. 10. 5. 2 Theſ. 2. 8. I will make a change, and renew all things in Chriſt; of whom *Zerubbabel* here is a figure: for in the Meſſias his times not onely the earth and earthly Emperours were ſhaken, but alſo the Heavens or the old Ceremonies, that figured & typified out the doctrine of the Kingdom; that ſuch as ſhould not be ſhaken might be ſetled, *Heb.* 12. 26. I will ſhake other Kingdoms, to eſtabliſh this eternal Kingdom: Heaven and earth ſhall yeild reverence to this Kingdom of Chriſt. And ſurely his coming brought, and wrought, a wonderfull change; made, as it were a new creation: He reconciles all things, in heaven and earth, Coloſ. 1. 20. He overcame the devil, brought life and immortality to light, and gave out ſuch documents and demonſtrations of the Grace and power of God, as might fill heaven and earth with wonder and aſtoniſhment; who could have imagined ſuch a change?

for I have choſen thee] The free election and ſole godneſſe of God,in his free Covenant with mankinde, and *Abraham*, and *David*,eſtabliſhing in him as the Type,this eternall and Spirituall Kingdom; and as the ground and means of all, The chooſing of Chriſt,is the reaſon of all this.Of this chooſing of Chriſt, See 1 Chr.23.6. Iſa. 43.10.Mat.12.18.Luk.23.35. 1 Pet.2.4.6.

ANNOTATIONS

On the Book of the Prophet

ZECHARIAH.

The ARGUMENT.

ZEchariah *was ſent of the Lord to be Co-partner with* Haggai, *to confirm the ſame doctrine, and to help on the work of building the Temple, and ſetling Gods ſervice. The Holy Ghoſt ſpake by* Haggai *in a plain way of preaching; but altereth his ſtyle in* Zechariah *who hath many viſions of high and myſterious meaning, whereby to ſet out the doctrines and propheſies he was to declare: How marvellouſly the Son of God, Head of the Church interceded with his Father; And had formerly ſaved his Church, in all Tryals and Troubles; and puniſhed her enemies. And being conſulted about their preſent Faſting, He anſwers, that God requires good works and holineſſe. And he ſhews that their Faſting ſhould be turned to Feaſting and joy in the Lord, upon the Promiſes of ſuch mercies as they might hope for, beeing truly penitent, and conſtantly pious; as well in Temporals, until the* Meſſiah; *as in Spiritual ones, after his coming. Whoſe coming is plainly and particularly ſpecified; as alſo his Death and* Paſſion; *his Kingdom and* Prieſthood; *the coming of the Spirit; the power and ſpreading of the Goſpel; the calling of the Gentiles, and eſtabliſhing of his univerſal Church. But the carnal and unbelieving Jews, unthankful to God, and enemies to his Chriſt, would cauſe the deſolation of their citie and Nation by the Romans; and for killing the Lord of Life they ſhould be caſt off from the Covenant of Grace, until the time appointed for their converſion.*

To open ſome difficulties of this Prophet, *and to make him more eaſie, obſerve that* Zechariah *telleth;* Chriſt *is an Angel and* Jehovah, *whom Angels attend,* Chaldeans *chiefly, had been horns to puſh and ſcatter Judah, Iſrael, and Jeruſalem:* Perſians *were* Carpenters *to fray them, and to beat down their ſtrength; that ſcattered Judah might come to their countrey again,* chap. 1. *Jeruſalem ſhall be builded; that* Chriſt *is a fiery wall to his* Church; *and that Jeruſalem, the* Church *under* Chriſt *ſhall be inhabited as towns without walls, and ſo in the number to come to it would be incompaſſable,* chap. 2. Joſhua *the High* Prieſt *was a Type of Jeſus, the true High* Prieſt *of his* Church, chap. 3. *The golden candleſtick hath two Olives, which ſtand before the Lord of the whole Earth, ſignifying the* Church *ſupplied with ſufficient Graces: whence all which filled with Grace teſtifie and bear witneſſe to the Truth are for number termed two, as* Apoc. 11.3.4. chap. 4. *The Ephah, and woman, ſhew the ſinfulneſs of Babel,* chap. 5. *By four charets coming out of mountains of braſs, and horſes of diverſe colours, are meant Gods armies, and attendance of Angels, diligently running up and down the earth, and executing his commands. Mountains of Braſſe are ſignes of the moſt powerful and unſearchable providence; from whoſe ſecret, moſt firme and inevitable counſels and decrees do proceed: Horſes repreſent ſwiftneſſe and ſpeed: Divers colours, divers ſorts of adminiſtrations for Judah at home, and yet in Babel to comfort and keep them, leſt they ſhould ſeem caſt off. So that in God we ſee Foreſight,* Power *and Readineſſe to help, and keep them whereſoever they are, Angels being his Miniſtring ſpirits, for their good, who are Heirs of ſalvation,* Heb. 1. 14. *and for to plague their enemies. And ſo Perſians, who had conquered the Babylonians, (as they of Babel had maſtered the Aſſyrians, who had formerly brought under them the Syrians) ſhould be plagued by* Javan, *that is Greeks: And then after* Javan, *that is,* Ezekiels Gog-Magog, *in two Kingdoms, Syria and Egypt, the* Seleucidæ *and* Lagidæ, *ſhould be plagued by the Romans for their wrong done to* Judah: *the pride of Aſſyria ſhould be brought down, and the ſcepter of Egypt depart away,* chap. 6. & 10. *Babel had been as a pit without water, whence God had brought up Iſrael, priſoners of hope, calling on the reſt to return,* chap. 9, *Chriſt the king of his* Church *will come lowly, riding upon an Aſſe,* chap. 9. *yet ſtrengthening his people to tread down their enemies,* chap. 10. *ſhall be ſold for thirty pieces of ſilver: and breaks his ſhepherds ſtaves of Beauty and Bands,* chap. 11. *ſhall be pierced: and they that do it, ſhall mourn when they conſider it. See* Acts 2. 37. Apoc. 1, 7. chap. 12. *He the Shepherd ſhall be ſmitten: and the Apoſtles, the ſheep ſhall be ſcattered,* chap. 13. *And Jeruſalem ſhall be deſtroyed: the Lords feet ſtanding on Mount* Olivet *to ſee it done. On Mount* Olivet *Chriſt told the ſame thing to his Diſciples,* Matth. 24. 34. *There he was taken by the Jews, who brought him to his death: and there about fourty years after the death of Chriſt, will the Lord ſtand, not as an adverſary to, but as an helper of the Romans, to revenge his Sons blood, by deſtroying the Jews* Citie, *Temple, and Nation. And laſtly a new Jeruſalem ſhall be built, whither all Nations ſhall come from year to year, to worſhip the King, the Lord of hoſts, and to keep the feaſt of Tabernacles: and as* Iſaiah *alſo foretold,* Eſay 66. 23. *from one new moon to another, and from one Sabbath to another ſhall all fleſh come to worſhip before me, ſaith the Lord. And this could not be properly at Jeruſalem; but in every place, where God was purely worſhipped under the* Meſſiah. *This is the ſumme of* Zechariah. *He propheſied (as* Haggai *did) in the reign of* Darius, *(in whoſe ſixt year the Temple was builded and finiſhed,* Ezra 6. 15.*)*

He Propheſied in this Darius

- *his*
  - *ſecond year*
    - *eighth moneth*, chap. 1. 1.
    - *eleventh moneth, 24. day*, chap. 1: 7.
  - *fourth year, 9. moneth, 4. day*, Chap. 7. &c.
- *He ſpeaks in*
  - *Types, partly*
    - Hortatorie
      - *Generally, to all the People*; chap. 1. and 2.
      - *Specially, to*
        - *Ioſhua*, chap. 3.
        - *Zerubbabel*, chap. 4.
    - Monitorie, *Concerning Falſe Prophets*, chap. 5.
    - Conſolatorie, *Concerning Chriſt*, chap. 6.
  - *Plain ſpeech, Handling their State*
    - *Preſent, in Anſwering the Queſtion of their Faſtings*; chap. 7. and 8.
    - *Future*;
      - *Under Chriſt*
        - *Incarnate*, chap. 9. and 10.
        - *Crucified*, chap. 11, 12.13.
      - *After Chriſt*, chap. 14.

CHAP. I.

I*N the eighth moneth*] Haggai began in the ſixth moneth; Hag. 1. 1. See Ezra 5. 1. When as the Jews were in ill ſtate, through famine; and the work of the Temple but newly taken in hand.

in the ſecond year of Darius] See on Hag. 1. 1. For the other dayes, and years of the Propheſie of Zechariah, when they fell out, ſee on verſe 7. and chap. 7. verſe 1.

came the word] To him as a Prophet, to preach it to the people. And this phraſe and expreſſion is common among the Prophets.

unto Zechariah] This is moſt likely to be that Zecharias mentioned, Mat. 23. 35. Luk. 11. 51. Though his death, and the manner of it, be not recorded in the Old Teſtament; he being contemporary with the laſt Prophet, & his fathers name the ſame here and there; and the temple built in his dayes, Ezra. 6. 14. Whereas That Zacharias, 2 Chron. 24. 20. 21. Was the Son of Jehoiada the Prieſt, and was ſlain by the command of Joaſh king of Judah, many ages before this Prophets time.

the ſon of Iddo] Ezra. 5. 1. and 6. 14. Not that Iddo the Seer and Prophet, 2 Chr. 9. 29. & 12. 15. & 13. 22. For this lived many ages after that time.

the Prophet] This relates not to Iddo, but to Zechariah.

v. 2. *The Lord hath been ſore diſpleaſed*] *Heb. with diſpleaſure diſpleaſed.*

with your fathers] He ſpeaks not of foraign Nations; but cals them home to domeſtical examples; and ſeeks to affright them with Gods judgements; that they ſhould not provoke him as their Fathers had done, whom he ſo grievouſly puniſhed. Heb. 10. 30. Of this ſore diſpleaſure the Babyloniſh captivity was an hiſtory ſufficient. The intendment of this narrative follows in the next verſe.

v. 3. *Thus ſaith the Lord of hoſts*] This name is thrice taken up in this verſe; to adde the more force to his doctrine and exhortation; to gain it the more entrance into their hearts: as giving them thereby well to know with whom they had to deal.

turn ye unto me] Turn from your ſins. They did not build the Temple; they had ſtrange wives; they were growen ſecure and careleſs; notwithſtanding all their plagues in the Babyloniſh captivity, they had little Religion or piety left among them. Now God exhorts them to repent, to turn from their ſins to him, as Mal. 3. 7. Thus God ſeeks & ſues firſt, and would prevent them by his grace; and he would have his former ſore diſpleaſure to ſchool them to it. They, and their fathers had ſufficiently taſted therof; Their ſenſe and experience ſhould learn them better obedience, and to make better uſe of Gods rods and puniſhments. Heb. 10. 30. And thus ſhould Gods judgements upon our fathers, or us, work with us, elſe God complains the more, as Amos 4. 6. &c. And we are left inexcuſable the more. But the queſtion is, can we our ſelves, of our ſelves, turn unto God? Anſwer; God requires nothing of us, but what natural reaſon it ſelf doth tell us that he juſtly demands, and we in duty ought to perform. But if all this were now in our own power, then the Grace and aſſiſtance of the holy Ghoſt were in vain and ſuperfluous. The uſe of the Law in ſuch like precepts, and exhortations, is not to ſhew us our own ſtrength, power, and ability; but our diſability; to ſhew us our duty; to reveal ſin; and increaſe it, to work wrath, to be our ſchool-maſter to whip us to Chriſt; to make us look out abroad for a Phyſitian; to ſeek ſtrength and help elſwhere. But then ſaith the Papiſt, God in his goſpel promiſeth help, if men by their naturall endeavours prepare themſelves to it, and ſo in a kinde of congruity do merit it. *Anſ.* So the riſe and original ſhould be in mans free-will, not in Gods free-grace; and the main work of converſion likewiſe ſhould be the act of man, not the work of God, or gift of his Grace: God according to them never giving or working more by his grace in us, then the *ability only*, and the *act it ſelf* after that ever left to the power and pleaſure of man himſelf. A thing contrary to the doctrine of Gods free Election, Grace, and Glory; to the Nature of him, and his decrees; and the whole current of the Scriptures: Rom. 9. 15. &c. Phil. 2. 13. Joh. 6. 44. 65. Act. 13. 48. Eph. 2. 8. 9. 2 Tim. 2. 25. Briefly the meaning of theſe words is this, let your fruits declare that you are Gods people; and that he hath wrought in you by his Spirit, and mortified you, for elſe man hath no power to return to God, but God muſt convert him: as Jer. 31. 18. Lam. 5. 21.

and I will turn unto you] I will again make you feel the effects of my grace and favour, Micah. 7. 19. I will be reconciled unto you, and bleſs you. After their return from Babylon, for their renewed ſins he renewed his wrath, and puniſhed them with famine and otherwiſe, Hag. 1. 6. 9. 10. 11. & c. 16. 17. Now upon their turning to God, he would turn away thoſe puniſhments, and turn unto them in much favour, and manifold bleſſings upon them.

v. 4. *Be ye not as your fathers*] They boaſted much of their fathers: And they would do as their forefathers had done, Jer. 44. 17. Indeed Cuſtom of ſin by continuance derived from our forefathers, and their example; makes it become almoſt a law unto us. But this is no good ſhield or ſhelter for us. Pſa. 95. 8. 9. 2 Chron. 30. 7. 8. Nay rather it kindles Gods anger the more. They are much reproved for it here.

unto whom the former Prophets have cried] Here was Gods love and care in ſending them: and the Prophets faithfulneſs in diſcharging their duties. 2 Chr. 36. 15. Jer. 7. 25. & 25. 3. & c. 32. verſe 33. & 35. 15.

turn ye now from your evil wayes] Iſai. 31. 6. Jer. 3. 12. and 18. 11. Ezek. 18. 30. Hoſ. 14. 1.

but they did not hear] So greatly were the Prophets, and Gods word in their mouth, contemned. Such was their ingratitude in not anſwering Gods love, and care of them. Though they could not deny, but were convinced of the evilneſſe of their wayes, yet they ſhut the gate of Gods grace, and turned their back from him. Jer. 2. 27. & 32. verſe 33.

v. 5. *Your fathers where are they*] Some underſtand theſe words, as a reproach againſt their fathers, & againſt the falſe prophets in the next words. Others, as Gods inſultation over the Jews, in theſe words; and their anſwer in the next words, that the true prophets were dead, aſwel as their fathers; And Gods reply in the ſixth verſe. But the playneſt meaning, is to take all in this verſe by way of conceſſion, both your fathers, and alſo the true prophets, are dead and gone; but mark what follows.

v. 6. *But my words*] Though they are dead, yet they took not away with them the memory of my words, and doings. The remembrance of them ſhould not fall out of your minds.

did they not take hold of your fathers?] Were my words dead? was I vain in my threatnings? did I not put in execution what I ſpake by my prophets? felt not your fathers the effect of my words? why then do not ye take warning by them? we muſt not obliterate the memory of Gods judgments: but make our uſe of them, as 2 peter 1 15. & 2. 6. as Heb. 11. 4. Such monuments of Gods exemplary judgements ſpeak out for our amendment.

take hold] Or overtake. That is, overtake and catch them: as hunts-men the prey; or one enemy another in flight, though they ſought means to make their eſcape. The accompliſhment then of their propheſies after their death hath ſhewen ſufficiently that their words dyed not with them: and your fathers in their calamities acknowledged as much, and began to turn to God: and it is fitting for you to follow them therein, and to accompliſh it.

They returned] It may be, repented, or were better adviſed, and came to the right knowledge of their eſtate, as Mal. 3. 18, at leaſt wiſe were brought to that confeſſion following.

like as &c.] Lam. 1, 18. and 2. 17. Or, at the worſt, this confeſſion God extorted and wreſted from them, forced them to acknowledge thus much; God, not fate or fortune to be the Author of their puniſhments; and ſecondary means to be but his inſtruments, God by them doing the thouhts of his own counſel and will; and that they did deſervedly endure them, and were broken by them. And might not all this be ſufficient inſtruction to their poſterity, good leſſons for their children?

v. 7. *the twenty fourth day of the eleventh moneth*] In the third moneth after the former date, verſe 1. And this moneth containeth part of January and part of February. And this date here continues and contains all that follows to the ſeventh Chapter; all being but ſeveral parts, one after another, of a various viſion continued. And was that day two moneths after *Haggai* ended, Haggai 2. 20.

in the ſecond year, &c.] See on verſe 1.

v. 8. *I ſaw*] A viſion here goes with the propheſie; as an explication of it, and a ſeal of the certainty and truth of it. The particulars follow after.

by night] The uſual time for viſions. Yet ſome apply this to imply the obſcuritie of the viſion: as alſo the myrtle trees, a black or dark wood, and a ſhady tree; and likewiſe the bottom, or profound and deep place. But we muſt not too particularly allegoriſe or deſcant upon each ſyllable in this viſion: and then the general meaning will be plain enough. The place of this viſion where it was, is not ſet down: yet it appears that *Zechariah* was now in Ieruſalem; Chap. 6. 10, 11. Ezra 5. 1. and 6. 14. though likely this viſion might ſeem to him to be in Babylon.

a man riding] The Son of God appearing in humane ſhape, as Chap. 3. 2. Captain of the Lords hoſt, Ioſh. 5. 14. in likeneſſe of an horſeman, ready appointed to make out for his; who as Archangel, Iude 9. and captain of their hoſt or chief, ſendeth his angels, and they give him an account, verſe 11. He is called an Angel, verſ. 9. 11. 13. 14. 19. and the Lord, verſe 20. And he ſtands hard by the prophet, verſe 10.

upon a red horſe] Why red? in the ſame ſence that this colour is given to his garments, Iſaiah 63. 1, 2, 3. &c. and to the Angels horſe, Revel. 6. 4. Some interpret it to be of a fiery colour to ſignifie Gods fiery anger againſt the enemies of his people; the execution of which he came to tell the Prophet of.

among the Myrtle trees] Which repreſents the Church, compoſed of low and weak and plants, but holy and precious ones, as the Myrtle tree is, Rev. 1. 13. See Neh. 8. 15. Iſaiah 41. 19. and 55. 13.

in the bottom] By this property of the Myrtle tree that delighteth in valleyes, and ſea-ſhores, and rivers ſides, is ſignified the lowly and abject condition of the Church in this world; and particularly the ſubjection it was then in, under the Perſian Empire.

behinde him] That is, behinde the man riding on the red horſe, as attendants, captains, and ſcouts.

red horſes] With horſemen upon them which were created Angels, Miniſters, and warriers under their head. See Pſalm 68. 17. and 34. 7. Iob 1. 6. and 2. 1. Now by theſe colours, it ſeems, may be underſtood the Angels ſeveral ſervices; the red ones for puniſhment, the white ones for grace, and the ſpeckled ones for chaſtiſement in viſitation.

ſpeckled] *Or bay.* Some by theſe underſtand the various eſtate of the people of the Iews, mixed of gladneſſe and ſadneſſe, as it then ſtood.

v. 9. *The Angel*] The ſame as was among the Myrtle trees; namely, the Son of God, who appeared in this viſion in both theſe qualities, of head of the Church on horſeback, and of her Prophet in ſhape of an Angel, verſe 13. 14. 19.

v. 10. *Theſe are they*] Angels whom God pleaſeth to uſe as his Miniſters.

whom the Lord hath ſent] God the Father hath ſent them by me, the word of God, and revealer of his will to all his creatures, and the Mediator of his Church. The Lord ſits not idle in the heavens; but ſends, and ſees, and orders the affairs of mankinde; uſeth theſe as his meſſengers, poſts, curſitors, ſcouts.

to walk to and fro] Diligent in their employment, Heb. 1. 14. and ſo is Satan in his ſinful way; Iob 1. 7. and 2. 2. 1 Pet. 5. 8.

through the earth] The whole earth, to ſearch and ſee the ſtate of all Heathen nations, as well as of the Church; and to make relation to God of it. Not yet that God omniſcient is ignorant of any thing, Heb. 4. 13. or needeth the miniſtery of Angels, as kings on earth do need the ſervice of their officers, and attendants; But that he pleaſeth to uſe them as witneſſes and Miniſters of his will; And here taking upon him the perſon of man, the more familiarly thereby to impart his minde unto us; and to aſſure us of his care of humane affairs; and to ſhadow out thereby in ſome ſort the greatneſſe of his Majeſtie, by the example of earthly kings, whoſe glory is in the multitude and magnificence of their attendants.

v. 11. *And they anſwered*] So ready are the Angels unaſkt to anſwer the minde of Chriſt, and to give account of their ſervice and employment.

we have walked] An example of obedience, Math. 6. 10.

all the earth ſitteth ſtill] All other nations, the Eaſtern people, and all other countreyes about Iudea, are in peace and proſperitie: onely thy people cannot recover themſelves of their late calamities.

is at reſt] Or is inhabited.

v. 12. *The Angel of the Lord*] Namely, the Son of God, who is Interceſſor to the Father for the ſafety of the Church. This ſhews the tendency of the viſion, whence is eaſie to gather the whole ſum of it.

How long] A complaint in prayer. As is uſual in prayers. So Pſalm 6. 3. and 13. 1. 2. and 74. 10. and 79. 5. and 90. 13. The Saints on earth out of the infirmity of the fleſh oft complain of Gods cunctation and delay in ſending ſuccour; their preproperous zeal ſometimes pours out their cares, and exonerates their griefs and ſorrows into the boſom of God; yet with ſubmiſſion to the will of God. The wicked do it with murmuring and repining. The Angel of the Covenant here doth it in moſt holy manner. As likewiſe Math. 26. 39. 42. 44. Heb. 5. 7. He doubts not here, but urgeth the accompliſhment of the promiſe.

Mercy] This is the true plea of prayer: And the thing that muſt overſway the Churches ſins.

theſe ſeventy years] Ier. 25. 12. and 29. 10. Dan. 9. 2. of the captivity, as Zach. 7. 5. according to the foreſaid Prophecie of *Jeremie*: the ruines of which laſted yet, though the people were ſet at liberty long before. They which make the ſeventy years to be but now ended, at this very time, do thereby make the complaint and grievance to be unjuſt. Some indeed obſerve two ſeventies; reckoning one from the firſt of *Nebuchadnezzar*, or fourth of *Jehoiakim*, to the firſt of *Cyrus*, or *Darius* the Mede, upon the taking of Babylon. The other from the deſtruction of the citie and Temple of Jeruſalem in the eleventh of *Zedekiah*, to this ſecond year of *Darius Hyſtaſpis*. But the former in all probability and reaſon is here related unto, as being the principal. Here we ſee the Angel alledgeth Gods promiſe, as the ground of his prayer. And ſo the godly uſe in prayer to alledge unto God the Promiſes he hath made them. They preſcribe not any thing to God, or limit the Holy one of Iſrael; but produce his word as their warrant, and truſt to his truth in his promiſes. And indeed this is the baſis of our faith and hope in prayer. But childiſhly hence do the Papiſts gather, that we may, and muſt pray to Angels. There is indeed an holy kinde of Aſſociation between Angels and us, in our head Chriſt, Iohn 1. 51. They are miniſtring ſpirits for us, and our Patrons in a kinde, if we will ſo call them; and by their miniſtery to God, ſeek to comfort us the more, in aſſurance of his care over us. The ſervant of *Elizæus* was much animated when he ſaw the mountain full of horſes and charets of fire round about his Maſter, 2 Kings 6. 17. But this is no warrant for us to pray to them. And yet more childiſhly do they make a leap from Angels, to Saints departed for our praying to them. God alone muſt be prayed unto; it is his proper ſervice. And ſo here the Angel of the Covenant, our Mediator prayes to him.

v. 13. *The Angel that talked with me*] This is the man that riding upon the red horſe ſtood among the Myrtle trees, verſ. 8, 9. The Angels, curſitors, or ſcouts, make their report to him, verſ. 11. He prayes and complains to the Lord, verſ. 12. And the Lord here verſe 13. anſwers him: whereupon he gives a charge and command to the Prophet to proclaim God mercifull promiſes to Jeruſalem, and Zion, and the cities of Judah, verſ. 14, 15, 16, 17. including his ſore diſpleaſure againſt their enemies.

with good words] With ſuch promiſes as tended to the relief of the preſent miſeries they were in. This ſeems to allude to that, Eſay 40. 1, 2. Theſe words of comfortable promiſes, of his propenſity and kindneſſe towards them, muſt ſuffice to ſupport their patience and hope; and animate them to go on in the Building. It ſeems the Prophets former objurgation, verſ. 2. 7. took ſome good effect: and thereupon this conſolation followes. After their long time of ſadneſſe for their deſperate evils, now the fit time of gladneſſe and comfort was come, Pſalm 102. 13.

v. 14. *Cry thou*] With courage, alacrity, and boldneſſe; with a loud voice. See Eſay 30. 7. and 58. 1: Math. 3. 3. Luke 8. 8.

I am jealous] The ſum of thoſe good and comfortable words, verſe 13. which were given to the Angel for the uſe and behalf of the people. God ſpeaks of himſelf, as uſually in Scripture, in the perſon of a man, of a dear loving huſband, Chap. 8. 2. Ioel 2. 18. *See* Exod. 34. 14. Eſay 9. 7. Though for a time God defer his help and comfort from his Church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt mercifull father his children, or an huſband his wife; and when it is expedient for them, his help is ever ready. And this ſhould ſtop our over haſty wiſhes; and be our ſtay and ſupport in the mean time.

v. 15. *Very ſore diſpleaſed*] He meets with an objection, and anſwers that doubt and complaint, why the Nations of the earth were ſo quiet and at reſt, and Gods people only in affliction: He ſhews their reſt, and eaſe, and proſperity, was but a curſed one; as all ſuch is which flows not from the love and favour of God: we muſt wait a while, and look to the end of it. Pſal. 37. 1. &c. And we ſhall ſee enough of Gods ſore diſpleaſure in it. *S*ee Mal. 1. 4. Nahum 1. verſe 2. They ſhall in the end pay deerly for their eaſe, and jollity. Ezech. 25.

but a little diſpleaſed] I was willing to puniſh my people by their means, and abſolutely reſolved ſo to do; Jer. 14. 11. and 15. 1. Ezech. 14. 14. But yet with a moderation; a little time; befitting the end, which was to correct them; and according to my mercy toward them; remembring my Covenant toward the remnant, though the body of the forlorn and deſperate ſinners were deſtroyed.

and they helped] The inſtruments which I have made uſe of therein, have added their rage, and the exceſſes of their cruelty thereunto; not containing themſelves within the limits of my revealed will, though they could not go beyond my ſecret permiſſion. See Iſa. 47. *6*. Pſal. *69*. 2*6*. God had his bridle in their jaws. And he ſpeaks not ſo much of what they did, as with what cruell minde, and to what deſtructive end they did it.

v. 16. *I am returned*] I went away and hid me, from it; in my anger. Hoſ. 5. 15. But now I make an end of my chaſtiſements, and am come again with many comforts, and tender mercies to relieve it.

with mercies] Gods mercies are the fountain and foundation of all our hopes; the remedy of our miſeries, moſt neceſſary to be tendered to, and pondered by, the faithfull, to cheer up their ſouls, and ſupport them in the midſt of their infirmities and calamities.

My houſe ſhall be built in it] Now the acts of comfort do come in, and flow from his mercies. For indeed his mercies, and reconciliation are the onely cauſe of building his houſe, and preſerving his Church in the world; for their ſins deſerve it ſhould be rooted out yet out of Gods mercies it ſhall be built; notwithſtanding all the oppoſition of all the enemies. See Ezra. 4. 5. and *6*. Chapters.

a line ſhall be] That is, her buildings ſhall be re-edified, and made up again. Hag. 1. 13. Neh. 3. 4. and *6*. Chapters.

v. 17. *Cry yet ſaying*,] verſe 14. now the ſecond time.

my Cities] He extends the promiſe to other cities of Judea beſides Jeruſalem, not this only of Jeruſalem; but others alſo round about, of inferiour note. Neh. 3.

through proſperity] *Heb. good.* that is plentiful increaſe of men, cattell, and all manner of fruits of the earth, as Chapter 2. 4.

ſhall yet be ſpread abroad] Enlarged, multiplied; yea, and loaden, preſſed, burdened with plenty and proſperity. Notwithwithſtanding the mean and poor eſtate which the whole countrey is now in, it ſhall be repleniſhed with ſuch abundance, that your places and preſſes ſhall be full and run over, as veſſels and fountains that have more then they can hold, as Prov. 5. 1*6*. *S*ee Eſay 49. 18. &c. and chap. 54. 1. 2. 3.

Yet] This particle is uſed four times in this verſe. To note the ſtability of the promiſe, and aſſurance of performance. Notwithſtanding all, and all Manner of lets and hinderances, interruptions, and diſcouragements, paſt, and preſent; yet God. will carry on, and now accompliſh his work.

comfort Zion] Shall confirm and renew the right and priviledge which he had granted her, of being the place of his reſidence. See Iſaiah 14. 1. Zachariah 2. 12. Eſay 49. 13. & 40. 1.

chooſe Jeruſalem] Speaks not here of eternal Election. Rom. 11. 29. But of their temporall eſtate, and being in the world; chiefly of their condition in outward reſpects, differing ſo much from what formerly it was: not yet excluding his inward and Spirituall bleſſings. Thus God rejects; and chooſeth again; Jere. 3. 8. & 3. 1. 37. Lam. 3. 31. When we turn our ſelves from God; and he turns his face from us, we can think no other but that we are caſt off; Jer. 33. 24. Hoſ. 9. 17. Upon their converſion, God is ſaid to chooſe them again, and return with his Bleſſings to them.

v. 18. *Then I lift mine eyes*] Another viſion; or part of the former; cleer of it ſelf.

four horns] Signifying the Churches enemies; which ſhe hath, and ſhall ever have in the world. We muſt not think it a ſtrange thing to ſee it ſo now. They as horns ſhall puſh at her, and bruiſe her. See Pſal. 22. 21. Jere. 48. 25. 1 King. 22. 11. Theſe four reſpect not the four Monarchies; But their preſent enemies, & neighbouring nations compaſſing them about on the four corners of the world, *viz*. The Syrians, Aſſyrians, Babylonians & Perſians, from the North; the Ammonites, and Moabites from the eaſt; the Edomites, & Egyptians from the ſouth; and the Philiſtines from the weſt. All which appears in Jeremy and Ezechiel. Some conceive theſe horns to be Iron horns; ſuch ſay they, as warriers did wear upon their helmets, ſee 2 Chro. 18. 10. However, fit workmen are brought in to break them.

v. 19. *What be theſe*] What do theſe ſignifie? what is meant by them? the Prophet is deſireous to learn: And reapes the fruit of his deſire, a ready information.

v. 20. *And the Lord ſhewed me*] The Angel that talked ſtill with the Prophet is here called the Lord Jehovah. Chriſt our Mediatour is God, the Son of God. He here executes his office of Mediation: neither ever was, or can be the Church without him. Through him the Head, are the Godly all joyned to God, and reconciled to him; neither can they be any other wayes.

four Carpenters] Theſe Carpenters or Smithes, as 1 Sam. 13. 19. Are a figure of the inſtruments, which ruined thoſe enemies, that perſecuted the Church; and declare that no enemies horn is ſo ſtrong, but God hath an hammer to break it in pieces. Gods remedy is ready at hand: and as many Remedies as there are maladies. He can make her enemies ruine one another, to work her deliverance. Let this conſolation adde patience to the Church; as knowing that the gates of hell ſhall never prevail againſt her. But though ſhe be a little flock, yet ſhe ſhall be preſerved amidſt many heards of roaring Lyons, and ravening wolves.

v. 21. *So that no man*] So that they have eaſily brought it to paſs to ſcatter Judah, ſeeing none had power to reſiſt them.

to fray them] See that in Judges 7. 19—22. And that 2 Kin. 7. *6*. 7. A Panick fear. See likewiſe that, 2 Sam. 5. 24. And that 2 Kings 19. 7. 9.

to caſt out] So to fray them, as to caſt them out, and eject them; not only out of the land of Judah, and their tyrannical poſſeſſion, and oppreſſion of it; but alſo out of their own lands, and dominions.

CHAP. II.

Verſe 1. I *Lift up mine eyes again*] In a viſion. And this much makes to the ſame purpoſe as the former did, and ſerves to confirm it. Looking upon the preſent ſtate and face of things, as they now ſtood, the reſtauration of Jeruſalem, according to the many glorious promiſes made thereof, was a thing very hard to be believed. This other viſion is therefore afforded, to ſtrengthen it. And we are admoniſhed to lift up our eyes in viſion Spiritually to view, and conſider of it.

a man] A created Angel, in the ſhape, not ſubſtance of a man. Thus God deals, the more familiarly to converſe and communicate his minde to man. *S*ome underſtand this of the Son of God in humane ſhape.

with a meaſuring line] See Ezech. 40. 3. and 47. 3.

v. 2. *Whither goeſt thou?*] Attention, and diligent inquiſition is to be learned by the example of the Prophet. So Act. 8 34. and 1*6*. 30.

to meaſure Jeruſalem] Whoſe building was promiſed, chap. 1. 1*6*. And this is the main end of this viſion; now that the four horns by the four carpenters were ſcattered; and the hinderances of building it, removed.

to ſee] That the builders, whom God the maſter builder will uſe in it, may ſee the due meaſures of it.

v. 3. *The angel that talked with me went forth*] Chap. 1. *9*. 14. 1*9*. It ſeems towards Zechariah who ſtood ſomewhat a far off: verſe 4. Chriſt drew neerer, the better to ſpeak unto me; happily if the other Angel had not profered his ſervice to Chriſt.

and another Angel] A created *A*ngel. Their prompt and profered obedience. See on chap. 1. 11.

v. 4. *Run*,] So Chriſt ſaith to the created *A*ngel: He that was the Son of God, commanded the other, who was but a creature, to expound the viſion of the line to the Prophet.

young man] Zechariah. He ſeems then to be born in Babylon; and not to live there till his old age, as ſome have imagined: but that he came thence a young man, being ſuch now in Ieruſalem or Iudah, in the ſecond year of Darius, c. 1. 7. Or, this may happily relate to his mean condition in compariſon of the Angels among whom now he did converſe.

ſaying] Here is Gods care of his Church in uſing and imploying his Angels thus in the Miniſtery and ſervice of it. *A*nd Gods readineſs to grant the requeſts of his people, and to inſtruct them when they deſire to learn.

Ieruſalem ſhall be inhabited as towns without walls] Ieruſalem had been a famous City, made up of three townes, famouzed by heathen writers among the Chiefeſt Cities, of the Eaſt. See Lam. 1. 1. and 2. 15. & 4. 12. Now it lay yet in ruins. *A*nd after this upon the rebuilding of the wals by *Nehemiah*, much adoe there was to get it inhabited. Neh. 7. 4. & 11. 1,2. but a few returned from the Babyloniſh Captivity; they ſaw themſelves far from what the glorious promiſes of the Prophets foretold: Hereupon they might ſit down in ſadneſſe, if not ſink in deſpair. God here by his Angel and Prophet meets with this ſore tentation, renewes the glorious promiſe fully, tels them no wals ſhall be able to contain ſo great multitudes; the Angel may leave off his meaſuring, and meaſuring-line. Iſa 49. 19, 20, 21, 22. And they ſhould not meaſure things by what they ſaw, but what they were yet to hpe for; not tye up thoſe promiſes to ſo ſhort time, but yet wait a while: The number of thoſe that ſhall come thither ſhall be ſo great, that it will be impoſſible to compaſſe the City with wals large enough. Figurative terms, to ſignifie chiefly the infinite number of Beleevers which ſhall be called into the Church, by the preaching of the Goſpel, chap. 1. 17. And thus this viſion ſetteth forth the great and mervailous enlargement of the Church under the Meſſias. ſee Iſa. 54. 2, 3. & 60. 4, 11. & 49. 20, 21. There is then one meaſure of *Jeruſalem* before God, though another now in the eyes of men.

v. 5. *A wall of fire*]Shee ſhall be ſafe and ſecure, though without ſtone wals and bulwarks, Towers and fortifications, ditches and trenches: God will be a wall of fire; that is, an impregnable wall and defence, which none can paſſe through, Iſa. 26. 1. & 60. 18. to ſecure her, and confound her enemies.

The glory in the midſt of her] My preſence in Spirit, grace and power, ſhall make it glorious; as the reſidence of a King is glory to the royall City, or as formerly in the deſert, the glory of God ſhewed it ſelf in the ſigns of the pillar, and of the cloud, Iſa 60. 19. Though now never ſo few, never ſo poor and inglorious, yet then in me alone ſhall her glory be.

ho, ho] Moſt of the Jewes returned not out of the Babyloniſh captivity, but ſtayed behinde, preferring their eaſe, their planting and commodities there, before the returning into a waſte, deſolate Country, attended with many troubles and dangers; forgetting thus the land of promiſe, and making themſelves little better then the Heathens: ſuch was their contempt of God and his worſhip, and their ingratitude for their freedome and deliverance. Here therefore they are reproached for ſo doing, and earneſtly called upon to return from thence: and by this figure all the Elect are exhorted to leave the world, and the corruptions thereof, to come into Chriſts Church.

and flee from the land] Iſa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. Revel. 18. 4. and from the evils preſent and to come, that ſhall betide them that abide there.

for I have ſpread you] *Babylon* cannot be your Country, nor a bleſſed and holy abode for you; ſeeing I ſent you thither to exile and puniſhment, where you were cooped up, as Birds in a cage, or perſons in a priſon; wherefore when I ſet you at liberty, freely to fly away, as a bird in the open ayre, make uſe of my benefits; and doubt not, but as my juſtice puniſhed you, ſo my mercy can repair you; he that gave the wound, can heal it, and can bring you again; you may truſt his power and goodneſſe, if you let not ſlip this acceptable time, and ſhut the gate of Grace againſt you.

v. 7. *Deliver thy ſelf, O Zion*] Come forth ſpeedily, ſee Jer. 51. 6, 45. Acts 2. 40. elſe the fault ſhall be wholly in thee, having thoſe means afforded thee: Remember *Zion*, Pſal. 137. 1, 3, 4, 5, 6. It is Gods reſt and dwelling place, Pſal. 132. 14. 1 Kings 6. 13. and why ſhould the living ſtones of Gods ſpirituall *Zion* remain ſtill in *Babylon*, as in another *Ægyt?* Gods grace when he reacheth out his hand to help us, is not to be rejected.

v. 8. *For thus ſaith the Lord of hoſts*] Theſe and the like words are very often repeated in this viſion, for the more aſſurance and confirmation of the ſeverall things contained in it.

after the glory] Conciſe words and generall, wrapt up in ſome obſcurity. Some thus; After the Jewes glory, or glorying over the Gentiles ſhall ceaſe, then, &c. Some rather thus; After the glory of God now already begun to be ſhewed, in the bringing back the people from the captivity, God will not give over, nor make an end, till he perfect his work, build the Temple, and take ſuch order with the heathen Nations, their enemies, that they ſhall not onely not hinder and obſtruct the building, but become a ſpoil and prey to their ſervants the Jewes: and thus he argues from the beginning, to the proceedings and perfection; as if he ſhould ſay, You ſee now the beginning of the glory of Gods gracious dealing with you, he will goe on, Pſal. 138. 8. he will reſtrain the Nations from hindering of you, yea, they ſhall become a prey unto you; yet this Glory which doth but glimmer now, ſhall not receive its full luſtre till the coming of Chriſt; then ſhall that mentioned in the fift verſe, moſt gloriouſly ſhine and appear.

hath he ſent me] Theſe are the words of Chriſt delivered to *Zechary*, by that created Angel that went out to meet Chriſt, the Angel of the Covenant, with this charge and meſſage from Chriſt, put in his mouth, verſe 3. 4. They are the words of the Son of God ſpeaking of his Father. God the Father ſends his Son againſt theſe Nations.

Toucheth the apple of his eye] Of his own eye, hurts himſelf, puts out his own eyes, doth thruſt his own ſword through his own heart; or rather toucheth the apple of Gods eye, as the meaning is, Deut. 32. 10. Pſal. 17. 8. The eye is the tendereſt part; we cannot endure to have it touched. So ye are ſo dear to God, that he can no more ſuffer your enemies to hurt you, then a man can abide to have his eye-ball touched.

v. 9. *I will ſhake mine hand*] Wherein there is a rod of Iron to rule, and cruſh the heathen, your enemies. *Pſal.* 2. 9. And this notes the facility of the work in Gods hand, he hath long hands; as the phraſe is of Kings; And the ſhaking of his hand ſhall ſerve the turn. As Iſaiah 8. 17. His hiſſe is ſufficient.

a ſpoil to their ſervants] They ſhall be your ſervants, as you have been theirs: a figure of the Churches victory over the world, which before had oppreſſed her, and kept her in bondage; for this cannot ſo well be applyed to all that time between their return out of *Babylon*, and the coming of Chriſt, as to the time of the Goſpel and Chriſt, wherein the heathen Nations ſubmitted their necks to the yoak of Chriſt, and his ſpirituall Kingdom.

and ye ſhall know] Experimentally; and this experimentall, practicall knowledge is a thing diſtinguiſhed in Scripture from a bare, literall, noeticall, ſpeculative knowledge, ſwimming in the brain onely, and not ſinking into the heart; ſee Pſal. 9. 10. Heb. 10. 34. Joſh. 23. 14.

hath ſent me] To declare, and perform theſe promiſes, as Mediatour, and protector of the Church. The Son of God is ſent by the Father to the good of the Church. See verſ. 11.

v. 10. *Sing*] He brings them here, as it were, into preſent poſſeſſion and fruition of the promiſe; ſets and placeth it before their eyes; ſo to faſten the truth of it in their hearts: And bids them therefore ſing and rejoyce, as if it were already done; for he will not begin that which he doth not reſolve to carry on to perfection. Let them then for the preſent return from Babylon, and go on with the building of the Temple; and ſing in the aſſurance of theſe promiſes. See Iſaiah 12. 6. and 54. 1. and 66. 10.

I come] Here Chriſt ſpeaks; not God the Father, nor Angels, nor the Prophet. Here he is called Jehovah, the true and onely God; yet is ſent by God, as Mediatour; and ſo inferiour to God, in the Perſon of the Mediatour. He was now come already. But here is noted a Progreſſe, and further procedure in his grace, far beyond the preſent.

And I will dwell] Typically in the temple, and on the mercy-ſeat. But really and ſubſtantially when Chriſt came in the fleſh who is *Immanuel*, God with us; in whom, as in a Temple, the fulneſſe of the God-head did dwell bodily; Col. 2. .9 And he by his ſpirit with his Church, to the end of the world, Matth. 28. 20. See Levit. 26. 12. Ezek. 37. 27. 2 Cor. 6. 16. 18.

v. 11. *And many Nations*] The voluntary ſubmiſſion of the Gentiles, joyning themſelves to the Church of God. Thus Ratifying what many other Prophets had formerly foretold in their times.

In that day] Namely in the Churches reeſtabliſhment by the Meſſias, figured by the deliverance out of Babylon.

my people] As well as the naturall Jew, according to the Law, Exod. 12. 49. ſhall make up one body of my Church and People.

dwell] See on verſe 10.

Know] See on verſe 9.

That the Lord of Hoaſts] Whoſe power, and work no creature can obſtruct or hinder.

unto thee] As formerly to the Nations and againſt them; verſe 8. 9. ſo now to thee. His Embaſſie is directed to, and for his Church; to be Head, and Patron, of his own peculiar People.

v. 12. *Inherit Judah his Portion*] Poſſeſſe and enjoy them: The Jews were his ancient inheritance, by his free and gracious Covenant with them; Deut. 9. 29. 1 Kings 8. 51. 53. Pſal. 74. 2. Jer. 10. 16. Herein bleſſed were they, Pſal. 33. 12. And God will not forget them, Pſal. 74. 2. and 94. 14. They ſeemed now to be caſt off, lately expelled their inheritance, and land of promiſe, and yet now without Kingdom, Temple, and the worſhip of God, or ſcarce having a ſhadow of theſe. The Lord now takes off theſe diſcouragements, removes theſe obſtacles, by his gracious promiſes here; He ſhall inherit Judah now; and which makes this promiſe full, he ſhall inherit all his elect which are the true ſpirituall Judah, and hold them for his proper and peculiar people; and as ſuch which he ſhall love, govern, and preſerve. See Exod. 34. 9.

In the holy Land] In Canaan now again; though for a time they were exiled out of it. And compleatly, in the Church of Chriſt, under the Goſpel.

and ſhall chooſe Jeruſalem again] This choiſe made of old. 1 Kings 8. 44. 48. and 11. 13. 2. Kings 23. 27. after their rejection for a while, ſhall now be in a ſort renewed before the eyes of the world. The current of his grace towards her, which was formerly ſtopt by her ſinfull courſes, and interrupted, ſhall now flow freely again. See chap. 1. 17. Iſa. 14. 1.

v. 13. *Be ſilent*] Thus he ſeals up the promiſes of this viſion, ſtately extolling Gods Power, that his people ſhould not once doubt or fear their accompliſhments. As thus, Brag not, threaten not, thou adverſary; diſpute not, doubt not, O weak men, who may not compare their wiſedom, or oppoſe their ſtrength to Gods, who is able, and well ſkilled, to bring to paſſe all his promiſes, againſt all oppoſitions and obſtructions whatſoever. See Hab. 2. 20. Zeph. 1. 7. He inſults in ſome ſort over all the Churches enemies; Let them rage as they liſt, God will ſtop their mouths, and ſilence them.

For he is raiſed up] Awaked, as a man out of ſleep, Pſal. 78. 65. according to that exhortation, Iſaiah 51. 9. Raiſed up, to ſuccour his Church, make good his promiſes, and over-power any oppoſition whatſoever.

Holy habitation] *Hebr. the habitation of his holineſſe*; that is Heaven, as it is interpreted, Deut. 26. 15. from whence God would now ſend help for his people. Or rather, the Temple, which was likewiſe Gods habitation. 1 Sam. 2. 29. and though now it were contemptible, Pſal. 102. 14. not half built; yet was it holy. And thence God would ariſe, as out of a dream, and ſhew himſelf, for the defence of his Church: and more fully then, when he ſhall come, as it were, out of his cloſet, publikely to govern his Church by his Goſpel.

CHAP. III.

Verſe 1. *Shewed me*] In a viſion. The end whereof is to ſhew That in the reſtauration of the Temple, & of the ſervice of God, it was firſt of all neceſſary to have thoſe perſons which were to be imployed therein, reconciled to God, and clenſed from the pollution which they had gotten in Babylon. And that likewiſe the Church repreſented here by *Joſhua* a chief Officer of it, ſhould be readmitted into Gods favour to the end that the ſervice which ſhe ſhould yeeld to him, might be accepted, which is figured by a form of *Joſhua*, his being by the Lord abſolved, and afterwards ſanctified.

Joſhua the high Prieſt] Or *Joſhuah*; or *Jeſhua*. See Hag. 1. 1. 12. 14. and 2. 2. Ezra 2, 2. and 3. 2. 8. and 5. 2. This chapter deals with the high Prieſt; The nezt, with *Zerubbabel*, the Prince.

ſtanding] Like unto a man accuſed before a Judge; or, as ſome, miniſtring in his Office.

before the angel of the Lord] Before Jeſus Chriſt, whoſe Type *Joſhua* was, who is both Judge and Advocate, and defender of thoſe that beleeve in him, in this judgement, 1 John 2. 1.

and ſatan ſtanding at his right hand] That is, an adverſary: the adverſary, the malicious accuſer of the faithfull to God, againſt whom he complains, pretending to be zealous of having juſtice done, though he be onely moved through an envious and malignant rage, Revel. 12. 10. Pſal. 109. 6. Job 1. 6. & 2. 1, 4. which act agreeth with his name in Hebrew in this place.

to reſiſt him] Hebr. *To be his adverſary*; to fruſtrate his prayers and interceſſion, by interpoſing his moſt bitter accuſation againſt him and the Jewes: What this accuſation was, appears plainly by the third and fourth verſes; Satan ſtill is the chief adverſary of good and great men, of the Church, and all Gods people; ſo againſt *Job*, chap. 1. 9. & 2. ver. 3, 4. ſo againſt *David*, 2 Chron. 21. 1. he deals againſt chief men, as 1 Kings 22. 31. Luke 22. 31. ſee Epheſ. 6. 12. We muſt know Satan is the chief adverſary againſt whom Gods Church and children have to deal; it is he that uſeth the rage of the world, the madneſſe of the people, to ruinate the Church: and this he doeth in all ages.

v. 2. *And the Lord ſaid unto Satan*] Namely, the Son of God, who was before called Angel, before whom *Joſhua* ſtood, he is ready at hand for the defence of his people.

the Lord rebuke thee] Not altogether unlike is that phraſe Gen. 19. 24. the meaning is, My everlaſting Father rebuke and confound thee in this malicious oppoſition which thou makeſt againſt his ſervant, juſtifying and cleering him againſt thy accuſation; ſee Jude 9. the ſame words ſpoke upon another occaſion: This increpation is doubled, to ſhew the earneſtneſſe of affection to have it done, and to intimate the facility of the remedy which is in the Lord to doe it; his increpation is ſufficient to curb Satan, he unlooſeth him and bindes him at his pleaſure, Apoc. 20.

that hath choſen Jeruſalem] Hereby is intimated and ſhewn the chief foundation and ground of the Churches abſolution, here repreſented in *Joſhuahs* perſon; which is, that God from all eternity hath out of his meer grace, without their merit, choſen his Elect to ſalvation, Rom. 8. 33. All affiance of ſalvation flowes from Election. And the ſalvation of the Church was the thing intended by the former rebuke.

is not this a brand] A ſpeciall and choice piece; purpoſely ſaved and reſerved by God for his ſpeciall uſe and ſervice.

plucks out of the fire] Out of *Ur* of the Chaldees, out of the Babylonian fiery furnace; now God will not forſake his own work, but make the end as good as the beginning, and preſerve the high Prieſt, and the high Prieſthood, againſt all thy machinations, malicious oppoſitions and accuſations. Or more largely thus; This man, and this ſmall company which *Joſhua* repreſents, is a reſervation of my grace, which I have reſerved out of my people, whom I have cauſed to paſſe through the fire of my judgements, Amos 4. 11. ſee Rom. 11. 5. and therefore towards him and them my decree of Grace ſhall ſtand firm and invariable; why then goeſt thou about to reſiſt him, and Gods known Will concerning him and them?

v. 3. *with filthy garments*] Or, vile garments: an ordinary ſigne of ſin, as a white and cleer garment is a ſigne of Chriſts righteouſneſſe, put on by faith; and of the regeneration of the Spirit to newneſſe of life. See Ezek. 16. 8. 10. Revel. 3. 4 18. and 7. 14. yet this ſeems to have a further relation to the preſent ſtate and condition of the high Prieſt, his garments belonging to him as High Prieſt, and the high Prieſthood it ſelf, were but baſe and contemptible now, to what they were before the Babyloniſh captivity: And ſo all things elſe nothing anſwerable to their expectation raiſed up by the glorious promiſes of the Prophets formerly made. This Prophet is mainly ſent to lift up their dejected mindes, and to draw their eyes from the preſent face of things to expectation of better; from the day of ſmall things, to the dayes of great and glorious things; which were not yet ſo ſoon, but to come hereafter.

and ſtood before the angel] Chriſt did not abhor his preſence, nor reject his ſervice; ſo gracious is he to reſpect his Saints, notwithſtanding their many infirmities; and to accept their obedience, though mingled and ſtained with much corruption.

v. 4. *unto thoſe that ſtood before him*] Namely to the created Angels, his Miniſters, Heb. 1. 14. To ſhew that Chriſt who onely hath power to forgive ſins, and juſtifie the ungodly, he doth therein imploy the holy miniſtery for an inſtrument. See 2 Cor. 5. 18. Heb. 1. 14.

take away the filthy garments] In reſpect of the glorious garments and precious ſtones that the high prieſt did wear before the captivity. And by this contemptible ſtate the Prophet ſignifieth, that theſe ſmall beginnings ſhould be made excellent, when Chriſt ſhall make the full reſtitution of his Church.

Behold] See by this ſigne, as Jer. 1. 9.

I have cauſed thine iniquity] This hath relation to two ſpiritual effects: The one is, that by Chriſts ſatisfaction, ſin is taken away from before the eyes of God, that it is not imputed to condemnation; though the corruption be not altogether blotted out in man, during this life. See Pſal. 32. 1, 2. The other is, that Chriſt his merit and righteouſneſſe is applyed to the believer to life; and that by his Spirit he putteth on the new man in righteouſneſſe and holineſſe, Gal. 3. 27. Col. 3 10. In a larger ſenſe, This may have relation likewiſe to the iniquities of the Jews, the cauſe of their preſent low and dejected eſtate in ſhame and miſery; and yet that God in mercy will in his time relieve and redreſſe it.

v. 5. *And I ſaid*] Some underſtand this to be the ſpeech of the Prophet *Zecharie*: But it ſeems rather to continue the ſpeech of the Angel of the Lord, Ieſus Chriſt himſelf.

Let them ſet a fair Miter] An ornament for the head of the High Prieſt, Exod. 28. 4. Levit. 8. 9. and 16. 4. To ſhew that God beſides his grace which was common to all the members of his Church, did alſo adorn him with the gifts of his Spirit, befitting his Prieſtly charge, that the dignity of the High Prieſthood might be perfect; This was fulfilled in Chriſt, who was both *Prieſt* and King. In the general; God will have nothing wanting to the furniſhing and adorning of his *Prieſts* with gifts, and graces fitting both their perſons as private men, and their functions as publick officers.

Stood by] As it were to have this his ſentence put in execution preſently. It was aſſoon done, as ſaid. And hereby is ſignified Chriſts aſſiſtance to the work of the Miniſtery: As to that alſo ſeemeth to be referred his ſpeaking *alone* in this place; to ſhew that he *alone* doth all the work, and doth all things in all men: and that he can alone pronounce the ſentence, and comfort the ſoul by his Spirit.

v. 6. *Proteſted*] A court terme as in a conteſtation and plea of Law. To ſhew the matter here to be of more then ordinary weight and concernment. As Gen. 43. 3.

v. 7. *If thou wilt*] His duty hereupon required: with a *Promiſe* thereunto adjoyned. God tyes this duty to the *Prieſts* dignity. They are not advanced to live, and rule as they liſt: to aſſume to themſelves above what is right and Law: But they are tyed in obedience to God, and to his Laws, to live and rule under him, and according to it: Deut. 17. 11. to walk in the wayes of his Commandments according to the Morall Law.

Keep my charge] *Or Ordinance.* All things belonging to the Charge of Gods houſe, and office of the high Prieſt. In a word, The Prieſts dignity, and duty, is not to be ſeparated from Gods word, and worſhip. God doth not reſigne his Soveraignty to any mortall man: departs not with any thing of his right: but onely makes men his Miniſters, that he alone may rule and govern his Church, by their means and Miniſtry.

Then thou ſhalt alſo judge my houſe] And rule in my Temple, and regulate the inferiour prieſts, in their ſeverall charges and functions: and over-ſee them that they do their duties: Then I will keep thee in thy Prieſtly degree, and honour, Heb. 5. 4. Of which office the two chief parts were, the government in eccleſiaſticall buſineſſes concerning the worſhip of God, according as it is ſet down in the Law, Deut. 17. 12. 2. Chron, 19. 11. And the chief, and continuall miniſtry of holy things. Of his office in civill affairs. See Deut. 17.

Keep my courts] The courts of the prieſts, and people, being accounted part of the Temple; over all which the high Prieſt was the chief overſeer.

and I will give thee] Here is *Joſhuahs* gracious reward after his faithfull ſervice, 1 Sam. 2. 30.

places to walk] Heb. *Walks*: Happily alluding to the walks and galleries about the Temple.

Among theſe] Not onely among the faithfull ones in the holy aſſemblies on earth, where alſo the Angels are. 1 Cor. 11. 10. But alſo and chiefly among theſe verſe 4. 5. as it were pointing to them; that is, after all this I will gather thee up into my heavenly Glory with mine Angels, to be among the Seraphims, and glorious Angels; the likneſs of which thou beholdeſt here in this viſion. Matth. 22. 30. Luke 20. 36. Hebr. 12. 22 Implying, all things contrary to befall to the Prieſts that ſhould be falſe to their functions and offices.

v. 8. *Hear now*] Calls for attention, as to a thing very memorable. Now the Lord of hoaſts comes to ſhew, That all this done hitherto to *Joſhua*, was but Typicall, and a ſhadow of that main ſubſtantiall thing, which ſhould hereafter follow. And therefore ſtil theſe poor beginnings, ſhould not make them deſpair in the expectation of thoſe many glorious *promiſes* made by the Prophets, of the ſtate of the Church after the return; for they ſhould in their due time obtain their full accompliſhment. And therefore here he comes now from the ſhadow, to the ſubſtance; from the Type, to the Antitype; even to him, for whoſe ſake, and by whoſe means, Prieſthood, Temple, People, and all ſhould be reſtored and preſerved. Entring here into a Propheticall enarration touching the Meſſias.

Thou and thy fellows] Thy friends, the reſt of the prieſts, the whole Colledge of them; who though inferiour in office, and under his inſpection, yet were fellows in moſt ſervices, and in their degree Types of Chriſt too.

that ſit before thee] In aſſemblies and meetings, as Aſſeſſors before the Preſident. The high Prieſt, and the reſt of the prieſts were ſpecially concerned in this inſuing propheſie. Others were not ſo capable to hear it, or make uſe of it; they were ſo drowned in a carnall apprehenſion of the Promiſes.

for they are men wondred at] And here is a reaſon why they alone are ſpoken to. They are men, not ſeeking ſignes and wonders, as Matth. 12. 38. or foretelling ſignes and wonders, as Deut. 13 1. or as true Prophets did, indued with the gift; nor themſelves appointed by God for ſignes and wonders, as *Eſay* and his two ſons, *Shearjaſhub*, and *Maherſhalal-haſh-baz* were, Iſaiah 8. 3. But they are men wondred at, not in an honourable way, but in an opprobrious way; as Pſ. 71. 7. as the Papiſts wonder at us; & the wicked at the godly, 1 Pet. 4. 4. Iſ. 59. 15.

Behold] Another note of attention, proceeding from the wondrous propheſie.

I] I, the Lord of Hoaſts, God the Father.

will bring forth,] Now the prieſthood is mean, and deſpicable; and will be worſe afterwards, as appears in the dayes of the Maccabees, of *Herod*, and in Chriſts time. But I will mend all, fulfill my promiſes, and bring forth; ſuddenly and inexpectedly, for the manner of it.

My ſervant] Though a Son by nature, yet a ſervant, by office of Mediation for our ſake. So Iſaiah 42. 1. and 49. 3. and 53. 11. Matth. 12. 18. *Phil.* 2. 7. I will ſend my Son into the world, who ſhall take upon him the form of a ſervant, to accompliſh the work of Redemption.

The Branch] So called likewiſe. chap. 6. 12. Iſa. 4. 2. and 11. 1. Jer. 23. 5. All which places are underſtood of Chriſt. And ſo called; Becauſe out of the dead and withered ſtock of *Davids* houſe he ſprang forth on a ſudden, like a branch, or ciens out of a dry Tree; Though that family then was obſcure and all the glorious branches cut off, even to the ſtumps, as Dan. 4. 15. yet a remainder there was, and ſap enough therein, which in due time ſhould ſprout forth into this Glorious Branch, the laſt and greateſt Ornament of that Princely family. God in moſt unlikely times, and by moſt unlikely means, can bring his purpoſes to paſſe.

v. 9. *For behold*] Yet another note of attention in this ſo weighty a matter, for he inſiſts upon the ſame point, under another Metaphor.

The ſtone] The foundation and corner ſtone of the Church, and its building: that precious ſtone. See Iſa. 28. 16. Pſal. 118. 22. Dan. 2. 34, 35. Mat. 21. 42. Acts 4. 11 Rom. 9. 33. 1 Pet. 2. 4. 8. This may note the firmneſſe of Chriſt, and of the Church built on him. Matth. 16. 18.

that I have laid] Not to be laid by the induſtry of artificers: but by Gods handy-work. So Iſaiah 28. 16. Pſal. 118. 23. Daniel 2. 34. men at moſt are but his inſtruments.

before Joſhua] In the Church: whereof he now hath the charge. And this alludes to the Temple now in building, whoſe foundation was now laid before *Joſhua* and *Zerubbabel*.

Upon one ſtone ſhall be ſeven eyes] Some take it paſſively: that all mens eyes ſhall look towards Chriſt. Others rather that God ſhall caſt his moſt perfect care, and uſe his moſt abſolute providence on him, and over him, as chap. 4. 10. and put upon him the fulneſſe of all grace, the Spirit without meaſure, Iſa. 11. 2. and furniſh him with all abſolute ſufficiency of wiſedom and counſell, not onely to lay a foundation, but alſo to build up his Church, and to rule it in the beſt order. He ſhall be all eye himſelf; and an eye to enlighten and illuminate his Church, and people. The eyes of my Providence, 2 Chron. 16. 9. which is infinite and univerſall, here ſignified by the number of ſeven, chap. 4. 10. ſhall be alwayes fixed upon Chriſt, to maintain, favour, and cauſe him to proſper in his Kingdom, that by his moſt perfect knowledge and providence he may tranſlate and accompliſh his office and adminiſtration according to my will. See Iſaiah 42. 6. & 49. 8. and 51. 16.

behold] Yet for more attention to this myſtery.

I will engrave] Words of God the Father, who hath appointed his Son to be Mediatour, and hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See Dan. 2. 34. 44. Hebr. 9. 11. John 1. 16. and 3. 34. Col. 1. 19. and 2. 9. Though it ſhall be a ſtone rejected by the builders. Acts 4. 11. yet God will work upon it all perfection of excellencies; as Pſal. 45. 7. An alluſion this is to the graved carved ſtones of the Temple; whoſe coſtly workmanſhip did in ſome ſort ſhadow out the excellencies of Chriſts endowments. But yet theſe do ſo far exceed the other, as God is a more cunning worker, then man. The very engraving of Chriſts wounds upon his body was an excellent workmanſhip of God. And all this, that he might communicate and impart all to the uſe and benefit of his Church.

remove the iniquity] Guilt, ſtain, and puniſhment. This is the fountain and foundation of all enſuing bleſſings. Till then no true bleſſing can come. And the removing of this, is the removing of all lets and obſtacles out of the way. Some thus; As in *Joſhua*, newly made fit to undertake the Prieſthood again, I have ſanctified all my Church. So by one onely oblation of my Son, who was eternally conſecrated High Prieſt, I will purge all the ſins of my Church. See Hebr. 9. 12. and 10. 12. 14.

of that Land] Of the Church typified by the Land of Canaan. To the inhabitants whereof pardon is now promiſed.

in one day] Suddenly; and by one all-ſufficient ſacrifice, once offered in oppoſition to the Legall ſacrifices every day repeated. See Heb. 7. 27. and 9. 26. 28. and 10. 10.

v. 10. *In that day*] In that ſeaſon of time, when that day ſhall come, and from that day.

ſhall ye call] This may intimate love and charity; in calling and converting others.

Under the vine] Theſe trees have broad leaves, and yeeld a cool ſhade, pleaſant in thoſe hot countryes, And therefore under them they had their arbours, wherein they made their banquetings, and invitations of their neighbours, in the times of publike peace, and ſecurity of the ſtate. 1 King. 4. 24, 25. The meaning here is; They ſhall be ſecure; there ſhall be no need of fenced places for refuge in danger; There ſhall be no enemy; none ſhall make them afraid. And this promiſe belonging to the whole kingdom of Chriſt; it may be extended to the Spirituall peace of Gods Church and children, which they enjoy with God, through the reconciliation made by Chriſt. See Hag. 2. 9. Micah. 4. 4. Iſa. 2. 4. Hoſ. 2. 18.

CHAP. IIII.

Verſe 1 AND *the Angel*] See on Chap. 1. 9.

came again] It ſeems from *Joſhua* chap. 3. to the Prophet. And here he multiplies viſion upon viſion, without intermiſſion. And this without the Prophets ſeeking: neither was he in caſe now to ſeek it, as the next words ſhew; but freely prevents him with his grace: and ſhews his care of his Church, though man no wiſe appear in it; and omits nothing available for the ſtrengthening of the faith of his people, againſt all their preſent doubts and difficulties; and to aſſure them of the preſent building of the Temple, and of the future glorious reſtauration of his Church.

and waked me] It may be that there was ſome little ſpace of time between theſe viſions; during which time the Prophet in his extaſie was as it were aſleep. Or he was drowzy, and dull through the infirmities of his fleſh; if not aſtoniſhed with admiration at the continuation and greatneſſe of the former viſions: He was without any action or motion of the ſpirit in him. And if the Prophet needed this rouzing up, how much more do we?

v. 2. *What ſeeſt thou?*] This preſent viſion then was ſhewed him before this queſtion was aſked him. But he had not ſo duely heeded it, if his weary and diſtracted thoughts had not been thus raiſed up to freſh and further attention. And thus the Angel leads him on by degrees, to learn of him that which he might afterwards faithfully deliver to the Prince and People.

a candleſtick] Now begins the viſion it ſelf. The Church in Scripture is compared to a candleſtick; as Apoc. 1. 20. By alluſion to the candleſtick in the Tabernacle, Exod. 25. And the ten in the Temple, 1 Kings 7. 49. 2 Chron. 4. 7. The Church is the light of the world.

all of gold] Such was that in the Tabernacle; and the ten in the Temple; all beaten work of pure and perfect gold. And ſuch alſo were all the utenſils, and inſtruments belonging to them. The ſilver candleſticks mentioned 1 Chron. 28. 15. were ſuch as were uſed by the *Prieſts* and Levites in the court, and carried up and down in their hands. This notes the preciousneſſe of the Church, and the purity of it in doctrine, worſhip and manners; as pure gold without mixture of baſer mettals: not that God regards gold; but that men thereby might be raiſed to an higher eſteem of ſpiritual myſteries therein repreſented.

with a bowl] *Heb. With her bowl.* This is the oil-veſſel, or cruet; but not a little one: a Chriſmaterie, which through the two golden pipes received into it ſelf the golden liquor, or oyl, from the two olive branches, verſe 12. Some ſoully miſtake this for an eighth lamp.

upon the top of it] Upon, or above the top, or ſhaft, or body of the candleſtick.

and his ſeven lamps thereon] Above the bowl, highmoſt of all: and this is repeated in the laſt words of the verſe.

and ſeven pipes to the ſeven lamps] *Heb. ſeven and ſeven, or ſeven ſeveral pipes to the lamps, &c.* Or each lamp had ſeven pipes ſay ſome; which you muſt imagine to be in the bottom of the bowl, to diſtribute the oyl to each lamp, to convey it to the match or wicks of the ſeveral lamps.

v. 3. *And two olive-trees by it*] Likely the trees by the candleſtick; and the two branches above the bowl. The berries whereof dropped down oyl into the bowl continually, to feed the lamps, and keep them burning, verſe 2. Vainly then are they imagined by ſome to be emboſſed, and wrought upon the bowl; and to be of gold it ſelf, onely faſhioned like to olive trees.

one upon the right &c.] The candleſtick and bowl in the midſt betwixt them.

v. 4. *What are theſe?*] The *Prophet* having related the viſion, in anſwer to the Angels demand; now aſks of the Angel the meaning of it: not onely what the two olive trees, but all the whole viſion meaneth. Though he looked, beheld, related it punctually, yet he could not tell the meaning of it. The difficulty ſhould not make us caſt it off, or deſpair; but whet our diligence to make us the more ſeriouſly and ſeduloully ſearch after it, and inquire.

v. 5. *Knoweſt thou not what theſe be?*] This is ſpoken, not ſo much to reprove, or reproach his ignorance; as to enflame the Prophets deſire to know the truth of it.

No,] A free and ingenuous confeſſion. Our pride commonly makes us aſhamed, not of our ignorance, but of confeſſing it: But ſurely if the *Prophet* were ignorant of the tendency of this viſion, how much more we? It is good for us to know and acknowledge our own ignorance.

My Lord] Thus he calls this Angel the Lord. See on Chap. 1. 9. And thus humbles himſelf to honour him.

v. 6. *Then he anſwered*] Such confeſſions of our own inſufficiencies, ſuch inquiſitions after knowledge, and the means of it; ſuch humble docibleneſſe and deſires, want not their fruit, and Gods bleſſings upon them. Here now he is taught; and thus brought to it by degrees; to heighten his eſteem of the viſion, and to make him the more attentive to it. And the ſame uſe muſt we make of it. If it had been over facil, it might have been the ſooner ſleighted.

This is the word of the Lord] The particulars of the viſion are not ſo much inſiſted upon, as the main ſcope of it. Neither are we to inſiſt too much upon each particular of the candleſtick, his bowl, his lamps, his pipes, &c. It ſufficeth in general to underſtand thereby the Church, and the various gifts and graces of Gods Spirit abundantly ſupplied unto it; that it ſhall ſhine as the light of the world; and the light of it ſhall never be extinguiſhed. But reſt we in the Angels own interpretation, which is made touching the main ſcope.

unto Zerubbabel] See on Hag. 1. 1. This viſion is eſpecially directed to *Zerubbabel*, the Captain of Gods people; and ſo a Type of Chriſt, their eternal king; to ſtrengthen him in his charge of politick head of the people; as the other viſion was for *Joſhua*, the Eccleſiaſtical head.

not by might] Or army; I have cauſed thee to ſee in this figure, that the ſubſiſtence of my Church, is not in the ſame kinde, as that of worldly Empires, in force of arms, and power; but in a lively internal action of my Spirit. Wherefore be not diſmayed in thy minde, O *Zerubbabel*; if worldly ſtrength do fail thee, my Spirit and power ſhall ſupply all; as well for the re-eſtabliſhing of the material Temple; as for the ſpiritual conduct and preſervation of the Church. *See* Hoſea 1. 7.

nor by power] By no humane force or policie, one or other.

but by my Spirit] My power, providence, and gracious favour.

ſaith the Lord of Hoſts] Who is therefore able of himſelf, without other helps, to do all things: which oppoſition between mans help and Gods, is not generally to be taken, as if mans were never ſubordinate; but with reference to the Jews opinion, who imagined in this preſent caſe, that when outward means lack, all muſt go to wrack: or that man can do ſomewhat without God; or at leaſt muſt do as much as he. Thus then have we ſhortly the ſumme and ſubſtance of this viſion. That as the making and maintaining of this candleſtick, and his lamps, was without the art and cunning of man, by means ſupernatural; ſo Gods Spirit without if need were, and above all humane helps, ſhould ſuffice for the re-edification and preſervation of the material Temple, and true Church. And therefore they, (and ſo we) without all anxiety, were ſo to fix their faith upon God alone, as to reſt and relye wholly upon the ſufficiency of his grace and help, though no outward hope appeared.

v. 7. *Who art thou O great mountain*] The Empires which oppreſſe the Church though they be great, as mountains, yet ſhall they be beaten down by the ſtone, Dan. 2. 34, 35, 44, 45, which is Chriſt figured by *Zerubbabel*. See on Chap. 14. 10. Or rather, to apply it to the preſent time, and ſtate of affairs; the preſent enemies ſhall not be able to hinder, as they have done, Ezra 4. the ſmall and little ſtrength of *Zerubbabel*, and the Jewes from building my Temple: But by the power of my Spirit they ſhall be levelled before *Zerubbabel*. The weak beginnings of the Jews, and the ſtrong oppoſitions of many and mighty enemies, made them fear their return had been in vain; and they deceived or deluded thereby; the event nothing anſwering their expectations and hopes. Thus Satan endeavoured to break off the building. But the Lord tells them, there ſhall be no obſtacle, how great ſoever, which he will not remove. And this is expreſſed by an interrogative Apoſtrophe to the enemie, and that full of ſcorn and inſultation againſt the enemie, and contempt of his mightineſſe; who in his own eyes and the Jews was a great mountain inacceſſible, unpaſſable, eaſily overlooking and overtopping the low and poor eſtate of the Jews. See it in the caſe of the walls of the citie, Nehem. 4. 1, 2, 3. But yet what are they, when they oppoſe God, and his ſervants, armed with his power?

a plain] As ſmooth without reſiſtance, and as eaſie to paſſe over, as a levelled plain, and even Champain. If the interrogation be put after *Zerubbabel*, as ſome do, yet the ſenſe is the ſame. And this is a great comfort to the Church in all ages.

and he ſhall bring forth] It ſhall be ſhown to the world at the appointed time, and exalted above all worldly greatneſſe, Dan. 2. 35. Or, more punctually; now, will they, nil they, maugre all their might and malice, *Zerubbabel* ſhall finiſh and perfect this preſent building of my Temple. Ezra 5. 5.

the head ſtone] The foundation ſtone had been layed long before, Ezra 3. 10, 11, 12. Some count upon 104. years ſince; ſome upon 46. But the moſt likely is about 14. from the firſt of *Cyrus*, or *Darius Medus*, to this ſecond of *Darius Hyſtaſpis*, The interruptions that interpoſed we finde, Ezra 4. 4. 24. yet now he ſhall lay, or cauſe to be laid in open view, the corner ſtone, or front ſtone, or top ſtone, which finiſheth the building. See Pſalm 118. 22. Epheſ. 2. 20. Haply here is an alluſion to that cuſtom; when at the foundation, and finiſhing of great publick buildings, the chief Magiſtrate is preſent at the laying of the firſt, and laſt ſtone: and it may be, doth it himſelf.

with ſhoutings] Acclamations, and joyfull outcries. Some extend the words to a more general meaning, thus; The Angels, the faithful and all creatures ſhall rejoyce at Chriſts kingdom, eſtabliſhed in the world; and ſhall deſire God the Father to heap all manner of bleſſings and happineſſe upon it. See Pſalm 116. 26. Or, they ſhall acknowledge and preach, that the Father hath laid up in him all the treaſures of his grace, and gifts of his Spirit. John 1. 16. yet this hath rather a more immediate reference to the joyful acclamations of the people at the finiſhing of the building of the material Temple by *Zerubbabel*.

Grace, grace unto it] Applauding it, as men do at Theaters, in harveſt, and other like publike occaſions; as they did Ezra 3.11 wiſhing and praying all happineſſe and proſperity, to abide with it; that this Temple and building may long ſtand and flouriſh; and that as his favour and grace, not their proper ſtrength, built and finiſhed it, ſo the ſame his grace may maintain and preſerve it. And thus the faithful ſhould pray with one voice, and heart, earneſtly and conſtantly, for the proſperity of Gods Church. Pſalm 122. 6. &c. and 51. 18. and 87. 7.

v. 8. *the word of the Lord*] Jehovah, the Angel that ſtill ſpake with him, the Angel of the Covenant. See on Chap. 1. 9.

v. 9. *The hands of Zerubbabel*] God uſed his hands in laying the foundation; This was a well known truth to all, Ezra 3. 8. 10. and 5. 16.

His hands ſhall alſo finiſh it] This ſhall be as certain alſo, as the other is certain. God will carry this building on, and will not forſake the work of his own hands. Pſal. 138. 8. Though ſome ſeemed to deſpair of it, yet *Zerubbabel* ſhould have and enjoy his hearts deſire, and finiſh it. Chap. 8. 6. Ezra 6. 14. 15.

and thou] The Prophet; or *Zerubbabel*.

ſhalt know] See on Chap. 2. 9. 11. Experience ſhould prove it, and make it good. And ſeeing that the Lord verſe 8. is he that ſaith, that the Lord had ſent him. Some hence would conclude that there are here two Perſons, the one the Son, who is ſent; and the other the Father that ſendeth him; both one, onely and everlaſting God, Iſaiah 48. 16. Zech. 2. 8. ſee the like ſpeech, Gen. 14. 24.

v. 10. *For who hath deſpiſed the day of ſmall things*] Who? not one, nor a few, nor unknown; but the body of the people, Hag. 2. verſe 3. They had a miſbelieving, miſgiving heart; fearing, if not deſpairing, that theſe poor and ſmall beginnings would have no good endings, would come to naught. and be their ſcorn. As thoſe ancient men wept therefore, Ezra 3. 12. The Angel doth rebuke and reproach them for this their puſillanimity; and dejected, ungrateful, unbelieving, malignant ſpirits; as if God were not able to make good his word, and carry on theſe weak beginnings to the deſired greatneſſe & luſtre. Theſe ſmal beginnings ſerve for the tryal of their faith, and the more magnifying of his power. He makes the little ſtone grow to a great mountain, filling the whole earth, Dan. 2. 35. And thus Chriſt himſelf ſhould ſpring out of the withered ſtock of Jeſſe, and come forth of little Bethlehem, and out of the low eſtate of the lowly virgin; and be deſpiſed, without form or beauty deſirable. See that Neh. 4. 2. 3. and that Job 26. 14.

For they ſhall rejoyce] Or, *but*; or *ſith the ſeven eyes of the Lord ſhall rejoyce*, notwithſtanding all their diſdain and diffidence, all their unworthinſſe; yet they ſhall ſee what they looked not for; they ſhall one day have occaſion to rejoyce, ſeeing the work perfected. For God out of meaneſt principles raiſeth matters of greateſt moment. See Ezra 6. 6—13. The ſingular, comfort of the Church in all ages; and at this very day.

and ſhall ſee the plummet] *Heb. Stone of Tinne.* He ſeems to mean the little line with a plummet to it, of tinne, as we uſally do now of lead; which wall-builders do uſe to level their work with, their perpendicular. And laſt, they ſhould ſee the other ſtone, verſe 9.

in the hand of Zerubbabel] He commanding, overſeeing, and directing their work, buſily at times imploying himſelf in ordering of ſtones to be laid level, ſquare, and perpendicular; Thus carrying on the building to perfection.

with thoſe ſeven] Theſe relate not to the ſeven lamps of the candleſtick, or to any number of Angels, whom God uſeth as Miniſters in his provident government of the world: But to thoſe ſeven eyes of that ſtone, Chap. 3. 9. the eyes of the Lord, as the next words ſhew.

which run to and fro, &c.] 2 Chron. 16. 9. He perfectly knows all things, in all quarters and corners of the world. All men and Angels too, are ignorant, and come ſhort of this knowledge; many myſteries are hid from the Angels, and revealed to them, onely as their employment requires. But God is omniſcient; nothing can fall out at any hand to hinder the perfecting of his work, which he foreſees not, and therefore they may reſt ſecure without any fear, upon his watchful providence, that he will ſee the building of his Temple now in hand, to be perfected. His providence ſhall as a ſoveraign Architect overſee this work, whoſe director *Zerubbabel* is, to bleſs it and accompliſh it.

v. 11. *Then anſwered I and ſaid unto him, what are*] The Prophet deſires ſtill, by degrees, to profit more in the knowledge of this ſacred viſion; of that laſt part mentioned, verſe 3.

v. 12. *Theſe two olive branches*] Theſe not mentioned before, are more taken notice of now; bigger belike, and more remarkable then the other branches; from which two the oil dropped. The word ſeems by its ſignification to liken them to ears of corn, becauſe they ſeem to be full of olive berries, as theſe are of grains.

which through] *Heb. By the hand.*

The two golden pipes] Neither were theſe mentioned before. Theſe conveighed the oil from the branches or berries into the bowl. The former ſeven pipes conveyed the oil out of the bowl into the lamps.

empty] Or, *empty out of themſelves* oil into *the gold*.

the golden oyl] Heb. the gold: namely, the pure yellow oil that did ſhine like gold.

v. 13. *Knoweſt thou not, &c.*] See on verſe 5. This is our wiſdom to be ever learning all our dayes.

v. 14. *Theſe are the two anointed ones*] Or ſons of the oil. Thus interpreting both parts of his queſtion, in one anſwer: yet there is much doubt, who theſe two are. Not ſurely *Enoch* and *Elias*, Apoc. 11. but if perſons, then either Chriſt, and the Comforter; or Chriſt in his two Natures, or two offices of King and Prieſt; or more litterally, *Joſhua* and *Zerubbabel*, as Types of him. Or we may ſafely underſtand them of the influxes, and anointings, and graces of Gods Spirit; which from God are continually poured on the Church, and the chief officers of it, through Chriſt by pipes, that is, ſuch means as he beſt pleaſeth, 1 John 2. 20.

that ſtand by the Lord of the whole earth] Or before, chap. 6. 5. Theſe graces are and abide in Chriſt in all fulneſſe; and out of him flow forth upon the Church in ſuch a meaſure as befits every part: ſo as the lamps never want ſufficiency of oil to maintain them burning. Some underſtand the anſwer to be concerning the olive *trees* and not concerning the olive *branches*. However the one is eaſily underſtood by the other, by compariſon and proportion.

CHAP. V.

Verſe 1. T*Hen* I *turned*] Thus diſtinguiſhing this viſion from the former, and intimating ſome ſmall diſtance of time to have paſſed betwixt them.

and lifted up mine eyes and looked] God inwardly had moved him hereunto, and ſo prepared and fitted him to receive this heavenly oracle.

a flying Roll] Or Book, of paper, parchment, or other ſtuff: not written as ours are in ſeveral leaves; but according to the cuſtoms of thoſe times, in one large ſcroll, which was wrapped up together, like the web upon the Pin. See Pſalm 40. 7. Jer. 36. 2. Luke 4. 17. Ezek. 2. 9, 10. This ſeems to have appeared in the air unfolded and ſpread abroad, flying and fleeting along ſwiftly, as a bird ready to ſeize on its prey.

v. 2. *what ſeeſt thou*] See on Chap. 4. 2.

the length thereof] The length and breadth of huge bulk and bigneſſe, equal to the meaſures of the porch of the Temple, 1 Kings 6. 3. as if coming forth from thence: able to contain all the peoples ſins, and Gods judgements written in this Roll; implying the greatneſſe, the weight, and long laſtingneſſe of them: as the flying doth the ſwift execution of them.

cubits] See on Ezek. 40. 5.

v. 3. *This is the curſe*] Written in this Rol. Though in the former viſions were revelations of Gods favor and mercies to this people, and he for his election ſake did purpoſe to eſtabliſh his Church among them, and reſtore their ſtate again. Yet he gives them to underſtand that he favoured not their groſſe and grievous ſins; but would ſeverely puniſh them for the preſent: and if they grew more ranck and ripe in rebellion, he would preſerve his Church; but utterly ſubvert them, when they had filled up the meaſure of their iniquitie. Or rather, as ſome others; Though they juſtly ſuffered for their ſins, yet he comforts them with this, that God would at length put an end to their evils and beat away their ſins, the cauſers of them; and caſt their wickedneſſe out of his Church, and confine it as it were into exile and baniſhment.

that goes forth over the whole earth] Ready to be executed, and to ſeize upon all the lands of Judah and Iſrael; upon the groſſe and grievous ſiners therin, in every part and corner of it, no place being free.

for every one that ſtealeth] He inſtanceth in ſome groſs ſins, againſt which this curſe is threatned. They had other ſins. This here of theft is againſt the ſecond Table of the Law: yet ſacriledge alſo may be here included.

ſhall be cut off] Targum thus: Every one that ſtealeth, and lyeth, is puniſhed by it. The Vulgar Latine; ſhall be judged. And ſo the LXX. ἐκδικηθήσεται.

on this ſide, according to it] Or, every one of this people that ſtealeth, holdeth himſelf guiltleſſe; as it doth. That is, as the reſt of the earth doth; are as impudent in maintaining their ſins, as the reſt of the earth is; as the Heathen man doth, as any in the world doth. Others thus; every one that ſtealeth being written on this ſide of the book or roll, ſhall be cut off, according to it, to the contents of it; The plainer and eaſier ſenſe and meaning is; on this ſide of the land, or whole earth; as the former expreſſion is; no place, or perſon ſhall be exempted or ſpared from the puniſhment.

according to it] That is, according to that curſe, in the Roll.

ſhall be cut off] Puniſhed, or deſtroyed.

and every one that ſweareth] Swearing, and forſwearing, a groſſe ſin againſt the firſt Table. Not theſe two ſins, or ſinners, are here in themſelves, or in their puniſhments equaliſed or compared: but rather that all ſins againſt both Tables are comprehended here under theſe two kindes: and that one ſhall be puniſhed aſwell as the other.

ſhall be] See the Annotations on all the ſame words next aforegoing. The ſum is, every one ſhall receive his reward and puniſhmeut, according to his ſins, according to the curſe in the roll, be he who he will be, and in what place of the Land ſoever he ſhall be, it ſhall finde him out, and cut him off; none ſhall eſcape Gods Tribunall. And therefore the Jews now ſhould not think it ſtrange, if for their groſs ſins they were ſo roughly handled.

v. 4 *I will bring it forth*] God will ſee his own law executed. He will be owned as the authour of theſe curſes and puniſhments.

it ſhall enter into the houſe] In vain ſhall they ſeek to hide themſelves from it, or ſtrengthen themſelves againſt it. It ſhall fly in, and break in upon them; even there where they think themſelves moſt ſecure.

falſly by my name] Swearing in truth, and by Gods name, when upon a Lawfull cauſe, we are lawfully called thereunto, is a ſervice of God, and an honoring of his name. See on Zeph. 1. 5. But perjury is a damnable ſin. See Levit. 19. 20. Mal. 3. 5. 1 Tim. 1. 10.

and it ſhall remain] It ſhall continue, reſide, and dwell there, with him, and his family; in the midſt of his houſe, not in any out corner of it. He ſhall neither keep it out, nor drive it out, ſo long as your ſin remaineth unrepented, or unreformed, but the judgement that hath ſeized on his perſon or family, ſhall remain on himſelf, or them.

with the Timber] Leave no rubbiſh it ſelf behinde; but utterly conſume them, and their whole eſtates, which they have got together by ſtealth and rapine, ſacriledge and perjury, no relick or peice of it ſhall remain, ſo terrible is God in his judgements. Heb. 10. 31.

v. 5. *Then the Angel*] See on chap. 2 verſe 3. This is another viſion; or another part of the viſion continued.

lift up now thine eyes] Happily he was ſomewhat dejected with fear at the viſion of the curſe flying abroad; and durſt not ſo freely and boldly look and lift up his eyes. And then this is to embolden and animate him. However; it calls upon him for further attention and advertency.

that goeth forth] That appeareth again to thee in viſion.

v. 6. *what is it?*] He ſees ſomewhat moving, but knows not well what it is. See on chap. 1. 9. 19. 21.

this is an Ephah] See on Ezech. 45. 10. 11. and on Exod. 16. 16. It may here be taken for any great meaſure that meaſureth dry things, not liquid. See Deut. 25. 14. This may be a figure of the juſt meaſure of Gods judgements. Or for a meaſure and compaſs limiting and bounding in the Jews afflictions by their enemies; or their ſins and wickedneſs rather, as appears in the eighth verſe.

this is their reſemblance through all the earth] It ſeems that the Angel turned to that apparition of the Lord, which did repreſent his providence and ſhewed it to the Prophet. *Or this is their eye.* Some underſtand it of the eye of the three perſons of the moſt holy Trinity: as Gen. 1. 26. 3. 22. & 11. 7. Eſay 6. 1. By this reſemblance, or eye, is meant Gods univerſall providence, chap. 3. 9. and 4. 10. and 9. 1. 2. 1 Chr. 16. 9. which is preſident over his judgements; and ſees in the Church the whole bulk & body of wicked men. Others thus, This reſembles them, and their wickedneſſe bounded in and circumſcribed by Gods all-knowing, and all diſpoſing providence, who ſees how every ones ſins fill up the Common meaſure. To conceive, that the Ephah ſhould import a reſemblance of them in their unrighteous dealing, in buying and ſelling ſuites not ſo well with the ſcope of the Text.

v. 7. *lift up*] Or, *brought.*

a talent of lead] Or, *weighty piece.* The woman ſitting in the Ephah, is ſin, or the whole bundle of ſinners, which by little and little filleth up the meaſure: and the ſame woman thrown into the midſt of it, is ſin beaten down, the talent of lead is the immoveableneſſe, firmneſſe, and weight of Gods decree, keeping ſin in, and under. A talent properly taken weighs 120. or 125. pounds, Reckoning 12. Ounces to the pound. Others make this to be the Sacred Talent; and the Common Talent to be but half ſo much. See on Exod. 25. 39. Here it may be taken for a great piece, or maſs of lead, made broad and flat, to cover the Ephah, or Buſhell. This weight of lead was lift up, or brought, and hung over the Ephah.

a woman] Caſt into, and confined within the Ephah.

v. 8. *This is wickedneſſe*] A type of the wickedneſſe and ſins of the people of the Jews, ſhe ſate up before; here ſhe is taken and thrown down in it; all power, to reſiſt, and defend her ſelf, being taken away.

and he caſt the weight of lead] He covered the Ephah cloſe and ſure, with a broad weight of lead; which ſhe ſhould not be able to remove; being ſhut up there faſt and ſure, as in a ſtronge priſon: to wait what ſhall be done with her. As Joſh. 10. 18. Dan. 6. 17. Matt. 27. 66.

v. 9. *Two women*] A figure, ſay ſome, of Gods two properties, Namely, mercy toward his, and juſtice towards his enemies: wherewith he transferreth upon theſe laſt, to wit his enemies, the judgements by which he had puniſhed his own people, which is done with admirable celerity. Others think the two women to have reference to the Church of the Jews, in their two Acts of reformation, at two ſeveral times: ſpecially in ejecting the outlandiſh wives, and their children, Ezra 9. & 10. chapters & Nehe. 13. Both which acts were done with ſpeed, and publikely by open ſentence, and execution. But rather by theſe two may be underſtood the inſtruments and means onely in generall, for the lifting up, and bearing away of this Ephah with the wicked woman in it, and weighty cover upon it. And this is ſufficient for the plain and literall meaning of the words.

and the winde was in their wings, &c.] All this makes for the ſpeedy execution of this tranſportation. Wings large and great, like the wings of a ſtorke. And they were helped forward with the winde: which bare them up, and drove them on apace, like a bird that flyes before the winde.

lift up] Mount up with it aloft into the ayre, to carry it away.

whither do theſe bear the Ephah] A needfull queſtion, that carries with it the main tendency and importment of this viſion. As the anſwer hereunto will declare.

v. 11. *To build it an houſe in the Land of Shinar*] This is the key opening the iſſue and intendment of this viſion, which is to bear away wickedneſſe, and afflictions, and judgements for ſin onely by conſquence, from Judah: to baniſh it out of the Church for ever, according to thoſe promiſes, Eſay 52. 1. & 35. 8. Joel 3. 17. See Zech. 14. 21. Apoc. 21. 27. & 22. 15. Ezech. 43. 7. and 37. 23. &c. And 14. 11. And to build it an houſe, that is, to appoint a place of continuall abode, as in a ſettled dwelling. Thus is the phraſe uſed. Jere. 29. 5. 28. A manſion place for wickedneſſe, out of the Church, from amongſt Gods holy People.

in the land of Shinar] To wit Babylon, Gen. 10. 10. & 11. 2. Whereby are meant all Gods and the Churches wicked and cruell enemies. As 1 Sam. 24. 13. Apoc. 22. 11. Let wickedneſſe remain amongſt the wicked: as in its proper element: And Plagues and puniſhments for ſin likewiſe.

and it ſhall be eſtabliſhed] Hereby is ſhewn the irrevocable eternity of the puniſhments of the wicked: oppoſite to the termined and ſhort laſting Chaſtiſments of the Church, figured before by the flying roll. Or rather hereby is ſhewed the fixed reſidence and ſettlement both of wickedneſſe, and its puniſhment, where it ſhall remain: namely out of the Church, amongſt Gods and the Churches enemies: ſettled there, as an houſe upon its foundation, or a pillar ſtrongly fixed upon a firm Baſe. The iſſue then and main purport of this viſion is this: not a fearfull foreſhewing of the utter rejection of the Jews, and finall extirpation of them out of their Land, by the Romans, after the death of our Saviour; as ſome would: But rather a conſolation to them, That God in favour would put an end to their evils: and carry away wickedneſſe, the cauſe of all their evils far out of the land of his elect and holy people, that they ſhould be freed from it, the guilt, power, and dominion of it; and the miſeries procured by it, and that wickedneſſe and the evil fruits of it, ſhould be removed, and be placed, fixed, and abide out of the Church in its own place, even among the enemies of the Church, the cruel, and bloody Babylonians.

CHAP. VI.

Verſe 1. A*Nd I turned*] Here we have Gods fore-care, power, and ſpeed, by his Angels, in divers ſorts, for Judah at home, and in Babel yet remaining: And this in another viſion, after ſome ſmall diſtance of time intervening; and the Prophets diligent advertencie preceding: He delivering herein nothing of his own, but what he received from Heaven.

four charets] Not without their drivers, or Coachmen. Some hereby underſtand the four Goſpels; ſome the four Monarchies, the Aſſyrian or Babylonian, the Perſian, the Græcian, the Roman. But what followes in the Text concerning theſe four charets can hardly comply with the former opinions. Hereby rather are ſignified as it were, four ſquadrons of Angels, going forth at Gods command through the earth; and executing his will, for the good of his people, and againſt their enemies. And this ſeems beſt to agree with the Angels own interpretation, verſe 5. &c. See chap. 1. 8. And thus hereby are ſet forth the various changes of things which fell out, not onely in Judea, but alſo in Chaldea and other places, and nations, as they had reference to the ſtate and affairs of Gods people the Jews.

from between two mountains] Some make this an alluſion to the cuſtome of thoſe times, of running races with charets, where the horſes and charets ſtood ready for the courſe, incloſed within barred liſts; from whence upon the ſigne given they looſed. But further, by the two mountains others underſtand Heaven, the high and firm habitation of Angels, opened, and as it were cleft in two, to give way for the coming out of theſe ſpirits. And yet more, by the mountains he ſeemeth to mean the eternal counſel, and unſearchable providence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe.

of braſſe] Or, ſteel, His providence, counſels, and decrees, are hidden and ſecret, till they come forth. And they are moſt firm, ſtable, impregnable, immutable in themſelves, like unto unremovable mountains of braſſe, or ſteel: neither Satan, nor all the world can alter, or hinder them. So far off is it, that God ſhould foreſee and decree the event of things to come onely conditionally, and dependently upon the contingent iſſue and pleaſure of mans free will, Matth. 10. 29, 30.

v. 2. *Red horſes*] Or, of a bloody, or fiery colour. The horſes may ſignifie the ſwiftneſſe and ſpeedineſſe of the executions of Gods decrees. The diverſity of the colours may haply ſerve for diſtinction ſake onely, to know one charet from another, without further ſignifications: or if we make them ſignificant, we muſt make them relate to the Church, and the ſeveral ſtates of it. Yet we muſt not be too preciſe and peremptory therin. Red horſes then may be a ſigne of the execution of wrath. Chap. 1. 8. Apoc. 6. 4.

black horſes] A ſigne of execution of death, Revel. 6. 5.

v. 3. *White horſes*] See upon Chap. 1. 8.

grizled] Spotted with white ſpots, like hailſtones, upon bay colour, as *Jacobs* ſpotted ſheep, Gen. 30. 39. and 31. 10.

Bay] *Or ſtrong, Heb. ſtrong, or ſtrengthened.* To wit by God for the execution of his will; and ſo may be as a common Epithet to all theſe horſes; as is perceived by the eighth verſe.

v. 4. *what are theſe my Lord?*] See on Chap. 4. 4. ſtill we muſt ſhake off ſluggiſhneſſe, and ſhow our ſelves attentive, and deſirous to learn. And ſo we ſhall not want our wiſh, or fail of obtaining it.

v. 5. *Theſe are the four ſpirits of the heavens*] Or *windes*. Four principal Angels, as it were commanders of Squadrons, if not four Squadrons; who are ſent from God by his ſecret inſtinct and impulſe, into all the quarters of the world: and from thence repair again into his preſence. God ſo abounds in means and miniſters to execute his will.

from ſtanding before] Who ſtand in the preſence of God, waiting his commands; ready to go forth in the ſpeedy execution of his eternal counſels and decrees; as it is moſt plain, Job 1. 6. and 2. 1. 1 Kings 22. 19. Dan. 7. 10. and above, Zech. 1. 10. Matth. 18. 10. Heb. 1. 14. ſo that *chance and fortune* have no place in humane affairs: And men, and Angels, and all ſecondary cauſes ſtand, and go forth, move and work, in their ſeveral ſpheres, and according to their kindes, from, and under the Lord, and ruler of all the earth, of all the world.

v. 6. *The black horſes which are therein*] A verſe obſcure and difficult. Some render the words and meaning thus; They that are in that charet, meaning the red horſes in the firſt charet: and ſo they make the red, black, and white horſes to go into the North countrey. Others conceive the red horſes, and firſt charet to be here omitted; as allready too well known of the Jews in Judea, by their ſad and woſull experience, there. Or if meant of Babylon, then omitted, becauſe the Chaldean Empire was overthrown, and ſo their race was runne. Theſe black horſes were the ſecond charet: as ſhadows of blackneſſe, darkneſſe, and diſmal effects.

North countrey] Signifying the grievous executions of Gods judgements done upon the Babylonians, northward to Judea, verſe 8. and that out of his care of, and over his people, the Jews yet remaining in Babylon; leſt they there might grow into deſpair of Gods minding them any more for good, but that he altogether neglected and rejected them.

and the white go forth after them] The white horſes in the third charet, go forth at Gods direction, and upon his imployment, after the former horſes and charet, into the North-countrey likewiſe, for the comfort and conſolation of the Jews yet remaining there. So that theſe are Angels of ſafety and of peace, which did accompany the deſtroyers of Babylon to deliver Gods Church which was there, and to provide for, and to procure their good.

and the grizled] In the fourth charet, called alſo bay, or ſtrong, verſ. 3. 7.

toward the South Countrey] Some underſtand this of Judea, ſouth from Babylon: That they went to it for the ſervice and behoof of the Jews now in their own land. Others, of Egypt, ſouth from Judea; that their puniſhment ſhould be tempered with ſome mercie, which ſhould not be done to the Babylonians.

v. 7. *and the bay*] Not differing from the grizled. Some would have it; imagining both to draw together in the fourth charet and now to be ſevered; the grizled to the ſouth; and the bay throughout all the earth, what then ſhal become of the charet? but they are, as was ſaid, the ſame: their courſe might vary.

and ſought to go] Thus are they at Gods appointment. Yea, even wicked men, and Satan himſelf. See on verſe 5. Gods ſecret, and infinite wiſdom, and providence, rules, and overrules all.

through the earth] Some underſtand this of all the earth, as Job 1. 7. and 2. 2. as if they deſired to make, as it were, a general viſitation of the world; and to puniſh other people, which have not any communion with the Church. Others, of the earth, and land of Judea onely; as if they deſired their imployment might be in, and for, that land, and over, and among that people onely, for their good.

and he ſaid] This Angel that talked with me, verſ. 4. 5. the head of the angels, Chap. 1. 8. the Angel of the Covenant, Mal. 3. 1. the mighty God, Eſay 9. 6. His commiſſion, and their obedience follows, Matth. 18. 10. and 6. 10.

v. 8. *Then cried he upon me*] Called on me with a loud voice; to breed more attention to this, as the main ſcope and intendment of the viſion; and the onely point and part of interpretation which the Angel pleaſeth to give. And no marvel then, if the other parts and parcels of the viſion remain obſcure, and ſubject to various apprehenſions, and conſtructions.

have quieted my ſpirit in the North countrey] Have perfectly executed their charge and given me ſatisfaction; either ſatisfying me in my revenge upon the Chaldeans, for the wrongs done to my people; as Eſay 1. 24. or ſo working upon my people yet remaining there, ſo reducing them to penitency and piety, as thereby rendering me pacified and appeaſed towards them; not minded utterly to caſt them off, but really to be reconciled with them, and entreated by them: an effect and fruit whereof ſeems to be that Return of the people made with *Ezra*, chap. 7. and 8. and thus God honours the angels in this their miniſtery and ſervice under him.

v. 9. *And the word of the Lord*] This which follows ſeems to have a dependence upon the laſt words immediately going before. For it ſeems to be a narrative of the publick profeſſion of the Religion, which the Godly Jews remaining yet behinde in Babylon did make, by their meſſengers ſent to them in Jeruſalem: and again of that teſtimony and approbation which God did publickly give to them for it, by aſſigning them crowns of gold and ſilver for a memorial and monument for them in the Temple of the Lord: with promiſes annexed of the kingdom of Chriſt.

v. 10. *Take*] The aim of all this action is to ſhew, that as *Joſhua* & *Zerubbabel*, reſtorers of the Church wth was at that time, were each one, for their ſeveral part, in their ſeveral office, figures of the Meſſias; ſo Chriſt ſhould for ever enjoy the two offices of King and Prieſt, which he ſhall enter into poſſeſſion of by his death and paſſion.

of them of the captivity] Which are now returned thence; now in the ſecond yeer of *Darius*, and the 11th moneth, C. 1. 7.

even of Heldai] Called Helem verſe 14. It is not certainly known who theſe three were. But it is very likely they were ſome heads of the people, who were induced by Zachariah, or much rather came from Babylon purpoſely to make this offering of gold, and ſilver, which was now thus beſtowed in making theſe crowns which were to remain in the Temple for a remembrance of this ſolemn promiſe which God had made of the Meſſiah, and of their intereſt in him, and right to his Temple.

which are come from Babylon] Either as private men, Religiouſly bringing their own free will-offering to the houſe of God, and the building of it; or as publike Ambaſſadors in the name of the other Godly Jews in Babylon, to make known their profeſſion, and zeal, and to bring their gifts.

and come thou the ſame day] That theſe men came from Babylon to Jeruſalem. No delay was here to be uſed, no time foreſlowed in ſo ſacred and ſolemn an action.

and go into the houſe of Joſiah] Who ſeems to be called Hen, verſe 14. Some make him to be a *Treaſurer* for the Temple, who received the oblations that were made for the building, or repairing of it; ſee Ezra 2. 69. And ſo the prophet muſt go thither, with thoſe three afore-ſaid, to receive gold and ſilver of them, in the Treaſurers houſe, whither they would bring it. Others conceive him to be ſome *gold-ſmith*, or founder dwelling in Jeruſalem, who ſhould make the Crowns after mentioned. But the former words of this verſe, and thoſe verſe 14. make him rather to be a *fourth perſon*, that came with the three former. And from him alſo the prophet was to receive a part of this offering.

v. 11. *Then take ſilver and gold*] Of Heldai, and the reſt, of their offerings, which they brought from Babylon.

and make crowns] Likely two, one of gold, another of ſilver, and not one very great one, of gold and ſilver mixt.

and ſet them] Therefore more then one.

upon the head of Joſhua] Not both together; but one after another, in all likelyhood. And both upon the head of Joſhua the high Prieſt. Not one upon his head, and another upon the head of Zerubbabel the Prince, we read of the mitre of the high prieſt. And alſo we finde theſe words, Exod. 39. 30. And they made the plate of the holy Crown (of the High Prieſt) of pure gold, and wrote upon it Holineſſe to the Lord. However, here are the two crowns ſet upon the head of Joſhua only. And this by an act of extraordinary uſe and diſpenſation; to repreſent at this time the union and conjunction of both Offices, and dignities, of Prieſthood and kingdom in one perſon. And though the execution of both offices was not to be performed by Joſhua, who was a prieſt after the order of Aaron; and the kingly office was inveſted in the houſe and linage of David: yet this ſolemn kinde of inauguration and coronation of Joſhua ſerved for an extraordinary Repreſentation, to ſhadow, as in a ſpeciall Type, what ſhould really come to paſſe in the perſon of the Meſſias, who was that true Melchiſedech both King, and prieſt, an high prieſt after the order of Melchizedech, ſee Gen. 14. 18. pſal. 110. 4. Heb. 5. verſe 6. 10. and 6. 20. and 7. 1. 2. 3. 4. 10. 11. 15. 21. That incroachment, which the high prieſts made upon the kingly office, after this time: eſpecially in the dayes of the Maccabees, however they might pretend a neceſſity for it, in thoſe times, or fetch a ſeeming colour for it from hence, yet it was in it ſelf no leſs then an unwarrantable uſurpation. The Kingly dignity was now more overturned then the Prieſthood. Ezek. 21. 26. 27. And therefore alſo the crowns are here ſet upon the head of Joſhua rather then of Zerubbabel.

v. 12. *And ſpeak unto him ſaying*] Now follows the expoſition of the Type, the ſignification of theſe ceremonies which the prophet declares in a ſpeech he makes unto Joſhua, after that he had ſet the crowns upon his head; ſhewing him whereat this ſolemnity aimed; and that this honour was in him but typicall; which ſhould be really accompliſhed in the Meſſias, of whom he was herein but a figure.

behold the man] See in Joſhua thus adorned with Prieſtly, and Princely Enſignes, a plain ſimilitude and repreſentation of the Meſſias hoped, and looked for by all that expect ſalvation in Iſrael. A Type of Chriſt who ſhall appear in the fleſh, at the appointed time; in whom ſhall be verified that which is ſhewen and confirmed unto the Church by this action.

whoſe name is the Branch] See on chap. 3. 8.

he ſhall grow up out of his place] Or, branch up from under him, like a plant that ſprouts up, and grows by vertue of its living root; even ſo ſhall Chriſt, by vertue of himſelf, without any humane means, advance his kingdom. Or, he ſhall grow up from under himſelf; that is to ſay, by ſecret wayes, without any humane ſhew, as Iſa. 11. 1. Or this may allude and relate to the place and city of Nazareth, where he was brought up. See Matt. 2. 23.

and he ſhall build the Temple of the Lord] And this repeated again in the next words; to ſhew the weight of the Matter; and to meet with their diffidence, and difficulty in believing it. He ſhall build both the materiall Temple; which not Joſhuas, nor Zerubbabels ſkill and ſtrength could finiſh, without the aide, and protection of Chriſt, chap. 4. 6. And the Spiritual Temple, the Church far more excellent then the materiall, that ſhould Chriſt rear up upon himſelf by the power of his Spirit, in his prophets, and miniſters of the Goſpel; Heb. 3. 3. Mat. 16. 18. 1 Cor. 3. 9. 1 Pet. 2. 5. And this Temple and houſe ſeem to be meant. Hag. 2. 9. & by that large deſcription, Ezech. 40. 41. 42. Chapters.

v. 13. *And he ſhall bear the glory*] Not thou Joſhua; albeit now thou art crowned with theſe crowns. The dignity, and honour of the Church is onely in the head Jeſus Chriſt; and from him communicated to the members. Again, the Jews were now to look for no ſuch outward pompe and ſplendor, either in the Prince or Prieſt, as they had before the Captivity. And they muſt not be diſmayed, or diſcouraged at it: All things were abaſed, that they might the more eagerly look after the Meſſias; the brightneſſe of the glory, and the excellency of Honour: In whom, though not in outward appearance ſhould meet all perfection of both dignities, which either the Prieſts or Kings had. Both which were now almoſt laid in the duſt: But Chriſt ſhould lift them up again; and ſhall ſit and rule upon his Throne.

and he ſhalbe a Prieſt upon his Throne] Here is the ſubſtance of Joſhuas ceremonious inauguration, and the manner how Chriſt ſhould bear the Glory; that is, by the glorious conjunction of two ſupream dignities in his moſt excellent perſon; the kingdom, and the Prieſthood; that expreſſed in the former clauſe, this in the latter. Here is no mention of the propheticall office of Chriſt, which it may be, is but an Appendix of his Prieſthood. See Pſal. 110. 4. Heb. 3. 1. and 9. 24.

and the counſel of peace ſhalbe between them both] Not between Joſhua and Zerubbabel; nor between Joſhua and Jeſus Chriſt, the type, and antitype; Though both theſe true; yet not truly here meant. But between both Prieſthood, and kingdom in Chriſt. They both ſhould joyntly effect and produce this peace in, and towards, the Church; even peace and Reconciliation with God; together with ſafety and deliverance from all our ſpirituall enemies: which is the benefit we obtain by Chriſts Sacrifice, and Soveraign authority. Eph. 2. 13. &c. He ſhall work, and bring, and preach peace, both to thoſe in Judea, and thoſe afar off, reconciling both to God in one body, by his croſs. Others expreſſe it thus; that theſe two offices and properties ſhall for ever be united together in Chriſt, and ſhall perfectly agree one with the other; though they ſeem to be very different; the one being to execute juſtice in commanding, and puniſhing, the other of mercy, to expiate, and pardon; that he may be obeyed when he commands, Pſal. 130. 4. Having put men into Gods favour, to make them receive the ſpirit of peace, in and through Chriſt, who is our peace, the prince of peace, purchaſing it by his prieſthood, and maintaining it by his kingdom. And all the propheticall and glorious promiſe, is to comfort Joſhua, Zerubbabel, and the people, againſt all the preſent diſcouragements that were before their eyes. They ſaw how mean and miſerable they were, what poor beginnings they had; what enemies on all ſides roſe up; how unlikely their ſtate was and unanſwerable to thoſe glorious Promiſes, which the prophets formerly had made: Here therefore God calls them by his Prophet, from what they ſaw now, to what they were yet to hope for hereafter; even a full and glorious accompliſhment: but not in that manner: nor yet ſo ſoon, as they raſhly, and over haſtily expected: looking to have, all thoſe promiſes fulfilled in one day.

v. 14. *And the crowns ſhall be to Helem*] It is likely that Helem and Hen were the ſame as were called Heldai and Joſiah, verſe 10. As hath been ſaid.

for a memoriall] After thou haſt thus propheſied of Chriſt, ſetting theſe two materiall crowns upon the head of Joſhua, lay them up again in the Temple, in the names of theſe four men, peradventure with ſome inſcription of their names: for a publike monument and remembrance, either of their liberality, and piety, in offering gold and ſilver unto Chriſt, and for the Temple, or of their incredulity, and hardnes of heart, who would not believe the promiſes with out ſuch a viſible aſſurance: or of the Typical coronation of Joſhua, that the crowns, as they were ſet upon his head, for to ſignifie the Meſſiah: ſo ſhould they be hung up in the Temple, to put all ſpectators in mind of what was promiſed: and to be expected ſhortly: or to be a teſtimony and confirmation of Gods favourable acceptance of all ſuch as ſhould come from a far to worſhip in the Temple: and joyn themſelves to the people of God, whether from Babylon, as theſe Jews here named, or elſwhere from among the Gentiles, as is inferred in the next verſe. A memoriall, ſomewhat like that Joſh. 22. 27. 28.

in the temple of the Lord] Kept in ſome treaſury, and cabinet, or rather hung up in open view among other coſtly donaries, and Anathemataes of the Temple, which might be after the finiſhing of the Temple.

v. 15. *And they that are far off ſhall come*] The Jews in Babylon and diſperſed in the Perſian Empire; and which is more the Gentiles in all parts; Theſe ſhall come, and be an acceſſion to Gods people. Iſaiah 57. 19. and chap 60. and chap. 66. 18, 19. Acts 2. 39. and chap. 22. 21.

And build in the temple of the Lord] Help forward the preſent building of the materiall Temple; by their pains, or by their purſe. This help ſhould the Jews at home receive from thoſe afar off; both from their brethren the Jews in Babylon, and elſwhere, among whom many out of zeal to religion, and Gods Houſe did after the example of *Heldia*, and the reſt, either bring, or ſend their Gifts: and alſo from the Gentiles, who though not then converted to the Jewiſh religion, did neverthelеſſe, moved by Gods Spirit, greatly further the reedification of the Temple. Thus had *Cyrus* done formerly, Ezra 1. 4. 6, 7. *Darius* at this time. Ezra 6. 8. And *Artaxerxes*, and his Counſellours, when *Ezra* came up afterwards; Ezra 7. 15, 16. 20, 21, 22. and chap. 8. 25. This was more then was done in building of *Solomons* Temple. And this makes for their preſent encouragement to goe on in the Building, notwithſtanding all difficulties and diſheartnings to the contrary: what humane Hiſtories record that *Herod* did to this Temple, was many Ages after this time, but yet the full meaning of this Text, ſtretcheth further to the building of Gods ſpirituall Temple, the Church of Chriſt under the Goſpel; when both Jewes and Gentiles, both neer and far off, diſtant, as in place, ſo in Religion and affection, did come and convert, and as living ſtones build up the true Temple, whereof Chriſt was the foundation, 1 Pet. 2. 4. Epheſ. 2. 13, 17.

and ye ſhall know] See on chap. 2. 9, 11. & on chap. 4. 9. this ſhould be a juſtification of *Zechariahs* calling, that he was a true Prophet ſent by God to them, with Gods Word in his mouth; ſpecially when Jewes then living to whom he was ſent, ſhould ſpeedily ſee and know by experience, and find the preſent help in building the Temple, which they ſhould have from ſuch as they little looked for it at their hands: and the Almighty power of the Lord of Hoaſts ſhould confirm them in this belief, whoſe power nothing can withſtand.

and this ſhall come to paſſe, if, &c.] Their diſtruſt and diſobedience might hinder a while, and delay further the building of the Temple, as it had done all the while hitherto; but it ſhould no wiſe hinder the coming of Chriſt, and building of his ſpirituall Temple: For the Counſels and Decrees of God depend not upon the contingent and arbitrary pleaſures of men, Rom. 3. 3. yet the good and benefit of this propheticall promiſe ſhould not reach the people of the Jewes to their comfort, if they did not comply with the condition here propounded, and yeeld the obedience of faith and life to the voice of the Lord in the mouth of his Prophets. Some ſo render the words, as to make the condition it ſelf here mentioned to be the thing firſt promiſed, and the building thereafter, and thereupon to be performed and accompliſhed.

CHAP. VII.

Verſe 1. *And it came to to paſſe*] This and the next Chapter is no viſion, as hitherto hath been; but the Anſwer which the Prophet from God gives to a queſtion propounded by Ambaſſadours, purpoſely ſent for a reſolution in a ſcruple, and caſe of conſcience, touching Faſting: The prophet intermixing with all ſundry excellent inſtructions, conſolations and promiſes unto the people.

in the fourth yeer] Chap. 1. 1, 7. were both in the ſecond yeer, this in the fourth yeer.

of Darius] See on Hag. 1. 1.

that the Word of the Lord] See on chap. 1. 1.

in the fourth day of the ninth moneth, even in Chiſleu] Chiſleu begins with the new Moon in our November: they begin their Moneths ſtill with their new Moons, and this date of time is about two yeers and one moneth ſince the firſt time that the Word of the Lord came to *Zechariah*, and one yeer nine moneths and ten dayes ſince the later time mentioned, chap. 1. 7. and two yeers two moneths and twenty nine dayes before the Temple was finiſhed, Ezra 6. 15.

v. 2. *When they had ſent*] Either theſe two here named had ſent Meſſengers, or rather theſe two were ſent as Ambaſſadours by the Jews that were returned and reſident in *Judea*; or rather by the Jewes yet remaining in *Babylon*, though the caſe and queſtion did much alike concern them both; their journey was long, troubleſome and chargeable.

unto the houſe of God] The Houſe or Temple was now about half builded.

Sherezar] Two choice men that were the chief and principall perſonages in this honourable Imployment and Embaſſie. We need not here trouble our ſelves with the erroneous tranſlation of the ſeventy, or of that copy of it which now we have.

and their men] Their train of Attendants and Aſſiſtants, as is uſed in ſuch an Embaſſage, for the more grace and honour of it.

to pray before the Lord] Hebr. *To entreat the face of the Lord*: They prayed no doubt in *Babylon*, and that with their faces no doubt towards *Jeruſalem*, and the Temple, as *Daniel* did, Dan. 6. 10. when both City and Temple lay in ruines. But this was a ſolemn prayer *before* the Lord, in that place of prayer, whereunto God had vouchſafed ſpeciall promiſes, 1 Kings 8. 28, 29, 30, 48. And to theſe prayers no doubt were Sacrifices annexed; Sacrifices being as the appurtenances to prayer in that place, and prayer ever the chief, 1 Sam. 13. 12. And though the Temple was not yet finiſhed, the Altar for Sacrifices was long before, Ezra 3. 2, 3. And moſt likely it is, that Gifts and Oblations likewiſe they brought with them, as thoſe chap. 6. ver. 10, 11, 14.

v. 3. *And to ſpeak*] In a ſcruple of minde, and caſe of conſcience, to ask a reſolution, deſirous thus to know, that they might accordingly practice and obey.

unto the Prieſts] To whom it belonged to teach the Law, Deut. 17. 8,---14. Mal. 2. 7. Jer. 18. 18. This due reverence they yeeld to them.

which were in the houſe of the Lord of hoſts] Attended on the Service there, and alſo did dwell within the circuits and courts of the Temple: hence is that Eſay 2. 3. Micah 4. 2.

and to the Prophets] Extraordinary, as *Haggai*, *Zechariah* and *Malachy*, if he then lived, and to the ordinary Prophets alſo: the reſidence of *Haggai* and *Zechariah* there, ſhould have been a ſtrong motive to the Jewes in *Babylon* for their return.

Should I weep] Meaning Faſt, as ver. 5. Weeping is ſo annexed to Faſting, that our Saviour uſeth the words of mourning and faſting indifferently to ſignifie the ſame thing, Mat. 9. 15. And where Saint *Matthew* ſets down the word mourn, in that place the other Evangeliſts put for it faſt, Mark 2. 9. Luke 5. 34. Of this weeping at faſtings, See Joel 2. 12, 13. Judges 20. 26. 1 Sam. 7. 6. Pſal. 69. 10. Ezra 10. 1. How contrary is this to our practice in faſting? and much more to the Doctrine of popiſh faſting?

In the fifth moneth] They had likewiſe other dayes of faſting, ſee ver. 5. & ch. 8. 19. but this was the chief, becauſe then both City and Temple were burnt, Jer. 52. 12, 13. They doubted not the lawfulneſſe of its firſt inſtitution, and the keeping and celebration of it hitherto, being ordained by the publick and common conſent of the Church of the Jewes; as likewiſe the feaſts of *Purim* were in the days of *Eſther*; though the like authority for Faſts and Feaſts upon the like grounds, is by ſome denyed now to the power & authority of the Church: but their queſtion and ſcruple now was touching the continuation of it thus; Are we in conſcience bound to keep the ſolemn Faſt appointed to be in the fift Moneth, by reaſon of the deſtruction of the Temple which happened at that time, 2 Kin. 25. 8, 9. now that it is in re-edifying, and Gods ſervice to be reſtored, Ezr. 6. 15. ſeeing the keeping of it is not commanded in the Law of God? See Mal. 3. 14. They would not take upon them to end it now of themſelves, and forbear it hereafter, without the conſent and authority of the Church at *Jeruſalem*, to prevent any ſchiſm, and to preſerve unity therein between them both. The day of that fift moneth is ſet down to be the tenth day, Jer. 52. 12. three dayes after that *Nebuzaradan* came unto the City, 2 Kin. 25. 8.

ſeparating my ſelf] From feaſts, company of women, gay apparell, muſick, and all other carnall delights, ſee ch. 12. 12, 13, 14. 1 Cor. 7. 5. Joel 2. 16. Jonah 3. 6. 2 Sam. 12 20. Eſt. 5. 1. Dan. 6. 10. & 10. 3. And addicting my ſelf to more ſtrict holineſſe on that ſolemn day; for ſeparation from all pollution of ſin in thoſe extraordinary dayes of faſting, was a thing more then ordinarily looked unto.

Theſe ſo many yeers] In the captivity and ſince the 70. yeers of captivity began eleven yeers before the burning of the Temple, See Ezek. 40. 1. & ch. 33. 21. And the number of yeers ſince the end of the captivity till this time of building the Temple. are by divers diverſly reckoned: ſee Annot. on Dan. 9. 25. by all aforegoing it appears, that the Jews remaining in *Babylon* were not groſſe contemners of God and his Religion, but though it was their great fault to abide there, & their great ingratitude too, when God in mercy had made open the way for their return, yet there remained in them many ſparks of piety, and they could not but be diſpleaſed with themſelves for that their ſin, though they did not preſently amend it; and therefore they ſtood in need, as of reproof and rebuke for their ſin, ſo of exhortation and inſtigation to repent and return.

v. 4. *Then came the word of the Lord*] ver. 1. & 6. 9. & 4. 8. & ch. 1. 1, 7. Hag. 1. 1, 3, Zeph. 1. 1, Micah 1. 1. Jonah 1. 1. and ſo uſually.

v. 5. *Speak unto all the people*] Comprehending both thoſe that ſent, and thoſe that were ſent unto; As the cauſe was common; ſo the anſwer was publike, and to all. And indeed the whole ſubject and ſubſtance of the Sermon following, is more directed to all the people, then to the Ambaſſadours; and contains matter of more concernment then that point of faſting came unto.

and to the Prieſts] For likely they were both of the people and of the Prieſts, which doubted, as touching this controverſie, beſides them which yet remained in Chaldea,and reaſoned of it, as of one of the points of their religion.

faſted and mourned] Both joyned together, Eſay 58. 5. See on verſe 3.

and ſeventh moneth] This other faſt was appointed for the death of *Gedaliah*, which happened in this moneth, 2 Kings 25. 25. Jer. 41. 1,&c. whereupon followed the total diſperſion of the remainder of the people, and deſolation of the land.

thoſe ſeventy years] See on verſe 3. and on Chap. 1. 12.

unto me, even to me ?] A vehement interrogation for a vehement denial ; ſeconded with an emphatical repetition and appealing to their own conſciences. They did it not in ſuch a manner, with ſuch affections, ends, and exerciſes, as God requires ; with repentance and amendment which God expects. But they went no further then the outward ceremonie ; fondly conceiving, as if God would be pacified and pleaſed with ſuch outward rites, and bodily exerciſes ; and therefore they glory in themſelves for ſo doing ; and expoſtulate the matter with God, as we ſee Eſay 58. 3. Thus pleaſing and ſatisfying themſelves in their carnal humours ; and not heeding him who is a Spirit, and muſt be ſerved in ſpirit and truth. Should I then, ſhould I approve of ſuch a faſting as done to me ? was it not onely out of a carnal feeling of your evils, and miſeries ? Hoſ. 7. 14.

v. 6. *did not ye eat for your ſelves?*] As ye feaſted, ſo ye faſted ; and neither for me or my glory, as you ſhould ; according to that rule, 1 Cor. 10. 31. but to content your own fancies. And ſuch abſtaining or not abſtaining makes nothing to the ſervice of God, 1 Cor. 8. 8. yea, in your mirth and rejoycing you have not regarded me, to yield me honour and thanks for my benefits ; Hoſ. 8. 13. and 9. 4. now the anſwer to the foreſaid queſtion is referred to this point ; your faſt might be ſanctified by piety and devotion ; but you had better to omit it, then prophane it, as you do ; and inſtead of your ceremonies, endeavour your ſelves to ſerve God internally ; by means of which I will change theſe your doleful dayes, into dayes of feaſting and giving thanks for my benefits, Chap. 8. 19.

v. 7. *Should ye not hear*] Ye buſie your ſelves about trifles ; you curiouſly inquire of this faſting, as if it were the prime part, and principal point of religion, and mean while live in groſſe ſins, and neglect main duties. This is the corrupt nature and condition of hypocrites eſpecially ; They will ſtrain a gnat, and ſwallow a camel. The Prophet therefore having to deal with ſuch, for their better conviction calls them back to the main point ; touching them to the quick, appealing to, and charging their own conſciences, for the reality and truth of what he now tells them.

the words] Or, are not theſe the words. Hath not God ſufficiently declared his will concerning theſe external actions, and ſpecially concerning a faſt, prophaned through wickedneſſe ? Eſay 58. 3, 4. and concerning the main duties of repentance, holineſſe, and righteouſneſſe required in your lives?

hath cryed] Openly,plainly, and Vehemently, as Eſay 58. 1.

by the former prophets] *Hebr. by the hand of &c.* This aſſerts his authority : he accords with the former Prophets,and inſiſts, as they did upon the ſame main duties ; he brings no new thing. And this doubles their crime ; that they would not be warned and ſchooled by the example of their fathers, and what befell them ; but ſtill ſhut their eyes, and ſtop their ears, againſt thoſe leſſons by the former Prophets, ſo plainly, and powerfully preached to them. They ſtill exhorted to repentance, and obedience ; and threatned deſtruction for rebellion : you ſhould have obeyed Gods command by them. But where is this ? And neglecting it, all your faſting is to no purpoſe : you do but dally ſo with God, and delude your ſelves.

when Jeruſalem was inhabited] Or, on foot : or in its former ſtate. Inhabited, not thinly, and poorly, as now ; but populouſly.

and the cities therof] Through out all the land likewiſe, were in proſperity, and flouriſhing.

the ſouth of the plain] Or the South, and the plain. See Joſh. 15. Chapter. & Jer. 17. 26. & 32. 44. Places, it ſeems, much inhabited formerly ; and after, for their ſins, much waſted. The Prophets cryed out againſt their ſinfull courſes then, but there was no amendment ; and therefore ruine came upon them. And ſhould not ye now hear and heed the words of thoſe Prophets, and not runne the ſame race of ſin as formerly was done ?

v. 8. *And the word*] See on verſe 4.

v. 9. *execute*] Having reproached them for their diſobedience in general, in not hearkning to the words of the former Prophets ; which was the thing that God looked for, more then their faſtings : and for want of which God rejected their ceremonious faſts ; He comes now to preſſe them with particulars ; He ſets before them the ſpecial words and commandments of God, by the former Prophets, whereunto God required obedience, verſe 9, 10. And their fathers refuſing to obey, verſ. 11, 12. And Gods puniſhing of them for it, verſ. 13, 14. And thus in their Fathers example, he lets them ſee what themſelves are, and what they ſhould likewiſe expect if they amended not.

true judgement] *Hebr. Judge judgement of truth.* He ſheweth that they did not faſt with a ſincere heart, but for hypocriſie ; and that it was not done of a pure religion, becauſe that they lacked theſe offices of charity, which ſhould have declared that they were godly, Matth. 23. 23. Micah. 6. 8. Judgement of truth is when, and where equity and right is only regarded, without any reſpect had, to favour, fear, hatred,bribes,acceptings of perſons, or the like. And the charge is for the Judges: And thus he begins with the duties of the ſecond Table ; as is uſuall in the Prophets, having to deal with an hypocriticall people : not but that our duties to God in the firſt Table are of far more eſteem : but therein Hypocrites can beſt diſſemble what is in their inward man : whereas the duties of the ſecond Table put them upon a viſible and palpable triall in the eyes of the world. So that examination and conviction will here ſooneſt appear.

and ſhew mercy] This is, the duty of every man to his brother ; not onely to abſtain from doing him any wrong ; but to uſe kinde and favourable dealing towards him.

and compaſſions] So to do,out of the bowells of a tender affectionate love to our brethren.

v. 10. *And oppreſs not the widdow,*] Break not over where the hedge is loweſt ; do no wrong there eſpecially,where we have moſt eaſe and advantage to do it, by reaſon of their weakneſs, and inability to ſave themſelves harmleſſe, or to reſiſt, and offend us. And therefore God in his Law gives charge ſo often ; and takes ſo great care of theſe perſons, Exod. 22. 21. 22. Eſay. 1. 17. 23. Jer. 5. 28. Deut. 10. 18. & 14. 29. & 24. 17. 19. and 27. 19.

imagine evil] The inward thought of the heart is the root and beginning of outward violence, and wrong ; And therefore is to be looked to in the firſt place, that this be kept pure and undefiled, as in the ſight of God, as Eph. 6. 5. 6. See Mich. 2. 1. Prov. 21. 2. and 6. 14. 18. and 4. 23. and 23. 26.

v. 11. *But they refuſed to hearken*] A wilfull diſobedience,obſtinate ſtubborneſs, and intractableneſſe. chap. 1. 4. See 2 Chr. 33. 10. Ezech. 3. 7. Deut. 28. 15. & 30. 17. Great is the evill and danger of this.

and pulled away the ſhoulder] *Heb. They gave a back-ſliding ſhoulder.* And would not carry the Lords burden, which was ſweet and eaſie ; but would bear their own, which was heavie, and grievous to the fleſh ; thinking to merit thereby : which ſimilitude is taken from yoaked oxen, which ſhrink at the yoke and are unwilling to draw, Nehe. 9. 29. Hoſea 4. 16. Or as he that ſhould carry a burden, but pulls away his ſhoulder, and lets it fall. The caſe is otherwiſe, Zeph. 3. 9.

and ſtopped their ears] *Heb. made heavy.* An argument of extream contempt, and hatred of the ſpeaker, for the hearer to ſtop his ears at him. See Eſay 6. 10.

v. 12. *As an adamant ſtone*] See Ezech. 11. 19. & 36. 26. Job 41. 24. Ezech. 3. 9. Harder then the nether milſtone. They heightned their heart to a malitious ſtubborneſs by continual oppoſition to all means of amendment ; that they could no more be wrought upon to receive any impreſſion of remorſe, or reformation, then the diamond, flint, hardeſt rock, or ſtone could be ingraven by the tool of the artificer. See 1 Sam. 6. 6. & Jer. 17. 1. & 6. 28. 29.

leſt they ſhould hear the law] As Pſal. 58. 4. 5. The Law of Moſes was the ſacred rule of obedience ; and obedience ever required to it ; ſeconded with all promiſes and threatnings, Deut. 27. 26. & c. 28. Lev. 26.

in his ſpirit] Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God that ſpake in them, as Acts 7. 51.

by the former Prophets] *Heb. By the hand of, &c.* The power and majeſtie of the high Spirit of God ſhined forth in them, and their doctrine ; which rendered the people the more inexcuſable.

therefore there came a great wrath] A great puniſhment, the effect of great anger and diſpleaſure. And the greatneſſe of Gods wrath doth evince the greatneſſe of their ſins ; for God is juſt. And both theſe ſhould have been warning ſufficient to the people to whom *Zechary* now preacheth ; that they ſhould not now dally with God, and ſerve him with ſhadows and ceremonies, but ſeriouſly repent and amend.

v. 13. *Therefore it is come to paſſe*] By a juſt and equal retaliation ; when there was now no other remedy ; 2 Chron. 36. 16.

that as he cryed] An admirable mercy of God, that he ſhould deigne to invite man, to call and cry upon him, for his good and ſalvation; ſending his Prophets early and late. See Eze. 18. 31. 32. Jer. 13. 27. Eſay 65. 2.

and they would not hear] An height of impiety in man: And much charged upon ſinners in Scripture. They would not hear, to obey his voyce, and reform their manners.

So they cryed] Jer. 2. 27. Judg. 10 10. 15. Iſaiah 26. 16. Hoſ. 5. 15. in their calamities, for help and ſuccour.

And I would not hear] A moſt juſt retaliation: As they were deaf to God, ſo he to them. Job 27. 9. Prov. 1. 28. Iſa. 1. 15. and 59. 2. and 65. 12. Jer. 1. 11. and 14 12. Micah 23. 4. He would not relieve and comfort them; but left them helpleſs in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15. 1.

v. 14. *But I ſcattered them*] Not onely drove them into exile; but therein ſcattered and diſperſed them.

with a whirl-winde] Violently and ſuddenly; as with a ſtrong ſtorm and Tempeſt. See Job. 21. 18. Iſa. 17. 13.

among all the Nations] Of the four quarters of the heavens: See Ezek. 5. 2. among the Aſſyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them; or their language; had not heard of them; ſtrangers to the Jews in affection and religion.

Thus the land was deſolate] The mark of Gods vengeance laid upon the land it ſelf, Gods own Land, Becauſe they had defiled it. And to fulfill the threatnings, Levit. 26. 32, 33, 34, 35. 2 Chron. 36. 21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt; Jer. 43. 6.

That no man paſſed through] We read not that any Colonies were ſent by the king of Babylon to plant in the Iews room; as was done by the Aſſyrian, in Samaria and Iſrael; 2 Kings 17. Neither that any neighbouring Nation came in to poſſeſſe and inhabit it; nor yet that at the return of the Jews, any were diſplaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waſte and empty, ready for them at their return; See Iſaiah 60. 15. Ezek. 33. 28. See the like of Babylon, Jer. 50. 13. and 51. 43. and that Zeph. 3. 6.

for they laid] God in his Juſtice; and the Jews by their ſins. Pſal. 107. 34. Dan. 9. 16. the ſins of the Jews waſted their own land more then the armies of the Babylonians.

the pleaſant land] Hebr. *land of deſire*, meaning Judea. See Pſal. 106. 24. Jer. 3. 19. Iſaiah 62. 3.4. God had made it as his Paradiſe, inriched it with all plenty, and pleaſure; and above all with his preſence and reſidence in his City, & Temple: But they by their ſins laid all deſolate. Lam. 1. 1. and 2. 15. and 4. 12. and 2. 1. 6. 7. and 4. 1. 6. and 5. 18.

CHAP. VIII.

Verſe 1 A*Gain the word*] It appeareth by verſe 19. that this is a continuation of Gods anſwer to the queſtion concerning the ſaid Faſts; And it mainly contains a *conſolation* by many comfortable Promiſes againſt all ſuch diſcouragements as cauſed them to diſtruſt the good ſucceſſe of things.

v. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence ariſing his great fury and wrath againſt her enemies; that he will be her defender, and avenger of them. Others rather underſtand it of his Jealouſie for her. Now Jealouſie is a mixt paſſion in an huſband conſiſting as of a moſt tender love to his wife, and care of her, and his own honour, ſo of a moſt furious rage, and revenge, upon juſt, or evil ſuſpition, of falſe dealings, where this is ſuſpected or known to be violated. And both theſe are compriſed in this verſe.

with great Jealouſie] I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury. Or, as ſome apply it to the particular and preſent occaſion, leſt ſhe ſhould ſin by keeping theſe faſts, in an evil manner.

And I was] Or, have been.

Iealous for her] Or of her, or over her.

with great fury] Puniſhing her for her breach of faith, and playing the harlot, with rejection, and baniſhment out of her countrey. This ſeems beſt to ſute with that which follows: though that alſo be a truth, of Gods fury againſt the enemies of his Church, whom he puniſheth for the love he beareth to his Church.

v. 3. *Thus ſaith the Lord*] This is repeated ſeven times in the nine firſt verſes of this chapter; and ſeven times more in the reſt of this chapter. And all this to ſtrengthen their faith againſt diſtruſt; becauſe the things here promiſed and ſpoken are ſo ſtrange and difficult; yea ſeem to be impoſſible, incredible in their eyes, verſe 6. want of faith to Gods word is a deſtructive ſin, diſhonourable to God, pernitious to man. 1 John 5. 10. John 3. 18.

I am returned unto Zion] Here the decree is put for the thing it ſelf, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10, & 11. chap. he left it waſte as a prophane place, there was no Temple, Altar, Sacrifice, Prieſt, People, Service, City there, God was abſent; now he returns to *Zion*, to his Church and People there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not ſtay a while, as Jer. 14. 8. but abide ſtill, reſide and inhabit there, chap. 2. 10. ſee Exod. 25. 8. 1 Kings 6. 13. 2 Chron. 6. 18. Pſal. 68. 16. & 132. 13, 14. ſo that ſhe ſhall not need to fear the threats of their enemies, and ſcoffes at their weak beginnings, like thoſe Neh. 4. 3. Gods preſence ſhall be her ſure help, Pſal. 46. 5. and he will make it the ſetled place of his Glory and worſhip.

ſhall be called a city of truth] She had been falſe and faithleſſe, Iſa. 1. 21. Jer. 2. 20. 21. and therefore caſt off: but now ſhe ſhould be called a City of truth, not only paſſively, becauſe God ſhould truly perform al his promiſes towards her, & verifie them in her; but alſo, and rather actively, becauſe of her verity and fidelity with men, and chiefly for her ſincerity in Gods worſhip, profeſſing, preaching and maintaining it, Iſa. 1. 26. A faithfull City, obſerving faith and loyalty towards God, in cleaving conſtantly to his ſincere Worſhip; whereas all other Cities in the world abroad were full of errours, ſuperſtitions, and abominable idolatries; ſee that Iſa. 26, 1. & 60. 14, 18. Ezek. 48. 35.

the holy mountain] They prophaned and polluted it before, Mal. 1. 7, 12, 13. but now it ſhould be called holy, becauſe of the holy Temple thereon re-edified, and the holy Worſhip of God therein re-eſtabliſhed; ſee Jer. 31. 23. Iſa. 4. 3. Oba. 16. 17. Joel 3. 17. Dan. 9. 16, 20. Iſa. 27. 13 & 56. 7. & 62. 12. & 65. 25. & 66. 20. Gods dwelling in the midſt of his people is to make them holy.

v. 4. *There ſhall yet old men*] I will bleſſe the Inhabitants of *Jeruſalem* with peace, and health, and long life: A figure of the ſpirituall bleſſings of the Church, as Iſa. 65. 20, 22. though now they were few in number, and by reaſon of wars, and other troubles, not likely to live long, and to encreaſe to any great multitudes, or to live in peace; yet God promiſeth they ſhall doe both: the ſtreets now deſolate and unfrequented, ſhould be re-peopled; they that were now young ſhould live till decreped old age, they ſhould dye, not by ſtrength of War, but by length of yeers, being kept ſafe under Gods protection, and bleſſed by his dwelling in the midſt of them.

his ſtaffe in his hand] A ſign of a peaceable and proſperous eſtate, wherein men are not cut off untimely by wars, and ſuch like calamities; ſee 1 Sam. 2. 31. Lam. 2. 20, 21, 22. & 5. 11, 12, 13, 14

for very age] Heb. *For multitude of days*. This was evidently ſeen in *Zerubbabel, Joſhua, Ezra, Nehemiah*, & others, as ſome conceive.

v. 5. *Full of boyes and girles*] A ſign of fruitfulneſſe and encreaſe, as Exod. 1. 7. Jer. 31. 27. Eſay 60. 22. & 65. 20, 22.

playing] A ſigne of peace and ſecurity, after the faſhion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwiſe.

v. 6. *If it be mervailous*] Or hard, difficult, incredible. This promiſe aforeſaid ſeemed ſtrange to the Jewes, the preſent ſtate of things being conſidered; God therefore by way of prevention, confirms his promiſe, by an argument from his power oppoſed to their incredulity; what is impoſſible with man, is poſſible with God: and he ſheweth ſo, wherein our faith ſtandeth, and whereupon we muſt fix it; not upon our ſenſe or reaſon: he checks this conceit; is it meet to meaſure God by our ſelves? to include his power within the compaſſe of our brains? No, we muſt truſt to his truth and power, who can and will perform that which he hath promiſed, though it ſeem never ſo impoſſible to man, Gen. 18. 14. Luk. 1. 37. & 18. 27. Ro. 4. 17, 22

of the remnant of this people] They ſeeing themſelves ſo ſmall a remnant, were diſcouraged, and grew diſtruſtfull hereupon: And yet this might have ſtrengthned their faith, That ſeeing this ſmall remnant had returned beyond all hope, by Gods power and pleaſure, therefore this might ſerve to help their hope for the time to come.

in theſe dayes] The conſideration of the preſent ſtate of things at this time ſtood in their light, and darkned the eye of their faith: but they were to raiſe up themſelves above that; true faith is the evidence of things not ſeen, Heb. 11. 1.

v. 7. *I will ſave my people*] God ſets forth his own power, to help forward their faith: ſee Eſay 43. 11, 12. 13. & 48. 15. & 65. 9. Exod. 6. ver. 7.

from the Eaſt Country] Gods promiſe of recollecting the diſperſed Jewes, and reſtoring them to their own home: though they were never ſo much diſperſed and ſcattered, yet that ſhould not hinder the accompliſhment of his promiſe.

and from the weſt country] Heb. *The Country of the going down of the Sun*. They were moſt carried into *Babylon*, and thoſe Eaſtern Countries; yet into other parts alſo: And by Eaſt & Weſt here, are meant all quarters of the world: ſee ch. 2. 6. Pſ. 113. 3. Mal. 1. 11. Pſ. 50. 1. This may be applied myſtically to the Church.

v. 8. *And they ſhall dwell*] The Iewes with whom *Zechary* had now to deal, miſtruſted all things; they feared they had returned to *Ieruſalem* but too ſoon, out of too much zeal, the preſent face of things promiſed ſo little good to come; But God by his Prophet tels them here, That they ſhould ſee by the event, that things ſhould fall out otherwiſe; The remnant of the diſperſion ſhould return, come to them, and dwell there. chap. 2. 4. That decree Hoſ. 9. 3. ſhould now be reverſed Ezek. 36. 10, 11. 28. and 37. 25. Ier. 23. 8. Iſaiah 44. 26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which ſeemed for their ſins to be broke off for a time, and the memory of it buried; yet God would not forget; but renew and revive again; conſiſting in a mutuall ſtipulation, for ſubjection in them, and protection in him. See Ier. 13. 11. and 24. 7. and 30. 22. and 31. 33. and 32. 37. 38. beſides many other places.

in Truth, and in righteouſneſſe] Faithfully performing my Promiſe which I have made to them in my Covenant; and inlarging my bounty towards them; which is often ſignified by the word righteouſneſſe. See Hoſ. 2. 19. Or, in truth, on my ſide; Iſaiah 65. 16. and in righteouſneſſe on theirs; Iſaiah 60 21. and 61. 11. and 65. 25. and 46. 13.

v. 9. *Let your hands be ſtrong*] Hag 2. 4. let neither reſpect of your private commodities, neither counſell of others, nor fear of enemies, diſcourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in ſetting forwards all things belonging to the ſervice of God, and good of the ſtate. This exhortation he preſſeth with much variety, and force of argument, to the ſixteenth verſe. See Ioſh. 1. 6. 7. 9. 18. and 23. 6. Exra 10. 4. Iſaiah 35. 3, 4.

ye that hear in theſe dayes theſe words] There is a force in theſe demonſtrative words to be obſerved: ye preſent, now living, in theſe hopeleſſe dayes; and yet hear and have theſe gratious words of promiſes, to be ſtrong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time propheſied to the Jews. Ezra. 5. 2.

which were in the day that the foundation] It was but about two years ſince they now had begun to *build*, Ezra. 5. 2. And yet in that ſhort time, God often called upon them, and encouraged them by his Prophets; and therefore the more blame and ſhame for them if they did not go on in the *building*, being ſo dayly ſtirred up to it. If we make the words of laying the foundation to relate to that Ezra. 3. 8: Yet thence to this fourth year of Darius Hyſtaſpis, are not many years, but about twelve. But they who underſtand this fourth year to be of Darius Nothus, the ſeventh Perſian Monarch after Cyrus, do finde the years intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joſhua Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra, and Nehemiah, we are ſure long after.

that the Temple might be built] This is the main thing urged by the Prophets then, and now. And therefore they muſt ſtrenuouſly, and couragiouſly go on with the work, and hold to it; notwithſtanding all obſtructions; and overcome all difficulties, and tentations to the contrary. Gods word in the mouth of his Prophets is a ſufficient ground, and warrant for them, ſo to do.

v. 10. *For before theſe dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beaſts labour, was in vain, by reaſon of the curſe which I laid upon your careleſſneſs in reſtoring my ſervice. Hag. 1. 6. 10. and 2. 15. 16. 17. Mal. 3. 10. 11. He mindes them of this Judgement of famine (as we have need to be often minded in the like caſe) That they ſhould not dare to go on to provoke the Lord any further in ſo ſinfull doing.

any peace] At home, or abroad, in City, or Countery; But wars, and dangers from enemies round about them; who by incurſions, and invaſions did vex, diſquiet, prey, and ſpoil them; ſo that there was no ſafety for travellers, or any body. A ſecond judgement.

becauſe of the affliction] Brought on them by the enemies, who wrought them much miſchief. And theſe were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I ſet all men] Seditions, and civil contentions, grudgings, partakings, factions, whereby they were imbittered one againſt another; as Eſay 9. 20. 21. A third judgement. And here is Gods hand in theſe puniſhments. See on Amos 4. 6. Here is more then a bare Permiſſion; and yet God holy therein, and free, making uſe of their rage to execute his judgements, which they intended not. His hidden counſell, and purpoſe, his ſecret motion herein, appertains not to them; nor excuſeth their ſin.

v. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without ſhadow or chang, James 1. 17: Yet my actions ſhall change their nature towards you.

I will not] Be angry, as formerly; nor puniſh you. When our ſins ceaſe, Gods anger ceaſeth.

v. 12. *For the ſeed ſhall be proſperous*] *Heb. of peace.* I will ſet down the true occaſions, and means, of a true and perfect peace, and will cauſe it to increaſe and multiply. See Pſa. 72. 3. ye ſhall be free from enemies; all in peace. Or rather, Their ſeed ſhall proſper; They ſhall peaceably ſow; and no floods, or ſtorms, or any hurtfull thing, ſhall annoy their fruits, and harveſt. And this beſt agrees with that which followeth.

the vine] Joel 2. 22. Hag. 2. 19. Hoſ. 2. 21. 22. Huſbandmen ſhall enjoy the benefit of Gods favour, and reap the fruit of their labours; abundance of increaſe, a plentiful crop; through the kindly and ſeaſonable ſhowers that God will ſend: upon whoſe bleſſing in theſe things we muſt wholly depend, Mat. 6. 11

and I will cauſe the remnant] God himſelf will put them in poſſeſſion; and though they were a a poor remnant, yet they ſhould enjoy it quietly in ſpite of all their enemies.

v. 13. *as ye were a curſe*] A form of execration and curſing; As thus; God do to me, or thee, as he hath done to the Iews; Or, God make thee like a Iew; or the like. Making their calamitie a pattern for any fearful imprecation. See Deut. 28. 37. Ier. 24. 9. & 29. 18. 22. & 42. 18. Pſal. 83. 11. and 102. 8. Thus it was with them, They were odious, and deteſtable to all. when they bewrayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O houſe of Judah, and houſe of Iſrael] Some make the later only an explicaon of the former, as in Pſal. 14. 7. and 76. 1. See Eſay 48. 1. & 46. 13. But rather we may diſtinctly underſtand them of both kingdoms: for ſome of the ten Tribes alſo did return. Hoſ. 1. 11. Ier. 3. 18. Ezek. 37. As a remnant did eſcape and return of them that fled into Egypt. Compare Ier. 42. 16. 17. with Chap. 44. 28. Divers of the ten Tribes remained in the land, after their general captivity. See 2 Chron. 30. 5, 6. 11. 18. & Chap. 34. 33. And theſe being captived with them of Iudah afterwards, might with them return. That general diſperſion through 127 Provinces in the Perſian Empire, Eſth. 1. 1. with Chap. 3. 8. & Chap. 8. v. 9. argues a kinde of union of Iudah and Iſrael; which might produce a joynt Return of ſome of both. See Ier. 33. 7.

ſhall be a bleſſing] A form to be uſed in bleſſing of others. As the like, Ruth. 4. 11. 12. See Zeph. 3. 20.

fear not] Caſt no doubt, miſtruſt not your own weakneſſe, nor your enemies ſtrength; But go on in the work, and be confident of Gods aid; And he by his power will overcome all impediments, and cleer all obſtructions.

v. 14. *As* I *thought to puniſh you*] This, and the next verſe makes a clearer explication of what was formerly ſaid. And here is firſt Gods thought and purpoſe to puniſh their ſins. Sin ever provokes God to wrath and puniſhment.

when your fathers] At that time when your fathers ſo ſinned: not puniſhing the children, for the fathers provocations.

and I repented not] I changed not my minde, becauſe they changed not their maners; but this they got by their obſtinacie in ſin, that I became inflexible, inexorable in rigor to puniſh them; when they made war againſt me, I armed my ſelf for vengeance againſt them; I did as I fore-thought and fore-threatned. Pſal. 18. 26. And the Iews had found by experience that thus far God was as good as his word.

v. 15. *So again have I thought*] Here is Gods purpoſe to ſhew mercy unto them. He changeth not in himſelf; but in his actions towards the ſeveral conditions of the ſons of men: and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promiſe. I will ſurely bring to paſſe what I intended for your good. And therefore go on in your *building*, and expect that which yet appears not; even a full reſtitution, a plenary inſtauration.

v. 16. *Theſe are the things*] As God will be merciful, ſo they muſt be dutiful. Gods promiſes are conditional; and in his own, he mercifully works the condition it ſelf. And he here tells them what the duties are. They muſt not only build the Temple, and look to Gods ceremonious worſhip, and the obſervation of it; but they muſt chiefly look to Gods moral Law, to perform the main duties of it; Matth. 9. 13.

Speak ye] He inſtanceth in ſome particulars: under them comprehending the reſt.

Every man the truth] Ephſ. 4. 15. Pſal. 25 2. Prov. 12. 19. See Iſaiah 59. 14, 15. Hoſ. 4. 1.

to his neighbour] Who he is, See Luk. 10. 36.

Execute the Judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* chap. 7. 9. 10: And herein deal candidly and ſincerely: not fraudulently and deceitfully: as corrupt judges will ſeek to put on fair gloſſes and pretences to cover, and colour, and cunningly to hide their falſe judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of Fact.

and peace] To compoſe the quarrels and differences between private men; and ſo preſerve the publik peace. Wheras wrong judgements breed more quarrels, to the diſturbance of peace.

in your gates] In the places of juſtice, which were in thoſe times in the entrance of the gates of the cities, Amos 5. 15. 12. See Annot. on Amos 5. 10. Theſe places ſhould be as ſanctuaries of juſtice, and cities of refuge to the oppreſſed.

v. 17. *imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds moſt, and examines them. And his Law is ſpiritual; contrary to the corrupt gloſſes of the Phariſees, juſtly taxed by our Saviour, Matth. 5. See Zech. 7. 10. If the Jews do adde the moral duties, to the building of the Temple, then God will be gracious and bountiful unto them.

and love no falſe oath] Chap. 5.8. Pſal. 15.4. and 24.4. Ezek. 17. verſ. 18,19. Jer 5.2. Joſh. 9.19.

things that I hate] And them that do them, Pſal. 5.5. & 11.5. See Prov. 6.16. Jer. 12. 8.

v. 18. *And the word*] See on verſe 1.

v. 19. *The faſt*] After all thoſe more material things formerly premiſed, he now comes to the final deciſion of the main queſtion concerning the faſting propoſed, Chap. 7. 3. The anſwer now is ſoon made: If you will build my houſe, and not imagine evil, to oppreſſe one another; but execute mercy and truth; then I will perform my gracious promiſes made to you, and abundantly bleſſe you: And then this queſtion falls of it ſelf; your Faſts ſhall be turned into Feaſts; ſuch ſhall the change of your ſtate and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jeruſalem by the Chaldeans; which was in this moneth, the ninth day, Jer. 39. 2. and 52. 6,7. 2 Kings 25. 3.

and the Faſt of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the citie; 2 Kings 25. 8. Jer. 52. 12, 13. See on Zech. 12. 5.

Faſt of the ſeventh] For the death of *Gedaliah*, Jer. 41.1, &c. Zech. 7. 5.

Faſt of the tenth] For the ſiege laid before Jeruſalem, Jer. 52.4. 2 King. 25.1. in the tenth day. Theſe faſts are not blamed here as unwarrantably undertaken.

joy and gladneſſe] And therefore no more fit to be times of faſts. Joy and ſorrow, as light and darkneſs, expel one another.

and chearful Feaſts] *Heb. ſolemn or ſet times of feaſts.* Your ſolemn feaſts appointed by God in his Law; and interrupted, and left off all the time of your captivity, ſhall now be revived, and celebrated by you: as ye began Ezra 3. v. 4.

therefore] An injunction, to be ſure to obſerve that which God moſt required, and they moſt neglected: if they would hope and have thoſe good things come to paſſe.

Love the truth] The ſubſtance of religion; in obedience to God, and charity to our Neighbour: and heed not ſo much thoſe outward ceremonies, and bodily exerciſes. And love is required to truth; Rom. 12 9. Amos 5. 15. Pſalm 119. 20. 40. 47. 97. 131.

and peace] Peaceable dealings; the judgement of peace; v. 16. Not quarreling for old cuſtoms. And this will bring you peace with God, and proſperitie in the world. Look to theſe.

v. 20. *Thus ſaith the Lord of hoſts*] To bring credit and authority to the enſuing propheſie; The matter of it being ſo incredible to them, who for the preſent ſaw all things in ſo poor and deſpicable a condition, that they half repented that they were returned; as the Jews in the wilderneſſe, after their coming out of Egypt; and thinking themſelves deluded, were rather minded to return into Babylon again. Scarce poſſible was it for them in this caſe to believe theſe, and the like glorious *promiſes*, as that Hag. 2. 9. This preface therefore was moſt neceſſary for them.

it ſhall yet come to paſſe] Yet hereafter; though there be ſo unlikely an appearance for the preſent. He amplifies the former joy, by adding Evangelical promiſes, concerning the ſpiritual kingdom of Chriſt; and the great and eager confluence and acceſſe of the Gentiles to it, and the glory of the Jews by it.

Come people] See on Micah 4. 1, 2. come and be converted; and joyn themſelves to the Church.

many cities] Many, & great cities of the Gentiles for all their greatneſſe, yet ſhall they ſubmit and ſubject themſelves.

v. 21. *Let us go*] In going let us go. See on Eſay 2. verſe 3. and on Micah 4.2. The zeal of converts to convert others. See Pſal. 122. 1. and 95. 1, 2. Jer. 31. 6.

ſpeedily] Or, continually: *Heb. going.*

to pray] *Heb. To entreat the face of the Lord.* See on C. 7. 2. & on Zeph. 2. v. 3. Am. 5. v. 4,6. Hoſ. 5.15. Prayer is the chief part, and duty of Gods worſhip; taken for the whole. And they ſeek him, as moſt deſirous to finde him and his favour; to know him and his will; that they may obey him and it, as their onely guide and aim, Pſal. 119. 105.

I will go alſo] Every one was as forward to ſerve God himſelf, as he was deſirous for another to do it. That is true zealous charity, which neither leaveth others behinde, nor thruſteth others before it. Not like that of the Phariſees, Matth. 23. 4.

v. 22. *Yea, many people, and ſtrong nations*] Not a few poor ones; but many and mighty, potent and populous. Eſay 66.8. 12. 20. 23. & 49. 19. 20, 21. 22. & 54. 1,2,3. & 60. 3,4,5,11,12.

in Jeruſalem] Typically; becauſe at this time Gods worſhip being onely there, all converts were to reſort thither. So that this Temple now in building ſhould become in a kinde common to the Gentiles; a Temple alſo for them and their uſe. Not yet that they ſhould keep and obſerve the Levitical ſacrifices, and ſervices there; But becauſe the word of the Lord ſhould go forth from Jeruſalem, wch being now the only Church of God; and therefore ſo often taken for a Type of Chriſts Church under the Goſpel; ſhould be the mother Church, whence the Goſpel ſhould proceed, Eſay 2. v. 3. Pſal. 110. 2. See the like Eſay 66. 23. and Zech. 14. 16.

v. 23. *ten men ſhall take hold*] Ten men taken for many; as Gen. 31. 41. Lev. 26. 26. Job 19.3. In the dayes of publication of the Goſpel, they who are now ſo averſe, ſuch enemies, ſhall become thus eager and earneſt, to embrace the Goſpel. There ſhall be no need of arms, and coaction to enforce them; they ſhall be ſuch a willing people, Pſal 110.3. They ſhal come on thus, and come in with this unity, unanimity, conſent, humility, and fervency.

out of all languages of the nations] We ſee no language or nation excepted. So largely ſhall the kingdom of Chriſt, and the Goſpel ſpread. See C. 2. 11. Eſay 66. 18. Dan. 7. 14. Apoc. 5.9. & 7.2. Pſal. 9.8. Acts 10.35. Though they ſhall not underſtand one anothers language, yet they ſhall agree in this one underſtanding, by Gods ſacred and ſecret inſtinct and motion of his Spirit, and ſhall ſpeak this language of Canaan, Eſay 19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they ſo hated and ſcorned before; yet now they ſhould take no ſcorn to cleave unto them, to humble and ſubmit unto them, to learn of them, and become their diſciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Eſay 55. 5. Thus they flocked to *Paul*, and the other Apoſtles, Gal. 4.15. And indeed to the Jews was the Goſpel firſt preached; and next by the Jews to the Gentiles, Acts 13 46. And the believing Jews thought not now themſelves diſparaged, nor their glory eclipſed by the acceſs of the Gentiles; but rather gloried in it, as juſtly they might. And thus was the old propheſie fulfilled, Gen. 9.27.

we will go with you] In the worſhip and ſervice of the true God. And the reaſon follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worſhipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therfore they thus catch hold of them, uſe the help and miniſtery of men, to ſeek and finde God among them, verſ. 22. See 1 Cor. 14.25. Great and glorious was this prerogative of the Jews, which afterwards they loſt by their infidelity.

CHAP. IX.

Verſe 1. T*He burden*] Here begins the third main ſermon of *Zecharie*, & continues to the end of the eleventh Chapter. And contains a propheſie, 1. againſt the enemies of the Jews to the 9. verſe. Secondly of the coming of Chriſt, and of his kingdom, and the bleſſings of it; to the 11. Chap. And thirdly of the deſtruction of Jeruſalem, and the rejection of the Jews for their rejecting of Chriſt. Chap. 11.

The burden of the word of the Lord] His burdenſome word. A propheſie of heavy and ſad, great and grievous threatnings and curſes; A propheſie of threatnings and curſes againſt the bordering enemies of Gods people. See Eſay 13. 1. Jer. 23. 33. which burden they ſhould not be able to ſhake off from their ſhoulders. *in the land*] Or, upon, againſt the land.

of Hadrach] Not elſewhere in Scripture mentioned. Some ſay without any proof, that it was an idol of the Syrians, which repreſented the Sun. And that the Prophet calleth that countrey or ſome part of it by the name of the idol: as Eſay 8. 8. is Immanuels land, and the like Jer. 48. 46. and Hoſ. 10. 5. Others underſtand only by this, the countreys bordering round about Judea; taking the word to be a Syriack word of that ſignification: which language was in uſe with the nations here threatned. The like, they ſay, is Iſai. 14.1. Jer. 25. 36. &c. 51. 41. But rather it ſeems to be the name, not of a man, but of ſome city, neer to *Damaſcus* and *Hamath*; or of ſome particular region in Syria.

and Damaſcus] See on Amos 1. 3. See Eſay 8. 4. and 17. 1. Jer. 4. 23.

ſhall be the reſt thereof] Theſe threatnings ſhall fall, and be executed upon Damaſcus; this burden ſhall ſit and reſt there, as in its place of reſidence; ſettle there till it conſumes them. It ſhall not be like a ſudden ſtorm, ſoon gone; but as in Eſay 9.8. and Pſ. 125.3. it ſhall fix and maintain its ſtation in that royal city of the Syrians; they ſhall not be able to ſhake the burden of it from off their ſhoulders, or any way to eſcape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Trybes of Iſrael. He giveth a reaſon why the burden and words of the Prophet were directed to the Heathen nations: namely becauſe Gods providence doth not govern his people alone, but the whole world; for God hath an eye upon all men. See Ch. 3.9. & 4.10. & 5.6. Gen. 18. 25. But with leſſe ſtraining we may underſtand it of the eyes of man, and that not of all mankinde, or the Gentiles: but of the Jews, of all the tribes of Iſrael; when the eyes of that people, as of one man ſhall unanimouſly look up towards the Lord,for aid and help againſt their enemies ; and they convert,as their eyes ; ſo their heart to him by true repentance, Then ſhall the burdenſome word of the Lord light, and lye upon their enemies.

all the tribes of Iſrael] An explication of the laſt word aforegoing.

toward the Lord] And not toward idols, or images.

v. 2. *And Hamath*] See on Amos 6. 2. 3. Some take this to be Antiochia.

ſhall border thereby] *Heb. And he alſo ſhal border Hamath thereby*. Meaning, that eye of Providence ſhall limit, that is, ſhall ſtay the courſe of the power,, conqueſts and enterpriſes of Hamath, chief city of Syria. See Eſay 7. 8. 9. Jere. 49.23. Or rather thus ; Hamath ſhall ſhare in the burden, bear a part in the puniſhment. At Riblah in Hamath, much cruelty had been exerciſed upon the Jews ; and the Syrians generally had been their cruell enemies, God now will be the avenger of his people againſt them. To interpret this of the Hamathites converſion, is far from the Prophets meaning,& tenour of the context.

Tyrus] See on Amos 1. 9. 10.

and Zidon] Called great Sidon, or Zidon, Joſh. 11. 8. An ancient and famous City, named likely of Sidon the eldeſt Son of Canaan, Gene. 10. 15. Of great traffick and Marchandize, lying on the Weſtern Ocean, North, North Eaſt from Tyre, nigh to Zebulon, Gene. 49. 13. Allotted to Aſher, but they got not the poſſeſſion of it Judg. 1. 31. & 3. 3. But the Sidonians oppreſſed the Iſraelites, Judg. 10. 12. And had been lately a pricking bryar to the houſe of Iſrael ; Ezech. 28. 24. we read of kings of Zidon, Jere. 25. 22. & 27. 3. ſubdued by Nebuchadnezzar. Ahab married Jezebell the daughter of Ethbaal, King of the Zidonians ; 1 King. 16. 31. Aſtoreth or Aſtaroth was their Goddeſſe, 1 King. 11. 5. Sareptah was neer it, Luke 4. 26. Our Saviour went aſide into thoſe parts, Matt. 15. 21. And from thoſe parts they came to our Saviour, Mark 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27. 3. And they make peace with Herod, Acts 12. 20.

though it be very wiſe] In worldly wiſdom, which is attributed to the Tyrians, Ezek. 28. 3. 4. 5. 12. 17. The ſingular number here may be diſtributively applied to each of them : Merchants are wiſe, and cunning : upon which thoſe Cities founded their greatneſs. They were enemies to the Jews, proud, inſolent, and cruel to them, in the time of the deſolation of their ſtate. And therefore God here threatens revenge, which they ſhould not eſcape, for all their wiſdom. Job 5. 11. 13 Theſe words have the touch of an Ironicall mock, as that Eze. 28. 3.

v. 3. *And Tyrus did build her ſelf*] Made warlike fortifications, It was called the ſtrong City Tyre, Joſh. 19. 29. The ſtronge hold of Tyre. 2 Sam. 24. 7.

and heaped up ſilver] Money, the other ſinew of war, and this heaped up in all abundance. See 1 Kin. 10. 27. Which abundance of treaſure it was not hard for the Tyrians to gather together ; conſidering the long, and great trade, which all nations of the world uſed there ; as is largely deſcribed, Ezek. 27. So that Tyre thought her ſelf impregnable.

v. 4. *Behold the Lord*] Neither her wit, wealth, or ſtrength ſhould avail her againſt the Lord ; or ſave her from ruin. The Lord will ſcatter her wealth, and impoveriſh her. And though ſhe be ſeated in an Iſland in the ſea, and be never ſo powerfull by ſea, and ſhipping ; yet the Lord will ſmite her power in the ſea. Prov. 21. 30. Eſay 29. 16.

devoured with fire] That is conſumed, a Metaphor from ravenous beaſts. Though Tyrus was ſeated in the midſt of the waters, yet ſhall ſhe be devoured with fire : if God kindle the flame, nothing ſhall quench it.

v. 5. *Aſhkelon*] See on Zeph. 2. 4.

ſhall ſee it, and fear] This, and the following Cities of the Philiſtines, who dwelt a long the ſeacoaſt, ſouthward of Tyre and Sidon, from whence this ſtorm was next to come upon them ; who alſo evermore had been the Jews bitter enemies, and ſtill were after their return from Babylon, They ſhall ſee the deſtruction of Hadrach, Damaſcus, Hamath, Tyre, and Zidon ; and fear, the like to fall upon them. As it did moſt of all by Alexander the great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation ſhall be aſhamed] She aſhamed of it ; being deceived and deſtitute of ſuch ſuccour and help as ſhe looked for, from her potent, but then impoveriſhed friends, which could not ſave themſelves, much leſs others. Specially they were aſtoniſhed when they ſaw Tyre fall.

and the king ſhall periſh from Gaza] The Governours, and Government, the ſtate, and liberty of their Common wealth, ſhall be overthrown.

and Aſhkelon ſhall not be inhabited] The inhabitants being waſted by war, or carried captive, it ſhalbe diſpeopled & deſolate.

v. 6. *And a Baſtard*] Not their legitimate king, or Governor : But a mingled multitude of ſtrange nations gathered together; as baſtards in a family ; which intrude upon others rights, or if any of *Aſhdod* remain, they ſhall be but as ſtrangers there without a certain ſeat of abode ; as pilgrims are in a forraign ſoil.

Aſhdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philiſtines] Their wealth, ſtrength, and all other things that made them ſwell with pride, and inſolency againſt their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philiſtines were throughly plagued ; partly by Alexander the Great and his ſucceſſors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as hiſtories do record, ſee c. 2. 9. Obed. 20. Zeph. 2. 4. For further knowledge of the Philiſtines, ſo much mentioned in Scripture, we finde this: that they came of Cham. Gen. 10. 6. 13. 14. They inhabited the weſt border of Canaan, adjoyning to the Mediterran ſea,& maintained ſtil their poſſeſſion there, though it were given moſt to the tribe of Judah, Joſh. 15. In Abrahams, and Iſaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordſhips, Judg. 3. 3. And ſo in the beginning of Samuels time, 1 Sam. 6. 16. 17. They oppreſſed Iſrael in the dayes of Sampſon, Eli, Saul, Jehoram, Ahaz. They took the Ark of God in battell, and placed it in the Temple of Dagon their Idol. They ſlew Saul, and Jonathan. They were ſlain in great numbers by Sampſon. Samuel overcomes them ; and Saul got two great victories over them; one occaſioned by Jonathan, 1 Sam. 13. 14. chapters, another by Davids ſlaying of Goliath, 1 Sam. 17. After Sauls death ; though David had formerly fled to Achiſh, King of Gath, for ſhelter againſt Saul, firſt in danger there, 1 Sam. 21. And a ſecond time, upon better ſecurity, 1 Sam. 27. Yet being now king, he overcomes them in four battels, wherein four gyants the brethren of Goliath of Gath were ſlain, 2 Sam. 21. 15—22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians ; and by the Babylonians.

v. 7. *His blood out of his mouth*] *Heb*. Blouds. I wil make that they ſhal no more devour my people like bears, wolves, lyons.

his abominations] That is, abominable, ſpoiles, murders, cruelties, rapines ; theſe their ſins are like meat and drink to ſinners, they hold them faſt, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and reſcue them from being a bloody prey unto them, when in their imagination they had ſwallowed them up.

but he that remaineth] That little remainder of my people which eſcaped from the enemies violence.

even he ſhall be for our God] Even that poor, ignoble, and contemptible remnant of the Jews, ſhall be for our God, ſhall be in his care, protection, favour, and in his account.

and he ſhall be as a Governour in Judah] Not only of higheſt rank, and chiefeſt eſteem with God, as Governours are in a Common-wealth ; but alſo he ſhall be free, and have command and rule over others; albeit he had been now a long time a ſervant himſelf. Others thus, Though not ſuitable to the words and context, I will take away, and pardon his ſins : And the Remainder of them, according to the election of grace, ſhalbe as it were, endenized among my people, and ſhall be honourable among them. So making this to be an Evangelical Promiſe, of the Calling of the Gentiles : as many ſuch like there are. And theſe alſo underſtand the Ekronites here to be promiſed to become as the Iebuſite Araunah, 2 Sam. 24. 16. Who was of honourable account among the people of God.

and Ekron as a Jebuſite] A ſlave, and tributary, and one appointed to deſtruction : as the Jebuſites, 2 Sam. 5. v. 6. And the reſt of the Canaanites were.

v. 8. *And I will encamp*] Gods protection of his people. c. 2. 5. They are unable for their own defence : Gods power is alſufficient for them ; He will encamp round about them. Not as Eſay 29. 3. But as thoſe, Gen. 32. 1. 2. 2 Kin. 6. 17. Pſal. 34. 7.

about my Houſe] The Temple, and Church ; for the ſake whereof the ſtate is preſerved. It is uſually called Gods Houſe, and the Houſe of the Lord ; the holy, and beautiful houſe ; Eſay 64. 11. The Houſe of his glory, Eſay 60. 7.

becauſe of the army] Of the enemy ; to oppoſe it ; and ſhield his Church, Pſal. 3. 1. 3. 6. & 27. 1. 2. 3.

becauſe of him that paſſeth by] The enemy ranging up and down, paſſing to and fro, with his armies. This may have referance to the invaſions and incurſions of the Seleucidæ, and Lagidæ, among others.

becauſe of him that returneth] Again, and again, with freſh onſets, againſt my Houſe, and people. Though the enemies be numerous in armies, obſtinate in malicious cruelties, and often recruit their forces, yet God will be a ſure ſhield, and ſafegard unto them, Pſal. 17. 9. 11. 12. 13. & 18 1. 2.

and no oppreſſour] They ſhall no more be tyrannized over, nor exacted upon ; as they have been heretofore. Formerly even children had bin their oppreſſors, Eſay 3. 12. And their enemies had been as Pharaohs taſkmaſters over them, Eſay 64. 10. 11. 12

deigne to invite man, to call and cry upon him, for his good and ſalvation; ſending his Prophets early and late. See Eze. 18. 31. 32. Jer. 13. 27. Eſay 65. 2.

and they would not hear] An height of impiety in man: And much charged upon ſinners in Scripture. They would not hear, to obey his voyce, and reform their manners.

So they cryed] Jer. 2. 27. Judg. 10 10. 15. Iſaiah 26. 16. Hoſ. 5. 15. in their calamities, for help and ſuccour.

And I would not hear] A moſt juſt retaliation: As they were deaf to God, ſo he to them. Job 27. 9. Prov. 1. 28. Iſa. 1. 15. and 59. 2. and 65. 12. Jer. 1. 11. and 14 12. Micah 23. 4. He would not relieve and comfort them; but left them helpleſs in the hand of their enemies. And this is the great wrath of God indeed. See Jer. 15. 1.

v. 14. *But I ſcattered them*] Not onely drove them into exile; but therein ſcattered and diſperſed them.

with a whirl-winde] Violently and ſuddenly; as with a ſtrong ſtorm and Tempeſt. See Job. 21. 18. Iſa. 17. 13.

among all the Nations] Of the four quarters of the heavens: See Ezek. 5. 2. among the Aſſyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them; or their language; had not heard of them; ſtrangers to the Jews in affection and religion.

Thus the land was deſolate] The mark of Gods vengeance laid upon the land it ſelf, Gods own Land, Becauſe they had defiled it. And to fulfill the threatnings, Levit. 26. 32, 33, 34, 35. 2 Chron. 36. 21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt; Jer. 43. 6.

That no man paſſed through] We read not that any Colonies were ſent by the king of Babylon to plant in the Iews room; as was done by the Aſſyrian, in Samaria and Iſrael; 2 Kings 17. Neither that any neighbouring Nation came in to poſſeſſe and inhabit it; nor yet that at the return of the Jews, any were diſplaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waſte and empty, ready for them at their return; See Iſaiah 60. 15. Ezek. 33. 28. See the like of Babylon, Jer. 50. 13. and 51. 43. and that Zeph. 3. 6.

for they laid] God in his Juſtice; and the Jews by their ſins. Pſal. 107. 34. Dan. 9. 16. the ſins of the Jews waſted their own land more then the armies of the Babylonians.

the pleaſant land] Hebr. *land of deſire*, meaning Judea. See Pſal. 106. 24. Jer. 3. 19. Iſaiah 62. 3. 4. God had made it as his Paradiſe, inriched it with all plenty, and pleaſure; and above all with his preſence and reſidence in his City, & Temple: But they by their ſins laid all deſolate. Lam. 1. 1. and 2. 15. and 4. 12. and 2. 1. 6. 7. and 4. 1. 6. and 5. 18.

CHAP. VIII.

Verſe 1 A*Gain the word*] It appeareth by verſe 19. that this is a continuation of Gods anſwer to the queſtion concerning the ſaid Faſts; And it mainly contains a *conſolation* by many comfortable Promiſes againſt all ſuch diſcouragements as cauſed them to diſtruſt the good ſucceſſe of things.

v. 2. *I was jealous for Zion*] Chap. 1. 14 Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence ariſing his great fury and wrath againſt her enemies; that he will be her defender, and avenger of them. Others rather underſtand it of his Jealouſie for her. Now Jealouſie is a mixt paſſion in an huſband conſiſting as of a moſt tender love to his wife, and care of her, and his own honour, ſo of a moſt furious rage, and revenge, upon juſt, or evil ſuſpition, of falſe dealings, where this is ſuſpected or known to be violated. And both theſe are compriſed in this verſe.

with great Jealouſie] I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury. Or, as ſome apply it to the particular and preſent occaſion, leſt ſhe ſhould ſin by keeping theſe faſts, in an evil manner.

And I was] Or, have been.

Iealous for her] Or of her, or over her.

with great fury] Puniſhing her for her breach of faith, and playing the harlot, with rejection, and baniſhment out of her countrey. This ſeems beſt to ſute with that which follows: though that alſo be a truth, of Gods fury againſt the enemies of his Church, whom he puniſheth for the love he beareth to his Church.

v. 3. *Thus ſaith the Lord*] This is repeated ſeven times in the nine firſt verſes of this chapter; and ſeven times more in the reſt of this chapter. And all this to ſtrengthen their faith againſt diſtruſt; becauſe the things here promiſed and ſpoken are ſo ſtrange and difficult; yea ſeem to be impoſſible, incredible in their eyes, verſe 6. want of faith to Gods word is a deſtructive ſin, diſhonourable to God, pernitious to man. 1 John 5. 10. John 3. 18.

I am returned unto Zion]Here the decree is put for the thing it ſelf, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10, & 11. chap. he left it waſte as a prophane place, there was no Temple, Altar, Sacrifice, Prieſt, People, Service, City there, God was abſent; now he returns to *Zion*, to his Church and People there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not ſtay a while, as Jer. 14. 8. but abide ſtill, reſide and inhabit there, chap. 2. 10. ſee Exod. 25. 8. 1 Kings 6. 13. 2 Chron. 6. 18. Pſal. 68. 16. & 132. 13, 14. ſo that ſhe ſhall not need to fear the threats of their enemies, and ſcoffes at their weak beginnings, like thoſe Neh. 4. 3. Gods preſence ſhall be her ſure help, Pſal. 46. 5. and he will make it the ſetled place of his Glory and worſhip.

ſhall be called a city of truth] She had been falſe and faithleſſe, Iſa. 1. 21. Jer. 2. 20. 21. and therefore caſt off: but now ſhe ſhould be called a City of truth, not only paſſively, becauſe God ſhould truly perform al his promiſes towards her, & verifie them in her; but alſo, and rather actively, becauſe of her verity and fidelity with men, and chiefly for her ſincerity in Gods worſhip, profeſſing, preaching and maintaining it, Iſa. 1. 26. A faithfull City, obſerving faith and loyalty towards God, in cleaving conſtantly to his ſincere Worſhip; whereas all other Cities in the world abroad were full of errours, ſuperſtitions, and abominable idolatries; ſee that Iſa. 26, 1. & 60. 14, 18. Ezek. 48. 35.

the holy mountain] They prophaned and polluted it before, Mal. 1. 7, 12, 13. but now it ſhould be called holy, becauſe of the holy Temple thereon re-edified, and the holy Worſhip of God therein re-eſtabliſhed; ſee Jer. 31. 23. Iſa. 4. 3. Oba. 16. 17. Joel 3. 17. Dan. 9. 16, 20. Iſa. 27. 13 & 56. 7. & 62. 12. & 65. 25. & 66. 20. Gods dwelling in the midſt of his people is to make them holy.

v. 4. *There ſhall yet old men*] I will bleſſe the Inhabitants of *Jeruſalem* with peace, and health, and long life: A figure of the ſpirituall bleſſings of the Church, as Iſa. 65. 20, 22. though now they were few in number, and by reaſon of wars, and other troubles, not likely to live long, and to encreaſe to any great multitudes, or to live in peace; yet God promiſeth they ſhall doe both: the ſtreets now deſolate and unfrequented, ſhould be re-peopled; they that were now young ſhould live till decreped old age, they ſhould dye, not by ſtrength of War, but by length of yeers, being kept ſafe under Gods protection, and bleſſed by his dwelling in the midſt of them.

his ſtaffe in his hand] A ſign of a peaceable and proſperous eſtate, wherein men are not cut off untimely by wars, and ſuch like calamities; ſee 1 Sam. 2. 31. Lam. 2. 20, 21, 22. & 5. 11, 12, 13, 14

for very age]Heb. *For multitude of days*. This was evidently ſeen in *Zerubbabel*, *Joſhua*, *Ezra*, *Nehemiah*, & others, as ſome conceive.

v. 5. *Full of boyes and girles*] A ſign of fruitfulneſſe and encreaſe, as Exod. 1. 7. Jer. 31. 27. Eſay 60. 22. & 65. 20, 22.

playing] A ſigne of peace and ſecurity, after the faſhion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwiſe.

v. 6. *If it be mervailous*] Or hard, difficult, incredible. This promiſe aforeſaid ſeemed ſtrange to the Jewes, the preſent ſtate of things being conſidered; God therefore by way of prevention, confirms his promiſe, by an argument from his power oppoſed to their incredulity; what is impoſſible with man, is poſſible with God: and he ſheweth ſo, wherein our faith ſtandeth, and whereupon we muſt fix it; not upon our ſenſe or reaſon: he checks this conceit; is it meet to meaſure God by our ſelves? to include his power within the compaſſe of our brains? No, we muſt truſt to his truth and power, who can and will perform that which he hath promiſed, though it ſeem never ſo impoſſible to man, Gen. 18. 14. Luk. 1. 37. & 18. 27. Ro. 4. 17, 22

of the remnant of this people] They ſeeing themſelves ſo ſmall a remnant, were diſcouraged, and grew diſtruſtfull hereupon: And yet this might have ſtrengthned their faith, That ſeeing this ſmall remnant had returned beyond all hope, by Gods power and pleaſure, therefore this might ſerve to help their hope for the time to come.

in theſe dayes] The conſideration of the preſent ſtate of things at this time ſtood in their light, and darkned the eye of their faith: but they were to raiſe up themſelves above that; true faith is the evidence of things not ſeen, Heb. 11. 1.

v. 7. *I will ſave my people*] God ſets forth his own power, to help forward their faith: ſee Eſay 43. 11, 12. 13. & 48. 15. & 65. 9. Exod. 6. ver. 7.

from the Eaſt Country] Gods promiſe of recollecting the diſperſed Jewes, and reſtoring them to their own home: though they were never ſo much diſperſed and ſcattered, yet that ſhould not hinder the accompliſhment of his promiſe.

and from the weſt country]Heb. *The Country of the going down of the Sun.* They were moſt carried into *Babylon*, and thoſe Eaſtern Countries; yet into other parts alſo: And by Eaſt & Weſt here, are meant all quarters of the world: ſee ch. 2. 6. Pſ. 113. 3. Mal. 1. 11. Pſ. 50. 1. This may be applied myſtically to the Church.

v. 8. *And they ſhall dwell*] The Iewes with whom *Zechary* had now to deal, miſtruſted all things; they feared they had returned to *Ieruſalem* but too ſoon, out of too much zeal, the preſent face of things promiſed ſo little good to come; But God by his Prophet tels them here, That they ſhould ſee by the event, that things ſhould fall out otherwiſe; The remnant of the diſperſion ſhould return, come to them, and dwell there. chap. 2. 4. That decree Hoſ. 9. 3. ſhould now be reverſed Ezek. 36. 10, 11. 28. and 37. 25. Ier. 23. 8. Iſaiah 44. 26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which ſeemed for their ſins to be broke off for a time, and the memory of it buried; yet God would not forget; but renew and revive again; conſiſting in a mutuall ſtipulation, for ſubjection in them, and protection in him. See Ier. 13. 11. and 24. 7. and 30. 22. and 31. 33. and 32. 37. 38. beſides many other places.

in Truth, and in righteouſneſſe] Faithfully performing my Promiſe which I have made to them in my Covenant; and inlarging my bounty towards them; which is often ſignified by the word righteouſneſſe. See Hoſ. 2. 19. Or, in truth, on my ſide; Iſaiah 65. 16. and in righteouſneſſe on theirs; Iſaiah 60 21. and 61. 11. and 65. 25. and 46. 13.

v. 9. *Let your hands be ſtrong*] Hag 2. 4. let neither reſpect of your private commodities, neither counſell of others, nor fear of enemies, diſcourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in ſetting forwards all things belonging to the ſervice of God, and good of the ſtate. This exhortation he preſſeth with much variety, and force of argument, to the ſixteenth verſe. See Ioſh. 1. 6. 7. 9. 18. and 23. 6. Exra 10. 4. Iſaiah 35. 3, 4.

ye that hear in theſe dayes theſe words] There is a force in theſe demonſtrative words to be obſerved: ye preſent, now living, in theſe hopeleſſe dayes; and yet hear and have theſe gratious words of promiſes, to be ſtrong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time propheſied to the Jews. Ezra. 5. 2.

which were in the day that the foundation] It was but about two years ſince they now had begun to *build*, Ezra. 5. 2. And yet in that ſhort time, God often called upon them, and encouraged them by his Prophets; and therefore the more blame and ſhame for them if they did not go on in the *building*, being ſo dayly ſtirred up to it. If we make the words of laying the foundation to relate to that Ezra. 3. 8: Yet thence to this fourth year of Darius Hyſtaſpis, are not many years, but about twelve. But they who underſtand this fourth year to be of Darius Nothus, the ſeventh Perſian Monarch after Cyrus, do finde the years intervening to be 108. And thereupon are much puzled about the long age of Zerubbabel, Joſhua Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra, and Nehemiah, we are ſure long after.

that the Temple might be built] This is the main thing urged by the Prophets then, and now. And therefore they muſt ſtrenuouſly, and couragiouſly go on with the work, and hold to it; notwithſtanding all obſtructions; and overcome all difficulties, and tentations to the contrary. Gods word in the mouth of his Prophets is a ſufficient ground, and warrant for them, ſo to do.

v. 10. *For before theſe dayes*] While the *building* was neglected.

there was no hire] Or, the hire of man became nothing, &c. Mens, and beaſts labour, was in vain, by reaſon of the curſe which I laid upon your careleſſneſs in reſtoring my ſervice. Hag. 1. 6. 10. and 2. 15. 16. 17. Mal. 3. 10. 11. He mindes them of this Judgement of famine (as we have need to be often minded in the like caſe) That they ſhould not dare to go on to provoke the Lord any further in ſo ſinfull doing.

any peace] At home, or abroad, in City, or Countery; But wars, and dangers from enemies round about them; who by incurſions, and invaſions did vex, diſquiet, prey, and ſpoil them; ſo that there was no ſafety for travellers, or any body. A ſecond judgement.

becauſe of the affliction] Brought on them by the enemies, who wrought them much miſchief. And theſe were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I ſet all men] Seditions, and civil contentions, grudgings, partakings, factions, whereby they were imbittered one againſt another; as Eſay 9. 20. 21. A third judgement. And here is Gods hand in theſe puniſhments. See on Amos 4. 6. Here is more then a bare Permiſſion; and yet God holy therein, and free, making uſe of their rage to execute his judgements, which they intended not. His hidden counſell, and purpoſe, his ſecret motion herein, appertains not to them; nor excuſeth their ſin.

v. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without ſhadow or chang, James 1. 17: Yet my actions ſhall change their nature towards you.

I will not] Be angry, as formerly; nor puniſh you. When our ſins ceaſe, Gods anger ceaſeth.

v. 12. *For the ſeed ſhall be proſperous*] *Heb. of peace.* I will ſet down the true occaſions, and means, of a true and perfect peace, and will cauſe it to increaſe and multiply. See Pſa. 72. 3. ye ſhall be free from enemies; all in peace. Or rather, Their ſeed ſhall proſper; They ſhall peaceably ſow; and no floods, or ſtorms, or any hurtfull thing, ſhall annoy their fruits, and harveſt. And this beſt agrees with that which followeth.

the vine] Joel 2. 22. Hag. 2. 19. Hoſ. 2. 21. 22. Huſbandmen ſhall enjoy the benefit of Gods favour, and reap the fruit of their labours; abundance of increaſe, a plentiful crop; through the kindly and ſeaſonable ſhowers that God will ſend: upon whoſe bleſſing in theſe things we muſt wholly depend, Mat. 6. 11

and I will cauſe the remnant] God himſelf will put them in poſſeſſion; and though they were a a poor remnant, yet they ſhould enjoy it quietly in ſpite of all their enemies.

v. 13. *as ye were a curſe*] A form of execration and curſing; As thus; God do to me, or thee, as he hath done to the Iews; Or, God make thee like a Iew; or the like. Making their calamitie a pattern for any fearful imprecation. See Deut. 28. 37. Ier. 24. 9. & 29. 18. 22. & 42. 18. Pſal. 83. 11. and 102. 8. Thus it was with them, They were odious, and deteſtable to all. when they bewrayed their impiety and ingratitude in not building the Temple; they were fearful examples of Gods horrible wrath.

O houſe of Judah, and houſe of Iſrael] Some make the later only an explicaon of the former, as in Pſal. 14. 7. and 76. 1. See Eſay 48. 1. & 46. 13. But rather we may diſtinctly underſtand them of both kingdoms: for ſome of the ten Tribes alſo did return. Hoſ. 1. 11. Ier. 3. 18. Ezek. 37. As a remnant did eſcape and return of them that fled into Egypt. Compare Ier. 42. 16. 17. with Chap. 44. 28. Divers of the ten Tribes remained in the land, after their general captivity. See 2 Chron. 30. 5, 6. 11. 18. & Chap. 34. 33. And theſe being captived with them of Iudah afterwards, might with them return. That general diſperſion through 127 Provinces in the Perſian Empire, Eſth. 1. 1. with Chap. 3. 8. & Chap. 8. v. 9. argues a kinde of union of Iudah and Iſrael; which might produce a joynt Return of ſome of both. See Ier. 33. 7.

ſhall be a bleſſing] A form to be uſed in bleſſing of others. As the like, Ruth. 4. 11. 12. See Zeph. 3. 20.

fear not] Caſt no doubt, miſtruſt not your own weakneſſe, nor your ene mies ſtrength; But go on in the work, and be confident of Gods aid; And he by his power will overcome all impediments, and cleer all obſtructions.

v. 14. *As* I *thought to puniſh you*] This, and the next verſe makes a clearer explication of what was formerly ſaid. And here is firſt Gods thought and purpoſe to puniſh their ſins. Sin ever provokes God to wrath and puniſhment.

when your fathers] At that time when your fathers ſo ſinned: not puniſhing the children, for the fathers provocations.

and I repented not] I changed not my minde, becauſe they changed not their maners; but this they got by their obſtinacie in ſin, that I became inflexible, inexorable in rigor to puniſh them; when they made war againſt me, I armed my ſelf for vengeance againſt them; I did as I fore-thought and fore-threatned. Pſal. 18. 26. And the Iews had found by experience that thus far God was as good as his word.

v. 15. *So again have I thought*] Here is Gods purpoſe to ſhew mercy unto them. He changeth not in himſelf; but in his actions towards the ſeveral conditions of the ſons of men; and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promiſe. I will ſurely bring to paſſe what I intended for your good. And therefore go on in your *building*, and expect that which yet appears not; even a full reſtitution, a plenary iuſtauration.

v. 16. *Theſe are the things*] As God will be merciful, ſo they muſt be dutiful. Gods promiſes are conditional; and in his own, he mercifully works the condition it ſelf. And he here tells them what the duties are. They muſt not only build the Temple, and look to Gods ceremonious worſhip, and the obſervation of it; but they muſt chiefly look to Gods moral Law, to perform the main duties of it; Matth. 9. 13.

Speak ye] He inſtanceth in ſome particulars: under them comprehending the reſt.

Every man the truth] Ephſ. 4. 15. Pſal. 25 2. Prov. 12. 19. See Iſaiah 59. 14, 15. Hoſ. 4. 1.

to his neighbour] Who he is, See Luk. 10. 36.

Execute the Judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* chap. 7. 9. 10: And herein deal candidly and ſincerely: not fraudulently and deceitfully: as corrupt judges will ſeek to put on fair gloſſes and pretences to cover, and colour, and cunningly to hide their falſe judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of *Fact*.

and peace] To compoſe the quarrels and differences between private men; and ſo preſerve the publik peace. Wheras wrong judgements breed more quarrels, to the diſturbance of peace.

in your gates] In the places of juſtice, which were in thoſe times in the entrance of the gates of the cities, Amos 5. 15. 12. See Annot. on Amos 5. 10. Theſe places ſhould be as ſanctuaries of juſtice, and cities of refuge to the oppreſſed.

v. 17. *imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds moſt, and examines them. And his Law is ſpiritual; contrary to the corrupt gloſſes of the Phariſees, juſtly taxed by our Saviour, Matth. 5. See Zech. 7. 10. If the Jews do adde the moral duties, to the building of the Temple, then God will be gracious and bountiful unto them.

and love no falſe oath] Chap. 5.8. Pſal. 15.4. and 24.4. Ezek. 17. verſ. 18,19. Jer 5.2. Joſh.9.19.

things that I hate] And them that do them, Pſal. 5.5. & 11.5. See Prov. 6.16. Jer. 12. 8.

v. 18. *And the word*] See on verſe 1.

v.19. *The faſt*] After all thoſe more material things formerly premiſed, he now comes to the final deciſion of the main queſtion concerning the faſting propoſed, Chap. 7. 3. The anſwer now is ſoon made: If you will build my houſe, and not imagine evil, to oppreſſe one another; but execute mercy and truth; then I will perform my gracious promiſes made to you, and abundantly bleſſe you: And then this queſtion falls of it ſelf; your Faſts ſhall be turned into Feaſts; ſuch ſhall the change of your ſtate and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jeruſalem by the Chaldeans; which was in this moneth, the ninth day, Jer. 39. 2. and 52. 6,7. 2 Kings 25. 3.

and the Faſt of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the citie; 2 Kings 25. 8. Jer. 52. 12, 13. See on Zech. 12. 5.

Faſt of the ſeventh] For the death of *Gedaliah*, Jer. 41.1,&c. Zech. 7. 5.

Faſt of the tenth] For the ſiege laid before Jeruſalem, Jer. 52.4. 2 King. 25.1. in the tenth day. Theſe faſts are not blamed here as unwarrantably undertaken.

joy and gladneſſe] And therefore no more fit to be times of faſts. Joy and ſorrow, as light and darkneſs, expel one another.

and chearful Feaſts] *Heb. ſolemn or ſet times of feaſts.* Your ſolemn feaſts appointed by God in his Law; and interrupted, and left off all the time of your captivity, ſhall now be revived, and celebrated by you: as ye began Ezra 3. v. 4.

therefore] An injunction, to be ſure to obſerve that which God moſt required, and they moſt neglected: if they would hope and have thoſe good things come to paſſe.

Love the truth] The ſubſtance of religion; in obedience to God, and charity to our Neighbour: and heed not ſo much thoſe outward ceremonies, and bodily exerciſes. And love is required to truth; Rom. 12 9. Amos 5. 15. Pſalm 119. 20. 40. 47. 97. 131.

and peace] Peaceable dealings; the judgement of peace; v. 16. Not quarreling for old cuſtoms. And this will bring you peace with God, and proſperitie in the world. Look to theſe.

v. 20. *Thus ſaith the Lord of hoſts*] To bring credit and authority to the enſuing propheſie; The matter of it being ſo incredible to them, who for the preſent ſaw all things in ſo poor and deſpicable a condition, that they half repented that they were returned; as the Jews in the wilderneſſe, after their coming out of Egypt; and thinking themſelves deluded, were rather minded to return into Babylon again. Scarce poſſible was it for them in this caſe to believe theſe, and the like glorious *promiſes*, as that Hag. 2. 9. This preface therefore was moſt neceſſary for them.

it ſhall yet come to paſſe] Yet hereafter; though there be ſo unlikely an appearance for the preſent. He amplifies the former joy, by adding Evangelical promiſes, concerning the ſpiritual kingdom of Chriſt; and the great and eager confluence and acceſſe of the Gentiles to it, and the glory of the Jews by it.

Come people] See on Micah 4. 1, 2. come and be converted; and joyn themſelves to the Church.

many cities] Many, & great cities of the Gentiles for all their greatneſſe, yet ſhall they ſubmit and ſubject themſelves.

v. 21. *Let us go*] In going let us go. See on Eſay 2. verſe 3. and on Micah 4.2. The zeal of converts to convert others. See *P*ſal. 122. 1. and 95. 1, 2. Jer. 31. 6.

ſpeedily] Or, continually: *Heb. going.*

to pray] *Heb. To entreat the face of the Lord.* See on C. 7. 2. & on Zeph. 2. v. 3. Am. 5. v. 4,6. Hoſ. 5. 15. Prayer is the chief part, and duty of Gods worſhip; taken for the whole. And they ſeek him, as moſt deſirous to finde him and his favour; to know him and his will; that they may obey him and it, as their onely guide and aim, Pſal. 119. 105.

I will go alſo] Every one was as forward to ſerve God himſelf, as he was deſirous for another to do it. That is true zealous charity, which neither leaveth others behinde, nor thruſteth others before it. Not like that of the Phariſees, Matth. 23. 4.

v.22. *Yea, many people, and ſtrong nations*] Not a few poor ones; but many and mighty, potent and populous. Eſay 66.8. 12.20. 23. & 49. 19.20,21.22. & 54.1,2,3. & 60. 3,4,5,11,12.

in Jeruſalem] Typically; becauſe at this time Gods worſhip being onely there, all converts were to reſort thither. So that this Temple now in building ſhould become in a kinde common to the Gentiles; a Temple alſo for them and their uſe. Not yet that they ſhould keep and obſerve the Levitical ſacrifices, and ſervices there; But becauſe the word of the Lord ſhould go forth from Jeruſalem, wᶜʰ being now the only Church of God; and therefore ſo often taken for a Type of Chriſts Church under the Goſpel; ſhould be the mother Church, whence the Goſpel ſhould proceed, Eſay 2. v. 3. Pſal. 110. 2. See the like Eſay 66. 23. and Zech. 14. 16.

v. 23. *ten men ſhall take hold*] Ten men taken for many; as Gen. 31. 41. Lev. 26. 26. Job 19. 3. In the dayes of publication of the Goſpel, they who are now ſo averſe, ſuch enemies, ſhall become thus eager and earneſt, to embrace the Goſpel. There ſhall be no need of arms, and coaction to enforce them; they ſhall be ſuch a willing people, Pſal 110. 3. They ſhal come on thus, and come in with this unity, unanimity, conſent, humility, and fervency.

out of all languages of the nations] We ſee no language or nation excepted. So largely ſhall the kingdom of Chriſt, and the Goſpel ſpread. See C. 2. 11. Eſay 66. 18. Dan. 7. 14. Apoc. 5. 9. & 7. 2. Pſal. 9. 8. Acts 10. 35. Though they ſhall not underſtand one anothers language, yet they ſhall agree in this one underſtanding, by Gods ſacred and ſecret inſtinct and motion of his Spirit, and ſhall ſpeak this language of Canaan, Eſay 19. 18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they ſo hated and ſcorned before; yet now they ſhould take no ſcorn to cleave unto them, to humble and ſubmit unto them, to learn of them, and become their diſciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Eſay 55. 5. Thus they flocked to *Paul*, and the other Apoſtles, Gal. 4. 15. And indeed to the Jews was the Goſpel firſt preached; and next by the Jews to the Gentiles, Acts 13 46. And the believing Jews thought not now themſelves diſparaged, nor their glory eclipſed by the acceſs of the Gentiles; but rather gloried in it, as juſtly they might. And thus was the old propheſie fulfilled, Gen. 9. 27.

we will go with you] In the worſhip and ſervice of the true God. And the reaſon follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worſhipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therfore they thus catch hold of them, uſe the help and miniſtery of men, to ſeek and finde God among them, verſ. 22. See 1 Cor. 14. 25. Great and glorious was this prerogative of the Jews, which afterwards they loſt by their infidelity.

CHAP. IX.

Verſe 1. THe *burden*] Here begins the third main ſermon of *Zecharie*, & continues to the end of the eleventh Chapter. And contains a propheſie, 1. againſt the enemies of the Jews to the 9. verſe. Secondly of the coming of Chriſt, and of his kingdom, and the bleſſings of it; to the 11. Chap. And thirdly of the deſtruction of Jeruſalem, and the rejection of the Jews for their rejecting of Chriſt. Chap. 11.

The burden of the word of the Lord] His burdenſome word. A propheſie of heavy and ſad, great and grievous threatnings and curſes; A propheſie of threatnings and curſes againſt the bordering enemies of Gods people. See Eſay 13. 1. Jer. 23. 33. which burden they ſhould not be able to ſhake off from their ſhoulders. *in the land*] Or, upon, againſt the land.

of Hadrach] Not elſewhere in Scripture mentioned. Some ſay without any proof, that it was an idol of the Syrians, which repreſented the Sun. And that the Prophet calleth that countrey or ſome part of it by the name of the idol: as Eſay 8. 8. is Immanuels land, and the like Jer. 48. 46. and Hoſ. 10. 5. Others underſtand only by this, the countreys bordering round about Judea; taking the word to be a Syriack word of that ſignification: which language was in uſe with the nations here threatned. The like, they ſay, is Iſai. 14. 1. Jer. 25. 36. &c. 51. 41. But rather it ſeems to be the name, not of a man, but of ſome city, neer to *Damaſcus* and *Hamath*; or of ſome particular region in Syria.

and Damaſcus] See on Amos 1. 3. See Eſay 8. 4. and 17. 1. Jer. 4. 23.

ſhall be the reſt thereof] Theſe threatnings ſhall fall, and be executed upon Damaſcus; this burden ſhall ſit and reſt there, as in its place of reſidence; ſettle there till it conſumes them. It ſhall not be like a ſudden ſtorm, ſoon gone; but as in Eſay 9. 8. and Pſ. 125. 3. it ſhall fix and maintain its ſtation in that royal city of the Syrians; they ſhall not be able to ſhake the burden of it from off their ſhoulders, or any way to eſcape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Trybes of Iſrael. He giveth a reaſon why the burden and words of the Prophet were directed to the Heathen nations: namely becauſe Gods providence doth not govern his people alone, but the whole world; for God hath an eye upon all men. See Ch. 3. 9. & 4. 10. & 5. 6. Gen. 18. 25. But with leſſe ſtraining we may underſtand it of the eyes of man, and that not of all mankinde, or the Gentiles: but of the Jews, of all the tribes of Iſrael; when the eyes of that people, as of one man ſhall unanimouſly

mouſly look up towards the Lord,for aid and help againſt their enemies ; and they convert,as their eyes ; ſo their heart to him by true repentance, Then ſhall the burdenſome word of the Lord light, and lye upon their enemies.

all the tribes of Iſrael] An explication of the laſt word aforegoing.

toward the Lord] And not toward idols, or images.

v. 2. *And Hamath*] See on Amos 6. 2. 3. Some take this to be Antiochia.

ſhall border thereby] *Heb. And he alſo ſhal border Hamath thereby.* Meaning, that eye of Providence ſhall limit, that is, ſhall ſtay the courſe of the power,, conqueſts and enterpriſes of Hamath, chief city of Syria. See Eſay 7. 8. 9. Jere. 49.23. Or rather thus ; Hamath ſhall ſhare in the burden, bear a part in the puniſhment. At Riblah in Hamath, much cruelty had been exerciſed upon the Jews ; and the Syrians generally had been their cruell enemies, God now will be the avenger of his people againſt them. To interpret this of the Hamathites converſion, is far from the Prophets meaning, & tenour of the context.

Tyrus] See on Amos 1. 9. 10.

and Zidon] Called great Sidon, or Zidon, Joſh. 11. 8. An ancient and famous City, named likely of Sidon the eldeſt Son of Canaan, Gene. 10. 15. Of great traffick and Marchandize, lying on the Weſtern Ocean, North, North Eaſt from Tyre, nigh to Zebulon, Gene. 49. 13. Allotted to Aſher, but they got not the poſſeſſion of it Judg. 1. 31. & 3. 3. But the Sidonians oppreſſed the Iſraelites, Judg. 10. 12. And had been lately a pricking bryar to the houſe of Iſrael ; Ezech. 28. 24. we read of kings of Zidon, Jere. 25. 22. & 27. 3. ſubdued by Nebuchadnezzar. Ahab married Jezebell the daughter of Ethbaal, King of the Zidonians ; 1 King. 16. 31. Aſtoreth or Aſtaroth was their Goddeſſe, 1 King. 11. 5. Sareptah was neer it, Luke 4. 26. Our Saviour went aſide into thoſe parts, Matt. 15. 21. And from thoſe parts they came to our Saviour, Mark 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27. 3. And they make peace with Herod, Acts 12. 20.

though it be very wiſe] In worldly wiſdom, which is attributed to the Tyrians, Ezek. 28. 3. 4. 5. 12. 17. The ſingular number here may be diſtributively applied to each of them : Merchants are wiſe, and cunning : upon which thoſe Cities founded their greatneſs. They were enemies to the Jews, proud, inſolent, and cruel to them, in the time of the deſolation of their ſtate. And therefore God here threatens revenge, which they ſhould not eſcape, for all their wiſdom. Job 5. 11. 13 Theſe words have the touch of an Ironicall mock, as that Eze. 28. 3.

v. 3. *And Tyrus did build her ſelf*] Made warlike fortifications, It was called the ſtrong City Tyre, Joſh. 19. 29. The ſtronge hold of Tyre. 2 Sam. 24. 7.

and heaped up ſilver] Money, the other ſinew of war, and this heaped up in all abundance. See 1 Kin. 10. 27. Which abundance of treaſure it was not hard for the Tyrians to gather together ; conſidering the long, and great trade, which all nations of the world uſed there ; as is largely deſcribed, Ezek. 27. So that Tyre thought her ſelf impregnable.

v. 4. *Behold the Lord*] Neither her wit, wealth, or ſtrength ſhould avail her againſt the Lord ; or ſave her from ruin. The Lord will ſcatter her wealth, and impoveriſh her. And though ſhe be ſeated in an Iſland in the ſea, and be never ſo powerfull by ſea, and ſhipping ; yet the Lord will ſmite her power in the ſea. Prov. 21. 30. Eſay 29. 16.

devoured with fire] That is conſumed, a Metaphor from ravenous beaſts. Though Tyrus was ſeated in the midſt of the waters, yet ſhall ſhe be devoured with fire : if God kindle the flame, nothing ſhall quench it.

v. 5. *Aſhkelon*] *See* on Zeph. 2. 4.

ſhall ſee it, and fear] This, and the following Cities of the Philiſtines, who dwelt a long the ſeacoaſt, ſouthward of Tyre and Sidon, from whence this ſtorm was next to come upon them ; who alſo evermore had been the Jews bitter enemies, and ſtill were after their return from Babylon, They ſhall ſee the deſtruction of Hadrach, Damaſcus, Hamath, Tyre, and Zidon ; and fear, the like to fall upon them. As it did moſt of all by Alexander the great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation ſhall be aſhamed] She aſhamed of it ; being deceived and deſtitute of ſuch ſuccour and help as ſhe looked for, from her potent, but then impoveriſhed friends, which could not ſave themſelves, much leſs others. Specially they were aſtoniſhed when they ſaw Tyre fall.

and the king ſhall periſh from Gaza] The Governours, and Government, the ſtate, and liberty of their Common wealth, ſhall be overthrown.

and Aſhkelon ſhall not be inhabited] The inhabitants being waſted by war, or carried captive, it ſhalbe diſpeopled & deſolate.

v. 6. *And a Baſtard*] Not their legitimate king, or Governor : But a mingled multitude of ſtrange nations gathered together ; as baſtards in a family ; which intrude upon others rights, or if any of *Aſhdod* remain, they ſhall be but as ſtrangers there without a certain ſeat of abode ; as pilgrims are in a forraign ſoil.

Aſhdod] *See* on Zeph. 2. 4.

and I will cut off the pride of the Philiſtines] Their wealth, ſtrength, and all other things that made them ſwell with pride, and inſolency againſt their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philiſtines were throughly plagued ; partly by Alexander the Great and his ſucceſſors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as hiſtories do record, ſee c. 2. 9. Obed. 20. Zeph. 2. 4. For further knowledge of the Philiſtines, ſo much mentioned in Scripture, we finde this: that they came of Cham. Gen. 10. 6. 13. 14. They inhabited the weſt border of Canaan, adjoyning to the Mediterran ſea, & maintained ſtil their poſſeſſion there, though it were given moſt to the tribe of Judah, Joſh. 15. In Abrahams, and Iſaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordſhips, Judg. 3. 3. And ſo in the beginning of Samuels time, 1 Sam. 6. 16. 17. They oppreſſed Iſrael in the dayes of Sampſon, Eli, Saul, Jehoram, Ahaz. They took the Ark of God in battell, and placed it in the Temple of Dagon their Idol. They ſlew Saul, and Jonathan. They were ſlain in great numbers by Sampſon. Samuel overcomes them ; and Saul got two great victories over them; one occaſioned by Jonathan, 1 Sam. 13. 14. chapters, another by Davids ſlaying of Goliath, 1 Sam. 17. After Sauls death ; though David had formerly fled to Achiſh, King of Gath, for ſhelter againſt Saul, firſt in danger there, 1 Sam. 21. And a ſecond time, upon better ſecurity, 1 Sam. 27. Yet being now king, he overcomes them in four battels, wherein four gyants the brethren of Goliath of Gath were ſlain, 2 Sam. 21. 15 — 22. Afterwards Uzziah, and Hezekiah prevail over them. And after, they were overcome by the Egyptians ; and by the Babylonians.

v. 7. *His blood out of his mouth*] *Heb.* Blouds. I wil make that they ſhal no more devour my people like bears, wolves, lyons.

his abominations] That is, abominable, ſpoiles, murders, cruelties, rapines ; theſe their ſins are like meat and drink to ſinners, they hold them faſt, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and reſcue them from being a bloody prey unto them, when in their imagination they had ſwallowed them up.

but he that remaineth] That little remainder of my people which eſcaped from the enemies violence.

even he ſhall be for our God] Even that poor, ignoble, and contemptible remnant of the Jews, ſhall be for our God, ſhall be in his care, protection, favour, and in his account.

and he ſhall be as a Governour in Judah] Not only of higheſt rank, and chiefeſt eſteem with God, as Governours are in a Common-wealth ; but alſo he ſhall be free, and have command and rule over others; albeit he had been now a long time a ſervant himſelf. Others thus, Though not ſuitable to the words and context, I will take away, and pardon his ſins : And the Remainder of them, according to the election of grace, ſhalbe as it were, endenized among my people, and ſhall be honourable among them. So making this to be an Evangelical Promiſe, of the Calling of the Gentiles : as many ſuch like there are. And theſe alſo underſtand the Ekronites here to be promiſed to become as the Iebuſite Araunah, 2 Sam. 24. 16. Who was of honourable account among the people of God.

and Ekron as a Jebuſite] A ſlave, and tributary, and one appointed to deſtruction : as the Jebuſites, 2 Sam. 5. v. 6. And the reſt of the Canaanites were.

v. 8. *And I will encamp*] Gods protection of his people. c. 2. 5. They are unable for their own defence : Gods power is alſufficient for them ; He will encamp round about them. Not as Eſay 29. 3. But as thoſe, Gen. 32. 1. 2. 2 Kin. 6. 17. Pſal. 34. 7.

about my Houſe] The Temple, and Church ; for the ſake wherof the ſtate is preſerved. It is uſually called Gods Houſe, and the Houſe of the Lord ; the holy, and beautiful houſe ; Eſay 64. 11. The Houſe of his glory, Eſay 60. 7.

becauſe of the army] Of the enemy ; to oppoſe it ; and ſhield his Church, Pſal. 3. 1. 3. 6. & 27. 1. 2. 3.

becauſe of him that paſſeth by] The enemy ranging up and down, paſſing to and fro, with his armies. This may have referance to the invaſions and incurſions of the Seleucidæ, and Lagidæ, among others.

becauſe of him that returneth] Again, and again, with freſh onſets, againſt my Houſe, and people. Though the enemies be numerous in armies, obſtinate in malicious cruelties, and often recruit their forces, yet God will be a ſure ſhield, and ſafegard unto them, Pſal. 17. 9. 11. 12. 13. & 18 1. 2.

and no oppreſſour] They ſhall no more be tyrannized over, nor exacted upon ; as they have been heretofore. Formerly even children had bin their oppreſſors, Eſay 3. 12. And their enemies had been as Pharaohs taſkmaſters over them, Eſay 64. 10. 11. 12

But hereafter it ſhould be far otherwiſe, Eſay 54. 14. and 49. 26. and 60.17. 18. This hath its full verification in the ſpiritual ſtate of the Church under the Goſpel.

for now have I ſeen with mine eyes] God ſeeth all from all eternity. But in Scripture phraſe, when he doth not ſhew forth that he taketh ſuch notice of things as we apprehend, he is ſaid, not to ſee, to ſhut his eyes, to ſleep, to forget. And ſo on the contrary. Here he ſaith, he hath taken good notice how unworthily, and vilely, and intolerably his Church hath been dealt withall by her enemies, as Exod. 2.25. But now I have ſeen, and will avenge her; I have turned my favourable countenance toward her, and have taken her into my protection, and this out of my good-pleaſure, becauſe it ſeemed ſo good in mine eyes, I will reveal my power to do her good.

v. 9. *Rejoyce*] A propheſie of Chriſts coming, of his kingdom, and of the benefits of it. And thus the prophet ſhews by what means, and from whom, all comfort, and the full accompliſhment of the former glorious promiſes was to be expected. This propheſie hath in it much difficulty.

greatly] And again, ſhout for joy. And that even in the midſt of all your preſent diſcouragements, and miſeries. Here is matter enough of all joy. Chriſt is the Churches joy ſolely, and wholely, Eſay 45. 25. Joh. 12.15. it is there, fear not; not any thing whatſoever, Pſal. 27.1.3. See Joh. 12. v. 13.

O daughter of Zion] And again, of Jeruſalem: meaning the true and univerſall Church of Chriſt, and all the children of God.

Behold] As ever and anon in Scripture, chiefly now, in this chiefeſt cauſe, Matt. 13.16.17. Luk. 2.30. Joh. 8. 56.

thy king] Thy promiſed, expected king, Pſal. 2. 6. Eſay 32.1. Jer. 23.5. and 30.9. Ezech. 37.22.24. Hoſ. 3.5. Matth. 2. 2. Luk. 23. 2. Joh. 12.13. and 18. 37. and 19.19. A king, of the family of David, that ſhall raiſe up all, make good all. Neither could they expect the promiſed bleſſings otherwiſe, but according to the tenor of them, in and by the perſon of the Meſſias. And this ſhould animate them to conſtancy, and hope, in the midſt of their miſerys.

cometh] In the fleſh. He tells this, not as a matter of news unto them, he was ſo often promiſed, unleſſe it be in the ſpeed, and manner of his coming; He is now upon the way. Eſay 62. 11.

unto thee He, and his coming, is wholely for thee; for thy good, not for his own ſake, his own glory, as is the coming of earthly kings.

he is juſt, and having ſalvation] Or, *ſaving himſelf*, Eſay 11. 2, 3,4,5. and 9.6,7. Exod. 23. 21. having juſtice, and ſalvation for his Church; and bringing juſtification and ſalvation to his Church. Matth. 1. 21. Joh. 17. 19. Indeed he ſaved himſelf from death, by his own power, Acts 2.24. Rom. 1.4. but this was for the uſe of his Church.

lowly] in outward eſtate poor, mean, afflicted. Eſay 52 14. In minde and heart, meek, humble. Matt 12.19.20. A king quite of another condition then the magnificent and proud monarchs of the world are. Joh. 18.36. And who ſhall ſave his Church and children, not by arms and warlike force, but by ſpirituall and divine power.

and riding upon an aſſe] Not carried in a triumphant chariot, or on ſome ſtately courſer, or on a mule; as the faſhion was of Kings before, and then. 1 King. 1. 33. ſpecially in greater ſolemnities, entring into their royall cities: But on an aſſe, a poor, and ſilly beaſt. It is true, Princes and great men did ride on aſſes. Judg. 5.10. and 10.4. and 12.14. 2 Sam. 17.23. and 19.26. But theſe no doubt were bred up and fitted for the ſaddle, and ſet out with ſtately furniture. This was altogether otherwiſe, uſed to toyl and drudgery. Matth. 21.5. ὑποζύγιον.

and upon a colt] This expounds the former words, that Chriſt rode upon the colt; a young wilde colt, whereon never man ſate. Thus Mark 11. 2,4,5,7 Luk. 19. 30,33,35. John 12. 14, 15. And herein, as there was a neglect of all curioſity, and ornament, ſo was there ſome demonſtration alſo of Chriſts power over the untamed creature: that our Saviour did ride, firſt on the Dam, and after on the colt; having a reference to Jew, and Gentile; is but a needleſs conjecture. Indeed the ſenſe here in the Prophet may be, or ſeem to be metaphoricall and figurative; yet it hinders not but Chriſt might exhibite this viſible ſigne, and ſamplar, of the Prophets meaning in this place. A like may that be. Pſal. 22. 18 The ſum is, a Propheſie of Chriſts coming in the fleſh, who is the everlaſting king of his Church, from whom all former benefits proceeded, and were ſpiritually in him fully heaped up, and from him heaped upon his Church; and all not by worldly ſtrength and power; but by vertue of his everlaſting righteouſneſſe: by which he hath acquired ſalvation to his Church; whereof his royall, and withall moſt humble entrance into Jeruſalem was a figure.

v. 10. *And I will cut off the charet*] He declares more plainly, what he had ſhadowed out before in Chriſts perſon, touching the Nature of his kingdom: that it ſhould not be maunaged by earthly means, and human helps, but by ſpirituall. The Meſſiah ſhall bring to the Church a true and eternall ſpirituall peace: whence there ſhall not be any more preparing for war, Pſal. 46. 10. Eſay 2. 4. Hoſ. 2. 18. Or, by his onely power, without any humane means, he ſhall ſave, and defend his people, Hoſ. 1. 7. Micah. 5. 10. 2 Cor. 10. 4. 5. 6. The Jews then were not to think, as vainly they did, that the Meſſias ſhould be a wordly Emperour, and that all nations ſhould become ſubjects to the Jewiſh crown. Earthly warlike weapons ſhould be of no force, or uſe, to erect and enlarge *Chriſts kingdom*, Being indeed a Spirituall Empire over mens hearts and conſciences.

peace unto the heathen] To the Gentiles he ſhall ſpeak peaceably; as Pſal. 85. 8. & 28. 3. By publiſhing the Goſpel of reconciliation. See Act. 10. 34. 35. Epheſ. 2. 17. And Peaceably he ſhall be heard, and obeyed: His word and Goſpel of peace ſhall ſuffice and avail. no force ſhall be needfull to be uſed to errect and enlarge his dominion.

and his dominion ſhall be] Under the figure of the countrey of Iſrael, confined by theſe ancient bounds, he noteth the large extent of the univerſall Church.

from ſea to ſea] Pſal. 72. 8. From the red or Arabian ſea, to the Syrian North ſea; from South to north.

from the river to, &c.] From Euphrates, to the utmoſt bounds of Judea the midland ſea: from eaſt to weſt. See Deut. 1. 7. Joſh. 1. 4. Pſal. 2. 8. Exod. 23. 31. Deut. 11. 24. The utmoſt borders of the holy land are ſomtimes put for the utmoſt quarters of the world; as Pſal. 89. 12. and 107. 3.

v. 11. *As*] The benefits which the Jews had, and ſhould have, by the Meſſias. The ſame Meſſiah, by vertue of the ſame blood. wherewith he hath reconciled mankinde to God, and obtained everlaſting ſalvation for them, hath alſo been the author of thy deliverance from Babylon, and of all the other enſuing benefits. And thus he confirms, and amplifies, that Spirituall deliverance which was to come by the Goſpel of Chriſt, by that recent and late deliverance which he vouchſafed his people out of Babylon.

for thee alſo] Thee Zion, and Jeruſalem; in the feminine gender. Chriſt here ſpeaks to her; not the Prophet to Chriſt, As Papiſts would tear the text, and foiſt in other words beſides, to fetch in, and frame hence their *Limbus Patrum*: chooſing to mangle the text to their minde, and to cry out upon it, as many wayes corrupt, rather then their fancied *Limbus* ſhould not finde ſome favour and footing here.

by the blood] Or, whoſe covenant is by blood. Namely, the blood of Chriſt, figured by the blood which was ſprinkled upon the people. Exod. 24. 8. Pſal. 74 20. Heb. 9. 19. & 13.20. ſhadowed out in the blood of the ſacrifices.

of thy Covenant] Gods Covenant, flowing freely from him, the author of it, and the Churches covenant, as made for her, on her behalf, to her behoof.

I have ſent forth] Though the Jews had often broken this Covenant on their part, and had been ſorely puniſhed for it; yet God for his part was alwayes mindfull of it, and by vertue of this Covenant, delivered them in their diſtreſſes, that he might perform to them the promiſe of the Meſſias, upon whom this Covenant was founded. See Levit. 26. 42. 43. 44 45. By vertue of it he vouchſafed to them that preſent manumiſſion out of Babylon.

thy priſoners] Thy captives held in bondage and thraldom, as men in priſon. See Eſay 61. 1.

out of the pit wherein is no water] Here is *Limbus Patrum*, ſay the Papiſts. But then ſurely their *Limbus* is not Abrahams boſom, which is a place of comfort, Lu. 17.25. Theirs a place of horrour. Here plainly is meant the pit and priſon of Babylon, the diſconſolate and hard eſtate of the Jews there, like to Jeremies in the dungeon, Jer. 38.6. Out of which for his Covenant ſake he gave them a manumiſſion.

v. 12. *Turn ye*] Ye diſtreſſed Jews, that are priſoners in Babylon: or, ye that are already returned; or rather both. God ſpeakes to the whole ſtate of the Jews: And not the Prophet to the Patriarchs, ſticking faſt in mire of *Limbo*, as papiſts would ſaiu have it.

to the ſtrong hold] To Jeruſalem, ſay ſome: though yet weak, both City, and Temple: yet a ſtrong hold, under the ſtrong protection of God Almighty. O ye diſtreſſed Jews in Babylon, return ſpeedily to the ſtrong hold of Jeruſalem, the place of your habitation, ſecure under my ſafegard and protection, ſee Dan. 11. 31. 38. Others rather refer it to the Meſſias himſelf, and the turnings of their hearts and hopes to him. Indeed all other ſtronge Holds without him, ſhall be like fig-trees, with the firſt ripe figs, that fall into the mouth of the eater; Nah. 3. 12. and as Lam. 2. 2. 5. But he is the ſtrength of our ſalvation, our ſtrong tower. 1 Sam. 2. 10. 2. Sam. 22. 2, 3. Luke 1. 69. Eſay 26. 1.

Ye priſoners of hope] Expecting further freedom from ſuch afflictions and dangers, as encompaſs you round about; under the ſtrictneſſe and burden whereof ye ſigh, waiting for the redemption promiſed by the Meſſias. Luk.2. 25. 38. Mar. 15. 43. Others had caſt off all hope, and were clean fallen away from God, and his religion. Here again the Papiſts would fain be at the *Patriarchs* in *Limbo*.

even to day] When your ſtate ſeemeth miſerable, and deplorable. Some refer it to that day, verſe 9.

do I declare] Make an open promiſe to you; and fear not ſo to do, though now there be ſmall appearance of it; but time ſhall try it, and your experience finde the truth of it.

that I will render double unto thee] Far greater felicity, then the evils which thou haſt ſuffered, or the goods which thou haſt loſt. Iſa. 61. 7. defenſe againſt the enemy; and ſuch ſingular favours moreover as ſhould be double to all that ever their forefathers enjoyed in their moſt happy eſtate. See that, Hag. 2. 9. And therefore they ſhould take courage, and go on in building, and expect ſtill with joyfull hope; notwithſtanding the preſent ſad face of all things.

v.13. *When I have bent Judah for me*] Here the Lord begins to declare, when, and how, he will render double felicity, two for one, unto her, when I have uſed Judah as my bow, and bent, and drawn it my ſelf, as a weapon of war for me; ſo that God ſhalbe the Agent and authour; Judah but the inſtrument, in his hand. As in an other caſe God uſed the Aſſyrian, Eſay 10. 5. 15. The Jews were a people odious in the world, and weak in themſelves: yet God would thus make uſe of them, for victories, and revenge, over his, and their enemies: Their power was from heaven; They had no cauſe to boaſt of their own proweſs, and puiſſance. The Bow was an inſtrument much uſed in war, See verſe 10. Gen. 48. 22. Joſh. 24. 12. 2 Sam. 22. 35. 1 Kings 22. 34. 2 Kings 6. 22. and 9. 24. Pſal. 44. 6. and 46. 9. Eſay 41. 2. Jer. 49. 35. Ezek. 39. 3. Hoſea 1. 5. 7. 2 Chron. 17. 17. Neh. 4. 13.

filled the bow with Ephraim] Pſal.78.9. Ephraim here may be taken for the ten tribes; becauſe in all likelyhood many of them returned with the two. Or, for the ſame with Judah, by an elegancy of variety; as v. 10. and in many other places; and ſo are no more but the Sons of Zion. Theſe here are likened to the arrows; ſee 1 Chron.10.3. & 11.1. 2 Chron.26.15. Pſal.127.4. Eſay.5, 28. 1 Sam. 31. 3. The meaning is; the arms, and armies of the Jews, ſhould be Gods powerful inſtruments for deſtruction of the enemies.

and raiſed up thy ſons O Zion] Awakened and put courage into the Jews, to provide and ſtand for their defence, and the overthrow of their enemies. Here is an Emphatical Apoſtrophe to both nations; ſhewing ſoveraigne rule and power over both.

againſt thy ſons O Greece] Of the Grætians we read, that they came of Javan the ſon of Japhet, Gen.10.2. of Javan ſome derive the word Jonia ſignifying Greece. But clear it is in Scripture, that by Javan Greece is ſignified. They bought the Jews ſlaves from them of Tyre and Sidon, Joel 3. 6. And they uſed much merchandiſe with Tyre; as appears Ezech. 27.13.19 Xerxes carried out an huge army againſt them; but returned with his greater ſhame; Dan.11 2. Here God will raiſe up the Jews againſt them; againſt he two Kingdoms of the Seleucidæ, and Lagidæ which were poſſeſſed by great Alexanders ſucceſſors, who were Græcians. And herein no doubt a great eye is had to the Maccabees, and their Heroick acts in their time; as appears in the Hiſtory of the Maccabees, and in Joſephus. Of Greece, and Grecians in the new Teſtamant we read Act.20.2. and 9. 29. and 11. 20. and 18. 4. Rom. 1. 14.16. and 10 12. 1 Cor. 1.22. Gal.3. 18.

as the ſword] as a ſharpe ſword in a ſtrong mans hand; in a Giants hand, that can uſe it to purpoſe.

v. 14. *And the Lord*] Here the point of Gods power and proceeding of his warlike acting in his inſtruments, the Sons of Zion, againſt the enemies, is more clearly proſecuted.

ſhall be ſeen over them] Gods powerful protection of his people ſhall be apparent; like as when he ſhewed himſelf over the Iſraelites in the cloud, Exod. 14. 19, 24. Others apply it to Gods powerful overthrow of the enemies of the Church; The Lord ſhall beyond the courſe and compaſſe of ordinary means, ſo marvelouſly aſſiſt his people by his power, that the overthrow of the enemies ſhall plainly appear to be his work, and the victory to be aſcribed to him onely. And ſee this in the Hiſtory of the Maccabees; And this may have a ſpiritual relation to Chriſts ſpiritual Kingdom; to the defence of his own, and overthrow of his enemies therein.

and his arrow ſhall go forth as the lightening] 2 Sam,22. 15. Pſal.18. 14. Luke 27.24. Pſal. 97. 4. Nahum 2.4. Swiftly, ſuddenly, and irreſiſtibly. See alſo Jer,50.14.

and the Lord God ſhall blow the trumpet] God himſelf ſhall be the captain, and his thunder ſhall be as the ſound of a trumpet to gather his forces together; and give a dreadful alarum to the enemies. See Jeremiah 10. 13. 1 Theſ. 4. 16. Jud.7. 20.

and ſhall go] With his people againſt his enemies, as their General, and in the fore-front of the battels.

with whirl-winds of the South] This may not unfitly be interpreted of thoſe tempeſts, wherewith God overthrew the Egyptians at the red ſea, South-wards of Judea: which how dreadful they were, not onely in thunderings, lightenings, and horrible rain; but alſo in outragious windes, See Pſal.77.16.17.18. Exod.15.10. And this being joyned to the ſound of the trumpet it may ſeem to allude to thoſe wonderous and terrible ſignes ſhewed on mount Sinai, ſouth likewiſe of Judea; and be like to that place, Hab. 3.3. Teman and Paran being neer mount Sinai. Wherl-windes hurrie and ſcatter here and there with irreſiſtible violence. And ſuch furious violence God would uſe againſt the enemies. This ſeems to relate to Gods judgements upon the Greeks, Gog and Magog, and the Iſraelites victories over them. Read Ezek.Ch. 38. and 39. 2 Mac. 2 .21.22. and 5.2.3. and 10.28 29. 30. and 11. 8. 10 which ſhew that God did manifeſt his powerſul preſence to theſe deſtreſſed in very extraordinary manner.

v. 15. *the Lord of hoſts ſhall defend them*] The deliverance of his people, and their victories over their enemies, figuratively ſet forth before, are here more plainly expreſſed. And God ſhall fight for, and defend, and protect his people, the ſons of Zion, v. 13. as c. 12. 8. 2 Kin.19. 34. Pſal. 17.8. Eſay. 31.5. Read great Alexanders ſubmiſſion when he ſaw Jaddus the *H. P.* in his attire.

and they ſhall devour] Their enemies; ſlay, and deſtroy them; eating as it were, their fleſh, and drinking their blood; not as Cannibals; but as the next words expreſſe. Others thus; They ſhall eat, that is, quietly enjoy a peaceable, and joyful poſſeſſion, and uſe of their own wealth, and the enemies ſpoyl, after their victories obtained.

and ſubdue with ſling-ſtones] or *ſubdue the ſtones of the ſling*; ſubdue their enemies, and their Regiments, and Armies of Slingers, with force of Artillery, and weapons of war: A ſling was a weapon then much uſed in wars; ſee Judges 20. 16. 1 Sam. 17. 40, 49, 50. 1 Chron. 12. 2. 2 Chron. 26. 14. Job 41. 28.

and they ſhall drink and make a noyſe, as through wine] Hereby is deſcribed the Jews freeneſs and courage in ſetting upon their enemies; ſee Pſal. 78. 65. Or, Their joyfull acclamations and feſtivities for the overthrow of their enemies, that they ſhall make a noiſe of gladneſſe and praiſe therefore, as men uſe to doe that are filled with wine, which maketh them merry and frolike. ſee Pſal. 69. 12. Eſay 5. 12. & 24. 9. And herein is a plentifull uſe of the bleſſings of God allowed, but no invitation to exceſſe, Deut. 12. 18.

and they ſhall be filled like bowls] Or, *Shall fill both the bowls, &c.* Fill both the bowls and baſins, and the horns of the Altar with the blood of the Sacrifices of Peace and Thankſgiving, which they ſhall offer to God in great abundance for their victories obtained, and benefits received: ſee chap. 14. 20. 1 Kings 7. 50. 2 Chron. 4. 11. and ſee Exod. 27. 2. & 29. 12. Levit. 4. 30. & 7. 14. Some underſtand this of their being ſo filled with the blood of their enemies, as formerly expounded.

and as the corners of the altar] Whereon the horns of the brazen Altar of burnt Offerings ſtood, which were all beſprinkled with the blood of the Sacrifices, Levit. 1. 5, 11. & 3. 8.

v. 16. *And the Lord, &c.*] As ver. 15. Out of his ſingular love, and tender regard towards them, with ſpeciall reference to the Covenant which God entred into with the Jewes; in regard whereof God promiſeth that they, as his peculiar people, ſhall be in his protection and chiefeſt care.

as the flock] Sheep whereof he will be the Shepherd, and ſave them; as a ſhepherd ſaves and defends his ſheep, with all his might. See Amos 3. 12. John 10. verſe 11. The reſt of the world are but as herds of goats; or worſe, as ravening wolves preying upon the Jews.

of his people] Intimating his elect remnant. Pſalm 77. 20.

for they ſhall be as the ſtones of a crown] Not as ſling-ſtones, verſe 15. but as of a regal Diadem, which is beſet with ſtones of great price. The Jews ſhould be as dear to God, as ſuch a crown is to a King. See Eſay 62.3. Prov.9.9. and 12. 4. Exod. 10. 6. Or as the ſtones of the Ephod, Exod.28.9. Or, as ſtones erected for Trophies, by reaſon of their great victories obtained over their enemies, as monuments thereof.

lifted up as an enſigne] As a beacon Jer. 6. 1. Or, as a Trophee or ſigne, and monument of victory, and as a ſtandard of praiſe, See Eſay 11. verſe 12.

upon his land] See Deut. 11. verſe 12.

v. 17. *For how great is his goodneſſe*] A pathetical exclamation, whereinto the Prophet breaks, admiring the ſingular goodneſſe of God towards his Church. The meaning is, The grace and the glory of God ſhall marvellouſly ſhew it ſelf in the ſalvation of his; Pſalm 84. 12. and 31. 19.

his beauty] In himſelf, and in his dealings towards his people. See Cant. 1. 16. and 5. 10, &c. Pſalm 110. 3.

corn ſhall make, &c.] As God will preſerve them, ſo he will provide for them, and ſupply them with abundant maintainance: They had been pinched with famine, Lam. 2. 24, 21. and ſince their return, chap. 8. 10, 12. Hag. 1. 6, 9, 10, 11. & 2. 17. now God will afford ſuch plentifull proviſion, as ſhould make them who fainted before through ſcarcity and want, to be full of life, cheerfulneſſe and mirth, and fill them with joy and thankſgiving; the bleſſings of God corporall and ſpirituall ſhall make his people fruitfull or eloquent in praiſe, as Iſa. 57. 19. ſee chap. 8. 11, 12. Hag. 2. 19.

the young men cheerfull] or, *grow*, or *ſpeak*, Pſal. 104. 15.

and new wine the maids] Such plenty, as not onely to ſuffice the old, that moſt need it; but alſo the younger ſort, for their further pleaſure.

CHAP. X.

Verſe 1. A*sk ye of the Lord*] Notwithſtanding the laſt words of promiſe for plenty, yet they for the preſent were pinched with ſcarcity, and ſo in a ſort thought themſelves deluded with the promiſe: The Prophet cloſely tels them that the fault is theirs; the bleſſing is ready prepared, but they keep it back by their infidelity; let them truly in prayer ask it of God, and he is ready to grant it. O ye Jewes which have now again ſetled your ſelves in the right way of ſerving God, ſince the re-edifying of the Temple; doe but make your prayers to him, and he will hear you.

rain] A principall cauſe of fruitfulneſſe, and encreaſe of the field, 2 Sam. 23. 4. Job 38. 27. Pſal. 72. 6. this is a thing much expected and deſired, Job 29. 23.

in the time of the later rain] See on Joel 2. 23. The firſt rain is to ſoften the ground for tilling and ſowing, or rather after ſowing, to bring the ſeed out of the ground; the later afterwards to make the grain full in the ear, Jer. 3. 3. In Jury ſeldome was there rain in Summer, and in Harveſt it was counted an uncouth thing, 1 Sam. 12. 17. Prov. 26. 1.

ſo the Lord ſhall make, &c.] Deut. 28. 12. Job 5. 10. & 28. 25, 26. He is the father of the rain, he begets the drops of dew, Job 38. 28. he cauſeth the vapours to aſcend from the ends of the earth; he makes the ſpreadings and ballancings of the clouds, he covereth the heaven with them, and prepareth rain for the earth; he makes a decree or law for the rain, he ſhakes out the bottles of Heaven, he makes ſmall the drops of water which diſtill. He ſaith to the ſmall rain, be thou on the Earth; and to the great rain of his ſtrength. Theſe are the Scripture-expreſſions in this point; and this he promiſeth, and performeth, as his bleſſing to his people upon their obedience, Levit. 26. 4. Iſa. 30. 23. Hoſ. 2. 21. And he threatens the with-holding of it, and executes it as his curſe upon their diſobedience, Jer. 3. 3. Amos 4. 7. Yea, he ſhuts the Heaven, makes it to be braſſe over their heads, he makes the rain of the land to be powder and duſt, Deut. 28 23, 24. ſee 1 Kings 17. 1. Jer. 14. 1, 7. Amos 4. 7. Jer. 5. 24, 25.

bright clouds] Or, lightnings, ſigns and fore-runners of thunder and rain, Pſal. 135. 7. Jer 10. 13.

ſhowers of rain] Plenty of it, to fill the earth with joyce and moyſture; ſee chap. 8. 12. Hag. 1. 6, 9, 10, 11. & 2. 16, 19. to bring forth Graſſe for Cattle, and Corn for the food of Man.

v. 2. *For the idols*] Hebr. *Teraphim.* Of whom formerly they had aſked help, and rain, inſtead of aſking it of the Lord; ſee Iſa. 19. 3. Judges 10. 14. 1 Kings 18. 27. Heb. 2. 10. The meaning is, Direct your prayers to God, who will really bleſſe you; not to the Idols, who have alwayes deceived you.

have ſpoken vanity] Have fruſtrated their hopes and expectations, done them hurt, and no help: And thus he derides the idolatrous courſe that they took, and labours to prevent them, leaſt they ſhould doe the like again. Idols are teachers of lyes and vanities, Jer. 10. 8, 15. Heb. 2. 18. Iſa. 41. 29. They cannot give rain, Jer. 14. 22. Their oracles and anſwers are falſe, the prayers made to them are vain.

and the diviners have ſeen a lye] Thus they left God, and relinquiſhed their truſt in the faithfull promiſes of his ayde and ſupply, and betook themſelves to all ſhifts and unlawfull means, how vain and ungodly ſoever, Ier. 2. 13. & 17. 13. & 18. 14, 15. & 27. 9, 15, 16. & 29. 8, 9. Pſal. 73. 5. Iſa 44. 25. Diviners were ſeverely forbidden in the Law, Deut. 18. 10, 11, 12. Levit. 20. 27. and the ſeeking to them, Iſa. 8. 19. It was the common ſin of the Heathens, Ier. 27. 9, 10. and Gods people were guilty of it, Ier. 29. 8, 9. Ezek. 13. 6, 7, 8, 9, 23. & 22. 28. and reſorted to them in time of diſtreſſe.

falſe dreams] Pretending divine viſions and revelations; Jer. 23. 25. 33. and 29. 8. and Deut. 13 3. God promiſed, and performed a reall mercy to his People, in this way, Numb. 12. 6. Joel 2. 28. Acts 2. 17. But theſe were falſe pretenders by delivering that which did ariſe out of their own idle heads, or was inſpired by *Satan*, without all truth.

They comfort in vain] Job 13. 4. All that is gotten by it in the end, is but to finde themſelves abuſed by Satans deluſions.

they went their way as a flock] The Jews went into the Babyloniſh Captivity, as a flock of ſheep, bleating without a ſheepherd. And this ſhould be a ſufficient warning to their poſterity, not to walk now in their wayes; but by their harm to learn to avoid their ſins, and to reſt, and relie upon God onely for ſuccour and ſupply; and not to ſhut the Gate of his grace and mercy againſt them by their infidelity. The examples of Gods judgements are not to be forgotten; but we ſhould advantage our ſelves by the memory and meditation of them.

no ſheepherd] Your Temporall and Eccleſiaſticall governours have not performed their duties, but have been perverted, Jer. 23. 2. 11. Ezek. 34. 2. And this alſo cauſed their captivity.

v. 3. *Mine anger was kindled*] Hoſ. 8. 5. Nahum 1. 6. Ezek. 7. verſe 8. This his anger againſt theſe perſons, ſhews his love to his people, and his care of their ſafety.

againſt the ſheepherds] Though the ſheep were not blameleſſe, but all guilty, none free; yet againſt the ſheepherds moſt, becauſe they ſhould have kept the ſheep from ſtraying, but did not; ſeducing them rather, and as blinde guides leading them into the ditch.

ſheepherds] So he calls them, becauſe of their office, and duties were ſuch; though indeed they proved wolves rather.

puniſhed] Hebr. viſited upon.

the goats] The cruell governours which did oppreſſe the poor ſheep, Ezek. 34. 16, 17. Others, the heads and great ones, upon whom God poured out his greateſt vengeance, by means of the Chaldeans, Jer. 39. 6.

hath viſited] With another manner of viſiting; the goats in anger; his flock in favour.

his flock] Becauſe his flock; reſpecting therein, not their preſent merit; but his meere grace, that his true choiſe of them ſhould not prove to be in vain.

his goodly horſe] See Job 30. 19. 26. Cant. 1. 9. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and ſtrength; ſo that of ſheep they are now become a great war-horſe, with which the Lord will overcome and trample down his enemies. Which may in part be underſtood of the Maccabees victory: but moſt perfectly of the whole Churches victories over the world, and the devil. Others ſay, of all this ſtrength and aſſiſtance in arms, and victories, in the end of this verſe, and in the two verſes following, that God gave it to the enemies, out of his anger againſt the evil ſheepherds of his people.

v. 4. *Out of him*] Or, *from.* The meaning is, They ſhall be ſufficiently ſafeguarded, though weak in themſelves; all their munitions and fortifications, all their defence, ſhall come of him. He ſhall be inſtead of all unto them.

Corner] Of chief regard in building, or ſcaling tower; as Zeph. 1. 16.

Nail] That faſtneth the tents of war.

Battle-bowe] See 1 Kings 22. 34. 2 Kings 9. 24. 1 Chron. 5. 18. and 8. 40. and 12. 2. Iſaiah 5. 28. Amos 2. 15. Of the battle-axe, See Jer. 51. 20. The ſumme is; on God dependeth all their ſtrength; whether it be to bear up themſelves, as corner-ſtones do bear up the building; or as nails do hold faſt tents, or bear up things that are hung upon them. Iſaiah 22. verſe 23, 24. Or be it to defend themſelves by open ſtrength, which is meant by the bowe.

Every oppreſſour together] All manner of oppreſſion, done by other men, is alſo part of Gods providence. See chap. 9. 8. Or rather thus; They ſhall prevail againſt their enemies, and oppreſſe their oppreſſours, and exact tribute of them, as victours do of them whom they have ſubdued. This beſt ſuits with the context. And this we ſee partly verified in the hiſtory of the Maccabees: and more fully in and under the Kingdom of Chriſt in the dayes of the Goſpel; the Prophet here comprehending in theſe *Promiſes* the whole and entire redemption and deliverance of Gods Church and People, by and under the Meſſias. See Iſaiah 51. 13.

v. 5. *And they ſhall be* The Lord goes on largely to ſet forth, in all the reſt of this chapter, the *Promiſes* of his manifold mercies to his People.

as mighty men &c.] To paſſe by the victorious conqueſts of Chriſtians; This is moſt true in the Church Militant under the Croſſe; thus Tryumphing over her enemies: God makes them rejoycing in hope, glorious in patience, and all heavenly graces, muliplying in numbers and power, even before the eyes of their furious enemies raging againſt them.

in the mire of the ſtreets] Pſal. 18. 42. 2 Sam. 22. 43. Micah 7. 10.

becauſe the Lord is with them] Here is the ſole and whole cauſe. So that they muſt arrogate nothing to themſelves, nor truſt to any power of their own; but depend altogether on him.

the riders on horſes] Or, *they ſhall make the riders on horſes aſhamed*; that is, the powerful enemies, who are well appointed and provided for war. Yet ſome there are that underſtand all in this verſe and the former, and the laſt words of the third verſe, as ſpoken of the Caldeans, formerly acted by God, and ſo inabled to ſubdue the Jews, and lead them away captives as a flock without a ſhepheard, becauſe of his anger kindled againſt them for their ſins.

v. 6. *And I will ſtrengthen*] Nahum 1.7. Eſay. 41.10. and 42. 13. Pſal. 89.21. 22. Gods promiſes to his Church, the full accompliſhment whereof pertains to the kingdom of Chriſt; ſo that the Jews were not to reſt, or reflect ſo much upon thoſe poor beginnings which were preſent before their eyes; they came far ſhort of the exceeding largeneſſe of Gods promiſes; but they were to advance their hopes and expectations to far more then what yet appeared, and to extend them to the coming of Chriſt when *all theſe glorious promiſes* ſhould receive their full accompliſhment.

the houſe of Judah] which is ſo weak.

the houſe of Joſeph] Namely the ten Tribes; the chiefe whereof was Ephraim, deſcended from Joſeph. God will ſave them that were ſo loſt from the kingdom of Judah firſt, and at the laſt by the Aſſyrians conquering and captiving them.

bring them again] Not one, but both; and ſo uniting them again.

to place them] And give them a fixed habitaion in their own country.

for I have mercy] Here is the cauſe of his ſo gracious dealing with them, and the fountain of all his favour towards them; not their merits, but his mercy. Eſay 48,11.

as though I had not] He had formerly caſt them off, according to their ſenſe and apprehenſion of his dealings againſt them and ſo in the opinion of others; Ier 33.24. though his minde and truth was conſtant towards them. See Eſay. 54 5.11. Jer. 31.35. 36.37. and 33,20.21-25. 26.

for I am] He remained mindful of his own free and gracious covenant with them, and ſo would ſtil leave place for his mercy towards them. Chap. 8. 8. ſee Annotations there.

and will hear them] as v. 1. and c. 13.9. Jer.29. 12.13. Thus exciting them to make their addreſſe to him by prayer; that ſo their prayers, and his promiſes, might accord in one, and ſuit to the ſame end.

v. 7. *And they of Ephraim*] See on Hoſ. 4. 17. They of the Ten tribes, the Iſraelites diſtinct from Judah, who had in a ſort cut off themſelves from the people of God, and were now caſt off by God; yet they are here named, not Judah; and to them is this gracious promiſe made. Judahs return and reſtauration was more eaſily believed: But this of *Ephraim* almoſt incredible.

ſhall be like a mighty man] Each one like a Giant; though now ſo feeble, beaten down, and troden under foot. Much more ſhould the Jews be ſuch.

as through wine] Wine maketh glad the heart of man, Pſal. 104. 15. makes them cheerfull and frolick. And this is allowed: though intemperance be forbidden. Cant. 5. 1. See Pſal. 126. throughout. As there, ſo here. See on chap. 9. 15. They ſhall be ſcarce themſelves for joy.

their children] Though not your ſelves preſently, you muſt wait the time: not ſeek to prevent Gods time: but mean while in patience and hope poſſeſſe your ſouls.

their heart ſhall rejoyce in the Lord] Here is true joy, and the cauſe of true joy. 1 Pet. 1. 8. Phil. 4. 4. The full accompliſhment of theſe *Promiſes*, as hath been ſaid, is in the Spirituall Kingdom of Chriſt.

v. 8. *I will hiſſe*] Doe it thus eaſily, as it were with a whiſtle of my mouth, though all the world ſhould ſeek to hinder it: And thus doth he hiſſe for the enemies, and they come at his call, and obey his beck, Iſa. 5. 26. & 7. 18. Here he will call them by his Goſpel as from afar off, into his Church, ſee Eſay 5.26. & 7. 18.

and gather them] Though diſperſed now never ſo far and wide, Ier. 32. 37.

for I have redeemed them] Or, For I will redeem them. I have begun it now, and I will not give it over till I bring it to perfection, Pſal. 138. 8. In their affliction and diſperſion they could hardly believe this: but as it is chap. 8. 6. & Ier. 32. 27. Chriſt the head of the Church, will gather all the members of his body to him, Iohn 11. 52.

and they ſhall encreaſe] Ezek. 36. ver, 37, 38. & 37. 26. & 36. 10, 11. Ier. 33. 22.

v. 9. *And I will ſow them*] See Hoſ. 2. 23. Jer. 31. 27. Iſaiah 60. 22. as ſeed multiplyeth ſowen in rich ſoil.

among the people] Their diſperſion it ſelf ſhould turn to be a bleſſing. They ſhould be among the people of all Nations, as Gods ſeed, to bring forth every where plentifull fruit unto him. And this ſhould give contentment to their minde, and aſſwage the diſpleaſure of their diſperſion; in that God would bring thus light out of darkneſſe, good out of evil; as in that diſperſiion of *Levi*, Gen. 49. 7.

and they ſhall remember me in far Countryes] I will ſcatter them abroad where I will preſerve them, and their poſterity, that they may ſpread my Name there, and my memoriall. Indeed the Jews were ſo ſowen among the people in far countryes; that where the Goſpel was preached, there were found Synagogues of the Jews, which were the firſt inlets, and receptacles of the Goſpel; and opened the door to let in the Gentiles, to come in after.

and they ſhall live with their children] Be preſerved there; and that for the end and uſe aforeſaid: and in the time of their children, of their poſterity, this ſhould be performed. See on verſe 7.

and turne again] Namely from the ſpirituall Babylon, which is the world, and the kingdom of Satan, unto the true Ieruſalem, and to the Land of Promiſe, which is the Church of Chriſt. as Hoſ. 1. 11. whereof their return from Babylon was a Type, and a figure. And though they returned not into their countrey, nor ſtirred a foot out of the places of their diſperſions, yet their turning to the Goſpel is accounted for it; and ſo called in the common language of the Prophets.

v. 10. *I will bring them again*] Iſaiah 11. 11, 12. Ier. 16. 14, 15. &c. 23. 7, 8.

Out of the Land of Egypt &c.] Though Egypt, and Aſſyria be far aſunder, yet when God doth ſtretch out his hand, he can ſoon do it. See chap. 8. 7. Iſaiah 43. 6. and 66. 20.

of Gilead, and Lebanon] Partly literally; more fully, Spiritually. See on verſe 9. And ſee alſo on Obad. verſe 19. and on chap. 11. 1.

ſhall not be found for them] In which ſignification that word is found, Ioſh. 17. 16. Numb. 11. 22. Judges 21. 14. A figurative amplification, for to ſet forth the innumerable multitude of the faithfull. as Iſaiah 49. 20. &c. and 54. 2, 3.

v. 11. *paſſe through the ſea with affliction*] Rebuking, ſmiting, afflicting it, as the next words make the expoſition. He will miraculouſly deliver, and enlarge his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel ſmote the floods, and rivers. See Iſa. 11. 15. Pſal. 106. 9. & 114. 3. 5. Nahum. 1. 4. All difficulties and obſtructions ſhall be removed that might hinder the propagation of the Goſpel, and kingdom of Chriſt.

ſmite] See Eſay 27. 12. 2 Kings 2. 8. 14. Exodus 7. 20. 25.

the river] *Nilus*, likely. See Eſay 42. 15. & 44. 27. & 43. 16. & 51. 10. 11.

and the pride of Aſſyria] To wit all the enemies repreſented by theſe two nations, which had oppreſſed the Church: They ſhall not be able to hinder the accompliſhing of Gods promiſe for the propagation of his Church.

v. 12. *And I will ſtrengthen them in the Lord*] verſe 6. chap. 12. 5. 8. Eſay 42. 13. & 41. 10. And therefore if they will reſt and rely upon him, and expect from him what he hath promiſed, they ſhall be ſtrong enough to reſiſt, though all the world ſhould riſe up againſt them. Pſal. 27. 1. 2. 3. & 3. 6. & 118. 6. & 56. 4. 11. & 46. 1. 2 3.

and they ſhall walk] Mica. 4. 5. In his obedience, and proſper under his power, and protection.

up and down in his name] Attending upon him, his word, and ſervice, which he hath manifeſted unto them, and that in all ſecurity without any fear of all their enemies.

CHAP. XI.

verſe 1. O*Pen*] A Propheſie of the horrible deſtruction of the Jews becauſe they rejected Chriſt, and his Goſpel. This was chiefly executed by the Romans. And this would ſerve to leave the obſtinate ſinners the more inexcuſable; and to bear up the faithfull in that day of tentation, when this direfull judgement ſhould come to be executed. Indeed this may ſeem not ſo conſonant to all the former *propheſies*; but rather to croſs the gratious mercies contained in them. Yet this ſhews how things at laſt ſhould fall out. As in Deut. 31. 16—22. & chap. 32. So here; This ſhould be their obſtinate courſe, and malitious trade of ſinning in the end, that God for all his propitious favours formerly vouchſafed to his people, ſhould at laſt be driven to this extremity, to do this his ſtrange work, and execute this dreadfull doom upon them. See Lam. 3. 33. Eſay 28. 21.

thy doors] Lebanon ſeems to have had ſtronge fortifications in it; beſides the ſtronge ſituation of the place, called the defenced forreſt, verſe 2. The doors of them ſhould in a manner open themſelves to the enemies. See Eſay 45. 1. 2. Another kinde of opening is that, Eſay 60. 11. Or thus; Becauſe Labanon was the confine of the Countrey on that ſide where the Romans made their chief in-rode or invaſion, it is here brought in as opening the gates of Judea.

O Lebanon] Libanus or Lebanon was a great, and famous mountain, and fruitfull forreſt, on the north boundarie of Judea: looking weſtward toward the great ſea, toward Sidon, and Joppa; and eaſtward, toward Damaſcus of Syria: Inhabited of old by the Hivites. There it ſeems *Solomon* built a glorious houſe: all the veſſels whereof were of pure gold; and he placed there 300, Targets of beaten gold. It abounded chiefly with Cedar-trees; whereof *Solomon* built the Temple, and other Houſes; and the Tyrians made the Maſts of ſhips. It was ſtored alſo with Fir-trees and Almuggin-trees. Much is ſpoken of the glory of it; many compariſons are taken from the beauty, flowers, ſmell, wine of it, in the Book of Canticles. The Aſſyrian Empire is likned to a Cedar in it. A moſt pleaſant place; as Gilead was on the eaſt-ſide of Jordan. This *Moſes* mentions, and deſired to ſee before he died. When the enemies invaded Judea, they gloryed in the gaining of this mountain; wherein likely ſtrong fortifications were; Iſa. 37. 24. 2 King. 19. 23. Conquering the land, they had a ſpeciall care of this mountain. *Aſaph* was the keeper of it under the Perſian Monarch, Neh. 2. 8. And here Lebanon is ſpoken to, for to open her doors of ſtrengths and munitions, to let in the enemies, to burn up, and ſpoil Judea. The Prophets ſpeaking thus to Lebanon, and theſe other places, hath a kind of emphaſis and vehemency in it. *Joſephus* records in his hiſtory that the Temple doors opened themſelves before it was deſtroyed by *Titus*. But that makes nothing to this text.

that the fire] Of Gods wrath, and the fury of his inſtruments of vengeance.

may devour thy Cedars.] This may be underſtood, either literally, becauſe the Romans did almoſt deſtroy the whole forreſt of Lebanon, to imploy the trees to the beſieging of places; as Iſa. 14. 8. Or figuratively, for the moſt powerfull and flouriſhing city; or for the Peers and Potentates of Judea: as Iſaiah 2. 13. Ezek. 17. 3.

v. 2. *Howl fir-trees*] If the nobleſt plants ſpoiled, the inferiour ones muſt not look to be ſpared. Which may alſo be underſtood of the leſſer cities and holds, which were about Jeruſalem; Or of the meaner ſort of people.

mighty] Or *gallants*. They ſhould not be able to ſave themſelves from ſpoil.

Baſhan] See on Micah 7. 14.

for the forreſt] Or defenced forreſt. Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out. No ſtrength, fence, or defence, can withſtand the power of Gods vengeance. Others underſtand by the forreſt of the vintage, the promiſcuous multitude of the meaner ſort of people.

v. 3. *A voice*] He ſpeaks of the dreadful judgment to come, as preſent; for the certainty of it, & to affect them the more with it.

of the howling] Not in way of repentance, but of lamentation, vexation, and ſorrow. As Ezek. 30. 2. Hoſ. 7. 14. Iſa. 52. 5.

of the ſheepherds] Namely of the Governours of Jeruſalem, in Church, and Common-wealth: who inſtead of being ſheepherds, to feed the people, were ravenous Lyoneſſes, Ezek. 19. 2, 3. See Jer. 4. 8, 9. & 25. 34, 35, 36.

for their glory is ſpoiled] Their glory & greatneſſe, wherein they prided themſelves, could not free them from that ſpoil & ruine which their ſins merited at the revenging hand of Gods juſtice.

Young Lyons] Many were in Iudea: & moſt about the bancks, woods, and wilderneſſes of Iordan. And theſe reſemble thoſe cruel oppreſſors that exerciſed bloody tyranny, under pretence of their authority, againſt the poor people.

for the pride of Jordan is ſpoiled] The ſhelter and ſuccour of the Lyons. And likely intimating hereby the proud and numerous company of the people, over whom they had tyrannized; likened here to the yeerly overflowing of Iordan: whereof ſee Ioſh. 3. 15. Ier. 12. 5. and 49. 19.

v. 4. *Thus ſaith*] Thus follows the reaſon of this ſo ſevere dealing of God againſt them: becauſe their wickedneſſe was incurable, themſelves incorrigible. He would act the part of a carefull faithfull ſheepherd to them, ſo as no default ſhould lye on his ſide: and yet their ingratitude, ungratiouſneſſe, incorrigibleneſſe would thereby ſo much the more appear: ſo as no more place would be left for pity, pardon, or mitigation.

My God] That is, God the Father to God the Son, the Eternall ſheepherd of his Church, Heb. 13. 20. 1 Pet. 5. 4. To whom it is given of the Father, to govern, and to guard his people, oppreſſed by powerfull and profane ones, unto the time prefixed of their total diſſipation, for their ingratitude.

Feed] Chriſt by himſelf, and by his Miniſters, and under-ſheepherds. We muſt not reſtrain all this to the Perſon of Chriſt alone. Micah 7. 14.

the flock of the ſlaughter] The poor flock, v. 7. expoſed and appointed, as it were, to ſlaughter, to be bruiſed, as is ſet forth in the next words, v. 5. This was true of the Iews, in the time, & age of this Prophet: but much more in the dayes of our Saviour.

v. 5. *Whoſe poſſeſſours ſlay*] Namely, any one that hath any right over my people, either by conqueſt of war, or otherwiſe, as in the time of *Ariſtobulus* firſt, and ſecond, of *Alexander Hyrcanus*, *Antipater*, *Herod*, and the Romans.

and hold themſelves not guilty] Of cruelty, or murder. They do it, and think they may lawfully do it as if it were a lawful prey: and are not puniſhed for it. See Ier. 2. 3. and 50. 7.

and they that ſell them] Namely they that make merchandize of them, as of poor ſlaves. See *Joſephus* his Antiq. 6. 13. c. 19. 12.

Bleſſed be the Lord] They do profanely boaſt of the power that God hath given them over his people; and of their ſelling of them, to enrich themſelves with the price of their ſlavery, as of an expreſſe bleſſing. See Deut. 29. 19. Hoſ. 12. 8. And this is an uſuall form of ſpeech, common even among Hypocrites, that will not be guilty and conſcious to themſelves of their unjuſt and unlawfull gain.

and their own ſheeherds pity them not] Not onely wolves, and Lyons, and theeves, did worry, and tear, and ſlay them: but their own ſheepherds did not ſo much as pity them. Pitifull then was the ſtate and condition of this poor flock. And yet in this ſo pitileſſe, and mercileſſe a condition, Chriſt took the care and charge of a ſheepherd over them: Iſa. 40. 11. which mercy rejected by them, occaſions the utter loathing and rejection of them: as followeth.

v. 6. *For I will no more pity*] O my Son do thou exerciſe this charge of ſheepherd over this people, during the prefixed time of my patience. But ſeeing thou ſhalt ſpend thy ſtrength in vain, Iſa. 49. 4. and they will not be under thy paſtorall care and government; but reject, and renounce thee, and it: what now ſhould withhold my judgement any longer? I will utterly deſtroy them for their rebellion and ingratitude.

the inhabitants of the land] The bulk and body of this people, excepting the poor flock of the ſlaughter. Or, as ſome take it, this may relate to thoſe that ſlay, ſell, and pity them not, in the former verſe.

I will deliver the men every one &c.] Heb. *make to be found* every one at the hand of his neighbour. He ſeemeth to ſignifie the frequent ſeditions, and civil inteſtine troubles of the Iews: wherein they ſhould ſlaughter and conſume one another: and ſpecially about the time of their laſt deſolation.

His king] Namely *Antipater*, *Herod* the great, and chiefly the Roman Emperour, whom they then ſhould have accepted for their king: rejecting my Son, Iohn 19. 15.

and they ſhall ſmite the land] Inteſtine, and forraign enemies ſhall utterly ruine it. Mich. 6. 13. See Ezek. 9. 5. Iſa. 2. 19.

I will not deliver] Not care for their ruine, but let them periſh without remedy. Thus they ſhut upon themſelves the door of mercy.

v. 7. *And I*] This is ſpoken not of *Zechariah*, but of Chriſt: of whom verſe 4.

will feed] Here he returns to his charge of feeding the flock: whereupon will follow, and the more appear, their ingratitude and rebellion: which will render them the more odious, and vile, and leave no place for pardon.

I will feed] Or, I fed.

the flock of ſlaughter] See on verſe 4.

even you O poor] Or, verily the poor. Namely, my poor Church, and Iewiſh Nation, no way comparable in greatneſſe and power to other Nations and Empires of the world: and brought very low by her calamities. See Iſa. 14. 32. Zeph. 3. 12. Zech. 13. 7. Or the poor and humble ſort of them, verſ. 11.

of the flock] Theſe may ſeem to be diſtinct from the reſt of the flock, as peculiarly fed, and ſingularly guided, folded, and cared for, by Chriſt.

Two ſtaves] Or ſheephooks, or ſheepherds ſtaves. Other ſheepherds are content with one Staffe. But Chriſt ſurpaſſing all others in feeding and governing his flock, hath two. Some make the two ſtaves a figure of thē two wayes that Chriſt uſeth at all times in feeding of his Church: the one by guiding them lovingly by his word, and Spirit: the other by ſeverely puniſhing them, by the cruel hand of their enemies. See Pſal. 110. 2. and 2. 9. and 89. 32. See Michah 7. 14. Pſal. 23. 1. 2, 3, 4.

Bands] Or, binders. Some, ſticking cloſe to the pricks or Hebrew vowells, which now we have, tranſlate it, deſtroyers: and underſtand it according to the former expoſition. Others tranſlating it bands or binders, refer it to the binding and uniting together, both Iudah and Iſrael, in our Saviours Paſtoral charge, and the execution of it. See Mat. 10. 5, 6. And indeed our Saviour, much preached, wrought miracles, converſed, and dwelt in Galilee, and among the ten Tribes, before the calling of the Gentiles: which ſenſe beſt agrees with that v. 14.

and I fed the flock] There was no lack, no defect, or default on my ſide. Hoſ. 13. 9. The greater ſin, and blame, and ſhame, was theirs: not to ſuffer themſelves to be fed, and guided, and Governed by ſuch a ſheepherd.

v. 8. *Three ſheepherds*] Hereby he ſheweth his care & diligence: he ſpared no pains & labour. As that Gen 31. 40, He withſtood all oppoſitions, & moleſtations: removed all obſtructions that lay in his way: would not endure bad ſheepherds: becauſe they ſhould conſider his great love. By 3. ſheepherds underſtanding, not the 3. chief Empires w^{h} had tyrannized over Gods people, Ier. 6. 3. & 12. 10. namely of the Chaldeans, Perſians, & Greeks whole, and parted: which were deſtroyed by the Son of God.

Dan. 2. 45. Others much rather conceive our Saviour by three ſheepherds to underſtand many; Or as ſome will, aiming at thoſe three Principall Sects, or ſorts among the Jews, in his time, the Phariſees, Sadduces, and Eſſenes. See Mat. 3. 17. and 16.6.11.12. and 22. v. 23.34. and 23.13.&c. Acts4.1.& 5.17. & 23.6.7,8. The Scribes alſo are much mentioned, and oppoſed by our Saviour. And of the Herodians we read likewiſe.

I cut off] Reiecting, confuting, and confounding them. And in ſtead of them, ſending forth better ſheepherds, his twelve Apoſtles; and ſeventy Diſciples.

in one moneth] In a ſhort time; as Hoſ. 5. 7. His own publike Miniſtery being but three yeers, and one half. And all this his care and pains ſerves to aggravate the crime of the Jewiſh people, in leaving and loathing him; and to juſtifie the merit of their direfull deſtruction.

And my ſoul loathed them] Heb. *was ſtraitned for them*, eſtranged from them, imbittered againſt them; vexed at my peoples diſloyalty, and ingratitude; as well as at thoſe ſheeperds treachery.

and their ſoul. alſo abhorred me] This the hiſtory of the Goſpel ſheweth. They reſted not till they brought him to his death. Thus they rewarded his love, and recompenced his pains. See 2 Cor. 6. 11, 12.

v. 9. *Then ſaid I*] He did not over haſtily proceed againſt them; but after all the precedure. As it is, Iſaiah 5. 4. 5. Matth. 23. 37, 38.

I will not feed you] A repreſentation of the rejection of the Jews, for rejecting ſalvation offered them by the Meſſiah; as if he ſhould ſay; I will not feed you, O ungratefull Jews; meaning the Goſpel ſhould be taken from them Matth. 21. 43. So that for their ſaid ſin, here follows the judgement. A grievous judgement, but not too ſevere for the merit of their ſin. He would make proof of the utmoſt of his love, and care, before he would fall upon theſe extreamities. But when for all that they came to ſcoffe at, and to loath God their Saviour, what remained, and what more juſtly, then this finall reſolution, and direfull doom here ſet down? He reſignes his Paſtorall office and care, and leaves them to themſelves.

That that dyeth] The ſheeherds part and duty is, to defend the fock from dogs, wolves, theeves, &c. But he that is freed of that charge, is not intereſſed or concerned therein; no blame is imputed to him, though the ſheep miſcarry, and periſh an hundred times, and wayes. The flock rejecting the ſheepherd, may thank themſelves for it. See Apoc. 22. 11. 1 Cor. 14. 38. Pſal. 81. 11, 12. Ezek. 3. 27.

and let the reſt] That were not cut off by forraign foes, and forces; or otherwiſe.

eat every one &c.] Heb. *a woman the fleſh of her friend*, or fellow, or neighbour. This judgement openly appeared, when the neerer they were to deſtruction, by the Roman Army, without the wals of Jeruſalem, the more fierce and furious they were with in, in ſlaughtering one another by their deadly feudes, and inteſtine ſeditions.

v. 10. *And I took*] A Type of the breaking off of his Paſtorall office. As there is a uſe amongſt men, to break in ſunder the ſtaff of their office, when their office ceaſeth and endeth.

Even Beauty] This firſt was broken; the beautifull order in Church, and Politie; by which formerly he governed them. Schiſmes, and Sects, and Hereſies corrupted the purity of doctrine, marred the beautifull face of the Church; and the Common-wealth was in as broken an eſtate, and deformed.

that I might break my covenant] The people eſtſoons broke it on their part. See Lev. 26. 44. Deut.31.16. 20. Jud.2.20. Jer. 11. 10. and 31. v. 32. But for all that, God never did, nor would break it on his part totaly. See Jud.2.1. Pſal. 89 34. Jer. 33. 20. 21. Ezech.16.60.62.63. And this covenant here may ſeem to relate more immediatly to that peace which he had granted to his Church, that ſhe ſhould be no more aſſaulted, nor moleſted by any ſtrange nation: which was verified from the Maccabees time, untill a little before the comming of Chriſt.

with all the people] With the body of the 12. Tribes: yet he reſerved an holy Remnant; as appears in the next words. See Rom.11.1.

v. 11. *And it was broken in that day*] dictum, factum. This came not to paſſe by *fate, or fortune*; but by the revenging, and ſecret hand of Gods providence; who after his ſo long patience, did in this manner execute his judgements upon them.

and ſo the poor of the flock] Thoſe verſe 7. the holy Remnant.

that waited upon me] Diligently, and duly obſerved me, and my wayes, and works; waiting upon my words, and promiſes, and waighing my judgements: ſuch as thoſe Micah 7.7. ſee Lam. 3.25.26. Jer.14.22. Eſay.64.4.

knew that it was &c.] Though the reſt, and moſt of the people knew not ſo much; who uſually ſhut their eyes againſt Gods judgements, and the paſſages of his providence, and think not that ſuch affaires are governed by the hand of God; yet ſome poor and mean people, the holy ſeed, know, and take to heart theſe things; and profit, and better themſelves, in humiliation and repentance; by thoſe judgements of God upon his Church.

word of the Lord] According to it, his word, and work. My elect which remained, of my people, who humbly beleeved my promiſes, and gave obedience to my commandments; my Diſciples, and Apoſtles did acknowledge the time of my viſitations; and that the wars moved by the Romans were effects of my providence, according to the ancient prophecies.

v. 12. *and I ſaid unto them*] Here, to their horrible ingratitude, is added a flagitious crime of a moſt baſe and vile valuation of the uneſtimable riches of Gods mercy in the Meſſiah, and his miniſtery. This is brought in under the figure of a ſhepherd demanding his wages; and the returne and price which they pay him.

if ye think good] Heb. *if it be good in your eyes*. Chriſt ſeems here to ſpeak as a man full of ſtomack, indignation, and diſdain. And ſo ſhould our ſtomack riſe againſt ſin.

give me my price] That ye value me, and my paines at. See 1 Tim.5.17. 18. Lev. 19.13. Deut 24.14.15. Mal. 3.5. Jam.5.4 Not that Chriſt is an hireling, Joh. 10. v. 11 12. 13. But hereby to make way to convict them of their own unworthy, baſe, and villanous mindes in this caſe.

and if not, forbear] As if he ſhould ſay, I do not heed or regard it; whether yea, or no: I know your bad and baſe mindes ſufficiently already; you wil ſhew your ſelves moſt ungrateful wretches, and hereby it will appear ſo to all the world. See Ezech. 12.15. and 3. 11. 27.

ſo they weighed &c.] He expected and deſerved that as he gave himſelf to them, and for them; ſo they again ſhould give up themſelves to him, in all thankfulneſſe, and holy obedience, as his peculiar people, and redeemed ones. 1 Cor. 6.19.20. and 7. 23. Mich. 6. 6. &c. But they requited him as followeth. Deut. 32.6.

waighed] After they gave over exchanging one commodity for another, and traded in ſilver, then they delivered it, not by tayl, but by weight. ſo Gen. 23.16. and 43. 21. Eſay. 55.2. Jer.32.9. And ſhekel the common price of ſilver, ſeems to come from Schakal to weigh.

30 *pieces of ſilver*] Thirty ſilverings; uſually taken in ſcripture for ſhekels: and the common ſhekel containing, ten gerahs; (the ſacred double,) and each gerah weighing. 16. grains of barly, is ſo commonly taken to be the fourth part of an ounce of ſilver; with us one ſhilling three pence. And ſo thirty of them come to 37. ſhillings ſixpence, ſet down for the price of the life of a ſervant, or ſlave. Exod 21.32 And this price they payed to Judas for the life of our Saviour, Mat. 26.15. the price of him that was valued, whom they of the children of Iſrael did value, as the words are of Saint Matthew, c.27.9.

v. 13. *And the Lord ſaid unto me*] God my Father did ſo deteſt their flagitious, and haynous ingratitude, that he gave me in charge that which followeth.

caſt it unto the potter] God did abominate ſuch their dealing: as he did abhor the price of a whore, Deut 23. 18. Micah.1.7 He lothed it, as he did the ceremonious ſervices of ſuch vile ſinners, Eſay. 1. 13. and 66. 3. And therefore he commands it to be caſt away, to be caſt to a potter, as fitter for a potter, and his uſe, then for ſuch a Paſtor, and his price. And thus by prophecy he forſhewes what in time ſhould come to paſſe; what figuratively is repreſented here, was viſibly acted and accompliſhed upon the perſon of our Saviour, the great ſhepherd of his flock. 1 P. 5.4. How this price came into the potters hand, for his field, upon the occaſion of Judas his deſpaire and deſpite, we read Mat 27.3.11.

a goodly price] Spoken thus in ſcorn, and diſdain a ſordid price, moſt unbeſeeming the Majeſty of God.

that I was priſed at &c.] Becauſe that the injury done to my Son, redoundeth to me, who had before governed them by him. ſee Joh.5.23.

of them] The children of Iſrael Mat.27.9. not of Heathen, barbarous nations; but his own people.

and I took] Thus God would have a viſible monument to remain, and to be upon record, that the Jews in their time might ſee what ſcene they acted; and how punctually they performed, what was ſo long afore propheſied; though then their own malice, and the God of this world blinded their eyes. How this propheſy is alledged out of Ieremy, ſee on Mat. 27.9.

v. 14. *Then I cut aſunder &c.*] Of this other ſtaff ſee before on v. 7. whether this ſtaffe was broken before the demanding his price and upon the relinquiſhing his paſtoral charge, verſe 9. together with the breaking off his ſtaff Beauty; or not till now; is not ſo certain; neither is it much materiall.

that I *might break the brotherhood,&c.*] This ſhews that the meaning is not, that Chriſt would not only not govern his people any more in mildneſſe and clemencie; nor exerciſe his ſhepherdly ſeverity in ſaving corrections and viſitations; as he had done in former times; but that he would altogether reject them; taking away from the Jews according to the fleſh, the title of being his Church, and his people: whereas before, Iſrael the people of God, and Judah, had been the ſame thing, in name and in effect; and taking to himſelf the Iſrael, which is according to the Spirit, namely all true believers; and rejecting the carnal Judah. But hereby more particularly is meant, that Judah, the two Tribes, and Iſrael the ten, ſhould no more keep brotherhood together, and be united as one among themſelves in ſtate and Government; but be broken aſunder, and broken in pieces, diſperſed, and ſcattered, without recovery. We read of their union promiſed, and lively repreſented by the joyning of two ſticks, Ezek. 37. 16—27. But that is underſtood either to precede this breach; or rather of the ſpiritual union of them both in the Church and kingdom of Chriſt, under the Goſpel: And more ſpecially of their general calling, when the fulneſſe of the Gentiles is come in; intimated, Luke 21. 24. 2 Cor. 3. 16. and more fully expreſſed, Rom. 11. 11. 12. 15. 23. 24. 25—32. And that hinders not the more literall ſenſe of this text, and the preceding breach of brotherhood betwixt them, here mentioned.

v. 15. *unto me*] Namely to *Zechariah*. Some underſtand it of Chriſt, as ſpoken to him.

of a fooliſh ſhepherd] Not unlike to that command to *Hoſea*, Chap. 1. verſe 2. After Chriſts two paſtoral ſtaves broken, there yet ſhould remain ſome ſhew and ſhadow of a Paſtoral charge and government among the Jews, wherewith they would pleaſe and ſooth up themſelves: As Papiſts do at this day in the like caſe: But it ſhould be ſuch as would appear to be not for edification but for deſtruction. They ſhould be fooliſh ſhepherds; as thoſe Hoſ. 9. 7. 8. Lam. 2. 14. ſhepherds fit for a fooliſh flock; ſuch as thoſe Deut. 32. 6. Jer. 5. 21. Not wiſe for the good of the flock; but pernicious and deſtructive to them. Theſe Shepherds thought themſelves wiſe; but Chriſt calls them fools; Matthew 23. 17. Luke 11. 40.

v. 16. *For lo I will raiſe up*] God doth it for the ſins of his people, to revenge the quarrel of his Covenant. Having relinquiſhed his Paſtoral office he will now raiſe up, not ſuch ſhepherds as thoſe, Jer. 23. 4. and 3. 15. But dogs, wolves, and beaſts of prey; thieves and robbers to be their ſhepherds; Thoſe John 10. 1. 10. As he did raiſe up evil againſt *David*, out of his own houſe: and many adverſaries againſt *Solomon*; and the Aſſyrians and Babylonians againſt the Jews; and gave them kings in his anger: ſo here he will raiſe up wolviſh ſhepherds to them. A repreſentation of the peoples evil government by their own heads, Prieſts, Doctors and others into whoſe power the Lord delivered them for a puniſhment, becauſe they had rejected Chriſt.

a ſhepherd in the land] A goverment which ſhall be uniforme in wickedneſſe and depravation, though it be adminiſtred by ſeveral perſons which God had ſuffered to raiſe themſelves to that dignity, and authority. This is the explication of the former Type or Hieroglyphick.

cut off] Or, *hidden.* Will not ſee, nor ſeek what is wanting.

the young one] That is more apt to be loſt, and goe aſtray.

and tear their clawes in pieces] Exceeds in ravenous crueltie the very wilde beaſts. Amos 3. 12. By theſe faults of the fooliſh ſhepherd, we may gather what are the parts and duties of the wiſe and faithful ſhepherds.

v. 17. *wo to the idol ſhepherd*] He ſpeaks to the whole company of them, as unto one man. He ſhews, that though God doth thus deſervedly puniſh the Iews by this fooliſh ſhepherd; yet he ſhall not ſcape unpuniſhed himſelf. The word here for idol ſignifieth a thing of nothing, of no worth, an empty, vain, vacant thing. The woe denounced here is often taken up in Scripture. See Jer. 10. 21. & 22. 22. & 23. 1. & 25. 34. & 50. 6. Ezek. 34. 2. John 10. 12.

that leaveth the flock] John 10. 12, 13.

upon his arm] His ſtrength and ſtate which he ſeemeth to have, and wherein he flouriſheth in the eyes of the world; it ſhall be clean dried up; it ſhall wither, decay, and dye: and the ſhamefulneſſe of it appear to the world.

right eye] His underſtanding, knowledge, prudence, which he pretends to, and ſeems to have in the opinion of the world.

ſhall be utterly darkned] Ezek. 13. 23. Micah 3. 6. 7. See Annotations there. The ſtrength and knowledge of man, are thus in the hands of God, to give and take away as he pleaſeth. Under theſe two ſimilitudes and expreſſions here, all kind of puniſhments upon body and minde are comprehended And they are here juſtly puniſhed: for though God uſed them as inſtruments of his wrath, and revenge upon his ſinful people; yet they intended nothing leſſe then to obey and do his will therein; Their own ambition, covetouſneſſe, and cruelty ſet them on work, to ſerve their own ends: And the all wiſe God can cauſe ſinful men, and Satan himſelf to bring to paſs his holy will, and do his juſt work, though unwittingly, unwillingly, and wickedly on their part. Acts 4. 27, 28. And yet God thus puniſhing the idol ſhepherd, doth ſhew thereby, that he retains ſtill ſome care of this people, for his elects ſake, that ſmall remnant, and holy ſeed, that was amongſt them. The accompliſhment of theſe threatnings, verſ. 16. 17. we may read in *Joſephus* his wars of the Iews, *Hegeſippus*, and others.

CHAP. XII.

Verſe 1. *THe burden of the word of the Lord*] This more generally is taken for a propheſie, or word of Gods inſpiration: See on Chap. 9. 1. Ier. 23. 33—39. Heb. 1. 1. More ſtrictly & frequently for a burdenſome propheſie, againſt either forraign nations, enemies to the Church; as againſt Babylon, Moab, Damaſcus, Egypt, and others, as we read in the beginnings of the 13, 15, 17, 19, 21, 23. Chapters of Eſay; or againſt the Iews themſelves, as Eſay 22. 1. Mal. 1. 1.

for Iſrael] Both for, and againſt. For Iſrael concerning the victories which God giveth unto his Church, collected of Iews and Gentiles, which by the Apoſtle is called the Iſrael of God, Gal. 6. 16. And ſo this is on the behalf of Iſrael. And a burden againſt the enemies of the Church of Chriſt under the Goſpel. And it is all full of allegories, taken from the Church of the Iews, as being the type of the other; mainly ſetting forth Gods threatnings, and judgements againſt the enemies of his Church, and his manifold promiſes of bleſſings and benefits, to be vouchſafed to her: and yet not altogether taking off the preſent intendment, and application of many things herein mentioned, to the preſent ſtate and condition of the Church, and people of the Iews, in the Prophets time.

ſaith the Lord which ſtretcheth] This glorious deſcription of God is often uſed by the Prophets. See Eſay 42. 5. and 40. 22. and 44. 24. and 48. 13. Ier. 10. 12. and 51. 15. Pſalm 104. 2. Iob 9. 8. and 26. 7. And this is of ſpecial uſe to confirm our faith in the belief of a thing promiſed by God, though it ſeem in it ſelf, and to all our ſenſe and reaſon, to be impoſſible. And ſuch was the caſe here in hand. The Prophet therefore calls on them to conſider the infinite power of God, in creating the heaven above, the earth beneath, and the Spirit of man that is inviſible within him; to convict them thereby that they are not to meaſure his infinite power, by the poor ſcantling of their ſhallow ſenſe & reaſon: but firmly to believe, that what he ſhall promiſe he is able to perform, Rom. 4. 17-22.

v. 2. *Behold*] To make them to attend to the promiſe that would ſeem ſo incredible.

I will make Jeruſalem] Though it be ſo poor a citie now, without walls, and with few inhabitants, as appears in the book of N*ehemiah*: and much more I will make my Church, whereof Ieruſalem is a type.

a cup of trembling unto all] Or, *ſlumber*, or *poiſon.* Ieruſalem ſhall be as a ſoporiferous or poiſonous potion, to her enemies. Some tranſlate *a poſt of bruiſing*, whereon they ſhall bruiſe and break themſelves. My Church being ſet upon by her enemies, ſhall be an occaſion that I will ſtrike them with amazement, ſo that they ſhall not be able to bring their deſignes to any happy end: but ſhall be the cauſes of their own ruine. Eſay 51. 17. 22. Ier. 51. 7.

when they ſhall be,&c.] Or, and *alſo againſt* Judah *ſhall he be, which ſhall be in ſiege againſt Ieruſalem.*

in the ſiege] In the very inſtant that the enemies were ready to do their beſt and laſt endeavours.

both againſt Iudah] Not that Iudah ſhould be againſt Ieruſalem, as ſome would make it: but that God will be a protection, both to countrey, and to citie, againſt the enemies beſieging them.

v. 3. *And in that day*] Repeated verſ. 4. 6. 8. 9. 11. and again Chap. 13. 1. 2. 4. and Chap. 14. 1. 4. 6. 8. 9. 13. 20. 21. This muſt needs be a famous day, and comprehends in it ſundry great things of Gods manifold mercies to his Church, under the names of Iudah and Ieruſalem: of Chriſts death, and the cities deſtruction following thereupon: of Gods battel, and fighting againſt the enemies of his people: of the converſion of the nations: puniſhment of the reſt: reſtauration of the Iews: and glorious ſtate of the Church of God.

will I make Ieruſalem] God is the Agent for his Church, againſt her enemies.

a burdenſome ſtone] Some Ancients obſerve, that this is taken from an exerciſe or game,which was frequent in dayes of old; namely to take up a great round ſtone, to try ones ſtrength,lifting it up from the ground,ſomtimes to their knees, ſomtimes to their navels, ſomtimes to their ſhoulders, and ſomtimes as high as their heads. At which ſports ſomtimes they did grievouſly hurt themſelves. The meaning is, the enemies of the Church ſhall ſtrive and endeavour who ſhalbe able to do her the moſt hurt: but the ſtrongeſt and valianteſt of them all ſhall be overcome. See Matth. 21. 44. She ſhall be too heavy for them; and their ſtrengths too little for it.

ſhall be cut in pieces] They ſhall think to cut her off: but themſelves ſhall be cut in peeces: they ſhall gain by ſuch lifting at her, ruptures in their bodies, diſlocations in their joynts; they ſhall be bruiſed to powder,broken,cruſht,and cut in peeces. 1 Peter 2. 8.

though all the people of the earth] No humane force can prevail againſt her; for God is her founder, and defender. Chap. 10. 12. Pſalm. 46. 5. & 87. 1. 2. See Pſalm. 27. 3. and 3. 6.

v. 4. *every horſe, &c.*] By horſe and rider are meant all warlike ſtrengths. Job 39. 19—26. By aſtoniſhment, madneſſe, and blindneſs, are meant the many wayes that God hath, open, and ſecret, to confound their force and ſtrength, to take from them ſkill and Counſell; that they ſhall be amazed and mad. See Exod. 15. 1. 2 King. 6. 18. Jer. 51. 21. vain are theſe helps againſt the Lord. Pſal. 33. 17. & 76. 3. 5. 6. 7. Pro. 21. 30. 31. Eſay 31. 1. 3. 4. Jer. 50. 37.

open mine eyes upon the houſe of Judah] I had formerly ſhut mine eyes againſt them for their ſins: Pſal. 31. 22. Eſay 1. 15. But now I will look to them, and care for them; mine eyes ſhall be upon them for good; as Eſay 49. 16. Jer. 24. 6. To aſſiſt and defend them againſt all their enemies.

v. 5. *And the governours of Judah*] Which before had many populous Cities, and mighty armies.

ſhall ſay in their heart] Shall heartily be thus couragious and confident; as to ſay thus;

the inhabitants of Jeruſalem] Though now without wals; and almoſt without inhabitants; yet even they.

ſhall be my ſtrength] They alone, though never ſo few now: They, though the other cities of Judah want inhabitants to aſſiſt. Others put in a copulative; and underſtand both the governours of Judah, and the inhabitants of Jeruſalem, to be thus heartily confident of their ſtrength in their God; Tranſlating thus, There is ſtrength to me, and to the inhabitants,&c. But thoſe which expound thus, *viz.* al the Governors of the Church ſhall hearten on the faithfull to fight this good fight of faith, ſeem to recede too far from the literall meaning of the text.

my ſtrength] Every one of them for his part ſhall ſay ſo.

the Lord of hoſts] Therefore able enough for ſtrength, againſt all oppoſition.

their God] And therefore willing enough upon their true intereſt in him.

v. 6. *the governours of Judah*] Some thus, The Apoſtles, and evangeliſts, by the preaching of the Goſpel, ſhall inflame the whole world with perſecutions and diſſentions, Luke 12. 49. By the which in the end, the enemies ſhall come to ruine, and the Church ſhall be eſtabliſhed. Others more likely, underſtand hereby onely in generall the victories of the Churches Governours over all her enemies.

hearth of fire] Or furnace of fire. Obad. verſe 18. They, how weak ſoever now, ſhall then conſume all their enemies before them; as fire doth.

among the wood] The enemies elſwhere are likened to fewel for the fire; to wax before the fire; to chaff or Stubble, or thiſtle down before the winde. Job 21. 18. Eſay 31. 9. See Zech. 2. 5.

they ſhall devour] Which aimes not at an unſatiable cruelty, and deſire of revenge, in the governours of Judah: but at the utter deſtruction of the enemies, which they ſhould bring upon themſelves, by Gods juſt judgement, in the hands of his inſtruments.

all the people] Though never ſo many, and mighty. Marveilous ſtill, if not miraculous, ſhall the deliverance of the Church be, we muſt not too anxiouſly be inquiring after the means, how, and how it may be, this way, or that way; ſo diſtruſtfully, diſtracting our ſelves. Though we have no ſtrength nor ſee any, yet God is able.

in her own place] Chap. 14. 10. The enemies thought to root it up; that the place of it ſhould know it no more. But God had choſen it, for the place of his worſhip; till the coming of his Son, when, and not before, for the renouncing and crucifying of him, one ſtone ſhould not be left upon a ſtone. Matth. 24. 2. Luk. 13. 34. 35.

v. 7. *The Lord alſo ſhall ſave*] He is ſufficient, though all humane help fail. We may, and muſt reſt and relie upon him onely.

the tents of Judah] Though they be but tents; not ſtrong, and fenced cities; yet Gods ſole protection ſhall be their ſufficient ſafeguard.

firſt] Some thus; as at the firſt, as at the beginning; as when they dwelt in tents in the wilderneſſe, at their coming out of Egypt; or were but newly come into the land of Canaan: ſo by his ſole power will he wondrouſly ſave and preſerve them now. Others rather thus, That God ſhall ſave the exterior and weaker places firſt, before the approach and acceſſe of the enemies be made to Jeruſalem, and that for the reaſon in the next words following. viz.

that the glory of the houſe of David] That the glory of the Regal family, and the Regal city, may have no cauſe or color left to glory, and boaſt, and magnifie themſelves: againſt Judah, that is over, and above the other weaker, and remoter parts of Judah; as if they had by their power, and proweſſe overcome the enemies, and ſaved Judah; as they were ever prone and prompt thus to aſcribe the glory of victories, and the preſervation and deliverance of Judah to themſelves: But that by this courſe of Gods ſaving Judah firſt, and without them, they might ſee and throughly learn to aſcribe all the glory of ſafety and preſervation from enemies, not to themſelves, but wholly to God alone: and ſo one member ſhould not boaſt over another, or arrogate any thing to it ſelf above another; but give all the praiſe to God onely; who without means, without the wealth, and ſtrength of the royal race, and royal city, would thus ſave Iudah firſt. The ſpiritual meaning, as ſome conceive, may ſeem to be this; That Chriſts ſalvation ſhall firſt be profered to the poore and weak, like to the tents of thoſe poore Iews, which lived in the fields, and were not comparable to Jeruſalem, which was a royal and ſtrong city, belonging to the houſe of David, and was the glory of the land. That is to ſay, the kings, and great ones, ſhall be laſt converted, as the event did verifie it under the Goſpel: To ſhew the prerogative of mean ones with God. See Jam. 2. 5. 1. Cor. 1. 26. The phraſes here have reference to the Type of the Iewiſh Kingdom and city.

v. 8. *defend the inhabitants of Jeruſalem*] Them alſo: after Iudah. Defend them, be as a ſhield, and buckler to them, protect and ſafeguard them, even them who leaving the Babyloniſh captivity, would come among all hazards, and difficulties, to inhabit the holy place of his worſhip. Theſe are not ſecluded out of this text: But they though they be never ſo weak now, and unprovided of themſelves: though all borderers be againſt them, and no help appears for them, yet they ſhall be defended, Gods arme ſhall make it ſelf bare for them.

and he that is feeble among them] Or abject. Heb. *fallen.* The meaning is, the weak and feeble ſhall by Gods ſpirit be ſtrengthned, and confirmed in heroical and divine vertues, ſee Ioel 3. 10.

ſhall be as David] 1 Sam. 17. 8. yea as David was in his Kingdom, excelling in all royal parts and endowments above all other kings.

and the houſe of David] Not debaſed thereby, but advanced. That houſe muſt ſtand; as it is, Pſal. 89. 35. 36. 37: Thence muſt come the Son of David, the fountain, and foundation of all their ſafety and ſalvation.

ſhall be as Gods] As Angels. See Pſalm. 8. 5. and 82. 6. The ſame word is there uſed. Namely the Princes of the blood royall, who were alſo chief officers of the crown, ſhall be ſuch, ſo graced, ſo qualified, ſo eſteemed. And this may have a reference to the Apoſtles, to whom ſhould be given ſo much grace, Majeſty, authority, ſtrength, and truth, that they ſhould be reſpected as Gods, and Angels in the world, rather then men. See Galatians 4. 14. Acts 14. 11. 12. 13.

as the Angel of the Lord before them] The Angel of the Covenant. However the Houſe of David was now, and ſhould after be, in their eyes, and in the eyes of all men, in never ſo mean an account, and eſtimation, and contemptible condition; Eſay 11. 1. & 53. 1. 2. Yet Chriſt the Son of David, and Son of God ſpringing thence, he and his Sceptre ſhould rule over all the world, and be glorious; and Jeruſalem ſhould be the Mother-Church of all nations. See Pſal. 2. 8. and 110. 1. 2. Eſay 2. verſe 3. This ſhould be the glorious ſtate of things then, how ever the Jews through their ingratitude and infidelity ſhould be leaſt ſharers in it.

v. 9. *I will ſeek*] I will ſeriouſly ſet my ſelf about it; carefully intend, and attend it.

to deſtroy all nations] Though never ſo many; and his people be never ſo weak.

that come] That ſhall enterprize, combine conſpire, to aſſail, aſſault, and prevail.

againſt Jeruſalem] The type of the Church of Chriſt.

For theſe glorious promiſes had not their due accompliſhment in all that time, which did run out from *Zechariah* his dayes before the coming of Chriſt. Here then is the eſtate of the Church and kingdom of Chriſt, aſſailed by enemies; defended by him.

v. 10. *And I will powre*] See Joel 2. 28. and the Annotations there. This propheſie had its accompliſhment, partly upon our Saviours coming, Acts 2. 17, 18. Eſay 44. 3. John 7. 38. And yet ſhall more fully upon the laſt converſion of the Jews, Rom. 11. 11—32.

the houſe, &c.] Typically repreſenting the Church of Chriſt, and children of God.

the Spirit of grace, and of ſupplications] The preſence, the operation, and the gifts of Chriſts Spirit; which is given through grace; and is the ſeal, and earneſt of Gods grace in them; and doth alone produce in believers, holy and acceptable prayers, Rom. 8. 25, 26. Some underſtand this of Gods gratious commiſeration towards them; that he will pour out the bowels of his mercy and compaſſion upon them. And ſome underſtand, for ſupplications, lamentations. See Jer. 31. 9. which ſuits well with that which followeth. The ſumme is, Gods Spirit ſhall affect them with the ſenſe of his mercies, and inwardly move them to bemoan themſelves in penitent prayer before him, upon the ſight of their ſins, whereof formerly they had not been ſenſible.

and they ſhall look upon me] That is, they ſhall turn to me by faith. See Numb. 21. 8, 9. They ſhall at laſt bethink themſelves aright of their ſin, and Gods wrath; and lament, repent, convert and be ſaved.

whom they have pierced] See Pſal. 22. 16. Matth. 27. 35. John 19. 34. 37. Apoc. 1. 7. The LXX. thus; They ſhall look unto me [as ſuppliants and adorers] inſtead of that they (formerly) inſulted over me. S. *John* Chap. 19. 37. Apoc. 1. 7. leaves the LXX, and ſticks to the Hebrew text. A viſible monument hereof is upon record, in Chriſts Perſon. The Jews did it, though by the hand of the Roman ſouldier; who was but the inſtrument of their malice: And ſo they are ſaid to crucifie Chriſt, Acts 2. 36. though they did it by the means of *Pilate*; whom in a manner they compelled thereunto, ſore againſt his will.

and they ſhall mourn for him] They ſhall be exceedingly grieved for the miſdoing of their forefathers. See Jer. 3. 21. Acts 2. 37. And that they themſelves had crucified him by their ſins. Their repentance is here promiſed, and largely ſet forth; and ſorrow and mourning is the beginning of it; 2 Cor. 7. 9, 10, 11, which muſt needs ariſe upon a true ſight of ſin, and through ſenſe of Gods fierce wrath for it.

for his onely Son] Jer. 6. 26. Amos 8. 10. Jer. 31. 15. This expreſſeth the degree only, the manner and meaſure of their mourning; not the cauſe of it: The cauſe was, not the loſſe of him by death, as the parent here mourns, but their own monſtrous ſin in putting him to death; that their own malice ſo monſtrouſly blinded them and their progenitors, as to murther the Son of God, who came to give them life. That Chriſt ſhould be here called Gods only Son, in relation to his Deity; and his firſt-born in relation to his humanity, we being his brethren, the ſons of God by adoption, is not the meaning of this text; however that be a witty comment, and a truth in it ſelf.

v. 11. *a great mourning*] This mourning being a thing ſo memorable, is much inſiſted upon, and proſecuted to the end of the Chapter. Hereunto we may apply that, Ezek. 19. 14.

in Jeruſalem] Acts 2. 37. yet under the name of this citie, the whole nations of Iews every where ſeem to be comprehended.

as the mourning of Hadadrimmon] Not the name of a man, as ſome would; but of a Town adjacent, or ſtrong hold, or of a region, or tract, wherein the valley of Megiddon was.

Megiddon] In the Tribe of *Manaſſeh*, weſt of Iordan, Ioſh. 17. 11. Iudg. 1. 27. There *Ahaziah* king of Iudah dyed of his wound given him upon *Jehu* his command, 2 Kings 9. 27. And there *Joſiah* was ſlain, by *Pharaoh Necho*, 2 Kings 23. 29. of whom the text ſaith, that all Iudah and Ieruſalem mourned for *Joſiah*. And *Jeremiah* lamented for *Joſiah* and all the ſinging men, and ſinging women ſpake of *Joſiah* in their lamentations to this day, and made them an ordinance in Iſrael, and behold they are written in the lamentations, 2 Chro. 35. 24. 25. in ſome publik lamentations remaining then upon record; not thoſe in Scripture written by *Jeremiah*: for though ſome relation may haply be made to him therein; yet they were written upon the deſtruction of Ieruſalem by *Nebuchadnezzar*, as Chap. 4. 20. and the whole context of the Lamentations makes it apparent. This mourning here is likened to that for *Joſiah*: we read that women mourned at the death of our Saviour: but that falls far ſhort of this. And this belongs to them that pierced and crucified him. That Acts 2. 37. may be a taſte of this, which moſt likely ſhall have its full verification upon the generall converſion of the Iewes, when the fulneſſe of the Gentiles ſhall be come in.

v. 12. *And the land ſhall mourn*] That is, in all places where the Iews ſhall remain. And of every nation under heaven, ſome of the Iews were gathered to Ieruſalem; and three thouſand of them converted at one Sermon of *S. Peter*, Acts 2. 5. 37. 41. and were prickt in their heart; as a forerunner of this mourning.

every family apart] *Heb. Families, families.* Not a counterfeit ceremonious mourning; not one family for companie ſake with another, to condole with them. But each apart, out of the ſerious ſenſe of their own compunction, and their own cauſe of ſorrow. We ſhould indeed by our own example labour to ſtir up others to repent. But this is not the thing minded in this place. Here they are ſevered and ſet apart, to expreſſe each ones true ſorrow.

the family of the houſe of David *apart*] The remainders of the royal family. Circumſtances taken from the manner of publike mournings; in which they uſed to ſhut themſelves up in their houſes, with their families, and refrained the company of women, and all maner of delightful converſation. See Num. 20. 29.

and their wives apart] This is more then the former: this parts each family. The wives ſhall not ſtay for the examples of their huſbands to provoke them to it; but of themſelves ſhall ſet themſelves apart to it. This mourning is not directly for the death of Chriſt, whoſe death was the life of the world; but for their ſin in it; and upon their repentance at the ſight, and ſenſe of it; that their anceſtours had done it, and ſaid, His blood be upon us, and on our children: and themſelves had continued ſo long malitious, blinde, and obſtinate, in the approbation and juſtification of it.

of Nathan] Not the Prophet, in *Davids* time; but *Davids* ſon of that name; to whom the crown deſcended, after *Solomons* race; and of whom Chriſt came, Luke 3. 27. 31. 2 Sam. 5. 14.

v. 13. *Levi apart*] The Regal and Prieſtly families are named: likely as chief mourners, as they that had been chief offenders, perſecuting Chriſt moſt; who ſhould have embraced and honoured him moſt.

Shimei apart] It ſeeemeth that it was ſome familie of the Levites, 1 Chron. 6. 17. and 23, 10. And the Prophet doth in this manner ſpecifie theſe families, whereof ſome had held Temporal, ſome Eccleſiaſticall offices; to ſhew, that as the Church and State were united, and joyned in perſecuting of Chriſt, and in putting him to death; ſo they ſhould joyntly repent for it.

v. 14. *All the families that remain*] Some apply this to the remnant according to the election of grace, Rom. 11. 5. as Eſay 6. 13. But the plain meaning of the letter affords no other ſenſe, then what was ſaid of the other Tribes. In concluſion, ſo much is ſpoken of this mourning, in that it is a thing wonderful, That God ſhould vouchſafe ſuch repentance and mercy to any of that reprobate nation; who in their blindneſs had put out the light of Iſrael; and in their malice put him to death, who came to give life to the world.

CHAP. XIII.

Verſe 1. *In that day*] Namely when the Meſſiah ſhall come into the world.

there ſhall be a fountain] Namely the grace of God in the remiſſion of ſins, and regeneration of the Spirit, ſhall be profered to all believers in Chriſt, through his blood. A figure taken from the waters of the Temple, and the waſhings according to the Law. And an alluſion unto that, Iohn 19. 34. Thoſe waters and waſhings were but ceremonious ſhadows, ſhewing things afar off, and ſhadowing them darkly; neither could they waſh away ſin; neither could the blood of thoſe legal ſacrifices take away ſins. They did ſerve onely as to the purifying of the fleſh, not conſcience: as the patterns of heavenly things, and no more; Heb. 10. 1. 4. 11. and Chap. 9. 9. 10. 13 Their true vertue ſtood in relation to this fountain. And thoſe waters of the Temple, were in Lavers, poured in, and emptied out: This here is no Laver, but a fountain, ever ſpringing, ever flowing.

opened] Eaſy, free, expoſed, open to all: not ſo ſtopt, and darkned, as was under the Law.

to the houſe of David, &c.] Shadowing the Church of Chriſt, Eſay 2. 2, 3. Micah 4. 1, 2. Pſalm 110. 2. Luke 24. 47. Acts 1. 8.

for ſin] To expiate and cleanſe it. Heb. 9. 12. 14. 26. and 10. 10. 14.

and for uncleanneſſe] *Heb. Separation for uncleanneſſe.* See Lev. 12. and 15. And here is the fruit of their aforeſaid mourning, and repentance; It ſhould not be in vain; God would thus gratiouſly bleſſe it: yea, here is the fruit of Chriſts death, and blood ſhedding, to all the world, to all believers.

v. 2. *In that day*] When God will repair & reſtore his Church.

I will cut off] Exod. 23. 13. Pſal. 16. 4. Ezek. 30. 13. Hoſ. 2. 17.

the names of the idols] He promiſeth that God will alſo purge them from all ſuperſtition; and that their Religion ſhall be pure. This is another fruit of their mourning and repentance. Thus God would bleſs his Church, and people. See on 1 Sam. 31. 9.

no more be remembred] But if ſo: yet with deteſtation, and horrour, at the naming of them. As Ezech. 16. 61. See Pſal. 16.4. Exod.23.16. Deut.12. 3. Hoſ. 2. 17.

the Prophets] So called though falſe Prophets. By which are meant the Prophets of the idols; and all ſeducers, and teachers of falſe doctrines, and lies. Of whom in the 4. verſes following.

and the unclean Spirit] That is, the devils wicked and unclean inſpirations. The devil is called an unclean Spirit, Matth. 12. 43. Mar. 1. 26. For he is the author of all errour and lying, Joh. 8. 44. And alſo of that corruption which is brought into the true and heavenly doctrine; the which is ſignified, Revel. 16. 13. Or, this may be an explication of the word Prophets; to be ſuch as by the ſuggeſtions of the unclean ſpirit, ſpread unclean Propheſies and Doctrines, to the defiling of others. Such Prophets will pretend to the holy Spirit, and the inſpirations thereof, to the great blaſphemie of Gods Spirit.

to paſs out of the land] As Zeph. 3. 11. Micah. 5. 12. Ezech. 23. 48.

v. 3. *Yet propheſie*] Thus falſe Prophets will ſtill aſſume the name; and not eaſily forgo the trade; or be beaten off their way of ſeducing, which they get their living by. See Ezech. 13. 19. Micah. 3. 5.

then] A repreſentation of the Spirit of knowledge, diſcretion, and zeal, in Chriſts true Church, to diſcern falſe doctrines, and to oppoſe them. Figurative terms, taken from that which was commanded againſt falſe Prophets, Deut. 13. 5. 6. 9. 71. and 2. &c.

his father] Even his parents themſelves ſhall not ſpare him; Preferring therein their zeal & piety towards God, before the affection and love which naturally they bear towards their own children. See Deut. 13. 6. 9. Yea Gods glory is to be preferred before our life it ſelf; before our ſalvation it ſelf. Exod. 32. 32. Rom. 9. 3. No leſs zeal is required under the Goſpel, then was under the Law.

thou ſhalt not live] The equity of that Law Deu. 13. Remains under the Goſpel. And better, and with leſs danger is a thief, an adulterer, a Murderer, a witch, and ſorcerer, tolerated, then ſuch an heretick and ſeducer. The preſent pleading for liberty of conſcience, in preaching, and practiſe, is a thing extremely ſhamefull, dangerous, and deſtructive.

lyes in the name of the Lord] This makes to the heynouſneſs of the crime; to draw in God, and his truth, to ſerve a lye; to make him, who is truth it ſelf, in a ſort to deny himſelf, and ceaſe to be God, and to play the divels part, who is the father of lyes; John. 8. 44. Againſt theſe lying Prophets, ſee Eſay 9. 14. 15. Jer. 23. 25. 26. 32. & 27. 10. & 28. 15. & 29.31. Eze. 13.4—20. & 22. 28. Micah. 2. 11.

ſhall thruſt him thorow] Out of their extraordinary zeal. As Phineas did, Num.25.8. 11. This takes not the ſword out of the hand of the Magiſtrate; but relates rather to that Deu.13.8. 9.10. compared with chap. 17. 5. 7. They ſhall be the cauſers of his death in a legall way.

v. 4. *ſhall be aſhamed*] All falſe doctrine, and worſhip of former times, ſhall be removed by the clear light of the Goſpel, the falſe Prophets ſhall be aſhamed, and repent of their doings. See Micah. 3. 5. 6. 7.

a rough garment] *Heb. A garment of hair.* They ſhall not dare to counterfeit the true Prophets; who uſed to wear ſuch kinde of garments, 2 King. 1. 8. Iſai. 20. 2. Matth. 3. 4. They ſhall not any longer ſeek to lye as wolves under lambs ſkins; as thoſe, Matt. 7. 15.

to deceive] *Heb.* To lye. By their falſe Propheſies; or by ſeeking to gain an opinion of holineſs to themſelves, from their rough garments; or to deceive the people with an opinion of holineſs in the garment it ſelf. Both which Popiſh Monks and Fryers did by their cowls and Friarly weeds.

v. 5. *I am no Prophet*] They ſhall diſclaim any more that profeſſion: and confeſs they were never brought up to it, or fitted for it; however the blockiſh ſtupidity of the vulgar had been a ſhelter for their ignorance, and ſhame. They were impoſtors.

I am an husbandman] A free and full confeſſion. And willing, and ready to return to my former calling, and labour. Now they will not only ceaſe to do evil, but alſo learn to do well. An half Reformation ſufficeth not. Eph. 4. 28.

for man taught me] This was his lawfull calling, to which he was educated; and to this only. Amos indeed had been an heardman: but God called him from that, to be a Prophet; Amos 7. 14. 15. Such falſe Prophets as theſe are now feared to ariſe in theſe dayes

v. 6. *what are theſe wounds*] It appears he had paſſed ſome cenſure, and puniſhment, becauſe he had been a ſeducer, and deceiver; yet not that of death, mentioned, v. 3. Either the Magiſtrate did not his office; or this mans caſe afforded him ſome favour. An inferior puniſhment he had undergone. But yet ſome underſtand theſe wounds to be like thoſe, 1 Kin. 18. 28. And that they did argue him to be a falſe Prophet ſtill. But his anſwer takes off that conceit.

in the houſe of my friends] He denies it not, nor murmurs at it: but acknowledgeth himſelf worthy of it, meekly and patiently bears it; and calls them his friends who inflicted that puniſhment upon him. Pſal. 141. 5. Prov. 27. 5. 6. Unjuſtly, and very ignorantly are the words of this verſe applyed by ſome to the perſon of our *Saviour*; unleſs taken off from their own ſenſe, and uſed in another ſenſe, when applied to him. But in them there is a repreſentation of the wonderful power of the Spirit, and light of God, in convincing and correcting the Miniſters of errour. *See* Act. 8. 13. & 19. 18. 19.

v. 7. *Awake O ſword*] Theſe words ſeem to come in abruptly; And therefore the coherence, and ſenſe is diverſly made, ſome thus, True it is that for a time my Church ſhall be an enemy to all manner of falſe doctrine, and falſe teachers: but there ſhall likewiſe come a time, in which by my ſecret providence, Chriſts true Miniſters, according as he himſelf was ſlain by the Jews for a falſe prophet, ſhall alſo be perſecuted and ſlain; whence ſhall follow a great diſperſion of believers, and of Churches in the world. Others rather thus, Though the former promiſes of good things, and againſt falſe Prophets, may happily ſeem vain, when they ſhall ſee Chriſt my ſheepherd, and my fellow ſmitten ſo grievouſly, as if he were a falſe Prophet, and his ſheep thereupon ſcattered; yet the ſcandall thereof ſhould not ſo much offend the godly: they being thus long before foretold it by me: and I not the leſs can make good my promiſes, in my ſmall remnant, and refine them in the fire and furnace of afflictions: Though the reſt, and greater part ſhall periſh in my judgements. And thus he ſhews, that upon all the former promiſes of good things, they ſhould not fancie and form to themſelves a conſtant courſe and perpetuall current of felicity, without any interruptions of croſſes, judgements, and afflictions intervening: but that God will ſo temper his bleſſings, as withal mix afflictions, to exerciſe his church with them, and that the faithful ſhould prepare themſelves againſt them. By the ſword is meant afflictions, & chaſtiſments: as by the rod, Micah. 6. 9. The apoſtrophe to the ſword carries an emphaſis with it. It is called upon to awake, as if it had been aſleep, or ruſted long in the ſheath.

againſt my ſhepherd] Many reſtrain this to Chriſt alone; and the rather becauſe Chriſt himſelf applyes it to himſelf. Mat. 26. 31. And no doubt but it chiefly belongs to him, as the chief Shepherd; 1 P. 5. 4. the prince of Paſtors, and head of the Prophets; He ſpake by them; Heb. 1. 1. yet we may extend it to the whole order of Paſtors and ſhepherds. As alſo that place, Deut. 18. 15. Principally, and in a peculiar manner is meant of Chriſt, the great Prophet of his Church; yet may in a greater latitude comprehend alſo other prophets. Chriſt then in his own perſon, and in the perſon too of his faithful Miniſters, in their degree, is here underſtood.

my fellow] To ſhew the unity of eſſence, and the union of the will of the Father and of the Son the Mediator, ſee upon Eſa. 5. 1. Jer. 11. 15. Joh. 10. 3. & 17. 22. Phil. 2. 6. Thus God doth honour Chriſt in this appellation; who is indeed his other ſelf; the brightneſſe of his glory, the expreſſe image of his perſon. Heb. 1. 3. in the boſome of the Father, and ſitting at his right hand. And again in a larger ſenſe, this is true of all Chriſts faithful ſhepherds, they are fellow workers with God in this office. 1 Cor 3. 9.

Smite the ſhepherd] Math. 26. 31. Mar. 14. 27. Joh. 16, 32.

and the ſheep ſhall be ſcattered] In Chriſts caſe, as in a glaſſe, this appeared true. They were ſcattered, and offended thereupon, John 16. 32. Mar 14. 50. And yet this was long foretold, and often renewed by our *Saviour* himſelf: that they might have been the leſs offended at it: Mat. 26. 31. and chap. 11. 6. Joh. 14. 16. and 18. chapters. And generally upon the ſmiting of the ſhepheard, the ſcattering of the ſheep wil follow. Act. 8. 1. and chap. 11. 19.

and I will turn mine hand, &c.] In the generall diſpertion I will gather together and preſerve mine elect, who are poor, and weak according to the world. *See* chap. 11. 7. 11. Matth. 18. 10. 14. Jam. 2. 5. Not then, as ſome would, that they ſhould be under the hand, and rod of his correction: but under the hand of his mercifull protection, and favour. Thoſe little, poor, humble, afflicted ones: Matt. 18. 6. Mar. 9. 42. Luk. 17. 2. He will recover them, preſerve them, and eternally ſave them. The LXX. In ſtead of the little ones, hath the ſhepheards.

v. 8. in

v. 8. *in all the land*] Of Iury: and may in a larger ſenſe be extended to all the Chriſtian world.

two parts therein ſhalbe cut off] The greateſt part of the world which bear the name of Chriſtians ſhall follow errours and ſhall periſh, Revel. 13. 14. and 17. 18. Or of the Iews remaining after Chriſts paſſion, two parts ſhall be deſtroyed, the third part eſcaping. Gods promiſes of grace belong not to hypocrites, to the greateſt part or body of the people; the greater part is ſtill the worſe, Mat. 7. 13. 14. Luke 12. 32. But to the faithful, the little remnant, and holy ſeed, the promiſes ſhall ever be made good.

and dye] Two words to the ſame purpoſe; to aſſure the truth of the thing; how ſtrange ſoever.

but the third] To whom indeed the promiſes do belong; the elect, which are the leſſer number. And this doth explicate that in the latter end of the former verſe.

v. 9. *the third part through the fire*] Of the croſſe, and afflictions, 1 Cor. 3. 15. I will do it by the faith, and conſtancy, of thoſe few, that eſcape by many afflictions. See chap. 14. 2.

and will refine them] The two parts conſumed; This third refined. The different work of afflictions upon the wicked, and upon the Godly. The wicked are many times fatted by proſperity to the ſlaughter. Pſal. 37. 1. &c. At other times, burnt up, and clean conſumed with the fire of Gods vengeance. Ezek. 24. 9, 10. and 22. 18. The Godly need refining; much corruption, and droſſe is in them: The beſt want it not: God will be their refiner; as Mal. 3. 2, 3. Dan 11. 35.

as ſilver &c.] Not as droſſe, or chaffe, which are burnt up in the fire: But as ſilver, and gold; Both which when taken out of the mines, need much refining; which is done by fire. Prov. 27. 21. and 17. 3. That Iſaiah 48. 10. imports that God will refine them, rather not for ſilver, but freely, or not ſo much as ſilver, their infirmity not enduring ſo exact and exquiſite refining. See Dan. 12. 10. 1 Pet. 1. 6, 7.

they ſhall call] Here is a principall particular of their refining; a fruit of their afflictions They ſhall drive them to prayer, and fit them for it. Pſal. 78. 34.

and I will hear them] This ſweetens their afflictions. And this promiſe invites to prayer. Without this promiſe, and faith in it, we can never be brought to pray truely, and acceptably. But this promiſe addes wings to prayer. See Pſal. 65. 2. and 32. 5. Dan. 10. 12. Iſaiah 58. 9. and 65. 24.

I will ſay] Gods infinite mercy herein: and that firſt, and free.

It is my people] See on chap. 8. 8. See alſo Hoſ. 2. 23. Ezek. 36. 28. and 37. 23. 27. and 11. 20. Jer. 13. 11. and 24. 7. and 30. 22. and 31. 1. 33. Their infinite comfort; Iſaiah 64. 9.

and they ſhall ſay &c.] When God hath ſaid that before; and never till then; and then ever.

The Lord is my God] Which is their infinite happineſſe, Pſal. 144. 15. & 33. 12. & 65. 4. & 100. 3. & 106. 4, 5. & 149. 4.

CHAP. XIV.

Verſe 1. BEhold] This chapter is obſcure and intricate in the phraſe and manner of ſpeech, and alſo for the times and matters whereof it ſpeaks. Some underſtand this chapter of the time of Antichriſt, ſome of the laſt day of judgement; but it ſeems rather to have a relation to the two laſt verſes of the former chapter, and to continue and enlarge the expoſition of them. The calamities here ſpoken of are rather all thoſe that ſhould befall the Jewes, from this time, till the coming of Chriſt; comprehending therein, as that of *Antiochus Epiphanes*, ſo alſo the deſtruction of the City *Jeruſalem* by *Titus* and *Veſpaſian*: All which ſhould come to paſſe before the full accompliſhment & fruition of thoſe *glorious promiſes* formerly made, chap. 12. & 13. and which after follow in the later part of this chapter; and therefore the faithfull were to arme themſelves againſt thoſe calamities that were to come, in a joyfull expectation of the promiſes, and their accompliſhment which ſhould afterwards follow. The particle Behold, ſerves to make them attend to it, and not doubt of the truth of it, though humane ſenſe and reaſon could not reach and riſe up unto it.

the day of the Lord] Not fate or fortune, not the power or wit of man ſhould bring on theſe calamities, but God in the day of his juſt judgement ſhall doe it. They have then herein to deal with God, and are not to complain of his ſeverity; but to acknowledge therein their own juſt deſervings.

cometh] Soon after that time of Chriſts death, chap. 13. 7.

thy ſpoil] Speaking to the City *Ieruſalem*, the prey and pilledge of thee, See Eſay 10. 6.

ſhall be divided in the midſt of thee] Taken there, and divided, parted, ſhared there by thine enemies, ſecurely at their leaſure and pleaſure, without any daring to moleſt them: He inſiſts upon that laſt before mentioned, chap. 13. 8, 9. and armes as was ſaid, the godly againſt the great tentations that ſhould come, before they enjoyed this proſperous eſtate, promiſed under Chriſt; that when theſe dangers ſhould come, they might know that they were warned of them before.

v. 2. *For I will gather*] Nations ſhall be the inſtruments, but God himſelf will be the Author and the Generall of the Army; they ſhall be his Hoaſt, and fight under his Banner; they therefore ſhould humble themſelves under this mighty hand of God, 1 Pet. 5. 6.

all nations] A mighty Army, many enemies, an univerſall combination; the Armies ſpecially under *Antiochus Epiphanes*, and chiefly the Romanes, Lords of all Nations, the Armies under *Veſpaſian* and *Titus*; ſee *Ioſephus* of this war, Book 3. cap. 1. and *Cornelius Tacitus* his Annals, Bo. 21. in the beginning.

againſt Ieruſalem] Long after it ſhall be repaired by *Nehemiah*, and inhabited.

and the city ſhall be taken] Stormed, ſacked, plundered: ſee Mat. 24. 2. Here the laſt deſtruction of *Jeruſalem* ſeems more plainly deſcribed then before, when God would execute againſt her his laſt judgements for the ſins of the Jewes; but eſpecially for ſlaying the chief Shepheard and Author of life, Chriſt his Son, Acts 2. 22, 23 & 13. 15.

women raviſhed] Extream beaſtly outrage, ſo in *Babylon*, Iſa. 13. 16. ſee Amos 1. 13.

and half of the city] As formerly two thirds of the Land, chap. 13. 8. ſo here one half of the City, many, if not moſt.

captivity] Be ſubdued, captived, diſperſed, ſcattered.

and the reſidue] That third part, chap. 13. 7, 8, 9. This ſome apply to thoſe which before the ſiege went out of the City, and betook themſelves to *Pella*. Or thus, The reſidue ſhall not be cut off from being the City of God, from being his Church, and joyned to the beleeving Gentiles; ſo that ſtill a Church ſhall remain, ſome remnant of the holy ſeed, even in the midſt of all calamities.

v. 3. *Then*] Some thus, God who before this time had been the keeper of the Jewiſh Nation, and their City, ſhall now leave his holy places, Temple and City, and hold it as given over and forſaken; and alſo get him to another place, namely, unto the enemies beſieging the City: ſee *Joſephus* ſeventh book of the wars of the Jewes, cap. 12. *Titus* himſelf confeſſed that God fought for them, againſt the Jewes; and therefore refuſed to be crowned for that Victory, becauſe he aſcribed it not to himſelf, but to God, *Philoſtratus* book 6. c. 14. Others rather apply this to his going forth to fight againſt thoſe Nations, as v. 2. againſt *Ieruſalem*; ſo after he hath afflicted and chaſtiſed her, he will now revenge the wrongs done her by thoſe Nations; he will burn the rod in the fire, he himſelf will make open war againſt them, as the words expreſſe: ſee Eſay 31. 4, 5. he will hide his power no longer, he will ſuffer them no more to inſult, triumph in their wickedneſſe, and againſt his people, but he will openly ſhew himſelf in arms, and take upon him his Churches Cauſe, and become enemy to her enemies, Exod. 23. 22.

and fight againſt thoſe nations] Not goe forth amongſt them, to be their helper againſt the Jewes, as ſome would; but contrary-wiſe.

as when he fought in the day of battle] Not ſleightly, but earneſtly and ſtoutly, as he did for *Gideon* and divers others, Judg. 7. 22. Iſa. 9. 4. & 10. 26. 2 Kings 19. 25. For we muſt extend this to all times, when his Church ſtood in need of help from Heaven; Gods appearing for them then, thoſe former experiences, and our remembrances of them, muſt animate our faith and hope, to expect the like hereafter; for he is ſtill the ſame, and his hand is not ſhortned: this muſt ſupport us in all temptations, that we faint not in them, and be overcome by them.

v. 4. *And his feet*] In ſuch caſe of extremities and dangers, we are hard of belief, John 3. 12. To help our weakneſſe and ſtrengthen our faith, the Prophet uſeth here lofty ſimilitudes, ſtrong expreſſions; brings in God, and placeth him, as it were, before their eyes, makes a viſible repreſentation of his preſence coming to their aide. An expreſſion of like kinde is that touching the valley of *Jehoſhaphat*, Joel 3. 2, 12.

mount of Olives] Jeſus went oft thither, was apprehended there, aſcended thence: but to make this Text look that way, may argue more ſubtlety then ſoundneſſe. The more ſafe and plain meaning may be this; That Gods coming to defend his Church againſt her enemies, ſhall be conſpicuous and glorious; even ſuch as the Prophet could not better expreſſe it, nor we better conceive of it, then under theſe ſimilitudes, as if there he ſtood centinel for the ſafety of his Church, and thence gave directions for things, what and how to be done in this fight and battle.

on the eaſt] So is Mount *Olivet* ſituated from *Jeruſalem*. *Bethphage* and *Bethany* were there; and in *Bethany* the houſe of *Lazarus* and his Siſters, and of *Simon* the Leper, Luke 19. 29. John 11. 1. *Bethany* was in the further part of the Mount about fifteen furlongs from *Ieruſalem*; it was the neerer part of the Mount where our Saviour was apprehended, Mat. 26. 30. if not a little ſhort of it, in *Gethſemane*: upon this Mountain the glory of the Lord laſt ſtood, when it left the City, in *Ezekiels* Viſion, chap. 11.23. and here now comes he to defend it. *Titus* placed ſome of his Legions there.

ſhall cleave] Some ſay by an Earth-quake, though that be not mentioned by *Ioſephus*, or any Hiſtorian, no more then that Earth-quake in the dayes of *Uzziah*, ſave onely ſo long after, Amos 1. 1. Zech. 14. 5. Others by the Induſtry of the Roman Armies, taking away the middle part of it to fill up the wondrous deep valley of *Cedron*, that lay between it and the City, for the commodiouſneſſe of the Beſiegers. Others with leaſt probability would underſtand by the Mount, the Roman Army placed there; and by the cleaving of it, the dividing of the Army to beſiege other parts of the City. The ſafeſt way is, not to fancy a miracle here, no more then out of thoſe words Pſal. 114. 4, *6*. But to conceive hereby the Majeſty of his appearance, that he will wondrouſly make way, aud plain and even paſſages through all mountains of oppoſitions, for the ſafety and deliverance of his People; ſee chap. 4. 7.

toward the eaſt, &c.] That is, from Eaſt to Weſt, ſo as the two halves ſhall be on the North and South ſides.

a very great valley] Between the North, and South parts of it: Haply, that ſo out of all the parts of the world they might ſee Jeruſalem. which was before hid, and ſhadowed with this mountain. And this he meaneth of the Spirituall Jeruſalem, the Church, according to the propheſie, Iſaiah *66*. 23. Which text of *Eſay* ſheweth an utter aboliſhing of *Moſes* ceremonies, ſeeing all Nations cannot come every week to Jeruſalem. The meaning may tend to the ſame point, as that Iſaiah 2. 2. Micah 4. 1.

v. 5. *And ye*] The very Jews themſelves ſhall be afraid at the preſence of Gods appearance; affrighted at the Majeſty of it. And ſo ſtill were the viſions and apparitions of God to all the Saints of old; that they feared death to follow upon it. Much more cauſe here had the enemies to fear.

ſhall flee] For fear: and likely for ſuccour too.

to the vally of the mountains] Or, *my mountains*; between the North, and South mountains, verſe 4. to that valley, unto it, into it, by the plain way of it; to a place of refuge far enough, and ſafe enough.

for the valley of the mountains ſhall reach unto Azal] Or, when he ſhall touch the valley of the mountains, to the place he ſeperated. The valley ſhall be wide, long, and large. *Azal*, is rather the name of a place, then of a man. No mention is of it elſe-where in Scripture. Some take it appellatively, for a place neigh, or ſeperated. The Spiritual meaning may be this; All you Beleevers ſhall run unto the Church, to be ſafe from the deſtruction of the world. Which Church ſhall be extended to places ſeperated formerly before the partition wall was broken down: which ſeemeth to be meant by the word *Azal.* which ſignifieth ſeperation. Or, the free entrance into the Church ſhall be open every where, ſave onely where Gods Election hath not wrought, but hath left men, as it were ſequeſtred. See Iſaiah 4. 3. Or, according to the letter, the beſieged Jews, upon the nearer approaching of the beſiegers to the walls, ſhould flee to the valley of the mountains, Sion, and Moriah which was within the walls, for their better ſafety.

like as ye fled] So fearfully, and haſtily; as it were for life, and death.

from before the earthquake, in the dayes of Uzziah] Like to that fearfull flight wherewith the Jews were ſtricken of old, by reaſon of the earthquake, the which fell out in the dayes of Uzziah the king; as it is Amos 1. 1. In what year of his reign it is uncertain. That it ſhould be when King Vzziah was ſtricken with leproſie, is but a conjecture. However, it was a terrible earthquake, and an horrible ſigne, and preſage of Gods wrath: and falling out ſo many ages, before this time, thereby is ſignified, that the like terrour to this happened not of many ages before: yet this is not properly a threatning to Jews; unleſs it be to the wicked hypocrites among them; But makes all for the greater dread and terrour of the enemies.

and the Lord my God ſhall come] Some think, that here is a Tranſition made from the deſtruction of Jeruſalem, to the day of the laſt judgement, as from the ſemblance, to the ſubſtance. As our Saviour likewiſe did, Matt. 24. Mar. 13. And the rather there, for that the Apoſtles then thought both ſhould fall out together. 1 Theſſ. 3. 13. *S*eems to allude to this text. Others thus; Becauſe they did not credit the Prophets words, he turneth himſelf from them to God himſelf, calling him to witneſs, and comforteth himſelf in that he knew theſe things ſhould come, and ſaith, Thou O God, with thine Angels, wilt come to perform this great thing, Jude 14. Others, make all this to be a magnificent deſcription of the glorious coming of God, with his Saints, to the Church, to dwell in it for ever: that then the very mountains ſhall cleave aſunder, as we reade a like phraſe of Speach, Pſal. 114. 4. *6*. And the very members of the Church it ſelf ſhall fear and flee, being aſtoniſhed, and amazed at ſo great a Majeſty of Gods approaching: as in Majeſty and terrour he appeared at the delivering of the Law, Exod. 19.

my God] Here the Prophet claims God to be his God; and that he is ſent by him; ſo to gain the more credit to his Propheſie: and he doth hereby as it were, in an holy animoſity rouze up himſelf againſt all wicked ones, that mockt at his propheſies, and ſlighted the truth of them: thus aſſuring himſelf, and the faithfull, that his God would come to perform them.

ſhall come] Not in a viſible deſcent from heaven: as at the laſt day, Mat. 24. 30. But in a ſemblable manner, in reſpect of the Majeſty of his powre. See Hab. 3.

and all the Saints] Angels, often called holy, and elect. 1 Tim. 5.21. See Dan. 8. 13.

with thee] Thus turning his Speech to God: as witneſſe of what he now ſaith: though the wicked neither heed, nor believe it.

v. *6*. *And it ſhall come to paſſe in that day*] Some underſtand this of all the time from this day, to the day of Chriſts Coming. Others, of all the time after Chriſts coming, the day of the Goſpel. And according to this divers acception and apprehenſion of the day and time, they diverſly underſtand the meaning of this, and the next verſe.

that the light ſhall not be clear] *Heb. pretious*, bright, ſhining.

nor dark] *Heb. Thickneſſe.* Meaning cloudy, thick, and foggy. But ſay ſome, it ſhall be betwixt both: mixt of both: partly clear, and partly dark, various, changing, unſtable: a lowring day, that they ſhall hardly diſcern whether it be day or night. And in this ſenſe they refer it to all the time before Chriſts coming; that the Prophet foretels them what dayes they were to expect: not to be free from the tryals of the croſſe; not to hope for conſtant and ſtable dayes of felicity; but to have doubtful dayes, to meet with many dangerous dayes, keeping them in fears and uncertainties. And that therfore they ſhould arm themſelves with patience to bear them; and comfortably expect Gods help and ſuccour in them; and his hand for deliverance out of them. Others thus; It ſhal not be a mixt, and various day, a day of light and darkneſs, of day and night; but all day, and no night, as Eſay 60. 19, 20. That day ſhall not be as dayes are now; ſometimes clear, and bright, ſometimes dark and cloudy: yea more, there ſhall not be the viciſſitude of day and night: But it ſhall be one perpetual day, bright and ſhining; by the ſhining glory of the Goſpel in the Spirit. And this they refer to the dayes of the glorious Goſpel: 2 Cor. 4. 3. 4. or that bleſſed day of glory, Apoc. 21. 23. 25. The LXX. and the Vulgar Latine thus: there ſhall not be light, but cold and froſt: following, as it ſeems to ſome, ſome other copie.

v. 7. *But it ſhall be one day*] Or, the day ſhall be one, not one numerically, but of one and the ſame tenor. Mixt ſay ſome, and cloudy. Others, not mixt, but all bright, all day without any night, as was ſaid before. Yet ſome make this relate to one ſingular day; to wit, of Chriſts death, when the Sun was darkned at noon, and ſo remained three hours, Matth. 27. 45. And others underſtand one perpetuall day: Meaning, there ſhall be alwayes light in the Church under the Meſſiah, though ſometimes more dimme and dark then at other times; yet always ſome light.

which ſhall be known to the Lord] Ordered by him, managed by him; and the faithfull not over anxiouſly to trouble themſelves with diſtractions, and diſquiſitions about it, but to leave it to his hand and care, to give way to his providence, and to depend upon his will and pleaſure therein, as Gen. 22. 8. The others thus; God will take the care of it, and know how to make it one day, all day, and no night, as in Eſay *6*0. and Apoc. 21. Others thus. The Lord will take ſpecial notice of this day, and light, to keep and preſerve it. The Lord, who from all eternity knows what ſhall be in time, will have regard that ſtill light be preſerved in his Church, in the evening of time, or laſt age of the world: for ſo the time of the Meſſiah is counted. See Heb. 1. 1. 1 Pet. 1. 20. 1 John 2. 18. Or, that ſingular day of Chriſts death, undergoing ſuch changes, might ſignifie the ſtate of the Church after, from his going to heaven, to his coming to judgement. Some make thoſe words, Matt. 24. 3*6*. to relate to theſe.

not day nor night] See on verſe *6*.

at evening time it ſhall be light] The end of the day when darkneſſe is expected, yet then it ſhall be light: the end and iſſue of the black troubles and afflictions of God's People ſhall be lightſome and happy, ſee Eſay 54. 7, 8. & 58. 8. Pſal. 97. 11. & 112. 4. & 37. 5, *6*, 7. & 12*6*. 5, *6*. & 30. 5. He bids them look to the end, Pſal. 37. 37. The others ſay, The evening time, and night alſo, ſhall become all one day, without any even or night.

v. 8. *Living waters*] Springing Waters, as Gen. 2*6*. 19. not Pools or Ponds, or River waters, that will be dried up, as the Brooks, Job 6. 15,—21. and *Cherith*, 1 Kings 17. 7.

ſhall go out from Ieruſalem] Agreeable to that of Eſay 2. 3. for from thence the Goſpel came into the World, deſcribed under the name of two Seas, well known to the Jews; ſee Ezek. 47. 1,—— 6. Joel 3. 18. Apoc. 22. 1. *Ieruſalem* had the Fountains of *Siloe* and *Rogel*, and the Brooks *Cedron* or *Kidron*, and *Gihon*; they had Fountains without the City, 2 Chron. 32. 3, 4. but theſe Waters are none of thoſe.

half of them] Two Rivers ſhall riſe out of this Fountain of living Waters, and running two contrary wayes, Eaſt and Weſt.

the former ſea] Eaſtward toward the dead Sea, or Perſian Sea, Ezek. 47. 8. 18.

the hinder ſea] Weſtward, the mid-land Sea, Deut. 11. 24. & 34. 2.

in ſummer] As into all places, ſo at all times ſhall theſe Waters be flowing, never be dry. Theſe Waters muſt be referred to the Kingdome of Chriſt, and therefore muſt be of the nature of that Kingdome; ſpirituall Waters of a ſpirituall Kingdome; ſee Eſay 44. 3. & 35. 7. & chap. 12. 3. Joel 2. 28. Acts 2. 17. Gods ſpirituall graces ſhall then cleanſe and water his Church and People, dry and barren of themſelves, Ezek. 36. 25. purifie them, and make them fructifie: And they ſhall water the whole Church, from Eaſt to Weſt, and they ſhall never fail, John 4. 14. & 7. 38. The Goſpel ſhall be propagated, the gifts and graces of Gods Spirit in this World, and his glory in the Heavenly life, ſhall be poured out upon his Elect for ever, chap. 13. 1. And this ſhall follow after that gloomy day, as ſome expound it. Their miſeries ſhall be thus happily amended, thus joyſully recompenced with theſe ſpirituall mercies.

v. 9. *And*] Here the Prophet doth more clearly expreſſe himſelf, and the bleſſing; magnifying it in regard of what had been in former times.

the Lord] The Son of God, not excluding the Father and Spirit.

ſhall be king] Be, and be acknowledged ſo to be, and what greater felicity to man, then to be under this King in his Kingdome, under his rule and protection?

over all the earth] Not ſo before, Pſal. 76. 1. & 147. 19, 20. Now the Son of God ſhall alone be acknowledged and worſhipped for everlaſting King of the world.

one Lord] Not many Lords, as Heatheniſh Idolaters, and ſuperſtitious people owned many, and worſhipped many; every Nation their own gods, *proprios penates*; ſee 1 Cor. 8. 5, 6. Exod. 20. 3. 23. He is a jealous God. Iſa. 42. 8.

and his name one] He onely, and alone ſhall be acknowledged in his Church over all the earth; his Name preached, invocated, worſhipped, and the worſhip of his Name ſhall be one, and the ſame which himſelf preſcribes. His religion and ſervice ſhall not be adulterated; as formerly, John 3. 22. nor his worſhip violated, and polluted; but be and abide pure and entire. See Epheſ. 4. 4, 5.

v. 10. *All the Land*] Figurative termes, taken from the hilly ſituation of Judea: to ſignifie, that all worldly height ſhall be beaten down, and the Church alone ſhall be glorified. As Iſaiah 2. 2. and 40. 4. Zech. 4. 7. Alſo the amplitude and inlargement of the Church of Chriſt may hereby be typified.

turned as a plain] Before mountainous. See Exod. 15. 17. Deut. 3. 25. Iſaiah 14. 25. Ezek. 6. 2. But now as Iſa 40. 4.

from Geba to Rimmon] Geba and Rimmon were two confines of Judah; the one towards the North, and the other towards the South, Joſh. 15. 32. 57. and 19. 7. 1 Kings 15. 27. Jud. 20. 45.

and it ſhall be lifted up] Before of the Land; now, of the City. Jeruſalem before was encompaſſed with mountains, and ſo ſeated in a valley. Pſal. 87. 1. & 125. 2. Now it ſhall be no more in a bottom, but lifted up, and made conſpicuous to be ſeen afar off. See Eſay 2. 2.

and inhabited] Or, ſhall abide. Namely the City ſhall abide, chap. 12. 6.

in her place] Though now in *Zerubbabels* time, in a narrower compaſſe; yet at laſt in its own and old place, as large as ever. It ſhall recover its antient luſtre and ſplendor. chap. 12. 6. Jer. 30. 18.

from Benjamins gate] By a ſimilitude taken from the precinct of the earthly Jeruſalem, as Jer. 31. 38, 39, 40. he doth imply a perfect reeſtabliſhment of the Church in all parts of it. Benjamins gate was on the North-ſide, going into the fields of Benjamin, to which tribe belonged that part of the City. Jer. 37. 12, 13.

unto the place of the firſt gate] It ſeemeth he meaneth the old gate, or the fiſh-gate, which was next it, Neh. 3. 3, 6. which was over againſt the ſecond gate, Ier. 39. 3. Zeph. 1. 10. And ſo he mentioneth the whole circuit of Jeruſalem. Benjamins gate was on the North-eaſt ſide; from thence going to the corner gate, which was on the North-weſt ſide, they went along by the fiſh-gate, and from Hananiels tower, they went the other compaſſe, from the South, to the Kings wine-preſſes, which were on the Weſt-ſide, where theſe two half-circles did meet to make up a whole circle or compaſſe. Of the gates of Jeruſalem. See Neh. 3. 1. &c. And the Annotations there. Of the gates of Jeruſalem in Ezekiels viſion. See Ezek. 48. 31.— 35.

unto the corner-gate] See 2 Chro. 26. 9. & 25. 23. Perhaps there was ſome tower there to make the corners.

tower of Hananeel] On the ſouth, ſay ſome. Neh. 3. 1. and chap. 12. 38. Jer. 31. 38.

unto the kings wine preſſes] On the North ſay ſome. And ſo from South to North.

v. 11. *dwell in it*] Chap. 12. 6. and 8. 4. 8 and 2. 4. Eſay 62. Though now they were few dwellers in it; and in *Nehemiahs* time they were feign to caſt lots to get dwellers in it; Neh. 11. 1, 2. yet it ſhould be a populous citie.

utter deſtruction] As by the Romans.

ſafely inhabited] Securely, without fear of enemies. See Ezek. 28. 26. 2 Chron. 20. 20.

v. 12. *And this ſhall be*] Gods judgements upon the enemies of the Church. She ſhall not want enemies; but ſhe ſhall be ſafe from them under Gods protection.

the plague] God will avenge her of her enemies. This may analogically be referred to the eternal puniſhment of the wicked.

all the people that have fought] Verſe 3. Their multitudes need not to be a terrour to Jeruſalem; though they match them not in numbers, yet Gods hand ſhall prevail, Eſay 60. 12.

their fleſh] The fleſh of every one of them; as of one man.

ſhall conſume away] See Ezek. 21. 7. and 24. 10. pine away, and waſt.

while they ſtand] Preſently, in a moment of time; and God will do it without humane help, that the vengeance of heaven may ſo the more appear. Deut. 28. 21. 22. Or thus, with relation to Hell torment; Though he ſubſiſt, and live, and ſhall not die, yet he ſhall be tormented everlaſtingly; ſtill outliving his pain; having no end, that his pain may alſo be endleſſe.

their eyes, &c.] Some thus; Though they be alive, and can ſee, yet ſhall they be deprived of light, in infernal darkneſſe; having neither eyes nor underſtanding; but onely to ſee, and judge of their extream miſerie. Yet others much rather, forgo not the former ſenſe of Gods judgements upon the enemies of the Church in this world. The grievouſneſſe whereof is ſet forth under theſe ſimilies, and expreſſions. And many examples there are in hiſtories of Gods like dreadful judgements upon the perſons of notorious perſecutors and enemies of the Church.

their tongues] See Luke 16. 24. Eſay 13. 8.

v. 13. *in that day*] Of Gods victorie over his enemies.

a great tumult] Or vexation. Hoſ. 10. 14. And Gods ſecret hand is in it.

they ſhall lay hold] God ſhall cauſe them to fight one againſt another; as in the battel of Midian, Judg. 7. 22. and as among the Philiſtines, ſending a ſudden fear among them, 1 Sam. 14. 15. 20. And Chriſt foretold the like, Matth. 24. 7.

ſhall riſe up] To deſtroy one another, as 2 Chron. 20. 22. 23.

v. 14. *And Judah alſo ſhall*] Or, *thou alſo, O Judah, ſhalt.* The carnal and unbelieving Jews ſhall alſo be enemies to Chriſts true Church. Or, as others, Judah alſo, that is, Gods Church ſhall help, in the third place (beſides God himſelf, verſe 12. and the enemies themſelves, verſe 13.) to fight againſt her enemies.

at Jeruſalem] rather then againſt it. Though ſome would underſtand it, that Judah ſhall fight againſt Jeruſalem; and apply it to the times of Antiochus Magnus, and Antiochus Epiphanes, wherein many Iews ſided with them againſt their brethren, and againſt Ieruſalem, as the hiſtory of the Maccabees ſheweth.

and the wealth of all the heathen] The Church ſhall plentifully and abundantly be inriched with the ſpoils of her enemies, as God made his people wealthy with the ſpoils of the Egyptians. Some make of this, ſpirituall meanings, and applications.

v. 15. *the plague of the horſe, &c.*] God ſhall not onely deſtroy his enemies, ver. 12. but even all the means and inſtruments they uſed for to afflict the Church.

as this plague] Which the men endure, v. 12, 13, 14.

v. 16. *And it ſhall come to paſſe*] Gods mercy and grace to the reſt of the enemies, in their converſion to God, and to his true worſhip and ſervice.

that every one] God ſhall ſave ſome among the enemies, whom he ſhall cauſe to turn to his true ſpiritual ſervice, deſcribed here as in a ſhadow, by the ceremonial ſervice of the Law; as Eſay 66. 23.

ſhall even go up] Applying himſelf to the capacity of the Jewiſh people he alludes to their manner of worſhip; under it ſhadowing the true and ſpiritual ſervice of God, in the dayes of the Goſpel.

to keep the feaſt of Tabernacles] Names one particular for all, comprehending the reſt by a ſynecdoche. See Lev. 23. 34. Nehem. 8. 14. 18. A figure ſay ſome of the elects gathering together into particular Churches in this world, to which every one muſt reduce himſelf, to partake of the communion of Saints, and of Gods grace. This Feaſt is called John 7. 2. σκηνοπηγία, a pitching of tents, or ſetting up of booths, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wilderneſſe where they dwelt in booths, Levit. 23. 43. And to ſhew their thankfulneſſe for the fruits of the earth, reaped in this moneth, Deut. 16. 13. 14. And further, as ſome ſay to figure out the coming of Chriſt into the world at this time of the year, to dwell in the Tabernacle of our fleſh, John 1. 14. This feaſt may haply be named above that of the Paſſeover, or that of weeks; not ſo much to ſignifie that we ſhould be as wandring pilgrims in this world; as to import the admirable & wonderful power of God to be ſeen in this ſecond redemption and reſtauration of his Church; as memorable as that firſt deliverance out of Egypt; and ſpecially that preſervation of them in the wilderneſſe, where they dwelt fourty years in Tents and Tabernacles; and therefore as their Fathers kept that Feaſt in memory thereof; ſo the Prophet takes occaſion to allude thereunto, to intimate a like cauſe of their thankfulneſſe and feſtival rejoycing, for this ſpiritual, Evangelical deliverance. See Apoc. 21. 3. Pſal. 84. 1. Amos. 9. 11. Eſay 33. 20. and 54. 2. Ier. 30. 18. Ezek. 37. 27.

v. 17. *that who ſo will not*] But continue obſtinate, and obdurate, notwithſtanding all means of converſion and grace afforded.

of all the families of the earth] When the partition wall between Jew and Gentile is broken down.

unto Jeruſalem] Not to tye Gods worſhip to Legal, Moſaical ſhadows, rights and ceremonies: Jeruſalem is here ſo named, as was the feaſt of Tabernacles: it is put for a type of Chriſts Church. See on verſe 10. and that John 4. 21.

no rain] Gods revenge and malediction upon ſuch refractory contemners of him, and his religion. The uſe of rain is mainly neceſſary for the maintenance of this life, Hoſ. 2. 21, 22. The want of it is a moſt dreadful plague. See 1 Kings 17. 12. and 18. 5, 6. Amos 4. 7, 8. Deut. 28. 23, 24. And ſurely if the heavens be braſſe, the earth muſt needs be iron. This then cuts off all ſuſtenance, and comforts of this life. A direful plague is intimated under this allegory. God ſhall impart none of his bleſſings to them: but they ſhall be curſed and plagued. Our LXX. hath it thus; They ſhall be joyned to them.

v. 18. *family of Egypt go not up*] Which was the ancienteſt enemie of the Church: which alſo ſeemed not to have much reaſon to fear the foreſaid want of rain, becauſe of the yearly overflowing of Nilus. See Deut. 11. 10. But therefore, inſtead of that it is threatned with like plagues equivalent to the former. See Gen. 41. 30.

that have no] *Heb. upon whom there is not*: ſeldom any rain or need of any. See Pſal. 105. 32. An hot countrey; and yet without rain. But wonderfully provided for by God, by the overflowing of the river Nilus; as is famous in all hiſtories.

the plague] That verſe 12. Or, as was ſaid, it ſhall be curſed of God, and undergo the like extremities, as other nations ſhall ſuffer that have no rain.

The Heathen that &c.] See on verſ. 16. 17.

v. 19. *This*] He repeats it often; becauſe it was a thing ſcarce credible, and yet a thing very uſeful and needful to be believed, for the corroboration and comfort of the Church of God; and a terrour to the enemies thereof.

puniſhment] Or, *ſin*. The Hebrew word is uſed for both. See 2 Cor. 5. 21. Gal. 3. 13. God will ſhew himſelf a revenger and maintainer of his own glory. Let no ſuch prophane deſpiſers think to eſcape unpuniſhed. Heb. 2. 2, 3.

the feaſt of Tabernacles] At this feaſt *Solomons* Temple (a figure of Chriſts body John 2. 19. 21.) was dedicated with great ſolemnity, and the Ark brought into it, 2 Chron. 5. 2, 3, 7. & 7. 10. And this feaſt we ſpiritually keep by belief in Chriſt, that his grace is ſufficient for us; and that in all our infirmities the power of Chriſt reſteth upon us to protect us, as a Tabernacle, 2 Cor. 12. 9. The firſt place where Iſrael encamped after they came out of Egypt, was called Succoth, That is, booths Exod. 12. 37. See alſo on verſe 16.

v. 20. *bells of the horſes*] Or, *bridles*, or collars, or trappings; or ſtables, as ſome tranſlate it. Such uſual in the Eaſtern countreyes; Iudg. 8. 21. 26. both in war and in peace. The words are ſomewhat obſcure, being taken from the manner of the Jewiſh worſhip. Having ſpoken of the horſes overthrow, and other cattle of the enemies, verſe 15. he addeth to make up the meaſure, that all their ſpoils, even the very deckings of the furniture, if they were of mettal, ſhould be conſecrated to God, to make utenſils for his ſervice: wherein he ſeems to have relation to that which *Gideon* did, Judg. 8. 26. The meaning is, God ſhall convert to his ſervice in his Church, all ſuch things, as before were employed againſt him. And yet further, we know that great riches, and ornaments were beſtowed upon the Church by Chriſtian Emperours; and Kings, and people. That ſtory of *Helena* her cauſing to be put into the bridle of her ſon *Conſtantine* one of the ſuppoſed nails wherewith our Saviour was crucified, if true in it ſelf, is nothing to the true meaning of this Text. Here God ſhall ſo be king over all the world, that all things ſhall be applied to his worſhip, ſanctified to that uſe.

holineſſe unto the Lord] This was engraven on the high Prieſts miter, as he was a type of that holy High Prieſt, our Saviour, Dan. 9. 24. Luke 1. 35. and 4. 3. 4. Acts 4. 27. 30. And all the things, and utenſils, & appurtenances of the Temple, were counted, & ſo called, Holy, in their kinde. The meaning here ſeems to be, That the meaneſt things of common and prophane uſe only heretofore, whether in war or peace, ſhould now become holy, and be holily uſed, if not in the ſervice of God, yet in the whole carriage and converſation of a mans life, in all his actions men ſhould conſecrate themſelves, and all they had to Gods ſervice, and an holy uſe: in all their actions offering up a pure ſacrifice to God, Rom. 12. 1. 1 Cor. 10. 31.

pots in the Lords houſe] Made of theſe boſſes or Bels, ſay ſome. Or, the other pots formerly in uſe in the Temple. The meaning may be, that there ſhall be frequent ſacrifices of thankſgiving; of which ſome parts were dreſſed in the Temple, in the kitchins belonging to it, Ezek. 46. 22, 23, 24. for the ſacred Feaſts, 1 Sam. 2. 15. And all this muſt be underſtood of the ſpiritual ſervice, which ſhould be in the Chriſtian Church, figured by the ancient ceremonial ſervice; as Eſay 60. 7. and 66. 23. Mal. 1. 11. And the meaneſt thing in this, ſhall be as precious as the moſt glorious things in the other. The meaner ſort of things in ſacred uſe, ſhall be advanced to an higher degree of eſteem and holy employment, then before. The pots of the kitchen of the Temple ſhall become as the bowls of the Altar. As Eſay 66. 20. 21. and 61. 6.

bowls before the altar] which were in very great number, for to receive the blood of the ſacrifices; and to make the ſprinklings. See 2 Chron. 4. 8. Ezra 1. 9. 10. Some underſtand this of the grates upon the Altar, Exod. 27. 4. 5. and 35. 16. and 38. 4.

v. 21. *Yea every pot*] He ſeemeth to mean, that the ſpiritual ſervice ſhall be every where yielded to God, even in the moſt ordinary actions of a Chriſtians life. The meaneſt thing ſhall be converted to ſacred uſe. There ſhould be that reverence and fear of God in all the world, that whatſoever men went about to do, ſhould be as an acceptable ſacrifice to him, 1 Pet. 2. 5. Apoc. 1. 6.

in Jeruſalem, and in Judah] Not in the Lords houſe onely, verſe 20. but in all the Church of Chriſt, in what citie, or kingdom ſoever.

ſhall be holineſſe to the Lord] See on verſe 20.

and all they that ſacrifice] Numerous multitudes of people, nations and languages.

and take of them] As well as formerly they did take the pots in the Lords houſe, and uſe them to ſeeth therein the ſacrifices. But thoſe now ſhould not be able to ſuffice ſuch multitudes. All along there are ſtill alluſions to the Leviticall manner of Gods ſervice. And all this ſhould ſerve for encouragement to the Jews in their preſent undertaking for the building of the Temple; (the preſent intendment of *Zechariah* his propheſie) ſeeing that notwithſtanding their paucity, and all poor appearances, their many difficulties and diſcouragements, ſmall helpes and mighty enemies; yet all thoſe *glorious promiſes* in their day and time ſhould be effected and fulfilled.

there ſhall be no more the Canaanite] Though now in this ſad eſtate and calamitous condition of all things, the Samaritane, Canaanite, and other Heathens were mixed among them; who ſcorned them and their religion, and oppoſed them; Ezra 4. and 5. Chapters; and ſo after, Neh. 4. & 6. Chapters. yet God would in that day cleanſe, & purge, and rid his Church of them. See on 9. 8. Eſay 35. 8. and 52. 1. and 65. 25. Joel 3. 17. Nahum 1. 15. Apoc. 21. 27. & 22. 15. True it is, that the floor of Chriſts Church contains both chaff, & wheat; his field tares among the good corn; the net of the Goſpel doth catch fiſh, both good and bad; yet this alſo is a truth, a truth in compariſon, and in relation to that corrupt ſtate of things before this purgation & renovation; ch. 13. 9. And true it is that God ſhall thus cleanſe his myſtical Church, compoſed of true Believers and elect, from the mixture of all prophane perſons. And upon Chriſts ſecond coming, this promiſe ſhall receive its full verification in all perfection. Some for Canaanite here tranſlate merchant. And indeed the word ſignifieth alſo ſo much. And ſay they, He ſeemeth to have a ſpecial relation to the abuſe of merchandizing, and ſelling which was uſed in the Temple, Matth. 21. 12. John 2. 15. And they run upon other allegories hereupon, after their own fancies. But theſe are the ſtrains only of mens wits, varying from the plain meaning and intent of the text.

ANNOTATIONS

On the Book of the Prophet

MALACHI.

The ARGUMENT.

MAlachi, (*his name in Hebrew ſignifieth Angel or Meſſenger)* *endeth the* Prophets: *and ſeems to fall in, and to correſpond with* Nehemiahs *thirteenth* Chapter, *comparing* Mal. 2. 11. & chap. 3. 8, *with* Nehem. 13. 3. 4. & verſe 10. &c. & verſe 23. &c. *He propheſied to Iſrael,* viz. *to all the people of the ſeveral Tribes which were returned from Babylon; after the reedifying of the Temple; and alſo, after* Haggai *and* Zechariah; *confirming their doctrine, and carrying on the reformation of what was yet corrupt and defective, either in Gods ſervice, or in the Iſraelites life and converſation. And firſt, he putteth them in minde of their free election, the onely ground of Gods continued favour in their preſervation. Then doth he reprove and threaten them for falſe dealing in the* Covenant; *for their prophaning Gods ſervice; and other vices of all ſorts, as idolatry, adultery, falſe oaths, ſacriledge, blaſphemies, mixing themſelves in unlawfull marriages, injuſtice, and violence; vices which had ſpread far, and invaded not onely the common people, but* Prieſts *and Levites alſo. Moreover he calleth them to repentance, promiſing grace and bleſſing to all Believers in the coming of the Meſſiah* Chriſt, *the Sun of* Righteouſneſſe, *with healing in his wings: Before whom the Meſſenger or forerunner,* John *the* Baptiſt *(who is called alſo by this* Prophet, Elias *the* Prophet, chap. 4. 5. *muſt come, before the coming of the great & dreadful day,* viz. *that ſtately apparition of the Son of God in the fleſh, accompanied alſo with conſuming power, ſet down,* ch. 3. 2. & 4. 1. *After* John *the Meſſenger to prepare the way,* Chriſt *the Meſſenger of the* Covenant, *or Mediatour and foundation of the* Covenant *of grace with Gods elect, ſhould ſuddenly come into that reedified Temple, work the ſalvation of his people, call in the Nations, make his Church* Catholike *and one, by joyning Jews and Gentiles. And becauſe the Iſraelites muſt look for no more* Prophets *till the great Prophet was born, he referreth them to* Moſes, *who ſpake of this* Prophet *to come, whom all muſt hear, or be cut off: bidding them to remember his Law in the mean while, till* Chriſt *come to accompliſh the* Covenant: *whoſe coming would be terrible to the wicked, but joyful to the godly.* Zechariah *and* Malachi *are the laſt* Prophets, *and end the Old Teſtament. The ſame names, not perſons, the New Teſtament beginneth withall. One* Zecharias *was* John Baptiſts *father: and* John Baptiſt *himſelf was that* Malachi, *or Meſſenger, that* Elijah *foretold here,* chap. 3. 1. & ch. 4. verſ. 5, 6. *As we ſee Luke* 1. 76. & chap. 7. 27. Matth. 11. 10. *The Evangeliſt* Luke *beginneth the Goſpel with* Zecharias, *and* Mark *beginneth it with* Malachi, *that is, Meſſenger, namely,* John *the* Baptiſt. *So ſweetly in ſpeeches hath God joyned the Old and New Teſtament, to face one another, as the* Cherubims *over the Ark, that the hid Apocrypha might not be in the* Canon *of the Bible.* In Hebrew *theſe Apocryphal Books are not: the New Teſtament citeth them not: yet moſt of them are of much worth, containing many worthy documents in them. And ſpecially the Hiſtory of the* Maccabees *is of ſingular uſe for the interpretation of the two laſt* Chapters *of* Daniel: *and part of the* 2. 7. *and* 8. *Chapters. Generally thus,* Malachi *threatneth the* Prieſts chap. 1. *and* 2. *and the people,* chap. 2. *from the coming of* John Baptiſt, chap. 3. *and of Chriſt.* chap. 4. *And all this, much in a dialogue-wiſe and manner.*

CHAP. I.

The burden of the word] A commiſſion for propheſie of reproofs and threatnings, Eſay 13. 1. Zech. 9. 1.

of the Lord] Not mans word. And firſt in word before in deed; denounced, ere executed.

to Iſrael] That is to all the people of ſeverall Tribes which were returned from Babylon. And they were chiefly of Judah, Benjamin and Levi: they here are called Iſrael. They which remained ſtill behinde in Babylon, and the Perſian empire, ſcarce deſerved the name of Iſrael. The greateſt part of this Book contains judgements againſt Iſrael for their ſins. God ſpares not his own people, 1 Pet. 4. 17. Jer. 25. 29. Amos 3. 2.

by Malachi] *Heb. By the hand of Malachi. Malachi* ſignifieth Angel or meſſenger, Mar. 1. 2. In this Prophet *John Baptiſt* is once called *Malachi*, chap. 3. 1. and again *Elias*, chap. 4. 5. S. *Mark* beginneth his Goſpel with *Malachi*, or Angel: *Gabriel* in the firſt ſpeech of the New Teſtament beginneth with *Elias*; Luke 1. 17. ſo ſweetly in words hath God joyned the Old and New Teſtament, that the hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith. Some writers have imagined this *Malachi* to be *Ezra*; but without any grounds for it. He propheſied laſt of all; after the Temple was rebuilt, and finiſhed. He brings here nothing of his own; but faithfully reports what he receives from the Lord. 1 Cor. 11. 23. 2 Tim. 3. 16. 2 Pet. 1. 21.

ver. 2. *I have loved you*] With a free love in your election, and the benefits flowing thence. Thus God begins with an expoſtulation, and exprobation, recounting his benefits, to render thereby their ingratitude and ſinfulneſſe the more odious, in that they requite ſo loving a God with ſo great unkindneſſe, ſo good a God with ſo great evil. This love was not that generall love wherewith he loved all mankind, but his ſpecial love wherewith he loved Iſrael; whom he choſe to be his peculiar people above all other people; and entered into a gracious Covenant with them, Deut. 32.8,9. And this not out of any worth or merit in them, Deut. 7. 7. But out of his own meer good-will, free favour and pleaſure, Deuter. 10. 14,15. 1 *Sam.* 12. 22. He might have ſaid, I have created you, and preſſed them to their duty thereupon, and argued their ingratitude in requiting him ſo evilly. But this love is much more, and aggravates their ill requitall of this love much the more.

yet ye ſay] They would willingly and wickedly ſhift off, extenuate, obliterate this gracious love of God. This is mans curſed corrupt nature.

wherein haſt thou loved us] This ſhews the ſenſeleſsneſſe, and ſtupidity of their ingratefull minde; not acknowledging any love, or fruit of love received. They likely minding onely their afflictions; wherein they were as deep as any other nation.

was not Eſau Jacobs brother] And elder brother too. But this he omits, as ſufficiently known. Conſider this the principall effect of my love; in that of meer grace I have choſen you to be my people, in your father *Jacob*; rejecting *Eſau*, his brother, equall in all other things to him: whereupon all my bleſſings have dropped down upon you, as your preſervation, deliverance from captivity, and reeſtabliſhment; whereof the Edomites, from *Eſau*, have not been partakers. And thus he fetcheth it afar off, derives it from the well-head, and recounts it from the beginning. Somewhat a like is that, Jer. 2. 5,6,7. and Micah 6. 3,4,5. This free Covenant is the ſure argument and pledge of his love. And whereas he might have drawn his argument from *Abraham*, and his chooſing of him, and rejecting the reſt of the world, he rather takes it from two of his grandchildren, brethren in the ſame family, twins by birth; and his chooſing of the one (their progenitor) and his caſting off the other.

yet I loved Jacob] *Paul* extends it to the love of election, Rom. 9. And no ſuch love as that of election to ſalvation. It is the fountain of all graces; and of all bleſſings, ſo farre as bleſſings; ſuch onely are exempt from condemnation, and are heirs of glory. See 2 Theſſ. 2.13. This love was not for *Jacobs* good works foreſeen, by the free uſe of his own free-will. *Auguſtine* accounts this ſubtilty a great abſurdity. This was before he was born, Gen. 25. 23. Rom. 9. 11,12,13. works there, though foreſeen, are directly excluded, v. 11, 16. good works flow from it, as the effect, not the cauſe of it, Epheſ. 1. 4. As alſo vocation, faith, regeneration, ſalvation, Act. 13. 48. yea Chriſt himſelf as Mediatour is under the decree of election. As the end is firſt thought on, before the means, Epheſ. 1.4,5. All mankinde were created alike in Adam, and fell alike in Adam: And it is God now that makes them differ one from another, 1 Cor. 4.7. He doth it according to the good pleaſure of his will, [which he had purpoſed in himſelf, to the praiſe of the glory of his grace, Epheſ. 1. 5, 6,9. Neither needed the Apoſtle to collect theſe circumſtances, Rom. 9. had he not purpoſed to prove it, to be onely in the good-pleaſure of his will, Matt. 11.26. He is bound to no man; but his mercy is the cauſe of his mercy, Rom. 9. 15,18. As alſo his good-pleaſure was the meer cauſe he made us men, and not beaſts; and choſe the ſeed of *Abraham* before all other nations. If we ſhould ſeek for the cauſes of theſe things out of God in the creature, we ſhould run into a maze, and finde our ſelves in an endleſſe labyrinth. And for man herein to finde out quarrels againſt Gods doings; to ſeek to meaſure his infinite wiſdom by the ſcantling of his own reaſon; and to ſubject him, and his ſoveraign power to his creatures will, is inſolency, and impudency, altogether intolerable, Eſay 45.9. Rom. 9.19.—24. He calleth upon all by the generall Promiſes of the Goſpel; But the efficacy thereof depends upon the ſecret pleaſure of his will, Rom. 9.16. 1 Cor. 3. 6,7. Chriſt died for all; ſo that whoſoever beleeveth in him ſhould be ſaved by him: and belief is the free gift of Gods grace to his elect, and the great work of his power in them: Neither herein is the uſe of free-will taken away, or any Stoical Fate brought in place thereof; But God that works the will, knows how ſweetly to frame and incline it.

v. 3. *and I hated Eſau*] Jer. 49.17,18. Ezek. 35.7,9. Obad. v. 16,17,18. I have given him no part in my grace; but have left him, as a ſinner and corrupt, under my wrath and judgement; which I have alſo declared in his irreparable deſtruction, which hath not befaln you, nor can befall my Church, which hath alway a remainder, and an iſſue out of her evils, Jer. 31. 36. Others thus; That this love and hatred is ſpoken of comparatively, as Gen. 25.28. and 29. 31. and Luk. 14.16. expounded Matth. 10. 37. And is extended here chiefly to the poſterities of *Jacob* and *Eſau*. And that this love and hatred here is taken for, and intends the benefits proceeding from the one, and the diſpleaſures and diſcommodities proceeding from the other. And that in all this no ſpirituall good or evil is much intended or meant: But temporall things; as birth-right to *Jacob*, and a fairer inheritance, and a dominion in his poſterity over *Eſaus* poſterity, according to that, Gen. 25. 23. & 27.29. Nor doth Malachy inſtance here in any ſpirituall thing. And that S. *Paul*, Rom. 9. 11. teaching the doctrine of Gods free election and præterition, according to the meer purpoſe and pleaſure of his own will, doth alledge this Text in Malachy, in this wiſe, and to this purpoſe; That, as it was free to God, to deal thus diverſly with *Jacob* and *Eſau*, in temporall things, without any reſpect to any merits of theirs, ſo it is free to God to deal with men in ſpirituall things, even in the point of election and præterition, according to his purpoſe and pleaſure from all eternity, before the one party, or the other were born. And that the repentance ſpoken of, Heb. 12 17. was not any ſpirituall repentance which *Eſau* then did ſo ſeek to finde in himſelf, but the repentance or change of minde in *Iſaac*, to recall and alter the bleſſing, which *Eſau* did ſo eagerly then ſue for, and could not finde or procure that alteration to be in *Iſaac*, that he would repent him of what he had done.

and laid his mountains] Seir was a mountainous countrey, of rough and craggy mountains. And thither *Eſau* betook himſelf, forſaking Canaan, and his fathers houſe; quitting ſo the Promiſed land, deſtinated by God to his own people; as he had before prophanely ſold away his birth-right. And here is a further argument of God his foreſaid love to the Jews, more then to the poſterity of *Eſau*, taken from the preſent ſtate of both nations: He brought back the Jews at this time into their own Countrey; not ſo the Edomits, but laid and left their Countrey waſt.

for the dragons] Which have their dwellings in deſerts and unfrequented places. See Job 30. 29. Eſay 13. 29. & 34.13. Jer. 49.33. & 51. 37.

v. 4. *We are impoveriſhed, but, &c.*] The like is Eſay 9.9,10. Thus wicked men oppoſe themſelves to the power of God and the courſe of his judgements and providence.

but I will throw down] If they think and labour to be reſtored out of their calamities and repaired, as you are from the deſolations which have befallen you by the Caldeans, they ſhall finde themſelves deluded, Ier. 49. 7,17. Ezech. 25.12,&c. Obad. ver. 17. 1 Macc. 5.3. 2 Macc. 10.16,17,23. The Perſians dealt much better with the Jews in their return, then with the Idumeans, Pſal. 127.1.

The border of wickedneſſe] A wicked, curſed people. Contrariwiſe Jeruſalem, Zech. 8.3. Ier. 3.17. Eſay 1.26. and 60.14.

for ever] Without any hope of return and reparation, Ier. 49.7,—23. as in the overthrow of Sodom and Gomorrah, Ezech. 25.12,14. Obad. v. 1. God deals not ſo with his own people; His chaſtiſements are but for a time to them, and for their good, Pſal. 89. 31, 32, 33. Eſay 54.7,8. and 27.7,8,9. 2 Cor. 4.8,9. Pſal. 118.18.

v. 5. *And your eyes ſhall ſee*] See it ſo ſtill, as you do ſee it now; never better with them.

and ye ſhall ſay,] Though ye for your part would bury the memory of this judgement againſt them, and extenuate the mercy vouchſafed to you, yet the thing it ſelf ſhall force this confeſſion from you.

The Lord be magnified] Thus ſhould we have our eyes open upon the judgements of God, and celebrate the praiſe of the power and juſtice of God, in the deſolation of his enemies, Apoc. 19. 1,2,3,4.

from the border of Iſrael] Or, upon Heb. *from upon,* Even from his holy Temple, the place of his abode, from whence he ſheweth the glory of his power, to the deſtruction of his enemies. Or, they ſhall ſee it from their own habitations. *So* conſpicuous ſhall Gods judgements be upon the Edomites.

v. 6. *A ſon*] A grievous charge, and conteſtation. againſt many ſins of the Iſraelites. And firſt againſt their contempt and profanation of Gods worſhip; charged upon the Prieſts, and proſecuted to the 10th ver. of the next chap. The duty of a ſon to his father, and of a ſervant to his maſter is famouſly known, by the law of nature, and nations; of God, and man. And the right and ſoveraignty that fathers and maſters have in this caſe is likewiſe acknowledged, Eph. 6.1,2,3. Deu. 27.16. Pro. 30.17. *And* again, Mat. 8.9. 1 Tim. 6.1. 1 Pet. 2.18.

If then] God was the Father of the Jews, not onely by the common right of creation, as he is the Father of the rain, Job 38.28. and of all mankind, chap. 2.10. But by his ſpeciall right of adoption of them, and gracious Covenant with them, above all others, Deut. 32.6. Eſay 63.16. Ier. 31.9:

And if] God was their Lord; not onely as he is the Lord of hoſts, of all his creatures, the Lord of Lords; but in right of ſpeciall title, acquiſition, redemption, and dominion over them, 1 Chro. 17.21,22. Joh. 13.13.

where is mine honour? where is my fear ?] Where? no where ; as 1 Cor. 1. 20. & 12, 17. Job 20. 7. Thus in both rights God complains ; of the want of his Honour ; 1 Tim. 1. 17. and 6.16. Apoc.4.11. & 5. 12.13. See Act.12.23. And of his fear : without which there can be no Piety ; The fear of God being the fountain of it ; ſuch a fear as is here intimated, a filiall fear, mixed with love, 1 Peter 1. 17. But theſe wanted both love, and fear, to draw them to obedience. Luk. 6. 46.

O Prieſts] The former argumentation and conteſtation ſtands good againſt all the Jews, of all ſorts and callings. But he now applies it to the Prieſts ſpecially, that ſhould have been guides to the reſt ; by doctrine and example, to bring them on to honour, and fear God, and ſhould have reproved their neglect; but themſelves prov'd ringleaders to the contrary, and hardned others by their example.

that deſpiſe my name] A grand crime verſe 11. 14. and 2. 2. Holy and Reverend is his name, Pſal. 111. 9. great, and glorious, and fearfull, Deut.28.58. And he whoſe name is Jealous, is jealous of the glory of it ; Exod. 34. 14. See the commandment Exo.20.7.Lev. 18.21. The prayer, Mat.6.9. And that of Joſhuah ; chap. 7. 9. 1 Sam. 12. 22. Pſal. 8. 1.& 29. 2.& 66.2.

and ye ſay, wherein, &c.] He noteth their groſſe hypocriſie, which would not ſee their faults, but impudently cloaked them, and ſo were blinde guides. They were blinde at home, could not ſee the beams in their own eyes ; and therefore grew haughty, inſolent, preſumptuous; their neck was an iron ſinew, and their brow braſs ; as Eſay 48. 4. Bold to out-face and deny open crimes, and to ſcorn all checks, and reproofs for them. They harden their forehead, and impudently demand wherein, &c. And ſuch ſinners are never wanting in the world.

v. 7. *ye offer*] Or *bring unto*, &c. Ye take it, and accept it of the people, and offer it.

polluted bread] Either that for the ſhew-bread, Exod. 25.30. freſh ſet every Sabbath, Levit. 24. 5. 8. See 1 Sam. 21. 4.6. Or for the meat offerings, Levit. 2. Or bread taken more generally for ſacrifices, Levit. 22. 24. Polluted, not lawfull, nor acceptable, being defective, Levit. 22. 20. Deut. 15. 21. When of other kinde, or otherwiſe uſed, then the Law preſcribed. See Hag. 1. 14. Ezech. 4. 13. & 22 26. A grievous ſin it is to pollute Gods holy ordinances, and worſhip. Levit.19.8. Num.18. 32. Ezech. 23. 38.

upon my Altar] Golden Table of ſhew-bread, in the Temple; or brazen Altar of burnt offerings, in the Court.

wherein, &c.] He noteth their groſs hypocriſie, which would not ſee their faults, but impudently cloaked them: and ſo were blinde guides. Thus again Hypocrites and wicked men are ready to juſtifie themſelves : Luk.16.15. 1 Sam.15.20. They plead and pretend innocency, and that they are unjuſtly taxed. See Levit.3.11. & 2.4.6 & 6.16. & 21.6.8.17.

In that ye ſay] Thus againſt ſuch men muſt their ſin be partilariſed. Elſe they will ſhift off, and winde themſelves out of Generall accuſations. They ſaid it, though not in words, yet in deeds. 2 Tim. 3. 5.

the Table of the Lord is contemptible] Before Altar; here Table. See Ezech. 41.22. & 44. 16. Their ſenſe is, the Temple and the Altar ſince the return from Captivity are ſo poor and different from the ancient ſplendour they were in, that they do not deſerve to have ſuch exact care taken of the beaſts which are offered there, as formerly in the firſt Temple, ſee zech. 4. 10. Or thus, they ſlighted the ſervice and worſhip of God, as a thing not much to be regarded. And this is an heavy ſin, ſlightly to heed, and to perform the worſhip of God, without regard to the Majeſty of God, v.14. Or the Holines of his worſhip, ſee Eſa. 1.12

v. 8. *And if ye offer the blinde*] Forbidden, Levit.22.22.23.24. Deut.15.21. & 17.1. It was the peoples ſin, to bring ſuch to be offered. And the Prieſts ſin to take, and offer them, and not to reject them, and reprove them for it, and ſtand to vindicate and maintain Gods Law therein, and the right of his ſervice. Eze.22.26. Some imagine the Prieſts to receive good and lawfull ſacrifices from the People ; and to change them for theſe ; or if ſuch evil ones from the people, yet to ſay, rather ſuch then none. Wicked Hypocrites think any thing good enough for God ; and pious men think nothing good enough for him. Blinde and ignorant ſervices : lame and halting ſervices are, when there is action without affection ; the lips without the heart ; double mindedneſs and hypocriſie. *S*ick, or faint, and languiſhing ſervices are, that come coldly from us, without any life or vigour of the inner man ; And theſe are all vile and odious. God is a ſpirit, and will be ſerved in ſpirit and truth. Some read the words without an interrogation, as if they were the words of the Prieſts, maintaining that there was no evil in doing ſo, in ſacrificing ſuch. Indeed God ſeems to neglect ; ſlight, or reject, all ſacrifices, Hoſ. 6. 6. Micah. 6. 6. Pſal. 50. 8. 9—14. Eſay 1.11. & 66.3. Jer.7.22.23. But all this is ſpoken comparatively ; and when they were performed by Hypocrites and wicked men ; without any heed to the true end and uſe of the ſacrifice, and the ſpirituall ſervice therein ; without any life or motion of the inner man. And yet theſe Prieſts by this neglecting and polluting theſe externall ceremonies and ſacrifices, ſhew thereby that they had clean caſt off all manner of Piety.

offer it now] He reproacheth them ; ſhewing that a mortall man would not be content to be ſo ſerved.

unto thy Governour] As were Zerubbabel, Nehemiah, and others ; under the Empire of Perſia : who had their proviſion aſſigned them upon the people, Nehe 5.14.15.

will he be pleaſed] Nothing leſs. And yet what they dare not do to men, that they preſume to do to God. And the world is too full of ſuch ſinners.

v. 9. *beſeech*] An ironicall Permiſſion or Injunction. Go to, do ſo, try the iſſue. This indeed belonged to their office and duty ; The Prieſts were to pray and intercede for the people, Numb. 6. 23. Joel 3. 17. And ſo likely they did, when they offered the peoples ſacrifices. They ſuſtained in ſome ſort the office of Chriſt our mediator. 1 Sam. 12.19.23. He deſideth the prieſts, who bare the people in hand that they prayed for them ; and ſheweth Gods diſregard thereof ; and that they were the occaſion that theſe evils came upon the people.

God] *Heb.* The face of God.

this hath been by your means] *Heb. from your hand.* While by your means things go thus ; and you thus carry your ſelves towards God, polluting thus and prophaning his worſhip. The ſins of the Prieſts, and ſpecially in the Points of Gods ſervice, are grievous ſins, and cryed out upon. Chap. 2. 8. 9. Zeph. 3. verſe 4. Micah.3.11. Hoſ.6.9. Ezech.22.26. Lam.4.13. Jer. 2.8. & 5. 30. 31. & 6. 13. And the ſins of the people are oft imputed to them.

will he regard?] This interrogation implies a ſtronge and vehement negation. Will God conſider your office and ſtate, ſeeing you are ſo Covetous, and profane contemners of his ſervice? An heavy judgement of God it is, to have our prayers rejected. Eſay 1. 15. Prov. 1. 28. Jer. 11. 11. & 14.12. Micah. 3. verſe 4. Zech.7.13. Cauſes hereof are noted, Jam. 4. 3. John 9.31. Pſal.66.18. Prov. 28.9. & 21.13. Jam.1. 6.7. 1 Tim.2.8.

v. 10. *who is there, &c.*] He inſiſts ſtill upon the Prieſts ſins in Gods ſervice ; which indeed ruined all Religion in the people. The Levites, Porters to the doors of the Court, and the Prieſts that were to open and ſhut the doors of the Temple, were all faulty ; Becauſe the Levites which kept the doors did not try whether the ſacrifices that came in, were according to the Law ; God wiſheth them that they would rather ſhut the doors, then to receive ſuch as were not perfect. Or rather, He chargeth them with ſelf ſeeking in their miniſteriall ſervices in the Temple ; That they did it for their own gain and profit ſake ; and elſe would not do it for any care of Gods worſhip, which if they yet minded, he would ſurely bleſs them, as it is chap. 3. 10. But ſeeing they did otherwiſe ; it was but in vain for them thus to ſacrifice, both illegall ſacrifices, and with a covetous ſelf ſeeking minde. God appoints means and maintainance for his Miniſters; 1 Cor.9.7 — 15. Hates Covetouſneſs in them, 1 Tim. 3. 3. Eſay 56. 11. And will be worſhipped according to the preſcript rule of his word and Law.

for nought] for I do recompence you largely for your ſervice, by tithes, firſt fruits, offerings, &c. And therefore your neglect of duty is the more odious. Eſay.5.4. 1 Sam.15. 17. 2 Sam 12.7. But yet in vain ye do it, doing it in that manner.

no pleaſure in you] In the generality of you, in the moſt, a remnant yet were reſerved according to the election of grace.

neither I will accept] If the perſon be not accepted, neither will the offering be, Gen.4.4 Hag. 2 14. ſee Eſay.1.11. &c. Jer. 6.20. Amos. 5.21.

v. 11. *For from the riſing of the Sun*] Another judgement of God, that he would take away his worſhip from them; and vouchſafe it to the Gentiles. The Jewes thought God was tyed to them, he could not be God, unleſſe they were his Church, he ſhould not be worſhipped at all, unleſſe worſhipped by them In deed great were their priviledges, Deut. 4.7. 8. 33. 34. Pſal. 147. 20. But they forgot that Deut. 32. 21. God needed them not, They were but a ſmal nation. He could and would have all the world, the Gentiles to worſhip him. He rejecting them. v. 10. would finde out others, even ſubſtitute the numerous nations of the Gentiles in their ſtead Rom.10.16. Thus here as a puniſhment to the Jews, he foretels the calling of the Gentiles. ſo Mat.21.43. Act.13 46.47. & 18. 6. & 22. 21. Sometimes it is promiſed, as a bleſſing to them, at leaſt to the Godly amongſt them, a bleſſing, by the propagation of the Goſpel, and the worſhip of God thereby. So Zech.8.23. Eſay 66.12. and 60.3.4.5. and 49.22.

my name ſhall be great] The knowledge of it, and of the right worſhip of it. That place, Pſal. 113. 3. and that 8. 1. Comes ſhort of this, and contain only the general praiſe of Gods name, as he is in himſelf, & appears in his glorious works & creatures.

among the Gentiles] An excellent propheſie of the calling of the Gentiles : as there are many like.

and in every place] Not in Judea only. Act.10.34.35. Mar.13. 10. Luk.24.47. 1 Tim.2.8. & 3.16. 2 Tim.1.11. Eph.2.17.18.

incenſe] Here the Prophet that was under the Law framed his words to the capacity of the people; and by the altar and ſacrifices he meaneth the ſpiritual ſervice of God which ſhould be under the Goſpel, when an end ſhall be put to all theſe legal ceremonies by Chriſts only ſacrifice: as Eſay 66.23. Zech. 14.16. Mal 3.4. See John 4.21.23. 1 Tim.2.8. See Heb.13.10.

and a pure offering] The offerings and ſacrifices of the New Teſtament, are prayer, praiſe, thanks, charity, obedience, and the like. Heb. 13. 15, 16. Rom. 12. 1. 1 Pet. 2. 5. Apoc. 1. 6. And theſe are pure, that is pure from hypocriſie, and in compariſon of the offerings of the hypocritical and wicked Jews; pure in ſincerity and integrity; and in acceptation for Chriſts offering. The Papiſts drawing this Text to the defence of their Maſs, is a childiſh trick, an argument of the forlorne hope, and ſigne of a deſparate cauſe, when impurely and impiouſly they wreſt this, and apply it to their maſſe-cake. Not unlike to this place is that Jonah 2. 28.

my name ſhall be great] Redoubled; becauſe it was to them, at this time, ſcarce credible.

v.12. *But*] Here is a reaſon rendered why God will tranſlate his worſhip and religion to the Gentiles.

ye] Prieſts principally: though in its degree it may belong to all, as too true in all.

have prophaned it] Polluted my Name, ſleighted, vilipended it, eſteemed it as a prophane and common thing, as a frivolous matter. Or thus, ye have diſhonoured the Name of God, bearing no reſpect, nor obedience to what he hath commanded; which is the occaſion of rejecting the Jews and their ſervice. See that Heb. 10. 29. Zeph. 3. verſ. 4. Ezek. 44. 7, 8. and 43. 8. and 36. 17——24. and 20. 39.

in that ye ſay] See on verſ. 7. Though they uttered not theſe blaſphemies with their mouth, yet their deeds proclaimed them: Their actions ſpake ſo much.

the Table of the Lord] Some thus; The altar hath been ſpoiled by the Chaldeans: and the ſacrifices are not offered with that ancient ſacred ſolemnity. See verſe 7. and the Annotations there. It is an high point of diſhonouring the Name of God, either baſely to judge of, or perfunctorily to perform the worſhip of God. 1 Cor.11.29. Ezek.33.31. Eccl..5.1. Heb.12.28.

and the fruit thereof, &c.] Whereby is meant whatſoever is offered upon the Altar. Some underſtand it that the Prieſts ſhould account the means and maintenance they received by ſerving the Table and Altar of the Lord to be but baſe and contemptible. Others rather, That they ſo diſeſteemed the ſervice of the Lords Table and Altar, that they counted any kinde of bread and ſacrifices good enough for them; and therefore heeded not ſo much to obſerve ſtrictly the letter of the Law, in having and offering the beſt. And thus by their open contempt of the outward rights, ordained by God for the neceſſary help of humane infirmity, they bewraied the prophane impiety and atheiſm of their hearts, as clean void of all religion.

v. 13. *ye ſaid alſo*] Here the ſin is yet more particularly charged upon them. See on verſe 7.

what a wearineſſe] Though you do me but little ſervice, and that after an ill manner, yet you complain of it, as if it were a burden to you. Hypocrites pretend, and proclaim much: yea and that when they perform leaſt. See 2 Kings 10. 16. Matth. 23. 5. John 12. 43. Emptieſt veſſels ſound lowdeſt. whereas a ſound heart performs moſt, and pretends leaſt. And yet they are ſoon weary and tyre, and grow impatient, and murmuring, even in that outward hypocritical ſervice it ſelf, as Amos 8. 5. And this for want of love to God, and delight in his ſervice. 1 John 5. 3. 1 Pet.2.3. See Pſal.1. verſe 2. & 42. 2. & 110. 3. Eſay 58. 13. Gen. 29. 20.

and ye have ſnuffed at it] In ſcorn and diſdain and diſlike; Or, ye have puffed and blown, as weary and overlaboured, with the burden and weight of the ſacrifices; whereas ye might have blown them away (and ſo the word may be tranſlated) they were ſo lean and thin.

and ye brought] This toucheth both Prieſts and People.

torne] By wilde beaſts, and ſo maimed, or half dead. See Ezek. 4. 14. Lev. 22. 8.

and the lame] See on verſe 8. In all the ſacrifices Gods aim was this, to exerciſe his people thereby in Faith and Repentance; to ſee therein the deſert of their ſins, and the perfect expiation of them by the ſacrifice and death of Chriſt that immaculate Lamb of God, who was to come.

v. 14. *But curſed*] The iſſue of that ſin formerly ſpoken of. The curſe of God is the reward of all ſin. Deut. 27. 26. Gal. 3. 10. And is oft applyed to ſundry particulars, as here.

the deceiver] That would deal fraudulently, and falſe-heartedly with God. This reacheth the people as well as the Prieſts. With men many deal deceipfully; as Gen. 34. 13. 2 Sam. 3. 27. Pſal. 35. 20. and 52. 4. Acts 13. 10. And ſuch the Lord abhors; Pſal. 5. verſe 6. and 55. 23. But to ſeek to deal deceitfully with God, to dally with him is fooliſh in it ſelf, and much more abominable to him. Yet ſuch there are, Jer. 9. 6. Hoſ. 11. verſe 12. ſuch as do not proceed plainly nor directly in Gods ſervice: but having abilitie to ſerve the Lord according to his word, yet will do it according to their baſe covetous minde. Or ſuch as will waſh the outſide of the platter, and be as painted ſepulchres: but all foul within. Theſe may deceive men with their fair ſhewes; Luke 16. 15. and their own ſelves too, James 1. 22. But not God. They cannot ſo mock him, that ſeeth the heart; nor eſcape his judgements by ſuch ſilly ſhifts.

which hath in his flock] Or, in whoſe flock is.

a male] Without any blemiſh according to the Law of burnt-offerings, Levit. 1. 3. 10. becauſe that in ſacrifices of thankſgiving females were alſo accepted of, Lev. 1. 3. 6.

and voweth] See on Jonah 1. 16.

a corrupt thing] Vows muſt not be raſhly made; but rightly and exactly performed. See on Jonah 1.16. Theſe were ſordid and baſe in their performances.

for I am a great King] However ſlighted by you, in your ſervices. Far above an earthly governour, verſe 8. See Pſal. 47.2. In Gods ſervice we ſhould ever duely weigh him with whom we have to deal. Eccl. 5. 2. His greatneſſe ſhould humble us; and that in reverence and fear, Heb. 12. 28,29.

among the Heathen] And much more ſhould it be among you. And ſhall be there, when Chriſt ſhall come and take the poſſeſſion of his kingdom; and not place his Name in Jeruſalem onely, and in the Temple of Sion; as he hath hitherto done, and you think he muſt ſtill do.

CHAP. II.

Verſe 1. *ANd now O ye prieſts*] He inſiſts upon the ſame point; returns preſently to the Prieſts, and falls upon them. And thus Miniſters may and muſt reprove ſtates, and perſons, Hoſ. 5. 1. 1 Tim. 5. 20. As Chriſt did the Scribes, Phariſees, Lawyers, &c. *John Baptiſt* the Publicans, Sadduces, ſouldiers, *Herod*; *Nathan*, *David*; *Paul* the inceſtuous perſon.

this commandment is for you] Here the Prophet deals with the Prieſts principally; becauſe they themſelves ſhould firſt give glory to Gods Name; and by their office procure others to do it likewiſe. Therefore the charge is laid upon them; and the curſe in caſe of failer. It was their duty & function to ſee to the preſervation, and intire obſervance of religion, and Gods ſervice and worſhip, in its purity; and to avoid the pollution of it. They in their place, as it is the Magiſtrates duty in his place. The Prieſts doing their parts, would have kept the people to it; they durſt not then ſo tranſgreſſe: But the Prieſts neglect or connivance was enough to animate the people to their miſdoings. And therefore he accuſeth the Prieſts as the Authors of all, and guilty of all.

v. 2. *If*] This implies then the averſion of the judgement in caſe of Repentance, and obedience. And to this end God threatens, that we might prevent the execution. So true is that which he profeſſeth of himſelf, Ezek. 33. 11 & 18. 31. Jer. 18. 7, &c.

ye] This reacheth alſo to the people, next after the Prieſts; as appears in the curſe.

will not hear] Here is the cauſe of the curſe; that they will not give God audience; and that when he ſpeaks for their good and amendment, to prevent the malediction; but ſtop their ears againſt him. A cauſe ſo juſt as leaves them no cauſe to complain of his too ſevere proceeding againſt them. See Zech. 7.11.12.

lay it to heart] This expounds the former: without this the former is counted no hearing. As good not heard, as not laid to heart. It muſt be attended, pondered, finde place, and its due authority in us; and ſo obeyed. As Prov. 24. 32. Ezek. 44. 5. Hag. 1. 5. and 2. 15.

to give glory to my Name] By your amendment and obedience. As the contrary brings diſhonour and blaſphemie to my name. See Matth. 5. 16. John 15. 8. And again, 2 Sam. 12. 4. Ezek. 20. 27. and 36. 20, 21, 22.

I *will even ſend a curſe*] God the author and inflicter of judgements. Secondary means are but his inſtruments. Amos 3. 6. Eſay 45. 7. Job 5.6. Haggai 1.11. Hoſ. 6. 1. And he ſends his curſe upon ſin, Levit. 26. 14. Deut. 28. 15. And ſpecially for corruptions in religion, and in the manner of his worſhip; and for the contempt of his word.

curſe your bleſſings] Namely thoſe bleſſings which God had beſtowed upon them in all the good things pertaining to this life, as Teſtimonies of his gracious goodneſſe, and fatherly favour towards them; as thoſe Lev.26.4.&c. and Deut.28.2.&c. Or thoſe bleſſings wherewith the Prieſts bleſſe the people in their prayers for them; as Numb. 6. 23—27. Or both.

already] And yet ye are not bettered and amended by them: ſo little do ye profit, and I prevail by my corrections. A ſin too common in the world. Eſay 1. 5. 2 Chron. 28.22. Jer.6.29,30.

becauſe] He is at this ſin again; becauſe he cannot endure the contempt of his word. This is the main cauſe, and the procurer of Gods curſe.

v. 3. *Behold*, I] Calls them to conſider it is he that will do it.

And therfore no power can hinder it, nor their vain pretences, preſumptuous imaginations, or ſelf conceited ſhews or ſhifts, under which they did ſeek to ſhelter themſelves.

will corrupt your ſeed] Or, *reprove*, check, I will curſe your ſeed, and cauſe it not to increaſe or yeeld an harveſt. Here is one particularof the curſe, ſterility and barrenneſſe. Let them ſow as they liſt,God will curſe it.Hag.1.6.9.10.11.and 2.16.17. Vulgar Latin, will caſt out an arme unto you.

and ſpread] Heb. *ſcatter*.

dung] I will make you abject, and abominable, v,9. and will degrade you from your ſacred honour; putting you from before me, as the dung of ſacrifices which were offered upon feſtival dayes was carried away out of ſight, ſee *Lev.*4.11. 12. ſee Jer.9.22.Zeph.1.17.like that Nahum 3.6.

the dung of your ſolemn feaſts] Which were three principal. Your ſacrifices then which were a ſweet ſmelling ſavour to me, Exod. 29. 18. Lev. 1.13. Now are as dung in my noſtrils, you have ſo polluted and defiled them, and are polluted & defiled your ſelves.Hag.2.13.14.Theſe which you ſo much truſt to,and glory in,I will turn into your ſhame.SeeEſay.1.11.14.and56. 3.A fearful ſin & dreadful caſe, when our holy things become thus abominableto God,an d we ſo hateful in the uſe of them.

take you away with it] Or, *it ſhall take you away to it*,ye ſhall be wholly as dung; and fit to be taken away with it, uſed as the dung and dirt of the ſtreets.

v. 4. *And ye*] Prieſts.

ſhall know] By experience. Or, ſhould have known and acknowledged; or have known: appealing thus to the Prieſts own conſciences for the knowledge of theſe things hereafter following, concerning their duty, and the primary practiſe of it. See on Zech.2.9.Jer.44.28.

this Commandment] This v.1.

that my covenant might be with Levi] You think,this Commandment, and check, and curſe threatened cannot ſtand with my covenant made with Levi; but breaks it, you ſay, as your predeceſſors did to Jeremy, Jer.18.18. And the like alledge and ſay the popiſh prieſts for themſelves, and their Church; Lo I am with you to the end of the world: would Chriſt receive his Church? and the Church erre? we are the Church the Holy Ghoſt: reſides among us, els his promiſe and his covenant failes. But God ſhewes theſe two can ſtand together, and they ſhall know it His covenant with Levi abrogates not his own right, and power, and ſovereignty;nor abates the rule and authority of his Law. Nor their deviations, corruptions;& manifold vices; and the ſevere reprehenſions of them; and his curſe upon ſuch prieſts, do not annihilate or vacate that covenant: nay it doth eſtabliſh it; it is the means to reſtore, rectifie, confirm and ſettle it, that thus the prieſthood might remain in Levi his race, for Levi was dead before the prieſthood was ſetled in Aaron and his poſterity; And remain in them, and the other Levites, with Gods favour and bleſſing, as was formerly promiſed, as it were by an eſpecial covenant.

v. 5. *My covenant was with him*] God ſhewes what his ſaid covenant was, and that he did not violate it, v. 5. 6.7. But they on their part,v 8.9. Gods covenant is general with all his creatures; as Gen.9.9. 18. Jer. 33. 20. more particular, with man, yet more with his Church; moſt ſpecial with his elect. And in his Church, with his miniſters; as here with Levi.

of life and peace] The Tribe of Levi, ſpecially Aaron, and ſome of thoſe who were preſently after him, enjoyed the honour of this office, with all manner of bleſſings, length of life, and proſperity. See Nehem 13 29. This is my part of the covenant. But where is your part? covenants are mutual obligations, binde reciprocally, on both ſides. would you have me ſtand bound, and your ſelvesleft free, to do as you liſt?

and I gave them to him] Life and peace; I performed my covenant to him, for my part.

for the fear] See Exod. 32 26--30. Num.25. 7--14.Deut. 33.8.9This fear is inſiſted on in the reſt of the verſe,as a prime grace, being a Filial fear, ariſing from the love of God, fearing him for his goodneſſe, Hoſ. 3. 5, and fearing by ſin to offend ſo great and glorious a Majeſty,and ſo holy a God. Others thus; I gave to him fear, to ſhew further Gods gratious dealing with Levi, that he gave him the grace of fear, Jer. 32. 40, and the rule of fear, how he ſhould regulate himſelf in his function and prieſtly office.

and was afraid] In the latter ſenſe thus; And he did ſo, he was a fraid to tranſgreſſe, proudly and preſumptuouſly to miſbehave himſelf, but humbly, modeſtly, and faithfully to carry himſelf in his calling. And this ſutes with that which followeth.

v. 6. *The law of truth was in his lips*] to teach it others. He expounded and taught my law in righteouſneſſe, and in truth to my people. this was chief in Levies charge Lev. 10. v.11. 2 Chron.17.7.8.9. Ezra 7.10. Nehem.8. 3.4.7.8. And in the N.T. Mat.28.19.20. 1 Tim.3.2.and 2 Tim.4.2. This is inſeparable from the prieſthood 1 Cor.9.16.

and iniquity was not &c.] No falſe doctrine, evil life, or unjuſt judgement; ſuch Leaven muſt not be mingled with it Mat.16 6.

he walked] His life anſwerable to his doctrine 1 Cor.9.27. Vrim and Thummim muſt be joyned together. 1 Tim.4.16.

with me] Departed not from me, nor the duty I preſcribed to him, but was faithful and true to me, and it walking as with me, and before me, in all ſincerity and integrity 2 Cor. 1.12.

in peace,and equity] In an humble and quiet obedience,without any rebellion, which is alwayes turbulent. As my covenant was of peace with him, v. 5. ſo he for his part walked in peace with me, in equity and uprightneſſe keeping the Covenant.

and did turn &c.] The effect and fruit of his doctrine and office. Dan.12.3.Act.26.18. 2 Tim.2. 24. Miniſters as Gods inſtruments, and labourers together with him, do it.1 Cor.3.9. 1 Tim.4. 16. 2 Cor.10.4.

v. 7. *For the Priſts lips*] His brain and heart for himſelf, his lips and tongue for the Church.

ſhould] It is his duty. Deut.17.9.10.11. Here is no promiſe to keep him from erring and failing. The like is that 1 Tim. 3. 15. Duty is too oft broken. v. 8. Zeph. 3. v.4. Micha 3.11. Hoſ.6.9.Ezech.22.26.and 7.26.

keep knowledge] be a treaſure houſe of it.Mat.13.52. a ſtore-houſe; to keep it in plenty, and that not from, but for others, not reſerve it to himſelf, but diſpenſe it to others, 1 Cor 4.1. Jer.3.15.

and they ſhould ſeek] The peoples duty.Hag.2.12. Rom.10.15. as Act.8. 31.

the law at his mouth] Gods law Eſay 8. 20. Gods law is ſufficient, 2 Tim. 3.16.17. There is no other rule of Faith, or life, They muſt not adde to it, nor diminiſh of it Ezech. 3. 17. Jer.23.28.

for he is the meſſenger] Legate, Ambaſſador, Angel,interpreter of Gods will, in teaching and governing the Church. Jud. 2.1. Hag.1.13. ſee the meſſage, 2 Cor 5. 20. Then receive ſvch with reverence, Mat. 10. 40. deſpiſe them not, Luk. 10. 16. 1 Theſ. 5.28. David revenged ſore the abuſe of his meſſengers, 2 Sam.10.But ſuch as deliver no meſſage,or not his meſſage, are no meſſengers or miniſters of him.

v. 8. *But ye are departed*] Zech. 7.11.Dan.9.5. Ezech.44.10. Jer. 5.23.Eſay.31.6.

out of the way] Of my law, of truth, of peace and equity. Thus prieſts may erre. And too often do. The whole Councill did ſo, in condemning Chriſt. We muſt trie the ſpirits therefore, 1 Theſſ.5.21. 1 Ioh.4.1. And erring prieſts muſt be told of it.

many to ſtumble]He did turn many away from iniquity, v. 6. ye cauſe them ſtumble, and fall, ſtumble at the law, or fall in the law, namely, by your evil example, or by defect of admoniſhing and giving inſtruction, or by giving them occaſion to diſdain Gods ſervice by reaſon of the miniſters wickedneſſe. See 1 Sam. 2.17. Jer.18 15. Here is their ſin, contrary to the duty aforegoing. And the prieſts fall is the fall of many 2 Tim.2.17 Gal.2. 14. Jer.10.21. As when a main ſtone in a building, or a tall cedar falls.

ye have corrupted the covennnt of Levi] That covenant v.4.5. Neh. 13.29. ye have broken it, and done clean contrary to it; are covenant-breakers; and therefore are utterly unworthy that title, honour, and office, wherein you ſo much truſt, and boaſt, and vaunt your ſelves; and whereupon you bear your ſelves ſo high. You have broken thoſe bounds, and degenerated from your predeceſſours, and walked in croſſe-wayes and ſteps to them. Their good examples ſhould excite you to the like,Eſay 51.2.However,they wil uot priviledge you in ſinning but juſtly aggravate your guilt, and ſhame, and puniſhmeut.

v. 9. *Therefore have I*] Still the puniſhment follows the ſin, 1 Sam. 2. 30.

contemptible and baſe] A good name and eſteem is precious, Prov.22.1. Eccleſ.7.3. 1 Tim.3.7. Phil. 4.8. Here God inflicts the contrary puniſhment v. 3. This is a part of the curſe,Deut. 28. 37. Matt.5.13. They loved the praiſe and eſteem of men, to be counted honourable, of the holy Tribe, and Order; ſacred, conſecrated perſons, as Matth. 23.6,7. God turns all to their greater ſhame and puniſhment.

before all the people] Of whom they would be had in honour. See that 1 Sam. 15.30.

according as ye] Ye ſaid, The Table of the Lord is contemptible, c. 1. 7. ſo ye ſhall be truely rendred contemptible,and that deſervedly, for your forſaking of my wayes, Ezech. 44.8. See Eſay 42. 24.

but have been partiall in the Law] Heb. *accepted faces*, or, *lifted up the face againſt*, that is, boldly, and impudently. To favour or wrong men you have ſubverted my Law, either in doctrine; or in judgement, Ezek. 22. 26. Zech. 3. 4. And this through your covetouſneſſe and ambition. See Ezech. 13.19. Micah 3. 5. To ſerve theſe turns they would wreſt the Law.

And thus large and ſharp hath the Prophet been in inveighing againſt the Prieſts; as being the chief offenders, in Gods worſhip, and the cauſers of ruine to the reſt; Neither would they be eaſily beaten off, and convinced, and confounded; and till then, little hope of doing any good with the people.

have we not all] He comes now to the People, and their ſins. And firſt in Matrimonial Cauſes; preaching againſt their marrying with ſtrangers and infidels, verſe 10. 11. 12. And againſt their treacherous dealing with their lawfull wives, verſe 13. 14. 15. 16. Some make this verſe to be the argument or Apology of thoſe that made and maintained ſtrange marriages with Alients and heathen, that they all had one father Adam, and one God their creatour; why then might they not marry with them? why ſhould they be counted treacherous in ſo doing? or prophaners of the covenant of their fathers? Others rather take the words as the Prophets arguing againſt that ſin, thus; That whereas God ſo honoured them all, by his gratious choiſe of them in their one father Abraham, above all the reſt of the world; and ſo created them all in a ſort to be his holy and peculiar people, and a royall Prieſthood; why therefore ſhould they diſeſteem and undervalue this dignity, and betray this priviledge and prerogative, in mingling themſelves in marriages with Heathen Idolaters? and ſo ingratefully and treacherouſly caſt away that ſacred honour; and prophane, pollute, and violate, and break off that pretious covenant of their fathers, which God made with them; by proſtituting themſelves in this ſort; to mix the holy ſeed with the uncircumciſed Nations?

one God] See that Eph. 4. 6. & Job 31. 15.

every man againſt his brother] Some underſtand this of private or perſonall wrongs and treacheries, done among the Jews, one againſt another.

v. 11. *Judah*] Thoſe of Judah returned out of Babylon. This circumſtance of the perſons aggravates the crime; that they ſhould do it; and be guilty therein.

treacherouſly, and an abomination, &c.] The Prophet doth thus, as it were, brand and ſtigmatize this ſin.

in Jeruſalem] Which of all other places of the world ſhould leaſt have done ſo: And Jeruſalem being as yet but newly raiſed out of its aſhes for its ſins, and but meanly repaired.

prophaned] Polluted, defiled, diſeſteemed, counted and uſed as a common, and not a ſacred thing.

the holineſs of the Lord] The holy Lord, his holy Name, and ſanctuary; but more directly here may be meant themſelves, an holy People, which the Lord had ſeparated to himſelf, from the reſt of the world; to be an holy Nation to himſelf; Exod. 19. 6. And put ſeverall marks of holineſs upon them, to diſtinguiſh them from other Nations; as in the difference of meats clean and unclean, and in many other particulars. Yet themſelves diſhonored the holy name of Gods people, which they did bear, and all other ſignes of his Covenant, by which God ſanctified them to himſelf, ſeparating them from prophane Nations.

which he loved] Or, *ought to love*; referring it to Judahs duty, to prefer the love of that holineſs before their luſt after ſtrange women. Others underſtand it of Gods Love to his people, the people of his holineſs: which being ſo gratious, free, and altogether without any their worth or deſert, ſo much the more enhanſeth this their crime.

and hath married the daughter of a ſtrange God] This is that particular crime and prophanation, wherewith he doth here firſt charge the People. Not yet that the Prieſts were altogether free of it. This ſin was in the poſterity of *Enoſh*, and *Seth*, Gene. 6. 2. Was expreſſly forbidden the Jews, Exod. 34. 16. Deut. 7. 3. 4. See Abrahams charge to his ſervant, Gene. 24. 3. 8. 37. And *Iſaac* his charge to *Jacob*, Gen. 28. 1. And *Iſaac* and *Rebekah* their grief at the contrary in Eſau, Gen. 27. 46. & 28. 8. & 25. 35. See this ſin branded in the Jews, Judg. 3. 6. 7. In *Samſon*, Judg. 14. 2. 3. In *Solomon* 1 King. 11. 1. 2. 8. After the return from the Babyloniſh captivity, ſee Ezra. chap. 9. & 10. and again Neh. 13. 23—31. In the *N. T.* See 2 Cor. 6. 14.

daughter of a ſtrange God] To ſet out the vileneſſe of the ſin, and danger of it. See Neh. 13. 26. 1 King. 21. 25. 2 King. 8. 27. This is not to marry in the Lord, 1 Cor. 7. 39. Nor the way to bring up their children in the information of the Lord. That Deut. 21. 10—15. Is no Law; but a conceſſion, for the hardneſs of their heart, unpleaſing to God; as appears by that context.

v. 12. *The Lord will cut off*] Either by an accurſed death; or by excommunication out of the Church. They ſhall not eſcape unpuniſhed.

that doth this] This abomination, verſe 11.

the Maſter and the Scholler] Or, *him that waketh, and him that anſwereth*. Or, him that watcheth, and him that ſingeth; the Maſter, and the ſervant: him that calls and commands, and him that doth anſwer and obey; the practiſer, and the Patrone of ſuch prophane marriages. Some make this relate to the porters, and ſingers of the Temple. See 1 Chr. 25. 8.

and him that offereth] The Prieſts alſo offending in this kinde: Or, as ſome, even the man that would ſeem devout, and by offering ſacrifices ſhall think to pacifie and pleaſe God. As thoſe Eſay 58. 3. In a word, all without excepting any, high or low; people, or Prieſt. The Prieſts, and Levites had alſo ſinned in theſe forrain marriages, Ezra. 9. 1. & chap. 10. 18. Neh. 13. 28. And this threatning ſeemeth to be directed to them, who ſhould not willingly ſubmit themſelves to the reformation of this fault, appointed by Ezra: or to thoſe who ſhould after fall into the like.

v. 13. *And this have ye done again*] You have not onely married ſtrange women; but have alſo afflicted your own lawfull wives, bringing in ſtrangers to vex them. See Levit. 18. 18. 1 Sam. 1. 6. The ſecond fault the Prophet accuſeth them of. Some underſtand this of the wives of the Prieſts, hardly uſed by them. It is ſore to add ſin unto ſin. And much more to reiterate the ſame ſin.

covering the Altar of the Lord with tears] Joyfull praiſes, and thankſgiving ſhould be heard there; Pſal. 65. 1. But here the Caſe was otherwiſe. You have cauſed your poor wives to powr out dolefull lamentations before mine altar; which are like a thick cloud, that will not ſuffer your offerings to be looked upon, nor accepted by me.

in ſo much that he regardeth not] The bringers, and offerers being ſo wicked: and the Prieſts themſelves no better then they. And the Perſon not being accepted, neither is the offering: we ſee this in the firſt offerers, Cain, and Abel, Gen. 4. 4. 5. during the ſtate of impenitency no ſacrifice, or ſervice is accepted with God. Some make this verſe to be an exaggeration of the crime of the Prieſts; Thus, That they were ſuch polluted perſons, and ſo defiled and prophaned Gods Altar with their filthy ſins, that themſelves, perſons, prayers, and ſacrifices were rejected by God, being offered with ſuch impure hearts and hands; and therefore the people wept, and bemoaned themſelves and their eſtates, that thereupon through the prieſts defaults, they had no wayes or means left them to expiate their ſins, pacifie God, and ſerve him in an acceptable manner, as they ought to do. Chap. 1. 10.

v. 14. *Yet ye ſay*] Moſt likely both Prieſts, and People.

wherefore] Are we ſo deeply charged in the former verſe? Thus chap. 1. 6. 7. Hypocrites and obdurate ſinners are thus ready to quarrel, expoſtulate, beat back, all admonitions; and to ſtand upon their own juſtification. So willing is wickedneſs to defend it ſelf. A dangerous ſin, Prov. 29. 1. It is otherwiſe with the godly; Pſal. 141. 5. He is the accuſer of himſelf. Job. 31. 33. Pſal. 32. 5.

becauſe the Lord hath been witneſs] He convicts them in one groſs particular for all. The Lord hath been witneſs of the Matrimonial promiſes, made as it were in his preſence, with invocation of his name. Impudently inſolent then was their expoſtulation. Matrimony is called Gods Covenant, Pro. 2. 17. He becomes as it were ſuretie on both ſides, undertaker for both; hath witneſſed the contract, and will be a witneſs againſt the violation of it, the Covenant-breakers. See chap. 3. 5. The Lord ſees; and puts upon record; and will give in evidence againſt all ſinners; 1 Joh. 3. 20. Pſal. 50. 21. Mal. 3. 16. Jere. 44. 21. Apoc. 20. 12. Particularly againſt theſe wedlock-breakers.

and the wife of thy youth] Whom thou didſt marry in the budding ſpring and flowre of thy youth; and both of you have enjoyed the mutuall comforts of it; youth winning tenderneſs of love, and continuance in years confirming it. This then aggravates the fault, when in elder years ſuch wrong is done her.

treacherouſly] Breaking the Covenant, in divorcing her, and taking another: or in taking another to her, and ſo multiplying wives by unlawfull polygamy.

thy companion] Yoke-fellow, yea one fleſh with thee. Gen. 2. 24. Eph. 5. 28. 29. 31. And yet with ſome ſubjection, 1 Cor. 11. 7. &c. 1 Pet. 3. 7. 1 Tim. 2. 13. 14. Eph. 5. 22. 23. 24.

wife of thy covenant] Thy firſt lawful wife, thy confederate, between whom that ſacred covenant was made, with whom having ſpent thy youthful dayes, thou now beginneſt to contemn, and hate her in her old age. Which covenant breaking is a kinde of diſſolution of all humane ſociety.

v. 15. *And did not he make one?*] Did not God in the beginning create *Adam* alone, out of whom he framed *Eve* to be his wife, without creating any more women for one man, or more men for one woman? ſhewing thereby that as he ordained matrimony, by one onely Law of Lawfull Conjunction: ſo it likewiſe ought to be, of one with one; and ſo two in the ſame fleſh, Gene. 2. 23. 24. Matt. 19. 5. The Jews tranſlate and corrupt this Text thus: did not one do it? meaning Abraham, that one ſingular rare man; And ſo making theſe offenders to defend themſelves, by the example of Abraham, taking more wives. Others of them, thus; did not Abraham do it when he was one alone, without any ſeed? and do it then, not of Luſt, but to this end, to ſeek and get that promiſed ſeed that ſeed of God. Thus excuſing Abrahams fact, as no lawfull defence for them. But theſe both are ſufficently Jewiſh, and blinde wreſtings of the words.

Yet had he] He could, had he pleaſed, have created more living perſons at once, more women for one man: there was no want of power in him to do it.

reſidue of the Spirit] Or excellency.

and wherefore one?] One pair, and no more? to what end? with what intent? for what cauſe? upon what ground and reaſon?

that he might ſeek a godly ſeed] Heb. *A ſeed of God.* Gods chief end in this proceeding was, that the poſterity might be ſanctified, being born in chaſt wedlock, according to his appointment: whereas it is defiled by all manner of unlawfull conjunctions. All other ſeed is ſpurious, not a lawfull and legitimate ſeed; nor ſuch fathers, are lawfull fathers, whoſo pervert the order and ordinance of Matrimonie. God puts his mark of infamy upon the ſeed it ſelf; Deut. 23. 2.

take heed to your ſpirit] So verſe 16. Having ſufficiently convinced the crime, and taught the truth; he comes now next to exhortation; and layes it on to the life; As your life and ſalvation is dear unto you, ſo look to it. As Deut. 4. 9. 15. Jere. 17. 21. The ſpirit and heart are the fountain and ſpring of our affections and actions; and ſo primarily to be heeded and ordered. Prov. 4. 23.

let none deal treacherouſly] Or, unfaithfully. Defrauding, or otherwiſe abuſing his lawfull wife, for concubines.

v. 16. *that he hateth putting away*] Or, *if he hate her, put her away.* According to this later tranſlation ſome expound the words, That God wills and allows this putting away of the lawfull wife; not in it ſelf, but in caſe of the huſbands hatred; and then not ſimply; but comparatively; as eſteeming this putting away, or Bill of Divorce, a leſſer greivance to the true wife; ſhe being ſo freed from that yoak of bondage, under her hating huſband, and left to her liberty; & alſo a leſſer offence in it ſelf, then Polygamy is, or the keeping her ſtill, and taking more wives to her: & counting this later to be but as the covering of violence with a cloak; as indeed it was, in ſo dealing with their lawfull wives. And thus divorce was, if not permitted, yet not puniſhed under the Law: As the Magiſtrate ſomtimes ſuffers what he allows and approves not. See Deut. 24. 1. Matt. 5. 31. & 19, 3—13. Mar. 10. 5. 6. Others rather, according to the former rendition of the words, underſtand here a third fault, in putting away their lawfull wives upon pretence of the Law, Deut. 24. 1. As it is alledged, Matt. 5. 31. but the Prophet telleth them, God hateth putting away. And as our Saviour pleadeth againſt it, Matt. 19. 3—13. So the words of the law it ſelf imply no leſs, Deut. 4. 4.

for one covereth violence] Heb. *and he covereth, &c.* Meaning he that puts her away excuſeth this violence by the Law of God given by Moſes concerning divorce: but therein ſuch did injury both to their lawfull wives, and to the Law of God, Deu. 24. 4. See Mat. 5. 32. & 19. 9. Thus upon pretences, and cloakes wicked men commit the moſt heynous ſins.

therefore take heed, &c.] See on verſe 15. The end of conviction is our admonition, and amendment. Elſe the ſin that follows after, is a double ſin. John 9. 41. We muſt keep a vigilant eye, and carefull watch over our ſpirits. And the fountain muſt firſt be purged, before the ſtream can run clear and pure.

v. 17. *Ye*] Here he chardgeth them with another crime, the moſt greivous of all, even open Blaſphemy againſt God.

have wearied me] God is a pure act or agent, without any paſſion. But here he ſpeaks to man, as in the perſon of a man, after the manner of men: for our better underſtanding. So Eſay 43. 24. Amos 2. 13. The meaning is, God hath born Patiently very long with their wickedneſſe. And thus he did with the old world; with the Amorites; with all; with moſt deſperate, wretched, wicked men. Exod. 34. 6. Rom. 2. 4. & 9. 22. The world makes ill uſe of it, Eccl. 8. 11. 12. 13. Rom. 2. 4. And now he is ready to put an end to his patience, that his juſtice may take place; Pſal. 50. 21. 22. Eſay 1. 24. Ye have greivouſly and intollerably offended me. See chap. 1. 13. Eſay 7. 13 & 63. 10. Ezech. 6. 9.

with your words] And murmuring complaints. Words are more then winde; they have their weight, and are provoking. chap. 3. 13. Job. 21. 24. & 22. 17. See Matt. 12. 36. 37.

yet ye ſay wherein, &c.] They queſtion, not as of a matter in doubt, deſirous to be informed, and to amend; but they come ready armed with impudence and inſolency, to maintain their cauſe and quarrell. See on chap. 1. 6. 7. & 2 14. & chap. 3. 7. 8. 13. Job doth juſtly juſtifie himſelf in point of his ſincerity againſt the charge of hypocriſie put upon him by his friends. But is far off from juſtifying himſelf in his ſins againſt God, Job 9. 2. 3. 20. But here is prodigious blockiſh ſtupidity; or ſhameleſſe impudency, and a brow of braſs.

when ye ſay] Thus the Prophet doth inſtance againſt them. ſpares not particulars. Eſay 58. 1.

every one that doth evil] They ſay not, ſome, or moſt; but every one, not the vileſt ſinner excepted. Thus they heighten their blaſphemy, and bewray the bitterneſs of their godleſs ſpirits. And mean while would exempt themſelves out of this number of evil doers.

is good in the ſight of the Lord] Acceptable to him. They complain not thus, out of any hatred they have to the evil of ſin: but becauſe in their judgement, others worſe then they; are ſpared; and themſelves, far better then the others, are puniſhed. God, ſay they, favoreth the wicked: Or if it be not ſo, why doth he leave them unpuniſhed, & in the mean while afflict good men? c. 3. 14 15. Thus they minde their own caſe and cauſe. And in the ſenſe of that, ſtick not at this blaſphemy againſt God; becauſe he doth not anſwerably to their ſilly apprehenſions preſently puniſh the wicked; and ſuccour and relieve themſelves, holy Saints, in their diſtreſſes. For ſuch ſinful hypocrites wil not ſee their own ſins and demerits, but do think that God is bound & beholden to them; and ought to bleſs and proſper them. Indeed the generall conſideration of the adminiſtration of Gods providence in this kinde, in proſpering the wicked, and affiicting the Godly, much troubled *Job*, c. 21. 7. & *David*, Pſa. 37. & 73. & *Jeremy*, c. 12. 1. 2. But they keep far off from the ſin of theſe here; they ſoon recollect and recover themſelves, and poſſeſs their ſouls in patience, ſee Jer. 8. 14. Eccl. 9. 1. Rom. 9. 21. Mat. 20 15.

and he delighteth in them] An helliſh blaſphemy. Thus they proceede on, in the bitterneſs of their ſpirit. See Prov. 12. 22. & 21. 3. Jer. 9. 24. Eſay 56. 6. 7.

or where is the God of judgement?] Thus yet again they belch out their blaſphemy; condemning God in his power & juſtice, becauſe he judged not according to their fantaſies. And yet manifold and manifeſt are the reaſons even appearing to man in the word of God; why God doth let the wicked proſper and flouriſh in this world many times; and exerciſe the godly with ſore afflictions: And he nevertheleſs be ſtil the God of judgement, and juſtice, the juſt judge of the world, the avenger of ſin, and plentiful rewarder of weldoing. Which he can no ſooner ceaſe to do, then ceaſe to be God, and become an idol.

CHAP. III.

Verſe 1. B*Ehold*] And again repeated towards the end of this verſe; to raiſe attention.

I will ſend] I Chriſt will ſend. Alledged, as ſpoken in the perſon of God, Matt. 11. 10. Mar. 1. verſe 2. Luk. 7. 27.

my meſſenger] My Angel, my *Malachi*, my Ambaſſador, ſee c. 2. 7. Apo. 2. 1. Here it is meant of *John Baptiſt*, another *Malachi*, as Chriſt expoundeth it, Matt. 11. 10. 14. Luk. 7. 27. And *Zachary*, his father, Lu. 1. 76. And thus God anſwers to thoſe blaſphemies laſt afore mentioned, aſſerting his juſtice and judgment, by the ſending of *J. Baptiſt* and of Chriſt, & by the effects of their coming, of Chriſt eſpecially, upon the Godly, and upon the wicked.

and he ſhall prepare the way] The Jews by their enormous ſins had laid blocks, as it were, in the way to hinder Chriſts coming, as if purpoſely theyment to keep off this great grace now ready and prepared for them. And indeed all men naturally are unprepared to receive Chriſt: they are as an uneven way, of mountains, and dales: rough and crooked: they muſt be levelled, and ſmoothed, Luk. 3. 5. How *John* the *Baptiſt* did this, we reade, Eſay 40. 3. &c. Mat. 3. 1. 13. Mar. 1. v. 2--9. Luk. 1. 76--80. & 3. v. 2--19. and 7. 19--36. John 1. 6. 7. 8. 15—37. and 3. 27—36. By his preaching, & baptizing he did prepare mens hearts for to receive Chriſt; taking away all lets of hypocriſie, carnall pride, impiety.

before me] Our Saviour, and the Evangeliſts alledge it thus, before thy face, which ſhall prepare thy way before thee. So changing the Perſon; but retaining the ſenſe: God ſends *John Baptiſt* to prepare the way before our Saviour; God the Father, and God the Son do ſend him.

and the Lord] Here God the Father ſpeaks; or the Prophet in his Name; and that of and concerning the Lord Chriſt, that Lord, Pſal. 110. 1. and 2. 2, 11, 12. and Dan. 9. 7.

whom ye ſeek] Meaning the Meſſiah, as Pſal. 40. 1, 7. Dan. 9. 17, 25. towards whom all the hopes and thoughts of Beleevers are bent: But ye for your parts do now odiouſly queſtion me for not ſending him, as failing therein of my promiſes, and fruſtrating your hopes and expectations: ſuch is your murmuring and incredulity.

ſhall ſuddenly] No Prophet between Malachy, and Chriſts coming; Malachy the laſt Prophet. And ſuddenly, inſtantly upon John Baptiſt his coming; then ſuddenly. Preſently after that John ſhall begin to preach, Chriſt the everlaſting God ſhall appear, and publikely exerciſe his office, Mat 3. 11.

Come] When the way is prepared. Before, Chriſt was often promiſed, and many wayes prefigured. Now in the fulneſs of time he ſhould come. The high Prieſthood; and Davids Kingdom ſhadowed his offices; But now the ſubſtance ſhould come, Heb. 10. 1, 5, 9. Col. 2. 17.

to his Temple] Of Jeruſalem, which is now but newly re-builded, which was a figure of the Church ; to preach there, and to uſe his authority as in his own houſe. See Jo.2.14,16. And ſome make this a confirmation of the literall meaning of that, Hag. 2.7,9. Now no Temple is left for the Jews yet expected Meſſias. We are Gods ſpirituall Temple, 1 Cor. 6.19. We ſhould ſeek for, and long for his coming into our hearts: And for his ſecond coming in glory, 2 Tim. 4. 8. Apoc.22. 20.

the meſſenger of the Covenant] Another manner of Meſſenger then *John Baptiſt* was ; Iohn 1. 8, 15, 20, 27,30. and 3. 28,29,30. Jeſus is the Angel of the Covenant: In him, and for his ſake, this Covenant touching life and ſalvation to be obtained by him was made ; in his blood it was ratified, and ſealed. In him are all the Promiſes of it Yea and Amen, 2 Cor.1.20. No other Name under heaven given unto men for ſalvation, Acts 4. 12. See Eſay 53. 11. 1 Tim. 2. 5. See further Exod. 23. 20, 21. Eſay 63. 9. Heb. 8. 6. & 9. 15. & 12. 24. 2 Cor 5. 19. See other names, Heb.1.3. & 3.1.

whom ye delight in] Who is the great joy and delightfull expectation of the Jews, of Abraham, Ioh. 8. 56. of all the faithfull. Though ye ſport your ſelves at his coming ; mocking at the day and expectation of his coming : as ſeems beſt to agree with the words aforegoing, and following. The like is Eſay 5. 19. Amos 5. 18.

behold he ſhall come] See before in this verſe.

ſaith the Lord of hoſts] Here is his warrant. Other ſciences have their demonſtrations. God tyes us to no other evidence then his word; which is the only ground of al ſupernatural revelations. And this is true faith; truely to reſt in the aſſurance of it. Rom.4.18. Pſal 119.49. & 56.4. 10.

v. 2. *But who may abide*] Here is the manner of his coming in the fleſh. And hereby God will aſſert the faithfulneſſe of his covenant, the conſtancy and truth of his promiſes, the reality of his juſtice and judgement againſt theſe blaſphemers.

the day of his coming] He will come. But little to your comfort. His coming will be terrible to ſuch as you are. And therefore vainly do you ſooth up and ſolace your ſelves in the hope and expectation of his coming; or you do but diſſemble in deſiring it ; His delay, or not-coming would be beſt for you. True it is, that to the godly nothing is more comfortable. Joh. 8. 56. And to them, as his ſpiritual preſence in his grace, is the ſweet delight of their ſouls, ſo alſo his ſecond coming in the clouds is their ultimate wiſh and longing deſire; Rom. 8.22.23. 2 Tim.4.8. Apoc.22.17.20. But ſtill this day of his firſt coming is a dreadful day to obdurate ſinners; like that, Amos. 5. 18. He is a rock of offence, a ſtumbling ſtone, a ſtone to grinde them to pouder, ſee Luk.2.34. 1 P.2.7.8. Mat.21.44. Though this his coming in the eye of fleſh and blood was mean, baſe, and contemptible, and he then meek, riding on an aſſe, his voice not heard, in the ſtreets; not breaking a bruiſed reed Eſay.43.2.3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2. 14.15. 16. Mat. 21. 12. he layes the axe to the roots of the trees, Mat. 3. 10.12. Herod, and all Jeruſalem were troubled at this his coming ; Mat. 2. v. 3. And then to wicked ſinners how terrible ſhall his ſecond coming be ? ſee Apoc.6.16. and 1. 7.2. Cor. 5. 10. Pſal. 2. 12. Eſay. 33.14,15. 2 Theſ. 1.7. 8. 9. 10. Be to them that trample under foot his blood ; and crucifie him again by their ſins ?

and who ſhall ſtand] See Pſal.1. 5. and 36. 12. Nahum.1.6. His preſence and preaching ſhal be accompanied with a moſt powerful vertue of Gods ſpirit, and with ſevere judgement to deſtroy all rebels, and to cleanſe his Church, ſee Iſaiah 4. 4. Matthew 3.10.11.12. Here are the effects of Chriſts coming Luk.24.19.

for he is like a refiners fire] Here is no Popiſh purgatory fire, a fire to conſume the wicked like droſſe, ſuch as you are: and to purge and purifie the godly as gold and ſilver: and that by his word, as fire. Jer.23. 29. Heb.4.12.13. And by his ſpirit as fire. Mat.3.11. ſee Luk.12.49.51. 52. So faſt corruption cleaves and ſticks to man, that it needs this refining fire; Pſal.51.7. Jer.13.23. Heb.12. 1. 2 Tim.2. 26. And ſo powerful is the efficacy of the grace of Chriſt, and his blood, to purge and cleanſe it; Heb.9.14.

and like fullers ſope] which was very ordinarily uſed to whiten wooll and cleanſe it. See Mar. 9. 3. Thus he purifies his Remnant. Eſay. 10. 21. 22. preſerving them.

v. 3. *And he ſhall ſit*] Sit at it, continue at it, and be long and ſerious about it, as a thing not ſoon and ſudenly done, they were ſo long ſet and ſetled upon their lees.

as a refiner] See Prov. 17.3. Jer.9.7. He repreſents his diligence and care about this work of cleanſing his elect, likened to precious mettals.

the ſons of Levi] corruptions there were in all eſtates. He beginneth with the Prieſts firſt, as the managers of Gods worſhip, and that they might be lights and ſhine to others: or he meaneth al true Chriſtians made prieſts Rev. 1. 6. to offer unto God ſpiritual ſacrifices. Rom. 12. 1. figured by the ceremonial ſacrifices chap. 1. 11.

as gold and ſilver] And not be as that reprobate ſilver. Jer.6. 29. 30. or that Ezech.22.20. 21.22. ſee Dan.11.35.

that they may offer] Not as they do now ; impure offerers, and impure offerings.

an offering in righteouſneſſe] Right as they ſhould do; right as God requires, and they are in duty bound ; without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Pſal. 51. 19. Rom. 12.1.

v. 4. *Then ſhall the offerings*] Chap. 1. 11.

of Judah and Jeruſalem] The offerings which the people of Judah and Jeruſalem ſhall bring, and the Prieſts ſhall offer up in ſacrifice ; both Prieſts and people being purified.

be pleaſant] Such offerings ſhall: and not evil doers ; as the blaſphemers that charged him, cap. 2. 17. nor as thoſe offerings, Hoſ. 9.4. Ier.6. 20. See Ezech. 20. 40. Ier. 9.24. Eſay 56.7.

as in the dayes of old] Though now Temple, worſhip, offerings, all, be mean and poor ; yet then all ſhalbe purged and purified, acceptable to the Lord, and pleaſant to him, as when firſt inſtituted & beſt obſerved.

v. 5. *And I will come neer to you to judgement*] His coming ſhall be as formerly, for the good of his, to refine them ; ſo here for judgement againſt the wicked, to deſtroy them. They charged him, that he kept afar off, and was not the God of judgement, chap. 2. 17. that he came not neer them, to own them, and judge for them againſt their and his enemies : They would rule him, and his doings at their beck; have him at their call. He tells them he will come neer them, neer enough ; But it is to judgement, againſt them, as his wicked enemies, as Eſay, 1. 24. His Spirit ſhall effectually convince all ſinners, Iſa. 4 4. Ioh.16.8. and the execution ſhall ſpeedily follow that inward conviction, contrary to that former blaſphemy.

a ſwift witneſſe] Not ſlack and ſlow, as they did calumniate ; but ſwift enough for them ; ſo as they ſhall ſoon ſee that none of their ſins are hid, or unknown to him, no not thoſe which they labour moſt to keep ſecret. A witneſſe, not to them, as Eſay 55.4. nor for them, as for Job, c. 16.19. but againſt them, as Micah, 1. v.2. and Ier. 29. 23.

againſt] Here are ſeven deadly ſins reckoned up ; that a wonder it is, ſuch ſhould reigne amongſt Gods people ; and thoſe but lately brought back from the Babyloniſh captivity.

the ſorcerers] And all the ſorts, and kinds, of ſuch deviliſh dealers, and Satanicall ſinners. Againſt theſe ſee Exo.22.18. Deut.18.10. Such were thoſe, 2 Chr, 33.6. thoſe of Pharaoh, Ex.7.8.& 9. chapt. and many Chaldeans, Dan.2.2. Eſay 47.9, 12. See Micah 5. 12. Nah. 3. v.4. Ier.27.9

adulterers] Againſt theſe, ſee Deut. 22. 22. Heb. 13.4. and the law of jelouſie, Num. 5. ſee Prov. 6. 32. &c. Ier.23. 10. Hoſ.4.2. & 7. 4.

falſe ſwearers] Againſt theſe, See Levit. 19. 12. 1. Tim.1. 10.

oppreſſe] Or defraude.

hirelings] Againſt theſe, See Levit. 19, 13. Jam. 5. 4.

widow, and the fatherleſſe, and the ſtranger] Theſe through their weak eſtate are the more expoſed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf ; and the more takes them into his tuition and protection ; and threatens his revenge againſt ſuch as wrongs them ; ſo that ſuch offenders ſet themſelves againſt God more immediately.

and fear not me] The fear of God is a fountain of all true wiſedom and Piety. Prov. 16. 6. Gen. 42. 18. The want of it opens the floodgate to all ſin and villany. Gen. 20. 11. Rom. 3. 18. Pſal.36. 1. And yet all theſe ſeverall ſorts of groſſe offenders would expoſtulate with God, for not being the God of judgement againſt ſinners But let us learn to judge our ſelves before we call upon God for his plagues and judgements upon others.

v.6. *For I am the Lord*] Jehovah Ex. 6.3 He argues thence as followeth.

I *change not*] So much *Balaam* is forced to confeſſe. Numb. 23. 19. Men change, and counſells and occurrences change. It is not ſo with Gods Nature, eſſence and wiſedom. He changes not ; but perſevereth conſtant in his juſtice, and truth, againſt their blaſphemies : He is the ſame yeſterday, to day, and for ever; James 1. 17. He will perform his counſell and purpoſe ; according to his promiſes. Rom. 11. 29. Some thus ; Under the Goſpel, I will proceed with ſpeedy operation of my Spirit and Judgement . whereas now I do uſe a great deal of clemency and patience out of my meere mercy and conſtancy in my promiſes.

therefore ye] Some thus ; Though ye ſons of *Jacob* are not yet conſumed ; yet I change not ; I am the ſame Lord; and ye ſhall finde ſo in the end, that I am a juſt Judge, though I forbear you long. Others much rather thus ; ye have deſerved over and over again to be conſumed ; and conſidering your demerits it might be a wonder that I have not ere this throwen thunder-bolts amongſt you to conſume you : But that I have not done it, and that ye remain alive, preſerved out of ſo many calamities, it is becauſe of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promiſed : which ye ſhould acknowledge, and be thankfull for. See Lam. 3. 22, 23. Hoſ. 11. 9.

v. 7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been conſumed before. For ye have thus ſinned, not lately begun ſo to do . but continued ſo doing for many generations. Pſal. 95.10. Ezek. 2. v. 3. Acts 7. 51. The examples of Fathers is too prevailent with poſterity, to ſway them to evil. But neither ſuch examples, nor any preſcription, cuſtom, antiquity, or the like, are pleas available for the excuſe of ſin. Pſal. 95. 8, 9. and 78. 8. Ezek. 20. 18. Zech. 1.5. 1 Pet. 4.3. This circumſtance here aggravates the crime ; not leſſens it.

and have not kept them] But trample them under feet. Jer.2.27. Zech. 7. 11. Hoſ. 7. 13. Dan. 9. 5. 10. &c And yet God bore, and forbore ; was indulgent, conſumed them not : his ſlackneſſe was their ſafety. And notwithſtanding here they proudly and furiouſly charge him with ſlackneſſe on their behalf.

Return unto me] So Zech. 2.3 4. Hoſ.14.1. Joel 2.13. Acts 26.18. After he hath laboured with ſharp reproofs to over-maſter & ſubdue their proud rebellious ſtubbornneſſe ; Now he comes gently to exhort them, and draw them to repentance ; at leaſt ſuch of them as would become tractable, and be fairly wone. And thus ever and anon in the Prophets ; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this ſhews the way and waight of our duty ;

though we have diſinabled our ſelves: and this urgeth us to ſeek for it out of our ſelves, even of him, who hath promiſed it, and gives it by this means. Jeremiah 31. 18, 19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and bleſſing of them; ſhewing them ſignes and pledges of his favour, and reconciliation. Whereas ſin unrepented made a ſeparation, and hid Gods face from them; Iſaiah 59. 2. & 54. 7. yet ſin though never ſo long continued in, ſhuts not out from mercy, if Repentance come in place; See Luk. 19. 42. Acts 17. 30. Ezek. 18.21,22. Impenitency onely doth it. Yet we muſt not abuſe this mercy; Rom. 6.1. But look to that Prov. 1. 24. 26. Iſa. 55.6. Ezek. 24.13.

wherein ſhall we return?] Thus before; See on c. 2.17. Here is ſtill a ſhrewd ſigne of rebellious contumacy and perverſneſſe. Men the deeper ingaged in the guilt of ſin, are the more hardly brought to conviction of it: cuſtom blindes, and hardens them. Iſa.5.20. Rom.1.28. We, ſay they, are not guilty to our ſelves; ſhew us what, and wherein we offend.

v.8. *Will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any Heathen? So Jer. 2.10.11. This makes to the aggravation of the ſin, and to their greater conviction. No Heathen will do this that ye do, none ſo barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worſhip is ingrafted in man by nature. We ſee it in Idolaters; & all Heathens. All bountiful that way. And therefore ſacriledge is abominable to all. ſee Rom.2.22. Act.19.37.

yet ye have robbed me] So again v 9. Thus Gods takes it as done againſt himſelf, what is done againſt the meanes and maintenance of his worſhip. See the like, Act. 9.4. He owns it as his own what is ſet apart to the maintenance of his ſervice.

wherein &c.] See on c. 2.17. Herein they exceed the bounds of impudency it ſelf, being openly ſo ſacrilegious, yet here to ſay, wherein? as the adulterous woman Pro. 30.20.

in tithes and offerings] Keeping thoſe things back which are my right, & are to furniſh out my ſervice, & for the maintenance of my officers, Neh. 13. 10. &c. Tithes paid before the law; by Abraham to Melchizedech. By Jacob vowed to Gods ſervice, Gen.28 22. under the law eſtabliſhed by Gods ſtatute- law to be paid to the prieſts and Levites: and wherein this law is either ceremonial, or judicial, may be queſtioned And the rather, becauſe by the light and inſtinct of nature, the Heathens hallowed the tenth unto God. And no queſtion there can be but under the Goſpel, God requires as liberal a maintenance to the Miniſters of the Goſpel, as he allotted to them under the law; and leaves them not to the arbitrary devotion of the people; ſee 1 Cor. 9. 7--15. 1 Tim. 3. 2. & 5. 17.18. Gal.6,6.& 3.15. Pro. 20. 25.& 3.9. Lev.27. 30. 31.

v. 9. *Ye are curſed*] They complained, that God did puniſh them without end, or meaſure, they were curſed; Theſe were their continual clamors, ſaith God, be it ſo, and true it is, ye are curſed. But ſee the cauſe, thank your ſelves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a juſt reward?

this whole nation] An epidemical ſin, not a few of them, but as it were a general combination, an univerſal conſpiracy & confederacy in this ſin Neh. 23.10. And thus God ſhews that his curſe was not without cauſe.

v. 10. *Bring ye*] God brings all to this iſſue, as if he ſhould ſay, in vain ye go on in quarrelling and complaining; here is the beſt way and remedy, Amend your fault, and ye ſhall ſoon ſee my goodnes, ſo Eſay 1. 16--20. and c 9. 12. 13. Lam.3. 48. Remove the cauſe of the evill, Micah. 6. 9.8. Hoſ.6 1. and 14.1.2. Too few do thus; Ier.8.6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing ſo to ſeem to deal fairely, but in truth deallying with God, who will not be mocked, and deluding and defrauding his Prieſts The vail of hypocriſy will not cover things ſo from the eyes of God. Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, ſee Act.5.2. 2. Chr. 31. 5. &c.

into the ſtore houſe] See Neh 13.12.13. 2. Chr.31.11.12. 1 Chr.26.20.

that there may be meat in my houſe] For my ſervice, and ſervitors, not that God for himſelf needed theſe, Pſal. 50. 8--14. But by theſe he would train up his people to his true and ſpiritual worſhip and ſervice and lift up their mindes to the heavenly things ſhadowed out by them.

and prove me now herewith] Ye have aſſaied other wayes; and in vain, ye think this unlikely, yet trie it, prove it. God offers himſelf to the tryall; whereby it ſhall ſoon be ſeen that cauſeleſly they complained of God, and that truely the fault will be found in themſelves, and their ſacriledge. See that Jud. 6. 37. 38. 39. There is an unlawfull tempting of God; a preſumptuous tempting; without ground of promiſe made, or means preſcribed. All contrary to his will. verſe 15. As the ſin of wicked *Ahaz* was on the other hand; Iſaiah 7. 12.

if I will not] Whether, if ye obey my commandments, I will fail in my promiſes, A text much preſſing for Tythes, and the maintenance of the miniſtery, Prov.3.9,10. Some here would have ſomewhat to be underſtood; as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7. 11. 2 Kings 7. 2. 19 A figurative term, to ſignifie an abundance of good things. See 2 Chron. 31. 10. Hag. 2. 18. 19. Zech 8.12.

pour you out] Heb. *emptie out*. See Hoſ. 2.21.22. plenty, & ſcarcity are the works of God; ſecondary means are but his inſtruments, and ſubſervient to him therein. And as in other things, ſo in this of plenty, the power and prevalency of repentance is to be ſeen. Jona.3.10. Pſ. 107. 33. &c.

not room enough] Superabundant ſtore. Deu.30.9. Joel 2.23.24. Amos 9.13. Lev.26.4.5.10. Deu.28.8 11.12. See Luk 12.17.18.

v. 11. *And I will rebuke*] The caterpillers, and whatſoever deſtroyeth corns, and fruits. See 1 Chro.16.21.

for your ſakes] Upon your repentance and amendment; and that in this particular of my tithes and offerings.

deſtroy] *Heb. corrupt*. See the contrary threatnings, Hoſ. 2. 12.

caſt her fruit] They ſhall not loſe their fruit by any accident.

v. 12 *And all nations ſhall call you bleſſed*] Deut. 28. 10. & 4. 6. See Deut. 33. 29. Pſal. 33. 12. & 144. 15.

a delightſome land] A moſt happy land, and abounding with all things that can be deviſed in the world. See on Zech. 7.14.

v. 13. *your*] This is the laſt charge againſt them.

words have been ſtout againſt me] Before were mutterings & murmurings. Now riſen up to open exclamations, as of mad-men, that wil give no way to wholſome counſels and admonitions; but bend their tongues againſt heaven; as Pſal. 12.3 4. 1 Sam.2.3. Jud.15. And thus one ſin draws in another: frets like a canker; that they grow worſe and worſe, 2 Tim.3.13. God giving them over, Rom.1.28. And Satan working in them, Epheſ.2.2.3. Till they come to this height.

what have we ſpoken] Their impudent hypocriſie will never be at an end. They will rather be ready to cal the Prophet in queſtion for ſlander. Hoſ.4.4. Nay they contend with God, quarrell him.

v. 14. *It is vain to ſerve God*] Theſe hypocrites would needs perſwade themſelves that they ſerved God; and that truly: And being puft up with this conceit; they thought God ſhould thereupon ſerve them, as they would have him, and they expected: and if he on the other ſide puniſh them for their ſins, and exerciſe them with afflictions, they cry out. It is in vain then to ſerve God; and ſo bewray themſelves to be prohane hypocriticall Atheiſts but ſuch as ſerve him in truth, are content to deny themſelves, and to be humbled and exerciſed by him, as knowing wel they deſerve it: and that he ſees it good for them. The others think no ſuch matters, but complain of his injuſtice in puniſhing them, and therfore ſay, it is in vain and to no purpoſe to ſerve him. Whereas in truth, except this one thing only, all things elſe ſhall be in vain. Eccl.1.v.2. & 2 1.11.19. & 6.11. 2 Kin.17.15. Pſal.39.6. & 4. 2. & 94.11. Jona.2.8. 1Sam.12.21. Jer.2.5. 1 Cor.3 20. vain are all the riches honours, pleaſures of this world, without the ſerving of God.

and what profit] They are all for themſelves, for their profit, carnall, ſenſual men, they make themſelves their God, ſo Pſ.4.6. 1Tim.6.5. phil. 3.19 And they can ſee no profit, in ſerving God, ſo Job 21.14.15. Jer.44 17. 18. Nay what profit is there in all other things beſides this? Eccl. 1.3. Rom.6.21. And what profit is there not in this? 1 Tim.6.6. & 4.8. Here are ſpiritual riches, honours, pleaſures. Here is Chriſt, and his benefits, the ſpirit, and his heavenly Graces: faith, hope, love, Juſtification, ſanctification, adoption: that peace, Phil.4.7. That joy, 1 Pet.1.8. Communion with God: and a taſt of the powers of the world to come. All things work for the good of ſuch: ſuch being the heirs of Glory 1 Rom. 8.28. Heb.1.14. So that the Apoſtles ſpeech, 1Cor.15.19. Reacheth not the Chriſtians hope, including that hope in the things of this life, confining it to them, which hath nothing to do with Chriſt, or Religion.

kept his ordinance] Heb. *his obſervation*. That keeps and contains us in his fear, and good order, and in the obſervation of his ordinances, and our duties. Thus theſe hypocriticall juſtitiaries falſly boaſt. For if they had duly weighed his Law, & their own lives, they could never have arrived at this height of ſelf conceitedneſs, & good opinion of themſelves.

mournfully] *Heb. in black*. As Job 30.28. Pſa.38.6. humbly, dejectedly. This God greatly requires, Mica.6.8. But theſe hypocrites did but dally with God in this caſe: their heart was haughty enough, as appears in the text. Thus Eſa.58.3.5. They here make ſhew of counterfeit hypocriſie, for true humility, and arrogate ſo much to themſelves, when they have ſo little, or no goodnes in them. They may have relation to thoſe Faſts, Zech. 7. 3.

v. 15. *And now*] Here comes in their ſecond degree of blaſphemy That they ſhould not only ſerve God in vain, without his regarding them, or their ſervice: but that he ſhould regard and reward the wicked with his bleſſings, and ſpare to puniſh them.

we call the proud happy] Whiles we do thus, and are in this caſe, mean while we ſee the proud & preſumptuous ſinners, that walk in the ſtubbornneſs of their hearts, and ſin boldly and maliciouſly, to flouriſh, and to be happy in the world: and we may well call and count them ſo, and not they call us bleſſed, as v.12. And we may envy them for it, not they us: God ſeeming ſo to neglect us, and affect them. At leaſtwiſe they ſee all things come alike to al: Eccl.9.2. And therefore vain is their ſerving of God, and without any profit to them at all. This tentation ſomtimes puzzles the godly: as hath been ſaid, Pſa.73.12.13. 14.15. ſee on c.2.17.

yea they that work wickedneſſe] That make it their trade, as thoſe 1 Joh.3.6.9. & c.5.18. the impious contemners of God.

are ſet up] Heb. *Built up*, as Ex.1.21,22. by degrees brought up to perfection, to complear felicity; eſtabliſhed and preſerved in it. See Job 21.7. Pſ.73.3. Jer.12.1. Thus the gariſhneſſe of worldly felicities dazles the eyes of worldlings: whiles yet by them they are made nothing the better, but rather fatted to the day of ſlaughter. A poor happineſs and advancement it is.

yea they that tempt God] Sinfully, preſumptuouſly, daringly. Of this ſin, See Pſ.78.18.41.56 & 95.9. Deu.6.16. Ex.17.2.7. Num.14.22. Mat.4.7.

are even delivered] By him, out of dangers, and diſtreſſes: as his favorites, protected under his wing.

v. 16. *Then*] Upon their blaſpheming: and the prophets Preaching;

ſome amongſt them, though too cold before,yet then were rouzed up: and the more inflamed, to zeal. So that the prophets preaching was not without ſome fruit,had its effect,by it GodsSpirit working in them as Job 32.19.20. Jer.20.9. pſal.39.1.2.3 Act.17.16.

they] Not all ; nor the moſt part ; But yet ſome. And Miniſters muſt content themſelves, that though the moſt mend not ; yet ſome do.

that feared the Lord] And again repeated in this verſe. A true deſcription of a pious and religious man, Gen 22.12.& 42.18. Deut.4.10 & 10.12. 1 King.18.3. 2 King.4.1.Neh.7.2. Job 1.1. Jonah 1.9.Act.10.2.& 13.26. Some ſuch there were among this heap of blaſphemers. In the barreneſt times of the Church,yet God hath ſome that fear him,and that ſtand up to juſtifie his truth againſt the blaſphemies of the wicked. In the deſperate and moſt forlorn times,yet God preſerves his Church, his flock, his remnant,and holy ſeed,Gen.6.12.Eſay 1.9.& 6.13.Apoc.3.v.4.and 11.3. Matt.16.18. Gods promiſe and truth is ingaged for it.

ſpake] What they ſpake is not ſet down ; the words following are not theirs;but the Prophets. But thence may be gathered,That whilſt the wicked did blaſpheme in this manner, the true believers oppoſed themſelves againſt them, and ſtrengthened themſelves againſt thoſe temptations ; and eftſoons comforted one another.

often] And not ſeldom. Often was needful, as *Phil.* 3. 18.

one to another] To preſerve their faith againſt the poiſon of theſe blaſphemers;mutually to animate one another to faith and obedience, to courage and conſtancy. And much doth the Scripure ſpeak of our mutual duties to our brethren this way.See Jud. 23.Heb.3.13.& 10.24. Eſay 2. v.3.Pſal 95.1.2.6. and 34.3.1 Theſ.5.14. Luke 22.32.Gal.6.2.

and the Lord hearkened] God ſees well, though the wicked think otherwiſe ; Pſal. 94. 7. He liſtens and hears ; as *Nehemie* prayed, Chap. 1. 11. *S*ee Acts 10. 4. ſuch is Gods readineſſe to hear and obſerve what is good in his people. Matth. 6. 4.

a book of remembrance] Of memorandums, a regiſter book, a book of Records. Like that Eſther 6.1. & 9.32. & Ezr.6.1. and Neh.7.5. This is ſpoken after the manner of men,as that Pſal.56.8. To ſhew that God wil never forget to reward the ſervices of his Saints that fear him. Heb. 6.10. See Neh.13.14.22. 31. Matth. 25.44. Gal.6.9. Neither wants he a book of remembrance for the wicked ; Pſal. 50.21.22. Apoc. 20. 12.

thought upon his Name] Well remembred, & weighed, & conſidered, and duely reverenced and eſteemed his name ; that bethought themſelves of God aright:that have his fear alwayes in their hearts,& before their eyes;that meditate upon his grace and commandments;that have a care to call upon him,and do actually remember him in all his works.

v. 17. *And they ſhall be*] Here is the end wherefore God ſo regarded and recorded them ; and whereby it ſhall appear full well that they did not ſerve God in vain.

Mine] Mine in a peculiar ſort ; Exod. 19. 5. my peculiar lot, inheritance, choice portion, chief treaſure, Eſay 19. 25. Deut. 19. 29. 1 Kings 8.51.53. Pſalm 33.12. Jer. 10.16. And we anſwerably ſhould be his in a peculiar kinde of holy living ; 2 Cor.7.1. Pſ.16.8. Tit.2.14.

in that day when] God firſt notes & records, for ſuch as fear him;yet defers & delays for a time,doth not preſently ſo own them in the open face of the world ; But yet afterwards in his time fails not to do it : in that day of his Churches reparation and reſtauration ; in his day, and fitteſt opportunity beſt known to him : wherein we muſt not limit him, or preſcribe to him : But mean while we muſt patiently bear and wait his good leiſure and pleaſure ; as the Saints all have ever done.

my jewels] Deut. 7. 6. and 14. 2. and 26. 18. Eſay 62. 3. my ſpecial treaſure, Pſal. 135. 4. when I ſhall reſtore my Church according to my promiſe, they ſhall be as mine own proper and choiceſt chieſeſt goods, however they may ſeem to be neglected now.

ſpare them] That is,forgive their ſins,and govern them with my ſpirit. And moreover pardon their imperfections in my ſervices. They know their beſt actions and affections in ſerving me are imperfect,defective, and defiled ; They dream not of an abſolute perfection in this world, Phil.3.12. much leſſe brag they of the merit of their works, or works of ſupererogation. But know they need this pardon and ſparing even in doing holy duties; and this ſparing I do here promiſe to them.

his own ſon] Pſal. 103. 13. His fatherly indulgence accepts of the will for the work ; Heb. 13. 18. 2 Cor. 8. 12. As a Father will accept in his Childe the deſire for the deed, and if there be a blemiſh in his childe,will pity it, and cover it.

that ſerveth him] With a ſon-like and filial affection. The Father will not uſe him,as a ſervant or hireling. Here is adoption ; and ſanctification, and acceptation included.

v. 18. *Then*] At that day ; though before ye will not. Then when too late for you.

ſhall ye] Shall all men ; yea and ye too. Ye blaſphemers ſhall.

return] The tyde ſhall turne, the ſcene change, the caſe and face of things ſo alter, that even ye ſhall return ſo far to your ſelves, though ſmally to your comfort, to ſee it, and ſay it.

and diſcern] That v. 14,15. and C. 2.17. He retorts the blaſphemies upon themſelves;making themſelves their own judges and condemners therein. Their own experience ſhall teach and ſchool them ; the ſenſe of their own pains & ſight of the others happineſs, ſhall turn them now from that ſtupidity and frenzy wherewithal formerly they were poſſeſſed;& make them now to diſcern between things that do ſo much differ.

between the righteous & the wicked] Between thē,& their different eſtats; and Gods different dealing with them. That God doth not now ſit idle in heaven,& let men live as they liſt,regarding neither right nor wrong; forgoing,or forgetting himſelf,and his part,and office of being juſt,and the juſt judge of the world; They ſhall know to their pain and ſorrow, that he is both the rewarder of the good, and alſo the juſt and fearful avenger of ſin, and ſinners;though in his unſearchable wiſdom, he did forbear, and let things go on, till his appointed time. See Luke 16. 25.

between him that ſerveth God] This expounds the former, and ſhews that all falls in with this,as rivers all fal into the ſea. This ſervice of God is the thing that compleats and comprehends all. The ſumme is ; you do wrongfully impute to God that he doth not reward thoſe which ſerve him:but if ye ſerved him heartily and uprightly,then you ſhould finde the effect of his promiſes ; whereas now you deprive your ſelves of them, becauſe your ſervice is defiled with hypocriſie, and impiety. The Lord will not alwayes ſuffer, bear, and forbear, as now he doth: But a day ſhall come, wherein a ſenſible difference ſhall appear, Pſ.58. 11.Eſay 66.14. The full and finall ſeparation ſhall be in the laſt judgement, Matt.25.32,&c. 2 Theſſ.1.5,&c.

CHAP. IV.

Verſe 1. FOr] He proſecutes that which was averred in the laſt words afore-going ; ſtill clearing Gods juſtice from their blaſphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the laſt judgement, at Chriſts ſecond coming, as ſome would ; though then that thing ſhall be conſummated, and perfectly compleated, which is here ſpoken of. Neither the day from Malachi till Chriſts coming, wherein the Jews ſuffered many miſeries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan. 2. 33, 41, 42, 43. and c. 11.1. as ſome others would. But the day of Chriſts firſt coming in the fleſh ; wherein was accompliſhed what is ſet down in this Chapter ; both judgements upon them who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church, whereof he had ſpoken, chap. 3. 2, 3. and which fel out in the laſt deſtruction of Jeruſalem: And healing and ſalvation to thoſe that fear the Lords Name. And the ſending of Elias, as Chriſts Harbinger to prepare the way before him.

cometh] Is not far off No Prophet between Malachy, and John Baptiſt. This, the more to affect them, and raiſe their expectation.

that ſhall burn as an oven] A black day to the wicked and impenitent Jews : a fearſull and fiery day to ſinners ; called the great and dreadfull day, v.5. great and terrible day, Joel 2.31. Gods wrath and revenge is often compared to fire; and to fire burning as in an oven, or fornace. See Eſay 31.9. Mat 13.42. like Nebuchadnezzars oven, Dan.3.19. ſee on c. 3. 2.

and all the proud] Even thoſe, c. 3.15. and all like them : they ſhall not be happy, and exalted, as the blaſphemers ſaid, but be as ſtubble. But who are they ? He takes up their words, c.3.15. They leaſt meant them of themſelves ; they were like thoſe Eſay 65.5. But the Prophet mindes them ; as if he ſhould ſay, In that day you ſhall ſee a difference made, and you ſhall ſee what ſhall become of the proud and wicked doers ; yea and who thoſe proud and wicked doers are, not thoſe you think of, but even your ſelves, and ſuch like proud blaſphemers; there will this pride and wicked doing be found.

ſhall be ſtubble] fully dry, Nahum 1. 10. See Exod.15.7.

and the day] God then doth not in one conſtant and equall tenour of proceeding exerciſe and execute his judgements in this world, in this life ; nor is tied to our lawes and deſires ; But hath his own appointed dayes, ſometimes of long-ſuffering and forbearance, and ſometimes of vengeance, and puniſhment ; as pleaſeth him.

burn them up] See Eſay 5.24 and 47.14. Pſal.8.5.14. So eaſily as fire burneth the ſtubble, can the Lord deſtroy the wicked.

neither root, nor branch] Neither root, nor ſtalk, of the ſtubble ſhall remain : an utter extirpation ſhall be made. Proverbiall terms, as Job 18.16. and 29.19. Eſay 5.24. Amos 2.9. This relates to the laſt deſtruction of Jeruſalem, and rejection of the Jews. A dreadfull judgement, for that ſo fearfull a ſin of rejecting Chriſt, and crucifying the Son of God. This ſo fiered and inflamed the wrath of God againſt them, that he inflicted that horrible vengeance (as was meet) for ſuch an helliſh and unheard of ſin : An unparalleld crying crime, did cry out for this exterminion here threatned. The Jews, even the vileſt ſinners and blaſphemers amongſt them, boaſted of the coming of the Meſſias. And come he ſhould, but in a vengeance to them ; the day of his coming ſhould be as that, Amos 5.18. We ſee then Chriſt came not to ſave all, but in judgement to ſome, Joh. 9. 39. Luk.2 34. He came to ſave his people, Matt. 1.21. his ſheep, his elect : all indeed without exception that beleeve in him. But now this belief depends not upon the abſolute power and pleaſure of mans will. God hangs not the merit and efficacy of Chriſts death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace, & faith not to all, but according to the good pleaſure of his wil, which he had purpoſed in himſelf.

v. 2. *But unto you*] Here is the effect and benefit of Chriſts coming to the godly. He ſeparates theſe here to whom now he ſpeaks, from thoſe groſſe hypocrites and blaſphemers againſt whom he ſpake and contended before. He tells theſe here apart, that fearfull commination belongs not to them ; that day of Chriſts coming ſhall not be terrible to them, but moſt comfortable.

that fear my Name] See on C. 3. 16. that do not ſleight me, or my words & threatnings, or murmur at them, or deride them, and ſecurely go on in their ſins; but tremble at my word, Eſay 66. 5. and fear my Name, Deut. 28. 58. Pſal. 111. 9. Exod. 15. 3. Joſh. 7. 9. See Pſalm 29. 2. Theſe God reſerved to himſelf out of the great bulk and body of the ſinful multitude; theſe had need of comfort; and to them this promiſe is made. Let others periſh that think God bound to them, though they are at open war with him; but do ye lift up your heads, patiently bear your preſent preſſures, and joyfully expect this day of glorious deliverance

ſhall the ſun of righteouſneſſe ariſe] Chriſt that ſun, Eſay 60. 1. 2. 19. 20. the light of the world, John 8. 12. and 1. 9. and 9. 5. the light of the Gentiles, and the glory of his people Iſrael, Luke 2. 32. See John 1. 8. This ſun was not riſen to the Patriarchs and Prophets; only it brought on the dawning of the day, and cauſed a kinde of twilight before, and under the Law: But now it ſhould ariſe in their ſight; as that ſun, Pſal. 19. 5. 6. as that light, Prov. 4. 18. Luke 1. 78. 79. And this he did, as in his own perſon; ſo by the light of the Goſpel, which then brake forth; whereby the heavens ſeemed to be opened, as the phraſe is, Apoc. 4. 1. and 19. 11. See Epheſ. 5. 14. And he is the ſun of righteouſneſſe, in whom the righteouſneſſe of God ſhould ſhine; and the Lord our righteouſneſſe, Jer. 23. 6. that we might be made the righteouſneſſe of God in him, 2 Cor. 5. 21. receiving from him both imputed, and inherent righteouſneſſe, 1 Cor. 1. 30.

with healing in his wings] He ſhall diſpel the clouds and darkneſſe of ignorance, ſin and miſerie; and ſhall bring in his rayes the quickning heat, and cheerful, comfortable light, of life, and health; healing, and all happineſſe. Eſay 53. 5. 1 *Pet.* 2. 24. Matth. 11. 28.

and ye ſhall go forth] Ye were, as it were, impriſoned before, in ſins and ſorrowes. But here is your freedom, and manumiſſion. A deſcription of the libertie of the Spirit in the elect, in joy, vigour, and readineſſe of ſpiritual motions See 2 Cor. 3. 17.

and grow up] Or increaſe. Here is increaſe of the graces of regeneration, and ſanctification. They ſhall be as trees planted in Gods garden, watered by the rivers iſſuing out of the ſanctuary, and bringing forth new fruit every moneth; Ezek. 47. 12. *Pſal.* 1. 3. The ſeed of ſanctification is permanent and immortal, 1 John 3. 9. and ſuch as ſprings and growes up to eternal life, John 4. 14.

as calves of the ſtall] Fat and flouriſhing. See Ezek. 34. 14. Eſay 25. 6. Jer. 31. 14. Pſalm 63. 5.

v. 3. *And ye ſhall tread*] A repreſentation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they ſhall not need to envy their preſent jollitie and felicitie, when they ſee them flouriſh and flaunt it out, and Lord it over them; That day ſhall come when this part of felicity ſhall not be wanting to them; even a glorious triumph over their wicked enemies. Not that they ſhould cruelly thirſt after revenge, or want the ſpirit of meekneſs, even to pray for their enemies; But that God in juſtice ſhould thus change the face of things, and uſe his people as his inſtruments therein; who alſo ſhould greatly joy in ſeeing God vindicating his own glory, in his juſt revenge upon his implacable and irreconcileable enemies, Pſal. 58. 10. 11. Apoc 18. 20. Eſay 66 24. Some apply this to the Churches ſpirituall enemies; over whom ſhe thus triumphs in Chriſt her head, who hath overcome them for her, that they ſhall not be able to hurt her, 1 Cor. 15 55 56. 57. Joh. 16. 33. but work her good, Rom. 8. 28.

in the day that] Till that day they muſt ſtay their over-haſty deſires; and mean while with patience wait for it, and with joy expect it.

v. 4. *Remember ye*] He ſpeaks not of reedifying the Temple, as Haggai and Zechariah did; But coming after them, when the Temple was now built, and being the laſt of the Prophets; becauſe the time was come that the Jews ſhould be deſtitute of Prophets untill the time of Chriſt, that they might more fervently deſire his coming; the Prophet exhorteth them to exerciſe themſelves diligently in ſtudying the Law of Moſes in the mean ſeaſon, whereby they might continue in the true religion; and alſo be armed againſt all temptations.

the law] Mentions the Law only, not the Prophets; yet they not excluded, as being but the Interpreters of Moſes, Appendexes to the Law; mainly aiming at this, to contain the people in the obedience of the Law; and therefore many times conjoyned to the Law, as Mat. 7. 12. & 11. 13. & 22. 40. Ties them to the Law, as Eſay 8. 20. They muſt not ſwarve from it, to the left-hand, or right; They muſt not adde to it, or take from it; It is a perfect Law, Pſal. 19. 7. and ſufficient for them. And this Law would prepare them for Chriſt, and his coming; fit them to receive him. For the Law reveals ſin, Rom. 3. 20. & 7. 9. And works wrath, Rom. 4. 15. Gal 3. 10. And is our Schoolmaſter to Chriſt, Gal. 3. 24. And is the Rule of life, when we are in Chriſt, Rom. 7. 12. 16. 22. 25.

of Moſes] Exod. 20. Deut. 5. Called his Law, Heb. 10. 28. becauſe he was the miniſter of it, Exod. 20. 19. Joh. 1. 17. As Paul calls the Goſpel, his Goſpel, Rom 16. 25. See Joh. 9. 28.

my ſervant] Heb 3. 2. 5. Deut. 4. v. 5. Neh. 1. 7. Moſes is uſually ſo ſtiled.

which I commanded unto him] God the Lord, and Author of the Law, and the Proclaimer and Publiſher of it, in a dreadfull and miraculous manner.

in Horeb] Ex. 3. 1. & 17. 6 & 33. 6. Deut. 4. 10. 15. & 5. 2. & 18. 16. 1 Kin. 8. 9. Pſa. 106. 19. called alſo Sinai; likely from the bramble, for ſo the word ſignifieth, or the buſh, which Moſes there ſaw burning, but not conſuming, Exod. 3. 1. 2. Some make the Eaſt part of that Mount to be called Horeb, and the Weſt part Sinai.

for all Iſrael] And therefore all Iſrael, from the leaſt to the greateſt, Princes and people, learned and unlearned, young and old, men, women, and children, are to remember and remark it, no excuſe may be pretended bp any, Deut. 4. 10.

with the Statutes] Other titles alſo are given to the Law, Pſal. 119. and in other places; to ſet forth the uſe, perfection, and commendation of the Law; and Gods mercy to Iſrael in vouchſafeing them this Law. Deut. 4. 6. 8. pſal. 147. 19. 20. *A*nd their ſin and ingratitude, if they ſhould forget it, or forego it.

v. 5. *Behold*] To fix their attention upon this, til the coming of Elias, and Meſſias.

I will ſend you] God ſends his prophets, and Miniſters. Mat. 9. 38. And extraordinary men, extraordinarily qualified & furniſhed with gifts, as the extraordinary neceſſity of the times, and ſtate of the Church do require ſends here, after this time of ſilence and intermiſſion.

Elijah] This is *John Baptiſt*, as our *S*aviour himſelf tells us, Mat. 11. 13. 14. And again c. 17. 11. 12. *Elias* metaphorically, analogically, who came in the ſpirit & power of *Elias*, as the angel *Gabriel* tells *Zacharias* the father of the Baptiſt, Luk. 1. 17. And as ſucceſſour in his office, and with his zeal, to reſtore Religion being decayed then, as it was in the dayes of *Ahab* and *Elias*. *John* himſelf ſeems to deny this, Joh. 1. 21. But that is in ſuch ſenſe as the Prieſts, and Levites, that were Phariſees, aſked the queſtion: He was not *Elias* the Tiſhbite, nor yet had his ſoul by tranſmigration come into him: But yet he was that *Elias* foretold by Eſay, c. 40. 1. See Mat. 3. 3. Mar. 1. 3. And yet the Papiſts, to gain this that Antichriſt is not yet come, and ſo the Pope not he, would feign here underſtand this of *Elias* in perſon and of the time, not of Chriſts firſt coming, but of his ſecond coming, or Antichriſts coming: and to *Elias* they joyn *Enoch*, and make them thoſe two witneſſes, Apo. 11. 3 Such miſerable ſhifts a deſperate cauſe drives wiſe men unto.

the Prophet] *John Baptiſt* denies himſelf the title of prophet, meaning of that Prophet, Deut. 18. 15. See Joh. 1. 20. 25. Luk. 3. 16. Or of ſuch a prophet, as the former prophets were; for he was greater then they; He could point with his finger to the Meſſias, Joh. 1. 29. Whereupon are thoſe words of our Saviour Concerning him, Mat. 11. 9. 10. 11. A prophet, and more then a prophet.

before the coming] Immediately before. This ſhall be the ſign and token of his coming; John the baptiſt ſhall be his harbinger, and immediate forerunner: as the hiſtories of the Goſpels do declare. See Luk. 1. 26. 36. 76. & Joh. 1. 15. 26. 29. 36. Mat. 3. 13.

of the great and dreadfull day of the Lord] See on v. 1. & 6. & on c. 3. 2. Dreadfull, occſionally, by the perverſe, obdurate, and forlorn waywardneſs, ſtubbornneſs, contumacy, and rebellion of the Jewiſh nation, Joh. 1. 11. But to the godly remnant, & whole Church of Chriſt it was the great and glorious day of joy and conſolation, the day of ſalvation, Luk. 2. 10 11. 14 Joh 1. 12. Hereunto may be applied. pſal. 118. 24. 2 Cor. 6. 2.

v. 6. *And he ſhall*] The end of *Johns* ſending, and coming: *Johns* office and employment, and the fruit and effect of it. *A*fter that time of ſilence and interruption of the prophets, the doctrine of ſalvation ſhall again have its courſe, beginning at *John*.

turn the heart] Converſion, and that of the heart is the work of the Miniſtery, Act. 26. 18. 1 Cor. 4. 15. Col. 1. 6. Iſa. 55. 10. 11. Joh. 20. 23. 1 Tim. 4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black; or adde one cubit unto his ſtature, Matth. 5. 36. & 6. 27. But God pleaſeth to uſe the Miniſters as his inſtruments in the work; whence is that 2 Cor. 6. 1. and God by the ſecret grace, and vertue, and power of his Spirit works in them, and by them: He joyns himſelf to the Miniſters; reſignes not his right, but onely communicates his power with them, and graceth his inſtuments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3. 6, 7. and chap. 15. 10. & Gal. 2. 8. Sometimes in his juſt judgement for ſin, God by them hardens the hearts of people, as Iſa. 6. 10. Ezek 2. 2 Cor. 2. 15. 16.

of the fathers to the children] There were at this time many ſects and ſchiſmes, and hereſies, and hot diviſions amongſt them, & bitter heartburnings thereupon; There were Phariſees, Sadduces, Samaritanes, &c. See Act. 23. 6. Joh. 4. 9. Luk. 9. 53, 54. Zech 11. 8. As Micah 7. 6. and Mat. 10. 21. 35. *Johns* office ſhould be to accord theſe diſcords, to reconcile theſe unnatural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not ſimply to unity, for there is an unity in wicked conſpiracy: But to bring them both to the ſacred unity of ſaving faith in Chriſt; and ſo to prepare the way before him; to ſuch an unity as formerly in the beſt times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the ſervice of God. See Luk. 1. 16. 17. Or thus; His preaching ſhall be to bring back the children of Iſrael that are gon aſtray, to the true faith and piety of their fore-fathers: whereby *Abraham*, *Iſaac*, and *Jacob*, who (as one may ſay) did not acknowledge them, Iſa. 29. 22, 23. ſhall re-accept them for their lawfull poſterity.

Leaſt I *come*] Thus God threatens; becauſe of their obduration in ſin. And thus he ſhews what an abominable ſin, and monſtrous ingratitude it is, to contemne his grace in ſending his Son for mans ſalvation; and that upon the failing of this converſion he will thus proceed.

and ſmite the earth with a curſe] He ſends *John* to turn and convert ſome; that ſo at leaſt he may ſave a Remnant; and not finally and totally deſtroy the whole nation. See Rom. 11. 1, 2. This curſe makes this day a dreadfull day; v. 5. and 1. chap. 3. 2. executed upon the Jewiſh nation; Matth. 23. 37. 38. and 24. 2. 21. And ſhall be upon all contemners of the Goſpel, Matth. 10. 14, 15. and 11. 24. Acts 13. 51. 2 Theſ. 1. 8, 9. Hebr. 2. 2, 3. and 10. 28, 29.

ANNOTATIONS
On the Goſpell according to S. *MATTHEW.*

The ARGUMENT.

THe *Greek word* 'Ευαγγέλιον, *tranſlated* Goſpel, 1. *In general, even among profane Authors alſo doth uſually ſignifie* Good *or* Glad *T*idings, *and it is uſed alſo for a reward given to him, that brings ſuch tydings: as alſo, for ſacrifices offered upon ſuch occaſions. But in Scripture it is taken ſometime more largely for the Doctrine of Salvation procured, and purchaſed by Chriſt; either foretold and promiſed by God and his Prophets, before Chriſts coming; or by Him and his Apoſtles publiſhed, after his coming. So is both the Noun and the Verb deduced from it, uſed* Gal. 3. 8. Heb. 4. 2. Matth. 11. 5. Luke 4. 28. Acts 13. 32. *And in this ſenſe* Paul *calls it his Goſpel,* Rom. 2. 16. *and our Goſpel,* 2. Cor. 4. 5. *as preached by him, and his Fellow-Miniſters, and to the* Epheſians, Chap. 1. 13. *their* Goſpel, *as preached and delivered to them. But taken more ſtrictly in common ſpeech it is uſed to deſigne the Hiſtory of Chriſts birth, life, and death. The word* Goſpel, *whereby we expreſſe the Greek word, is an old Saxon word, importing not* Gods-ſpell, *or* word *in general, as divers miſtake it, but according to the manner of that Language a* God-ſpel, *that is,* a good *or* gladſome word, *and ſo doth preciſely anſwer to the Greek. The Writers of this Hiſtory are hence commonly called Evngeliſts: which terme, howſoever it may in general ſignifie any Preacher of the Goſpel, yet in the Scripture of the New teſtament it is more peculiarly applied unto ſome that were aſſiſtant unto the Apoſtles in their Miniſtery, and imployed by them to ſettle things in ſome Churches by them founded, when upon their neceſſary occaſions of departure, ſome extraordinary things were to be further carried on. Such were* Philip *and* Timothy, Acts 21. 8. 2 Tim. 4. 5. *And ſo the word ſeems to be taken,* 2 Cor. 12. 28. Epheſ. 4. 11. *but in common uſe it is more peculiarly applied to thoſe that writ the Hiſtory of Chriſts Life and Death, as was before ſaid. Of this kinde we have four onely, whoſe writings have been from time to time received by the Church, and approved of by the people of God, as immediately inſpired, and directed by the Spirit of God in this their imployment. Of theſe, two were Apoſtles, to wit,* Matthew *and* John: *the other two Diſciples of the Apoſtles,* Mark *and* Luke. *As for other Goſpels, as that termed of* Nicodemus, *that fathered on* Thomas *by the* Manichees, *and that among the Nazarens mentioned by* Hierom, *and others the like, they were never acknowledged, or admitted as authentical in the Orthodox Churches. The firſt Writer in order is called* Matthew, *for ſo he terms himſelf,* Chap. 9. 9. 10. 3. *As alſo Mark calleth him,* Chap. 13. 18. *and* Luke, Chap. 6. 15. *Howbeit he is alſo termed* Levi *by the ſame* Luke, Chap. 5. 27. *and ſaid to be the ſon of* Alpheus. *Mark* 2. 14. *But whether of that* Alpheus *who was the father of* James *and* John, *is not ſo certain. Some have affirmed that he writ his Goſpel firſt in Hebrew, and that it was afterward turned into Greek, and of the ſame there are two Hebrew Copies abroad. But neither is there any certainty, nor probability that he ſo did, and thoſe Hebrew Copies are from the ſtyle of them deemd by the learned to be of a far later date. He was before his converſion and calling, by profeſſion and employment a Publican.* Matth. 9. Mark. 2. Luke 5. *one that gathered the Emperours Tolls and Tributes, and was from the Cuſtome houſe called to be an Apoſtle to gather ſouls unto God,* Matth. 10. 3 *as ſome other of them alſo were called from being Fiſher-men to be Fiſhers of men.* Matth. 4. 18, 19. *He begins with Chriſts Genealogie, Birth, and flight into Egypt, proceeds to his Baptiſme, Temptations, and calling of Diſciples, relates at large his Sermons, Diſputes, and Parables, with the interpretation of them, records many of his famous works and Miracles, and concludes with a large Diſcourſe of his prodition, paſſion, death and reſurrection, ſhutting all up with a ſolemn Commiſſion given to his Apoſtles, before his departure from them. God give us grace ſo to read, that we may beleeve in the Son of God, and by truſting in him alone be eternally ſaved.* Amen.

CHAP. I.

T*He book*] The word doth not alwayes ſignifie, A large book, but oftentimes a brief roll, or catalogue, or enumeration. Jer. 3. 8. ספר *ſepher*, a book, or bill of divorce. το βιβλίον; So the Jews did begin their genealogies. Gen. 5. 1.

of the generation] Luke 3. 23. of the anceſtours of our Saviour Chriſt ſucceſſively; yet Gen. 5. 1. it ſignifies the poſterity of the firſt *Adam*; this is not the title of the whole book, but only of the beginning of it; it may include not his anceſtours onely, but alſo the manner of his conception and birth, which is likewiſe ſet down in this Chapter, v. 18. and ſo it may be the title of the whole Chapter. *Matthew* purpoſing to write of the life of our Saviour, begins with his pedegree, becauſe he knew the Jews ſtood much upon their genealogies.

of Jeſus] The name given him by the Angel, with the reaſon thereof, v. 21. it ſignifies a Saviour, it was ſometimes given to others that were types of Chriſt, as to *Joſhua*, who brought the people into *Canaan*; to *Jehoſhua* the high prieſt after the captivity, and to divers others as Acts 13. 6. Col. 4. 11. but in a more peculiar manner it is given to Chriſt, who ſaveth us from our ſins.

Chriſt] It is all one with *Meſſias*, and ſignifies, Anointed, it ſets out unto us the King and Prieſt of the Church, for ſuch were wont to be anointed

the Son] Herein *Matthew* differs from the other Evangeliſts. *Mark* begins with *John Baptiſts* miniſtery who was the forerunner of our Saviour. *Luke* with the birth of *John Baptiſt*, *John* with Chriſts Divinity; but this Evangeliſt with his humanity, anceſtours and birth.

of David] He names onely *David* and *Abraham* at firſt, becauſe to theſe was the ſolemn promiſe made, that the *Meſſias* ſhould come of their ſeed, Gen. 12, 3. & 22. 18. 2 Sam. 7. 12. Pſal. 132. 11. Acts 12. 30. And to the one was promiſed a populous progeny, Gen. 15. 5. & 22. 17. to the other a ſtable kingdom, 2. Sam. 7. 12. 13. both which are eminently fulfilled in Chriſt. He names *David* firſt, becauſe he was a king; and the Jews, who expected a temporal kingdom with the *Meſſias*, looked upon him principally, as the Son of *David*, Chap. 9. 27. & 12. 23. & 15. 22. & 20. 30, 31. & 21. 9. 15. & 22. 42. Mark. 11. 10. Luke 1. 32. John 7. 42. Alſo, that ambiguity might be taken away; for if he had named *Abraham* firſt, and then *David*, men might have thought *Abraham* miſnamed for a ſon of *David*. Laſtly, that the genealogie might go on the more ſmoothly, and having once named *Abraham*, he might go on with him, not naming *David* between.

the ſon of Abraham] which *David* was ſon of *Abraham*, or which Jeſus Chriſt was the ſon of *Abraham*, as well as of *David*. Thus *Matthew* reckons up his genealogie, to ſhew that he was the promiſed *Meſſias*, and to take away the ſcandal which the Jews had, becauſe of the poverty of *Mary* his mother, and *Joſeph* his ſuppoſed father.

V. 2. *Abraham begat Iſaac*] Gen. 21. 3. *Matthew* brings our Saviour down from *Abraham*, for the comfort of the Jews, who drew their genealogies from him, becauſe God had taken him and his ſeed into a peculiar covenant. *Luke* carries him upward unto *Adam* for the comfort of the Gentiles, who were not lineally of the ſeed of *Abraham*.

Iſaac begat Jacob] Gen. 25. 26.

Jacob begat Judas] Gen. 29. 35.

and his brethren] Theſe are added, not that Chriſt came of them, but to ſhew that he eſteemed himſelf their kinred, and that all the tribes were included in the covenant, as well as the tribe of *Judah*; for this reaſon is *Zara* alſo named v. 3. yet *Iſmael* is not added to *Iſaac*, though he were the firſt-born; nor *Eſau to Jacob*, although at the ſame time with *Jacob* in the womb, becauſe theſe belonged not unto the covenant, which ſaid, Unto thy ſeed have I given this land, Gen 15. 18. Gen. 17. 8. and, all the nations of the earth ſhall be bleſſed in him, Gen. 18. 18. & Gen 17. 21. he ſaith, But my covenant will I eſtabliſh with *Iſaac*, who was a type of Chriſt; therefore the Apoſtle ſaith, Gal. 3. 16. He ſaith not unto ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt, and Heb. 11. 18. In *Iſaac* ſhall thy ſeed be called.

Judas begat Pharez] Gen. 38. 27.

of Thamar] Chriſt vouchſafing to come of *Thamar*, *Rahab*, and *Ruth* the Moabiteſſe, ſhews that he came to ſave great ſinners, as well as they who were not ſo notorious, Gentiles aſwel as Jews, Chap. 9. 13. Epheſ. 2. 1. 1 Tim. 1. 15. it may be alſo a Part of his humiliation; as Chriſt took all our infirmities upon him, ſo for our ſake was he not aſhamed of ſuch parents. True vertue, though but humane, cannot be diſcoloured by parents ſhame.

Pharez begat Ezrom] Ruth 4. 18. 1 Chron. 2. 15.

V. 4. *Aram begat Aminadab*] Of theſe to *Jeſſe* little is ſaid in Scripture, for either they lived in ſlavery in Egypt, or in trouble in the wilderneſſe, or in obſcurity in Canaan before the kingdom was ſetled.

V. 5. *Of Rahab*] This is not mentioned in the old Teſtament, but ſeems to come as a true tradition from father to ſon, as that of *Jannes* and *Jambres* reſiſting *Moſes*, 2 Tim. 3. 8. and *Enochs* propheſie, Jude verſ. 14. Some think *Matthew* had this out of the civil tables of genealogie, which the Jews kept more exactly then other nations.

of Ruth] This ſhews that the Gentiles that were not to be deſtroyed, as the Moabites of whom *Ruth* came, might be ſaved by Chriſt. (See Deut. 2. 9.) as the mentioning of *Rahab* of the ſeed of Canaan may import, that ſuch as remained of thoſe that were to be cut off, Deut. 7. 2. might alſo be ſaved by him.

Jeſſe] It ſeemeth he was of no great accompt, becauſe *David* is called in contempt the ſon of *Jeſſe*, 1 Sam. 20. 27. 30. 31. 1 Kings 12. 16. as Chriſt was called the ſon of *Joſeph*. Luke 4. 22.

V. 6. *Jeſſe begat David*] He was the youngeſt of *Jeſſes* ſons, 1 Sam. 17. 13. 14. yet Chriſt cometh of him, to ſhew that this line was not guided by natural ſucceſſion all along, but ſometimes as Gods favour preferred the yonger before the elder; ſo in another line, Gen. 48. 14. 18, 19.

the king] The firſt king in the line of our Saviour Chriſt. *Davids* kingdom laſted long over *Judah*, but Chriſts ſpiritual kingdom, over the Church, is everlaſting, Dan. 2. 44. Luke 1. 32, 33.

begat Solomon] 2 Sam. 12. 24. Chriſt ſucceding great *David*, and wiſe *Solomon*, ſhews that ſome great and noble ſhall be ſaved by him, though not many in compariſon of others, 1 Cor. 1. 26. Moſt think that the legal line of our Saviour is henceforth proſecuted by *Matthew*, as the natural by *Luke*, who derives him from *Nathan*, Luke 3. 31. and that here he is reckoned as Heir to *Solomon* in the kingdom, whoſe race ſome think failed, at, before, or in the captivity, though ſome think otherwiſe. See on Jer. 22. 28, 30. others think the line to be natural in either, but the one drawn down to *Joſeph*, the other to *Mary*.

V. 7. *Solomon begat Roboam*] 1 Chron. 3. 10.

V. 8. *Joram begat Ozias*] Not immediately; for three Kings came between, *Ahaziah*, *Joaſh*, and *Amaziah*, 1 Chron. 3. 11, 12. but mediatly, as verſ. 1. Luke 1. 5. & 13. 16. John 8. 33, 39. it is likely thoſe three kings are omitted, becauſe *Matthew* intended to keep within the compaſſe of fourteen generations here, as well as afterwards: ſome think theſe three kings omitted rather then others, becauſe Gods curſe lay on *Joram* (for marrying of *Ahabs* daughter) to the fourth generation, as the bleſſing was on *Jehu*, for deſtroying *Ahabs* poſterity, 2 Kings 10. 30.

V. 10. *Ezekias begat Manaſſes*] 2 Kings 20. 21. 1 Chron. 3. 13.

V. 11. *Joſias begat Jeconias*] Some read, *Joſias begat Jakim, and Jakim begat Jeconias.*

and his brethren] Some conceive therefore, that by *Jechonias* here muſt needs be meant *Jehoiakim*, (becauſe *Jechoniah* had no brethren) and that his brethren are here mentioned, becauſe two of them were kings, *Jehoahaz* and *Zedekiah*: yet were they all noted for calamity, to ſhew, that it was no ſtrange thing to ſee the royal ſtock ſo low afterwards: yet *Jechoniah* is ſaid to have a brother called *Zedekiah*, 1 Chron. 3. 16. which cannot be *Zedekiah* his uncle, that was king after him, for he is reckoned there verſ. 15. as the ſon of *Joſiah*.

about the time] Or, *who lived in the time*; for *Joſias* was dead before, and ſo could not then beget children.

V. 12. *Jechonias begat Salathiel*] 1 Chron. 3. 16, 17. *Salathiel* is called the ſon of *Neri*, Luke 3. 27. but is ſaid to be the ſon of *Jechonias*, becauſe he ſucceeded him in authority; and it is hard to give a reaſon why he ſhould be ſaid to be a meaner mans ſon, if he were a kings: others conceive him to be the natural ſon of *Jeconias*. See 1 Chron. 3. 17. and notes on Jer. 22. 28, 30.

Salathiel begat Zorobabel] He is conceived to be that *Zerubbabel* that reedified the temple, Ezra 5. 2. he is ſaid to be the ſon of *Pedaiah*. 1 Chron. 3. 19. either this was another *Zerubbabel*, or elſe *Salathiel* died without children, and *Pedaiah* took his wife, and raiſed up ſeed to his brother according to the law, and then he was the legal ſon of *Salathiel*, and the natural ſon of *Pedaiah*.

V. 13. *Zorobabel begat Abiud*] Here the old Teſtament is ſilent, and neither *Abiud*, nor any of his poſterity is mentioned, 1 Chron. 3. 19, &c. it ſeems the Evangeliſt had the reſt enſuing, either by tradition, or out of the civil records, See on verſ. 5. or by revelation.

V. 16. *Jacob begat Joſeph*] It ſeems that *Joſeph* was the natural ſon of *Jacob*, and the ſon of *Eli* by marrying *Mary*, Luke 3. 23. and this line is carried to *Joſeph*, becauſe womens genealogies were not reckoned, but included in their husbands: yet *Luke* reckons *Maries*, that it might appear, that Chriſt came of *Davids* ſeed, though ſometimes they married out of their tribes.

of whom] Of which *Mary*; for Chriſt was not the ſon of *Joſeph*, verſ. 18.

Jeſus, who is called Chriſt] See on verſ. 1. he was the *Meſſias* expected.

V. 17. *All the generations*] Or deſcents marſhalled here by the Evangeliſts in three ranks, before the kingdom, under it, and after it: ſome of leſſe note are omitted to make the number in each equal, 1 Chron. 3. 11, 12.

from Abraham to David] Reckoning themſelves for one.

from David] Accounting him, and *Joſias* in the number.

from the carrying away] beginning with *Joſias*, and ending with *Joſeph*; or beginning with *Jechonias*, and ending with Chriſt.

V. 18. *the birth of*] See on verſ. 1.

on this wiſe] Or, came thus to paſſe.

eſpouſed to Joſeph] God would have her to be eſpouſed for the ſafety and honour of Chriſt, in his infancy, and the credit and comfort of his mother. *Jerom adverſ. Helvid.* giveth three reaſons, 1. That by the genealogie of *Joſeph*, of whoſe kinred *Marie* was, *Maries* pedegree might alſo be ſhewed. 2. Leſt according to *Moſes* Law, ſhe ſhould have been ſtoned by the people as an adultreſſe. 3. That fleeing into Egypt, ſhe might have the comfort *Cuſtodis potius quàm mariti*, of a keeper rather then an huſband: the two firſt may ſeem probable.

before they came together]Had knowledge one of another, as verſ. 25. or rather, before they came to dwell together: for he had not yet taken her home, verſe 20.

ſhe was found with childe] It was perceived by *Joſeph*, verſe 19. that ſhe was with childe. *Gr.* Having in the womb.

of the holy Ghoſt] This was not known to Joſeph, till afterward verſe 20. the angel informed him, that it was by the extraordinary power and work of the H. Ghoſt, Luke 1.35. So this particle ἐκ, of, is often uſed, John 8. 41, 44, 47. 1 John 3. 8, 9.

V. 19. *Joſeph her husband*] So called becauſe he was betrothed to her, Gen. 19, 8. 12. & 29. 21. Deut. 22. 24.

being a juſt man] Of holy converſation, as Luke 1. 6. and tender diſpoſition.

and not willing] He was not willing to take her to wife, for fear of diſhonour, nor yet to ſhame her, or deſtroy her, by putting her away publickly.

to put her away privately]To leave her to her ſelf, or friends diſpoſal, without publiſhing any reaſon of ſuch deſertion.

V. 20. *to take unto thee Mary thy wife*] To take her home to thee as thy wife, who is already betrothed to thee.

that which is conceived in her] or bred, to wit, of her ſubſtance; he ſaith, that, not he, becauſe Chriſt took on him the nature, not the perſon of man.

is of the holy Ghoſt] See on verſe 18. as man he had no father, as God he had no mother, Hebr. 7. 3.

V. 21. *ſhe ſhall bring forth a Son*] Luke 1. 31.

for he ſhall ſave his people] He is called *Jeſus*, becauſe he delivereth us from our ſins, which would elſe condemn us. See on verſe 1. thoſe are his people, who being redeemed, beleeve in him, and obey him, John 3. 16. Heb. 5. 9.

V. 22. *All this was done*] Chriſt was thus miraculouſly conceived.

that it might be fulfilled] It came not by accident, but the counſel of God foretold long ago by the Prophet, Iſaiah 7. 14. The holy Scriptures, though written by men, are the undoubted word of God. 2. Pet. 1. 21.

V. 23. *Behold, a virgin*] In Iſaiah 7. הָעַלְמָה, *abalma*, and in the Greek text here, ἡ παρθένος, in either is an article to point out the woman, and to ſet her out plainly, as if you ſhould ſay, that virgin, or a certain virgin.

they ſhall call his name] Or, his name ſhall be called: we read not any where that he was ſo called; but the meaning is, that he ſhould do that which the name imports, well deſerving ſo to be called, as being one by whom God would dwell with us, united to our nature by incarnation, to our perſons by reconciliation. See the like phraſe Iſaiah 9. 6. & 62. 4. Jer. 23. 6. Ezek. 48. 35. So the Scripture many times giveth the name from the event; the meaning is, thus it ſhall be, mortal men ſhall ſee Chriſt, God and man, converſant with men. See 1 Tim. 3. 16. 1 John 1. 1. So after *Chryſoſtom Theophylact* interpreteth, αὐτὰ τὰ πράγματα δείξουσιν αὐτὸν Θεὸν ὄντα, his works ſhall declare him to be God, converſant with us.

which being interpreted] Some think, this ſhews that *Matthew* writ not his goſpel in Hebrew, for then he needed not to have interpreted *Emmanuel*, which is an Hebrew word. The old Teſtament was written in Hebrew, becauſe it was the Jews language, who were then the onely viſible Church: but the new Teſtament in Greek, which was the language then moſt in uſe in all countreyes ſince the decay of the Grecian Monarchy.

V. 24. *did as the angel ſaid*] Προσέταξεν αὐτῷ, had commanded him. So the interpreter of the Syriac, *ſicut mandaverat ei.* This ſudden change of his reſolution to put her away, verſe 19. ſetteth off *Joſephs* great faith, and ready obedience to God: the Spirit of God imprinted in his minde by that dream, ſuch a confidence of the truth, as left him no more fluctuant and doubtful herein: when God ſpeaketh to our hearts, we cheerfully and ſpeedily addreſſe our ſelves to that, which before not onely ſcrupled us, but ſeemed moſt inconvenient, unpleaſing to our ſenſe, and unconſiſtent with our own principles of humane reaſon. So *Moſes* took up the ſerpent, Exod. 4. 4 So *Abraham* departed out of his native ſoil, Gen. 12. 4 and roſe up early to go to offer his onely ſon *Iſaac*, Gen. 22. 4. So when God had ſpoken to *Laban*, Gen. 31. 24. he could ſpeak no evil to *Jacob*.

V. 25. *And he knew her not*] Or, *but he, &c.* ſo this particle ϗ is uſed Chap. 21. 19. knew her not, See Gen. 4. 1. Luke 1. 34.

till ſhe had brought forth] She was therefore a pure virgin when Chriſt was born, as well as when he was conceived: neither doth it neceſſarily follow that he knew her after; for theſe words ἕως οὗ, *till*, importeth the excluſion of all former, but not the admiſſion of a later, as Chap. 5. 26. *Suidas* interpreteth the ravens not returning, Gen. 8. 7. עַד, *had.* 70 ἕως, (until the floods were dried) by εἰς τὸ παντελὲς οὐκ ἀνέστρεψε, never, or not at all returned. So on Pſalm 110. 1. ἕως ἂν &c. Sit thou on my right hand untill I make, &c. οὐ χρονικὸν δεῖ τὸ ἕως, ἀλλ' ἰδίωμα τῆς γραφῆς, &c. this (till) importeth not any definite ſpace of time, but is a certain propriety of Scripture ſpeaking. See *Jerom adverſ. Helvid.* and *Gr. Nazianzen orat.* 36. (a little after the beginning). See Gen. 28. 15. Deut. 34. 6. 1 Sam. 15. 35. 2 Sam. 6. 23. Matth. 28. 20. 1 Tim. 4. 13. Math. 5. 26.

her firſt-born ſon] Neither doth this import that ſhe had any ſon after, but that ſhe had none before: he was πρωτότοκος, and μονογενής, her firſt-born and onely Son: ſo the Scripture uſeth to call him the firſt-born, *non tantum poſt quem & alii, ſed ante quem nullus. Jerom adverſ. Helvid.* not onely after whom others are born, but before whom there was none.

he called his name Jeſus] *Joſeph* did as he was commanded by the Angel, verſe 21. and as a legal father. *Mary* is ſaid alſo to do it, Luke 1. 32. as a natural mother; for mothers ſometimes impoſed names, Geneſis 4. 25. and 29. 32. and 30. 11.

CHAP. II.

Verſe 1. WHen *Jeſus was born*] Luke 2. 6, 7. was newly born: not long after his birth: as Hebr. 11. 23. Before their leaving Bethlehem: that is, within fourty dayes after the birth of Chriſt. Compare Luke 2. 22. with Levit. 12. 2. 4. their ſhort ſtay at Bethlehem was the cauſe, that little notice was taken of Chriſts birth there in after times: See John 1. 43. 46.

in Bethlehem of Judea] To diſtinguiſh it from that other Bethlehem in the tribe of Zebulun, Joſh. 19. 15. See Mic. 5. 2 here *David* was born, 1 Sam. 16. 1. בֵּית לֶחֶם יְהוּדָה *beth lechem Jebuda*, Jud. 17. 7, 8. 70 Βηθλεὲμ Ἰούδα, that Bethlehem which was in the tribe of Judah: *Jerom, de loc. Hebr.* the name Judea ſignifieth either all the province of the Jews, (ſo diſtinguiſhed from other nations and provinces) of which, becauſe the tribe of Judah was the principal, they received the name of Jews; and their countrey which fell to the lot of all the tribes) Judea: *amiſerunt vetus nomen Hebrai, & quoniam princeps examinis eorum Judas erat, Judæi ſunt appellati, & terra quam incoluere, Judea. Lactant. l. 4. c.* 10. the Hebrews loſt their old name, and becauſe *Judas* was the prince of their republick, they were called Jews, and the land in which they dwelt, Judea; or Judea did particularly ſignifie that part in which Jeruſalem was, containing the two tribes Judah and Benjamin as one, (1 Kings 11. 13. & 12. 21.) who cleaved to the family of *David*: this was called Judea in contradiſtinction to Galilee, as Math. 19. 1. Mark 3. 7. John 4. 4. 54. and to Samaria, (Acts 8. 1.) Decapolis and other parts of the ſame province and land, which God promiſed, and gave to the Iſraelites:

Herod the king] Herod the great, called *Aſcalonita*, he was an Idumean, and ſon of *Antipater*, as *Theophylact* ſaith: but (in the right of a Proſelyte) a Jew. See *Iſa. Cauſabon Exercit.* 1. *N.* 5. he is here called the king; there was another *Herod*, who ſlew *John Baptiſt*, but he had onely the honour of a Tetrarch, this of a king. *Chryſoſt. hom. 6. in Matth.* concerning *Herods* riſing to the kingdom, ſee *Joſeph. Antiq. l.* 14. *c.* 26. *&* 15. 10.

wiſe men] Learned men; it ſeemeth they were Aſtronomers, becauſe God taught them by a ſtar.

from the Eaſt] In reſpect of Jeruſalem, as Deut. 4. 41. Zach. 14. 4. Some think the word *magi* to be a Perſian word, and that theſe came out of Perſia, *Chryſoſt. hom. 6.* Others think they came out of Arabia, anciently famous for wiſe men, 1 Kings 4. 30. and bare eaſtward from Jeruſalem, Gen. 10. 30. & 25. 6. Judg. 6. 3. Job 1. 3. Iſaiah 12. 14. Jer. 49. 28. their gifts alſo (verſe 11.) ſhew it, which were plentiful in Arabia, to wit, Myrrhe, and Frankincenſe, and Gold, 2 Chron. 19. 14. Pſalm 72. 15. See the learned *Iſal Cauſabon, exercit.* 2. *N.* 19. Their coming ſo far to finde Chriſt condemneth the obſtinacy of the Jews, who would not receive him who came to them.

to Jeruſalem] where it was moſt likely the king of the Jews ſhould be born, or at leaſt to be heard of, becauſe it was their chief city.

V. 2. *he that is born*] Or, the born king, &c.

king of the Jews] Chriſt a poor childe, laid in a crib, and nothing ſet by of his own people, notwithſtanding receiveth an honourable teſtimony of his divine, and kingly power from ſtrangers, to whom God reveiled him.

his ſtar] As God made known the birth of Chriſt to the Jews by an Angel, Luke 2. 9, 10. ſo to the Gentiles by a new created ſtar: they knew by it, that Chriſt was borne, either becauſe it ſtood over, or went toward Judea; or by ſome old tradition, or new revelation.

in the eaſt] In our own countrey: ſee on verſe 1.

V. 3. *he was troubled*] For fear of the loſſe of his kingdom; becauſe he was a ſtranger, and might think the Jews would he glad to have a king of their own, whom they would readily aſſiſt: *ipſos terret poteſtas ſua, quos facit eſſe terribiles, Cyprian l. 2. ep.* 2. their own power terrifieth themſelves, which maketh them terrible to others.

and all Jeruſalem] As fearing trouble from *Herod*, or the Romans: as John 11. 48. or by change of government.

V. 4. *the chief prieſts*] The heads of the four and twenty prieſtly families, or courſes, 1 Chron. 24. 5, 6, 10. Luke 1. 5. or ſuch as by corruption had moſt authority among the prieſts. See 2 Chron. 36. 14.

Scribes] Men of ſpecial ſkill in expounding the law, 2. Sam. 8. 17. Ezra 7. 6. Theſe were moſt likely to ſatisfie *Herods* queſtion. See on Luke 20. 1.

where Chriſt ſhould be born] He would not acknowledge that Chriſt was born, leſt by ſome means he ſhould be conveyed away from his fury, who would gladly deſtroy him.

V. 5. *They ſaid unto him in Bethlehem, &c.*] See on verſe 1. they read the propheſies, and thereby could direct others to Chriſt, but not themſelves, they could (like windows of the Church) let in light to others, but not ſee their ſelves.

V. 6. *And thou Bethlehem*] Micah 5. 2. John 7. 42. The Evangeliſt ſets down the words, in likelyhood as the Scribes ſpake them, which was ſufficient to anſwer *Herods* queſtion, and did not differ from the ſcope of the prophet.

not the leaſt] Though thou art a ſmall town, yet ſhalt thou be famous, and honoured, by the birth of the *Meſſias* in thee.

a governour that ſhall rule] Or feed, for kings are fitly called Feeders, or Shepherds of the people: and the *Meſſias* hath both theſe titles, Iſaiah 40. 11. Ezek. 33. 23, 24.

V. 7. *when he had privately called*] He would not have it noiſed abroad, leſt his purpoſe of killing Chriſt ſhould have been prevented: but there can be no wiſdom againſt God; therefore vain are all humane policies againſt his determinate counſel. See Pſal. 2. 1, &c. Acts 4. 25, 26, &c.

enquired of them diligently] And learned exactly the time, as appears verſe 16. poſſibly intending now the murder of the infants, in caſe he could not finde out Chriſt. Compare this with verſe 16.

appeared] Firſt of all.

V. 8. *for the young childe*] He doth not ſay for the king of the Jews, as they ſtiled him verſe 2. he would not ſo much as in word acknowledge him to be ſo.

bring me word again] He doth not ſay, Tell it publickly, leſt al the people ſhould flock to him, and ſo diſappoint his purpoſe of deſtroying him: it was a great providence of God, that *Herod* had no ſuſpition of the wiſe men, and that he ſent no ſpie along with them, which had he done, he might probably have found out Chriſt.

and worſhip him] See *Herods* hypocriſie, pretending to worſhip Chriſt, but intending to kill. Rarely is there any eminent wickedneſſe, without ſome pretence of religion.

V. 9. *which they ſaw in the eaſt*] It did not come before them to Jeruſalem, neither appeared to them there; for then they would poſſibly have ſhewed it to *Herod*, and the Jews, and not have ſaid onely, We have ſeen his ſtar in the eaſt, verſe 2.

and ſtood over where, &c.] It left them not till it brought them to Chriſt: it appeared not for a time, that they might by enquiry acquaint the Jews at Jeruſalem with the birth of Chriſt, which in likelyhood they would not have done, if the ſtar had led them firſt to Bethlehem. All this might be a means to keep them from being offended at the low condition wherein they found Chriſt.

V. 10. *when they ſaw the ſtar*] this was a great confirmation, that the ſtar did lead them to the place deſigned in the Scripture: revelations are not to be credited, that agree not with Scripture.

they rejoyced with exceeding, &c.] Firſt becauſe they were confirmed in the truth of the birth of the childe. Secondly, becauſe they were directed from heaven to the place, that they might not miſtake the perſon.

V. 11 *into the houſe*] The place where Chriſt was born, Luke 2. 7. or it may be, the gueſts being gone, ſhe was now received into the houſe it ſelf.

fell down] A kinde of humble and lowly reverence, Exodus 34. 4.

opened their treaſures] Their veſſels wherein they brought their treaſures.

they preſented gifts] Or offered gifts; for with ſuch the men of the eaſtern parts, uſed to preſent themſelves before kings, Gen. 43. 11, 25, 26. theſe were the choiceſt things the countrey could afford, 1 Kings 10. 10. Pſal. 45. 12. & 72. 10, 15.

gold, frankincenſe and myrrhe] Gold was plentifull in Arabia; frankincenſe ſo peculiar to the Sabeans, a people of Arabia; myrrhe ſaid to be found in Arabia onely, Pſal. 72. 15. 2 Chron. 9. 14. God ſo provided to furniſh and ſupply *Joſeph*, for his flight with *Mary* and Jeſus into Egypt.

V. 12. *being warned of God in a dream*] Not by ſuch viſions as needed interpretation, as *Pharaohs* Officers were, Gen. 40. and *Pharaoh* Gen. 41. but they were plainly forbidden to return to *Herod*: thus God kept them from betraying Chriſt, as he did *Abimelech* from adultery, Gen. 20. 3.

V. 13. *when they were departed*] Not preſently (ſome think) but ſome time after, for (ſay they) *Joſeph* and *Mary* were at Jeruſalem after this, before they went into Egypt: but ſeeing we read not of any certainty, how many dayes after the birth of Chriſt, the wiſe men came to Bethlehem, we leave it to conjecture: it being uncertain, whether that Luke 2. 39. conclude their immediate going to Nazareth again, or whether they firſt went back to Bethlehem, and afterward home to Nazareth, it being but two dayes journey to Jeruſalem.

appeareth to Joſeph] Whether at Jeruſalem, or at Bethlehem, or at Nazareth is not certain; for they came from Nazareth (where they dwelt before) to Bethlehem to be taxed, Luke 2. 4. and when the dayes of *Maries* purification were accompliſhed, they preſented him at Jeruſalem to the Lord, and offered according to the Law, Luke 2. 24. and when they had performed all theſe things, they returned into Galilee, to their own city Nazareth, this was their firſt dwelling at Nazareth: the ſecond is mentioned here verſe 23. after the death of *Herod*, where they dwelt long, until Chriſt was grown up.

flee] Becauſe the time of his death was not yet come; and becauſe Chriſt muſt live to preach, and do many miracles. This flight was part of Chriſts humiliation.

into Egypt] Far out of *Herods* reach. See 1 Kings 11. 40.

till I bring thee word] This ſhews that God would provide for them there, and bring them back again.

V. 14. *by night*] Leſt his flight ſhould be perceived, and by ſome means prevented.

V. 15. *that it might be fulfilled*] That performed, which was in the former ſhadowed: the deliverance of Iſrael out of Egypt, being a type of Gods bringing Chriſt out of the ſame place.

out of Egypt have I called] Hoſea 11. 1. In the type he calleth Iſrael his firſt-born ſon, Exodus 4. 12. Jer. 31. 20. here he calleth Chriſt his ſon: his ſon by nature, and ſo his only begotten ſon, See Luke 1. 35. John 1. 14. & 3. 16.

V. 16. *Then Herod*] Not preſently after the departure of the wiſe men; but after Joſephs going into Egypt with the childe.

that he was mocked] As he apprehended it; for he knew not, that God had ſent them out another way, verſe 12.

ſent forth] Souldiers to kill the children: among whom, ſome ſay, he ſlew his own: whereof when *Auguſtus Cæſar* heard, he is reported to have ſaid, It is better to be *Herods* Hog, then his Son, *Macrob. ſat. l.* 2. *c.* 4.

all the children] The male children; for the article is maſculine in the Greek; and there was no need to kill the females: it being a male which he ſought for. So it was in Egypt, Exod. 1. 16.

in all the coaſts thereof] Leſt Chriſt ſhould be out of the town.

from two yeers old] Leſt Chriſt ſhould have been born before the ſtar appeared and ſo eſcape. It was juſt with God to take away their children, who ſo lightly regarded his Son, manifeſted to them ſo ſtrangely, by Angels, Shepherds, Wiſe men, and the Star.

and under, according to the time] Some think *Herod* committed not this murder, till near two years after the wiſemens coming to him; and that he went firſt to Rome, to clear himſelf of things objected to him by his ſons: others, that he would be ſure to take time enough before, and after, that Chriſt might not eſcape him: others, that thoſe words, *according to the time, &c.* muſt not be referred to, *from two yeers old*, but onely to the laſt words, *and under*: that is, *Herod* killed onely ſuch as were born, before the wiſe men came to Bethlehem, and not thoſe that were born after: others think, that the ſtar appeared at Chriſts conception, and God directed the wiſe men, to come after his birth, for ſuch tokens uſe to go before the things they portend. And *Herod* might put off the buſineſſe, till he was further provoked; for many croſſes fell on him in his laſt yeer, as *Joſephus* reports.

V. 17. *Then was fulfilled*] See on verſe 15.

by Jeremiah the prophet] Jer. 31. 15.

V. 18. *In Rama*] Between which and Bethlehem, was *Rachels* ſepulchre, Gen. 35. 16, 19, 20. in the confines of Judah and Benjamin, 1 *Sam.* 10. 1. it was a place in the tribe of Benjamin, neer Bethlehem. *Jerom* on Jer. 31. 15. (whence this place is tranſcribed) tranſlateth, *vox in excelſo audita eſt*: there were ſundry Rama's, in mount Ephraim, 1 Sam. 25. 1. 2 Sam. 28. 3. Ramath Lehi Judg. 15. Ramath Miſpe Joſh. 13. 26.

a voice heard] The cry was ſo loud, as if it had been heard from *Rachels* ſepulchre to Ramah.

Rachel weeping] The Benjamitiſh women who came of *Rahel*, did weep ſo bitterly for their children led into captivity, as if ſhe her ſelf had bemoned them out of her grave: and ſo did the women of Bethlehem now mourn for their ſlain infants.

becauſe they are not] Becauſe they of whom the Prophet ſpake, were carried into captivity, and theſe were killed: See the like phraſe Gen. 42. 13. 36. they were not in being, or dead.

V. 19. *appeared in a dream*] So God performed his promiſe, verſe 13.

V. 20. *go into the land of Iſrael*] Leſt Chriſt ſhould be eſteemed a ſtranger in Iſrael, if he had been bred in Egypt and that they might enjoy the publike ſervice of God, their countrey and friends.

they are dead] The plural number for the ſingular: *Herod* is dead. So Exod. 4. 19. others conceive that ſome of *Herods* inſtruments, or of the Scribes, who hated Chriſt, died alſo with *Herod*.

which ſought the life.] Not to preſerve it, as Prov. 29. 10. but to deſtroy it, 1 Kings 19. 10. Pſal. 40. 14.

V. 22. *that Archelaus*] One of the cruelleſt of *Herods* iſſue.

he was afraid to go] It ſeems he had ſome thoughts of going thither, peradventure becauſe Chriſt was born there, or that he might be neerer the Temple.

being warned of God in a dream] This is the fourth time that *Joſeph* was thus warned, Chap. 1. 20. Chap. 2. 13, 19. and here. It is a fit time for God to acquaint man with his will, when reſt takes him off from all external diſtractions, and worldly cares: hereby God alſo intimates, that he taketh care for his, when they can take none for themſelves.

V. 23. *ſpoken by the prophets*] He doth not ſay by the prophet, as verſe 15. becauſe it is not found in any one prophet, but in divers; and that not in the words, but in the ſenſe.

he ſhall be called] See on Chap. 1. 23.

a Nazarene] Ναζωραῖος, The word Nazareth was not known in the Old Teſtament, it muſt therefore be an alluſion to נֵצֶר, *netzer*, a branch, Iſaiah 11. 1. a name given to Chriſt, from thence it is likely that Nazareth had that name; for ſo it is written in the Syriac נצרת, *notſroth*, the application of it to the Nazarites agreeth not with the letters, (this is written נזיר *nezeir*, the other נצר *netſer*, Judg. 13. 5, &c.) though ſome expound it ſo, and apply it to Chriſt, as typified in *Samſon*, who was a Nazarite from his birth. See *Iſ. Caſaubon, exercit.* 7. *N.* 1. *Fran.* Jun. *Paralel. Beza in loc. Jo. Druſ. ad voc. N. T. com.* 1. *Naſaraus*.

CHAP. III.

Verſe 1. [*IN thoſe dayes*] The Evangeliſt omits the courſe of our Saviours life in private, and begins at his preparation for his publike miniſtery; intending not to ſatisfie mens curioſity, but to write thoſe things, which may further our ſalvation. The dayes here mentioned, are not meant of Chriſts firſt ſetling in Nazareth, but while he abode there; for this was above twenty years after his coming thither: about the fifteenth yeer of *Tiberius Ceſar*, when Chriſt began to be about thirty yeers old. See Luke 3. 1. 23.

came] Gr. *cometh*, He went not far, but ſhewed himſelf then, Luke 1. 80.

John the Baptiſt] Mark 1. 4. Luke 3. 2. So called, becauſe he was the firſt that was ſent of God to baptize, John 1. 33. *John*, who through his ſingular holineſſe, and rare auſtereneſs of life, cauſed all men to caſt their eyes upon him, now prepareth the way for Chriſt, preſently to follow him; delivering the ſum of the goſpel, which in ſhort ſpace after ſhould be more fully delivered.

preaching] Having received a ſpecial command ſo to do, Luke 3. 2.

in the wilderneſſe of Judea] A deſert place, more fit for paſture, then for corn: ſee Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not ſo full of towns and houſes, as other parts of Judea, 1 Kings 2. 34. Joſh. 15. 61. 1 Sam. 25. 1, 2. it ſeemeth not to have been far from his fathers houſe, Luke 1. 39, 40. and the place where he lived, till he ſhewed himſelf to Iſrael, Luke 1. 80.

V. 2. *Repent ye*] So our Saviour begins his preaching, Chap. 4. 17. confirming *Johns* doctrine. *John* taught other things alſo, Luke 3. but this he began withall, and this was the main ſcope of his doctrine. The word in the original ſignifies, the change of our mindes from falſe wayes to the right, and of our hearts, from evil to good: *Non ex delicti confeſſione, ſed ex animi demutatione compoſitum eſt. Tertul. adverſ. Marc. l.* 2. *c.* 24. it is compounded not of confeſſion of ſin, but change of the minde. So *Greg. ho.* 24. *in Evan.* ſaith, to repent, is *perpetrata mala plangere, & plangenda non perpetrare*, to bewail evils committed, and not to commit things to be bewailed; for he, that ſo deploreth ſome ſins, as that he commits others, either counterfetteth, or is ignorant of repentance. He ſhews them here, what they ſhould do, not what they could do of themſelves: repentance is, as it were, *ſecunda poſt naufragium tabula*, as *Jerom* ſpeaketh, *l.* 2. *ep.* 20. *Demetr.* a ſecond plank after ſhipwrack. *Primus fœlicitatis gradus eſt, non delinquere: ſecundus delicta cognoſcere, Cyprian. l.* 1. *ep.* 3. the firſt degree of happineſſe, is not to ſin: the ſecond to know our ſins, and repent of them. There runneth entire and unſtained innocence which may ſave; here ſucceedeth the medicine to heal.

the kingdom of heaven] The kingdom of the Meſſias, whoſe government ſhall be heavenly, and lead to heaven, Dan. 2. 24.

V. 3. *For this is he*] The words of the Evangeliſt, giving a reaſon, why John preached thus.

the voice of one crying] Iſaiah 40. 3. Mark 1. 3. He ſpake thus loud and fervently concerning Chriſt becauſe it was his office.

prepare ye the way of the Lord] As men make the wayes plain and ſmooth taking all rubs away, when an Harbinger gives them warning of the kings coming: ſo do ye ſpiritually prepare your hearts to entertain Chriſt, who is now at hand.

V. 4. *his raiment of camels hair*] A courſe rough garment made of that hair, ſuch as the prophets uſed to wear, Zach. 13. 4. As he came in the ſpirit of *Elias*, ſo in habit he reſembled him, 2 Kings 1. 8.

a leathern girdle] Herein alſo he was like *Elias*, 2 Kings 1. 8. not as was uſual with them of the better ſort in thoſe parts, of finer ſtuff, which they uſed alſo as purſes to carry their money in, ſee on Chap. 10. 9.

about his loins] Which Parts uſed to be girt, Luke 12. 35. Epheſ. 6. 14. 1 Pet. 3. 13.

meat was locuſts] the living creatures called locuſts, were not unclean by the law, but allowed Iſrael for food. Levit. 11. 22. and were eaten of many people in thoſe parts: underſtand it of a fruit called locuſts; growing on the Carob tree. See on Luke 15. 16. and *Joh. Druſ. præterit. l.* Math. 3. 4.

wilde honey.] Either natural honey, ſuch as is found ſometimes on the leaves of ſome tree: or ſuch as bees make ordinarily in woods and clifts of rocks, of which Deut. 32. 13 Pſalm 81. 16. 1 Sam. 14. 26. *Theophylact.*

V. 5. *Then went out unto him*] The ſcarcity and want of prophets, his extraordinary manner of preaching, and auſterity of life, drew multitudes unto him.

Jeruſalem] The people of Jeruſalem.

round about Jordan] On both ſides of the river.

V. 6. *were baptized*] Waſhed by dipping in Jordan, as Mark 7. 4. Hebr. 9. 10. So the Jews uſed formerly to do with their proſelytes: but this was by ſpeciall commiſſion, John 1. 33.

confeſſing their ſins] In words profeſſing their deteſtation of them, and their repentance for them: or by that right acknowledging they were ſinners, and that their ſouls needed cleanſing.

V. 7. *Phariſees*] A ſect that divided themſelves from others, as more righteous then they, as the name imports; or it may ſignifie expounders of the Law, though they gave many falſe gloſſes. See Chap. 5. 20, 21, and 23. 16, 17. See on Luke 14. 1.

and Sadducees] Another ſect, ſo named from *Sadoc* their firſt founder, ſome ſay: or as others, becauſe they alſo profeſſe themſelves righteous, though indeed they were mere Libertines, and held opinion deſtructive to all piety. Acts 23. 8. See on Luke 20. 27.

come to his baptiſm] Which ſome of them, it ſeems, embraced, though their generality refuſed it, Luke 7. 30.

generation of vipers] Or, *O viperous brood*] Chap. 12. 34

and 23. 23. a pernicious creature, Acts 28. 3, 4. He meaneth not that they were corrupted from their holy parents, but degenerated, or as *Gregor. hom.* 20. *in Evang.* ſaith, *Male ſoboles, malorum parentum actionem imitantes*, wicked ofſpring imitating the action of wicked parents.

who hath warned you] It may ſeem ſtrange that you could by any man be induced to deem your ſelves in danger of wrath and deſtruction, conceiving your ſelves to be ſo holy and perfect, as ye outwardly pretend to be: and it may be well doubted, whether this your profeſſion of repentance be indeed ſound and ſincere; you Phariſees thinking you are in no danger of hell, Luke 18. 9. 11. and you Sadduces beleeving that there is no hell Acts 23. 8.

to flee from the wrath to come] By repentance, without which ye cannot prevent it, Luke 13. 5. 7. the wrath to come importeth Gods judgement, either in this life, or that which is to come, 1 Theſſ. 1. 10.

V. 8. *fruits*] A Metaphor from trees, verſe 10. they muſt not onely have leaves of Legal ceremonies, but alſo fruits of good life. So men are called trees of righteouſneſſe, Iſaiah 61. 3. and their works fruits of righteouſneſſe. Phil. 1. 11.

meet for repentance] Or anſwerable to amendment of life: actions teſtifying repentance and agreable thereunto, Acts 26. 10. let the ſincerity of your repentance appear by the integrity of your lives, Dan. 4. 27. *Saluian* ſaith well *de gub. O.* good works are *Chriſtianæ fidei quaſi teſtes*, as witneſſes of Chriſtian faith.

V. 9. *think not to ſay*] Think it not enough to ſay, or ſay not: as, what he thinks he hath, or ſeems to have, Luke 8. 18. for that which he hath, Matth. 25. 29.

Abraham to our father] John 8. 39. Do not think your ſelves ſafe and well, as thoſe that need no repentance, nor cauſe to fear judgement, becauſe ye are of the holy *Abrahams* poſterity, Rom. 11. 16. or do not think that God either will not, or cannot cut you off, becauſe he hath promiſed to continue a ſeed to *Abraham* for ever, Jer. 31 35, 36. He forbiddeth them not to profeſſe themſelves children of holy *Abraham*; but this he ſaith, leſt vainly truſting in that prerogative (ſeeing they degenerated from the faith and ſanctity of *Abraham*) they ſhould continue in their ſins, and neglect the onely means of ſalvation, now offered them in Chriſt

God is able] He can perform his promiſe to *Abraham*, though ye all periſh.

of theſe ſtones] An emphaticall expreſſion, like that Luke 19. 40. 50. Numb. 14. 12. It may be an alluſion to Iſaiah 51. 1, 2. Some interpret it as relating to the Gentiles, whom God would make children of *Abraham*, that is, true believers, and heirs of the bleſſing; as he did *Zacheus*, Luke 19. 9. as if he ſaid, God is able to gather him a church of thoſe who ſeem moſt unlikely to be converted to the faith of *Abraham*. See *Cyprian L.* 2. *ep.* 3. *Gregor. hom.* 20. *Theophylact, &c.*

to raiſe up] As to the deceaſed, ſeed or iſſue, Gen. 38. 8. Chap. 22. 24.

children to Abraham] Spiritual ones, Rom. 9. 8. by taking away their ſtony hearts, and giving them hearts of fleſh, Ezek. 11. 19. children of promiſe, Gal. 3. 29.

V. 10. *Now alſo is the axe laid*] The Romans are coming quickly to take your city: or the ax of Gods judgement, as *Theophylact* interpreteth, to root you out of the earth, and caſt you into hell, if ye repent not ſpeedily. See Acts 17. 30, 31.

unto the root of the trees] The Babylonians lopt you before, but now you ſhall be utterly ſcattered, and as it were ſtockt up branch and root.

therefore every tree] Chap. 7. 19.

which bringeth not forth good fruit] See Iſaiah 5. 5, 6. It ſeemeth an alluſion to Deut. 20. 20.

V. 11. *indeed*] Mark 1. 8. Luke 3. 16. John 1. 26.

baptiſe you with water] I can only give you the outward element, and the ſeal: thus *John* depreſſeth himſelf, and extolleth Chriſt, becauſe the people thought too highly of *John*, Luke 3. 15, 16.

unto repentance] That thereby you may make profeſſion of your repentance, Mark 1. 4. which by that rite, or ſeal of Gods covenant, is on mans part obſigned or ſealed.

he that cometh after me] Chriſt, who beginneth ſhortly after to execute his miniſtery, as I have begun mine.

is mightier then I] He is therefore able to give you the thing ſignified in baptiſm, which neither men nor angels can do.

whoſe ſhoes I am not worthy to bear] As he is ſtronger then I, ſo is he ſo much more excellent then I, that am not worthy to do the office of the meaneſt of his ſervants. See 1 Sam. 25. 41.

with the holy Ghoſt and with fire] With the holy Ghoſt, purging your ſouls, as fire doth metals, Iſaiah 1. 25. and 4. 4. he ſheweth here the effect of baptiſm in the regenerate, mortification and cleanſing away ſin; wherein appeareth the difference between the law, and the new covenant of grace in Chriſt; the law indeed *peccatum revelat, non relevat*, revealeth, but not relieveth, or cureth ſin: but the ſeals of the new covenant, confirm unto us remiſſion of ſin by Chriſt, being made effectual by the inward working of his holy Spirit; without which, none can be ſaved by baptiſm. As in the deluge, all periſhed ſave onely thoſe who were in the ark; ſo in this water of baptiſme, they periſh, who are not in the true Church by faith in Chriſt. *Auguſt. To.* 7. *l.* 4. *c.* 1. *de bapt. contr. Donat.* excellently expreſſeth this, by comparing baptiſm to the waters of Paradiſe; the waters of Paradiſe when thay are out thereof, in Meſopotamia, &c. theres no happineſſe there: ſo ſaith he, the baptiſm of the Church may be out of the Church, *munus autem beatæ vitæ non niſi intra eccleſiam reperitur*, but the gift of a bleſſed life is not found any where, but within the Church.

V. 12. *Whoſe fan is in his hand*] Who is now ready to make a ſeparation between the good and the bad: the fan ſignifieth cleanſing at hand, that is, diviſion, ſeparating the fruitful from the barren, as *Nicetas com. in Gr. Naz. orat.* 11. interpreteth, and that partly by general or ſpecial judgements, Mal. 3. 18. and 4. 1, 2. & Chap. 13. 30. 49. or by the preaching of the goſpel. See on Luke 3. 17.

gather his wheat into the garner] That is, his own people into his Church here, and bring them into heaven, the place of their eternal abode hereafter, as men lay up their corn in granaries.

burn up the chaff] That is, thoſe who have onely a ſhew of religion, without fruit of good works, and reſt ſecure, only in the outward communion of the Church: thoſe (which as *Theophylact* ſaith) κοῦφοί εἰσι καὶ τοῖς πνεύμασι τῆς πονηρίας κινούμενοι, who are light, and driven by the ſpirit of maliciouſneſſe: according to which, *Cyprian de ſimplic. prelat. tract.* 3. ſaith, *inanes paleæ tempeſtate jactantur*, it is the light chaff which is driven away with the winde. *They went out from us, they were not of us*, ſaith the Apoſtle, 1 John 2. 19. All things againſt the truth, *de ipſa veritate corrupta ſunt*, *Tertul. de præſcript. c.* 47. are corrupted from, and out of the truth, the ſpirits of errour working that emulation. *See on* Luke 3. 17. by burning up the chaff, he meaneth deſtruction of the wicked here, and caſting them into hell fire hereafter.

fire unquenchable] Iſaiah 66. 24. Chap. 13. 30. 42. Mark 9. 45.

V. 13. *Then cometh Jeſus*] Mark 1. 9. Luke 3. 21. to wit, when *John* by preaching and baptizing had prepared the people to receive him.

from Galilee to Jordan] He might have ſent for *John* to come into Galilee to baptize him; but he comes to him, that he might more publikely enter into his miniſtery.

unto John] He ſhews his humility in coming to him.

to be baptized of him] He needed not baptiſm, having no ſin in him; but as he took on him the ſimilitude of ſinfull fleſh, ſo would he take alſo the Sacrament of purgation, and remiſſion of ſins. As being circumciſed, he declared that he was the Saviour of them that beleeved in the Old Teſtament; ſo by being baptized, that he is the Saviour of us in the New. Hereby alſo he confirmed *Johns* baptiſm, and ſanctified ours.

V. 14. *John forbade him*] Out of modeſty; for though they lived not together before, leſt they ſhould have been thought to conſpire together, yet now doubtleſſe he knew him by revelation. John 1. 33. *See Theophylact in loc.*

I have need to be baptized of thee] Inwardly and ſpiritually, for thou onely canſt do it; or it is fitter that thou ſhouldeſt baptize me, being ſo far the more worthy perſon.

V. 15. *Suffer it to be ſo now*] Though I am greater then thou, yet ſuffer me now to be baptized of thee. For three reaſons Chriſt came to be baptized of *John*. 1. That as he became man, ſo he might fulfill all the righteouſneſſe of the Law, whereof the firſt *Adam* (as *Euthymius* noteth) fulfilled no part. 2. That by his baptiſm, he might approve of *Johns* Baptiſm. 3. That he might ſanctifie the flood Jordan, and all other waters, to the myſticall waſhing away of ſin: therefore ſaith he, *Suffer it to be ſo now*, that I, who have now taken on me the form of a ſervant, *expleam & humilitatem ejus*, ſaith *Jerom*, may alſo fulfill the humility of a ſervant: thus ἐβαπτίσθη μὲν ὡς ἄνθρωπος, ἀλλ' ἁμαρτίας ἔλυσεν ὡς Θεός, *Nazianzen. orat.* 35. he was baptized as man, but remitted ſins, as God.

to fulfill all righteouſneſſe] As of the law, ſo of the goſpel: it becomes me to ſubmit to Gods ordinance, and thee to do thy office: it is juſt we ſhould ſo do.

he ſuffered him] Being willing to obey Chriſt, and convinced by the reaſon given him; he was content to do that, which otherwiſe he thought in his own reaſon inconvenient.

V. 16. *went up ſtraightway, &c.*] Or, aſſoon as he came out, &c. an uſual introduction to ſolemn viſions: See Ezek. 1. 1. John 1. 51. Acts 7. 56. this was done now that Chriſt and *John* might ſee the dove deſcend, and hear the voice coming from thence.

unto him] To *John*, John 1. 32.

the ſpirit of God deſcending] To aſſure *John* that this was the true Meſſias, John 1. 33. and to make Chriſt known to be ſo to others, who believe the Goſpel: this was becauſe he was preſently to enter into his publike miniſtery.

like a dove] To ſhew the innocency and meekneſſe of our Saviour.

upon him] Upon Chriſt. See Iſaiah 11. 2. leſt any ſhould have thought, *vocem patris ad* Johannem *factam, non ad Dominum*, Jerom; that the fathers voice came to *John*, and not to the Lord Jeſus.

V. 17. *a voice from heaven*] The voice of God the Father, as appears by the words following, conſecrating and authorizing Chriſt to be our Mediatour, and to go about the work of our redemption: here is alſo a demonſtration of the holy Trinity; the Father ſpeaks from heaven, the Son comes out of the water, and the Holy Ghoſt appears in the likeneſſe of a dove.

this is] He ſpeaks of Chriſt, but to the people; he on whom the dove ſits, is

my beloved Son] My naturall ſon, by eternal, and incomprehenſible generation, and therefore deareſt to me.

in whom I am well pleaſed] My judgement is ſatisfied, and my love ſetled upon him, and in him upon all beleevers, who were before the children of wrath, Epheſ. 2. 3.

CHAP. IIII.

Verſe 1. THen was] Preſently after he was baptized, Mark 1. 12. and ſolemnly proclaimed the Son of God, by whom mankinde was to be reconciled to God.

Jeſus led up] Mark 1. 12. Luke 4. 1. relating to the wilderneſſe, as higher then the confines of Jordan, where he baptized: or it may ſignifie, led aſide, or withdrawn, as Luke 4. 1.

of the ſpirit] Or, by the ſpirit: either by inſpiration, as Rom. 8. 14. which was ſo prevalent, that it is called driving, Mark 1. 12. or guided by that Dove, that reſted on him, Chap. 3. 16. as the Iſraelites were led by the cloud and pillar of fire, Pſalm 78. 14. and the wiſe men by the ſtar, Chap. 2. 9. or lifted up from the earth (as the word *ἀνήχθη*, here uſed, may ſignifie, according to *Budeus*) and his body carried into the wilderneſſe by the power of Gods Spirit, as 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14, 15. and 11. 1.

into the wilderneſſe] Not a place little inhabited (like that wherein *John Baptiſt* lived, Chap. 3. 1. but a place not inhabited by men, but by wilde beaſts, Mark 1. 13 The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor aſſiſt Chriſt.

to be tempted of the devil] Not to be tryed by God with afflictions, as *Abraham* was, Gen. 22. 1, 2. but to be ſolicited by Satan to evil, as 1 Chron. 21. 1. that he might overcome him, who by temptations overcame our firſt parents.

V. 2. *faſted fourty dayes*] As *Moſes* and *Elias* had done before, Exod. 34. 28. 1 Kings 19. 8. the firſt before the Law. the ſecond under the Law; ſo now here in the beginning of the Goſpel.

and fourty nights] He did not eat at night, as the Jews did, or at ſome other times, when they faſted or abſtained from pleaſant bread many dayes, as Dan. 10. 3. but faſted day and night, during this mentioned time.

afterward] It ſeemeth he felt no hunger till the time expired, but was kept by the power of the Deity; as the three Jews from feeling the heat of the fire, Dan. 3. 27.

an hungred] The devil takes him at the weakeſt, and his firſt occaſion of temptation from hence verſe 3. which had been to no purpoſe before Chriſt was hungry.

V. 3. *the tempter*] The devil, whoſe conſtant practiſe it is, to endeavor to draw men to ſin, 1 Theſſ. 3. 5. as *Minucius Fel. Octav.* ſaith, The impure ſpirits, to the comfort of their own calamity, *non deſinunt perditi jam perdere*, being caſtawayes, they ceaſe not now to caſt away others.

if thou be the Son of God] The natural Son of God, as was affirmed from heaven Chap. 3. 17. and taught by *John Baptiſt*, John 1. 34. or a ſon of God, for the article is not in Greek, and the temptations, anſwers and Scriptures alledged, are ſuch as may become us in the like temptations. See on Luke 4. 3.

command] Shew thy ſelf to be God, by comanding this to be done, Luke 4. 3. Command this ſtone, that it be made bread, as Gen. 1. 3. or ſay, that is, ſpeak to God to turn theſe ſtones into bread.

theſe ſtones] Luke 4. 3. It is this ſtone, as if Satan had appeared like a man, and pointed to ſome ſtone lying there before them.

bread] Not fleſh, or ſome dainty thing, Numb. 11. 4. Pſalm 78. 18, 20. bread alone would ſatisfie hunger, though by bread the Hebrews expreſſed all food, and neceſſaries to ſuſtain this life. Chap. 6. 11. See on Luke 11. 3.

V. 4. *it is written*] Our Saviour doth not ſay, I am God, and ſo drive way Satan by his divine power: but anſwereth him by Scripture, that he might overcome Satan, as man, and teach us how to do it; to wit, by the ſword of the Spirit, Epheſ. 6. 17. Satan was here deceived, he came to overthrow, and was overthrown, *ἠγνόει γὰρ ὅτι προσπταίσεται θεότητι προσδραμὼν ἀνθρωπότητι*, he knew not, that when he encountred man, he ſhould light upon the Deity, *Nazianzen Orat.* 18.

man ſhall not live] Deut. 8. 3.

by bread alone] Bread doth not nouriſh by it own power, but by Gods appointment: as if he ſaid, though here be no bread to nouriſh me, God can put the ſame vertue into other things, or nouriſh me without any food, and on him will I wait.

V. 5. *Then the devil taketh him up*] Soon after the former tentation, he carrieth him up, as Gods Spirit did *Philip*, Acts 8. 39. elſe how could he ſet him on a pinacle of the Temple? No wonder if Chriſt ſuffered Satan to carry him, who ſuffered his inſtruments to crucifie him.

into the holy city] Ieruſalem, Chap. 27. 53. Dan 9. 24. So called notwithſtanding the wickedneſſe of it, becauſe of Gods ſolemn worſhip there; or in reſpect of thoſe good men left there, who were the better, though not the greater part of Ieruſalem.

on a pinacle] An out wing on the top of the Temple: the devil might have ſet him on ſome rock in the wildernes: but he thought Ieſus would be more willing to ſhew himſelf at Ieruſalem, and from the Temple (as Chriſts kinred did, Iohn 7. 3. 4.) and that if he fell thence, all the Iews would think him an Impoſtor, if he died of that fall.

V. 6. *If thou be the Son of God*] As Chap. 3. 17.

caſt thy ſelf down] Satan doth not offer to caſt him down, for that God would not ſuffer him, or becauſe he ſought to bring Chriſt to ſin, rather then unto death (though he deſired both) whereas if Satan had caſt him down, Chriſt had not ſinned. Though God permitted the ſacred body of Chriſt to Satan, yet was his commiſſion limited, as Job 2. 6. therefore Satan ſaid, *Caſt thy ſelf down*; he may tempt, and perſwade to evil, he cannot compell. The devil (ſaith *Ireneus l.* 5. *c.* 3.) being an apoſtate Angel, *hoc tantum poteſt, quod egit in principio, ſeducere, &c.* can do that onely which he did in the beginning, ſeduce and draw away the minde of man to tranſgreſſe the commandements of God, &c.

For it is written] Pſal. 91. 11. The Devil now ſeeks to foil Chriſt with his own weapons, and cites Scripture, as he had done before verſe 4. *mendacium abſcondens per Scripturam, quod faciunt omnes hæretici*, ſaith *Ireneus* before cited, vailing his lie by holy Scripture, as all Hereticks uſe to do. There is no charge, or temptation of Satan more pernicious and dangerous, then that which is coloured with miſſeapplied Scripture, and ſhew of ſanctity: apparent falſhood and impiety we more eaſily avoid: but beware the devil and his miniſters, when they are transformed into angels of light. Here appeareth the venom of the old dragon, when he pretendeth the ſacred authority of Gods H. word, to lead men to ſin, and diſobedience to God.

he ſhall give his angels charge] As if he ſaid, thou dependeſt on God (verſe 4) what needeſt thou fear hurt by falling, Seeing the Scripture teſtifies, that God hath appointed his Angels to keep thee from the leaſt hurt. See on Luke 4. 10.

they ſhall bear thee up] A Metaphor taken from them that carry children in their arms.

V. 7. *it is written again*] Deut. 6. 16. Our Saviour doth not alledge Scripture againſt Scripture, as if one Scripture did, or could croſſe another; but ſhews that Satan did miſalledge the former Scripture, by producing a text, which forbids that which Satan would have him to do.

thou ſhalt not tempt the Lord thy God] As if he ſaid, as I muſt wait upon God for food (verſe 4.) ſo likewiſe for means of coming down from the temple, elſe I tempt God by caſting my ſelf into a needleſſe danger, ſo might he juſtly fail me without breach of his promiſe.

V. 8. *Again, &c.*] Satan, though foiled, yet giveth not over tempting Chriſt: when one temptation is paſt, we muſt look for another.

taketh him up] See on verſe 5. and on Luke 4. 5.

ſhewed him all the kingdoms, &c.] Preſents them to his ſenſes, which way the Scripture hath not revealed. See on Luke 4. 5.

V. 9. *all theſe will I give thee*] He cometh not now like a friend to adviſe, as verſe 3. or like a divine to direct, as verſe 6. but like a Monarch to ſeduce our Saviour with great gifts. See on Luke 4. 6.

if thou wilt fall down] As if he ſaid, I aſk but a ſmall requital of ſo great liberality, onely one act of ſubmiſſion, in acknowledgement that thou haſt all theſe things from me: hence it appears, why Satan begins not as before; If thou be the Son of God: for he knew that Chriſt if he took himſelf to be the Son of God, would not worſhip him: and if he were not ſo, he might peradventure be willing to accept of Satans large offer. This was, ſaith *Ireneus l.* 5. *c.* 3. as if ſome Apoſtate ſurprizing a region, ſhould trouble the inhabitants, *ut regis gloriam ſibi vindicet, apud ignorantes*; that among the ignorant he might challenge to himſelf the glory of a king. See on Luke 4. 7.

V. 10. *get thee hence*] Luke 4. 8. Tempt me no more at this time: Chriſt could endure him no longer, when he ſought to uſurp that which belongeth to God alone.

thou ſhalt worſhip the Lord thy God] Deut. 6. 13. & 10. 20. 1 Sam. 12. 3. thou art not God, and therefore I may not worſhip thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Chriſt had exerciſed his divine power, in commanding him away, verſe 10. it is our comfort in temptations, he limiteth Satan, how long, and how far he will permit us to him; and will never ſuffer us to be tempted above that he will make us able.

angels came and miniſtred unto him] To tender their ſervice and homage unto him, Hebr. 1. 6. or to bring him food, as to *Elias* 1 Kings 19. 5. or to convey him back from this mountain, where Satan had ſet him. See Luke 4. 14. *Homo eſt quem diabolus tentat, & idem ipſe* Deus *eſt, cui ab angelis miniſtratur, Gregor. hom.* 16. *in evang.* he is man, whom the devil tempted, but the ſame is alſo God, to whom the Angels miniſter.

V. 12. *Now when Jeſus had heard*] Mark 1. 14. Luke 4. 14. Iohn 4. 43. It appears that divers things came between, which are ſet down, Iohn 1. 2. and 3. chapters.

caſt into priſon] Or delivered up, See Mark 1. 14. Mark 6. 18, &c.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. he retired into a ſafer place, out of *Herods* juriſdiction, governed by his brother *Philip*, a man of a milder temper.

dwelt in Capernaum] Converſed there for the moſt part; for he had not an houſe of his own, Chap. 8. 20. this was a town more famous then Nazareth: ſo was there more hope of doing good there.

V. 14. *That it might be fulfilled*] It was firſt litterally fulfilled when that people had ſome freedom after their afflictions by the Aſſyrians; but now ſpecially by Chriſts preaching there.

V. 15. *the land of Zebulun*] Iſaiah 9. 1. The firſt calamitie began there, 1 Kings 15. 29.

by the way of the ſea] Of Tiberias, becauſe it was not far from the ſea of Tyrus.

beyond Iordan] Beſide, at, or neer Iordan; for it was part of the holy land. See Numb. 32. 19. Ioh. 1. 28.

Galilee of the Gentiles] So called, becauſe the cities which *Solomon* gave to the King of Tyrus (1 Kings 9. 11) were there: or Galilee of the nations: becauſe by reaſon of traffick, people of divers nations had concourſe thither: or populous Galilee: that part of it which was beſt peopled, as being a richer ſoil then other parts thereof. There were two Galilees: hereof ſee *Druſ. ad Voc. N. T. com.* 1. *Hierom de loc. Hebr. Beza in loc. C. Adricom. Theater. ſanct. Neptalim. N.* 50. The beſt Authors agree that this was the upper Galilee, the lower was near Tiberias, and the lake, or ſea of Genezareth.

V. 16. *The people which ſate in darkneſſe*] They whoſe predeceſſors were firſt afflicted by the Aſſyrians, and delivered, being now the captives of Satan, do firſt hear of their deliverance by Chriſt himſelf.

ſhadow of death] Deathful ignorance: for this antithetically anſwereth to the light of knowledge ſprung up: and troubles as grievous as death, Pſalm 23. 4.

light is ſprung up] Chriſt bringing the joyful tidings of ſalvation to them, Pſalm 97. 11.

V. 17. *From that time*] Mark 1. 14.

Ieſus began to preach] To take upon him the publike office of a Prophet, or preacher; for he had doubtleſs taught before: but now *Iohn* is in priſon, he undertakes the care of preaching to the people.

Repent, &c. Chap. 3. 2. He beginneth as *Iohn* did, and ſo confirmeth his doctrine.

V. 18. *And Ieſus*] Mark 1. 16.

by the ſea of Galilee] Called alſo the lake of Genezaret; the ſea of Tiberias. Luke 5. 1. John 16. 1. 23. See alſo on John 21. 1.

two brethren] They were the more likely to aſſiſt one another in the Apoſtleſhip, becauſe of their neer relation.

Simon called Peter and Andrew] They were with Chriſt before. John 1. 40. 41. but went home again to follow their own buſineſſe, as *Nicodemus* alſo did. John 3. 1.

caſting a net] Buſie in their calling, as the ſhepherds were, when the Angels came to them. Luke 2. 8.

they were fiſhers] Chriſt could have ſent ſome of the glorious Angels, or the learned Doctors of the law; but he takes poor fiſher-men. and fits them for Apoſtles, that he might have the glory of that great work entire to himſelf. See Acts 4. 13. 1 Cor. 1. 26. 29.

v. 19. *follow me*] That is, ſaith *Gregor. hom.* 2. *in Evang. Imitare*, imitate or follow my example: as, 1. Cor. 4. 16. See Epheſ. 5. 1. Hebr. 6. 12. here is more enjoyned: to wit, that they ſhould alſo give their names unto him as diſciples, and ſtay with him, that he might teach them in private and publike, to fit them to that miniſtry, to which he would ſet them apart.

fiſhers of men] The world is the ſea, unbeleevers fiſhes: the Apoſtles and ſucceeding Miniſters the fiſhermen; and the goſpel preached the net. See Chap. 13. 47. Luke 5. 10. Thus Chriſt teacheth them the Miniſters duty by their own trade. So *David* was taught his kingly office. Pſal. 78. 71. 72.

v. 20. *ſtraightway left their nets*] As ſoon as they had brought their ſhip to an anchor, or to the haven, and were come a ſhore. See Luke 5. 11. Mark their ready obedience and willingneſſe to leave all for Chriſt, yet left they not their propriety in their goods, but left them to the care of others. See Chap. 8. 14. John 19. 27. and 21. 3.

v. 21. *two brethren*] See on verſe 18.

mending their nets] Working in their calling. See on verſe 18.

v. 22. *immediately*] See on verſe 20.

and their father] Not neglecting him, but leaving him to the care of his ſervants. Mark 1. 20. Here was Chriſts ſpeciall command: who ſaith alſo, honour thy father and thy mother, &c. Where Gods ſervice and honour requireth it, we muſt forſake all, or we cannot be true diſciples of Chriſt; we muſt love and honour our dear parents, but Gods honour and ſervice muſt have the firſt place: we muſt love our parents in God, but God above all.

v. 23. *went about all Galilee*] *περιῆγεν*. He led about his new called diſciples, but *ἄγειν* is often to goe. So here, he went about all Galilee, where they were more ignorant then in Judea. verſe 15. 16. he did not ſend for men out of all places, but went into the towns and villages to them.

in their ſynagogues] A word uſed for meeting-places civill and ſacred: as alſo the word *ἐκκλησία* Acts 19. 39. 1 Cor. 11. 18. Here it is uſed for the place where people met to worſhip God in publike: here Chriſt taught, to take away all ſuſpition of his doctrine: truth loves the light, and rejoyceth to be ſeen. John 3. 20. 21. and 18. 20. Acts 26. 26. 2 Tim. 3. 6. Falſhood ſits like *Tamar* in the way to Timnath. Gen. 38. 14. covered with a vail; wrapt up in ſuch diſguiſes that ſhe may be embraced unknown. Chriſt preached in publike, to encourage the Jews to the publike ſervice of God, and to gain the more ſouls, where many conſtantly aſſembled.

preaching] Publiſhing by authority, as Heraulds do the will of kings: and priviledge of ſubjects.

the goſpel of the kingdom] So called, becauſe it brings us into the kingdom of grace, when it is received, and ſhews us the way into the kingdom of glory, Chap. 3. 2. 1 Cor. 15. 1, 2. Iames 1. 21.

healing] By this miraculous healing, he confirmed the truth of his doctrine, and ſhewed his divine power.

all manner] Or all, ſo Acts 10. 12. not all the perſons that were ſick (for he cured not many there, Mark 6. 5.) but as all ſorts of men, ſo all ſorts of diſeaſes preſented unto him to be cured, as verſe 24.

of ſickneſſe] Such as bring more pain, and are more hardly cured: he could have wrought ſignes from heaven, but he did ſuch miracles as did good to their bodies, to ſhew them by his doctrine and healing them, that he aſſumed an humane body, and reaſonable ſoul, to ſave them bodies and ſouls.

diſeaſe] Infirmities leſſe painful or mortal, and more eaſily cured.

v. 24. *thorowout all Syria*] Even to the Gentiles to prepare them to their future converſion; and to make the condemnation of thoſe Jews the greater; who followed him not.

they brought unto him. &c.] They were more carefull of the bodies of themſelves and theirs, then of their ſouls; as thoſe John 6. 26. Hence it is that men ſeek more to Phyſicians then to Divines.

torments] Moſt painful diſeaſeaſes: the word properly ſignifyin[illegible] a touchſtone, was ſpoken concerning anſwers given ὑπὸ τῶν βασανιζομένων, by thoſe who were examined by tortures; or tormented (as upon the rack) to make them confeſſe. *Suidas*. See *ibid.* βάσανος.

poſſeſſed with devils] So that Satan tyrannized over their r[illegible]on and ſenſes, that they could make no good uſe of t[illegible] but to the hurt of themſelves or others.

[illegible]*ick*] Such as were more or leſſe afflicted, according to the ſtate of the moon; as thoſe that are frantick, or have the falling ſickneſſe.

thoſe that had the palſie] Weak and feeble men, who have their limbs and joynts looſed, and ſo weakned, that they cannot pull them up, nor put them forth when they would.

v. 25. *there followed him a great multitude*] Beſides thoſe that brought their ſick to be healed: ſome come out of affection to noveltie, others to carp, others to learn.

from Decapolis] A part of Syria: ſo named from ten famous cities that were therein.

beyond Jordan] See on verſe 15.

CHAP. V.

Verſe 1. S*Eeing the multitude*] The people mentioned, Chap. 4. 25. this was the occaſion of this large ſermon following.

he went up into a mountain] See on Luke 6. 17. as the Law was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Chriſt expounds it here on a mountain: it was alſo a fit place for ſo many to hear.

when he was ſet] As their Doctors uſed to do, to ſhew their authority, ſome think, *Chap.* 23. 2. See on Luke 4. 20.

his diſciples came unto him] Such as uſually repaired to him, or conſtantly attended upon him, as being more familiarly affected toward him, and deſirous to learn ſomething of him, *Euthym. Luke* ſaith *Chap.* 6. 20. he lifted up his eyes on his diſciples: not limiting his ſpeech in them, but indefinitely propoſing theſe bleſſings to all, as *Chryſoſtom* here noteth.

v. 2. *He opened his mouth*] An Hebraiſm, ſignifying his beginning to ſpeak, as Pſal. 78. 2. Job. 3. 1.

taught them] His diſciples and the multitude.

v. 3. *Bleſſed are*] Luke 6. 20. So *David* begins divers of his Pſalms, Pſal. 1. 1. & 32. & 41. & 112. & 119. & 128. bleſſedneſſe being the main end that all aim at.

poor in ſpirit] That are afflicted in minde, in the apprehenſion of their ſpiritual wants and ſins, Iſaiah 57. 15. Iſaiah 66. 2. or poor in eſtate, if their mindes be holy and lowly. See on *Luke* 6. 20. 1 *Cor.* 1. 26. James 2. 5. they are not bleſſed becauſe they are poor, but though they be poor, ſo verſe 4. The poor in ſpirit are they, who are not ſpiritually proud: but know, and are truely ſenſible of their ſpiritual wants and poverty; as knowing themſelves (by nature, and of themſelves) deſtitute of true righteouſneſſe; and in extream need of the riches of Gods free grace in Chriſt, which they can never merit, but muſt beg of him, Rom. 7. 18. 24. This was wanting in the Church of Laodicea, Revel. 3. 17. and is wanting in all that pretend to their own merits, or ſelf-excellencie.

for theirs is the kingdom of heaven] To them is the kingdom of heaven appointed, ſee Matth. 25 34. Poverty is not in it ſelf a bleſſed condition: but they are therefore bleſſed, becauſe they ſhall be rich in heaven. A kingdom is the richeſt temporall eſtate: but the kingdom of heaven, in reſpect of the unſpeakable, and eternal bleſſedneſſe thereof, ſurpaſſeth all earthly and temporal kingdoms. See Pſal. 103. 11. Dan. 7. 27.

v. 4. *they that mourn*] That is, for their ſins, as *Chryſoſtome, Euthymius, Theophylact, Hilar. Can.* 4. *&c.* interpret. You ſee, ſaith *Gr. Nazianzen orat.* 17. τῷ στεναγμῷ τὴν σωτηρίαν συνεζευγμένην, that ſalvation is joyned with ſighing, or ſorrow. *Tertul.* hereto citeth Pſal. 126. 5. Iſaiah 61. 3. *adv. Marcion. l.* 4. *c.* 34. underſtand here, thoſe who mourn with godly ſorrow to repentance, never to be repented of, 2 Cor. 7. 10. or that are in ſad condition, by reaſon of perſecution for the profeſſion of the goſpel, verſ. 11, 12. or any other heavy affliction, they being holy: ſuch are happy, though externally, or otherwiſe afflicted: not becauſe they mourn, but albeit they mourn. *Minucius Felix* giveth a good reaſon; for ſaith he, *Calamitas ſæpius diſciplina virtutis fuit*, calamity hath often been the diſcipline of vertue. A Chriſtian may ſeem unhappy, he cannot be found to be ſo.

they ſhall be comforted] In part here, by taking away, or mitigating their ſorrows; or inward conſolation by Gods Spirit: compleatly in heaven, 2 Cor. 1. 4. John 16. 20. James 1. 12. Rev. 7. 17. & 21. 4.

v. 5. *Bleſſed are*] Pſal. 37. 11.

the meek] Such as patiently and quietly endure injuries: ſuch as (*nec felicitas aut inflat propria, aut urit aliena*, *Ambroſ. ep.* 84. *l.* 10.) neither their own proſperity maketh proud, nor others, envious. Admirable is patience which in the ſtorms of afflictions placeth the ſoul, ὥσπερ ἐν εὐδίῳ λιμένι, as it were in a calm haven, *Chryſoſtom in Job* 18 *hom.* 83. the meek are they, who *cedunt improbitatibus, & non reſiſtunt malo, Auguſtin. de ſerm. Domini in mont. l.* 1. *c.* 3. who give way to injuries, and reſiſt not evil; thoſe who can be angry, (not thoſe who are ἀνάλγητοι, ſenſeleſſe, or inſenſible of wrongs, as *Theophylact* interpreteth) but who contain themſelves until they ought to be angry, as Epheſ. 4. 26. Such as meekly bear, neither provoking others, nor eaſily provoked by them.

they ſhall inherit the earth] They ſhall have a comfortable right to it, enjoy it with inward peace, and be free from many vexations, in which haſty and froward men embarque themſelves: this is here promiſed, becauſe men ſometimes take occaſion to abuſe thoſe moſt, who are of the moſt meek and quiet diſpoſition, Iſajah 59. 15.

V. 6. *hunger and thirſt for righteouſneſſe*] Who earneſtly long for it, as hungry men do for meat, or thirſty ones for drink; it may be underſtood of ſuch as knowing their own emptineſſe, long to be filled with Chriſts righteouſneſſe; or of ſuch as being perſecuted under the title of impious and ungodly, long to be cleared and righted. See on chap. 11. 30.

they ſhall be filled] Iſaiah 65. 13. Pſal. 17. 15. Luke 1. 53. Hunger pincheth, but food ſatisfieth.

V. 7. *the mercifull*] Who being inwardly affected with the miſeries of others, do outwardly relieve them according to their abilities. Luke 6. 36. &c. See the contrary, James 2. 13.

for they ſhall obtain mercy] They may be ſubject to miſery in this world, but they ſhall finde mercy ſometimes with men; but alwayes with God.

V. 8. *Bleſſed are*] Pſal. 24. 4.

pure in heart] The ſingle-hearted and ſincere; who are not doubly minded. 1. Tim. 1. 5. James 1. 8. 1 Pet. 1. 22.

they ſhall ſee God] They ſhall converſe with him familiarly in heaven; or ſee ſome evident and glorious ſignes of his preſence there. 1 John 3. 2. for his eſſence is inviſible and incomprehenſible. Hebr. 12. 14. he cannot be ſeen (as he is in his eſſence) *viſu clarior — nec æſtimari, ſenſibus major — magnitudinem Dei qui ſe putat noſſe, minuit &c. Minuc. Fel. Octavio.* being more clear then any ſight, nor can he be valued, who is greater then all ſenſe (of the creature) he that thinketh he knoweth the greatneſſe of God, therein leſſeneth it. *Auguſtine* (*Paulina ep.* 112. after *Ambroſe* on Luke) ſaith well, *non in loco Deus videtur, &c.* God is not ſeen in a place, as at the oak in Mambre, or mount Sina, but in a pure heart, when we think he is abſent, we ſee him: and when he is preſent, we ſee him not; he is inviſible, and yet is ſeen, *cum vult, ſicut vult*, many have ſeen him, not as he is, but as he pleaſed to appear, and manifeſt himſelf unto them.

v. 9. *peace makers*] Who endeavour to reconcile ſuch as are at variance: either God to man, as the Preachers of the goſpel do, or one man to another, as all ſhould do.

ſhall be called the ſons of God] They ſhall be ſo indeed, as imitators of Chriſt, Coloſ. 1. 20. and ſo accounted to their honour, verſe 19. Luke 1. 32. John 1. 12. 1 John 3. 1. they are the likeſt to God, and moſt beloved of him, verſe 45. they are the children of the God of peace, Rom. 16. 20. 1 Cor 14. 33. 2 Cor. 13. 11. Philip. 4. 9. 1 Theſ. 5. 23. 2 Theſ. 3. 16. Heb. 13. 20.

v. 10. *which are perſecuted*] 1 Pet. 3. 14.

for righteouſneſſe ſake] Not for ſin, or for the world, 1 Pet. 4. 15. 1 John 3 12. Satan, like *Pharaoh* purſueth thoſe who go out of his dominion, he poſſeſſeth his own veſſels in quietneſſe for the preſent: Pirats will not chaſe the empty ſhip (ſaith *Chryſoſtom* on Iſaiah 6.) nor will Satan aſſail thoſe, in whom he knows, there is no riches of grace.

theirs is the kingdom of heaven] See on verſe 3. there are two things moſt conſiderable in a kingdom, wealth and proſperity: a kingdom therefore is oppoſed to poverty there, and to adverſity here.

v. 11. *Bleſſed are ye*] He turns his ſpeech now to his preſent hearers, to comfort them againſt perſecutions which were coming on them.

revile you] Reproach you, and miscall you, 1 Cor. 4. 12. 2 Cor. 6. 8. So as reproach is a kinde of Perſecution, compare Geneſ. 21. 9. with Gal. 4. 29. Not onely the Martyrs, but many others, who ſuffer injury for the truth, and cauſe of Chriſt are perſecuted: humility is a ſure fortreſſe againſt calumny: he that is not ambitious of the praiſe of men, will not value their reproaches; therefore as *Auguſtin* ſaid, in Pſal. 57. *non timebis convitiatorem; ſi non amas adulatorem*; thou wilt not fear a reviler, if thou loveſt not a flatterer.

perſecute you] Scourge, impriſon, or kill you. Chap. 10. 17. Luke 21. 16. John 16. 2. Acts 5. 40. & 16. 22. 23. 2 Cor. 11. 23. &c.

all manner of evil, &c.] 1 Pet. 4. 14. for as *Jerom* ſaith. ep. 55. with Chriſtians, *non qui patitur ſed qui facit contumeliam, miſer eſt.* He is not unhappy who ſuffereth contumely, but he that doth it.

falſly] *Gr.* lying, they have no reward, who are puniſhed juſtly in word or deed; theeves, and murderers ſuffer, but (as the penitent thief ſaid on the croſſe) they are juſtly here. It is the cauſe, not the paſſion which maketh the Martyr.

for my ſake] For religion, not for other cauſes: if reviling be for our own faults, that is no mark of happineſſe to us.

V. 12. *Rejoyce and be exceeding glad*] Joy inwardly, and expreſſe it outwardly. Luke 15. 32. Pſal. 32. 11. and that in tribulation. Rom. 5. 3.

Great is your reward] Gen. 15. 1. Pſal. 19. 11. It is impoſſible that he who hath been wicked in this life, ſhould eſcape that which he hath deſerved; or that he who for truth and righteouſneſſe ſake, hath here been moſt afflicted; *ſuâ mercede fraudari*; ſhould be defrauded of his reward: as *Lactantius* ſpeaketh. *l.* 4. *c.* 19. becauſe God is juſt.

So they perſecuted the prophets] Who were eminent men; and therefore you may be content to endure what they did. Jam. 5. 4.

which were before you] Both in time and office; and therefore ye may expect the like uſage with them.

V. 13. *Ye are the ſalt of the earth*] I have choſen you to ſeaſon, and preſerve thoſe who are corruptible by ſin: as ſalt ſuffereth not fleſh to corrupt (*Syneſ. de regno. Clem. Alexandr. Pæd. l.* 1. *c.* 9.) So wholſome doctrine worketh with the minde: reproove them therefore that they may be ſaved; though you diſpleaſe ſome thereby, and ſuffer perſecution for the ſame: yet be you ſavoury in your ſelves, and by good exhortations help to ſeaſon others with the ſalt of grace, that they may be pleaſing to God. Coloſ. 4. 6. Epheſ. 4. 29.

But if the ſalt] Mark 9. 50. Luke 14. 34. It may be underſtood of Miniſters, or of private Chriſtians, who are ſpoken of before, and in the following verſes.

have loſt his ſavour] Μωρανθῆ become fooliſh: the unſavourineſſe of ſalt is (as *Euthymius* ſaith) *debilitas mordacitatis ipſius.* The weakneſſe of it acrimony; the meaning is, if you have not grace in you, and zeal to reprove ſinners.

wherewith ſhall it be ſalted?] As nothing elſe can recover the taſte of ſalt once loſt; ſo, bad miniſters cannot eaſily be mended by others.

good for nothing] Other things may be good for ſomewhat elſe, when they decay, ſalt cannot. So is it with unſavoury Miniſters, and relapſing Chriſtians.

to be caſt out] of the church, as unprofitable.

to be troden under foot] As not good for any uſe. See Luke 14. 35. & 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the ſun, as Chriſt is. John 1. 8, 9. but by participation, as the moon and the ſtars: ſo are Miniſters. Rev. 1. 20. John 5. 35. as alſo are other Chriſtians. 1 Theſſalo. 5. 5. Phil. 2. 15.

A city that is ſet on a hill] You muſt ſhew forth good example to others, far and neer, whereby you may be as exemplary to others, as an high hill or city thereon is conſpicuous.

cannot be hid] Your lives will be looked on, and ſcanned by all men; therefore ſee they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16, & 11. 33. Neither can you reaſonably think that I communicate to you divine light, to the end that you ſhould hide it in ſilence.

and put it under a buſhell] God intends that his graces given to his Miniſters or people, ſhould be uſed for the good of others, and not kept for their own good onely; the maſter of a family lighteth a candle for the uſe of the whole family. Luke 19. 20. 23.

a buſhell] μόδιος, is a meaſure, ſome ſay, containing about a pint leſſe then a peck; others reckon, that it containeth ſixteen *Sextarios*, who (accounting the *Sextarios* at about a pint and an half) make the great *Modius* two gallons and a pottle; which is the *Modius Ponticus*: the *Modius Cyprius*, is reckoned a peck and a pint.

V. 16. *Let your light ſo ſhine*] Manifeſt the graces that are in you, by your actions, as beams of light.

before men] Who ſee not your hearts, but your deeds.

that they may ſee] Not hear of them by others; but ſee, and be witneſſes thereof. See Phil. 2. 15. 1 Pet. 2. 12.

your good works] Not words onely, but works doth God require: good works, not other mens, but yours: not what your friends, kindred, or predeceſſours have done, but what you do. See Deut. 5. 28, 29. Rom. 2. 13.

and glorifie] Your end muſt be Gods honour, not your own. Matth. 6. 1. &c. though you can adde nothing to the infinite glory of God; yet muſt you confeſſe it, and give men cauſe to praiſe him for you. Gal. 1. 24.

your father] All good children ſeek their fathers honour, and maintain it, as knowing their intereſt therein; hypocrites ſeek their own glory with men, but ſo live, that the holy Name of God is blaſphemed becauſe of them, who profeſſe good, but practiſe impiouſly. Rom. 2. 23, 24. we may indeed vainly flatter our ſelves in that great prerogative of the name of Chriſtians, who yet ſo do, and live, *ut hoc ipſum quod Chriſtianus populus eſſe dicimur, opprobrium Chriſti eſſe videatur*, ſaith *Salvian. de gub. Dei. l.* 4. that it may ſeem a diſhonour to Chriſt, that we are called Chriſtians.

which is in heaven] Not your earthly fathers onely, but principally your heavenly father. chap 6. 9. & 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come*] This is a preface to the following expoſition of the law, wherein our Saviour prevents their miſconſtruction thereof: they hearing the law otherwiſe expounded then their teachers uſed to do, verſe 21. 22. might think that Chriſt did abrogate the morall law, and bring in a new one: he warns them before hand, not to think ſo; for as *Ambroſe lib.* 9. *ep.* 77. ſaith of circumciſion, it is true of the whole ceremoniall law; *non----gentibus mandata eſt, ſed ſemini Abraham.* It was commanded the ſeed of *Abraham*, but not to the Gentiles: and that but for a time, till all was fulfilled in the Meſſias exhibited, with all the ceremonies thereof prefigured; and the fulneſſe of the Gentiles was to come in, the morall law ſtands ſtill in force, though the curſe due to the tranſgreſſours of the leaſt precept thereof, be taken away from thoſe that are in Chriſt by faith. Rom. 8. 1. Galat. 3. 13.

to deſtroy the law] *Gr.* To diſſolve; he neither by doctrine, or precept deſtroyed it, nor by practiſe, nor by abſolving thoſe from obedience thereto, which he delivered from the curſe thereof.

or the prophets] The interpreters of it. I give none other morall precepts then *Moſes* did, nor any other interpretations of that law, then the Prophets gave.

but to fulfill] Both by inſtruction, obſervation, and full ſatisfaction. Rom. 3. 31. & 8. 3. others take it of the fulfilling the ceremonies, types and predictions of the Meſſias in his own perſon, which he likewiſe did.

V. 18 *till heaven and earth paſſe*] Luke 16. 17. Till this world come to an end, the morall law ſhall ſtand in full force: heaven and earth ſhall be changed, rather then reduced to nothing.

one jot, or one tittle] Not the leaſt letter, or particle of a letter. A proverbiall ſpeech, ſignifying that exact obedience is due to the morall law, to the worlds end; but not concluding that we have power to fulfill it. This was a needfull doctrine, becauſe the Phariſees endeavoured to make void ſome part of it then, by their traditions chap. 15. 3, 4. and chap. 23. 4. The meaning is, that the leaſt letter, (ſuch as is י *jod* in the Hebrew, or ι *iota* in the Greek: a tittle κεραία, ſuch as are the Hebrew points, or accents) ſhould not paſſe, till all were fulfilled: how much more needfull is this doctrine now, when men would make all the law void, and not obligatory to beleevers?

ſhall in no wiſe paſſe from the law] No man hath power to abrogate, or diſpenſe with any part thereof; not that which he thinks leaſt needfull.

till all be fulfilled] *Gr.* Till all be done: that is nothing contained in the law, ſhall ever fail, but attain his full effect.

V. 19. *Whoſoever*] Of what ranck or degree ſoever he be.

ſhall break] James 2. 10. Diſobey in his practiſe.

one of theſe leaſt commandements] One of thoſe precepts of the morall law, which the Phariſees and others make leaſt account of, though indeed nothing is little in the law of God, becauſe the law-maker is great: therefore *Salvian* ſaid well, *nihil leve æſtimetur quo Deus læditur.* Let nothing be eſteemed little, with which God is offended; *de gubern. Dei. l.* 6.

and ſhall teach] Or ſhall teach: as Exod. 21. 15.

he ſhall be called] He ſhall be ſo, and ſo accounted.

the leaſt in the kingdom of heaven] He ſhall be of no accompt in Gods Church here, nor have any part in heaven, as verſe 20.

do and teach] Confirme the law both by teaching and example, publike or private.

great in the kingdom of heaven] Of great accompt in the kingdom of grace and glory. Let not therefore thy works confound thy words: let the Miniſter of Chriſts minde, life, and mouth accord. See *Hieron. Nepotian ep.* 14. *l.* 2.

V. 20. *For I ſay unto you*] Whatſoever the Scribes ſay unto you to the contrary, if you will believe me, it is otherwiſe.

except your righteouſneſſe] Your obedience to Gods Law.

ſhall exceed the righteouſneſſe of &c.] The one ſort were accounted men of the greateſt learning, the other of the ſtricteſt life, ſee chap. 15. 1. ye muſt go beyond them both; for they made conſcience of outward obedience onely, verſe 21. and of ſome commandments onely, chap. 15. 3. but ye muſt make conſcience of inward obedience alſo, verſ. 22 and of keeping all the commandments, as Luke 1. 6.

in no caſe enter into &c.] As chap. 7. 21. & 18. 3. & 19. 23, 24. Mark 10. 23, 24. Luke 18. 24, 25. Iohn 3. 5. Acts 14. 22. alluding to Numb. 14. 30. Pſalm 95. 11. it is true, their righteouſneſſe was generally, rather to ſay, then to do good, &c. to be ſeen of men, rather then in ſincerity unto God; and many other blemiſhes it had in the ſight of an all-ſeeing God: but the compariſon is not intended here between degrees of righteouſnes by the law, but between it (to which onely the Phariſees pretended, and cleaved) and the righteouſneſſe of the faith in Chriſt, without which no fleſh ever was, ever can be ſaved (Acts 4. 12.) So *Ireneus l.* 4. *c.* 27. interpreteth this *exceeding*; the Phariſee in his way could never come to heaven, becauſe he ſought righteouſneſſe onely by the works of the law, which made none perfect, *in that it was weak through the fleſh*, Rom. 8. 3. none were able to fulfill it: therefore Iſrael attained not to the law of righteouſneſſe, becauſe they ſought it not by faith, but as it were by the works of the law, Rom. 9. 31. your righteouſneſſe muſt exceed this: as doth the righteouſneſſe which is of faith in Jeſus (who perfectly fulfilled the law for us) or you ſhall not enter into the kingdom of heaven; for, by the deeds of the law there ſhall no fleſh be juſtified, Rom. 3. 20. and we are juſtified by faith only, without the works of the law.

V. 21. *by them of*] Or, to them.

of old time] It is a received opinion, delivered by tradition from father to ſon. Of what valew preſcription, and antiquity of errour is, may hence appear: it is a good obſervation of *Tertul. de præſcript. c.* 31. from the parable of the Envious mans tares, Matth. 13, it is (ſaith he) manifeſt by the very order, *id eſſe Dominicum & verum, quod ſit prius traditum; id autem extraneum & falſum, quod ſit poſterius immiſſum*: that is the Lords and true, which was firſt delivered; but that forreign and falſe, which was afterward caſt in: adde hereto that of *Cyprian ad Cæcil. l.* 2. *ep.* 8. if Chriſt onely is to be heard, *non debemus attendere quid aliquis ante nos faciendum putaverit; ſed quid, qui ante omnes eſt, Chriſtus prior fecerit, neque enim hominus conſuetudinem ſequi oportet, ſed Dei veritatem*, we muſt not attend what ſome before us thought was to be done: but what Chriſt did, who is before all: neither may we follow the cuſtoms of men, but the truth of God: antiquity of truth is venerable; but of errour the more deteſtable, by how much more it hath miſled. The holy Scripture ſufficiently determineth what is truth, and what is errour: & no queſtion ought to be moved among Chriſtians, where Gods *ipſe dixit* hath ſo determined; leſt yet we break the bond of charity (which is the ſinews of religion.) *Auguſtines* rule to *Caſulanus ep.* 86. is to be held: *in his----rebus, de quibus nihil certi ſtatuit Scriptura divina, mos populi Dei, vel inſtituta majorum pro lege tenenda ſunt*; in thoſe things concerning which the divine Scripture determineth nothing certain, (that is, neither commandeth nor forbiddeth) the cuſtome of Gods people, and inſtitutions of anceſtours (or elders) are to be held for Law.

thou ſhalt not kill] Exod. 20. 13. Deut. 5. 17. they repeated the words of the Law, but built falſe gloſſes thereon.

whoſoever ſhall kill] That is, for private revenge; or if it be acted by a private perſon. The Magiſtrate or Judge, taking away the life of a malefactor, according to the Law of God and man, ſinneth not therein; he ſinneth, if he executeth not juſtice, when the murderer is executed: *Suo ſcelere punitur*: *Salvian. l.* 7. it was not ſo much the Judge, as his own ſin that killed him.

ſhall be in danger of the judgement] Shall be liable to give accompt, to the leſſe court of twenty three Judges, who judged ordinary cauſes, and perſons.

V. 22. *But I ſay unto you*] I give you not a new law, but rightly expound the law of God unto you.

whoſoever is angry, &c.] They counted nothing ſin, but the external act: but unadviſed anger is murder of the heart; therefore *Minucius Felix Octav.* ſaid well, *apud nos, & cogitare peccare eſt*, with us evil thoughts are ſins: and *Salvian. de Gub. Dei l.* 8. *non ſunt longè ab occidentibus, qui animo occiſionis oderunt*, they differ not much from murderers, who hate with a minde to kill.

without a cauſe] Raſhly; *aliud ira, aliud odium*, ſaith *Auguſtine hom.* 40. the father is angry with his childe, but hateth him not, but to amend him; ſo is his anger an effect of love; ſo the Apoſtle ſaith, *be angry, but ſin not*, Epheſ. 4. 26. Truely as long as we here live, affections will oftentimes overbyas our reaſon; yet muſt we watch over their exorbitancy, *moderari & regere poſſumus, amputare non poſſumus*, *Hieron. l.* 2. *ep.* 20. we may (and muſt) moderate and rule them, we cannot cut them off.

in danger of the judgement] That is, he ſhall be liable to the puniſhments to be inflicted by the Judges. Chriſt ſpeaketh not here of civil judgements executed by Magiſtrates, but of Gods tribunal before which men are guilty of murder, not onely for taking away the life of a man, but alſo for affecting to hurt their neighbour by reproach; though, as there are degrees of this ſin, ſo ſhall there be of puniſhments thereof: but Chriſt accomodateth this whole ſpeech to the form of the uſual judicatures of the Jews: as their judgements by their *triumviri*, or three men deciding ſmall ſmatters, their twenty three Judges determining greater matters then the former; and their high Court of ſeventy and one Judges, who judged of the greateſt matters within their juriſdiction: Chriſt expreſſeth Gods judgements, by theſe things which were common, and better known to the Jews.

to his brother] To another man, verſ. 23, 24. an Hebrew phraſe, Gen. 26. 31. one to another, איש לאחיו, a man to his brother.

Raca] O vain man. See Judg. 9. 4. 2. Sam. 6. 20. Syr. רקא, coming of the Hebrew word רק *rek*, *vacuus, inanis*, *Jerom* againſt the Pelagians, *l.* 2. interpreteth *Raca*, *vanus, & abſque cerebro*; a vain, or brainleſſe fellow: So *Hilary* on *Math can.* 4. *vacuitatis opprobrium eſt*: it ſignifieth, ſaith the learned *Iun. Tremellius*, one void of judgement, reaſon, and brains: underſtand this of him that ſaith ſo in raſh anger: otherwiſe we finde the Phraſe uſed, James 2. 20. as our Saviour would not have us raſhly angry, leſt we ſhould be malicious: for *ira mater eſt odii*, *Labo de Gub. Dei, l.* 3. anger is the mother of hatred: ſo would he here prevent the effects thereof, *prima enim ſemper iratum tela, maledicta ſunt, & quicquid non poſſumus imbecilli, optamus irati*, *Salv. ibid.* the firſt weapons of anger are evil ſpeeches, and that which we cannot do, being weak, we wiſh we could, being angry.

in danger of the council] The meaning is, he ſhall be liable to a greater puniſhment in hell, as a greater offender was liable to the judgement of the Sanhedrim, or great Council.

ſhall ſay] Out of raſh anger, as before, otherwiſe our bleſſed Saviour, who never ſinned, uſed that word, Matth. 23. 17. 19.

thou fool] A word of greater diſgrace then the former, μωρὸς, it ſignifieth *unſavoury*, or without reliſh: *Raca* anſwereth the Greek word κενὸς, empty, that is μάταιος, fooliſh; and a fool is here, by a Metaphor, called inſipid, Hebr. שוטה *ſote*, which we call, Sot.

in danger of hell fire] To be caſt into Gehenna, to have the greateſt torments of hell inflicted on him: as the greateſt offender among the Jews, was to be judged, either to be burnt alive in the valley of Hinnom, or to have his carcaſe denied burial, and burnt there, among the carrion caſt out of the city, which was the greateſt diſgrace. See on Luke 12. 5. See *Auguſtine de Civ. Dei. l.* 21. *c.* 4. 10. 23.

V. 23. *therefore*] Seeing God forbids anger, and evil ſpeaking as well as murder.

if thou bring thy gift] The Jews thought God like ſome worldly princes, more regarding gifts, then the unity of their ſubjects; therefore offered many ſacrifices, but lived ſtill in malice: Chriſt ſhews them here, that ſuch ſacrifices did not pleaſe God. Charity is the ſalt of the covenant, with which every ſacrifice muſt be ſeaſoned.

to the altar] He ſpeaks according to that preſent ſtate of the Church, wherin altars and ſacrifices were in uſe: they are deceived who gather hence, that we muſt have altars and ſacrifices now: yet it may teach us by proportion to ſeek reconciliation before we come to the Lords table.

and there remembreſt] It ſhould have been done before; but if it were forgotten or neglected then, it muſt of neceſſity be remembred, and done now. This ſuppoſition of remembrance relateth to another ſuppoſition of a right preparation of a mans ſelf to that duty, which cannot be without a due examination of his own ſtate towards God and man.

hath ought againſt thee] *Si nos eum in aliquo læſimus. Auguſtin. de ſerm. Domini in mont. l.* 1. *c.* 20. if any man can accuſe thee, or charge thee with any wrong done to him. See Rev. 2. 4.

V. 24. *leave there thy gift*] Do not carry it away; our ſin againſt man, doth not diſcharge us of Gods ſervice; but God will not accept our ſervice, till we have ſought peace with all men. Hebr. 12. 14.

be reconciled] Do thy part to be reconciled; confeſſe thy fault, deſire peace, make ſatisfaction. Levit. 6. 1. &c. a purpoſe of reconciliation is not enough, it muſt actually be ſought, before we can be fitted for Gods ſervice.

then come] Then perſwade thy ſelf God will accept thy ſervice.

V. 25. *Agree with thine adverſary quickly*] See on Luke 12. 58. a ſimilitude taken from a debtor.

in the way] He alludeth to the cuſtoms of adverſaries in law, going before the Judge: the meaning is, prepare preſently (while the accepted time, and day of ſalvation laſteth) to ſtand before Gods tribunall; agree while you are both alive.

be caſt into priſon] Leſt for thy abuſing Gods patience and long ſuffering, thou be condemned and caſt into hell fire; the whole is allegoricall: by adverſaries delivering thee, is meant, leſt he whom thou haſt wronged, complain to God of thee; by the judges delivering to the officer, underſtand Gods execution of temporall and eternall puniſhments on the impenitent ſinners.

V. 26. *till thou haſt payed*] The meaning is, that God will not forgive injuries done to men, except the injurious make what ſatisfaction they can. Some underſtand theſe two verſes litterally, as counſell given us by our *Saviour* to avoid, and compoſe ſuits before tryall.

the uttermoſt farthing] That is never, becauſe that by ſuffering, thou canſt in no finite time ſatisfie the infinite and eternall juſtice of God. See on chap. 1. 25. and on Luke 12. 58.

V. 27. *by them*] Or to them.

Thou ſhalt not commit adultery] Exod. 20. 14. The Phariſees taught that the act of this ſin, was onely ſinfull before God, as it was puniſhable before men.

V. 28. *Whoſoever looketh*] With intent to luſt after her; or til he luſt after her Mark 13. 22. Job 31. 7. So that both wanton thoughts & looks are here condemned. See Ro. 7. 7. 2 Pet. 2. 14. therefore *Iſidores* rule is, ἢ ὁρῶν μὴ ἔρα, ἢ ἐρῶν μὴ ὅρα either ſeeing, luſt not, or luſting look not. *ep.* 173. in this, as *Euthymius* noteth, *radicem abſcidit*; he cutteth up ſinne by the root, in the heart and affections; leſt it ſhould bring forth death. See James 1. 14, 15. For the moſt part the actions of the inward man, at laſt, ſhew themſelves in the outward man; as, chaſtity of the inward man paſſeth to the bodies undefiled chaſtity; for he that is not acquainted with the hearts adultery, is certainly and invincibly modeſt and chaſt; therefore, as all ſeeds, and incentives of ſinne, muſt carefully be avoided; ſo this, *oculus meretricis, laqueus amatoris eſt. Ambroſ. de pœn. l.* 1. *c.* 14. the harlots eye, is the lovers ſnare. Luſt not after her beauty in thine heart, neither let her take thee with her eye-lids. Prov. 6. 25. Flee fornication. 1 Cor. 6. 18. Fly alſo youthfull luſts. 2 Tim. 2. 22. *Fugiamus ergo tanquam ſequentem, quia non poſt nos, ſed in nobis ſequitur. ib. Ambroſ.* let us therefore fly it, as that which followeth, not after, but in us, how? by daſhing the ſerpents egges---*parvulos ad petram*, that is, (as the ſame *l.* 2. *c.* 11. *de pœnit.* interpreteth) ---*infirmas & lubricas cogitationes elidat ad Chriſtum*; deſtroying ſin in the thoughts, by recalling them to the dreadfull tribunall of an all-ſeeing Judge.

on a woman] Underſtand all this to be a common rule to women as well as men; (which *Chryſoſtom, Theophylact, and Euthymius* note) ſo that when women look with ſuch affections, they ſin, and if they adorne themſelves to be looked upon, and luſted after, though poſſibly they do not affect any man, yet ἐκεῖναι φάρμακον ἐκέρασαν κἂν μηδεὶς πίνῃ, *Theophylact*; they have tempered the poiſon, though no man drink it. See *Tertul. de cultu. fœm. c.* 12.

hath committed &c.] For as *Jerom* ſaith well, *ep.* 22. in reſpect of the ſinne, *nocuit & qui nocere diſpoſuit*, he hath hurt, or done evil, who diſpoſed ſo to do, ſo here, *jam affectu adulter eſt*, is already an adulterer in affection. *Ambroſ. l.* 9. *epiſt.* 77.

V. 29. *and if*] Chap. 18. 8. Mark 9. 47.

thy right eye] *Anaſtaſius* underſtandeth this περὶ τῶν φίλων &c. of friends and kindred, the meaning is generall, whatſoever is not uſefull or neceſſary to this life, as the right hand, or right eye.

offend thee] Or do cauſe thee to offend.

pluck it out] The meaning is, there is a body of ſinne in us, which muſt be mortified. (Coloſ. 3. 5.) and all occaſions and incentives thereto abandoned, if we will be ſaved; therefore *Jeroms* counſell is very good *l.* 2. *ep.* 15. *nulli parcas, ut ſoli parcas animæ*; ſpare nothing, that thou mayeſt ſpare thy ſoul.

for it is better] It is better for a Chriſtian, *miniſterio carere quam vita. Salvian. de gub. l.* 3. to want the ſervice (of ſome members) then life eternall; as it is better for a man that hath a gangrene in one member, to cut it off, then to ſuffer it to infect the reſt, and endanger his life; ſo it is better for you to leave your deareſt ſinnes, or the occaſions of them, then that the whole man ſhould periſh by them.

V. 30. *If thy right hand*] See on verſe 29.

V. 31. *Whoſoever ſhall put away his wife*] Deut. 24. 1. or whoſoever will put away his wife; It ſeemes the Scribes miſinterpreting the law, taught, that any man that diſliked his wife, might put her away, ſo that he gave her a bill of divorce, whereby it might appear to any other man that deſired to have her, that ſhe was ſet free from her former husband.

V. 32. *Whoſoever ſhall put away &c.*] Luke 16. 18. 1 Cor. 7. 10. Matth. 19. 9.

ſaving for the cauſe of fornication] For that cauſe he might put her away, but for none other. Adultery diſſolveth the bond of matrimony, which conſiſteth in their being one fleſh.

cauſeth her to commit adultery] Underſtand this, if the divorced woman marry to another, her former husband being yet alive, which the party divorcing occaſioneth, by putting her away.

V. 33. *by them*] Or to them.

Thou ſhalt not forſwear thy ſelf] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It ſeems by Chriſts anſwer, that the Phariſees taught, that if men did not forſwear themſelves, they did fulfill the third commandment; and ſo allowed or connived at ſwearing in ordinary communication, and of ſwearing by creatures; both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. That is in your ordinary communication; not at all, except where you have a lawfull calling thereto; as in caſe of witneſſe-bearing before the judge, or lawfull Magiſtrate, for the ending or deciding of controverſies, or further confirmation of juſt duty. See. Jer. 4. 2. Hebr. 6. 16.

neither by heaven] See Iſaiah 66. 1. Swear not by them, becauſe they are creatures, not God; nor are they thine; they know not the truth of what thou ſayeſt, nor can of themſelves puniſh thee for thy perjury; ſome interpret this prohibition with this condition, except thou mean to performe vows, or ſwear truth; for God will puniſh perjury, though thou ſwear not by him, but by ſome creature, heaven, earth, Jeruſalem, thy head; God is injured when his creatures are called to bear witneſſe to a falſhood, or engaged for it. See chap. 23. 16. &c.

V. 35. *nor by the earth*] See on verſe 34.

it is his footſtool] Iſaiah 66. 1.

neither by Jeruſalem] See on verſe 34. the city where he is publikely worſhipped.

city of the great king] Of God, Pſal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on verſe 34. thou hadſt it and every hair thereof of him.

one hair white or black] One hair thereof, by giving it that native colour: art onely imitateth nature, it cannot make any natural thing.

V. 37. *let your communication be*] James 5. 12. your ordinary communication. See on verſe 34.

yea, yea, nay, nay] Affirmative or negative, without oaths for confirmation of that which you ſay.

whatſoever is more then theſe] Cuſtomary ſwearing, by whatſoever they ſwear.

cometh of evil] From Satan, corruption of heart, evil habit, other mens incredulity, or your vain perſwaſion, that men will not believe you, except you ſwear, whereas that maketh your aſſertions more ſuſpected, to good and wiſe men.

V. 38. *an eye for an eye*] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. this intimates that the Jewiſh Doctors taught, that a private man might revenge himſelf, ſo that his revenge did not exceed the wrong; this Chriſt condemneth, for the Judges were to determine this.

V. 39. *that ye reſiſt not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. he doth not forbid private men to defend themſelves againſt injuries by lawful means, or to ſeek for repair and ſatisfaction by the uſe of the lawful Magiſtrate: but forbids private revenge or publike, out of malice, or by rigorous proſecution of the Laws.

turn to him the other alſo] Though he ſmite maliciouſly, or in way of diſgrace, as Joh. 18. 10. Micha. 5. 1. be ſo far from rendring evil for evil, as that thou be prepared, rather to endure more injuries, then unlawfully to revenge the former.

V. 40. *ſue thee at the law, &c.*] Unjuſtly: if by force, fraud, unjuſt cavils, vexing ſuits, or force he get away thy goods.

let him have thy cloak alſo] See on verſ. 39.

V. 41. *compell thee to go a mile*] Under pretence of authority, compell thee or thy cattel, to carry or ſerve him; (as purſivants, and ſuch meſſengers, uſe to take up poſt-horſes) See chap. 27. 32.

go with him, &c.] See on verſe 39.

V. 42. *give to him that asketh thee*] If he have need, and thou canſt ſpare it, Luke 6. 30. Galat. 6. 10. 1 John 3. 17.

from him that would borrow] Deut. 15. 8.

turn not thou away] As thoſe are wont, that refuſe to hear or regard thoſe that entreat them. See Iſaiah 58. 7. lend him for his need, Luke 6. 35.

V. 43. *Love thy neighbour*] Levit. 19. 18.

and hate thine enemy] This the Scribes collected (though falſly) out of the text, either from the miſapplied rule of contraries, or elſe becauſe they were commanded to deſtroy the inhabitants of the land of Canaan, Deut. 7. 2 & 25. 17. 19. which rule they would hold with their particular enemies alſo.

V. 44. *love your enemies*] Luke 6. 27. A man may happily do good to ſome whom he loves not; but here our Saviour requires love of heart to them, who heartily hate us: love your friends in God, and your enemies for Gods ſake.

bleſſe them that curſe you] Expreſſe your hearty love in good words and wiſhes to them who wiſh you ill.

do good to them that hate you] Shew your love in good deeds to them, as 1 Sam. 24. 17. Pſal. 7. 4. Gal. 6. 10. Rom. 12. 20. render not evil for evil, but overcome thine enemy with good, which is the moſt glorious victory of the ſaints.

pray for them] As Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12. this ſheweth, that Chriſt would have us ſo far from deſiring revenge, that he will not have us pray for it: but in caſe of injury to commend our cauſe to God, and to pray him to give them repentance, and mercy: therefore he would have us bleſſe them: he ſaith not, ſpeak well of them who are wicked and injurious (Gods ſpirit teacheth no man to lie) but pray for them.

and perſecute you] See verſ. 11, 12. this is to imitate Chriſt, and his Saints, Luke 23. 34. Acts 7. 60.

V. 45. *that ye may be the children*] That ye may hereby appear Gods children, who being the God of love, doth good to his enemies. See 1 John 3. 10.

of your father] Of God, whom ye muſt imitate, Epeſ. 5. 1.

which is in heaven] Chap. 6. 9. whom you muſt imitate. ſo may you not earthly fathers in all things, becauſe they may erre, and do, in ſome: God is abſolutely holy, ſo is no mere man.

maketh his ſun to riſe] Cauſeth his ſun to give light, and warmth, and the rain to cool and refreſh wicked men in their perſons, and their fields, that they may be fruitful.

V. 46. *for if*] Luke 6. 32.

ye love them which love you] Them onely, verſe 47. for we muſt love them that love us, elſe are we worſe then Publicans or Heathens, verſe 47.

what reward have ye?] Ye ſhall have no reward from God, for that which ye do for your own ends and affections; for ye do but render love for love, and love your ſelves in loving them.

do not even Publicans the ſame?] You do no more then the light of nature teacheth men to do. The Publicans, taking up tribute and cuſtom for the Romans, were counted moſt vile, and impious by the Jews: (ſee Luke 19. 8. & chap. 9. 10.) according to their ſenſe Chriſt here ſpeaketh; do not thoſe, whom your ſelves condemn as wicked, as much? will you not excell them, whom you eſteem the worſt of men?

V. 47. *if ye ſalute*] Or lovingly embrace, or aſk of their welfare, as 2 Kings 9. 17, 18, 19, 22. the word ἀσπάσησθε ſignifieth lovingly to embrace: but the Syriac interpreter giveth it, if ye ſalute: in this one office of humanity, he underſtandeth all ther offices of civilitie and friendſhip.

what do ye more] See on verſe 46.

V. 48. *Be ye therefore perfect*] That is, ſincere and compleat in all parts of piety, eſpecially in love towards all men, James 1. 4. & 3. 2. Coloſ. 4. 12.

as your heavenly father] Be like him in this, though ye cannot be equal to him, ſee on verſe 45. The Lord commendeth charity not onely through all the Scriptures, but alſo by his own holy example. *Salvian l.* 4.

CHAP. VI.

Verſe 1. *THat ye do not your alms*] Or deal not your alms, ἐλεημοσύνην, mercy and almes: ſome read δικαιοσύνην, righteouſneſſe, ſo the Syriac words which ſignifie, alms or righteouſneſſe, come both of the Hebrew root, צדק, to be juſt. 2 Cor. 5. 21. James 1. 21. 1 Pet. 2. 24. Luke 11. 41. Acts 3. 2, 10, &c. See *Joh. Druſ. præterit. l.* 1.

Eleemoſyna, juſtitia, Synechdochicè, precipua juſtitiæ ſpecies: Jo. Buxtorf. Jun. lex. Chald. Syr. Mart. Troſt. &c.

before men to be ſeen of them] We may and ought to do good before men, that God may be glorified thereby. See chap. 5. 16. but our end muſt not be to be praiſed of them, but to pleaſe God, verſe 2. *Non eſt ingrata eleemoſyna quæ fit & videtur, ſed quæ fit ut videatur*, that alms is not unacceptable, which is given, and ſeen of men; but that which is given to be ſeen of men. True righteouſneſſe, which is ſelf-glorious, deſpiſeth the applauſe of the world, *à Deo genita Cœlum ſpectat, P. Chryſologus ſerm.* 9. being born of God, it looks up to heaven for it reward and approbation. That righteouſneſſe, *quæ ſe humanis oculis locat*, which hireth it ſelf out to the eyes of men, cannot expect the reward of the heavenly father, It would be ſeen, it was ſeen; it would, and it hath pleaſed men; it hath the reward it looked for, it ſhall never have the reward which it undervalued. Let us take great heed to our ſelves: a wrong end propoſed, depriveth of all the fruits of thoſe things we do, though with never ſo much labour, coſt, or vigilancy.

no reward] The word is uſually taken in Scripture, for a free recompence, Rom. 4. 4. See chap. 20. 8.

of] Or with.

your father which is in heaven] See on Chap. 5. 45.

V. 2. *when thou doeſt thine almes*] When thou giveſt an almes. See verſe 1. and Rom. 12. 8.

do not ſound a trumpet, &c.] Cauſe not a trumpet to be ſounded before thee, alluding to the manner of calling the people together, Numb. 10. 3, 4. it may be they did uſe to ſound a trumpet when almes were to be given, that the poor might not go up and down begging, or loſe their times in coming, when nothing was yet ready for them: the Phariſees gave their private almes ſo, that they might have many witneſſes of their liberality to praiſe them, as well as receivers to thank them.

as the hypocrites do] The phariſees who are counterfeits, as thoſe that act other mens perſons in a Comœdie. See on Luke 13. 15.

in the ſynagogues, and in the ſtreets] This they did, that all the city might take notice of their charity.

that they may have glory with men] That their neighbours might praiſe, and admire them for good and holy men: the vain glorious hypocrite is, as *Jerom l. 2. ep.* 23. ſaid of a Philoſopher, *popularis auræ vile mancipium*, a baſe ſlave to popular applauſe: but however men ignorant of the heart, praiſe and canonize the wicked for ſaints, yet God cannot be deceived; the moſt rotten wood ſhineth moſt in the dark, the light diſcovereth it: and ſo that which is highly eſteemed amongſt men, is abomination in the ſight of God. See on Luke 16. 15.

they have their reward] τὸν μισθὸν αὐτῶν, their own reward, or have all their reward: they may make their acquittance: as the word ἀποχὴ (derived from the word here uſed, and Phil. 4. 18.) ſignifieth, they have that which they deſired, and aimed at, the praiſe of men. See on verſe 1. Having therefore received the reward they propoſed to themſelves here of men, they cannot reaſonably look for it again of God in the life to come. Such was that word which the rich man heard in hell, Luke 16. 25. *Remember that thou in thy life time receivedſt thy good things, &c. now thou art tormented*: but *O quanta apud Deum merces, ſi unuſquiſque in præſenti, prætium non ſperaret? Jerom. l. 2. ep.* 14. O how great ſhould be our reward with God, if no man would hope for the reward in this preſent life.

V. 3. *let not thy right hand know*] A proverbial ſpeech, ſignifying, that we ſhould be willing to give almes, when none ſees us, or not regarding other mens aking notice thereof: give with a minde ſo free from oſtentation, and divulging thine almes to others, that thou mayeſt (if it were poſſible that thou couldſt) conceal it from thy ſelf; leſt thy frail minde ſhould encline to any deſire of humane applauſe.

V. 4. *thy father which ſeeth in ſecret*] Whereas men look for honor and reward for the good they do, how vain, and fooliſh is it to expect theſe from men; ſeeing the al-ſeeing God, who is a moſt juſt and plentiful rewarder of all good, ſeeth the good we do, and will before men and angels publikely recompence even that which men knew not? See Matth. 25, 34. 37. Honour is a ſhadow of merit; which, if thou followeſt, thou canſt never overtake: if thou flieſt, it will follow, and not be divided from thee, while the light giveth it appearance.

V. 5. *As the hypocrites are*] See on verſe 2.

love to pray ſtanding in the ſynagogues,] They affect it, Chap. 23. 6,7. and uſe it to be heard of men.

in the corners of ſtreets] They loved to pray in publick places, as at the corners; where divers wayes meeting, many paſſing to and again might take notice of their devotion.

have their reward] See on verſe 2.

v. 6. *when thou prayeſt*] Privately, for publike prayers are to be made in Gods publike worſhip, in places appointed, and convenient for conventions, and aſſemblies of people.

enter into thy cloſet] Ταμεῖον properly ſignifieth any private place, where grain, any other goods, ſtore, or treaſures were laid up. See on John 5. 2. What then ſaith *Theophylact*, ſhall I not pray in the Church? Yes, but with a well compoſed minde, and without oſtentation: ὁ τόπος οὐ βλάπτει, ἀλλ' ὁ τρόπος καὶ ὁ σκοπὸς, the place hurteth not, but the manner, and intention: many pray in private to be heard of men.

pray to thy father which is in ſecret] Remember thy buſineſſe is with God in private, not with men in publike, and ſeek to pleaſe him alone, and not men, as they do, who pray ſo loud in their chambers, that they may be heard into the ſtreets.

which ſeeth in ſecret] This is that ſoveraign remedy againſt vain ambition, to recall, and ſet us ever in the ſight and preſence of God, who beholdeth all things in heaven and earth; yea, the very thoughts and intentions of every heart: ſo that being contented with his knowledge of us, and all our actions, we may faithfully endeavour to approve our ſelves to him. See Heb. 4. 13. 1 Chron. 28. 9. Rom. 8. 27. 1 Cor. 2. 10. Revel. 2. 23. Pſal. 44. 21. Jer. 17. 10.

ſhall reward thee openly] Luke 14. 14 It appeareth when God will reward the merciful, *in the reſurrection of the juſt.* See 1 Cor. 4. 5. He is thy father, who as he is delighted and well pleaſed with ſuch thy works, Heb. 13. ſo will he not conceal thy vertues: how willingly do we ſpeak of any excellencies in our childe, or thoſe we love? God will aſſuredly reward thee, not before a few men of this ſoon-periſhing generation, but before all the world, men, and angels. See on verſe 4.

v. 7. *uſe not vain repetitions*] Ecclus. 7. 14. Eccles. 5. 2. All long prayers are not here condemned: nor ſuch repetitions as are uſeful to ſtir up affections, but vain and needleſſe ones (See chap. 26. 44. and Luke 22. 44.) ſuch as Chriſt upbraideth the Phariſees with, chap. 23. 14. or *Elias Baals* prieſts, 1 Kings 18. 27.

as the heathen do] It was a ſhame for the Jews to imitate the Heathens in prayer, whom they abhorred, as impious. See Chap. 18. 17.

they think they ſhall be be heard for their much ſpeaking] This is his firſt reaſon to dehort them: what more vain, then to think to pleaſe the all-wiſe God, with ſuch folly, as is irkſom to any prudent man? the brethren in Egypt, ſaith *Auguſtine ep.* 121. *c.* 10.) are reported to have frequent, but very brief prayers; and thoſe in a manner ſuddenly ejaculated: leſt that intention of minde, which being vigilantly erect, which is very neceſſary to him that prayeth, ſhould vaniſh, and be dulled with long continuance: and by this they ſufficiently ſhew, that this intention, as it is not to be dulled, if it cannot continue, ſo neither is it quickly to be broken off, if it could laſt. *Abſit enim ab oratione multa locutio, ſed non deſit multa precatio; ſi fervens, perſeverat intentio*; let much ſpeaking be far from prayer, but let not much prayer be wanting, if the intention continue fervent: to ſpeak much in prayer, is (ſaith he) *rem neceſſariam ſuperfluis agere verbis, &c.* to do a thing neceſſary with ſuperfluous words.

v. 8. *your father knoweth*] This is another reaſon, drawn from the omniſcience and goodneſſe of God: you know that God knows your wants before ye aſk, and hath a fatherly care towards you; and therefore need not many repetitions of the ſame thing, to acquaint him with your wants, as if he were ignorant of them: Prayer is (as *Auguſtine* ſaith, *ep.* 120.) neceſſary to move us, not to enforme God: becauſe he is a gratious father, his care and readineſſe to give, preventeth your duty in aſking: we do not beg to informe God; but to performe our duty, to recount his promiſes, to ſhew our filial dependance on him, and to acknowledge him the author and giver of all good.

v. 9. *after this manner*] This is a true ſumme, and forme of all Chriſtian prayers, ſet down both in precept and pattern. See Luke 11 2.

Our Father] Who art willing to hear us thy children. See on Luke 11. 2

which art in heaven] Whence thou ſeeſt our wants, Pſal. 33. 13 14. and art able to relieve us, Pſal. 115. 3.

hallowed be thy Name] By us and all other perſons: let all men acknowledge thee to be holy, and glorious.

v. 10. *Thy kingdom come*] Of grace here, and glory in heaven: *manifeſtetur hominibus, Auguſtine*; let it be manifeſted to men. See on Luke 11. 2.

thy will be done &c.] By us here, as by Angels there. Pſal. 103. 20, 21. See on Luke 11. 2.

v. 11. *our dayly bread*] That which is meet for us, or may ſuffice our nature every day. Prov. 30. 8. Luke 11. 3.

v. 12. *our debts*] Our ſins, which make us liable to thy judgements, See on Luke 11. 4.

our debtours] Such as do us wrong: he underſtandeth debts, *de omnibus quæ in nos quiſque peccat, Auguſtine*, of all thoſe things wherein any ſinneth by hurting us; which may teach us the neceſſity of charity: for how ſhall we daily ſay, *Forgive us, &c. as we forgive, &c. animo diſcordante cum verbis, oratione diſſidente cum factis?* *Jerom. l.* 1. *ep.* 39. our minde diſagreeing with our words, and our prayer diſſenting from our actions? See on Luke 11. 4.

v. 13. *lead us not into temptation*] Let not Satan tempt us, who are ſo weak, let thy power keep us from falling. See chap. 26. 41. John 17. 15. God leadeth none into temptation, Jam. 1. 13. *ſed induci patitur eum, quem ſuo auxilio deſeruerit, ordine occultiſſimo & meritis, Auguſt. lib.* 2. *cap.* 14. *de ſerm. Domini in mont.* but ſuffereth him to be led, whom he ſhall have left deſtitute of his aid, in order and for deſerts moſt ſecret. See on Luke 11. 4.

deliver us from evil] Or from that evil one, that is Satan, 2 Cor. 13. 7. See on Luke 11. 4.

for thine is the kingdom] We are thy ſubjects, and thou alone art able to deliver us, and to grant all our requeſts: and thy Name ſhall be glorified in doing thoſe things for us, which thou ſeeſt beſt.

Amen.] We deſire it may be, and believe it ſhall be ſo, See on chap. 28. 20. and on John 3. 11.

v. 14. *for if ye forgive*] Mark 11. 25. This of all the petitions is inſiſted on, becauſe of our unwillingneſs to forgive wrongs; and for that all religion and gifts without charity are vain, and liveleſſe: they that forgive ſhall be forgiven, and none elſe, verſe 15. *nec fruſtra ſperat parcendum peccatis ſuis, qui ignoſcit alienis, Proſper. ſent.* neither doth he hope in vain, that God will ſpare him for his ſins, who pardoneth others offences.

men their treſpaſſes] We muſt forgive others, becauſe they are men like us, and we may need forgiveneſſe of them.

v. 15. *if ye ye forgive not*] See on verſe 14.

v. 16. *as the hypocrites*] See on verſe 2.

of a ſad countenance] Sower and ſorrowfull Luke 24. 17. σκυθρωποὶ, a word compounded of σκυθρὸν, wreathed, grim, ſower, and ὤψ, a countenance, a lowring look. See Luke 24. 17. Iſaiah 58 5. The godly were wont to faſt in ſackcloth and aſhes, 2 Kings 19. 1 Chron. 21. 16. Nehemiah 9. 1. Eſther 4. 1. Job 16. 15, &c. this Chriſt reproveth not; but the counterfeit ſemblance of humiliation, which is to oſtent ſanctimony, and to be noted of men.

they disfigure their faces] To compoſe their countenance to ſuch a ruful aſpect, as quite alters the native faſhion thereof.

that they may appear unto men to faſt] Not that they might ſeem to faſt when they did not; but that they might be known abroad to faſt, when they faſted in private.

they have their reward] See on verſe 2.

v. 17. *when thou faſteſt*] In private, for in publike faſts they might not do ſo.

anoint thy head, &c.] If at the time of thy private faſt, thou be neceſſitated to go into the publike, leave the ſignes of thy humiliation at home, and uſe thy ordinary garb, as at other times: they uſed ſo, ordinarily to anoint their heads unleſſe occaſion of mourning hindred; and waſhing and anointing was uſual in feaſts. Ruth 3. 3. 2 Sam. 12. 20. 2 Sam. 14. 2. Amos 6. 6. Eccles. 9. 8. Luke 7. 46.

v. 18. *to thy father which is in ſecret, &c.* See on verſe 6.

v. 19. *lay not up for your ſelves*] Let it not be your chief care to be rich: or labour not ſo much to be rich here, as in Heaven: all treaſuring here is not ſimply condemned. See 2 Cor. 12. 14. John 6. 27. and here, chap. 9. 13.

treaſures upon earth] Where can be neither ſtabilitie of any poſſeſſion, nor continuance of poſſeſſours.

where moth, &c.] James 5. 2. Such treaſure, either ſilly creatures can deſtroy, or matter of corruption out of themſelves: or they may be taken away.

v. 20. *but lay up*] Luke 12. 33. 1 Tim. 6. 19.

treaſures in heaven] In a ſure place, free from all the former inconveniences: get the ſpiritual riches of grace, which will go with you into Heaven: do good to the poor, that ye may be rewarded in Heaven, as Luke 12. 33. Theſe are true riches: ſo are not the ſeculars; for they many times hurt the poſſeſſours, and commonly make them worſe: if thou loveſt them, *peribis cum illis, Auguſtine de verb. Domini, ſ. Luc. ſerm.* 35. thou ſhalt periſh with them: they are alwayes in danger of loſing: thoſe are true riches, *quas cum habuerimus perdere non poſſumus*, which when we once have, we can never loſe again, ſaith the ſame. The poor mans hand is a bill of exchange for heaven, whereby thou mayeſt ſafely remit thy eſtate, becauſe the juſt God undertaketh repayment, Prov. 19. 17.

V. 21. *your treaſure*] That which you make moſt account of.

there will your heart be] That is, your minde and affection. See Coloſ. 3. 2. The minde will follow it treaſure; which, if earthly, are commonly to the heirs *breve gaudium*, a ſhort joy: but to thoſe that got them unjuſtly, a cauſe of eternal ſorrow, *Timoth. ad eccleſiam lib.* 1. It is a ſhame then, that an heavenly ſoul ſhould be faſtned to the earth. Phil. 3. 19.

V. 22. *the light of the body is the eye, &c.* Luke 11. 34. As in the body, the eye guideth all parts and actions, which may be conveniently performed, if the ſight be clear, which otherwiſe muſt be troubleſome, and confuſed: ſo in the ſoul, if the reaſon be rightly illuminated, all the acts of the ſoul will be more eaſily and orderly performed, which otherwiſe muſt needs be exorbitant, and evil.

V. 23. *but if thine eye be evil*] See on verſe 22. an evil eye importeth ſometimes a covetous minde; Prov. 23. 6. ſometimes an envious diſpoſition, chap. 20. 15. but here, more generally a minde not well informed, or affected: to the good ſpiritual eye belong, charity in the intention, and truth in election. *Bernard. de praecept. & diſpenſat. cap.* 17.

V. 24. *no man can, &c.*] For God will be ſerved with the whole man. See Luke 16. 13.

ſerve two maſters] That is, who have contrary imployments: one man may otherwiſe ſerve two.

either he will hate the one, &c.] Either his affection will be more to one then the other: or if it be poſſible to love both alike, yet in doing the commands of the one, he muſt needs neglect the buſineſſe of the other.

Mammon] That is, riches. See on Luke 16. 9.

V. 25. *Therefore I ſay unto you*] That you may not with too much care make your ſelves more unhappy.

take no thought] Take not too much care, no not for things neceſſary, much leſſe for ſuperfluous: we may not underſtand this ſimply, as if we might take no care, nor uſe any providence for our ſelves and ours: (See 1. Tim. 5. 8.) but be not immoderately careful, or diſtruſtfull of Gods care and providence over us. The word *μεριμνᾶτε*, is derived παρὰ τὸ μερίζειν τὸν νοῦν, from dividing the minde, and diſtracting it from Gods ſervice, and confident truſt in him: they miſtake this place, who would hence conclude that Chriſtians may not labour, or take care, but live idlely: the Nicene Councell, well determined (*l.* 3. *Bin. To.* 1. *p.* 401. *C.*) againſt ſuch inordinate living. See 2 Theſ. 3 10. 11.

what ye ſhall eat] *Cogitatio victus, ſpinae ſunt fidei*, ſaith *Jerom l.* 2. *ep.* 19. thought of viands is the thorns which choak up faith: underſtand it of care with diſtruſt of Gods providence.

is not the life more then meat?] That is, more excellent, or of more valew: God that hath given you the greater, hath given you the means to maintain it, and will not deny you the leſſer.

V. 26. *behold the*] Conſider well how they are fed.

the fowls of the air] Not thoſe about the houſe, which we feed: but thoſe which flie in the air, which no man provides for, neither can they without Gods univerſal providence provide for themſelves.

they ſowe not] Neither is this added to forbid us to labour, but from diffident care would he hereby diſſwade us, becauſe God can, and doth provide for the moſt helpleſſe: ſee 2 Theſ. 3. 10 Prov. 24. 31. he would teach us, in an holy, and prudent endeavour, to rely upon Gods providence, who feedeth thoſe creatures made for mans uſe, without their ſowing or care for times to come, and therefore will not fail to provide for men, without their vain perplexing themſelves: we muſt labour, but not be over ſolicitous; believing that God giveth the encreaſe and fruit of our labours, as the forecited Councell determined.

yet your heavenly father] Not theirs, as yours: their Creator, but your Creator, and Father by adoption; much more will he provide for you children, if he doth it for thoſe who are onely his creatures. See Rom. 8. 32.

V. 27. *which of you, &c.*] It is a vain thing for you to take care for the one, who cannot do the other.

to his ſtature] He that would be tall, cannot: or the word may ſignifie, to his age, as John 9. 21. Heb. 11. 11. then it ſhould ſignifie, that none could adde to his appointed time. See Luke 11. 21.

V. 28. *why take ye care for raiment?*] Eſpecially for ſuperfluous garments, which the Spartanes were wont to call, δολερὰ τὰ ἱμάτια, *Clem. Alexandr. Strom. lib.* 1. deceitfull garments.

conſider] Learn, obſerve their admirable beauty. See on Luke 12. 27.

of the field] Not thoſe of which any Gardner taketh care, but grow natively in the fields.

how they grow] And ſhoot out beautiful leaves inſtead of raiment.

they toil not] As men and women do to get apparel, or to adorn themſelves, or others.

V. 29. *Solomon in all his glory*] Sitting in his royal robes, on his ſtately throne, 2 Chron. 9. 7.

like one of theſe] God puts more glory upon one flower, then art and coſt can put on the greateſt Monarchs, their conjecture, that think Chriſt here ſpeaketh of that flower, which is now called among us, the *Tulipa*, is very probable: their reaſons are, that the ſhape ſo agreeth, that we may think them, both for their leaves and bulbous root, to be a kinde of Lily: theſe are but ſtrangers with us, but grow commonly in the fields, in thoſe eaſtern parts, where Chriſt converſed: and though in regard of the ſtrangeneſſe of the flower, the proper name was alſo ſtrange, and is now to us of theſe parts; yet might it be a ſpecies of that which the Greeks called *κρίνον*, which ſome interpret by λείριον, ſometimes put for any flower. Secondly, that admirable and glorious variety of colours to be found in the Tulip, more then in any flower, may perſwade us ſo to think. So laſtly, may the wondrous beautie and mixtures of thoſe colours in theſe flowers conclude, *Solomons* princely magnificence in raiment, for colour, varietie, and beautie overcome by theſe flowers.

V. 30. *If God ſo clothe*] This is another argument from the leſſer to the greater, to diſſwade us from diſtruſting care: if God ſo glorioſly clothe the flowers of ſo ſhort continuance, what will he not do for man, created in his own image to eternity?

the graſſe of the field] Not onely the flowers of the garden, and the high and fruitfull trees, but even the graſſe which we tread upon Gen. 1. 11. James 1. 10, 11. 1 Pet. 1. 24. See on verſe 28.

to day is, and, &c.] Of ſo ſhort continuance. Pſal. 90. 5, 6. *Baſil* on Pſal. 44. noteth, that this Lily, is a flower, of all, ſoon periſhing and fading away, and ſo aptly reſembling the frailty of man.

caſt into the oven] Of ſo little accompt as to be made fuell.

ſhall he not much more] Much rather will he clothe you, who are far better.

O ye of little faith] You that are unbelieving and diffident of his providence.

V. 31. *What ſhall we eat*] He expreſſeth the care he forbids in their own words: a diſtruſtful care for food and neceſſaries.

V. 32. *do the Gentiles ſeek*] Becauſe they know not the eternal bleſſedneſſe of the life to come, but onely that which concerneth this preſent, therefore they care for nothing elſe: you ſhould not be like them. See on verſe 7.

your heavenly Father knoweth] And therefore out of his love will provide for you. See on verſe 8.

V. 33. *ſeek ye firſt*] Principally, and before the things of this life: he taketh their mindes off from worldly cares, by ſetting before them a more excellent object.

the kingdom of God] Prayed for, verſe 10. See Rom. 14. 17. and chap 25. 34.

his righteouſneſſe] Gods, which he hath propoſed to you, and preſcribed you, Tit. 2. 11, 12. as the way to his kingdom.

all theſe things] Whatſoever you have need of for this life, and that which he knoweth beſt for you, though poſſibly, not all that you deſire, or think you need. See 1 Tim. 4. 8. Pſal. 34. 10.

ſhall be added unto you] Not as the main gift, but over and above, Mark 10, 30. as riches to *Solomon*, 1 King 3. 2. *προστεθήσεται* importeth, a caſting in, as ſome over weight, meaſure, or number.

V. 34. *no thought for to morrow*] No diſtracting care, as before. God forbiddeth us all faithleſſe, diffident, and impious care for the future: *incuria autem ſollicitudinis relaxata, non negligentiae, ſed fidei eſt. Hilarie in Math.* 6. *Canon.* 5.

reſpite and freedom from care, which is, a moderate unbending and reſting thereof, is no effect of lazy negligence, but faith.

the morrow ſhall take thought] The time to come, as Exod. 13. 14. Prov. 27. 1. it will bring care enough with it, ye need not vex your ſelves for it before hand; or it will bring proviſion with it.

ſufficient unto the day] You will finde trouble enough to day, ye need not adde to it.

the evil thereof] The grieſe and vexation it bringeth.

CHAP. VII.

Verſe 1. JUdge not] See Rom. 2. 1. judge not raſhly of mens perſons and actions, as they who miſconſtrue doubtful things: nor rigidly and uncharitably, as thoſe who exaſperate ſmall faults in others, and are indulgent to great crimes in themſelves: ſuch Judges were the Phariſees. See Rom. 14. 4. *Periculoſum quippe eſt, de ſervo alterius judicare, & non facilis venia, prava dixiſſe de rectis, Jerom l. 1. ep.* 45. for indeed it is a dangerous thing to judge another mans ſervant; and to ſpeak evil of the good, is not eaſily pardoned. *ὐκ οἶδας ὅτι κ̀ χαλεπώτερον σεαυτῷ ποιεῖς τὸ δικαςήριον ὕτω δικάζων*, ſaith *Chryſoſtom. hom.* 85. *in Ioh.* knoweſt thou not, that thou preſcribeſt, and fore-pronounceſt to thy ſelf a more grievous judgement, while thou thus judgeſt another man.

v. 2. *with what judgement ye judge, &c.*] Oftentimes ye ſhall finde men ready to judge as hardly of you, as you of them; or, God will judge as ſeverely of you, as you do of others: ſome retaliation ſhall be. See Luke 6. 38. James 2. 13. Jer. 30. 16. Ezek. 35. 15. Obad. verſe 15. Levit. 24. 19. He ſpeaketh here againſt unjuſt, and raſh judgement: unjuſt, as when an incompetent judge condemneth (of which Rom. 14. 4.) or when a competent judge, unjuſtly: raſh, of which 1 Cor 4. 2. See Luke 6. 38. ſuch alſo is partial judgement; of which *Salvian l. 4. de gub.* Dei, ſaith, in the very ſame crime, *punimus alios, nos abſolvimus*, we puniſh others, and abſolve our ſelves.

and with what meaſure you mete] Mark 4. 24. Luke 6. 38. Judg. 1. 7. a proverbial ſentence: it is very equal that a man ſhould buy by the ſame meaſure by which he ſells: you would be loth to be hardly cenſured by others: do not that to others, which you would not ſuffer at their hands.

v. 3. *and why beholdeſt thou*] That is, thou doſt evilly: indeed, as *Lactantius* ſaith, *l.* 2. *c.* 3. *Facilius eſt de alienis judicare, quàm de ſuis*, it is eaſier to judge of other mens faults, then ones own: the eye ſeeth not it ſelf, nor any thing too neer it: ſo we hardly ſee our own ſins, but are too quick-ſighted towards others: and as the moſt ravenous, and miſchievous birds are moſt quick-ſighted; ſo are the moſt wicked to finde fault with others. He ſpeaks here in the ſingular number, to ſhew the need of particular application.

the mote that is in thy brothers eye] With what face canſt thou tax thy brother for ſmall faults, when thou beareſt with greater in thy ſelf? Some think it ſhould be read, *a ſplinter*, rather then *a mote*, becauſe that anſwers beſt to *a beam*: but the Syriac readeth, לגלא, *leggello, feſtucam*, the mote.

v. 4. *Or how wilt thou ſay, &c.*] Thou oughteſt for ſhame, firſt to amend thine own faults, before thou cenſureſt another for the ſame; leſt thou hear, Phyſitian cure thy ſelf: ſin and ſelf love blindeth men ſo, that they can ſee no faults at home: and ſuch perſons are commonly cenſorious. See Geneſ. 38. 24, 25. which rendreth a man unexcuſable, and ſelf-condemned, Rom. 2. 1. 3.

v. 5. *thou hypocrite*] Raſh cenſuring ſmells very ſtrong of hypocriſie; when men would ſeem to be ſo good, that they (as blameleſſe) would be correctors of others, and are ſo bad, that they allow, or diſpenſe with worſe faults in themſelves.

firſt caſt out, &c.] Firſt amend thy ſelf: and (becauſe as *Hilarie* ſaith, *Canon*. 5. *in Matth. Difficile quenquam----præſtare quod exigat*; it is hard to perform the duty thou requireſt of others, and it is beſt, to teach rather by example, then words) ſuſpend thy judgement of others: and as they were wont to ſay of old, *ἀφ᾽ ἑςίας ἄρχυ, Ariſtoph.* begin thy cenſure at home, and amend thy own faults firſt. How ſhall a man reprove anothers faults, *αὐτὸς ἀφ᾽ ἑςίας τὴν παῤῥησίαν ὐκ ἔχων, Gr. Nazianzen Cæſario ep.* 51. his ſelf having no confidence at home, or within his own conſcience. Firſt then, examine thy ſelf, whether thou didſt never commit the ſame fault, whether thy ſelf be yet amended, and clear of it, leſt elſe, as *Nazianzen* ſaid, *Orat*. 1. our ſelves being full of ſores, we onely endeavour, *ἄλλυς ἰᾶσθαι*, to cure others, not our ſelves: in caſe thou wert never guilty of ſuch ſin, yet charity ſaith, *Cogitemus & nos homines, & habere potuiſſe, Auguſtine l. 2. de ſerm. Domini in mont. c.* 30. let us remember that we alſo are men, and might have had the ſame faults: it is too ſure, we have many others. Laſtly, if we have ſinned ſo, but do not now; let us remember the common frailty of men, that mercy, not malice, may uſher in our reproofs. See Galat. 6. 1.

v. 6. *give not that which is holy unto the dogs*] Apply not the promiſes of the Goſpel unto prophane men; or ſpeak no more of them, to ſuch as perſecute you for your meſſage: or reprove not ſuch, Prov. 9. 8. for they are miſchievous like dogs, Philip. 3. 2. and will profane, but never profit by holy things. By dogs and ſwine, he meaneth the obſtinate, profeſſed, and impure enemies of the Goſpel, and the Miniſters thereof, 2 Pet. 2. 22. Revel. 22. 15. Pſal. 22. 16. and by holy, and pearls, the excellent and unſearchable riches of Chriſt, Epheſ. 3. 8. opened in the Goſpel, which Chriſt called, *a pearl of great price*, chap. 13. 46. See this precept in the type, Exod. 12. 43, &c. Levit. 22. 10. 25. Numb. 1. 51.

pearls before ſwine] Apply not the precious promiſes of the Goſpel to ſwiniſh men, which regard them no more, then ſwine do pearl, of whoſe uſe they can have no ſenſe.

trample them under their feet] As ſwine would do the richeſt pearls: leſt they ſcorn, and deride the promiſes and threatnings of Gods word, which is the certain fruit of unbelief, which *Euthymius* calleth their feet, wherewith *ad perditionem gradiuntur*, they go to deſtruction.

turn again and rent you] As beaſts ſometimes do to thoſe that feed them; ſo impious hearers perſecute their teachers, and hate them. 1 Kings 22. 8. Jer. 18. 18. &c. and 26. 8, &c. Mark 6. 17. Acts 7. 52. 57, 58.

v. 7. *ask and ye ſhall have*] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 14. James 1. 6.

ſeek] Seek diligently, timely, and conſtantly: and thou ſhalt finde eternal riches.

knock] Pray earneſtly, this threefold promiſe annexed to the threefold precept, muſt encourage us to inſtant, and conſtant prayer: if God had commanded ſome great matter, would we not have done it to be ſaved? how much more when he ſaith, *Ask and it ſhall be given you?* Were the means unknown to thee, or loſt, thou oughteſt to ſeek, See John 5. 35. if it were lockt up, and the door ſhut, *Knock and it ſhall be opened*: it may be we ſhall not finde and underſtand all things that we would, yet muſt we continue knocking, as *Peter* did Acts 12. and as *Auguſtine* ſaid, *To. 6. contr. Priſcil. c.* 12. we ſo believe in God, that, although *aliqua nobis pulſantibus non aperiat*, he do not open to us knocking, ſome things, yet we may by no means murmur againſt him; for he hath revealed enough for our ſalvation: the old Hereticks, the *Valentinians* and *Marcionites*, would ſo wreſt this text, as if they ought alwayes to be to ſeek in religion, and not to reſt in the Scriptures, and doctrine of the Apoſtolical Churches, becauſe Chriſt ſaid, *Seek and you ſhall finde*: it may be ſaid to our modern Seekers, as the Spirit ſaith to the Angel of the Church of Sardis, Rev. 3. 3. *Remember therefore how thou haſt received, and heard, and hold faſt*: the reaſon of this preſent ſpeech is in three things, in the matter, time, and manner: that we firſt conſider what we muſt ſeek, when, and how far: we muſt ſeek Chriſt, and the knowledge of Gods will for our ſalvation in him; until we believe in him, that we may be ſaved: but as *Tertullian* ſaith *adverſ. Hæret. cap.* 8. *inveniſti, cum credidiſti*: thou haſt found when thou believeſt: we need not now any curious ſearch after Chriſt, and the Goſpell, *Cum credimus, nihil deſideramus ultra credere*, when we believe, we deſire not to believe any thing beyond the truth: for this is that which we believed before, that there is nothing more (then what the Scripture ſpeaks of God, and our ſalvation by Chriſt) which we ought to believe. *Ultra Dei verbum nihil invenitur, Hilarie de Trinitat. lib.* 2. there is nothing found beyond the word of God: Let us remember, ſaith *Tertullian*, when Chriſt ſaid, *Seek and ye ſhall finde*: it was in the firſt fruits of his doctrine, when moſt doubted whether he were Chriſt, we now believing in him, muſt be no longer ſtaggering, and to ſeeke of our faith and religion.

v. 8. *every one that asketh*] In faith, and according to Gods will; for God will deny others, Jam. 4. 3. Jam. 1. 6, 7. chap. 20. 20, &c. Luke 9. 54.

receiveth] Though men be unkinde, and deny to help the neceſſitous, God will give according to his gracious promiſe.

v. 9. *what man is there, &c.*] *Or, If there were a man among you,* Chap. 12. 11. & 24. 45. Luke 11. 5. 11. is any of you ſo inhumane, that if his ſon ſhould aſk him for food, would give him poiſon?

v. 10. *a ſerpent*] Would any man give his childe miſchievous things? How much leſſe will God give us any thing to hurt us?

v. 11. *if ye then being evil*] Why doubt ye of Gods good will toward you, who is perfectly good, when your ſelves, who are ſo evil, and ſo ignorant, that you know not at all times, what is good for your children; and ſometimes ſo harſh that you will not hear them, nor give them that which you know is good for them; yet your paſſion allayed, your natural affection prevailing, you will be ſure to do them all the good you can.

your father which is in heaven] See on chap. 5. 45.

good things] The good gifts of his Spirit, Luke 11 13. the holy Ghoſt, the author of all ſpiritual good: bodily goods which we aſk, God doth not alwayes give us, that he may give us ſomething better; according to that which *Auguſtine* ſaith: *non tribuit ſæpe quod volumus, ut quod mallemus attribuat, ep.* 34. *ad Paulin.* many times he giveth us not that which we would, that he may give us that which we had rather have. See on Luke 11. 13.

v. 12. *whatſoever ye would*] Luke 6. 31. that is, do to others that, which you being well enformed, adviſed, and freed from evil and diſcompoſed affection, would have them do to you.

this is the law and the prophets] This is required in the doctrine of the Law and the Prophets, and is the ſumme of that they teach, concerning the duty of man to man: the equalleſt law, to do as we would be done unto.

v. 13. *enter ye in*] Luke 13. 24.

at the ſtrait gate] Loaden travellers cannot paſſe through a ſtrait and narrow gate: ſuch is the way to eternal life, full of difficulties: therefore muſt we ſtrive to lay aſide every weight, and the ſin which doth ſo eaſily beſet us, that we may run with patience, Hebr. 12. 1. So full of dangers, obſtructions, and lets is this way, that the Holy Ghoſt ſaith, 1 Pet. 4. 18. *If the righteous ſcarcely be ſaved----&c.*

wide is the gate] It is eaſie to go to Hell: our own corrupt nature leadeth us that way: the cauſe of ſo many and grievous perſecutions, is ſinners impatience to be pulled out of that path; there is nothing in the world ſo eaſie, as to become wicked, becauſe we are born ſuch.

many there be which go] Example of others may not lead us, if we will not go to Hell for company. See Exod 23. 2. there is no patronage for wickedneſſe in multitudes, *ubi major eſt peccantium turba, major eſt divinitatis injuria, Salvian. de gub. Dei, l.* 3.

v. 14. *becauſe*] Or, *how narrow, &c.*

Straight is the gate] We muſt be contented through many preſſures and difficulties to go to heaven; for it is like a narrow way, which if we finde not, and out of which if we fall; we cannot avoid utter and eternall deſtruction of body and ſoul: we have need of *Solomons* caution, as chiefly when we go into the houſe of God (where the way to life is opened to us) ſo in all the whole courſe of our lives, *Keep thy foot*, Eccles. 5. 1. as there are many crooked lines between two points, but onely one ſtraight one: ſo are there many wayes to errour and damnation, but onely one way to ſalvation, Acts 4. 12. John 14. 6.

v. 15. *Beware of falſe prophets*] Falſe teachers, 2 Pet. 2. 1. ſeducers: ſometimes called falſe Apoſtles, 2 Cor. 11. 13. deceitful workers. See 1 Tim. 1. 7. 2 Tim. 3. 5, 6. this προσέχετε, importeth a diligent heed to be taken, as of a great danger: as Matth. 10. 17. & 16. 1. So here is a threefold danger deſcribed: 1. They come to you: they are bold intruders, and run without ſending, or calling. See Jerem. 23. 21. 32. 2 Tim. 3. 6. 2. In ſheeps clothing, that is, whatſoever is ſpecious, fair in ſhew, and apt to deceive the ſimple. See chap. 23. 14. &c. chap. 24. 24. now as it is true, *turpiora ſunt vitia quæ virtutum ſpecie celantur, Jerom. l.* 2. *ep.* 22. *Celant.* more filthy are thoſe vices wch are hidden under a ſhew of vertue: ſo indeed are they more dangerous to beguile others: of ſuch men *Syricius* ſpeaketh, who (ſaith he) under the vail of an holy name entring the houſe of prayer, powre out *ſermonem ſerpentinæ diſputationis*, the ſpeech of a ſerpent-like diſcourſe, *inter ep. Ambroſ. l.* 10. *ep.* 80. 3 Within they are ravenous wolves: See Acts 20. 28, 29. *Conſiderate quid de gregibus agatur, quando lupi paſtores fiunt, Greg. hom.* 17. *in Evang.* do but think how it will go with the flocks, when wolves are made ſhepherds.

which come unto you] Which joyn with you: or pretending to ſhew you a more ready and ſecure way to heaven, offer you their miniſtery.

in ſheeps clothing] Appearance of harmleſſe innocency.

inwardly they are ravening wolves] See Acts 20. 29. whatever ſhews of good will they make, they ſeek to deſtroy your ſouls.

V. 16. *by their fruits*] By their falſe doctrine, ſelf-ſeeking, and wickedneſſe, verſe 23. 2 Pet. 2. 1. which at laſt ſheweth what they are, as ripe fruits do trees.

do men gather grapes of thorns?] Luke 6. 43. every tree bringeth forth it own proper fruit after it kinde, Gen. 1 11. James 3. 12.

v. 17. *every good tree bringeth forth good fruit*] As ſeveral kindes of trees bear ſeveral fruits; ſo of one kinde there are ſome better then others, which the fruit diſcovereth.

v. 18. *a good tree cannot bring forth evil fruit*] Not generally and conſtantly, though accidentally it may fail in ſome particular: ſo though the beſt of the ſons of men do ſometimes fall into ſin, yet they live not in it, 1 John 3. 9. Rom. 7. 15. 17. 20. 25. and theſe fruits of the fleſh, are from the remainder of the old man, and unregenerate part; as ſometimes wilde and unſavoury fruit, groweth on the ſuckers of the old ſtock, which are not pruned off.

v. 19. *every tree*] Chap. 3. 10.

that bringeth not forth good fruit] Chap. 3. 10. We cut down unfruitful trees, though they bear no dangerous fruit. So men ſhall periſh that live not godly, though they be not prophane or notorious ſinners: we muſt ceaſe to do evil, and learn to do well, Iſaiah 1. 16, 17. Luke 13. 7.

v. 20. *by their fruits*] See on verſe 16.

v. 21. *not every one*] Not any that doth hypocritically worſhip God in word, without a ſincere heart; the bare profeſſion of true religion, is not ſufficient to ſave any man. What is a holy name without deſert, but *ornamentum in luto? Salv. l.* 4. an ornament in the dirt? And again he ſaith, Our very religion which we profeſſe, accuſeth our errours.

Lord, Lord] Rom. 2. 13. James 1. 22.

doth the will of my Father] That is, who not onely carefully endeavour to keep Gods law, but alſo truely believe in Chriſt; (for this is the will of God, that every one who ſeeth the ſon, and beleeveth in him, ſhould have eternal life, John 6. 40) and alſo that herewith bring forth the fruits of ſanctification, and holy obedience; for otherwiſe faith is dead, James 2. and the diſſervices of profeſſours, are but teſtimonies, as *Salvian* ſaid, *lib.* 4. *Mali ſervi & boni Domini*, of the evil ſervant of a good Lord; *qualis enim eſt illa confeſſio, quæ ſic Deo credit, ut pro nihilo ducat ejus imperium? Jerom. ep.* 22. for what is that confeſſion which ſo believeth in God, that it nothing valeweth his commandments? this is the will of God, even your ſanctification, 1 Theſ. 4. 3. To do the will of the Father, is therefore to believe, and walk conſcionably, according to the rule of Gods word.

v. 22. *many will ſay unto me*] Many ſhall be ſo much deceived in themſelves, that we have need to beware of falſe Prophets, and to look carefully to our own condition, before it be too late. See 2 Cor. 13. 5.

in that day] At the day of judgement.

have we not propheſied] Verſe 15. We never thought that we ſhould have been rejected, we expected the chief places in heaven, in recompence of our ſervice which we have done. The beſt gifts are nothing worth without true godlineſs, and ſome hypocrites and reprobates have excellent gifts of knowledge and preaching.

in thy Name] By thy authority, or to manifeſt thy power: for all the abuſed gifts of Impoſtors and wicked men, they ſhall once hear, what have ye to do to declare my ſtatutes, Pſal. 50 16. It it is a moſt abominable impiety which taketh up the ſacred Name of Chriſt, to cloak and colour it; O unſpeakable and prodigious wickedneſs! what will not impious mindes do? *armant ſe ad latrocinandum per Chriſti Nomen, auctorem quodammodo ſui ſceleris Deum faciunt, Salv.* 5. *ſ.* they arme themſelves to rob by the Name of Chriſt, and after a manner make God the author of their wickedneſſe; whereas Chriſt is the interdicter and revenger of all evils, they ſay they do that wickedneſſe they commit, in Chriſts Name, and for his ſake, and the advancement of his cauſe; the greater ſhall their damnation be.

wonderful works] Properly, powers; now theſe excellent works above nature, are called powers; becauſe therein appeareth the extraordinary power of God.

v. 23. *I will profeſſe*] Or confeſs, make it known unto them, and to men and Angels.

I never knew you] Luke 13. 27. Though you thought ſo highly of your ſelves, as in opinion thereof to condemn others; and though others magnified and admired your excellencies, yet I never approved of you, nor owned you for mine, Pſal. 1. 6. Rom. 7. 15. 1 Cor. 8. 3. Galat. 4. 9. 2 Tim. 2. 19.

depart from me] Pſal. 6. 8.

ye that work iniquity] That live in ſin, notwithſtanding the excellent gifts which I beſtowed upon you, and the ſacred profeſſion, which you tooke on you.

V. 24. *therefore*] This is the concluſion of our Saviours ſermon upon the mount; wherein he ſheweth by a ſimilitude, the firm eſtate of thoſe that practiſe the things he taught them in this ſermon: and the failing condition of thoſe that onely heard them; leſt any ſhould think they muſt be ſaved, becauſe they had heard ſuch an excellent ſermon, and that from Chriſts own mouth.

Whoſoever heareth theſe ſayings &c] Luke 6. 47.

unto a wiſe man] The firſt thing that a wiſe builder goeth about, is to finde a good foundation to build his houſe on.

V. 25. *founded on a rock*] By rain deſcending, &c. he meaneth troubles and perſecutions, like ſtormes and tempeſts, trying the conſtancy of Chriſtians: others underſtand it by the terrible day of judgement: by founded on a rock, he underſtandeth thoſe that do Gods will, being built upon Chriſt, who is our rock and foundation. 1 Cor. 10. 4. Epheſ. 2. 20.

V. 26. *to a fooliſh man*] An unwiſe builder, that layes no good foundation, though he may build curiouſly in the ſight of men.

V. 27. *and it fell*] He that onely hears, will fall ſhort of ſalvation: for he is not founded on Chriſt the rock. James 1. 22. See Rom. 2, 13. Luke 11. 28.

V. 28. *the people were aſtoniſhed*] Mark 1. 22. Luke 4. 32. See note thereon.

V. 29. *as one having authority*] Not coldly as the ſcribes, but boldly as with infallibility of ſpirit, and authority from God. Tit. 2. 15. or not as ſcribes grounding on the traditions of men: but delivering what he ſpake as divine oracles. See 1 Cor. 2. 4. 1 Pet. 4. 11. or, not as a ſubject or miniſter. but as a ſpirituall king in his own kingdom: and therfore he ſaid, ye have heard, but I ſay, &c. chap. 5. 21. &c.

CHAP. VIII.

Verſe 1. W*Hen he was come down*] And entred into one of the cities. Luke 5. 12.

great multitudes] Thoſe that heard the former ſermon, chap. 5. 1. &c. and others comming in to them before they came into the city where the following miracle was wrought.

V. 2. *And behold*] Mark 1. 40. Luke 5. 12.

worſhipped him] By falling on his knees firſt. Mark 1. 40. and then on his face. Luke 5. 12. a ſigne of humility.

Lord if thou wilt] He dares not aſk to be healed, but leaves it to Chriſt to do as he pleaſed; when he had declared his affliction to him: note his modeſty; this is called asking. Luke 5. 12. he obtained what he deſired. verſe 3. See the like in *Hezekiah*, Iſaiah 38. 3.

thou canſt make me clean] This ſheweth his faith: though his diſeaſe was incurable by men, yet he is confident that Chriſt can heal it.

V. 3. *touched him*] The law forbad to touch a leper, leſt others ſhould be infected by them. Levit. 5. 3. but Chriſt was above the law, and healed him by touching him: the lepers touching others, defiles, Chriſts touching him cleanſeth.

ſaying] Not out of oſtentation, to ſhew what he could do, but out of pitty to the leper. Mark 1. 41. and to ſhew his beneficence and readineſſe to do good.

I will] It is true as thou ſayeſt; I confirm it by healing thee.

be thou clean] A word of effectuall command; as, Gen. 1. 3. Let there be light.

immediately his leproſie was cleanſed] An argument of Chriſts divine power, that could heal him ſuddenly by his word. See Luke 5. 12. &c. There is nothing between the work and command of God; *quia in præcepto eſt opus*, ſaith *Ambros, in Luc. l.* 5. his will is his word, and his word his work: *voluntas ejus menſura rerum eſt; ſermo ejus finis eſt operis. Ambroſ. Hexam. l.* 3. *c.* 2. *init.* His will is the meaſure of things, his word is the end, or finiſhing of the work. Here we ſee that beleevers, in afflictions, *non patiuntur ad pœnam, ſed ſubeunt ad coronas. P. Chryſolog. ſerm.* 15. do not ſo much ſuffer to be puniſhed, as undergoe to reward, and to be crowned

V. 4. *ſee thou tell it no man*] Make no ſtay to tell it or talk of it to any, but hie thee to the Prieſt; as, Luke 10. 4. or, do not publiſh abroad, what I have done for thee. chap. 9. 30. He might ſeem by his miracles to be ambitious of fame; but thus he prevents that opinion: and becauſe in his ſtate of humiliation, he would not be manifeſted before the due time. See Mark 1. 44. &c.

that Moſes commanded] Levit. 14. 4.

for a teſtimony unto them] That they may beleeve. chap. 10. 18. 24. 14. Mark 6. 11. or for a teſtimony againſt them, to render them inexcuſable if they beleeve not; (as, Mark 13. 9. Gal. 5. 3. James 5. 3.) and if they ſhould calumniate him as an enemy to the law. See Mark 1. 44, 45.

V. 5. *And when Jeſus*] Luke 7 1.

there came unto him] Not in his own perſon, but by the elders of the Jews. Luke 7. 3. (as *John* ſpake to Chriſt by his Diſciples. chap. 11. 3.) ſo he is ſaid to beſeech him; that is, by thoſe he ſent to beſeech him: it ſeemeth, he firſt ſent, and afterward came unto him himſelf.

a Centurion] A commander of a band of ſouldiers, conſiſting of an hundred men, or more.

V. 6. *lieth*] βέβληται Is caſt down. verſe 14.

at home] This heathen mans care of his ſervant, keeping him in his own houſe, and looking out for cure for him, is an example for us, to tender our ſick ſervants.

V. 7. *I will come*] Our Saviour refuſed to go to the rulers houſe, being twice entreated by the ruler himſelf. John 4. 47. 49. but here he offereth to go, being but ſent unto by the Centurion; poſſibly the other thought Chriſt could not heal except he came to him, but this man was confident he could.

V. 8. *I am not worthy*] The beſt men have loweſt thoughts of themſelves.

ſpeak the word onely] See on verſe 7.

V. 9. *For I am a man under authority*] If I being a man under the command of others, yet having others under my command, can thus do; much more canſt thou who haſt abſolute command? thus men ſhould take occaſion by their own command over others, and their ready ſubjection to them, to conſider Gods ſovereign authority over themſelves, and be ready to obey him in all things.

go, and he goeth] Not queſtioning why and wherefore, but without delay doing that which is enjoyned; ſo will this ſickneſſe be gone at thy command.

he marvelled] As man, and ſhewed ſome outward ſigne of admiration to others: as God, he knew the faith of the Centurion, for he gave it; as man he knew not all, and ſo he marvelled at a faith ſo rare and commendable.

no not in Iſrael] That is among the Jewiſh nation, who had been continually inſtructed in the ſcriptures teſtifying of Chriſt: Hence it appeareth, that the Centurion was an heathen man, though probably a proſelyte. Luke 7. 5.

V. 11. *many ſhall come*] Our Saviour takes occaſion from the commendation of the Centurions faith, to ſpeak of the calling of the Gentiles, and rejection of the Jews.

from the eaſt and weſt] From all parts, as Iſaiah 12. 12. and 43. 5. an alluſion made to *Jacob*. Gen. 28. 14.

ſhall ſit down] A metaphor taken from banquets or feaſts, where men of different conditions ſit down together. Iſaiah 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, & Iſaac, and Jacob] the Jews ſcorn to eat with ſtrangers now, but the time ſhall come when ſtrangers ſhall enjoy eternall happineſſe with their holy anceſtours, and they themſelves ſhall be excluded.

V. 12. *children of the kingdom*] As chap. 9. 15. who were born of thoſe parents to whom the kingdom was promiſed: and by vertue of the covenant. Rom. 9. 4. it had ſtill belonged to them, had they not forfeited it by their unbelief and wickedneſſe.

into utter darkneſſe] The darkneſſe of hell. 2 Pet. 2. 4. Jud. verſe 6. compared to priſons, which were often times out of the city. Acts 12. 10. meaning, they ſhould be in a ſtate moſt remote from heavenly joy and bleſſedneſſe.

weeping] Iſaiah 55. 14. For their ſorrow and pain.

gnaſhing of teeth] A ſigne of envy at the felicity of Gods people. Pſal. 110. 12.

V. 13. *go thy way*] Take no further care, thy requeſt is granted. So 2 Sam. 14. 8. Mark 5. 34. & 7. 29. & 10. 52. Luke 7. 50. & 8. 48. John 4. 50. & 8. 12.

as thou haſt beleeved, ſo be it done &c.] Matth. 9. 29.

in the ſelf ſame hour] John 4. 53.

V. 14. *And when Jeſus*] Mark 1. 29. Luke 4. 38.

into Peters houſe] Which was in Bethſaida. John 1. 44. unleſſe he were born there, and lived at Capernaum: or removed his dwelling after he was called to be an Apoſtle, that he might the better attend on Chriſt: or elſe that at Bethſaida was his own houſe, and this at Capernaum his mother in laws houſe, which he uſed to repair to when he came thither, which is moſt probable: for the houſe here ſpecified, appeareth to have been at Capernaum. verſe 5. Mark 1. 21. 29. That was ſtill Peters houſe, though he truely profeſſed, that they had left all: that is, the preſent uſe, but not the propriety.

of a fever] Gr. Of a burning fever.

V. 15. *He touched her hand*] After he was entreated to heal her, Luke 4. 38. and had rebuked the fever, as one that had authority over it, Luk. 4. 39. *non ſtat infirmitas ubi auctor ſalutis aſſiſtit, Chryſol. ſerm.* 18. infirmity ſtandeth not, where the author of health aſſiſteth.

and miniſtred unto them] To ſhew her thankfulneſſe, and that ſhe was perfectly cured. See John 5. 8, 9.

V. 16. *when the even was come*] Mark 1. 32. Luke 4. 40.

poſſeſſed of devils] This miſchief of poſſeſſion, it ſeemeth, was then very common among the mallitious Jews: no wonder, where ſtriſe, envy, and malice are, that wiſdom is deviliſh, James 3. 14, 15. where love is, there God is, for God is love, 1 John 4. 8. where malice is, the devil eaſily taketh poſſeſſion of his own: if Chriſt own his diſciples by their mutual love, John 13. 35. Satan muſt needs know the mallitious and revengeful for his own.

with his word] Not as the blaſphemous Jews ſaid, through Beelzebub, chap. 12. but by his own word and power, as being Lord of all the creatures. See Pſal. 106. 9. therefore the devil neither would, nor durſt ſtay, when he ſaid, Go. verſe 9.

all that were ſick] Of all ſorts, or all that came to him to be healed.

V. 17. *That it might be fulfilled*] It was in a ſort fulfilled, by his having compaſſion on us, manifeſting a kinde of participation with us, in all our bodily infirmities, Heb. 4. 15. or by taking away bodily diſeaſes from men, which was a type of healing their ſouls: but it was principally fulfilled, by bearing all the puniſhment due to our ſins: ſo were we healed by his ſtripes, Iſaiah 53. 4. 1 Pet. 2. 24.

V. 18. *great multitudes about him*] So many, that he could not conveniently converſe with them, or attend that which was neceſſary for himſelf or his followers, Mark 3. 9 10. 20. which ſeemeth to have occaſioned the commandment following.

to the other ſide] For Capernaum was ſituate on the lake of Tiberias.

V. 19. *a certain Scribe*] See on Luke 20. 1. Syr. חד ספרא, *ſophro chad*, one Lawyer, or a certain Scribe, it ſeemeth they were one and the ſame. See Chap. 13. 52. Luke 10. 25. 1 Cor. 1. 20. and Tit. 3. 13.

whitherſoever thou goeſt] I will leave all to follow thee.

20. *foxes have holes*] He doth not ſay, Kings have palaces, but I have none; or rich men have houſes and lands, to entertain their followers, but I have none: but, the foxes and birds have, &c. as if he ſaid, thou art deceived, who thinkeſt of following me for temporal preferment, who poſſeſſe nothing ſecular, no not ſo much as an houſe.

neſts] Places of abode, or ſhelter, in trees, or other convenient receptacles, as Pſal. 84. 3. & 104. 17.

the Son of man] I that live in a mean repute, and a contemptible eſtate among men, *hoc nomen impoſuit, quo ſe familiarius appellari voluit, &c.* Auguſtine *Honorato ep.* 120. he gave himſelf this name, by which he would be more familiarly called.

hath not where to reſt his head] Either he lived in an hired houſe, or lodged with his Diſciples. He doth not forbid him to follow him, but ſecretly pointeth at his carnall intention in ſuch his tendering of ſervice: as *P. Chryſologus* ſaith, *ſerm.* 19. *non repulit volentem, ſed fingentem prodidit*, He repelled not one willing to follow him, but diſcovered a diſſembler.

V. 21. *ſaid unto him*] After that Chriſt had called him, Luke 9. 59.

ſuffer me firſt] Before I follow thee.

to go and bury my father] Let me ſtay till my father be dead, that I may performe the laſt office to him, and then I will wholly attend on thee.

V. 22. *Follow me*] Chriſt called him to preach the Goſpel, Luke 9. 60. in which caſe, parents and all were to be left, chap. 4. 20. 22.

let the dead bury their dead] Let them that are dead in ſin, bury them that are dead for ſin, 1 Tim. 5. 6. it ſeemeth an alluſion to the rites of prieſts and Nazarites, who were forbidden to be preſent, at the funeral exequies of the dead, Levit. 10. 6. Numb. 6. 6. *non pietatis obſequium negat, &c. Chryſol.* 5. *ſ.* he denieth not the obſequie of piety, but preferreth the ſervice of God before humane affections.

V. 23. *when he was entred*] Though he gave commandment to go over, verſe 18, yet the Diſciples took not ſhipping, till he was gone aboard himſelf.

V. 24. *and behold*] Mark 4. 37. Luke 8. 23.

the ſhip was covered with waves] She ſhipped much water in thoſe overgrown ſeas, in ſo much that ſhe was ready to founder, and ſink down.

he was aſleep] To ſhew the truth of the humane nature, and the weakneſſe of faith in his Diſciples.

V. 25. *we periſh*] Thus they cried out in their fear and affrightment, and by way of expoſtulation, as Mark 4. 38. *Careſt thou not that we periſh?* and therefore he juſtly checks them, verſe 26.

V. 26. *O ye of little faith*] As Math. 6. 30.

rebuked the windes] To ſhew his authority over them; leſt they might think the ſudden allay of the windes, was either natural or accidental: he commandeth them to ceaſe, that they might know it was by his extraordinary power: and to ſhew himſelf the Lord of ſea and windes, he ſpeaketh ſo in his Diſciples hearing, to aſſure them that all the creatures are ſubject to his command.

V. 27. *the men*] Which ſailed in this ſhip, or in the other veſſels in company. Mark 4. 36. Luke 8. 23.

V. 28. *When he was come*] Mark 5. 1. Luke 8. 26.

of the Gergeſens] Some think them to be a remnant of the Gergaſhites mentioned. Gen. 10. 16. they are called Gaderens by the other Evangeliſts, either becauſe the city had two names: or elſe both theſe cities ſtood neer together on the lake of Tiberias, and the countrey was called ſometimes by the name of the one, and ſometime of the other. See on Luke 8. 27. See *Joſeph. de bel. Jud. l.* 2. *c.* 20.

there met him] So great was Chriſts power over them, that they were enforced to come before him, who elſe would willingly have run from him.

two poſſeſſed with devils] Mark 5. 2. Luke 8. 26. mention but one. See on Luke 8. 27. *Auguſtine. To.* 4. *de conſenſ. Evangeliſt. l.* 2. *c.* 24. reſolves that the one mentioned was, *perſona alicujus clarioris & famoſioris, quem regio illa maximè dolebat, &c.* a more eminent and more noted perſon, whom that countrey ſpecially bewailed.

out of the tombs] Or, from among the tombs: they were made out of the cities, and ſo, that men might hide themſelves therein, See on Luke 8. 27. Theſe were ſolitary places, whither the devils carried the poſſeſſed from the ſociety of men, to make them in their ſuddain appearing, formidable to the paſſengers occaſioned to go by them.

exceeding fierce] The devil fills them whom he poſſeſſeth with cruelty.

V. 29. *they cryed out*] Before Chriſt ſaid any thing to them, they felt his divine power conventing them before him, of whom they were much afraid.

what have we to do with thee?] Why comeſt thou here to us? See 2 Sam. 16. 10. 2 Chron. 35. 20. John. 2. 4.

Jeſus thou Son of God] This confeſſion of the devils, is either out of fear, or malice, to make the world ſuſpect that to be falſe, becauſe Satan ſpake it. It is a true ſaying, Lyers ſo bring it to paſſe, *ut nec vera dicentibus credatur*, *Jerom ep. Julian l.* 1. *ep.* 2. that none believe them when they ſpeak truth.

to torment us before the time] As if he ſaid, This is our time to torment others: why doſt thou come to torment us before the day of judgement? either they feared that Chriſt would now ſend them to Hell to abide there, or it was a torment in their accompt, to be caſt out of thoſe they poſſeſſed, as Luke 8. 28, 29.

V. 30. *a good way off*] On a hill, as *Mark* and *Luke* teſtifie.

a herd of many ſwine] Some think theſe people were of thoſe whom the king of Aſſyria had placed in Iſrael long before; others that they were a kinde of Greeks, having a mixt religion, and ſo kept ſwine: others, that there was a Colony of Romans in thoſe parts. See *Iſa. Caſaubon. exercit.* 13. 34. and on Luke 8. 32.

V. 31. *the devils beſought him*] They could not go into ſwine without his leave, much leſſe into men.

ſuffer us to go, &c.] When they cannot hurt men, they deſire to hurt their goods, See Job 1. 10, 11. the reaſon why they deſired to deſtroy the ſwine, was firſt, that they might be doing ſome miſchief, though they could not do all they would: next that they might have occaſion of tempting the worldly Gadarenes to blaſpheme Chriſt, for the loſſe of their ſwine: and laſtly, that they might affect the Gadarens carnal hearts with diſlike of the Goſpel, which brought them ſuch loſſe, as it here fell out.

V. 32. *he ſaid unto them, Go*] Chriſt granted the devils petition, who ſometimes, and in ſome things, denieth ours; to teach us to ſubmit our wills wholly to his, who ſometimes granteth in juſtice, and ſometimes denieth in mercy.

when they were come out] Out of the poſſeſſed men.

the whole herd of ſwine ran] About two thouſand ſwine, Mark 5. 13.

ran violently down] Being carried by the power of the ſpirits poſſeſſing them.

into the ſea] Into the lake of Gennezareth.

and periſhed in the waters] Chriſt thus juſtly puniſhed them, who were the owners of theſe beaſts, knowing their hearts who preferred them before their own ſalvation by Chriſt; as many now do their pleaſures, which God therefore both in juſtice and mercy taketh from them.

V. 33. *they that kept them, fled*] For fear.

V. 34. *they beſought him*] They offer no violence unto him; they knew they could not that way prevail againſt him, by overpowering him, who could command the very powers of Hell.

depart out of their coaſts] Leſt they ſhould ſuffer any further loſſe by his being there: thus they preferred their ſwine before Chriſt, as *Eſau*, a portion of meat before his birthright. Gen. 25. 34. It had been a ſingular bleſſing that Chriſt vouchſafed to viſit them, had they made a right uſe thereof for their ſalvation: but marke how impious mindes abuſe and embitter all Gods favours; Secondly, obſerve what wretched petitions the blinded worldly men ſometimes preſent to God; how many deſire that, which if obtained, would prove a ſevere curſe unto them?

CHAP. IX.

verſe 1. I*Nto a ſhip.*] The ſhip which had newly brought him thither. chap. 8. 23.

into his own city] Capernaum; for as *Chryſoſt. hom.* 30. in Matth. and *Theophyl.* ſay, Bethleem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place. Matth. 4. 13. thither he went to abide for a time, after he had been endangered at Nazareth. Luke 4. 29. It is called his city, becauſe he was very often there; after he had gone thorow all Galilee preaching. In the firſt yeer of his miniſtry, he ſetled in Capernaum; whence it is called of the Evangeliſts, his city.

V. 2. *And behold*] Mark 2. 1. &c. Luke 5. 17. but both anticipate and alter the order thereof: all agree in the ſubſtance. 1. The faith of thoſe that brought the ſick man. 2. Chriſt his anſwer. 3. The Phariſees calumny. 4. Chriſt his defence. 5. The miracle and effect thereof.

a man ſick of the palſie] Which is a diſeaſe well known of many; ſo luxating and diſſolving the ſinews, that beſides the pain, it rendreth one unable to help or move himſelf; and it is rarely cured by men.

ſeeing their faith] Theirs that took ſuch pains to carry him to Chriſt, as his alſo that would ſo be brought: he ſaw their faith, as man, by the fruits of it; in that they brought a man ſo incurable, let him down through the roof of the houſe, and laid him before him; ſaying nothing, as not doubting but that he would cure him if he ſaw him in that miſery. Mark 2. 4. Luke 5. 19. As God he knew it of his own omniſcience, without theſe forementioned effects: as he knew the thoughts of the ſcribes. Mark. 2. 8. Luke 5. 22.

ſon, be of good cheer] Be comforted, and doubt not of the recovery of thy health, now thy ſinnes are forgiven thee, which were the cauſe of thy ſickneſſe.

thy ſinnes are forgiven thee] Which he beſt knew, who forgave them as God, and interceded for him as the onely Mediatour between God and man. 1 Tim. 2. 5. hence it appeareth, that ſinne is the cauſe of all diſeaſes and miſeries. Secondly, that Chriſt is that onely Phyſician, who can cure body and ſoul. Laſtly, that the condition of beleevers is bleſſed, in that they obtain more then they could aſk or think; as this paralyticall man here did, whom he therefore called ſonne; becauſe faith made him a Sonne of God. John 1. 12. So good is our God, that faith obtaineth, before it can perceive it hath obtained: ſo he heareth us before we call. Iſaiah 65 24.

V. 3. *Certain of the ſcribes*] Luk. mentioneth the Phariſees alſo; they commonly joyned (as wicked men uſe to do) to oppoſe Chriſt.

ſaid within themſelves] ἑαυτοῖς. *Syr.* בנפשהון *benaphſhehaun* in their ſouls: that is, they thought within themſelves; they did not openly murmure, but ſecretly thought impiouſly, expecting the opportunity of cenſuring, when they were among other company. See on Mar 2. 6. Pſ. 14. 1.

this man blaſphemeth] βλασφημεῖν, is as it were βλάπτειν τὴν φήμην, to hurt anothers fame or reputation: *Suidas* interpreteth βλάσφημος, ὁ εἰς Θεὸν ἐξυβρίζων, one who injureth God with contumelious words; which is either when men detract from God his honour due; or attribute any evil to him. So they thought Chriſt derogated from Gods prerogative to forgive ſins, and arrogated it to himſelf: it is indeed in God alone to forgive ſinnes, Iſaiah 43. 25. this ſheweth therefore that Chriſt is God; which they would not underſtand in all his miracles which they ſaw.

V. 4. *knowing their thoughts*] See on verſe 2. Thus alſo he ſhewed himſelf to be God, by ſhewing what they thought: they diſſembled their calumny in their hearts, he ſaw it lurking there.

Wherefore think ye evil] of me, as a blaſphemer: he doth not doubtfully object, as one that ſuſpected their thoughts by ſome whiſpering, countenance, or outward geſture; but openly chargeth, and reproveth them for the ſinne of their heart which he ſaw, which none but God could do.

V. 5. *Whether is it eaſier to ſay*] Ye think it harder to heal the palſie, then to forgive ſinnes: ye ſhall know then, that I have power to forgive ſinnes, by my healing this man with my word: it is indeed more to remit ſinne, then to heal a ſick man, but not ſo eaſie to convince another, by a thing not ſeen, as by a work diſcernable by the eye.

V. 6. *The Son of man*] See on chap. 8. 20.

power] Gr. Authority.

on earth] Though he abide here on earth, and live here as man, converſant with men, and in a ſtate of humiliation.

take up thy bed] That all may know that thou art perfectly healed. See on chap. 8. 25.

V. 7. *and he aroſe*] Suddenly and perfectly cured, taking up his bed; who before, could not move himſelf. *Luke* addeth, glorifying God, as verſe 8. Chriſt having proved by this admirable work, that he, as God, had power to remit ſinne, as well as to take away the moſt deſperate effects thereof: all diſeaſes, (had the ſpectatours been conſtant to their own principles, that none can forgive ſinne but God onely) they might thence have come to beleeve in him the Meſſias and Redeemer, but envy and malice had blinded them ſo, that they could be conſtant in nothing but ſinne and errour.

V. 8. *they marvelled*] To amazement and fear, as *Luke* expreſſeth it.

glorified God] That is, they divulged the power and goodneſſe of God, ſhewed in that miracle, which is the principall end of miracles; that in conſideration thereof, we ſhould beleeve Jeſus Chriſt to be the Son of God maniſeſted in the fleſh: which though all did not hear, who marvelled and feared, yet doubtleſſe ſome did; who by the operation of the holy Ghoſt in them, truely apprehended him to be their Saviour and Redeemer.

unto men] That is unto a man; for ſuch Chriſt appeared unto them, though the power working theſe things, was confeſſed to be divine.

V. 9 *And as Ieſus paſſed*] Mark 2. 14. Luke 5. 27.

named Matthew] He is called *Levi* in the other Evangeliſts, he had two names.

ſitting at the receit of cuſtome] At the cuſtom-houſe: it ſeemeth to have been by the ſea ſide; Mark 2. 13. It may be, he was to receive the cuſtomes due from merchants and paſſengers.

and followed him] He adviſeth not with fleſh and blood, ſaying, how ſhall I live, whither ſhall I go; how ſhall I bear the malice of the Phariſees, who hate Chriſt and all his followers, but goes after him inſtantly. Gal. 1. 16. *Luke* ſaith, he left all: that is, his books, and buſineſſes of the cuſtomes and that courſe of life; wholly addicting himſelf to the ſervice of Chriſt: we may not conceive that he deſerted or gave away his eſtate, perſonall or reall; for he afterward entertained Chriſt at his houſe: verſe 10. but ſo uſed them, as his calling to Chriſt, and following him, would permit: So *Peter*, *Andrew*, *James*, and *John* followed Chriſt: they left their ſhips and nets, and fiſhing, yet *Peter* ſtill retained his houſe. chap. 8. 14.

v. 10. *in the houſe*] In *Matthews* houſe, who made a feaſt for him. Luke 5. 29.

many Publicanes and ſinners] *Qui vectigalia redimebant, Publicani appellati &c. Volateran. de Magiſtr. & ſacerd. Roman.* they that were here together, ſeem to have been the friends and acquaintance of *Matthew*, whom he therefore invited, that they alſo might hear, and be won to Chriſt and ſalvation: ſome here underſtand two ſorts of men; by Publicanes *Matthews* fellow-officers: and by ſinners, thoſe that were of notorious, bad and looſe lives, or ſuch as the Jews had caſt out of their ſynagogues; as, John 9. 22. 34. infamous perſons among them. (Of Publicanes ſee on Luke 3. 12.) Others think them to be all one, and the Publicanes were called ſinners, becauſe they were imployed by the Romans to gather their tribute, and for the moſt part did it with much rigour and oppreſſion of Gods people.

v. 11. *When the Phariſees ſaw it*] It is not likely, that the Phariſees would go into the houſe of a Publican to ſee it; but either they heard *Matthew* invite him, and ſaw them going along to the houſe, or elſe they knew it by report from others.

ſaid unto his diſciples] They ſtill catch up any occaſion to calumniate Chriſt. See on Luke 19. 7. they durſt not aſk Chriſt, becauſe they knew they were not able to deal with him, but ſay this to his diſciples, to alienate their affections from their Maſter; ſeeing that by their tradition, they were not to eat or commerce with Publicanes or infamous perſons.

v. 12 *When Jeſus heard that*] From his diſciples, or overheard the Phariſees ſpeaking to them.

They that be whole, need not a phyſician] I muſt converſe with theſe, becauſe they are ſpiritually ſick, and I am the phyſician of ſouls; they are ſinners, I am their Saviour; others think they have not ſo much need of me: *bonus* *medicus qui infirmitates noſtras accepit. Ambroſ. l.* 10. *ep.* 81. He is the good phyſitian, who took on himſelf our infirmities.

V. 13. *go ye and learn &c.*] You that glory in your knowledge, and will be the onely teachers of all others, are yet ignorant of the main; therefore go learn, for ſhame.

I will have mercy] Hoſ. 6. 6. chap. 12. 7. That mercy is better then ſacrifice, See Hebr. 13. 16. God by the prophet upbraideth them with their hypocriſie, who pretended ſo much ſanctity in their ſacrifices and offerings; when indeed, they had within them, neither love to God, nor charity to their neighbour: the prophet put חסד *Cheſed*, benignity, or beneficence: the Greek ἔλεος mercy. Hoſ. 6. 6. chap. 12. 7. for beneficence is a ſure effect of mercy.

and not ſacrifice] More, or rather then ſacrifice, as it is expounded. Hoſ. 6. See the like manner of ſpeaking, Gen. 32. 28. Prov. 8. 10. Luke 14. 12. 1 Cor. 1. 17. Chap. 6. 19.

I am not come to call the righteous] That is, *illos juſtos, qui in ſanctitate generis, et literâ legis gloriantur. Paulinus Auguſtino. ep.* thoſe righteous, who glory in the ſanctity of their anceſtours, and the letter of the law. Such as you Phariſees, who think your ſelves righteous, and all others contemptible ſinners: I come to convert ſuch as have not yet repented; and how ſhall I do that, if I converſe not with them: though they that are converted are infirme, yet have they not ſo much need of my preſence, as thoſe who are yet in impenitency, and ſo deſperately ſick in ſoul.

ſinners to repentance] 1 Tim. 1. 15.

V. 14. *The diſciples of John*] *Matthew* names theſe onely, becauſe theſe were the ſpeakers: *Luke* names the Phariſees onely, becauſe they ſet them on work, that they might diſgrace Chriſt, by that authority which *John* had with the people; *Mark* nameth both, becauſe both had hands in it.

why do we and the Phariſees] Mark 2. 18. Luke 5. 33. They propoſe themſelves as examples: and the ſenſe is, why do not you faſt, as well as we? as reprehending his neglect therein; we have our ſet faſts, why joyn you not with us therein. See zach. 7. 5. beſides, the Phariſees enjoyned their diſciples weekly faſts. Luke 18.

but thy diſciples faſt not] Either thy way, or ours taught us by *John* is not right: but we muſt know that *John* and Chriſt had divers ſchools and diſciples, but not contrary: for *John* was to prepare the way of Chriſt; and that *Johns* diſcipline was much more ſtrict and auſtere, then Chriſts ſchool could conveniently bear: therefore the Phariſees liked *Johns* auſterity better then Chriſts gracious affability, and commerce with ſinners; ſo that they could have found in their hearts to have received *John* as their Meſſias. John 1. Luke 3. therefore in this queſtion about faſting, the Phariſees and *Johns* diſciples joyn.

V. 15. *Can the children of the bride-chamber*] μὴ δύνανται, or as *Nazianzen orat.* 26. readeth ȣ̓ δύνανται, they cannot, that (ſaith he) is called impoſſible, which is not reaſonable, or convenient, which the interrogation implies: can the &c. that is, do you think it reaſonable, or fit? children of the bride-chamber after the Hebrew manner are thoſe called, which are moſt converſant and familiar with the bridegroom. See on Luke 20. 36. the whole ſenſe is; *John* Baptiſt, your maſter, taught you that I am the bridegroom, John 3. 29. that this time of my living here on earth, is the time of my eſpouſalls to my church. Epheſ. 5. 25. 27. &c. my diſciples are children of the bride-chamber: how can they mourn untill theſe feaſting dayes be over? that is the incomparable joy which they now have, in gathering a pure virgin church unto me, and eternall ſalvation, by preaching of the goſpel.

mourn as long] Can they be in heavineſſe while I, their Saviour am with them? is it reaſonable that they ſhould, in the very time of great joy, which ſhould be to all people, Luke 2. 10. in the day of ſalvation. 2 Cor. 6. 2. the time of rejoycing foretold by the prophets. Iſaiah 35. 1, 2. Jer. 31. 13. Joel 2. 23. zach. 2. 10. Zach. 9. 9.

when the bridegroom ſhall be taken from them] When I ſhall be taken from them into heaven.

V. 16. *a piece of new cloth*] Or raw or unwrought cloth: ῥάκους ἀγνάφου *panniculi impoliti. Budæus.* ſome interpret thus, as new cloth is not fit to be put upon the old, nor new wine into old caſk: ſo it is not fit to teach this doctrine of the goſpel newly manifeſted to you and the Phariſees, who ſtand too much upon old traditions: others better thus, as the old garment cannot long bear a new piece, nor the old veſſells new wine, becauſe of their weakneſſe: ſo my diſciples cannot yet bear this auſtere diſcipline, till I am aſcended up into heaven, and ſend down the gifts of my ſpirit in a more plentifull meaſure upon them.

V. 17 *new wine into old bottles*] See on verſe 16. He uſeth this manner of ſimilitude, that he might ſhew that he ſeparated *Evangelii novitatem à legis vetuſtate*— *ſicut fructus ſeparatur à ſemine*, the newneſſe of the goſpel from the oldneſſe of the law,— as the fruit is ſeparated from the ſeed. *Tertul. l.* 4. *c.* 11. *adverſ. Marcion*: ſo indeed is the goſpel to the law; *diverſum ſed non contrarium*, divers, not contrary: the goſpel was in the law, as the corn in the blade; underſtood, but not yet appearing, untill maturity in the fulneſſe of time; the harveſt of which Chriſt ſpake. John 4. 35.

V. 18. *While he ſpake theſe things*] While the Phariſees endeavour to calumniate Chriſt, God giveth him a double occaſion to convince them, and manifeſt his divine power.

a certain ruler] Mark 5. 22. Luke 8. 41. *Jairus*, whom they call ἄρχοντα τῆς συναγωγῆς a ruler of a ſynagogue. See on Luke 13. 14.

worſhipped him] By falling down at his feet. Mark 5.

lay thy hand upon her] His faith was ſhort of the Centurions, though he were ruler of a ſynagogue: the Centurion deſired Chriſts word onely. See chap. 8. 8

V. 19. *Jeſus aroſe and followed him*] Graciouſly complying with his weakneſſe, who could as well have raiſed her from the dead, by his word onely, abſent as preſent.

V. 20. *with an iſſue of blood twelve yeers*] She had been a long time ſick, and as it appeareth by the other Evangeliſts, had tryed many phyſicians, and was now in a wretched condition, having no more means to conſult others, yet Chriſt heals her.

came behinde him] Aſhamed to confeſſe her diſeaſe: we are aſhamed of the effects, not of the cauſe: of miſery, but not of ſinne.

touched the hemme] This was an admirable effect of faith, and modeſty: *pium latrocinium*, an holy theft. *Chryſol. ſerm.* 33. not wronging the owner, but relieving the taker; Chriſt was not hereby injured, but the helpleſſe woman cured.

V. 21. *I ſhall be whole*] The phyſicians could not cure me; onely a touch of the garment of Jeſus can do it.

V. 22. *turned him about*] That he might manifeſt this work of faith unto the people, that God might be glorified: and that not onely *Jairus* weak faith might be ſtrengthned, and he the more confidently look for the raiſing up of his daughter, but that we alſo may be aſſured, that he (who now ſitting at the right hand of God, hath not leſſe power or mercy, then when he was here in the form of a ſervant) will alſo heal and help us, if we come unto him in faith; *non Chriſtus infirmantibus, ſed fides deeſt*; *Chryſol.* 5. *ſ.* Chriſt is never wanting to the infirme, if faith be not.

be of good comfort] See on verſe 2.

thy faith hath made thee whole] See on chap. 8. 13.

from that hour] She was preſently cured, and never troubled with that ſickneſſe more.

V. 23. *ſaw the minſtrels*] It was an uſuall thing among Jews and Gentiles to have formall mourners, and alſo muſicians in their funeralls. Jer. 9. 17. and 48. 36. So ſaid *Jerom ad Heliod. l.* 2. *ep.* 24. *Heſiodus natales hominum plangens, gaudet in funere*: *Heſiod* bewailing the nativities of men, rejoyceth in their funerall.

v. 24. *not dead but ſleepeth*] She is not ſo dead, but that ſhe ſhall immediately be raiſed to life again. See on Luke 8. 52.

v. 25. *when the people were put forth*] He put them forth becauſe they derided him, verſ. 24. and therefore were unworthy to ſee the miracle done: or becauſe he would not yet manifeſt himſelf by ſuch works.

took her by the hand] As we uſe to wake them that are aſleep, by ſhaking them by the hand, and calling aloud to them.

and the maid aroſe] As one out of ſleep: ſo death it ſelf yieldeth to Chriſts divine power, who is the reſurrection and the life, John 11. 25. it was he that ſaid, *O death, I will be thy death*, or thy plagues, &c. Hoſea 13. 14. in his death thou dieſt, but we live: we give thee thanks, O Chriſt our Saviour, who are thy creatures, *quod tam potentem adverſarium noſtrum dum occideris, occidiſti*: Jerom 5. *ſ. ep.* 24. that dying thou haſt overcome this our ſo powerful enemy; though he raiſe us not up now, yet ſhall he at the laſt day: thus faith obtaineth, while fleſh and blood laugheth at the promiſes of Chriſt, and is put out from his bleſſed preſence.

v. 26. *the fame thereof*] Or, this fame, verſe 31.

v. 27. *when Jeſus departed thence*] Chriſt unceſſantly doeth good: and every place affordeth him opportunity of manifeſting his divine power.

two blinde men] The circumſtances ſhew that this was not the ſtory recorded, Mark 10. 46. Luke 18. 35. but another healing the blinde, which he did ſundry times.

followed him crying] He anſwereth them not, until he came into the houſe, verſe 28. that that little delay might the more kindle their deſire of obtaining, and leave a deeper impreſſion in their mindes of the favour received: we too ſoon forget that which we quickly obtain.

thou ſon of David] Chap. 15. 22. & chap. 20. 30, 31. meaning the Meſſias of the poſterity of *David*, under which title they uſually ſpake of their expected Meſſias. See chap. 1. 1. for now Chriſts frequent and admirable miracles, began to work in men an opinion that he was the Meſſias, chap. 12. 23. John 7. 31. Matth. 20. 30. 31.

v. 28. *able to do this*] To open your eyes; for ſo Chriſt underſtood their petition preſented unto him for mercy, verſe 27. though they named not this particular favour.

V. 29. *then touched he their eyes*] He could have reſtored them ſight onely by his word: but thus he pleaſed ſometimes to do, that they might underſtand that he was tyed to no means or manner, who ruled all the courſes of nature, and could diſpenſe with them as he pleaſed.

according to your faith] See on chap. 8. 13.

V. 30. *their eyes were opened*] That is, they could ſee: for the Jews called blinde eyes, ſhut. John 9. 26. 30. thus was that fulfilled which is ſpoken. Pſal. 146. 8. Iſaiah 35. 5.

he ſtraightly charged them] He forbid them with an earneſt commination.

ſee that no man know it] See verſe 25. Either Chriſt would not have this miracle publiſhed yet, or not to the inhabitants of thoſe parts: for all things are not to be publiſhed at all times, nor to all perſons. See chap. 8 4.

V. 31. *But they*] Contrary to his charge they publiſhed it all abroad.

V. 32. *as they went out*] Luke 12. 14. See on verſe 18. 27.

a dumb man poſſeſſed of a devil] Either he was natively dumb; or made dumb by the devil poſſeſſing him: that ſo he might deprive him of the uſe of his tongue, which is mans glory, and wherewith he honours God: the latter is moſt probable, becauſe Chriſt is not ſaid to looſe his tongue, but onely to caſt out the devil, and then he ſpake. verſe 33.

V. 33. *it was never ſo ſeen in Iſrael*] None of the former prophets ever did the like things.

V. 34. *But the Phariſees ſaid*] Theſe learned men blaſpheme Chriſt, when the ignorant people had more holy ſpeeches, and more reverend opinion of him: ſo eaſily doth malice embitter and overthrow all excellencies.

he caſteth out devils] Chap. 12. 24. Mark 3. 22. Luke 11. 25. It was a work ſo evident, that they could not deny it; yet they calumniate the means and manner.

the prince of the devils] There ſeemeth to be an order among devils (the authours of all diſorder) they rob God of his glory, and accuſe Chriſt under the notion of a Magitian, as if he had entred into covenant with the prince of the devils, and ſo gotten power to caſt out inferiour devils.

V. 35. *And Jeſus went about*] Mark 6. 6. Luke 13. 22. See on chap. 4. 23.

in their ſynagogues] They had ſynagogues in villages, as well as in cities: ſo Chriſtians had churches.

among the people] He was not like thoſe covetous phyſicians, carefull onely of rich patients, but negligent of the poor; he healed all.

V. 36. *But when he ſaw the multitudes*] Mark 6. 34.

mooved with compaſſion] On their ſouls; becauſe they wanted inſtruction.

fainted] Or were tired and laid down.

as ſheep having no ſhepherd] See Numb. 27. 17. Scattered abroad not knowing where to get food, and expoſed to many ſeducements, as people without a paſtour. See 1 Kings 22. 17. they had teachers, but none that tendred their good.

V. 37. *The harveſt truely is plenteous*] Luke 10. 2. It pitied him to ſee ſo many Galileans, like corn, ready to be gathered to God, by faith and repentance, and ſuch want of *harveſters*, that is Miniſters, to bring them in. John 4. 35. The peoples mindes were ſtirred up to expectation of better teaching by Jeſus preaching and miracles; this ſeems to be the occaſion of ſending the Apoſtles abroad, chap. 10. 15.

V. 38. *that he will ſend forth labourers*] Word for word, ἐκβάλῃ, is caſt forth, or as the Syriac interpreter hath it, *thruſt forth labourers*; for we are very ſlow in ſo holy and important a work.

CHAP. X.

Verſe. 1. And *when he had*] Mark 3. 14. Luke 9. 1.

called unto him] Not to be his attendants and hearers now, for that had he done before. Luke 6. 13. but having kept them with him for ſome time, to fit them for their publike miniſtry, and ſeeing many of the people willing to be taught, he now ſends them forth among the Jews, to inſtruct them. Luke 9. 1, 2.

he gave them power] And authority. Luke 9. 1.

againſt] or over; No king could give his ambaſſadours power over devils, neither could any of the Prophets give this power to his ſchollers; this onely the Lord of all the creatures could do.

all manner of ſickneſſe] See on Matth. 4. 23.

V. 2. *the names of the twelve Apoſtles*] They are called Apoſtles, becauſe they were firſt ſent by Chriſt to preach the goſpel: their names God would have recorded for their honour, who having been inſtruments of ſo much good, muſt not be forgotten: as alſo that we may imitate them; there were twelve in alluſion to the twelve Patriarchs, and relation to the tribes of Iſrael. chap. 19 28. Luke 22. 30. Revelat. 21. 12. 14. See *Iſ. Caſaubon. exercit.* 14. *N.* 5.

The firſt Simon] *Theophylact* ſaith, that *Peter* and *Andrew*, are named the firſt διότι καὶ πρωτόκλητοι because they were firſt called: and *Chryſoſtom, hom.* 33. in Matth. You ſee, how that οὐ κατὰ τὴν ἀξίαν τίθησιν &c. they are not placed, or reckoned according to dignity: for he thought *John* greater then *James*, after whom he is named. See chap. 4. 18.

who is called Peter] This name Chriſt gave him. John 1. 42. chap 16. 18.

V. 3. *Matthew the Publican*] Of Publicans, ſee chap. 9. 10. *Cæl. Rhodigin. lect. Antiq. l.* 20. *c.* 29. ſaith out of *Firmicus. erunt (inquit) Publicani aut veſtigaliarii &c.* Publicans, or Cuſtomers, officers of the cuſtom-houſe, or farmers of cuſtoms: *Alexand. ab Alexandr. Genial. dier. l.* 2. *c.* 29. ſaith (with *Volateran*, forecited. chap. 9. verſe 10.) they that farmed cuſtoms were called Publicans: they are deceived who think all the Publicans among the Jews were heathens. See *Iſ. Caſaubon. Exercit* 13. 71. 73. as alſo they who think it was, or is a contemptible office; it is true, the proud Jews deſpiſed them, as unholy and wicked, becauſe they gathered cuſtoms and tribute of them, who were impatient of any ſubjection. But theſe were anciently among the Romans, men of good accompt; as may appear by many ſpeeches of *Cicero. Alexander ab Alex.* forecited telleth us, *principes equeſtris ordinis olim Publicani fuere: Hoſq; equitum Romanorum Publicanorum ordine continebatur &c.* the chief of the order of knight-hood, were in times paſt Publicans, and the flower of the Roman knights, was contained in the order of Publicans: it is true that afterward this office was conferred on manumiſſed ſervants, and meaner men: and that among the Jews theſe men were in diſgrace: whence ſome obſerve his humility, in that though he were now an Apoſtle, yet he telleth what he had been; ſo doth *Paul* 1 Tim. 1. 13.

James the ſon of Alpheus] To diſtinguiſh him from the other *James*, the ſon of *Zebede*, and the brother of *John*. Matth. 4. 21. Mark 3. 17. (ſirnamed *Boanerges*, or ſons of thunder) he was ſlain by *Herod*. Acts 12. 2. but this *James* is he who was called, *James* the leſſe. Mark 15. 40. and the brother of the Lord. Galat 1. 19. becauſe he was the ſon of *Mary Cleopas*, the virgin *Marie* her ſiſter: his wife was alſo named *Mary*, as *Jo. Druſius* thinketh.

Lebbeus] Called alſo *Judas*, the brother of *James*. Luke 6. 16. who writ the epiſtle of *Jude*, as his brother did that of *James*.

V. 4. *Simon the Canaanite*] Or Canite, that is *Zelotes*. Luke 6. 15. this is added to diſtinguiſh him from *Simon Peter* verſe 2.

Judas Iſcariot] A man of Kerioth in the tribe of *Judah*. Joſh. 15. 25. or of *Iſſachar*. Jud. 10. 1. or a man of *reward*, for he betrayed Chriſt for money. chap. 26. 15. by this *Epithete* and the words following, he is diſtinguiſhed from the other Judas. See on verſe 3. See alſo on John 6. 71.

V. 5. *into the way of the Gentiles*] Not yet, till after my death, then ye muſt go preach to them. Acts 1. 8. when the middle wall of partition ſhall be broken down (Epheſ. 2. 14.) and the time of calling the Gentiles ſhall be come.

of the Samaritanes] A people mixed of Aſſyrians and Iſraelites. 2 Kings 17. and hated of the Jews. (John 4. 9.) whom Chriſt would not have his Apoſtles now offend.

V. 6. *But go rather*] You muſt firſt preach to the Iſraelites, of whom I come, and to whom I was promiſed. Acts 3, 29. & 13. 46. and principally ſent. chap. 15. 24.

to the loſt ſheep] They who belong to Gods election, though yet they continue in their naturall condition: he calleth them ſheep, *quos Deus olim paſcebat*, whom God of old did feed. Pſal. 80. 1. but loſt, becauſe now diſperſed and deſtitute of ſound teachers. *Euthym.*

V. 7. *preach*] Cry aloud, or proclaim like Heraulds, as Iſaiah. 58. 1.

the kingdom of heaven is at hand] Luke 10. 9. Teach the ſame doctrine that *John Baptiſt*, and I have done before you. See on Matth. 3. 2. & 4. 17.

V. 8. *heal the ſick*] Confirme the doctrine you preach by theſe profitable miracles, which I now give you power to do.

Freely give] Make no merchandiſe of the gift of miracles freely beſtowed on you: take no money for the cures ye do, neither withhold the power I give you, when ſoever you meet with occaſion to do good therewith; for indeed, all earthly things, *ſervando totalitèr amittimus, ſed benè largiendo ſervamus. Greg. hom.* 14. *fin.* by keeping, we utterly loſe, but by well beſtowing we keep them: ſo is it with theſe gifts beſtowed on us for others ſakes.

V. 9. *Provide neither*] Mark 6. 8. Luke 9. 3. or *get neither*, take none with you for this journey, that nothing may hinder you, and that you may have experience of Gods ſpeciall providence over you: therefore he aſketh them, Luke 22. 35. what they wanted by the way.

gold nor ſilver] No money of greater or leſſer value to buy proviſion: Chriſt forbad them not to poſſeſſe that which was their own, but would not now have them ſolicitous for any money to bear their charge, leſt they ſhould not have been duely ſenſible of Gods ſpeciall providence, which is never ſo well perceived as in the removall and abſence of all ordinary means: here is an excellent document againſt avarice; no man is born rich, nor liveth ſo poor as he was born: poverty (ſaith *Ambroſ. l.* 10. *ep.* 8.2.) is not of nature, but opinion: why do we deſire an heap of riches, as if it were neceſſary? *nihil tam neceſſarium quàm cognoſcere quod non ſit neceſſarium*: there is nothing ſo neceſſary for us, as to know what is not neceſſary.

in your purſes] εἰς τὰς ζώνας---in, or into girdles; either becauſe they uſed to have purſes in their girdles, or becauſe (as *Euthymius* ſaith) travellers uſed by the way to carry their purſes, *Zonis appenſas* hanged on their girdles: *Alexander Severus* ſaid, the ſouldier feareth not but only when he is (well) clothed--and having *aliquid in Zonula*; ſome money in his girdle, that is, his purſe. *Æl. Lamprid.*

V. 10. *nor ſcrip*] To put your proviſion in for your journey.

two coats] Two upper coats for change; and ſo of ſhoes, for he allowed them ſandals. Mark 6. 9.

nor yet ſtaves] For defence or offence: for they might carry a walking ſtaffe for more eaſe or convenience. Mark 6. 9.

the workman is worthy] Luke 10. 7. 1 Tim. 5. 18. God who imployeth you, will give you food, if men of whom ye deſerve it, ſhould neglect you.

of his meat] That is all manner of neceſſary proviſions.

V. 11. *Into whatſoever city*] Luke 10. 8.

enquire] Of the inhabitants, before you put your ſelves into any mans houſe; or try who is worthy.

who in it is worthy] That is, who feareth God, who is fit to have the goſpel preached unto him, and to have the honour to receive the *ambaſſadours* thereof.

till ye go thence] Remove not from one houſe to another, that ye may not offend him who firſt received you: or that ye may not ſeem to wander from houſe to houſe, as vagrants or give men ſuſpicion that thoſe were weary of you, by whom ye were firſt entertained: tarry in that houſe, till you go to preach to another city.

V. 12. *Salute it*] By wiſhing all happineſſe to the inhabitants thereof. as, Luke 10. 5.

V. 13. *if the houſe be worthy*] If they courteouſly entertain you, like ſonnes of peace. Luke 10. 6. this is the token intimated verſe 11. ſuch a token of diſcovery *Eliezer* prayed for. Gen. 24. 14. 18. 19.

let your peace come upon it] Preach the goſpel of peace unto them; or it ſhall come upon them: as, Luke 10. 6. that is, God will bring upon them all the good you wiſh them.

if it be not worthy] If they ſhew themſelves unworthy to have the goſpel preached unto them, by refuſing you who are the miniſters thereof. Acts 13. 46.

let your peace return unto you] Carry away the goſpel of peace with you, to preach it to others, that ſhall receive you more kindely: or, God will bring that good on you, that you wiſhed to them. See Pſal. 35. 13.

V. 14. *Whoſoever ſhall not receive you*] Mark 6. 11.

ſhake off the duſt of your feet] As a token that God will ſhake them off, and deſtroy them: See *Nehem.* 5. 13. or to ſignifie that ye will have no more to do with them: as, Acts 13. 51. God accounteth the reception of his miniſters, as if his ſelf were received: the good God, ſaith *Salvian. de gub. l.* 8. maketh one and the ſame honour or contumely common to himſelf and his ſervants: leſt any man ſhould think when he hurtth a miniſter, *hominem tantum à ſe lædi*, that he hurteth man onely: without doubt the injury of God himſelf is mingled with the injury of his ſervants: God ſo witneſſing; Zach. 2. 8. *He that toucheth you, toucheth the apple of his eye.*

V. 15. *It ſhall be more tolerable*] Groſſe ſinners that never heard the goſpel, are not in ſo bad a condition, as they that refuſe it. chap. 11. 24. See 2 Pet. 2. 21. and *Salv.* 5. *ſ. l.* 4. they do nothing in contempt of Gods law who know it not: if he ſay the *Sodomites* were leſſe damnable then they who neglect the goſpel, what may they hereafter expect, who contemne it, and the faithfull miniſters thereof?

in the day of judgement] Of the generall accompt, and great aſſizes of the world, whereof Acts 17. 31.

v. 16. *Behold, I ſend you*] Luke 10. 3 I ſhall ſend you after my reſurrection; for in this journey they had neither want, nor oppoſition, Luke 22. 35. It is likely that our Saviour being now to ſend them forth among the Jews, intermixed divers things, that concerned their ſending forth after his reſurrection, as chap. 24. ſpeaking of the deſtruction of Jeruſalem, he addeth divers things concerning the end of the world.

as ſheep] Altogether unarmed.

in the midſt of wolves] Into great dangers, where ye ſhall be compaſſed about with wicked men. See Pſal. 57. 4. Acts 20. 29. Ezek. 22. 27. Zeph. 3. 3. Matth. 7. 15.

wiſe as ſerpents] See Gen. 3. 1. Avoid dangers as far as you lawfully may: and give no juſt cauſe to men to perſecute you.

harmleſſe] Or *ſimple*: be like ſerpents in the one, who avoid dangers by flying and hiding themſelves; and like doves in the other, who do nothing to provoke: have the ſimplicity of the dove (ſaith *Jerom lib.* 2. *ep.* 16. *Paulino*) that thou mayeſt not machinate and imagine deceit againſt any man; and the wiſdom of the ſerpent, leſt other mens plots ſupplant thee: for matter of the fault there is not much difference, *vel decipere poſſe, vel decipi Chriſtianum*, whether a Chriſtian can deceive, or be deceived. Chriſt would have his wiſe and innocent; religion and wiſdom may not be ſevreed. *Lactantius* ſaith well, *neque religio ulla ſine ſapientia ſuſcipienda ſit, neque ulla ſine religione probanda ſapientia, lib.* 1. *cap.* neither may any religion without wiſdom be received, or any wiſdom approved without religion: *ib. l.* 4. *cap.* 2, 3, 4. yet of the two, it is more ſecure to want wiſdom, then innocency, as *Tertullian* ſaith *adv. Valent. cap.* 2. *errare quam fallere*, it is better erre for want of wit, then deceive with too much. The wiſdom of the world is excentrick to Gods, therefore the Apoſtle ſaith, 1 Cor 3. 18. *if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe*, that is, ſaith *Salvian, lib.* 6. *ſi vult eſſe ſapiens, ſit bonus; quia nemo verè ſapiens, niſi verè bonus*, if he will be wiſe, let him be good; becauſe there is no man truely wiſe, who is not truely good. Let the world count it fooliſhneſſe, as 1 Cor. 1. 18. or madneſſe, as Acts 26. 24. it ſhall appear at laſt to be the onely wiſdom. Let the impious *Pharaoh* ſay, *Let us deal wiſely*---Exod 1. 10 all the depth of Satan can never make wickedneſſe any better, then the moſt pernicious fooliſhneſſe.

v. 17. *beware of men*] Here it appeareth, that by wolves he meant cruel men: beware of thoſe men that are like wolves, verſe 16. blood-thirſty perſecutors.

in their ſynagogues] Some think that the ſynagogues were publike places of meeting; as well for civil, as ſacred affairs: others, that they did uſe to ſcourge men for offences in matters of religion in their ſynagogues: others, that they had two ſorts of ſynagogues, and did pray in the one, and ſcourge in the other: but concerning the laſt of theſe, we may more probably conceive, that they had their conſiſtories, or Councel-houſe, wherein they executed the decrees of their Councel in way of Diſcipline. See Acts 5.40. 2 Cor 11. 24.

v. 18. *Before governours and kings*] See chap. 27. 2. Acts 23, 24. 25. Acts 12. 25, 26.

for my ſake] Ye need not be diſcouraged; ſeeing it is not for evil, but for your religion that they perſecute you. Matth. 5. 11, 12.

for a teſtimony] I could keep you as eaſily from thoſe dangers, as I will certainly keep you in them; but that you ſhall herein honour God, in teſtifying his trueth, and leave your perſecuters inexcuſable.

againſt them, and the Gentiles] Ye ſhall be perſecuted both by Jews and Gentiles: to the one you ſhall be witneſſes for their juſt rejection, who ſo judge themſelves unworthy of eternal life, Acts 13 46, 47. to the other of the truth by you conſtantly profeſſed unto the death.

v. 19. *but when they deliver you up*] Mark 13 11. Luk 12 11,

take no thought] Uſe no anxious and laborious preparation as Oratours and Lawyers do, when they are to plead.

it ſhall be given you] That is, to you Apoſtles. See the like Exod. 3. 11.

V. 20. *it is not ye that ſpeak*] Not ſo much you, as the Spirit of God in you, dictating what ye ſhall ſpeak, as 2 Sam. 23. 2. See alſo chap. 9. 13. *neque enim & hoc ita fit de nobis, tanquam nihil facientibus nobis. Aug. ep*. 105.

V. 21 *and the brother*] Luke 21. 16. Ye ſhall be ſo hated for the truth of religion, that all bands of nature ſhall be forgotten, verſe 35.

V. 22. *hated of all men*] That is, of very many, or almoſt all, John 3. 22. Phil. 2. 21. Luke 21. 17. Neither may this any thing diſcourage us from ſpeaking the truth, becauſe it begetteth us hatred, but rather cauſe us to rejoyce in our conformity to Chriſt: *Gratias ago Deo meo quod dignus ſim, quem mundus oderit. Jerom l*. 1. *ep*. 45. I thank my God that I am worthy to be hated of the world.

he that endureth to the end] Mark 13. 13. To the end of this mortal life, the limit and end of all our ſufferings, Revel. 14 13. to the death, that calmeſt haven, where no breath of evil ſhall move us, Revel 2. 10. & 22. 3. the meaning here is, he that endureth patiently, and with an unbroken minde, firmly relying on God for deliverance: it is not the beginning, but the end which crowneth actions. See chap. 24. 13.

ſhall be ſaved] Ye cannot otherwiſe be ſaved, 1 Cor. 10. 31. do all to Gods glory, that is, do nothing to his diſhonour.

V. 23. *flee into another*] Chriſt giveth liberty for flight, in caſe of perſecution: partly for their own ſafety, and partly alſo for the further propagation of the goſpel into other places. See Acts 13. 50, 51. & 14. 5, 6, 7. & 8. 4. Chriſt taught us this, not onely by precept, but alſo by practiſe. In his infancy he was carried into Egypt: ſo alſo afterward, often hiding from Perſecutors, ἔπρεπε γὰρ αὐτὸν ὡς ἐκ τοῦ πεινῆν καὶ διψῆν καὶ τοῦ παθεῖν, οὕτως καὶ ἐκ τοῦ κρύπτεσθαι καὶ φεύγειν δεικνύειν αὐτὸν φοροῦντα σάρκα καὶ γενόμενον ἄνθρωπον, ſaith *Athanaſius, apol. de fugâ ſuâ ad Imper. Conſtant. For it was meet that he ſhould as well demonſtrate by his hiding and fleeing, that he bare our fleſh, and became man, as by hungring, thirſting, and ſuffering*: See that whole Apologie, *To*. 1. as alſo *Auguſtine* on the ſame argument, *epiſt*. 180. *Tertullian* alſo wrote a book to *Fabius* concerning flight in perſecution, though leſſe orthodox. *Auguſtines* caution is here very requiſite, *Ne quis temerè ſtationem deſerat, nec gregem perfidè prodat, vel exemplum ignaviæ præbeat*; leſt any man ſhould raſhly deſert his charge, betraying his flock, or give example of lazineſſe: we may not flee without imminent danger, nor like falſe hirelings, for fear of the approaching wolfe, leave our flocks to ſeducers: we may flee, where we are perſecuted, and purſued to our deſtruction: ſo *Paul* eſcaped at Damaſcus, Acts 9. 24. So fled other holy men in like caſes: if our flock be all diſperſed by perſecution, we may alſo flee to ſecure our lives: laſtly, if the Church conſent to our withdrawing, and they have others able to officiate for us: in ſuch like caſes not to flee is to tempt God.

ye ſhall not have gone over] You ſhall not end or finiſh your preaching the goſpel to all the cities of Iſrael: this ſhews that they were not to flee onely to ſecure themſelves, but to haſten their work, to teach all the cities of Iſrael: or the meaning may be, ye ſhall have ſome cities left to flee unto, and where you may preach.

till the Son of man be come] See on chap 16. 28. They did not flee from city to city before, but after his reſurrection: See on verſe 16. Acts 8. 1. & 12. 1.

V. 24. *the diſciple is not above his maſter*] Luke 6. 40. John 13. 16. & 15. 20. If they perſecute me your Lord and maſter, you that are in a lower condition muſt not look to eſcape: the ſufferings of Chriſt muſt teach us patience: *maleficum quidem me garriunt, titulum fidei ſervus agnoſco*; *Magum vocant & Judæi dominum meum, Jerom. ep*. 45. *lib*. 1. ſome talk that I am wicked: I being a ſervant own the title of faith: the Jews alſo called my Lord Jeſus, Magician: it is a great honour, and undoubted ſigne of goodneſſe, to have the wicked revile and raile at us: they ſhould condemne themſelves, if they ſhould ſpeak well of any unlike themſelves; their cenſures are thy praiſes: but their praiſes call thy goodneſſe into queſtion.

V. 25. *Beelzebub*] It was the idol of the Ekronites, 2 Kings 1. 3. called ſo, either becauſe there were ſtore of flies in his temple, about the blood, and beaſts ſacrificed: or elſe becauſe the people troubled with their ſwarms, ſought to him for help: afterwards, as idols were called devils, Deut. 32. 17. So the Jews called the chief devil *Beelzebub*, in deteſtation of this idol, Matth. 12. 24. or it may ſignifie a dung-hill god, &c. See on Luke 11. 15

V. 26. *for there is nothing covered*] Mark 4. 22. Luke 8. 27. & 12. 2. Fear not what they can inflict upon you, for your innocency ſhall be made known here, or hereafter, Pſal. 37. 6 or, fear not, but preach the goſpel freely, for it will be known and prevail in the end: this ſenſe agreeth beſt with the following words.

N. 27 *in darkneſſe*] What I teach you in private when others are abſent, as they uſe to be in the night: therefore he addes, *in the ear*, to ſhew that he ſpake of private inſtruction.

upon the houſe tops] Openly, as in the higheſt places: for they could walk on their houſe tops, Deut. 22. 8. Matth. 24. 17. Acts 10. 9. and from thence, publiſh things to multitudes below: they muſt publikely preach, not as the *Valentinians*, who cunningly vailed that they taught, leſt the abſurdity thereof ſhould have appeared.

V. 28. *fear not*] Fear not man more then God: or ſo, as to do any evil, either for fear of man (who can onely take away a ſoon-fading life) to do that which God forbids, or to leave undone that which he commands: let us conſtantly remember that of *Cyprian. l*. 2. *ep*. 6. *qui pro nobis mortem ſemel vicit, ſemper vincit in nobis*: he that once overcame death for us, ever overcommeth it in us: and in ſpite of perſecutors, will raiſe us from death. See Acts 4. 19. & 5. 29. Dan. 3. 16, 17, 18.

them which kill the body] Luke 12. 4. Though tyrants be never ſo cruell, they cannot hurt you ſo much for preaching the goſpel, as God can for not preaching it.

hell] He doth not ſay, to deſtroy ſoul and body ſimply or abſolutely, ſo that they ſhould be no more, (for that many men would be contented withall, rather then to run the hazard of preſent perſecution) but to puniſh them eternally in hell, where the worme never dyeth; where it would be an unſpeakable advantage once to die, that they might not ever live to torment.

V. 29. *Are not two ſparrows*] He doth not inſtance Gods providence in the Prophets, or famous men; leſt they or we, ſhould think God onely took care for the excellent, but not for us: but in ſparrows, little birds, of ſmall price and accompt.

ſold for a farthing] The fourth part of our peny, but with them the tenth part of a Roman peny.

not fall on the ground] When they are ſhot: nor can the moſt powerfull tyrants kill you without Gods permiſſion: ſome interpret it; a ſparrow cannot light on the ground.

without your Father] Without his permiſſion, who governeth all things in heaven and earth: fear not therefore, he will be more carefull of you his children, then of the birds. See on chap. 5. 45. and 6. 32.

V. 30. *but the very hairs*] See 2 Sam. 14. 11. Acts 27. 34. Not your hearts, hands, feet, and thoſe parts which are (as they ſay) the *partes integrantes*; but even thoſe which ſeem to have been made rather for convenience and ornament, then neceſſity: if Gods providence be over theſe, how much more will he preſerve unto you your eſſentiall parts, and that, without which you cannot live?

all numbred] Every one, not onely knowen to God, but ſo kept, as it were by tale, that none can take away one of them without Gods permiſſion; much more are the dayes of your life numbred.

V. 31. *Ye are of more value*] More excellent creatures, of more eſteem with God, as bearing his image, and redeemed with the precious blood of his holy Son Jeſus; fear you not, he will not neglect you. See chap. 6. 26.

V. 32. *Whoſoever therefore*] Luke 12. 8.

ſhall confeſſe me before men] What more equall, then that ſervants which acknowledge and obey their maſters in time of danger, ſhould be owned by them in times of ſafety and honour: and that ſuch as forſake their maſters in troubles and dangerous conditions, ſhould afterwards be turned out of doors? thus will I deal with you, if you ſtand to me in times of perſecution, I will own you publikely at the day of judgement, otherwiſe I will diſcard you.

V. 33. *but whoſoever*] See on verſe 32. and on Luke 12. 9. Mark. 8. 38. Luke 9. 26. 2 Tim. 2. 12.

V. 34. *Think not that I am come*] See on Luke 12. 51.

to ſend peace on earth] He endeavours to correct the erroneous opinion of the Jews, and alſo the Apoſtles, who thought that the times under the Meſſias ſhould be peaceable, proſperous and glorious, miſunderſtanding the prophets, as if the things they ſpake of ſpirituall peace with God, had been meant of wordly peace with men.

but a ſword] War, and diviſion; as, Luke 12. 51. theſe are not proper fruits of the goſpel of peace, but accidentall: while they, who will not be reclaimed from their errours, diſſent from them that will. Acts 28. 24. 25. 29. John 7. 40 &c.

V. 35. *againſt his father*] The times ſhall be as unquiet, as thoſe ſpoken of Mich. 7. 6.

the daughter in law againſt &c.] No bands either ſacred or civil ſhall reſtrain wicked perſons from exerciſing their malice and cruelty againſt the profeſſours of the Goſpel. See verſe 21.

v. 36. *of his own houſe*] As if he ſaid, ſuch confuſion ſhall come upon the world, that all laws of God and nature ſhall be trodden down: no humanity or fidelity ſhall be left among the impious: not that this ſhould be at all times; but to arm the faithful, by forewarning them of theſe evils to come. See on verſe 21.

v. 37. *he that loveth father or mother*] See on Luke 14. 26.

more then me] As fear of evil, ſo likewiſe love of the world, and thoſe things thereof, which are reſpectively to be loved (as parents, wife, children) may diſtract their affections from Chriſt: this is here forbidden.

is not worthy of me] I count him not fit for my ſervice. See on chap. 3. 8. Luke 14. 26.

he that loveth ſon or daughter] This is added as a greater tryal, becauſe love rather deſcends then aſcends; and ſome can more eaſily part with parents then children.

v. 38. *he that taketh*] Chap. 16. 24. Luke 9. 23. Mark 8. 34. that is, who doth not willingly bear what God layeth on him: it is an alluſion to ſuch as were condemned to be crucified, who uſed to carry their croſſes. See on chap. 27. 32.

his croſſe] That is yet a greater tryal then before: a man may poſſibly be contented to loſe worldly comforts, that would not endure pain (Job 2. 4. 5.) eſpecially death, and ſuch a kinde of death, as was accurſed: but we muſt ſuffer any thing for Chriſts ſake. By croſſe, is meant the heavieſt and foreſt afflictions and calamities, by alluding to the cuſtom of *Romans* or *Perſians*, with whom that puniſhment was uſed and accounted moſt ignominious.

and followeth after me] And with ſuch an affection comes unto me: or is contented, if he be thereto called, to be crucified.

is not worthy of me] See on verſe 37.

v. 39. *he that findeth his life*] John 12. 25. that ſaves it, chap. 16. 25. Mark 8. 35. Luke 9. 24. and 15. 24. 32. ſo Prov. 24. 10. he that thinks he hath ſecured his life, by renouncing his religion: it is called finding, becauſe worldly men account them all loſt, who are dead.

ſhall loſe it] Shall go to Hell, and ſo loſe all comfort of life, as *Tertullian* ſaid *adv. Gnoſt. c.* 11. *Perdet in Gehennam, qui ſe putat negando lucrifacere eam.*

he that loſeth his life for my ſake] That dies for the teſtimony of the truth of religion, chap. 5. 11, 12.

ſhall finde it] In Heaven for ever, as *Tertullian* alſo ſaith, *Perdet eam ad præſens, qui confeſſus occiditur, ſed inventurus eam in vitam æternam*, he ſhall loſe his life for the preſent, who confeſſing is ſlain, but ſhall finde it to eternal life.

v. 40. *he that receiveth you*] Luke 10. 16. John 13. 20. that heareth your doctrine willingly, and entertaineth you: this is added to comfort them in diſtreſſes; for therein ſome ſhould receive them, and relieve them.

receiveth me] He ſhall have more divine gueſts. See Hebr. 13. 2. me and my Father. See on John 14. 23.

in the name of a prophet] Not for kindred or civil reſpects, but becauſe he is Gods meſſenger.

ſhall receive a prophets reward] Such a reward as a prophet ſhall have: or, as is fit for him that hath received a prophet, and ſo furthered Gods ſervice in an extraordinary manner.

a righteous man] A man fearing; God a religious man, Matth. 13. 17.

v. 42. *whoſoever ſhall give to drink*] Mark 9. 41.

unto one] How much more, if he give, and be beneficent to many?

of theſe little ones] Who newly made profeſſion of the true religion: and were as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 12. 14.

a cup of cold water onely] The leaſt and cheapeſt curteſie, that can be ſhewed: how much more if he provide with greater charge to relieve him?

he ſhall in no wiſe] He ſhall be ſure of it.

his reward] The phraſe is altered, he ſaid before, the *reward of a prophet*, and *of a righteous man*, verſe 41. here he doth not ſay, the *reward of a little one*, leſt it ſhould be thought to be a ſmall reward; but, *his reward*: that is a reward proportionable to his work, and affection to the cauſe of God. See chap. 25. 34, &c. Luke 14. 14.

CHAP. XI.

Verſe 1. OF *commanding his twelve diſciples*] Of giving them precepts how to carry themſelves in their journey and preaching, chap. 10. and had ſent them away furniſhed with thoſe inſtructions.

in their cities] In the cities of Galilee. See chap. 9. 35. and 12. 9.

v. 2. *John had heard*] By his diſciples, as Luke 7. 18.

in the priſon] ἐν τῷ δεσμωτηρίῳ: the word cometh of δεσμῶ, to binde, and ſignifieth the place where priſoners are bound, or kept in ward. *Suidas* interpreteth it by φυλακὴ, a keep, or priſon: Syr. בית אסירא, *in domo vinctorum*. So the Hebrews ſaid, בית הסהר, *beth aſire* Gen. 39. 20. in the houſe of the priſon, or the place where the kings priſoners were bound. So Judg. 16. 21. בבית האסירים, *bebeth haaſirim*, in the houſe of the bound, that is the priſon. *John* was caſt into priſon, becauſe he reproved *Herods* inceſt. See Mark 6. 17.

the works of Chriſt] That is, his miracles; of which verſ. 4, 5.

he ſent two of his diſciples] Not for his own information, who was aſſured by Gods ſpirit, and a ſigne from heaven that Jeſus was the true Meſſias, John 1. 33. and bare record thereof, John 1. 29. 34. but to inſtruct his diſciples, who out of zeal to their maſter ſtood ill affected to Chriſt, as appeareth John 3. 26. chap. 9. 14. and very likely did not now acquaint *John* with Chriſts great works, out of love to him; but out of envie and reſpect of their Maſters credit.

v. 3. *and ſaid unto him*] By his diſciples whom he ſent, for *John* was now in priſon, 2 verſe. See chap. 8. 5, 6.

art thou he that ſhould come] The Meſſias promiſed in the prophets, and expected by the Jews, Gen. 49. 10. Iſai. 35. 4. Acts 26. 6, 7.

v. 4. *again*] *Gr. going, or returning ſhew, &c.* which in effect is, whereas *John* hath by you ſent this meſſage to me, tell him again from me thoſe things which ye do hear and ſee.

thoſe things] He doth not anſwer *Johns* meſſage otherwiſe then by his works done, whereof *Johns* meſſengers were eye-witneſſes, that he might demonſtrate himſelf to be the Lords Chriſt, by thoſe marks which the prophets had foretold.

v. 5. *the blinde receive ſight*] This is one of the marks which was foretold, Iſaiah 35. 5, 6. See John 10. 25, 37, 38.

the dead are raiſed] This they related to *John*, Luke 7. 12. 18. whether they ſaw it, or heard it from ſome eye-witneſſes.

the poor have the goſpel preached] Iſaiah 61. 1. Chriſt doth not (as worldly princes uſe) beſtow his favours on the eminent and great, but moſt commonly on the obſcure, poor, and deſpiſed of the world, 1 *Cor.* 1. 26, &c. in the prophecie it is, *God ſent me to preach good tydings*, ענוים *banavim, to the meek*: the meaning is, the poor in ſpirit, as chap. 5. 3. thoſe who know themſelves deſtitute of grace and true happineſſe thence enſuing.

v. 6. *whoſoever ſhall not be offended in me*] At my mean eſtate and ſufferings, chap. 26. 31. 1 Cor. 1. 34. or at my familiarity with ſinners, differing from *Johns* auſtere courſe of life, verſ 18, 19. the Jews expecting a worldly king for their Meſſias, glorious, rich and victorious, would not receive nor believe in him, becauſe they were offended at the form of a ſervant and man of ſorrows: and it ſeemeth by this part of Chriſts anſwer, that *Johns* diſciples were offended at Chriſt, becauſe he lived not apart from the multitude, nor in that external auſterity of life, which they admired in their Maſter, *John Baptiſt*, chap. 9. 14. which Chriſt ſo ſecretly reprehendeth in them, that he might not ſhame them before the multitude, nor let them go away in their errour. See note on Luke 7. 23.

v. 7. *as they departed*] Chriſt would not commend *John* before his diſciples, leſt they ſhould ſtill erre in preferring him before Chriſt; or the people ſhould think he flattered *John* before his diſciples, in hope to ingratiate with him, who had ſo high authority in the peoples opinion: but after Johns diſciples were gone, Luke 7. 24. he commends him to the people, who now might poſſibly have too mean an opinion of him in reſpect of his impriſonment.

into the wilderneſſe] Of Judea, where *John* preached. chap. 3. 1.

a reed ſhaken with the winde] Why went ye into the wilderneſſe by ſuch multitudes? Surely ye would not have gone to ſee reeds that are ſhaken with the windes, or ſuch other unconſiderable things, which the wilderneſſe affordeth: and men in fine cloathing you could hardly ſee there; they are uſually in kings courts: nothing was there to be ſeen worth your labour, but onely *John*, whom you then eſteemed as a great prophet: and ye have no reaſon to think more meanly of him now, in reſpect of his impriſonment: ſome by *reed* underſtand an unconſtant perſon: a reed, as the winde bloweth, bendeth this way or that way: but *John* was no ſuch light perſon, but a true and conſtant ſervant of God, as in his unchangable teſtimony concerning me, ſo in his life and doctrine.

v. 8. *a man clothed in ſoft raiment*] In ſilk, or courtly apparel. See on Verſe 7. *John* was far from affecting any delicacy of clothing, or diet, See chap. 3, 4. hereby he intimateth that the teſtimonies, which *John* formerly gave concerning him, could not be for favour of any: for, the priſon in which he was now might ſufficiently teſtify, that he could not flatter Kings or Princes: and therefore notwithſtanding his meſſage, which was for his diſciples ſake; he changed not his teſtimony for all his bonds. See on Luke 7. 25.

v. 9. *a prophet*] See on verſe 7. a teacher of the truth. See chap. 21. 26. an holy and reverent Doctor ſent of God.

more then a prophet] A man preferred by God to an higher office, then ever any of the former prophets was — *δεικνύων ἤδη παρόντα τὸν ἐξ ἀρχῆς καταγγελλόμενον συμβολικῶς, ſhewing him now preſent, who from the beginning was but typically foretold of, Clem. Alexandr. ſtrom. l.* 5. and *Ireneus l.* 3. *c.* 11. *adventum vidit & demonſtravit*, he ſaw and demonſtrated his coming, perſwading many to believe in him; ſo that he *& propheta & Apoſtoli locum habuerit*, had the office both of a Prophet and Apoſtle: it is the office of a prophet *ventura prædicere, non autem demonſtrare*, to declare things to come, not to ſhew them preſent, as *John* did, and was therein greater then a prophet, *Gregor. hom.* 6. *in Evang.*

v. 10. *Behold I ſend*] See on chap. 3. 1. Mal. 3. 1.

my meſſenger. &c.] He ſhews a reaſon why *John* was greater then the prophets: he was the Harbinger deſigned by God to prepare the way of Chriſt, and the Herald to proclaim him now come into the world, who is the King of his Church. See Luke 1. 15, 16, 17, 74, 75.

v. 11. *among them that were born of women*] He prefers *John* not onely before the Prophets, as verſe 9. but alſo before all others that were born before him. Job 14. 1. and 15. 14. and 25. 4.

there hath not riſen] Or *been raiſed*, as chap. 9. 25. Luk. 7. 16. Joh. 7. 52. none greater then he hath appeared among men.

a greater then John] In dignity of office, and cleerneſſe and fulneſſe of doctrine, in publiſhing the entire performance of all things foretold of Chriſt; as his death, reſurrection, aſcenſion, calling of the Gentiles, which *John* ſaw not.

he that is leaſt in the kingdom of heaven] The leaſt in the miniſtery of the goſpel hath a more excellent function, in regard of the cleerneſſe of doctrine to be taught by him. See Luke 7. 28. John 1. 29.

v. 12. *from the dayes of* John] Luke 16. 16. the Scribes taught the people coldly before, but *John* hath kindled in their hearts a fervent deſire of hearing the goſpel.

until now] This zeal laſts in them ſtill, although *John* be caſt in priſon, and cannot now preach unto them.

ſuffereth violence] Or, *is gotten by force*, as the Syriack expreſſeth this *βιάζεται*: men run to hear the goſpel preached, as ſouldiers run upon a rich town beſieged, to get the wealth thereof, Iſaiah 60. 4. 8. 11.

and the violent] Onely they, who with ardent affections, overcoming all that ſtands in their way, preſſe into it, do, and ſhall attain poſſeſſion thereof: the violent (ſaith *Ambr. in Luc. lib.* 8.) *qui vim facit, vehementi ſtudio properat*: he that uſeth violence, haſteth with vehement deſire: the violent, or they that thruſt on men, as in ſtorming a town, one thruſts another, to get before him into it; ſo the people were ſo encouraged by *Johns* preaching to come to Chriſt, that every one was ambitious to come firſt.

v. 13. *propheſied until John*] The things they foretold of Chriſt, and the types of him in the law, began to be fulfilled in the time of *John*, there needed now no more predictions, but a manifeſtation of the Meſſias to Iſrael, which was *Johns* office to do. John 1. 31.

v. 14. *If ye will receive it*] If ye can endure to have the truth told you.

this is Elias] Mal. 4. 5. This is he who ſhould come in the ſpirit of *Elias*, Luke 1. 17. not *Elias* himſelf, whom the Jews vainly expected, John 1. 21. by this propheſie of *Malachi* he again ſhews the dignity of *John Baptiſt*, recalling to their mindes (who had heard it) the words of the Angel, Luke 1. 17. this was *Elias*, not in perſon, but in office. See John 1. 21.

v. 15. *he that hath ears*] See on chap. 13. 9. by this *Epiphonema* he exciteth us to believe his doctrine (for *to hear*, is here put, for *to believe*) intimating, that although we all have externall ears to hear, we are commonly deaf within: and this he ſpeaketh, as to make us conſider our great defects herein, that we may pray the Lord to open our hearts and ears to attend unto his voice, that we may no longer be deaf with them that ſhall periſh; *aures cordis requirit, Greg. hom.* 15. *in Evang.* he requires the ears of the heart.

v. 16. *But whereunto*] Luke 7. 31.

this generation] The men of this age, as chap. 24. 34.

it is like unto children] An alluſion to childrens ſports, who finde fault with the ſurlineſs of ſome of their companions, who would not comply with them in their paſtimes, though they aſſaied all wayes they could to allure them thereto; one while ſinging merry ſongs, otherwhile elogies, or ſad funeral ditties. See verſ. 18, 19. See on Luke 7. 32.

v. 17. *we have piped*] He taxeth the ſtupidity of hearers, moved neither with the gracious comity of Chriſt, nor the ſtrict auſterity of *John*, or thoſe who went before him: with thoſe who preached the gladſome tidings of ſalvation by faith, or the ſeverity of the law, to anſwer Gods promiſes or threatnings with faith and repentance.

but ye have not lamented] ἐκόψασθε, this word expreſſeth the geſture of mourners, and thoſe who are deeply affected at that they hear or ſee: *κόπτειν*, amongſt other things, ſignifieth to ſmite and ſtrike the breaſt: and alſo to mourn, as chap. 24. 30. ſo the penitent man ſmote his breaſt, Luk. 18. 13. ſo did the ſpectatours of Chriſts paſſion, Luke 23. 48.

v. 18. *neither eating nor drinking*] He eat locuſts and wilde honey, chap. 3. the meaning is, he uſed a moſt hard and auſtere diet, far from the common uſe of other men, abſtaining from feaſts and luxury.

he hath a devil] By whoſe aſſiſtance he can endure ſuch hardſhip: becauſe many of thoſe who are poſſeſſed, will endure much more hardneſſe then others ordinarily can, without much ſenſe thereof: *Johns* auſtere courſe was ſo far from winning many of them, that it incenſed them the more: they thought he hated mankinde, as *Satan* doth. Thus doth malice turn all that to occaſion of calumny and blaſphemy, which God appointed for their converſion and ſalvation.

v. 19. *eating and drinking*] In a more free uſe of the creatures, and graciouſly converſing with all ſorts of men in a more familiar courſe of life: his way differed from *Johns*, but both came to the ſame end: but the Jews were cenſorious of both, being won by neither.

a man gluttonous] Given to exceſſe, and abuſe of the creatures keeping company with men of looſe life.

wiſdom is juſtified of her children] Though there be many that ſcoff at all means of grace, yet the wiſe counſel of God, Luke 7. 30. in calling ſinners home by *Johns* auſterity, and Chriſts familiarity, is approved (as Pſal. 51. 4. Rom. 3. 4. Luke 7. 29.) by the followers thereof, as Luke 10. 6. which he ſaith, to ſhew that neither Chriſts, nor *Johns* labours had been fruitleſs to the elect hearers, though (as it commonly cometh to paſs) the wicked grew worſe thereby, and their judgement more heavy, by their contempt of Gods mercy offered them.

v. 20. *then began he*] Calling to minde the malicious and invincible ingratitude of the Jews: and particularly of certain cities where himſelf had taught, and done great miracles. See Luke 19. 13.

becauſe they repented not] Not becauſe they did not commend him and his preaching, but becauſe they did not amend by it.

v. 21. *wo unto thee Corazin, &c.*] Theſe were cities upon the lake of Gennezaret, where Chriſt converſed much, and taught often.

Bethſaida] The city where *Philip, Andrew* & *Peter* dwelt. See John 1. 44.

the mighty works] The great miracles, in curing all diſeaſes, &c.

in Tyre and Sidon] Cities of great traffick by the ſea, and of very impious manners: therefore, as the Prophets of old denounced great miſeries to come upon them, Iſaiah 23. 1. Ezek 26. 27. 28. Amos 1. 8. ſo doth our *Saviour* here pronounce a woe to them, and threaten great and fearfull judgements: *Suidas* ſaith, that Tyrus of old was a Metropolis: theſe were ancient, great, populous, and rich cities of Phœnicia. Sidon fell into the lot of the tribe of *Aſher*, who yet poſſeſſed it not, becauſe (ſaith *Jerom de loc. Hebraic.*) they were not able to beat them out: ſo ſaith he, *Tyrus in tribu Nephtalim.*

in ſackcloth and aſhes] Repenting, and manifeſting their repentance by ſuch outward ſignes of humiliation, as of old, and then were in uſe, with thoſe who repented & humbled themſelves for the diverſion of any imminent, or threatned judgements; and that not onely among the Jews, but alſo among the Gentiles, Job 42. 6. Jonah 3. 6. Heſter 4. 1. Jer. 6. 26. Lam. 2. 10. the meaning is, that thoſe miracles might have been ſufficient, to have overcome their malice, and moved them to repentance, which the Jews had ſeen done, and profited not by them.

v. 22. *it ſhall be more tolerable*] As there are diverſities of puniſhments in hell appointed for impenitent ſinners; ſo ye, that have refuſed the goſpel, ſhall at the day of judgement, be more ſeverely handled, then they that never heard it, though they lived more profanely then ye do, Heb. 2. 2, 3. and 10. 28, 29. So that he teacheth *here*. 1. That there ſhall be a future judgement, chap. 25. 31, &c. Acts 17. 2. That it ſhall be at the reſurrection. 3. That as there are degrees of ſins, ſo ſhall there be of puniſhment to the damned. 4. That the heavieſt puniſhment ſhall be to thoſe impenitent ſinners, on whom God had beſtowed the largeſt means of converſion.

v. 23. *which art exalted unto heaven*] By my abode in thee, frequent preaching and great miracles wrought.

brought down to hell] ἕως ᾅδου, עדמא לשיול, *unto the pit or grave*, Syr. See note on Luke 16. 23. and Acts 2. 27. שְׁאוֹל *ſheol* with the Hebr. ſignifieth the grave, which the Greeks give by ᾅδου, as Pſal. 16. So Gen. 37. *I ſhall go down to my ſon mourning*, εἰς ᾅδου, *into the grave*: the ſame word is alſo taken for *Hell*, the place of the damned, Luke 16. 23. Speaking here of the glory of Capernaum, he ſaith, it was lifted up to heaven, (that is, very highly exalted in dignity and priviledges, as alſo in her own opinion) and ſpeaking of her ingratitude, he preſently ſaith, that ſhe ſhould be thruſt down to Hell, that is, thy glory ſhall depart, thou ſhalt be deſtroyed and ruined, thou ſhalt be afflicted with extream and pittileſſe ignominy (which probably came to paſſe, when the Romans deſtroyed and waſted the reſt of Galilee) and thou ſhalt at laſt be damned in Hell, who contemnedſt ſo great means of ſalvation brought home to thee.

in Sodom] Which was ſo wicked, that it was deſtroyed by fire from Heaven, that ſad monument of Gods juſt indignation againſt ſins and ſinners: See Gen. 19. 24. 2 Pet. 2. 6. *ſuper impium populum Gehennam miſit è Cœlo, Salvian de gub. Dei L.* 1. he ſent upon an impious people, *hell from heaven*: that is, ſhowers of fire and brimſtone, wherwith the damned ſhall be tormented, Pſal. 11. 6. Iſa. 30. 33. Rev. 19. 20. and 20. 10. and 21. 8.

it would have remained] The Sodomites would not have been ſo wicked, as to bring that judgement on themſelves: either we muſt underſtand this with relation to mans apprehenſion and ſenſe, conſidering onely ſecond cauſes; as if it were ſaid, in mans reaſon ſo great miracles would have converted them, though grievous ſinners, and ſo God would have ſpared them, as he did Ninive: or he regarded his own omniſcience, as God, foreſeeing and certainly foreknowing what effect every cauſe ſhal and wil work *in ſubjecto determinato*, or the particular ſubject: and if any aſk, if God, who cannot be deceived, did indeed foreſee, that Sodom and Gomorrah would have repented, if he had given them as much means, as he did other ſinfull cities; why did he not give them, ſo that they might repent? We muſt know, that God being debter to no man, both mercifully giveth the means and the effect to repentance, amendment and ſalvation where he pleaſeth (Rom. 9. 18. 21) and juſtly denieth the means, or the effect thereof, where he will execute his juſtice, and not ſhew mercy, as *Auguſtine* ſaith (*ep.* 107) to *Vitalis*; *Scimus eis quibus datur, miſericordiâ Dei gratuitâ dari: ſcimus eis quibus non datur, juſto judicio Dei, non dari*; we know that to thoſe to whom it is given, it is given by the free mercy of God: we know that to thoſe to whom it is not given, it is, by the juſt judgement of God, not given: in this particular the Sodomites were grievous ſinners, Gen. 13. 13. Gen. 18. 20. ſo that their ſin is ſaid to have cryed to God: indeed, God had given them a righteous *Lot*, whoſe example might have been to them a lively doctrine to have reſtrained them from ſuch impietie: but their wicked converſation vexed his righteous ſoul, 2 Pet. 2. 8. they being nothing amended, but left more unexcuſable hereby: therefore it was an evident juſtice of God, not to give them more means of grace, who had buried that talent of the light of natural reaſon which they had received.

v. 24. *it ſhall be more tolerable*] See on verſe 22. it ſhall be more eaſy damnation to the Sodomites in the world to come (though the righteous God made them examples of his indignation againſt ſuch ſins for future times, 2 Pet. 2. 6.) not becauſe the Sodomites were leſs ſinners then the Capernaites; but becauſe the Capernaites deſpiſed, or neglected greater knowledge and means of ſalvation then was offered, or afforded the Sodomites. Conſider well you whom it now concerneth, what damnation awaiteth neglecters of the goſpel, and the adminiſtration thereof.

v. 25. *at that time*] This is ſaid to be when the 70 were returned, and had told our Saviour what good ſucceſs they had, Luke 10. 17. 21.

Jeſus anſwered] To the report of the 70 diſciples; or anſwering is put for the beginning of a ſpeech, as often in Scripture.

I thank thee] Or, *I confeſſe unto thee*, ἐξομολογοῦμαι, importeth either, or *I acknowledge before thee*, ſo הוֹדָה *jadah* in *Hiphil*, ſignifieth among the Hebrews; *projecit, ſeu emiſit vocem, liberè faſſus eſt*, or *confeſſus eſt*, Pſal. 118. 1, &c. confeſſion, and free acknowledgement of Gods mercy, is a praiſing and thanking him for the ſame.

theſe things] The myſteries of thy kingdom.

and prudent] From the Scribes, Phariſees, and worldly wiſe men.

and haſt revealed them] By my miniſtery, and thoſe whom I have ſent to teach.

unto babes] Νηπίοις, to ſimple men and women, who know no more in ſuch things, then children do in worldly affairs. (See *Clem. Alex. Pædag. l.* 1. *c.* 5.) that which the Hebrew expreſſeth by פְּתָיִם *Pſal.* 19. 8. and 116. 6. in both which places the 70 give it νήπια and Prov. 1. 4. 22. & 8. 5. & 14. 15. (which *Symachus* gives νήπιος) they render by ἀκάκοις, harmleſs perſons: but Prov. 1. 32. the 70 give the ſame word νηπίους: which Greek word is uſed ſometimes to expreſſe young brutes, plants, or that which hath ſmall ſtrength, as an infant: what theſe here mean may be gathered, chap. 18. 3. Rom. 16. 19. 1 Cor. 14. 20.

v. 26. *even ſo*] Ναὶ, *yea*, Syr. אִין, *etiam, certè, profectò* yea, ſurely, truely.

for ſo it ſeemed good] Gods pleaſure being known, we muſt reſt ſatisfied; there needs no other reaſon, where he will have it ſo; becauſe his judgements are ever juſt, though many times unknown to us: and he is Lord of heaven and earth & may do what he will with his own. Here we ſee that of *Proſper de vocat. Gent. l.* 1. *c.* 24. to be true, *Ex Deo eſſe principium, & profectum, conſummationemq; &c.* that the beginning, advancement, and conſummation of our ſalvation is of God.

v. 27. *all things*] Joh. 3. 35. not only perſons, but things; ſo great is the power of Chriſt. See c. 28. 18. others underſtand it of the knowledge of thoſe myſteries ſpoken of here, 2. 25.

are delivered] Chriſt then, as man, had not this power and knowledge of himſelf.

no man knoweth the Son] His divine nature, and eternal generation: or, no man knows what he is to do, or ſuffer, but the Father, who hath deſigned him to both.

neither knoweth any man] John 6. 46.

the Father] That is his eſſence, or divine ſubſtance: or how he will have the calling of the Jews, or Gentiles to embrace the goſpel, to be diſpenſed or diſpoſed: the Prophets ſaw but little hereof, 1 Pet. 1. 10, 11, 12.

to whomſoever the Son will reveal him] None elſe can know, nor can any know any further then Chriſt will reveal him. chap. 13. 11. Mark 4. 11. Luk. 8. 10. 1 Cor. 2. 7. Eph. 3. 5. Col. 1. 26.

v. 28. *Come unto me*] It ſeemeth an alluſion to Iſaiah 55. 1. where God calleth all that ſpiritually thirſt to him, with promiſe freely to refreſh them: the meaning is, truſt in me, ye that are troubled in conſcience for ſin, and I will bring you to true reſt in Gods favour, which by other means ye can never obtain: he calleth them who alone can give both will and ability to come: as *Ambroſe* ſaith, *dat vires ſequentibus ſe, itaq; quò propior virtute fueris, eo fortior eris, l.* 7. *ep.* 54. *Syricio*, he giveth ſtrength to thoſe that follow him, ſo that the neerer thou art to vertue, the ſtronger ſhalt thou be: obſerve here, 1. whom he inviteth, all the laboring and heavy loaden; 2. to what, I *will give you reſt*; 3. with what condition; that they ſubmit to the juſt and eaſy yoke of Chriſt.

all ye that labour] Or are ill at eaſe; Chriſt calleth all to faith and repentance, excluding none that are thereto prepared by a deep ſenſe of the intolerable burden of their ſin.

and are heavy laden] With the ſenſe of your ſins, and a guilty conſcience, of all burdens in this world, the moſt importable, Prov. 18. 14. the more heavy we feel our ſins, the neerer we are to Gods mercy to relieve us. See Pſal. 38. 4.

I will give you reſt] Peace of conſcience, in the free remiſſion of guilt and puniſhment, the aſſurance thereof, and freedom from the ſervitude of ſin. Rom. 6. 14.

v. 29. *take my yoke upon you*] Obeying my commandments.

learn of me, for I am meek] Imitate me in meekneſſe and humility: which thou wilt do if thou love Chriſt: for as *Chryſoſtom* ſaith, thou loveſt not him whom thou wilt not imitate, and him whom thou wilt not follow, thou doeſt but feign to love.

ye ſhall finde reſt] Jer. 6. 16.

unto your ſouls] Your outward man may be exerciſed with many troubles, but ye ſhall have inward peace.

v. 30. *my yoke is eaſie*] That which I command you is good for you and eaſie. See John 15. 12.

my burden is light] The word φορτίον, primarily ſignifieth the fraight or balaſt of a ſhip, wᶜʰ glides through the waves, as if it had no burden, and indeed cannot go ſafe without balaſt: now the regenerate conſent to the law of God, Rom. 7. 22. and therefore it is not grievous to them, 1 John 5. 3. not through any ſtrength or will of their own, but by the free grace of God, who giveth faith, Epheſ. 2. 8. love, patience, perſeverance, and all thoſe things which they have need of, for the accompliſhment of their ſalvation: the burden of Phariſaical traditions was heavy chap. 23. 4. and of oppreſſours, Iſaiah 9. 4. and 10. 27. Hoſ. 8. 10. the law was a burden, which neither we nor our fathers were able to bear, (ſaid *Peter*, Acts 15. 10.) it was figured in *Moſes* hands, Exod. 17. 12. *Moſes hands were heavie*. *Lex manus graves habuit*, *Gregor. hom.* 33. *in evang.* the Law had heavy hands, which ſtrook ſinners with an heavy judgement: but Chriſts burden is light, who requireth onely of us, that which is beſt for us: as to love, feare, and obey him, in which there is true happineſſe, out of which there can be none: he exacteth of us onely faith, chaſtity, ſobriety, mercy, ſanctity, all which (ſaith *Salvian l.* 7. *de gub. Dei*) *non onerant nos, ſed ornant*: do not burden, but adorn us: he commandeth his to believe in him, that they may be ſaved, John 14. 1. John 9. 16. that they love one another, John 13. 34, 35. John 15. 12. what eaſier burden then love? what ſweeter yoke then that which Gods love makes eaſie: every commandment of God is eaſie to him, who loveth; becauſe God is with him, and ſheddeth abroad his love in his heart, that he may cheerfully and willingly obey him: as *Proſper* noteth after *Auguſtine*, he that doth any thing onely out of fear, ſervilely doth it: nor is he a friend of the right, who if it could be, had rather not have that which is right commanded. Chriſt requireth (to make us bleſſed) that at leaſt we do hunger and thirſt for righteouſneſſe; that is, that we have a will to be holy. *Vide ſi labor eſt, ubi velle ſatis eſt*, *Auguſtine*, *ep.* 45. See whether that be a labour, where tis enough to be but willing.

CHAP. XII.

Verſe 1. [*Eſus went on the ſabbath day*] Mark 2.23. Luk. 6.1. שבת (of שָׁבַת, *ſhabbath of ſhabath, ceſſavit, quievit*) ſignifieth a reſt, or ceſſation; as, God reſted the ſeventh day from his work of creation, Gen. 2. 2. ſanctified and enjoyned the ſame for a weekly ſeventh-day reſt, Exod. 20. 10. and 35, 2. 3. So it ſignifies the Lords day, wherein we are to keep an holy reſt from all ſervile work. Secondly, all other ſolemn feſtival dayes, enjoyned by the Levitical law to be kept holy, and ſet apart from all ſervile work, were called שַׁבָּתוֹן *Shabbathon*, Levit. 23. 24, 39. *Sabbaculum*. 70. ἀνάπαυσις. ſo Ezek. 20. 21. *they polluted* שַׁבְּתוֹתַי *Shabbethothai*, *my ſabbaths*, that is, my appointed feaſts: ſo Coloſ. 2. 16. theſe are called *Sabbaths*, that is, ſuch reſts as were appointed ſome day of the week to be kept holy, by the ceremonial, not the moral law: for theſe feaſts were appointed by a poſitive law, onely for the time that the Leviticall law and prieſthood laſted; ſometimes this word importeth the whole week, as Luke 18. 12.

began to pluck the ears of corn] Which was lawful for them to do, Deut. 23. 25. though in another mans field.

v. 2. *when the phariſees ſaw it*] Who commonly went along with the multitudes which followed Chriſt, not with any intention to learn of Chriſt, but to obſerve all that he did, or ſaid, that they might cavil and calumniate: as here, it ſeemeth they watched for the ſame purpoſe: and vainly thought, they had now found a juſt occaſion to accuſe him of the breach of Gods laws.

thy diſciples] It is thy fault who teacheſt them no better, or ſuffereſt them in thy preſence to do theſe things: he that connives at others ſins, makes them his own; they ſo blame the diſciples, that they might caſt ſome impious aſperſions on their Maſter, concerning breach of Gods law, though never ſo far from the minde of the Lawgiver.

which is not lawful] Becauſe dreſſing of meat on the Sabbath was forbidden in the wilderneſs, Exo. 16.23. in regard of the *Manna*, (their then preſent food) which was forbidden to be gathered on the ſabbath; they conceived that the very plucking, and rubbing of the ears was alſo unlawful, and a ſervile work forbidden, Levit. 23. 7. and a capital crime, as that Num. 15. 23. thus hypocrites are over ſcrupulous in the ſmalleſt, but careleſs in the greateſt matters of the law, as charity and equity, as if they were of no conſequence.

v. 3. *have ye not read*] You that glory in the knowledge of the Scriptures, conſider what the man after Gods own heart (1 Sam. 13. 14,) did in caſe of neceſſity, if ye have read this, ye might there have found that which might free you from this errour.

what David did] 1 Sam. 21. 6. You muſt either blame your Patriarch *David*, or free my diſciples.

and they that were with him] *David* then had ſome attending on him in his flight, though he be ſaid to come alone to the prieſt, 1 Sam. 21. 1. it ſeemeth they ſtayed for him in ſome place nigh, and he brought of the *ſhew-bread* thither to them. See 1 Sam. 21. 5. for he being loath then to be ſeen in *Nob*, went alone to the tabernacle, that ſo, little or no notice might be taken of him, and that he might have the better convenience to confer privately with the prieſt.

v. 4. *the ſhew bread*] τοὺς ἄρτους τῆς προθέσεως, as if we ſhould ſay *bread of appoſition*, or ſetting before: Syr. דפתורה דמריא לחמא, *the bread of the Lords table*: the Hebr. called it לחם פנים, *lechem phanim*, *bread of faces*, or *preſence*, Exod. 25. 30. becauſe it ſtood before the Lord all the week, upon the golden table appointed for that ſervice, Levit. 24. 8, 9. and placed in the formoſt part of the tabernacle, to the North-ſide, next after the holy of holies: there was none other uſe thereof, but to be furniſhed with twelve loaves or cakes: ſome ſay, that thereby the twelve tribes of Iſrael might teſtifie and acknowledge, that God did perpetually feed them, and prepare a table for them, or to minde them of the poor: theſe loaves were made of two tenths of an Ephah, or buſhel of fine flower, and were ſet, by ſix in a row, upon this golden, or pure table before the Lord: the old bread which had ſtood there all the week, was taken away, and eaten by the Prieſts, Levit. 24. 5, 6. and new ſet in the place every Sabbath day; becauſe they were ever ſet before the Lord, they were called *panes propoſitionis*, and לחם התמיד *lechem hattamid*, *perpetual bread*, which we call *ſhewbread*, becauſe theſe loaves did *ever ſhew*, or preſent themſelves to the Lord upon that table inſtead of Iſrael; for as the ark ſignified the preſence of the Lord in his Church, ſo this table with the twelve loaves, ſignified the multitude of the faithfull, preſented unto him in his Church, under his view, care, and providence, continually ſerving in his preſence; and laſtly, his continual feeding them with the bread of life, Chriſt. See Joh. 6. 32. Eph. 5. 2.

which was not lawful for him to eat] According to the letter of the law: but according to the intent thereof, lawful.

neither for them which were with him] It appears hence, that they did eat of the *ſhew-bread*, as well as *David*, and this is added, leſt the Phariſees might think, that *David* might do it by ſome extraordinary warrant, being a prophet: they that were with him were no prophets, yet they alſo did eat it, and are not blamed, becauſe it was in a caſe of neceſſity, to which ceremonial laws muſt yield.

but onely for the prieſts] Exo. 29. 32, 33. Lev. 8. 31. & 24. 9.

v. 5. *in the law*] Numb. 28. 9.

the prieſts in the temple profane the ſabbath] That is, in your ſenſe, who judge any labor on the *ſabbath* to be profanation of the Law: but there are *ſabbath-dayes* works; therefore the prieſts labour bodily, killing cattle for ſacrifices on that day, and that in the court of the temple, and yet ſin not.

are blameleſſe] Such as you have no cauſe to complain of, blameleſſe, not onely by mercy or connivence, but according to the law. So the Greek word ἀναίτιοι ſignifieth *unreproveable*, or without crime: they do not violate the Sabbath, becauſe they do that which appertaineth to the ſervice of God: ſome note, that the Fathers though rigid obſervers of the Sabbath, yet held this Maxime, that neceſſity or danger of life, put by the ſabbath: that is in caſe of neceſſity, there was no breach of the Sabbath, neither was neceſſary labor therin, any ſervile work. See *Tremel.* note on this place.

v. 6. *one greater then the temple*] More holy, more excellent; Chriſt the Lord of the temple, ἡ ἀλήθεια οὐχ ὁ τύπος, *Chryſoſt. hom.* 40. *in Matth.* 12. the truth, not the type onely, which preceded in the prieſt: if they were blameleſſe, though they cut wood, kindled fiers, ſlew beaſts, and ſacrificed on the Sabbath day, becauſe all this was ſubordinate to the ſervice of the temple, how much more are my diſciples, in doing that which enableth them to attend on me in a greater buſineſs then ſacrifices.

v. 7. *I will have mercy*] See on Hoſ. 6. 6. and chap. 9. 13. God preferreth relieving mans neceſſities, before the performance of his own external ſervice: ſo he concludes works of mercy to be Sabbath-dayes works, and no profanations.

v. 8. *for the Son of man*] I who am the Lord of the Sabbath, declare, that the Sabbath which was appointed for man, muſt yield to mans ſafety and welfare; ſpecially when either of them are in jeopardy, Mark 2. 27, 28. hereto it is obſervable, which *Athanaſius To.* 1. *de ſemente*, and others note, that Chriſt wrought his moſt illuſtrious miracles on the Sabbath-dayes, not breaking the law, or introducing any new thing therein, as *Tertul. adverſ. Marcion. l.* 4. *c.* 12. excellently noteth; for (ſaith he) he here fulfilled the law, *dum conditionem ejus interpretatur*, *dum facit quæ lex de Sabbati feriis excipit*, *dum ipſum Sabbati diem*, *benedictione patris à primordio ſanctum*, *benefactione ſuâ efficit ſanctiorem*, *&c.* while he interpreteth the condition thereof, while he doth thoſe things which the law excepted from the Sabbath-dayes reſt, while he maketh the Sabbath-day it ſelf, (by Gods bleſſing holy from the beginning) more holy by his doing good thereon.

v. 9. *when he was departed thence*] Out of thoſe corn fields mentioned, verſe 1. Mark 3. 1. Luke 6. 6.

he went into their ſynagogue] See on C. 11. 1 on another Sabbath he went into the ſynagogue of the ſame town, Luk. 6. 6.

v. 10. *his hand withered*] His right hand, Luke 6. 6. the want whereof made his condition more calamitous.

they asked him] They stay not till Christ had done this miracle; but by their speech, first put him upon it, that they might pick a quarrel with him.

v. 11. *What man ſhall there be among you*] Will any of you that are ſo ſtrict for the Sabbath, let a ſheep periſh thereon for want of help?

v. 12. *a man better then a ſheep*] All creatures on earth were made for man, it were therefore a ſhame to ſave a ſheep, and ſuffer a man to periſh: it is lawful by your own tradition and practiſe, to ſave a beaſt on the Sabbath-day, and ſhould not I heal a man on the Sabbath?

it is lawful to do well &c.] Legal ceremonies ought not to hinder works of charity: *Nulla neceſſitas major eſt charitate, Jerom lib.* 1. *ep.* 37. *Chromatio*, there is no neceſſity greater then charity.

v. 13. *Stretch forth thy hand*] That withered hand: he commanded, and withall gave him ability ſo to do, by healing it on an inſtant, without which he could not have ſtretched it out: ſo when God giveth us ſtrength to do what he commandeth us, it is our duty, but his grace and mercy that we can in ſome good meaſure do it.

it was reſtored whole] So Chriſt ſhewed his divine power, as in many other like miracles.

as the other] Which was ſound and well.

v. 14. *held a Council*] The Phariſees went out of the ſynagogue, leaving the multitude, before whom they durſt not for ſhame calumniate him for this work of divine power and mercy, and took counſel to deſtroy Chriſt.

how they might deſtroy him] Here appeareth the invincible malice of theſe adverſaries: he healed all their infirmities and diſeaſes, and they conſult how to deſtroy him: to them belonged that which *Moſes* ſaid, Deut. 32. 5, 6. *they are a perverſe and crooked generation: do ye thus requite the Lord, O fooliſh people and unwiſe?* the wicked ſo abuſe the mercies of God, that even the good which he doth for them maketh them worſe.

v. 15. *when Jeſus knew it*] by his divine knowledge.

he withdrew himſelf] Though he could by his power have defended himſelf againſt all their attempts, yet he would deport himſelf as man, and by ordinary means keep out of their hands, til his time of ſuffering came. See Joh. 4. 1. 3.

great multitudes followed him] The multitude, whom in their pride of heart the Phariſees contemned, as ignorant, and impious (John 7. 49.) were more ſenſible of Gods mercy then they; and therefore followed him withdrawing himſelf: they envyed not his glory: conſider what a dangerous thing envy is.

he healed them all] That had need of healing, and deſired it. See chap. 4. 23. Mark 3. 10. the malice of ſome ſhall not overcome and intercept his mercy toward others.

v. 16. *that they ſhould not make him known*] Leſt the Phariſees ſhould finde him, and endeavour to deſtroy him before the appointed time, or till after his reſurrection, as chap. 17. 9. See alſo chap. 8. 4.

v. 17. *ſpoken by the prophet*] Iſaiah 42. 1.

v. 18. *whom I have choſen*] To be a Saviour of the world. See Hebrews 5. 5.

my beloved, &c.] Chap. 3. 17.

I will put my ſpirit upon him] Iſaiah 11. 2. & 61. 1. John 3. 34. Coloſ. 2. 9.

judgement to the Gentiles] ἔθνεσιν, by judgement he meaneth the true worſhip of God, preaching of the goſpel, the doctrine of ſalvation by Chriſt: by Gentiles, thoſe people which were not of the Jews, ſuch were the Galileans and Tyrians now preſent, ſuch are we. So was the propheſie then in part fulfilled: alſo hereby may be meant a ſetled eſtate of the Goſpell, becauſe Chriſt was to preach (as here by himſelf to theſe Gentiles, ſo by his Apoſtles to the world) the truth of the Goſpel, whereby to caſt out ſuperſtition; which thing whereever it is done, the Lord doth reign and judge there.

v. 19. *ſhall not ſtrive*] He ſhall do his office meekly and humbly, and not manage his ſpiritual kingdom by violence, nor unneceſſarily conteſt with the Phariſees, who conſulted how to deſtroy him, verſe 14. he ſhall not ſtrive with violence, vociferations and clamour, as thoſe, who having a bad cauſe in hand, think to make it good, by importunity and railing.

nor cry] As men enraged, Epheſ. 4. 31. as thoſe, who do all by tumultuous outcryes. See John 18. 40.

his voice in the ſtreets] As thoſe who clamour in the ears of the people abroad and in publick, for vain oſtentation, and to be heard of men, out of the houſe where they teach or pray; but ſhal teach the goſpel with all meeknes & modeſty.

v. 20. *a bruiſed reed*] By theſe two ſimilitudes are deſcribed Chriſts gratious clemency in dealing with the moſt infirme; as thoſe who had onely a deſire of grace, and ſome ſlender beginnings of converſion and faith, as many in this multitude following him, ſeemed to have: the meaning alſo may further be, that he ſhall not condemn ſuch as labour under the burden of ſin, but rather quiet their conſciences, chap. 11. 28, 29. Ezek. 34. 16.

ſmoaking flax] Alluding to the wick of a candle put out, that onely ſmoaks and gives no light.

judgement unto victory] Till he ſhall bring under, or confound all his enemies.

v. 21. *in his name*] In him, when they know him aright, leſt any ſhould think that this appertained to the Jews onely, he nameth the Gentiles to be converted, and to believe in Chriſt: in citing this propheſie, the Evangeliſt like a faithful interpreter, giveth the full ſenſe, though he omit ſome words leſſe pertinent to his purpoſe, or vary others, as they beſt might ſerve to expreſſe the matter which he hiſtorifieth.

v. 22. *was brought unto him*] Luke 11. 14. very like it is, that he was made blinde and dumb by the devil that poſſeſſed him. See on chap. 9. 32. and now he was brought unto Chriſt by ſome friends; when he had in his receſſe and withdrawing from the people, ſhewed himſelf to be the Meſſias, by healing many.

v. 23. *all the people were amazed*] The word and works of Chriſt have variable effects, as hearers and ſpectatours, theſe admire the power and goodneſſe of God, but the Phariſees blaſpheme.

is not this the ſon of David?] The Meſſias, See on chap. 9. 27.

v. 24. *when the phariſees heard it*] Chap. 9. 34.

this fellow] This man; ſo it is likely they might here call Chriſt in contempt, not vouchſafing ſo much as to name him; though οὗτος among the Greeks, did not alwayes import contempt of the perſon to which it related: but ſometimes it was a note of honour and eminency.

by Beelzebub,] See on Chap. 9. 34. and on Luke 11. 15.

v. 25 *Jeſus knew their thoughts*] They are charged in the foregoing verſe to have ſaid ſo, what need Chriſt then know their thoughts? The anſwer may be that they ſaid it in their hearts onely; or that he knew it the ſame way, by which he knows mens thoughts without any mans relation, though as man he heard it not his ſelf.

every kingdom divided] As diviſion overthrows, houſes, cities and kingdoms; ſo muſt it deſtroy Satans kingdom; if one devil ſhould give power to men to caſt out another. See Luke 11. 17.

v. 27. *by whom do your children caſt them out*] Some underſtand this of the Apoſtles, who were Jews: others of Exorciſts among them, Acts 19. 13. others of ſuch Jews as did by Chriſts name caſt out devils, but did not follow Chriſt, as Mark 9. 38. Luke 9. 49. yet none of theſe were blamed by the Jews: why then ſhould Chriſt be ſo taxed? The firſt interpretation is moſt probable.

v. 28. *by the ſpirit of God*] By power from God.

the kingdom of God] The kingdom of the promiſed *Meſſias* under the New Teſtament. See Luke 11. 20.

v. 29. *or elſe how can &c.*] If Gods powerful kingdom were not come among you, how could ſo many devils be caſt out? they are ſtrong, and will not be driven out of poſſeſſion by any, but a ſtronger hand.

v. 30. *he that is not with me, is againſt me*] As in war, he that fighteth not for his Prince, is an enemy: and as they which are to gather in their maſters harveſt, if they neglect it, are ſcatterers and deſtroyers; ſo they that will not defend me againſt blaſphemies (wherein they can) betray my cauſe and are enemies.

v. 31. *wherefore I ſay unto you*] He ſpeaketh this to ſhew, that either the Phariſees had committed this ſin, or to warn men take heed of it by them who had come neer unto it.

all manner of ſin] Great and ſmall. Mark. 3. 28. Luke. 12. 10. John 5. 16.

ſhall be forgiven unto men] To ſome men, or any ſin elſe may be forgiven.

blaſpheme againſt the holy Ghoſt] This is conceived to be a malitious oppoſing the truth of the goſpel, made known to us by the holy Ghoſt, joyned with perſecution of thoſe that profeſs it, (and that merely becauſe they do ſo) with final impenitency: See *Auguſt. Macedonio ep.* 50. *paulo ante finem*, and *Auguſtin in Evan. Matth. ſerm.* 11. *poſt init.*

v. 32. *againſt the ſon of man*] Againſt Chriſt by way of diſgrace as he is man, or againſt any man; for it is a grievous ſin, to calumniate or wrong any man, yet pardonable: but to ſin with ſo high an hand, as verſe 31. againſt God himſelf, as hath been ſaid, is unpardonable, Num. 15. 30. Heb. 10. 29.

neither in this world, nor in the world to come] That is, never: but ſhall be puniſhed both here, and in the life to come. Mark 3. 29. 1 John 5. 16.

v. 33. *Either make the tree good*] Either confeſſe that I am good, becauſe ye ſee me caſt out devils, and do good, or elſe convince me of any evil action, before ye prejudicate my perſon; or, either bring forth good fruits, that ye may appear to be good; or elſe confeſſe your ſelves to be evil, as indeed you are: be what ye ſeem, or ſeem as you are.

tree is known by his fruit] So muſt you, and I, by our words and actions.

v. 34. *O generation of vipers*] See on chap. 3. 7.

how can ye being evil ſpeak good things?] Hypocrites will ſpeak good things to deceive men: yet ſometimes the evil of their hearts breaks out into their tongues; let thy heart agree with thy tongue.

for out of the abundance, &c.] Luke 6. 45. The heart is the fountain of words and actions; according to the veins and quality thereof, the words do commonly reliſh.

v. 35. *a good man*] A man of a ſanctified heart and affection, will ſpeak to Gods honour and edification of others, Pſal. 37. 30, 31. but a wicked mans heart (like the unhealed waters of Jericho, 2 Kings 2. 19.) ſendeth out onely ſtreams of death and barrenneſſe.

the treaſure] That is, the abundance, and indeficient ſtore of the Spirit of ſanctification. See John 7. 38. 39.

v. 36. *every idle word*] Every vain word, as Epheſ. 5. 6. or of every falſe word: much more then for every injurious calumny, prophanation and blaſphemy.

give account] A metaphor from accomptants; as Rom. 14. 12. Phil. 4. 17. Eccles. 12. 14. we have need therefore to ſet a carefull watch before the doors of our lips; it is a good advice of *Jerom ep. 22. lib.* 2. Conſider long what thou muſt ſpeak, and being yet ſilent, take heed thou ſpeak nothing to be repented of; let thy thoughts ponder thy words, *& lingua officium animi libra diſpenſet*: and let the balance of thy minde weigh out the taſk of thy tongue.

v. 37. *for by thy words, &c.*] See Luke 19. 22.

and Or, *as*, Exo. 21. 15. 17. Num. 30. 4, 5, 6.

v. 38. *then certain of the Scribes*] Chap. 16. 1. Luke 11. 29. Theſe would pretend a willignes to believe might they but be ſatisfied, and convinced with ſuch a ſigne as they required, Luke 11. 16.

a ſigne from thee] A miracle, or ſigne from heaven, that we may be aſcertained that God hath ſent thee to teach us, Chap. 16. 1. John 6. 30, 31. for they had ſeen many miraculouſly healed, but yet could not believe or would not acknowledge the hand and power of God therein.

v. 39. *adulterous generation* A baſtardly brood, Hoſ. 1. 2. no true children of *Abraham* John 8. 39. becauſe ſo much degenerate from his faith and ſanctity See on chap. 16. 4. he noteth their vain confidence in being the poſterity of *Abraham*, in ſuch their defection from the love and true worſhip of God.

no ſigne be given unto it] No ſigne ſhall be given them now at their requeſt, but afterward one ſhall be given them in the death and reſurrection of Chriſt, which ſhall be to the ſhame and confuſion of unbelievers.

the ſigne of the prophet Jonas] Whoſe lying ſo long in the whales belly, was a type of Chriſts burial, or ſuch a miracle as was wrought upon *Jonas*.

v. 40. *for as* Jonas] Jonas 1. 17.

the Son of man be three dayes] Some part of three dayes; for he was buried towards the end of the ſixt day, lay in the grave the whole ſeventh day, and roſe not again until about the dawning of the firſt day of the week, of which the night was a part; ſo *Hieron. in* Jon. 2. 1. ſaith, that συνεκδοχικῶς, *ſynecbdochically*, a part is put for the whole.

in the heart] Within the body of the earth, ἐν τῇ καρδίᾳ, in the heart; ſo the Hebrews ſay לבב ימים, *lebab janim*, Ezek. 28. 2. *the heart of the ſea*. Jonah 2. 2. 70 βάθη καρδίας θαλάσσης, *the midſt of the ſeas, or the deeps*, ſo Deut. 4. 11. בלב השמים, *lev haſhamim, the heart of heaven*. 70 ἕως τοῦ οὐρανοῦ, *up to heaven*. *Targ.* עד עית שמיא, *ad ſummitatem cœli*, Exod. 4. 14. בלבו, *belibbo*. 70 ἐν ἑαυτῷ, *within himſelf*. And ſo *Hilarie* interpreteth this ἐν καρδίᾳ, *interiora terræ*, and Mark 2. 6. ἐν καρδίαις αὐτῶν, The Syriac gives the verſe 8. according to the Greek, ἐν ἑαυτοῖς, בנפשהון, *benaphſhehun*, in their ſouls, or within themſelves, or among themſelves: ſo doth it among other things import, the midſt, or the inward part of the earth: ſo was Chriſts body being buried within the earth; that is, in the grave.

v. 41. *ſhall riſe in judgement*] Alluding to the manner of humane courts of judicature; in which witneſſes are ſaid to ariſe, or ſtand up, to give in witneſſe or evidence. Deut. 19. 15, 16. Mark 14. 57. Acts 6 13. The very example of the *Ninevites*, in the day of judgement, ſhall be an argument of condemnation to the obſtinate Jews.

this generation] See on chap. 11. 16.

ſhall condemn it] Shall cauſe it to be condemned, as being againſt the men thereof an argument of condemnation.

becauſe they repented] Jon. 3. 5. They repented at *Jonas* preaching, who was but a Prophet, a meer infirm man; but the Jews would not repent at the preaching of Chriſt, God and man.

v. 42. *The Queen of the ſouth*] 1 Kings 10. 1. The Queen of *Sheba*, whoſe nation bare ſouth from *Jeruſalem*, and the land of *Iſrael*.

ſhall riſe up &c.] See on verſe 41.

from the uttermoſt parts of the earth] For *Sheba* was in the utmoſt parts of *Arabia* the happy: and on the mouth or entrance of the *Arabian* ſea. Jerem. 50. 26.

to hear the wiſdom of Solomon] In things natural and humane, 1 Kings 10. 3. whereas here is another manner of wiſdom, that is, unto ſalvation, 2. Tim. 3. 16.

v. 43. *When the unclean ſpirit*] Luke 11. 24. He could as eaſily have ſaid, The devil will more and more violently carry you into greater ſins, until at laſt he deſtroy you: but he uſeth this parabolical admonition, that the penitent might learn caution, and the reſt be leſſe exaſperated againſt him.

walketh through dry places] The devil is compared here to a man caſt out of his dwelling, and finding no contentment in dry places, & deſerts, incommodious for habitation.

ſeeking reſt] That is, a place to ſettle in.

and findeth none] For he reſteth not, except where he can do ſome miſchief: he is like a malecontented exile, ſo long as he cannot infeſt man.

v. 44. *I will return*] When he findeth not ſome more wicked heart, or ſome others to pervert to their deſtruction, he adviſeth with himſelf, how he may make them more impious and damnable whom he hath already corrupted, and ſet in the way to hell and damnation.

into my houſe] Here appeareth the miſerable condition of the wicked, how ever great, glorious, or happy they appear to the ſenſe of the world; they are but the devils houſes, wherein he claimeth and holdeth a perpetual intereſt, yea, though he ſometimes permit them to ſome more ſober fits and appearances of repentance and amendment, as he did *Pharaoh*, *Ahab*, &c.

findeth it empty] And none to hinder his re-entring.

ſwept and garniſhed] Either by ſome formal repentance, or ſecure, void of all fear of God, living in pleaſure, for this is Satans garniſhing, whereby the ſinner is made ready for him to entertain him again.

v. 45. *then goeth he*] Finding not the means to do miſchief to others, which he deſired and expected, he repoſſeſſeth himſelf of that heart he had before, by carrying the ſinner into ſome more deſperate and damnable condition then before he was in.

ſeven other ſpirits] That is, many, as Revel. 1. 4. ſeven a definite number is put for an indefinite

more wicked then himſelf] To keep the more ſecure poſſeſſion, and do the more miſchief there.

and the laſt ſtate, &c.] See Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

to this wicked generation] Which ſeeks a ſigne, verſe 38. the Jews having been in ſome ſort freed from Satans dominion, by Chriſts abode among them, his doctrine and miracles: ſo that being now willing to deſtroy Chriſt, and to entertain Satan again, he intimateth that they ſhould be like a repoſſeſſed man, tenfold more children of the devil then before: conſider here the inevitable danger, you that relapſe, and turn again to the filthy vomit of your old ſins.

v. 46 *while he yet talked to the people*] This ſheweth a reaſon, why he would not preſently go to his mother and brethren; becauſe they came unſeaſonably to interrupt him in his Fathers work. See Luke 2. 49.

behold his mother] Mark 3. 31. Luke 8. 20.

and his brethren His kinſmen, (as Gen. 13. 8. ſee c. 13. 55.) where four of them are mentioned, *James*, *Joſes*, *Simon*, *Judas*.

ſtood without] Either in modeſty, becauſe he was inſtructing the people: or becauſe they could not get in for the preſſe.

deſiring to ſpeak with him] Concerning what is not recorded: ſome think to acquaint him with ſome dangers towards him by the Phariſees: as Acts 23 16.

v. 47. *one ſaid unto him*] One at firſt, and afterwards many. Mark 3 32.

thy brethren] See on verſe 46.

v. 48. *who is my mother?*] Not that he did in any meaſure deſpiſe his mother and brethren; but that he preferred the ſervice of God, and ſalvation of the people, and becauſe he would not be unſeaſonably troubled. See John 2. 4.

v. 49. *behold my mother*] He declareth hereby how he loveth and eſteemeth the righteous, even as his dear mother and brethren: he is the firſt-born among many brethren; and our brother, the word became fleſh, John 1. and ſuch as we are (as *Hilary* noteth *de trin. lib* 11.) ſin onely excepted. The ſpiritual kindred he preferreth; ſo ſhould we the houſhold of faith, Gal. 6. 10.

v. 50. *Whoſoever ſhall do the will &c.*] Matth. 7. 21. Not every one of you that heareth me, but he that faithfully doth my Fathers will.

and ſiſter] It may be there were preſent ſome of his kinswomen alſo, though they are not mentioned, or elſe he addes it for the comfort of thoſe religious women that followed him, and miniſtred to him. Luke 8. 2, 3.

and mother] The holy are dear and dear unto me, as are thoſe to whom the laws of nature, and fleſh and blood obligeth me; herein grace is better then nature.

CHAP. XIII.

Verſe 1. THe *ſame day*] On that day: which phraſe although in ſome places of Scripture it ſignifie not preciſely the very ſame day, but about that time, as in the Prophets, Iſaiah 4. 1. & 26. 1. yet in an hiſtorical narration as this is, it ſignifieth the ſame day, and here appeareth our Saviours unwearied endeavour in preaching ſalvation to the people.

went Jeſus out of the houſe] His going into the houſe is mentioned, Mark 3. 19. as it ſeems, to refreſh his diſciples, who by reaſon of the multitudes importunity, had not time to eat bread. Mark 3. 20. therefore Chriſt leaves his meat and the houſe, to go into a larger place where he might teach the people: ſo was it his meat and drink to do his Fathers work, John 4. 34.

and ſate by the ſea ſide] Mark 4. 1. by the ſea of Tiberias, John 6. 1. which lay neer his own countrey, whither he went, when he had finiſhed the enſuing parables, verſ. 53, 54.

v. 2. *great multitudes were gathered &c.*] The malice of the Phariſees, deſiring a ſigne from heaven to confirm his authority and doctrine, chap. 12. 38. though Chriſt would not ſatisfie, yet the people flock to him.

ſo that he went into a ſhip] The multitude preſſing him, as Mark 5. 31. Luke 5. 1. alſo that being freed from the throng, he might the better be heard and ſeen of his auditours, being at ſome diſtance from him, and all their faces towards him; therefore the ſhip was put off a little from the ſhore.

and ſat] This was the uſuall geſture of our Saviour teaching: as alſo of their doctors. Matth. 23. 2. See chap. 5. 1. Luke 4. 20. although he ſtood when he publikely read the ſcriptures. Luke 4. 16. theſe things are of their own nature arbitrary, and therefore are moſt ſafely regulated by the cuſtomes of time, place, and perſons, ſo as that we make no diviſion in things indifferent; but there follow the cuſtome of that church whereof Gods providence hath made us a part.

multitude ſtood on the ſhore] That they might more conveniently ſee and hear him.

v. 3. *He ſpake many things &c.*] He ſpake many parables, according to the ſeverall capacities of his auditours: and their various imployments: Some of them poſſibly were husbandmen; ſome merchants, others fiſhermen: he teacheth them all in their ſeverall elements: proverbs are ſometimes called parables, although there be no ſimilitude in them: as Pſal. 49. 4. (See on John 10. 6.) but here the word ſignifies, a ſetting forth of ſpirituall things, under certain repreſentations, and ſimilitudes, taken from things ſecular and worldly: in his ſermon on the mount, wherein he taught concerning *bleſſedneſſe*; the ſenſe and meaning of the law &c. he ſpeaketh more litterally and plainly, or in parables very eaſie to be underſtood: but here he ſpeaketh only in parables, not expounding them to the People: the reaſon is given, verſe 11. 34, 35. yet parables expounded (as ſome of theſe are afterwards) much help both underſtanding and memory, as ſhewing us the face of heavenly things in earthly glaſſes: alſo they work much upon our affections, when they are taken from things which we either love or hate. (See on Luke 5. 36.) and indeed, as the ſun is more eaſily viewed under ſome thinne cloud; ſo is divine truth under ſome ſimilitudes taken from things familiar and neerer to our underſtandings. See concerning allegories. *Jerom. on Amos. l. 3 c. 9. Auguſtin. To. 6. contr. Fauſt. Manich. l.* 12. *c.* 27, 28, 29. &c.

A ſower went forth to ſow] Luke 8. 5. This is the firſt of the ſeven parables in this chapter; wherein is intimated, that the ſeed of eternall life, which is ſown in preaching of the goſpel, thriveth not ſo well in one, as in another: and the reaſon is, for that men for the moſt part, either do not receive it, or loſe it, or ſuffer it not to ripen: therefore he admoniſheth his hearers, that their flocking after him, would not profit them, except they kept it in faithfull hearts, and brought forth the fruits thereof in newneſſe of life, which in likelihood a fourth part of them onely would do: the Lord ſoweth largely (ſaith *Athanaſius, de ſemente.*) but the fruit bearing is κατὰ τὸ ὑποκείμενον — according to the ſubject receiving it, when it withers on the ſtony ground &c. it is not ἀδυναμίᾳ τοῦ σπόρου, ἀλλὰ τῇ κακεξίᾳ τῆς γῆς in any impotency of the ſeed, but in the fault of the earth.

v. 4. *Some fell by the wayes ſide*] Some high wayes go thorow plowed fields, not incloſed in *Champain* countries, ſuch as it ſeems that was where our Saviour converſed. chap. 12. 1. there the ſeed could not enter, becauſe the ground was hardened by the feet of paſſengers: ſo the ſeed lying on the ground, was not received into the earth at all: as ſome hearers receive no benefit by the word preached, either becauſe they hear regardleſly, or underſtand not what they hear. verſe 19.

the fowls came and devoured] Here is mentioned another cauſe why they grew not: what the earth received not, the fowls carried away; what theſe fowls are, See verſ. 19.

v. 5. *Some fell upon ſtony places*] Where the grains might fall in between ſtone and ſtone, but could finde no good rooting: ſo ſome are a little affected at hearing of the word, as *Herod* was; but it can finde no firme ground in ſuch.

where they had not much earth] Not much care to receive, not much underſtanding to apprehend, not much faith to beleeve, not much will to obey, or not much love to retain it.

forthwith they ſprung up] They could not root downward, becauſe of the hardneſſe of the earth; but ſhot up ſodainly, becauſe, as *Euthymius* ſaith; *quæ modicâ terrâ occultantur, velociter exoriuntur*: ſeeds covered with little earth, ſoon *ſpring up*.

v. 6. *when the ſun was up they were ſcorched*] ἐκαυματίσθη *Syr.* It *felt the heat* the heat dryed up all the moiſture which ſhould nouriſh them, and ſo they periſhed.

becauſe they had no root &c.] Another cauſe of their decaying, is want of root which ſhould receive moiſture to nouriſh it, as the mouth doth food for the body: though the blade wither being blaſted, yet if the root be in any depth of earth, it may ſhoot out again; ſo though a Chriſtian be under ſome ſcorching temptations, dangerouſly blaſted in the outward man, yet if he continue in the faith, and love of God, *grounded and ſetled* (Coloſ. 1. 23.) he ſhall be like the tree planted by the rivers of water. (Pſal. 1.) but if this root fail, all periſhes.

v. 7. *Some fell among thorns &c.*] This had ſome root and growth; but is choaked up with thorns: ſo, the word in worldly hearers findeth ſome love to it, and purpoſes to obey it; but the cares and pleaſures of this world overgrow all, and make it fruitleſſe.

v. 8. *fell into good ground*] In the application, we may not think, that the heavenly ſeed found any good ground, but made it ſuch. *Lydia* indeed, like good ground, attended unto that which *Paul* preached. Acts 16. but God opened her heart thereto: the heart muſt be prepared, or the word ſhall never proſper, and profit: therefore the prophet ſaith, *break up your fallow ground, and ſow not among thorns.* Jer. 4. 3. that is, repent and root out your ſinnes: but the Lord ſaith alſo — *I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.* Ezek. 11. 19. See 2 Tim. 2. 19.

and brought forth fruit] The firſt ſprung not up: the ſecond ſprung up, but had not ſufficient root: the third grew up, but brought forth no fruit: but this grew up and fructified.

ſome an hundred fold, ſome ſixty fold &c.] Gods word doth not fructifie alike in all; the moſt fruit is beſt pleaſing to God. John 15. 2. 5. yet he deſpiſeth not the leaſt. chap. 12. 20.

ears to hear, let him hear] As if he ſaid, the parable is hard, and requireth diligent attention and conſideration. See chap. 11. 15. and Rev. 2. 7. let them whoſe hearts and ears God hath opened, be attentive: all are deaf, untill God open. See Pſal. 40. 6. If God have given thee an ear to hear, receive not the grace of God in vain; make good uſe of it, and hearken diligently to his word.

v. 10. *the diſciples came*] To wit, after he had done teaching the people, and was gone out of the ſhip: See Mark 4. 10. for it is not likely that our Saviour would leave teaching the people, to conferre with the Apoſtles, untill he had uttered all he had to ſay unto the people. See verſe 36.

and ſaid unto him] Two queſtions were now moved to our Saviour: the firſt recorded here: why he ſpake to the people in parables: the ſecond Mark 4. 10. 13. what was the ſenſe of the parable? to the firſt our Saviour anſwers, verſe 11. to the ſecond verſe 18.

Why ſpeakeſt thou unto them in parables?] In ſpeeches more obſcure then uſuall, and ſuch as neither they nor we underſtand: this ſheweth a pious charity in the Apoſtles, in that they not onely deſired to underſtand theſe parables their ſelves, but that the people alſo might underſtand them; and it is probable that they apprehended from Chriſts concluſion verſe 9. that themſelves alſo, yet wanted ſomthing of *the ear to hear*, and underſtand. See Mark 4. 10. So alſo it may appear in that Chriſt reproved them. Mark 4. 13.

v. 11. *Becauſe it is given unto you to know &c.*] To you that fear God I will interpret the parables; See Pſal. 25. 14. which not being unfolded, are hidden myſteries; and like the cloudy pillar, dark toward the *Egyptians*, but light to *Iſrael.* Exod. 14. 20. *Proſper* ſaith well, *de vocat. Gent. l.* 1. *c.* 24. *ut Deus cognoſcatur, ex Deo ſit*, that we may know God, it is of God.

to them it is not given] The underſtanding of things divine and heavenly, is to the faithfull: the reſt either know them not, or to their further condemnation, who knew their maſters will, and would not do it: the free grace of God maketh the difference.

v. 12. *For whoſoever hath &c.*] chap. 25. 29. It is the cuſtome of the world to give to rich men, and to take away from the poor; this they unjuſtly do: but God will juſtly reward thoſe that uſe his ordinances well, and puniſh them that abuſe them.

even that he hath] That which he ſeemeth to have. Luke 8. 18. or thoſe common graces which he did not well uſe when he had them.

v. 13. *Therefore ſpeak I to them in parables &c.*] The reaſon why theſe myſteries are no more plainly delivered unto them, is for their foregoing obſtinacy.

they ſeeing, ſee not] Though they daily ſee the miracles wrought by me, yet will they not take any notice of my divine power, that they may beleeve, and be ſaved. John 6. 36. See the like, Deut. 29. 2, 3, 4.

hearing they hear not] Though they hear with their outward ears that which might convince their errour, and inform them of the truth, yet they receive it not inwardly, but obſtinately withſtand it.

neither do they underſtand] Nor conceive aright, what is delivered unto them. John 2. 19, 20. & 8. 27. 43.

in them is fulfilled the propheſie &c.] This is no new thing, neither need it ſeem ſtrange unto you that they are ſo hard hearted: ſo was it with their fathers, and ſo it was foretold that it ſhould be with them. Acts 7. 51, 52.

By hearing ye ſhall hear] So Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 20. Rom. 11. 8. Iſaiah 6. 9.

v. 15. *for this people is waxed groſſe &c.*] As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving vitall ſpirits, grow heavy, dull and inactive: ſo it is in the inward man; when the heart is grown ſenſuall and obdurate, men cannot apprehend Gods truth for their ſanctification and ſalvation. See Iſaiah 6. 10.

Their eyes have they cloſed] This ſheweth a reaſon of that heavy judgement denounced againſt *Iſrael*, Iſaiah 6. 9, 10. the obſtinate people would not hear, nor underſtand; but as thoſe who wilfully ſtopped their ears, and ſhut their eyes, that they might the more ſecurely run upon their own deſtruction, and neither hear nor ſee that which might ſtay them, and have made for their converſion and ſafety; deafneſs in a ſharp feaver (ſay Phyſicians) is a ſigne of madneſs: more miſerable are obſtinate ſinners: the lunatick have ſome excuſe; (the will is not in fault, where men are not themſelves, ſaid *Salvian de gub. l.* 6.) the more condemnable are theſe, *qui ſani inſaniebant*; who are wittingly mad, where there is wilfull maliciouſneſſe ἐκεῖ καὶ ἀποχὴ τῆς χάριτος there is abſence of grace, *Cyril. Hieroſol. Catec.* 6. therefore God juſtly deſerteth thoſe who unjuſtly firſt deſerted him, following their obſtinacy, by giving them up to ſpirituall blindneſſe; withdrawing the common light which he had given them: his judgements ever follow, they never precede mens ſinnes: where his eternall decree, and omniſcience precede, it is to appoint impenitent ſinners to puniſhment, not to ſinne.

v. 16 *But bleſſed are your eyes*] Ye are happy who underſtand theſe myſteries of ſalvation. chap. 16. 17. for as *Ireneus* ſaith, *L.* 4. *c.* 76. *nec enim lumen deficit propter eos qui ſemetipſos excæcaverunt*, the light faileth not for their fault who have blinded themſelves.

for they ſee] Ye not onely ſee with your bodily eyes, as theſe wicked men do; but alſo with the eyes of your minde. See John 6. 40.

v. 17. *Many Prophets and righteous men*] Your condition is better not onely then theſe wicked mens, but alſo then that of the fathers, who lived in former ages; for ye know more of me and heavenly myſteries, then they did; and where ye doubt, you have one preſent to reſolve you, and plainly and infallibly expound unto you any myſteries of eternall life and ſalvation; which the fathers ſaw but darkly, through the clouds of the law, and far off.

v. 18. *Hear ye therefore the parable*] I will tell you the meaning of it, though I conceal it from them, who wilfully ſtop their ears, and harden their hearts; their obſtinacy ſhall not hinder you. See on verſe 3. and chap. 15. 15. and on Luke 5. 36. and here on verſe 16.

v. 19. *The word of the kingdom*] The goſpel preached, which brings men into the kingdom of grace here, and ſhews them the way into the kingdom of glory, to be poſſeſſed hereafter: this is the ſeed before ſpoken of, called alſo the *goſpel of the kingdom.* chap. 4. 23. and the kingdom of heaven, chap. 3. 2.

underſtandeth it not] Or regardeth it not.

the wicked one] The devil, who is wicked himſelf, and endeavours to make all others ſo: here are the ravening birds, which devour the ſeed: by wicked one, underſtand one or more unclean ſpirits; who are ever ready, watching the *oſcitancy*, neglect, ſleepineſſe and careleſſneſſe of hearers; whereby they eaſily ſteal away the word preached from the heart, and memory of the hearers: look how hungry birds watch the ſowen fields to pick away the ſeed, ſo do the devils watch auditors while they hear; this the wicked one doth uſually.

That which was ſowen] The word preached; which would elſe bring forth according to the kinde and ſeaſon: as without good ſeed ſowen, the earth bringeth forth onely it own curſe, briers, thiſtles, thornes, and weeds; at the beſt, but graſſe for the beaſts: ſo is it with the ſoul of man, without this heavenly ſeed of Gods word, we bring forth nothing but ſinne and curſe.

in his heart] Which he had heard, but regarded not in his heart.

this is he which received the ſeed &c.] This is he who is likened to that portion of earth, which being neer the uttermoſt furrows, receiveth ſome overcaſt ſeed: who though he be joyned in place and number, to and with the people of God hearing the word, (as the highway is ſomewhere neer the furrows of corn) yet indeed he belongeth not to the good earth, but the highway, ſo hardned with treading (that is cuſtomary ſinning, and obduration of heart thereby) that no good can there take root, or proſper.

v. 20 *He that received the ſeed*] He that is here likened to ſuch earth.

anon with joy] εὐθὺς Preſently, the *Syrian* giveth it בר שׁעתה *bar ſhabatheh*—The ſame hour, as, chap. 8. 13. and here verſe 5. *Forthwith*, that which the *Hebrews* expreſſe by רגע אחד *regah echad*—Exod. 33. 5. *in a moment*, μιᾷ ὥρᾳ Rev. 18. 17. 19. in one hour: ſuch is the appearance of any good, in the rootleſſe hypocrite, *as a morning cloud, and as the early dew it goeth away*, Hoſ. 6. 4. as thoſe *fructus horarii*, ſoon ripe, ſoon rotten: like *Jonahs gourd* בן לילה *ben laila* Jonah 4. 10. *the ſon of a night*, which came up in a night, and periſhed in a night: ſuch was *Ahabs, Sauls*, and *Pharaohs* repentance. 1 Kings 21. 27. &c. 1 Sam. 15. 30. 31. 1 Sam. 24. 16, 17. 1 Sam. 26. 1. &c. Exod. 9. 27. 34, 35 &c. Such was *Herods* attention to *Johns preaching.* Mark 6. 20. So are many carnall hearers affected with the word, the ſame inſtant or hour they hear it, and thence it withereth away, and is no more thought of. By this examine thy condition, whether the word thou heareſt, and the affection it worketh in thee, in that hour thou heareſt it, take root in thy heart, untill it bring forth fruits of ſanctification, in the courſe and practice of thy life.

v. 21. *yet hath he not root in himſelf*] As corn not well rooted may make ſome ſhew, till ſome blaſt or ſcorching drought comes, but then it withers, and wilts away: ſo, they that have not Gods word rooted in their hearts, may make a fair profeſſion, till trouble come, and then they fall away.

perſecution ariſeth] When unexpected troubles ariſe, which fruſtrate the vain hopes he conceived of temporall peace, and proſperity, by the profeſſion of the goſpel; or thoſe forementioned promiſes.

offended] Or made to fall. *Gr. ſcandalized.*

v. 22. *and the care of this world*] The care of getting and mannaging worldly riches, and enjoying pleaſures, are compared to piercing thornes choaking up the ſeed; that is, good intentions wrought in the heart, by the word preached. See 1 Tim. 6. 9, 10. Luke 21. 34. 2 Tim. 4. 10.

choak the word] As overſhadowing briers, thornes, or weeds, keeping the ſun-beams from the corn, and with more ſtrong and rank roots, drawing away the fatneſſe of the earth (which otherwiſes ſhould nouriſh the corn) and thereby hinder it from all maturity of fruit: ſo do cares and pleaſures in the ſoul: indeed ſuch a ſevere juſtice of God followeth the contempt and neglect of his word, as that where it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it ſo often to paſſe, that when men for the preſent having their conſciences convinced by the word they have heard, and being mooved by the evident power thereof to repent, and reſolve to become new men: yet they preſently fall back again into their old wicked courſes; ſo that (as *Salvian. de gub. l.* 5. well ſaith) a man might probably think, that they had rather repented of their repentance, then of their ſinnes: *non tam prius pœnituiſſe quod male vixerint, quàm poſteà quod ſe promiſerint bene victuros*; and that they had not before ſo much repented, for that they had lived wickedly; as afterward for that they had promiſed that they would live well: conſider this you fooliſh *libertines*, who think it enough if you frequent good ſermons; though you preſently after return to your filthy ſinnes: indeed Gods word is the ſouls *antidote*, and ſin is poyſon; but (ſaith the ſame *Salvian.*) *quid prodeſſe poterit antidotum, cui ſuperfunditur venenum?* what can the *antidote profit, which hath more poyſon powred down upon it?*

becometh unfruitfull] The hearer, or the word in the hearer becometh unfruitfull.

v. 23. *into the good ground*] But one ground of four is fruitfull; moſt hearers are fruitleſſe.

He that heareth the word &c.] Here are three properties of a good ſcholer of Chriſt; he muſt hear with his ear, underſtand with his heart, and practice in his life.

ſome an hundred fold &c.] As before, there were three ſorts of bad hearers, ſo now alſo of good ones all bear not fruit alike, ſome are richer grounds then other; ſo is it here in matters ſpirituall.

v. 24. *The kingdom of heaven*] See on verſe 19.

is likened to a man which ſowed] Chriſt ſheweth in this parable of the wheat and tares, or weeds, that the viſible church, ſhould ever unto the end of the world, have in it, ſome good, and ſome wicked hypocrites, united onely in externall communion, and profeſſion of religion, but no ſound members of the church, or body of Chriſt; which is neceſſarily to be obſerved, leſt either the faithfull ſhould be ſcandalized, or the truth of religion diſhonoured, and called into queſtion, by the evident apoſtacy of thoſe who go out from us, but indeed were no more of us, then the tares of the envious mans ſcattering, of the Lords good wheat.

good ſeed in his field] In the former parable, the ſeed was the word preached, here it ſignifies good men, raiſed up by God in his church: except we will alſo underſtand hence the doctrine of truth (which inſtrumentally maketh good men) on the one part; and hereſies, doctrines of devils &c. 1 Tim. 4. 1. (which evidently render men and women unhappy tares in the Lords field) on the other part.

v. 25. *While men ſlept*] The devil goeth ſo cunningly about his night-works, that he may not be deſcried, or takes occaſion by the negligence, incogitancy, or ſlothfulneſſe of thoſe that have the charge of others, to ſowe miſchief in Gods church. Iſaiah 56. 9, 10.

his enemy came] The devil, called שׂטן *Satan.* So 1 Sam. 29. 4. *leſt in the battle, he be to us* לשׂטן *leſatan an enemy, or adverſary.* 2 Sam. 19. 22. *that you ſhould this day be to me* לשׂטן, *an adverſary.* See chap. 16. 23. Rev. 1, 20. It importeth here, Gods enemy and ours: for as *Chryſoſtom. hom.* 47. in Matth. noteth, his endeavour is all againſt us, for the malice he beareth to the holy Majeſty of God. See 1 Pet. 5. 8.

ſowed tares] ζιζάνια ſignifieth that ſame *infelix lolium* (as *Suidas* interpreter alſo giveth ζιζάνιον) ours render it *ray darnell*, *vinetare*, *tares*, or ſomething very hurtfull to the corn, as any of theſe are among wheat; hereby are meant, (as *Theophylact. Euthymius, Auguſt. de verb.* Domini. ſ. Mattheum *ſerm*. 18. clearly gather from verſe 38.) the *children of the wicked one*, that is hereticks, ſchiſmaticks, hypocrites, wicked and profane men, living in the church. *Pet. Chryſolog. ſerm.* 96. ſaith alſo *hæreſes inter fideles, inter ſanctos peccatum: inter pacificos lites &c.* hereſies among the faithfull, (that is in the church) ſinne among the Saints, diſſentions among the peaceable: indeed all theſe are tares of the *envious mans* ſcattering, whereby he maketh men wicked, and diſturbeth the peace of the church, and flouriſhing of the truth

among the wheat] Not in the world abroad, but in the church of God: *ut periret dominica meſſis* (as *Chryſolog. ſer.* 97. ſaith) onely to endammage the Lords crop; for being filled with the ſpirit of envy, he eſteemeth the deſtruction of men his gain: it is a ſtrange temerity to deſert a church for ſome wicked men therein being: where did the enemy ſowe his tares, but among the good wheat? *perplexæ quippe ſunt iſtæ duæ civitates in hoc ſeculo invicemque permixtæ*—theſe two cities in this world, are folded together, and mingled the one with the other. *Auguſtin. de C. D. l.* 1. c. 35. and a little before he giveth a good caution againſt uncharitable cenſure, *meminerit ſané in ipſis inimicis ſuis latere cives futuros &c.* let them remember that indeed among their enemies, ſome good citizens for the time to come, lye hidden.

and went his way] He would not ſtand to it, nor have it thought to be his doing; becauſe he can no otherwiſe deceive, then under ſome colour of good: if he ſhould appear, and ſhew himſelf with the impious and hereticall, all would as much abhor them, as fear his *ſtratagems*: therefore he transformeth his miniſters into angels of light. 2 Cor. 11. 14. that is, into ſeeming godly, religious, and zealous men, without which dreſſes and diſguiſes, he could never deceive the world by ſuch inſtruments.

v. 26. *When the blade ſprung up*] When ſuch men firſt profeſſe the true religion, they ſo cunningly hide their principles in obſcure termes, and vail their wickedneſs with ſhews of holineſſe, that it cannot preſently appear, who are good, and who evil: but afterwards, when good men are neerer their maturity, and the wicked to their height of maliciouſneſſe; an evident difference appeareth. So *Chryſoſtom* noteth the manner of hereticks, at firſt συσκιάζουσιν ἑαυτοὺς they overſhadow themſelves, untill they gain more confidence and aſſiſtance of popular favour and opinion; but then τὸν ἰὸν ἐκχέουσι *they pour out their venome*, with impudence undaunted; and ſo are known at laſt.

v. 27. *the ſervants*] Either this is added to fill up the ſimilitude, and need not be applyed, as not being after expounded by our Saviour, or elſe the ſervants are *Miniſters* and good men, who wonder how theſe tares came, and deſire to root them out, (See Rev. 17. 6.) but may not do what they deſire: the *Miniſter* muſt handle the cauſe of God, with arguments, not ſtripes: *fides non eſt cogenda, ſed docenda*; faith muſt be taught, not forced. *Lactantius* ſaid it well; *religio cogi non poteſt: verbis potius quam verberibus res agenda eſt, ut ſit voluntas &c. l.* 5. *c.* 20. religion cannot be compelled: this cauſe is to be handled with words, not ſtripes; that the will may have a part, without which can be no ſanctity.

v. 28. *an enemy*] ἐχθρὸς ἄνθρωπος the devil and wicked men. (See on verſe 25.) for both cooperate in broaching hereſie: the devil prompteth, and his miniſters act.

v. 29. *Nay*] This is not any prohibition, of excommunicating, or executing malefactors, by the civill power, but a prediction that ſuch ſhall be in the church, till the end of time, as our Saviour expounds it, verſe 39, 40. as *Auguſtin* ſaith *ep.* 146. *donec diluvium tranſeat, ubi arca continet corvum & columbam.* Untill the deluge paſſe away, wherein the *ark* (the church) containeth both the *raven* and the *dove*.---

let both grow together] For as *Gregor.* ſaith *hom.* 31 *in evang. boni ſoli, nuſquàm ſunt, niſi in cœlo,* onely good men (in any one ſociety) are no where but in heaven; where Chriſt will make his church glorious, not *having ſpot or wrinckle*; but holy and without blemiſh. Epheſ. 5. 27. why God ſuffereth wicked men to continue in his Church; there are many reaſons: as, that he might leave the impenitent more unexcuſable, whom the ſociety and example of the holy could not reclaime: that he might ſhew on them an example of long ſuffering and mercy, that alſo they might juſtly periſh who abuſe ſuch mercy, to ſecurity of ſinning: that he might hereby exerciſe his elect, and make their conſtancy more glorious, whom neither Satan nor the miſchievous examples of men ſo neerly united to them, could pervert; among other, *Greg. Nazian.* giveth this reaſon, *orat.* 4. *poſt med.* though his judgements are ever ready, yet he patiently expecteth, untill ſin, like ſome putrid and malignant humour, do quite break out, and ſhew it ſelf; then is his juſtice evidenced in ſtriking: it ſhould teach us a charitable patience in judging inferiours; though it is certain, that there is much difference, with what minde, and to what end one ſpareth that ſhould correct; for as there is ſometimes a *miſericordia puniens*, ſo alſo is there a *crudelitas parcens*, a puniſhing mercy, and a ſparing cruelty, *Aug. ep.* 54. *Macedonio.*

v. 30. *gather ye together*] Though both ſorts continue mixed together unto the end, yet at the day of judgement a ſeparation ſhall be of the one from the other, Mal. 3. 18, chap. 25. 32.

v. 31. *the kingdom of heaven*] Mark 4. 30. Luke 13. 19. the Church is here the ſeed.

v. 32. *the leaſt of all ſeed*] One of the leſſer ſort of ordinary ſeeds, for ſome may be leſſe. God raiſeth his Church out of very ſmall beginnings, that, it growing up beyond all mens expectation, his mighty power therein may appear.

greateſt among herbs] μείζων τῶν λαχάνων, greater then herbs, one of the greateſt ſort of herbs.

a tree] It growes high, and puts forth branches as a tree: it ſeemeth it was of a great growth in *Paleſtine*. See *Tremel.* on this place.

v. 33. *another parable*] Luke 13. 20. The ſcope of this parable, is the ſame with the former.

three meaſures] σάτα τρία That is, ſome ſay, an *Epha*; this containeth about a peck and an half, wanting little more then a pinte.

v. 34 *All theſe things*] Mark 4. 33.

without a parable] See on verſe 3.

v. 35. *I will open my mouth*] Pſal. 78. 2.

in parables] The Pſalmiſts parables or proverbiall ſayings, had ſome reſemblance to Chriſts manner of teaching here by ſimilitudes and parables.

v. 36. *went into the houſe*] Though the diſciples were very deſirous to know the meaning of the parable, yet they ſtayed untill he came into the houſe; either becauſe they were aſhamed to aſk him before the people, or unwilling to interrupt him in his teaching.

v. 37. *The Son of man*] Chriſt himſelf, the moſt excellent Son of man, as verſe 41.

v. 38. *children of the kingdom*] Gods elect, appointed to be heirs of the kingdom of heaven. See on chap. 9. 15. and Luke 20. 36.

children of the wicked one] Not by nature, but imitation, children of the devil, verſe 19. hereby are not meant all wicked men, but ſuch as live in the church; See verſe 25. 41. 47. 48.

v. 39. *The harveſt*] See Joel 3. 13. Rev. 14. 15.

v. 40. *in the end of this world*] The end of time, and this ſtate of mortality, then the wicked men ſhall be caſt body and ſoul into hell fire.

v. 41. *The Son of man*] He mentions his humane nature, becauſe therein he will judge us. chap. 25. 31. John 5. 27. Acts 17. 31.

his angels] As verſe 57. chap. 14. 11.

things that offend] Or *ſcandals*: ſcandalous perſons, as chap. 16. 23. See the words following, and verſe 42. ſuch as depart from truth of doctrine. Rom. 16. 17. compare Matth. 18. 7. with 1 Cor. 11. 19. or ſuch as are hypocrites and evil livers; who offend good men by their ſinnes; or by being mixed with them. See verſe 27.

them which do iniquity] Who cuſtomarily ſin. chap. 7. 23 Pſal. 6. 8. which do wickedly, and ſo would do: ſo would not the regenerate. See Rom. 7. 15.

v. 42. *into a furnace of fire*] The pains of hell are deſcribed by that which is moſt painfull and terrible to us. Mark 9. 45, 46. Mal. 4. 1.

wailing] For helpleſſe and hopeleſſe grief.

gnaſhing of teeth] Out of indignation, and impatience. as, Acts 7. 54.

v. 43. *Then ſhall the righteous &c.*] Dan. 12. 3. they ſhall ſhine as the ſun, Jud. 5. 31. chap. 17. 2. that is, be exceeding glorious.

the kingdom of their Father] 1 Cor. 15, 24.

who hath ears] See on verſe 9.

v. 44. *The kingdom of heaven*] The word of God which ſheweth the way to heaven; and openeth unto us the ineſtimable riches of Gods grace and mercy, hid from the worlds beginning, untill the preaching of the goſpel.

unto a treaſure] Of great value: as gold and ſilver, in great ſtore laid up.

hid in a field] *Ireneus* hereby underſtandeth, Chriſt hidden in the ſcriptures, *per typos & parabolas.* (*l. 4. c. 43. Init.*) by types and parables: It is rather the truth of Chriſt therein, which few finde, and ſo underſtand not how great and excellent theſe ſpirituall riches are, verſe 45. as men know not the value of an hidden treaſure.

he hideth] Not leſt others alſo ſhould finde it, but leſt himſelf ſhould loſe it: leſt men, or Satan ſhould beguile him of it: alſo good men hearing the doctrine of Gods mercy in Chriſt, take care to lay it up in their heart, that they may not be deprived of it. See Luke 2. 15. Pſalm. 119. 11.

ſelleth all that he hath] This is to ſhew, that no man can be partaker of this treaſure, unleſſe he value it above all worldly poſſeſſions, and be willing to part with all that he hath, rather then miſſe thereof. Luke 14. 33. Philippians 3. 8, 9.

v. 45. *ſeeking goodly pearls*] This parable ſhews, that men ſhould ſeek heavenly knowledge with as much affection, labour, coſt, and perill, if need be, as merchants do ſeek the choiceſt pearls; in the former, the treaſure was found unlooked for; here it is ſought: the firſt ſeemeth to relate to Gods free mercy, found of them that ſought him not. Rom 10. 20. The ſecond, to mans duty. chap. 7. 7.

v. 46. *one pearl of great price*] The knowledge of Chriſt, which far exceeds all other ſciences. Phil. 3. 8. and is the onely neceſſary thing. Luke 10. 42. Phil. 3. 13, 14.

v. 47. *like unto a net*] This parable is to the ſame purpoſe with that of the tares: the word σαγήνη is that which we call a *ſaine*, probably from thence comming, a *draw-net*, that ſweeps along with it, all that comes into the way, as well traſh, as fiſh: it was a fit ſimilitude for ſome of the Apoſtles, whom of fiſher-men, he made fiſhers of men. chap. 4. 19.

v. 48. *caſt the bad away*] There are many in the church, which are not of the church. 1 John 2. 19. and therefore in the end ſhall be caſt out: but the full and perfect cleanſing of the church from them, is deferred unto the laſt day. οὐ γὰρ πᾶσα παραβολὴ ἐν τῇ γραφῇ ὅλη λαμβάνεται No ſimilitude in ſcripture is wholly applicable. *Epiphanius. hæres.* 77. *N.* 23

v. 49. *So ſhall it be*] Our Saviour applyes onely the end of the parable: ſo that we need not enquire what is meant by the ſea and ſhore.

v. 50. *and ſhall caſt them*] See verſe 42. He tells not what ſhall become of good men in the church: none may doubt but they ſhall be happy.

v. 51. *all theſe things*] Do ye underſtand all theſe &c. the parables I have not expounded, as well as thoſe I have expounded: their deſire of expoſition might occaſion this queſtion. See verſe 10. 36. hereby we are taught, that all we hear is loſt, if we underſtand it not.

v. 52. *Therefore*] Seeing you have profited ſo well, I admoniſh you to teach others that which I have taught you: you muſt not know onely for your ſelves, but for others alſo: the ſun ſhineth not for himſelf: the trees bear not fruit for themſelves; the fountains ſend not forth ſweet ſtreams for themſelves, but others uſe. See 1 Cor. 12. 7. chap. 5. 14. 15.

every ſcribe] Miniſters are compared to ſcribes, who uſe to teach the people. (chap. 7. 29. Ezra 7. 6. 11. as well as to write. See on Luke 20. 1.

inſtructed in the kingdom of heaven] Inſtructed or learned in the goſpel, and fit to be a Miniſter of the goſpel.

things new and old] Who layeth up proviſions of divers yeers, and brings them forth for the uſe of the family, according to their ſeverall occaſions, and appetites. See Cant. 7. 13. So muſt a Miniſter not onely teach the truth, but ſo, as may fit all mens capacities, and conditions. 2 Tim. 2. 15.

v. 53. *He departed thence*] Out of the houſe mentioned, verſe 36. Chriſt being the Saviour of all the Elect, would not ſpend all his time and ſtrength in one place. Luke 4. 43.

v. 54. *And when*] Mark 6. 1. Luke 4. 16.

into his own countrey] *Nazareth*, where his Mother dwelt. Luke 1. 26. and he was bred; though not born there. Matth. 2. 23.

whence hath this man this wiſdom?] He being never brought up to learning. See John 7. 15.

theſe mighty works] That is, power to do ſuch works: there ſhined in Chriſt, both an incomprehenſible depth of wiſdom in his ſpeeches, and a divine power in his works: which ſhould have perſwaded them to have beleeved in him: it ſeems he wrought ſome miracles at *Nazareth*, though few. verſe 8. Mark 6. 5.

v. 55. *Is not this the Carpenters ſon?*] John 6. 41. He is of mean parentage, and unlearned.

his brethren] His kinſmen. Geneſ. 13. 8. See chap. 12. 46. 47.

v. 56. *his ſiſters*] His kinſwomen. chap. 12. 50.

whence then hath this man] Thus men are ready to lay ſtumbling blocks in their own way, (as oft as any thing propoſed, or conſidered, exceedeth their carnall reaſon) to bar them from heaven.

v. 57. *they were offended in him*] Or at him, or with him; they ſhould have bleſſed God, who gave ſuch gifts to him, for their profit and advantage, but they are offended at it: ſo, when in the works of God, men look no higher then ſecond cauſes, they uſually ſtumble, and the good he doth them, makes them worſe, and ſo more damnable.

a prophet] Mark 6. 4. Luke. 4. 24. John 4. 44.

ſave in his &c.] They who know him will not be reproved by him: we eaſily contemne, that which is familiar and known to us.

v. 58. *not many mighty works*] See on verſe 54.

becauſe of their unbeliefe] Our unbeliefe keepeth many mercies away from us, and hindreth us of many bleſſings.

CHAP. XIIII.

Verſe 1. AT *that time*] When *Jeſus* went about *Galilee* teaching, and doing miracles for the confirmation of that which he taught.

Herod] The ſecond, here mentioned, was called *Antipas.* See Mark 6. 14. Luke 9. 7. There were three *Herods*, the firſt was *Herod* the great, *Antipaters* ſon, who is alſo called *Aſcalonites*, in whoſe reign Chriſt was born; he cauſed the children to be ſlain. Matth. 2. The ſecond, was called *Antipas*, ſon of *Herod* the great, whoſe mothers name was *Malthaca*, or *Mariaca*; he was *Tetrarch* of Galilee. Luke 3. 1. The third, was *Herod Agrippa*, nephew to *Herod* the great by *Ariſtobulus*: he ſlew *James.* Acts 12. 2. ſo were they all three murderers.

the tetrarch] He had a fourth part of the kingdom. See on Luke 3. 1. his father, *Herod* the great, divided his kingdom by will, to his three ſons: to *Archelaus*, he aſſigned the middle part, *Judea* and *Idumea*: to *Philip Iturea*, and the region of the *Trachonites*: to this Herod Galilee; but *Auguſtus* the Roman Emperour, (becauſe the very name of kings were in ſuſpition with them) otherwiſe divided the kingdom (that he might the more eaſily diſtract their powers, and keep them in ſubjection) into *tetrarchies*, or governments of fourth parts. *Joſeph Antiq. l.* 17. c. 10. 13. See *Plin. nat. hiſt. l.* 5. *c.* 18 the name is *Greek*, though of Roman uſe: τετραρχία ſaith *Suidas*, is, δι τέσσαρες λόχοι *four bands of ſixty four ſouldiers*, whoſe captain was called τετράρχης, *a tetrarch*: ſo happily *Demoſthenes* called each fourth part of *Theſſalie*, which was called τετρὰς *a fourth*, τετραρχίαν *a tetrarchie*, the word being compounded of τετρὰς and ἀρχὸς.

heard of the fame of Jeſus] That is, (as in Luke 9. 7.) all that Jeſus did; which being ſo much noiſed abroad, even while *John Baptiſt* was yet living, it may ſeem ſtrange, how *Herod* ſhould be ſo long ignorant thereof; but that we may conſider his careleſneſſe in religion; the too common policy of courtiers, unwilling to commend or ſpeak of good men (ſpecially to impious princes) leſt ſeeming to favour them, they ſhould endanger their favour at Court: and laſtly, *Herods* great diſtractions; yet through all theſe obſtructions, now at laſt the fame of Jeſus breaks into *Herods* ears: which the Evangeliſt therefore mentioneth, that it may appear that the preaching of the goſpel was not ſo obſcure, but that the knowledge thereof came to the ears of kings and princes, that none might pretend ignorance.

v. 2. *ſaid to his ſervants*] It was ſaid ſo firſt of ſome others, and then *Herod* terrified with a guilty conſcience, eaſily beleeving what he feared, followed their vain opinion. See on Luke 9. 7.

he is riſen from the dead] *Syr.* from *among* the dead; *men beth mai the* — *ab inter mortuos*--ſo בֵּין the prepoſition ſignifieth —— Some note here *Herods* opinion of *Johns* ſanctity as concurring with the Phariſees, who thought that the holy did eaſily return to life again: See *Joſeph Antiq. l.* 18. *c.* 2. the meaning is, as if *Herod* had ſaid, he hath more power now then he ever had: for *John* wrought no miracles, John 10. 41. poſſibly *Herod* might now fear ſome great practices in way of revenge, of his late murdering *John Baptiſt*. See on Luke 9. 7.

mighty works] Force and power, whereby great works are wrought. See chap. 12. 54.

do ſhew forth them themſelves] Or are *wrought by him.*

v. 3. *For Herod*] See chap. 4. 12. Luke 3. 19, 20.

laid hold on] Or *cauſed him to be apprehended*, by his officers: how long that was before this time, is not certain.

his brother Philips wife] Many faults did *Herod* commit: firſt, that he took another mans wife, while he was yet alive: Secondly, that he put away his own wife: Thirdly, that he took his brothers wife: Fourthly, in that when his brother had children by her, he yet took her to wife, which had not been lawfull, if his brother had been dead: So blinde and precipitate is filthy luſt, ſuch *concatenations* have ſinnes, they ſeldome go alone. *Herods* laſt ſinne was his worſt, he being reproved, *added yet this above all, that he ſhut up* John *in priſon.* Luke 3. 19, 20.

v. 4. *It is not lawfull for thee to have*] Levit. 18. 6. & 20. 21. obſerve *Johns* confidence; he doth not ſay, it may be dangerous unto thee, but ſpeaks home; *it is not lawfull for thee*; though thou art a king or governour, thou mayeſt not diſpenſe with Gods laws.

v. 5. *when he would have put him to death*] This ſheweth that he was willing to kill him, before *Herodias* provoked him: ſo hatefull is reproof to impious great men.

he feared the multitude] He feareth man, but not God. *Mark* addeth, that he feared *John*, (whom he then had in priſon) becauſe indeed his conſcience told him, that *John* was guiltleſſe: the truth is, he feared the vengeance of God on the perſecuters of Gods Miniſters, otherwiſe he would not have feared the people, who feared his tyranny. It is clear, that at firſt, *Herod* heard and reverenced *John*: and though poſſibly *Herodias* ſolicited him to that murder, to which his ſelf was inclined too much, yet fear did for a time reſtrain him; yet at laſt, the fit brake out; thus this *Court-fox*, Luke 13. 32. made ſemblance of one thing, but acted another: and ſurely he deſired to ſee Jeſus (Luke 9. 9.) with as good devotion as his father did, when he pretended a deſire to worſhip him. Matth. 2. 8.

becauſe they counted him a Prophet] chap. 21. 26.

v. 6. *When Herods birth-day was kept*] The birth dayes of kings uſed to be kept with great ſolemnity, feaſts, and triumphs. Gen. 40. 20. that which ſome conjecture here, is not improbable; that all this tragedy was but an impious compact between *Herod* and *Herodias*, that *Johns* death ſhould be deferred, onely to *Herods* birth-day; when many Peers and great men being preſent, the daughter of *Herodias* ſhould dance, *Herod* promiſe any thing which ſhe ſhould aſk: ſhe being fore-inſtructed, muſt aſk *Johns* head, *Herod* muſt ſeem very ſorrowfull, but at laſt (for a pretended conſcience made of performing his oath) do what he had promiſed, were it never ſo damnable.

the daughter of Herodias] By *Philip* her former husband, not by *Herod. Joſephus Antiq. l.* 8. *c.* 7. calleth her *Salome.*

danced before them] Thoſe laſcivious geſtures of a damſell, alone, at a feaſt, before ſo many men; may give us to conſider of immodeſt dancing, to which few come ſober, or go from it without ſome evill incentives: here was like mother, like daughter.

and pleaſed Herod] *Mark* addeth, and thoſe that ſate with him: theſe were compoſed to *Herods* minde, and knew how to applaud any thing which the king commended: though indeed how ever it ſeemed to them, yet the circumſtances conſidered, we may ſay with *Theophylact* ὅσῳ καλῶς ὀρχεῖται, τοσούτῳ κακῶς the better ſhe danced, the worſe it was. Behold here the miſerable depravation of impious minds: *Herod* is diſpleaſed with holy and wholſome preaching, but pleaſed with the laſcivious and impudent behaviour of *Salome*: you may know what men are, by their delights.

v. 7. *he promiſed with an oath*] Here is ſet down a miſchievous effect of malice and intemperance; a raſh and dangerous oath, with a promiſe ſo perniciouſly large, what ever ſhe would aſk, to the half of his kingdom, which he yet held at *Cæſars* pleaſure, and not long after loſt. The word here interpreted, *promiſed*, is properly uſed in mutuall bargaining, covenanting &c. wherein one demanded an oath, *do you promiſe thus or thus to do?* he is ſaid ὁμολογεῖν to aſſent or confeſſe, and by ſuch promiſe to oblige himſelf to perform: ſo, ſaith *Euthymius*, the promiſe here made, he calleth ὁμολόγησιν, which word often ſignifieth an aſſent, bargain &c.

Whatſoever ſhe would aſk] He excepted not that which was inconvenient or unlawfull. So, many in their jollity, raſhly promiſe, what they repent of afterward, verſe 9. or ſhould indeed do ſo.

v. 8. *before inſtructed*] Perhaps not before the feaſt: her mother poſſibly might be afraid to truſt ſuch a ſecret to her, long before it was to be acted: and Mark 6. 24. ſhe went out to aſk her mother, after the king had promiſed.

give me here John Baptiſts head in a charger] The mother was not content that *John* ſhould be killed, but muſt have his head in a platter, as the moſt deſired diſh of that feaſt, that ſhe might be ſure of his death, and ſatiate her ſelf with the ſight of it: ſo devilliſh a ſweetneſſe is in revenge, unto an harlots appetite: ſo quickly will thoſe whelps of a fierce kinde learn to be bloody, ſpecially againſt faithfull Miniſters who reprove them.

v. 9. *the king was ſorry*] Not ſo much for that he knew John was to be murdered, as becauſe he feared an inſurrection, and the juſt judgements of God following ſo impious an act.

for the oaths ſake] He made no conſcience of inceſt and murder, yet would be thought he made conſcience of an oath, unlawfully made, and more unlawfully performed, as if the ſame God which forbiddeth perjury, did not alſo forbid inceſt and murder. See Jam. 2. 10, 11.

and them which ſate with him, &c.] Either he feared they would account him a perjured man; or they in favour to *Herodias* preſſed him to performe his oath.

v. 10. *and beheaded John in priſon*] Not in publick, for fear of the people, verſe 5. *Johns* trial was the more, becauſe he had no means to clear his innocency before the people, at his death, nor any man to comfort him; this God permitted, that he might the more glorioully crown this juſt man, and leave an example of comfort, to thoſe who ſuffer unjuſtly, *Euthym.* Yet obſerve, that God, who will have the memory of the juſt ſacred, leaveth *Johns* juſtification, and *Herods* time-outlaſting infamy upon a record ſo publick, as ſhall be remembred while the Goſpel is preached: and ſo certain, as is the teſtimony of the holy Ghoſt, the Author of the Scripture, 2. Pet. 1. 19.

his

v. 11. *His head was brought in a charger*] A ſad ſight at a feaſt, but that which the revengefull moſt hunger for; there is no command of great men ſo impious, but it ſhall finde ſervants to execute it.

ſhe brought it to her mother] This execrable reward of her dancing, is preſented according to command to her: a chaſt and holy virgine would have ſtartled at the ſight, but ſhe carrieth it boldly, as inſulting over her mothers enemy, rendring up to her, theſe bloody gains: what juſt revenge followed all theſe actors, ſee *Joſephus Antiq. l.* 18. c. 9. See verſe 12.

v. 12. *and told Jeſus*] Either that he might prevent the like danger, or that they might be taught by him what courſe to take, now their Maſter was gone: this was the end of *Johns* former ſending to Chriſt. chap. 11. that they might at laſt be entred into his School: The diſciples of *John* give him an honeſt and civil buriall; either taking up the body caſt out, (the *Gr.* σῶμα, the *Syriac* giveth שְׁלָדָה---*Shelado, the carcaſe, trunck,* or *body*, as ſome ſay without an head, if we may beleeve *Nicephorus*: and *Euthymius* ſeemeth of the ſame opinion) or elſe by permiſſion of the tyrant, as *Joſeph* and *Nicodemus* afterwards did to the ſacred body of Jeſus: this laſt honour contributeth nothing to the happineſſe of the dead; yet is it a teſtimony of our charity, and hope of the future reſurrection: the end of *Herods* cruelty, was firſt the ſlaughter of his army by king *Aretha*, revenging the injury and diſhonour of his daughter *Herods* lawfull wife, whom he put away, for an harlots ſake. Secondly, his own depoſition and baniſhment to *Lyons* in *France*, with his inceſtuous *Herodias*, where after much miſery endured, he made away himſelf.

v. 13. *When Jeſus heard it*] Mark 6. 32. Luke 9. 10. of *Johns* death, or of *Herods* knowledge of him and his miracles.

he departed thence] From his own countrey. chap. 13. 53. or from the place where he was told of *Johns* death.

into a deſart place apart] From the parts of *Galilee*, more frequented, to a more ſolitary place, to ſhun *Herods* laying wait for him: for the time of his death was not yet come. So chap. 4. 12. & 12. 14. 15.

they followed him on foot] For both places were on the ſame ſide of the lake: he onely went over a creek by ſhip, and the people went about on foot: note their zeal, they go as ſoon as they hear he was gone: they go a great way about on foot, leaving buſineſſes, families, and cities of good accommodation, to follow Chriſt in deſert places.

v. 14. *And Jeſus went forth*] Out of the ſhip, and ſaw the people there before him. Mark 6. 33. ſuch haſt made they.

he healed their ſick] They carried ſick folk alſo with them, which could not be without much trouble: nothing hindred them from Chriſt.

v. 15. *When it was evening*] Mark 6. 35. John 6. 5. That is, the firſt evening, when the ſun was much declined, about three of the clock in the after noon, mentioned, 1 King. 18. 29. and the ſecond evening, verſe 23. which began at ſun-ſet: between theſe two evenings, they uſed to kill the paſſeover. Exod. 12. 6.

This is a deſart place] Neither time nor place are fit for proviſions.

The time is now paſt] Dinner-time, or the uſuall hour to provide, is paſt.

ſend the multitude away] They were tyed by the ears, in ſo much that they neglected their food: therefore the diſciples ſolicit Chriſt to diſmiſſe them: but now a dayes men think long till the ſermon be done.

v. 16. *give ye them to eat*] Chriſt by feeding ſuch a multitude with ſo little food, intimateth that they ſhall want nothing, which lay aſide all buſineſſes for Gods ſervice, and firſt ſeek the kingdom of heaven. chap. 6. 33.

v. 17. *We have here but five loaves and two fiſhes*] Comparing their ſhort proviſion, with the multitude of people, they marvelled why he ſhould command them to feed them.

v. 18. *bring them hither*] They ſay not, what ſhall we then eat our ſelves, but readily obey him: ſo the woman of *Sarepta*, 1 King. 17. 12, 13. 15.

to me] You cannot make a little ſufficient to feed ſuch a multitude; but I can.

v. 19. *to ſit down on the graſſe*] That they may more conveniently be ſerved, and their number more eaſily appear. See on Luke 9. 15.

looking up to heaven] To ſhew whence his power was to do this miracle: (and whence we muſt look for ſupplyes. See Pſal. 145. 15.) ſaith *Hilari.* in Matth. *canon.* 14.

he bleſſed] He gave thanks to God for that proviſion, and prayed for a miraculous bleſſing upon it.

and brake] As the maſter of a family, or chief perſon in the company uſed to do, that it might be diſtributed. See on Luke. 24. 35.

v. 20. *They did all eat and were filled*] This is added leſt any (to extenuate the miracle) ſhould think that they did not all eat, or that they were not all ſatisfied: ſo admirable an encreaſe was here of a little food, that a great multitude of gueſts were ſo well ſatisfied, that they left abundance more then they found at firſt. See on Luke 9. 17.

took up of the fragments] The remainder of the fragaments: this ſhewed the truth of the miracle, as alſo the greatneſſe.

twelve baskets full] See on chap. 15. 37. for each Apoſtle one basket: theſe baskets were ſuch as they uſed to carry bread, and other victualls in. chap. 16. 7. Mark 8. 14. ſo admirably did theſe viands encreaſe: I know not (ſaith *Hilar.* 5. *ſ.*) whether on the place of the tables, or in the receivers hands, &c. but admirably were they encreaſed: how ſhould it teach us confidence in God, and contentment in a little?

v. 21. *they that had eaten*] He ſaith not, they that were preſent, but they that had eaten, were about five thouſand: they are numbred that the miracle might be the more illuſtrious.

beſide women and children] Which probably were a very great acceſſion to this multitude.

v. 22. *Straightway Jeſus conſtrained his &c.*] That is, his attendants in ordinary; not all that came to learn of him. See chap. 13. 41. & 15. 36. & 17. 25. they were willing to have ſtayed with Chriſt, and not to leave him alone in a deſert, neer night: but yet to prevent their joyning with the people to make him a king. John 6. 15. he compelled them to go before.

unto the other ſide] See note on verſe 13.

v. 23. *when he had ſent*] Mark 6. 46.

into a mountain apart to pray] Chriſt chooſing ſolitudes for prayer, ſheweth us the danger of diſtraction and deviation of thoughts in prayer; and how neceſſary it is to chooſe convenient places to private prayers.

And when the evening was come] John 6. 16. the ſecond evening at and after ſun-ſet. See on verſe 15.

v. 24. *in the mids of the ſea*] Many things concurring, make this tryall the greater: it was a great ſtorme, it was dark. John 6. 17. the ſtorm continued till the laſt watch of the night: Chriſt was abſent, they knew not when he would come to releeve them: thus ſaith *Chryſoſtom hom.* 51. in Matth. 14. he would by degrees accuſtome them to endure great matters: in the firſt, danger at ſea. chap. 8. he was preſent, though aſleep, they could quickly awake him: but now abſent, and that very long.

toſſed with waves] βασανιζόμενον, tormented, labouring with contrary windes, and rough ſeas; it is a metaphoricall expreſſion taken from men tormented (for βάσανοι are torments, as Luke 16. 23. the rich man being *ἐν βασάνοις in torments*) tumbling up and down for eaſe; ſuch is a labourſome ſhip, heaving and ſetting in a ſtorm.

v. 25. *in the fourth watch*] They divided the night into four watches, See Mark 13, 35.

Jeſus went unto them] He came unto them walking on the water, ſhewing himſelf to be Lord of the ſea alſo; as he did Exod. 14. 22. we may endure ſore ſtreſſes, and mighty tempeſts; yet Chriſt will never forſake us, if we go when and whither he commandeth us.

v. 26. *ſaw him walking on the ſea*] Walking up and down, as on dry ground: all the creatures own, and in their ſeverall kindes, obey that word of their creatour, which at firſt gave them being, and their laws of nature: the deaf ſea is ſenſible of his power and preſence, her ſwelling waves even themſelves for him to walk on; onely man, is unthankfully rebellious againſt him, and will not acknowledge him. See Iſaiah 1. 3. Jer. 8. 7.

they were troubled] For they had never ſeen the like befor: they feared this apparition, as they did the ſtorm.

it is a ſpirit] φάντασμα of φαίνεσθαι, to appear or ſeem, *a ſpectrum*, that which a man ſeeth, or vainly imagineth that he ſeeth: an apparition: thus fear and forgetfulneſſe of Chriſts power diſcompoſeth and troubleth our mindes: they could not know Chriſt approaching.

v. 27. *Straightway Jeſus ſpake unto them*] Chriſt quickly hears the cries of his ſervants, and ſpeaks comfort to them, except the cauſe of his delay be in themſelves.

be of good cheer] *Be confident*: fear often ariſeth out of want of confidence rather then the greatneſſe of the danger, which others endure with leſſe trouble of minde.

it is I] He doth not ſay, *I am Jeſus*, as to perſecuting *Saul*. Acts 9. 5. but *it is I*: as ſpeaking to thoſe who well knew his voice.

v. 28 *bid me come unto thee on the waters*] If Chriſt commanded, he was confident that he alſo could enable him thereto: true believers are ſoon comforted with Chriſts voice.

v. 29. *he walked on the water*] This ſheweth an admirable confidence, and ſtrength of faith in *Peter*, that upon one word of Chriſt, durſt adventure to walk on a curſt ſea.

v. 30. *when he ſaw the winde*] That is, perceived it, by hearing and feeling the effects thereof: for otherwiſe he could not ſee it, John 3. ſo dangerous is it, to look too much on ſecond cauſes, and neglect the firſt: here our faith beginneth to fail, and we to ſink.

boiſtrous] Strong, or vehement.

Lord ſave me] By faith he trod underfeet the ſeas, by diffidence he began to ſink, and found what need he had of Chriſts aſſiſtance to ſave him.

v. 31. *why didſt thou doubt?*] What cauſe haſt to doubt, ſeeing I am with thee? this ſhewes thy faith weak: the ſtrongeſt faith hath need of help: it nothing advantageth to be neer Chriſt in place, if thou art not ſo in faith, ſaith *Chryſoſtom hom.* 51. *in Matth.*

v. 32. *the winde ceaſed*] Chriſt not onely comforts his in trouble, but alſo puts an end to their troubles: yet the ſtorm did not preſently ceaſe when Jeſus came in ſight, and ſpake to them: but when he came to them into the ſhip: their faith was not preſently awaked, and exerciſed enough: it is not without juſt cauſe, that God doth ſo often delay our deliverance from fears and troubles, though he knows them before we cry unto him.

v. 33. *they that were in the ſhip*] The reſt of the Apoſtles, other paſſengers, or the ſea men that carried them.

came and worſhipped him] They blame not *Peter* for attempting, nor commend him for walking on the ſea; but come directly to worſhip him, who had delivered them: they had ſeen lately a great miracle in his feeding the multitude, yet did they not worſhip him then: affliction taken away, ſooner brings men to acknowledge Chriſt, then proſperity given.

v. 34. *when they were gone over*] Mark 6. 53.

the land of Genneſaret] This lake of Genneſaret was nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the countrey it ſelf took denomination from it. See on John 21. 1.

v. 35. *had knowledge of him*] By fame, report, or ſuch of them as had ſeen his miracles.

they ſent out into all that countrey] They would not engroſſe Chriſt to themſelves, but enforme others of his coming, that they might obtain health of body and ſoul of him alſo: this was their charity, that they wiſhed their neighbours the ſame good they had attained themſelves.

v. 36. *the hem of his garment*] The lower part or ſkirt thereof: this was a ſigne of modeſty, Matth. 9.20. the word ſignifieth *a ſelvage*, or *fringe*.

they beſought him] That which the poor woman did not, chap. 9. 20,21. herein they ſhew their faith and humility, as they had done their charity.

made perfectly whole] By the divine power of Chriſt: in that he healeth the ſick, we are taught to ſeek help of him, in all our diſtreſſes: and not onely to run to him our ſelves, but alſo to bring others to him, that they may be ſaved: there is no malady of body or ſoul ſo great, but that by his power he can cure it; nor ſo little, but in his mercie he will.

CHAP. XV.

Verſe 1. THen *came to Jeſus*] After the forementiond miracles: the more famous Gods miniſters grow, the greater is the envy of the adverſaries: the Scribes and Phariſees left Jeruſalem, to purſue Chriſt into Galilee. Mark 7. 1.

Scribes and Phariſees] In theſe great pretenders to the law of God, it appeareth, that none more dangerouſly wound religion, then thoſe, who would before men, ſeem the moſt zealous patrons, and profeſſours thereof.

which were of Jeruſalem] Not of lower towns, or leſſe villages: the more learned and honourable hypocrites are, the more dangerous enemies they are to Chriſt and the goſpel: though there were Scribes and Phariſees in every tribe of Iſrael, yet they of Jeruſalem being more proud, and injurious to Chriſt (as truſting on their wealth, greatneſſe, and popularity) were the moſt impious.

v. 2. *Why do thy diſciples tranſgreſſe*] They come not to diſpute the caſe, or to tax the Diſciples onely, but to quarrel with Chriſt himſelf: as if they ſaid, thou ſo teacheſt or tolerateſt them.

tradition of the elders] Which we have received from our anceſtours, who were holy men: or which the governours of our Church (whom we ought to obey) require of us: they ſaw the great zeal of the people following Jeſus, which the more their envy laboured to quench, the more they enflamed it; ſo that all their artifices, and plots turned to their diſadvantage, nor could they finde any thing juſtly to object againſt Jeſus, therefore they cavil at his diſciples.

for they waſh not their hands] The law of God enjoyned no ſuch neceſſity of often waſhings; but the Elders had brought in this tradition. See Mark 7.

v. 3. *Why do ye alſo*] Chriſt anſwereth the Phariſees by way of recrimination, ſatisfying the multitude, verſ. 10,11. and the diſciples more plainly, verſ. 15, 16, 17. So he repelleth their malitious calumny about things of no real moment, by detecting their hypocriſie, who would ſeem to make conſcience of tranſgreſſing mans laws, but not Gods.

tranſgreſſe the commandments of God] Moſt damnable is the tranſgreſſion of Gods laws, under pretence of godlineſſe.

by your traditions] διὰ τὴν παράδοσιν, which the Syriack giveth מטול *metul, propter traditiones veſtras*, that you may maintain your tradition, which they called their קבלה *cabbala*, which was, ſaith *V. Shindler. Pentegl. doctrina patrum quam* (קבל *cibbel*) *accepit unus de ore alterius, & tradidit poſteris*; the doctrine of the fathers, which one received from the mouth of another, and the ſame delivered to poſterity; this was that contained in their תלמוד *talmud*, which was *doctrinalis farrago*, a great collection of all their doctrines and traditions: theſe he calleth theirs, though received from the elders; becauſe they ſuperſtitiouſly held them againſt Gods law: and with that groſſe pride, that herein they were the moſt holy and unreproveable men in the world in their own conceit; being of fooliſh *Ticonius* minde (*Auguſtin. ep.* 48. and *ib. To.* 7. *contra epiſt. Parm. l.* 2. *c.* 13. *fin.*) who ſaid, *quod volumus ſanctum eſt*, that which we will, is holy.

v. 4. *God commanded ſaying*] In this particular, our Saviour proveth the charge he gave them, concerning their tranſgreſſion of Gods commandments.

honour thy father, and &c.] Exod. 20. 12. Deut. 5. 16. by honour is meant all kinde of duty, obedience, reverence, love, beneficence, protection, maintenance: by father and mother, natural parents, princes, governours, magiſtrates, miniſters and ſuperiours.

he that curſeth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. *Gr.* κακολογῶν, which importeth not onely execration, curſing or imprecation of ſome evil; but alſo any evil, reproachful, undutiful or irreverend ſpeaking, to the parents injury, or diſhonour.

let him die the death] Our Saviour inſtanceth in a precept which hath the promiſe to the obſervers thereof, Ephe. 6. 2. and an annexed curſe to the tranſgreſſours, to ſhew them, and all men, the odiouſneſſe of this ſin before God, *θανάτῳ τελευτάτω*, Syr. מות ימות *memoth iemuth* (*Tremel.*) let him certainly, unpardonably, or unexcuſably be put to death: with them this *ingemination* importeth a vehemency and certainty, as *Gen.* 2. 17. *in the day thou eateſt thereof*, מות תמות *moth thamuth*, το *θανάτῳ ἀποθανεῖσθε*, *dying thou ſhalt die*; that is ſurely die. Unworthy is that unnatural creature of life, who is injurious to thoſe of whom he received life, who ſo impiouſly requiteth their tender care and pains for him.

v. 5. *it is a gift*] Mark 7. 11,12. Ye teach that a man may vow to give all that he hath to the temple, although he have poor parents wanting reliefe; and after that, he need not, or ought not to relieve them: or to ſay to their parents, that which I have offered to God, will do you as much good, as if I had therewith relieved you. See on Luke 21. 4.

by me] ἐξ ἐμοῦ, *out of me*, that is, out of my eſtate.

v. 6. *and honour not*] Though he honor not father or mother.

of none effect] You neglect it, as if it were of no force; they did not deny it to be a commandment, but upon the matter abſolved children from obedience thereto.

v. 7. *ye hypocrites*] He condemns them of hypocriſie, becauſe they made the kingdom of God to ſtand in outward things; and becauſe under pretence of worſhipping God, they overthrew the power of true godlineſs. See on Luk. 13. 15

propheſie of you] Not of them in particular, but of all hypocrites in general: as if he had ſaid, To you may thoſe words of the Prophet fitly be applyed.

v. 8. *this people*] Iſai. 29. 13. the Jews, the then peculiar people of God; amongſt them the prieſts and the prophets, the teachers eſpecially, were diſſemblers in religious acts, See Iſaiah 28. 7. Hoſ. 9. 8. Jer. 2. 8.

draweth nigh unto me with their mouth] He deſcribes their hypocriſie by two characters, 1. That in words, countenance and geſture, they made great ſhew and profeſſion of a reverend and moſt religious ſerving of God; not that all theſe external things were not convenient and requirable in the worſhip of God; but becauſe theſe onely were ſo far from being enough, that they were double iniquity, in that they made them mere cloaks of ſin; 2. that in theſe fair external ſhewes, they wanted in their hearts, true faith, repentance, love and fear of God.

v. 9. *in vain do they worſhip me*] Chriſt rendreth here the true ſenſe, though not the words of the Prophet; for albeit (*in vain*) be not in the Hebrew text; yet Gods denuntiation of judgements to come upon theſe pretenders to ſanctity, eaſily concludeth, that they worſhipped him in vain: that is not all: but rather depraved and polluted his worſhip and ſervice, by making it ſerve as a diſguiſe to their filthy ſins, *quomodo Deum violat, qui hoc modo placat? Minuc. Fel. Octav.* how doth he violate an holy Deity, who thus endeavoureth to pacifie him? Doctrines and traditions of men are not the oracles of God, neither is the obſervation of them his worſhip.

teaching for doctrines the commandments of men] Teaching their diſciples and hearers, to obſerve and keep their precepts, however unconſiſtent they were with Gods commandments.

v. 10. *and he called the multitude*] Mark 7. 14. he lets go the malitious Phariſees, and informeth the better affected people, that might poſſibly be offended at the fact of his diſciples, or corrupted by the falſe doctrine of the Phariſees: the Phariſees he ſaw were incurable, and applyeth himſelf to the people, who were flexible and enclined to learn.

hear and underſtand] We muſt at all times open our hearts and ears to receive Gods word; but this preface is here moſt neceſſary, becauſe men are hardly taken off from old traditions, and common and received opinions.

v. 11. *not that which goeth into the mouth*] Your meat and drink moderately taken, and thankfully uſed do not hurt your ſoul, (for every creature of God is good, &c. 1 Tim. 4. 4) though you do not with ſuperſtitious Phariſees ſo often waſh your hands; but your evil thoughts and words do hurt you.

defileth a man] *κοινοῖ*, that is rendreth one unclean or impure: ſo is it expounded, Acts 10. 15. Chriſt taketh this word from the cuſtome of the law, to apply to the ſpiritual eſtate of man: by the law, a man was to be eſteemed, unclean and defiled, who had touched any thing which the law counted unclean, as a dead body, &c. now, a thing which is *common* (in relation to Gods ſervice) is oppoſed to ſacred; therefore, as they reckoned all things ſacred or ſet apart to the ſervice of God) *holy*: ſo they eſteemed all things of common uſe profane, and ſuch as defiled them: hence were their frequent waſhings for their pretended purification. Mark 7. 1. &c.

v. 12. *knoweſt thou, &c?*] We ſee in their countenances, and hear by their words, that they are vexed at thee, or it is certain they are diſpleaſed, &c. See Exod. 10. 7. 2 Kings 2. 3. 5.

were offended] More alienated from thee and thy doctrine: as John 6. 60. 66.

after they heard this ſaying] Or *when they heard*, as Epheſ. 1. 13.

v. 13. *Every plant*] John 15. 2. all doctrines, traditions, or perſons.

ſhall be rooted up] Shall come to nothing: or if it be underſtood of doctrine, the ſenſe may be, it ought to be rooted out by bringing men to the knowledge of the truth: this agrees beſt with the ſcope of the place.

v. 14. *Let them alone*] If they will not be reformed, or better informed, let us take no further care for them, but endeavour to undeceive thoſe, whom they have miſled; leſt they periſh with them: or, do not you hearken to them, leſt like blinde guides, they lead you hoodwinkt to hell.

blinde leaders of the blinde] Luke 6. 39.

both fall into the ditch] It is a miſery to be blinde, but to be led by the blinde, or to be a blinde leader of the blinde, as *Euthymius* ſaith well, is certainly *duplex malum*, a double miſchief: a miſchief to thoſe poor ſouls, who have ſuch ignorant leaders, and a greater miſery to ſuch wretched guides as thoſe, who for ſecular gains, or honours, take upon them to teach others, and to lead them in the narrow way to ſalvation, who have not well learned the ſame their ſelves: theſe are (as *Cyprian* ſaid, *l.* 1. *ep.* 7.) *non fidei duces, ſed perfidei magiſtri, &c.* not guides to faith, but maſters of perfidoouſneſſe. See 1 Tim. 1. 6, 7. Deut. 27. 18. Iſaiah 42 19. and 56. 9, 10. and 59. 10. Lam. 4. 13, 14. Ezek. 3. 17. 18. and 14. 9, 10.

v. 15. *then anſwered Peter*] Mark. 7. 17.

this parable] That ſentence, v. 11. See C. 13. 3. that wᶜʰ thou ſaidſt concerning the difference of meats to be taken away: this he underſtood as figuratively ſpoken (whereas it was indeed literal) in which he was afterward more fully inſtructed by an expreſſe viſion, Acts 10. he calleth it here παραβολὴν, a parable, according to the Hebrew manner, who called any thing obſcurely and prudently ſpoken, משל *maſchal*; ſo are *Solomons* ſayings called, משלי שלמה *miſchle Schelomo*, the *parables* or *proverbs of Solomon*. See on Luke 5. 36.

v. 16. *are ye alſo without underſtanding?*] No marvel if others underſtand me not, when ye, whom I have ſo often inſtructed, do not.

v. 17. *whatſoever entreth in at the mouth*] He doth not ſay all; but whatſoever; that is, all kindes of meat, for of every kinde ſome remains, in a good concoction, to nouriſhment; our meat comes not into the heart, where ſin is hatched: nature keeps ſomething good for nouriſhment, it ſends away the reſt; and therefore the *ſpecies* of wholſome meat cannot defile us.

v. 18. *which proceed out of the mouth*] The heart being the fountain of thoughts, words, and actions, is taken (after the cuſtom of the Hebrews) for the underſtanding, will, and affections; and ſo being the principal ſeat of ſin, it is that evil treaſury whence all wickedneſſe iſſueth: and becauſe the greateſt part of ſin, (as blaſphemie, profaneneſſe, lies, falſe witneſſe, ſlandering, reviling, railing, obſcenity, heretical doctrines, &c.) cometh through or is fomented by the tongue, all which render ſinners polluted, and ſinful before God and man: therefore our Saviour ſaith, that thoſe things which proceed out of the mouth (the interpreter of a wicked heart) defile the man.

v. 19. *out of the heart proceed evil thoughts*] Gen. 6. 5. and 8. 21. the Jews, miſled by the Phariſees, thought theſe to be no ſins, Matth. 5. 21, 22, 27, 28. theſe therefore are put firſt to ſhew that all ſins, even in thought onely, defile the man.

v. 20. *which defile a man*] That is, make him guilty before God: out of the premiſes he inferreth this concluſion; ſeeing theſe are things which pollute a man, the Phariſees Maxime, (that to eat with unwaſhed hands is a ſin) is a falſe calumny: ſo that Chriſt here teacheth, 1. that the true worſhip of God conſiſteth in keeping his commandments: 2. that humane traditions are but vain worſhip, ſave onely where they are agreeing with, and ſubordinate to the worſhip of God commanded in his word: 3. that reall pollution of a man is not in unwaſhed hands, or any ſuch external matter not forbidden in Gods word, but in the impurity of the heart, and the proceeds thereof, which ought to be cleanſed by true faith and repentance, and otherwiſe cannot.

v. 21. *Then Jeſus went thence*] Mark 7. 24.

coaſts of Tyre and Sidon] Which bordered on Tyre and Sidon: that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.

v. 22. *of Canaan*] Of the ſtock of the Canaanites which dwelt in Phenicia, neer the ſea, Numb. 13. 29. ſuch were the Sidonians, Judg. 1. 31. one of the poſterity of the Canaanites which *Joſhua* did not drive out. See Judg. 1. 30, 31.

have mercy upon me] She counts her daughters miſery her own; ſo ſtrong was her motherly affection.

thou ſon of David] Thou art the long expected Meſſias, of the ſeed of *David*: the promiſe of a Meſſias and Redeemer, being much ſpoken of among the Jews, it is likely that the report thereof came to the ears of the neighbouring nations: as alſo how *Jeſus* had with ſo many admirable works, declared himſelf to be the Meſſias: hence were ſuch confluences of people to him from thoſe parts, Mark 3. 8. Luke 6. 17. which this woman alſo hearing of, cometh on the behalf of her afflicted daughter.

v. 23. *he anſwered her not a word*] When Chriſt delayeth, and ſeemeth not to regard the elect that cry to him, he doth it, for his glory, their advantage, and the good of others.

for ſhe cryeth after us] They plead for her, not ſo much out of charity, as to be freed from her importunity. So Luke 18. 5.

v. 24. *I am not ſent, &c.* Chap. 10. 6. and 9. 36. to whom the promiſe was ſpecially made, Rom. 9. 4. to whom he was firſt to be revealed, Acts 3. 26. and 13. 46. and with whom he did perſonally converſe in his miniſtery, Rom. 15. 8.

unto the loſt ſheep] Who went aſtray and erred through ignorance, and negligence of their paſtors; who were dear unto God as his peculiar. See Pſal. 74. 1. and 79. 13. and 95. 7. and 100. 3. and 119. 176.

of the houſe of Iſrael] Of the people of Iſrael divided into tribes; but all thoſe tribes came out of *Jacobs* houſe, who was called *Iſrael*.

v. 25. *and worſhipped him*] Shewing her humility by her geſtures; and the conſtancy of her faith, by renewing her petition.

v. 26. *it is not meet*] Before, he would not vouchſafe her any anſwer, verſe 23. then he gave her a milde one, v. 24. but now he gave her an harſh denyal with diſgraceful terms, yet further to exerciſe her faith and patience.

the childrens bread] I muſt do wonders for Iſrael, the children, and peculiar people of God, not for the unconſiderable Canaanites, that are as dogs, in reſpect of Iſrael. The Iſraelites were before all nations of the earth, adopted Gods children, Exod. 4. 22. Pſal. 147. 19. 20. Iſaiah 1. 2. aliants from the covenant of grace, he calleth dogs, as Phil. 3. 2. See Pſal. 22. 16. Revel. 22. 15. the ſence is, that the Gentiles muſt be content to wait until God had refreſhed the Iſraelites with grace and mercy.

v. 27. *truth Lord, yet the dogs eat the crumbs*] There is enough falling from the table to feed and relieve us, the bread need not be caſt unto us: thy power and mercy is ſo great, that the healing my childe can be no wrong to thy Iſrael; though by thy free covenant and promiſes to the Jews, the firſt place for mercy belong to them; yet when the children are filled unto ſatiety, thy mercy is ſufficient and will extend it ſelf to us, yet unconſiderable Gentiles alſo. The Syriack addeth ונחיון, *vechoin, and they live*: that is, that they alſo may live: the good maſter ſuffereth not his dogs to ſtarve; much leſſe wilt thou, the moſt contemptible creatures which wait on thee: thou wilt not deny me that which is not denied to dogs: ſo ſhe compares the cure of her childe, to the crums which fall from the table of mercy and beneficence prepared for Iſrael, containing her reply in the allegory which Chriſt began: as if ſhe had ſaid, that which I beg, in reſpect of the full and continual favour beſtowed on Iſrael, is but as crums from a full table: thou beſtoweſt on them ſpiritual and eternal bleſſings, the temporal thou denieſt not the heathens: ſeeing all taſt of thy bounty, bleſſed Jeſus, ſend me not away empty.

v. 28. *then Jeſus anſwered*] Having received her reply, declaring her admirable confidence in the mercy of Chriſt, and ſeeing her holy importunity, which would receive no nay; he would now no longer hold her in ſuſpence, nor conceal his mercy, neither exerciſe her patience with any more dilatory anſwers.

O woman] Thus he ſpeaks, as it were admiring the victory of her faith, and applauding it to the multitude: therefore he had all the while ſeemed to repell her petition, that the conſequences might ſuit to this word; that (ſaith *Chryſoſt.*) στεφανώσῃ τὴν γυναῖκα, he might crown this woman.

great is thy faith] He commends her faith, becauſe that was the ground of this conſtancy of hers.

be it unto thee] This voice was, *συγγενὴς ἐκείνῃ τῇ φωνῇ*, of the ſame kinde of voice, which ſaid at firſt, Let there be an heaven, and it was made, Gen. 1. 1. *Chryſoſt.* 5. *ſ.*

even as thou wilt] She intimated her daughters miſery, but had not made her petition in particular, verſe 22. now he bids her make her own choice. God will not deny ſuch as be conſtant and fervent in prayer, chap 9. 29.

v. 29. *Jeſus departed thence, and came nigh unto the ſea of Galilee*] Mark 7. 31. Chriſt ceaſeth not to be beneficial, even there, where he is contemned.

and ſate down there] Either to reſt himſelf; or as chap. 14. 23. that he might there pray: and alſo for the more conveniency of receiving them, whom he foreſaw coming unto him with their ſick and infirme.

v. 30. *great multitudes came*] Iſaiah 35. 5, 6.

thoſe that were lame] By diſeaſe, or inward, and inbred weaknes: this ſhews their great charity and pains, that would carry theſe up the mountain to be healed, verſe 29.

maimed] κυλλοὺς, maimed: or thoſe who had loſt the uſe of their limbs, as by the palſie, or ſome other diſaffection of body, ſhrinking up the ſinews, or weakening them to a kinde of dead and helpleſſe impotencie: for we read not of any to whom our Saviour reſtored ſuch limbs, as formerly were by any caſualty cut off or loſt: though he could as eaſily have done that alſo, had it ſo pleaſed him.

caſt them down at Jeſus feet] Note their humility and faith: we read of nothing they ſaid, but only that they laid them before him, not doubting but he would heal them.

and he healed them] So the Evangeliſt contracteth the large ſtory of his admirable power and mercy, here ſhewed in curing all diſeaſes into a few words: So chap. 8. 16. and 14. 35. that we may conſider Chriſts immenſe power, and inexhauſted goodneſſe: but why he did ſo quickly cure all theſe, and ſo long delay the Canaanite if any aſk, they may firſt, therein ſee how he did indeed give bread to the children to the full: and next how he teacheth us, 1. that he moſt tryed her faith, to whom he had given the greateſt meaſure of faith: God proportioneth our tryals to the meaſure of faith which he giveth us: 2. that when he delayeth his favours; it is to the final advantage of his, whoſe patience he will abundantly recompenſe at laſt.

v. 31. *the multitude wondred*] Becauſe thoſe cures exceeded the courſe of nature, and the power of art.

and glorified the God &c.] They were far better then the high creſted Phariſees, who attributed all Chriſts miracles to Satan: ſo bitterly injurious is malice and envy; they had rather the devil ſhould have the honour of theſe great works, then Chriſt.

of Iſrael] That is, the God whom Iſrael worſhippeth, as *Euthymius* well interpreteth; for otherwiſe he is not onely the God of Iſrael, and the Jews, but of the Gentiles alſo. Rom. 3. 29.

v. 32. *then Jeſus called his diſciples*] Mark 8. 1. See alſo chap. 14. 22. by the following miracle, Jeſus ſhews that he will never be wanting to them that follow him, no not in a barren wilderneſſe.

I have compaſſion on the multitude] The like he did before, chap. 14. 14, 19. which he now doth again, to declare his indeficient mercy and power, never weary of ſupplying them who follow him; therefore he gives them food, whoſe ſickneſſe he had cured: he is ſtill our high prieſt, who is touched with the feeling of our infirmities, Heb. 4. 15.

they continue with me now theſe three dayes] If they had brought any food with them, in that time it might be ſpent: neither did they leave Chriſt to buy them any: ſuch was his unwearied mercy to inſtruct and cure them, and ſuch their zeal and patience, as that it overcame their care for domeſtical affairs, and bodily ſupplies.

I will not ſend them away faſting] Or I *am not willing to ſend them away faſting*; the words expreſs, rather an affection, then a reſolution to feed them: as chap. 8. 23. See Mark 8. 3. but the effect ſhewed both.

leſt they faint in the way] Which intimateth that ſome of them were ſo weakned with faſting, that they could not get home again without ſome refection: thus did Chriſt leave this following miraculous ſupply, to an extream exigent; to teach us conſtancy in our dependance on him: though his help come ſometimes ſlow, it will come ſurely and opportunely in our greateſt need, and to our beſt advantage: ſo did it here for their preſent relief and comfort, as alſo for the future confirmation of their faith.

v. 33. *whence ſhould we have ſo much, &c.*] Or, *ſhall we have*: it ſeemeth they had forgot their former ſupply, chap. 14. where our Saviour fed a greater number with fewer loaves and fiſhes, and more was left. See verſ. 34. 37, 38.

in the wilderneſſe] No food is here to be ſold: See the like diffidence in *Moſes*, Numb. 11. 21, 22. where to mans reaſon, there is the leaſt appearance of ſupplies from the creature, there is Gods power and goodneſſe moſt opportunely manifeſted in our ſupplies.

v. 34. *how many loaves have ye?*] He knew before, but aſketh, that they might conſider the greatneſſe of the miracle, and the more clearly ſee it in the remoteneſſe of all probable means to ſupply.

they ſaid ſeven] Becauſe Chriſt withdrew himſelf, and his diſciples often into the deſart, where no victuals were to be bought or procured, the diſciples uſed to carry ſome with them (See chap. 16. 7.) though very frugall and ſlender.

v. 35. *to ſit down on the ground*] That they might expect refection from him, and be the more attentive to the miracle. See chap. 14. 19.

v. 36. *he took the ſeven loaves*] In ſight of the people, that they might know there were no more, chap. 14. 17. there were onely five loaves and two fiſhes; but now ſeven, and few ſmall fiſhes: the power of God to relieve us is tyed to no means: much or little, few or many, are all one to him. See 1 Sam. 14. 6.

and brake them] That they might the better be diſtributed.

and gave to his diſciples] That they might ſee that done in their hands; which they thought impoſſible. See 2 Kings 7. 2.

v. 37. *of the broken meat*] See chap. 14. 20.

ſeven baskets full] It was a kinde of baſket wrought with twigs, of common uſe among the Jews, *σπυρίδας* the Syriack giveth אספרידין, *aſperidon*, which word both in the Greek and Syriack is uſed Acts 9. 25. for that baſket, in which the diſciples at Damaſcus, let down *Paul* by the wall.

v. 38. *they that did eat*] See chap. 14. 21.

v. 39. *into the coaſts of Magdala*] Whence ſome think *Mary Magdalen* had her name. See on Luke 8. 2. Mark 8. 10. it is ſaid he came into the parts of Dalmanutha, which was the name of a neighbouring tract of land, *Euthymius* thinks that region had both theſe names: moſt probably, ſay others, they were ſo joyned, as that they had fields, or commons lying together; ſo that when Chriſt was between them, he was neer, or on the coaſt of either.

CHAP. XVI.

Verſe 1. T*He Phariſes*] Theſe would be one conſtant party againſt Chriſt. See Mark 8. 11. Luke 12. 54.

with the Sadduces] With the Sadduces: of theſe two ſects ſee on chap. 3. 7. though they were at a great diſtance, in point of principles, and opinions one from another, yet they agree together againſt Chriſt, as *Herod* and *Pilate*, Luke 23 12. Acts 4. 27. yet againſt all their power and conſpiracy Chriſt prevaileth: all unity is not good; but that onely which is in Chriſt.

tempting him] Their purpoſe was to finde ſome occaſion to calumniate, and accuſe him, chap. 19. 3. and 22. 18. Some think it was onely to ſatisfie their own curioſity: but all other their attempts againſt him conclude them more ſeriouſly malitious.

a ſigne from heaven] Such an one as *Moſes* did, who fed our fathers with Manna from Heaven, John 6.31. thus they endeavour to obſcure our Saviours glory.

v.2 *when it is evening*] Ye are very careful,and ſkilful out of experience, to obſerve the uſual ſignes of fair or foul weather to come.

v.3.*red,and lowring*] ςυγνάζων,ſad: it is a Metaphor borrowed from the countenance, we are ſaid ςύγνάζειν, when we are troubled at any thing odious or grievous: ſo the ſkie is called ſad or lowring, when it is overcaſt with clouds and threatneth rain or ſtorms. So the Latines ſaid, *triſtis hyems*, ſad winter: ſo the Syriack gives it, במיראית שמיא, *Shemaio chemiroith, cœlum triſte*; ſo it tranſlateth σκυθρωποὶ Matth, 6. 16. and Luke 24. 17. by the ſame word, which we give, ſad.

hypocrites] See on Matth. 6. 2. and on Luke 13. 15.

ye can diſcern] γινώσκετε διακρίνειν: ye know how to diſcern.

the face] He putteth here πρόσωπον, as the Hebrews uſed פנים, *panim*: for the outward ſhew or appearance of any thing (as Gen. 1. 2. 1 Sam 14.25. 2 Sam. 17.19,&c) whereby one thing may be known from another.

can ye not diſcern] Or, *ye cannot diſcern*: you ſet not your mindes to it. See Luke 12. 56.

the ſignes of the times] So to diſcern, what is like to fall out,by reaſon to foreſee events,and ſo to diſpoſe of your affairs accordingly: or, *the ſignes of the ſeaſons*; that is,of the choiceſt times, ſuch as this is; the time of the Meſſias coming long expected, Acts 26. 6, 7. the accepted time, and day of ſalvation; whereof the miracles by me wrought are ſignes evident and undeniable; which were foretold by the prophets, Iſaiah 35. 4,&c. Matth. 11. 3, 4, 5.

v. 4. *adulterous generation*] See on chap. 12. 39.

ſeeketh after a ſigne] It was their malitious impudencie, who ſeeing many evident miracles dayly done by him, which their ſelves could not deny, John 11. 47. would yet require ſignes, as if none had been ſhewed them.

but the ſigne of the prophet Jonas] Such a one as was ſhewed on *Jonas*, the article added in the Greek, intimateth, that was a notable ſigne. See on chap. 12. 39, 40.

and he left them] Not onely that he might thence go to preach to others, as Luke 4. 42, 43. but as being juſtly offended at the hardneſſe of their hearts, Mark 3. 5. they came to tempt him, and not to learn of him, and therefore he leaveth them. *Euthim*.

v. 5. *when his diſciples were come to the other ſide*] They forgot it before they came into the ſhip, and did not until now remember it; poſſibly when the want thereof minded them of their neglect to provide as they were wont to do.

forgotten to take bread] Probably becauſe of our Saviuors ſuddain taking ſhip.

v. 6. *take heed*] ὁρᾶτε; the word among other things, ſignifieth, to weigh, examine or foreſee, as chap. 8. 4. Mark 8. 15. So the Syriack word חזו *chaſau*, of חזא, is interpreted by *proſpexit, conſideravit. Mart. Troſtius Lex. Syr*. See chap. 18. 10. examine and try whether it be ſound or no, as 1 Theſ. 5. 21. 1 John 4. 1. the next word interpreteth it, as the Syriack giveth it, *diligenter cavete à, &c.* which caution being doubled, ſheweth it is a ſerious and moſt neceſſary admonition.

of the leaven] Of their corruptions in doctrine: errour tainteth ſound doctrine, taking away the ſweetneſſe, and ſincerity thereof: falſe teachers are not to be heard, Deut. 13. 3. Jere. 23. 16. Matth. 24. 26. and if unawares we light on ſuch who corrupt ſound doctrine by mingling falſhoods therewith, as *Irenæus lib. 3. cap. 19.* ſaith, giving us *gypſum pro lacte*, lime inſtead of milk, deceiving by the ſimilitude of colour; there we muſt take heed *what we hear*, Mark 4.24. and as *Beda* ſaith *in Cant. exp. lib. 1. excord* concerning the books of the Heretical Biſhop *Julian, Ita carpat botrum, ut & ſpinam caveat*: ſo let one gather the grapes, that he allſo take heed of the thorn: *in dictis ejus ſanos ſenſus ſcrutetur & eligat, ut non minus vitet inſanos*: this our Saviour teacheth his diſciples by a ſimilitude; and an occaſion taken from their preſent forgetting to take bread, verſe 5.

of the Phariſees and of the Sadduces] The doctrine of theſe two ſects differed very much, and were both contrary to Chriſts doctrine; and would like leaven ſpread to the infection of the hearers; therefore Chriſt warneth his diſciples to beware of both: the Phariſees were much given to the obſervation of humane traditions, even to the adnulling and making void the holy Law of God, chap. 15. 3, 4, 5. they made fair ſhews of devotion and ſtrictneſſe of life, whereas they were indeed but meer hypocrites, chap. 23. 5. Luke 12. 1. they were ſo beſotted with the opinion of their own righteouſneſſe and merit, that thereby they became the moſt unreconcileable enemies of the Goſpel, which teacheth free juſtification by faith in Chriſt, theſe two being altogether unconſiſtent: for if righteouſneſſe can be by the law, Chriſt died in vain. Gal. 2. 21. See Galat. 5. 4. Rom. 9. 30,&c. the Sadduces maintained ſuch points, as overthrew all grounds of Religion, Acts 23. 8.

Sadduces] See on chap. 22. 23. and Luke 20. 27.

v. 7. *among themſelves*] One ſaid ſo to another privately: or, *within themſelves*, every one thought ſo in his heart.

it is becauſe] As if they had ſaid, Chriſt reproveth us for our forgetting to buy bread.

v. 8. *When Jeſus perceived*] Not by relation from them, but by his divine omniſcience.

O ye of little faith] The root of diffidence, care and thoughtfulneſſe about worldly proviſions, as if they were our main intereſt, is want or weakneſſe of faith. See chap. 6. 30, 31.

why reaſon ye among your ſelves] As if I could not feed you unleſſe you brought bread with you, or ſhould be beholding to the Phariſees for it.

becauſe ye have brought no bread] As if the occaſion of my ſpeech were onely the want of bodily food.

v. 9. *Do ye not yet underſtand?*] See chap. 14. 17. having ſeen two ſuch miracles of feeding ſo many, with ſo very little food, do ye not yet underſtand that I can if need be do the like for you?

neither remember] This is the third fault objected: the firſt was unbelief, verſe 8. the ſecond ignorance, the third is forgetfulneſſe. See Mark 6. 52.

five loaves of the five thouſand] That is, wherewith the five thouſand were fed.

v. 10. *neither the ſeaven loaves*] Chap. 15. 34.

v. 11. *how is it that ye do not underſtand?*] This is a queſtion implying ſome kinde of admiration.

v. 12. *then underſtood they*] They might well underſtand that he ſpake not of bread: and it ſeemeth that they gathered by our Saviours laſt words, that he meant the doctrine of Phariſees and Sadduces, the rather becauſe he uſed to teach ſpiritual things by occaſion of the temporal.

v. 13. *when Jeſus came into the coaſts*] Hereby it appeareth that the former diſcourſe was by the way,or ſome by place, whither Chriſt had withdrawn himſelf, ere he came to that journeyes end, as Luke 9. 18.

of Ceſarea Philippi] Built by *Herod* the great, at the foot of Lebanon, in honour of Tiberius: whereas the other called *Ceſarea Stratonis*, ſtood by the Mediterranean ſea, built in honour of *Octavius. Joſephus de bello Judaico, lib. 1. cap. 16, &c.*

he asked his diſciples] Not out of ignorance, as if he knew not what men ſaid of him; nor out of ambition, as deſiring to hear himſelf commended; but out of love to his diſciples, leſt they not rightly knowing him, ſhould fail of thoſe bleſſed fruits of faith which he intended them.

whom do men ſay] Mark 8. 27. Luke 9. 18.

that I the Son of man am] Do they think me but an ordinary man? are they offended at my low eſtate? or do they beleeve me to be the Meſſias, promiſed by God, and expected of the faithfull?

v. 14. *ſome ſay, &c.*] They repeat not the blaſphemies of Phariſees, but ſay what the better ſort ſaid of him; though they thought too meanly of him alſo, verſ. 19. 20.

John the Baptiſt] The Jews thought that prophets, and eminent men either did riſe again, or elſe that their ſouls came into other bodies, and that they then became more famous then ever before: hence it might poſſibly be, that they thought *John Baptiſt* was raiſed up again: See chap. 14. 2. this muſt be underſtood of thoſe that knew not Chriſt till after *Johns* death, for others might know them both together;and ſo that the one could not be the other.

ſome Elias] Becauſe it was foretold that he ſhould come as the forerunner of Chriſt, the Meſſias, Mal. 4. 5, 6.

others Jeremias]Becauſe he was as eager againſt the prieſts, and as much hated of them, as *Jeremias* was, and ſo might ſeem to have his ſpirit in him. Some think that the Jews expected the return of *Jeremias*, to finde the ark which he had hidden. 2 Mac. 2. 5.

one of the prophets] Or, *one of the other prophets*; for *Jeremias* was a Prophet alſo.

v.15.*but whom ſay*]Chriſt looks for confeſſion of the mouth, as well as faith in the heart, eſpecially of ſuch as are to teach others.

ye] Ye Apoſtles, who have ſeen and heard more then others, and ought therefore to know me better.

that I am] He examineth them not concern ng his doctrine but his perſon: it much concerneth us to have a good opinion of our teachers: but Chriſt was not onely a teacher but the Saviour of the world: to know and believe in him is life everlaſting.

v. 16. *Simon Peter anſwered*] He in the name of the reſt made this confeſſion of Chriſt.

thou art Chriſt] Gods anointed to be king and prieſt over his Church. John 6. 69. and 1. 49. Heb. 2 17. and 3. 1. and 4. 14. and 5. 6. and 6. 20. Luke 4. 18. Acts 4. 27. and 10. 38.

the Son] The ſon of God by nature, not by adoption, as we are: to declare his eminency and excellency the article is added to every word in the Greek: he had called himſelf the Son of man,verſe 13. and *Peter* here confeſſeth him the Son of God, one and the ſame perſon conſiſting of the two united natures, being both the Son of God,and the Son of man; very God and very man. See chap. 1. 23.

of the living God] This diſtinguiſheth him from falſe gods which were the works of mens hands; neither able to give life to others, nor having life themſelves. See Gen. 16. 14. chap. 26. 63. Rom. 9. 26. 2 Cor. 3 3. and 6. 16. 1 Theſ. 1. 9. 1 Tim. 3. 15. and 4. 10. Heb. 3. 12. & 9. 14. and 10 31. and 12. 22.

v. 17. *bleſſed art thou*]Who believeſt and confeſſeſt to ſalvation. See Rom. 10. 9, 10. and Matth. 13. 16, 17.

Bar-Jona] This diſtinguiſheth him from the other *Simons*: *Simon* was his own name before his calling, chap. 4. 18. John 1 42. the Evangeliſt writing in Greek, uſeth here the Chalde and Syriack word, then in common uſe among the Jews, inſtead of a ſirname; for *bar* in the Syriack, as בן *ben* in the Hebrew, is a ſon, *of Jona*; it ſeemeth a contract of Iωαννᾶ, whereof ſee John 1. 42. So we read *Bartimæus*, the ſon of *Timæus*,&c. Mark 10. 46.

fleſh and blood] That is, neither man, nor the wiſdom of man, nor carnal reaſon; But Gods Spirit. See John 1. 13. Galat. 1. 16.

v. 18. *Thou art Peter*] John 1. 42. that is, *a ſtone*: thou haſt glorified me by thy confeſſion of the truth, and I will honour thee,by making thee a pillar in my Church. Gal 2. 9. this name our Saviour gave him in his calling, Mark 3. 16. John 1. 42. to intimate his conſtancy.

upon this rock] That is,the rock confeſſed, not confeſſing; upon the rock of thy confeſſion that I am the Meſſias: for as *Hilarie* ſaith (*de Trinit. l.* 2.) *Petra eſt fidei confeſſio*, this confeſſion of faith is the rock, or Chriſt confeſſed is the rock, Epheſ. 2. 20. 1 Cor. 10. 4. See on John 1. 42. See alſo *Hilarie de Trinit. l.* 6.

will I build] Chriſt is both the builder,and the upholder of his Church.

the gates of hell]That is,all the power and policy of Hell: the gates of cities being in ancient time, not onely parts of ſpecial ſtrength, but places alſo of meeting for advice in matters of greateſt concernment. Geneſ. 34. 20. 24. Deuter. 3. 5. Pſal. 127. 5.

ſhall not prevail againſt it] Either to deſtroy it, or any of the elect: See John 5. 24. and 11. 25. 26. Revel. 20. 6. 1 Cor. 15. 55. or utterly to extinguiſh the light of truth, or to extirpate the profeſſours therof unto the worlds end, maugre all the power, malice, and machinations of Satan, and thoſe inſtruments which he ſhall imploy againſt it. See Acts 5. 39. *Peter* in few words had confeſſed the main ſum of the Goſpel, the truth of God, againſt which no falſhood ſhall finally prevail. Gods gifts are neither *incerta*, nor *mutabilia* (*Proſper de vocat Gent. l.* 1. *c.* 24.) uncertain, or mutable.

V. 19. *I will give*] The authority of Gods Miniſters is from God. See John 20. 23.

unto thee] With the reſt of the Apoſtles: not onely to thee, but alſo to others; for as the confeſſion which *Peter* made, was the confeſſion of all the holy Apoſtles; ſo alſo the power here given him, was given to all the reſt reſpectively, as may appear John 20. 23. where the ſame power is given to them all. See chap. 18. 18. and on chap. 10. 2. and on chap. 20. 24.

the keyes] A metaphor from ſtewards or officers of great houſes to whom the keyes are entruſted. The keyes of Eccleſiaſtical power; that is, preaching the Goſpel, and adminiſtring the holy Sacraments (which open unto us the kingdom of heaven) and whatever elſe appertaineth to faithful ſtewards of the myſteries of God. See Luk. 11. 52. Iſaiah 22. 22.

of the kingdom of heaven] To let in, and ſhut out of the Church here, and of heaven hereafter.

thou ſhalt binde] To binde and looſe, is to retain and remit mens ſins, John 20. 23. this properly belongs to God; as to ſave, Epheſ. 4. 32. Coloſ. 3. 13. Matth. 9. 6. Mark 2. 10. Luke 5. 24. to man onely miniſterially as they have the embaſſie of reconcilaition to them committed, 2 Cor. 5. 18. 20. ſo they remit to thoſe that believe, and retain to thoſe that are offended and gainſay, by the miniſterie of the word, and execution of Church-cenſures. See Acts 2. 38. and 10. 43.

on earth] Here among men.

ſhall be bound in heaven] That is, in Gods judgement; for here life is gained or loſt; and that according as we believe, and obey the word, or otherwiſe.

V 20. *that they ſhould tell no man*] Not that it was not true which *Peter* had confeſſed,verſe 16. or that it was not needfull to be known: but becauſe the time was not ſeaſonable until after his paſſion, and reſurrection, wherein he was declared the Son of God, verſe 21. and chap. 17. 9. Rom. 1. 4. then were the Apoſtles to publiſh the ſame every where, Acts 1. 8. yet, as occaſion ſerved, he taught before, that he was Chriſt, the Son of God, John 5. 18. Mark 14. 62.

v. 21. *to ſhew his diſciples*] He acquaints them before with his paſſion, that they might not be ſcandaled at thoſe things which they ſhould ſee him ſuffer.

go unto Jeruſalem] Or go thence unto &c. Chriſt was born at Bethlehem in an obſcure place; but he was to be crucified in Jeruſalem the chief city: that the accompliſhment of our redemption might be the more publike, and the more certainly divulged.

ſuffered many things] Shame, contumelies, ſlander, reproach, pains of death,&c.

of the elders] Which the Hebr. called זקנים, *Zekenim*, Deut. 21. 2. which was not ſo much a name of age, as dignity: of theſe conſiſted the Jewiſh Sanhedrim, ſuch as the Latines called *Senatores*; ſtiled uſually in this ſacred ſtory, *Elders of the people*, judges, rulers: this ſetteth off the bitterneſſe of Chriſts paſſion: it had been leſſe diſhonour to have ſuffered the rage of an ignoble vulgar; but here authority, and countenance of religion in the high prieſts, and chief men condemning him, made the aſperſions injuriouſly caſt on him, far more opprobrious.

v. 22. *then Peter*] *Peter* is here permitted to temptation, and ſin, that he might not be proud of that which Chriſt ſaid before, verſe 17. here we ſee, as in a glaſſe, the weakneſſe of the beſt men.

took him] Took him by the hand and led him aſide, as they uſe to do who intend to talk privately and familiarly with a friend.

to rebuke him] Out of carnal affection, to reprove him, for not having more care of his own ſafety.

be it far from thee] Ἵλεώς σοι, *ſpare thy ſelf*: thou ſhalt not go: no doubt but he ſpake this out of good affection to Chriſt: but here we ſee what good intentions are without a due knowledge of Gods revealed will: *nihil intereſt, quo animo facias, quod feciſſe vitioſum eſt*, *Lactant. l.* 3. *c.* 15. it ſkilleth nothing, with what intention thou doeſt that which is evil to be done.

v. 23. *he turned*] Away from *Peter* toward the other Apoſtles, as diſpleaſed with *Peter*.

get thee behinde me] Lead not me, nor give me counſell, but follow me, and learn of me, as verſe 24.

Satan] Σατανᾶ, the word generally ſignifieth an adverſary, chap. 4. 10. he called him ſo, either becauſe he had ſpoken like an enemy, or had ſhewed himſelf an inſtrument of Satan, ſet on work by him to diſſwade Chriſt from ſuffering for our ſalvation: this Chriſt takes ill, though *Peter* ſpake ignorantly, and out of affection to the perſon of Chriſt. The wiſdom of the fleſh is enmitie to God, Rom. 8. 7. ſo was this prepoſterous zeal in good *Peter*: how eaſily do we fall into ſinne, ſeeing our beſt affections are ſubject to ſuch errour?

an offence unto me] Thou layeſt a ſnare, or ſtumbling block before me.

the things that be of God] Although God hath revealed unto thee that I am his Son, verſ. 16, 17. yet he hath not acquainted thee with my paſſions, and therefore out of carnal affection, thou diſſwadeſt me from that, which is the end of my coming into the world, the fulfilling my Fathers will for mans ſalvation. See 1 Cor. 2. 14. So much differeth frail man, borne up by the grace and aſſiſtance of Gods ſpirit, from himſelf, left to himſelf and his own wiſdom of fleſh: there *Peter* was pronounced bleſſed, verſe 17. here he deſerved to be called *Satan*, and *offence*: therein *Peter* went rejoycing from the Councel, that he was counted worthy to ſuffer for the Name of Chriſt, Acts 5. 41. here he would have that done, which would have hindred the great work of our redemption, for which the Son of God became the Son of man, for our ſalvation.

v. 24. *then ſaid Jeſus*] Mark 8. 34. upon occaſion of *Peters* failing, he ſhews them, that not onely his ſelf muſt ſuffer, but all his alſo.

unto his diſciples] He called the people alſo to hear it, Mark 8. 34. for it concerned them likewiſe.

will come after me] Will follow me as a diſciple, and profeſſour of the goſpel, Luke 14. 26. and 22. 39. or deſires to come to heaven, whither I am going.

let him deny himſelf] Let him not have any regard of himſelf, which may in any meaſure hinder him from thoſe things wch he oweth to the ſervice of God. Set aſide all worldly reſpects, ſo far forth as they impeach or hinder the revealed will of God: *Gregory hom.* 32. *in evang.* it is not enough to leave that which we have, except we leave our ſelves, and yet *quo ibimus extra nos?* whither ſhall we go out of our ſelves? *relinquamus nos ipſos, quales peccando nos fecimus: & maneamus noſmetipſi quales per gratiam facti ſumus*; let us leave our ſelves in reſpect of that which we have made our ſelves by ſin: and let us remain our ſelves in reſpect of that which we are made by grace. We may here ſee how hard it is to follow Chriſt aright: *grandis — virtutis eſt, & ſolicitæ diligentiæ ſuperare quod nata ſis*, ſaid *Hieronym.* to *Furia, ep.* 21. *lib.* 2. it is a point of great vertue and careful diligence to overcome that which thou art born.

take up his croſſe] Not bear it unwillingly, murmuring at the burden layed on him: but cheerfully, as he that willingly and readily taketh up that burden, of which he is aſſured he ſhall make great advantage.

his croſſe] That portion of affliction which God hath appointed for him, and calleth him to ſuffer, chap. 10. 38.

and follow me] When he hath reſolved ſo to do, he is prepared to be my diſciple: or, it is not ſufficient that he deny his own will, and ſuffer for me, unleſſe he alſo imitate me in piety, and all holy converſation, chap. 11. 29. 1 Cor. 11. 1. Epheſ. 5. 2. or, let him not think much to deny himſelf and ſuffer for me, who ſuffer death for his ſalvation. See chap. 10. 24. 25. or, let him make account to follow me through afflictions into eternal glory, Luk. 24. 26. Acts 14. 21, 22. Heb. 13. 12, 13. this maketh much for the ſetting out the certain truth of Chriſtian religion; that Chriſt never propoſed ſecular riches, honours, or eaſe to thoſe who followed him, thereby to allure them to adhere to him: but contrariwiſe, the malice of an evil and injurious world, perſecutions for his Name ſake, ſhame, poverty, contempt, and death it ſelf: and yet, for the certain reward in the life to come, grounded on his word, they have in all ages ſince, ſo conſtantly profeſſed the goſpel, as that Satan by all his rages againſt them, could never deter them from Chriſtianity: nay, never more did the goſpel flouriſh, then in the midſt of bloody perſecutions: never were we leſſe overcome, then when we could not by many years ſlaughters be overcome. Reaſon have we to follow Chriſt patiently, whatever we endure: had he not ſuffered more for us, then we can ſuffer for him, we had not been ſaved.

v. 25. *for whoſoever*] Chriſts propoſitions for ſalvation are general: he is no accepter of perſons; whoſoever believeth, and obeyeth him, ſhall be ſaved, John 3. 16. Galat. 3. 28, 29.

his life] Ψυχὴν αὐτοῦ, his ſoul: it is a Synecdoche familiar with the Hebrews, thereby importing life; or it may ſignifie (as oft it doth) the whole man; for he that ſaveth, or loſeth ſoul or body eternally, loſeth both.

for my ſake] That he may glorifie me in a conſtant profeſſion of the truth which I teach in the goſpel.

ſhall finde it] That is, ſhall be ſaved, and finde eternal joy and bleſſedneſſe. See chap. 10. 39. ſo gainful a loſſe is it to ſuffer for the truth: ſo loſſefull a gain is it, by time-ſerving to provide for preſent peace, and eaſe, with denying or betraying the truth: the whole ſenſe *Gregory* excellently expreſſeth by a ſimile: *frumentum ſi ſervas, perdis: ſi ſeminas, renovas, hom.* 32. *in Evang.* as if one ſhould ſay to the husbandman, if thou keepeſt thy wheat, thou loſeſt it; if thou ſoweſt it, thou reneweſt it.

v. 26. *for what is a man profited, &c.*] As men deſire rather to preſerve their lives, then their goods, Job 2. 4. ſo do ye much more endeavour to ſave your ſouls, which are of greater valew then all the world; which being once loſt can never be redeemed by all the riches of the world.

his own ſoul] Or, *his own life*, as verſe 25.

v. 27. *for the Son of man*] I who ſeem now mere man, the man of ſorrows, contemptible; ſhall yet judge the living and the dead, wherein I will reward my conſtant ſervants, and puniſh others who feignedly cleave unto me.

in the glory of his father] As God, equal to the Father: or in the glory given him in his humane nature by the Father: like a glorious king.

and then] Not now preſently: here is our place of tryal and ſuffering: we muſt patiently expect ſatisfaction for all our wrongs, at Chriſts ſecond coming.

he ſhall reward] And ſave good men, but condemn the wicked, John 5. 29.

v. 28. *there be ſome*] He nameth them not, but meaneth thoſe diſciples, who ſaw his glory in the mount, and ſhould ſee him after his reſurrection: for the kingdom of God is here *præſens eccleſia, Gregor. hom.* 32. the preſent Church. See Mark 9. 1. Luke 9. 27.

ſhall not taſte of death] Shall not die, as Heb. 2. 9.

come in his kingdom] As chap. 17. 1, 2. where they ſaw a ſhadow of his glory, wherein he ſhall come to judge: or in his reſurrection, aſcenſion, ſending of the holy Ghoſt, and propagation of the goſpel by ſignes enſuing. See chap. 28. 18, 19, 20. Acts 2. 30. 32, &c. or coming in power by execution of judgements upon the Jews, to the utter overthrow of that nation, chap. 24. 3. 26. 27. 34. Luke 21. 6, 7, 24.

CHAP. XVII.

Verſe 1. A*fter ſix dayes*] Mark 9. 2. Luke 9. 28. See note thereon.

Jeſus taketh Peter] He took with him *Peter*; the prime Apoſtle in order; *James* who was firſt to ſuffer for him, and *John* the beloved Apoſtle, who was to out-live the reſt. See Mark 5. 37. See on Luke 9. 28.

into an high mountain] A fit place for his transfiguration, for height and ſecreſie. Some think this was mount Tabor, others are of other opinion: mount Tabor being (*as Hieronym. de loc. Hebraic.* ſaith) in the midſt of a field of Galilee; but. v. 22. it appeareth that this was done out of Galilee, *vid.* Mark 9. 30 *Iſ. Cauſabon. exercit.* 15. *N.* 26. defendeth the ancient tradition of the Church, that it was mount Tabor. S. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expreſſed in the goſpel, and therefore we may be ſafely ignorant hereof: Luke 9. 28. it appeareth that he went up the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from diſtractions by external things: therefore he ſaith, when thou prayeſt, enter into thy chamber, or cloſet, ſhut the door, Matth. 6. 6.

v. 2. *was transfigured*] The ſubſtance of his body was not altered; but his countenance was far more glorious then before; (as *Moſes* face ſhined, Exod. 34. 29. 30. 2 Cor. 3. 7.) ſo were his garments, that the glory then appeared, *quâ venturus erat poſteà in regno ſuo, Hieronym.* in which he would afterwards come in his kingdom.

did ſhine as the ſun] In a moſt glorious manner. See the like manner of phraſe, chap. 13. 43. Dan. 12. 3. Judg. 5. 31.

his raiment was white as the light] It was glorious alſo, to an extraordinary excellency.

v. 3. *Moſes and Elias*] Some conceive that *Moſes* body was now raiſed up again; others are of other opinion: *Moſes* was the Prophet by whom the Law was given, and *Elias* a principal prophet; theſe were fitteſt to ſpeak concerning Chriſts paſſion; for as *Hieronym.* ſaith, the Law (repreſented here by *Moſes*) and the Prophets (by *Elias*) did frequently declare the paſſion and reſurrection of Chriſt; theſe ſhew that Chriſt was the Lord of the Law and Prophets; the ſcope of which was to declare him the onely Saviour, Acts 10. 43. theſe chief witneſſes appeare now to ſtrengthen the diſciples faith, againſt the ſcandall of the enſuing croſſe: if any aſk how the diſciples knew *Moſes* and *Elias*; let them conſider, that beſides Chriſts talking with them, whereby they might be enformed in this admirable preludium of light and heavenly glory, they might as eaſily have a ſpecial revelation, as *Paul* a divine rapt, to hear unſpeakable things, 2 Cor. 12. In the ſtate of innocencie, *Adam* knew *Eve* preſented to him, to be fleſh of his fleſh, &c. Gen. 2. 22. and here the Apoſtles knew *Moſes* and *Elias* whom they never before ſaw; it is moſt likely that in the ſtate of glory, wherein God ſhall be all in all; that our knowledge (ſubordinate to the happy communion of Saints) ſhall be more excellent, then in the ſtate of innocency, or regeneration here begun.

talking with him] About his paſſion; as, Luke 9. 31.

v. 4. *It is good for us to be here*] How delectable will heavenly glory be, when this glimpſe thereof, did ſo raviſh *Peter*, that he deſired to abide here.

v. 5. *While he yet ſpake*] 2 Pet. 1. 17.

a bright cloud] Not now a black dark one, as on *Sinai* in the giving of the law: this cloud was to convey *Moſes* and *Elias* away from them.

This is my beloved Son] chap. 3. 17. Not a ſervant as *Moſes*, Hebr. 3. 5. 6. and the Prophets; but a Son; alſo the double article here again differenceth Chriſt from other ſons: he is a Son by nature, but we by adoption: therefore he is called the firſt-born among the brethren; becauſe though he be of right, the onely Son, yet is he chief among many, in that he is the fountain and head of our adoption. Coloſ. 1. 13. Epheſ. 1. 6.

in whom I am well pleaſed] See on chap. 3. 17. *duo grata vocabula, filius & dilectus* (ſaith the Author of that tract. *de baptiſm. Chriſti, apud Cyprian.*) theſe are two words which are pleaſing to God, Son, and beloved.

hear ye him] He is the Prophet, of whom *Moſes* ſpake, Deut. 18. 15. Act. 3. 22. 24. He is the truth and eternall word of the Father, who ſpake by the Prophets: he onely can reveal the counſell of God, concerning our ſalvation, which is in the boſome of the Father. John 1. 18. God ſpeaketh by him. Hebr. 1. 2. if we muſt hear him, and his *ipſe dixit* muſt be our rule; then it is of no great concernment what men ſay; except their aſſertions be according to that which he ſaith, we may ſecurely neglect them: God hath ſaid, *hear him. See Cyprian l. 2. ep. 3.*

v. 6. *They fell on their face*] For fear, as by the words following it ſeems they did. John 18. 6.

v. 7. *touched them*] To raiſe them up, and to comfort them againſt exanimating fear.

v. 8. *ſave Jeſus alone*] to aſſure them that the voice from heaven concerned him alone, for *Moſes* and *Elias* were gone: So the vail of the law and Prophets taken away, we ſee Chriſt the end of the law and the Prophets to them that beleeve. 2 Cor. 3. 13. &c. See *Hieronym.* in *loc.*

v. 9. *The viſion*] Which they ſaw with their eyes: ſometimes the word חזון *chazon* (which the ſeventy commonly give by ὅραμα *a viſion*) is uſed for that which men ſee in a dream.

to no man] See on v. 20.

v. 10 *Why then ſay the ſcribes*] Hearing of his reſurrection from the dead, which they ſo little underſtood with relation to Chriſt (of whoſe reſtoring a temporall kingdom to Iſrael they dreamed) as that they reaſoned among themſelves what he meant thereby, Mark 9. 10. it is probable that they remembred what the ſcribes in their ſynagogues uſed to teach concerning the return of *Elias*, to go before Chriſt the *Meſſias*, whom having ſeen now talking with Chriſt, they demanded, how theſe things agree together. See c. 11. 14. Mark 9. 11. The ſcribes abuſed that propheſie of Mal. 4. 5. To make the people beleeve that the *Meſſias* was not yet come.

that Elias muſt firſt come] before Chriſt come: how canſt thou be our expected *Meſſias*, ſeeing *Elias* thy forerunner, is not yet come, except this be his coming which we have ſeen, and that he ſhal now go and manifeſt himſelf and thee to all Iſrael? and if he muſt declare thee, why doſt thou forbid us to declare, and teſtifie to the people what we have ſeen and heard concerning him? *See Auguſtin. de C. D. l. 20. c. 29.* and *Tertullian de anim. c. 35.*

v. 11. *Shall firſt come and reſtore*] *Gr.* ἔρχεται cometh that is, the ſcribes ſay true that *Elias* muſt come before the *Meſſias*: but they underſtand not what they ſpeak of.

reſtore all things] See Mal. 4. 6. Luke 1. 17.

v. 12. *Elias is come already*] That is, John Baptiſt in the ſpirit of Elias. v. 13. c. 11. 14. Luke 1. 17.

they knew him not] becauſe they looked for Elias in his own perſon.

of them] of the Jews.

v. 13. *Of John the Baptiſt*] See on. v. 12.

v. 14. *And when they were come*] Mark. 9. 17. Luke 9. 38.

kneeling down to him] in an humble manner, as men that tender petitions uſe to do.

v. 15. *He is lunatick*] He means troubled at certain times of the moon, with the falling ſickneſs or ſome like diſeaſe: whereby the devil probably took advantage about thoſe times, to torment him more v. 18. by joyning himſelf to ſecond cauſes. See c. 4. 14.

he falleth into the fire] when the evil ſpirit drives him.

v. 16. *They could not cure him*] Though they had caſt out ſome devils, yet thoſe they could not. See c. 10. 8. and verſe 21.

v. 17. *O faithleſs, &c.*] He blames the want of faith in the father, who doubted of Chriſts power, Mark 9. 22. the unbelief of the people which hindred Chriſts doing of miracles ſometimes. c. 13. 58. and the unbelief, or weakneſs of faith, in his diſciples. v. 20.

how long ſhall I be with you?] teaching you, and confirming my doctrine by miracles, and yet ye believe not.

bring him hither to me] though he were offended with them, yet he would heal the childe; that they might know that he could do what he would, which belongeth to God alone: ſo refelled he the cavils of the Phariſees in curing this wretched young man.

v. 18. *rebuked the devil*] ἐπετίμησεν αὐτῷ He rebuked him: that is the evil ſpirit in him: as, Mark 1. 23, 24. See Luke 9. 42.

v. 19. *Then came the diſciples*] To wit, when they were come into the houſe. Mark 9. 28.

why could not we caſt him out?] They were aſhamed that the Scribes and Phariſees had ſeen their inability: and poſſibly they were alſo afraid leſt they had loſt the power which Chriſt had given them, chap. 10. 1. and therefore ask this queſtion.

v. 20. *becauſe of your unbelief*] That is weakneſſe of faith, not an utter want of it: they had very little, as the words following import.

if ye have faith] Luke 17. 6. Underſtand this of faith of miracles: we may have a good and ſufficient meaſure of juſtifying faith unto ſalvation, and yet not have any faith of miracles.

a grain of muſtard ſeed] In a very ſmall meaſure. See chap. 13. 32.

ye ſhall ſay unto this mountain] This expreſſion is uſed to ſet out the greateſt miracle, as, 1 Cor. 13. 2. no prince with his army could ever remove a ponderous mountain: that is more then to lay it plain, which yet is a great work. zach. 4. 7. See on Luke 17. 6.

nothing ſhould be unpoſſible unto you] Nothing needfull for the confirmation of the doctrine taught by you, and to procure authority thereto.

v. 21. *this kinde*] God poſſibly at ſome time for cauſes beſt known to himſelf, gives more power to ſome evil ſpirits then to others: they that had long poſſeſſion, were very unwilling to part with it. Mark 9. 21. 29.

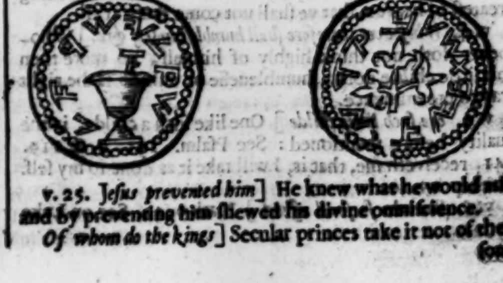
and faſting] Which is uſed on an extraordinary occaſions as a means to render our prayers more fervent. 2 Chro. 20. 3. Ezra. 8. 21. Dan. 9. 3. Jonah 3. 5. 7, 8.

v. 22. *While they abode in Galilee*] chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man ſhall be betrayed] He often puts them in minde of this, leſt they ſhould be offended at the ignominy of the croſſe; and to draw them from their opinion of a temporall kingdom, which they ſo much dreamed of. Mark 10. 35. 37. Luke 24. 21. Acts 1. 6.

v. 23. *They were exceeding ſorry*] Now reſenting that which our Saviour ſo often ſpake of, they were very ſad.

v. 24. *tribute money*] *δίδραχμα.* Mark 12. 14. calleth it *κῆνσον*: and Luke 20. 22. *φόρον*--- the *didrachma* was half the *ſhekel* of the *ſanctuary*, which the *Iſraelites* were by the law, Exod. 30. 13. to give for every mans offering: but after the Romans ſubdued them, they exacted the ſame for poll-money, or tribute; as they did alſo that *cenſum* which was a kinde of levy on their fields, or houſes. See *Joſeph. Ant. l. 19. c. 15.* ſome value this *didrachma*, at fifteen pence: ſome at a little leſſe: the ſilver *ſhekel* was half an ounce in poiſe; this tribute-money ſaith Maſter *Beza*, hath on it *Samaritan* letters, and on the one ſide, that ſacred pot in which the Manna was kept, with the letter *Aleph* on the top, ſignifying that it was a ſingle *ſhekel*: the double being as much more, in value four of their *drachmas*, with this inſcription שקל ישראל *ſhekel Iiſrael*, the *ſhekel of Iſrael*: on the other ſide *Aarons* rod which budded, with this inſcription ירושלם קדשה *Jeruſhalaim kodeſchah*; *Jeruſalem* the *holy*: it had this image. *vid. Beza in loc.*



v. 25. *Jeſus prevented him*] He knew what he would ask, and by preventing him ſhewed his divine omniſcience.

Of whom do the kings] Secular princes take it not of their ſons; how much leſſe ought they to exact it of the Son of God? or, the *Emperour* is but Gods deputy; therefore he ought not to take tribute of his onely Son.

v. 26. *then are the children free*] And much more I, who am the onely Son of God by nature.

v. 27. *leſt we ſhould offend them*] Leſt we ſhould give them occaſion to think that we deſpiſe authority, or leſt we ſhould give an example to others ſo to do, to the diſturbance of peace and order; thus would he teach us obedience to ſuperiours, though in our perſonall wrongs, and rather in things lawfull, to recede from our righr, then to diſadvantage our religion, by adminiſtring any matter of offence unto thoſe who are in authority.

Go to the ſea] Here he ſheweth Peter indeed what he ſpake in word, that he being the Son of Cod, ought to be free; for as much as (beyond the power of all the kings of the earth) he both knew the ſecrets of the deeps, and could command the creatures therein to do his will, and the fiſh of the ſea to become tributary to him: this ſheweth, as Chriſts power and omniſcience, ſo alſo *Peters* admirable faith, obedient in things ſo remote and diſtant from the reach of carnall reaſon.

a piece of money] A *ſtater* anſwering the *Hebrew ſhekel*, in weight, it is half an ounce of ſilver, in value two ſhillings ſix pence, after five ſhillings the ounce. See on verſ. 23.

CHAP. XVIII.

Verſe 1. AT *the ſame time*] ἐν ἐκείνῃ τῇ ὥρᾳ, *in the ſame hour*, at that time when he was at *Capernaum* in the houſe whence he had ſent *Peter* to the ſea of *Geneſaret*, to fiſh for tribute. Mark 9. 33. Luke 9. 46.

came the diſciples] After they had diſputed by the way, which of them ſhould be greateſt; and were aſhamed to tell Chriſt what their controverſie was, though he aſked them (as appears in the other Evangeliſts) at length they are bold to propound the queſtion to him: yet ſomewhat reſervedly; for whereas they controverted which of them ſhould be greateſt, here they propound a generall queſtion, neither limiting it to themſelves, nor any other particular; and they adde *in the kingdom of heaven*: either in their own ſenſe (who expected a ſecular kingdom of Chriſt) or elſe to palliate their ambition with pretence of their deſiring nothing but heavenly things.

Who is the greateſt] τίς ἄρα, *Who then is the greateſt*; as if the occaſion aroſe from Chriſts pronouncing himſelf free from tribute, as being the Son of the heavenly king: this was a dangerous weakneſſe of the Apoſtles; for as *Tertullian* ſaith truely; *de baptiſm. c.* 17. *æmulatio ſchiſmatum mater eſt*; emulation is the mother of *ſchiſme*.

in the kingdom of heaven] The kingdom of heaven importeth the kingdom of grace here, and the kingdom of glory in the life to come: but ſeeing ambition is a ſtranger and exile to theſe, it is moſt likely that they enquired concerning the temporall kingdom which they expected.

v. 2 *a little childe*] A young childe whom he might take in his arms. Mark 9. 36. ſo the Prophets often taught the people by outward ſignes, and actions; as, Jer. 27. 1.

v. 3. *except ye be converted*] The *Hebrews* expreſſed repentance by converſion, intimating a change in the courſe of life, and going another way, as men that have gone wrong, turn about into the right path: it is likely that our Saviour here intendeth, that except they left the dangerous precipices of ambition, and became as little children, in humility of minde, it could not be well with them.

become as little children] Not in ignorance and infirmity, but in lowlineſſe of ſpirit. 1 Cor. 14. 20. he never ſaid, *Peter*, or *James*, or *John* ſhall be greateſt (which doubtleſſe he would not have left undetermined, if he would have had any one of them *primate*, and above the reſt, in authority) but equally dehorteth them all from vain and pernitious ambition; therefore he ſet the childe in the midſt of them, as an embleme and pattern of humility appertaining to them all.

Ye ſhall not enter into the kingdom &c.] No man can be ſaved without humility: ambition caſt the angels thence; except ye learn humility, you ſhall be ſo far from being greateſt in heaven, that ye ſhall not come there at all.

v. 4. *Whoſoever therefore ſhall humble himſelf &c.*] Whoſoever doth not think highly of himſelf, no more then this little childe doth; humbleneſſe of minde is the right way to preeminence.

v. 5. *one ſuch little childe*] One like ſuch a childe, in the quality before mentioned: See Pſalm. 131. 2. & 119. 141. receiveth me, that is, I will take it as done to my ſelf. So chap. 25. 40.

v. 6. *But who ſo ſhall offend*] Mark 9. 42. See on Luke 17. 2.

one of theſe little ones] One of an humbled ſoul; as verſ. 5. See on Luke 17. 2.

it were better for him] If he might ſo end his puniſhment, it were better for him to be caſt into the moſt helpleſſe condition temporall, then to endure eternall damnation in hell fire.

that a milſtone]. Poſſibly ſome great malefactors were ſo executed, to which cuſtome Chriſt might allude.

v. 7. *Wo unto the world*] Many miſchiefs will fall on mankinde, by reaſon of offences; for of them are both the offendants, verſe 8. 9. and the offended; verſe 10.

becauſe of offences] Lets and hindrances which ſtop the courſe of good works: the *Greek* word σκάνδαλα ſignifieth things which we ſtumble at. See on Luke 17. 1.

it muſt needs be] *Neceſſitate conſequentiæ*: becauſe of the wickedneſſe of men, it will certainly be ſo. See on Luke 17. 1. and God juſtly permitteth the ſame for cauſes to him beſt known. See 1 Cor. 11. 19. offences are inevitable.

but wo be to that man] This is added to ſhew, that Gods permiſſion, neither enforceth mans will, nor excuſeth any evil act.

v. 8. *Wherefore if thy right hand*] See on Matth. 5. 30. Mark 9. 45.

v. 9. *It is better for thee &c*] καλόν σοί &c. Underſtand here μᾶλλον, *rather* good for thee; that is, ἀνεκτότερον, as, chap. 10. 15. *more tollerable*.

v. 10. *Take heed*] ὁρᾶτε---*See*; as, chap. 16. 6. and 24. 4.

that ye deſpiſe not] See on verſe 6.

one of theſe little ones] Not in yeers, but in humility; as, verſe 3. God takes care of every one of them.

their angels] God ſets his Angels to guard and take ſpeciall charge over thoſe that are leaſt able to defend themſelves. See Pſal. 34. 6, 7. and 91. 11.

behold the face of my Father] Wait for Gods command, to be imployed for the good of poor and humble beleevers. Heb. 1. 14. they behold the face of God, *non ſicuti eſt, ſed latente ſuâ naturâ in ſpecie quâ voluerit apparet. Auguſtin. ep.* 112. *Paulinæ*. not as he is (in his incomprehenſible being) but his nature being concealed, he appeareth in what form he pleaſeth: not as he is in himſelf, ἀλλ' καθόσον καὶ αὐτοὶ χωροῦσιν &c. as much; or, as they are capable. *Cyril. Hieroſol. Cat.* 6.

v. 11. *to ſave that which was loſt*] Not onely men contemned of the world, but ſuch as were dead in treſpaſſes and ſinnes. Epheſ. 2. 1. and ſo of themſelves loſt. See chap. 15. 24. Iſaiah 27. 13. Luke 19. 10.

v. 12. *how think ye*] Luke 15. 4. Be ye your ſelves judges, and weigh the matter by common rules of experience: thus God ſometimes ſeemeth to appeal to mens conſciences. See Iſaiah 5. 3. 1 Cor. 11. 13.

one of them gone aſtray] As Jer. 50. 6.

doth he not leave ninety and nine] So many are much more worth then one; yet ſuch is his love and care of that one, that he leaveth them all to ſeek it. See on Luke 15. 4.

v. 13. *He rejoyceth more of that ſheep*] Becauſe the other were ſafe before, but this was in a manner loſt: See on Luk. 15. 5, 6, 7. 9. &c.

v. 14. *It is not the will of your Father*] It is not pleaſing unto him, that any of them ſhould periſh. Ezek. 18. 32. and his eternall and unchangeable decree is, that they ſhall all be ſaved. See Iſaiah 54. 10. & 61. 8. John 10. 28, 29. Rom. 8. 38. 2 Tim. 2. 19. Hebr. 6. 19.

v. 15. *If thy brother ſhall treſpaſſe*] Levit. 19. 17. See on Luk. 17. 3.

againſt thee] By doing thee a perſonall injury: or by ſaying, or doing ſomething impiouſly, or irreligiouſly againſt the law of God, whereby thou art juſtly ſcandalized or offended.

Go and tell him his fault] tarry not till he come to thee, if he neglect his duty go to him: ὕπαγε *go*, ſeemeth to prohibit delay; as wounds of the body, ſo ſinnes, which are the wounds and ſickneſſe of the ſoul, grow more uncurable by too much delay; why ſaith he not here; as, chap. 5. 14. *go and be reconciled to thy brother?* (See alſo, chap. 6. 14.) the anſwer is, that there he treateth of reconciliation onely, and the neceſſity of forgiving one another, but here he ſpeaketh of brotherly correption; where remiſſion of the offence commonly amendeth not, but indulgence often makes the offender worſe; therefore he ſaith, tell him of his fault; for as *Chryſoſtom de Lazar.* ſaith, *reprehenſion makes good men better*. See on Luke 17. 3.

between thee and him alone] That he may evidently perceive that thou doeſt it not to diſgrace him, nor to inſult over him; but out of deſire of his ſpirituall good, and the reparation of the wrong done.

if he hear thee] If upon thy admoniſion or reproof, he ſhall confeſſe his faults, ſatisfie thee, and amend. See on Luke 17. 3.

thou haſt gained thy brother] Thou haſt got a friend of him: or thou haſt been an inſtrument to ſave his ſoul. Jam. 5. 20. The end of our reproving muſt be, the gain of our brothers ſoul: the Apoſtle propoſed this end of his whole miniſtry; See 1 Cor. 9. 19.

v. 16. *Take with thee one or two more*] That he may the more reſpect thy words, & thou mayeſt have witneſſe of thy brotherly proceeding with him, if thou ſhalt be forced to complain publikely: what if my brother, being reproved, grow more obſtinate and pertinacious, muſt I give him over to himſelf, as deſperate and hopeleſſe? by no means, but take witneſſes with thee, that thy candor and fair dealing may appear before men, as it doth before God the ſearcher of hearts.

in the mouth] An *Hebrew manner of* ſpeaking who ſaid עַל---פִּי *hal pi, in the mouth*, Deut. 19. 15. that is, by the word or teſtimony. So is פִּי *mouth*, put for עֵדָה *hada* or עֵדוּת *beduth witneſſe* or teſtimony. See Deut. 17. 6. See v. *Schindl. pent. in* ערך *et in* פהה. See John 8. 17. 2 Cor. 13. 1. Hebr. 10. 28.

every word may be eſtabliſhed] Every matter or thing teſtified (as Luke 1. 37.) may be accounted certain and out of further queſtion.

v. 17. *if he ſhall neglect to hear*] If he do not vouchſafe to hear them, perſwading him to confeſſe his fault, and to repair thee, and give thee ſatisfaction: if he continue obſtinate, and will not hearken to good and peaceable advice.

tell it unto the church] Unto the miniſters, or governours of the *church*: or to the publike congregation, or multitude (as *Vatablus* interpreteth) he ſpake here to the Jews, to whom he preſently oppoſeth, an *heathen* or *Publican*: So that, becauſe the power of judicature concerning thoſe things, was then in their *Sanhedrim*, or *Colledge* of elders, he remitteth them in ſuch caſe, to complain to them for redreſſe: ſo he calleth thoſe who had the authority in matters eccleſiaſtical, the *church* which Luke 22. 66. calleth πρεσβυτέριον τοῦ λαοῦ *&c. the elders of the people*, and the chief prieſts, and the ſcribes.

let him be unto thee, &c.] Thou mayeſt then carry thy ſelf toward him, as towards a profane ſtranger, and contemner of government and religion: ſo the Jews accounted all heathens, and ſhunned their company: See chap 9. 10. & 1 Cor. 5. 9. 10, 11. 2 Theſ. 3. 14.

v. 18. *Whatſoever ye ſhall binde on earth*] John 20. 23. 1 Cor. 5. 4. &c. by convincing men of ſin before God, or of wrong done to men. Some undeſtand it of juſt excommunication of obſtinate ſinners.

in heaven] Before God.

whatſoever ye ſhall looſe] By reducing to repentance through your miniſtry and preaching the word: others underſtand it of abſolution, or freeing from the ſentence of excommunication, upon good and juſt ground.

v. 19. *If two of you*] Here he ſpeaks to them, as to private men met together to make peace, and to accord differences between party, and party; or for any work of piety and charity: or it may be underſtood of the party wronging, and wronged; or of the wronged and parties taken in to aſſiſt, though they be but two.

ſhall agree on earth] This word συμφωνήσωσι, is transferred from things bodily, to the ſpirituall; *ſymphonie* is properly in muſicall notes and *cordes*: ſignifying harmony, or conſent: but it is here uſed to import a conſent or agreement of minde and will.

touching any thing] Any good thing well carried, or well deſired, and to a good end; or about the reconciliation before mentioned.

v. 20. *Where two or three*] He promiſeth his gracious aſſiſtance to, and preſence with his Church, be it great and numerous, or ſmall: thus he confirmeth the authority of eccleſiaſticall cenſure, and comforteth them who unite in truth, and holy duties.

gathered together] In prayer, or any other religious works, agreeing together therein, as, verſe 19.

there am I in the midſt of them] this is an argument of Chriſts divine power, and ſpeciall preſence with his, as c. 28. 20.

v. 21. *How oft*] The queſtion is moved by occaſion of our Saviours former ſpeech. v. 15. Luke c. 17. 4. repeated the occaſion of *Peters quære*, which this *Evangeliſt* omitteth.

v. 22. *Untill ſeventy times ſeven*] As oft as he ſhall repent, and ask forgiveneſſe: here is a definite number for an indefinite; *Peters* ſeven is multiplied into ſeventy times ſeven. Luk. 17. 4. See Gene. 4. 24.

v. 23. *Therefore*] To this end I do tell you the enſuing parable, that ye may be willing to forgive often, who have had ſo many ſins forgiven you.

the kingdom of heaven] Gods ſpirituall government in the Church, reſtabliſhed by the Meſſias.

v. 24. *Ten thouſand talents*] Of a talent, See on 1 Chron. 22. 14. and *Tho. Godwin. Moſes* and *Aaron*. l. 6. c. 10.

v. 25. *And his wife and children*] as *Tertullian de reſur. carn.* c. 37. ſheweth the ſenſe is to be taken *ex materia dicti*; from the matter of the ſpeech: in parables, we are to conſider the ſcope and intention of the ſpeaker, and not overcuriouſly to diſcuſſe every particular: ſo here we muſt know, that God doth not alwayes ſhew extream rigour, untill the vindication of his juſtice, or the compulſion of a ſinner to repentance (which light afflictions do not alwayes effect) neceſſarily require it: onely he ſheweth, that if God ſhould deal with us according to the rigour and ſeverity of his juſtice, we could not anſwer him one of a thouſand: See Pſal. 143. 2. and therefore our onely ſanctuary is his mercy, and the way thither by humble ſupplication, and charity in forgiving each other: this was the courſe of old, when men had not to pay, to ſell them and theirs, for ſlaves, Levit. 25. 39. 2 King. 4. 2. See on c. 20. 7.

to be made] ἀποδοθῆναι, *to be given from thence* to ſatisfie the creditour.

v. 26. *worſhipped him*] Or reverendly ſaluted him: this was a civill reverence, which was very uſuall in thoſe eaſtern-parts. Gen. 27. 3. & 33. 3.

have patience with me] God is ſaid in ſcripture to be ſlow to anger. Exod. 34. 6. that is, patient, not eaſily provoked, and not to ſtir up all his wrath. Pſal. 78. 38.

v. 27. *Forgave him the debt*] Did more for him then he aſked; he deſired but dayes of payment, and the king remitted the whole debt. See Luke 7. 42. Gods mercy (which can have no cauſe but it ſelf) is the ſole cauſe of our ſinnes remiſſion in Chriſt, we can thereto contribute neither merit nor ſatisfaction.

v. 28. *an hundred pence*] The Roman peny, is the eighth part of an ounce, which after five ſhillings the ounce, is ſeven pence halfpeny, a ſmall ſumme in compariſon of that which was forgiven him: teaching, that if God forgive us a debt incomparably greater, then we can have to forgive one another: then muſt we forgive, or elſe we ſhalbe unexcuſable: concerning their peny, ſee *Godwin, Moſes* and *Aaron*, cited verſe 24.

v. 29. *his fellow ſervant fell down at his feet*] This was a great degree of humiliation before his fellow ſervant: but nothing can move that heart to pity which is hardened to deſtruction.

v. 30. *he would not*] He that had found greater favour from a ſuperiour, denies a leſſe curteſie to an equal: the king had forgiven him the whole debt of 10000 talents, and he denies his fellow-ſervant time to pay an hundred pence.

v. 31. *told unto their Lord*] Out of their compaſſion, they tell all, with the circumſtances of the cruelty: theſe words are not to be ſtrained, as if God were enformed by any; for the evidence of every fact cryeth to him: onely it teaches us, that we have (beſides our own conſciences) ſo many adverſe witneſſes crying to God againſt our cruelty, as are acquainted with our ſins: becauſe they cannot but be ſorely offended at our injuſtice or cruelty.

v. 32. *I forgave thee all the debt*] This aggravates his fault, who would not forgive his brother: and ſetteth off Gods admirable mercy, who forgiveth all, where he forgiveth any one ſin.

becauſe thou deſiredſt me] Upon thy entreaty without further ſatisfaction: ἐπεὶ, *after that*, or *becauſe* thou entreatedſt me: this *becauſe* in the application, doth not import a cauſe, but a condition of obtaining mercy: the ſenſe is, ſeeing that at thy entreaty, I was contented to forgive ſo great a debt; thou oughteſt to have ſpared thy fellow-ſervant at his entreaty.

v. 33. *on thy fellow-ſervant*] Thou hadſt reaſon to pity him: he was thy fellow-ſervant, and might have ſatisfied thee; thou couldeſt never ſatisfie me, nor merit any mercy, yet I forgave thee.

v. 34. *tormenters*] Thoſe that keep men committed to priſon, in much hardſhip: Some ſay, the Romans (under whoſe Laws the Jews now were) uſed not onely to impriſon, but alſo cauſed them to be beaten there: the meaning is, God delivereth the unmercifull to perpetuity of torments, which they juſtly ſuffer, who would not be amended by mercy.

v. 35. *ſo likewiſe*] This parable informs us, that they ſhall finde God ſevere and implacable, that do not forgive their brethren, although they have been diverſly and grievouſly injured by them.

from your hearts] Sincerely, not in ſhew onely; neither ſeeking revenge, nor affecting it, no nor ſo much as remembring injuries, Levit. 19. 18. Rom. 12. 9. for ſo would ye have God forgive you. Epheſ. 4. 32. Coloſ. 3. 13.

every one] Of what ranck or degree ſoever: ſuperiours muſt as well forgive inferiours, as look for forgiveneſſe from them, or from God, who ſaith upon the matter, as *Joſeph*, Gen. 43. 3. 5. *ye ſhall not ſee my face, except your brother be with you.*

his brother] Not his fellow-ſervant, as before, but his brother, verſe 15. that very name carrieth a convincing argument of forgiveneſſe in it ſelf.

their treſpaſſes] Of all ſorts, great or ſmall.

CHAP. XIX.

Verſe 1. WHen *Jeſus had finiſhed*] Mark 10. 1. when he had performed his miniſtry in Galilee: this was the laſt journey which Chriſt made to Jeruſalem. See Luke 9. 51. hereof Chriſt ſpake chap 16. 21. and 17. 22. to ſhew his conſtancy to do Gods will to the death. *Luke* ſaith chap. 9. 51. τὸ πρόσωπον ἀυτοῦ ἐστήριξε, *he ſtrengthened, or ſet his face to go to Jeruſalem*: it is an *Hebrew* manner of expreſſion, ſignifying a fixed reſolution to do ſome thing, as Ezek. 4. 3. והכינתה את פניך *vehachinotha eth phanecha*---See alſo 2 King. 12. 17. *& obfirmabis facies tuas*: the circumſtance of time is here mentioned, to aſſure us, that Chriſt now ſet himſelf in the way with a conſtant reſolution to die for the Elect. See on Luke 9. 51.

he departed from Galilee] He paſſed over the water out of Galilee into Judea.

v. 2. *healed them*] See on chap 12. 15.

v. 3. *tempting him*] Seeking to entrap him: as, chap. 22. 16. 36. if he ſhould pronounce all divorces unlawfull, he ſhould ſeem contrary to *Moſes*, and ſo expoſe himſelf to the odium of the Jews, who religiouſly obſerved the law: if he ſhould allow of all divorces, he ſhould contradict his own doctrine, chap. 5. 32. and allow of the perverſe and uncharitable practices of the Jews, who on every ſlight occaſion put away their wives.

to put away his wife] To give her a bill of divorce, and ſo diſmiſſe her.

for every cauſe] Or for *any cauſe* κατὰ πᾶσαν αἰτίαν· αἰτία importeth, both a crime, and a cauſe: *vid. Budæum* αἰτία---Col. 2. here it better accordeth with the latter, ſeeing that the Jews uſed to put away their wives for deformity alſo. Deut. 24. 1. which if it were a cauſe, could not be a crime: and here πᾶσαν may be tranſlated any, (according to the Hebrew expreſſion: Pſal. 103. 2. & 147. 20.) ſpecially if we underſtand, *cauſe*, diſtinct from *crime*: none doubting but that ſome crime might be a juſt cauſe of divorce.

v. 4. *Have ye not read*] He reduceth them to the firſt inſtitution of marriage ſet out in ſcripture. See on chap. 12. 3.

that he which made] Gen. 1. 27.

male and female] He made but one wife for *Adam*, though he could have made him many, that if one had not pleaſed him, he might have put her away, and have taken another.

v. 5. *And he ſaid*] God inſpired *Adam* to ſay ſo, or God ſaid ſo by *Moſes*.

For this cauſe] Gen. 2. 24. Epheſ. 5. 31.

leave father and mother] This is not to be underſtood ſimply; for God cannot be contrary to himſelf, in prohibiting duty to parents, which is the firſt commandement with promiſe. Epheſ. 6. 2. But to declare the ſtrict bond of unity between man and wife; the ſenſe, is rather forſake father and mother, then thy wife: thou muſt dwell with thy wife 1 Pet. 3. 7. thou art not bound ſo to dwell with thy parents; except in caſe of their neceſſity.

ſhall cleave to his wife] he ſhall dwell with her: (as 1 Pet. 3. 7.) in holy converſation, comfortably, in loving and individuall ſociety of life: they mutually eſteeming themſelves ſo bound to cheriſh, aſſiſt, and comfort one another, as if they were members of one and the ſame body; to the uttermoſt of their power, defending themſelves from the attempts of Satan, and his agents; as alſo the advantages which he too often maketh on men and womens inordinate paſſions; leſt he ſhould thereby get any occaſion of dividing them; or in the leaſt meaſure alienating, or embittering their affections towards each other.

they twain ſhall be one fleſh] 1 Cor. 6. 16. They which were two, became one: this word fleſh, is taken for the whole man, or the body, after the manner of the *Hebrews*.

v. 6. *no more twain*] For the man is the wives head: Epheſ. 5. 23. and the head and body are no more twain, but one fleſh. See concerning this argument, *Auguſtin To. 7. de nupt. concup. l.* 1. c. 9. 10. 17.

God hath joyned together] Thoſe who are joyned together according to Gods ordinance, and by his providence.

let no man put aſunder] On any other termes then God hath appointed. See on chap. 5. 32. and here verſe 9.

v. 7. *Why did Moſes*] Deut. 24. 1.

a writing of divorcement] Which *Moſes* calleth ספר כריתת *Sepher cherithuth*, βιβλίον ἀποστασίου, the ſeventy
‘give it, *librum exciſionis*, that is divorce or parting away;
‘which they in after times wrote, according to this or the
‘like tenour. *J. N.* willingly, and without conſtraint, have
‘diſmiſſed and caſt out this: *N.* who hath hitherto been my
‘wife: and do grant her licence and power, to go at her
‘pleaſure, whither ſhe will: and any man may marry her, neither let any preſume to prohibit her: in witneſſe whereof I have given her this bill of divorce, &c. *V. Schindler. Pent. in* כרת: See alſo a more large form. *Henr. Ainſworth.* on Deut. 24. 1. and D. *Godwin. Moſes* and *Aaron l. 6. c. 4.*

and to put her away] ἀπολῦσαι, *to looſe her from*, to wit the band of marriage: thus the Jews did, when their wives diſpleaſed them, though they were chaſt, and they conceived that they had authority from *Moſes* ſo to do.

v. 8. *becauſe of the hardneſſe of your heart*] The common fault wherewith this people was branded, Exod. 33. 3. and 34. 9. Deut. 9. 6. and 31. 27. Iſaiah 48. 4. Ezek. 2. 4. and 3. 7. Acts 7. 41. leſt when once they diſpleaſed you, ye ſhould uſe them cruelly, *Moſes* permitted you to put them away; not allowing ſuch divorce, but preventing a greater miſchief.

ſuffered you to put away, &c.] They ſay *Moſes* commanded, verſe 7. Chriſt ſaith, *Moſes* ſuffered it, to wit in his political ordinances (wherin he could not but comply ſomwhat with the diſpoſition of that hard hearted people) not as being a miniſter of the moral law; or *Moſes* winked at it, but gave no law ſo to do; for *Moſes* words, Deut. 24. 1. may be read thus, *and he hath written her a bil of divorcement, and given it, &c. and &c. and ſhe hath departed, and gone and been another mans wife*; and the words of the 4 verſe ſheweth the main ſcope of that ſanction to be, not a precept of putting her away, but a prohibition of a future reception and taking her again, *for that is abomination before the Lord*---See Jer. 3. 1. though *Moſes* ſuffered this to thoſe who could not be perſwaded to keep their wives, and commanded ſuch to give a bill of divorce, for the future indempnity of the wife, againſt the huſbands implacable rage, yet he never gave a law, that the man ſhould therefore put away his wife, for any leſſe cauſe then adultery; neither were they any better then adulterers before God, who (except in caſe of adultery) put away their wives (verſe 9.) and married another. See chap. 5. 32.

from the beginning] From the firſt original and inſtitution of this ordinance concerning marriage.

v. 9. *and I ſay*] Or, *but I ſay*, as chap. 11. 19. See chap. 5. 31. Mark 10. 11. Luke 16. 18 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery; yet that needed not, had they duely executed the law concerning puniſhing adultery with death: but it ſeems that in the neglect thereof, our Saviour addes this caution: as to tax that neglect, and perverſe indulgence to adulterers, and adultereſſes; ſo alſo to condemn their raſh judgements, and unwarrantable practices, who deviſe other cauſes of annulling marriages: let all take heed that they preſume not to controule the wiſedom of their heavenly Maſter, by aſſigning other cauſes of parting them whom God hath joyned, then God hath ever declared in his word.

v. 10. *If the caſe &c.*] If a man be ſo ſtrictly and inſeparably tyed by this ordinance: thus fleſh uſeth to reaſon.

v. 11. *all cannot*] Cannot live without wives, nor all wives without huſbands.

receive this &c.] This the *Greek* word χωρεῖν properly ſignifieth: and metaphorically, as the *Syr.* interpreter gives it, *non quivis eſt par huic rei*: all are not ſo continent, as to live chaſtly ſingle. See 1 Cor. 7. 2. 8.

To whom it is given] By ſome peculiar means. verſ. 12.

v. 12. *Which were ſo born*] Unfit for marriage by nature, or not deſiring it.

made eunuches] Gelded: ſuch were appointed to keep the concubines of great men.

made themſelves Eunuches] not by diſmembring themſelves, but τῶν πονηρῶν λογισμῶν τὴν ἀναίρεσιν &c. *Anaſtas. Sinait. q. 66. ex Chryſtom.* by taking away evil thoughts; the meaning is, that to be abſtemious, and chaſt, βασιλείας οὐρανῶν ἐστι δῶρον, as *Epiphan. hæreſ.* 21. 5. interpreteth, is a gift of the kingdom of heaven: a gift of grace fitting them for the kingdom of heaven.

he that is able] If any man have received the gift of continency, that he can in ſingle life, keep himſelf an undefiled member of Chriſts myſticall body: otherwiſe, take heed that temporall advantages, caſt thee not eternally into hell-fire. See 1 Cor. 6. 9,10. 1 Cor. 7. 9. Hebr. 13. 4.

v. 13. *Then there were brought &c.*] Mark 10. 13. Luke 18. 15. after they ſaw how he helped and cured people of ripe yeers; the pious mothers began to hope, that he would alſo beſtow ſome bleſſing and heavenly grace on their children, if he would but lay his hands on them (which was the accuſtomed form of bleſſing, as appeareth in the ſtory of *Iſaac*, Gen. 27. 21, 22. and *Jacob*, Gen. 48. 14. 17. therefore they brought their children to our Saviour.

and pray] They who were excellent in gifts, and eminent in authority, uſed to bleſſe inferiours, by impoſition of their hands. (See Hebr. 7. 7.) which was a *ſymbolum*, and ſigne of bleſſing: ſo the prieſts were appointed a form of bleſſing, which (as repreſenting God) they were to pronounce to the people. Numb. 6. 24. &c therefore theſe parents deſired this ſolemn ceremony, and Chriſts prayers for their children, who were preſented unto him, *in fide parentum*, in their parents faith, as *Euthymius* ſpeaketh: this ſhews the great deſire they had of their childrens ſpirituall good.

The diſciples rebuked them] That is, thoſe that brought them. Mark 10. 13. It may be becauſe they brought their children ἀκόσμως ἢ καὶ τεθορυβημένως diſorderly, and tumultuouſly, as *Theophylact* thinks: they thought it a thing troubleſome to Chriſt, and not worthy of his greatneſſe and excellency, to meddle with children, who were not yet of capacity to learn the high myſteries of the kingdom of heaven, and needed no miraculous healing.

v. 14. *of ſuch is the kingdom of heaven*] Ye have no cauſe to blame them for bringing their children to me; for they have intereſt in the kingdom of heaven, as well as thoſe of riper yeers: and unleſſe ye be like them, ye ſhall never come there, chap. 18. 3. they have no appetite of revenge againſt thoſe that hurt them; when the parents correct them, yet they cleave to them, and prefer them before all others: if a Queen in a diadem and purple robes ſhould be offered (ſaith *Chryſoſtom. hom.* 63. *in* Matth.) they would rather ſee their mother though ſordid and poorly clothed, then another in the moſt princely attire: they deſire nothing beyond neceſſity; when they are ſatisfied, they let go the breaſt: they are not diſtracted with cares of this world; nor know they many ſinnes, wherewith yeers and maturity acquainteth the beſt of the meer ſons of men: if we will be ſaved, let us imitate theſe harmleſſe patterns, which come neereſt to our loſt ſtate of innocency.

v. 15. *He laid his hands on them*] It is not ſaid, that he prayed, as they that brought the children deſired. verſe 13. but onely that he laid his hands upon them: whereby he ſhewed that he had power of himſelf to bleſſe them: So Mark 10. 16. it is ſaid, *he put his hands on them and bleſſed them.*

v. 16. *And behold one came*] See Luke 18. 18. Mark 10. 17. he is ſaid in *Luke*, to be a certain ruler, a chief man in eminence or authority, not a vulgar or obſcure plebeian: it ſeemeth he came not to Chriſt treacherouſly, as the Scribes and Phariſees uſed, but with a minde to learn of him, whom he reverenced; yet in his ſtory appeareth, how dangerous an obſtruction and let to ſalvation, love of riches and the world is.

good Maſter] This preface, with other circumſtances ſhew, that he meant willingly to embrace the doctrine of Chriſt; and how little, fair intentions profit, where any thing is loved more then God, and our ſalvation.

What good thing ſhall I do?] Mark the queſtion, you that will underſtand Chriſts anſwer to him; he ſaith not by what means muſt I be ſaved? to which undoubtedly Chriſt would have anſwered, beleeve and thou ſhalt be ſaved (See Acts 16. 31.) but what *good thing ſhall I do &c.* he knew it was not in ſaying or profeſſing good; but yet he dreamed of merit of works; whereby he (as the *Phariſees*) thought he muſt be ſaved. See Rom. 9. 30, 31.

v. 17. *Why calleſt thou me good?*] Seeing thou ſuppoſeſt me to be meer man: he underſtood his hypocriſie, or preſumption on his works: therefore he here intimateth that which he ſaid, Luke 6. 46. *why call ye me Lord, Lord, and do not the things which I ſay?* He denyeth not his goodneſſe; *ſed magiſtri abſq; Deo excludit errorem*, Jerom. but excludeth his errour, who took him to be a teacher without a Deity.

none good but one] None good ſo as God; that is originally, eſſentially, abſolutely, immutably good, 1 Sam. 2. 2. James 1. 17.

keep the commandments] He ſpeaks not this as if any man might be juſtified, and ſaved by the works of the law; but in anſwer to his queſtion, verſe 16. and to draw him from ceremonies to moral duties. See on verſe 16. Sanctity is *via regni*, the way to the kingdom, though not *cauſa regnandi*, the cauſe of reigning. *Bernard.* See Hebr. 12. 14. and compare it with Rom. 3. 28. Rom. 4. 14. Gal. 2. 21.

v. 18. *Thou ſhalt do no murder*] Exod. 20. 13. He mentioneth not the ceremoniall law, which the Jews ſtrictly obſerved, nor the duties of the firſt table, whereof they ſeemed very zealous; but of the ſecond table, wherein they were very negligent. chap. 23. and wherein they commonly fail, who hypocritically make fair, ſhewes of devotion in the firſt table, See Iſai. 1. 11. &c. and 66. 3. Jer. 7. 9. 10. 21. Mich. 6. 6, 7, 8.

v. 19. *Thou ſhalt love thy neighbour as thy ſelf*] This is the ſum of the ſecond table. Rom. 13. 9. Luk. 10. 27. Mark. 12 31. Matth. 22. 39. Gal. 5. 14.

v. 20. *All theſe things have I kept*] In the litterall ſenſe, and externally, he could not keep them in the large extent of the law, which reacheth to the thoughts, and ſecret corruptions of the heart: he might be unreproovable before men (as Paul was Phil. 3. 6.) he could not be ſo before the all-ſeeing God. *vid.* Pſal. 143. 2. 1 King. 8 46. Jam. 3. 2. the beſt on earth are but partly Spirit. Gal. 5. 17. Rom. 7. 17. 21. 23. Matth. 5. 22, 28.

v. 21. *If thou wilt be perfect*] If thou wilt indeed ſhew thy ſelf to be ſuch as thou ſayeſt thou art; Chriſt ſhews not here, wherein eternall life conſiſteth (for this precept is not univerſall) but hereby he detects, and convinceth the falſe opinion he had of his own righteouſneſs; and wherein he had hitherto ſecurely deceived himſelf: therefore Mark and Luke ſay, *yet one thing is wanting*: as if he ſaid; thou art not yet perfect, as thou vainly dreameſt.

ſell all thou haſt] Chriſt well knowing his covetouſneſs, thus toucheth the ſecret ſore of his minde, to ſhew him how imperfect he yet was: and as God, giveth him this ſpeciall commandement, which he diſobeying, diſcovereth a breach of the firſt precept of the law, and ſo indeed, keeps none.

thou ſhalt have treaſure in heaven] thou ſhalt not part with thy goods ſo much as change them for thoſe that are incomparably better: in ſtead of tranſitory riches which thou canſt not long keep, thou ſhalt have eternall, which can never be loſt; then riches become our goods when to Gods honour we beſtow them on the poor.

follow me] be my diſciple, and abide with me, that I may imploy thee in the miniſtry of the Goſpel. See chap. 4. 19.

v. 22. *He went away ſorrowfull*] It troubled him much that he had moved the queſtion, not finding Chriſts anſwer according to his deſire and expectation.

for he had great poſſeſſions] Poſſibly he would have parted with ſome part for Chriſt, but he would not leave ſo great an eſtate for him.

v. 23. *To his Diſciples*] Not that they were rich and ſo in danger of loſing heaven thereby; but that they ſhould not in after times be offended, if they could not bring rich men to God by their miniſtrey, See 1 Cor. 1. 26. neither ſhould attain to riches, themſelves.

a rich man ſhall hardly enter] becauſe it is hard for them not to truſt in riches (Mark 10. 24.) not to ſet their hearts on their encreaſes; to love them too much, to keep them from diſtracting them from Gods ſervice, and from choking up the ſeed of Gods word, and all good deſires and intentions of the heart: laſtly, becauſe it is hard for them, not to be covetous which expoſeth them to the ſnares of Satan, 1 Tim. 6. 9. 10.

v. 24. *It is eaſier for a Camel*] *Theophylact* ſaith that ſome ſay that κάμηλον, ſignifieth not here the living creature (that is a *Camel*) but τὸ παχὺ σχοινίον, &c. a great rope &c. That is, a cable, but indeed this is a proverbiall manner of ſpeaking, which *Caninius* noteth out of the *Talmudiſts*; though they the Elephant; and Chriſt mentioneth the *Camel* a beaſt better known in *Syria*, and likely according to their uſuall proverb, of their opinion which *Theophylact* citeth is *Eli. Cretenſ. com. in Gr. Nazianzen. orat.* 11. but *Suidas* ſaith, κάμηλος is τὸ ἀχθοφόρον ζῶον, a burden-bearing beaſt; but κάμιλος is τὸ παχὺ σχοινίον, a great rope, or cable. See *Joh. Drus. præterit. lib.* 1.

v. 25. *They were exceedingly amazed*] underſtanding the way to heaven to be much harder then they formerly conceived.

Who then can be ſaved] what rich man can be ſaved? or who can be ſaved: for how little ſo ever a man hath, he is naturally unwilling to part with that all, and to be left deſtitute, to the mercy of an unkinde world.

v. 26. *Jeſus beheld them*] As intimating that he knew their thoughts: for the Diſciples probably did not ſpeak out, but whiſpered among themſelves. Mark 10. 26.

with God all things are poſſible] be not troubled at what I ſaid; for God can and will ſave ſome rich men, ſuch were *Abraham*, *Iſaac*, Jacob, *Job*, *Zacheus*,

v. 27. They

v. 27. *Then anſwered Peter*] Mark. 10. 28. Luke 18. 28. in the name of all the reſt, as often on other occaſions.

we have forſaken all] We were not commanded to ſell all, and if we had, in what condition ſhould we have left our families? yet have we left all: for they had left their trade, which was their livelyhood.

v. 28. *in the regeneration*] Ye have followed me in preaching the goſpel, for the regeneration of the the Elect: or he meaneth that in the abſolute renovation in the reſurrection, they ſhould ſit &c.

When the Son of man] Though your reward be not in this world, ye ſhall be ſure of it in the world to come. chap. 16. 27.

ye ſhall alſo ſit] Luke 22. 30. Ye ſhall have a prerogative above others in this behalf.

judging the twelve tribes He alludeth to their manner of judgement, when their twelve tribes were entire and flouriſhing: he meaneth the univerſall Church conſiſting of the carnall and ſpirituall *Iſrael*: and he ſpeaketh of twelve thrones, according to the number of the Apoſtles, that they might know, that they ſhould all equally ſhare in dignity and honour; *Judas* excepted, into whoſe honour and office *Matthias* ſucceeded: you ſhall ſit judging, either by your doctrine, or by attending on me in a ſpeciall manner.

v. 29. *every one*] Not ye Apoſtles onely, but all others; no man ſhall loſe by obeying me.

or father, or mother &c.] That is, in caſe thou canſt not cleave to Chriſt, except thou forſake them: honour thy parents in God; and as farre as his honour and ſervice will permit; but where it is otherwiſe, *præferenda eſt religio neceſſitudini, pietas propinquitati* ſaith *Ambroſ. l. 7. ep 56. Romulo.* religion muſt be preferred before friendſhip, and godlineſſe before kindred: that, ſaith he, is true godlineſſe, which eſteemeth things divine, before humane, and eternall, before temporall. *Sanctis omnia eſt Deus*; God is all in all to the Saints.

for my names ſake] See on chap. 5. 11.

an hundred fold] In ſecular goods. Mark 10. 30. for a little which the righteous have, is better then great riches to the ungodly: or in ſpirituall riches, and content, which is far better; for godlineſſe with contentment is great gain. 1 Tim. 6. 6.

v 30. *But many that are firſt*] chap. 20. 16. Mark 10. 31. Luke 13. 30. the Gentiles whom the Jews now deſpiſed, ſhall be preferred before them; and among theſe again, ſome, that in regard of former evil lives, now truely repented of, ſhall be preferred before ſome others who baſely eſteemed them, and thought highly of themſelves: or many of higheſt eſteem and reputation for religious life here, ſhall be ſhut out of heaven, as the Phariſees. chap. 5. 20. when deſpiſed ones ſhall be ſaved; or, the laſt converted ſhall be rewarded as much as the firſt. chap. 20. 1. 16. See Luke 13. 28. 30. & 7. 29, 30. and 18. 9. 14. chap. 8. 11, 12. & 21. 31. &c.

CHAP. XX.

Verſe 1. FOr] This illative particle, and the repeating of the end of the laſt chapter, here, verſe 16. ſhews that this parable is inferred to expound the former concluſion.

the kingdom of heaven] The equity of Gods diſpenſation in the kingdom of heaven, is as if an houſholder, &c.

early in the morning] ἅμα πρωῒ *together with the morning*: ſo they ſaid, ἅμα τῇ ἡμέρᾳ *with the day*, and the latines, *cum primâ lucè*: *with the firſt light*; that is, as ſoon as it was day: God from the beginning of the world, had a care to provide workmen for his vineyard, the Church. Iſaiah 5. whom he ſent into it with the firſt light, the knowledge of him, and his will concerning mans ſalvation: the vineyard is the Catholike Church, which brought forth ſo many vine-branches, *quot ſanctos &c.* from *Abel* the juſt, unto the laſt-born Elect: *Gregor. hom. 19. in Evang. manè mundi fuit ab Adam uſque ad Noe*: the morning of the world (ſaith the ſame) was from *Adam* to *Noah*: the third hour, verſe 3. was from *Noah* to *Abraham*: the ſixt hour was from *Abraham* to *Moſes*; verſe 5. the ninth hour; verſe 5. was from *Moſes* to Chriſt: and the eleventh verſe 6. to the end of the world. See hereof alſo; *Hilary canon.* 20. in Matth. *Theophylact* and *Euthymius*, underſtand this of the divers ages of man, childehood, youth, middle age, old age, wherein they are called to the faith in Chriſt: *Auguſtin de verb. domi. ſecundum Joh. ſerm.* 59. propoſeth both theſe interpretations.

v. 2. *When he had agreed*] συμφωνήσας. See on chap. 18. 19. when he had made a contract, or covenant.

for a peny] The Roman penny, is the eight part of an ounce, which, after five ſhillings the ounce, is ſeven pence halfpeny. chap. 18. 28.

v. 3. *About the third hour*] This ſheweth the continuance of Gods care for his Church unto the end; becauſe he is compared to an huſbandman, that ſtill looks out for workmen. See on verſe 1.

ſtanding idle in the market-place] Whither idle perſons uſed to reſort. chap. 11. 16. Acts 17. 5. and where they who expect, or deſire imployment, are wont to wait.

v. 4. *I will give you*] God promiſeth a reward to his ſervants, to encourage them to the work. Pſalm. 19. 11. & 58. 10, 11. 1 Cor. 15. 58.

v. 5. *About the ſixt, and ninth hour*] See on verſe 1.

v. 6. *about the eleventh hour*] An hour before ſun ſet, or ſomewhat more; for the firſt hour began at ſun-riſing, in the *equinoctiall*; that is, at ſix of clock with us.

v. 7. *Becauſe no man hath hired us*] This might import their excuſe, who make no good uſe of thoſe excellent parts which God hath given them; under pretence that they have no calling to the Miniſtry: but (as hath been formerly noted) parables may not be overcuriouſly ſtretched to anſwer in morality to every particle, which they ſeem to point at: but the ſcope of the ſpeaker, is chiefly to be obſerved: and ſo here, as *Euthymius* noteth after *Chryſoſtom*, thoſe things are to be expounded onely, *quæ opportuna videntur—cætera vero non ſunt curioſè ſcrutanda*; which are opportune, -but the reſt may not be curiouſly examined. See on ch. 18. 25

v. 8. *So when even was come*] This need not be applyed, as being rather to fill up the parable, then otherwiſe: yet is it true, that God will in like manner appoint Chriſt, in the end of the world, to reward all his Miniſters and people, for all their ſervice done here, in his Church. chap. 16. 27.

v. 9. *they received every man a peny*] That is (ſaith *Hillari cant. 20. in* Matth.) *obedientiæ ipſius præmium*, the reward of his obedience, ſalvation; ſaith *Euthymius*, as much as was promiſed to the firſt, and more then the laſt could expect.

v. 10. *They ſuppoſed*] We muſt not think, that any that go to heaven will complain, that any have too much, or themſelves too little: (there is no envy or repining there, where all are full) but this is added, to give occaſion, in the words following, to ſhew; that Gods liberality in rewarding ſome, that have laboured leſſe then others, is no prejudice to his truth or juſtice, in rewarding others.

v. 11. *They murmured*] See on verſe 10. The Jews murmured, that God had equalled the Gentiles with them, in their intereſt in Chriſt, (See alſo, Luke 15. 29, 30.) but there can be no ſuch diſcontent in heaven.

v. 12. *have wrought but one hour*] Or have continued one hour onely, and thou haſt given them a reward equall with ours. So began the Lord, with the laſt, *quia ad Paradiſi requiem, prius latronem quam Petrum perduxit. Gregor. hom. 19. in Evang.* for he brought the penitent thief into the reſt of Paradiſe before *Peter*.

v. 13. *I do thee no wrong*] See on verſe 10.

v. 14. *Take that is thine*] By agreement, verſe 2. 13. Gods people ſhall receive all that God doth promiſe them; yet ſtil we muſt remember, that God freely juſtifieth ſinners, and that through grace, not any merits of thoſe whom he juſtifieth.

v. 15. *to do what I will with mine own*] I give onely that which is mine own: I have payed thee according to my agreement with thee; and thou haſt no cauſe to complain of me, for giving to others what I pleaſe, out of mine owne eſtate.

is thine eye evil] Doeſt thou envy them for my free liberality, wherein I do thee no wrong? the *Hebrews* by רע עין *rah hen* mean an envious eye. Prov. 23. 6. So the ſeventy *eat thou not with* ἀνδρὶ βασκάνῳ; *Jerom*, *cum homine invido*, with an evious man; according to this, Chriſt ſaith, *an evil eye proceedeth from within, out of the heart of men.* Mark 7. 21. 22. So alſo Deut. 15. 9. ורעה עינך 70. καὶ πονηρεύσεται ὁ ὀφθαλμὸς σου. So here, ὀφθαλμὸς πονηρὸς is an evil or envious eye. See Eccleſ. 14. 7. contrary hereto is, טוב עין *the good eye*, which *Solomon* ſaith *ſhall be bleſſed*, Prov. 22. 9. according to which, *Sirac* ſaith, Eccleſ. 35. 10. ἐν ἀγαθῷ ὀφθαλμῷ, with *a good eye give the Lord his honour, and diminiſh not the firſt fruits of thy hands*; that is with an heart free from envy. See on chap. 6. 23.

v. 16. *So the laſt*] See on chap. 19. 30.

for many] Some come ſhort of them and their reward, who were much inferiour to them in the worlds eſteem; becauſe they are onely outwardly called by the word, but are not elected to eternall life; or, the laſt ſhall have reward, which the firſt ſhall fail of; becauſe *plerique Deum vocibus ſequuntur, moribus fugiunt. Gregor. hom. 19. in Evang.* moſt follow God in words, but in their manners flie from him; *they profeſſe that they know God, but in works they deny him.* Tit. 1. 16. but why (ſay ſome) doth not God ſhew the ſame mercy to all thoſe whom he calleth? we know his judgements are ever juſt, though in many things we cannot underſtand the cauſe; let us ſay therefore with *Proſper. de vocat. Gent. l. 1. c. 15. quid calumniamur juſtitia* *occulta, qui gratias debemus miſericordiæ manifeſtæ?* why calumniate we his ſecret juſtice, who owe(all poſſible)thanks to his evident mercy?

v. 17. *And Jeſus*] Mark 10. 32. Luke 18. 31.

going up to Jeruſalem] Up, either in regard it ſtood ſomewhat higher then the plain about it, Jer. 17. 3. and 21. 13. or, as men are ſaid to go up to ſome chief place in a countrey, or head city of a kingdom: howbeit the word, aſcending, is oftentimes put ſimply, for going or travailing to a place, 1 Kings 22. 4. 6. 12. Jer. 34. 21. and 37. 5.

apart in the way] To acquaint them privately with his death and reſurrection, who were to be ſpecial witneſſes thereof, Acts 10. 41.

v. 18. *we go up to Jeruſalem*] Chriſt foreſheweth his readineſſe to ſuffer for us, by his words here, and by his going before them, Mark 10. 32.

the Son of man ſhall be betrayed] He had acquainted them with his paſſion twice before, chap. 16. 21. and 17. 22, 23. yet now he mentioneth it again, becauſe they underſtood not, why he would wittingly go among his enemies; and, afraid what would become of themſelves, they willingly declined that journey, Mark 10. 32. therefore he repeateth this hard leſſon to them again, that, when they ſaw one part of the prediction come to paſſe in his death, they might be confirmed concerning the other part, his reſurrection from the dead. The firſt time he told them of his death in general: the ſecond time he declareth the means, by treaſon: now he telleth them of the manner, by condemnation and crucifying: and in his laſt ſupper he reveals the traitor to them; all this did he, that they might not be dejected nor ſcandaled at that wch he ſhould ſuffer; conſidering that nothing came to him by chance, nor the power and will of man, but the determinate counſel of God, unto which he wittingly and willingly ſubmitted himſelf. chap. 26. 39. 42. this, in the preſent perturbation of minde through fear and ſorrow, though they did not now underſtand, yet they afterward confeſſed: See Acts 4. 27, 28.

unto the chief prieſts] Who, though they were ordained of God to be pillars of the Church, guides, and comforts to the people, yet in their corruption, became the moſt violent ſuppreſſours of religion, and perſecuters of the Miniſters and children of God, Jer. 20. 1. and 26. 8. Acts 4. 1. and 5. 17.

ſhall condemn him] Shall cauſe him to be condemned: for they had no power to do it themſelves, the Romans having taken from them the power of judicature, in matters capital, and concerning life and death.

v. 19. *and ſhall deliver him*] See on verſe 18.

to mock] They ſhall afflict him with words, ſtripes, and death. See chap. 27. 27. &c. John 19. 2. thus they as chief inſtruments delivered him to the Roman power: but ſtil we muſt conſider the ſupream mover, and the ultimate end, without which none of the reſt could have prevailed. God the Father delivered him for our redemption, Rom. 8. 33. Chriſt delivered up himſelf, Gal. 2. 20. John 10. 11. 13. *Judas* the traitour delivered him: the chief prieſts and Scribes delivered him, for they perſwaded the people to cry crucifie him: and *Pilate* delivered him to death: yet in this delivery God is juſt and merciful, but man unjuſt and impious, becauſe in one and the ſame thing, there was not one and the ſame end propoſed: God delivered his Son to death for us, that he might deliver us from eternal death: *Judas* betrayed him, becauſe *Judas* was covetous: the Jews delivered him up, becauſe they were envious: *Pilate* delivered him to be crucified, to gratifie the Jews: the end, and impulſive cauſes make the difference of actions. See on verſe 18. Acts 4. 27, 28. and *Auguſtine ep.* 38. *ad Vincent.*

to crucifie him] After the manner of the Roman execution of malefactors: ſo did he *make his grave with the wicked*: ſo was *he numbred with tranſgreſſours*, Iſaiah 53. 9. 2. ſo became he obedient to the death of the croſſe, Philippians 2. 8.

the third day] By this he comforteth them, and inſtructeth them againſt their ſorrow, and his ignominy, leſt they ſhould be ſcandaled at his ſufferings. See on chap. 12. 40.

he ſhall riſe again] See chap. 16. 21. it was a great tryal of their faith, that he, whom they believed, and profeſſed to be the Son of the living God, the Meſſias, and Saviour of the world, ſhould be permitted to ſuch impious hands, ſuch ignominy, and a death ſo ſhameful; but in his reſurrection he was declared the Son of God with power, Romans 1. 4. by his reſurrection the third day, death and hell were conquered, and we freed from the ſting and power thereof.

v. 20. *then came to him*] A little time after, in the ſame journey: it is likely they came to him apart, and privately. See verſe 24.

the mother of Zebedees children] Mark 10. 35. ſaith, *James* and *John* the ſons of Zebedee, came unto him, ſaying, &c. it ſeemeth their mother came with them, and ſolicited for them: theſe were, *James* the elder, and *John* the beloved; the mothers name was *Salome*, Mark 15. 40. this *James Herod* ſlew, Acts 12. and *John* was the beloved diſciple, and Apoſtle, who lived long after.

worſhipping him] Adoring him, Syriack: either kneeling down to him, or with ſuch reverence, as might import, and preſent an humble and hearty petition.

v. 21. *what wilt thou?*] It ſeemeth hereby that ſhe petitioned at firſt indefinitely, as ſome uſe; will you grant me one thing? not preſently ſaying what: but Chriſt well knowing what ſhe would aſk, would yet have her expreſſe her requeſt: to teach us, that no wiſe man may grant indefinite petitions, as impious and fooliſh *Herod* did: and alſo that he might have the more evident occaſion of reproving their ambition.

theſe my two ſons] Probably ſhe had heard from the two Apoſtles, her ſons, what our Saviour had ſaid, chapter 19. 28.

the one on thy right hand] Let them have the higheſt degree of honour in thy kingdom; which they (not yet underſtanding the ſpiritual kingdom of Chriſt) did ſuppoſe ſhould be with external honour and greatneſſe. See 1 Kings 2. 19. Pſalm 45. 9.

v. 22. *ye know not what ye ask*] Ye think that they who are principal in my kingdom ſhall have much ſecular honour and eaſe, with all affluence of worldly accomodations; but you will finde it quite contrary; for they muſt be more expoſed to troubles, & ſharp encounters, then others.

of the cup that I, *&c.*] A Metaphor taken from a man condemned to die by drinking poiſon. See Pſalm 11. 6. Iſaiah 51. 17. John 18. 11. Ezek. 23. 32. can ye ſuffer perſecution for the confeſſion of the truth of the goſpel? It is inopportune and prepoſterous which ye deſire: you muſt firſt taſte of my ſufferings, and then talk of honour after the victory: this queſtion hath the value of a deliberation: as if he ſaid, conſider firſt, how you will be able to ſuffer, which is the preſent condition of my kingdom, (chap. 16. 24.) and do you already talk of rejoycing with me? Such is our natural affection, we would fain be crowned before the conflict: and they are moſt ambitious, who are moſt impatient of the croſſe, or performing their duty: the onely bridle of ambition, is meditation of the croſſe; no man ſhall ſhare with Chriſt in glory, who doth not firſt in ſuffering, 2 Tim. 3. 12.

to be baptized] Shall you be able to endure thoſe overflowings of afflictions, which like deep waterfloods muſt compaſſe me about? See Pſalm 69. 2. 15. Pſalm 124. 4. and 116. 3. hence he taketh an expreſſion from the manner of baptizing then, by immerſion or dipping over head and ears in the water. See on Luke 12. 50.

we are able] Taking of it litterally; they knew they were able to do it: for they had often drunk of his cup, and had been baptized as he was.

v. 23. *of my cup*] Ye ſhall endure afflictions as I ſhall; ſo they did both; for *James* was ſlain, Acts 12. 1. and *John* was baniſhed, and ſuffered many ſad things, Rev. 1. 9. See *Jerom. catal. ſcript. eccleſ. & Adricom. Act. Apoſt. Anno Chriſti* 98. 99. 109.

but it ſhalbe given to them, for whom, &c.] Or ſave to whom; ſo the word is uſed Mark 9. 8. Chriſts power of diſpoſing of it, is not denyed; but he ſheweth onely to whom it is to be given.

v. 24. *when the ten*] All the other apoſtles, among whom was *Peter*, yet we read of no peculiar exception made by him, concerning his primacy: probably they all promiſed themſelves high dignities. Ambition troubled the Churches infancy; but much more in the growth thereof; as may appear in the ſeveral contentions of Biſhops, ſpecially that which was between thoſe of Rome and Conſtantinople, concerning the title of *univerſal Prieſt* or *Biſhop*, *Mauritius* the Emperour favouring *John* Biſhop of *Conſtantinople*, granted him that prerogative; *Gregory* Biſhop of *Rome* much ſtomaching it, inveighed ſharply againſt it; ſtiling that ſame *John*, *proud, wicked, fooliſh, antichriſtian, &c.* as appeareth in ſeveral epiſtles of his, *ep.* 188. *l.* 1. *ib. ep.* 192. *ib. ep.* 194. he ſaith, *ego autem fidentèr dico, quòd quiſquis ſe UNIVERSALEM SACERDOTEM vocat, vel vocari deſiderat, in elatione ſua ANTICHRISTUM præcurrit, quòd ſuperbiendo ſe cæteris præponit*, I ſay confidently, that whoſoever calleth himſelf *univerſal Prieſt*, or deſireth ſo to be called, he forerunneth *Antichriſt* in his pride; in that, in being arrogant he prefereth himſelf before others. *Boniface* the third, having at laſt obtained that primacy, by the favour of *Phocas* the then Emperor (which *Phocas* had murdered his Soveraign Lord, the Emperour *Mauricius*) it was continued in the woful effects thereof, which are mentioned in many hiſtories. In the Council of *Conſtantinople, it was ordained, that every Biſhop ſhould keep within his own juriſdiction: To. 1. Canon.* 2. So *To.* 1. *Concil. Nicen. Can.* 6. over the banks of which chanel, when ambition of Prelates once ſwelled, it overflowed the Chriſtian world, with many ſad calamities.

againſt the two brethren] Becauſe they ſought to be above them, who were too much enclined to the ſame fault. Mark 9. 33. 34.

v. 25. *Jeſus called them unto him*] That he might appeaſe this emergent contention, that he might reprove the ambition of one party, and the envy of the other, he would thus hear the matter, and reconcile them.

Ye know] See on Luke 22. 25. as before, chap. 18. upon the like occaſion, where he would quench thoſe unhappy and dangerous ſparks of ambition; he pleaded not any *primacy* granted to *Peter*: ſo neither doth he here, which doubtleſſe he would not have omitted, had he intended any ſuch right by his own donation, and right by himſelf formerly placed in *Peter*.

that the princes of the Gentiles] He ſpeaketh this to his diſciples, intimating thereby, that they were not to expect ſecular honours and dignities, by following Chriſt; much leſſe, ambitiouſly to ſeek after them: but to carry themſelves humbly one towards another, according to his example. Primacy and dominion is proper to ſecular princes; therefore whatſoever ſubject affecteth that, would uſurp that which God hath given them. See on verſe 26.

v. 26. *it ſhall not be ſo among you*] Another manner of life and ſtate muſt you look for, ſuch as I have undergone before you: you muſt not dominere (1 Pet. 5. 3.) but teach and be ſubject to princes, and labour in the goſpel to ſave ſouls. See on Luke 22. 26.

v. 27. *let him be your ſervant*] Let him carry himſelf humbly towards his fellow-ſervants: or let the moſt ambitious be leaſt eſteemed: let him that moſt faithfully laboureth in the word, and is of moſt holy converſation, be had in moſt honour: this is the chief dignity of eccleſiaſtical perſons, rather to be good, then great.

v. 28. *as the Son of man*] Here he propoſeth his own example, as John 13. 13. I who am the Lord of all, yet have ſo humbled my ſelf, as to take on me the form of a ſervant, Phil. 2. 7. and to lay down my life for the redemption of the elect; how much more ought you to ſerve in the miniſtration of the goſpel, for the ſaving of your fellow ſervants?

not to be miniſtred unto] Not to be attended on as a King in this world.

to give his life] John 10. 11,

a ranſome] λύτρον, a ſatisfactory price of redemption. The Apoſtle calleth it ἀντίλυτρον, to free us from Gods wrath due unto us for our ſins.

for many] Sufficiently for all in regard of the worth and merit of it; though not efficiently in reſpect of the iſſue and event thereof: or they are many that are ſaved by Chriſt, chap. 26. 28. Rom. 5. 15. 19. though they be few in compariſon of them that periſh, chap. 7. 13. 14.

v. 29. *as they departed from Jericho*] Mark 10: 46. Luke 18. 35. John 6. 26. 1 Kings 16. 34.

v. 30. *two blinde men*] But one of better note then the other, called *Bartimeus* in S. *Mark*: theſe two were healed when Chriſt came out of Jericho: ſome think S. *Luke* mentioneth another healed before he went into it: and that is moſt probable. See on Luke 18. 35.

ſitting by the way ſide] As beggers uſe to do: it ſeemeth they were very poor, as well as blinde.

when they heard that Jeſus paſſed by] By the multitude going with him, and diſcourſing of him: or it may be they had aſked ſome of them, and they told them.

have mercy on us] See on chap. 9. 27.

v. 31. *the multitude rebuked them*] Either diſdaining their condition, as not fit to ſpeak to Chriſt: or thinking Chriſt could not heal them: or it may be they were offended at the high title, which they gave Chriſt: or miſdoubting they would but diſturb and retard his paſſage: or ſuppoſing they meant to beg ſomething of him.

but they cried the more] They were perſwaded that Chriſt could heal them, and would not be diſmayed becauſe the multitude would not give them leave to pray: true faith (the effect whereof is fervent prayer, Pſal. 116. 10. 2. Cor. 4. 13.) like as in the conflicts between the winde and fire, the more it is oppoſed, the more it is enflamed.

v. 32. *and called them*] Speaking his ſelf to them, and not ſending others to call them.

what will ye] He knew what they did deſire, and would aſk; but he would have them to declare it, that the people might be the more attentive to the enſuing miracle.

v. 33. *that our eyes may be opened*] The eyes of them, who by reaſon of any defect, cannot ſee, are as it were ſhut up; therefore they would have them opened, that is, their ſight reſtored. See on chap. 9. 30. they beg that which no meer man could have given them: it is a ſhort prayer, but the effect of great faith, by which they apprehended both his power to do it, and mercy to perform it.

v. 34. *Jeſus had compaſſion*] He granted both their ſuits: that which is ſpecified verſe 30. by pittying them, and that which is mentioned verſe 33. by reſtoring them their ſight. The fountain of this miracle was the mercy of Chriſt, whereby he pitied them: the external means, his touching their eyes: ſometimes he onely ſaid, Receive thy ſight, Luke 18. 42. ſometimes he anointed them, John 9. 6. to teach us, that he can help by ordinary means, without means, and contrary to the ordinary means.

preſently their eyes] This is a certain argument of Chriſts divine power: God onely can in an inſtant by his word, and touching them by his repairing hand, give ſight to the blinde.

and followed him] They became his Diſciples: this was an evident proof of their recovery, bodily and ſpiritual: and of their gratitude, who did not as many, after they had obtained their petition, go away home; but they followed Chriſt, that they might be further edified and confirmed: and for others ſakes, that they might confirme them, by teſtifying the power and mercy ſhewed on them, which Luke 18. 43. is called glorifying of God; true faith is ever thankful: this alſo is the end of our illumination and ſpiritual healing by Chriſt; that we may follow (not our own darkneſſe any more, but) Chriſt our light.

CHAP. XXI.

Verſe 1. WHen they drew nigh*] Mark 11. 1. Luke 19. 29.

to Bethpage] See on Luke 19. 29. it was a Sabbath-dayes journey from Jeruſalem: the valley of *Jehoſhaphat* (divided by the brook *Cedron*) being between that and Jeruſalem. See *Joſeph. Antiq. lib.* 20. *cap.* 6.

mount of Olives] A little hill on the eaſt ſide of Jeruſalem, planted with olive-tree. Zach. 14. 4. Acts 1. 12.

v. 2. *over againſt you*] This it ſeemeth he ſpake δεικτικῶς, pointing to it with his hand: therefore he named it not, it being then in ſight.

ſtraightway ye ſhall finde] Ye ſhall not need to look up and down for them, ye will ſoon ſee them: this he ſaith, leſt they ſhould think their finding it ſo, fortuitous.

a colt] Not yet weaned from the dam, or a young one.

v. 3. *if any man ſay unto you ought*] He furniſheth them with this anſwer, leſt they ſhould be put off, or retarded in that which he determined ſhould be done.

the Lord hath need] I who am Lord of all, and have more right to them, then they have uſe of them: therefore he would not have them ſay, *our Lord*, or *your Lord*, but *the Lord* of this univerſe: the Lord of all would thus uſe the poor mans goods, being made poor for us; though the earth and the fulneſſe thereof be his. See 2 *Cor.* 8. 9. yet he would not have them take up for his uſe againſt the owners will; but would have him perſwaded by two arguments of his juſt dominion and preſent neceſſity.

he will ſend them] He made the owner willing to let them go: thus he declareth, as his omniſcience, who foreknew and told them then the event; ſo alſo omnipotence, who could rule the wills and affections of all men, to that which he would have done: or *he will ſend them*, may import, the Lord will preſently reſtore them, or ſend them back again; the former agreeth beſt with Mark 11. 6. and the Syriack interpreter, *& confeſtim dimittet eos huc.*

v. 4. *all this was done*] Chriſt did not ſend for the aſſe to ride into Jeruſalem, for eaſe of his journey, or oſtentation, but that he might declare himſelf to be the Meſſias, whoſe coming in this very manner was foretold by the Prophets.

v. 5. *Tell ye the daughter of Zion*] Iſaiah 62. 11. Zach. 9. 9. John 12. 15. the citizens of Jeruſalem, which was built on mount Sion: it is an Hebrew phraſe often uſed in the Lamentations. See the like Pſalm 45. 12. and 137. 7.

ſitting upon an aſſe] As eminent perſons, or Judges uſed, Judg. 10. 4. and 12. 14. or to ſhew the peaceableneſſe of his kingdom.

and a colt] He rode on the one, though both be mentioned, as a mark of evidence, ſhewing the fulfilling of the propheſie.

of an aſſe] υἱὸν ὑποζυγίου, the foal of an aſſe under the yoak uſed to draw in the team.

v. 6. *and the diſciples*] Mark 11. 4. they made not excuſes, as unwilling to undertake that office, either as unworthy of them, or uncertain of the event; but reſting aſſured of the ſucceſſe, they finde it as they expected.

v. 7. *put on them*] Probably on the one, though both are named. See verſe 5.

their clothes] Their upper garments, which being worn looſe, were large and long, and ſo might the more commodiouſly be caſt over beaſts to be rid on.

ſet him thereon] Upon their garments: ſo did the captains when they proclaimed Jehu King, 2 Kings 9. 13.

v. 8. *ſpread their garments in the way*] They covered the way with them for him to ride on: as kings at their coronations, or at ſome ſolemnities of ſtate, uſe to have their way upon cloth.

cut down branches] Poſſibly ſuch as had no looſe garments to ſpare, cut down boughs of trees, and laid them in the way: theſe were ſignes of feſtivity and ſolemnity: whereby Gods all-diſpoſing providence gave them to underſtand, that the end of the law was now come, and the true tabernacle in which God dwelt, now preſent, Revel. 21. 3. Coloſ. 2. 9.

v. 9. *cryed, ſaying*] Thus they uſed to cry in the feaſt of tabernacles, or booths, made of boughs, Nehem. 8. 15. and it may be at other ſolemn times alſo.

Hoſanna] *Save now*, or *ſave we beſeech thee*: taken out of Pſal. 118. 26. which pſalm, as ſome obſerve, was wont to be ſung often in their ſynagogues, and to be expounded concerning Chriſts coming: and it was a ſolemn form of acclamation (and therefore left by the Evangeliſts in the Hebrew, as a thing commonly known among them) ſpecially in their feaſt of tabernacles, wherein they were to carry boughs in their hands, by the commandment of God, Levit. 23. 40. here their הושענא (a word compounded of the two words הושיעה נא *hoſhihana*, ſave, or help I pray) importeth as much as, *Lord proſper*, or give good ſucceſſe to our Meſſias which the next words import. See notes *Tremel. in loc*. See on John 12. 13.

to the ſon of David] They deſired God to preſerve their new King, the ſon of *David*, and ſo acknowledge Chriſt to be their King by this ſolemnity. See on chap. 9. 27.

bleſſed be he, &c.] Pſalm 118. 27. Well be it to him that cometh in the name of the Lord, that is to ſay, whom the Lord hath promiſed, and now given us for our king.

in the name of the Lord] This is an Hebrew manner of ſpeaking, importing him, who is, as it were the peculiar *ambaſſadour* of the Lord.

in the higheſt] Bleſſed is he that is in the higheſt, Luke 2. 14. or, ſave him, that he may ſave us, not onely here, but in heaven alſo. Pſal. 20. 9.

v. 10. *And when*] Mark 11.15. Luke 19.45. John 12.13.

he was come into Jeruſalem] The noiſe began at the deſcent of the mount of Olives, and the company (ſpecially by ſuch unuſual acclamations) might probably encreaſe in the way: but at his entring the city, the people thereof muſt needs take notice thereof.

all the city was moved] All the citizens of Jeruſalem were affected, at ſo ſtrange a noiſe, confluence, and poſtures of the people. See chap. 2. 3. Ruth 1. 19. Poſſibly the malitious Scribes and Phariſees, did either foment and put on this deſigne among the people, to cry him up as their king, that they might deſtroy him by the Roman power, as aſpiring to a kingdom; or that they took occaſion at leaſt from theſe voices of the people, to accuſe him hereof to *Pilate*: though we muſt ſtill remember, that thoſe things which men do wickedly, God, who createth light of darkneſſe, turneth to that which ſhall advance his glory: as here, theſe acclamations (who ever moved them) gave the faithful knowledge of their Meſſias, now exhibited; and left the unbelieving ſo much the more unexcuſable.

who is this?] They do not generally do this, as if they knew him not, who had done ſo many and ſuch unparalleld things among them, as drew all eyes and thoughts to admire, but they ſpeak as amazed, what this ſuddain pomp ſhould mean, what theſe acclamations and the noiſe of the multitude, as at the inauguration of a king: ſo was *Adonijah* troubled, 1 Kings 1. 41. 45. and *Athaliah* 2 Kings 11. 13.

v. 11. *This is Jeſus, &c.*] Probably ſome took him for the Meſſias, and others eſteemed him onely as ſome great prophet; who called him the Prophet of Nazareth, in regard of his education, and his parents abode there, chap. 2. 23. Luke 14. 16. 24.

v. 12. *into the temple of God*] Not to towers, or fortifications, but to the temple which might have ſatisfied them, what manner of kingdom his was: whereof alſo ſome ſhew appeared in his Harbingers taking up the aſſe for his ſervice: by the temple is here meant, that court of the temple, wherein the people prayed. Luke 1. 10.

he caſt out] He ſhewed himſelf to be the high prieſt and Lord of the temple, by purging it. He had done this once before, John 2. 15. but doth it now again, becauſe they had polluted it again. The firſt purging thereof ſeemeth to have been about the begining of his publike miniſtery; and this about the latter end of it: this was done the ſecond day. See Mark 11. 12.15.

all them] He ſpared none, great nor ſmall.

that ſold and bought] Cattle, or doves for ſacrifice. See on John 2. 14.

overthrew the tables] Shewing thereby that they ought not to be ſet up again. See on John 2. 14.

of the money changers] Which changed forraign coin into money there currant, that thoſe which dwelt far off might there according to the law buy ſacrifices, and pay their oblations: See on John 2. 14.

that ſold doves] Poor mens offerings, Levit. 5. 7. 11. and 14. 22. Luke 2. 24.

v. 13. *it is written*] Partly Iſaiah 56. 7. partly Jer. 7. 1. which he citeth to ſhew us how we muſt deal with the adverſaries of truth, by Scriptures; and how reformations of abuſes in the Church, ought to be according to Scripture, not humane inventions, which many times make the cure worſe then the diſeaſe.

my houſe] God calleth the temple his houſe, Iſai. 56. 7. not that he can be included, or dwell in temples made with hands (Acts 7. 48. 49.) but becauſe it was a *ſymbolum*, and pledge of his gracious preſence with his people: hence by a Metaphor it is called his reſt (Pſalm 132. 14.) and here Chriſt appeareth Lord of the temple, in that he reformeth it.

but ye have made it] Jer. 7. 11. Mark 11. 17. Luke 19. 46.

a den of theeves] A place to exerciſe your traffick, & frau in: whereby under colour of promoting Gods ſervice there, your care and ſtudy is to enrich your ſelves, and ſo make my Fathers houſe like ſuch a den or cave, where theeves lye in wait to ſpoil men paſſing by, making it a ſhelter for themſelves, and a receptacle for their purchaſes, or ſtoln goods, Hoſea 6. 9. he reproveth not onely the money changers, but the prieſts alſo, who made gain by them, τὸ γὰρ φιλοκερδὲς, λῃστρικὸν πάθος ἐστι, ſaith *Theophylact*, for deſire of gain is a theeviſh affection, in that he ſaid, *my houſe ſhall be called the houſe of prayer*; he ſhews what by right it ſhould be: but in that he ſaith, *ye have made it a den of theeves*, he declares the improp riation and abuſe thereof. So Mal. 2. 8. there is much difference between that which is, and that which ſhould be.

v. 14. *and he healed them*] To ſhew his divine power in his temple, into which he was to come, Mal. 3. 1. and to ſtop the mouths of Phariſees, if they ſhould again queſtion him for purging the temple.

v. 15. *ſaw the wonderfull things*] They take no notice of them, though they ſaw them; but calumniate him for ſuffering the children to expreſſe his honour due.

v. 16. *heareſt thou what theſe ſay?*] As if they ſaid, their blaſphemy is ſo palpable, that thou couldſt not for ſhame rebuke them, if thou heardſt them.

have ye never read] See on chap. 12. 2. thus he reproveth their ignorant malice, and approveth the acclamations of the children, by the teſtimony of *David*.

out of the mouth] Pſal. 8. 2.

thou haſt] Theſe children do not blaſpheme, but God hath ſtirred them up, to acknowledge me to be the Meſſias, to his glory.

perfected praiſe] Pſal. 8. 3. יסדת עז *iiſſadta hoz*, *thou haſt founded ſtrength*, which here is called praiſe: that is, ſtrong praiſe. See Pſal 29. 1. and 96. 7. and 118. 14. therefore the 70, which this Evangeliſt followeth, giveth it *αἶνον*, praiſe: the word *κατηρτίσω*, here uſed, imports a firme decreeing, or appointing a thing, which in Gods counſels is a perfecting that which cannot be altered, nor miſs effect, Eſther 1. 8. and mouth is here taken for teſtimony, as Chap. 18. 16. *Theophylact* interpreteth it, that the Spirit of God ſpake by them.

v. 17. *went out of the city*] He would not ſtay in the city in the night, to avoid all ſuſpition of his affecting a temporal kingdom, and to have the better convenience of ſolitude for prayer and private inſtruction, neceſſary for thoſe whom he would ſend to preach the goſpel to all nations.

to Bethany] A little village neer Jeruſalem, John 11. 18. about two miles off, that he might further confirme and comfort *Lazarus* (whom he had lately raiſed from the dead) and *Mary* and *Martha* his ſiſters.

v. 18. *he hungred*] Shewing thereby that he was ſubject to humane infirmities; and alſo that he might have occaſion to work the enſuing miracle. See chap. 4. 2. poſſibly he had eaten no ſupper, but ſpent the night in teaching thoſe preſent, or praying, as he often had done.

v. 19. *and when he ſaw*] Mark 11. 13.

Let no fruit grow on thee] See on Mark 11. 13. ſome conceive that our Saviour intended hereby, to foreſhew the deſtruction of Jeruſalem, becauſe they brought forth nothing but leaves of ceremonies: others think it was onely for an occaſion of the enſuing exhortation, verſe 21.

v. 20. *when the diſciples ſaw it*] On the morrow, as they paſſed by again, Mark 11. 20.

how ſoon is the fig-tree withered] They wondred at the event, who did not ſo much conſider the cauſe: it was more to be admired, why Chriſt curſed this tree, who was ever wont to bleſſe and preſerve his creatures. See Mark 11. 20, 21. ξηραίνει οὖν τὸ δένδρον, ἵνα σωφρονίζῃ ἀνθρώπους, *he made the tree wither, that he might amend men,* ſaith *Theophylact* : hereby ſheing them the condition of the Jewiſh ſynagogue.

v. 21. I*f ye have faith*] See on chap. 17. 20.

and doubt not] καὶ μὴ διακριθῆτε, the word ſignifieth a doubting, wherein a man doth, as it were with oppoſite opinions, contend with himſelf, recounting ſuch difficulties, as render him diffident and fluctuant, as not knowing what to reſolve, or which way to encline. See Rom. 4. 20. and on Acts 10. 20. but herein he meaneth that effect of faith in prayer which aſketh τὰ συμφέροντα, things profitable, and convenient, as *Theophylact* well noteth.

ye ſhall ſay unto this mountain] As if he had ſaid, there ſhall be nothing (which conduceth to Gods glory and your ſalvation) ſo hard, or ſeeming impoſſible to man, but ſtedfaſtly believing ye ſhall attain it. See on chap. 17. 20. and on Luke 17. 6.

v. 22. *all things*] Agreeable to Gods will, 1 John 5. 14. Mark 11. 24.

beleeving] Prayers without faith are fruitleſs, πιστεύοντες, this participle includeth a condition of obtaining (See Jam. 1. 6.) believing that God can, and will give. See on chap. 7. 7, 8. yet when God doth not give to the prayer of faith, *Proſpers* rule is ever to be held, *nec eſt iniquitas apud Deum, qui ſæpe poſtulata non tribuit, quæ poſtulare donavit, contr. Collat. cap.* 26. neither is there unrighteouſneſſe with God, who oftentimes doth not give thoſe things deſired, or entreated, which he gave (faith and an heart) to entreat.

v. 23. *when he was come into the temple*] To teach the people, and to perform this part of his prieſtly and propheticall office. See Mark 11. 27. and Luke 20. 1.

the chief prieſts and elders of the people] Theſe men ſeeing the glory of his miracles, the people following him, his caſting out the buyers and ſellers out of the temple, where the prieſts permitted them to be, they ſtomacked him, as concluding, that if he thus proceeded without their leave to meddle with the government of the temple, and teaching therein; their authority and honour, muſt ſoon ſuffer a total eclipſe, and come into contempt: therefore they queſtion his authority. Envy ever calumniateth good things, (as *Euthymius* noteth) it is the black ſhadow which ever waiteth on thoſe, on whom proſperity, or any popular opinion of excellency ſhineth.

by what authority] They queſtion not now his doctrine, which they knew they were not able to gainſay; nor his miracles, which clearly enough appeared to be the works of God; onely they move a captious queſtion: if he ſhould have ſaid, by divine authority, they would have accuſed him of blaſphemie; if he ſhould have anſwered, by humane authority, their ſelves were the rulers, who in an ordinary calling, had care and charge of the temple; if he ſhould have ſaid, without authority, they would have accuſed him of ſedition.

v. 24. *I alſo will ask you one thing*] As they aſked not with any minde to learn, but to finde ſome calumny againſt him; ſo neither doth Chriſt anſwer them ſo directly as they expected: for as *Theophylact* ſaith well, τοῖς κακούργως ἐρωτῶσιν, οὐ δεῖ ἀποκρίνεσθαι: we muſt not anſwer them, who malignantly enquire, or queſtion: but in that he anſwereth by his queſtion concerning *John*, they might have underſtood, that his authority was ſupream, he being the very God and Lord of the temple; if they had indeed believed *John*, who openly teſtified him to be the onely Son of God; ſo therefore Chriſt anſwereth them by a dilemmatical queſtion, verſ. 25, 26. ſo he taketh the ſubtil in their ſubtilty. 1 Cor. 3. 19.

v. 25. *the baptiſme of John*] That is, *Johns* miniſtery and doctrine, who preached the baptiſm of repentance. Mark 1. 4.

reaſoned with themſelves] They beat their heads about it, and muſed, or laid their heads together, well perceiving their unavoidable errour, and that they muſt be convicted in their anſwer to either part of Chriſts queſtion.

from heaven] From God (as appears by the oppoſition. So Dan. 4. 28. Luke 15. 18, 21.) that is, of divine authority, and inſtitution.

he will ſay unto us] Thus the hypocrites conſcience is ſelf-convicted: they feared that Chriſt by ſaying thus, would make their unbelief and obſtinacy appear to the people, whoſe good opinion was a great part of their ambition.

v. 26. *If we ſay of men*] See note on Luke 20. 6.

we fear the people] Leſt they ſhould ſtone us.

all hold John as a prophet] Chap. 14. 5.

v. 27. *we cannot tell*] They could, but durſt not. See verſ. 25, 26. See on Luke 20. 7.

v. 28. *But what think you*] He thinks it not enough to ſtop their mouth; but, by a parable, he makes them to condemn themſelves, as *Nathan* did *David*, 2 Sam. 12.

a certain man had two ſons] Theſe are expounded to be Publicans and Phariſees, verſ. 31, 32.

v. 29. *afterward he repented*] Thinking more ſeriouſly of the matter, he undertook, and went about that work, which he formerly declined and refuſed: this figureth out the Publicans and ſinners.

v. 30. *and ſaid likewiſe*] As verſe 28.

I *go*] Ἐγὼ I, he underſtood, ἀπέρχομαι, will go: or will do as thou commandeſt: hereby he noted the Phariſees, who profeſſed much readineſſe and willingneſſe to ſerve God, but did it not: the ſpeech is *elliptical*, uſual in caſe of anſwering commands, or offering ſervice, wherein they ſaid, הִנְנִי *hienni*, behold I, or I am ready: ſo Iſrael promiſed, Exod. 24. 3. 7. See Gen. 37. 13. 1 Sam. 3. 4, 5, 6. Iſaiah 6. 8.

v. 31. *the firſt*] Hereby they confeſſe by juſt conſequence, that the repenting Publicans and ſinners were better then themſelves, with all their fair pretences, and ſhews of good works.

into the kingdom of God before you] They made haſte to the kingdom of God, and ye are ſlow and remiſſe; you ſhould at leaſt have followed their example: this word, go before, is improperly taken in this place, where none follow: they ſhall go to heaven, rather then you; or, ſo ſhall not you: or, theſe whom you deſpiſe, as unholy, might be guides and patterns for you to follow, but that your pride and malice blinde you.

v. 32. *John came unto you, &c.*] Chap. 3. 8. by way of righteouſneſſe, he meaneth, living uprightly, being of an holy and honeſt converſation, or perſwading you to do ſo: as the Hebrews uſe the word דרך, *derech*, for life and manners, Pſal. 119. 1.

repented not] Of your evil deeds, or of your not believing *John*.

v. 33. *Hear another parable*] In the former parable he had ſhewed them their neglect of *Johns* doctrine: in this, he ſetteth forth their cruelty, ſhortly after to be exerciſed on himſelf; and uſhers it in by their fathers cruelty to the Prophets.

which planted a vineyard] Iſaiah 5. 1, &c. Jer. 2. 21. Mark 12. 1. Luke 20. 9. God planted the Jewiſh Church, as his vineyard, Pſal. 80. 9, &c.

hedged it] Herein is implyed Gods care of the ſafety and proſperity of it, Pſal. 35. 27. the meaning is, he defended, and preſerved it from the incurſions of the enemies, which otherwiſe would have deſtroyed it.

digged a wine preſs] Furniſh'd it with all things neceſſary.

built a tower] Made the place ſtrong; for a tower, between the curtains, is as a buttris, and ſtrength of the wall.

let it out to husbandmen] To the prieſts.

went into a far countrey] Left it wholly to their care, in outward appearance, as if he had been abſent; whereas indeed, as *Theophylact* ſaith, ἡ ἀποδημία Θεοῦ, ἡ μακροθυμία, *the peregrination of God is his long ſuffering*: he ſeemeth as if he ſlept, or were gone far off, when he forbeareth long, and doth not preſently puniſh ſinners.

v. 34. *ſent his ſervant*] The prophets whom the Jews ſlew.

v. 35. *beat one*] See on Luke 20. 10. So *Paſhur* the prieſt beat the prophet *Jeremiah*, Jer. 20. 2. and *Zidkijah*, *Michaiah*, 1 Kings 22. 24.

another they killed] Many others they ſlew.

ſtoned another] As if they had been blaſphemers: ſo *Joaſh* uſed *Zechariah* the ſon of *Jehoiada*, 2 Chron. 24. 21, 22.

v. 36. *more then the firſt*] They had more prophets a little before the captivity then formerly. See 1 Sam. 3. 1 with Iſaiah 1. 1. Hoſea 1. 1.

v. 37. *ſent unto them his ſon*] Chriſt himſelf, who here foretells his own death. See on Luke 20. 14.

v. 38. *come let us kill him*] See Chap. 26. 3. John 11. 53. Gen. 37. 19, 20. See on Luke 20. 14.

let us ſeize on his inheritance] Let us give lawes, and rule the Church according to our own will, as we have many yeers done.

v. 39. *they caſt him out of the vineyard*] Delivered him to the Romans to be condemned: and ſlew him without the city. Heb. 13. 12. See on Luke 20. 15.

v. 40. *What will he do?*] He makes them judges, having ſpoken the parable concerning them; meaning to condemn them out of their own mouth,as ver. 31. See on Luke 20. 15.

v. 41. *He will miſerably deſtroy*] κακὺς κακῶς ἀπολέσει, it is a kinde of Greek proverb, meaning he will with grievous puniſhments conſume thoſe impious tenants, and provide him better.

v. 42. *Did ye never reade*] Pſalm 118. 22. Acts 4. 11. See on chap. 12. 3.

which the builders rejected] Thoſe whom before he compared to huſbandmen, here he compareth to builders.

the head of the corner]. The chief ſtone in the corner is called the head of the corner; which being the ſtrength of the walls, the builders uſually make choice of ſome principal ſtone for that place. So Chriſt is to the Church, though refuſed of the prieſts, Epheſ. 2. 22. he is as *Euthymius* ſaith, *conjunctio populorum*, the ſtone which united the (two walls) the people (of the Jews and Gentiles) See Acts 4. 11. *In unam fidem Abrahæ colligens eos, qui ex utroque teſtamento apti ſunt in ædificationem Dei, Irenæus l.* 4. *c.* 42.

This is the Lords doing] That is, God appointed him to this office, though the Jews through malice and emulation rejected him. See Hebr. 5. 4, 5.

v. 43. *the kingdom of God ſhall be taken from you*] That is, the goſpel, the ſceptre of his kingdom; the word and miniſtery, whereby men are gathered into his kingdom, and his protection, as *Euthymius* interpreteth. See Acts 13. 46. Romans 11. 8, &c.

and given to another nation] As he foretold the rejection of the Jews, ſo alſo the calling of the Gentiles. See places forecited.

the fruits thereof] Every kingdom hath it own proper fruits: the fruits of Gods kingdom are the fruits of the holy ſpirit, not of corrupted fleſh. See Galat. 5. 22. Epheſ. 5. 9. the fruits here ſpoken of, muſt be, not onely meet for repentance, but alſo beſeeming Gods kingdom; not onely leaving evil, but alſo doing good.

v. 44. *Whoſoever ſhall fall on this ſtone*] Iſaiah 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. the meaning is, as *Theophylact* after *Chryſoſtom* interprets, σκανδαλιζόμενοι ἐπὶ τῷ Χριςῷ, they who are offended in Chriſt; as contemners and unbelievers, who blaſphemed him: or as taking offence at my humility; he ſhall not hurt me, but deſtroy himſelf.

ſhall be broken] As a man falling upon a rock, breaketh not it, but his own bones.

it will grinde him to powder] Which *Chryſoſtom* and others underſtand of temporal and eternal deſtruction. See Daniel 2. 44.

v. 45. *his parables*] Theſe two forementioned, v. 28. 33.

they perceived he ſpake of them] Their own conſciences interpreted the parables concerning themſelves: yet were their hearts ſo hardened, that they could not repent.

v. 46. *they feared the multitude*] Wicked hypocrites abſtain from ſin: onely for fear of puniſhment: ſo for the preſent, theſe enemies of Chriſt (though in great authority) are awed by fear, leſt the people who honoured Chriſt ſhould fall upon them. Evil Magiſtrates are ſometimes kept from uſing cruelty, for fear of inferiours; their breaking Gods Laws, gives example to the people to break theirs: this is juſt with God, though the people ſin in ſo doing.

took him for a prophet] The people deſervedly took him for a prophet, whom the prieſts unjuſtly, and impiouſly accounted as an impoſtor. chap. 12. 24. Mark. 3. 22.

CHAP. XXII.

Verſe 1. I*ESUS anſwered*] To the thoughts of Phariſees, who were offended at the former parables: or he added more parables to the former: it is uſual with the Hebrews to ſay, he anſwered, inſtead of, he ſaid, or began to ſpeak. S. *Luke* recording this parable, ſheweth the occaſion of Chriſts ſpeech was, that which one ſaid unto him, who ſate at meat with him in the Phariſees houſe, to wit, *bleſſed is he that ſhall eat bread in the kingdom of God*. Luke 14. 15, 16.

by parables] See on chap. 9. 17. and 13. 3. 18. Luke 5. 6. in the former parable he had threatned deſtruction to the Phariſees, here to all the people: he ſhews the manner alſo, to wit, by ſword and fire; and that after his death the goſpel ſhould be preached to the Gentiles, &c.

v. 2. *the kingdom of heaven is like*] See on chap. 20. 1.

a certain king which made a marriage for his ſon] That is, prepared a marriage feaſt ſo magnificent as became a kingly ſtate. That which the Greek calleth here γάμους, the Syriack interpreteth by משתותא *meſhtutho*, (that which the Greeks called συμπόσιον) *à bibendo*; for שתה *ſhetho*, *bibere*, is properly to drink: but by a Synechdoche, to celebrate and keep a marriage feaſt: ſo Gen. 29. 22. *Laban* made משתה *miſhte*, which the 70 give as here, ἐποίησε γάμον, he made a wedding feaſt: that is, he ſent the tidings of Chriſts incarnation, or the goſpel; which is compared to a marriage feaſt full of joy, made by a king, therefore full of ſtate; not for a ſervant, or friend, but for his Son. God maketh this marriage between Chriſt and his Church of Jews and Gentiles. *Jerom*.

v. 3. *his ſervants to call*] His Prophets to foretell the coming of his Chriſt into the world, and invite men to receive him with joy (See Luke 14. 17.) ſignifying the hour or inſtant time, that they might prepare.

them that were bidden to the wedding] Thoſe who were formerly invited: that is the Jews, who had been before certified, and inſtructed concerning the coming of Chriſt our Saviour.

and they would not come] He ſent *John Baptiſt*, the twelve Apoſtles, the diſciples to invite the Jews to repentance, Matth. 3. 1, 2. Mark 6. 12. Luke 3. 3. and 9. 2. 6. but they would not. See on Luke 14. 18.

v. 4. *other ſervants*] The Apoſtles, &c. as verſe 3.

I have prepared my dinner] This is another call, to let the gueſts underſtand, that on Gods part all things are ready, and he expects their coming to him.

fatlings are killed] τὰ σιτιστά, *altilia*, or *ſaginata*, as divers of the ancient Latines tranſlate it: it is of σιτίζειν, to feed, as they uſe fatting beaſts, or fowls. The word τεθυμένα killed, of θύειν, properly ſignifieth things ſacrificed; but is uſed to ſignifie alſo things killed for a feaſt; the reaſon whereof might be, for that even profane Princes uſed to auſpicate their ſolemne feaſts with ſacrifices. See Iſaiah 25. 6.

v. 5. *one to his farm*] So worldly men look after ſecular riches, not valuing the eternal: ſo pleaſures and avarice keep men from Chriſt and ſalvation.

v. 6. *entreated them ſpitefully*] Calling them profaners, peſtilent fellows, movers of ſedition, impriſoned, ſcourged, and put them to death. See Acts 5. 40. and 21. 32. 2 Cor. 11. 24. Acts 12. 2. Acts 7. 58. Heb. 11. 37, 38. See alſo *Joſeph. Antiq. l.* 20. *c.* 8 what more ſpitefully could be done, then ſo ingratefully, and unworthily to requite them with injuries, who had none other end but to advance Gods honour in their ſalvation: we muſt not think much of our ſufferings; Chriſt foretold us, the world ſhall hate you: See Phil. 1. 28, 29, 30.

and ſlew them] So did the Jews, *Stephen*, Acts 7. and *Herod*, *James*, &c.

v. 7. *he was wroth*] See Luke 14. 21. Gods anger is the juſt execution of his judgements on the wicked and impenitent.

ſent forth his armies] The Romans (as *Theophylact*, *Jerom*, *&c.* interpret) called Gods armies, becauſe imployed by him to deſtroy Jeruſalem, as was foretold, Dan. 9. 26.

thoſe murderers] The Jews who ſlew the Apoſtles, ver. 6.

and burnt up their city] This was done to Jeruſalem by the Romans, wherein (as *Joſephus de bel.* Judaic. *l.* 7. and others report) periſhed 11 millions of men, women, and children; the reſt being ſold for ſlaves, or otherwiſe ſcattered among all nations; their temple and city were fired and demoliſhed.

v. 8. *the wedding*] The wedding feaſt.

were not worthy] The Jews for the moſt part were unworthy. Acts 13. 46. See alſo on chap. 10. 13.

v. 9. *go ye therefore*] *Jerom* and *Theophylact* underſtand by theſe ſecond meſſengers, the Apoſtles ſent to the Gentiles: which being true, we muſt alſo underſtand the miniſters ſent after them until the fulneſſe of the Gentiles be come in.

into the high wayes] The meaning is, Go preach the goſpell where greateſt confluences of people ought, or uſe to be in the Churches of the Gentiles: or preach to the moſt abject, and thoſe whom the Jewes deſpiſe. See Luke 14. 21.

as many as ye ſhall finde, bid] God calleth us, when we think not of it, Iſaiah 65. 2. Rom. 10. 21. and inviteth all without exception, in the rule, Mark 10. 15. Matth. 11. 28. though in ſome caſes, according to his juſt judgements, for cauſes beſt, and onely to him known, he ſometimes reſtraineth, either in the general, as Matthew 7. 6. or the particular, as Acts 16. 6, 7. See on Luke 14. 23.

v. 10. *both bad and good*] High and low, rich and poor, profane and civil; for men of all ſorts were to be found among the Gentiles. See chap. 13. 38. 47, 48. onely remember that God findeth none good to be invited, but maketh them ſuch by his invitation.

the wedding was furniſhed] Literally, the place where the wedding was furniſhed, or the tables were furniſhed with gueſts; ſpiritually, the Church was, by the preaching of the Goſpel, full of thoſe who gave their names to Chriſt, though of theſe, ſome were true believers, and ſome hypocrites.

v. 11. *when the king came in*] Some underſtand this of the day of judgement; others of the time of the goſpel here: wherein God, obſerving the hypocrites in the Church, takes them away by death, and ſends them to hell: the ſence is, when God cometh to judge: and this which followeth ſeemeth partly inferred to prepoſſeſſe an objection, which the Jews might have made; doth God reject us to call the Gentiles? are there not as wicked among them, as us? Yes: but he will come and examine who hath the wedding garment, and who not, and judge them accordingly: by this one without the wedding garment, are underſtood all thoſe, *qui ſociati ſunt malitiâ, Jerom.* who are combined in malitiouſneſſe. And here is a grave admonition to us, that we may not think it enough for us to take up rooms in the Church of Chriſt, if we walk not worthy of our high calling in him, God will finde us out.

had not a wedding garment] Converſation becoming the calling of a Chriſtian See Epheſ. 4. 1. Phil. 1. 27. 2 Pet. 1. 10. Revel. 19. 8. and 3. 18.

v. 12. *Friend, how*] He calleth him friend, becauſe he had invited him to the wedding, *Jerom*; yet hath it the ſence of a ſharp reproof of him, that ſo unworthily requited Gods gracious calling, in that he, who had obtained ſo much favour in a friendly invitation, would ſo diſhonour the company with an unſeemly habit, that is, ſuch impeity and wicked courſe of life, as became not the goſpel.

how cameſt thou hither?] As if he had ſaid, *quâ fronte?* how couldeſt thou for ſhame come hither, into ſuch company, ſo ſordidly habited? under this ſimilitude God reproveth the ſecure impudence of thoſe, who continuing in their filthy impurity of ſins, yet dare aſſociate themſelves with true Chriſtians.

not having a wedding garment] Divers diverſly expreſſe this, but all to one purpoſe: obedience to the moral law, and goſpel—*quæ novi hominis efficiunt veſtimentum, Jerom*; which make the garment of the new man. *Proſper de promiſ. & prædict. part.* 2. *cap.* 1. ſaith it is, as 1 Tim. 1. 5. charity out of a pure heart, and of a good conſcience, and of faith unfeigned: *Hilary can.* 22. ſeemeth to underſtand it of the gifts of the holy Ghoſt, and heavenly candor of holy converſation, as Phil. 3. 20. *Chryſoſtom*, *Theophylact*, *Euthymius*, *&c.* underſtand by the ſordid garment, ſinful uncleanneſs, and want of mercy and charity. *Greg. hom.* 38. *in evan.* ſaith alſo, the weding garment is charity. Note from all this, 1. that Gods all-ſeeing eye of juſtice, eaſily findeth out hypocrites: 2. that a bare profeſſion of Chriſtianity, and aſſembling in holy duties with them, ſhall never ſave any man, except he adorn that profeſſion with newneſſe and holineſſe of life; without peace and holineſſe no man ſhall ſee the Lord, Hebr. 12. 14. 3. that no man is called for the wedding garments ſake, neither accepted without it, that is, ſaved for his good works, nor without them, we we are called χάριτι μόνη πάντες, all by free grace, as *Chryſoſtom, Theophylact, Euthymius, &c.* here note.

he was ſpeechleſſe] ἐφιμώθη, he was muzled, 1 Cor. 9. 9. he could ſay nothing for himſelf; his own conſcience condemned, and ſilenced him: ſo ſhall it be to all thoſe, who now under the name of Chriſtians, diſhonour the goſpel, and profeſſion of Chriſt.

v. 13. *to the ſervants*] That attended on the gueſts, that is, to the angels and miniſtring ſpirits.

binde him hand and foot] Make him ſure, as they do condemned men: it importeth that the damned ſhall have no power to reſiſt, nor poſſibilitie of flying. from Gods ſevere judgements.

caſt him] ἐκβάλετε, *caſt him forth*; ſo the Syriack interpreter, *ejicite*.

into utter darkneſſe] See on chap. 8. 12. that is, as *Proſper* underſtandeth it, *de vit. contempl. l.* 3. *c.* 12 expulſion from the bleſſed preſence of God, who is *mentium lumen*

weeping and gnaſhing of teeth] This importeth their bitter ſorrows, who ſhall be condemned to eternal death, *non videndi ſenſum habituri ſunt, ſed dolendi, Proſper q. ſ.* they ſhall not have ſenſe of ſeeing, but of ſorrowing.

v. 14. *for many are called*] Chap. 20. 16. many that are called do not come ſo far as to profeſſe religion, or any care for the life to come: and among them that do profeſſe well, many are not ſaved for want of faith and holy converſation.

but few are choſen] That is, (as *Auguſtine* ſaith to *Paulinus epiſt.* 59.) few are, *ſecundum propoſitum vocati, in quibus Dei procul dubio præſcientia falli non poteſt*, called according to his purpoſe (Rom. 8. 28.) in whom doubtleſſe the foreknowledge of God could not be deceived; neither is there any unrighteouſneſſe with God, who foreſeeing the whole maſs corrupted, in mercy choſe ſome to be veſſels of honour, to whom he doth freely give believing, and obedient hearts, that they may be ſaved; and in juſtice leaveth others to their own ſinful wills; who, diſbelieving, and diſobeying the goſpel, which calleth them to faith and repentance, are the immediate cauſes of their own juſt condemnation, as *Clem. Alexandr. ſtrom. lib.* 1. ſaith, οἱ δὲ μὴ θελήσαντες πεισθῶσι, ἑαυτοὺς ἀπέστησαν ἐλπίδι, but thoſe who would not obey, doubtleſſe withdrew themſelves from hope of eternal life.

v. 15. *then went the Phariſees*] When the Phariſees had attempted all means to deſtroy Chriſt, and could not prevail; at laſt they take this counſel. See Mark 12, 13. Luke 20. 20.

entangle him] παγιδεύσωσιν ἐν λόγῳ, how they might enſnare him in his anſwers; this word is properly uſed for catching as hunters do, with grins, ſnares, or toils, their intent was to bring Chriſt into danger, by occaſioning him to anſwer ſomething prejudicious to the Roman Emperour, and ſo they might deliver him to *Pilate* the Deputy, to be put to death as a mover of ſedition, Luke 20. 20. or that which muſt offend the people, and then they, the Phariſees might deſtroy him without fear of the multitude, which now mainly awed them, Chap. 26. 5.

v. 16. *they ſent to him their diſciples*] They would not go their ſelves to him; having been ſo lately foiled by him, chap. 21. but ſent their diſciples who ſhould feign themſelves juſt men, that they might avoid ſuſpition, and that Chriſt dealing more freely with them, might more eaſily be entrapped, Luke 20. 20.

with the Herodians] They were men who joyned with *Herod* to patch up a religion, mixed of Heatheniſme and Judaiſme: in likelyhood they maintained the lawfulneſſe of paying this tribute, and the Phariſees the unlawfulneſſe of it; ſo that if he ſaid it was unlawful, the *Herodians* were ready to accuſe him to the governour: if he ſaid it was lawful, the Phariſees were as ready to accuſe him to the people: though theſe ſo much differed in their own opinions, yet both readily agree together againſt Chriſt: See the like Chap. 16. 1. Luke 23. 12. See on chap. 16. 6. the Syriack giveth it, דְבֵית הֵרוֹדֵס, *debeth Hirandis*, of the houſhold ſervants, or Courtiers of *Herod*, *Jerom* and *Chryſoſtom* underſtand *Herods* ſouldiers.

the way of God] The way to Heaven, revealed by God.

in truth] Truely and ſincerely: thou ſpeakeſt neither for fear nor favour of *Pilate* or *Herod, Theophylact.* Thus are they ſelf-condemned while they ſeek accuſations againſt him: they confeſſe they know that he is true, why then did they not believe in him, that they might have been ſayed?

neither careſt thou for any man] Thou art not ſo afraid of any man, as therefore to conceal the truth of God.

the perſon of men] That is, the outward appearance, eſtate, or condition of men.

v. 17. *tribute*] κῆνσον, it is a Latine word made Greek, properly ſignifying a valuation of goods or eſtate, a taxing: according to the proportion whereof they payed tribute in the ſubdued provinces: and it is here taken for the tribute it ſelf, chap. 17. 24. it is called δίδραχμα, the half ſhekel of the Sanctuary; they aſk if it were lawful to pay this to *Cæſar*? The colour of this *quære* was, that God in the law had commanded it to be payed to him yearly, for the uſe of the temple, or tabernacle, Exod. 30. 13. The Romans conquering Judea, did impropriate, and take it to their own uſe; for which they afterwards making land ceſſes by appointment of of the Romans, called it tribute. So *Auguſtus* commanded all the provinces to be taxed, Luke 2. 1. this was layed on every family (*Joſeph. Antiq. lib.* 19. *cap.* 15.) now the Jews murmured every where at this, as an impious, or at leaſt unworthy thing; that profane men ſhould thus invade Gods right, and diſhonour them; hence was the inſurrection of *Theudas* and *Judas*, Acts 5. 36, 37. mentioned.

v. 18. *Jeſus perceived their wickedneſſe*] Their malice and miſcievous minde againſt him.

hypocrites why tempt ye me?] Hypocrites; for you would ſeem to be holy, but are impious; and you come to me with pretence of your good opinion of my truth and ſincerity; when yet I well know you come to tempt me, and to enſnare and betray me: he is God, and therefore cannot be deceived with words and fair pretences, *as Chryſoſt.*

noteth: an hypocrite is he, *qui aliud eſt, aliud ſimulat. Jerom.* who is one thing, and counterfeiteth to be another.

v. 19. *ſhew me the tribute-money*] He calls for it, that he might take occaſion from the ſight thereof, to confute them the more effectually. verſe 21.

a peny] In value ſeven pence half-peny, the *Syriac* interpreter hath, *denarium argenti capitationis*, a peny of ſilver, *pole-money*, or *head-money*.

v. 20. *whoſe image or ſuperſcription*] Or *inſcription*; he ſo attemperateth to their captious queſtion, as that, if they would acknowledge truth and reaſon, he had moſt appoſitely anſwered them: ſeeing *Cæſar* had power to appoint coins among them, he had therewith power and right to impoſe tribute on them.

v. 21. *They ſaid unto him Cæſars*] The Emperours ever uſed to have their images and ſuperſcriptions ſtamped on their coyn: probably containing ſome words, expreſſing their Empire over the Jews and other nations to them ſubject; which might have ſatisfied any, but the impudent and malicious. See on Luke 20. 19. for this whole ſtory.

render therefore] As a debt. Rom. 13. 7.

unto Cæſar] Ye think your payments to maintain Gods ſervice, free you from paying tribute to *Ceſar*: but you muſt maintain, both religion and civill power.

which are Ceſars] His ſtamp upon them, ſhews ye are his ſubjects, and therefore ought to pay tribute unto him: for coyning was ever a ſign of ſoveraign power. See on Luke 20. 25.

unto God the things that are Gods] Tithes, firſt fruits, oblations, and ſacrifices. *Jerom* above all, true ſanctity; for as *Auguſtin* ſaith well, *epiſt*. 45. *Armentario* he thus ſaid, that man might know *quod Deus exigeret ab homine, imaginem ſuam in homine ipſo; ſicut ſuam Cæſar exigebat in nummo*; that God requireth of man his own image in man himſelf: as *Ceſar* would have his, in his coyn.

v. 22. *they marvelled*] That he ſhould perceive their cloſe machinations, and ſo prudently diſappoint their ſubtilty. See Pſal. 9. 15. Prov. 21. 30.

v. 23. *The ſame day*] Mark 12. 18. Luke 20. 27. So vigilant is malice, that they give Chriſt no reſt.

the Sadduces] Who are interpreted *juſti*, ſaith *Jerom*. *Chryſoſtom* ſaith, the Evangeliſt admireth their impudency, who durſt aſſail him, the ſame day that the Phariſees were confuted. See on chap. 3. 7. and on Luke 20. 27.

which ſay there is no reſurrection] Act. 23. 8. as beleeving no ſpirituall ſubſtance ſevered from a body, and therefore that ſoul and body muſt die together.

v. 24. *Moſes ſaid*] Deut. 25. 5.

If a man die having no children] That is, if he have never a ſon, for daughters raiſe no name to their fathers, but go into another family: and in Deut. 25. a ſon onely is mentioned, both of him that is dead, and of him that marrieth his wife to raiſe up ſeed to him. See on Luk. 20. 28.

v. 25. *left his wife unto his brother*] According to the law.

v. 26. *Likewiſe the ſecond*] This is added to make the thing ſeem more abſurde, the more huſbands the woman had, as they conceived.

v. 27. *the woman dyed alſo*] Before her death there was no queſtion, therefore her death is mentioned.

v. 28. *whoſe wife ſhall ſhe be &c.*] As if they had ſaid, in the reſurrection, which ye ſuppoſe ſhall once be, which of the ſeven ſhall be eſteemed her huſband? or ſhall all have her to wife? See on Luke 20. 33.

for they all had her] See verſe 26. &c.

v. 29. *not knowing the ſcriptures*] Not acknowledging the books of the Prophets, out of which the reſurrection might be more clearly proved: nor yet underſtanding the law of *Moſes*; which ye acknowledge to be Gods word.

nor the power of God] Ye conſider not how well God is able to raiſe the dead: as he hath promiſed. See Philip. 1. 21.

v. 30. *in the reſurrection*] In the ſtate of glory, which ſhall follow the reſurrection.

given in marriage] Neither do men take wives, nor parents give their daughters in marriage.

as the Angels] Not without bodies, but without marriage, or any bodily neceſſities, to which they are ſubject in this mortall life, but of a ſpirituall converſation, as *Jerom* ſpeaks. See hereof *Auguſtin Conſent. ep*. 146.

v. 31. *Have ye not read*] See on chap. 12. 5.

unto you] You acknowledge it to be ſcripture, and to binde you.

v. 32. *I am*] Exod. 3. 6.

The God of Abraham] This was ſpoken when they were all three dead. He doth not ſay, the Lord of *Abraham*, for he is Lord of liveleſſe things alſo. chap. 11. 25. Pſal. 24. 1. but, the God of *Abraham* in covenant with him. Now ſeeing this covenant of God was with the bodies of theſe three Patriarks, as well as with their ſouls, as appears by their circumciſion; it follows, that as their ſouls were then alive, ſo their bodies muſt needs be raiſed from the dead, and be made eternally happy.

but of the living] Θεῷ γὰρ ζῶσι πάντες οἱ κατὰ Θεὸν ζήσαντες, all live with God, who lived to God, or according to his will. *Gr. Nazianzen orat* 21.

v. 33. *The multitude*] The people gave more reſpect to Chriſts doctrine then the Sadduces did.

v. 34. *But when*] Mark 12. 28.

he had put the Sadduces to ſilence] They thought it would be a great honour to them, to ſilence him that had ſilenced the Sadduces.

they were gathered together] They adviſed about the buſineſſe; or, they came together about Chriſt: as verſ. 41.

v. 35. *a lawyer*] He is called a ſcribe. Mark 12. 28. See chap. 2. 4. & chap. 8. 19. and on Luke 20. 1.

tempting him] Some think it was not out of malice, as verſe 18. and elſewhere: but out of deſire of knowledge, as the Queen of *Sheba* proved *Solomon*. 1 King. 10. 1. but others conceive it was a captious queſtion, to the end he might expoſe Chriſt to the hatred of the people: *non ſcire deſiderans, ſed tentans. Jerom.* not deſiring to know, but tempting: *Theophylact* ſaith he came ἐξ ἀμέτρου φθόνου: out of unmeaſurable envy; though being ſomething better informed, and anſwering diſcreetly, he were not far from the kingdom of God. Mark 12. 34.

v. 36. *the great commandment*] The greateſt: becauſe ſome counted thoſe concerning ſacrifices chiefeſt, as is intimated, Mark 12. 33. Some, that of circumciſion: ſome, that of the ſabbath.

v. 37. *Thou ſhalt love the Lord*] Deut. 6. 5. Luke 10. 27.

with all thy heart] With all the faculties of thy ſoul.

with all thy minde] This is here added, ſo Deut. 6. 5. and with *all thy ſtrength* or *might*, left out here, is added, Mark 12. 30. Luke 10. 27.

v. 38. *The firſt*] In order: for God muſt be loved before, and more then all men.

great commandment] It was none of the ten commandments in particular, but contains all the commandments of the firſt table, and therefore is counted the greateſt.

v. 39. *is like unto it*] Not equall to it: for duty to God is above duty to man: but like it in greatneſſe, becauſe it containeth all the duties of the ſecond table, as the other did of the firſt.

Thou ſhalt love] Levit. 19. 18.

thy neighbour] Another man. Luke 10. 27. 29. 30. 1 John 3. 23. Rom. 13. 8. *nec enim Dominus verè ſine proximo, nec proximus verè diligitur ſine* Deo. *Greg. hom*. 30. for neither is God truely loved without our neighbour, nor our neighbour truely without God.

as thy ſelf] As truely, as thy ſelf: ſincerely, though not without ſome inequality of degrees: as, John 17. 21. Acts 3. 22.

v. 40. *all the Law and the Prophets*] This is the contents and ſumme of them all.

v. 41. *While the Phariſees*] Mark 12. 35. Luke 10. 41. The Phariſees who arrogated to themſelves, the onely knowledge of the Law and Prophets: but were extream blinde concerning the myſtery of ſalvation by Chriſt: in the knowledge of whom onely, is eternall life, John 17. 3. Chriſt therefore very fitly queſtioneth them herein.

v. 42. *What think ye*] You who boaſt of the key of knowledge, and interpretation of ſcriptures: what do you beleeve concerning Chriſt?

of Chriſt] Chriſt proveth, that though he be truely *Davids* ſon, according to the fleſh, yet that he is alſo *Davids* Lord, as being God eternall: which the Phariſees not underſtanding, were not able to anſwer his queſtion.

Whoſe ſon is he?] Of whoſe ſtock, or family? for the Hebrews called a mans poſterity, his ſons.

of David] See on chap. 1. 1. They knew ſo much, that according to the promiſe of God, Chriſt was to come of the linage of *David*: ſo much they commonly read and interpreted to the people: but they neither knew, nor expected in Chriſt, any more then the perſon of a man: therefore, thus much and no more could they anſwer Chriſt: they thought he ſhould be ἄνθρωπος ψιλὸς, meer man, ſaith *Theophylact*.

v. 43. *How then doth* David *in ſpirit*] *Non erroris incerto*, ſaith *Jerom*: but by inſpiration of Gods ſpirit, he reproveth them, not for confeſſing him to be the ſon of *David*: but whereas they taught the vulgar, to expect onely a ſecular externall kingdom under the Meſſias: he hereby gives them occaſion in the preſence of the multitude, to conſider the glory and divine Majeſty of his kingdom: as he is the Son of God, and *Davids* Lord. He ſaith, *how doth David in ſpirit*

ſpirit; *Mark* addeth *the holy ſpirit*: thus *David* ſpake, Pſal. 110. 1. See 1 Pet. 2. 19.

v. 44. *The Lord ſaid unto my Lord*] *David* profeſſed that God the Father ſaid ſo unto Chriſt, *Davids* Lord.

v. 45. *call him Lord*] See on verſe 42.

v. 46. *Neither durſt any man*] None of his adverſaries durſt aſk him any thing, after this, in the way of tempting him, for they ſaw plainly that they could not prevail againſt him; being ever convicted by evident truth, and divine wiſdom: therefore they came to violence, to deſtroy him by power: the venome of envy may ſometimes be eaſily overcome, but hardly ever reſt.

CHAP. XXIII.

Verſe 1. TO *the multitude*] *Gr. Multitudes*: to many gathered together.

and to his diſciples] When he ſaw there was no more hope to do good on the Phariſees, he addreſſeth himſelf to the people, and his diſciples, to undeceive them, and forearm them againſt their corruptions.

v. 2. *ſit in Moſes chair*] As Maſters and Teachers. verſ. 7. 8. 10. and expounders of *Moſes* law: for καθέδρα, importeth the office of teaching the word of God, law and goſpel: belonging to the Prieſts under the law, and the Miniſters under the goſpel: becauſe while they taught, they were wont to ſit: *Suidas* interpreteth καθέδρα by ἐπίσχεσις, a ſitting or tarrying.

v. 3. *all therefore*] becauſe God appointed teachers of the law, therefore Chriſt would have them to be heard, though their perſons were wicked: while they who have a calling to preach, deliver the truth, they muſt be heard, though not imitated, where they practice not. See Mal. 2. 7. Thus he ſpeaketh, ſaith *Chryſoſtom hom.* 73 leſt he ſhould leave the hearers any occaſion of diſobedience; to their greater condemnation: or contempt of their Miniſtry, whom he ſhould after ſend: in the Miniſtry, the ordinance of God is to be conſidered; *ſive Paulus, ſive Judas baptizet, Chriſtus peccatum lavat, abſolvit, & delet*: whether *Paul* or *Judas* baptize, Chriſt waſheth away, forgives, and putteth away ſin. *de bapt. Chriſti (inter opera. Cyprian.)*

that obſerve and do] If they teach according to *Moſes* law, as they profeſſe to do; and go not out of the chair by their traditions: for in ſuch a caſe our Saviour forbids men to obey them. Matth. 16. 6. 12. true ſanctity is in doing good, not in ſaying onely.

But do not ye after their works] He calleth them their works, which he here condemneth in all this ſpeech following; as hypocriſie, ambition, avarice, pride, &c. for theſe things are no fruits of *Moſes* chair, but of Satans; which ſheweth how carefull Miniſters ought to be, leſt they caſt down in works, what they would build in words: but withall, that auditors may not compoſe themſelves to the examples of frail men, but to the truth of Gods holy word.

for they ſay and do not] They ſpeak well, but live ill: they are the ſon (chap. 21. 30.) who ſaid he would go, and work in the vineyard, but did not: *qui autem docent tantum nec faciunt, ipſi præceptis ſuis detrahunt pondus*; ſaith *Lactantius l. 3. c. 16.* they who onely teach, and do not (as they teach) their ſelves take away the weight from their own precepts; for who will obey, when teachers teach men not to obey: teach by example thou who requireſt obedience of others: be thou not like thoſe ſtones ſet on the partings of high wayes, which ſtand onely, (by their inſcriptions) to ſhew others which way to take, not to move themſelves: it is a ſhame for teachers, not to do what they bid others do; but a greater ſhame to do that which they forbid others; thou that teacheſt another, teacheſt thou not thy ſelf? Rom. 2. 2. by you the name of God is blaſphemed amongſt the enemies; See 1 Cor. 9. 27. of all the world which periſhed by the deluge, leaſt to be pittied were they, who built an ark for beleeving *Noah*, not themſelves.

v. 4. *For they binde heavy burdens*] Luke 11. 46. They preſſe others to the ſtrict obſervance of Gods law; See Acts 15. 10. This verſe interpreteth the foregoing; *they ſay*, they binde heavy burdens to other mens ſhoulders; that is, they preſſe their conſciences, telling them rigidly enough, what they muſt do, or be damned, but do not their ſelves, they will not move a finger to that duty their ſelves. It is a *metaphor* taken from ſome cruell Maſter, laying intollerable burdens on his beaſts and ſervants (under which they groan) but is moved with no compaſſion to eaſe or help them, not ſo much as with a finger.

with one of their fingers] They will not touch them, much leſſe lay them on their own ſhoulders; thus hypocrites, are commonly ſevere exactours of thoſe things, which themſelves chiefly neglect; as it was objected againſt the *Athenians*, they knew what was right, but would not do it, every one can ſpeak great things, but few do as they ſay, example is the moſt powerfull *rhetorick*, for as *Gr. Nazianzen* ſaith. *Theodor. epiſt.* 81. οὐ γὰρ οὕτως ὁ λόγος πείθει τοὺς πολλοὺς, ὡς ἡ πρᾶξις, ἡ σιωπῶσα παραίνεσις, for truely, words do not ſo much perſwade many men, as action, which is a kinde of ſilent exhortation. *Non eloquimur magna, ſed vivimus*, ſaid *Minucius Felix.* after *Cyprian ſerm. 3. de bon. pat.* who after the like manner ſaith, *qui virtutum conſcientiam magis quam jactantiam novimus &c.* we, who are rather acquainted with the conſcience, then the oſtentation of vertues, who do not ſpeak great things, but live, as the ſervants and worſhippers of God.

v. 5. *to be ſeen of men*] They do works indeed ſometimes, which ſeem morally good, but out of vain-glory, and ſo wanting the right end, which is the glory of God, they are but (as *Moſes* ſaid Deut. 32. 32.) *the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall, &c.* the fruits growing near the dead ſea, where thoſe cities ſtood, are fair without, but onely duſt and rottenneſſe within.

They make broad] Broader then other mens. So ambitious are hypocrites in all ſemblances of good. See Numb. 15. 38. Deut. 22. 12.

their phylacteries] φυλακτήρια, *conſervatories. Chryſoſtoms* interpreter calleth them, *quadam cuſtodientia*, means to keep in memory, to wit, the precepts of the law thereon written; for theſe were ribbands of blew ſilk; or as ſome think of parchment, which they wore upon their garments and foreheads; not in obedience to God ſo much, as oſtentation before men, of their ſingular zeal, and love to the law of God, as if they were very carefull obſervers thereof. See Deut. 6. 8.

and enlarge the borders of their garments] Hypocriſie eaſily learneth to abuſe any ordinance of God; ſo here, God commanded that they ſhould make them. ציצית *tſitſith.* Numb. 15. 39. 70. κράσπεδα, *fringes in the borders of their garments*, that they might look upon it, *and remember all the commandments of the Lord, and do them*— they enlaged them for ſhew to men; as if all ſanctity had conſiſted therein, that others might take the more notice of them, and think them to be the onely religious men.

v. 6. *and love the uppermoſt rooms*] Mark 12. 38, 39. Luke 11. 43. πρωτοκλισίαν the *firſt place to lie down* in feaſts; for they lay on *pallets* to eat, and their tables were beds; they might have taken the uppermoſt rooms, when due, and offered unto them; but they loved them, and ambitiouſly contended for them; πρωτοκαθεδρίας *the uppermoſt ſeats in the ſynagogues* likewiſe.

v. 7. *and greetings in the markets*] To be firſt ſaluted, as if the chief honour and reſpect were due to them before all others; and that in publike.

Rabbi, Rabbi] Ῥαββί, רבב, *rabab*, ſignifieth great, or excellent, &c. whence cometh רב, *a maſter*, or one excellent in any art, and רבי *rabbi*, was taken for a title of dignitie and eminencie, importing thoſe, who by impoſition of hands were declared to be wiſe men: it ſignifieth here, one preferred before other teachers, becauſe of his abundant knowledge, which makes him to be inſtead of many: their fault was, that they ambitiouſly affected that title above others, and took it to themſelves without giving due honour unto God their teacher: they loved to hear the title doubled, or often uſed.

v. 8. *be ye not called ſo*] Jam. 3. 1. they could not barre men from calling them ſo; but they ſhould not take pride and pleaſure in it: he addreſſeth this to his diſciples, whom he meant to furniſh with an extraordinary meaſure of knowledge, and largeneſſe of heart, that they might be the teachers of the world; leſt thereby they ſhould be vainly puffed up, and fall into Satans ſnares: for ambition begets love of eminency, and authority over others; and affectation of prelacy, uſhered in Antichriſt. *Chryſoſtom* noteth here, *hom.* 73. the great miſchiefs which came into the Church by the ambition of Prelates: for which, he ſaid, he could not abſtain from tears, when he heard, or thought of the firſt places, &c. It is true, they that labour in the word and doctrine, are *worthy of double honour*, 1 Tim. 5. 17. and much to blame are thoſe who deny it them: the contempt of the miniſtery is a wide door open to hereſy. Will the impious and ingrateful world, or no, they are the *ambaſſadours for Chriſt.* 2 Cor. 5. 20. and ſtewards of the myſteries of God, 1 Cor. 4. 1. but the dignity of the Miniſtery is one thing, and the ambition of Miniſters another.

one is your maſter] Your principal teacher: he alludes to Iſaiah 54. 13. Jer. 31. 34 arrogate not the glory of God to your ſelves; for what have you excellent in you, which you have not received, and learned of Chriſt?

All ye are brethren] All ye Apoſtles.

v. 9. *Call no man your father*] He ſpeaketh not this in a ſimple and litterall ſenſe: children may call their naturall parent father, and the people may without offence, uſe this name in reverence to their ſpirituall Fathers: ſo *Iſaac* ſaid to *Abraham*. Gen. 22. 7. אָבִי *my father*. So *Jacob* to *Iſaac*, Gen. 27. 18. &c. So 1 Sam. 20. 2. 2 King. 2. 12. 2 Kings 13. 14. but he taxeth here the flattery of thoſe who were the Phariſees *ſycophants*, giving them too high titles; and the pride of thoſe who ambitiouſly took the ſame, which is a greater title then Maſter, and ſo he attributeth it to his heavenly Father, and the other to himſelf in the next verſe. See more on verſe 7, 8.

For one is] Mal. 1. 6.

your Father which is in heaven] See on chap. 6. 9.

v. 10. *Neither be ye called Maſters*] Governours: for teaching Maſters were mentioned, verſe 8. guides of the way, verſe 16. chap. 15. 14. Rom. 2. 19, 20. the Scribes, although they were but blinde guides, yet did they ambitiouſly affect ſuch titles; but the Apoſtles muſt not.

v. 11. *He that is greateſt*] Here it appears that different places and titles, are not prohibited; but ambitious ſeeking of them, and proud glorying in them.

ſhall be your ſervant] That is, let him be ſo: as, chap. 20. 27.

v. 12. *Whoſoever ſhall exalt himſelf*] Luke 14. 11. and 18. 14. this is contrary to the courſe of the world; for men eſteem more of ſuch, as ſet forth themſelves, though with contempt of others: but God hateth and reſiſteth the proud, and giveth grace to the humble; the ſweet water-courſes finde out the low valleys, which have the bleſſing of fruitfulneſſe, while the high mountains are barren: the ſeeming excellency of the proud, like riſing ſmoak, vaniſheth as it greatneth.

v. 13. *But wo unto you Scribes and Phariſees*] Luke 11. 52. This word is uſed, either to denounce the judgement of God eminent, puniſhment temporall or eternall: or it expreſſeth the ſympathy of thoſe who deplore and pitty: this was the laſt time he would warn the Scribes and Phariſees of their condition; and therefore having admoniſhed his Diſciples, and the people to beware of them, he now layes open to their conſciences, their principall ſins, and the miſeries to which they were liable for the ſame.

hypocrites] Chriſt uſing this term in his ſharpeſt reproofs, ſhews us that nothing is more deteſtable then hypocriſie; a hypocrite is he who counterfeiteth, or acteth another mans perſon. See *Budæ.* ὑποκρίνομαι.

Ye ſhut up the kingdom of heaven] Ye are ſo far from opening the door, that when it is opened by *John Baptiſt*, and me, ye will neither enter into it, nor permit others to enter, who ſhew ſome willingneſſe thereto. John 7. 48, 49. by threatnings. John 9. 22. or ye challenge the key of interpretation to your ſelves, and would not ſuffer any truely to interpret thoſe ſcriptures that treat of the Meſſias, and his kingdom; ſuch fruit beareth your abuſed authority in the Church.

againſt men] ἔμπροσθεν τῶν ἀνθρώπων, *in the ſight of men*, or *before the face of men*, when they are at the very door, and ready to enter: for many came to Chriſts teaching, ready to embrace the Goſpel of the kingdom, whom the Phariſees diſheartned, by their blaſpheming of Chriſt, traducing his doctrine; or by threatnings, and decrees of excommunication, endeavouring ſo to do.

v. 14. *Ye devour widows houſes*] Mark. 12. 40. Luke 20. 47. Ye oppreſſe and injure widows, who have none to help them, till you leave them not ſo much as an houſe to live in. Hoſ. 4. 8. it is ſaid, they *eat up the ſinnes of the people*: that is the ſacrifices offered for the expiation of the peoples ſins; the meaning here is, that ye perſwade fooliſh widows to give you entertainment, or to bequeath their eſtates to your ſocietie, pretending that you will gain them ſalvation, by your continuall prayers for them. See 2 Tim. 3. 5, 6. he nameth widows here, to aggravate their impiety, but we may conceive, that they alſo abuſed many others in like manner.

for a pretence make long prayer] *Vitia non decipiunt niſi ſub ſpecie umbráque virtutum. Jerom Læta, l. 2. ep. 17.* You make long prayers, that widows thinking you to be zealous and religious men, may truſt you with their eſtates, which you defraud them of: you would be taken for godly men, becauſe you make long prayers; ſo wrong you God and man.

therefore ye ſhall receive the greater damnation] Greater then other oppreſſours or impoſtors: and that firſt, becauſe ye are ſo cruel, as to beguile and impoveriſh helpleſſe widows; God taking on him the protectorſhip of them and orphans. See Exod. 22. 22. Secondly, becauſe as all ſin is out of meaſure ſinfull, (as being committed againſt an infinite juſtice) yet moſt damnable is that ſin, *quam titulus bonitatis accuſat. Salvian de Gub. D. l. 4.* Which a title of goodneſſe accuſeth: it more aggravateth our cauſe before God, *ſi deteriores ſumus, & meliores eſſe dicamur*, ſaith the ſame, if ſo be we are evil, and are reported to be good; how much more, when we take up, and abuſe the holy name, and worſhip of God, for a cloak of cruelty and wickedneſſe? this is an high injury to the holy Majeſty of a juſt and al-ſeeing God: therefore (as *Chryſoſtom hom.* 74. in Matth. well ſaith) whereas all that ſin, are worthy of puniſhment, moſt grievouſly ſhall he be puniſhed, who goeth to wickedneſſe, uſing ſuch a pretence.

v. 15. *compaſſe ſea and land*] Ye travell ſea and land; ye take great pains to convert Gentiles to your religion: as if ye were very zealous for Gods glory.

to make one proſelyte] προσήλυτον, A ſtranger (Hebrew גֵּר *gher*. of גּוּר, which among other ſignifications importeth, *peregrinatus fuit, congregavit*) comming over from heatheniſh ſuperſtition, to Judaiſme.

a childe of hell] Much worſe, and ſo more damnable.

v. 16. *It is nothing*] He is not bound to perform his vow, by the temple.

he is a debtor] He is bound to perform, who ſwears by the gold of the temple; or he is guilty (if he perform not: ſo the *Syriac* חַיָּב *reus fuit*, or *debuit*; *peccavit*: *debitor reus Mar. Troſt.* 234. So Rom. 13. 8. So they expreſſed a debtor, or guilty man, by one and the ſame word; whence it ſeemeth that phraſe is uſed in the Lords prayer, chap. 6. 12. *forgive us* τὰ ὀφειλήματα ἡμῶν our debts, that is the ſins whereof we are guilty: this ſeemeth to be out of the *Syriac* manner of ſpeaking, which was the language of our Saviour.

v. 17. *That ſanctifieth the gold*] That cauſeth the gold to be counted holy, becauſe it is ſacred, as ſet apart from common uſe, unto the ſervice of God, for the uſe of the temple.

v. 18. *ſwear by the altar*] This Chriſt ſpeaketh, not to allow any ſwearing by creatures, though of the moſt holy uſe, but to tax the fooliſh vanity of their traditions.

v. 19. *the gift or the altar*] The gift was not holy, before it was brought to the altar to be offered to God: but the altar was holy before, as being long before thy gift conſecrated to the ſervice of God, in that uſe which he appointed it, and ſo denominates the gift thereon offered, holy or ſacred to the Lord.

v. 20. *and by all things therein*] He is as much bound to perform his vow, as if he did ſwear by all thoſe things becauſe they all pertained to it: he doth not allow any ſwearing by creatures, though he condemn perjury, when men ſwear by them. See on Chap. 5. 33, 34.

v. 21. *and by him*] That is, in Gods account he is tyed to performe, as if he had ſworn by God himſelf.

that dwelleth therein] Not locally or circumſcriptively, for he is infinite and comprehendeth all things. See *Act.* 17. 24. Jer. 23. 24. but becauſe he choſe and appointed that place for his publick worſhip.

v. 22. *by the throne of God*] See Acts 7. 49. Heaven is called the throne of God; becauſe as the greateſt Majeſtie of kings is ſeen when they ſit on their thrones: ſo God manifeſteth his glory moſt in heaven, and to the heavenly creatures.

v. 23. *for ye pay* Luke 11. 42. that ye might ſeem exact obſervers of the law: this was commanded by the law, Levit. 27. 30. Numb. 18. 23. See hereof D. *Godwin. Moſes* and *Aaron, lib.* 6. *cap.* 3

omitted the weightier matters] Hypocrites are careful in ſmall matters, but negligent in the greateſt: *βαρύτερα*, is a comparative relating to tithing mints, &c. which they did by tradition, the law commanding tithes alſo of more important kindes: for it was as well juſtice to give the prieſts their tithes, as to render to any other that which was their own. See on Luke 11. 42.

judgement, mercy, and faith] Juſt dealing with all men, mercy in relieving the poor, and faithfulneſſe in covenants, promiſes and contracts.

Theſe ought ye to have done] He blameth not thoſe who do the ſmalleſt things commanded; but ſuch as think when they have done theſe, they have done all that is required, and ſo ſecurely neglect the greateſt duties: *theſe &c.* that is, *juſtice, mercy, and truth*; and not to have omitted your paying tithes: here is taxed the prepoſterous traditions of Phariſees. See on Luke 11. 42. and Doct. *Godwin, Moſes* and *Aaron l.* 6. *c.* 3. *Eccleſiam fraudare ſacrilegium eſt. Jerom Nepotian. ep.* 14. *l.* 2.

v. 24. *Ye blinde guides*] It is a wretched blindeneſſe, not to ſee the abſurdity and impiety of ſuch courſes; the worſe becauſe they were to lead others in religious practices. See Iſaiah 42. 19. wickedneſſe is ever pernicious: but then worſe, when the wicked thinks he needs no amendment;

but worſt of all is it, when he thinketh himſelf a ſufficient guide, and reformer of others, who is himſelf incorrigible; *Chryſ. in loc.* this they owed to their malice: the God of love is light without darkneſſe. 1 John 1. 5. but τυφλὸν ἀληθῶς ἡ κακία, *Athanaſius epiſt. ad ſolitar. vit. Agent.* malice is truely blinde.

Strain at a gnat] It is a proverbiall ſpeech, the ſenſe is; you make a ſcruple of ſmall things, but nothing care for the main.

v. 25. *For ye make clean the outſide of &c.*] Luke 11. 39. Hypocrites make much adoe about ceremonies, their own traditions, or things externall and indifferent, but for the inward and moſt neceſſary parts of Gods worſhip, they are very careleſſe. See Mark. 7. 4.

full of extortion] Getting of other mens goods away from them by oppreſſion, ravage and violence. verſe 14. Ezek. 18. 16.

and exceſſe] In the intemperate uſe of the creatures: how admirable a folly was this in the Phariſees, to be over nice in having clean houſes, and utinſels, with ſouls ſo fowl? without controverſie, externall cleanneſſe and decent compture is commendable, and neceſſary, but the ſouls cleanneſſe is of concernment incomparably greater; for the purity thereof ſhall make us eternally bleſſed, chap. 5.

v. 26. *Cleanſe firſt that which is within*] He recalleth them from hypocriſie, to a ſincere and inward purity in which they ſhall have comfort. Tit. 1. 15. this conſiſteth not in externall ceremonies, &c.

v. 27. *whited ſepulchres*] See Acts 23. 3. Like thoſe ſumptuous tombs which cover ſtenchie and corrupted fleſh and bones of dead carcaſes. See verſ. 6, 7. 14, 15. 23. So were the Phariſees onely externally and to the eyes of other men, religious; but inwardly vitious and wicked; and ſo more abominably impious, then they who are apparently ſo. *Neſcio enim quomodo turpiora ſunt vitia, quæ virtutum ſpecie cælantur*; ſaith *Jerom ep. 22. l. 2. Cælantia,* for I know not how, more filthy are thoſe vices which are covered with ſhew of vertues: vizours of religion cannot deceive Chriſt our Judge: labour for cleanneſſe of heart, which *David* prayed for, Pſalm. 51. 10 If we have true purity there, all things *ſhall be* pure to us; it is onely ſin which defileth a man, whoſe root or fountain is within in the heart; if that be cleanſed, then (as it was ſaid of the unwholſome waters of *Jerico* healed, 2 Kings 2. 21.) death and barrenneſſe ſhall be no more in the words and actions.

v. 28. *Even ſo ye alſo, &c*] Thus our Saviour applying his ſimilitude, ſheweth himſelf the ſearcher of hearts, and detecteth their ſecret hypocriſie.

v. 29. *Ye build the tombs of the Prophets*] Ye are like your fathers, though you diſavow their cruelty againſt the former Prophets: you are injurious in perſecuting the living Saints, and would ſeem religious in honouring the dead: you build and adorn the tombs and monuments of the Prophets, and other juſt men, whom your fathers ſlew for preaching the truth, and reproving their ſins: and ye perſecute Chriſt and his diſciples for the ſame cauſe, and think ye are yet religious. See on Luke 11. 47.

v. 30. *and ſay*] you pretend you would not have done ſo: thus, as if your fathers vices were your vertues, you can remember and cenſure them, but not your own ſins.

v. 31. *Ye be witneſſes*] Your own words and actions teſtifie.

unto your ſelves] Or againſt your ſelves; as, Mark 6. 12. Luke 9. 5.

That ye are the children of them which killed, &c.] Ye imitate them in their impiety; though as yet ye cannot compaſſe your deſigne; for even now ye are plotting what they practiced: you ſeem to honour the ſilent dead, becauſe they reprove you not; but the ſurviving teachers of the ſame doctrine, you hate to the death, as your fathers did the former Prophets.

v. 32. *fill ye up*] Since ye will needs do ſo; that your judgement may come upon you. See Gen. 15. 16.

The meaſure of your fathers] They ſtored up to themſelves great wrath, by their killing the Prophets, but yet the meaſure is not full; there remaineth ſomething which you will do to exceed their wickedneſſe, and beyond which there can be nothing more impious: they ſlew the ſervants, but you will ſlay the Son of God; the Lord of all the Prophets: *nihil eſt ultrà Dei injuriam, graviùs peccare quod poſſint. Ambroſ. in Luc. l. 7. c. 11.* there is nothing beyond the injuring of God himſelf, that men can more grievous ſin.

v. 33. *ye ſerpents*] This he ſaith to intimate their kinred in wickedneſſe (as *Chryſoſt.* ſpeakes) like their parents, *in veneno malitiæ*--- (as *Euthymius* expreſſeth it) in the venome of malice.

generation of vipers] See on chap. 3. 7.

How can ye eſcape] Though ye may eſcape mans judgement, ye cannot Gods: or, whoſoever eſcapes hell, certainly ye cannot, who ſin out of ſo deſtinate a malice.

of hell] See on chap. 5. 22.

v. 34. *Wherefore*] Seeing ye are ſo cruell, ye ſhall have matter to exerciſe your cruelty: Gods work muſt be done, mans impiety cannot overcome Gods mercy; nor the abuſers thereof eſcape his juſtice.

I ſend unto you] After my reſurrection and aſcenſion into heaven.

Prophets and wiſe men, and Scribes] He calls the Apoſtles and Paſtours under the Goſpel, by that name of Prophet, which was beſt known to the Jews; and mentioned verſe 30. that they that honoured the dead Prophets, and their wiſe men and Scribes; might know what accompt they ought alſo to have made of the Apoſtles, that were more excellent then they. See on chap. 11. 11.

ye ſhall kill] Ye ſhall be permitted to exerciſe the like cruelty on them, which the Prophets have ſuffered.

in your ſynagogues] See chap. 10. 17.

from city to city] chap. 10. 23.

v. 35. *All the righteous blood*] All the blood of righteous men: ſo terrible ſhall your judgement be, that you may ſeem to anſwer for all the murders of the godly from the beginning of the world, unto that time.

of the righteous Abel] Gen. 4. 8.

of Zacharias] 2 Chron: 24. 22. Theſe are named, becauſe the blood of the one, was ſaid to cry for revenge. Gen. 4. 10. (as indeed all blood unjuſtly ſhed, doth) as did the mouth of the other at his death: or becauſe the one was the firſt righteous man, and the other the laſt Prophet, whoſe name is upon record in the old Teſtament. See note on Luke 11. 51.

whom ye ſlew] Becauſe the nation is ſtill accounted the ſame: So Mark 10. 3. John 6. 32. and 7. 22. Acts 7. 38.

v. 36. *All theſe things*] All theſe puniſhments.

upon this generation] For Jeruſalem was ſoon after deſtroyed.

v. 37. *O Jeruſalem, Jeruſalem*] Luke 13. 34. The name is doubled, to expreſſe great affection in the ſpeaker: as 2 Sam. 18. 33.

that killeſt the Prophets] Nehemi. 9. 26. Act. 7. 32.

and ſtoneſt them which were ſent] 2 Chron. 24. 21.

How often would I have gathered] He ſpeaketh of his humane and miniſteriall will: or, *de voluptate ſigni*: God often offered them mercy, protection, and ſundry favours, which they wilfully put by through their ſins, from which they would not be reclaimed. See on Luke 13. 34.

thy children] The Jews, whoſe mother city was Jeruſalem, to which they repaired for ſolemn and publike worſhip, judicature, and ſuccour, in war, or publike calamities. Luke 10. 14.

together] A long time ſtriving with them, to bring them to faith and repentance. See Pſal. 17. 8. & 91. 4.

ye would not] So Prov. 1. 24. Iſaiah 65. 12. & 30. 20. Jer. 7. 13. Ezek. 24. 13. *nos calamitatum noſtrarum auctores ſumus---nos, inquam, nos, etiam Deo nolente, cruciamus. Salvian l. 8.* we are the authors of our own woes---we, I ſay, we our ſelves, (againſt that which God would in mercy) torment our ſelves---*nihil eſt in nos, crudelius nobis*: there is nothing more cruell againſt us, then our own ſelves; we will not be healed. See Ezek. 18. 31.

v. 38. *Your houſe is left unto you deſolate*] Your city and temple ſhall be deſtroyed: God often and long offereth mercy, but at laſt (as *Cardan* ſpeaks out of *Valer. Max.*) *tarditatem ſupplicii---gravitate compenſat*; he recompenſeth the ſlowneſſe or delay of the puniſhment, with the grievouſneſſe thereof. See on Luke 13. 35.

v. 39. *Ye ſhall not ſee me*] In this bodily manner.

henceforth] For this was in his laſt journey to Jeruſalem; and the laſt time of his publike teaching. See on Luke 13. 35.

till ye ſhall ſay] Ye would be glad to have me preſent, when Jeruſalem ſhall be diſtreſſed; then would your ſelves be glad to cry, ſave Lord, which ye thought much to hear the children cry, chap. 21. 16. or after my reſurrection, ye ſhall ſee me no more, till good men among you rejoyce at my coming to judgement, with ſuch acclamations as Jeruſalem heard, chap. 21. 9.

CHAP. XXIIII.

Verſe 1. *JEſus went out*] Mak 13. 1. Luke 21. 5.

departed from the temple] Purpoſing to come there no more; having taught there, divers dayes together.

to ſhew him the building] Chap. 22. 38. He had foretold the deſtruction of the temple, they ſhew him the building, as they went toward the Mount of Olives, from whence was the Temples faireſt proſpect; pittying that ſuch a magnificent pile ſhould be deſtroyed: as if they ſaid, behold, what a goodly houſe thou wilt lay waſt. *Theophylact.*

v. 2. *There ſhall not be left here*] Luke 19. 44.

one ſtone upon another] It ſhall be utterly deſtroyed, and demoliſhed: it ſignifieth an extream and utter devaſtation, which came to paſſe by *Titus* and the Roman army, waſting all with fire and ſword, and evening with the ground, that magnificent Temple and city, which was the glory of the world. (See *Joſeph. l.* 7. c. 9, 10. 18. *de bel. Jud.*) though *Titus* by a ſtrict edict at firſt ſtorming the city, forbad the defacing of the Temple; yet the ſouldiers burnt it and the city: this ſiege began at the paſſeover, and the Temple was burnt (as ſome ſay) *Auguſt.* 10. when it had ſtood 589. yeers: the city was burnt, *Septemb.* 8. in the yeer of our Lord, 71. *Abr. Bucholcer. ind. chron.* Such is the truth of Chriſt, no power or counſell of men can defeat it: ſo miſerable was the blindneſſe of the Jews, who ſeeing theſe things come to paſſe, according to the prediction of Chriſt, could not then, cannot yet, repent and beleeve in him. See Jer. 7. 4. So juſt is God in rejecting them: ſo long as the malady ſeemeth to promiſe any hope of recovery, the Phyſician uſeth gentle means of recovery, but when he deſpaireth of the cure, then as *Athanaſius* ſaith, *de prodit. Jud.* ἀποτέμνεται μέλος the diſaffected part is cut off: ſo dealt God with them.

v. 3. *upon the Mount of Olives*] *Mark* addes, *over againſt the Temple*, which words ſhew the occaſion of this.

The Diſciples came unto him] That is, *Peter*, *James*, *John*, *and Andrew.* Mark 13. 3.

privately] Becauſe it was a dangerous queſtion to be asked in publike, concerning the deſtruction of the Temple, as may appear chap. 26. 61. Acts 6. 14.

tell us] Here are three diſtinct queſtions propounded; the firſt concerning the deſtruction of Jeruſalem and the Temple: the ſecond, about Chriſts coming, not to judgement, but as they dreamed, to his temporall kingdom: the third, concerning the end of the world: the anſwer to the firſt, (as ſome conceive) reacheth to verſe 23. to the ſecond, from thence to verſe 36. to the third, from that verſe to the end of the chapter: but indeed, to the firſt and third, he anſwereth ſomewhat promiſcuouſly, ſo that ſomethings muſt be underſtood of the deſtruction of Jeruſalem, and ſome things concerning the end of the world.

v. 4. *That no man deceive you*] Satan will be buſie to ſeduce you by many and variable impoſtors, which he will ſend into the Church to corrupt the doctrine, which I have delivered you, but be you vigilant, that you be not deceived.

v. 5. *in my name*] Some pretending that they are authorized by Chriſt: as, Acts 19. 13. *Some* that they had the ſame authority with Chriſt; or that they were Chriſt the Meſſias: as here verſe 23. John 5. 43. Some promiſing them temporall deliverance, which they expected. Luke 24. 21. See Acts 5. 36, 37. and 21. 38.

v. 6. *of wars*] Slaughters, and bloody tumults, as among them, under *Caius*: ſo alſo among other nations.

rumours of wars] Reports, and expectation of other like troubles.

Be not troubled] Be not affrighted at them; be not dejected, but conſider Gods power and protection over you.

the end is not yet] Underſtand this of the Jews finall deſtruction, or of the end of the world.

v. 7. *Nation ſhall riſe againſt nation*] As, 2 Chron. 15. 6. Such troubles fell out under *Claudius* and *Nero*, as alſo many ſince, in divers parts of the world.

There ſhall be famine] Acts 11. 28. λιμοὶ ϗ λοιμοὶ. Sword, famine, peſtilence, deaths, three weapons; like *Joabs* three darts. 2 Sam. 18. 14.

peſtilences] Which uſually follow wars, and famine. Rev. 6. 5, 6. 8.

v. 8. *Of ſorrows*] They ſhall go before the deſtruction of Jeruſalem, as the pains of a woman before her travell. See Pſal. 48. 6. Iſaiah 13. 8. Jer. 30. 6, 7.

v. 9. *Then ſhall they deliver*] Chap. 10. 17. Luke 21. 12. John 16. 1. Chriſt here paſſeth from his diſcourſe of common calamities, to the peculiar croſſes and ſufferings of his: the Jews ſhall apprehend you, and convent you in their conſiſtories; as *Peter* and *John*, Acts 4. and 5. chapters.

all nations] Not the Jews onely.

for my names ſake] For the profeſſion of Chriſt. See chap. 5. 11.

v. 10. *Many be offended*] Scandalized at the preſent calamities, befalling Gods people, ſhall fall from the Chriſtian profeſſion, chap. 13. 21. See 2 Tim. 1. 15.

ſhall betray one another] The Apoſtates, ſhall betray thoſe who will not with them deny the faith, and run to deſtruction of body and ſoul for company.

v. 11. *Falſe Prophets*] Acts 20. 30. 2 Corinth. 11. 13. 2 Tim. 2. 18.

v. 12. *Iniquity ſhall abound*] Becauſe of their cruelty toward Chriſtians, love to God and man, ſhall grow cold, not ſhewing it ſelf as before in offices of piety and charity. See 2 Tim. 4. 16. Hebr. 10. 25.

v. 13. *But he that ſhall endure*] Rev. 2. 10. Not a good beginning onely, but perſeverance ſhall crown our hopes.

ſhall be ſaved] Either freed from the common temporall calamities, or however he ſhall obtain eternall life, and ſalvation in Chriſt Jeſus; *virtus boni operis perſeverantia eſt. Greg. hom. in Evang.* 25. the vertue, or excellency of a good work, is perſeverance, the end makes happy: *Paul* began ill, Acts 8. 1. & 9. 1. but ended happily (See Rom. 8. 38. Phil. 3. 6, 7, 8. &c. 2 Tim. 4. 6, 7, 8.) *Judæ laudantur exordia, ſed finis proditione damnatur. Jerom ep.* 21. *l.* 2. *Furiæ* (See chap. 10. 4. & 26. 47. 49. & 27. 4, 5. Acts 1. 18.) *Judas* beginning is commended, but his end is condemned of treaſon: let him that thinks he ſtandeth, *take heed leſt he fall.* 1. Cor. 10. 12. See Ezek. 18. 24.

goſpel of the kingdom] Joyfull tidings concerning the kingdom of heaven.

v. 14. *In all the world*] To all the then known parts of the world the Goſpel was preached before the deſtruction of Jeruſalem. See Mark 13. 9, 10, 11. Rom. 1. 8. Coloſ. 1. 23.

for a witneſſe unto all nations] Of the mercy of God offered them in Chriſt, and of the obſtinacy of the Jews, that they might underſtand that God had juſtly rejected them, who were incorrigible.

Then ſhall the end come] Then the utter ruine of them, and the ruine of Jeruſalem, their Temple, and ſervice there, ſhall come, as verſe 8. See Ezek. 7. 2.

v. 15. *When therefore ye ſhall ſee*] Mark 13. 14.

the abomination of deſolation] Theſe words are taken from Dan. 12. 11. where we read, that from the time that the daily ſacrifice ſhould be taken away, to *give*, or *ſet up* שקוץ שמם *ſhikkuts ſhomem* 70. as here, τὸ βδέλυγμα ἐρημώσεως the deſtructive abomination; or as the Hebrew is given by ſome, *abominationem ſtupendam*, or *obſtupefacientem*; thus the Prophet called the profanation of the Temple, whether we underſtand it, with *Theophylact*, of *Cæſars* image there ſet up; or of the ſetting up of the Eagle (the ſigne in the Roman ſtandard) in the 13. yeer of *Nero*, in the moneth of *May*, in Judea, according to the word of the Lord by *Moſes* Deut. 28. 49. *The Lord ſhall bring a nation againſt thee from far*; as, ידאה הנשר *iide hannaſher*, *the Eagle flyeth*; *in ſimilitudinem aquilæ volantis &c. Hutter*: *as a flying Eagle*; *a nation whoſe tongue thou ſhalt not underſtand*: or that which (after the Roman Eagle was ſeen there in their flying colours) fell out in the time of *Cæſar Adrianus*; who for the Jews rebellion under their *pſeudo Meſſias*, *Barcochebas*, interdicted the Jews return to Jeruſalem; and to that purpoſe, not onely changed the name of Jeruſalem to Elia, but alſo cauſed the marble ſtatue of an Hog (which was an abomination to the Jews) to be ſet up over that gate of the city which opened toward Bethlehem; it was a certain ſigne and token of their deſolation and finall deſtruction; their ſceptre departed; they ſubjected to the Roman Empire, their Temple demoliſhed, their daily ſacrifice ceaſed, and they ſcattered over the world; was the completion thereof, which *Daniel* foretold, about 670 yeers before it came to paſſe; and this was about an hundred yeers after the blaſphemous Jews had cryed out, *his blood be on us, and on our children*: Gods juſtice is ever ſure, though ſometimes ſlow: See on Luke 21. 20. &c.

by Daniel] See Daniel 9. 27. & 12. 11.

in the holy place] In Judea, the holy land; before the holy city. See Iſaiah 63. 18. or as *Theophylact* thinks, *Cæſars* image ſet up ἐν τοῖς ἀδύτοις τοῦ ναοῦ, in the inward parts of the Temple.

let him underſtand] Let him take notice, that when they ſee the Roman colours flying in Judea, the Temple and city ſhall be deſtroyed, and the nation of the Jews finally ſcattered, according to the Prophet Daniels propheſie. Dan. 9. 26.

v. 16. *Then let them*] Being warned by theſe ſignes, let them flee to ſave their lives. See on Luke 21. 21.

into the mountains] For there would be no ſafety in any of their cities, So Gen. 19. 17.

v. 17. *Not come down*] If he can eſcape with life ſome other way; let him make all the haſt he can to be gone, and not ſtay to ſave ought of his goods.

v. 18. *His clothes*] His coat, or cloak, or other garment, ſuch as men uſe not to work in, in the fields; leſt tarrying too long in the city, the Roman ſiege ſhut him up to deſtruction, with the reſt which ſhall periſh there: *ἱμάτια*, ſignifieth either houſe furniture, carpets, coverlids, &c. or a coat, *Budæus, ex Athena. l.* 12.

v. 19. *That are with childe*] Such could not well flee, at the enemies approach, becauſe of their burden; nor nurſes from their children. See Luke 23 29.

v. 20. *Not in the winter*] Becauſe bad wayes, and foul weather might hinder them.

Neither on the ſabbath-day] They not underſtanding, that in caſe of neceſſity, it was lawfull to flee or make defence on the *ſabbath-day*, might more be expoſed to the fury of the enemy, neither could they that day get things neceſſary, by reaſon of their ſtrict obſervation of the ſabbath.

v. 21. *Such as was not, &c.*] To that nation. Luke 21. 23. Exod. 9. 24.

v. 22 *No fleſh be ſaved*] He ſpeaketh of the calamity of the Jews, and in this ſpeech relateth to the ſame, the meaning is, none of the Jews ſhould be ſaved from that ſlaughter, except the Lord ſhould ſhorten thoſe dayes of affliction before mentioned: fleſh is by a figure, taken for mankinde, and here, as Jer. 12. 12. and 45. 5. for the Jews.

for the Elects ſake] For the Elects ſake, ἐξ ἀυτῶν. *Theophylact*, of themſelves; or, which were among the Jews which ſhould periſh.

thoſe dayes ſhall be ſhortned] He meaneth τὰς θλίψεις καὶ τὸν πόλεμον. *Theophylact*, thoſe (dayes of) afflictions and wars, which were coming on the Jews: had they long continued, they muſt have all periſhed by the ſword and famine: but they had a ſpeedier end of their calamities; the obſtinate impiety of reprobates provoked Gods juſtice, to have continued them long; but his mercy prevailed for the Elects ſake to ſhorten them, and quickly end that bloody war, by giving the Roman a ſpeedy conqueſt: ſo that Jeruſalem was taken in five moneths, or there about; which could not have been, but that the ſeditious citizens burnt up their own ſtore of corn: See *Joſeph. de bel. Jud. l.* 6. *c.* 1. and the many fortified towers in Judea and Galilee, were taken in a yeer and half: which was then imputed to the hand of God, favouring and proſpering the Roman; *Joſeph. q. ſ. l.* 3. *c.* 11. *l.* 7. *c.* 16. all which God did for his truth and Elects ſake: for from that miſerable ſlaughter, Jeruſalem being rendred, there eſcaped above four hundred thouſand perſons. *Joſeph. q. ſ. l.* 7. *c.* 15. which were diſperſed among the nations.

v. 23. *Then if any man &c.*] Mark 13. 21. Luke 17. 23. Then when Satan ſhall be looſed, Rev. 20. 3. and become a lying ſpirit, in the mouths of ſeducing impoſtors. See 1 Kings 22. 22. 2 Cor. 11. 13, 14, 15. 2 Theſ. 2. 9. &c. Rev. 12. 9. 12. then, whatſoever men ſeem in excellency, or authority, if they preach otherwiſe unto you, then that you have received, *let them be accurſed*. Gal. 1. 8. hear them not.

v. 24. *falſe Chriſts*] Either ſuch as *John* calleth Antichriſts. 1 John 2. 18. or ſuch as ſhall feign and call themſelves Chriſt.

falſe Prophets] Thoſe who teach lies; falſely interpreting and applying the word of God to finiſter and impious ends: as do Sectaries, Schiſmaticks, and Hereticks: men pretending to much godlineſſe and gifts, with power to exerciſe the ſame in the Miniſtry, to which God calleth them not: ſo their oppoſition of the truth of Chriſt denominateth, and ſheweth them falſe; and their uſurping the Miniſtry, Prophets. for otherwiſe they could be but falſe and erring laicks, or people, they had not ſo much as a ſemblance of Prophets. Some underſtand here the falſe Prophet, mentioned, Rev. 16. 13. and ſome, Mahomet.

ſhew great] δώσουσι σημεῖα: *They ſhall give*, or openly ſhew forth: ſo the Hebrews uſe their word נתן *nathan*.

ſignes] That is lying wonders; as, 2 Theſ. 2. 9. Reve. 13. 13.

deceive the very Elect] Not among the Jews onely, but among the Gentiles alſo, called to the faith of Chriſt, which they did dangerouſly attempt, by their ſpecious pretences, and ſhews of extraordinary zeal and godlineſſe: for, as *Minucius Felix* ſaith, *incautè creduli circumveniuntur ab his, quos bonos putavèrunt*: the incautiouſly-credulous are circumvented of theſe, whom they thought to be good men.

v. 25. *Behold* I *have told you before*] That your ſelves by this forewarning, may be armed againſt their deluſions, and may not be troubled, when you ſhall ſee ſo many falling away from the truth, and giving heed to the ſpirit of errour. See John 16. 14.

v. 26. *He is in the deſert*] That is, Chriſt, or his true Church where he is preſent, is in the ſeparation, and among thoſe who withdraw themſelves from the publike profeſſours of Chriſtianity: for thoſe falſe Chriſts, and their inſtruments, uſed to draw men and women out into the deſarts, where they might more ſecurely, and without diſcovery or reſiſtance, make head, and gather congregations.

in the ſecret chambers] In the inward rooms, and private places, apt for conventicles: it is true, *honeſta ſemper publico gaudet, ſcelera ſecreta ſunt*: things honeſt ever rejoyce in being publike, impieties are ſecret: which though it be not alwayes ſo, becauſe the beſt are moſt perſecuted and ſuppreſt, and God is juſt in bringing wickedneſſe to light; yet ever the good would appear, and the vitious would be concealed.

v. 27. *As the lightning*] They need not ſeek Chriſt, his kingdom, or coming to judgement, in this or that peculiar place; he will appear like the lightning in a moment to the ſtartled world.

v. 28. *For whereſoever*] Luke 17. 37. A proverb uſed concerning things every where alike: the meaning is, it will be found of thoſe who look after it.

v. 29. *Immediately after*] The like calamities ſhall befall the Roman Empire, that had by them afflicted the Jews before. See Rev. 6. 12, 13. Theſe things may be ſpoken allegorically: as, Iſaiah 13. 10. & 24. 23. Ezek. 32. 7. Joel 2. 10. 31. & 3. 15. Job 30. 28. Jer. 15. 9. Amos 8. 9. Some underſtand it litterally to be fulfilled a little before, or at the laſt day; but that uſeth not ſo to be deſcribed, but by fire. 2 Pet. 3. 12. others take theſe things litterally for ſtrange fights in the heaven, either before the deſtruction of Jeruſalem, or before the day of judgement: of which time they who underſtand it, conceive that he ſaith, *immediately*, that men may ever watch and provide for his coming: as, Phil. 4. 5. Hebr. 10. 37. 2 Pet. 3. 8. or *immediately* after the troubles of the Church under Antichriſt, which ſome think intended in the former verſes. as, 2 Theſ. 2. 8. or after the great troubles of the Church. Rev. 20. 7, 8, 9. whereof theſe Jewiſh or Gentile troubles might be a foregoing ſigne: ſome think the certainty of the thing onely here intended, and not the neerneſſe of time. See on verſe 33.

ſhall the ſun be darkned] Mark 13. 24. Luke 21. 25. See on Acts 2. 19. certainly he foretelleth the ſignes which ſhall precede the laſt day: but how the ſun ſhall be darkened, the moon obſcured, or the ſtars fall, it is rather to be expected then defined by us.

the powers of the heavens]. The ſpheres, and ſtars of heaven; except we take it allegorically, as ſome do.

v. 30. *ſigne of the Son of man*] Such as ſhall teſtifie that Chriſt is coming to judge: what that ſigne ſhall be, whether ſome extraordinary *comet*, as ſome conjecture, or the ſigne of the croſſe, or ſome other glorious light; the Scripture not determining, we ſhould but vainly enquire.

all the tribes of the earth] All families and kinreds: it is an alluſion to the Jews diſtributed into tribes.

ſhall mourn] They ſhall be in ſuch ſorrow, that they ſhall ſmite on their breſts, as with horrour of heart, and confuſion of face, by reaſon of thoſe grievous and inevitable judgements then upon them, for their contempt and abuſe of this Goſpel. See on Luke 21. 26.

They ſhall ſee the Son of man] Rev. 1. 7. At his laſt coming, ſitting on the clouds, as on a throne of glory. chap. 25. 31. Acts 1. 9. 11. 1 Theſ. 1. 17.

with power] With all the holy Angels attending him. 1 Theſ. 4. 17. chap 16. 27. & 25. 31.

and great glory] With a viſible brightneſſe, and divine Majeſtie.

v. 31. *And he ſhall ſend his Angels*] See 1 Theſ. 4. 16. and chap. 13. 41.

with a great ſound of a trumpet] Or with *a trumpet and a great voice*: as, Exod. 19. 19. & 20. 18. See Pſal. 47. 5. 1 Cor. 15. 52. 1 Theſ. 4. 16.

ſhall gather together] As the manner was to gather the people together with a trumpet. Numb. 10. 2.

from the four windes] From all quarters of the world. See Iſaiah 43. 5, 6. Rev. 7. 1 Zech. 2. 6. See on chap. 8. 11.

from one end of heaven] In reſpect of our ſight: otherwiſe, heaven is round, and hath no end. See Pſal. 19. 6. Deut. 4. 32. & 28. 64. from eaſt to weſt, from north to ſouth.

v. 32. *yet tender*] In the ſpring, when the ſap riſeth, and ſhooteth out into the branches. See on Mark 13. 28.

putteth forth leaves] Cant. 2. 13.

v. 33. *When ye ſhall ſee theſe things*] When ye ſhall ſee theſe things befal the Jews, look for thoſe things which ſhall ſhortly after befall the reſt of the world alſo: for the one is the forerunner of the other, as the putting forth of the leaves of the fig-tree, is of the ſummer. Or when ye ſhall ſee thoſe extraordinary things mentioned, verſe 29. look for Chriſts coming to judgement ſpeedily.

is near] The coming of the Son of man, Chriſt Jeſus. verſe 30. or trouble is near coming on the Gentiles, when

Jeruſalem is deſtroyed: then it is neer, as it were certainly at the door. See Gen. 4. 7. James 5. 9. Phil. 4. 5. Rev. 1. 3.

v. 34. *this generation ſhall not paſſe*] Some alive ſhall ſee all fulfilled that I have ſpoken, concerning the deſtruction of Jeruſalem, and the troubles accompanying it.

all theſe things] That are ſhortly to come, oppoſed to that day, verſe 36. where he ſpeaketh of the laſt day.

v. 35. *heaven and earth ſhall paſſe away*] Mark 13. 31. may ſooner paſſe away, then any of my words prove falſe: as chap. 5. 18. Luke 16. 17. Iſaiah 54. 9. 2 Pet. 3. 10.

v. 36. *of that day*] Of the day of judgement, and of the end of the world of which, verſ. 30, 31. which was expected of all Gods people, 2 Tim. 1. 18.

hour] The time and ſeaſon, 1 Theſ. 5. 1. hour taken at large, as 1 John 2. 18. Rev. 3. 10. and 14. 7. 15.

knoweth no man] God hath hidden that day and hour from us, that we might never be ſecure, but alwayes prepared for it; *ut pendulo expectationis incerto mens ſolicita---adventus diem ſemper expectans, ſemper expectando ſperaret, &c. Hilar. de trin. l. 9.* that the minde ſolicitous with a pendulous uncertainty, alwayes expecting the day of his coming, might in expecting always hope for it, and have a watchful care againſt that uncertain, certain hour. So ſaith our Saviour, be ye alſo prepared, becauſe ye know not what hour the Son of man will come. See Luke 12. 40.

not the angels of heaven] Much leſſe ſinful men on earth, who are far below them in knowledge.

v. 37. *for as in the dayes of Noe*] Gen. 7. See on Luke 17. 26.

ſo ſhall alſo the coming &c.] That came ſuddenly when the ſecure world thought of nothing leſs; and ſo alſo ſhal Chriſts coming be, to judgement, when the ſecure world leaſt expecteth him, 2 Pet. 3. 10. 1 Theſ. 5. 2, 3.

v. 38. *they were eating and drinking*] Men were then alſo given to brutiſh ſenſuality, and ſecure luxury, as here. v. 49. τρώγοντες, *eating* is proper to beaſts: he reproveth luxury, not a ſober uſe of the creatures. See on Luke 17. 27.

giving in marriage] See on chap. 22. 30.

v. 39. *and knew not*] Took no more notice of it, then if they had heard nothing at all of it, not believing what *Noah* had foretold.

took them all away] All the ſecure unbelieving world; of which number *Noah* and his family were not.

ſo ſhall alſo] So unprepared ſhall men be at the day of judgment, as if they had never heard thereof: and many of them who cannot but believe, or at leaſt fear it will come; yet vainly procraſtinate, and put off their repentance and preparation from day to day, until death and judgment ſuddenly come upon them, and finde them unprovided.

v. 40. *Then ſhall two*] See on Luke 17. 36.

in the field] At their harveſt work, other labour in ſowing, about their cattle, or other like employment.

the one] One of the two: they ſhall not be taken by families, as *Noah* was: but one friend ſhall be taken by Chriſt into heaven, and another left for the devil to carry into hell. Some think it alſo relateth to the deſtruction of Jeruſalem.

ſhall be taken] As led by the hand out of the common danger and deſtruction: an alluſion to Gen. 19. 16. the Syr. giveth by a word, which among other ſignifications, importeth to lead out, or into, as John 16. 13. Rom. 8. 14. or to take to ones ſelf, John 14. 3. See on Luke 17. 36.

v. 41. *two women*] Bondwomen, or of the meaneſt condition, ſuch as uſed to grinde at the mill, Exod. 11. 5.

v. 42. *watch therefore*] Mark 13. 35. watching is enjoyned all Chriſtians here; and Miniſters after, v. 45. Luke 12. 41. we muſt by faith expect our Saviour perpetually, and be ready to receive him, v. 44. *qui enim pœnitenti indulgentiam promiſit, diſſimulanti diem craſtinum non ſpoſpondit, Proſper ep.* for he that promiſed mercy to the penitent, hath not promiſed to morrow to the diſſembling. So alſo *Greg. ho.* 12. *in evang.* we muſt therefore alwayes expect the laſt day, which we can never foreſee.

v. 43. *But know this*] Luke 12. 39. 1 Theſ. 5. 2. this you muſt neceſſarily know, except you are willingly ignorant: as 2 Pet. 3. 5. this is evident to common reaſon.

in what watch] Matth 14. 25. that is, in what hour of the night, which they divided into certain watches.

broken up] *Digged through*, as thieves uſe to do, Exo. 22. 2.

v. 44. *ſuch an hour as ye think not*] Unleſſe ye watch; for the Maſter of the houſe dreams not of the coming of the thief. The ſecure man thinketh not of the ſuddain coming of Chriſt which will be more terrible.

v. 45. *who then is*] Luke 22. 42. See note thereon: as if he ſaid, Faithful Prelates are but rare, but ever bleſſed, as v. 46. ſuch a one is, as *Theophylact* expreſſeth him, σπάνιος ϗ δυσεύρετος, *rare and hard to be found.*

ruler over his] As a Paſtor over the flock, or a Steward of the myſteries of God, 1 Cor. 4. 1. See on Luke 12. 44.

houſhold] Over his ſervants, ἐπὶ τῆς θεραπείας αὐτοῦ, *over his ſervice*, over the reſt of his ſervants, *famulitiam*, interpret. *Theophylact, over the ſons of his houſe*, or family: Syr. over his domeſtical ſervants.

to give them meat] As Gods Steward: that is to preach the doctrine and knowledge of Chriſt, which like thoſe five loaves which Chriſt bleſſed, is not diminiſhed, but encreaſed by giving out to many, or like the widows oil, 2 Kings 4. encreaſed onely by pouring out.

v. 46. *bleſſed, &c.*] Happy ſhall they be, if they perſevere in their faithful diligence, and care for the people of God: though perhaps they may ſuffer many unworthy things of a preſent impious world, as the Prophets, Apoſtles, Martyrs, and moſt faithful Miniſters, ever did; yet happy ſhal they be when Chriſt appearing to call them from hence, ſhall finde them vigilant over the flock committed to their charge.

v. 47. *ruler over all his goods*] All that he hath: of a ſteward he will make him overſeer of all his eſtate, Gen. 36. 4. 6. he ſhall advance him to a greater command and dignity. See Rev. 2. 26. and here verſe 45. the meaning is, he ſhall reign with Chriſt, and be partaker of the riches of his grace, and bleſſedneſſe.

v. 48. *that evil ſervant*] But if the evil ſteward neglect the ſalvation of the people; if he tyrannize over them.

ſay in his heart] If he think with himſelf, Pſal. 14. 1.

my lord delayeth his coming] It will be long ere he comes: as 2 Pet. 3. promiſing himſelf a long life, and time to repent in, and to make his peace. So ſecurely contemning and abuſing the long ſuffering and patience of God; preſuming to do any violence and injury to Gods people, becauſe he doth not preſently appear againſt them, and their impiety.

v. 49. *to ſmite*] To exerciſe any kinde of cruelty on his fellow ſervants (by vertue of his authority) for whoſe good and welfare he was put into that office, which therefore he ought to have had the more care of, 1 Pet. 4. 10.

with the drunken] If he give lewd example of luxury and intemperance, making him ſcandalous, his miniſtery leſſe effectual, and the very doctrine he preacheth deſpicable, ſo cauſing the name of God to be blaſphemed.

v. 50. *when he looketh not for him*] Of which (day) he thought not, ſaith the Syriack interpreter: the judgements of God are not ſo much as in the thought of the wicked: they cry, *peace, peace*, till ſudden deſtruction come upon them, then are they the moſt dejected men of the world. See 1 Sam. 28. 20. and Dan. 5. 1, 2, 6, 7.

v. 51. *cut him aſunder*] διχοτομήσει αὐτὸν, *cut him in two pieces*; either by renting his ſoul from his body; or body and ſoul caſt out of Gods bleſſed preſence, divided him from the elect to damnation. See on Luke 12. 46.

his portion with hypocrites] He ſhall have greater puniſhment then ordinary: as alſo hypocrites muſt expect; becauſe counterfeit ſanctity is double iniquity. See Job. 20. 29. Pſal. 11. 6.

weeping, &c.] Matth. 8. 12. and 13. 42. 50. and 22. 13.

CHAP. XXV.

Verſe 1. THen] The Evangeliſt proſecutes the concluſion of Chriſts laſt ſermon, concerning his glorious and ſudden appearance to judgment, and our duty in watching, leſt that day finde us unprepared, or unfaithful in our duties: *then.* in the day of Chriſts coming, mentioned chap. 24. 51.

the kingdom of heaven] The Church in this world, *Greg. hom.* 12. *in Evang.* as Matth 13. 41. or the condition of men in the Church of God.

virgins] The cuſtom then was to make marriage feaſts in the night: the bridegroom uſed to come with a choice company of young men, which were called the *children of the bride chamber*, chap. 9. 15. certain virgins of the acquaintance or kinred of the bride, uſed to go meet the bridegroom, attending him unto the wedding-houſe: to which cuſtom Pſal. 45. 14. alludeth; *ſhe ſhall be brought unto the king, in raiment of needle work, the virgins her companions that follow her ſhall be brought unto thee:* by virgins here are ſignified pure ſouls, as 2 Cor. 11. 2, 3.

which took their lamps, and went forth] They carryed them forth (as the cuſtom then was) lighted for the ſervice of the bridegroom and his train; in which there was both ſolemnity, and accomodation of light for the company paſſing by the way.

v. 2. *Five of them*] He ſaith not this to intimate that there were as many wiſe or good men, as wicked which are truly fooliſh: the whole world (unregenerate) lieth in wickedneſſe, 1 John 5. 19. but he ſimply noteth the difference, in an equal condition; in which all Chriſtians alike, profeſſe their hope of ſalvation by Chriſt, and their expectation of him to judge the living and the dead; yet among theſe there is much difference, ſome truely believe, ſome are hypocrites; ſome profeſſe in words onely, but not in heart, having a form of godlineſſe, but denying the power thereof: they confeſſe they expect a judgement; but live as if they thought in their hearts, there were no God to call them to account. See Pſal. 14. 1,&c. none but the fooliſh can think, and do thus; or hope to impoſe on Gods all-ſeeing juſtice: but they are wiſe, who truely fear God, and endeavour to ſerve him faithfully (Pſal. 111.10) though there are but few ſuch.

were wiſe] So ſhewed they themſelves, in providing timely for their preſent employment.

were fooliſh] Theſe ſhewed themſelves ſuch, in neglecting the main, for which they were called, and came together: ſuch are they, who profeſſing faith in Chriſt, yet prepare not themſelves againſt his coming. For as *Auguſtine* ſaith, *de verb. Domini ſerm.* 23. theſe are not *qualeſcunque animæ, ſed tales, quæ habent catholicam fidem, & habere videntur bona opera in Eccleſia* Dei, not every, or any ſoul, but ſuch as have (or profeſſe) the Catholick faith, and ſeem to have good works in the Church of God. In his 120. epiſtle to *Honoratus*, he interpreteth this ſomething neerer, of men (*alienâ laude lætantibus, & propter ipſam inanem laudem, non propter conſcientiam ſuam, ubi illis teſtis eſt Deus, bona operantibus*) rejoycing in others praiſing them, and doing good, not for their conſcience ſake, where God is their witneſſe, but for vain praiſe of men.

v. 3. *took their lamps*] By which is repreſented, profeſſion of faith and ſanctity.

but no oil] Beſides that which was burning, and ſpent ere the bridegroom came, verſe 8. that is, they had no good works of faith, (charity and ſanctity) without which, faith is dead, and inactive. See Galat. 5. 6. James 2. 26. ſo *Jerom* on this place ſaith, they have no oil, who ſeem to confeſſe the Lord with the like faith, *ſed virtutum opera negligunt*, but neglect good works.

v. 4. *oil in their veſſels*] In their lamps: the meaning is, they prepared to meet Chriſt, with faith, repentance, and charity; which is, (as Jerom ſaith) *lumen indeficiens*, a light which ſhall never fail, or go out: See 1 Cor. 13. 8. faith ſhall end in enjoying, but charity ſhall be perfected, not ended in heaven: this oil then is that which the Apoſtle ſpeaketh of 2 Cor. 1. 12. the teſtimony of their conſciences: this to carry oil with them, not to buy of thoſe that ſell, that is of flatterers, *Auguſtine ep.* 120. who do good, *ut laudetur* Deus, that God may be praiſed.

v. 5. *while the bridegroom tarried*] It was not a little time, *inter priorem & ſecundū adventum* Domini, *Jerom*, between the firſt and ſecond coming of the Lord Chriſt: Chriſts coming muſt be expected with holy patience, Habak. 2. 3. *Mora ſponſi pœnitentiæ tempus eſt, Hilar. can.* 27. the bridegrooms tarrying is the time of repentance.

all ſlumbred] Some died (as Jerom interpreteth) others after long attendance, and expectation, began to be poſſeſſed with ſecular cares, diſtracting their thoughts from a preſent watch, and looking for Chriſt; ſo *Auguſtine ep.* 120. which ſlumber, elect and reprobates are in ſeveral degrees, ſubject to. Good men are at ſome times ſomewhat more negligent then they ſhould be; but they alwayes keep a good conſcience, and an heart prepared, in ſome good meaſure to receive Chriſt, Acts 23. 1. and 24. 16. 2 Cor. 1. 12. Cant. 5. 2. their ſecurity is but of infirmity, and their eſtate was made ſure before; the carnall and worldly have, at beſt, but the lamps of profeſſion, and want the oil and ſubſtance of religion, that is, the power thereof, 1 Tim. 1. 5. 2 Tim. 3. 5.

v. 6. *at midnight*] *Subitò quaſi intempeſtâ nocte, & ſecuris omnibus*, ſuddenly, as in the ſtill of the night, *Jerom, Euthymius*; becauſe he will come ἀνέλπιστος, unexpected, as *Theophylact* ſpeaketh: or as *Hilarie can.* 27. *cunctis ignorantibus*, in a time which none knows; Chriſt will come when he is leaſt looked for: as the bridegroom came at midnight, later then the uſual manner was.

a cry made] This is generally underſtood, by *Chryſoſtome, Theophylact, Euthymius, Jerom, Hilary &c.* of the voice of the Arch-angel, and the trumpet of God, to awaken all, even thoſe who are in the graves, and depths of the ſeas, of which John 5. 29. 1 Theſ. 4. 16. 1 Cor. 15. 52. which is moſt certainly true: but this circumſtance relateth alſo to the cuſtom, and accomodation of the parable: and in the ſubſtance of the matter, we may underſtand this noiſe, to be alſo the voice and importunity of them, who exhort, and admoniſh us to prepare, and meet Chriſt.

the bridegroom cometh] Chriſt cometh: ſo will he do to call us hence at our death and day of judgement.

v. 7. *trimmed their lamps*] Which is to be underſtood of the wiſe virgins, the fooliſh carried onely dead lamps, without that which Chriſt commanded, chap. 5. 16. an alluſion to Exod. 30. 8. 2 Kings 9. 30.

v. 8. *gone out*] Or *going out*, which in the temple ſhould not be, Exod. 27. 20. the moral whereof was, we ought to perſevere in faith and ſanctity, chap. 24. 13. Revel. 2. 10. Coloſ. 1. 23. Hebr. 3. 14.

v. 9. *not ſo, leſt there be not enough for us and you*] Not fearing the failing of their own ſtore, as if they were uncertain of their own ſalvation; but becauſe (as Jerom ſaith) *neque poſſunt in die judicii aliorum virtutes, aliorum vitia ſublevare*, in the day of judgement, the vertues of the one cannot relieve the vices of the other: See Ezek. 14. 14. and 18. 20. ſo ſaith *Auguſtine ep.* 120. *Non deſperanter, ſed humiliter dictum eſt.* it is not (by them) ſpoken deſpairingly, but humbly; for who can ſo preſume on his own conſcience, that he can be certain, that it can ſuffice him in Gods judgement, except the merciful God judge in mercy, not the rigour of juſtice, in which none can ſtand? Pſal. 143. 2.

go ye rather] Not that the juſt ſhall ſend the wicked at the day of judgement to purchaſe grace: but it ſhews that they who neglect to get it here, have no means left to get any then: ſo *Elijah* mocks the prieſts of *Baal*, 1 Kings 18. 27.

buy] Iſaiah 55. 1. Rev. 3. 18.

for your ſelves] Every one one muſt be ſaved by his own faith, Rom. 1. 17. Rom. 14. 12. 22. Galat. 6. 4.

v. 10. *while they went to buy*] This is ſpoken to ſhew us, that (as there was no Manna to be found on the Sabbath) ſo ſhall there be no place for repentance and good works in death: and that the faithful onely, who in a carefull watch continually, expect the coming of Chriſt ſhall be ſaved. See Job 14. 14. Luke 12. 37.

the door was ſhut] They who neglect Gods call, and are not ready when he cometh, ſhall be ſhut out of the gate of mercy, Pſal. 95. 11. here life is gotten or loſt to eternity. They that were ready with their lamps burning, that is, with faith and good works, as *Auguſtine* foreecited, interpreteth, went into eternal joy with Chriſt, the reſt were ſhut out.

v. 11. *Lord, Lord*] Chap. 7. 22. and 25. 37.

open to us] To wit the door of mercy: receive us alſo.

v. 12. *I know you not*] Chap. 7. 23. the Lord knoweth who are his, 2 Tim. 2. 19. but he will not own thoſe in judgement, who will not own and obey him now, when he offereth mercy. Admirable is the power of faithful prayer, and timely repentance; but as Jerom ſaith, *quid prodeſt, voce invocare, quem operibus negas?* what availeth it to invocate him with thy voice, whom thou denyeſt in thy works? See, Pſal. 50. 15, 16. *Eſaus* too late tears ſhew us the danger of deferring repentance and converſion unto God. See Heb. 3. 13, 15. 2 Cor. 6. 2. Eccles 12. 1.

v. 13. *watch therefore*] Chap. 24. 42. Mark 13. 33.

v. 14. *as a man travailing into a far, &c.*] Luke 19. 12. hereby is intended Chriſts aſcenſion into heaven, and abiding there till the day of judgement, chap. 21. 33.

delivered unto them his goods] Put them into ſeveral offices, and places for the good of his Church, Epheſ. 4. 11. 12.

v. 15. *five talents*] Of a talent. See 1 Chron. 22. 14.

according to his ſeveral ability] According to the ſkill and wiſdom in dealing which was given them, 1 Cor. 12. 7. according as he knew they had knowledge to mannage that which was entruſted to them: this δύναμιν, the Syr. interpreter giveth, *juxta facultatem ſuam. Jerom, ſecundum propriam virtutem*, that is, as his ſelf interpreteth, *pro accipientium viribus*, according to the abilities of the receivers: who yet conſidereth not in his ſervants, ſo much *lucri magnitudinem*, the greatneſſe of the gain, as *ſtudii voluntatem*, the willingneſſe of their care and endeavour. *Proſper* noteth well here, *de vocat. Gent. l. 2. c.* 8. he gave according to their proper abilities, *ſed non ſecundum proprium meritum*, but not according to their proper merit. In the *one, two*, or *five* talents, we muſt underſtand the diverſities of Gods gifts, which are not all conferred on any one man. See Epheſ. 4. 11. 1 Cor. 12. 7. 11. 29. Rom. 12. 6. 1 Cor. 4. 2.

v. 16. *traded with the ſame*] Was laborious in his calling, according to his gifts.

made them other five talents] Encreaſed his gifts by uſing them to the benefit of others, and did twice ſo much good, as before his imployment. See 2 Tim. 1. 6. the power and fruit of Gods graces in us, is in their uſe to his glory, and the gaining of ſouls to *Chriſt*: he ſhall be judged a faithful ſervant, who ſo employeth them. See Rom. 15. 15, 16. ſuch were the Prophets and Apoſtles.

v. 17. *likewiſe he that had received two*] He means thoſe who are of meaner gifts and meaſures of grace, (as were, and are the ſucceeding miniſters of Chriſt, not aſſiſted, as the Apoſtles with infallibility of ſpirit) who have not that admirable evidence of ſpirit, and largeneſſe of heart; yet of a meaſure which God maketh ſufficient to gain ſouls; theſe are alſo accepted of God as faithfull ſervants, if they do, as *Peter* ſaid, *as every one hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God*, 1 Pet. 4. 10. if they who are of mean gifts, be faithful and diligent, God accepteth their will and endeavour.

v. 18. *digged in the earth*] Importing thoſe Miniſters, who for ſhame, ſloth, or fear, will not exerciſe the gifts they have: or any other, who receive Gods grace in vain: againſt which the Apoſtle exhorts, 2 Cor. 6. 1. which concerneth both teachers, and hearers.

v. 19. *a long time after*] In the end Chriſt will come and call men to accompt; meaning in the general, from Chriſts aſcenſion into heaven, unto his coming again to judge: this time hath already been 1614 years: in particular, the life of man, the remainder whereof is very uncertain.

cometh and reckoneth with them] Chriſt will certainly come again to judg every man: therfore it behoveth us ſo to live, as every hour expecting him: he will call every one to a ſtrict account, how we have employed his gifts: how carefull ought we to be, how we uſe our time, health, ſtrength, underſtanding, offices, or authority? theſe all are our Maſters talents, and he wil once bring us to an account of their improvement.

v. 20. *other five talents*] See on verſe 16.

v. 21. *over a few things*] In a ſmall charge, Luke 16. 18.

over many] I will prefer thee: as men do ſervants whom they have found faithful. See on chap. 24. 47.

into the joy of thy Lord] Come and receive the fruit of my bounty, the reward of thy fidelity. See verſe 34.

v. 24. *which had received one talent*] He is alſo called to account, as well as they who had received more talents, that no man may think to be excuſed from giving account by the meanneſſe of his place or parts.

that thou art an hard man] He would (as hypocrites, and evil ſervants uſe to do) tranſmit the fault from himſelf to his Maſter: one of *Adams* ſons, Geneſ. 3. 12. but indeed, God is (as *Auguſtine* ſaith well *Armentario, ep.* 45.) *benignus exactor, non egenus: & qui non creſcit ex redditis, ſed in ſe creſcere facit redditores*: a bountiful exactor, not a needy: and who encreaſeth not by things rendered to him, but who encreaſeth the renderers in themſelves.

v. 25. *Lo thou haſt that is thine*] Chap. 20. 14.

v. 26. *His lord anſwered*] By this anſwer he ſignifieth that they have no excuſe for their ſloth, who ſuppreſſe Gods gifts and ſpend their time unprofitably; or that murmur, and lay their defects in duty on Gods providence; whereas it is moſt true which *Proſper* ſaith, *de vocat. Gent. lib.* 2. *cap.* 1. *nec damnati juſta querimonia, nec juſtificati verax eſt arrogantia, ſi vel ille dicat non meruiſſe ſe pœnam, vel iſte aſſerat meruiſſe ſe gratiam*; neither is the complaint of the damned juſt, neither the arrogance of the juſtified veritable; if either he ſaith, he hath not deſerved the puniſhment, or this affirme that he hath deſerved grace.

thou wicked and ſlothful ſervant] By theſe ſharp and yet well deſerved reproofs, that appears, which *Proſper* ſaith, *de vocat. Gent. lib.* 2. *cap.* 8. that not onely, *de non ſervato, ſed de non aucto munere damnabuntur*; for that men have not kept, but becauſe they have not encreaſed the gift, they ſhall be condemned.

thou kneweſt] Were it as thou ſayeſt; thou ſhouldſt have been the more careful to pleaſe me: and art now the more unexcuſable by thine own confeſſion. chap. 12. 37. Luke 19. 22.

v. 27. *to the exchangers*] Such as kept banks, to take mens moneys, and make profit thereof for them: the meaning is, thou oughteſt to have committed it to the hearers, who bringing forth fruits, would have rendred me the intereſt of good works: ſo *Jerom, Chryſoſtome, Hilary, Euthymius*, and others, underſtand here by uſury.

v. 28. *take therefore the talent from him*] God juſtly takes away his gifts, from thoſe that abuſe, or make no good uſe of them: underſtand this of thoſe gifts or graces which are common to elect and reprobates; as gifts, or parts of nature, or art, office, charge, &c. for the gifts and graces of regeneration are ἀμεταμέλητα, Rom. 11. 29. ſuch as God never repenteth of, or recalleth, ſee John 16. 22. God ſometime taketh away that which therein men ſeem to have, Luke 8. 18. when by pulling off their vizards, he diſcovereth their hypocriſie; making it appear to the world, that their pretences to faith and good works, were but ſemblances and falſe ſhadows of things which had no being.

and give it unto him which hath ten] Not that the elect ſhall have or receive any good from the reprobate: but becauſe their reward in heaven ſhall be ſo great; as if the happineſſe which ſeemed due to all others, in mans judgement muſt accrew to them, and be put on their accompt.

v. 29. *for unto every one*] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

v. 30. *the unprofitable ſervant*] He muſt be condemned though he did not waſte his Maſters goods, becauſe he did not encreaſe them by his uſing them: ſee the reaſon hereof, 1 Cor. 12. 7.

into utter darkneſſe] See on chap. 8. 12.

weeping and, &c. See on chap. 24. 51.

v. 31. *when the Son of man*] Chriſt, God and man.

in his glory] Not in the form of a ſervant, as before, but as a judge.

and all the holy angels] An alluſion to Zech. 14. 5. now he hath a few poor men to attend him; then all the glorious angels, ſhall adminiſter unto him their Lord.

ſit upon the throne] As a man on ſome viſible throne: or he ſhall judge all, as they that ſit on thrones.

v. 32 *ſhall be gathered*] Chap. 24. 31. before him, to be judged by him.

he ſhall ſeparate them] This ſeparation of good from bad, is ſet out by a ſimilitude of fanning, chap. 3. 12. of the tares, chap. 13. 30. of the draw-net, chap. 13. 48. here by parting the ſheep and goats.

one from another] Not one nation from another: but one man from another. See chap. 24. 31, 40, 41.

ſheep from the goats] An alluſion to Ezek. 34. 17.

v. 33. *ſheep on his right hand*] Right hand and left imply good and bad, Eccleſ. 10. 2. or bleſſing and curſing, as *Gerizim* bare ſouthward, which is on the right hand, when you look to the ſun riſing, (that was the mountain of bleſſing, Deut. 27. 12.) and *Ebal* on the north, (that was the mountain of curſing *ib.* verſe 13.) which is on the left hand.

v. 34. *the king*] Chriſt, Revel. 19. 16.

come] Draw neer to me: be not afraid of my majeſty.

ye bleſſed of my Father] Whom my Father loves: to whom my Father meaneth to give the kingdom of heaven and interminable bleſſedneſſe therein.

inherit] For heaven comes to no man by natural deſcent, but divine adoption: not by merit, but free gift, Rom. 6. 23. it is an inheritance given to Gods children by adoption in Chriſt. See 1 Pet. 13. 4 1 Pet. 3. 9. Epheſ. 2. 8.

the kingdom] Not an earthly; but ſuch, as that in reſpect thereof all earthly kingdoms, are priſons and vaſſalages.

prepared] By God the Father, chap. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] You onely, who are his elect. Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50. Rev 13. 8. Epheſ. 1. 4. 1 Pet. 1. 20. 2 Tim. 1. 9.

v. 35 *for I was an hungred*] Chriſt taketh that which is done for his poor ſervants, as done unto himſelf: and this reward of mercy, is not for their own ſakes, or merit of the giver, but as they are members of Chriſt; and becauſe Chriſt will juſtifie theſe by faith, which worketh by love and charity.

ye gave me meat] We need none other argument to incite us to give to the poor ſaints, if we underſtood and firmly believed this one: he that giveth an hungry ſoul (which is a ſervant of Chriſt) food; feedeth Chriſt in that almes.

v. 36. *naked and ye clothed me*] *In ſe aſſumit bonas operationes noſtras, ad hoc, ut præſtet nobis retributionem bonorum ſuorum, Irenæus. l.* 4. *cap.* 34. he taketh on himſelf our good works, that he may yield us a retribution of his goods: he accepteth what we do for the poor, as done to himſelf, not that he wants, but *à nobis propter nos fieri vult* (ſaith the ſame) he will have us do it for our own ſakes: neither may we look hereon, as meritorious works of men, but as being the certain fruits and effects of true faith, apprehending his merits, by which we ſhall be ſaved: which being his gift, Epheſ. 2. 8. he doth but crown his own gifts in us: ſo true is that of *Bernard*: *meritum meum miſeratio Domini eſt*: my merit is Gods mercy: as likewiſe that which *Proſper* ſaith, *de vocat. Gent. lib.* 2. *cap.* 1. *Neminem indebitè damnans, neminem debitè liberans; noſtra plectens cum punit noxios, ſua tribuens cum facit juſtos*, condemning no man unduely, freeing or acquitting no man duely (or according to his deſerts) puniſhing that which is ours, when he correcteth offenders, giving that which is his own, when he juſtifieth, or maketh men righteous. Conſider you oppreſſours, if they ſhall be damned, who feed not, and clothed not Chriſts poor, what hope of pardon have you, who take their bread from their mouths, and their clothes, and all temporal comforts from them: conſider you mercifull to your comfort, that whatſoever you have done for Chriſts poor, you have done for Chriſt, who is not unfaithfull to forget the labour of your love.

v. 37. *the righteous*] Thoſe whom he called bleſſed, v. 34. now he calls righteous, for God will make all them righteous here, whom he intends to make bleſſed hereafter. Luke 14. 14. Revel. 20. 6.

when ſaw we thee, &c.?] In thine own perſon: theſe anſwer as thoſe, whoſe left hand knew not what their right hand did, chap. 6. 3. the holy ever think humbly of their own works: and ſuch ſhall be that bounty of Chriſt rewarding, that the receivers ſhall admire it as incomparably more then due to them.

v. 40 *unto one of the leaſt,&c.*] *Gr. Unto one of theſe my brethren,* which are *the leaſt*; that is, which are leaſt ſet by in the eyes of the world. It is a greater token of love, to do good to his for his ſake, when he is abſent, then to do it to him, if he were preſent: and that which is done to a mean Chriſtian for his ſake, ſhall be rewarded as well, as that which was done to an Apoſtle, chap. 10. 41. 42. for Chriſt here counteth the meaneſt Chriſtian, as well as the moſt excellent, his brethren.

v. 41. *Depart*] Chap. 7. 23. Pſal. 6. 8. to be deprived of Gods bleſſed preſence, is a chief part of the miſery of the damned.

from me] None unclean, and defiled with the guilt of uncleanſed ſin, ſhall enter into heaven, the preſence of Chriſt. See 1 Cor. 6. 9. 10. Rev. 21. 27. the wicked ſhall not have any part of happineſſe with him, but ſhall be turned into hell, Pſal. 9. 17. to be puniſhed in everlaſting deſtruction with the devils, 2 Theſ. 1. 9.

into everlaſting fire] Incorruption, and immortality ſhall be even to the bodies of the wretched caſtawayes, ſo that *nec ipſi æternam pœnam finiant, nec ipſos conſumat immortalis pœna, ſed puniat, Proſper de vit. contemplat. c.* 3. neither ſhall they end their eternal puniſhment, neither ſhall immortal pain conſume, but ſtill torment them. See on verſ. 46.

v. 42. *ye gave me no meat*] They that feed not the poor ſhall go to hell; what torments ſhall be to them, who by fraud, violence, or any whatſoever pretence, take away from them, and undo, and begger them and theirs?

v. 43. *ſick and in priſon, and ye viſited me not*] If they ſhall be damned (whatſoever an impious world think or ſay to the contrary) who neglected to comfort the ſick, and the priſoners; how dreadful and heavy ſhall their judgement be, who afflict the ſervants of Chriſt, caſt them into priſon, or with heavy exactions take from them their means of comfort? there remaineth yet one way for them to eſcape the ſevere, and otherwiſe inevitable wrath of a juſt God; that is, by true and timely repentance; which is not onely in ſaying, God be merciful to me; but in reſtitution, and preſent repairing thoſe whom they have injured or oppreſſed, after the example of *Zacheus*, Luke 19. 8, 9. and the converted jaylor, Acts 16. 30. 31. 33. 34. who brought *Paul* and *Silas* out of the dungeon, and waſhing their ſtripes which he had given them, ſet meat before them, and wherein he could comforted them.

v. 44. *When ſaw we thee, &c.*] See on verſe 37.

v. 45. *to one of the leaſt*] Let all oppreſſours now take to heart theſe words, which, will they nill they, they ſhall hear in their judgement: the injuries which are done to the leaſt, meaneſt, or pooreſt ſervant of Chriſt (however men deſpiſe, or judge them evil, it ſkilleth not) he taketh as done to his own ſacred perſon. See Acts 9. 4. becauſe then, the wiſeſt of the ſons of men are not able to determine, who are Chriſts: *Gamaliels* grave counſel is moſt neceſſary for them, Acts 5. 38. *Refrain from theſe men, and let them alone, leſt happily ye be found even to fight againſt God.*

v. 46. *Theſe ſhall go away*] See Daniel 12. 2. John 5. 29. Rev. 14. 11. and 20. 11.

into everlaſting puniſhment] Which verſe 41. he calleth *everlaſting fire*, in other places, *hell*, *Gehenna*, the worm which dyeth not, the lake burning with fire and brimſtone, extream darkneſſe, where ſhall be weeping and gnaſhing of teeth: certainly the moſt intenſe torments of body and ſoul, hopeleſſe, helpleſſe, endleſſe: behold the end of ſin, ſpecially oppreſſion and cruelty.

but the righteous into life eternal] Theſe ſhall go with Chriſt into heaven: in this life elect and reprobates are mixed together, like the tares and wheat, chap. 13. the ſeparation ſhall be in the day of judgement; the reprobate ſhall live alſo, but to eternall puniſhment: to theſe (ſaith *Auguſtine de ſpir. & anim. cap.* 56. *mors eſt ſine morte, finis ſine fine*) death is without death, and the end without end. (See on verſe 41.) but the elect ſhall live in an endleſſe, changleſſe, full, ſecure, and unſpeakable happineſſe, eternally fillled with joy and glory.

CHAP. XXVI.

Verſe 1. WHen *Jeſus had finiſhed*] All the forementioned ſpeeches concerning the deſtruction of Jeruſalem, and his glorious coming to judgement.

he ſaid to his diſciples] They onely were now with him; to whom he would reveal the inſtancie of his paſſion; to enform them that he layed down his life for the elect; and foreknowing that which ſhould befall him, he went willingly to Jeruſalem, to do his Fathers will, concerning which he here enformeth them, to prevent the ſcandal, which might otherwiſe have dangerouſly ſhaken their faith, if they ſhould have conceived his ſufferings fortuitous, compulſory, and involuntary. Which doctrine, though it was for the preſent, but like new ſowed ſeed under clods, no growth thereof yet appearing, it did after the reſurrection of Chriſt, ſpring up to no ſmall maturity of faith and confidence in them, and thoſe who ſince believe, in that therein appeareth the voluntary ſacrifice for the remiſſion of ſins, and his admirable victory over death, which he ſo willingly encountered.

v. 2. *You know*] Mark 14. 1. Luke 22. 1. John 13. 1. for Chriſt had often foretold them of his death. See on chap. 17. 22.

Paſſeover] It was requiſite that Chriſt whom the Paſcal Lamb repreſented, ſhould be offered up at that feaſt. See on Luke 22. 1. and undoubtedly, it was by the divine providence of God, that the ſacrilegious prieſts and elders of the Jews, who had ſo often ſought occaſions of putting Jeſus to death, ſhould not at any other time finde it, then at this ſolemnity of the Paſſeover: that he then ſuffering might actually ſhew, that he was indeed that Lamb of God, *which taketh away the ſins of the world.* John 1. 29. to the end, that now the legal ſhadows might ceaſe, in the exhibition of him, and the work by him to be performed for the accompliſhment of our redemption, which had been long before promiſed and prefigured: ſo were the legal ceremonies fulfilled in their change; and ſo it appeareth that the Paſſeover was not onely appointed to remember them of their deliverance from the Egyptian bondage; but to aſſure the faithfull of a greater, and more happy one, from the ſpiritual *Pharaoh*, and his heavy-handed taſk-maſters, ſin, and death eternal.

v. 3. *Then aſſembled*] As John 11. 47. John ſheweth the cauſe of this their convention; becauſe the people more and more flocked to him daily: and *Caiphas* counſelled to deſtroy him, as if he could no otherwiſe be overcome then by death; in which was indeed the moſt glorious victory of Chriſt and the elect: the general advice was, not at the feaſt, leaſt the people ſhould tumult: yet here it appeareth, that nothing was diſpoſed by them, but by the divine hand of God, no not ſo much as the time of his paſſion: they who propoſed only to kill Jeſus, judged another time more ſeaſonable, but God, who appointed hereby both to redeem the elect, and to ſtrengthen their faith concerning the ſame, appointed this very time for Chriſts paſſion.

Caiphas] See on Luke 3. 2.

v. 4. *by ſubtilty*] They durſt not take him by force for fear of the people.

and kill him] By the power and authority of the Roman Preſident, which they thought their ſafeſt way, Acts 3. 15.

v. 5. *Not on the feaſt day*] That is, of the Paſſeover; for that muſt be ſpent in holy duties: after that the Galileans to whom he is ſo much known, will be gone home again: this reſolution they changed, when *Judas* preſented them a ſooner opportunity, by his offering to deliver Chriſt unto them.

v. 6. *Now when Jeſus*] Mark 14. 3. John 11. 1. this ſtory was before the aſſembly of the prieſts; for it was ſix dayes before the Paſſeover, John 12. 1. and the aſſembly was but two dayes before, verſ. 1. 3. but it is ſet after, becauſe it was the occaſion of *Judas* repairing unto the prieſts.

of Simon the leper] Who had been a leper, if he had been ſo ſtill, Chriſt would not have eaten with him contrary to the law: it may be he had been healed by Chriſt, and now made him a feaſt, as John 12. 2. and as *Matthew* did after his calling to be an Apoſtle, Mark 2. 14. 15. Luke 5. 29. *John* nameth the woman who anointed our Saviours feet, which *Matthew* and *Mark* omit, and theſe mention the name of the man, which *John* omitteth; *John* ſaith *ſhe anointed his feet*, *Matthew* and *Mark* ſay *the head*: both were anointed; for the ointment being ſo abundantly poured on his head, ſome ran down to his feet. See on John 12. 3.

v. 7. *a woman*] *Mary* ſiſter of *Lazarus*, Joh. 12. 3. of divers who anointed Chriſt, *See Iſ. Caſaub. exerc. 14. n. 17. et ib. n. 26.*

an alabaſter box] Theſe boxes kept ointment without corruption, as ſome ſay. See hereof *Plin. N. hiſt. lib.* 36. 8. and *lib.* 13. 2.

of very precious ointment] μύρου βαρυτίμου, ointment of an heavy price, that is, πολυτίμου. So the Syriack סגי דמין *ſaggi demio, of great price.* See verſe 9.

on his head] As they uſed to do to welcome their friends, and chief gueſts, Luke 7. 47. Pſal. 23. 5.

v. 8. *his diſciples*] One of them, to wit, *Judas* who bare the bag, John 12. 4. 6. See like phraſe, chap. 27. 41. with Luke 23. 39 or it may be others might ſecond *Judas* in it.

this waſte] Unneceſſary ſpending of precious ointment.

v. 9. *and given to the poor*] Under a pretence of charity to the poor, he clokes his own covetous, and theeviſh affection, who would have been filching ſome part thereof for his own private uſe, had ſuch a ſum come into his hands. See John 12. 6. though the other diſciples if they ſeconded him therein might ſpeak ſimply, and mean well to the poor.

v.10. *why trouble ye the woman*] We ought not raſhly to condemn all, that we think not orderly or reaſonably done. c. 7. 1

ſhe hath wrought a good work] Chriſt, the moſt abſolute pattern of temperance, defendeth this expence, in reſpect of the circumſtances, not to draw it into a common example of waſte: doubtleſſe *Mary* was moved to this extraordinary work, by a ſecret inſtinct of the Spirit of God, making her confident to perform this office: Chriſts teſtimony was a ſufficient aſſurance to her, of Gods acceptance of her work, though the perverſe condemned it: never any good wanted ſome adverſary to calumniate it: let the impious world (which liketh nothing, but it own) uſe their liberty of raſh judgement; it ſhall be happy for us, if God appear for us. See Iſaiah 50.7. 1 Cor. 4.2. Rom. 8.33.

v. 11. *For ye have the poor*] Deut. 15.11. ye ſhall alwayes have occaſion to do good to the poor: but this is the leaſt office of love and piety, wherein ſhe can ſhew her gratitude to me, who ſhall very ſhortly be taken from you.

v. 12. *for my burial*] For a preparation to my burial. *Mark* ſaith, chap. 14. 8. *ſhe is come aforehand to anoint my body to the burying*: for this reſpect Chriſt accepted it, that in this ſigne, they might, as in the figure learn, that his ſepulchre ſhould breath out the ſweet ſavour of life and ſalvation to the elect. See John 12. 7. alſo, anointing the dead (then in uſe. Mark 16. 1. John 19. 40.) was no idle ceremony, but a token of their hope and aſſurance of the reſurrection from the dead.

v. 13. *whereſoever this goſpel*] The Syriack hath, *this my goſpel*: the goſpel in general, not onely this part thereof: thus he confirmed what he had ſaid before: *Mary* was ſo far from being blame worthy, that the memory of this act of piety, ſhall live to all ages: true and happy applauſe, is not from men, who many times miſtake, but God who will ſet a juſt price on the ſaints works, however men undervalue them. See Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 8. 18.

in the whole world] This made much for the conſolation, and confirmation of the diſciples (that Chriſt here, not obſcurely intimateth their ſucceſſe in preaching the goſpel, not onely in Judea, but all the known world) as alſo of us, whoſe calling and ſalvation, Chriſt intended before, and in his paſſion.

there ſhall alſo this] He gently taxeth their raſh cenſure of *Maries* fact; and for that they had not his future kingdom in a due eſteem: as if he had ſayed, you think it much which is thus beſtowed on me; but my kingdom ſhall be glorious through the world (Iſaiah 11. 10.) you cenſure her love and beneficence; but the odours thereof ſhall not onely fill this houſe of Bethany, but the whole world, in which her memory ſhall be honoured.

for a memorial of her] The memory of ought done for Chriſt, or any of his, God will not ſuffer to periſh, Pſal 112.6. *the memory of the juſt is bleſſed*, Prov. 10. 7.

v. 14. *Then one of the twelve*] Mark 14. 20. Luke 22. 3. What ſociety of men ſhall we finde free from traitors, when the holy family of Jeſus, hath a *Judas*?

Judas Iſcariot] See on chap. 10. 4. and on Luke 22. 3. and John 6. 71.

went to the chief prieſts] He undertook the betraying of his Maſter, not ſolicited by them; but offering himſelf to this imployment. See Luke 22. 4. he knew that they hated Chriſt, and would gladly deſtroy him, ſo that he ſhould be ſurely welcome to them with this offer: ſo eaſily fall they into mutual complyance, who are led by one, and the ſame ſpirit: Satan was entred into *Judas*, John 13. 27. 30. the Phariſees were filled with the deviliſh ſpirit of envy and malice, James 3. 14. 15. Matth. 27. 18. to them therefore he goeth, confident of a market: of chief prieſts, ſee Mark 14. 1. and chap. 27. 1.

v. 15. *What will ye give me, &c?*] So miſchievous a root of evil, is covetouſneſſe (1 Tim. 6. 9. 10.) That it will eaſily ſet Chriſt himſelf to ſale. This unhappy wretch will make up his thieviſh hope of gain which he promiſed himſelf, or would have had for the precious ointment, out of the ſale of his holy maſter: nor doth he ſet any definite price, but aſk an indefinite one; as one willing at any rate to part with his intereſt, putteth the price to the buyers pleaſure.

and I will deliver him] This was Satans maſter-piece on *Judas*, whom he had as his liege-man: to make the traitor hang himſelf, was much to perſwade a ſelf-loving caitive to, but the juſt judgement of God on the traitor: on Satans part principally evil, in that he did not ſooner put him on to ſelf-execution, which at laſt muſt be ſo; on *Judas* part, in all this action the onely appearance of good (there is nothing good in ſin, but the juſt puniſhment thereof) but to make himſelf an holy Jeſus (the ineſtimable, matchleſſe price of our redemption) at ſo poor a price, ſets off to admiration, the malice of Satan, and the impudent preſumption of the covetous traitor. The ſale of *Joſeph* bit the ſellers conſcience, with ſad remorſe at laſt. (See Gen. 42. 21. and 44. 16.) God will certainly finde out all unrepented wickedneſſe, ſpecially ſuch: they ſold a brother, not the Lords anointed: Slaves are ſold, not Lords. *Remember Lots wife*, ſaith our Saviour, Luke 17. 32. remember *Judas*, you that think it lawful gain by any ſale; take heed of covetouſneſſe, it will make thee willing to betray Chriſt; and ſo, not much more innocent, then if thou didſt.

thirty pieces of ſilver] See chap. 17. 9. So much as a ſlave was valued at, Exod. 21. 32. See how mean accompt *Judas* makes of his Maſter.

v. 16. *from that time*] From the time that he had contracted with the high prieſts for the treaſon.

he ſought opportunity] Luke 22. 6. Expreſſeth it; that he was to deliver him *ἄτερ ὄχλου*, without the multitude, in their abſence, or without ſtirring them, without tumult; when the multitude might not know of it, who were wont to follow him. Sometime when he was private, onely with his diſciples: which as *Origen* notes, he did by finding opportunity of night, and his being with his diſciples onely in the garden at Gethſemane, without the city; he greedily longed to perform his wicked undertaking, that he might have his money promiſed him, verſ. 15.

v. 17. *the firſt day of the feaſt of unleavened bread*] That is, of the Paſcal ſolemnity, during which no leavened bread might be had, Exod. 12. 19, 20. to wit, on the fourteenth day of Niſan, on which, preparation was made, for the eating the Paſcal Lamb the night enſuing, Exod 12. 6. 18.

v. 18. *to ſuch a man*] They are taught how to finde him, Mark 14. 13, 14. Luke 22. 10, 11.

my time is at hand] The time of my death.

v. 20. *When the even was come*] Mark 14. 18. Luke 22. 14. John 13. 21. The Evangeliſt noteth the time preſcribed by the law to eat the Paſſeover, Exod. 12. 6. Levit. 23. 5. Deut. 16. 6. *thou ſhalt ſacrifice the paſſeover* בערב *bahareb*, 70 *ἑσπέρας, in the evening*, that is, between the two evenings, or before it was dark. ערב *harab*, properly ſignifieth, *mixed*; ſo here it may be ſpoken of the mixture of light and darkneſſe; the end of the day, and beginning of night, in a doubtful twilight to ſhew us, how Chriſt our Paſſeover fulfilled the law.

he ſate down with the twelve] *ἀνέκειτο*, it ſignified ſuch a poſture, as fitted that ſolemnity; ſo *Æmilius Portus*, the interpreter of *Suidas* giveth *κεῖμαι, jaceo*, or, *ſitus ſum*; ſo *Thucydides* ſaith, the city *κεῖσθαι καλῶς*, to be well ſituate; ſo is the compound *ἀνακεῖσθαι* uſed alſo; ſome interpret this *ἀνέκειτο* here, *he ſupped* or *eat the Paſſeover*, that is, in that poſture which was preſcribed, Exod. 12. 11. which poſſibly might be ſtanding; and the Syriack uſeth a word here סמך of the ſame value with the Hebrew סמך, *ſemach*, which in the firſt ſignification importeth, *innixus fuit, he leaned*, (as here in the firſt inſtitution on the ſtaff which he was to have in his hand) and ſo alſo *incubuit*. But by the general conſent of the learned in thoſe rites, that poſture mentioned Exod. 12. 11. as the ſprinkling of the lintels and door poſts with the blood of the Lamb, appertained onely to that one night, in which Iſrael was to come out of Egypt in haſte; and was not to be continued after their ſetling in Canaan; ſo that there appeareth not any neceſſity to conclude, that Chriſt adminiſtred the Paſſeover ſtanding, and afterwards ſat down to the ſecond courſe, or common ſupper, as if this *ἀνέκειτο* related only to that, and not the former poſture; ſome learned Divines are here of one opinion, and ſome of another.

with the twelve] Here appeareth the admirable impudency of this blinde traitor; who after he had ſold his Lord, cometh again to preſent his ſervice; and to ſit at table with him; poſſibly he hoped that Chriſt knew it not (though he had formerly ſeen ſo many experiments of Chriſts omniſcience) or he might think, that for his admirable meekneſſe, he would not reveal it; ſo preſumptuous are wicked men; ſo merciful and long ſuffering Chriſt, who well knowing *Judas* from the beginning, yet permitted him to communicate with him, and his holy apoſtles: yea, ſaith *Auguſtine ep.* 163. *Eleaſio & Felici*, he ſuffered his betrayer, (who had already received his price) to remain amongſt the innocent; *uſq; ad ultimum pacis oſculum*; which (had there been any prejudice to the holy, by his ſociety,) he would never have permitted.

v. 21. *one of you ſhall betray me*] Seeing the impudency of *Judas*, who having conſpired with his enemies, and contracted for the price of his blood, yet durſt boldly preſent himſelf to this holy ſacrament, he thought good to forewarne his diſciples, by diſcovering the traitor; that by ſtriking a terrour into his conſcience, he might lead him to repentance, or leave him unexcuſable to the ſeveritie of Gods juſtice; *one of you* my diſciples; this was to render, and declare the treaſon the more deteſtable; he could have named him at the firſt; but thus he revealed the treaſon, and concealed the traitor, until his incorrigible impudency enforced a detection of the perſon alſo.

v. 22. *they were exceeding ſorrowful*] That he muſt die now, that by treaſon, that by one of them, none but *Judas* knowing who the traitor was.

every one of them to ſay] Or, *ſaid each one of them*, verſe 74.

is it I?] Every one fearing, that himſelf might be within the compaſſe of others ſuſpicion: and deſirous that Chriſt pronouncing for him, might before the reſt of the diſciples acquit him of their jealouſie.

v. 23. *he that dippeth*] Or hath dipped, Pſalm 41. 9. one of them that now eateth with me, as Mark 14. 20. Luke 22. 21.

v. 24. *The Son of man goeth*] Out of this world, or he ſhall be put to death.

as it is written of him] His death with the remarkable circumſtances thereof, and the means, by treaſon, was all foretold by the former Prophets, Luke 24. 26. 44. Iſaiah 53. 4, 5, 7, 9, 12. Pſalm 41. 9.

but woe unto that man] He cannot hurt me, but he will make himſelf eternally unhappy.

good for that man] God will glorifie his juſtice in puniſhing him: but it had bin better for himſelf, that he had never had any being.

v. 25. *which betrayed him*] *Judas* who a while after betrayed him, and was now plotting it, verſe 16.

thou haſt ſaid] Thou haſt ſaid the truth: compare verſe 64. with Mark 14. 62.

v. 26. *as they were eating*] Before they removed from the table: for it is not likely, that Chriſt would mix the *Lords Supper* with the *Paſſeover*: and it is ſaid Luke 22. 20. 1 Cor. 11. 25. of the cup, that he took it after ſupper, that is, after the Paſcal ſupper.

Jeſus took bread] 1 Cor. 11. 23, 24.

bleſſed it] Many Greek copies have *εὐχαριστήσας*, *giving thanks*. Chriſt minding forthwith to fulfill the promiſes of the Old Teſtament, inſtituteth a new covenant, with new ſignes; and conſecrates them with prayer to God, conſiſting, partly of praiſe and thankſgiving to God his Father, verſe 27. and partly of petition for a bleſſing upon the elements, as Luke 9. 16. and yet, the bread and wine are changed, not in nature, but in uſe: for they become undoubted tokens of Chriſts body, and blood, by his own inſtitution, that faith may finde what to lay hold on, both in the word, and in the elements.

this is my body] Either by a *trope* called *Metonymia*, one name is put for another; the bread is called Chriſts body, becauſe it is a ſigne thereof: or by a figurative *enuntiation*, the bread is ſaid to be his body, becauſe it repreſenteth his body, truly and properly ſo termed; as the *rock* is ſaid to have been Chriſt, becauſe it repreſented Chriſt, 1 Cor. 10. 4. both in effect come to one, the phraſe being Sacramental, and of common uſe in ſpeech of ſignes and reſemblances, either ſacred, or other: Geneſ. 17. 13. and 40. 18. and 41. 26, 27. Exod 12. 11. Matth. 13. 38. Revel. 17. 9. 12. 15. 18. See on Luke 22. 19.

v. 27. *the cup*] To wit, with the wine in it, verſe 29.

gave thanks] As verſe 26. the prayer which then he uſed, conſiſted, as before, of two parts; it is called ſometimes by the name of the one part, a thankſgiving, as here; ſometimes by the name of the other part, a bleſſing, as 1 Cor. 10. 16.

drink ye all of it] They then which take away the Cup from the people, do not according to Chriſts inſtitution of this ſacrament, to be received of all in both kindes, which they then ſtrictly obſerved.

v. 28. *this is my blood*] The wine in this cup is a ſeal of the covenant ratified in my blood, which ſhall be ſhed ſhortly, to procure new legacies for many. See Exod. 24. 8. See here verſe 26.

of the new teſtament] Whereby the inheritance of eternal life is given as a legacie to all true beleevers, or *of the new covenant*.

which is ſhed] That ſhall ſhortly be ſhed. See the like phraſe chap. 3. 10. See on Luke 22. 20.

for many] Not for you alone, but for many others. See John 17. 20.

for the remiſſion of ſins] To ſatisfie Gods juſtice for their ſins, that in mercy, through the merits of Chriſt he may forgive them, who could make no ſatisfaction for themſelves, Rom. 3. 25. 26. Epheſ. 1. 7.

v. 29. I *will not drink henceforth*] This is the laſt ſolemn meal, or feaſt, that I ſhall make with you on earth: but I ſhall converſe with you after my reſurrection for a time, and to all eternity in a new ſpiritual way, in heaven.

till I drink it new] In a new kinde, after my reſurrection: the main thing here intended, is an expreſſion of the heavenly joy.

v. 30. *an hymne*] Or Pſalm; when they had made an end of their other ſolemn ſinging; which, ſome think, was of theſe ſix Pſalms, Pſal. 112. and 113. and 114. and 115. and 116. and 117. it may be, ſome other.

to the mount] Towards it, for Gethſemane lay between the brook Kidron, and mount Olivet.

v. 31. *Then*] About that time; for the words immediately following ſeem by *Luke* and *John* to be ſpoken in the houſe.

all ye] Mark 14. 27. John 16. 32.

ſhall be offended] See on chap. 11. 6.

for it is written] That ſhall not fail which is written of me; it was ſuch a ſpeech, as may be proverbially uſed: when the ſhepherd is ſmitten, the ſheep are ſcattered.

I will ſmite the ſhepherd] Zech. 13. 7. Chriſt here (as John 10.) compareth himſelf to a ſhepherd, in whoſe paſſion the diſciples ſhould be ſcattered for fear.

v. 32. *I will go before you*] This he ſaith to comfort them; his ſmiting ſhould be but for a ſhort time: but he ſhould quickly go before them again, like a ſhepherd before his flock, Mark 14. 28. and 16. 7.

v. 33. *yet will I never be offended*] *Peter* truſted overmuch in his own ſtrength, which is a dangerous confidence.

v. 34. *before the cock crow*] John 13. 38. his morning crow to break of day, Mark 13. 35. or *crow thrice*, as Mark 14. 30. for *Peter* denyed him once before the firſt cock-crowing, and thrice before the ſecond, Mark 14. 68. 72.

thou ſhalt deny me] Thou that art now more forward in promiſing, then the reſt, ſhall yet not onely be offended at me, but alſo utterly deny me, that ever thou kneweſt me.

v. 35. *Though I ſhould die with thee*] *Peter* meant no leſſe: but was not yet well acquainted with his own infirmity.

likewiſe alſo ſaid all the diſciples] Leſt they ſhould ſeem inferiour to *Peter* in love and dutie, in affection, or fidelitie; they equal him in words, though not altogether in their failing: they were all warned as well as *Peter*, in the general of their being ſcattered, yet were thus confident; therefore Chriſt leaveth them to the experience of their own diſability.

v. 36. *then cometh Jeſus*] Mark 14. 32. Luke 22. 39.

Gethſemane] The valley of fatneſſe, neer mount Olivet; like that, by Lebanon, Iſaiah 28. 1. 4. or an oil-preſſe, as ſome interpret the name; or the paſture of butter, as others; howſoever the name ſeems to import a rich and fat ſoil. See Geneſ. 27. 28, 29. Chriſt is not taken in the city, leſt the people ſhould reſcue him: nor in the day time; but in the night, and in a ſolitary place, to which he was retired.

ſit ye here] See the like Geneſ. 22. 5.

v. 37. *Peter and the two ſons of Zebedee*] who had been in private with him, to ſee his divine power and glory, (to arme them againſt any ſcandal to be taken at his ſufferings) to wit, at the raiſing of *Jairus* daughter from the dead, chap. 9. and in his transfiguration on the mount chap. 17.

very heavy] This ſhews the truth of his humane nature; in that he feared death, and felt ſo much ſorrow at the approach thereof; but the reaſon chiefly was, becauſe it brought with it a deep ſenſe of his Fathers wrath, againſt ſin, and ſinners; for whom he was now to ſuffer, and become a ranſome.

v. 38. *My ſoul is exceeding ſorrowful*] Thus he expreſſeth the grievouſneſſe of his approaching paſſion for ſinners, in whoſe place he ſtood a ſurety, that they might afterward reſent his admirable love to the elect, and preach the ſame to the edifying of others: as alſo to ſtirre them up to an holy ſympathy.

and watch with me] He ſaith not, watch and pray for me, as if he had need of their prayers, or mediation; but to expreſſe a common danger (whereof he had warned them verſe 31.) leſt themſelves ſhould enter into temptation, which he ſaw now imminent over them.

v. 39. *fell on his face*] *Mark* ſaith, he proſtrated himſelf, in effect it is the ſame. *Luke* ſaith, he kneeled on the earth, it may be ſo firſt, and after proſtrated; all is to expreſſe a vehement and ardent humility in prayer; for which the moſt humble poſture is beſt, as to acknowledge God, the Lord of body and ſoul; ſo is it the more apt to ſtirre up our ſelves and others to fervency of ſpirit, which is the life of prayer: Look on Jeſus in this poſture, you unreverend profeſſours of faith in him; how wretched an impudencie do you expreſſe, while with unbended knees, and zealeſſe hearts, you petition him, now ſitting at the right hand and glory of God the Father, careleſly ſitting? The Lord Jeſus in the dayes of his fleſh kneeled, and proſtrated himſelf on the earth, and are you too good to bend the knee to him in prayer, who deſcended ſo low to ſave you?

let this cup paſſe from me] A kinde of expreſſion which the Hebrews uſed, to ſignifie Gods wrath, and mans afflictions in the execution thereof, under the ſimilitude of a cup. See chap. 20. 22. See on Luke 22. 42. he ſaith, *if it be poſſible*; that is, as *Auguſtin lib.* 3. *de Conſenſ. Evang. c.* 4. interpreteth; if it be thy holy will: the ſame *epiſt.* 121. *Proba.* noteth; that God giveth to ſome in anger, and denieth others in mercy: he gave the Iſraelites quails. Num. 11. he gave the devil that which he deſired and begged, leave to enter into the ſwine (Luke 8. 32.) Theſe things are written, leſt any ſhould think highly of himſelf, that he is heard, in that which it had been good for him not to have obtained: and leſt any ſhould deject himſelf, or deſpair of Gods mercy, if he be not heard in ſomething which he petitioneth for; *quo accipiendo affligatur atrocius vel à proſperitate corruptus, penitùs evertatur. ib. c.* 14. in receiving whereof he ſhould be more heavily afflicted, or (corrupted by proſperity) quite overthrown: we know not what to pray as we ought. Rom. 8. 26, the ſafeſt way is to learn of our Saviour, *not as I will, but as thou wilt*: not what I would in my humane infirmity, but what thou wilt, and knoweſt beſt in thy divine will, and wiſedom.

v. 40. *findeth them aſleep*] Here is an example of mans infirmity, in dueties moſt important; ſpecially in ſorrow, or any other vehement perturbation of minde. See on Luke 22. 45.

and ſaid unto Peter] Who had promiſed and proteſted ſo much before, with him he reproves the reſt: to ſhew the moſt confident, how unable they are, of themſelves, to reſiſt temptation; and conſequently, what need they have to watch and pray.

one hour] If ye cannot watch with me one hour, how much leſſe would you be able (as you profeſſed) to ſuffer death for, or with me?

v. 41. *Watch and pray*] See chap. 24. 42. This watchfulneſs is not ſo much from ſleep, as carnal ſecurity, but now he bids them take heed of both theſe; neither is it enough to watch to diſcover the dangerous approaches of the enemy, but we muſt alſo implore the mercifull aſſiſtance of the Lord, that we may be able to withſtand.

that ye enter not into temptation] That ye be not tempted: becauſe they were drouzie in his great conflict, he awakeneth them to a ſenſe of their own hazard: as if he had ſaid, except you watch and pray (how ever confident you are of your own ſtrength) a fearfull ſtorm of temptations will endanger your faith: this is that he ſaid to *Peter*, Satan hath deſired to winnow you. Luke 22. 31. therefore *Peter* afterwards, thus endeavoured to ſtrengthen his brethren: *be ſober and watch, &c.* 1 Pet. 5. 8. he ſaith not ye ſhall be overcome; but ſheweth the means by them to be uſed, that they may not be overcome, which is not in their own ſtrength, but Gods aſſiſtance.

the ſpirit indeed is willing] You have through Gods grace, a good will; but the corruption of fleſh and blood much hindreth: by ſpirit, he meaneth that affection which was guided by the holy Ghoſt, the regenerate part: by fleſh, he meaneth the remainder of corrupted nature: he remembreth them of the one, leſt they ſhould deſpair; and of the other, leſt they ſhould preſume on their own ability, and ſo be overcome in their ſecurity; theſe two *Paul* expreſſeth. Rom. 7. 18. 23.

v. 42. *If this cup*] Since this cup may not be avoided. See on verſe 39.

thy will be done] This is the voice of one reſting on Gods will. See chap 6. 10. Acts 21. 14. Thus Chriſt taught us, both by precept and example, to ſubmit our wills and deſires, to Gods good pleaſure: this he ſaith, not that his will differed, or was contrary to the will of his Father; for as *Gregor. Nazianzen* ſaith, *orat.* 36. ὡς μία θεότης, οὕτω καὶ βούλησις, as the God-head is one, ſo alſo is the will of God: but for that the will of the aſſumed nature was ſubject to humane infirmity, without ſin; which therefore (even in that it would not have ſuffered, as man) yet ſubmitted it ſelf to the will of God, by that abundance of the ſpirit which dwelt in him bodily. Coloſ. 2. 9. whereby he alſo obeyed to the death. Phil. 2. 8. willingly: for, as *Proſper* noteth (*ſentent. ex Auguſtino*) *nemo invitus benè facit, etiam ſi bonum eſt quod facit*: no man unwillingly doth well, though that be good which he doth.

v. 43. *and found them aſleep again*] Being oppreſſed with ſorrow, as *Luke* expreſſeth it: this ſheweth the neceſſity we have to watch and pray, ſeeing our very dangers make us dull and unmindfull to call on God: ſo both in joy and ſorrow, Satan layeth his ſnares: ſo frail are we after many warnings, in the midſt of greateſt hazards we are apt to forget our ſelves.

v. 44. *prayed the third time*] As 2 Cor. 12. 8. Leaving us an enſample of perſeverance in prayer.

ſaying the ſame words] Which yet, nothing detracted either, from the ſubſtance, or efficacy of his prayer: this was no vain repetition (which he forbade. chap. 6. 7.) but an invincible, and unwearied fervency of ſpirit. See Luke 22. 44.

v. 45. *Sleep on now*] Infirm fleſh and blood is ſtill like it ſelf, hardly amended by any admonitions: therefore he telleth them, *ye may ſleep now*; or ye will have little liſt to ſleep anon, whether I awake you or no, your enemies will awake you, though my admonitions have not yet: this is Gods uſuall method, where words prevail not, afflictions muſt.

into the hands of ſinners] To the power of the Roman ſouldiers. See Acts 2. 23. Gal. 2. 15. So God ſtill afflicteth and correcteth his children by the wicked; yea, and by Satan himſelf. Rev. 2. 10.

v. 46. *Riſe, let us be gone*] Let us go meet them: Chriſt offered himſelf willingly to be taken; that in ſuffering willingly, he might make ſatisfaction for the wilfull fall of man: this ſheweth the effect of his prayers, and a new ſupply of ſtrength, and his victory over that fear and infirmity of fleſh and blood, with which he had wreſtled; he now willingly meeting with his enemies, and his paſſion, and offering up himſelf a voluntary oblation (as was prefigured. Exod. 35. 5. 21. 29.) ſo ſaith he, not let us flie, but let us go hence. John 14. 31. that is to meet with the armed band, which he knew were then coming to to take him.

v. 47. *While he yet ſpake*] Mark 14. 43. Luke 22. 47. John 18. 3.

Judas one of the twelve came] For he was their leader and captain. Luke 22. 47. he was awake to betray Chriſt, when the reſt were aſleep: it is the miſery of ſecure fleſh and blood; the righteous (too ſecurely meaſuring others by their own ſhadows, and confident in the goodneſſe of their cauſe) are not ſo vigilant for good, as the wicked are for evil: ſo good men ſleep while theeves and murderers watch to pillage and deſtroy them: the willing ſpirit is infirm, while ſleepleſſe malice is patient of any labour or hardſhip to accompliſh its deſigne.

with him a great multitude] He had the place of an Apoſtle, to lead men to the faith of Chriſt, but he leadeth them to deſtroy Chriſt; what is, or ever was worſe, then the beſt things corrupted? you ſee whoſe diſciples they are, who lead multitudes, againſt Chriſt and his truth.

with ſwords and ſtaves] To take him by force, as they uſed to apprehend malefactours. verſe 55. and to keep him from reſcue.

v. 48. *gave them a ſigne*] Becauſe many of them knew him not, and others might be miſtaken in the night.

whomſoever I ſhall kiſſe] In effect he ſaith, whomſoever I ſhall familiarly ſalute: for in ſuch ſalutes, they were wont to kiſſe. 1 Sam. 10. 1. & 20. 41. 2 Sam. 14. 33 & 15. 5. & 19. 39. Exod. 18. 7. Acts 20. 37. 2 Sam. 20. 9. Luke 7. 45. Rom. 16. 1 Cor. 16. 20. 1 Theſ. 5. 26. 1 Pet. 5. 14. So that *Judas* is not ſaid to have named him, but to give a ſigne of friendſhip, that he might under that ſemblance play the traytour; how vainly impudent are ſinners, hoping to impoſe on God? Jeſus foreſaw all this and diſcovered it.

v. 49. *hail Maſter*] χαῖρε ῥαββί, It was an uſuall form of ſalutation which the Hebrews expreſſed by שלום לך *ſhalom lecha*, or שלום לך *ſhalom lach.* Jud. 6. 23. & 19. 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Exod. 18. 7. *they asked each other* לשלום *to peace*, or *of peace*, and each others welfare; the 70. give it καὶ ἠσπάσαντο ἀλλήλους, *they ſaluted each other*: the Greek, here tranſlated to the letter, ſignifieth *rejoyce*: which the Latines interpret, *ſalve*, as we ſay, *God ſave you*: ſo this traytour, in words wiſheth Chriſt proſperity, joy, and ſafety, as in generall, ſo poſſibly he would be underſtood concerning the preſent danger of his enemies; as if he had been none of their company: ſo impudent is he, that he bluſheth not to lie againſt ſo evident a truth; of him may be ſaid that is written, Pſal. 55, 21. *The words of his mouth were ſmoother then butter, but war was in his heart*—and he calleth him Maſter, whoſe Magiſterie he not onely acknowledgeth not, but openly contemneth, by leading up an armed company to apprehend him as a malefactour.

v. 50. *Friend wherefore art thou come?*] He upbraideth not his perfidiouſneſſe, but with all mildeneſſe inviteth him to repentance: thus ſtiling him, he ſaith not what he was; but what he ſhould have been; or what he ſeemed, but was not: nor aſketh he the cauſe of his coming, as not knowing it, for he had before detected him; but as openly reproving him; as if he had ſaid, thou haſt confederated with mine enemies to deſtroy me; thou haſt forſaken my ſervice, and the fellowſhip of theſe my Diſciples; wherefore comeſt thou to us again? what haſt thou to do here? by theſe like queſtions, he would recall the traytour to confer with his own conſcience: I know thee well, and thy intention; conſider, and be aſhamed of thy treaſon, by ſo much more deteſtable, by how much more vailed with ſemblance of love.

laid hands on Jeſus] God ſo permitting, that thereby the work of our redemption might be accompliſhed in his death and paſſion: he is taken, that we may be delivered.

v. 51. *One of them*] Namely *Peter*; and the ſervants name was *Malchus*, whoſe right ear was cut off. John 18. 10.

drew his ſword] Miſunderſtanding Chriſts words. Luke 22. 36. 38.

v. 52. *Put up again thy ſword*] Thou art no Magiſtrate to right me, nor am I to be defended by the ſword.

for all they] Gen. 9. 6. Rev. 13. 10. He meaneth all they who kill, being not called thereto by the ordinance of God, either by a generall warrant, as the Magiſtrate; or ſome ſpeciall command from God, as 2 Kings 9. 7. all ſhall periſh who ſmite for private revenge: he ſpeaketh not of the publike Magiſtrate, who beareth not the ſword in vain; nor doth he ſo limit the puniſhment of murderers to the ſword, as if none periſhed otherwiſe: the main is to ſhew, that God, who hath determined to maintain humane ſocieties, will commonly make them exemplary in this life, who are deſtructive to others: rarely doth murder go unpuniſhed here. See Pſal. 55. 23.

v. 53. *Thinkeſt thou*] This is the ſecond reaſon whereby Chriſt repreſſeth *Peters* endeavour ſo to defend him: he had no need of mans defence, who was now to die for mans redemption: cannot I deſtroy my enemies by my word which gave them life? have I not innumerable companies of Angels ready to defend me, if I would give them commiſſion ſo to do? See *Auguſtin. Honorat. epiſt.* 120. c. 11.

twelve legions] The Roman army conſiſted ordinarily of twelve legions: ſuch an army of Angels could Chriſt have had: or it is a definite number for an indefinite; more then twelve, importeth an infinite number. See Dan. 7. 10 2 Kings 19. 35. Iſa. 37. 36. he here oppoſeth Angels, to men; many to few; heavenly to earthly; the invincible to the infirm; where theſe charge, an hoſt is not able to infeſt one of them. See on Luke 8. 30.

v. 54. *But how then*] The reaſon why I do not now pray to God for Angels to defend me, is becauſe the ſcripture hath foretold my death for mans ſalvation; not that I doubt of ſpeeding, were it neceſſary, and according to my Fathers will.

that thus it muſt be] Iſaiah 53. 10. As ſome ſay, *neceſſitate conſequentiæ, non conſequentis*, in neceſſitie of conſequence (in reaſon; becauſe God is true) not of the conſequent (in fact, becauſe God is juſt, and his preſcience according to which he revealed this in ſcripture, *nihil ponit in eſſe*: his foreſeeing of ſin, is no cauſe thereof) for the Jews who thus apprehend, and crucifie Chriſt, are not hereby excuſed; which they muſt have been, had that they did been of ſimple, inevitable neceſſity, not voluntary: there is no neceſſitie to ſin, nor ſin where there is an abſolute neceſſity: for God cannot be the author of any ſin: as there is no ſin in him, ſo neither is there any of him, *Fulgent.* See Luke 24. 26. 44.

v. 55. *Are ye come out*] He expoſtulateth with them, who came with ſo much warlike proviſion againſt him; what need you arm ſo many againſt one unarmed man? wickedneſſe is ever cowardly and diffident.

as againſt a theefe] See on verſe 47.

v. 56. *That the ſcriptures*] Lam. 4. 20. And all the reſt which foretold of Chriſts ſufferings.

Then all his diſciples forſook him] As he had foretold, verſe 31.

v. 57. *And they that*] See on John 18. 2. Mark 14. 54.

to Caiphas] After that he had been brought to *Annas*. See on John 18. 13 and on Luke 22. 60.

v. 58. *But Peter followed him*] This is ſet down to make way to the ſtory of *Peters* denying him. verſe 69. &c.

a far off] As one not belonging to him.

v. 59. *Sought falſe witneſſe*] They were all reſolved to deſtroy Chriſt, and therefore regard neither equity nor truth; but lay hold of the moſt impious means to compaſſe their deſigne: what greater injuſtice, then for judges to ſuborne falſe witneſſes? malice is ever diligent, but commonly unjuſt.

v. 60. *Yet found they none*] That could accuſe him of any evil; or whoſe witneſſe agreed. Mark 14. 56. and therefore could they not legally condemn him. See Deut. 17. 6. Thus God did every way ſhew forth his Sons innocency; that it might appear, that he dyed not for himſelf, but us.

two falſe witneſſes] For one would not ſerve. Deut 19. 15. they are called falſe witneſſes, for depraving, and miſreporting Chriſts words and meaning.

v. 61. *This fellow*] οὗτος; *This man.* See on ch. 12. 24.

I am able to deſtroy] Though that had been true if he had ſaid it, it was falſe that he did ſay ſo; juſtly might he ſay, *every day they wreſt my words; all their thoughts are againſt me for evil.* Pſal. 56. 5. he ſpake concerning the temple of his body, which when they ſhould deſtroy, he would raiſe it up in three dayes. John 2. 16. they to render him odious to the people, (overmuch addicted to, and truſting in the dignity of their Temple) teſtifie that he ſaid, that he would raiſe up their materiall Temple in three dayes: we need not wonder that ſo many falſe, and injurious conſtructions are made of our words; thus they uſed Chriſt who could not erre.

v. 62. *Anſwereſt thou nothing*] Seeing their depoſitions inſufficient, he endeavoureth to draw ſomething from Chriſt himſelf.

v. 63. *But Jeſus held his peace*] Seeing it was to no end to ſpeak, the ſentence being given, before any witneſſe was examined.

I adjure thee] So 1 Kings 22. 16. Ἐξορκίζω; the meaning is, upon thy oath, and by the authority of a judge; in the name of God, I command thee: In the primitive Church, they were called *Exorciſts*, who having the gift of miracles, caſt out devils, by calling on the name of Chriſt. See on Acts 19. 13.

that thou tell us whether thou be the Chriſt] This he asketh, not intending to beleeve the truth, but to deſtroy *Chriſt*; thinking hereby to enſnare him; if he confeſſed it, as a blaſphemer; if he denyed it, as an impoſtour, and deceiver of the people.

v. 64. *Thou haſt ſaid*] See on chap. 27. 11. It is an ingenuous confeſſion of truth; which *Mark* more expreſly hiſtorifieth; *he ſaid I am.*

neverthеleſſe] Or *furthermore.*

I ſay unto you] I tell you, though ye will not beleeve what I now ſay; but hereafter ſhall, when ye ſee it come to paſſe.

hereafter ye ſhall ſee] Chap. 16. 27. At my ſecond coming; leſt they ſhould conclude, that Chriſt could not be the Son of God, whom they had convented before them, and bound as a malefactour; he who could have convinced them by more evident arguments (the time of his birth; the ſceptre departed from Judah; the place Bethleem; the linage, of the ſeed of *David*, the manner, of a Virgin; by his doctrine, which he preached to the poor; by his miracles, &c. would propoſe (for preſent) two more obſcure arguments: one from his ſitting at Gods right hand, which they ſhould once ſee: the other from his coming in the clouds of heaven, to judgement: as if he ſaid, you cannot deny him to be the Meſſias, and Son of the living, God whom you ſhall ſee coming to judge you, whom ye ſhal ſee ſitting at Gods right hand: I tell you this now, to leave you unexcuſable then, if ye will not now beleeve.

at the right hand of power] In the higheſt honour with God. Luke 22. 69. *of the power of God*; that is, of the divine Majeſtie, Hebr. 1. 3. & 8. 1. or of God Almighty. Mark 16. 19. Acts 7. 55. Rom. 8. 34. Epheſ. 1. 20. Coloſ 3. 1.

in the clouds of heaven] See on chap. 24. 30.

v. 65. *The high prieſt rent his clothes*] As if his heart were ready to break, for zeal to Gods honour: ſo the Jews uſed to do at blaſphemie. 2 Kings 18. 37. & 19. 1. So the ancient heathens alſo did in their mourning.

what further need have we of witneſſes] To prove that this man ought to die.

v. 66. *What think ye?*] What puniſhment do you think him worthy of? he would have Jeſus condemned by a common conſent, and ſentence of all: and asketh that which he full well knew; for they had already condemned him before his tryall, and reſolved to deſtroy him, whatſoever he ſhould or could alleadge in his own juſt defence.

v. 67. *Then did they ſpit in his face*] A token of contempt, and abhorring. Numb. 12. 14. Iſaiah 50. 6.

and buffetted him] Iſaiah 50. 6.

palms of their hands] See chap. 5. 39. Mark 14. 65. John 18. 22. & 19. 3.

v. 68. *Propheſie unto us*] This they required after they had covered his face. Mark 14. 65. as if they had ſaid, by this we will try thee; if thou art ſo much as a Prophet, tell us now, who ſmote thee?

v. 69. *Now Peter*] Mark Mark 14. 66. Luke 22. 55. John 18. 25.

ſate without in the palace] Remote from the conſiſtory of the high prieſt; but ſome think in the ſame room, becauſe he went out after. verſe 71. but ſo might he do from the common hall, where the ſervants and multitude were.

Jeſus of Galilee] Either for diſtinction ſake, becauſe there were many of that name. Acts 13. 6. Col. 4. 10. or in way of contempt. See John 7. 52.

v. 70. *I know not what thou ſayeſt*] I neither know him, nor well underſtand what you mean hereby.

v. 71. *This fellow*] οὗτος, this man. See on chapter 12. 14.

v. 72. *I do not know the man*] Now he more plainly denied Chriſt then verſe 69. ſins have ſpeedy growths.

v. 73. *Thy ſpeech bewrayeth thee*] Coming nearer to the *Syriac* and *Samaritan* dialect, then that of Jeruſalem. See Judg. 12. 6.

v. 74. *Then began he to curſe*] Mark by what degrees ſin ſprings up, if once admitted to root: firſt he denies his Maſter, then forſwears him; thirdly curſes himſelf, if he knew him; or imprecateth ſome fearfull miſchief to come upon himſelf, if he knew him: ſee here the wretched fruit of confidence in our ſelves: it is a ſad document hence to be learned; let him that thinks he ſtands, take heed leſt he fall.

v. 75. *And Peter remembred*] Put in minde of Chriſts words, by the crowing of the cock; and Chriſts looking back upon him. Luke 22. 61.

before the cock crow] See on verſe 34.

he went out] Either leſt he ſhould be endangered by diſcoverie, or tempted again, or that he might weep privately. See Gen. 43. 29. paſſionate grief loves ſolitude.

and wept bitterly] The falls of Gods ſervants humble them, and cauſe in them a godly ſorrow to repentance, never to be repented of, and ſelf loathing for their doing that which diſpleaſeth God. See Ezek. 6. 9. See on Luke 22. 62.

CHAP. XXVII.

Verſe 1. W*Hen the morning was come*] Aſſoon as it was day. Luke 22. 66. they ſo much deſired Chriſts death, that they could not ſleep that night. chap. 26. 47. See Prov. 4. 16. malice is vigilant as the devil, and induſtrious to do miſchief.

all the chief prieſts] Mark 15. 1. Luke 22. 66. John 18. 28. By all the chief prieſts, underſtand the high prieſt, his ſurrogate, and thoſe of the *Sanhedrim*: where the high prieſt and his *Sagan*, or *ſecond high prieſt* ſate chief, See 2 Kings 23. 4. for though the high prieſt did not alwayes ſit in that court in perſon, yet in matters relating to the civill and eccleſiaſticall intereſt (as they would have this cauſe of Chriſt to do) wherein both *Conſiſtories* aſſembled (as here, *all the chief prieſts and the elders of the people took counſell againſt Jeſus*) there it is moſt likely that the high prieſt and his counſell, would meet with the civill conſiſtory of 70. judges: it is Satans miſchievous policy to unite conſpiratours againſt Chriſt, ſo, as that none of them will be miſſing to an impious convention and enterprize, whereas the ſame findeth his chief advantage againſt truth by dividing the profeſſours thereof, or by making them cold, and ſecure on the goodneſſe of their cauſe.

took counſell] Aſſembled themſelves to adviſe.

to put him to death] They blaſphemouſly accuſed him of blaſphemy: (it is uſuall for the wicked to caſt their own faults upon the guiltleſſe) but fearing that *Pilate* would not put him to death for that, and themſelves had no power. (John 18. 31.) they now reſolve to endite him of treaſon, and ſedition, as appears in the charge. John 19. 12.

v. 2. *When they had bound him*] They put on him all appearances of a malefactour: ſo they lead the holy Jeſus bound to *Pilate*, the Lord of life to be tryed as a delinquent, for his life.

delivered him to Pilate] That they might deſtroy him by the abuſed hand of juſtice: for to have done it privily, would have been infamous and dangerous to the actours, as murder uſeth to be; and in a tumultuous way, would have been apparently dangerous to the liberties of the city, and priviledges of ſtate. See Luke 24. 20. But God in his incomprehenſible wiſedom, and love to mankinde, had appointed, that for the work of our redemption, he ſhould die that death, which was then moſt infamous; that thereby he might deſcend as low by humility, and diſhonour, ſhame and infamy for mans repair, as mans ambition had aimed high, to his own ruine, and deſtruction: there man affected to be as God; here Chriſt God and man, ſuffereth as the worſt of men.

v. 3. *When he ſaw that he was condemned*] By the conſiſtory of the prieſts, whoſe ſentence he now thought would take effect; which it may be, fell out beſides his expectation, who poſſibly might dream that his Maſter would now have eſcaped their hands by miracle, as at other times he had done. Luke 4. 29, 30. John 10. 39. & 8. 59.

repented himſelf] Was ſorry that he had done it; this was not any effect of faith, or love to God, ſuch as is a condition of pardon. Acts 2. 38. Matth. 9. 13. Mark 1. 4. Luke 24. 47. Acts 11. 18. 2 Cor. 7. 9. 2 Pet. 3. 9. but of deſperate and impatient ſorrow, proceeding of ſelf love, and fear of that which his conſcience told him, he muſt ſuffer; not that he had offended God, or could hope and truely beleeve in his mercy: I beleeve (ſaith *Ambroſ. l. 2. de pœn. c. 5.* if that book be his) that even *Judas* might not have been excluded from pardon, by ſo great mercy of God, *ſi pœnitentiam non apud Judæos, ſed apud Chriſtum egiſſet*] true repentance is in hope of pardon by Chriſt, to turne unto God in newneſſe of life.

and brought again the thirty pieces] To reſtore that which is unjuſtly taken away, is ſuch a neceſſary practice, as that there can be no true repentance without it: but this reſtitution to the prieſts, nothing advantaged *Judas*, who neither beleeved, nor turned unto the Lord: the thirty pieces were thirty *ſhekels*, of which, See on Nehem. 5. 15.

v. 4. *I have ſinned*] Here was contrition, confeſſion to the prieſt, and as much ſatisfaction as *Judas* could make them; yet no remiſſion: he had ſinned againſt Chriſt, and the prieſts could not forgive him.

innocent blood] Thus he that betrayed him, acknowledged his innocency; which ſerveth to acquit Jeſus, and to condemn *Judas*: he confeſſed, *quaſi evitaſſe ſit pœnam prævenire ſententiam. Cypr. lib. 2. ep. 8.* as if to prevent the ſentence, were to avoid the puniſhment; he ſaith innocent blood, that is an innocent man: thus God would wound the conſciences, both of *Judas* and the impious high prieſts.

what is that to us?] Such is their hardneſſe of heart; they could not ſay he was guilty of any thing, wherewith they could charge him, (though they who gave money to betray him, would have the world beleeve, that they were guiltleſſe) they lay all on *Judas*; yet they ſtill proceed to kill the Lord of life.

ſee thou to that] Thus audaciouſly do they tranſmit their ſin to others, and in their hardneſſe of heart and impenitency deſiſt not from acting what they knew they had wickedly deſigned; but againſt their own conſciences precipitately go on.

v. 5. *He caſt down the pieces*] To ſhew his utter diſlike of his own fact; perhaps to perſwade them to deſiſt, and not to preſent him to *Pilate* to be condemned.

in the temple] In the place where the elders uſed to ſit.

and departed] Acts 1. 18. Finding no comfort among theſe betrayers of ſouls.

and hanged himſelf] He that betrayed our Saviour, now condemns himſelf to hell, Acts 1. 24. not enduring to ſee his Maſter ſuffer, in whom he could not believe to ſalvation: it is a miſerable ſanctuary againſt ſorrow, which the deſperate ſelf-murderers finde in death.

v. 6. *It is not lawfull, &c.*] To put them into the treaſury of the temple: the hire of a whore might not be brought into it.

the price of blood] They were not afraid to give money to ſhed blood, but to put it into the treaſury afterward: they feared to defile their treaſury, but not their ſouls. Hypocrites ſtrain at gnats, and ſwallow camels, chap 23. 24.

v. 7. *the potters field*] The beſt whereof was taken off for the potters uſe: thus even the wicked, unwittingly, and oftentimes unwillingly fulfill that truth of God, which the Prophets have foretold.

to bury ſtrangers in] Men of another religion, with whom the Jews would not be joyned, no not in the grave; or poſſibly, to bury thoſe of their own religion and tribes, who coming out of other nations to Jeruſalem, died there: the price of Chriſts blood purchaſed a place of reſt for us Gentiles, who were ſtrangers, and aliants to the common wealth of Iſrael. Epheſ. 2. 12. See *Auguſtine To. 4. de conſenſ. evang. l. 3. cap. 7. fine.*

v. 8. *The field of blood*] Acts 1. 19. See note *ib.*

unto this day] It had a name from this occaſion, ſo it kept it, till this Goſpel was written: hereby God would have the death of his Son, and their ingratefull wickedneſſe remembred.

v. 9. *Then was fulfilled*] When the Prieſts bought the potters field, with the thirty pieces of ſilver, which *Judas* had received for betraying Chriſt, and reſtored unto them again.

by Jeremiah the Prophet] Seeing this propheſie is read in *Zachariah*, it may be it was delivered at firſt by *Jeremiah*, and after written by *Zachariah*, who in many things imitates him, hence the Hebrews ſay, the ſpirit of *Jeremiah* was in *Zachariah*: or it might be partly out of *Jeremiah*, and partly out of *Zachariah*; for *Jeremiah* alſo bought a field. chap. 32. or *Zachariah* might (as many other) have two names.

and they took] Zech. 11. 13. The Evangeliſt doth not follow the very words of the Prophet, but the meaning, and ſhews how this propheſie was fulfilled.

the price of him that was valued] He was ſold, and that at a ſmall price, but ἐξαγοράζει κόσμον he redeemed the world, with the great price of his ſacred blood. See *Gr. Nazianz. orat* 35.

whom they of the children of Iſrael *did valew*] Or *whom they bought of the children of Iſrael.*

v. 10. *As the Lord appointed me*] Theſe words run, as if they were ſpoken by the Prophet, to ſhew that in *Zachariah*, was a type of that in *Matthew.*

v. 11. *Art thou be king of the Jews?*] Becauſe the Jewiſh *rulers* had, with that accuſation, given him up to *Pilate*, as one that affected or challenged the crown of Iſrael.

thou ſayeſt it] As the thing is, though not in thy ſenſe. chap. 26. 64. or, *doeſt thou ſay it*, John 18. 34.

v. 12. *He anſwered nothing*] To this their ſecond accuſation: he anſwered to the former. verſe 11. now he did not anſwer, either out of a deliberate purpoſe that he might die, or becauſe he knew their reſolution, and what ſhould be. See chap. 26. 63. Iſaiah 53. 7.

v. 13. *How many things*] Many things indeed were objected, but either of no probability (as that of his affecting the kingdom) or no proof for them, as forbidding payment of tribute to *Cæſar*; or far from the matter of their preſent charge; as his filling Jewry with his teaching: all which calumnies needed no refutation.

v. 14. *to never a word*] Or *not ſo much as to one thing.* as chap. 18. 16. or, *not ſo much as one word.* Iſaiah 53. 7.

v. 15. *Now at the feaſt*] Luke 23. 17. The feaſt of *Paſſeover.* John 18. 39 which by way of eminency, is ſtiled, *the feaſt.* chap 26. 23. John 4 45.

to releaſe a priſoner] *One priſoner*: it may be they, at the beginning of that cuſtome, deſired it, as a memoriall of their deliverance out of Egypt.

v. 16. *A notable priſoner*] A robber: John 18. 40. a raiſer of ſedition, and a murderer. Mark 15. 7. Acts 3. 14.

v. 17. *When they were gathered together*] To wit, when before the multitude there was mention made of this cuſtom. Mark 15. 8.

Barabbas or Jeſus] It appears that *Pilate* was very willing to ſave Jeſus, in that he ſet ſo vile a man againſt him: very likely it is, that he could have named ſome other priſoner, who had been committed for ſome lighter offence; but he names *Barabbas*, in hope the people would not have choſen him, but Chriſt.

called Chriſt] By many ſo accounted.

v. 18. *He knew that of envy*] As well as by what he had heard of him, ſo by their frivolous charges.

they had delivered] That is Jeſus into the civill Magiſtrates hand: ſo true is that of *Syneſius, de provident.* βασκανία γὰρ ὑπ' ἀρετῆς οὐ παύεται μᾶλλον, ἀλλ' ἐξάπτεται, envy is not ſo much ſuppreſſed by vertue, as inflamed; or not ſo much appeaſed, as enraged.

v. 19. *with that juſt man*] Guiltleſſe, good, and innocent. See verſe 4. 24. Luke 23. 47. Acts 3. 14. & 22. 14. & 7. 52.

I have ſuffered many things, &c.] I have been much troubled about him in my ſleep this night: which might come to paſſe by ſpeciall providence, the more to atteſt Chriſts innocency, and to render *Pilate* more unexcuſable.

v. 20. *But the chief prieſts*] John 18. 40. Acts 3. 14. Here appeareth the devilliſh malice of the prieſts, perſwading the people (whom they ought to have led to Chriſt and ſalvation) to deſtroy Jeſus with their outcries: *duces eſſe principes erroris maximè prophanum*; *Theodoret, in* Jerem. it is moſt profane for princes to be leaders into errour: or, for the chief among the people to be ringleaders of errour.

and deſtroy Jeſus] By not aſking his life: or that they ſhould not onely ask pardon for *Barabbas*, but alſo clamour to have Jeſus put to death: as they did, verſe 22.

v. 21. *Said unto them*] To the multitude of the Jews.

whether of the twain will ye that I *releaſe*] He had once before asked this queſtion, verſe 17. but it ſeemeth, the anſwer was retarded, by his wives ſodain meſſage to him; therefore (as *Euthymius* thinks) now he repeateth the queſtion.

they ſaid Barabbas] Being before inſtructed by their prieſts and elders, as *Salome* was by *Herodias*, to ask *John Baptiſts* head. See on John 18. 40.

v. 32. *let him be crucified*] Too much pitty in ſparing *Barabbas*, and as much impious ingratitude toward Jeſus. Here is an example of an inconſtant and precipitate vulgar.

v. 23. *What evil hath he done?*] The Judge did reaſonably enquire of a crime to be alledged, and proved by them, who were ſo audaciouſly forward to anticipate his ſentence, and to preſcribe ſo ſevere a puniſhment: and this very queſtion ſummoned the people to be witneſſes of Chriſts innocency, and their own fury.

they cryed out the more] When they would do nothnig legally or juſtly againſt him; they fall to begging his blood; that the evil which they could not atchieve by law or reaſon, *vociferando perficiant, Beda*, they might do by outcries.

v. 24. *A tumult was made*] He doubted leſt they would take him by force, and raiſe ſome ſedition.

waſhed his hands] Thereby intending to ſignifie that he was free from the guilt of Chriſts death. See Deut. 21. 6. Pſal. 26. 6. but the deep ſtains of blood cannot be waſhed off with ſeas of water.

of the blood] Of the murder.

of this juſt man] Chriſt being pronounced innocent now thrice; verſe 4. 19. and here, it appeareth, that he dyed onely for our ſinnes. 1 Pet. 3. 18.

ſee ye to it] Take heed leſt ye be plagued for importuning me to condemn him.

v. 25. *His blood be on us, and on our children*] That is, the guilt and puniſhment thereof. See John 2. 19. if there be any offence committed in ſlaying him, let us and our poſterity ſmart for it, and bear the burden thereof, which they do to this day; and how heavily it fell on them, and their children, in the deſtruction of Jeruſalem; the eccleſiaſtical hiſtories abundanrly ſhew; the fruit of this raſh and wicked imprecation, came ſpeedily and heavily upon them then. See on chap. 24. 22. See 2 Sam. 3. 28, 29.

v. 26. *When he had ſcourged Jeſus*] He ſatisfied their deſire, in releaſing *Barabbas*; and herein endeavoured to pacifie them by ſcourging Chriſt. Luke 23. 16. John 19. 1. 4.

delivered him to be crucified] When he ſaw nothing but Chriſts death would pacifie them, he condemned him, to pleaſe the Jews.

v. 27. *Then the ſouldiers*] John 19. 1.

common hall] πραιτώριον, the *pretorie*, or *governours houſe.* Acts 23. 35. Phil. 1. 13. See on Acts 23. 35.

v. 28. *A ſcarlet robe*] *John* and *Mark* make mention of a purple robe, which in effect is the ſame, the uſuall habit of kings; they put it on him in ſcorn, and out of zeal to *Cæſar.* See on John 19. 2.

v. 29. *A crown of thorns*] Not a golden one to honour him, but of thorns, to diſgrace and vex him; this, ſaith *Proſper, de promiſ. & prædict. part* 3. 20. that ſheep prefigured, *qui in ſpinis cornibus detentus immolatus eſt pro Iſaac*, which being held by the head, was ſacrificed inſtead of *Iſaac.*

a reed in his right hand] Some cane, ſuch as they uſually carried, either for ſtay and ſupport, or to ſmite with: See chap. 10. 10. this was inſtead of a ſceptre.

they bowed the knee] As the manner was, before great ones, Gen. 41. 43. chap. 17. 14. Mark 1. 40. & 10. 17.

v. 30. *They ſpit upon him*] In ſigne of defiance and reproach. See on chap. 26. 67.

v. 31. *They took the robe off*] They would hereby ſeem to degrade and unking him again.

v. 32. *And as they came out*] Mark. 15. 21. Luke 23. 26. As they went out of the city. See Numb. 15. 35. 1 Kings 21. 13.

a man of Cyrene] See on Luke 23. 36.

Simon by name] See on Luke 23, 26.

him they compelled] Chriſt had carried his croſſe ſo far, all along the city. John 19. 17. as the cuſtom was for condemned men to do, (Matth. 16. 24. John 19. 17.) but becauſe Chriſt had been ſo rudely handled by them, that he could carry it no longer, therefore they compelled *Simon* to carry it out of the city: ſome conceive that he only helped Chriſt to bear it, carrying up the hinder part thereof, and cite to that end; Luke 23. 26. John 19. 17. others think, that onely the *tranſom* or upper end thereof was born from the ground, the nether part might eaſily be drawn along the ſame.

v. 33. *And when they were come*] John 19. 17.

place of a skull] Becauſe many skulls of dead men there executed, lay there ſcattered. See on John 19. 17. and Luke 23. 33.

v. 34. *They gave him vineger*] See verſe 48. and on Luke 23. 36. and on John 19. 29.

he would not drink] Which afterward he refuſed not, when he had ſuffered all but death, and was a thirſt. See verſe 48. John 19. 30.

v. 35. *They crucified him*] Nailed him to the croſſe. See Pſal. 22 16. John 19. 18.

parted his garments] They divided the reſt, but caſt lots for the upper coat. John 19. 23, 24. See note thereon.

v. 36. *They watched him there*] The ſouldiers appointed for the guard attended, by the croſſe, leſt any ſhould take him down before he was dead: herein, by Gods providence, his enemies alſo became witneſſes of his death, leſt unbeleevers ſhould have objected againſt his reſurrection, that he was not dead. See John 19. 34, 35. &c.

v. 37. *The king of the Jews*] So was he indeed, though this were done in mockery. See John 1.49. and on Luk.23. 38. John 19. 19. 22.

v. 38. *Two theeves crucified with him*] This was to diſhonour him, and to make the world believe that he alſo was a malefactor, therefore they placed him in the midſt, as a principall ringleader of ſuch men; See Iſai. 53. 12. he was crucified with theeves, *ſed quos paſſio jungebat, cauſa ſeparabat. Auguſtin Bonifac. ep.* 50. But thoſe whom the like paſſion united, the cauſe ſeparated. See Luke 23. 41. This preceded in the head, Chriſt, which followed in many martyrs.

v. 39. *They that paſſed by*] Who uſe to pity ſuch as ſuffer (though juſtly) See Lam. 1. 12. Yet now they deride Chriſt, who was innocent; we read not that they were ſo inhumane and pittyleſs to the theeves who were truely guilty. Luke 23.41. See on Luke 23. 35.

wagging their heads] A ſigne of deriſion and inſultation. Pſal. 22. 7. 2 King. 19. 21. Iſaiah 37. 22. Lam. 2. 15.

v. 40. *Thou that deſtroyeſt the Temple*] See on chap. 26. 61.

if thou be the Son of God] See on chap. 4. 3. See on Luke 23. 35.

come down from the Croſs] But therefore he would not come down, untill he had perfected the worke of our redemption there to be performed; becauſe he was the Son of God and the Meſſias; who therefore came into the world, that he might fulfill this his fathers will, by becoming obedient to the death of the croſs. Phil. 2.8.

v. 41. *The chief prieſts*] Their malice to Chriſt was ſhewed in life and in death: it might ſeem much below their dignity, to be preſent at an execution, and it was unworthy of their high calling to inſult over a dying man.

v. 42. *He ſaved others, himſelf he cannot ſave*] He would not ſave himſelf, that he might ſave others: this is a ſcoff like that (Luke 4.23.) which the proverb expreſſed, by *Phyſician cure thy ſelf.*

let him now come down from the croſſe] Fooliſh perſecuters, he will riſe from the dead, who will not yeeld to your inſulting opprobries, by deſcending from the croſs; *plus fuit mortem reſurgendo deſtruere, quā vitā deſcendendo ſervare. Gregor. hom.* 21. It was more, to deſtroy death by riſing again from the dead, then to preſerve life by coming down from the croſs: could Pilate ſay, what I have written, I have written; and ſhall not Chriſt perfect our ſalvation which he hath begun; but they ſay, let him come down and we will believe him: vain tempters, he will not ſo purchaſe credence with you, for *ſi deſcenderit neminem ſalvum faciet. Bernard. de 7. ſig.*

we will believe him] This they ſaid in ſcorn, and confidence that he could not have come down, if he would: for when he did more then this, by raiſing himſelf from the dead, (for it is more to reſtore, then to preſerve life) yet they believed not.

v. 43. *He truſted in God.*] Pſalm. 22.8.

if he will have him] or, *if he delight in him*, as Pſal. 22. 8. whence this ſeems to be taken.

v. 44. *The theeves alſo*] or, *even the theeves*, that is one of the theeves. See Luk. 23. 39. 40. and the like manner of ſpeaking, *c.* 26. 8.

v. 45. *From the ſixth hour*] About noon; for they began their day at ſix in the morning. See on Luke 23.44. So was that literally performed which was ſpoken of. Amos 8. 9. 10.

there was darkneſſe] To ſhew Gods diſlike of their cruelty, he would not have the ſun give light to ſo horrid an act, and as it were to ſee the ſun of righteouſneſs ſo unworthily handled, a naturall eclipſe it could not be, ſome think, it being ſo totall, ſo general, and the moon being now in the full (it being the midſt of the lunar moneth when the paſſover was killed) and ſo of neceſſity, the body of the moon (which uſeth to eclipſe the ſun, by it interpoſition and being between us and the ſun) muſt be oppoſite to, and diſtant from the ſun, the *diametricall* breadth of the *hemiſphere*, the full moon ever riſing at the ſuns ſetting. *Apollophanes*, who is reported to have been at this time in *Heliopolis* a city of Egypt with *Dionyſius Areopagita*; when he ſaw this admirable eclipſe, ſaid, Θείων ἀμοιβαὶ πραγμάτων, changes of the divine works, or adminiſtrations: but *Dionyſius* ſaid, ἢ τὸ θεῖον πάσχει, ἢ τῷ πάσχοντι συμπάσχει, either the diety ſuffereth, or hath ſympathy with that which ſuffereth.

over all the land] Of Judea, and the countries and regions neer; or over all the earth as ſome ſuppoſe.

v. 46. *My God*] Pſal. 22. 1.

why haſt thou forſaken me] In my preſent apprehenſion: ſuffering my humane nature to feel ſo much miſery in ſenſe of thy abſence, and thine anger againſt ſinners for whom I ſtand a ſurety: this is not the voice of deſpair, but of ſo ſad a conflict with an heavy paſſion: why haſt thou left me in the hands of mine enemies, and comforteſt me not in theſe bitter ſorrows?

v. 47. *Calleth for Elias*] He called God his God, and they mock him, as if he called for Elias, becauſe the words are ſounding alike in the Hebrew, but more in the *Chalde*. Pſal. 22. 1. Whence it ſeemeth he took theſe words, accommodate to his preſent condition. אלי אלי *eli eli*, my God, my God. See Mark 15. 34. אלהי אלהי *elohi, elohi* למא שבקתני *lema Shebachthani. Targ.* Theſe laſt words which the Greek retaineth, ſome *Chalde* or *Syriac* the Hebrew being למה עזבתני, *lama hazabtani*, the Syr. שבקתני *ſhebachthani*: that which the Hebrew hath עזב *deſeruit, reliquit*, the Syriac giveth by שבק *ſhebac, reliquit, &c.*

v. 48. *Strait way*] After he had ſaid I thirſt. John 19. 28.

a ſpunge] To ſuck it, for he could not otherwiſe drink of it, his hands being nailed to the croſs.

filled it] See Pſal. 69. 21.

with vineger] Or broken wine, ſuch as the Roman Souldiers had their allowance of, and did uſually drink, mixed with water; to which purpoſe they might have a veſſel then at hand by them. See John 19. 29. It may ſeem they mixed it with ſome other ingredients. verſe 34. See Mark 15. 23.

put it on a reed] Or cane. See on John 19. 29.

v. 49. *The reſt ſaid*] Others beſides them that mocked him, as before.

v. 50. *When he had cryed*] And uttered thoſe forementioned words. John 19.30. Luke 23 46.

again] For he had cryed aloud once before.

yeelded up] ἀφῆκε, let go.

v. 51. *The veil of the Temple was rent*] Some think, that which divided the holieſt of all, from the holy place, as Exod. 26. 31. 2 Chron. 3. 14. whereby was figured that the ceremoniall law was aboliſhed, and the way to heaven more plainly laid open. Hebr. 9.8. & 10. 19.20. 22. and the wall of ſeparation broken down. Epheſ. 2. 14. Others ſay that there were two veils, & which of the two was now rent, the inward or the outward, it is very uncertain. *Jerom* and ſome other of the ancients underſtand it of the outward; *Cyril* and others of the inward. See *Iſ. Caſaub. exercit.* 16. *N.* 127. See on Luk. 23. 45.

the earth did quake] Theſe were ſignes of Gods anger againſt the Jews, and of Chriſts Divine Majeſty. See Pſal. 114. 7.

v. 52. *The graves were opened*] The grave-ſtones it ſeemeth were moved, though the dead bodies there interred came not out till after Chriſts reſurrection, as appears in the next verſe, hereby was ſhewed then, that our Saviour had overcome death, as in his own perſon, ſo for others.

many bodies of the Saints] Probably they were ſuch as were lately dead, who appearing, verſe 53. were known to many in the City (See on chap. 17. 3.) who well remembred them, and if others, then were they known, as Moſes, and Elias on the mount, were known of the three Apoſtles there preſent with Chriſt: this is to give us aſſurance of our reſurrection from the dead.

which ſlept] This word is often uſed in Scripture to expreſs the ſtate of the dead: and to intimate that as we have often awaked from ſleep, ſo ſhall we once from death, ſleep is but deaths elder brother. See John 11. 11.

aroſe] Either to appear as witneſſes of Chriſts reſurrection, or to attend Chriſt into heaven (who was the firſt fruits of them that ſlept. 1 Cor.15.20.) or both theſe.

v. 53. *Into the holy City*] Into Jeruſalem See on chap. 4. 5. for the places of buriall were in the ſuburbs, out of the city.

appeared unto many] Of the faithfull, not unto all the people: ſo alſo Chriſt appeared, but not to all. Acts 10. 41. For they who would not believe *Moſes* and the Prophets, neither would they, if one ſhould come to them from the dead. Luk. 16.

v. 54. *watching Jeſus*] See on verſe 36. A guard of Souldiers uſed to watch thoſe who were crucified *Jo. Druſ. præteritor. l.* 1.

they feared greatly] They were much afraid of Gods wrath, having been inſtruments of cruelty exerciſed on Chriſt in his ſuffering; and having ſeen ſuch dreadfull ſignes of Gods anger, as the extraordinary eclipſe, the earthquake, renting of the rocks, and poſſibly the graves opening.

this was the Son of God] A man beloved of God; or not guiltleſs onely, but more then a man; for they being heathen men eſteemed their great and excellent men, Sons of their Gods: See Luke 23. 47. It is not certain that they acknowledged the deity of Chriſt; See Dan. 3. 25.

v. 55. *A far off*] Either in modeſty they would not be among the throng of Souldiers: or it may be they permitted none to come neer the croſs; or they were afraid to be queſtioned as his followers, as Peter was. chap. 26. 58.

which followed Jeſus] They had followed him out of Galilee, and would not leave him, ſo great was their zeal to the goſpel, and love to him, yet were they not all Galileans. Luk. 8. 3. & 23. 27. 28.

v. 56. *Mary Magdalen*] So called of the place of her abode. See chap. 15. 39.

the mother of James and Joſes] See Mark 6. 3.

the mother of Zebedees children] See chap. 20. 20. Whoſe name may ſeem to have been Salome. Mark 15. 40.

v. 57. *When the even was come*] Mark 15. 42. Luk. 23. 50. John 19. 38. After the ninth hour, at three of the clock in the after noon.

a rich man] The more likely to obtain the body of Pilate, and the more in danger of the malice of the Prieſts for his care of Chriſt.

of Arimathea] Or *Rama*, or *Remathaim*. See on Luk. 23. 50 *Jerom. de loc. Hebraic.* calleth it *Armatha Sophim*, the city of *Elkana* and *Samuel*, neer *Dioſpolis*.

named Joſeph] Chriſt was not buried obſcurely, but by the Governours conſent, by an honourable man, in a place not far diſtant, in a new ſepulchre; So that there cannot reaſonably be any doubt of his death, See Iſai. 53. 9.

v. 58. *Begged the body of Jeſus*] For the bodies of condemned perſon were in the power of the Magiſtrates.

Pilate commanded the body to be delivered] See on v. 54.

v. 59. *In a clean linnen cloath*] to bury it decently.

v. 60. *In his own new tomb*] Prepared for himſelf, but none yet had layd in it; that none might ſuſpect the riſing of ſome other body: See on Luke 23. 53.

rolled a great ſtone] As the Jews uſed to do on the ſepulchres of their friends. See John 11. 38. 39. which he did to ſecure the body from abuſe by his implacable enemies; Gods providence diſpoſing all that was done about this, to remove ſuſpition of his diſciples taking it away, as is objected. chap. 28. 13. alſo to ſet off the power, and glroy of Chriſts reſurrection, whom neither that weight nor the bands of death could hold from riſing again: this was laid by man, but removed by an Angel.

v. 61. *The other Mary*] Mentioned. verſe 56. See Mark 15. 47.

ſitting over againſt the ſepulchre] To ſee where Chriſt was layd, that they might embalm his body. Luke 23. 55. 56.

v. 62. *The day of the preparation*] So was any day called, that was next before any ſolemn feaſt. See Mark 15. 47. Luk. 23. 54. John 19. 14. 31. 42.

v. 63. *That deceiver*] See John 7. 12. Thus would their reſtleſs malice anull the power of his doctrine and miracles: thus they hoped to waſh from themſelves blood-guiltineſs, by aſſerting the equity of his condemnation.

ſaid] Chap. 12. 40. Mark 8. 31. John 2. 19.

after three dayes] Mark 8. 31. for he was layd in the grave on friday, lay there all Saturday which was their Sabbath, and roſe on the Lords day morning, which is ours. chap. 28. 1.

v. 64. *Vntill the third day*] According to the time ſet by Chriſt for his reſurrection; for ſo they might keep his body ſafe till that time were paſt, and then probably they meant to have ſhewed it to the people, hoping therby to convince him of untruth in this particular, which would weaken the credit of all the reſt of his doctrine.

the laſt errour ſhall be worſe then the firſt] A proverbiall form of ſpeech: the people will believe in him more then before. John 11. 48. & 12. 32. which they counted errour.

v. 65. *Ye have a watch*] He means the garriſon Souldiers, appointed for the guard of the temple. Acts 4. 1. & 5. 56. eſpecially at the Paſſeover, for fear of tumults, in that confluence of people, it may be they were the ſame who went with Judas to take Chriſt. John 18. 3.

as ye can] ὡς οἴδατε. As ye know, as ye can deviſe, or ye know well enough how to do it.

v. 66. *They went*] The cuſtody of the ſepulchre was committed to them that murdered Chriſt, that there might be no doubt of the trueth of his reſurrection.

ſealing the ſtone] with ſome publike ſeal of office, which might prohibit any to remove, or meddle with it, See Dan. 6. 17.

and ſetting a watch] Wickedneſs can never be ſecure: all this but confirmed the truth of his reſurrection, See on verſe 60. all that the adverſaries of the truth of Chriſt ſhall at laſt effect, is to render it more certain and undoubted: had not all this been done by the malitious Jews, the ground of our faith concerning the reſurrection of Chriſt, had not been ſo evident: the enemies of Chriſt, againſt their wills, and intentions, are made competent witneſſes of his power and truth.

CHAP. XXVIII.

Verſe 1. *IN the end of the Sabbath*] Mark 16. 1. After it was ended.

as it began to dawn] See on Luke 24. 1 John 20. 1.

the firſt day of the week] On the Lords day morning Reve. 1. 10.

the other Mary] See on chap. 27. 61.

to ſee the ſepulchre] To ſee whether it were ſafe, and ſhut up as they ſaw it. chap. 27. 61. out of their love and fear: ſo ſolicitous were they for the body of Ieſus, that they might embalm him. Mark 16. 1. Luke 24. 1. Not knowing that he was riſen from the dead.

v. 2. *There was*] Or there had been.

a great earthquake] Which ſeems to have been when the women were in their way, there was one at his paſſion. chap. 27. 51. and another at his reſurrection. By many ſignes did the Lord manifeſt this glorious work of Chriſts riſing again a triumphant conquerer over death and hell; as to confirm our faith concerning the reſurrection of the dead, ſo alſo to form the hearts of theſe witneſſes thereof, to a reverend elevation of minde to the truth of Chriſts deity; by the power whereof, he not only raiſed up his own humane body, but alſo manifeſted himſelf to be the Lord of life, who will alſo raiſe up ours from the duſt of the earth, which now trembled at the ſurrendry of her Lord to life again.

for the angel of the Lord] Or an angel, two are mentioned. Luke 24. 4. Iohn 20. 12. Either one was neereſt at hand to ſpeak for both, or one appeared at firſt, and two when they came back: this, *for* importeth not a cauſe, but a conſequence of the earthquake: Chriſt riſing from the dead, gave this triumphant ſignall of his victory over death, hell, and the devil, as to the watch at Ieruſalem, ſo to the inhabitants of the earth, whoſe foundations he thus ſhook at his pleaſure; for it is moſt likely that he roſe in this earthquake.

rolled back the ſtone from the door] Performing the office of a door-keeper; not but that Chriſt could have done it without his miniſtry, but out of duty to Chriſt: alſo he removed it that the women might go into the ſepulchre, and ſee that Chriſt was gone thence, and that the ſouldiers might, to their aſtoniſhment, ſee what he came for; not to raiſe up Chriſt, who could command the creatures to give way to him; but for their ſakes who were to behold the ſame, and teſtifie it to others. See *Iuſtin. Martyr. quaeſt.* 117.

and ſate upon it] Expecting the coming of thoſe women, to whom he was to declare and teſtifie the reſurrection of Chriſt; for they were but in the way when the earth ſhook as Chriſt roſe from the dead: they were ſolicitous by the way as they came, whom they ſhould get to roll away the ſtone, that they might go into the ſepulchre to embalm Chriſt. Mark. 16. 3. Here God (whoſe aid is never wanting in due time and manner, to holy deſires) provideth ſo as that they found it readily opened by the Angel.

v. 3. *His countenance was like lightning*] As Dan. 10. 6. See here chap. 17. 2. Mark 16. 5. ſaith, they ſaw a young man; that is, the Angel who had aſſumed that ſhape, which intimated him, of entire ſtrength and agility: this Majeſty in his countenance, ſhewed that he was no man of the vulgar, but an heavenly meſſenger.

white as ſnow] Act. 1. 10. See this phraſe Pſal. 51. 7. Lam. 4. 7. Dan. 7. 9. Reve. 3. 4. 5. 18. & 44. & 6. 11. & 7. 9. 13.

v. 4. *The keepers did ſhake*] At the ſight of his glory, and in conſcience of their own guilt: ſeeing the earth tremble the grave open, the heavy ſtone rolling away from the ſepulchre, the dead body which they had in charge to watch, gone; a perſon of ſuch a dreadful preſence, & heavenly glory, as ſpake him more then man; they could not but know, that they had not now to deal with infirm man, but God: therefore all aſtoniſhed they tremble, and become like dead men: here were two main cauſes of fear. 1. Their own horrour of conſcience who were actors in the death of Ieſus. 2. Fear of their Governour, whoſe anger they might well expect, if he ſhould not credit their reports, but conſtrue all, as incredible excuſes of their own default, and negligence in watching. Thus God ſhewed them how vain it was to take up arms againſt him; and alſo made them witneſſes againſt themſelves and the malicious prieſts.

v. 5. *The angel anſwered*] To the womens fear. verſ. 8.

or he ſpake, as chap. 22. 1. it is poſſible that the watch coming to themſelves again, fled into the city, as verſe 11. as the women came ſome other way, ſo that they miſſed them; for the women, without any let by the watch, entred into the monument (which probably they would not have ſuffered, had they been preſent) they ſaw the angel, and were afraid, but not as theſe armed keepers: a good conſcience is the beſt armour, and ſureſt fortification.

fear not ye] Though the ſouldiers be fled for fear of me, yet be ye not diſmaied: they watched Chriſt for evil, ye ſeek him for good: the keepers had cauſe to fear Gods revenging hand, who helped to murder his beloved only Son; but you have cauſe of hope and joy, not fear and ſorrow: the reſurrection of Chriſt is a due cauſe of terrour to the enemy, and of joy to us who believe.

I *know ye ſeek* Jeſus] This is one cauſe, why he would not have them fear, for he is on their ſide, who came not with the impious watch, as enemies; but as faithful ſervants of their Lord, to do him honour; for he ſaw the proviſion which they brought to embalme Chriſt.

was crucified] He nameth that which is a ſcandal to the world, as the Chriſtians ground of rejoycing, Galat. 6. 14.

v. 6. *he is not here, he is riſen*] This is another argument of conſolation; he is not now in the ſepulchre: that was not enough; for *Magdalen* thought they had conveyed him thence, Joh 20. 13. therfore he addeth, *he is riſen* to life again; the conquerour of death, and Lord of life.

where the Lord lay] Believe your own eyes (See Mark 16. 14.) let them help to enform you: ſee the place where the ſacred body of Chriſt was layed in the ſepulchre, he is not now there, but riſen from the dead.

v. 7. *Go quickly and tell his diſciples*] To put them out of their heavineſs: the Lord will quickly comfort the afflicted, except the cauſe of his delay be in our ſelves.

he goeth before you into Galilee] So had Chriſt foretold them, Mark 16. 7. chap. 26. 32. (See Micah 2. 13.) therefore he ſaid, Luke 24. 6. *remember how he ſpake unto you.* See note thereon.

lo, I have told you] Aſſure your ſelves of it: fail not to deliver your meſſage, I have delivered mine.

v. 8. *with fear and great joy*] Being affrighted at the ſight and preſence of the Angel, but comforted at the joyfull tidings of Chriſts reſurrection.

to bring his diſciples word], They are made the firſt witneſſes of his reſurrection, *quæ ardentius dilexerunt, Cyprian de reſur*, who more fervently loved, and more devoutly ſought Chriſt. Death began from that ſex, and of the ſame, God appointed the firſt witneſſe of life reſtored, in the reſurrection of Chriſt.

v. 9. *Jeſus met them*] Chriſt not onely ſent an Angel to publiſh his reſurrection, but appeared in his own perſon to the women, and ſends them to tell his Diſciples: heres both a remedie againſt fear, and reward of obedience.

all hail] See chap. 26. 49. χαίρετε, *rejoyce ye*: it is a form of ſalutation, which the Syriack expreſſeth by שלם לבן, *ſhelom lechen, peace be unto you*: as the Hebrews ſaid, שלום לכם *ſhalom lachem, peace be unto you*, fear not, Geneſ. 43. 23. the 70 ἵλεως ὑμῖν, *Chald.* שלם לכון, *ſhelam lechon.* So *Moſes* is diſmiſſed by *Jethro*, Exod. 4. 18. לך לשלום *lech leſhalom.* 70 βάδιζε ὑγιαίνων, *go in*, or *to peace*, or *health*: Chriſt here not only ſaid this, but wrought the effect in their hearts, in a ſpiritual illumination and joy.

held him by the feet] Worſhipping him: Either they endeavoured ſo to do, and were prohibited by Chriſt, as John 20. 17. or Chriſt firſt appearing to *Magdalen*, forbade her onely to touch him then; but permitteth theſe now: (See John 20. 17.) for now they were comforted, and their wavering mindes better aſſured then at firſt: moſt likely Chriſt haſtened *Magdalen* to contribute her information to the reſt; intimating that her holding him by the feet now, though holy, was unſeaſonable, he having aſſigned her a greater work, which ought firſt to be diſpatched; that his diſciples faith might run no longer an hazard, by her delay. See on John 20. 17.

and worſhipped him] Though the humanity of Chriſt be a creature, and ſo, not of, & by it ſelf to be adored with divine adoration, but to adore the Deity, to whom alone all divine worſhip is due (Matth. 4. 10.) yet becauſe, from his conception, the Deity is perſonally and indiviſibly united to his humanity, and ſo Chriſt is truly God, as truly man, from whom the Deity cannot be divided, neither in true faith, nor faithful invocation; therefore whole Chriſt is to be adored; that is, God the eternal word become fleſh, in and with the humanity of Chriſt.

v. 10. *Tell my brethren*] His diſciples: this high title Chriſt gave them before, chap. 12. 50. ſo now alſo after his reſurrection, to ſhew the continuance of his affection to them. See Pſal. 22. 22. John 20. 17. Heb. 2. 11. Rom. 8. 29.

v. 11. *ſome of the watch came into the city*] Now appear another ſort of witneſſes, above all exception, becauſe of the adverſaries partie; which this Evangeliſt exactly relateth, ſhewing particularly when, who, to whom and with what ſucceſſe theſe teſtified concerning thoſe things they had ſeen. 1. the time was, before the women could come to the ſepulchre, the watch themſelves ran into the city, to enform. 2. the parties were ſome of the watch: the more underſtanding part thereof, the reſt for fear ſcattering and diſperſing themſelves in the city. 3. The high Prieſts, who ſet them on work, are enformed not without a ſingular hand of divine providence, to convince and ſhame the malitious enemies of Chriſt, and authors of that counſel to guard the ſepulchre. 4. The ſucceſſe was not as in reaſon might have been expected, the high Prieſts repentance, and happy acknowledgement of their errour to undeceive the people whom they had miſled: but a *Pharaoh* like hardneſſe of heart: for they further endeavour to ſuppreſſe the truth, by bribing the ſouldiers to lie, and the Preſident to connive at their wickedneſſe.

v. 12. *large money*] ἀργύρια ἱκανὰ, *ſufficient moneys*: *money not a little*, Syr.

v. 13. *his diſciples ſtole him away*] *Pilate* might the rather believe this, becauſe the Prieſts had given him an hint hereof beforehand, chap. 26. 64. more eaſily do wicked men believe improbable lies, then probable truth.

while we ſlept] Very credible witneſſes, that could certainly tell what was done, while they were aſleep: if you were then aſleep, how knew you that his diſciples ſtole him away? *Lactantius* rule is commonly true, *hæc enim eſt mendaciorum natura ut cohærere non poſſint, l. 5. c. 3.* this is the nature of lies, they can ſeldom hold together. This lye wanted all colour of truth: they would have made Chriſts vertue his diſciples crime, who recovered their Maſter (not as was pretended, by theft, but) by faith, alive, not dead.

v. 14. *come to the governours ears*] Be heard by the Governour, as they might well fear it would, though they would do what they could to keep it from him: and might well fear the iſſue: for if they appeared to be the authours of a lie, they might expect his diſpleaſure: if they ſaid true, they might expect ſome ſevere puniſhment for ſleeping in their appointed watch.

ſecure you] We will make you ἀμερίμνους, without care: we will provide for your indemnity, by preventing the danger, that might come to you thereby; for it was puniſhable to fail in the due performance of ſuch like truſts. See Acts 12. 19.

v. 15. *this ſaying is commonly reported*] Though the Preſident could not but know it was falſe, as contradicting it ſelf: ſo probably he could not but queſtion them, why they came off their watch, before the end of the third day: yet for fear of tumult (as it is too common now adays) he had rather bear with the diſhonour of God, then his own perſonal danger or detriment.

unto this day] So eaſily do untruths finde entertainment among the vulgar, too incredulous of truth? this was the juſt judgment of God, to ſend them ſtrong deluſions, that they ſhould believe lies, who would not receive the love of the truth, that they might be ſaved, 2 Theſ. 2. 10. yet for all this, the elect every where believed See 2 Cor. 4. 3, 4.

v. 16. *the eleven diſciples*] This Evangeliſt is brief in repeating Chriſts apparitions to his diſciples after his reſurrection, which the other ſupply. Theſe eleven are mentioned, chap. 10. 1. 26. 44. *Judas* the twelfth was gone, chap. 27. 5. the chief are mentioned; but it is likely that more, or all the reſt went into Galilee to meet him; for they alſo were brethren. See verſe 10. the Apoſtle ſaith he was ſeen of more then 500 brethen at once, 1 Cor. 15. 6. Some make this ἐπάνω, to relate to the place, not to the number: as if the ſenſe were, he was ſeen above; when he aſcended: ſo this 500 ſeeing him at once may be underſtood of their coming together to the mount of Olivet, Acts 1. 6. 12. ἵνα αὐτοῖς καὶ τὴν ἀνάληψιν αὐτοῦ δείξῃ, *Oecumenius*; that he might ſhew them alſo his aſſumption.

into a mountain] What mountain of Galilee this was, is not mentioned; probably he went thence to mount Olivet neer Jeruſalem; for thence he aſcended, Acts 1. 12. and this was neer Jeruſalem.

v. 17. *when they ſaw him*] When the multitude of diſciples ſaw him alive from the dead, in his own former figure, lineaments & appearance, not yet in the Majeſty of his glorified body, leſt they ſhould have conceived that it had been ſome other body riſen, not that Jeſus which was crucified, dead, and buried: this glory after his reſurrection was veiled, rather for their ſakes, then miſſing on his: in that they could not have known him, and it was neceſſary for his diſciples ſo to attend him, *ut poſſit cognoſci, Auguſtin. de C. D. lib. 22, cap. 19.* that he might be known of them.

they worſhipped him] Acknowledging his reſurrection and divine power, by adoring him. See on verſe 9.

being now more confident then ever that he was indeed their Meſſias, the Son of the living God: for ſo he was declared by his reſurrection from the dead. Rom. 1. 4.

but ſome doubted] Till he came neer to them, ſhewed them the prints of the nails (John 20. 25.) and ſpake to them: ſo the Syriack interpreter giveth it, *dubitaverant*, *had doubted*: one tenſe for another. See Mark 16. 11. 13. Luke 24. 11. 37. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifeſted, they left poſterity nothing rationally to doubt of.

v. 18. *All power*] Abſolute power without reſtraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the ſame power with the Father from eternity, (Philip. 2. 7.) and now give the ſame in the fulneſſe of time: now I have put off the forme of a ſervant, wherein I was to ſuffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8. &c.

in heaven], Which comprehendeth power of ſending the holy Ghoſt, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. 4. Coloſ. 1. 16. power to give heaven to all his, chap. 25. 34.

in earth] Power to gather a Church out of all nations. Pſal. 2. 8. Mark 16. 15, 16. and to rule over all. See Acts 10. 36. 42. Epheſ. 1. 20, 21, 22. Revel. 17. 14. Dan. 7. 14.

v. 19. *go ye therfore*] Be not therfore afraid to execute your charge, which by a ſupream authority I commit to you; fear not the face of man, doubt not the ſucceſſe: be ye my ambaſſadours to this purpoſe, adminiſtring this power among them.

teach all nations] Not onely Jews, but Gentiles alſo. See Acts 10. 34. 35. 47.

baptizing them] Adminiſtring to them the Sacrament of baptiſme, to all nations, wherein were ever many children, not here excepted in the Apoſtles charge to baptize.

in the name, &c.] *εἰς τὸ ὄνομα, into the name*, by that right initiating them, and receiving them into the profeſſion of the ſervice of one God in three perſons, and of depending on Chriſt alone for ſalvation. See 1 Cor. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

v. 20. *to obſerve*] Obedience is required of Believers. See Rom. 2. 13. faith without works is dead; it ſaith as once barren *Rachel*, Gen. 30. 1. *Give me children, or elſe I die.*

all things] Not ſome only, See Pſal. 119. he that maketh choice of Gods commandments, which he will obey, and wᶜʰ not, is his own ſervant not Gods: almoſt to be perſwaded to be a Chriſtian, is but as good as nothing: it is not enough to be baptized, but we muſt adorn the profeſſion there made, by doing that which God commandeth: Chriſts ſpeech comprehendeth (as *Theophylact* well noteth) θεολογίαν καὶ πρακτικὴν ἀρετήν, that is, contemplative and practical vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worſhip is a ſtranger to his Sanctuary, none ſuch may come neer, Numb. 16. 40. it is as ſtrange fire which came not from Heaven, God will not be ſerved therewith.

I am with you alwayes] Though your work be hard, I will aſſiſt you, and your ſucceſſours in the miniſtery at all times, to the worlds end: *Os Chriſti evangelium eſt, in cœlo ſedet, ſed in terra loqui non ceſſat, non ſimus ſurdi, nam ille clamat, Aug. de temp. ſerm.* 205. the goſpel is Chriſts mouth; he ſitteth in Heaven, but ceaſeth not to ſpeak on earth; let us not be deafe for he crieth out. Laſtly, here is comfort to all believers; for this ſheweth, as *Jerom* ſaith, *ſe nunquam à credentibus receſſurum*, that he will never depart from believers: as more particularly for all the ſucceſſours of the Apoſtles, the faithful Miniſters: Chriſt thus ſpeaks, leſt our Miniſtery ſhould ſeem to be executed, *humanâ tantum operâ*, onely by the work of man, *Proſper de vocat. Gent. l.* 2. *c.* 2. To the Miniſters may be applyed that which J*ehoſhaphat* ſaid to his Judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons*: it was Gods promiſe to him, who bare the figure and name of Jeſus, Joſh. 1. 5. *I will be with thee*, I *will not fail thee, nor forſake thee*: it is the promiſe of our Jeſus, who leadeth us into our promiſed reſt: Behold I am with you alwayes unto the end of the world; be ſtrong therfore, and of a good courage, fear not the malice of perſecutors; *ipſe certamine agonis noſtri, & coronat pariter & coronatur*, *Cyprian lib.* 2. *ep.* 6. Chriſt in our conflict both crowneth, and is crowned. Fear not the ſucceſſe; it is Chriſt who giveth the increaſe, 1 Cor. 3. 7. God could have done this work without our Miniſtery, or by his angels; but he will give man the honour of this Miniſtration, where his own holy Spirit will work to make it effectual to the edification, and ſalvation of his elect: ſo fitted and prepared here, as were the materials of *Solomons* temple, that no noiſe of the builder ſhall be heard in rearing up the ſame there, where propheſies ſhall ceaſe, love be perfected, and faith end in enjoying the promiſes of God in Chriſt.

Amen] This word is current in all languages, and is originally Hebrew: ſo J*eremie* the Prophet ſaid, אמן יהוה, *amen* Jehovah, Jer. 11. 5. The Hebrews uſed it after their prayers or bleſſings, therein wiſhing the ſucceſs, truth, confirmation and conſummation of thoſe things they prayed for: it is aſmuch as *faxit Deus, certò fiat*. See Deut. 27. 15. which the 70 give *γένοιτο, ſo be it.* It is ſometimes doubled for the greater confirmation. See Numb. 5. 22. ſo afterward in the primitive Church, the people uſed to anſwer, when their prayers ended, *Amen.* See 1 Cor. 14. 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain, and infallible truth. (See on John 3. 11.) Faithful is he that hath promiſed to be with us unto the end. Lord Jeſus ſo be it. *Amen.*

ANNOT.

ANNOTATIONS
On the Goſpell according to
S. *MARK.*

The ARGUMENT.

MARK *is remarkable for his brevity, and in many things doth as it were abbreviate* Matthew: *Yet not without ſome uſeful differences, which may ſerve for explanations of the former Goſpel written by* S. Matthew *the Apoſtle. This Evangeliſt is thought to have been a Follower of* Peter, *and called his Son,* 1 Pet. 5. 13. *yet whether it was* John Mark *or no, who is mentioned as* Barnabas *his Kinſman,* Coloſ. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *Whoſe Follower ſoever he was, out of doubt the credit of the Hiſtory dependeth not upon any mans Approbation, but upon Divine Inſpiration; elſe could it not be Canonicall Scripture,* 2 Pet. 1. 21 *In Eccleſiaſticall Hiſtories, he is ſaid to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good uſe of it.* Amen.

CHAP. I.

T*He beginning of the Goſpel*] That is, the beginning of the Evangelical ſtory, of the firſt propagation of the Goſpel, which was by the miniſtery of *John*; at whoſe preaching *Mark* begins his relations. See the argument on *Matthew*, and on Chap. 1. 1. there. *Epiphanius To. 1. lib. 2. hæreſ.* 51. *n.* 6. noteth well, that God gave every one his part: ſo that every one of the Evangeliſts had his peculiar taſk alotted him, and that ſomethings they recorded with one conſent, ſo that they may all appear to have drawn, ἐξ ἀυτῆς τῆς πηγῆς, from one and the ſame fountain, and other things omitted of the reſt, ſome one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the Son of David*, to ſhew the truth of his humanity, and of Gods promiſes. *Mark* ſtiles him *the Son of God*, to ſet out his divine power and ability to ſave us. See on Luke 3. 38.

v. 2. *as it is written*] *John* went before Chriſt, as it was foreſpoken by the Prophets.

in the prophets] In the books of the Prophets *Iſaiah* and *Malachi*, Matth. 3. 3. and Luke 3. 4. as alſo in the Syriack here, *Iſaiah* is cited; the meaning is, in their prophecies. See Iſaiah 40. 3. Mal. 3 1.

I ſend my meſſenger] The Prophet uſeth the preſent tenſe, though he ſpake of a thing to come, being as ſure of it, as if it were preſent. So Hoſea 10. 7.

before my face] A metaphor taken from the Princes Harbingers ſent before them, to prepare for them.

prepare thy way &c.] By fitting the way and removing the lets to a fairer paſſage; ſo did *John*, by preaching repentance, prepare the way for the goſpel of Chriſt.

v. 3. *the voice*] See on Matth. 3. 3.

in the wilderneſſe] See on Matth. 3. 1.

prepare ye] See on Matth. 3. 3.

v. 4. *John did baptize*] See on Matth. 3. 1.

the baptiſme of repentance] *John* did teach thoſe whom he baptized, that this baptiſme did waſh away their ſins, who truly believed and repented. See chap. 16, 16. *janua regni pœnitentia eſt cum fide*, *Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptiſm they profeſſed and teſtified their repentance.

for remiſſion of ſins] εἰς ἄφεσιν, *&c. unto*, or that they might obtain remiſſion of their ſins; not by the external waſhing with water onely, which is the Miniſters part, but by the inward Baptiſme of Chriſt, by the Spirit of regeneration: nor is repentance the cauſe, but the inſeparable condition of ſins remiſſion; which God alſo giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verſe 8. only the blood of Jeſus cleanſeth us from all our ſins. 1 John 1. 7. John 1. 29. See on Matth. 3. 11.

v. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all parts, and towns, ſome. See *Luke* 3. 10. &c. Jer. 9. 26.

confeſſing their ſins] See on Matth. 3. 6.

v. 6. *clothed with camels hair*] Matth. 3. 4.

v. 7. *one mightier then I*] *John* doth, as a faithful Miniſter ſhould do, leſſen himſelf, to advance Gods honour, referring the whole power of his miniſtration unto him, who alone can make it effectual. See 1 Cor. 3. 7.

I am not worthy to &c.] His meaning was to expreſſe the condition of the meaneſt ſervant, who ſtoops to pull off his maſters ſhoes; as if he ſaid, I am unworthy of the meaneſt ſervants office in his family.

v. 8. *but he ſhall baptiſe you*] He ſheweth that the whole efficacy of baptiſme proceedeth from Chriſt, inwardly baptizing. See Matth. 3. 11.

v. 9. *and it came to paſſe*] Matth. 3. 13.

v. 10. *coming up out of the water*] John coming up, ſaw it. John 1. 33. 34. it is likely that he went into the water with Chriſt, as *Philip* did with the Eunuch, Acts 8. 38.

the heavens open] Or *cloven*, or *rent*, See on John 1. 32.

the ſpirit like a dove] See Matth. 3. 16. See on John 1. 32.

deſcending upon him] On Chriſt. See on Matth. 3. 16.

v. 11. *a voice from heaven*] See Matth. 3. 17.

v. 12. *Immediately*] Or ſhortly after.

the ſpirit driveth] Or ſends away, as v. 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.

v. 13. *with the wilde beaſts*] In the place where no man dwelt, Luke 1. 80. Acts 8. 26. alluding to Job 5. 22. in this triple neighbourhood of Chriſt, with Satan, wilde beaſts, and Angels, it appeareth which God teſtified from heaven, that he is indeed the holy Son of God: that Satan tempted him, it was more, then for us to be taken. *Greg. Nazianzen orat.* 36. he tempted him, but could not prevail; this ſhewed him more then man: the wilde beaſts were about him, and hurt him not, but acknowledged their ſubjection to him the ſecond *Adam*, as unto the firſt in his ſtate of innocency: and the Angels in their Miniſtery acknowledge him their Lord and God, who made them miniſtring ſpirits. Hebr. 1.

Angels miniſtred unto him] After the fourty dayes faſt expired, and the temptations ended, Matth. 4. 11.

v. 14. *After that John was caſt into priſon*] After *Johns* impriſonment, Chriſt ſhewed himſelf more evedently in the office of the *Meſſias*.

Jeſus came into Galilee] Matth. 4. 12.

v. 15. *the time is fulfilled*] The time foretold by the Prophets for the manifeſtation of Chriſt is fully come, Gal. 4. 4.

the kingdom of God is at hand] Chriſt did now by the preaching of the goſpel, take poſſeſſion of his kingdom.

repent ye] Faith and repentance are the ſumme of the Goſpel. See on verſe 4.

v. 16. *now as he walked*] Matth. 4. 18.

he ſaw Simon] He ſaw him before, John 1. 42. but now he called him to his apoſtleſhip.

v. 17. *I will make you fiſhers*] See Matth. 4. 19. Luke 5. 10. he ſaith not, ye ſhall make your ſelves, as they do, who intrude themſelves into the miniſtery (as *Gregor. Nazianzen* ſaith, *ἀνίπτοις χερσὶν*, with unwaſhed hands; or as the ſame ſpeaks, *orat.* 20. at once ſowed and grown up (as the Poets feigned thoſe gyants) in one day, we make them ſaints, and commend them to be wiſe and learned, who have learned nothing, neither have brought any thing towards the miniſtery before their will to be ſo. See Heb. 5. 4, 5. *Gregor. Nazianzen orat.* 1.

v. 18. *ſtraitway they forſook*] See Matth. 4. 20. Luke 5. 11.

v. 19. *he ſaw James*] See Matth. 4. 21.

v. 20. *they left their father*] See Matth. 4. 22.

with his hired ſervants] That by them he might mannage his affairs, and they attend him.

v. 21. *went to Capernaum*] Matth 4. 13. See on Matth. 11. 23. Luke 4. 31. See on John 2. 12.

v. 22. *aſtoniſhed*] See on Luke 4. 32. and Matth. 7. 28.

v. 23. *there was in the ſynagogue*] Luke 4. 33.

of an unclean ſpirit] See on Luke 4. 33 Matth. 10. 1. unclean, ſaith *Euthymius*, *quaſi immundiciis ac ſceleribus, &c.* as rejoycing in uncleanneſſe and ſin. See on chap. 5. 2

v. 24. *let us alone*] ἔα it is a particle ἐκπλήξεως, of exclamation, proceeding from grief or aſtoniſhment, at ſome new, or unexpected thing, which troubleth and perplexeth; as much as *ah. Euthymius* interpreter giveth it, *ſine*, that is, *dimitte nos*; ſuffer, or let us alone: and *Suidas* giveth it by *συγχώρει*, *ſine*, *concede*, *permitte*, it is taken for an imperative of *ἐάω*, *ſino*, *permitto*, thence ἔα for ἔαε.

Jeſus of Nazareth] Becauſe he was bred there, though he were born at Bethlehem. See Matth. 2. 23. this was the ſubtilty of Satan, who well knowing, that Chriſt was, according to the propheſies born at Bethlehem; yet to perſwade the people, that Chriſt was not the Meſſias expected and promiſed, he calleth him Jeſus of Nazareth. See John 7. 42.

art thou come to deſtroy us] Did God therefore ſend thee into the world, to reſtrain us from doing miſchief, which is a torment to us? See Luke 8. 31. the devils know that they are already damned, but yet they ſhall not be fully tormented before the end of the world. See 2 Pet. 2. 4. Jude v. 6.

the holy one of God] So is he indeed the holy Saviour of the world, figured by the high Prieſts title, Exod. 28. 3. 6. and foretold, Dan. 9. 24. but mark how unconſiſtent falſhood is, the devils plots entangle himſelf: if the holy one, then certainly come to caſt thee out: and here he confeſſeth Chriſt, in hope that none will believe that which the devil ſaith, but all in vain, they all believe Chriſt to be the holy Saviour, who are regenerate by his ſpirit.

v. 25. *Jeſus rebuked him*] ἐπετίμησεν, rebuked him with threatning.

hold thy peace] Jeſus refuſeth teſtimony of the evil one: Satan is a lyar, John 8. 44. and the father thereof: needs muſt his teſtimony render truth it ſelf ſuſpected with men: it is an uſual puniſhment of lyars, not to be believed when they ſpeak truth. The devil never ſpeaks truth, but to deceive. See Acts 16. 18. and Pſal. 50. 16.

come out of him] Thus Chriſt would rather ſhew himſelf to be that holy one of God, by caſting out the unclean ſpirits, then by their teſtimony; and appear ſuch in the effects of divine power, then the words of diluding ſpirits: Gods cauſe hath no need of ſin or ſinners to ſupport it. See on Luke 8. 41.

v. 26. *had torn him*] Or pulled him with grievous pain, as by caſting him into a convulſion fit, (which may be without renting) Luke 4. 35. ſo *σπαράξαν* imported: thence is *σπαραγμὸς*, *convulſion*. *σπαράσσω* ſeemeth compounded of *σπάω traho*, to draw, (whence is *σπάσμα*, *convulſion or cramp*) and *ἀράσσω*, *pulſo*, *&c.* ſo that it properly ſignifieth to tear or break, by drawing up together: this Chriſt preſent now permitted, that Satans malice might appear; but would not ſuffer him further to hurt, that the power of him that caſt out Satan might be known.

v. 27. *among themſelves*] Or *within themſelves*, as Matth. 16. 7.

what new doctrine is this] Not blaming it, as Acts 17. 19. but acknowledging it to be ſtrange and extraordinary; in the matter of his teaching, and the manner of the confirmation thereof by miracles, which none of their late teachers could do.

with authority] Not by prayer to God as a ſervant, but *ſuo jure*, by his own juriſdiction, command and power over them.

v. 28. *the region round about*] Not onely into Galilee, but alſo into all the countreys thereon bordering.

v. 29. *forthwith*] Matth. 8. 14.

James and John] It may be theſe dwelt together in one houſe, for they came with him.

v. 30. *Simons wives mother*] See Matth. 8. 14.

v. 31. *lift her up*] Matth. 8. 15.

v. 32. *when even was come*] Matth. 8. 16. the Sabbath then ending, the people were of opinion, that it was then lawfull to carry their ſick to be healed, which they conceived to be unlawfull on the Sabbath day.

v. 33. *All the city*] That is all thoſe at leaſt whom it concerned to bring their ſick; and probably a very great part of the citizens of Capernaum beſides, ſeeing the ſick born along, and hearing what was done for them by Jeſus, would go along to ſee the miracles.

v. 34. *Of divers diſeaſes*] This ſhewed his omnipotent power to repaire man.

ſuffered not the devils] For it belonged not to them to preach the goſpel. See Acts 16. 18. nor would Chriſt receive a teſtimonie from them. See on verſe 25. The Syriack gives it, *he would not ſuffer them to ſpeak, becauſe they knew him*: and therefore (as he well knew) would out of malice reveal him: as ſome of his Miniſters, wicked men, preached Chriſt of ill will. See Phil. 1. 15.

v. 35. *And there prayed*] He uſed to take the nights and mornings for prayer, not onely becauſe theſe are freeſt from diſtractions, and ſo moſt accommodate to prayer, but becauſe he might have the day free to preach, and heal the ſick.

v. 36. *they that were with him*] Probably, *Andrew*, *James*, and *John*, mentioned verſe 29.

v. 37. *all men ſeek for thee*] That is, many men enquire for thee, which it ſeemeth came to *Simon Peters* door, by reaſon of the wondrous works which he had there done in the evening paſt.

v. 38. *let us go into the next towns*] That he might heal their ſick, and inſtruct them alſo as well as the Capernaites.

came I forth] From God, John 16. 28. See Luke 4 43.

that I may preach] Though prayer be a part of Gods worſhip, and an holy exerciſe, yet being advertiſed by the Apoſtles, that opportunity was offered to preach the goſpel, he aroſe from that for this.

v. 39 *he preached*] *ἦν κηρύσσων*, *he was preaching*: that is, by degrees, and in time, he preached through all. See Matth. 4. 23.

caſt out devils] As verſe 25. Matthew 4. 24. and 8. 16.

v. 40. *a leper*] See on Luke 5. 12.

v. 41. *I will be thou clean*] See on Matth. 8. 3. and on Luke 5. 13. he will alſo heal and cleanſe us, if we call upon him in faith.

v. 42. *immediately the leproſie*] See on Matthew 8. 3. and on Luke 8. 3.

v. 43. *ſent him away*] So Luke 8. 38.

v. 44. *ſay nothing*] Till thou have firſt been with the Prieſt to offer according to the Law for thy cleanſing: this might be to prevent the inconvenience which followed, verſe 45. See on Matth. 8. 4.

ſhew thy ſelf to the prieſt] Any of *Aarons* poſterity might judge of a leper, whether he were cured or not. Levit. 13. 2.

v. 45. *but he went out*] From the preſence of Jeſus, Luke 5. 15.

to publiſh it much] He could not conceal what he had received: Chriſt did juſtly decline popularity, becauſe it ſomething hindred the courſe of the goſpel, by creating him untimely dangers: and the cured man did juſtly glorifie God, who had done ſo great a work upon him.

the matter] τὸν λόγον, the ſpeech: an Hebraiſm, the word is put for the thing done.

could no more openly] As he was wont, and as he would, without too much confluence of people, and hazard to himſelf, from the malitious Scribes and Phariſees.

CHAP. II.

Verſe 1. HE *entred into Capernaum*] See on chap. 1. 21. and Matth. 11. 23.

that he was in the houſe] Where he uſed to remain; for he choſe Capernaum to dwell in, and left Nazareth.

v. 2. *not ſo much as about the door*] Neither the houſe, nor entrance thereto was able to receive ſuch a multitude as came unto him.

preached the word] Of the kingdom, the goſpel which declareth the will of God for our ſalvation by Chriſt: thus Jeſus took the advantage of ſuch conventions, to publiſh the goſpel, which was his charge and office.

v. 3. *bringing one ſick of the palſie*] Matth. 9.2. Luke 5. 18. Chriſt ſheweth by healing this man, that we by faith in him recover our loſt ſtrength.

which was borne] Like a living corpſe.

v. 4. *they let down*] They brake through the flat roof of the houſe, and ſo let down the man that was ſick of the palſie, into the lower room where Chriſt preached: becauſe they could not for the preaſſe of people, by any other way bring him into Chriſts preſence. See on Matth. 10.27. Luke 5. 19.

the bed] The word ſignifieth a couch, ſuch as men uſe to reſt themſelves on in the day time.

v. 5. *ſaw their faith*] See on Matth. 9. 2. Luke 5. 20.

v. 6. *reaſoning in their hearts*] Reaſoning within themſelves, or thinking with themſelves: for he that thinks of a matter of doubt, wherein he pondereth the difficulties, or advantages, on the one part and the other, hath in himſelf, as it were, two parties, opponent, and reſpondent: See on Matth. 9. 3.

v. 7. *ſpeak blaſphemies*] See on Matth. 9. 3.

who can forgive ſins] Iſaiah 43. 25.

but God onely] But one, even God.

v. 8. *when Jeſus perceived in his ſpirit*] See on Matth. 9. 4. by his Spirit, or divine omniſcience; not by inſpiration, as men may perceive things preſent, or future; but by his own Spirit, or the Godhead, which was in him, Coloſ. 2. 9.

why reaſon you theſe things] See on Matth. 9. 4.

v. 10. *the Son of man hath power on earth*] See on Math. 9. 6. and on Luke 5. 24. that you may know by the miraculous effect which you ſhall forthwith ſee; that even he who now in the form of a ſervant and man of ſorrows appeareth to you, onely a Son of man, (being yet truly God alſo) hath power to remit ſins.

v. 11. *Ariſe take up thy bed and go, &c.*] See on Matth. 9.6.

v. 12. *all amazed*] ἐξίστασθαι πάντας, word for word, *paſt themſelves*; or out of their wits: the Syriack interpreter expreſſeth it, *they all wondred*, Matth. 9. 8.

and glorified God] See on Matth. 9. 8.

we never ſaw it on this faſhion] That is, never ſince God choſe us to be his peculiar people, and ſhewed his power and mighty hand among us.

v. 13. *He went forth*] From the Scribes convicted by this miracle, becauſe he ſaw, that all the mercy which he ſhewed on that people, was but as water to unſlackt lime, in that it did not extinguiſh, but incenſe the Scribes and Phariſees anger the more.

by the ſea ſide] Which was neer Capernaum.

all the multitude, &c.] The goſpell offends the proud, while the mean ſort of people profit by it, 1 Cor. 1.26. who as they are more free from vain opinion of knowledge and excellency in themſelves, ſo are they more apt and ready to receive inſtruction from others.

and he taught them] This was the cauſe of his going out to the multitude: and he never omitted any opportunity of teaching them: this he calleth his meat and drink: John 4. 34.

v. 14. *as he paſſed by*] By the ſea ſide, where cuſtom-houſes commonly ſtood for the convenience of Merchants to enter their goods, and the officers to receive cuſtoms. Matth. 9. 9.

he ſaw Levi] Called *Matthew*, Matth. 9. 9. the Jews alſo had divers names (Matth. 10. 3.) as well as Heathens.

at the receipt of cuſtom] τελώνιον, the place where cuſtom was received, the *cuſtom houſe*.

and followed him] See on Matth. 9. 9.

v. 15. *and they followed him*] Jeſus, or *Levi*, whom the under officers followed. See on Matth. 9. 10. Luke 5. 29.

v. 16. *how is it that he eateth &c.*] See on Matth. 9. 11. Luke 5. 30. and 19. 7.

v. 17. *they that are whole have no need, &c.*] See on Matth. 9. 12.

I came not to call the righteous, but &c.] See on Matth. 9. 13. Luke 19. 10. Matth. 18. 11. 1 Tim. 1. 15.

v. 18. *and the diſciples of John*] See on Matth. 9. 14. and on Luke 5. 33.

v. 19. *Can the children of the bride chamber*] See on Matth. 9. 15.

v. 20. *bridegroom ſhalbe taken from them*] See on Mat. 9. 15.

v. 21. *of new cloth*] See on Matth. 9. 16. or *raw*, or *unwrought cloth*. So *Budæus* interprets *panniculi impoliti*.

v. 22. *new wine in old*] Another ſpeech to the ſame purpoſe: the ſum is, that all men may not be rigidly compelled to one and the ſame form of living: becauſe there are different conditions, and all things agree not to all men; ſpecially that we ought to ſpare the infirme, leſt we ruine where we intended to repair, and oppreſſe with too much weight, where we ſhould build up: it is no ſmall ſkill, to know the ſtate, condition, and qualitie of our flocks, that we may attemperate our doctrine to their capacity. See 1 Cor. 3. 1, &c.

v. 23. *through the corn fields on the Sabbath*] See on Matth. 12. 1.

v. 24. *why do they on the Sabbath*] See on Matth. 12. 2. they erred, becauſe they diſtinguiſhed not between things abſolutely forbidden, and indifferent things.

v. 25. *them that were with him*] See on Matth. 12. 3. and on Luke 6. 3.

v. 26. *How he went into the houſe of God*] The place where the tabernacle and the ark was; for the temple was not then built.

in the dayes of Abiathar] Called *Abimelech*, 1 Sam. 21. 1. and ſometimes *Abiathar*. Compare 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

the high prieſt] He was of the houſe of *Ithamar*: but *Eli* being elder then any of the houſe of *Eleazar*, kept the title in himſelf and his, till *Solomon* put out *Abiathar*, 1 Sam. 2. 31 35. 1 Kings 2. 27. or it may be that *Abiathar* was preſent with his father *Abimelech*, and is named, as better known by his long prieſthood.

the ſhew bread] See on Matth. 12. 4.

and gave alſo to them which were with him] To prevent an excuſe which might be brought in reſpect of the dignity of *Davids* perſon.

v. 27. *the ſabbath was made for man*] For mans ſake; that it might be ſet apart for the publick worſhip of God, mans edification in the uſe of Gods ordinances, and his reſt, as alſo for the reſt of that which God had made ſubordinate to him.

v. 28. *Son of man is Lord alſo of the Sabbath*] He means that Chriſt, as God, ſanctified the Sabbath, and had power thereof, for the altering it to another day (as he did from the ſeventh day from the creation, to the ſeventh, beginning at his reſurrection, which was before the firſt day of the week) or that any man may in caſe of neceſſity get food on the Sabbath-day.

alſo of the Sabbath] Or *even of the Sabbath*.

CHAP. III.

Verſe 1. HE *entred again*] Matth. 12. 9.

a withered hand] Dead and uſeleſſe. See on Matth. 12. 9. 13. and on Luke 6. 6.

v. 2. *And they watched him*] The Phariſees who were preſent, watched to entrap him, v. 6. ſuch auditors Gods Miniſters often meet withall, *inſomnis malitia*, malice is reſtleſſe. See on Luke 6. 7.

v. 3. *Stand forth*] He bids him ſtand forth, that the miracle might be the more manifeſt.

v. 4. *or to do evil*] It is good for me to ſhew mercy in healing this man, it is evil to neglect him, when I can heal him, (for he that ſaveth not, when he may and can, killeth) the queſtion is, which think you may I do on the Sabbath-day? Matth. 9. 12. he ſaith poſitively, *it is lawful to do well on the Sabbath-dayes*. Probably he firſt asked the queſtion, and then reſolved it his ſelf.

v. 5. *with anger*] Men when they have wrong done unto them, are angry; but with ſinful affection: but Chriſt is angry without ſin (as we ſhould be) becauſe he is angry only at ſin. See Epheſ. 4. 26. *Gregory* expreſſeth it well, *ſic culpam tuam inſequor, ut te diligam*, I ſo purſue (or puniſh) thy fault, that I love thee.

Stretch forth thy hand] See on Matth. 12. 13.

whole as the other] So Matth. 12. 13.

v. 6. *Phariſees went forth*] See on Matth. 12. 14.

how they might deſtroy him] See on Matth. 12. 14. concerning this they adviſed with the *Herodians*. See Matth. 22. 16. but the more truth is oppoſed, the more it ſhineth out.

v. 7. *multitude from Galilee*] See Matth. 12. 15.

v. 8. *Idumea*] A countrey inhabited by the *Edomites*, the poſterity of *Eſau*, who was alſo called *Edom*, *Jacobs* brother: it bordered on the land of Iſrael, to the ſouthward.

from beyond Jordan] That is, from thoſe countreys which lay from Jeruſalem, beyond the river Jordan. See Matth. 4. 25.

Tyre and Sidon] Theſe were cities on the Mediterrane ſea, bordering on Galilee, to the weſt of Canaan. See on Matth 11. 21.

a great multitude] See on Matth 12. 15.

v. 9. *ſhould wait on him*] Should alwayes be ready to receive him.

leſt they ſhould throng him] As Luke 5. 1. ſee here verſe 10.

v. 10. *he had healed many*] See on Matth. 12. 15.

preſſed upon him] *Ruſhed*, or *fell* upon him, thronging him.

to touch him] See Matth. 12. 19.

as had plagues] Diſeaſes, whereby God afflicteth men, as it were correcting them with whips.

v. 11. *and unclean ſpirits*] In them, into whom they had entred: they who were vexed with unclean ſpirits.

thou art the Son of God] See Matth. 8. 29.

v. 12. *that they ſhould not make him known*] Jeſus came into the world, that he might be known to the ſalvation of the elect; and it is life everlaſting to know him (See John 17. 3.) but he would not admit the teſtimony of unclean ſpirits: his doctrine and miracles ſufficiently manifeſted him to the world; the truth needeth neither lies, nor liars to ſupport it. See on chap. 1. 25. neither would he yet be manifeſted to thoſe Gentiles, now about him; before he had made himſelf more known to the Jews, to whom he was ſent.

v. 13. *goeth up into a mountain*] Matth. 10. 1.

v. 14. *he ordained*] Choſe, and appointed twelve to be converſant with him.

twelve] See on Matth. 10. 2 Luke 6. 13.

to preach] To Judea firſt, and afterward to the world, chap. 16. 15. as his calling them hereto ſheweth their dignity, ſo alſo their duty; which was, firſt to be with Chriſt, to learn and obſerve his holy will, and then to preach the ſame to others.

v. 15. *power to heal ſickneſſes, &c.*] To the end that ſuch admirable power might be as a ſeal to their Apoſtleſhip, for the confirmation of their doctrine.

v. 16. *Simon he named Peter*] See on Matth 10. 2. Luke 6. 14. and on John 1. 41.

v. 17. *Boanerges*] Βοανεργὲς. Syr. בני־רגשי *benai-regeſhi*, *filii fragoris*, which being their mother tongue, in which Chriſt ſpake, ſome think the name here uſed by the Evangeliſt, to be corrupted Syriack; as but few words which are ſtrangers to the Greeks, are uncorruptly written in their letters. The name is compounded (ſaith *Druſius*, *ad vet. N. T. com.* 1.) of בני, *ſons*, which they anciently pronounced *bane*, and רעם *raham*, (of רעם *tonuit*) as Pſal. 77. 18. קול רעמך *kol rahamcha*, *the voice of thy thunder*; which the 70 give, as the Evangeliſt here, βροντῆς. The Greeks wrote רעם-ργὲς, turning the laſt letter (ם) *m*, into (σ) *s*, as was uſual with them. So *bane*, and *reges* (whoſe firſt vowel point, omitted) make *boanerges*, whereof the Greek (neer the ſound of their βοᾷν of βοάω) make *Boanerges*, and this בני־רגשי, *benai regeſhi*, is according to the Hebrew manner of ſpeaking, put *thunderers*; as they ſaid alſo, בן־מות, *ben meveth*, *filius mortis*, 1 Sam. 20. 31. בן ברית *ben berith*, a ſon of the covenant, alſo, a ſon of peace, that is, peaceable. Some think this name compounded of בני and רעש, *commotus fuit*, or רגש, *ragaſh*, *ſtrepuit*. Chriſt thus named them, either becauſe their voice ſhould be heard in the world about, or becauſe they ſhould preach more powerfully or vehemently then others.

v. 18. *Thaddeus*] He had three names, *Lebbeus*, *Thaddeus*, and *Judas*, See Matth. 10. 3. Luke 6. 16. by the two former he is diſtinguiſhed from *Judas* the traitor.

v. 19. *Judas Iſcariot*] See on Matth. 10. 4. and John 6. 71. this diſtinguiſheth him from *Judas* the brother of *James*, mentioned Luke 16. 16. Jud. 1.

into an houſe] Or home.

v. 20. *the multitude cometh together again*] After he returned from the mount to the houſe, they preſently flocked unto him.

not ſo much as to eat bread] For the importunity of the multitude, deſiring to hear, ſee him, and to have their ſick healed.

v. 21. *his friends*] οἱ παρ' αὐτοῦ, *they that were of him*, Syr. אחוהי, *achinauhi*, his couſens or kinred: it is of אח, *ach*, *a brother*, they ſo uſed to call kinſmen: now they that were diſtracted, or thought to be ſo, were to be provided for by their kinsfolk: we may not conceive, that all his brethren or kinſmen thus miſtook him: for ſome of them, as *James* and *John* were his diſciples, and better inſtructed.

he is beſide himſelf] Gods Miniſters are often cenſured thus, 2 Kings 9. 11. Acts 26. 24. 2 Cor. 5. 13. therefore went they out from Nazareth, where his kindred dwelt, unto Capernaum, where Jeſus now was, to lay hold on him, and carry him away from the multitude, that they might take care of him, as of a diſtracted man; for they did not yet all believe in him, John 7. 5.

v. 22. *he hath Beelzebub*] Syr. *Beelzebub is in him*: they could not for ſhame ſay he was mad, whoſe divine wiſdom had ſo often convicted them, and put them to ſilence before the multitude, therefore they blaſphemouſly impute that to the ſpirit of Satan, which was the work of God. See Matth. 9. 34.

v. 23. *called them unto him*] From them who thus murmured among the people, ſhewing them, that he knew all that they had ſaid, though they were bodily abſent, which was an argument of his deity.

in parables] In ſimilitudes taken from things more known and familiar to them.

Satan caſt out Satan] How can one devil have power to diſpoſſeſſe another? See Matth. 12. 25. 26.

v. 24. *if a kingdom*] If the people of an earthly kingdom be divided into factions, and inteſtine contentions. See on Matth. 12. 25.

v. 25. *if an houſe be divided*] See on Matth. 12. 25. for, as *Greg. Nazianzen* ſaith, *orat.* 34. ſtriſe is ἀρχὴ λύσεως, the beginning of diſſolution, the nerves and ſinews of ſociety, is *happy concord*.

v. 26. *if Satan riſe up againſt himſelf*] Unity is ſuch a bond of ſociety, that not ſo much as Satans kingdom can ſubſiſt without it. See on Luke 11. 17.

v. 27. *into a ſtrong mans houſe*] See on Matth. 12. 29. and Luke 11. 21, 22.

v. 28. *verily I ſay unto you*] Matth. 12. 31.

all ſins ſhall be forgiven] They onely are without hope of pardon, who do malitiouſly and conſtantly oppoſe Chriſt whom they know. See Heb. 6. 6. and 10. 26. the ſin againſt the holy Ghoſt, is *duritia cordis, ad finem hujus vitæ &c. Auguſtine ep.* 50. hardneſſe of heart, and impenitency unto the end of this life: underſtand it with reſiſting a known truth, out of deſtinate malice.

v. 29. *he that ſhall blaſpheme againſt the holy Ghoſt*] He that contrary to the inward motion of his conſcience enlightned by the holy Ghoſt, and convinced of the truth of the Goſpel, ſhall out of meer malice and contempt oppoſe it.

is in danger] ἔνοχός ἐστιν, that is, as the Syriack gives it, *is guilty of*, or liable to eternal damnation; τῇ ἀρᾷ ἔνοχος, that is, *execrable*, *devotus manibus*, as *Budæus* interpreteth it.

v. 30. *becauſe they ſaid, he hath an unclean ſpirit*] The Evangeliſt ſheweth the cauſe of our Saviours ſpeaking here concerning the ſin againſt the holy Ghoſt, which the Scribes and Phariſees here committed, by their wilfull and malitious attributing that to *Satan*, which they could not but know was the finger of God, and work of his holy Spirit.

v. 31. *there came then*] Matth. 12. 46. *then* or *therefore*, becauſe he ſpake this, they thought him mad, as verſe 21. and would pull him out of danger: the Evangeliſt returneth to the hiſtory begun, verſe 21. they came to him as he was in this ſerious conteſt with the Scribes and Phariſees.

and his mother] Probably his unbelieving kindred giving information of his danger, might perſwade his mother to come with them, that they might thereby the more eaſily perſwade Jeſus to withdraw himſelf from the multitude. See on Matth. 12. 46.

his brethren] By brethren the Hebrews underſtood all that were of the ſame ſtock and kinred. Gen. 13. 8.

v. 32. *behold thy mother*] See Matth. 12. 48.

v. 33. *who is my mother, &c.*] See on Matth. 12. 48.

v. 34. *behold my mother*] See on Matth. 12. 49. the ſpiritual kinred ought principally to be accounted of. See Galat. 6. 10. Pſal. 16. 3.

v. 35. *Whoſoever ſhall do the will, &c.*] See on Matthew 12. 50.

CHAP.

CHAP. IIII.

Verſe 1. HE began again to teach] Matth. 13. 1.

by the ſea ſide] The ſea of Tiberias: See on Matth. 13. 1.

ſate in the ſea] In a ſhip which was put off a little from the ſhore.

the whole multitude] See on Matth. 13. 2.

v. 2. *many things in parables*] See on Matth. 13. 3.

v. 3. *a ſower to ſowe*] The ſame doctrine of the goſpel which is every where ſowed by faithfull miniſters, hath not the ſame ſucceſſe every where; God mercifully opening the hearts of ſome hearers, and juſtly hardening the hearts of others, ſo that the ſame word proveth a ſavour of life to ſome, and a ſavour of death to others. This is the ſcope of this parable. See on Matth 13. 3.

v. 4. *Some fell by the way ſide*] See on Matth. 13. 4.

v. 5. *on ſtony ground*] See on Matth. 13. 5.

v. 6. *Sun was up*] See on Matth. 13. 6.

v. 7. *among thorns*] Matth. 13. 7.

v. 8. *on good ground*] Matth. 13. 8.

v. 9. *He that hath an ear, &c.*] Matth. 13. 9.

v. 10. *with the twelve*] Matth. 13. 10. These with others that followed him.

v. 11. *Unto you it is given*] Matth. 13. 11. To you that fear God, I will interpret the parables. See Pſal. 25. 14. which not being unfolded are hidden myſteries.

unto them that are without] To ſtrangers, and ſuch as are none of ours. 1 Cor. 5. 12.

v. 12. *That ſeeing they may ſee*] Matth. 13. 14.

v. 13. *Know you not this parable*] This ſo much expreſſed in particulars, to make it more eaſie? how then will ye underſtand the hardeſt?

v. 14. *He that ſoweth*] For the meaning hereof, See on Matth. 13. from verſe 18. unto the 24. verſe.

v. 19. *The cares of this world*] The unneceſſary and diſtracting cares about ſecular affairs.

and the deceitfulneſſe of riches] 1 Tim. 6. 17.

of other things] About other things.

v. 21. *to be put under, &c.*] Matth. 5. 15. The light of knowledge is given to the edification of our ſelves and others. See 1 Cor. 12. 7.

a buſhel] The word in the originall may ſignifie a leſſe meaſure.

v. 22. *for there is nothing*] Matth. 10. 26. See on Luke 8. 17.

v. 23. *He that hath an ear*] So verſe 9. Here repeated to intimate our extream dulneſſe, and negligence in hearing the word of Chriſt.

v. 24. *Take heed therefore what ye hear*] βλέπετε, properly ſee; but here, *take heed*, or be very carefull: three cautions are very neceſſary in hearing; take heed firſt, whom ye hear; hear not Satans ſeducing Miniſters. See Deut. 13. 3. 8. Jer. 23. 16. Matth. 24. 23. 26. It is very dangerous to liſten to the tempter. Mark 24. 24. Secondly, Take heed what you hear: ſin firſt entred by the ear, when the woman would hear the tempters deluſions; and yet evil words corrupt good manners. 1 Cor. 15. 33. Thirdly, take heed how ye hear. See on Luke 8. 18.

with what meaſure ye mete] Matth. 7. 2. The more uſe we make of Gods ordinances, the more grace God will give us.

v. 25. *For he that hath*] Matth. 13. 12.

v. 26. *So is the kingdom of God*] God doth as it were, ſow, and reap in the Church, though men obſerve it not.

v. 27. *and ſhould ſleep*] Though he ſeemeth not to regard or look after the ſeed ſowed; or though the ſeeds-man the Miniſters work ceaſe, when he hath done his part.

he knoweth not how] It is the Miniſters part to ſowe with all diligence, and leave the ſucceſſe to God: for that ſecret power and providence whereby the ſeed cometh inſenſibly to blade and ear, cannot be diſcerned by man, onely it is known by the fruit and effect, as they ſay, *non in fieri, ſed in facto eſſe*, grown, not growing.

v. 28. *of her ſelf*] By a certain power implanted in the creature (by that omnipotent word of God, who ſaid at firſt, *fiat*, let it be ſo) whereby it moveth or altereth it ſelf, by a natural courſe without mans help. See Gen. 1. 11.

v. 29. *fruit brought forth*] παραδῷ ὁ καρπὸς, this ſubſtantive being of the nominative caſe, it appeareth that here is an Hebraiſme, as if it were ſaid, according to the ſignification of verbs in *Hithpael* (in which they ſignifie, *actionem ejuſdem in ſe ipſum*) when the fruit hath given, or produced it ſelf. *Euthymius* well interpreteth it, *cum maturuerit*, when it is grown ripe.

v. 30. *whereunto ſhall we liken*] Matth. 13. 31.

v. 31. *is leſſe then all the ſeed*] Chriſt would hereby ſhew, that of ſmall beginnings God effecteth admirable things in his Church, which ſheweth the greatneſſe of his power above mans.

v. 32. *it groweth up*] Matth. 13. 32.

v. 33. *many ſuch parables*] Matth. 13. 34.

as they were able to hear it] According to the capacity of the hearers: for hearing is here put for underſtanding; as, 1 Cor. 3. 1. So Chriſt accommodated his diſcourſe to the preſent hearers apprehenſions: as, John 3. 12. which he well knew.

v. 34. *he expounded all things*] ἐπέλυε, he diſſolved, or opened by explication. See the like phraſe 2 Pet. 1. 20.

v. 35. *and the ſame day*] Matth. 8. 23.

v. 36. *they took him*] They caried him away, ſetting ſail, or rowing, and putting off from the ſhore: for he had preached, beeing aboord the ſhip, all this while, v. 1.

as he was in the ſhip, &c.] He had no reſt, nor refection all the day, and departed at even, without going aſhore again at that time.

v. 37. *there aroſe a great ſtorme*] See on Matth. 8. 24. Luke 8. 23.

v. 38. *aſleep on a pillow*] He thus ſeemed to leave them to hazard, that they might learn, *πειρασμοὺς φέρειν*, to bear tentations, ſaith *Theophyl.* Had he waked, either they would not have feared, or prayed: he permitted them to this fear, to awaken their devotion by his ſleeping: that they might in the iſſue be more ſenſible of his power, commanding ſea and windes.

careſt thou not that we periſh?] This ſpeak they out of their fear and infirmity: it is true the humanity ſleepeth; but the Deity, (which keepeth Iſrael) neither ſlumbers nor ſleeps.

v. 39 *rebuked the winde*] See on Matth. 8. 26. ἐπετίμησε, it is an Hebrew manner of ſpeaking, as Pſal. 106. 9. ויגער בים *jighehar bejam, he rebuked the ſea*: the 70 give it in the word here uſed ἐπετίμησε, &c. (See alſo Nahum 1. 4. Zech. 3. 2.) The Syriack interpreter giveth it, *repreſſit ventum*, he repreſſed the winde.

and ſaid unto the ſea, peace, and be ſtill] *σιώπα, peace*; this is his word of rebuke: Syr. זגיר *zegir*, their זגר *zeghar* importeth, *increpavit*, or *ſilentium impoſuit*; *as it were with threatning words: in which ſenſe they ſeem to uſe their* גער *gehar* 1 Tim. 5. 1. he ſtilleth the raging of ſea and windes. See Pſal. 107. 29. this ſheweth the deity of Chriſt: he but ſpeaketh to the deaf ſea and ſtormy windes and they obey him: he ſpeaketh to the dead, and they hear him: more deaf then ſea or dead men, are obſtinate ſinners who cannot hear and obey Chriſt, ſo long crying to the turbulent railers, and ſeditious quarrellers, *peace, and be ſtill.*

there was a great calm] This preſent calm ſheweth the preſence of the Lord of the creatures; naturally the ſea rageth long after the winde flats; but here it was preſently ſmooth and calm.

v. 40. *that have not faith*] That is, firm confidence in my power and drovidence, which ſleepeth not. Pſal. 121. 4.

v. 41. *feared exceedingly*] Becauſe he did not appeaſe and rule the waters, as *Moſes* with a rod; or as *Elias* Jordan, by prayer: 2 Kings 2. nor with the Ark, as *Joſhua*; Joſhua 3. he ſeemed to them ὑπὲρ ἄνθρωπον, above, or more then man; therefore they feared his preſence, whom they had not as yet duely underſtood, or obſerved with due reverence of ſuch a Majeſtie preſent. See Matth. 8. 27.

CHAP. V.

Verſe 1. THey came over] Matth. 8. 28.

of the Gadeiens] Gergaſa and Gadara were near, and the coaſt named from either: this was a city of Arabia, over againſt Tiberias and Galilee. (Luke 8. 26.) beyond Jordan, joyned to mount Gilead, or Galaad (*Jer. de loc. Hebr.*) in the lot of the tribe of *Manaſſes*: *Joſeph. de bel. Jud. l. 3. c.* 2. calleth it *Gadarida*. *Suidas* ſaith it is the ſame which was called Antioch, and Seleucia. See on Luke 8. 39.

v 2. *with an unclean ſpirit*] ἐν πνεύματι ἀκαθάρτῳ, *in an unclean ſpirit*: it is an Hebraiſme ſignifying, with, or by. See Exo. 6. 6. I will redeem you בזרוע *bizroah* &c. in a ſtretched out arm: that is with or by, &c. Here it may import that the ſpirit held him faſt, as it were lockt up, and bound. Matth. 8. 28. Two are mentioned: but it ſeems this here, was the moſt notorious; and ſo he onely named.

v. 3. *among the tombs*] See on Matth. 8. 28. and on Luke 8. 27.

no man could binde him] No man could keep him bound, with whatſoever they bound him: as, verſe 4.

v. 4. *pluckt aſunder by him*] See on Matth. 8. 28.

v. 5. *night and day*] So importunate a tyrant is Satan where he getteth dominion: ſo tormenteth he the damned ſouls. Rev. 14. 11.

in the mountains and in the tombs] They had their tombs generally in mountains, or deſart places. Gen. 23. 9, 10. 2 Kings 23. 16. not in the cities; perhaps leſt they ſhould be defiled by touching them: See Numb. 19. 16. Great families had the more large and ſtately tombs, hewed out of rocks, or built up and arched with ſtone or brick, ſo that they might receive many bodies.

crying and cutting himſelf] Crying, he was terrible to others paſſing by him; cutting or beating himſelf with ſtones, he we was cruel to himſelf: ſo wretched a ſlavery it is, to ſerve Satan, whoſe onely delight is to make us hurt our ſelves and others: conſider this, you that take pleaſure in ſin. See Rom. 6. 12. 16.

v. 6. *and worſhipped him*] A great token of Chriſts divine power, that the very devils are in ſubjection to him, or that he ſhould ſuffer any man in his power, to worſhip him.

v. 7. *What have I to do with thee*] See on Matth. 8. 29. Becauſe the diſciples in the ſhip doubted ſaying, what manner of man is this? here is a more evident teſtimony of his deity, from the very enemies, the devils: *Theophylact*, mark how unconſiſtent Satans words and actions are; he worſhippeth him, and yet aſketh what he hath to do with him?

I adjure thee by God] So ſaid the high prieſt. Matth. 26. 63. the meaning of this place is: I deſire thee to ſwear to me by God, that thou wilt not torment me. So Luke 8. 28. I beſeech thee torment me not. See 8. 29. in which ſenſe it was common in fear or danger, to deſire to be ſecured by the oath of him that had power over them: ſo ſaid *Rahab* to the ſpies; Joſhua 2. 12. ſwear unto me by the Lord, I pray you, becauſe I have ſhewed you mercy. See Gen. 21. 23. & 25. 33. Jud. 15, 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor power, he interpoſeth the name of God, hoping thereby to prevail.

v. 8. *For he ſaid*] Or, *for he had ſaid*: Chriſts bidding him go out, was the cauſe of the adjuration: verſe 7. It is the devils torment to be caſt out of poſſeſſion, where he thought all his own: the kingdom of Chriſt is his torment, whoſe onely pleaſure is to deſtroy bodies and ſouls.

v. 9. *What is thy name*] Chriſt asketh his name, to ſhew the greatneſſe of the poſſeſſeds miſery, and wonderfull delivery; not that Chriſt might inform himſelf, but that the ſtanders-by might know their multitude. *Theophylact*, *Euthymius*, *&c.*

my name is legion] A great multitude, like a Roman legion of ſouldiers. See on Luke 8. 30.

v. 10. *He beſought him*] Either the chief devil there preſent, or elſe the man overmaſtered by the ſpirits, and cauſing this petition to be uttered by his voice.

out of the countrey] Not that Satan loveth one countrey better then another, who hateth all mankinde; but that he deſireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greateſt hope of deſtroying ſouls.

v. 11. *nigh unto the mountain*] This countrey is for the moſt part hilly; for the mountains of Galaad run through it. See on verſe 1.

v. 12. *All the devils beſought him*] Which were in the poſſeſſed.

ſend us into the ſwine] This ſheweth, as Satans malice, who will be hurting beaſts, rather then not hurt at all; ſo under what reſtraint his fierceſt malice is, who cannot meddle with the meaneſt beaſt, without leave of God firſt obtained. See Job 1. 10.

v. 13. *Forthwith Jeſus gave him leave*] Among many other reaſons, this was one, to ſhew the power of Chriſt in ſaving this man from the poſſeſſion and tyranny of ſo many devils as appeared, ſo quickly precipitating a numerous herd of ſwine into the ſea: that the devils are preſently heard, and Gods ſervants ſometimes long delayed, and ſometimes obtain not what they ask at all; ſheweth that God ſometimes granteth in judgement, and denieth in mercy, or delayeth that which he will give, to our greater advantage.

down a ſteep place into the ſea] *Strabo* ſaith *l.* 16. that in Gadaris there is a lake of water ſo bad and unwholſome, that if the beaſts drink thereof, they looſe their hair, hoofs, or horns: the herd running here violently down, ſhew that Satan would have ſo driven this man, had not God reſtrained Satan, and preſerved the man, to become ſuch an admirable inſtance of his mercy: mark how Gods gracious providence watcheth over men, whom he might ſeem to have given over to utter deſtruction: who could ſeem more deſperate then this wretched ſoul, with a legion of devils in him? what could Satan ſeem to himſelf more ſecure of, out of hell? yet God even then had ſuch a mercifull care of him, as to limit Satans power, that he might reſerve him then to be pulled as a brand out of the fire, when his converſion might beſt ſerve to advance Gods glory: truſt in God, and deſpair not, you afflicted ſouls, whatever you ſuffer for the preſent: God hath an eye toward you, and even then preſerveth his Elect, when Satan thinketh he is moſt ſecure of their deſtruction.

v. 14. *They went out to ſee*] Poſſibly the thing ſeemed incredible to them; or they deſired to ſee him who had done ſo admirable a work; or that they might intreat him to leave them: as, verſe 17. See on Matth. 8. 33. and Luke 8. 34.

v. 15. *they came to Jeſus*] Matth. 8. 34. They come to Jeſus, that he might go from them: how much better affection did the Samaritans ſhew toward him? John 4. 40.

clothed and &c.] See on Luke 8. 35. The devils made him teare his clothes, and go naked, to adde to his miſery, by depriving him of the comforts which God had given men therein. See Luke 8. 27.

v. 16. *told them how &c.*] They told thoſe who came out of the city to ſee what was done, how Jeſus by his word and command onely, drave out a legion of devils, out of the man who had ſo long infeſted that way; and alſo, what became of the herd of ſwine.

v. 17. *to pray him*] That they entreated, ſheweth that they were afraid of his power, and their own further loſſe of ſecular things: they feared (ſaith *Theophylact*) *μήποτε καὶ μεῖζόν τι πάθωσι*, leſt they ſhould ſuffer ſomething greater; too many love their ſwine better then Chriſt.

v. 18. *that he might be with him*] Fearing leſt the devil in Chriſts abſence ſhould repoſſeſſe him: he is of a contrary affection to the Gaderens: ſo the ſame ſun-beams ſoften wax, and harden clay.

v. 19. *go home and*] See on Luke 8. 39. He would feign have attended Jeſus ſtill; partly in thankfulneſſe, as *Euthymius* notes; partly for fear of repoſſeſſion; as, verſe 18. but Chriſt ſendeth him home, who often directeth us to ſomething better, then that we well deſired. See Acts 16. 6, 7.

and tell how great things] Though Chriſt repulſed of the unworthy Gaderens, did according to their merit, deſert them; yet in his invincible mercy, he left them not without one meſſenger who could out of ſufficient experience preach unto them the omnipotency and mercy of Chriſt: neither can we reaſonably conceive, that Jeſus ſent him away before he had alſo inſtructed him in the goſpel, for his own converſion and others: therefore he ſate at Jeſus feet, Luke 8. 35. and this was the greateſt mercy which God had ſhewed him.

v. 20 *and began to publiſh*] Here appeareth the admirable power and mercy of Chriſt, who made a preacher of ſo wretched a vaſſall of Satan: he that thus changed him, gave him this ready obedience: ſo following his own works to their conſummation.

all men did marvell] All that heard what Chriſt had done for this man: this admiration poſſibly was a previous diſpoſition to their faith in Chriſt.

v. 21. *paſſed over again*] Into Galilee, where many had ſeen his former miracles.

v. 22. *One of the rulers of the ſynagogue, Jairus &c.*] The congregations were not without ſome government: for in every ſynagogue, it appeareth there were ſome rulers: *anarchicall parity* is a late ſprung up *muſhrom*. See on Mat. 9. 18. and on Luke 13. 14.

fell at his feet] Matth. 9. 18. This was an effect and ſigne of his faith in Chriſt, and tender affection to his childe, whoſe life he ſo ſubmiſſively begged on his bended knees, this poſture *charactereth* this man, humble, and modeſt, and much unlike the inſolent Phariſees: Chriſt beſtoweth his favours on the humble.

v. 23 *lyeth at the point of death*] Or in *extremity*; or is at the laſt gaſp. Matth. 9. 18. he ſaith, ſhe is *even now dead*: but it ſeems it was after his ſervants had told him ſo verſe 35.

come and lay thy hand] See on Matth. 9. 18.

v. 24. *and thronged him*] Many following with eager deſire to ſee the miracles, preſſed upon him.

v. 25. *which had a bloody iſſue*] Or *being in an iſſue.* See on Matth. 9. 20.

v. 26. *had ſpent all*] Coming into a double miſery, of being ſick and poor, ſhe came by this means to a double happineſſe, health of body and ſoul, verſe 34.

grew worſe] Going to the worſe; more weak by ſundry medicines; Phyſick like good counſel, leaves them more uncurable, whom it recovereth not; this ſhews, as her deſperate condition, ſo the abſolute power of Chriſt in this miracle: there is no malady ſo deplored, and deſperate that Chriſt cannot cure it.

v. 27. *when ſhe heard of Jeſus*] That is, the miracles which he did, beyond all power of man.

ſhe came] After ſhe began to deſpair of help by Phyſitians,

ans, then ſhe cometh to Chriſt; then nearer health, when (in reſpect of man) ſhe ſeemed furtheſt from it: God doth moſt readily help the moſt helpleſſe; ſo when men under ſail loſe ſight of the land, they are fain to look up to heaven for ſtars to ſail by.

v. 28. *if I may but touch his clothes*] See on Matthew 9. 21.

v. 29. *ſhe felt in her*] *Knew*. verſe 33.

that ſhe was healed] See on Matth. 9. 22.

v. 30. *knowing in himſelf*] That is, he knowing what miracle he had wrought: ſhe thought ſhe had obtained this favour which Chriſt knew not of; it was not meet ſhe ſhould go away with that errour; neither that Gods glory in this miracle ſhould be obſcured: therefore he asketh who touched him; as ſhe knew ſhe was healed: ſo Chriſt knew that his power had healed her.

vertue had gone out of him] As light or heat, goeth out of the ſun, not by diminution of the cauſe, but by production of the effect: ſo power went out of Chriſt; yet *ἀμείωτος μένουσα*, the ſame remaining in Chriſt *undiminiſhed*: as *Theophylact* expreſſeth it.

v. 31. *his diſciples ſaid*] Not knowing the preſent miracle, nor what Jeſus meant hereby.

ſayeſt thou who touched me?] Among this multitude thronging him, he diſtinguiſhed this one, whoſe faith touched him: nothing is hid from him.

v. 32. *He looked round about to ſee*] This he did, that ſhe might voluntarily confeſſe the benefit ſhe had received, to Gods glory, and the confirmation of *Jairus* and others faith; not that he was ignorant who, or where ſhe was.

v. 33. *fearing and trembling*] ὡς κλέψασα τὴν ἴασιν, ſaith *Theophylact*; as, having ſtollen a cure. See Luk. 8. 47.

v. 34. *thy faith hath made thee whole*] To the commendation of the effects of faith, he ſaith, thy faith hath healed thee, when it was his power which healed her: ſo faith ſaveth us, not by any merit of faith, but by his merit whom faith apprehendeth.

go in peace] This is a form of bleſſing; mark here, unto what true happineſſe, bitter, deſperate, and long afflictions bring Gods children, to whom ſuch bitter means are ſanctified.

be whole of thy plague] Or continue whole: as, Dan. 1. 21. let it not return on thee: for ſhe was healed before Chriſt ſpake: *of thy plague*, that is thy infirmity, as *Euthymius* well interpreteth.

v. 35. *from the ruler*] From his houſe; properly, not from him, but to him, for he was now with Chriſt.

why troubleſt thou the Maſter] To go to thy houſe, for ſhe is dead.

v. 36. *be not afraid*] As if I could not raiſe thy dead to life again; which thou ſhalt ſee done.

onely beleeve] Have confidence that I both can and will releeve thee: thus he comforteth him, and cheriſheth his weak faith.

v. 37. *ſave Peter, and James, and John*] Luke 8. 51. Theſe onely he admitteth. Matth. 17. 1. they were unworthy to ſee his power, who diſbeleeved and derided his truth, as the wicked Jews did.

v. 38. *them that wept and wailed greatly*] This alſo ſetteth off the excellency of the miracle, in that there was no hope of life left in her to mans judgement: onely the Lord of life could help here.

v. 39. *The damoſell is not dead*] See on Luke 8. 52. *mortua eſt vobis, mihi dormit*, *Jerom*, ſhe is dead to you, but onely ſleepeth in reſpect of my power: for the Lord of life could as eaſily awake her from death, as ſleep.

v. 40. *they laughed him to ſcorn*] Being aſſured that ſhe was dead. Luke 8. 53.

But when he had put them all out] Such as mock and ſcorn Chriſt, are unworthy to be witneſſes of his mercy.

and them that were with him] The three diſciples mentioned, verſe 37. who were enough to witneſſe the truth: the reſt of the Jews he left without: as, for their unworthineſſe, ſo for his avoiding oſtentation.

v. 41. *Talitha cumi*] Theſe are Syriac words, which the Evangeliſt retaineth and interpreteth, קומי טליתא To ſhew that Chriſt ſpake in their then vulgar tongue: not as *exorciſts* whiſpering or muttering ſtrange and unknown words, but ſpeaking plainly to expreſſe his divine power, able to raiſe the dead to life.

v. 42. *Straightway the damoſell aroſe*] That quickning voice, (John 5. 28, 29.) recalled her ſoul. See Matth. 9. 29. See on Luke 8. 55.

v. 43. *Something ſhould be given her to eat*] To ſhew that ſhe was not onely revived, but alſo fully recovered: So Luke 8. 55.

CHAP. VI.

Verſe 1. HE went out from thence] Matth. 13. 54.

into his own countrey] Nazareth, where he was bred: as, verſe 3. not Bethleem where he was born.

v. 2. *From whence hath this man*] See on Matth. 13. 54.

What wiſedom is this?] That is, whence is this wiſedom? whence hath this man this wiſedom? as, Matth. 13. 54. the expreſſion of their doubt is not improper, conſidering that the fountain *whence* wiſedom is, ſheweth *what* it is. See Jam, 3. 15. 17. Matth. 21. 25. if it be from above, from heaven: it is good, holy and happy: but if of men, earthly, ſenſuall, deviliſh.

even ſuch mighty works] δυνάμεις, They mean ſuch admirable works, as ſpake him more then man.

are wrought by his hands] That is, by him, as *Vatablus* interpreteth: hands are put for power ſometimes: as, Pſal. 28. 5. &. 19. 1.

v. 3. *Is not this the Carpenters ſon?*] See Matth. 13. 55, 56.

are not his ſiſters] After the manner of the Hebrews, who by brethren and ſiſters underſtand, all their kinſfolk.

v. 4. *A Prophet is not without honour*] See on Matth. 13. 57. and on John 4. 44.

but in his own countrey] He may poſſibly be diſhonoured elſewhere, but for the moſt part his own countrey affordeth him leaſt honour.

v. 5. *Not many mighty works*] See on Matth. 13. 58. Not becauſe he was infirm, but becauſe they were unbeleeving, as *Theophylact* well noteth: he would not there do many great works, which muſt have been to their further condemnation: *he could not*, that is, they were not capable.

v. 6. *And he went round about*] Matth. 9. 35. Luke 13. 22.

v. 7. *and he calleth*] Matth. 10. 1.

over unclean ſpirits] To caſt them out of the poſſeſſed: leſt men ſhould contemn the preaching of obſcure and unlearned fiſher-men, he furniſheth them with this power, for the confirmation of their doctrine.

v. 8. *that they ſhould take nothing*] Nothing to hinder them: otherwiſe we muſt know, this precept was peculiar to them, and bindeth us not from making neceſſary proviſions for journeys, no more then their command in the next place bindeth us: he would teach them ſaith *Theophylact*, contempt of money, and riches. *τὸ ἀφιλοχρήματον*, that is, *ἀφιλοχρηματίαν*.

v. 9. *but ſandals*] Theſe were in ſtead of ſhoes, being onely a pair of ſoles, bound to, or buckled over the foot, which were, and are ſtill in uſe, in hot and dry countreys.

not put on two coats] That is, they ſhould take no change of garments with them to trouble them, or hinder their work of preaching the Goſpel.

v. 10. *there abide*] See note on Matth. 10. 11. and Luk. 9. 4. leſt they ſhould ſeem inconſtant for their eaſe, or belly ſake.

v. 11. *Whoſoever ſhall not receive you*] Matth. 10. 14.

ſhake off the duſt] Acts 13. 51. Luke 9. 5. 10.

more tolerable for Sodom] He doth not ſay, *tolerable*, but more *tolerable*: to ſhew, that as there are degrees of ſinnes, ſo ſhall there be of puniſhments: and that the Lord is a ſevere revenger of the contempt and neglect of his word and ordinance, as appears in the example of Sodom, on which, as *Salvian* ſaith, he ſent down *gehennam è cœlo. lib. 1. de gub. Dei.* Hell (that is ſhowers of fire and brimſtone) from heaven. 2 Pet. 2. 6. Gen. 19. and again, *l.* 4. He ſaith the Sodomites were leſſe damnable then, *Evangelia negligentes*, as appeareth in the Jews rejection to this day.

v. 12. *preached that men ſhould repent*] So *John Baptiſt* preached, Matth. 3. So Chriſt. Matth. 4. Repentance is the key of Chriſts kingdom, as hath been noted.

v. 13. *they caſt out many devils*] As occaſion was preſented, by them who brought the poſſeſſed to them, or as they otherwiſe met with them.

and anointed with oil] Jam. 5. 14. Though the Evangeliſt in his uſuall way of brevity, mention not Chriſts command to the Apoſtles, to anoint with oil: yet is it more then probable, that Chriſt did ſo command them, elſe they would not have done it. This might then be uſed as a *ſymbolum* and pledge of the divine grace, by the power whereof, they healed: and principally to ſtrengthen the faith of the ſick, whoſe common errour is, ſo much to depend on ſecond cauſes, that they can hardly beleeve they can be healed, without the concurrence and uſe of ſome ſuch outward means, as they fancie: which we ſee in *Naaman*, 2 Kings 5. 11. and many others. Therefore oil being in great uſe, ſpecially in thoſe countreys (though Chriſt had neither furniſhed them with the art of *Phyſicians*, in the uſe of ordinary and naturall means, but the power of doing miracles, by extraordinary and ſupernaturall vertue; neither might they ſo uſe any externall means, whereby to obſcure the evidence of Chriſts power given them to heal) yet thus would Chriſt comply with the infirmity of ſome, and exerciſe the faith of others, who ſhould ſee ſuch admirable effects of means ſo weak; ſo ſaith *Jerom*, *infirmitatem fidei virtute corroborat*, he ſtrengthened the infirmity of faith by his power: they who now uſe oil, anoint their ſick, and make it a ſacrament, ſhould firſt conſider, and ſhew us where Chriſt inſtituted it for a ſacrament (for that appertaineth to him alone) next, if they pretend from that of Saint *James* 5. 14. let them either ſhew us the like effect following, as is here ſpecified, and whereof the Apoſtle ſpeaketh, verſe 15. *and the Lord ſhall raiſe him up*, or ſhew us cauſe, why a now naked and effectleſſe ſigne ſhould be uſed, and outlive the gift of healing in the Church: or why they commonly uſe it where their ſick are paſt hope of recovery.

v. 14. *Herod heard of him*] See on Matth. 14. 1. The Goſpel comforteth the godly, but vexeth the wicked.

was riſen from the dead] See on Matth. 14. 2. and Luke 9. 7. So wretched was the conſcience of this wicked man, ὥςε τὸν νεκρὸν φοβεῖσθαι ſaith *Theophylact*, that he feared a dead man.

mighty works] The power of working miracles.

v. 15. *It is Elias*] See on Matth. 16. 14. and on Luke 9. 7.

v. 16. *John whom I beheaded*] Cauſed to be beheaded: See on Matth. 14. 2. Luke 3. 19.

v. 17. *Herod had ſent forth*] See on Matth. 14. 3. Luke 3. 19.

v. 18. *It is not lawfull*] Levit. 18. 16.

v. 19. *a quarrell againſt him*] Or *an inward grudge*, and therefore watched opportunity to be revenged.

v. 20. *feared John*] See on Matth. 14. 5.

heard him gladly] The tyrant was contented to hear Gods word, that at leaſt he might ſeem holy, but the ſeed fell upon ſtony ground.

v. 21. *a convenient day was come*] See on Matth. 14. 6. This day was fitting to *Herodias* malicious deſigne; when wine and luxury would make them daring to any miſchief: mark how vigilant malice is.

v. 22. *the daughter of Herodias*] Which *Herodias* had not by this *Herod Antipas*, but by *Philip* his brother: *Joſephus* calleth her *Salome*. See on Matth. 14. 6.

danced] See on Matth. 14. 6.

pleaſed Herod] See on Matth. 14. 6.

v. 23. *he ſware unto her*] See on Matth. 14. 7.

unto the half of my kingdom] This was ſpoken to aſſure her of obtaining that which ſhe would aſk, ſuppoſing ſhe would aſk much leſſe: here is a ſhamefull example of a debauched Prince, not onely giving ſo diſhonourable a pattern of imitation to his family, and ſubjects; but alſo ſo evident a teſtimony of his own levity, and precipitate dotage, in his making ſo unproportionable and indefinite a promiſe, to ſo unworthy a merit: mark the injuſtice of the wicked; *John* preached to ſave *Herods* ſoul; that was valued ſo much worſe then nothing, that it was requited with death: an immodeſt dancer, for pleaſing an intemperate company, is thought worthy of great reward.

v. 24. *ſhe went forth*] To conſult with her mother: it ſeemed the women ſate not then at table with them.

v. 25. *I will that thou give me*] Seeing thou haſt given me a free choice, I deſire onely that thou give me, &c. ſo had *Herodias* inſtructed her in her own bloody arts: ſo quickly do children learn their parents evil qualities: evil, to which corrupted nature is prone, is eaſily learned, but any good, hardly.

v. 26. *exceeding ſorry*] In appearance at leaſt. See on Matth. 14. 9.

for his oaths ſake] See on Matth. 14. 9.

which ſate with him] See on Matth. 14. 9.

v. 27. *ſent an executioner*] Or one of his guard: the word ſignifieth one that beareth a dart; and the kings guard was ſo called, becauſe they did bear darts: others ſay they were called ſo, becauſe they did cut off mens heads with a ſword.

and beheaded him] See on Matth. 14. 10.

v. 28. *The damoſel brought it to her mother*] See on Matth. 14. 11.

v. 29. *and laid it in a tombe*] See on Matth. 14. 12.

☞ v. 30. *And the Apoſtles*] Luke 9. 10. It may be they were afraid at the tidings of *Johns* death, and durſt not preach abroad any longer, but came back to Chriſt, as to tell him what they had done, ſo to know what they ſhould do. See on Matth. 14. 12. There *Johns* diſciples relate their grief and loſſe, to Chriſt; here the Apoſtles give Chriſt an accompt of their ambaſſy: ſo rivers return to the place whence they went out. *Jerom eccleſ.* 1.

v. 31. *Come ye your ſelves*] Having diſmiſſed the people, he retireth with his Apoſtles.

apart into a deſart place] To refreſh your ſelves after your travell.

and reſt awhile] So had Chriſt a tender reſpect to their infirmity, that by a little reſt, they might be enabled to their future Miniſtry.

no leaſure] Or fit *opportunity*; as, verſe 21.

v. 32. *departed thence*] See on Matth. 14. 13.

v. 33. *ran on foot*] Ran on *foot together*. See on Matth. 14. 13.

v. 34. *was moved with compaſſion*] See on Matth. 9. 36.

v. 35. *The day was now ſpent*] See on Matth. 14. 15. and on Luke 9. 12.

v. 36. *ſend them away*] See on Matth. 14. 15.

v. 37. *give ye them to eat*] See on Matth. 14. 16.

ſhall we go and buy] This is a kinde of diſtruſtfull ſpeaking, of a thing which they conceived impoſſible, or very difficult. So Numb. 11. 21, 22.

two hundred penyworth of bread] Which according to the value of their peny, is about twenty five crowns, ſix pound five ſhillings; the Roman peny being ſeven pence half-peny. See Matth. 18. 28.

v. 38. *how many loaves have ye?*] See the ſame hiſtory. Matth. 14. 17. &c. Luke 9. 13. John 6. 9. He aſketh not this as if he were ignorant, but to make them the more ſenſible of the following miracle; having before ſurveyed their ſlender ſtore, and greatneſſe of the multitude, ſo that they might evidently perceive, in this defect of naturall means, a divine hand and power of God ſupplying them.

v. 39. *by companies*] Word for word, *by banquets, banquets* after the manner of the Hebrews, who have no diſtributives: as, chap. 6. 7. now he calleth the rows of them that ſate, *banquets*. See on Matth. 14. 19. and on Luke 9. 15. John 6. 10.

v. 40. *Sate down*] *Fell down.*

in rancks] The word ſignifieth, the beds in a garden; *by beds, and beds*; that is, they ſate down in rows one by another, as beds in a garden.

v. 41. *looked to heaven*] See on Luke 9. 16.

v. 42. *were filled*] See on Matth. 14. 20. and on Luke 9. 16. John 6. 12.

v. 43. *twelve baskets full*] *Elias* was miraculouſly fed at Sarephath, but we read of no remainds: *Moſes* fed Iſrael with Manna, but the worms eat the remainder: but Jeſus as the Lord of the creatures, ϗ περισσεύειν ποιεῖ ſaith *Theophyl.* maketh it ſuperabound in the remainder.

of fragments] Of broken bread and fiſh.

v. 44. *about five thouſand men*] See on Matth. 14. 21. Luke 9. 14. John 6. 16.

v. 45. *to the other ſide*] Over againſt Bethſaida, but on the ſame ſide of the water; for the lake was crooked. See Matth. 14. 22.

unto Bethſaida] Or, *over againſt Bethſaida.*

v. 46. *When he had ſent them away*] That is, the people, verſe 45. for his diſciples were gone before, and he ſtayed ſome time after, to diſmiſſe the people.

into a mountain to pray] See on Matth. 14. 23. Luke 9. 18. John 6. 15. Prayer requireth quiet: *Theophylact.*

v. 47. *When even was come*] See on Matth. 14. 23.

ſhip was in the midſt of the ſea] See on Matth. 14. 24.

v. 48. *toyling and rowing*] A lively image of the Church, toſſed to and fro in this fluctuant world.

About the fourth watch] See on Matth. 14. 15.

would have paſſed by them] Seemed to them as if he would have paſſed by them.

v. 49. *a ſpirit*] φάντασμα, an apparition; as, Matth. 14. 26. *a ſpectrum* δοκήσεις διανοίας *Suid.* ſuch as we ſeem to ſee in dreams.

v. 50. *He went up unto them*] For their better ſecurity, and that he might ſhew himſelf preſent, which in their fear they could not otherwiſe have eaſily beleeved.

v. 51. *beyond meaſure*] Becauſe they ſaw the winde obey him, and the ſea calmed.

v 52. *conſidered not the miracle*] Theſe miracles ſeemed new and ſtrange unto them, becauſe they had not well conſidered the former.

v. 53. *When they had paſſed over*] See on Matth. 14. 34.

v. 54. *Straightway they knew him*] See on Matth. 14. 35. Chriſt being rejected in his own countrey, and arrived ſodainly among them of whom he was not expected, is received to their great profit.

v. 55. *ran thorow that whole region*] That is, the people of thoſe parts, every one gave knowledge to his friends, who were ſick and infirm, that Chriſt was come, to the end that they might bring their ſick, or come to Chriſt to be healed. See on Matth. 14. 35.

to carry about in beds] See chap. 2. 4. they carried them about, as they had intelligence of the place where Jesus was, untill he had healed them.

v. 56. *into their streets*] Into their markets, open places and wayes; presuming that Christ would be intreated to cure them; who onely with his word could do it.

border of his garment] See on Matth. 14. 36.

as many as touched him] As many as touched Jesus, or the hemme of his garments; they touched it for his sake, by whose power they hoped for health.

were made whole] See on Matth. 14. 36. They who withall beleeved in him; otherwise it would nothing advantage them to touch his sacred body: so did they who strook him, bound him, scourged, crucified him, all this but further condemned unbeleevers: the main is faith in Jesus; so, they who now touch him, are saved no lesse then these were.

CHAP. VII.

Verse 1. Then came the Pharisees] Matth. 15. 1. *συνάγονται*] were congregated, as the Syriac gives it: they came together with one consent: so that howsoever some more perniciously active then others, might call them together, yet they well knew each others minde, and willingly came together, to take counsell against Christ.

v. 2. *eat bread*] Bread, after the manner of the Hebrews, importeth any kinde of meat. See on Luke 11. 3. and Luke 14. 1.

with defiled hands] *κοιναῖς χερσὶ* with *common hands* for the Pharisees would not eat with unwashen hands, supposing themselves defiled by touching of that which was (not sacred) of common. See Matth. 15. 11, 12.

v. 3. *oft*] Or diligently, as they who wash by rubbing their hands with water, *Greek πυγμῇ* which the Syriac giveth דבטיר לאיח *dabbeti loith*, it commeth of the Hebrew במל among other things, signifying *neglexit*: and in the Syriac by an *antiphrasis* בטיל *betal* is *curæ fuit, curavit solicitus*. See chap. 4. 38. Rom. 12. 17. 2. Tim. 2. 15. Luke 10. 34. so also בטילאיח *battilaith*, diligently, carefully, curiously; as, Luke 1. 39. *Theophylact* interpreteth, *πυγμῇ* by *ἄχρι τοῦ ἀγκῶνος*, up to the elbow: an expression taken from common use of those who tuck up their clothes to the elbowes, that they may wash vessels clean; with so much care did the superstitious Pharisees observe traditions of men, so little caring for the commandments of God.

holding the traditions] Observing diligently *κρατοῦντες* with might and main, holding fast concerning traditions, see note on Matth. 15. 2, 3.

v. 4. *from the market*] Or any other civill affairs; they would not eat, before they had washed themselves lest they should be defiled by commercing with strangers: See John 18. 28.

the washing of cups] By these words are understood all kindes of vessels which are appointed for ordinary use.

pots] *Sextarius* is about a pint and an half.

tables] Or *beds*.

v. 5. *Why walk not thy disciples*] Why live not; an usuall manner of speaking among the Hebrews, with whom a way often was put for a course of life. Psal. 119. 5. Psal. 128. 1. Psal. 1. 1. See on Matth. 15. 2.

v. 6. *Well hath Esaias prophesied*] That speech of *Isaiah*, spoken against the hypocrites of his time, fits you as well as if he had prophesied of you by name.

of you hypocrites] Hypocrisie is commonly joyned with superstition.

this people] Isaiah 29. 13. Matth. 15. 8.

v. 7. *in vain do they worship me*] That which they do pretending to serve me, is vain. See on Matth. 15. 9.

v. 8. *laying aside the commandment of God*] The inventions of superstitious men, do not onely not fulfill the law of God, but also utterly destroy it.

v. 9. *full well*] An *ironicall* speech, meaning, you do very ill in so doing.

reject] Or frustrate, or make void, despise; so *ἀθετεῖν* importeth. Luke 10. 16.

v. 10. *Honour thy father*] Exod. 20. 12.

who so curseth] See on Matth. 15. 4.

let him die the death] Let him surely die. Exod. 21. 16. See on Matth. 15. 4.

v. 11. *Corban*] See on Matth. 15. 4. and on Luk. 21. 4.

v. 12. *ye suffer him no more*] They did not forbid him to do any more for his parents, but they pronounced him innocent, if he did no more: or they tell him he hath given all to God already; and therefore may give nothing to his parents: or, so much, that he cannot; but their sons offering should bring a blessing upon them.

v. 13. *of none effect*] See on Matth. 15. 3.

by your tradition] See verse 2.

v. 14. *When he had called*] See on Matth. 15. 10.

v. 15. *from without a man*] See on Matth. 15. 11.

v. 16. *If any man have ears*] See on Matth. 11. 15. and 13. 9. &c.

v. 17. *the parable*] See on Matth. 15. 15.

v. 18. *Are ye without understanding*] See on Matth. 15. 16.

v. 19. *purging all meats*] Cleansing the body by carrying away that which could not be turned into nourishment.

v. 20. *That which cometh out of a man*] See on Matth. 15. 18.

v. 21. *from within*] Gen. 6. 5. and 8. 21. Matth. 15. 19.

out of the heart] See on Matth. 15. 19, 20.

v. 22. *covetousnesse*] All kinde of craftinesse, whereby men gain by the losse of others.

wickednesse] Or malice; as, Rom. 1. 29.

an evil eye] See on Matth. 20. 15.

blasphemy] Evil speaking or detraction.

v. 23. *come from within*] discovering themselves by evil actions, proceeding from the heart.

and defile the man] See on Matth. 15. 20.

v. 24. *into the borders*] Matth. 15. 21. Into the uppermost coasts of Palestine, which were next to Tyre and Sidon. See on Matth. 11. 21.

v. 25. *A certain woman*] See on Matth. 15. 22. They that know they want Christ, will lay out for him.

v. 26. *a Greek*] Or Gentile.

a Syrophenician] *Phenicia*, is that region of Asia and Syria, in which was Tyrus and Sidon; whence the inhabitants were called Syrophenicians, inhabitants of that part of *Syria*, which is called Phenicia. *Matthew* following the old custom of the Hebrews, calleth her a Canaanite. *See* on Matth. 15. 22.

v. 27. *to cast it to dogs*] The meaning is, that though Christ might do good unto the Gentiles, yet might it not be to the prejudice of the Jews. *See* on Matth. 15. 26.

v. 28. *yes Lord*] That is, truth Lord; for it is enough for the whelps, if they can but gather up the crumbes that are under the table; I crave no more: that which thy Israel may spare from their wants, will sufficiently relieve me.

eat of the childrens crumbs] *See* on Matth. 15. 27.

v. 29. *for this saying*] For so excellent a faith; so admirably expressing it self in confidence and humility: all which importeth not her merit, but his mercy crowning his own graces in her, who had given her such faith, and such thoughts to be expressed. *See* on Matth. 15. 28.

v. 30. *her daughter laid upon the bed*] Quietly, not tossing to and fro in torments, as before: for the unclean spirit was cast out by the power of Christ, though in respect of his humanity, he were absent.

v. 31. *again departing*] Rather *going back from*: for it appears not in the story, that he had been there before; or else, *again* signifies the working of another miracle.

of Decapolis] It was a little countrey so called, of ten cities, which the four governments did run between, and compasse. *Plin. l.* 3. *c.* 8. they are thus reckoned. 1. Damascus. 2. Opoton. 3. Philadelphia. 4. Raphana. 5. Scytopolis. 6. Gadara. 7. Hippon. 8. Pella. 9. Galasa. 10. and Canatha. *See Plin. lib.* 5. *c.* 18.

v. 32. *one that was deaf*] This seemeth a naturall disease, and therefore the more admirable was the cure: here again appears the faith and charity of those, who brought him to Christ, confident that he both could, and would cure him, though no meer man could have prevailed against so great a defect of nature.

v. 33. *put his finger in his ear*] By these externall means, he pleased to comply with the faith of infirm spectatours; he could as easily have cured him by his word. *See* on chap. 6. 13. though he did not this without a mysterie, (as some note) intimating that the finger of God onely can supply such naturall defects.

and spit] See on John 9. 6.

v. 34. *and looking up*] To shew that he referred all to Gods glory. chap. 6. 41. Matth. 14. 19. John. 11. 41. and 17. 4. and that this was done by a divine power.

Ephatha, that is, &c.] He sighed, out of commiseration of mans miseries. *See* chap. 1. 41. The word here used is *Syriac* אתפתח *ethphathach*, which the Evangelist interpreteth, *be opened*: of the Hebrew word פתח *pethach* (*Joh. Buxtorf. Jun.*) *aperuit*.

v. 35. *His ears were opened*] That is, restored again, or formed to a naturall faculty of hearing.

his tongue was loosed] The tie-bond, or impediment to his tongue, or speech was loosed, or taken away: so the work of Christ appeared in curing both infirmities at once, and presently.

v. 36. *so much the more*] So chap. 1. 45. and Matth. 9. 31.

Chriſt would have had it concealed to a ſeaſonable time, but they, out of an importune zeal, were carried away with an immoderate fervour to publiſh what they ſaw: for it ſeemeth Chriſt charged them that brought him to be cured, to be ſilent.

v. 37. *beyond meaſure*] As principally, at the effect of his power in healing; ſo, that for all this he neither deſired any retribution of any thing, neither would have ſo much as applauſe with men; which by his command he would have ſuppreſſed.

he hath done all things well] Here ſeemeth a ſecret oppoſition of ſome ill opinion, or report of Chriſts enemies: as if they had ſaid, they are wicked and injurious, who can ſpeak evil of this man, he hath done nothing, but good, and well: it is a wonder why the Phariſees blame, and accuſe him, as an evil doer, when all that he doth, is for our good: the life, preſervation, and welfare of man: and they inſtance in the particular cures, which they had ſeen done, as a certain evidence hereof. Matth. 15. 30. reckoneth up more.

CHAP. VIII.

Verſe I. THe multitude] Which followed him, ſome to hear the Goſpel, ſome to ſee his miracles, ſome to be cured, ſome for other ends. Matth. 15. 32.

having nothing to eat] They being in ſuch a place, as that they could not accommodate themſelves with victuals, and having been three dayes with him.

v. 2. *I have compaſſion*] See on Matth. 15. 32. Chriſt is the ſame yeſterday, to day, and ever; ſo that ſtill he hath compaſſion on us in all out wants.

v. 3. *They will faint by the way*] ἐκλυθήσονται; to the letter, they will *fall in ſunder*, or *be diſſolved*; for when men fall in *a ſwoon*, there is a kinde of diſſolution of the ſinews: See on Matth. 15. 32.

v. 4. *here in the wilderneſſe* See on Matth. 15. 33.

v. 5. *How many loaves have ye?*] See on Matth. 15. 34.

v. 6. *to ſit down, &c.*] See on Matth. 15. 35.

took the ſeven loaves] See on Matth. 15. 36.

v. 7 *a few ſmall fiſhes*] Matth. 15. 36.

v. 8. *ſo they did eat*] Matth. 15. 37.

v. 9. *four thouſand*] Matth. 15. 38. beſides women and children.

v. 10. *parts of Dalmanutha*] See on Matth. 15. 39.

v. 11. *and the Phariſees*] Matth. 16. 1. The obſtinate enemies of the Goſpel; giving no credit to the miracles already done, require new; but Chriſt being herewith diſpleaſed, departeth from them.

came forth] The Phariſees came out of their houſes, on purpoſe to encounter with him.

ſeeking of him a ſigne from heaven] That they might hereby know that he was ſent from God: not that they might learn and beleeve in him, but to tempt him.

v. 12. *he ſighed deeply in his ſpirit*] Being very ſorry for theſe mens hardneſſe of heart, and unbelief.

there ſhall no ſigne &c.] *If a ſigne be given*: See Pſal. 95. 11. The Hebrews uſe ſuch ellipticall expreſſions of oaths, or imprecations; אם *im.* by an *apoſiopeſis* and ſodain reſtraining the ſpeech, as in paſſion: ſometimes they ſpeak more large, and mention a revenge from God. as, 2 Sam. 3. 35. Pſal. 132. 3. ſo here, *εἰ δοθήσεται, if it ſhall be given*; that is, it ſhall certainly not be given, it is a kinde of oath, or proteſtation.

v. 13. *he left them*] Matth. 16. 4.

v. 14. *the diſciples had forgotten*] Matth. 16. 5.

v. 15. *Beware of the leaven*] See on Matth. 16. 6.

leaven of Herod] The contagious doctrine of the Herodians mentioned; Matth, 22. 16.

v. 16. *They reaſoned among themſelves*] Diſputed among themſelves what our Saviour meant by the word *leaven*.

becauſe we have] Matth. 16. 7. The Lord blameth our negligence, who forgat to take bread with us: poſſibly they might think of his going again into the deſert for ſome time.

no bread] They whoſe mindes are too much fixed on earthly things, do not quickly apprehend the heavenly, though never ſo plainly ſet forth unto them.

v. 17. *becauſe ye have no &c.*] Or, ſaying it is becauſe, as, Matth. 16. 8.

v. 18. *ſee ye not*] See ye not my works which I have done before your eyes.

hear ye not] My doctrine, wherein I have taught you to depend on the providence of God for things neceſſary to this life? Matth. 6. 25.

v. 19. *I brake the five loaves*] Matth. 14. 17. and 16. 9. chap. 6. 43.

v. 20. *And when the ſeven*] Verſe 8. Matth. 16 10.

v. 21. *that ye do not underſtand*] How cometh it to paſſe, that ye do not underſtand things ſo plain and evident? Chriſt in all this ſpeech reproveth, as with admiration, the incogitancy of his diſciples, in that they did not ſo ſeriouſly as they ought, minde thoſe things which they ſaw and heard of him: whence it came to paſſe, that they yet underſtood not (after ſo many miracles ſeen) thoſe things which plainly ſpoke his power, providence and wiſedom: and it is as if he ſaid; I appeal to the teſtimony of your own ſenſes, whether you do not ſtupidly miſtake: what have your eyes ſeen in my former works? what have your ears heard? Is all loſt? Poſſibly he here awakeneth them to better attention, and caſting off that ſleepy thought of fleſh and blood which clouded their underſtandings, by fixing toomuch on ſecond cauſes; not without a ſecret alluſion to that which he ſaid to the Jews. chap. 4. 12.

v. 22. *Bethſaida*] A little fiſher town, on the ſea of Galilee, over againſt Dalmanutha; See Matth. 11. 21. John 1. 24.

bring a blinde man unto him] Led unto him; being well aſſured by that which they had ſeen or heard of him, that if he but touched him he ſhould recover.

v. 23 *by the hand and led him*] See chap. 7. 33. To avoid the opinion of thoſe, who might elſe think, that he did theſe miracles, to gain popular applauſe. See John 9. 6.

ſpit on his eyes] See on chap. 7. 33.

He asked him if he ſaw ought] This he ſaid to exerciſe his faith; for Jeſus well knew how much he had healed; and it was not impotency, but his will to heal this man, not (as many others) all at once, but by certain degrees; for cauſes beſt known to himſelf.

v. 24. *I ſee men as trees, walking*] He perceived ſome motion, but could not at firſt diſcerne that they were bodies of men which he perceived: a true reſemblance of illumination, which encreaſeth in us by degrees.

v. 25. *and made him look up*] He commanded him to try once more, whether he could ſee well or not.

v. 26. *tell it to any in the town*] Poſſibly he dwelt in ſome out part, next the fields: the often repetition of the like charge, ſheweth, that the time was not yet come, that he would manifeſt himſelf; but would by ſmall and more private beginnings collect his Church, of thoſe who ſhould beleeve to eternall life. See on verſe 30.

v. 27. *Jeſus went out*] See on Matth. 16. 13. Luke 9. 18.

v. 28. *John the Baptiſt*] See on Matth. 16. 14.

one of the Prophets] Or one of the other Prophets; as, Matth. 16. 14.

v. 29. *thou art Chriſt*] See on Matth. 16. 16.

v. 30. *That they ſhould tell no man of him*] To wit, that he was the Meſſias. See on Matth. 16. 20.

v. 31. *Son of man muſt ſuffer*] See on Matth. 16. 21. Chriſt ſuffered all that he ſuffered, for us; not unwillingly, not unawares, but fore-knowing it.

be rejected of the Elders] Pſal. 118. 22.

and after three dayes riſe again] See on Matth. 16. 21.

v. 32. *openly*] Not before the people, for they were not preſent. verſe 34. but in plain terms, before the diſciples.

began to rebuke him] See on Matth. 16. 22.

v. 33. *looked on his diſciples*] That he might inſtruct them by his rebuking *Peter*.

get thee behinde me] See on Matth. 16. 23.

v. 34. *Whoſoever will come after me*] Matth. 10. 38.

let him deny himſelf] That is his own naturall or carnall affections. See on Matth. 16. 24. Luke 9. 23.

v. 35. *will ſave his life ſhall loſe it*] See on Matth. 16. 25. Luke 9. 24.

v. 36. *What ſhall it profit a man*] See on Matth. 16. 26. Luke 9. 25. *illud ſolum eſt lucrum, ubi fructus perpetuus. Ambroſ. l. 4. epiſt.* 44. That onely is (true) gain, where there is perpetuall fruit thereof: moſt fooliſh of all men are they, who purchaſe the tranſitory pleaſures or riches of this world, with loſſe of eternall and true happineſſe.

v. 37. *in exchange for his ſoul*] To redeem it from deſtruction; as if he ſaid, no worldly poſſeſſions, no riches, can redeem, or be a price of redemption for a loſt ſoul. See on 1 Pet. 1. 18. Pſal. 49. 6, 7.

v. 38. *ſhall be aſhamed of me*] Matth. 10. 33. See on Matth. 16. 27. Luke 9. 26. Shall refuſe to own or acknowledge me: *S*ee Rom. 1. 16. or ſhall be aſhamed of my ſufferings; or think it a ſhamefull thing to ſuffer perſecution for the Goſpel and confeſſion of my Name. *S*ee 1 Cor. 1. 23.

in this adulterous and ſinfull generation] *S*ee on Matth. 12. 39. *S*o he calleth thoſe who forſook God by idolatry, which is a ſpirituall fornication. Rev. 17. 2. or the degenerate ſons of *Abraham*: or ſuch as the Apoſtle, Hebr. 12. 8. calleth *baſtards*.

when he cometh in the glory &c.] This he mentioneth to intimate the greatneſſe of that glory wherein he (who now came in the form of a ſervant. Phil. 2. and man of ſorows. Iſaiah 53. 3.) ſhould come again to judge the living and the dead.

the holy Angels] Wherewith he ſhall appear in judgement. See Dan. 7. 9, 10. Rev. 5. 11. Rev. 20. 12. See on Matth. 25. 31. They are here called holy Angels, to diſtinguiſh them from the impure and evil angels; ſo alſo to let the hearers know that they ought not to be ſcandaled, when they ſhould ſee wicked men aſhamed of the croſſe and humility of Chriſt: ſeeing that the holy Angels ſhould adminiſter unto him in his ſtate of exaltation and glory, which ſhall be true and eternall; leſt otherwiſe Chriſt be aſhamed of them (that is, will not own them as his) hereafter. Matth. 7. 23.

CHAP. IX.

Verſe 1. VErily I ſay, &c.] See on Matth. 16. 28.

taſte of death] Shall not have experience of death, or ſhall not die; as Hebr. 2. 9. Matth. 16. 28. John 8. 52. the Hebrew word טעם *taham, guſtavit*; by a *Metaphor* is transferred to the ſoul, and ſignifieth, *cognovit, ſenſit expertus fuit.* So Pſal. 34. 8. Prov. 31. 18. in the like manner, the Greeks uſed their word, γεύω, Hebr. 6. 4. γευσώμεθα ἀλλήλων, let us try, or have experience of each other: ſo the Latines uſed their *guſtare, guſtare ejus ſermonem volo, &c.* a proper and proportionable expreſſion here, of the bitter effect of *Adams* taſting the forbidden fruit: he died (with his poſterity) by ſo taſting, and we ſo taſt by dying.

v. 2 *after ſix dayes*] Matth. 17. 1. Luke 9. 28.

v. 3. *his raiment*] It did as it were ſparkle, the heavenly glory of Chriſt, (which ſhould within a few dayes be again eclipſed and obſcured by his croſſe and paſſion) avouched by the conference of *Moſes* and *Elias*, and his Fathers voice from heaven, in the hearing of his three diſciples, witneſſes hereof: this was manifeſted unto them, *ne timerent opprobrium crucis, Jerom*; leſt they ſhould fear the ſhame of his croſſe.

v. 4. *Moſes and Elias*] See on Matth. 17. 3. Luke 9. 30. becauſe the people ſaid, that Chriſt was either *Elias*, or one of the Prophets, he ſheweth them, τοὺς κορυφαίους τῶν προφητῶν, *Theophylact.* the chief of the Prophets, that they might underſtand what the Lord differeth from his ſervants: alſo becauſe the adverſaries calumniated him, as an enemy to the Law and Prophets: here he hath teſtimony of *Moſes*, & one of the chief prophets: all this was extream neceſſary for the confirmation of the Apoſtles, who were to preach the goſpel to the world, leſt their faith ſhould have ſtaggered at the adverſaries importunate pretences of zeal to the Law and Prophets, to overthrow the doctrine of the Goſpell.

v. 5. *it is good for us*] Matth. 17. 4. This *Theophylact* thinks they ſaid, fearing leſt Chriſt would go down again, and die; they thought, if the Jews ſhould come up againſt him to the mount, they ſhould be ſafe, having with them *Moſes*, who triumphed over the Egyptians, and *Elias*, who commanded fire from Heaven to conſume the fifties.

v. 6. *for they were ſore afraid*] For the extraordinary glory which they ſaw: the apparition of *Moſes* and *Elias*, and the ſudden fear which ſtartled their mindes, in expectation of ſome change to doubtful events; they were almoſt beſides themſelves with fearful amazement.

v. 7. *there was a cloud*] See on Matthew 17. 2. Luke 9. 34, 35.

v. 8. *Save Jeſus only*] See on Matthew 17. 8. Luke 9. 36.

v. 9. *Tell no man*] See on Chap. 8. 30. See on verſ. 10.

v. 10. *they kept that ſaying, &c.*] They divulged it not until a ſeaſonable time; for ſo Chriſts prohibition is to be underſtood; not ſimply that they ſhould never tell it, but not until he were riſen again from the dead, as Matth. 17. 9. the reaſon poſſibly might be, leſt in his paſſion, eclipſing all his glory for the time, the hearers unbelief of ſuch a relation, ſhould dangerouſly have ſhaken their faiths towards the reſt of the goſpel.

what the riſing of the dead ſhould mean] They underſtood that there ſhould once be a reſurrection from the dead, John 11. 24. but ſo much did they yet dream of a temporal kingdom, that they could not underſtand what he ſhould mean by his reſurrection from the dead, ſhortly to be, while yet he lived: how, and when this ſhould be, they admired, thinking, as *Euthymius* ſaith, that this was but ſome parable.

v. 11. *Why ſay the Scribes*] If it be true that the Scribes ſay, that *Elias* muſt firſt come, how can the Meſſias ſuffer, ſeeing *Elias* is not yet come to reſtore all things?

v. 12 *reſtoreth*] Or fulfilleth, Mal. 4. 5, 6.

how it is written] Concerning the ſuffering of Chriſt, Iſaiah 53. *Pſal.* 22. ſo ſhall it be, ſo ſhall he ſuffer.

and be ſet at nought] He telleth them beforehand, how ignominiouſly the unthankfull Jews ſhould uſe him, leſt they ſhould be troubled when they ſhould ſee it; therefore he ſheweth from Scriptures, that theſe very things were foretold.

v. 13. *but I ſay unto you*] The fooliſh opinion of Rabbins is here refelled, concerning the coming again of *Elias*.

that Elias is indeed come] And you are witneſſes thereof, who ſaw him in perſon with me on the mount; but *John Baptiſt*, who came in the ſpirit of *Elias*, they have ſlain, and after him now the Meſſias will they ſlay alſo.

as it is written of him] The name of *Elias* given unto *John*, portended, that he ſhould alſo finde an *Ahab*, and a *Jezabel* to perſecute him for his reproving their ſins.

v. 15. *when they beheld him were greatly amazed*] Some think, that the divine Majeſty which ſhined in him on the mount, did yet appear when he came to the multitude; as the glory of *Moſes* face returning from the mount, Exod. 34. 29. to the aſtoniſhment of the people beholding him; with this difference, that Chriſt appeared to them as amiable, as *Moſes* terrible, Exod. 34. 30. *Theophylact, Euthymius*, &c. therefore they came running to him to ſalute him: it ſeemeth his approach ſilenced the inſolent Scribes contention with the diſciples in the abſence of Jeſus.

v. 16. *what queſtion ye with them?*] That is, *among your ſelves*, or with my diſciples: he aſketh not as ignorant of their oppoſitions, but taketh occaſion hereby, to interpoſe for the defence of his, and the Goſpel which they profeſſed.

v. 17. *one of the multitude*] The Scribes for fear of conviction, and the diſciples for ſhame held their peace: but the man, who was the occaſion of the controverſie, anſwered for all: as if he had ſaid, I brought my ſon hither, ſuppoſing thou hadſt been preſent, but thy diſciples could not cure him.

a dumb ſpirit] That is, making my childe dumb, hindring his ſpeech, *Euthymius*.

v. 18. *whereſoever he taketh him*] Be it never ſo dangerous a place, fire, water, precipice, as verſe 22. it taketh him at certain times, and by fits.

teareth him] Or *daſheth him*, caſting him down, as verſ. 20. with an inward torment, as if he would ſplit him, or rent his bowels. See on Chap. 1. 26.

and he foameth] Or, *ſo that he foameth*: which foaming and gnaſhing of teeth, were ſignes of vehement torture, and hot pains.

and pineth away] With extreamity of pain, and grief of minde.

and they could not] Hence probably aroſe the conflict: the diſciples either not confident to attempt caſting out the unclean ſpirit; or attempting without ſucceſſe; the Scribes preſently inſulted, and jeered them; having ſuch blaſphemous calumnies ready in their mouths againſt Chriſt himſelf, they were not to ſeek for ſome impious objections againſt the diſciples and their doctrine: therefore Chriſt, who permitted them for their unbelief to this ſeeming foil, cometh in due time to reſcue them, and defend his own cauſe.

v. 19. *Bring him to me*] See on Matth. 17. 17. Luke 9. 41.

v. 20. *when he ſaw him*] So ſoon as Jeſus had looked on the boy that was brought unto him, the devil began to rage in this manner.

the ſpirit tare him] ἐσπάραξεν, here σπαράσσειν, is as much as ῥήσσειν, v. 18. there given *daſheth him*: to wit, as it were with violent convulſions tormenting him; for ſo the Greeks uſe σπάραγμα. See on Luke 9. 42.

v. 21. *how long is it ago?*] He aſketh not becauſe he knew not, but that the ſpectatours might well underſtand, how inveterate, and habitual this evil was; and that he had long ſince deſtroyed him, had he not been reſtrained by the ſame divine power, who now caſt him out.

v. 22. *into the fire*] As v. 18. Gr. *both into the fire, or even into the fire.*

if thou canſt do any thing] εἴ τι δύνασαι, which the Syriack interpreter giveth, *quod poſſis, what you are able*, help me: he meaſured the power of Chriſt with humane reaſon, not yet apprehending his omnipotency.

v. 23. *If thou canſt believe*] That is, *if thou canſt believe*, I can do this thing for thee; if thou canſt believe, fear not.

all things are poſſible to him, &c.] Chriſt can, and will do any thing which is good, for them that truſt in him.

v. 24. *ſaid with tears, Lord I believe*] Conceiving from Chriſts ſpeech good hope of his childes recovery, if the obſtruction and let thereto, were not in himſelf, in ſenſe of his own weakneſſe, and his childes miſery, he ſeriouſly profeſſeth his faith; for as *Jerom* ſaid, *Epiſt.* 9. *Lib.* 2.

Nemo mentiens plorat; no man lying weepeth, or weeping lyeth.

help thou my unbelief] Supply with thy goodneſſe, what is defective in my faith. That which God giveth, he oft times gives by certain degrees, as the conditions of the gifts and receivers require: ſome men, *acceptâ fide, diffidentia non carent, Proſper de vocat. Gent. lib. 2. cap. 11.* having obtained faith, yet want not ſome diffidence, as he well knew, who ſaid, *I believe, help thou mine unbelief*; and they who ſaid, *Lord encreaſe our faith*, Luke 17.

v. 25. *that the people came running together*] Toward him, to ſee what would be done.

v. 26. *rent him ſore*] The neerer the power of Chriſt is to cure, the more furiouſly doth Satan rage: ſee on Chap. 1. 26. this Chriſt permitted Satan to do; not that he hath any pleaſure in the miſery of any of his, but to the end that the multitude (ſeeing *à quibus calamitatibus liberandus eſſet, Euthymius*; from what calamities he was now to be delivered, and the horrid cruelty of the Devil) might the better conceive the power and mercie of Chriſt, delivering the poſſeſſed, which no art, care, nor power of man could do.

v. 27. *and he aroſe*] When the ſtanders by ſaid he was dead in that terrible fit, Jeſus took him by the hand, caſt out the devil, and the young man was preſently well again: there is no eſtate ſo deſperate, whence the hand of Chriſt cannot raiſe. *Let thy hand help me*, ſaid *David*, Pſal. 119. 173. and Pſal. 31. 5. *Into thy hands* I *commit my ſpirit*; though the Saint fall, he ſhall not utterly be caſt down, *for the Lord upholdeth him with his hand*, Pſal. 37. 24. bleſſed are the people who have the Lord for their God: ſerve him, and fear not the malice of Satan: Chriſts hand of divine power is as neer thee now in every diſtreſſe to lift thee up, as was that ſacred hand of fleſh neer this afflicted young man then, to raiſe him when the ſtanders by ſuppoſed him to be dead.

v. 28. *why could not we?*] See on Matth. 17. 19.

v. 29. *but by prayer and faſting*] See on Matth. 17. 21. we have need, not onely of faith and prayer, but alſo of faſting and extraordinary humiliation, to caſt Satan out of his poſſeſſion.

v. 30. *and they departed thence*] He and his diſciples: Matth. 17. 22.

and paſſed thorow Galilee] Paſſed *aſide thorow*, Chap. 11. 20. and 15. 21. 29. they went by by-wayes, out of the common rode into, and thorow Galilee, becauſe he would be private with his diſciples. See Chap. 2. 23.

v. 31. *for he taught his diſciples*] Therefore he withdrew himſelf, as to prepare for his approaching Paſſion, ſo alſo to prepare and inſtruct his diſciples, againſt the ſcandal thereof: and to fit them to preach the goſpel to the nations of the world.

v. 32. *they underſtood not that ſaying*] Concerning his ſuffering, which they thought could not befall their expected Meſſias, of whom they had ſo many glorious promiſes. See Chap. 8. 32.

v. 33. *and he came*] Matth. 18. 1.

and being in the houſe] Where he was wont to make his abode.

v. 34. *who ſhould be greateſt*] In the temporal kingdom of the Meſſias, which they yet expected. Acts 1. 6. See on Luke 9. 46.

v. 35. *If any man deſire to be firſt*] In my kingdom, they that have higheſt places, muſt not look for moſt honour, but take moſt pains for the ſalvation of others.

v. 36. *when he had taken him in his armes*] ἐναγκαλισάμενος, that is, as Luke 2. 28. interpreteth, ἐδέξατο εἰς τὰς ἀγκάλας, he took him into his armes, to ſhew him for a pattern of that which he would have his be: a childe is not ambitious of honour, he envieth not, is not covetous, nor revengful.

v. 37. *one of ſuch children*] One like theſe little ones. v. 41.

receiveth not me, but him that ſent me] He doth not onely receive me, but alſo him that ſent me.

v. 38. *and John anſwered him*] Luke 9. 49.

we forbade him] Out of perverſe zeal to their Maſters honour; as *Joſhua* envied *Eldad* and *Medad*, Num. 11. 27, 28.

v. 39. *for there is no man*] See 1 Cor. 12. 3.

in my name] God who is the author of an ordinary vocation, worketh alſo extraordinarily ſo often as it pleaſeth him; but an extraordinary vocation pretended to, muſt be juſtified by an extraordinary commiſſion, & appear by ſome extraordinary approbation: as Amos 7. 14, 15. and here; and alſo by the doctrine which they preach.

lightly] ταχὺ, lightly, quickly: he ſhall finde much to do, firſt to quiet his own conſcience.

v. 40. *He that is not againſt us*] He that oppoſeth not the goſpel, but preacheth, or profeſſeth it.

is on our part] Not that Chriſt eſteemeth them his, who are indifferent, neither hot, nor cold (Rev. 3. 16.) neither true friends, nor profeſſed enemies; but to teach them who are his, a candid charity, interpreting all things to the beſt, where appeareth no manifeſt argument to the contrary. Neither doth that (Matth. 12. 30) *He that is not with me, is againſt me*, conclude any thing againſt this: for there he principally reſpecteth the mindes of men; here the actions; here the Apoſtles, there himſelf: there he pronounced them his enemies, who did not with faithful and ſincere hearts joyn themſelves to him, there being no mean between Chriſt and Belial; here he admoniſheth his diſciples to take none for enemies who did not declare themſelves ſuch; ſpecially thoſe who did any thing which might ſerve to advance the goſpel, and cauſe of Chriſt: interpret nothing in the worſt ſence, where a better may be made.

v. 41. *for whoſoever*] Matth. 10. 42.

he ſhall not loſe his reward] This ſheweth how profitable it is to further the work of the Goſpel: that endeavour ſhall not miſſe of a reward.

v. 42. *whoſoever ſhall offend*] Matth. 18. 6. God is ſo ſevere a revenger of offences, that a man were better ſuffer any thing here, then be an occaſion thereof.

that a milſtone, &c.] See on Matth. 18. 6. & on Luke 17. 2.

v. 43. *and if thy hand*] Matth. 5. 29. and 18. 8.

offend thee] Or cauſe thee to offend.

to go] ἀπελθεῖν, *to go away* from this world.

v. 44. *their worm dieth not*] Iſaiah 66. 24. the worm ever biting the conſcience of the damned: that is, the memory of evil done, *Jerom, Theophylact*: the remorſe of conſcience, *Euthymius*: the immortal torment thereof, continually afflicting them: grief of minde, *Auguſtin. de C. D. lib.* 21. *cap.* 9. this is that ſecret tormenter, which with ſilent ſtripes teareth the wicked, endleſſe, and hopeleſſe caſt-away.

the fire is not quenched] The fire is, *pœna inconſumpta, Jerom in loc.* an endleſſe pain, *immortalis mortis*, of immortal death, as *Bernard* calleth it, *in pſal. qui habitat.*

v. 45. *Cut it off*] See on Matth. 5. 29, 30. and 18. 8.

v. 46. *where their worm*] See on verſe 44. this repetition declareth our great need, often to be warned of the judgement to come. See alſo verſe 48.

v. 47. *offend thee*] See on verſe 43. and Matth. 5. 30. and 18. 9.

v. 49. *Every one ſhall be ſalted with fire*] As every meat-offering in the law was to be ſeaſoned: ſo muſt we be with the graces of Gods Spirit, which are cleanſing like fire, Matth. 3. 11. to burn up the droſſe of ſin. It is an alluſion to the manner of ſacrificing. See Levit. 2. 13. no unſavoury oblation could be acceptable. The moral is opened, Eccles. 5. 1. 4. and Rom. 12. 1. ſalt was preſcribed them (to reſiſt corruption) *Jerom* interpreteth it to be wiſdom; becauſe ſaith he, there is no good work without wiſdom: as alſo their fire; the fire of the altar which came from heaven, that is, love and zeal: to offer with ſtrange fire was abomination, Levit. 10. 1. &c. Matth. 5. 23. 24. See the moral, Jam. 3. 17. ſalted with fire may ſeem an improper ſpeech, as alſo baptized with fire, Matth. 3. 11. but becauſe both were uſed in ſacrifice, and both are cleanſing, Chriſt fitted one word to both: intimating, that though the word of God were as ſharp as ſalt; or their afflictions grievous (therefore ſometimes are they ſtiled fiery tryals) yet men muſt be contented hereby to be bettered and made more pure (See Iſaiah 1. 25.) it being incomparably better and eaſier for them ſo to be ſeaſoned and refined now, that they may be a pure and acceptable ſacrifice to God, then to be left to Hell fire eternally.

v. 50. *ſalt is good*] Matth. 5. 13.

but if it have loſt his ſaltneſſe] If Miniſters who ſhould ſeaſon others, have loſt their abilitie thereto; who ſhall mend them?

have ſalt in your ſelves] Keep grace, yet loſe not peace: Hebr. 12. 14. See Matth. 5. 13. Coloſ. 4. 6. we muſt ſeaſon our ſelves, as wel as others; leſt we be like the water of baptiſme, *peccata baptizatorum diluens*, ſaith *Gregory*, *hom.* 17. *in evang.* waſhing away the ſins of the baptized, and then be caſt away our ſelves. See 1 Cor. 9. 27.

and have peace one with another] Be ye cleanſed from the corrupt humour of ambition, and carnal affectation of ſuperiority: then ſhall ye be wiſe, and ſo love one another, that all men may know that ye are my diſciples, Joh. 13. 35. ambition is an evident madneſſe; and diſſention (the undoubted iſſue thereof) extream folly, if it be ſo, to ruine our ſelves: reſtleſſe ambition was the devils ruine, and his maſter-piece on man.

CHAP. X.

Verſe 1. HE *aroſe from thence*] ἀναστὰς, *ariſing*, or he aroſe and went from thence: in the Hebrew ישב, *jaſhab*,

Jaſhab ſignifieth, ſitting, tarrying, or dwelling: ſo alſo קום *kom*, which the Syriac here uſeth; he aroſe, or ſtood up to go away. See Matth. 19.2.

by the farther ſide of Jordan] In reſpect of ſome creek: for *Jury* and *Galilee* were on the one ſide of *Jordan*.

v. 2. *to put away his wife*] ἀπολῦσαι, *to looſe his wife from him*: for the wife while the husband liveth *δέδεται is bound to him*, Rom. 7.2. in oppoſition hereto, is often ſet ἀπολύειν, Luke 16.18. or ἀπολῦσαι, Matth. 19. 8. among other things ſignifying *abſolutum dimittere*, to diſmiſs one being unlooſed, or diſcharged from bonds, as Matth. 27. 21.26. John 19.10. underſtand their queſtion to be, as Matth. 19.3. whether it were lawful for a man to put away his wife on every occaſion, they made no queſtion but he might for ſome.

v. 3. *what did Moſes command you?* This Chriſt beſt knew, who gave the Law by *Moſes*; but thus in all controverſies he would reduce them to the Law of God, hereby taking occaſion to expound *Moſes* by *Moſes*, the Law by the Law, one Scripture by another, (as appeareth v. 6,7,8.) For Geneſis 2.24. it is ſaid, Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife.

v. 4. *Moſes ſuffered to write a bill*, &c.] Deut. 24.1. See on Matth. 19.7.

v. 5. *he wrote you this precept*] See on Matth. 19.8. this γράφειν is as much as ἐπιτρέπειν, v. 4. to permit, as *Matthew* hath it. For *Moſes* commanded not diſmiſſion of the wife; but (as a civil Magiſtrate) permitted it, to avoid murder and cruelty: rather charging the unreconcileable, with a command to write and publiſh the diſſertion of their wives, then any wayes approving that which was not according to Gods law and inſtitution: ſo our law reſtraining intereſt to eight *per cent.* rather cautioneth againſt extortion, then approveth uſury.

v. 6. *from the beginning*] Of the world, cap. 13.19. when matrimony was inſtituted.

God made them male and female] One man and one woman; that two united into one fleſh, might be the fountain of propogation to all mankinde.

v. 7. *leave his father, &c.*] See on Matth. 19.5.

v. 8. *one fleſh*] Gen. 2.24. As they were one, (the woman being made of a part of man) ſo would God have them but one, in holy unity.

v. 9. *what therefore God hath joyned*] See on Matth. 19.6. God is the Author of this bond, therefore man may not at his pleaſure diſſolve it.

v. 10. *asked him again of the ſame*] Of that which he had taught concerning indiſſolubility of marriage, it being a point which the *Scribes* and *Doctors* had never taught the people, therefore they yet underſtood it not.

v. 11. *ſhall put away his wife*] Matth. 5.32. and 19.9.

committeth adultery] Except he put her away for adultery, Matth. 19.9.

againſt her] Whom he hath put away.

v. 12. *and if a woman, &c*]. If a woman ſhall go from her husband, and take another man, ſhe is an adultereſs.

v. 13. *brought young children.*] See on Matth. 19. 13. Luke 18.15.

v. 14. *he was much diſpleaſed*] ἠγανάκτησε, he grieved, had indignation, or took it very ill: the Syriac gives it אתבאש לה *ethbeſh leh*, which *Troſtius* giveth *indignatus eſt*. The word באש *baaſh* (whence it cometh, and which out of the Syriac we tranſlate *he had indignation*, Matth. 26.8. Matth. 14.4.) properly ſignifieth *fatuit*: and by a Metaphor, *gravis, ingratus fuit auribus*, as Geneſis 21.11. it was *grievous, unwelcome, diſpleaſing*, or *odious*: ſo that this giveth us to underſtand, that Chriſt abhorred and abominated (as a loathſome and odious thing which he could not endure to hear or ſee) this perverſe zeal of theirs, which (though probably out of a good meaning) prohibited children to be brought unto him: So the Greeks expreſſe an odious word λόγος σαπρὸς, Epheſ. 4.29. *rotten, ſtinking, rancid*, or *corrupt communication*, ſuch as good men loath to hear: by this we may conjecture, how acceptable their zeal is to Chriſt who forbid Infants baptiſm, whereby they are brought to Chriſt, and implanted into him, Romans 6. ſeeing he giveth this reaſon, for *of ſuch is the kingom of God*, that is, the kingdom of Heaven, Matth. 19.13. The impediment which is commonly objected Chriſt taketh away, verſ 15. where he ſaith, *Whoſoever doth not receive the kingdom of God as a little childe, hee ſhall not enter therein*: which is in effect as if he had ſaid, the tender age of children is ſo far from barring children from the kingdom of God; that, except they who are of ripe years become like little children, their baptiſm ſhall not advantage them to give them admiſſion into the kingdom of Heaven. If the inheritance of the kingdom be theirs, that which is thereto ſubordinate muſt be theirs: ſuch is baptiſm, which (as the *Ark* in the deluge) ſaves us, 1 *Pet.* 3.20.21. if theirs, then it is odious to Chriſt to keep them from that which implanteth them into him. See on Luke 18.16.

v. 15. *as a little childe*] We muſt be like children in humility, ſimplicity and innocency, if we deſire to enter into the kingdom of Heaven.

v. 16. *he took them up in his arms*] See on c. 9.36.

and bleſſed them] In the *Syriac* ובריך אנון *ubarech innun*, of the *Hebrew* ברך *barach*; which ſignifieth to bend the knee, 2 Chron. 6. 13. Pſal. 95.6. to pray; for the Syriac word ברך *berach* or ברך *berech*, ſignifieth the ſame, Acts 20.36. Matth. 27.29. Rom. 11.4. &c. thence metonymically it ſignifieth *he bleſſed*, Mark 8.7. Matth. 14.19. &c. that is, according to the ſence of the Hebrews, he prayed for, or pronounced a bleſſing on them, 2 Sam. 8.10. Exod. 12.32. *Pharaoh* ſaith וברכתם גם--אתי *uberachtem gam othi*, *ye ſhall alſo bleſſe me*, that is, as the Chalde giveth it, *pray for me*. Concerning Infants we muſt know that God comprehended them in the Covenant as well as their fathers, and therefore Chriſt bleſſed them.

v. 17. *that I may inherit life*] Two things are to be eſchewed by them who will be ſaved, that is, 1. Opinion of their own merits: 2. Love of riches. Theſe two undo many ſouls: both theſe were in this young man. See on Matth. 19.16.

v. 18. *why calleſt thou me good*] See on Matth. 19.17.

v. 19. *thou knoweſt the commandments*] *Chriſt anſwereth* to his queſtion and ſenſe: hee ſaid, *what good ſhall I do?* thinking he muſt be ſaved by the works of the Law, which is indeed to decline and wave free-juſtification by faith in Chriſt: therefore Chriſt to convince his conſcience, remitteth him to the Law, by which is the knowledge of ſinne, Romans 7. 7. but no juſtification from ſinne, Romans 8. 3. See on Matthew 19. 16, 17. and on Luke 18. 20.

v. 20. *all theſe have I obſerved*] See on Matth. 19. 20. Luke 18.21.

v. 21. *loved him*] ἠγάπησεν αὐτὸν, *loved, kiſſed*, or cheerfully and in a friendly manner received him, as truly pittying him, who having with ſo much care outwardly kept the law of God, which many did not; yet did but deceive himſelf with a vain opinion of righteouſneſs, as if he were perfect, or neer thereto; when yet without faith in Chriſt he could not poſſibly be ſaved.

Sell what thou haſt] This is no *Evangelical counſel*, but a precept; though not binding all particularly to ſell all and give it away to the poor: yet in the general it bindeth every one to be willing to leave all at Gods command, or where his honour requireth it.

v. 22. *went away grieved*] With a ſad heart and heavy countenance, *afflicted*, as the Syriac Interpreter hath it. See Matth. 19.22. Luke 18.23.

v. 23. *ſhall they that have riches*] See Matth. 19.23. Luke 18.24. That is, who truſt in riches (as here Chriſt interpreteth v. 24.) the vulgar fault of rich men.

v. 24. *that truſt in riches*] See Pſalm 62.11. 1 Tim. 6. 17. The danger is not in riches, but the abuſe thereof: this he ſaith to his Diſciples whom he ſtileth children, becauſe ſo he accounted them in his love and care of them, that they might underſtand the myſteries of eternall life.

v. 25. *eaſier for a camel*] See on Matthew 19.24. Luke 18.25.

v. 26. *who then can be ſaved*] See on Matthew 19.25. Luke 18.26.

v. 27. *with men it is impoſſible*] See on Mat. 19.26. Luke 18.27.

v. 28. *then Peter began*] See on Matth. 19.27.

we have forſaken all] Matth. 19.27. Luke 18.28.

v. 29. *or wife, or, &c.*] The meaning is, that God is a bountiful rewarder, and that the want of that which for his ſake we forgo, ſhall be recompenſed with better ſpiritual ſupplyes.

v. 30. *ſhall receive an hundred fold*] Either of temporal bleſſings when afflictions and perſecutions are over, as *Job* did receive more then he loſt; or in a bleſſed ſupport in midſt of troubles; as experience of Gods mercies, the Mother of Hope, Rom. 5.4. and the quiet fruits of righteouſneſs at laſt, Hebr. 12.11. Such a gain, is, loſſe for Chriſts ſake, they ſhall finde bleſſings temporal and eternal, as *Iacobs* ſonnes parting from *Egypt*, found in their ſacks both corn and their money again, wherewith they had purchaſed it.

v. 31. *but many*] Matth. 19.30.

v. 32. *they were in the way*] Matth. 10.27.

Jeſus went before them] The Diſciples abhorred this journey to *Ieruſalem*, knowing that the high prieſts & elders maliced him to the death, therefore to animate his timorous

Diſciples, he manifeſted himſelf a cheerful leader of the way, by his pace, countenance, and geſture: to let them know that he feared not death, but now that the hour was come, offered himſelf thereto.

they were amazed as they followed] Not yet underſtanding why he would caſt himſelf again upon ſuch apparent dangers.

they were afraid] Full of thoughts, as miſdoubting their own ſafety.

he took again the twelve] See Matth.20.17. and on Luke 18.31.

what things ſhould happen unto him] The often repetition of this one leſſon, ſheweth, how ſlow they were to underſtand it, how unwilling to learn it.

v. 33. *behold we go up to Jeruſalem*] This is our laſt journey thither.

v. 34. *ſhall mock him*] See Matth.20.19.

v. 35. *and James and John*] Matth.20.20.

ſaying] By their mothers mediation, Matth.20.20. See the like Matth.8.5. compared with Luke 7.3.

v. 36. *that I ſhould do for you*] See on Matth.20.21.

v.37. *that we may ſit on thy right hand, &c.*] See on Matth. 20.21.

v. 38. *ye know not what ye ask*] See on Matth.20.22.

v. 39. *ye ſhall drink indeed, &c.*] See on Matth.20.22,23.

v. 40. *is not mine to give*] Not mine in the ſenſe wherein you deſire this priviledge; that is, as being *an earthly Monarch*: the heavenly rewards are not here to be diſtributed in ſuch reſpects; nor is my kingdom or glory of this world.

v.41. *when the ten heard it*] The other ten Apoſtles. See on Matth.20.24.

v.42. *exerciſe lordſhip, &c.*] Princes and Rulers according to Gods ordinance rule over their ſubjects in this world; but I have no ſuch temporal kingdom here, neither muſt ye expect it, but be humble like me whom ye ought to imitate. See on Matth.20.25. Luke 22.24, &c.

v. 43. *ſhall be your miniſter*] or *let him be*, your ſervant. See on Matth.20.27.

v. 44 *of you will be the chiefeſt*] Matth.20.27.

v. 45. *the ſon of man came not to be, &c.*] See on Matth. 20.28.

v. 46. *blinde Bartimeus*] See on Matth. 20. 29, 30. and Luke 18. 35. This Evangeliſt nameth the blinde man as being well known about *Jericho*. בר *bar*, ſignifieth in the Syriac, *a ſon*: ſo that which we ſay *Bartimeus*, is as much as the ſon of *Timeus*: as alſo *Bartholomeus* was the ſon of *Ptolome*. So *Barnabas*, and other names are compounded. See on Luke 18.35.

v. 47. *heard that it was Jeſus*] See on Matth.20.30.

v. 48. *hold his peace*] See on Matth.20.31.

cryed the more] See on Matth.20.31. and Luke 18,39.

v. 49. *Jeſus ſtood ſtill*] See on Matth. 20.32. and on Luke 18.40.

they call] Probably the Diſciples who were confident of the cure, becauſe Ieſus would have him called to him.

be of good comfort] θάρσει, *be confident*, be of good cheer. So Matth. 9. 2.22. He calleth thee, who cureth all that come unto him for help.

v.50. *caſting away his garment*] His upper garment, ſome Cloak or Mantle, &c. ſo joyful was he that Chriſt called him, that he caſt away, or off, what ever might hinder him, and came cheerfully to Chriſt.

v. 51. *what wilt thou that I, &c.*] See on Matth. 20.32. and on Luke 18.41.

Lord that I may receive my ſight] ῥαββονί, or ῥαββουνί, for ſo were their eminent Doctors called. See Iohn 20.16. See on Matth.20.33. and on Iohn 1.38.

v. 52. *thy faith hath made thee whole*] See c. 9.23. Mat.9. 2.22. Mat.8.13. faith the fountain of prayer and confidence, and conſtancy, obtaineth of God a ſupply of all our wants and defects.

immediately he received ſight] See on Mat. 20.34. and on Luke 18.43.

and followed Ieſus in the way] Not led as before, but ſeeing as the reſt of the multitude: probably he went along rejoycing, to ſee him of whom he had received ſo gracious a favour, and above all, that he might hear the word of Chriſt to edifie and confirm him more.

CHAP. XI.

Verſe 1. V*Nto Bethpage*] See on Matth. 21.1. and on Luke 19.29.

of his diſciples] This αὐτοῦ ſheweth that they were two of his own Diſciples, that is, Apoſtles: for many others followed him to learn of him, and ſo might be called Diſciples alſo.

v. 2. *the village over againſt you*] See on Matth 21.2.

never man ſate] For holy uſes (ſome ſay) they made choice of beaſts, that had not been before imployed otherwiſe.

v. 3. *if any man ſay*] See on Matth.21.3.

v. 4. *they went their way*] See on Matth.21.6.

v. 5. *what do ye looſing, &c.*] As if they ſaid, why meddle ye with other mens goods? why do ye that which is not lawful?

v. 6. *and they ſhall let them go*] The owners hearing what the Lord had bid them ſay, preſently permitted them quietly to carry away their beaſts for the uſe of Chriſt.

v. 7. *caſt their garments on him*] See on Matth.21.5,7.

v. 8. *ſpread their garments*] See on Matth. 21.8. Luke 19. 36. John 12,13.

v.9. *Hoſanna*] See on Matth.21.9. Luke 19.37,38. John 12.13. He often came to *Ieruſalem*, but never with ſuch acclamations and ſhew of Majeſty: formerly he came privately, becauſe he would decline their envy; but now that the time of his paſſion was come which himſelf had determined λαμπρότερον ἔρχεται, he cometh more glorioully, that they might know him to be truly God, and the expected Meſſias; if not, that it might be to their greater condemnation, ſaith *Theophylact*.

bleſſed is he that cometh in the name of the Lord] Well be it to him that cometh to us from God, or that is ſent of God.

v. 10. *bleſſed be the kingdom, &c.*] Be it now happy and proſperous as we have long expected.

v. 11. *when he had looked round*] As being Lord of that houſe, he appeared, as viewing what was amiſſe and to be amended or reformed, which he preſently did, caſting out profaners from the temple.

v. 12. *he was hungry*] See on Matth.21.18.

v. 13. *ſeeing a fig-tree*] Matth.21.19.

if happily] Or to ſee *if happily*, as Geneſis 3.22.

he found nothing but leaves] A true *Embleme* of an Hypocrite, who makes a ſhew of godlineſs, but yet is fruitleſs and neer the curſe, Matth.3.10. Hebr.6.8. Iſay 5.5,6.

for the time of figs was not yet] *Iſrael* was repreſented by this barren tree, Iſai. 5.7. Luke 13.8. which brought forth only ſhews of holineſs, obſervation of ceremonies (that law affording them onely ſhadows, but no fruit) but not the ſubſtance of godlineſs, which is the fruit which God looks for. In the Letter we muſt conſider, that the time of new fruits could not yet be, it being but the firſt moneth, as it was called after the captivity ניסן *Niſan* (which anſwered partly to our March, and partly to April) in the tenth day whereof the *Paſchal* Lamb was to be taken, and on the fourteenth day the *Paſſeover* (to which they were now going to *Ieruſalem*) was to be eaten, Exod. 12.3.6. therefore ſo ſoon in the ſpring the fig-tree could not bear any of that years fruit: and certainly Chriſt did not irrationally go at an unſeaſonable time to ſeek fruit thereon: So that it may moſt probably be concluded, that he ſought ſome figs of the old ſtore which uſe to hang on all the yeer, ſpecially in thoſe hot countreys: So that in the Letter, albeit the tree could not yet yeeld any new fruits, becauſe the time was not yet come, yet might it have ſhewed ſome remainds of the former fertility. And in the type, if the Jewes (hereby repreſented) might finde excuſe for their not yet believing in Chriſt, before the fulneſs of that time was come; yet were they unexcuſable, that they neither brought forth to the Lord fruits of righteouſneſs according to their firſt covenant under the Law, which ſaid, *Do this and live*: Nor according to the ſecond covenant under grace and the Goſpel, which ſaid, *Believe and thou ſhalt be ſaved*: therefore Chriſt came this once to the fig-tree, not ſo much for his own ſake, (who well knew, both it, and how otherwiſe to have ſupplyed his own wants) as for the Apoſtles whom he would fore-inſtruct concerning the rejection of the Jews, to whom he came, three yeers ſeeking fruit, Luke 13. (which may import the time before the Law, under the Law, and now under the Goſpel) and found none. This, Chriſt neceſſarily inſtructed them in, in regard that it muſt have been no ſmall ſcandal and grief to the Apoſtles, that their kinred, the *Iſrael* of God, muſt for their unfruitfulneſs be under the curſe (like this withered fig-tree) and withered and conſumed for their rejecting the Goſpel, whereof they were to be preachers, as may appear Rom.9.2,3. Therefore as God inſtructed *Jonah* by the withered gourd; ſo here Chriſt enformeth his Diſciples by this ſoon withering fruitleſs fig-tree. See on Matth.21.20.

v. 14. *Jeſus anſwered*] That is according to the Hebrew manner of ſpeaking, hee began thus to ſay on this occaſion.

never man eat fruit] Poſſibly this was becauſe he knew that this tree had not yet born fruit, or that it bare little, and was ſo unprofitable to the owner; but however, the Lord of all creatures might juſtly diſpoſe of it, who (whatever right he gives men in his creatures) may juſtly give, and take at his pleaſure.

his diſciples heard] They were to be witneſſes of what was done on the morrow; neither would they have admired, nor much obſerved the power of Chriſt herein; if they had not heard, when he had thus curſed it.

v. 15. *and they came*] Matth. 21. 12.

and began to] That is, did caſt out; for he had done it once before, John 2. 15. See the like phraſe, chap. 10. 32.

to caſt out them that ſold] Chriſt ſheweth indeed, that he is the true king, and high Prieſt, and therefore the revenger of the abuſes of the temple.

v. 16. *that any man ſhould carry any veſſel*] That is, any common ones, ſuch as they brought into the temple, who made it a market place.

v. 17. *My houſe ſhall be called*] Shall generally be ſo accounted and taken.

of all nations the houſe of prayer] πᾶσι τοῖς ἔθνεσιν, *unto all nations*, this was perfectly fulfilled in the Church of Chriſt, gathered of all nations, which began from this Temple, out of which ſounded that Goſpel, which was ſpread over the world. See Iſaiah 2. 3. and 56. 7. See on Matth. 21. 13. and on Luke 18. 10. and 19. 46. and on John 2. 16.

a den of theeves] Thus he calleth it, διὰ τὸ φιλοκερδὲς, *Theophylact*, for their covetouſneſſe: for theeves ſeek gains, by any, though never ſo unjuſt wayes.

v. 18. *how they might deſtroy him*] They had long before determined to do it, now therefore they conſult how they may, with leaſt danger to themſelves, becauſe they feared the people would take his part.

v. 19. *he went out of the city*] That he might not ſo much as ſeem to give any occaſion of tumult to the city, prone thereunto.

v. 20. *in the morning*] Matth. 21. 19.

dried up from the roots] Such was the power of Chriſts word. See on Matth. 21. 20.

v. 21. *ſaith unto him, Maſter*] Matth. 21. 20. it appeare that all the diſciples admired, and ſpake of it; it may *Peter* firſt noted and ſpake of it, and then the reſt.

v. 22. *Have faith*] Or *have the faith of God*: See on Matth 21. 21.

v. 23. *ſhall ſay unto this mountain*] See on Matth. 21. 21.

v. 24. *what things ſoever ye deſire*] Matth. 7. 7.

believe that ye receive them] That is, *ſhall receive*: he ſpeaks in the preſent tenſe, to ſhew the certainty of it, as 1 John 5. 15. See on Matth. 21. 22.

v. 25. *When ye ſtand praying*] So they uſed ſometimes to do when they prayed in the temple, Luke 18. 11, 13 though here it ſeemeth a compoſing themſelves to pray.

forgive] Matth. 6. 14.

if ye have ought againſt any] Any juſt cauſe of offence.

v. 26. *your treſpaſſes*] παραπτώματα, your fallings, offences, or errours, it is of παραπίπτω, *incido* or *offenſa*, Syr. *delicta veſtra*, your ſins, which we commit by ſtumbling at ſome offence or example. See Gal. 6. 1. Matth. 6. 12. 14. Luke 11. 4.

if you do not forgive] Se on Matth. 6. 15.

v. 27. *as he was walking*] Matth. 21. 23.

there come to him the chief prieſts] See on Matth. 21. 23. the Goſpel hath been long ſince aſſaulted by them that pretend ordinary ſucceſſion, and much care of religion, they having chief authority in the Church of Chriſt: the beſt things are obvious to abuſe.

v. 28. *by what authority*] Whic h thou didſt yeſterday in the temple, verſe 15. See on Matth. 21. 23.

v. 29. *I will ask you one queſtion*] ἕνα λόγον, one word, or thing. See on Matth. 21. 24.

v. 30. *The baptiſme of John*] See on Matth. 21. 25. Luke 24. 4.

was it from heaven &c.] That is, from God, as Luke 15. 18. which if they confeſſed, who had him once in much honour, then they ſhould condemn themſelves of obſtinacy, who would not receive his teſtimony concerning Chriſt.

v. 31. *with themſelves*] Or among themſelves; for it is likely that they adviſed one with another, what to anſwer. See on Matth. 21. 25. Matth. 16. 7.

v. 32. *Of men*] Here is an elliptical ſpeech, as Luke 13. 9. See on Matth. 21. 26. Luke 20. 6.

they feared the people] Who had an high eſteem of John, here is a juſt reward of an evil conſcience; they are afraid of thoſe, of whom they ſhould be feared, and honoured.

v. 33. *we cannot tell*] See on Matth. 21. 27. & on Luke 20. 7.

neither do I tell you by what, &c.] He ſaith not, *neither can I*, but *neither do I*; or, I will not ſatisfie you in your demand. Chriſt juſtly denyeth to give them more knowledge, who malitiouſly diſſemble that which they have.

CHAP. XII.

Verſe 1. *HE began to ſpeak*,] Matth. 21. 33.

by parables] He ſpake one parable, whereof we read at this time. So משלים *meſhalim*, Ezek. 14. 8. is tranſlated, *a proverb*.

planted a vineyard] Iſaiah 5. 1. &c. See on Matth. 21. 33. Luke 20. 9.

went into a far countrey] See on Matth. 21. 33.

v. 2. *at the ſeaſon*] When the fruits uſed to be gathered.

v. 3. *beat him*] See on Matth. 21. 35. Luke 20. 10.

v. 4. *another ſervant*] That is, one Prophet after another, whom they ſtoned, and unworthily entreated, as if they had been malefactors.

v. 5. *and many others*] That is, in his mercy and long-ſuffering he ſent many Prophets, whom they ſtill abuſed, and perſecuted. See 2 Chron. 36. 15. &c.

v. 6. *Having yet therefore one Son*] As if he ſaid, there being no more left which God ſaw probable to be done for their converſion, as he expreſſeth, Iſaiah 5. 4. *what could have been more done to my vineyard, that I have not done to it?* He gave them his onely Son, John 3. 16. certainly God himſelf, *rich in mercy*, Epheſ. 2. 4. hath nothing greater to give.

his wellbeloved] See Matth. 3. 17. and 17. 5. 2 Pet. 1. 17.

v. 7. *This is the heir*] See on Matth. 21. 38. and on Luke 20. 14.

v. 8. *killed him and caſt him out*] See on Matth. 21. 39. and on Luke 20. 15.

v. 9. *What ſhall therefore the Lord*] See on Matth. 21. 40. and on Luke 20. 15.

he will come] This anſwer is attributed to the chief prieſts and elders, Matth. 21. 41. See note thereon. They could ſee their own faults, as men ſee their faces in a glaſſe; looking from themſelves they ſee themſelves: we ſee our own ſinnes beſt in another perſon. See 2 Samuel 12. 5, 6, &c.

unto others] The calling of God is not without exception, tied, to perſon, place, or time, when one nation or people abuſe his mercies long beſtowed upon them, he giveth it at his pleaſure to ſome others, who ſhall render him better fruits.

v. 10. *head of the corner*] See on Matth. 21. 42.

v. 11. *This is the Lords doing*] Pſal. 118. 23.

v. 12. *to lay hold on him*] They were very deſirous to do it.

v. 13. *and they ſend*] See on Matth 22. 15, 16.

v. 14. *thou regardeſt not the perſon of men*] Gr. *thou lookeſt not upon the face*. The *Areopagites* did judge in the dark, that they might not be moved with any mans outward ſhew: theſe here pretend, that Chriſt did not ſo judge by outward appearance, that the truth ſhould therby ſuffer any prejudce

but teacheſt the way of God in trueth] the way that God hath appointed us to walk in.

v. 15. *a peny*] See Matth. 18. 28.

v. 16. *Whoſe image is this*] See on Matth. 22. 20.

v. 17. *render unto Ceſar*] See on Matth. 22. 21. and on Luke 20. 25.

to God the things that are Gods] The Goſpel joyneth the authority of the Magiſtrate, or Prince, with the ſervice of God. See on Matth. 22. 21.

they marvelled] See on Matth. 22. 22.

v. 18. *Then come the Sadduces which ſay, &c.*] See on Matth. 22. 23. and on Luke 20. 27.

v. 19 *If a mans brother die*] See on Matth. 22. 24. and on Luke 20. 28.

v. 20. *ſeven brothers*] Matth. 22. 25. Luke 20. 29.

v. 21. *the ſecond took her*] Matth. 22. 26 Luke 20. 30, 31.

v. 22. *ſeven had her*] Matth. 22. 26 Luke 20. 31, 32.

v. 23. *Whoſe ſhall ſhe be*] See on Matth. 22. 28. and on Luke 20. 33.

v. 24. *Ye know not the Scriptures*] See on Matth. 22. 29.

v. 25. *neither marry &c.*] See on Matth 22. 30.

as the angels] See on Matthew 22. 30. and on Luke 20. 36.

v. 26. *the God of Abraham*] See Matth. 22. 32.

v. 27. *Not the God of the dead*] See on Luke 20. 38.

v. 28. *one of the Scribes*] See on Matth 22. 35.

v. 29. *The Lord our God is one*] Deut. 6, 4. this εἷς ἐστι, *is one*, excludeth pluralitities of eſſence, or natures, not of perſons.

v. 30. *love the Lord thy God, &c.*] See on Matth. 22. 37, 38. Luke 10. 27.

with all thy ſtrength] As much as poſſibly thou canſt: the meaſure of love to thy neighbour, muſt be thy ſelf; but the meaſure wherewith we muſt love God, muſt be to love him without meaſure.

v. 31. *the ſecond is like*] Of the like importance in reſpect of thy ſalvation; for thou canſt not be ſaved without love to God and thy brother, & what ſhal it then profit us, if loving our ſelves we bawk our neighbours? or what again ſhall it advantage us, if loving our neighbours, we neglect our ſelves? *Greg. hom.* 17. *in evang.* love thy neighbour as thy ſelf; but love both in God.

v. 32. *thou haſt ſaid the truth*] ἐπ' ἀληθείας, &c. *thou haſt ſpoken in truth*: the Syriack giveth it, as we, *thou haſt ſayd the truth*. He came to prove Chriſts wiſdom, and hearing it, giveth teſtimony thereto.

v. 33. *more then all whole burnt-offerings*] More excellent and more acceptable to God, 1 Sam. 15. 22. theſe ceremonies never pleaſed God, without the other duties which we owe to him, and reſpectively alſo to our neighbour. See Iſaiah 1. 13. 16. 17. Hoſ. 6. 6. Mich. 6. 6, 7.

v. 34. *anſwered diſcreetly*] νουνεχῶς, as it were from νοῦν ἔχειν: he anſwered as one having a ready minde, as we vulgarly ſay, with his wits about him, or learnedly and ſkilfully: for ſo the Hebrew חכם, *chacham* ſignifieth, and thence is the Syriack word חכימאית *chimaith*, here uſed, derived.

v. 35. *that Chriſt is the Son of David*] Chriſt denieth not that which he voucheth here of the Scribes, but proveth his Deity by the words of *David*. See on Matth. 22. 42.

v. 36. *ſaid by the Holy Ghoſt*] See on Matth. 22. 43. ἐν τῷ πνεύματι ἁγίῳ, in or by the holy Spirit: he intimates that it was not ſo much *David*, as the holy Ghoſt that ſpake by *David*. See 2 Pet. 1. 21.

The Lord ſaid] Pſal. 110. 1.

v. 37. *the common people heard him gladly*] Many of the common people, or the greater part of them, while he taught them, cheerfully and attentively hearkened to that he ſpake.

v. 38. *Beware of the Scribes*] βλέπετε, Look to: as, chap. 8. 15. Matth. 23. 5. The manners of all Miniſters, are not incautiouſly to be followed as examples of our lives.

in long clothing] ἐν στολαῖς, a *ſtole*, is a kinde of veſture or *robe*, long to the heels, which anciently the Perſians uſed to wear: the Latines did more ſpecially take it for a womans garment: στολίον, was a ſhort coat ſuch as Philoſophers commonly wore: but in this place it ſeemeth to ſignifie that fringed garment, mentioned Deut. 22. 12. כסות *cheſuth*. See on Matt. 23. 5. and on Luke 20. 47.

ſalutations in the market] See on Matth. 23. 7.

v. 39. *chief ſeats*] See on *Matth*. 23. 6.

v. 40. [*devour widows houſes*] They ſpoil thoſe whom Gods law gave a ſpeciall charge to preſerve. See 2 Tim. 3. 6. and on Matth. 23. 14.

receive greater damnation] That is, more then ordinary puniſhment in hell: becauſe they not onely ſerved ſin and Satan, in their contempt of Gods laws, but alſo made a pretence of his holy worſhip, to ſerve their unhallowed deſires and impieties: counterfeit ſanctity, is double iniquity.

v. 41. *ſate over againſt the treaſury*] See on Luke 21. 4.

money] χαλκὸν, Here is a *metonymie* of the *matter*: braſſe, is here put for any kinde of money, whether of braſſe or other mettall, which the Romans uſed, as do ſome nations now: ſo they uſed the word *as*, *gravis ære*, full of money, *æs alienum*, debt: the Syriac hath a word here עורפנא *hurephano*, hereby ſignifying any kinde of ſmall money.

into the treaſury] Or cheſt, whereinto they put their beneficence. 2 Kings 12. 10, 11. 2 Chron. 24. 8.

v. 42. *two mites*] It was, (ſay ſome) a ſeventh part of one peece of that braſſe money. See on Luke 21. 2. though ſhe well knew the ſlenderneſſe of her ſtock, and how little thoſe her two drops, could adde to greater floods of others beneficence, yet ſhe would not want will, though ſhe did ability to her minde: nothing deſpairing, but that God would accept the will which he had given, who had not given her wealth.

v. 43. *He called unto him his diſciples*] He called them apart, probably; that neither his diſciples might be ignorant how God accepteth the will of thoſe who cheerfully give, though they cannot bountifully; nor the widow might hear, to move her to any vain glory (a weed which will grow on the leaſt ground) nor the people to envy.

this poor widow hath caſt in more] See on Luk 21. 3. this was an epitome of great wealth; much in Gods gracious acceptance, who as *Gregory* ſaith, *hom.* 5. *in evang. cor, non ſubſtantiam penſat*, weigheth the heart (of the giver) not the value of the gift: ſo rich men give, ſecure of their wealth, to bear it; but poor men, of Gods favour, to ſupply them with more: it is our affection, not our ſtore, which commendeth our gifts to God, who can never be covetous, nor leſſe gracious in accepting the beſt we can preſent. See 2 Cor. 8. 12.

v. 44. *but ſhe out of her want*] Out of her exceeding ſmall ſtore, 2 Cor. 8. 2.

all her living] That is, all the means ſhe had to live on: all that for preſent ſhe had to ſuſtain her life: ſo βίος ſignifieth, both life, and livelyhood: ſhe gave all, who had no more left her to give, or to relieve her ſelf; but muſt work for more; whereas others gave of that abundance, or ſtore, which lay by them, whereof they had not ſo much as preſent uſe.

CHAP. XIII.

Verſe 1. AS *he went out of the temple*] Matth. 24. 1.

ſee what manner of ſtones] How beautifull, Luke 21. 5. and large, verſe 2. *Joſephus antiq. lib.* 15. *c.* 14. reporteth, that they were white hard ſtones, of a very great magnitude: no doubt it was a very ſtrong, beautiful and magnificent ſtructure; but no ſtrength can reſiſt, nor worldly magnificence appeaſe Gods anger againſt obſtinate ſinners. Becauſe he had ſaid, their houſe (the temple in which they ſo much gloried) ſhould be left deſolate, they admiring that ſuch a goodly fabrick ſhould be demoliſhed, ſhew him εὐπρέπειαν, the comelineſſe thereof. *Theoph.*

v. 2. *Seeſt thou theſe great buildings*] Thou thinkeſt, they ſhall ſtand for ever, becauſe of their ſtrength, beauty and magnificence; which, in relation to ſecond cauſes, might poſſibly be; but as, except the Lord build the houſe, their labour is but vain that build it, Pſal. 127. 1. ſo alſo, except he keep it.

one ſtone upon another] That is, it ſhall be utterly deſtroyed. See Matth. 24. 2. thus he foreſhews their miſery, and therewith their many comforts, in the midſt of their calamities.

thrown down] καταλυθῇ, diſſolved, or deſtroyed, as chap. 15. 29.

v. 3. *on the mount of Olives*] See Matth. 24. 3. it ſeemeth it was where they had the temple in ſight.

v. 4. *Tell us when*] See on Matth. 24. 3.

v. 5. *leſt any man deceive you*] See on Matth. 24. 4.

v. 6. *come in my Name*] See on Matth. 24. 5. many ſeducers pretending to my office, name, authority, or doctrine, that thereby they may ſeduce unſtable ſouls: errour and impiety can no wayes deceive, but under ſome ſhew or ſhadow of vertue.

I am Chriſt] That is, he whom ye look for. See Matth. 11. 3.

v. 7. *When ye ſhall hear of wars*] See on Matth. 24. 6. now are theſe times foretold; for now alſo, as *Cyprian l.* 2. *ep.* 2. *madet orbis mutuo ſanguine*, the world is wet with mutual blood.

the end ſhall not be yet] See on Matth. 24. 6.

v. 8. *Nation ſhall riſe &c.*] See on Matth. 24 7.

theſe are the beginnings] Ye ſhall have greater ſorrows afterward.

of ſorrows] See Matth. 24. 8. ὠδίνων, here is a Metaphor taken from a womans travell, whoſe pains greaten by degrees, unto the birth.

v. 9. *take heed to your ſelves*] βλέπετε ἑαυτούς, the Syriack giveth it, *reſpect your ſoul*: the meaning is, take heed of the dangers which ſhall then beſet you.

they ſhall deliver you up] The enemies of the goſpel ſhal deliver you up to ſecular powers, that they may perſecute you: ſo they did to *Herod*, *Agrippa*, *Nero*, *&c.*

for a teſtimony] For a teſtimony againſt themſelves, to leave them without all excuſe of their unbelief and diſobedience, who having heard the goſpel ſo evidently preached by you, yet regarded it not.

v. 10. *the goſpel muſt firſt be publiſhed*] Before ye be thus perſecuted: ſo was it before Jeruſalem was deſtroyed. See Rom. 10. 18. See on Matth. 24. 14

among all nations] To the Gentiles, as well as to the Jews. To ſome nations it was not preached until after the deſtruction of Jeruſalem, many were remote, and ſome then undiſcovered.

v. 11. *when they ſhall lead you*] To the Magiſtrates. See on Matth. 10. 19. and on Luk. 12. 11. and on Luk. 21. 13. 14.

it is not you that ſpeak, &c. Gods Spirit will guide your tongues: this was a ſpecial promiſe to the Apoſtles.

v. 12. *brother ſhall betray brother*] Out of a blinde zeal they will accuſe each others, and complain of each other to the Magiſtrate; ſo forgetting all laws of nature, as if their religion taught them to be cruel and unnatural: let him that readeth conſider our preſent condition.

v. 13. *ye ſhall be hated of all men*] Of moſt men with whom you ſhall converſe: or of all worldly men; or of ſome of all ſorts. The like manner of ſpeaking, ſee Phil. 2. 21.

for my Names ſake] For profeſſing me to be the Saviour of the world.

endure unto the end] That ſhall conſtantly endure afflictions and perſecutions, for profeſſing the goſpel. See on Matth. 24. 13.

v. 14. *the abomination of deſolation*] *Theophylact thinketh*, that was his ſtatue who deſtroyed the city. See on Matth. 24. 15.

v. 15. *on the houſe top*] See on Matth. 24. 16. and on Luke 21. 21. let him make haſte away, and not ſtay to fetch any thing out of his houſe, leſt ſo doing he be ſhut up with the beſieged, and ſo periſh.

v. 16. *to take his garment*] See on Matth. 24. 18.

v. 17. *with childe*] See on Matth. 24. 19. they cannot fly.

v. 18. *in the winter*] See on Matth. 24. 20.

v. 19. *ſhall be affliction*] One affliction ſhall follow another, and one calamity another. See on Luke 21. 22.

from the beginning of the creation] That is, of the world created, as chap. 10. 6.

v. 20. *except the Lord had ſhortned*] Except he had ſhortned this war of the Romans with them, none of the Jews would have been left alive. See on Matth. 24. 22. *Theoph.* So is this ὐκ ἂν ἐσώθη πᾶσα σὰρξ, *all fleſh ſhould not be ſaved*, after the Hebrew manner, put to ſignifie *no fleſh*, as Pſal. 143. 2. כל חי, *col chai, all living*, that is, *none*: this, *be ſaved*, the Syriack well giveth, *non viveret, &c.* not a Jew ſhould have been left alive. *Theoph.*

for the elects ſake] That is, for the believing Jews ſake.

v. 21. *Lo, here is Chriſt*] See on Matth. 24. 23.

Believe him not] See on Luke 17. 23.

v. 22. *ſhew ſignes*] *Give ſignes.* See on Matth. 24. 24. 2 Theſ. 2. 9.

v. 23. *but take ye heed*] See on Matth. 24. 25.

v. 24. *tribulation*] As verſe 19. See on Matth. 24. 29. Luke 21. 25.

v. 25. *powers of heaven*] See on Matth. 24. 29.

v. 26. *ſee the Son of Man*] See on Matth. 24. 30. then he will come manifeſtly, who for our redemption deſcended, *tanquam pluvia in vellus*, like the dew into *Gideons* fleece. *Jerom.*

v. 27. *ſend his angels*] His own Angels. See on Matth. 24. 31.

and ſhall gather together] By the Miniſtery of his Angels. Matth. 13. 41. and 24. 31.

his elect] His own elect.

to the uttermoſt part of Heaven] His elect both in Heaven and Earth; for all of them ſhall attend *Chriſt* at the day of judgement, Jude 14.

v. 28. *branch is yet tender*] Or *now tender*, or *already tender*, which is ſo in the ſpring, not in the winter. See chap. 6. 35. and 8. 2. and 15. 42. 44. and on Matth. 24. 32.

v. 29. *when ye ſhall ſee theſe things*] See on Matth. 24. 33. Luke 21. 31.

that it is nigh] The kingdom of God, Luke 21. 31.

v. 30. *This generation ſhall not paſſe*] See on Matth. 24. 34. Luke 21. 32.

till all theſe things be done] Begin to be accompliſhed: for the deſtruction of Jeruſalem came, while ſome of this age were alive.

v. 31. *Heaven and earth ſhall paſſe*] See on Matth. 24. 35. Luke 21. 33.

v. 32. *But of that day*] Mentioned, verſe 26. See on Matth. 24. 36.

and hour] Or *ſeaſon.*

no not the Angels] Much leſſe men.

neither the Son] As man, he knew not all things at once, but by degrees. See Luke 2. 52. and it ſeemeth that he had not yet this ſecret revealed unto him, untill after his aſcention, wherein he laid down the form of a ſervant.

but the Father] The latter day is not curiouſly to be ſearched for, which the Father alone knoweth: we muſt rather take care that we may be ever provided for it: for therefore God concealeth it from us, that we might never be ſecure, but ever ſtand upon a carefull watch.

v. 33. *Take heed, watch and pray*] See on Matth. 24. 42. Theſe are *munimenta ſpiritualia, Cyprian epiſt.* 1. ſpirituall fortifications.

the time] That is, καιρὸς, the *ſeaſon*: that ſet and appointed time, which God hath determined.

v. 34. *as a man taking a far journey*] Thus ſhall it be in the kingdom of God, as if a man ſhould take a long journey: ſo is Chriſts going into heaven, leaving his houſe the Church: out of the worldly mans belief, as out of his ſight: he committed to every one his charge; ſome to govern, ſome to obey: every one to be vigilant in his calling, ſanctimony of life, and expectation of judgement to come. See Matth. 25. 14.

and gave authority to his ſervants] τὴν ἐξουσίαν, the charge of his domeſticall affairs.

the porter to watch] Leſt any miſled ſervants ſhould go away: or robbers and ſeducers enter to ſpoil: See the morall, Acts 20. 28, 1 Pet. 5, 8, 9.

v. 35. *For ye know not*] Seeing the danger is both inevitable and intollerable, if Chriſt coming to judgement finde us negligent and unprepared (for there ſhall be then no place for repentance) and ſeeing we cannot know the hour when he will come, it highly concerns every Chriſtian to ſtand upon a carefull and conſtant watch.

at midnight &c.] By theſe termes may be underſtood that we may expect death and judgement at all times; and that no age of man is exempt from death: live every day as if it were thy laſt.

v. 36. *leſt coming ſuddenly*] That is, in an hour that ye thought not of, before ye have repented, and returned unto the Lord, in true faith, and newneſſe of life.

finde you ſleeping] That is, ſecure in your ſins. See Matth. 24. 43. 44.

v. 37. *what I ſay unto you*] Tell the reſt of my diſciples, and all others, for their learning and comfort, what I have told you, verſe 3.

I ſay unto all, watch] The word of Chriſt is without exception of times, places, or perſons addreſſed to all, *ut noviſſimi per primos audiant*, Jerom. that the laſt may hear by the firſt. Expect the hour which ſhall bring thee to judgement; for that is to every man his day of judgement: every man goeth hence ſuch, *qualis judicandus eſt illo die, Auguſtin. ep.* 80. as he ſhall be judged at that day: the life of a good and wiſe man, is a continual meditation on death, and preparation for the ſame; when Satan can make men forget this, he eaſily bringeth them aſleep in ſin.

CHAP. XIIII.

Verſe 1. *Feaſt of Paſſeover*] See on Matth 26. 2. Luke 22. 1, 2.

the chief prieſts] Though there were but one high prieſt at a time, yet there were ſome chief of every courſe or ranke, (into which *David* diſtributed them, 1 Chron. 24. 6.) which gave the name to thoſe claſſes or courſes, and by which they were diſtinguiſhed and known: and theſe heads, or chief of their fathers houſe, are here meant: ſo that the ſenſe is, the high prieſt, with his *Suffragan*, and the chief prieſts of every courſe. See more hereof, on Matth. 27. 1.

v. 2. *Not on the feaſt-day*] The feaſt of Paſſeover, being ſo ſolemn, ſeemed not accommodate to their purpoſes; but ſo Gods providence brought it to paſſe, that the truth might agree with the figure. See on Matth. 26. 2.

v. 3. *being in Bethany*] Matth. 26. 6.

Simon the leper] That had been a leper. See on Matth. 26. 6. John 12. 1, 2, 3.

alabaſter-box] See on Matth. 26. 7.

of ſpicknard very precious] *Or pure or liquid nard*; See on Matth. 26. 7. See *Plin. l.* 12. *c.* 12. and *l.* 13. 1. they were wont herewith to mix ſweet odours of other kindes. *Coel. Rhodigin. l.* 27. *c.* 26. it is called here a box νάρδου πιστικῆς as if he had ſaid, it was *ſpikenard fidelis* or *bonæ fidei* faithfull, or true *nardus*, to diſtinguiſh it from that which was ſometimes adulterated or counterfeit.

ſhe brake the box] *Syr.* ופתחתה *napethachteh*, and *ſhe opened it*: of פתח, *pethach* to *open*; it ſeemeth, that ſhe did not break the box in pieces, but opened it ſo, that it might run out largely and freely, on the head of Jeſus.

v. 4. *had indignation*] See on Matth. 26. 8.

why was this waſt?] Wicked men think all is waſt that is beſtowed on Chriſt.

v. 5. *three hundred pence*] See chap. 6. 37. Matth. 18. 28. This came to above nine pound ſterling.

given to the poor] See on Matth. 26. 9. John 12. 5.

v. 6. *Why trouble ye her*] *Gr. make her labours*: it ſeems they were very troubleſome to her, and hindred her.

a good work] See on Matth. 26. 10.

v. 7. *Ye have the poor with you alwayes*] Ye ſhall not want occaſions of doing good to the poor, when I am gone. See on Matth. 26. 11. John 12. 8.

v. 8. *anoint my body to the burying*] See on Matth. 26. 12.

v. 9. *Where ever this goſpel*] See on Matth. 26. 13.

v. 10. *Judas went unto*] *Went away unto.* See on Matth. 26. 14.

v. 11. *promiſed to give*] See on Matth. 26. 15.

v. 12. *The firſt day of unleavened bread*] Or *day before*; for they muſt prepare for it before hand: our Saviour being made ſubject to the law for us, doth celebrate the Paſſeover according to the law.

when they killed] When they uſed to kill; or *ſacrifice*.

the Paſſeover] That is, the Paſcal Lamb, metonymically; which is uſuall in ſacramentall ſpeeches.

v. 13. *Go ye into the city*] Into Jeruſalem.

bearing a pitcher of water] For purifications, waſhings, or other uſes.

v. 14. *Whereſoever he ſhall go in*] Into whatſoever houſe you ſhall ſee him go; take this for a ſigne of the houſe which you ſhould go to.

where is the gueſt-chamber?] κατάλυμα, the *lodging*: the word is uſed for an Inne. Luke 2. 7.

v. 15. *a large upper room*] ἀνώγεον ſignifieth that part of the houſe which is higheſt from the ground, to whatſoever uſe it is put: but becauſe they uſed to ſup in that part of the houſe, they called it among the Latines, *cœnaculum*, a *ſupping chamber.*

v. 16. *found as he ſaid*] See on Luke 22. 13.

v. 17. *in the evening he came*] See on Matth. 26. 20.

v. 18. *as they ſate*] See on Mat. 26. 20. Luk. 22. 21. Joh 13. 21.

ſhall betray me] See on Matth. 26. 21.

v. 19. *they began to be ſorrowfull*] See on Matth. 26. 22.

is it I] See on Matth. 26. 22.

v. 20. *that dippeth with me, &c.*] That uſeth to eat meat with me: which was anciently eſteemed a ſtrict bond of friendſhip. Pſal. 41. 9. See on Matth. 26. 23.

v. 21. *Son of man indeed goeth*] See on Matth. 26. 24.

but wo unto, &c. Matth. 26. 24.

v. 22. *As they did eat*] The figure of the law, by and by to be fulfilled, was now to be repealed; and in place thereof, the ſeal of the new covenant, anſwerable thereto, inſtituted; and that to continue untill Chriſts coming again to judgement. 1 Cor. 11. 26.

v. 23. *He took the cup*] See on Matth. 26. 27. Luke 22. 20.

v. 24. *This is my blood*] See on Matth. 26. 28.

v. 25. *I will drink no more of*] See on Matth. 26. 29. He alludeth unto the cuſtom of the Jews, who were not to eat or drink any more that day, after the concluding cup: the meaning is, I have lived and converſed with you hitherto as man with men: but henceforth I will be with you, as in the eternall kingdom, where we ſhall live another kinde of life: and from this time, though he did after his reſurrection, eat and drink with them; yet that was not for his neceſſity, but to confirm their faith in the reſurrection: for then had he neither bodily infirmity, nor neceſſity.

v. 26. *an hymne*] Or pſalm. See on Matth. 26. 30.

v. 27. *all ye ſhall be offended*] Matth. 26. 31. Chriſt foretelleth how he ſhall be forſaken, leſt they ſhould be ſcandaled at it when they ſhould ſee it ſo come to paſſe.

I will ſmite the ſhepherd] Zech. 13. 7. That is, Chriſt the good ſhepherd, (John 10.) ſtanding in the place of ſinners, ſhall be afflicted to death: and then his diſciples and thoſe that beleeve in him, ſhall for a time, be ſcattered for fear.

v. 28. *But after that I am riſen*] See on Matth. 26. 32.

v. 29. *yet will not I*] Matth. 26. 33. This ſaid he preſuming on his own ability, and ſincere affection to Chriſt: here is a grave document, concerning mans infirmity, and danger in ſecurity.

v. 30. *even in this night*] Before it be day-light: a ſodain change.

before the cock crow] See on Matth. 26. 34.

v. 31. *ſpake the more vehemently*] ἐκπερισσοῦ &c. as it were out of more abundance: that is, more confidently expreſſing his affection.

likewiſe alſo ſaid they all] All the reſt of the Apoſtles that were with Chriſt.

v 32. *And they came*] Matth. 26. 36.

Gethſemane] See on Matth. 26. 36.

to his diſciples] To his own diſciples: for now none but the Apoſtles were with him, who were called diſciples, by way of preeminence.

v. 33. *with him*] None were there with him but they.

v. 34. *My ſoul is exceeding ſorrowfull, &c.*] See on Mat. 26. 38. It importeth an extraordinary ſorrow: more then any humane ſorrow: to him might juſtly be applyed that, Lam 1. 12.

v. 35. *that the hour might paſſe from him*] The time of my paſſion determined by thee, and foretold in ſcriptures, which I now feel coming on me.

v. 36. *Abba Father*] So Rom. 8. 15. Galat. 4. 6. The children ſpeaking Syriac, uſed to ſay אבא *abba* to their fathers, thererefore the Greek retaineth it, and expounds it by ὁ πατήρ; the Syriac readeth אבא אבי *abba abi*, Abba *my father*, or *father, my father*; and this ingemination is proper for great exigents, vehemency of paſſion, and earneſt petitions for relief in extream dangers, or deprecation of the imminent: אבא *abba* is a *Chalde* and *Syriac* word formed of the Hebrew אב *ab*, by adding א *a*, and doubling the ב *b*. See on Matth. 26. 39. Luk. 22. 42.

v. 37. *Couldſt thou not watch one hour?*] He ſpeaketh by name to *Peter*, though the reſt were alſo concerned; becauſe *Peter*, who had moſt, or firſt profeſſed conſtancy toward Chriſt, might ſpecially be admoniſhed to watch and pray againſt his imminent temptation; by the ſenſe of this preſent infirmity now *creeping* and ſtealing on him: as if he had ſaid, if you cannot watch one hour with me, how much leſſe will ye be able to watch many, or reſiſt the greater tryals, which will quickly fall upon you.

v. 38. *Watch and pray*] See on Matth. 27. 41.

v. 39. *the ſame words*] τὸν αὐτὸν λόγον the ſame ſpeech. See on Matth. 26. 44. It is lawfull to repeat the ſame words, again and again in prayer, as Chriſt here did; if there be faithfull and ſerious intention of the minde therein: otherwiſe, the vain repetitions of hypocrites are unſavoury, and prohibited by Chriſt, where they think to be heard for their much ſpeaking. Matth 6. 7.

v. 40. *found them aſleep again*] So frail is fleſh and blood; where the ſpirit is willing, it cannot (or very hardly) watch againſt temptations: how great a care had we need to have?

what to anſwer him] They were aſhamed of their ſleepineſſe, (and could not keep themſelves awake) nor did they know how to excuſe it.

v. 41. *Sleep on now*] See on Matth. 26. 45.

into the hands of ſinners] Of the Romans, who were heathens. See Gal. 2. 15. See on Matth. 26. 45.

v. 42. *Riſe, let us go*] See on Matth. 26. 46.

v. 43. *While he yet ſpake*] Matth. 26. 47. So certainly did Chriſt foreſee the time, manner and end of every action, that he therein appeared truely God omniſcient; as truely man ſuffering for our ſinnes: he had ſaid, verſe 41. *the hour is come, behold the Son of man is betrayed*; and that ſame hour, and inſtant, it appeared to be ſo.

Judas one of the twelve] Matth. 26. 47.

with ſwords] Cruelty, and treaſon is ever cowardly timerous, never ſecure: therefore came ſo many armed men to apprehend one man of peace. See on John 18. 3.

from the chief prieſts] That is, being procured and ſent by them to apprehend Chriſt.

v. 44. *he that betrayed him*] Man forſook God, and therein betrayed his honour; and Chriſt is forſaken of his, and betrayed, that the ſatisfaction which he made to the juſtice of God, might be proportionable to the ſin which man had committed.

had given them a tokan] See on Matth. 26. 48. σύσσημον, that is a common token or ſigne, which he gave to them all, that they might mutually know the word, or ſignall.

lead him away ſafely] ἀσφαλῶς, *diligently*, and ſafely: be ſure you ſuffer him not to eſcape, neither to be reſcued: it is probable that *Judas* was thus cautious, remembring how often he had before delivered himſelf, and eſcaped out of his enemies hands, when they would have killed him: as, Luke 4. 30. John 8. 59. John 10. 39. and fearing he would do ſo again: or that the high prieſts would ſuſpect *Judas* himſelf of fraud toward them in pretending to deliver him unto them, whoſe power to elude and eſcape them (as at firſt, *Samſon* did the Philiſtines) *Judas* did foreknow; and ſo he might fail of his thirty pieces promiſed him for his treaſon, or ſuffer their diſfavour.

v. 45. *and kiſſed him*] See on Matth. 26. 50. Luke 22. 47, 48.

v. 46. *took him*] See on Matth. 26. 50. John 18. 12.

v 47. *One of them that ſtood by*] *Peter* cut off *Malchus* ear. John 18. 10.

v. 48. *as againſt a theef*] See on Matth. 26. 55.

v. 49. *muſt be fulfilled*] *Gr. but that*; that is, but this was done, that the ſcriptures might be fulfilled.

v. 50. *they all forſook him*] The eleven diſciples that were with him.

v. 51. *a certain young man*] Not any of our Saviours diſciples, or of the houſe whence he came; but one that came out of ſome dwelling near the garden, who hearing the tumult, had riſen, and run out to know what the matter was.

having a linen cloth] Such as they uſed to lie in.

laid hold on him] The ſouldiers that came with *Judas*, ſuppoſing him to be one of Chriſts diſciples, took him.

v. 52. *fled from them naked*] As *Joſeph* left his upper garment. Gen. 39. 12. This the Evangeliſt mentioneth, to ſhew, what danger it then was to follow Chriſt; or to be ſuſpected of his party: this ſetteth off the malicious rage of his enemies; and how hard it had been for the Apoſtles, to have eſcaped their boundleſſe violence, had not the divine providence of Chriſt preſerved them, for the greater work to which the Lord had aſſigned them: which may comfort us in the enemies greateſt fury; he can and will preſerve us to the work he hath appointed us.

v. 53. *and they led*] Matth. 26. 57.

with him were aſſembled all the chief prieſts] Their higheſt counſell was aſſembled; becauſe they blaſphemouſly accuſed Chriſt of blaſphemy: their other calumny, concerning treaſon, was forged againſt him, to inſtigate *Pilate* to condemn him.

v. 54. *at the fire*] πρὸς τὸ φῶς, *at the light*, that is of the fire, ſo the *Syr.* hath it נורא *nura.* (over againſt the fire ; that is, at, or before the fire) ſo the word is commonly uſed. Hebr. 12. 18. Act. 7. 30, &c. from the *Hebrew* נור properly ſignifying a light, or candle: ſo the *Greeks* ſometimes uſed φῶς, for fire, becauſe it ſhineth, and giveth light ; hereby they diſcovered *Peter*, ſo the *Hebrews* uſed their word אור, or, to ſignifie both fire, and light. Gene. 1.2. Iſai. 44. 16. *I have ſeen* אור *the fire* 70. πῦρ. ſo Iſai. 50. 11. &c.

v. 55. *Sought falſe witneſſes*] See on Matth. 26. 59.

v. 56. *Their witneſſes agreed not together*] Or were not equall to a capitall accuſation: that which they ſaid could not touch life, which the Prieſts much deſired verſe 55. 59. So that Chriſt whoſe perfect innocency was above all impeachment ; in end is condemned, for confeſſing God to be his father, that we, who denyed God, and were indeed wicked, might be acquitted before Gods tribunall.

v. 57. *Then aroſe certain*] that is, two falſe witneſſes (as Matth. 26. 60) ſtood forth, or came into the court to teſtifie, having been ſuborned, and having compacted, and premeditated what to ſay againſt Chriſt.

v. 58. *I will deſtroy this temple*] See on Matth. 26. 61.

v. 59. *Neither ſo did their witneſſe agree*] See on v. 56. Their witneſſe agreed not, for ſome ſaid, Jeſus words whereof they accuſe him were, *I am able to deſtroy the temple of God, and to build it, &c.* Matth. 26. 61. the other ſaid, *I will deſtroy this temple, &c.* as here, the one ſpeaks onely a *poſſe*, the other a *velle*: and ſo their witneſſes were not ἴσαι, ſufficient to condemn him.

v. 60. *Anſwereſt thou nothing*] See on Matth. 26. 62.

v. 61. *The ſon of the bleſſed one*] Of God, worthy of al praiſe, dayly lauded of men and angels. Iſai. 6. 3. Revel. 4. 8. the Jews commonly called God ברוך הוא *baruch hu.* See Gen. 9. 26. that bleſſed one. See Rom. 1. 25. Rom. 9. 5. 1 Tim. 1. 11. 1 Tim. 6. 15. Epheſ. 1. 3. 1 Pet. 1. 3. he is indeed, eternally, infinitely, independently, ſelf-bleſſed, and the ſole fountain of bleſſedneſs to all that are bleſſed ; ſo that in and with him, there can be nothing but bleſſedneſs, and out of him, nothing but unhappineſs.

v. 62. *ye ſhall ſee*] Matth. 24. 30.

the right hand of power] of the power of God, till he have deſtroyed all his enemies. Pſal. 110. 1.

v. 63. *Rent his clothes*] See on Matth. 26. 65.

v. 64. *What think ye*] See on Matth. 26. 66.

v. 65. *To ſpit on him*] See on Matth. 26. 67.

to cover his face] as they uſed the condemned, or thoſe who were deſigned to death. See Eſther 7. 8.

propheſie] thou takeſt upon thee to be a Prophet, tell who ſmote thee.

v. 66. *As Peter was beneath*] Matth. 26. 69. for the aſſembly of Prieſts ſate higher.

v. 67. *Thou alſo waſt, &c.*] Waſt converſant with him as a diſciple.

v. 68. *But he denyed*] Here appeareth the certain truth of Chriſt, both foreſeeing the tryalls of his elect, limiting ſatans malice, and giving them victory, by faith and repentance: alſo here is an heavy example of mans infirmity, together with the moſt comfortable example of Gods mercy, in recovering him.

v. 69. *A maid ſaw him again*] Matth. 26. 71. See alſo on Luk. 22. 56.

v. 70. *He denyed again*] Matth. 26. 72. 73. See on Luk. 22. 58. 59. John 18. 25. 26.

v. 71. *Began to curſe*] Or wiſh evil on himſelf, if he ſo much as knew Chriſt. See on Matth. 26. 74. and on Luk. 22. 62. John 18. 27.

v. 72. *The ſecond time the cock crew*] See Matth. 26. 74. and on Luk. 22. 60.

when he thought thereon] when he thought on Jeſus words, the Lord turning back and looking on him to remember him. Luke 22. 61.

he wept] See on Matth. 26. 75. and on Luke 22. 62. Peter who was to be ſo great a paſtor in the Church of Chriſt, was yet permitted, to this great tentation, that (as *Gregory* ſaith *Hom. 21. in Evang.*) *in ſuâ culpâ diſceret, qualiter aliis miſereri debuiſſet.* In his own fault he might learn how to bear with others.

CHAP. XV.

Verſe 1. S*Trait way in the morning*] Matth. 27. 1.

the whole councell. See on Matth. 27. 1.

and bound Jeſus] the holy, and ſpotleſſe lambe of God (John 1. 29) is bound (as the ſacrifices uſed to be, which prefigured him) and that before the tribunall of man, that we who are guilty ſinners, might be acquitted, before the judgement ſeat of God.

and delivered him to Pilate] the Romans having ſubdued them, and given them Laws and conditions of holding their inheritances in that land, permitted them not power of judicature in any capitall cauſes ; becauſe they could not put Jeſus to death (which they ſo much deſired) they deliver him to *Pilate* the Roman deputy for that time.

v. 2. *Art thou the King of the Jews*] See on Matth. 27. 1. and Luke 23. 3. John 18. 33. 37.

v. 3. *Accuſed him of many things*] They layd many things to his charge, though the malice of the devil could not finde one thing, whereof juſtly to condemne him.

but he anſwered nothing] See on Matth. 27. 12.

how many things they witneſs] See on Matth. 27. 13.

v. 4. *Pilate asked him again*] Matth. 27. 13. For he had asked him once before, in the judgement-hall, where his enemies would not come to appear againſt him. John 18. 33. now leſt they ſhould ſay Pilate had not dealt ſincerely, he here asketh the ſame queſtion again in their preſence, out of the hall.

v. 5. *Pilate marvelled*] Believing him to be innocent, he could not but marvell, why he ſpake nothing in his own defence, ſpecially ſeeing the judge expreſſed ſo much inclination to acquit him. So far is the wiſdom of man from apprehending the counſels of God concerning the great work of our redemption, which Chriſt would not attempt to hinder, by anſwering for himſelf, that he might be acquitted.

v. 6. *He releaſed unto them one priſoner*] He uſed then to releaſe to them one priſoner whom they begged. See on Matth. 27. 15.

v. 7. *One named Barabbas*] See on Matth. 27. 16.

v. 8. *As he had ever done unto them*] That, as he uſed to do, he would now alſo releaſe one priſoner, whom they ſhould deſire: Pilate had moved them hereto. Matth. 27. 17. they being inſtructed of the high Prieſt, now move him verſe 11.

v. 9. *The King of the Jews*] See on Matth. 27. 17.

v. 10. *Had delivered him for envy*] See on Matth. 27. 18.

v. 11. *The chief Prieſts had moved the people*] They moved the people that they ſhould deſire Pilate to releaſe, &c. See on Matth. 27. 20.

v. 12. *Whom ye call the King of, &c.*] Whom ye accuſe for affecting the kingdom over the people of the Jews.

v. 13. *They cryed out again, crucifie him*] See on Matth. 27. 22. and on Luke 23. 18. 21.

v. 14. *Why? what evil hath he done*] *See on Matth. 27. 23.

v. 15. *Willing to content the people*] *Gr.* To do ſufficient to ſatisfie the people againſt his own conſcience, and common equity ; he, out of a ſervile fear, would do what a giddy and enraged multitude would have done, though in his own conſcience it was moſt unjuſt and impious.

ſcourged him] See on Luke 23. 16. 24. it ſeemeth they were wont to ſcourge thoſe who were condemned to death, before they executed them ; according to that which *Cœlius Rhodiginus* ſaith, *lect. antiqu. l.* 10. *c.* 5. *virgas pati, eſt in publico, ad necem cædi.* ---

v. 16. *Called the pretorium*] ὅ ἐστι πραιτώριον : *which is the pretorium.* See on Matth. 27. 27. and on Act. 23. 35.

v. 17. *Platted a crown of thorns*] See on Matth. 27. 29. and on John 19. 2. Chriſt, now to ſuffer for the ſins of men (whoſe ambition reached to the throne of God himſelf) is condemned as one that affected a kingly power, and therefore in ſcorn is crowned with thorns, that we through him might be crowned with glory, and eternall bleſſedneſſe.

v. 18. *Hail King of the Jews*] See on John 18. 3.

v. 19. *Smote him on the head with a reed*] Which probably they took out of his hand, into which they had put it in mockery, and contempt, inſtead of a Sceptre ; as they had the crown of thorns on his head ; that they might make him the contempt of the rude vulgar, blaſphemouſly deriding him. See Pſal. 22. 6. 7.

ſpit upon him] See on Matth. 27. 30.

bowing their knee worſhipped him] all in ſcorn: as v. 20. See on Math. 27. 29.

v. 20. *Took off the purple*] See on Matth. 27. 31.

v. 21. *Compelled one Simon*] See on Matth. 27. 32. and on Luke 23. 26.

v. 22. *The place of a ſcull*] Chriſt is led into this unclean place to ſuffer death ; that we might be admitted into the heavenly *Jeruſalem*, (into which nothing unclean or impure ſhall enter. Reve. 21. 27) there to enjoy Gods moſt glorious, and ever bleſſed preſence. See on Matth. 27. 33. and on John. 19. 17. & Luk. 23. 33. thus by his ſtripes we are healed ; by his ſorrows wee enter into eternall joy.

v. 23. *Wine mingled with myrrhe*] See on Matth. 27. 34. and on Luke 23. 36. and on John 19. 29. probably to refreſh him, and ſo to prolong his torments, *tanquam animo deficientem refocillantes. Euthym.* in Matth. 27. 34.

v. 24. *They parted his garments*] See on Matth. 27. 35. and on John 19. 23. they faſtned him thus unclothed to the croſſe; but we, by his ſuffering, are clothed with his righteouſneſſe; and by his one oblation of himſelf, for ever ſanctified; that we may in the appointed time, enter into the holieſt, by that new and living way which he hath conſecrated for us. Hebr. 10. 19. 20.

v. 25. *It was the third hour*] They faſtned him to the croſs about nine of the clock in the morning.

they crucified him] Or *when they crucified him.* See on Matth. 27. 35.

v. 26. *The king of the Jews*] See on Matth. 27. 37. and on Luke 23. 38.

v. 27. *Two theeves*] See on Matth. 27. 38.

v. 28. *And he was numbred*] Iſai. 53. 12.

v. 29. *Ah, thou that deſtroyeſt the Temple*] See on Mat. 27. 39. and on Luke 23. 35. 37.

v. 30. *Save thy ſelf, &c.*] See on Matth. 27. 40. and on Luke 23. 37.

v. 31. *Alſo the high Prieſts*] See on Matth. 27. 41.

v. 32. *Let Chriſt the king of Iſrael deſcend, &c.*] See on Matt. 27. 42. and on Luke 23. 37.

v. 33. *There was darkneſſe*] A token of Gods anger againſt the ſins of his ingratefull perſecuters (ſee on Matth. 27 45.) and a proper emblem of their ſtupid ignorance, who were thus active againſt the Lord of life.

over the whole land] over *Judea*, and all, or much of that *Hemiſphere*. See on Matth. 27. 45.

v. 34. *Eloi, Eloi*] See on Matth. 27. 46.

v. 35. *He calleth Elias*] See on Matth. 27. 47.

v. 36. *Put it on a reed*] See on Matth. 27. 48. and on John 19. 29.

v. 37. *Cryed with a loud voice*] ἀφεὶς φωνὴν μεγάλην. ſending forth a great voice. See on Matt. 27. a uſuall manner of expreſſing any loud ſpeech, Pſal. 18. 13. and 46. 7. and 68. 34. and 77. 18. and 104. 12. Numb. 14. 1. Hab. 3. 10. the 70. commonly give it ἔδωκε φωνὴν, &c. He gave his voice, or lift up a voice to ſpeak, or cry aloud.

gave up the ghoſt] he died. ἀποθνήσκει, ζωοποιεῖ δὲ, καὶ καταλύει τῷ θανάτῳ τὸν θάνατον: he dieth, but giveth life: and in his death deſtroyeth death (*Greg. Nazianzen. orat.* 35.) that it may have no more power over us; but onely to end ſin, and begin us a better life, and therein our eternall happineſs.

v. 38. *The vail of the temple*] See on Matth. 27. 51. and on Luke 23. 45.

v. 39. *Centurion which ſtood, &c.*] See on Matth. 27. 54.

v. 40. *James the leſſe*] It may be he was leſſe in ſtature, of leſſe note, or younger then James ſon of Zebedee: how ever, this added to diſtinguiſh him from that other James: ſee Acts 12. 2. 17.

v. 41. *Followed him*] Luke 8. 3.

v. 42. *When even was come*] Matth. 27. 57.

v. 43. *Joſeph of Arimathea*] See on Matth. 27. 57.

an honourable counſellor] a man of great authority, of the councill of the *Sanhedrim*; or els taken into Pilates councill; the firſt ſeems moſt agreeable with the preſent circumſtances.

waited for the kingdom God] See Luk. 2. 25. he waited for the kingdom of the promiſed Meſſias, and ſalvation therein, and on Luke 23. 51.

went in boldly in to Pilate] this intimateth either great freedom of his acceſſe to Pilate; or his much daring, in ſhewing himſelf a follower of Chriſt; conſidering the power and malice of the Prieſts, and Phariſees, now backed, with the fury of the miſ-led people; ſo that he could not herein, but run the hazard of life and eſtate.

v. 44. *Marvelled if he were already dead*] Becauſe they who were crucified, were very long in their torments before they could die; and becauſe probably he might hear that Jeſus had power to raiſe the dead, he might poſſibly think, that he would have delivered himſelf from the croſs; therefore he marvelled: he knew not the counſell of God concerning Chriſt ſuffering, though himſelf were a chief acter in the performance of the ſame. Act. 4. 27. 28. nor that Chriſt delivered up himſelf a voluntary ſacrifice for our ſins; neither underſtood he the myſtery of the paſcall lamble to be eaten in haſt. Exod. 12. 11.

the Centurion] who guarded the croſſe. v. 39.

he asked him whether] fearing the Jews, if his Diſciples ſhould have taken him down, before he had been certainly dead (all which doubting, confirmeth our faith in his death and reſurrection) might give ſome miſchievous information againſt him to *Ceſar*.

v. 45. *He gave the body to Joſeph*] He gave him power to take it down, and bury it, at his diſcretion.

v. 46. *Bought fine linnen*] See on Matth. 27. 59. in the *Gr.* σινδόνα, as chap. 14. 51. a linnen cloth; that which we call a *winding ſheet*.

and laid him in a ſepulchre] See on Matth 27. 60. and on Luke 23. 53. *Tremelius* ſaith out of *Maimoni de luctu. c.* 4. it is a cuſtome in Iſrael, concerning the dead, and their ſepulture; that when one is dead, they ſhut his eyes, and mouth, binding a band of ſome cloth to tie up his jaws; waſh the corps, and anoint it with ointment confected of divers aromaticall things: then cutting off the hair of the head, the body is wrapped up in white linnen cloth, prepared for this purpoſe; therefore the face is covered, before the dead be layed on the bier, with an handkerchief, then layd on the bier, he is born on mens ſhoulders, to the grave; and there before the body be put into the ground, certain words written by the anceſters for this purpoſe, are recited, wherein the Divine juſtice is commended, and the ſins of man aggravated whereby they have deſerved death; they pray God, that he would ſo exerciſe his juſtice, that he forget not that he is alſo mercifull: after this, the corps together with the bier, is put into the ground, and covered: then turn they to the mourners, and certain things to comfort them are recited; which done every one goeth hence, neither appears there any difference between the rich and poor, noble and obſcure, either in their buriall of the dead, or conſolation of the living.

and rolled a ſtone] See on Matth. 27. 60. 63. &c.

v. 47. *And Mary Magdalene*] See on Matth. 27. 61.

CHAP. XVI.

Verſe 1. WW*As paſt*] Or *had come between*, as Act. 25. 13. and 27. 9. See on Matth. 27. 1. this Sabbath began at ſunſet, and ended at ſunſet: ſo ſoon therefore, as it was lawfull to work, or buy, and ſell, they went to buy ſweet ſpices to embalm the Body of Jeſus: which, though that Sacred Body had no need of (as other corruptible bodies) he being to lie in grave, and not to ſee corruption, yet theſe women were yet ignorant hereof; and therefore it being a ſolemn cuſtome with them to embalme their dear deceaſed friends; they would thus ſhew their love; although *Joſeph* and *Nicodemus* had accommodated the Body with a *Sindon*, or winding ſheet, and a mixture of myrrhe and aloes, about an hundred pound weight, John 19. 39. for the cuſtome of thoſe places was often and many dayes to embalme the dead; poſſibly they received it from the Egyptians, whoſe time of embalming laſted forty dayes: ſee Gene. 50. 2. 3. ſee *Herodot. in Euterpe.*

and Salome] See chap. 15. 40.

v. 2. *Very early in the morning*] See on Matth. 28. and on Luke 24. 1. John 20. 1. as ſoon as it was fit to do it, on the ſabbath they might not, and in the night there was no convenience.

v. 3. *They ſaid among themſelves*] That is, the women mentioned verſe 1. as they went towards the ſepulchre, remembring how it was ſhut up, they began to caſt about, how they ſhould have the ſtone rolled away, that they might come to embalm him: as if they ſaid; can all we do it? or, how ſhall we finde any to do it for us? it ſeemeth they knew not that there was a publick ſeal, and guard ſet upon the ſepulchre, ſeeing they make no difficulty concerning that, which had they kown they probably would have feared the iſſue of their preſent attempt.

v. 4. *And when they looked*] ἀναβλέψασαι, &c. when they caſt their eyes toward the ſepulchre it importeth here an intentive looking toward it, which they before did not, ſo the *Syr.* gives it, and *beholding they ſaw*, or looking more ſteadfaſtly they perceived.

for it was very great] This was the reaſon of their care and conſultation, verſe 3. they were ſolicitous how they ſhould be able to remove the ſtone, becauſe it was very great, and heavy above their ſtrength to move.

v. 5. *entring into the ſepulchre*] John 20. 11.

they ſaw a young man] The *Angel appeared* in the ſhape of a young man: as, Acts 1. 10. Luke 24. 4. See John 20. 12.

long white garment] See on Matthew 28. 3. ſhining with a celeſtiall light: theſe *albes* were to import triumph and feſtivity; our victory and rejoycing in the reſurrection of Chriſt: as *Gregor. hom.* 21. *in Evangelium*, noteth.

they were affrighted] It being a ſudden and unexpected apparition, and fleſh and blood being not able to look on heavenly creatures, without fear and aſtoniſhment.

v. 6. *be not afraid*] See on Matth. 28. 5.

ſee the place] See on Matth. 28. 6.

v. 7. *But go tell the diſciples*] See on Matth. 28. 7.

and Peter] If the Angel had not named him who denied his Maſter, poſſibly he might have been afraid to come, *vocatur ergo ex nomine, ne deſperet ex negatione, Gregor. hom.* 21. *q.ſ.* he is called by name, leſt he ſhould deſpair, becauſe he had denied Chriſt; for which *Peter* being now full of heavineſſe, and fluctuant thoughts, had need of ſome ſpeciall comfort.

as he ſaid unto you] Matth. 26. 32.

v. 8. *neither ſaid they any thing to any man*] Either for fear of the Jews, they durſt tell no man by the way; or it was for haſte which they made to tell the diſciples, as they were commanded. Matthew 28. 8. Luke 24. 9. 22. 23.

v. 9. *appeared firſt to Magdalen*] John 20. 14. Of theſe apparitions: See *Iſ. Cauſabon. exercit.* 16. *N.* 186.

out of whom he had caſt &c.] *As He from whom he had caſt out.* Luke 8. 2. See the great mercy of Chriſt, making her the firſt witneſſe of his reſurrection, who had been moſt miſerable.

v. 10. *ſhe went and told them*] As Chriſt had commanded her. John 20. 17. and the Angels here verſe 7.

that had been with him] Who followed him and had been converſant with him, as his diſciples, and hearers; whoſe faith he would have now confirmed in the aſſurance of his reſurrection from the dead, and not to be hazarded by any longer delay of the ſame.

as they mourned and wept] See on Luke 24. 17. They in their infirmity of faith, not yet apprehending what he had taught them concerning his reſurrection the third day; mourned and wept; as if he had ſtill been dead; but he would now have them ceaſe from that ſorrow, and be aſſured that he was alive again: Chriſt will ever ſend comfort to his, in due time, and at laſt wipe away all tears from their eyes. See Pſal. 9. 9.

v. 11. *and they*] Or, *Yet they*, as, Acts 7. 5.

when they heard that he was alive] *Mary* told them that the Angel aſſured her, that Chriſt was alive, verſe 6. and that ſhe had alſo ſeen him, verſe 9.

beleeved not] The greatneſſe and ſtrangeneſſe of the matter, exceeded their preſent faith (Luke 24. 11. See Exod. 6. 9.) which had been ſhaken, and almoſt overwhelmed, with ſo many and great fears.

v. 12. *in another form*] In another habit then he had converſed with them in: and therefore they took him for a ſtranger. Luke 24. 18, as *Mary* did for the gardner. John 20. 15. See on Luke 24. 15, 16. *utique in ipſo corpore, cujus alia erat effigies Auguſtin. Paulino. ep.* 59. *q.* 8. verily in the ſame body, but in another form: not that he had ſo altered his humane lineaments and countenance, that they could not know him, but becauſe their eyes were held for a time, ſo that they did not. Luke 24. 16. what need any holding their eyes, if he had been ſo changed, that they could not have known him?

unto two of them] Luke 24. 13.

went into the countrey] To Emaus, a countrey town or village.

v. 13. *neither beleeved they them*] All this is recorded, that we may the more confidently beleeve thoſe to have been moſt free from any compact in their teſtimony, who were ſo ſlowly, and hardly induced to beleeve the Goſpel themſelves.

v. 14. *Afterward*] Luke 24. 36. John 20. 19. another time, after his appearing to *Mary*, and her relating the ſame to the diſciples.

as they ſate at meat] *ἀνακειμένοις*, As they ſat together, at ſupper; as may be gathered from Luke 24. 33. compared with verſe 36, for thoſe two diſciples at Emaus knew Chriſt in his breaking bread, and preſently returned to Jeruſalem to tell the diſciples thereof; while they were ſpeaking, ſuddainly Chriſt ſtood by them, it is probable therefore, while they ſate at ſupper, whom he calleth the eleven; that is, the Apoſtles in generall, or indefinitely taken for thoſe of the eleven, who were gathered together, with others at Jeruſalem, where it is ſaid (Luke 24. 33.) that *Cleopas* and another of them found the eleven together; yet *Thomas* was not there. John 20. 24. for after the death of *Judas Iſcariot* unto the election of *Matthias*, Acts 1. 26. the Apoſtles were commonly called the *eleven*. See Matth. 28. 16. Luke 24. 36. &c.

v. 15. *And he ſaid unto them*] Matth. 28. 19. not preſently upon this mentioned apparition, but when the diſciples went into Galilee (Matth. 28. 16.) there to meet Jeſus on the mountain, where he had appointed them.

Go ye into all the world] Not into Judea alone (as Matth. 10. 5, 6.) But now the partition wall is broken down (Epheſ. 2.) and they muſt preach, adminiſter the Sacraments, and confirm the ſame with miracles among the Gentiles alſo.

to every creature] That is, to every nation, as *Matthew* expreſſeth it. (See 1 Pet. 2. 13.) to all mankinde without exception: *omni ergo creaturæ prædicatur Evangelium, cum ſoli homini prædicatur &c. Gregor. hom.* 29. *in evang.* the Goſpel is preached to every creature, when it is preached to man onely, for whom all things on earth were created: this word *κτίσις*, ſometime ſignifies the creation of the world: chap. 10. 6. Rom. 1. 20. Sometimes the things created. chap. 13. 19. Rom. 8. 22. Sometimes all mankinde, men and women of all conditions, as here: Chriſt would have them know, that as he is the creatour of all men, ſo would he now have the gladſome tidings of ſalvation by faith in him, and free remiſſion of ſinnes, to be publiſhed unto all the nations of the world: the Goſpel was not now to be ſhut up within the limits of any particular Church; like the dew in *Gideons* fleece, while the floor was dry. (Jud. 6. 37, 38.) but to be communicated to all: and as it was ſent to all, ſo was it entruſted to the care and miniſtry of all the Apoſtles, and their ſucceſſours the Miniſters of the Goſpel: the Hebrews call man the creature, by way of excellency or eminency, as being Gods maſter-peece, among the creatures, on whom he ſet his own image.

v. 16. *and is baptized*] He that beleeveth, and by baptiſm maketh profeſſion of his faith: underſtand this, *de adultis*, Gods free grace to infants, is not tyed to the externall ſigne.

but he that beleeveth not] John 3. 36.

v. 17. *theſe ſignes*] Theſe miracles which you ſhall work where you preach, to confirm your doctrine, ſhall be ſignes of my preſence with you, and their faith that beleeve in my Name.

ſhall follow them that beleeve] This power of miracles continued accordingly for a time in the Church, untill Chriſtianity was more publikely profeſſed. See *Irenæus l.* 2. *c.* 58. albeit, all beleevers had not this power to do miracles; yet ſome ſucceſſively had (for many yeers after the aſcenſion of Chriſt) for the confirmation of others; and it was neceſſary thereto. *Ut enim fides creſceret, miraculis fuerat nutrienda, Gregor. hom.* 29. *in Evangel.* That faith might grow, it was to be nouriſhed with miracles, as we water new ſet plants, till they have taken good root, then we water no more: ſo did the power and providence of God work here.

in my Name] By my power: as, Acts 3. 6. Acts 4. 7.

ſhall they caſt out devils] As *Paul* did: Acts 16. 18.

ſpeak with new tongues] Other then they were acquainted with before. Acts 2. 4. and 10. 46. See on chapter 27.

v. 18. *they ſhall take up*] Acts 28. 5.

if they drink any deadly thing] Poyſon, as they write of *John* and others, in the eccleſiaſticall hiſtories.

they ſhall lay their hands on the ſick] So Acts 28. 8. *Paul* laid his hands on *Publius* the governour of Melita his father, and healed him: ſo *Peter* healed *Eneas* of his palſie. Acts 9. 34.

v. 19. *received up into heaven*] Luke 24. 51. Chriſt having accompliſhed his office upon earth, aſcended into heaven; from whence he confirmeth the doctrine of his Apoſtles by ſignes and wonders, in the primitive Church, and governeth the ſame unto the worlds end. See on Acts 1. 11. He aſcended into the third heaven. 2 Cor. 12. 2. the throne of God, and place of the bleſſed: the ſcripture mentioneth three places, under the name of heaven. 1. The ſupreme, where God moſt evidently manifeſteth his glory to thoſe heavenly creatures, which ſtand in his divine preſence. 2. The ſtarry heaven, where all the ſtars and planets which we ſee, move in their proper orbs. 3. That ſpace which is between the moon and the earth; whereof the birds, are called fowls of the heaven. Matth. 6. that is, they flie in the air. See Hebr. 4. 14. Epheſ. 4. 10. which places are to be underſtood, of theſe two inferiour heavens, the air and ſtarry firmament.

ſate on the right hand of God] Aſcending into heaven, he was ſet above all thrones, dominions powers, &c. Phil. 2. 9. Hebr. 1. 13. 15. Epheſ. 1. 20. equall in power, glory, majeſty, and honour to God the Father. 1 Cor. 15. 25. Acts 7. 55. Hebrews 10. 12. *Tertullian* note hereon is very conſiderable; *quemadmodum enim nobis arrabonem ſpiritus reliquit, ita & à nobis arrabonem carnis accepit, & vexit in cœlum pignus totius ſummæ illuc quandoque redigendæ: Securæ eſtote caro & ſanguis, uſurpaſtis & cœlum & regnum Dei in Chriſto, &c. de reſur. carn. c. 51.* for as he left us the *earneſt of the ſpirit*, ſo alſo hath he received the earneſt of fleſh from us, and carried it up into heaven, a pledge of the whole ſumme to be brought thither once: be you ſecure, O fleſh and blood, you have taken poſſeſſion of heaven, and the kingdom of God in Chriſt.

v. 20. *and they went forth*] From Jeruſalem, whence the ſcepter of Chriſts kingdom was to go forth. Pſal. 110. 2. Iſaiah 2. 3.

the Lord working with them] That is, giving them a gracious aſſiſtance, and evidence of his holy Spirit, to preach the Goſpel in power, and effectually, to the converſion of the Gentiles. See 1 Cor. 3. 9. and 15. 10.

confirming the word] Hebr. 2. 4.

with ſignes following] Following the preaching of the Goſpel. See verſe 17.

Amen] This the Evangeliſt ſetteth for a finiſhing of all this ſacred hiſtory; to ſhew the truth and infallible certainty of all that is ſaid herein. See on Matth. 28. 20. and on John 3. 11.

* * *

ANNOTATIONS

On the Goſpell according to

S. LUKE.

The ARGUMENT.

THe *Goſpel is the gladſome tydings of Salvation by Chriſt: This Goſpel (as the Penman his ſelf interpreteth,* Act. 1. 1. *) is the Hiſtory of* thoſe things that Jeſus began to do and teach, until the day that he was taken up, &c. *That is as much thereof, as God ſaw good to Record by his Miniſtery: That (as the other Evangeliſt ſaith) we might beleeve that* Jeſus is the Chriſt the Son of God, *and that in beleeving, we might have life through his Name.* Joh. 20. 30. 31. *This ſacred Hiſtory was dictated by the* H. Ghoſt, *whoſe Penman was* Luke.

Luke *was of* Antioch *in* Syria, *by profeſſion a Phyſitian,* (Coloſ. 4. 14.) *he was a follower and faithfull Aſſiſtant of* Paul (2 Tim. 4. 11.) *and ſo became alſo a Phyſitian for the ſoul: But who was the firſt Miniſteriall means of his Converſion, is not certain: Some think he was one of the* 70. *Diſciples: And that other unnamed,* Luke 24. 18. *who with* Cleophas, *after* Chriſts *Reſurrection, went to* Emaus: *If ſo, he had had* Chriſt *the beſt Teacher: But others think* Paul *converted him at* Thebes: *But his ſelf beſt ſheweth in his Preface, what Inſtructers he had, thoſe who from the beginning were Eye witneſſes and Miniſters of the ſame Goſpel:* Luke 1. 2. *Whence it is evident, that ſome of the Apoſtles inſtructed him in the Myſteries of Salvation by* Chriſt, *and faithfully related to him this wholl Story.*

Matthew *it ſeems wrote to the* Hebrews, *and the other three Evangeliſts to the* Gentiles *in the* Greek *tongue, wherein* Luke *in an Elegant ſtile, dedicateth two excellent Peeces (this Goſpel, and the* Acts *of the Apoſtles) unto* Theophilus *an honourable perſon, and in him to all the faithfull, who are lovers of God.*

The occaſion of his writing (whether he were incited thereto by Peter, *as ſome think, or by* Paul *as others) was (that which he declareth in his Preface)* for as much as many have taken in hand to ſet forth the Story of thoſe things, whereof we are fully perſwaded ——it ſeemed good alſo to me——&c. Luke 1. 1. *Thus God by the unanimous conſent of a ſufficient number of Witneſſes (writing at divers places, and times) pleaſed to confirm the Truth of the Goſpel unto us.*

Concerning the Matter and Subject of this Goſpel, we muſt know, that the Evangeliſt purpoſed to declare, That Jeſus *the Son of the* Virgin Mary, *was that promiſed Seed (whoſe fore-running Meſſenger was* John Baptiſt, *according to the Propheſies:) Whoſe admirable Conception by the* Holy Ghoſt, *made not againſt the truth of his Humane Nature, and Nativity, according to the Fleſh: Who in the fulneſſe of time (the Scepter being departed from* Judah) *in the fourty two yeer of the reign of* Auguſtus Cæſar, *was born in* Bethlehem Judah, *grew up to mans ſtature and perfection, undertook his publick Miniſtery and Office of the* Meſſiah, *ſhewing himſelf in Doctrine and Miracles, (ſpecially in his glorious Reſurrection from the dead, and Aſcenſion into Heaven) truly God and Man, in Unity of Perſon, the Saviour and Redeemer of the Elect: All which he relateth in this order.*

1. *In the three firſt Chapters he rehearſeth his Conception, Nativity, and the Witneſſes thereof; to which he annexeth his Genealogie.*

2. *From the fourth Chapter to the tenth, he ſetteth down the preparation to his Miniſtery, in his tentation, the beginning of his Preaching, Miracles, Ordination of Apoſtles, Transfiguration on the Mount, and departure out of* Galilee.

3. *From the tenth Chapter to the twentieth, he recordeth what* Chriſt *did in his laſt paſſage towards* Jeruſalem.

4. *In the twentieth, and the following Chapter, he telleth what he Taught in the Temple, his Diſputes with the* Phariſees *and* Saduces, *as alſo of the deſtruction of the City and Republick of* Iſrael, *where he inſerteth ſome things concerning his ſecond coming to judgement.*

5. *Thence he cometh to the Hiſtory of his paſſion,* Chap. 22,23. *The concluſion and loweſt degree of his Obedience and Humiliation.*

6. *The laſt Chapter containeth the Truth of his Reſurrection, his Apparitions to his Diſciples, ſpecially the two going to* Emaus, *and his glorious Aſcenſion into Heaven, the aſſured Pledge of our intereſt therein, whereof he hath in our nature taken Livery and Seiſin.*

CHAP. I.

Verſe 1. M*Any have taken in hand*] It ſeemeth that *Matthew* and *Mark* wrote not before *Luke*, had they, he would have ſpoken more reverendly concerning them: Whether he mean by *many*, thoſe counterfeit pieces under the titles of the Goſpel of *Nicodemus, Thomas*, according to the *Egyptians*, or *according to the twelve*; it is uncertain; becauſe he nameth neither theſe, nor others like: but affirming a full aſſurance of that which he (with the other holy *Evangeliſts*) writeth, he ſeemeth modeſtly to deny, that others had the ſame.

to ſet forth in order] To compoſe and write the Hiſtory of *Chriſt his Life* and Doctrine.

which are moſt ſurely believed] Of which we were aſſured, or ſo certified, that we nothing doubt of their truth.

v. 2. *they delivered them unto us*] Meaning the *Apoſtles*, who continually attending on our Saviour Chriſt, ſaw theſe miracles, and heard this doctrine, which this *Evangeliſt* converſing with them, by the infallible aſſiſtance of the Holy Ghoſt, and their relations, here recordeth: for he was not ἀρχῆς μαθητὴς, ἀλλ' ὑστερόχρονος, which *Theophylact* noteth, not a Diſciple from the beginning, but of later time.

were eye-witneſſes] Of thoſe things which *Chriſt* did. See 1 John 1.1. Hebr. 2.3.

Miniſters of the word] He meaneth either of the Goſpel (whereof themſelves were a part) or of Chriſt, the eternal Word, John 1.1. 1 John 1.1.

v. 3. *it ſeemed good to me*] By a divine inſpiration, as Acts 15.25,28. See alſo 1 Cor. 7.40. 2 Tim. 3.16.

moſt excellent Theophilus] This was ſome excellent and renouned perſon in the Church of thoſe times: this title is given to honourable perſons, and men in authority, Acts 23.26.

v. 4. *that thou mighteſt know the certainty*] He having exactly learned all theſe things now writeth them to the further edification of *Theophilus*, ſomething before enformed hereof by word of mouth.

5. *Herod king of Judea*] *Herod* the *great*, ſon of *Antipater*; not *Herod Tetrarch* of *Galilee*, mentioned Luke 3.1.

of the courſe of Abia] See 1 Chron. 24.5,10. *David* appointed the ſons of *Aaron* to miniſter by turns (See on Mark 14.1.) or ſeveral courſes.

daughters of Aaron] Of the poſterity of *Aaron*, verſ. 36. *Elizabeth* is called the Couſin of *Mary*, though ſhe were of the Tribe of *Juda*, and *Davids* Family: for that law Numb. 36.8. which cautioned that the daughter ſhould marry in her own Tribe, leſt there ſhould be confuſion in the inheritances of the Tribes; concerned them only *that poſſeſſed an inheritance, in any tribe of the children of Iſrael*, and forbad not any of the Tribes to make affinity and marry with a daughter of a *Levite*; who had no inheritance in that land aſſigned them, Numb. 18.20.

v. 6. *they were both righteous before God*] That is, of ſincere lives: approved of God; as *Iob* was, *Iob* 1.8. not without all ſin, but without blame before men. See Phil. 3.6, 12. Such were they as God required *Abraham* to be Geneſis 17.1. Upright and ſincere, free from hypocriſie: and juſtified by faith in Chriſt. See Rom. 4.22.

walking in all] that is, living in, and endeavouring to keep all the commandements. See Pſal. 119. 1. 6. not that they attained perfection by the works of the Law: (See Phil. 3. 12.) but as he that walketh in a ſtraite way, ſomtimes ſtumbleth, falleth, and doth not preſently come to the end of that way, but by ſome other ſupply of his lameneſſe or infirmity; ſo is it here.

v. 9. *According to the cuſtome*] See note on v. 5. and according to Gods law, this office appertained to *Aaron* and his ſons. Exod. 30.7. 1 Chron. 6. 49.

into the temple of the Lord] into that court which was called holy; into which onely the Prieſts entred. Exod. 28. 43.

v. 10. *The whole multitude*] See Levit. 16.17.

without] in that part of the temple which was called the peoples court. See Levit. 16.17. 1 Kings 7.12.

v. 11. *The altar of incenſe*] See Exod. 31. 1.

v. 12. *And fear fell upon him*] The ſodain and unexpected ſight of the angel not onely troubled, but terrified him. So Dan. 10.8. if the appearance of one angel ſent to comfort, ſo much affrighted this juſt man, in the work of his holy calling, what dread and terrour ſhall fall upon the wicked when Chriſt, (God and man) ſhall appear with all his angells to judge the wicked for all their willfull acts of impiety?

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prepared for the Lord] Prepared for *Chriſt*, as John proclaimed, c. 3. 4.

v. 18. *For I am an old man, &c.*] Conſidering the ordinary courſe of nature; he was ſlow in believing ſo great a miracle. *Abraham* laying aſide all natural reaſon, believed above hope. See Rom. 4. 17.

v. 91. *I am Gabriel*] גבריאל *fortitudo* Dei. This name ſignifieth the power of God: he putteth him in minde, that he was the ſame *Angel*, who ſome hundred yeers before, was ſent to the Prophet *Daniel*, to declare the time of Chriſts coming, Dan. 8.16. Dan. 9.21. that he might aſſure him of the fulfilling of the ſame, now in the fulneſs of time.

that ſtand in the preſence of God] This *Hebraiſme*, borrowed from thoſe who wait on Kings, importeth a readineſs to adminiſter or ſerve. See 1 Kings 10.8. Prov. 22.29.

v. 20. *thou ſhalt be dumb*] Becauſe thou deſireſt a ſigne; this ſhall be both a puniſhment of thy incredulity, and a ſigne to confirm this faith, as *Chryſologus* Ser. 90. ſaith, *Ut ex te & in te credendi regulam conſequaris*: that from thy ſelf, and in thy ſelf, thou muſt attain a rule of believing.

v. 21. *waited for Zachary*] For he was to diſmiſſe them with a bleſſing. See Numb. 6.23. Now they waited longer then ordinary, without the holy place, to which the people of the *Iews* were to reſort, as v. 10.

v. 22. *he could not ſpeak*] Not onely becauſe a marvellous ſtupor of fear had invaded him, but becauſe God had, for the time, taken away his faculty of ſpeaking, for a ſigne unto him (that he might believe) and to the people, that at the preaching of Chriſt now at hand, their Prieſthood ſhould be ſilenced.

they perceived that he had ſeen a viſion] By his ſilence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the holy place whence he came, by theſe or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Chriſt.

v. 23. *were accompliſhed*] At *Jeruſalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9.25. which ended, he went home.

v. 24. *hid her ſelf*] See kept her chamber, or otherwiſe concealed her miraculous conception ſo long, until it was evident, and out of doubt that ſhe had indeed conceived.

v. 25. *to take away my reproach*] For barrenneſs was counted a diſhonour to the women. See 1 Sam. 1.6,11.

v. 26. *the ſixt moneth*] Reckoning from *Elizabeths* conception.

v. 27. *to a virgin eſpouſed*] That is, promiſed in marriage: a woman ſo promiſed was ſaid μνηστευθεῖσα. See Matth. 1.18. and here c. 2.5.

of the houſe of David] Of the ſtock and linage of *David*, (ſo ſome Greek Copies have it) as was alſo *Joſeph*, Luke 2. 4. Matth. 1.16.

v. 28. *highly favoured*] or graciouſly accepted, much graced (ſee v. 30.) freely beloved: as the Apoſtle uſeth the word Epheſ. 1.6. honoured with this ſingular grace, to be the Mother of the *Meſsias*: therefore he ſaid ſhe was *bleſſed among women*: he ſaid not to be honoured as God: οὔτε γὰρ Θεὸς ἡ Μαρία, ſaith *Epiphanius adv. hæreſ. l.3. tom.2.23.* for neither was *Mary* a God.

v. 29. *ſhe was troubled*] At the appearance of the heavenly Majeſty which probably ſhined in the *Angel*, and at that ſtrange ſalutation.

v. 30. *thou haſt found favour*] Thou art in Gods favour, who hath freely choſen thee to this honour which thou thoughteſt not of.

v. 31. *and behold thou ſhalt conceive*] See Iſaiah 7.14.

his name Jeſus] See Matth. 1.21. a Saviour of his people.

v. 32. *the ſon of the higheſt*] So he ſhall be called, and ſo is he from all eternity: the onely Son of God by nature: God manifeſted in the fleſh, 1 Tim. 3.16.

the throne of his father David] The ſpirituall and eternal kingdome over his Church, prefigured in *Davids* temporal kingdom over Iſrael. See Iſaiah 9. 7. Jeremiah 30.9. Ezekiel 34. 24. Ezekiel 37. 24. Hoſea 3. 5. thus the Angel declareth, that this is he in whom the Propheſie of Amos 9. 11. concerning the raiſing up of the decayed *tabernacle of David*, ſhould be fulfilled.

v. 33. *and he ſhall reign*] See Daniel 7. 14. Micha 4. 7.

v. 34. *How ſhall this be?*] This queſtion was not of diffidence, but rather of admiration: for though the propheſie declared this myſterie of Chriſts incarnation by a virgin, Iſaiah 7. 14. and of the *branch* ariſing out of the decayed ſtock of Jeſſe, Iſaiah 11. 1. yet the manner how was not fully underſtood; herein ſhe deſireth reſolution: and it ſeemeth they were not to come together preſently after betrothing.

v. 35. *overſhadow thee*] The extraordinary power of God ſhall effect this: it ſeemeth an alluſion to that, 1 Kings 8. 12.

holy thing] Chriſt without all ſin: as God, the eternal Son of the Father: as man, conceived of a ſanctified maſſe, or ſubſtance without all ſin.

v. 36. *thy couſin Elizabeth*] See note on verſe 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now ſix moneths gone with childe.

v. 37. *nothing ſhall be unpoſſible*] See Geneſ. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is *πᾶν ῥῆμα, every word*; that is after the Hebrew expreſſion, *no word*. So Pſalm 143. 2. כָּל־חַי, *all living*, that is, *none living*: and ſo they put דָּבָר *dabar*, a word, for a work, or thing, as Geneſ. 24. 50. *from the Lord proceedeth* הַדָּבָר, 70, τὸ πρᾶγμα, *the thing*. In theſe words, the Angel lifteth up the virgins minde to the conſideration of Gods omnipotency, that ſhe might reſt ſecure concerning the fulfilling of the promiſe, which he brought her.

v. 38. *behold the handmaid of the Lord*] This is alſo an Hebrew manner of ſpeaking, importing a ready obedience and ſubmiſſion. See 1 *Sam.* 3. 4. הִנֵּנִי *hienni, behold I, or here am* I, Iſaiah 6. 8.

v. 39. *to the hill countrey*] To *Zacharie* and *Elizabeths* houſe, which probably was *Kirioth-Arba*, or Hebron aſſigned to the prieſts. See Joſh. 14. 15. Joſh. 21. 11.

v. 41. *The babe leaped*] This extraordinary motion was by the inſpiration of the Holy Ghoſt, enabling *Elizabeth* to know and propheſie the incarnation of Chriſt; (for no otherwiſe could ſhe know it then by divine revelation) and ſhewing a ſecret correſpondence between Chriſt and *John* rejoycing at his coming.

v. 42. *bleſſed art thou*] So the Angel pronounced verſ. 28. ſhe was bleſſed, in that God not onely vouchſafed her the honour of conceiving her Saviour in her wombe, but chiefly for that he gave her faith, to believe in her Son and Saviour Jeſus Chriſt. See verſe 45. and Chap. 11. 27, 28.

v. 43. *whence is this to me, that the mother of my Lord &c.*] *Elizabeth* reſpecting Gods great ſavours conferred on the Virgin *Mary*, yieldeth her due reſpect and honour, and acknowledgeth this viſit an honour undue to her ſelf; yet doth ſhe not adore her to Gods diſhonour, we may neither undervalue Gods graces in others, nor idol them for the ſame. The excellencies of the creatures are ſo farre forth well reſpected and reverenced, as no interpoſition thereof cloudeth Gods Maieſty.

v. 44. *as ſoon as the voice, &c.*] See note on verſe 41.

v. 45. *bleſſed is ſhe that beleeved*] By the inſtinct of the the Holy Ghoſt, ſhe declareth wherein the bleſſedneſſe of *Mary*, (as alſo of all the elect) conſiſteth; that is, true faith apprehending all the promiſes in Chriſt, which ſhall certainly be fulfilled.

v. 46. *My ſoul doth magnifie*] That is, extolleth and praiſeth: not as hypocrites uſe in words onely, but with the inward affections of my ſoul. So ſhe attributeth all the favours received, to the meere and free mercie of God, leaving nothing to her own merits.

v. 47. *and my ſpirit hath rejoyced in God*] My ſoul hath an inward joy in Gods mercy and ſalvation: there can be no ſolid rejoycing untill we believe God to be our Saviour.

v. 48. *ſhall call me bleſſed*] For this favour freely beſtowed on me, which all ages ſhall ſpeak of: ſhe ſaith not, ſhall call me Queen of Heaven, Lady &c. much leſſe, ſhall adore me: See note on verſes 28, 42, 43.

v. 49. *for he that is mighty &c.*] That is, future ages ſhall ſo acknowledge me bleſſed, as attributing all which God hath done for me, to his free mercy, not any merit of mine: there can be nothing more injurious to this bleſſed Saint, then ſacrilegiouſly to put on her the ſpoils taken from Chriſt her Saviour: here is no, *roga patrem, jube natum, &c.* See *Offic. Beatæ Mariæ.*

and holy is his name] The name of God ſometimes here importeth God himſelf, as he manifeſteth himſelf to us. See Matthew 6. 9. and ἅγιον, holy, ſignifieth alſo venerable and ſacred, or ſeparated from things vulgar, or profane: ſo ought we to ſpeake and think of the holy God, with all reverence. See Exod. 20. 7.

v. 50. *his mercy is on them that fear him*] This ſpeech ſeemeth taken from the covenant of God: Geneſ. 17. 7. and Exodus 20. 6. Deuter. 7. 9. Pſalm 105. 8. God is ever one, unchangeable, and therefore conſtant in his favours, as appeared in the example of *Abraham*, and his ſeed; but becauſe all are not children of *Abraham*, who according to the fleſh were deſcended of *Abraham*, but the faithful and holy onely; therefore ſhe here reſtraineth the effect of the promiſe to thoſe who feare God. See Pſalm 103. 17. in vain do they boaſt that God is their father, who degenerate from the faith, and ſanctity of thoſe ſaints, whom he owned for his children. See 1 Pet. 1. 17. under this word *fear* him, are underſtood, faith, obedience, and all piety, and true religion.

v. 51. *he hath ſhewed ſtrength with his arme*] ἐποίησε κράτος: ſo Pſalm 118. 16. עֹשָׂה חָיִל, *hoſe chaiil*, ἐποίησε δύναμιν, 70 that is, δυνατῶς, powerfully. So Num. 24. 18. and Iſrael עֹשֶׂה חָיִל, 70 ἐποίησεν ἐν ἰσχύϊ, ſhall do valiantly, which phraſe is ſometimes uſed for the atchievement of victories, wherein might and power is ſhewed. So the Syriack interpreter giveth the words as if it were ἐνίκησεν, he overcame, &c. the arme of the Lord importeth his power, commonly in oppoſition to all other helpes, as Iſaiah 59. 16. See Pſalm 89. 13. Iſaiah 51. 9.

he hath ſcattered the proud in &c.] God ſheweth his power in defending and lifting up the humble: the proud he ſcattereth in their imaginations and vain counſels, as the winde the chaffe: See Pſalm 33. 10. 2 Sam. 15. 34. Job 5. 12. 1 Pet. 5. 6. Iſaiah 8. 10. Gen. 11. 8, 9. Iſaiah 14. 13, 14. Ezek. 28. 2. 7.

v. 52. *he hath put down the mighty*] 1 Samuel 2. 6. Job 5. 11.

v. 53. *he hath filled the hungry*] See Pſalm 34. 10. 1 Sam. 2. 5.

v. 54. *in remembrance of his mercy*] See Jeremiah 31. 3. 20.

v. 55. *as he ſpake to our fathers*] Gen. 17. 9, 10. Pſalm 132. 11, 12.

to his ſeed for ever] That is, to the faithful and holy. See Galat. 3. 16. 26, 27, 29.

v. 56. *about three moneths*] Untill her delivery; probably that ſhe might ſee that fulfilled, which the Angell propoſed to her, for the confirmation of her faith.

v. 57. *and ſhe brought forth a ſon*] So God ever fulfilleth his promiſes in good time.

v. 58. *rejoyced with her*] This is that holy ſympathy which God commandeth, Rom. 12. 15.

v. 59. *on the eight day*] See Gen. 17. 12. Levit. 12. 3.

they called him Zacharias] They who were to circumciſe him, as the common cuſtom was, called him by his fathers name.

v. 60. *he ſhall be called John*] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole viſion, and impoſition of this name by the Angel. See note on verſe 13.

v. 61. *none of thy kinred*] They relyed on the cuſtome; which (had their aſſertion been true) may never be followed againſt the word and commandement of God.

v. 62. *they made ſignes to his father*] To end the controverſie, they do by ſignes conſult his father.

v. 63. *he asked for*] Or required: that is, made ſignes to have brought him writing tables: ſo underſtand, *ſaying*, to be writing, his name is *John*.

v. 64. *his mouth was opened*] His voice and uſe of ſpeech, was reſtored him again.

and praiſed God] Doubtleſſe, acknowledging his dumbneſſe a juſt puniſhment of his ſlowneſſe to believe: the righteous are not aſhamed to confeſſe their faults to Gods Honour: and this ſerved to enforme the preſent, that this childe was, (as conceived *walking in all*] that is, living in, and endeavouring to keep all the commandements. See Pſal. 119. 1. 6. not that they attained perfection by the works of the Law: (See Phil. 3. 12.) but as he that walketh in a ſtraite way, ſomtimes ſtumbleth, ſalleth, and doth not preſently come to the end of that way, but by ſome other ſupply of his lameneſſe or infirmity; ſo is it here.

v. 9. *According to the cuſtome*] See note on v. 5. and according to Gods law, this office appertained to *Aaron* and his ſons. Exod. 30.7. 1 Chron. 6. 49.

into the temple of the Lord] into that court which was called holy; into which onely the Prieſts entred. Exod. 28.43.

v. 10. *The whole multitude*] See Levit. 16.17.

without] in that part of the temple which was called the peoples court. See Levit. 16.17. 1 Kings 7.12.

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turn the hearts of the fathers to the children] By his miniſtery, the unnatural, degenerate, and wicked children, ſhall be converted, and become obedient children to their fathers, and to the *Church of Chriſt*; ſo, as their fathers ſhall acknowledge them to be their children indeed: For the diviſion which followeth the Goſpel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Goſpel of peace*.

to the wiſdom] ἐν φρονήσει. Here ἐν is put for εἰς. So the Interpreter of the Syriac, *ad cognitionem rectorum*, to the knowledge of right things. *Jerome*, on Mal. 4. giveth the meaning, *Ut credant poſteri eorum in Dominum Salvatorem in quem & illi crediderunt*, that their poſterity may believe in the Lord their Saviour, in whom (*Abraham, Iſaac,* and *Jacob*) themſelves beleeved; the whole ſence is, by the example of their holy Fathers, they ſhall be wiſe and believe, and ſo be of one heart and conſent with their fathers.

prepared for the Lord] Prepared for *Chriſt*, as John proclaimed, c. 3. 4.

v. 18. *For I am an old man, &c.*] Conſidering the ordinary courſe of nature; he was ſlow in believing ſo great a miracle. *Abraham* laying aſide all natural reaſon, believed above hope. See Rom. 4. 17.

v. 91. *I am Gabriel*] גבריאל *fortitudo Dei.* This name ſignifieth the power of God: he putteth him in minde, that he was the ſame *Angel*, who ſome hundred yeers before, was ſent to the Prophet *Daniel*, to declare the time of Chriſts coming, Dan. 8.16. Dan. 9.21. that he might aſſure him of the fulfilling of the ſame, now in the fulneſs of time.

that ſtand in the preſence of God] This *Hebraiſme*, borrowed from thoſe who wait on Kings, importeth a readineſs to adminiſter or ſerve. See 1 Kings 10.8. Prov. 22.29.

v. 20. *thou ſhalt be dumb*] Becauſe thou deſireſt a ſigne; this ſhall be both a puniſhment of thy incredulity, and a ſigne to confirm this faith, as *Chryſologus* Ser. 90. ſaith, *Ut ex te & in te credendi regulam conſequaris*: that from thy ſelf, and in thy ſelf, thou muſt attain a rule of believing.

v. 21. *waited for Zachary*] For he was to diſmiſſe them with a bleſſing. See Numb. 6.23. Now they waited longer then ordinary, without the holy place, to which the people of the *Iews* were to reſort, as v. 10.

v. 22. *he could not ſpeak*] Not onely becauſe a marvellous ſtupor of fear had invaded him, but becauſe God had, for the time, taken away his faculty of ſpeaking, for a ſigne unto him (that he might believe) and to the people, that at the preaching of Chriſt now at hand, their Prieſthood ſhould be ſilenced.

they perceived that he had ſeen a viſion] By his ſilence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the holy place whence he came, by theſe or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Chriſt.

v. 23. *were accompliſhed*] At *Jeruſalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9.25. which ended, he went home.

v. 24. *hid her ſelf*] See kept her chamber, or otherwiſe concealed her miraculous conception ſo long, until it was evident, and out of doubt that ſhe had indeed conceived.

v. 25. *to take away my reproach*] For barrenneſs was counted a diſhonour to the women. See 1 Sam. 1.6, 11.

v. 26. *the ſixt moneth*] Reckoning from *Elizabeths* conception.

v. 27. *to a virgin eſpouſed*] That is, promiſed in marriage: a woman ſo promiſed was ſaid μνηστευθεῖσα. See Matth. 1.18. and here c. 2. 5.

of the houſe of David] Of the ſtock and linage of *David*, (ſo ſome Greek Copies have it) as was alſo *Joſeph*, Luke 2. 4. Matth. 1.16.

v. 28. *highly favoured*] or graciouſly accepted, much graced (ſee v. 30.) freely beloved: as the Apoſtle uſeth the word Epheſ. 1.6. honoured with this ſingular grace, to be the Mother of the *Meſsias*: therefore he ſaid ſhe was *bleſſed among women*: he ſaid not to be honoured as God: οὔτε γὰρ Θεὸς ἡ Μαρία, ſaith *Epiphanius adv. hæreſ. l. 3. tom. 2. 23.* for neither was *Mary* a God.

v. 29. *ſhe was troubled*] At the appearance of the heavenly Majeſty which probably ſhined in the *Angel*, and at that ſtrange ſalutation.

v. 30. *thou haſt found favour*] Thou art in Gods favour, who hath freely choſen thee to this honour which thou thoughteſt not of.

v. 31. *and behold thou ſhalt conceive*] See Iſaiah 7.14.

his name Jeſus] See Matth. 1.21. a Saviour of his people.

v. 32. *the ſon of the higheſt*] So he ſhall be called, and ſo is he from all eternity: the onely Son of God by nature: God manifeſted in the fleſh, 1 Tim. 3.16.

the throne of his father David] The ſpiritual and eternal kingdome over his Church, prefigured in *Davids* temporal kingdom over Iſrael. See Iſaiah 9. 7. Jeremiah 30.9. Ezekiel 34. 24. Ezekiel 37. 24. Hoſea 3. 5. thus the Angel declareth, that this is he in whom the Propheſie of Amos 9. 11. concerning the raiſing up of the decayed *tabernacle of David*, ſhould be fulfilled.

v. 33. *and he ſhall reign*] See Daniel 7. 14. Micha 4. 7.

v. 34. *How ſhall this be?*] This queſtion was not of diffidence, but rather of admiration: for though the propheſie declared this myſterie of Chriſts incarnation by a virgin, Iſaiah 7. 14. and of the *branch* ariſing out of the decayed ſtock of Jeſſe, Iſaiah 11. 1. yet the manner how was not fully underſtood; herein ſhe deſireth reſolution: and it ſeemeth they were not to come together preſently after betrothing.

v. 35. *overſhadow thee*] The extraordinary power of God ſhall effect this: it ſeemeth an alluſion to that, 1 Kings 8. 12.

holy thing] Chriſt without all ſin: as God, the eternal Son of the Father: as man, conceived of a ſanctified maſſe, or ſubſtance without all ſin.

v. 36. *thy couſin Elizabeth*] See note on verſe 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now ſix moneths gone with childe.

v. 37. *nothing ſhall be unpoſſible*] See Geneſ. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is *πᾶν ῥῆμα, every word*; that is after the Hebrew expreſſion, *no word*. So Pſalm 143. 2. כל-חי, *all living*, that is, *none living*: and ſo they put דבר *dabar*, a word, for a work, or thing, as Geneſ. 24. 50. *from the Lord proceedeth* הדבר, 70, τὸ πρᾶγμα, *the thing*. In theſe words, the Angel lifteth up the virgins minde to the conſideration of Gods omnipotency, that ſhe might reſt ſecure concerning the fulfilling of the promiſe, which he brought her.

v. 38. *behold the handmaid of the Lord*] This is alſo an Hebrew manner of ſpeaking, importing a ready obedience and ſubmiſſion. See 1 Sam. 3. 4. הנני *hienni*, *behold I*, or *here am* I, Iſaiah 6. 8.

v. 39. *to the hill countrey*] To *Zacharie* and *Elizabeths* houſe, which probably was *Kirioth-Arba*, or Hebron aſſigned to the prieſts. See Joſh. 14. 15. Joſh. 21. 11.

v. 41. *The babe leaped*] This extraordinary motion was by the inſpiration of the Holy Ghoſt, enabling *Elizabeth* to know and propheſie the incarnation of Chriſt; (for no otherwiſe could ſhe know it then by divine revelation) and ſhewing a ſecret correſpondence between Chriſt and *John* rejoycing at his coming.

v. 42. *bleſſed art thou*] So the Angel pronounced verſ. 28. ſhe was bleſſed, in that God not onely vouchſafed her the honour of conceiving her Saviour in her wombe, but chiefly for that he gave her faith, to believe in her Son and Saviour Jeſus Chriſt. See verſe 45. and Chap. 11. 27, 28.

v. 43. *whence is this to me, that the mother of my Lord &c.*] *Elizabeth* reſpecting Gods great favours conferred on the Virgin *Mary*, yieldeth her due reſpect and honour, and acknowledgeth this viſit an honour undue to her ſelf; yet doth ſhe not adore her to Gods diſhonour, we may neither undervalue Gods graces in others, nor idol them for the ſame. The excellencies of the creatures are ſo farre forth well reſpected and reverenced, as no interpoſition thereof cloudeth Gods Maieſty.

v. 44. *as ſoon as the voice, &c.*] See note on verſe 41.

v. 45. *bleſſed is ſhe that beleeved*] By the inſtinct of the the Holy Ghoſt, ſhe declareth wherein the bleſſedneſſe of *Mary*, (as alſo of all the elect) conſiſteth; that is, true faith apprehending all the promiſes in Chriſt, which ſhall certainly be fulfilled.

v. 46. *My ſoul doth magnifie*] That is, extolleth and praiſeth: not as hypocrites uſe in words onely, but with the inward affections of my ſoul. So ſhe attributeth all the favours received, to the meere and free mercie of God, leaving nothing to her own merits.

v. 47. *and my ſpirit hath rejoyced in God*] My ſoul hath an inward joy in Gods mercy and ſalvation: there can be no ſolid rejoycing untill we believe God to be our Saviour.

v. 48. *ſhall call me bleſſed*] For this favour freely beſtowed on me, which all ages ſhall ſpeak of: ſhe ſaith not, ſhall call me Queen of Heaven, Lady &c. much leſſe, ſhall adore me: See note on verſes 28, 42, 43.

v. 49. *for he that is mighty &c.*] That is, future ages ſhall ſo acknowledge me bleſſed, as attributing all which God hath done for me, to his free mercy, not any merit of mine: there can be nothing more injurious to this bleſſed Saint, then ſacrilegiouſly to put on her the ſpoils taken from Chriſt her Saviour: here is no, *roga patrem, jube natum, &c.* See *Offic. Beatæ Mariæ.*

and holy is his name] The name of God ſometimes here importeth God himſelf, as he manifeſteth himſelf to us. See Matthew 6. 9. and ἅγιον, holy, ſignifieth alſo venerable and ſacred, or ſeparated from things vulgar, or profane: ſo ought we to ſpeake and think of the holy God, with all reverence. See Exod. 20. 7.

v. 50. *his mercy is on them that fear him*] This ſpeech ſeemeth taken from the covenant of God: Geneſ. 17. 7. and Exodus 20. 6. Deuter. 7. 9. Pſalm 105. 8. God is ever one, unchangeable, and therefore conſtant in his favours, as appeared in the example of *Abraham*, and his ſeed; but becauſe all are not children of *Abraham*, who according to the fleſh were deſcended of *Abraham*, but the faithful and holy onely; therefore ſhe here reſtraineth the effect of the promiſe to thoſe who feare God. See Pſalm 103. 17. in vain do they boaſt that God is their father, who degenerate from the faith, and ſanctity of thoſe ſaints, whom he owned for his children. See 1 Pet. 1. 17. under this word *fear* him, are underſtood, faith, obedience, and all piety, and true religion.

v. 51. *he hath ſhewed ſtrength with his arme*] ἐποίησε κράτος: ſo Pſalm 118. 16. עשה חיל, *hoſe chail*, ἐποίησε δύναμιν, 70 that is, δυνατῶς, powerfully. So Num. 24. 18. and Iſrael עשה חיל, 70 ἐποίησεν ἐν ἰσχύϊ, ſhall do valiantly, which phraſe is ſometimes uſed for the atchievement of victories, wherein might and power is ſhewed. So the Syriack interpreter giveth the words as if it were ἐνίκησεν, he overcame, &c. the arme of the Lord importeth his power, commonly in oppoſition to all other helpes, as Iſaiah 59. 16. See Pſalm 89. 13. Iſaiah 51. 9.

he hath ſcattered the proud in &c.] God ſheweth his power in defending and lifting up the humble: the proud he ſcattereth in their imaginations and vain counſels, as the winde the chaffe: See Pſalm 33. 10. 2 Sam. 15. 34. Job 5. 12. 1 Pet. 5. 6. Iſaiah 8. 10. Gen. 11. 8, 9. Iſaiah 14. 13, 14. Ezek. 28. 2. 7.

v. 52. *he hath put down the mighty*] 1 Samuel 2. 6. Job 5. 11.

v. 53. *he hath filled the hungry*] See Pſalm 34. 10. 1 Sam. 2. 5.

v. 54. *in remembrance of his mercy*] See Jeremiah 31. 3. 20.

v. 55. *as he ſpake to our fathers*] Gen. 17. 9, 10. Pſalm 132. 11, 12.

to his ſeed for ever] That is, to the faithful and holy. See Galat. 3. 16. 26, 27, 29.

v. 56. *about three moneths*] Untill her delivery; probably that ſhe might ſee that fulfilled, which the Angell propoſed to her, for the confirmation of her faith.

v. 57. *and ſhe brought forth a ſon*] So God ever fulfilleth his promiſes in good time.

v. 58. *rejoyced with her*] This is that holy ſympathy which God commandeth, Rom. 12. 15.

v. 59. *on the eight day*] See Gen. 17. 12. Levit. 12. 3.

they called him Zacharias] They who were to circumciſe him, as the common cuſtom was, called him by his fathers name.

v. 60. *he ſhall be called* John] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole viſion, and impoſition of this name by the Angel. See note on verſe 13.

v. 61. *none of thy kinred*] They relyed on the cuſtome; which (had their aſſertion been true) may never be followed againſt the word and commandement of God.

v. 62. *they made ſignes to his father*] To end the controverſie, they do by ſignes conſult his father.

v. 63. *he asked for*] Or required: that is, made ſignes to have brought him writing tables: ſo underſtand, *ſaying*, to be writing, his name is *John*.

v. 64. *his mouth was opened*] His voice and uſe of ſpeech, was reſtored him again.

and praiſed God] Doubtleſſe, acknowledging his dumbneſſe a juſt puniſhment of his ſlowneſſe to believe: the righteous are not aſhamed to confeſſe their faults to Gods Honour: and this ſerved to enforme the preſent, that this childe was, (as conceived out of the ordinary courſe) ſo promiſed by an heavenly Oracle.

v. 65. *and fear came on all*] That is, a reverend conſideration of all theſe things: ſo ought we to meditate on Gods works, as that they may ſeriouſly affect us.

v. 66. *all they that heard*] All, that is, many: poſſibly many alſo forgat them: as it comonly cometh to paſſe, in things moſt obſervable and divine.

the hand of the Lord was with him] He profited ſo, as that there appeared a ſingular power, and manifeſt grace of God in him.

v. 67. *filled with the holy Ghoſt*] Inſpired with an excellent meaſure of the Spirit of propheſie concerning the myſtery of our ſalvation by Chriſt.

v. 68 *viſited and redeemed*] He ſpeaketh of that which was ſpeedily to come, as if it were done, to ſhew the certainty of Gods counſels and promiſes: to viſit, is out of a care and purpoſe to relieve, comfort, and help: though God be ever preſent with us, he doth not alwayes manifeſt it: but when he ſheweth in ſome eminent effect, that he hath care of his people, then he is ſaid to viſit them: ſo alſo when he puniſheth, he is ſaid to viſit. See Jer. 14. 10. Amos 3. 2. Pſalm 89. 33. Iſaiah 27. 1. Iſaiah 29. 6. Here he viſited to redeeme his people from ſinne and damnation, which he did by the Paſſion of Chriſt.

v. 69. *an horn of ſalvation*] That is, δύναμιν καὶ βασιλείαν σωτήριον, *Theophilact.* power and a ſaving kingdom: the Hebrews ſignified ſtrength and defence againſt enemies (as Pſalm 132. 17. 18. Pſalm 89. 17. 18.) by an horn of ſalvation.

v. 70. *as he ſpake by the mouth of his holy Prophets*] Who living in divers ages, yet with one conſent taught concerning ſalvation by Chriſt onely: this doctrine was from the beginning: God ſpake by the mouth of all his Prophets, Hebrews 1. 1. 2 Pet. 1. 21. See Chap. 24. 44.

ſince the world began] As Acts 3. 21. and Pſalm 119. 52. מֵעוֹלָם, *meholam*, which the the 70. give ἀπ' αἰῶνος, (the word here uſed) of old, or from the beginning of time: from the firſt time that God began to ſpeak by any Prophet. Sometimes the ſame word importeth eternitie.

v. 71. *That we ſhould be ſaved, &c.*] This declareth the end of Chriſts coming: this ſalvation we muſt underſtand to be from our ſpirituall enemies; Satan and ſin, with whom we have truceleſſe warre: See Epheſians 6. 12, &c.

v. 72. *To remember his holy covenant*] Becauſe in the long affictoin of his people, his promiſe might have ſeemed forgotten; but God ever remembreth and in the appointed time performeth his promiſes in Chriſt: hath he promiſed remiſſion of ſins? he performeth it in Chriſt. Hath he promiſed eternall life? he performeth it in Chriſt: therefore was the book of the Law (containing all Gods promiſes) ſprinkled with the blood of the ſacrifice (Exodus 24. 7, 8. Hebrews 9. 19.) which ſignified the blood of Chriſt, in whom all theſe promiſes were fulfilled.

v. 73. *and the oath which &c.*] See Gen. 12. 3. Gen. 17. 4. Gen. 22. 16. Hebr. 6 13.

v. 74. *that we being delivered*] The efficient cauſe of our deliverance and ſafety is Gods free mercy: the final our ſerving him in holineſſe. See 1 Theſ. 4. 7. 1 Cor. 6. 20. Tit. 2. 11. Rom. 12. 1. Epheſ. 1. 3. We are delivered from ſervile fear, (Rom. 8. 15.) in our peace with God through faith apprehending the merit of Chriſt for our juſtification, Rom. 5. 1. without which none can rightly ſerve God: they who in doubtful anxiety of minde know not whether God accepteth their ſervice or no, can never be accepted: for without faith it is impoſſible to pleaſe him, who loveth willing and cheerfull ſacrifice: firſt then the conſcience muſt be quieted in aſſurance of Gods mercy, that we may ſerve him, as *David* begging a mercifull audience for his prayer, ſaith, *if thou Lord ſhouldſt mark iniquities: O Lord, who ſhall ſtand? but there is forgiveneſſe with thee, that thou mayeſt be feared*: Pſal. 130. 3. 4. when God giveth us peace of conſcience, he ſweetly inviteth us to come unto him cheerfully, and to call upon him in our wants with a filiall confidence: as Romans 8. 15, 16. whereas, without hope of attaining, who can pray cheerfully? *Tolle Gubernatori ſpem perveniendi, & in mediis fluctibus incertus errabit*; take away from the Maſter of the ſhip hope of ſafe arrivall, and being uncertain, he will let his veſſel goe adrift, whither winde and tide will carry her. Now for the preſent, our freedom from fear, is as our immunitie from ſin, not but that ſome Canaanites are ſtill left to exerciſe us: but in that we are ſecure of victory in Chriſt. See Rom. 7. 25. 1 Cor. 15. 57.

v. 75. *in holineſſe*] See 1 Pet. 1. 15, 16, 17. We muſt be conſtant all our life: it is not enough to begin well.

before him] Before the all-ſeeing God, to whom no hypocrite can be acceptable. See Pſal. 16. 8.

v. 76. *go before the face*] See Mal. 3. 1. He was the voice of the cryer, to prepare the way, and proclaim the preſence of the King of kings. John 1. 23. the friend of the Bridegroom Chriſt, John 3. 29 the burning and ſhining light, (Matth. 11. 9, 10, 11. John 5. 35.) born before Chriſt: and as *Nazianzen orat.* 42. ſaith, τῷ προδρόμῳ λύχνῳ τὸ φῶς ἀκολουθεῖ τὸ ὑπέρλαμπρον, that moſt excellent light (Chriſt) followeth (*John*) the foregoing light.

v. 77. *to give knowledge of ſalvation*] This is to prepare the way of the Lord: to teach them the will of God, concerning the free pardon of their ſins in Chriſt, which is the ſumme of the Goſpel.

v. 78. *the day ſpring*] The Sun of righteouſneſſe Chriſt Jeſus, Malachie 4. 2. the worlds ſun riſeth from the low Horizon; But Chriſt deſcended from the incomprehenſible height of Majeſtie, farre above all creatures, to give us light of ſalvation: even from the Father: (John 3. 13.) as the beames from the Sun; he had not his riſing from the Earth, where (as man) he was conceived and born: ſee John 16. 28.

v 79. *To give light*] Or to appear to: See Iſaiah 9. 1. Matth. 4. 16. 2 Pet. 1. 19. until Chriſt our light ſhine in our hearts, there can be nothing but deathful ignorance therein.

in the way of peace] That is, ſalvation and true happineſſe, in our peace with God, and peace of conſcience.

v. 80. *Strong in Spirit*] In the gifts and graces of the Spirit: whereby it appeared that God prepared him to a ſingular office: See Chap. 2. 40. 52.

in the deſerts] The places of Judea which were leaſt inhabited; as are great foreſts: the rough mountainous countrey, as verſe 40. See 1 Kings 2. 34. 2 Kings 3. 8. Joſhua 15. 61. not that *John Baptiſt* lived like an *Eremite* from all ſociety of men, but in ſome obſcure places, neer Jordan: (as appeareth Luke 3. 3.) until he was called to preach repentance, and to Baptize. See Matth. 3. 1, &c. Luke 3. 1, &c.

CHAP. II.

Verſe 1. IN *thoſe dayes*] Some ſay in the fourty ſecond yeer of *Auguſtus Cæſar*, Emperour of Rome, in the thirty third yeer of *Herod* the Great, Son of *Antipater*: (*Epiphanius Hæreſ.* 51. *N.* 22.) then came the promiſed Shilo, the Meſſias, the King of peace: that *Jacobs* propheſie might appear fulfilled, Gen. 49. 9. in that the Sceptre and kingly power was now departed from *Judah*; as alſo that his kingdom was ſpirituall, not of this world, to whoſe princes he would be tributary, and ſubject, thereby declaring, that he came not to take away the order of their government, but to eſtabliſh it.

all the world] All that which was ſubject to the Romans; theſe weſtern parts of the world.

v. 2. *this taxing was firſt made*] This, *firſt*, relateth to other taxes following, whether under *Cyrenius*, as ſome think, or others: ἀπογραφὴ, is here, taking in writing, the pole or name of every region, city, family, and perſon, that they might taxe, or ceſſe them by the head: this taxing was firſt made, when *Auguſtus Cæſar*, being deſirous to know the wealth and power of his Empire, (though perhaps not with any preſent purpoſe of levying moneyes thereby) among others gave commiſſion to *Cyrenius* to tax Syria.

when Cyrenius was Governour of Syria] That is, *Sulpitius Quirinus*. See Joſephus *Antiq. lib.* 17. *cap.* 15. and *lib.* 18. *cap.* 1. *was Governour*, ἡγεμονεύοντος, *governing*: there were other governours in ordinary, to whom this commiſſion of taxing was not given by *Cæſar*; but to *Quirinus* or *Cyrenius*, *jure extraordinario*: the Emperours aſſigned great and chief men of the Empire to this office: ſo *Druſus*, this *Quirinus*, and others were commiſſionated by *Auguſtus*: ſo the great *Germanicus*, by *Tiberius*, *Tacit. Annal. Libro primo, & cætera*: this ἡγεμονία, and *ἡγεμονεύειν*, is uſed to import, any great power and authority in the Common-wealth: therefore in the Scriptures ſometimes the *Roman Emperour* is called *ἡγεμὼν*: ſometimes it ſignifieth *Caſars* Deputy; See Matthew 27. 2. &c. So that *Cyrenius* was not now Preſident of *Syria* in ordinary, as afterward, after *Archelaus*, when hee was made Governour, both to govern that Province, and to tax and levy monies on them; whereof you may reade more in *Suetonius*, and *Dioniſius Romanus*.

v. 3. *into his own city*] That is into the chief town or city of their own tribe: as the Metropolis or chief city of *Benjamin*, was *Ieruſalem*; of *Iuda*, *Bethleem*: hither came *Joſeph* and *Mary*, though they dwelt at *Nazaret* of *Galile*: Herein appeareth the admirable providence of God, (*who doth according to his will in the army of Heaven, and among the inhabitants of the earth, Daniel* 4. 35.) by a ſecret inſtinct moving the minde of *Caſar* dreaming of nothing leſſe, to give that very command which muſt occaſion the fulfilling Gods Word by the Prophet concerning Chriſt the *Meſsias*'s birth at *Bethlehem-Iudah*. So men ſhall do Gods will when they intend it not.

v. 4. *city of David*] The city where *David*, *Joſeph*, and *Chriſt* was born, of the linage of *David*. See John 7.42. Micha 5.2. Matth.2.5. 1 *Sam*.16.1.

v. 5. *his eſpouſed wife*] Chap.1.27. ſhe is called a *Virgin eſpouſed*, and here an *eſpouſed Wife*: which is to ſhew that *Joſeph* had (according to the Angels word) taken her to wiſe, Matth. 1.24. who was before betrothed to him. For *eſpouſal* is but marriage promiſed, or contracted: and marriage is *eſpouſal* accompliſhed: therefore ſhe is here called his *eſpouſed wife*; becauſe he had married her: he had not known her. Matth. 1.25.

great with childe] See Matth.1.18.

v. 6. *while they were there*] While *Joſeph* and *Mary* were at *Bethlehem*, to be taxed.

the dayes were accompliſhed] The time was come that *Mary* ſhould be delivered.

v. 7. *her firſt-born*] He is ſaid to be the *firſt-born*, before whom was none elder by the ſame parents, although he be the onely Sonne, after whom there is no ſecond born, as *Theophylact* well obſerveth.

no room for them] With ſo great a confluence of people coming to be taxed, all the rooms of the Inne were taken up; onely they found room in a Stable.

v. 8. *keeping watch, &c.*] *ἀγραυλοῦντες*, that is, (as *Theophylact* expreſſeth it) *ἐν τῷ ἀγρῷ αὐλιζόμενοι ϗ διάγοντες*, lying or being without in the fields, intending their flocks, which were otherwiſe in danger of wilde beaſts, or theeves. Some would hence conclude againſt the ancient cuſtom of the Church obſerving the Nativity of Chriſt on the twenty five of December, ſuppoſing it improbable that ſhepherds would in ſo cold a part of the yeer abide with their flocks in the fields; not conſidering the diverſities of air according to the diverſity of climates, neither the vigilant induſtry of countrey men when neceſſity requireth. The learned *Iſ. Caſaubon, Exercit*. 2. *ad Annal. Ecleſ. B. An*. 1. *Num*.14. well adviſeth, *Quare vetuſta traditio Eccleſiæ non temere nobis rejicienda*; it being but a cold argument which can be grounded on this ſuppoſition, that the ſhepherds would watch their flocks onely in Summer, the ſame hazard and neceſſity of feeding being alſo in the winter, if not greater.

v. 9. *came upon them*] The Syriac Interpreter giveth it, *came unto them*: *ἐπέστη αὐτοῖς*. It importeth ſuch an apparition as ſuddenly came upon them, and unexpectedly, they little thinking of any ſuch thing; that it might appear to be no compact.

glory of the Lord] Such an heavenly brightneſs and light, that the amazed ſhepherds might by ſo unuſual a glory, perceive that he was the *Angel* of the Lord: Thus God adorned his Meſſenger, to the end, the meſſage by him ſent, might deeply affect their mindes, and be received no otherwiſe, then as from the mouth of the Lord. Had the *Angel* appeared with leſſe majeſty and authority (as ſometimes *Angels* appeared) perhaps this great myſtery would not have been ſo readily believed: we more eaſily credit that which we believe cometh from Heaven: ſo that this glory was here neceſſary for the confirmation of theſe witneſſes faith, who were to finde the *Meſsias* in ſo low an eſtate of his humiliation.

v. 10. *fear not*] As if he had ſaid; I am not ſent unto you from an angry Judge, nor with any ſad meſſage, but with joyful news.

great joy which ſhall be to all people] The greateſt joy which ever ſounded in the ears of Men or Angels, as concerning a true and eternal bleſſedneſs in Chriſt: and that which concerneth all the people of God, of all nations; all which are, or ſhall be, Jews and Gentiles, bond and free: all believers.

v. 11. *for unto you is born this day, &c.*] For your good and ſalvation. So Iſaiah 9.6. *unto us a childe is born, unto us a ſon is given, &c.* this is that great myſtery of godlineſs, *God manifeſted in the fleſh*, 1 Tim.3.16. *this day*, after ſo many ages, foretold by the Prophets, ſignified by the legal ceremonies, expected by the faithful; in this afflicted condition of *Iſrael*, now he is come: this day he is born: this is the day which the *Lord hath made, we will rejoyce and be glad in it*. Pſal.118.24.

in the city of David] In *Bethleem*, where God promiſed his nativity, Micha 5.2.

a Saviour] See Matth.1.21. *Chriſt the Lord*, the promiſed *Meſsias*; both ſignified anointed: the onely Mediator between God and man, Chriſt our Saviour, God and man: the Angels Lord and preſerver, and mans Redeemer.

v. 12. *this ſhall be a ſigne*] That they might not be offended and think themſelves deluded, when they ſhould finde Chriſt the Saviour in ſo poor a worldly condition, the Angel preventeth that, before hand ſhewing them how they ſhould finde him.

v. 13. *with the angel a multitude*] For the more evident confirmation of the truth by ſo many witneſſes, and their faith by ſo glorious a company.

of the heavenly hoſt] The Hebrews uſed to call companies of Angels מחנה אלהים *machane elohim*, Geneſis 32.2. *τὸ παρεμβολὴ θεοῦ*; the tents, or hoſt of God: and צבא השמים *zeba haſſhamaiim*, the hoſt of Heaven, 1 Kings 22.19. and he is called the Lord of Hoſts, Pſalm 24. &c.

praiſing God] *Thus* God would have this publick ſervice (for ſo their multitude made it) performed by all that have knowledge of and intereſt in the birth of Chriſt: as to maniſeſt his mercy and truth, ſo to condemn their ſtupid ingratitude who perverſly refuſe to joyn in this duty: as if general precepts in Gods Word, right reaſon, and the examples of men and Angels, inſpired by Gods Spirit, choſen witneſſes of our Saviours nativity, and for this ſame purpoſe ſent by God himſelf from Heaven, that they might thus celebrate that day, were not ſufficient warrant to lead them to imitation, and joyning in an holy harmony with them.

v. 14. *Glory to God*] Let God be glorified, in mans reconciliation to him. Or they congratulate and rejoyce praiſing God for both theſe.

in the higheſt] In Heaven; Hebr. במרום *bammarom*, *on high*, Pſal.93.4. So the Syriac hence hath במרומא (*in excelſis*) *bamraume*.

on earth peace] See Luke 19.38. and at this time all the World was at peace.

good will towards men] The free mercy of God towards men, and love and good will of one man towards another: whereas ſinfull man was at enmity with God; in Chriſt he is reconciled. See Romans 5.10. Coloſsians 1. 20.21.

v. 15. *the ſhepherds*] Gr. the men: *the ſhepherds*, that is, the men which were ſhepherds.

and ſee this thing] *τὸ ῥῆμα τοῦτο*, this word: ſo the Hebrews put דבר *dabar*, a word, *pro rebus verbo celebratis*, as was noted, *cap*. 1.37. for the things ſpoken, 2 Kings 17.9, 11, &c. So here, this word ſignifieth, this thing which the Angel told us. See v.19. and on Deut. *cap*.1.37.

v. 16. *came with haſte*] Neither the hazard of their flocks, length of way, nor darkneſſe retarded them: this faith and ready obedience, God rewarded, in their finding their Saviour, to their great joy and comfort, verſ 20.

17. *they made known abroad the ſaying*] This was their faith, and ſincerity, that they truly related to others thoſe things which they had ſeen, and heard of the *Angel* concerning Chriſt. Thus would God propagate the glorious myſteries of the kingdom of Chriſt by men ſo obſcure and ſimple; as to beat down the arrogance of carnal reaſon, ſo to confirm our faith. For, as *Lactantius* ſaith of Chriſtians truth, *Abſuit ab iis fingendi voluntas, & aſtutia, quoniam rudes fuerunt, &c. lib*. 5. *cap*. 3. they had neither will nor ſubtilty to feign, becauſe they were ignorant: therefore they were of the minde of thoſe four Lepers, 2 Kings 7.8, 9. being themſelves refreſhed and abundantly enriched by the *Aſſyrian* tents, they ſaid one to another, *We do not well, this day is a day of good tydings, and we hold our peace,---Now therefore come, that we may go and tell, &c.*

v. 18. *wondred at theſe things*] as men thoughtful, what all theſe things would come to. This knowledge therefore left them more unexcuſable, who thereby did not profit in the faith of Chriſt.

v. 19. *kept all theſe things*] τὰ ῥήματα: that is, as *Theophylact* interpreteth τὰ πράγματα. See on v. 15. thoſe things; the ſpeech of the *Angel*, and all that which the Shepherds related, and all that which now came to paſſe.

and pondred them in her heart] Diligently comparing, and laying theſe things together.

v. 20. *the ſhepherds returned*] To their calling and habitations.

glorifying and praiſing, &c.] This is an effect of faith, and the end of our coming to Chriſt.

v. 21. *when the eight dayes were accompliſhed*] See Geneſis 17.12. Levit.12.3. Luke 1.59. Thus would he be ſubjected to the law, that he might redeem thoſe who were under the law (Galat.4.4.) and deliver us from the curſe of the law.

his name was called Jeſus] The Jews uſed to name their children when they circumciſed them, as we do when we baptize them: God would have him named, according to the office aſſigned him; to declare that there is no other name under Heaven whereby we can be ſaved, Acts 4.12. Neither was this done by the counſel of man, but God, who ſent his Angel to name him ſo before his incarnation. See 1.21. Luke 1.31.

v. 22. *dayes of her purification*] See Levit. 12.2,5,6. For though *Mary* was not made unclean in her conception, but rather ſanctified by the holy Ghoſt and power of the moſt High; yet thus ought they then to fulfil the law, which was not as yet repealed, or taken away, as it was afterward when Chriſt had accompliſhed and fulfilled the ſame.

to preſent him to the Lord] To dedicate, commend him to, or ſet him before the Lord in the place of his publick worſhip. See Exod.13.12. Numb.18.15. Exod.22-29.

v. 23. *every male*] This was he for whoſe ſake all the firſtborn under the Law were holy to the Lord, as *Tertullian* ſaith, *c.*23. *De carne Chriſti.*

v. 24. *according to that which is ſaid*] Levit.12.2.6.

a pair of turtle doves] Which offering was appointed unto them who were ſo poor that they were not able to offer a Lamb, or a Sheep, Levit. 5.7.

v. 25. *was juſt and devout*] One that feared God, and expected the coming of the *Meſſias*. See verſ 38. and Mark 15.43.

the holy ghoſt was upon him] That is, the ſpirit of propheſie.

v. 26. *that he ſhould not ſee death.*] That he ſhould not dye, before he had ſeen Chriſt the anointed King, Prieſt, and Prophet, come in the fleſh. See Pſal.2.6. Iſaiah 61.1. Dan.9.24.

v. 27. *came by the ſpirit*] By the ſecret inſtinct and motion of the holy Ghoſt.

when the parents brought the childe Ieſus] That is *Ioſeph* (the reputed father of *Ieſus*: See Hebr.7.3.) and *Mary* his mother.

v. 28. *then took he him up*] With great joy did he imbrace Chriſt in his arms, and bleſſed God: that is, gave thanks and praiſe to God for Chriſt, now born in the fleſh.

v. 29. *Lord now letteſt thou thy ſervant depart, &c.*] Now that thou haſt ſhewed me the fulfilling of thy promiſe concerning my Saviour the *Meſsias*, whom thou haſt given to raiſe up the tribes of *Iacob*, to reſtore the preſerved of *Iſrael*, and a light to lighten the Gentiles to be thy ſalvation unto the end of the earth, Iſaiah 49.6. Hebr.2.10. and 5.9. now I willingly and cheerfully leave this preſent life.

v. 30. *for mine eyes have ſeen thy ſalvation*] Pſal.98. Iſaiah 52.10. he did before this time ſee Chriſt with the eye of faith, as *Abraham* did, and rejoyced: but now he ſaw with his bodily eyes that fulfilled which he before expected.

v. 31. *before the face of all people*] As that which thou wilt make manifeſt to all nations.

v. 32. *a light to lighten the Gentiles*] A light to ſhine unto the Gentiles who were aliants to the covenant of God, and ſate in the region and ſhadow of death, Matth. 4.16. that is, ignorance and ſpiritual blindneſs: now ſhall he teach them the knowledge of God, and life everlaſting: he alludeth to Pſalm 98.2. Iſaiah 9.2. Iſaiah 42.6. and 49.6. this is that which God promiſed by all the Prophets, the ſum of whoſe words is, that all Nations of the world ſhould look up to Chriſt, the onely author of ſalvation. See John 8.12. Coloſ. 3.5. Epheſ. 5.3. 1 Corinth. 6.4. Acts 26.16. Iſaiah 60.1. &c.

the glory of thy people Iſrael] With whom he had a covenant; who were his adopted and firſt-born, Exod. 4.22. to them peculiarly was Chriſt promiſed: among them was he born in the fleſh: See Rom.1.3. Rom.9.5. to them he firſt offered the covenant of free-grace in him.

v. 33. *marvelled*] Not becauſe they beleeved not (being confirmed by ſo many teſtimonies of the *Angel*, ſhepherds & wiſemen) but becauſe they apprehended an admirable concurrence of all theſe, declaring the truth of God fulfilled in Chriſt.

v. 34. *Simeon bleſſed them*] He prayed for the ſucceſſe of Chriſts kingdome, and *Ioſephs* and *Maries* proſperity.

behold this childe is ſet for the fall, &c.] This *κεῖται, is ſet*, importeth not onely the event, but alſo the decree of God: which when it is come to the execution thereof; then, as we muſt underſtand, that the free grace of God (calling and working faith in the elect to apprehend the merits of Chriſt for their juſtification) cometh between the decree of ſaving them, and their ſalvation: ſo, between the fall of reprobates, and Gods decree concerning them, their own corruption, and wilful unbelief intercedeth: ſo that as God juſtly decreed to puniſh them for that which he foreſaw in them from eternity: So doth he no otherwiſe execute that his counſel in time, then by a juſt puniſhment of their wickedneſs; and they bear no more then that which themſelves have cauſed, and truly deſerved: and ſo underſtand this place: That Chriſt was ſet or appointed for the fall and greater condemnation of unbelievers (who wilfully fall upon this rock of offence which God layed in *Sion*) and for the reſurrection and recovery of the elect to whom he giveth faith, Epheſ.2.8. So God ſaveth the elect in free mercy, and caſteth away the reprobate in abſolute juſtice, whom he predeſtinated to juſt puniſhment, but not to ſin, but for ſin. See Iſaiah 8.14. 15. Rom.9.3. 1 Pet.2.8.

which ſhall be ſpoken againſt] By unbelievers and wicked men, the enemies of Chriſt and the Goſpel; who, however diſſenting among themſelves, yet all combine againſt him, as if he were the onely mark for all the powers of Hell to ſhoot at.

v. 35. *a ſword ſhall pierce*] That is, bitter ſorrows ſhall afflict thy heart: he ſeemeth to allude to Pſalm 105.18. This he ſaith concerning *Maries* heart-grief which ſhe ſhould conceive for her dear Sons ſufferings, to which ſhe was conformable in a double capacity: firſt as a tender mother: next as a true member of his myſtical body wherein his ſufferings were meritorious, and ſanctified hers.

v. 36. *a propheteſſe*] That is much exerciſed in the holy Scriptures, and inſpired of the holy Ghoſt to declare things hidden, extraordinary, and unuſual. See 1 *Sam.*18. 10. or things to come. See Acts 11.28. 1 Cor.14.3. Judg. 4.4. 2 Kings 22.14. this *Luke* inſerteth to ſhew the authority by which ſhe ſpake, not as a vulgar woman; and to the ſame end ſerveth the deſcription of her.

v. 37. *departed not from the temple*] Not that ſhe was a *Recluſe*: but this ſheweth that ſhe daily frequented the temple: *night and day*, or *continually*, in ſuch acts of religion, import a conſtancy, without ceaſing, not without intermiſſion. See 1 Theſſ. 5.17. 1 Tim. 5.5. Luke 24.53. 1 Theſſ. 3.10.

v. 38. *At the ſame inſtant*] Gr. the ſame hour: ſee Matt. 9.22.

gave thanks likewiſe] *Gr. anſwered in confeſſion*: confeſſed accordingly, as *Simeon* had done; agreeing in her teſtimony with his, who had profeſſed Chriſt, now preſented before the Lord, to be the promiſed Saviour.

and ſpake of him to all] ſhe ſpake of him to all them who, frequenting the temple, expected ſalvation by Chriſt: thoſe now heard what *Anna* ſaid, and probably ſhe ſpake the ſame elſwhere as occaſion ſerved.

that looked for redemption] Mark 15.43. and here verſe 25.

v. 39. *They returned into Galilee*] That is, Joſeph and Mary with the childe Jeſus, after they had been in Egypt, as Joſeph was warned by the Angel, which ſtory Matthew recordeth, Matth. 2.13, &c. and this Evangeliſt omitteth in purſuit of the following hiſtory for as *Epiphanius. Alog. hæreſ.* 51.6. well obſerveth; God gave every Evangeliſt his proper task: ſo as that they related ſomethings *συμφώνως καὶ ἴσως* with one accord and equally; thereby ſhewing that they all drew out of the ſame fountain: other things omitted of all the reſt, one of them rehearſeth, as the holy Spirit gave him that for his part, as hath been noted.

v. 40. *Filled with wiſdom*] With admirable wiſdom ſhewing it ſelf in him as he grew up: this was the effect of the deity dwelling in him, ſhining from under the vail of his aſſumed humanity; to the deity could nothing be added: an infinite cannot encreaſe: in the humanity he was as we in all things without ſin. Hebr. 4.15. and ſo had a native ignorance of ſomethings; from which he grew as he encreaſed in age: for though the deity and humanity were but one perſon, yet were not the incommunicable properties of the deity given to the humane nature: the deity was infinite, omnipreſent, &c. ſo was not the humanity, &c.

v. 41. *The paſſeover*] See Matth 26.2. and Luke 22.1. they went up to the Paſſeover as was commanded Deu. 16. 1. It ſeemeth Mary came up of her own free devotion, as did alſo *Hanna*. 1. Sam. 1. 2. &c.

v. 43. *Fulfilled the dayes*] The dayes of the feaſt preſcribed by the law. Exod. 23. 15.

the childe Jeſus tarried behinde] not out of any diſobedience, but to ſhew what his office was, to which he was deſigned by his father, the prophets foretold hereof. Iſai. 61. 1. and Chriſt mentioned it c. 4. 43.

v. 44. *To have been in the company*] ἐν τῇ συνοδίᾳ the *Syriac* interpreter giveth *cum comitibus eorum*: with the company or companions in the way, for they uſed to come up to the feaſts at Jeruſalem from all parts of the land in great companies; and ſo to returne home again.

v. 45. *They returned back*] Not without great perplexity of minde; that not only for loſſe of time, labour and the company of their friends and kinred, but principially for fear of the childe Jeſus.

v. 46. *The midſt of the doctors*] With the doctors: it is an *Hebraiſme*: as c. 22. 27. it may be he ſate at their feet, not in the cheif ſeats; of which Luke 11. 43.

v. 47. *Were aſtoniſhed*] ἐξίσαντο properly ſignifieth, they were out of themſelves with admiration, it was beyond their underſtandings which they heard, in the preludium, and firſt reliſh of Chriſts miniſtery: the ſame word uſed c. 24. 22. *Budæus* interpreteth, *ad ſtuporem uſq; nos perculerunt*.

v. 48. *Thy father and I*] *Theophylact* thinketh ſhe thus called him in reſpect of the Jews, ἵνα μὴ νομισθῇ ἐκ πορνείας εἶναι; but indeed ſhe thus called him, becauſe though he was not his naturall father, yet was he (as *Epiphanius* ſaith. *Ebionit. hæreſ.* 30.) ἐν τάξει, that is *vice*, or *munere*, a father: the Evangeliſt beſt expreſſeth, it his ſuppoſed father. c. 3. 23.

v. 49. *My fathers buſineſſe* ἐν τοῖς τοῦ πατρός μου ---- in the things which are my fathers: the *Syriac* giveth it, *know ye not that I muſt be*, דבית אבי *debeth abbi*; *in my fathers houſe?* that is, the temple where they found him; the meaning is, doing that which appertained to mans ſalvation: his purpoſe was to ſhew, that though duty to parents muſt be obſerved, yet duty to God muſt be preferred. Matth. 10. 37.

v. 50. *They underſtood not the ſaying*] For his office of a mediatour and ſaviour was not yet known to them. though the Angel had foretold it. Matth. 1. 21. and *Zachary* had propheſied it. Luke 1. 68, &c.

v. 51. *Was ſubject unto them*] From that time till he was about thirty years old. c. 3. 23. Mark 6. 3. this ſubjection was not *infirmitatis*, but *pietatis* as *Ambros. in Luc. l.* 2. *c.* 2. obſerveth, *diſce quid parentibus tuis debeas*, ſaith the ſame, thou oweſt to thy mothers trouble, ſorrow and danger in bringing thee into the world, who when ſhe hath brought forth what ſhe long deſired, *partu abſolvitur, non timore*: ſhe is delivered of the birth, not her fear: many labours and cares of parents belong to the education of children; oughteſt thou not for all theſe, to requite them with thy obedience?

v. 52. *Increaſed in wiſdom*] as a childe *lege humana natura* as *Euthymius* ſaith well, he encreaſed by little and little; for as God, he was abſolutely perfect: becauſe he aſſumed a reaſonable ſoul as well as an humane body, the deity thereto united was ſo vailed, that the graces thereof ſhewed themſelves by certain degrees, according to the maturity of his humane faculties; and ſo he *encreaſed in wiſdom*; though the fulneſs of the Godhead dwell in him. Col. 2. 9.

and ſtature] ἡλικία. In ſtature of body, the *Gr.* word alſo ſignifieth age. So he, as man encreaſed in body and ſoul; *Nam ſicut carnis eſt ætate proficere, ſic eſt animæ ſapientiâ & gratiâ profeciſſe. Fulgent. de myſt. Mediat. ad Thraſ. lib.* 1.

CHAP. III.

Verſe 1. OF *Tiberius Cæſar*] This was ſucceſſour of *Auguſtus Cæſar*, in whoſe reign Chriſt was born. chap. 2. 1. after *Julius*, and *Auguſtus Cæſar*, the following Emperours were ſtiled *Cæſars*, as the Egyptian kings were called *Pharaohs*, and *Ptolomees*. See *Alexand. ab Alexandro. Genial. dier. lib.* 1. *cap.* 2. mark the admirable *candor* and diligence of the *Evangeliſt* in hiſtoriſying the circumſtances of our ſaviours nativity, and entrance into his publike miniſtery, that the truth thereof may evidently appear: he telleth in what place, what Emperours reign, and who were witneſſes, &c.

Pilate being governour] Or Deputy, appointed by the Roman Emperour to govern that province.

Herod being Tetrarch, &c.] See on Matth. 14. 1. this was *Herod Antipas. Joſeph. de bel. Jud. l.* 2. *c.* 4. whom *Tiberius* made *Tetrarch* of *Galilee*.

of Iturea, &c.] hereof read *Joſeph. de bel. Jud. lib.* 2. *c.* 4. & *lib.* 3. *cap.* 2. *Adricomius. Theatr. ter. ſ. Neptalim*, 59. 60. it is a mountainous region at the foot of mount *Libanus*.

Trachonitis] this country, ſaith *Jerom de locis Hebraicis*, is by the deſart of *Arabia*, which joyneth to *Boſra*. *Joſephus de bel. Iud. lib.* 2. *chap.* 4. calleth it *Trachon*: it is a great region beyond *Jordan*, lying between *Paleſtine* and *Cœleſyria*. See alſo *Plin. nat. hiſt. l.* 5. *c.*

of Abilene] this country Adricomius *Theat. Neptalim.* 4. ſaith, took it name from *Abila*, *Abyla*, or *Abela*, a famous city of *Cœleſyria* neer mount *Libanus*. *Ierom de loc. Hebraic.* mentioneth three towns and cities in ſeverall countreys called *Abela*, this Evangeliſt would not omit *Lyſanias Tetrarchie*, becauſe many Jews dwelt therein, in the borders of *Decapolis*, whence many came to hear Chriſt. Matt. 4. 25. Mark 5. 20. & 7. 31. See *Iſ. Cauſabon. exercit.* 13. 3.

v. 2. *Annas and Caiphas being the high prieſts*] There were three degrees of miniſters under the law *Prieſts*, *Levites*, and *Nethinims*: over theſe the high Prieſt was chief; and that office was ſucceſſively tied to the line of *Aarons* firſt born, all the reſt of his poſterity were Prieſts: but there was to be but one high Prieſt, at whoſe death another was ſtill to ſucceede: that two are here named high Prieſts together; ſome think that the *Grecian* Kings, at their pleaſure made high prieſts to officiate by the year, not for life. V. *Shindler lex. Pent. in* כהן others impute this diſorder and violation of Gods law concerning the perpetuity of this office in one man during life, to the power and covetouſneſſe of the *Romans*. But for better reſolution we muſt conſider that the high Prieſt had alſo his ſuffragan, or סגן *ſagan*, who in caſe of the high Prieſts pollution performed his office: Such was *Zephaniah*. Jer. 52. 24. the high Prieſt his ſelf was called כהן הראש *cohen harosh*. 2 kings 25. 18. ἀρχιερεὺς ὁ πρῶτος, the firſt or chief high prieſt: or כהן הגדול *cohen hagadol, the great high Prieſt*, the ſuffragan, (who alſo was called high Prieſt) was ſtiled כהן משנה *cohen miſhne*. 2 Kings 25 18. ἀρχιερεὺς ὁ δεύτερος. The ſecond Prieſt, that is, ſuffragan or vicar, ſo was *Caiphas* here ſuffragan to *Annas* his father in law, who was the high Prieſt. See *Joſ. Scaliger. Proleg. in Euſeb. Iſ. Cauſabon. Exercit.* 13. 4. and *D. Godwin. Moſes* and *Aaron. l.* 1. *c.* 4. See note on John 18. 13.

the word of God] That is a ſpecial revelation and command to execute his office. Luke 1. 80.

v. 3. *And he came*] out of the deſert into the inhabited places, that he might execute his charge in preaching repentance unto the people for the remiſſion of ſins. See Matth. 3. 1. Mark 1. 4.

v. 4. *The voice of one crying, &c.*] Iſai. 40. 3. See on Matt. 3. 3. and on John 1. 23.

v. 5. *Every valley ſhall be filled*] All impediments ſhall be taken away, ſo that the way of God and eternall life by Chriſt, ſhall be plain and evident to him that believeth, which by the works of the law, as it was obſcure under thoſe ſhadows, ſo alſo impaſſable by reaſon of the infirmity and corruption of fleſh and blood. Rom. 3. 20. Gal. 3. 11. 12. Rom. 9. Rom. 8. 2. 3.

v. 6. *All fleſh ſhall ſee*] See chap. 2. 30. All ſorts of men to whom Chriſt the Saviour of the world ſhall be preached and revealed. See Pſal. 98. 2. Iſai. 52. 10. Act. 10. 35.

v. 7. *generation of vipers*] See on Matth. 3. 5. That is, as *Gregory hom.* 20. interpreteth, *Malæ ſoboles malorum parentum actionem imitantes*, wicked children imitating their wicked parents.

to flee from, &c.] See on Matth. 3. 7.

v. 8. *bring forth fruits*] See on Matth. 3. 8.

Abraham to our father] See on Matth. 3. 9. which prerogative, ſimilitude of manners may rather claim, *Quam ordo majorum* ſaith *Ambroſ. in Luc. lib.* 2. *cap.* 3. then order of parentage.

of theſe ſtones] See on Matth. 3. 9. *Gregory* underſtandeth by ſtones, *cordia Gentilium*, the inſenſible hearts of the Gentiles, not apprehending the things of God, *Hom.* 20. So *Ambroſ. in Luc l.* 2. *c.* 3. underſtandeth here *ædificationem eccleſiæ*, the edification of the Church of Chriſt, conſiſting of *living ſtones*, 1 Pet. 2. 5. and thoſe principally of the *Gentiles* to be converted.

v. 9. *the*

v.9. *The axe is laid to the root of the trees*] See on Matth. 3. 10. the metaphor ſhewed them, that the inſtruments of their deſtruction (ſuch as were *Titus* and *Veſpaſian*) were near,and ſhould quickly execute;except they repented,the axe is laid to the root,*cū tota ſimul progenies cū parente tollitur. Greg. ho.* 20. when the whole progeny is cut up with the parent: which judgement then threatned the *Jewiſh* nation.

v. 10. *What ſhall we do?*] Their hearts being toucht with *Johns* preaching they enquire (as *Peters* hearers alſo did. *Act.* 2. 37.) what they ſhould do? as if they ſaid, what fruits muſt we bring forth, that we may flee from the anger to come.

v. 11. *He that hath two coats*] as *Ambroſe* ſaith, to thoſe ſeverall ſorts of men he gave an anſwer, *ſingulis conveniens, omnibus unum*; convenient to every particular one, but in ſubſtance it was but one precept; that is concerning mercy and charity, which is *plenitudo virtutum*: the fulneſſe of vertue: the moſt acceptable fruit of repentance, without which, all religion is vain, and the anger of God hangeth over men. See 1 Cor.13.1. Jam.1.26.27. & 2.14. 1 Joh. 3.17. 1 John 4.20. John 13.35.

v. 12. *Publicans to be baptized*] Theſe were officers who received tribute,and cuſtome for the *Romans*. See on Matt. 9.10. & Matth. 5.46. this office was erected among the Jewes after that *Pompey* had ſubdued them (whereof ſee *Joſeph. de bel. Jud l.* 1. *c.* 5.) and they became tributary to the Romans,about threeſcore years before the birth of our Saviour: of *Publicans Cicero* and other authors make often mention.

v. 13. *Exact no more, &c.*] He taxeth the unjuſt exactions whereby ſuch men commonly grieve the people: therefore chap.19.8. *Zache*, in his converſion, proclaimeth reſtitution, without which (where there is any ability) can be no true repentance: not that the office was unlawfull, but becauſe oppreſſion and religion are unconſiſtent: therefore, of many ſins whereof John Baptiſt might have admoniſhed them, he inſtanced onely in that to which they were commonly given, and which cannot ſtand with charity and equity; without which,faith is dead, and all religion counterfeit.

v.14. Do *violence to no man*] Or put no man in fear by your violence, and ravages.

your wages] let your pay, and allowance of victuall, apparel, or appointed quarter content you: extort no more: *if Chriſtian diſcipline had diſallowed all wars*, it *ſhould have been told theſe that asked counſel*, *ut abjicerent arma* that they ought to lay down their arms. *Auguſtin. Marcellin. ep.* 5.

v. 15. *People were in expectation*] Or *in ſuſpence* Conſidering the unuſual auſterity and excellency of John, they began to have hope that he was their long expected Meſſias. So the *Syriac* expreſſeth this προσδοκῶντος, by the word סבר *Sebar*: which ſignifieth hope: as alſo סברא *Sabro*.Act.24.15. 1 Tim.5.5.&c.alſo it ſignifieth joyful tidings, the Goſpel, &c. Luke 2. 14. Matth.4.23,&c.

v. 16. *I indeed baptize you with water, &c.*] Meaning that he adminiſtred onely the external ſigne and Sacrament, but Chriſt would give the inward effect thereof,for the waſhing away their ſins. See on Matth. 3. 11. Mark 1.8. John 1.26. Acts 1.5. Acts 11.16. & 19.4.

and with fire] Meaning that Chriſt would cleanſe them from their ſins, as fire doth the gold from droſſe. See Acts 2. 3.

v. 17. *Whoſe fan is in his hand*] See on Matth. 3. 12. the preaching of the goſpell is as a fan in Chriſts hand: before the truth is preached, all ſeem one confuſed heap; chaffe and wheat, good and bad are undiſtinctly one maſſe in the Church: it is the fan which ſeparateth the chaffe: thus he ſhewed the Jews, that there was now coming a purging blaſt of the truth to be preached, which ſhould make them fly out of the Church,as chaff out of the floor, in which they with their many corruptions had hitherto but filled up a place: this ſeperation Chriſt beginneth here,which ſhall be perfected in the life to come; and it is to be underſtood concerning the effect of the word preached,which proveth a *Savour of like unto life* to ſome, and a Savour of death to death to others: it edifieth and comforteth ſome,and enrageth others to an heat of perſecution of Chriſts Miniſters; concerning the finall and abſolute ſeparation to life or death eternal, we may not here pronounce (of that he ſaith Matt. 13.30. *Let both grow until the harveſt, &c.*) That we now ſee by wofull experience many ſeparating from us,let none be offended: the winde bloweth out the chaff from the floor, not the good grain, as *Cyprian. de ſimpl. prælat. tract.* 3. ſaith, let thoſe of light faith, as much as they will, flee away with every breath of tentation *eo purior maſſa frumenti in horrea Domini reponetur* ſaid *Tertullian de præſcript. chap.* 3. the more purer heap ſhall be laid up in the Lords granary the Church; ſome of Chriſts diſciples taking offence at his words (John 6.66.) ſeparated: do we wonder that ſome depart from his Church? theſe things ſhew us to be Chriſtians which we ſuffer according to the example of Chriſt; they went out from us, they were not of us, 1 John 2. 19.

v. 18. *Many other things*] this Evangeliſt wrote only the ſum of Johns preaching, as much as might demonſtrate him to be the foreordained meſſenger to prepare the way of Chriſt, to whoſe hiſtory he addreſſed his diſcourſe. See Mal. 3. 1.

v. 19. But *Herod*] See on Matth. 14. 3. and Mark 6. 17.

v. 20. *Added yet this above all*] This bloody fact helped to fill up the meaſure of his ſin, in that being incenſed againſt the word of God, he revenged himſelf on the Miniſter thereof as on an enemy: a ſad document to all perſecuters of Chriſts Miniſters, would they underſtand it.

v. 21 *Jeſus alſo being baptized*] See on Matth.3. 13.Mark. 1.10. John 1. 32. he would be baptized, *non mundari volens, ſed mundare aquas*— ſaith *Ambroſ. in luc. lib.* 2. *cap.* 3. not to be cleanſed, but to cleanſe the waters, that they being made clean by the fleſh of Chriſt who knew no ſin, might have *baptiſmatis jus*---- an ordinance, and right to baptiſme.

v.22. *Like a dove*] See on Matth.3.16. John 1. 32. why like a dove? (ſaith *Ambroſ.*) *ſimplicitatem enim lavacri requirit gratia.* Our baptiſme enjoyneth us to be ſimple and harmleſs as doves.

v.23. *About thirty years of age*] At which age the Prieſts were to enter into their function. Num.4.3.35. &c.

being (as was ſuppoſed) the ſon of Joſeph] for Chriſt as man, had no father; as God, no mother; as it is ſaid of *Melchiſedec* his type. Heb. 7. 3.

Son of Eli] Luke aſcendeth from the laſt father to the firſt,and Matthew contrariwiſe deſcendeth; extending his rehearſall no further then to Abraham; to aſſure the Jewes of Gods promiſe in Chriſt fulfilled to them. Luke rehearſeth to Adam, to aſſure the Gentiles alſo of their intereſt in Chriſt, for as much as they were the ſons of Adam,though not of Abraham. Note alſo that the Jews reckoned their genealogies, not only by the natural,but alſo by the legall deſcents: and that whereas divers men had two names: one of the Evangeliſts reciting one, and the other another,they yet agree in the ſame perſon.

v. 31. *ſon of Nathan*] Zach.12.12. 2 Sam.5.14.1 Chro.3.5.

v. 32. *ſon of Booz*] Ruth 2.1. and 4.18.

ſon of Naaſſon] 1 Chron.2.10.

v. 34. *ſon of Thara*] Geneſis 11.24,26.

v.36. *which was the ſon of Cainan, which was the ſon of Arphaxad*] *Moſes* ſaith *Arphaxad* begat *Sala*,Geneſis 10.24.but this Evangeliſt reckoneth *Cainan* between *Arphaxad* and *Sala*. For the reconciliation of theſe places, and the better underſtanding thereof, conſider,

1. That all the word of God is infallibly true, and without all contradiction John 17. 17. 2 Tim.3.16. though we underſtand not ſome; neither how to reconcile others of them.

2. That not one jot,or tittle of the Scriptures, in matter of ſubſtance, hath paſſed away, or ever ſhall, until all be fulfilled, Matth.5.18. Luke 16.17.

3. That ſome perſons mentioned in holy Scriptures were *binomii*, ſuch as had two names: ſo *Eſau* was alſo called *Edom*.Gen.25.30. Gen.36.1.8. J*erom adverſus Hevild.* inſtanceth in *Raguel Moſes* father in law,called alſo J*ethro*. So alſo in *Gedeon*; *Ozias, &c.* So was *Simon* alſo called *Peter*. John 1.42. J*oſeph* was alſo called *Barſabas*, and ſurnamed J*uſtus*. Act. 1. 23. *So Simon* was called *Niger*. So *Iudas* was ſurnamed *Barſabas*. Act. 15. 22. ſome think *Shem* was called *Melchiſedec*.

4. That Gods Spirit in opening the truth of holy Scriptures (as *Lactantius* well noted. *lib.* 2. *cap.* 9.) would have us know thoſe things which concern life eternal, and the means thereto; other things he omitted or cauſed to be abridged. See John 20. 30. 31. John. 21. 25. therefore Matthew omitted 3. deſcents. Matth. 1. 8. where it is ſaid,that J*oram* begate *Ozias*: *Ahaziah*,J*oaſh*, and *Amaziah*, are omitted. See 1 Chron. 3. 11.12. *See* note on Matth. 1. 8. ſo Chriſt is called the Son of *David.* Matth. 1.1. you muſt underſtand that many *generations* and forefathers according to the fleſh, came between. So Luke 1. 5. Luke 13. 16. &c. It is probable which ſome ſay; that ſeeing Matthew propoſed to mark a threefold ſtate of Iſrael from the promiſe made to Abraham concerning Chriſt, unto the time of his coming in the fleſh; he reckoneth. 3. times

14. generations; within which compaſſe holding himſelf, he was not curious of choice, but indifferently mentioneth holy and wicked, and ſo many in ſucceſſion; his principall ſcope being to ſhew the truth of Gods promiſe fulfilled, in Chriſts incarnation. And certainly *Moſes* alſo intending to ſhew how God ever had his Church, and to declare the truth of his promiſe concerning Chriſt, principally took care to ſhew in what line the Church continued; neither reckoning all the Saints which were in that line, nor them onely which were holy; nor all deſcents in a direct line, without intermiſſion of any perſon.

5. There are many ellipticall and ſhort ſpeakings in ſcriptures: ſo that the interpreter muſt neceſſarily inſert the word, or words there underſtood. as Luke 7. 11. ἐν τῇ ἑξῆς underſtand ἡμέρᾳ: which the Syriac inſerteth; or χρόνῳ as it ſeems *Theophylact* doth, reading ἐν τῷ ἑξῆς: *deinceps*, as chap. 8. 1. ἐν τῷ καθεξῆς. So John 5. 36. *I have witneſſe*, μείζω τοῦ Ἰωάννου; that is, μείζω τῆς τοῦ Ἰωάννου as the learned *Beza* noteth: the full ſpeech muſt have been μείζω τῆς μαρτυρίας τοῦ Ἰωάννου: greater then that teſtimony of *John*. So Acts 15. 5. ἐξανέστησαν δέ τινες, there εἶπον (*they ſaid*) is underſtood. So Matth. 21. 30. The ſecond ſon ſaid, ἐγώ; underſtand ἀπέρχομαι, or ποιήσω, I will go, or will do ſo. So Matth. 1. 6. ἐκ τῆς τοῦ Οὐρίου where γυναικὸς and the word γενομένης are to be underſtood: *Uriahs* wife, which became *Davids*. So Rom. 11. 4. τῇ Βάαλ, that is, τῇ εἰκόνι τοῦ Βάαλ. So Mark 14. 43. παρὰ τῶν Ἀρχιερέων: underſtand πεμφθέντες or ἀποσταλθέντες, ſent from the high prieſts. See Acts 9. 11.

6. That the article ὁ, is ſometimes put to ſignifie that which is, or is called ſomething notable. Mark 15. 16. ὅ ἐστι πραιτώριον, which is called the pretory: ſometimes that word is expreſſed: as, Luke 21. 37. τὸ ὄρος τὸ καλούμενον ἐλαιῶν, that is, τὸ ὄρος τῶν ἐλαιῶν: as, Mark 11. 1. Luke 22. 39. of which *ellipſis* of the word הַר, we read alſo, 2 Sam. 15. 30. Sometimes the Greeks double the article, and propoſe it to both names. John 1. 42. John 6. 69.

7. For concluſion then (ſeeing all the ſcripture is infallibly true, and no jot thereof may paſſe away) we muſt underſtand that (whereas *Luke* here nameth Cainan, between *Arphaxad* and *Sala*, which *Moſes* in the ſame genealogie doth not, Gen. 10. 24.) *Moſes* in that epitome of hiſtory, ſaying *Arphaxad* ילד *jalad* 70. ἐγέννησε *begat Sala*, muſt be no otherwiſe underſtood, then Matth. 1. 8. *Joram* (ἐγέννησε) *begat Ozias*: not immediately, but as one of his progenitors: as, 1 Chron. 3. 11. &c. or as the whole *ſeries* of this genealogie is ellipticall υἱοῦ being ſo often underſtood: So may we here underſtand καλουμένου; as if we read Ἔβερ τοῦ Σαλὰ, τοῦ καλουμένου Καϊνάν. *Eber the ſon of Sala, who was alſo called Cainan*: and ſo this article τοῦ may here be underſtood, as ſet to diſtinguiſh this ſurnamed Cainan, from his anceſtour of the ſame name mentioned, Gen. 5. 9. 12, 13, 14. and here verſe 37. or if we underſtand here λεγομένου, it may onely point out the vulgar errour, which it may be the miſtake or corruption of the 70. interpreters brought in; that being then the vulgar and commonly received tranſlation of the old teſtament into the Greek tongue; and ſo may the Syriac reading here be underſtood, *ſhala* בר קינן *bar Kainan*, that is, דמתקרא בר קינן *demeth kere bar Kainan*, which is called the ſon of *Cainan*: ever neceſſary in difficult genealogies, is that rule of the Apoſtle. 1 Tim. 1. 4. that we give not heed to endleſſe *genealogies, which miniſter queſtions, rather then godly edifying which is in faith*: the end of the commandment being charity out of a pure heart, and of a good conſcience, and of faith unfeigned. See alſo Tit. 3. 9. *Theſe things are written that we may beleeve, that Jeſus is the Chriſt the Son of God*, and that beleeving, we may have life through his Name. John 20. 31.

The ſon of Sem] Gen. 11. 10. &c.

v. 37. *the ſon of Methuſala*] Gen. 5. 21. &c.

v. 38. *the Son of God*] God is the univerſall parent, and creatour of all men. See Deut. 32. 6. 18, 19. But *Adams* parentage extendeth to God his Maker, who had not as all other mere men, any humane parent: therefore the Syriac readeth דמן אלהא *demen eloho*, who was of God.

CHAP. IIII.

Verſe 1. JEſus *being full of the holy Ghoſt*] Whoſe fulneſſe dwelt in him from the time of his conception: but the graces thereof were now more fully revealed, when he began to execute the office of the Meſſias: and hence we all receive. John 1. 16.

from Jordan] After his baptiſme there. Matth. 3. 13. &c. Mark 1. 9.

led by the ſpirit] See on Matth. 4. 1. Mark 1. 12.

v. 2. *Fourty dayes*] See on Matth. 4. 2. Mark 1. 13.

tempted of the devil] Matth. 4. 3. He was in the wilderneſſe fourty dayes, where the devil tempted him: he was manifeſted that he might deſtroy the works of the devil: therefore he preſently began his combate with him, that he might overthrow his kingdom: he would not exceed the faſts of *Moſes* and *Elias*; ſome think it was that Satan might not ſuſpect him to be greater then they; *Theophylact*, *Euthymius*, leſt otherwiſe, ſaith *Chryſoſtom*, ἄπιστος ἔδοξεν εἶναι ἡ τῆς σαρκὸς ἀνάληψις, his aſſumption of fleſh, ſhould ſeem incredible. So alſo *Theophylact*, on Matth. 4.

eate nothing] See Matth. 4. 2.

v. 3. *If thou be the Son of God*] Thus Chriſt preſently after his baptiſme is tempted, ſhewing us therein, that Satans temptations moſt rage in the ſanctified; *quia victoria ei eſt magis exoptata de ſanctis. Hilar. in Matth. canon.* 3. becauſe he moſt deſireth victory over the Saints: others; *ut captivos & victos contemnit & praterit, &c. Cyprian l.* 1. *ep.* 1: he paſſeth by as captives and conquered people, of whom he is already ſecure and aſſured.

command this ſtone, &c.] See on Matth. 4. 3.

v. 4. *it is written*] Deut. 8. 3.

word of God] The meaning is, by the ordinance and providence of God; whereby he enableth the creature to nouriſh man.

v. 5. *taking him up, &c.*] Matth. 4. 8. That he ſhewed Chriſt here, all the kingdoms of the world in a moment, declareth that this ſhewing, was by a viſion: otherwiſe all could not have been under view in a moment, as here it was.

v. 6. *that is delivered unto me*] This he ſpake of his own, as a lying ſpirit; John 8. 44. for he can do no more then God permitteth him. (Rev. 13. 7.) neither in giving nor taking away.

v. 7. *worſhip me*] or *fall down before me*: this the ſacrilegious impudent ſpirit ſaith, that failing in his other aſſaults, *nunc vel ambitione corrumperet, Hilar. can.* 3. he might (as he did the firſt *Adam*) corrupt him by ambition: it was ambition which caſt him out of heaven; in which ſin he ſtill continueth; affecting the honour due to God alone, in that he would have us ſerve and worſhip him; as idolaters do. 1 Cor. 10. 20.

v. 8. *get thee behinde me*] Avoid and get thee gone.

it is written] Deut. 6. 13. & 10. 20.

him onely ſhalt thou ſerve] Chriſt interpreteth *Moſes* words, by adding *him onely, &c.* becauſe this is the true worſhip of God, to ſerve him onely, and no creature with him. See Rev. 19. 10. and 22. 8, 9. Matth. 4. 10. this is an excellent ſhield againſt ambition: *caret enim ambitione religioſa devotio, Ambroſ. in Luc. l.* 4. *c.* 4. religious devotion is free from ambition.

v. 9. *brought him to Jeruſalem*] See on Matth. 4. 5.

caſt thy ſelf down] Thus he tempteth: perſwading men to hurt themſelves, becauſe without their own conſent, he can neither hurt them, nor compel them to do any evil: the conſent of the corrupted will is in every act of ſin.

v. 10. *For it is written*] Pſal. 91. 11. Thus the devil (as impious hereticks, his diſciples) perverteth ſcriptures, either citing part, and leaving out the reſt, as here he leaveth out (*to keep thee in all thy wayes* (not in any evil way) or miſinterpreting and miſapplying them to their own deſtruction. 2 Pet. 3. 16. the ſcripture ſaith not, caſt thy ſelf down, this Satan addes. *Ireneus l.* 5. *c.* 3. See *Nicet. com. in Gr. Nazian. orat.* 40. *n.* 11.

v. 12. *Thou ſhalt not tempt the Lord*] Deut. 6. 16.

v. 13. *for a ſeaſon*] For he ſet upon him furiouſly in his paſſion See Luke 22. 53. John 14. 10. in which laſt aſſaults, he came not (as *Ambroſ.* ſaith) *tentaturus, ſed apertè pugnaturus*; not to tempt, but openly to fight.

v. 14. *in the power of the ſpirit*] That is, ſupported in that journey by divine power: ſo that he came ſpeedily, by the ſame ſpirit, by which he was ſuſtained without meat, fourty dayes in the wilderneſſe; and with which he was abundantly furniſhed for the execution of his Miniſtry.

v. 15. *in their ſynagogues &c.*] That is, in their churches, wherein they met to hear the lectures of the law every *ſabbath*-day. Acts 15. 21. Jeruſalem was the place which God had choſen for his Temple, ſacrifices, and other publike worſhip, there onely to be performed.

glorified of all] δοξαζόμενος, That is, magnified, admired and praiſed, as for his doctrine delivered with divine power and authority, beyond the manner of all other teachers. Matth. 7. 28, 29. and here, verſe 32. So alſo for his miracles, whereby he confirmed the ſame: by doing good to all, and in this (*all*) we muſt underſtand the moſt part: or excepting thoſe, who out of envy, and the ſpirit of contradiction, diſtaſted any thing that was good: all others glorified him: the preſent praiſed him, and the abſent celebrated his fame.

v. 16. *on the ſabbath-day*] See note on Matth. 12. 1. and Luke 6. 1. Matth. 13. 54.

and ſtood up for to read] As the manner was to read ſome portion of the law and the *Prophets every ſabbath-day*. See Acts 13. 15. and 15. 21.

v. 17. *There was delivered unto him*] By ſome officer of that ſynagogue; according to the cuſtom, to ſhew (ſaith *Ambroſe in Luc. l. 4. c. 4.*) that it was himſelf who ſpake in the Prophets; and to repell their ſacrilegious perſideouſneſſe, who ſay that there was one God of the old teſtament, and another of the new; &c.

v. 18. *the ſpirit of the Lord is upon me*] See Iſaiah 61. 1. The fulneſſe of the ſpirit; all the gifts thereof; not by meaſure, as it was on the Prophets and Apoſtles, and is on the faithfull Miniſters, in ſome good meaſure to enable them to their office and miniſtration. See Iſaiah 11. 2. John 3. 34. Col. 2. 9.

becauſe he hath anointed me] That is, endued me with graces, and aſſigned me thereto; the ſpirit reſting on Chriſt, appeareth by the effects to us-ward.

to the poor] He calleth them poor, who had not yet taſted of the riches of his grace, and the poor in ſpirit; as Matth. 5. 3.

to heal the broken hearted] Thoſe who have deep remorſe for their ſins, and terrour of conſcience to repentance: ſuch he calleth to him. Matth. 11. 28. See Iſaiah 66. 2. Pſal. 147. 3.

deliverance to the captives] To thoſe who were held captive of Satan and ſin (ſuch as we all were by nature. Epheſ. 2. 3. Rom. 7. 14.) this he did when he preached and proclaimed the new covenant of God, that is, free remiſſion of ſins to thoſe who beleeve in him: that he hath fully ſatisfied Gods juſtice for us: this whoſoever truely beleeveth, is by the ſame ſpirit (working faith and obedience in him) manumiſſed, and ſet at liberty from the kingdom of ſin and Satan; although yet they exerciſe ſome tyranny over him in this preſent life. See John 8. 36. Rom. 6. 13. 14. 18.

recovery of ſight to the blinde] That is, ſpirituall illumination to them who were as yet ignorant of Chriſt the true light. See chap. 1. 78. Matth. 4. 16. for ſo he diſcovered himſelf in deeds, that they might ſee him preſent in his works, of whom they uſed to read in the books of the Prophets. *Hilar. can.* 3. in Matth. See alſo Matth. 11. 5.

to ſet at liberty them that are bruiſed] The meaning is, to free them who are burdened with ſins, who wreſtling under their heavy weight, have not of themſelves, ſtrength to ſhake them off: who are throughly humbled with the ſenſe of their ſins, and miſeries. See Matth. 11. 28.

v. 19. *the acceptable yeer*] He alludeth to the yeer of Jubile. Levit. 25. 10. &c. ſignifying the time of grace, and reconciliation, wherein God ſetteth us at liberty in Chriſt, and ſheweth his ſpeciall goodneſſe on mankinde.

v. 20. *he gave it again to the Miniſter*] Of that ſynagogue, of whom he had received the ſame.

and ſate down] It ſeemeth it was then in uſe for teachers to ſit, or ſtand, as occaſion required. Acts 13. 16.

were faſtened on him] With deſire to hear how he would interpret the place of ſcripture which he had read unto them: as alſo for the fame they had heard of him; who without ſtudy, and ordinary means, became ſo incomparable a teacher. See John 7. 15.

v. 21 *this ſcripture is*] Or hath been fulfilled in your ears; meaning that the ſame ſcripture which by his reading, had ſounded in their ears, was fulfilled, in his preaching: he being that perſon of whom the Prophet there ſpake.

v. 22 *all bare him witneſſe*] All approved and commended his preaching, as extraordinary and admirable.

gracious words] Or words of *grace*: which by a divine ſweetneſſe drew their affections, with ſecret influence, and perſwaſion of the Holy Ghoſt wherewith he was filled. John 1. 14. See Pſal 45. 2. Cant. 4. 3. Iſaiah 50. 4.

v. 23. *Phyſician heal thy ſelf*] If thou canſt do any thing, ſhew thy power here in thine own countrey; for he had done no miracle there. See Mark 6. 5. and here verſe 25.

v. 24. *No Prophet is accepted*] See Matth. 13. 57. Mark 6. 4. John 4. 44.

v. 25. *many widows*] See 1 Kings 17. 9.

ſhut up] When it rained not in three yeers and ſix moneths. Jam. 5. 17.

v. 26. *unto Sarepta*] God oftentimes preferreth ſtrangers before them of the houſhold; for he is debtour to no man; therefore the men of Nazareth could not reaſonably claim any priviledge in Chriſt, becauſe they beleeved not as others did.

v. 27. *and many lepers were in Iſrael*] See 2 King. 5. 14.

v. 28. *were filled with wrath*] As commonly it cometh to paſſe among formall hypocrites, when their ſins and puniſhments are touched and ſpoken of.

v. 29. *and roſe up*] ἀναστάντες, riſing up, and diſmiſſing the aſſembly: going out of the ſynagogue, they thruſt him out of the city.

unto the brow of the hill] To the cliffe ſide, there to deſtroy him, by caſting him down.

v. 30. *But he paſſing through the midſt of them, &c.*] He eſcaped miraculouſly out of their hands, which probably he did, not by making himſelf inviſible, or any wayes changing the eſſentiall properties of his body; but by his divine power, making himſelf way through the midſt of his enemies. See Pſal. 18. 29. and that as ſaith *Theophylact*, οὐ τὸ παθεῖν φεύγων, ἀλλα τὸν καιρὸν ἀναμένων: not to avoid ſuffering (for which he came into the world) but waiting for the appointed time, for his hour was not yet come. John 8: 59.

v. 31. *He came down to Capernaum*] Being ſo evilly and unworthily entreated at *Nazaret*, he did not command fire from heaven, nor peſtilence to deſtroy them; but leaving all to him that judgeth righteouſly; in purſuit of his miniſtry he goeth to preach the Goſpel at a neighbouring city.

v. 32. *for his word was with power*] That is, full of majeſtie and convincing authority: ſo that it ſmote the conſciences of the hearers, with an awfull reverence and fear: as, Matth. 7. 29. Mark 1. 22.

v. 33. *and in the ſynagogue, &c.*] See Mark 1. 23.

v. 34. *let us alone*] Ἔα, *Away*, Syr. *ſine me*; ſuffer me, or let me alone.

v. 35. *had thrown him in the midſt*] Had thrown the poſſeſſed man in the midſt of the people then preſent.

v. 36. *what a word is this?*] τίς ὁ λόγος &c. what thing is this? what power is it, which with a word can do theſe things? See Matth. 8. 27. Mark 1. 27.

v. 37. *the fame of him went out*] One telling another what admirable things they had ſeen him do: and hereby God confirmed the Goſpel, and drew men to Chriſt, that they might beleeve and be ſaved.

v. 38. *and he aroſe out of the ſynagogue, &c.*] See on Matth. 8. 14. Mark 1. 30.

v. 39. *ſtood over her*] He ſtood by her; and took her by the hand to lift her up, whom he immediately cured

v. 40. *When the ſun was ſetting*] See on Matth. 8. 16.

v. 41. *and the devils*] Mark 1. 34.

thou art Chriſt the Son of God] The devils confeſſed him in hope thereby to bring him into ſuſpect with the multitude, therefore Chriſt forbad him to teſtifie of him: for as *Tertul. adverſ. Marcion. l. 4. c. 8.* ſaith, Chriſt would have men, not unclean ſpirits acknowledge him to be the Son of God: he had ſent thoſe before him, who were to manifeſt him, *utique digniores prædicatores*; that is more worthy preachers.

to ſpeak] Or to ſay they knew him to be Chriſt.

v. 42. *when it was day*] See Mark 1. 35.

v. 43. *I muſt preach*] Mark 1. 37. ſheweth the occaſion of theſe words; all men ſeek for thee, ſaid the diſciples to Chriſt: therefore he ſaid unto them, I muſt preach, &c. he was not ſent for one city onely, but to be a Saviour of the world.

v. 44. *in the ſynagogues of Galilee*] Herein he giveth us an example of obedience to God; in that he, who might have lived in honour and eaſe in Capernaum, would with much labour and hazard, travell about to preach the Goſpel, and gain ſouls to God.

CHAP. V.

Verſe 1. AND *it came to paſſe*] See Matth. 4. 18. Mark 1. 16.

the people preſſed on him] ἐπικεῖσθαι ſometimes importeth, to be inſtant, or importunate; as, Luke 23. 23.
yet here it ſignifieth a preſſing near to, or thronging upon him to ſee and hear him.

lake of Genezareth] Which for the greatneſſe, was called the ſea of Galilee. Matth. 4. 18. Mark 1. 16. Geneſareth was a city in the tribe of Nephtali; which *Herod* beautified with munificent buildings, and called it Tiberias, in honour of *Tiberias Cæſar*: hence the adjacent region near Capernaum and Bethſaida; Mark 6. 53. as alſo this lake was ſo called, John 6. 1. It was anciently called כנרת *Cinneret*, and כנרות *Chinneroth*. Deut. 3. 17. Numb. 34. 11. Joſh. 11. 2. and in Chalde גינוסר *Ginnoſar*, from the corruption of both words, it was called Geneſareth. See on John 21. 1.

v. 2. *ſtanding by the lake*] That is, lying near the ſhore: this manner of ſpeaking is uſuall with ſeamen, concerning a ſhip under ſail; whereof they ſay, ſhe ſtandeth for the ſhore; or ſuch, or ſuch a place: and the Latines uſed to call a road, where ſhips uſed to lie at anchor, *ſtationem, ſtatio malè fida carinis*.

and were waſhing, &c.] to lay them up to ſome other time: as being for preſent without hope of taking any thing, after ſo much labour loſt.

v. 3. *And taught the people*] This *Evangeliſt* ſaith not what he taught, but Matth. 4. 17. It appeareth that the ſum was, *repent, for the kingdom of heaven is at hand.*

v. 4. *Let down your net, &c.*] By this miracle, he will ſhew his new called Diſciples his power, that they might not be offended at his poverty and form of a ſervant, which others contemned and deſpiſed.

v. 5. *Maſter we have toiled, &c.*] ἐπιστάτας properly ſignifieth him that is chief governour or ruler.

at thy word] according to thy word: at thy command.

v. 6. *A multitude of fiſhes*] So Chriſt bleſſed their labour; to teach them to depend on him.

v. 7. *Began to ſink*] That is, as the *Syriac* readeth, they were neer ſinking, here appeareth an evident motive and cauſe of the diſciples ſo ſoon leaving their ſhips, nets and callings, to follow Chriſt, for they heard his admirable doctrine, which they thus ſaw confirmed by miracle. See verſe 9. 10.

v. 8. *Depart from me*] This ſpake he out of conſcience of his own vileneſs, and the divine preſence of Chriſt. See 1 king. 17. 18.

v. 9. *Aſtoniſhed, and all that were with him*] Not onely Peter but the reſt were amazed to ſee the draught of fiſhes; apprehending a divine power in that work: therefore feared they the preſence of Chriſt, by whoſe command all was done.

v. 10. *Fear not, from henceforth thou ſhalt catch men*] To comfort them, he declareth what ſhall be the effect of his preſence; that they ſhould thereby be enabled by preaching of the Goſpel (which is that great draught-net of Gods kingdom. Matth. 13. 47.) to draw men out of the bitter floods of ſin to life everlaſting; hereto Chriſt enabled them as he promiſed, Matth. 4. 18. all our ſufficiency is of God. 2 Cor. 3. 5. who therefore did call, and ſo now can call ignorant men, to an effectuall and powerfull miniſtry of the word to ſave ſouls: but whom he thus calleth, he doth miraculouſly make able Miniſters of the new teſtament, 2 Cor. 3. 6. which when the falſe apoſtles, (who pretend to extraordinary calling) can make appear, that God hath wrought in them, we ſhall believe they are indeed called to preach the Goſpel: one thing is certain, Chriſt never called any idiot or unlearned man (to this office) to leave him ſuch, but to ſhew a miraculous power in enabling him to that, to which he called him, though Chriſt ſaid this to Peter, (who it ſeemeth, out of deeper ſenſe of his own ſins, and the Majeſty of Chriſt ſhining in this miracle, prayed Chriſt to depart from him) yet it was a common grace here promiſed to them all; and ſo no prerogative of *Peters* though Chriſt addreſſed this comfort by name to Peter whom he ſaw moſt afraid.

v. 11. *Forſook all and followed him*] They were called to be diſciples before, John 1. 39. but now to be Apoſtles: therefore though after their firſt hearing Chriſt, they returned to their calling again; yet now they leave all, and follow Chriſt in the Miniſtry of the Goſpel.

v. 12. *And it came to paſs*] See Matth. 8. 2. Mark 1. 40.

full of leproſie] this diſeaſe was ſomwhat common in theſe eaſtern parts, and very hard to be cured: ſo that when Chriſt (by his word and putting forth his hand to touch him) cured it immediatly, the power of his Godhead appeared, which could as eaſily repair as create by his word: See Matth. 8. 3. &c.

v. 13. *And touched him*] For, as *Tertullian* ſaith *adv. Marcion. lib.* 4. *cap.* 9. he touched him, *à quo etſi homo inquinari potuiſſet, Deus utique non inquinaretur.*. By whom though man might be made unclean, God could not.

v. 14. *Charged him to tell no man*] For the time was not yet come that Chriſt would be glorified, being now in the form of a ſervant: and leſt men who were not yet well acquainted with his doctrine, ſhould too much depend upon miracles.

go and ſhew thy ſelf to the Prieſt] he would not diſſolve the law, yet in force, but leave them more unexcuſable, in that ſeeing the miracle, they would not believe in Chriſt. See Levit. 14. 4. 10.

v. 15. *So much more went there a fame of him*] They the more admired, and ſpake good of him, becauſe they perceived that he did theſe miracles, neither for gain nor applauſe of men.

v. 16. *Withdrew himſelf*] He withdrew himſelf from the multitude which followed him, leſt he might ſeem to affect popular applauſe, or to move or occaſion ſedition againſt the civil magiſtrate; as alſo ſomtimes to reſt from labour of preaching and going to and fro to heal the ſick and infirm.

and prayed] thus he manifeſted himſelf God in his miracles, and man in performance of his mediators office, in preaching to, and praying for his.

v. 17. *The Phariſees, &c.*] See on chap. 14. 1.

the power of the Lord was preſent to heal] That is, at this time, the power of the Lord ſhewed it ſelf in healing the ſick: it was ever with him; but it did not alwayes ſhew it ſelf as now when he preached the Goſpel, and for the confirmation thereof, wrought theſe miracles. See Mark 6. 5.

v. 18. *Men brought in a bed a man, &c.*] See on Matth. 9. 2. Mark 2. 3.

v. 19. *Let him down through the tiling*] διὰ τῶν κεράμων through the pavements: for their houſes were flat roofed, and railed, or battlemented according to the law. Deut. 22. 8. to ſecure them from falling off; theſe pavements layed with tarrice, or the like materiall might keep out all wett, theſe they digged or brake through. Mark 2. 4. this ſetteth out the great faith of theſe men, and their confidence of Chriſt his power and will to heal their ſick: as concerning ſuch pavements, See *Plin. lib.* 36. *cap.* 25.

v. 20. *When he ſaw their faith*] That is, diſcerned it, the faith of the ſick, and the bearers.

man, thy ſins are forgiven thee] meaning both guilt and puniſhment: intimating that all miſery of body and ſoul, is an effect of ſin, this ſick man believed and is to be reckoned among them whoſe faith our Saviour ſaw, and therefore he pronounced his pardon and healed him.

v. 21. *And the Scribes and Phariſees*] See on chap. 20. 1.

who is this that ſpeaketh blaſphemies?] thus they blaſpemed in accuſing him of blaſphemy.

v. 22. *Why reaſon you in your hearts*] Why think you ſuch things? by diſcovering their thoughts he declareth himſelf to be God, the καρδιογνώστης; Act. 15. 8. ſearcher of hearts, and therefore that he alone hath power to forgive ſins.

v. 23. *Thy ſins be forgiven thee*] His Divine power appeared in the miracle, which when they either knew not, or malitiouſly diſſembled, he repeateth the mans pardon, that thence, and upon their confeſſion of that principle, that none but God could forgive ſins, they might conclude and acknowledge him to be God and man, and therefore the Saviour of the world.

v. 24. *Power to forgive ſins*] *S*ee on Matth. 9. 6.

v. 25. *He roſe up*] See on Matth. 9. 7.

v. 26. *And glorified God*] See on Matth. 9. 8.

v. 27. *After theſe things he went forth, &c.*] See on Matt. 9. 9. Mark 2. 14.

ſitting at the receit of Cuſtome] that is the cuſtome houſe, or place where they received cuſtomes or impoſts due to *Cæſar*.

v. 28. *He left all, roſe up, &c.*] See Matth. 9. 9.

v. 29. *A great feaſt*] Thus he expreſſed the joy of heart conceived from his preſent calling to follow Chriſt.

v. 30. *Murmured*] Calumniating him, as if he were a friend of, and companion to the wicked: thus they hoped to diſcourage his new called diſciples from following him.

v. 31. *They that are whole need not the Phyſician*] *S*ee on Matth. 9. 12. hereby he declareth their irrationall malice: they murmured that he converſed with ſinners, this was as *Auguſtine* ſaith *de verb.* Apoſt. *ſer.* 8. to finde fault, *quòd in domum ægroti intravit medicus*, that the Phyſitian went to the ſick man: Chriſt came that he might diſſolve ſin, the worke of man; and ſave man, the worke of God.

v. 32. *I came not to call the righteous*] Thoſe who ſeem ſo to themſelves: or it may be underſtood ſimply; before Chriſt called and juſtified them, none were righteous; had any been ſuch, Chriſt needed not have dyed for their redemption. *S*ee Matth. 9. 13. 1 Tim. 1. 15. *Fulgentius de incarn. & gra. D. n. Jeſu. c.* 22. ſaith well: if that man were not by any means curable, the heavenly Phyſitian would not have come to recover him: again, if he could cure himſelf, *cæleſti medico non egeret*, he ſhould not have needed an heavenly Phyſitian, if he could by any means have cured himſelf.

but ſinners to repentance] See Matth. 9. 12. That is, to the acknowledgement, confeſſion and deteſtation of their ſins, and to newneſſe and holineſſe of life: for repentance is not onely in ſaying I repent, God be mercifull unto me, but in changing our mindes, evil purpoſes and courſes of life;

and forſaking our ſins: ſo the *Syriac* interpreteth it לתיבותא *lattebo butho, ad converſionem*, rightly, for as *Tertullian* ſaith, *adverſ. Marcion. l. 2. c. 24. pœnitentiæ nomen, non ex delicti confeſſione, ſed ex animi demutatione compoſitum eſt*: the name of repentance (μετάνοια) is not compoſed, or derived from confeſſion of ſin, but change of the minde.

v. 33. *And they ſaid unto him*] See Matth. 9. 14. Mark 2. 18. The Scribes and Phariſees ask this queſtion. v. 30. When their cavil about his company waſhed off, they bring a ſecond againſt his feaſting: as if they had ſaid; why do you and your Diſciples feaſt? why do you not rather keep ſome faſting dayes? the Diſciples of John came to Chriſt with the like queſtion: it is likely that the Scribes and Phariſees fomented the controverſie, on purpoſe to make diſſention between Johns Diſciples and Chriſts: this is the diſpoſition not onely of hypocrites, but alſo of ſome infirm men. John 3. 26. to deſire to draw all men to their way and to obtrude that for a law to others, which pleaſeth themſelves, ſpecially in the placing ſanctity in things ceremoniall and externall: ſo that Scribes and Phariſees and Johns Diſciples moved this queſtion, and ſo they are united. Mark 2. 18.

and make prayers] they mean ſome ſolemn, extraordinary, and long prayers, ſuch as Phariſees uſed in the ſtreets and open places. Matth. 6.

v. 34. *Can ye make the children of the bride chamber faſt, &c.*] Meaning that now was their time of rejoycing, not of mourning, while Chriſt their Saviour was with them; and that he would not burden his Diſciples with too much rigour, for which they were not yet ſeaſoned, nor more able to bear, then old veſſels to hold new wine.

v. 35. *Shall be taken away from them*] He meaneth that he would not be bodily preſent with them after his aſcenſion into heaven.

then ſhall they faſt] he intimateth the afflictions which his Diſciples ſhould endure after his aſcenſion.

v. 36. *A parable unto them*] See Matth. 9.17. Mark 2. 22 παραβολὴ a compariſon or ſimilitude it is of παραβάλλω, *comparo*, it is here a comparing of heavenly things with earthly. See on Matth. 13. 3. 18, &c.

no man putteth a piece of a new, &c. See on Matth. 9. 16. Mark 2. 21.

v. 37. *No man putteth new wine*] See Matt. 9. 17. Mark. 2. 22.

v. 38. *New wine muſt be put into, &c.* See Matth. 9. 17. Mark 2. 22.

v. 39. *No man having drunk, &c.*] The ſum and meaning is; that he diſalloweth not ſeaſonable faſts (for himſelf faſted) if they be without hypocriſie, ſuperſtition, & vain-glory; but would ſhew that men cannot ſo ſodainly bear a change of life from joy to ſorrow; but muſt be brought to it by little and little.

the old is better] commonly wholſomer, and to them that are accuſtomed thereto, now pleaſing: ſo the rule of teaching and living, which Chriſt preſcribed his, was of the eternall will of God, and accommodated to his Diſciples: but the faſts of the Scribes and Phariſees, as their other externall rites, were later inventions of their Elders.

CHAP. VI.

Verſe 1. A*Nd it came to paſſe*] See Matth. 12. 1. Mark 2. 23.

on the ſecond Sabbath] at the feaſt of *Pentecoſt*, when corn was ripe. Levit. 23. 15. 14, 15. ſome think; others at the Paſſeover: for it is ſaid Levit. 23. 15. *ye ſhall count unto you from the morrow after the Sabbath* (70. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων.) ------ *unto the morrow after the ſeventh Sabbath, ſhall ye number 50 dayes, &c.* See alſo Deut. 16. 9. ſo that they underſtand here the morrow after the firſt Sabbath, or Paſſeover: but theſe feaſts continued divers dayes, and ſo conteined two Sabbaths; ſo that the Sabbath here termed δευτερόπρωτον was the Sabbath next after the ſixteenth of *Niſan*, or אביב *Abib*, (which ſignifieth an *ear of corn*, for herein their corn began to ripen, and this was their firſt moneth and conteined part of our March and part of April.) the Jews counting the formentioned 50. dayes, by numbring the weeks from the δευτέρα; whence the feaſt of weeks was named, according to the number of the Sabbaths following the δευτέρα: ſo the firſt Sabbath following was δευτερόπρωτον σάββατον: the ſecond δευτερο δεύτερον: the third δευτερότριτον, &c. See *ſcaliger. de emend. temp. l. 6. Jo. Druſ. præterit. lib. 3. Iſ. Caſaubon. Exercit.* 14. *n.* 1. *D. Godwin: Moſes* and *Aaron. lib.* 3. *cap.* 5. *The. Beza*, on this place.

plucked ears of corn] this was lawfull for any to do, Deut. 23. 25. and for them becauſe they were hungry. Matth. 12. 1. as it was for David in his neceſſity to eat of the *ſhew-bread*. 1. Sam. 21. rites and ceremonies may not ſtand againſt charity; which is the end of the law. 1 Tim. 1. 4.

v. 3. *What David did*] See on v. 1.

they which were with him] for though he went alone to the Prieſt, yet had he attendants ſtaying for him. 1 Sam. 21. 2. 4.

v. 4. *Which is not lawfull to eat, &c.*] See Levit. 24. 9.

v. 5. *The Son of man, &c.*] He that gave this law interpreteth the works of mercy, and neceſſity to be no breaches of the ſabbath day, Son of man often importeth man, as Pſal. 8. 5. Iſai. 56. 2. ſo ſaith *Athanaſius. de com. eſſent. patris, &c.* He calleth ἀνθρωπότητα αὐτοῦ, υἱὸν ἀνθρώπου, his humane nature, the ſon of man, Chriſt converſant as man with man, in the form of a ſervant: the Hebrews called obſcure vulgar men בני אדם *bene adam*, and the more illuſtrious and honourable בני איש ſo Pſal. 49. 2. which we give low and high *Ezekiel* is often ſtilled בן־אדם Son of man c. 2. 1. & 3. 1. &c. Chriſt willingly profeſſed humility who could have ſtiled himſelf the Son of the moſt high, intimating his glory: but thus he would for a time be clouded under the vail of his fleſh, in which he came to ſuffer for men that he might make them the Sons of God.

v. 6. *On another Sabbath*] Matth. 12. 9. Mark 3. 1.

was withered] After his former works, and doctrine concerning the Sabbath, he now proved by the teſtimony of God the Father, whoſe power concurred in this following miracle alſo, that he taught the trueth: this poor mans hand was dead and uſeleſſe before Chriſt healed it: ſo Jeroboams hand was withered. 1 Kings 13. ſome take it for the diſeaſe which the Greeks called ἀτροφίαν, *a tabes*, pining, drying up, and withering, for lack of naturall moiſture to nouriſh and ſtrengthen the diſſaffected part.

v. 7. *Scribes*] See on c. 20. 1.

Watched him] ſeeing they could not faſten their calumny on the diſciples, they watched an occaſion to accuſe Chriſt of Sabbath-breaking: malice is as reſtleſſe as the Devil.

v. 8. *Knew their thoughts*] Whereby his Divine knowledge might appear: for God onely knoweth the thoughts of men.

ſtand forth in the midſt] that the miracle might be evident, in that all preſent ſeeing his withered hand ſodainly changed and recovered, only by his word, might be convicted, or confirmed by the ſight of that cure, which none but God could work.

v. 9. *I will ask you one thing*] The Scribes and Phariſees had queſtioned, whether it were lawfull to heale on the Sabbath. Matthew 12. 10. now Chriſt asketh them a queſtion; *is it lawfull on the Sabbath dayes to do good*: taking that for granted which all would confeſſe, that it is indiſputably good to ſhew mercy and to heal: the whole controverſie was concerning the circumſtance of time, now indeed as *Proſper* ſaith, *malè celebrat ſabbatum qui ab operibus bonis vacat*, hee miſcelebrateth the Sabbath, who reſteth from good works, and he here putteth ψυχὴν, for life: (for concerning ſaving of ſouls on the Sabbath, there was no queſtion). So נפש is often uſed for the life, though it properly ſignifie the ſoul, Geneſis 9. 4. Leviticus 17. 11. Lam. 5. 9. 1 Chron. 11. 19. &c.

v. 10. *Looking round*] Upon his convicted adverſaries, as it were to ſee, if any would anſwer, he looked with anger. See Mark 3. 5.

v. 11. *Filled with madneſſe*] That is extreme anger and impatience, ſuch is the condition of carnall and proud hearers, when any thing ſpoken croſſeth their affection, or opinion though never ſo erroneous.

v. 12. *Continued all night, &c.*] To teach us vigilancy and perſeverance in prayer: what oughteſt thou to do for thine own ſalvation: ſeeing Chriſts ſpent whole nights in prayer for thee? *Ambroſ. in luc. l. 5. c. 6.*

v. 13. *And of them he choſe twelve*] Of them that followed him he choſe, according to the number of the tribes of Iſrael and the Patriarchs. Matth. 10. Mark 3. 14. & 6. 7.

Apoſtles] the word ſignifieth Ambaſſadours, or Meſſengers. See 2 Cor. 5. 20. So *Clemens Romanus* ſaid well, οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ. &c.

the Apoſtles being ſent by Chriſt Jeſus preached the Goſpel to us, as Chriſt did being ſent of God: *ad Corinth. ep. pag.* 54. he therefore choſe theſe Apoſtles, (being to aſcend into heaven) that he might commit the charge of preaching the Goſpel unto them; and that he might teach men by mans Miniſtry, ſufficiently confirmed by the efficacy of his ſpirit,and power of miracles.

v. 14. *whom he named Peter*] John 1. 22. Matth. 10. 2.

v. 15. *Simon called Zelotes*] Or the Canaanite. Matth. 10. 4.

v. 16. *And Judas Iſcariot*] See on Matth. 10. 4. and John 6. 71. *Judas* the traytour is choſen unto this office; *non per imprudentiam, ſed per providentiam* : not by ignorance, but by providence. *Ambroſ. on Luc. l.* 5. *c.* 6. how great is the mercy of Chriſt, how great his love to us? he took on him the infirmity of man, and therefore refuſed not theſe parts thereof: *voluit deſeri, voluit prodi, voluit ab Apoſtolo ſuo tradi, &c.* he would (for our ſakes) be forſaken; he would be betrayed by his own Apoſtle; to the end that if thou be forſaken of friends or betrayed by thoſe thou truſteſt; thou mayeſt patiently bear the errour of thy judgement, and loſſe of thy love and good opinion placed on the unworthy

v. 17. *came down with them*] That which *Luke* here recordeth, ſeemeth ſome part of that which Chriſt taught, Mattth. 5. 1. &c. though there it be ſaid, that he went up into the mountain, and ſate and taught: for he firſt went up and ſtood, and taught a ſmaller company. See Mark 3. 13. but perceiving greater confluences of people coming to hear, he deſcended from the top, for their better convenience of hearing him; and ſate down upon the edge of ſome plain which was more capacious.

v. 18. *they were healed*] Therefore deſcended he, that he might teach and heal, καὶ διπλῶς εὐεργετήσῃ *Theophylact*, and beſtow a double benefit; on their ſouls and bodies.

v. 19. *there went vertue out of him*] He had power of healing all that touched him by faith, becauſe he was God and man: the Prophets and other Saints had the gift of healing, but vertue did not ſo go out of them, for they were not πηγαὶ δυνάμεων; the fountains of vertue. *Theophylact.*

v. 20. *on his diſciples*] For, them chiefly would he inſtruct, incourage, and fit to be teachers of the word: though not them onely. See verſe 27.

poor] *Poor in ſpirit.* Matth. 5. 3. That is, you who being humbled with externall or ſpirituall wants or preſſures, wholly betake your ſelves to Gods mercy and providence.

v. 21. *hunger now*] Iſaiah 65. 13. Whoſe preſent afflictions being ſanctified unto you, cauſe you to aſpire to a better eſtate in Gods Kingdom, and to ſet your affections on things above, which cauſeth you to hunger and thirſt for righteouſneſſe. Matth. 5. 6. however theſe may ſeem to ignorant men, *non poſſunt tamen eſſe aliud quam beati, Salvian de gub.* Dei *l.* 1. yet can they be nothing leſſe then happy.

that weep now] Iſaiah 61. 3. In this preſent life: but he ſpeaketh all this concerning the Elect which ſhall eternally be comforted: neither the wicked poor, nor ſorrowfull can be bleſſed. See Pſal. 126. 1.

v. 22. *and caſt out your name, as evil*] This further expreſſeth what he meant by ſeparation, or caſting out of their ſynagogue. John 16. 2. when they expunge and put out your names from the regiſter of Gods people: this is a dreadfull ſentence, and the *thunder of the Church*, when denounced on juſt cauſe, and by the true Miniſters of Chriſt: if otherwiſe, whatever men think, they are bleſſed who keep not company with the wicked. Pſal. 1. 1. &c. *nemo enim alieno ſenſu miſer eſt ſed ſuo*, ſaith *Salvian q. ſ.* therefore can they not be unhappy in the falſe judgment of any man, who are truely bleſſed in their own conſcience.

for the Sonne of mans ſake] That is, falſely calumniating you for your profeſſion of Chriſt: this is to bear his reproach; Hebrews 13. 13. if any ſuffer deſervedly for his faults, what thanks ſhall he have. 1 Pet. 4. 13, 14. &c.

v. 23. *leap for joy*] As men ſurprized with abundant joy: intimating the certainty and fulneſſe of their joy in heaven, who here ſuffer any injurie for Chriſt his ſake.

v. 24. *Wo unto you that are rich*] Meaning thoſe who truſt in riches and ſerve them. Amos 6. 1. James 5. 1. or thoſe who being rich are unthankfull to God, or uncharitable and evil to men: *non cenſus igitur, ſed affectus in crimine eſt Ambroſ. on Luc. l.* 5. *c.* 7. wealth is not in fault, but the affections of men: ſuch have had their conſolation here, and cannot reaſonably expect it hereafter.

v. 25. *Wo unto you that are full*] See Iſaiah 32. 9. Iſaiah 65. 13. Amos 6. 1. Iſaiah 28. 7, 8. Ezek. 16. 49.

you that laugh] That live at eaſe, and in pleaſures diſtracting you from the ſervice of God.

v. 26. *when all men ſpeak well of you*] Either when wicked men ſpeak well of you, which ſhall then onely be, when you are like them: or when you affect the praiſe of men, and give not God the glory in all things: or becauſe it is very hard to hold humility in generall applauſes: for the firſt, *Auguſtin* ſaith truely, *nemo enim laudat, niſi quod ei placet*; in Pſal. 148. for the laſt, *Ignatius epiſt. ad Tral.* ſaith, μὲ ἐπαινοῦντες, μαστιγοῦσι; they that praiſe me ſcourge me: and *Auguſtin To.* 4. *de ſerm. Domini in mont. Si ergo inter quos vivis te rectè viventem non laudaverint, illi in errore ſunt: ſi autem laudaverint, tu in periculo*: if thy neighbours amongſt whom thou liveſt well praiſe thee not: they are in an errour, but if they do, thou art in danger.

v. 27. *For I ſay unto you, &c.*] See Matth. 5. 44. Rom. 12. 20.

v. 29. *unto him that ſmiteth thee, &c.*] See Matth. 5. 39. Meaning,be more ready to bear new injuries,then to avenge the old: it is not bearing, but doing injuries which maketh a man unhappy. See 1 Cor. 6. 7.

v. 30. *ask them not again*] That is, not by any violent, or unlawfull means of recovery: otherwiſe, the uſe of law and Magiſtrates is not denyed Chriſtians.

v. 31. *as ye would that men ſhould do to you, &c*] See Matth. 7. 12.

v. 32. *For if ye love them, &c.*] See Matth. 5. 46.

what thanks have ye?] What reward can ye expect from God? it is no good work which onely ſelf-love, carnall reſpects, or deſire of like favour from others cauſeth.

v. 34. *And if ye lend*] See Matth. 5. 42.

for ſinners] Such as have no fear of God to lead them to theſe civill offices.

v. 35. *Love your enemies*] Matth. 5. 44.

hoping for nothing again] This is to be underſtood with reſpect to mens abilities to give to the poor, as alſo that verſe 30. So that if our neighbours neceſſities require and we be able, we muſt lend without hope of being repayed by them: and in other caſes we muſt not violate charity, nor give ſcandall in requiring our debts. See Iſaiah 58. 3.

your reward ſhall be great] It may be men will requite us with injuries, or be unthankfull: it is ſufficient that God will reward; if our labour be loſt on the wicked, yet ſhall not our reward be loſt with a juſt God.

v. 36. *as your Father &c.*] See on Matth. 5. 48.

v. 37. *Judge not, and &c.*] See on Matth. 7. 1.

v. 38. *with the ſame meaſure*] See Matth. 7. 2.

v. 39. *blinde lead &c.*] Matth. 15. 14.

v. 40. *The diſciple is not, &c.*] Matth. 10. 24.

v. 41. *a mote in thy &c.*] A ſmall fault in thy brother, and canſt not ſee thine own great ſins. See on Matth. 7. 3.

v. 42. *hypocrite*] See on chap. 13. 15.

caſt out firſt] Firſt amend thine own faults, and then ſhalt thou be a more competent and fit reprover of other mens. See on Matth. 7. 4.

v. 43. *a good tree &c.*] As if he ſaid, deceive not thy ſelf, thou art not good,when thou doeſt evil. See Matth. 7. 16.

v. 44. *for every tree*] Matth. 12. 33.

of thorns] Matth. 7. 16.

v. 45. A *good man*] Matth. 12. 35.

of the abundance] Matth. 12. 34.

v. 46. *Why call ye me Maſter, &c.*] See Matth. 7. 21. Mal. 1. 6. The meaning is, you do in vain profeſſe your ſelves hearers of my word, except you do indeed that which I command therein.

v. 47. *and doth them*] See on Matth. 7. 24.

v. 48. *when the flood aroſe*] He meaneth by this metaphor to declare, that temptations will ſhew how every man hath profited in hearing the word, and that they ſhall put a manifeſt difference between the hypocrite, and the true diſciple of Chriſt.

CHAP. VII.

Verſe 1. HE *entred into Capernaum*] Matth. 8. 5.

v. 2. *a certain Centurions ſervant*] A captain of an hundred; he is not named; but it is likely that his company was in gariſon at Capernaum.

ſick and ready to die] Matth. 8. 6. The diſeaſe is ſpecified; it was a *paralyſis* or palſie; which oft times bereaveth of ſenſe and motion.

v. 3. *be ſent unto him the Elders, &c.*] *Matthew* ſaith he came unto him: whereby it appeareth, that *Matthew* attributeth to him, that which was done in his Name, and by his requeſt theſe whom he ſent, were not vulgar or ordinary meſſengers, but Elders: ſo the Jews called their *Senatours* and *Magiſtrates* of cities; ſuch as for yeers and authority were moſt reverend: probably he had heard of ſo great a Prophet riſen among them, who could, and readily would cure all diſeaſes: therefore firſt he ſent, then came his ſelf to Chriſt. Matth. 8. 13.

v. 4. *ſaying he was worthy*] This maketh nothing for merits of works before God (our merits are *dona Dei*, the gifts of God, as *Alcvinus dom.* 8. *poſt. pentecoſt* well obſerveth after *Auguſtin. ep.* 105.) well do theſe men acknowledge this benefit received, commending the Centurions love to their nation, and beneficence towards them, as intending this for a motive whereby to entreat Chriſt to help him, though he were a heathen, and a ſouldier.

v. 5. *a ſynagogue*] Or Church: it ſeemeth he was a proſelyte; this word is from the Greek *συνάγω*, to gather together: and *συναγωγὴ*, though it be uſed to other matters, yet here, as commonly in the Goſpel, it is taken for an houſe dedicated to the ſervice and worſhip of God, as preaching, prayer &c. the Hebrews called it בית הכנסת *beth hacneſeth, the houſe of aſſembly:* ſo the Syriac here calleth it בית כנושתא *beth cenuſhetto*: it cometh of the Hebrew word כנס Syr. כנס *canas, cenas*, or כנש *cenaſh*: which ſignifieth to aſſemble or gather together. *Heſt.* 4. 16. *&c.* the temple at Jeruſalem was as the Cathedrall Church, the ſynagogues as pariſh-Churches, for the eaſe of the people, who could not come every ſabbath-day up to Jeruſalem: there they offered ſacrifices, but in their ſynagogues they might not.

v. 6. *ſent friends unto him ſaying*] That is, to ſay in his Name.

trouble not thy ſelf] Weary not thy ſelf in taking ſo much pains to come to an unworthy man. See Mat. 8. 8.

v. 7. *but ſay in a word*] Command that it be ſo, and I am confident, it ſhall be done. See Pſal. 44. 4.

v. 8. *a man ſet under authority*] See Matth. 8. 9.

v. 9. *marvelled*] Matth. 8. 10. This is not to be underſtood of admiration properly taken, which is from ignorance of the cauſe, but of affecting and declaring a thing which was notable, and admirable to common reaſon; as that this Centurion being but an alien, ſhould excell all the Iſraelites (which had hitherto beleeved in Chriſt) in his profeſſion of faith: thus would Chriſt provoke them to beleeve. See Rom. 10. 19.

v. 10. *found the ſervant whole*] See Matth. 8. 13.

v. 11. *Naim*] Which was a town of Galilee, in the tribe of *Iſſachar*, not far from Tiberias; at the foot of mount Hermon; about four miles from Capernaum.

v. 12. *There was a dead man carried*] So ſoon as he had cured the ſick, he preſently doth a more admirable work in raiſing the dead: all things were poſſible to him and he omitted no opportunity of doing good.

v. 13. *Weep not*] Not forbidding naturall affection, but allaying her ſorrow, by comfort offered, as, 1 Theſ, 4. 13. and not onely in word, but in taking away the cauſe and occaſion of her preſent ſorrow.

v. 14. *touched the bier*] Or coffin, wherein the dead body was born toward the grave: this probably he did, that they which bare it might ſtay; and that the ſorrowfull mother, and others preſent might be the more attentive to obſerve the admirable power of his word, reſtoring the dead to life again.

I ſay unto thee] I command thee by that power which I have in heaven and earth, over the living and the dead, that thou live and ariſe to life again: theſe examples of Chriſts power, are our aſſurances of his raiſing up the dead in the generall reſurrection

v. 15. *ſate up and began to ſpeak*] This declared the evidence of the miracle, and a preludium of that which Chriſt ſaith, John 5. 28, 29. *the hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth, &c.*

v. 16. *there came a fear*] Becauſe of their ſenſe of a divine preſence ſhewing it ſelf in his raiſing the dead: it intimateth a more thankfull and more reverend opinion which they began to have of Chriſt, in whom they ſaw ſo divine a power.

hath viſited his people] The preſent eſtate of the Jews was calamitous and ſervile, as if God had forſaken them: their comfort was, that God would ſend the Meſſias to repair them: therefore from this which they ſaw done by Chriſt, they conclude that God now began to look upon them, in that (as they conceived) he had ſent them a great Prophet, as a forerunner of their expected deliverer: ſo weak and perplexed was their faith, in expectation of a glorious temporall Meſſias, and an earthly monarchie. See chap. 1. 68.

v. 17. *This manner of rumour*] That is, that God had now viſited them, and raiſed them up a great Prophet.

v. 18. *The diſciples of John ſhewed him, &c.*] See Matth. 11. 2. They probably were mooved with ſome envy and emulation; as, John 3. 26. ſuppoſing that the fame of Jeſus ſomewhat obſcured the honour of John, whom they might poſſibly hope to be the Meſſias and reſtorer of Iſrael.

v. 19. *he that ſhould come*] The expected Meſſias and redeemer; which *John* was aſſured of: but this he did to inſtruct and confirm his diſciples in the faith of Chriſt, by their own experience of his power working ſuch miracles, as none but God could do.

v. 21. *in the ſame hour he cured many, &c.*] At the very time that theſe meſſengers of *John* came to Chriſt, the providence of God ſo diſpoſed, that they ſhould ſee many cured of ſuch ſeverall and deſperate maladies, that their incredulity might be convinced, not by *Johns* words onely, but alſo by the divine works of Chriſt: and it is obſervable, that by the ſame providence, *John Baptiſt*, greater then a Prophet, ſhould yet herein be leſſe then divers of the Prophets, that he did no miracle. John 10. 41. while Chriſt (as alſo the Apoſtles afterwards) did many that *Johns* diſciples might the more eaſily be tranſmitted to Chriſt; who poſſibly might otherwiſe have been too tenacious of that ſuſpicion which then amazed moſt men. chap. 3. 15.

v. 22. *tell John what things ye have ſeen, &c*] Without any oſtentation of himſelf, he appealeth to their own ſenſes and reports, that they might conclude by that which was done and ſaid, that thoſe things which the Prophets long before ſpake concerning the Meſſias, were now done by Chriſt. See Iſaiah 35. 5, 6. Iſaiah 61. 1.

to the poor the Goſpel, &c.] That is, ſuch as are of obſcure and poor condition in the world: who feel their own miſery and diſability to ſtand in Gods judgement.

v. 23. *offended in me*] Who ſhall not ſtumble at my ſtate of humiliation, as a rock of offence: See Matth. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Cor. 1. 23. 1 Pet. 2. 7, 8. Pſal. 118. 22. See on Matth. 11. 6.

v. 24. *he began to ſpeak unto the people*] How *Johns* diſciples behaved themſelves toward Chriſt, or what they anſwered, none of the Evangeliſts record: but Chriſt addreſſed his diſcourſe to the people preſent, to let them know that *John Baptiſt* (one of his witneſſes) was above exception, and conſtant for the truth, leſt they ſhould think him impriſoned for any evil by him committed.

a reed ſhaken with the winde] That is an inconſtant man, or a thing of little moment.

v. 25. *a man clothed in ſoft raiment*] See on Matth. 11. 8. a libertine or voluptuous liver? theſe interrogations have the valew of a certain appeal to their own knowledges, as if he had ſaid, did not your ſelves ever finde him a man of a moſt temperate, ſtayed, and auſtere life, void of all pride and delicacy, or ambition.

v. 26. *more then a prophet*] That is, an extraordinary or excellent prophet: for he had the honour to be the immediate forerunner of the Meſſias, to prepare his way, and to ſhew him preſent. See on Matth. 11. 9.

v. 27. *Behold I ſend my &c.*] Mal. 3. 1.

v. 28. *there is not a greater*] In office; becauſe he did not (as the former Prophets) onely tell of Chriſt to come, but pointed him out. John 1. 29. See on Matth. 11. 11.

in the kingdom of God] See on Matth. 11. 11. The meaning is, in the new ſtate of the Church, under the perfecter light of the Goſpel, in which the glory of God ſhineth: the meaneſt miniſter of Chriſt, who preacheth the fulfilling of thoſe things which *John* ſaw not, is in that regard greater then *John*: ſo that here is not a compariſon of the perſons, but of their kinde of doctrine. Or if we underſtand it of the kingdom of glory; the leaſt therein is greater then the greateſt mortall man.

v. 29. *juſtified God*] Meaning they gave witneſſe to the truth of God; and acknowledged him juſt, gratious, and merciful, according to the preaching of *John*, whoſe doctrine they had embraced.

v. 30. *the Phariſees*] See on chap. 14. 1.

againſt themſelves] To their own loſſe and deſtruction, which they did *in themſelves*, by their unbelief and contempt of the Goſpel, which declareth the counſell of God for mans ſalvation. See Acts 20. 27.

v. 31. *Whereunto then*] See on Matth. 11. 16.

v. 32. *children ſitting in &c.*] See on Mat. 11. 15. The meaning is, that whatever means God propoſeth to ſave the wicked, and however mercifully he complyeth with their infirmities, yet their obſtinacy will finde ſome let to their reception of the Goſpel.

v. 33. *Neither eating bread*] He lived not according to the ordinary cuſtom of men; but alone in the wilderneſſe. Matth. 3.

v. 34. *Eating and drinking*] that is, converſing friendly with men: John was a retired man: but Chriſt uſed a more gracious familiarity, and they, who then moſt profeſſed ſanctity and religion, calumniated both: and would not believe their preaching.

v. 35. *But wiſdom*] But yet they who are truely wiſe, embrace that as the wiſdom of God to ſalvation, which carnall men account the fooliſhneſſe of preaching. 1 Cor. 1. 21. Rom. 1. 16.

v. 36. *One of the Phariſees deſired him*] See Mark 14. 3. & Luke 14. 1.

and ſate down to meat] that is, according to their manner, lying on pallets covered like tables, and leaning on the left elbow. *See Iſ. Caſaubon exerc.* 16. *n.* 36.

v. 37. *Behold a woman*] The circumſtances ſhew, that this was not ſhe who is hiſtorified. Matt. 26, 6. and John 11. 2. who anointed the Lord with ointment; for that was a little before his paſſion; but this was a good time before it.

which was a ſinner] an harlot: a woman of a notorious levity, a bad liver, it is likely that ſhe had heard John Baptiſt, or Chriſt preaching repentance, grace, mercy and free remiſſion of ſins by faith in Chriſt; and ſeeing, or hearing of his works, believed him to be the very Savior of the world: therefore came ſhe, as the ſick to the Phyſitian.

v. 38. *At his feet behinde him*] They lying down to meat as v. 36. ſhe had convenience to weep upon his feet.

and anointed them] See on verſe 46.

v. 39. *He ſpake within himſelf*] That is, he thought as *Fulgentius ad Monim. l.* 3. interpreteth; *nihil aliud eſt apud ſe dicere, quam apud ſe cogitare.*

what manner of woman] the Phariſee had reſpect to the law, concerning their pollution, who touched the polluted. Num. 19. 22. he knew not the gratious mercy of God in Chriſt.

v. 40. *Jeſus anſwering*] That is, ſaid: the *Hebrews* ſo ſpeak of him that beginneth a diſcourſe: but here it properly betokeneth, that Chriſt being truly God the ſearcher of hearts, anſwered to the Phariſees prejudicate thoughts.

v. 41. A *certain Creditor*] The ſcope of this parable is, by proportion to ſhew. 1. That, what, or how little ſoever a man oweth to God, he is ever unable to make payment, and to ſatisfie his juſtice. 2. That as the debtor (whether of a greater, or ſmaller ſum) is abſolutely diſcharged of the whole debt, if his creditor (that is God) forgive him all; and therefore are no more to be condemned as ſinners: ſuch are al they who truly believe in Chriſt for their juſtification. See Rom. 5. 1. Rom. 8. 1. 33. 34. this, Simon who looked only on the law, knew not.

v. 43. *Thou haſt rightly judged*] From this principle of common reaſon Chriſt would make him underſtand, and condemn his own raſh judgement: and therefore ſpake he in a parable, that he might behold, as it were the ſun under a cloud.

v. 44. *Seeſt thou this woman*] Whom thou contemneſt, and condemneſt, as unworthy of this preſence: yet ſhe hath done more then thy ſelf, who haſt neglected ſome ſmal and eaſie things in thy entertainment.

thou gaveſt me no water] it was their manner of entertaining ſtrangers in thoſe hot regions to give them water for their feet, to waſh, and cool them. Gen. 18. 4. & 19. 2. Judg. 19. 21. this Simon neglected: but the woman waſhed his feet with tears of repentance, moſt acceptable to God, who would not the death, but converſion of ſinners; at which, the Angels in heaven rejoyce. c. 15. 7.

and wiped them with the hairs of her head] this was a token of her repentance: the unchaſt women are very carefull and induſtrious in adorning their heads, with this convert ſo much neglected now, that ſhe caſt off all dreſſings, and uſeth her diſhevelled hair to the meaneſt office, the wiping of his feet which ſhe had wet with tears.

v. 45. *Thou gaveſt me no kiſſe*] Which was the uſuall manner of ſalutations with the people of thoſe parts. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

to kiſſe my feet] this ſhewed her humility, the ſureſt ground of true converſion to Chriſt: God giveth grace to the humble.

v. 46. *My head with oil, &c.*] That is with ointment made of oyl, and other ſweet ingredients: it ſeemeth their cuſtom was, at ſolemn feaſts, to powre ſweet ointment on the heads of their gueſts, this Simon neglected; but this convert anointed his feet, thus uſe the proud to condemn others, of whom themſelves come ſhort in duties to God.

v. 47. *Her ſins which are many*] Many, that is, as *Euthymius* well interpreteth, all: for where God forgiveth one ſin, he forgiveth all.

are forgiven her] heres no ſatisfaction on her part, but free remiſſion on Gods. ſo, v. 42. ἐχαρίσατο, he frankly, and freely forgave both.

for ſhe loved much] as this forgiveneſſe of ſo great a debt of ſin, is a juſt cauſe of much love; ſo was that ſo great love a certain argument from the effect, of her ſins remiſſion: for where God remitteth great ſins, he alſo ſheddeth abroad great love in the converts heart: ſo that Chriſt alleageth her love to God, not as a cauſe, but as a certain conſequence of her ſins remiſſion, and ſo was ſhe (as *Nazianzen* ſaid of *Cyprian. orat.* 18. *πολὺς ἐν ἀσεβείᾳ, ϗ πλείων ἐν εὐσεβείᾳ, abundant in ſin, but more in ſanctity.*

v. 48. *Thy ſins are forgiven thee*] She came with faith, but wanted comfort for her afflicted ſoul which her abundant tears declared) as appeareth in his pronouncing peace to her, verſe 50. and thus ſhe heareth the judges voice abſolving her, whoſe preventing, free grace gave her confidence to flee to the ſanctuary of his mercy.

v. 49. *To ſay within themſelves*] ἐν ἑαυτοῖς may be as much as πρὸς ἀλλήλους, among themſelves, it ſkilleth not much whether of theſe we here underſtand: they thought what they ſaid, and Chriſt equally knew both. See on v. 39.

Who is this?] as in contempt of his perſon bearing the form of a ſervant. Phil. 2. and truly reſolving, that none can forgive ſins, but God only. Mark. 2. 7. ſale of indulgences and pardons of ſins by men, is but beguiling of ignorant ſouls.

v. 50. *Thy faith hath ſaved thee*] To confirm her, and to ſtop the gainſayers mouthes, he commendeth her faith, which alone can juſtifie us before God, and bring us aſſurance of our reconciliation with him, this is to be underſtood of faith which worketh by love. Gal. 5. ever fruitfull of good works: neither is our peace and ſalvation in the merit of faith, but in the ſole merit of Chriſt apprehended by faith.

go in peace] as chap. 8. 48. peace of conſcience; which ever goeth with remiſſion of ſins and juſtification (Mark 5. 34. Rom. 5. 1.) both which he ſpecified, *ut de præterito ſit ſollicita, & ſecura de futuro,* ſollicitous for her ſins paſt (that ſhe neither relapſe, nor become proud in forgetting them) and ſecure for the future; (that he who had once freely pronounced her pardon, would never recall it) *Bernard. Serm. in feſt. B. Magd.*

CHAP. VIII.

Verſe 1. E*Very city and village*] For being aſſigned of God, to the office of a Saviour, to ſeek that which was loſt; he would not expect that ſinners ſhould ſeek him: but as a good ſhepheard, he is found of them that ſought him not, offering mercy and preventing with his grace.

the glad tidings of the kingdom] of the kingdom of grace here, and glory in the world to come; that is of mans reconciliation to God by Chriſt, free pardon of ſins: juſtification, and ſalvation of thoſe, who were exiles and aliants from his kingdom. See Matth. 3. 2. Rom. 14. 17. Coloſſ. 1. 13.

v. 2. *Mary Magdalene*] This other name he addeth to diſtinguiſh her from that Mary which was Marthas ſiſter. chap. 10. and others of the ſame name, mentioned in the Goſpel: ſhe ſeemeth to have had this name, as *Suidas*, and ſome others ſay ἀπὸ τόπου, from the place: ſome ſay from a village called *Magdala*, (which ſeemeth probable from chap. 24. 10. where the denominative is firſt put, ἡ Μαγδαληνὴ Μαρία. *Magdalen Mary*, as it were *Mary* of *Magdalen*) or from a caſtle or tower, which the *Hebrews* called מגדל, *migdal. Chalde.* מגדל *magdal.* Gene. 11. 4. &c. others reject this opinion as improbable; ſee the learned *Iſa. Caſaubon. Exercit.* 16. *n.* 1. that Chriſt caſt ſeven Devils out of her, and a legion out of others, we may without controverſie conclude the Divine Power of Chriſt, out of whoſe hands no powers of hell can take his elect, John 10. as alſo our comfort in that Chriſt redeemeth ſinners out of conditions ſo hopeleſs and deſperate, as was this womans.

v. 3. *Herods ſteward*] ἐπιτρόπου Ἡρώδου, *procuratoris Herodis: Pomponius Lætus* ſaith, that unto *Cæſars* ſteward was all his perſonall eſtate committed: there was alſo an officer ſo called, whoſe power and truſt was ſuch, as that what he did, ſtood ratified, as if *Cæſar* had done or confirmed it under his own hand. *Feneſtella de Magiſtr. Roman. c.* 26. this our Evangeliſt here mentioneth to ſhew, that God can, and ſomtimes doth call ſome out of the moſt impious ſocieties of men. See Philip. 4.

of their ſubſtance] in token of their gratitude to him; this received he (though he that could feed ſo many thouſands with few loaves and fiſhes; and cauſe the fiſh to bring him tribute mony could as eaſily have rather given them riches and all other neceſſaries) that their reward might be the greater: that he might leave an example, that it is but juſt for thoſe who adminiſter ſpiritual things to receive the temporall of their hearers: hee pronounceth the labourer worthy of his hire; and threatneth them who receive not, and relieve not his Miniſters.

v. 4. *Much people*] See Matth. 13. 2.

v. 5. *A ſower went out*] See on Matth. 13. 3.

by the wayes ſide] See on Matth. 13. 4.

v. 6. *Some fell upon a rock*] See on Matthew 13. 5.

v. 7. *Among thorns*] See on Matth. 13. 7.

v. 8. *Other fell on good ground*] Matth. 13. 8.

v. 9. *Ears to hear*] To underſtand and believe theſe things.

v. 10. *In parable*] Matth. 13. 3. That is dark ſpeeches: the curſe was on them. Iſai. *6. 9.* Matth. 13. 13. &c. becauſe they would not underſtand and obey.

v. 11. *The parable is this*] that is, it ſignifieth or repreſenteth this: and ſo underſtand the applications following, (is) doth not alwayes in Scripture ſignifie an *exiſtence* a literall or reall being: but ſomtimes a *ſimilitude*, *Sacramentall* repreſentation, and likeneſſe: God ſoweth when he cauſeth his word to be preached by his prophets, Apoſtles, and Miniſters: ſee 1 Cor. 3. 5. *6.* &c. the field repreſenteth the hearers Matthew 13. 38. 1 Cor. 3. as there are divers veins of earth, ſome fruitfull, ſome barren; ſo is it with hearers: ſome bring forth to newneſſe of life, and ſalvation: ſome not amending, grow worſe, and neerer the curſe for their contempt of Gods word. Heb. *6.* 7. 8.

v. 12. *The word out of their hearts*] The meaning is; Satan took out of their hardened hearts the word which they heard; leſt lying ſtill in their memories, like ſeed on the ground, it ſhould at laſt take root, and convert them.

v. 13. *With joy*] Who take pleaſure in hearing the promiſes in Gods word concerning eternall and temporall bleſsings, in which they would be glad to ſhare, though they hate to live the life of the righteous.

for a while believe] becauſe it was not rooted in Gods trueth and love, but on temporall ends, and reſpects meerly mercenary; theſe failing, their ſeeming faith withered: and here, to the heat of the ſun, is affection, tentation and perſecution reſembled, for as the kindly heat and influence thereof maketh fruitfull, and ripeneth the well rooted corn, but burneth up that which is not on good earth, ſo do afflictions, &c. More confirm, make fruitfull; and ripe for God, the elect and true believers, but cauſeth formal hypocrites to fall quite away: here appeareth the difference between temporary, or ſeeming faith, and that which is true and juſtifying, which never falleth away, or is finally loſt: becauſe he that believeth, hath already everlaſting life John 3. 36. again, the gifts and calling of God are without repentance Rom. 11. 29. again Chriſt prayeth for the elect, that their faith may not fail. chap. 22. 32. ſo that though they who ſeem to believe, may, and do fall away; yet they who truly do believe, ſhall never, *vera fides remitti poteſt, amitti non poteſt*, true faith may ſomtimes have leſſe evidence, but can never be quite loſt.

v. 14. *Go forth, &c.*] Return home to their affairs; and the cares and pleaſures of this world, leave no place for the word of God to grow in their hearts, nor any leiſure to think of it.

v. 15. *Honeſt and good heart*] That which God hath made ſo who taketh away the ſtony heart, and giveth an heart of fleſh: ſo that here is not mentioned any cauſe, but a certain conſequence, of a fruitfull and good heart, it is true, that God only who giveth the encreaſe, giveth faith and obedience towards the word; but wherever he giveth ſuch an heart, he alſo giveth grace to retain and hold faſt the word which ſhall bring forth good fruits.

with patience] with perſeverance unto the end: theſe bring forth fruits of ſanctification to ſome maturity. Rom. 2. 7.

v. 16. *No man lighteth*] See Matth. 5. 15. Mark 4. 21. Luke 11. 33. he warneth his to do good with the light they have, and ſhall receive, that it might guide men according to the intent of the giver.

v. 17. *For nothing is ſecret*] See Matth. 10. 26. Mark 4. 22. Luke 12. 2. 1 Cor. 4. 5. the meaning is, that though their preaching was yet but of obſcure beginnings, and clowded by the malicious oppoſitions of adverſaries, yet it ſhould once gloriouſly break out and ſhine to the world, whereby the ſecret machinations of wicked and hypocriticall enemies (who under pretence of religion perſecuted the Goſpel) ſhould plainly appear.

v. 18. *Take heed therefore how ye hear*] Take heed how ye come affected to Gods word (that it be with repentance faith, and due preparation,) how ye behave your ſelves in hearing (that it be with reverent attention) and how you practice when you have heard; that ye may bring forth fruits accordingly: See on Mark 4. 24. of *Iſraels earings*, was the Idol made; Exodus 32. 2, &c. *qui malè audit, conflare ſacrilegium ſolet. Ambroſ. lib.* 7. *epiſt.* 36. ſacriledge and moſt ſins come of careleſſe and evil hearing: as a defect or fault in the firſt digeſtion, cauſeth the like in the reſt, and conſequently many diſeaſes in the body; ſo is it proportionably in the ſoul: ſee more Matth. 13. 12. and 25. 29.

v. 19. *Then came to him*] See Matth. 12. 46. Mark 3. 32.

v. 20. *Thy mother and thy brethren*] See Matt. 12. 47. Theſe were not any ſons of Chriſts Mother: nor the ſons of Joſeph by another wife (ſee *Jerom. contr. Helvid. cap.* 8. & *cap.* 9.) but were called his brethren according to the Cuſtom of the Hebrews who ſo ſtiled couzens: it may be they were ſons of Joſephs brother, or Maries ſiſter; as was James.

v. 21. *Mother, and my brethren*] Meaning that he would not neglect the work of God for any ſecular reſpect, but chiefly attend them, who hear the word of God and live thereafter.

v. 22. *Now it came to paſſe*] Matthew 8. 23. Mark 4. 36.

v. 23. *He fell aſleep*] Into a ſound, or very heavy ſleep, as that doubled cry of his Diſciples awaking him importeth. v. 24.

they were filled] the ſhip began to founder, or to be filled with water, and ſo in danger of ſinking.

v. 24. *Maſter, Maſter, we periſh*] Matth. 8. 25.

v. 25. *Where is your faith?*] Matth. 8. 26. your confidence in me, which is an effect of faith.

v. 26. *They arrived*] Matth. 8. 28. See on verſe 27.

v. 27. *A certain man, &c.*] Matth. 8. 28. this is called the countrey of the *Gergeſenes*, which here, and Mark 5. is called the Country of the *Gadarens*: it ſeemeth that *Gadar* and *Gergeſſa*, or *Geraſa* were two Towns, but both in the ſame continent, neer the lake of *Tiberias*, over againſt *Galilee*. See note on Matt. 8. 28. and on Mark. 5. 1. and whereas *Matthew* ſpeaks of two men poſſeſſed meeting Chriſt, and hear is but one mentioned, the order and circumſtances, ſhew it to be one and the ſame hiſtory, but where *Matthew* ſpeaketh of both the poſſeſſed, *Luke* and *Mark* ſpeaks but of one of them, who either was better known, and more notorious fierce, dangerous, or more cruelly tormented, by a whole legion of Devils.

but in tombes] that is, (as the *Syriac* interpreter giveth it) *in the place of Sepulchres*: among the graves of the dead: ſome think in caves, or arches built by, or over the Sepulchres.

v. 28. *What have I to do, &c.*] The Devils uſurping the parts and faculties of his body and ſoul whom they poſſeſſed, made the poor man cry this in his own name; whereas the preſence of *Jeſus*, was his happineſs, but their torment.

torment me not] Meaning, before the time, as Matth. 8. 29. for they knew they muſt not only be executioners of reprobates, but alſo be tormented themſelves eternally and with the greateſt torments; for as much as their ſin is greateſt. 2. Peter 2. 4. Jude. 6.

v. 29. *Caught him*] *συνηρπάκει*: ſnatcht him up with violence.

therefore he was bound] that is, the poſſeſſed man was bound, that he might do no harm to paſſers by.

brake the bands] by the power of unclean ſpirits, he brake all chains and fetters: which ſheweth that none but God was able to reſcue this poor man out of their power.

driven of the Devil] *ἠλαύνετο* ſignifieth a violent and ſpeedy driving: ἐλαύνω, *agito ſtimulo incito, exagito, &c.* and that is here attributed either to one commander in chief; or it intimateth that it was done by a common conſent and inſtigation of all.

v. 30. *And*

v. 30. *and he ſaid Legion*] A *legion* conſiſted of 6100. footmen, and 726. horſemen: *Vegetius de re militar. l. 2. c. 6.* but here it ſeemeth put for a great indefinite number.

v. 31. *into the deep*] That is, into hell; where the devils are in darkneſſe. See Rev. 20. 3. 2 Pet. 2. 4. he calleth that here ἄβυσσον, which chap. 16. 23. the Evangeliſt calleth ᾅδην, Hebrew תהום, a gulfe, or depth without bottom: metaphorically, great, many deſperate affliƈtions, in which men periſh. Pſal. 42. 7. or things unſearchable. Pſal. 36. 6. literally for the depths of the ſeas: ſo ſome take it here: it is probable that the devils are confined to certain places; and permitted to infeſt ſome; but the ſumme of this petition was, that they might not be commanded to go out of this world, leſt that thereby they ſhould loſe their opportunity of deſtroying, or hurting men.

v. 32. *an herd of many ſwine*] Mark 5. 13. about two *thouſand*: but why ſay ſome, did the Jews keep ſwine; ſeeing Gods law made them *unclean* to them. Levit. 11. 7. we muſt know that *Pompey* had taken away Gadara from the Jews, which it ſeemeth they had ſeiſed into their hands by force: and that the Jews, there or elſe where inhabiting, which kept ſwine (which themſelves might neither offer in ſacrifice, nor eat) did it to make gains thereof in ſelling them to the Romans or others.

v. 33. *choaked, &c.*] Drowned in the waters.

v. 34. *they fled and went and told, &c.*] As being amazed, and afraid at that which was done.

v. 35. *clothed, &c.*] Clothed with ſomething which it ſeemeth they who were preſent could ſpare him to cover his nakedneſſe: for verſe 27. he ware no clothes.

v. 37. *back again*] Into Galilee.

v. 38. *that he might be with him*] Mark 5. 18.

v. 39. *return to thine own houſe*] Chriſt would not have him depend on his bodily preſence for proteƈtion againſt thoſe ſpirits which had tormented him: but to know that he was able (as being God) to countermand the devils, and to ſave his: and alſo that he might teſtifie to others, what God had done for him.

thorowout the whole citie] Of the Gadarens, which was one of the cities of Decapolis. Mark 5. 20. for Gadara was reckoned ſo. *Plin. nat. hiſt. l. 5. c. 8.*

v. 40. *gladly received him*] Becauſe they hoped that he would cure their ſick; and many alſo deſired to hear him.

v. 41. *a man named Jairus*] Mat. 9. 18. Mark 5. 22.

a ruler of the ſynagogue] Or Church of the Jews: See on chap 13. 14. and on Matth. 9. 18. Acts 13. 15. the office of theſe rulers was to be wardens of the ſynagogues, and to take care that all things might be decently and orderly done there.

v. 43. *all her living*] All that ſhe had in banck, or all that ſhe had to live on: for βίος ſignifieth *life*, or *livelyhood*, by which life is maintained; as, chap. 15. 30. &c.

v. 44. *touched the border of his garment*] Matth. 9. 20.

v. 45. *who touched me?*] Mark 5. 30. This he ſaid, though he knew her thoughts, and that ſhe was healed; *ne fructus fidei apud ignorantes latere videretur. Optalus lib. 5.* leſt the fruit of her faith might otherwiſe have been concealed from them who knew not what was done.

v. 46, *ſome body hath touched me*] He ſpeaketh of the end which ſome one of the multitude had propoſed to their ſelf, in aſſurance of being healed, if they could but come to touch his garments: this faith of the womans he manifeſteth to the multitude, to invite them alſo to beleeve, that they might be healed and ſaved; therefore he aſked who touched him, *ut confeſſionem certè provocaret*, ſaith *Tertul. adverſ. Marc. l. 4.* to cauſe her confeſſion.

vertue is gone out of me] Underſtand here with *Fulgentius ad Thraſ. l. 2. divinæ curationis effectum*: the effect of a divine cure: as if he had ſaid, I have given vertue or power to heal, according to the faith of that party who deſired to touch me.

v. 47. *for what cauſe ſhe had touched him*] For ſaith Matth. 9. 21. *ſhe ſaid with her ſelf*, if I may but touch his garment I ſhall be whole: ſhe was in modeſty aſhamed to tell men, but when ſhe ſaw that ſhe was not concealed, ſhe glorified God in declaring to others the admirable cure ſhe had: ſo, as *Optalus* ſaid, *l. 5. invenit conſilium tacita fides*; her ſilent faith found advice.

v. 48. *thy faith hath made thee whole*] Not the merit or vertue of thy faith, but His vertue upon whom thy faith relyed: he knew both her faith, and her cure.

go in peace] See on chap. 7. 50.

v. 49. *trouble not the Maſter*] This they ſaid as ignorant of the power of Chriſt to raiſe the dead: as if they ſhould have ſaid, ſhe is already paſt help, let not him loſe his labour, for he cometh too late.

v. 50. *fear not*] Do not deſpair of help: he forbiddeth not ſuch fear as is neceſſary to beget an holy reverence; and to bring them for refuge and help to the power and mercy of God, who ſaith, Hoſe. 5. 15. *in their affliction they will ſeek me early*, but would have them confident in his power and love: *ſicut meliores ſunt quos dirigit amor: ita plures quos corrigit timor. Aug. epiſt. 50.* as they are better whom love directeth; ſo are they more whom fear amendeth.

v. 51. *he ſuffereth none to go in*] Mark 5. 37.

v. 52. *ſhe is not dead*] Matth. 9. 24. Mark 5. 39. She is not ſo dead, but that ſhe may and ſhall be raiſed: this he ſpake to confirm their faith concerning the reſurrection from the dead, intimating, that it was as eaſie for him to raiſe the dead, as for one man to awake another out of ſleep: and it is probable which *Euthymius* ſaith; he permitted them to laugh, that they might be a manifeſt demonſtration or witneſſe of her being really dead and raiſed again: that they might not afterwards ſay that ſhe was not dead.

v. 54. *he put them all out*] All but thoſe forenamed; verſe 51. he would admit no profane ſcorners.

v. 55. *give her meat*] That they might know that ſhe was perfectly reſtored to life and health.

v. 56. *tell no man what was done*] That verſe 39. he bad the diſpoſſeſſed man tell what great things God had done for him, and here forbad the parents to divulge what he had done for them; the reaſon may be, that though he would aſſigne that man ſuch an office; to expreſſe his gratitude to God, and to prepare the inhabitants of Decapolis for their converſion to the faith of Chriſt; yet being come from thence, and doing this miracle in Galilee, he would not have it noiſed abroad, as for that he would decline the importune malice of the Jews towards him; ſo alſo juſtly to puniſh theſe excluded ſcorners, by permitting them to their own unbeliefe.

CHAP. IX.

Verſe 1. T*Hen he called his twelve diſciples*] Matth. 10. 1. Mark 3. 13. and 6. 7. according to the number of the tribes of Iſrael: yet ſo far was the Prieſthood of Chriſt, (after the order of *Melchiſedec.* Hebr. 5. 6.) different from the prieſthood of *Aaron*, that he choſe not one Apoſtle out of the tribe of *Levi*, neither was he of that tribe, but of *Judah.*

authority over all devils] That is, to caſt any of them out of the poſſeſſed.

v. 2. *he ſent them to preach*] In that he gave them power to do miracles, it ſheweth his deity, for no meere man could give it: in that he ſendeth them to preach as well as to do ſuch works, it declareth the principal end of miracles, which is to confirm the doctrine preached; as alſo the difference between impoſtors and the miniſters of Chriſt; they work lying wonders to gain credit to ſome falſhoods, but theſe do true miracles for the confirmation and manifeſtation of the truth: the Goſpel having been confirmed ſufficiently, needeth no further confirmation: neither need the miniſters thereof any miracles to juſtifie them, when according to their lawfull calling they ſincerely preach the truth of the Goſpel.

v. 3. *Take nothing for your journey*] Meaning that they ſhould not be diſtracted with any cares, for God would cauſe thoſe who received ſpirituall good of them, to adminiſter temporall neceſſaries to them.

v. 4. *and thence depart*] As you have occaſion to go or ſtay.

v. 5. *ſhake off the very duſt*] Which was a ſigne of deteſtation, and their unworthyneſſe to have the Goſpel preached unto them. See Matth. 10. 14. Mark 6. 11. Luke 10. 11. Acts 13. 51.

v. 6. *went thorow the towns, &c.*] According to his command who ſent them.

v. 7. *Now Herod*] See Matth. 14. 1. Mark. 6. 14.

and he was perplexed] This was *Herod Antipas.* Matth. 14. 1. &c. who was thus troubled at the fame of Jeſus: the word here uſed is of διαπορέω ſignifying not onely to doubt as counſelleſſe, or ignorant which way to turn, but alſo to ſtick faſt upon ſome inexplicable difficulties. Hebrew ויתמה *vaijthmah* and he was amazed; Syr. ומתדמר *umethdammar*, and he wondred; but it ſignifieth alſo *obſtupuit*; as doth alſo their תמה the ſame with the Hebr. תמה *tamah, attonitus fuit, obſtupuit V. Shindl. c. 24. 41. Mart. Traſtius.* Mar. 12. 17. & 16. 5. where we tranſlate it *affrighted*: ſo indeed was *Herod*, as it is commonly with men of blood and guilty conſciences) affrighted, terrified and perplexed, at the ſundry rumours which he heard concerning Chriſt; ſome ſaying *John* was riſen again: ſome that *Elias*, or ſome other of the Prophets had appeared; there is no reſt to the wicked. Iſaiah 57. 20.

v. 9. *deſired to ſee him*] Not to be converted by him, but to ſatisfie his own curioſitie; as, Luke 23. 8. in hope to ſee ſome miracle done by him.

v. 10. *and he took them*] Matth. 14. 13. Mark 6. 30. 32.

Bethſaida] A town of Galilee near the lake of Geneſaret, where *Andrew*, *Peter*, *and Philip* dwelt. John 1. to the deſert hereto belonging he withdrew his diſciples from the confluence of people, coming out of the near towns, that they might reſt a while after their travell.

v. 11. *received them*] That is, graciouſly entertained them: teaching and feeding them: ſo is he mercifully provident for the ſouls and bodies of thoſe that ſeek him. See Pſal. 34. 10. 1 Tim. 4. 8.

v. 12. *When the day*] Matth. 14. 15. Mark 6. 35. John 6. 5.

began to weare away] κλίνειν, to decline, or ſhut up. when it grew towards night.

v. 13. *except we ſhould go and buy*] This manner of ſpeaking ſheweth that the Apoſtles thought it impoſſible to feed and ſatisfie ſo great a multitude, having ſo little proviſion, which ſetteth off the truth and greatneſſe of the miracle.

v. 14. *for they were, &c.*] That is, there were preſent ſo many.

v. 15. *fifties in a company*] That which this Evangeliſt calleth here κλισίας: the Syriac interpreter giveth *diſcubitus*, and our tranſlation *company*. Mark 6. 39. is given *συμπόσια, συμπόσια*, as it were by tables; that is, as many in a company as a table would hold: this was done for the better convenience of ſerving them all diſtinctly and orderly, which in a confuſed throng they could not ſo have done.

v. 16. *looking up to heaven*] As ſhewing whence all bleſſings come and muſt be expected.

bleſſed them] Gave thanks. John 6. 11. praying that God would bleſſe and ſanctifie thoſe gifts to the receivers. See Tim. 4. 4, 5.

v. 17. *were all filled*] Whereby it appeareth, that man liveth not by bread onely, but by the word and providence of God: and that our life is not in abundance, but in Gods bleſſing, who can make a little ſufficient.

v. 18. *And it came to paſſe*] Matth. 16. 13. Mark 8. 27.

alone praying] That is, apart from the multitude.

and he asked them] That is, when he had done praying.

Whom ſay the people that I am?] This he aſketh, not being ignorant of the thoughts of men, but becauſe the faith and confeſſion of the Apoſtles, whom he appointed to be the light of the world, ought to outſhine all vulgar faith and confeſſion; he requireth it of them, verſe 20. and *Peter*, as the ſpeaker for the reſt, anſwereth, *the Chriſt of God*; that perſon whom God fore-promiſed, and anointed, above all thoſe that (as his types) were anointed; in whom the offices of King, Prieſt, and Prophet met together, for the work of our redemption.

v. 19. *John the Baptiſt. &c.*] See Matth. 16. 14.

v. 20. *the Chriſt of God*] See on verſe 18. Chriſt the Son of the living God; the anointed of the Lord: the Meſſias and Saviour of the world.

v. 21. *tell it to no man*] Till the appointed time, when it was to be divulged to the world Matth. 10. 27. which he ſaith not, as if it did not highly concern all the Elect to know and confeſſe the ſame: but becauſe he would not yet have his glory manifeſted before he had accompliſhed the work of the croſſe, in ſuffering an ignominious death, to redeem us from death and hell; thus would he yet leave the devil in ſuſpence: but principally, leſt the faith of the diſciples thus confeſſing, ſhould be dangerouſly ſhaken in the ſight of his bitter paſſion; and leſt their auditours ſhould have ſuſpected the truth they preached (neither theſe, nor they yet fully underſtanding the myſtery of Chriſts death, reſurrection, and aſcenſion into heaven) and ſo the perverſion of order in things opportunely to be manifeſted and known, ſhould have proved, but as removing of the ſteps from them who were by ſuch degrees to have aſcended to that great myſtery of godlineſſe and ſalvation by Chriſt. He would therefore be declared *to be the Son of God, by the reſurrection from the dead*. Rom. 1. 4. after which the commiſſion ran generall. Matth. 10. 27. Mark 16. 15. *preach the Goſpel to every creature*: this preſent reſtraint then, is limited, as that, Matth. 17. 9. *Tell the viſion to no man, untill the Son of man be riſen from the dead*: and this the following words declare, which foretell of his paſſion

v. 22. *Son of man muſt ſuffer, &c.*] See on chap. 6. 5. He that was God and man in one perſon; in his God-head impatible, was to ſuffer in his humane body and ſoul, to redeem us bodies and ſouls: to which God had aſſigned him from eternity: therefore as he is called *the Lamb of God which taketh away the ſin of the world*. John 1. 29. So is he, *the Lamb ſlain from the foundation of the world*. Rev. 13. 8.

v. 23. *he ſaid unto them all*] Matth. 10. 38. Matth. 16. 24. Mark 8. 34. Luke 14. 27.

his croſſe daily] Meaning, if God ſhould pleaſe to call us to daily afflictions, as it ſometimes cometh to paſſe. Rom. 8. 36. 1 Cor. 15. 31. we muſt yet endure and perſevere unto the end. Matth. 10. 22. and 24. 13. we are therefore here admoniſhed to be alwayes prepared to bear afflictions for Chriſts ſake, and to follow him in obedience and holy imitation of his humility and patience: ſo muſt all they who will follow Chriſt, deny themſelves, not regarding their own profits or lives, in reſpect of his will and glory: ſo Chriſt ſought not his own, but his Fathers will.

v. 24. *will ſave his life, &c.*] That is, whoſoever will ſet more by his own eaſe, ſafety, or life, then Chriſt the way, truth, and life; ſhall loſe himſelf to eternity: but he that will expoſe himſelf to perils and death it ſelf, where the honour of Chriſt ſhall require it, ſhall be ſaved: *Salvian* therefore adviſeth well, *de gub. Dei l. 5. fine. repudia te, ut recipiaris à Chriſto*, renounce thy ſelf, that Chriſt may receive thee.

v. 25. *For what is a man advantaged, &c.*] Matth. 16. 26. Mark 8. 36. Doubt not therefore to part with any worldly thing for thy ſalvation: becauſe *ſi te amiſeris, omnia in te perdis, Timoth. ad Eccleſ. Cath. l.* 3. if thou loſeſt thy ſelf, in that one loſſe thou loſeſt all; but if thy ſoul be ſaved, in that one gain, thou obtaineſt all things deſirable.

v. 26. *Whoſoever ſhall be aſhamed, &c.*] Matth. 10. 33. Mark 8. 38. Luke 12. 9. 2 Tim. 2. 12.

when he ſhall come] To judge the living and the dead, with glory, and many Angels attending his tribunall: then will not Chriſt own him, who ſhall here before men, deny him, for fear or favour of men, or for love of this world, and the things thereof; this doth not onely concern apoſtates openly denying Chriſt, but (as *Fulgentius l.* 1. *ad Thraſ.* well noteth) him alſo *qui ſilentio firmat errorem*, who by his ſilence confirmeth errour *ſilendo non adſtruit veritatem*; and by holding his peace doth not confirm the truth; *divinam contumeliam qui non refutarit, accumulat*. He that repelleth not Gods diſhonour (what he poſſibly can) addeth to it; the negligent or ſleepy centinell betrayeth his princes tents.

v. 27. *But I tell you*] Matth. 16. 28. Mark 9. 1.

till they ſee the kingdom of &c.] Some preſent ſhall not die (or ſee death; as, John 8. 27. Hebr. 2. 9.) untill they ſee the propagation of the kingdom of Chriſt, in and after his aſcenſion into heaven.

v. 28. *it came to paſſe about an eight dayes after*] Matth. 17. 1. Mark. 9. 2. *Matthew* and *Mark* ſay ſix dayes after. So that *Luke* taketh thoſe ſix with either limit included, that is reckoning to the ſix, the day preceding the firſt, and the day following the laſt thereof, which the other Evangeliſts take excluſively.

theſe ſayings] Or things.

took Peter and John and James] That they might firſt be ſpectatours of his glory, whom he would afterwards make witneſſes of his bitter agony, and ſad conflict with the pains of death and hell: what this mount was, we may not curiouſly diſpute, the ſcripture not declaring it: the common opinion is, that it was mount Tabor in the midſt of Galilee, ſpecified Pſal. 89. Hoſe. 5. *Peter calleth* it the holy mount. 2 Pet. 1. 18. See on Matth. 17. 1.

v. 29. *his countenance was altered*] *Gre.* ἕτερον *other*, or changed from the ordinary appearance, beginning to ſhine with an admirable and divine beauty: and ſo his garments were light and glorious; an heavenly glory ſhined in the Angels appearing. Matth. 28. 3. Rev. 4. 4. this light of Majeſty which they now ſaw, was a ſlender ray of his divine glory, but much more excellent, then that wherewith *Moſes* face ſhined, which the people were not able to behold. Exod. 34. ſhewing in the myſtery, the diſability of men under the vail, to look unto the end of the law Chriſt Jeſus. 2 Cor. 3. 13. by this they now ſaw, Chriſt would give them a taſte of that glory, which ſhall be ſeen when he ſhall appear *glorious in his Saints*. 2 Theſ. 1. 14. Coloſ. 3. 4. 1 John 3. 2. Phil. 3. 21.

v. 30. *Moſes and Elias*] Theſe alſo appeared glorified; poſſibly to ſhew theſe diſciples, that Chriſt was not againſt the Law and the Prophets, as the unbelieving Jews would perſwade men, for they gave teſtimony unto him: and becauſe theſe two were the moſt famous in the Old Teſtament.

v. 31. *of his deceaſe*] Of his death and paſſion at Jeruſalem.

v. 32. *were heavy with ſleep*] Either with joy, or fear and admiration, or a divine rapture: ſee Dan. 8. 18. and 10. 9 or overcome with watching, for they ſtayed there all night verſe 17.

v. 33. *not knowing what he ſaid*] So the Spirit of God opened his underſtanding to know *Moſes* and *Elias*, whom he never before had ſeen.

v. 34. *overſhadowed them*] Them, that is the diſciples, by means whereof *Moſes* and *Elias* were taken out of their ſight, after this conference ended: it ſeemeth the Apoſtles, imagined that his kingdom was now eſtabliſhed to him, and begun; or they ſpake to him that he might avoid the ſuffering of which they conferred, by ſtaying ſtill in the mount.

and they feared] Becauſe it was an extraordinary cloud wherein the glory of God appeared: and the voice was preſently heard ſounding from heaven, 2 Pet. 1. 17. Mark 9.

v. 35. *This is my beloved Son*] The onely Son of God by nature, for whoſe ſake we are beloved, Epheſ. 1. 6. in whom are all the treaſures of wiſdom: therefore under pain of rejection from God, we muſt hear and obey him. Deut. 18. 18, 19.

v. 36. *was found alone*] Having put off that glory and reſumed his forme of a ſervant.

and told no man] Until Chriſt was riſen from the dead, for ſo he charged them, Mark 9. 9.

v. 37. *and it came to paſſe*] See Math. 17. 14. Mark. 9. 17.

v. 38. *look upon my ſon*] That is, have mercy upon him, and help him: for we willingly look on thoſe whom we pity and would help.

v. 39. *a ſpirit taketh him*] That is, tormenteth him, making him foam and tear himſelf, and doth himſelf againſt the ground. See Matth. 17. 16. 17. Mark 9. 20.

teareth him] Mark 1. 26. & 9. 20.

v. 40. *and they could not*] See on Mark 9. 18.

v. 41. *O faithleſſe and perverſe*] Thus ſharply doth he reprove the Apoſtles unbelief. See Matth. 17. 20.

v. 42. *the devil threw him down*] Being enraged (as he uſeth to be) becauſe the childe was brought to Chriſt: and becauſe he knew, that thereby he ſhould be caſt out of poſſeſſion.

v. 43. *at the mighty power of God*] Which appeared in this admirable work of Chriſts commanding the unclean ſpirits.

v. 44. *let theſe ſayings ſink down into your ears*] That is, mark them diligently and remember them well.

v. 45. *They underſtood not this ſaying*] They were ſo confident of Chriſts temporal kingdom, that they could not underſtand him, when he ſpake of his ſuffering death: after his reſurrection they underſtood *it*, John 2. 22. now they feared to aſk him, becauſe he had a little before ſo ſharply reproved *Peter* about it.

v. 46. *which of them ſhould be greateſt*] Poſſibly the occaſion of this queſtion might now be his ſpeech concerning his death; they deſiring to know, which of them ſhould be the chief or head, of his ſuppoſed earthly kingdom in his ſtead; for yet they underſtood not his ſpiritual kingdom: but here, as alſo Chap. 22. Chriſt reproveth their ambition.

v. 47. *perceiving the thoughts of their hearts*] For he is truly God, as truly man: none can ſearch and know the heart but God, Jer. 17. 10. the very Heathens knew this: therefore ſome of them dedicated to their ſuppoſed Gods ὦτα ϗ τοὺς ὀφθαλμοὺς, ears and eyes of ſome precious materials, intimating that God heard and ſaw all things. *Clem. Alexandr. ſtrom. lib.* 5.

v. 48. *he that is leaſt among you*] True greatneſſe before God, is in ſincere innocency and humility, ſuch as is commonly in little children.

v. 49. *and John anſwered*] Mark 9. 38. it is an Hebrew manner of ſpeaking (See Chap. 7. 40.) occaſioned by the former paſſage, concerning their not caſting out the devil.

he followeth not with us] He followeth thee, not in our ſociety, it might ſeem ſtrange that any ſhould caſt out devils in the name of Chriſt, who did not follow Chriſt: but we muſt know, that though this power was principally given to the Apoſtles to confirm their preaching, yet was it not ſo confined to their office, but that Chriſt might give the ſame alſo to other believers. See Mark 16. 17.

v. 50. *Is for us*] Though he be not with us in body, or external communion; yet he adhereth to us in faith, affection, conſent, in doctrine and ſpiritual communion.

v. 51. *received up*] By his aſcenſion into heaven, after his death and reſurrection.

he ſtedfaſtly ſet his face] This is an Hebrew manner of ſpeaking, ſignifying a reſolving, and ſetling a mans ſelf to do a thing, Jer. 42. 15. Ezek. 4. 3. God ſaith there to the Prophet, והכינתה את פניך *vahachinotha eth phanecha, ſet thy face* againſt it: the word is of כון *con*, which among other things, ſignifieth to be prepared, firme, and conſtant, reſolved not to be diverted; or to be fitted, diſpoſed, or intent to do ſomething. So here, the time of Chriſts paſſion drawing neer, he reſolved (whatever fleſh and blood ſuggeſted; or *Peter* had perſwaded to the contrary Matth. 16. 22.) to go to Jeruſalem. See on Matth. 19. 1.

v. 52. *to make ready for him*] Which was needfull; becauſe Chriſt was attended, not onely by the twelve Apoſtles, but many others who followed him, as diſciples and hearers.

v. 53. *his face was as though, &c.*] The Samaritanes took ſpecial notice of any that went up to Jeruſalem to worſhip, becauſe they had a temple of their own for their falſe worſhip on mount Gerizim, built in oppoſition to the Temple of God at Jeruſalem. See John 4. 20. now it being neer the Paſſcover, the Samaritans took the more notice of their going that way, and therefore would not entertain them: moreover, the Jews having no commerce with the Samaritanes, John 4. 9. there was the more need of forerunners to make proviſion for them, who could not in an ordinary, or then uſual courſe have expected any neceſſary entertainment there.

v. 54. *even as Elias did*] See 2 Kings 1. 10.

v. 55. *of what ſpirit ye are*] You do not know what ſpirit moveth you herein: your counſel agreeth not with your calling: you ſhew a ſpirit of revenge, and therefore miſapply the example of *Elias*: for I am come to ſave, not to deſtroy. And indeed as *Auguſtine ad Marcellin. ep.* 5. well ſaith, *vindicta ultima juſtè poſcitur, quando nullus jam reſtat correctionis locus, extremo ſc. ſummoq; judicio*, final revenge is juſtly required, when there remaineth no place for amendment; that is, at the laſt judgment. So dangerous is imitation of miſapplyed examples of ſaints, eſpecially to the violation of charity.

v. 56. *is not come to deſtroy*] See 1 Tim. 1. 15. John 3. 17. he now came to ſhew mercy, and to ſave the penitent, who will come again to judge and deſtroy the impenitent, and unbelievers: it was now a time for mercie, not judgement.

v. 57. *and it came to paſſe*] See Matth. 8. 19.

v. 58. *the Son of man hath not*] Knowing his thoughts, he intimated to him, that he ſhould but deceive himſelf in following him for temporal gains, who now poſſeſſed nothing temporal, and came to propoſe ſpiritual and eternall gains.

v. 59. *and he ſaid*] Matth. 8. 21.

v. 60. *Let the dead bury the dead*] Meaning the unregenerate who are dead in treſpaſſes and ſins, 1 Tim. 5. 6. Epheſ. 2. 1. not that Chriſt diſalloweth a decent and ſeaſonable performance of that office of duty and piety, but that he preferreth the advance of Gods glory in preaching the Goſpel, and ſaving of ſouls before it. See Matthew 8. 22.

v. 61. *bid them farewell*] Mark 6. 46. the word ἀποτάξασθαι ſignifieth alſo to order or diſpoſe of: ſo that the ſence may be, ſuffer me firſt to go home, and order or diſpoſe of my eſtate and family: ſo that which the Prophet ſaith, Iſaiah 38. 2. to *Hezekiah*, צַו לְבֵיתֶךָ, *tſau lebeitheca*, command or give order to thine houſe, the 70 give τάξαι περὶ τοῦ οἴκου σου, diſpoſe of the houſe: this probably was the main care of the man, to bid farewell, or take leave of friends, though an act of humanity, yet was it of leſſe moment then to order and provide for them.

v. 62. *and looking back*] This is an Hebrew manner of ſpeaking, ſignifying repentance of that one had begun. See Gen. 19. 17. 26. The meaning is, that no man dedicated to the miniſtery of the Goſpel, having in his heart a reſolution to forſake his calling, and to embrace the preſent world, is fit for that holy work: the *ſimile* is derived from ploughmen, who looking backward cannot make ſtraight furrows.

CHAP. X.

Verſe 1. A*Fter theſe things*] See Matth. 10. 1.

other ſeventy alſo] After that the twelve Apoſtles had preached in the towns round about, now the hearers multiplying, there was need of more preachers to confirm them: therefore he choſe out of thoſe who had heard and followed him, ſeventy more to ſend abroad to that office: ſo the Syriack interpreteth, *he ſeparated of his diſciples ſeventy other, and ſent them*: the Greek word ἀναδείκνυμι here uſed ſignifieth, as to deſigne or appoint, ſo to ordain or conſecrate, as Chriſt here did: their return from Babylon was kinde of type of their redemption by Chriſt: ſo here are appointed ſeventy, as they had their *Synedrion* or Council of ſeventy Elders or Judges after their return. So *Moſes* appointed ſeventy Elders, or aſſiſtants to him, Exodus 18. 22.

whither himſelf would come] Whither he would follow them, more fully to preach the kingdom of heaven, and alſo confirme the ſame with miracles: he ſent them two and two; as to ſtrengthen and comfort each other; ſo for the more certain teſtimony of that which they were to affirme.

v. 2. *the harveſt truly is great*] Matth. 9. 37. meaning a great number of people, which were ready to be converted, and gathered unto God. See John 4. 35. thus he encourageth them.

v. 3. *behold I ſend you, &c.*] Matth. 10. 16.

among wolves] Theſe are *tyranni, & raptores ſeculi, Bernard. ad Paſt. Ser.* tyrants, ſpoilers, bloody perſecuters.

v. 4. *carry neither purſe*] Be not diſtracted with care concerning ordinary means to bear your charges for clothes or dyet: he that ſendeth you is able to provide neceſſaries for you, ſuch ought our confidence to be in Gods providence, that we may ever be aſſured, that he careth for us, while we are careful of his work; leſt otherwiſe, if the minde be too intent on the things of this world, *minus aliis provideat æterna, Greg. hom.* 17. *in evang.* he ſhould be leſſe carefull over others for things eternal.

ſalute no man] See on 2 Kings 4. 29. this he ſpeaketh, not forbidding comity and civility which he enjoyneth, verſe 5. but diſtraction from, and hindrance in their duty and miniſtration.

v. 5. *into whatſoever houſe &c.*] Matth. 10. 11.

peace be to this houſe] See 1 Sam. 25. 6. it was their manner of ſalutation, whereby they wiſhed all health, and happineſſe. See on John 19. 3.

v. 6. *the ſon of peace*] That is, if any man capable of that bleſſing, and diſpoſed to receive the doctrine of peace, which you preach, be therein.

v. 7. *the labourer is worthy of his hire*] See 1 Cor. 9. 7. 1 Tim. 5. 18.

go not from houſe to houſe] In reſpect of the charge you put them to; for while you miniſter the goſpel to them, you bring them greater gain.

v. 8. *eat ſuch things*] That is, be contented with ſuch things as you finde: which he ſaith, firſt that they might not ſeek themſelves, as they whoſe belly is their God, Phil. 3. ſecondly, that they might know, that he who forbade them to carry purſe or ſcrip, yet permitteth them neceſſaries in the execution of their miniſtery.

v. 9. *nigh unto you*] See Matth. 3. 2. and 4. 17.

v. 10. *out into the ſtreets and ſay*] Publikely and openly for a teſtimony againſt them.

v. 11. *duſt of your city*] See Matth. 10. 14. Luke 9. 5. Acts 18. 51.

kingdom of God] Chriſt the Meſſias, King of glory, preſented himſelf unto you by his meſſengers, to reign over you, and ſave you.

is come nigh unto you] That is, againſt you, further to condemn you, who contemn it, as Chap. 9. 5.

v. 12. *more tolerable in that day*] In the day of judgement. See Matth. 10. 15.

v. 13. *Wo unto thee Chorazin*] Matth. 11. 21. Chorazin was a chief city of Galilee, reckoned among the ten cities of Decapolis, that ſtood on the ſea of Galilee, in a creeke, over againſt Capernaum.

Bethſaida] Another city of Galilee, which was alſo one of the cities of Decapolis, ſtanding on a Creek of the ſame ſea.

Tyre] Tyrus the chief city of Phœnicia, which in the diviſion of the land, came to the tribe of *Aſher*, Joſh. 19. 29. but becauſe they could not drive out the inhabitants, Iſrael never poſſeſſed it, but the Tyrians kept it, and continued ſtill in Idolatry.

Sidon] Another city of Phœnicia of the like condition, Joſhua 19. 28.

ſitting in ſackcloth and aſhes] Which were ſignes of mourning and repentance.

v. 14. *more tolerable*] Becauſe, as *Salvian* ſaith *de gub. Dei, lib.* 4. *fine, Minoris criminis reatus eſt, legem neſcire quam ſpernere*: it is leſſe ſin to be ignorant of Gods will, then to contemn it known: he that knoweth his Maſters will, and doth it not, ſhall have moſt ſtripes. Chap. 12. 47. Jam. 4. 17. John 9. 41.

v. 15. *and thou Capernaum*] This was another city of Decapolis, which was the Metropolis of Galilee, ſtanding on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flouriſhed with great trade, riches, and pride.

which art exalted to heaven] In regard of Chriſts preaching and working there: or in regard of their high ambition and proſperity.

down to hell] ἕως ᾅδου: ſo in the Creed, εἰς is put elliptically for εἰς οἶκον τοῦ ᾅδου, to the houſe, or place of hell. See in *cap.* 12. 5.

v. 16. *he that heareth you*] See Matth. 10. 40. John 13. 20. 1 Theſ. 4. 8.

v. 17. *through thy Name*] We uſing thy authority, and calling on thy Name.

v. 18. *I beheld Satan*] Satan is ſtiled Prince of the air, Epheſ. 2. 2. ruling in high places, Epheſ. 6. 12. whence he is ſaid to be caſt down, when his power is overthrown by preaching of the Goſpel.

v. 19. *I give unto you power*] See Matth. 16. 18. Acts 28. 5. Mark 16. 18.

v. 20. *becauſe your names are written in heaven*] Becauſe by the effects it appeareth, that ye are elected to life everlaſting. See Phil. 4. 3. Rev. 20. 12. and 21. 27.

v. 21. *Jeſus rejoyced in ſpirit*] Matth. 11. 25. being comforted in the ſucceſſe of the Goſpel, and in the conſideration of the performance of his Fathers will.

unto babes] νηπίοις, the word alſo ſignifieth ſimple or weak men. *Heſiod* ἔργ. καὶ ἡμέρ. νήπιοι, οὐδ' ἴσασιν &c. fools or ſimple men, neither do they know, &c.

v. 22. *all things are delivered*] Matth. 28. 18. John 3. 35. and 17. 2.

v. 23. *bleſſed are the eyes*] See Matth. 13. 16.

v. 24. *Many prophets*] Which he meaneth not onely concerning the bodily preſence, and ſight of things by him done; though that was much deſired, that they might ſee the worlds Saviour preſent (as we ſhall do in his kingdom of glory) but alſo to underſtand, and to be more fully aſſured of the admirable work of Gods mercy, and the acompliſhment of their redemption by Chriſt.

v. 25. *a certain lawyer*] One that profeſſed the knowledge and interpretation of the law of *Moſes*, though indeed he knew not the end of the Law, which was to be a Schoolmaſter to bring us to Chriſt.

Maſter, what, &c.] Thus he calleth Chriſt, who yet came not with a minde to learn, but to tempt, and to finde ſome occaſion of cavil: it ſeemeth that when he had heard Chriſt teaching, he roſe up to propoſe this queſtion, to try whether Chriſt would ſay any thing againſt the law, or mention any other way to life everlaſting.

v. 26. *what is written*] Knowing his ſubdolous minde, he remitteth him to the law, who boaſted of, and truſted in righteouſneſſe by the law.

v. 27. *Thou ſhalt love, &c.*] See Deut. 6. 5.

with all thy heart] As much as thou canſt: *modus diligendi Deum eſt ſine modo diligere, Bernard.* the meaſure of our loving God, is to love him beyond meaſure.

and thy neighbour as thy ſelf] Levit. 19. 18.

v. 28. *This do and thou ſhalt live*] This anſwer is ſhaped according to the Lawyers queſtion, verſe 25. *what ſhall I do to inherit eternal life?* becauſe he ſought eternal life by the works of the law, which he could not fulfill, he referreth his conſcience to the law, which onely ſhewed his ſin, Rom. 7. 7. & 3. 20. Gal. 3. 21, 22. knowing that it muſt either bring him to Chriſt, or leave him unexcuſable, Matt. 19. 17. otherwiſe when the keeper of the priſon (far from all opinion of any merit of his own) aſked; *What muſt I do to be ſaved?* Acts 16. 30, 31. *Paul and Silas anſwered, believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

v. 29. *Who is then my neighbour?*] For they counted no man their neighbour but their friends and countrey men.

v. 30. *leaving him half dead*] We may not ſo wreſt theſe words in their application, as thence to conceive, that man in his fall, had left in him any life of grace, or ability to recover or raiſe himſelf to any moral good; ſeeing that the Scriptures ſo expreſly declare, that before our regeneration and new birth by the free grace and mercy of God quickning us by his holy ſpirit, we are all *dead in treſpaſſes and ſins.* Epheſ. 2. 1. See Rom. 7. 18. 24. 2 Cor. 3. 5.

v. 31. *on the other ſide*] As if the diſtreſſed man had been unworthy of his care or pity. See Pſalm 38. 11. Iſaiah 58. 7.

v. 33. *but a certain Samaritane*] Whoſe nation was odious to the Jews, John 4. 9.

v. 35. *took out two pence*] Theſe circumſtances are ſet to expreſſe the free mercie of God in our converſion; not only preventing us by his grace, but continually ſupplying us with neceſſary increaſes thereof, that we may perſevere and be ſaved: according to which *Auguſtine de verb. Apoſt. ſerm.* 15. ſaith, *non putes te promerendo accepiſſe, qui non promereres, niſi accepiſſes*; think not that thou receivedſt by deſerving, who hadſt not merited, except thou hadſt received: and again, thou giveſt (ſaith he) altogether freely, thou freely ſaveſt, who findeſt (in us) nothing to ſave us, thou findeſt much to condemn us.

v. 36. *which now of theſe &c.?*] Which of theſe did according

cording to the law, which ſaith, *thou ſhalt love thy neighbour.*

v. 37. *Go, and do thou likewiſe*] Help him that hath need of thee, although he be thine enemy, or thou know him not.

v. 38. *a certain village*] *Bethania*, John 11.1.

v. 39. *ſate at Jeſus feet*] Here is not onely hiſtoriſied her poſture, but principally her attention, diligence, and compoſure of her ſelf (all things elſe ſet aſide) to hear Chriſt, See Acts 22.3.

v. 41. *thou art careful and troubled, &c.*] Thou art too much perplexed with theſe cares which hinder thy hearing the Goſpel, which is more neceſſary.

v. 42. *Mary hath choſen that good part*] *Marthas* entertainment of Chriſt, was good and commendable: but her too much care diſtracting and hindring her from better, as alſo her cenſuring her ſiſters hearing Chriſt, was not good, *non tu malam, ſed illa meliorem, &c. Auguſt. de verb. Dom. ſer.27.* Thou haſt not choſen a bad part, but *Mary* hath choſen a better.

which ſhall never be taken away] That which we here do for eternal life *etiam poſt mortem ſervatur, Greg. hom. 27. in Evang.* is kept after death. Such is the kingdom of Heaven *Unde nullus ejicitur beatus: quo nullus miſer admittitur. Proſper. de vit. contempl. l.1.c.2.* whence no bleſſed one is caſt out: into which none unhappy is admitted.

CHAP. XI.

Verſe 1. ONe *of his diſciples*] All his Apoſtles were Diſciples: but all his Diſciples were not Apoſtles. Whether this were a Diſciple but not one of the twelve Apoſtles, it is not certain: probably he was preſent when Chriſt taught this prayer to his Apoſtles, and the multitude, Matth.6.

Lord, teach us to pray] We know not what to pray as we ought, Rom.8.26. *Deus ſolus docere potuit, ut ſe vellet orari, Tertul. l. de orat. c.9.* Onely God could teach how he would be petitioned. Therefore his ſelf ordained and ordered the duty of prayer; and from his own Spirit, even then when it proceeded out of his mouth, *animata ſuo privilegio*, being animated and enlivened with his priviledge it [illegible]cended into Heaven, commending to the Father thoſe requeſts which his Son hath taught. Prayer is a principall part of Gods worſhip: & there can be none other ſo good a teacher of prayer as Chriſt our Mediatour and Redeemer, God and Man: who as he died to give us life, ſo doth he ſit at Gods right hand, to preſent our petitions in Heaven, which his own Spirit enditeth for us here on Earth, that we may obtain the ſame. He therefore taught us to pray, and to avoid the vain repetitions and oſtentation of *Phariſees* and Heathens, thinking to be heard for their much ſpeaking. Matth.6.7.

as John alſo taught] By giving them ſome form of prayer, it ſeemeth, that becauſe Religion was miſerably corrupted by the falſe Gloſſes, and ſuperſtitious traditions of *Phariſees*, as alſo by a general depravation of manners, ſo that it was no marvel, if very few among them, either rightly practiſed, or truly underſtood, that main part of Gods worſhip, which is in devout and faithful prayer. Therefore whereas now the long promiſed redemption of the faithful drew neer; it was neceſſary that their mindes ſhould be ſtrengthned, and lifted up to the firm hope and confident expectation thereof, by earneſt prayer: ſo that *John Baptiſt*, whoſe office it was to prepare the way of Chriſt, did out of the moſt evident places of Scripture thereto pertinent, compoſe his Diſciples (whom he was to inſtruct and fit to receive Chriſt the *Meſſias*) ſome private prayers ſuitable to their preſent condition, and the ſpiritual kingdom of Chriſt, which they were now to profeſs.

v. 2. *when ye pray ſay*] Compare Matth. 6. 9. with this place, and the circumſtances ſhew, that Chriſt did twice at the leaſt teach them this very form of prayer. And hence it appeareth, that as this is the moſt abſolute and compleat pattern of prayer, it comprehending all that we muſt ask, ſo is it the moſt exact and ſacred form of prayer, endited and taught the Diſciples (who were to teach the whole World the rules and practiſe of true Religion) by Chriſt himſelf, who is beſt able to teach his ſervants to pray.

Say] Chriſt preſcribed his Diſciples this form of prayer to be uſed by them; not rejecting others, which his Spirit taught or teacheth, but to abridge all neceſſary petitions, into this one Sum. See *Auguſtin. ep. 121.c.12.*

Our Father] Under one perſon of the holy Trinity named, we underſtand all three: according to that of *Tertullian de orat. cap.2. In Patre, Filius invocatur*, In the name of Father, the Son alſo (and the Holy Ghoſt) is invocated. This excellently agreeth with the ſtate of grace: firſt intimating our adoption in *Chriſt*; by whom we are to expect all that is profitable for us; as, remiſſion of ſins, preſervation, temporal and ſpiritual goods, all which God giveth as a loving and gracious Father: alſo in this (*our*) we learn that the faith onely which worketh by love, is available, Gal.5.6. So that as children of one merciful Father, we muſt be unanimous, and mutually ſolicitous for each others good: and laſtly, it ſheweth us with what confidence we muſt pray: for this appellation *& pietatis, & poteſtatis eſt, Tertul. qu. ſ.* is both a name of piety and power.

which art in Heaven] Who poſſeſſeſt, ruleſt, and diſpoſeſt of all things in Heaven and Earth, Dan.4.34,35. Filling Heaven which is thy throne, and Earth, which is thy footſtool with thy power and glory: comprehending all things, comprehended of none: It is to be confeſſed, ſaith *Auguſtine, Dardan. ep. 57.* that God is every where *per divinitatis præſentiam*, by, or in reſpect of the preſence of his Deity, but not ſo *per habitationis gratiam*, in reſpect of his grace dwelling in and manifeſting himſelf to the holy. Such onely can be the Father of all the elect, in all ages and places: this ſheweth us to whom our prayers muſt be addreſſed: that our God we call on is the true God: how we ought to lift up our mindes in prayer, how we ought to live, if we call him Father, 1 Pet.1.17. Phil.3.20. and with what humility, ſanctity, and reverence we muſt appear before him when we pray. See Eccleſ.5.2.

Hallowed be thy Name] By Name underſtand his Nature, Majeſty, eternal Power, Goodneſs, Wiſdom, Righteouſneſs, Mercy, Truth, &c. By Hallowed, or Sanctified we pray that we, and all may, rightly know him, adore, reverence, praiſe, magnifie, and ſet forth that his goodneſs which ſhineth in all his works, that we may rightly worſhip and fear him, as *Tertullian* ſaith, *de orat. c.3. id petimus ut ſanctificetur in nobis*, that it may be ſanctified in us: that we faithfully endeavour, as much as in us lyeth, that all others may do the ſame: that his Name which is ever holy *etiam apud homines ſanctum habeatur, Auguſtin. Prob. ep. 121.* may alſo be accounted holy of men. That we may think and ſpeak of him with all reverence, and never take his holy Name in vain. That we may live to his glory, that his ſacred Name be not blaſphemed among the enemies, through our impiety. See Titus 2.10. The ſum of all is, that God would manifeſt himſelf to us, and give and bleſs the means by which all may come to the knowledge of him in Chriſt, that his Name may be magnified in our ſalvations.

Thy kingdom come] The kingdom of God importeth firſt his abſolute ſoveraignty and univerſal government, under which, are all good and bad, Pſal.103.19. This is not here prayed for, as *Auguſtin qu. ſ.* ſaith, *Quod ſeu velimus ſeu nolimus utiq; veniet*, which ſhall come whether we will or no, it being alwayes every where and none can reſiſt it, Dan.4.32. Secondly, his ſpecial kingdom, whereby he ruleth in the elect, working his will in them. This is 1. The kingdom of Grace whereby he governeth the elect by his word (the Scepter of his kingdom) and his holy Spirit of Sanctification, whereby he cauſeth in them a voluntary ſubjection of the whole man body and ſoul, to his revealed will, Pſal. 110. 3. Rom. 4. 17.18. Pſal.2.13. with which underſtand the revelation of Chriſt and all the means of ſalvation. 2. The kingdom of glory; that is the eternally bleſſed eſtate of the elect in Heaven, as *Auguſtine* ſaith, *Ut nobis veniat, atque nos in eo regnare mereamur*, that it may come to us, and that we may reign therein. Neither may we conceive theſe to be two kingdoms of God: but one and the ſame, begun in the ſtate of Grace, and perfected in the ſtate of Glory: and it cometh by certain degrees, as firſt, illumination by the Goſpel, and all other divine ordinances, whereby Gods grace and favour in Chriſt is revealed, and his kingdom advanced and maintained. Secondly, ſubjection of the whole man, body, ſoul, will, and affections to Chriſt. Thirdly, true renuntiation of the World, Sin, Satan and our ſelves in ſhaking off the kingdom and rule of ſin, and not following the guidance of carnal wiſdom & affection. Fourthly, affections ſet above, deſires and converſations fixed on Heaven, Coloſ.3. Phil.3. Fifthly, accompliſhment of all Gods promiſes to the elect for the life to come; as Gods being all in all: perfection of every part and faculty of body and ſoul filled with glory and unſpeakable joy and bleſſedneſs in the preſence of God: So that the meaning of this petition is, as if we ſaid, O Lord govern us by thy Word and holy Spirit, that we may wholly and willingly obey thee in all things: encreaſe and preſerve thy *Church*, deſtroy the kingdom of *Satan*, *Sin*, and whatſoever power exalteth it ſelf againſt thy Divine Majeſty, Truth, and holy Ordinances: protect, and preſerve us in thy kingdom of grace, and in thy good time bring us into thy kingdom of glory.

thy will be done, as in heaven, ſo on earth] We are not here to pray that God would do what he will, by his abſolute will, whereby he unreſiſtibly ruleth in Heaven and Earth; but for as much as we are yet but partly fleſh and partly ſpirit, Gal.5.17. And as *Tertul. de orat.c.*4. ſaith, *Earth and Heaven*; we pray that we may be enabled to do what God will for his glory and our ſalvation: we pray (ſaith *Auguſt. ep.* 121.) for that obedience; that ſo his will may be done of us, as it is done by his Angels in Heaven. This will of his is firſt that we believe in Chriſt for our juſtification and ſalvation, ſee John 6.40. Secondly, that we endeavour to the works of ſanctification, 1 Theſ.4.3. and true conformity to our holy Saviour Chriſt. Thirdly, that we ſubmit to a patient and cheerful undergoing all that which the good providence of God ſhall lay upon us. See Acts 14. 2. Acts 21.13. 2 Sam.15.25. Matth. 26. 39. which we muſt do by renouncing our own wils (which are corrupt and unjuſt, ignorant, and commonly hurtful to our ſelves) and ſubmitting and rendring up our ſelves wholly to the will and good pleaſure of God: to this end, Chriſt propoſeth the pattern, *as in heaven*. The meaning is, that the Lord would frame us here on Earth to ſuch a holy, ready, and cheerful obedience, as now his holy Angels ſhew in the execution of his will, Pſal.103.20. and as we ſhall alſo do it in the kingdom of glory, in which we ſhall no more ſin, Revel.22.3. The ſum is, Lord give us grace to do thy will (for that we may do his will, *opus eſt Dei voluntate, id eſt, ope ejus & protectione, quia nemo ſuis viribus fortis eſt, ſed Dei indulgentia, &c. Cyprian. de orat. Dom.* (*ſi ſit opus ejus*) We have need of Gods will, that is, his aſſiſtance and protection; becauſe no man hath of himſelf ability thereto. Let thy will revealed in thy Word for thy glory and our ſalvation, be accompliſhed in our converſion, and mortification of our corrupt affections, (See Ezek. 33. 11.) denial of our ſelves, relying wholly on our Saviour Chriſt; ſanctification (1 Theſ.4.3.) and cheerful ſubmiſſion to thy good pleaſure in all eſtates proſperous and adverſe.

v. 3. *give us day by day our daily bread*] Firſt, he teacheth to pray for (as alſo to ſeek Matth.6.) the kingdom of God, and then things temporal, which may accommodate and ſerve us thereto. We muſt ſay, *give, Ne putetur eſſe ex nobis, Auguſtine ep.* 143. and, *us*; for he would not have our prayers ſuch, *ut--pro ſe tantum precetur, &c. Cyprian qu. ſ.* the God of peace and teacher of concord, ſo inſtructed his for unity, that he would have every one pray for all, *quomodo in uno omnes ipſe portavit*, as he being one, bore, and took care for us all. *Day by day*, τὸ καθ' ἡμέραν, *day by day*, or *for the day*: every day as much as is ſufficient. So the Syriac, כל־יום *culjum*, is rendred *quo opus habemus quotidie*. By *Bread*, underſtand all things neceſſary for the ſuſtenance of this mortal life, meat, drink, clothes, houſe, utencils, peace, health, liberty, maintenance, and whatſoever God knoweth needful to our natures, callings, and conditions, and thoſe whom he hath given us. So the Wiſeman prayeth Prov.30.8. *Feed me with* לחם חקי *lechem chukki, bread of my allowance*, or *convenient for me*; as is expreſſed Geneſis 47.12. לפי הטף *lephi hattaph*, to the mouth of the little one: τὸ κατὰ σώματα, according to *their families*; we give it, according to every ones eating. Chriſt doth not hereby prohibit lawful care and labour in our callings to provide things neceſſary for our ſelves and families, (ſee 1 Tim. 5.8. Epheſ. 4.28. 2 Theſ. 3.10.) but 1. That care which diſtracteth from Gods ſervice and dependance on his fatherly providence, who can bleſſe the leaſt; without whoſe bleſſing, the greateſt ſtore cannot profit us. 2. All fraud, oppreſſion, injuſtice, and cruelty in getting. 3. Diffidence in Gods providence for neceſſaries. 4. Covetouſneſs and deſire of more then enough, (ſee 1 Tim.6.9.10.) 5. Diſcontent and repining at that meaſure which Gods providence giveth us, (ſee 1 Tim.6.8. Hebr.13.5.) 6. Intemperance in the exceſſive uſe of his creatures, making Men unfit for the ſervice of God, and works of their calling. 7. That ingratefull looking on ſecond cauſes, and means of getting, which maketh carnal men forget to praiſe Gods providence, as if their own care and labours ſupplied them. The ſum of this petition is; Lord God whoſe providence deſcendeth to the preſervation and well being of all thy creatures, beſtow on us and ours, all things neceſſary for our preſent life, that we may daily and thankfully acknowledge thy fatherly providence, and faithfully and cheerfully depend thereon.

v. 4. *and forgive us our ſins*] In this petition *Chriſt* teacheth us what we muſt ask, and what we muſt do if we will attain (*Ut qui a Deo paſcitur, in Deo vivat, Cypr. qu. ſ.* that he who is fed by God, may live in God) we muſt ask remiſſion of all our ſins, guilt, and puniſhment, without which we muſt periſh eternally: *for that which S. *Luke* here calleth ἁμαρτίας, Matth. 6. 12. is called ὀφειλήματα, *debts*: to intimate what puniſhment we owe to Gods juſtice, except he remit and forgive it in mercy, (ſee Pſalm 130.3,4. Pſalm 143.2.) in asking pardon, we acknowledge and confeſſe our guiltineſs, and diſability to ſatisfie; as likewiſe our hope of mercy: thus he taught his Saints to pray: therefore as *Auguſtine ep.*29. ſaith, *quantum libet profecerimus*, how much ſoever we have profited, ſtill we have need to ſay forgive us; for if we ſay we have no ſin, *we deceive our ſelves*, &c. 1 John 1.8. The African Council *contr. hæreſ. Pelag. cap.* 67. condemned them who ſaid, that the Saints thus prayed in regard of other ſins, not their own, or rather in humility then truly: *Quis enim ferat orantem, & non hominibus, ſed ipſi Domino mentientem, qui labiis dicit ſibi dimitti velle, & corde dicit, quæ ſibi dimittantur, ſe debita non habere*; for who can endure one praying, and lying, not to men, but God himſelf: ſaying with his lips that he deſireth to be forgiven, but in his heart, that he hath no ſin to be forgiven. That which we muſt do, is to forgive our brethren who hurt us: which duty is not here annexed as a cauſe, but as a condition of our ſins remiſſion in Chriſt. It is impoſsible to obtain remiſsion of ſins, without true faith apprehending the merits of Chriſt for our juſtification: and as impoſsible for that to be without charity (Matth.6.14. & 18.33.&c.) therefore Chriſt herein gave us a law, *Certa nos conditione & ſponſione conſtringens*, binding us in a certain condition, bargain or covenant, ſo to forgive as we deſire forgiveneſs; *Cyprian. qu. ſ.* Here we ſee the neceſſity of that which Chriſt teacheth Matth. 5.23. The ſum is, O Lord forgive us all our ſins, guilt and puniſhment (for thy Son Chriſt his ſake) as thou haſt in thy mercy given us an heart to forgive all others, who have done any injury to us.

Lead us not into temptation] Matth.6.13. he teacheth us to ſupplicate not onely *de remittendis*, for remiſſion, but alſo *de avertendis peccatis*, for averſion and prevention of ſins, *Tertul. de orat. cap.*8. *Lead us not*; that is as *Tertul.* and *Cyprian. qu. ſ.* interpret, *Ne patiaris nos induci, &c.* Suffer us not to be led into temptation: leſt being deſtitute of his help, either deceived, we conſent to, or afflicted, we yeeld to temptation, ſaith *Auguſtine epiſt.* 121. *cap.* 11. As if we ſaid, Lord, leave us not to the malicious aſſaults of Satan, nor to the frailty and corruptions of fleſh and blood: We are of our ſelves unable to reſiſt the power of ſin; and have by our many wilful tranſgreſſions of thy holy Commandements deſerved to be given over and left to our own ſinful wills and affections, and thereby to deſtruction of body and ſoul: but Lord forſake us not in any temptation, but give an happy iſſue; ſo upholding us with thy merciful hand (who beſt knoweſt our weakneſs and neceſſities) that we may neither faint in our trials, nor yeeld to the power of ſin or allurements of Satan; but may ſo reſolutely ſtand, that, through thy good Spirit ſtrengthning us, we may at laſt obtain a perfect victory, through Jeſus Chriſt our Lord.

but deliver us from evil] *Serva nos a malo*, keep us from evil, the interpreter of the Syriac giveth it. Herein we pray againſt all thoſe things which the Adverſary practiſeth againſt us in this World, who hath (ſaith *Cyprian qu. ſ.*) power granted him againſt us, either *ad pœnam cum delinquimus, vel ad gloriam cum probamur*, to our puniſhment when we ſin, or to our glory when we are tried. And we are here admoniſhed *Nondum nos eſſe in eo bono, ubi nullum patiemur malum, Auguſtine epiſt.*121. *cap.*11. that we are not yet in that good (eſtate) where we ſhall ſuffer no evil: This prayer (ſaith he *cap.* 12.) comprehendeth all that an afflicted Chriſtian can pray for: So that it is free to pray *aliis atq; aliis verbis*, in other words, but not for other things then thoſe which Chriſt hath taught us to pray for.

v. 5. *Which of you ſhall have a friend*] The ſcope of this ſpeech is to teach us fervency and conſtancy in prayer; by an argument from the leſſe to conclude the greater: if men think no time unſeaſonable to help a friend in want, how much leſſe will God who is ever ready, willing, and able to help his?

v. 6. *in his journey is come, &c.*] ἐξ ὁδοῦ, *out of his way*. Syriac מן ארחא *men urecho*, which word coming of ארח *arach, iter fecit*, is put to ſignifie, a journey, or way.

v. 7. *trouble me not*] Which of you will be ſo uncivil as to put off an importunate friend, ſaying, *trouble me not*? but rather (as v.8.) he will riſe and give him, becauſe of his importunity: how much more will the keeper of *Iſrael* who neither ſlumbereth nor ſleepeth; who is ever ready without any his trouble to relieve, having in himſelf that eternal and unſpeakable love to his elect, which can have no cauſe but it ſelf, which needeth none other Soliciter, or motive to entreat pity toward us) readily hear & relieve us?

v. 8. *becauſe he is his friend, yet becauſe, &c.*] Though he would not take ſo much pains for any love to his friend, yet will he do it to avoid more trouble and diſturbance, becauſe he loveth himſelf, and his own eaſe, quiet and reſt, rather (ſaith *Auguſtine ep.* 121. *cap.* 8.) *vitando tædium, quàm benevolentiam cogitando*; avoiding trouble, then thinking of good will: that we may hence underſtand, if he who ſleeping is awaked (awaked againſt his will) to give, how much more benignly, and willingly will he give us, who knoweth not ſleep, and awaketh us from ſleep, that we may aſk of him? This, as other ſimilitudes, is not to be drawn beyond the intent of Chriſt, whoſe purpoſe is to ſhew the excellent effects of fervency and perſeverance in prayer. (See Luke 18. 1. Matth. 15. 27, 28. Iſaiah 62. 7. Exod. 32. 10. 11. Exod. 17. 11. &c.) if importunity prevail ſo much with man, who loveth it not, what ſhall it do with God, who loveth it, commandeth it, and putteth the iſſues and condition of obtaining upon it.

v. 9. *And I ſay unto you, &c.*] See Matth. 7. 7. and 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 5. 1 John 3. 22.

ask and it ſhall be given you] Underſtand this promiſe to be made to thoſe who aſk according to his will: See Matth. 18. 19. Matth. 21. 22. Mark 11 24. John 15. 7. John 16. 23. James 1. 6. Jam. 4. 2. 1 John 3. 22. 1 John 5. 14. he will not fruſtrate our hope of obtaining, whoſe own ſpirit both moveth us to pray, and indited our prayers: ſo that when he commandeth us to pray, he commandeth, not becauſe he wanteth our prayers, but becauſe we want his bleſſings; ſo true is that of *Auguſtine de verb. Dom. ſerm.* 29. *ille quod hortatur, propter nos hortatur*, that which he exhorteth, he exhorteth for our ſakes.

v. 11. *if a ſon ſhall ask*] Here is another argument or motive to prayer, from the leſſe to the greater, from the worſe to the better; if evil fathers will give their children nothing but good; how much more ſhall the good God (from whom cometh every good, who can neither be deceived in his choice, nor fail in his will) give his children that which is beſt? it is impoſſible for him to deceive his children by giving them any evil, when they pray for good.

will be give him &c.] As if he ſaid, I appeal to your own mindes and affections: do but examine your own hearts herein: would any of you natural parents, willingly hurt your own children?

v. 12. *will be offer him a ſcorpion?*] Would any man abuſe the ſimplicity, or betray the confidence of his infant aſking an egge, by giving him a deadly poiſon? a ſcorpion is a venemous ſerpent which bringeth forth young, *ovorum ſpecie*, like egges, *Plin. nat. hiſt. lib.* 11. *cap.* 25. that which the Hebrew calleth עקרב *bacrab*. Deut. 8. 15. עקרבין Chald. 70 σκορπιὸς. So Ezek. 2. 6. *vid. Tertul. adverſ. Gnoſtic. cap.* 1. *init.*

v. 13. *the holy Spirit*] That is, the graces of the holy Spirit, the moſt excellent gift, in which he inſtanceth to aſſure them, that he who will give himſelf to them, will not let them periſh for want of things earthly and temporal; he is therefore (as *Fulgentius ad Monim. lib.* 1. well ſaith) to be praiſed for his grace and favour of either gift; both when he awaketh us from ſleep to ſeek him, and alſo when he giveth himſelf to be found of us ſeeking him: who indeed, *nullatenus invenitur, niſi ipſe nos excitet, ut quæratur*, is by no means found, except his ſelf excite us to ſeek him.

v. 14. *caſting out a devil*] See Matth. 9. 32. and 12. 22.

and it was dumb] That is, it made the poſſeſſed dumb, or ſpeechleſſe.

the dumb ſpake] He who made the mouth, and the dumb, Exod. 4. 11. can diſpoſſeſs Satan and reſtore his creature, he onely can *verbum proferre de clauſis, vocem elicere de mutis. Ambroſ. in Luc. lib.* 5. *cap.* 6.

v. 15. *he caſteth out*] See Matth. 9. 34. and 12. 24.

through Beelzebub] ἐν Βεελζεβοὺλ. Syriack בבלזבוב by, or through Beelzebub. The Latines give it ſometimes *Beelzebul, Tertul. adverſ. Marc. lib.* 4. *cap.* 26. and commonly *Beelzebub*, it is all one, they meant (as our Evangeliſt here interpreteth) the chief, or moſt wicked of the devils. So the Jews called that unclean ſpirit, in deteſtation of the idol of that name, 2 Kings 1. 3. בעל זבוב *Bahal Zebub*: poſſibly not without a blaſphemous alluſion to the name of that ſpirit of the Magitians, which was called *Baalzebub, muſcarum Dominus*, the god or lord of flies: becauſe, as ſome report, they drave away flies, by ſwarmes. See *Pauſan. Arcadic. Plin. lib.* 19. 6. cited alſo by *Bodin. Dæmonom. l.* 1. *cap.* 3. See *Shindl. Pentaglot. in* בעל. *Hanov.* 1612. *pag.* 222. *B. C.*

v. 16. *a ſigne from heaven*] Matth. 12. 38. and 16. 1. it is likely, that ſeeing ſuch miracles, and through infidelity doubting, whether all might not be ſome compact or colluſion, they deſired ſome ſuch miracle, as they fancied would put them out of doubt; which was indeed to tempt God, by deſire to preſcribe him: or it may be they deſired to perſwade the people, that except he ſhewed them ſome ſuch miracle, he had no authority from Heaven: that is, ſuch as was in the *Manna*, thunder and ſhowers in *Samuels* time, &c.

v. 17. *knowing their thoughts*] As the ſearcher of hearts, knowing to what end they required ſome other ſigne from Heaven, being not ſatisfied with all thoſe ſignes which they had ſeen him do by a divine and heavenly power: knowing it was their infidelity, and impious minde to calumniate him.

every kingdom] Diviſion ruineth kingdoms; unity eſtabliſheth them: you ſee by woful experience, the kingdom of Satan powerful among you, not onely, not the wicked caſtawayes, but in that which is more apparent, ſo many which are now poſſeſſed of evil ſpirits in Iſrael: therefore Satans kingdom is not againſt it ſelf. Devils conſpire againſt all that which is good; but not againſt one another, or any thing which is evil: they are caſt out againſt their wills, Chap. 9. 39.

v. 18. *If Satan be divided*] See Matth. 12. 26.

v. 19. *If I by Beelzebub, &c.*] Matth. 12. 27.

by whom do your ſons &c.] That which ye allow in your children, why reprehend you in me? We may underſtand this, either of their Exorciſts, or of ſome of thoſe to whom God had formerly given this gift of healing.

v. 20. *with the finger of God*] ἐν δακτύλῳ Θεοῦ, meaning by the power of God, Exod. 8. 19. it is called אצבע אלהים *etsbah elohim*, 70 δάκτυλος Θεοῦ: which Matth. 12. 28. is called *the ſpirit of God.*

the kingdom of God is come upon you] Meaning not onely the preaching of the goſpel of the kingdom; but alſo the power of Chriſt deſtroying the works of the devil, caſting him out of his uſurped poſſeſſions, and tranſlating his elect from the powers of darkneſſe, into his kingdom of grace, Coloſ. 1. 13. and marvellous light: this was come to them who would not believe; which was a ſigne and argument of their greater condemnation.

21. *When a ſtrong man.*] Math. 12. 29. ἰσχυρὸς, ſtrong or powerful. Hebr. בן חיל *ben chaiil, filius virtutis*, 1 Sam. 14. 52. 2 Kings 2. 16. &c.

keepeth his palace] He compareth Satan in the heart of the unregenerate, to ſome uſurping prince, or powerful tyrant, or *Goliah*-like gyant domineering in confidence of his own ſtrength; and himſelf to the conquerer (who bare his type) till Chriſt come to conquer and caſt him out; Satan ruleth as it were a king in his palace, commanding all parts and faculties of man, in peace, that is quietly, none troubling or oppoſing his dominion.

v. 22. *come upon him*] At unawares ſubduing him.

all his armour] πανοπλία, ſignifieth all ammunition, or furniture appertaining to compleat arming, Epheſ. 6. 13.

divideth his ſpoils] As conquerours divide, or diſtribute the pillage to their ſouldiers: ſee Iſaiah 11. 14. Iſaiah 49. 24. his meaning is to ſhew how he came to redeem mankinde, which had no power to deliver it ſelf from the captivity and tyranny wherein Satan held the greateſt part of the world, until Chriſt came, and reſcued all thoſe impropriated veſſels of honour, reſtoring God his elect, and to them the graces and ſtate of holineſſe whereof Satan had deſpoiled them.

v. 23. *He that is not with me*] Matth. 12. 30. he that declareth not himſelf to be on my ſide; for there is no man but he is either Chriſts or Satans: Chriſt can have no communion with Satan, (as they blaſphemouſly imagined in his caſting out devils) for Satans work is onely to deſtroy and ſcatter: but Chriſt his work is to ſave and gather together the loſt ſheep of the houſe of Iſrael.

v. 24. *when the unclean ſpirit*] Matth. 12. 43.

is gone out of a man] Not that Satan ever leaveth any, except the Spirit of regeneration drive him out: but that in ſome vacations, and want of opportunities to precipitate them to ſins, he ſeemeth to be gone for a time: the purpoſe is, to ſhew the wretched condition of thoſe who abuſed light and grace offered them; or who being illuminated with the knowledge of God, ſeeming to have eſcaped from the ſnares and power of Satan, do yet relapſe to pride, envy, malice, luſt, drunkenneſſe, &c. for their laſte eſtate is farre worſe then the firſt: ſin never ſtandeth at a ſtay, but groweth worſe and worſe, 2 Pet. 2. 20. Heb. 6. 4. and the judgement ſhall be proportionable.

ſeeking reſt] Meaning ſome other heart, where he might rule without any reſiſtance: Satans reſt is in the worſt of motions to hurt men, and to make them as damnable as himſelf.

v. 25. *ſwept and garniſhed*] Matth. 12. 44. by a little formal repentance, or fruitleſſe reſolution to do ſome good.

v. 26. *ſeven other &c.*] That is, many worſe, and ſo that mans ſtate becometh more deſperate, as v. 24.

v. 27. *a certain woman of the company*] Admiring the power and wiſdom of Chriſt; while the envious Scribes and Phariſees ſtudied, and vented their blaſphemy, ſhe thus confidently profeſſeth his excellency.

v. 28. *that hear the word, &c.*] Without which no carnall priviledge can make happy; but we muſt keep it; for not the hearers, but the doers of Gods word are juſtified. See Rom. 2. 13. Jam. 1. 23. Matth. 7. 26.

v. 29. *and when the people*] Matth. 12. 38.

were gathered] when the multitude encreaſed, and were gathered to him.

v. 30. *For as Jonah was a ſigne*] See Jon. 2. 1. as Jonas deliverance out of the belly of the whale was a ſufficient proof of his miniſtery, ſo Chriſts reſurrection the third day, was, of his miſſion: and therefore as the *Ninevites* beleeved Jonas, after he had been three dayes in the whales belly, ſo ſhould theſe believe and repent after his reſurrection the third day; Acts 2. 37. 41. 47. or elſe be left excuſeleſſe.

v. 31. *The Queen of the ſouth*] See 1 Kings 10. 1. the Queen of Saba, or Sheba: ſee Matth. 12. 42.

a greater then Solomon is here] That is, Chriſt the Meſſias, God and man: the eternal word and wiſdom of God: it is true that God gave *Solomon* wiſdom and underſtanding *exceeding much, and largeneſſe of heart, even as the ſand that is on the ſea ſhore*: ſo that his wiſdom excelled the wiſdom of all the children of the Eaſt, and all the wiſdom of Egypt: *he was wiſer then all men*, 1 Kings 4. 29, 30, 31. but in Chriſt all fullneſſe dwelt, Coloſ. 1. 19. the fulneſſe of the Godhead, Coloſ. 2. 9. in him are hid *all the treaſures of wiſdom and knowledge*, Coloſ. 2. 3. ſo that (as *Bernard* ſaith *ſup. Cant. ſerm.* 27.) he *Non tam ſapiens, quam ipſa ſapientia eſt*: is not onely wiſe, but wiſdom it ſelf: and ſo CHRIST excelleth all creatures: no creature is it own eſſence.

v. 32. *The men of Nineve ſhall riſe up, &c.*] See Jonah 3. 5. their example ſhall be an argument of condemnation againſt theſe, who regarded not the preaching of a greater then *Solomon*; then all men, as *John Baptiſt* ſaith, John 3. 31.

v. 33. *no man when he hath lighted, &c.*] See Matth. 5. 15. Mark 4. 21. Luke 8. 16. his purpoſe is to ſhew, that though his preaching found little good effect in that evil generation, yet would he not hide the light which he brought not in vain into the world: this ſimilitude of light accommodate to the office of the miniſtery, is often uſed in holy Scripture, to teach us what we ought to endeavour to.

under a buſhel] See Matth. 5. 15.

v. 34. *the light of the body is the eye*] See Matth. 6. 22. as a window is called a light becauſe it letteth light into the room: theſe words ſeem to give a reaſon why that generation continued blinde, in ſo clear a light of the goſpel preached to them: becauſe the eye of their minde was darkned with ambition, pride, envy, malice, covetouſneſſe, and other wicked affections; hence it came to paſſe, that they, not onely underſtood not the truth which Chriſt ſhewed them, but oppoſed the ſame, accounting it darkneſſe and errour.

ſingle] Clear without blemiſh, quickſighted.

whole body] Meaning that the whole body is directed by a ſufficient light.

v. 35. *that the light*] That which ſeemeth to be light, take heed it be no darkneſſe of errour.

v. 36. *no part dark*] He meaneth this of true illumination by Gods word and holy Spirit, not as if any man (though regenerate) were free from all ignorance; but becauſe in regeneration every part is ſanctified and renewed (though not in this life perfected) ſo that we thereby walk as children of light.

v. 37. *a certain Phariſee beſought him, &c.*] Some of theſe invited him ſometimes, though poſſibly with ſeveral intentions; he who came to ſave ſinners, omitted no opportunity thereto.

v. 38. *Phariſee ſaw it*] See Mark 7. 3. &c.

firſt waſhed] They waſhed often according to their ſuperſtitious tradition, and he wondred why Chriſt did not ſo alſo, Mark 7. 2, 3. &c.

v. 39. *and the* Lord *ſaid*] See Matth. 23. 25.

v. 40 *make that which is within alſo*] Both body and ſoul, that God may be ſerved in both according to his reveiled will, not your own tradition: you waſh the hands, and neglect the heart: it is deep hypocriſie to be ſolicitous for that which man ſeeth, and to neglect that which God ſeeth, and principally requireth. See Matth. 23. 26. 2 Cor. 7. 1. James 4. 8.

v. 41. *But rather give alms of ſuch things as you have*] Τὰ ἐνόντα, that is, κατὰ τὰ ἐνόντα, according to the things which you have: τὰ ὑπάρχοντα, as Chap. 12. 33. The Syriack interpreter giveth it *id quod adeſt*: as it is Geneſ. 32. 13. מן הבא בידו *min habba beiad*, of that which came to hand, which he had ready: the meaning is, as you are able and provided to give: it is not waſhing the body can make you clean or holy before God, but faith and a good conſcience within: ſpecially charity in giving according to your ability, wherein God will accept you, as clean.

v. 42. *Wo unto you Phariſees*] See Matth. 23. 23.

theſe ought ye to have done] As if he had ſaid; you Phariſees do well to pay tithes of all the increaſe of the earth, for ſo the Law commandeth Levit. 27. 30. and in *Abrahams* tithe payed to *Melchiſedec*, it appeareth to be due by the law of nature, (the ground of the moral Law, and long before the Levitical Law commenced, in force) the tranſcript whereof is the Law written by God on the tables of ſtone. Next we muſt conſider, that God (the beſt and ſureſt interpreter of his own Law) interpreteth detention of tithes to be ſacriledge, as it is written Mal. 3. 8. *ye have robbed me— in tithes and offerings*: notwithſtanding men otherwiſe interpreted, who ſaid, Wherein have we robbed thee? and ſo a breach of the eighth precept of the moral law, therefore ſtanding ſtill in force; for Chriſt came not to diſſolve the Law, Matth. 5. 17. this ſpeech then of Chriſt, at the period of the Levitical Law, affirming that they ought to pay tithes of all, even to the very herbs; ought not to be reſtrained, as relating onely to the prieſthood of *Aaron*, it doth as duly now concern the Miniſters of the Goſpel, as any other part or branch of the moral Law: it being ſufficient for that, once to have ſaid to all perſons, times, and places, *Thou ſhalt not ſteal*; the Prophet ſo expreſſely interpreting detention of tithes to be ſtealing and robbing; by ſo much more abominable, becauſe God hath vouchſafed to take tithes upon his own accompt in the Miniſters behalf, leſt it ſhould be thought an humane intereſt, and in the power of man to alienate them, under any pretence or colour whatſoever. It can be no leſſe then impious ingratitude to detain the tenth from God, who giveth us freely nine parts for our own uſe. *Quid faceres ſi novem partibus ſibi ſumptis, tibi decimam reliquiſſet?* ſaith *Auguſtin. de Temp. ſer.* 219, what wouldeſt thou do, if he ſhould have taken nine parts to himſelf, and left thee only one? All is his: he requireth but his own: he may diſpoſe of it as he pleaſeth. Neither doth he require tithes for his own ſake, but for our good: as for a maintenance which his wiſdom layed out for the Miniſters, which watch over our ſouls; ſo that he might bleſſe the other nine parts to us: as it is written, Proverbs 3. 9. 10. *Honour the Lord with thy ſubſtance, and with the firſt fruits of all thy encreaſe: ſo ſhall thy barnes be filled with plenty, and thy preſſes ſhall burſt out with new wine.* And again, Mal. 3. 10. *Bring ye all the tithes into the ſtore-houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open unto you the windows of heaven, and poure you out a bleſſing, that there ſhall not be room enough to receive it, &c.* the curſe lyeth upon the detainers of tithes, not onely in particular, but in the general: *Ye are curſed with a curſe; for ye have robbed me, even this whole nation*, Mal. 3. 9. many fearful inſtances to this purpoſe do both our hiſtories, and memories afford us, too large for our preſent purpoſe. Two things are conſiderable by thoſe, who are of other opinion, and the third not contemptible: firſt, whereas they ſay, the Miniſters ſhall have otherwiſe a competency; let them conſider: how dangerouſly the wiſdom of man aſſaileth the amendment or bettering of Gods wiſdom and decrees. Secondly, whereas they ſuppoſe tithes were due in the ceremonial Law onely, not by the moral, let them conſider; firſt, what could tithes prefigure, accompliſhed, (and ſo repealed) in Chriſt: and next, that (whereas all the ceremonies of the Law are repealed in particular, or in the general, ſo in the goſpel or new Teſtament, as that their aboliſhing neceſſarily concludeth the abolition of all the particulars thereto appertaining) no one Text of the New Teſtament evidently, or by neceſſary conſequence prohibiting tithes, can be produced: whereas this preſent text ſaith, *theſe ought ye to have done, and not to leave the other undone*: and the forecited, interpreteth the detention of tithes ſacriledge, or robbing of God: denouncing the curſe to the detainers, pronouncing the bleſſing to the payers thereof; now whatſoever was commanded in the Old Teſtament, having it ground in the law of nature, and being not repealed in the new; muſt yet ſtand in force, as a duty of the moral law. Thirdly, it is conſiderable, that every branch of the moral law is indiſpenſable: ſo that if Miniſters and people ſhould conſent to any violation thereof: there can reaſonably be expected none other ſentence from the juſt God, then that forecited, Mal. 3. 9. ye are curſed with a curſe; for you have robbed me, *even this whole nation*: yet they ſaid, wherein have we robbed thee? confident that detention of tithes was no ſin. To conclude, that which Chriſt taxeth here, is their not being as well carefull for judgement, mercy faith (Matth. 23. 23.) and the love of God, as they ſeemed to be in paying ſmall tithes.

v. 43. *Ye love the uppermoſt ſeats*] See Matth. 23. 6. Mark 12. 38. Luke 20. 46.

v. 44. *Ye are as graves*] See Matt. 23. 27. your filthy corruptions within you, appear not unto men, ſo that deceived by your ſhews of ſanctity, they eaſily fall into a dangerous imitation of you.

v. 45. *Then anſwered one of the lawyers*] One of the expounders of the law.

thou reproacheſt us alſo] thus he ſaid, as taking it for granted that the interpreters of the law were unreproveable; he cenſureth Chriſts juſt condemning their hypocriſie: ſo hard is reformation, where pride, hypocriſie, and opinion of learning and wiſdom, prejudicate all inſtruction: this was the reaſon why ſo few Scribes, Phariſes, and Doctors of the Law were converted by the preaching and miracles of Chriſt, evidently enough ſpeaking him the expected *Meſſias*.

v. 46. *And he ſaid*] See Matth. 23. 4.

ye lade men] See Act. 15. 10. though they charged the people with many burdenſome traditions, yet here Chriſt ſeemeth not ſo much to ſpeak of theſe, as their rigid and imperious exaction of obedience to the whole law of ceremonies (w^ch Peter calleth, *a yoke which neither we nor our fathers were able to bear*. Act. 15. 10.) and in the mean-time they favoured themſelves, with eaſe and indulgence.

v 47. *wo unto you*] See Matth. 23. 29.

v. 48. *Ye allow the deeds*] your fathers building the Prophets tombs whom their fathers ſlew, therein condemned their fathers facts, by ſuch an honouring their memory, declaring their diſliking of their fathers cruelty; you doing the like ſhew your ſelves heirs alſo of your fathers impiety. *Non igitur ædificatio, ſed æmulatio loco criminis æſtimatur. Ambroſ. in Luc. l, 7. c.* 11. not the building of the Prophets tombs, but imitation of their fathers wickedneſs is condemned: as if he ſaid, you adorn their tombs, but will no more obey their doctrine then your fathers did: you will alſo kill the meſſengers of God under pretence of Religion and Godlineſſe.

v. 49. *Said the wiſdom of God*] Matt. 23. 34. as if he ſaid, I ſay, who am the eternall ſubſiſting wiſdom of the father. Prov. 8. 12. or, the wiſdom and goodneſs of God, thus diſpoſed to ſend Prophets, &c.

v. 50. *That the blood of all, &c.*] For in former ages they ſlew the Prophets of God, and the men of this generation continuing in their fathers ſins, and adding to the meaſure by crucifying Chriſt and perſecuting the Apoſtles and Miniſters of the Goſpel; God would now no longer bear, but powre down vengeance on the bloody nation; as was ſeen in the deſtruction of Jeruſalem: and as Chriſt foretold them. Matth. 23. 31.

v. 51. *From the blood of Abel*] See Gene. 4. 8. the meaning is, that God would call this nation to account for all the blood they ſhed; though in their blinde fury, and ignorant zeal they thought they had done God ſervice in ſhedding it (as John 16. 2.) he nameth Abel, becauſe his blood was the firſt that ever ſtained the earth; as if he ſaid no cruelty and effuſion of innocent blood, when ever ſhed, ſhall eſcape unpuniſhed: of Zacharias we read, 2 Chron. 24. 22. whoſe dying words, when they ſtoned him, were *the Lord look upon it, and require it*: which quickly came to paſſe: for the Aſſyrians invaded Joaſh (who commanded him to be ſlain) & deſtroyed Princes and people; and his ſervants conſpired againſt him and ſlew him in his bed, 2 Chro. 24. 25. concerning two named Zacharias, ſee the learned *Iſ. Caſaubon. Exercit.* 1. *ad Annal. Eccleſ.* 17. *An.* 1. *n.* 57.

v. 52. *Wo unto you lawyers*] See Matth. 23. 13.

taken away the key, &c. by your artifices, traditions, and uſurpation over mens conſciences, ſubjecting them to your erroneous opinions; and keeping them from the means of knowing the true ſenſe of holy ſcriptures, which is preaching the word; it being the key of heaven: as alſo in that you hinder them from believing in me, who am the end of the law, the way trueth, and life.

v. 53. *To urge him to ſpeak, &c.*] The word ἀποστοματίζειν here uſed ſignifieth, *ex ore elicere*: to draw ſomthing out of ones mouth: which the *Syriac* ſignificantly expreſſeth by ומתכסין *vamthacſin & aucupabantur*; as if it were ſaid, they went *a birding*: or layed wait to catch him and enſnare him in his words. תכס is a *Syriac* word, which, as *Tremelius* noteth, *inter alia ſignificat aucupari, aut carpere verba alicujus. Rabbi Salomo* expoundeth שמשף, *viſco avibus inſidiari*: *Vatablus* interpreteth it *captioſe eum interrogare de multis*, they began captiouſly to queſtion with him concerning many things. So they urged him to anſwer by propoſing ſeveral doubts and cavils, in hope that in many anſwers they ſhould catch ſomething whereof to accuſe him: ſo it is expreſſed, v. 54. by ζητοῦντες θηρεῦσαί τι, ſeeking as it were by hunting to catch ſomthing out of his words, whereof to accuſe him.

CHAP. XII.

Verſe 1. *In the mean time*] See Matth. 16. 6. Mark 8. 15.

leaven of the Phariſees] Leaven is Metaphorically put in Scripture, ſomtimes in the good part as Matt. 13. 33. ſometimes in the bad, as Mark 8. 15. 1 Cor. 5. 6, 7, 8. Gala. 5. 9. it relateth ſomtimes to doctrine, ſomtimes to practice: in either of theſe, men uſe to receive a certain influence of qualities from others whom they hear, or read, or with whom they converſe, whether good or evil; as the leaven conveigheth and communicateth it ſowreneſs to the meal in which it lieth: ſo they interpret this word ζύμη, *farina ſubacta, quæ acrorem contraxit*: *Hebr.* כמץ *chamets*, and *Syr.* חמיע *acris, acerbas fuit* as 1 Cor. 5. 6. מחמע *machamah*, here the *Syriac* hath חמירא *chamiro*, from the *Hebrew* word חמר *Chamar mixed* or *confuſed*. So that Chriſt here warneth them, that they be not infected with that ſame bitterneſs of hypocritical Phariſees, the bane of Religion: therefore is that πρῶτον uſed; not diſtributively to preſcribe an order of avoiding evil; but as a mark of eminency ſet upon that ſin; as if he ſaid chiefly (as Rom. 1. 8.) or above all evils, take heed of hypocriſie, with which there can be no truth of Religion.

v. 2. *Nothing covered*] See Matt. 10. 26. Mar. 4. 12. Luk. 8. 17.

v. 3. *The houſe tops*] Publikely and openly: he reſpecteth the manner of their buildings, which were flat rooft whence they might ſpeak to multitudes in the ſtreets. See 2 Sam. 11. 3.

v. 4. *I ſay unto you my friends*] He ſpeaketh thus to comfort them, and to encourage them to preach the Goſpel boldly. See Matt. 10. 28. John 15. 14. 15.

v. 5. *Into hell*] To hell fire and eternal condemnation, of this no creature hath power, therefore God onely is to be feared: Chriſt calleth it γέενναν which ſome derive as a contract of גי-חנם *ge-hinnon*. Joſh. 15. 8. *the valley of Hinnom*: hence the *Syriac* גהנא *gihanno* or *gihannah*. *Gr.* γέεννα: it was a pleaſant and fruitfull valley neer Jeruſalem upon the brook *Cedron*, wherein was *Topheth*, where they offered their ſons and daughters to devils by the idol *Moloch* (as the heathens did to *Saturn* (*Minuc. Fel. Octavio.*) burning them between two fiers, with hideous noiſes: for the aboliſhing whereof *Joſias* commanded, that all manner of carrions from the city ſhould be caſt there; ſo that there was continuall fire to burn and conſume the ſame, leſt they ſhould ſtench the city. See 2 Kings 23. 10. hence by a metaphor the *Hebrews* uſed to call hell (the place for torments of the damned) גיהינם *ghehinnon* as a place moſt abominable impious and terrible. See *Joh. Drus. ad voc. N. T. com.* 1. *Gehenna*.

v. 6. *Are not five ſparrows*] Matth. 10. 29. This he addeth to confirm and comfort his diſciples againſt perſecutions, the poor birds cannot be deſtroyed, except God permit it; how much leſs ſhall you? it is injury to the divine providence to diſtruſt his care over us who keepeth the creatures provided for us: he forgetteth not one of theſe; can he forget you? certainly you being of more vallew, are more deer to him.

v. 7. *The very hairs of your head*] See on Matth. 10. 30.

v. 8. *Alſo I ſay unto you*] Matth. 10. 32. 2 Tim. 2. 12.

v. 9. *Whoſoever ſhall deny me*] To the foregoing argument he adjoyneth the mention of reward: Chriſt will own them who ſuffer for his ſake; & that before the holy Angels who ſhall attend him in his judging the living and the dead. Mark 8. 38. as alſo the puniſhment of them, who (for fear, favour of men, or love of this world, or the things thereof) ſhall any wayes deny him before men: as if any deny him to be very God and man: to be our Saviour, juſtifier, redeemer, and ſole mediatour: or if any deny the Goſpel, or any part thereof to be the trueth: if any out of malice oppoſe it, for fear of men be aſhamed of it; or by an impious ſilence betray the trueth thereof: To confeſs him relateth, either to all Chriſtians, of which, 1 Pet. 3. 15. or to thoſe who are called out before perſecutours to give teſtimony to the trueth of Chriſt: he will deny and caſt off all thoſe who deny him: which is to be underſtood in caſe of finall impenitency: otherwiſe Peters denyall of Chriſt, (through deep perturbation of minde in ſodain fear) and his bitter tears of repentance following, ſhew how far the elect, in ſome diſtempers are ſometimes over born in temptations; and yet by Gods mercy are recovered again.

v. 10. *Speak a word*] See Matt.12. 32. Mark 3.28. 1 John 5. 16.

it ſhall be forgiven him] he that ſpeaketh againſt Chriſt through ignorance and unbelief, it ſhall be forgiven him when he repenteth: but he that ſhall blaſpheme the holy Spirit of God, the Godhead, out of deſtinate malice; againſt his knowledge and conſcience, wittingly and willingly, perſevering therein unto his end, it ſhall not be forgiven him: for otherwiſe, we know Pauls blaſphemy, was forgiven him, for he did it ignorantly. 1 Tim. 1. 13.

v. 11. *When they ſhall bring you unto the Synagogues*] See Matth. 10. 19. Mark 13. 11. Luke 21. 14. the meaning is, when they ſhall convent you before the conncels of Jews, High Prieſts Phariſees, &c. or the tribunals of heathen Princes, Magiſtrates, or Governours, fear not, yon ſhall finde a preſent aſſiſtance of Gods Spirit, in ſuch words and wiſdom as your enemies ſhall not be able to overthrow. c. 21. 15.

v. 14. *Who made me a judge*] Chriſt would not intermeddle with ſecular government, when he was to redeem man, by ſubjecting himſelf to the judgement of man: not hereby diſſallowing the right of Magiſtracy and government by civil judicature, but intimating that God had now given him another calling: teaching every one to contain himſelf within the limits of his own calling, and not to uſurpe and intermeddle with others; admoniſhing all men, to beware of covetouſneſs the fountain of contention: and laſtly laying the ground for that which the Apoſtle urgeth. 2 Tim. 2. 4. that the ſtate of a Miniſter ſhould herein be proportionable to the condition of a Souldier, diſſentangled from the affairs of this life, that he may pleaſe him who hath choſen him to another office: not that the Miniſter may not meddle with any affairs ſecular, but that he may not thereby be entangled, and hindered from the work of his Miniſtry to which God hath choſen him, and ſet him apart, as Rom. 1. 1. nor be impropriated to the execution of civil offices of judicature or the like, becauſe it can be no leſs then ſacriledge to convert that in whole or any part to common uſes (which is ſacred by a peculiar dedication to God and his Religious ſervice) incompatible with that conſecration and miniſtration, therefore Chriſt refuſed this office of civil judicature; becauſe he had no calling thereto, but to be *a Prieſt for ever after the order of Melchiſedec* (Hebr.5. 4,5,6.) though he were in his own perſon of infinite abilities to have performed both theſe offices, the fourth Councel of *Carthage*. c.20.decreed, that the Biſhop ſhould not ſo much as be troubled with the care *rei familiaris* of domeſtick buſineſſe, but, *lectioni, & orationi & verbi prædicationi tantummodo vacet*, attend onely to reading, prayer and preaching the word: the third Councell of *Carthage*. chap. 15. citing thoſe words. 2 Tim. 2. 4. decreed, that neither Biſhops, Prieſts, &c. ſhould be farmers, ſtewards, &c. it is not unlikely that they had alſo in their minde that of the Apoſtle 1 Tim. 4. 15. that which ſome alleadge out of *Poſſidonius, vit. Auguſtin. cap.* 19. that he ſpent whole dayes in compounding controverſies; and that which they bring out of *Augnſtin. de opere Monach. c.* 29. *To.* 3. conclude nothing againſt us herein; ſeeing it appeareth not that *Auguſtin* executed any civil office of judicature; but that which was Eccleſiaſticall and immediatly ſubordinate to Religion, as are peace, mercy and charity; which the firſt Councell of Antioch allowed and enjoyned, chap. 20. it was ordeined that twice a year the Biſhops ſhould meet διὰ τὰς ἐκκλησιαστικὰς χρείας, καὶ τὰς τῶν ἀμφισβητουμένων διαλύσεις, for Eccleſiaſticall cauſes, and to compoſe controverſies, &c. and c. 25. of the ſame: it was decreed that the Biſhop ſhould have τῶν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν, &c. power of things belonging to the Church; to give almes and to relieve his own wants: now although theſe controverſies, did not all ariſe from matters of faith and religion, but probably ſome, or many from ſecular intereſts (which might be the reaſon why *Auguſtin de op. Monach. cap.* 29. nameth thoſe ſecular buſineſſes in compoſing whereof he was ſo much diſtracted) yet was the making of peace immediatly ſubordinate to the duties and acts of Religion unto which none are, or can be well & duly fitted, without peace, unity, & charity. (Mat.5.23.24. 1 Cor.1.10. 1 Cor.3.3. Phil.2.1.&c. pſ.133.3.&c) & ſo, though this office wel became al the children of God. Mat.5.9. yet queſtionleſs, beſt thoſe who were, or are aſſigned to the Miniſtery of the Goſpel of peace: yet is it conſiderable, that *Auguſtin* eſteemed this, ſuch a diſtraction from his Miniſtry in the word, and ſuch a burden unto him, that he calleth God to witneſs, *multo mallem per ſingulos dies, &c. aliquid manibus operari, &c.* I had much rather every day ſome hours labour with my hands, that I might have others free to read, pray, and do ſomthing concerning divine Scriptures, and that he not onely complained hereof, but obtained leave in an Eccleſiaſtical aſſembly of the people to tranſmit and put over this burden to *Eradius* his ſucceſſour elect. See *Aug. ep.* 110. if to ſpend time to make peace were a known diſtraction and heavy burden to good Biſhops; we may ſecurely conclude with *Ambroſ. ep.* 33. *ad Marcellin. tyrannis ſacerdotis infirmitas eſt---numquam ſacerdotes tyranni fuerunt, ſed tyrannos ſæpe ſunt paſſi.*

v. 15. *Beware of covetouſneſſe*] Beware of inſatiable deſire of having more; which the Apoſtle calleth the root of *all evil.* 1 Tim. 6. 10. ſo is it indeed, of fraud, lying oppreſſion, murder, *&c. non ille liber qui ſervit avaritiæ. Ambroſ. l.* 2. *ep.* 7. he is no freeman who ſerveth avarice: all abundance cannot preſerve life; that is in Gods hand to give or take away, as he preſently ſheweth in the parable of the ſecure rich man: and truely *non cenſus divitem ſed animus facit*: *Ambroſ. lib.* 10. *ep.* 82. it is not ſo much wealth, as the minde which maketh a man rich: the law of nature is rich enough to all: unto which you may quickly finde abundance; but to deſire all abundance is ſcarcity: *nemo pauper naſcitur ſed fit*: *no man is born, but becometh poor*: therefore poverty is not by nature, but opinion: therefore you may quickly finde natures rich man, hardly deſires.

v. 16. *Brought forth plentifully*] He teacheth that God giveth temporall bleſſings even to the wicked. (as Matth. 5. 45.) many times for their greater deſtruction. Jer. 12.3. Pſal. 73. 18. therefore we may not ſet our hearts on them; but aſpire to thoſe riches which he giveth to his elect only.

v. 18. *Build greater*] This he ſaith, not to condemn an holy providence of ſaving and laying up that which God giveth us (for he commanded the broken meats to be gathered up. Joh. 6.12. See alſo 2 Cor.12.14. 1 Tim.5.8.) but to ſhew us how evil, confidence in riches is, how vain and fooliſh; ſeeing they may be ſo ſodainly taken away from their ſecureſt owners, or they from them.

v. 20. *Fool, this night*] He was fooliſh in reckoning upon many yeers to come, who could not be certaine of one night. *longa noſtra deſideria increpat via brevis. Greg. hom. in Evang.* 32. ſo ſhort a way of life, reproves our long deſires.

Then whoſe ſhall theſe things be] no man (ſaith *Ambroſ. lib.* 8. *ep.* 10.) is rich, *qui quod habet ſecum hinc auferre non poteſt*: which cannot carry hence that which he hath: that which we muſt leave behinde us, is not ours, but ſome others.

v 21. *layeth up treaſure*] He that heapeth up riches to ſatiſfie his worldly deſires without the good proviſion of faith, and good works, ſhall be like this fooliſh rich man: ſee Mat. 6.20. 1 Tim. 6.19. Jam. 1. 5.

v. 22. *Take no thought*] See Matth. 6. 25. 1 Pet. 5. 7, Pſal. 55. 22. he forbiddeth not προνοίαν, care for our ſelves and families; that we owe. 1 Tim. 5. 8. but this μέριμναν diſtracting and diffident care proceeding from a greedy deſire & love of the world, diſtruſt in Gods providence, & undervaluing of the true riches of Godlineſs. 1 Tim. 6.5.6.

v. 23. *The life is more*] Matth. 6. 25. as if he ſaid: God hath given the life and ſoul, which is far better then food and raiment; therefore he will not fail to give theſe for the preſervation of the other, the Creatour never ceaſeth from the work of providence John 5. 17.

v. 24. *Conſider the ravens*] Matth. 6. 26. God that provideth for the moſt abject and vile creature as ravens, &c. Job 38. 41. Pſal. 147. 9. will certainly much more feed, and provide for man made to his own image; whom he redeemed with no leſs a price then the pretious blood of Chriſt Jeſus. See Rom. 8. 32.

v. 25. *Which of you by taking thought*] Matth. 6. 27. this is another argument to diſſwade from worldly care, from the vanity & unprofitableneſs thereof: as if he ſaid, all your care cannot make you rich; God onely giveth or reſtraineth. See 1 Kings 3. 13. 1 Chron. 29. 12. Hag. 1. 6, 9, 10, 11. Job 8. 18. it is vain to riſe up early, to ſit up late, to eat the bread of careſulneſs, or ſorrows: except the Lord bleſs it, you cannot thrive. Pſal. 127. 2.

v. 26. *For the reſt*] For that which is of greater importance, the preſervation of your ſelves.

v. 27. *Conſider the lilies*] See on Matth. 6. 28. 29. this argument is like the former, from Gods liberality ſhewed on the creatures made for mans delight, to aſſure us that he is more liberal to man himſelf: he that thus clothes the ſoonfading flowers, will not let man want clothing: the ſcope of all is to teach us in an holy and prudent endeavour, to caſt our care upon God. See Pſal. 55. 23. 1 Pet. 5. 7.

v. 28. *If then God ſo cloth the graſſe*] Matth. 6. 30.

v. 29. *Neither be ye of doubtful minde*] μὴ μετεωρίζεσθε, it ſignifieth, be ye not in ſuſpence or of mindes doubtfull and wavering: ſo *Suidas* expreſſeth it: ἤγουν δὲ *μετέωροι ταῖς ψυχαῖς, καὶ πρὸς τὸ μέλλον ἔτι σαλεύοντες erant autem animis ſuſpenſis, & ob incertum rerum futurarum eventum adhuc fluctuantes.* So *Thucidides*, by him alſo cited, ſaith, that Greece was *μετέωρος*, that is ſaith he, ἐκεκίνητο, καὶ οὐχ ἡσύχαζον; *they were troubled, and did not reſt*, So he calleth ſhips at ſea *μετεώρους*, that is, *πελαγίους, καὶ μὴ ἐπ' ἀγκυρῶν ἱσταμένας*: that which we may not improperly render *ſhips a drift*, or *at hull*, which are not come to an anchor: the interpreter of the Syriac gives this word, *neque diſtrahatur cogitatio veſtra in iſtis*: the whole ſenſe is, be ye not of wavering and doubtfull mindes, about temporall neceſſaries, as they muſt needs be who depending onely on ſecond cauſes, do not put their confidence in Gods providence, which never faileth thoſe who truſt in him. See Pſal. 9. 10. Hebr. 13. 5.

v. 30. *the nations &c.*] This laſt argument is taken from the difference which ought to be between us Chriſtians, and the profane and unbeleeving heathens: we acknowledge and profeſſe that God is our Father; we call on him who knoweth we have need of theſe things; and as a tender Father, he provideth theſe things for us; but the Gentiles and worldly minded men, have not faith to depend on God.

v. 31. *theſe things*] Theſe temporall neceſſaries, common to good and bad.

ſhall be added] See on Matth. 6. 33. Shall be added over and above that ye ſeek for; as *Solomons* riches were to his requeſt for wiſedom. 1 Kings 3. 9, 10, 11, 12, 13.

v. 32. *The kingdom*] Of heaven, therefore fear not: he that giveth an eternall intereſt in heaven; will not ſuffer you to want temporall and earthly neceſſaries.

v. 33. *ſell that ye have*] Mat. 19. 21. Act. 2. 45. Act. 4. 34.

provide you bags] See chap. 16. 9. Matth. 6. 20. 1 Tim. 6. 19. This command condemneth not propriety of goods; neither reacheth it to all times, places and perſons; but reſpecteth caſes of neceſſity: and teacheth that charity much more ſafely layeth up riches in Gods hands (who will bountifully repay for the poor) then any care of worldly men, can otherwiſe do: and laſtly this ſheweth which are true riches: *illæ ſunt veræ divitiæ, quas cum habuerimus perdere non poſſumus; Auguſt. de verb. Domini ſerm.* 35. thoſe are true riches which we can never loſe when once we have them.

v. 34. *where your treaſure is*] Matth. 6. 21. Becauſe your mindes and affections will be commonly on that which is moſt loved, dear, and precious unto you: therefore be mercifull, and ſo lay up treaſure in heaven, that your hearts and converſations may be there.

v. 35. *let your loins &c.*] See 1 Pet. 1. 13. Meaning that they ſhould be alwayes ready to execute their charge; alluding to their habit, and manner of girding their long looſe garments unto them when they were to do any work; he willeth them to contrive all worldly neceſſaries ſo, that they may not hinder them in the ſervice of God.

v. 36. *When he will return from the wedding*] The meaning couched under this metaphor is, that we ſhould ſtand upon a ſpirituall watch, conſtantly expecting the coming of our Lord Jeſus to judge; *ἀναλύσει return*, properly ſignifieth to diſſolve or break up: ſo *Athen. lib.* 1. ἀπὸ τῶν δείπνων ἀναλύοντες which may be interpreted breaking up company, to go home: ſome take it tranſlatitiouſly from ſhips breaking ground, to return whence they came.

v. 37. *and ſerve them*] That is, God will abundantly requite their ſervice in Chriſt, with eternall bleſſings.

v. 38. *in the ſecond watch*] They were wont to divide the night into 4. watches; ſo often they relieved and changed the turnes of their watchmen or centinels, from the courts of guard. See Matth. 14. 25. Exod. 14. 24. *Theophylact* underſtandeth here τὰς διαφόρους ὥρας τῆς ζωῆς ἡμῶν the divers hours or times of our life; the meaning is, whether he come ſooner or later, to take thee out of this life; this know, *quos diu ut convertantur tolerat, non converſos, durius damnat. Greg. hom.* 12. *in Evang.* thoſe whom he long tollerateth, that they may be converted, he more heavily damneth if they convert not.

or in the third] The meaning is, becauſe the hour of death or judgement is uncertain; therefore we muſt alwayes be provided for it. See Job 14. 14. See verſe 40.

v. 39. *and this know*] See Matth. 24. 43. 1 Theſ. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

v. 41 *this parable unto us*] Whether doth this parable appertain to us Apoſtles, Miniſters and watchmen over the houſe of Iſrael; or unto all men.

v. 42. *Who then is that faithfull, &c.*] Matth. 24. 45. He anſwereth, not *Peters quære* directly, but ſo as that we may underſtand here, as Mark 13. 37. *What I ſay unto you, I ſay unto all, watch*: though it principally concern thoſe to whom God hath committed the charge of ſouls, yet all that will be ſaved, are alſo to watch.

v. 43. *Bleſſed are &c.*] He exhorteth to the duty by the reward propoſed.

v. 44. *ruler of all*] Matth. 24. 45. that is, he will highly honour and recompence his diligence; as in things ſecular, *Joſeph* was honoured by *Pharaoh*, and ſet over his houſhold. Gen. 41. 43. what this honour ſhall be, *eye hath not ſeen, &c.* 1 Cor. 2. 9.

v. 45. *But if that ſervant*] By puniſhment threatned, he dehorteth from ſecurity, tyranny, oppreſſion, and injury towards one another.

v. 46. *Cut him in ſunder*] Or *cut him off*: διχοτομήσει. So Matth. 24. 51. *Tertul. adv. Marc. l.* 4. *c.* 29. giveth it by *ſegregabitur*: ſo the Syriac giveth it נתפלג, as *Martin Troſtius* readeth; as *Tremelius* ויתפלג *& dividet*: of פלג *phelag*, of *phalag* Hebr. פלג, ſignifying both: *diviſit* or *ſeparavit*, all to one purpoſe; for ſo will the Lord cut off the impious ſervant by ſeparating him from the number and ſociety of them that ſhall be ſaved: as, Matth. 25. 46. thus will he deal with deceivers of ſo great a truſt; this penalty is added to terrifie the idle, injurious, and thoſe who in the Church ſerve not the Lord Jeſus, but their own bellies. Philippians 2. 21. to theſe will he once give their portion or ſhare with hypocrites and unbeleevers in hell-fire.

v. 47. *which knew his Lords will*] As if he ſaid; if the ſervant which offendeth out of ignorance be worthy of puniſhment; what is he who knowing it wilfully, or negligently tranſgreſſeth it? ignorance is leſſe ſin then wilfulneſſe. 2 Pet. 2. 21. it is vain to pretend ignorance (where all are bound to know, that cannot excuſe) and moſt wretched to abuſe knowledge.

v. 48. *worthy of ſtripes*] That is, who hath committed ſome fault worthy of puniſhment: he alludeth to the cuſtom of correcting ſervants.

v. 49. *to ſend fire*] Matth. 10. 34. *Cyril. Hieroſol. Catec.* 17. underſtandeth this of the Holy Ghoſt: others more probably of the fiery tryal, afflictions, to which they ſhall be expoſed who will live godly in Chriſt. See verſ. 51. &c. he ſpeaketh this of that effect which the Goſpel ſhould produce, not of it ſelf, but by reaſon of mans corruption and abuſe of it.

and what will I?] That is, though I deſire unity, not diſſention, yet I would not for wicked mens ſakes, that the Elect ſhould want the comfort, which ſhall come to them by the publiſhing of the Goſpel: hereby he inciteth them to diligence in preaching the Goſpel, notwithſtanding the tumults which they ſhould ſee following the ſame.

v. 50. *baptiſm to be baptized with*] Matth. 20. 22. meaning that his ſelf muſt firſt ſuffer: this in the Saints is the baptiſm of martyrdom: ſo by waters, the ſcriptures ſometimes expreſſe many or great afflictions. Pſalm 66. 12. & 69. 1.

how am I ſtraitned] Pained, or much preſſed: as if he ſaid, I much deſire that it were accompliſhed, and the redemption of man thereby.

v. 51. *ſuppoſe ye &c.*] Matth. 10. 34.

but rather diviſion] See on verſe 49. He ſheweth them before, what would follow by the impious perverſeneſſe of men, leſt finding ſuch unexpected effects, they might be ſcandaled, and impute thoſe diviſions to the preaching of the Goſpel, which are onely accidentall thereto: ſo muſt we accompt all theſe inteſtine quarrels in or about religion here ſpecified: See on Matthew 10. 34.

v. 53. *the Father*] Matth. 10. 35.

v. 54. *When ye ſee a cloud riſing*] Matth. 16. 2. The ſea bare weſtward from Judea, ſo that commonly clouds thence ariſing brought rain: ſo *Elias* ſervant ſaw a little banck of cloud ariſing from the weſt, before that great rain which followed the drought of three yeers. 1. Kings 18. 43.

v. 56. *Ye hypocrites*] See on chap. 12. 15.

that ye do not diſcerne this time] As if he ſaid; you have wiſedom to obſerve naturall cauſes, and ſignes; why can you not conſider ſpirituall things, of far greater conſequence, that is, this accepted time, and day of ſalvation, wherein God offereth you ſuch abundant means thereto.

v. 57. *why of your ſelves judge ye not?*] He diſcovereth the fountain of their impiety and ſecurity: they would not deſcend ſeriouſly to examin their own conſciences, neither would they there enquire, as in the ſight of God, what was right: therefore had they much more underſtanding, for any thing, then for matters divine and heavenly; if they were ſued, or in danger of arreſts, they would preſently make means to compound with their adverſary, leſt they ſhould be put to more charge, or fall into greater dangers: but for reconciliation with the holy Majeſtie of God offended, they cared not; *Proſpicere* [illegible] well obſerveth here, that Chriſt did not ſpeak this, as intimating that they had either freedom of will, or poſſibility thereby to that which was good of themſelves: but that they might know that they had loſt it *ſuo vitio*, by their own fault or ſin, and that therefore Gods exaction was not unjuſt, though they were not able to perform that which they ought; but that man, (*à litera occidente, confugiat ad ſpiritum vivificantem, & facultatem, quam ante non invenit in natura, quærat ex gratiâ*) might from the killing letter (of the law) flee to the quickning ſpirit, and ſeek that ability of grace which he could not before finde in nature: which if he did (he ſhould finde that) great is the mercy of God: if he did not, that the puniſhment of his ſin is juſt.

v. 58, *When thou goeſt with thine adverſary*] See on Matth. 5. 25 The meaning is, break off contentions with thine adverſaries, before thou come to dangerous iſſues: repent thee quickly of all thy ſins, for which God hath a controverſie with thee: beleeve in Jeſus Chriſt, the onely Mediatour between God and man, and the price of our redemption; that being juſtified by faith in him, thou mayeſt have peace with God, (Rom. 5. 1.) in this life; abuſe not the patience and long-ſuffering of a gracious God, leſt he judge thee according to the rigour of his juſtice, which thou canſt never ſatisfie, which is here meant by the laſt mite. See on Matth. 1. 25.

mite] See Mark. 12. 42. *Theophylact* on this place well ſheweth, that the torments of the damned ſhall never end, becauſe they can never by ſuffering, pay the laſt mite, or ſatisfie the juſtice of God.

CHAP. XIII.

Verſe 1. WHoſe *blood Pilate*] We finde not in any other ſcriptures, mention of this fact: it ſeemeth he cauſed them to be ſlain, as they were ſacrificing, ſo that their blood was mingled with the blood of the beaſts which they offered: not that they were ſlain in Galilee, whereof *Pilate* was not Governour: but it may be that theſe were of the ſect of *Judas* the Galilæan, mentioned, Acts 5. 37 as *Anaſtaſius ſinait. quæſt.* 146. affirmeth they were; Chriſt here correcteth the rigid cenſures of hypocrites, over quick and ſharp in cenſuring others in their afflictions; forgetting that the ſame rod is over themſelves for their ſecuritie in ſinne: whereas we ought by ſuch examples to examine our own corruptions, and by preſent repentance to prevent Gods judgements: however we may not judge of mens finall conditions, by their preſent calamities.

v. 2. *ſuppoſe ye that theſe, &c.*] As if he ſaid; you may not think that God alwayes layeth the moſt heavy ſecular puniſhments, on the greateſt ſinners; he doth not preſently ſmite all great ſinners: but he maketh ſome exemplary, that thereby others may be moved to amend the like faults. See Numb. 16. 32. Acts 5. 3. 5. &c.

v. 3. *I tell you nay*] Becauſe men are too apt to condemn thoſe as plagued of God, whom he exerciſeth with temporall puniſhments, without regarding their own faults; he admoniſheth every one to look home to his own deſerts.

v. 4. *the tower in Siloe fell*] Neither do we read this hiſtory any where elſe in ſcripture: it ſeemeth to have been one of the towers on the walls of Jeruſalem, which ſtood by the waters of *Siloe*. See John 9. 7. Iſaiah 8. 6.

think ye they were ſinners] *Gre.* ὀφειλέται Debters, that is, ſinners. See Matth. 23. 16. ſo the Syriac tranſlateth it; and ſo the word is uſed, Matth. 6. 12. Luk. 11. 4.

v. 5. *ye ſhall all likewiſe periſh*] The word ὁμοίως, which the Syriac giveth, *as they*, doth not here ſignifie the ſame kinde of judgement; but is to be underſtood of puniſhment in generall, hanging over the impenitent; as if he ſaid, all impenitency is under the curſe temporall and eternall; as may appear in the following parable of the barren fig-tree. See alſo Matth. 3. 12. Epheſ. 5. 6. *ye ſhall all* (whether Jews, Galileans, or Samaritans) be judged alike, by the impartiall God, who reſpecteth not perſons. 1 Pet. 1. 17. Rom. 2. 5.

v. 6, *this parable*] See Matth. 21. 19.

A certain man had a fig-tree] This parable our Saviour ſpake, as prepoſſeſſing a ſecret objection which a ſecure ſinner might make againſt that which he ſaid: the ſcope is to ſhew that many impenitent ſinners who are worthy of preſent deſtruction, are yet ſpared for ſome time; all which ſhall but adde to their finall ruine, except they truely and timely repent: continuance in ſin is an high abuſe of Gods long-ſuffering, whoſe juſtice ſleepeth not; neither is he ſlack, but patient. See 2 Pet. 3. 9. Romans 2. 5. as the planter will try all means to make the barren tree fruitfull: ſo the good God will not preſently cut down and deſtroy men; but uſe all means to better them: when nothing will ſerve, then he layeth the ax to the root. See Iſaiah 5. 4. &c. Matth. 3. 10.

v. 7. *theſe three yeers*] That is, theſe many yeers: it ſignifieth the patience and long ſuffering of God toward ſinners: ſome underſtand the time before, and under the law, and Goſpel. *Greg. hom.* 31. See *Irena. l.* 4. *c.* 7.

why cumbreth it the ground] καταργεῖ ſignifieth among other things, to conſume or work out the heart of the ground: the meaning is, that they who are not fruitfull in good works, do but make others barren by their example; and as *Gregorie* ſaith, *aliis operandi occaſionem negat*, deny others the occaſion of working.

v. 8. *He anſwering ſaid*] This deſcribeth the affection of thoſe who faithfully plant in Gods vineyard; they do not forthwith deſpair when they ſee not preſent fruits of their labours; but take the more pains with their plants, their auditours, by how much neerer they perceive Gods judgements are on their barrenneſſe; and pray the Lord to ſpare them. See 2 Tim. 24. 25. Exod. 32. 31.

v. 9. *then after that thou ſhalt cut it down*] The Syriac readeth *and if not, why ſhould it live? thou ſhalt cut it down*: Chriſts purpoſe is hereby to ſhew the Jews, and in them all others planted in Gods vineyard the Church, what God looketh for, that is our fruit. Iſaiah 5. 2. and what they muſt look for, who after much pains and culture beſtowed upon them by the Miniſters, remain yet unbettered and unfruitfull; that is, cutting up and deſtruction of body and ſoul. See 2 Chron. 36. 15. 16. Jer. 1. 10. Iſaiah 5. 5, 6. Mat. 3. 10.

v. 10. *on the ſabbath*] Signifying that this miracle was done publikely, when the multitude were aſſembled.

v. 11. *a ſpirit of infirmity*] It was not any naturall infirmity, but by the malicious working of the devil; who delighteth in the miſery and infirmity of man, and therefore doth not onely infect and afflict the minde, but alſo the body, where and as far as he can obtain leave to hurt, as may appear in the hiſtory of *Job*, and many in the Goſpel.

v. 12. *thou art looſed*] It hath reference to that which is ſaid, verſe 16. (*whom Satan hath bound*) and to ſhew that he had power to diſſolve the work of the devil, and to reſcue his captives, and the key of the bottomleſſe pit, with the chain to binde Satan. Rev 20. 1, 2.

v. 13. *immediately ſhe was made ſtraight*] Syr. *She ſtretched out her ſelf*, ἀνωρθώθη, ſhe ſtood up ſtrait again: this ſheweth that it was the immediate power of God, which perfectly cured her, without any ordinary means applyed.

and glorified God] This is an effect of faith, to give God the honour of all the bleſſings which we receive. See Chap. 17. 16, 17. and it ſheweth that this was no obſcure work, but an evidence of Gods power and mercy.

v. 14. *the ruler of the ſynagogue*] That is, one of the rulers, for it ſeemeth there were divers, Mark 5. 22. Acts 13. 15. the Syriack calleth him רב *Rab*, which in the Chalde and Syriack ſignifieth *great, major, doctor, prince* or *ruler*. See on Acts 18. 8.

there are ſix dayes] concerning the errour of Phariſees prohibiting works of mercy on the *S*abbath day, See cha. 6. 2. obſerve here, that there can be nothing free from the cenſure of malicious ignorance, the moſt ſacred and Divine actions of Chriſts mercy doth Satan ſtrive to black over with ſome imputation of evil, leſt the ſpectatours ſhould beleeve and be ſaved.

v. 15. *Thou hypocrite*] ὑποκριτὴς ſignifieth alſo that which the latines call, *hiſtrio*, an acter or perſonatour of others, as ſtage players, in habit, words and actions imitate or counterfeit that which they are not, but for preſent would by all means ſeem to be: ſo do hypocrites, counterfeit, ſeem, or reſemble Saints; when they are indeed and truely no more ſuch, then he that acteth an Emperour on the ſtage, is an Emperour in power, Eſtate, and honor; the *Syriac* excellently expreſſeth it, by נסב באפא *naſeb baphe aſſumens vultum, or accipiens perſonam, faciem, &c.* thou who aſſumeſt the countenance, or taking on thee the perſon or face of another. Matth. 7. 5. Luke 6. 42. this diſſembling of the ruler (who under pretence of much zeal to the ſanctification of the ſabbath, calumniated Chriſt the Lord of the ſabbath) Chriſt here reproveth: as alſo their perverſe zeal, who did not think the ſabbath violated, by works of mercy towards their beaſts, but towards men: thus he convicteth them by their own practice.

v. 16. *daughter of Abraham*] She was ſuch, either by nature, imitation, (Rom. 2. 12. Luk. 19. 9.) or both: in any of which reſpects they were extream perverſe, in denying that comfort to a Saint of God, bound 18. yeers together, with the bonds of Satan, in great affliction, and pain of body, which they would not deny to a beaſt, by themſelves tyed up with the bonds of men, for their own good, and for a convenient time onely, malice is ever blinde, and impiety unreaſonable.

theſe eighteen years] the time of her ſuffering which Chriſt well knew, he reciteth, as to convince their peeviſh malice; ſo to comfort thoſe who ſuffer long, God meaſureth all, and in due time will help. Pſal. 9. 10. long this afflicted woman ſuffered, long the lame man. John 5. 5.9. much longer Iſrael in Egypt; yet God delivered at laſt.

v. 17. *All his adverſaries were aſhamed*] They were aſhamed as convicted of calumny: it doth not appear that they were converted: but a more happy effect of this miracle appeared in the reſt who rejoyced for the power and mercy of God ſhining in theſe works of Chriſt.

v. 18. *Unto what is the kingdom of God like*] Mark. 4. 30. that kingdom of God which is now offered unto you which he governeth by the ſceptre of his word, ſhewing the way thereto.

v. 19. *Like a grain of muſtard ſeed*] This he ſpeaketh to declare the admirable encreaſes and power of the Goſpel, whoſe beginnings were ſo ſlender, and that the Church hath divers ſtates, ſomtimes it is ſmall and hardly diſcerned for the paucity of profeſſours and true believers (Reve. 11. 12.) ſomtimes glorious with multitudes, and by them very conſpicuous ſtretching out her branches. (Pſal. 8. 9. 10. 11.) to the river, and her boughs to the ſea.

v. 20. *Whereunto ſhall I, &c.*] Matth. 13. 33.

v. 21. *It is like leaven*] This ſimilitude is to the ſame purpoſe. See chap. 12. 1.

v. 22. *Journeying towards Jeruſalem*] Matth. 9. 35. the firſt part of this verſe ſheweth the unwearied induſtry of Chriſt in teaching the people the way to ſalvation, in the ſecond appeareth his zeal to the ordinances of God: for in that he made journeys to Jeruſalem, it ſeemeth to have this meaning, that how ever he preached conſtantly in the towns and villages, yet ſo often as their appointed feſtivals approached, he went up to the ſolemn aſſemblies to worſhip at Jeruſalem.

v. 23. *Are there few that be ſaved?*] This ſeemeth a captious queſtion, occaſioned by Chriſt his preſſing repentance: as if it had been ſaid; what ſhal become of the Iſrael of God, if ſo few as you pretend ſhalbe ſaved? therefore he anſwereth not directly, but admoniſheth rather to be very careſull for their own ſouls health (Matt. 7. 13.) then inquiſitive after the counſels of God concerning the number of the elect: and to avoid that common roade to hell, following multitudes to ſin. See Exod. 23. 2.

v. 24. *Strive to enter in*] See on Matth. 7. 13. Chriſt according to his uſuall manner, anſwered not directly to their queſtion, to ſatisfie their curioſity, but to that which more concerned them to know and do.

many, I ſay unto you will ſeek] that is, they will endeavour for ſalvation, by a blinde deſire thereof, but not uſing the right means, nor going the right way (by Chriſt the onely door thereto) ſhall not attain it. See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31. 32. many ſhall ſtrive in vain, as they who ſeek righteouſneſs and ſalvation by their own merits and works of the law, not by faith in Chriſt: or who continue willfully in known ſins: yet muſt we ſtrive in that way of faith w^ch^ worketh by love. Gal. 5. w^ch^ God hath appointed, in whom our labour is not in vain. 1 Cor. 15. it is true, few ſhall be ſaved, in reſpect of the multitude of unbelievers which ſhall periſh: there is little wheat in reſpect of the chaff, yet enough to fill Gods granary: as many as are written in his book of life: that certain number, whoſe election is ſure and immutable, having this foundation, the Lord knoweth who are his: our wiſdom therefore ſhall be, not to trouble our ſelves with thoſe things, which are within the vaile, and ark of Gods ſecret counſell, but to ſtrive to make our calling and election ſure to our own conſciences (which is ſure in Gods decree) by doing thoſe things which may as happy fruits of our election, calling and regeneration, aſſure us that we ſhall never fall. 2 Pet. 1. 9. 10.

v. 25. *And hath ſhut the door*] He meaneth, that God affordeth us time, & opportunity of ſalvation which if we omit, we ſhall be ſhut out like thoſe fooliſh virgins. Matth. 25. 10. Pſal. 32. 6. Iſai. 55. 6.

I know you not] that is, I own you not for mine.

v. 26. *We have eaten*] He meaneth here the Jews, who had opportunity of ſalvation offered them, by Chriſts preſence, and familiar converſing with them; and yet they neglected it, it ſhall not profit to have eaten and drunk with Chriſt on earth; nor to have heard him preach, except we believe, and forſake our ſins: Judas, and the Phariſees heard him, yet were ſons of perdition.

v. 27. *But he ſhall ſay*] See Matth. 7. 23.

depart from me] Matth. 25. 41.

v. 28. *Weeping and gnaſhing of teeth*] Matt. 8. 12. & 13. 42. & 24. 51. This expreſſeth the miſerable and hopeleſs condition of the damned; who ſhall indeed riſe again to eternall ſorrows which the ſcripture expreſſeth in ſeveral terms; everlaſting torments in hell fire, unquenchable; the worm that dieth not, utter darkneſs, and here weeping and gnaſhing of teeth: that is the moſt intenſe ſorrows and torments of ſoul and body, the *pœna ſenſus* and *pœna damni*, in that they ſhall be ſenſible of the bleſſedneſs of the Patriarks, Prophets, and all the elect, in the preſence of God, which they willfully loſt. See Matth. 8. 11.

v. 29. *Come from the eaſt*] He ſeemeth to ſpeak here principally concerning the Gentiles, alluding to Iſai. 43. 5. 6. the ſenſe being, God will call his elect out of all nations, and they ſhall have eternall life and bleſſedneſs with faithfull Abraham, which he expreſſeth by the ſimilitude of a feaſt or banquet, as c. 14. Matt. 22. Matt. 8. 11. Luke 22. 20.

v. 30. *There are laſt, which ſhall be firſt*] Matt. 19. 30. & 20. 16. Mark 10. 31. in this ſpeech he overthrows the vain confidence of the Jews, who ſo pretended to be the peculiar people of God, that they would diſintereſt al other nations, whom they deſpiſed as caſt-aways, themſelves preſuming on Gods favours, as if he were bound to them, how ever they degenerated from holy Abraham, he telleth them here, that ſhortly that order ſhould be changed; the Gentiles being perferred before them, and they through their invincible obſtinacy and unbelief, being rejected, and becoming a ſcorn and reproach to all nations.

v. 31. *Herod will kill thee*] *Herod Antipas*: This ſeemeth not advice proceeding of any good wil to Chriſt, but in hope to rid him away, that he might not teach there. See Amos 7. 12.

v. 32. *Tell that fox*] He calleth him ſo for his ſubtilty, and fraudulent diſpoſition (See 2 Tim. 4. 17.) which Chriſt hereby intimateth was well known to him, though Herod lurked like a fox, to finde advantage to hurt.

I caſt out devils] intimating that he had no cauſe to fear Herods power, who commanded the powers of hell: and his ſelf had taught, that in the ſervice of God, they are not to be feared who can only kill the body: which muſt teach us conſtancy in our miniſtry.

to day and to morrow] that is for a ſhort time by God appointed, and therefore not in the power of man to prevent or abridge.

be perfected] namely in being offered up, and perfecting the work of mans redemption. See John 19. 28. 30.

v. 33. *Periſh out of Jeruſalem*] He ſheweth that he muſt ſuffer at Jeruſalem, where ſo many of the prophets had been murdered, that few, or none in reſpect of them, periſhed elſwhere; the ſence is, as if he ſaid, tell you me that Herod will kill me? nay but more bloody enemies are you and your high Prieſts.

v. 34. *O Jeruſalem, Jeruſalem*] Matth. 23. 37.

how often would I have, &c.] in this ſimilitude he declareth, as the tender love of God to them (Joh. 11. 25.) ſending them many prophets to inſtruct them (Jer. 7. 2. Chron. 36. 15.) ſo alſo their obſtinacy in contemning his counſel againſt themſelves: here is no freedom of will to good, but onely ſelf deſtruction by ſin.

v. 35. *Behold your houſe is left unto you deſolate*] See Matt. 23. 38. that is, the temple in which you glory. Jere. 7. 12. this city Jeruſalem, and this whole people ſhalbe ruined, here is uſed the preſent for the future, both for the certainty of that he ſaith, and alſo becauſe it was then hard at hand.

Ye ſhall not ſee me] That is, after my death and reſurrection, ye ſhall not ſee me again untill I come in glory. See c. 19. 38. Pſal. 118. 26. Matth. 23. 39.

CHAP. XIIII.

Verſe 1. O*Ne of the chief Phariſees*] Either one of their *Sanhedrin*, or chief councell in matters Eccleſiaſticall; or elſe one of the rulers of a *Synagogue*: for Matth. 9. 18. *Jairus* is called ἄρχων, *a Ruler*, who Mark 5. 22. is named ἀρχισυνάγωγος, *a Ruler of a Synagogue*: alſo there was a difference between theſe; Elders, Scribes, and Chief Prieſts, as between the offices of civil and Eccleſiaſticall rulers. See c. 24. 20. Act. 4. 5. as Moſes alſo diſtinguiſheth them. Deu. 19. 17. for al rulers of Synagogues were not Phariſees. Joh. 7. 48. for Phariſee a was name of a ſect, of פרש פרש *pharaſh ſeparavit*, or *expoſuit* פרושים as it were, ſeparated from others ſociety in ſanctimony of life (at leaſt in their own opinions, as Luke 18. 11. ſo *Theophylact* ſaith they were ἀποκεκομμένοι τῶν ἄλλων, ſeparating from others. See *Epiphan. lib.* 1. 16. *Joſeph. Antiq. lib.* 17. *cap.* 3. & *lib.* 18. *cap.* 2. ſo alſo *Suidas* interpreteth φαρισαῖοι, by ἀφωρισμένοι, ſeparates, thoſe who derive the name from interpreting, muſt conſider, that their interpreters and doctors were called סופרים *Sopheim*, ſcribes, from the word ספר *ſaphar ſcripſit*, but the Phariſees obſerved the law and expoſition thereof from tradition of their elders.

to eat bread] this known Hebrew phraſe importeth to dine or ſup, the like hiſtory we have chap. 7. 36. why he would eat with ſuch treacherous inviters, the cauſe might be, leſt he ſhould ſeem to hate their perſons, or eccleſiaſticall order, and that in his affability, he might finde occaſion of converting or convincing them, and leaving them without excuſe at the day of judgement.

they watched him] they obſerved his words and behaviour, that they might finde ſomthing to accuſe him of.

v. 2. *Which had the dropſie*] Whether he came of his own accord, or was ſent in by the Phariſees, for that frequent occaſion of quarrell about the *S*abbath, it is not certain: the diſeaſe is mentioned; he was ὑδρωπικὸς, ill of the dropſie, either a *Tympany*, or that which is the *Anaſarcha*, or dropſie univerſally ſpread over the whole body, the ſwelling fleſh becoming ſpongie and ſenſeleſſe; and ſo much the more uncurable by how much longer time, the crude humour from the corruption of the liver, hath prevailed, and ſetled an evil habit upon every part: what ever, how deſperate ſoever to man; he that made man, can repair any ruin in man, and perfectly cure him, but here Chriſt provoketh the Phariſees to a diſpute concerning the *S*abbath, firſt, becauſe he knew their thoughts who watched what he would do; again becauſe on the like occaſions, he formerly had ſundry conteſts with them.

v. 3. *Jeſus anſwering*] The Hebrew manner of ſpeaking many times ſignifieth, hee began to ſpeak.

is it lawfull to heal on the Sabbath day?] Matthew 12. 10.

v. 4. *They held their peace*] Not able to contradict as v. 6. nor daring to incur the hatred of the people, for whom Chriſt wrought ſo much good, or thinking there was no preſent danger of death in the ſick man, and having alſo been ſo lately put to ſhame in the ſame argument. *S*ee c. 13. 17.

v. 5. *Which of you ſhall have an ox, &c.*] *S*ee chap. 13. 15.

v. 7. A *parable*] Matth. 13. 3. 9. That is, a dark ſpeech covertly to tax their ambition, and to teach them humility.

chief rooms] *Gr.* πρωτοκλισίας. κλισία as *Suidas* ſaith is κλίνη, or κραββάτιον a bed on which they lay down: though that ſame *diſcubitorius lectus in Plinie. l.* 33: *c.* 11. on which they uſed to ſup, differed from the bed on which they ſlept, as alſo their *triclinia*, which were three beds or pallets ſet together to ly down & to eat on, ſpecially at their feaſts: the *Syriac* word here uſed is of סמך *Semach*: as John 13. 23. Matth. 26. 7. 20. Luke 7. 37. & 22. 27. 1 Cor. 8. 10. &c. the ſame which the *Hebrew* סמך *Samach* in the pallets it ſeemeth there was (as at our tables) ſome obſervation of places for gueſts reſpectively to be ſet, which ſome ambitiouſly affected, as thinking themſelves more worthy then others preſent, this Chriſt reprooveth as an effect of pride, and occaſion of many breaches of charity.

v. 8. *Sit not down in the higheſt*] This he ſaith to beat down ambition, and to perſwade to modeſty and humility, as the Apoſtle admoniſheth. Phil. 2. 3. that in lowlineſſe of minde they eſteem others better then themſelves.

v. 9. *He that bade thee, &c.*] See Prov. 25. 6. 7.

v. 10. *Sit down in the loweſt*] ἀνάπεσον, of ἀναπίπτω *decumbo*, according to the cuſtom of thoſe countreys. *S*ee on chap. 7. 36. he giveth not this as an univerſall rule to all men, but forbiddeth ambition in all. See on c. 11. 43. Matt. 12. 38.

v. 11. *For whoſoever exalteth himſelf*] Matth. 23. 12. Job 22. 29. Prov. 29. 23. Luke 18. 14. Jam. 4. 6. 1 Pet. 5. 5. whoſoever arrogateth to himſelf, or thinketh too highly of his own worth.

he that humbleth himſelf] to humble ones ſelf, is to think lowly of ones ſelf, attributing all the good he hath, to God: which Samuel expreſſed by קטן בעיניך *katon bebenecha, little in thine own eyes.* 1 Sam. 15. 17. not overvalewing thy ſelf, he ſaith not, he that is humbled, &c. but he that humbleth himſelf, it may be no fault to be exalted, and ſo no vertue to be humbled, therefore he ſpeaketh not here of that humility which is *ex triſtitia* or *neceſſitate* as *Bernard ſup. Cant. ſerm.* 34. ſpeaketh, for that may be with pride and an unſubdued minde, but that which is, *ex voluntate*, of a will either meekly bearing afflictions, or humbly enjoying proſperity, the ſum is, that which *Fulgentius, de prædeſt. ad Monim. l.* 1. ſaith, *ſicut ---- fit elatione humilis: ſic fit humilitate ſublimis.* as a man is made low by pride, ſo is he exalted by humility: for God reſiſteth the proud, and giveth grace to the humble. 1 Pet. 5. 5. not that God findeth any thus humble before he giveth them grace, but becauſe *dando gratiam humiles facit*: by giving grace, he maketh them humble,

v. 12. *When thou makeſt a dinner or a ſupper*] This forbiddeth not entertainment of Parents, brethren or friends, but condemneth the errour of Phariſees, who thought thereby they ſatisfied the law of charity, which is indeed in relieving the poor and needy.

v. 13. *Call the poor*] For theſe are the objects of charity: the good thou doeſt to theſe Chriſt taketh as done to him. Matth. 25. 35.

v. 14. *For they cannot recompenſe thee*] meaning, that in juſtice, a recompenſe ſhall be made, which becauſe the poor cannot, God certainly will.

at the reſurrection of the juſt] where the juſt ſhall receive reward (the wicked ſhall riſe again, but to eternall puniſhment) ſee Matth. 25. 34. Eccleſ. 11. 1. Pro. 19. 17. the poore mans hand is *gazophylacium Chriſti*, Chriſts treaſury, and a bill of exchange for heaven, whereby we may there lay up treaſury, where we ſhall be ſure to finde and enjoy it, *in tuto hæreditas ponitur, quæ Deo cuſtode ſervatur. Cyprian. de ep. & miſericord.* in ſafety is that inheritance laid up, which God keepeth.

v. 15. *Bleſſed is he*] Reve. 19. 9.

that ſhall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expreſſion meant, to be partaker of the joyes of heaven: poſſibly this ſpeaker dreamed of ſome imaginary heaven in which men ſhould eat and drink: but Gods kingdom conſiſteth not in ſuch things.

v. 16. *Then ſaid he unto him*] Matth. 22. 2.

a certain man made a great ſupper] that is, God rich in mercy, who by his ſervants inviteth man, propoſing the bread of life, which remaineth to eternity. John 6.

bade many] Matt. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in reſpect whereof it is called a *great ſupper*, or feaſt, as alſo in regard of that which is ſet before them, which is eternall life and compleat happineſs in Chriſt. See Matth. 22. 14. Rom. 10. 18. this is a great feaſt which laſteth not for ſome dayes onely, as did *S*olomons. 2 Chron. 7. 8. Nehemiahs. Nehem. 8. 18. or that of Ahaſhueroſh Eſter 1. 3. 5. and 2. 18. but to eternity: neither is it for the nation of the Jews only Rom. 3. 29. or like *Belſhazzars* Dan. 5. 1. to a thouſand lords, but to all nations and people, without acceptation of perſons. Acts 10. 34. 35.

v. 17. *Sent his ſervant*] Meaning his Prophets; who though many, yet having one commiſſion, meſſage and Spirit by which they all ſpake, are here ſignified by the name of a ſervant.

come, for all things] Prov 9. 2. 5. intimating ſpeed, and undelayed apprehenſion of Gods mercy offered in the Miniſtry of the Goſpel, as Hebr. 3. 15.

v. 18. *All with one conſent*] with one accord, though they alledge ſeverall cauſes, yet they all agree in refuſing to come.

v. 19. *Another ſaid I have bought*] In theſe excuſes, it appeareth, how dangerous a *Remora* and obſtacle to the kingdom of Chriſt, the care of ſecular things is, and that all things and buſineſſes of this world, how ever ſeaſonably lawfull and neceſſary, muſt yet give place to thoſe, which concern Gods honour, and our eternal life and ſalvation.

v. 21. *Maſter of the houſe being angry*] Matth. 22. 7. is mentioned the injury done to the ſervants ſent to invite the gueſts (meaning the perſecutions of the Prophets and Miniſters) and the juſt puniſhment inflicted; deſtruction of the fooliſh and ingratefull people who ſo requite the Lord; which Luke omitteth.

into the ſtreet and lanes, &c.] hereby ſignifying the calling of the Gentiles, wretched unregarded ſinners, intimated by the poor, lame and blinde (*S*ee Reve. 3. 17.) and a people gathered as it were from the high-wayes and hedges.

the poor] The poor in ſpirit, Matth. 5. So, *Peccatores ſuperbi reſpuuntur, ut peccatores humiles eligantur, Greg. hom.* 36. Proud ſinners are refuſed that the humble may be choſen. God chuſeth thoſe whom the World deſpiſeth: the infirm and deſpicable of the World, commonly do more readily hearken to the voice of God, by how much leſſe they have in the World to pleaſe and diſtract them: ſo hold all

wordly

worldly things, that you be not thereby held from God, *ut terrena res poſſideatur, non poſſideat, Greg. qu. ſ.* that you may poſſeſs earthly things, but not be poſſeſſed thereby.

v. 22. *and yet there is room*] Many being collected of the Jews, yet was there place left for a greater fulneſs of the Gentiles. *Auguſt. de verb. Dom. ſer.* 34. nicely diſtinguiſheth, the Gentiles came from the Streets, and Hereticks from the Hedges. The meaning is, to ſhew Gods inexhauſtible mercy to all ſorts of penitent ſinners.

v. 23. *compel them*] Not by violence, but by the power of preaching, ſo *Theophylact* underſtandeth it, as Rom. 1. 16. God compelleth no man to ſanctity, but enclineth the will thereto: he forceth none by violence, though he draw them by perſwaſions, promiſes, or threatnings, which is the ſpiritual compulſion here intended, when the rigour of the Law preached terrifieth the ſinners conſcience, and ſo fear of judgements forceth him to ſeek ſalvation and comfort in Chriſt. So *John* Baptiſt compelled his hearers, by telling them that the ax was laid to the root of the tree, Matth. 3. 10. So Miniſters are commanded to do, 2 Tim. 4. 2. So God draweth us to Chriſt, John 6. 44. which is never done *Sine inclinatione mobilis*, without the inclination of him that is moved, it being an immediate effect of the will ſanctified, moved, and enabled by the Spirit of God. This he doth, ſaith *Bernard, de gra. & lib. arbitr. Cum terret aut percutit ut faciat voluntarios non ſalvet invitos*, when he terrifieth, or ſmiteth to make them willing, not to ſave them againſt their wills: when he changeth the will from evil to good, he doth but change, he doth not take its liberty away: as for the coercive or compulſory power of Magiſtrates, it belongeth not to this place, becauſe, not to Miniſters: certainly the civil Magiſtrate beareth not the Sword in vain, Rom. 13. 4. Therefore ought he to revenge all wickedneſs, ſpecially that wherein Gods honour and truth are intereſſed: yet is it moſt requiſite that a tender hand be uſed toward the weak, on the Miniſters part, as is commanded, 2 Tim. 2. 24. On the Magiſtrates, by providing all probable means to enform them better; ever conſidering the difference between him that erreth out of that which they call invincible ignorance, & him, that not only erreth wilfully, in fundamentals, but alſo ſeduceth others therein: See Deut. 13. 6, 7, 8, 9, 10. 13, 14, 15. Deut. 17. 7. and it is by proportion conſiderable, if he that murdereth the body may not be ſpared (Numb. 35. 31, &c.) much leſſe may he who murdereth bodies and ſouls to eternity, by making their Proſelytes children of Hell, Matth. 23. 15.

v. 24. *none of theſe men which were bidden*] None of thoſe who abſolutely and finally refuſed the grace and mercy of God offered in the Goſpel. He meaneth not here, an abſolute, but a general rejection of the Jews; as if he ſaid, few of them (in reſpect of the multitudes of the Gentiles to be called) ſhall be ſaved. See Rom. 11. 1. &c.

v. 25. *ſaid unto them*] There were many followers of Chriſt preſent, but not all of one minde and reſolution: he who ſaw all their thoughts, addreſſeth his ſpeech to ſome of them: and ſo proſecuteth the former argument concerning mens excuſing themſelves from Gods ſervice, by ſecular buſineſſes: ſhewing, that except men can put off that minde and vain love of this World, they cannot be any true Diſciples of Chriſt.

v. 26. *if any man come unto me*] Matthew 10. 37. Matth. 16. 24.

and hate not his father] That is, removeth not all carnal affections, contrary to the calling of God; or he who is not diſpoſed (where theſe loves are incompatible) to hate Father and all for the love of Chriſt, can be none of his: ſo that theſe things are by no means ſimply to be underſtood (as if the ſervice of Chriſt required any violation of the laws of God and Nature) but comparatively: I ought dearly and tenderly to love Father and Mother; but to prefer my Creator and Saviour before all: as *Ambroſ. orat. funebr. de ob. Valent.* very well ſaith, *Debeo affectum parenti, ſed magis obſequium debeo ſalutis auctori.* I owe affection to my parent, but I rather owe obedience to the Author of my ſalvation.

v. 27. *bear his croſſe*] That is (as may appear from the following compariſon) when the Lord ſhall call men thereto, to be ready and willing to endure afflictions for Chriſts ſake. The Croſſe here, as elſewhere, ſignifieth torments, miſeries, calamities, in alluſion to thoſe ſorrows and torments which Chriſt on the Croſſe ſuffered for us, though all that we can ſuffer are incomparably leſſe then thoſe. And in this manner of ſpeaking he intimateth that we cannot reaſonably expect, that the condition of us ſervants ſhould be better then Chriſts our Lord and Saviour. See Matth. 10. 38.

v. 28. *ſitteth not down firſt*] This ſheweth the means how to bear the Croſs patiently and conſtantly; that is, by reſolving beforehand ſo to do. That which maketh men ſtartle away in afflictions, is principally their unpreparedneſs thereto, and vain hope of ſecular proſperity. Concerning preparation hereto, he propoſeth two ſimilitudes: Firſt, of the unconſiderate builder, who for want of forecaſt, loſeth much charge on that which he is not able to perfect: So ſhall they who do much in Chriſts ſervice, if they reckon not upon the Croſs if need require. Secondly, of the unadviſed Souldier, who will not timely conſider the power of thoſe with whom he muſt encounter: this life is a warfare, and that truceleſs; it is great folly ever to be ſecure.

v. 33. *forſaketh not all that he hath*] That is, when Gods glory ſo requireth.

v. 34. *Salt is good*] By Salt, he meaneth the uncorrupted integrity and vigour of minde in the midſt of afflictions (which ſeaſoneth, hardneth, and keepeth from corruption of fleſh and blood, ever indulgent to its own eaſe) without which, we can be profitable for nothing: eſpecially if Miniſters be not wiſe to ſeaſon themſelves and others herewith, they are utterly unprofitable.

but if the ſalt hath loſt its ſavor] Matth. 5. 13. Mark 9. 50. The Diſciple of Chriſt muſt be as Salt, not onely good in himſelf, but alſo by his Miniſtery communicating that ſavor to others, that they may be ſound: as it is written Titus 1. 13. *Rebuke them ſharply, that they may be ſound in the faith.*

v. 35. *He that hath ears to hear*] He that heareth let him mark diligently. This admonition, as we have continually need of when ever we hear any part of Gods Word, ſo ſpeciall where this ſubject, the Doctrine of the Croſs is preached; which we moſt unwillingly hear of.

CHAP. XV.

Verſe 1. D*Rew neer unto him all the Publicans, &c.* Who were odious to the Jews, becauſe they gathered up the cuſtoms and taxes for *Cæſar*: by *all*, he meaneth many: or all that came to him to be converted: Of ſinners there were (and are) two ſorts: Some acknowledged or were aſhamed of their ſin and miſery; ſome were juſt in their own eyes. Of the firſt ſort were thoſe who came to hear Chriſt preaching mercy to penitent believers in him. Of the ſecond ſort were the Scribes and Phariſees, who highly valued their own merits, and pretended righteouſneſs by the works of the Law; therefore they embraced not the faith in Chriſt for their juſtification. So that Chriſt came not to call them, but thoſe other ſinners, Mat. 9. 13. by ſinners here underſtand notorious ſinners; for all are ſinners.

to hear him] They came not to make their liberty from the curſe of the Law, a cloak for ſin, but to hear his Doctrine and to convert: they came as the ſick to the Phyſitian, to be healed and ſaved.

v. 2. *murmured, ſaying, this man, &c.*] They calumniated Chriſt among the people; which he perceiving, anſwered, as in the following Parables: they being puffed up with vain opinion of their own righteouſneſs blamed him: firſt, for admitting ſinners into his company: Secondly, for eating with them: this οὗτος, this Man, is *emphatical*: as if they had ſaid; this your excellent Doctor, whom you count the *Meſſias* and teacher of righteouſneſs, look what company he keepeth, Publicans and notorious ſinners. Pride and Malice are ever cenſorious and blinde. See *cap.* 7. 39. And in this example it appeareth, that it is more poſſible to be without fault, then unjuſt cenſure.

v. 4. *What man of you*] The ſcope of all theſe Parables, is to teach them the bounty of God, and his care of poor ſinners recovery, and how they that are truly ſanctified, are ſo far from envying the converſion of other ſinners, that they heartily rejoyce thereat.

having an hundred ſheep] See Matth. 18. 12. He compareth ſinners to ſheep going aſtray. So Pſal. 119. 176. Iſaiah 53. 6. and himſelf to a careful ſhepherd, as John 10. Ezek. 34. 15. Acts 20. 28. he leaveth ninety nine for a time; not meaning any deſertion of the flock, but a ſolicitous intending the recovery of that which is ſtrayed, ſpeaking to mans ſenſe. He compareth Publicans and ſinners to ſtray cattel, intimating his care to ſave the elect and joy in their recovery from Sin and Death. Wherein he ſecretly taxeth the envy of Phariſees for impious and Satanical, which ſo much differed from the joy of holy *Angels* in the preſence of God at ſinners converſion: So layeth he down a ſingular ground of comfort to the converted: for if God bear ſuch love to the elect, that he would own them, and ſeek them, who had no hearts to ſeek him, being yet dead in treſpaſſes and ſins; how ſhall he not much more know them and hear them, when being found of him, they ſeek him in truth, See Eſay 65. 1. Rom. 5. 10. Rom. 8. 32. & 10. 20.

until he finde it] Chriſt the good ſhepherd came to ſeek that which was loſt, and will never give over his work unperfected: the ſinner is then prevented by Gods grace, and enabled to ſeek him, as *Fulgentius de incarn. & grat. Dom. Jeſu* ſaith, *quando illuminatur ut credat*, when he is illuminated that he may believe.

v. 5. *layeth it on his ſhoulders rejoycing*] Hereby alſo Chriſt declareth his love and care of ſinners, who hath born all our infirmities, Matth. 8.17. And the duty of Paſtors which is to labour, as well to recover the loſt, as to preſerve the remainder of their flock. See 2 Tim. 2.24, 25, 26. Matth. 18. 14, 15, &c.

v. 7. *joy ſhal be in heaven*] Which he interpreteth v. 10. joy in the preſence of the Angels of God; and thus he accommodateth his ſpeech to vulgar capacities: underſtanding by *juſt perſons*, thoſe who ſeem ſo to themſelves, having no ſenſe of their ſins and need of repentance. See Prov. 30. 12. Eccleſ. 7.22. or thoſe who continue in the right way, Pſal 119.1. Thoſe who being juſtified by faith, yet daily pray, *forgive us our treſpaſſes*. This underſtand as joy is defined, *an affection ariſing from ſome freſh or new good*: Hence we may conceive how God and his good Angels are diſpleaſed at ſins, whereas his Spirit is ſaid to be grieved at them. Epheſ. 4.30. Ezek. 18.23.

v. 8. *ten pieces of ſilver*] This ſimilitude is to the ſame purpoſe, *Drachma's*, here tranſlated, pieces of ſilver, is the eighth part of an Ounce, which cometh to ſeven pence half penny, and is equal to the Roman penny, Mat. 18.28.

if ſhe loſe one] As if he ſaid, you would all juſtifie that care and pains which were beſtowed in ſeeking that ſecular thing which is loſt, abroad or at home: would you allow the ſeeking of loſt Beaſts, and not of loſt Man? Is it juſtifiable to uſe all lawful means for the recovery of a little piece of ſilver with *Cæſars* image upon it; and is it with you condemnable to ſeek a loſt Man, who hath Gods image on him? By this reaſon he evidently convinceth their malice: So doth he admirably comfort the elect, intimating, that God will leave no means unattempted for the recovery of them.

v. 9. *calleth her friends*] Here he proveth by an argument, from the leſſe to the greater, that the Angels rejoyce at the converſion of a ſinner; becauſe they have greater love and joy then Man: alſo he ſheweth what the captious Phariſees ſhould have done, if they would imitate the holy Angels, who were ſo far from envying any Mans ſalvation, that they rejoyce with one another for it: alſo here appeareth the great pains and care which ought to be taken for the recovery of loſt ſinners, contrary to the courſe of proud Phariſees, who ſwelling with a deluding conceit of their own holineſs, eſteemed penitent ſinners and Publicans no better then forlorn caſtawayes.

v. 11. *a certain man had two ſons*] By this third ſimilitude, he declareth the wretched condition of thoſe who live in ſin and unbelief, which he propoſeth in the yonger brother: as alſo how ready God is to forgive the penitent.

v. 12. *Give me the portion of goods*] That which thou intendeſt to give me for my portion.

he divided unto them his living] Τὸν βίον importeth here, as elſewhere, that by which life is maintained, which the Syriac interpreteth, *his poſſeſſion*. See Mark 12.44. Here is a character of an evil ſon. Firſt in deſiring a diviſion of the eſtate, his father being yet alive. Secondly, in that having poſſeſſion of his portion given him, he preſently forſaketh his father. Thirdly, in that he quickly conſumed all in riotous living: in all which is ſeen an image of Man fallen into ſin; when ambitious (as it were) of ſharing with God, and ſeeking happineſs in himſelf, and his own fooliſh wayes and inventions, rather then in God, the onely Fountain of true happineſs, he departed from God, ſin ſeparating him: thus evilly uſing that freedom of will which God gave him for good, he loſt himſelf and all will and ability to good: Hence flowed in that *Deluge* of ſin and miſery on men, God permitting the Heathens to their own luſts and errours, Rom. 1.24. Hence alſo thoſe miſeries ſhadowed under this yong mans poverty and extream want.

v. 15. *he ſent him into his fields to feed ſwine*] Here in the letter appeareth the ſad condition of ungoverned young Prodigals, to be vilified moſt by them on whom they vainly ſpent their eſtates: as alſo the juſt judgement on the raſh and diſobedient: he that would not cleave to a loving father, that it might have been well with him, is compelled to adhere to an unkinde ſtranger, and to be made a ſervant of the vileſt beaſts, who undervalued the dignity of a ſon: he that would not underſtand the bleſſing of plenty, is better inſtructed by extream want: and in the Moral, the baſe ſervitude which the Devil putteth his ſervants to, in feeding and communicating with the moſt unclean affections.

v. 16. *and would fain have filled his bellie with the huskes*] by theſe κεράτια, *huskes* (whether we underſtand thoſe *ſiliquas* or pods of pulſe, peaſe or beanes: or, as *Theophylact* ſeemeth to underſtand, and others ſay, of the fruit of the *carob tree*, which beareth a pleaſant fruit in pods alſo, it ſkilleth not much; though the latter ſeem a very probable opinion, the *Syriac* reading here חרובא *charubo* ſome give it καῤῥȣ́βια: *Siliqua dulcis*, a ſweet pod. *Strabo* cited by, V. *Shindler, Penteglot.* ſaith, *multum hæc cognita Nicea, & maris Liguſtici accolis, ubi eam eſitant, pueri, etiamque porci*: this is much known in *Nicea*, and to thoſe who dwell by the ſea of *Liguria*, where children, and alſo hogs uſe to eat thereof. *Galen* alſo mentioneth this tree bearing theſe κεράτια, by latter writers called the *Carob tree*, and the fruit thereof *S. Johns bread*; (that which *John Baptiſt* eat, Matth. 3.) or locuſts. See *John Gerard. hiſt. plant. lib. 3. cap. 82. J. Drus. prætterit. lib. 3. Plin. lib.* 15. *c.* 24. whatever they were, *no man gave unto him*: as if he ſaid, they who allowed their Swine a certain meaſure thereof, would not allow him to fill his belly therewith. The Moral is, that in Gods houſe his children are ſatisfied, as it were with fatneſs, Pſal. 63.5. there is diſtributed the bread or portion of ſons, Matth. 15.26. 32. but out of his family, husks of unclean Swine, the lying fables of traditions, which do rather puff up with vain pride, then nouriſh to eternal life: ſo are profane men compared to Swine, 2 Pet. 2. Of the famine of Gods Word ſee Amos 8. 11. See *Theophylact* hereon.

v. 17. *when he came to himſelf*] Hitherto he was beſide himſelf, like a mad or drunken man, not knowing what he did, but neceſſity brought him to his right minde.

have bread enough] The moral is, the meaneſt in Gods family abound with ſpiritual comforts, and are in a condition incomparably better then any out of it. See Pſalm. 84.11.

v. 18. *I will ariſe and go, &c.* Not that any ſinner can prevent Gods grace, ſee John 6.44. Jer. 31.33. Ezek. 11.19.20. God alone giveth repentance, who in Chriſt forgiveth the penitent: the ſinner indeed ſaith in his heart, as this young man, *I will ariſe and go, &c.* but never until God works ſuch a reſolution in him. See Phil. 2.13. So that here are repreſented the effects of Gods mercy in the converſion of a ſinner. 1. Diſlike and deteſtation of the former courſes of life. 2. Ariſing from the drunken ſleep and dotage of ſin. 3. Certain purpoſe to leave ſin, and to return to God in newneſs of life. 4. Confidence of grace and merciful reception with our heavenly Father. 5. Ardent and longing deſire of the ſweet and true comforts which are in Gods houſe and family. 6. Ingenuous confeſſion of our ſin before God. 7. Humble acknowledgement of our unworthineſs (*I am no more worthy to be called thy ſon*) I have indeed forgotten the duty of a ſon, yet, O unchangeable God of mercy, forget not thou the love of a Father. See Pſal. 130. 3.4.

againſt heaven] againſt God.

v. 19. *As one of thy hired ſervants*] Let me be any thing, ſo I may be thine. See pſal. 84.10.

v. 20. *He aroſe, and came*] This action deſcribeth an inſeparable condition of true repentance, which is not ſo much in reſolving, or ſaying, as in doing according to holy reſolutions of turning to God.

yet a great way off] this intimateth Gods preventing grace toward us.

his father ſaw him, and had compaſſion, &c. the meaning is, as if he ſaid; if men, naturally deſirous of revenge, and too tenatious of priviledge in puniſhing, can yet out of fatherly affection, ſo eaſily forget childrens offences, and be reconciled; how much more will God who is of infinite mercy, pitty, and receive penitent ſinners? certainly (ſaith *Salvian. ep. Tpatio, &c.*) though parents have juſt cauſes of being angry, yet nothing can more happily, or which they more wiſh, fall out; then that their children may ſo ſatisfie for their faults, *ne neceſſe habeant vindicare*, that they need not revenge, the word ἐσπλαγχνίσθη, had compaſſion, ſignifieth, a vehement moving to pitty, ſuch as proceedeth *ex intimis viſceribus* from the bowels and earning of the heart. See Pſal. 103.13. Iſai. 49.15. Ezek. 16.6. Jer. 2.2.

v. 22. *Bring forth the beſt robe*] ſignifying the robe of Chriſts righteouſneſs.

a ring on his hand] it may import the riches of Gods bounty, as alſo the ſaints honour and ornament, the pledge of Gods love, or ſeal of faith.

and ſhooes] the morall may be that which the Apoſtle expreſſeth. Epheſ. 6.15. in all theſe things are ſignified Gods goodneſs and our happineſs in our converſion; wherein ſo much more is reſtored then was loſt, by how much more excellent that ſtate is, whence we ſhall never fall, then that from whence we all did fall.

v. 23. *and*

v. 23. *And kill it*] That is, Chriſt to be offered in ſacrifice on the croſſe, when the Gentiles (the younger brother *Japheth*) returned to the tents of *Shem*, and to the God of the fathers: and he is brought (as it were) to be ſlain for every beleever, when the goſpel is preached to him. See Galat. 3. 1. *Auguſtine To.* 4. *queſt. ſup. Evang. lib.* 2. *cap.* 33.

v. 24. *this my ſon was dead and is alive*] The unregenerate is dead in treſpaſſes and ſins, Epheſ. 2. 1. converſion and regeneration is a reſurrection from the dead works of ſin, to newneſſe of life, Revel. 20. 6. Rom. 6. 11. 13, &c.

they began to be merry] This is the ſame which is expreſſed verſ. 7. 10.

v. 25. *his elder ſon*] By which is meant, he that taketh himſelf to be juſt, as verſe 29. or is ſo accounted of others; who never ran out into any apparant exorbitancy, as the Gentiles did, and ſo the elder brother might ſignifie the Jews, or thoſe that continued in an upright courſe of life: indeed the proud Jews envied the mercy which God ſhewed the penitent Gentiles, as Acts 10. 13. So *Auguſtin. q. ſ.* underſtandeth it: *Theophylact* of the Phariſees envying the reception of ſinners.

v. 27. *ſafe and ſound*] ὑγιαίνοντα, in health.

v. 28. *would not go in*] That is, would not believe and partake with the Church of Chriſt, ſpecially of the Gentiles, whom they counted deſperate ſinners unworthy of Gods favour, as Rom. 11. 28. 31.

his father came out] Signifying that God left no means unattempted to win the Jews to Chriſt: but ſent his Miniſters to preach the goſpel to them firſt, until they put the word of God from them, and judged themſelves unworthy of everlaſting life, Acts 13. 46.

v. 29. *theſe many yeers*] This ſhadoweth out the arrogancie of the Jews, preſuming on their merits and righteouſneſſe by the Law; not that they did not continually tranſgreſſe the law of God and provoke him to anger, but becauſe they had been many yeers his Church and peculiar people; and becauſe they were as high minded, as if they had never ſinned: and as unthankful, as if God never had done any thing for them worthy of their ſervice.

v. 31. *all that I have is thine*] Intimating his abundant goodneſſe toward that nation. See Pſalm 147. 20. Iſaiah 5. 4, &c. Deut. 32. 7, &c. Jer. 31. 9.

v. 32. *was loſt, and is found*] This importeth the dangerous alienation of ſinners, ſpecially of the Gentiles, from the covenant of grace, until they were called by the goſpel according to the propheſies; wherein *Noahs* prophetical prayer took effect, and *Japheth* (of whom came the Gentiles) was perſwaded by the word and Spirit of God, to dwell in the tents of *Shem*, Geneſ. 9. 27. that is, with that people of the Jews which beleeved in Chriſt.

CHAP. XVI.

Verſe. 1. T*Here was a certain rich man*] The drift of that which followeth is to ſhew us, that they who beſtow their riches, or other gifts of God on their pleaſures, or worldly intereſts onely, muſt give account to God for them: and that charity ſhal ſtand us in ſuch ſtead in the day of judgement, that God will accept thereof, and abundantly acquite it.

v. 2. *give account of thy ſtewardſhip*] By this manner of ſpeaking he mindeth us, that we are Gods ſtewards of all thoſe temporal goods, which he putteth into our hands for a time, to uſe them to his glory, others good, and our own comfort: and that we muſt at laſt give a ſtrict account hereof to God. ſee 1. Pet. 4. 9. 10. Hag. 2. 8. Pſal. 50. 10.

v. 4. *I am reſolved what to do*] This perverſe reaſoning of his, is not propoſed to our imitation, neither ſuch robbing of his maſter, by deceiving truſt, and making up falſe accounts: that being forbidden of God, and the contrary commanded. See Pſalm 37. 3. Epheſ. 4. 28. 2 Theſ. 3. 10, 11, 12.

v. 6. *an hundred meaſures of oil*] ἑκατὸν βάτους, Syr. interpreter, *metretas*: the Hebrew word בַּת *bath*, ſignified a meaſure of liquid things, oil, wine, &c. Iſaiah 5. 10. 1 Kings 7. 26. 2 Chron. 4. 5. it contained nine galons three quarts: the ſame in quantity with the Ephah, a common meaſure among the Hebrews; the חֹמֶר *homer*, contained ten *baths* (Ezek. 45. 14.) or *ephahs*; and the *ephah* contained ten עֹמֶרִין *omers*, Exod. 16. 36. ſo that it contained about nine galons: ſome ſay much leſſe. See *Godwin. Moſes and Aaron lib.* 6. *cap.* 9.

v. 7. *an hundred meaſures of wheat*] ἑκατὸν κόρους, *Solomons* proviſion for a day (1 Kings 4. 22.) of fine flower, was thirty כּוֹרִים *chorim*, meaſures. See *Joſeph. Antiq. lib.* 8. *cap.* 2. and *lib.* 15. *cap.* 12. where he ſaith, *corus autem capit decem medimnos Atticos*. It contained as much as the *homer*, Ezek. 45. 14. which ſome reckon five buſhels and five galons (See *Godwin q. ſ. Jo. Druſius præterit. lib.* 3. *in loc.*) Some about 14 buſhels, ſome much more.

v. 8. *commended the unjuſt ſteward*] We muſt not ſtrain ſimilitudes beyond the intent of the ſpeaker to make every particular agree: the meaning is, that God commended them, who ſo uſed their temporal goods that thereby they might prepare them treaſure for the life to come. Matth. 6. 19, 20. 1 Tim. 6. 18. 19.

are in their generation] Meaning that worldly men commonly ſhew more care and providence for ſecular things, then others for things eternal.

children of light] That is, the children of God illuminated by his word and holy Spirit: the ſum is, that the maſter of that ſteward (commending the wit, not the fidelity of his ſervant) repreſenteth Chriſt ſtirring up our mindes to a prudent and careful providence for our future ſafety; ſeeing that even the blinde worldlings (who minde onely ſecular things) are ſo circumſpect for things which periſh in uſing.

v. 9. *make to your ſelves*] This figurative manner of ſpeaking, is accommodated and fitted to the allegory: the meaning is, by your beneficence to the poor, give them occaſion to pray for you, and make your advantage of being rewarded by God. See Proverbs 19. 17.

Mammon of unrighteouſneſſe] The Greek calleth that here μαμμωνᾶ, which the Syriack calleth מָמוֹנָא *mamuno*: ſo they ſaid, *mamon*, *mamuna*, or *mamonas*: as *Satan*, *Satana*, or *Satanas*. See *Jo. Druſ. ad voc. N. T. com.* 1. and *ib. com.* 2. *cap.* 14. *Irenæus lib.* 3. *cap.* 8. *Auguſtin. de verb. Domini ſer.* 35. and *lib.* 2. *ſ. ſerm. Domini in monte*, ſaith, that *mamon* in the Punick tongue ſignifieth gain: or as he ſaith *de verb. Dom. in Luc. ſerm.* 35. and *queſt. Evang. lib.* 2. *cap.* 34. *divitiæ ſeculi*, riches of this world. *Suidas* interpreteth μαμμωνᾶς χρυσὸς, γήϊνος πλοῦτος, ὁ περιττὸς, καὶ ὑπὲρ τὴν χρείαν, gold, earthly riches, *ſupervacaneous* or *more then neceſſary*: ſo *Anaſtaſ. Sinait. q.* 12. *M. Troſtius* deriveth it from the Hebr. אָמַן *aman*, among other things ſignifying *nutrire*, *ſuſtentare*, and ſo *mamon* ſignifieth food or ſuſtenance for this life: as alſo it may come of the ſame root, as it ſignifieth *credere*, becauſe men uſually truſt therein; See Pſalm 37. 3. and *Jo. Buxtorf. Jun. lex. Chald. & Syr.* מָמוֹן, it is called here *mammon of unrighteouſneſſe*: not that we ſhould give for almes or holy uſes, goods unjuſtly gotten: (for all ſuch muſt be reſtored again to their right owners; and as *Baſil* ſaith well, *Reg. Fuſius expl.* ἐξ ἀδίκων κερδῶν, almes are not acceptable to God, though almes be a ſacrifice wherewith God is pleaſed, Heb. 13. yet as *Iſidor. epiſt. ad Euſeb. Epiſc.* noteth, οὐ χρῄζει ὁ Θεὸς ἐξ ἀλλοτρίων θυσίας, he hath no need of ſacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Zion with blood) but riches are ſo called, becauſe commonly either in their getting, uſing or keeping, they adminiſter matter of ſin, 1 Tim. 6. 9.

that when ye fail] That is, when ye die.

everlaſting habitations] What manner of habitations theſe ſhall be in Heaven whereof Chriſt ſpeaketh, John 14. 2. *potius debet credi, quam dici*, *Proſper de vit. contempl. lib.* 1. *cap.* 2. See 1 Cor. 2. 9. 10. the meaning of this place is not, that we ſhall merit to finde favour with God by our almes, for he was our friend, when we were his enemies (Rom. 5, 10.) and of no ſtrength to do any good: and merit is between them, where there is no debt, or grace: but here, where man can never diſcharge his debt of ſin, all our merit is Gods mercy: the meaning therefore is; if the unjuſt ſteward wanted not friends for giving his maſters goods; how much leſſe ſhall we, if we give ours to relieve Gods poor, for whom God hath promiſed repaiment? Works of mercy ſhall both here teſtifie to the givers conſcience, that he is the elect of God, who hath given him ſo happy an uſe of thoſe ſecular riches he gave him, and it ſhall be rewarded in the everlaſting life to come, Matth. 25. 2 Pet. 1. 10, James 2. 22, 23.

v. 10. *he that is faithful, &c.*] This ſeemeth a proverbial ſpeech, commonly true: as if he ſaid; he that is found unfaithful in a little, ſhall not be truſted with much; he that is true and truſtie in a little, ſhall be truſted in much; if you uſe ſecular things well, whereof God hath made you ſtewards for a time, he will give into your hands heavenly and eternal riches.

v. 11. *unrighteous mammon*] If you abuſe temporal riches, whereof you are but ſtewards to an omniſcient God, how can you hope, that he will truſt you with ſpiritual and heavenly which are true riches.

v. 12. *That which is another mans*] He calleth external goods another mans, becauſe we are but ſtewards thereof, and muſt leave them to others: ſpiritual goods are our own, becauſe they ſhall never be taken away; not but that

God gave them all, nor that we may uſe them any otherwiſe then to Gods honour.

who ſhall give you that which is your own?] That is, God will not give you.

v. 13. *can ſerve two maſters*] See on Matth. 6. 24.

ye cannot ſerve God and mammon] You may poſſeſſe and be ſerved of riches, and withall ſerve God, and lay up a good foundation for your ſelves, 1 Tim. 6. 19 treaſures in heaven: but you cannot ſerve riches, but with Gods diſſervice: to ſerve riches is to be an idolater, and ſo, no ſervant of God.

v. 14. *And they derided him*] As the manner of carnall men is, in any thing which croſſeth their corrupt minds theſe men thought none happy but the rich, *ἐξεμυκτήριζον*, *naſo ſuſpendebant*, *Clem. Roman. ep. ad Corinth. p.* 51. ſaith, *χλευάζουσι ἡμᾶς ϗ μυκτηρίζουσι*. *Suidas* interpreteth it by *ἐξουθενεῖν*, to contemn as a thing of nought, and unconſiderable: therfore theſe men being rich, covetous, and making wealth their God, derided him, as if he broached vain paradoxes, excentrick, and far out of the way to the worlds affections: and ſuch eſteem have all covetous men of the doctrine of alms, and an holy contempt of the world.

v. 15. *ye are they which juſtifie your ſelves*] Who magnifie, or excuſe your ſelves: or you would fain ſeem juſt before men: here he toucheth the ſecret cauſe of their contempt of his doctrine, their impious pride: and thus he, as it were conventeth them before Gods tribunall, by the teſtimony of their own conſcience, ſhewing that ſuch pride and hypocriſie, is abominable before God the ſearcher of hearts, however beguiled men applaud or canonize them. See Job 10. 4. 1 Sam. 16. 7. Matth. 23. 25. Iſaiah 5. 15. and on Matth. 6. 2.

v. 16. *the law and the prophets*] Matth. 11. 11. when *John Baptiſt* ſhewed Chriſt preſent, all propheſies concerning his coming ceaſed, and all the types prefiguring him in their accompliſhment, *μετ᾽ ἐκεῖνον γὰρ οὐδεὶς ὅλως προφήτης παρ᾽ ὑμῖν γεγένηται* ſaid *Juſtin Martyr* to the Jew: after him (that is *John Baptiſt*) was there not one prophet born amongſt you, which is true, if he mean, none ſpeaking of a Meſſias to come.

preſſeth into it] See Matth. 11. 12. every one who doth believe, zealouſly followeth the Goſpel.

v. 17. *eaſier for heaven and earth to paſſe, &c.*] See on Matth. 5. 18. Gods decree for our ſalvation ſhall not fail.

v. 18. *whoſoever putteth away his wife*] See on Matth. 5. 32. and 19. 9. Mark 10. 5. 1 Cor. 7. 11. except in caſe of adultery: the bill of divorce was permitted for a time, becauſe of the hardneſſe of their hearts, and cruelty towards their wives, Mal. 2. 15, 16. and that by their judiciall law, not by the morall, which admitteth of no diſpenſation: and therfore Chriſt recalleth all his to the firſt inſtitution.

v. 19. *there was a certain rich man*] Having ſpoken concerning the right uſe of temporal goods, now he proceedeth to ſhew the horrible puniſhment of thoſe who do not uſe them well: this was one of thoſe rich men, who (as *Cyprian l. 2. ep. 2.* ſaith) *poſſident ad hoc tantum, ne poſſideri alteri liceat*, poſſeſſe goods only to keep others from poſſeſſing them.

in purple and fine linnen] By theſe things which were in uſe among them, he deſcribeth the luxury of worldly men, as Revel. 18. 16. alſo their unhappineſſe who abuſe riches, and their happineſſe who make an holy uſe of poverty; which he doth by propoſing one, as *Fulgentius* ſpeaketh *ad Gal. ep. 2. in divitiis & ſanitate miſerum*; and another *in egeſtate & vulnere multum beatum*, one unhappy in wealth and health, the other abundantly bleſſed in wants and ſores. The abuſe of his riches was, 1. in curious clothing: 2. in gluttony: 3. in neglect, and contempt of the poor. *Clem. Alexandrinus, Pæd. lib.* 2. ſaith, the ancient Lacedæmonians were wont to permit whores onely to wear gorgeous apparel. See 1 Pet. 3. 3, 4.

v. 20. *a certain begger named Lazarus*] Some write the name *Eleazarus*, *Tertul. de idolatr. cap.* 13. (as ſome copies have it) Hebr. אלעזר *Eleazar*; and the Syr, לעזר *lahazar*, this was a poor diſeaſed man, therfore not that *Lazarus*, John 11. the brother of *Mary* and *Martha*. In theſe we ſee an image of the world, wherein the wicked flouriſh, and the righteous often want: the *antitheſis* is remarkable; in the one riches, in the other poverty and beggery; he clothed with purple and fine linnen, this with rags; he feaſting, this lying hungry at his gate, deſiring but ſome crumbs or ſcraps, falling from the rich mans table, or left after meals; this full of ſores, a pitiful creature, he more pitileſſe then his dogs.

v. 21. *dogs came and licked his ſores*] *Sine cibo, ſed non ſine Chriſto: canibus expoſitum, ſed ſocium angelorum*, ſaith *Fulgent. q. ſ. ad Galat. ep.* 2. without meat, not without Chriſt: expoſed to the dogs, yet accompanied with angels.

v. 22. *into Abrahams boſom*] He meaneth the communion of ſaints and faithful, who walked in the ſteps of *Abrahams* faith and ſanctity, therefore called his ſons, Rom. 4. 12. 16. Gal. 3. 7. 9. Luke 19. 9. *ſinus Patriarcharum, receſſus quidam eſt quietis æternæ, Ambroſ. orat. Funebr. de obit. Valent.* the boſom of the Patriarchs is a certain retiring place of eternal reſt.

the rich man alſo died] This is common to all eſtates and conditions: poor and rich die alike: See Pſalm 49. 10. the future maketh the difference: to the one, whom men regarded not living, in his death the Angels are miniſtring ſpirits to convey him ſafe to heaven: (a precious ſoul is ſometimes lodged in a diſeaſed body; the graces of Gods ſpirit, are ſo covered with the deformity of afflictions, as that carnal reaſon can ſometimes diſcern nothing therein, but the appearance of the curſe) he ſaith no more of the rich man, then that he was buried, leaving his paſſage to be gathered from verſe 23.

and was buried] Poſſibly with great pomp: no funerals or tombs can ſhelter men from the wrath of God.

v. 23. *in hell lift up his eyes*] Gr. *ἐν τῷ ᾅδῃ*, in that lightleſs or dark place where nothing can be ſeen, elſewhere called utter darkneſſe, Matth. 25. 30. Syr. בשיול *baſheiul*, Heb. בשאול, in hell the place of the damned, Numb. 16. 33. ſometimes it ſignifieth horrour of minde, Pſal. 116. 3. ſometimes the grave; ſo Gen. 37. 35. *Jacob* ſaith, I *ſhall go down* שאלה, Chald. לשאול, 70. *εἰς ᾅδου, ſubaud. οἶκον* or *τόπον*, to the houſe or place of the grave. The Greek fathers uſed this terme, as the Latines, *apud inferos*, promiſcuouſly for any ſtate or condition of the dead. See *Irenæus lib. 5. cap. ult. Tertul. de Idolatr. cap. 13, &c. Chryſoſt. hom. de divite &c.* (in that lifting up the eyes, is attributed to a ſpirit, it muſt either be *humanitùs dictum*, as Phil. 2. 10. bowing the knee is ſpoken by things in heaven: or it muſt conclude this rather a parable then an hiſtory) ſometimes the word importeth an afflicted, wretched, hopeleſſe, and irreparable condition. See on Matth. 11. 23. Acts 2. 27. here it expreſſeth the torments of the damned, aggravated v. 25. by their remembrance of worldly proſperity, and the conſideration of the elects happineſſe whom they formerly deſpiſed.

v. 24. *and he cried*] The meaning is, that they who will not now hear and pitty the cries of the poor, ſhall crie in hell and not be pitied: See Matth. 25. 11. Prov. 21. 13. James 2. 8. he that would not give the crumbs, which fell from his table, ſhall crie in hell for a drop of water, and not obtain it; that is, the leaſt comfort to aſſwage his torment ſhall be denied him, though he eternally beg for it: *flammæ infœlicium mortuorum divitiis non refrigerantur hæredum*; the flames of the unhappy dead, are not cooled by the riches of their heirs. *Tim. ad Eccleſiam Catholicam lib.* 3.

v. 25. *Son remember*] This is a common manner of ſpeaking; otherwiſe the wicked are not to be accounted ſons of *Abraham*, John 8. 39. Gal. 3. 9.

receivedſt good things] In the end that appeareth true which *Chryſoſtome* proveth *conc. 3. de Lazaro*, proſperous impiety is very dangerous: there are two reaſons of his denyal, 1. from equity: thou haſt had thy part of comfort on earth, where *Lazarus* hath been afflicted; it is but equal, that now, thou who ſo much abuſedſt proſperity, ſhouldſt be afflicted, and holy *Lazarus* comforted. See 2 Theſ. 1. 6. Secondly from impoſſibility, there is a vaſt diſtance, ſo that none can paſſe from heaven to hell, nor from hell to heaven; as the bleſſedneſſe of theſe, ſo the miſery of the other, is unchangable, and eternal.

v. 27. *ſend him to my fathers houſe*] Herein is deſcribed their vain deſires, who tempt God in the neglect or contempt of his ordinances, requiring miracles, or teſtimony from the dead to perſwade them; whereas God (the onely ſufficient witneſſe, and teacher of things divine and heavenly) ſendeth all men to the law, prophets and holy Scriptures. See Iſaiah 8. 19, 20. John 5.

v. 28. *may teſtifie unto them*] That he may teſtifie to them, what woful torments are in this place, that they may not come hither by their ſins and unbelief.

v. 29. *Moſes and the prophets*], That is, the Law given by *Moſes* miniſtery: and the writings of the prophets, and alſo preachers of the ſame word.

v. 31. *neither will they be perſwaded*] He that will not believe the Spirit of God ſpeaking in the prophets, will not believe a man pretending that he came from the dead, and telling what the wicked ſuffer there; for who could believe a creature, who cannot reſt aſſured in the infallible teſtimony of God himſelf? neither would the Jews believe *Lazarus*, who had been four dayes dead, and was raiſed again from the dead, John 11.

CHAP. XVII.

Verſe 1. IT *is impoſſible*] Matth. 18. 7. It muſt needs be that offences or ſcandals come: or, I foreſee that it will be ſo, becauſe of mens wickedneſs, *σκάνδαλα· σκανδαλίζω* is of *σκάζω*, *claudico*: it importeth *impingere facio*. See 1 Pet. 2. 8. *Theophylact* interpreteth here, by *τὰ κωλύματα τῆς ἀγαθῆς καὶ θεοφιλοῦς πολιτείας*, hinderances to a good and godly life, and that which is pleaſing to God. *Nazian. orat.* 1. interpreteth by *πρόσκομμα*, *offendiculum*, as *λίθος προσκόμματος a ſtone of ſtumbling*, 1 Pet. 2. 8.

v. 2. *offend one of theſe little ones*] That is, to make them halt, or fall away from God: he diſcovereth the ſin of thoſe times (which was to think it little or no ſin, by their pride & imperious importunity, to ſcandal an infirm, poor, or inferiour brother) here he telleth alſo of the puniſhment; ſpeaking of ſcandals given by Hereticks, Schiſmaticks, apoſtates, or the like, whether in word or deed: (See Rom. 16. 13. Titus 1. 16.) for otherwiſe offences are often taken, by perverſe and ignorant men, from good and laudable things done or ſpoken, becauſe they croſſe their blinde and corrupt opinions: ſo were the Scribes and Phariſees ſcandaled and offended at Chriſts doctrine and works of mercy: but bleſſed are thoſe who are not offended in Chriſt, Matth. 11. 6. It were *better*, or more tolerable (as the *Syriac* hath it) for a man thus ſcandaling one of the meaneſt of Gods children, to be caſt into the moſt deſperate or helpleſs condition of this life, then to endure the eternal torments which await him in Hell.

v. 3. *take heed to, &c.* This may be referred either to that he ſaid of ſcandals, or that which he will now ſay concerning love and mercy; ſeeing there is the like hazard in both.

if thy brother treſpaſſe] See Matth. 18. 21. This is ſpoken concerning private or perſonal offences of the publick. See 1 Tim. 5. 20. Matth. 18. 15. are layed down certain degrees of admonition and Eccleſiaſtical diſcipline.

rebuke him] Or reprove him: both are joyned 2 Tim. 4. 2. but it muſt be done reſpectively, or with regard had to the perſon. See 1 Tim. 5. 1. for charity muſt not connive at ſin, but diſcreetly reprove it. See Levit. 19. 17. Epheſ. 5. 11. 1 Cor. 5. 6.

if he repent forgive] That is, call him not into queſtion, or ſue him not: forgive as much as concerneth thee, yea though he offendeth thee not onely ſeven, but many times; if he do not acknowledge his fault to thee, yet let thy heart be ready to forgive: commit thy cauſe to God: as often as he offendeth, forgive, which is meant by ſeventy times ſeven times. Matth. 18. 22.

v. 4. *ſeven times*] Many times. See v. 3. as often as he offendeth and repenteth.

v. 5. *encreaſe our faith*] Herein they acknowledged that faith is his gift, as Epheſ. 2. 8. and that their faith wanted confirmation: for, ſaith *Fulgentius ad Prob. ep.* 4. though the Lord give new ſtrength to his, in their conflicts, leſt they ſhould fail, *permittitur tamen fatigari, propriæ infirmitatis onere, &c.* yet overladen mortality is permitted to be wearied with the burden of its own infirmity; that, finding no ſtrength in it ſelf, it may quickly addreſs it ſelf to implore aid and Divine aſſiſtance.

v. 6. *and the Lord ſaid*] Matth. 17. 20. Mark 11. 23.

it ſhould obey you] See Mat. 17. 20. This manner of ſpeech he uſeth to ſhew the admirable power of faith; to wit, that it ſhould overcome all difficulties, as Mark 9. 23. All things are poſſible to *him that believeth*: certainly the effects of faith in fervent prayer have been more then removing trees or mountains. See Hebr. 11. 29, 30, 33, &c. James 5. 15, 17, 18. 1 John 5. 16. John 10. 12, &c. Exod. 17. 12. By grain of Muſtardſeed is meant the leaſt meaſure, Matth. 13. 32. by (*be thou plucked up by the root*) he meaneth that they ſhould do wonderful things.

v. 7. *which of you having a ſervant plowing*] By this ſimilitude taken from the duty of ſervants to their maſters, he prepoſſeſſeth a concluſion which haply the Apoſtles would have gathered from their merit, who had followed Chriſt, and therefore might expect ſo much favour of him, as to give them ſuch faith to do great works: but he ſheweth them that God is debter to none, (Rom. 4. 4, 5.) that they muſt do all their duty and expect Gods leiſure for the reward.

v. 10. *we are unprofitable ſervants*] *ἀχρεῖοι*] this title is alſo given to evil ſervants, Matth. 25. 30. Phil. 11. to ſhew us what our merit is if God ſhould be ſevere, Job 22. 2. Pſal. 143. 2. See alſo Job 35. 7. and Pſal. 16. 2. as alſo by an argument from the leſſer to the greater, to ſhew that we cannot merit any good at Gods hand, for if a ſervant be ſo bound in duty to a mortal and ſinful maſter, that whatſoever he doth, and how diligently ſoever he ſerveth, yet ſhall he not deſerve ſo much as thanks at his maſters hands: much leſſe can we, that are not onely ſervants, but unprofitable ſervants (continually falling ſhort of our duties) and alſo creatures of God, with all our beſt endeavours; merit at Gods hands? we owe our ſelves, and all that we have, are, and poſſibly can do, to Gods ſervice, by whom we live and are: thou therefore that dreameſt of meriting renounce thy intereſt in and claim to grace, (for grace and merit are incompatible, Rom. 4. 4. Rom. 11. 6.) and as *Ambroſ. de pœnit. l.* 2. *c.* 8. ſaith (if thoſe books be his) *prius ſolve debitum, ut quod ſperaveris impetrare merearis.* Firſt pay thy debt, that thou mayeſt deſerve to obtain that thou hopeſt for. We are indeed faithful, good, and profitable ſervants; not of our ſelves, or by any works which we can do, but by the free imputation of Chriſts righteouſneſs. See Hebr. 13. 21.

v. 11. *thorow the midſt of Samaria*] *Omri* king of Iſrael, 1 Kings 16. 24. bought the hill *Samaria* of *Shemer*, and built thereon, and called the name of the city which he built after the name of *Shemer* owner of the hill, *Samaria*; Hebr. שמרון, *Shomeron*, 70 *Σεμηρῶν*. See *Anaſtaſius Sinait. qu.* 45.

v. 12. *which ſtood afar off*] As unclean perſons were to do, leſt they ſhould infect othets. See Levit. 13. 45, 46.

v. 13. *and ſaid, Jeſus Maſter, have mercy*] It was a cauſe common to them all, and they joyned in one and the ſame petition, ſhort, but pithy; they ſay not wherein they deſired him to inſtance his mercy; their miſery was evident; and ſpake their meaning, for a cure which they were confident he could work: however (as often it cometh to paſſe) ingratitude in nine of them extinguiſhed the ſparks of grace.

v. 14. *ſhew your ſelves unto the prieſts*] See Levit. 14. 2. to them it belonged to judge of the Leproſie, and hereby the unbelieving Prieſts might be convinced: it may alſo teach us humility and ſubjection to authority: *Sacerdotem adhuc appellabat quem ſciebat ſacrilegum eſſe, Cyprian lib.* 3. *ep.* 9. he yet called him Prieſt, whom he knew to be ſacrilegious.

v. 15. *turned back*] Whether he came back to Chriſt, before he had ſhewed himſelf to the Prieſt, as Chriſt injoyned him, it is not certain. It is moſt probable that theſe were not ſent to the Prieſt to know that they were clean, or to pronounce them ſo, for that evidently appeared, but to convince the *Prieſts* unbelief, ſeeing that Chriſt had done ſuch evident things to confirm his doctrine.

v. 16. *fell down on his face, at his feet*] So adored he the divine power of Chriſt: and this ſheweth that he was perfectly cured; otherwiſe he ought not to have come ſo neer.

and he was a Samaritan] Theſe words condemn the Jews of high ingratitude, who being inſtructed in the law of God, and having received the ſame favour from Chriſt to be cured, yet not ſo much as came back to thank Chriſt; which this *Samaritan* did, though he were a ſtranger from the Common-wealth of Iſrael, and of a Nation which they condemned as moſt impious, and vile, ſo that they held no commerce with them.

v. 17. *where are the other nine*] As if he ſaid, I have healed ten of you, will none be thankful but this ſtranger? Not that he did not foreſee their ingratitude, but that he might note and declare it.

v. 18. *there are not found*] He compareth the Jews with this ſtranger: when the *Samaritan* ſhewed himſelf not only thankful in his own perſon, but modeſt in not accuſing the reſt: Jeſus thus ſpeaketh to his Diſciples and others preſent; there are not found, that is, no man appeareth thankful.

to give glory to God] By confeſſing that Chriſt had cured them by a Divine power.

ſave this ſtranger] For the *Samaritans* were Colonies brought into thoſe parts by *Salmanaſar* King of *Aſſyria* out of divers Provinces. See 2 Kings 17. 24, &c. he calleth him *ſtranger*, not to diſgrace him, but to ſet off the fault, and to condemne the ingratitude of the Jews; that no ſtranger might deſpair, nor any glory of holy parents, if their ſelves be degenerate.

v. 19. *ariſe, go thy way*] He graciouſly raiſeth him that was proſtrate before him, neither doth he diſmiſſe him without commending his faith and gratitude.

v. 20. *the Phariſees*] See on c. 14. 1.

not with obſervation] Or with *outward ſhew*: meaning that it ſhould not be, as they dreamed a kingdom temporal, and glorious with external pomp and Majeſty; but ſpiritual, and ſo not to be diſcovered or obſerved by the World: for otherwiſe it appeared to the faithful by many evident ſignes and demonſtrations, that Jeſus was indeed that long expected *Meſſias* and King of *Iſrael*, John 1. 49.

v. 21. *Withi*

v. 21. *within you*] Or among you, in the Goſpel preached, which is the Scepter of his kingdom: and the *Meſſias* whoſe kingdom you have with ardent votes deſired, is now among you in your houſes and Synagogues, and ye acknowledge him not, John 1.27. and the ſpiritual kingdom of God is alſo in the hearts of the faithful, and ſo to be diſcerned by them onely who are ſubjected thereto, Rev.2.17.

22. v. *when ye ſhall deſire to ſee, &c.*] For the great afflictions which ye ſhall ſuffer, ye ſhall after my departure out of the world, deſire this my bodily preſence with you again, to comfort you. See Matth. 9.15. John 17.12. but I ſhall be no more converſant on earth, after my aſcenſion, untill I come again to judgement: therefore beware of ſeducers coming in my Name.

v. 23. *and they ſhall ſay*] See Mat.24.23. Mark 13.21.

go not after them] He ſpeaketh here of the ſeducers and falſe Apoſtles, whereof he warneth. See alſo Deut.13.3.8. Jer.23.16. Jer.27.9. It is a dangerous thing to tempt God by liſtning to the tempter: God oftentimes therefore giveth them over to ſtrong deluſions, to believe lies and be damned, who believed not, neither reſted contented with the truth. 2 Theſ.2.11,12.

v. 24. *as the lightning*] Meaning, that it ſhould be ſudden.

ſo ſhall alſo the Son of man be in his day] He ſpeaketh here of Chriſts ſecond coming, which v. 30. is called the day wherein the Son of man, Chriſt, ſhall be revealed: the Apoſtle calleth it *the day of the Lord*, 1 Theſ. 5.2. and Jude 6. *the great day*. and *Paul* 1 Cor.1.7. *the coming of our Lord Jeſus Chriſt*. See alſo 2 Theſ.1.7. 1 Theſ.4.14, &c. Mat.24.30. this ſhall be ſudden, as the appearance of lightning in the air, in the twinkling of an eye, 1 Cor.15.

v. 25. *firſt muſt he ſuffer*] See Mark 8.31. Luke 9.2. that is, Chriſt muſt firſt ſuffer.

and be rejected] that is, be diſallowed, contemned and deſpiſed of the Jews, as evil or unprofitable; which phraſe ſeemeth to relate to Pſal.118.22, See alſo Mat.21.42. 1 Pet. 2.4 in theſe words Chriſt would remove the ſcandal of the Croſſe, telling them before hand what he muſt ſuffer, leſt they ſhould ſtartle and be offended at it, when they ſhould ſee him ſuffer: he would alſo teach us patience in his own example, and confute the vain dreams of Jews concerning his temporal kingdom and glory: for as the Prophets foretold of his ſufferings, ſo did he enter into his kingdom of glory, through ignominy, ſufferings, the Croſs, and Death. See c.24.26. 1 Pet.1.11. Mark 8.31.

v. 26. *in the dayes of Noe*] Gen.7. Mat.24.37. 1 Pet.3.20. as if he ſaid, no warnings could then perſwade men, to leave their ſins and turn to God, in newneſs of life, but ſecurely flattered themſelves, untill they all periſhed: ſo ſhall it be when I come to judgement. *Auguſtine* ſaith truly, *de verb. Dom. Luc. ſer. 37. Sæculi lætitia, eſt impunita nequitia*, the joy of this world, is unpuniſhed wickedneſs: How ſhort and beguiling muſt that needs be, ſeeing man is ſo ſhort lived, and God ſo inevitably juſt? *magna miſericordia eſt, nequitiæ impunitatem non relinquere*; it is Gods great mercy not to leave wickedneſs unpuniſhed here, leſt he ſhould be compelled at laſt to condemn to Hell, he now vouchſafeth to correct with the rod.

v. 27. *they did eat and drink*] Chriſt doth not herein condemn any holy uſe of the creatures or the ordinance of *God*, but ſecurity in ſin, and contempt or neglect of Gods warnings, as 2 Pet.3.4.9,10, &c. 2 Pet 2.5,6, &c. there is a time and meaſure to eat and drink: a time and meaſure for all things, Eccleſ. 3.1. 1 Cor. 7.5. So that we ſuffer not our hearts to be ſurcharged hereby, and that day of the Lord come upon us unawares, c.21.34.

v. 28. *likewiſe alſo, &c.*] Geneſis 19.

v. 30. *is revealed*] From heaven, coming in flaming fire to render vengeance to the ungodly, 2 Theſ.1.8. 2 Pet.3. 10. Matth. 24.30.

v. 31. *he which ſhall be on the houſe top*] Matth. 24.17,18. theſe things are related as ſpoken promiſcuouſly concerning the deſtruction of *Jeruſalem*, and the coming of Chriſt to judgement: this place mentioneth them as ſpeaking of the general judgement: ſome things in Mat.24. are to be underſtood as peculiar to the deſtruction of *Ieruſalem*; ſome things as common to both: that is ſudden deſtruction, and vain care to flie, reſiſt, or ſave any temporal poſſeſſion out of the flames.

v. 32. *remember Lots wife*] Gen.19.26. A memorable example is propoſed in her who contrary to Gods command, but looking back to that which ſhe unwillingly left behind her, was thereby overtaken with the judgement: and the monument thereof remained after the time of Chriſt. *Clem. Rom. ep. ad Corinth. p. 15.* σημεῖον ἐτέθη, ὥστε γενέσθαι αὐτὴν στήλην ἁλὸς ἕως τῆς ἡμέρας ταύτης, ſhe was for a ſigne, being turned into a pillar of ſalt (which, ſaith he, continueth) unto this day.

v. 33. *whoſever ſhall ſeek to ſave*, &c. See Matth.16.25.

v. 34. *there ſhall be two*] Mat.24.40. he calleth it night, in reſpect of the dreadful afflictions and horror of mens ſouls.

v. 35. *two women*] Mat.24.41.

v. 36. *two men ſhall be in the field*] Meaning, that no ſociety of man in this world ſhall not then be diſſolved, neither ſhal any be joyned in their future condition, as in this preſent.

one ſhall be taken] It importeth a reception to ſafety, as Pſal. 27.10. the Lord יאספני *Jaaſpheni, will gather me.*

v. 37. *they anſwered*] That is, the Diſciples.

where Lord?] Mat.24.28. in v.22. he addreſſeth his ſpeech to the Diſciples: now they having heard him ſpeak of the taking of ſome, ask him where they ſhall be taken.

thither will the eagles] Chriſt anſwereth them by a ſimilitude, and ſentence taken out of Job 39.30. uſed alſo Mat. 24.28. ſignifying by the flight of the Eagles, the ſudden aſſembling of the Saints unto Chriſt coming unto judgement, whereof ſee 1 Theſ.4.17. 1 Cor.15.52.

CHAP. XVIII.

Verſe 1 A*Lwayes to pray*] That is, in every opportunity, ἐν παντὶ καιρῷ; as often as need and ſeaſon require: this πάντοτε, is that which 1 Theſ.5.17. the Apoſtle expreſſeth by ἀδιαλείπτως, which the Syriac giveth by *omni tempore*, as Pſal.34.1. Hebr. בכל־עת *becol gheth, at all times.* 70 ἐν παντὶ καιρῷ, in every opportunity: according to that of *Auguſtine ep.* 121. c.10. the brethren in *Egypt* are wont *Crebras quidem habere orationes, ſed eas tamen breviſſimas & raptim quodam modo jaculatas*, to have frequent prayers, but yet very brief, and in a manner ſuddenly ejaculated. The meanning here is, as the next words interpret, *and not to faint*; not to be diſmayed by the length of any afflictions, ſo as to let go their hope and exerciſe of prayer, but to watch therein. See on c.2.37.

2. *there was in a city a Judge*] The ſum and ſcope of this place is to encourage us to fervency and conſtancy in prayer: by an argument from the leſſer to the greater: if the unrighteous judge, which neither feared God nor reverenced man, was intreated by the importunity of the Widow, to do juſtice to her whom he regarded not; how much more will God be intreated to relieve his dear children, whom he ſo loved, that he gave his only Son to death for them, whoſe neceſſities he knoweth before they ask? See Iſaiah 65.24.

neither regarded man] He deſcribeth a wicked Judge, firſt by the cauſe of all ſuch injuſtice, want of the fear of God. See 2 Chro.19.6,7. next by a miſchievous effect thereof come to ſuch an heigth of impudency, and preſuming to abuſe power & law, that (all bonds of modeſty broken down) he would not ſo much as vail or diſſemble his injuſtice: but (as outdaring cenſure, & not caring who knew it) openly exerciſe it. So the *Syriac* giveth this *neither reverenced man*, & from the ſons of men לא מתכחר הוא *non ſe abſcondebat*, he concealed not himſelf. He was ſo openly wicked, that he feared not the judgement of God nor man. See *Hoſ.* 4.18.

v. 3. *and there was a widow*] In the deſcription of this Widow are certain degrees of comfort to be gathered, and motives to perſeverance in prayer. 1. She was a Widow: by ſo much more helpleſe; therefore God cautioned in his law for ſuch, Exo.22.22. Deut.24.17. Iſai.1.17. 2. She was injured. 3. She had a wicked Judge to appeal unto, & ſo little hope of relief. 4. ſhe complained long without anſwer: yet her importunity at laſt prevailed; how much more ſhall *Gods* children for mercy, which he is readier to ſhew, then we to ask?

v. 4. *though I fear not God, &c.*] This further encourageth us to prayer: the Judge, who could ſay to his own conſcience, *that he neither feared God, nor reverenced man*; whom neither equity of the cauſe, pity to the Widow, loathing of injury, zeal of juſtice, nor love of any good, could move; yet had another motive to make him Judge for the widow, leſt ſhe ſhould, by continual ſolicitation, weary him: the word ὑπωπιάζῃ, here uſed, is borrowed from combatants and ſignifieth, *leſt ſhe ſhould*, as with continuall ſtrokes *beat my ears*: the Latines expreſſe it by *obtundere*.

v. 7. *though he bear long*] Though he long ſuffer the wicked to inſult, and though he long delay the execution of his judgements; yet will he hear his elect, and be their refuge in due time. Many times, *quod dare vult, differt*, he deferreth that w^{ch} he will give, that we may the more fervently deſire that w^{ch} is delayed, *ne vileſcat cito datū*, leſt that w^{ch} is quickly given ſhould be undervalued. *Aug. de. verb. Dom. ſerm.* 29.

v. 8. *he will avenge*] When he knoweth it moſt ſeaſonable, Pſal.9.9. Hebr.10.37. 2 Pet. 3.9. So is it on Gods part μακροθυμία long-ſuffering, v.7. (See Exod.34.6. Num.14. 18. Rom.2.4. Rom.9.22. 1 Pet.3.20. 2 Pet.3.9.) but on the ſinners part *ſpeedy vengeance*, v.8. becauſe it cometh long beſore they would or did expect it. See Mat.8.29. 1 Theſ.5.3. Prov.24.22. & 29.1. Eccleſ.9.12. Iſai.29.5. & 30.13. Hab.2.7. Jer.50.24. Mat.24.44. Luke 12.39. Rev.3.3.

when the Son of man cometh] When Chriſt ſhall come to judge the world, he ſhall finde few truly faithful on earth: and therefore wonder not at the evil of the times. See Matth. 24. 12. where the immediate cauſes of ſo general an apoſtacie ſeemeth to be rendred: that is, perſecution of Gods miniſters: breaking out of falſe Apoſtles, or Prophets: malice, the grand nurſe of all impiety: abundance of iniquity, and charity (without which faith is dead, James 2. 20.) growing cold; it muſt needs be hard to finde faith where theſe things are found: yet ſtill God will have a reſerve, his elect, here to be excepted, as alſo in judgement, Ezek. 9. 6. Rev. 7. 3.

v. 9. *which truſted in themſelves, &c.*] Or, *as being righteous*; that is, in their own merit and worth, as if for that God were bound to hear them; whereas indeed this is a certain effect and ſigne of their ſpiritual blindneſſe, ſecurity, hypocriſie and pride, all which is abominable before God; for ſaith *Salvian de gub. Dei, lib.* 3. though one ſtudy to pleaſe God, yet this is a kinde of the greateſt wickedneſſe, *ſi ſe juſtum præſumat*, if one preſumeth that he is juſt: and again, *lib.* 4. he ſaith, the greateſt accuſer of guilty men, is that arrogance which uſurpeth (a ſhew of) innocency; for among many who are guilty of the ſame crimes, *nullus eſt criminoſior, qui quàm ſe non putat criminoſum*: none is more guilty then he who thinketh not himſelf guilty: this onely can we adde to our ſinnes, that we judge our ſelves not ſinners.

and deſpiſed others] ἐξουθενοῦντας, ἐξουθενίζω, *pro nihilo duco*: here is meant ſuch a deſpiſing, as counteth others as nothing worth; ſo do proud hypocrites undervalue all but themſelves, the worſt of all.

v. 10. *into the temple to pray*] For that was, בית תפלה *beth tephilla*, an houſe of prayer, Iſaiah 56. 7. οἶκος προσευχῆς, Matth. 21. 13. See Acts 3. 1. they went up becauſe the temple ſtood on mount Moriah, 2 Chron. 3. 1. in the threſhing floor of *Ornan*. See 2 Sam. 24. 16. 22. where *Abraham* would have ſacrificed his onely beloved ſon *Iſaac*, (Geneſ. 22. 2.) a type of Chriſt: hither came ſaints and hypocrites (as the clean, and unclean into *Noahs* ark) the juſt and wicked pray: but with much different ends and effects. Prayer was ever eſteemed a principal part of Gods worſhip: ſee 1 Kings 8. 29, 30. Pſalm 138. 2. here God is ſaid to have put his name, 1 Kings 8 16. not that God hath confined his grace and mercy to that place (See 1 Tim. 2. John 4. 21. 22. 23.) but that the people of God might be reſtrained from the temples and ſervice of idols: and that this temple might bear a repreſentation of him who was to come thither, Mal. 3. 1. through whom alone the prayers of the faithful are heard, John 14. 13. John 16. 23. Matth. 7. 7. Mark 11. 24.

the one a Phariſee the other a Publican] The Phariſees being of a ſtrict life, ſwelled with great opinion of their own ſanctity: the Publicans were eſteemed of the Jews, an impious, ungodly and profane people: See concerning Phariſees, Chap. 14. 1. Chap. 15. 1. and of Publicans, Chap. 3. 12. Chap. 15. 1, 2. yet Chriſt ſaid, except your righteouſneſſe exceed the righteouſneſſe of Scribes and Phariſees, ye ſhall not enter into the kingdom of heaven, Matth. 5. 20. and here the humble Publicane is juſtified before the proud Phariſee: ſo much do Gods judgements differ from mans.

prayed thus with himſelf] σταθεὶς πρὸς ἑαυτὸν, ſtanding, or ſetting himſelf apart: or by himſelf: ſo the Syriack interpreter giveth it, *he ſtood alone*: this Scripture ſheweth his proud heart, as far from the true fear of God, as his opinion had ſet him from the vulgar, whom he counted wicked and unclean: See Iſaiah 65. 5. This word σταθεὶς, here determineth not any poſture or bodily geſture; (for they uſed alſo to kneel in prayer, 1 Kings 5. 24. Michah 6. 6. Dan. 6. 10. Luke 22. 41. Acts 7. 60. and 9. 40. and 20. 36.) it alſo importeth a commencement or beginning of an action, or perſeverance therein: he ſtood (ſome think) alone, above in the temple, leaving the deſpiſed Publican in the utmoſt porch, or court of the people; ſo far it was lawfull for reputed ſinners to come, and ſtrangers alſo. See *Joſeph. contr. Appion. lib.* 2. 1 Kings 8. 41. *he prayed thus*; Greek ταῦτα, *theſe things*; ſo Syriack: inſtead of a prayer, he ſayed theſe things.

God I thank thee] Though he attributed to Gods grace all the good he ſpeaks of himſelf: yet becauſe he placed not all his confidence in the free mercy of God through Chriſt, in humility accounting all that he had, *loſſe for Chriſt*, (Phil. 3. 7, 8.) that he might not be found in his own pretended righteouſneſſe which was of the law, but in that which is through the faith of Chriſt; he was not juſtified: though he did not here proclaim his merit unto men, but ſpake to God: yet the ſearcher of hearts condemned that ſecret pride, and confidence in his own merit, which ſhewed it ſelf: 1. in contempt of others (whom he counted ungodly) 2. in magnifying himſelf as free from the ſins of others, and juſt in doing thoſe things he ſpake of, which probably he did, and poſſibly might be unreprovable herein before men. (See Phil. 3. 6. how dangerous is ſpiritual pride, even in the moſt glorious and greateſt excellencies of men? humility is a ſafe vertue: leave all to God, who is a plentiful rewarder of the holy, and will abundantly crown his own gifts: and be aſſured thou ſhalt loſe nothing thereby: See Matth. 25. 34, &c. Hebrews 6. 10. Hebr. 10. 35. and 11. 26. 2 John 8. Rev. 22. 12.

as other men, extortioners &c.] As if other mens vices were his vertues, to juſtifie himſelf he contemneth and condemneth others: his ſelf being by ſo much worſe then others, by how much more proud then others: he confeſſeth no faults, but as faultleſſe caſteth ſtones at others: which is, as if the ſick man ſhould onely tell what parts of his bodie were well affected and ſound: it ſeemeth he praiſed God, (as hypocrites uſe) onely to colour his oſtentation.

or even as this Publican] Hypocriſie is blinde at home, and too quick-ſighted abroad: it is natural to the malilitious, to judge all thoſe evill, whom they hate; when proud hypocrites cenſure the juſt, God yet ſeeth how much more damnable the judge is, then the condemned.

v. 12. I *faſt twice in the week*] That is, on the ſecond day of the week, to which our munday anſwereth; and the fift, which is on our Thurſday, according to the tradition of the Phariſees, as their writers ſay; he that had reckoned others faults, will be ſure to put his own pretended vertues to account; as if he had perfectly learned that precept, Iſaiah 1. 16, 17. *Ceaſe to do evil, learne to do well*; yea more then the Lawe required; as though he were better then the beſt: he mentioneth two things of which the Phariſees much gloried, faſting and paying tithes. See Matthew 9. 14. and 23. 23.

I give tithes of all] See on Chap. 11. 42.

v. 13. *the Publicane ſtanding afarre off*] In that part of the Temple where all ſorts of people, Publicanes and ſinners might come, 1 Kings 8. 41. here he ſtood in humilitie, and deepe ſence of his own unworthineſſe.

not lift up] This was alſo an argument of an humble and lowly heart.

ſmote his breſt] See Chap. 23. 48.

God be mercifull to me a ſinner] He well maketh haſte to his ſins remiſſion who is diſpleaſed with himſelf; for with the juſt and merciful judge, *qui ſe accuſat, excuſat*; he excuſeth, who accuſeth himſelf. *Proſper.*

v. 14. *juſtified rather then &c.*] Acquitted of his ſins, and received to mercy; ſo was not the other, becauſe he juſtified himſelf, and was ſo far from forſaking his ſinnes, that he did not ſo much as confeſſe them. See Proverbs 28. 13.

for every one that exalteth himſelf] Matth. 23. 12. Luke 14. 11. ſo that it is true which *Proſper* ſaith after *Auguſtine*, *Melior eſt in malis factis humilis confeſſio, quam in bonis ſuperba gloriatio*; humble confeſſion in evil deeds, is better then proud boaſting in good.

v. 15. *brought unto him alſo infants, &c.*] Matth. 19. 13. Mark 10. 13.

touch them] Lay his hands upon them, bleſſe, or pray for them: for impoſition of hands was anciently a ſigne thereof. See Gen. 48. Exod. 29. and a common *ſymbolum* of bleſſing among the Jews.

they rebuked them] That is, thoſe that brought them: as Mark 10. 15.

v. 16. *called them*] Thoſe that brought the infants.

for of ſuch is the kingdom, &c.] Meaning infants, and thoſe who in ſimplicitie, humilitie, contempt of the world, innocencie, harmeleſſeneſſe, freedom from malice, ſoon forgetting injuries, and the like, become like little children; if the inheritance of the kingdom of heaven be theirs, who can reaſonably barre them of the ſeal of adoption, baptiſme? of which it may not improperly be ſaid (which *Jacob* ſaid of the place he reſted in) *this is the gate of heaven*, Gen. 28. 17. where did God ever forbid children to be baptized? It is a true ſpeech of *Optatus, lib.* 7. *Quicquid enim Deus fieri noluit, ore ſuo prohibuit*; whatſoever God would not have done, he hath forbidden with his own mouth: that is, the holy Scripture.

v. 17. *whoſoever ſhall not receive &c.*] Mark 10. 15.

v. 18. *a certain ruler asked him*] Matth. 19. 16. Mark 10. 17. See alſo on Chap. 14. 1.

v. 19. *Why calleſt thou me good, &c.*] Becauſe they commonly abuſed this word, Jeſus ſheweth him that he could not confeſſe him to be good, except he alſo acknowledged him to be God.

v. 20. *Thou knoweſt the commandments*] It was a very neceſſary queſtion which he aſked concerning a way to eternal life; and a bleſſed care of a young man: neither doth he put it on good words, or any thing leſſe then good works really to be done: yet becauſe he aſketh a legal queſtion, verſe 18. *What ſhall I do?* Chriſt accommodateth his anſwer thereto: *thou knoweſt the commandments*: but when the terrified keeper of the priſon aſked *Paul* the like queſtion, he anſwered, *believe in the Lord Jeſus, and thou ſhalt be ſaved*, Acts 16. the ſcope of this ſpeech is to ſhew, that it is but vain to enquire for the way to heaven, while men truſt in their own holineſſe, or have their hearts ſet on this world. Here good works and obedience to the Law are propoſed, as Levit. 18. 5. Deut. 30. 19. as the whole *Law*, that ſhewing us our ſin, Rom. 7. 7. and miſerable condition and diſability to be juſtified by the Law, it may be our Schoolmaſter to bring us to Chriſt, Galat. 3. 24. teaching us that we can no wayes be ſaved, but by his merits: thus Chriſt would convict the dangerous confidence of this man by remitting him to the ſecond Table of the Law, againſt which mens ſins are more evident and apparent.

Do not commit adultery] Exod. 20. 13,&c.

v. 21. *All theſe have I kept*] This anſwer is full of youthful confidence, wherein he was neither ſenſible of the rigorous weight of the Law, nor his own diſability to avoid the curſe thereof.

v. 22. *Yet lackeſt thou one thing*] This he ſpeaketh, firſt by way of conceſſion, admit it be as thou ſayeſt; next he tryeth him by his own precept, that he might make the corruption of his heart appear, who pretended unto ſo abſolute an obedience to all the commandments.

v. 23. *he was very ſorrowful*] Becauſe he loved the world, and yet would fain be ſaved in the world to come; it grieved him that he could not have both: carnal goſpellers would fain go to Heaven, if they could finde a cheap way.

v. 24. *how hardly ſhall they that have riches &c.*] That is, as Mark. 10. 24. *they that truſt in riches.*

v. 25. *it is eaſier for a camel,&c.*] This ſeemeth to have been a proverb, whereby they ſignified ſome impoſſibility: this he ſaith, *arguens cupiditatem ejus*, taxing his covetouſneſs. *Irenaus lib. 4. cap. 26.*

v. 26. *Who then can &c.*] That is, what rich man can be ſaved?

v 27. *are poſſible with God*] Who alone ſo governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God, Jer. 32. 17.

v. 28. *then Peter ſaid*] See Matth. 19. 27. Mark 10. 28.

v. 30. *more in this preſent time*] For, the ſweet fruit of the Spirit, and aſſurance of eternal life, which the faithful here receive, is more to them then all the world, Phil. 3. 8.

v. 31. *Then he took unto him the twelve*] Matth. 20. 17. Mark 10. 32. He ſpake not concerning his paſſion before the multitude, but to his diſciples apart: for the multitude was not yet capable of this great myſtery, neither did his diſciples underſtand it, when he told it them plainly, verſe 34: for two reaſons, ſaith *Theophylact:* firſt that he might ſhew them that he ſhould ſuffer ȣ̓κ ἄκων ȣ̓δὲ ὡς ψιλὸς ἄνθρωπος, neither unwillingly, neither as mere man, not knowing that he ſhould be crucified: ſecondly, to teach them to bear patiently that which was to come, being thereof foretold.

we go up to Jeruſalem] There he was to ſuffer, that the truth might anſwer the type, which ſo many ages before preceded in *Iſaac*, Gen. 22. and here he foretelleth certain degrees of his paſſion: 1. how he ſhould be delivered to the Gentiles, *Pilat* and the Roman ſouldiers: 2. how he ſhould be mocked and ſpitefully entreated, and ſpitted on: 3. how he ſhould be put to death after ſcourging,&c. theſe things are fulfilled, and to balance theſe ſad things he propoſeth three things conſolatory: 1. that he foreſaw, and foretold what he was to ſuffer; ſo that it was neither fortuitous, compulſory, nor by the counſel of man; but voluntary, and by the determinate counſel of God for mans redemption. See Act. 2. 23. Acts 4. 28. 2. that herein ſhould be fulfilled all that God had declared (concerning theſe ſufferings of our Redeemer) by his Prophets. See Acts 3. 18. Pſalm 22. 1. Matth. 27. 46. Pſalm 69. 20, 21. Dan. 9. 26. Iſaiah 53. 3, 4,&c. 3. that he ſhould riſe again the third day according to the Scriptures, Hoſea 6. 1. Pſalm 16. 10. which was prefigured in *Jonahs* being three dayes and nights in the belly of the whale, Matth. 12. 39. Luke 11. 29. 30.

v. 32. *the Gentiles*] See on verſe 31.

Spitted on] ſee Math. 26. 67.

v. 33. *they ſhall ſcourg him*] Math. 27. 26. John 19. 1.

v. 34. *this ſaying was hid from them*] It was the great infirmity of the diſciples ſtill dreaming of Chriſts temporal kingdom, and reſtitution of Iſraels proſperity by ſome glorious victories over their enemies; which errour after Chriſts reſurrection being cleered by the holy Ghoſt, better inſtructing them, they remembred what Chriſt had ſaid unto them, John 2. 22. thus we ſee how blinde carnal reaſon is, (ſpecially being infected with ſome perverſe opinion) until it be illuminated by the ſpirit of regeneration: the things here mentioned were plainly preached without any trope; yet that which they had once fancied concerning a temporal kingdom, ſo prepoſſeſſed them, that they could not at preſent underſtand any thing ſpoken concerning Chriſts death and paſſion; but poſſibly they ſuppoſed that he ſpake concerning ſome other perſon, or ſome other myſterie.

v. 35. *it came to paſſe*] Matth. 20. 29. Mark 10. 46.

nigh unto Jericho] Jericho was a city in the tribe of Benjamin, Joſh. 18. 21. once great and populous. See concerning it, Joſh. 2. 1. and 6. 1. it was deſtroyed by *Joſhua*, and there was a curſe pronounced on the repairer thereof, Joſh. 6. 16. it was reedifyed by *Hiel*, 1 Kings 16. 34. in the ſiege of Jeruſalem by the Romans, *propter perfidiam civium*, for the perfidiouſneſſe of the citizens (ſaith *Jerom de loc. Hebraic.*) it was taken and deſtroyed, and repaired again, a third city being there built, which *Jerom* ſaith remained to his time.

a certain blinde man] *Bartimæus*, Mark 10. 46. this Evangeliſt nameth one blinde man, (ſo doth S. *Mark* alſo) who, it ſeemeth, was beſt known of the two mentioned by Matth. 20. 29. that which is here hiſtoriſied of *Bartimæus.* verſe 35, 36, 37, 38. probably was at Chriſt entrance into Jericho, but that which followeth to the end of the Chapter concerning reſtoring his ſight,&c. was done at his going away from the city, as the other two Evangeliſts write.

v. 36. *hearing the multitude paſſe by*] Matth. 20. 30.

v. 38. *Jeſus thou Son of David*] Matth. 20. 30.

v. 39. *rebuked him*] Matth. 20. 31.

but he cryed ſo much the more] The multitude reproved him, and enjoyned him ſilence, as not willing that he ſhould trouble Chriſt with clamours; but he cryed ſo much the louder; not that his mercy needed to be awaked with ſuch cries, *nec clamoribus admonendus eſt, qui cogitationes videt, Fulgentius de perſona Chriſti lib.* 2. neither is he to be admoniſhed with clamours, which ſeeth the thoughts: but this was an effect of the petitioners confidence: true faith (like water ſources) by ſo much more ſtrongly breaketh over all lets, by how much more it is dammed up: all oppoſitions ſtrive with it, as the winde with the fire, to enflame it more: let no afflictions ſtop our mouths, but rather adminiſter matter of more fervencie in our prayers. See Chap. 22. 44.

thou Son of David] They uſed ſo to ſtile the Meſſias, becauſe they knew he ſhould come of the ſtock of *David*, Pſalm 132. 11. Acts 2. 30.

v. 40. *Jeſus ſtood and commanded*] Chriſt loveth the importunity of faith, as verſe 1. See Pſalm 9. 18.

v. 41. *what wilt thou,&c?*] Thus he ſpeaketh, not becauſe he was ignorant what the blinde man deſired, who could reſtore him ſight. (See Matth. 6. 8.) but for the ſpectatours ſake, that they might take the more notice of the miracle done: God beſt knoweth what we want, but will have us performe our duty in aſking (*ut cor ad orationem excitet, Greg. hom.* 2. that he may ſtir up, and awake our heart to prayer) and as occaſion ſerveth, teſtifie to others what we beg of him, that others may with us be moved to praiſe and glorifie him.

v. 42. *thy faith hath ſaved thee*] Here, as in many other like places, Chap. 7. 50. Chap. 17. 19.&c. he attributes that to faith, which is proper to Chriſt, whoſe power to ſave, faith apprehendeth, and applyeth to us for our ſalvation.

v. 43. *and immediately he received his ſight*] This ſheweth that he is that eternal word John 1. 1. which made all things, and who alone can repair that which is decayed: and thus he exemplieth his promiſe; *Ask and ye ſhall have*, Matth. 7.

glorifying God] This is the double effect of the miracle: he aſcribeth the power and mercy which cured him to God: here was his gratitude. So did that Samaritan, Chap. 17. 15. and the people which ſaw it, they praiſe God on his behalf, while their blaſphemous doctors, attribute that which he did, to *Beelzebub.*

CHAP. XIX.

Verſe 2. C*Hief among the Publicans*] That Chriſt vouchſafed his preſence in Jericho (once ſubject to ſo grievous a curſe, c.13.35.) exemplifieth two notable things. Firſt, that he who came to ſave ſinners, and deliver from the curſe, called and ſaved ſome out of the moſt infamous and deſpicable places; as *Samaria*, John 4.39. *Galile*, Mat.4, &c. that we may know, that in Chriſt, there is neither *Jew* nor *Grecian*, bond nor free; all are one in him, who is rich in mercy to all that call upon him. See Rom.10.12. Gal.3.28. Secondly, that it was poſſible for rich men to be ſaved, he demonſtrateth in the example of *Zacheus*; becauſe, though it be very rare, yet is it poſſible that God ſhould touch the heart of rich men, cauſing them to give liberally to the poor, and to reſtore all that which they have evilly gotten, or detained from others; ſo repenting and believing they may be ſaved. *Zache* is here called ἀρχιτελώνης, a chief *Publican*, or chief Officer among them, or a *Collector-general* for that place.

v. 3. *who he was*] That is, what manner of perſon he was, of whom he had heard ſo much.

becauſe he was of a low ſtature] Having heard much of the fame of *Jeſus*, and by the multitude attending him, that he was now come into *Jerico*, he might poſſibly out of a natural deſire to ſatisfie his own minde, reſolve to overcome the lets thereto: but God had another work in hand, which was to bring ſalvation to his houſe; and therefore by his ſecret providence, all hinderances wrought to the greater evidence of *Zache's* converſion: ſo his low ſtature ſending him up into the *Sycamore-tree*: and his wealth (which was a common impediment to others) being the matter of almes and reſtitution, rendred him the more exemplary to the multitude, and conſpicuous to Gods glory, his own and others comfort, who can imitate him. So all things work together for good to thoſe who love God, Romans 8. becauſe he loveth them firſt, 1 John 4.19. yea thoſe very things which to carnal reaſon ſeemed impediments thereto.

v. 4. *into a Sycamore*] It concerneth not much preciſely to know what tree this was, concerning which there are ſo many opinions: it was not of that kinde which is mentioned c.17.6. that was συκάμινος, a *Sycomine tree*, a kinde of *Mulbery tree*. See *Dioſcorid. l. 1.c.144. Galen de aliment. l.2.* But this is συκομορέα (as *Suidas* and *Theophylact* writeth it) or συκομωραία, as here. And ſo *Greg. Nazianzen, orat.* 39. readeth: The Syriac calleth it תאתא פביתתא *titho phacchibotho*, a wilde Fig, Hebr. שקמים, which grew plentifully in thoſe champain countries, 1 Kings 10. 27. 2 Chron. 1. 15. See *Chryſoſt. Tom.7.p.404. edit. Savil. Gregor. Nazianzen orat* 29.

v. 5. *to day I muſt abide at thy houſe*] Chriſt expected not his invitation, but in mercy prevented him, who probably durſt not have invited him: he that was ambitious but to ſee Chriſt, obtaineth much more, to entertain him at his houſe, and to hear him open the myſteries of eternal life and ſalvation: God every where preventeth us, ſaith *Theophylact*, he is a plentiful rewarder of them that ſeek him, giving them who but ſet themſelves in the way, more then they could ask or think, Eph.3.20. See c.1.13. 1 King.3.12,13. when Chriſt asketh of us, he meaneth to give ſome unvaluable bleſſing to us.

v. 6. *and he made haſte and came down*] Chriſt had made him willing, *præparavit ſibi ejus animum cujus elegit hoſpitium, Proſper. cont. Collat.* he prepared his minde to receive him whoſe entertainment he choſe. Thus *Zache's* faith brake out, in a ready and ſpeedy obedience. So Gen.22.3. Mat.4.22. And ſecondly in the joy which he conceived at Chriſts calling him. See Acts 8.39. Rom.14.17. Gal.5.22. true faith cannot be concealed, its own flame will diſcover it.

v. 7. *they all murmured*] That is, the moſt part of thoſe preſent, which were adverſaries; neither entertaining him their ſelves, nor willing that others ſhould, that he might ſhew them mercy: the main cauſe of their murmuring was, their malice to him, & envy to others who believed in him: theſe murmuring ſpeeches they caſt out in hope to poſſeſſe the people that he could not be the *Meſſias*, who frequented the company of ſinners. So c.5.30. Matth. 9.11. Luke 7.39. This was upon the matter to murmure, *quod in domum ægroti intravit medicus, Auguſt. de verb. Apoſt ſer.*8. that the Phyſitian went into the ſick mans houſe, they arranged Publicans with notorious ſinners.

v. 8. *And Zacheus ſtood*] Doubtleſs Chriſt ſpake many things to inſtruct him: and poſſibly *Zache* might ſay many, which are not here recorded in the Goſpel, whoſe ſcope is to ſet down that which may ſerve to bring us to faith and ſalvation, Joh.20.30,31. This was a ſure ſigne of *Zache's* converſion, effected by the providence of God, to ſtop the mouthes of murmuring and unbelieving Jews.

I reſtore him fourfold] According to the Law, Exod.22.1. Numb.5.7. And this is true repentance in caſe of injurious taking away, or detaining anothers goods, which without reſtitution, were but counterfeit and vain.

v. 9. *this day is ſalvation come to this houſe*] In his converſion and doing the works of holy *Abraham*, by Gods mercy ſhewed to him and his Family.

is the ſon of Abraham] To be a ſon of *Abraham*, is to be choſen freely, Rom.9.8. to walk in the ſteps and faith of *Abraham*, Rom. 4.11,12. and generally to do the good works of *Abraham*, John 8.39, whereby we may be aſſured of our election to eternal life, Rom.8.29,30. 2 Peter 1.10.

v. 10. *the ſon of man is come to ſeek, &c.*] Matthew 18.11. Hereby he confuteth their murmuring; ſhewing the end of his coming into the World, which was to ſeek and ſave ſinners, 1 Tim. 1. 15. Mark 2.17. Matth. 9.31. therefore among the reſt he came to call *Zacheus*. That which was loſt by original, as alſo actual ſins, as *Auguſtine ep.* 106. underſtandeth. As alſo *Ambroſ in Luc. l.7.* 15. and *Proſper. adverſ. Collat.c.*18. and ſo as *Fulgentius* ſaith, *de incarnat, &c. c.8. pro mortuis natus eſt ad mortem*: he was born to dye for the dead, that we, after the death of our firſt nativity which we have of the fleſh, by the grace of the Spirit might be born again to life eternal.

v. 11. *kingdom of God*] Meaning a temporal and earthly kingdom, ſuch as they expected by the *Meſſias*.

v. 12. *he ſaid*] See Matth.25.14.

went into a far countrey] By this parable he deſcribeth his going up again into his kingdom of glory, and his return to judgement: by the ſervants are meant the faithful and Miniſters of the Church: by Citizens, verſ 14. the Jewes who rejected them: by the money, their ſeveral gifts: by their trade, the uſage of the ſame to Gods honour, and the ſalvation of his people.

v. 13. *pound*] *Mina* here tranſlated a pound, is twelve Ounces and an half: which pound according to five ſhillings the Ounce, is three pound two ſhillings and ſix pence *Sterling money*.

v. 14. *we will not have this man reign over us*] By this he taxeth the rebellion of the wicked againſt Chriſt; to whoſe power they ſhall be unwillingly ſubject, if they will not willingly be ſo to his kingdom of grace.

v. 15. *when he was returned*] That is, Chriſt coming in glory to judge the quick and the dead.

v. 16. *then came the firſt, ſaying*] In theſe ſeveral ſums and accounts, he deſcribeth the ſeveral graces and gifts of God, of which there muſt be variable accounts at the day of judgement: the firſt greatly advanced Gods glory; he ſhall have a proportionable reward: the ſecond endeavoured according to his gifts; though far ſhort of the firſt, he ſhall have a proportionable reward, and be full of glory and bleſſedneſs, though leſſe then the other. See Daniel 12.3. 1 Cor. 15.41. The third is the negligent ſervant, who making no good uſe of thoſe gifts which he had received, with his vain excuſes is condemned out of his own mouth: and that is taken away which was entruſted to him, as was the Goſpel from the Jews, Matth. 21. and given to the Gentiles, as Acts 13 46. ſee Luke 8.18. And the Spirit from *Saul*, 1 Sam 16.14. which was beſtowed on *David*; and the gifts and Apoſtleſhip from *Judas* beſtowed on *Matthias*, Acts 1.26.

v. 17. *well thou good ſervant*] See on Matth 25.21.

v. 18 *the ſecond came*] Matth.25.22. See on v 16.

v. 19 *over five cities*] This is to ſignifie, that the glory of his kingdom in his ſecond coming ſhould be much differing from that which now appeareth. We now painfully, through ſcorn, injury, and contempt of the World, negotiate (as it were) for our abſent Maſter; but then we ſhall be full of glory, joy, and happineſs, which Matth. 25.23. is more plainly expreſſed, by *enter thou into thy maſters joy*.

v. 20. *and another came*] Matth.25.24.

v. 21. *I feared thee*] Matth.25.25.

v. 22. *out of thine own mouth, &c.*] By the confeſſion of thine own conſcience, which telleth thee that thou oughteſt not to ſuppreſs the gifts of God, and live in idleneſs.

v. 23. *my money into the bank*] ἐπὶ τὴν τράπεζαν, that is, τοῖς τραπεζίταις, to the common ſtock of Bankers, which made profits of moneys by exchange, and lending out for intereſt.

v. 24. *take from him*] See Mat.25.28. and on v.16.

v. 25. *Lord he hath ten, &c.*] He is rich enough, or hath grace and glory enough: which we may not conceive Men or Angels ſhall ſay in the laſt judgement, as envying the fulneſs of glory or bleſſedneſs to any of the elect, but as witneſſing and admiring the abundant liberality of God.

v. 26. *to every one that hath*] Matth.13.12. and 25.29. Mark 4.25. Luke 8.18.

from him that hath not, &c.] The meaning of all is, he that faithfully uſeth the graces of God, ſhall have them increaſed: but even the common graces ſhall be taken away from him that uſeth them not to Gods glory. Some underſtand here want of charity making all gifts and excellencies void;

quiſquis charitatem non habet, etiam dona quæ percepiſſe videbatur amittit, Alcvinus (after *Gregor.*) *de confeſ.* whoſoever hath not charity, loſeth alſo thoſe gifts, which he ſeemed to have obtained. See 1 Cor 13.1, &c.

v. 27. *and ſlay them before me*] He alludeth to the manner of men, executing rebells: the meaning is, that eternal deſtruction is prepared for Gods enemies, as Mat.25.41. this Chriſt ſpeaketh to comfort the perſecuted, and others who obſerve that the wicked flouriſh, and ſecurely deſpiſe Gods laws; aſſuring them, that though he ſuffer them to go on for a time, he will yet once appear a ſevere revenger of iniquity.

v. 28. *he went before*] Mark 10.32.

v. 29. *when he was come nigh unto Bethpage, &c.*] Mat.21.1. Mark 11.1. Here is deſcribed his laſt going up to *Jeruſalem*. *Bethpage* was a little Village of the Prieſts at the foot of the Eaſt-part of the Mount of *Olives*. See on Matth.21.1. of *Bethany*. See John 11.1.

v. 30. *at your entring you ſhall finde, &c.*] Mat.21.5. Chriſt being omniſcient God, as well as truly Man, ſaw the abſent as if they had been preſent. See John 1.48. all this was done that that might be fulfilled which was ſpoken by the Prophet, *Zachary* 9.9.

v.31. *if any man ask you*] Chriſt preventeth ſuch difficulties as might in the execution of his command have troubled his Diſciples, though he were Lord of all, yet would he not deſtroy the civil rights of men, by taking away any thing without the owners conſent. See Matth.21.3.

v. 32. *and they that were ſent, &c.*] Mat. 21.6. Mark 11.4.

v. 33. *the owners thereof*] Mark 11.5.

v. 34. *the Lord hath need of him*] Mark 11.6.

v. 35. *and they brought him to Jeſus*] Matth. 21. 7. Mark 11.7.

v. 36. *they ſpread their clothes in the way*] That is, they who were come to the feaſt, Iohn 12. 12. this was a token of honour done unto him, as to their King, poſſibly they ſuppoſed that he now went up to *Jeruſalem* to take the kingdom upon him, which might cauſe this their extraordinary rejoycing and acclamations, v.37,38. See Iohn 12.13.

v. 37. *at the deſcent of the mount*] Where he was in ſight of *Jeruſalem*.

the diſciples began] That is, the multitude of thoſe which followed him either to hear his doctrine, or ſee his miracles.

for all the mighty works] Among the reſt for the raiſing *Lazarus* from the dead. See John 12.17.

v. 38. *bleſſed be the king*] Pſal.118.26.

peace in heaven] That God may be reconciled unto us by the *Meſſias*: that all glory may be given to him for his mercy ſhewed us in theſe works of Chriſt: and that the Angels, formerly our enemies for our ſin, may become friends and miniſters of our ſafety. See Coloſ.1.20.

v. 39. *Maſter, rebuke thy diſciples*] Matth.21.15. That this acclamation ceaſed not in the way, but came into the very Temple, the children there crying *Hoſanna*, it ſtung the hearts of envious *Phariſees*, ſo that they came to Chriſt to ſilence them.

v.40. *the ſtones would immediately cry out*] Meaning that they laboured in vain to ſuppreſs his teſtimony; for God would rather cauſe the ſenſeleſs creatures to teſtifie for him (as in the renting of the vail of the Temple in his paſſion, and of the Rocks, &c. Mat.27.51.) then that his will ſhould not be done by him: and indeed Chriſts perſon, doctrine, and miracles, were ſo evident, that they could not be concealed.

v. 41. *he beheld the city and wept over it*] In his love to the people of *Iſrael*, zeal of their ſalvation, and knowledge of their final deſtruction at hand; in grief and pity he burſt out into tears: *plangit eos qui neſciunt cur plangantur, Gregor. hom. 39. in Evang.* he bewaileth them who knew not why they ſhould be bewailed, who rejoyced when they did evil: all this ſheweth that he took on him, as our nature, ſo all our affections without ſin: ſo oft times the Deity (as it were) reſted & clouded it ſelf under the vail of his humanity, when the accompliſhment of the work of our redemption required his paſſion, or compaſſion. See Hebr.4.15. He was the Miniſter of the circumciſion, Rom. 15. 8. ſent to the loſt ſheep of the houſe of Iſrael, Mat.15.24. Seeing therefore how wilfully they periſhed, for whoſe ſalvation principally he was ſent; and that the elect city which God had choſen to put his name there, rejected their Saviour, out of a fatherly and deep compaſsion, he wept for them who were not ſenſible of their own miſery.

v. 42. *if thou hadſt known*] It is a *pathetical* ſpeech, and therefore abrupt: abundance of affectionate thoughts, as it were thronging the heart, like ſome violent preaſe of people at a door, hinder each others paſſage: the ſentence may be ſupplyed with *would God*, or how *happy were it for thee, if, &c.* The ſum is, I do now preſent the fulfilling of the promiſe for thy ſalvation; but thy deſtruction is near, becauſe thou wilt not receive it, nor underſtand that which is ſo plainly taught thee: thus hath your pride, who ſay you are wiſe and holy, blinded you. *Extrema dementia eſt, imprudentiam ſuam non ſentire, & iniq; agentes non agnoſcere peccatum*, it is extream dotage not to be ſenſible of ones own folly; and ſinning, not to acknowledge our iniquity. (*Theodoret in Ger.* 8.) and to be unwilling to learn: for as *Chryſoſtom de reprehenſ. ferend.* ſaith, it is no fault to be ignorant, but to be unwilling to learn.

the things which belong unto thy peace] which thou now heareſt ſpoken, and ſeeſt done by me; all but for thy malice and obſtinacy blinding thee ſhould bring thee to believe, to be juſtified, and to have peace with God.

but now are they hid from thine eyes] through the hardneſs of thy heart and incredulity, ſee Iſai.6.9. Matt.13. 14.15. John 12.4. Jer.5.3. when the meaſures of a peoples iniquity are full, and they ſhall periſh, *providentia ab eo tollitur, ne periturus evadat. Salvian. de gub. l. 6.* providence is taken from them, leſt they which muſt periſh, ſhould eſcape.

v. 43. *Thine enemies ſhall caſt a trench*] which was done by *Veſpaſian* the *Roman*: (as it was foretold by *Daniel. c. 9.*) and the city and temple demoliſhed, by his ſon *Titus*.

v. 44. *One ſtone upon another*] Matth. 24.2. Mark 13.2. Luke 21.6.

of thy viſitation] as if he ſaid, in thy viſitation, in which God manifeſted himſelf in my perſon offering thee mercy: ſee Gen. 50. 24. 25. Exod.3.16. c. 1. 68.

v.45. *he went into the temple*] Matth. 21. 12. Mark. 11.15. this was not his firſt going into the temple mentioned John 2. 14. but another after that.

v. 46. *it is written*] Iſai.56.7. See Mark 11. 17.

my houſe is the houſe of prayer] See chap. 18. 10. Jer. 7. 11. Matth.21.13.

v. 47. *taught dayly*] or in the day time: every day after his ſolemn entrance into Jeruſalem, unto the day of his paſſion: openly contemning the incurable malice of their Prieſts and Scribes; he taught all day, and at night went out of the city.

v. 48. *Were very attentive*] ἐξεκρέματο, that which the Latines expreſſed by *pendebat ab ore ejus*, they depended on his mouth, or attentively hearkned unto him, as taken with aſtoniſhment at his doctrine. See Matth.7. 28. 29. Joh. 7.46. the *Syriac* giveth it, all the people *appenſus erat ei, ut audiret eum*; where, *all*, is put for a great or *major part* of them that heard.

CHAP. XX.

Verſe 1. ON *one of thoſe dayes*] Which were between his laſt coming into *Ieruſalem*, and his death. See Mat. 21. 23. Mark 11.27.

preaching the goſpel] The gladſome tydings of mans ſalvation, then at hand and neer the accompliſhment in his death and paſsion.

and the Scribes] γραμματεῖς: *Suidas* interpreteth this by νοτάριος: a Notary, whoſe office was to write, and recite the written publick acts: but in the New Teſtament, they were *interpreters* of the Law alſo: There were of thoſe two ſorts. 1. *Laiks* which were called γραμματεῖς λαοῦ, Scribes of the people, Matth. 2.4. publick Notaries in drawing up Deeds, Contracts, and ſuch like ſecular writings. To theſe Pſal 45.1. alludeth, *My tongue is the pen* (סופר מהיר *ſopher mahir*. 70. γραμματέως ὀξυγράφου) *of a ſwift writer*: out of theſe poſsibly the Kings choſe ſome to be Secretaries of State: ſuch were called γραμματεῖς τοῦ βασιλέως, 2 Kings 12.10. ספר המלך *ſopher hammelech*. So, 2 Sam. 20. 25. 2. The other ſort were *Eccleſiaſticks*: their office was to tranſcribe, reade, and expound the Law of God, and therefore were called δευτερωταὶ τοῦ νόμου. *Epiphan. adv. hæreſ. lib.* 1. *cap.* 15. Interpreters, and Doctors of the Law. So was *Saphan*, 2 Kings 22.3. ספר בית יהוה *Sopher beth Jehova*, a Scribe of the houſe of God. So was alſo *Ezra*, Ezra 7.6. סופר מהיר בתורת משה, A ready or a ſwift Scribe in the Law of *Moſes*: Theſe being converſant in Scriptures, were principally Text-men, cleaving to the written Word of God, whereas the *Phariſees* were mainly for traditions of the Elders. And it is obſervable, that the *Scribes* and *Phariſees*, agreeing in one reſolution of malicing and calumniating *Chriſt*, yet much differed in their grounds. So Matth. 9. 3. the *Scribes* accuſed him of blaſphemy; but v. 11. the *Phariſees* accuſed him of eating with *Publicans* and Sinners: So Mark 7.3, &c. They queſtion him concerning the breach of traditions.

came upon him] Gr. ἐπέστησαν; the ſame word is uſed, c.2. 9. though there concerning good, but here for evil. The Syriac giveth it, *there aroſe up againſt him*; ſee Matth. 21. 23. Mark 11.27. See note on c.14.1.

v. 2. *by what authority*] See Matth. 21.23. Mark 11. 28. Gr. ἐν ποίᾳ ἐξουσίᾳ, by what power, ἐν. here ſignifieth by, as alſo Hebr. 1. 1. *he hath ſpoken unto us* ἐν υἱῷ, *by his Son*, becauſe he caſt out the buyers and ſellers out of the temple, and alſo taught the people; they not knowing or acknowledging him to be the Meſſias; and conceiving that the government of the temple, and matters of religion was in their power and diſpoſing, queſtion him by what authority he did thoſe things. See 1 Kings 22. 24.

v. 3. *I will alſo ask you, &c.*] See Matth. 21. 24.

v. 4. *the baptiſm of* John, *&c.*] By baptiſme he ſignifieth the doctrine and whole miniſtery of *John*, bearing witneſſe to Chriſt.

was it from heaven or of men?] That is, of divine, or humane inſtitution? See Acts 5. 38. Chriſt underſtanding their intention to be onely that they might calumniate, not that they might learn and believe; anſwereth their queſtion by a queſtion, and that very ſatisfactory, if they would have underſtood: for ſeeing *John Baptiſt* teſtified concerning Chriſt, that he was the promiſed Meſſias, the Son of God; they ought to have believed *John*, whom they believed ſent of God: and in ſo doing, they ſhould not have doubted his authority to purge his temple, and to preach: withall he taxeth their perverſe unbelief, who knowing in their conſciences that *Johns* doctrine was from heaven, and that he baptized in the name of Chriſt, yet would not believe his teſtimony concerning Chriſt. See John 3. 36.

v. 5. *they reaſoned with themſelves, &c.* Matth 21. 25.

v. 6. *but if we ſay of men*] Matth. 21. 26. they feared to be ſtoned by the people as blaſphemers; but fear not Gods judgement on their hypocriſie, who withheld the truth in unrighteouſneſſe: diſſembling their knowledge, leſt their ſecular gains or reputation ſhould be impeached.

v. 7. *they anſwered that they could not tell*] Matth. 21. 27. thus doth Gods wiſdom *non-plus* mans, and drive it into unrecoverable ſtraits and diſadvantages, whence it cannot unwinde it ſelf. See 1 Cor. 3. 19. here was a miſerable refuge, to lye againſt their own conſciences, before him who is greater then all hearts, and knoweth all things: 1 John 3.

v. 8. *Neither tell I you*] You diſſemble this becauſe you would not confeſſe your wilful unbelief, and therefore I will not anſwer you. Matth. 21. 27.

v. 9. *a certain man planted a vineyard*] Matth. 21. 33. Mark 12. 1. Iſaiah 5. 1. Jer. 2. 21. which is interpreted, Iſaiah 5. 7. to be the Jews: the noble vine which God brought out of Egypt, Pſalm 80. 8.

forth to husbandmen] That is, committed it to the care and government of governours and Prieſts.

v. 10. *ſent a ſervant*] meaning the Prophets, to require in the name of God, fruits worthy amendment of life. See Matth. 21. 34.

beat him, and ſent him away empty] Matth. 21. 35. the meaning is, they abuſed, and perſecuted the prophets. See 2 Chron. 36. 16, &c. and ſent them away empty, without the fruits which God expected; which fruits are ſpecified, Iſaiah 5. 7. Gal. 5. 22, 23. in general, their ſalvation, the fruits of preaching: otherwiſe they have not laboured in vain, their work and reward being with God, Iſaiah 49. 4.

v. 11. *he ſent again, &c.*] See Matth. 21. 36.

v. 12. *he ſent the third*] By this definite number is meant many prophets, at ſeveral times.

v. 13. *it may be they will reverence him*] This ſheweth how Gods invincible goodneſſe ſtriveth with mans wickedneſſe, their unbelief cannot make void his truth, Rom. 3. 3. God had promiſed them a Saviour, and now he ſent him, to confirme and accompliſh the promiſes *made unto the fathers*, Rom. 15. 8. this ἴσως, it may be, importeth not ignorance of the event, which God foreſaw: but as it is uſually in parables, he thus accommodateth humane affections to God, that it might more evidently expreſſe their deſperate impiety in raging againſt Chriſt, whom God ſent into the world to ſave them.

v. 14. *that the inheritance may be ours*] Matth. 21. 37. this is to ſhew the vain and impious hope of Jews crucifying Chriſt; wherein they thought, that by taking him away, who by his mighty works appeared to be the Son of God, they ſhould keep the holy city, honour of the prieſthood, and domination over the ſaints in their own hands: two things are here remarkable: 1. the blinde ambition and avarice of the Prieſts, who would fain their uſurped authority and tyranny over mens conſciences might ſtill be upheld, to which rather then their deſires ſhould fail of effect, they would make way through the precious blood of the Lord of life: 2. the admirable goodneſſe of God which could not be defeated by ſo matchleſs wickedneſs of men; all which he wel foreſaw: but in mans greateſt malice, he made his love moſt clearly ſhine, turning it to his glory in our redemption and ſalvation.

v. 15. *they caſt him out of the vineyard*] Thus did they, when apprehending Chriſt, they delivered him as a blaſphemer and excommunicate perſon to the power of the Gentiles to be crucified. See Chap. 23. 1, 2, 21. 23. John 9. 22. 28.

what therefore ſhall the Lord of the vineyard do to them?] Matth. 21. 40. it is a kinde of appeal to their own conſciences; as if he had ſaid, Make the caſe your own, and tell me, what would you do to ſuch tenants? See the like, Iſaiah 5. 3, &c. Gods judgements are ſo clear, that the ſinners own conſcience ſhall acknowledge their equity, in their own ſelf-condemnation.

God forbid] Matth. 21. 41. Chriſt firſt extorted this confeſſion from themſelves: they ſaid unto him, *he will miſerably deſtroy thoſe wicked men*, &c. which they ſaid, when at firſt they thought ſome others, not themſelves concerned in this parable: but perceiving that themſelves were the wicked men herein perſonated, they retract their ſentence, & ſay to Jeſus, pronouncing the ſentence from their own mouth (which this Evangeliſt, and Mark. 12. 9. record) μὴ γένοιτο, let it not be. God forbid: the Syriac giveth it, this ſhall not be. We ſhall not kill the Son of God &c.

v. 17. *the ſtone which the builders, &c.*] Pſalm 118. 2. Iſaiah 28. 16. Acts 4. 11. Rom. 9. 33. 1. Pet. 2. 7. Math 21. 42.

head of the corner] Matth. 21. 42. the Syr. interpreter hath *præcipuum cornu anguli*, קרנא here uſed, as the Hebrew קרן *keren*, among other ſignifications, importeth an high and eminent place, ſtrength, power, &c. So Chriſt uniteth two walls together, meeting in one angle of the corner ſtone, by which is ſignified, that Chriſt is the moſt high and powerful head of the Church of Jews and Gentiles to be united into one. See John 10. 16. Epheſ. 2. 15.

v. 18. *ſhall fall upon that ſtone*] They to whom he ſhall prove a rock of offence through their unbelief, 1 Cor. 1. 23. and thereby alſo provoke Chriſt to fall upon them, as a ſevere Judge to their utter deſtruction.

v. 19. *againſt them*] Greek, πρὸς αὐτοὺς: the Syriack giveth it, *concerning them*: the word is often uſed as here, for *againſt*: as they ſay, πρὸς φάρμακα θανάσιμα, againſt deadly poiſon; ſo was this monition of Chriſt to them, wholſome againſt their ſelf-deſtructive malice; had they not (by deſpiſing the counſel of God againſt themſelves) made that to be againſt themſelves, which otherwiſe would have been for them, becauſe it was againſt their ſin, which had infected and poyſoned their ſouls.

v. 20. *ſent forth ſpies*] Matth. 22. 16. Mark 12. 13. they are named Phariſees and Herodians: a ſect inſtituted by *Herod* the great, who among other errours wherewith they mixed and corrupted the truth of religion, took *Herod* to be the Meſſias: Of which opinion, though it have many grave authors, yet others juſtly doubt: let thoſe who will be further ſatisfied herein, read *D. Godwin*, *Moſes & Aaron*, *lib.* 1. *cap.* 13. *Beza* on *Matth.* 22. 16. *Iſaac Caſaubon. Exercit.* 1. *Num.* 5. *ad apparat. Annal.* Joh. *Druſ. præterit. lib.* 1. *Matth.* 22. 16. *& ad voc. N. T. Herodiani*: *Hieronym.* on Matth. 22. 16. *Epiphan. hæreſ. lib.* 1. *cap.* 20. *Tertul. de præſcript. cap.* 45.

which ſhould feigne, &c.] Vainly thinking thereby to have deceived CHRIST, who knoweth the ſecrets of all hearts.

v. 21. *Maſter we know*] Matth. 22. 16. Mark 12. 14.

truely] Or of a truth.

v. 22. *is it lawful for us*] For us who are the peculiar people of God, who gave us this land according to his promiſe: thus they and the Herodians (who, as *Hieronym.* on Matthew 22. 16. ſaith, ſtood mainely for payment of tribute to be made to *Cæſar*) would have found ſomething in his anſwer, whereof they might accuſe him to the Romans, to whom they were now become tributary.

v. 23. *he perceived, &c.*] See Matth. 22. 18.

v. 24. *a peny*] Matth. 22. 19. and 18. 28.

v. 25. *Render therefore, &c.*] God commanded to give every man his due, tribute to whom tribute, cuſtom to whom cuſtom is due, Rom. 13. 7. they are deceived who think ſtealing of cuſtoms due to Princes or States is no ſin, becauſe a penal ſtatute lieth thereon; if they be taken, to forfeit all: for in the Levitical law, it was penal to reſtore fourfold, for him that was found, or convicted of ſtealing ox or ſheep, &c. Exod. 22. 1, &c. yet ſuch ſtealing was no leſſe theft then before God, then now; the moral Law ſaying, *Thou ſhalt not ſteal.*

v. 26. *could not take hold of his words, &c.*] Their purpoſe being to render him odious unto the people, they hoped by this queſtion to have enſnared him, whatever he ſhould have anſwered; as if he had ſaid, *It is not lawful*; then they would poſſibly have cryed; Behold a ſeditious man, who (like that former Galilean) would imbark us in rebellions againſt *Cæſar*, and ſo bring the Roman ſword upon us; if he had ſaid, it is lawful: they would have murmured among the people that he was a flatterer of *Caſar*, endeavouring to confirm the ſervitude and oppreſſion of Gods people; and in caſe they could have wrought but an ill opinion of him in the people, they might deſtroy him without tumult: their chief aim was that they might finde ſome occaſion to have given him up to power and authority.

v. 27. *came to him certain of the Sadduces*] Matth. 22. 23. Mark 12. 18. the Sadduces, denying the reſurrection, and holding that the ſoul dyed, were *off ſets of Doſitheus the Samaritan*, who rejected the writings of the prophets: and theſe Sadduces received onely the five Books of *Moſes*: *Hieronym. adv. Luciferian.* and on Matth. 22. *Epiphan. lib.* 1.14. (who ſaith, they named themſelves Sadduces, ἀπὸ δικαιοσύνης, of righteouſneſſe, which they profeſſed above others) See *Tertullian de praſcript. cap.* 45. *Joſeph. Antiq. lib.* 18. *cap.* 2. *Jo. Druſius ad voc. N. T. com.* 1. *Godwin. Moſes & Aaron lib.* 1. *cap.* 11. the Sadduces held ſome things with the Samaritans, though they were Jews: here we may note, that they derived a vain ſcruple out of *Moſes* law, that they might tempt Chriſt: but he knowing that they held none of the prophets as Canonical, but onely *Moſes*, produced no teſtimony to confute them, but only out of *Moſes* whom they received, *Hieron. in Matth.* 22. See v. 37.

v. 28. *Moſes wrote*] Deut. 25. 5.

that his brother] Or next kinſman, if he were a ſingle man; for that law *ad conſanguineos & affines extenſa fuit, Shindl. Penteglot.* יבם.

v. 29. *Seven brethren*] Or kinſmen.

v. 33. *Whoſe wife of them is ſhe*] One abſurdity by them received, begat them many: they believed no reſurrection: thinking, that if they ſhould grant a reſurrection, they muſt hold alſo that it muſt be to an eſtate like unto this preſent; ſubject to infirmities and neceſſities: whereas *Theophylact* ſaith well, marriage is βοήθεια τοῦ θνητοῦ, an aid of the mortal, and ſupplement of that which periſheth in time: where then all are eternal, what needeth marriage? alſo they poſſibly thought, that if they ſhould have confeſſed that there were any angels or ſpirits, ſubſiſting without a body; then they muſt alſo have confeſſed, that ſeparated ſouls might live; therefore they denied all: that is, the beeing of angels and ſpirits, and the reſurrection of the body, and immortality of the ſoul, which the ſober Heathens believed. See Matth. 22. 29. Chriſt ſheweth them the cauſe of their groſſe errour, ignorance of the Scriptures, and power of God to raiſe the dead.

v. 34. *children of this world*] Men and women here living.

v. 35. *ſhall be accounted worthy*] He ſpeaketh principally of the elect, in whom he here inſtanceth.

v. 36. *neither can they die any more*] Therefore ſhall there be no more matrimony for the preſervation of mankinde.

children of God] By adoption in Chriſt, with whom they are coheirs of glory and happineſſe, ſo compleat, that they want nothing. See Rom. 8. 23. 1 John 3. 2.

children of the reſurrection] This is a phraſe familiar in Scriptures, *children of youth*, Pſalm. 127. 4. *children of Zion*, Pſalm 149. 2. *ſon of the bow*, that is, *the arrow*, Job. 41. 28. *ſons of ſtrength*, that is, *ſtrong men*, 2 Sam. 2. 7. 1 King 1. 52. Deut. 3. 18. ſo they ſaid, בן-מות *ben maveth, a ſon of death*, 1 Sam. 20. 31. worthy of death, or deſigned to death, Pſalm 102. 21. ſo Acts 3. 25. υἱοὶ τῶν προφητῶν, &c. ſons of the Prophets: ſo they ſaid, בן-שנה *ben ſhana, the ſon of a yeer*, 1 Sam. 13. 1. for that which was of one yeers continuance or age: *the ſon of an hundred yeers*, Gen. 17. 17. *the ſon of a night*, Jonah 4. 10. *ſon of the morning*, Iſaiah 14. 13. *ſons of God*, Job 38. 7. that is the angels, &c.

v. 37. *Moſes ſhewed*] Exod. 3. 6. See on verſe 27.

v. 38. *God of the dead*] Of them that live not at all: for the ſouls of the elect live with him in joy and bleſſedneſſe, even while their bodies reſt in the duſt of the earth, until the laſt day.

v. 39. *thou haſt well ſaid*] Becauſe he confuted their adverſaries the Sadduces.

v. 40. *they durſt not ask him*] That is, the Sadduces were ſo confuted, that they durſt not aſk him any more captious queſtions; the Phariſees it ſeemeth did, Matth. 22. 35, 36.

v. 41. *how ſay they, &c.*] Matth. 22. 42. Mark 12. 35.

v. 42. *the Lord ſaid*] Pſalm. 110. 1.

v. 44. *How is he then his Son?*] Chriſt, as eternal God, was *Davids* Lord; and as man, his ſon, that is, of his linage, Rom. 1. 3.

v. 45. *in the audience of all, &c*] Hypocriſie being, as it were the canker at the root of religion, eating up the life and power thereof: it concerned his diſciples and all men, to beware of it: therefore he here did, that which his ſpirit enjoyneth by S. *Paul*, 1 Tim. 5. 20. *Thoſe that ſin rebuke before all men, that others alſo may fear.*

v. 46. *beware of the Scribes*] Matth. 23. 5. Mark 12. 38. Luke 11. 43.

which deſire to walk in long robes] He condemneth not the uſe of any civil and convenient garments, but the exceſs and abuſe thereof: the Eaſtern people did uſe, and ſtill do uſe long robes: and the Prophets had a kinde of mantle, or proper garment diſtinguiſhing them from other men; and it was meet for the teachers ſo to be clothed, that in their habit there might appear more then vulgar gravity: but the Scribes (as ſome ſince) abuſed this to pride and oſtentation: placing religion chiefly in the outward appearance, wherewith they veiled their deteſtable impiety.

v. 47. *which devour widows houſe*] Matth. 23. 14. who under pretence of holineſſe, long praying, and other religious exerciſes, conſume their eſtates who entertain them: Or by deceiving the truſt which friendleſſe widows repoſed in them, whom they took to be ſo religious. See 2 Tim. 3. 5, 6.

greater damnation] That is, an heavier weight of Gods judgement; becauſe they ſinning under ſhews of godlineſſe, do more cauſe the holy Name of God to be blaſphemed of the wicked (who uſually caſt all perſonal ſins, upon the very religion profeſſed by thoſe ſinners) then they do (who do not ſo much as pretend to ſanctity) when they ſin.

CHAP. XXI.

Verſe 1. A*Nd ſaw the rich men*] Mark 12. 41.

the treaſury] See on verſe 4. there were other treaſuries about the temple; but this was a cheſt ſet at the Eaſtern door, through which all the people paſſed in and out, that every man with his own hand, might caſt in that, which either was taxed upon him, or he voluntarily offered, or gave unto the poor. See 2 Kings 12. 9. 2 Chron. 24. 8. Nehem. 10. 38.

v. 2. *two mites*] Mark 12. 42. the leaſt money they had in uſe among them, which they called χαλκοῦς, Syr. *octavas*, *octaves*, or eight parts of that which they called ὀβολοῦ. *Theophylact.* See hereof *Beza major. annot. in Marc.* 12. 42.

v. 3. *more then they all*] More in proportion, conſidering her eſtate and theirs: and becauſe God eſteemeth not the gift by mans value thereof, but by the givers heart.

v. 4. *The offerings of God*] That is, thoſe things which as free will offerings were conſecrated to God, for the uſe or ſervice of the temple, and his publick worſhip: we may take this εἰς τὰ δῶρα, for ἐν τοῖς δώροις, among the gifts: or the treaſury and continent, for the treaſure contained therein; that is, their ארון *aron*, mentioned 2 Kings 12. 10. (as the Chaldees called it, and the name was now in uſe, קרבן *Corban*, which *Joſephus lib.* 4. *cap.* 4. *Antiq.* interpreteth, *the gift of God*) ſo is it interpreted, Mark 7. 11. κορβᾶν (ὅ ἐστι δῶρον) and Matth 15. 5. where the Greek hath δῶρον, the Syriack hath קורבני *curbanni, my gift*, or oblation, of the Hebrew קרב *kerab*: *Joſephus* alſo *lib.* 1. *adv. Ap.* calleth it δῶρον Θεοῦ. So here verſe 5. ſuch gifts are called ἀναθήματα, gifts conſecrated to God and holy uſes: yet by a Synechdoche, this alſo imported their treaſury in which they kept the gifts offered to God, Matth. 27. 6. *it is not lawful to caſt it* εἰς τὸν κορβανᾶν, which there the Syriack calleth בית קורבנא *beth Curbono*, the houſe of oblation: for which Mark 12. 41, 43. is ſet, γαζοφυλάκιον, the treaſury of the temple: So *Suidas* ſaith, Κορβονᾶς, παρὰ Ἰουδαίοις ἱερὸς θησαυρός: the *Corban* with the Jews was the ſacred treaſury.

v. 5. *and as he ſpake*] Matth. 24. 1. Mark 13. 1.

and gifts] As plate, jewels, or the like precious things, dedicated to the uſe or ornament of the temple, by the devotion of them who came thither to worſhip: See on verſe 4.

v. 6. *which ye behold*] Which ye ſo much regard and admire.

one ſtone upon another] Chap. 19. 43. God would have Jeruſalem (the place which he had choſen to put his Name there, and to which he had for a time reſtrained the publick ſervice, and ſacrificing, prefiguring Chriſt the Saviour to come and ſuffer there) utterly deſtroyed, with the temple in which the Jews ſo much gloried; after that Chriſt was come, and had ſuffered there, and had accompliſhed the work of our redemption: to give the Jews to know that now all their ceremonies were ended, he being come and having finiſhed all things which they prefigured; and that they ought no more to ſtick in the now dead and antiquated letter of that Levitical law; circumciſion, ſacrifices, &c. but to come to Chriſt the end of the law to every believer. And becauſe God well knew, how unwillingly they would part from their rites, in which they had been inſtructed hitherto; and wherein they eſteemed themſelves more excellent and holy then any nation in the world, to joyn in the faith of Chriſt, and therein to be equalled with the Gentiles whom they deſpiſed; therefore God (who as *Chryſoſtome* *adu. Jud. orat.* 1. ſaith) every where preſent, and filling every place yet reduced τὴν μὲν λατρείαν, εἰς θυσίας, τὰς δὲ θυσίας εἰς τόπον, τὸν δὲ τόπον εἰς καιρὸν, τὸν δὲ καιρὸν εἰς μίαν πόλιν; his worſhip to ſacrifices, ſacrifices to a certain manner, that manner to a certain time, and that time to one city; and again overthrew that city, to declare the utter determination and abolition of that law and ceremonies, which were tyed to that place, which were no where in the whole world to be uſed but there.

v. 7. *When ſhall theſe things be?*] Matth. 24. 3.

v. 8. *Take heed that ye be not deceived*] He anſwered not directly to their queſtion, but that which was more neceſſary.

the time draweth neer] That ſeducers ſhall go out into the world. See 1 John 2. 18.

go ye not therefore after them] That is, adhere not to them: beleeve them not, neither hearken to their doctrine, leſt you caſt your ſelves into tentation, and God give you over to ſtrong deluſions, to beleeve lies, and periſh. See Deut. 13. 3. 8. Jer 23. 16, 17. Jer. 27. 9. Matth. 24. 5. 11. 23, 24. 26.

v. 9. *When ye ſhall hear of wars*] Matth. 24. 6.

v. 10. *Nation againſt nation*] Matth. 24. 7.

v. 11. *earthquakes*] Matth. 24. 7.

v. 12. *They ſhall lay*] Matth. 24. 9. Mark 13. 9.

for my Names ſake] For the profeſſion of your faith in me.

v. 13. *for a teſtimony*] When you ſhall certainly know the truth of that which I tell you before hand, that you may thence be aſſured of the victory, and eternall reward; as alſo of the deſtruction of your enemies. Philip. 1. 28. 2 Theſ. 1. 5.

v. 14. *Settle it therefore in your hearts*] Matth. 10. 19. Mark 13. 11. Keep that fixed in your hearts and memories, which I have promiſed you (that is to aſſiſt you, as you have need, with extraordinary wiſedom, to anſwer) that when you have experience thereof, it may comfort you, in aſſurance of my aſſiſtance in all other tryals.

v. 15. *For I will give you a mouth*] See Acts 6. 10.

ſhall not be able to gain-ſay] Which is not ſo to be underſtood, as if their enemies impudency and ſpirit of contradiction, ſhould not break out againſt them; but becauſe the truth which they ſhould ſpeak ſhould be ſo evident, that it ſhould have manifeſt victory over their enemies falſhood, who will never want endeavour, but ever ſhall want ſucceſſe. See Acts 4. 13. Acts 6. 10. Acts 7. 48. Act. 26. 24. &c.

v. 16. *by your parents*] Matth. 10. 21.

v. 17. *hated of all*] Matth. 10. 22. Subverſion of kingdoms beginneth with perſecution of good men.

v. 18. *There ſhall not an hair*] Matth. 10. 30. 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34. He expreſſeth this great care and providence over his, that we knowing how God loveth us, may love him again, and cleave to him by faith of a pure heart; *cui ad beatitudinem fides eſt via, &c. Fulgent. de incarn. &c.* whoſe way to bleſſedneſſe is faith.

v. 19. *in your patience poſſeſſe*] Live joyfully even under the croſſe, aſſured of your peace with God; who will not ſuffer you to be tryed above that he will make you able. Rom. 5. 3. 1 Theſ. 1. 6. 2 Cor. 1. 5. 1 Cor. 10. 13. It is patience ſaith *Cyprian de bono. pat. quæ nos* Deo *& commendat & ſeruat*, which both commendeth to and keepeth us in God: which temperateth anger, bridleth the tongue, governeth the minde, and preſerveth peace, &c. It is ſaith *Gregor. hom.* 35. *radix omnium cuſtoſque virtutum*, the root and keeper of all vertue: anger is a ſhort madneſſe, μέγα θηρίον, a great and dangerous beaſt; ſaith *Theophylact in Luc.* 18. neither is he to be eſteemed of leſſe fortitude, *qui violentam & in ſemetipſo incluſam feram ſuperat iracundiam, &c.* who overcometh that violent and upſhut beaſt in himſelf, *anger*, then he that conquereth a lion: *vid. Lactant. l.* 1. *c.* 9. the ſame defineth patience, *malorum quæ aut inferuntur, aut accidunt, cum æquanimitate perlatio. l.* 1. *c.* 23. patience is a bearing of thoſe injuries which are offered, or do happen, with a quiet moderation of minde: we muſt therefore take heed, ſaith *Auguſt. ep.* 5. *ad Marcellin*, that we loſe not our patience, which is of more worth (or is to be eſteemed of more valew) *quam omne quod poteſt etiam invito inimicus auferre*, then all that which an enemy can take away from a man againſt his will.

v. 20. *Jeruſalem compaſſed*] Matth. 24. 15. Mark 13. 14.

v. 21. *Then let them which are*] As ſoon as they perceive the approaches of the enemy to beleaguer them, let them flee.

to the mountains] Judea was bounded *northward* with Libanus or Libanon, that high and famous hill of Phœnicea: on the ſouth with the mountains of Idumea, and Arabia Petræa *See Plin. l.* 6. *c.* 28. and *Hieron. de Loc. Aſt.* A. now as he foretelleth their dangers not to terrifie, but admoniſh them for their better ſecurity againſt the common enemie, and calamity; ſo doth he point out the ſafeſt places for them to retreat to: and ſo the Church of the faithfull then at Jeruſalem, were admoniſhed by a divine revelation, a voice crying out to them from the inward parts of the temple, *tranſmigremus ex his ſedibus*: let us go hence: *Jerom. l.* 2. *ep.* 8. out of *Joſephus*; and they went thence to Pella, a city of Manaſſe beyond Jordan; the reſt periſhed in great multitudes. *See Joſep. de bel. Jud. l.* 1. 17.

in the midſt of it] In the midſt of it, that is Jeruſalem or Judea.

v. 22. *for theſe be the dayes of vengeance*] Which he ſaith, to ſhew them that nothing of all this ſhould come by chance, but by the divine providence of God, thus puniſhing the Jews obſtinacy, who would take no warnings, but would needs contrary to this admonition, flock to Jeruſalem from other nations (where they lived more ſecure) at the feaſt of Paſſeover, where they were ſhut up, with the reſt to deſtruction, by ſword, peſtilence and famine. *Joſeph. q. ſ. l.* 7. *c.* 17.

v. 23. *in thoſe dayes*] When Jeruſalem ſhall be beſieged by the Romans. *See Joſeph. de bel. Jud. l.* 7. *c.* 12.

v. 24. *untill the times*] In which God will permit the Gentiles to oppreſſe the Jewes: and untill the fulneſſe of the Gentiles be called to Chriſt and come in: before the recalling of the Jews. Rom. 11. 25, 26. Dan. 9. 27.

v. 25. *ſignes in the ſun*] Matth. 24. 29. Mark 13. 24. 2 Pet. 3. 10. 12.

v. 26. *hearts failing them*] ἀποψυχόντων ready to breath out their ſouls; ſo *Suidas* out of *Thucidides l.* 1. and ſo *Sophocles Aiac.* ſaith ἀποψύχειν βίον; to breath out life: Syriac Interpreter, *tremor extrudens animas.*

powers of heaven] The very fabrick of the heavens ſhall be ſhaken, and the whole world melt with heat. 2 Pet. 3. 10. this he ſpeaketh of the laſt day.

v. 27. *coming in a cloud*] Matth. 24. 30. Acts 1. 9. 11. Rev. 1. 7. So ſhall they ſee him in his Majeſtie, whom they would not hear in his humility. *Gregor. hom.* 1. *in Evang.*

v. 28. *then look up*] This is ſpoken for the faithfull that ſhall remain to the coming of Chriſt; that they ſhould not then be diſcouraged, but look up for the promiſe of Chriſt, eternall redemption from all oppreſſion and evil. See Rom. 8. 22, 23. thoſe who with good hope expect ſomething at hand, uſe to look up.

lift up your head] *Gregor. q. ſ.* interpreteth it by *exhilarate corda*, cheer up your hearts: lift up your mindes unto the joyes of your heavenly countrey; then rejoyce, becauſe now you ſhall preſently finde, and be eternally united to your redeemer.

v. 29. *Behold the fig-tree*] Matth. 24. 32. Mark 13. 28.

v. 31. *When ye ſee theſe things*] Matth. 24. 33.

v. 32. *ſhall not paſſe away*] Matth. 24. 34. For thoſe things which he ſpake concerning the deſtruction of Jeruſalem, came to paſſe about fourty yeers after.

v. 33. *Heaven and earth ſhall paſſe*] Matth. 5. 18. Matth. 24. 35. Mark 13. 31.

v. 34. *Take heed to your ſelves*] He exhorteth them to vigilancy by the certainty of dangers to come, and the uncertainty of the time when they ſhall come: now becauſe ſurfetting, drunkenneſſe and cares, do commonly ſo oppreſſe the drouzy ſoul, that it cannot look up to the things which concern the life to come; he admoniſheth them to beware of theſe: *Heraclitus* ſaid well, ξηρὴ ψυχὴ σοφή, the dry ſoul is wiſe: *Syneſ. de inſomn.* Drunkenneſſe maketh one worſe then a fool. See on chap. 1. 15.

v. 35. *as a ſnare ſhall it come*] Eccleſ. 9. 12. As a ſnare taketh the bird or beaſt, when they think nothing of danger; ſo ſhall that day ſteal upon a ſecure world; while they are feeding or ſporting. See 1 Theſ. 5. 3. therefore our fears ſhould be to us, *ſequentis iræ precones. Greg. hom.* 1.

v. 36. *Pray alwayes*] Pray without giving over: he meaneth not without intermiſſion.

and to ſtand] Meaning ſo to ſtand in judgement, as they that are juſtified by Chriſt: which the ſecure wicked ſhall not do. See Pſal. 1. 5. Epheſ 6. 13.

v. 37. *in the day time he was teaching*] See chap. 19. 47.

abode in the mountain] To ſpend the night in prayer. See Matth. 14. 23. Mark 6. 46. thus joyned he preaching and praying, who was ſent to inſtruct and reconcile men unto God; which he the more diligently performed, knowing that his departure from the world, now drew near.

v. 38. *all the people came early*] So chap. 19. 48. all the people, that is, the greater part were attentive to hear him: The diligence and early riſing, and attention of this people, in hearing the Goſpel, ſhall riſe in judgement againſt thoſe who lazily come to hear, and as drouzily and careleſly attend unto the word preached unto them.

CHAP. XXII.

Verſe 1. NOw *the feaſt of*] Matth. 26. 2. Mark 14. 10. John 13. 2. 27.

unleavened bread] At the Paſſeover yeerly to be obſerved, they were to have no leaven in their habitations. Exod. 12. 7. &c. the morall whereof, See 1 Cor. 5. 7, 8.

which is called the Paſſeover] *Gre.* πάσχα. *Syr.* פצחא *petſcho* or *paſcho*. Hebr. פסח *peſah. Jerom* ſometimes readeth it *Phaſe*. Some read φάσεκ and πάσχα. So *Greg. Nazianz. orat.* 42. *Epiphan. adv. hæreſ. l.* 2. 50. 1. *&c.* It repreſented Iſraels paſſage out of Egypt ἱστορικῶς, hiſtorically; myſtically, our coming out of the houſe of ſins bondage, unto our promiſed reſt. *Gregor. Nazian. q. ſ.* See Exod. 12. 27. and the *Angels* paſſing over the Iſrelites houſes marked with the blood of the *Lamb*, and ſmiting the firſt-born of the Egyptians. By a metonymie it ſignifieth the ſacrifice, or Lamb to be killed and offered in remembrance of that deliverance. Exod. 12. 21. alſo it importeth that feaſt or day on which the Lamb was to be killed: the fourteenth day of the firſt moneth. 2 Chron. 35. 1. Exod. 12. 6. or it ſignifieth the worſhip or ceremony, action, feaſts, and eight dayes ſolemnity appointed by God: to this feaſt once a yeer, all the males were to come and appear before the Lord. Exod. 23. 17. in the place which he ſhould chooſe. Deut. 16. 16. *See Iſ. Caſaubon. Exercit.* 16. *n.* 28 *Joh. Druſius ad voc. N. T. cem.* 1. *Paſcha Godwin, Moſes* and *Aaron. l.* 3. *c.* 4. *c.* 7.

v. 2. *how they might kill him*] The cauſe of this their ſolicitous counſail is hereto annexed: they would deſtroy Chriſt, but feared the people, leſt they ſhould reſcue him: or fall on them who aſſaulted him, who did ſo many admirable works of power and mercy among them: therefore they conſulted what probable fault they might pretend againſt him: ſo that although they would take him away, more like theeves and murderers, then Judges; yet would they have ſome ſhew of juſtice to colour their wickedneſſe.

v. 3. *Then entred Satan*] Matth. 26. 14. God taking from him his common graces, the devil took poſſeſſion of him. (See 1 Sam. 16. 14. Matth. 12. 45.) the Evangeliſt ſheweth how the Prieſts obtained their deſire againſt Chriſt: Satan tempted *Judas* to ſerve their malice; by obſerving *Judas* covetous minde, he ſuggeſted hope of gain if he would betray his Maſter. See John 13. 2.

ſurnamed Iſcariot] He nameth him thus, to difference him from others of that name, *Judas*. See John 14. 2. See on John 6. 71.

v. 4. *he went his way, &c.*] See on Matth. 26. 14.

and captains] Or rulers of the temple. See Acts 4. 1. theſe had the charge of guarding the temple. verſe 52.

v 5. *and they were glad*] So ſweet is revenge where the devil ruleth: ſo welcome is any thing to ſuch, which complyeth with their own miſchievous deſires and deſignes: probably they thought it ſome advantage to their cauſe, that one of Chriſts own diſciples and domeſticks, appeared on their party againſt him: therefore how ever they might think of the traytor, as *Auguſtus Cæſar*, or *Aurelianus* are ſaid to have done in ſuch caſes, yet they were glad of the treaſon.

v. 6. *in the abſence of the multitude*] or without tumult: See note on Matth. 26. 16.

v. 7. *then came*] Matth. 26. 17. Mark 14. 12. according to the law; the 14. day of the firſt moneth, from that evening that ſolemnity was to begin: the Syriac giveth it, in which *the cuſtom was to kill, &c.*

v. 8. *he ſent Peter and* John] Matth. 26. 18. two diſciples moſt familiar with their Lord: he ſent not *Judas*, though he were the ſteward; Chriſt well foreſaw what he had deſigned: not a ſupper, but deſtruction for Chriſt.

v. 10. *bearing a pitcher*] Mark 14. 13.

v. 11. *where is the gueſt-chamber?*] Where we may eat the Paſſeover.

v. 12. *a large upper room*] See Mark 14. 15. the word ἀνώγεον here uſed, ſignifieth, as *Suidas* interpreter giveth it, *cœnaculum in ſuperiore domus parte ſitum*: a room in the upper part of an houſe, where they uſed to eat: ſo called in the Greek, of it diſtance from the earth; ſo the Syriac קליתא *halitho* which coming of קלה *hala aſcendit, &c.* ſignifieth a room into which they aſcended by many ſteps: ſuch rooms they had, as for ordinary entertainment of ſtrangers, ſo ſpecially for the feaſt of Paſſeover.

v. 13. *and found it as he had ſaid*] Both the ſignes and marks told them by Chriſt, whereby they might know the place, and be aſſured of the ſucceſſe: all which was extraordinary in reſpect of the dangerous and active malice of the *Scribes* and *Phariſees*, againſt any that ſhould entertain Chriſt, or ſo much as confeſſe him. John 9. 22. alſo in regard that it was ſo neer the feaſt, that their rooms were generally taken up before hand, by reaſon of ſo great a confluence of people, then coming up from all parts of Judea and other nations: the conſideration of all this, gave them to know that his providence ruled all; that they might not be dejected at any thing which they ſhould ſee come to paſſe contrary to their expectation in his paſſion.

v. 14. *and when the hour, &c.*] Matth. 26. 20. Mark 14. 17. which was the evening. Exod. 12. 6.

he ſate down] ἀνέπεσεν *accubuit*, as the Syriac readeth; κοινῷ τρόπῳ after the manner of thoſe countreys. See on chap. 7. 36.

v. 15. *with deſire have I deſired*] ἐπιθυμίᾳ ἐπεθύμησα: It is an Hebrew manner of ſpeech, to ſignifie his earneſt and longing deſire of the accompliſhment and fulfilling the will of his Father for mans redemption, which he knew ſhould preſently follow that Paſſeover.

to eat this Paſſeover with you] He deſired before his death, to expreſſe his matchleſſe love to them, to give them an example of humility, and to ordain the ſeal of the new teſtament, the ſacrament of the *Lords Supper*, the pledge of their ſpirituall communion with him: and by them to commend it to the Church as a remembrance of his paſſion, untill his return to judgement: which was then neceſſary to be done, when the Paſſeover being accompliſhed in his death, was thence with all the legall ceremonies to be aboliſhed.

v. 16. *untill it be fulfilled*] Untill that which now is preſented in the figure, be really exhibited in the oblation of my ſelf, once for all to take away the ſin of the world. John 1. 29. and until my riſing again to immortality, the firſt degree of my exaltation, and ſpirituall kingdom of glory; of which verſe 18. Matth. 26. 29.

v. 17. *he took the cup*] This firſt mentioning the taking of the cup, appertaineth to the celebration of the Paſſeover.

v. 18. *I will not drink*] Matth. 26. 29. Mark 14. 25.

v. 19. *and he took bread*] Matth. 26. 26. Mark 14. 22. 1 Cor. 11. 23.

this is my body] That is, the ſacramentall ſigne of my body; for inſtituting a new *Sacrament*, he ſpeaketh after a ſacramentall manner, wherein the things ſignified are ſpoken for the ſigne; as verſe 7. the Paſſeover muſt be killed, that is the Paſcall Lamb, the remembrance or ſigne of the deſtroying *Angels* paſſing over and ſparing the Iſraelites. Exod. 12. 12. &c. ſo he calleth the cup the new teſtament, or covenant in his blood; that is, the ſigne, or remembrance of his blood-ſhedding.

v. 20. *which is ſhed for you* Underſtand this after the manner of the Prophets ſpeaking, in which, things to come uſe to be pronounced *ſub enunciatione præteriti Fulgent, object. Ar.* under a declaration of that which is paſt.

v. 21. *Behold the hand of &c.*] Matth. 26. 21. Pſal. 41. 9. Mark 14 18. John 13. 21.

with me at the table] That is, *Judas* who will preſently betray me, is now at table with me.

v. 22. *was determined*] By God in his eternal counſell, Acts 4. 28. Revel. 13. 8.

v. 23. *to enquire among themſelves*] John 13. 22. they looked one upon another, doubting of whom he ſpake; probably enquiring among themſelves, whether any of their company knew any thing concerning any plot againſt their Maſter.

v. 24. *there was alſo a ſtrife*] Matth. 20. 24. the occaſion of contention about ſuperiority is ſet down; whether it revived again on this occaſion: or that this Evangeliſt relating the ſame thing, followeth not the ſame order of the ſtory, it ſkilleth not much: the ſame controverſie was on foot at other times among them, Matth. 18. 1. it was a dangerous ſymptome of a great remainder of the old man in them: ſee 1 Cor. 3. 3. which ought to be a document of caution and humility to us; conſidering men otherwiſe ſo excellent, had yet ſuch failings: as alſo of confidence, that God will not caſt us off for our infirmities, who tolerated ſo much in them, whom he made lights of the world.

v. 25. *he ſaid unto them*] Matth. 20. 25. Mark 10. 42.

called benefactors] Job 12. 21. εὐεργέται: the Hebrews callled their nobles נדיבים *nedibim* liberall, beneficent. Pſal. 113. 8. Pſal. 47. 10. from נדב *nadab*, *he gave willingly, or liberally.* So was *Ptolome king of Egypt* ſtiled εὐεργέτης, from his beneficence to the cities of Greece: being at firſt given to princes and great Lords, for their perſonall vertue; at laſt it became common to Princes and Lords, as *Auguſtus* and other titles, whether in their perſons they were ſuch or not: the meaning of Chriſt here is, that he would not have his Miniſters of the Goſpel affect any high and ambitious titles of domination.

v. 26. *is greateſt among you*] In gifts, authority, or other qualities: meaning that ſuch muſt carry themſelves without pride, arrogance, ambition, violence, oppreſſion, and contempt of others; and with that humility and moderation, which would become the meaneſt in the Church: not that he appointed equality of Miniſters; for he appointed orders in the Church, which cannot be without the relations of inferiour and ſuperiour, only he prohibiteth tyranny and domineering. Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Hebr. 13. 17. 24. 1 Pet. 5. 3.

v. 27. *Whether is greater*] By another argument he teacheth them, that they are not called to rule, and domineer, but to ſerve: as if he ſaid, I might juſtly challenge dominion: yet have I taken on me the form of a ſervant, who am Lord over all; I came to ſerve, not to be ſerved: how much leſſe ought you to dream of dominion, and worldly greatneſs?

v. 28. *Ye are they which continued, &c.*] Matth. 19. 28. he declareth that they who had ſhared with him in his ſuffering, ſhould alſo communicate with him in glory.

in my temptations] in my perſecutions, and troubles. Hebr. 2. 18. & 4. 15. Jam. 1. 12.

v. 29. *I appoint unto you a kingdom*] As if he ſaid: your preſent contention is vain: you are appointed to an heavenly kingdom: only learn patience of me: and be contented to go to that joy (as I ſhall do) by the way of temporall afflictions: ſhake off this dream of ſecular greatneſs and lift up your mindes to eternall bleſſedneſs: here we muſt ſerve, that we may reign there.

v. 30. *That ye may eat and drinke*] Matth. 19. 28. from his laſt ſupper, he deriveth this manner of ſpeaking to ſignifie the effect thereof, life eternall, by their participating of him.

ſit on thrones] Matth. 19. 28. the meaning is, that you may partake with me in glory and happineſs: now if this condition remain for you, why do you contend for a miſerable and momentary primacy in this world?

v. 31. *Simon, Simon*] This ingemination and doubling of his name, is to ſtir him up to a ſerious attention, & to him doth Chriſt addreſs his ſpeech, before the reſt, though all of them were concerned, firſt becauſe, he foreſaw that Peter (being more fervent and confident then the reſt, and ſo, more expoſed to Satans charges) would more grievouſly fall then his fellow diſciples: ſecondly, becauſe afterward he ſhould excel them alſo in a ſingular example of conſtancy: or as *Chryſoſtom.* (on John 17. 12.) thinketh, becauſe he had high thoughts, as truſting to ſome merit, of his more fervent love to Chriſt.

ſatan hath deſired, &c.] as if he ſaid: I have indeed told you of a kingdom, which I intend you: but be you not ſecure, who have a fierce and ſubtile adverſary to encounter with: ye are the good wheat: for many trials muſt you look, to cleanſe you that ye may not be caſt away with the unhappy chaffe to unquenchable fire, ſee Matth. 3. and thou Simon Peter, Satan hath deſired to overthrow thee, but he ſhall only cleanſe, and refine thee, by humbling thee in the knowledge of thy infirmity.

ſift you as wheat] this *σινιάσαι Suidas* interpreteth by *σεῖσαι, κοσκινεῦσαι, θορυβῆσαι ταράξαι*, and *πειράσαι*; that is to ſhake to and again, as in a ſive: to trouble, terrifie and diſcompoſe as the tumultuous waters in a ſtorm, here is the malice of Satan principally aiming at the ruin of the beſt, he paſſeth by wicked men, as his own ſlaves and vaſſals of whom he is already ſure: *eos quærit dejicere quos videt ſtare. Cyprian. lib. 3. ep. 1.* he is ambitious to caſt them down whom hee ſeeth ſtanding. See Iſaiah 30. 28. Amos 9. 9.

v. 32. *I have prayed for thee*] not for Peter only doth Chriſt mediate, but for all the faithfull. John 17. 20. and therefore he will not ſuffer us to be tempted above that we are able: whoſoever therefore faileth not in tribulation, *ab illo ſe non dubitet adjuvari. Proſper. contr. Collat.* let him not doubt but Chriſt ſoliciteth for him and helpeth him; ſo admirable is Gods patience, *quâ contemptus parcit*--- he ſpareth even being contemned, never can he want mercy, *quando homini & indulgentiâ conſulit, & flagello.* Seeing he provideth for man, both in indulgence and the rod. *ib. Proſp. ſent.*

v. 33. *I am ready to go with thee, &c.*] Peter ignorant of his own infirmity is thus confident; but having learned by experience that the beſt meaning man eaſily falleth into the moſt grievous ſin, if God take away his ſuſteining hand, he afterward anſwered more modeſtly *Lord thou knoweſt all things, thou knoweſt that I love thee.* John 21. it is a very hard matter to excell in any gifts and not be too confident thereof; which is the cauſe why God uſually humbleth thoſe by ſome great tryals whom he furniſheth with gifts extraordinary, as Paul alſo acknowledgeth. 2 Cor. 12. 7.

v. 34. *And he ſaid*] Matth. 26. 34. Mark 14. 30. John 13. 38.

v. 35. *He ſaid unto them*] Matth. 10. 9. Luke 10. 4.

ſent you without purſe] he compareth his abſence from the Diſciples before his paſſion, with that which followed after his paſſion; noting the variation of the times; as if he had ſaid, the inſtruction which I gave you for the execution of your firſt commiſſion (Matth. 10. 9. 10.) was but temporall, and for that time onely obſervable: at that time though you took no viands with you, you wanted nothing, for I did extraordinarily provide for you: by enclining their hearts to whom I ſent you, to ſupply you with all neceſſaries: I then complyed with the weakneſs of children, inſtancing my miraculous providence, now the time requireth that you be armed to encounter many difficulties, like men, to give example to ſucceeding miniſters, who are not always to expect or depend on miracles for their ſupplies in things temporal: and this which he ſaith concerning a purſe or ſword. v. 36. is to intimate their neceſſities and dangers imminent which he ſpeaking of, allayeth their unſeaſonable ambition: as if he ſaid, you contend about ſuperiority; but you muſt all undergo many neceſſities and dangers, thus he warneth and armeth them againſt imminent afflictions, ſpecially with ſpirituall arms, wherewith externall means are not to be neglected.

v. 37. *Muſt yet be accompliſhed in me*] that is, I who am your Lord, am now to ſuffer for the redemption of man, according as it was foretold by the Prophets.

he was reckoned among the tranſgreſſours] Iſaiah 53. 12. Mark 15. 28. So they apprehended him as a malefactour with ſwords and ſtaves, and they crucifyed him among theeves.

the things concerning me] that is, which the Prophets have written, or the Law prefigured, concerning me.

have an end] all is, and ſhortly ſhall be fulfilled, for the accompliſhment of your redemption, ſo that it ſhould be an argument of your confidence, not of fear and dejection. (See Matth. 27. 38. Mark 15. 28) ſeeing that Chriſt doth indeed fulfill all that was foretold of him, thus Chriſt confirmeth the authority of Scriptures, the ſcope whereof is to bring us to Chriſt, eternall life and true happineſſe. John 17. 3.

v. 38. *Here are two ſwords*] this ſaid they, not underſtanding of what armour he ſpake.

it is enough] thereby teaching them that he ſpake not of a bodily armour, for which, againſt a world of enemies, many thouſand ſwords had been too few.

v. 39. *And he came out*] Matth. 26. 36. Mark. 14. 32. John 18. 1.

as he was wont] unto *Gethſemane*. Matth. 26. 36. Mark 14. 32. which is a village at the foot of the mount of *Olives* (*Jerom. de loc. Hebraic.*) whereto he was wont to reſort with his diſciples. John. 18. 2.

v. 40. *And when he was*] Matthew 26. 41. Mark 14. 38.

pray that ye enter not into temptation] as if he ſaid, if you are not ſolicitous for me now entring into my ſad paſſion: yet be carefull for your ſelves: you alſo are in preſent danger of being ſurpriſed with a fearfull temptation (of which v. 31. ſee 1 Pet. 5. 8.) to enter into temptation, here importeth, to be overcome thereof: we being not able of our ſelves to reſiſt, are to beg aſſiſtance and deliverance at Gods hands, in vigilant and intentive prayer.

v. 41. *He was withdrawn from them*] the word *ἀπεσπάσθη* here uſed, ſignifieth he was pulled or drawn away: it is of *σπάω traho, or evello*: the *Syriac* interpreteth it by פרק *perach.* which among other ſignifications, *is ſeparare, ſegregare ſe, ſecedere*, and thence פריק *parich. remotus, abſens, diſtans.* he withdrew himſelf a ſmall diſtance from his diſciples, that he might pray alone: poſſibly as men in bitterneſs of ſpirit, and anguiſh of minde, uſe to turn away, or withdraw from company. (See Gene. 43. 30. Gene. 42. 24.) to give their paſſion freer vent. ſo Chriſt having taken on him all our infirmities with out ſin, being now to wreſtle with this heavy agony and deep ſenſe of his fathers anger againſt ſinners in whoſe place he now ſtood, withdrew a little from his diſciples, leſt he ſhould have hazarded their yet weak faith, by their too neer ſenſe and apprehenſion of his bitter ſorrows.

v. 42. *Remove this cup from me*] this is an *Hebraiſme* כוס *cos*, by a metaphor ſignified that condition which was prepared, and imminent, whether good, or evil See Pſal. 11. 6. Iſai. 51. 17. Lam. 4. 41. Matt. 26. 22. Pſal. 75. 8. Pſal. 16. 5. & 73. 10. Ezek. 23. 33. zach. 12. 2.

not my will, but thine be done] as God, he was of the ſame wil with the father and holy Spirit: but as he was man ſubject to all our infirmities (ſin only excepted) ſo was he of another yet not a contrary will, becauſe (by the unmeaſured grace which he had received in his divine unction. John 3. 34.) he ſubjected that humane will (naturally deſiring to preſerve the humanity) unto the will of the father, even unto death, teaching us his precept. c. 11. 2. by his own preſent example, and as *Bernard* ſaith *de. quat. mod. orandi, Deo magis committere, quàm temere aliquid apud nos definire*, to commit our deſires and neceſſities to God rather then raſhly determine any thing of our ſelves, we may and do often erre in petitioning; God cannot erre in giving, we know not what to pray as we ought. Rom. 8. but God knoweth what is beſt to beſtow on us, what is good for the ſick, the Phyſitian better knoweth then the patient himſelf.

v. 43. *Strengthning him*] Not by communication of any vertue; but by preſenting his humanity the certain aſſurance of his ſpeedy victory and glory, while the deity, as it were hid his light and comfortable preſence.

v. 44. *In an agony*] That is, a vehement conflict in his ſoul, through the deepeſt ſenſe of his fathers wrath againſt ſinners, for whom he now ſtood as a ſurety and redeemer 2 Cor. 5. 21.

prayed more earneſtly] more fervently, for he wreſtled not onely with the terrours of death as other mere men are wont to do (for then many Martyrs might have ſeemed more conſtant and reſolute then he) but with the terrible juſtice of God powring out his anger on ſins, then which nothing more dreadfull can be thought of; for he bare the burden of all our ſins, Iſai. 53. 4. 5. 6. and what ever puniſhments were thereto due, this conflict therefore, and paſſion of Chriſt is the ſum of our conſolation: he having therein fully overcome, death and hell, for us; and the fear and horrour thereof: ſo that all this, leſſened not his Majeſty: but encreaſed our aſſurance of reconciliation with God and ſalvation with Chriſt riſen from the dead, Gods juſtice which we have provoked, being fully ſatisfied, by the ineſtimable merit of Chriſts paſſion.

great drops of blood] θρόμβοι αἵματος, clottered, or congealed blood: *Dioſcor. l. 3. c. 44.* θρόμβους αἵματος διαλύει, it diſſolveth congealed blood. So *Suidas* θρόμβοι ἁλῶν---παχεῖς ἅλες congealed ſalt, the *Sy.* giveth it *droppings down of blood* that is in greater and groſſer drops diſtilling.

v. 45. *Sleeping for ſorrow*] it ſeemeth they were ſtupified with an heavy grief, for that which he had told them: otherwiſe ſorrow and care are uſually ſleepleſs: mark how little truſt there is in frail fleſh and blood: they who had boldly promiſed (and doubtleſs meant no leſs) to go to priſon and death for Chriſt, could not ſo much as watch with him one hour in ſo grievous an affliction.

v. 46. *Riſe and pray*] Matth. 26. 41. See. v. 40.

v. 47. *Behold a multitude*] Matth. 26. 47. Mark 14. 43. John 18. 3.

to kiſs him] which was their manner of friendly ſalutation. Luk. 7. 45. Judas had given them that ſigne by which they ſhould apprehend Jeſus. Matth. 26. 48.

v. 48. *Betrayeſt thou the Son of man with a kiſſe*] doeſt thou clothe thy treaſon with ſhews of love? Judas would after ſuch evident detection, yet vaile his treaſon; therefore he would not act it openly: poſſibly he might fear, leſt otherwiſe he might eſcape their hands, as he had ſomtimes done: therefore he maketh ſemblance of love and friendſhip: but Chriſt diſcovereth his vain hypocriſie, under which they could not have taken him, had he not offered himſelf to that paſſion whereby he was to reedem man.

v. 49. *ſhall we ſmite with the ſword*] it ſeemeth they were confident of an extraordinary aſſiſtance, who durſt draw two ſwords againſt a multitude; but underſtood not that Chriſts kingdom was ſpirituall, not ſecular; and ſo not to be defended with arms and violence, but with ſpiritual armour 2 Cor. 10. 4. Epheſ. 6. 13. 14. &c.

v. 50. *One of them ſmote*] Matth. 26. 51. Mark 14. 47. this was Peter. John 18. 10.

the ſervant of the high Prieſt] this was Malcus. John 18. 10.

v. 51. *Suffer ye thus far*] meaning, that they might take him, and do what God had appointed. Matth. 26. 52 Chriſt biddeth him put up his ſword, intimating that neither Peter, nor any other private perſon or perſons might take up the ſword, to defend the cauſe of Chriſt. 1. Becauſe the *jus gladii* belongeth not to any private perſon, but to publike authority. Rom. 13. 4. much leſs to the Miniſter. Secondly, becauſe they who ſmite with the ſword, ſhall periſh with the ſword. Matt. 26. 52. Thirdly, becauſe Gods will muſt be done in our ſufferings John 18. 11. Laſtly, God can, and ever will as he knoweth beſt, defend his own cauſe: he hath legions of Angels at command. Matth. 26. 53.

v. 52. *Captains of the Temple*] See verſe 4. they that commanded the guard of the Temple. See on John 18. 12. Acts 4. 1.

v. 53. *But this is your hour*] the time wherein God hath permitted you to rage againſt me; and wherein the Devil the Prince of darkneſs, endeavoureth by you to deſtroy me, who am the light of the world.

v. 54. *Then tooke they him*] Matth. 26. 57. Mark 14. 66. John 18. 12.

v. 55. *When they had kindled a fire*] Matth. 26. 69. Mark 14. 66. John 18. 25.

v. 56. *A certain maid*] Matth. 26. 69. Mark 14. 66. 67. John 18. 17.

v. 57. *Woman I know him not*] So dangerous a temptation is carnall fear: it was an undoubted effect of love that Peter followed Chriſt into that danger, as alſo of a violent perturbation of minde by fear, that he denied him: they that truly love God (by the grace of God) are yet of themſelves infirm, becauſe, yet, but partly fleſh, here were three immediate cauſes of Peters failing. 1. Too much confidence in himſelf. 2. The company of Chriſts enemies, with whom it is very difficult, not to fall: becauſe he ſeemeth to correct their errour, who diſſenteth from their practice. 3. The wiſdom of fleſh, here ſuggeſting to himſelf, what he once ſpake to Chriſt ſpeaking of this his paſſion. Matthew 16. 22. Ἵλεώς σοι, *regard*, or *favour thy ſelf*.

v. 58. *Man, I am not*] Once fallen, he could not preſently recover: the fals of a ſinner take away the preſent ſenſe of ſin, and affect the minde with ſuch a ſtupor, that therein it cannot underſtand the evil done: ſo eaſie is it for the beſt to fall, ſo hard to riſe again.

v. 59. *About the ſpace of an hour after, another*] Satan (who never wanteth variety of imployers) doubleth his charges, and violently followeth his miſchievous advantages upon thoſe whom he caſteth down: it ſhould enforce the Apoſtles admonition. 1 Cor. 10. 12. *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*

v. 60. *Peter ſaid, man, I know not what thou ſayeſt*] here ſeemeth much difficulty (which hath wreſted ſome learned pens into very dangerous inconveniences) in the reconciliation of the ſeeming differences between the Evangeliſts, relating the ſame ſtory of Chriſts convention before the High Prieſt, and Peters denyal, but with ſome different circumſtances: as for example.

1. The three firſt Evangeliſts relate all as acted before *Caiphas*, to whom Chriſt was led. Matthew 26. 57.

2. That *Peter followed him thither*. Matt. 26. 58. and warmed himſelf there. Mark 14. 54. Luke 22. 55.

3. That they ſtroke Chriſt in *Caiphas* preſence. Mark 14. 65. Matth. 26. 64. and here v. 63.

4. That two maids accuſed Peter. Matth. 26. 69. 71. Mark 14 66. 69. but here v. 58. another man ſaid: which was the ſecond charge.

5. That John 18. 24. ſaying, Annas had ſent him bound to *Caiphas*; yet he ſaith v. 25. Simon Peter ſtood and warmed himſelf: and then upon a ſecond charge denyed Chriſt, and upon a third v. 26. 27. that he denyed a third time.

For the reconciliation of theſe ſeeming difficulties, we muſt know. 1. That all the word of God is infallibly true, and ſuch as there cannot be any errour or falſhood in it. 2. That one of the Evangeliſts reciteth ſome things, which another, or all the reſt omitted. So that, all that which they or any of them wrote, is certainly true, though neither any one, nor all of them wrote all that which was true. See John 20. 3. and 21. 25. for inſtance: John wrote concerning Chriſts being carried to *Annas firſt*. (John 18. 13.) who was father in law to *Caiphas* (which *Caiphas* was High Prieſt, that is ſuffragan to *Annas* the High Prieſt. (See on John 18. 13. the ſame year.) this, the other three Evangeliſts omit: but relate the main actions, without this circumſtance. 3. They alſo relate Peters following of Chriſt into the High Prieſts hall: Mark and this Evangeliſt, ſpeak of his warming himſelf; but omit the place, *Annas hall*, which John mentioneth: alſo John ſpeaketh of his ſtanding and warming himſelf, which circumſtance appertaineth to that part of the ſtory which was acted in *Annas hall*, except we ſhall ſay that *Malcus* charge was againſt him ſtanding by a ſecond mentioned fire in *Caiphas hall* alſo: there being the ſame reaſon for a fire in that place as well as the other. 4. that John ſaith Chriſt was ſtrucken in *Annas* houſe John 18. 22. but the reſt relate it as done in *Caiphas hall*: either thoſe Evangeliſts obſerve not the circumſtances and order of the ſtory (omitting, that he was firſt carried to *Annas*, which John relateth) contented to hiſtoriſie the things themſelves: or elſe, which is poſſible, they did twice ſtrike Jeſus: ſo John ſheweth the occaſion was, their ill taking the manner of his anſwering the High Prieſt *Annas* Joh. 18. 22. but the other Evangeliſts relate to the matter of his anſwer. (Mat. 26. 64. &c. Mar. 14. 62. &c) as the end of their ſmiting him, & the occaſion ſubordinate thereto: that is their blindfolding him, & bidding him propheſie who ſmote him; becauſe the people eſteemed him a Prophet. 5. That Matthew and Mark ſay *two maides* accuſed Peter, the firſt, and ſecond time, but Luke 22. 58. it is ſaid, that firſt a maide, and then a man charged him: both are true; and John 18. 25. it is clearly reconciled, where mentioning the ſecond charge, he ſaith, *εἶπον, they ſaid*; that is the maid, and a man at leaſt, it may be with ſome others alſo; ſo *Matthew* and *Mark*, mention the woman in the ſecond charge: and this Evangeliſt mentioneth the man; but *John* ſignifieth both, if not divers others. 6. That after John had ſaid (*Annas ſent him bound to Caiphas*) he recordeth the ſecond denyall, it maketh not that this ſecond denyall was at *Caiphas* (the ſurrogates) houſe: for who knoweth not the many *anticipations* in ſacred hiſtories; wherein that is not firſt ſet down, which was firſt acted; as ſo, that is not alwayes to be underſtood, to be firſt in time, which is firſt ſet down in the ſeries of a ſtory: underſtand therefore the two firſt denyalls to have been at *Annas* houſe, and the laſt at *Caiphas* houſe, whence he went out and wept bitterly; for between the two firſt, and the laſt denyall, verſe 59. it evidently appeareth, that there was about an hours ſpace: and this laſt denyall was occaſioned by *Malchus* (whoſe ear *Peter* had cut off) his charge: which the other Evangeliſts omit, as alſo their carrying him to *Annas*, and his ſending him bound to *Caiphas*; which John recordeth. John 18. 13.

the cock crew] *Peter* Could not take warning by the word and premonition of Chriſt himſelf: but hearing the cock crow, he came to himſelf and remembred: that ſtayed him not from ſin; this occaſioned his repentance: in the firſt, Chriſt left him to himſelf; the ſenſe and ſad experience of his own diſability to reſiſt a temptation: in the ſecond, he minded him of the ſignall whereof he foretold him. The moſt powerfull means cannot awake the ſinner, untill Gods remembring ſpirit make them effectuall, the leaſt ſhall, where he ſo doth.

v. 61. *Then the Lord turned back and looked on Peter*] He looked back as *Theophylact* ſaith, *ἀγαθῷ βλέμματι* with a benigne aſpect: then *Peter* remembred; forgetting Chriſts words he fell; but recalling them to minde, he repented.

before the cock crow] Matth. 26. 34. John 13 38.

v. 62. *went out and wept &c.*] This was the effect of his ſight, deteſtation of his ſin, and grief that he had ſo offended a gracious God: we read that he wept, we read not that he ſatisfied: God accepteth the ſole merit of Chriſt for a full ſatisfaction for our ſins, but yet he juſtly requireth our repentance, that his mercy may have place: repentance is the key to the kingdom of grace. See Matth. 3. 2 Matth. 4. 17. Such is Gods mercy and patience (as *Proſper* forecited ſaith) *quia parcit contemptus, parcit etiam negatus*: wherein being contemned, yea being denyed, he ſpareth, and forgives.

v. 63. *mocked him*] Matth. 26. 67. Mark 14. 65. John 18. 22. *παίζειν*, whereof the word here uſed is, properly ſignifieth, to jeſt childiſhly. or fooliſhly: or that which the Hebrews expreſſe by קלס *kalas* which in its firſt ſignification importing, *to praiſe*, by an *antiphraſin* ſignifieth, in *Hithpael*, *deriſit*, *ſubſannavit*, he jeered, which is a ſcoffing by ſeeming to admire, praiſe or approve him whom he derideth: or by ſome diſgracefull terme, as, 2 Kings 2. 23. ſo עלל *halal*, among other ſignifications, importeth a doing or ſaying ſomething in ſcorn and contempt: ſo ſaith *Theophylact*; *ὁ τῶν προφητῶν δεσπότης ὡς ψευδοπροφήτης χλευάζεται*, the Lord of the Prophets, is mocked as a falſe Prophet; or an impoſtor.

v. 64. *propheſie, who is it that ſmote thee*] With theſe ſcoffing blaſphemies they inſult; becauſe the people honoured him as a Prophet.

v. 65. *blaſphemouſly ſpake they, &c.*] See on verſ. 70.

v. 66. *aſſoon as it was day*] Matth. 27. 1. Mark 15. 1. John 18. 28.

into their councell] Their conſiſtory, or *Sanhedrim*; which ſate about matters of religion. See Matth. 5. 22. Matth. 26. 3. thus would they colour their malice with ſhews of juſtice and legall proceeding.

v. 67. *art thou the Chriſt?*] The expected Meſſias, promiſed by the Prophets; the King of Iſrael; as thy diſciples beleeve? thus they hypocritically and captiouſly aſk, not with any intent to beleeve the truth, but to finde ſomething whereof to accuſe, and condemn him as an enemy of *Cæſar*, or blaſphemer of God.

If I tell you, you will not beleeve] You, who would not beleeve for ſo many miracles as you have ſeen me do, will not beleeve my words; unbeleevers are ſometimes importunate to hear the word, which ſhall ſerve onely to condemn their diſobedience and unbelief. See Jer. 42. 2, 3. Jer. 43. 2. and 44. 16.

v. 68. *you will not anſwer me*] See chap. 20. 3, 4. 7. 17. 44. you will not be inſtructed, being reſolved, not to put my cauſe on truth, and evincing reaſon, but violence.

nor let me go] You are already reſolved to deſtroy me.

v. 69. *Hereafter ſhall the Son of man*] Matth. 26. 64. Mark 14. 62. at his ſecond coming he whom you now judge and condemn as a malefactour, ſhall judge you; though you deſtroy this life, he ſhall live again in heavenly Majeſty and glory.

at the right hand] In the power and glory of his heavenly kingdom. Hebr. 1. 3. and 8. 1.

v. 70. *Art thou then the Son of God*] As if in blaſphemous ſcorn they ſaid; *thou* Carpenters ſon, *thou* friend of Pulicans and ſinners: *thou* profaner of ſabbaths: *thou* the Son of God? See verſe 65.

ye ſay that I am] That is, I am. Mark 14. 62. or, you ſay the truth, for I am ſo.

v. 71. *what need we any further, &c.*] The Syriac readeth, *what need we* (חזוב) *again any witneſſe*; as the Hebr. עוד *hod* importeth, *any addition*, or a ſecond time; for they had in the night ſought for witneſſe againſt him, but found none: for *many bare falſe witneſſe againſt him, but their witneſſe agreed not together*. Mark 14. 55, 56. as if they ſaid, we had before, and have enough againſt him now; for he profeſſeth himſelf the Son of God: The wicked think the very profeſſion of the truth of Chriſt evidence enough to condemn the profeſſours thereof.

CHAP. XXIII.

Verſe 1. A*Nd the whole multitude*] Matth. 27. 2. Mark 15. 1. 1 John 18. 28.

unto Pilate] The Roman deputy, and chief governour of that province; who had power of judicature in matters capitall, which the Romans permitted not the Jews.

v. 2. *perverting the nation*] See Acts 17. 7.

forbidding to give tribute to Cæſar] This was a falſe calumny, as appeareth, Matth. 17. 27. & 22. 21. and here chap. 20. 25. but this they ſaid, that they might ingage *Pilate* the Roman deputy, in their impious quarrell. See Iſaiah 53. 2. John 6. 15.

Chriſt a King] *Gre.* an annointed King; Syriac that he was the king Meſſias; they took that for granted (which was moſt untrue) that the Meſſias ſhould have an externall and ſecular kingdom, glorious for wealth, armies and victories: and that under him they ſhould be delivered from all other powers, or juriſdictions; by this complaint to *Pilate*, they laboured to intimate, that the intereſt of Cæſar was highly concerned, by Jeſus profeſſing himſelf to be a king, and the Meſſias, or by any of the Jews beleeving the ſame.

v. 3. *Pilate asked him*] Matth. 27. 11. Mark 15. 2. John 18. 33.

art thou the king of the Jews?] He aſked him not whether he perverted the nation, or forbid men to pay tribute to *Cæſar*: it is likely that he being a vigilant deputy, had his intelligence and information concerning Chriſt: the rather for that the Herodians went with the Phariſees to catch him in this point. See Matth. 22. 16. &c. who, if he had denyed the right of *Cæſar*, would quickly have enformed againſt him: nor doth he mention the third cavill, as ſuſpecting him of competition for his deputyſhip, becauſe he knew him to be poor, unarmed, and a contemner of ſecular honour; but to ſatisfie the impious Jews, leſt by any malitious complaint to *Cæſar*, they ſhould have begotten him trouble.

thou ſaieſt it] See on John 18. 37. I have no need to affirm it, ſeeing thou ſayeſt it; thou anſwereſt thy ſelf for me.

v. 4. *Then ſaid Pilate*] After he had examined him in the Pretory, he giveth the Jews there attending, this anſwer at the door; I finde no fault in him worthy of death, as you ſuggeſt.

v. 5. *they were more fierce*] They grew more violent: as the Syriac hath it, *they cryed out upon him*: thinking by violence to prevail, ſeeing by right and equity they could not.

beginning from Galilee] They mention Galilee, partly to minde him of the ſedition there formerly bred: and partly to intimate that *Herod* might finde ſome dangerous advantage againſt him, in caſe he ſhould not hearken to their informations concerning the maintenance of *Cæſars* right.

v. 6. *a Galilean*] That is, a native, or an inhabitant of Galilee, and ſo of *Herods* juriſdiction.

v. 7. *he ſent him to Herod*] As to acquit himſelf of him; ſo to ingratiate with *Herod*: this was *Herod Antipas*; the murderer of *John Baptiſt*. chap. 3. 19, 20. *Herod* the great his ſon. Matth. 2.

was at Jeruſalem at that time] In thoſe dayes of the Paſſeover, *Herod* was at Jeruſalem, at the feaſt. See Exod. 23. 17.

v. 8. *he had heard many things of him*] See on Matth. 14. 1.

hoped to have ſeen ſome miracle] He rejoyced that *Pilate* ſo much honoured him, as to ſend him one that had done ſo many admirable works: as alſo in hope to ſatisfie his own curioſity, in ſeeing ſome miracle done: ſo do impious men abuſe the holy power of God, as if it were ſome ſcenicall ſpectacle, ordained for admiration, and paſtime.

v. 9. *he anſwered him nothing*] He knew *Herod* aſked not with any intent to be converted; but for his curioſity, which Chriſt would not ſatisfie.

v. 10. *accuſed him*] Wickedneſſe is ever jealous: they fearing leſt Chriſt might ſatisfie and ingratiate with *Herod*, and ſo eſcape their fury who had reſolved to deſtroy him: they repeat to *Herod* thoſe things whereof they had accuſed him before *Pilate*: the more admirable was Jeſus preſent ſilence, verſe 9. who neither by the preſence of ſo great a Prince, nor the importunate malice of his enemies, was moved to anſwer any thing.

v. 11. *a gorgeous robe*] Rich and honourable clothes, which they put on him in ſcorn. *Gr.* λαμπρὰν glittering, ſhining, or coſtly, the Syriac giveth it זהורירתא *zecburitho*, *skarlet* χλαμύδα κοκκίνην. Matth. 27. 28. *a skarlet robe*. So Hebr. 9. 19 *skarlet wooll*; all this in deriſion, becauſe Jeſus would not ſatisfie *Herods* vain deſires, in ſhewing ſome ſigne; had he found him guilty, he would other wayes have proceeded againſt him; this injury they did him, becauſe the Jews accuſed him of affecting a kingdom.

v. 12. *Pilate and Herod were made friends*] It ſeemeth their former conteſt was about juriſdiction. See chap. 13. 1. which Pilate in this inſtance ſalving, ambitious *Herod* was ſatisfied: curſed friendſhip and unhappy peace is that, which is made to the injury of Chriſt: nor was this blaſphemous ſcoffing of *Herod* long unrevenged; as *Joſephus* writeth *Antiq. Jud. l.* 18 *c.* 9. being accuſed to *Caius Caſar*, he was by him put out of his kingdom, or *Tetrarchie*, and his goods given to *Agrippa*; himſelf condemned to perpetuall baniſhment into *Lions* in *France* (ſome ſay into *Spain*) he died with grief.

v. 13. *called together the chief Prieſts*] Their *Sanhedrin* or great councel.

v. 14. *no fault in this man*] This heathens juſtifying Chriſt, condemned the Jews malice againſt him.

v. 16. *I will therefore chaſtiſe him, &c.*] Matth. 27. 26. Mark 15. 15. John 19. 1. Offences not capitall, the Roman preſidents uſed ſo to puniſh with ſtripes, or ſcourging: this *Pilate* would have done to appeaſe the Jews rage: he had not learned, that we may not do evil, that good may come thereof. Rom. 3. 8. much leſſe may we do evil, to avoid evil: he ought to have defended the innocent, and to have delivered him: but once declining from juſtice, he fell to that impious complyance with the Jews malice, which was againſt juſtice, and the teſtimony of his own conſcience.

v. 17. *for of neceſſity*] Of cuſtome granted them by the Romans. See Matth. 27. 15. Mark 15. 6. John 18. 39.

v. 18. *they cryed out all*] That is, the generality: Iſrael the now peculiar people of God, rageth and thirſteth for the holy blood of Chriſt; *Pilate* the heathen abhorreth ſuch cruell injuſtice. See 1. how eaſily an holy people may be miſled, or degenerate. 2. What truſt there is in fickle multitudes, who ſo quickly can change their *Hoſannas* to *crucifiges*. 3. Whither enraged malice will carry men, making profeſſours of truth do that which ſober heathens loath and are aſhamed of.

v. 19. *for a certain ſedition, &c.*] See on Matth. 27. 16.

v. 20. *willing to releaſe Jeſus*] See on Matth. 27. 17.

v. 21 *but they cryed ſaying crucifie him*] The vehemency of their impious deſire, cauſeth them to double their cries, to make the voice ſeem the ſtronger: thus wicked men uſe to ſecond their ſins with greater and greater wickedneſſe.

v. 22. *the third time*] *Peter*, for fear denyed Chriſt three times, and yet repented: *Pilate* three times juſtified Chriſt, and yet for popular favour condemned him: it may teach us, neither to deſpair if we repent, nor to preſume though we have begun well.

v. 23. *chief Prieſts prevailed*] Theſe voices overſwayed *Pilates* conſcience.

v. 24. *Pilate gave ſentence*] Or conſented: neither according to law, conſcience, nor cuſtome, but to pleaſe the people: poſſibly he thought to avoid an inſurrection hereby, but this injuſtice followed him: for about ſeven yeers after, being baniſhed to *Lyons*, and reduced to miſerable ſtraits, he ſlew himſelf.

v. 25. *Jeſus to their will*] That is, to crucifie and do what they would with him.

v. 26. *as they led him away*] Matth. 27. 32. Mark 15. 21.

they laid hold upon Simon a Cyrenian] That is, the ſouldiers took him to carry the croſſe of Chriſt: there are many *Simons* mentioned in the Goſpel; *Simon Peter*. Matth. 10. 2. *Simon the Canaanite*. Matth. 13. 4. *Simon the leper*. Matth. 26. 6. *Simon* father of *Judas Iſcariot*. John 13. 2. *Simon the tanner*. Acts 9. 43. *Simon Zelotes*. Acts 1. 13. *Simon Magus*. Acts 8. 9. *Simon Niger*. Acts 13. 1. *Simon the Syrenian*; or of *Cyrene*; there were two cities of this name; one in Lybia. Acts 2. 10. the other in Aſſyria, called קיר *Kir*. 2 Kings 16. 9. Amos 9. 7. that is, as *Hierom* there interpreteth *Cyrene*. *See Plin. l.* 5. *c.* 5. *Strabo. l.* 17. *Ammian. Marcellin. l.* 22. *hom. de Paſtor. aſcript. Auguſtino.* here *Simon* the Cyrenian; that is, ἀπὸ Κυρήνης *Suidas*. *Simon* a man of Cyrene, father of *Alexander* and *Rufus*. Mark 15. 21. Chriſt firſt bare his croſſe, but as they went between the *Pretorie* and *Calvary*, they met with this *Simon* coming out of the countrey. Mark 15. 21. and they compelled him to bear the croſſe of Jeſus. *Hierom* on Matth. 27. 32. Chriſt being wearied with watching, ſtripes, and ſo long attendance on the varieties of judges, was not able any further to bear ſuch a weight, as being man ſubject to all infirmities, without ſinne, to ſuffer for mans redemption; therefore the next ſeeming-ſtrong man they meet, they command him to carry it for him: ſo he firſt ſet up the *trophe* of his croſſe, and then delivered it to the Martyrs to erect it, ſaid *Ambroſ. in Luc. l.* 10. this came to the lot of *Simon* father of *Alexander* and *Rufus* (which were either Chriſts diſciples, or men well known of them; for of ſuch he ſeemeth to ſpeak.) Such was the unbridled liberty of the Roman ſouldiers, under whoſe command the Jews then were; which their inteſtine ſeditions brought upon them: by the quarrels of ambitious *Ariſtobulus* and *Hircanus*, calling in forreign forces to aid them: So that they who would not, according to Gods ordinance maintain the ſweet bond of mutuall peace, nor obey their ſuperiours, now ſuffered the grievous inſolencies of ſtrangers, ruling over them, in an arbitrary way: the like diſſentions in the republikes of Greece and Rome, have found the like event: we have ſmarted for the ſame fault, God grant we do not again.

v. 27. *and of women which bewayled him*] A great multitude followed him: ſome to inſult, ſome of thoſe of whom the Phariſes ſpake. John 7. 49. among them many women, ſome who beleeved in him: and becauſe they are uſually more compaſſionate, them Chriſt admoniſheth to weep for themſelves, for the imminent deſtruction which would be moſt grievous to them.

28. *daughters of Jeruſalem*] Women of Jeruſalem; it is an Hebraiſme.

weep not for me, but weep for your ſelves] He relateth in this prohibition, as to the ſupream cauſe of his preſent paſſion (Gods counſell and his complyance thereto) ſo alſo to the end thereof, Gods glory, his exaltation to Gods right hand, and mans ſalvation hereby accompliſhed: in his admonition he pointeth at the ſad calamity in their ſiege by the ſword, peſtilence, and famine, ſo grievous, that mothers ſhould eat their own dear children.

v. 29. *The dayes are comming*] In the deſtruction of Jeruſalem by the Roman.

Bleſſed are the barren] He further deſcribeth the bitter ſorrow of that tender ſex in publike calamities, more afflicted with their helpleſſe childrens ſufferings, then their own.

v. 30. *then they ſhall begin, &c.*] See Iſaiah 2. 19. Hoſ. 10. 8. Rev. 6. 16.

fall on us] He expreſſeth the paſſions of men in extream agonies, wiſhing rather to die ſpeedily, then to live in the lingring miſery of famine: or deſiring rather any wayes to hide themſelves, then to be expoſed to publike ruine.

v. 31. *For if they do theſe things, &c.*] He compareth himſelf to a green tree, leſſe combuſtible and apt to take fire? and the Jews to a dry tree: as if he ſaid, if ſo ſevere be the fire of Gods judgement, and the rage of men permitted to execute the ſame on me, who have no ſin, and matter of puniſhment in my ſelf, but onely as I ſtand in the place of ſinners: what ſhall become of thoſe veſſels of wrath. (Rom. 9. 22.) the Jews who have in them ſuch abundant matter of condemnation: in this the more, becauſe they now crucifie their Saviour and Lord of life. See Iſaiah 5. 24. and 33. 11. & 47. 14. Obad. 1. 18. Mal. 4. 1. the ſum of this proverbiall manner of ſpeaking is, if judgement be ſo heavy on me, in whom they can finde no fault, what ſhall they ſuffer who are the fuel of Gods wrath? 1 Pet. 4. 17.

v. 32. *and there were alſo*] Matth. 27. 38. Iſaiah 53. 12.

two other malefactours] Two other men which were malefactours; ſo that not onely on the croſſe, which *Mark* noteth, chap. 15. 28. but alſo in his leading out, was fulfilled that which Jeſus foretold, chap. 22. 37. out of Iſaiah 53. 12.

v. 33. *is called Calvarie*] Or the place of a ſkull. Matth. 27. 33. Mark 15. 22. Joh. 19. 17. See note there and *Druſ. ad voc. N. T.*

there they crucified him] It was then in uſe the moſt ignominious death. See Hebr. 12. 2.

v. 34. *Father forgive them*] Acts 7. 60. Acts 3. 17. Being now in ſuch intenſe torments, ſo purſued in death, with the inplacable malice of his undeſerved enemies, before he provided for his weeping Mother (Joh. 19. 26, 27.) he prayeth for his enemies: there is no temporal thing of ſo great importance as ſaving of ſouls: Chriſt taught us to love our enemies, not onely by precept, Matth. 5. 44. but here, by his moſt admirable example thus began he on the Croſſe, to ſhew himſelf not onely a Redeemer by his bloodſhed, but alſo a Mediatour by his interceſſion, the effect of this prayer appeared, Acts 2. 36. in *Peters* Sermon (addreſſed to them who had crucified the Lord of life) and the converſion of his auditors added to the Church that day. See alſo Acts 4. 4. Acts 6.7. So that by the mercy of God, they who in their ignorance impiouſly ſhed the blood of Jeſus, in the myſtery, through faith, drank the ſame to their ſalvation.

v. 35. *derided him*] See on c.16.14. This was an addition of ſorrow to his paſſion, that all ſorts of Jews deſpiſed him, inſulting over him: all this was that our ſin (who fell by *Adams* ambition) might thus be expiated, by the bitter ignominy of Chriſts paſſion.

the choſen of God] This is an *epithete* and title of the *Meſſias*. See Iſaiah 42.1.

v. 36. *offering him vineger*] Mixed with Myrrhe and Gall. See on John 19.29. herein was fulfilled that which was ſpoken, Pſal.69.21.

v. 37. *if thou be the king of the Iews*] That is, the *Meſſias* whom the Jews expected to deliver them: this alſo they inſultingly ſpeak, implyedly charging him with vain ambition and uſurpation of regality, and name of a King, being (as they thought) not able to deliver himſelf from the power of the Romans.

v. 38. *a ſuperſcription*] See on Matth. 27. 37. a title, or cauſe of his death, *Auguſtine epiſt.* 8. So Mark 15.26. and Matth. 27. 37. to make the ſpectators beleeve that he was therefore condemned and crucified, becauſe he affected the kingdom of *Iſrael*. *Pilate* finding no fault in him, ſet down this in place of an accuſation, which yet the Jews (ſuſpecting it, reflecting on their reputation) quarrelled at, John 19. 21.

Greek, and Latine, and Hebrew] That the thing which concerned all Nations, might thereby be divulged to all Nations. To the Eaſt by the *Hebrew*, to the South by the *Greek*, to the Weſt by the *Latine*: This was neceſſary in regard of the preſent confluence of people to the feaſt at *Ieruſalem*, from all Nations, Iohn 12.20. There were Proſelytes of all Nations, and Jews of the diſperſion among the Gentiles, who (though born of Jewiſh parents) yet ſpake the tongue of that people among whom they had been born and bred. See Acts 2.8.

v. 39. *were hanged*] Being nailed to the Croſſe, as the Roman manner of execution then was.

v. 40. *doeſt not thou fear God*] Doeth not the puniſhment thou ſuffereſt, cauſe thee to fear God, whoſe hand hath thus overtaken thee? It is a deſperate condition in the bitter effects of ſin, not to be ſenſible of the cauſe thereof.

v. 41. *but this man hath done nothing amiſſe*] *Ipſe ſine culpa pertulit, quod nos cum culpa toleramus, Greg. hom.* 22. *in Evang.* he ſuffered without ſin that which we ſuffer for, and with ſin.

v. 42. *Lord remember me*] When thou comeſt into thy glory, receive me to mercy as one of thine.

v. 43. *to day thou ſhalt be with me, &c.*] This day thou ſhalt be with me in Heaven. See 2 Cor. 12.2,4. Rev.2.7. By the Garden of Paradiſe where *Adam* was placed in his ſtate of innocency, is ſignified here (as elſewhere) the ſtate of eternal bleſſedneſs.

v. 44. *about the ſixt hour*] See on Mat. 27.45. Mark 15.33. about noon. His paſſion began about nine of the clock in the morning, which was their hour of prayer, and the ordinary hour of the morning Sacrifice daily offered; and ended at the ninth hour, that is about three of the clock in the afternoon: at the time of the evening Sacrifice, Mark 15.25,33. and this was the time for the Paſſeover. By this time of the day God foreſhewed the ſufferings of Chriſt in times evening (the laſt dayes, Hebr.1.2. 1 Pet. 1. 19,20.) about the ſame time of the day when the Paſchal Lamb uſually died. See Exod. 12.6. בין הערבים *between the two evenings*, that is, as the 70. give it *πρὸς ἑσπέραν*, towards the evening, in the afternoon, before Sun-ſetting. All the forenoon was counted morning, and all the afternoon evening: ſo their later evening began at Sun-ſetting. Joſh. 10.26,27.

over all the earth] Or land.

v. 45.]*the vail of the temple was rent*] Syr. *the face of the port of the temple*. Gr. *καταπέτασμα τοῦ ναοῦ*, the *hanging*, which divided (as ſome think) the Holy of Holies, from the holy place: as others, with *Jerome*, the holy place into which the Prieſts went to officiate, from the outward Court: it is uncertain which was rent now. See *Iſ. Caſaubon exerc.*16.*N.*127. *Ioh. Druſ. præt.l.*1.*in Mat.*27.51. In this relation *Luke* prepoſſeſſeth that part of the ſtory, which ſhould have fallen with Chriſts giving up the ghoſt, Mat.27.50. omitting ſome things wch the other Evangel. recite. See *Aug. de conſ. Evan.l.*3.*c.*19.

v. 46. *into thy hands I commend, &c.*] Pſal.31.5.

he gave up the ghoſt] Mat.27.50. He died. It appeareth that this his bitter paſſion on the Croſſe laſted full three hours.

v. 47. *when the centurion*] Mat.27.54. the Roman Captain, who commanded the Souldiers who crucified Chriſt.

he glorified God] Convinced in conſcience by that he ſaw, he confeſſed the truth. See Mat. 27.54. See John 7.17. confeſſing the truth in ſuch caſe is to glorifie God.

v. 48. *ſmote their breaſts*] c.18.13. As being toucht at heart for that which they and the reſt had done, in giving their voices to crucifie Chriſt.

v. 49. *all his acquaintance*] All who were preſent.

ſtood afar off] For fear of the Jewiſh fury, they durſt not appear neer him: So was that fulfilled in him, which was written, Pſal.88.18.

v. 50. *a man named Joſeph*] Mat.27.57. of *Arimathea*, to diſtinguiſh him from others named *Ioſeph*, Acts 1.13. Matth.1. 18. &c. Some think *Arimathea* the ſame which is called *Ramah* in mount *Ephraim*, where *Samuel* dwelt, about 20 miles diſtant from *Ieruſalem*, 1 Sam.1.1. &c. *Ierom. de loc. Hebraic.* calleth it *Armatha Sophim*, *Unde fuit Ioſeph qui in Evangeliis, ab Arimathi eſſe ſcribitur*, whence *Ioſeph* was, who in the Goſpels is called *Ioſeph* of *Arimathea*. *Matthew* calleth him a rich man, and *Mark* 15.43. an honourable Counſellour. This Evangeliſt, to Counſellour, addeth the beſt *Epithets*, *good and juſt*. All to ſhew how he had the eaſier acceſſe to *Pilate*, and the more ready favour to take down the body of Jeſus; which probably a poor obſcure man could not have obtained; he was a Diſciple of Chriſt, Iohn 19.38.

v. 51. *waited for the kingdom of God*] He looked for the Redeemer, the *Meſſias*, and his kingdom.

v. 52. *begged the body, &c.*] Mat.27.58.

v. 53. *never man before was layed*] Thus Gods providence diſpoſed it, leſt, had he been buried in ſome old Sepulchre, the unbelieving Jews ſhould have ſaid after his reſurrection, that it was ſome other riſen from the dead, & not Chriſt. *Ier. in Mat.*27. Or that he was raiſed again by the vertue of ſome other there interred, 2 as Kings 13.21.

v. 54. *that day was the preparation, &c.*] Wherein they prepared all neceſſaries for the feaſt.

v. 55. *and beheld the ſepulchre*] Mat.27.61.

v. 56. *according to the commandement*] Which forbad them to do any ſervile work on the Sabbath dayes.

CHAP. XXIIII.

Verſ 1. V*Pon the firſt day of the week*] Matth. 28. 1. Mark 16.1. Iohn 20.1. which was the firſt day after the firſt Sabbath of the feaſt, which is the Lords day, 1 Cor.16.2. Rev. 1.10.

very early in the morning] Mat.28.1. Gr. *the deep of the morning*, Mark 16.2. ſaith λίαν πρωΐ, *very early*, while the Sun was riſing, though not very neer the *horizon* (for John 20.1. it was yet dark) but riſing toward it, as in the dawning and day-break; probably it was dark when they began to ſet out, and much more light before they came to the Sepulchre.

they came to the ſepulchre] That is, the women which came with Chriſt from *Galilee*, c.23.55. *Mary Magdalen, Ioanna*, and the other *Mary* (v. 10. and c. 8.2. Matth. 28.) that is *Mary* the mother of *Iames* and *Ioſes*, alſo the mother of *Zebedes* children, with many other women, Mat.27.55,56.

v. *ſtone rolled away*] See Mat.27 60.66.

v. 3. *entred in*] Into the Sepulchre, which was hewed out of a rock, like ſome vault or arched room.

v. 2.4. *two men ſtood*] That is, two Angels, in the form and habit of men. See Acts 1.19. Gen.18.2. Geneſis 19.5.

in ſhining garments] Of an extraordinary and heavenly luſtre. The word ἀστράπτω, ſignifieth to lighten. *Vatablus* interpreteth here by *inſtar fulguris relucentibus*. *Beza*: *Veſtibus fulgurantibus*; ſhining like lightning.

v. 5. *bowed down their faces*] as we uſe in aſtoniſhment and fear.

they ſaid] The Angels ſaid this unto them.

the living] Him, (that is Chriſt) who liveth.

v. 6. *he is not here*] The humanity of Chriſt is definite, and his body circumſcribed, and therefore cannot be in more places at once.

remember how he ſpake unto you] Chriſt had foretold them of his death & reſurrection, Mat.17.22. Mark 9.31. Iohn 9.22. And theſe women were among the Diſciples, but underſtood not, or forgat what they had heard concerning theſe things; now the Angels minde them hereof, that conſidering that nothing had befaln Chriſt but that which his ſelf had foretold them, they might beleeve that he was riſen from the dead.

v. 7. *Son of man muſt be delivered, &c.*] Matth.17.22.

and be crucified] Matth. 17.23.

v. 8. *they remembred his words*] That is, theſe words which Chriſt ſpake to them in *Galilee*, Matth.17.22.

v. 9. *and told all theſe things*] Matth.28.8.

v. 10. *Ioanna and Mary*] c.8.3. Μαρία Ἰακώβου, Mother, or wife of *James*, as *Druſius* thinketh. See on Matth. 10. 3.

v. 11. *ſeemed to them as idle talk*] Gr. *before them*: it is an Hebrew phraſe importing, *to them*, or their underſtanding: that is to the Apoſtles, and others which heard theſe things ὡσεὶ λῆρος, *nugæ, ineptiæ*, vain rumours, or womens tales: *Theophylact* interpreteth ληρεῖν, to dote; Syr. שניותא *ſhoniotho*, *deliramenta*: of the Hebr. שנה *ſhana*, the Syr. שנא, *mutatus fuit mente, inſanivit*, (ſee 1 Sam. 21. 13. Prov. 24. 21.) ſo John 10. 20. for which the Gr. have μαίνεται, *he is mad*: the Syr. readeth ומשנא שנא *umeſhno ſheno*, & *inſaniendo inſanit*, *he is altogether mad*. Thus ſeemed the womans relation to the Apoſtles, *velut ægri inſomnia*, as feveriſh dreams: ſuppoſing them either deluded by ſome apparition, or ſome fantacies begotten of their own fears: note here, how ſlowly the ſeeds of faith take in the thoughts of fleſh and blood: we eaſily beleeve fables, but hardly truth, how ever taught or teſtified.

v. 12. *then aroſe Peter*] John 20. 6. Though *Peter* had, out of much infirmity denied Chriſt, yet he returned to his old love and zeal to him again: ſuch is their condition who ſin not of malice, but infirmity: *Iohn* ran with *Peter* to the ſepulchre, John 20. 3. 4. wherewith they diligently examine all circumſtances, they ran with fervent deſire of ſatisfying themſelves concerning the report, but with unequall ſtrength: *Iohn* outran *Peter*, but *Peter* firſt entred the ſepulchre.

v. 13. *and behold two of them went*] Mark 16. 12. Two Diſciples, one is mentioned v. 9. among the eleven, and named *Cleopas*, v. 18. whoſe wife ſtood by the Croſſe, John 19. 25. Who the other was, is uncertain. *Theophylact* ſaith ſome ſay it was *Luke*. *Epiphanius l. 1. hæreſ. 23. 6.* ſaith Chriſt appeared to *Nathanael* and *Cleopas*. It is ſo uncertain who it was, becauſe he is not named.

called Emaus] *Jerom. de loc. Hebr.* ſaith, it was the place where *Cleopas* dwelt: it was a little old Town which the *Romans* afterward called *Nicopolis*. See *Ierom. Tom. 1. Epitaph. Paul.* The Evangeliſt ſeemeth not to recite it for any excellency of the place, but for the certainty of the Hiſtory.

about threeſcore furlongs] About ſeven miles and an half.

v. 14. *talked together*] As it commonly cometh to paſſe when ſome extraordinary accident amuſeth men.

which had happened] Concerning Chriſt, his death and reſurrection reported by the women.

v. 15. *while they communed*] Filled with grief they eaſe their mindes, by talking of their yet ſuppoſed dead Maſter: nor could the barbarous ingratitude of the Jewes towards Chriſt, and his ſufferings; neither the admirable works which they had ſeen him do, eaſily fall out of their mindes: now therefore he evidently fulfilleth that promiſe, Mat. 18. 20. then in a bodily preſence, which he now doeth by a ſpiritual; like a Traveller by the way he joyneth with them in company.

v. 16. *but their eyes were holden*] So hindred by the power and providence of God, that they could not know him. See John 20. 14. and 21. 4. in which ſenſe the Syriac ſaith, their eyes were ſhut :-So *Mary Magdalen* ſaw him in the Garden, but knew him not. So were theſe mens eyes held, not, that they ſaw no form, but that they miſtook the true. For though Chriſt had now a glorified body, freed from all humane neceſſities; yet was and is it a true body; which he really ſhewed to the witneſſes thereto appointed: his ſtate of glory gave immortality, it took not away nature.

v. 17. *and are ſo ſad*] σκυθρωποὶ, ſower countenanced, as Matth. 6. 16. So men uſe to look in ſorrow.

v. 18. *named Cleopas*] See on v. 13. This ſeemeth to be none of the Apoſtles: for v. 33. theſe men came the ſame hour to *Ieruſalem* and *found the eleven gathered together*, and them that were with them: neither could the other here mentioned, be *Luke*, as may appear, if we conſider the preface of the Acts of the Apoſtles.

art thou onely a ſtranger] The things they talked of were ſo publick, that it ſeemed ſtrange to them, that any man neer *Ieruſalem* could be ignorant thereof.

v. 19. *mighty in word and deed*] Powerful in divine doctrine and miracles. See Acts 7. 22.

before God] Approved for ſuch of God, and the conſciences of all good men. See Luke 2. 52.

20. *chief prieſts and rulers*] For they did that evil, who ſet on others to do it; the people cryed *crucifie him*, but *per Sacerdotum perſuaſionem. Bernard. de duob. diſcip. &c.* by the perſwaſion of the Prieſts: So true is that of *Gregory Nazianzen orat. 1.* οὐδὲν οὕτω ῥᾴδιον, ὡς τὸ γενέσθαι κακὸν: there is nothing ſo eaſie as to be made wicked, though no body lead or teach us.

v. 21. *but we truſted*] We hoped: they yet underſtood not what was the deliverance which Chriſt purchaſed for the elect, but looked for ſome worldly kingdom, and therein deliverance from the power of the *Romans*.

v. 22. *women of our company*] Of Chriſts diſciples. See v. 1.

made us aſtoniſhed] This ſetteth out their ſlowneſs to believe: ſo far were they from any compact in the matter of the Goſpel which they preached to the World; that after many inſtructions by Chriſt concerning his riſing again the third day, and the event it ſelf demonſtrating the truth thereof, their ſelves were very hardly brought to believe it.

v. 23. *found not his body, &c.*] See v. 3, 4.

v. 24. *certain of them which*] *Peter* and *John*, this was ſufficient confirmation of the Womens teſtimony, ſo that their unbelief was ſtrange, conſidering that they had the Word of Chriſt to forewarn them: the Womens, the two Diſciples, and the Angels teſtimony to aſſure them of the ſame: no wonder that Chriſt reproved their incredulity and hardneſs of heart, Mark 16. 14.

v. 25. *O fools and ſlow of heart*] ὦ ἀνόητοι: Syriac, *O mindleſſe men*: it is indeed the greateſt fooliſhneſs, rather to believe our own reaſon then Gods Oracles. Chriſt hitherto ſpake to them in the perſon of a ſtranger; that ſeeming to ſpeak in another mans cauſe, he might the better perſwade them; and that they being not onely *Iſraelites*, but alſo Chriſts Diſciples, might be aſhamed of their unbelief; in that a ſeeming-ſtranger not onely believed, but was able to convince their unbelief, by evident teſtimonies of the Prophets.

v. 26. *ought not Chriſt*] See 1 Pet. 1. 11. Chriſt, knowing their thoughts, cureth their unbelief, by that which they took for a ground thereof: they thought he could not riſe again, neither be the *Meſſias* promiſed by the Prophets, who ſuffered an ignominious death, by their hands whom (if he were the *Meſſias*) he came to ſave. Chriſt will therefore ſhew them out of the Prophets, that Chriſt the true *Meſſias*, promiſed by the Prophets, ought to ſuffer thoſe very things, which alſo were foretold by the Prophets. & that they ought not to look ſo much on the Jews malice and injuſtice, as on Gods decree, who had ſo appointed it for mans redemption, and foretold it for our confirmation. This (*ought not*) relateth to the predictions concerning it: as if he had ſaid; did not the Prophets foretel it? muſt not their words be true? See on Matth. 26. 54.

and to enter into his glory] This he ſaith to comfort their drooping mindes, who ſaid, v. 21. *we truſted that it had been he*.

v. 27. *and beginning at Moſes*] He began to interpret that which was written of Chriſt by *Moſes*; and that which the law prefigured concerning him: as alſo the writings of the ſucceeding Prophets. See v. 44.

v. 28. *nigh unto the village*] That is, unto *Emaus*.

he made as though] He ſeemed to them prepared and reſolved to go.

v. 29. *they conſtrained him*] They over-intreated him by their importunity, they compelled him by intreaty, not by violence; for they urged that it was neer night: probably, as *Jerome* ſaith, *Cleopas* entertained him at his own houſe, whom he found ſo expert in the Prophets; his heart burning in him with muſing who this ſhould be, who ſo admirably diſcourſed of theſe things.

30. *and bleſſed it*] According to the cuſtom of the Jews, among whom the Maſter of the family, or chief man of the company, gave thanks, or prayed; and then diſtributed the bread, or carved to all the company. See Matth. 14. 19. It is probable that Chriſt uſed ſome accuſtomed form of thankſgiving, or elſe ſome other action or geſture, by which theſe men knew him again, v. 35.

v. 31. *vaniſhed out of their ſight*] Or ceaſed to be ſeen of them; by a miraculous and unuſual manner they loſt ſight of him.

v. 32. *did not our hearts burn*] Were we not inwardly moved, as by a divine fervour of Gods Spirit? It intimateth a ſoveraign power and authority in the words of Chriſt. See Matth. 7. 29. John 7. 47. Pſalm 45. 2. Pſal. 39. 4. This ſheweth that they were terrified and thoughtful, as v. 37, 38. in which the ſudden recourſe of the vital ſpirits to their fountain the heart, uſe (as it were by thronging it) to make it hot and throbbing with extraordinary pulſes.

v. 33. *and they roſe up the ſame hour*] Conſidering the ſorrow into which the Diſciples were now plunged, they thought long to comfort them, by aſſuring them that Chriſt was riſen from the dead: therefore leaving their own preſent affairs and reſt, they intend that which was far more neceſſary: ſuch was their joy, and deſire to communicate the ſame to others: All private intereſts muſt give place to Gods honour, and the comfort and ſalvation of ſouls. Nor may we therein defer that until to morrow which can be done to day.

v. 34. *ſaying, the Lord is riſen indeed*] It muſt needs be late at night, when theſe two came back after ſupper from *Emaus* to *Jeruſalem* to the diſciples; yet they found them together conferring about the paſſion and reſurrection of Chriſt: and they who came to bring comfort to them, found it of them: thus God rewarded their mutual care to confirm each other: they tell how Chriſt was riſen and appeared to *Cephas*: ſee 1 Cor. 15. 4. that which we read, Mark 16. 13. *neither believed they then*, is to be underſtood diſtributively; as if he ſaid, ſome (as *Thomas*, John 20. 25.) believed not yet: but ſome of them believed.

v. 35. *what things were done in the way*] Though yet they were not fully ſetled, yet they conferred teſtimonies; ſo confirming each other: faith hath it infancy and growth.

v. 36. *as they thus ſpake*] Mark 16 14. John 20. 19.

peace be unto you] It was an uſuall manner of ſalutation with them: as we uſe to ſay, *God ſave you*, as Chap. 10.5.

v. 37. *but they were terrified*] Though they now confidently believed his reſurrection, yet the ſuddenneſſe of his appearing ſtartled them: poſſibly they might think it rather preſented unto them in a viſion; then that Jeſus himſelf, lately crucified, was now ſtanding alive by them: ſo hard is it to believe divine and certain truths; ſo timerous is unbelief (See Levit. 26. 36.) Faith giveth courage or confidence in greateſt dangers (Pſalm 23. 4. Pſalm 46. 3.) but unbelief cauſeth fear, where no fear is. See Matth. 14. 25.

v. 38. *why do thoughts ariſe?*] That is perplexities, and doubts concerning ſome deluſion.

v. 39. *handle me, &c.*] See John 20. 20. he admitteth the teſtimony of their own ſenſes to aſſure them it was no viſion, or ſpirit; but a true and real body riſen from the dead, which they now ſaw: what ever is eſſential to a true body glorified, is yet in Chriſts body: *Fulgent. de fide orthod. ad Donat.* ſaith well, If any ſhall ſo preach the truth of the Deity in Chriſt, *ut ejus veram carnem negare contendat, non eſt Chriſtianus catholicus, ſed Hæreticus, &c.* as that he ſhould ſtrive to deny the truth of his fleſh, or that his fleſh is true fleſh, he is not a Catholick Chriſtian, but an Heretical Maniche: and *Auguſtine ep.* 146. *Conſentio, ego proinde Domini Corpus ita in cœlo eſſe credo, ut erat in terra quando aſcendit in cœlum, &c.* I therefore believe, that the body of our Lord is in heaven, ſo as it was on earth, when he aſcended into heaven: for he ſaid to his diſciples, *See my hands and my feet, handle me and ſee, &c.* and again a little after he ſaith, *jam igitur illa caro ſpiritale erat corpus, nec tamen ſpiritus erat, ſed corpus, &c.* therefore that fleſh was then a ſpiritual body, yet was it not a ſpirit, but a body: See 1 Cor. 15. 44. if a true body obvious to ſenſe, then circumſcribed (it could not elſe be ſeen and felt) and ſo not carnally in the Sacrament under the ſpecies of bread and wine.

v. 40. *he ſhewed them his hands and feet*] With the prints of the nails wherewith he was faſtned to the croſſe. See John 20. 27. he that with a touch healed *Malchus* ear, could as eaſily have healed and taken away both wounds and ſkars; but that he who roſe again for us, would for our ſakes yet bear theſe remainds of the croſſe for a time; that he might aſſure us, that it was he, who was indeed the firſt fruits of the dead: we may not think he retaineth theſe ſtill; if while yet he bare mortal fleſh and blood, his face ſhined like the ſun in his brightneſſe, and his clothes were white as the light; what is he now in his divine glory? as he would eat before his diſciples (who had no need of meat) to teſtifie his reſurrection; ſo would he yet bear theſe ſkars: by all this, the Spirit working thereon, he fitted them with great power to teſtifie unto the world, the reſurrection of the Lord Jeſus, Acts 4. 33.

v. 41. *have ye any meat?*] See John 21. 5.

v. 42. *a piece of a broiled fiſh*] John 21. 9. 13.

v. 43. *and did eat before them*] Not that he was now ſubject to humane neceſſities, but onely for the greater confirmation of his diſciples faith.

v. 44. *theſe are the words*] As if he ſaid, this is that which I told you concerning my death, burial, reſurrection, &c. and what ever elſe was foretold of me: therefore this ſhould not ſeem any ſtrange or new thing unto you.

v. 45. *Then opened he their underſtanding*] As Acts 16. 14. by his holy Spirit giving them underſtanding: the word of God ſhineth as a true light, yet as the cloudy pillar was darkneſſe to the Egyptians; ſo is this to carnal and corrupted mindes: it is ſpiritually diſcerned, 1 Cor. 2. until the holy Ghoſt open the underſtanding, it cannot apprehend: ſo much need is there of the Apoſtles rule, *Let him become a fool, that he may be wiſe*, 1 Cor. 3. 18. there is no worſe cloud to obſcure the light of the Spirit, then confidence in our own wiſdom. See 2 Cor. 4. 3, 4. Pſal. 119. 18. 1 Cor. 3. 7.

v. 46. *thus it is written*] Iſaiah 53. 7. Pſal. 22. 16, &c. Pſal. 16. 10. Jonah 2. 10. Hoſ. 6. 2.

thus it behooved] That is, *neceſſitate conſequentiæ*, becauſe Gods counſel had ſo appointed to accompliſh mans redemption, by the death and reſurrection of Chriſt.

v. 47. *ſhould be preached in his name*] By his commiſſion and authority: as concerning preaching of the word: and by his grace and holy Spirit, as concerning the effect thereof in remiſſion of ſins. He began to preach repentance and remiſſion of ſins, Matth. 4. 17. and after his reſurrection commiſſionated his Apoſtles and ſucceſſours in the Miniſtery to do the ſame. See 2 Cor. 5. 20. Acts 2. 38. Acts 10 42, 43. or *his name &c.* that is, by his merit and mediation remiſſion of ſins is to all that believe in him.

among all nations] Pſalm. 22. 27. Pſalm 2. 8. Iſaiah 49. 6. Michah. 4. 2. Iſaiah 60. 1. See Chap. 2. 32.

v. 48. *ye are witneſſes*] Ye have been witneſſes of that which hitherto paſſed: and you ſhall be my witneſſes hereof unto all nations (Acts 1. 8.) concerning my doctrine, miracles, death, reſurrection, and aſcenſion into Heaven.

v. 49. *the promiſe of my Father*] He ſaith ἀποστέλλω, I do ſend, for, I will ſend, as the Syriack giveth it; becauſe he would ſhortly ſend: he calleth it the promiſe of his Father, becauſe God promiſed it by him: the promiſe, that is, the gifts and graces of the holy Ghoſt promiſed them. See John 14. 6. and 15. 26. Iſaiah 44. 3. Ezek. 36. 26. Joel 2. 28.

but tarry ye] You who are now fearful, ſtay at Jeruſalem expecting the fulfilling of this promiſe to confirme and aſſure you: thus will he have them ſtay, till they are compleatly armed.

endued with power] Until ye be furniſhed with the gifts of tongues and healing; as alſo with enlarged hearts, enabling you to performe the great work to which I have aſſigned you: and alſo the ſpirit of divine and undoubted fortitude.

v. 50. *and he led them out as far as, &c.*] Underſtand this leading out to be on the fortieth day after his reſurrection; for ſo long he was ſeen of them. Bethanie was near Jeruſalem, on the mount of Olives, Mark 11. 1. Acts 1. 12. Chriſt being to aſcend into heaven, leadeth his diſciples hither, out of Jeruſalem, leſt being ſeen, there might ariſe new troubles: and becauſe he reſerved the knowledge thereof to certain witneſſes thereto foreordained.

and bleſſed them] Like a father before his departure, praying for his children, and bleſſing them. See Gen. 27. 4. and 48. 9. and 49. 1, 2. that he lift up his hands was a fit geſture for prayer. See Exod. 17. 11. and 19. 11. as it were expreſſing whence they expected the bleſſing, 1 Tim. 2. 8. which ſeemeth a very dictate of nature, teaching men that heaven is the throne of God; ϗ ὑπέρτατα δώματα ναίειν, and that he dwelleth in the higheſt habitations; ſo alſo another, *duplices tendens ad ſydera palmas.*

v. 51. *and it came to paſſe*] Mark 16. 19. Acts 1. 9.

v. 52. *and they worſhipped him*] They fixed their eyes upon him, as far as they could ſee him, until the cloud took him out of their ſight, and the Angels admoniſhed them to look no longer after him with bodily eyes, Acts 1. 9. &c. which when they underſtood, they adored him in ſpirit, and confeſſion of him their Lord and Saviour, to whom all power in heaven and earth is given.

v. 53. *were continually*] That is daily, for otherwiſe we cannot underſtand that, Acts 1. 13. concerning their aboad in an upper room.

Amen] This word importeth the conſummation and certainty of all that which the Evangeliſt hath written. See on Matth. 28. 20. Mark 16. 20. and on John 3. 11.

ANNOTATIONS

On the Goſpell according to

S. JOHN.

The ARGUMENT.

THe holy Penmen appointed by God to write the Goſpel of **Jeſus Chriſt**, *were ſome Apoſtles, as* Matthew *and* John; *and ſome Apoſtolical men their Diſciples, as* Mark *and* Luke.

John *was one of thoſe whom Chriſt named* Boanerges, *Sons of Thunder*; James *his brother, and ſon of* Zebedeus (Mark 3. 17.) *His calling is recorded,* Matth. 4. 21. *He was the beloved Diſciple, uſually preſent at Chriſts chief miracles; as, on* Tabor (Matth. 17. 1.) *in raiſing* Jairus *daughter from the dead*(Mark 5. 37.) *and ſo in his Paſſion in the Garden, at the high Prieſts Hall, and under the Croſſe while he ſuffered, where he commended his Mother to his care. He lived longeſt of the Apoſtles. In* Domitians *time, he was baniſhed into the Iſle* Pathmos, *where he wrote the* Revelation: *After which, under* Nerva, *he was recalled to* Epheſus, (*being aged about 97 yeers, which was the one hundreth yeer of our Lord*) *where he wrote this Goſpel, ſome ſay, at the entreaty of the Chriſtians of* Aſia, *for the Refutation of* Ebion, Cerinthus, *and others, who blaſphemouſly denied the Deity of Chriſt: Having therefore read the other three Evangeliſts, recording principally thoſe things which concerned the Humanity and Miracles of Chriſt; that which they omitted concerning his Deity and Doctrine, this high-flying Eagle diſcovereth; his main end being to ſhew, that Chriſt is indeed the very Son of God, God manifeſted in the Fleſh, coequal, coeternal, conſubſtantial with the Father; and that we believing in him may have eternal life,* John 20. 31. *which he layeth down by three main Arguments: Firſt, from the effects; as before his Incarnation, in the Creation of the World; after his Incarnation by his Miracles. Secondly, from the teſtimony of men* (Moſes, *the Prophets;* John Baptiſt, *and the Apoſtles*) *and of God the Father and the Holy Ghoſt, evidently declaring him ſuch. Thirdly, from his Doctrine peculiar to the* Meſsias, *ſpeaking with power, as he that had the word of eternal life; not as the Scribes and Phariſees, as* Matthew *noted,* Matth. 7.

Firſt therefore, he ſheweth that Chriſt is very God, as very man: as alſo, how he was manifeſted, what Diſciples he firſt had, and what beginning of miracles, unto his firſt aſcenſion to Jeruſalem, Chap. 1. 2.

Secondly, how about the firſt Paſſeover here mentioned, he entred on his publick Miniſtery, caſting the buyers and ſellers out of the Temple; inſtructed Nicodemus *concerning Regeneration; returned into* Galilee; *diſcourſeth with the* Samaritan *at* Jacobs *Well, about true worſhip; and healeth the Rulers daughter,* Chap. 3, 4.

Thirdly, How at the Feaſt he went again to Jeruſalem, *and healed the Lame man at* Betheſda, Chap. 5.

Fourthly, How at another Paſſeover he fed 5000. *walked on the ſea, and taught concerning the Bread of Life, at which many were offended,* Chap. 6.

Fifthly, How he went up to the Feaſt of Tabernacles, and taught in the Temple, Chap. 7. *He diſmiſſed the Adultreſſe, by touching the Conſcience of her accuſers,* Chap. 8. *Healeth the blinde,* Chap. 9. *Diſcourſed of the good Shepherd,* Chap. 10. *Raiſed* Lazarus, Chap. 11. *Returned into the city with great Acclamations of the people,* Chap. 12. *Waſhes his Diſciples feet: Admoniſhed concerning* Judas *treaſon: And* Peters *denyal,* Chap. 13. *Taught and comforted his Diſciples,* Chap. 14, 15, 16. *Prayed to his Father,* Chap. 17. *Suffered,* Chap. 18. *and* 19.

Laſtly, How he roſe again from the dead, and appeared to many, Chap. 20, 21.

CHAP. I.

I*N the beginning*] 1 John 1. 1. ἐν ἀρχῇ, that is, ἀπ' ἀρχῆς from before the beginning of any creatures: *quod in principio erat, nunquam non erat, Fulgentius ad Thraſimund.* that which was in the beginning was ever. So *Chryſoſtom. hom.* 2. ſaith *in the beginning was,* is nothing elſe, but τὸ ἀεὶ, &c. *ever to be,* from eternity, in the beginning, not temporal, determinate, or to be meaſured by time; but indeterminate, eternal, and before all time, Coloſ. 1. 17. ἡ ἀρχὴ ἐν ἀρχῇ ἦν ὁ λόγος, *Greg. Nazianzen. orat.* 35. the word was the beginning in the beginning: the meaning is, *the Word,* that is the Son of God, had not beginning with the creatures, but was before their beginning, from eternity.

was] Not made when the creatures were, but before any of them were, *he was.* This ἦν is, as much as ὑφίσατο, *he* *was in being.* Being is moſt proper to God, who is יהוה; that name is of היה *Haia, fuit, extitit*: it ſignifieth God, *qui fuit, eſt & erit*. See *Avenar*. in היה. The Greeks expreſs it by ὁ ὢν, *who is*, or *truly ſubſiſteth*: by whom all things were made, in whom they have their being. See Revelations 1.4. See *V. Shindler. Pentaglot.* in היה. See Exodus 3.14. The 70. there have, ὁ ὢν, the *being* or *exiſtence*, as *Suidas* giveth it, ὑπάρχων, it is properly ſpoken ἐπὶ Θεοῦ, of God, & is as much as ἀΐδιος--*eternal*: for he is his own eternal being; ſo is none of the creatures; they have being of and in him, Acts 17.28. and had beginning in time from him.

the word] The promiſed *Meſſias* of whom God ſpake before to all the Fathers (it is uſual with the Hebrews to put דבר *dabar*: for, a word, or work, and thing, as Gen.24.50. where the 70. have τὸ πρᾶγμα, ſee Deut.19.3. 1 Kings 6.19. and 12.24. Pſal.28,2.&c) and he is the ſame who is the only interpreter of the Father, v.18. by whom God revealed his will to the Prophets, Hebr.1.1. See *Jer. Paulin. ep. 2. l.2.* this is, *verbum ſubſtantiale, non prolativum*. As *Fulgent. ad Thraſymun. l.1.* expreſſeth a ſubſtantial or ſubſiſting word, &c.

was with God] Coeternal, conſubſtantial, coequal with the Father, *Æqualis vera divinitate*, equal in his true Divinity, leſſe in his true Humanity. *Fulgent. de fide orth. ad Donat.* See Prov.8.22 1 Cor.1.24.

and the word was God] Chriſt is eternal God, *Deus Patri*, ὁμοούσιος, and συναΐδιος, conſubſtantial and coeternal with the Father. See the *Nicen Creed. Athanaſ. Tom.1. ad Jovian. ep. de fide.* Chriſt the Son of God did not then begin to be, when he was manifeſted in the fleſh; but was God from all eternity, made fleſh in the laſt times. *Primam quippe nativitatem filii, nullatenus præceſſit æternitas patris: cujus tamen ſecundam nativitatem præceſſit temporalis nativitas matris*: For the eternity of the Father did not at all precede the firſt nativity of the Son; whoſe ſecond nativity yet the temporal nativity of his Mother preceded. *Fulgentius qu. ſ. de fi. orth. ad Donat.*

v. 2. *the ſame was, &c.*] Geneſis 1. 1. God of the ſame ſubſtance with the Father. God of God; not by multiplication of the *eſſence*, but by unity of the Deity: For as *Greg. Nazianzen* ſaith, *Orat.* 37. The Father was *that true light, &c.* and the Son was *that true light, &c.* and the holy Ghoſt was *that true light*, ἦν, καὶ ἦν, καὶ ἦν, ἀλλ' ἓν ἦν. Φῶς, καὶ Φῶς, καὶ Φῶς; ἀλλ' ἓν Φῶς, εἷς Θεός. Here is a *was*, and *was*, and *was*, and yet but one *was*, or being; *light*, and *light*, and *light*, yet but one light, one God. So that the Word was in the beginning with God, ὡς μὲν πρὸς τὴν πηγὴν ποταμός, as *Athanaſ. Tom.1. ad Serap.* expreſſeth it, as the ſtream to (or in reſpect of) the Fountain.

v. 3. *all things were made by him*] See Col.1.16. Hebr.1.2.3. This declareth the Deity of Chriſt, for none can create, but God only. So is he equal with the Father, becauſe all things were made by him; and leſſe then the Father (in reſpect of his Humanity) in that he was *made of a woman*, &c. Gal.4.4. all things ſubſiſting were made by him: yet no ſin was made by him, becauſe that is no ſubſtance or nature; but the corruption of nature, as *Proſper* ſheweth, *Epigr.* See Geneſis 1. and 2. He onely is the true God: falſe Gods made not Heaven and Earth, Jer. 10.11.

v.4. *in him* in Chriſt the eternal Word; before he created the World: or ἐν is put for διά; ſo it ſhews the cauſe of the creatures life *effectricem*, and *conſervatricem*; effecting and preſerving, Hebr.1.2.3. Acts 17.25.28.

was the light of men] The Fountain of reaſon and underſtanding to Men, made to Gods own image: he ſpeaks not here of Angels, but of Men; nor of the Jews only, but of all ſorts of Men, as *Chryſoſtome* notes.

v. 5. *and the light*] Chriſt, who illuminateth by the holy Ghoſt, ὁ χριστὸς ἐστιν ὁ ἐν αὐτῷ φωτίζων, *Athanaſ. ad Serap.* it is Chriſt who enlightneth in (or by) him. And as the Sun is not leſſened, or made more dim, by giving his light to multitudes; ſo neither is Chriſt after he created the World, and theſe numberleſs creatures, ἀνεκλιπὴς, μένει μηδὲν ἐλαττούμενος, οὐδὲ ἀπονῶν ἐκ τῆς δημιουργίας τῆς πολλῆς, *Chryſoſt. hom.4. in Ioh.1.* He remaineth indeficient, perfect, neither diminiſhed, nor languid by that great work.

ſhineth in darkneſs] In mans minde (after the fall, full of darkneſs, Rom.1 21. Such is carnal wiſdom, Rom.8.7. and in the world, as that is a clear *ſpeculum* of Gods wiſdom, Ro.1.20.

comprehended it not] Underſtood it not, 1 Cor.2.14 neither acknowledged Chriſt, as v.10. to know things appertaining to the kingdom of Heaven, *non-- dat natura, ſed gratia*, nature giveth not, but grace, ſaith *Fulgentius ad Theod. ep.6.*

v. 6. *there was a man*] Mat.3.1. Luke 1.57.80. and 3.2.

ſent from God] Therefore (Mal.3.1.) he is callled מלאך *malach*, 70. ἄγγελόν μου, my Angel, which ſignifies, a Meſſenger or Ambaſſadour of Chriſt (Mark 1. 2,3.) to prepare his way, by manifeſting him to *Iſrael*. See Luke 3.2.

whoſe name was John] Luke 1. 13. 60. 63. Syriac יוחנן *Juchannan*; which name (ſaith *Theophylact*) is interpreted Θεοῦ χάρις, *the grace of God*; Hebr. יוחנן or יהוחנן *Jochanan* or *Johhanan* (See *V. Shindl. pent. in* חנן) Gr. Ἰωάννης; thence our name *John*.

v. 7. *witneſſe of the light*] Chriſt the light.

through him] That is, *Johns* teſtimony and miniſtery: not becauſe he wanted mans teſtimony, as *Chryſoſt.* notes, *hom.5.* but that men might beleeve: it was onely for our ſakes that he became man, and ſubjected himſelf to the teſtimony of man.

v. 8. *he was not that light*] *Iohn* Baptiſt was not Chriſt, that increated light, which the Jews once ſuppoſed, Luke 3.15.16.

v. 9. *that was*] Chriſt was the eternal light, before *Iohn* teſtified of him.

the true light] αὐτοφῶς, light it ſelf, original light; which properly deſerved the name of light, a light by nature; not onely by participation, as the creature hath light.

that cometh into the world] Which is born: he ſpeaketh of the common benefit of reaſon and underſtanding: no man is born without this light: though Infants have little or no uſe of reaſon, yet have they a reaſonable ſoul, apt to underſtand, though by reaſon of the infirmity of body, they little do.

v. 10. *the world was made by him*] As v. 3. Hebr.11.3.

knew him not] Gods wiſdom, power, and glory ſhined in all the creatures, yet they knew him not, nor glorified him as God. See Pſalm 19.1. Rom.1.21. of his manifeſtation in the fleſh he ſpeaketh, v. 11. They of whom the World was not worthy (Hebr. 11.38.) knew him, but they who love the World, know not the Maker thereof. The worldly man acknowledgeth him not; though he know as much, as ſhall ſerve to convince his conſcience: here he calleth the wicked multitude, ignorant and blinde ſinners, the World, as *Chryſoſtome* noteth: the Saints before his Incarnation, knew him, and expected ſalvation by him.

v. 11. *he came unto his own*] To *Iſrael* his own peculiar people: though he were in the World before (for he made, and by the ſame power, ſtill ſuſtaineth and continueth all the courſes of nature in all the creatures, Heb.1.2.3. John 5.17.) yet he ſeemed not to be preſent τῷ μήπω γνωρίζεσθαι, for that he was not yet known, or manifeſted, *Chryſoſt. hom.* 7. He came to his own land, Pſal. 33.12. and 78.71. and 79. 1, &c. which he choſe of all the World, for the people by whom, and the place in which he would be worſhipped: ſo as being of the ſeed of *Abraham*, the land of *Canaan* was his own countrey; and as the ſon of *David*, *Ieruſalem* was his: to theſe he came, not becauſe he had need of them; but becauſe they had need of him their promiſed Saviour and Redeemer, yet ſo fooliſh was this ingrateful people, that they would not receive him.

received him not] Acknowledged him not for their *Meſſias*.

v. 12. *but as many as received him*] By true faith and obedience: which (ſaith *Fulgentius ad Monim. de præd. l.1.*) becauſe the evil wil of man could not deſerve, *non eſt ejus cauſa, niſi ſola Dei voluntas bona*; there is none other cauſe thereof then the good will of God (See Phil. 2.13.) who, though he would have all men good, yet compelleth he no man: but perſwadeth and draweth as *Chryſoſtome* noteth: making men willing of unwilling, by his preventing grace.

power to, &c.] This dignity, right, or priviledge, 1 John 3.1. adoption of ſons, Gal.4.5. to be counted worthy of the kingdom of God, 2 Theſ.1.5.

on his name] In Chriſt, our Mediatour and Saviour.

v. 13. *the will of the fleſh*] That corrupt nature of man which is contrary to the Spirit: nor by any natural courſe. See Gal.5.17.

but of God] Of God, the Fountain of regeneration and free grace.

v. 14. *the word was made fleſh*] Matth.1.16. The Word, the Son, not the Father, nor the holy Ghoſt, became Man, not by confuſion of natures, but by uniting the Divine and humane natures in one perſon of Chriſt, God and Man. Thus would the eternal Word become fleſh, *Quando, quod fecerat, factus, opus ſuum dignatus eſt reparare. Fulgentius de myſt. mediator. ad Thraſym. l.* 1. When being made, ſuch as himſelf made, he vouchſafed to (become man for the) repair (of man) his own work. He became fleſh, that is, man of a reaſonable ſoul and humane body; for ſo the Hebrews by בשר *baſhar*, fleſh (as the Greeks by σάρξ) underſtand the whole man conſiſting of body and ſoul, Gen.6.12. Job 12.10. Iſaiah 40.5. Rom.3.20. &c. he became man, *non mutando quod erat, ſed aſſumendo quod non erat. Auguſt. Paſcent. ep.* 174 Not by changing the God-head, but by aſſuming the Man-hood. So he became man as ſtill remaining God: the God-head became not a man-hood; nor the humanity, a Deity: he was *made fleſh*, that is, made himſelf, or aſſumed fleſh, in which, *manifeſtaretur ſenſibus hominum, Aug. de trin. l.5. c.11.* he might be manifeſted to the ſenſes of men: the *Nicene* Synod excellently determined it, ὥσπερ ἡμεῖς τὸ πνεῦμα λαμβάνοντες οὐκ ἀπολλυμεν τὴν ἰδίαν ἑαυτῶν οὐσίαν· οὕτως ὁ Κύριος γενόμενος δι' ἡμᾶς ἄνθρωπος, καὶ σῶμα φορέσας, οὐδὲν ἧττον ἦν Θεός. (*Athanaſ. Tom.*1. *Synod. Nicen. contr. Ar. decret.*) the meaning is; as we receiving the Spirit of God, do not thereby loſe our own being: So the Lord Jeſus, becoming Man for our ſakes, and bearing an humane body, doth notwithſtanding ſtill remain God unchangeable. His taking on him the form of a ſervant, was not any leſſening of his Deity; becauſe (ſaith *Fulgentius de incarn. & gr. Dom. c.*2.) *hoc habet, ſemper eſſe quod eſt*: he hath ever the ſame being. Be comforted ye ſons of God in the ſorrows of tranſitory fleſh and blood: we now decay, and muſt ſee corruption; but who can fear the reſurrection of this now corruptible fleſh? who can but ſeriouſly conſider that Chriſt, God eternal, became fleſh, to redeem this body (as well as ſoul) of ours? *Quid futurus eſt homo, propter quem, Deus factus eſt homo? Proſper. ſent. ex Aug.* 310. what ſhall Man once be, for whom God became Man? and again, the Deity of the eternal Word, coequal with God the Father, became partaker of our mortality, that we might be made partakers of his holy Spirit. And as *Chryſoſtome* ſaith, *hom.* 10. the beloved Son of God became the Son of Man, that he might make the ſons of Men the ſons of God.

and dwelt among us] ἐσκήνωσεν, It ſignifieth a dwelling in Tents, or Tabernacles: a ſhort time he was bodily preſent with men, until his aſcenſion: *quaſi habuit inter nos tabernaculum. Budæus.*

beheld his glory] the manifeſtation of his divine Majeſty, not only in his transfiguration. Matth. 17.2. 2 Pet.1.16. but alſo in many works, which ſhewed his power and glory, John 2.11. and 11.4.

as the onely begotten] *As*, ſignifieth not here *ſimilitude*, but *identity*, the very truth: ſuch glory as became the Son of God, and was a certain teſtimony of his Deity. *Fulgentius object. Ar. diſcuſ.* noteth the difference between *unigenitus*, the onely begotten, and *primogenitus*, the firſt begotten: in that Divine and Incomprehenſible generation, in which before all times he is God of God, he is the onely begotten, the Son by Nature: but in this generation wherein he became fleſh, he is the firſt-born of every creature, or the firſt-born among many brethren, Rom. 8. 29. that is, of thoſe whom he vouchſafed, through faith, to adopt his brethren.

full of grace] See Coloſ.1.19. and 2.9. As if he ſaid, he did indeed viſibly converſe, as man with man among us, but with that fulneſs of grace and truth, which never before appeared in any of the ſons of men. By *grace*, underſtand all the eſſentiall properties of the Godhead, power, wiſdom, righteouſneſs, goodneſs, mercy, truth, &c. which were in the Son, by that eternal and incomprehenſible generation, wherein the Father communicated his eſſence unto him. And *we ſaw his glory*, in many effects of his Deity, miracles, transfiguration, reſurrection, aſcenſion, and miſſion of the holy Ghoſt, enabling us with gifts of tongues, and knowledge of truth to preach the Goſpel, and to confirm the ſame with miracles.

v. 15. *cried*] Freely and publickly.

cometh after me] As one baptized of me: before whom I am ſent to prepare his way.

for he was before me] More excellent then I: before me, as the Lord is before his ſervant: incomparably better then I: for when *John* preached theſe things, Chriſt was not much known by great works done, as afterwards: and the people enclined to think that *Iohn* was *Chriſt*, Luke 3.15.

v. 16. *of his fulneſs*] Coloſ.1.19. Chriſt is the Fountain of grace, then fully opened, and flowing out when he came and ſhewed himſelf to the World, Zach. 13. 1. John 4. 14. and 7.38.39. Of whoſe fulneſs all we who believe, have received the gifts of grace and ſanctification, every one according to the meaſure of the gift of Chriſt, Epheſ. 4. 7. Epheſ.2.8.

grace for grace] Or grace upon grace: abundance of grace, and encreaſes of graces one by another, according to which Chriſt ſaith, to him that hath it ſhall be given, and he ſhall abound, Matth.13.12. A following grace, after a right uſe of the grace received: ſo the Goſpel is the power of God to *ſalvation* to every one *that believeth*, Rom. 1. 16. God giveth all, both the planting and increaſe; the talent and the right uſe thereof: and ſo in giving more and more grace, he doth but crown his own gifts: as when he giveth knowledge, and an heart to live thereafter; adding thereto, conſtancy, perſeverance, patience, more lively hope of ſalvation by Chriſt, &c. here is an accumulation and giving of grace upon grace, and one grace by mediation of another; yet all is but his own gift to us, and work in us, who worketh all according to the good pleaſure of his will, Epheſ. 1. 5.9. Phil.2.13. On the contrary part alſo it is very conſiderable (which the learned *Iſ. Caſaubon, Exercit.* 15.3. obſerveth) that God in his juſt judgement puniſheth wilful ignorance, with neceſſity of not knowing his will to ſalvation (ſee 2 Theſ. 2. 10, 11. Rom.1.21, &c.) to which he citeth the ſaying of a *Rabbin, in Pirke Aboth. c.*4. *Merces præcepti eſt præceptum, & merces tranſgreſſionis eſt tranſgreſſio*; the meaning is, that God rewardeth the keepers of his laws, by giving them grace every day more and more carefully to keep them; and (juſtly puniſhing ſin by ſin) he giveth over the neglecters and tranſgreſſors of his law to more and more negligence, and therein to final deſtruction. *Fulgentius de præd. ad Monim. l.*1. underſtands by *grace for grace*, the grace of eternal glorification, for the grace of undue juſtification; ſo as the grace of juſtification, by an undeſerved benefit putteth away all evil merit, and confirmeth the good by a continual aſſiſtance, &c. And it is therefore not unjuſtly called grace, becauſe God not only rewardeth his own gifts with gifts, but alſo becauſe there the grace of divine retribution ſo much aboundeth, that it incomparably and unſpeakably exceedeth all merit of mans will and work, though good, and given of God. That all is of free-grace, the ſame expreſſeth *de incarn. & gra. &c.* ſaying, a man willingly hath faith, *Sed deus, qui fidem donat, ipſe hominis mutat & dirigit voluntatem*: but God who giveth faith (Epheſ.2.8.) his ſelf changeth and directeth the will of man, ſo, that he may believe and obey the Goſpel.

v. 17. *by Moſes*] By the miniſtery of *Moſes*, Gal.3.19.

but grace and truth] That is, the exhibition of thoſe things which were promiſed and prefigured in the law: ſo he oppoſeth the law, to grace and truth; and becauſe the moral law did but ſhew the diſeaſe, Rom.7.7. which Chriſt onely healed; and the ceremonial law onely ſhadowed out that which Chriſt performed for us: ſo as *Proſper* ſaith; the law was given, that grace might be ſought for: grace was given that the law might be fulfilled, &c. ſo grace and truth are by Chriſt; for as much as, by the ſacrifice of his death-prefigured in the legal ſacrifices, he ſatisfied the *juſtice* of God, for the ſins of the elect, obtained favour and peace with God for them, and regenerateth them with his Spirit. For *grace* is it, by which God rendreth, *malis bona*, good to evil, (who as *Proſper* ſaith, *de vocat. Gent. l.*1. *c.*8. *Opus ſuum, opere ſuo reparat*, repaireth his own work, with his own work) whereby he freely preventeth the evil to make him juſt, and followeth the juſt (with ſupplies of grace) that he may not (again) become wicked: he preventeth him that is fallen, that he may riſe again; and followeth him whom he hath raiſed, that he may not fall away: *prævenit, donans homini bonam voluntatem: ſubſequitur bene volentem, operando in illo boni operis facultatem, Fulgentius de prædeſt. l.* 1. he preventeth, by giving man a good will: he followeth him willing well, by working in him ability to do the good work.

v.18. *No man hath ſeen God*] 1 John 4.12. 1 Tim. 6.16. That is the eſſence of God: See hereof *Auguſtine ep.* 6. we do not (ſaid *Minucius Felix octav.* anſwering an Heathen Idolater) ſhew our God, whom we adore, neither do we ſee him: yea, hence we believe him to be God, becauſe *cum ſentire poſſumus, videre non poſſumus*: we perceive him preſent when he thundreth, raiſeth ſtorms, reſtoreth calms — in all his works, but ſee him with mortal eyes we cannot, who is more pure then any ſenſe can apprehend. The eyes ſay, If he be not coloured *per nos non intravit*: he hath not paſſed in by us: the ears ſay, if he made no noiſe, he paſſed not in by us, &c. *Auguſtine tom.*9. *Soliloq. c.* 31. *Lo he goeth by me, and I ſee him not, Iob* 9.11. Wouldeſt thou ſee God with carnall eyes, when as yet thou canſt not ſee thine own ſoul, by which thou liveſt, ſpeakeſt, (and ſeeſt?) The Winde bloweth, thou heareſt the ſound, and feeleſt the violence thereof, yet canſt not ſee it; how much leſſe canſt thou in this dark houſe of clay, ſee the incomprehenſible being of God. When he appeared to *Abraham*, *Moſes*, or the Prophets, he did comply with their preſent infirmity, ſhewing them his preſence, by ſuch an appearance as they could apprehend. We ſee him now in his works, we know and believe in him through Chriſt: For as *Fulgentius* ſaith well, *Object. Ar. diſcuſ.* True faith is not ignorant, of that it believeth, though as yet it cannot ſee, that which it hopeth and believeth: we ſhall more clearly ſee him in the life to come, 1 John 3.2.

the boſom] Moſt dear, united in nature, and acquainted with all his ſecrets. See c.13.22,23.

declared him] Gave us the knowledge of God, otherwiſe unſearchable.

v.19. *who art thou*] For they doubted whether he were not the Chriſt, Luke 3.15.

v. 20. *he confeſſed.* Plainly and openly, as Acts 13.25.

v. 21. *art thou Elias?*] They underſtood that literally which is ſpoken Mal.4.5. which Chriſt interpreteth of *Iohn* Baptiſt, Matth.17. 14. And the Angel plainly told his father *Zachary*, Luke 1.17. that he ſhould go before the face of Chriſt in the ſpirit and power of *Elias*, *Non in anima ejus, nec in carne, Tertul. de anim. c.*35. *fine.* Neither in his ſoul, nor fleſh, but in that excellency of Spirit which the Lord would give him, as he gave of the Spirit of Moſes to the ſeventy elders. Numb. 11. 16. 17. 25. John here denyeth that he is Elias in their ſenſe.

art thou that Prophet] or a Prophet; ſpoken of Deut. 18. 15. they expected ſome notable Prophet. v. 25. John 7. 40. 41. & 6. 14. whereas Moſes ſpake of a ſucceſſion of prophets, ſuch as God would raiſe them, untill the coming of Chriſt the head of all Prophets.

v. 22. *That we may give an anſwer to them*] To the *Sanhedrin*, or great Council; whoſe authority they tacitly alleage, that they might receive from him ſome ſatisfactory anſwer, to carry back with them.

what ſayeſt thou of thy ſelf?] ſeeing thou art not as we ſuppoſed thee; declare thy ſelf; whom profeſſeſt thou thy ſelf to be?

v. 23. *I am the voice*] Iſaiah 40. 3. Matt. 3. 3. Luke 3. 4. one whoſe office is to lift up his voice, and cry in the ears of deaf ſinners.

in the wilderneſs] See Luke 3. 2.

make ſtrait] εὐθύνατε make plain: Iſaiah, in the letter ſpake of their marvellous deliverance under *Cyrus*, which was a type of our ſpirituall deliverance by Chriſt.

v. 24. *The Phariſees*] a moſt ſtrict ſect of the Jews. Acts 26. 5. See on Luke 14. 1.

v. 25. *why baptizeſt thou?*] by what authority? or, who gave thee authority, to inſtitute a new Sacrament, that indeed belongeth to God alone, of whoſe covenants the Sacraments are ſeals.

v. 26. *I baptiſe with water*] unto amendment of life Matth. 3. 11. that you may repent. Acts 19. 4. but Chriſt giveth the inward effect, who is the authour of baptiſme, whereof John was but a Miniſter.

v. 27. *He it is who coming after me*] Matth. 3. 11. *See* Act. 19. 4. this ὀπίσω μου, *after me*, relateth to that which *Zachary* ſaid Luke 1. 76. *Thou ſhalt go before the face of the Lord, to prepare his way*, the meaning is, he that followeth my outward baptiſme with the inward effect thereof: not baptiſing with water onely, as I, who am but a ſervant; but with the Holy Ghoſt, not only exhorting men to repent, and leave their ſins; but giving repentance, forgiving and waſhing away all their ſins. *See* v. 15.

v. 28. *Bethabara*] Judg. 7. 24. it was a paſſage into *Canaan*, and as well a type, as place of baptiſme, the entrance into the Church of Chriſt, and the eternall reſt which remaineth for us. Hebr. 4. 9.

v. 29. *Behold*] John ſheweth and pointeth out Chriſt preſent; herein he was more then a Prophet.

the lamb of God] alluding to the *Paſcall Lamb*: in Chriſt is the ſubſtance of all legall ſacrifices to take away ſins; which he did, ſuffering for them as man, and remitting them as God, he was the lamb metaphorically, in reſpect of his meekneſs, and patience. *See* Iſai. 53. 7. and alſo as he was a ſacrifice for our ſins, ὁ ἀμνὸς τοῦ θεοῦ: ſent of God, and accepted of God: the article hath much emphaſis, to expreſs his dignity and to diſtinguiſh him as from the typicall lamb, and other legall ſacrifices; and alſo to ſhew his relation to all that the law prefigured, or the Prophets foretold concerning him, as if hee ſaid, this is hee, to whom all theſe point.

which taketh away the ſin, &c.] ὁ αἴρων, who taketh away, as Luk. 6. 29. 30. or who beareth: the *Syriac* interpreter giveth it, *ille qui tollit, &c.* it was not poſſible that the blood of bulls and goats ſhould take away ſins. Hebr. 10. 4. this onely is he who doth it, he taketh them away continually; for though he ſuffered but once, yet the vertue thereof floweth as a continuall fountain to cleanſe us, from our ſins though not altogether, *ut non ſint*, (for yet we are partly fleſh and partly Spirit) yet *ut non imputentur*, that they ſhall be no more imputed: be comforted you penitent ſinners who can at laſt repent; no length of time can prejudicate Gods mercy: no repentance (if true and ſerious) can be too late with God, in whoſe ſight, all things both paſt and future, are preſent: If the continuance of ſins could have overcome the mercy of God; Chriſt would not have come in the laſt age of the world to take away the ſins thereof. *Fulgent. venant. ep.* 7. he taketh them quite away *ita ut non ſint, quorum memor non erit. Ambroſ. l.* 5. *ep.* 18. ſo that (in effect) they are not, which he will no more remember.

ſin of the world] the root (originall ſin) and the branch, the actuall, which is mortified, in them by the ſpirit, who in baptiſme put on Chriſt, the new man, and put off the old man, crucified dead and buried: See hereof Rom. 6. & 7. where he mentioneth σῶμα τῆς ἁμαρτίας, the body of ſin, and τὴν ἁμαρτίαν, ſin; becauſe he treateth not there, of remiſſion of ſins, as it is one part of juſtification, but concerning ſanctification in us begun: which remiſſion and ſanctification, though they are never divided in the ſubject (for whoſoever God juſtifieth by faith in Chriſt, them he doth alſo certainly ſanctifie by his holy ſpirit living in them) yet may they in reaſon be diſtinguiſhed: here then underſtand, a taking away of all ſin, and all the works of the devil: he ſaith of the world; that we may know that the benefit of redemption appertaineth not unto the Jews onely; but to all beleevers, of any time, place or age of the world, ſince the beginning to this preſent: therefore is he ſaid to be the lamb of God; ſlain from the foundation of the world, Reve. 13. 8. See 1 John 2. 2. Rom. 3. 29. 30. John 17. 20.

v. 30. *this is he of whom, &c.*] he whom you now ſee preſent: though he appear in the form of a ſervant, is incomparably more excellent then I.

v. 31. *I knew him not*] he knew him not by ſight, but by revelation, till he came to be baptized.

v. 32. *John bare record ſaying*] Matt. 3. 16. Mark 1. 10 Chriſt was teſtified to be the Son of God, by the viſible deſcenſion of the ſpirit; the fathers voice from heaven; and Johns witneſs on earth: ſee alſo 1 John 5. 7.

I ſaw the ſpirit deſcending] Mark ſaith, he ſaw *the heavens opened, and the Spirit like a dove deſcending* which ſome think was by a ſpirituall viſion onely; as Ezek. 1. 1. the Prophet ſaw the heavens open: others take this to have been a viſible opening; ſo that John and the multitude preſent might perceive that it was no humane, but ſome divine buſineſs in agitation, the holy Ghoſt is God inviſible 1 Tim. 1. 17. Heb. 11. 27. and every where preſent. Pſal. 139. 7. &c. Therefore can neither be ſeen with any mortall eye; nor aſcend or deſcend; he cannot change place, who filleth all places, and is comprehended of none: but the inviſible, and incomprehenſible God; for the comfort and confirmation of his elect, manifeſted his preſence in a viſible ſhape: So, deſcended he in the form of a dove, not in the form of an Eagle, Vulture, or bird of prey: as, to intimate his goodneſs; ſo to teach us, of what ſpirit we ought to be, in harmleſſe converſation. See Matthew 10. 16. Jam. 3. 17. See *Tertul. de bapt. c.* 8.

v. 33. *Upon whom thou ſhalt ſee the Spirit, &c.*] Upon what man thou ſhalt ſee the Spirit deſcending in a viſible form, &c. he is the Chriſt: by this ſigne God revealed him to John.

with the holy Ghoſt] who giveth the effect of baptiſme, ſanctification and cleanſing from our ſins.

v. 34. *That this is the Son of God*] ὁ υἱὸς, *That Son of God*: *Chryſoſtom* and *Cyril* note the emphaſis of this article, *that Son of God*: the onely Son by nature (not by adoption, as are the Saints, 1 John 3. 1. 2.) the very Meſſias promiſed by the Prophets, and expected by the faithfull: this is he; look not for any other: there is not ſalvation in any other name. Acts 4. 12.

v. 35. *John ſtood*] In *Bethabara* where he uſed to baptize.

two of his Diſciples] he had many hearers; but ſome more intimate; whom he alſo privately inſtructed and prepared for the ſchool of Chriſt, he nameth here onely two in whom the effect of Johns preſent teſtimony concerning Chriſt, more evidently appeared and wrought; poſſibly more might alſo hear the ſame.

v. 36. *Looking on Jeſus*] Intentively, and doubtleſs with ſingular comfort, as knowing him to be the Lord and Saviour of his elect.

behold the Lamb of God] this is but a ſhort ſermon of John; but the ſum of all that he had to ſay, whoſe office was to declare Chriſt now exhibited: & this he repeates to awake the attention of his drowzie hearers, who before did not much heed what he ſaid, ſo uſe faithfull Miniſters to repeat fundamentalls of Religion untill their auditors marke and underſtand them, and make ſome good uſe thereof.

v. 37. *Two Diſciples heard him ſpeak*] John gathered not diſciples for himſelf, but Chriſt: theſe two are mentioned, who heard and conſidered what John ſaid: they probably heard the ſame the day before; but we read of no effect then; now we finde how they move towards Chriſt. God hath his times to call; and his word like ſeed, (though on good ground) doth not preſently ſpring up in all hearers; in due time it ſhall in all the faithfull.

v. 38. *What ſeek ye*] This he ſaith, not doubting, but affording them occaſion of conference; though indeed it much ſkilleth what they ſeek, who pretend to come to Chriſt. See 1 Cor. 10. 33. 2 Cor. 2. 17. 2 Pet. 2. 3. Phil. 2. 21.

ſaid unto him Rabbi] this was a title which they uſed to give great and eminent men; but now it was commonly given to all teachers: he was called רבי *rabbi*, who by impoſition of hands was declared a *wiſeman*. *Syr.* רבן *rabban*, and John 20. 16. רבולי in ſome editions for the *Greek* Ραββονί See *Joh. Druſ. praeter. lib.* 4. in Joh. 20. 16. and *ad v. N. T. Rabbi. Caninius. de locis N. T. Marian. Troſtius. varia* *lection*, in John 20. 16. the Evangeliſt interpreteth there, as here by *διδάσκαλε*, *maſter or teacher*; it is of the *Hebr.* root רבב *rabab* great, thence רב *rab excellens*, or *peritus in aliquâ arte*, *Magiſter*, *Doctor*; here we may conceive that though they yet underſtood not, that Chriſt was the only teacher of his Church, yet moved with *Johns* teſtimony concerning him, they eſteemed him as a prophet and doctour which was the firſt ſtep of their hearing him.

where dwelleſt thou] or *abideſt thou?* where lodgeſt thou? dwelling at Nazareth, it ſeemeth he was a ſtranger there where John was baptizing, and where he now ſaw, and pointed at him, if any now enquire the like of him, let him come and ſee in his word and ordinance: every river, if thou follow it home, will bring thee to finde the ſea, whence it came: ſo every part of the Goſpel will lead thee (as the Star the wiſe men, Matth. 2.) to Chriſt.

v. 39. *Come and ſee*] Thus Chriſt readily entertaineth them who ſeek him in truth; he putteth none of them off (See c. 6. 37.) yea, he inviteth all that labour under the heavy burden of their ſins, Matth. 11. 28.

about the tenth hour] that was two hours before night: the day they divided into 12. hours, which in the ſummer, they made proportionably the longer; in the winter, the ſhorter: but ſo little before night, they conſider not the importunity but in deſire to hear Chriſt, they preſently follow him: formall Goſpellers (like *Felix. Act.* 24. 25.) uſe to *diſcuſſe* the word, and preachers thereof, unto their *convenient ſeaſon*; which they will ſeldom finde; but to thoſe who indeed hunger and thirſt for righteouſneſs, no time is unſeaſonable to learn.

v. 40. *Simon Peters brother*] The Evangeliſt here nameth him Peter, by way of anticipation, for he was not yet ſo named. See v. 42.

v. 41. *The Meſſias, &c.*] *The anointed.* So the *Hebr.* משיח *Maſhiach*, of משח *Maſhach unxit oleo*, now becauſe Kings, Prieſts, and Prophets, were anointed with ſacred oyl, the confection whereof might not be imitated to any other uſe, therefore Chriſt in whom all theſe offices met, was by an *eminence* called the משיח *Meſſias*. Dan. 9. 26. ſo often in the New Teſtament Μεσσίας is put for, and interpreted Chriſt: *Χριστός*: the anointed, or Chriſt, yet was he not anointed as they in the type with material oyl, but with the holy Ghoſt. Act. 10. 38. and that *above his fellows*, Pſal. 45. 7. See c. 3. 34. Coloſ. 2. 9. thus the *Chalde* often interprets propheſies concerning him. Gene. 49. 10. *until* שילה *Shilo come Targ.* משיחא.

v. 42. *And he brought him to Jeſus*] you muſt underſtand this of Andrew and Peters firſt coming to Chriſt, after which they returned to their fiſhing again; their calling to the Apoſtleſhip, when they left their nets and followed Chriſt as Apoſtles, was afterwards, and is recorded, Matt. 4. 18, &c. Luk. 5. 10, 11.

a ſtone] or Peter, Simon of Jonah (*Auguſtin. in Joh.* readeth, thou art *Simon filius Joannis*: ſo *Jerom. de ſcriptor. eccles.* and *Fulgent. l.* 3. *ad Thraſimund*, whence *Joh. Druſius. l.* 4 *prœterit.* gathered, that the father of *Simon Peter* was called יוחנן or יוהנא and contractedly יונא and not יונה *Jonah*, a dove, thou ſhalt be called Κηφᾶς which is πέτρος, that is, Peter, a proper name; or πέτρος an appellative, which is a ſtone the *Syriac* hath כאפא *cipho*, a ſtone, from כיף Job. 30. 6. Jer. 4. 29. See *Jo. Druſ. ad voc. N. T. com. prior.* Thou art Peter (ſaid our Saviour Matt. 16. 18.) and on this rock will I build my Church: not on the perſon, but on the confeſſion of Peter ſaying, thou art Chriſt the *Son of the living God*: for (as *Iſidor. de etymol. l.* 7 ſaith) Chriſt was the rock on which foundation, even Peter alſo was built. See Epheſ. 2. 20. to which ſenſe *Gregor. l.* 3. *ep.* 33. ſaith, *vitam veſtram in Petrâ eccleſiæ, hoc eſt in confeſſione beati Petri---ſolidate*, ground your lives on the rock of the Church, that is, on the confeſſion of bleſſed Peter: in Chriſt all the faithful are λίθοι ζῶντες, living rocks or ſtones. 1 Pet. 2. 5. this name Chriſt giveth Peter, intimating his firm conſtancy in the treth.

v. 43. *Follow me*] be my diſciple: and he preſently followed him: ſo powerfull is his word: he but ſaid at firſt *let us make man*, Gen. 1. 26. and he was made, and here, *but follow me*, and he (as others after) left his former calling, and followed Chriſt: profane *Porphyry* and the apoſtata *Julian* ſcoffed hereat, not knowing the power of Chriſts calling; nor believing that the dead ſhall once hear his voice, and come out of their graves John 5. 28. 29. nor do wicked hearers feel the power of his word calling them to repentance and newneſs of life; becauſe they are deaf adders and belong not to Chriſt. c. 8. 47. 2 Cor. 4. 3. 4. here is comfort on two firm grounds, firſt (as *Chryſoſtom. ho.* 17. noteth) God preventeth our wills with his grace: our ſanctification, and ſalvation, beginneth not of, or from our ſelves, when, or how could we ever hope to be ſaved; if that work muſt not otherwiſe be accompliſhed then by our own ability and goodneſs? Secondly, though this work, in relation to mans ſtrength, be as impoſſible, as for a mortall man to climbe up into heaven, yet with God our Saviour, how eaſie is it? why ſhould I deſpair of his ſaving me, who can as eaſily repair me, as he made me? if he but ſay follow me: I ſhall follow him into eternall happineſs: ſhall I doubt that he who hath ſuffered the moſt bitter death for me, will not ſo much as ſpeak the word to ſave me?

v. 44. *Philip was of Bethſaida*] a town neere unto the lake of *Geneſareth*, to which Philip gave the honour of a City, and called it by a new name, *Julia. Joſeph. orig. Jud. l.* 18. *c.* 3. to this very place our Saviour denounced ſo great woes, Mat. 11. 21. that from ſo impious a place he vouchſafeth to call out ſome to be chief Apoſtles, it declareth the admirable mercy of God taking ſome as brands out of the fire; as jewels out of the dirt.

v. 45. *Philip findeth Nathaneel*] he was of *Cana* in Galilee. Iohn 21. 2. all good is diffuſive of it ſelf, ſpecially the truth of the Goſpel, which as a living water, or ſwift ſtream cannot be dammed up: if we are effectually called to Chriſt, we ſhall not reſt untill we have called others to the ſame communion.

Moſes in the law] Gene. 49. 10. Deut. 18. 18.

prophets did write] Iſaiah 4. 2. and 7. 14. Jere. 23. 5. and 33. 14. Ezekiel 34. 23. and 37. 24. 25. Daniel. 9. 24. Micha. 5. 2. zach. 6. 12. and 13. 1. Mal. 3. 1. &c. hence appears the admirable conſent of the old and new Teſtament, repreſented (as *Gregor. hom.* 25. *in Evang.* well noteth) by the two *Cherubims*, Exod. 25. 17. 18. 19. 20. covering the *propitiatory* with wings ſtretched out, touching each other, both looking toward Chriſt our propitiation. 1 John 2. 2. and with contiguous ſenſes reaching one another.

the Son of Joſeph] as men ſuppoſed. Luke 3. 23. but indeed he was, as God ἀμήτωρ without Mother; as man ἀπάτωρ without father. *Gr. Nazianzen. orat.* 38. as Hebr. 7. 3.

v. 46. *Can there any good thing come out of Nazareth*] he had a prejudicate opinion of the place, either becauſe he conſidered the propheſie. Mich. 5. 2. which ſaith that Chriſt ſhould be born at *Bethleem*: ſo the Phariſees reaſoned. Iohn 7. 41. 42. or as they ſaid (Iohn 7. 52.) to *Nicodemus*, *ſearch and look, for out of Galile ariſeth no prophet*: The place maketh neither good nor bad: the earth is the Lords; who is no accepter of perſons.

Come and ſee] be not withheld from Chriſt by other mens prejudicate opinion; but try. Philip could not, or would not contend with him; but appealeth to his own further experience, as if hee had ſaid, doe but come to him and you will ſee, that ſome good may come from thence.

v. 47. *No guile*] A man of ſincere and ſimple integrity, which maketh the difference between the true, and feigned Iſraelites.

v. 48. *Waſt under the fig-tree*] Chriſt ſeeth us where ere we are, and when we think not of him: *ipſe timendus eſt in publico*, *ipſe in ſecreto*; *Auguſtin. de verb Dom. in Joh. Ser.* 46. he is to be feared in publike, he is to be feared in ſecret.

v. 49. *Thou art the ſon God*] Chriſts word begate this faith, which brake out into a confeſſion, of more then he heard of Philip: he called him the ſon of Ioſeph, but Nathaneel, acknowledged him the Son of God.

king of Iſrael] he knew not yet the extent of Chriſts kingdom. Pſal. 2. 8. Reve. 17. 14. therefore according to his meaſure he confeſſeth.

v. 50. *Believeſt thou?*] This queſtion is in effect a vehement aſſeveration, and as it were an admiration at his excellent faith.

thou ſhalt ſee greater things] which ſhall more evidently maniſeſt me to thee.

v. 51. *Verily, verily*] this repetition intimateth the certainty of his aſſertion; concerning the word ἀμὴν here uſed, ſee the marginall note of the learned *Tremelius* on this place.

heaven open] the kingdom of heaven opened to men in Chriſt, which their ſin and ignorance ſhut up.

and the angels of God] He alludeth to *Jacobs ladder*. Gene. 28. 12. See Coloſſ. 1. 20. Epheſ. 2. 19. Pſa. 34. 7. Heb. 1. 14. and he ſignifieth his Divine power, which ſhould be ſeen in the miniſtery of the *angels* to him the head of the Church, and the elect his body, the ſum is; they who were enemies, are reconciled to us in Chriſt and we are made fellow Citizens with them, Epheſ. 2. 19. and they our guardians. Pſal. 34. 7. Hebr. 1. 14. all this is the advantage of true believers.

CHAP. II.

Verſe 1. C*Ana*] Cana the leſſer, as *Jerom* ſaith: of which was *Nathaneel.* John 21. and *Simon.* Mat. 10. 4.

Galilee] The lower near the lake of Tiberias, called Galilee of the Gentiles. Iſaiah 9. 1. Matth. 4. 13. 15.

the mother of Jeſus] It ſeemeth *Joſeph* was dead before Chriſt began to preach: *See Epiphan. hæreſ.* 78.

v. 2. *both Jeſus was called*] Invited as friends: Jeſus came not into the world to aboliſh humane ſocieties, and civill cuſtoms; but to ſanctifie them with his holy preſence: for as in him the right to the creatures (loſt in *Adam*) was reſtored; ſo would he ſhew, and by example teach men the right uſe of them: ſometimes in a more plentifull (but ſober) manner, as in feaſts and feſtivities. See Deut. 16. 14.

v. 3. *when they wanted wine*] It ſeemeth theſe married couple were of a ſlender eſtate, and ſome of their gueſts unexpected: the main thing conſiderable is, Gods providence, diſpoſing this want (as often he doth with his) to his own glory: as it is ſaid of *Lazarus* death. chap. 11. 4. and the blinde mans want of ſight, chap. 9. 3.

his mother ſaid unto him, they have no wine] Why ſhe thus ſpake is uncertain; Chriſt having yet done no miracle, to give her confidence that he could ſupply the want: poſſibly ſome other things ſpoken, not here recorded, gave the occaſion: or that ſhe, who long before had laid up in her heart, thoſe things which were ſpoken of him (Luke 2. 51.) marked alſo what *John Baptiſt* teſtified of him; as alſo what the Angel *Gabriel* told her: and it is more then probable, that in theſe many yeers, wherein Chriſt lived with her, ſhe had often conferred with him, concerning the great work of redemption by him to be accompliſhed: and if there were here any place for conjecture; why may we not conceive it probable, that he might acquaint her with his gathering diſciples, preaching, and manifeſting himſelf to Iſrael, by ſignes and mighty works? and that this declaration had the force of a petition, as had that of *Mary* and *Martha*. John 11. 3. Lord, behold he whom thou loveſt is ſick: and his anſwer ſeemeth to make for this; for when he ſaith, *mine hour is not yet come*, he ſeemeth not ſo much to deny a ſupply, as to blame the unſeaſonableneſſe of the motion for it.

v. 4. *woman, what have I &c.*] Though he were incomparably greater, as being God, yet being the Son of *Mary*, as man, he ſpake not any otherwiſe, then became the reverence due to a parent: but becauſe he was not her Son in that nature, by which he would do the miracle, he inhibiteth preſcribing God; and therein recalleth her from all reſpects of motherhood, ſo far as they hindred the conſideration of Gods power and glory, in the following miracle. See Luke 2. 49. Matth. 12. 48. Hebr. מה לי ולך *ma li valach.* 2 Kings 9. 13. *what have I to do with thee?*

mine hour is not yet come] The fit time appointed by God, which is, when it ſhall beſt ſerve for his honour.

v. 5. *whatſoever he ſaith unto you*] It is probable that ſhe had an expectation of ſome extraordinary ſupply, becauſe ſhe prepared the ſervants to obey him, in order to the ſame.

v. 6. *ſix water-pots of ſtone*] Wherewith they uſed often to waſh and purifie themſelves. See Mark 7. 3. waters were very ſcarce in Paleſtine, fountains being there but rare, as *Chryſoſt.* noteth, *hom.* 21. therefore the Jews kept ſuch veſſels of waters filled by them. The Heretick *Hebion* would have brought into the Chriſtian Church, this now antiquated cuſtome of the Jews.

containing two or three firkins apiece] Meaſures which the Syriac gives רבעין, *rebbin* of the Hebr. רבע *rebah a quartall, continet quadrantall octavam partem cadi, ſive modii. Tremel. Gre.* μετρητὰς δύο. Some conjecture that theſe ſix contained about half a tunne, each veſſel being about half a terſe: ſo that Chriſt gave a bountifull ſupply, which ſet off the excellency of the miracle.

v. 7. *fill the water-pots with water*] He ſaid not, fill the wine caſk, but thoſe water-pots there ſtanding; into which they uſed not to put any wine: neither doth he bid them fill ſome other the like pots (that might have admitted ſome jealouſie of a compact) but thoſe out of which they had now drawn water for their uſe; all this, for the clear evidence of the miracle. See 1 Kings 18. 44.

filled them up to the brim] Though theſe waiters knew not what Chriſt meant to do, yet thus the providence of God directed it, leſt any ſhould object, or conceive that ſome wine might happily be afterward ſecretly conveighed into the ſame veſſels, and ſo deceive the gueſts, with an appearance of a falſe miracle.

v. 8. *governour of the feaſt*] The ſteward, or ruler of the houſe: as, Geneſ. 43. 16. among them it ſeems his office was onely to order the feaſt.

v. 9. *water that was made wine*] Water converted into wine; by which he ſhewed himſelf the God and Lord of nature; here doing that in an inſtant, which he doth every yeer in the vine, by turning water and the moiſture of the earth, by ſlow and inſenſible degrees, into the juice of the mature grape whence the wine is preſſed: he could here without their miniſtry, as eaſily have turned the air in the pots into water, as the water into wine; but he would ſo do this miracle, that all preſent might be certain witneſſes thereof.

v. 10. *well drunk*] That is, liberally, as Gen. 43. 34. for the word שכר *ſhachar* with the Hebrews anſwering to the Greek word μεθύειν, is not alwayes to expreſſe intemperance, as Gen. 9. 21. 2 Sam. 11. 13. but ſometimes to ſignifie, onely a liberall uſe of wine without exceſſe, as here, and in the forecited place. Gen. 43. 34. See on Luk. 1. 15.

v. 11. *This beginning of miracles*] Chriſt adorned this wedding with his preſence and firſt miracle.

and manifeſted] He wrought this miracle ſo evidently, that his divine power appeared therein.

diſciples beleeved on him] For the end of miracles, is to bring us by faith to Chriſt: whereas *lying* miracles carrying men away from Chriſt into ſuperſtition, are Satans deluſions. 2 Theſ. 2. 9, 10, 11.

v. 12. *Capernaum*] A rich city on the ſea coaſt, in the borders of Zabulon and Nephtali, where Chriſt dwelt when he left Nazareth. Matth. 4. 13.

and his brethren] That is, his kinſmen, whom the Hebrews called brethren. Gen. 13. 8. and 14. 14. Matth. 13. 55.

v. 13. *Jews Paſſeover was at hand*] See Exod. 12. 2. and 13. 3. and 23. 14, 15. and the morall thereof. 1 Cor 5. 7, 8.

v. 14. *and found*] Chriſt appointed to purge the temple; Mal. 3. 1, 2, 3. preſently repaireth thereto: this was the firſt Paſſeover after Chriſts baptiſm; and therefore this is not the ſame hiſtory which is recorded, Matth. 21. 12, Mark 11. 15. Luke 19. 45. that was when his paſſion drew neer.

in the temple] In the outward court of the temple.

ſold oxen] They that dwelt far from Jeruſalem, were by the law, to make their offerings into money, and to furniſh themſelves there. Deut. 14. 25, 26. but not in the temple, which was the houſe of God, or houſe of prayer.

changers of money ſitting] To fit all ſtrangers with exchange of moneys there currant; to buy ſacrifices.

v. 15. *of ſmall cords*] Probably, thoſe which bound the oxen and ſheep.

v. 16. *make not my Fathers houſe an houſe of &c.*] He blameth not the ſale of ſheep and oxen and doves (the law allowed that) but that they ſold them within the court of the temple; and ſo made it an houſe of merchandize: that he condemneth: becauſe, that through it, it was not lawfull ſo much as to bear a burden. Mark 11. 16. If Chriſt thus purged his temple from elſewhere-lawfull merchandize and profanation, when yet he well knew it ſhould ſhortly after be utterly demoliſhed; if he would not have them buy and ſell there, thoſe things without which they could not then ſerve him according to his own law; thoſe things which doubtleſſe many bought with a ſincere purpoſe for the ſervice of God; with what ſcorpions will he at laſt revenge the profanations of thoſe houſes of prayer, which have been ſo ſhamfully abuſed among us, and made dens of theeves and murderers?

v. 17. *The zeal of thy houſe*] Pſal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthyly done or attempted, againſt thoſe we love: as alſo 2 Cor. 7. 11. Sometimes it importeth fervent affection; as, Col. 4. 13. Sometimes good intention, though without knowledge or right levell. Rom. 10. 2. Phil. 3. 6. Sometimes envy. chap. 7. 9. and 13. 45. and 17. 5. Sometimes for emulation. Gal 5. 20. So *Clemens Romanus ep. ad. Cor. p.* 6. 7. ſaith, ζῆλος καὶ φθόνος zeal and envy (that is, anger and envy) were the cauſe of *Cains* killing his brother; no ſuch zeal had Chriſt, who had no ſin; but an holy zeal to the ſervice and honour of God his Father.

eaten me up] As it were a ſecret fire feeding on my thoughts, ſo that it will not ſuffer me to be mindfull of my ſelf: as, Pſal. 102. 4. and 119. 139.

v. 18. *that thou doeſt theſe things*] Whereby it may appear, that thou haſt divine authority, to do and ſay ſuch extraordinary things.

v. 19. *deſtroy this temple*] See Matth. 26. 61. If you deſtroy, or when you deſtroy: thus he ſheweth his divine preſcience, foretelling of his paſſion: theſe things he ſpake, not plainly, becauſe he knew they would not have beleeved, the diſciples could not yet, how much leſſe the vulgar?

v. 20. *Fourty and ſix yeers was this temple in building*] This was not the temple built by *Solomon.* 1 Kings 6. 37. 2 Chron. 3. 1. that was deſtroyed by the Caldeans. 2 Chron. 36. 19.

but the ſecond temple built after their return from Babylon. Ezr. 4. So much hindred, that it was fourty ſix yeers in hand. See hereof *Iſ. Caſaub. exercit* 13. *N.* 38.

v. 21. *of the temple of his body*] That is, his humane body the temple of the Godhead. Coloſ. 2. 9.

v. 22. *his diſciples remembred, &c.*] For then he opened their underſtanding, that they might know what he had ſaid and done. Luke 24. 45. Thus Gods word (which Chriſt compared to ſeed ſowed. Matth. 13.) ſometimes lyeth long (as under frozen clods) not appearing, but as dead and loſt; yet in Gods good time it is quickned, and brought to memory again, and the uſe and fruits thereof ſhew an admirable life of the holy Ghoſt working thereon.

v. 23. *many beleeved in his Name*] With a temporall faith, ſuch as uſually is theirs who depend on miracles: it was no ſound or juſtifying ſaith; which Chriſt would not truſt.

v. 24. *did not commit himſelf unto them*] He truſted them not; neither with the ſecret myſteries of his doctrine, as *Chryſoſtom*, *Auguſtine*, and *Theophylact* conceive; nor with his own ſacred perſon: he did not ſecurely converſe with them, nor did he truſt himſelf with them, as he did with his diſciples, and well known friends.

he knew all men]what they had in the ſecret of their hearts; what they had been, were and would be. chap. 13. 18. & 6 71.

v. 25. *needed not that any*] Chriſt being the ſearcher of all hearts, hath no need that any ſhould enform him concerning man.

CHAP. III.

Verſe 1. P*Hariſees*] See on chap. 1. 24.

a ruler of the Jews] Either one of their *Sanhedrin* or great councel; or one of the rulers of their ſynagogue.

v. 2. *by night*]For fear of the Jews. Joh.19.38. See ch.9.22.

Rabbi] Maſter, or teacher. See on chap. 1. 38.

come from God] Divinely, & extraordinarily ſent to teach us.

v. 3. *born again*] Or, *from above*, regenerated by the holy Ghoſt.

ſee the kingdom of God] That is, enter into it, as verſe 5.

v. 4. *How can a man*]To examin ſpirituall myſteries by carnall reaſon, is a main let to the underſtanding thereof.

v. 5. *of water*] Of baptiſm the ſacrament of regeneration, which is the ordinary way into the Church and kingdom of God, though his grace be not tied to external means: and it is the contempt, not the the privation of the ſacrament which condemneth.

ſpirit] Which giveth the inward effect of baptiſm.

kingdom of God] Of grace here, and glory in the life to come. See. on verſe 6.

v. 6. *born of the fleſh*] The corrupted nature of man, (oppoſite to regeneration) concerning which the Apoſtle ſaith, *it cannot inherit the kingdom of God.* 1 Cor. 15. 50. the whole ſenſe is; no man can know the myſteries of the kingdom of grace, without a regenerate minde; and therefore no man can be ſaved by the grace of adoption, without regeneration and renovation of the whole man: we are born aliants to the kingdom of God, (Ephe. 2.1. &c.12. 13.) and mere enemies. (Rom. 5. 10.) until we are born again of water and the holy Ghoſt; hence is it, that the Apoſtle requireth, *a new man*, a new *creature*. 1 Cor. 5. 7. 2 Cor. 5. 17. Gal. 6. 15. Epheſ. 4. 24. Col. 3. 10. the unregenerate man perceiveth not the things of the ſpirit of God, neither can he, becauſe *they are ſpiritually diſcerned.* 1 Cor. 2. 14. the carnall man ſaith *Theophylact* (in Luk. 14.) *μηδὲν ὑπὲρ φύσιν πιστεύων*, he beleeveth nothing ſupernaturall: now as the creature can be but once properly created; and a man can be but once born; ſo neither can he be more then once regenerate: *quomodo enim uterus non poteſt repeti, ſic nec baptiſmus iterari*, ſaith *Proſper*.

is fleſh]Is carnall, ſubject to ſin and death: underſtand herewith, the wiſdom, will and affection of the naturall man. See Rom. 7. 14. &c. & 8. 7. why of holy parents carnall ſons are born. See *Auguſt.* To. 7. *part.* 2. *de nuptiis & concup. c.* 18. of the neceſſity of regeneration. *See Proſp. contra. Collator. c.* 18.

is ſpirit] Is ſpirituall: ſubject to the ſpirit, ſanctifying man, and ſtiling him ſpirituall; notwithſtanding the remainds of ſin ſtriving againſt the ſpirit; and thoſe works of the fleſh, like the wilde fruits growing on the ſuckers of the ſtock, on which the adopted branches are engrafted, bearing fruits of regeneration.

v. 7. *born again*] Or from *above*.

v. 8. *winde bloweth where it liſteth*] That which the Hebrews call רוח *ruach* (with them a *πολυώνυμον*) the Greeks expreſſe by the word *πνεῦμα*, ſignifying amongſt other things winde, or a blaſt of winde: ſo *Ariſtot. de mundo. Thucid. l.* 4. and other authors uſe it: in ſcripture it often ſignifieth the holy Ghoſt; the meaning here is; as the power of God is perceived in the winde moving the air, though we cannot ſee it; ſo is it in the changing and renewing of us, though the manner be hid from us: *where it liſteth:* ſignifieth, without any reſtraint by the power of man: this manner of ſpeaking is taken from creatures, voluntary moving themſelves, as they ſay *libero ac vago impetu.*

v. 9. *How can theſe things be?*] Chriſt had preached this point unto him, that except a man be regenerate he cannot ſee the kingdom of God; and *Nicodemus* is now an example of the ſame: being ſo great and learned Scholar, yet being not regenerate, he could not underſtand the very rudiments of that kingdom.

v. 10. *and knoweſt not theſe things*] Theſe words are quick and reprehenſory: as if he ſaid, it is a foul ſhame for a profeſſed teacher of Iſrael, to be ignorant in the very fundamentals of religion; the more, ſeeing this point is layed down in many places of Scripture, Jer. 31. 19. Ezek. 11.12. and 36. 26. Pſalm 51. 10. circumciſion ſignified it: it is the end of all the Law, purity of heart, and ſanctimony of life; it is that which puts difference between ſinful worldlings, and the holy ſons of God. Now, the otherwiſe learned *Nicodemus* knew not theſe things, becauſe they are no otherwiſe then ſpiritually diſcerned, 1 Cor. 2. 14.

v. 11. *Verily, verily*] Ἀμὴν, *ἀμὴν*, the word is from the Hebrew אמן *aman, verax, verus, fidelis*; and אמן *amen*, as much as, ſo be it; they uſed it as a ratification of their prayers, Jer. 11. 5. and deſiring the fulfilling thereof; ſo Deut. 27. 15. *all the people ſhall ſay* אמן, *amen.* 70. *γένοιτο*, *let it come to paſſe*, or *be ſo*; ſometimes it was doubled to the more vehement confirmation or aſſeveration, as Num. 5. 22. *the woman ſhall ſay*, אמן אמן, *amen, amen*; hence in the Primitive Church after prayers, and ſome other repetitions in their aſſemblies, the people anſwered, *Amen.* 1 Cor. 14.16. *how ſhall he ſay*, τὸ Ἀμὴν. So Revel. 1. 7. *ναὶ* Ἀμὴν, *yea, ſo be it.* And ſo our Saviour often uſed it doubled, for a vehement aſſeveration; as if he ſaid, *faithfully, truly, or aſſuredly* it is ſo.

we ſpeak that we do know] In that Chriſt ſaith *οἴδαμεν, we know, &c.* the cauſe and ſence is, I and all the Prophets (which ſpake by my Spirit, and of me) well know what we ſpeak and teach; thus joyneth he with their miniſtery; whence appeareth their errour, who would have the authority of ſcriptures to depend on the Church: that were to ſubject the truth of Chriſt to the examination and approbation of men.

that we have ſeen] This is to expreſſe the certainty of the Goſpel: becauſe, with us the ſenſe of ſeeing is moſt certain; we uſe to ſay we have ſeen a thing, when we will affirm a certainty of knowledge.

ye receive not our witneſſe] That is, few of you receive it. So chap. 1. 11. his own received him not, that is, few of them received him: it hath been the miſery of all times: *Lord who hath received our report?* Iſaiah 53. 1. let us not think the worſe of truth, becauſe it hath few ſincere followers; mans unbelief cannot make void the truth of God. Rom. 3. 3. let them take heed, who out of opinion of new light, contemn the old invariable truth of Chriſt; who will be teachers of the law, and yet underſtand not *what they ſpeak, neither whereof they affirm.* 1 Tim. 1. 7. It is but juſt with God to ſend them to their damnation; ſtrong *deluſions that they ſhall beleeve lies*, who receive not the *love of the truth*, that they might be ſaved. 2 Theſ. 2. 10, 11. read it in *Ahabs* example. 1 King. 22. 29. &c.

v. 12. *earthly things*] Naturall things, as concerning the winde: or in a plain and common manner, as he delivered his heavenly doctrine: for it is moſt true which *Chryſoſtome* noteth, *hom.* 26. in regard of his hearers weakneſſe, he attemperateth to them.

v. 13. *came down from heaven*] By aſſumption of the humane nature. chap. 1. 14.

the Son of man] Chriſt God and man: Son of man is often put for man. Pſal 8. 4. Iſaiah 51. 12.

which is in heaven] Not becauſe the humane ſubſtance of Chriſt was diffuſed to an ubiquity; but becauſe one and the ſame Son of God, and Son of man, very God of his father, and truely man by the aſſumption of our fleſh and blood, though according to his true humanity, *localiter tunc eſſet in terrâ*, he was then locally on earth, yet according to his deity, which cannot be contained in place, he filled heaven and earth; and was then in heaven in reſpect thereof, whoſe properties are attributed to the perſon of Chriſt, conſiſting of thoſe two united natures; hereof, See *Fulgent. de perſon. Chriſti ad Thraſimund. l.* 2.

v. 14. *as Moſes lifted up the ſerpent*] Numb. 21. 9. As the brazen ſerpent lifted up had the true form of a ſerpent, but not the venome; ſo had Chriſt the true form and nature, but not the ſin of man: that ſerpent was a ſigne of grace, and a remedy againſt evill, that all who were ſtung with fiery ſerpents, might ſee him, and be healed; ſo was Chriſt lifted upon the croſſe. chap. 12. 32. and is now lifted up in the word and ſacraments (Iſaiah 49. 22. Gal. 3. 1.) that the faithfull may look into heaven after him, and be healed: this he did not openly ſpeak, but remitted his hearers to the old type, as *Chryſoſtom* noted. *Hom.* 26. to ſhew the admirable conſent between the Old and New Teſtament; and to intimate, that he went not unwillingly to his paſſion: alſo to help the faith of the weak: if any doubt, how can they who believe in Jeſus crucified, be ſaved? let him conſider how he that but looked on the ſimilitude of a Serpent, was healed; how much more ſhall they who with true faith look upon Jeſus, the life, through the vaile of his crucified fleſh? there the Serpent ſtung, and the Serpent healed; here death (whoſe ſting is ſin. 1 Corinthians 15.) in the firſt Adam, deſtroyed: here the death of the ſecond Adam Chriſt ſaved and gave us life.

v. 15. *Whoſoever believeth in him*] whoſoever; without reſpect of perſons (Acts 10.34 35.) believeth that Jeſus Chriſt, the true Meſſias, and Saviour of the elect, died for our ſins and roſe again for our juſtification (Rom. 4.25.) and in aſſurance of the truth of Gods promiſes propoſed in the Goſpel, apprehendeth his particular intereſt and propriety therein, as chap. 20. 28.

v. 16. *For ſo God loved, &c.*] In this verſe Chirſt ſheweth theſe four concurrent cauſes of our redemption and ſalvation. 1. The principall, firſt, impulſive; the love of God, which can have no cauſe but it ſelf. 2. The materiall, or price of our redemption, *his only begotten Son.* 3. the inſtrumentall; faith in Chriſt: *that whoſoever believeth in him.* 4. the finall, *eternal life.*

the world] That is, mankinde, for Chriſt ſpeaketh not here of that common love of God, whereby he willeth the good of conſervation to the creature; ſo he loveth all the creatures; but of his ſpecial love, whereby he willeth man ſhould be ſaved by Chriſt, and he is truly ſaid to love the world, becauſe they whom he loveth to eternall life, are in the world, a part of the world, and gathered by his word, and holy Spirit into the body of the Church, out of all ages and parts of the world, God loved all that he made: he loveth not ſin which is neither in him, nor of him, he loved a ſinning world (for when we were enemies, he reconciled us. Rom. 5. 10.) but not the ſins of the world: if we ſpeak of Gods peculiar love which is to eternal life; we muſt underſtand the elect onely, oppoſed to that part thereof, concerning which it is ſaid; *the whole world lieth in wickedneſs.* 1 Joh. 5. 19. and, *I pray not for the world*- c. 17. 9. Chriſt prayed for thoſe whom he loved to ſalvation; that is, for the elect only *I pray for them* I pray not for the world, the elect are in the world, not of the world (c. 17. 16.) that is, of that party which lieth in ſin and unbelief; ſo two ſorts of men are intimated, *ſub uno mundi nomine*; under this one name, *world* (ſaith *Proſper*) *ſicut enim dicitur mundus in impiis, ita dicitur mundus in ſanctis*--- the wicked are called the world, and here the ſaints are called the *world which God loveth*, God loveth us ſuch as we ſhall be by his gift, *non quales ſumus noſtro merito. Auguſtin. de C. D. l.* 17. *c.* 4. not ſuch as we are by our deſert, he loved, *quod fecerat & elegerat in filio*, ſaith the ſame *tr.* 110. in Joh. 17. that which he had made, and choſen in his Son; out of whom he loveth no man to eternall life: a Prince may be truely ſaid, to love his Subjects ſpecially then, when he puniſheth the perverſe, rebellious, and ſeditious among them; and a Phyſitian his patient, ſpecially when he moſt endeavoureth to correct the corrupt and malignant humours which diſaffect him: ſo neither can it prejudicate the love of God that he cutteth off and condemneth reprobates, or when with ſevere corrections, he fetcheth in, amendeth, and ſaveth thoſe whom he loved and elected from eternity, thus then the creatour, and Lord of lords, loved the world; that is wretched mankinde diſperſed, upon the face of the earth, without difference of nation, dignity, ſex, or age: all the world with his common love, (of which all have ſome taſt) the elect only, according to the effect thereof, his purpoſe of ſaving them in Chriſt. See more concerning the acceptation of the word (world) *Auguſtin. To.* 7. *Contr. Jul. Pelag. l.* 6. *c.* 1.

v. 17. *For God ſent not*] c. 12. 47. God gave, and ſent his Son, by his incarnation: he confirmeth that which he ſaid, *ſhould not periſh.* v. 16. by declaring the end of his preſent coming into the world.

to condemn the world] Chriſts coming condemneth not, but unbelief and contempt of Chriſt, c. 9. 39. & 12. 47. he came not now to judge (that ſhall be at his ſecond coming) but to propoſe terms of peace, and mercy; that they might believe and be ſaved.

that the world through him, &c.] not only Jews, but Gentiles alſo, as many as ſhould believe in him.

v. 18. *Is condemned already*] By the ancient ſentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which muſt needs ſtand, except it be reverſed by Chriſt apprehended by faith; ſo is the believer abſolved and pardoned; but the unbeliever (by nature the childe of wrath, dead in treſpaſſes and ſins, Epheſ. 2. 1.) ſtandeth already condemned, as *Chryſoſtom* ſaith, κἂν μὴ τῷ πράγματι τέως, ἀλλὰ τῇ ψήφῳ if not actually and declaratively, yet in the (univerſal) ſentence, on Adam; and in reſpect of his own actual ſins; for whoſoever ſinneth, is guilty before God, and ſo under puniſhment.

in the name of, &c.] that is, in Chriſt.

the only begotten] all the Saints are Gods children by adoption in Chriſt; but he is the only begotten Son, by nature. See on c. 1. 14.

v. 19. *The condemnation*] The cauſe of condemnation.

their deeds were evil] mans wickedneſs is the cauſe of his rejecting the Goſpell of Chriſt, (which as a light diſcovereth it and convinceth ſinners) and his neglecting and hating the ſame either in the word of trueth, or miniſtery thereof: So Ahab, ſold unto ſin, hated Michaiah 1 Kings 22. and inceſtuous *Herodias John Baptiſt.*

v. 20, *Hateth the light*] This is a proverbiall ſpeech, which Chriſt accommodateth to his preſent purpoſe, which was to ſhew the immediate cauſe of the Jews unbelief, rejection of the Goſpel, and their not coming to Chriſt, the light, which was their ſin and incorrigible wickedneſs, ſin would be concealed in darkneſs; it abhorreth nothing more then the light which diſcovereth it deformity, which is ſuch as cannot hurt except it be loved, nor poſſibly beloved, if cleerly ſeen. Ahab took Eliah for his enemy, 1 Kings 21. 20. becauſe he diſcovered and reproved his ſin: ſtill truth begets us enemies, the word of God to the wicked, is as a true glaſſe to the ugly; you offer an odious affront if you ſhew it them.

reproved] or *diſcovered.*

v. 21. *Doth the truth*] That doth ſincerely and holily.

wrought in God] as they do, who ſet God only before their eyes, and follow the rule of his word: *hoc autem in Deo facimus, quod Deo in nobis faciente, datur nobis ut faciamus. Fulgent. de præd. ad Monim. l.* 1. and we do this in God; which, God working in us, giveth us ability to do.

v. 22. *The land of Iudea*] into the territories of Judea: from Jeruſalem into the villages, and places neer.

and baptized] by his Diſciples Miniſtry. See chap. 4. 2.

v. 23. *baptizing in Enon*] a town in the tribe of *Manaſſe*, nere Jordan (there was another of this name neer *Damaſcus.* Eze. 47.17.) and neer *Scythopolis* on the other ſide of Jordan (See *Iſ. Caſaub. Exerc.* 13. *N.*42.) and *Salim.* See *Ierom. de loc. Hebr.* A. fine.

v. 24. *Iohn was not yet caſt into priſon*] See Matth. 14. 3. &c. Mark 6. 17, &c. Luke 3. 19.

v. 25. *And the Iews*] *Chryſoſtom* readeth μετὰ Ἰουδαίου --- with a Jew: ſo the *Syriac, with a certain Iew*, very likely that the controverſie began with one, and after grew more general: ſo are national quarrels oftimes kindled.

about purifying] how they might be purified before God, which the waſhings under the law did, and baptiſme now doth repreſent.

v. 26. *was with thee beyond Iordan*] they were affected with perverſe zeal and emulation, fearing that their maſters credit ſhould be impaired by Chriſt.

to whom thou bareſt witneſſe] c. 1. 7. 34. they come with this complaint, that all the people now ran after him, whom their maſter baptized; as fearing an eclipſe of their maſters honour, by his interpoſition, to whom (it ſeemed to them) their maſter had lent his light.

v. 27. *A man can receive nothing*] or, *take unto himſelf*; nothing, no gift: no man ought to uſurpe a miniſtry, which God hath not given him. Heb. 5. 4 as the *Syr. interp.* hath it *ex voluntate ſui ipſius*, of his own will; or at his own pleaſure, nor can be fit for it, except God give the ability. 2. Cor. 3. 6.

v. 28. I *am not the Chriſt*] chap. 1. 20.

v. 29. *is fulfilled*] in that he heard the voice of Chriſt the bridegroom ſpeaking to his ſpouſe the Church: it is as if he ſaid, now my work is done; my office fulfilled; whereof I rejoyce. I have done my part and rejoyce in the deſired effect.

v. 30. *He muſt encreaſe*] I came to prepare his way, and to manifeſt him to Iſrael: the confluence of people to hear and follow him, is the end of my proclaiming him, and teſtifying concerning him, he muſt be exalted, and all the people ſhall follow him, and I muſt be obſcured; as a ſtar at the riſing of the ſun.

v. 31. *Is earthy*] Nothing but man, meer dregges in compariſon with Chriſt.

and ſpeaketh of the earth] ſavoureth not the things of God, but of men: as Matth. 16. 23.

v. 32. *No man receiveth his teſtimony*] that is as *Chryſoſtom* interpreteth ὀλίγοι, very few believe in Chriſt, concerning whom John bare witneſs, that he is the Son of God, if he had ſimply meant, none; why ſhould he have added, *he that receiveth his teſtimony, hath ſealed, &c.* verſe 33. and how ſhould we think that the Diſciples and others were not herein concerned? but this he ſaith, to ſhew his Diſciples, why they, and the other Jews yet believed not, becauſe Chriſt was heavenly and they earthly.

v. 33. *He that hath received his teſtimony*] That is, διδασκαλίαν αὐτοῦ: *Theophylact.* the doctrine of the Goſpel.

hath ſet to his ſeal] See Rom. 3. 4. Theophylact interpreteth it by ἔδειξεν, and ἐβεβαίωσεν he hath demonſtrated, and confirmed, that God is true.

v. 34. *He whom God hath ſent*] God herein ſent his Son, as the Sun ſendeth out his rayes to the earth, in that they are not in their emiſſion divided from their fountain, *ita de ſpiritu ſpiritus, & de deo deus*, ſaith *Tertullian Apol. cap.* 21. ſo is he Spirit of Spirit, and God of God; that there is but one trueth, as one God, ſo that he who believeth him that is ſent of God, believeth God; as on the contrary, he that beleeves not him that is ſent, believeth not God who ſent him, ſee Luke 10. 16.

ſpeaketh the words of God] this ſheweth a reaſon why they ſhould believe him, becauſe he ſpeaketh onely the words of God; which is the onely ground of faith in which there can be no falſhood; opinion may be on probabilities; but faith is on certainties, becauſe they are reveiled by God who cannot deceive.

not the ſpirit by meaſure] but an unmeaſurable fullneſſe. Coloſſ. 1. 19. & 2. 9. he meaneth by Spirit, the gifts and graces of the Holy Ghoſt: to every one of us is given grace *according to the meaſure of the gift of Chriſt:* Epheſians 4. 7. but his powerfull working is, as *Chryſoſt.* ſpeaks, ἀμέτρητος, *unmeaſurable*: for he hath τὸ πνεῦμα ὁλόκληρον, and οὐσιωδῶς, *the whole Spirit, ſubſtantially*: the Prophets and Apoſtles had, and the faithfull *Miniſters have a meaſure*; but Chriſt, the fulneſs whence all receive grace and truth, hath it above all meaſure.

v. 35. *The father loveth the Son*] Matt. 11. 27.

all things into his hand] that is, hath given the rule and power over all things in heaven and earth, to him. See Matt. 28. 18.

v. 36. *He that believeth, &c.* Hab. 2. 4. 1 John 5. 10.

hath everlaſting life] the *Syr.* interpreter hath it, *eſt ei vita, quæ eſt in æternum*, it ſeemeth indeed to expreſs a preſent and indefeaſable intereſt and poſſeſſion; not onely apprehenſible by hope, but even now in being to preſent ſenſe, for as much as the elect regenerate do now feel the power of the life of Chriſt in them, and the dayly motions of his ſpirit working the decay and death of ſin, and enabling to ſome comfortable meaſure of ſanctification. See Gal. 2. 20. they by experience know, how Chriſt is made of God, their wiſdom, righteouſneſſe, ſanctification and redemption. 1 Cor. 1. 30. wherein his kingdom is eſtabliſhed in them; that is, the kingdom of grace and life eternall, the kingdom of life and glory begun here on earth to be perfected in heaven.

ſhall not ſee life] ſhall not enjoy, no nor ſo much as lay an eye upon it.. See v. 3. & c. 8. 24. he ſhall neither be ſenſible of the life of grace here, nor of the life of glory in the world to come: the *Syr.* interpreter giveth it, *qui non acquieſcit filio*: he that reſteth not or dependeth not on the Son, in faith for his juſtification, but ſeeketh righteouſneſs by the works of the law, &c. he ſhall not be ſaved.

but the wrath of God abideth on him] for none but thoſe only who are juſtified by faith in Chriſt have peace toward God. Rom. 5. 1. out of Chriſt there can be no reconciliation, by the wrath of God he means the whole curſe of the law, & whatſoever it threatneth impenitent ſinners. *Salvian* expreſſeth it wel, *de Gub. Dei. l. 1. ira eſt autem divinitatis, pœna peccati:* Gods anger, is the puniſhment of ſin, and as *Fulgentius. de incarn. & grat. ira igitur ejus, noſtræ iniquitatis eſt meritum*, his anger is the deſert of our iniquity, he ſaith not Gods anger ſhal come, but, it abideth: all are born children of wrath. Ephe. 2. 1. becauſe in ſin: but this is done away in our regeneration, wherein we are reconciled to God in Chriſt only (See Act. 4. 12. but it abideth on the impenitent, and unbeleevers, becauſe they are not reconciled to God by faith in Chriſt.

CHAP. IIII.

Verſe 1. WHen *therefore the Lord knew*] When Jeſus knew; that is, Jeſus knowing what the Phariſees heard, and conſulted.

v. 2. *Jeſus himſelf baptized not*] he baptized inwardly by the Holy Ghoſt giving the effect of the outward baptiſme here ſpoken of: and as *Optatus l. 5.* ſaith, he baptized indeed; but by the Apoſtles hands, *quibus leges baptiſmatis dederat*, to whom he gave the laws (or rites) of baptiſme; ſo *Tertul. de bapt. c. 21. ſemper dicitur is facere cui præminiſtratur*, he is ever ſaid to do a thing, for whoſe ſervice it is done.

v. 3. *he left the Iews*] to avoid their rage: that mean muſt be held in our miniſtry, neither to be diſcouraged by cauſeleſſe fear, nor raſhly to provoke, or expoſe our ſelves to enemies.

v. 4. *He muſt needs go*] it was his way from Judea to Galilee.

v. 5. *A city of Samaria*] See on Luk. 17. 11. *Herod, in honour of Auguſtus Cæſar*, called it *Sebaſte*, according to the *Greek. Iero. To. 1. Epitaph. Paulæ.* Chriſt thus leaving the proud & malicious *Phariſees*, opened the treaſures of grace and mercy to the deſpiſed *Samaritans*.

Sychar] *Sichem*, or *Shekem*. Gene. 33. 18. שכם *ſhechem* 70. σικίμων. See Gene. 48. 22. Joſh. 24. 32. ſome think it called ſince, *Neapolis, Nables*, or *Naploza*. See *Iſ. Caſaubon. exer.* 13.

that Iacob gave] Gene. 33. 19. & 48. 22.

v. 6. *Sate thus on the well*] weary as he was; or, becauſe he was weary.

the ſixth hour] about noon: in the heat of the day.

v. 7. *give me to drink*] thus he that is rich and Lord of all, became poor for us, that he might make us rich. 2 Cor. 8. 9. we had loſt all right and intereſt in the creatures, ſo that we could not ſo much as (in our own right) take a cup of cold water, but as uſurpers: untill Chriſt reſtored us that intereſt and right in the creatures, which we forfeited by our attainder in *Adam*: and thus he aſketh, who giveth to all creatures. Pſal. 104. 27. as to refreſh himſelf in his wearineſs and thirſt; ſo ſpecially to give occaſion of diſcourſe, for her ſalvation and many others.

v. 8. *Into the city*] *Sychar* v. 5.

v. 9. *For the Iews have no dealings, &c.*] the *Samaritans* claimed kinred of the Jews in their proſperity, but in their publike afflictions, would never acknowledge them. Joſeph. *Antiq. Iud. l. 11. c. 8.* See alſo *l. 9. c. ult.* the Iews eſteemed them wicked and profane, likewiſe the Samaritans, thought themſelves polluted, if they touched a Jew. See 2 King. 17. 26. &c. they mutually hated and deſpiſed each other, hence was that blaſphemous calumny againſt Chriſt, whom the Iews called *Samaritan*, &c. Iohn 8. 48.

v. 10. *gift of God*] that excellent gift ſpecified. c. 3. 16. or c. 7. 38. 39. or himſelf ſent to convert her; or the opportunity of ſalvation hereby offered her.

. *living water*] the graces of the holy Spirit, which ſhal never fail. See c. 7. 39. Ier. 2. 13. Ioel. 3. 18. Zach. 13. 1. *Cyril* underſtandeth here, the love of God, and τὴν ζωοποιὸν τοῦ πνεύματος δόσιν, the *quickning gift of the Spirit*, ſo *Theophylact*, τὴν χάριν τοῦ ἁγίου πνεύματος, *the grace of the holy Spirit*, which faileth not, but bringeth to eternal life.

v. 11. *Nothing to draw with*] and the Jews and Samaritans held it a pollution, to uſe the veſſels of each other: this it ſeemeth, ſhe ſpake, as deſpiſing and contradicting what he ſaid.

v. 12. *Art thou greater, &c.*] as if ſhe had ſaid; whom makeſt thou thy ſelf? *Iacob* that great *Patriarch* was content with this water, for himſelf, and his family; what better water ſpeak you of?

then our father Iacob?] thus theſe mixed and degenerate people bragged. See (2 King. 17. 24.) whence they came: thus hypocrites ever boaſt of their fathers and anceſters. See chap. 8.

v. 13. *whoſoever drinketh of this, &c.*] as if he ſaid, hence you may gather whether I am greater then Jacob or not, if you underſtand the difference between that myſtical and ſpiritual water which ſhal nouriſh to eternity (which Jacob could not give) and this which Jacob gave his ſons, which can onely quench a preſent thirſt, but not free you from a future.

v. 14. *The water that I ſhall give him*] the grace and ſpirit of regeneration, of which v. 10. & c. 7. 38. 39.

ſhall never thirſt] it ſhall ſo refreſh the weary ſoul, that all deſire of good ſhall be ſatisfied, in the preſence of God: ſee Pſal. 39. 8. 9. Iſai. 49. 10.

v. 15. *Give me this water*] it is likely that ſhe perceived that he ſpake of ſpirituall water, but under the notion of a Jew, ſhe was diſpoſed to ſlight all that he ſpake: ſo hard it is to believe their word, of whoſe authority we are not well perſwaded; probably ſhe ſpake this *ironically*; this alſo is an example of that which Chriſt ſaid, c. 3. 3. *except a man be born again, he cannot ſee the kingdom of God.*

v. 16. *Go, call thy husband*] Chriſt having a while patiently born with her perverſe anſwers, wil now ſmite her conſcience with the ſenſe of her own ſin, and his Divine Majeſty before whom ſhe deported her ſelf ſo ſecurely and audaciouſly: ſo are over confident ſinners to be wounded that they may be healed, ſhe knew that ſhe lived in ſin, yet her conſcience could not awake, untill a divine hand ſeemed to touch the wounds thereof: So 2 Sam. 12. 13. here alſo the tender mercy of Chriſt is to be obſerved: he ſaid not, go thou adultreſſe, and call thy partner in ſin, thy pretended huſband, that you may hear your dooms, (as 1 Cor. 6. 9, 10.) but he mildely ſtileth him huſband, whom he knew to be an adulterer, that ſhe might neither preſume any longer to conteſt with the ſearcher of hearts, nor deſpair of his mercy, whoſe lenity in reproving ſpake him mercifull to cure and amend; not buſie, or malicious to finde fault, or accuſe.

v. 17. *I have no husband*] Thus ſecurely dallieth ſhe in ſo great an intereſt as her own ſalvation; it is hard for ſinners (not onely aſleep, but) dead in ſins and tranſgreſſions, to awake at the firſt call of God, and to acknowledge his voice therein: ſhe ſuppoſing that ſhe talked with meere man, thought with her womaniſh artifices to elude him, denying her matrimony, and diſſembling her adultery; but no captions or fallacies can deceive God.

thou haſt ſaid well] Chriſt telleth her plainly of her faults (who could not before underſtand what he ſaid) in mentioning the fifth man whom ſhe now had in place of an husband, but truely an adulterer.

v. 19. *I perceive that thou art a Prophet*] The mentioning of her ſin, ſmiteth her with a greater reverence of Chriſt, as of a Prophet, who would know thoſe errours of her former life.

v. 20 *in this mountain*] Mount Garizim, near Shekem. *Jud.* 9. 7. in which *Sanaballath*, by *Alexander* of Macedon his leave, built them a temple. *Joſep. Antiq. l.* 11. *c.* 8. *See Iſ. Caſaub. exer.* 13.

Jeruſalem is the place, &c.] See Deut. 12. 5, 6. 1 Kings 8. 29. 2 Kings 21. 4. 1 Kings 14. 21. thus would ſhe divert the diſcourſe concerning her ſin and ſhame, by embarking in a nationall controverſie, which had long been banded between the Jews and Samaritans.

v. 21. *nor at Jeruſalem*] The publike worſhip of God ſhall be no more reſtrained to that place, which was appointed thereto for a time, to exerciſe their faith in expectation of Chriſt, in whom alone we can appear acceptable to God. See Mal 1. 11. 1 Tim. 2. 8. Epheſ. 2. 13, 14.

v. 22. *Ye worſhip ye know not what*] See 2 Kings 17. 29 &c.

for ſalvation is of the Jews] It ſeemeth to allude to Iſaiah 2. 3. the meaning is, that the doctrine of ſaving health, is that which the Prophets have taught.

v. 23. *in ſpirit and in truth*] Spirit is here ſet in oppoſition to ceremonies, which are called carnall. Hebr. 7. 16. which prefigured that which Chriſt performed: he requireth now (ſaith *Euthymius*) *non corporaliter, ſed ſpiritualiter immolantes*, thoſe that ſacrifice not bodily, but ſpiritually; remiſſion of ſins being accompliſhed in Chriſts one oblation of himſelf once offered, there remaineth no more ſacrifice for the ſins of the living or the dead. See Hebr. 10. 18. there remaineth ſtill ſpirituall ſacrifice of prayer and praiſes by us to be offered. 1 Pet. 2. 5. Rev. 8. 4. but no more bodily, proper or externall ſacrifice: he will be worſhipped now, not in the figure (as under the law) but in the truth prefigured: and herein he ſecretly taxeth the Samaritans blinde errour, for that they held no certainty from Gods word, neither was their pretended zeal and devotion according to truth and knowledge, both which are fundamentall to the acts of religion. See Iſaiah 8. 20. and in this compariſon Chriſt ſheweth the preeminence of the Jewiſh religion, grounded then on Gods infallible word, and the vanity of the Samaritan ſuperſtition and will-worſhip, built on traditions, and opinions of men, which are ever uncertain: for ignorance of the truth, as *Lactantius* well noteth, maketh *incertam, labentemque ſententiam*, an uncertain, and ſlippery aſſertion: will-worſhip is no religious act; neither are good intentions enough, we muſt be certain of Gods reveiled will, to direct us in his worſhip, otherwiſe we cannot do it in faith.

v. 24. *God is a ſpirit*] 2 Cor. 3. 17.

muſt worſhip him in ſpirit] This ſheweth wherein Gods ſervice principally conſiſteth; excluding the Jewiſh antiquated ceremonies, but not that bodily worſhip which is requiſite, either for our acknowledgement of God before men, order in his publike worſhip, or the ſtirring up our own affections in the private.

v. 25. *which is called Chriſt*] Theſe words (omitted by the Syriac) ſeem to be the Evangeliſts interpretation of the name Meſſias: though the Samaritan religion was very impure, confuſed and mingled with ſundry errours, yet held they this principle concerning the coming of the Meſſias: ſo manifeſt was this light, that it ſhined to them that ſate in darkneſſe, the very heathens, the Samaritans out of *Moſes* writings. Deut. 18. 18. the impious *Balaam*. Numb. 24. 17. and the devil his ſelf acknowledged ſome ſenſe thereof: it is probable that this woman underſtanding by the ſpeech of of Chriſt, that ſome extraordinary change of the Church, and Eccleſiaſticall ſtate was nigh, preſently thought of the Meſſias; the rather, becauſe the marks of his coming, ſpecially the departure of the ſcepter from Judah appeared to the world: in her referring the certainty of all things in religious worſhip to the Magiſtery of Chriſt, preferring him before *Moſes* and all the Prophets, ſhe is a good preſident, where we may learn in him to look for all the treaſures of wiſedom and knowledge. Coloſ. 2. 3. and to hear him. Matth. 17. 5.

v. 26. *I am he* When the Jews preſſed him ſaying, *how long doeſt thou make us doubt* (or hold us in ſuſpenſe) *if thou be the Chriſt, tell us plainly*. chap. 10. 24. he anſwered not ſo poſitively; but here he manifeſteth himſelf: he that ſaw all hearts, knew that the Jews aſked not to believe and be ſaved, but captiouſly, and to finde ſome calumny againſt him; and that this preſent hearer ſhould convert, and be a means of the converſion of many others, when ſhe ſhould know who it was that talked with her. Chriſt is never wanting, where he knoweth the revelation of himſelf will profit to ſalvation, Chap 6. 64. where his goſpel is hid, it is hid to them that periſh. 2 Cor. 4. 4.

v. 27. *Upon this*] Even as he ſpake theſe words.

came his diſciples] From Sychar, verſ. 5. 8. into which they went to buy meat: thus long by Gods providence they were abſent, but ſo ſoon as he had declared himſelf to be Chriſt, they came; leſt out of zeal, not yet well informed, they might (as ſometimes they endeavoured, Matth. 19, 13, 14. Mark 10. 13, &c.) hinder a work of mercy.

v. 28. *left her water pot*] Having a taſte of thoſe waters of life, of which Chriſt ſpake, ſhe quickly forgat her thirſt and ſecular neceſſitie, which brought her out to *Jacobs* well; and haſted into the city, to draw others to Chriſt: when our affections are indeed taken up to things above (Col. 3. 1. &c.) our worldly cares, in a great meaſure, fall off like *Eliahs* mantle when he was taken up to heaven, 2 Kings 2. 13. See Pſal. 69. 9. and 102. 4. Matth. 17. 4. Matth. 4. 20. 22. Matth. 16. 27. Job 23. 12. Pſal. 19. 10. and 119. 127.

v. 29. *Come ſee a man*] Such is the excellency of heavenly treaſures (ever moſt diffuſive of themſelves) if one finde them, there is no reſt until he communicate the ſame to others: if one finde any ſecular treaſure, he will carefully conceal it; becauſe the more communicate therein, the leſſe muſt every ſharer have: but the more by thee are brought to Chriſt, the more thou haſt of that divine riches. She ſaith not *go out and ſee a man, &c.* but *come and ſee*: the ſeed of this knowledge cannot lye dead in our heart. See Pſalm 116. 10. 2 Cor. 4. 13. it is like the widows oil, 2 Kings 4. 5, 6. encreaſed by pouring out: they have but a doubtful ſhare in Chriſt, who pretending to ſend others to him, will not go themſelves: nor doth ſhe take upon her to define, or teach; ſhe only leadeth them to hear Chriſt, contented to perſwade them to ſee what ſhe had found.

all things that ever I *did*] My great and many ſins: that is, *multa quæ erant occulta*, *Euthymius*: many things, which were ſo reſerved, that I am confiident, he could have told me all; thus ſhe ſeemeth, not to ſpare her own reputation, that ſhe might therby bring others to Chriſt. See 1 Tim. 1. 15. Acts 22. 3. 1 Cor. 15. 9. Gal. 1. 13.

v. 30. *went out of the city*] Out of Sychar, verſe 5. it was by the inſtinct of Gods ſpirit, that they came, therefore the vility of the reporter hindred them not: we ought not to have the Goſpel in reſpect of perſons, nor ſo much to regard, who ſpeaketh, as what is ſpoken: they have little affection to beleeve in Chriſt, who are ſo intent to the meſſengers perſonall failings, that they thereby chiefly valew their meſſage: theſe do not object her former ſins, or infamie, becauſe they were willing by any means to be led to Chriſt: a contrary minde was in thoſe who ſaid to the man that had been blinde, John. 9. 34. *thou art altogether born in ſin, and doeſt thou teach us?*

v. 31. *Maſter eat*] Of theſe things which we have bought.

v. 32 I *have meat to eat that ye know not of*] That which I moſt deſire; or, more hunger for then meat; to wit, that I may do the will of God, in ſaving ſinners. See Job 23. 12. becauſe he would make his diſciples teachers of the word; he thus teacheth them by his own example, to have a greater care of others ſalvation, then of their own bodily neceſſities; and of the kingdom of God, then of all worldly emoluments: he ſaith not, I do not hunger; but I *have meat, &c.* thus would he erect their thoughts, and make them attentive to that great work, which they were preſently to ſee in the converſion of the Samaritans: thus would he teach all, rightly to order their deſires: firſt for Gods kingdom, and then for things neceſſary to this preſent life: this one thing duely obſerved, would both open the windows of heaven to pour us out bleſſings, and ſupplies of all neceſſaries, and make our ſtore a bleſſing, which without this one method ſo often proveth a meere curſe and occaſion of damnation to many.

v. 33 *hath any man brought him ought &c.*] They could underſtand nothing but concerning bodily food: ſo hard is it to raiſe the thoughts above carnall reaſon. See alſo Matth. 16. 7. John 11. 11.

v. 34. *to do the wil of him*] That is, to proſecute the calling of the *Samaritans* to the knowledge of the goſpel & to *ſalvation*. ſee C.

which he deſired more then bodily food: a document is here to the Miniſters, of diligence, and fervency in the execution of their charge; and alſo of conſolation to us all; Chriſt who then ſo much zealed the ſalvation of Samaritans then to be called, hath not leſſe care for us whom he hath called.

v. 35. *Yet four moneths*] ἔτι τετράμηνόν ἐστι, the Syriac interpreteth, *poſt quatuor menſes*; after four moneths: it is an Hebrew manner of expreſſion; as Jonah 3. 4. עוד ארבעים יום *hod arbahim jom*; yet fourty dayes, *Aquila, Symmachus &c.* τεσσαράκοντα, fourty dayes. *See Auguſtin. de C. D. l. 18. c. 44.*

white already to harveſt] Matth. 9. 37. The ſpirituall harveſt is now ripe. as Luke 10. 2. therefore as the ripe corn cannot bear delay (without the owners great loſſe) but muſt be gathered in, ſo muſt the Jews and Gentiles now ready for Gods kingdom: by *regions white to the harveſt*, he meaneth, (as *Chryſoſtom, Theophylact, Euthymius, &c.* interpret) τὸ πλῆθος τῶν προσερχομένων Σαμαρειτῶν, the multitude of the Samaritans coming to him; and their chearfull mindes, ready to beleeve: *Cyril* more generally and better underſtandeth, thoſe who being prepared by the voice of the Prophets, were to be inſtructed in the faith of Chriſt: we may not unaptly ſay of them, as *Ambroſ. l.* 10. *ep.* 82. ſaith of *Eliah*; *Prophetam Domini agnoſcebant corvi, quem non agnoſcebant Judæi, paſcebant corvi, quem genus illud perſequebatur*: the ravens acknowledged the Prophet of the Lord, whom the Jews acknowledge not: the ravens fed him whom this generation perſecuted.

v. 36. *that reapeth, receiveth wages*] The doctrine of the Prophets, is compared to ſowing, and the Miniſtry of the Goſpel, to gathering of ripe fruits; in either, the faithfull ſervant ſhall have his reward.

v. 38. *other men laboured*] Meaning the Prophets, and *John Baptiſt*. See on verſe 36.

v. 39. *many of the Samaritans, &c.*] This was a *præludium* to the calling of the Gentiles; as were, the coming of the wiſe men to ſeek Chriſt, and the Centurion &c. Matth. 8. 5. howbeit the fulneſſe of the time for their generall calling, being not yet come, he gave in charge to his diſciples, not to go into the cities of the Samaritans, &c. Matth. 10. 5. for he was a Miniſter of the circumciſion. Rom. 15. 8. ſent ſpecially to the loſt ſheep of the houſe of Iſrael. Matth. 15. 24. therefore he would not yet give the Jews matter of offence.

v. 40. *beſought him that he would tarry*] They who have any true and reall ſenſe of their intereſt in that which the Goſpel propoſeth to them, cannot but love and deſire their company & preſence who preach the ſame: therfore the Samaritans hearing the gratious words of Chriſt himſelf, deſired to entertain him: *Paul* deſired to die, that he might be with him. Phil. 1. 23.

v. 41. *more beleeved*] For faith is by hearing. Rom. 10. 17. which, whoever planteth and watereth, God giveth. 1 Cor. 3. 7.

v. 42. *not becauſe of thy ſaying*] λαλιάν; Commonly importing talkativeneſſe: *Suidas* interpreteth it by δημηγορία; which *Budæus* expreſſeth by the oratoricall fluentneſſe of tongue in thoſe who are more ſtudious to pleaſe, then to profit: as *Suidas* inſtanceth in Arceſilaus, *ſatis in loquendo liber*; as the Hebrews aptly expreſſed it by איש דברים *iſh debarim a man of words*; that is, *eloquent*, as Exod. 4. 10. So Cant. 4. 3. מדברך *midbarech* thy ſpeech is pleaſant: where the 70. give it by the word here uſed, ἡ λαλιά σοῦ, thy ſpeech &c. God, complying with our infirmities, hath many wayes and means to bring us to beleeve: he will provoke the Jews by emulation of the Gentiles. Rom. 11. 11. others, by the honeſt and harmleſſe converſation of profeſſours. 1 Pet. 3. 1. Some by the ordinary means, preaching of the word and adminiſtration of the ſacraments: ſome by the authority and credit of the Church; whereas, who, or whatſoever the occaſion be, the word of God is the ground on whoſe certain authority we reſt, and for which we beleeve: as here, at the womans report, they beleeved, and came forth: but all that ſerved onely to bring them to Chriſt: ſo ſaith *Auguſtin. tract.* 15. *in Joh.* Chriſt is preached to thoſe who are without, and yet not Chriſtians; by Chriſtian friends, *tanquam illa muliere, hoc eſt Eccleſiâ nunciante*, as it were that woman, that is, the Church, declaring, one might well ſay of himſelf, *I had not beleeved the Goſpel, except I had beleeved the Church*: becauſe the voice of the Church (as this woman the Samaritans) firſt moved him to come to Chriſt: not that he finally built his faith on the authority of men, much leſſe preferred it before the authority of Gods word; but becauſe he acknowledgeth the means (the Miniſtry of man) by which God brought him to beleeve his divine word, which onely is infallible; as a man ſhut up in ſome dark *Labyrinth*; being thence led out by ſome obſcure lamp carried before him, to the clear and open ſun, might truely ſay, I had not come to the light of the ſun, except I had followed this lamp; yet could it not be thence concluded, that now in the ſunſhine, he muſt ſtill truſt to the light of the lamp, or that the ſuns light ſhould depend on the dimme light thereof; humane reaſon looketh on immediate means and occaſions as a cauſe, *ſine quâ non*; between which, and the ſupreme cauſe, in a clear view, it diſcerneth a vaſt diſtance; we honour the authority of the Church, and the Miniſtry of men, but put much difference between the authority of theſe, and God, on hoſe infallible truth our faith is grounded.

Saviour of the world] Chriſt having preached to them, that the ſalvation which he brought, was univerſall without reſpect of perſons; they apprehend their right and intereſt therein, and ſo conclude, that he brought conditions of peace to them, who were indeed far off from the covenants of grace. Epheſ. 2. 17. their admirable improvement of two dayes hearing; to the appehenſion of this ſum of the Goſpel, muſt needs riſe in judgement and condemn, not onely the Jews two yeers fruitleſſe hearing Chriſt, but alſo our many yeers hearing the ſame word without fruits of faith and repentance.

v. 43. *departed thence*] From Sychar in Samaria; he would not now ſtay long there, for the infirm Jews ſakes, his courſe being not finiſhed in Judea.

v. 44. *Jeſus himſelf teſtified*] The Evangeliſt rendreth the reaſon why Jeſus went not into his own countrey Nazareth; they honoured him not as they ought. See Luk. 4. 24. Mar. 6. 4.

v. 45. *the Galileans received him*] The proud Jews deſpiſed this people. ch. 7. 52. ſo did they the Samaritans, yet both Samaritans and Galileans received Chriſt, when the Jews rejected him and his doctrine; many times they, whom arrogant hypocrites deſpiſe, as impious and unconſiderable, more happily receive Chriſt, and the Goſpel then proud boaſters.

v. 46. *made the water wine*] Chap. 2. 1. &c.

a certain noble man] A *courtier*, or *ruler* of *Herods* houſe, or ſome principall officer, counſellour or chieftain; the Syriac ſtileth him עבד מלכא *habed malco, a ſervant of the king*, a Preſident or viceroy; ſo the interpreter of the Syriac hath it *gerens vices regis.* (*See If. Caſaubon. Exer. c.* 13. *N.* 55.) for though *Herod Antipas* was but a *Tetrarch* and no king, yet doubtleſſe he was by his friends and followers, vulgarly ſtiled king, and ſo the Evangeliſts themſelves accordingly call him. Mark 6. 14. &c.

v. 47. *when he heard*] Having heard of the fame of Jeſus healing all diſeaſes; and hearing alſo where he now was; he addreſſeth himſelf to him for help for his ſon.

v. 48. *ye will not beleeve*] Yet he beleeved, otherwiſe he would not have come to him for help; but he beleeved not aright in him, who thought he could not help, except he were bodily preſent; had he been well informed, he would have beleeved him to be God every where preſent. *Greg. hom.* 28. *in Evang.*

v. 49. *come down ere my childe die*] This ſheweth the weakneſſe of his faith relying ſo much on the bodily preſence of Chriſt, as if his ſon could no otherwiſe be cured.

v. 50. *the man beleeved*] The man ſpecified, verſ. 46. ſo that here Chriſt at once cured two; the childe of the fever, and the father of unbelief; the man departed, relying on Chriſts power and mercy.

v. 51. *as he was now going down*] In the way between Cana and Capernaum: which ſtood upon the lake or ſea of Galilee, on the banck of the river Jordan, in the borders of Zabulon and Neptalim.

his ſervants met him] Being ambitious to comfort their Maſter with ſpeed, by bringing him the welcome news of his ſons recovery, it is probable, that contending among themſelves who ſhould be the meſſenger, more came to meet him, where one could as eaſily have brought the tidings.

v. 52 *Then enquired he of them the hour*] Deſiring further confirmation of that which he ſo much wiſhed.

ſeventh hour the fever left him] At one of the clock in the after noon.

v. 53. *and his whole houſe*] The Maſter finding his ſon recovered, by the word of Chriſt, bodily abſent, beleeved the divine power of Chriſt; and relating the whole paſſage of the buſineſſe to all that were in his family, they alſo beleeved with him.

v. 54. *This is again the ſecond miracle*] The ſecond which he did in Galilee, in Judea he had done many. Thus will Chriſt confirm that which he hath begun; and ſo precious are the ſouls of a few beleevers in his ſight; we read here but of one houſe gained to the faith; yet he (who foreſaw all events to come) for that one ſake, came again to viſit what he had planted; he hath regard and care to ſave one *Noah* in a periſhing world, one *Lot* in five cities. Gen. 18. 32. he expreſſeth it in two parables. Luke 15.

CHAP. V.

Verſe 1. After this] Levit. 23. 2. Deut. 16

was a feaſt of the Jews] *Chryſoſt. Cyril. Euthym. Theophylact, Lyranus, Bonaventure Fab. Stapulenſis. M. Calvin, W. Muſculus* and others think it was Pentecoſt. *Irenæus l.* 2. *c.* 39. *Rupertus, Oecolampadius, Beza, Rolloc, Brugenſis, Scaliger, de emendat.*

emendat.temp.Pelargus,Chemnitius harm. Evang,&c. underſtand it was the feaſt of Paſſover;one thing is moſt probable,that he came up to the feaſt,as to ſatisfie the law on that behalf,ſo alſo that in that uſuall confluence of people, he might finde the better opportunity, to divulge the Goſpel, concerning their ſeverall feaſts, See Levit. 22. Numbers 29. Deut. 16.

v. 2. *by the ſheep market*] or gate, ἐπὶ τῇ προβατικῇ, the firſt tranſlation underſtandeth ἀγορὰ, market, becauſe there was neer, a ſheep market, or beaſt market, to accommodate ſacrificers, who might there buy, the ſecond tranſlation underſtand πύλη, gate: for, ſaith an author, by it the beaſts to be offered in ſacrifice, were brought in. Nehe.3.1.& 12.39. we read שער הצאן *ſhabar hatzon*. 70. τὴν πύλην τὴν προβατικὴν: the ſheep-gate. So *Junius* and *Tremelius* give it *portam gregis*: this gate was to the ſouthward of the city,in that part of the valley which looketh toward the front of the temple, and city of David. *Adricomius. Jeruſalem.n.*70. calleth it, *forum pecuarium*.

Betheſda] *Syr.* בית חסדא *beth cheſda*, the houſe of beneficence, or bounty: for, God there bountifully exerciſed his power in curing all diſeaſes of his people.

having five porches] the word ςοὰ here uſed, hath divers ſignifications; *Suidas* expreſſeth it by ταμεῖον (a barn,or granary where corn or fruits were layed up) διὰ τὸ περιμήκης εἶναι-because it was a long room (*So Clem. Alexandr. Pæd.l.*2. ſaith, δις ὐκ ἔςι ταμεῖον ϗ ἀποθήκη) the Latines commonly give it *porticus*, which we call *porches*, galleries, or walkes, to ſhelter from violent heat or rain: it ſeemed they had made ſuch about this pool, to ſhelter ſick and lame men, repairing to that place, and watching for the moving of the water, which being ſodain,and at no fixed time,they could not have been able to attend, had they had no cover to defend them from the weather,and place to reſt in.

v. 3. *blinde, halt, withered*] the Evangeliſt mentioneth ſome, to declare that they were no eaſie or common cures there wrought, but even of the greateſt and moſt deſperate maladies.

v. 4. *an Angel went down at a certain ſeaſon*] not in any viſible ſhape, but by the ſodain moving of the water, and the admirable effect following in the preſent cure of him that firſt went into the water after that motion, it appeared to be the extraordinary work of God, who as he hath made his Angels miniſtring ſpirits for the good of his, ſo doth he powerfully work by them, in extraordinary diſpenſations.

at a certain ſeaſon] there are divers conjectures concerning this ſeaſon; but when, and how often he deſcended, we have no certainty.

whoſoever then firſt, &c.] God could have cured all at once in a moment, but in his wiſdom he inſtanceth his preſence, power and mercy in a few and at certain times, that all may depend on his providence, and patiently expect him; in reſpect both of the time and manner of their relief, here are ſundry things conſiderable in theſe cures, 1. that all diſeaſes, how old,great, or deſperate ſoever,were here cured. 2. that, in a moment, or very quickly, 3. that but one at once was healed, of ſo many who expected Gods mercy therein, one onely attained health, and all the reſt, to their no ſmall grief were unhelped. 4. that he onely was helped who firſt ſtepped in,or was put in; after the moving of the water, as if that one,took up all the healing vertue. 5. that the ſame water could not alwayes heal, but at certain times, when it had been troubled, as a wrought ſea, or from the bottom to the top: for ſo the word, ἐταράσσετο, importeth, as ἐτάραξε δὲ πόντον. *Hom.* ὀδ. ε. 6. that no other moving, but that of an angel deſcending from heaven, made thoſe waters healing: all was to teach us to caſt our cares on the Lord, to depend on his providence, who can help, with ordinary means, without them, and contrary to them. See 2 Kings 5. 10. and 2. 20. Exodus 14. 22. and 16. 15. 35. Judg. 3. 11. and 15. 15. 19. 2 Kings 4. Mark 8. 23. Joſh.9.6.

v. 5. *had an infirmity thirty and eight years*] Chriſt choſe out this man, whoſe condition and diſeaſe might ſeem moſt incurable, by reaſon of the long continuance thereof, and he moſt unlikely to have benefit of the water, who neither was able to move himſelf, neither had any man to carry him into the pool in due ſeaſon, this was, as to ſet off Gods goodneſs in the eminency of the miracle; ſo in this pattern of patience, to teach us the *Prophets rule, though it tarry, wait for it, becauſe it will ſurely come, &c.* Hab. 2. 3. (God often delayeth that which he will certainly give at laſt) alſo to make the afflicted ſeriouſly conſider their faults for which God puniſheth them; ſee Lam. 3.39.40.41. by a divine diſpoſall it cometh ſo to paſs, that, *prolixiora vitia ægritudo prolixior excurat. Greg. hom.* 19.*in Evang.* long ſickneſs burneth long vices.God delayeth to help,to exerciſe the faith and patience of the afflicted,to kindle their zeal to prayer,to render his mercies more dear and remarkable;ſee Joh.9.1.21 John 11.39. Matth.9.20. Luke 13.11.

v. 6. *wilt thou be healed?*] there ſeemed no doubt but that he (who had with thirty eight years patience endured) would gladly be healed: but this Chriſt ſaid,to make both him and the ſpectators the more attentive to that which he was now about to do: thus he preventeth us with his mercy, ſee Iſa.65. 24.this indeed is proper to the Almighty and true God,*inexorata beneficia præbere feſſis,&c. Arnob. adv.Gent.l.*3. to give unbegged benefits,to the weary and infirm:which when he doth in matters ſpiritual,he maketh us willing to receive who freely giveth of his own good will,ſo that there, as *Syneſius de inſomn.* ſaith καθαρμοῦ τὸ μέγιστον μέρος ἡ θέλησις, the greateſt part of the cleanſing, is the will, to be clean.

v. 7. *I have no man, &c.*] ſo uncharitable was that Jewiſh nation become; they thought all religion conſiſted in ſacrificing, but held not charity, the ground and ſum of the law: in ſo great a city,ſo much pretending to Religion, no man, in ſo long time, ſhewed ſo much mercy to this poor man, as to help him into the water: no wonder that Chriſt ſent the learned doctors to learn that neceſſary leſſon, *I will have mercy,not ſacrifice* (Matt. 9. 13. 1 Sam. 15. 22.) that is, mercy rather then ſacrifice.

v. 8. *take up thy bed*] for the evidence and manifeſtation of the cure.

v. 9. *immediately the man was made whole*] though he had been ſo many yeers lame,Chriſt preſently healed him, in the ſame hour, as the interpreter of the *Syriac* giveth it.

v. 10. *the Jews therefore ſaid*] they pretend religion,to overthrow the ground and fundamentals therof,faith in Chriſt,and charity to men. (*See* 1 Tim.1.5. 1 Cor.13.2.3.)becauſe Chriſt healed on the Sabbath,whereas indeed that ſhews,that works of mercy are works of the Sabbath made for man.

it is not lawfull for thee to carry thy bed] Jer.17.22. it was not lawful to carry, except that carrying had bin within the compaſs of ſanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and neceſſity, in which Chriſt ſhewed it lawfull.

v. 11. *He that made me whole*] he replyeth not concerning works of the Sabbath, but citeth the authority of him, who had divine power to cure him: take heed of raſh cenſure;and conſider, not only the letter, but alſo the intent of the law; which is faith and charity. *See* on v. 10.

v. 12. *What man is that*] they would not acknowledge Gods hand in this work, but enquire after a man by them pretended to oppoſe the expreſs commandment of God concerning the Sabbath; as if they ſaid, do but name that man, and what ever he be,he ſhall not go unpuniſhed,thus were they prepoſterouſly zealous, and ſuperſtitiouſly religious, not conſidering the ſenſe but the letter of the law.

v. 13. *Conveyed himſelf away*] this ſheweth the reaſon why the man that was healed was ignorant who had healed him, and had not enquired concerning the authour of ſo admirable a bleſſing on him beſtowed: the unexpected ſenſe of perfect health, and ſtrength ſodainly recovered, might poſſibly take up all his thoughts in admiration; and while he was riſing and taking up his bed as he was commanded, Jeſus went away through the preſent multitude.

a multitude being] or *from the multitude that was*] the *Syriac* giveth it, *had hid himſelf in the multitude*: which might eaſily be, ſeeing there were many of ſundry ſtatures there; and in multitudes it is not eaſiy to diſcern one from another: the word here uſed is ἐξένευσεν which properly ſignifieth, to ſwim out; the multitude is often compared to fluctuant waters. Reve. 17. 2. 15.

v. 14. *Sin no more*] he thus warneth to ſhew him the cauſe of his infirmity, and the right uſe of health, which is,amendment of the former ſinfull life: thus good Phyſitians not only cure, but preſcribe for the avoidance of a more dangerous relapſe: God delighteth not in our ſorrows, but therefore ſmiteth us with infirmity,that he might not condemn us with the periſhing world, and certainly worſe muſt needs befall them, who will not be warned by lighter corrections, either in this life, or that to come.

v. 15. *told the Jews,that it was Jeſus*] they aſked him, who it was. v. 12. now being enformed (probably by enquiring of his Diſciples)he telleth them: ſhewing them that divine and admirable Phyſitian if poſſibly they alſo might want him for themſelves or friends.

v. 16. *Therefore did the Jewes perſecute Jeſus*] for it is the property of hypocrites,under pretence of zeal for religion,to execute their private malice.

v. 17. *my father worketh hitherto*] my father is beneficent in preſerving you all on this very Sabbath: & my works are his, & ſo,no violation of the Sabbath: I work by the ſame power, which not only at the beginning created,& ſtill preſerveth all the creatures(Heb.1.2.3.)but alſo healed this man,& ſo,as *Hil. de trin.l.*7. ſaith well,*in eo ergo quod operatur filius,opus patris eſt*: therfore the work of the father is in that wch the ſon worketh, they have one power & work.God in the beginning reſted the ſeventh day wch he ſanctified:he ceaſed then,(ſaith *Aug.Confeſ.*

ep. 146. 9. 2. *ab ipſis naturis condendis — non ab earum adminiſtratione*) from creating natures, or new ſpecies, but not from his adminiſtration, and preſervation of thoſe kindes which he then created, for as the ſame ſaith *l.* 12. *de C.D.c.* 17. *novit quieſcens agere, & agens quieſcere*, he knoweth how to work reſting, and to reſt working; who doth all things without labour, and laſſitude, only by his word.

v. 18. *Becauſe he had broken the Sabbath*] this relateth to the Iews ſenſe: he had not broken the Sabbath, for he came not to deſtroy, but to fulfill the law. Matt. 5. 17. but they thought he had broken it.

that God was his father] this was proper and peculiar to him, as a father by nature, not adoption.

making himſelf equal with God] they underſtood not that he was God of God, coequall, conſubſtantial and coeternal with the father.

v. 19. *Nothing of himſelf*] or, as diſtinct from the fathers work: ſeeing, as they are one God, ſo have they one will and one working: for ſaith *Fulgentius de fide orthod.* in that nature of the Trinity, *ſic totum unum eſt, ut nihil ibi poſſit ſeparari vel dividi*— ſo is all one, that there nothing can be ſeparated or divided: ſo is all equall, that nothing greater or leſſer can there be found.

what things ſoever he doth theſe alſo doth the ſon likewiſe] whatſoever the father doth, the ſon doth, becauſe they are one God, have one will power and working. So *Nazianzen. orat.* 36. well interpreteth, this υἱὸς ὁμοίως ποιεῖ *doth the Son likewiſe*; οὐ κατὰ τ̃ τῶν γινομένων ὁμοίωσιν, ἀλλὰ κατὰ τ̃ τῆς ἐξουσίας ὁμοτιμίαν — not for the ſimilitude of thoſe things they do, but in reſpect of the ſame power and authority of both, the ſon doth not imitate, but cooperate; he worketh not the like, but the ſame work which the father doth.

v. 20. *Sheweth him all things*] by a Divine and unſpeakable communication.

v. 21. *Quickneth whom he wil*] ζωοποιεῖ, *maketh alive*, or giveth life, underſtand here by life, righteouſneſs, all the gifts of the H. Ghoſt, and al things belonging to our ſalvation, with all the parts & degrees therof: he findeth us al dead in ſins. Ephe. 2. 1. therefore in the work of our Salvation he muſt needs begin from our firſt reſurrection to the life of grace: and theſe words, *raiſeth up*, and *quickneth*; ſhew that he both raiſeth up, and delivereth from ſin, and alſo ſanctifieth us by the ſame ſpirit (See Rom. 8. 10. 11.) which he doth, (as all other acts of mercy, or, *ad extra*) with the father: therefore alſo when he would raiſe *Lazarus* he prayed, and gave thanks to his father c. 11. 41. that we might know, that they joyntly wrought in the ſame work.

v. 22. *The father judgeth no man*] c. 8. 15. he ſaith, *I judge no man*: that is in point of civil judicature: or, I alone judge no man: and indeed he came not then into the world to judge, but to preach the gladſome tidings of ſalvation: ſo the father judgeth not alone, becauſe he judgeth by the ſon, Act. 17. 31. Rom. 2. 16. the *word* (judgeth) here, as v. 27. 30. ſignifying full power to rule in heaven and earth: as Matt. 11. 27. & 28. 18. he ſaith the father judgeth no man, as they imagined, who ſeparated him from the Son; by whom as he created all, ſo ruleth he, and judgeth he all: ſo he ſaith he came not to do his own will, but the will of his father. See v. 30. and c. 6. 38. c. 7. 16. not ſimply, but in their ſenſe who would divide the father and the Son, ſo he often times ſpeaketh. See c. 9. 3.

v. 23. *Honour the Son*] In the unity of the Godhead; neither of them can be truely worſhipped without the other.

v. 24. *but is paſſed from death unto life*] that is, ſhal as certainly, as if it were already done.

v. 25. *the dead ſhall hear the voyce*] in the firſt, or ſpirituall reſurrection See Reve. 20. 6.

and they that hear ſhall live] they that believe, and obey the voice of Chriſt, ſhall live eternally.

v. 26. *ſo hath he given to the Son*] he rendreth a reaſon of that he ſaid, the dead ſhall hear the voice of the Son of God, and live: becauſe God the father, who is the eternall fountain of life, communicateth his whole eſſence to the ſon: ſo that, as he is the eternal word and wiſdom of God, he hath all things of himſelf: but as he is the Son of man, he hath received all things of the father, as, authority and power to execute judgement; which underſtand principally of the laſt general judgement, as that, c. 3. 17. God ſent not his Son into the world, to condemn the world, &c. that is not now in his ſtate of humility.

v. 27. *To execute judgement*] ſupream power to govern and adminiſter all things.

becauſe he is the Son of man] not only as he is God, but alſo as he is man; that all men may ſee their judge, Reve. 1. 7.

v. 28. *All that are in the graves*] that is, all the dead, in ſea and land: this he ſaith to ſhew that he will not only raiſe the believers to the life of grace here, but alſo to the life of glory in the world to come: & though the obſtinate ſinners would not hear his voice, preaching conditions of mercy and ſalvation to them now; yet ſhall they againſt their wills, hear his voice and feel his power raiſing them from the dead, and ſummoning them to judgement.

v. 29. *They that have done good*] See Mat. 25. 46. wherein they ſhalbe rewarded according to, not for their works; life eternal is Gods free gift, not mans merit. See Rom. 6. 23.

v. 30. *as I hear, I judge*] as I know my fathers judgement.

v. 31. *if I bear witneſſe of my ſelf*] c. 8. 14. if I only teſtified, ye might diſtruſt; but now, God, the only ſufficient witneſs of himſelf, teſtifieth of me.

v. 32. *There is another*] that is, God the father as c. 7. 18. he acknowledgeth me his only Son in whom he is well pleaſed. Matt. 3. 17. & 17. ſo that I arrogate nothing to my ſelf, which God my father doth not avow.

v. 33. *ye ſent unto John*] he preſſeth them with Johns teſtimony, wch they durſt not deny: & with their own judgment, who ſent unto him to be reſolved concerning Chriſt; why ſhould you ſend to him except you would ſtand to his teſtimony? he gave witnes to the truth, wch ye condemn as falſhood.

v. 34. *receive not teſtimony from man*] I ground not on mans witneſs: man can no more prove Gods truth, then a lamp can ſhew us the ſun.

v. 35. *he was a burning and a ſhining lamp*] he was not that light of light mentioned c. 1. 8. but one bearing witneſs of him: he was an eminent light, ardent in the zeal of faith and piety: ſo that the unbelieving Jews were wilfully darkened, and voluntarily erred in their inconſtancy, wherein they never liked any long, were they never ſo admirable lights, in ſincerity of zeal, and truth of doctrine.

for a ſeaſon to rejoyce] untill you diſtaſted his teſtimony concerning me.

v. 36. *I have greater witneſs*] See Mat. 3. 17. Mat. 17. 5. 1 Joh. 5 7. he ſaith, greater, not truer both were true, but the works which Chriſt did, more evidently concluded that he was the Son of God, and are ſo ſaid to teſtifie of him, as the heavens are ſaid to declare the glory of God. Pſa. 19. 1. See Joh. 10. 25.

v. 37. *Hath born witneſs of me*] Matt. 3. 17. 2 Pet. 1. 17.

nor ſeen his ſhape] See on c. 1. 18. Deut. 4. 12.

v. 38. *ye have not his word abiding in you*] they had the true word of God (as many now have) in their cloſets, but not in their hearts: they neither underſtood the meaning therof, nor did they ſet their hearts to obey it, ſee c. 8. 19. 37. they who receive not Chriſt, are no true diſciples of Moſes & the prophets.

v. 39. *ſearch the Scriptures*] or, ye do ſearch, as Act. 17. 11. he proveth himſelf to be the Meſſias, 1. by the fathers teſtimony. 2. by John Baptiſts witneſs, 3. by his works. 4. now by the Scriptures, the word ἐρευνᾶτε, may be either the indicative, and ſo tranſlated *ye do ſearch*, or the imperative, and ſo it is to be given *ſearch ye*, the firſt ſenſe implyeth a juſt reproof of their prepoſterous diligence; as if he ſaid, you do indeed read and ſearch the Scriptures, rightly thinking that the doctrine of Salvation is thence to be drawn: yet you obſtinately diſbelieve him of whom the ſcripture witneſſeth, that there is ſalvation in none other: and here, that which *Hil. l. 7. de tra.* ſaith is very conſiderable; it cannot (ſaith he) be denied, that from miſunderſtanding, the controverſie concerning faith aroſe, *dum quod legitur ſenſui potius coaptatur, quàm lectioni ſenſus obtemperat*: while that which is read is rather fitted to the ſenſe (of the reader) then (his) ſenſe ſubjected to that he readeth: and again (*contr. Conſtant.*) he ſaith there is none of the hereticks which doth not feigne, or falſly pretend that he preacheth according to ſcriptures; even thoſe things in which he blaſphemeth: they all ſpeak ſcriptures, without their ſenſe, and pretend faith, without faith; *Scripturæ enim non in legendo ſunt, ſed in intelligendo*: for the Scriptures are not in reading (or the letter) but in underſtanding (that is, inward ſenſe and true meaning) and again; *optimus enim lector eſt, qui dictorum intelligentiam expectet ex dictis potiùs quam imponat, & retulerit magis quem attulerit; neque cogat id videri dictis contineri, quod ante lectionem præſumpſerit intelligendum, &c.* for he is the beſt reader, who rather expecteth the meaning of the ſayings from the words, then imposeth it (on them) and rather carrieth away from, then bringeth (ſenſe to that he readeth) and who forceth not the words to ſeem to carry that ſenſe, which before his reading, he preſumed muſt be underſtood, therefore when the ſpeech ſhall be concerning God, let us yeeld God the knowledge of himſelf, and attend his words with holy reverence: for he is a competent witneſs of himſelf, who is not (cannot be) known, except he reveile himſelf, the ſecond ſenſe importeth an exhortation to ſearch the ſcripture, not ſuperficially, but as *Euthymius* after *Chryſoſt.* ſaith, he commandeth them to dig deep that they may finde: ἐν τῷ βάθει κείμενα, thoſe things which are in the depth; for it is not in the *ſuperficies*, ἀλλ᾽ ὥσπερ τις θησαυρὸς ἐν πολλῷ τῷ βάθει κατάκειται: but as a treaſure hid in great depth.

ye think ye have eternal life] he ſaith not, ye have, but ye *think ye have*: teaching that they (as now too many,) deceived themſelves, in opinion that hearing, or reading the word was ſufficient without faith and obedience thereto: See Rom 2. 13. Hebr. 4. 2.

v. 40. *he will not come to me*] The meaning is, that they labour in vain in reading the ſcriptures, who make it not their principall aim, to finde Chriſt therein: and that it was their malice which hindred them from receiving the benefit of eternall life offered them in the Goſpel; in ſaying *ye will not come*, he taxeth their contumacy as the chief cauſe of their ignorance and blindneſſe: opinion of having in themſelves ſufficient ſanctity to ſave them, is a dangerous obſtruction; they who think themſelves healthy, ſeek not to the Phyſician.

v. 41. *I receive not honour from men*] That is, not humane applauſe (had I been ambitious thereof, I would never have taken on me the form of a ſervant) Chriſt is greater, then that opinion or judgement of men can either take from, or adde to his glory: to an infinite, nothing can be added, nothing can be taken from it.

v. 42. *ye have not the love of God in you*] As if he ſaid, I well know why ye come not to me, becauſe ye have no true love of God in you: you may blaſphemouſly pretend other cauſes of your not beleeving in me, you may impoſe upon an ignorant vulgar, but I know you: he taketh the love of God here, for the ground of all true religion and ſanctity, the ſumme of the law. Deut. 6. 5. God ſeeth the hypocriſie of thoſe, who have God, truth, and godlineſſe in their tongues, but devilliſh malice, pride and vain glory in their hearts.

v. 43. *If another ſhall come*] If a falſe Prophet ſhould come, you would be too apt to receive him: ſo did they in *Traians* time follow their *Barcocheba*, whom almoſt all the Jews took for their Meſſias: this impoſtor cauſed great effuſion of blood between the Jews and Romans: but when they perceived the miſchief he had led them into, the Jews called their *Barchocheba* (which ſignifieth, *the ſon of a ſtar*) *Barchoziba*, that is, *the ſon of a lie. See Pet. Galatin. de arcan. Cathol. veit. Jo. Drus. praterit. l. 4. in Joh. 5. 43. and ib. ad. v. N. T. par. ult. Joh. 5. 43.*

v. 44. *how can ye beleeve*] That is, ye cannot beleeve, becauſe of your ambition, which is contary to the love and honour of God.

which receive honour one of another] Which love the praiſe of men more then the praiſe of God. cha. 12. 43. one flattering another with the characters of juſt, wiſe, and godly: deſirous onely to pleaſe men, and to ſeem holy to them, that they may ſpeak well of them, not valuing the judgement or praiſe of God. See Rom. 2. 29. 1 Cor. 4. 5.

v. 45. *there is one that accuſeth you*] *Moſes*, or the law (in the works whereof ye truſt to be juſtified) ſhall condemn you, who continue not in every thing written therein, neither beleeve in Chriſt of whom he teſtified.

Moſes in whom ye truſt] They boaſted that they were *Moſes* diſciples, and oppoſed him to Chriſt (chap. 9. 28, 29.) he telleth them that the law given them by the Miniſtry of *Moſes*, will accuſe and condemn them.

v. 46. *If ye had beleeved Moſes*] He ſheweth why *Moſes* ſhould accuſe and condemn them; becauſe they beleeved him not: ſo dangerous is it to pretend to that which we will not obey, nor beleeve.

he wrote of me] Gen. 3. 15. Deut. 18. 15. Gen. 49. 10. Numb. 24. 17. &c. indeed the whole ſcope of the ceremoniall law was to prefigure Chriſt to come, ſuffer for our redemption, and cleanſe us from all our ſins: for he is the end of the law to every beleever: ſee the whole aim of the epiſtle to the Hebrews and Acts 7. 2. &c. Luke 24. 27.

v. 47. *how ſhall ye beleeve in me*] That is, ſeeing you pretend highly to reverence *Moſes*, and yet beleeve him not any further then you finde in his writings compliance with your own opinions, how ſhould you beleeve in my words of which you have no ſuch eſteem? This vail yet laid over their hearts in reading the ſcriptures, ſhall be taken away, when fulneſſe of the Gentiles is come in. See 2 Cor. 3. 16. Rom. 11. 25.

CHAP. VI.

Verſe 1. *THe ſea of Tiberias*] The lake of Genezareth: Tiberias, Bethſaida and Capernaum, were on this ſide the lake, in reſpect of Galilee: but it is here ſaid, that he paſſed over, becauſe he croſſed ſome creeks running up into the land, or ſome bayes, that he might go the nearer way: See on Luke 5. 1. and on John 21. 1.

v. 2. *becauſe they ſaw his miracles*] This was the cauſe why they followed him into the deſarts: ſeeing his admirable power, healing all diſeaſes, they conceived that he was ſome great Prophet ſent of God: hence was that zeal to attend him ſo, as that they neither minded their want of meat, or lodging in the deſart: which muſt riſe in judgement and condemn our careleſſeneſſe toward Gods word, from which the leaſt let uſeth to detain or diſtract us, though we are not to follow Chriſt now into the deſart mountains; his word is near us. Rom. 10. 8.

v. 3. *went up into a mountain*] Probably for the ſame reaſon which is expreſſed, Mark 6. 31. that they might reſt a while.

v. 4. *and the Paſſeover*] Levit. 23. 5. Deut 16. 1. See chap. 2. 13. this muſt be the third Paſſeover after Chriſts baptiſm, if that feaſt mentioned, chap. 5. 1. was the Paſſeover.

v. 5. *lift up his eyes and ſaw a great multitude*] Thus he undertaketh the care for them, who for his ſake neglect themſelves. See Matth. 14. 15, 16, 18, 19. &c.

ſaith unto Philip] He ſpake to *Philip*, becauſe it ſeemeth he ſpake the ſence of his fellow diſciples: we may not conceive that Chriſt thus ſpake, as ſoon as he ſaw this multitude: for the other evangeliſts ſhew that he firſt taught them many things concerning the kingdom of God, & healed thoſe who were infirm, by which time it was almoſt night, then took he care to feed and diſmiſſe them. See Mark 6. 37. Luke 9. 13.

v. 6. *This he ſaid to prove him*] Not that Jeſus knew not before hand, what *Philip* would anſwer, but as Gen. 22. 1. God tempted, or tryed *Abraham*, to make *Abraham* know his own faith and obedience; ſo here to make *Philip* know his faith, whether (ſeeing in the ordinary way of nature there were no means) he would have recourſe to Chriſts omnipotency, of which he had ſeen ſo much experience? and to ſhew him the defects thereof in the following miracle.

v. 7. *two hundred peny worth*] As if he ſaid, neither know we where timely to buy ſo much for them before night, neither is that a little money in our caſh.

v. 9. *there is a lad here which, &c.*] He had ſaid firſt unto them how many loaves have ye, go and ſee, Mark 6. 38. which when *Andrew* had enformed himſelf of, in the name of the reſt, he ſaith, here is a lad, &c. five loaves, that is, to ſell: for it is probable that their own ſtore, after their repaſt in the mountain, was very ſlender: this ſetteth off the truth of the miracle of feeding ſo many, ſo fully, when there was neither in the diſciples keeping, nor among the multitude, any more, then ſo incompetent a ſtore for them all.

what are they among ſo many] Neither did he yet think of any more then humane and ordinary ſupplyes.

v. 10. *make the men ſit down*] When theſe loaves and fiſh were brought him; he doth not here reprove their unbelief, but confirm their faith by the miracle done.

So the men ſate down] *ἀνέπεσον, they fell or lay down*; as their manner was to eat: they were uncertain of the event, but yet readily obeyed his word: ſuch readineſſe was alſo in the waiters at the Cana wedding, to fill the water-pots with water when they wanted wine. chap 2. 7. this is a tryall of faith, when God commandeth men to do that, whereof for preſent they apprehend neither event, nor reaſon: mans reaſon would have ſaid to this multitude, high you away leaſt you be famiſhed here, by a little more delay; but ſitting down here as he commanded, where there appeared no probability of ſupply, they found abundance to ſuffice them all: thus will he teach us not to relie on our own wiſedoms, but to depend on his providence and word, who never fruſtrateth the hopes of his. See Matth. 14. 21.

v. 11. *When Jeſus had given thanks*] That is, as the Syriac hath it, וברך *ubarec, and bleſſed it*: So alſo Matth. 26. 26.

he diſtributed] By the Miniſtry of the diſciples, to every one as much as fully ſatisfied them to a perfect refection: which is added to ſet out the truth and excellency of the miracle, thoſe victualls being not ſparingly, but fully and freely given to every one preſent.

v. 12. *gather up the fragments*] This he commanded, as for the evidence of the miracle; ſo alſo that none of Gods bleſſings might be loſt, wherein would have appeared a contempt or undervaluing of them: to teach us an holy frugality in the uſe of Gods creatures: of which we are but ſtewards, and muſt once give account; and that we muſt rely on Gods providence, who can make the leaſt meaſure ſufficient.

v. 13. *filled twelve baskets*] So wonderfully had he encreaſed the ſmall ſtore. See alſo 1 Kings 17. 15, 16. and 2 Kings 4.

v. 14. *this is of a truth that prophet*] ὁ ἐρχόμενος, the Prophet which was to come; that is, whoſe coming we have hitherto expected: or as the *Syriack* interpreter hath it, *qui venit in mundum*, who is now come into the world: this is the Meſſias promiſed by God, Deut. 18. 15. ſuch is the vulgar, more ſenſible of bodily and temporal benefits (which they expected in Chriſt) then ſpiritual and eternal: we read not that they thus acknowledge him in his moſt divine and unparaleld preaching to them the myſtery of eternal life: but when he feeds their bellies, then they cry, *this is that prophet.*

v. 15. *to make him a king*] This alſo ſhews how much they regarded their bellies, more then their ſouls: when he gave them the beſt ſpiritual food, they offered him no ſuch honor, but becauſe he thus fed them, they would proclaim him the king Meſſias; under whom they dreamed of health, wealth, fulneſs, victory, protection, and all ſecular bleſſings. So much lived they to carnal ſenſe; ſo few underſtood the true end of Chriſts coming into the world.

into a mountain himſelf alone] Where he uſed to pray: his kingdom is ſpiritual, not of this world; therefore offended at their perverſe ſervice, who would thus honour him, he withdrew himſelf from them.

v. 16. *when even was now come*] Matth. 14. 23.

v. 17. *went over the ſea*] That is, ſome creeke or arme thereof, as verſe 1. Mark 6. 45. he bade them go before to Bethſaida, while he ſent the people away (becauſe Bethſaida was in their way as they went toward Capernaum) while he was diſmiſſing them, it ſeemeth they were conſpiring to make him king, and therefore he went from them into the mountain alone.

v. 18. *and the ſea aroſe*] Swelled, as the Syriack hath it; was rough and high running.

19. *about five and twenty or thirty furlongs*] Above three miles from ſhore; ſo little way had they made from the evening to the fourth watch of the night. See Matth 14. 25.

v. 20. *It is I, be not afraid*] They were troubled for his abſence, and terrified with his preſence, when they thought they had ſeen ſome ghoſt walking on the water; therefore he diſcovereth himſelf to them: thus are the faithful ſecure and full of comfort in the preſence and protection of Chriſt; at whoſe voice the wicked tremble, and are caſt down: Chap. 18. 6.

v. 21. *they willingly received him*] Though they were afraid of him at firſt, when they knew him not, yet hearing his voice, they were glad of his ſaving preſence, and received him into the ſhip, Matth. 14. 32. Mark 6. 51. *John* ſheweth another part of the miracle by them omitted, that is, the ſudden arrival of the ſhip, which before Chriſt came aboard, with all their art and labour, rowing and what ever they could do made ſo little way. See verſe 19. So Chriſt not only comforteth in word, but alſo in real deliverance of his.

v. 22. *which ſtood on the other ſide*] Which lodged thereabouts, and ſuppoſed that Jeſus had been there ſtill, where the miracle was done.

but that his diſciples were gone away alone] That is, by themſelves without Jeſus with them: it is doubtful with which of the two, the diſciples (as in this our tranſlation) or with the noun collective, the multitude, this verb ἀπῆλθον, *went away*, is to be conſtrued: the latter ſeemeth probable, and the ſence may be, when the multitude ſaw that the diſciples onely took ſhipping, and that Jeſus *went not with them*, they, that is, the multitude, went away or departed.

v. 24. *they alſo took ſhipping*] That is, in ſome of thoſe which came from Tiberias, ſo the Syriack hath it, *they went into theſe ſhips*: we read of no ſtorm in their paſſage, but onely upon the diſciples ſhip: God exerciſeth the greateſt gifts with the greateſt tryals. It bare a type of the world ſailing before the winde with a fair gale, while they that are Chriſts feel the ſtorms and wreſtling windes of afflictions, the more to confirme them in their deliverance.

v. 25. *when cameſt thou hither?*] Seeing we have waited on thee, and marked that there was none other ſhip here, ſave that in which thy diſciples went over before thee; when, and how couldſt thou come over ſea? *Theophylacts* conjecture is probable; they might poſſibly ſuſpect, that he went on foot to the other ſide miraculouſly.

v. 26. *but becauſe ye did eat*] He anſwereth not to their queſtion, but knowing their thoughts, reproveth them, for that they valued not his doctrine, or confirmation thereof by miracles, ſo that they might believe and be ſaved, but cared principally for their bellies; the fault that our carnal goſpellers are commonly guilty of: they think they do excellently ſeek Chriſt, when yet their chief aim and care is to finde eaſe, peace, wealth, credit, or ſome temporal bleſſings in their practiſe, or profeſſion of the goſpel: thus would the covetous Jews have impropriated Chriſt himſelf unto ſecular uſes; ſo unworthy a value ſet they upon that ineſtimable mercy of God in giving them his onely begotten Son, as if he had onely given them ſome ſecular, and ſoon-periſhing bleſſing in him, and not eternal life and ſalvation: ſo hard a matter is it to caſt off the importunate cares and deſires of fleſh and blood, that we may affect, and receive the unvaluable mercy of God for our ſalvation in Chriſt. *Vix quæritur* Jeſus *propter* Jeſum, ſaid *Auguſtine* on this place; rarely is Jeſus ſought for his own ſake: but indeed, then the heart is right to God, *quando propter Deum quæritur Deus*, *Proſper. ſent.* when God is ſought for his own ſake: and how great ſhould our happineſſe be in heaven, if we did not with profane *Eſau*, undervalue it for temporal ſupplies? See on Matth. 6. 2. and Matth. 5. 12. Seek in Chriſt firſt the kingdom of God and his righteouſneſſe, and be confident, he that for thy ſalvation aſſumed a reaſonable ſoul and body, that he might ſuffer ſuch things therein for thy redemption, will not loſe thee again by leaving thee deſtitute of temporal neceſſaries. See Rom. 8. 32. by this examine whether thou ſeek God for love of God, or out of ſelf-love: doeſt thou patiently bear afflictions, in regard that God thereby tryeth thee? doeſt thou love and depend on God as well ſmiting thee, as giving temporal bleſſings unto thee? but if thou be impatient, or deſperate in thy ſufferings, as 2 Kings 6. 33. Job 2. 9. thy ſeeking God hath been for thine own ſake.

v. 27. *Labour not for the meat which periſheth*] Or work not, not forbidding labour for things neceſſary to this life. See Gen. 2. 15. Gen. 3. 19. Gen. 9. 20. 2 Theſ. 3. 10. Epheſ. 4. 28. but preferring the care for things eternal, as Matth. 6. 33. So Matth. 9. 13. he excludeth not ſacrifice, but preferreth mercie.

that meat which endureth unto life everlaſting] That is, thoſe things which are appointed by God to refreſh and ſuſtain their ſouls to eternity.

for him hath] Matth. 3. 17.

God the father ſealed] Or allowed and confirmed to the office of our redemption: a ſimile derived from them who give commiſſions under hand and ſeal.

v. 28. *the works of God*] pleaſing to God, or which he requireth.

v. 29. *This is the work of God*] 1 John 3. 23. his commandment and will: as alſo his work and gift, Epheſ. 2. 8. that which God requireth of you, that ye ſhould believe in me: having ſpoken of works and life eternal; leſt they ſhould imagine it could be merited or gained by the works of the Law without Chriſt (for if ſo, Chriſt had dyed without cauſe or in vain, Galat. 2. 21.) he recalleth them to faith in him, wherein onely is eternal life.

v. 30. *What ſigne ſheweſt thou*] This one thing manifeſted how little they profited by the miracles they ſaw: admiring his works, and thence being perſwaded that he was the Meſſias, in ſo much as they would have made him their King, yet now they require a ſigne, as if he had done nothing among them: *Chryſoſtome* here noteth their ſtupidity, who having preſent ſignes, yet aſk a ſigne: ſo unconſiſtent are the deſires and votes of the giddy vulgar: becauſe Chriſt would not comply with their fancies, and become ſuch as they dreamed their Meſſias ſhould be (but on the contrary reproved their ſenſuality and ſpiritual blindneſſe) they conteſt as with one no further to be heard or followed: as if they had ſaid, What ſigne ſheweſt thou, that we ſhould thereby be perſwaded to forſake *Moſes* Law, in which we and our fathers have been brought up to follow thee; and caſt our ſelves and the hope of our ſalvation on thee? if Chriſt will not anſwer their deſires, he ſhall no longer be a Maſter for them.

v. 31. *Our fathers did eat Manna*] Exod. 16. 15. Numb. 11. 7. As if they ſaid, under *Moſes* conduct whom we yet follow, our fathers were fed fourty years in the wilderneſſe: what greater work doeſt thou; that we may cleave to thee?

he gave them bread from heaven] Wiſd. 16. 20. So is the Manna called, Pſal. 78. 24. דגן שמים *dagan ſhamaiim*, the corn of heaven. So Jerom after the Hebrew, *triticum cœli*: the 70 give it ἄρτον οὐρανοῦ, the bread of heaven; ſo is it called לחם אבירים *lechem abbirim*, 70 ἄρτον ἀγγέλων, the bread of Angels. Hebr. the bread of the mighty or the ſtrong. So Jerom after the Hebrew, *panem fortium*, not that the Angels do eat, but becauſe (ſay ſome) God by their miniſtery fed Iſrael therewith. Some underſtand אלהים, *elohim*, as if it were the *bread of the mighty God*; or as others, the bread of Princes and Potentates, the moſt excellent bread. See *V. Shindler. in* אבר. Jerom underſtandeth Chriſt (of whom the Manna was a type) *ex hoc enim pane cœli* (ſaith he) *ſancti reficiuntur & angeli*; with this bread of heaven ſaints and angels are refreſhed and fed; this ἄρτον ἐκ τοῦ οὐρανοῦ, underſtand, as *fera è ſylvis* (i.e.) *ſylveſtris* So *Joh. Druſ. prætet. lib.* 4. becauſe it diſtilled from the clouds; not that it was heavenly bread nouriſhing to eternal life; that Chriſt denyeth, affirming himſelf onely to be that bread. So 1 Cor. 10.

v. 32. *Moſes gave you not that bread*] *Moſes* gave not your fathers, ſo much as that periſhing bread the Manna, which was for a temporal uſe, but God gave it; and he now giveth you in me the bread of life

the true bread from heaven] That which being apprehended by faith ſhall nouriſh you to eternal life; here this ἀληθινὸν, is put in oppoſition to the type which their fathers did eat in the wilderneſs, in the type true, to typifie, as the thing figured, ſo the figure; for that Manna was a figure of Chriſt, that ſame ἄρτος ζωτικὸς, *life giving bread* (*Nazianzen orat.* 35.) truely, but ſpiritually and myſtically to feed our ſouls to eternal life.

v. 33. *He which cometh down from Heaven*] That is Chriſt, verſe 35.

v. 34. *evermore give us this bread*] Either they ſpake *ironically*, and ſcoffingly, as the *Samaritan*. chap. 4. 15. So Matth. 27. 42. or they herein diſcover, that their mindes were all on their bellies.

v. 35. *cometh unto me*] By true faith. See verſe 36.

ſhall never hunger] See chap. 4. 24.

v. 36. *ye alſo have ſeen me and beleeve not*] He noteth their voluntary blindneſſe (as Matth. 13. 13, 14, 15.) who ſufficiently ſeeing the admirable effects of his divine power, yet would not beleeve in him: the curſe was upon them which was threatned. Iſaiah 6. 9. So, *auribus apertis, ſurdi erant*, *Auguſtin*. they were deaf with open ears.

v. 37. *all that the Father giveth me*] All whom he elected, ſhall beleeve in Chriſt, and obey the Goſpel, and ſo not periſh.

v. 38. *I came down from heaven*] The deity could not deſcend by changing place, becauſe he comprehendeth all, and can be comprehended of none; neither came his humane body from heaven, but was truely of the ſeed of *Abraham*, (See Hebr. 2. 16.) but he is ſaid to come down from heaven, in reſpect of his incarnation, wherein the deity united to the humanity, makes one perſon of Chriſt, God and man.

v. 39. *This is the Fathers will, &c.*] Becauſe they underſtood not, what he meant by that will of God; for which he came from heaven, he expreſſeth it here, to be, that he ſhould ſave all the Elect.

v. 40. *and beleeveth on him*] He here ſheweth the means of ſalvation, faith: as, Epheſ. 2. 8. and who are they whom the Father hath given him; thoſe onely that beleeve in him: here look for thy calling and election. See Rom. 8. 30. 2 Pet. 1. 10. 2 Cor. 1. 22. Epheſ. 1. 13.

v. 41. *murmured at him*] Becauſe they underſtood the words of Chriſt carnally; when he filled their bellies, they had him in the opinion of their long expected Meſſias, they would have then made him their king: but when he telleth them the truth, and teacheth them divine and heavenly things, they murmur and ſtart back: obſerve here the ſeed and beginning of their fearfull apoſtacie and falling from Chriſt; it was murmuring at the truth through unbelief: it is commonly ſo ſtill.

v. 42. *Is not this Jeſus the ſon of Joſeph?*] See Matth. 13. 55. Luke 4. 22. becauſe they expected a magnificent and externally glorious Meſſias: they were offended at Chriſt in the form of a ſervant, and man of ſorrows, though ſo coming to ſave them: and probably they underſtood him, as if he had ſaid, that he was not born in this world among men, but came down as an Angel from heaven; they knew not, that he was truely God, as truely man: ſo perverſe is carnall reaſon; that which ſhould have been an argument of gratitude, (that he vouchſafed to make himſelf of no reputation, to honour them with the title of the ſons of God) they make the ground of their impious contempt of him.

v. 43. *murmur not among your ſelves*] As if he had ſaid, my words contain no matter of ſcandall; the fault is in your ſelves, who can neither beleeve, nor underſtand them; becauſe God hath juſtly given you up to ſpirituall blindneſſe and unbelief, for your pride and obſtinacie.

v. 44. *No man can come to me*] No man can underſtand and beleeve theſe things, except God teach, enlighten, and give him faith; no man can know God, *niſi Deo docente*; that is, *ſine Deo, non cognoſci Deum. Irenæus l. 4. c. 14.*

except the Father, &c.] As if he ſaid, no marvell that ye beleeve not; your bellies, not my Father, drew you hither, to come to Chriſt, is here, to beleeve on him, and to depend on him; as verſ 35. by *drawing*, he meaneth illuminating, and framing mens hearts to faith and obedience, which God doth by the holy ſpirit inwardly, working on his word and ordinance, as, verſe 45. ſo true is that of *Proſper*, *quod duce Deo, veniatur ad deum, de vocat. Gent. l. 1. c. 24.* God leading us, we come to God: here then is left no place for pride or contempt of others; for as the ſame well ſaith (*q. ſ. c. 25. tales fuerunt, qui ſunt attracti, quales hi, qui in ſuâ duritie ſunt relicti*;) they who are drawn (to Chriſt by the Father) were ſuch as theſe who are left in their hardneſſe of heart.

v. 45. *it is written*] Iſaiah 54. 13. Jer. 31. 34.

v. 46. *not that any man hath ſeen the Father*] Meaning, you may not look for a call from heaven, or viſion of God, by whom you ſhould be admoniſhed to beleeve in me; he calleth by me, and by his ſpirit: thus ſpeaketh he to a carnall people, leſt they ſhould miſtake him, as in the reſt they did. See 1 Cor. 2. 10. Matth. 11. 27. John 1. 18.

v. 47. *hath everlaſting life*] He thus ſpeaketh in reſpect of the certainty of Gods election, and the ſeals thereof in our regeneration; they have eternal life here begun, to be accompliſhed in the life to come.

v. 48. *I am the bread of life*] In the participation whereof onely, is eternall life.

v. 49. *and are dead*] Becauſe it is not the ſhadow, or figure, but Chriſt the ſubſtance, which can nouriſh to eternall life.

v. 50. *this is the bread*] Meaning himſelf.

v. 51. *the living bread*] Which lives and gives life to the world.

If any man eat of this bread] If any man beleeve in Chriſt: for as *Auguſtin* ſaith *tract. 26. in Joh. credere enim in eum, eſt manducare panem vivum*: for to beleeve, is to eat the living bread; and again ſaith the ſame *qui manducat intus, non foris, qui manducat in corde, non qui premit dente*: he that eateth within, not without, he that eateth with (or in) his heart, not he that cruſheth it with his teeth.

v. 52. *how can this man give us, &c.*] They underſtood that carnally, which he ſpake in a ſpirituall ſence.

v. 53. *except ye eat the fleſh*] Except ye ſpiritually apprehend Chriſt by faith. See on verſe 51.

v. 54. *whoſo eateth my fleſh*] By faith: for properly, and carnally, we cannot eat living bread, and ſuch is Chriſt, verſe 51. nor could that bread which came down from heaven, be that fleſh of Chriſt carnally to be eaten; but whole Chriſt, God and man (See on verſe 38.) the bread of life ſpiritually to be received.

v. 55. *is meat indeed*] Or truely, but ſpiritually: for that which is ſpiritually ſo, is truely ſo.

v. 56. *dwelleth in me*] This ſheweth it to be meant of a myſticall and ſpirituall eating; becauſe to eat his fleſh, is to dwell in him; and that as bodies are ſuſtained with meat and drink, ſo are our ſouls nouriſhed with the body and blood of Chriſt.

v. 57. *he that eateth me*] That beleeveth in me. See on verſe 51. and 56. and on verſe 54.

even he ſhall live by me] For though faith (by which the juſt ſhall live) looketh ſtrait on the fleſh of Chriſt crucified, yet it well knoweth that the power of the merit ſaving us, dependeth on the dignity of the perſon crucified, who is truely God and man; therefore Acts 20. 28. the Apoſtle ſaith concerning the Church, that God had purchaſed it with his own blood: ſo 1 John 1. 7. the blood of Jeſus Chriſt his Son, cleanſeth us from all ſin. So 1. Cor. 2. 8. they would not have *crucified the Lord of glory*.

v. 58. *which came down from heaven*] As verſe 50. See on verſe 38.

not as your fathers did eat Manna] It ſhall not be with him that feedeth on me by faith, as with your fathers in the wilderneſſe, when they had eaten Manna, they yet dyed; but he that beleeveth in me ſhall be ſaved, to eternall life.

v. 59. *in the ſynagogue*] Openly, in the Church or place where the Jews weekly aſſembled for the publike worſhip of God.

v. 60. *This is an hard ſaying*] σκληρὸς, troubleſome, or irkſome to be heard; becauſe they took Chriſts words in a literall ſenſe, hard to be underſtood, ſaith *Chryſoſtom. hom. 46.*

who can hear it] Who can endure to hear it? who would not be offended at it? to eat the fleſh and drink the blood of man, is unnaturall, and therefore the more ſtupid they to take thoſe words litterally; mark here the wretched effects of careleſſe hearing and miſunderſtanding the word of God.

v. 61. *doth this offend you*] Probably he ſpake this to them after he came out of the ſynagogue, and heard their murmuring, and cenſuring his ſermon.

v. 62. *What and if*] Chap 3. 13.

aſcend up were he was before] Are you troubled that I attribute ſuch vertue to the eating my fleſh? that I affirm it to be the bread of life which came from heaven? you ſhall ſee me ſhortly put off this aſſumed ſtate of humiliation, and be exalted above the heavens. See Rom. 1. 4. chap. 3. 13. Epheſ. 4. 9. they thought he would give them his body, carnally to eat, but he affirmed (ſaith *Auguſtin*) *ſe aſcenſurum in cœlum, utique integrum*: that he woul aſcend into heaven, and that entire: then ſhould they know how he giveth his body, *quia gratia ejus non conſumitur morſibus*: and that his grace is not eaten by bits: that they ſhould ſee the Son of man aſcend: underſtand it of the witneſſes thereto appointed: poſſibly ſome of them who now murmured might be ſome of them: theſe words, *where he was before*: underſtand according to his deity: that the Son of man ſhould be ſeen aſcending where he was before, underſtand by conſidering the uſuall communication of properties, whereby that which is proper to either nature, is attributed to the whole perſon of Chriſt: ſo it is true: Chriſt ſuffered, his humanity did, his deity could not: So the Son of man aſcended where he was before: his deity was in heaven before, but his humanity then firſt arrived in heaven, when after his reſurrection he aſcended up into glory.

v. 63. *it is the ſpirit that quickneth*] You muſt underſtand theſe things ſpiritually, not carnally; for they are ſpirituall,

(as *Chryſoſtom* interpreteth) and the ſpirit united to the humane nature, giveth life.

the fleſh profiteth nothing] That is (ſaith *Auguſtin*) *ſola caro:* the fleſh onely, as the Apoſtle ſaith, knowledge puffeth up, that is, *ſola, ſine charitate*, if it be alone without charity.

v. 64. *ſome of you that beleeve not*] he ſaith not, who underſtand not theſe things; but he telleth them the cauſe of their miſunderſtanding, which was unbelief: he taxeth not all; leſt if any preſent were curable, they might otherwiſe have been caſt down to deſpair.

for Jeſus knew] This the Evangeliſt inſerteth, leſt any ſhould think that Chriſt raſhly cenſured them of unbelief: many hypocritically followed him, which though men knew not, Chriſt well knew.

and who ſhould betray him] Who would betray him, as if he ſaid, he did not only know all things paſt, and preſent, but alſo all things to come.

v. 65. *therefore I ſaid unto you*] He repeateth what he ſaid, (verſe 44.) with application to the unbelievers: as if he ſaid: therefore are you offended through unbelief, becauſe my Father hath not given you faith to believe in me to your ſalvation: you are joyned in bodily preſence, but not in ſpirit, not in faith.

v. 66. *from that time*] ἐκ τούτου, the Syriack hath it, from that word; for thoſe things which they could not underſtand concerning eating his fleſh, and drinking his blood; many who had given their names to him deſerted him: thus was the Prophecie fulfilled, which foretold that he ſhould be a rock of offence, Iſaiah 8. 14. See 2 Tim. 2. 15. 1 John 2. 19. 1 Cor. 11. 19. no wonder if many are ſcandaled at our doctrine, and ſeparate from our miniſtery; they that were not elected, were offended and ſeparated from Chriſt.

v. 67. *Will ye alſo go away ?*] Which he ſaid, not that he was ignorant of the future (for he knew all from the beginning, verſe 64.) but to occaſion a cleerer confeſſion of Peter in the name of the reſt, and to propoſe his, as an example of conſtancy: alſo to admoniſh them not to joyn themſelves with Apoſtates & ſeparatiſts, which none ſhal do that are grounded in Chriſt: and not to follow multitudes to evil and forſaking of Chriſt. It may teach us not to be offended, when many fall away, who ſeemed heretofore very zealous followers of Chriſt, and profeſſours of truth: for as multitudes can give no patronage to ſinners; ſo neither ſhall the paucity of believers hurt the faithful: they onely who continue to the end ſhall be ſaved; that is, they onely to whom God giveth perſeverance; for (as *Auguſtine* ſaith, *Tom. 7. reſponſ. ad art. fal. 8.*) *Dei voluntas, ut in bona voluntate maneat, qui & priuſquam deſeratur, neminem deſerit, & multos deſertores ad ſe convertit*, it is the will of God, that one ſhould continue in a good will, who alſo before he be forſaken, forſaketh no man, and converteth many to him, who had forſaken him: he ſaith, *will ye alſo*; it is in our power to fall, but not to riſe again: that we do not fall away, it is onely Gods mercy preſerving us: and *Proſper* ſaith well, *de vocat Gent. lib. 2. cap. 12. Ideo liberum eſſe diſcedere, ut non diſceſſiſſe ſit præmium*, therefore it is free to depart, that it may be a reward not to have departed.

v. 68. *the words of eternal life*] The Goſpel teaching us all the myſteries of eternal life and ſalvation.

v. 69. *and we believe*] See Matth. 16. 16.

v. 70. *Have not* I *choſen you, &c.*] We muſt underſtand the one party to be choſen *per miſericordiam*, and the other *per judicium*, as *Auguſtine* ſaith, *de cor. & gra. cap. 7. To. 7.* thoſe he choſe to preach, and obtain his kingdom; but this to ſhed his blood.

is a devil] A malitious wicked man, an informer, a traitour, poſſeſſed and put on by the evil ſpirit: this he foretelleth, that they might not be ſcandaled, when they ſhould ſee his end.

v. 71. *Judas Iſcariot*] Ἰσκαριώτης. Hebr. איש קריות *iſh Kirioth*; *Jeroms* firſt conjecture is probable, *Iſcariotes, vel à vico, aut urbe in quâ ortus eſt, &c.* (wherein *Chryſoſtome hom. 33. in Matth.* agreeth with him) *Cairioth* is a town in the tribe of Judah, Joſh. 15. 25. ſome therefore will have him ſo called, as if it were ſaid, *Judas* a man of *Cairioth*. Some derive the name from that which ſignifieth defection, for a reward.

CHAP. VII.

Verſe 1. W*Alked in Galilee*] Went about from place to place, to preach the goſpel, and to heal the ſick for confirmation thereof.

v. 2. *feaſt of tabernacles*] Levit. 23. 34. 42. 43. in this feaſt, they were to dwell ſeven dayes in Booths and tents, in remembrance of their dwelling in tents in the wilderneſſe, Exod. 23. 16. it is called חג האסף *chag haaſiph, the feaſt of gathering fruits*, and Levit. 23. 34. חג הסכות *chag haſſuccoth, the feaſt of coverings or tabernacles*, 70. ἑορτὴ σκηνῶν; σκηνοπηγία: *Chryſoſtome* reckoneth it five moneths after the Paſſeover; but Levit. 23. 34. *ib.* verſe 5 it appeareth ſix.

v. 3. *that thy diſciples*] That is, thoſe whom thou wouldeſt have to follow thee: for his diſciples who now did follow him, had ſeen his miracles: this they ſayed probably in deriſion: for in the fifth verſe it appeareth that they believed not in him: faith is not by any carnal prerogative, but a ſpecial gift of God, Chap. 1. 13.

v. 4. *ſhew thy ſelf to the world*] Go up to the feaſt, and do thy miracles in ſuch great confluences of people, that thereby thy fame may be ſpread abroad to al other nations alſo.

v. 5. *Neither did his brethren believe*] His kindred. See on verſe 3.

v. 6. *My time is not yet come*] My opportunity is not yet. So verſe 8.

v. 7. *The world cannot hate you*] That is, the unregenerate do not hate you, becauſe you are of them; the world loveth her own: the Prieſts and Phariſees do not perſecute you, becauſe you communicate with them in their unbelief, they embrace you as their obedient children: me they hate, becauſe I reprove their ſins. So dangerous a vice is pride, it can abide no reproof: ſo impoſſible is it to have peace with the world, except we will ſhare with them in their wickedneſſe; and impoſſible is it to preach the truth ſincerely, without the malice of impious men, whoſe ſins we muſt reprove. The Jews pretended that they were angry with Chriſt, only becauſe he profaned the Sabbath, &c. but the truth was it was becauſe he diſcovered, and ſpake againſt their ſin and hypocriſie; for he profaned not the Sabbath.

v. 8. *Go ye up unto this feaſt*] This ſaith he, juſtly leaving them to themſelves, who would not believe in him. See Pſalm 81. 12.

I go not up yet] Ἐγὼ οὔπω ἀναβαίνω, I *do not yet go up*: See the reaſon verſe 6. my opportunity is not yet come. I do not go up with you, who believe not in me.

for my time, &c.] Chap. 8. 20.

v. 9. *He abode ſtill in Galilee*] He ſtaied a while after they were gone up to the feaſt, until he knew it fit time.

v. 10. *but when his brethren were gone up*] The Galileans were wont to go up to thoſe ſolemnities, by kindreds, & companies of neighbours, Luk 2. 44. Chriſt would not now go up ſo publickly; but when he knew that the malice of the Jews was ſomething more allayed, then he went up privately with his diſciples, and ſome few followers.

v. 11. *the Jews ſought him*] That is, the people who had formerly heard him, ſeen his miracles, or heard of him.

v. 12. *much murmuring*] γογγυσμὸς, whiſpering, or ſecret talking concerning him, muttering, ſome malitiouſly blaſpheming him; ſome praiſing and defending his parts, but ſecretly for fear.

v. 13. *for fear of the Jews*] No man ſpake well openly, for fear of the rulers and prieſts. See Chap. 9. 22. nor poſſibly durſt they ſpeak evil freely and publickly, for fear of the people.

v. 14. *about the midſt of the feaſt*] About the fourth day of this feaſt, verſe 2. now was his time to preach the goſpel: what he now preached the Evangeliſt recordeth not: it was ſome divine learning, and to the admiration of the auditors, as appeareth verſe 15.

v. 15. *How knoweth this man letters*] That is, τὰ ἱερὰ γράμματα, the holy Scriptures, as 2 Tim. 3. 15. they would not in their unbelief acknowledge him to be the Meſſias of whom the Prophet Iſaiah 11. 2, 3 ſaid, *the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of knowledge &c. and ſhall make him of quick underſtanding in the fear of the Lord.* Which the Apoſtle alſo teacheth, Coloſ. 2. 3. They admiring the doctrine, and knowing that he had it not by ordinary and uſual means, ſhould have concluded that it was divine, and immediately from God, and ſo have acknowledged the evidence of the ſpirit therein: but ſo miſerable a blindneſſe doth unbelief bring with it, that all (the moſt indiſputable) arguments, are there retorted and perverted, to the deſtruction of the wicked. See Acts 2. 17. Mark 6. 3. Matth. 13. 55. neither is here any patronage for thoſe who neglect or deſpiſe learning. See 1 Tim. 4. 13, 15, 16. Titus 1. 5. 9.

v. 16. *My doctrine is not mine*] He ſpeaketh, as he is man: I learned it not of man, but of God.

v. 17. *If any man will do his will*] He ſecretly toucheth the cauſe of their miſunderſtanding his doctrine, that is their want of the true fear of God, and obedience to him. (See Chap. 14. 15. 16. 17. 21. 23.) take away your doubting, anger, envy, and vain hatred towards me, κ᾽ οὐδὲν τὸ κωλῦον ὑμᾶς nothing ſhall let you to know this, that my words are the words of God. *Chryſoſtom.*

whether I ſpeak of my ſelf] See Chap. 14. 24. the meaning

ing is, if any man truly fear God, and will indeed ſet his heart to believe and obey him; he ſhall be ſatisfied, and clearly reſolved, of the divine truth of the Goſpel: it muſt be a ſound and wel affected palate which muſt judge of taſts, the ſick and diſaffected cannot: the precepts of righteouſneſs are bitter to evil livers. *Lactantius l.* 1. So alſo *Jerome l.* 1. *ep.* 16. *ita ſe natura habet, ut amara ſit veritas*; it cometh naturally to paſſe that truth is bitter; that is, to the wicked. See 1 Cor. 2.15. here Chriſt intimateth that the Jews were incompetent Judges of his doctrine; becauſe their malice and wickedneſs had blinded them.

v. 18. *he ſpeaketh of himſelf*] He who teacheth his own inventions, affecteth praiſe of men.

v. 19. *did not Moſes*] Exod. 24.3. he anſwereth their objection concerning healing on the Sabbath, by their own practiſe in that they circumciſed on the Sabbath, v. 22.23.

why go ye about to kill me] c. 5.18.

v. 20. *thou haſt a devil*] This ſeemeth a common manner of ſpeaking among the Jews, when they would expreſſe a man furiouſly diſtracted, or dangerouſly erring, which they blaſphemouſly apply to Chriſt.

v. 21. *and ye all marvel*] Becauſe I did it on the Sabbath day, τῷ σαββάτῳ, ταράττεσθε, *Chryſoſtome*, ye clamour and are troubled.

v. 22. *Moſes therefore, &c.*] Levit. 12.3.

but of the fathers] Gen. 17.10.

v. 23. *that the law of Moſes ſhould not be broken*] or *without breaking the law of Moſes*. The law given by the miniſtery of *Moſes*.

v. 24. *judge not, &c.* Deut. 1.16. Judge me not according to any outward appearance, to be meer man; but conſider the Divine Power in my works, which ye calumniate.

v. 25. *then ſayed ſome*] They wondred that the authority of the rulers could not yet prevail againſt him, but yet acknowledged the power of God therein, that they could not with all their power ſilence him.

v. 26. *do the rulers know indeed, &c.*] Do our High Prieſts and Elders certainly know that he is the promiſed *Meſſias*, and therefore ſuffer him thus publickly and freely to control and reprove them? if not, how eaſily might they take him; ſo might it ſeem to men, who conſidered not herewith, the coercive power of God limiting their fury, until the appointed time, that Jeſus was to ſuffer for our redemption.

v. 27. *no man knoweth*] This tradition ſeemed to have beginning from ſome miſ-underſtood propheſies, as Iſaiah 53. 8.

v. 28. *whom ye know not*] He upbraideth their confidence of knowing him, ſeeing they know not his Father, nor his unſpeakable generation.

v. 29. *but I know him*] As if he ſaid, you think you know me and my Father, but you are deceived, not knowing that I am coequal and coeternal with God the Father, and that I took not this honour of being a Mediatour and Saviour; but that, in the fulneſs of time, by my incarnation, I came into this world, appointed thereto by God. See Hebr. 5.4,5. and c. 1.18. Mat. 11.27.

v. 30. *but no man layed hands on him*] Becauſe the iſſues of life and death, with the time and manner, are onely in Gods hand: ſee how their malicious fury is bridled, as *Chryſoſtome* ſaid, ἀοράτως inviſibly, by a ſecret and unſeen hand of divine providence: ſo God ſtill protecteth his, reſtraining the precipitate malice of the enemy.

v. 31. *many of the people believed*] Though many were hardned in their obſtinate unbelief, yet the Word of God was not without good effect with others, whoſe hearts he had opened. It is one and the ſame Sun which giveth light to ſound eyes, but blindeth the infirm; one and the ſame truth preached, hardneth and more blindeth ſome hearers, and cauſeth others to believe and obey to ſalvation, *Nazianzen, Orat.* 17. It ſeemeth by their ſpeech that Chriſt wrought many miracles among the people, which the Evangeliſt mentioneth not.

more miracles] This Evangeliſt ſpeaketh not of many (the turning Water into Wine, c. 2. the diſcovery of the *Samaritans* ſin, c. 4. and the healing the Rulers Son: curing the paralytical, c. 5. feeding 5000 with five loaves, &c. John 6. his walking on the Sea) therefore probably many more are omitted. See c. 20.

v. 32. *Phariſees and chief prieſts ſent officers*] Theſe deſiring to appear the chief zelots, moſt oppoſed Chriſt, envying the peoples good opinion of him, and conceiving their own honour eclipſed thereby; this vexing them, they break out into open violence; the uſual armour of Hypocrites, where they cannot prevail with arguments: thus is authority (appointed to defend truth) abuſed to impious tyranny. See Acts 22.24.

v. 33. *yet a little while*] Till the appointed time, I ſhall preach and do my fathers will, whether ye will or no.

v. 34. *ye ſhall ſeek me*] c. 13.33. In your extream calamities ſhortly to come upon you, ye ſhall wiſh me with you again; but I ſhall return to him that ſent me, and be ſecure from your malitious inquiſition.

v. 35. *among the Gentiles*] Or *Greeks*. Will he go teach the *Jews* who are ſcattered here and there, among the *Gentiles*?

v. 36. *what manner of ſaying is this*] What meaneth he hereby? ſuch a *quære* was among the Diſciples, c. 16.17, 18. only that there was a deſire to be enformed of the truth; wherein Chriſt ſatisfied them: but here is a captious agitation of Chriſts words, without any ſerious care to underſtand their ſcope and meaning, therefore Chriſt here leaveth them in ſuſpence.

v. 37. *in the laſt day, that great day, &c.*] Wherein they were to have a ſolemn aſſembly, and to abſtain from all ſervile works. See Levit. 23.36. the choice of this time imported, the end of thoſe ceremonies was to bring men to Chriſt; and now being to depart home, he thus gave them to carry with them ἐφόδια σωτήρια *viaticum viands to ſalvation*, as *Chryſoſtome* noteth.

Jeſus ſtood and cryed] Ἔκραξε: He ſpake with a loud voice, that the multitude might hear him, and to ſhew his authority and liberty of ſpeaking to the people. The occaſion of this ſpeech concerning water, might poſſibly be that which ſome write; that the Jews went on this day with great ſolemnity, to draw water out of the Fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the altar, ſinging out that of Iſaiah 12.3. *With joy ſhall ye draw water out of the wells of ſalvation, &c.* By this and many other traditions, they having perverted the law (which commanded a ſpiritual rejoycing) into ſuperſtitious clamours, Chriſt cried out, to recal them from earthly to heavenly waters.

v. 38. *he that believeth*] He citeth not here any particular place of Scripture; but this may be gathered out of Scriptures, where mention is made of the effuſion of the gifts of the holy Ghoſt, as Joel 2.28. Iſaiah 44.3. and 55.1.11. So Acts 2.18. is interpreted: therefore the Syriac Interpreter giveth it, *as the Scriptures have ſaid*.

v. 39. *this ſpake he of the Spirit*] The Evangeliſt interpreteth the words of Jeſus, Joel 2.28. Iſaiah 44.3.

the holy ghoſt] The viſible graces of Gods Spirit, ſpoken of by the fore-cited Prophets, which did accordingly flouriſh in the Church after the aſcenſion of Chriſt. Theſe ſeveral gifts were all the effects of one and the ſame Spirit (Ephes. 4.4. 7. &c.) and therefore were uſually called, *the holy Ghoſt*. Acts 2.4. and 4.8.31. and 6. 35. and 7.55. and 8.15.18. and 10. 44.47. and 11.15. and 19.2. &c. as there is but one kinde of water diſtilling on the herbs in rain, which in the effects thereof admirably varieth in the production of fruits, plants, and flowers, it ſhewing it ſelf (as *Cyril. cat.* 16. expreſſeth it) λευκὸν μὲν ἐν κρίνῳ, ἐρυθρὸν δὲ ἐν ῥόδῳ, *white in the Lily, but red in the Roſe*: ſo is there but one holy Ghoſt working varieties of gifts in men, for the edification of the Church.

v. 40. *This is the prophet.* Deut. 18.15. &c. See c. 1.21.

v. 41. *but ſome ſaid, ſhall Chriſt come out of Galilee*] Such is the condition of truth, it ever meeteth with ſome oppoſers: had not their envy blinded them, they might have found that Chriſt was born at *Bethlehem*, and of the linage of *David*: the wicked are quick ſighted to finde out arguments from perverted and miſ underſtood Scriptures to ſtrengthen their unbelief; but ſlow and dull to learn the truth, this is Satans malice, and mens unhappy weakneſs, to turn that to deſtruction which God in mercy gave for comfort, and ſalvation.

v. 42. *hath not the Scripture ſaid*] Mat. 2.5. Mic. 5. 2.

v. 43. *ſo there was a diviſion*] Σχίσμα, a ſchiſm, or diviſion, or rent, *Auguſtine tom.* 7. *contr. Creſcon. Gram. l.* 2. *c.* 6. intimateth that a Schiſm is, *Recens congregationis, ex aliqua ſententiarum diverſitate diſſentio*, a new or late-ſprung-up diſſention of the congregation or Church, out of ſome diverſity of opinions. An Hereſie he ſaith is, *Schiſma inveteratum*, an old Schiſm.

becauſe of him] No wonder if there be Schiſms now among us, ſeeing, in the ſacred preſence of Chriſt, and when his ſelf preached the moſt infallible truth of the Goſpel, there were Schiſms and Diviſions. See Mat 10.5. the cauſe is in the ſecret corruption of mens hearts, not in the Goſpel of peace.

v. 44. *but no man laid hands on him*] See v. 30. Superſtition is ever cruel, but Gods providence over-ruleth all.

v. 45. *why have ye not brought him*] Theſe greedy Wolves were ſo impatient, that they are angry with their Meſſengers returning without him, not hearing or regarding why they took him not.

v. 46. *never man ſpake, &c.*] They admired the grace in his lips, Pſal. 45.2. So Matth. 7.28,29. but malice makes men ſo blinde and ſtupid, that they cannot be ſenſible of any the moſt excellent graces in thoſe they hate. See 1 Kings 22.8. 1 John 3.12. It is natural to judge them evil whom we hate:

but ſuch is the power of God, they who went with purpoſe to take him, were taken with his excellency, their malice being turned to love and admiration, and they made proclaimers of his divine excellency. See 1 Sam. 19.20.

v. 47. *are ye alſo deceived*] Blinded with envy, they would not admit, that Jeſus could preach any thing worthy of admiration, therefore they conclude that they were beguiled by his fair ſpeeches: pride ever thinks it cannot erre, and that rather all the World is dark, then it ſelf blinde.

v. 48. *have any of, &c.*] Thus they alleage mans authority againſt Gods: ſuppoſing that the Chair of Rulers and Phariſees had infallibility entailed on it.

v. 49. *are curſed*] It was their high ambition which made them conceive all men bound to follow them, though to deſtruction, and a proud opinion of themſelves and their authority, cauſed them to deſpiſe and curſe all others diſſenting from their impiety and unbelief. It is a dangerous Paradox which *Card. Bellarmine* holdeth *de Roman. pontif. lib. 4. cap. 5. Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona, & virtutes malas*-- but if the Pope ſhould erre by commanding vices, or forbidding vertues, the Church were bound to believe that vices were good, and vertues evil:--and an uncharitable preſumption of the Council of *Trent*, to ſeal up their many *Canons* with ſo many *anathema's* to them who diſſent from their errours. See *Concil. Tridentin. concil. tom. 9. Severin. Bin.* See more on v. 51.

v. 50. *he that came to Jeſus by night*] c. 3. 2.

one of them] A Phariſee, and probably one of their *Sanhedrin*, or great Council.

v. 51. *doth our law judge any man before, &c.*] Doth our law condemn? See Deut. 17. 8, 10. and 19. 15. their part it was to have inſtructed the people, not to upbraid their ignorance; and to pray for them and bleſſe them, not to judge, damn, and curſe them: *Quid temerarius Dei tribunal aſcendis?* ſaith *Optatus, l. 2. Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth*, Rom. 14. 4. It was *Conſtantines* anſwer to the *Donatiſts*; *Petitis a me in ſeculo judicium, cum ego ipſe Chriſti judicium expectem*; you deſire judgement of me in this World, whereas I my ſelf expect the judgement of Chriſt. So Rom. 14. 10. *We ſhall all ſtand before the judgement ſeat of Chriſt.*-- Thoſe whom God hath ſet in authority may and ought to judge of ſecular buſineſſes; but of mans final eſtate Chriſt onely is to judge. That Judge which pronounceth before he hath heard both parties, is unjuſt, even where he giveth a juſt ſentence; but to condemn any man unheard, is an injuſtice againſt which the laws of God and Nature caution; as alſo to execute any man uncondemned. See *Salvian. de gub. D. lib. 8. fine. Tertul. Apol. cap. 1. Lactant. divin. inſtit. l. 5. c. 1.* See alſo Acts 25. 16. Poſſibly *Nicodemus* ſaid this, not onely to diſſwade them from ſuch injuſtice, but alſo in hope that if they would but hear Jeſus, they ſhould either be converted or convicted. Indeed, as even *Julian* could ſay in the cauſe of *Numerius*, who can be innocent if it be enough to accuſe. *Ammian. Marcellin. lib.* 18.

v. 52. *art thou alſo of Galilee*] By way of reproach and contempt they named *Galilee*, though poſſibly they knew him to be no *Galilean*.

ſearch and look] They bid *Nicodemus* go learn, as intimating his ignorance or reproving his incogitancy.

ariſeth no Prophet] They would have no man think Jeſus ſo much as a Prophet; therefore would they preſcribe Gods power by cuſtome. So ſlender a ground had they, as commonly all Schiſmaticks and Hereticks have, which is, at leaſt to beg one principle, and to take ſome falſehood for granted, on which they would build the reſt. As here: Firſt they make no queſtion but that Jeſus is a *Galilean*. Secondly they conclude, that becauſe God never had raiſed any Prophet thence, therefore, he never would. The firſt was falſe, for Jeſus was of *Bethlehem*, and the ſecond in their ſenſe not true: for God called thence divers eminent Apoſtles; and ſo their ſuperſtructions were all falſe and impious; as, that they ought not to follow Chriſt: that they who did, were ignorant of the Law, and curſed: that they who were in authority ought to reſtrain them by excommunication, or other puniſhments due to Hereticks, and to perſecute Chriſt, and thoſe that believed in him. Thus one abſurdity or falſehood granted, many more will follow.

v. 53. *every man went, &c.*] Divided in opinion and confounded in counſel, they could effect nothing until the time by God appointed. See Acts 28. 29. being at preſent fruſtrate of their hope to apprehend and deſtroy Chriſt; in great indignation they diſſolved their malignant council, laying aſide, not leaving their blaſphemous malice.

CHAP. VIII.

Verſ 1. THe *mount of Olives*] An hill neer *Jeruſalem*, on the Eaſt; ſo called for the abundance of *Olives* there growing: it was there Chriſt uſed to be in the night, Luke 21. 37.

v. 2. *early in the morning*] Here is deſcribed the peoples diligence to hear the Word, as Luke 21. 38. as alſo Chriſts zeal to preach the ſame, that he might inſtruct and ſave them.

all the people] πᾶς, All, that is, many who had formerly heard him teaching in the feaſt of tabernacles, c. 7. 14. 37. Some of theſe came to be edified, and ſome to cavil.

3. *and the Scribes, &c.*] See on Luke 20. 1.

brought unto him a woman taken, &c.] Poſſibly the man (equally faulty, and liable to the ſame puniſhment, Levit. 20. 10. Deut. 22. 22.) had eſcaped from them.

v. 4. *this woman, &c.*] They call him Maſter; now they meant to entangle him, as Matth. 22. 16. whom they uſed to ſtile a *Seducer*, to the people; and they who were Judges, here act the part of accuſers.

v. 5. *now Moſes in the law*] Levit. 20. 10. &c. They could remember and urge the Law againſt others ſin, but could not apply that to themſelves which it ſaith againſt injuſtice; to wit, condemning without cauſe, lawful witneſs, or hearing the parties accuſed. Concerning the Law by them here mentioned; we muſt know, that it was ſo ſevere, that evil might be taken away from the Land, and to terrifie the ſinners, by making offenders exemplary: See Numb. 25. 11. Sin is not known in impunity: that which they here did, was with purpoſe to enſnare Chriſt; they thinking, if he abſolved her, he ſhould appear to the people as an adverſary to the law of God, and ſo not the *Meſſias*, but an Impoſtor liable to a ſevere cenſure: but if he condemned her, he ſhould ſeem to annul the very purpoſe of his coming, who profeſſed to ſave them, and to propoſe grace and mercy, *Ambroſe ep. 76.*

v. 6. *that they might have to accuſe him*] As a breaker of *Moſes*'s law, if he acquitted her, as they conceived he would, becauſe he ſhewed mercy to ſinners; and, as they pretended, taught concerning the Sabbath, contrary to *Moſes*.

wrote on the ground] Some think he wrote that which he anſwered, or ſome more ſecret thing concerning the conſciences of the informers: but ſeeing the Scripture ſpeaketh not what he wrote, we muſt not curiouſly enquire. S. *Ambroſe lib. 9. epiſt. 76.* ſaith, he wrote on the ground with his finger, who wrote the Law on the Tables of Stone. For the reſt we may ſay with *Auguſtine, epiſt. 121. cap. 15. Init. Eſt ergo in nobis, quædam, ut ita dicam, docta ignorantia*: There is therefore in us, that I may ſo ſpeak, a kinde of learned ignorance: and as *Jerome, Melius eſt aliquid neſcire ſecurè, quam cum periculo diſcere*: tis better be ſecurely ignorant of ſome thing, then to learn it with danger.

v. 7. *he that is without ſin*] See Deut. 17. 7. As if he had ſaid, ſhe is juſtly to be condemned; but you that accuſe others look home, examine your own conſciences whether you are not guilty of the like, or as great ſinnes. *Quomodo enim feras alieni ultorem, & proprii criminis defenſorem?---Nonne ſe magis ipſe condemnat, qui in alio damnat, quod ipſe committit? Ambroſe qu. ſ.* How could you endure a revenger of anothers faults, and a defender of his own? ---Doth not he more condemn himſelf, who condemneth that in another, which he committeth himſelf? The Jews urged him again and again (while he ſeemed to ſlight their information) confident in his forbearance to anſwer, that they had now caught him in an unavoidable difficulty what ever he anſwered; Chriſt therefore replyed with due reſpect to the law, maintaining the equity thereof; ſo anſwering, that they could not calumniate him for abſolving the ſinner, nor object againſt his doctrine of grace and mercy freely juſtifying ſinners; thus retorting the calumny, and ſtriking the ſleepy conſciences of the malepert accuſers, who vainly inſulted, as if others vices were their vertues: teaching all who will be accuſers of their brethren to begin at home; for as *Gregory Nazianzen* ſaid *epiſt. 16. Cæſario frater.* how ſhall they reprove others ſin, who have not ἀφ' ἑαυτῶν τὴν παῤῥησίαν, that is, confidence in their own innocency: but as the moſt ravenous and hurtful birds, are commonly moſt quick-ſighted; ſo are the moſt wicked moſt ready and skilful to finde out others faults: the eye ſeeth not it ſelf, nor any thing which is too neer it; ſo neither ſee we our own faults, except ſet at ſome diſtance, and in another perſon: ſo *David* ſaw his fault, in the perſon of the rich oppreſſour; till then he could not in himſelf. 2 Sam. 12. See on Matth. 7. 5.

v. 8. *again*

v. 8. *again he ſtooped down*] Thereby giving them with their convicted conſciences, opportunity to bethink themſelves, and to ſteal away, that they might not at preſent be further detected and ſhamed.

v. 9. *being convicted by their own conſciences*] Hearing ſuch an unexpected anſwer, and out of hope to accompliſh their deſigne upon him, their conſciences accuſing them, and fearing to confeſſe themſelves ſinners (leſt their reputation with the people ſhould thereby be impaired) or to bring their pretended innocency to the teſt before him, who as they might poſſibly ſuſpect, might know and detect their ſecret failings; they choſe rather to take the opportunity of his ſtooping down, to go away; though in that receſſe, indeed confeſſing his impregnable wiſedom, and their own guiltineſſe.

beginning at the eldeſt] Either (ſaith *Ambroſe lib.* 7. *ep.* 58.) becauſe they who had lived longeſt, had more ſins; or becauſe they being more prudent, firſt apprehended the force of the ſentence. That which *Theodoret* ſaith (*in Jer.* 17. 1.) is true: there is nothing more powerful then the conſcience.

Jeſus was left alone] That is in reſpect of all thoſe accuſers; not ſimply alone; for theſe things were acted before his diſciples, and a great multitude of people: therefore it is ſaid, *and the woman ſtanding in the midſt, ἐν μέσῳ* muſt relate to a company.

v. 10. *and ſaw none but the woman*] None belonging to that cauſe: no accuſer, nor officer attending her.

where are thoſe thine accuſers] Not being ignorant of their departure, but making manifeſt to all preſent, that he abſolved her not contrary to the law, ſeeing the informers and witneſſes deſerted the cauſe.

v. 11. *She ſaid, no man, Lord*] She anſwereth to the ſecond quære, not weighing the firſt, ſeeing her accuſers were gone: ſhe knew that condemnation ought not to go before conviction.

neither do I condemn thee] *Neither will I condemn thee, Ambroſe* readeth, *lib.* 7. *ep.* 58. others read with us *κατακρίνω, neither do I condemn.* I will not uſe leſſe clemency then they: See Chap. 3. 17. this he ſaid, not to diſſolve the Law, but to ſhew mercy, and to call to repentance: and for that he would not take upon him to be a temporal Judge, as Luke 12. 14. as if he ſaid, I leave the Magiſtrate his right of judicature; and ſeeing they condemn thee not, neither do I, who came to pardon ſins, and ſave ſinners: he ſaith not, no man ought to condemn thee (that had been to pervert juſtice, to condemn the Law, and to juſtifie the wicked, for certainly there are many ſins in adultery,) but he ſaith, *hath no man condemned thee?* He ſo ſheweth mercy, as not thereby to aboliſh political order: and here is a ſweet motive to repentance, that we may flie to his mercy, from whoſe juſtice we cannot fly. *Fulgent. ad Venan. ep* 7.

go and ſin no more] This ſaid he that he might ſhew them, *ſe homini pepercisse, &c.* (*Auguſtin. Macedon. ep.* 54. that he ſpared man, but was not pleaſed with mans ſin: this is true repentance, not onely to lament, but to forſake our ſin: the end why God ſheweth mercy, is that we may ſerve him more holily. See Rom. 6. 4. Luke 1. 75. and this was here the greateſt and moſt abſolute condemnation of this womans ſin. For where the guilty is put to death, rather the perſon is executed then the ſin: but where the ſinner leaveth his ſin, there is a diſcharge of the perſon whom Chriſt came to ſave, and a killing of ſin: which he came to condemn in the fleſh. Rom. 8. 3.

v. 12. *I am the light of the world*] Chap. 1. 4, 5. and 9. 5.

v. 13. *thy record is not true*] *ἀληθὴς* is here taken for authentick, or worthy to be credited; that which the Hebrews call נאמן *neeman,* the Syriack שרירא *ſhariro,* (that is, *firmum, validum*) of שריר *ſharar.*

v. 14. *though I bear record*] Chap. 5. 31.

yet my record is true] Becauſe God is the onely ſufficient witneſſe concerning himſelf.

v. 15. *ye judge after the fleſh*] According to outward appearance, Chap. 7. 24.

I judge no man] That is, I do not now judge; I now am come to teach and propoſe conditions of mercy and ſalvation to penitent ſinners: or, I judge not raſhly, as you do.

v. 16. *for* I *am not alone*] He doth not plainly and expreſſely affirm his Godhead (that was yet vailed under the infirmity of the fleſh) but mentioneth his Father, whoſe Deity they acknowledged, to intimate the power he had to judge, who yet ſpared them, and inſtructed them how to avoid the judgement to come: he was not alone, the Father and the holy Ghoſt were with him, *nunquam enim poteſt à ſe Trinitas ſeparari, Ambroſ. in Luc. lib.* 2. *cap.* 3. for the holy Trinity can never be divided from it ſelf. See *Fulgent. de fide orthod. ad Donat.* See 1 John 5. 7.

v. 17. *it is alſo written in your law*] Deut. 17. 6. See Matth. 18. 16.

the teſtimony of two men is true] That is, ſo taken in law, not that it is alwayes ſo. See 1 Kings 21. 13. Matth. 26. 60. Acts 6. 11. but this he ſaith by way of conceſſion: and by this ſecret antitheſis he ſheweth, how unjuſt they were who profeſſed the law, according to which they took that for granted which two men witneſſed; but would not believe what God the Father and himſelf teſtified.

v. 18. *I am one that bear witneſſe, &c.*] He declareth that which he before ſaid, *I am not alone,* verſe 16. as God he teſtifieth of himſelf, (the Meſſias, God and man) and in the ſame act the Father teſtifieth with him, for they are one God, and their works are undivided. See on verſe 16. Chriſt argueth (as *Lyranus* noteth) from the leſſer to the greater: the witneſſe of two men, according to *Moſes* law, is ſufficient to confirm a truth, therefore much more ſufficient is the witneſſe of two perſons of the holy Trinity; men may deceive and lie, but God cannot: he might here alſo have cited the ſame teſtimony of the holy Ghoſt; but that doctrine was not yet opportune, and ſeaſonable for them.

v. 19. *ye ſhould have known my Father alſo*] For they are one God.

v. 20. *Theſe words ſpake Jeſus*] See on Luke 21. 4. in their treaſury their offerings were kept, Mark 12. 41. this ſhewes his undaunted conſtancy in the preſence of his enemies, and heat of their malice: no man yet medled with him, becauſe the providence of God limited all things to the appointed times, therefore they were yet reſtrained: to teach us conſtancy and confidence in the truth. The Devil himſelf cannot reach beyond the length of his chain, (Rev. 20. 1, &c.) nor hurt the leaſt of Gods children, more then, or before he permitteth) who will make all things work for good to them that love him. Rom. 8. 28.

v. 21. *Ye ſhall ſeek me*] See Chap. 7. 34.

v. 22. *Whither* I *go*] See Chap. 7. 35.

v. 23. *ye are from beneath*] He ſheweth here the cauſe of their blindneſſe and unbelief: ye are earthly and carnal, therefore apprehend you not the heavenly things which I teach you, no man is an apt Diſciple of Chriſt, whom Gods Spirit doth not make ſo: hence is the rarity of faith in the world.

I *am not of this world*] He denyeth not his humane nativity, of the ſeed of *Abraham*; but he denyeth that he hath any communion with ſin, and the corruptions of fleſh and blood: in which ſence he ſaith, the Apoſtles were not of this world, Chap. 15. 9. and 17. 16. though not free from ſin by nature (Epheſ. 2. 3.) but by grace and regeneration; nor abſolutely (as Chriſt) but comparatively, and in reſpect of their juſtification by the merit of Chriſt. See Galat. 1. 4. Phil. 3. 20.

v. 24. I *ſaid therefore unto you, &c.*] Theſe words relate to the precedent declaration; the meaning is, the world periſheth in ſin and unbelief (1 Cor. 11. 32.) if you are of this world, and come not to me by faith for your juſtification, you muſt needs periſh in your ſins.

that I *am he, &c.*] That I am the Meſſias and ſole Saviour of the world: this ſheweth that there is ſalvation to none, but thoſe who conſtantly hope for, and expect in Chriſt, whatſoever the Prophets have foretold concerning the Meſſias.

ye ſhall die in your ſins] For there is ſalvation in none other, Acts 4. 12. he onely taketh away the ſins of the world, Chap. 1. 29. he onely juſtifieth ſinners by ſuffering for them, paying the full price of their redemption, and making their peace with God. (See Rom. 3. 24. and 5. 24. and 5. 3. and 8. 1, 2.) therefore if your ſins be not done away in Chriſt, you ſhall in them die eternally.

v. 25. *even the ſame that* I *ſaid*] The Son of God, and Saviour of the world, as I taught you from the beginning.

v. 26. I *have many things to ſay, and to judge of you*] As if he had ſaid, I could detect, and object againſt you many things, but becauſe I ſee my word is to you, but as the ſun-beams to the clay, more hardening you, I forbear now; yet my Father, who ſent me to teſtifie the truth to you, will once appear true in all that he hath threatned unbelievers, and will vindicate his word againſt all impious deſpiſers of the ſame. See 2 Tim. 2. 13. It may be a comfort to all that conſtantly adhere to the truth of Gods word; though the world and generality of men oppoſe or contemn it, God will be true: as the aſcending fumes and vapours may for a time obſcure the light of the Sunne toward us, they cannot extinguiſh it; ſo may emergent hereſies, and oppoſitions of men, veil the truth a while, they ſhall never finally prevail againſt it.

v. 27. *they underſtood not*] He noteth the ſtupidity of ſome of the hearers, who could neither underſtand promiſes, nor threatnings.

v. 28. *When ye have lift up*] That is, when ye have crucified me, your own conſciences ſhall be convinced that I am the Son of God. *See* Matth. 27. 54. Acts 2. 37. Luke 23. 47, 48.

v. 29. *The Father hath not left me alone*] That is, the power of the Spirit of God ever aſſiſteth me and my miniſtery; it is your own fault, if you feel it not in your hearts, active to faith and obedience, 2 Cor. 4. 3, 4.

v. 30. *many beleeved*] The Bee ſucketh honey where the Spider gathereth venom: the word of Chriſt falleth like the ſnow and rain, (Deut 32. 1, &c. Iſaiah 55. 10. Hebr. 4. 12. and 6, 7.) which maketh the venemous weeds grow up more ranck to the fire, and the wholſom herbs more fruitful for the owners bleſſing.

v. 31. *If ye continue in my word*] It is the end which crowneth all good actions. See Matth 24. 13. Revel. 2. 10. Coloſ. 1. 23. it is not enough to begin well, *Non quæruntur in Chriſtianis initia, ſed finis: Paulus male capit, ſed bene finivit: Judæ laudantur exordia, ſed finis proditione damnatur* Jerom. *Furiæ ep.* 21. in Chriſtians, not ſo much the beginning as the end is conſiderable: *Paul* began ill, but ended well: *Judas* beginnings are commended, but his end was damnable for his treaſon.

v. 32 *the truth ſhall make you free*] For otherwiſe they were ſlaves to ſin and errour: the good man even in ſervitude is free, but the wicked *etſi regnet, ſervus eſt*, though he reign is but a ſlave, and that not unto one man, but that which is more grievous, to ſo many maſters, as he hath ſins. *Proſper.* out of *Auguſtine de C. D. lib.* 1. *cap.* 18: and then is the will free, when it ſerveth not vice and ſin: that is the gift of God, which being loſt, *niſi à quo potuit dari, non poteſt reddi*, can be reſtored by none, but him who could firſt give it. *Proſper. ex Aug. de C. D. lib.* 14. *cap.* 11.

v. 33 *they anſwered him*] They, who were heard to calumniate, who believed not, though they had often been made vaſſals, & now were by the Romans, yet they conceived that by right they ought to have been free; and that (however degenerate they were) yet that they had the priviledge of *Abrahams* ſons: not underſtanding, that onely regeneration by the Spirit of God could make them free, and the true children of *Abraham*, Rom. 2. 29. Luke 19. 9. Matth. 3. 9. Rom. 9. 7, 8. Gal. 3. 9. 29.

ye ſhall be made free] That is, as if we were not ſo already? thus are we generally ſecure under the title of Chriſtians, whereas that ſacred name ſhall more grievouſly condemn the wicked: and we may too truly ſay with *Salvian de gub.* D. *lib.* 6. O deplorable miſery, *quam diſſimilis eſt nunc à ſeipſo populus Chriſtianus, id eſt, ab eo qui fuit quondam*, how unlike is the Chriſtian people to it ſelf, that is, to ſuch as it was wont to be.

v. 34. *whoſoever committeth ſin*] You boaſt of your freedom: but ſin is the greateſt ſervitude (Rom. 6. 16. 20. 2 Pet. 2. 19.) and the cuſtom thereof, the moſt unhappy tyranny, and the bonds thereof moſt hard to ſhake off. Sin reigning, a man hath a free will (ſaith *Fulgent. de incarn. & gra. cap.* 19.) but free without God, not free under God, and thereforefore *peſſimè atque ſerviliter liberum*, wickedly and ſervilely free, becauſe not freed by the free gift of God, ſhewing mercy.

v. 35. *the ſervant abideth not in the houſe, &c.*] This is the puniſhment and miſery of the ſervants of ſin: though they ſeem for a time to enjoy the priviledge of Gods houſe, and to inſult over, and perſecute his children, yet are they not heirs, but muſt at laſt be caſt out, as *Iſmael* was from *Abrahams* family, Gen. 21. 9. Gal. 4. 30.

v. 36. *if the Son therefore ſhall make you free*] This he ſaith to ſhew, that whereas all men are born ſervants of ſin, they are freed by grace onely, and the ſpirit of adoption, by faith in Chriſt, and that all other prerogatives are vain: what could the Empire of the world advantage a ſervant to ſin? The moſt happy freedom, is to be a ſervant of God, that ſin may not reign in thee. But from this ſervitude of ſin, no man is freed, but by the Son of God, *Fulgent. de incarn. &c. cap.* 19. for by him *ſpiritualiter renaſcimur*. See *Auguſtine ep.* 157. See alſo the epiſtle of the Council of Carthage. I*nnocent. ib. ep.* 90.

v. 37. *ye are Abrahams ſeed*] That is, according to the fleſh.

v. 38. *ſeen with your father*] What your father the devil teacheth you. See verſe 44.

v. 39. *works of Abraham*] You would be heir to him in faith and obedience.

v. 40. *this did not* Abraham] Your works are contrary to *Abrahams*; he loved and believed God, you through unbelief perſecute the Son of God: he obeyed God, you ſerve the ſpirit of malice.

v. 41. *the deeds of your father*] Your works ſpeak you the ſons of another father whom you imitate.

we have one Father, even God] We worſhip one God, who choſe us to be his people, who often acknowledged us for his children, Exod. 4. 22.

v. 42. *if God were your Father*] If ye were indeed the ſons of God by adoption, you would imitate him in love.

v. 43. *cannot bear my word*] That is, you will not hear and obey, being filled with malice and prejudicate opinion. See Matth. 13. 14. 15.

v. 44. *ye are of your father the devil*] Not by nature, but by imitation of his malice. See 1 John 3. 8. So *Cyril. Catech.* 7 Satan is the lyars father, ὀ κατὰ φύσιν, ἀλλὰ κατὰ ἀπάτην, not by nature, but by fraud and deceit.

from the beginning] From the beginning of the world he led men into ſin and death.

abode not in the truth] He kept not his firſt eſtate, Jude verſe 6.

he ſpeaketh of his own] According to his cuſtom and diſpoſition; if ever he ſpeak truth, he borroweth that, to the end that he may more deceive.

he is a lyar, and the father of it] Lyars are the devils children by imitation: herein they meerly reſemble him: none would believe him whom they knew to be the devil; neither will they believe a notorious known lyar: it is madneſſe not to know, *quod mendacia non diu fallunt, Cyprian. lib.* 1. *ep.* 3. that lies cannot long deceive.

v. 45. *becauſe I tell you the truth*] Thus he proveth them Satans ſons, not Gods, becauſe they hated the truth, nor is there any more evident mark of a reprobate minde, then hatred of trueth, and love of lies: See 2 Theſſ. 2. 10, 11.

v. 46. *Which of you convinceth me of ſin?*] This is a ſecret prepoſſeſſion of an objection: if they ſhould ſay, we diſbelieve not becauſe thou ſpeakeſt truth, but becauſe thou violateſt the law; he challengeth the accuſers to ſhew wherein: they could accuſe, and did malitiouſly, but who can convince, or prove him to be a tranſgreſſour of the law. This word could fit the mouth of holy Jeſus onely, it is too high a challenge for any of the mere ſons of men: in Chriſt onely there was no ſin.

v. 47. *He that is of God*] This a peculiar of thoſe who are of God; who are led by the Spirit of God, and ſincerely endeavour to do his will, they will hearken to his word; they will love to hear. See 1 John 4. 6. you believe not becauſe you are not Gods ſons, but Satans, who hates and reſiſts the truth. See Acts 13. 48.

v. 48. *Say we not well that thou art a Samaritan, &c.*] Thus groweth unbelief and contempt of Gods word into open blaſphemie: thus convicted impiety breaks out into railing: they accounted the Samaritanes Apoſtates, and impious; therefore when they would deſcribe a wicked man, they called him Samaritan.

v. 50. *and judgeth*] And will avenge this blaſphemy, wherewith ye diſhonour me.

v. 51. *He ſhall never ſee death*] Shall not die eternally: it is an Hebrew manner of expreſſion, as alſo, *to taſte of death.* verſe 52. Hebr. 11. 5.

v. 52. *we know thou haſt a devil*] Thus obſtinate were they in their malitious blaſphemie; and ſo high an opinion had they of themſelves, that they concluded all muſt be true which they thought, who thought themſelves infallible.

v. 53. *Art thou greater then our father Abraham?*] So injurious are they to God and to the ſaints, who uſe their name and memory to Chriſts diſhonour: we can never make more honourable mention of them, then when we ſtile them the ſervants of Chriſt.

v. 54. *if I honour my ſelf*] If I onely ſpeak glorious and great things of my ſelf, as you ſuppoſe; but my Father teſtifieth of me, and honoureth me, by the prophets, by his voice from heaven, by many miracles by me done.

Ye ſay that he is your God] They profeſſed ſo, (as alſo many now) but they denied God in their actions.

v. 55. *ye have not known him*] Therefore is he not your God: ye know him not, who dare ſo willfully diſobey him: he that ſaith, I *know him, and keepeth not his commandments, is a lyar, and the truth is not in him* 1 John 2. 4.

v. 56. *Abraham rejoyced to ſee my day*] That is my coming in the fleſh, which he ſaw far off by faith, Heb. 11. 13. (*Proſper* referreth it to the day of his paſſion, figured in his ſon. *de promiſ. & prædict. part.* 1. *cap.* 17.

v. 57. *Thou art not yet fifty years old*] He was about thirty and three yeers old. See Luke 3. 23.

v. 58. *Before Abraham was*, I *am*] I who according to my humanity am not fifty yeers old; according to my divine nature am eternal, and ſo before *Abraham*, and all the creatures: the Deity hath neither *paſt*, nor *future*, *ſed ſemper eſſe habet*, *Greg. hom.* 18. *in Evang.* He ſaith not to *Moſes*, I *was*, but I *am hath ſent thee.* Exod. 3. 14.

v. 59. *Then took they up ſtones, &c.*] Such is the fury of blinde zeal, and impatient errour, they have no ſober ears for trueth, but hands quickly armed for ſlaughter. See Acts 7. 57.

but Jeſus hid himſelf] How, we read not, but certainly Gods power ſo protected him; becauſe the time of his paſſion was not yet come. See Luke 4. 30. he could eaſily have deſtroyed all his enemies, but *qui pati venerat, exercere judicium nolebat. Gregor in Evang. hom.* 18. he that came to ſuffer would not now exerciſe judgement: it may teach us, to decline the fury of our enemies by withdrawing our ſelves from their preſence, if it may be, to reſerve our ſelves to better times and auditors: certainly Chriſt ſtayeth not with the bloody, and cruell; though in his abſence they have the poſſeſſion of the externall; materiall Churches.

CHAP. IX.

Verſe 1. *Blinde from his birth*] Born blinde: this ſetteth out the greatneſs of the miracle: they who are blinde by ſome diſeaſe growing in the eye, (any part of that curious fabrick being hurt or diſaffected) may poſſibly finde ſome help by the art and induſtry of the Phyſician: but thoſe who are born blinde, without eyes, or without the naturall frame and diſpoſition thereof, can be cured by none but the Lord of nature: therefore the Evangeliſt mentioneth this, that we may know that this cure was *non artis, ſed poteſtatis, Ambroſ. ad Bellic. ep.* 75. *l.* 9. not of art but power.

v. 2. *or his parents*] This they aſked, being confident of his omniſcience, otherwiſe they had in vain moved this queſtion; and alſo knowing that all miſery is the effect of ſin (chap. 5. 14.) and that God often viſiteth the Parents ſin upon their dear children, ſee 2 Sam. 12. 14, &c.

v. 3. *Neither hath this man ſinned, nor, &c.*] which he ſaith not ἁπλῶς, ſimply, for ſo, both he and his parents had ſinned (as *Chryſoſtom* noteth) but neither this mans ſins, nor his parents were a cauſe why he, rather then all other ſinners, was born blinde, but that Gods glory might appear in his cure.

v. 4. *While it is day*] While I live here, or while I have opportunity.

when no man can work] He calleth the hour of the wicked, and power of darkneſs (to which he was in his paſſion, ſhortly to be ſubjected) the night, wherein he ſhould not have opportunity of healing, and doing miracles for the confirmation of the Goſpel, by his own viſible and bodily preſence: he did that after his death and reſurrection by his diſciples and their ſucceſſours in the Primitive Church for a time: the words therefore expreſs not an impoſſibility, but an importunity: *when no man can work*; that is, when it is unſeaſonable to work: it muſt teach us, while we have time, to improve it to Gods ſervice; the time is coming on, wherein there ſhall be no faith, labour, propheſying, nor place for repentance. See Iſai. 55. 6. John 12. 35. 36. 1 Cor. 13. 8.

v. 5. *I am the light*] Chap. 1. 9. He is alwayes in the world, and ſtill illuminateth every one that comes into the world: but not now by a viſible preſence, and externall operation, but by his divine and ſecret power. See chap. 8. 12.

v. 6. *Spat on the ground*] Chriſt uſed means, to mans reaſon improbable, that his power might be the better ſeen in the cure.

anointed the eyes of the blinde] Or *ſpread the clay upon the eyes, &c.*

v. 7. *go waſh in the pool of Siloam*] *Siloam* was a fountain at the foot of mount Sion. See on Luke 13. 4.

which is by interpretation, ſent] *Syr.* שילוחא *Shiloucho*, or *Shilucha*: it is of שלח *ſhalach*, *miſit emiſit, &c.* thence שלח *ſiloah. Iſai.* 8. 6. *the waters* השלוח. 70. τῷ Σιλωὰμ: ſee hereof *John Drus. prӕterit. l.* 3. *ad* Luke 13. 4. *ib. annot. in. N. T.* and *ib. ad* John 9. 7. *ib. prӕt. l.* 4. John 9. 7. and *ad Voc. N. T. com.* 1. *ſiloe.* (*Iſ. Caſaub. excer.* 15. *N.* 37. *Adricom. Theatr. ter. ſ. Jeruſalem. N.* 200. *Jerom.* in Iſai. 8. 6. *Joſeph. de bel. Jud l.* 7. *c.* 24. *Plini. l.* 31. *c.* 2. ſaith, hereof *in Judӕâ rivus Sabbatis omnibus ſiccatur* — Theſe words of interpretation, are added to ſignifie that Chriſt was (as the ſpirituall rock. 1. Cor. 10. ſo alſo) the *Siloah, ſent of God* to illuminate and ſave men, to be the fountain of all good to believers: it was not the vertue of this water (wherein doubtleſs many had waſhed without any extraordinary effect) but his power who was ſent of God, that gave this man ſight: and this bare a type of baptiſme, as *Ambroſe* (forecited. v. 1.) noteth which was called of the *Greeks* φώτισμα. *Clem. Alexand. Pӕd. l.* 1. *Nazianz. orat.* 40. *Cyril. Cat.* 1. 2. *Chryſoſt.* on Heb. 6. 4. where the Apoſtle calleth the baptized φωτισθέντας, *enlightened*, as *Ambroſ.* ſaith, *refuſo lumine*, as if Chriſt the light touching the blinde, infuſed illumination.

v. 8. *he that ſate and begged*] Their law concerning beggars, and proviſion for the poor, Deuteronomy 15. 4. (as in other diſordered governments) it ſeemeth was now not carefully executed. See Act. 3. 2.

v. 9. *I am he*] As impiety is ingenious to conceal and obſcure the works of God, ſo is faith and holy gratitude ingenuous and free to confeſs the ſame to Gods glory: their doubting occaſioned this recovered man to proclaim, the work of Chriſt on him; wherein as *Chryſoſtom* noteth, ὐκ ᾐσχύνθη [illegible] προτέραν πήρωσιν — he was not aſhamed of his former blindneſs (no nor of his beggery) nor feared he the peoples fury, neither diſſembled he the benefit received.

v. 10. *thine eyes opened*] ἀνεῴχθησαν, after the *Hebrew* manner of ſpeaking, the eyes of the blinde are ſaid to be ſhut: and ſo their eyes are ſaid to be opened, who of blinde, are reſtored to ſight: ſomtimes we read of eyes, held, or opened in another ſenſe, as Gene. 21. 19. Luk. 24. 16. ſo *Hagars* were opened, that ſhe might ſee that, which before, though preſent, and ſeeing, ſhe could not ſee: and the diſciples eyes were held; not that they might not ſee, but that they might not at preſent know Chriſt.

v. 11. *I went and waſhed*] He relateth the trueth ſimply and as it was acted; ſhewing the effect of his faith, and obedience, the receiving his ſight.

v. 12. *I know not*] Whether they aſked, as admiring the cure, or to accuſe him who had wrought it on the Sabbath, it is not evident, though this ſeemeth moſt probable: it appeareth that though the cured man had learned his name who cured him, of others (as Mark 10. 47. Matth. 20. 30.) poſſibly of thoſe who led him away to *Siloam*, yet had he not yet ſeen Jeſus, who likely went away from the place where he cured him, ſo that he found him not after he returned from the water, ſeeing.

v. 13. *they brought him to the Phariſes*] Whether to ingratiate with them, or to enform them what admirable things Jeſus (whom they perſecuted) did, it is not manifeſt.

v. 14. *It was the Sabbath day*] See on Matth. 12. 2. 5. 8.

v. 15. *again the Phariſes*] Theſe buſie enemies of Chriſt, intended by this reexamination of the man, to have found ſome advantage againſt Chriſt; but, they did but condemn themſelves the more, by how much more apparent their malice made this admirable work of Chriſt.

v. 16. *becauſe he keepeth not the Sabbath*] See on chap. 5. 9. 10.

v. 17. *A Prophet*] A man of God, of whom he muſt have ſuch power.

v. 18. *Until they called his parents*] Hoping that they being over-awed with fear of their power and authority, would rather deny that their ſon was born blinde, then by confeſſing a known trueth, incurre their diſpleaſure: but the more they ſtrive to obſcure the truth the more evident they made it: ſo God turneth the counſells of the wicked againſt themſelves and taketh the wiſe in their own craft.

v. 19. *who ye ſay was, &c.*] They will not acknowledge that he was ſo born, but interrogate the parents in a threatning manner, which in effect was to bid them deny it, as they tendered their favour.

v. 20. *we know this is our ſon*] We cannot but know and confeſs this, they would not for fear deny their ſon, how wretched is it for fear, or favour to deny the Saviour.

v. 21. *he is of age, ask him*] Of age to be a competent witneſs; and he can beſt enform you hereof who hath many years endured the miſery of blindneſs, and now enjoyeth his ſight: it may be the cure was not wrought in their ſight, and therefore they more willingly put off the fuller anſwer to their ſon.

v. 22. *becauſe they feared the Jews*] That is, the Phariſes and thoſe who were of their conſiſtory, or *Sanhedrin.*

put out of the Synagogue] That is caſt out of the Church as a notorious and contumatious malefactour profane, and wicked heretick; which caſting out, we call excommunication. See Matth. 18. 17. 1 Cor. 5. 2. 5. 1 Tim. 1. 20. this ſheweth [illegible] the abuſe of excommunication among them, ſo the uſe [illegible] in all ages.

v. 24. *give God praiſe*] Tell truth, that God may be glorified. See Joſh. 7. 19. as if they had ſaid, remember, that thou ſpeakeſt in Gods preſence: thus (as hypocrites uſe) they pretended the honour of God, to colour their own implacable malice againſt Chriſt.

we know] They would have them in blinde obedience to their authority, reſt on their judgment (though it were againſt Chriſt himſelf) and believe that they could not erre.

this man is a ſinner] By this they blaſphemouſly meant, a notoriouſly impious man.

v. 25. *I know that whereas I was blinde, I now ſee*] He ſaid before, he is a Prophet, but perceiving the Phariſes ſo eager againſt Chriſt, refuſing to ſpeak of the perſon;

he affirmeth the admirable work done.

v. 26. *They ſaid to him again*] In theſe many reexaminations, they would have found him forgetfull of what he had ſaid, that by croſſing his own teſtimony, he might have made it void: ſo extream diligent is Satan, to overthrow, or obſcure the truth.

v. 27. *ye did not hear*] Ye believed it not.

v. 28. *we are Moſes Diſciples*] Thus they boaſted, but were indeed wicked hypocrites.

v. 29. *whence he is*] They knew his parents, but doubted of his authority.

v. 30. *herein is a marvellous thing*] He might well admire their ignorance, ſeeing opening the eyes of the blinde, was a foretold ſigne and mark of the Meſſias. Iſai. 35.4.5. ſo Matt. 11.5. Luke 7.20. &c.

v. 31. *God heareth not ſinners*] Pſal. 66. 18. Which may not be underſtood ſimply and univerſally: for God ſometimes heareth in judgement, as he ſomtimes denieth in mercy, by this argument he would overthrow their blaſphemous cenſures of Chriſt: God will not hear the prayers of ſuch wicked men as you mentioned, ſee Iſai. 1.11. Rom. 8.15. Pſal. 50. 16. Jam. 5. 16. therefore he cannot be wicked who obtaineth power of God to do ſuch things. See c. 3. 2.

but if any man, &c.] 1 John 3. 22.

v. 32. *ſince the world began*] As if he ſaid, that which cometh to paſs by nature, is commonly, or uſually ſo, that which by art, often; but that which is done againſt the courſe of nature, above the power of art, & ſo rarely, muſt needs be by the immediate hand of God: and conſequently Chriſt is of God.

v. 33. *he could do nothing*] None of theſe extraordinary good things.

v. 34. *altogether born in ſins*] They meant, a wicked rude *idiot*, as if he had by his affliction been marked for a notorious ſinner; or a curſed man. as c. 7. 39.

Caſt him out] Or *excommunicated* him. See v. 22.

v. 35. *when he had found him*] They that are excommunicate for confeſſing Chriſt aright are thereby brought neerer to Chriſt: but they who are juſtly excommunicate, are thereby delivered to Satan, 1 Cor. 5.5. 1 Tim. 1.20. which is a terrible puniſhment.

doeſt thou believe?] This he ſaith, οὐκ ἀγνοῶν, ſaith *Chryſoſtom. hom.* 58. not being ignorant, but being willing to maniſeſt himſelf.

v. 36. *who is he Lord, &c.*] Not yet knowing Jeſus by ſight, yet affectionately deſiring to know him who had done him ſo great a favour: not aſhamed of his ignorance, he prayeth to be enformed that he might believe.

v. 37. *It is he that talketh with thee*] He ſaith not, I am he; but it is he, as in a third perſon, intimating that the deity of the Son of God was vailed in that form of infirm man which he ſaw: happy man who had his bodily eyes opened to ſee the Son of God in the fleſh, but incomparably more happy in that his ſouls eyes were enlightened to apprehend and know him by faith to ſalvation; Chriſt who gave the firſt, now followeth him with this new and greater beneficence. So do Gods mercies increaſe upon the elect.

v. 38. *worſhipped him*] Fell down and worſhipped him: ſo the *Syriac* interpreter hath it.

v. 39. *for judgement I am come*] Meaning, the Phariſes arrogate all juriſdiction to themſelves, as if they onely ſaw all things; but I ſhall judge, or execute authority far otherwiſe: for I will enlighten thoſe whom they account blinde, and deliver them to darkneſs of minde, who think themſelves the only knowing men.

they which ſee not] That is, wretched ſinners, who acknowledge and bewail their innate ignorance, ſhall be enlightened by the Goſpel.

and that they which ſee] They who think they are wiſe (See Iſai. 5.21.) as did the Phariſes, who arrogated to themſelves the name of wiſe, anciently the Prophets were called ראים *roim ſeers.* 1 Sam. 9.9. let us go הראה. 70. πρὸς τὸν βλέποντα: *to the ſeer.* So was a Prophet called, ὁ βλέπων: ſo here οἱ βλέποντες; ſo *Syr.* חזין which ſee of the *Hebr.* חזה *vidit*, whence alſo חוזה *a ſeer*, or a Prophet. Iſai. 30. 10. the Scribes and Phariſees vainly affecting ſuch high titles (as Matth. 23.7.24.) are threatned, as Iſai. 6.9. See Matt. 13.15.

v. 40. *are we blinde alſo?*] what? will you ſay that we alſo are ignorant?

v. 41. *ye ſhould have no ſin*] That is, you ſhould not be ſo much in fault, as now you are, if you erred ignorantly, but it is a greater ſin to contemn the known law of God, then to be ignorant thereof (See chap. 15.22. Matth. 15. 14.) or, you were neerer the cure, but for your opinion of knowledge and ſanctity; many had long ſince been wiſe, and good, but that they too ſoon thought themſelves ſo. See Reve. 3. 17. 1 John 1.8. 1 Cor. 3. 18. Jam. 4.17.

CHAP. X.

Verſe 1. ENtreth *not by the door*] Chriſt compareth the Church to a ſheep fold, (as Mich. 2. 12.) into which God gathers his ſheep, that is, the elect; and himſelf to the door: becauſe there may be no entrance into the Church, but through him: they who lead not this way, are no true paſtours.

v. 2. *he that entreth by the door*] That is, by Chriſt: the prieſts, ſcribes, and phariſes, as falſe prophets, came in ſheeps clothing, who within were ravening wolves. Matth. 7. 15.

v. 3. *to him the porter openeth*] The meaning is; God alloweth none for paſtours, but thoſe who lead their hearers to him through Chriſt.

the ſheep hear his voice] The elect know and follow the voice of Chriſt in his word.

he calleth his own ſheep by name] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the book of life. Phil. 4.3.

v. 4. *when he putteth forth his own ſheep*] See Pſal. 23.1. &c. Jer. 17.16. 2 Sam. 7.8. he leadeth them out to green paſtures, that is to refection and comfort; he goeth before them in doctrine and example: his ſheep know his voice, by that diſcerning ſpirit, by which we are commanded to try the ſpirits. 1 John 4. 1. So did the *Bereans*, *Act.* 17.

v. 5. *know not the voice of ſtrangers*] They approve not, or hearken not to the voice of thoſe who bring any other doctrine. Gal. 1.8. 2 John v. 10.

v. 6. *This parable*] See Matth. 13.3.

v. 7. *Then ſaid Jeſus again*] Or *therefore*, becauſe they underſtood not what he ſaid, he repeateth it again, further expreſſing it to them.

I am the door of the ſheep] The meaning is, that in Chriſt is the ſum of all doctrine wherewith the ſouls of the elect are nouriſhed: therefore the Apoſtle cared for nothing elſe. Phil. 3. 1 Cor. 2. 2. and that no man can come into the kingdom of God, but through him: ſo, as Gr. *Nazianzen* ſaid *orat.* 36. ὁδὸς ἐστιν ὡς δι᾽ ἑαυτὸν φέρων ἡμᾶς: he is the way leading us (to eternall life) through himſelf: his Saints and elect, *per eum, intrant ad eum*, through his truth and merit to life eternall in him.

v. 8. *All that ever came before me*] Meaning the falſe prophets, who came not in by him, but Satan and their own ambition: whoſoever called himſelf the door or way to life; or all that went into the miniſtry and he ſent them not; for he ſaith not, all that were ſent: for as *Auguſtin* ſaith, *To. 6. contr. adv. leg. &c. l. 2. c.* 4. he meaneth here all thoſe *qui miſſi non fuiſſent*: who were not ſent; whom the Prophet Jeremie reproveth chap. 14. 14. ſo *Beda* ſaith, *Cum illo venerunt, qui cum verbo dei venerunt, qui non per ſe venerunt*; they came with him who came with the word of God, who came not by themſelves, So *Clem. Alexandrinus, l.* 1. *ſtrom.* ἀλλ᾽ οἱ μὲν προφῆται ἅτε, &c. The Prophets truly, for as much as they were ſent & inſpired of God – οὐ κλέπται εἰσί καὶ λῃσταὶ ἀλλὰ διάκονοι – were not theeves and robbers, but miniſters: by theeves and robbers are here meant, thoſe who ſeek their own eaſe and profit, not caring for the flock of God.

v. 9. *I am the door*] As men come by the door into the houſe, ſo come we to heaven through Chriſt only.

and ſhal go in and out] Not meaning going out of the Church, by ſeparation from the body of Chriſt; (for as *Lactantius* ſaith well. *l. 4. c. ult*) if any go out of Chriſts Church, *à ſpe vitæ ac ſalutis æternæ alienus eſt*; he is an aliant from hope of eternall life and ſalvation, but alluding to the uſe of a door: it is an *Hebraiſme* importing ſecurity of life and converſation, and actions: as Pſal. 121. 8.

v. 10. *have it more abundantly*] Which is in reſpect of the encreaſes of Gods graces through Chriſt here, and the fulneſs of happineſs in the life to come.

v. 11. *I am the good ſhepheard*] Iſai. 40. 11. Ezek. 34: 23. Thus ſaith, *Cyril. Hieroſol. cat.* 10. he is ſomtimes called a ſheep or Lambe; διὰ τὴν ἀνθρωπότητα: in reſpect of his incarnation; and alſo a ſhepherd: διὰ τὴν φιλανθρωπίαν τῆς θεότητος; for the benignity of his deity.

v. 12. *Seeth the wolf coming*] By wolf he meaneth falſe prophets and ſeducers, as Matth. 7. 15. ſo Act. 20. 29. or perſecutors: ſome adde hereto, *Satan*; *qui caulas fidelium, inſidians circuit. Gregor. hom.* 14. *in Evang.* who laying wait, goeth round about the folds of the faithfull.

v. 13. *the hireling fleeth*] That is, he that adminiſtreth for his own profit ſake, leaveth the people to ſeducers, & deſtruction. See Rom. 16.18. Phil. 3.19. Ezek. 13.4.5. & 34.2. here are deſcribed three properties of falſe Prophets, or hirelings. 1. they have no proper charge; they are but intruders and uſurpers, whatever right they pretend to, or ſeem to have. 2. when the wolf, any danger or trouble cometh; they fly and deſert the cauſe; if not leaving the place, yet in connivance and ſilence; as *Auguſtin* ſaith hereon, *fugiſti, quia tacuiſti*: thou fledſt for as much as thou heldſt thy peace: they betray ſouls for fear of men; *non mutando locum ſed ſubtrahendo ſolacium, fugit: quia injuſtium vidit, & tacuit: fugit, quod ſe ſub ſilentio abſcondit, Gregor. hom.* 14. he flyeth, not by changing place, but by withdrawing (or withholding) comfort; becauſe he ſaw wickedneſſe and held his peace: he flyeth, in that he hideth himſelf in ſilence. 3. They leave their people to the ſeducements of falſe Prophets and impoſtors.

v. 14. *The good ſhepherd*] As verſe 11. he knoweth his. 2 Tim. 2. 19. John 13. 18. but here is an *Hebraiſme*, γινώσκει he knoweth, that is, he loveth, approveth, or holdeth dear, ſo *Gregor. q. ſ.* interpreteth *cognoſco, hoc eſt, diligo*, I know, that is I love. So the Hebr. ידע *jadah*, is uſed, Pſal. 1. 6. and 37. 18. See alſo Matth. 7. 23.

v. 15. *I lay down my life for the ſheep*] Hirelings betray the ſheep to the wolf, but Chriſt ἐις λύτρον for a ranſome, and ſo the faithfull paſtours, ἐις μαρτύριον, for a witneſſe to the truth, lay down their lives for the ſheep. See 1 Pet. 1. 18, 19. Iſaiah 53. 6. 8. 12. Acts 20. 28. John 6. 51. 1 Joh. 3. 16.

v. 16. *other ſheep have I*] He meaneth among the Gentiles, which then were ſtrangers to the Church of God. See Ezek. 37. 22. So Hoſ. 2. 23. I will *call them my people which were not my people, and her beloved, which was not beloved.* Rom. 9. 25. 26. *Sic autem Moſes Ethiopiſſam accipiebat uxorem, Irane. l.* 4. *c.* 37. So *Moſes* took the Ethioplan to wife, Numb. 12. 1. in a repreſentation of that which was to come, making her an Iſraelite, who was an aliant: So was the wilde Olive implanted. Rom. 11. 17. &c.

and there ſhall be one fold] One Church of Jews and Gentiles; the partition-wall being broken down Epheſ. 2. 14. & 3. 6. & 4. 4. if but one Church, *quomodo poteſt gregi annumerari, qui in numero gregis non eſt?* how can he be reckned to the flock, which is not in the number of the flock? *Cyprian l.* 1. *ep.* 5. See more there concerning the unity of the Church.

v. 17. *becauſe* I *lay down my life*] Iſaiah 53. 12. Becauſe I willingly perform his will, for mans redemption becoming obedient unto the death, even the death of the croſſe. Phil. 2. 8.

v. 18. *power to take it up again*] To raiſe my humane nature from the dead, as being very God, the reſurrection and the life. chap. 11. 25.

v. 19. *there was a diviſion*] As chap 9. 16. the Goſpel reproveth ſin, and detecteth hypocriſie, therefore the impious world is troubled at the preaching thereof.

v. 20. *he hath a devil &c.*] So ſaid they chap. 7. 20. and 8. 48. μαίνεται: *Syr. inſaniendo inſanit*, or *omnino inſanit*, an uſuall *Hebraicall auxeſis*: that which we ſay, *he is ſtark mad*, and *lunatick*: thus impudently blaſpheme they the wiſedom and mercy of God. See 1 Kings 9. 11. Acts 2. 13. 17. & 26. 24.

v. 21. *not the words of him that hath a devil*] They that had received ſome taſtes of Gods ſpirit, reliſhed a divine grace in his lips, in the words of ſobriety and truth, and therefore loved and admired him. as ch. 7. 46. Mat. 7. 28, 29. affirming ſecretly that which they were ſenſible of, by denying an improbable collection of the malicious adverſaries: as if they ſaid, wicked, poſſeſſed, or mad men do not uſe to ſpeak thus.

can a devil open the eyes &c.] δαιμόνιον, a devil, or δαιμόνιον ἔχων, *he that hath a devil*: by this reaſon they refell the others blaſphemous aſſertion, they intimate that the devil hath no ſuch power as to be able to create eyes to him that was born blinde; they might alſo ſay, neither any ſuch goodneſſe, as to be willing to do any good for man, except in order to ſome greater miſchief: if then this work done exceeded all power of the creature, it remaineth that it was poſſible onely to God the creatour: and then if God wrought in him, without controverſie the ſame ſpake in him; if his work could not be aſcribed to the devil, neither ought his words: if the work was of a good God, how blaſphemouſly do any ſay that the words proceeded from a malitious devil, who would gladly deſtroy and afflict all mankinde?

v. 22. *the feaſt of the dedication*] Or *inſtauration*; which feaſt was not that we read of, 2 Chron. 7. &c. this was inſtituted by *Judas Maccabeus*, to be held eight dayes, in remembrance of their deliverance, and reſtitution of their temple and religion, which *Antiochus* had corrupted. 1 Maccab. 4. 59. See *Beza not. major. ad loc.* and *Tremelius* on the ſame.

v. 23. *in Solomons porch*] That is, that part of the temple which was built again after the pattern of that porch which *Solomon* builded.

v. 24. *make us in doubt*] Or hold us in ſuſpence: indeed their malice and unbeleif made them fluctuant and doubtfull, his words and works evidently enough declared him to be the Meſſias, to beleevers.

tell us plainly] Not that they were willing to know and beleeve, but that they might have occaſion to calumniate and deſtroy him, by accuſing him of conſpiracie againſt *Cæſar*; foraſmuch as they held this princple that their expected Meſſias, Chriſt muſt be an abſolute Monarch & glorious King, ſee c. 19. 12 therefore did he prohibit his diſciples from divulging that which he had declared to them in private concerning this (ſee Mat. 16. 20.) and forbade others to ſpeak of thoſe great things which he had done for them, which otherwiſe would have teſtified as much; for his hour was not yet come. Note here how hypocrites ſhut their eyes, and require more light: they ſeem to caſt an aſperſion on Chriſt, as if he were in fault, as the cauſe of their unbelief, becauſe he had not dealt ſincerely enough with them, in a cleer revelation of himſelf to them, who deſired nothing more then to know and acknowledge the Meſſias; whereas his works which they often ſaw, ſo evidently ſpeaking him the Chriſt, they had yet decreed to excommunicate any that ſhould confeſſe him to be ſo, Ch. 9. 22. thus ſome hypocrites accuſe the goſpel of obſcurity; and others the miniſters teaching of ambiguity, or ſome other defect, when God knows the fault is apparently in themſelves.

v. 25. *the works &c.*] As if he had ſaid, what need more words, where works evidently teſtifying, are diſbelieved?

v. 26. *becauſe ye are not of my ſheep*] For faith is the gift of God, which he gives onely to his. See Epheſ. 2. 8. ſpiritual deafneſſe toward the word of God is a certain effect of unbelief. See Chap. 8. 47. and 1 John 4. 6.

v. 27. *my ſheep hear my voice*] Thoſe that are ordained to life eternal, hear, believe, and obey the goſpel which is the voice of Chriſt their ſhepherd.

I know them] I own and acknowledge them for mine. See 2 Tim. 2. 19. Pſal. 31. 7. and 1. 6. &c.

they follow me] They obey my precepts, and imitate my example.

v. 28. *neither ſhall any*] Neither men, nor devils, nor any creature (See Matth. 16. 18. Rom. 8. 38, 39.) neither by fraud nor violence, οὐχ ἁρπάσει τὶς, none ſhalbe able to pluck them out of my hand: for as *Auguſtin.* ſaith, *To.* 7. *de correp. & gra. c.* 7. *horum ſi quiſquam perit, vitio humano vincitur Deus: ſed nemo eorum perit, quia nullâ re vincitur Deus:* if any one of theſe periſh, then God is overcome by mans ſin; but God is not overcome by any thing. See alſo the Author of that book, *de fide ad Petrum Diac. cap.* 35.

v. 29. *greater then all*] More powerful then all creatures; for in his almighty power they move, and have their being.

v. 30. I *and my Father are one*] Two perſons, but one God. He ſpeaketh this as he is God; one in ſubſtance, being, and deity, nature, glory, and power, &c. as God he ſaith, I and my Father are one; but *ſecundum formam ſervi*, in reſpect of the form of a ſervant (his aſſumed humanity) he ſaith, chap. 14 *my Father is greater then* I, *Auguſtin. ep. Paſcent. ep.* 174. See alſo *ib, ep.* 177. See alſo *Fulgent. de fide orthod. ad Donat. poſt med. Cyril. cat.* 11. *Hilar. de Trin. lib.* 7. *Etſi perſonis duo, poteſtate unum ſunt, Ambroſ. in Luc. lib.* 2. *cap* 2. though they are two perſons, they are one in power.

v. 31. *took up ſtones again*] As Chap. 8. 59. this ſhews with what minde they ſpake verſe 24. they would have him tell them plainly whether he were Chriſt, with purpoſe to ſtone him as a falſe prophet, Deut. 13. 5. Levit. 20. 16. unbelief is the mother of fury: the ſpirit of Satan never diſcovers it ſelf more evidently in men, then by ſtirring them up to perſecute Chriſt, and the Preachers of the goſpel.

v. 32. *for which of them, &c.*] Seeing you can object no evil by me done, and yet ſtone me, it appears that you perſecute me for the good I have done you: the implacable enemie hath in all ages ſtirred up perſecution againſt the prophets for the good they did: no wonder that Chriſt bids us rejoyce herein. See Luke 6. 23. James 1. 2. nothing more evidently marketh them for dear to God, then the devils malice to them: as (*Tertullian adv. Gent. cap.* 5.) ſaid of their perſecution under *Nero*, *We may alſo, we alſo glory in ſuch an avoucher of our condemnation; Qui enim ſcit illum intelligere poteſt, non niſi grande aliquod bonum a Nerone damnatum*; for he that knoweth him may underſtand, that nothing but ſome great good is condemned by *Nero*.

v. 33. *for a good work we ſtone thee not*] The wicked would fain ſeem, but not be juſt: they will never acknowledge any perſecution of Chriſt or his, by themſelves acted; their practice is to load them with pretended crimes, ſuppoſing therby to juſtifie themſelves in their outrages; wheras they do by ſo much more make themſelves guilty, by how much greater injury they do the juſt, by ſlandering them, and by hurting not onely their perſons, but alſo their good names: it was more injurious cruelty to put the ſkins of beaſts on perſecuted Chriſtians; that they might thereby make their dogs worry them to death, then if they had ſlain them in their own habits: it is an undeniable curteſie in cruelty, to have ones throat cut with a clean knife, to be condemned without foul and defamatory language, or under pretended and falſe crimes.

v. 34. *is it not written*] Pſal. 82. 6. That is in the holy ſcriptures (So chap. 15. 25. which your ſelves hold and profeſſe. Hebr. בתורתכם *in your law* תורה *torah*, ſomtimes imports only the five books of *Moſes*; ſometimes, the whole ſcriptures, and the doctrine thereof, as here: ſometimes, *Moſes*, the Prophets and the Pſalms are diſtinguiſhed.

ye are gods] אלהים *elohim* in ſcripture ſignifieth either the true God, or ſomething excellent; as *Angels*. great and honourable men, princes &c. Exod. 21. 6. 1. Sam. 2. 25. Exod. 4. 16. 1 Sam. 28. 13. becauſe in government and judging the people (as *Jehoſaphat told his* judges. 2 Chron. 19. 6) they judge not for man, but God.

v. 35. *unto whom the word of God came*] To whom God ſpake in that ſcripture; that is to kings, his vicegerents, whom he calleth gods, becauſe they rule on earth for him.

cannot be broken] λυθῆναι, *violated* or *made void.* as Mat. 5.17. or deſtroyed. as chap. 7. 23. or denyed, as falſe and erroneous.

v. 36. *ſay ye of him*] Who is indeed, King of kings, and Lord of lords. Rev. 17. 14.

whom the Father hath ſanctified] If ye grant this title (according to ſcriptures) to *Princes* who are but men, and too often the worſt of men (the corruption of the beſt beeing in the effects thereof, ever worſt and moſt dangerous) will ye not permit it me, who am by nature *divinâ origine*, by an incomprehenſible generation, the holy one of God; God of God, very God, as alſo very man?

v. 37. *if I do not the works of my Father*] That is, ſuch works as none but God onely, can do; which indeed Chriſt did with the Father, by the ſame power and deity: thus proveth he himſelf the Son of God by nature; the ſubſtance, and eſſence of the deity none can apprehend, the works and effects thereof, all ought to conſider and underſtand, therefore Chriſt here, as it were, appealeth to his own works done among them, that they might teſtifie of him.

v. 38. *and I in him*] See chap. 14. 10. See *Hilar. de trin. l.* 7.

v. 39. *ſought again to take him*] See chap. 7. 32. Malice is reſtleſſe and deaf; the voice of the moſt prudent cannot charm it: the more Chriſt laboureth to enform and convert them that they might be ſaved, the higher riſeth their ambition to deſtroy him.

but he eſcaped] By the ſecret power of his deity; his hour being not yet come.

v. 40. *where John at firſt baptized*]* John 1. 28. Bethabara: there *John* firſt baptized, but afterward changed the place. chap. 3. 23. this place Chriſt now choſe, as remote, and ſafe from the Jews, ſo alſo to minde the people of thoſe things which *John* teſtified of him. as verſ. 41.

v. 41. *John did no miracle*] He neither caſt out devils, reſtored ſight to the blinde, raiſed the dead &c. yet the people beleeved him ſent of God, and in doubt were they whether he were not the Chriſt, though he did no ſuch works (Luke 3. 15.) why then (might they ſay) ſhould we not rather beleeve this to be the Chriſt, who hath done ſo many and ſo admirable works; the rather for that *John* teſtified of this man. (Matth. 3. 11. John 1. 26. and 3. 27. &c.) and all that ever he ſaid of him, the event ſheweth to be true.

v. 42. *many beleeved*] For *Johns* teſtimony, and their own experience of Chriſts words and works to which he remitted the unbeleeving Jews. ch. 5. 33. 36. Though the ſeed of Gods word ſeem ſometimes beſtowed in vain, yet in it ſeaſon by God appointed, it ſhall appear in the elect & beleevers: where ever Jeſus went he ſaw the fruits of his gracious labours, except onely in the obſtinate hearers, whom their own malice marked out to deſtruction. See 2 Cor. 4. 3, 4.

CHAP. XI.

Verſe 1. *Out of Bethany*] A village about two miles from Jeruſalem, beyond the mount of Olives, mentioned. Luke 10. 38.

town of Mary] Where they dwelt.

v. 2. *it was that Mary*] Matth. 26. 7. This is here ſpoken by way of *anticipation*; as if he ſaid, the ſame of whom ye ſhall read. chap. 12. 3. (Matth. 26. 6. Mark 14. 3.) there were divers of that name.

v. 3. *Behold, he whom thou loveſt, is ſick*] He of our family whom thou loveſt, is ſick: he loved others alſo, as this Evangeliſt. chap. 13. 23. &c. they ſay not, our brother, as pretending to any merit of their own; nor do they ſay *Lazarus*, as relating to any thing in him for which Chriſt honoured him with the name of friend; they ſeem onely to remember him of his own love, which indeed, being infinite and eternall, could have no cauſe but it ſelf: a ſhort, but an effectuall meſſage: a longer form of prayer is not prohibited, where need requireth, but the main is, to unload our wants and deſires into the boſome of Chriſt, and to deſire his help; which they ſufficiently did in this modeſt and implyed ſupplication; they preſcribe him not, but beleeve it to be enough to enform ſo divine a lover of their danger and want: their confidence was not in any length, or compute of their meſſage, but in the ſureſt ground of confidence, the love of Chriſt, who never deſerteth thoſe he loveth, and beſt knoweth how and when to relieve and deliver them.

v. 4. *not unto death*]Becauſe he purpoſed to reſtore and raiſe him again preſently.

v. 5. *Now Jeſus loved &c.*] This the Evangeliſt inſerteth, the better to expound the meſſage, verſ. 3. this family was religious, therefore Chriſt loved that therein, which himſelf had given; as God, the fountain of all good, as man, he had not onely a reaſonable ſoul, but alſo humane affections, as ſorrow, love, joy, anger, being in all, like us, ſin onely excepted: thus loving, he juſtified the degrees of love, and honoured that ſacred life of this life, holy friendſhip, which can be onely between the good and wiſe.

v. 6. *he abode two dayes ſtill*] That *Lazarus* might die, and be buried, leſt they ſhould have ſaid, ὅτι οὔπω τελευτήσαντα αὐτὸν ἀνέϛησεν. *Chryſ. ho.* 61. that he had raiſed him up who was not yet dead: by this delay we may learn that he doth not forget, or neglect us in our diſtreſſes, but onely ſtay for that time, which ſhall beſt ſerve to advance his glory and our ſalvation.

v. 7. *after that, he ſaid to his diſciples*] After two dayes, verſ. 6. leſt his diſciples might have thought that he neglected *Lazarus*, for fear of danger to himſelf.

into Judea again] Into the region of the tribes of *Juda* and *Benjamin*, (for, Judea is here ſtrictly taken. See Mat. 2. 1. Luk. 6.4) whereof *Pilate* was Governour. Luk. 3.1. for they were at this time beyond Jordan. chap. 10. 40. under the juriſdiction of *Herod* the *Tetrach*. ſee Luk. 13. 31. he had a litle before left Judea. c. 10. 39, 40. to avoid the perſecution of the enraged Jews; & now leſt his diſciples ſhould fear to return with him (who were to be principal witneſſes of the enſuing miracle) he acquainteth them with his purpoſe, & armeth them againſt their fear.

v. 8. *lately ſought to ſtone thee*] Chap. 8. 59. & 10. 31.

v. 9. *are there not twelve hours in the day?*] The Jews, both ſummer and winter, divided the day into 12. hours: for they made them long or ſhort, according to the length of the day, betwee ſun and ſun.

if any man walk in the day] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needs not fear: he that hath but day-light, walketh ſecure; how much more ſhould you be confident, who have me with you: or he meaneth, the appointed hour of my ſuffering is not yet come; no man can precipitate the day, nor any worldly power cut off the hours thereof, which God hath appointed: we need not fear night before the apointed hour (See Job. 14. 5. Matth. 10. 30.) neither our ends before the determined time: Chriſt often eſcaped and fled from his perſecuters; his miniſtry being not yet accompliſhed, (who came to teach, as well as to ſuffer for us) that we might learn not to tempt God by any wilfull and needleſſe expoſing our ſelves to our enemies malice.

v. 10. *he ſtumbleth &c.*] He continueth in his allegory, to ſhew them that they had yet no cauſe of fear while they went with him, who was the light of the world. chap. 9. 5. for, as *Euthym.* ſaith, the power of Chriſt leadeth or protecteth them; perpetuall fear of falling into deſtruction have they who are not with Chriſt.

v. 11 *Lazarus our friend ſleepeth*] The Hebr. were wont to call death a ſleep, to intimate their aſſurance of the reſurrection.

that I may wake him] Herein he comforteth them by declaring his power, who had the iſſues of life and death in his hands: it was as eaſie to him to raiſe the dead, as to awake one from ſleep.

v. 12. *if he ſleep he ſhall do well*] Or ſhall amend or recover: that is a good ſigne of health; why wilt thou go into hazard, to awake him?

v. 13. *Jeſus ſpake of his death*] Their fear of going again to Judea, made them not to underſtand (which they eaſily might; for who would go a dayes journey or more, to awake a ſleeping friend?) that Jeſus ſpake of *Lazarus* death, and his raiſing him up again.

v. 14. *Then ſaid Jeſus unto them plainly*] Without any allegory, or metaphor.

v. 15. *that I was not there*] That I was not bodily preſent at Bethany with *Lazarus*: in his deity he was.

ye may beleeve] That your faith may be ſtrengthened, when you ſhall ſee me raiſe one that had been four dayes dead.

v. 16. *called Didymus*] a twinne Δίδυμος, *Suidas* interpreteth Δίδυμοι by συμφυεῖς *ſimul nati*, ſo the interpeter of the Syriac *Thauma, qui dicitur, Gemellus* תאומא it is of the Hebrew תאם *taam geminus fuit*: profane hiſtories mention many of this name.

let us alſo go &c.] Which he ſpeaketh, either encouraging his fellow diſciples to follow Chriſt: or intimating the danger they ſhould run into, if they went into Judea with him.

v. 17 *Then when Jeſus came he found &c.*] ἐλθὼν οὖν ὁ Ἰησοῦς, *then*, or therefore *coming found &c.* not that he found that by coming thither which he knew not before: but that ſo it was indeed as he had ſpoken concerning *Lazarus* death; which ſerved to confirm the diſciples in the aſſurance of his divine omniſcience, when they reckned the dayes: and of his omnipotence, when they ſaw him raiſe one to life, who had been ſo long dead.

v. 18. *about fifteen furlongs off*] That is almoſt two miles. See chap. 6. 19.

v.19. *to comfort them concerning their brother*] Syr. interpreth *ut loquerentur cum corde earum*, an Hebr. manner of expreſſion, for, to ſpeak comfortably: as Iſai. 40. 1. 2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6. Hoſ. 2. 14. it appeareth that *Lazarus* death was divulged in Jeruſalem, not without Gods divine providence, that the malicious Jews might not give out that *Lazarus* was not dead: and the Evangeliſt mentioneth this company to ſhew the certainty of the miracle whereof there were ſo many witneſſes, and thoſe not only of the neigbours and family, but alſo of Jeruſalem.

v.20. *Mary ſate ſtill in the houſe*] *Martha* being firſt enformed of the approach of Chriſt, goeth out to meet him in hope of ſome better comfort then any of her former viſiters could ſpeak, but Mary not yet hearing of his coming, ſate ſtill in the houſe, as a mourner with her comforters.

v. 21. *Lord if thou hadſt been here*] This was an effect of her infirmity, wherein ſhe came ſhort of the *Centurions* faith. See Luk. 7. 7.

v. 22. *but now I know*] Now, though my brother be dead, yet do I believe that which thou ſaidſt to our meſſenger, v. 4. *this ſickneſs is not unto death, but for the glory of God, &c.*

v. 23. *thy brother ſhall riſe again*] Be of good cheer, thy brother ſhall live again: he anſwereth nothing to her complaint for his abſence, he would give account thereof in his act of raiſing the dead, rather then in words; but to comfort her, ſpeaketh of his preſent raiſing him; ſo explaining that w^{ch} he had ſaid to his diſciples, v. 11. neither doth he ſay, I wil aſk of my Father that he may riſe; but, *thy brother ſhall riſe*, that ſhe might not think that he ſhould obtain as a meer man, but that he alſo is the reſurrection and the life. See v. 25.

v. 24. *I know that he ſhall riſe again, &c.*] In the general reſurrection, this it ſeems ſhe ſaid, becauſe Jeſus ſaid indefinitely, *thy brother ſhall riſe again*, not adding, now preſently; taking it, as we all do, for a general comfort, that we ſhall be raiſed again, and not periſh in death.

v 25. *I am the reſurrection*] That is the authour therof; theſe words contain a ſecret, or implied promiſe, (of which, v. 40.) as if he ſaid, I can and will now raiſe thy brother again.

and the life] c. 6. 35. giving life to all that live.

he that believeth in me] Faith is a ſpirituall reſurrection of the ſoul; wherein believers begin to lead a new life. See chap. 5. 2. 24. &c. Epheſ. 2. 5. Rom. 5. 17. 1 Cor. 15. 21.

though he were dead] In Body, yet ſhall he live Body and Soul to eternity, ſo incorruptible a ſeed is the word of God, by which we are born again, that it liveth and abideth for ever. 1 Peter 1. 23.

v. 26. *ſhall never die*] ὐ μὴ ἀποθάνῃ εἰς τ̀ αἰῶνα, he ſhall not die eternally: he ſhall not die the ſecond death (Rev. 20. 6.) which is a ſeparation of body and ſoul from God eternally. Reve. 2. 11.

v. 27. *I believe*] πεπίστευκα, *I have believed*, and now do believe: meaning, that it was with her no new, or light opinion, but that in which ſhe was, and had been conſtant: and ſo c. 6. 69. 1 John 4. 16.

which ſhould come] as Mat. 11. 3. meaning the *Meſſias* whom God promiſed by the prophets.

v. 28. *ſhe went her way, and called, &c.*] very likely, Chriſt bid her ſo do, though the Evangeliſt for brevity ſake, doth not mention it.

ſecretly] Whiſpering to her, that the Jews might not hear, as *Euthymius* thinketh; Jeſus would not go into the houſe before he had done that admirable work for which he came; that the Jews accompayning Mary, and following her out of the houſe (v. 31.) to the grave of *Lazarus*, might (though againſt their wills) be made witneſſes of the miracle.

and called for thee] Commanded me to call thee.

v. 29. *ſhe aroſe quickly*] Not acquainting the Jewes with the occaſion of her ſodain leaving them, who came to comfort her; probably ſhe knew the diſaffection of ſome of the Jews then preſent, towards Chriſt (See v. 46) and therefore would ſay nothing to them concerning his coming; neither did ſhe yet know what Chriſt would command, or do for them.

v. 30. *was not yet come into the town*] Into Bethany. See on verſe 28.

v. 31. *ſhe goeth unto the grave*] εἰς τὸ μνημεῖον, to the tomb or monument of her brother *Lazarus*, which was according to the manner, out of the town; and their cuſtome was to build them ſo, as that there was paſſage into them when the covers were taken off. See c. 20. 5. 6. 8. 11. and here verſe 38.

to weep there] To ſit by the grave, and eaſe her grief with weeping.

v. 32. *Lord if thou hadſt been here, &c.*] Theſe ſiſters grief was one, and their infirmity of faith a like. verſe 21. poſſibly the ſiſters, in Chriſts long delay, had ſpoken theſe things one to another: her words were brief, the reſt ſhe ſupplied with tears.

v. 33. *he groned in his Spirit*] Such ſympathy and compaſſion had he, to weep with thoſe that wept (See Rom. 12. 15.) that he inwardly groned, or from the heart.

was troubled] ἐτάραξεν ἑαυτὸν, *he troubled himſelf*, conſidering the miſery of man ſubject to death by reaſon of ſin. Chriſt had humane affections, and perturbations of minde, without any ſin: much like the agitation of ſome clear and pure water in a glaſs, ſo did they move his humane ſoul, but ſtirred up no pollution of ſin in exceſs or defect.

v. 34. *where have ye layd him*] He aſked not becauſe he was ignorant (for he that knew of his death being abſent, knew alſo where they had buried the dead) but for their ſakes who were preſent, attending to ſhew him the place, expecting what he would do, he aſketh (ſaith *Nazianzen orat.* 35. for he was man; but he raiſed him from the dead Θεὸς γὰρ ἦν, for he was alſo God.

v. 35. *Jeſus wept*] As man, he wept, as God he raiſed the dead; there was humane affection (as v. 33.) here divine power; there he wept as man, but far above man was he, when he commanded the dead to come out of the grave bound hand and foot. *Ambroſ. ep. l.* 7. 47. See *Hilar. de trin. lib.* 10. near the end. *ille flevit, ne tu homo diu fleres*, ſaith *Ambroſ. de fide. l.* 2. he wept (and ſuffered all things as man for thee) that thou, O man, mightſt not weep long, or to eternity.

v. 36. *Behold how he loved him*] They judge of his love by his tears, as of the cauſe by it effect; we moſt bewail that loſt, which we loved moſt.

v. 37. *Which opened the eyes of the blinde*] c. 9. 6. ſome think that they here queſtion his doing that miracle, as if they intimated, either that the man was not indeed born blinde; or that there was ſome colluſion, or they dreamed of ſome defect of his power. See Pſal. 78. 19.

v. 38. *again groaning*] as v. 33.

in himſelf] In his Spirit. v. 33.

a ſtone lay upon it] To defend the dead from injury; as the manner among them was. See Matth. 27. 60. this made the miracle more evident, and freed it from ſuſpition of any compact or impoſture.

v. 39. *take away the ſtone*] He could have commanded that away by the unſeen miniſtry of Angels; but he would have them ey-witneſſes of that which he did, leſt they ſhould have ſaid here, as of the blinde man cured. c. 9. 9. *he is like him*, but not the ſame.

v. 40. *See the glory of God*] That is, a miracle which I ſhal do by the ſoveraign power of God, whereby he ſhalbe glorified.

v. 41. *father I thank thee*] Jeſus being in one perſon both God and man, calleth him father, as God, and giveth thanks as man.

v. 42. *I knew that thou*] It is not new or unexpected, I knew thou alwayes heareſt me. So it is ſaid, Hebr. 5. 7. that he *was heard, in that he feared*; yet he taſted of that cup which he deprecated: Matt. 26. 39. note here that God even then heareth us, when he giveth not to our will and deſire, but to his own ever bleſſed will w^{ch} we ſhould ever ſubmit to & moſt deſire.

that they may believe] This expreſſeth that which he ſaid, *becauſe of the people*, they might poſſibly think that I do theſe things by magicall power, as the blaſphemous Phariſes ſaid, but I thus ſaid, that they may believe that thou ſenteſt me, and workeſt by me.

v. 43. *with a loud voice*] that all might hear: he whiſpered not as inchanters uſe; but cryed aloud, that this voice might be a ſymbolum of that trumpet which ſhall once awake and call all the dead out of their graves. 1 Cor. 15. 52. 1 Theſ. 4. 16. John 5. 28. 29.

Lazarus come forth]. It was now only the carcaſe of *Lazarus*, a liveleſs body, untill the Lord of the ſpirits of the juſt, cauſed the ſoul to return unto it again, thus quickneth he the dead, and calleth thoſe things which be not, as though they were Rom. 4. 17. *come forth*, of the ſepulchre; thus calleth he the dead, as if they lived; (ſo do they, who are dead to men) this ſhewed what he meant by waking *Lazarus*, v. 11. ariſe from the dead, and come out, that all theſe preſent may ſee thee truely and really raiſed from the dead.

v. 44. *came forth*] That bands giving ſo much way that he might come forth; which, it ſeemeth, Chriſt would not ſo much looſe, but that his preſent friends might ſee, that they were, as they had tyed them when they buried him.

v. 45. *Believed on him*] that he was the very *Meſſias* and Saviour of the world, ſent of God: thus were they ſtrengthened in *Lazarus* infirmity, and God glorified in his death and raiſing again. as v. 4.

v. 46. *but ſome of them went, &c.*] *Euthymius* conjectureth that they were ſome of them who ſaid, could not this man, &c. v. 37. ſo invincible is malice, if we could and ſhould evidently reſtore ſight to the blinde, and raiſe the dead; neither would they ſo believe: theſe not only believed not, but went to the Phariſees as it were to admoniſh them to take ſome courſe with Jeſus, that others might not believe in him, yet did they herein but caſt on oyl to quench the fire; they ſerved as witneſſes to condemn their own and the Phariſes unbelief and obſtinacy; but they more confirmed the truth of the miracle which believers teſtified, and unbelievers confeſſed. So their ſealing and guarding Chriſts ſepulchre tendred the truth of his death and reſurrection more evident, and undoubted, it is a dangerous thing to erre from the truth: there is in man a miſchievous ſelf love, putting him on to defend his errours, by erring more. *Arnobius adv. Gent. l.* 6. noted it well: *quod ſemel ſine ratione feciſtis, &c.* that which ye have once done without reaſon, ye defend, leſt ye ſhould ſeem to have once been ignorant: ye think tis better, *non vinci*, not to be overcome, then to yeeld to a confeſſed trueth.

v. 47. *Then gathered the chief prieſts*] See Matthew 26. 3.

v. 48. *If we let him thus alone*] thus endeavour they to reſiſt Gods will by their counſells: too common a practice among men of this world.

take away both our place and nation] that is, they will diſpoſſeſs us of our countrey, as the *Chaldes* have formerly done, thus they pretend a neceſſity of ſtate againſt Chriſt; whereas *Tertullian* ſaith wel, *certè nulla neceſſitas prætendi poteſt delinquendi ab iis, quibus una incumbit neceſſitas non delinquendi*, certainly no neceſſity to ſin can be pretended by thoſe, on whom lyeth one neceſſity, not to ſin.

v. 49. *that ſame year*] for that preſent time he was ſuffragan. See c. 18. 13. and on Luk. 3. 2.

v. 50. *nor conſider*] See c. 18. 14.

and that the whole nation periſh not] that is, rather then the whole nation ſhould periſh: *Caiphas* took it for concluded, that either Chriſt, or their nation muſt periſh, and as he fooliſhly thought, that of two evils he deſigned the leaſt to be choſen; that is, that Chriſt ſhould rather periſh, then their nation.

v. 51. *But being High Prieſt that year*] he ſpake not this by his own Spirit or inſtinct, but God would have this propheſie come from the High Prieſts mouth, to leave the Jews more inexcuſable in their unbelief, he being ſo publike a perſon.

v. 52. *gather together in one, &c.*] that he might gather the Church, the elect of Jewes, and Gentiles, diſperſed by the providence of God, diſtributed, and dwelling in every nation of the world. See chap. 10. 16. & 12. 32. Epheſ. 2. 13.

v. 53. *from that day forth they took counſel*] they all unanimouſly conſented to *Caiphas* advice, as if that had been an oracle, ſufficient to take away all ſcruple of conſcience, and to aſſure them, that they might juſtly deſtroy Jeſus; ſo wretchedly can Satan blinde the malicious, that they ſhall be confident they do wondrous well to perſecute Gods elect to death. See chap. 16. 2. they took counſell: συνεβουλεύσαντο, by a common conſent of the whole *Sanhedrim*.

v. 54. *Walked no more*] converſed no more publikly, becauſe his hour to ſuffer, was not yet come. See c. 7. 30. and 8. 20.

near to the wildernes] far from the malicious Phariſes at Jeruſalem.

a city called Ephraim] ſome read *Ephrem*, Εφρὴμ. *Jerom. de loc. Hebr.* readeth as we, *Ephraim juxta deſertum* — See *Joh. Drus. ad voc. N. T. com.* 1. and *præterit. lib.* 4. *in loc.*

v. 55. *To purifie themſelves*] to prepare themſelves by prayer, ſacrifices, and paying of vows, or other legall ceremonies; which though (as being carnall rights) they could not ſanctifie (Hebr. 9. 9. 10.) yet the faithfull both acknowledged their ſins, and (under theſe ſhadows) that purification which was to be accompliſhed in them by the ſacred blood of Chriſt.

v. 56. *then ſought they for Jeſus*] for he uſed to come up before the feaſt day, to teach the people.

v. 57. *knew where he were*] they thought becauſe they ſaw him not yet at the feaſt, that he had hidden himſelf for fear, but he came in now more publikly, and with greater ſolemnity then at any time before, and five dayes in the temple and city, freely ſpake and converſed before their faces, neither could they hurt, or apprehend him untill the time appointed, wherein he was to be offered up a living and conſummatory ſacrifice for our redemption and ſalvation.

he ſhould ſhew it] to the high prieſts and elders, that they might according to the decree of their councill apprehend him, yet we read of none that did, or could obey this mandate of theirs, but that ſon of perdition, Judas that betrayed him.

CHAP. XII.

Verſe 1. *Six dayes before the Paſſeover*] πρὸ ἓξ ἡμερῶν, &c. *before ſix dayes of, &c* here is a trajection of the word πρὸ, *before*, as if it were written ἓξ ἡμέρας πρὸ τοῦ πάσχα, as we give it, *ſix dayes before the Paſſeover*. *Tremelius* ſaith it is a *Syriac* manner of ſpeaking.

v. 2. *There they made him a ſupper*] in the houſe of Simon the leper, for there Mary anointed him with precious oyl: Lazarus is here mentioned as a Trophe of Chriſts victories over death; and therefore is reckoned among the gueſts, to expreſs the certainty and reality of his raiſing from the dead; that we may know that it was no viſion, or appearance of things which were not: and that he did not preſently die again, but lived to eat, drink and converſe with men as formerly; that believers might have certain teſtimony of the divine power of Chriſt in his reſurrection, and that the enemies might alſo thereby be convicted.

v. 3. *of ſpikenard*] it was a cuſtome in thoſe parts, to uſe pretious odours and oyntments at ſolemn feaſts.

anointed the feet] the other Evangeliſts ſay ſhe powred it on his head. Matth. 26. 7. Mark 14. 3. whereas this Evangeliſt ſaith, *ſhe anointed his feet*, we muſt know that both are true: for ſhe anointed as *Auguſtine* ſaith, *de conſenſ. Evang. l.* 2. *c.* 79. *non ſolum caput. ſed & pedes Domini*: this ſeemeth to have been beyond the uſuall cuſtom, to anoint the feet, *Plin. nat. hiſt. l.* 13. *c.* 3. noteth it among the *Romans*, for a kinde of forraign luxury: *vidimus* (ſaith he) *etiam veſtigia pedum tingi*, and further that *P. Licinius Craſſus*, and *L. Julius Cæſar*, being *Cenſors*, made a decree, that none ſhould ſel *unguenta exotica*, forraign ointments: but theſe things were much uſed among the Eaſtern people; and here, as Mary did it in thankful acknowledgement of the mercy of Chriſt ſhewed them, as alſo of her love to him; ſo alſo he juſtifying her fact, declareth the uſe of Gods creatures, good and reſpectively lawfull, where the abuſe is condemnable.

and wiped his feet with her hair] this was a ſigne of her officious humility; but it is probable which ſome conjecture, from Luke 7. 38. that the order of things here done is inverted: for either ſhee firſt wiped his feet and afterward anointed them, as Luke 7. 38. or elſe ſhee ſhould have more anointed her own hair, then Jeſus feet.

v. 4. *One of his Diſciples*] the other Evangeliſts ſpeak of more; this nameth only Judas, poſſible becauſe he was the author and beginner of the murmuring; and it may be (which *Auguſtin* conjectureth) the reſt were ſimply led thereto, *propter pauperum curam*: for, and becauſe of the true care they indeed had of the poor, which Judas only pretended to, for a vail of his covetouſneſs: ſo eaſily are good intentions abuſed to ſchiſme and faction: and ſo commonly do hypocrites diſguiſe and cloke their moſt impious deſignes with fair ſhews of religious charity. Judas is here called Ἰούδας Σίμωνος Ἰσκαριώτης Judas ſon of Simon (ἀπὸ τοῦ Καριώτου, as ſome read) of *Cariot*, or *Iſcariot*.

v. 5. *Sold for three hundred pence*] See on Matth. 18. 28. and on Mark 14. 5.

v. 6. *he was a thief*] that is, as *Nonnus* interpreteth φύλαξ κακός, a bad keeper of the ſtock, from whence he impropriated, to lay up for himſelf, that he might make himſelf an eſtate and ſtore for his ſubſiſtance, when he had forſaken Chriſt, as it is likely he had already deſigned; becauſe he had often heard Jeſus mention his ſuffering and the diſperſion and perſecution of his diſciples at hand.

had the bag] c. 13. 29. he had charge of the purſe and ſtock of money wherewith they that adminiſtred to Chriſt furniſhed him to buy neceſſaries: ſee Luk. 8. 3. *Gr.* γλωσσόκομον, *a purſe, or bag, linguæ ſpeciem habens*, ſaith *Æmilius Portus*. interp. *Suid.* hereof Judas was treaſurer or ſteward: Jeſus knew his minde, yet committed that office to none other of the twelve: Judas was fitteſt for the bag, it is ſin & pity to impropriate the faithfull miniſters of Chriſt, or with any ſecular imployments to diſtract them from the miniſtry of the word and Sacraments. Judas was diſcontented for that this precious oyntment had not rather been brought in ready money, and put into his bag, that he might have ſhared therein. The hypocrites own private intereſt croſſed, is that which troubleth him, when he pretendeth the Cauſe of piety and religion, for which he taketh as much care, as Judas did for the poor.

v. 7. *hath ſhe kept this*] thus the providence of God had diſpoſed her pious intention, which was to honor Chriſt with the beſt of her ſubſtance, who eſteemed nothing too good or coſtly to beſtow on him; though poſſibly ſhe might not at preſent think of his death, and buriall nere, which he knew: therfore ſaid he, *let her alone*; ſhe hath not beſtowed this coſt in vain, it is in ſtead of embalming and preparation of me to my grave, who muſt very ſhortly dy; ſhe ſhall not then perform this office, permit her now: ſee Matt. 26. 12. Mark 14. 8.

v. 8. *The*

v. 8. *the poor alwayes*] See Matth.26.11. Thus he anſwereth *Judas* objection; and this verb plural ἔχετε ſheweth, that he had led ſome of his fellow Diſciples into their murmuring.

v. 9. *not for Jeſus ſake onely*] They would fain ſatisfie their own curioſity, by ſeeing whether that were true which they had heard reported of *Lazarus* raiſing from the dead: they would either congratulate, hear, ſee, and ask him ſome queſtions concerning the truth of his death, and poſſibly of the ſtate and condition of ſeparated ſoules in the other World. It may well be, that many before this time had come from *Ieruſalem* to ſee and enquire of *Lazarus*; but now they came to ſee *Jeſus* and *Lazarus* together, both the dead man raiſed, and the author of the miracle, the reſtorer of his life.

v. 10. *that they might put Lazarus alſo to death*] Such is the miſchievous reach of malice: now they had nothing to calumniate, neither the violation of the Sabbath, aſſiſtance of *Beelzebub*, &c. this ſtingeth them ſo, that they conſult how to ſuppreſs the very memory thereof, by deſtroying him whom Chriſt had delivered from death.

v. 11. *becauſe that by reaſon of him many, &c.*] Becauſe many ſaw, heard, and conferred with *Lazarus*, whom many knew dead four dayes, and ſaw raiſed from the dead again by the voice of Jeſus calling him out of his grave: therefore, convicted by ſo evident a miracle, they withdrew themſelves from them who conſpired to deſtroy Jeſus, and believed on him as the *Meſſias*.

v. 12. *on the next day*] Matth.21.8.

v. 13. *took branches of palm trees*] They took, τὰ βαΐα, *boughs* or *branches* of palm trees: this they were wont to do in token of rejoycing and victory. See 1 Mac. 13.51. *They entred with praiſe* ϗ βαΐων, &c. So 2 Mac. 10.7. *They bare branches and fair boughs*, ἐπὶ δὲ φοίνικας and *palms alſo, and ſang pſalms unto him who had given them good ſucceſs*. So Revel. 7.9. ϗ φοίνικες, *and palms in their hands*. The Iews were commanded to take ſuch branches at the feaſt of *tabernacles*, Levit.23.40. כפת תמרים *cappoth temarim, boughs of palm trees*; which the Greek, in ſome Copies give by the word βαΐα here uſed, in others κάλλυνθρα φοινίκων: the Chalde by לולבין *lulabin*, as growing out of the heart of the tree: It was in uſe alſo among other nations to carry the branches of this tree in their hands, in ſigne of victory. See *Pauſan in Arcadic.* and *Cal. Rhodigin. lect. antiq. lib.5. c.6.* the palm tree is green and flouriſhing, Pſal. 92.13. the leaves thereof fall not (*Plin. Nat. Hiſt. l.16. c.20.* and ſo like the Saints, Pſalm 1.3.) of tall and upright ſtature: hereto the Church is likened, Cant.7.7,8. With theſe branches in their hands the *Iſraelites* went about the Altar, & ſaid הושיעה נא, *Hoſanna, Save now I beſeech thee Lord*, Pſalm 118.25. This now the people (though at another time of the yeer) by Gods providence did, to ſhew that all the legal feaſts were to have their accompliſhment in Chriſt who was ſhortly to triumph over all ſpiritual enemies, and that the honour of thoſe ſolemnities did of right appertain to him.

v. 14. *when he had found*] Gr. εὑρὼν; The ſenſe is, having *gotten*, or *obtained*. So Luke 1.30. εὗρες χάριν, he ſent his Diſciples to fetch it for him, Mat.21.2. &c. Luke 19.30.

v. 15. *fear not*] Zech.9.9.

daughter of Sion] That is, *Church of Iſrael*, uſed to aſſemble for Gods publick worſhip in their ſolemnities, in the Temple built on Mount *Sion* in *Ieruſalem*.

behold thy king] Chriſt thy ſpiritual and eternal King: this his humility ſheweth that his kingdom was not of this world, and conſiſting in external ſecular pomp, magnificence, or outward things.

v. 16. *theſe things underſtood not his diſciples*] Being commanded in that manner to fetch the Aſſe, they were ſo far from doing it to the end that the Scripture might be fulfilled, that they underſtood not theſe things.

they remembred that theſe things were written] Some refer this to the Diſciples (and that moſt probably) that they acted, but for preſent, underſtood not that it was to fulfil any Scripture, but after that Chriſt was aſcended, and the holy Ghoſt given, to lead them into all truth, and to bring all things neceſſary to their remembrance: others refer it to the multitude in entertaining him ſo as was propheſied: in either we may obſerve the truth of God fulfilled; and the ſincerity of the Goſpel, free from all compact and fraud, in ſo much that the very acters, and witneſſes of others actions therein hiſtorified, for preſent knew not what theſe things meant.

v. 20. *certain Greeks among them*] Either *Proſelytes* or Heathens converted to the true religion profeſſed in *Iſrael*; as 1 Kings 8.41. or Jews of Greece; that is, whoſe anceſtors were Iews, though their ſelves were bred & born in Greece; for theſe alſo came up to the Feaſt. See Acts 6.1.

v. 21. *Sir we would ſee Jeſus*] That is, ſpeak to him, or hear him in private: no doubt but they had heard much of his admirable works; and probably they might ſometimes ſee and hear him in the multitude; but they deſired favour to be admitted to his preſence.

v. 22. *Andrew and Philip told Jeſus*] As not preſuming to bring any to him without his leave.

v. 23. *that the ſon of man ſhould be glorified*] He anſwereth not to the information of his Diſciples, or the deſires of the Greeks, but that which was of importance to his hearers; that the time of his death, reſurrection, aſcenſion, and manifeſtation to the world by the Goſpel preached, was now at hand: and ſo might poſſibly intimate that the Grecians ſhould more happily be ſatisfied very ſhortly, in hearing and believing the Goſpel declaring him their Saviour and Redeemer, then in ſeeing him now in the form of a ſervant and man of ſorrows.

v. 24. *except a corn of wheat*] He taketh up this Allegory to prepoſſeſſe an objection which ſome might have made when they ſhould have ſeen his death and paſſion: how ſaid Chriſt, the Son of Man ſhould be glorified, when now we ſee him dead and buried? why, conſider that which is neer, and familiar unto thee: *Frumentum ſi ſervas, perdis, ſi ſeminas renovas, Greg. hom. 32. in Evang.* If you keep the grains unſowed, you loſe your crop; but by caſting them into the ground you renew them. The death of Chriſt was as ſowing of corn, which ſeeming loſt, proveth our greater advantage.

v. 25. *he that loveth his life*] ὁ χαριζόμενος αὐτῇ παρὰ τὸ δέον, he that indulgeth thereto more then he ought, *Chryſoſt. hom. 66.* or, if the love of this life, eaſe, or pleaſures, let him from coming to Chriſt (ſee Matth.10.39. and 16.25. Mark 8.35. Luke 9.24. and 17.33.) or, ſhall, to ſave it, deny me.

he that hateth his life] That ſetteth not deer by his life for Chriſts ſake, as Acts 21.13. He that is ready to loſe his life, *Qui retinendæ vitæ non nimis cupidus eſt, Euthymius.* So that he may ſeem to hate, or not value it when the truth and honour of Chriſt requireth his expoſing it. See Matth. 10.39. Luke 14.26.

v. 26. *let him follow me*] That is, imitate me, in my ready obedience of God, to the death.

and where I am, there alſo, &c.] For there ſhall neither be errour in the way, nor end in death, where any man followeth me; he cannot but be happy that is with Chriſt.

him will my father honour] Making him a coheir with Chriſt, Rom.8.17.

v. 27. *now is my ſoul troubled*] Out of a deep ſenſe of Gods wrath againſt ſins, for which he was to ſuffer, he flyeth to prayer, yet preferreth his fathers will and glory, and our ſalvation, before his own life.

ſave me from this hour] Of death now inſtant. See Luke 22:42. Matth.26.39. Mark 14.35. ταῦτα τῆς ἀνθρωπίνης φύσεως τὰ ἀσθενήματα, *Chryſoſt. hom. 66.* Theſe are the infirmities of humane nature; but without ſin, becauſe in ſubjection to Gods will.

came I unto this hour] That I might in the appointed time ſuffer for the redemption of thine elect.

v. 28. *glorify thy name*] Let thy holy Name be praiſed and magnified through the world for mans redemption wrought in my paſſion.

then came there a voice from heaven] A voice was heard from Heaven. See Matth.3.17.

I have both glorified, &c.] I have hitherto glorified my Name by thee in the many divine works done by thee, and I will in thy death, reſurrection, and aſcenſion glorifie the ſame, as alſo by the miſſion of the holy Ghoſt, preaching of the Goſpel, converſion and ſalvation of the elect, both of Jews and Gentiles, to the uttermoſt part of the Earth, the end of time, and all eternity.

v. 29. *ſaid it thundred*] Many of them ſo ſaid. This ſheweth that it was no obſcure whiſpering, but loud as thunder; though the unbelievers underſtood it not.

others ſaid, an angel ſpake to him] They who heard the words, ſaid an Angel ſpake to him, ſo conjectured they though they heard them delivered in the perſon of the Father to whom he prayed.

v. 30. *came not becauſe of me*] Not onely for me, to comfort me, but alſo to inſtruct you.

v. 31. *now is the judgement of this world*] The reformation and reſtoring of thoſe things, which were out of order.

the prince of this world] Satan (So c.14.30.) ſhall be overcome by my death, Hebr.2.14.

v. 32. *if I be lifted up*] That is, crucified and taken away (c.3.14.) from the earth; as the Syriac giveth ܐܬܪܝܡܬ by אתרימת *etherimeth*, which is from the Hebrew word רום *rom*, which ſignifieth both lifted up, as Gen. 7.17. Gen.31.45. and taken away, Dan.8.11.

draw all men unto me] All the elect, of all ſorts, not onely Jews, but alſo Gentiles; *Ex omni gente & conditione*, — ſome of every nation and condition: — he ſaith all, *Quia nemo ſalvus fit*, *ſit, niſi quem ipſe traxerit*, No man is ſaved, but he whom Chriſt draweth. *Fulgen. de incarn. & gra. D. Jeſu c.* 31. I will draw all the elect, as captives, *ὑπὸ τυράννου κατεχομένους Chryſoſt. hom.66.* held by ſome Tyrant.

v. 33. *What death*] What manner of death; to wit, the death of the Croſſe.

v. 34. *We have heard*] Pſal. 110.4.

out of the law] The Scriptures. Pſal. 89. 36, 37. Ezek. 37. 25. See on c. 10.34.

that Chriſt abideth for ever] That he ſhall continue amongſt the living: this they collected out of miſunderſtood Scriptures. See Pſal. 72.17. Pſal. 89.30. they marked not thoſe places which concerned the ſtate of his humiliation and death, as Dan. 9. 26. Iſai. 53. Pſal. 22.17,18. had they well compared the one with the other, it would have better appeared to them, that Chriſt was by death to enter into his glory.

v. 35. *yet a little while the light*] He confirmeth that which he ſaid concerning his death; and ſecretly taxeth their wilful blindneſs, who would neither in his doctrine nor miracles underſtand him to be Chriſt, therefore reſolveth them not concerning that they asked; but intimateth that both Chriſt and the Goſpel, which now, as a clear light ſhined among them, ſhould ſhortly be taken from them, and they delivered up to their own obſtinacy, and ignorance of the means of ſalvation. See Mat. 21.43. Acts 13.46. Rom. 11.

v. 36. *departed and hid, &c.*] After his teaching in the day, now when it grew toward night (Mark 11.11.) he went out of *Ieruſalem* to lodge at *Bethany*, Mat. 21.17. Secretly with his Diſciples, that his enemies who laid wait for his life, might not know where to finde him: for though we reade not here that they took up ſtones, yet he that knew their hearts, ſaw them now growing hot, and ready to kill, therefore would he not ſtay there until it brake out into action. *Chryſoſt.*

v. 37. *yet they believed not*] That is, many of them believed not, ſome did.

v. 38. *Lord who hath believed, &c.*] Iſai. 53.1. Rom. 10.16.

the arm of the Lord been revealed] That is, the Goſpel, which is the power of God to ſalvation to every one that believeth, Rom. 1. 16. by זרוע *zeroah, an arm*, the Hebrews uſually expreſſed power, vertue, aid, relief, &c. See Luke 1.51.

v. 39. *therefore they could not believe*] This is ſpoken to ſhew us, that contempt of Gods Word, and wilful ſhutting the eyes againſt the light of the Goſpel, taketh away all ability of believing to ſalvation. See Mat. 13.14,15. *they could not*; that is, ſay *Chryſoſtome* and *Theophylact*, they would not. They will not indeed believe, nor is it in a wicked mans power *velle credere*, to be willing to believe: for as faith is the gift of God (Epheſ. 2.8.) So is a true and hearty deſire thereof which God beſtoweth on them onely whom he will therein ſatisfie and make bleſſed, Mat. 5.6. and juſtly giveth not unto thoſe who under-value his mercies and deſpiſe his ordinance.

v. 40. *he hath blinded their eyes*] See on Matth. 13.14,15. Rom. 1.21,28. 2 Theſ. 2.10,11,12.

v. 41. *when he ſaw his glory*] Iſa. 6.1,2.

and ſpake of him] Of Chriſt. The Evangeliſt collecteth that the propheſie and doctrine of *Iſaias* concerned ages then to come: for he ſaw the glory of Chriſt under the Goſpel, and accommodateth it to thoſe times of which he ſpake: the viſion indeed was in the yeer wherein King *Vzziah* died, Iſai. 6.1. yet was it of things appertaining to the time and kingdom of Chriſt under the Goſpel.

v. 42. *put out of the Synagogue*] That is, excommunicated, ſo c. 9.22.

v. 43. *they loved the praiſe of men*] c. 5.44. To be honoured of men, and to juſtifie themſelves before them. See Luke 16. 15. the Evangeliſt here noteth the cauſe why few of the great men ſincerely profeſſed the Goſpel, not becauſe their conſciences were not ſufficiently convicted; but becauſe they loved their own eaſe, honour, and riches, more then Gods honour, or their own ſalvation. So dangerous a thing it is for fear of men to diſſemble faith. See Hebr. 11.27. Matth. 10.33.

v. 44. *he that believeth on me, &c.*] This is not ſimply to be underſtood, but with reference to the Jews ſence, who took him to be meer man: to them he ſaith, the way to faith in God is to believe in me, and that he ſpake not of himſelf, as v. 49.50. but that which God the Father gave him commiſſion & command to ſpeak. See Luke 10.16. And that it is the greateſt injury to God to disbelieve the Goſpel, as if his truth were not ſufficient for us: and laſtly, that they who hear the Goſpel, muſt be confident, that therein they hear not men, but God, whoſe Word and truth it is.

v. 45. *he that ſeeth me*] For he is the lively image and pattern of his perſon, Heb. 1.3. & one God with the Father, c. 14.9.

v. 46. *I come a light*] c. 3.19.

v. 47. *if any man*] c. 3.17.

Judge him not] I condemn him not now, but he ſhall be judged at the laſt day: I came now to call ſinners to repentance, to preach the Goſpel of peace.

v. 48. *the word that I have ſpoken*] The doctrine of Chriſt, the Goſpel, which the wicked now ſo ſecurely contemn, ſhall once riſe in judgement againſt them, and condemn them (ſee Mark 16.16. John 3.18.) by ſo much more heavily, by how much greater means of ſalvation they have neglected.

v. 49. *what I ſhould ſay*] God therefore anointed him, Iſai. 61.1. So that whatever he taught concerning faith, juſtification by it, rewards, puniſhments, the reſurrection, baptiſm, &c. was the eternal counſel of God revealed by Chriſt, of all which he changed nothing in the delivery thereof.

v. 50. *I know that his commandement is life*] That is, that the doctrine of the Goſpel which I have, at the command of my Father, preached unto you, is the Word of life (as *Peter* confeſſed, c. 6.68.) that which truly ſheweth you the onely way and means to eternal life, if you believe and obey it. And ſo he aggravateth their unbelief, who were ſo blinde and malicious in their own wrong.

CHAP. XIII.

Verſ. 1. N*Ow before the feaſt of Paſſeover*] See Matth. 26.1. Mark 14.1. Luke 22.1. See *Iſ. Caſaubon, Exercit. ad Annal.* 16. Num. 8.

he loved them unto the end] Not onely his Diſciples, but all his elect which are here called his own; thoſe which his Father gave him. See John 17.20. He loved them even to the death, which he ſuffered for them; and ſo inceſſantly; and when he ſaw the danger coming towards him, he took the more care for them.

2. *ſupper being ended*] Or *when they were at ſupper*; wherein they eat the Paſſeover, a little before the inſtitution of the Lords Supper.

v. 3. *given all things into his hands*] See c. 3.35. This is ſaid, to ſet off his admirable humility, to which for our ſakes he deſcended, who knew and remembred the power which God had given him.

v. 4. *riſeth from ſupper, &c.*] Leaving his Diſciples ſitting; layeth aſide his garments (which they uſed to wear, long, and looſe) *τὰ ἱμάτια*, Hebr. שִׂמְלָה *ſhimlah*, Gen. 9.23. which the 70. give thereby *τὸ ἱμάτιον*.

v. 5. *began to waſh his diſciples feet*] Partly to ſhew his admirable love to them, to give them an example of humility, and love one to another; and partly to intimate, that he onely cleanſeth us from our ſins: as 1 John 1.7.

v. 6. *Lord doeſt thou waſh my feet?*] This he ſeemeth to ſay as fearing it had been too much diſhonour for Chriſt the Son of the immortall God, to waſh a ſinners feet (See Luke 5.8.) not then fully underſtanding (as after he did. 1 Peter 1.19.) that he came to redeem us, with his own *precious blood*: in effect he ſaith; O my Lord, ſhouldſt thou waſh my feet with thoſe ſacred hands, with which thou openedſt the eyes of the blinde, with which thou didſt exerciſe divine power in healing the ſick, raiſing the dead, &c. I am unworthy to perform this office to thee; and wouldſt thou do it for me?

v. 7. *what I do thou knoweſt not now*] hereby Chriſt ſignified, that he now did ſomthing, more then ſimply waſh their feet; there was in this his action, a teaching myſtery, which at preſent they knew not, until they were further inſtructed, they yet perceived not, that it was not ſo much materiall for them to have clean feet, as to be cleanſed by the blood of Chriſt, and to have true humility and love to another.

v. 8. *If I waſh thee not*] And make thee clean from thy ſins, freely pardoning them, and ſanctifying thee.

thou haſt no part with me] So the Hebrews expreſs an alienation, or diſclaim of that wch we call right, title or intereſt. So Deut. 14.27. it is ſaid of the Levite אין לו חלק ונחלה עמך *en lo chelek vena chala himmach*—70. *οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ, he hath no part nor inheritance with thee.* So Deut. 18.1. See 1 Kings 12.16. 2 Sam. 20.1. *Optatus. l. 5.* ſaith hereon, *negat illi Chriſtus regnum, niſi accepiſſet obſequium.* Chriſt denyeth him the kingdom, except he had accepted the obſequie.

v. 9. *Lord, not only my feet*] Either terrified with the threatning, or now better underſtanding the myſtery, he wholly ſubjecteth to Chriſts will: as if he ſaid, if it be of that conſequence; if thou didſt mean, waſhing from my ſins, waſh me throughly: as Pſal. 51.2.

v. 10. *needeth not*] That is, to be purged, ſave onely to the ſenſe of the ſinners own conſcience, by daily renewing of repentance for the remainder of thoſe corruptions which defile him. *Optatus* forecited *lib.* 5. underſtandeth this waſhing, of baptiſm, which may not be iterated: *Abſit* (ſaith he) *ut jam lotum revocemus ad fontem---abſit ut iteremus quod ſemel eſt; aut dublicemus quod unum eſt.* God forbid that we ſhould recal him who is already waſhed to the Font;—— that we ſhould iterate that which is (but) once:

once ; or ſhould make double that which is but one ; the Apoſtle ſaying, there is *one Lord, one Faith, one Baptiſme*, Epheſ. 4. 5. *if* (ſaith he) *ye give another baptiſm, date alteram fidem*, give another faith : if ye give another faith, give alſo another Chriſt, another God.

ye are clean] Your ſins are remitted and done away ; not that there ſhall no ſin remain in you henceforth, but becauſe none ſhall be imputed (ſo Chap. 15. 3.) ye are regenerate, and in part ſanctified.

but not all] Not all of you, not abſolutely any of you ; *Judas* muſt be excepted in their company ; and the remainder of the old *Adam* in the beſt of their perſons : a Canaanite left to exerciſe, not to overcome, nor condemn them that are in Chriſt. Rom. 8. 1.

v. 11. *who ſhould betray him*] τὸν παραδιδόντα, who it was that now agitated that treaſon : therefore he ſaid to him verſe 27. that which thou doeſt, do quickly.

v. 12. *after he had waſhed their feet*] The Evangeliſt leaveth it to be underſtood, that after the conteſt with *Peter*, he waſhed both *Peters* feet, and the reſt of the Apoſtles without further contradiction.

taken his garments] After he had put on his upper garment, which he had layed by, verſe 4.

ſat down again] *ἀναπεσὼν πάλιν*, falling, or lying down again according to their manner of eating ; to invite his diſciples to a new ſupper, ſpiritual and myſtical, the truth, which the former ſupper repreſented, as a forerunning ſhadow of that which more neerly repreſenteth his feeding the Church with his body and blood ; not onely as the fathers (who fed on him to come, 1 Cor. 10. 3, 4.) but as his body the Church, unto the worlds end, which in the Sacrament of the ſupper here inſtituted, feed on his body and blood (by faith in the repreſenting myſtery) once offered on the altar of the croſſe, and therein fully ſatisfying the juſtice of God, and accompliſhing the redemption of all the elect.

Know ye what] That is, as he ſaid to *Peter*, verſe 7. ye do not yet know, but now will I teach you.

v. 13. *Maſter and Lord*] *διδάσκαλος καὶ ὁ κύριος*, Maſter, or teacher and Lord : the Syriack words here uſed, רבן *rabban*, and מרן *maran*, (as in *Maranatha*, the Lord cometh, 1 Cor. 16. 22.) ſoundeth ſomething more ſacred and divine, then ordinarily *διδάσκαλος* and *κύριος*. So that he now taketh up an argument from their own mouths, to ſhew what they ought to do in imitation of him, *except they will contradict themſelves, and in actions diſſent from their own words of common uſe.*

v. 14. *Ye alſo ought to waſh*] That is, If there be need, and mutual edification require it (as 1 Cor. 9. 19.) you ought to be ready, and willing to ſerve one another in love, Gal. 5. 13. and to this he urgeth his own example ; as alſo Matth. 11. 29. ſo that here, *καὶ ὑμεῖς, and you*, is put for *πολλῷ μᾶλλον καὶ ὑμεῖς, much more ought ye*, ſeeing you are not (as you confeſſe me) lords over one another, but fellow-ſervants, equally bound in mutual duty : for as *Optatus* ſaith, *lib. 5. eſt univerſis ſervientibus non dominium, ſed miniſterium* : all ſervants have belonging to them miniſtration, not dominion.

v. 15. *given you example*] See on verſe 13. example is the powerful Rhetorick : *prius diſce qui doces, Lactant. lib.* 4. c. 23. firſt learn thou who teacheſt : men had rather have examples then words : it is eaſy to ſpeak, but hard to perform : would we had as many good doers, as ſpeakers : the perfect teacher ought both *dicere præcipiendo*, and *confirmare faciendo, ib. c.* 24. ſpeak in giving precepts, and confirme the ſame in his own practiſe.

v. 16. *ſervant is not greater &c.*] Chap. 15. 20. Matth. 10. 24. Luke 6. 40.

v. 17. *if ye do them*] If ye be indeed ready to ſerve one another in love (which is the ſumme of the law, Rom. 13. 9.) and humility, which is the ground of religion.

v. 18. *I know whom I have choſen*] 2 Tim. 2. 19. I know whom I have choſen to eternal life.

he that eateth bread with me] Pſal. 41. 9. 10.

lift up his heel againſt me] Hath endeavoured to tread me underfoot. See Pſalm 41. 10. ſo that by lifting up the heel is meant, to hurt by treachery : it is a metaphor derived from beaſts, which ſuddenly turn heels againſt their maſters, when they have full fed them. See Deut. 32. 15.

v. 19. *now*] *ἀπ' ἄρτι, from henceforth.*

I *tell you before*] How one of you ſhall betray me, leſt when you ſee it come to paſſe, you ſhould ſtartle, and your faith in me ſhould be too much ſhaken.

that I am he] That is, the Chriſt whom the Scriptures fore-promiſed, and the ceremonies of the law prefigured.

v. 20. *Verily, verily, I ſay, &c.*] Matth. 10. 40. Luke 10. 16.

v. 21. *When Jeſus had thus ſaid*] Matth. 26. 21. John 11. 33. and 12. 27. he was troubled by the concourſe of ſeveral paſſions, fear, ſorrow, indignation at *Judas* odious treaſon.

v. 22. *looked one on another*] Being troubled and very anxious becauſe of Jeſus ſpeech. See Matth. 26. 21, 22. Mark 14. 19. not yet knowing which of them he meant.

v. 23. *leaning on Jeſus boſom*] Which by reaſon of their poſture at meals he had convenience to do. See Luke 7. 38.

whom Jeſus loved] That is more tenderly then the reſt, though he loved all his, verſe 1.

v. 24. *beckened to him*] Νεύει, *nodded the head* ; giving thereby a ſilent ſigne, that he would deſire him to aſk Jeſus whom he meant, he having convenience by reaſon of his neerneſſe to aſk privately.

v. 25. *then lying on Jeſus breaſt*] That is, leaning neerer to Jeſus breaſt, that he might tell him in his ear, which of them was the traitor ; ſo probably he whiſpered unto Jeſus, and Jeſus anſwered him that the others might not hear.

v. 26. *I ſhall give a ſop*] Or morſel of bread. *Cyril* notes that he gave no other ſigne whereby to deſcribe the traitor, then that which the Prophet gave, Pſal. 41. 9, 10. and *Chryſoſtoms* conjecture was not improbable, (that Chriſt gave this ſigne to remember him of the table and bread, whereof he did partake, that he might not betray him and rage againſt his feeder) if Chriſt had ſpoken openly, that all might hear : which if he had done, the diſciples could not have ſo doubted as we ſee, verſe 28.

v. 27. *Satan entred into him*] And took poſſeſſion of him : not that the morſel hurt him ; but becauſe by that ſignal conſcious *Judas* perceived, or feared that his treaſon was diſcovered ; therefore being embittered and vexed, he reſolved to proſecute it with ſpeed and effect.

do quickly] He permitteth onely, he encourageth not the traitour, he knew his hour was come, and deſired to accompliſh the work of mans redemption, for which he ſhewed himſelf ready : and hereby he caſt him out of his family whom Satan poſſeſſed.

v. 28. *no man at the table*] Except *John* into whoſe ear Chriſt had revealed it, verſe 26.

v. 29. *Judas had the bag*] See on Chap. 12. 6.

give ſomething to the poor] Thus they conjectured ; becauſe though his ſtock was but ſlender, yet they knew he uſed to ſpare ſomthing to the poor, that he might therein leave us an example.

v. 30. *and it was night*] It might have ſeemed unſeaſonable for the traitor then to repair to the high prieſts, not to diſcover, but to deſigne a treaſon : but no importunity hindreth ardent malice : and thus alſo we ſee that word is true, evil doers ſhun the light, chap. 3. 20, ſo when they had taken Chriſt he told them, *this is your hour, and the power of darkneſſe.* Luke 22. 53. night beſt ſuits with ſhameful acts, which the prince of darkneſſe loves.

v. 31. *Now is the Son of man glorified*] That is, he ſhall ſhortly be glorified in the admirable work of mans redemption : for in death to overcome death is, as *Chryſoſtom* ſaith well, *hom.* 71. *δόξα μεγάλη*, great glory : this, Chriſt onely could do.

v. 32. *if God be glorified in him*] That is, in his obedience to the death, and mans redemption in his death, then however ſcandalous and ignominious his ſufferings may ſeem to the world ; yet ſo ſhall he enter into his true and unſpeakable glory. See Chap. 21. 19. Phil. 2. 8, 9. Luke 24. 26. teaching us that it is glorious to ſuffer for the honour of God.

v. 33. *little children*] Becauſe his departing from them by the croſſe muſt needs afflict their hearts, therefore he prepareth them to patience, by the intimation of his fatherly love and care of them, as of tender children.

as I *ſaid unto the Jews*] Chap. 7. 34.

ye cannot come] Ye cannot now preſently come after me to heaven, as you were wont on earth to follow me when ye miſſed me.

v. 34. *A new commandment I give, &c.*] Levit. 19. 18. it appeareth it was an old precept, and the ſumme of the Law, Matth. 22. 39. 46. 1 John 3. 11. but continually to be renewed, Chap. 15. 17. 1 John 4. 21. Epheſ. 5. 2. he made the pattern new, whereof he ſaith (*as I have loved you*) I did not pay any debt of your merit (ſaith *Chryſoſtom*) I began to love you freely, ſo love you thoſe who have not deſerved your love : love is the moſt certain and undoubted mark of Chriſts ſervant (verſe 35.) for it is *πάσης ἀρετῆς ὑπόθεσις*, the foundation of all vertue. See 1 Cor. 12. 1. &c.

v. 35. *By this ſhall all men know*] By this, or in this, *ἐν τούτῳ*, it is an Hebrew manner of expreſſion, Gen. 42. 15. בזאת *bezoth, in this.* 70. *ἐν τούτῳ φανεῖσθε.* *Moſes* diſciples are known by their circumciſion, &c. others have their marks and habits : but this is the mark by which I will own you, and by which alſo you ſhall know your ſelves, and the world alſo may know you to be mine. It is a vain brag of Chriſtianity without love and charity : Satan will permit men any diſguiſes, ſemblances, or external works of religion, upon condition that he may but ſet his own image (that is, malice) on them: becauſe he well knows, that all ſeeming excellencies in the world, without true charity, are nothing. See 1 Cor. 13.1, &c. Charity is the life of religion, by which faith it ſelf worketh, Gal. 5. 6.

v. 36. *Thou canſt not follow me now*] Yet thou art not ripe for thy diſſolution: thou ſhalt follow me into glory; but yet thy courſe is not finiſhed: the Saints may deſire to be diſſolved, and to be with Chriſt, Phil. 1. 23. but their dayes are numbred, which they muſt firſt accompliſh.

v. 37. *I will lay down my life for thy ſake*] Matth. 26. 33. Luke 22. 33. He meant it now, and at laſt did it: but this example teacheth us, not to preſume on our own ſtrength; ſeeing that God onely giveth conſtancy in good, and many times permitteth us to ſtrong tentations, to ſhew us our own weakneſſe, and to correct our over-daring confidence in our ſelves

v. 38. *The cock ſhall not crow, &c.*] See Matth. 26. 34. and Luke 22. 34.

CHAP. XIIII.

Verſe 1. BE *troubled*] So verſe 27. Chap. 16. 1. which he ſpeaketh not commanding or approving any *ſtoical apathie*, as if he would have men put off natural affections, and to be troubled at nothing; but forbidding dejection of minde, and diffidence in afflictions, proceeding of unbelief.

believe in me alſo] In me whom God hath appointed to be your peace and reconciliation: they were now to encounter ſtrong tentations, therefore he armeth them with conſolations, leſt the novelty and ſuddenneſſe of unexpected tryals ſhould overcome them.

v. 2. *many manſions*] This whole ſpeech being Metaphorical, the meaning is, there is place in the kingdom of heaven for all the elect, (which are many) according to their ſeveral degrees of glory aſſigned them. See on Luke 16. 9.

v. 3. I *will come again*] At the latter day, Acts 1. 11. Acts 3. 21. Acts 17. 31.

v. 4. *Whither* I *go ye know*] By theſe often repetitions of his going hence, he intimateth, that his death ſhould be onely a receſs, and withdrawing out of this world for a time, into the preſence of God in heaven, that we may reſolve how we muſt follow him our head, and whither: this way he ſaith they know, becauſe he had declared to them, that by death he muſt enter into his glory.

v. 5. *We know not whither thou goeſt*] That is, but imperfectly know; for they did not yet well underſtand, nor remember what he had taught them.

v. 6. *I am the way*] ἡ ὁδὸς, that way, by which onely man can enter into eternal bleſſedneſſe, Acts 4. 12. *Cyril. cat.* 10. readeth ἡ θύρα, the door, as John 10. 7. to the ſame ſence: as *Cyril. Alexandr.* here ſaith, ἅπαντα τοίνυν ἡμῖν ἐν αὐτῷ, we have all in him, he only is that way which leadeth to heaven; the truth prefigured by all the legall ceremonies, as chap 1. 17. the life; the authour and giver of eternall life, as chap. 11. 25.

v. 7. *from henceforth*] See c. 13. 19.

have ſeen him] By ſeeing the father, he here meaneth, knowing him in Chriſt: no man hath ſeen, or can ſee his eſſence: but he that believeth hath ſeen his mercy.

v. 8. *Shew us the Father*] Shew us him, as he was reveiled to the Prophets, τοῖς σωματικοῖς ὀφθαλμοῖς (as *Theophylact* expreſſeth it) to our bodily eyes.

v. 9. *Have I been ſo long with you, &c.*] He taxeth their ignorance, who conceived that the knowledge of God was, or could be by ſence: know you not me? who I am by nature? and whence I am? that I am one in eſſence, and eternal ſubſtance with the Father. See Chap. 10. 38. See alſo Chap. 12. 45.

v. 10. I *am in the Father, and the Father in me*] For the fulneſſe of the Deity remaineth in Chriſt, Coloſ. 1. 19. and 2. 9. See *Fulgent. ad Monim lib.* 3 (*paulo ante finem*) and *Auguſtin. Paulinæ ep.* 112. *cap.* 4. *fine*. The Son is in the Father (ſaith Athanaſius *To.* 1. *Contr. Ar. orat.* 3. ὡς τὸ ἀπαύγασμα ἐν τῷ φωτί, as the ſplendor in the light: truly in an incomprehenſible manner: for Chriſts divine generation, as *Fulgentius* well ſaith, *object. Ar. diſcuſ. inenarrabilis eſt, ignorabilis non eſt*; Such as none can declare, nor may be ignorant of.

not of my ſelf] Not of my ſelf as man:

he doeth the works] The miracles which ye have ſeen me do, are all wrought by divine power, not humane.

v. 11. *for the works ſake*] If the infallibility of my words prevail not with you, let the excellency of my works and miracles which you have ſeen me do (works exceeding all power of the creature) perſwade you to believe that I am in the Father, and the Father in me.

v. 12. *Shall he do alſo*] He exhorteth them not to be offended at his paſſion, for as much as this power of doing miracles ſhall be derived to themſelves alſo, whereby it ſhall appear that he which ſuffered in the infirmity of his aſſumed humanity, is alſo truly God, who alone could give ſuch power to men.

and greater works then theſe] He ſeemeth to mean hereby the converſion of men to the faith by their preaching the goſpel, as Acts 2. 41. &c.

becauſe I *go unto my Father*] Becauſe going up unto the right hand of my Father, I will ſend the holy Ghoſt upon you, by whoſe power you ſhall preach, and do miracles to the converſion of men to God, and their ſalvation.

v. 13. *whatſoever ye ſhall ask in my name*] See Matth. 7. 7. 1 John 5. 14. and Chap. 16. 23. if it be according to the will of God, I will do it for you; for the Father hath committed all power unto me.

v. 14. *in my name*] Through my mediation; for my merit ſake.

I *will do it*] I will hear and grant your requeſts which are to Gods glory: I who am coequal with the Father will do it for you.

v. 15. *If ye love me, keep my commandments*] As if he ſaid, ſorrow, and ſad dejected countenances at the knowledge of my departure hence, are not the arguments of love which I require of you, but faith and obedience: love indeed cannot be fruitleſſe; but *probatio dilectionis exhibitio eſt operis*, *Greg. hom.* 30. the proof of love is in the exhibition of the work: obedience to Chriſt ſheweth how men love him. See verſe 21.

v. 16. *another comforter*] Becauſe they could not be without much trouble in an impious world; he promiſeth to ſend the holy Ghoſt to comfort them, and remain with them, to ſupply his bodily abſence, wherein he comforted them during his abode with them in the world.

v. 17. *Spirit of truth*] Who is truth becauſe very God, inſpiring his with knowledge of the truth, and giving them ſweet and comfortable taſtes of the graces of ſanctification; thus dwelleth he in them.

v. 18. I *will not leave you comfortleſſe*] Or Orphans, as forſaken Orphans, who have none to take care of them; but will come again to you after my reſurrection, ſhewing my ſelf to confirm your faith; but ſpecially by inſpiring you with the admirable gifts of the holy Spirit.

v. 19. *yet a little while, &c.*] A few hours; for his death drew neer: and after that, he would not be ſeen of any, but his elect witneſſes, to whom he ſhewed himſelf alive from the dead according to the Scriptures, and whereas they might poſſibly fear, that they muſt now die with him, he ſaith, *ye ſhall live alſo*, to be my witneſſes; and ye ſhall believe, and live in me eternally.

v. 20. *and you in me*] As ye are lively members of my Church, my body of which I am the head, Col. 1. 18. 24. Rom. 12. 5. to whom I communicate grace and life, Epheſ. 1. 22. Epheſ. 4. 16.

v. 21. *is he that loveth me*] See on verſe 15.

I will love him] Not that he did not firſt love that man, to whom he gives an heart to love him and keep his commandments; but *ad hoc diligam, ut manifeſtem*; I will ſo love, as that I will manifeſt the ſame in happy effects, *Proſper.* now he loveth us, to give us faith and obedience: but in the life to come he will love us in rewarding us: *prorſus donum eſt Dei, diligere Deum: ipſe ut diligeretur dedit, qui non dilectus, dilexit*; it is altogether the gift of God that we love God; he gave us hearts to love him, who when we loved him not, loved us.

and will manifeſt my ſelf unto him] Chap. 7. 17. underſtand this of a ſpiritual exhibition of himſelf, not a bodily preſence, *ad hoc diligam, ut manifeſtem, Auguſtine tract.* 75. I will ſo love him as to manifeſt my ſelf to him. He now loveth us to give us faith to believe, then he will love us ſo as that we may ſee him, and in ſeeing receive the reward of faith: now we love in believing that which we ſee not, but then we ſhall love in ſeeing that which we now believe.

v. 22. *not Iſcariot*] Not the traitor *Judas*, but the ſame who was called *Lebbeus* or *Thaddeus*, Matth. 10. 3. See hereof *Jo. Druſius ad Voc. N. T. Com.* 1. *Thaddæus & ibid. Lebbæus.*

v. 23. *He will keep my words*] He will obey me: to him will he come, as to his ſanctified temple.

v. 24. *is not mine*] Not mine as man: it is his that ſent me, that is, Gods word. See Chap. 6. 38. and Chap. 7. 16.

v. 25. *being yet preſent with you*] I have ſpoken theſe things to your outward ears, and though you perceive not the fruit thereof as yet, you muſt expect a better increaſe when the Holy Ghoſt the Comforter ſhall ſpeak them to your hearts and underſtandings, after my aſcenſion into Heaven.

v. 26. *the comforter*] c. 15.26. παράκλητος, or the Advocate. So Chriſt is called παράκλητος, 1 John 2.1. See Rom. 8.26. they were called *Advocates*, παρακλήτους, who were called or retained to ſpeak or plead for them who had enditements againſt them, or otherwiſe were impleaded in any Court of judicature. One entreated to favour another in judgement: an interceſſour. *Philo de vit. Moſ. l.* 3. See *Vlpian. l.3. D. de prævar. Ioh. Druſ. præter. l.4.* John 14.16.

he ſhall teach you all things] He is that good ſanctifier of his Church, ϗ Βοηθὸς, ϗ διδάσκαλος--the helper and teacher of his, *Cyril. c.16.* if he teach not within, *Doctoris lingua exterius in vacuum laborat*, the teachers tongue laboureth externally in vain. We all hear one voice of a Preacher, but what different apprehenſions, affections, and reſolutions of and concerning the ſame have we; the Word is one and the ſame; but in ſome it proveth a ſavour of death, in others a ſavour of life unto life: the difference is, as this, *Magiſter interior*, inward Maſter teacheth ſome, and leaveth others to their own obſtinacy, and blindneſs, to pervert all they hear to their own deſtruction, 2 Pet.3.16.

whatſoever I have ſaid unto you] For there is but one truth, which Chriſt taught, and the holy Ghoſt remembred them of, and opened unto them. οὐ γὰρ ἄλλα χριστοῦ διδάγματα, ϗ ἄλλα ἁγίου πνεύματος, the doctrines of Chriſt and the holy Ghoſt, are not divers, but one and the ſame truth of God. *Cyril. qu. ſ.*

v. 27. *my peace I give unto you*] He yet continueth in the ſame argument of conſolation; according to the cuſtome of friends departing, taking a ſolemn leave, giving charge, and wiſhing all proſperity and happy ſucceſſe; all which the Hebrews comprehended in שלום *ſhalom*, Geneſis 43.26. 2 Chron. 15.5. Exod. 4.18. &c. but Chriſt here intimateth a peace which the World can neither give nor take away, *peace* with God, *peace* of conſcience, and true comfort and happineſs in Chriſt.

v. 28. *if ye loved me you would rejoyce*] They loved him, but their love was not yet well enformed concerning the iſſue of thoſe things: becauſe there was a dangerous mixture of ſelf-love with their love to Chriſt, ſo were they moſt ſorry for their own ſecular loſſe, in Chriſts departure from them, who ſtill dreamed of a temporal kingdom of Chriſt.

greater then I] Underſtand this, not of the Deity (for ſo he is equal with God the Father) but as, to the office of a Mediatour, he took on him the form of a ſervant, Phil. 2.7. *Minor natus, non minoratus*, leſſe born, not leſſened in his birth, the Deity continuing one and the ſame. *Homo ſcilicet factus & permanens Deus*, becoming man, but continuing God. See *Fulgentius de f. orthodox. Alex. Alexandr. init. Concil. Nican. Bin. concil. tom.* 1. *Hilar. de trin. l.* 9. *Greg. Nazianzen. orat.* 4. *Baſil. contr. Eunom. l.* 1. *Auguſtin. l.* 2. *de tradit. Auguſt. ep.* 66. *Maximo*, he ſaith this in reſpect of that nature, *quam nec exinanitus amiſit*---which he loſt not in his ſtate of humiliation: *Homo enim aſſumptus eſt a Deo, non in homine conſumptus eſt Deus: ib. Aug.* God aſſumed the Manhood, but the Manhood leſſened not the Godhead.

v. 29. *that ye might believe*] That is, increaſe in faith, and be aſſured, that I am indeed the Son of the living God, and Saviour of the elect (as *Auguſtine* expreſſeth it) *Qui potuit hoc facere cum prædixiſſet, & prædicere, antequam hoc faceret*, who could do it when he had ſaid it, and foretel it before he did it. See c. 13.19.

v. 30. *prince of this world*] The Devil: as c.12,31. He will ſtir up all the malignity of wicked men againſt me. See Luke 22.52.

and hath nothing in me] *Nihil juris in me*, no right nor power: that is, he ſhall not have his will in me, becauſe he cannot tempt me to ſin, though according to the holy will of my Father, I ſubject my ſelf to death for mans redemption.

v. 31. *but that the world may know*] As if he ſaid, power is permitted to Satan and his accomplices to perſecute me to death, that dying for mans redemption, the world may ſee the obedience and love I bear to the Father, who hath thus determined.

ariſe let us go hence] They were yet ſitting at table; now he haſtneth to meet and encounter with his paſſion: let us go to the place where the Prince of darkneſs hath prepared his armed troop, to take and deſtroy me. See Matth. 26.46. Thus appeared his love to God the Father, whom he willingly obeyed to death, and to all the elect for whom he died.

CHAP. XV.

Verſ 1. I *Am the true vine*] By theſe manner of ſpeeches he teacheth, that being by the Father ſpiritually implanted into Chriſt, we have life by faith in him; and bring forth fruits of good works by vertue of his Spirit working in us; whereas we are by nature barren and unfruitful. Probably theſe ſpeeches were occaſioned by their paſſing through or by ſome vineyard; his uſual manner being to take occaſions of leading his hearers from the ſight of things temporal, to the conſideration of the ſpiritual. See c. 4.10,32,35. c.6.27. &c. By true Vine he meaneth here, the moſt excellent, that which beareth fruit for the elect of the whole World, at all ſeaſons, in all ages.

v. 2. *every branch in me that beareth not fruit*] Every one in my Church, (into which they are implanted by baptiſm, Rom. 6.3,5. and 11.17,20.) that beareth not good fruit, he pruneth off, as unprofitable and dead branches, Mat.3.10. and 15.13. to ſhew that the regenerate have need of continual aſſiſtance and culture, without which they can do no good; he enlargeth his allegory, to ſhew Gods care of his vineyard, the Church (Iſai. 5.1. &c.) in pruning and correcting, to make it more fruitful: but for afflictions, men would grow high and barren; the mindes of men are commonly luxuriant and barren in proſperity.

v. 3. *now ye*] c.13.10.

are clean] Sanctified by my Spirit.

word which I have ſpoken unto you] Being accompanied by the power of my Spirit (See c. 17.17. Epheſ. 5.26. 1 Pet. 1. 22.) he meaneth the word of the Goſpel, which they believed, *Judas* excepted, c.13.11.

v. 4. *abide in me, and I in you*] Perſeverance is a condition of ſalvation, Col.1.23. Mat.24.13. *Ab arbore frange ramum, fructus germinare non poterit*, break a bough from the tree, that which is broken off cannot bud forth, *Cyprian tr.* 3. *de ſimpl. prælat.* Out of Chriſt there is no life of grace, no ſalvation. *Nec perveniet ad Chriſti præmia, qui relinquit eccleſiam Chriſti*, neither ſhall he come to the rewards of Chriſt, who leaveth the Church of Chriſt: ſo dangerous is the ſtate of a ſeparatiſt.

v. 5. *without me ye can do nothong*] Or *ſevered from me*, ye can do no good: members divided from the head cannot live. Ye can do nothing truly good, but by me. See Hoſea 14.8. Phil.2.13. Are ye afraid of taking away Free-will? *Operante--Spiritu Dei juvatur arbitrium, non aufertur: & hoc agit gratia ut voluntas peccato corrupta--non remaneat in languoribus ſuis, ſed per opem miſerantis medici curata revaleſcat, &c. Ambroſ. l.* 10. *ep.* 84. The Spirit of God working the will is helped, not taken away: and grace worketh ſo, that the will corrupted by ſin--remaineth not in its ſickneſs, but by the aſſiſtance of the merciful Phyſitian, being cured groweth well again. To the like purpoſe ſaith *Proſper, contr. collat.* on that, Matth.16. *Bleſſed art thou Simon ſon of Jona, for fleſh and blood hath not revealed this unto thee, but my Father which is in Heaven. Hac regula nulli hominum aufertur voluntas: quia virtus gratiæ, non hoc in voluntatibus operatur ut non ſint; ſed ut ex malis bona, &c.* This rule taketh not away any mans will: becauſe the power of grace doth not work this in wills, that they ſhould no more be, but that they ſhould become good of evil; of unfaithful, faithful; and that they who were of themſelves darkneſs, ſhould become light in the Lord; that that which was dead, might be quickned, &c.

v. 6. *he is caſt forth*] Out of the vineyard, as a branch cut off, &c. fit for nothing but the fire. See Mat. 3.10. Ezek.15. 2,3,4, &c. Here alſo appeareth the great danger of ſeparation from Chriſt: there can be nothing but Hell and damnation out of him. See on v.4.

v. 7. *my words abide in you*] If you continue grounded and eſtabliſhed in my doctrine.

ye ſhall ask what ye will, &c.] αἰτήσεσθε, that is, you may freely ask, if you ask any thing according to Gods will.

v. 8. *herein is my Father glorified*] See Mat.5.16. Phil.1.11. Epheſ.1.12. Good works declare men the ſons of God; as the fruits ſhew the tree, as the effect the cauſe.

v. 9. *as the Father loveth me, &c.*] As the Father loveth the Son, and communicateth all good to him, ſuſtaineth him in his ſufferings, and delivereth him from death; ſo doth Chriſt love all his.

ſo have I loved you] I have loved you to the death. See 1 John 3.16. giving my ſelf for you. Epheſ.5.2. greater love can no man ſhew, v.13.

continue ye in my love] Onely this have I required for all my love to you, that you conſtantly love me. See Deut.6.5. & 10.12. But how ſhall we continue in the love of Chriſt, who neither have any ability in our ſelves to do any good, nor conſtancy to perſevere in that we are moved to? he ſaid, v. 7. ask what ye will, &c. Whereas we muſt needs feel a want of the grace of perſeverance; we ought to beg it of him, who onely can give us to do that which he commandeth us. If any enquire concerning the rule, it followeth in the next verſe.

v. 10. *if ye keep my commandements*] 1 John 2.5. Specially that which he nameth v. 12. We can never love God if we love not our neighbours alſo. See 1 John 4.20. Keeping Chriſts Commandments, importeth a remembring them and laying them up in faithful memories, with reſolution to do them.

v. 11. *that my joy may remain in you*] That is, the joy and comfort which ye conceive in me your Mediatour and Redeemer. See Rom. 14.17.

v. 12. *this is my commandement*] chap. 13.34. 1 Theſ. 4.9. 1 John 3.11. This is the ſum of the ſecond Table, and the mark by which Chriſt will own his Diſciples. Without this all gifts are vain. See Mat. 22. 37. c. 13.35. 1 Cor. 13.1. &c. This is the end of the Commandement, 1 Tim. 1.5.

v. 13. *greater love*] A man will rather loſe his riches, and all that he hath, then his life; better, ſaid the Philoſopher, when he caſt his merchandize over-boord in a ſtorm) that theſe ſhould periſh for us, then with us: when a man therefore layeth down his life for his friend, it appeareth that he loved him better then any thing he had in this world.

v. 14. *ye are my friends if, &c.*] This was *Abrahams* great priviledge, James 2.23. But here is the condition of Gods holding friendſhip with us, if we do what he commandeth: principally if we love one another. See v. 17. 1 John 3.16. For ſins cometh the wrath of God upon the children of diſobedience, Epheſ. 5.6. The juſt God can have no peace nor amity with wilful contemners of his holy Commandments; and the chief end and ground of all the Commandements is love to God and Man. See on v. 12. and 1 Tim. 1.5.

v. 15. *all things that I have heard of my father*] all things neceſſary to ſalvation. See 2 Tim. 3.15.

v. 16. *ye have not choſen me*] He ſetteth off his love in the freedom thereof, it began not from any merit of theirs leſt they ſhould be proud. *Miſericordia ejus prævenit eos ſecundum gratiam non ſecundum debitum*; *Auguſtine de prædeſt ſanct. lib.* 1. *cap.* 17. His mercy prevented them according to (his) grace, not (their merit, or) debt. *Elegit ergo Deus fideles, ſed ut ſint, non quia jam erant*; *ibid. Auguſtine.* God therefore choſe the faithful, but that they might be ſuch, not becauſe they were already ſuch. Gods love is eternal, and therefore can have no cauſe but it ſelf: For as *Auguſtine* ſaith, *Non eſt .. gratia, ſi præceſſerint merita*; it is not grace (but debt) if merits preceded it. See Rom. 4.4. God made man at the beginning, not becauſe he had any need of man or his ſervice; but as *Irenæus, lib.* 4. *cap.* 28. ſaith well, *Ut haberet in quem collocaret ſua beneficia*, that he might have one on whom he might confer his benefits; and therefore doth he require mans ſervice, that becauſe he is good and merciful, he might do good to them who perſevere in his ſervice, ſaith the ſame.

that ye ſhould bring forth fruit] This is true in two ſenſes. Firſt, that election is the cauſe of our fruits of ſanctification. See Rom. 8.30. 2 Pet. 1.10. and theſe fruits ſhall remain to eternity, Pſal. 1.3. Matth. 25.34. &c. Rev. 14.13. Secondly, that the Diſciples ſhould go forth, and their preaching ſhould have fruit and ſucceſſe to the converſion of the Gentiles, and that the Church ſo planted by them ſhould continue to the worlds end, in ſpight of all her enemies; the perſecutions and all the machinations of Satan, becauſe God giveth the encreaſe, 1 Cor. 3.7.

whatſoever ye ſhall ask] Here he layeth down a ſingular encouragement to Miniſters, in that they ſhall have free acceſs to the Father to beg and obtain whatſoever they have need of in their miniſtery: there are indeed ever many lets, and enemies to our preaching the Goſpel, whoſe aſſaults we are no wayes able to bear, except the power and providence of God ſuſtain us; therefore he ſaith in effect, though you are unſufficient, the Father will not be wanting to you.

v. 17. *that ye love one another*] This he ſaith moſt ſeaſonably to admoniſh the Miniſters of the Goſpel to mutual love and concord: if there be ſtrife of tongues, they muſt needs build to confuſion: they ought to love the rather, becauſe the world will ever hate them who love the truth. Love is the fulfilling of the law, no pretence will ſerve to the breach of this precept, ſeeing God hath commanded mutual love: thou wilt ſay, he is evil; and what art thou who hateſt thy brother? thou ſayeſt thou hateſt the evil onely: but malice is a falſe *medium*, making that ſeem evil which God accepteth as good: but indeed, as *Auguſtine* ſaid to *Macedonius*, *ep.* 54. *Omnes odit, qui malos odit*: he hateth all, who hateth the evil, ſeeing all men ſin. But therefore *Diligendi ſunt mali, ut non ſint mali*: we muſt love the evil that they may not continue evil, as we love the ſick to make them well.

v. 18. *If the world hate you*] That is, if the wicked hate you, as c. 14.19. for ſuch onely hate Chriſt, and good men.

ye know that, &c.] γινώσκετε, Know ye, or conſider ye; that you may be comforted in that therein you do but ſhare with me in my ſufferings.

v. 19. *therefore the world hateth you*] The wicked of the world (guided by the malicious ſpirit of Satan) hate the elect, for God favours beſtowed on them. See Gen. 4.4,5. 1 Iohn 3.12.

v. 20. *the ſervant is not greater, &c.*] Mat. 10.24. c. 13.16.

if they have kept my ſaying] That is, ſeeing they have not believed and obeyed my ſaying, but contemned it, it muſt not ſeem ſtrange to you that they will alſo contemn and diſobey your words.

v. 21. *becauſe they know not him that ſent me*] They knew not, or for malice will not acknowledge that which you preach to be the Word of God. See Jer. 43.2. and 44.16. Ignorance of God is the cauſe of the perſecution of his Miniſters.

v. 22. *if I had not come*] If I had not come unto the Jews according to the word of the Prophets concerning me.

they had not had ſin] Either not ſo much ſin, if they had not deſpiſed ſo cleer light, and a truth ſo confirmed, as v. 24. or they ſhould ſtill have ſeemed innocent, if I had not diſcovered their hypocriſie. See c. 9.41. And truly, *Minor erat culpa, ubi erat culpa ignorantia, Ambroſe l.* 9. *ep.* 71. there was leſſe fault, where there was no knowledge of a fault. See Luke 12.48. and Mat. 10 15. But they that ſin againſt knowledge, have no cloak or excuſe for their ſin.

v. 23. *hateth my Father*] For they are one God.

v. 24. *not had ſin*] Not ſo much ſin: the more men ſin againſt a convicted conſcience, the greater and more deſperate is their ſin. See on v. 22.

v. 25. *written in their law*] Pſal. 35.19. See c. 10.34.

they hated me without a cauſe] Undeſervedly: for he did all things well, good to all, harm to none; ſo *Davids* enemies hated him, Pſal. 35.19. חנם *chinnam*. 70. ὁι μισοῦντές μεδωρεὰν, freely; that is, without any my offence given them, hating me. So *Jonathan* ſaid to his father King *Saul*, 1 Sam. 19.5. why ſhouldeſt thou ſin againſt innocent blood חנם, δωρεὰν undeſervedly.

v. 26. *when the comforter is come*] c. 14.26. Luke 24. 49.

whom I will ſend] So the holy Ghoſt is ſaid to be ſent of the Father (c. 14.26.) and the Son, of the Father and holy Ghoſt, Iſai. 61.1. Luke 4. 18. not by change of place, but *illo miſſionis nomine*, under that name of miſſion, we muſt underſtand, *opus manifeſtationis indulta*, the work of manifeſtation indulged, as *Fulgentius* ſpeaketh, *de miſ. ſp. S. ad Monim. l.* 2. and as *Greg. hom.* 26. *in Evang.* ſaith well, *ejus miſſio, ipſa proceſſio eſt*, his miſſion, is his proceeding of the Father and the Son, he is coequal, conſubſtantial, coeternal with the Father and the Son: for as *Auguſt. de temp. ſerm.* 184. ſaith, in the holy Trinity is nothing *minus aut majus*, leſſer or greater. He came down on his, in ſeveral gifts (as the ſame ſaith, *ſerm.* 185.) *velut imber ſanctificationis illapſus*-- falling as it were a ſhowre of ſanctification. How great, how unſpeakable is the goodneſs of our Redeemer? *Hominem portavit ad cælum, & Deum miſit ad terras* · *ib.* He carried man to Heaven (in his aſcending humanity) and ſent God (the holy Ghoſt) unto the earth. See alſo *Hilar. de trin. l.* 8.

v. 27. *ye alſo ſhall bear witneſſe*] You who were eye-witneſſes, who have heard and ſeen the very ſame which the Spirit alſo teſtifieth. Acts 1.8.21,22. and 5.32. 1 Iohn 1.1,2,3.

CHAP. XVI.

Verſ 1. SHould not be offended] σκανδαλισθῆτε, cometh of σκάζω, to halt; σκάνδαλον, of the ſame, is a ſtumbling-block, or ſtone in the way, at which, ſuddenly ſtriking the foot, we fall or ſtumble. See Rom. 14.13. 1 Pet. 2. 8. In both which places it is interpreted by πρόσκομμα, *offendiculum*; of προσκόπτω, *impingo*, to daſh ones foot againſt ſomething in the way. Here Chriſt telleth them before hand, what troubles they muſt look for in preaching the Goſpel; leſt ſtumbling at that which they expected not, they might fall from their patience, hope in, and profeſſion of Chriſt, fleſh & blood (ever too indulgent to it ſelf) being apt to ſuggeſt to them in their perſecutions & continual troubles, that God favoured not the preaching and doctrine of the Goſpel which all the world diſliked and perſecuted, and for which ſuch grievous things were inflicted on the preachers and profeſſors thereof: therefore Chriſt fore-armeth them by forewarning them what they muſt expect: for that which ſuddenly falleth upon one, may trouble a great and conſtant minde, but that which is foreſeen and expected, is more eaſily born, as *Cyril* noteth. But herein is a ſingular argument of the truth and ſincerity of Chriſtian Religion; that it could ever take root, and ſo many generations according to the word of Chriſt, Mat. 16.19. in ſpight of the gates of Hell, and powers of darkneſs, it yet flouriſheth; though it hath been ſo conſtantly perſecuted in all times & places; and ſeeing that Chriſt at the firſt propoſal thereof never allured any one Diſciple to follow him by promiſe of honours, pleaſures, ſecular gains, or any thing which fleſh and blood liketh; but on the contrary told them plainly, as here, ſo many other times, that they muſt expect perſecutions, malice of all the world, loſſe of goods, and life it ſelf for profeſſing the ſame: He that on theſe terms and conditions is a reſolved Chriſtian, muſt, by the Spirit of truth, be aſcertained of the truth of his religion, otherwiſe he would never ſuffer ſuch things for the profeſſion thereof the very ſpectatours of the Martyres ſufferings (when they have ſeen them torn with ſundry torments, and under the tired hands of their tormentors; hold an invincible patience) have thought, as the truth is, that neither the conſent of ſo many, nor the perſeverance of dying men could be vain, *nec ipſam patientiam ſine* Deo, *cruciatus tantos poſſe ſuperare, Lactant, lib.* 5. *cap.* 13. neither that patience it ſelf without God could overcome ſuch great torments: hence came it, that the blood of the martyrs was the ſeed of the goſpel.

v. 2. *put you out of the ſynagogues*] Excommunicate you. See Chap. 9. 22.

whoſoever killeth you will think] They ſhall in their blinde zeal think you ſuch pernicious and evil men, that you are worthy to die, as was commanded concerning the idolaters, Exodus 32. 27. and blaſphemer, Leviticus 24. 16. See Acts 22. 22.

v. 3. *becauſe they have not known the Father*] See Chap. 15. 21. ignorance of God, is the cauſe of perſecuters rage: ſo unhappy a mother of devotion is ignorance, this made them perſecute Chriſt in his ſacred perſon, Acts 3. 17. and in his ſervants, Acts 9. 5. 1 Tim. 1. 13.

v. 4. I *ſaid unto you at the beginning*] He would not at firſt ſo expreſſely tell them of all theſe things which they muſt ſuffer, but conſidered their weakneſſe: and indeed while he was with them, the rage of the adverſaries fell upon him; but after his aſcenſion, when Satan could no more reach him, he ſtirred up all the fury of wicked men againſt the profeſſours of the truth of Chriſt: it was therefore neceſſary, both that now before his departure, they ſhould be forewarned of their dangers; and after his aſcenſion, that they ſhould be armed with a greater meaſure of the holy Ghoſt, as to inſtruct them in all truth, ſo to confirm them in their profeſſing and preaching the ſame, which was alſo done accordingly.

becauſe I was with you] He ſpeaketh as if he were not now with them, becauſe he was upon his departure from them.

v. 5. *and none of you asketh me*] This is not ſimply to be underſtood, for *Peter* aſked it, Chap. 13. 36. but he greatly reproveth their negligence, for that they no more cared to be further enformed what ſhould be the effect of his departure.

v. 6. *ſorrow hath filled your hearts*] Becauſe I tell you now of my departure, and your afflictions to come: whereas if you would have diligently enquired concerning the end of theſe things, you ſhould have found matter of rejoycing, in the aſſurance of my glory, and the accompliſhment of your redemption therein.

v. 7. *it is expedient for you*] It ſhall make for your advantage. Such are the works of Gods power and unſearchable counſel, whereby he bringeth light out of darkneſſe, good out of evil, and comfort out of ſorrow: ſo he giveth them his peace in the worlds malice, and ſpiritual joy of the holy Ghoſt in the bitter ſorrows and afflictions of fleſh and blood: ſo he advantageth them in manifeſting to themſelves, and the world, their righteouſneſſe, by permitting them to be condemned of the world for malefactours: ſo he giveth them life, by permitting them to death: ſo tryeth he the elect, and blindeth the carnal hearted.

if I go not away, the Comforter, &c.] Could he not have given the holy Ghoſt being preſent with them? Yes, but God had otherwiſe determined to confirme the truth of the Goſpel, by the manifeſt graces of the holy Ghoſt, and them therin, who were now to be weaned from the deſire of Chriſts bodily preſence, and to be awaked out of their dream of a temporal and wordly kingdom of Chriſt.

v. 8. *he will reprove the world of ſin*] ἐλέγξει, he will not onely accuſe, but alſo convince the world of ſin, by ſuch evident and concluding arguments, as that *πᾶσαν ἀπολογίαν αὐτῶν ἐκκόψει, Chryſoſt. hom.* 77. he ſhall take from them all excuſe, he ſhall convince their obſtinacy and unbelief, by the power of truth making it clearly appear, that I am the Chriſt. See Acts 2. 37.

v. 9. *of ſin*] Of unbelief: See Chap. 15. 22. 24.

becauſe they believe not] And therefore are ſtill lyable to the power and curſe of the law againſt ſinners, ſo long as they continue in unbelief, being not made free by the Son, who onely freely juſtifieth ſinners. See Chap. 8. 34, 35, 36. Rom. 3. 19. 24. and 5. 1, &c.

v. 10. *of righteouſneſſe*] Not the worlds, but Chriſts: becauſe they contemned the true righteouſneſſe of God in Chriſt (1 Cor. 1. 30.) whom they blaſphemed, and condemned as a malefactour: hereof their conſciences ſhall be convinced, when they ſhall perceive the goſpel confirmed, by the admirable power of the holy Ghoſt, evidently working by the Apoſtles.

v. 11. *of judgement*] Becauſe they condemned him whom God the Father juſtified (which was not his injuſtice, but theirs) and appointed Judge of the living and the dead, Acts 17. 31. or of my power of judicature exerciſed againſt Satan in part already, Chap. 12. 31. Luke 10. 18, &c.

prince of this world] Satan; not that he is ſo; for God alone is king, and his providence ruleth over every creature, but becauſe he arrogateth to himſelf that high title (Luke 4. 6.) lying to deceive, and becauſe the wicked are permitted to his government, 2 Cor. 4. 4. of this ſee Acts 2. 22, &c.

is judged] Shall preſently be judged, that is, overcome, and his kingdome overthrown by Chriſts paſſion, and the preaching thereof. See Hebrews 2. 14. Luke 11. 22. and 10. 18.

v. 12. *I have yet many things to ſay unto you*] Thus he attemperateth to his hearers capacity: his doctrine diſtilleth like rain upon the herbs, (Deut. 32. 1.) by little and little as the hearers can receive it to nouriſh them, not by Cataracts to drown them. See 1 Cor. 3. 1. I have many deep myſteries, which you cannot now underſtand, or bear them without offence by reaſon of your weakneſſe, but the holy Ghoſt will reveal them unto you: See John 6. 56. 60. 1 Cor. 3. 1.

v. 13. *he will ſhew you things to come*] concerning the kingdom of Chriſt, which they knew not till after his reſurrection.

v. 15. *he ſhall receive of mine*] He ſhall ſhew you the ſame truth which I have ſpoken to you, opening the treaſure of wiſdom and ſanctification, which are yet hid in me: he ſhall fill you with my Spirit, and make you underſtand that which I have taught you, ſealing you up to the redemption which I work for you, and aſſuring you of your intereſt in, and conjunction with me.

v. 15. *all things that the Father hath are mine*] This he ſpeaketh in the perſon of the Mediatour; becauſe of his fulneſs we all receive. Chap. 1. 16. and herein ſheweth the unity of eſſence in the holy Trinity, and community of power, wiſdom, ſanctity, truth, eternity, glory, majeſty, &c.

ver. 16. *becauſe I go to the Father*] See Chap. 14. 18, 19. I paſſe by death and reſurrection into the glory which I had, and have eternally with the Father; yet ſhall I be more ſpiritually with you then ever, becauſe ye ſhall then have more experience of my ſpirit. See Matth. 28. 20.

v. 17. *Then ſaid ſome of his diſciples*] Often had he mentioned his death, and going to the Father, yet underſtood they not; ſo death is fleſh and blood to the doctrine of the croſſe, and ſo blinde are we until the Spirit of God illuminate us, 1 Cor. 2. 14.

v. 18. *what is this that he ſaith*] What meaneth he hereby? they underſtood not, that he ſhould ſo ſoon die, and ſo quickly riſe again from the dead, the third day: therefore that ſame τὸ μικρὸν, *a little while*, was obſcure and hard to them, until this propheſie opened it ſelf in the fulfilling thereof.

v. 19. *that they were deſirous to ask him*] They like good auditors, are not offended at that they do not preſently underſtand, but reſolve to aſk that they may learn: he as a gratious Saviour, preventeth their enquiry by a further explanation of himſelf.

v. 20. *ye ſhall weep &c.*] Ye ſhall have ſorrow and trouble of heart, when impiety and popular rage ſhall triumph: but you ſhall have a ſpiritual joy in receiving the holy Ghoſt; which ſhall take away, and make void ſecular and worldly ſorrows (as *Aarons* ſerpent did the inchanters, Exod. 7. 12.) ſo had they many ſharp encounters, injuries, preſſures, ſorrows (as Chriſt foretold them, Matth. 9. 15. &c.) but they rejoyced that they were counted worthy to ſuffer for the name of Chriſt: ſo are the ſaints advantaged in their ſufferings. See Acts 5. 41. 2 Cor. 4. 16, 17, 18. Rom. 5. 3. when the ſaints weep, the world ſhall rejoyce, but when all tears ſhall be wiped from their eyes (Revel. 7. 17.) then *ſhall all the kinreds of the earth wail, and mourn,* Matth. 24. 30. Rev. 1. 7. ſo do the ſaints and the world take their turns of ſorrow and tears, as Gideons fleece and floor did of the dew. Judg. 6. 37. &c.

v. 21. *her hour is come*] The time of her travel appointed of God.

v. 22. I *will ſee you again*] After my reſurrection from the dead.

no man taketh from you] αἴρει, *taketh*, for ἀρεῖ, *ſhall be able to take away*: Becauſe Chriſt is their joy (ſaith *Auguſtine*) who ſhall die no more, but be to them the fountain and authour of eternal joy. See 1 Pet. 1. 8. this joy is begun in this life, and compleated in the life to come.

v. 23. *in that day ye ſhall ask me nothing*] When ye ſhall ſee me riſen from the dead, ye ſhall not then enquire of me thoſe things which you now doubt of; as Chap. 13. 36. and 14. 5. you ſhall be taught of the holy Ghoſt, and ſo underſtand theſe things, 1 John. 2. 27. or ye ſhall not aſk of me as now ye do.

v. 24. *ye asked nothing in my name*] Hitherto you have not grounded your requeſts to God through my mediation and interceſſion, which you ſhall now learn to do in my bodily abſence.

v. 25. *in proverbs*] Or *parables*, in ſimilitudes, in dark ſayings, but openly, as verſe 29 and Chap. 10. 24. and Chap. 11. 14. Mark 8. 32.

no more ſpeak unto you] I will henceforth clearly enlighten you.

v. 26. *Ye ſhall ask in my name*] Chap. 14. 13. 14. for my ſake, through my mediation, and according to the will and promiſe of God: otherwiſe the name of Chriſt is but vainly pretended, *Nam ſi id quod non expedit petitur, non in nomine Jeſu petitur pater, Gregor. hom.* 26. for if that which is not expedient is aſked, the Father is not entreated in the name of Jeſus.

I ſay not unto you] Not that he will not mediate: but to ſhew the readineſſe of Gods love to hear the believers.

v. 27. *becauſe ye have loved me*] This *ὅτι becauſe*, here as Luke 7. 47. ſheweth a conſequence not a cauſe of Gods love to believers, See on Luke 7. 47. we love Chriſt, becauſe God loved us firſt, which love of his can have no cauſe but it ſelf: our love to Chriſt is therefore a certain ſigne of Gods love to us.

v. 28. *I leave the world*] In reſpect of my bodily preſence; but as his Deity left not heaven to come into the world by his incarnation; ſo neither left it the world by going to the Father in his aſſumption.

v. 29. *ſpeakeſt no proverb*] No parable, or obſcure thing; now we better perceive what thou meaneſt.

v. 30. *Now we are ſure*] This they ſay as men fluctuant between fear and hope; therefore Chriſt preſently telleth them of that effect of their faiths weakneſſe which he foreſaw, that is, their forſaking him, whom they here profeſſe come from God: ſo infirme is the ſtrongeſt faith, ſo inconſtant the beſt reſolutions.

v. 31. *Do ye now believe?*] This interrogation hath in it the ſignification both of pitty, and reproof of their too early confidence in themſelves, as if he ſaid, Ah poor ſouls, who ſeem to your ſelves thus ſtrong in faith, you know not how quickly you ſhall be ſcattered for feare. See verſe 32.

v. 32. *Behold the hour cometh*] Matthew 26. 31. Mark 14. 27.

yet am I not alone] This alſo he addeth to confirm them againſt their tryal now at hand; as if he ſaid, let not go your confidence in me, when you ſhall finde your own infirmity in your forſaking me for fear, God will ſtill be with me, when men deſert me.

v. 33. *that in me ye might, &c.*] That truſting in me, ye may have peace of conſcience, the ſureſt armour againſt ſecular afflictions.

I have overcome the world] Chriſt his victory is our victory. See 1 John 4. 4. neither the world, Satan, ſin, death, nor any creature could overcome him; ſo neither ſhall they us, Rom. 8. 37.&c. though we muſt through many afflictions enter into the kingdom of heaven, Acts 14.22. (for as *Jerom lib.* 2. *ep.* 19. ſaith, *quis ſanctorum ſine certamine coronatus eſt?* which of all the Saints hath been crowned without a conflict?) yet herein is our comfort and aſſurance, we have overcome the world, becauſe Chriſt hath overcome it: this is the victory of our faith; we have overcome, though the fight be not yet done, becauſe we are certain of victory in Chriſt, who hath overcome for us, both the world and whatſoever is adverſe to our ſalvation: the world may ſtill afflict us and try us, to advantage us, not finally to hurt us, becauſe we are in Chriſt by faith. See 1 John 5. 5. Rom. 8. 1.

CHAP. XVII.

Verſe 1. T*He hour is come*] This he ſaith, becauſe though Chriſt were manifeſted by doctrine and miracles, power and great works; yet his ſpiritual kingdom, which after this more cleerly ſhined forth, was yet but obſcure towards the world: now the hour which the Father had appointed was come.

glorifie thy Son] He prayeth for that he was aſſured of: aſſurance of the truth of Gods promiſes is the cauſe and ground of faithful prayer, 2 Cor. 4. 13. ſo we daily pray for remiſſion of our ſins, becauſe we are aſſured that they are remitted in Chriſt: God hath appointed that we ſhall attain through the merit and mediation of Chriſt, but the condition on our part to be performed is, that we aſke like dutifull children, that he may give like a loving Father.

that thy Son may alſo glorifie thee] That I may glorifie thee in the afflictions which I ſhall ſuffer for the elect, that men may know that I loved thee. *Euthym.*

v. 2. *as thou haſt given him power*] Authority over all men, and all creatures.

v. 3. *the only true God*] Not excluding himſelf and the holy Ghoſt; but intimating the whole Deity in the name of God.

v. 4. *I have glorified thee*] By doctrine and miracles; by my whole life on earth: now therefore glorifie me in my death and reſurrection, that thou mayeſt alſo therein be glorified. See Chap. 5. 23.

v. 5. *with the glory which* I *had, &c*] That the divine majeſty which I had from all eternity may now ſhine forth in the perſon of the Mediatour; for the nature of the fleſh was not yet glorified, and taken up to Gods right hand, as *Chryſoſtome* noteth: this glory was (towards the world) clouded for a time by the veil of his fleſh, in the form of a ſervant, but nothing in himſelf leſſened thereby.

v. 6. *unto the men*] To my diſciples choſen out of the world, whom I have inſtructed.

thine they were] By eternal election.

v. 7. *are of thee*] The elect believing know, that all that which they have in Chriſt is divine and heavenly, no invention or power of man, but the will and power of God to ſalvation to every one that believeth, Rom. 1. 16. See Chap. 6. 69. 1 John 5. 20.

v. 8. *and have known*] Chap. 16. 27. for faith cannot be without knowledge. See Chap 9 36. Rom. 10. 14. faith is the aſſent of the minde unto that it knoweth.

v. 9. I *pray for them*] Specially for the Apoſtles deſigned to ſo great and dangerous a work, as was their preaching the goſpel to the obſtinate Jews and Idolatrous Gentiles. I pray not for the reprobates of the world.

v. 10. *thine are mine*] For God the Father made him Heir of all things, Heb. 1. 2. this he ſaith to give them aſſurance that the Father heard him; as if he had ſaid, I commend none unto thee, but thoſe whom thou gaveſt me, and ſtill owneſt for thine.

I am glorified in them] As in their believing and ſanctification, ſo in that they ſhall preach my triumphs over ſin, the croſſe, death and hell, to all the world, out of which believers ſhall continually be gathered.

v. 11. I *am no more in the world*] I am preſently to depart from this world, and after my aſcenſion will be no more in it by my bodily preſence (Acts 16. 21.) by his governing and aſſiſting ſpirit, he ever is See Matth. 28. 20.

keep through thine own name] That is (as the interpreter of the Syriack hath it) by thy name; by thy power, mercy, and goodneſſe; for thy holy name ſake; or by the knowledge of thee: becauſe they are thine, and bear thy name; *διὰ τῆς σῆς βοηθείας, through thy help, or aſſiſtance. Chryſoſt.*

that they may be one] Joyned in unity of faith and love, as brethren in me.

v. 12. *ſon of perdition*] This is an Hebraiſme. So 2 Theſ. 2. 3. *ὁ υἱὸς τῆς ἀπωλείας, that ſon of perdition*, Epheſ. 2. 3. *τέκνα ὀργῆς, children of wrath. Judas* was a ſon of deſtruction; or who deſerved deſtruction; deſtinated to deſtruction; not that *Judas* was without ſin (becauſe deſigned to perdition) or that God was the author of ſin; no, no: *Fulgent. de præd. ad Monim. lib.* 1. ſaith it very well, *quos prædeſtinavit ad pœnam, non prædeſtinavit ad culpam*; thoſe whom he predeſtinated to puniſhment, he predeſtinated not to ſin; and therefore *illius rei Deus ultor eſt, cujus author non eſt, ib.* God is the revenger of that, whereof he is not the author, that is iniquity, which he can puniſh, but not do: there is no ſin in him, and therefore none can be of him. The Hebrews uſed to ſay, בן מות *ben maveth*, 1 Sam. 20. 31. and 26. 16. 2 Sam. 12. 5. &c. *a ſon of death*, that is, one deſperately periſhing, notoriouſly wicked. So they ſaid, *a ſon of Belial*. Deut. 13. 13. 1 Sam. 2. 12. without profit, lawleſſe, rebellious, given over to wickedneſſe. Judg. 19. 22. 1 Kings 21. 10. 1 Sam. 25. 25.

that the Scripture, &c. Pſal. 109. 8.

v. 13. *I ſpeak in the world*] That is, being yet bodily preſent, I pray for and with them.

my joy fulfilled] Chap. 15. 11. by (*in themſelves*) he meaneth in their hearts; and in their comfortable aſſurance in this life, and accompliſhed ſalvation in the life to come; which he duely calleth his, who rejoyceth in our good, and cauſeth the ſame in us, by the preſence of his ſpirit, ſanctifying us, and living in us, Gal. 2. 20. whereas we have of our ſelves nothing but unreſt, terrour, and matter of deſpair; Chriſt onely is our peace, and joy.

v. 14. *they are not of the world*] Becauſe being ſeparated by the ſpirit of regeneration, they diſſent from it in affection and converſation, 1 Pet. 4. 4.

v. 15. *take them out of the world*] By preſent death; becauſe it was appointed that they ſhould preach the goſpel to the nations of the world.

v. 16. *they are not of the world*] Verſe 14. this he repeateth for their ſakes, that they might remember that they were but aliants here; and ſo no wonder if the World hated them, which loveth onely her own.

v. 17. *ſanctifie them through thy truth*] Conſecrate, prepare, and enable them to preach thy truth to the World; as if he ſaid, let them firſt receive the *rowl* and digeſt it; to wit, the Word, which they muſt preach to others. See Ezek.3.1,2, 3,4. Rev.10.9,10,11.

thy word is the truth] Thus he meeteth with their hypocriſie, who boaſt much of truth and godlineſs, yet ſecurely contemn or neglect the Word of God; whereas, that only containeth the truth and will of God for our ſanctification and ſalvation: all other truths pretended to, or alledged by men, are hereby to be examined. *Aaron* and his ſons were ſanctified to the miniſtration of the *Levitical Prieſthood*, with cleanſings and ſprinkling the blood of thoſe ſacrifices (Exod.29.7.) which could never make them perfect (Heb.9.9.) but, O my Father, ſanctifie and conſecrate theſe in the truth of thoſe ſhadows (now to be antiquated and done away, Epheſ.5.26. 1 Pet.3.18. John 10.15. and 15.3. 1 Pet.1.22.) which more cleerly ſhineth forth in the Goſpel, then in thoſe figures of the Law.

v. 18. *as thou haſt ſent me*] Thou haſt ſent me to preach the Goſpel, thy will for mans ſalvation, I now having finiſhed my courſe, aſſigne them to the ſame office, and aſſiſt and keep thou them that they may perform it.

v. 19. *for their ſakes*] That I may for them merit remiſſion of ſins and eternal life.

I ſanctifie my ſelf] That is, I conſecrate and voluntarily offer up my ſelf an holy and unblemiſhed ſacrifice to thee for their redemption. So *Euthymius*, after *Chryſoſtome* interpreteth.

might be ſanctified] Through the imputation of my righteouſneſs to them; in that I have been obedient to the death for them. See Hebr.10.10.

through the truth] ἐν ἀληθείᾳ, *in the truth*, or truly, and ſo it intimateth our true and real ſanctification by the one oblation of Chriſt, in oppoſition to thoſe cleanſings under the law by the offering up of beaſts in ſacrifice.

v. 20. *for theſe alone*] That is, the Apoſtles now with me; but for all the elect which ſhall hereafter believe. Here was comfort to the Apoſtles in that many ſhould believe through their miniſtery; ſo is there to all true believers, in that Chriſt (whoſe prayer and interceſſion preſerved *Peters* faith from failing in his dangerous trial) hath prayed for us alſo. God will deny him nothing.

v. 21. *that they may all be one*] Members of one body of Chriſt, whoſe unity is life.

in us] Not one in evil, ſin, malice; but in faith, charity, ſanctity, conſent in good, holding the unity of the Spirit in the bond of peace. Sin ſeparateth man from God; Chriſt can have no communion with *Belial*; unhappy ſinner. *Magna hominis miſeria eſt cum illo non eſſe, ſine quo non poteſt eſſe. Proſper. Epigram.* It is a mans great miſery not to be with him, without whom he cannot be (happy.)

that the world may believe] Being convicted by their holy unity, may confeſſe the power of my Spirit in them, and be united to their ſociety of faith and holy obedience.

v. 22. *and the glory*] That is, *Chriſtian unity*, which is the honour of God, the gift of Chriſt, and the glory of true Chriſtians: or the heavenly felicity whereof the elect ſhall participate in Chriſt.

v. 23. *I in them*] That the life of my Spirit may appear in their holy converſation, as Gal.2.20.

thou in me] By thy divine nature united to my perſon; and communicating the fulneſs of thy Spirit to me.

they may be made perfect in one] Being joyned to the Lord, and ſo united to him; and one to another, as true members of the myſticall body of Chriſt, they may be partakers of the divine nature, 2 Pet. 1.4. See alſo 1 Cor.6.17. 1 John 1.3. John 6.57,58.

may know that thou haſt ſent me] See on v.21. That men ſeeing their godly converſation who profeſs to be my Diſciples, may thereby know that I am of God.

and haſt loved them] That is thy grace, love, and favour towards them which directeth and preſerveſt them.

as thou haſt loved me] That thou loveſt them for my ſake: all the effects of Gods love are directed to us through his love to Chriſt.

v. 24. *Father I will, &c.*] c.12.26. and 14.3.

be with me] In eternal glory and happineſs, in which I ſhall ſhortly be with thee.

v. 25. *the world hath not known thee*] The greateſt part of the World, hath not known thee as they ought, (See Acts 17.23. Romans 1.21, 28.) in the unity of the Trinity: I only have known thee, and they to whom I have revealed thee, and thy counſel. Matth. 11. 27. John 8. 55. and 7.29. and 10.15.

v. 26. *thy name*] Thy mercy and goodneſs.

that the love, &c.] That thou mayeſt love them for my ſake as thou haſt loved me their Head: and that they may by faith feel in their hearts, that love wherewith thou loveſt me, and themſelves in me. See Rom.5.5.

and I in them] Dwelling in their hearts by the Spirit of Faith and Sanctification, Epheſians 3. 17. *Perfectius eis notus*, *Euthymius*; being more perfectly known to them.

CHAP. XVIII.

Verſ.1. HE *went forth with his diſciples*] Matth. 26. 36. To ſhew that he went out willingly to accompliſh our redemption.

over the brook Cedron] Mentioned 2 Samuel 15. 22. 1 Kings 15. 13. It is (ſay ſome) the name of the valley as well as of the brook running through the ſame, betwixt *Jeruſalem* and the Mount of *Olives*: It is a ſhallow brook: the Syriack tranſlateth it, *ad tranſitum pedis*; that is, a Foord which may be paſſed over on foot. See on Luke 22. 39. Over this Brook and Valley went *David* and his Souldiers weeping, up the Mount of *Olives*, 2 Sam. 15.23.30.

v. 2. *Judas, &c. knew the place*] This he ſaith, to ſhew that Chriſt hid not himſelf: for in the night where could he more eaſily and certainly be found, then in that place, to which he often reſorted in the night, Luke 21. 37. This place *Judas* well knew, and that he ſhould there finde Chriſt, and Jeſus knew that *Judas* would ſeek him there.

v. 3. *having received a band of men*] Matth. 26. 47. Mark 14.43. Luke 22.47. which he had obtained of the Governour of the Temple.

cometh thither] Into the Garden, into which Chriſt entred, being now to expiate and ſatisfie for that ſin alſo which *Adam* (ſinning in a Garden) brought upon the world.

with lanterns and torches] Jeſus is apprehended as a Malefactour, that we may be acquitted as innocent.

v. 4. *went forth*] That is from that part of the Garden where he was, towards them who came to apprehend him.

whom ſeek ye?] He asketh not as doubting, but to amate the Guard, and that he might rather appear preſenting himſelf, then be taken, as by force; ſeeing he wittingly and willingly offered up himſelf for our ſins, as was prefigured in the Law. See Exod. 35. 5. 21, 22, 29. Levit. 22. 21, 23. Numb.15.3. and 29.39. Deut.16.10.

v. 5. *they anſwered him, Jeſus of Nazareth*] They ſay not, we ſeek thee, but Jeſus, &c. As ſpeaking to ſome third perſon: It ſeemeth then that they knew not Jeſus preſent, ſpeaking to them, though manifeſted with lights, and marked out by *Judas*'s treacherous kiſſe, and though often ſeen ſpecially of the High Prieſts ſervants, who ever noted him with a malitious eye. All which (as alſo the following words) ſhews, that he willingly offered himſelf.

Judas alſo, &c.] *Judas* perplexed, in that the ſigne of his treaſon took not, and that he had in vain diſcovered himſelf, who probably hoped, that having ſaluted Jeſus, the Guard would preſently have fallen in and layed hands on him, and ſo in the tumult, his ſelf ſhould not be diſcovered: He came not over to the Diſciples, from whoſe ſociety he was departed, but ſtood with the enemies of Jeſus.

v. 6. *fell to the ground*] No wonder; for as *Auguſtine* noteth, *Deus latebat in carne*, the Deity was vailed in his Humanity: Chriſt did this to make them know, that the arms, multitude and power they brought, could do nothing except God permitted: and to teach all obſtinate enemies of his Church, that they ſhall not be able to ſtand before his Majeſty judging in his glory, ſeeing they could not in his ſtate of humiliation.

v. 7. *then asked he them again*] After that the ſame power which caſt them down, permitted them to riſe again.

they ſaid, Jeſus of Nazareth] They perſiſt in their obſtinacy notwithſtanding their preſent experience of a Divine Power caſting them down at the word of Jeſus: the moſt evident miracles can neither convert nor work upon the obſtinate, until God turn their hearts.

v. 8. *let theſe go their way*] For he alone was to ſuffer for our redemption. He ſheweth his love to them, unto the laſt: if ye ſeek me only ἐμαυτὸν παραδίδωμι, *Chryſoſt.* I yeeld my my ſelf to you.

v. 9. *that the ſaying might be fulfilled*] Theſe are the Evangeliſts words, conciſely ſpeaking, omitting theſe words, *this he ſaid*, or *this was done*, that the ſaying, &c.

of them thou gaveſt me] c.17.12.

v. 10. *Simon Peter having a ſword*] Mat.26.51.

the ſervants name was Malchus] He nameth the party, and where he was hurt, for the evidence of the ſtory.

v. 11. *put up thy ſword*] Chriſt prohibited him to ſmite, though in defence of his own ſacred perſon; and he healed him that was hurt, though his enemy: to teach us firſt to do good to them who perſecute and hurt us. And ſecondly, that zeal muſt be limited by the bounds of every mans own calling: we may not uſe the ſword to private revenge. See Deut. 32.35. Rom. 12.19. Thirdly, that he willingly taſted that bitter cup of his paſſion. Fourthly, that he needed no external defence; he could have commanded legions of Angels. Laſtly, that no miſ-informed or miſplaced zeal is juſtifiable.

v. 12. *and the captain*] χιλίαρχος (See Acts 21.31.) *the tribune*; ſome think theſe were ſuch as we call *High Marſhals*, *Henr. Bebel. de Mag. & ſacr. Rom.* A *Colonel* or Commander of a thouſand Souldiers, (of whoſe office and inſtitution, ſee *Feneſtella de Magiſtrat. Rom. c.* 16.) ſo the Interpreter of *Suidas* giveth it; alſo he ſaith σπεῖρα is a *troop*, or *cohort*: we may underſtand this command to be of a Regiment, or *cohort*, as the Romans called it. For as *Vegetius l.* 2. *c.* 6. *de re militar.* ſaith, *In una legione decem cohortes eſſe debere.* So *Ibid. c.* 12. in one *legion* muſt be ten *cohorts*, the firſt whereof being the chief, conſiſting of 1105 Footmen, and 132 Horſemen, and being of the beſt quality, were commanded by the *Tribune*, and were called *cohors miliaria.* See alſo *Pomponius Lætus*, *de Magiſtrat. Rom.* and *Ra. Volateran. de Magiſtrat. & ſacr. Rom.* However ſtrong or full ſoever this armed company was, with thoſe *Auxiliaries* which the Prieſts ſent out with them, they could not take Chriſt untill he yeelded up himſelf, which this, οὖν, *then*, or therefore ſeemeth to point at: *then* they took him, when he yeelded; or *therefore*, becauſe he rendred himſelf; otherwiſe, they were caſt on the ground by his word onely.

and bound him] As a Malefactor: this they did to pleaſe their impious *Governours*: and this Jeſus ſuffered to fulfil, that which preceded in his types, *Iſaac*, Gen. 22.9. *Joſeph*, Gen. 37.24. *Sampſon*, Judg. 16.9. and the legal Sacrifices which were bound and layed on the Altar, and to deliver us from the bonds of Death and Hell, Pſal. 116.3. Mat. 22.13.

v. 13. *to Annas firſt*] See Luke 3.2.

high prieſt that ſame yeer] *Annas* was high Prieſt; and this office was for time of life by Gods Ordinance; *Caiaphas* was his *Suffragan*, which Office might be for a yeer, and then another might ſucceed him therein (ſee on Luke 3.2.) the *Suffragan* was the *Vicarius* or Deputy of the High Prieſt.

v. 14. *now Caiphas was he*] c. 11.50.

expedient that one man ſhould dye, &c.] So excellent is truth, that it doth not onely give ſome light to the dim eyes, but alſo ſometimes break out of the enemies tongues: ſo *Caiphas* propheſied: it was indeed expedient that this *One man ſhould dye*, that all men might not dye eternally: indeed, ἡ σωτηρία τῇ οἰκουμένῃ ὁ θάνατος αὐτοῦ, *Chryſ hom.* 82. His death was ſalvation to the world: but this blinde Prophet underſtood not his own words.

v. 15. *Simon Peter followed*] Matth. 26.58. Mark 14.54. Luke 22.54.

that diſciple was known] It ſeemeth it was *John*, who wrote this Goſpel.

v. 16. *ſpake to her that kept the door*] Deſired her to let in *Peter*.

v. 17. *art not thou alſo one, &c.*] Matth. 26.69. Mark 14.66, &c. Luke 22.56,57.

v. 18. *for it was cold*] Being in the night, neer morning, and Spring-time, Matth. 26.58. Mark 14.54. Luke 22.55.

v. 19. *the high prieſt then, &c.*] See on v. 13.

of his diſciples and of his doctrine] Probably he queſtioned him, why he gathered ſo many Diſciples, and what he taught them? all to finde ſomething whereof to accuſe him of ſedition or innovation.

v. 20. *In ſecret have I ſaid nothing*] Nothing but that which I have, for ſubſtance, publickly preached, in the Temple and the Synagogues.

v. 21. *why askeſt thou me*] Whom thou wilt not believe.

ask them which heard me] Many ſtrangers, many enemies heard me: examine theſe witneſſes.

v. 22. *with the palm of his hand*] ἔδωκε ῥάπισμα. Syr. *ſtrook Jeſus upon the cheek.* See Mat. 26.67. Mark 14.65.

v. 23. *but if well, why ſmiteſt thou me?*] Thus he convinceth his adverſaries of injuſtice: complaining as infirm Man, yet being alſo God omnipotent, ſo that he could eaſily have avenged it: but as *Ambroſe* ſaith, *Serm.* 20. *in Pſal.* 118, *Queri maluit, quam vindicare*: to give us example, he had now rather complain, then revenge. The impious ſervant ſmiteth the moſt holy Lord: this was not judgement, but violence.

v. 26. *now Annas*] Mat. 26.57. See on Luke 22.60.

25. *they ſaid therefore unto him*] Mat. 26.69,70.

v. 26. *one of the ſervants*] Matth. 26.73. Mark 14.70. Luke 22.59.

v. 27. *then Peter denyed again*] Matth. 26.74. Mark 14.71. Luke 22.60.

v. 28. *then led they, &c.*] Matth. 27.2. Mark 15.1. Luke 23.1. See *Iſ. Caſaubon. Exercit.* 16. *N.* 76.

the hall of judgement] Or *Pilates houſe*, or *Pretory*.

themſelves went not, &c.] Acts 10.28. It was not lawful by their tradition to accompany the Gentiles: eſpecially being to eat the *Paſſeover*. This they make conſcience of, but none to kill the Lord of life. See Acts 10.28. and 11.5.

but that they might eat the Paſſeover] That is, thoſe Sacrifices which they uſually were to offer, at that feaſt of the *Paſſeover* (as ſome ſay) becauſe the *Paſchal Lamb*, they were (by the Law) to eat the even before, Deut. 16.6. and certainly Chriſt with his Diſciples, had eaten the *Paſchal Lamb* the even before he was apprehended, and led to *Pilate*, as it is cleer Matth. 26.17, &c. Mark 14.12, &c. Luke 22.7, &c. Others think otherwiſe, and that *Jeſus eat not the Paſſeover* the ſame day on which the Jews ate it, (againſt which the forecited places ſeem expreſſe:) they ſay, becauſe that they finde no expreſſe place of Scripture clear enough, whence it may be gathered, that thoſe Sacrifices to be offered on the ſeven dayes of unleavened bread, were ever called by that name: Deut. 16.2. Thou ſhalt ſacrifice the *Paſſeover* (פסח) &c. צאן ובקר of the flock of ſheep, and herd, or bullocks. See hereof Numb. 28.19.24. and Deut. 16.2. &c. And you ſhall find theſe Paſſeover-offerings expreſly called פסחים *Peſachim*, the plural of the word פסח, πάσχα. See *V. Shindlar Pentegl. in* פסח. 2 Chron. 35.8,9. 70. εἰς τὸ φασὲκ, &c. So *Chryſoſtom* underſtandeth τὸ πάσχα, τὴν ἑορτὴν πᾶσαν, the whole time of the ſolemnity of that feaſt of *Paſſeover*. But what place of Scripture ſheweth expreſly, or by neceſſary conſequence, that Chriſt ate the *Paſſeover*, not on the ſame day on which the Jews did eat it? The firſt day of the feaſt of unleavened bread, Chriſt ate it, Mat. 26.17, &c. Mark 14.12, &c. Luke 22.7. then it was by the Law to be eaten. See Numb. 28.16. &c. Deut. 16.1,2,3,4. *At even*, Deut. 16.6. And how can it appear that the Jews did not now obſerve the Law on this behalf? or that (as ſome think) their ſtrict caution againſt defilement, making them uncapable (by the Law, or their tradition) of eating at the feaſt, of their offerings, muſt needs relate only to that day on which the *Paſſeover* was to be offered and eaten, or the firſt and laſt dayes of the feaſt? ſeeing every uncleanneſs (whether determined by the law, or conceived to be ſo, by their tradition) did make them for the time uncapable of eating of things offered in ſacrifice to the Lord, as Levit. 5.1,2, &c. Levit. 7.19.20,21. Numb. 18.11,13. Numb. 19.20. or in their opinions ſo, if it were but conceived ſuch by their own tradition.

v. 29. *what accuſation bring you, &c.*] So Matth. 27.23. Mark 15.14. He ſaid, *What evil hath he done?* for he knew that they had delivered him out of envy, Mark 15.10. Therefore though they had accuſed him as a perverter of the people, yet he alſo publickly profeſſed, *I finde no fault in this man*, Luke 23.4.14. So alſo here v. 38.

v. 30. *if he were not a malefactour, &c.*] As if they ſaid, we are godly people, and would not accuſe any but a Malefactour: there is no cauſe why you ſhould ſuſpect our charity, or queſtion our integrity (yet which of the Prophets did they not perſecute? Acts 7.52.) ſo blinde and preſumptuous is hypocriſie: but if it be enough to accuſe, who ſhall be innocent?

v. 31. *judge him according to your law*] This he ſpake, either becauſe he conceived it to be a matter of their religion, and ſo fit for the cogniſance of their *Sanhedrin*: or ironically he derideth their fury againſt right and equity; for the Romans permitted them no power of judicature in capital matters, as they confeſs, nor did they condemn any man to death for favour, or unheard. See Acts 25.16.

v. 32. *that the ſaying of Jeſus*] How he ſhould dye condemned by a Gentile, (Matth. 20.19.) and be crucified, John 12.33.

v. 33. *then Pilate, &c.* Matth. 27.11.

judgement-hall] Or *Pretory*. v. 28.

v. 34. *ſayeſt thou this thing of thy ſelf*] Is this thine own prejudicate opinion of me? or is this the objection of my accuſers?

v. 35. *am I a Jew*] What care I for the King whom the Jews expect? or for their religion? I am no Jew: I ask not for any intereſt of mine own: it is the inſtigation of thy own countreymen; they queſtion whether thou art their expected King Meſſias, and convent thee as the author of ſedition, under pretence of thy affectation of that title.

v. 36. *my kingdom is not of this world*]Not that he governeth not in heaven and earth: for though his kingdom be not of this world, *tamen rex eſt, etiam in hoc mundo, Bernard. in Epiphan. ſerm.* 2. when *Pilate* had openly declared whoſe accuſation it was: Jeſus plainly telleth him that his kingdom was not ſecular, but ſpiritual; *not of this world.* So that he nothing intrenched on *Caſars* right; which he ſaith, not that he might avoid death, but to ſhew that he was unjuſtly accuſed.

v. 37. *Thou ſayeſt that I am,&c.*] It is an Hebrew manner of conceſſion; meaning, I am, as Mark 14. 62. or thou gathereſt by my words that I am a king.

v. 38. *What is truth?*] What truth do you ſpeak of?

v. 39. *But ye have a cuſtom*] Matth. 27. 15.

one at the Paſſeover] At the feaſt of Paſſeover: not on the day wherein the Paſſeover was to be offered, and eaten, that was now paſt (See on verſe 28.) but at the feaſt, which laſted divers dayes. See *Iſ. Caſaub. Exercit.* 16. *N.* 31.

v. 40. *then cryed they all again*] Mark 15. 8. 13. 14. Luke 23. 18. Acts 3. 14.

Not this man, but Barabbas] Such is the judgement of an impious world, condemning holy Jeſus, and acquitting a murderous *Barabbas*, τοὺς μ̃ ὁμοτρόπους αὐτῶν, *Chryſoſt. hom.* 83. they require and acquit their like.

CHAP. XIX.

Verſe 1. THen *Pilate therefore took Jeſus*] Matth. 27. 26.

and ſcourged him] That is, cauſed him to be ſcourged by his officers; poſſibly hoping hereby to appeaſe the fury of the Jews. The Prophet Iſaiah 53 5. foretelleth the effect, *that with his ſtripes we might be healed.*

v. 2. *a crown of thorns*] The crown is a ſoveraign ornament, and ſo was the purple robe (See *Pompon. Lat. de Magiſtr. Rom. de Rege*) in ſo much as that it was once accounted treaſon for any private man to wear it: the Romans admitted it to Kings, (ſo ſaith Jerom *in Iſai.* 61. it is *inſigne regii decoris,&c.*) great men in triumphs, and ſacrifices, and funerals: ſo that although they did this in deriſion of Chriſts kingdom, yet it did, as it were proclaim him a king, and a ſacrificer, by his death triumphant. See Iſac. *Caſaubon Exerc.* 16. *N.* 79.

v. 3 *Hail king of the Jews*] Or *God ſave thee O king.* Syr. שלם לך *ſhelom loch, peace be to thee*, it was a common manner of ſalutation among them. So Judges 6. 23. שלום לך *ſhalom lecha.* So Judg. 19. 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Luke 10. 5.

ſmote him with their hands] Or *gave him ſtripes with rods*, ῥαπίσμασι: ῥαπίζειν is of ῥαπὶς, *virga, a rod, or ſwitch.*

v. 4. I *bring him forth to you*] For they would not enter into the Pretorie. See on Chap. 18. 28.

I *finde no fault in him*] See Chap. 18. 38.

v. 5. *wearing the crown of thorns*] So bare he and took away that curſe of the earth, Gen. 3. 18. this may have an alluſion to that ſacrifice taken by the head in the thorns, which Abraham found upon the ſame mountain, whereon Chriſt began his paſſion. See Gene. 22. 2. 2 Chron. 3. 1. & *Clem. Alexand. Pæd. l.* 2. *c.* 8.

behold the man] Behold what a king you are afraid of: or this he ſaid to move them to compaſſion.

v. 6. *they cryed out ſaying, crucifie him, &c.*] ἐκραύγασαν: it importeth, an importunate confuſed, vociferation or yaling out; ſuch as troubled crows make when they cry altogether: ſo *Euſtat.* κράζειν and κρώζειν, is ſaid *de cornicibus & corvis.* So *Clem. Alexandr. adm. ad Gent.* uſeth the word, οὐ κρώζοντα, οὐ κλάζοντα, &c. They who could alledge nothing againſt Chriſt, cry him to death with noiſe of multitudes, by ſo much more violently reaſonleſſe, by how much more reaſon the Judge alleadged to appeaſe them. So cryed the multitude againſt *Paul*, Acts 22. 22. So cryed the Epheſians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *Chriſtianos ad leonem*, caſt the Chriſtians to the lyon. *Tertul. adv. Gent. cap.* 40.

take ye him and crucifie him] This expreſſeth *Pilats* indignation at their clamorous proceedings, as *Chryſoſtome* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a ſervant to their unjuſt paſſion; which the following words ſeem to intimate.

v. 7. *We have a law*] By their law a blaſphemer ought to be ſtoned to death, *Levit.* 24. 16. which might juſtly have taken hold on themſelves, it could not on Chriſt; for he is indeed the Son of God: but here appeareth the daring impiety of the wicked, wreſting laws to their own luſts, thereby to take away the righteouſneſſe of the moſt innocent, and to condemne even CHRIST himſelfe.

v. 8. *he was more afraid*] Hitherto the Innocency of Jeſus made him fear to condemn him, though ſo many confuſed outcries ſounded in his ears; ſometimes the Law, ſometimes neceſſity of ſtate, and *Ceſars* right was pretended: yet fluctuant between theſe, and his own fear, his conſcience told him that Jeſus was innocent: and now a ſharper ſcruple toucheth him, leſt he ſhould condemn one more then man, and that prove true which they objected againſt him for a crime, that he was indeed the Son of God.

v. 9. *Whence art thou?*] Of what parents? the Jews laſt article, and Jeſus own former ſpeech, Chap. 18. 36, 37. that his kingdom was not of this world, encreaſe his jealous fear: Jeſus knowing that *Pilat* would at laſt comply with the Jews fury, and being now to die, not for himſelf, but for us, anſwered not to this, as they who plead to be delivered.

v. 10. *Knoweſt thou not that* I *have power,&c.*] By this, *Pilate* condemned himſelf, when confeſſing that he had power to releaſe him, he would yet without any fault crucifie him to ingratiate with the Jews: *mala poteſtas licere quod noceat, Ambroſ. in Pſal.* 118. *ſerm.* 20. it is an evil power to be able to do miſchief.

v. 11. *except it were given thee from above*] Except God gave it thee (as Chap. 3. 27. 31.) or permitted it to thee.

hath the greater ſin] Greater ſin then thine, the Syriack hath it, as comparing *Pilates* ſin in condemning Chriſt for fear, with the high prieſts ſin, delivering him up to *Pilate* for malice: or he taxeth the Jews in that they ſinned againſt God, for whom Judges muſt judge, and whoſe office it is to defend the innocent: and againſt *Pilate*, whoſe authority their importunity abuſed and miſled; and againſt Holy JESUS the Lord of life whom for envie they delivered.

v. 12. *Whoſoever maketh himſelf a king*] That is pretendeth to be a king.

v. 13. *the pavement*] Λιθόστρωτος, a kinde of rich pavement of ſtones artificially wrought and joyned together. See *Plin. lib.* 36. 25. *cap.* Ezek. 40. 17. and 42. 3. it is called רצפה *ritſpa*, of רצף *ſtratus lapidibus*, Syr. רציפתא דכאפא *rotyiphtho decipha, a pavement of ſtone*: but in Hebrew it is here called * *Gabbatha*, [**Chaldaa forma eſt vox, ſignificat autem altum & editum &c. Vetabl.*] of גבא *gabah*, which ſignifieth, to be raiſed up, or made high: the word here uſed by the Greek λιθόστρωτον, is compound of λίθος, *a ſtone*, and στρώννυμι, *to ſtrew or pave*, and importeth a place raiſed (as Tribunals uſed to be, that the Judges might with convenience ſee and hear, and be ſeen and heard) and curiouſly paved with ſtone. See *C. Rodigin. Lect ant. lib.* 17. *cap.* 9. the Evangeliſt here uſeth the word γαββαθᾶ, made of the Hebrew.

v. 14. *It was the preparation*] παρασκευὴ τοῦ πάσχα, a day wherein they prepared themſelves, and thoſe things which were neceſſary to that ſolemnity: or a *paraſceve* of the Paſſeover; one day of the feaſt, which Mark 15. 22. is plainly ſaid, to be the προσάββατον, the day before the Sabbath. See alſo verſe 31.

about the ſixth hour] That is, about noon.

behold your king] This he ſpeaketh in ſcorn.

v. 15. *We have no king but Caſar*] They acknowledge that the ſceptre was now departed from Judah, and therefore had not malice blinded them, they would have underſtood that mark of the Meſſias coming at that very time. See Geneſ. 49. 10.

v. 16. *then delivered, &c.*] Matth. 27. 31. Mark. 15. 1.

v. 17. *and he bearing the croſſe*] Which they had prepared to crucifie him on. Crucifying and bearing the croſſe, was a capital puniſhment, and putting to death after the Roman manner: they made him bear it till they found *Simon* of Cyrene, whom they compelled to carry it for him. Luke 23. 26. See note thereon.

Golgotha] The place where they executed malefactors, on the North ſide of the mount Sion, *Hieronym. de locis Hebraicis. Euſeb.*

v. 18. *two other with him*] According to the prophecie, Iſaiah 53. 12. *he was counted with the tranſgreſſours.*

v. 19. *And* Pilate *wrote a title*] Chriſt upon his croſſe is entituled king, by his hand whoſe mouth condemned him for aſpiring to a kingdom. See Matth. 27. 37. Mark 15. 26. Luke 23. 38.

v. 20. *Hebrew, Greek, and Latine*] Gods providence ſo diſpoſing it, that many might read it; for unto theſe feaſts at Jeruſalem came men of ſeveral nations. See Acts 2. 5. it was the faſhion of the Ancients to ſignifie to the publick, the cauſe of any delinquents ſufferings, either by the voice of a cryer, or by ſetting it up written in Capital letters. See *Spartian. in Severo. Lamprid. Alexand. Sueton. Caio.*

v. 21. *Write not the king of the Jews*] They were afraid, that this would be too much honour to Chriſt, and ignominy to themſelves among the nations, when they ſhould hear that they had crucified their king; therefore they deſire that the title might be ſo altered, that Chriſt might thereby ſeem condemned for his ambition, not their importunate malice.

v. 22. *What I have written, &c.*] That is, I will not change it; for ſo it ſeemeth their cuſtom was: the publick tables containing the decrees of their *Proconſuls*, once publiſhed, might not be reverſed. See *Apulei Florid. lib. 1. ſub fine.*

v. 23. *Then the Souldiers*] Matth. 27. 35. Mark 15. 24. Luke 23. 34. the ſouldiers of the Roman garriſon, who put him to death.

woven] Of one peece without ſeam. See hereof *Iſ. Caſaub. Exerc. 16. Num.* 117.

v. 24. *They parted my raiment*] Pſal. 22. 18.

v. 25. *Cleopas*] Or *Clopas*.

v. 26. *whom he loved*] *John*, who wrote this Goſpel, Chap. 21. 24.

Woman behold thy ſon] Meaning, I commend thee to his care and charge, that he may keep thee in thine age: a ſingular pattern of piety, amidſt ſuch torments to be carefull of his dear mother.

v. 27. *unto his own home*] εἰς τὰ ἴδια, as Chap. 1. 11. Syr. interpret. *apud ſe. Epiphanius hæreſ.* 78. 10. giveth it, πρὸς ἑαυτὸν, *unto himſelf*, to his houſe care and cuſtody.

v. 28. *that all things were now accompliſhed*] That all things were thus far forth accompliſhed in the great work of our redemption.

that the Scripture might be fulfilled] Pſal. 69. 21.

v. 29. *a veſſel full of, &c.*] They were wont to give thoſe who were to be executed, vinegar, or ſharp wine mingled with myrrhe (Mark 15. 23.) ſome ſay to ſtupifie them; it may be to keep thoſe from fainting, whom they would longer torment: the ſouldiers gave it him inſtead of drink, out of barbarous inhumanity, and impiety mocking him.

put it upon hyſop] Not that hyſop grew in thoſe parts ſo high, as to be uſed in place of a reed, as ſome think; (See *Iſ. Caſaubon. exercit.* 16. *N.* 126.) See 1 Kings 4. 33. where it is reckned among the ſmall plants: probably they bound hyſſop to the reed or cane (mentioned Matth. 27. 48.) and and put the ſpunge filled with *vineger* on the top of the ſame, that they might reach it to his mouth; as that which (as ſome Phyſicians affirm) being uſed with vineger would keep from fainting: poſſibly for ſome ſuch end they made their *Hyſſopites, Plin. lib.* 14. *cap.* 16. *hyſſop wine.* See *Plin.* 21. *cap.* 1. *ſub fine. Dioſcor. lib.* 5. *cap.* 50. This herb was in uſe, in their ſacrifices and luſtrations with water, Exod. 12. 22. *you ſhall take* אגדת אזוב *aguddath ezob, a bundle of hyſſop.* 70. δέσμην ὑσσώπου, *and dip it in the blood that is in the baſon, and ſtrike the lintel, &c.* See Levit. 14. 4. Numb. 19. 18. becauſe this ſprinkling with an hyſſop bunch, was the laſt act in their ceremony of cleanſing. *David* for a ſigne of his ſins remiſſion, prayeth, Pſal. 51. 9. *cleanſe me with hyſſop*, οὐ δύναμιν ἄφεσιν ἁμαρτημάτων εἰργάζετο; αἴνιγμα δέ τι σημαίνει, ſaith *Suidas*, *hyſſop could not work any remiſſion of ſins, it ſignified a riddle or myſtery*: certainly neither could the blood of bulls or goats herewith ſprinkled, take away ſin; but that onely which was hereby ſignified, the ſacred blood of Chriſt. The Apoſtle expreſſeth the ceremony, Heb. 9. 19. 20. *Moſes took the blood of calves and goats, with water and ſkarlet wool, and hyſſop, and ſprinkled both the book, and all the people, ſaying, this is* τὸ αἷμα τῆς διαθήκης, *the blood of the teſtament which God hath enjoyned unto you*: now the law had but *a ſhadow of good things to come*, Heb. 10. 1. *Suidas* therefore ſaith well, τύποι δὲ ἐκεῖνα τῶν σωτηρίων παθημάτων: theſe were types of (Chriſts) ſaving paſſions. Chriſt therefore ſaid, in the inſtitution of the ſeal of the new covenant, *this cup is*, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, *the new teſtament in my blood*, now preſently to be ſhed, the old Teſtament ſignifying the ſame, was that before mentioned, Heb. 9. 19. 20. what ever the ſouldiers intended in this act of theirs, of binding the hyſſop, or ſhedding Chriſts blood, Gods providence diſpoſed it all ſo, that we may herein learne that comfortable doctrine concerning the cleanſing of our ſins, typified under the Law, but performed in the blood and paſſion of Chriſt.

v. 30. *it is finiſhed*] That is mans redemption; and all the ceremonies of the Law, are fulfilled and ended in the exhibition of that truth which they prefigured: he ſpeaketh here of that which preſently ſhould be; and in the yielding up his ghoſt was accompliſhed. See Chap. 17. 4.

v. 31. *for that Sabbath was an high day*] Μεγάλη ἡ ἡμέρα, *a great day*, that is, a very ſolemn day, in reſpect of the concurrence of a double celebrity: the Sabbath, and a day of this feaſt of Paſſeover: (See Numb. 28. 17, 18. So here Chap. 7. 37. the laſt day of the feaſt is ſaid to be, *that great day of the feaſt*) ſo that they might not take him down theron.

v. 32. *break the legs of the firſt*] The ſouldiers which crucified them, came and broke their legs to diſpatch them, after they had obtained it of *Pilate*, verſe 31. that they might not remain upon the croſſe on the Sabbath; therefore when they ſaw Jeſus dead already, they ſaved that needleſſe labour: this did Gods providence diſpoſe ſo, becauſe he was ſhortly to riſe again: for though he could as eaſily have made his bones whole, as cure his heart-wound, and riſe again from the dead; yet other concurrent difficulties hindring the faith of infirme men, he would not have this added thereto.

v. 34. *there came out blood and water*] They pierced his ſide, to prove if he were indeed dead, or otherwiſe to make him ſure; this water and blood forthwith iſſuing out ſhewed that he was truly dead, the *pericardium* which keepeth that water about the heart, being pierced: thus was fulfilled that which was foretold, Zach. 12. 10. *and they ſhall look upon me whom they have pierced*, as verſe 37. thus came Jeſus *by water and blood*, 1 John 5. 6. thus was there a *fountain opened to the houſe of David, and the inhabitants of Jeruſalem* (even to all the elect) *for ſin and for uncleanneſſe*, Zach. 13. 1. this was done that the enemies might not object, that he roſe again, becauſe he was but half dead on the croſſe, and ſo taken down revived: to teſtifie the contrary truth, *John* ſo ſeriouſly affirmeth (verſe 35.) the certainty of his death, his heart blood ſtreaming out, which he ſaw that ſtood by the croſſe.

v. 35. *He knoweth that he ſaith true*] He knoweth exactly, and certainly, who was ſo neer an eye witneſſe.

that ye might believe] That is, that Jeſus was truly dead, his heart being thus pierced.

v. 36. *that the Scripture might be fulfilled*] Exod. 12. 46. Numb. 9. 12. Pſal. 34. 20. that thoſe types might be accompliſhed in Chriſt the truth which they prefigured. So it appeareth that Chriſt our Paſſeover is offered, 1 Cor. 5. 7. and that he is that onely Lamb of God which taketh away the ſin of the world, Chap. 1. 29. and that which was here done fell not out by chance or the counſell of man, but by Gods all diſpoſing providence, working by the impious murderers of Chriſt, that which his own hand and counſel had preordained, as Acts 4. 28.

v. 37. *they ſhall look on him, &c.*] Zach. 12. 10.

v. 38. *after this Joſeph, &c.*] See on Matth. 27. 57. and on Luke 23. 50, 51.

but ſecretly] Before Chriſts death, ſecretly; but now he declared himſelf to be one of Chriſts diſciples.

for fear of the Jews] Who had determinated to excommunicate any that confeſſed Jeſus to be the Chriſt. Chap. 9. 22.

v. 39. *Nicodemus which at firſt, &c.*] Chap. 3. 1, 2.

v. 40. *in linnen clothes, &c.*] Becauſe they had not time then to embalm him, the Sabbath being ſo neer. This was done by Gods providence, that theſe men ſhould give Chriſt an honourable burial, that it might be more remarkable; which would not probably have been ſo, if ſome poor or obſcure perſons had performed this office: and had his own Apoſtles, or any of them been ſo daring as to have done it, the adverſaries would poſſibly have ſaid, that they had conveyed him away, and not indeed buried him: but this objection was taken away, and the Jews were herein convicted by the teſtimony of ſome of their own, and thoſe honourable perſons.

v. 41. *was a garden*] In a garden the firſt *Adam* fell, in a garden the ſecond *Adam* was buried, and roſe again; as we fell in *Adam*, we ſhall riſe in Chriſt. See *Iſ. Caſaub. exercit.* 16. *N.* 134. 98.

wherein was never man yet laid] Gods providence ſo ordaining it; leſt any caviller ſhould ſay, that it was ſome other body, not Chriſt which roſe again: or that he roſe again by ſome others vertue, not his own, as 2 Kings 13. 21. *in alienâ ſepultura ponitur, qui pro aliorum moriebatur ſalute, Auguſtine de temp. ſerm.* 133. he was layed in another mans ſepulchre, who died for others ſins, not his own.

v. 42. *the Jews preparation day*] Verſe 14. John ſpeaketh here, as of a thing already antiquated and aboliſhed: for the Lords day, our Sabbath, was obſerved by the Chriſtians when he wrote this goſpel. The Jews preparation, was our Fryday, and their Sabbath our Saturday, and the Lords day, which we obſerve from the reſurrection of Chriſt, their firſt day of the week, Chap. 20. 1. Luke 24. 1. Mark 16. 1, 2. Matth. 28. 1. 1 Cor. 16. 2. Rev. 1. 10.

CHAP. XX.

Verſe 1. *THe firſt day*] See on chap. 19. 42. Matth. 28. 1. Mark 16. 1. which is with us the Lords day: 16. τῇ κυριακῇ *Chryſ.*

when it was yet dark] She departed from home before day, and by that time ſhe came to the ſepulchre, the ſun was about to riſe. Mar. 16. 2. this was the *firſt day* of the *week*, τῇ μιᾷ σαββάτων here τῇ μιᾷ is put for τῇ πρώτῃ: the *one day*; that is, the firſt. So Gen. 1. 5. יום ▭ אחד *jom. echad.* 70. ἡμέρα μία *the firſt day*: the ſame Gen. 8. 5. give, באחד τῇ πρώτῃ, *the firſt*; So Dan. 9. 1. which manner of ſpeaking the Apoſtles alſo retained in the Greek. Matth. 28. 1. 1 Cor. 16. 2. *See Iſ. Caſaub. exer. c.* 16. *N.* 170.

unto the ſepulchre] Theſe women named, Mark. 16. 1. came to enbalme him; which, for want of time they could not before do. See chap. 19. 40.

and ſeeth the ſtone taken away] For the Angel deſcended, and rolled it back. Matth. 28. 2.

v. 2. *other diſciple whom Jeſus loved*] Chap. 13. 23. and 21. 20.

v. 4. *the other diſciple did outrun Peter*] Both made haſt to know what the matter was (ὐδὲ γὰρ δέχεται τὴν ἀναβολὴν ὁ ζῆλος *Nazianzen orat.* 18. zeal (and love) brook no delay) but with unequall ſtrength: *John* being young, and ſo of better agility, came firſt to the ſepulchre: See on Luke 24. 12.

v. 5. *and he ſtooping down*] παρακύψας, the word is of that which ſignifieth to hold down the head to ſee, or look into. James 1. 25. *who ſo* παρακύψας *looketh into that perfect law, &c.* the door of this ſepulchre was low, and the vault of ſuch depth digged into the rock (in manner of a *cave*) Matth. 27. 60. that without ſtooping down they could not ſee into it. it may have this morall; the myſtery of our ſalvation accompliſhed in the death, buriall and reſurrection of our *Saviour*, can be looked into by none but thoſe who ſtoop to ſee: they admit no eyes of the proud to view them.

v. 6. *Then cometh Simon*] See on Luk. 24. 12.

v. 7. *the napkin that was &c.*] See Luke 24. 12. It was now light enough to ſee the white clothes there lying.

v. 8. *and believed*] That Chriſts body was taken away according to *Maries* report: for as yet they knew not the ſcripture, that he muſt riſe again from the dead. verſ. 9.

v. 10. *went away again*] They made haſt away, while yet but few were ſtirring about, for fear of the implacable malice of the Jews.

to their own home] Where they before were, and from whence they ran to the ſepulchre: finding there nothing certainly appearing to their ſenſe, but onely their miſſing of the body of Jeſus, which poſſibly they might think was ſtolen away. See verſe 13. they returned to the reſt of the diſciples, wondring with themſelves how theſe things could ſo be, and what would be the iſſue. Luke 24. 12. relating to the reſt, that Jeſus body was not in the ſepulchre where it was laid. Luke 24. 24. and ſilently expecting the event.

v. 11. *But Mary ſtood without &c.*] *Peter* and *John* made haſt away, leſt notice ſhould have been taken of them, as Chriſts diſciples; and here the weaker ſex ſheweth more ſtrength of reſolution.

weeping] Not yet underſtanding the myſtery of Chriſts reſurrection, ſhe venteth her grief with tears.

ſhe ſtooped down] See on verſe 5.

v. 12. *ſeeth two Angels*] Whether ſhe knew them to be Angels, or ſuppoſed them to be men, it is not here expreſſed: *in white* clothes, or garments.

the one at the head &c.] That is, at that part of the ſepulchre where the head of Jeſus was laid when they buried him.

v. 13. *Woman, why weepeſt thou?*] That is, weep not: it is not now a time to weep, but to rejoyce: they ſaid more unto her, which the other Evangeliſts mention; but this, omitteth: this is a ſpeech mixed of reproof and comfort.

ſhe ſaith unto them] Surcharged with ſorrow ſhe conſidereth neither who theſe glorious creatures were, nor much what they ſaid to her, but mindeth onely the occaſion of her own preſent ſorrow.

they have taken away my Lord] Friends, or enemies, I know not whether, have conveyed away the body of my dear Lord Jeſus, here buried: ſo, too much paſſion maketh one for preſent uncapable of reproof or comfort.

v. 14. *and ſaw Jeſus ſtanding*] hearing ſome behinde her, or perceiving by the *Angels* geſture, or countenances, ſome other preſent, ſhe looked back.

knew not that it was Jeſus] She ſaw, but knew not him ſhe ſought. See Luke 24. 16. Mark 16. 12. Matth. 28. 17. probably, he would not ſodainly be known to her, leſt now riſing from the dead, he might have affrighted her: but this, her ſlowneſſe to beleeve (being before inſtructed concerning his death and reſurrection, and now again by the Angels) juſtly deſerved: yet ſee the mercy of Chriſt; ſhe firſt found him, who moſt affectionately ſought him.

v. 15. *Jeſus ſaid unto her*] He well knew why ſhe wept, for whom ſhe wept, but thus he takes occaſion to manifeſt himſelf to her.

Sir, if thou haſt born him hence &c.] Probably ſhe might ſuppoſe that he had overheard, what ſhe anſwered the Angels, therefore ſhe replyeth as preſuppoſing it: *if thou haſt born him hence*; yet ſhe did not aſpire to the thought of Chriſts divine power to raiſe him from the dead: ſo hard is it to ſhake off the deluding dreams of fleſh and blood.

v. 16. *Mary*] In this familiar and uſuall compellation, ſhe underſtood that it was Jeſus which ſpake to her.

Rabboni] Sodain joy intercepted what ſhe might more deſire to ſay: this hath the force of an interrogation; is it my Maſter! my Lord Chriſt? See on chap. 1. 38.

v. 17. *touch me not*] She being too much addicted to ſenſe, Chriſt would teach her to lift up her minde to the conſideration of his ſtate of glory in heaven, where we muſt finde him now with the eye of faith, not bodily ſenſes. 2 Cor. 5. 16. according as *Auguſtine* ſaith to *Paulinus. ep.* 59. he would intimate, *tactum ſpiritualem, i. e. acceſſum fidei, ſe requirere*: that he now requireth a ſpirituall touching; that is, that we come to him with faith, whereby we beleeve him to be on high with the Father: and he would now ſhew her, that ſhe muſt attend another office, which was to teſtifie his reſurrection from the dead: as if he had ſaid, thou needſt not make ſo much haſte to touch my feet; I am not yet aſcended, neither ſhall I ſo quickly, but that thou mayeſt be aſſured, by ſeeing, hearing, and touching me, that it is I who now am indeed riſen from the dead; the pledge and aſſurance of your life and reſurrection.

my brethren] The diſciples.

my Father, and your Father] Mine by nature, yours by adoption. *Cyril. Hieroſ. Catec.* 7. and 11.

v. 18. *Magdalene came and told &c.*] This Evangeliſt recordeth not how Jeſus appeared to her with the other women as they were going to tell theſe things to the diſciples, which Matth. 28. 9. is recited.

v. 19. *Then the ſame day*] Mark 16. 14. Luke 24. 36.

when the doors were ſhut] Shut (either becauſe it was night, or for fear of the Jews) but he could make them open to himſelf, as he afterward did for *Peter*. Acts 12. 10.

Peace be unto you] This was an Hebrew manner of ſalutation; who by peace, meant all proſperity. See on Matth. 28. 16.

v. 20. *He ſhewed unto them his hands &c.*] Which were pierced with nails faſtning him to the croſſe: thus confirms he them by all means, that they might be aſſured, that it was he who was indeed riſen from the dead; leſt otherwiſe they might have thought it had been but ſome apparition, or ſome other body, and not he. See on Luke 24. 40.

v. 21. *As my Father hath ſent me*] He gave them a miſſion, and charge before, but as preachers to warn the Jews to hear Chriſt: but now he ſendeth them as Apoſtles, and ambaſſadours into the other nations: committing that miniſtery to their execution, which himſelf had performed in teaching: he appointeth them and their ſucceſſours his ſurrogates in his abſence. See Epheſ. 4. 11. and that their authority to preach, might be underſtood to be Gods own ordinance, he telleth them, that as his Father ſent him, ſo he ſendeth them to preach to all nations in his Name. See Chap. 6. 38. Mark 16. 15. Matth. 28. 19. Chriſt ſpeaketh the ſame truth by the Apoſtles and miniſters of the goſpel, which his ſelf preached when he was converſant with men on earth.

v. 22. *he breathed on them*] By this ſigne prefiguring what they ſhould receive; to wit, the gifts and graces of the holy Spirit, proceeding from the Father and the Son.

v. 23. *Whoſe ſoever ſins ye remit*] Matth. 18. 18. this power is equally given to all the diſciples, and their ſucceſſours reſpectively; firſt in reſpect of the doctrine of faith, and repentance, as the key of heaven committed to their miniſtery, which (according as it is received and obeyed) bindeth or looſeth; if we believe and repent here on earth, God forgiveth in heaven; and it is the miniſters office to preach the ſame in general, and to apply it particularly, for the comfort and inſtruction of the truly penitent. Secondly, in reſpect of the power of excommunication and abſolution, which is in diſcipline, that the ſpirit may be ſaved in the day of the Lord, 1 Cor. 5. 5.

v. 24. *called Didymus*] See on Chap. 11. 16.

was not with them] Probably he was not yet returned (after they had been diſperſed for fear) to the company of the Apoſtles.

v. 25. *I will not believe*] So dangerous is it to be once abſent from holy aſſemblies where Chriſt will be preſent (Mat. 18. 20.) to indulge to our own ſence, to meaſure things divine and ſpiritual by our own carnal reaſon, and to give our ſelves laws of believing.

v. 26. *his diſciples were within*] Within the houſe where they remained, verſe 19.

Jeſus came, &c.] On the eighth day after his reſurrection; that is, the next Lords day. Where Jeſus was in the mean time, the Scriptures being ſilent, we may not curiouſly enquire: more ſafely note that *Thomas* being then with them, it appeareth that neither did he in unbelief ſeparate from the Church repreſentative, nor did they deſert him, or abſtain from communion with him, for ſo great an infirmity as was expreſſed in his profeſſed unbelief: therefore Jeſus came to them who hath promiſed the bleſſing to the unanimous. Pſal. 133.

v. 27. *reach hither thy finger*] Chriſt made ſuch uſe of *Thomas* preſent unbelief, that he thereby left the truth of his reſurrection, more certain and undoubted unto us: mark the admirable clemency of Chriſt, for one ſouls ſake, he would appear again, and ſhew his wounds to all the reſt.

v. 28. *my Lord, and my God*] Here *Thomas* confeſſeth his faith (which Chriſt approveth, verſe 29.) *veram in illis cicatricibus patientis ac reſurgentis virtutem divinitatis agnoſcens. Fulgent. de incarn. & Gra. D. Jeſu &c. c.* 11. acknowledging in thoſe wounds of him that ſuffered and roſe again, the true power of the deity; without which he could not have riſen again. Thus *Thomas* ſpake, as one comming to himſelf again: and this abrupt ſpeech importeth a vehement admiration, at Chriſts mercy, and his own ſtupidity and dulneſſe to beleeve: it containeth a ſhort, but abſolute confeſſion of faith; he collecting from his reſurrection, that Chriſt was the very Meſſias, Redeemer, and Lord of all (See Rom. 1. 4.) and with an explicit faith, profeſſing his own intereſt therein: So far did his faith now excell ſenſe, on which he before ſo much depended, that he who felt onely the manhood, beleeved and confeſſed the united deity of Chriſt: ſo ſoon can God change pertinatious unbelief into ſaving faith. See Acts 9. 2. Gal. 1. 23, 24. *Thomas* twice *emphatically* repeateth, *my*, to declare that he now ſpake out of deep and ſerious ſenſe of faith. So God permitteth his to infirmity, and ſome ſlips; as that in their recovery, themſelves and others, are more confirmed. See on verſe 27. *plus enim nobis Thomæ infidelitas, ad fidem, quam fides credentium diſcipulorum profuit, &c. Greg. hom.* 26. *in Evang.* for *Thomas* his doubting more advantageth our faith, then the faith of the beleeving diſciples: if *Thomas* had not doubted, we had not been ſo aſſured that it was indeed the ſame Chriſt, who was crucified, dead and buried, and riſen again; his doubting, put that out of doubt.

v. 29. *they that have not ſeen*] Which ſhall hereafter beleeve through the preaching of the Goſpel, though they ſee me not in the fleſh, or theſe wounds now ſhewed thee.

v. 30. *many other ſignes*] Chap. 21. 25. He did theſe in the preſence of his diſciples to confirm them; after his reſurrection, we read not, that he ever appeared to the wicked.

which are not written in this book] As being ſufficiently recorded by the other Evangeliſts: or foraſmuch as God knew that to be ſufficient which is written. See 2 Tim. 3. 15.

v. 31. *But theſe things are written*] Theſe things which Jeſus taught and did: as a father (ſaith *Optatus l.* 5.) having many children, while he liveth, and is preſent with them, governeth them his ſelf, and needeth no will and teſtament; but drawing towards his end, fearing leſt after his deceaſe, his children may fall out, he calleth witneſſes, *voluntatem ſuam de pectore morituro transfert in tabulas diu duraturas*; out of his dying breſt he tranſlateth his will, on long-laſting tables, if any controverſie happen, *non itur ad tumulum, ſed quæritur teſtamentum: & qui in tumulo quieſcit, tacitis de tabulis loquitur vivus*: they run not to the grave (of the dead) but ſeek the will and teſtament; and ſo he that reſteth in the grave, in thoſe ſilent tables ſpeaks his minde, as if he were alive: he who made his will is in heaven; yet thus, his children conſult with him: So Chriſt being bodily preſent with his Church, did teach and govern them; but at laſt ordered that his will and teſtament ſhould be written, for a conſtant rule of faith and manners, to all his children on earth, untill his coming again to judge.

that ye may beleeve] For, faith in Chriſt, and our ſalvation thereby, as it was the onely ſcope and end of Chriſts doing of miracles, ſo was it of the Evangeliſts recording the ſame.

CHAP. XXI.

Verſe 1. S*Ea of Tiberias*] The ſea of Galilee (John 6. 1.) from that adjacent province, or city of that name near to it: of old it was named כנרת *Chinnereth.* Numb. 34. 11. Deut. 3. 17. Joſh. 11. 2. & 12. 2. *Chalde* גינוסר *Ginnoſar*: 70. Κιννερὲθ. See on Luke 5. 1. John 6. 1. *Jerom de loc. Hebr.* calleth it *Chennereth* the bound of Judea, in the tribe of *Neptalim*: *Herod* called the city Tiberias, in honour of *Tiberias Cæſar*, *Jerom ib.* they ſince called it Tabaria. *Adricom. Theatr. ter. S. Zabulon*, *Ptoleme*, *Strabo*, and other Greek authours, call it as in the Goſpel γεννησαρὲτ. Matth. 14. 34. See *Tremelius* note thereon. *Joſeph de bel. Jud. l.* 3. *c.* 18. calleth it Geneſar. *Plini. l.* 5. *c.* 15. this lake Geneſar is ſixteen miles long, and ſix miles broad; beſet with pleaſant towns: on the *weſt* thereof ſtood Tiberias; it abounded with divers ſorts of fiſhes: the river Jordan runneth through it. *Adricom. q. ſ.* the Apoſtles, according to the command of Chriſt, and the admonition of the Angels, after his reſurrection, the dayes of unleavened bread being ended, leaving Jeruſalem, went to Galilee. See Matth. 26. 7. Matth. 26. 32.

on this wiſe ſhewed he] He ſetteth down the time, place, perſons, occaſion and manner of Chriſts appearing to them, to ſhew the evidence and certainty of his reſurrection.

v. 2. *Nathaniel of Cana*] See chap. 1. 49. Some think this was he who is called alſo Βαρθολομαῖος *Bartholmew*, the ſon of *Tholomeus*, of בר *bar*, *a ſon*, and תלמי *thalmai*. Numb. 13. 23. Jud. 1. 10. 70. Θαλμαΐ.

v. 3. *I go a fiſhing*] For though they were made fiſhers of men, they were not yet ſent out, neither had they received thoſe viſible gifts of the holy Ghoſt, which were to furniſh them out to that great work of preaching the Goſpel to all nations: moreover, they wrought in their callings, to ſupply their preſent neceſſities, as *Paul* alſo ſometimes did. 2 Theſ. 3. 8. See Luke 24. 49.

that night they caught nothing] Thus the providence of God diſpoſed it, for the more clear evidence of the enſuing miracle: had they caught any thing, the power and preſence of Chriſt had not ſo clearly appeared, in this ſodain ſucceſſe: all labour and endeavour of man is vain, unleſſe God bleſſe it with ſucceſſe. Pſal. 127. 1. See Gen 11. 78. Hag. 1. 6. 9. &c. Deut. 28. 13. &c. God often exerciſeth the patience of his: ſhould all our labours ſucceed well, how few would beg Gods aſſiſtance? how ſeldome would men acknowledge his bleſſings?

v. 4. *When the morning was now come*] He expected untill theſe diſciples (weary with ſucceſſeleſſe labour, and out of hope to get any thing) would leave work.

but the diſciples knew not &c.] Either becauſe it was not yet clear day, or becauſe of the diſtance, they being ſo far from ſhore; but ſpecially becauſe Jeſus would firſt be known by the miracle; and then by his countenance.

v. 5. *children have ye*] Or, *Sirs.*

have ye any meat?] Have ye taken any thing? have ye any thing to eat? as the Syriac hath it: he aſketh as one who came to buy; but his purpoſe was in his eating, to teſtifie his reſurrection from the dead.

v. 6. *caſt the net on the right ſide*] Thus he counſelleth them, as ſome ordinary perſon: the *right ſide of the ſhip* is that which is on the right hand of him that ſitteth at the helme, which the ſea-men call the *ſtarboard ſide*: he aſſigneth one certain part of the ſhip, *ne fortuita videretur captura, Euthymius*: leſt it ſhould (rather) ſeem that they had taken ſuch a draught by chance, then divine providence.

v. 7. *it is the Lord*] It is Chriſt who hath thus admirably bleſſed our labours in this draught of fiſhes.

girt his fiſhers coat unto him] Some cloſe linen coat, which hindred not his ſwimming.

for he was naked] Before he put on this, he had none other clothes on: this he girded cloſe, to hide his nakedneſſe, and that it might not be an hindrance to him in the water: this ſheweth with what diligence they had laboured without ſucceſſe, untill Chriſt came to them.

caſt himſelf into the ſea] He leapt over-board to ſwim a ſhore, that he might come to Jeſus (which the Syriac addeth) impatient of the delay, which the ſhip muſt neceſſarily make, being to bring ſuch a draught to ſhore: *ſerum æſtimans ſi cum cæteris navigio perveniret. Ambroſ. in Luc. ſub. fini.* eſteeming it too late to come with the reſt in the ſhip: he valued no gains, but to come to Chriſt.

v. 8. *dragging the net with fiſhes*] σύρει, is properly to ſweep the ground, as they do who fiſh with *trailes*, or draught-nets, whoſe plummets ſink the lower part of the net to the ground, leſt the encloſed fiſh ſhould eſcape.

v. 9. *they ſaw a fire of coals there &c.*] It ſeemeth while they were labouring in an ordinary calling, that Jeſus (ever mindfull of his) prepareth food for them by an extraordinary way, againſt they came aſhore, weary and hungry, ſo that they finde there all neceſſaries ready: nor need we doubt who provided, or how; he being preſent, who prepared Iſrael a table in the wilderneſs, who fed ſo many thouſands with five loaves and two fiſhes: all creatures obey him; he gave them here an example of his divine providence, which never faileth thoſe that truſt in him. See Exod. 34. 28. 1 King. 19. 8. Hebr. 13. 5.

v. 10. *bring of the fiſh &c.*] That they might not neglect his bleſſing, and loſe that which he gave them, nor think that it was a viſion: he biddeth them bring of the fiſh which they had now *caught*; it was his bleſſing, and their labour: his beneficence, and their propriety: ſo we ſay *our daily bread*, yet pray God to give it: that is ours, in which

Chriſt giveth us; a Divine, and civil right.

v. 11. *Simon Peter went*] Not he alone, but hee with the reſt: he chiefly is named, (who in zeal to enjoy the preſence of Chriſt, waved the uſuall means of coming to him) and is now inſtructed to uſe the ordinary means to receive, and ſave Gods bleſſings, beſtowed on him. Chriſt would not diſtract us from, but bleſſe us in our lawfull callings, that we may therein acknowledge his mercifull providence. See 1 Tim. 4. 4.

v. 12, *Come and dine*] Not that he now wanted food, but this was to aſſure them of the truth of his manhood then preſent, that they might not think it to be only a dream or *phantaſme*.

knowing that it was the Lord] He ſo evidently manifeſted himſelf to them, that they durſt not queſtion the certainty of his reſurrection and preſence with them.

v. 13. *taketh bread*] They knew him in the manner of his breaking of bread. See Luke 24. 35.

v. 14. *this is now the third time*] That is, the third time that he appeared to his Diſciples together, for otherwiſe he had more often appeared to ſome ſingly. chap. 20. 16. Luke 24. 15.

v. 15. *loveſt thou me more then theſe*] more then thou loveſt theſe; or more then theſe love me: one reaſon of this *quære* might be; for that Peter leaping into the Sea to come to him before the reſt, might ſeem to intimate ſo much: but the main is, becauſe Chriſt had remitted a great ſin of his. See Luke 7. 47.

feed my lambs] That is, the ſouls committed to thy charge; for this is a ſure argument of the Miniſters love to Chriſt, if he conſcionably labour to edifie thoſe whom Chriſt (the great ſhepheard of our ſouls) loveth, and for whom he dyed, they love the world, not Chriſt, who ſeek their own gains, but neglect their auditours ſalvations.

v. 16. *feed my ſheep*] The repetition of the ſame charge, ſheweth the importance thereof; and the neceſſity of our endeavour in this duty, which Chriſt ſo often, and ſo ſeriouſly enjoyned.

v. 17. *he ſaid unto him the third time*] This often repetition of the charge doth not only occaſion Peters threefold confeſſion, oppoſed to his thrice denying; but chiefly declareth to the other Apoſtles, that Peter was not to be rejected from their fellowſhip, office, and communion, for his threefold fall; being graciouſly received again by Chriſt, in his threefold confeſſion of his love and obedience to him: and thus is waſhed off his former ſin, confirming him to his Apoſtleſhip and preaching the Goſpel.

Peter was grieved, becauſe, &c.] Remembring how he had fallen, and fearing leſt he ſhould ſo fall again as he had done when he promiſed great conſtancy; or doubting that Chriſt (to whom he was better known then to himſelf) taxed him of diſſembling: we grieve to have our fidelity queſtioned. Peter had been more cautious at firſt, had he well obſerved Chriſts words, Matth. 26. 34. but he had not then ſo much experience of himſelf, as now: now he cautiouſly appealeth to Chriſts omniſcience; he preſumeth no more; moſt dangerouſly they fall, who moſt preſume.

Lord, thou knoweſt all things] τὰ παρόντα ϗ τὰ μέλλοντα *Chryſoſt*; all things preſent and future: what I now am, and what I ſhall be: thus modeſtly anſwereth he now, having had dear experience of his infirmity and failing.

v. 18. *girdeſt thy ſelf*] This he ſpake, alluding to the manner of thoſe Eaſtern countries, where wearing long looſe garments, they could at their pleaſure, gird them to their bodies, to prepare themſelves for labour or travell; and withall, in the next words, to the binding of Peter, as a priſoner for execution.

whither thou wouldſt not] τὸ φύσεως λέγει τὸ συμπαθὲς, ϗ τὸ σαρκὸς τὴν ἀνάγκην, &c. *Chryſ.* he ſpeaks the affection of nature, and neceſſity of fleſh and blood; intimating that the ſoul unwillingly parteth from the body, how ever willing, by the comfort of the grace of regeneration, we are in Spirit.

v. 19. *he ſhould glorifie, God*] This he ſaid that we may know, that to ſuffer for Chriſts ſake is δόξα τοῦ πάσχοντος ϗ τιμή, the glory and honour of the ſufferer; in that he honoureth God in ſuffering, which is the end for which we were created and redeemed. See 1 Cor. 6. 20. Reve. 4. 11. and thoſe who honour God, will he aſſuredly honour. 1 Sam. 2. 30.

v. 20. *Whom Jeſus loved*] Chap. 13. 23. and 20. 2.

v. 21. *What ſhall this man do?*] That is, ſhall he not alſo feed thy ſheep? ſhall he be divided from me? or how ſhall he die?

v. 22. *What is that to thee*] He ſlighteth this curious unprofitable queſtion of Peter: admoniſhing him not to trouble himſelf about others, but to look to himſelf: if I would have him live unto my ſecond coming; what concerneth it thee? follow thou me in that I command thee.

v. 23. *then went this ſaying abroad*] The Evangeliſt here correcteth this errour riſing from the miſunderſtanding Chriſts words concerning himſelf; leſt when he died the malicious adverſary ſhould hence take occaſion to aſperſe the truth of Chriſt, whom the very diſciples underſtood not, but miſtook in that matter: man is naturally prone to miſtake: the more to be admired, is their over daring ignorance of themſelves, who think they cannot erre: ſo high an opinion of a mans ſelf concludeth him, neither good, nor wiſe.

v. 24. *This is the diſciple which teſtifieth*] Hitherto he mentioned himſelf under a third perſon: now he declareth himſelf, an ear-witneſs, and an ey-witneſs, of that which he wrote for the greater certainty thereof. The Apoſtles doctrine is certain, his modeſty is obſervable; he calleth himſelf a diſciple, a learner, who excelled the moſt accompliſhed Doctors, of the ages ſince: John Baptiſt called himſelf the voice of a cryer in the wilderneſs. chap. 1. 23. Peter and Paul, thoſe great lights of the Church and Apoſtles of Chriſt called themſelves, *ſervants of Chriſt*. Rom. 1. 1. 2 Peter 1. 1. &c. what Spirit ruleth in thoſe vainglorious prelates, who think no titles high enough for them?

v. 25. *there are alſo*] Chap. 20. 30.

the world it ſelf could not contain] Herein he followeth the vulgar manner of ſpeaking, as chap. 12. 19. the meaning of the *hyperbole* is, there would be very many books: moreover, he here glanceth at the depth of ſome myſteries, in the words and actions of Chriſt, which the world could not have apprehended, had they been written.

Amen.] See Luke 24. 53. Mark 16. 20. Matth. 28. 20. and John 3. 11.

ANNOTATIONS

On the *ACTS* of the *APOSTLES.*

The ARGUMENT.

THe *Penman of this* Scripture *was* Luke *the Evangeliſt (as appeareth in the firſt words hereof) for the moſt part an Eye-witneſſe of theſe Things he Recordeth, being conſtantly a fellow Labourer with* Paul.

His purpoſe in writing this Story, was, (as he intimateth in his firſt Preface) That the Church might have the certain knowledge of Chriſt, *his Goſpel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As alſo, That he might ſhew how God fulfilled his promiſe in calling the* Gentiles, *and the* Apoſtles, *their Charge and Office, by Preaching the* Goſpel *to all Nations: And that he might fore-arm all the Faithfull, by diſcovering the rage and malice of* Satan, *perſecuting the true Miniſters and Profeſſours of the* Goſpel, *even from the firſt publication thereof: And the gracious providence of God, preſerving and entreating his Church, in the midſt of all her preſſures; giving us an evident aſſurance of the Truth of the* Goſpel, *not only in that the powers of Hell, all the machinations of* Satan, *and malice of wicked men, could never prevail againſt it; but alſo, that Gods providence, by theſe oppoſitions, confirmed it to the hearts of Chriſtians, in the conſtancy of thoſe that ſuffered perſecution for it.*

This Story ſetteth out.

1. *The Truth of* Chriſt *after his Aſcenſion, performing his Promiſe to the* Apoſtles, *ſending the* Holy Ghoſt *the Comforter, unto them.*

2. *The malice of* Satan, *labouring to ſuppreſſe the* Goſpel, *by raiſing up tumults, conſpiracies, ſlanders, perſecutions, and (where he could not prevail by violence) Hereticks to corrupt the Truth thereof.*

3. *The vigilant providence and power of God over his Church, overthrowing the malicious enterpriſes of the enemies, and filling the world with the ſound of the Goſpel, by ſo few unlearned men.*

4. *The many divine Sermons of the Apoſtles and Diſciples, concerning the Death, Reſurrection, Aſcenſion and Kingdom of* Chriſt, *the Mercy of God in the free Remiſſion of our ſins by him, the Immortality to come: Care that Miniſters ought to have of* Chriſts *flock, Repentance and Fear of God, and other principle Grounds of Faith, that we bearing our trials patiently (knowing that the Croſſe uſually accompanieth the Goſpel) and reſting confident in his mercy, (who is unchangeably the ſame good God to his now, that he was to the firſt* Chriſtians) *we may at laſt attain the end of our hopes, the ſalvation of our Bodies and Souls. Which He grant us, who gave ſo great a price for our Redemption, as the unvaluable Blood of* Chriſt Jeſus.

CHAP. I.

Verſe 1. T*He former treatiſe have I made*] That is, the Goſpel by Saint Luke.

all that Jeſus began] This is, not ſimply to be underſtood, of all that Jeſus did and ſaid; for John chap. 21. 25. declareth it impoſſible; but of ſomthings, which Jeſus began to do and teach, that is, as *Chryſoſtome* interpreteth, ἀπ᾽ ἀρχῆς μέχρι τέλους --- from the beginning to the end; from the ſtory of Chriſts birth, unto the relation of his reſurrection, Luke wrote in the goſpel: but yet he ſaith not πάντα, all things, but περὶ πάντων, concerning all, that is, ἁδρομερῶς ϗ παχυμερῶς, or παχυτέρως, *craſſâ Minervâ*, *groſſely*, or *ſummarily*, to wit, of all that which the Holy Ghoſt thought neceſſary to dictate. *Chryſoſt.*

both to do and to teach] That is, Chriſts doctrine, and miracles for the confirmation of the ſame.

v. 2. *taken up*] Into heaven, by his aſcenſion, Luke 24. 51. which ſtory he now more particularly proſecuteth.

had given commandement] To preach the Goſpel, and execute that function and charge which he had given them.

v. 3. *by many infallible proofs*] Τεκμηρίοις the word is of τέκμαρ, *an end*, and importeth ſuch undoubted ſignes, as neceſſarily, and conſtantly importing one and the ſame thing (*Ariſt. Rhet. l.* 1.) conclude, and put an end to any doubt, or controverſie; as to ſpeak, walk, or eat and drink, are τεκμήρια, undoubted ſignes, and proofs of life &c. *See Quintilian l.* 5. *c.* 9. *Suidas* giveth it it by ἀπόδειξις, a demonſtration: ſuch proofs of Chriſts reſurrection were, their ſeeing Chriſt, talking, eating with him, and touching him after the ſame.

forty dayes] Chriſt would not preſently aſcend into heaven after his reſurrection, that he might aſſure his Apoſtles of the truth thereof, by his converſing with them ſo long at certain times.

pertaining to the kingdom of God] What the Apoſtles were afterward to deliver to the world, either in preaching, or writing; whereby God may reign in us here by grace; and ſuch as concern our being with him in future glory.

v. 4. *aſſembled together with them*] Converſing with them; having gathered them together (who were diſperſed with fear) that they might now be witneſſes of his aſcenſion into heaven.

not depart] Or *ſeparate themſelves.*

but wait for the promiſe] That which the Father had promiſed; that is, the holy Ghoſt; as, verſe 5.

, *which, ſaith he, ye have heard of me*] Which I have told you of. Luke. 24. 49. John 14. 15. & 16.

v. 5. *For John truely*] Matth. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Acts 11. 16. & 19. 1.

with the holy Ghoſt] With the graces of Gods holy Spirit: ἐν πνεύματι ἁγίῳ, in the holy Ghoſt, for διὰ πνεύματος ἁγίου, *through the holy Ghoſt*: or πνεύματι ἁγίῳ with the holy Ghoſt: an uſuall *Hebraiſme.*

v. 6. *the kingdom to Iſrael*] The ſecular kingdom and worldly proſperity, which they imagined the Meſſias ſhould ſet them up. See Luke 24. 21.

v. 7. *not for you to know the times and ſeaſons*] The opportunities for the works of God, which he reſerveth to himſelf.

v. 8. *but ye ſhall receive*] See chap. 2. 1.

power, after the holy Ghoſt is come upon you] Or *the power of the holy Ghoſt coming upon you*: gifts of tongues, healing, interpretation, boldneſſe to preach, enlarged hearts, &c.

uttermoſt part of the earth] Both to the Jews and Gentiles, according to their commiſſion. Mark 16. 15.

v. 9. *and when he had ſpoken*] Luke 24. 51. they ſaw him riſen, not riſing; and aſcending, not aſcended; the one perfected, the other begun.

v. 10. *two men ſtood by them in white apparell*] Two Angels in the ſhape of men. *See* Mark 16. 5. Luke 24. 4. John 20. 12.

v. 11. *into heaven*] To which he is gone to take poſſeſſion for us, by carrying thither the ſame fleſh and blood of which we conſiſt.

ſhall ſo come] At the laſt day, he ſhall locally come, in the ſame body, maniſeſtly appearing in the clouds. 1. Theſ. 4. 16, 17. Matth. 24. 30.

v. 12. *a ſabbath-dayes journey*] How far it was lawfull to walk on the ſabbath day, the law of God determined not; but their tradition limited it to two thouſand cubits; or about two miles. John 11. 18. it appeareth, that Bethanie was fifteen furlongs, that is almoſt two miles from Jeruſalem: and Luke 24. 50. So far did Chriſt lead them out, when he would aſcend, which is here called a ſabbath-dayes journey: ſo that either Chriſt having taken leave at Bethanie, came back thence with them, and aſcended from the mount of Olives, which lyeth between it and Jeruſalem; or elſe the *ſabbath-dayes* journey here mentioned, muſt be two miles wanting one furlong; though ſome learned authours ſay otherwiſe.

v. 13. *they went up into an upper room*] εἰς τὸ ὑπερῷον, a room in the top of the houſe, where they might be freeſt from diſtraction by company coming in and out, and alſo moſt private, and ſecure from the Jews, who having put their Maſter to death, would not ſpare any that ſhould confeſſe him to be the Chriſt.

Peter, and James, and John, &c.] Probably the Evangeliſt recounteth their names, to ſhew that Chriſt had not rejected them, for their forſaking him in their ſuffering; but that they were reſtored to their former office and dignity, that none might derogate from the authority of their preaching or writing.

and Judas brother of James] Ἰούδας Ἰακώβου: *Judas of James*, and uſuall *ellipſis*; the Syriac ſupplyeth it with בר *bar*: *ſon of James*; it may be both his fathers and brothers name was James; it was the ſame who is called *Lebbeus*, and *Thaddeus*. Matth. 10. 3. Mark 3. 18. Jud. 1. his relation to *James* is here mentioned to diſtinguiſh him from the other *Judas* the traytor.

v. 14. *continued with one accord &c.*] The word is of προσκαρτερεῖν, ſignifying a continuance in performing or ſuffering ſome thing, with an invincible and ſtrong conſtancy.

in prayer and ſupplication] Their hazard was then very great; their implacable enemies about them, many, and thoſe alſo in authority: Chriſt had often warned them to watch and pray, leſt they entred into tentation; therefore thus take they up the armour of Chriſtians, unanimous prayer; what they prayed, is not mentioned; probably amongſt other bleſſings, it was for deliverance from their enemies, as chap. 4. 24. and for the coming of the holy Ghoſt the comforter, which he had promiſed them, and for which he commanded them to ſtay at Ieruſalem.

with the women] Thoſe who went to follow the Lord (Luke 8. 2, 3. and the Apoſtles wives.

with his brethren] That is, Chriſt his kinſmen according to the fleſh: poſſibly thoſe of whom it was ſaid, Iohn 7. 5. that they beleeved not God: God hath his times to call.

v. 15. *in thoſe dayes*] While they attended at Ieruſalem for the promiſed comforter.

the number of names] The number of the perſons, to have been numbred by name.

v. 16. *this ſcripture*] Pſal. 41. 9.

which the holy Ghoſt &c.] By him were all the holy ſcriptures endited. 2 Tim. 3. 16. 2 Pet. 1. 21. Now leſt any ſhould be ſcandaled at the fall of *Iudas*; *Peter* beginneth from the antient Propheſie, to ſhew that it was the ſame which was long before Propeſied of; all was foreſeen and ordered by the providence of God, to accompliſh the work of our redemption. See chap. 4. 28.

guide to them which took Ieſus] Matth. 26. 47, 48. Iohn 18. 2, 3.

v. 17. *for he was numbred with us*] Chriſt had choſen 12. Apoſtles, according to the number of the tribes of Iſrael, of whom they ſhall be judges. Matth. 19. 28. Therefore one falling away, they were to chooſe another, which election *Peter* here propoſeth unto the reſt, and the Church there aſſembled: he ſaith Iudas was *numbred with them*; that is, choſen to be one of the twelve.

obtained a part of this Miniſtry] That is, was appointed to the ſame Miniſtry of the Goſpel with them.

v. 18. *Now this man purchaſed a field*] Matth. 27. 7. This the Evangeliſt *Luke* ſpeaketh in reſpect of the event: becauſe with the thirty pieces (the price of blood) a field was bought by the Prieſts, for the buriall of ſtrangers. Matth. 27. 6, 7, 8.

falling headlong] Caſting himſelf down from the place where he hanged himſelf. Matth. 27. 5.

v. 19. *in ſo much as that field is called in their proper tongue &c.*] The Syriac giveth it, in the tongue of that region, thus it was publikely named in their own tongue: he ſaith not in our tongue, but in their &c. to point out the conſciouſneſſe of the authours of this impiety. See Matth. 27. 7, 8.

Aceldama], *Haceldama*, or *Aceldama* is a name compounded of two Syriac words, חקל (which in the Chalde and Syriac ſignifieth a field, of the Hebrew root חלק *chalak*, *diviſit in partes, hæreditatem &c.* thence by a *metatheſis* and tranſpoſition of letters חקל *chakel* a part, portion, or field; or poſſeſſion of fields divided from others. Iſaiah 61. 7. Hoſ. 5.7.) and דם *dam blood*: *Peter* alſo might ſay it is called *in their proper tongue*, or dialect (See chap. 2. 8.) in regard he was a Galilean; their pronuntiation ſomewhat differing from that about Ieruſalem: therefore had they ſo urged that he was a Galilean, and one of Chriſts diſciples, for (ſaid they) thy *ſpeech* bewrayeth thee. Matth. 26. 73.

v. 20. *let his habitation be deſolate*] Pſal. 69. 25.

his Biſhoprick let another take] Or his *office*, or *charge*. Pſal. 109. 8. that which the Hebrew calleth פקודה *pekudah*, (Numb. 3. 32.) *overſight*, or cure.

v. 21. *went in and out amongſt us*] Or was *converſant* with us as man; and preached unto us. See Deut. 31. 2, 2 Chr. 1. 10. &c.

v. 22. *From the baptiſm of Iohn*] From the time that Chriſt was baptized of *Iohn*. Matth. 3. 16. Luke 4. thence began Chriſts publike Miniſtry.

of his reſurrection] In that he mentioneth the principal article of our faith (ſee 1 Cor. 15. 14.) he comprehendeth all the reſt.

v. 23. *they appointed two*] The before mentioned Apoſtles: put two in election, that is, *Ioſeph* called *Barſabas* & *Matthias*.

v. 24. *and they prayed*] Becauſe the Apoſtles were immediately choſen by God, therefore they here pray God to direct the lot, for the choice of one in *Iudas* room.

v. 25. *that he may take part &c.*] See verſe 17. that he may be a partner with us, in our Apoſtleſhip and Miniſtry: here κλῆρος, is put for μερίς, a part or partnerſhip.

his own place] To hell and eternall damnation, to which

God who foreſeeth all things, had juſtly deſigned the traytor.

v. 26. *they gave forth their lots*] Lots were ſeverall wayes drawn or given out. either from the lap. Prov. 16. 33. or ſome veſſel, an urne, pot, or headpeece: how ever, as they were in uſe for diviſion of lands or goods, or for compoſing of any controverſie, God diſpoſed them, Prov 16. 33. therefore *Auguſtin* ſaid well, lots are nothing elſe, but *in rebus dubiis indicatio divinæ voluntatis*, the declaration of Gods will in things doubtfull: they are here called, *their lots*, after the common uſe of ſpeaking, in reſpect of the two, put into election for *Judas* place of Apoſtleſhip.

he was numbred with the eleven &c.] Or acknowledged to be one of the twelve Apoſtles; συγκατεψηφίσθη as they ſay, *communibus calculis eſt electus*: the word is of ψῆφος, a ſtone or countor, with which they were wont to give voices in commiſſions or judgements: ſometimes it is taken for the event determined by lot, as here it is intimated; they all reſted contented with the lot, as being confident, that God diſpoſed and approved the event thereof: he was numbred with the eleven Apoſtles, by a common declaration of their generall conſent.

CHAP. II.

Verſe 1. P*Entecoſt was fully come*] When the fiftieth day from the *Paſſeover* was come. See Deut. 16. 9. Levit. 23. 15. which time God choſe to ſend the holy Ghoſt; much people being then gathered to Jeruſalem, that it might be divulged to the world.

they were all &c.] The Apoſtles; for this was divinely and extraordinarily to conſecrate and fit them who were to preach the Goſpel to all nations.

v. 2. *a ſound from heaven &c.*] This preternaturall winde God ſent before, as it were a meſſenger to ſtirre them up to attention, and to give them notice of the coming and preſence of the holy Ghoſt: alſo to intimate in the type, the ſpeedy, unexpected, and unreſiſtible ſucceſſe of the Goſpel; and that the whole diſpenſation thereof ſhould be by the power and providence of God.

v. 3. *tongues*] The ſimilitude or appearance of tongues, to ſignifie their gift of tongues, or ſpeaking divers languages; miraculouſly infuſed into them who were to preach to divers nations; as a remedy for the confuſion of tongues. Gen. 11. 7. by which a great part of the world was ſeparated from communion with God and his Church.

of fire] To ſignifie the admirable force which ſhould be therein, by the ſpirit of God.

v. 4. *filled with the holy Ghoſt*] With his gifts and graces; with a greater and more admirable acceſſe and encreaſe thereof; more abundant knowledge of the myſteries of ſalvation by Chriſt, which before they did not ſo well apprehend; greatneſſe of minde and conſtancy, to do and endeavour all things for the teſtimony of the truth of Chriſt; the gift of tongues, largeneſſe of heart, and admirable utterance; power and evidence of the ſpirit in preaching and praying.

to ſpeak with other tongues] Beſides their mother tongue, they ſpake languages which they never ſtudied, or underſtood before that moment: ſo it was promiſed. Mark. 16. 17. and ſo it was neceſſary that they might be able to ſpeak the tongue of every nation to whom they were to preach the Goſpel.

v. 5. *dwelling at Jeruſalem, Jews devout men out of every nation*] They were of Jewiſh parents, though they were born, or had dwelt in other nations; theſe came up from divers nations, or were of divers nations hereafter mentioned, and were at Jeruſalem at the feaſt.

under heaven] That is every nation; this *hyperbole* is familiar with the Hebrews. See Deut. 2. 25. thus was fulfilled that which was ſaid by *Iſaias*. chap. 43. verſe 5, 6.

v. 6. *When this was noiſed abroad*] γενομένης δὲ τῆς φωνῆς ταύτης, *when this voice was made*; that is the report and rumour of theſe things, being ſpread abroad, or ſpoken of among the people, to wit, how the Apoſtles ſpake all languages upon the ſodain; when this was *voiced abroad*.

confounded] Or troubled in minde: or as verſe 7. *amazed*, and *marvelled*, foraſmuch as they knew not the cauſe thereof.

v. 7. *are not all theſe which ſpeak, Galileans ?*] Theſe which ſpeak ſeverall languages; are they not ſuch as have been conſtantly bred in Galilee, and never learned theſe tongues at home, nor travelled abroad to gain them?

v. 8 *how hear we every man*] Not that in the ſound of one voyce, every man heard his native language, as if one and the ſame word ſpoken by *Peter*, ſhould ſound Greek to the *Grecian*, Latine to the *Roman*, Egyptian to the *Egyptian* (for ſo had this been a miraculous gift of interpretation, not ſpeaking, in the hearers, the people; not in the Apoſtles, the ſpeakers) but becauſe every Apoſtle now ſpake all languages, as occaſion and the auditory ſerved him.

v. 9. *Parthians, and Medes*] For the greater evidence of the miracle, he inſtanceth in thoſe men of ſeverall nations, now preſent at *Jeruſalem*, and ear-witneſſes of theſe things.

v. 10. *Proſelytes*] Gentiles converted to the *Iſraelites* Religion. See Matth. 23. 15.

v. 11. *the wonderfull works of God*] τὰ μεγαλεῖα τοῦ Θεοῦ, as Luke 1. 49. the *Syr.* giveth it *mirabilia Dei*: he meaneth the Goſpel, the wonderfull counſell of God for mans ſalvation in Chriſt; which Paul calleth *the power of God*. Rom. 1. 16. *the hidden myſtery*. *Epheſ.* 3. 3. *the unſearchable riches of Chriſt*. Epheſ. 1. 18. So that here are noted two cauſes of their wondring, firſt that unlearned men, bred in ſuch a place as Galilee ſhould ſodainly ſpeak ſo many tongues: Secondly, that they were able to ſpeak ſo deeply, wiſely, learnedly, and divinely in thoſe heavenly matters.

v. 12. *what meaneth this ?*] what will this come to? what *will this be ?* ſome of theſe were to be converted, and therefore it may be they ſpake not as contemning, but enquiring what might be the end, uſe, and fruit of theſe new and admirable things.

v. 13. *others mocking*] Cavilling; and calumniating the Apoſtles, theſe, moſt likely, were of the Scribes and Phariſees, men of carnal wiſdom (which is ever enmity to God) juſtly delivered up to Spirituall blindneſs, and ſuch hardneſs of heart, that nothing (no not the moſt evident teſtimony of Gods power and preſence) could move them: thus are there ever ſome ſuch impudent adverſaries of trueth, that will not be afraid to jeere at the gifts of Gods own Spirit, and vilifie his Miniſters; See Joh. 6. 41. Joh. 8. 13. & 10. 20. & 11. 37. Matt. 11. 9. there is nothing ſo holy and ſacred which precipitate malice dareth not blaſpheme.

full of new wine] γλεύκους which the vulgar *Latine*, and *Eraſmus* giveth *muſto*, ſo the word ſomtimes ſignifies *muſt*, or new wine: alſo it ſignifieth *ſweet*, or *pleaſing wine*, as the Prophet Iſai. 49. 26. uſeth עסיס *haſis*. which (though the 70. give οἶνον νέον-*new wine*) we there interpret *ſweet-wine*.

v. 14. *But Peter ſtanding up with the eleven*] The holy Ghoſt had now confirmed and emboldened him, ſo that without fear of Prieſts and Phariſees, he ſtood up that he might be heard of the multitude, with the reſt of the Apoſtles, as witneſſes of the ſame things, and partakers of the ſame gifts of the holy Ghoſt, and ſpeaketh with a loud voyce.

v. 15. *Theſe are not drunken*] Firſt he cleereth himſelf and the reſt of the Apoſtles from that unworthy calumny of drunkenneſſe which they caſt on them; and that mildly, as 1 Sam. 13. 14. 15. Acts 26. 24. 25.

but the third hour of the day] Meaning but early dayes: the third hour according to their account (who reckned the hours from ſun-riſing, and ſo made them longer in ſummer, and ſhorter in winter) might be, as with us, about eight or nine of the clock in the morning: as if he had ſaid, they that are drunken, are drunken in the night. 1 Theſ. 5. 7. now it is but early in the morning.

v. 16. *This is that which is ſpoken by the Prophet Joel*] This which you conceive to be drunkenneſſe, is the gift of Gods holy Spirit, foretold by the Prophet Joel. 2. 28. it is herein fulfilled.

v. 17. *it ſhall come to paſſe*] See Iſai. 44. 3. he waſheth off the unjuſt aſperſion, by interpreting and applying the propheſie: and ſheweth their impudency, who durſt deride the very mercies of God powred out on his Church.

in the laſt dayes] When the Meſſias ſhall be exhibited in the fleſh.

I will powre out] I will give graces, in abundant meaſure.

upon all fleſh] Upon all ſorts of people, Jews, and Gentiles, bond and free, high and low, &c.

young men ſhall ſee viſions] Dreams, and viſions, were once ordinary means whereby God reveiled his will to the prophets. Numbers 12. 6. So we muſt underſtand the Prophets ſpeaking of things to come, attemperated to the the capacity of the preſent times wherein they preached and wrote: ſo when they ſpeak of Gods ſervice, they name, *altars, ſacrifices*, gold, ſilver, incenſe, &c. all which when they relate to times of the Goſpel, are to be underſtood, as alluſions to legall rites, not proprieties of the Goſpel: ſo that here, dreams, and viſions import excellent gifts of the Spirit, and underſtanding of things reveiled by the Holy Ghoſt: as if he ſaid, under the Goſpel, there ſhall not be a few Prophets or Miniſters, to whom (as of old) God will reveil his will; many ſhall know it, as Jere. 31. 34. there ſhall be a cleer revelation of Gods will in Chriſt: ſo that the Apoſtles purpoſe in citing this propheſie is, to invite his hearers to a participation of the ſame grace, as if he ſaid; the ſame Spirit which God hath now poured out on us, he is ready to poure out on others, far and neere; ſo that, except your ſelves hinder your ſelves by your obſtinacy and unbelief, you ſhall alſo receive of the ſame fountain with us; the ſame graces. God ſtill offereth, and reſpectively beſtoweth now on his Church, in the Spirit of ſanctification, though not in the faith of miracles.

v. 18. *and on my ſervants*] So he limiteth and reſtraineth the promiſes to Gods ſervants onely, to them that believe and obey, of what ſex or condition ſoever they are; Men, Women, Bond, Free, all are one in Chriſt.

v. 19. *and I will ſhew wonders in heaven*] As he had two ſorts of hearers, ſo uſeth he two kindes of arguments: to the holy he citeth Gods promiſes; to the wicked he urgeth his threatnings, to terrifie thoſe ſcorners, and to bring them to repentance: hee nameth certain prodigies, as preſages of Gods wrath, and the calamities of men in the laſt dayes; ſome in heaven, as theſe fearful *Chaſma's*, *Comets*, *Blazing-ſtars*, and ſtrange eclipſes of the Sun and Moon; which though they have natural cauſes, in the ordinary power of God, yet are they ſometimes extraordinary and certain tokens of Gods anger, and ſome imminent miſeries coming on men: it is indeed but the voice of experience, *Nunquam futilibus excanduit ignibus æther*. By *ſignes on earth*, he meaneth earthquakes, inundations, monſtrous births, and ſuch prodigious and monſtrous things. And the Prophet by thoſe expreſſions, *blood*, *fire*, *vapour of ſmoke*, *darkneſſe* of the Sun, and bloody or red colour of the Moon, intimated a turbulent and calamitous condition of the World in the laſt times; ſo that whither ſoever men ſhall look, they ſhall ſee the terrible ſignes and effects of Gods anger, as if the whole fabrick of the World were upon the point of confuſion and diſſolution. See Iſai. 13.10. 25.34. Ezek. 32.7. Joel 3.15. Amos 8.9. Matthew 24.29. Luke 21.11.

v. 20. *the ſun ſhall be turned into darkneſſe*] Joel 2.31. Meaning, that God will ſhew ſuch ſignes of his wrath through all the world, that men ſhall be no leſſe amazed, then if the whole order of Nature were changed, or the Sun darkned.

v. 21. *whoſoever ſhall call upon, &c.*] Joel 2.32. Romans 10.13. He ſheweth the onely way to eſcape thoſe evils threatned, faithful and fervent prayers: the Name of the Lord importeth all his Attributes, Wiſdom, Power, Mercy, &c. the only ſanctuary in diſtractions, fears, and dangers, is calling on the Name of the Lord in faithful and fervent prayer.

v. 22. *Jeſus of Nazareth, &c.*] Now he cometh to his purpoſe, which was to ſhew, that Chriſt whom they crucified, was the true *Meſſias* promiſed by all the Prophets, by whoſe merit and beneficence, thoſe gifts of tongues, &c. were now poured out on his Apoſtles; and that therefore this was the accepted time and day of ſalvation, of which the Prophet *Joel* foreſpake; alſo that if they meant to be ſaved, they muſt not neglect and overſlip it; he nameth Chriſt, Jeſus of *Nazareth*, to the end that they might plainly know that he ſpake of that very Jeſus, whom they in ſcorn and contempt called *Jeſus of Nazareth*, and upon whoſe croſſe they fixed that title.

a man approved of God among you] He doth not preſently affirm that Jeſus is the Meſſias, but cometh to it by degrees: firſt ſaying that he was a man *approved of God*; as appeared by his miracles of which the Jews themſelves were witneſſes.

v. 23. *by the determinate counſel, &c.*] c. 4.28. Not that the counſel of God herein excuſed the Jews, or *Judas* wickedneſſe, ſeeing God wrought not in them, but by them, making good uſe (for mans redemption) of that they did wickedly.

ye have taken] Thus he would ſmite their conſciences, not yet acquainting them with the end and fruit of Gods counſel herein; leſt the Jews ſhould think, either that Chriſt was not of God, or that Gods determinate counſel excuſed their fact; he ſaith, *ye have taken, and by wicked hands, &c.*

v. 24. *whom God hath raiſed up*] Now cometh he to prove him to be the true Meſſias, by his reſurrection from the dead.

the pains of death] Meaning the power of death, and bands of the grave.

v. 25. *I foreſaw the Lord*] Pſal. 16.8. Hebr. שויתי *ſhivithi*, I have ſet. 70. προωρώμην, I foreſaw.

on my right hand] Or *at my right hand*. Ever ready to help me. The meaning is, that in all the preſſures which he ſuffered for our ſins, he propoſed to himſelf, both the will of God concerning his paſſion, and his promiſe and power to preſerve him.

v. 26. *my fleſh ſhall reſt in hope*] *In ſpe reſurrectionis, Auguſt. in Pſal.* 16.9. in hope of victory through the power of God, by a glorious reſurrection from the dead.

v. 27. *thou wilt not leave my ſoul in hell*] See on Luke 16.33. or, *my life*, my perſon in the grave, ψυχὴ often importeth ſo, Rom. 13.1. And the word ᾅδυ here uſed, is in the Hebr. שאול *ſheol*, Pſal. 18.5,6. which ſometimes is put for the place of the damned, but is alſo ſometimes to ſignifie the grave, and can no otherwiſe be reaſonably underſtood, as Job 17.13. Geneſis 37.35. in both which places, as alſo Pſal. 16.5,6. whence this here is cited, the 70. uſe the word ᾅδης: and if it be not reaſonably conceived, that *Job*, *Jacob*, or *David* in his own perſon thought of going to *Hell*, or of ever being there; what neceſſity is here of underſtanding this place concerning Chriſt, otherwiſe then that God would not leave him long in grave? See v. 41.

ſuffer thy holy one] That is, *ſanctificatum corpus*, *Auguſtine qu.* ſ. the ſanctified and ſacred body of Chriſt.

to ſee corruption] That is, to be corrupted, *Quomodo enim poterat vel in carne marceſcere, cujus nomen unguentum exinanitum eſt, de virg. lib.* 3. *inter opera Ambroſe*; how can he corrupt whoſe name is an ointment poured forth? Cant. 1.3. *Auguſtine* to more purpoſe ſaith, *ep.* 120. to *Honoratus*, his fleſh corrupted not, *qua tam celeriter reſurrexit*, which roſe again ſo ſoon.

v. 28. *the wayes of life*] In reſtoring me from death to life, and that moſt happy and pleaſant, as in thy preſence, Pſal. 17.15. This preſent life is full of bitterneſs and troubles; but in the next, we ſhall be conformed to Chriſt, and filled with joy.

v. 29. *let me freely ſpeak*] Or, *I may freely, &c.* He now ſheweth, that the Pſalm ſpake principally of Chriſt: for *David* is dead (ſaith he) and we have his Sepulchre amongſt us to this day. But this Pſalm ſpeaketh of one that liveth whoſe body, though buried, ſaw no corruption, which could not be ſaid of *Davids* body, long before turned to duſt and corruption.

of the Patriach David] See 1 Kings 2.10.

v. 30. *therefore being a prophet*] And ſo knew by ſpecial revelation, that which was to come concerning the reſurrection of Chriſt.

and knowing that God] Pſal. 132.11.

v. 31. *that his ſoul*] Pſal. 16.10.

ſoul was not left] As v. 27.

in hell] Or *in the grave*, Gr. εἰς ᾅδυ, as v. 27. See on Luke 16.23. the word ſignifieth a lightleſs place, and ſo is here put for the grave: for the Apoſtle ſaith, that *David* being a Prophet ſpake concerning the reſurrection of Chriſt; who was not left in the grave, when he roſe from the dead. See *Ioh. Druſ. præter. l.* 5.

v. 32. *this Ieſus hath God raiſed up, &c.*] This Jeſus, the Chriſt and Meſſias whom *David* foreſaw in ſpirit: this Jeſus whom ye deſpiſed and crucified, hath God raiſed up: and of this truth, we (whom God hath thus filled with his Spirit) are all witneſſes.

v. 33. *by the right hand of God*] By the power of God.

v. 34 *the Lord ſaid unto my Lord*] Pſal. 110.1.

ſit thou on my right hand] Have thou glory and power over all. See Epheſ. 4.9,10. *David* ſpeaketh this concerning Chriſt, not of himſelf: for he concerning whom that was ſpoken, ſaw not corruption, which *David* did: therefore that was ſpoken concerning another, who ſaw not corruption. See chap. 13.36,37. Neither is *David* ſo aſcended into Heaven body and ſoul, as to ſit at Gods right hand, and to have power over all creatures: neither can this agree to any, but Chriſt onely.

v. 35. *thy footſtool*] Until I ſubdue, and ſubject them all to thee.

v. 36. *both Lord and Chriſt*] The anointed King: So that the Jews muſt know that he was called Chriſt, becauſe he was the Lords anointed. See Epheſ. 1.21. and 4.10. Phil. 2.9,10.

v. 37. *they were pricked in their heart, &c.*] This is the effect of *Peters* Sermon: firſt their conſciences tell them that Jeſus was indeed the *Meſſias*, of whoſe death they were guilty; and ſo lyable to Gods heavy judgement, who had cryed out, his *blood bee on us, and on our children*. Next they break out into a confeſſion of their crime, in that they ask counſel of *Peter* and the reſt what they ſhould now do, who could by no means undo what they had done.

what ſhall we do] Not what muſt we ſay: let the wiſe man ſhew his wiſdom; *μὴ ἐν λόγοις, ἀλλ' ἔργοις ἀγαθοῖς*, (ſaid *Clemens Romanus, epiſt. ad Corinth. pag.* 50.) not in words, but good works.

v. 38. *Peter ſaid unto them repent*] This he did like a good Phyſitian, whoſe part is not onely to diſcover the diſeaſe, but to preſcribe the remedy, *Pœnitentia hujus temporis, dolor medicinalis*: *Auguſtine in Pſalm.* 37. Preſent repentance is a medicinable grief. The firſt of innocency is not to ſinne: the ſecond to acknowledge our ſins. *Illic currit innocentia integra & illibata qua ſervet; hic ſuccedit medela qua ſanet*, *Cyprian epiſt.* 3. *lib.* 1. there runneth intire and untoucht innocency which might ſave: here followeth the medicine to heal. But this repentance is not onely in knowing, acknowledging our ſins, or ſaying, God be merciful, but in the change of our mindes, purpoſes, and evil courſes of our lives, as *Auguſtine de Eccleſ. Dogmat. cap. 54.* ſaith very well; *Pœnitentia vera eſt, pœnitenda non admittere, & admiſſa deflere*, true repentance is no more to commit things to be repented of, and to bewail ſins committed. See alſo *Tertul. adv. Marcion, l.2. c. 24. fin.* See on Matth. 3.2.

in the name of the Lord Jeſus] He ſpeaketh of and reſpecteth here not the form of baptiſm, but the uſe and end thereof, which is to implant us into Chriſt, Rom. 6. that we may be Chriſtians. See on c.10.48.

v. 39. *the promiſe is unto you*] Chriſt is promiſed both to Jews and Gentiles: but the Jews had the firſt place.

v. 40. *untoward generation*] This corrupt World: perverſe and wicked men: he meaneth principally Scribes and Phariſees; and all the enemies of Chriſt and the Goſpel.

v. 41. *ſouls*] Or perſons. See on v. 27. Here began to appear the fruit of Chriſts prayer, Luke 23.34.

v. 42. *in breaking of bread*] This is a term taken from that which Chriſt did, at his laſt Supper, Matth. 26.26. uſed to ſignifie the holy Supper of the Lord, which they uſed to celebrate when they made their Love-feaſts, or Feaſts of charity. See Acts 20.7.11. Jude 12.

v. 43. *fear came upon every ſoul*] They were all amazed, and the new and marvellous ſtate, encreaſe, gifts, miracles, and power of the Church: ſo that no man durſt oppoſe them.

v. 44. *had all things common*] That community was not of all goods, of all the faithfull: but of that part which every one would conſecrate to the publick neceſſity, or to the relief of any particular perſon, this was no abſolute community, as Anabaptiſts dream (for that overthroweth all propriety divine and civil) for yet they retained propriety in their houſes, c.12.12. and 16.15. had they not had propriety, they had had nothing to give, or exerciſe their love and charity withall. *Paul* profeſſed that he had coveted no mans gold or ſilver, c. 20. 33. which had been a vain profeſſion, if it had not been lawful for Chriſtians to poſſeſſe any thing: the community here mentioned ſpeaks them charitable who gave ſomething, not unlawful poſſeſſours, who gave not all: and this the words of the text intimate verſ.45. Firſt, in that ſome *parted* their poſſeſſions and goods, or gave them (which none but proprieters could juſtly do.) Secondly, in that theſe doners made a choice (*as every man had need*:) neither needed *Paul* to have given precepts concerning gathering for the poor, 1 Cor.16. 1, &c. if in the Church there had then been any ſuch communion as excluded propriety: for then one had had as much right to any goods or poſſeſſion, as an other.

from houſe to houſe] Or *at home*.

v. 45. *and parted them*] Diſtributing their goods, or the price of their poſſeſſions ſold.

as every man had need] As far as they were able to relieve their poor brethren.

v. 46. *in the temple*] Not that they might joyn with the Jews in antiquated ceremonies of the law; but becauſe they might there have daily occaſion of teſtifying the truth of Chriſt to the multitude there aſſembling.

and breaking bread] The Syriac hath it *domi frangebant portionem*; that is, they invited each other home, and eat together; praiſing God for his benefits, ſpiritual and temporal. See Iſai.58.7.

v. 47. *having favour with all*] That is, with many; generally, or with all good men; though they had ſome implacable enemies among the *Phariſees*.

the Lord added to the church, &c.] It is mans miniſtry, but Gods bleſſing, (ſee 1 Cor. 3.7,8.) who ſuffers not his ordinance to be fruitleſs (Iſai. 55.10.) though the reprobate be as the ſea to the ſweet ſhowres; what ever falleth is preſently turned into that invincible bitterneſs of the receiver; yet the elect ſhall benefit by it: neither is it here to be omitted, that if by the miniſtery of the Goſpel God daily addeth to his Church, number, ſociety, and external communion of the faithful, ſuch as ſhall be ſaved; then is it a dangerous ſymptom or prognoſtick of their reprobation who ſeparate from the Church: this is indeed that temple of God, into which if any enter not; out of which if any depart, *a ſpe vitæ, ac ſalutis æternæ alienus eſt, Lactant. l. 4. c. ult.* So Rahabs houſe *typum portabat eccleſiæ, Cyprian l. 1. ep. 6.* bare a type of the Church, out of which if any go, his blood ſhall be upon his own head.

CHAP. III.

Verſ 1. T*He ninth hour*] Which was their three of the clock in the afternoon: the time of their evening ſacrifice, at which the Apoſtles would be preſent, not to communicate therein, (ſee on c. 2. 46.) but to enform them that the ſhadows of the law were aboliſhed by Chriſt, whom they all prefigured.

v. 2. *lame from his mothers womb*] Born lame, lame, not by any external violence or accident; but native indiſpoſition of his joynts; ſo infirm, that they carried him up and down, and it was of no leſſe continuance then forty yeers, c. 4.22. and ſo incurable by man: This ſetteth out the truth and greatneſs of the miracle done in the Name of Jeſus.

called beautiful] Built inſtead of that of *Solomon*, and ſo called.

to ask alms] See c.9.8.

v. 4. *look on us*] They would have him diligently mark by what power he ſhould be healed; they being well aſſured of the certain event, by the Spirit of God, would have him mark by whoſe Name he ſhould be healed, and to whom he ſhould aſcribe the honour and praiſe for ſo great a mercy received: as if they ſaid, believe that thou ſhalt receive ſomething of us: look on us, but believe in Chriſt Jeſus.

v. 5. *expecting to receive ſomething*] He looked for money, but obtaineth that which no money could have purchaſed for him.

v. 6. *ſilver and gold have I none*] As if he ſaid, if I had wherewith to relieve thee in that thou deſireſt, I would give it thee, but having none, I give thee that which is better, that which Chriſt hath given me power freely to diſtribute.

in the name of Jeſus Chriſt] By the power and command of that *JESUS CHRIST*, whom in contempt and ſcorn you called *Jeſus of Nazareth*, be healed, riſe up and walk.

v. 7. *took him by the right hand*] Being confident on the promiſe of Chriſt, Matth.10.8. Mark 16.17.18.

and immediately his feet, &c.] This ſpeed ſheweth that the cure was by divine power, which can do all things how and when God pleaſeth.

v. 8. *he leaping up*] This ſheweth a perfect cure.

praiſing God] Attributing his health to God alone: to conceal the mercies of God is ingratitude; to aſcribe them to ſecond-cauſes, ſacriledge.

v. 9. *all the people ſaw, &c.*] So publickly was it done, that none could modeſtly deny it.

v. 10. *they knew it was hee*] That it was the ſame Creeple which they ſaw daily lying at the gate of the Temple begging, therefore they wondred to ſee him ſo ſuddenly walking.

v. 11. *all the people ran together to them*] With deaf eares, taking no notice of the Name of Jeſus by which the lame was reſtored; they come about the lame man, and thoſe that cured him, looking on them with admiration: here (all) is again ſet for many.

that is called Solomons] It is likely that this *porch* was built in the place where *Solomons* formerly ſtood (1 Kings 9.3. and thence was named ſo. For the Temple built by *Solomon* being demoliſhed by the *Chaldees*, *Zerubbabel* and *Ezra* in their re-edification thereof, imitated the old patern, as neer as they could. See c.10.23. He nameth this place, becauſe hither came that concourſe of people who were witneſſes of theſe things.

v. 12. *as though by our own power*] He correcteth the abuſe of men, who commonly attribute that to mans power or godlineſs, which appertaineth onely to God.

v. 13. *the God of our fathers*] Chap. 5. 30. The ſame onely true God, whom *Abraham*, and all our holy Fathers worſhipped.

v. 14. *but ye denied the holy one*] Matthew 27. 20. John 19. 15.

deſired a murderer] That is, *Barabbas*. Mark 15.11. John 18.40.

v. 15. *and killed the prince of life*] Or author of life, Chriſt Jeſus. So ſtill the impious and unjuſt world favoureth the wicked, and perſecuteth the juſt.

v. 16. *through faith in his name*] Becauſe by faith he apprehended him who was riſen from the dead, whoſe Name he heard of us; or Name may here import Chriſt himſelf, or his power.

v. 11. *through ignorance ye did it*] He excuſeth not their malice; but becauſe ignorance and blinde zeal led many of them into their ſin, he putteth the penitent among them in hope of pardon. See 1 Tim. 1. 13. It is like that which is ſaid 1 Cor. 2.8. and Luke 23.34.

your rulers] He meaneth ſome of them; not all. See Luke 23.50,51. John 3.1.

v. 18. *by the mouth of all his prophets*] See verſe 21. The Prophets were many, yet being all inſpired with one

Spirit of God, they ſpake all one truth: in reſpect whereof the holy Ghoſt here attributeth but one mouth to them all.

v. 19. *times of refreſhing ſhall come*] It is a figurative manner of ſpeaking, taken from workmen repoſing themſelves in the cool ſhades, to repreſent eternal reſt, after the labours and travels of this life. See Luke 16. 25. Revel. 7. 15, 16. and 14. 13. or he pointeth here at that which *Paul* writeth, Rom. 11. 23. 26. the final calling of the Jews by the Goſpel preached, to which thoſe words (which before was preached unto you) may alſo relate, verſe 20.

v. 20, *He ſhall ſend Jeſus Chriſt*] To judge the world: this he ſaith to ſhew them, that the contempt of the Goſpel cannot be unpuniſhed; and alſo to give them aſſurance of comfort, who believe in him.

v. 21. *whom the heaven muſt receive*] That is contain, having received his humanity which was thenceforth reſident in heaven, and ſhall be no more here on earth, until he come to judgement.

times of reſtitution of all things] Unto the perfection of the kingdom of Chriſt, wherein all ſhall be repaired which ſin hath diſordered and ruined; wherein the creature ſhall be delivered from the bondage of corruption into the glorious liberty of the ſons of God. See Rom. 8. 21.

ſince the world began] Or *from all ages.*

v. 22. *A prophet ſhall the Lord*] Deut. 18. 15. Chap. 7. 37.

of your brethren] Of the Stock of *Abraham.*

v. 23. *every ſoul*] Every perſon, as Chap. 2. 27. Rom. 13. 1. Geneſ. 46. 26. here is deſtruction threatned to all contemners of Chriſt and his Miniſters. See Luke 10. 12. 16.

v. 24. *all the prophets from Samuel*] After *Moſes* he nameth *Samuel*, between whoſe times the word of God was precious, 1 Sam. 3. 1. from *Samuel*, all the prophets foretelling of Chriſt, as many as have ſpoken, have foretold of theſe times of grace.

v. 25. *ye are the children of the prophets*] Or Patriarchs, *Abraham*, *Iſaac*, *Jacob*, &c. you are they to whom the promiſes were made, and the Prophets addreſſed, and with whom God made the covenant. See Rom. 9. 4.

and in thy ſeed] Geneſ. 12. 3. Gal 3. 8. Geneſ. 18. 18. and 22. 18 and 26. 4. that is, Chriſt Jeſus of the ſeed and linage of *Abraham.*

v. 26, *unto you firſt*] To you before the Gentiles, is the Goſpel and doctrine of Chriſts reſurrection to be preached, Matth. 10. 6. Acts 1. 8. and 13. 46. or *ἀναστήσας*, *raiſed*, here is of the ſame ſignification with *ἀναστήσει*, verſe 22. and Deut. 18. 15, 18. 1 Sam. 2. 35. 1 Kings 14. 14. the word קום uſed among other things to ſignifie, *conſtituit*, he appointed to an office; the 70 give *ἀναστήσει* (See 2 Sam. 23. 1.) So *Zacharias* ſaid, *God hath raiſed up an horn of ſalvation.* Luke 1. 69. and the people ſaid, Luke 7. 16. a great prophet is *riſen up among us*, that is, being appointed of God is ſent among us; for no man taketh this honour to himſelf, but he that is called of God, Hebr. 5. 4.

to bleſſe you] In giving you faith and repentance by the Spirit of regeneration: (Gal. 3. 9. 14.) the bleſſing hath a condition annexed to the promiſe; if ye convert and repent you of your iniquities; the Syriack expreſſeth it, אן תתפנון *in tethpenun*, *if ye convert, &c.* we muſt performe this condition if we will have the bleſſing: ſinne bringeth the curſe: therefore no man can be bleſſed in impenitency, and continuing in ſin.

CHAP. IV.

Verſe 1. *Captain of the temple*] Or *ruler*: ſome think that he was a ruler or commander over the Levites, who miniſtred by turns, and guarded the temple. See 2 Chron. 35. 4, 5. but more probably he calleth him *ςρατηγὸν τοῦ ἱεροῦ*, the ruler or tribune of thoſe Souldiers, whom the Romans allotted the Jews for the guard of the temple: for Pilate ſaid. Matth. 27. 65. *ye have a watch.* See Luk. 22. 4. John 18. 12. It was one who had committed to him the guard of the temple. *Vatabl.* See alſo *Jo. Druſ. prateri.* *lib.* 5.

the Sadduces came upon them] Who deny the reſurrection of the body from the dead, See Luke 20. 27. Matth. 22. 23.

v. 2. *being grieved*] They were *angry*, the *Syr.* giveth it: ſome colour had they; for if any man intruded into the office of a preacher, it belonged to the prieſts to ſuppreſs ſuch audacity; as alſo to retain the people in the doctrine of the law, and Prophets, and to prevent their ſeducements, by any new doctrines, therefore, ſeeing men, to them unknown, or not allowed by any publike authority, preaching in the temple, they reproved them, not underſtanding, or acknowledging their extraordinary calling, and the main being, that the Sadduces Athiſticall opinion contradicted, they exaſperated the Prieſts, and rulers againſt the Apoſtles. See c. 23. 8.

v. 3. *They layd hands, &c.*] Hands not yet clean from the blood of Chriſt: the argument of the wicked is violence: now the Apoſtles have experience of the truth of Chriſts words. See Luke 21. 2.

v. 4. *many of them which heard the word believed*] Many who heard what *Peter* had ſaid unto the people, Chap. 3. 12. &c. the word never deſcendeth in vain. See Iſaiah 55. 10.

about five thouſand] Of thoſe who adhered to the Apoſtles; ſo the blood and injury of the martyrs, is ſtill the ſeed of the Church: the Apoſtles were now ſhut up in priſon; but the Church flouriſhed the more ſhe was wounded, *ὅσῳ θλίαν ἀνέϛελλαν φανερόν*: *Oecumen.* you ſee the working of God manifeſt herein. It is no ſmall demonſtration of his power, defending believers againſt all the rages of Satan, and giving them more boldneſſe and conſtancy, by how much more they are oppoſed and injured: in this number we muſt underſtand the whole Church then being, not a new acceſſion of ſo many: at *Peters* firſt ſermon, Acts 2. 41. they were about three thouſand, now they are at his ſecond ſermon encreaſed to five thouſand: thus appeareth the effect of Chriſts promiſe to make them fiſhers of men. See Phil. 1. 13. 14.

v. 5. *rulers and elders*] Which the Hebrews called זקנים *zekenim*, old men: theſe were the Judges of their greater Sanhedrim; they call a councel, to oppoſe the truth by a ſeeming legal proceeding, deſiring that it might appear juſtly damned: but theres no counſel againſt God and his truth. See verſe 25 &c. Pſal. 2. 1. 4. Prov. 21. 30. Iſaiah 46. 10.

and ſcribes] See on Luke 20, 1.

v. 6. *as many as were of kinred, &c.*] Thus ſtrengthened they their party, to countenance the matter: theſe had indeed by Gods appointment the charge of things eccleſiaſtical: theſe were *Aarons* ſucceſſours; for which they had alſo about 1500 yeers preſcription: theſe were the men who now flouriſhed among the Jews in honour and wealth: yet theſe now combine and aſſemble againſt the Goſpel.

v. 7. *by what name*] By what authority, and by whoſe command.

v. 8. *Peter filled with the holy Ghoſt*] Aſſiſted by the grace of Gods holy Spirit enabling, and emboldening him to ſpeak, who before was terrified by the voice of a maiden.

v. 9. *if we this day*] Or, *Seeing that.*

examined of the good deed done] Meaning, whereas you queſtion us for doing good, who ought to queſtion and puniſh evil doers only, and to defend and encourage the good.

v. 10. *be it known unto you all*] Such admirable confidence had the holy Ghoſt now given him, that he thus openly profeſſeth and declareth the truth of Chriſt, before the moſt implacable enemies thereof.

by the name of Jeſus, &c.] *ἐν τῷ ὀνόματι*, through the power of Jeſus. See on Chap. 2. 22. and 3. 6. 16.

whom ye crucified] See Chap. 2. 36.

by him doth this man ſtand] Chap. 3. 16.

v. 11. *this is the ſtone*] This is he of whom the Scriptures ſpeak, Pſal. 118. 22. See alſo, Matth. 21. 42. Mark 12. 10. Luke 20. 17. 1 Pet. 2. 7.

of you builders] You prieſts and elders, and governours who ſhould edifie the Church of God.

is become the head of the corner] The *corner ſtone*, *ἀμφοτέρους συνδέσων τοὺς τοίχους*, &c. *Oecumen.* uniting both walls into one, that is, both Jews and Gentiles into one Church. See Epheſ. 2. 14, 20, 21.

v. 12. *ſalvation in any other*] *ἐν ἄλλῳ*, that is, by or through the mediation of any other.

none other Name, &c.] None other Mediatour of redemption; or interceſſion, 1 Tim. 2. 5.

among men] *ἐν τοῖς ἀνθρώποις*, that is, as the vulgar hath it, *datum hominibus*: given to men; to wit, appointed by God for their ſalvation.

v. 13. *unlearned and ignorant men*] *ἀγράμματοι*, illiterate men, men without letters: not brought up in the Schools of the Scribes and Phariſees, but in a ſchool incomparably better; that is, in the School of Chriſt: therefore this is not ſimply ſpoken (for they had ſpent ſometime in the ſtudie of the holy Scriptures, and were all *θεοδίδακτοι*, *taught of God*, 1 Theſ. 4. 9. John 6. 45. and 14. 26.) but in relation to ordinary means of attaining learning by the magiſtery and teaching of men, humane learning, or the Phariſees eſteem of them: *ἰδιῶται* private men, *Suidas* interpreteth it by the foregoing word, *ἰδιώτης, ὁ ἀγράμματος*, an unlearned man: and *ὁ ἀμαθὴς*, an ignorant and unſkilful man; ſuch as private, unimployed men commonly are: the word is of *ἴδιος*, private. See more hereof, *Joh. Druſ. prateri. lib.* 5. and *Theod. Bez. annot. major.* on this place.

v. 14. *nothing againſt it*] It was ſo evident a miracle, and good work, that they could neither deny it, nor ſay ought againſt them, as the Syriack giveth it.

v. 15. *conferred among themſelves*] They would not let the Apoſtles hear that which an evident and undeniable truth extorted from their own mouths, verſe 16. becauſe they would maintain their own credit with men, and ſtill pretend that the Apoſtles were delinquents, worthy of ſuppreſſion and puniſhment, as innovators, and diſturbers of the peace.

v. 16. *What ſhall we do, &c.?*] Here is a true pattern of malitious injuſtice; they convent them as malefactors, and then ſeek for, and conſult about ſome accuſation againſt them; ſomething they would do, but knew not what; becauſe however unjuſt they were, they would by no means ſeem ſo to men.

v. 17. *but that it ſpread no further &c.*] They count it a principal piece of policie, to keep the people ignorant, that they may the more eaſily beguile them: it is a great, but miſchievous ſkill, in ſuch notions to leſſen the light, that their legerdemain may not be diſcovered by the ſpectatours.

ſtraitly threatned them] ἀπειλῇ ἀπειλησώμεθα, threatning let us threaten; an uſual Hebrew Pleonaſme; for, let us *ſtrictly*, or *ſtraitly threaten them*.

to no man in this name] That is, that they preach concerning Chriſt no more.

v. 18. *not to ſpeak at all*] That is, not to ſpeak any word concerning Jeſus, what he had taught, done, or ſuffered; and do no more miracles in his name, or pretend to his power for the doing of the ſame.

v. 19. *judge ye*] we appeal to your own conſciences herein: God commandeth us to preach in this name, you under pretence of your authority, command us not to preach; ſhall we now obey God or you? will God judge it right, will he excuſe us, if againſt his commands we obey yours?

v. 20. *We cannot but ſpeak the things*] We cannot chooſe but obey Chriſt, who hath commanded us ſo to do: for the diſpenſation is committed unto us, and woe ſhall be to us if we preach not the Goſpel. See 1 Cor. 9. 16. it is the power of God to ſalvation, Rom. 1. 16. how fearful a ſacriledge were it, to withhold it from the Iſrael of God. We have heard, ſeen, and believed theſe things, and therefore ſpeak. See Pſalm 116. 10. Acts 17. 16. I will not make mention of him, nor *ſpeak any more in his name* (ſaid the Prophet *Jeremie* in his great tentation Jer. 20. 9.) *but his word was in my heart as a burning fire ſhut up in my bones, and* I *was weary with forbearing, and* I *could not ſtay*; for the grace (and Spirit) of prophecie incited him, unwilling to ſpeak, ſaith *Theodoret in Jer.* where the Spirit of God is in the miniſter, no fear or threatnings of men can ſo ſilence him, but that at laſt the word of truth ſhall break out.

v. 21. *all men glorified God*] All that believed, or many men.

v. 22. *above fourty yeers old*] It may ſeem ſtrange, that being ſo old, and daily laid at the gate of the temple, into which Jeſus ſo often entred (conſidering that it appeareth not, that he ever denyed to heal or cure any that entreated it) he did not receive help from him all this time: but certain it is, he was reſerved unto this time, and means of healing by the all-diſpoſing providence of God, for the further confirmation of the Apoſtles, and trueth of the Goſpel.

this miracle of healing] Gr. τὸ σημεῖον τοῦτο, &c. this ſigne. See Chap. 3. 7. 8.

v. 23. *they went to their own*] To glorifie God, and to encourage them, by letting them know, how God had aſſiſted them.

v. 24. *they lift up their voice*] Either all ſpeaking this ſame thing, as they were guided by one Spirit; or which is moſt probable to avoid confuſion, (that the company might diſtinctly hear, and ſay, Amen.) ſome one, or few in the name of the reſt, thus prayed.

v. 25. *Why did the Heathen rage*] Pſal. 2. 1. לָמָּה *lammah*, *why?* what cauſe have they to rage againſt the Lord? or, to what end do they rage? what will their ſucceſſe be, who fight againſt God?

vain things] Such are all conſultations and combinations againſt the truth and ordinance of God: God is ſtronger then all, and his counſel muſt ſtand, John 10. 29. Iſaiah 8. 10. and 19. 11. 17. and 44. 26. and 46. 10. Jer. 32. 19. Ezek. 7. 26. Hoſ. 10. 6. 1 Sam. 8. 7.

v. 26. *againſt the Lord*] That is, againſt Chriſt Jeſus his truth, and his Miniſters; whoſoever oppoſeth deſpiſeth, or perſecuteth theſe, riſe up to oppoſe and perſecute Chriſt himſelf. See Numb. 16. 11. Luke 10. 16. Acts 9. 4. 1 Theſ. 4. 8. Thus did *Saul*, the Princes of the Philiſtims, and others ſtand up againſt *David*, who was a type of Chriſt: ſo here, *Herod*, *Pontius Pilate* with the Romans and Jews, conſpired againſt the ſacred perſon of CHRIST himſelſe.

v. 27. *againſt thy holy Childe Jeſus*] Thy holy Son Jeſus, παῖδα here, as verſe 25. is ſet, not ſo much to import yeers, as dearneſſe, or obſequiouſneſſe to God, as Chap. 3. 13. So *Joſhua*, though in yeers a man, is called נַעַר *nahar*, the childe or ſervant of *Moſes*, Exod. 33. 11. if ſuch plots and combinations were againſt Holy Jeſus; let us in all our ſufferings run with patience, looking unto the author and finiſher of our faith, let us conſider him that ſuffered ſuch things for us (See Hebr. 12. 1, 2, 3, 4.) it is no diſhonour to us to ſuffer of our brethren that which Chriſt ſuffered of his, *nec illis gloria eſt facere, quod fecerit Judas*, nor is it any glory to them, to do that which *Judas* did, *Cyprian lib.* 1. *epiſt.* 3.

v. 28. *for to do whatſoever*] Though they meant nothing leſſe then to obey God in crucifying Chriſt, but had ſeveral other ends, yet God ordered this to our redemption. See Acts 13. 27. Iſaiah 10. 7.

thy hand and thy counſel] Thy power and providence: for as *Cyprian* forecited ſaith well: *nihil intereſt quis tradat aut ſæviat, cum Deus tradi permittat, quos diſponit coronari*: it ſkilleth nothing who betrayeth or rageth, ſeeing God permitteth thoſe to be delivered up (or betrayed) whom he appointeth to be crowned.

v. 29. *behold their threatnings*] Conſider what they threaten: divert their rage and malice, who enterpriſe againſt thee and thy truth.

and grant, &c.] Becauſe God only can give patience, conſtancy and perſeverance in truth, and alſo boldneſs to preach the goſpel, they pray him to give it.

v. 30. *by the name of thy holy childe Jeſus*] See on verſ. 10. 27. by the power and in the name of thy holy Son Jeſus: for their aim and hearts deſire was to advance his honour, and truth.

v. 31. *place was ſhaken*] By this ſenſible ſigne God ſhewed his preſence, and readineſſe to hear and confirme them in their miniſtration.

all filled with the holy Ghoſt] They were ſtrengthened, and enabled with greater confidence and largeneſſe of heart to ſpeak. Mark here, firſt the reſult of impious counſel: the Jews conſulted againſt the goſpel, laboured to ſuppreſſe it by power, threatned and charged the Apoſtles to ſpeak no more in the name of Jeſus; God gave them greater courage to preach it, and more excellent gifts then before: all oppoſition more propagateth truth. Secondly here it appeareth, that the ſafeſt refuge in danger, and the happieſt iſſue of fear is, when it awakes us to a more fervent calling on the name of God; which to the perplexed ſoul is, as the ark to the tyred dove: as *David* ſaid Pſal. 116. 7. *Return unto thy reſt, O my ſoul*: in which ſence it is true which *Gregor. Nazianzen* ſaid, *epiſt.* 16. Κάμνουσα ψυχὴ, ἐγγὺς Θεοῦ; *the weary ſoul is neer God*.

v. 32. *were of one heart*] So unanimous, as if they had all but one and the ſame heart, and one ſoul; becauſe they were all united and guided by one ſpirit of God.

was his own] They gave, as if the needy brethren had as good intereſt in their goods, as their ſelves who were owners thereof. See on Chap. 2. 44.

v. 33. *witneſſe of the reſurrection, &c.*] This by a Synecdoche is put for the whole Goſpel: this the Sadduces lately quarrelled at, therefore they teſtified it the more powerfully.

great grace was upon them all] As God gave them that great grace of real clarity (with which the preſent world is little acquainted) ſo was this very effectual for the gaining a good opinion among the people, both concerning their perſons and doctrine, which they ſaw ſo admirably exemplified, and thereby they were the more eaſily invited to joyn themſelves to their ſociety whom they perceived ſo far from any ſecular and worldly ends, that they gave freely what they had.

v. 34. *any among them that lacked*] That is, who was deſtitute and not relieved.

for as many as were poſſeſſours, &c.] Not that they who believed did all of them, ſell all that they had, but as need required: as if it were ſaid, the owners did not onely relieve thoſe who wanted, with their rents divided among them, but as there was further neceſſity, they ſpared not the Fee-ſimple, but ſold of that alſo.

v. 35. *down at the Apoſtles feet*] That is, ſubmitted it to their diſpoſal: this intimated, as *Oecumenius* notes, τὴν πολλὴν τιμὴν, &c. that great honour and reverence of the hearers toward the Apoſtles.

according as he had need] They who moſt wanted, had moſt relief given them.

v. 36. *Joſes, who by the Apoſtles was ſirnamed Barnabas*] This Levite was of Cyprus: he is mentioned as an example of that which was ſaid; the Apoſtles named him *Barnabas* (*the ſon of conſolation, or a comforter*) not onely for that he gave ſo liberally to comfort the needy *Chriſtians*; but probably in reſpect of thoſe excellent gifts he had in comforting afflicted mindes of hearers. *Hieronym. de ſcriptor. eccleſ.* calleth him Ἰωσὴφ, ſo alſo many Greek copies: ſo alſo the Syriac. Others reade Ἰωσῆς. Some, but improbably think him called ſo from the Syriac word בר *bar*, and נבא *nabba* conſolation of the verb בויא *buia*, *conſolatus eſt*, (c. 20. 1. and 16. 40, &c. Epheſ. 6. 2. Coloſ. 4. 8. &c.) others more probably derive it from בר *bar*, *a ſon*, and the Hebrew word נבא *naba* to propheſie, intimating him a ſon of conſolation in his gift of propheſie: and indeed a principal part of the Prophets, or Miniſters function is to comfort the hearers, by applying the promiſes of the Goſpel unto their conſciences. This *Barnabas* c. 11. 24. is ſaid to be *a good man, and full of the holy Ghoſt*, that is, an excellent Prophet, or Teacher: a Man of excellent gifts.

v. 37. *having land, ſold it*] Here is rehearſed one inſtance of that is ſaid, v. 34.

at the Apoſtles feet] See on v. 35.

CHAP. V.

Verſ. 1. NAmed *Ananias with Saphira, &c.*] The ſcope of this Hiſtory is to ſhew, how odious to God that perfidiouſneſs is, which counterfeiting ſanctity would impoſe upon God, as if he ſaw not what men do: (for otherwiſe *Ananias* giving a part, had been commendable) ſo great a miſchief is Hypocriſie, ſo dangerous the perverſion of an holy purpoſe, and the withdrawing of things conſecrated to the Churches uſe (though by himſelf who gave) that the ſacrilegious periſhed by detaining a part of that whole which he would ſeem to give: by this was *Ananias* (as *Chryſoſtome* ſaith) κλέπτων τὰ ἑαυτοῦ φωραθεὶς, taken ſtealing his own goods. It is the heart, not the hand, which God looketh into: the poor Widow Luke 21. 3. caſt in but two Mites, and was better accepted then all thoſe who offered greater ſummes. Here *Ananias* ſelleth a poſſeſſion, and preſenteth the price, reſerving to himſelf, but a part thereof, and yet is condemned for it: if he that taketh from the Church but a little of that which was his own, be ſacrilegious, and ſtooken dead for the ſame; what puniſhment will the ſame Divine Juſtice lay on him who by fraud or violence taketh away the poſſeſſions wherewith other men endowed the Church? See more hereof *Chryſoſt. in Act. hom.* 12.

v. 2 *kept back part of the price*] Syriac, *he hid a part.* So he did; for pretending to be as charitable as the beſt, he ſold and ſeemed to bring the whole price, as others did, but he concealed a part, which he would reſerve to himſelf and his Wife. So *Suidas* and *Chryſoſtome* interpret νοσφιζόμενον, by ὑφαιρούμενον, *ſurripientem, intervertentem*, —and ἰδιοποιούμενον, which *Æmilius Portus* alſo rendreth, *Illum qui res aliquas ſuas facit, ſuffurantem*, impropriating or ſtealing. See what ambition will do: *Ananias* would not come behinde the beſt in ſeeming charitable: therefore though he was loath to part with his money, yet you ſee how dear he would purchaſe the good opinion of men. In the mean, not conſidering that God ſaw him, and would once ſeverely revenge it.

v. 3. *but Peter ſaid*] The matter being divinely revealed to *Peter*; or he might know the poſſeſſion, and conjecture the value of it.

to lye to the holy Ghoſt] ψεύσασθαί σε, that thou ſhouldeſt thus lye, or deceive: of ψεύδω, *fallo, fruſtro*. So *Sophocles* cited alſo by *Suidas*, μὴ ψεῦσον -- τῆς ἐπιούσης ἐλπίδος, deceive not our approaching hope. So *ementita auſpicia*, *Cicer.* Lying preſages, deceiving hope. He calleth this lying to the holy Ghoſt: For when they had dedicated the poſſeſſion to God, for the relief of his ſervants, the fraud and falſehood concerned his intereſt, and this their ſeeming charity was hypocriſie and lying to God: though they ſo behaved themſelves in this buſineſs as if they had to deal with Men onely, not with God: they preſumed that Man could not diſcover this ſacriledge, and detention of that which was conſecrated to the uſe of the Church, neither conſidered they that God would.

v. 4. *while it remained*] οὐχὶ μένον σοὶ ἔμενε; *remaining, did it not remain to thee?* that is, it was thine own right; thou mighteſt juſtly have kept the poſſeſſion to thy ſelf, or the price thereof, to thine own uſes, neither would that have made thee unworthy of the ſociety of Chriſtians: the fault is aggravated in that he was urged by no neceſſity: had the Apoſtles compelled him to ſell, there might have been ſome colour for his detention of ſome part of the price; but now, it being his own to diſpoſe of, his ſinne was, that dedicating the whole to the Churches uſe, hee kept back a part thereof. Here appeareth, that they had no Law or Decree made, or in uſe among Primitive Chriſtians, to alienate and ſell their poſſeſſions; for *Peter* clearly ſheweth, that *Ananias* might juſtly have kept his own, in land or money: For otherwiſe he would have ſaid, it remained not to thee, but to the Church, by right of community. They who now would have all things in common, have no ground from theſe practiſes of the Primitive Church, as they pretend: their community was not compulſory, but free, and voluntary: otherwiſe it had neither been thankſworthy, nor ſuch a leading example of piety in the particulars, as the holy Ghoſt here ſetteth out: It is conſiderable which *Chryſoſtome* ſaith, *hom.* 12. See (ſaith he) πῶς οὐ τοῖς ἀποστόλοις ἐπέτρεψαν πωλεῖν, ἀλλ᾽ αὐτοὶ ἐπώλουν, καὶ τὰς τιμὰς ἐκείνοις ἐδίδουν, how they (who were owners of poſſeſſions) *permitted not the Apoſtles to ſell* (them) *but the* (owners) *their ſelves ſold, and gave the price to them*, to diſtribute. Neither could they have given them, nor the Apoſtles juſtly received; had not the givers been *bona fidei poſſeſſores*, true and lawful proprieters. It is theft without the owners conſent, to give that which is not our own, and no leſſe to receive it.

was it not in thine own power] No man compelled thee to ſell and give; but to make God a proffer of all, and to perform but a part; this was to tempt God (as verſ. 9.) to try whether he ſaw and would revenge.

thou haſt not lyed unto men, but, &c.] Thou haſt not lyed to us onely, or chiefly, but unto God, whoſe intereſt thou haſt invaded, by concealing that which thine own pretence made ſacred.

v. 5. *hearing theſe words fell down*] Thus God ſometimes preſently revengeth ſinnes, to terrifie others, and to reſtrain them from the like, as here: So God is known when he judgeth, Pſalm 9. 16. Neither may any think ſacriledge no ſinne now, becauſe God doth not preſently puniſh it with ſudden death, as here: the puniſhment following will once ſhew it an abominable ſin, and come too ſoon on him on whom it ever cometh. He is the ſame God ſtill of unchangeable juſtice: and if wee mark well, this age hath afforded many remarkable examples, of ſacriledge heavily puniſhed; eternity will ſhew innumerably more.

v. 6. *and the young men aroſe*] Which were of the Church, they *aroſe*, that is, ſet themſelves about it; an uſual *Hebraiſme*, Joſh. 8. 3. and 24. 9. Jud. 20. 8, &c.

v. 7. *came in*] To the Apoſtles and others with them, in the Temple, or private houſe where they uſed to aſſemble. See c. 2. 46. See alſo v. 12.

v. 8. *yea for ſo much*] She who had agreed with her huſband what to ſay, thus vailed her ſinne with a lye: a fault too common now a dayes, to endeavour to cover ſin with ſin.

v. 9. *to tempt the ſpirit of the Lord, &c.*] It is the ſame in effect which he ſaid v. 4. to lye unto God, or in the preſence of God: as often as men ſin againſt their own conſciences, they do preſumptuouſly tempt God, or try whether God will be juſt or no.

behold the feet of them] Meaning they that buried thy huſband are returned: and here alſo by a divine revelation, he foretelleth of her death preſently to enſue.

v. 10. *then fell ſhe down ſtraitway*] They that are in the ſame faults muſt expect the like puniſhments or worſe (except in caſe of timely repentance) which being prolonged are ever greatned.

v. 11. *and great fear came upon all*] All that ſaw or heard of this ſevere judgement of God, which was to warn all to be ſincere, and to beware of hypocriſie. Such reſtraints fleſh and blood have ſometimes need of, to make them know that it is a dreadful thing to fall into the hands of the living God, Hebr. 10. 31. See 1 Sam. 6. 19, 20. 2 Sam. 6. 7, 9.

v. 12. *many ſignes and wonders*] Miraculous things done by the Apoſtles, whereby not onely the power of Chriſt, and his juſtice in this example of *Ananias* and *Saphira*, but alſo his mercy appeared in healing all diſeaſes, that thereby they might be invited to the faith; and theſe were neceſſary to the Goſpel, as the other for reſtraining thoſe corruptions wherewith Satan would otherwiſe have infected the Churches minority.

they were all with one accord] This he ſaith, to ſhew that none among them was ſchiſmatical, to forſake their publick aſſemblies, or in neglect thereof to hold private Conventicles. Of *Solomons Porch*, ſee c. 3. 11. Here appeareth their conſtant reſolution, to teſtifie the truth of Jeſus, from which no fear or danger could now deter them.

v. 13. *of the reſt, durſt no man joyn himſelf to them*] They were ſo terrified with this example againſt Hypocrites, that they who were not ſincere, durſt not now make falſe ſhews of religion, contemn the Apoſtles, or encounter with them by argument.

v. 14. *believers were the more added*] The example of *Ananias, &c.* was ſo far from diſcouraging men from Chriſtianity, that it more encreaſed the Church: theſe evil branches cut off, the Lords vine, the Church, flouriſhed the better.

v. 15. *into the ſtreets*] Or in every ſtreet.

the ſhadow of Peter paſſing by] See alſo c. 19.12. Not that the body of the Apoſtle, much leſſe the ſhadow, or garments, had any ſuch inherent vertue, as to heal the ſick; but God exerciſed the power of healing ſo abundantly, as that the weakeſt and otherwiſe improbable means were made effectual thereto; that men might know that it was his power only, teſtifying the exhibition of the *Meſſias*.

16. *bringing ſick folks*] Hearing the rumor of the Apoſtles healing: and this was by the providence of God, that thereby the truth of Jeſus might appear, and the Goſpel be more propagated.

v. 17. *filled with indignation*] Or *envy*, or prepoſterous emulation: ζῆλος, in Scripture ſignifieth many things; ſometimes good, 2 Cor. 9.2. Gal. 4.18. Tit. 2.14. But here it importeth an evil affection, as c. 7.9. and 13.45. and 17.5. 1 Cor. 3.3. and 13.4, &c. Here was indeed a *zeal*, but without knowledge; which is but a kinde of blinde heat (ſo Chriſt taxed the ignorance of the *Saduces*, Matth. 22. 29.) violent zeal without knowledge, is but as ſtrength in a blind *Sampſon*, ſerving to deſtroy himſelf and others: Holy zeal, is to Religion as the natural heat to the body, wherein the life thereof is preſerved; but it muſt be fetcht (like that *coal* wherewith one of the *Seraphims* touched the Prophets lips, Iſai. 6.6.) from the *altar*, and *word of God*, not humane fancies.

v. 18. *put them in the common priſon*] Where common Malefactors were put: here is a fruit of blinde zeal: they were not able to deal with the Apoſtles by Scriptures or reaſon, therefore they betake themſelves to open violence. See John 16.2. Luke 21.12.

v. 19. *but the angel of the Lord*] God could otherwiſe have delivered them, but thus he would now confirm them when they ſhould ſee by experience, that he gave his Angels charge over them, and had made them miniſtring Spirits for their good. See Pſal. 34.8. Hebr. 1.14.

v. 20. *ſtand and ſpeak in the temple*] There was a time when Chriſt would not have them preach, Matth. 16.20. and 17.9. But now was that ſeaſon of which he ſaid, Matth. 10.27. preach on the houſe tops; that is, in publick: Gods diſpenſations have their times and ſeaſons: and he delivereth his, that they may more boldly preach the truth.

all the words of this life] See John 6.68. That is, the Goſpel which is the Word of life eternal; which directeth believers to eternal life in Chriſt.

v. 21. *when they heard that, they entred*] When they had received commiſſion ſo to do, they feared not the moſt apparent dangers, but commit themſelves and the iſſue to Gods providence: Faith adviſeth not with fleſh and blood, which would eaſily ſuggeſt; Behold Lord, they ſought our lives but now for preaching there, and ſhall we expoſe our ſelves to their malice by a further provocation? but preſently they obey Gods Word, to whom they lived, and for whom they now feared not to dye.

but the high prieſt] Malice is reſtleſs: they call a Council, (that is, other *Prieſts* and *Scribes*, their Colleagues, as the Syriac giveth it; not that *Sanhedrin*, or great Council of 71 Judges which ſat on higheſt cauſes within their juriſdiction. See Matth. 5.22.) they muſt ſeem juſt and legal who leaſt intend to be ſo: they ſend to the priſon, confident that they had the Apoſtles ſure enough.

v. 22. *and found them not*] So eaſily can God when he pleaſeth, fruſtrate the counſels and expectations of the enemies.

v. 23. *the priſon truly found we ſhut, &c.*] This miraculous deliverance might have converted the adverſaries, who might eaſily conclude that a Divine Power againſt which there is no ſtriving, had delivered theſe priſoners, the doors being all faſt, ſhut with all ſafety, *ἐν πάσῃ ἀσφαλείᾳ*, with all poſſible diligence which might ſecure them, the Guard watching without: but their hearts were hardned, and they could think of nothing but the impious and vain purſuance of their own counſels againſt the truth of Chriſt.

v. 24. *they doubted, &c.*] *διηπόρουν*; it cometh of *ἀπορέω*, *ad anguſtias detruſus inexplicabiles hæſito*: it is commonly ſaid of thoſe who know not which way to turn themſelves; ſuch ſhall be the condition of the wicked, when they ſhall ſee the evident preſages of Gods eminent judgement, Luke 21. 25. Thus Gods judgements often ſtartle the wicked, but convert them not.

v. 25. *then came one and told them, &c.*] This meſſage troubleth them more: while they are conſulting to deſtroy them for preaching, they hear that they are preaching again in the Temple. There is no counſel againſt God. Prov. 21.30.

v. 26. *then went the captain with the officers*] See on c. 4.1. No doubt they ſent now with greater indignation then before, as conceiving their authority contemned: yet durſt they not uſe violence as before, becauſe they feared the people might take part: they feared Men, but not God: yet he maketh that fear of a guilty conſcience a bridle to reſtrain the rage of the wicked.

v. 27. *ſet them before the council*] Here was ſome ſhew of equity; to hear them before they would condemn them.

v. 28. *did not we ſtraitly command you*] c. 4.18.

this mans blood upon us] That is, to make us ſeem guilty of Chriſts death: thus Hypocrites will be guilty, but not ſeem ſo.

v. 29. *we ought to obey God rather then man*] That is, when men command or forbid us any thing contrary to the Word of God; we ought to obey God, and not Man. See c. 4.19. Dan. 3.18.

v. 30. *the God of our fathers*] c. 3.13.

v. 31. *his right hand*] *τῇ δεξιᾷ αὐτοῦ*. God with his mighty power hath ſet up him to be a Prince and Saviour. See c. 2.36.

to give repentance] This ſheweth how Chriſt reigneth in and for his, giving them hearts to repent, that through him they may be reconciled to God, Rom. 5.1. This they ſay, to win (if it were poſſible) ſome of their enemies to Chriſt, ſhewing them the onely way to be ſaved in him: it is no more in mans power to repent, then to create himſelf; this Chriſt giveth by the Spirit of regeneration, and hereunto is remiſſion of ſins moſt certainly annexed. So that the Jews might hence have gathered an argument againſt deſpair, though they had crucified Chriſt, if they could but have repented. See Luke 24.47.

v. 32. *whom God hath given to them that obey him*] That obey Chriſt, who believe in him; the Syriac hath it: indeed there is no true obedience without faith, nor faith without obedience. *Oecumenius* gives this ſenſe; that he giveth remiſſion of ſins, we are witneſſes, and the holy Ghoſt alſo, who would not have come upon us, *εἰ μὴ πρότερον αἱ ἁμαρτίαι ἐλέλυντο*, except our ſins had firſt been forgiven; and that the Jews, notwithſtanding their ſin in crucifying Chriſt ſhould not be deprived of their ſhare in the ſame gift, if they would now repent and obey: but we muſt not underſtand that God gave the Spirit of regeneration to any becauſe he obeyed: the effect cannot precede the cauſe; the holy Ghoſt giveth an heart to believe and obey, without which we can neither believe nor obey. But if this (*whom God hath given*) relate to the extraordinary gifts of the holy Ghoſt, (as ſpeaking tongues, power of healing, &c.) then the ſenſe may be, as *Oecumenius* intimateth; God gave theſe extraordinary graces, to us whom he made obedient to the faith, and ſo will he to you, if ye will obey.

v. 33 *they were cut to the heart*] *διεπρίοντο· πρίω*, is properly to cut with a Saw: here it ſignifieth a bitter perturbation of anger; taken from them that ſaw or grinde their teeth for anger: the Syriac giveth it, they were cut aſunder with anger.

v. 34. *Gamaliel*] This was *Pauls* Tutor, chap. 22.3. whom Gods providence ſtirred up to moderate and allay the precipitate heat and fury of the reſt of the Council who were reſolved to deſtroy the Apoſtles: God ſometimes raiſeth up friends among our enemies to ſpeak for us and to ſave us. See Geneſis 37.20, 21. John 7. 50, 51.

v. 35. *take heed to your ſelves*] Do nothing raſhly, and out of paſſion: but adviſe well, before you enterprize that which may hurt your ſelves.

v. 36. *roſe up Theudas*]. A notorious Impoſtor; who under pretence of being a Prophet, moved ſedition among the Jews: now he ſpeaketh hereof as of a thing not very freſh, nor much before thoſe times: this Council was held about the yeer of our Lord 35. See *Iſ. Caſaubon exert. 2. N. 57.* and *Theod. Bez. in loc.*

v. 37. *in the dayes of taxing*] The inſurrection which this *Judas* the *Galilean* (not *Judas* the *Gaulonite*) made againſt the Romans, was when they ſent out another tax, after that which is mentioned, Luke 2. 2. See *Iſaac Caſaubon, Exercit. 2. N. 59. Joh. Druſius præterit. lib. 5.* and *Theod. Bez. ibid.*

v. 38. *now I ſay refrain*] He perſwadeth them to moderation by a *Dilemma*: either this work which theſe Apoſtles and followers of Chriſt act, is of Men, or of God: if of Men, it will come to nought without your troubling your ſelves with them: but if it be of God, you can never reaſonably hope to prevail againſt it: it is vain and impious to fight againſt God.

v. 39. *leſt happily ye be found, &c.*] *μήποτε*; leſt. that is beware,

ware, take heed leſt, &c. it is a conciſe and ſhort manner of ſpeaking: as Gene. 3. 22. *leſt he put his hand, &c.* That is, *proſpiciamuſne, &c.* See Matth. 25. 9. *Budæus* noteth that this word, is not ſo much, *percontantis*, as *addubitantis & addubitanter decernentis*.

v. 40. *When they had beaten them*] This kinde of puniſhment it ſeemeth the Romans permitted the Jews to execute within their Synagogues, but not publikly. Matth. 10. 12. 2 Cor. 11. 24.

they commanded that, &c.] in ſome things they are adviſed by *Gamaliel*, but other things they act againſt his counſell, in that they beat them and prohibited their preaching, in which they but fought againſt God.

v. 41. *rejoycing that they were counted worthy, &c.*] They were not *Stoicks*, men not ſenſible of injuries and diſgraces, but they who had in their infirmity forſaken their Maſter, now in ſtrength of Spirit, rejoyce that they may ſuffer for his name: they remember now that Chriſt told them, that they are bleſſed who ſuffer ſo. Matth. 5.

v. 42. *and dayly in the temple, &c.*] Conſtancy accompanieth their joy: they are not deterred by their enemies threatnings, but preach the word freely, in ſeaſon and out of ſeaſon, (2 Tim. 4. 2.) oppoſitions of truth, are as the conflicts of the winde with fire, which enflame it more: ſuch is the admirable work of Gods Spirit giving confidence in Chriſt and aſſurance of victory in him: *gaudet Petrus in verberibus, qui ante in verbo timebat. Gregor. hom.* 30. *in Evang.* Peter rejoyceth in ſtripes, who before, was afraid at (a *damoſels*) words.

CHAP. VI.

Verſe 1. *THe Grecians againſt the Hebrews*] There were Jews of *Paleſtine*, which are here called *Hebrews*, born and bred there; and Jews of *Greece*, here called *Grecians*: whoſe anceſtors were Jews, though they had dwelt in *Greece*, and uſed the *Greek* tongue as their native. See *Jo. Druſ. prater. l.* 5.

were neglected in their dayly miniſtration] They were not duly relieved by thoſe who had the care and overſight of the poor.

v. 2. *and ſerve tables*] To make proviſion for, or ſerve at tables, in their ordinary diet provided for the poor; and at their feaſts of charity; becauſe they had greater work in hand; that is, to preach the word of God, as, verſe 4.

v. 3. *Look out among you ſeven men, &c.*] Thus they ſhew them a means to take away the grievance, and to compoſe the difference, that they may hold unity, and eſtabliſh ſome diſcipline and order, without which no Church can ſubſiſt: they name ſeven not tying other Churches to that number, but conſidering what was ſufficient for them; and they ſhew how Church-Officers ought to bee qualified.

v. 4. *but we will give our ſelves continually, &c.*] They meant not to aſſign the charge to ſome ſurrogates, or deputies, that their ſelves might live at eaſe, but to follow a more principall part of their miniſtry, conſiſting in theſe two ſpecified duties, prayer, and miniſtry of the word.

v. 5. *Philip*] Chap. 21. 8.

A proſelyte of Antioch] See chap. 2. 10.

v. 6. *and layd their hands on them*] By this impoſition of hands the primitive Church ſignified a conſecration of a man to God, in ſome office or deſigne, as chap. 13. 3. this rite the *Hebrews* uſed in their ſolemn ſacrifices, and in their prayers and private bleſſings, as Gene. 48. 14. Matth. 19. 13. and this ſame rite the Chriſtian Church uſed in ordination of Miniſters, as here, ſo 1 Tim. 5. 22. and many other places it appeareth; to avoid intruſion into that ſacred office; and to ſignifie the approbation of the Church, thereby declaring them fit, and authorized to their miniſtry, by it, as by their publike ſeal. See 1 Tim. 4. 14. 2 Timothy 1. 6. Hebr. 6. 2.

v. 7. *obedient to the faith*] That is, the doctrine of the goſpel. Rom. 1. 5. and 16. 26. the ſenſe is, that now many of the Leviticall prieſts (before, the moſt implacable enemies to Chriſt, and the moſt active adverſaries of the goſpel) were converted to the faith, and truth of the goſpel; though it be moſt probable, that this (πολύς τε ὄχλος, *a great multitude, or company*) rather relates to the Jews in generall, then peculiarly to the Prieſts, the *Syriac* gives it, *& populus multus ex Judæis obediebat fidei*, much people of the Jews obeyed, and that is, of the Jews, multitudes, among whom were alſo ſome, or many Prieſts.

v. 8. *Full of faith*] That is, of an excellent meaſure of faith, and powerfull in miracles.

v. 9. *certain of the Synagogue*] It is likely that the Romanes permitted other nations, having trade at Ieruſalem, to have their Synagogue, or Church by themſelves.

the Libertines] Thus the *Romans* called the iſſue of their ſlaves when they were *manumiſſed*, or ſet at liberty, as *Beda* thinketh, *Chryſoſt. hom.* 15. taketh theſe *Libertines* for any whom the Romans *manumiſſed*. *Philo. legat. ad Caium*, cited by *Theod. Beza*, deſcribeth them thus; that *Tiberius* ſuffered a good part of the City beyond the *Tiber*, to be inhabited of the Jews, whereof the moſt part were *Libertines*, who being taken captives and brought home, were afterward ſet at liberty, and not compelled to change any thing of their countries rites; all which makes it more probable, that it was not a colledge for youth, but a Synagogue for thoſe who came from Rome, or other places to Ieruſalem, being men of this condition.

Cyrenians] A ſort of Phyloſophers, of whom *Cicero* ſpeaks. *l.* 1. *de fin. Diog. Laert. l.* 2. *Ariſtip.*

of Cilicia] A countrey in *Aſia* the leſſer, in which was *Tarſus*, the City where Paul was born. c. 22. 3.

v. 10. *They were not able to reſiſt*] Here alſo was the promiſe of Chriſt, Luke 21. 15. fulfilled.

v. 11. *then they ſuborned men which ſayd*] They inſtructed falſe-witneſs what they ſhould ſay againſt Stephen: ſo ſuch artifices, Satans inſtruments ſtill turn themſelves.

v. 12. *They ſtirred up the people*] Being foiled in their diſputes, they burn with revenge, compoſing their plot againſt him, firſt by ſuborned witneſſes, next by clamouring among the people, and complaining him to the Prieſts; and then by laying violent hands on him, to convent him before the council.

v. 13. *To ſpeak blaſphemous words, &c.*] Their accuſations run very high, firſt that he ſpake words againſt that holy city, and the temple, and ſecondly that he alſo blaſphemed the law: it is uſuall for the moſt impious to accuſe the ſervants of God, of greateſt impieties: ſo they accuſed the moſt Holy Ieſus: ſuch accuſations faſten not on the juſt, (for God will finally judge) but render the accuſers the more unjuſt and guilty.

v. 14. *That this Jeſus, &c.*] This they ſpake in ſcorn and contempt: ſo they miſconſtrued, and wreſted the words of this Holy Preacher; as the enemies of Religion ſtill doe.

the cuſtomes] Or rites.

v. 15. *as it had been the face of an Angel*] With an admirable ſplendor and Majeſty, ſuch as we read of Moſes, Exod. 34. 30. an argument of a good conſcience, and the Divine preſence of the Holy Ghoſt aſſiſting him.

CHAP. VII.

Verſe 1. *ARe theſe things ſo*] This ſaith he, having heard the accuſations of the falſe witneſſes; as if he would give Stephen a faire liberty to defend himſelf, whom he yet prejudged, reſolved before hand to condemn any thing which ſhould be alleaged in defence of the trueth of Chriſt. See alſo Iohn 9. 22. therefore he demanded not why Stephen preached, as he did, but whether he preached ſo, as intimating that if he preached Chriſt he was to be condemned.

v. 2. *men, brethren, and fathers, &c.*] Thus he ſtileth them, becauſe how ever they were profeſſed enemies of the Goſpel, yet were they governours of the Church of Iſrael, which God had not yet rejected, and thus he would gain attention to that which he ſpake, in hope it might take with ſome of them, for whom he alſo prayed, and ſo did it. See chap. 8. 1. 9. 19. 20.

the God of glory] See 1 Cor. 2. 8. he to whom all honour and glory is due. Reve. 4. 11. and 5. 12. Rom. 11. 36. this he ſaith to diſtinguiſh him from all falſe gods: and to ſhew that hee worſhipped and preached none but the true God.

when he was in Meſopotamia] in *Ur* of the *Caldees*. Gen. 11. 28. he ſpeaketh here of *Meſopotamia*, as comprehending *Babylon*, and *Chaldea* in it: and this he ſaith to intimate, that the true Religion was not (as ſome of them vainly conceived) tyed to *Jeruſalem*, or *Paleſtine*: for God appeared to Abraham being yet in *Meſopotamia*, and called him thence, and that he went not immediatly into *Canaan*, but dwelt a time in *Carran*, a City of *Meſopotamia*, unto the death of his Father *Thare*: the purpoſe is to ſhew them, that there was truth of Religion with *Abraham*, before he ever ſaw *Canaan*, or that he received circumciſion, and before any of the ceremonies appointed by the miniſtry of Moſes were in uſe; before there was either temple, or tabernacle. See Rom. 4. 10. &c. *Carran* was a city famous for the deſtruction of *Craſ-*

ſus, and the Roman army there. *Plutarc. Craſ. Dio. Roman. lib. 40. Plin. nat. hiſt. lib. 5. cap. 24.*

v. 3. *Get thee out of thy Countrey*] Gene. 12. 1. Hebr. 11. 8.

v. 4. *Then came he out*] When he had received a command from God; which commendeth the readineſs of his faith, ſubjecting all his intereſt and affections, to Gods will and pleaſure.

he removed him] God removed him, or removing him cauſed him to dwel, by commanding him to go into *Canaan*, which he would give to his poſterity. Gen. 11. 26.

v. 5. *gave him no inheritance, &c.*] Theſe things are ſaid in reſpect of the generall and full poſſeſſion, which he gave him in his poſterity: for otherwiſe he purchaſed a field of *Ephron*. Gene. 23. 17. thus God tryed Abraham, and thus he tryeth many of thoſe whom he calleth heirs of the world (Rom. 8. 17. Tit. 3. 7. 1 Cor. 3. 22.) ſuffering them for the preſent to want poſſeſſions, that they may learn with Abraham to caſt themſelves wholly on Gods providence, and to follow his guidance.

when as yet he had no childe] This ſetteth off the excellency of Abrahams faith. See Gene. 15. 2. &c.

v. 6. *that his ſeed ſhould ſojourn*] This alſo ſheweth Abrahams faith depending on God, while yet to carnall reaſon there appeared no probability of enjoying thoſe promiſes, he and *Sarah* being old, and childleſs; God telling of a poſterity, but to be as he ſaid, Gen. 23. 4. גר־ותושב *ger-vethoſhab*. 70 πάροικος καὶ παρεπίδημος, *a Stranger and ſojourner*, that they ſhould live in bondage, and be evilly entreated ſo long.

four hundred years] Gene. 15. 13. beginning to recken the years from the birth of Iſaak. See Exod. 12. 41. yet Abraham believed the Lord: true faith hath heavenly eyes, and can ſee the truth of God through a thouſand difficulties: ſee the ground, Rom. 4. 18. 19. 20. 21. *Abraham was fully perſwaded, that what he had promiſed, he was able to perform*: Gods promiſes are for determinate times, and therefore somtimes to us, ſeem ſlow, but are ever ſure; and the more difficulties ſeem to intercept them, the more comfortable ſhal their performance be to us at laſt.

v. 7. *The nation to whom*] that is, the *Egyptians*.

I will judge] κρινῶ *I will puniſh*. ſo 1 Cor. 11. 31. which he did in ſundry plagues. Exod. 7. 20. & 8. 6. 17. 20. Exod. 9. 6. 10. 23. & 10. 14. 22. & 12. 29. & 14. 27. 28. fear not the enemies, but be patient; God will aſſuredly judge for his people. See Deut. 32. 35. Rom. 12. 19. Iſrael long ſuffered, but at the very appointed day, God revenged them, and delivered them with a mighty hand.

after that] The 400 yeers ended, Iſrael the ſeed of Abraham ſhall come out of Egypt, *the ſelf-ſame day*. Exod. 12. 41.

and ſerve me in this place] That is on mount Horeb. See Exod. 3. 1. 12. Exod. 17. 1. 6. Deut. 1. 2. 6. 19. & 4. 10. 15. & 18. 16. & 29. 1. God delivereth his people out of preſſures, and miſeries, that they may ſerve him. See Luke 1. 74. 75.

v. 8. *and he gave*] Gene. 17. 9. which ſignified the cutting off carnall affections. *Theophylact.*

Abraham begat Iſaac] Gene. 21. 3. Matth. 1. 2.

Iſaac begat Jacob] Gene. 25. 26. Matth. 1. 2.

Jacob begat the twelve Patriarchs] Gene. 29. 31. &c.

v. 9. *the Patriarchs moved with envy*] Gene. 37. 28.

God was with him] He favoured, bleſſed, and delivered him, verſe 10.

v. 10. *and delivered him*] This was the effect of Gods preſence, never inactive for his ſervants good: he did at laſt deliver Joſeph from the ſervitude and calamity into which his brethren ſold him, from the malice and calumny of his lewd miſtris, and from priſon; if God be with thee, fear not. Rom. 8. the ſoul cannot be in the body without ſome ſhews, and effects of life, much leſs can the Spirit of God be with the elect in vain.

and gave him favour] Gene. 41. 37.

v. 11. *then came a dearth, &c.*] Gene. 41. 54.

v. 12. *but when Jacob heard*] Gene. 42. 1.

v. 13. *at the ſecond time*] Gene. 45. 4.

v. 14. *all his kinred*] πᾶσαν τὴν συγγένειαν, the word ſignifieth both conſanguinity and affinity, as doth the word *cognatio* among the Latines (which the interpreter of the *Syriac* here uſeth) import kinred, or alliance: and ſo συγγενὴς, *is kin*, or *allie*, either man or woman, as *Suidas* interpreteth: the number here mentioned, compared with that number coming out of Egypt. Exod. 12. 37. ſix hundred thouſand men beſides children, conſidering their abode in Egypt, and Pharaohs cruelty to deſtroy their children, may well be reckned among the admirable works of God. Deut. 10. 22.

threeſcore and fifteen ſouls] whereas theſe perſons are variably reckned. 66. 70. & 75. we may conceive that this variety proceedeth from the ſeverall accounts; in one account they onely are reckoned, who lineally deſcended from Jacob, to bee ſixty ſix perſons. Gene. 46. 26. in a ſecond account, the whole number of the promiſed ſeed going into, or being in Egypt, are reckoned ſeventy perſons; for ſo, if we account, Jacob; Joſeph, Ephraim, and Menaſſes with the ſixty ſix of the firſt account, the number is ſeventy ſpecified, Gene. 46. 27. in a third account are reckoned Jacobs Sons wives (excepted in the former reckonings, as appeareth. Gene. 46. 26.) to make up the ſeventy five perſons in this word συγγένειαν, ſignifying, as hath beeu ſaid, as well affinity (or kinred by marriage) as conſanguinity or kindred by blood, one thing in this and the like places, is ever neceſſarily to be remembred, that the Apoſtle did not in vain warn us of too much curioſity about fruitleſs queſtions. See 1 Tim. 1. 4. Tit. 3. 10.

v. 15. *ſo Jacob went down into Egypt*] Gene. 46. 5. Hereby he would ſhew them that their fathers had the truth of Religion, and Gods favour in Egypt, before they had either ceremony, temple, or Canaan to repair to, to the end that they might not vainly put ſanctity in place, or ceremony.

v. 16. *and were carried over*] Meaning Jacob, and Joſeph at leaſt, if not all the reſt of the Patriarchs dying in Egypt.

into Sychem] underſtand this diſtributively, as if he ſaid, ſome were buried in *Sychem* which Jacob bought, Gen. 33. 19. as Joſeph, which fell to his let in his ſon Ephraim, Joſh 24. 32. and ſome (as Abraham, Iſaac, and Jacob Gene. 50. 13.) were buried in Hebron, in the field that Abraham bought for money of Ephron (Gene. 23. 17.) See Matth. 26. 8. John 12. 4.

of the ſons of Emmor] Or, *beſides that of the Sons of Emmor of Sychem*, beſides that place, or Sepulchre which Jacob bought of the Sons of *Emmor of Sychem*, where Joſephs bones were buried here is ſet παρὰ τῶν υἱῶν, for παρὰ τὸ μνημεῖον τῶν υἱῶν Ἐμμόρ, that is, *præter illud Sepulchrum filiorum Emmor*.

v. 17. *when the time of promiſe drew near*] That is, when the time of fulfilling Gods promiſe made to Abraham, drew neer; for multiplying his ſeed. Gene. 15. 5. then God encreaſed them, when men endeavoured malitiouſly to deſtroy them.

v. 18. *untill another king aroſe*] Another Pharoah: (ſo their Kings were called, as the Roman Emperours Ceſars, ſucceeded that Pharaoh, who had Joſeph and his kinred in ſo much honour.

v. 19. *The ſame dealt ſubtilly with our kinred*] The *Syriac* hath it, *he compoſed or ſet himſelf againſt our kinred*: the word κατασοφισάμενος, of κατασοφίζω (which is ſophiſtically to deceive, to beguile or circumvent with a fallacy) importeth, craftily deviſing, or plotting againſt one: he alludeth to that which Pharoah ſaid. Exod. 1. 10. come, ſayd hee נתחכמה לו *nithchachema lo*. 70. κατασοφισώμεθα αὐτούς; the word here uſed, חכם *chacham* ſignifieth *aſtutus fuit*, he was crafty, and, *ſapuit*; hee was wiſe: and ſo חכמה *chochma*, is craft, as well as wiſdom: ſo here it importeth a clandeſtine and ſecret deſtroying the Iſraelites: for ſo he firſt gave in charge to the midwives: but that not taking, he uſed open violence, commanding the male infants to be caſt into the river. See Pſal. 105. 24.

v. 20. *in which time Moſes was born*] Exod. 2. 2.

was exceeding fair] Hebr. 11. 23. Or *fair to God* ἀστεῖος τῷ Θεῷ the Hebrew hath it טוב, which with them ſignifieth, *good*, or *beautifull*. Exod. 2. 2. the 70. give it ἀστεῖον and Gene. 24. 16. *Rebecca* is ſayd to be טבת *tobath*, where the 70. give it καλή, very *fair* to look upon beautifull *to God*, which *Stephen* here addeth, is emphaticall; for every excellency is attributed to God, ſo *Ninive* is ſaid to be עיר־גדולה לאלהים *gir-gedolah lelohim*, a city great unto the Lord; that is a very great, or beautifull city. So Moſes was fair τῷ Θεῷ, that is, by the ſingular providence and counſel of God that hereby *Pharoahs* daughter might be moved to ſave him, and bring him up as her Son, thereby fitting him for the great work to which God had aſſigned him, of his beauty *Juſtin.* alſo ſpeaketh. *hiſt. l.* 36.

v. 21. *for her own Son*] Exod. 2. 9. 10. *Hebr. and he was unto her* לבן *leben*, the 70. as here, εἰς υἱόν (*chald.* לברא) *Elias Hutter* rendreth it, *quem illa adoptavit in locum filii* whom ſhe adopted her ſon, ſo ſhe kept him and brought him up, as if he had been her own Son.

v. 22. *in all the wiſdom of the Egyptians*] In Philoſophy, and all the liberall ſciences of the *Egyptians*.

v. 23. *to viſit his brethren*] ἐπισκέψασθαι; which as it ſometimes importeth viſiting to puniſh. Jer. 5. 9. μὴ ἐπὶ τούτοις ἐπισκέψομαι: ſhall I not viſit for theſe things? ſo alſo it ſignifieth, to viſit for help and comfort; as Phiſicians viſit their patients: ſo they ſaid, Luk. 7. 16. the Lord ἐπεσκέψατο hath viſited his people: ſo were the governours of the Church, called ἐπίσκοποι, *quorum eſt inſpectio in profeſſis Chriſti, & ſermonem*, ſaith Budæus; becauſe they were *quaſi ſpeculatores*, overſeers of the faith and manners of the people committed to their charge. See chap. 20. 28. So the Apoſtles viſited the Churches which they had planted, to reform their errours in faith and converſation, and to confirme and comfort them in the truth: now that *Moſes* having been brought up fourty yeers in king *Pharaohs* court, ſhould on a ſudden have it come into his heart, to look into the condition of his afflicted brethren the Iſraelites, it appeareth to be by the inſtinct and motion of Gods Spirit, to do that which neither they, nor *Moſes* before thought of.

v. 24. *ſeeing one of them*] Exod. 2. 11.

ſmote the Egyptian] See Exod. 2. 11. he did not herein give an imitable example for any private revenge, but to ſhew them that he was appointed a deliverer for Iſrael, which he hoped they would have underſtood. verſe. 25. the power of the ſword is in the lawfull *Magiſtrate* chiefly.

v. 26. *The next day*] Exod. 2. 13.

he ſhewed himſelf] He offered himſelf again unto them, in that poſture of a deliverer out of thoſe afflictions, and that appointed by God.

would have ſet them at one] *Suadebat*: Syr. interpret. *Suadebat eis*; he gravely exhorted them to peace: it is a principall part of a governours office, to compoſe contentions, and to preſerve peace.

Sirs ye are brethren, why do ye &c.] He remembreth them of their near conjunction, and the bonds of nature which ought to unite them in love and peace: all diſſention is evil, but that worſt, which breaketh the bands of nature, or holy profeſſion. It was *Joſephs* charge to his brethren. Gen. 45. 24. *See that ye fall not out by the way*; and their argument of reconciliation to *Joſeph*, *forgive the treſpaſſe of the ſervants of the God of thy father*. Gen. 50. 17. diviſions between brothers and profeſſors of one religion, are offences multiplyed by all the bonds which ſhould unite them together.

v. 27. *But he that did his neighbour wrong, thruſt him away, &c.*] Which ſheweth that the injurious are moſt averſe from peace, an evil conſcience hating any diſcovery, and ſin being impatient of any reproof. See Prov. 15. 12. yet they to whom God hath committed this charge, muſt perform it for their own indemnity. See Ezek. 3. 19.

v. 28. *wilt thou kill me, as thou didſt &c.*] *Moſes* dealt meekly with him, but he that was faulty (as *Oecumen.* ſaith) πατρίῳ χρησάμενος κατὰ τῶν εὐεργετῶν ἀναιδείᾳ, uſing his countrey (a Jewiſh) procacity againſt their benefactours rejected him; by this his intended recrimination aſſaying to cauſe *Moſes* to deſiſt from reproving: ſo the guilty would ever vail their crimes by others failings, or their own calumnies.

v. 29. *Moſes fled at this ſaying*] See Exod. 2. 15. &c. When *Moſes* perceived that it was carried to court by ſome of his own brethren, and that *Pharaoh* ſought to ſlay him, he ſaved himſelf by flight into another nation and dominion.

a ſtranger in the land of Madian] Or Midian: a people that came of *Madian, Abrahams* ſon by *Keturah*. Gen. 25. 1, 2. here *Moſes* married with *Zipporah*, daughter of *Jethro*, or *Jether* (he was alſo called *Reuel*. Exod. 2. 18. and *Hobab*. Numb. 10. 29. Jud. 4. 11.) Prieſt or Prince of Midian: where he had two ſons born.

v. 30. *When fourty yeers were expired*] Exod. 3. 2. Here was the long tryall of *Moſes* faith; and the miſchief that one or few mens ſins brought upon all Iſrael, driving away their deliverer; and as much as in them was, lengthening their heavy oppreſſion fourty yeers: this was their ingratitude to God and *Moſes*, whom they ſorely wanted all that time.

In the wilderneſſe of mount Sina] Where he kept the flock of *Jethro* his father in law, on the back-ſide of the deſart of Arabia. Exod. 3. 2. (with ſo much humility as if he had never been brought up at court, as a ſon of king *Pharaohs* daughter) with admirable patience expecting Gods time for Iſraels deliverance: this place was called the wilderneſſe or deſart of Sina, or Sin; which is all that countrey that lyeth between Elim (where Iſrael found twelve wells of water &c. Exod. 15. 27.) and Sinai. Exod 16. 1. there was much paſture for cattell: it took name from that very high mount Sinai, which was alſo *Agar*. Gal. 4. 25. and Horeb, the mountain of the Lord, which is a part thereof it having two heads or tops; that on the weſt is Horeb, that on the weſt part of the mount Sinai: it was called the mountain of the Lord, becauſe it was great, high and excellent (See on verſ. 20.) or becauſe it was ſanctified of God by his appearing to *Moſes* firſt, Exod. 3. 2. &c. and again when he came down upon it to give the law, Exod. 18. 5, and 19. 3. 17. 18. fifty dayes after their departure from Egypt. See Jerom To. 3. *Fabiolæ. Of. Manſ.* and *de loc. Hebr.* Horeb ſignifieth dryneſſe, of חרב *charab, aruit*. So Hag. 1. 11. I called חרב *Choreb a drought, or dryneſſe* for this wilderneſſe had not waters, Deut. 8. 15. this mount had the name of *Sina*, Ex. 19. 1. 18. either of the buſhes there growing, (for סנה *ſeneh* is a buſh or bramble, *Jerom Fabiola q. 15.*) or becauſe God there appeared to *Moſes* in the buſh burning, but not conſuming.

an angel of the Lord] The angel of the covenant Chriſt, as appears verſe 32.

v. 31. *when Moſes ſaw it he wondred*] To ſee the fire in the buſh, and it not conſumed, which bare a type of the Church in fiery tryals not deſtroyed. See *Jerom q. 5.* this was done, that *Moſes* might be toucht with the ſence of Gods preſence, and to be made more attentive to that which he would then give him in charge.

the voice of the Lord came unto him] ἐγένετο φωνὴ, &c. it is an uſual Hebraiſm, Jer. 7. 1. &c. 70. ἐγένετο λόγος κυρίου, &c. Jer. 1. 4. the Syriack hath it here, the Lord ſaid unto him בקלא *bekolo, in a voice*; that is, the Lord ſpake to him, not in a viſion or dream (as ſometimes he did to the Patriarchs and Prophets) but in an audible voice.

v. 32. I *am the God of thy Fathers, &c.*] That *Moſes* might not doubt of his calling, God who called him, revealeth himſelf to him, to which end alſo he mentioneth his mercies to the Fathers, unto whom he made the promiſes of delivering his people, their poſterity from the bondage they were now in; to aſſure him that he would performe the ſame, and that the time was now come wherein he would do it: hereon was *Moſes* confidence grounded, becauſe he had the ſure covenant of God with the Fathers, and his word to himſelf for warrant: from this place, Exod. 3. *Chriſt* proveth the reſurrection of the dead, Matth. 22. 31.

Moſes trembled and durſt not behold] So dreadful is the preſence of God to fleſh and blood, though appearing in mercy. See Exod. 19. 16. Dan. 8. 17. this was to ſtrike the greater reverence into *Moſes*. See alſo Exod. 20. 20. *nulla quippe admiratio eſt ſine quadam formidine, Auguſtin. in Pſal.* 105. there is no admiration without a certain fear.

v. 33. *put off thy ſhoes from thy feet*] In ſigne of reverence, and reſignation of thy ſelf unto my providence. See Ruth. 4. 7.

is holy ground] In reſpect of Gods preſent manifeſtation of his preſence and majeſty there.

v. 34. *I have ſeen, I have ſeen*] Exod. 3. 7. ראה ראיתי *raoh raithi*, 70. *ἰδὼν εἶδον, I have ſurely ſeen*, this doubling among the Hebrews is emphaticall: God is ſaid to ſee our evil or affliction, when he regardeth it ſo as to undertake our deliverance: as on the contrary he is ſaid to ſhut his eyes or ears, or to turn away; when he will not regard, or deliver: this is ſpoken to our capacity: and ſo he is ſaid to hear their groanings, and to come down; though indeed the evidence of every fact or paſſion be ever preſent with him, and though he who filleth heaven and earth, comprehending all, comprehenſible of none, changeth not place (Jer. 23. 24.) yet is he ſaid to deſcend when he evidently manifeſteth his preſence: this *Stephen* here mentioneth to bear down all opinion of merit in their fathers, God ſaw nothing in them but afflictions to pitty. See verſe 51.

v. 35. *by the hands of the Angels*] This *Moſes* whom they ingratefully calumniated as a delinquent, did God honour in making him a ruler and deliverer of Iſrael, by the hand of the *Angel* of the Covenant, Chriſt. Gr. *ἐν χειρὶ in the hand*, that is by the hand: Hebrews uſed to ſay ביד *bejad in the hand*, for *by the hand*. So Levit. 26. 46. &c. they called any thing which was an inſtrument to act by יד *jad*: but here it importeth the principall agent, Chriſt; (as 1 Cor. 10. 4.) by whoſe power *Moſes* was enabled to that great work.

v. 36. *ſhewed wonders*] Exod. 7. 9. &c.

in the red ſea] Exod. 14. Hebr. ים סוף *jam ſuph, mari junci*, or *juncoſum*; becauſe of the abundance of bulruſhes growing on the ſhore, ſome think it ſo called: but it is called the red ſea; from the colour of the ground or ſand appearing through the ſhallow waters, as *V. Shindler. Pentegl.* notes, So *Ariſtophanes Avib.* calleth it ἐρυθρὰν θάλατταν. *See Strabo l. 16. Plin. l. 13.* 25. Some give the Hebr. by *mare finis*, becauſe it is *mare ultimum terræ ſanctæ*; the bound of the holy land (*Shindl.* citeth *Benjamin itinerar.*) ſo indeed it is to the ſouthward. Exod. 23. 31.

and in the wilderneſſe] Exod. 16. &c.

v. 37. *a Prophet ſhall the Lord &c.*] Deut. 18. 15.

like unto me] Or *as my ſelf*.

v. 38. *This is he that was*] Exod. 19. 3.

Church in the wilderneſſe] Or *congregation*.

lively oracles] The powerfull words which God ſpake to *Moſes*. See Numb. 12. 6, 7, 8. John 6. 68.

v. 39. *Our fathers would not obey*] He ſheweth here, that their fathers of whom they ſo much gloried, were rebellious againſt God, who delivered them by the Miniſtry of *Moſes*, as they now were againſt Chriſt, who came to ſave them from ſin and deſtruction: ſo that neither they, nor their fathers had any merit to ſave them.

in their hearts turned back] That is, in their deſires and affections. See Numb. 14. 3, 4.

v. 40. *Saying unto Aaron*] Exod. 32. 1.

make us gods to go &c.] That is, images to be carried before us; or to prepare our way: this ſhewes their minde to return to Egyptian idolatry, and impious manners.

we wot not what is become of him] Thus ſtupidly and ingratefully do they contemn that admirable deliverance which God wrought for them, by *Moſes*, they knew he was gone up into the mount by Gods command, that he had left *Aaron* and *Hur* to govern them, untill he returned. Exod. 24. yet ſo quickly had they forgotten God, of whoſe power and gracious preſence, they had ſo much, ſo late experience. Pſal. 106. 13. 21.

v. 41. *They made a calf in thoſe dayes*] In Imitation of the idolatrous Egyptians, who worſhipped *Apis* under the ſhape of an *Ox. See Ammianus Marcelin. l.* 22. *Alexandr. genial. dier. l. 6. c.* 2. Pſal. 106. 19, 20. Rom. 1. 23. and *Minuc. Fel. Octav. Athanaſ. contr. Gent. orat.*

and offered ſacifice unto the idol] Sacrificing was then proper to God alone (as *Auguſtin* proves, *de civ. Dei. l.* 10. 4.) but here was their groſſe idolatry though they might poſſibly pretend that they would ſerve God by the idol, their worſhip being not (as ſome now would excuſe it) by any means terminative in the creature ſeen. See 1 Cor. 10. 20. but theſe making an idol, forſook God.

rejoyced in the works of their own hands] See Exod. 32. 6. So prone are idolaters to adore their own, though moſt irrationall and fooliſh inventions, as this was; and to pleaſe themſelves with (that which diſpleaſeth God) the moſt ſacrilegious profanations: this is the devils joy, *cujus gaudium eſt ruina ſanctorum. Proſper. reſ. ad Gal.* whoſe joy is mans ruine.

v. 42. *Then God turned, and gave them up*] So Rom. 1. 25, 26. God withdrew that talent of generall grace, or light of knowledge which they made ſo bad an uſe of, giving them up to wretched *apoſtacie*: yet as *Fulgent. de prædeſt. ad Monim. l.* 1. truely ſaith, *nullus hominum juſtè peccat, quamvis eum, juſtè Deus, peccare permittat; juſtè enim deſeritur à Deo, qui deſerit Deum: & quia homo deſerens Deum, peccat, deſerens peccatorem Deus, juſtitiam ſervat*: no man juſtly ſins, though God juſtly permits him to ſin: for juſtly is he forſaken of God, who forſaketh God: and becauſe man forſaking God, ſinneth; God forſaking the ſinner, doth juſtice.

to worſhip the hoſt of heaven] The ſun, moon, and ſtars. Deut 17. 3. 2 Kings 23. 5.

as it is written &c.] Amos 5. 25. He denyeth that they offered unto him, becauſe they corrupted his worſhip, and ſo in effect he was not worſhipped at all. See Iſaiah 43. 22. God not accepting the ſacrifice of the wicked. Iſaiah 1. 11. they are abomination to him. Prov. 28. 9. Pſal. 50. 16. 17. 23.

v. 43. *ye took up the tabernacle of Moloch*] Moloch, or Melchom, which ſome call *Saturne* (*Minuc. Fel. q. ſ.*) others *Mars*: the abomination of the children of *Ammon*. 1 Kings 11. 5. 7. to whom they ſacrificed their ſons and daughters.

your God, Remphan] That which the Prophet *Amos* 5. 26. calleth כיון *Chijun*: See hereof *Jo. Druſius com.* 1. *ad Voc. N. T. Remphan*, and *præferit l* 5. Acts 7. 43. that for *Chijun*, the Greeks read Ρεμφὰν, Ραιφὰν, Ρεφὰν, (as the Syriac hath it רפן) Ραφὰν, as *Juſtin. Martyr. dial. cum Try. Jud.* or Ρεφφὰν, as *Oecumenius*, it ſheweth much variety of reading, rather then matter: other idols were variably called likewiſe; it may be, it was the ſtatue of a Gyant, as the Egyptians were wont to make *Hercules*, whom they called *Chon*, which varied into another tongue, might eaſily make *Chijun*, and it may be Ρεφὰ or Ρεφὰν, might in the change from Hebrew to Greek, come of רפא, *rapha*, (a *Gyant*) as Gen. 14. 5. *and ſmote* רפאים *the Rephaims* in Aſteroth, that is the *Giants*, or men of ſtrength, or monſtrous ſtature: it may be that *Stephen* ſpake the words of the Prophet in his own tongue, and that *Luke* writing in the Greek, followed their manner of ſpeaking: it is not materiall, the ſin here reproved was not in the name, but thing, which was an idol, and abomination how ever variably called. Moſt probably it was *Moloch* or *Saturn*: now *Saturn* among the Egyptians (where the 70. tranſlated) was called Ρεφὰν: ſee the notes of *Ludovicus de Dieu* upon this place; and *Athanaſius Kirkerus c.* 5. *Prodrom. Copti. pag.* 147.

and I will carry you &c.] Or *therefore.*

beyond Babylon] Into Perſia; a countrey in the eaſt part of Aſia; the Prophet *Amos*, 5. 27. hath, *therefore will I cauſe you to go into captivity beyond* Damaſcus: that is further then the people of Damaſcus, which *Stephen* here interpreteth, *beyond* Babylon: for as the learned *Junius* ſaith, the people of Damaſcus were carried away (by the king of Aſſyria *Tiglath-Pileſer*) into (Kir) Syromedia near Suſa (that royal city where *Cyrus* had his magnificent *Palace*. Eſter 3. 15. & 8. 15. & 1, 2, 3. and other Perſian Monarches) 2 King 16. 9. but the Iſraelites both much further into Perſia, and alſo into the region of the Caſpians; as appeareth, Ezra 8. 17.

v. 44. *the tabernacle of witneſſe*] ἡ σκηνὴ τοῦ μαρτυρίου, that which the Hebrews called אהל מועד *ohel mohed*; either the *tabernacle of condition*, becauſe Iſrael was commanded to come thither to aſk counſell of the Lord: (compare Exod. 33. 7. with Exod. 40. 2.) or the tabernacle of the congregation. Exod. 33. 7. becauſe there Iſrael congregated in ſolemn aſſemblies; and here *Stephen* calleth it *the tabernacle of witneſſe*, becauſe here God principally witneſſed, or ſhewed his glorious preſence, and where the ark of the covenant was, and the law and teſtimonies, concerning the appointment and making hereof. See Exod. 25. Exod. 26. & 27.

that he ſhould make it &c.] Exod. 25. 40.

v. 45. *in with Jeſus*] With *Joſhua*, who bare both name and type of Jeſus Chriſt, in that he brought Iſrael into the promiſed reſt.

v. 46. *deſired to finde a tabernacle &c.*] *David* found favour to know where the *ark* ſhould reſt, and the temple ſhould be built, as alſo by whom; when he had begged it in earneſt prayer. See Pſal. 132. 2 Sam. 24. 18. 2 Sam. 7. 10. 13. 1 Chron. 21. if then unto *Davids* time the *tabernacle* had no fixed ſeat, it muſt follow, that the worſhip of God is not tyed to place.

v. 47. *But Solomon built him an houſe*] 1 Chron. 17. 12. 1 Kings 6. 1, 2. &c. 2 Chron. 3. 1, 2.

v. 48. *the moſt high dwelleth not in temples made &c.*] Chap. 17. 24. that is, is not comprehended in any place, though he will be worſhipped in place: he taxeth the impiety of them, who truſted in an imaginary ſanctity derived to them from the temple, which they yet profaned, abuſed, and neglected the true worſhip of God, there to have been duely performed.

v. 49. *Heaven is my throne*] Iſaiah 66. 1, 2.

v. 50. *hath not my hand made &c*] Hands are attributed to God, according to our capacity: the ſcope is to intimate, that God hath no need of gold, curious ornaments of his temple, nor ſacrifices; as Pſal. 50. 10, 11, 12. &c. and that the ſubſtance of Gods worſhip conſiſteth not in outward ceremonies; neither did he require any offerings for his own ſake, but to exerciſe men in the duties of piety, and obedience to him: whereby it appeareth, how much diſtant humane inventions are, from true religion and worſhip of God.

v. 51. *ye ſtiff necked*] He alludeth to the words of Jeremie 7. 26. and other like. See Exod. 33. 3. Deut. 9. 6. meaning that they were ever obſtinate, and would not ſubmit to the guidance of Gods word.

uncircumciſed in heart and ears] Who carry the external ſigne of circumciſion in the fleſh, but have not the effect thereof, and inward regeneration of the heart. See Rom. 2. 28, 29. Jer. 9. 26.

v. 52. *which of the prophets*] He ſheweth that their diſobedience to God, and perſecution of the Prophets was not new with them, but even as it were hereditary; ſo that their pretence of ſucceſſion and holy anceſtours was but a vain oſtentation.

of the juſt one] That is, Chriſt, 1 John 2. 1. Acts 22. 14. Chriſt our righteouſneſſe, 1 Cor. 1. 30. in whom onely we are juſtified, Rom. 5. 1.

v. 53. *by the diſpoſition of angels*] By the miniſtery of Angels, by the mandate (as the Syriack hath it) or proclaiming of Angels, Deut. 33. 2. Gal. 3. 19. Hebr. 2. 2. the meaning is, if ye deſpiſe the law, given by ſo glorious and dreadful a miniſtery; no marvel if you deſpiſe the goſpel propoſed to you in ſo ſimple and mean a manner.

v. 54. *were cut to the heart*] See chap. 5. 33. It is very true, *nunquam ſine querela, ægra tanguntur: Senec. de ira. c.* 10. you can never touch the ſore without the grief of the patient: all would be praiſed, *nulli grata reprehenſio eſt* (ſaith *Salvian de gub. Dei l.* 8. *init.*) none love reproof (none but the wiſe. Prov. 9. 8. & 19. 25.) that which is worſe, the moſt wicked caſt away would rather hear his own falſe praiſes, then true reprehenſion; and be deceived with jeering applauſe, then ſaved with wholſome admonitions.

v. 55. *the glory of God &c.*] In this extraordinary viſion, he ſaw the admirable glory of Chriſt in heaven, as mortall man could apprehend, to ſtrengthen him in this tryall.

v. 56. *I ſee the heaven opened &c.*] This he teſtifieth, to aſſure them, that they did but vainly ſtrive againſt the truth of Chriſt, whom they ſuppoſed to be deſtroyed by their malice, for he was now in the higheſt glory, reigning with God in heaven.

on the right hand of God] See Pſal. 110. 1. Mark 16. 19. Hebr. 1. 3. this is a tranſlatitious ſpeech complying with our underſtandings, taken from things familiar and known to us, with whom the right hand is the place of honour. See 1 King. 2. 19. Pſal. 45. 9. here underſtand not with the fooliſh

Anthropomorphites (of whom *ſocrat. hiſt. eccleſ. l. 6. c. 7.*) that God hath parts and lineaments like man, but as *Peter Chryſologus* well expreſſeth it *Serm. 57. Deus loca neſcit, divinitas recipit nil ſiniſtrum*: God is not in any place (circumſcribed) the deity hath no left hand: and as *Gr. Nazianzen, orat. 37.* ſaith of ſuch like attributes καὶ τοῦτο ἡμέτερον, *this alſo belongeth to us*: and is attemperated to our capacity: here he intimateth Chriſts ſtanding as an advocate with the father 1 Joh. 2. 1. who is elſwhere deſcribed ſitting as a Judge. Mark 16. 19. &c. So ſaith *Ambroſ. l. 10. ep. 82. ſtabat Jeſus quaſi advocatus--ſedens enim iudicat*, all importeth his power and kingdom over all, and his care of us.

v. 57. *then they cryed out*] This they do to interrupt his further audience: ſo wicked men contend with clamors and violence: ſo greivous was it to Chriſts enemies to hear of his glory: what will it be to ſee it, and feel his power? See chap. 22. 23.

v. 58. *and ſtoned him*] Thus that impiety which began with ſhew of juſtice endeth in tumultuous and raging violence: thus they were to proceed againſt falſe Prophets, Deut. 13. 10. and to caſt out blaſphemers. Levit. 24. 14. but here tyranny turned judgement into wormwood; and the wicked and damnable condemn and deſtroy the innocent and juſt: the Romans permitted them not this power, but this they acted in a popular rage. See John 18. 31.

the witneſſes layd down their clothes, &c.] For the true witneſſes againſt blaſphemers were to begin ſtoning. Deut. 17. 7. they were before, murderers in their tongues by their falſe witneſs, and now their ſeared conſciences fear not to embrue deſperate hands, in innocent blood.

at a young mans feet whoſe name was Saul] See chap. 22. 4. 20. afterward, called Paul, that excellent Apoſtle of Chriſt. c. 9. on whom God ſhewed ſo great mercy in his converſion. 1 Tim. 1. 13. &c. in how deſperate a condition was he, whoſe youth was ſo active in perſecuting Chriſt? yet God ſhewed mercy on him, that none might deſpair, who can but repent and convert.

v. 59. *Lord Jeſus receive my Spirit*] Probably he uſed more words, but theſe were the ſum of all. See Pſal. 31. 6. this is the true comfort of the elect, that they are aſſured that Chriſt Jeſus who dyed for them, in their diſſolutions receiveth their Souls into his ſafe and bleſſed cuſtody (See 1 Pet. 4. 19.) to live with him who is the life, and God of the living. Luke 23. 43.

v. 60. *And he kneeled down*] The moſt decent geſture of humble ſuppliants. See 2 Chron. 6. 13. Pſal. 95. 6. Dan. 6. 10. Acts 9. 40. & 20. 36. & 21. 5. Epheſ. 3. 14. Ezra. 9. 5. Luke 22. 41.

Lord lay not this ſin to their charge] This was the precept and practiſe of our Saviour. Matth. 5. 44. Luke 23. 34. this is invincible charity, which ſhall give us boldneſs before the Lord, and aſſurance that we are his: where God giveth this heart, all the injuries of the world ſhall make the ſufferers more happy: and certainly this prayer was not without ſingular effect, as appeareth in the example of Saul afterward converted. 1 Tim. 1. 16.

he fell aſleep] That is, quietly dyed, as if he had fallen into a ſweet ſleep: which term the Scripture often uſeth to give us ſecure and certain hope of reſurrection from the dead.

CHAP. VIII.

Verſe 1. AND *Saul was conſenting, &c.*] Chap. 7. 58. So that though he acted not, yet his conſent ſpake him guilty of the ſame crime: a minde to do evil, is ſin in the ſeed, which time bringeth forth. Jam. 1. 14. 15. there is an adultery of the heart. Matt. 5. 28. and a murder of the heart, Matth. 22. John 8. 44. God eſteemeth the evil we would do, as done, though we have not done it, & ſo, juſtly puniſheth it, *merito autem malus punitur affectus, etiam cui non ſuccedit effectus. Auguſtin. de. C. D. lib. 16. cap. 4.* deſervedly is an evil affection puniſhed, though the effect (or ſucceſs thereof) follow not, they that allow of the evil which others do, become guilty of the ſame ſin by their allowance: ſo were the Jews guilty of all the blood, ſhed by their fathers from Abel, ſo many ages before they had being in the world. Matth. 23. 35. becauſe in ſhedding innocent blood, they ſhewed their conſent with them, who firſt did ſo, conſider their ſtate who are now pleaſed with all the injuries done to Gods ſervants; the Syriac hath it, Saul was deſirous, and a partaker in his death.

at that time there was a great perſecution] When the people quietly ſuffered Stephens death, then they who before were awed with fear of the people, fell violently on the Chriſtians: hitherto their rage was onely againſt the Apoſtles, but now it is againſt all the Church.

all ſcattered abroad] Divided in perſons, not in doctrine; fear of their perſecutors compelling them to ſave their lives by flight: now began they to do that which Chriſt fore-commanded them. Matt. 10. 23. and ſo begań the partition wall between Jews, and Gentiles to be broken down. Epheſ. 2. 14.

except the Apoſtles] They yet ſtayed by it, having received command firſt to preach the Goſpel at Jeruſalem. Luke 24. 47.

v. 2. *carried Stephen*] The Body of Stephen, theſe faithfull ſervants of Chriſt, (notwithſtanding the fury of their enemies, thoſe raging butchers) buried ſolemnly, and with great mourning, conſidering the Churches loſs in him: a moderate, and pious mourning for the dead, is juſtifiable by the example of Chriſt, John 11. 35. the Patriarchs, Gen. 50. 1. &c. and the Saints here, which is obſervable againſt the unnatural *apathie* of *Stoicks*, rather then Chriſtians.

v. 3. *Saul, he made havock*] Which he afterward relateth of himſelf, chap. 26. 10. 11. See alſo chap. 9. 1. Gal. 1. 13. he ſpared no ſex, but brake into houſes, to drag out Chriſtians to priſon, and worſe then that, cauſed them to blaſpheme. chap. 26. 11. all this in his converſion, ſetteth off the mercy of God, who made ſo excellent a paſtour, of ſo bloody a wolf.

v. 4. *went every where preaching, &c.*] Thus doth God turn the malice of the enemy to the propagation of the goſpel, while they being driven from Jeruſalem, carry the light thereof, unto the Gentiles, *augetur religio Dei, quanto magis premitur. Lactant. l. 5. c. 20.* Gods religion flouriſheth the more, by how much more it is oppreſſed.

v. 5. *then Philip went down*] Probably, this was Philip the Deacon. chap. 6. 5. for the Apoſtles ſtayed at Jeruſalem. v. 1.

the city of Samaria] See on John 4. 4. and on Luk. 17. 11. the city of *Samaria* is here put for *Samaria* (as *Urbs Roma*, for *Rome*) *Samaria* was the name of a *mountain, city*, and *region*. See 1 Kings 16. 2 Kings 17. *Samaria* was the *metropolis* of that province: it being demoliſhed by *Hircanus*, was built again by *Herod*, and named *Sebaſte. Euſeb. Joſeph. Antiq. lib. 13. c. 15.* the Countrey of the *Samaritans* lyeth between *Judea* and *Galilee*. John 4 4.

and preached unto them Chriſt] That is, repentance, and remiſſion of ſins by Chriſt, as Luke 24. 47. *preached unto them concerning Chriſt. Syr.*

v. 6. *with one accord gave heed, &c.*] This ſheweth the admirable power of God uniting hearers hearts, and preparing them to attend, where he purpoſeth to ſave: the *Syriac paraphraſeth* here *they attended unto him, and* מתטפיסין *methtephiſin, acquieſcebant omnibus*, they conſented to all, or were perſwaded to all that he ſaid, טפס מתטפיסין *tephas, acquieſcere obedire, &c. J. Buxtorf. Jun. lex. Chald. Syr.* the ſame word is rendred ſomtimes to be perſwaded as chap. 21. 14. ſomtimes, to obey, as Gal. 5. 7. Hebr. 13. 17. &c. See chap. 5. 29. Somtimes to believe, as John 3. 36. the meaning of this place is, that the *Samaritans* diligently hearkned to Philip, preaching, and carefully marked what he ſaid, it is a main duty of an hearer: faith is by hearing, Rom. 10. 17 here was now the firſt degree thereto, reverend attention to the word of God; no wonder that faith is now ſo rare, how few attend to Gods word preached.

v. 7. *unclean ſpirits*] See Mark 1. 23. Luk. 4. 33. 36 & 6. 18. & 8. 29.

Crying with loud voice] By which it appeared that they went out by conſtraint, not willingly. See Matth. 8. 29. 31.

taken with palſies] This is that which was promiſed, Mark 16. 17. 18.

v. 8. *great joy in that city*] This was the effect of faith, and hope of reconciliation with God, and future ſalvation; and the effect of Gods kingdom, See Rom. 14. 17. ſuch variable effects doth one and the ſame word preached, produce; devils and wicked men are vexed, and cut to the heart with it (chap. 7. 54.) but the elect, who have intereſt in Chriſt, are glad and rejoyce at it, in this one example obſerve, what confidence concerning religion and ſanctity may be repoſed either in places, or counſells and ſocieties of men; the Goſpel was exploded, blaſphemed and perſecuted, at Jeruſalem, the once holy city, by the Scribes, Phariſees, high Prieſts, elders and their great councils; and the ſame is joyfully received in the deſpiſed *Samaria*.

v. 9. *A certain man called Simon*] This was a *Magitian*, witch, or conjurer, who of a long time had beſotted, and deluded the people of Samaria with his magicall inchantments, ſo that they had generally a great opinion that he was ſome one of the Gods, or that he had ſome extraordinary favour and power with them: ſo did he profeſs himſelf ſome great one, the Syriac hath it, he ſaid, *I am the greateſt*: of his blaſphemies ſee *Euſeb. lib. 2. cap. 13. eccel. hiſt. Ireneus. adverſ. hæreſ. lib. 1. chap. 20. Epiphanius. adv. hæreſ. lib. 1. hæreſ. 21 init.* it is reported that in *Claudius Ceſars* time there was a ſtatue ſet up in Rome in his honour with this blaſphemous inſcription, *Simoni Deo Sancto.* That is, to Sin on the holy God. *Juſtin. Martyr. apol. 2.*

v. 10. *to whom they all gave heed*] They marked & believed his words, as *oracles*, ſo eaſily are men perſwaded to believe lies: whereas Luke ſo diligently ſetteth down their great opinion of this impoſtor, he thereby ſheweth the divine power of the holy Ghoſt in Philips Miniſtry, who was to break through ſuch difficulties, that he might plant the Goſpel there.

v. 11. *of long time he had, &c.*] Old diſeaſes are more hardly cured; they having been ſo long time ſtupified with lying miracles, might ſeem the moſt unapt hearers of the Goſpel, but truth ſhall prevail, againſt all the power of Satan.

v. 12. *but when they believed*] Faith ought to precede baptiſme, in men and women of years, when they who were aliants and ſtrangers come to be baptized; for it is neceſſary, that they ſhould confeſs their faith, and teſtifie their converſion, before they be admitted by baptiſme, *iſta eſt elocutio. Ambr. de pœnit. l. 2. c. 5.* it is not alwayes of doubting.

v. 23. *in the gall of bitterneſs*] Meaning in a bitter and deſperate preſent condition.

v. 24. *pray ye to the Lord for me*] At leſt for fear of Gods judgements, he commendeth himſelf to the prayers of the Church; whether he truly converted or not, the Scripture being ſilent, we cannot determine.

v. 25. *When they had teſtified*] This importeth their office and duty enjoyned them by Chriſt, c. 1. 8. which they faithfully did, preaching the word, as they had received it from Chriſt; not only in Samaria, but in many villages adjoyning, ſuch was their unwearied and invincible induſtry.

v. 26. *unto Gaza, &c.*] It was deſtroyed by *Alexander* the great, and ſo remained waſte: ſome ſay, another of the ſame name was long after built in another place.

v. 27. *an eunuch of great authority*] Or, a great officer, or nobleman of the *Queens court*, ſee Gene. 37. *ult.* & 40. 2. Eſt. 4. 5.

Candace Queen, &c.] This name was not peculiar to one Queen, but was given to all that reigned there, *Plin. nat. hiſt. l. 6. c. 29.* as *Pharaoh* to the Kings of *Egypt*, or *Cæſar* to the *Roman* Emperours.

v. 28. *read Iſaias the Prophet*] This ſheweth that he had ſome knowledge of the true God, & that he came not to worſhip according to his own fancy, for he joyned reading Gods word, with his external worſhip which was to direct him therein.

v. 29. *Then the ſpirit ſaid unto Philip*] By revelation, or Divine inſpiration.

v. 30. *Philip ran thither, &c.*] He readily obeyed Gods command, and found him to whom he was ſent ſtudious of the way of God: therefore he aſked him, whether he underſtood that which he read, with purpoſe (according to the guidance of Gods Spirit) to interpret it unto him.

v. 31. *how can I except, &c.*] That is, except ſome who underſtandeth it, interpret it unto me, here appeared a very religious comity in ſo great a perſon, ſo wel taking Philips queſtion, and meekly acknowledging his ignorance: therefore he invited Philip to come into his charet and ſit with him.

v. 32. *he was led as a ſheep to the ſlaughter*] Iſa. 53. 7. as a ſheep in reſpect of his patience, and as a ſacrifice for our ſins: as a ſheep for our redemption, ἀλλὰ ποιμαίνει τὸν Ἰσραήλ. *Gr. Nazian. ora.* 35. yet is he the ſhepherd, to feed and keep his Iſrael.

v. 33. *in his humiliation*] Becauſe he took on him the form of a ſervant, ſubjected himſelf to death and ſtate of condemnation, due to us; God highly exalted him. Phil. 2. 8. 9.

his judgement was taken away] When he had ſuffered death, and fully ſatisfied the juſtice of God due to our ſins, even in the loweſt degree of his humiliation, then was he delivered ſafe from that judgement, which he ſubjected to for us.

who ſhal declare his generation] τὴν δὲ γενεὰν αὐτοῦ, his age, that is the continuation of his life, for, as Rom. 6. 9. Chriſt being raiſed from the dead, dieth no more: in the *Heb.* Iſa. 53. 8. דורו *doro* (70. γενεὰν, as here) דור *dor*, is *duratio, ætas, ſeculum, &c.* So Gen. 15. 16. ſomtimes in being doubled it ſignifieth, many ages, or eternity. Iſai. 13. 20. & 60. 15. Exod. 17. 16. Iſai. 49. 11. &c. his kingdom ſhall have no end, Luk. 1. 33. and who can declare, or recken that which is eternall.

for his life is taken from the earth] His death was the paſſage to his endleſs and eternall glory.

v. 34. *Of whom ſpeaketh the Prophet this?*] He enquireth of the perſon concerning whom the prophet ſpake, becauſe that was a neceſſary degree toward the opening of this propheſie; when we doubt concerning the meaning of the Scripture, we ſhould conſult them who have knowledge and the gift of interpretation.

v. 35. *Philip opened his mouth*] This was an uſuall manner among the *Hebrews*, to expreſs a beginning to ſpeak of ſome weighty matter.

v. 36. *What doth hinder me to be baptized?*] It appeareth hence, that among other parts of Chriſtian religion, Philip had preached to him concerning baptiſme, and that this great man had admirably profited in ſo ſhort a time of hearing, as to deſire to become a Chriſtian.

v. 37. *If thou believeſt, &c.*] With a ſincere and perfect heart, without which baptiſme cannot ſave, he had here to do with a man of years, and yet an aliant, and therefore might not admit him into the church of Chriſt untill he had made profeſſion of his faith.

I believe that Jeſus Chriſt is the Son of God] As baptiſme and the effect thereof is grounded in Chriſt, ſo the Eunuch deſiring to be baptized, ſpeaketh onely of Chriſt: he knew that there was one God, who from the beginning had promiſed a Meſſias to ſave the world, now hee acknowledgeth by that he heard from Philip, that Chriſt was he, prefigured under all the legall ſacrifices and ceremonies: under this title he comprehendeth all that the Scripture ſaith of Chriſt our Saviour: the like confeſſion of faith. See in Peter, Matth. 16. 16. and here we muſt know that naming Chriſt he underſtood the Sacrament of baptiſm to be adminiſtred in the name of the father Son and Holy Ghoſt: and ſo, as in faithfull prayer, when we name one of the perſons, in him we addreſs our petitions to the whole bleſſed Trinity; ſo where we read of men baptized into Chriſt, we muſt know that it was performed in expreſs terms naming all, as Chriſt appointed, Matth. 28. 19.

v. 38. *They went both down into the water*] They were wont to dip the whole body, or go down into the water as here, and Matth. 3. 16. and ſprinkling with water hath alſo been of uſe in the Church; the effect is all one: and indeed, baptiſm is ſomtimes expreſſed by waſhing. 2 Cor. 6. 11. Tit. 3. 5. and ſomtimes by ſprinkling. Hebr. 10. 22. 1 Peter 1. 2. which doth well anſwer to the ſprinkling of the blood of Jeſus, as was prefigured in the type, the ſprinkling of the blood of the *Paſcall lambe.* Exod. 12. 3. the vertue of the Sacraments conſiſteth not in the quantity of elements, but in the power of Gods ordinance: as in the Lords Supper, it ſkilleth not, how much or little thou eateſt or drinkeſt (with diſcreet moderation) but how worthily: to him that eateth more (as to the gatherers of *Manna*) there is not the more; nor the leſs grace to him that eateth or drinketh little; ſo in baptiſm. See on v. 39.

v. 39. *That the Eunuch ſaw him no more*] He was ſuddenly taken away, and tranſported by the Spirit of God, as 1 king. 18. 12. Ezek. 3. 12. 14. this was done that the Eunuch might know that Philip was ſent to him by God. *Jerom de loc. Hebraic.* ſaith, that this water was a brook at the foot of *Bethſur*, or *Bethſoron*, where the Eunuch was baptized.

v. 40. *But Philip was found at Azotus*] That is, he was preſently at *Azotus*, a town in *Paleſtine*: ſome think this city was alſo called *Aſhdod*, one of the five cities of the *Philiſtims*; Joſh. 15. 47. wherein was that idol *Dagon.* 1 Sam. 5. 3. *Jerom. de loc. Hebr. Act.*

CHAP. IX.

Verſe 1. AND *Saul*] chap. 22. 4. 5.

breathing out threatnings] This ſignifieth a vehement heat of an enraged heart, which his very breath diſcovered in his words: being blooded in the death of Stephen, hee purſueth other Chriſtians, with the like cruell rage: the Syriac readeth here, *Saul was yet full of injuries, and cruell anger againſt the Diſciples of our Lord:* but we muſt underſtand (*againſt the Diſciples*) to be all that there profeſſed Chriſtianity, as verſe 2. appeareth.

v. 2. *and deſired of him letters*] That his perſecution might have the countenance of juſtice and authority he requireth commiſſion from the High Prieſt: for the Romans having conquered all Judea, with all the adjacent countreys, permitted the Jews to live according to their own Religion (whence the High Prieſts, as Preſidents of their Great Councell, had power to examine and impriſon any of theirs, who diſſented therein, though they had not power to determine in matters capitall) therefore Saul deſired their commiſſion to convent the Chriſtians.

to Damaſcus] *Damaſcus*, the chief City of *Syria*, bearing *North* from *Canaan*; from *Jeruſalem* ſix dayes journey.

any of this way] That is, profeſſed *Chriſtians*, chap. 24. 14. all which aggravated his ſin, in that he not onely raged in Jeruſalem, but purſued them into other cities, and in that he ſpared neither man nor woman, though they are commonly priviledged, or pittied among armed enemies, by דרך *derech, way*, the *Hebr.* underſtood *any courſe of life*, or *profeſſion*. Pſal. 91. 11. 1 Kings 15. 26.

v. 3. *ſuddenly there ſhined a light*] He willingly perſecuted, who deſired licence ſo to do; but was converted againſt his intentions, and beſides his will: God ſuffered him to gain letters, to approach near to Damaſcus, to conceive hope, and to frame bloody thoughts for the execution of thoſe cruell deſignes, and then ſuddenly he ſtayed his courſe who ran ſo headlong to his own deſtruction: ſo true is that of *Fulgentius ad Monim. l* 1. *prævenit impium, ut fiat juſtus, ſub ſequitur juſtum, ne fiat impius prævenit eliſum, ut ſurgat, ſubſequitur elevatum, ne cadat*; he preventeth the impious, that he may become holy, he followeth the holy, that he may not become wicked; he preventeth the broken that he may riſe, he followeth him that is raiſed, that he may not fall, and that ſuddenly and without and beyond their expectation. See chap. 22. 6.

v. 4. *and he fell to the earth &c*] Caſt down by the power and appearing Majeſty of Chriſt (See Joh. 18. 6.) aſtoniſhing and terrifying him.

why perſecuteſt thou me?] See on chap. 4. 26. This ſheweth that thoſe who perſecute the ſervants and profeſſours of Chriſt, in them perſecute Chriſt himſelf, who liveth in them. Gal. 2. 20. See Matth 25. 40. Iſaiah 63. 9. Zach. 2. 8. for he is the head of the Church. Col. 1. 18. the Saints are his members. Epheſ. 5. 30. it ſhould teach perſecuters a cautious moderation (See chap. 5. 35.) and us who ſuffer, patience; *rejoyce in as much as ye are partakers of Chriſts ſufferings*. 1 Pet. 4. 13. See verſe 5.

v. 5. *and he ſaid, who art thou Lord?*] Theſe words proceed from an aſtoniſhed minde, in ſuſpence and doubt what to do: being dejected and humbled, he is now prepared to receive Gods commands, who before in his *Phariſaical* heigth of minde was upon a furious march againſt him.

Jeſus whom thou perſecuteſt] See on verſe 4. in that thou perſecuteſt them that profeſſe my name, who are one with me their head.

to kick againſt the pricks] This was a proverbiall ſpeech, noting their contumacy and folly, who would obſtinately hurt themſelves in purſuit of others: it ſignifieth here, a reſiſting God to a mans own hurt. Jer. 7. 19. 1 Cor. 10. 22.

v. 6. *what wilt thou have me do?*] He thought he had done right before (See John 16. 2. Phil. 3. 6.) but now finding the power of God reſiſting him, he ſubmitteth, and deſireth to know the will of God, thus extraordinarily calling him from his intentions. See Pſal. 25. 4.

ariſe and go into the city] That is, into Damaſcus (verſe 8.) now near, verſe 3.

it ſhall be told thee there what thou &c.] That is, there Ananias ſhall inſtruct thee concerning my will: thus Chriſt who could as eaſily have told him immediately what he would have him do, would yet ſend him to *Ananias* (*Ananias* as ignorant of Gods will herein, as Saul, at preſent, and ſtarting at, and declining the office enjoyned him) to confirm the authority of mans miniſtry; to teach all hearers to attend unto it as the very ordinance and power of God to ſalvation. Rom. 1. 16. and to free the preaching of *Paul* from all ſuſpition of compact: he could likewiſe, *eâdem operâ* have inſtructed that devout *Centurion Cornelius* (chap. 10.) by the Angel, but he cauſed him to ſend for *Peter* to Joppa, to come and enform him, for the ſame end.

v. 7. *hearing a voice*] That is, *Sauls voice* (as chap 22. 9. See Dan. 10. 7.) not the voice of Chriſt, except ſome confuſed ſound, the meaning whereof they knew not.

but ſeeing no man] No man ſpeaking to *Saul*.

v. 8. *he ſaw no man*] He was ſmitten blinde by the brightneſſe of that light which ſhined unto him: to teach him that he was ſpiritually blinde in his opinion of wiſedom, and rage againſt Chriſt.

v. 9. *and neither did eat nor drink*] So much was he amazed at that which happened to him; it may be then was his *rapture* which he ſpeaketh of 2 Cor. 12. 2.

v. 10. *a diſciple at Damaſcus named Ananias*] Thus God would beat down *Sauls* arrogancy; ſending him, not to any of the Apoſtles for direction, but to an inferiour Chriſtian.

to him ſaid the Lord in a viſion &c.] This was neceſſary to prepare *Ananias*, leſt otherwiſe he ſhould have been hindred by fear of *Saul*, from the duty enjoyned him for *Sauls* converſion: though he knew that God called and commanded, yet he excuſed; ſo did *Moſes*. Exod. 3. 11. &c. Exod. 4. 1. 10. &c. therefore God confirmed him.

v. 11. *called Saul of Tarſus*] This was a famous city of Cilicia near Antioch. chap. 21. 39. now called Hama.

for behold he prayeth] It appeareth that God revealed to *Ananias*, that *Saul* prayed, and how he would enlighten him body and ſoul, and therefore commanded him to repair to him for the accompliſhment thereof.

v. 12. *and hath ſeen*] Or, *he ſaw*; it is doubtfull whether theſe words be a continuation of Gods ſpeech to *Ananias*, or *Lukes* concerning *Sauls* viſion; ſome think the former moſt probable.

v. 13. *Lord I have heard by many of this man, &c.*] Here was *Ananias* infirmity: fleſh and blood objecteth many lets, and fears to divert men from, or to hinder them in the ſervice of God; but the Spirit of God prevaileth in them againſt all.

v. 14. *and here he hath authority &c.*] His name was ſpread far and near for a bloody perſecuter, the more famous was his converſion: and it appeareth that the Saints at Damaſcus had knowledge of his coming now, and commiſſion againſt them.

v. 15. *a choſen veſſel unto me*] σκεῦος ἐκλογῆς, *a veſſel of election*; it is an *Hebraiſme*, importing a choice, or elect veſſel; σκεῦος hath a more generall ſignification, and is put (as כלי *cheli* with the Hebr.) for a veſſel, receptacle, or any inſtrument or utencill: here it ſignifieth one whom God had choſen, to bear the divine treaſure of the Goſpel, to the Gentiles. 2 Cor. 4. 7.

v. 16. *I will ſhew him how great things he muſt ſuffer*] He muſt ſuffer many things for my names ſake, whereof I will before inform him, to frame him to invincible patience.

v. 17. *putting his hands upon him &c.*] *Ananias* ſheweth his obedience in going, and God his purpoſe to confirm the authority of the externall Miniſtry, in directing it ſo, that *Saul* ſhould receive his ſight by the impoſition of *Ananias* hands, who could have reſtored him to a double ſight by his own immediate power; concerning impoſition of hands, ſee ch. 6. 6.

brother Saul, the Lord &c.] He being aſſured by Chriſt of his converſion and adoption in Chriſt, ſaluteth him by the name of brother: alſo he ſheweth his authority and miſſion from Chriſt, which that *Saul* might be aſſured of, he nameth a private token, Chriſts appearing to him by the way as he came: and the end of his commiſſion, that he might receive his ſight, and be indued with ſuch admirable gifts of the holy Ghoſt, as might further enable him to his charge, and confirm him in the faith and truth of Jeſus.

v. 18. *fell from his eyes*] Theſe ſcales falling off, ſhew that his blindneſſe was not ordinary, but ſuch as might minde him of his former ſpirituall blindneſſe: for though being brought up at *Gamaliels* feet, he had much profited in that kinde of learning, yet his ſelf, after his illumination, accounted that knowledge no better then blindneſſe. Phil. 3. 7, 8.

and was baptized] It was neceſſary for him by this ſolemn ſigne and ſeal of Gods covenant of grace, to give his name to Chriſt, to teſtifie his converſion, and to confirm his faith in Chriſt, and him in the profeſſion of the Goſpel.

v. 19. *when he had received meat &c.*] A prudent and moderate care of health muſt be had, whereby we may be enabled to our calling. 1 Tim. 5. 23. ſuperſtitious abſtinence is will-worſhip. Coloſ. 2. 18. and doctrine of devils. 1 Tim. 4. 4. 1 Tim. 5. 23.

certain dayes with the diſciples] He joyned no more with Chriſts profeſſed enemies, but with the Saints: it ſkilleth much what company we keep. See 1 Cor. 5. 9. 11. Pro. 1. 15. & 2. 12. & 5. 8

v. 20. *and ſtraitway he preached Chriſt &c.*] Declaring him to be the Son of God, and Saviour of the Elect, which doubtleſſe he copiouſly delivered. (See verſe 22.) by that largeneſſe of heart which the holy Ghoſt gave him, beating down that double errour of the Jews, who thought, 1. that this Jeſus the Son of *Mary*, was not Chriſt. 2. That the Meſſias, was to be a meere man, a victorious and glorious ſecular Prince.

v. 21. *were amazed*] Becauſe in his ſuddain converſion they perceived the hand of God: this made his preaching more powerfull and effectuall in them.

is not this he that deſtroyed, &c.] Remembring his former actions, they admire that ſuch a perſecutor ſhould now preach the ſame Goſpel which he ſo lately, and violently oppoſed and they glorified God for him, ſee Gal. 1. 23. 24.

v. 22. *proving that this is very Chriſt*] By comparing or matching places of Scripture. See chap. 17. 11. and 18. 28. So the word συμβιβάζων ſignifieth, ſaith *Budeus* on this place, *ex collatione ſacrorum vaticiniorum docens & probans*, teaching and proving by comparing ſacred propheſies.

v. 23. *after that many dayes were fulfilled*] That is, three yeers. Gal. 1. 8.

v. 24. *but their laying await was known of Saul*] 2 Corinth. 11. 32.

v. 25. *the Diſciples took him by night*] That is the faithfull Chriſtians, thus provided for his ſafety.

v. 26. *but they were all afraid of him*] Between his converſion and coming again to Jeruſalem, were three years expired, Gal. 1. 17. 18. wherein he preached in ſome parts of *Arabia*, and thence came back again to *Damaſcus*: in this time was the conſpiracy of the unbelieving Jews againſt him: he eſcaping, and coming to *Jeruſalem*, and deſiring to unite in externall communion with the Diſciples, as now he did in the faith of Chriſt, they remembring his former rages againſt them, ſuſpected his pretences; which was a great try all to him.

v. 27. *But Barnabas took him, &c.*] Of him ſee chap. 4. he being thereto incited by the holy Ghoſt preſented Saul to Peter and James, acquitting him from the jealouſy they had of him: which he did by three arguments. 1. Becauſe he had ſeen the Lord Jeſus in the way, when he was going to Damaſcus to perſecute. 2. Becauſe Chriſt had ſpoken to him. 3. Becauſe he had boldly, and openly preached the Goſpel at Damaſcus.

v. 28. *was with them coming in, and going out*] Converſant with them, that is Peter and James, Gal. 1. 18, 19.

v. 29. *he ſpake boldly*] He openly profeſſed the Goſpel of Chriſt.

the Grecians] Acts 6. 1.

v. 30. *forth to Tarſus*] See on verſ. 11. that he might preach the goſpel to his own countrimen.

v. 31. *then had the Churches reſt*] When *Saul* (againſt whom the adverſaries were implacably enraged) was gone out of their ſight.

were edified] In that the Chuch ſtill encreaſed in the number of the faithful, and they in knowledge, faith, love, and holineſſe: this word *οἰκοδομούμεναι, edified*. is a metaphorical expreſſion taken from building; ſpiritually the church the houſe of God, 1 Tim. 3. 15. (as every faithful ſervant of Chriſt, is a temple of the holy Ghoſt, 1 Cor. 3. 16. 1 Cor. 6. 19.) and we are all living materials, 1 Pet. 2. 5. prepared and fitted here by the word preached, which is compared to an hammer that breaketh the rock, Jer. 23. 29. ſo as that there ſhall be in the finiſhing and ſetting all up in heaven, no noiſe thereof; as in the building of *Solomons* temple, 1 Kings 6. 7. there was neither hammer nor ax heard.

v. 32. *all quarters*] Where the Saints were, whom he was to viſit, to confirme them in the faith.

at Lydda] This town in *Jeroms* time was called Dioſpolis: it was a famous place, not far from the Mediterrane ſea: neer to this was Joppa, now named Japha. (Syr. לוד *lud*, and Hebr. לד *lod*,) 1 Chron. 8. 12. in the tribe of Benjamin. See Ezra 2. 33. Nehemiah 7. 37.

v. 33. *a certain man named Æneas*] Mentioning the diſeaſe, and the antiquity thereof before the cure, he ſetteth out the excellency of the miracle, and certainty of the hiſtory.

v. 34. *Jeſus Chriſt maketh thee whole, ariſe, &c.*] This he ſaid, being aſſured of the will of God herein, ſhewing that himſelf was but a ſervant unto the power of Chriſt, who wrought the cure.

make thy bed] As they who have ſlept, riſing caſt up their bed: this ſheweth that he was perfectly cured and enabled ſo to do.

he aroſe immediately] Which ſheweth that it was done by a divine power: art worketh in time and by degrees, but God when he pleaſeth in an inſtant.

v. 35. *all that dwelt*] As many as ſaw it; very many.

and Saron] Σάρωνα, Hebr. שרון *Sharon*, Iſaiah 33. 9. 1 Chron. 27. 29. 70. Σάρων, a champion countrey, or tract of fruitful land between Cæſarea of Paleſtine, mount Tabor, and the lake of Geneſareth, running along beyond Joppa: this place it ſeemeth was neer Lydda. See *Jerom de loc. Act.* and *Joh. Druſ. ad Voc. N. T. com. 1. Saronas.*

v. 36. *was at Joppa*] A city by the ſea ſide. See on v. 32. and Chap. 10. 5.

v. 37. *whom when they had waſhed*] They uſed to waſh their dead, and to anoint them before they put them into the linen in which they buried them.

v. 38. *they ſent unto him two men, &c.*] Here they ſhewed their faith and charity, deſiring that the pious woman might recover, and be longer profitable unto the Church.

v. 39. *Peter aroſe and went*] Both they who ſent for him, and Peter going, were directed ſo to do, by the holy Spirit and providence of God, for the advancement of his glory and the confirmation of the truth of the goſpel, elſe might it have ſeemed a ſtrange requeſt of the one, or undertaking of the other, to raiſe the dead.

ſhewing the coats] Which ſhe made to give to the poor.

v. 40. *put them all forth*] Probably he either meaneth all thoſe, who with importunate mourning might diſtract him praying; or, *all*, here, as verſe 35. and many other places, goeth for *many*. Syr *he put out all the men.*

opened her eyes] Her life being reſtored at that word, *Tabitha ariſe*. ſhe looked and ſate up.

v. 41. *preſented her alive*] Syr. *he gave her to them alive*: that is reſtored again to life.

v. 42. *many believed*] This was the end and fruit of the miracle, to bring them by faith to CHRIST and eternal life.

v. 43. *he tarried many dayes*] Until *Cornelius* by Gods appointment, ſent for him hence, Chap. 10. 6. 24, &c. it is likely that he ſtayed here to inſtruct them further in the truth of Chriſt, and to confirm them in the faith.

CHAP. X.

Verſe 1. *Cornelius*] An Italian Captain of the garriſon Souldiers of the Romans at Cæſarea.

v. 2. *a devout man*] It ſeemeth he was a Proſelyte in heart, though not of the circumciſion and open profeſſion.

with all his houſe] This was a good ſigne of his devotion, that his ſervants alſo feared God: and a good example for Maſters of families thus to order them: it was holy *Abrahams* praiſe, Gen. 18. 19.

to God alway] His prayers are commended, 1. from the object he prayed to God; not as the ſuperſtitious to creatures: 2. from their perſeverance, they were not by certain fits, in ſome fear or danger onely (then even *Jonahs* marriners will be devout, Jon. 1. 6.) but always without ceaſing, not without intermiſſion.

v. 3. *He ſaw in a viſion*] Not in a trance or rapt of ſpirit, but in a viſion, and that not obſcurely, but ſenſibly and evidently.

the ninth hour] Which was one of the Jews ſet hours of prayer, Chap. 3. 1. See Exod. 29. 41.

v. 4. *thy prayers and thine alms, &c.*] It is a manner of expreſſion borrowed from their burnt-offerings, which they called חולות *holoth, aſcenſiones, holocauſts, burnt-offerings*, Deut. 12. 6, &c. or *aſcenſions*: (it is of the verb הלה *halah, aſcendit, &c.*) or *incenſe*, whereof *David* ſaith, Pſalm 141. 2. let my prayer be ſet forth before thee, as *incenſe*: and Rev. 8. 4. *the ſmoak of the incenſe which came with the prayers of the ſaints, aſcended up before the Lord, out of the angels hand.* So came up *Cornelius* alms with his prayers for a memorial before God; with *ſuch ſacrifices God is well pleaſed*, Hebr. 13. 16. ſuch contributions to the ſaints the Apoſtle calleth, *an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God*, Phil. 4. 18. without charity God accepteth no ſacrifice of prayers, Matth. 5. 23. 24. Prov. 21. 13.

v. 5. *now ſend men*] The angel ſeemeth to reſigne the office of teaching to *Peter*, whom God had aſſigned thereto: ſo did Chriſt to *Ananias*, Chap. 9. 10. God will be heard in thoſe men whom he appointeth to preach, Luke 10. 16. and it is very dangerous to contemn his ordinance.

to Joppa, and call] See on Chap. 9. 36. it was a port town, where *Jonah* took ſhipping when he would flie from God, Jon. 1. 3. here dwelt *Simon* the tanner where *Peter* lodged, verſe 6. *Hebr* יפו *Japho*, *Gr.* Ἰόππη: a very ancient town of Paleſtine, ſo named for it beauty, of יפה *japha, pulcher, formoſus*, as ſome think: others ſay of יפת *japheth*, in *Jeroms* time it was called Joppe, *ib. in loc. Actor.* now Jaffa, *G. Mercat. Atl. min. in terra ſanct.*

v. 6. *he lodgeth with one Simon, &c.*] Theſe particular inſtructions not only informed him where to finde *Peter*, but alſo confirmed him in his faith and obedience to Gods command.

v. 7. *a devout ſouldier*] See on v. 2. though it were in carnal reaſon full of danger to change religion, ſpecially in compliance with thoſe who were commonly accuſed of attempting new matters in the government of Paleſtine and Syria, yet *Cornelius* faith in God overcometh theſe difficulties, and preſently ſent according to Gods command: in matters of religion we muſt rely on Gods commandments, wherein delayes are dangerous, and not on carnal reaſon. The ſouldier he entruſteth, was formed according to the happy example of his maſter, verſe 2. and in his devotion not onely expreſſeth his maſters religious care to teach his family by precept and example (that moſt powerful Rhetorick) but alſo his obſequious readineſſe to learn good. In every calling men may ſerve the Lord: theſe ſhall riſe in judgement to condemn wicked ſouldiers.

v. 8. *declared all theſe things unto them*] Which he did, as to furniſh them for their treaty with *Peter*, ſo to encourage them in this ſervice, wherein the cauſe of God, and his and their ſalvations were intereſſed: his choice of ſuch men of truſt is imitable.

v. 9. *about the ſixt hour*] About noon which was another hour for prayer, Pſalm 55. 17. he went up to the top of the houſe, which was flat rooft.

v. 10. *he fell into a trance*] A Super natural elevation of the minde, by the Spirit of God, filling all the ſenſe and faculty of the ſoul with a Divine revelation.

v. 11. *and ſaw heaven opened*] This was the viſion which he ſaw, we may not think this viſion, reall or ſenſible according to the outward man: his *ecſtaſie* gave him other eyes, that is ſpirituall.

v. 12. *were all manner of four footed beaſts*] Wherein ſeemed to him to be all manner of beaſts, and creatures, as well thoſe which by their law were to be accounted unclean, as others.

v. 13. *and eat*] That is, indifferently without any reſpect to the diſtinction of clean and unclean: and therefore

God affected him with ſo ſharp and ſodain an hunger, verſe 10. becauſe he meant to preſent him a viſion ſuitable thereto.

v. 14. *common or unclean*] That is, which the preſcript of the law made ſuch. See Mark 7. 2. See Deut. 14. 4. &c.

v. 15. *what God hath cleanſed*] By taking away the difference, which he had put for the time of the ceremoniall law only: by this he was taught, not to abhor the Gentiles, ſeeing God had taken away the difference. Epheſ. 2. 14.

call thou not common] Or unclean *μὴ κοίνε*, (See on Matth. 15. 11.) *Syr. ne contamines*: do thou not ſay, or make as unclean, that is, in thy eſteem or vallew of them: ſo the Hebrews uſed to ſpeak: as Prov. 17. 15. מצדיק רשע *matſdik raſhad*, *juſtifying the wicked*: that is, accounting the wicked juſt; So the 70. *ὃς δίκαιον κρίνει τ ἄδικον*, &c.

v. 16. *Received up again*] That is, ſeemed in this viſion to be taken up again.

v. 17. *while Peter doubted, &c.*] *διηπόρει. Syr.* מתדמר *methdamar, wondred*: but *διαπορεῖν* ſignifieth (as hath been noted) ſuch a ſuſpenſion of the minde, as perplexeth and ſtraitneth it ſo, that one knoweth not what to do.

what this which he had ſeen, ſhould mean] *τί ἂν εἴη.* So the *Syr. what it ſhould be*: that is, what it ſhould ſignifie.

behold the men] The ſervants and the ſouldier which *Cornelius* ſent v. 7, 8.

v. 18. *And called*] As ſtrangers in civility uſe to do: the rather, becauſe they being Gentiles (with whom the Jews converſed not) would not by any importunity give offence: a good pattern for all godly ſouldiers.

v. 19. *while Peter thought on the viſion*] While his thoughts were troubled, and he ſeriouſly meditated on that which God had ſhewed him and ſaid unto him.

the Spirit ſaid unto him] By an inward revelation, the holy Ghoſt further, and more evidently inſtructed him what the meaning of the viſion was: God will never leave them without ſufficient inſtruction who faithfully meditate on that he reveileth to them.

v. 20. *doubting nothing*] *μηδὲν διακρινόμενος. διακρίνεσθαι*, is in matter of judgement to waver, as now inclining to one ſide, and then to another: *Budæus* interpreteth this place, without any *diſpute*, not doubting, *citra hæſitantiam; qui enim hæſitant, ſecum ipſi diſputant ſententiis alternantibus*: without heſitation or ſticking: for they that doubt, or ſtick at a thing, diſpute with themſelves with variable concluſions, this ſheweth how our mindes ought to be reſolved toward Gods word, we muſt not waver. See Rom. 4. 20. & 14. 23. there can be no peace or reſt of conſciences, but on Gods word, and reſolute adhering to the ſame.

I have ſent them] I moved them that ſent them: ſo that here is nothing fortuitous, but all directed by Gods Spirit, and holy providence.

v. 21. *What is the cauſe, &c.*] what buſineſs have ye with me? he knew not yet whither all this tended, and therefore enquired he more affectionately.

v. 22. *a juſt man, &c.*] He being a Gentile and a ſouldier, they give *Peter* his character, in three excellent attributes, 1. that he was a juſt man. 2. that he feared God. 3. that he lived in the good opinion and report of all the Jews that knew him: and this, not (as officious ſycophants uſe) to flatter him; but to do him right, and ſpecially to free *Peter* from ſuch jealouſie as might otherwiſe, make him fearfull to come to him: in all, here is a good example for ſervants, ingenuouſly to give their maſters their due honour, and faithfully to obey them.

was warned from God by an holy Angel] See Matt. 2. 12. this was their main argument to perſwade *Peter* to go, becauſe God called him, and had an hand in all this.

v. 23. *and lodged them*] Courteouſly entertained them as gueſts and ſtrangers, *ξενίζειν* ſignifieth alſo *ξενίας χάριν τινὰ ὑποδέξασθαι. Suidas*: to receive one for hoſpitality ſake, or to hoſpitality: a good example to all good men. See Heb. 13. 2. 1 Tim. 5. 10. Gene. 18. 2. 3. Gene. 19. 1. 2. 3. Exod. 2. 20. Judg. 19. 20. ſpecially for prelates. 1 Tim. 3. 1.

On the morrow, &c.] Here was Peters ready obedience to God.

and certain brethren] So the unanimous Chriſtians eſteemed each other. See chap. 9. 17. theſe out of thankfullneſſe and honour to Peter, would accompany him on the way, but Gods providence ſo diſpoſed of it, that they alſo might be witneſſes of his grace and mercy to the gentiles.

v. 24. *his kinſmen, &c.*] To the end that they alſo might be partakers of the grace and mercy of God with him.

v. 25. *worſhipped, &c.*] Not as God, with Divine worſhip; yet with too much humility, which Peter correcteth: ſee Rev. 12. 19. & 22. 8. *προσεκύνησεν* here tranſlated (*worſhipped*) ſignifieth alſo ſaluted reverendly. So the Hebrews uſe their verb שחה *ſhacha*, to fall down, or bow down to adoration Divine, or civil, Gen. 23. 7. *Abraham aroſe* ויקם וישתחו *waijiſhtachu*, *and bowed himſelf to the people of the land*, 70. *προσεκύνησε τῷ λαῷ*, the word here uſed: ſo that *προσκυνεῖν*, importing both *to adore*, or *worſhip* with Divine worſhip; and to ſalute with civil worſhip, ſuch as man oweth to man reſpectively: we cannot reaſonably think, that Abraham adored the people as God, or *Cornelius Peter*; yet it appeareth that *Cornelius* being ſtricken with reverence at the preſence of ſo great a ſervant of God, exceeded the bounds of mere civil reſpect, as appeareth by Peters words, v. 26.

v. 26. *I my ſelf am alſo a man*] This ſheweth that *Cornelius* falling down, too much enclined to the *impropriation* of Gods honour, and giving it to a creature, which Peter prohibiteth by this reaſon, *I my ſelf am a man*: he need ſay no more: man muſt adore his creator, but not be adored by his fellow creature: here is no kiſſing of Peters feet.

v. 27. *as he talked with him*] As Peter went on talking with *Cornelius* into his houſe, probably they declared either to other, the work and providence of God in their meeting, Peter excuſing himſelf thereby, for his coming to the Gentiles; and *Cornelius*, for his ſending for him.

v. 28. *A man that is a Jew*] John 4. 9. & 18. 28. The law of God forbade them to marry with heathens, to have familiar converſation with them, &c. but their tradition barred them from eating with them, or coming into their houſes, &c. chap. 11. 3. ſo that where Peter ſaith it is *unlawfull*, beyond that which the law of God prohibited, you muſt underſtand Peter to ſpeak *ἀπὸ κοινοῦ*, after the common tradition, or ſenſe of the Jews.

one of another nation] Being a Gentile, and not a Jew.

common or unclean] Meaning in reſpect of the diverſity of nations; for now he hereby underſtood, that God would call the Gentiles to faith and ſalvation by Chriſt.

v. 29. *I ask therefore, for what intent, &c.*] It is probable that he ſaith this for the companies ſake aſſembled there, that they alſo might be acquainted with the whole paſſage, and ſo be better ſatisfied, and more attentive unto that which they ſhould here: for the ſervants by the way, and *Cornelius* in that diſcourſe they might have going into the houſe, probably had given *Peter* ſome light concerning the buſineſs.

v. 30. *Untill this hour*] Untill this time of day. See v. 3. untill about three of the clock in the after-noon.

a man ſtood before me] The Angel in mans ſhape, verſe 3.

v. 31. *thy prayer is heard*] See v. 4.

v. 32. *ſend therefore*] See v. 5.

v. 33. *immediately therefore I ſent to thee*] This probably he ſaid to aſſure Peter, that he would be a carefull and attentive hearer of the myſteries of faith.

thou haſt well done] This is a kinde of thankfull acknowledgement of *Peters* care and pains taken in comming to him.

We are all here preſent before God] Thus he declareth for himſelf, and his friends and family, their attention, and future obedience to his doctrine: ô that this thought were in all that hear the word of God, *we are all here preſent before God*.

v. 34. *Of a truth*] Certainly. See Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.

no reſpecter of perſons] Or, hath no regard in his acceptance, to the externall condition of the perſon, as, of what nation, family, name, or quality he be of, he ſpeaketh here of thoſe following degrees of grace, faith and obedience, which where ever they are found, tis evident they are acceptable to him.

v. 35. *he that feareth him*] He that is truely religious toward God, and juſt toward man: by the fear of God the Hebrews underſtood, the whole worſhip of God: *Peter*, intimating that *Cornelius* feared God in that he believed in him, that came into the world to ſave ſinners, ſheweth that the Sacraments are ſeals of *adoption*, in children, and of faith, of thoſe who are of years, as Rom. 4. 11. So that they are deceived who ſo tie the holy Spirit, and the effects thereof, to the receiving the Sacrament of baptiſm, as if none could fear God, or be accepted of him, and ſaved by him, who is not baptized: for firſt, none before Chriſt received this ſeal, as ſince we do; & next, it is the contempt, not the privation, which he herein condemneth. (See v. 44. and John 3. 5.) here it appeareth, that *Cornelius* was accepted of God, before he had received the externall ſeal of his covenant.

v. 36. *preaching peace*] That is, reconciliation between God and man, through Chriſt. Iſa. 57. 19. Ephe. 2. 14. 16. 17. Col. 1. 20

Lord of all] Not only the God of the Jews, but of the Gentiles alſo; and he will gather his elect out of all the world, Rom. 2.30. & 10.12.

v. 37. *After the baptiſme*] That is, after John, the forerunner of Chriſt, had preached, and baptized in his name.

v. 38. *God anointed Jeſus*] That is, indued his humane nature, with the graces of the Holy Ghoſt, and conſecrated or dedicated his whole *perſon* to the office of a mediatour, both which were prefigured, by the ancient rite of anointing.

for God was with him] In the fulneſs of the deity, as he was the eternal Son. Col. 2. 9. and in power, grace and favour, as he was *man* and *Mediatour*. John 8. 29. & 16. 22.

v. 39. *and we are witneſſes*] We the Apoſtles who attended on him, choſen for this end, that we might teſtifie what doctrine he preached, and what miracles he did, as verſe 41. 42.

Whom they ſlew, &c.] Thus ſpeaking of the death of Chriſt, he mentioneth the ingratitude and inhumanity of his countrey-men the Jews toward Chriſt; and that we might conſider what he ſuffered to deliver us from the curſe of the law. See Gal. 3. 13. Deut. 21. 23. Here ſee how neceſſary, a good end propoſed, and a good intention is to every action? for albeit, as *Lactantius* ſaith well *lib. 3. cap.* 15. *nihil intereſt quo animo facias, quod feciſſe vitioſum eſt*: it ſkills it not with what intention thou doeſt, that which is wicked to be done: yet doing any thing with an evil intention though the thing done were ſo far decreed of God, as that he will draw good out of that evil (as it was in Chriſts death for our redemption) yet is that ſame action a ſin in the agent, or agents: Gods goodneſs (ſo much above all evil, ſo invincible, that he draweth a good end out of the wicked actions of men) doth no wayes juſtifie the ſins of men, becauſe he never decreeth ſin. See Gen. 50. 20. 1 Kin. 12. 8. 15. 19. 1 Sam. 10. 26. 27.

v. 40. *him God raiſed*] Leſt the Gentiles ſhould think, therefore Chriſt, whom theſe men preach is deſtroyed, he preſently inferreth, that (which declared him to be the Son of God. Rom. 1. 4. and conquerer of death and hell) he was raiſed up from the dead.

v. 41. *Not to all the people*] God ſhewed Chriſt alive from the dead, but not to all the Jews, but to all thoſe who were appointed witneſſes of the ſame; and thoſe not a few: he was ſeen alive after his reſurrection from the dead, to above five hundred brethren at once. 1 *Cor.* 15. 6. he appeared not to the enemies, becauſe his ſtate of humiliation and ſuffering by them, was finiſhed; and it concerned not them (whoſe impenitency and unbelief he knew and foreſaw) otherwiſe then that they ſhall ſee him coming again in the clouds to judge them. Rev. 1. 7.

v. 42. *commanded us to preach*] See chap. 1. 8. Luk. 24. 47. 48. Mark 16. 15. Matth. 28. 19.

of quick and dead] Of thoſe who being found alive at his coming, ſhall be changed; and of thoſe that ſhall be raiſed from the dead, to come to judgement. 1 Theſ. 4. 15. Rom. 14. 9. 2 Tim. 4. 1. 1 Pet. 4. 5.

v. 43. *to him give all, &c.*] Jer. 31. 34. Mich. 7. 18. Luke 24. 27.

through his name] By his merit.

v. 44. *while he yet ſpake*] The Holy Ghoſt accompanieth the ſincere preaching, and attentive hearing the word.

the Holy Ghoſt] That is, the graces of the Holy Spirit, in illumination, regeneration, and the gifts of tongues, &c. By this miracle God declared, that the merit of Chriſts paſſion belongeth aſwell to the Gentiles as to the Jews; and that (the Spirit, thus coming on theſe before baptiſme) the righteouſneſs of God is not attained by any thing externall, without the inward working of his Spirit, which here came on Cornelius, being neither circumciſed nor baptized. See on verſe 35.

v. 45. *Becauſe that on the Gentiles*] They did not before this, underſtand, that the grace of God appertained unto them, which had been ſo long (like the dew in Gideons fleece) diſtilled only on the Jews. Pſal. 147. 19. 20.

v. 46. *for they heard them ſpeak*] It was the vulgar errour of the Jews, that the covenant of grace, and the Meſſias, belonged only to themſelves, but now they perceive that the Gentiles alſo had intereſt therein, hearing them ſpeak unſtudied languages, they knew that they had received the holy Ghoſt.

then anſwered Peter] This is an uſuall manner of ſpeaking with the *Hebrews*, *then anſwered*, for then ſaid, &c. ſo the *Syr.* ואמר *vemar*, *and he ſaid*: Peter ſeeing what was done better underſtod what thoſe gifts of the holy Ghoſt meant, to wit, that the believing Gentiles ſhould alſo be partakers of Salvation by Chriſt.

v. 47. *Can any forbid water*] He reaſoneth from the thing ſignified, unto the ſigne, and this queſtion is in effect a vehement aſſertion, as if he had ſaid, we ought not to withhold the ſigne; it were a ſin to deny it: this reaſon may thus, more at large, be formed. Thoſe that are in Chriſt by the inward effect of the Holy Ghoſt, ought to be implanted into the Church by baptiſm; but theſe Gentiles are in Chriſt by the inward effect of the Holy Ghoſt, therefore they ought to be implanted into the Church by baptiſme; the ſame reaſon will conclude for baptizing infants, whom the Holy Ghoſt hath made, and pronounced holy, if born of believing parents. 1 Cor. 7. 14. the meaning of theſe words is; ſeeing God hath given them the inward grace and Spirituall part, ſhould we, who are but Miniſters, deny to communicate to them the external ſigne and ſeal of incorporation into Chriſts body the Church?

v. 48. *To be baptized in the name of the Lord*] For baptiſm is the ſign whereby believers are openly declared to be the people of God: that which he ſaith, *in the Name of the Lord*, we muſt underſtand as relating to the uſe, not the form of baptiſm: they were baptized in the name of the Father, Son, and Holy Ghoſt, as Chriſt commanded, Matth. 28. 19. but here, baptizing in the name of the Lord importeth, conſecration to the Lord Chriſt, and implantation into the Church whereof he is the head. So chap. 2. 38. chap. 8. 16. and chap. 19. 5.

to tarry certain dayes] Cornelius and the Church in his houſe prayed him to tarry, both that they might be further inſtructed, confirmed, and comforted by his Miniſtry, and alſo to expreſs their thankfulneſs to him for ſo great a bleſſing as God had ſent them by his miniſtry: the beſt have ever need to learn, and to be confirmed: and by our deſire to know more, we may, not obſcurely gather, how we have profited: no man hath ever taſted of true grace offered in the Goſpel, but he deſireth more.

CHAP. XI.

Verſe 1. That the Gentiles alſo had received*] Which was yet a wonder to them: a myſtery hid from the beginning of the world. Ephel. 3. 10. 11. which cauſed the holy Angels to ſtand at gaze. See 1 Peter 1. 12. the Jews held the Gentiles as wicked incorrigible, deſperate ſinners, and mere aliants from God. See Epheſ. 2. 12.

v. 2. *that were of the circumciſion*] So were alſo all the beleeving Jews, who did not quarrel with him neither are here mentioned: but this pointeth at them only, who were too much addicted to legall ceremonies, in ſo much that they thought circumciſion ſimply neceſſary to ſalvation. See chap. 15. 1. 5. and would have the believing Gentiles alſo circumciſed.

v. 3. *thou wenteſt in to men uncircumciſed*] Chap. 10. 28. Thus they accuſe Peter, as if it had been ſome greivous ſin: whereas the law of God forbade not all commerce with Gentiles, but that only which might corrupt them.

v. 4. *Peter rehearſed the matter in Order, &c.*] Peter willingly ſubmitted to the judgement of the Church, to give them account of that he had done. (See 1 Cor. 14. 29.) by this means he both taught us what every one of us ought to do, and alſo better inſtructed them who erred. Peter pretended not to be above the Church.

v. 5. *I was in the city Joppa praying*] This whole narration, See chap. 10. 9. &c.

v. 15. *as on us, &c.*] Chap. 2. 4. In the like power, though not in the ſame ſignes of fiery tongues, nor with the ſame degrees of fulneſſe.

v. 16. *John indeed baptized with water*] John 1. 26.

v. 17. *What was I that I ſhould withſtand*] This was Peters concluſion when he had rehearſed the matter: the meaning is; ſeeing that God hath made the Gentiles equall in grace, with the Jews converted to Chriſt, it was not in me to deny them an equall ſhare and communion in the external ſeals and ſignes thereof: he that ſhall exclude thoſe who have received the graces of Gods ſanctifying Spirit, by barring them from the externall communion of the Church; in the rule (by Peters concluſion) are reſiſters of God.

v. 18. *They held their peace*] They reſted ſatisfied; which is indeed the property of good men, who contend not ſo much for victory, as for truth; whereas the perverſe will be ſatisfied with no reaſon.

v. 19. *They which were ſcattered*] Chap. 8. 1.

Phenice] A region of *Syria*.

Cyprus] An Iſle in the *Carpathean* Sea, between *Cilicia*, and *Syria*.

Antioch] A famous city in *Syria*, near *Cilicia*.

v. 20. *Cyrene*] There were two cities of this name, one in Lybia. chap. 2. 10. the other in Aſſyria.

the Grecians] He meaneth not here the ſcattered Jews (who uſed the Greek tongue in their Synagogues; as chap. 6. 1. for of them he ſpake, verſe 19.) but the Grecians which were Gentiles.

v. 21. *the hand of the Lord*] The power and grace of God, in miracles, and inward working in the hearers, accompanying their miniſtry. See Luke 1. 66. & 5. 17.

v. 22. *they ſent forth Barnabas*] Of him ſee, chap. 4. 36. the burden of forming and ordering the Church of Chriſt, appointing and deſigning Paſtours and Miniſters to the ſeveral congregations, and holding them in an holy unity, they lay now upon the Apoſtles, therefore to confirm them that were converted to the faith, they ſend this ſon of conſolation to Antioch, where a famous Church was now beginning, to order and eſtabliſh the ſame.

v. 23. *had ſeen the grace of God*] Meaning, the admirable effects thereof.

cleave unto the Lord] Deut 10. 20. & 30. 20. with ardent deſire, and zeal, reſolving to ſerve him, and to reſt aſſured in expectation of his promiſes.

v. 24. *he was a good man*] Meaning *Barnabas*. verſe 22.

much people was added &c.] They are here ſaid, *added to the Lord*, who were won to the faith in Chriſt, and the Church there preſent: mark here the fruit of Miniſters unity; many were added to the Lord; for *Barnabas* preaching was to confirm that truth which others had taught: it is not ſo where one caſteth down that which another buildeth; conſider well Matth. 18. 7.

v. 25. *to ſeek Saul*] His ambition was, that the Goſpel and glory of Chriſt, in the converſion and ſalvation of ſoules might be advanced; therefore he that might have been in great honour and eſteem at Antioch, goeth to ſeek *Saul*, that they might joyn in the work of Chriſt.

v. 26. *with the Church*] Or in the Church ἐν τῇ ἐκκλησίᾳ.

were called Chriſtians firſt &c.] Whereas before they were called diſciples, and *Nazarens* (under which name they uſed to curſe the profeſſours of the Goſpel thrice a day: as *Jerom* in Iſaiah 49. ſpeaking of the unbeleeving Jews ſaith, *ter per ſingulos dies ſub nomine Nazarenorum maledicunt in ſynagogis ſuis. See c.* 24. 5. now at Antioch they were firſt called Chriſtians. So much honour had this city, that from thence Chriſt, as it were ſpread his *banner*; that it might appear to the world, that there was a people who would follow him, and glory to be called by his Sacred Name.

v. 27. *came Prophets to Jeruſalem*] See chap. 13. 1. God then furniſhed his Church with variety of gifts: he gave ſome to be Apoſtles, ſome Prophets &c. See Epheſ. 4. 11. and inſpired theſe with revelations for the good of his Church. See chap. 21. 9.

v. 28. *named Agabus*] Chap. 21. 10.

ſignified by the ſpirit] By divine revelation: whereby God gave them occaſion to relieve the brethren at Jeruſalem.

v. 29. *every man according to his ability*] See Luke 11. 41. Meaning every one of the Chriſtians at Antiochia, becauſe they of Jeruſalem might probably be in more neceſſity, by reaſon of the malice of the Jews there, and their perſecution. See Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1, 2. Gal. 2. 10.

v. 30. *ſent it to the Elders*] Their pillars and Miniſters of the Church. 1 Pet. 5. 1, 2. 2 John 1. 3. John 1. Gal. 2. 9. which elders, as *Clem. Alexandrinus* ſaith, *Strom. lib. 6. he is indeed an elder* of the Church, and a true miniſter of the will of God, ἐὰν ποιῇ ϗ διδάσκῃ τὰ τοῦ κυρίου &c. if he do and teach the things of God, &c. *Ignatius Mart epiſt. ad Trallianos*, ſpeaking hereof ſaith, οἱ δὲ πρεσβύτεροι, ὡς συνέδριον Θεοῦ, &c. *Vedelius* interpreteth it, *Presbyteri verò, ſunt conceſſus quidam* Dei; an aſſembly (or Synod) of God: and preſently after he ſaith, without *theſe, there is no elect Church, no congregation of Saints*: and in the ſame Epiſtle, he calleth them συμβούλους ϗ συνεδρευτὰς τοῦ ἐπισκόπου, *counſellers, and aſſeſſours of the Biſhop.* See the ſame, *ep. ad Magneſ.* therefore *Clemens Romanus ep. ad Corinth.* 1. ſaith, you that laid the firſt foundations of ſedition, ὑποτάγητε τοῖς πρεσβυτέροις *be obedient* to your *elders, Chryſoſtom To.* 4. *in* 1 *Tim.* 3. 8. *hom.* 11. ſaith; having ſpoken of Biſhops, &c. omitting the order, or conſtitution of *Elders*, he paſſeth to Deacons: why ſo? ὅτι οὐ πολὺ τὸ μέσον αὐτῶν, ϗ τῶν ἐπισκόπων becauſe there is not much difference between them and Biſhops &c. ϗ ἃ περὶ ἐπισκόπων εἶπε, ταῦτα ϗ πρεσβυτέροις ἁρμόζει. and that which he ſpeaketh of Biſhops, agreeth alſo to Elders: for they are ſuperiour (ſaith he) onely in ordination, in impoſition of hands. *Jerom on Tit.* 1. ſaith, *idem eſt ergo Presbyter qui Epiſcopus, & antequam diaboli inſtinctu diceretur in populis ego ſum Pauli, ego Apollo, communi presbyterorum conſilio, eccleſia gubernabantur*, much more ſaith he there; the ſumme is, that the ſame men were Biſhops and Elders, and that that time ſpake indifferently of Biſhops, as of Elders: whereto he citeth chap. 20. 17. Acts, where it is ſaid *Paul* ſent to Epheſus, and called the Elders of the Church: and verſe 28. he bade them take heed to themſelves, *and to all the flock, over which the Lord hath made you* (ἐπισκόπους) *Biſhops* or *Overſeers. Ambroſ. in Epheſ.* 4. (if that be his work) ſaith, *primi Presbyteri Epiſcopi appellabantur &c.* the firſt Elders were called Biſhops: yet the ſame taketh not away order, in 1 Tim. 3. *Epiſcopus primus eſt, ut omnis Epiſcopus presbyter ſit, non tamen omnis Presbyter Epiſcopus; hic enim Epiſcopus eſt, qui inter Presbyteros primus eſt*: the Biſhop is the firſt, ſo that every Biſhop is an Elder, but every Elder is not a Biſhop: for he is a Biſhop, who among the Elders is the firſt or chief. The firſt councell at Rome held 1074. *Anno Domini, c.* 15. ſheweth that the Elder is comprehended under the name of Biſhop: *Severin Bin. Concil. To.* 7. So ſaith *Iſidor*, that *Paul* calleth the ſame Elders under the name of Biſhops. *Concil. Aquisgranenſ.* Anno Domini. 816. *ib. To.* 6. yet that they are not the ſame, *Epiphanius* (*hæreſ.* 75. againſt the Aerians) contendeth.

Barnabas] See chap. 12. 25.

CHAP. XII.

Verſe 1. *King Herod*] He was nephew of *Herod* the great, and ſon of *Ariſtobulus*; a Viceroy, or deputy king to the Emperour of Rome, for the government of the Jews: *Syr. ſirnamed Agrippa See Joſeph. Antiq. l.* 19. *c.* 4. 5. *&c.* See on Matth. 14. 1.

ſtretched forth his hands] Or laid hands on, or began to lay hands on ſome Chriſtians.

v. 2. *killed James*] This was one of the ſons of *Zebedeus*. Matth. 4. 21. and 10. 2. there was another ſo named, which was the ſon of *Alpheus*: of whom, verſe 17. See Matth. 20. 20.

v. 3. *the dayes of unleavened bread*] Theſe words intimate the cauſe why he deferred *Peters* execution, for reverence of the Paſſeover, which laſted eight dayes. See chap. 20. 6.

v. 4. *four quaternions of ſouldiers*] The number being ſixteen, was divided by fours, to keep divers wards, or watch by turns: therefore the Syriac hath it, he delivered him to ſixteen ſouldiers.

v. 5. *prayer was made without ceaſing*] Or *inſtant* and *earneſt* prayer was made: ἐκτενὴς, is *ſedulus, diligens Suidas* interpreteth ἐκτενῶς by ὁλοψύχως, with all the ſtrength of the ſoul; and ſo this prayer was made with all fervency of ſpirit, and perſeverance: it was their own cauſe; therefore they give all the aſſiſtance they can, according to the Apoſtles rule. Hebr. 13. 3. Coloſ. 4. 2. 1 Theſ. 5. 17. this ſhewes that they beleeved that God would hear them according to his promiſe. Pſal. 50. 15. Matth. 18. 19. &c.

v. 6. *the ſame night*] The Syriac interpreter paraphraſeth thus, *in the ſame night on whoſe morning following he would* bring him out. God many times ſuffereth his to come to the pits brink, and then delivereth them; that they may be the more ſenſible of his mercy, and have the more evident matter of rejoycing and prayſing him: alſo that he might by ſuch experience give them aſſurance, that in the greateſt dangers, he can, and will deliver them when he knoweth it beſt.

ſleeping between two ſouldiers] All theſe circumſtancs ſhew *Herods* bloody intent, and Gods power in delivering *Peter*, in ſpite of his chains and guards.

v. 7. *the Angel of the Lord*] Chap. 5. 19. For he hath made his Angels Miniſtring ſpirits for their ſakes, who are heirs of ſalvation. See Hebr. 1. 14. Pſal. 34.

the light ſhined] As to light *Peter*, ſo to aſſure him of aſſiſtance from heaven: whether it ſhined to *Peter* onely, or in the place where he was or went, it ſkilleth not; the guard probably were either aſleep, or ſo ſtupified, that they could either not perceive, or not reſiſt: neither is it behoofull to enquire what light this was? whence or how it ſhined? whether it were onely the refulgence of an Angelicall nature, or of ſome naturall cauſes permitted to the power of the Angel? if theſe, or the like things had been neceſſary to ſalvation, they had been written.

the priſon] Or houſe.

ſmote Peter on the ſide] To awake, and lead him out: which ſheweth the mercifull providence of God, watching over us when we ſleep; and providing for our ſafety, when we think not of our own dangers, and keeping us, when ſleep hath ſhut up all our ſenſes. See Gen. 19. 16.

his chains fell off] This was done by the power of God, whom all creatures obey. See chap. 16. 27. So eaſily can God (whoſe will is his word ; and his word, his work) deliver us : So admirable is the power of faithfull prayer to open priſon doors, make chains fall off, and to cauſe the ſun and moon to ſtand ſtill in the heaven. Joſh. 10. 12, 13. to open and ſhut heaven for rain. James 5. 17.

v. 8. *thy ſandals*] Which were a kinde of high ſhoes, tyed on with ſtrings, after the manner and convenience of thoſe hot countreys.

v. 9. *and wiſt not that it was true &c.*] He knew not yet whether it were a reall thing, or a viſion : he knew that God could deliver in life and in death, therefore he readily obeyed.

v. 10. *the firſt and ſecond ward*] The watch which kept court of guard in the firſt and ſecond place *:* God could at once have ſet him free by carrying him from ſo many difficulties ; but thus he ſeemed to give him many deliverances, becauſe from many, and through many difficulties ; that the divine power, and the Churches comfort might more evidently appear.

leadeth unto the city] That is, by which they went from the priſon into the inward parts of the city : it is not likely that the priſon was out of the city.

which opened to them of his own accord] *αὐτομάτη* ; the word ſignifieth, that which moveth , or doth ſomething of it *ſelf* , *non alieno impulſu*, not moved by another ; but this was done by the command and power of God, whoſe will all creatures muſt obey.

forthwith the Angel departed] Having performed his charge, and that for which God had ſent him ; he left *Peter* free, to go to his company.

v. 11. *When Peter was come to himſelf*] For before, he was as a man in a trance, or dream ; out of himſelf. See verſe 9.

from all the expectation of the people] For they looked that *Herod* would have put him to death, as he purpoſed, and had done to James before. verſe 2.

v. 12. *where many were gathered together praying*] Becauſe they could not publikely aſſemble , they divided company, and met to pray and preach, as they could in thoſe dangerous times , wherein the enemies of the Goſpel ſo violently raged : hither *Peter* haſteth , to declare Gods goodneſſe in his deliverance : and herein they taſted the comfortable fruit of their prayers.

v. 13. *came to hearken*] To aſk who was there : the Syriac gives it, *that ſhe might anſwer* : to wit, thoſe who knockt.

v. 14. *ſhe opened not the gate for gladneſſe*] Sudden joy (as any other extream affection) diſturbeth reaſon, and for a time, perverteth the offices thereof, as here, in *Rhode*) in ſo much that ſome have dyed with ſudden joy.

v 15. *thou art mad*] *μαίνῃ* , becauſe they thought ſhe ſpake improbable things : ſome read *art thou mad ?* for by ſaying thus, ſhe diſcompoſed them, and likely , interrupted their prayers *:* Syr. *omninò turbata es* : verily thou art troubled in minde.

it is his Angel] Meaning, according to the common opinion, an *Angel guardian*, which they might poſſibly ſuppoſe, came to ſignifie his death, whom they in reaſon might give for dead. See Matth. 18. 10. Pſal. 34. 7. & 91. 11.

v. 16. *But Peter continued knocking*] Among ſo many dangers of the Church, he might eaſily know they would be fearfull to open doors in the night, untill they could be well aſſured who was there : therefore he continued knocking, that he might ſhew himſelf, and declare what God had done for him, for their comfort and confirmation.

v. 17. *beckning unto them with the hand*] *κατασείσας* *Budæus* ſaith that *κατασείω* is *non voce ſed manu ſilentium indico*, to warn ſilence by the hand : this did *Peter*, leſt at any ſudden voice of joy of the brethren, ſome notice might be taken of thoſe who paſſed by, or dwelt at the next houſes, and ſo *Peter* might be further purſued, and they endangered.

unto James] The ſon of *Alpheus*, James the leſſe. Mark 15. 40. called the brother of (that is, the kinſman of) the Lord. Gal. 1. 19. yet ſurviving, verſe 2. Matth. 10. 3. Luke 6. 15. Acts 15. 13. antiquitie took him to be ſuperintendent, or Biſhop of the Church of Jeruſalem. See chap. 21. 17. 18. Gal. 2. 9. *Chryſoſt. hom.* 33. *in Act.* Jerom *To.* 1. *catolog. ſcript. ecleſ.*

another place] Some more ſecret and ſecure place, for fear of purſuit, when they ſhould miſſe him in the priſon.

v, 18. *there was no ſmall ſtir &c.*] Syr. *there was great contention* ; probably, all being troubled with fear and admiration, they would lay the ſuppoſed fault of the priſoners eſcape, on the keepers ; they were not ignorant of *Herods* tyranny, nor the ordinary danger of letting priſoners eſcape.

v. 19. *put to death*] *ἀπαχθῆναι*, to be *led away* ; that is, to execution : ſo the Syriac, *he commanded that they ſhould die.*

he went] Meaning *Peter.*

v. 20. *was highly diſpleaſed*] Or bare an *hoſtile minde, intending war.*

with them of Tyre and Sidon] Two rich and ancient cities of Phœnicia, on the coaſt of Syria ; one of the fronter *canton*, or free towns. See Iſaiah 23. 8. it may be, that their wealth begat them inſolency, to affront *Herod* ; or his ambition and covetouſneſſe might poſſibly inſtigate him to quarrell with them.

came with one accord] Having formerly ſuffered grievous things , they now, out of dear experience , learned rather to contend with words, and treaty, then arms ; and to try all means to ſave blood : every ſtate may begin a war, but it will be in the power of the conquerer onely , to end it, and he muſt be more then wiſe who ſhall compoſe it.

the kings Chamberlain] Gr. *that was over the kings bedchamber.*

their countrey] See 1 Kings 5. 9. 11. Ezek. 27. 17.

v. 21. *Upon a ſet day*] Probably , it was appointed for audience of the Tyrian, and Sidonian Commiſſioners about the peace.

v. 22. *the people gave a ſhout ſaying*] As profane *Sycophants* , they applauded him , and gave him the honour due to God.

v. 23. *immediately the Angel &c.*] God ſent an Angel to deliver *Peter* ; and now he ſends another to puniſh the ſacrilegious *Herod* : that which Joſephus *Ant. l.* 19. *c.* 7. *& Euſeb. l.* 2. ſpeak of other ſignes and preſages about him, there being no other certainty, muſt be left on the credit of thoſe authours.

he gave not] Becauſe he ſuppreſſed not their impious flattery, but rather encouraged them by countenancing the ſame.

eaten of worms] Or *vermin* : ſome write that his grandfather alſo was eaten of lice.

v. 24. *the word of God*] Was happily preached , and received of many, with good fruit of faith and obedience ; as Col 1. 6. Acts 19. 20.

v. 25. *returned from* Jeruſalem] To Antioch, which both the Syriac, and ſome Greek copies expreſſe.

fulfilled their miniſtry] Or charge. chap. 11. 29, 30. which now had been to carry the benevolence of the Antiochian Chriſtians, to the Saints at Jeruſalem.

John *whoſe ſirname was Mark*] This is ſaid , to diſtinguiſh him from the other *Mark* : this John *Mark* was he whoſe mother is mentioned, verſe 12. he going with *Paul* and *Barnabas*, was afterward the occaſion of a bitter diſſention between them. chap. 15. 37. 39.

CHAP. XIII.

Verſe 1. C*Ertain prophets*] So were they called, not onely who foretold things to come, as *Agabus*, but thoſe alſo who interpret Scriptures, 1 Cor. 14. See on Chap. 11. 27.

Menaen, which had been brought up with Herod] Or *Herods* foſter-brother ; that was *Herod Antipas* who ſlew John *Baptiſt*, Matth. 14. 1. this commendeth *Menaens* religion, who in contempt of the world embraced the Goſpel, as *Moſes* had done : or at leaſt ſheweth how God hath in all ſorts and degrees of men, ſome who fear him *:* he had in impious *Ahabs* houſe, an *Obadiah*, 1 Kings 18. 3. 13. a *Moſes* in wicked *Pharaohs* ; ſome believers in *Neroes*, Phil. 4. 22. and *Herods*, Luke 8. 3.

v. 2. *miniſtred*] In the publick ſervice of God, as prayer, preaching, adminiſtration of the ſacraments, and other miniſterial offices.

the holy Ghoſt ſaid] By a prophetical revelation either to ſome one or more of them.

ſeparate me Barnabas] That they may have like authoritie with the other Apoſtles, infallibility of the ſpirit, and commiſſion to preach unto the Gentiles, Gal. 2. 9.

v. 3. *laid their hands on them*] That impoſition of hands ſignified their ſetting apart to this particular employment, the conſent of the Church, and their bleſſing. See Chap. 6. 6. and 14. 26.

v. 4. *Seleucia*] A ſea town of Cilicia.

to Cyprus] Chap. 11. 19.

v. 5. *Salamis*] A city of Cyprus on the Eaſt : hence there was commodious paſſage into Syria : it was ſince called Conſtantia. *Atlas minor. G. Mercat.*

to their miniſter] To the work of the miniſtery.

v. 6. *Paphos*] A citie of Cyprus.

v. 7. *the deputy*] *ἀνθύπατος*, the *Proconſul*, or *Propretor*, a Roman officer, of whom ſee *Feneſtella de Magiſtrat. Rom. cap.* 11. *Pompon. Læt. de Magiſtrat. Rom. Volaterran. de Magiſt. & ſacr. Rom.*

v. 8. *but Elimas*] It is an Arabick word, and ſignifieth a *magitian, wiſe man*,&c. See *Joh. Druſ. ad Voc. N. T. com.* 2. *cap.* 7.

v. 9. *then Saul*] Becoming a Chriſtian he changed his Hebrew name *Saul*, for a Roman name *Paul*, being ſpecially aſſigned, an Apoſtle, and doctor of the Gentiles.

v. 10. *thou childe,&c.*] See Matth. 13. 38. John 8. 44. 1 John 3. 8.

pervert the right wayes] To lay falſe imputations on the Goſpel, and the way of ſalvation, to hinder the work of Gods grace.

v. 11. *the hand of the Lord*] The power of God which ſheweth it ſelf in puniſhing his enemies.

v. 12. *being aſtoniſhed*] See Matth. 7. 28. which he ſaw accompanied with ſuch power of God, in perſwading, reproving and doing miracles; and of ſuch majeſty and ſanctitie.

v. 13. *Pamphilia*] A countrey in Aſia the leſſe: hither they came from Paphos now called Bapho, in Cyprus. *Atlas min.*

v. 14. *Antioch*] This was another Antiochia in Aſia, bounding upon Lycaonia, Iſauria, and Pamphylia, not that Antioch in Syria, Chap. 11. 19.

v. 15. *after the reading of the law*] Which they ſo diſtributed into parts, to be read every Sabbath day, that they read all the Law and Prophets once a yeer. See Luke 4. 16. See *Tremel. in loc.*

rulers of the ſynagogue] For no man might preſume to preach without lawful authority, and calling thereto by the governours by God appointed. See on Chap. 18. 8.

v. 16. *beckning with his hand*] To get audience and warne them to attention. See on Chap. 12. 17.

v. 17. *exalted the people*] This relateth to that dignity of *Joſeph* in *Pharaohs* court, and that which his father and brethren had for his ſake, until another *Pharaoh* aroſe who knew them not.

when they dwelt as ſtrangers] Exod. 1. 1.

and with an high arme] That which *Moſes* expreſſeth Exod. 32. 11. *with great power* וביד חזקה *and with mighty hand*, 70 ἐν ἰσχύι μεγάλῃ, ϗ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ: the meaning is, by ſhewing his might and power, in deſtroying *Iſraels* enemies, and removing all other obſtructions to their coming out of *Egypt*. See alſo Exodus 13. 14. 16.

v. 18. *forty yeers ſuffered their manners*] ἐτροποφόρησεν, &c. Τροποφορέω, ſignifieth to bear with, or to endure ones manners or qualities. So *Suidas* interpreter giveth it here; but the Syriac ותרסי אנון *vetharſe innun*, and he *nouriſhed them*, as if it were ἐτροφοφόρησεν αὐτοὺς, that is, ἔθρεψεν αὐτοὺς, *he nouriſhed them*, bearing them like a nurſe, as *Moſes* ſpeaketh, Numb. 11. 12. Deut. 32. 11. indeed he did both: he endured their many rebellions with great mercy, and did feed and carry them like a tender nurſe; though here the Apoſtle aimeth at the firſt, that he might ſhew, that Gods free election of their fathers was the cauſe why his goodneſſe would not ſtrive with their ingrateful wickedneſſe: they many times provoked him to anger, yet God (though he often corrected them) deſtroyed them not, but with admirable lenity, bare their perverſe qualities, that in the fulneſſe of time he might perform the promiſe made to their fathers.

v. 19. *deſtroyed ſeven nations*] That he might plant Iſrael in that land. See Gen. 15. 17. Joſh. 3. 10. Judg. 5. 6.

he divided their land] Joſh. 14. 2.

v. 20. *he gave unto them judges*] Judg. 3. 9.

the ſpace of,&c.] Reckning from *Moſes* to *Samuels* government, there were ſixteen Judges, *Moſes*, *Joſhua*, *Othniel*, *Ehud*, Deborah, *Gedeon*, *Abimelech*, *Thola*, *Jares*, *Jephte*, *Abeſſam*, *Elam*, *Abdon*, *Samſon*, *Eli*, *Samuel*; who governed ſo long in all. See Deut 1. 34. Judges 3. and 5. and 8. and 9. and 10. and 11. and 15. 1 Sam. 4.

v. 21. *afterward they deſired a King*] 1 Sam. 8. 5.

v. 22. *he raiſed up unto them David*] 1 Sam. 16. 13.

I have found David] Pſal. 89. 20.

v. 23. *of this mans ſeed*] Iſaiah 11. 1. that is, of the linage of *David*, God raiſed up Jeſus Chriſt our Saviour. See Iſaiah 11. 1. Rom. 1. 3.&c. Matth. 1. Luke 3. 31.

v. 24. *when John had firſt preached*] Matth. 3. 1.

before his coming] Gr. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, word for word, *before the face of his entrance*: the Prophets preached in ſeveral ages before Chriſts coming, but not as *John*, who in view of him: as the Hebrews ſaid לפני *liphne* to, or before the fire: here of Chriſt preſent it may be ſaid. See Luke 1. 76. John pointed him out preſent, John 1. 29. and preached and adminiſtred the Sacrament of baptiſme, and doctrine of repentance, a due preparative thereto, in Chriſts preſence.

v. 25. *Whom think ye that I am*] John 1. 20.

I am not he] See John 1. 21. 25.

v. 26. *unto this ſalvation*] Meaning the Goſpel (which is the gladſome tidings of Salvation in Chriſt) was firſt addreſſed to the Jews.

v. 27. *becauſe they knew him not*] They knew not Chriſt to be the Meſſias.

nor yet the voices of the Prophets] That is, as the Syriac interpreteth, the writings of the Prophets according to which he here alſo ſaith, *which are read every Sabbath, &c.*

they have fulfilled] See chap. 4. 48.

v. 28. *and though they found*] Matth. 27. 22.

v. 29. *when they had fulfilled all*] All that God would have done by them, who ſo uſed Chriſt, that nothing of all the prophecies concerning his ſufferings was unfulfilled. See Luke 24. 44. John 19. 30.

they took him down] That is, *Joſeph* of Arimathea, and *Nicodemus*. See Matth. 27. 58.

v. 30. *but God raiſed him*] Matth. 28. 6.

v. 31. *and he was ſeen,&c.*] See on Chap. 10. 41. and Matth. 28. 6.

v. 32. *glad tidings how that the promiſe*] Intimating that he taught no new matter, but that the ancient promiſes concerning the Meſſias were now fulfilled.

v. 33. *as it is alſo written*] Pſal. 2. 7. Heb. 1. 5. in that he was incarnate God began to fulfill his promiſe which was accompliſhed in his reſurrection and aſcenſion, as appeareth in the next verſe.

v. 34. I *will give you*] Iſaiah 55. 3.

the ſure mercies of David] Hebr. חסדי דוד הנאמנים *chaſde David hanneemanim, the ſtable mercies of* David: 70. τὰ ὅσια Δαυὶδ τὰ πιστά, which S. *Luke* followeth; the faithful or certain holy things of *David*: that is the promiſes which he made of his free mercy to *David*, concerning the eternal kingdom of Chriſt, 2 Sam. 7.

v. 35. *thou ſhalt not ſuffer*] Pſal. 16. 10. See chap. 2: 27.

v. 36. *after he had ſerved,&c.*] Or after he had in his own age ſerved the will of God: the meaning is, after *David* had lived uprightly toward God, in his appointed time he died, and therefore that which he foretold in theſe propheſies, appertained unto Chriſt, who ſaw no corruption, not unto *David* himſelf.

v. 37. *ſaw no corruption*] Did not corrupt, verſe 35. and Chap. 2. 27. for he roſe again the third day.

v. 38. *through this man*] It is preached and declared unto you, that through Jeſus you ſhall have remiſſion of ſins: this is the concluſion of the Apoſtles ſermon; he had ſhewed that Chriſt whom they preached was the very Meſſias promiſed to the fathers, and removed the Jews objection, the ſcandal of the croſſe; now he further declareth what great benefits are offered in Chriſt, and how ſeverely God will revenge the contempt of his beloved Son, if they refuſe mercy offered, verſe 40.

v. 39. *are juſtified from all things*] Whereas by the Law, and ceremonies thereof, no man could be juſtified or acquitted of the guilt of his ſins; they that believe in Chriſt are juſtified (Rom. 5. 1.) the Law had but the ſhadow of that which was to be performed in Chriſt, Gal. 3. 2, 22. Rom. 3. 20. Hebr. 10. 1. 4.

v. 40. *ſpoken of in the prophets*] Hab. 1. 5. Iſaiah. 28. 14. the ſubſtance of whoſe words he here citeth and applieth to them, who contemning the word of God, do in effect think they have made a league with death and hell, ſo that the judgement of God ſhall not come on them, who have made lies their hope; whereas Chriſt is that only precious cornerſtone and ſure foundation laid in Sion, in whom whoſoever believeth ſhall not periſh. See Iſaiah 28. 16.

v. 41. *Behold ye deſpiſers*] This ſeemeth to be taken from Iſaiah 28. 14. where the prophet ſaith, *Hear the word of the Lord* אנשי לצון *anſhe latſon, ye men of deriſion*: *Ar. Mont. irriſion. V. Shindl. pent. viri illuſores. Vatablus & Vulg.* (it is of לוץ *luts, deriſit, cavillatus eſt.*) mockers and deſpiſers of Gods word: the reſt, for ſubſtance, out of Habak. 1. 5. which by analogie and proportion he accommodateth to his preſent purpoſe: as God, when the people moſt ſecurely deſpiſed propheſies, brought heavy plagues and deſtructions on them by the Chaldes who demoliſhed their temple, and ruined their city (wherein they ſo much gloried and truſted) becauſe of their contempt of his word, and other crying ſins following the ſame, 2 Chron. 36. 15, 16.&c. So did it now come upon them again by the Romans, for their deſpiſing Chriſt and the goſpel.

v. 42. *might be preached to them the next Sabbath*] Or *in the week between*, on ſome day before the next Sabbath, as ſome interpret; but verſe 44. the convention was on the next Sabbath: ſo much were they affected with that they heard, that they deſired much to hear it again, that they might better underſtand and remember the ſame; we would often hear what we love.

v. 43. *many of the Jews*] Though ſome were averſe and more enraged againſt the Goſpel, yet God ſtill hath a part. *Proſelytes*; ſo called παρὰ τὸ προσεληλυθέναι, becauſe they came to the religion of the Jews from Paganiſm. See Chap. 2. 10. theſe and other converts the Apoſtles exhort to conſtancy in the faith of Jeſus, well knowing with what fierce encounters Satan uſeth to charge the infancy of true religion, and our firſt good beginnings.

v. 44. *almoſt the whole city*] A Metonymical expreſſion; city, for citizens: ſome comming of zeal to the goſpell; ſome of malice, to cavill: ſo are our aſſemblies mixed ſtill.

v. 45. *filled with envy*] ζῆλος here ſignifieth, an envious indignation at the great confluence of the Gentiles following the Apoſtles. See on Chap. 5. 17. they envied the growth and happy ſucceſſe of the Goſpel.

contradicting and blaſpheming] Contradicting, and cavilling at the doctrine of the goſpel, and likely reviling their perſons, diſcrediting and calumniating them: blaſphemie, and perſecution of the Miniſters of Chriſt ſeldom goe aſunder.

v. 46. It *was neceſſary*] Becauſe ſo commanded, Matth. 10. 6.

and judge your ſelves] This your unbelief and contempt of the goſpel, ſpeak you unworthy of eternal life, which is onely by Chriſt, your own fact judgeth you not worthy, &c.

v. 47. I *have ſet thee to be a light &c.*] Iſaiah 49. 6.

v. 48. *When the Gentiles heard this they were glad*] When they underſtood their own intereſt in Chriſt, and their calling to the hope of ſalvation, they received the Goſpel with greater reverence and joy of heart: they had hitherto no reſt in their conſciences, but Chriſt now thus propoſed to them, and apprehended by faith, giveth them that, Rom. 5. 1. therefore they cannot but rejoyce. See chap. 8. 39. Rom. 14. 17. 1 Pet. 1. 8.

to eternall life, beleeved] Here is the fountain of all ſaving grace, Gods free and eternall mercy ordaining the means, as he hath the end: they now obtaining the means (knowledge of Chriſt by the Goſpel preached to them, and feeling the power thereof in their faith and converſion) bleſſe, and give thanks to God for this favour, being aſſured of the end thereof to life eternal.

v. 49. *publiſhed throughout all the region*] In ſpight of all oppoſitions: ſo true is that which Chriſt intimated in the parable of the leaven, Matth. 13. 33. concerning the proceſſe of the Goſpel.

v. 50. *devout and honourable women*] Which had embraced the law of *Moſes*, and the Jewiſh religion, and were lead with blinde zeal againſt the goſpel which they knew not: ſo that calling them devout, the Evangeliſt ſpeaketh according to the worlds eſtimate of them: The corruption of the beſt is worſt; where Satan can but gain ſuch agents to his party, there are commonly the bloodieſt perſecutions of the Prophets and Miniſters of Chriſt: *Jezabel, Herodias*, and theſe *Piſidians* here, are examples enough, I would we had no more.

v. 51. *Shook off the duſt*] See Matth. 10. 14. Mark 6. 11. Luke 9. 5. and 10. 11. it was a ſigne of execration with the Jews.

came to Iconium] Some ſay this was a town in Lycaonia neer to the famous mountain *Taurus*, *Plin. nat. hiſt. lib.* 5. 27. mentioneth it: others ſay there are others of the ſame name in other provinces. See Chap. 14. 1.

v. 52. *the diſciples were filled with joy*] Becauſe of the ſucceſſe of the goſpel, and becauſe the Spirit of God reigned in them, to direct and make them glad: the ſcope is to ſhew that the diſciples were ſo far from being diſcouraged with the Jews blaſphemies, calumnies, oppoſitions and perſecutions, that they were more confirmed hereby, and glad for their ſufferings for the truth of Chriſt. See Chap. 5. 41.

CHAP. XIV.

Verſe 1. A*Nd it came to paſſe*] κατὰ τὸ αὐτὸ, *likewiſe*, or as it was a little before that time, at Antioch in Piſidia, Chap. 13: 14.

in Iconium] Chap. 13. 51.

went both together into the] As they did at Antioch, Chap. 13. 14.

of the Greeks] Proſelytes frequenting the Jews ſynagogues, though they received not circumciſion.

v. 2. *unbelieving Jews*] ἀπειθοῦντες, thoſe that believed not, or thoſe that obeyed not the goſpel, as not ſuffering their hard and obſtinate hearts to be perſwaded to receive the truth thereof. So Syriac, *qui non obediebant*.

againſt the brethren] The believers, who with brotherly love and unity call upon one heavenly father.

v. 3. *long time, &c.* ἱκανὸν χρόνον, *a ſufficient time.*

boldly in the Lord] *Of the Lord*, the Syriack giveth it: or rather truſting in the Lord.

unto the word of his grace] The word in which his grace and free mercy is preached and declared to thoſe that believe in Chriſt.

and granted ſignes] Theſe words expreſſe how God gave teſtimony to the doctrine which *Paul* and *Barnabas* preached. See Mark 16. 20.

v. 4. *was divided*] ἐσχίσθη; they were cut *ſtudia in contraria*, into contrary factions, or opinions, ſo that ſome took part with the Jews, and others with the Apoſtles.

v. 5. *an aſſault made*] 2 Tim. 3. 11.

v. 6. *fled to Lyſtra*] Matth. 10. 23. See here verſe 20. when they were in hazard of being deſtroyed, they fled according to our Saviours command, Matth. 10. thereby to decline the fury of their adverſaries: this was wiſdom, not inconſtancie.

v. 7. *there they preached*] Thus, by their flight they reſerved themſelves to better opportunities of doing good, in theſe cities of Lyſtra and Derbe (where they found *Timothie*, Chap. 16. 1. Rom. 16. 21.) theſe were towns neer Lycaonia in Aſia the leſſer.

v. 8. *creeple from his mothers womb*] This ſetteth off the excellency of Gods power in the cure, as Chap. 3. 2. &c.

v. 9. *perceiving that he had faith to be healed*] Perceiving by his attention, countenance, or ſome words by him uttered, that he had faith for his cure which unbelief hindereth, Matth. 13. 58. Mark 6. 5.

v. 10. *with a loud voice*] That the people there preſent might hear: and that *Paul* might thereby profeſſe his confidence of the cure.

he leaped and walked] Shewing a ſound recovery, as Chap. 3.

v. 11. *the gods are come down*] Their idol-worſhip was not terminative in their images, but they vainly thought they worſhipped ſome deity by that image; ſo that though their idols were preſent with them, yet here they dreamed that thoſe Gods who were thereby worſhipped, were now come perſonally down among them. So blinde is fleſh and blood unto the cleareſt light of the Goſpel; though *Paul* had preached Chriſt unto them, and his doctrine was preſently confirmed with a ſingular miracle, which by their own principles of reaſon, none but a divine power could have done, yet they impute that work to their falſe and imaginary gods; ſo little can miracles prevail for the ſpectatours converſion and confirmation, except the holy Ghoſt open their hearts to underſtand and believe the truth.

v. 12. *called Barnabas, Jupiter, &c.*] They called them by the names of their falſe gods: *Barnabas, Jupiter*; their chief idol-god: and *Paul*, *Mercury*; whom they feigned to be the interpreter of their gods, becauſe *Paul* here appeared the chief ſpeaker.

v. 13. *brought oxen and garlands*] Trimmed with garlands of flowers, according to the cuſtome of the heathens.

unto the gates] Meaning the gates of the houſe where the Apoſtle lodged; for their temple was without the town: and therefore the prieſts brought the ſacrificers (as he thought) to the gods themſelves.

v. 14. *rent their clothes*] In token of their deteſting and abhorring it: knowing that in ſuch impious and fooliſh ſacriledge, their ſelves ſhould have been made idols, and robbers of God, had they but conſented to receive ſuch vain honour from them.

crying out] That all the people might be undeceived, and not held any longer in thoſe ſnares of the devil.

v. 15. *we alſo are men*] See Chap. 10. 26.

of like paſſions] ὁμοιοπαθεῖς; mortal, as you are, ſubject to death, as all others. See James 5. 17. not without the infirmities of fleſh and blood: *Beudæus* interpreteth this place, *eadem conditione mortalitatis, &c. ſimili conditione vobiſcum humanitus efficimur.*

v. 15. *turn from theſe vanities*] That is, from idolatry, ſuperſtition, &c. this is after the Hebrew manner, who called idols הבל *hebel, vanity*. So Deut. 32. 21. they provoked me to anger בהבליהם *behablehem*, with their vanities, which the 70 give there, ἐν τοῖς εἰδώλοις αὐτῶν, Jer. 10. 8. 15. the ſame word they give by τὰ μάταια, *vanities*, the word here uſed. See alſo 1 Kings 16. 13. 26. Jer. 8. 19. certainly adoration of ſenſleſſe idols, is the moſt irrational vanity that ever Satan put into the ſtupified heart of man: how much more truly do dumb creatures naturally judge of your gods, (ſaid *Minucius Felix Octav.*) *Non ſentire eos ſciunt, rodunt, inſultant, inſident*: they know they have no ſence, they gnaw them, leap on them, ſit on them; the birds would breed in the mouth of your god, and ſpiders hang their ſlender threds on their head, &c.

which made heaven and earth] Geneſis 1. 1. Pſalm 146. 6. Rev. 14. 17.

v. 16. *who in times paſt*] Pſal.81.12. Acts 17.30.

to walk in their own wayes] To live after their own fancies: not that God ever approved of their wickedneſs, but becauſe he juſtly gave them over (Rom.1.24.) to their ſin and ſuperſtition, not beſtowing on them his laws and ordinances, as he did on *Iſrael*, Pſal.147.19,20.

v. 17. *he left not himſelf without witneſſe*] Here he preoccupieth an objection: if any ſhould ſay, how ſhould they not erre, ſeeing that God neither revealed his will nor himſelf unto them? the anſwer is, that God might be ſeen in the works of his wiſdom, power, and providence, in all the known courſes of Nature, and things appointed for the common uſe of man, as ſhowers, fruit, corn, &c. See Rom. 1.19. As alſo in his admirable patience, and invincible goodneſs, in that he giveth to the juſt and unjuſt, *indiſcretas pluvias*, unſevered ſhowres (*Cyprian de bon. patient.*) and all other ſecular goods. See Matth.5.45.

with food and gladneſſe] With gladneſs for the abundance with which he crowneth the year. See Pſal.65.9. &c.

v. 18. *with theſe ſayings ſcarce, &c.*] All that they could ſay, could hardly perſwade theſe obſtinate idolaters to forbear ſacrificing to them. So hard is it to make carnal hearts underſtand the things of God: ſo hard, to remove an errour, to which time, cuſtome, and popular example hath given deep root.

v. 19. *certain Jews from Antioch*] See c.13.50. Here appeareth Satans reſtleſs malice in aſſaulting the Miniſters of Chriſt: now trying them with ſacriledge, and robbing God of his honour, in accepting ſacrifices and divine honour: when that attempt failed, he inciteth the Jews, and they the people, to perſecute and ſtone them. See alſo the inconſtancy of the vulgar; but even now ready to adore them as gods, and forthwith as little ſober in the other extream, perſecuting them, as if they had been the worſt of men, ſtoning *Paul*, and dragging him out of the city as dead.

v. 20. *as the diſciples ſtood round about him*] That is, the believers, who followed the Apoſtles: theſe forſook not *Paul*, but compaſſed him round to keep him, if poſſible, from further rage.

he roſe up] He revived, and came to himſelf again, and entred again into that injurious city, to reſt, and refreſh himſelf.

to Derbe] See v.6. It was a city of *Iſauria* in *Aſia* the leſſer, as ſome ſay, though near to *Lycaonia*, *Ioh. Druſ. ad loc. N.T. tom. 2. Junius de loc.* *Alii* ſaith, *Derbe civitas Lycaoniæ provinciæ*, which the firſt verſe ſeemeth to intimate: but that may be interpreted, *they fled unto the cities of Lycaonia, to Lyſtra and Derbe, and unto the region that lyeth round about*: and that not reckoning *Lyſtra* and *Derbe*, as cities of *Lycaonia*, but ſhewing that the Apoſtles did not onely flye to the cities of *Lycaonia*, but alſo to *Lyſtra* and *Derbe*, and other places in the adjacent region: the Syriac ſeemeth to favour this interpretation, which ſaith, they *fled into the cities of Lycaonia*, וּלְלוּסְטְרָא וּלְדֶרְבִי *welyſtra vederbi*, and *Lyſtra*, and *Derbe*, they fled into the cities of *Lycaonia*, and into *Lyſtra*, and into *Derbe*.

v. 21. *and when they had preached the goſpel, &c.*] This was their undaunted courage and unwearied induſtry to preach the Goſpel, notwithſtanding ſo many dangers.

and had taught many] μαθητεύσαντες ἱκανούς, and had taught a ſufficient number: that is, had by teaching brought many to the faith of Chriſt.

to Antioch] Of *Piſidia*, c.13.14.

v. 22. *confirming the ſoules*] That is, the mindes of the believers, which was their care to ſtrengthen and comfort them: it is not enough to ſowe good ſeed, it muſt be watered and fenced. So in Gods field.

through much tribulation, &c.] This they ſay, leſt the weak ſhould doubt of the truth of the Word, by reaſon of the perſecutions following the preaching thereof. See Matth.7.14. Luke 21.19. afflictions are the *Marahs* in the way to our promiſed reſt. See 1 Pet.4.13. Rom.8.17. 2 Tim.2.11.2 Tim. 3.11,12. It is Gods great mercy, *Nequitiæ impunitatem non relinquere*, not to leave wickedneſs unpuniſhed, and now to correct with the rod, that he may not condemn in Hell for ever. *Auguſtine de verb. Dom. Luc. ſerm.* 37.

v. 23. *ordained them elders*] χειροτονήσαντες: this word ſignifieth making of ſuch a choice, as was made or confirmed by lifting up of hands, to ſignifie *Suffragies*, or conſents: it is alſo uſed to appoint or ordain in general, as c.10.41. the Syriac readeth, and they appointed unto them Elders in every congregation. It ſeemeth that *Paul* and *Barnabas* did not all alone in ordinations and *Church government*; other Chriſtians ſhewed their conſent, or approbation of the perſons who were ordained elders, by lifting up their hands; as very well knowing of what behaviour they had been among them: ſo ἀποχειροτονεῖν ſignifieth, to diſallow of ſome act, election, or decree: *Suidas* interpreteth the word χειροτονία, by ἐκλογή: his interpreter giveth it, *electio, delectus per ſuffragia confirmatus, populi totius conſenſus*, an election, chooſing, by voices, a confirmation, or conſent of all the people. See on c.11.30. and Tit.1.5, &c. 1 Tim.3.7. 1 Pet. 5.1. 2 John 1. 3 John 1.

commended them to the Lord, &c.] They prayed for their ſafety and happy ſucceſſe, under Gods bleſſed protection.

on whom they believed] Which ſheweth, as their confidence, ſo our comfort in God who never forſakes them that believe and truly ſeek him. See Pſal.9.10.

v. 24. *Piſidia*] c.13.14.

Pamphilia] c.13.13.

v. 25. *in Perga*] c.13.13.

Attalia] A town in *Pamphilia*.

v. 26. *had been recommended*] c.13.1,4. Recommended in their prayers, to the power and free aſſiſtance of Gods holy Spirit, enabling them to the work of their miniſtery, and to convert the Gentiles unto whom they went from *Antioch*, c.13.3,4.

the work which they fulfilled] Herein is ſet out the induſtry and fidelity of theſe men in the miniſtery.

v. 27. *opened the door of faith*] By the preaching of the Goſpel and power of the holy Spirit he gave them entrance into the communion of faith in Chriſt. See Rev.3.7,8.

v. 28. *there they abode long time*] To edifie thoſe Chriſtians, and to reſt and refreſh themſelves, as Chriſt ſometimes retired with his Diſciples from the multitudes.

CHAP. XV.

Verſ. 1. *Certain men which came down*] Epiphanius, *hæreſ.* 28. 2. ſaith, *Cerinthus* and others: this policy of Satan whereby he aſſaulted the Church by civil diſſention, was concerning the office of Chriſt; whether we are juſtified onely by faith in Chriſts righteouſneſs, or muſt therewith joyn the works of the law.

except ye be circumciſed] Gal.5.2.

v. 2. *no ſmall diſſention*] στάσεως, for [illegible]: the Syriac giveth it *contention*: it was an eager contention, Satan (as his manner is) ſtirring up factious men, to trouble the peace of the Church, and to corrupt the doctrine thereof, *Paul* and *Barnabas* like conſtant champions of Chriſt defending the truth.

they determined to ſend] To wit, the brethren of *Antioch* (for a remedy againſt this emergent miſchief) determined to ſend *Paul* and *Barnabas* with ſome others, to the Apoſtles and Elders then being at *Ieruſalem*, to deſire them to decide this controverſie; to this *Paul* willingly ſubmitted, though he were nothing inferiour to the *very chief Apoſtles*, 2 Cor.12.11. (for as *Cyprian de ſimpl. prælat.* ſaith well, *Hoc erant utiq; & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis*, the reſt of the Apoſtles were as *Peter*, endued with equal partnerſhip of honour and authority) that he might thereby ſatisfie the believers concerning thoſe falſe Apoſtles, who pretended the authority of the Church at *Ieruſalem* for the maintenance of their Hereſie: he knew his doctrine was of God, and not to be ſubjected to the judgement of men; yet for the ſatisfaction and confirmation of the weak, he willingly ſubmitted to their judgement who were at *Ieruſalem*.

v. 3. *brought on their way by the church*] That is, by the believers. Some of them being appointed to accompany *Paul* and *Barnabas* on their way, leſt they ſhould ſeem to have gone of their own accord, or to have diſſented from the Church of *Antioch*.

Phenice] c.11.19.

declaring the converſion] To all the Churches as they paſſed along they ſhewed the brethren for their comfort and confirmation, what God had done in the converſion of the Gentiles to the faith of Chriſt: it is a joy of heart to all good men to hear the Goſpels flouriſhing.

v. 4. *they were received of the church*] Of all the Church they were acknowledged for ſingular inſtruments of Gods glory and mens ſalvation by the propagation of the Goſpel.

they declared all things] That they might underſtand by the ſucceſs of their miniſtery, that the calling of the Gentiles (which the adverſaries laboured by their falſe doctrines, and mixture of antiquated ceremonies to annul and overthrow) pleaſed God.

v. 5. *but there roſe up*] Some underſtand this, as if theſe (according with the ſeducers who came to *Antioch*,) roſe up to trouble them at *Ieruſalem* alſo: but others more probably refer theſe words to the relation which *Paul* and *Barnabas* made to the brethren at *Ieruſalem*, concerning thoſe things which were agitated at *Antioch*; for the deciſion whereof they were come up to adviſe with them at *Ieruſalem*.

ſect of Phariſees] See on Luke 11.3. ἀπὸ τῆς αἱρέσεως, of the hereſie of the *Phariſees*: theſe had given their names to Chriſt, but yet retained ſome reliques of the antiquated ceremonies; *Cerinthus* and *Ebion* were condemned for the ſame, that they endeavoured to mingle the ceremonies of the Law, with the Goſpel of Chriſt: ſo while they would be Jews and Chriſtians they became neither; theſe being hypocrites, and therefore too intent to external rites, whereby they might appear more conſpicuous to men, would pervert the truth of Chriſt, for their own vain-glory ſake.

v. 6. *Apoſtles and elders came together*] To theſe appertained the deciſion of all controverſies of faith; theſe being enformed of the preſent buſineſs, came together to conſider what courſe to take therein; they being by the influence of the holy Ghoſt, both qualified and authorized to be the moſt competent judges in ſuch caſes; poſſibly they diſcuſſed this queſtion the Laity being preſent (as v. 12, 22.) but leſt any ſhould dream that the vulgar were admitted to judge of this controverſie, the Apoſtles and Elders which were miniſters are here named.

of this matter] περὶ τοῦ λόγου τούτου of this word: it is a common *Hebraiſme*; word put for the buſineſs ſpoken of.

v. 7. *much diſputation*] συζητήσεως here uſed, ſignifieth among other things, a conferring of reaſons pro and con: for the finding out a truth, by ſtating the queſtion and allegation of arguments thereto ſerving. See Chap. 9. 29. and Mark 1.27.

men and brethren] Chap. 10. 20. and 11. 13.

a good while ago] At our beginning to preach the Goſpel to the Gentiles.

ſhould hear the word of the goſpel] His purpoſe is here to ſhew that Chriſt is ſufficient to the believing Gentiles: and that there needed no legal ceremonies to perfect them: this God revealed to him, that they ſhould receive the Goſpel and believe to ſalvation, not that they ſhould be circumciſed or charged with any legal ceremonies.

v. 8. *giving them the holy Ghoſt*] As if he ſaid, when I had accordingly preached the Goſpel to them, preſently God gave them the holy Ghoſt, as he had done to us; when they were not circumciſed, neither obſerved the ceremonial law. Seeing then God looketh principally on the purity of the heart, and hath ſufficiently teſtified his reception of the Gentiles, by equalling the uncircumciſion with us of the circumciſion, in the ſame gifts and graces of the holy Ghoſt, why ſhould we force upon them who are begun in the Spirit, to be perfected in the fleſh? See Gal. 3. 3.

v. 9. *put no difference*] Touching adoption and eternal life.

purifying their hearts by faith] Chap. 10. 43. 1 Cor. 1. 2. He oppoſeth to legal purifications, the ſubſtance thereby figured, purification of the heart, and whole man, by the blood of Chriſt and the ſpirit of regeneration, Heb. 9. 14.

v. 10. *why tempt ye God*] He calleth it a tempting of God to lay more upon mens conſciences then either God hath laid on them, or they are able to perform: as here by impoſing circumciſion; they would binde them to that which God commanded not the Gentiles, and lay a neceſſity of their keeping the whole law upon them, which none can do. Therefore to wave the means of ſalvation by the free grace of God in Chriſt, and to put ſalvation on terms ſo impoſſible, as is our perfect obedience to the whole law, is to tempt God.

to put a yoke upon the neck] Mat. 23. 4. Gal. 5. 1.

were able to bear] For every one that is circumciſed, is bound to keep the whole law, Gal. 5. 3. under a ſevere curſe, Gal. 3. 10. If he fail in any thing, he is guilty of the breach of all, Iames 2. 10. this none of the Fathers could bear; it were mere tempting of God to profeſſe it, ſeeing Chriſt bare it for us, 1 Pet. 2. 24.

v. 11. *we believe that through the grace, &c.*] The elect Jews were not ſaved by their works of the law (Gal. 3. 11. Rom. 3. 20.) but by grace in Chriſt; therefore he equalleth them herein with the Gentiles, and profeſſeth his hope of ſalvation, by no other means: Seeing then we cannot obtain ſalvation by grace, except the yoke and curſe of the law be taken off; neither can ſalvation be by the works of the law. And laſtly, becauſe they cannot be ſubject to the curſe of the law who believe in Chriſt, therefore it is vain to go back from the fountain of ſalvation, unto thoſe beggerly rudiments, which were but a School-maſter to bring us to Chriſt, Gal. 3. 24.

v. 12. *all the multitude kept ſilence*] As entertaining his diſcourſe with a reverend ſilence: this ſheweth the part which the people have to act in counſels concerning controverſies in religion, which is a modeſt ſilence, that they may hear and learn of thoſe whom God hath aſſigned to the miniſtery of his Word.

and gave audience to Paul, &c.] They relating what ſignes and wonders God had done by them among the Gentiles, confirm the ſentence of *Peter*: for thoſe their works concluded, that God was pleaſed with their miniſtration to the Gentiles.

v. 13. *after that they held their peace*] *James* would not interrupt the diſcourſe of *Paul* and *Barnabas*, but when they had ſpoken, then he alſo ſpeaketh: 'Tis a *Babel* and confuſion of tongues where many ſpeaking at once, none are diſtinctly heard.

James] Son of *Alpheus*. See on Chap. 12. 17.

v. 14. *Simeon*] That is, *Peter*, 2 Pet. 1. 1. It ſeemeth the Gr. ſaid Συμεὼν, (as reading שימון instead of שמעון becauſe they could not pronounce the letter ע) for ſo he is commonly named *Simon*, not *Simeon*. So *Irenæus*, *l.* 3. *c.* 12.

for his name] To bear his Name, to acknowledge and worſhip him for their onely God.

v. 15. *to this agree the words of the prophets*] Concerning the calling of the Gentiles the Prophets in many places ſpake, though here be but one cited, v. 16. Note here the rule by which the Apoſtles themſelves proceeded, the written Word of God; they equal not any humane traditions with it, they take not on them to judge the Scriptures, much leſſe to determine any thing againſt them: for there is but one truth, and one Spirit of God, ſpeaking both in the Prophets and Apoſtles.

v. 16. *after this will I return*] Amos 9. 11.

tabernacle of David] Meaning the *Church of God* to be repaired, and reſtored by the *Meſſias*.

v. 17. *that the reſidue of men might ſeek after the Lord*] Reſpecting the general ſentence of the Prophets concerning the calling of the Gentiles, he ſpeaketh the ſame ſenſe with the Prophet Amos 9. 12. in words ſomewhat varying, inſtancing firſt in the reſidue of *Edom*: but *James* here more generally, in the reſidue of men, that is, as he expreſſeth, *all the Gentiles*, as the Prophet alſo ſaith כָּל־הַגּוֹיִם *col haggoim, all the nations upon whom my Name is called.*

who doth all theſe things] Do not think much that God calleth the Gentiles, whom ye count unclean, *God hath done it*, who doth all things well. See Pſal. 118. 23. Mat. 21. 42.

v. 18. *known unto God are all his works*] Thus he ſtrengthneth weak mindes againſt ſuſpition of novelty: indeed this calling of the Gentiles is ſudden to men; but God knew this from the beginning, determining in eternity whatſoever he would bring to paſſe in time: he it is, who both revealed theſe things to the Prophets, and fulfilled the ſame in the appointed time.

v. 19. *my ſentence is, that we trouble not them*] Out of Scripture he concludeth with *Peter*, that the yoke of the law was not to be put upon the Gentiles; it had been a wretched perplexity to their conſciences to put them vainly to ſeek any other means of juſtification, then faith in Chriſt.

v. 20. *pollutions*] 1 Cor. 8. 1. &c. Pollutions of Idols, are things polluted by Idols to whom they were offered.

of idols] Becauſe ſome thought it no offence to be preſent at the Idols temples, and there to feaſt with Idolaters, which the Apoſtle ſaith is to drink the cup of the Devils, 1 Cor. 10. 21. The Syriac giveth it, *from the pollution of things offered*, *à vanitatibus idolorum*, the interpreter of *Irenæus*, *l.* 3. *c.* 12. See in chap. 14. 15.

and from blood] He ſheweth that theſe ceremonies to which they were accuſtomed many yeers, could not without great diſtraction be ſuddenly aboliſhed, until they could better learn their liberty in Chriſt. Therefore though they were dead in Chriſts paſſion, no more to be revived (as Gal. 5.) yet they did not preſently drag them out of doors, but gave them time, as it were, for a decent burial of them.

v. 21. *for Moſes of old time*] He ſignifieth hereby that the Jews could not ſo ſuddenly bear the abolition of the legal ceremonies, to which they had been long accuſtomed by the continual hearing of the law read in every Synagogue; and that therefore they ought to purchaſe unity with a charitable compliance, until they could be more fully enformed concerning Chriſtian liberty.

v. 22. *then pleaſed it the Apoſtles, &c.*] Here was an holy, and no leſſe happy unity: here neither *John*, *Andrew*, or any of the Apoſtles, contradicted; but, as the matter was referred, and judged, ſo all reſted ſatisfied, and the people modeſtly conſented. So *Clemens Romanus* (who lived in this time, Phil. 4. 3.) ſpeaking of Ordinations by the Apoſtles, and their ſucceſſours, intimateth that it ws done *συνευδοκησάσης τῆς ἐκκλησίας πάσης*, the whole Church thereto willingly conſenting.

to ſend choſen men] That the adverſaries at *Antioch* might not caluminate *Paul* and *Barnabas*, as diſſenters from the reſt of the *Apoſtles*, they ſend with them *Barſabas* and *Silas*, chief among the brethren at *Ieruſalem*, to teſtifie that they were of the ſame judgement with *Paul* and *Barnabas*.

v. 23. *and wrote letters, &c.*] This they did, that by the teſtimony of the commiſſioners, and the letters of the counſel the falſe Apoſtles might be ſilenced, and the believers confirmed in the truth and unity of their profeſſion.

v. 24. *which went from us*] They went out from us, they were not of us:ſee 1 Joh.2.19. it is a miſchievous artifice of Satan, to divide Chriſtians: he knows where there is holy unity, there God is, and therefore he can never prevail: therefore he laboureth to have a party in us,againſt us: he can never ſo dangerouſly wound religion, as by the ſeeming religious, therefore raiſeth he up men among our ſelves to ſpeak perverſe things. See Chap. 20. 30.

ſubverting your ſouls] ἀνασκευάζοντες, it cometh from the word among other things ſignifying to demoliſh, and caſt down: fitly here uſed, ſeeing that the falſe Apoſtles by their ſuperſtructions, or laying other foundations for ſalvation beſides the free mercy of God in Chriſt, deſtroyed ſouls: he builds to ruine, who builds his ſalvation on any means, but the ſole merits of Chriſt; *other foundation can no man lay, then that which is laid, which is Chriſt Jeſus.* See 1 Cor. 3. 11, 12. Epheſ. 2. 20. Gal. 1. 8. he ſubverteth and caſteth down, who buildeth not on Chriſt alone.

to whom we gave no ſuch command] Thus pull they off the vizards of thoſe pretenders to the authoritie of the Apoſtles,and poſſibly commiſſion from them ſo to teach; whereas indeed they taught that which raſed the foundation of the truth of the goſpel: for the righteouſneſſe of Chriſt, and the righteouſneſſe of the law, grace and merit, legal ceremonies intimating an expectation of Chriſt to come, and Chriſtian libertie, declaring and profeſſing a diſcharge from the duties of the ceremonial law, and the curſe of the moral, by Chriſt already come, are utterly incompatible. See Rom. 9. 30, 31. Rom. 10. 3, 5, 6. Rom. 4. 4,5. Gal. 2. 2. & 5. 2,3. therefore the Apoſtles in this firſt councel thus ſeriouſly diſavow that doctrine which teacheth to mingle the legal ceremonies, and the obſervation thereof with the goſpel.

v. 25. *it ſeemed good unto us,&c.*] All the true members of Chriſt agree in the fundamentals of religion (though there ſometimes fall out varieties of judgements and differences in things ſubordinate) becauſe the Spirit of God is ever with them, uniting them, if not with infallibility, as here, yet with a ſufficient meaſure of grace: compare verſ. 28. 39. and ſee Matth. 28. 20.

to ſend choſen men] Such as are fit to interpoſe, and be imployed in this ſo weighty a buſineſſe.

with our beloved Barnabas and Paul] This they oppoſe to the calumnies of thoſe falſe Apoſtles whereby they vilified *Paul* and *Barnabas*:and for their confirmation who were ſtumbled thereat; hereby they declare their conſent with *Paul* & *Barnabas*, commending them for their ſingular zeal in that they had ventured their lives for the truth and teſtimony of the Lord Jeſus; daring and ſuffering for the name of Chriſt is commendable. See 1 Pet. 4. 14. 16. it is the cauſe, not the puniſhment which makes the Martyr.

v. 27. *We have therefore ſent Judas and Silas*] They expreſs their names, to acquaint the Church of Antioch with them. See on verſ. 22. this *Silas* proved an excellent aſſiſtant to Paul in preaching the Goſpel, and perſecutions for the ſame endured. verſe 40.

v. 28. *It ſeemed good to the holy Ghoſt, &c.*] Herein they render a reaſon of their decree concerning the cauſes of juſtification; becauſe ſo it pleaſed the holy Ghoſt, whoſe truth and guidance they followed. This they ſay, leſt the *Antiochians* ſhould think this decree humane, they cite their authority, as if they had ſaid, we have determined as we were guided by the Spirit of God: in that they ſay (*and to us*) appeareth the authority of the faithful Miniſters in controverſies of faith. See Rom. 1. 5. Mal. 2. 7.

neceſſary things] *Neceſſary is* not here to be referred to the ceremonies themſelves here mentioned; but to the preſent occaſion and perſons,whoſe unity and ſalvation was neceſſarily to be advanced by all means: it was therefore an accidentall and temporary neceſſity: laws concerning things ſimply neceſſary, ought to be perpetuall; ſo was not this: for when this tumultuous diſſention was over, and the brethren better enformed, *Paul* ſheweth that nothing is unclean, which God hath made for mans uſe. See 1 Cor. 8. 8. & 10. 29. 1 Tim. 4. 4. Tit. 1. 15.

v. 29. *that they abſtain from meats &c.*] This did they, that they might hold the unity in the faith of Chriſt, between the beleeving Jews and new converted Gentiles: in things of their own nature indifferent (ſuch as were the three firſt things here prohibited for the time) we ought to hold charity and by no means to break the ſacred band of unity, in things which God neither commandeth nor forbiddeth,we ought to have a tender care, firſt of the Churches unity, and next of their conſciences who are infirme brethren. See Col. 3. 14. 1 Tim. 1. 5. Rom. 15. 2. Rom. 14. 1, &c.

and from fornication] This part of the moral Law (which is indiſpenſable, and continually, and univerſally binding) is here inſerted for the Gentiles ſake, who before their converſion were ſhameleſly given to fornication, and all uncleanneſſe of luſt.

v. 30. *when they were diſmiſſed*] From the council at Jeruſalem.

gathered the multitude] Though the determination in controverſies of faith, be properly in men of learning and integrity of life, yet all having equal intereſt in the common ſalvation, there was good reaſon why the whole multitude of believers ſhould be acquainted with (and their conſent had to) all the proceeding and the iſſue thereof.

v. 31. *they rejoyced,&c.*] As the truly religious cannot chuſe but be grieved at the diviſions of that body, whereof they are members; ſo muſt it be great joy to ſee all ſweetly compoſed to Gods honour: nor could there be any more comfortable news, then their aſſurance by the teſtimony of the holy Ghoſt, and the Apoſtles of Chriſt, that they are freely juſtified by faith in him, without the works of the law; for therein men have peace with God. See Rom. 5. 1.

conſolation] Or *exhortation.*

v. 32. *being prophets alſo*] See 1 Cor. 14. 29. 32. and 12. 28. Epheſ. 4. 11. that is men of ſingular gifts in teaching, and interpreting Scriptures. See 1 Cor. 14. 3.

v. 33. *let go in peace*] With good love and bleſſing of the brethren.

v. 34. *it pleaſed Silas to abide*] They were diſmiſſed by the Church at Antioch, at their pleaſure to depart, and returne to the Apoſtles at Jeruſalem, but *Silas* to do that Church more ſervice abode there a longer time.

v. 35. *with many others alſo*] Without emulation they united in the work of Chriſt, as they who truly zealed Gods honour, not their own.

v. 36. *let us go again and viſit,&c.*] Here was *Pauls* diligence, not onely to plant, but alſo to water: it was not enough once to preach the goſpel to them, but in regard of mens frailties, it ought to be cheriſhed and fomented with new exhortations and conſolations: the rather, becauſe Satan (the envious man) is ever ready to caſt in his tares, wherever the ſervants of God have ſowed the good wheat, See Matth. 13.

v. 37. *to take with them* John] Whoſe ſirname was *Mark*, Chap. 12. 25. See Chap. 13. 13.

v. 38. *and went not with them to the work*] That is, to that miniſtration aſſigned them, Chap. 13. 2.

v. 39. *the contention was ſo ſharp*] Such as prevailed to embittering their mindes, ſo that *Barnabas* went away with *John* to his own countrey Cyprus, Chap. 4. So miſchievouſly vigilant is Satan to take all occaſions of dividing good men: he is contented and well pleaſed with the confederacies and combinations of the wicked, for that is the ſtrength of his kingdom; he envieth only the unity of the religious: the more cautious ought all good men be, leſt they be embarked in contentions.

v. 40. *Paul choſe Silas*] Though they differed about *John*, verſ. 38, 39. yet neither forſook his office and miniſtry: this ſtorm divided them in their perſons, not in their faith: and by the providence of God to the Churches good, for their confirmation and further edification in the faith of Chriſt.

v. 41. *confirming the churches*] Bringing to their mindes that which they had formerly taught, and further inſtructing them,as need required. Thus the invincible goodneſs of God bringeth good out of evil: their diviſion was evil, but the edifying of the Churches good.

CHAP. XVI.

Verſe 1. *Derbe and Lyſtra*] Chap. 14. 6.

named Timotheus] Rom. 16. 21. Phil. 2. 19. 1 Theſ. 3. 2. to him the Apoſtle wrote two epiſtles.

certain women] See 2 Tim. 1. 5.

a Greek] A Gentile proſelyte, without having received circumciſion, Chap. 14. 1.

v. 2. *Iconium*] Chap. 14. 1.

v. 3. *circumciſed him*] That he might make the better uſe of him in his miniſtery among the Jews, who abhorred the uncircumciſion: ſo far complied *Paul* with the weak to win them to Chriſt See 1 Cor. 9. 20, 21. his mother was a Jew; ſo on that part he belonged to the circumciſion. See on verſ. 20. 29.

v. 4. *that were ordained*] Chap. 15. 28.

v. 5. *encreaſed in number*] This ſheweth the double effect of *Pauls* viſiting thoſe Churches: 1. in their confirmation who believed before. 2. In new acceſſions of many others unto the faith.

v. 6. *Phrygia*] A countrey of the leſſer Aſia, which Aſia is now called Anatolia, or Natolia *Atlas Min. G. Mercator.*

Galatia] A countrey of the ſame joyning to Phrygia; to this Church *Paul* wrote his Epiſtle. See in Chap. 18. 23.

forbidden of the holy Ghoſt] By a ſecret revelation; God chooſeth not onely men, but alſo appointeth time and place when and where he will have his word preached.

in Aſia] In Aſia the leſſe.

v. 7. *to Myſia*] A countrey by the Helleſpont bordering on Troas: mentioned *Plin. lib.* 5. *cap.* 30.

Bithynia] A countrey in Aſia neer Troas.

but the Spirit ſuffered them not] *Non negatâ illis populis gratiâ, ſed retardatâ, Proſper de vocat. Gent. lib.* 2. *cap.* 3. his grace not being denied that people, but only retarded by a ſecret judgement, ſaith the ſame *contr.Collat. c.* 25.

v. 8. *Troas*] A city of Aſia, called alſo Alexandria, and Antigonia, *Plin. lib.* 5. *cap.* 30. ſee on verſe 11.

v. 9. *a man of Macedonia*] That is, an Angel in mans ſhape: Macedonia was a province of the kingdom of Greece.

v. 10. *immediatly we endeavoured*] This expreſſeth their ready minde to obey God, and to follow his calling. See Gen. 12. 4. & 22. 3.

aſſuredly gathering] By *Pauls* viſion, and thoſe things which happened unto them. See Chap. 9. 22.

v. 11. *looſing from Troas*] Going from thence: ſetting ſail thence, for it was a maritine town, *Jerom de loc. Heb. Act.*

Samothracia] An iſle neer Thrace.

Neopolis] A city and part of Macedonia.

v. 12. *to Philippi*] A chief or firſt citie, and part of Macedonia.

and a colonie] A Roman colonie: whoſe inhabitants came from Rome to dwell there.

v. 13. *prayer was wont to be made*] It appeareth not who they were, who here prayed; but it is probable that the Jews and Proſelytes there prayed for fear of the infidels, not daring ſo to do elſewhere.

v. 14. *of the city of Thyatira*] Mentioned alſo, *Plin. lib.* 5. *cap.* 30. a city of Aſia, *Jerom. de loc. Heb. Act.* here dwelt Lydia, that devout ſervant of God.

whoſe heart the Lord] God who elected her to ſalvation, made the means thereto effectual, by preparing her heart and affections to receive the goſpel: where God, who hath the key of *David* opens not, there the goſpel though never ſo powerfully preached) is hid, and nothing affecteth the ſtupid drouzy hearer: ſee 2 Cor. 4. 4. ſee here chap. 13. 48.

v. 15. *and her houſhold*] Gods covenant is with us and our children, Gen. 17. 9, 10. and therefore the ſeal thereof ought ſo to be: whole families were baptized, whereof children were commonly a part: if any ſay there were no children in *Lydias*, and the Goalers houſhold, or other like families, we require their proof: if any deſire our proof (that children ought to be baptized who are born of believing parents) by ſome expreſſe place of Scripture; we that are in 1600 yeers poſſeſſion and preſcription, more reaſonably require them to prove by any expreſſe place of Scripture, that children were not baptized by the Apoſtles (when they baptized houſholds, and nations, as they were commanded Matth. 28. 19.) or ought not to be, by us.

v. 16. *a ſpirit*] This was the ſpirit of Satan, who would teſtifie the truth, that he might diſcredit the truth of the Goſpel, and bring it into ſome ſuſpect. See Mark 1. 25. 34.

of divination] Πνεῦμα Πύθωνος: this is an epithete of *Apollo*, who was wont to give anſwers to them that enquired. He was named *Pythius*, which Deut. 11. 18. is called אוב *Ob*; ſo 1 Sam. 28. 7. See *Henry Ainſworth* on Deut. 18. 11.

v. 17. *theſe are the ſervants of the moſt High*] When he ſpeaketh a lie he ſpeaketh of his own; here he ſpake truth, that he might make the hearers jealous of the truth of that which ſo impure a ſpirit profeſſed: ſome do good in ſhow, that they may thereby be enabled to do real miſchief. See Phil. 1. 18. the more cautious muſt we be leſt we be ſeduced under ſhews of truth and ſanctity: Satan can transforme his miniſters into Angels of light, 2 Cor. 11.

v. 18. I *command thee in the name, &c.*] This ſpake he by the motion of the holy Ghoſt informing him both of the dangerous effects of Satans encreaſing rage, and alſo of the power he would give him to caſt out Satan. See Mark 1. 34. Luke 4. 41. Mark 16. 17.

v. 19. *hope of their gain was gone*] It ſeemeth ſhe uſed to receive a price of her divination and telling things to come.

market-place] Or Court.

v. 20. *to the magiſtrates*] Or principle governours of the Roman Colonie.

being Jews do exceedingly trouble] The truth of the Goſpel ever ſeemeth troubleſome to the wicked, in whom Satan reigneth, becauſe it overthroweth him and his kingdom: they mention their being Jews, becauſe their name was now odious to the Romans.

v. 21. *Cuſtomes which are not lawful*] ἔθη, *rites* or *manners*: in this they diſcover, that whereas any errour, or impious practiſe in their ſuperſtitions, and abominations was tolerated, if not favoured among them, only truth and ſanctity were deſpicable: they were Romans, ſee verſe 12.

v. 22. *the multitude roſe up together*] Any pretence enrageth the vulgar againſt the truth of Chriſt. See Revel. 12. 15.

rent off their clothes] That is, rent *Pauls* and *Silas* clothes.

commanded to beat them] As maleſactors: this was Satans fury againſt the miniſters of Chriſt. See Revel. 2. 10. 2 Cor. 11. 25. 1 Theſ. 2. 2.

v. 23. *when they had laid many ſtripes upon them*] See 2 Cor. 11. 24.

v. 24. *made their feet faſt in the ſtocks*] ἀσφαλίζεσθαι, properly ſignifieth to confirm or ſtrengthen. *Budæus* giveth it *munio, protego*, &c. and *idoneis ſponſoribus cavere*: which we ſay, *to take good ſecurity*; and ſo ἀσφάλεια, is *ſecurity*, they put them here εἰς τὸ ξύλον, *into the wood*: Latine *numellâ*: *machina lignea, in quâ caput & collum immittebantur, Shindler. Penteg.* in מהפכת *ſtocks* or *pillary*, into which priſoners feet or heads were put, to ſecure their keepers, that they ſhould not make any eſcape: ſuch hath been the worlds entertainment of the ſaints. See Gen. 39. 20. Pſal. 105. 18. Mark 6. 17. 1 Kings 22. 27. Jer. 20. 2.

v. 25. *prayed and ſang praiſes unto God*] Satans purpoſe was to make them blaſpheme; or to deſert or ſuſpect their cauſe and calling into Macedon as inauſpicious: but the more they are afflicted the more they rejoyce and praiſe the Lord. See chap. 5. 41. Rom. 5. 3. Coloſ. 1. 11. 1 Pet. 4. 13. *why do the heathens rage and the people imagine a vain thing*? Pſal. 2. 1. there is nothing more vain then violence, or counſel againſt the truth of Chriſt: the more you labour to ſuppreſſe it the more it ſhineth, *floreſcit vulnere*, it flouriſheth in it wound.

and the priſoners heard them] they did not pray as the Phariſes, ambitious of the praiſes of men, but to teſtifie the confidence they had in a good cauſe, and in a good conſcience.

v. 26. *ſuddenly there was a great earth-quake, &c.*] Thus God aſſured them that their prayers were heard. See Chap. 4. 31. he could without an earthquake have delivered them, as Chap. 12. 10. but thus the Lord of the creatures would manifeſt his power and preſence, leſt any ſhould think that they had by ſome endeavours attempted to break priſon, or that it had been only ſome fortuitous eſcape: and thus would he manifeſt to poſterities, that the ſighing of his priſoners cometh before him, who can at his pleaſure deliver thoſe who are appointed to die. See Pſal. 34. 16. 19. Pſal. 145. 18.

v. 27. *would have killed himſelf*] Fearing that he muſt needs ſuffer for the eſcape of his priſoners; for (had he been enformed of all that now happened) to men unacquainted with the power and providence of God, it might ſeem a ridiculous plea, to ſay that the priſon doors opened themſelves, and that all his priſoners bands fell off: here we may ſee the miſerable reſolutions and comforts of the unregenerate in afflictions.

v. 28. Do *thy ſelf no harm, &c.*] Hereby it may appear that theſe ſervants of God were not ſo ſolicitous for their own lives and liberties, as for the propagation of the goſpel, and mens ſalvation: otherwiſe being looſe, and the doors all open, they could have been ſilent; and they might eaſily have eſcaped: but they being enformed by the ſpirit that God therefore awaked the keeper that he might be converted and ſaved; *Paul* and *Silas* ſtart not, neither tempted they God, or loſt the uſe of the miracle by their ſtay; it being the main end of all this; that God might appear on the part of that religion, which the world then ſo much condemned, and that this keeper and his familie might be ſaved.

v. 29. *called for a light*] Poſſibly to be brought into the place where the priſoners were; for priſons uſually have light burning in ſome of their watches all night; and thereby he might ſee, or finde that the priſon doors were open, verſe 27.

he ſprang in] εἰσεπήδησε, he leaped in (or came ſpeedily in among them, as one that leaped) to ſee if the priſoners were all there. So εἰσπηδάω is interpreted, *ſaltu irruo, &c.* εἰσεπήδησαν εἰς τὴν οἰκίαν, *Demoſt.* he leaped or ruſhed into the houſe.

came trembling and fell down, &c.] He that a little before confidently put their feet into the ſtocks, now cometh trembling to their feet: mark how behooffull it is for ſome men to be humbled with fear and affliction: how ſecurely before this hour would he have deſpiſed all that ever *Paul* and *Silas* could have ſaid to him? this ſhort fear hath made him docible: you may perceive the reaſon why God ſo often exerciſeth his dear children with fears: but why (may ſome ſay) did not *Paul* and *Silas* reprove him, and take him up from their feet, as *Peter* did *Cornelius*, c. 10. 26. becauſe they knew this man did it not to adore them, but for preſent fear of Gods judgements to humble himſelf: And indeed it was a

Roman faſhion of begging pardon to fall at his feet of whom they entreated it : had here been any thing prejudicial to Gods honour, *Paul* would not have forgotten his former zeal among the Lyſtrians, Chap. 14. 14.&c.

v. 30. *and brought them out*] Out of the inner priſon, v. 24. into ſome more convenient room; poſſibly into his own lodgings, as is after expreſſed, verſe 34.

What muſt I do to be ſaved?] Some being ſtartled with fear and ſenſe of afflictions return to their former purpoſes more obſtinately. See Exod. 7. 3. Matth. 28. 5. 11. 15. but he ſo profited by his fear; that he deſired to be enformed, what he muſt do to be ſaved, as Chap. 2. 37. this was Gods free mercy, (Rom. 9. 15.) for *Paul* had not yet preached Chriſt unto him ſince his impriſonment.

v. 31. *believe in the Lord Jeſus Chriſt*] This brief anſwer containeth the ſum of the goſpel offering us ſalvation, and all bleſſedneſſe in Chriſt apprehended by faith.

v. 32. *and they ſpake unto him the word of God,&c.*] More largly expounding that which they propoſed in brief.

to all that were in the houſe] So proved it an happy affliction to thoſe priſoners alſo, who by this means came to faith and ſalvation.

v. 33. *took them in the ſame hour of the night*] See what admirable changes God can ſuddenly work: but now this keeper would have deſtroyed himſelf, preſently he humbly beggeth information how he might be ſaved; which having received, he delayeth not to ſhew his thankfulneſſe. See alſo Gen. 40. 23. and 41. 9,&c. Eſther 6. 1, 2, 3. faith cannot be unfruitful of good works.

was baptized, he and all his] See on verſe 15. this care of his family is exemplary. See Chap. 10. 7. 24. 48.

v, 34. *he had brought them into his houſe*] Into his own lodgings, where his ſelf and family kept: ſee the admirable change of him and his in one night; now he obſerveth not the governours charge concerning the cloſe and ſafe impriſonment of *Paul* and *Silas*, but uſeth them with all humanity: now he waſheth their ſtripes, or wounds received by thoſe ſtripes. They that have true faith, and aſſurance of their intereſt in Chriſt, will obey God in being charitable, rather then men who command them to be cruel.

he ſet meat before them] τράπεζαν, a table: thus faith worketh by love and charity. See Gal. 5. 6.

and rejoyced believing,&c.] They *rejoyced in the faith of God*, the Syriack hath it: it is true which *Ambroſe* ſaith, *l.* 5. *ep.* 18. *nullus major dolor quam is qui peccati mucrone vulnerat conſcientiam*, there is no greater ſorrow, then that which with the ſword of ſin woundeth the conſcience; therefore the ſinner feeling a ſweet calm within him, in peace of conſcience by his juſtification by faith, (Rom. 5. 1.) muſt needs rejoyce in ſpirit: here was now no exaction of fees, imperious and cruel uſage of the priſoners, after the keeper once believed in Chriſt, but the true fruits of charity, and ſo true joy to him and his whole family: what joy or peace of conſcience others are like to have at laſt, may not obſcurely be gathered from Chriſts words, Matth. 25. 43. 45. who ſpeaking of the form of judgement to come, among other arguments of condemnation reciteth this, *I was ſick, and in priſon, and ye viſited me not*; in as much as ye did it not to one of the leaſt of theſe, *ye did it not to me*: where note, firſt that Chriſt taketh ſome things on his own account, as due to his own perſon, which are done to his elect. Secondly, that if neglecting to viſit, relieve and comfort the impriſoned, be a juſt cauſe of damnation; then moſt ſad and fearful muſt be the condition of thoſe keepers, who as much as they could, have taken away the relief and comfort of their priſoners by unreaſonable exactions, and hard uſage of them. But they have warrant and cuſtome for that they do: that indeed might poſſibly ſecure them from men here, but who can give them indempnity from the ſentence of Chriſt already foretold them? Doth any of them ſo much love his own ſoul, as to cry with this happy convert, verſe 30. *what muſt I do to be ſaved?* you ſee what followeth, verſe 31. but leſt thy fruitleſſe faith ſhould at laſt fail thee, go learn of *Zache*, Luke 19. 8. to reſtore the damage, that Jeſus may ſay to thy conſcience, *This day is ſalvation come to this houſe.*

v. 35. *and when it was day*] Remembring, and poſſibly being terrified with the earthquake.

ſent the Sergeants] Syr. *duces geſtantes virgas*, according to the Greek, ῥαβδοῦχοι: ſo called of the ſtaves or rods which they carried. Some ſay that theſe were meſſengers, known by their ſtaff of office which they were to carry, as apparitors to cite, and bear out proceſſe of judges and magiſtrates: and that the *Lictores* were diſtinguiſhed from theſe, by the axes and rods which they carried.

v. 36. *Keeper of the priſon told this ſaying*] Being glad for their enlargement, he cheerfully brought them news of this new clemency.

v. 37. *but Paul ſaid unto them*] That is, unto the Serjeants.

uncondemned] ἀκατακρίτους, as they ſay *indictâ cauſâ*, without cauſe alleadged; without any legal tryal, or hearing of us: Syr. *inſontes*, guiltleſſe men.

being Romans] Not becauſe he was born at Rome, or of Roman parents (he was an Hebrew born at *Tarſus*) but becauſe the citizens thereof were by their priviledge free men of Rome; and ſo by their *Valerian* Law might not be bound, and by their *Sempronian* Law, they might not be beaten or executed without the Romans conſent: thus *Paul* pleaded his priviledge for the defence of the goſpel, leſt the word of God ſhould be deſpiſed with their perſons.

v. 38. *they feared when*] Becauſe the puniſhment was great for any man that injured a citizen or free man of Rome.

v. 39. *and they came and beſought them*] This can God do for all his ſervants, who have been diſgracefully and deſpitefully uſed: in this entreating and leading them out of priſon, they ſufficiently confeſſe their precipitate fury in abuſing them who were innocent: this was for fear of the Romans, leſt they ſhould puniſh their city, or them for violating their priviledges; therefore they deſire them to depart from them.

v. 40. *and entred into the houſe of Lydia*] Verſe 14. doubtleſſe to confirm them in the faith which they had preached to them, and probably they would have ſtayed longer, but that the imperious and armed entreaty of the wicked Magiſtrates awed them: *Lydia* and hers hearing of their marvellous deliverance, could not but be comforted, and confirmed in the truth: and though *Paul* now left them, yet he after viſiteth the Philippians with an Epiſtle to contain and confirm them in the faith.

CHAP. XVII.

Verſe 1. A*Mphipolis*] A city of Macedonia, now called Chryſopolis: there was another of the ſame name in Syria, as ſaith *Jerom de loc. Hebr. Act.*

Apollonia] Another city in Macedonia: there is alſo another of the ſame name in Africa, which was called Pentapolis. *Jerom q. ſupr.*

Theſſalonica] A chief city of Macedonia: ſo called of *Philips* victory over the Theſſalonians: to the Church hereof the Apoſtle wrote two Epiſtles.

v. 2. *as his manner was*] He was conſtant in preaching the truth of Chriſt, and the adverſaries were conſtant in oppoſing it: by that which men uſe to do you may know to which party they belong.

went in unto them] Into their ſynagogue: he was none of them who crept into houſes, to lead captive ſilly women, 2 Tim. 3. 2,&c. truth ſeeks no corners, the good ſeed is ſowed in the day time, but the tares while men ſlept, Matth. 13. 25. truth knoweth it ſelf a ſtranger on earth, and that it eaſily findes enemies; the kinred, ſeat, hope, favour and dignity thereof are in heaven: onely it rejoyceth in this one thing, as *Tertullian Apol. cap.* 1. ſaith, *ne ignota damnetur*, leſt it be condemned unknown: therefore *edito gaudet & aperto*, it joyeth to be publikely ſeen: *dum conventicula ſibi diverſa conſtituunt veritatis caput, atque originem reliquerunt, Cyprian. de ſimpl. prælat.* while men appoint them divers conventicles, they left the author & fountain of truth.

out of the Scriptures] This ſheweth whence all ſound knowledge of God, and religion muſt be derived: in things humane, humane reaſons have place; but in matters of religion, onely the word of God (without traditions of men) muſt determine, ſo as that in that we muſt reſt. Faith can be grounded on nothing but infallible truth; and that can be found onely in the word of God, in which there can be no falſhood, becauſe God, the author thereof 2 Tim. 3. 16. cannot lie, Tit. 1. 2. Well ſaid *Ambroſe* in his anſwer to *Valentinian* the Emperour, *l.* 5. *ep.* 31. *Cœli myſterium doceat me Deus ipſe qui condidit, non homo qui ſeipſum ignoravit: Cui magis de Deo, quam Deo credam?* let God his ſelf teach me the myſtery of heaven, who made heaven, not man who knoweth not himſelf; concerning God, whom ſhall I rather believe then God himſelf?

v. 3. *opening and alledging*] That is, as the Syriack hath it, *expounding and ſhewing*: indeed παρατιθέμενος, imports a making things as manifeſt, as that which is ſet before our eyes. The ſum of his ſermon was, that Chriſt for our redemption ought ſo to die, and riſe again (Rom. 4. 25.) and that this Jeſus (whom *Paul* preached) is indeed the Chriſt and long expected Meſſias.

v. 4. *conſorted with Paul*] προσεκληρώθησαν, as it were choſen by lot, they joyned: it importeth a neer and firme conjunction. *devout Greeks*] Chap. 11. 20.

v. 5. *which believed not*] See Chap. 14. 2.

certain lewd fellows] τῶν ἀγοραίων τινὰς,&c. idle fellows, who having no employment at home, uſe to walk lazily up and down markets and publick places; the dregges of cities mercenary, worthleſs burdens of the earth; commonly watching opportunities of moving ſedition, in hope of finding ſome advantages in change.

the houſe of Jaſon] Who was Paul and *S*ilas hoſt.

ſought to bring them out] To bring out Paul and *S*ilas, that they might ſtone them.

v. 6. *they drew Jaſon*] In an illegall and tumultuous way violently pulled him out of his houſe, as a delinquent; as if hoſpitality, and harbouring the ſervants of Chriſt had been a ſin.

and certain brethren] Some other believers. See verſe 4.

theſe have turned the world upſide-down] Or, *who have ſtirred up the world to inſurrection and ſedition:* a grievous crime of Chriſtians, had it been true; but being falſe, the greater was the accuſers ſin, who charged them with ſuch untruth: So odeous is ſin, that the very wicked are aſhamed of it, which is the reaſon why they commonly call others by names proper to themſelves, that they may tranſmit unto, or charge their ſins upon others. (See chap. 24. 5. Gene. 3. 12. 13. 1 Sam. 15. 15. 21. 1 Kings 18. 17.) they would, the guilt alſo, if they could: ſo in the Primitive Church, what ever calamity came upon the people, or common weal (though never ſo impious) it was preſently imputed to the Chriſtians.

are come hither alſo] Meaning, they are ill-affected to the ſtate, and trouble this city as they have done others.

v. 7. *whom Jaſon hath received*] He hath harboured them: ſee on verſe 6.

contrary to the decrees of Ceſar] An odeous crime, but impudently caſt on Chriſtians: Paul and Silas endeavoured to advance the *S*piritual kingdom of Chriſt, without any injury to the Roman Empire; which the Jews well knew, but caſt this aſperſion upon them, only to render them odeous to the people: therefore they pretend *Cæſars* right, that they might abuſe the decrees of *Cæſar*, to the deſtruction of Gods ſervants: the ancient Chriſtians were no diſtubers of States: *rogamus Auguſte, non pugnamus*, ſaid *Ambroſe lib.* 5. *epiſt.* 33. *ad Marcellin*, we entreat, ô *Cæſar*, we fight not; therefore *Theodoſius* had rather to binde men to him, *religione quam timore*, with religion rather then fear. *Ambr. de exit. Theodoſ. orat.* the Chriſtian (ſaid *Tertullian. ad ſcap. cap.* 2.) is no mans enemy, much leſs the Emperours, whom knowing to be appointed of God, he muſt needs, love, reverence, honour and wiſh ſafe—therefore, ſaith the ſame, we honour the Emperour ſo far as it is lawfull for us, and expedient for him, *ut hominem à Deo ſecundum—& ſolo Deo minorem*—they prayed for the Emperours—long life, proſperous reign—valiant armies, faithfull Senate, or Councell, good people, and a quiet world: *ib. Apol. cap.* 30. yet theſe men could never be ſecure from calumney, as if they had been enemies to peace.

v. 8. *They troubled the people, &c.*] This people, not knowing the buſineſs, and hearing ſomething pretended againſt the Roman ſtate, (having formely ſmarted under their power) were troubled, for fear they might again deal ſeverely with them as diſturbers of peace; and probably the Roman commanders there being, might alſo be troubled at the appearance, or fear of ſome inſurrection.

v. 9. *When they had taken ſecurity of Jaſon*] λαϐόντες τὸ ἱκανὸν, *Syr. and had taken ſureties*: that is, bail, for their appearance. So *Budæus* interpreteth it, *cum ſatis accepiſſent, ab Jaſone, & ab aliis judicio ſiſtendi ſponſionis, &c.* here they being partly ſatisfied with their anſwer (as is moſt probable) and a legall ſecurity taken, they appeaſe the people.

v. 10. *Berea*] Another City of *Macedonia*: hither they ſent (Paul and *S*ilas, that they might keep them from the rage of the Jews, and reſerve them to the greater good of the Church.

went into the Synagogue] Here was his invincible love towards: after ſo many violent outrages of theirs againſt his life, he ceaſeth not to venture again for their ſalvation. See Rom. 9. 2. 3.

v. 11. *Theſe were more noble*] That is, then the *Theſſalonian Jews*, for this τῶν ἐν Θεσσαλονίκῃ, is *ellipticall*: *then thoſe (Jews) in Theſſalonica:* which their dayly ſearching of the *S*criptures confirms, the Jews had the writings of the Prophets, but rarely the Gentiles before their converſion: ſee verſe 13.

they received the word] Herein they were more excellent then others. See 1 Theſ. 2. 13.

ſearched the Scriptures dayly, &c.] For they teſtifie of Chriſt. John 5. 39. there Chriſt is learned; there ſhineth an heavenly light, which like that Eaſtern ſtar. (Matth. 2. 2. &c.) leads the wiſe men to Chriſt: theſe *Bereans* diligence, is exemplary to us.

v. 12. *Therefore many of them believed*] By the teſtimony of Scriptures, and example of other believers.

v. 13. *When the Jews of Theſſalonica, &c.*] Theſe unbelievers being of reſtleſs and implacable malice envied thoſe who believed, therefore came they over to *Berea*, to hinder the preaching of the Goſpel there, by ſtirring up new troubles. See 2 Theſ. 1. 5. &c.

v. 14. *to go as it were to Sea*] To take ſhipping as if he meant to go quite away out of thoſe parts; which they did that the Jews might give over their purſuit.

but Silas and Timotheus abode, &c.] They being not ſo much known nor maliced as Paul, ſtayed a little while, further to edifie the believers there.

v. 15. *to* Athens] A City and famous Univerſity of *Greece*: ſo did the providence of God bring to paſs that Satans malicious endeavours to ſuppreſs the Goſpel, cauſed it more to ſpread abroad; as here it did, at *Athens*, the *Greece* of *Greece*, See *Atlas. min. G. Mercat. in.* Achaia.

v. 16. *His ſpirit was ſtirred in him*] παρωξύνετο—was embittered in him. So chap. 15. 39. ἐγένετο οὖν παροξυσμὸς—So the interpreter of *Chryſoſtome* giveth it *exacerbabat ſpiritus illius*—*Occumenius* interpreteth here, as we διηγείρετο, was *ſtirred up*. So bitterneſſe of Spirit moved him, that hee could not bear it, but brake out into reproof.

v. 17. *with the devout perſons*] With the Proſelytes. *Syr. with them that feared* God. See chap. 13. 43.

v. 18. *Epicureans*] A ſect of Philoſophers, as alſo were the *Stoicks*, of the errours of the *Epicureans*, See Epiphan. *hæreſ.* 6. *Gent. hæreſ. ord.* 8. of the Stoicks, ſee *ib. Epiphan. hæreſ.* 5. *D. laert. lib.* 10. *ib. lib.* 7. *zenon.*

v. 19. Areopagus] Or *Mars-hill*, it was the higheſt court in *Athens*, a court where the Judges called *Areopagites* ſate, concerning the higheſt titles and cauſes, ſpecially religion: hither they brought Paul as a violater of their religion, to be judged, as *Socrates* was, for that he denyed their idols to be Gods, and becauſe he would, as they ſaid bring in ἕτερα καινὰ δαιμόνια, other new Gods. D. *Laert. lib.* 2. *Socrat.*

what this new doctrine, &c.] Thus Godleſs men think of truth: whereas truth is more ancient then any errour: the goſpel was in the old teſtament, as the wheat in the blade, in time, and by degrees ripening, and ſhewing it ſelf. Heatheniſh ſuperſtitions, are but imitations of Gods truth and holy worſhip, inventions of Satan to beguile ignorant ſouls with ſhews of truth.

v. 20. *Thou bringeſt certain ſtrange things, &c.*] It was ſtrange to them who were aliens from the covenant of God: this they would know, to ſatisfie their own curioſity.

v. 21. *either to tell or hear*] This is the fruit of idleneſs, and levity of miſgoverned minds. See 1 Tim. 5. 13. theſe two things go together, inquiſitiveneſs, and talkativeneſs: the Grecian hiſtories ſhew the diſpoſition of this people: the meaneſt mechanick among them, would be medling and diſcourſing of States matter; inſomuch as in that dangerous liberty of tongues, that republike (though the *Miſtreſs* of knowledge to all *Greece*) could never be well, or long ſetled; nor free from tumults, and dangerous concuſſions of ſtate; ſo diſcompoſing and disjointing the members thereof, that they were long before they could grow together again, recover their ancient ſtrength, or be free from ſome miſchievous gangrens, untill they loſt themſelves and all *Greece* with them: ſuch popular liberty, being a dangerous ſymptom, of a diſaffected Commonwealth, it were to be wiſhed that thoſe who ſit at the helm would ſeriouſly, and timely conſider how this diſeaſe hath crept upon us, now ſome years together, leſt once—flouriſhing *England* come to the like miſery.

v. 22. *Mars-hell*] See verſe 19.

and ſaid ye men of Athens] So was he ready to give account of the hope which was in him. See 1 Pet. 3. 15.

too ſuperſtitious] δεισιδαιμονεστέρους: the word is uſed ſomtimes in the good part; but here as commonly in the evil: ſo *Clem. Alexandr. adm. ad Gent, &c.* δεισιδαίμων, is *metuens numen*, or a ſuperſtitious man: one who by fear is driven to believe a deity, or worſhippeth for fear, as the ſupeſtitious uſually do. *Lanctantius* deſcribeth ſuch to be, *qui ſuperſtitem memoriam defunctorum colunt, &c.* who worſhip the images of their *Anceſtors*, as their *penates*, and houſhold Gods: they who deviſed to themſelves new rites of adoring the dead (in ſtead of God) whom they imagined to be received into heaven and Deified. *l.* 4 *c.* 28. and alſo they who worſhipped many, or any falſe God, he had excellently well ſaid before. *l.* 2. *c.* 18. that ſuch had not the reaſon of men left in them; and that there is no doubt, but that, *Religio nulla eſt, ubicunq; ſimulachrum eſt*, there is no Religion, where there is an image.

v. 23. *your*

v. 23. *your devotions*] σεβάσματα; *your adorations* (of σεβάζομαι, to adore with religious worſhip. *Budæus*) or the gods which ye worſhip: the Syriac give it בית דחלתכון *beth dachalothcun*: *the houſe of your religions*; your idol temple.

TO THE UNKNOWN GOD] Syriac דאלהא גניזא *daloho genizo*; *of* or *to the hidden God*: he dwelleth in the thick darkneſſe. 1 Kings 8. 12. Hebr. גנז *ganaz*, is *texit*, *velavit &c.* the ſame which ἀποκρύπτω with the Greeks: God is indeed, as *Lactantius* ſaith *l.* 1. *c.* 8. *inexcogitabilis, ineffabilis, & nulli alii ſatis notus quam ſibi*; incomprehenſible, ineffable, not very much known to any but himſelf: Some heathen authours mention this altar, as *Pauſanias Attic. Laert. in Epimenid. Lucian. Philopatride*: but ſomething differing, in their relation of the *inſcription*, and occaſion of the ſame: *Oecumenius*, ſaith that the whole inſcription was, Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ to the Gods of Aſia, *Europe* and *Lybia*, to the unknown and ſtrange God: hereby *Paul* taketh occaſion to bring them to the true God, whom yet they knew not.

v. 24. *God that made the world*] Chap. 7. 48.

v. 25. *with mens hands*] His worſhip conſiſteth not in things externall, humane traditions, or the works of mens hands, idols, images, &c. but in ſpirit and truth (See John 4. 24.) according to the holy preſcript of his own word: he is independently and ſelf bleſſed, wanting nothing of ours (Pſal. 50. 8.) he gives all creatures what they have and are: when he bleſſeth us with ability to give (which is acceptable ſervice to him. Phil. 4. 18. Hebr. 13. 16.) and rewardeth that which we do herein, in faith and obedience to him, he onely crowneth his own graces in us: but here he intendeth not theſe things, but externall ceremonies, &c.

v. 26. *hath made of one blood*] Of one *Adam*: herein he admoniſheth the Athenians, to conſider the end for which God gave them life and being: it is a brutiſh *ſtupor*, not to minde why God made us reaſonable creatures.

determined the times before] Job 7. 1. & 14. 5, 6. For the birth and life of every man, as alſo the places of their habitations: this he ſaith to confute the *Epicures*, who denyed Gods providence, dreaming that all things were made by a fortuitous concourſe of their imaginary Atomi: (*Clem. Alexandrinus ſtrom. l.* 1. *Greg. Nazianzen orat.* 33. *fine. Epiphanius hæreſ.* 6. *Athanaſ. de incarn. verb. Auguſtin de C. D. l.* 6. *cap.* 5. *&c.*) God in his eternall counſell ordained all theſe things, and changes which we ſee in their appointed time: he divideth the earth to the ſons of men, and his providence governeth all things, which his wiſedom not onely foreſaw, but diſpoſeth of. See Pſal. 115. 3.

v. 27. *that they ſhould ſeek the Lord*] It is not as *Anaxagoras* ſaid, man was born to ſee the ſun and the heavens (*Lactant. l.* 3. *cap.* 9.) but to ſeek, know, and ſerve the Lord their Maker: he not onely gave us life, but alſo means by which we may come to know him, in the great volume of nature, and the book of grace, the holy Scripture.

if happily they might feel after him] ψηλαφήσειαν αὐτὸν *might feel* and finde, here intimate that God, though he be incorporeall, yet in his works which are corporeall and obvious to ſenſe, ſo complieth with their infirmity as that he ſetteth himſelf before them (as *Oecumenius* ſaith) ὥσπερ ἂν εἰς μέσον τι ψηλαφώμενον) as it were ſomething *palpable*: the Syriac hath it, *that they might finde him by his creatures*: in them indeed, that which may be known of him, as his wiſedom, power, and goodneſſe, may and do evidently appear. Rom. 1. 20.

not farre from every one of us] We are not to ſeek the knowledge of God in things farre remote from us; we need not go out of our ſelves to finde him; he filleth all things. Jer. 23. 24. indeed the carnal eye cannot ſee him, nor the ear hear him: lo *he goeth by me, and I ſee him not*. Job 9. 11. yet the effects of his preſent goodneſſe, are obvious to every ſenſe. *See Auguſtin Paulinæ. ep.* 112. *cap.* 11.

v. 28. *in him we live, &c.*] That is by his power, by which he continually preſerveth the creature in his being. Col. 1. 17. Hebr. 1. 3.

your own Poets have ſaid] As *Aratus*, a Greek; this he citeth, not to derive any proof from his authority who was an heathen, and alien, but to ſhame the *Athenians*, with whom he had now to do. See alſo 1 Cor. 15. 33. Tit. 1. 12.

v. 29. *we ought not to think*] Iſaiah 40. 18.

v. 30. *times of this ignorance*] Chap. 14. 16.

God wincked at] ὑπεριδὼν ὁ Θεὸς, may here ſignifie the ſame which ἀμελεῖν. Hebr. 8. 9. not to regard, or to contemn, contrary to ἐπιβλέπειν. *Luk.* 1. 48. God did not manifeſt himſelf unto them, as unto the Jews. Pſal. 147. 19, 20. and this ſheweth Gods patience, in that he did not preſently deſtroy them, not their impunity for the life to come: herein he prepoſſeſſeth an objection which they might poſſibly have made: if the religion which we profeſſe, be falſe and erroneous; why did God ſuffer the world ſo long to erre: he ſaith God bare with that in his long-ſuffering; but now he requireth you to repent: be not you ſo curious to examine what became of others before you, as carefull for your own ſalvation; the onely means whereto is now preſented you: that was a ſevere judgement, when God gave you up to your own luſts, and blindeneſſe of minde (as Rom. 1. 24. Heb. 8, 9.) this is a gracious mercy which he offereth you in the Goſpel and covenant of grace.

but now he commandeth all men] Now he cauſeth the Goſpel to be preached to all nations, to draw them from their horrible ſins: and now if they refuſe to do the known will of their Maſter, they muſt expect more ſevere judgements.

v. 31. *righteouſneſſe*] ἐν δικαιοσύνῃ in juſtice and equity: as 2 Cor. 5. 10. he mentioneth the judgement to come, to terrifie the *Epicures*, that they might no longer beguile their own ſouls, in hope of future impunity. See Pſal. 96. 13. & 98. 9.

by that man whom he hath ordained] Rom. 2, 16. Chriſt Jeſus: poſſibly *Paul* nameth his humanity, in reſpect of the Gentiles ignorance of the myſtery of the bleſſed Trinity, and Chriſts incarnation: and leſt they ſhould ſo miſtake that ſacred myſtery, as thereby to confirm their opinion concerning plurality of gods.

given aſſurance] Or *offered faith*; the meaning is, that God confirmed and declared, as it were by a moſt evident teſtimony, that Chriſt ſhould judge the world, in raiſing him from the dead; wherein he was with power, declared to be the Son of God. Rom. 1. 4.

v. 32. *ſome mocked*] Some were like ſtony ground, ſome like thorny, and ſome like the good. Matth. 13. they who taſted the truth and mercy of God therein, deſired to hear more. See Chap. 13. 42.

v. 33. *So Paul departed*] He diſmiſſed his auditors, having performed his part in ſowing the ſeed of the Goſpel among them.

v: 34. *certain men clave unto him*] To wit, thoſe whoſe hearts God had opened, ſo that the word might be a ſavour of life unto them.

Dionyſius the Areopagite] A Senator or Judge in that court of *Mars-hill* in Athens, whom *Luke* names, becauſe he was no vulgar auditor, but an eminent man, and of great authority with the Athenians.

Damaris] It ſeemeth that ſhe was ſome honourable woman. See verſe 11.

CHAP. XVIII.

Verſe 1. *Corinth*] A chief city of Achaia, ſituate between the Egean and Jonian ſeas.

v. 2. *Aquila.*] A Jew converted to the faith of Chriſt. See Rom. 16. 3.

Pontus,] A province in Aſia.

Claudius] The Emperour of Rome.

v. 3. *and wrought*] This he did in reſpect of the preſent neceſſity, that he might not diſadvantage the Goſpel by being burdenſome to any. chap. 20. 34. 2 Theſ. 3. 8.

tent makers] Their trade was to make tents of ſkins, then much in uſe in thoſe hot countreys.

v. 4. *a Greek*] See chap. 11. 20.

v. 5. *when Silas and Timotheus were come*] See chap. 16. 1. &c. and 17. 15.

was preſſed in ſpirit] He had an extraordinary and vehement motion of the ſpirit, by a divine inſpiration, to teſtifie to the Jews, that Jeſus was that Chriſt, the Meſſias, whom they ſo long expected.

v. 6. *he ſhook his raiment*] Matth. 10. 14.

your blood be upon your own heads] This is an Hebrew manner of ſpeaking. So Joſh. 2. 19. דמו בראשו *damo beroſho* *Gre.* ἔνοχος ἑαυτῷ ἔσται; *he ſhall be guilty to himſelf*: that is, of his own deſtruction. So 2 Sam. 1. 16. *thy blood ſhall be upon thine own head*: So the Jews cryed, Matth. 27. 25. *his blood be upon our heads &c.* that is, the guilt and puniſhment thereof; this *phraſe* ſeemeth taken from the Jews cuſtome of laying their hands on the head of the guilty perſon; by which they intimated, that the witneſſes laid that crime, concerning which they teſtified on the head, or to the charge of the perſon accuſed, and ſo devoted him to puniſhment; as their ſacrifices were deſtinated to death, by the laying the ſacrificers hand on the head of the beaſt to be offered: See Levit. 1. 4. & 3. 2. Exod. 29. 10. So that blood is ſaid to be laid on the head, when one is guilty of the ſin which deſerveth death: the ſenſe of *Pauls* ſpeech is, be you, or you are guilty of your own deſtructions.

I am clean &c.] καθαρὸς ἐγὼ that is, ἀθῷος, innocent, guiltleſſe; or ἀναίτιος; unblameable, not in the fault: οὐκ ἐκοινώνησα τῷ κακῷ: *I have no ſhare in this evil*: it is none of my fault, if ye periſh.

henceforth I will go unto the Gentiles] This he ſaid, that emulation of the Gentiles might incite them to beleeve: but their obſtinacy made an evil uſe of every thing, and ſo rendred them incureable. chap. 13. 46.

v. 7. *named Juſtus*] This was a Proſelyte: the Syriac calleth him טיטוס *Titus*; whether *Juſtus* were here a ſirname; as, chap. 1. 23. and Col. 4. 11. it is uncertain, the vulgar readeth *Titi Juſti*.

one that feared God] So chap. 10. 2. *Cornelius* was ſaid to be a devout man, and one that *feared* God: a religious and good man.

v. 8. *and Criſpus a chief ruler*] See 1 Cor. 1. 14. ἀρχισυνάγωγος *a chief, or one of the chief rulers of the ſynagogue*, for verſe 17. *Soſthenes* is mentioned (as his colleague, or one in the ſame office) *a chief ruler of the ſynagogue*. See on Mark. 5. 22. Matth. 9. 18. and on Luk. 13, 14.

v. 9. *be not afraid, but ſpeak &c.*] Be not afraid to ſpeak boldly: becauſe the ingratitude and perverſneſſe of hearers, often diſcourageth Miniſters, thus God animateth them to their duety. See Iſaiah 58. 1. Jer. 1. 17, 18, 19. Ezek. 3, 4, 5. 8. 9. 11. we may not, for fear of the invincible malice of ſome neglect the ſalvation of others. See chap. 20. 27.

v. 10. *for I am with thee*] I will take thy part and aſſiſt thee. See Matth. 28. Rom. 8. 31. however God often permitteth his Miniſters to the violence of enemies, yet he is with them in life and death; yea, then moſt, when they are moſt deſtitute of mans aſſiſtance. See 2 Tim. 4. 16, 17, 18. but here God promiſed a more evident and peculiar protection to *Paul* by making void all the miſchievous endeavours of the adverſaries.

I have much people in this city] This is a ſecond argument, whereby he encourageth *Paul* to ſpeak confidently: there were many in Corinth whom God had ordained to ſalvation, ſo that his labour ſhould be bleſſed with happy ſucceſſe: here is an argument of induſtry and patience to Miniſters: God hath his Elect, whom in his appointed time he will effectually call to Chriſt by the word preached, though he ſuffer them for a ſeaſon to lie like the pure wheat among the periſhing chaff.

v. 11. *continued there*] ἐκάθισε *he ſate there*, that is, at Corinth.

a yeer and ſix moneths] So full of labour and difficulty was the planting of Churches, that *Paul*, ſo extraordinarily gifted, was ſo long in this one, yet had he aſſiſtants. See 1 Cor. 2. 3. 1 Cor. 3. 10.

v. 12. *Gallio was Deputy*] Affliction commonly followeth preaching of the Goſpel: malice is reſtleſſe as the devil, whoſe influence it is: the Jews, as it ſeems by their change of their Deputy, were animated to attempt againſt *Paul*; hoping that a new Judge would favour them againſt the Chriſtians.

of Achaia] *Gallio* is called *proconſul*, or Deputy *Conſul* of Achaia, that is of all Greece, of which Achaia was but a part: So *Suidas* interpreteth Ἀχαΐα, ἡ Ἑλλάς: *Achaia*, that is *Greece*: So the Romans (ſaith he) ſeem to call Achaia Greece, transferring the name of the then chief and ruling part thereof, to the whole conquered nation: ſome ſay it was becauſe they ſubdued the reſt of the Grecians through the aid of the Achaians *Pauſanias*; *&c.* Sure it is that Greece was made a *Conſularie province*: ſome write that *Gallio* obtained this Deputiſhip of *Claudius* the Roman Emperour, by the favour of Nero, *Claudius* adopted ſon.

with one accord] So unanimous, and induſtrious are the wicked to do miſchief: it is a wretched ſhame for Chriſtians to divide, when Satans kingdom can be of one conſent.

v. 13. *contrary to the law*] They mean the law of *Moſes*; according to which the Romans had permitted them to live: this they ſaid, not being able to look to the end of the Law Chriſt Jeſus. 2 Corinthians 3. 13.

v. 14. *if it were a matter of wrong*] Between party and party: it is as if he ſaid; I will meddle onely with civil government, and not with your religion.

v. 15. *and names*] The profane man thought the Jews worſhipped one name, and the Chriſtians another, as the heathens, who upon the matter, adored bare names, and fancies of men.

v. 16. *drave them from the judgment ſeat*] He *ſuperſeded* the cauſe, and therefore would not have them ſtay there longer to trouble the court, with controverſies (as he thought) unneceſſary.

v. 17. *the Greeks*] The Grecians which were not converted: the Syriac readeth it, *the profane*.

none of thoſe things] Neither for that which concerned religion, to defend Gods ſervants: nor for the ſtates intereſt, to maintain peace and defend the oppreſſed.

v. 18. *having ſhorn*] As Nazarites did at the end of their vow, Numb. 6. 18. the meaning is, that *Paul* ſhore his head. See chap. 21. 24.

in Cenchrea] A port of the Corinthians.

v. 19. *came to Epheſus*] A city of Ionia, and Metropolis or chief city of Aſia the leſſe.

left them there] That is, he left *Aquila* and *Priſcilla* at Epheſus.

reaſoned with the Jews] So zealous was he ſtill for their ſalvation, ſo often did he expoſe his life for them.

v. 20. *he conſented not*] Not that he was not willing to ſpend his time, and do his uttermoſt endeavour for their ſalvation who were willing to hear; for he ventured often to preach to the obſtinate, and he promiſeth to come again unto them; but it ſeemeth ſome ſecret inſtinct of Gods ſpirit now led him to Jeruſalem.

v. 21. *keep this feaſt*] Not that he now obſerved dayes, or the antiquated ceremonies of the law (See Gal. 4. 10.) but becauſe he might in that ſolemnity, and concourſe of people, more advance the Goſpel.

if God will] 1 Cor. 4. 19. Jam. 4. 15.

v. 22. *Ceſarea*] Called *Ceſarea ſtratonis*: a port by which they came to Jeruſalem; ſome ſay built by *Herod*.

v. 23. *Galatia, and Phrygia*] Chap. 16. 6. Galatia, or Gallogræcia; ſo named of the *Galli qui Græcis mixti olim loca ea coluere. Atlas min. Amſter.* 1634. *pag.* 600. *c.* 2.

v. 24. *a certain Jew*] 1 Cor. 1. 12.

named Apollos] See 1 Cor. 3. 6. and 1 Cor. 4. 6. he was born at Alexandria, a city in Egypt.

an eloquent man] Though the kingdom of God be not in word, but in power. 1 Cor. 4. 20. nor eloquence of ſpeech, or the enticing words of mans wiſedom, but in the evidence of the ſpirit. 1 Cor. 2. 1. 4. yet is eloquence uſed, onely to the ſetting forth of the truth of God, and edification of his Church, as an *Egyptian jewel* to adorne the tabernacle, and here commended in *Apollos*, by the holy Ghoſt, whoſe gift it is: *Lactantius* noted well that the Philoſphers, Oratours, and Poets, were therefore very pernicious, in that they eaſily enſnared incautious mindes: *ſuavitate ſermonis*, with ſweetneſſe of ſpeech; therefore his advice is, even in delivering the truth of Chriſt, to ſweeten the ſpeech for the winning of them to Chriſt, who will neither hear nor read any thing, *niſi expolitum, ac diſertum*, except it be poliſhed, and eloquent; and where *nemo rem veritate ponderat, ſed ornatu*, *l.* 5. *cap.* 1. no man valueth the matter by the truth, but politure and trimme thereof.

mighty in the Scriptures] Much verſed and learned in them, which enabled him to convince the adverſaries, Titus 1. 9. Syriack, *argutus erat in Scripturis*: this is added that none might think it to be the vaine and frothy eloquence of profane men: it was a divine and powerfull eloquence.

v. 25. *inſtructed in the way of the Lord*] κατηχημένος, inſtructed *viva voce*, the Syriack hath it, *he was taught*. Some interpret, he was *initiated*, *&c.* See Luke 1. 4. the word ſignifieth one that is entred into religion, or catechized, as thoſe who were taught the rudiments and principles thereof.

fervent in ſpirit] Zealous to teach and to winne men to Chriſt: See Rom. 12 11. 1 Kings 19. 14. Zeal is the life of religion, without which it is inactive (See Rev. 3. 15, 16.) but it muſt be zeal with the true knowledge of God. See Rom. 10. 2. Acts 21. 20. and 22. 3. Tit. 2. 14. Rev. 3. 19.

taught diligently] His zeal and diligence is here commendable, though he had not yet much knowledge of the doctrine of the Goſpel, as appeareth by the next clauſe: how ever, he well uſed his talent, being faithfull in a little.

the baptiſm of John] That is the doctrine of *John*.

v. 26. *they took him unto them and expounded*] If *Priſcilla*, the woman here mentioned, contributed ought to this work, it was where her husband, *Apollos*, and her ſelf were private: ſuch inſtruction *Paul* commendeth in *Timothies* grandmother *Lois*, and his mother *Eunica*, of whom (moſt likely) he had learned the holy Scriptures. (See 2 Tim. 1. 5. and 3. 15.) though otherwiſe in the Church, (or other place made publike by the company) he ſuffered not a woman to teach, but to be in ſilence. See 1 Tim. 2. 11, 12. poſſibly the man and wiſe hearing *Apollos*, both joyned in the invitation of him unto them, but that *Aquila* performed the part of interpretation, and inſtruction in the way of God, though it be attributed to both, becauſe both equally affected it; there is no patronage here for that late revived practice of the old exploded hereſie of the *Pepuzians*, or *Quintilians*, who as *Auguſtin Tom.* 6. *de hæreſ.* ſaith *mulieres* *ſacerdotio honorant*, we may more ſafely ſay that the moſt excellent of mere men know not all, and that thoſe who are inferiour in gifts may adde ſomthing to them.

the way of God] The doctrine of the Goſpel.

v. 27. *to paſſe to Achaia*] See verſe 12. why he would go thither is not here expreſſed, but certainly it was to advance the Goſpel there.

the brethren wrote] Letters of recommendation for him who was not much known to the Churches.

helped them much] Confirming them who believed, and refuting the adverſaries through the grace of God thereto enabling him.

v. 28. *That Jeſus was Chriſt*] The Jews had no controverſie with Chriſtians concerning a Chriſt to come; the whol diſpute was, whether Jeſus the Son of Mary were he; this now *Apollos* proved by Scriptures accommodated to him: and thus *Apollos* watered, 1 Cor. 3. 6. herein the Scripture is ſufficient to accompliſh and make the man of God abſolute 2 Tim. 3. 16. we cannot learn Chriſt in any humane traditions, or inventions of men: the ſun can be diſcerned by no light but his own, becauſe that excells all other worldly lights: neither can Chriſt the ſun of righteouſneſs be known by any, but his own light, which ſhineth in the Scriptures: theſe teſtifie of him, and diſcover him unto us. John 5. 39.

CHAP. XIX.

Verſe 1. THrough the upper coaſts] In the upper parts of *Aſia*, are *Phrygia*, *Galatia*, *Lydia*, *Livonia*, *Jonia*, in which was *Epheſus*.

v. 2. *have ye received, &c.*] They are demanded concerning the viſible gifts of the Holy Ghoſt, as ſpeaking tongues, healing, &c. Which then flouriſhed in the Church, though they were not then common to all that believed, and were baptized.

whether there be any Holy Ghoſt] Or *whether the holy Ghoſt be* (as Joh. 7. 39.) they meant whether there be any ſuch gifts of the holy Ghoſt, given to any: they anſwered according to Pauls queſtion; which being concerning the gifts and graces (not the infinite and eternall eſſence of the deity) they reply according to the ſame. (See chap. 8. 16.) for it were very abſur'd to ſay that they had not heard of the holy Ghoſt, being baptized of Johns Diſciples, John ſeeing him deſcending on Chriſt in his baptiſme, in a viſible form. Matt. 3. John 1. concerning this, neither did the Apoſtle aſk, nor they anſwer, but concerning thoſe gifts which then floriſhed in the Church, of which they ſaid, they had not heard.

v. 3. *unto what then were ye baptized?*] That is, what religion, what doctrine profeſſed you, in your baptiſme? or the queſtion was not here, of baptizing, but *de primordiis* concerning their beginning, and conſtitution of the Church of *Epheſus*, where appeared not yet any publike form of a Church in diſcipline and other Eccelſiaſtical rites, and conventions: ſo that he enquireth, how they were grounded, whether by impoſition of hands, or the gifts of the holy Ghoſt, whereby it might appear, that they were divinely called, as the gifts of tongues, propheſie, &c.

unto Johns Baptiſme] That is, we profeſſed the ſame doctrine, which John Baptiſt taught: and we received baptiſm, as a ſeal of our profeſſing the ſame, and of our dedication unto Chriſt.

v. 4. *John verily baptized*] Matth. 3. 11.

that is, on Chriſt Jeſus] *Theophylact* on Luk. 24. expreſſeth that well; as not excluding the other perſons of the holy Tirnity, but in contradiſtinction to the Jewiſh baptizings or waſhings; that was ſaith he *πνευματικὸν οὐκ Ἰουδαϊκόν*, ſpiritual, not Judaicall. See on chap. 2. 38. and on 10. 48.

v. 5 *When they heard this*] That is, when they heard the doctrine of John, they were baptized by ſome of Johns diſciples who had ſo preached unto them the doctrine of repentance, and ſalvation by Chriſt: not that Paul did rebaptize them: for otherwiſe it would follow, that Chriſt whom John baptized, and we, are not baptized with the ſame baptiſm: whereas he bare the ſame circumciſion with the Jews, and the ſame baptiſme with us Gentiles, that he might declare himſelf the Saviour of both. So that theſe words (*when they heard this*) relate not unto the words of Paul, but unto their hearing of Johns doctrine: and therefore Paul is not ſaid to have baptized them, but to have laid his hands on them: that is a poſture and action of confirmation, not initiation, and baptizing, verſe 6. againſt rebaptizing them who were baptized by hereticks (except of thoſe who raiſed the foundation of faith, and uſed not the Catholick form of baptiſme) See the Councell of *Carthage*, 1. *Anno* 258. and the other Councells concerning the ſame. *Severin. Bin. To.* 1. *Concil. fol.* 175. *cap.* 1. *&c. Paris.* 1636. *ib. To.* 5. 482. *cap.* 2. *A. B. ibid* 455. *cap.* 2. *E. ibid To.* 1. 99. *cap.* 1. *A. B. &* 158. 2. *E. ibid To.* 9. 368. 1. *cap. & Bart. Carranza ſumm. Concil. Rothomag.* 1633. *pag.* 673. *Auguſtin. To.* 4. *expoſ. ep. ad Rom. inchat. prope. fin. ibid To.* 3. *de fide ad Petr.* (*ſi ſit ejus liber*) *ibid de verb. Domini in Math. ſerm.* 11. *Epiphan. expoſit. fidei. Cathol.* 13. *Juſtin. Martyr. Quaeſt. & reſp. ad Orthod. quaeſt.* 14. *Chryſoſtoms* words on Hebr. 6. 6. are remarkable: when he had ſaid τὸ βάπτισμα ϛαυρός ἐϛι, &c. Baptiſme is the croſſe, in which our old man is Crucified with Chriſt, being made conformable to his death, &c. ὁ τοίνυν δεύτερον ἑαυτὸν βαπτίζων πάλιν αὐτὸν ϛαυροῖ, therefore he that rebaptizeth himſelf, crucifieth him (the Lord of life) again. *Auxentius* the heretick rebaptized. *Ambroſe* ſaid, he (therein) deſpiſed the Counſell of God. *epiſt.* 32. *fin.* Baptiſm is a new birth of the whole man: as we can be born but once in the fleſh, ſo can we be born but once in the Spirit: therefore as there was but one circumciſion (which ſignified the ſame) ſo ought there to be but one baptiſm.

v. 6. *Layd his hands upon them*] Chap. 6. 6. & 8. 17. he laid his hands upon them for confirmation, we read not that he rebaptized them.

they ſpake with tongues] Chap. 2. 4. & 10. 46. That is, they ſpake divers languages, which before they knew not.

and propheſied] By a divine and evident inſpiration, they preached and expounded the word of God as able Miniſters of Chriſt. See 1 Cor. 11. 4. & 14. 1.

v. 8. *the kingdom of God*] See on chap. 1. 3. and on 20. 25.

v. 9. *and ſpake evil of that way*] As chap. 18. 26. of that doctrine of the Goſpel.

and ſeperated the Diſciples] This warranteth not ſeperation from a true Church, or for any defects therein leſs then fundamentall: it is true that when the nations are drunken with the cups of *Babyloniſh* fornication, then the Lord calleth from heaven, *come out of her, my people*, &c. (Reve. 17. 2. and 18. 4. See Epheſ. 5. 7. 11. 2 Theſ. 3. 14. 2 Cor. 6. 14. 15. Tit. 3. 10.) and that in caſe of ſcandall, we muſt not company with the incorrigible wicked: but here we ſee, though Paul withdrew the weak Diſciples from the blaſphemers of Chriſtianity and the Goſpel, yet he made no ſchiſmes nor yet deſerted the cauſe, for which he dayly diſputed with the adverſaries.

one Tyrannus] This ſeemeth to have been ſome Philoſopher, or publike profeſſour of Rhetorick, converted by Paul: *Syr. in the ſchool of a certain man whoſe name was Tyrannus.*

v. 10. *by the ſpace of two years*] This commendeth Pauls great diligence for the planting of the goſpel.

ſo that all they which dwelt in Aſia, &c.] This was that admirable door, which Paul ſaid was opened unto him, 1 Cor. 16. 9. not that all the people, but that all the Chriſtians of *Aſia* heard him, the ſweet ſavour and report of the Goſpel ſpreading it ſelf abroad (like that odour of the precious ointment, which filled the houſe. Joh. 12. 3.) into all parts round about.

v. 11. *ſpecial miracles*] Great miracles, whereby he confirmed the authority of Pauls Apoſtleſhip, and miniſtry.

v. 12. *handkerchiefs*] This maketh nothing for the ſuperſtitious uſe of reliques: Gods providence did this that by ſuch cures, he might prepare the abſent, and thoſe who had never ſeen the face of Paul, to a reverend eſteem, and opinion of the Goſpel and truth of Chriſt, in whoſe name they were ſo cured, and alſo, that in theſe means, ſo ſlender and improbable of themſelves, the power of Jeſus healing them might the more cleerly appear.

and the diſeaſes departed from them] As Matth. 8. 15. Luk. 4. 39. John 4. 52. the diſeaſes left them, that is, they were freed from their diſeaſes, and the unclean Spirits departed from them, being forced ſo to do by the power of Chriſt.

v. 13. *Exorciſts*] *Syr. Jews who wandred about, and adjured devils, or conjured devils*: theſe poſſibly, out of a fooliſh and impious emulation of the Apoſtles caſting out devils, practiced ſuch things, intending if they could have effected any thing herein, to have made men believe, that the like miracles done by the Apoſtles, were but *magicall exorciſmes*, concerning *exorciſts*, and *exorciſmes*, yet in uſe in the *Church of Rome*, ſee *Durand. rational. To.* 1. *lib.* 2. *cap.* 6. *ib. lib.* 6. *c.* 63. *n.* 8. and the *Ritual Roman.* Paul 5. *juſſu edit. de ſacr. bapt.* where they uſe theſe words, *exorcizo te immunde Spiritus, in nomine Patris* +, *& Filii* +, *& Spiritus Sancti* + *ut exeas & recedas ab hoc famulo Dei, &c. So ibid. de benedictionibus —— exorcizo te creatura ſalis per Deum + vivum, &c. exorcizo te creatura aqua, &c.* And *Benedict. eſculent exorcizo te* *creatura olei, &c.* See *ib. de exorcizand. obſeſ. à dæm.* Concerning the *Jewiſh Exorciſts, Joſephus writeth* ſome fabulous things. *Antiq. lib.* 8. *cap.* 2. The gift of caſting out devils continued long in the primitive Church, *Juſtin. Martyr. dial. cum Try. Jud.*

v. 14. *Seven Sons of one Sheva*] He mentioneth theſe for the greater evidence of the hiſtory.

v. 15. But *who are ye*?] What are you that I ſhould obey you? God commandeth me, Jeſus (whom Paul preacheth commandeth me; but do not I know that you have no ſuch commiſſion? no power to caſt me out?

v. 16. *leapt on them*] The poſſeſſed man fell violently upon them, and by the force of the evil ſpirit in him, maſtered them, tearing their clothes, and wounding them: ſomtimes the devil willingly co-operateth with the conjurers, and witches, ſuffering himſelf to be commanded, and poſſibly, driven out alſo (probably the *Hebrews* might conſider this in their calling a witch, *the miſtris of a devil.* So 1 Sam. 28. 7. they call the witch of *Endor* בעלת-אוב *bebalath ob. dominam Pythonis*, a *Pythoniſſe*, one having a familiar ſpirit. *Chalde, one who can draw out a devil*) this he doth where he can entice men or women to confederate with him for miſchief, and hold them, and others by them in ſuperſtition: but here he had ſome other end, and God would thus defeat their miſchievous practices; making all ſerve to the further advancement of the Goſpel which Paul preached.

v. 17. *fear fell on them all*] Herein appeareth the fruit of this Divine revenge on them who impiouſly profaned the holy name of Jeſus: firſt that by their example, others feared to contemn that doctrine, the patronage whereof God ſo ſeverely undertook: ſecondly in that all turned to the magnifying the ſacred name of Jeſus, the rumour of this accident making all afraid, not onely to blaſpheme it as ſome of the Jews did, but even to take it in their profane mouthes, to abuſe, as theſe Sons of *Sheva* did.

v. 18. *and confeſſed*] Terrified with this judgement on others, the remorſe of their own conſciences, and deſiring ſome remedy, and comfort, they publikly confeſſed their errours, and deteſted thoſe their ſins. See Matth. 3. 6.

v. 19. *Curious arts*] That is *Magick*, as the *Syriac* expreſſeth it divinations by judicial aſtrologie, &c.

fifty thouſand pieces of ſilver] Or, fifty thouſand pence, which the word alſo ſignifieth: what this cometh to of our *Sterling* mony is not agreed on by the writers, but the leaſt eſtimate, bringeth it to about, eight hundred pound.

v. 20. *So mightily grew, &c.*] See chap. 12. 24. *κατὰ κράτος*, *vehemently* with great power, as the Syriac hath it, intimating a powerfull courſe of the word, caſting down the kingdom of ſin and Satan: ſo doth *κράτος* ſignifie victory alſo: the ſum is, that theſe ſuperſtitious and impious things being taken away, the word of God ſo much prevailed in the affections and lives of men to faith and obedience, that many were dayly added to the Church of Chriſt.

v. 21. *purpoſed in the Spirit*] That is, by the motion of the Holy Ghoſt: therefore he yeelded not to his friends importunity. chap. 20. 22.

Macedonia] chap. 16. 9.

Achaia] chap. 18. 12. Here it is taken for that territory of *Greece*, which bare that name, and not as, chap. 18. 12. for all *Greece*.

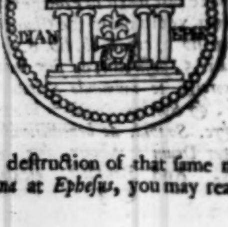
v. 22. *Timotheus and Eraſtus*] See Rom. 16. 23. 2 *Tim.* 4. 20. to prepare and expedite thoſe things which concerned the confirmation of thoſe Churches, ſo that he might in his paſſage make the more haſt to Jeruſalem.

in Aſia for a ſeaſon] That is, in *Epheſus*, which is in *Aſia*.

v. 23. *the ſame time*] When *Paul* was preparing to go from *Epheſus*, and thought al things wel compoſed, upon a ſuddain Satan raiſed an unexpected ſtorm.

about that way] *About the way of God. Syr.* That is, concerning the Goſpel, and truth of God which Paul preached.

v. 24. *Silver ſhrines*] *ναοὺς ἀργυροῦς. Silver temples*, as the *Syriac* interpreteth, which were made in ſome ſuch like form.



Concerning the deſtruction of that ſame magnificent Idol Temple of *Diana* at *Epheſus*, you may read in the ſtory of *Eroſtratus. Plin. lib.* 36. *cap.* 14. The ſilver ſhrins, or medals of ſilver with the form of their Idol *Diana's* Temple, impreſſed or wrought thereon, *Demetrius* ſold to them who came to *Epheſus* either of ſuperſtition to worſhip, or curioſity to ſee the magnificent ſtructure of that temple.

v. 25. *Whom he called together*] When he ſaw the eſteem of this temple leſſen by the light of the goſpel, and ſo his trade growing dead, he called together all the *artificers*, whoſe living depended on that ſuperſtition, and made a ſeditious ſpeech to them.

by this craft we have our wealth] This is all our trade: a dangerous argument to carnal men, whoſe wealth is the God they adore: ſuch men will eaſily be perſwaded for their private ends, to trouble the peace of a Church or Sate, and to defend their gains though never ſo impious with tumult and blood.

v. 26. *this Paul hath perſwaded, &c.*] He truly confeſſeth the ſtate of the cauſe: Paul had ſhewed them that they were no Gods which are made with hands, yet *Demetrius* wickedly endeavoureth to ſuppreſs that truth: this blindneſs putteth him and his fellows precipitately on to violent tumults.

v. 27. *not only our craft*] This our manufacture of making medals, is in danger to be reproved as impious and unprofitable.

but alſo the temple] It is a rare impiety of the vulgar which borroweth no pretence from religion to countenance it ſelf withall: and medling with Religion without ſome private intereſts, is as rare in carnall men, if Pauls preaching had nothing hindered *Demetrius* and his fellows profits, he would hardly have ſtirred out of doors about it.

whom all Aſia and the world worſhippeth] To the argument of profit, and pretended Religion, he added another reaſon, from the magnificence of the Temple, and greatneſs of their Idol *Diana*; now he inforces another leading motive, from univerſalty, and conſent of worſhippers.

v. 28. *They were full of wrath*] This argument of profit, worketh ſtrongly on worldly mens affections: therefore now guided by paſſion and hearing the cauſe of the impair and decay of their trade; they never examine the truth and effects of the goſpel, but put it to popularity, and tumultuous outcries.

great is Diana of the Epheſians] They feigned *Diana* to be *Jupiters* daughter, and their *tutelary goddeſs*, in this fantaſtick opinion, they cry up her imaginary greatneſs, and their ſuppoſed intereſt.

v. 29. *the whole city was filled*] Such unconſiderable ſparks fomented by the breath of an inconſtant vulgar oftimes break out into outragious flames; when yet the cauſe of the impious tumult, is rumour of people ignorant of what they do, and deſire of change. See Numb. 16. 1. 2 Samuel 15. 6. 11. 13.

Gaius and Ariſtarchus] See Rom. 16. 23. Coloſ. 4. 10.

the theatre] A publik place, to which the cuſtome was to reſort in any trouble, or buſineſs about the Commonwealth.

v. 30. *ſuffered him not*] This was their care of his ſafety, who better knew the diſpoſition of that people: it is an example to hearers, to love and preſerve their miniſters. See chap. 17. 10.

v. 31. *Chief of Aſia*] *Ἀσιαρχῶν. Syr. primores Aſiæ*: this was Gods providence over Paul, to ſtir up ſome chief men in this ſo great a danger to countenance and favour him, theſe ſend to him to deſire him, not to venture himſelf to an enraged multitude.

v. 32. *the aſſembly was confuſed*] This company is here called *ἐκκλησία*: the *Syr.* giveth it well *turba quæ erant in theatro*; the multitude of the *Epheſians* now aſſembled in the theatre: this convention was very confuſed, ſome crying one thing and ſome another.

the more part knew not wherefore] The people like great waters are eaſily enraged, but ſeldom well enformed, why: falſe rumours fill their ears, and ungoverned paſſion their hearts with ſodain and vehement deſire of ſome new unconſidered undertakings, the end whereof they neither prudently foreſee, nor cautiouſly examin.

v. 33. *the Jews putting him forward*] It ſeemeth that the heathens of *Epheſus* were equally enraged againſt the Jews and Chriſtians, and that the Jews put him on, to juſtifie their nation and religion, that they might caſt all the occaſion of this diſcontent and tumult, on the Chriſtians.

beckoned with, &c.] See on chap. 12. 17.

v. 34. *That he was a Jew*] They knew that the Jews worſhipped not their Idol, therefore would not hear him.

all with one voice] So many wicked men can Satan unite in miſchief: conſent and unanimity of multitudes is no univerſall and certain mark of truth.

Cryed out] The word here uſed is of *Κράζω*, *to yall, or cry out*, *κράζειν* or *κρώζειν*, is ſpoken of Crows who in great flocks cry altogether, hence is this expreſſion accommodated to the diſturbed multitude.

v. 35. *what*

v. 35. *what man is there that knoweth not*] This ſpeech of the Town-clerk ſavoureth only of carnal wiſdom, whatever was pretended here contributeth no patronage to true religion.

a worſhipper of, &c.] νεωκόρος, is that which the Latines called *ædituus*, the *Temple-keeper*, he that hath charge of the Church. It is interpreted by *Suidas*, ὁ τὸν ναὸν κοσμῶν καὶ εὐτρεπίζων, one that adorneth and prepareth the Temple. His meaning is, that *Epheſus* was ſo eſtabliſhed in their religion and worſhip of *Diana* their ſuppoſed tutelary goddeſs, that there was no ſuch cauſe of fear, as *Demetrius* ſuggeſted, that they ſhould be perſwaded to forſake their religion for any other.

which fell down from Jupiter] Which deſcended from heaven, the Syriac hath it. Concerning *Canetlas* the maker of this Idol, ſee *Plin. l.16.c.40.* But their covetous Prieſts perſwaded them, that it came down, or was ſent down from Heaven.

v. 36. *theſe things cannot be ſpoken againſt*] *Suidas* ſaith, ἀναντίῤῥητον (the word here uſed) is ἀντιλογίαν μὴ δεχόμενον, that which admitteth no contradiction; a certain and doubtleſs thing. So pronounceth he concerning their vain ſuperſtition, grounded on lying fables, impious preſcription, and raſh conſent of multitudes; whereas it is neither in time, multitude, or power of men, to make falſehood truth.

ye ought to be quiet] Or appeaſed.

v. 37. *are neither robbers of churches, &c.*] That ſaid he truly (would we could ſay as much of our impropriators) but though he thus ſaid to appeaſe the tumult, yet the doctrine which *Paul* preached, is unconſiſtent with Idols.

v. 38. *the law is open*] Or *the court-dayes are kept.* The law is the beſt appeaſer of tumults; and Juſtice the ſecureſt bond of peace, the nerves and ſinews of all common-wealths, without which the people muſt needs periſh, if by no other means, in ſelf-deſtruction: It is that ſame, *ſalſedo combinans*, without which, all bodies compounded, end in preſent diſſolution.

duties appointed] That is, Judges appointed to determine perſonal controverſies.

v. 39. *in a lawful aſſembly*] Or *ordinary* Courts, or courſe of juſtice (the ſacred patron of right and propriety) not in unlawful tumults.

v. 40. *in danger to be called in queſtion for, &c.*] Being under the Roman ſtate, the city was in danger to be fined or other wayes puniſhed, for that cauſleſs uproar: the Roman law was, that all factious and ſeditious perſons under their government ſhould loſe their liberties, and Roman freedoms, ſo that this ſober man blamed *Demetrius* and his fellows for troubling the people.

v. 41. *he diſmiſſed the aſſembly*] Perſwading them, every man peaceably to repair home to his own houſe. So God uſed the carnal wiſdom and eloquence of this heathen, to the preſervation of his. This example is not unworthy of prudent *Chriſtians* in authority; to eſtabliſh law, and juſtice (without which no ſociety of man can flouriſh, or indeed ſubſiſt) to preſerve publick peace, and to appeaſe all popular and unlawful out-rages.

CHAP. XX.

Verſ. 1. AND *embraced them*] The Greek word ſignifieth alſo *to ſalute*, (1 Cor.16.19, &c.) with wiſhes of happineſs. So *Suidas* ſaith, ἀσπασμὸς, ἡ εὐχὴ, &c. it is moſt likely that thus they took leave, praying for each others proſperity.

into Macedonia] See c.19. 21, 22.

v. 2. *much exhortation*] Confirming them in the faith and truth of the Goſpel.

v. 3. *the Jews laid wait for him*] When they could not prevail againſt him by open violence, they aſſail him by treachery, and ſecret plotting againſt him.

to return thorow Macedonia] And thence to go towards Syria: we may not tempt God, by running upon known dangers, but uſe the beſt means we can, to prevent and avoid them.

v. 4. *Berea*] Chap. 17.10.

of Derbe] Chap. 14.6.

Tychicus] Epheſ.6.21. Tit.3.12.

v. 5. *Troas*] Chap.16.8.

v. 6. *we ſailed away from Philippi*] Chap. 16. 12. there they embarked.

dayes of unleavened bread] That is (ſeven dayes of) the *Paſſeover*, wherein no leaven might be eaten, or found in their houſes, Exod.12.19. In theſe dayes he would not ſet forth to travel, probably that he might not give offence to the weak Jews.

v. 7. *firſt day of the week*] That is, the Lords day, 1 Cor.16. 2. Rev.1.10. vulgarly called Sunday: on this day Chriſtians uſed to have their ſolemn aſſemblies, for publick prayer, preaching, and adminiſtration of the Lords Supper.

to break bread] Chap.2.46.

v. 8. *were many lights*] Becauſe many perſons were there aſſembled: they would not be in darkneſs, leſt they ſhould bring any ſuſpition on their calling and profeſſion.

v. 9. *and was taken up dead*] A remarkable example for Church-ſleepers.

v. 10. *fell on him*] See 1 Kings 17.21.

trouble not your ſelves] This he ſaith to comfort them: be not too much perplexed at this accident, God hath reſtored his life again.

v. 11. *until break of day*] This was upon an extraordinary occaſion, he being ſtraitned in time upon his departure thence, and zealous of their edification and confirmation in the faith: a ſingular example of *Paul* his unwearied diligence, and his auditories vigilancy, patience, and willingneſs to hear the Word: it will once riſe in judgement to condemn negligent ſpeakers, and drouzy, ſecure, and impatient hearers of theſe times, who might deſervedly hear that which Chriſt once ſaid to his infirm Diſciples, Matth.26. 40. *What could ye not watch with me one hour?*

v. 12. *were not a little comforted*] As it much afflicted them, that the preaching, which brought life and ſalvation to all believers, ſhould be an occaſion of death to the yong man; ſo were they exceeding glad of his recovery as for the yong mans ſake, ſo ſpecially for their own confirmation by this miracle.

v. 13. *we went before*] Namely *Luke* who wrote this hiſtory, and the reſt mentioned, v.4.

unto Aſſos] A chief city of *Myſia*, called alſo *Apollonia*, *Jerome de loc. Hebr. Act. Plin.l.5.c.30.* on the *Aſiatick* ſhore.

to go afoot] Over land.

v. 14. *Mitylene*] An iſland of the *Cyclades* in the *Ægean* ſea: ſo named of the chief city thereof now called *Metelino*, *Jerome qu. ſ.* ſaith it is over againſt *Aſia*. See *Plin. l.5. c.31.* See *Atlas min. G. Mercat. Amſterd.* 1634. *pag.*604.

v. 15. *Chios*] Another iſland of the ſame, betwixt *Samos* and *Seſbos*, *Plin. qu. ſ.* *Jerome* ſaith it lieth before *Bithynia*.

Samos] Or *Samus*, another iſle over againſt *Epheſus*, in the *Ægean* ſea, *Jerome qu. ſ. & Plin.l.5. c.31.*

Trogyllium] Another little iſle in the Bay neer *Jonia*.

Miletus] A town on the *Jonic* ſhore, not far from *Epheſus*, *Plin. l. 5. c.29.* *Jerome* ſaith it is a ſea-town of *Aſia* diſtant from the mouth of the river *Meander* ten furlongs; where *Paul* ſpake with the elders of the Church of *Epheſus*, v. 17. See *G. Mercator. Atl. min. Amſterd.* 1634. *pag.*600. *col.*2. *in fine*.

v. 16. *If it were poſſible, &c.*] See Chap. 18.21.

v. 17. *called the elders of the Church*] That is, the governours and paſtours thereof. See on Chap.11.30.

v. 18. *you know*] This he ſaid, not oſtenting his labours, but to propoſe an example to thoſe whom he appointed to govern that Church: and inciting eye-witneſſes, he ſecretly appealeth to their own conſciences herein.

from the firſt day] Chap.18.1.

v. 19. *ſerving the Lord, &c.*] This he ſpeaketh of his publick office and miniſtery.

with all humility] Or *modeſty*. Humility is the bond of concord. *Ambr. ep.* 84. *l.* 10.

temptations which befel me] That is, afflictions, as 1 Pet.1.6.

v. 20. *I kept nothing back*] See v. 35. Neither for fear nor favour of men, concealed I any thing (neceſſary for your ſalvation) from you.

v. 21. *repentance toward God*] Earneſtly preaching that they ſhould turn unto God, by repentance and newneſs of life, and believe in Chriſt, who freely juſtifieth the ſinner.

v. 22. *bound in the ſpirit*] The holy Ghoſt, and my conſcience leading me, Chap. 21. 14.

v. 23. *abide me*] Or *wait for me*; *Parata ſunt* — *Syr.* That is, by the Jews who waited to take and deſtroy him.

v. 24. *none of theſe things move me*] None of them deter me from the duty which God enjoyneth me, nor do I value my life, ſo that I may finiſh that work which God hath enjoyned me, with joyful ſucceſs. See 2 Tim.4.7.

the goſpel of the grace] That which teſtifieth of the grace and mercy of God in Chriſt.

v. 25. *the kingdom of God*] The Goſpel, which is the Word of his kingdom.

ſhall ſee my face no more] This he ſaith, to faſten his ſpeech in their memories: we know what deep impreſſion the laſt words of dying or departing friends take in our mindes.

v. 26. *I take you to record*] μαρτύρομαι ὑμῖν, I witneſs to you: So *Syr. teſtor vobis*, and they were witneſſes alſo.

I am pure from the blood, &c.] The fault is not in me, if any of you periſh. See Chap. 18.6. and Ezek.3.18.

v. 27. *all the counſel of God*] Which concerneth your ſalvation. See Luke 7.30. John 15.19.

v. 28. *overſeers*] ἐπισκόπους] Biſhops.

with his own blood] Which he that is Chriſt, hath purchaſed with his own blood, ſo the Syriac expreſſeth it: that which appertaineth to the humanity of Chriſt is here attributed to his divinity; becauſe of the union of the two natures in one perſon, and communion of proprieties.

v. 29. *grievous wolves*] Mat.7.15. John 10. 12. falſe teachers and bloody perſecutors, ſo Chriſt Called them, Mat.10.16.

v. 30. *perverſe things*] Broaching falſe and heretical doctrines, through their ambition to be ſingular and popular.

v. 31. *by the ſpace of three yeers*] Three yeers current, not compleat: for he taught in their Synagogues ſix moneths, and in the ſchool of *Tyrannus* two yeers, c.19.8,10. To which reckon the time of his going from them, to his preſent return through *Macedonia* and *Achaia* (where he ſtayed three moneths, c.20.3.) and you have about three yeers time.

v. 32. *to the word of his grace*] That is, the Goſpel which declareth his grace and free mercy.

to build you up] To encreaſe you in grace and knowledge, to edifie and finiſh his work in you being grounded on Chriſt. See Epheſ.2.20, &c. 1 Tim.4.16.

to give you an inheritance] The kingdom of Heaven, to which you have right, as ſons by adoption in Chriſt, 1 Pet.1. 4,5. Rom.8,17.

v. 33. *I have coveted no mans ſilver*] Becauſe covetouſneſs is the root of all evil, 1 Tim 6 10. ſpecially in Prelates, (as we may ſee John 12.6. Mat.26.15.) he ſtill urgeth his own example, not boaſtingly, as ambitious of their applaus, but teſtifying his ſincerity, for their imitation. See 1 Tim.3.3. Numb.16.15. 1 Sam.12.3. Luke 12.15.2 Pet.2.3. 1 Pet.5.2.

v. 34. *your ſelves know that theſe hands*] 1 Cor.4.12. 1 Theſ. 2.9. 2 Theſ.2.8. He doth not herein propoſe a law, or rule to Miniſters (for he had not power to take away that which God had given them, Levit. 27.32. Mat.10.10. (ſee on Luke 11. 42.) & which himſelf had ſo often aſſerted, 1 Cor. 9.14. Gal. 6.6.) but in caſe of neceſſity to advance the Goſpel.

v. 35. *it is more bleſſed to give*] It is likely this was ſpoken by Chriſt, and it may alſo be gathered out of the Scriptures though it be not expreſly written.

v. 36. *he kneeled down*] Though the heart and inward affection in prayer, be the chief thing which God looketh on, yet is he the God of the body which he redeemed as well as the ſoul (1 Cor.6.20.) therefore ſuch reverend geſture, as kneeling, lifting up the hands, &c. have theſe excellent uſes. 1. Hereby we exerciſe body & ſoul in Gods ſervice. 2. They ſtir up our own devotion and others, where they are preſent. Thirdly, thus we teſtifie the performance of our duty to God before men: as lifting up the hands is a ſigne of confidence to be heard, ſo is the bending our knees of humility, which two, are the wings of faithful prayer. See Epheſ.3.4. Acts 21.5.

v. 37. *all wept ſore*] as thoſe who dearly love, uſe to do at parting.

v. 38. *ſorrowing moſt of all, &c.*] In conſideration of the loſſe their ſelves and all *Aſia ſhould have* of him.

they accompanied him unto the ſhip] As long as they could they would enjoy him; and as far as they could look after him. Thus are we pulled one from another here: we part weeping, but ſhall at laſt come together again with joy, never more to part.

CHAP. XXI.

Verſ.1. After *we were gotten from them*] ἀποσπασθέντας ἀπ' αὐτῶν, *pulled from them*, as they who part unwillingly.

and had lanched] Or *put from the ſhore.*

Choos] Or *Coa*, an iſland in the Ægean ſea, one of the *Cyclades* mentioned, *Plin. l.6. c.34.*

Rhodes] Another iſland in the *Lycian* ſea, neer the Continent of *Aſia*; the moſt noble of all the *Cyclades*, ſaith *Ierome de loc. Hebr. Act.* See *Atlas min. Gerard. Mercator. Amſterodam.* 1634. *pag.* 605.

Patara] A city of *Lycia*, a Province in *Aſia*, *Ierome ib.*

v. 2. *Phenicia*] c.11.19. See *Plin. l.36. c.26. init.*

v. 3. *at Tyre*] Which was the Metropolis of *Phenicia.*

v. 4. *that he ſhould not go up*] That is, they propheſied of his danger, if he went up; that they did by the ſpirit of propheſie; but through humane affection they diſſwaded him from going, ſo this croſſeth not that which is ſaid, c.20.22.

v. 5. *they all brought us on our way*] This was their love to him that taught them, and a good teſtimony of their ſincerity, who thus honoured him whom the world generally contemned and perſecuted. See Gal.4.14. 2 Tim.1.15.

we kneeled down on the ſhore] See c.20.36. c.7.60. Probably, they prayed, as for the happy ſucceſs of the Goſpel to Gods glory, the encreaſe of the Church, and the kingdom of Chriſt, and thoſe things which concerned their bodies and ſouls in general; ſo for *Paul* and thoſe with him, and their good voyage in particular.

v. 6. *they returned home again*] Every one to his own affairs and calling.

v. 7. *Ptolemais*] A ſea-town of *Phenicia.* See *Plin.l.5.c.5. & l.36.c.26 init.* The Syriac calleth it עכו (ſee *not. Tremel.*) So Judg. 1.31. עכו. 70. Ἀκχώ. *Plin. l. 5. c. 19.* ſaith it was in time paſt called *Ace.* Here the Greek uſeth the latter name, and the Syriac retaineth the more ancient.

v. 8. *we that were of Pauls company*] See c.13.13.

Ceſarea] c. 18.22.

of Philip the Evangeliſt] Who preached the Goſpel to the *Samaritans.* This office ſeemeth to have been between an Apoſtle and a Paſtour, Epheſ.4.11.

which was one of the ſeven] c.6.5.

v. 9. *which did propheſie*] That is, by the inſtinct of the Spirit, tell things to come, not ſpeak in the Church as teachers, that is prohibited, 1 Cor.14.34. 1 Tim.2.12.

v. 10. *named Agabus*] See c.11.28.

v. 11. *binde the man that oweth this girdle*] The effect ſee v.33. This ſaid he, not ſo much for *Pauls* ſake, as for others. *Paul* was not ignorant that bonds and afflictions abode him, c. 20.23. but hereby his conſtancy to teſtifie the truth of Chriſt appeared, to the great confirmation of the believers. In taking *Pauls* girdle he imitated the Prophets who uſed to repreſent that which they foretold, by certain ſignes. See Iſaiah 20. 2. Jer. 27. 2. Ezek.12.3. Jer.32.8. which manner the falſe Prophets alſo took up, 1 Kings 22.11. Jer.28.10,11. In that he alleageth the dictate of Gods Spirit, it ſheweth, that the ſufferings of Gods children, are neither fortuitous, nor in the power of perſecutors, but in Gods providence. See John 19.11.

v. 12. *beſought him not to go*] Out of their affection to him, and grief to loſe ſo excellent a light, they importune him with tears to forbear going to *Ieruſalem.*

v. 13 *to break mine heart*] Meaning, that it was bitterneſs of heart to him, to ſee them afflicted with grief for him, who was reſolved, come life, come death, to be obedient to the guidance of Gods holy Spirit.

v. 14. *we ceaſed, ſaying, the will of the Lord, &c.*] When they ſaw he would not be perſwaded, they committed him to God who was able to preſerve him: this reſolution is the only means to bridle extravagant affections, when we can patiently ſubmit our ſelves, our deſires, and counſels to the will of God, in aſſurance of his mercy who is able to make all things work together for good, to them that love him, Rom.8. See Mat.26.39.42.

v. 15. *took up our carriages, and went, &c.*] ἀποσκευασάμενοι, putting up our carriages and neceſſaries. That which the Latines give by *convaſo*, or *colligo neceſſaria aditer*, the Greeks expreſſed by σκευάζομαι, in the active ſignification; and ἀποσκευάζω...*vaſa aufero.* *Suidas* interpreteth ἀποσκευή — ἡ τῶν ἐπιτηδείων κομιδή...carriage of neceſſaries for a voyage. So the Syriac here giveth it *prepared our ſelves*, putting all neceſſaries to carry with them. It ſheweth *Pauls* admirable conſtancy, thus meeting with his foreſeen afflictions, for the teſtimony of the Goſpel; and that they who had diſſwaded him from going up, did not therein ſo much regard their own intereſt, as the Churches loſſe; for they will alſo ſhare with him, ſeeing he will needs go. True faith is not daunted by the croſſe, but reſolutely follows Gods calling.

v. 16. *with whom we ſhould lodge*] Meaning at *Ieruſalem*, where now at the great ſolemnity of the feaſt of *Pentecoſt* lodgings uſed to be very ſcarce.

v. 17. *received us gladly*] Cheerfully and lovingly entertained us.

v. 18. *with us unto Iames*] c.15.13. It ſeemeth he was aſſigned to ſtay at *Ieruſalem*, whereunto many believers reſorting, it was neceſſary that one of the Apoſtles ſhould recide there, to adviſe thoſe Chriſtians, who upon any emergent controverſies ſhould repair thither; in which caſe, it ſeemeth the Elders were called together.

v. 19. *what things God had wrought*] Which he did not in oſtentation of his own excellency, who elſewhere ſaith he was the leaſt of the Apoſtles, 1 Cor. 15.9. but to ſet out the goodneſs of God in his reception of the Gentiles, and mercy ſhewed divers wayes to them.

v. 20. *Thouſands*] μυριάδες, *myriads*, or *ten thouſands*, he meaneth a great number, he defineth it not.

all zealous of the law] He meaneth, the *major* part of them were zealous (though without knowledge Rom. 10. 2. Gal. 1. 14.) they were tenacious of legall ceremonies, in which they had been bred.

v. 21. *to forſake Moſes*] which was an odeous and falſe aſperſion: for the doctrine of the Goſpel which Paul preached, was according to Moſes teſtimony of Chriſt: onely he taught, how wee muſt paſſe from ſhadows and repre-

ſentations

ſtrations to the ſubſtance which was in Chriſt the end of the law, (ſee Gal.5.1.) and how we muſt uſe all thoſe things indifferently in wiſdom, and charity, as knowing our freedom in Chriſt. See chap. 16. 3. and 18. 18. Gal. 2. 3. Rom. 14. 13. 15. 19. 21. 1 Cor. 8. 13.

v. 22. *the multitude muſt needs come together*] That is, it will be known that thou art here, and the unbelievers will perſecute thee, as an enemy to their law.

v. 23. *we have four men*] Faithful brethren, who had a vow, as Chap. 18. 18. thus would they make preſent uſe of theſe mens legal obligations, in the knowledge of Chriſtian liberty, for the advancement of the goſpel and indeed, the end of this ceremony was thankſgiving, which is nothing contrary to Chriſtian religion, but well agreeing with it.

v. 24. *them take*] The meaning is, for as much as thou didſt ſhear thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, ſhew (now thou art at Jeruſalem) the accompliſhment thereof, by joyning in the charge with theſe four men, offering according to the law on that behalf, by which it may appear that thou art not a deſpiſer of the law of *Moſes*.

ſhave their heads] Numb. 6. 18. Chap. 18. 18.

v. 25. *we have written*] Chap. 15. 20. as if they had ſaid, as concerning the Gentiles, they are to obſerve only the moral law, not the ceremonial, concerning the Jews we are ſo far indulgent, as we may by any means bring them to Chriſt, in whom they ſhall better underſtand their liberty, and learn to leave off theſe beggerly and antiquated rudiments.

v. 26. *then Paul took the men*] Obtemperating to the advice of *James* and the reſt of the brethren, and to ſhew publickly that he was no enemie of the law.

to ſignifie the accompliſhment] The day on which the vow of a Nazarite did end, he was to offer certain ſacrifices, Numb. 6.13. and therefore it was neceſſary to acquaint the Prieſt herewith.

v. 27. *ſeven dayes were ended*] That is, a week after that *Paul* had performed this ceremonie: or the laſt of the ſeven weeks; for the Jews not contented with the celebration of Pentecoſt one day, according to the law, added a ſeventh or eight.

the Jews which were of Aſia] Who dwelling in Aſia, had former conteſts with him there: theſe blood-hounds never give over their chaſe.

v. 28. *againſt the people and the law*] Thus falſly do they calumniate him, who indeed taught them the true end and uſe of the law.

Greeks alſo into the temple] Meaning, that he had brought the uncircumciſed beyond the court of the Gentiles, which was death to do.

v. 29. *Trophimus an Epheſian*] See Chap. 20. 4.

and they ſuppoſed] The wicked are full of jealouſie, and therfore conclude, that muſt be ſo, which they once dream of.

v. 30. *the city was moved*] So eaſily are multitudes engaged in ſacred quarrels.

v. 31. *chief captain*] See on John 18. 12. The Roman Tribune, who was in the nature of a Colonel, and had Centurions, or captains of hundreds in his regiment, he had the command of the ſoldiers and therfore the addreſſe was made to him in this tumult: they purpoſed to kill *Paul*; and dragging him out of the temple, forthwith the doors were ſhut, leſt they ſhould defile the temple with blood; they thought it great impiety to ſtain the pavements of the temple, but none to defile their ſouls with the guilt of blood: but God provided a timely reſcue.

v. 32. *left beating of Paul*] For fear of the Roman power which came to keep peace: for the Jews had not power of life and death permitted them by the Romans: the fear of men awed theſe perſecutors, whom neither fear of God, reſpect of religion, reverence of the temple, nor regard of man could reſtrain; which ſufficiently demonſtrateth that malice, not zeal ſet them on to theſe outrages.

v. 33. *to be bound with two chains*] Poſſibly he took him for the author of this tumult. See Chap. 23. 27. here appeareth Gods providence reſcuing *Paul* by his hands who had no ſuch intention.

and what he had done] However he bound him, yet had he ſo much juſtice, as not to condemn him unheard.

v. 34. *could not know the certainty*] In ſeditious tumults nothing is certainly underſtood, where all is acted by affection, not by reaſon, violence, not equity.

into the caſtle] Which joyned to the temple, that he might ſhut out the multitude, and underſtand the truth of the matter.

v. 35. *he was borne of the ſouldiers*] Whether by the throng, the people preſſing on, or taken up by the ſouldiers to ſecure him from their fury, is not expreſſed; the *Syriack* ſeemeth to underſtand this latter: there was little favour intended him by them, who reſerved him (as probably they conceived) to puniſhment.

v. 36. *away with him*] See Luke 23. 18. John 19. 15. αἶρε αὐτὸν, that is, *kill him*: ſo *Budæus* among other ſignifications interpreteth αἴρειν, *de medio tollo*. So they cryed againſt Chriſt.

v. 37. *may I ſpeak &c.*] *εἰ ἔξεστί μοι, if it be lawful*; it is a Greek manner of ſpeaking, to crave leave to ſpeak or act: he deſireth liberty to anſwer for himſelf, that being cleared he might ſuffer no ſcandal to reſt upon Gods word and truth, which he preached; and alſo to ſhew his invincible zeal for the ſalvation of his kinſmen according to the fleſh: amidſt theſe hideous ſtorms, their raging malice againſt his life; in chains, clamours, and votes preſently to murder him, among armed troops apprehending him, he taketh care for their edification and ſalvation being deſirous to ſpeak that he might clear his innocency and ſatisfie them.

v. 38. *art not thou that Egyptian*] Specified Chap. 5. 36. of whom *Joſephus antiq. lib.* 20. *cap.* 11. *& de bel. Jud. lib.* 2. *cap.* 12. he enquireth of an Egyptian who in *Tiberius Cæſars* reign, made an inſurrection, and after many of his followers were ſlain, eſcaped away.

that were murderers] σικαρίων, this was a word borrowed from the Latines, ſignifying men ready to murder; it ſeems they were ſo named of a ſhort weapon which they did wear, called *ſica*, a puniard, ſkein, pocket dagger, or ſtelletto, of the Chalde word סכין *ſachin*, a knife, or the Hebr. שכין *ſachan*, Prov. 23. 2. Gr. μαχαίραν, thy knife; Gen. 22. 10. *Abraham* took המאכלת, τὴν μάχαιραν, Chald. סכינא, his knife. See of theſe *Joſeph. Ant. Jud. lib.* 20.

v. 39. *of Tarſus*] Chap. 9. 32. See *Joſeph. Antiq. l.* 1. *c.* 11. It was the Metropolis of Cilicia: it is now called Hama, *G. Mercat. Atl. min. Aſia min.*

v. 40. *beckned with the hand*] See chap. 12. 17. and 13. 16. and 19. 33.

in the Hebrew tongue] Whether in the pure Hebrew tongue (in uſe before their captivity, but in and before Chriſts time becoming a dead tongue) or in the Syriack, it is not certain: for that was called the Hebrew, both in reſpect of the derivation thereof from the Hebrew, and for as much as it was then the mother tongue of them who were Hebrews.

CHAP. XXII.

Verſe 1. B*Rethren and Fathers*] Thus he inſinuateth to gain attention, wherein he reſpecteth the honour which God had given them, not what they now deſerved.

v. 2. *in the Hebrew, &c.*] Chap. 21. 40.

they kept the more ſilence] Our mother tongue moſt affecteth us; therefore he that could ſpeak all tongues, uſed his own.

v. 3. *at the feet of Gamaliel*] Meaning that he was a continual and diligent hearer of that grave doctor of the Law, *Gamaliel*; he alludeth to the poſture of teachers ſtanding in high places, and auditers ſitting below them. See Deut. 33. 3. Luke 10. 39.

according to the perfect manner] Syr. *perfectly taught in the law of the fathers*: which relateth not to the ceremonial law, as if he had attributed perfection to that which made nothing perfect, but the *bringing in of a better hope did*. See Heb. 7. 11, 19. it relateth to *Pauls* inſtruction, as if he had ſaid, I was perfectly taught.

zealous towards God] I did as ſeriouſly and heartily endeavour to ſerve God, as any of you now do in that way.

v. 4. *I perſecuted*] See Chap. 9. 1. &c. 1 Tim. 1. 13. &c. I was as violent againſt all Chriſtians, as you now are.

v. 5. *as alſo the high Prieſt, &c.*] The things which I ſpeak are well known to the high prieſt himſelf, and all the chief of the Sanhedrim.

unto the brethren] Of the Synagogue of the Jews at Damaſcus.

to be puniſhed] To be beaten or impriſoned. Se on c. 9. 2.

v. 6. *come nigh unto Damaſcus*] See this whole paſſage, chap. 9. 1, 2. &c.

v. 9 *they heard not the voice*] Chap. 9. 7. it is ſaid they herd, φωνῆς, *a voice*: that is the voice of *Saul* ſpeaking to one whom they ſaw not; they heard not the voice of Chriſt: ſome think they heard only a confuſed ſound (that they might perceive it was from heaven) as the people did, John 12. 29. when ſome ſaid it thundred, ſome ſaid an Angel ſpake, but underſtood not what was ſaid.

v. 10. *what ſhall I do*] Chap. 9. 6.

v. 11. *for the glory of that light*] Which ſtrook him blinde for a time.

v. 12. *a devout man &c.*] εὐσεβὴς, a pious or juſt man according to the Law, as all the Jews which knew him could teſtifie.

according to the Law] Which he inſerteth to ſhew them that the goſpel was not contrary to, nor deſtructive of the law, but only the accompliſhment thereof: for, a man zealous of, and learned in the law, by Gods appointment, perſwaded him to embrace the goſpel. Thus he ſpeaketh of *Ananias*, to diſtinguiſh him who was a believing Jew, from a proſelyte or pious Gentile.

v. 13. *came unto me, &c.*] See Chap. 9. 17.

v. 14. *the God of our fathers, &c.*] No words ſounded ſo well in the ears of a Jew, as theſe of which that nation often boaſted. See John 8. 41. but hereby *Paul* proveth his purpoſe; that he was no Apoſtate from the God of *Abraham*, or his holy worſhip; but he ſtill adored, and ſerved the ſame God, as he had learned in the Law, under whoſe ſhadows was veiled all that which more clearly ſhined in the Goſpel.

hath choſen thee] προεχειρίσατό σε, hath deſigned or appointed thee, as Chap. 26. 16. אקימך Syr. *akimach*, *conſtituit te*, *ordained* and made thee ready to his hand; προχείριος, that is ſaith *Suidas*, ὁ ἕτοιμος, one fitted, furniſhed, and prepared to ſome action.

and ſee that juſt one] That is Chriſt, whom all the Patriarchs, prophets, and believers before his coming deſired to ſee, Matth. 13.17. Luke 2.29. See 1 Cor. 9. 1. and 15. 8. he ſaw Chriſt, either in ſome ſupernatural gifts, a rapt into heaven, or ſome apprehenſible repreſentation, as Chap. 7. 55.

v. 15. *thou ſhalt be a witneſſe*] God doth not fit men with extraordinary knowledge for their own ſakes only, but as finally to his own glory, ſo in that which is ſubordinate thereto, for others good: as trees bear not fruit for themſelves; fountains run not for themſelves, the ſun ſhineth not for himſelf, but for others good: that good is beſt which is moſt communicable. You who have attained this honour of Chriſts diſciples (Luke 24. 48. Acts 1. 8. John 1. 7.) live not to your ſelves, but to the teſtimony of Gods truth, and others good, by communicating to them that which you have heard and ſeen of Chriſt.

what thou haſt ſeen] That is, not onely this precedent apparition, but principally in that viſion deſcribed 2 Cor. 12. 2.

v. 16. *why tarrieſt thou?*] Theſe were *Ananias* words to *Saul*, exhorting him to be baptized: we may ſuppoſe that he did further inſtruct him in the doctrine of the goſpel, by larger diſcourſes, which *Luke* for brevity ſake here omitteth.

waſh away thy ſins] Chap 2. 38. by the Spirit of God giving the inward effect of baptiſme by the application of the blood and merits of Chriſt, by purifying of thy ſoul by faith, regeneration, and newneſſe of life. This ſheweth the effect of baptiſme; not that the water hath this power, but the blood of Chriſt thereby repreſented, 1 John 1. 7. yet we muſt know, that God propoſeth not bare and fallacious ſignes in the Sacraments, but accompanieth his ordinance with the power of the holy Ghoſt, making them effectual for that which he promiſeth and propoſeth therein, which is remiſſion of ſins.

v. 17. *I was in a trance*] The circumſtances of the time, place, and extaſie, ſhew that God appeared to him, and aſſigned him to his office: whether this was that rapt, 2 Cor. 12. 4. it is uncertain.

v. 18. *and ſaw him*] Saw him in that trance, verſe 17. the appearance of the Lord ſo ſpeaking to me.

v. 19. *Lord they know that I impriſoned*] This intimateth *Pauls* unwillingneſſe to have preached to the Gentiles, and the condition of carnal reaſon, ever oppoſing the motions of Gods Spirit, by objecting vain excuſes againſt his commands. See Exod. 3. 11. and 4. 10. Acts 10. 14. Jonah 4. 1. Some interpret this, (*they know*) as relating to the Jews; and that *Paul* here intimated his hope rather of doing good at Jeruſalem, where they knew how zealous he had been of the law, then of going to the Gentiles: which being admitted there appeareth no reaſon, but that we may ſay, that others out of Jeruſalem, yea and the Gentiles alſo might hear theſe things of him; and that *Paul* reſpected that which God had before ſaid to *Ananias* concerning him, chap. 9. 15. *he is a choſen veſſel unto me, to bear my name before the Gentiles, &c.* which doubtleſſe *Ananias* would not conceal from him: ſo that he may here intimate an improbability of his reception among the Gentiles, who would alſo be afraid of him, as he was Chap. 9. 13. all concludeth his declining his miſſion to the Gentiles, and Gods expreſſe command for the ſame.

v. 20. *and when the blood of thy Martyr Stephen*] Martyr is a Greek word ſignifying a witneſſe: and is in a peculiar manner uſed to import him, who in his conſtant profeſſion in grievous puniſhment, or violent death, giveth teſtimony to the truth of the goſpel.

v. 21. *depart for I will ſend thee hence, &c.*] God preſſed his own command, which againſt all vain pretences of man to the contrary, muſt be obeyed: he doth not here promiſe ſucceſſe among the Gentiles, but expreſſely ſendeth him to them; becauſe he will have us learn to lay by all our own counſels, and ſimply and readily obey him in his commands.

v. 22. *and then lift up their voices, &c.*] They could not endure to hear of his going to the Gentiles, therefore here they interrupt him with tumultuous clamours: ſo proud a confidence had they of themſelves, as that they were impatient that God ſhould beſtow his own favours upon any but themſelves, and yet themſelves refuſed them: we ſhall not be grieved to have ſinners partners with us in repentance and mercy, if we belong to Chriſt, who for the redemption of his, refuſed not to be crucified between theeves and malefactors.

v. 23. *caſt off their clothes*] To prepare themſelves to do violence.

threw duſt in the air] This is a deſcription of a ſeditious, and enraged multitude.

v. 24. *by ſcourging*] To compell him to confeſſe ſomething.

v. 25. *A Roman*] That is, which is a free man of Rome; not there borne, but by priviledge of that city where he was borne, that is, Tarſus (Chap. 16. 37.) where was a Roman colonie.

v. 26. *When the centurion heard it*] He being doubtful what to do herein, acquainteth his Colonel, that he might receive further order from him. (See on John 18. 12.) the reaſon why they would either ſo ſoon believe *Paul*, or did ſo much ſtartle at the naming of the Roman priviledge, was becauſe it was death for any man to plead it falſly, and very criminal for any in publick authority to violate it.

v. 27. *Art thou a Roman?*] S. *Luke* ſetteth down but the abridgement of the things: ſo that it is likely that *Paul* made it ſufficiently appear to him, that he was thus priviledged, before he looſed him.

v. 28. I *was free borne*] The Colonel ſaith, he purchaſed πολλοῦ κεφαλαίου, it is an Hebraiſme: they put ראש *roſh*, an head, inſtead of *ſumme*, as Exodus 30. 12. Numb. 4. 2. take ראש, 70 τὸ κεφάλαιον, *the ſumme* So *Budæus* ſheweth that among other things, κεφάλαιον ſignifieth a ſumme of money: the Syriack בכספא סגיאא *bechesſpho ſaggiio*, with much ſilver, much money; he ſaith he bought τὴν πολιτείαν, that is, *jus civitatis*, the freedom of the citie (of Rome) which *Paul* had freely, being a native of Tarſus; for it was the Roman cuſtome to priviledge ſome cities who had well deſerved of them in the wars or other weighty affairs aſſiſting them.

v. 29. *examined him*] Or tortured him.

chief captain alſo was afraid] In reſpect of the ſevere puniſhments appointed to any that did abuſe a free man of Rome, he feared being called in queſtion for this buſineſſe.

v. 30. *would have known the certainty*] Being ignorant of the Jewiſh religion, he referreth him to their council, but probably he would gladly have found ſome fault in *Paul* worthy of bonds, that he might have excuſed his own fault in binding and ſcourging him.

brought Paul down] From the caſtle, verſe 24.

CHAP. XXIII.

Verſe 1. *IN all good conſcience*] 2 Tim. 1. 3. this ſaid he to meet with their calumnies who accuſed him of profanation.

v. 2. *the high prieſt*] So the ſurrogates were alſo called. See on Luke 3. 2. and poſſibly this was no more.

v. 3. *thou whited wall*] Falſe hypocrite. See Ezek. 13. 10. Matth. 23. 27.

contrary to the Law] Levit. 19. 35. Deut. 25. 1, 2.

v. 4. *Revileſt thou Gods high prieſt*] Theſe *Paraſites* to ingratiate with *Ananias*, ſeem zealous of his honour, taxing *Pauls* juſt reproof, but cannot, or will not underſtand the high prieſts injuſtice and hypocriſie; this they diſſemble, and cenſure *Pauls* juſt liberty of ſpeaking, as he was more then a private man, but ſee not the unjuſt liberty which the prieſt took to injure the Apoſtle.

v. 5. *I wiſt not brethren*] I knew him not to be a lawfull High Prieſt, who thus violateth the law; and indeed he was but an uſurper. See *Joſephus ant. l. 20. c. 3. 5. Chr Helvic. Theat. Hiſt. Anno Chriſti* 46.

thou ſhalt not ſpeak evil] Exod. 22. 28.

v. 6. *I am a Phariſee*] Phil. 3. 5. Which he ſpake not to get favour of the Phariſees, or to approve all their traditions, but out of a prudent policy to ſet diviſion among them, for his better eſcape.

of the hope, &c.] Chap. 24. 21. Not but that there were more points in queſtion, but becauſe for this chiefly the Sadduces hated and perſecuted him.

v. 7. *there aroſe a diſſention, &c.*] God by dividing theſe enemies, provided for *Pauls* ſafety: they differing in their tenets, would not agree to condemn him, as otherwiſe they intended: the unity and conſpiracy of the wicked, cannot be laſting: for God infatuateth their counſels, and divideth them, that they may not be ſo miſchievous as they deſire, and otherwiſe would be.

v. 8. *for the Sadduces*] Mat. 22, 23. Mark 12. 18. Seeing the

writing

writings of *Moſes* which they received, ſo expreſly ſpeak of *Angels*, it is probable that they did not abſolutely deny them, but poſſibly might think them to be but a tranſitory apparition, created of God, onely to ſignifie his pleaſure to men; or to execute ſome commands, and ſo to diſſolve and ceaſe again: whereas the Phariſees acknowledge both, that is, the reſurrection from the dead, and the real ſubſiſtence of *Angels* and Spirits, in the ſtate of ſeparation.

v. 9. *but if a ſpirit, or, &c.*] If he have had any divine or extraordinary revelation.

v. 10. *when there aroſe great diſſention*] When they grew hot in their conteſt, and poſſibly were falling from words to blows; then the Captain reſcued *Paul*, to prevent violence and more tumult.

v. 11. *the Lord ſtood by him*] In a viſion to comfort and encourage him.

v. 12. *banded together*] *ποιήσαντες συςροφὴν*, making a combination. So c. 19.40. *whereby we may give account τῆς συςροφῆς ταύτης* of this concourſe, *hujus conſpiratæ coitionis*, *Budæus*. He ſheweth that it cometh from the word which ſignifieth, *agmen cogere, & ſeditionem ciere*, to gather a company together, and ſtir up a faction againſt ſome others. So *Suidas* interpreteth *συςροφή, ἡ ὁμόνοια; καὶ ἡ ἐπὶ κακῷ συμφωνία*, a conſent and agreement, to do ſome miſchief.

under a curſe] With an oath of execration; as wiſhing, that ſuch or ſuch a plague or miſchief might befal them, if they did not that which they had combined in, *ἀνεθεμάτισαν ἑαυτοὺς*, *extremis diris & execrationibus devovere*. So *Budæus* ſaith, the Apoſtle calleth *ἀναθέματα*, *quaſi quotien caput devotum inferis eſt*. See Matth.26.74. Rom 9.3.

v. 13. *more then forty*] This ſheweth how great a party Satan hath ever ready to oppoſe the Goſpel, and how prone men are to combine for any miſchief.

v. 14. *to the chief prieſts*] Being confident of their aſſiſtance, otherwiſe they might have expected ſharp reproof, and diſcovery of their intended murder, had their Prieſts been any better then impious murderers their ſelves.

we have bound our ſelves under a great curſe] *ἀναθέματι ἀνεθεματίσαμεν*--it is an uſual Hebraiſm--with a curſe we have curſed, that is, grievouſly curſed, or bound our ſelves with direful curſes; that they would eat nothing until they had killed *Paul*, was their agreement and condition; the curſe was the bond, whereby they obliged themſelves.

v. 15. *ye with the council*] That is, with the conſent, or in the name of the Council.

ſignifie to the chief captain, that he bring down, &c.] Signifie the cauſe or end of your requeſt, for they had no power to command the Captain.

are all ready to kill him] Here appeareth unto how deſperate a condition religion was now come among them, when bloody conſpirators durſt come to the chief Prieſts, not only to acquaint them with a deſigne ſo miſchievous, but alſo to implore their aſſiſtance therein.

v. 16. *when Pauls ſiſters ſon heard, &c.*] God ſuffereth the wicked to plot, and to be neer the execution, and then defeateth their counſels. There is no wiſdom againſt God. See Prov.21.30. Iſai.8.10.& 33.9,10,11. Eſter 9.1,&c. Acts 12.6. 1 Sam.20.35.

v. 17. *called one of the Centurians*] That is, as the Syriac interpreteth שַׁדַּר *ſhaddar, ſending he called*; he ſent to intreat that he might ſpeak with him; and that he would do ſo much as bring the yong man to *Lyſias* their chief Commander. So v.18. and *prayed me to bring, &c.*

v. 18. *Paul the priſoner*] ὁ δέσμιος,&c. *Paul* who is bound, for they uſed to put bonds on priſoners.

v. 19. *went with him aſide*] Suppoſing he had ſome ſecret to impart unto him, as indeed he had: in both theſe Commanders we have an example of curteſie: in the one readily bringing the yong man to be heard; in the other, as readily giving him audience and diſpatch: in both, of Gods good providence enclining their hearts to the preſervation of the Apoſtle.

v. 20. *the Iews have agreed*] That is, ſome of them, or the chief of them, have conſpired; Syriac, *have conſulted*.

v. 21. *but do not thou yeeld unto them*] I beſeech thee let them not by any pretences, or perſwaſions prevail with thee; *μὴ πεισθῇς*, be not thou perſwaded by them: ſo the word is uſed, c.21.14.

for there lye in wait] Herein he ſheweth the conſpiracy of the Jews, the ground and cauſe of his requeſt.

now are they ready, looking for a promiſe from thee] Expecting what anſwer thou wilt make them.

v. 22. *ſee thou tell no man*] Which charge he might give him, in reſpect of his own purpoſe, leſt the matter being reveiled, the enraged Jews ſhould attempt ſome other miſchief: or in reſpect of the ſafety of the young man, upon whom probably they would turn their malice, becauſe he defeated their plot on *Paul*.

v. 23. *called unto him*] Knowing the malice of that Nation, and their implacable fury ſhewed in former actions, he eaſily believed the yong mans relation, and provided accordingly.

and ſpear-men two hundred] *δεξιολάβους*, ſuch as held and carried javelins or darts in their right hands, and were of Life-guards to Princes or Commanders; *δεξιολάβος* is *ſtipator, qui alicui latus munit*, *Jo. Drus*. *Suidas* interpreteth it by *πλαγιοφύλαξ*, a keeper or garder of a ſide. The Syriac here Paraphraſeth, *qui mittentes jaculantur dextra*, or *ſpiculatores a dextra*, as reading *δεξιοβόλους*, dart-men.

v. 24. *and bring him ſafe to Fœlix*] Leſt the Jews ſhould way-lay and murder him: thus God accompliſheth his will in the preſervation of his ſervants; many times by their hands, who intend only their own ends.

v. 25. *a letter after this manner*] Either in this form, or the contents thereof were as followeth.

v. 26. *ſendeth greeting*] Wiſheth much health and happineſs; or as the Syriac, *peace*. So the Greeks uſed *χαίρειν*, to greet or ſalute, as *Suidas* noteth in the beginning of their Epiſtles. Some wrote *εὖ πράττειν* or *εὖ διάγειν* to the ſame purpoſe, *well to do*, or *well to live*. This worldly-wiſe-man, adoring the riſing-Sun, giveth this unworthy *Fœlix*, the title, of *Moſt excellent Governour*; whereas he was indeed, but an obſcure fellow thus advanced (by the abuſed favour of *Claudius Cæſar*) to great wealth and honour. *Paul* giveth the ſame to *Feſtus*, c.26.25. in order to Gods command for honouring ſuperiours, Prov.24.21.

v. 27. *this man was taken of the Iews*] This he writeth in favour of *Paul*, who being by priviledge a Roman, was illegally and evilly intreated of the Jews: God guideth the tongues and pens of unbelievers to the advantage of his.

with an army] That is, a party, or ſome companies of ſouldiers, c.21.32.

v. 28. *and when I would have known the cauſe*] He concealeth what he firſt did to *Paul*, and poſſibly touched in conſcience, laboured to make him amends, or at leaſt to free himſelf from blame and danger, for ſo uſing an uncondemned Roman. See c.22.29.

I brought him forth into their council] Who were to judge concerning matters of Religion. See c.22.30.

v. 29. *to be accuſed of queſtions of their law*] Matters concerning the Jewiſh religion.

worthy of death, or bonds] Nothing, but that which was worthy of favour; but he writeth according to the ſenſe of the Romans; as if he had ſaid, nothing by our laws and Imperial conſtitutions, criminal.

v. 30. *that the Iews laid wait, &c.*] This probably he writeth, as to condemn the Jews tumultuous practiſes illegal and miſchievous conventions againſt *Pauls* life, and the Empires peace; ſo alſo to give account of his intention in ſending him with ſuch a guard to *Fœlix*.

v. 31. *brought him by night*] To avoid all further inſurrections, and attempts, which the Jews would probably have made in *Ieruſalem*.

to Antipatris] A city in the tribe of *Manaſſeh*, between *Ieruſalem* and *Ceſarea*, formerly called *Capharſarama*, or *Capharſalama* (*Adricom. ter. ſanct. Manaſ.* 8.) *Herod* building or repairing it, called it by his father *Antipater's* name, *Ierome de loc. Hebr. Act*. See 1 Mac. 7.

v. 32. *they left the horſmen to go with him*] Probably they were ſo commanded to do by their Colonel *Lyſias*. And *Paul* was at that diſtance from *Ieruſalem*, ſecure from the preſent purſuit of his enemies.

v. 33. *to Ceſarea*] See on Mat.16.13. and *Ier. de loc. heb. Act*.

v. 34. *of what province he was*] By this name the Romans called the countreys by them ſubdued, & this was a common cuſtom of examination of ſtrangers, to aſk, what countreyman, or whence they were. See 2 Sam.1.13. John 19.9. Probably *Fœlix* did it, that he might be ſatisfied whether *Paul* belonged to his juriſdiction. *Of Cilicia*] chap.6.9.

v. 35. *when thy accuſers are alſo come*] Leſt the Jews ſhould complain of an undue courſe of juſtice, that they had not audience: Theſe very Heathens knew it was not juſt to judge, before both parties Complainant and Defendant were lawfully heard: if it be enough to accuſe, who ſhall be innocent? and if it be enough to deny, who would be guilty?

in Herods judgement hall] Or *Herods* Palace, *Pretory*, or place which he built, or appointed to keep Courts, and hear cauſes in: a fair priſon, if any could be ſo.

CHAP. XXIIII.

V. 1. A*Nanias the high prieſt*] Chap.23.2

deſcended] From *Ieruſalem* to *Ceſarea*.

with the elders] Theſe came to countenance the Jews cauſe againſt *Paul* with ſhew of great reverence, but indeed, as *Ambroſe* ſaid to *Valentinean* the Emperour, *ep.* 5. 31. *non annorum canicies eſt laudenda ſed morum*, it is probable that all theſe came down, as to accuſe *Paul*, ſo principally to preſent their

beard

own danger: for underſtanding that *Lyſias* had ſent away *Paul*, and written Letters concerning the buſineſs, they might well fear ſome informations againſt themſelves who had been ſo tumultuous.

a certain orator] An Advocate, or Lawyer.

v. 2. *by thee we enjoy*] To gain favour againſt *Paul* this flatterer thus begins with applauding *Fœlix*, whereas Hiſtories ſhew, how cruelly and impiouſly he behaved himſelf againſt their Nation.

v. 3. *moſt noble Fœlix*] *Fœlix* was of obſcure parentage, but *Claudius Cæſar* promoted him to honours; he had by his diligence ſuppreſſed the ſedition under *Eleazarus*: otherwiſe he was covetous and a cruel man. See *Joſephus Ant. Jud. l.*20. *c.*11. *&* *de bel. Jud. l.* 2. *c.*12. See alſo on c.23.26.

v. 4. *that I be not further tedious*] He intimateth that he would not long detain him from other his weighty affairs.

v. 5. *a peſtilent fellow*] λοιμὸν, a plague. As the Latines put *ſcelus* in the abſtract, *pro ſcelerato*, wickednes for a wicked fellow.

ſect of the Nazarens] αἱρέσεως, *of the hereſie*: this name they gave the Chriſtians in thoſe dayes, from *Jeſus* of *Nazareth*, according to which they called him in contempt *Jeſus* of *Nazareth*, from the city where he was brought up; afterward it was peculiarly attributed to the ſect of Hereticks, of which *Epiph. hær.* 29. See on *c.*26.5. See on v.14. of this chap.

a mover of ſedition] This aſperſion he caſt on *Paul*, probably becauſe he knew how odious ſedition was to the Romans.

v. 6. *profane the temple*] c.21.28.

according to our law] That is, to examine the quality of the offence, which the Romans permitted them to do; but not to execute ſentence of death.

v. 7. *chief captain Lyſias*] The Colonel *Lyſias*. This they object as a ſecret accuſation of *Lyſias*, in hope to balance his information hereby, intimating that he reſtrained them of that liberty contrary to the Roman grant.

v. 8. *accuſe him*] That is, *Paul*.

v. 9. *ſaying, that theſe things were ſo*] Theſe falſe witneſſes were ready to avow and confirm *Tertullus* lie.

v. 10. *a judge*] A Governour. Therefore thou art experienced in their cuſtomes, & canſt more equally & readily judge.

v. 11. *yet but twelve*] Meaning, he wanted not time, had he been ſo minded, to ſtir up ſedition: ſeven dayes were ſpent in the performance of that ceremony, which he undertook, that he might gain the weaker Jews to Chriſt, and five were ſpent ſince.

v. 12. *diſputing with any man*] Though he might lawfully have ſpoken in the Temple, as being an Apoſtle of Chriſt the Lord of the Temple; yet he denieth that he then and there uſed any ſuch liberty.

v. 13. *neither can they prove the things*] being falſe calumnies.

v. 14. *which they call hereſie*] Or a ſect, as v.5. the Scribes and Phariſees called the doctrine of Chriſt ſo in the worſt acceptation, as the enemies thereof ſtill do; this word αἵρεσις was then ſometimes taken in the good part, as c.26.5. Some mens miſunderſtanding prejudiceth not truth.

believing all things which are written in the law, &c.] Herein he ſheweth his conſent with the Church of God: and that Chriſtians have the ſame faith which the Patriarchs and Prophets had. See 1 Cor.10.1.2, &c.

v. 15. *which they themſelves alſo allow*] That is, the more prudent party, the Phariſees: the Sadduces denyed it.

juſt, and unjuſt] Dan.12.2. John 5.28.29.

v. 16. *a conſcience void of offence*] Becauſe I know, I muſt ſtand before Gods tribunal, I alwayes endeavour to keep a good conſcience, without which no man truly believeth. 1 *Tim.*1.19.

v. 17. *after many yeers*] It was a long time ſince he had been at *Ieruſalem*, which was when he brought them.

18. *whereupon*] Alms. chap. 11.30. *certain Iews*] c.21.27.

v. 19. *who ought to have, &c.*] For his preſent accuſers ſpake but by hereſay, or that which themſelves invented to hurt and diſadvantage him: as if he had ſaid; if there had been any ſuch thing whereof they accuſe me; or if any man could affirm ſuch things againſt me; why are they not here preſent? why appear they not againſt me.

v. 20. *while I ſtood before the council*] That is, at *Ieruſalem* let them ſay, if any can, what evil they found in me then, c.23.9.

v. 21. *touching the reſurrection,*] c. 23.6,

v. 22. *having more perfect knowledge of that way*] Syr. *becauſe he plainly knew that way*: becauſe he perceived that the Jews had of malice accuſed him: well knowing their qualities, and how falſely and frivolouſly they had calumniated him, loading him with foul words, not matters.

v. 23. *let him have liberty*] Let him not be kept cloſe priſoner, but under a Keeper with ſome chain on him. See c.26.29. & 28.20. though he acquitted him from all crimes, yet he detaineth him, to gratifie the Jews or expecting a bribe, *Chryſ.*

v. 24. *Druſilla*] This was *Agrippa's* ſiſter, a vitious woman. See *Joſeph. Ant. Jud. l.*20. *c.*5.

v. 25. *Fœlix trembled*] Out of horrour of conſcience, being a wicked man.

v. 26. *that money ſhould have been given him*] Either he ſuppoſed *Paul* to be no vulgar man whom the Jews ſo violently proſecuted, but of ſome great concealed eſtate, (knowing that theſe ſtorms of envy rarely trouble the low. ſhrubs) or that his friends and Diſciples would have redeemed him with ſome conſiderable bribe. Here is an example of a mercenary and corrupt Judge who will be hired to do juſtice.

v. 27. *to ſhew the Jews a pleaſure*] To do the Jews ſome pleaſure, and after the many injuries he had done them, to pacifie them, that they might not follow him with complaints. He was careful to pleaſe the Jews, though with diſpleaſing *God*, becauſe he lov'd himſelf, not *God*, nor good men.

CHAP. XXV.

V. 1. *WHen Feſtus was come into the province*] After *Fœlix* was removed from that government, and *Portius Feſtus* made Preſident of *Iudea*, reduced into the form of a Province by the Romans.

v. 2. *informed him againſt Paul*] Being thus precipitated by the ſpirit of Satan to perſecute the Goſpel, they could not reſt; and the leading actors were they who ſhould have protected and taught the truth: ſo dangerous is the corruption of thoſe who are in authority.

v. 3. *and deſired favour againſt him*] To wit, againſt *Paul*; that he would ſend for him to *Ieruſalem*, that they might kill him by the way.

v. 4. *that Paul ſhould be kept*] Probably, *Fœlix* had informed him of the Jews malice and deſigne againſt *Paul*; certainly this was Gods providence ſo to preſerve *Paul*.

v. 5. *are able*] That can conveniently come.

if there be any wickedneſſe in him] ἄτοπον here (as Luke 23.41.) importeth not ſome fooliſh or abſurd thing, but ſomething wickedly done. So 2 Theſ.3.2. So the Syriac expreſſeth it by סבלך *ſachlu, ſin, wickedneſſe*, Mat.18.35. Indeed, all wickedneſs is folly: the Hebrews well expreſſed it, as Joſh.7.15. *becauſe he hath wrought* נבלה *nebala, folly.* (that is, *wickedneſſe*) *in Iſrael.* 70. ἀνόμημα ἐν Ἰσραήλ. See Judg. 20.10. 2 Sam.13.12. Job 42.8.

v. 6. *more then ten dayes*] Syr. *eight or ten dayes.* Some Greek copies have ȣ̓ πλείȣς ἢ δέκα, *not more then ten, &c.*

v. 7. *many and grievous complaints, &c.*] αιτιώματα, criminations, or enditements: this is the condition of Gods ſervants, to be loaded with calumnies and ſlanders. See 2 Cor. 6.4.8. yet happy are they in their innocency, while their enemies make themſelves ſo much the more unhappy, by how much more they belye them, and are injurious to them.

v. 8. *neither againſt the law of the Iews*] Neither againſt the law of God profeſſed by the Jews, nor againſt the Temple (though they charged him with the profanation thereof; neither againſt *Cæſar*, had he practiſed any thing.

v. 9. *to do the Iews a pleaſure*] To gain the peoples good word, and opinion of him.

v. 10. *where I ought to be judged*] Doubting the ſincerity of the Judge, whoſe warping towards popularity he poſſibly perceived, and alſo the wait-laying of the Jews.

v. 11. *I refuſe not to dye*] As if he had ſaid, I beg no favour.

no man may deliver me] No man juſtly can.

I appeal unto Cæſar] Syr. *protectiones Cæſaris appello*, I appeal to *Cæſars* protections. I require to be judged by *Cæſar* himſelf. Thus claimeth he his Roman priviledge.

v. 12. *with the council*] Without whoſe conſent he could do nothing.

v. 13. *king Agrippa*] Son of *Herod Agrippa*, whoſe death is mentioned, c.12. See *Ioſeph. Ant. l* 18.11. *&* *l.*19. *c.*5.

and Bernice] Siſter to the ſame *Agrippa*, with whom he lived in publick infamy, and vehement ſuſpition of inceſt.

v. 14. *Feſtus declared Pauls cauſe*] Poſſibly, diſcourſing of many things, at laſt he fell on *Pauls* buſineſs: how ever, Gods providence ſo diſpoſed it for *Pauls* deliverance from the Jews: he will never be wanting to his; where it ſhall make for his honour and their good, he will raiſe up ſome *Feſtus* to declare the oppreſſed mans cauſe. See Geneſis 41.9, &c. 1 Sam.18.3. &c. 1 Sam. 19.2. &c.

v. 15. *to have judgement againſt him*] δίκην. Syr. *that I would judge him.* The word ſignifieth, an Action entred, or to be entred into a Court of juſtice: ſo they ſaid, δίκην ἐπάγειν, *Budæus.* Which the Latins expreſſed by, *dicam impingere, ſcribere,* or *diem dicere*, that is, *deferre, criminis poſtulare,* to impleade, or to indite one of ſome crime; or to enter an action againſt one, that they may have judgement againſt the impleaded. Sometimes it ſignified the penalty or puniſhment, the proceed and reſult of the judgement. Likely enough, here they deſired to have him condemned, *indictâ cauſâ*, without hearing the cauſe, as they had done againſt Chriſt, and that might be the cauſe of *Feſtus*'s reply, v. 16. concerning the Roman cuſtome.

v. 16. *To deliver any man to die*] χαρίζεσθαι ſignifieth to give freely, without cauſe or merit: he means for any mans pleaſure, or favour to execute men without lawfull hearing of both parties, he is an unjuſt judge, who giveth (though the moſt juſt) ſentence, before a legall hearing, the heathens gave leave, even to the *ſacrilegious, traiterous, witches*, or any malefactors to defend themſelves in judgment, *nec prædamnari quemquam incognitâ cauſâ licet. &c. Lactant. l. 5. c.* 1. yet ſuch hath ever been the devils malice againſt the ſervants of Chriſt, to thruſt on impious Judges to condemn them without hearing them; becauſe he knows the power of truth, if that come to be ſcanned, his kingdom falleth: ſee John 7. 51.

v. 17. *without any delay*] He commendeth his own juſtice herein: long-delayed juſtice often proveth more heavy, then ſpeedy injuſtice.

on the judgement ſeat] Where they uſed to hear the weighty matters.

v. 18. *no accuſation of ſuch things*] They accuſed him of ſedition, but he took it for a meer calumny; becauſe as *Chryſoſtom* ſaith κατηγόρουν, ἀλλ' οὐκ ἤλεγχον: they alleaged, but convinced not: objected much, but proved nothing.

v. 19. *of their own ſuperſtition*] See on chap. 17. 22. *Syr. concerning their religion*, ſo profanely did heathens think and ſpeak of religion.

of one Jeſus] By this it appeareth how little Pauls preaching had wrought upon Feſtus; and that many things were controverted between Paul and the Jews, which Luke, for brevity ſake omitted. See 1 Cor. 1. 23.

v. 20. *Becauſe I doubted, &c.*] Or, *I was doubtfull how to enquire hereof*: this was his pretence; but the truth was, he would fain get favour with the Jews. verſe 9. here he bewraieth his own injuſtice: for why did not he acquit him againſt whom nothing was proved?

v. 21. *to the hearing of Auguſtus*] Or, *to the judgement.*

Auguſtus] *Nero* was at that time Emperour of Rome, but for the honour of their former Emperour *Auguſtus*, they ſtiled his ſucceſſours after his name.

v. 22. *I would alſo hear the man*] *So Herod* deſired to ſee Chriſt. Luke 23. 8. and to hear John Baptiſt, Mark 6. 20. not to be converted, but to ſatisfie his own curioſity: *Agrippa* being born and bred among the Jews, had, doubtleſs heard of Chriſtian religion, and perhaps of Paul alſo: therefore he might happily deſire to ſee and hear him. See here the providence of God: by all theſe injuries, accuſations, layings of wait, as *Chryſoſtom* noteth, Paul becometh λαμπρότερος, *more eminent*: but for ſuch his ſufferings, none of theſe Princes would have vouchſafed him audience with ſo much ſilence and patience.

v. 23. *into the place of hearing*] εἰς τὸ ἀκροατήριον, *into the place of audience*, or *hearing cauſes. Syr. into the houſe of judgement*, this being publike, hither came *Agrippa* and *Bernice* with great pompe, that is, in a princely manner, and great ſtate.

v. 24. *See this man*] Thus God pleaſeth to ſuffer his dear children to be made a ſpectacle unto the world, to men and Angels. See 1 Cor. 4. 9.

v. 25. *That he had committed nothing*] Thus the more malitious the Jews were in accuſing Paul, the more (by Gods providence) was he juſtified by his Judges. See chap. 23. 29. & 24. 24. truth and innocency ſhine more cleerly by their oppoſition.

v. 26. *unto my Lord*] Unto *Cæſar*, whoſe deputy I am in this place: this high title, *Auguſtus*, *Tiberius* & ſome others would not have given unto them; it being, what they thought too great, and ſomething newer then the *Roman Empire*: but, as אֲדֹנִי *adoni*, was a civil title among the Hebrews, Gen. 32. 18. &c. and κύριος among the Greeks, ſo became *Dominus* to be among the *Latines.*

v. 27. *It ſeemeth to me unreaſonable, &c.*] All this made for Pauls juſtification, and the Jews juſt blame, that the Judge openly profeſſed, that (notwithſtanding their turbulent clamours, and frequent calumnies) there appeared no crime of Pauls whereof the deputy could enform *Cæſar*, he thought it unreaſonable to ſend any priſoner under the general notion of a delinquent, whereas, no particular thereof could be proved againſt him.

C H A P. XXVI.

Verſe 1. P*Aul ſtretched forth the hand*] This was with them an uſuall geſture of thoſe who began to ſpeak in publike. See Prov. 1. 24. Iſai. 65. 2.

v. 2. *I think my ſelfe happy*] I take it for my advantage, that I may now ſpeak before thee, who knoweſt the law and the Scriptures; and art therefore a more competent Judge, then he that is a ſtranger to all.

v. 3. *I beſeech thee to hear me patiently*] As he commended his knowledge; ſo he entreateth his patience, they that know moſt ought to be moſt attentive, where matters of religion are controverted impatience in hearing matters of ſo high concernment, concludeth ignorance, or impiety.

v. 4. *my manner of life*] Becauſe the calumnies caſt on him by the Jewes, might otherwiſe have prejudiced the cauſe of Chriſt, he firſt waſheth them off, by appealing to his accuſers own conſciences, who knew his converſation from his youth up.

v. 5. *Sect*] Here αἵρεσις is taken in good part, or at leaſt according to the vulgar opinion, and ſuppoſition of his adverſaries, as if he had ſaid, the Jews their ſelves account the ſect of Phariſees to be the moſt holy and religious; and they well know that I was trained up in the ſame and zealouſly profeſſed the ſame; therefore ought they not to reprove my former courſe of life, if they will be conſtant to their own principles: he calleth it ἀκριβεστάτην αἵρεσιν the ſtraiteſt: or moſt exquiſite, or exact ſect: there were then three ſects among the Jews, Phariſees, *Sadduces* and Eſſenes: ſee *Joſ. Antiq. l. 18. c. 2. Epiph. adverſ. hæreſ. l. 1 hær. 16. 1. 2. ib. hær. 14. ib. hær.* 10. *D. Godwin. Moſes & Aaron. l. 1. c.* 10. 11. 12. theſe were the principall, and among them the ſect of Phariſees was the moſt ſtrict. the *Syr.* here interpreteth αἵρεσιν, the principall doctrine of the Phariſees.

v. 6. *of the promiſe*] Concerning the Meſſias, and his kingdom.

v. 7. *twelve tribes*] Meaning the remnant of the twelve tribes, as they returned from the Captivity. 2 King. 17. 6.

ſerving God] According to the Diſcipline of the law.

v. 8. *Why ſhould it be thought incredible*] He that gave life and being, to that which before, was not, cannot he reſtore life to the dead? *Cyril. cat.* 18. τοὺς ὄντας καὶ πεσόντας ἐγεῖραι πάλιν ἀδυνατεῖ; thoſe which are in being and fallen, can he not raiſe again? *idoneus eſt reficere, qui fecit; Tertul.* he is beſt able to repair us who made us, and indeed we may behold τὴν κατὰ καιρὸν γινομένην ἀνάστασιν. a continuall reſurrection (*Clem. Roman. ad Cor. ep.* 1. In the ſeveral creatures; from the death-like winter, unto the life of ſpring, the ſeverall ſeeds buried under the winter clods, ariſe up in their ſeverall kindes, much more glorious. See 1 Cor. 15. 37. 38.

v. 9. *verily I thought with my ſelf*] He prepoſſeſſeth an objection: ſome might ſay, were you brought up a Phariſee? you never learned of them to believe, that Jeſus was the Meſſias: true indeed (ſaith he) I was an adverſary to Chriſtians, as much as any of them; and thought my ſelf bound in conſcience to endeavour their ſuppreſſion; neither did any man perſwade me to the contrary, but God revealed to me from heaven, the truth of Chriſt, and diverted my courſe: therefore here he inſerteth the hiſtory of his admirable converſion.

v. 10. *which thing, &c.*] Chap. 8. 3.

v. 11. *Compelled them*] Either he effected this by the cruelty he uſed, or gave them occaſion ſo to do by his own example 1 Tim. 1. 13

v. 12. *as I went to Damaſcus*] Chap. 9. 2.

v. 13. *at midday*] This he ſaith to declare that it was no dream fantaſie, or viſion of the night; but the certain knowledge, of waking and attentive mindes.

v. 14. *I heard a voice*] Chap. 9. 4.

v. 15. *who art thou Lord?*] Chap. 9. 5.

v. 16. *but riſe, &c.*] Chap. 9. 6.

v. 17. *from the people*] Of the Jews, they ſhall ingratefully handle thee (as mad-men uſe their Phyſitians) but I will deliver thee.

v. 18. *to open their eyes*] This is attributed unto Miniſters, as inſtruments and ordinary means, the effect whereof is only in the Spirit of God, working thereon. See 1 Cor. 3. 5. 6.

v. 19. *The heavenly viſion*] Gal. 1. 16. 17.

v. 20. *unto them of Damaſcus*] Chap. 9. 20.

v. 21. *about to kill me*] Chap. 21. 27. 28. &c.

v. 22. *obtained help of God*] God aſſiſting me, it were high ingratitude not to do this work cheerfully, and to live to him, by whom I live and am preſerved.

witneſſing both to ſmall and great] To all ſorts of hearers, noble and obſcure, without exception of perſons. So Rev. 13. 16. Reve. 19. 18. ſo the Hebrews uſed to ſpeak, as we read. 1 Sam. 30. 19. מִן-הַקָּטֹן וְעַד-הַגָּדוֹל *min hakkaton vehad haggadol*, from the little one, and unto the great one, by which Paul intimateth here to *Agrippa*, that the things which he ſpake as much concerned the King in his own perſon, as the pooreſt hearer: the Goſpel is a generall doctrine, which Chriſt would have communicated to all ſorts of people. See Pſal. 49. 1. 2. Matth. 28. 19. Mark 16. 15. See Rom. 1. 14. for all are one in Chriſt. See 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

the Prophets and Moſes] Whoſe general authority the Jews durſt not deny.

v. 23. *Chriſt ſhould ſuffer*] That Chriſt ſhould not be a temporal king, as the Jews dreamed, but a ſpiritual and eternall; redeeming and ſaving us, by ſuffering that which was due to us.

the firſt] As head of his Church, to give them a ſpirituall life. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.

ſhew light] The knowledge of the goſpel. Luk. 2. 32. Mat. 4. 16.

unto the people] meaning the Jews.

v. 24. *with a loud voyce*] *Chryſoſtom* underſtandeth this as an effect of Feſtus anger.

Paul thou art beſide thy ſelf] μαίνῃ *Thou art, diſtracted*, or *mad.* Here note the profane cenſure of carnall men, concerning the myſteries of eternall life and ſalvation by Chriſt. See 2 King. 9. 11. ſee on Mark 3. 21.

much learning doth make thee mad] Thou overſtudieſt thy ſelf; or medleſt with matters too deep for thy apprehenſion, ſuch eſtimates do the ignorant ſet on knowledge: ſo do they blaſphemouſly conceive the Goſpel to be the fooliſhneſs of preaching. 1 Cor. 1. 18. It ſeemeth ſo to them that periſh: to them that ſhall be ſaved, it is the power and wiſdom of God, ſee Rom. 1. 16. 2. Cor. 4. 3. 4. it is a dangerous ſymptom to diſtaſt the Goſpel of Chriſt.

v. 25. *I am not mad, moſt noble Feſtus*] Paul is not tranſported with anger for *Feſtus* cenſure of him, but being more ſolicitous to free them, by whom he was bound, from the bonds of ſin and Satan, then himſelf from their chains, he replyeth meekly, and as it became him to ſpeak to a governour: though *Feſtus* were unworthy, yet for Gods ordinance ſake, and leſt the cauſe of religion might otherwiſe have ſuffered, he regardeth him: neither was *Paul* ſo much careful for the defence of his own reputation (See 1 Cor. 4. 3. 2 Cor. 5. 13) as for the truth of God, which indeed is of the higheſt and moſt ſerious concernment: it is truly the greateſt madneſſe of the world, wittingly and willingly to neglect that, in which is our eternal weal or woe: a ſoft anſwer turneth away wrath, Prov. 15. 1. meekneſſe and patience of teachers much advanceth the truth of Chriſt. See 2 Tim. 2. 24, 25, 26. ſo it is in any weighty undertaking, to be maſter of ones ſelf, ſubject onely to right reaſon, not to diſturbed affections.

v. 26. *for the king knoweth*] Being a Jew, and alwayes converſant in Judea, he might know the propheſies, & thoſe things wᶜʰ were there done and ſuffered by Chriſt, in his life, death & reſurrection.

v. 27. *that thou believeſt*] Meaning that the king was perſwaded of the truth of thoſe things which were written by the prophets.

v. 28. *almoſt*] ἐν ὀλίγῳ, *in a little*, or *within a little*: this he ſpeaketh being forced to acknowledge the power of the goſpel, which ſecular reſpects would not ſuffer to be fruitful in him.

v. 29. *both almoſt*] As verſe 28.

altogether] ἐν πολλῷ, *in much*, in every thing which concerneth the accompliſhment of a true Chriſtian.

except theſe bonds] He attemperateth his ſpeech to them, who yet knew not that bonds, and ſuffering for the truth of Chriſt was an high honour, whereof elſewhere he glorieth and rejoyceth, Epheſ. 6. 20. 2 Tim. 2. 9. See alſo c. 5. 41. The Romans uſed thus to produce their priſoners with a ſouldier guardian, and ſome chain on the priſoner, c. 28. 20. 2 Tim. 1. 16.

v. 30. *the King roſe up*] Having diſmiſſed the company who attended or came to hear; the King, Preſident and *Bernice* with many others, depart nothing better then they came hither. So goeth the *black Moor* into the Bath, coming out from waſhing, of the ſame complexion: they whoſe hearts are filled with love of the world, and ſecular buſineſſes, impatiently hear the goſpel; it is preſently tedious to them.

v. 31. *nothing worthy of death*] Thus the very heathen Judges ſtill acquitted him in their opinions to the condemnation of the malitious Jews.

v. 32. *then Agrippa ſaid*] *Agrippa* (of their governours moſt verſed in theſe things) alſo juſtifies *Paul*; what got the Jews by their travel and importunity, but their own juſt condemnation, in the manifeſtation of *Pauls* innocency: the enemies of the goſpel and of the Miniſters thereof, do but juſtifie, and to the ſervants of Chriſt undoubted advantage, honour them the more.

CHAP. XXVII.

Verſe 1. P*Aul and certain other priſoners*] Thus do the ſaints ſhare with the wicked in things ſecular and external. God the righteous judge will at laſt ſet them in conditions very different, Matth. 25. 34. 41. 46. Luke 16. 25.

a centurion] A captain of an hundred footmen.

Auguſtus band] The band or *cohort* was the tenth part of a Roman legion: and theſe bands or *cohorts* were of ſeveral numbers, names, and uſes: the firſt, wherein the *ſtandard* was, conſiſted of 1105. footmen, and 132. horſemen, &c. they uſed to have a *Pretorian* band, or *cohort*, to guard the Magiſtrate or governour in his province; this here mentioned, ſeems to be ſuch as *Auguſtus* appointed to ſome the like offices. See *Vegetius de re militar. l.* 2. *c.* 7.

v. 2. *Adramyttium*] A famous city and port of *Myſia*, *Plin. l.* 5. *c.* 30. it was formerly called *Pedaſus*. *Myſia* was by the *Helleſpont* neer *Troas*, *Ger. Mercat. Atl. Aſia min.*

Ariſtarchus] It ſeemeth he onely and *Luke* accompanied *Paul* in this journey of all his diſciples.

v. 3. *at Sidon*] A city of *Phœnicia*: in times paſt it was a frontier town of the *Canaanites* to the North-ward, neer the mount *Libanus*, *Jerome de locis Heb. Act.*

curteouſly entreated Paul] Thus God raiſeth up friends to the afflicted, for he is with them according to his promiſe. See chap. 7. 9. 10. Hebr. 13. 5, 6. Joſh. 1. 5.

v. 4. *under Cyprus*] See Chap. 11. 19. a great iſland in the mediterrane ſea. See *G. Mercat.* Atl. *Plin. l.* 5. *c.* 31.

v. 5. *Cilicia*] See on chap. 6. 9. and *Plin. l.* 5. *c.* 27.

Pamphylia] Chap. 13. 13. *Plin. l.* 5. *c.* 27.

Myra a citie] A chief city of *Lyſia*, as *Strabo* reckneth it. See *Plin. lib.* 5. *cap.* 27.

of Lyſia] A province of *Aſia*. *Jerom. de loc. Hebr. Act.* Plinie ſaith it had once ſixty towns, *lib.* 5. *cap.* 27.

v. 6. *of Alexandria*] A city of Egypt, which was anciently called *No*, Jer. 46. 25, &c. between Egypt and Africa, where the Evangeliſt *Mark* was buried, *Jerom de loc. Hebr. Act.* and *de ſcriptor. ecl. G. Mercator. Atl.* ſaith, it was in times paſt a noble and beautiful city, built by *Alexander* the great, in the bottom of the ſtraights, or end of the Mediterrane ſea. The Turks now call it *Scanderia*.

v. 7. *ſlowly many dayes*] The winde being againſt them, as v. 4. or very bare.

Gnidus] A little Iſland over againſt *Caria*.

Crete] Since named *Candie*: it is a Grecian iſland, once abounding in wealth, and glorious for the number of an hundred towns. *Jerom. de loc. Hebr. Act.* See *G. Mercat. Atl. Creta*, & *Plin. l.* 4. *c.* 12.

Salmone] This was an eaſtern promontory, or high cliffe of *Crete*. See *Strab. l.* 8.

v. 8. *the fair havens*] It ſeemeth ſo called of the ſafety and commodiouſneſſe of the haven, or road; as we call a road of ours, the Downs.

Laſea] A ſea-town and city of *Crete*, *Jerome de loc. Hebr. Act.*

v. 9. *the faſt was*] He reckoneth the time of the year, after the cuſtom of the Jews, which the Syriack expreſſeth, the faſt which the Jews were wont to obſerve: hereof ſee Levit. 16. 29. and 23. 27. Numb. 29. 7. this was about October: ſo that *Paul* adviſed them to winter there, rather then to put to ſea in the deep of winter then at hand; wherein (as *Vegetius noteth de re militar. l.* 4. *c.* 39.) there is little light, and tedious nights, thick clouds, dark weather, rages of winde, and ſtorms, hindring travel by ſea and land: the heathen ſaid well, — καιρὸς δ' ἐπὶ πᾶσιν ἄριστος, *Heſiod. op. & di. opportunity is beſt in all things.*

v. 10. *hurt and &c.*] μεθ' ὕβρεως, *with injury*: the interpreter of the Syriack giveth it, *with trouble*.

but alſo of our lives] With much danger of our lives: it had been with loſſe of their lives, had not God (as *Oecumenius* ſaith) for *Pauls* ſake preſerved all the reſt τῶν ψυχῶν ἡμῶν, of our ſouls, that is, our lives, a Metonymie of the *efficient* for the *effect*, uſual among the Hebrews.

v. 11. *the centurion believed the maſter*] Not knowing *Paul* to be inſpired by the holy Ghoſt, but conceiving him to be no ſea man, he believed the maſter of the ſhip in his own faculty; alſo the haven was not commodious: this man had at leaſt ſome apearance of reaſon for this his belief; what reaſon have they, who in danger of their ſouls ſhipwrack, will moſt believe them who have leaſt ſkil, & experience in preaching the word for ſaving of ſouls?

v. 12. *Phenice*] A port in *Crete*, not *Phenicia* a region in Syria.

v. 13. *looſing thence*] Weighing anchor, and ſetting ſail thence, ἄραντες, ἆσσον παρελέγοντο, the word ἆσσον is not here a name of a place; but is put for ἐγγὺς or πλησίον, *near* or *neerer*: as if we ſaid cloſe aboard the ſhore of *Crete* or *Candie*. See c. 20. 13, 14.

they ſailed] παρελέγοντο, which the Latines give *legebant*, or *prætérlegebant*, *Virg. Æn.* 3. *Littoraque Epiri legimus*, it hath many ſignifications, as *Lyranus* noteth in this Diſtich,

> *Fur aurum, virgo flores, mare navita, libros*
> *Clericus, æquivoce ſingula quiſque legit.*

In the Dialect of Engliſh marriners, they went cloſe aboard the ſhore.

v. 14. *there aroſe*] Or beat.

againſt it] Againſt *Crete*, ſo that it carried them off to ſea from *Crete* (which was now a windward ſhore) to *Melita*, which is between *Africa* and *Sicilie*.

Euroclydon] A North-eaſt winde, furious and ſtormy, uſual about thoſe places, in the beginning of winter: ſome call it, the *ſea mans plague*.

v. 15. *when the ſhip was caught*] With this ſudden ſtorme, ſo they (not having time to take in their ſails) were in danger of overſetting.

could not bear up into the winde] A ſhip is ſaid ἀντοφθαλμεῖν τῷ ἀνέμῳ, to wreſtle with the winde (ſay the interpreters) which muſt needs be, when ſhe hath the winde againſt her, ſo that her prow muſt encounter with adverſe billows, and head-ſeas, or meet the ſea right a head; ſome think the original of the phraſe was from that part of the prow which was called ὀφθαλμὸς, an eye: we have in uſe with us, *to make up into the eye of the winde*, (which here is ἀντοφθαλμεῖν) by divers tacks, and making ſundry boards, to turn to the windeward: that is, by ſtanding ſometimes one way, and ſometimes another for the gaining a place to windeward; which here this ſhip could not do, the violence of the ſtorm and great head-ſeas driving them ſtill to the lee-ward, and hindring her way.

we let her drive] A ſhip is ſaid to drive, when the anchor cannot hold her, but that ſhe falleth away with the winde or tyde. So alſo when a ſhip is at hull, or a trie, that is, hath taken in all her ſails, and tyed down the helm to the lee-ſide of the ſhip, going as winde and tide carry her: we ſay ſhe drives, &c. or is a drift to leeward.

v. 16. *Clauda*] A little iſland. *Plinie lib.* 4. *cap.* 12. calleth it *Gaudos*: *Ptolome* and others *Claudos*.

to come by the boat] To recover, take up, or ſave the boat.

v. 17. *undergirding the ſhip*] This undergirding is by truſſes, which are ropes made faſt to the yards; uſed either to binde faſt the yard to the maſt, when the ſhip rowls a hull, or at an anchor, or to hale down the yards in a guſt or ſtorm.

into the quick-ſands] Certain vaſt banks or mountains of ſands in the ſea, which ſwallow up ſhips that ſtick faſt and ſit upon them a little time; and ſo will the Goodwin ſands, &c.

v. 18. *they lightened the ſhip*] By caſting the goods overboard.

v. 19. *the tackling of the ſhip*] The Greek word σκευὴν, ſignifieth ſtore, munition and and neceſſary furniture, and proviſion for ſhips. So Jon. 1. 5. they caſt overboard את־הכלים *eth hackchalim*: their inſtruments or furniture, το: ἐκβολὴν ἐποιήσαντο τῶν σκευῶν: the very word here uſed: So *Syr.* interpret. *vaſa ipſius navis &c.* See 2 Kings 11. 8. 11.

v. 20. *all hope that we ſhould be ſaved*] Meaning, in reſpect of ſecond cauſes and mans reaſon; κατὰ τὴν φύσιν, as Oecumenius ſpeaks, it muſt have been ſo in the courſe of nature, that they had periſhed.

v. 21. *have gained this harm*] That is, prevented it; as the Syr. interpreteth it, avoided it; in the concluſion, it will ever appear a gain, to hearken to Chriſts Miniſters.

v. 22. *of any mans life*] ψυχῆς: ſoul, for life, as verſe 10. with this admirable confidence in the truth of God, who had revealed this unto him, verſe 24. he comforteth them, leſt in deſpair of life they ſhould neglect the means of their preſervation.

but of the ſhip] This he declareth to them, that when they ſaw all this truely come to paſſe, they might have the more reverend eſteem of the goſpel which he preached & for which he now ſuffered.

v. 23. *the Angel of God*] Whom he ſent to comfort and aſſure me; leſt they ſhould think he vainly promiſed them ſecurity, he confirmeth that which he ſaid by alleaging a divine authority.

whom I ſerve] He profeſſeth to profane men, that he ſerved God, who was able to deliver, and would deliver him and them: they knew that he was now in bonds for his religion ſake: now hearing that God had a care of him, ſent his Angel to him, and after ſeeing that he and themſelves were according to his word delivered from the (otherwiſe inevitable) danger, they might eaſily gather, that God juſtified his religion, and that he ſerved the true God.

v. 24. *God hath given thee all them that ſail with thee*] Or given thee *as a favour*; thou haſt prayed for them, I have heard thee, and will for thy ſake ſave their lives. So God heard Lot for Zoar. Gen. 19. 19, &c. God preſerveth the wicked from temporall deſtruction, for the righteous ſake who are among them, & interceede for them.

v. 25. *for I believe God*] I am confident out of good experience, that God will certainly perform his promiſe.

v. 26. *we muſt be caſt*] That they might not doubt of the truth of Gods promiſe, he foretelleth them, the manner and means by which they ſhall be preſerved: thus it will fall out that we ſhall be caſt upon an Iſland: this he telleth them that they might aſcribe their delivery to God, not chance.

v. 27. *in the Adriatick*] In the Adriatick ſea which divideth Italy from Dalmatia, and reacheth up to Venice.

v. 28. *and ſounded*] To finde the depth of the waters by caſting out a plummet of lead faſtned to a line many fathoms long.

v. 29. *out of the ſtern*] Or hinder part of the ſhip.

v. 30. *out of the fore-ſhip*] The prow, or foremoſt part of the ſhip.

v. 31. *except theſe abide in the ſhip*] Not becauſe the will of God, or his power to ſave, or the effect of his promiſe depended on ſecond cauſes; but becauſe he that had ordained the end, ordained the means alſo; and that he would not have them tempt him, by dividing that which he had united.

v. 32. *Cut off the ropes*] The *Centurion* and ſouldiers following *Pauls* counſel, cut off all hope of the ſea-mens going away from the ſhip, and deſerting them; they cut the boat-rope, and let her drive away.

v. 33. *continued faſting*] He meaneth, they eat no ſet meales; or ſo little in their perpetuall danger and fear of being caſt away, that it was in a manner a faſting.

v. 34. *hair fall from the head*] By this Hebrew phraſe is meant, that they ſhould all come ſafe and ſound aſhore (See 1 Sam. 14. 45. 1 King. 1. 52. Matth. 10. 30.), without the loſſe of a man.

v. 35. *he took bread and gave thanks*] Not onely praying God to give a bleſſing, & to ſanctifie thoſe creatures to their nouriſhment; to preſent their thanks to him for the ſame, and to acknowledge his good providence in beſtowing them upon them; but alſo for their preſervation from the great danger which they had run: and exhorting them to refreſh themſelves, in confidence of Gods future providence according to his word, he ſheweth them his own example; we muſt not in dangers and afflictions, meaſure our conditions by preſent ſenſe, but conſider Gods power, and promiſes to deliver us; it is an happy teaching, where Miniſters own actions, exemplifie their doctrine.

v. 36. *all of good chear &c.*] So great a comfort and bleſſing is one, or a few good men in a company: while they were ſafe, and out of fear, *Paul* lay aboard like a poor deſpiſed priſoner, but now in the danger God maketh him the onely counſeller, and comforter of all the company; common dangers and afflictions, make the Saints more evidently ſhine.

v. 37. *two hundred threeſcore and ſixteen, &c.*] This ſetteth off the good providence of God, that of ſo many men, none periſhed in their tumultuous ſwimming aſhore: it muſt teach men in midſt of dangers to caſt themſelves upon the providence of God.

v. 38. *they lightned the ſhip*] By caſting her lading overboard: they reſolved with the *Philoſopher* in the like caſe, *better theſe periſh for us, then with us.*

v. 39. *they knew not the land*] They could keep no good reckoning, by reaſon of the violent ſtorme, dark weather, variable ſets of tydes, and poſſibly many ſhifts of windes: ſo diſcovering the land, knew not where they were.

to thruſt in the ſhip] They would there run her aſhore, that they might ſave their lives.

v. 40. *taken up the anchors*] Or cut the cables (to which the anchors were faſtned) in the hawſe: for in a ſtorm, and ſuch wrought ſeas they could not weigh anchor: Syr. [illegible] *vepeſaku*, and they cut off the anchors; the ſame word is given verſe 20. all hope that we ſhould be ſaved [illegible] *ethpeſek*, *was cut off*; Greek ἀφῃρεῖτο, *was taken away*.

looſed the rudder-bands] The rudder, is that piece of timber, which hanging at the ſtern-poſt of the ſhip, is as a bridle to direct the courſe; this they had bound when they would drive (verſe 15.) or let the ſhip go whither winde and tyde would carry her; but now, becauſe they would have it to direct the ſhip, that they might with the beſt advantage for themſelves, run her aſhore, they looſe it again.

and hoiſed up the main-ſail] Which before they had ſtrucken, by reaſon of the violence of the ſtorm; now they hoiſe it, that the ſhip might feel the winde, and work for their running aſhore.

v. 41. *broken with the violence &c.*] So that nothing now remained, but that every one ſhould ſhift for his life, and ſwimme aſhore: thus God ſhewed his delivering power in extream hazards.

v. 42. *the ſouldiers counſell was to kill &c.*] They ſhew their cruell ingratitude to *Paul*, who had comforted them and for whoſe ſake their lives were ſaved: this hath been the common lot of the Prophets, Apoſtles, Miniſters, and generally the ſaints of God: let it trouble no good man to receive evil for the good he hath done, it is a vulgar diſeaſe; let them know that when men requite evil for good, that yet their labour is with the Lord. See Luk. 14. 13, 14.

v. 43. *But the Centurion willing to ſave Paul*] God put into his heart, to defeat this more then barbarous counſell of the ſouldiers: thus God ſaveth *Paul* by the Centurion, who was preſerved for *Pauls* ſake: piety never dyeth unrewarded: it is an happy thing to do all the good we can; here again mark the preſent benefit which the other priſoners had for *Pauls* ſake: it is a ſufficient motive to make men ambitious of the acquaintance and ſociety of Gods children.

caſt themſelves firſt into the ſea] That they might be the more helpfull to get the reſt aſhore; alſo to avoid the danger of one drowning another, if the multitude ſhould all have leaped overboard together.

v. 44. *ſome on boards &c.*] Who could not ſwimme without.

they eſcaped all ſafe] Thus God ever fulfilleth his promiſes: thus his goodneſſe overcometh mans malice, and impious counſels; reſerving the wicked to other times, whoſe unbelief and ingratefull cruelty, willing to ſhed blood, deſerved that they ſhould never have come to ſhore again: The long-ſuffering and goodneſſe of God ſhould lead men to repentance, and teach them *Davids* uſe of Gods favours. Pſal. 107. 15. *Oh that men would praiſe the Lord for his goodneſſe, &c.*

CHAP. XXVIII.

Verſe 1. *Called Melita*] Now called Malta, an Iſland between Africa and Sicilie: there is another of the ſame name in the Adriatick bay, between Italy and Epidaurus. *See D. Heylin* Μικρόκοσμ: *mediterran.* Iſles. 448. &c. *& Plin. l.* 3. *c.* 9. *&* 4. 26.

v. 2. *barbarous people*] They were ſo called who ſpake neither Greek nor Latine, and were more rudely brought up, of fierce and evil manners; uncivill, ungodly, inhumane and cruel. *Cic. ad Q. fr. l.* 1. *quod ſi te ſors Afris, aut Hiſpanis, aut Gallis praefeciſſet, immanibus ac barbaris nationibus: ſo Virg. barbarus has ſegites?* See 1 Cor. 14. 11.

ſhewed us no little kindneſſe] φιλανθρωπίαν humanity: So *Suidas* interpreter giveth φιλανθρωπηθεὶς *humaniter exceptus*: and *Budaeus* φιλανθρωπευόμενος, *in conſuetudinem benignitatemque compoſitus*: Some deſpiſe the needy and calamitous, adding affliction to affliction, but theſe men (eſteemed barbarous) were more humane to thoſe who had loſt ſhip and goods in the ſea: Chriſtians ſhould not be aſhamed to imitate their mercy, but to come ſhort of it. See Hebr. 13. 3. it is no more honour to thoſe who are barbarous to be called humane, then diſhonour to the humane to be called barbarous: it is leſſe evil to be ſtiled evil, then to be ſo: be better then thy name, ſhew thy ſelf good indeed, and thou mayeſt ſecurely deſpiſe fame. See James 2. 16.

v. 3. *a viper out of the heat*] Thus God pleaſed by a new miracle to confirm *Pauls* authority, thereby to prepare the barbarous to receive the Goſpel.

v. 4. *a murderer*] This was raſh judgement; according to the common cuſtom of the world; who uſually accompt the afflicted wicked.

yet vengeance ſuffereth not to live] Vengeance they took to be a goddeſſe, named Δίκη; the ſame with *Nemeſis*, which they called τῶν ἀλαζόνων τιμωρὸν, the revenger of the proud *Suid.* Νέμεσις.

v. 5. *ſhook off the beaſt &c.*] That is the viper; which hung on his hand: the Phyſitians called all ſuch creatures which leave their venome in a wound which they bite or ſting θηρία, ſpecially the viper.

felt no harm] The power of God, the Lord of nature and all creatures, reſtraining the venome; ſo that it could not hurt *Paul*: here Chriſts promiſe to beleevers in the Primitive Church. Mark 16. 18. was fulfilled in *Paul*.

v. 6. *ſwollen and fallen down dead*] So deadly is their poiſon, ſpecially in thoſe hot countries, that it preſently invades the heart and vitall parts, and thoſe that are bitten preſently die: the more evident was this miracle in *Pauls* preſervation.

v. 7. *Publius*] By this name he ſeemed to be a Roman, and that he entertaining the Centurion, *Paul* and his company were invited with him : thus God hath every where a care of his.

v. 8. *prayed and layd his hands on him*] Praying, he ſhewed that not his power, but Gods, reſtored this man: laying on his hands was a form of bleſſing ; hoſpitality is commended by many examples, Gen. 18. 2. Gen. 19. 1. 1 King. 17. 9. 2 King. 4. 8. Exod. 2. 20. Luk. 10. 38. and here by a ſpeciall reward thereof.

v. 9. *others alſo came and were healed*] For very probably the fame hereof quickly ſpread about the Iſland. But why did not he who ſhook off the viper, and cured diſeaſes, ſhake off his own bonds ? we muſt know that *Paul* was not the authour, but miniſter in the miracle, acting onely where, when, how, and on whom the Spirit of God would : and miracles were not wrought for the eaſe of their perſons, who did them ; ſo much as for the confirmation of their miniſtry ; for which he ſometimes miraculouſly delivered them. chap. 5. 19. chap. 12. 7. ſometimes he left them in bonds, where thoſe bonds might advance the Goſpel. Phil. 1. 12.

v. 10. *laded us with ſuch things &c.*] Furniſhed them with victuals, and other neceſſaries for the voyage.

v. 11. *whoſe ſigne was*] Such as ſhips uſually have whereby they may be the better known, and according to which ſometimes they are named, and their bils of lading, or other commiſſions to them appertaining are formed.

Caſtor and Pollux] The Painims feigned theſe to be gods of the ſea.

v. 12. *at Syracuſe*] A famous city of Sicilia.

v. 13. *to Rhegium*] A city in Italy over againſt Meſſana of Sicilia.

to Puteoli] A ſea-town in the kingdom of Naples.

v. 14 *we found brethren*] Some that were Chriſtians : Gods Church is fixed to no place.

v. 15. *Appii-forum*] A market-town upon a long high-way to the ſea-ward, which *Appius* cauſed his ſouldiers to make good ; by the which there ſtood 3. taverns, about a dayes journey from Rome.

v. 16. *the Centurion*] Or governor of the *pretory* or judgment-hall.

ſuffered to dwell] *Paul* was not put into the common priſon ; which favour God gave him for his comfort, and the advancement of the Goſpel.

v. 17. *Paul called the chief of the Jews*] Who dwelt then at Rome ; here again appeared the conſtant love of *Paul* to Iſrael ; who notwithſtanding their many grievous injuries done him, would yet again adventure to preach Chriſt unto them, that they might be ſaved.

v. 18. *when they had examined &c.*] That is, when the Romane Deputies and governours of Judea had examined *Paul* : thus he endeavoureth to preſent the truth unto them, and for their better reception of himſelf, and it, to prevent the prejudicate opinion concerning his own perſon, leſt that ſhould diſadvantage the Goſpel.

v. 19. *not that I had ought to accuſe &c.*] That is, I appealed to *Caeſar*, onely to defend my innocency : nor purpoſe I to make any uſe of this accuſation, to exaſperate *Caeſars* former evil opinion of the Jews.

v. 20. *for the hope*] That is, for Jeſus Chriſt his cauſe, whom they had long looked for, and who had now ſhewed himſelf their Redeemer.

v. 21. *we neither received letters &c.*] The high prieſts had little hope that they could reach him there at Rome, therefore probably they were ſilent.

v. 22. *concerning this ſect*] See on chap. 26. 5. meaning, this profeſſion of Chriſtianity.

every where it is ſpoken againſt] By the governours and people, Jews and Gentiles : here appeareth the truth and power of God, in the propagation of that Goſpel, which had the multitude, power, authority and wiſedom, yea, and the ſeeming ſanctity of the world, every where againſt it : what naturall man would not at leaſt have ſuſpected that which all condemned ? that muſt therefore be the truth of God, which ſo much, ſo univerſally, ſo conſtantly floriſheth in ſpite of men.

v. 23. *kingdom of God*] That the kingdom ſpoken of by the Prophets, now was offered unto them by Chriſt.

v. 24. *ſome beleeved*] The Goſpel, like the ſeed, Mat. 13. findeth divers ſoils, and bringeth forth according to the receiver ; the ſame ſun hardneth the clay, & ſoftneth the wax. See 2 Theſ. 3. 2. Heb 4. 2.

v. 25. *when they agreed not &c.*] Here is the fruit of diſſention, but accidentall to the Goſpel, which cauſeth not, but ſheweth the ſecret wickedneſſe of mens hearts, as the ſun, ſheweth, but cauſeth not the diverſities of colours which lay concealed and undiſtinct in the dark. See Luke. 2. 34. Matth. 10. 34. John 10. 19.

well ſpake the holy Ghoſt] When he could by no fair means win them, he denounceth the judgement which God had threatned them. Iſaiah 6. 9. which the authority of the holy Ghoſt declared to be moſt certain. 2 Pet. 1. 21.

v. 26. *go unto this people*] Iſaiah 6. 9. Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 14. Rom. 11. 8.

v. 27. *they have cloſed*] They are in wilfull ignorance, and willingly know not ; as, 2 Pet. 3. 5. therefore God giveth them over to ſtrong deluſions, to beleeve lies, to their own deſtruction. 2 Theſ. 2. 11, 12.

v. 28. *the ſalvation of God*] Τὸ *σωτήριον* τȣ̃ θεȣ̃. So Luke 2. 30. which is revealed in the Goſpel by God, ſhewing his counſel therein, & the powerful effect therof by his holy ſpirit, to every beleever.

v. 29. *the Jews departed*] So hypocrites and ſelf-flatterers beguile their own ſouls, being impatient of all wholſome reproof, and offended at the truth. Gal. 4. 16.

had great reaſonings] This ſheweth that ſome beleeved, in that they gainſayed the unbeleevers.

v. 30. *received all &c.*] He was not ignorant, how much ſilence would have ſecured him from the malice of the Jews ; but he valued not his life, ſo that he might finiſh his charge which was committed to him. See chap. 21. 13. 1 Cor. 9. 16.

v. 31 *preaching the kingdom of God*] That is, as the *Syr.* hath it, concerning the kingdom of God : and how we are intereſſed therein by the free grace and mercy of God in Chriſt Jeſus ; in whom we receive remiſſion of ſins, regeneration, reconciliation, adoption of ſons, faith, ſanctification, patience, perſeverance, obſignation and ſealing up to redemption ; and ſhall have the end of our hopes, the ſalvation of our bodies and ſouls in his kingdom of glory.

with all confidence, no man forbidding him] Not becauſe the Jews had loſt their malice, but becauſe God who ſhut the greedy lyons mouthes. Dan. 6. had now ſhut theirs : and he who brought out Iſrael from the incenſed Egypt, in ſuch a calm, that not a dog mooved his tongue againſt them, now at preſent gave *Paul* freedom from the ſtrife of tongues : well might he ſay, *the word of God is not bound*, 2 Tim. 2. 9. if thou ſhouldſt endeavour to binde up the ſun-beams, or ſilence the whiſpering windes, thou couldſt not prevail ; nor can any creature, againſt that ſpirit of God which breaths when, and where it liſt. John 3. 8.

Now unto the King Eternall, Immortall, Inviſible, the onely wiſe God, be honour and glory for ever and ever, to his Church peace, truth, and ſalvation, to all Eternity, through Jeſus Chriſt our Lord and onely Saviour. Amen.

The ARGUMENT and ANALYSIS of the Epiſtle to the *ROMANES.*

THe main ſcope and end of the Apoſtle, in this Epiſtle to the Romanes, *is, to convince both* Jew *and* Gentile *of their corrupt and deplorate eſtate by Nature, and how impoſſible it is to obtain Righteouſneſſe and S*[illegible]*ion by the works of the Law ; and conſequently to draw all men to embrace the doctrine of the Goſpel ; wherein Grace and Mercy, in the Remiſſion of ſins, peace of Conſcience, and Joy in the holy Ghoſt, Comfort in Affliction, and Conqueſt in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleevers :*

It containeth in it,
- 1. Theologicall Doctrines and Concluſions.
  - 1 *Concerning Juſtification, which he proveth to be by Faith, without the works of the Law, from the ſixteenth verſe of the firſt* Chapter, *to the ſixth* Chapter.
  - 2 *Concerning Sanctification, which he proveth to be imperfect, yet true and ſincere, from the ſixth Chapter to the ninth.*
  - 3 *Concerning Predeſtination, which he proveth to be of the meere love of God, and not upon any merit in us,* Chapter 9, 10, 11.
- 2 Morall *Exhortations to holineſſe of Converſation, ſubjection to Magiſtrates, and charity towards all, eſpecially our weak brethren,* Chapter 12, 13, 14, 15.
- 3 *Chriſtian Salutations and Prayers, with a promiſe ſhortly to ſee them,* Chapter 16.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE ROMANES.

CHAP. I.

Verſ. 1. [illegible]*aul*] Paul, the holy Apoſtle, who wrote this Epiſtle and the reſt, either had two names given him formerly, (at his circumciſion) Saul and Paul, as the firſt Evangeliſt in order, had two names, Matthew and Levi, which the words of Saint Luke (Act. 13. 9.) ſeem to import; (Saul which alſo is called Paul) or, after his ſeparation to the work of the miniſtery, and his converting Paul the proconſul, his former name Saul was changed into Paul, either by the proconſul Sergius Paulus, who graced him with the name of his illuſtrious Family among the Romanes, as Titus did Joſephus the Jew with the name of Flavius; or by himſelf in memory of that great work God wrought by him, as well in the converſion of the proconſul as the confuſion of Elymas the Sorcerer: ſo Saint Auguſtine and St. Jerome, *victoria erexit vexillum ut Paulus diceretur e Saulo.*

ſervant] The word is not here taken as oppoſed to a free man, but ſignifieth a miniſter, or a man wholly addicted to Chriſts ſervice, whoſe ſervice is perfect freedome: in which ſenſe Moſes Deut. 34. 5.) and Joſhuah (Chap. 24. 29.) and David (Pſal. 18. 1.) and other holy men are called the ſervants of the Lord.

called] He expreſſeth here his calling, partly becauſe it was extraordinary; not of man, nor *by* man, but immediately by Jeſus Chriſt (Gal. 1. 1.): partly to ſhew the Romanes preſently in the beginning that what he wrote to them in this Epiſtle was done according to the duty of his calling, and that he had good warrant and commiſſion for it.

Apoſtle] The word Apoſtle is derived from ἀποστέλλω, and ſignifieth a Legat or Ambaſſadour of Chriſt ſent to declare the Goſpel to all nations, and ſuch a one was Saint Paul, who had a generall Commiſſion to preach both to Jew and Gentile, though ſpecially by the appointment of God with the conſent of both parties the Goſpel of the uncircumciſion was committed to Paul, as the Goſpel of circumciſion to Peter, Galat. 2. 7.

ſeparated] See Acts 13. 2. Or, *ſet apart for*. From his mothers wombe in Gods appointment (Gal. 1. 15.); but actually ſet apart by the command of the holy Ghoſt to preach the Goſpel among the Gentiles (Act. 13. 2.) In the word ſeparate he ſeemeth to allude to the name of Phariſee, which ſignifieth a man ſeparate; of which Sect he was before his converſion: and hereby he implyeth that he is ſtill a ſeparated man, but to a better purpoſe, namely, to the preaching of the Goſpel of Chriſt.

V. 2. *promiſed*] Or, *foreſhewed*. Shewed before in the types of the Law, and promiſed before in the words of the Prophets which were ſince the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature aſſumed by the Sonne of God in the unity of his perſon. He uſeth the word *made* here and Gal. 4. 4. rather then *born*, to intimate his miraculous incarnation whereby he took fleſh of a pure virgin.

ſeed] That is, of the ſubſtance of the Virgin Mary, who was of Davids poſteritie.

fleſh] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) fleſh being a part, is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined*. Not made the Sonne of God as he was truly made the ſonne of man; but declared to be the Sonne of God. The word in the originall ſignifieth more then a bare declaration, namely, a declaration by a ſolemn ſentence, or definitive judgement, Pſal. 2. 7. I will declare the decree: the Lord hath ſaid unto me, Thou art my Sonne.

with power] Gr. *in power*.

ſpirit] That is, according to his Divine nature called Spirit. 1 Tim. 3. 16. Heb. 9. 14.

holineſſe] Or ſanctification; that is, holy in himſelf, and maketh us holy by his merit and vertue. Heb. 2. 11.

reſurrection from the dead] Gr. *reſurrection of the dead*. The godhead was formerly veiled under the infirmity of the fleſh, but in the reſurrection, and after it was manifeſted in Chriſt in the glory of divine power, and by effects moſt admirable. 2 Cor. 13. 4.

V. 5. *grace and apoſtleſhip*] Either he uſeth here a figure, ἓν διὰ δυοῖν, and meaneth the grace and eminent gift of being an Apoſtle: or by grace he meaneth the favour of God, and pardon for his former offence in perſecuting the Church; or ſupernaturall gifts to qualifie him for an Apoſtle, or grace for his own converſion and Apoſtleſhip for the converſion of others.

for obedience to the faith] Or, *to the obedience of faith*. To bring the Gentiles to the obedience of Chriſt and faith, Act. 26. 16. or to make the Gentiles to ſubmit by faith to receive the Goſpel, whereby Chriſt raigneth over men. Act. 6. 7.

name] That his name might be known and glorified by them; or for him in his name, by his authoritie and commiſſion.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next verſ. he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he underſtands all ſpirituall and ſupernaturall; and by Peace, all temporall bleſſings, agreeable to the ſignification of the Hebrew Shalom; which implies happineſſe, or proſperous ſucceſſe in all things: or by Grace, Gods free will and favour; and by Peace, the fruit and enjoying of the ſame; which brings peace of conſcience, tearmed Chriſts peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. Tec. Or, *concerning you all*.

whole world] That is, ſpread and made known to the Churches of the world, A figurative expreſſion, yet thus farre it hath ground in the letter; that there was a reſort to Rome from all parts of the world, and every one might relate of it in his own countrey.

V. 9. *With my ſpirit*] Or, *in my ſpirit*. That is, from my heart and inward affection; or in my ſpirit, that is, in my ſoul, which is as the ſpirituall temple, wherein God is worſhipped, and ſerved by the faithfull.

that] Or, *how*.

V. 10. *will of God*] This he addeth, for that in the publiſhing of the Goſpel, he ſtill followed the order, which God preſcribed him by his Spirit.

V. 12. *comforted*] Or, admoniſhed. as Heb. 12. 5. For the Greek beareth both alike; and though Paul were never ſo excellent, yet he might be inſtructed; or at leaſt admoniſhed by the Church: for the Angels themſelves received more particular knowledge by the Church of the manifold wiſdome of God; Epheſ. 3. 10. 1 Pet. 1. 12.

with you] Or, *in you*.

V. 13. *but was*] Or, *and was*.

let hitherto] Sometimes by accidentall difficulties, ſometimes by the expreſſe commandement of God, Act. 16. 7.

fruit among you] Or, *in you*. Of my miniſtery and calling to be an Apoſtle of Chriſt among the Gentiles to convert them unto him; or at leaſt to confirme them more and more in their faith; or that I might make my miniſtery to fructifie among you Romanes to the advancement of the glory of Chriſt, and ſalvation of his Church.

among] Or, *in*.

V. 14. *I am debter*] That is, obliged by my Apoſtolicall charge to ſeek the ſalvation of All, and to communicate the talent unto them, which I received from God to that purpoſe, to the utmoſt of my power, without diſtinction of either nation, or condition of men, 1 Cor. 9. 16, 17.

V. 16. *aſhamed*] I am not faint-hearted; I do not ſeek to withdraw my ſelfe or ſhrink back from the publiſhing of the Goſpel, as men are wont to do in things whereof they are aſhamed.

power of God] That is, the onely and moſt effectuall means to ſave men by faith in Chriſt ſet forth in the ſame; whereas man of his own nature was voyd of ſtrength thereunto, Rom. 5. 6. and the law was weak through the fleſh, Rom. 8. 3. 1 Cor. 1. 14. 24.

Jew firſt] As unto that nation to which it was requiſite the Goſpel ſhould be firſt preached, Act. 13. 46.

to the Greek] This word Greek is ſometimes ſet in Saint Paul againſt the word Jew, ſo it ſignifies the Gentiles in generall, the greater part whereof and the neereſt and beſt known to the Jews were in thoſe dayes Grecians both by nation and language; ſometimes as it is ſet againſt the word Barbarian, Coloſſ. 3. 11. and ſo it ſignifieth the civiller and learneder ſort of Greeks; and in this ſenſe Athens was tearmed ἑλλάδος ἑλλάς; that is, the Greece of Greece.

V. 17. *righteouſneſſe of God*] Of Chriſt given to us by God, and received by faith; or it is called the righteouſneſſe of God, becauſe God ordained his Sonne true God, to fulfill and procure the ſame, imparting it of meer grace to his elect; and receiving it for their abſolution: for this is that everlaſting righteouſneſſe which is able to ſubſiſt before Gods judgement, Dan.9. 24. Or laſtly, becauſe it is the accompliſhment of all his promiſes; for ſo is the righteouſneſſe of God ſometimes taken for his faithfulneſſe and mercy, Rom.3.26.

from faith to faith] Or, *out of faith to faith.*

faith to faith] That is, from one degree to another, ſo that according as faith doth more and more encreaſe and get ſtrength, the more likewiſe it is aſſured of that righteouſneſſe: or the revelation of the righteouſneſſe is received by a continuall act of faith which muſt never ceaſe till it arrive to its accompliſhment, to wit, in the life eternall, Pſal.84.7.

The juſt ſhall live by faith] Or, *the juſt by faith ſhall live.* See Hab.2.4. Gal.3.11. Heb.10.38. Either the juſt ſhall live by his faith; or he that is juſt by faith ſhall live; which well agrees with the Hebrew, Hab.2.4. and likewiſe with the principall drift of the Apoſtle. Here he proveth that man obtaineth life and ſalvation by the Goſpell; foraſmuch as the Goſpell offereth unto us the onely cauſe of life; namely, the true righteouſneſſe, which is that of Chriſt imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakkuk is pertinent: for the Prophet attributing unto faith the obtaining and poſſeſſing ſpirituall life, doth conſequently attribute unto the ſame the meanes of getting that righteouſneſſe which is the onely cauſe of life, Gal.3.26.

V.18. *ungodlineſſe and unrighteouſneſſe*] Under ungodlineſſe are comprehended all ſinnes repugnant to the firſt Table; under unrighteouſneſſe all ſinnes againſt the ſecond Table.

who hold] The Greek word ſignifieth a forcible holding; and we may render it an enſlaving the truth by their perverſeneſſe and malice; whereby ſhe is ſo let and hindered that ſhe cannot exerciſe her command over their actions.

the truth] By truth, he meaneth all the light which is left in man ſince the fall; eſpecially thoſe common notions of God, his nature, power and will, imprinted in man by nature; as alſo the knowledge of morall good and evill.

in unrighteouſneſſe] That is, unjuſtly ſmothering the truth; or that do contrary to all juſtice and equitie, which requireth that we give unto God that belongeth unto him. And they may be ſaid truely to withhold the truth in unrighteouſneſſe, who ſuppreſſe it, forcing their own minds as knowing better then they do; like Medea in the Poet, *video meliora proboq́, deteriora ſequor.*

V. 19. *manifeſt in them*] Or, *to them.* That is, in the inwards of their mind or conſcience; or elſe in them, that is, among them; namely, their wiſe and learned ones, who did leave a number of cleare and judicious Eſſayes and Sentences hereof in their writings, although they did contrary to the ſame.

hath ſhewed] Partly by the light of nature in their conſciences, partly by the conſideration of the creature of God, whereby his attributes are evidently notified, and after a ſort taſted and felt, Pſal.34.8. Pſal.19.2. Pſal.148.4,5,6. Act.14.17. Act.17.27.

V. 20. *ſo that they are*] Or, *that they may be.*

without excuſe] The Apoſtles meaning is not, that God gave them that knowledge to that end and purpoſe to make them unexcuſable: for they might catch even at that for an excuſe: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reaſon did condemn them of wickedneſſe both againſt God and men: Or, he ſo farre revealed the truth unto them that they cannot be excuſed, *viz.* before the righteous judgement of God, as if they had not knowne that which either they did, or might have knowne.

V. 21. *as God*] As it belonged to the divine Majeſtie, according to that very knowledge they had of him.

vain] By the curioſitie of their conceits, being fallen off to vaine apprehenſions of God, and of his worſhip, which they framed not according to the knowledge they had of God; but ſutable to the diſpoſitions of their perverted minds, in deviſing ſo many ſtrange and different worſhips; and in ſetting up ſo many fabulous and idle deities, whereby the knowledge of God became ſtill more and more obſcured.

imaginations] Or, *diſputes, or reaſonings.*

darkened] Epheſ.4.18.

V. 22. *Profeſſing*] He ſpeaketh of the Philoſophers and Wiſards among the heathen, who carried a ſemblance of wiſdome in their diſcourſes, and ſeemed to be much better minded then others; but yet did ſtill follow the perverſeneſſe and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God, &c.* Pſal. 106.20. Ezek.8.10.

V. 24. *Wherefore*] The contempt of Religion is the fountain of all miſchief.

God] For their ſuperſtitions, and the diſhonour they offered to him, he abandoned them, and did not bridle their ſwarving deſires; but let them have their full ſwinge: and moreover by his juſt judgement more and more deprived them of thoſe gifts of nature which they abuſed and ſlighted.

gave them up] As a juſt Judge, leaving them over to Satan who tempted and led them to all iniquitie: as they diſhonoured God by their Idolatrie; ſo God made them ignominious; delivering them up to the unclean ſpirit and their own naturall corruption.

uncleanneſſe] Idolatrie being ſpirituall uncleanneſſe, is commonly followed with corporall; as you ſhall ſee theſe two ſinnes joyned together, Numb.25. 1,2. Revel. 17.1,2,10. As on the contrary, religious Kings, as namely Aſa, reformed both theſe abominations together, 1.King.15. taking away both the Idols, and male ſtews.

through the luſts] Or, *in the luſts.*

between themſelves] Or, *in themſelves.*

V. 25. *more then the Creator*] Or, *beſides.* For though they ſometimes worſhipped the true Creator, yet their idolatrous worſhip of the creature farre exceeded it. Or, *more then,* in this place is not taken comparatively, but excluſively; as when Chriſt ſaith in the parable, The publican went home rather juſtified, then the phariſee: the meaning is, he went home juſtified, and not the other: ſo the Apoſtles meaning in this place ſeemes to be, They worſhipped the creature, and not the Creator: at the leaſt the major part did ſo, if not all.

V. 26. *vile affections*] That is, diſhonourable: for as we are exhorted, 1.Theſſ.4.4,5. to poſſeſſe our veſſels in honour; that is, to keepe our bodies from all uncleanneſſe: ſo on the contrary, thoſe that give themſelves unto uncleannes diſhonour both themſelves and their bodies; eſpecially thoſe who are active and paſſive in ſuch filthineſſe as the Apoſtle afterwards inſtanceth in.

againſt] Or, *beſide.*

V. 27. *And likewiſe alſo the men, &c.*] Gen.19.5. Lev.18.22.

V. 28. *to retain*] Or, *to acknowledge.*

a reprobate minde] Or, *a minde voide of judgement.* Into a perverſe and froward minde, whereby it cometh to paſſe that the light of conſcience being once put out, and having almoſt no more remorſe of ſinne, men runne headlong into all kinde of miſchief. The word in the Originall ἀδόκιμος, may be taken either actively or paſſively; actively for a mind which diſapproveth all good courſes, or doth not prove or try good or bad; nor put difference between that which is vile, and that which is honourable; or paſſively for a minde diſallowed of God: and ſo in this ſenſe it is a metaphor taken from Goldſmiths trying metals, and making choyce of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteouſneſſe, &c.*] The Apoſtle here reckoneth divers kinds of vices; not that every man is ſubject to all theſe, but ſome men to all of them, and all to ſome of them: and therefore that none may ſtand upon his innocencie before God, but that all need, and muſt flie to the righteouſneſſe of Chriſt.

envie, murder] In the Originall there is an elegant Paronomaſia, as in the verſ. following; which as it ſheweth the lawfull uſe of rhetoricall figures in Sermons & holy diſcourſes; ſo the very affinitie of the words may give us occaſion to conſider how eaſie it is to fall from one of theſe vices to the other; for he that is ἀσύνετος, that is, underſtandeth not the nature and conditions of covenants, will ſoone be ἀσύνθετος, that is, a covenant-breaker: and he that is tranſported with envie, hath for the moſt part his feet ſwift to ſhed blood: as Cain firſt was guiltie of φθόνος, that is, envie, and after of φόνος, murder: firſt he envied his brother Abel, and after ſlew him, Gal.5.21.

malignitie] Or, *ill conditions.* That is, an evill diſpoſition; ſuch a perverſitie of minde and nature as is apt to conſtrue all things to the worſt.

V. 30. *haters of God*] Or, *hated of God.* The word in the Original, θεοστυγεῖς, may indifferently be rendred haters of God, or hatefull to God, and hated of him; yet ſeeing the Apoſtle here rehearſeth the moſt hainous and raigning ſinnes among the Gentiles, the former ſignification ſeemeth beſt to fit the text. Pſal.81.15.

deſpightfull] Gr. *injurious.*

V. 31. *without naturall affection*] Or, *unſociable.* The Greek word implyeth properly the affection and love which is between parents and children; and the ſinne here taxed by the Apoſtle, did likewiſe reign among the Gentiles, who ſacrificed in ſome places their aged parents, and ſometimes their children unto their Idols; expoſed them to ruine, and deſtroyed them though not guiltie of any capitall crime. 2.Tim.3.3.

implacable] Or, *truce-breakers.*

V. 32. *have pleaſure in them*] Or, *conſent with them.* Approve and commend them, Pſal.10.3. Pſal.49. 18. This is even the higheſt pitch of wickedneſſe, not onely to do evill, but alſo to take delight in ſeeing it committed by others: ſuch come neare the malignitie of the devill, who takes pleaſure in evill, becauſe evill, and inſtigateth others to the like without any bait of a falſe ſeeming good, or ſenſuall pleaſure, which in other ſinnes blindeth men, and allureth them to the commiſſion thereof.

CHAP. II.

Verſ. 1. THerefore then*] Or, *Wherefore then.* He convinceth them which would ſeeme to be exempt out of the number of other mens faults, and ſaith, that they are leaſt of all to be excuſed; for if they were well and narrowly ſearched, as God ſurely will ſearch them, they themſelves will be found guilty in thoſe things which they reprehend and puniſh in others: ſo that in condemning others, they pronounce ſentence againſt themſelves.

that judgeſt] That doſt check, correct and puniſh others. Here the Apoſtle taxeth ſuch among the Gentiles as either were lawgivers and Judges amongſt them, or led a more ſtrict and auſtere life then the reſt, as ſome of the Philoſophers did; whereby they ſeemed to judge and condemne the practice of others, when as yet they were inwardly full of hatred, envie, arrogancy, &c. and committed the ſame ſinnes in ſecret when they thought they could hide them from the eye of man: all theſe mens ſeeming wiſdome and juſtice ſerves but to condemne them; and therefore though they thought themſelves exempted from the ordinary ſort of men, yet they are in the ſame, or a worſe condition with them: and if they will be ſaved, muſt have recourſe to the onely righteouſneſſe of the Goſpel, ſeeing that their owne is nothing but a vizard or falſe ſhew.

for wherein thou judgeſt another, &c.] Math. 7. 2.

V. 2. *we are ſure*] Gr. *we know.*

truth] That is, uprightly and juſtly; not according to the outward appearance, but as things are indeed. God regardeth not the outward ſhew and profeſſion of leading a vertuous and commendable life, but ſtrictly examineth the heart and the thoughts, words and works, proceeding from thence, Joh. 7. 24. Luk. 16. 15.

V. 4. *deſpiſeſt thou*] Haſt no care at all to employ the ſame to the right and proper uſe, which is to give thee ſpace of repentance, and afford thee many inducements thereunto; but contrarily thou doſt profane them, and draweſt occaſions from them to ſtrengthen thy ſelf in evil as if thou ſhouldeſt never be puniſhed, becauſe God hath ſo long tolerated thee.

riches] That is, the multiplicity and variety of Gods outward bleſſings. A phraſe uſed by the heathen, alſo, as we may ſee in *Simplicius* his Diſputation *de bono & malo.* [illegible]. Here the Apoſtle eſpecially argueth againſt thoſe who were of opinion that their caſe ſtood not ill with God, foraſmuch as God bleſſed them many wayes in this world, and gave them abundance of wealth and honour, as he did to the Romanes above other people, who had the command over all nations.

repentance] Sith the Apoſtle ſpeaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the ſpirit of regeneration, amongſt whom there could be no true or ſaving converſion unto God: it ſeemeth that repentance here ſignifieth onely an outward forbearing of groſſer ſinnes, and changing their vitious courſes into ſuch as were morally honeſt and commendable. Or it may be meant alſo of true repentance: For the favours of God allure men to their dutie to God, Hoſ. 11. 4.

V. 5. *treaſureſt up*] See Jam. 5. 3. Heapeſt up Gods judgements upon thee in manner of a treaſure, which encreaſeth ſtill by daily addition.

Wrath] That is, puniſhment, which ſhall be at the laſt day inflicted to the full.

day] *and the day of.* The laſt day, when God ſhall reveale and judge the ſinnes of all men, even thoſe which are moſt ſecret, 2 Theſſ. 1. 7, 8. Rev. 20. 12, 13.

revelation] Gr. Tec. *the retribution.*

V. 6. *Who will render, &c.*] Pſal. 62. 12. Math. 16. 27. Rev. 22. 12.

V. 7. *by patient continuance*] Gr. *according to patient continuance* That is, perſeverance with an equall and conſtant tenour of holineſſe and righteouſneſſe according to the commandement, Deut. 27. 26.

glory] Which followeth good works: which he layeth not out before us as though there were any that could attain to ſalvation by his own ſtrength; but by laying this condition of ſalvation before us, which no man can performe; to bring men to Chriſt, who alone juſtifieth beleevers, as he himſelfe concludeth, Chap. 2. 21, 22. following.

V. 8. *contentious*] Gr. *them of contentiouſneſſe.* Kicking and ſtriving againſt the righteouſneſſe of God, Hoſ. 4. 4. chiefly by alleadging and objecting their own righteouſneſſe, and outward obſerving of diſcipline, which is uſuall with hypocrites.

truth] The light and knowledge of morall good imprinted in their ſoules by nature, Rom. 1. 18, 19.

indignation, and wrath] Gr. Tec. *wrath and indignation.*

V. 9. *Tribulation*] Or, *affliction.*

doth evil] Gr. *worketh out evil.*

Jew firſt] Though God inflicteth puniſhment indifferently upon all tranſgreſſors, without diſtinction either of nation or perſon: yet for all that the judgement of God begins at his own houſe; and thoſe that have had more knowledge and do not accordingly, ſhall receive the heavier puniſhment: Amos 3. 2. Luk. 12. 47. Matth. 11. 22. 1 Pet. 4. 17.

Gentile] Or, *Greek.*

V. 10. *peace*] By peace he meaneth according to the Hebrew ſignification of the word, happineſſe, health, and ſalvation.

worketh good] Or, *doth good.*

Gentile] Gr. *Greek.*

V. 11. *there is no reſpect, &c.*] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Act. 10. 34. Gal. 2. 6. Epheſ. 6. 9. Coloſſ. 3. 25. 1 Pet. 1. 17.

reſpect of perſons] That is, he regardeth not the qualitie or outward condition; he meaſureth not men by their country, nation, power, riches, or honour; either to receive them, or to caſt them away. The Greek word ſignifieth as well countenance, as perſon, and the ſenſe comes all to one; for by countenance we are to underſtand the outward appearance of men in the world, or thoſe things by which men are outwardly valued and eſteemed: Acts 10. 34. 1 Sam. 16. 7.

V. 12. *periſh without law*] Be judged and condemned by the teſtimony of their own conſcience.

V. 13. *not the hearers, &c.*] Matth. 7. 21. Jam. 1. 22.

hearers] Not thoſe who onely know the law, and boaſt of it, and fulfill it not. For as much then as the law cannot bring ſalvation to man by the knowledge and profeſſion of it, as the Jews do beleeve; and none among them can be found who liveth anſwerable to his knowledge: it followeth that the Jews are comprehended in the ſame malediction with the Gentiles, and have as much need to ſeek to Chriſt for righteouſneſſe as they.

juſtified] Shall be pronounced juſt before Gods judgement ſeat, which is true indeed if any ſuch could be found that had fulfilled the law; but ſeeing Abraham himſelf was not juſtified by the law, but by faith; it followeth that no man can be juſtified by works.

V. 14. *not the law*] That is, the written law; for they have the law of nature imprinted in their ſouls.

things contained in the law] Gr. *the things of the law.* To wit, to reſtrain the outward man, and ſtirre up in him a deſire of vertue and morall honeſty, and preſcribe and follow ſome things which God commands in his law.

law unto themſelves] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conſcience alſo bearing witneſſe*] Or, *the conſcience witneſſing with them.* Becauſe the conſcience is nothing elſe but the correſpondencie of the ſpirit of man unto the law, to bind or looſe him; to accuſe or excuſe him; to condemne or abſolve him; therefore ſince the Gentiles have a conſcience, they muſt have a law alſo.

their thoughts] Or, *their reaſonings.* Chap. 1. 21.

the mean while, &c.] Or, *between themſelves.*

excuſing one another] Gr. *defending.*

V. 16. *when God*] Gr. Tec. *in which God.*

my goſpel] As my doctrine witneſſeth which I am appointed to preach. From this text of Saint Paul it ſeemed that the ancients teamed the writings of Saint Paul by the name of his Goſpel: as namely, Clemens in his Epiſtle to the Corinthians: Take bleſſed Pauls Epiſtle into your hands; mark what he writeth in the beginning of his goſpel: [illegible].

V. 17. *Behold, thou*] Gr. Tec. *But if thou.* From hence forward the Apoſtle deales eſpecially againſt the Iews that boaſted ſtill of their off-ſpring, their knowledge of the law of God, their circumciſion, and other outward advantages whereon they relyed; and proveth that they are no more to be juſtified by theſe before God, then the Gentiles are by the law of nature.

makeſt thy boaſt of God] Or, *glorieſt in God*

V. 18. *approveſt the things that are more excellent*] Or, *trieſt the things that differ.* Or indifferent: that is, thou art able to judge what things are commanded, what things are forbidden, or what is truly good, which thou art to follow, in ſtead of that falſe good which carnall reaſon or ſenſe doth preſent unto thee, Phil. 1. 10.

inſtructed out of the law] Gr. *catechiſed out of.* Luk. 1. 4. Gal. 6. 6. Word for word according to the Greek; catechiſed from a child; carefully taught and tutored.

V. 19. *guide of the blinde*] Wiſe men onely in Scripture are teamed Seers, פקחים (Exod. 23. 8. The gift blindeth the wiſe, (Hebrew) the Seers) are all fooles, blinde.

V. 20. *babes*] Thoſe that have little or no knowledge, like children, Matt. 11. 25. 1 Cor. 13. 11. In this ſenſe the word is alſo taked by the heathen, as in that proverbiall ſpeech delivered by Heſiod. [illegible].

forme of knowledge] The way to teach and enforme others in the knowledge of the truth; for the word in the originall is not [illegible] but [illegible], which ſignifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true ſervice of God in it ſelf, but likewiſe of all that which we comprehend and judge of it in our ſelves; it may be rendered a ſet manner or modell of knowledge.

V. 21. *doſt thou ſteal*] That is, by ſubtile and ſiniſter wayes and practiſes draw the goods of others unto thy ſelf; which the Jews were ever much taxed withall, and ſtill are at this day.

V. 22. *commit ſacriledge*] Some here make a queſtion, why the Apoſtle changeth the word, and ſaith not as before; Thou which ſaiſt a man ſhall not ſteal, doſt thou ſteal? Thou which ſaiſt a man ſhall not commit adultery, doeſt thou commit adultery? So here, thou which abhorreſt idols, doſt thou commit idolatry?

idolatry ? he ſaith not ſo, but, Doſt thou commit ſacriledge ? varying the crime: Hereunto a double anſwer may be given, firſt, that the Apoſtle uſeth an aggravation, as if he ſhould ſay, Thou which abhorreſt idols doſt thou commit a worſe ſin, to wit, ſacriledge? Secondly, it may be anſwered, That idolatry is ſpirituall ſacriledge, becauſe it robbeth God of his honour; for if by the Imperiall law in the *Code, titulo de crimine ſacrilegii,* it is defined ſacriledge, *Imperatori eripere quod ejus eſt,* to take away from the Emperour any thing that is his; it ought to be much more accounted ſacriledge to take away from God that which is his.

V. 23. *breaking*] Gr. *tranſgreſſing.*

among the Gentiles] Or, *in the Gentiles.*

through you] For your ſake, by your ſins and the ſins of your forefathers.

as it is written] Iſa.52.5. Ezek.36.20.23.

V. 25. *keep the law*] Gr. *do the law.*

breaker] Gr. *tranſgreſſor.*

V. 26. *righteouſneſſe of the law*] Gr. *righteous ordinances of the law.*

counted for circumciſion] Shall not the uncircumciſed be in as good ſtate as if he were circumciſed ? Not that the Apoſtle doth abſolutely reject circumciſion before it was aboliſhed, but he here dealeth with the Jews that followed the doctrine of the Phariſees, and placed their righteouſneſſe in keeping the outward and ceremoniall worſhip of God; otherwiſe circumciſion was a ſigne and ſeal of the juſtification by faith, Rom.4.11. and was fulfilled, and conſequently aboliſhed by Chriſt, together with other ceremonies and ſhadows.

V. 27. *fulfill the law*] He ſpeaketh not as if there were any that had fulfilled in all reſpects, for that is expreſly denyed, Rom. 3.9. but this he ſaith to convince the Jews, that they muſt as well as the Gentiles ſeeke for righteouſneſſe out of themſelves, in Chriſt, who alone hath fulfilled the law

V. 28. *outwardly*] Gr. *openly.*

outward in the fleſh] Gr. *openly in the fleſh.*

V. 29. *inwardly*] Gr. *in ſecret.*

not the letter] In any outward ſigne or ceremony, which are like unto ſome writing or picture, without any power, life, or motion, Rom.7.6. 2 Cor.3.6 7.

not of men, but of God] That is, hath not its originall from the abilities or works of men, but from God, who wrought the ſame in them by his Spirit, Rom. 9.16. 1 Cor. 3.7. 2 Cor. 4.6. or which hath the approbation, not of man, but of God, 2 Cor. 10.18.

CHAP. III.

Verſ. 1. ADvantage] Since both Jew and Gentile lie both under the ſame malediction, and the Jew in regard of his greater knowledge and outward profeſſion of obſerving the law, if he fail in the practice thereof, (as he proved in the former Chapter the beſt of them do) is like to receive more and ſmarter ſtripes, what benefit or preferment hath the Jew above the Gentile ?

profit] If ſo be that there is no vertue in it, for want of the perfect obſervation of the law, whereof Circumciſion was but a holy ſigne.

V. 2. *chiefly*] Or, *firſt.*

Chiefly] Foraſmuch as the Jews have received of old the promiſes of God in Chriſt, whereof the Circumciſion was a Seal, according to the true order of God, Rom. 1.11. They had the firſt offer: and this is the chiefeſt and foundation of all other advantages, which the Apoſtle doth ſet forth more at large, Chap.9.4. Epheſ.1.11,12.

Oracles of God] The inſtruments, deeds, and evidences of the covenant, contained in the writings of Moſes and the Prophets, Pſal.147.19,20. Acts 7.38. The oracles of God were committed to the Jewes, that is, intruſted as a pawn or precious pledge which they have kept and preſerved for the whole Church; and in this regard S. Auſtine and other of the Fathers terme the Jews *Scriniarios Chriſtianorum,* the Regiſters or Record keepers of the Chriſtians; for they, diſperſed among all nations, bear as it were before them the Scriptures, thoſe glaſſes whereby we Chriſtians clearly ſee the right way to heaven, and their manifold errours and wanderings.

V. 3. *faith of God,&c.*] That is, if any do ſay that this advantage was loſt by the unbelief of a great part of the people, the anſwer is, That the faithfulneſſe of God and his promiſes and covenants were ſtill verified and performed in his elect, in whoſe behalf they were made, notwithſtanding their manifold defects, which God alwayes ſupplyeth by his grace and mercy, and thereby his glory was the more illuſtrated.

V. 4. *God forbid*] Gr. *be it not,* or, *farre be it from us ſo to think or ſay.*

yea, let] Or, *but, let.*

let God be true] That is, be confeſſed and acknowledged true in maintaining of his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſſe of all.

every man a lyar] Pſal. 116.11.

That thou mighteſt be juſtified in thy ſayings] Pſal.51.4.

juſtified] Acknowledged to be righteous and faithfull.

overcome] That is, found ſo clear, and without blemiſh in thy judgements, that all mouthes ſhall be ſtopped, Pſal. 107.42. David breakes out into this confeſſion upon the conſideration of his ſinne againſt God, and the promiſe of forgiveneſſe which Nathan had declared unto him.

judged] Or, *judgeſt.* The Greek bears it either way, but the Hebrew Text requires the active rather, which alſo doth better agree with the ſcope of Paul; which is to ſhew, that God remaineth pure and righteous ſtill in judging, that is, in puniſhing the ſinnes of men in the children of diſobedience, according to their deſerts, as alſo, in pardoning according to his promiſe; which is likewiſe an act of Gods juſtice, though it be done in mercy, Matth. 12.20. and the truth of God in keeping his promiſes, is alſo expreſly called juſtice and righteouſneſſe, in Scriptures. Pſal.143.10. 1 Joh.1.9.

V. 5. *taketh vengeance*] Gr. *who inferreth or inflicteth anger.*

ſpeak as a man] I ſpeak not theſe words in mine own perſon, as though I thought ſo; but this is the talk of mans wiſdom, which is not ſubject to the will of God.

V. 6. *God forbid*] See Verſ. 4.

How ſhall God] How is it poſſible that there ſhould be iniquity in God, the Soveraign Judge of all the world; whoſe will is the abſolute rule of Juſtice ?

V. 7. *through my lie*] Or, *in my lie.*

V. 8. *not rather*] The Apoſtle anſwereth to the former objection by way of diſdain: as if he ſhould ſay, Why, if this objection were of any force, might not as well the profane wretch break out into this extremity of impudence, why then let him lay up as much matter of glory as may be by the boundleſſe multitude of all manner of wickedneſſe. But there is not that deſperate ſoule in the world that dares go thus farre, for the conſcience of the moſt wicked, dictateth unto them, that they ſhall be judged according to the manifeſt and publique law of God, as the rule and ſquare of all their actions, and not according to his ſecret providence, which ordaineth the permiſſion of ſin it ſelf for certain ends, but much different from thoſe of men.

damnation is juſt] By theſe words the Apoſtle ſheweth, that he is ſo farre from approving of ſuch conſequences as were made by profane ſlanderers of the truth of God, mentioned verſ. 7, 8. that he threateneth them with the judgement of God that make them.

V. 9. *No in no wiſe*] Gr. *not altogether.*

proved] Gr. *charged.*

under ſinne] Guiltie of ſinne, under the power and penalty of ſinne.

V. 10. *written*] By all theſe places the Apoſtle proveth, that not onely the Gentiles, but the Jews alſo are unrighteous in themſelves before God; moſt of them ſpeak of the unregenerate among the people of the Jews, among whom there was alwayes a very great number; and therefore theſe reproofs of the prophets were ſtill in force, and the Apoſtle makes uſe of them; to ſhew, that without the grace of God, and the ſpeciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Pſal.14.1,2,3.

V. 11. *there is none that ſeeketh after God*] Pſal.53.2.

ſeeketh after God] Or, *ſeeketh out God.*

V. 12. *become unprofitable*] Unfit to do any good, like rotten and unſavory things that are caſt out of doors. The Prophet takes his ſimilitude from corrupted wines, or meats putrefied and unſavory, good for nothing.

good] Gr. *goodneſſe.*

V. 13. *Their throat is an open ſepulchre,&c.*] Pſal. 5.9.

the poiſon of aſps is under their lips] Pſal. 140.3.

V. 14. *Whoſe mouth is full of curſing and bitterneſſe*] Pſalme 10.7.

V. 15. *Their feet are ſwift to ſhed blood*] Prov. 1.16. Iſaiah 59.7,8.

V. 16. *Deſtruction*] Or *contrition,* according to the Greek; that is, breaking all to pieces; the word *deſtruction* is not here taken paſſively, but actively, for that deſtruction they bring upon others.

V. 17. *way of peace*] To live quietly themſelves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V. 18. *There is no fear of God before their eyes*] Pſal. 36.1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the Apoſtle concludeth, not as if the vices above mentioned did alwayes break out with like force in all naturall men, but becauſe the corrupt fountain of all theſe is within them, and that ſome of them are ever to be diſcerned in their life and converſation. See Gen.20.11. Mal.3.5.

V. 19. *under the law*] Under the ſpeciall juriſdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. Theſe words are uſed by the apoſtle, to ſhew, that he chargeth theſe points home upon the Jews; and them eſpecially, becauſe God ſpeaketh to them directly and immediately in his word by the prophets.

mouth may be ſtopped] That is, ſilenced. Theſe things I propound after this manner, that not onely the Gentiles, but the Jews alſo, a nation ſo much priviledged by God above others, might humble themſelves in the confeſſion of their ſinnes, and in the acknowledgement, that all the good that is in them dependeth on the ſole mercy of God.

guilty before God] Or, *ſubject to the judgement of God.*

V. 20. *Therefore by the deeds*] Becauſe man is utterly diſabled by ſinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteouſneſſe or of life: all the efficacie which it hath, is to diſcover unto him his iniquity, and without Gods mercy in Chriſt, to ſeal up his condemnation, Gal. 2. 16.

no fleſh] Fleſh is here taken for man, as in many other places, and furthermore hath her greater emphaſis, for it is put to ſhew the contrariety betwixt God and man; as if you would ſay, Man who is nothing but a piece of fleſh, defiled with ſin, and God who is a pure Spirit, and moſt perfect in himſelf.

juſtified] That is, abſolved before the judgement ſeat of God, and acquitted from ſinne and damnation, and ſo to be accounted righteous; ſo the word is taken, Job 9. 20. Rom. 8. 33, 34. Gal. 2. 16, 17. It cannot be here taken for making juſt, by infuſing righteouſneſſe or holineſſe; for there would be then no ſenſe nor truth in the words, if we thus interpret them, no fleſh can have righteouſneſſe infuſed into it before God.

in his ſight] Here is a ſecret ſetting of the righteouſneſſe which is before men, be they never ſo juſt, againſt the righteouſneſſe which can ſtand before God: now there is no righteouſneſſe can ſtand before God, but the righteouſneſſe of Chriſt onely.

V. 21. *But now*] After the coming of Chriſt, God hath clearly revealed the true righteouſneſſe, which he hath appointed and given unto man for his juſtification, according to the doctrine of all the prophets, *viz.* that of Chriſt, imputed to all that receive it by a lively faith, without any conſideration of the works of the law (in the point of juſtification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jeſus Chriſt*] Gr. Tec. *in Jeſus Chriſt.* Which we yeeld to Jeſus Chriſt, or which faith reſteth upon him.

difference] Gr. *diſtinction.*

V. 23. *all have ſinned*] The remedy is common to all indifferently, becauſe on the other ſide the malady of ſinne is common unto all.

come ſhort] The Greek word ſignifieth properly to remain behind, or to come too ſhort of getting ſomething, as the prize in running of races; ſo likewiſe do all men come ſhort, that ſeek to obtain everlaſting life by their works.

glory of God] By the glory of God is meant that mark which we all ſhoot at, that is, everlaſting life; which ſtandeth in this, that we are made partakers of the glory of God. Or, by glory of God, is meant his image after which we were created, for ſo the word glory ſeemeth to be taken, 1 Cor. 11. 7.

V. 24. *juſtified*] From henceforward the Apoſtle deſcribeth all the cauſes, and the proprieties of juſtification revealed unto us in the Goſpel; the firſt and ſupreme cauſe is the undeſerved grace and favour of God; the moving and meritorious cauſe is redemption and reconciliation purchaſed by Chriſt, the inſtrumentall cauſe whereby the ſame is imputed, is faith in the blood of Chriſt; the finall is the glory of God in the declaration of his righteouſneſſe and faithfulneſſe; the property is, that all humane boaſting is excluded by it.

freely] Of his free gift and meer liberality.

through] Or, *by.*

redemption] The word is ſometime taken in a larger ſenſe for all manner of deliverance, but here it doth properly imply ſuch a deliverance, as is brought to paſſe by purchaſing or paying of a ranſome, according as Chriſt himſelf ſpeaketh, Matth. 20. 28. 1 Cor. 7. 23. 1 Pet. 1. 18.

V. 25. *ſet forth*] Or, *fore-ordained.* Firſt, in the eternall counſell, and after in the execution of the ſame in the fulneſſe of time; and laſtly, by preaching of the goſpel, 2 Tim. 1. 9, 10, 11. 1 Pet. 1. 20, 21, 22.

propitiation] Or, *propitiatory, placatory or mercy ſeat:* for the apoſtle ſeemeth to allude to the mercy ſeat or propitiatory made of pure gold, which covered the ark of the covenant, in which the tables of the law lay, which is called ἱλαστήριον, (the word here uſed) Heb. 9. 5. and it was a type of Chriſt, who by his puriſie and obedience covereth our tranſgreſſions of the law, from the ſight of God, and reconcileth us to him.

in his blood] The name of blood calleth us back to the figure of the old ſacrifices, the truth and ſubſtance whereof is in Chriſt.

for] Or, *by.*

remiſſion] Or, *paſſing over.*

that are paſt] Of thoſe ſinnes that were committed when we were his enemies.

through the forbearance] Gr. *in the forbearance.* Through his patient and ſuffering nature; or, word for word, according to the Greek, in the forbearance or the time of his patience; that is, when God did ſhew forth his goodneſſe in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſinnes, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he reſerved for the time of the Goſpel, Rom. 16. 24. 26.

V. 26. *at this time*] Or, *in this preſent ſeaſon.*

that he might be juſt] That all might learn to acknowledge and approve this new way of proceeding of the juſtice of God in juſtifying him that is a ſinner in himſelf by faith in the righteouſneſſe of Chriſt. Or, the word *juſt* is here taken for true and faithfull, or, him who obſerveth ſtrict juſtice, who would not juſtifie man by any means, but by full payment and ſatisfaction.

which beleeveth in Jeſus] Gr. *which is of the faith of Jeſus.* In the Greek, word for word, juſtifying him who is of the faith of Jeſus; that is, who is of that number who renounce all confidence in their owne workes, and ſeek life and ſalvation by faith in Jeſus.

V. 27. *boaſting*] Who is he that can or dare boaſt of juſtification before God by his own righteouſneſſe? 1 Corinth. 1. 31. Epheſ. 2. 9.

law of faith] That is, the precept or doctrine of faith, which, according to the Hebrew manner of ſpeaking, is called a law, Eſa. 2. 5. Or by that new order or covenant of God which doth ſtrip man of all worth and righteouſneſſe of his own, and cloath him by grace with that of Chriſt.

V. 28. *conclude*] Gr. *collect*, or, *gather by argument.*

deeds of the law] Or, *works of the law.* Not onely ſuch as were done before his converſion, but after the ſame alſo, as is proved by the apoſtle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely*] God is ſaid to be their God in the Scripture phraſe, who are in covenant with him; whom he dearly loveth and tendereth.

V. 30. *which*] Or, *who.*

circumciſion] That is the circumciſed Jews: as likewiſe by uncircumciſion he meaneth the uncircumciſed Gentiles.

by faith] Or, *of faith.*

by faith] According to the originall. Of faith, or, out of faith. The apoſtle ſeems to diſtinguiſh of theſe two kindes of expreſſions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that conſideration received them to mercy; the latter, to the Gentiles, who through faith paſſed as it were into a new ſpirituall eſtate.

V. 31. *void*] Do we utterly caſſate the law, and make it of no force or validity.

we ſtabliſh the law] Gr. Tec. *we make it valid and ſufficient.* In the edition of Tecla it is ἱστάνομεν, that is, we make the law ſufficient and effectuall to that end for which it was given: but if we read ἱστῶμεν, that is, we confirme and eſtabliſh the law; then the meaning is, we demonſtrate by the goſpel how firme and irrevocable it is, ſeeing God made Chriſt under the law, to make ſatisfaction to the law to redeem man; and by his fulfilling the law, to purchaſe to him a right to the life it promiſeth; Matth. 5. 17, 18. Gal. 4. 4. Moreover, God doth ſo renew thoſe that are juſtified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom. 8. 1, 2, 3. Not that thereby they may be juſtified before God, but partly to performe their duty, and to teſtifie their thankfulneſſe unto him for this his ineſtimable benefit, and partly to be themſelves more and more aſſured of their juſtification in ſuch ſort, as the apoſtle after declareth, Chap. 6, 7, 8.

CHAP. IIII.

Verſ. 1. WHat *ſhall we ſay then*] That is, Seeing then that all men are under condemnation and cannot be juſtified, but by faith without works, Rom. 3. 28. it followeth that Abraham himſelf, the father and chief of all thoſe that enter into the covenant of grace, was not juſtified in any other manner. For although he did ſo much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage then he.

as pertaining to the fleſh] Theſe words may be either referred to father, or to found: if to father, the meaning is, what did Abraham the father of us Jews according to the *fleſh* finde? if they be referred to the latter word, found, the meaning is, what found he according to the *fleſh*, that is, according to his works that are ſeen outwardly, as the verſe following doth declare, and the word *fleſh* is alſo ſo taken, Phil. 3. 4.

found] Got, or obtained, as the word is taken, Hoſea 12. 8. and Matth. 11. 29.

V. 2. *if Abraham*] The reaſon ſtands thus, if Abraham had obtained any thing by way of juſtification by his own works, he ſhould have had ſomewhat whereof to glory before God: but he hath nothing, *for* the juſtification by faith which he obtained, ver. 7. doth ſtrip men of all ſelf-glory, Rom. 3. 27.

V. 3. *Abraham beleeved God*] See Gen. 15. 6. Gal. 3. 6. Jam. 2. 23.

2. 23. that is, the promiſe of God to be his ſhield, and great reward, and to give him an heir of his own body, Gen. 15.4, 5, and to multiply his ſeed, whereby not only his numerous poſteritie is to be underſtood according to the fleſh, but chiefly Chriſt his Sonne in whom all generations of the earth were to be bleſſed: ſee hereafter, Verſ. 11, 12, 13. Gal. 3.16.

V. 4. *Now*] Or, *but.*

to him that worketh] In opinion or hope to obtain or merit juſtification by his work: or to him that worketh, that is, goeth about this way of works, and grounds himſelf thereon, and expects thereby the reward of life promiſed in the Law.

not reckoned of grace] Or, *according to favour.* In caſe he ſhould have fulfilled the condition propounded of perfect obedience.

but of debt] Not indeed of an abſolute merit, and as a naturall equivalence, which can never be between God and man, nor betwixt the work and the reward: becauſe there is no proportion at all neither in the perſons, nor in the actions; but only by vertue of that voluntary covenant of God, Do this and thou ſhalt live.

V. 5. *worketh not*] That is, who not able to fulfill the condition of works, nor grounding himſelf thereon, taketh the other way to be ſaved, *viz.* that of faith in the mercy of God towards ſinners, whereby righteouſneſſe is beſtowed upon him, and he clothed therewith, and by vertue of the ſame abſolved from ſinne and condemnation.

juſtifieth the ungodly] That maketh him who is wicked in himſelf juſt in Chriſt.

his faith] Not conſidered in it ſelf as a work, but in its relation to Chriſt, and as an act of receiving *him*, and lively applying him to himſelf according as eating nouriſheth, that is, the meat eaten, Eſa. 55.1. Rom. 5.18, 19. 1 Cor. 1.3.

for] Or, *to.*

V. 7. Saying, *Bleſſed*] See Pſal 32.1. In the beginning of the 32. Pſalm: the argument which the Apoſtle draws from thence is undeniable. For, he that is juſtified by his works, the ſame hath no need at all of any pardon of ſinne to make him thereby bleſſed; and he who prayeth that God would not impute his ſinne unto him, the ſame prayeth withall that God would impute unto him the righteouſneſſe of Chriſt, in regard theſe two cannot be ſeparated in the judgement of God. See Rom. 3.24. & 5.19. Eph. 1.7.

V. 9. Cometh *this bleſſedneſſe*] This pronouncing or making bleſſed. Wherby it appears that the word to pronounce bleſſed, and to make bleſſed, is taken by David for one and the ſame thing: and the reaſon is, that the ground and foundation of our bleſſedneſſe lyeth in the forgiveneſſe of our ſinnes, and the imputation of Chriſts righteouſneſſe.

ſign of circumciſion] Gr. Tec. *he received circumciſion the ſeale.* That is, circumciſion which is a ſign, as we ſay, the Sacrament of Baptiſme, for, Baptiſme which is a Sacrament.

a ſeal] Circumciſion was called before a ſign in reſpect of the outward ceremony, now S. Paul ſheweth the force and ſubſtance of that ſign, that is, to what end it is uſed; that is, not onely to ſignifie, but alſo to ſeal the righteouſneſſe of faith: whereby we come to poſſeſſe Chriſt himſelf: for the holy Ghoſt worketh that inwardly and indeed, which the Sacrament being joyned with the word doth outwardly repreſent.

might be the father] God was pleaſed ſo to diſpoſe both of the ſign and the time with Abraham, to ſhew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and compriſed in the covenant made with him and his poſterity, ſo they followed his faith; whether they were circumciſed, as during the time of the ceremoniall law they were to be according to Gods order, or not circumciſed, to wit, after that God in ſtead of that had inſtituted another Sacrament, to wit, Baptiſme.

V. 13. *heire of the world*] That all the nations of the world ſhould be his children. Or, by the world, may be underſtood, the land of Canaan; a moſt renowned and fruitfull part of the world. Or, the words may carry this ſenſe, that he ſhould be reſtored as a ſon of God into the ſame condition and degree which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the poſſeſſion of the land of Canaan, promiſed to him and his poſterity, and is performed in part by the juſt and comfortable enjoying of the creature, which God doth give unto his children as members of Chriſt, but it ſhall be perfectly accompliſhed in the kingdome of heaven. See the 1 Cor. 3.22, 23. 1 Tim. 4.3. Heb. 1.2.

through the law] For works that he had done. Or, upon the condition that he ſhould fulfill the law.

V. 14. *of the law*] If they be heirs, which fulfill the law.

V. 15. *Becauſe the law*] It is cleare that theſe two means of getting righteouſneſſe cannot conſiſt together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the tranſgreſſours: the promiſe on the other ſide is of grace and reconciliation, and acceptation of the will for the deed.

worketh wrath] Or, *worketh out.* That is, manifeſteth the wrath of God againſt the tranſgreſſion thereof, and bindeth over the ſinner thereunto, and aggravateth ſinnes through the perverſeneſſe of man's nature, Rom. 7.8.

for where no law is, there is no tranſgreſſion] Gr. Tec. *but if there be no law.* as Chap. 5.13. 1 Joh. 3.4.

V. 16. *Therefore it is of faith*] Since the firſt way of obtaining life by the law which God hath propoſed unto man, was by ſinne not only made unprofitable, but hurtfull and pernicious, there muſt of neceſſity recourſe be had unto the other which is by faith; faith being the only vertue that can in this caſe ſtand with the free grace of God, in as much as faith doth not work by procuring and meriting, but meerely by receiving what is given and beſtowed upon, Joh. 1.12.

be ſure] Or, *firme.* That is, grounded upon God and his immutable good pleaſure, and on the perfect and everlaſting righteouſneſſe of Chriſt, and not upon the variable and inconſtant obedience of man, Ezek. 16.61. Rom. 9.11. & 11.19.

all the ſeed] Or, *the whole ſeed.*

V. 17. *I have made thee a father*] See Gen. 17.5. Not of thoſe only that ſhould iſſue from him according to the fleſh, but alſo of thoſe among all nations that by faith ſhould be adopted and received into his ſpirituall family.

before him] Or, *like unto him.* That is, God, that is by a ſpirituall kindred, which hath place before God, and maketh us acceptable to him, or acording to a ſpirituall and divine fatherhood gained by faith, according to which God is able to make a child of Abraham when he pleaſeth, Matt. 3.9. even as of nothing he hath created all things and raiſeth the dead: and after this fatherhood, he judgeth which are the true children of Abraham, that he approveth, wheras according to mans judgement none but the Jews could be counted ſuch. If we read *like unto him,* then the meaning may be this, that as God is a Father, not onely in regard of thoſe which are already, but even of all ſuch whom he ſhall create anew by his omnipotent word; ſo Abraham in ſome conformity thereunto hath been the adopting father of the Gentiles, though as yet deſtitute of all ſpirituall life and faculties, requiſite for the being of ſuch his children, Epheſ. 2.12. Laſtly, if we reade the words (with ſome) *before that he beleeved,* which the Greeke will hardly brooke, then the meaning is, before the time that he beleeved, God made him, that is, deſigned him to be the father of many nations: and this the Apoſtle addeth, that Gods promiſe dependeth not upon Abrahams belief; as likewiſe, Rom. 9. he proveth that the election of God depended not upon foreſeen works, becauſe before the children were born or had done good or evil, it was ſaid, The elder ſhall ſerve the younger.

calleth thoſe things] Maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them, as he did in the creation of all things, ſaying, Let there be light, &c. and in the miraculous raiſing from the dead; *Damſell I ſay unto thee, ariſe*; and *Lazarus come forth,* &c.

V. 18. *againſt hope*] Or, *beſides.* Beſides or above all cauſes, arguments and appearances of naturall hope, ſuch as carnall reaſon and underſtanding could afford.

in hope] Grounded upon the truth and power of God.

So ſhall thy ſeed be] See Gen. 15.5.

V. 19. *he conſidered not*] Not as thereby to be weakened in his confidence, for otherwayes he had indeed objected his and Sarahs age, Gen. 17.17. but howſoever he reſted not upon the order of nature, according to which all hope of iſſue was taken from him, for true faith doth overcome all apprehenſions of mans own diſabilitie by a lively perſwaſion of the truth of Gods promiſes.

now dead] Voyd of ſtrength and unmeet to get children; howſoever God afterward renewed ſtrength and vigour in that kinde, Pſal. 103.5. See Gen. 25.2, 3.

V. 20. *ſtaggered not*] Or, *doubted not of.*

giving glory] Acknowledged and praiſed God as moſt gracious and true, and of infinite power to overcome all naturall difficulties, and performe what he had promiſed, though never ſo contrary to the courſe of nature.

V. 21. *what he had promiſed*] Or, *what was promiſed.*

V. 22. *for*] Or, *to.*

V. 24. *if we beleeve*] Or, *beleeving.*

V. 25. *our offences*] Gr. *fallings*, or *faults.* To pay the ranſome for our ſins.

our juſtification] God having declared by raiſing him from the dead, that he hath accepted of the death of his Sonne, as of a ſufficient ranſome for our ſinnes: for if Chriſt had remained ſtill under the power of death, his ſatisfaction could not have been perfect, neither could he have applyed the vertue thereof to us. We may alſo conceive Chriſts reſurrection to be our juſtification after this manner. Chriſt was our true pledge, he therefore after he had ſatisfied for us by his death, returning unto life gives us a cleare evidence, and affords us a ſure argument that God was fully reconciled and life purchaſed for us. Which aſſurance we could not have had, if Chriſt our pledge had ſtill remained under the power of death, for as much as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor. 15.17.

CHAP. V.

Verſ. 1. THerefore being] Another argument taken from the effect. We are juſtified by that which truly appeaſeth fieth our conſcience before God, but faith in Chriſt doth appeaſe our conſcience and not the Law, as was before proved, therefore by faith we are juſtified and not by the law.

peace with God] That is, reconciliation to him, whereby our conſciences are quieted, out of a true ſenſe and apprehenſion of his favour.

V. 2. *By whom alſo we have acceſſe*] See Epheſ. 2. 18.

by faith] Gr. Tec. *in faith.* Whereas quietnes of conſcience is attributed to faith, it is to be referred to Chriſt originally, who is the giver of faith it ſelf, and in whom faith it ſelf is effectuall, grounding it ſelfe upon him.

grace] Gr. Tec. *this joy.*

wherein we ſtand]. By which grace, that is, by which gracious love and good will: or that ſtate whereunto we are graciouſly taken.

rejoyce] *Gr. glory.*

hope of the glory] Here he preventeth an objection which might be made againſt him, by thoſe who beholding the daily miſeries and calamities of the Church, might thinke that the Chriſtians dreame when they glory of their felicitie: to whom the Apoſtle anſwereth, that their felicitie is laid up under hope in another place, which hope is ſo certaine and ſure, that they do no leſſe rejoyce for that happineſſe, then if they did preſently enjoy it.

V. 3. *tribulations*] Or, *afflictions.*

knowing] See Jam. 1. 3.

tribulation] Or, *affliction.*

worketh patience] Gr. *worketh out.* Tribulation accuſtometh us to patience, & patience aſſureth us by experience of the goodnes of God, and this experience confirmeth and faſteneth our hope which never deceiveth us. When the Apoſtle ſaith, tribulation worketh patience, we are not ſo to underſtand him, that of it ſelf and its own nature it doth ſo, for it produceth a contrary effect in the wicked, but it doth ſo as it is ſanctified to us by the Spirit, out of the conſideration of Gods will, and our conformitie thereby to Chriſt, Rom. 8. 29.

V. 4. *experience*] Gr. *proof or triall.* In Greek δοκιμὴ, proof or triall, either of Gods favour to us, and the comforts of his ſpirit, or of our faith, which being much more precious then gold that is tried by the fire, is thereby found unto praiſe and honour, 1 Pet. 1. 7.

experience] Gr. *proofe or tryall.*

V. 5. *The love of God*] Not whereby we love him, but wherewith he loveth us. And this affords great comfort in adverſitie, that our peace and quietneſſe of conſcience be not troubled; for he that ſo loved them that were of no worth, and while they were yet in their ſinnes, that he died for them, how can he neglect them being now ſanctified and living in him?

ſhed abroad] Or, *hath been ſhed.* The ſenſe and feeling thereof is ſhed abroad in our hearts, for we have a ſenſible feeling that we are beloved of God, and we taſte and ſee how good and gracious the Lord is, Pſal. 34. 8.

V. 6. *in due time*] Or, *according to the time, or ſeaſon.* To wit, when the fulneſſe of time came, Gal. 4. 4. which was the fitteſt and moſt convenient time, and therefore is tearmed here καιρὸν, and 2 Cor. 6. 2. *the accepted time.*

V. 7. *yet peradventure for a good man*] Some will have theſe words to be read with an interrogative point, and render them thus; ſcarce will one die for a righteous man, for even for a good man will any man eaſily undertake to die? but if the words be to be read without an interrogative point, then the Apoſtles meaning is, that though it may be ſome may be found ſo couragious and kinde as to undertake ſuch a taske, as to die for another, be he never ſo good a man, yet it is a thing very rare, and that ſeldome happeneth.

V. 8. *yet ſinners*] In the ſtate of ſinne, or, while ſinne reigned in us, and we were wholly under the power of ſinne. For otherwayes we are ſtill ſinners. For if we ſay, that we have no ſinne, we deceive our ſelves, and there is no truth in us, 1. Joh. 1. 8. Yet we are not in the Apoſtles ſenſe in this place ſinners, or ſo reputed, becauſe our ſinnes are forgiven us, and ſinne hath not now dominion over us; becauſe we are not under the law, but under grace, Rom. 6. 14. 1. Joh. 3. 8, 9.

V. 9. *from wrath through him*] Some tranſlate the words, from that wrath; and the originall will beare it, for it is ἀπὸ τῆς ὀργῆς, If we like of that tranſlation, the meaning is, *a futura ira*, from wrath to come, Math. 3. 7. But if there be not an emphaſis in the article τῆς, then wrath is to be taken more generally; for the puniſhments of ſinne as well in this life, as in the life to come, which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorying in God.*

through] Or, *by.*

atonement] Or, *reconciliation.*

V. 12. *Wherefore as*] Here is the generall concluſion of the precedent diſcourſe, concerning juſtification by faith; wherein the Apoſtle, briefly reſuming what he had ſaid, doth withall lay down the ground of it: which is, that God of his good pleaſure hath appointed Chriſt to be the head of grace, and the fountain of juſtice and life to all his elect; by the imputation of whoſe righteouſneſſe they are reſtored to the favour of God, and conſequently ſanctified and glorified; in like manner as Adam was made the head and root by nature of all mankinde, whence by his ſinne imputed to all his poſteritie, they became all under the curſe of God, were deprived of originall righteouſneſſe, corrupted through their whole nature, and ſubject to death eternall.

by one man]. Viz. Adam and Eve comprehended together in one; as they two were one fleſh, and the common ſtock of all mankinde, Epheſ. 5. 31. 1 Tim. 2. 14.

ſinne] By ſinne, is meant that diſeaſe which is ours by inheritance, and which commonly call originall ſinne; for ſo he uſeth to call that ſinne in the ſingular number; whereas when he ſpeaketh of the fruits thereof, he uſeth the plurall number, calling them ſinnes.

paſſed upon all men] Or, *paſſed over to all.*

for that] Or, *in whom.*

for that all have ſinned] Gr. *had ſinned.* Or, in whom, for the prepoſition ἐπὶ is taken for ἐν, in divers other places, as Mark 2. 4. Joh. 9. 17, &c. And ſo the word *in*, is uſed alſo by Saint Paul, treating of the ſame matter, 1 Cor. 15. 22. as in Adam all die; or elſe the words are to be tranſlated, foraſmuch, or for that, all have ſinned; and all comes to the ſame ſenſe: for all that die, have not committed actuall ſinnes in themſelves; as it is plain in ſome infants, that die before they come to the uſe of reaſon, and therefore can be ſaid no other wayes to have ſinned, then in this one man in whoſe loynes they were, as Levi is ſaid to have paid tithes, being in the loynes of Abraham, Heb. 7. 9.

is not imputed] Gr. Tec. *was not counted.* Where there is no law made, no man is puniſhed, as faulty and guilty. If we admit of the tranſlation according to Tecl. edition, ſinne was not imputed, till the law was given, then the Apoſtles meaning according to the interpretation of the Greek fathers, is, οὐχ δικαίως ἐλλογίζεται, that is, was not imputed in ſuch ſort; becauſe there was no puniſhment ſet upon particular ſinnes; neither could the number and heinouſneſſe of ſinnes be ſo exactly known.

there is no law] Gr. *there being no law.*

V. 14. *Neverthele ſſe*] Gr. *but.*

is the figure] The firſt Adam, anſwereth the latter, who is Chriſt, as it is afterwards declared; Adam, and Chriſt were like two roots or ſtocks, the one whereof, to wit, Adam, conveyed to his branches, ſinne and death; but Chriſt, to all that are engraffed in him, righteouſneſſe and life.

V. 15. *But not as the offence*] Adam and Chriſt are compared together, in this reſpect, that both of them do give and yield to theirs, that which is their own: but herein they differ; that Adam by nature, hath ſpread his fault to the deſtruction of many, but Chriſts obedience hath by grace overflowed to many.

many be dead] The word many is oftentimes in Scripture taken for all; as Dan. 12. 2. Many that ſleep in the duſt ſhall awake, that is, all; and Rom. 8. 29. Firſt begotten among many brethren; and here verſ. 16. Of many offences to juſtification: for Chriſts bloud cleanſeth us from all our ſinnes, 1 Joh. 1. 9. & verſ. 19. By one mans diſobedience many were made ſinners, that is, all; ſo in this verſe, through the offence of one man, many be dead; all are become liable unto death.

much more] Gr. Tec. *much more therefore.*

V. 16. *And not as it was by one*] Here the Apoſtle ſets down a ſecond difference between Adam and Chriſt, that by Adams one offence, men were made guilty; but the righteouſneſſe of Chriſt imputed unto us freely, doth not onely abſolve us from that one fault, but from all other.

by one] Or, *of one.*

V. 17. *if by one mans offence*] Or, *by one offence.* The third difference is, that the righteouſneſſe of Chriſt being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life, wherein we ſhall reign with Chriſt; then the offence of Adam was to make his poſterity liable unto death.

V. 18. *by the offence of one*] Or, *by one offence.*

judgement] that is, guilt.

by the righteouſneſſe of one] Or, *by one righteouſneſſe.* Gr. Δικαίωμα. So Saint Paul ſtyleth the obedience of Chriſt, as having vertue in it to juſtifie others alſo, as the Greek word doth imply and here it is ſet in oppoſition to the tranſgreſſion of Adam, wherein likewiſe there was a power to involve others, and make them culpable and liable to to condemnation.

upon all men] Either all ſorts of men indifferently, though not all univerſally; or to all that appertain to Chriſt and are engraffed unto him by faith.

juſtification of life] Not onely, becauſe our ſinnes are forgiven us, but alſo, becauſe the righteouſneſſe of Chriſt is imputed to us.

V. 19. *by the obedience of one*] The Apoſtle leaves out the word man in this member, either for brevities ſake; or, becauſe Chriſt was not a meer man, as Adam was, but Θεάνθρωπος God and man in one perſon.

V. 20. *Moreover*, Or, *but.*

that the offence might abound] Chriſoſtome and Oecumenius, and the Greek fathers generally obſerve, that the conjunction ἵνα, *that*, is not taken, αἰτιολογικῶς, cauſally, nor doth any way imply, that God gave his law to this end (See Rom. 1. 20.) that ſinne might abound, but rather to diminiſh it, and keep men from it; they therefore

fore thus paraphraſe the words; By the coming in of the law, ſo it fell out, that ſinne abounded through the corruption of mans nature, and *per accidens* not according to Gods intention. Others who take the conjunction cauſally make this ſenſe: that the law came in through Gods appointment to improve the benefit of Chriſt, and make it much more glorious by the manifeſtation and declaration, how farre ſinne had abounded, that is, the law entred, that the offence might appear much more to abound, for the greater illuſtration of Chriſts glory in taking it away.

grace did much more abound] Grace was powred ſo plentifully from heaven, that it did not onely countervail ſinne, but above meaſure paſſed it.

V. 21. *reigned*] See on Chap. 6.21.

CHAP. VI.

Verſ. 1. WHat *ſhall we ſay then*] Here the Apoſtle paſſeth from juſtification to ſanctification, making his way by ſolving an objection framed after this manner, becauſe where ſinne aboundeth there grace more abounded, ſhall we from thence lewdly conclude, that we ought therefore ſtill to abide in the ſtate of ſin and corruption, and let the reines looſe to all manner of wickedneſſe, that grace may ſtill more and more abound? ſhall we like the Spider, ſuck poiſon from the ſweeteſt flower of paradiſe, the doctrine of free juſtification? God forbid.

Shall we continue] Gr. Tec. *Let us continue.*

in ſinne] That is, in that corruption, for though the guiltineſſe of ſinne be not imputed unto us, yet the corruption remaineth ſtill in us, the which ſanctification, that follows juſtification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not*, or, *by no meanes*. See Chap. 3, 4.

How ſhall we] The benefits of juſtification and ſanctification are alwayes joyned together inſeparably, and both of them proceed from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſinne, that is, of our naturall corruption, into whoſe place ſucceedeth the cleerneſſe and pureneſſe of nature reformed.

that are dead] They are ſaid by Paul to be dead to ſinne, which are in ſuch ſort made partakers of the vertue of Chriſt, that naturall corruption is dead in them; that is, the force of it is taken away ſo, that it bringeth not forth its bitter fruits: and on the other ſide, they are ſaid to live to ſinne, which are in the fleſh; that is, whom the Spirit of God hath not delivered from the ſlavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of ſanctification; to wit, the death of the old man, or ſinne, his buriall, and the reſurrection of the new man; derived from the vertue of the death, buriall, and reſurrection of Chriſt; of which benefits our baptiſme is a Signe and Pledge.

that ſo many of us, &c.] Gal. 3.27.

into Jeſus Chriſt] That is, by Baptiſme are ingraffed into him, that growing up in one with him, we ſhould receive his ſtrength to conquer the power of ſin in us.

baptized into his death] That is, that we ſhould be partakers not onely of the merit of his death in our juſtification, but alſo of the efficacie of his death, in the mortifying our fleſhly members.

V. 4. *are*] Gr. *were.*

buried with him by baptiſme] See Coloſſ. 2.12. In this phraſe the Apoſtle ſeemeth to allude to the ancient manner of Baptiſme, which was, to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to repreſent the burial of our old man, and our reſurrection to newneſſe of life.

by the glory of the father] That is, by the glorious power of the father, as Lazarus was raiſed, Joh. 11. 40. Or elſe the præpoſition διὰ, is put for εἰς; as likewiſe the 2 Pet. 1. 3. he that called us διὰ, *by glory*, that is, εἰς, *to glory and vertue*; and ſo ſome tranſlate it here, *raiſed from the dead to the glory of the father*; that Chriſt himſelf being diſcharged of his infirmitie and weakneſſe might live in glory with God for ever.

V. 5. *planted together*] By this elegant ſimilitude the Apoſtle repreſenteth unto us, That as Plants engraffed, receive moiſture, and juyce from the Stock, whereby they ſprout out and bear fruit; ſo we receive vigour from Chriſt, whereby we live ſpiritually, and bear the fruit of good works: and as a Plant that is ſet in the earth lyeth as dead and unmoveable for a time, but after ſprings up and flouriſheth; ſo Chriſts body lay dead for a while in the grave, but ſprung up and re-flouriſhed in his reſurrection: and we alſo when we are baptized, are buried as it were in the water for a time, but after are raiſed up to newneſſe of life.

likeneſſe of his death] In ſo much as by the meanes of the ſtrength which cometh from him to us, we ſo die to ſinne as he is dead.

likeneſſe *of his reſurrection*] That is, as he aroſe from the dead to a new and heavenly life, ſo we riſe from dead works to walke in newneſſe of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with ſinne, which is called old, partly by comparing that old Adam with Chriſt, and partly in reſpect of the deformitie of our corrupt nature, and the diſability to do any good. It is called *our* old *man*, becauſe it ſets on work all the faculties of our minde, and members of our body, as if it were our very ſelves, and becauſe, as the Greek fathers note, ὡς ἡμᾶς αὐτοὺς ἢ μᾶλλον στέργομεν καὶ περιέπομεν, becauſe we make much of it and love it as our ſelves, or more then our ſelves.

crucified with him] Our corrupt nature is attributed to Chriſt, not in deed, but by imputation. The Apoſtle ſaith, our old man is crucified, becauſe through the merits of Chriſt crucified, we obtain the holy Spirit, which crucifieth our old man; for Chriſt by his death hath merited to us, and for us, not onely remiſſion of ſinnes, but alſo the ſpirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the ſpirit of our mindes.

body of ſinne] That naughtineſſe which ſticketh faſt to us, and is as near unto us as our fleſh; or he termeth it the body of ſinne, becauſe it hath a reall ſubſiſtence in us of it ſelf, as if it were a body; or thirdly, becauſe this corruption is not in one part or member, but diffuſed through the whole; neither is it ſeen and deſcried in the breach of one commandement, but of all, making a kinde of body of wickedneſſe conſiſting of many parts.

might be deſtroyed] Gr. Tec. *ſhould be deſtroyed.*

not ſerve ſinne] That is the end of our ſanctification, which we ſhoot at, and ſhall at length come unto, when God ſhall be all in all.

V. 7. *freed*] Gr. *juſtified.*

V. 8. *now if*] Or, *but if.*

V. 9. *dieth no more*] For he therefore died, that he might deſtroy death, both in himſelf and in his members.

V. 10. *he died unto ſinne*] He died unto ſinne, not in regard of himſelf, for he knew no ſinne, but as charged with the ſinnes of the elect, and in the name of his Church, that he might expiate and take away the ſinnes of all that believe in him.

liveth unto God] That is, With God, or, To the glory of God, or in the ſenſe our Saviour ſaith, Luke 20. 38. that Abraham, and Iſaac, and all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account.*

V. 12. *Let not ſinne*] He taketh ſinne, either indefinitely for any ſinne, or for ſinne which is the *genus* to originall and actuall; or, he taketh it, according to S. Auſtines interpretation, *lib. de nup. & concupiſ.* for concupiſcence or the originall corruption that is in us, which (ſaith he) is called ſinne, *quia a peccato facta eſt, ſicut vocatur lingua locutio quam facit lingua, manus vocatur ſcriptura quam facit manus*; becauſe it is the iſſue or off-ſpring of ſinne, to wit, the ſinne of Adam; as our *ſpeech* is called *our tongue*, becauſe the tongue uttereth it; and *our writing* is called *our hand*, becauſe our hand maketh or draweth it: Howbeit, we muſt not ſo underſtand S. Auſtins words, as if it were onely in that reſpect called ſinne; for it is all three, both the daughter of ſinne, and mother of ſinne, and ſinne it ſelf; the daughter or effect of Adams ſinne in us, the mother of all actuall ſinnes, and formally ſinne it ſelf, becauſe repugnant to the law, which ſaith, Thou ſhalt not luſt.

reigne] By reigning S. Paul meaneth that ſoveraigne or high rule which no man ſtriveth againſt, or if any do, it is in vain: or, Let not ſinne reign, that is, not have the upper hand of the motions of Gods Spirit within you, Rom. 8. 13, 14. Galat. 5. 16, 17, 18.

in your mortall body] This is not ſaid, as if evill luſts were in the body alone, or as if they had the originall onely from it, and not from the ſoul; for Chriſt teacheth the contrary, Matth. 15. 19, 20. but becauſe theſe evill luſts do moſt of all ſhew and manifeſt themſelves in and through the body, Gal. 5. 19. Or, the words may bear this interpretation, Let not ſinne reign in your mortall body, that is, while you live this bodily life here, which being ſubject unto death, it appeareth thereby, that there are ſome remnants of ſinne yet behinde to be ſtriven againſt, that we may mortifie and deſtroy them more and more.

V. 13. *yield*] Or, *offer up.*

as *inſtruments*] Gr. as *arms*, or *weapons*. He fitly compareth our members, that is, parts of our body, and faculties of our minde, either to ſuch tools as artificers work withall, or weapons wherewith ſouldiers fight; for as thoſe, ſo theſe may be uſed well or ill. For example, with the ſame hand one man giveth an alms, and another ſtealeth; with the ſame tongue one bleſſeth, and another curſeth.

yield] Or, *offer up.*

inſtruments] Gr. *arms*, or *weapons.*

V. 14. *For ſinne ſhall not have dominion*, &c.] He granteth that ſin is not yet ſo dead in us, that it is utterly extinct, but he promiſeth victory unto them that contend manfully againſt it, becauſe we have grace given us, which worketh in us ſo effectually, that the law is not now to us the power and inſtrument of ſinne, but the rule of righteouſneſſe.

V. 15. *under the law*] To be under the law and under ſin, ſignifieth all one in reſpect of them which are not ſanctified; as on the contrary, to be under grace and righteouſneſſe, agreeth to them that are regenerate. Now theſe are contrary, ſo that one cannot agree with the other, therefore let righteouſneſſe expell ſinne.

V. 16. *to whom you yeeld your ſelves,*&c.] See John 8. 34. 2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. *mould*. The word in the Originall ſignifieth moſt properly a patterne or mould, and the Apoſtle would have us thereby to underſtand that the doctrine of the Goſpell is ſuch a patterne or mould which we are caſt into, that we may be formed and faſhioned like unto it.

which was delivered you] Gr. *whereto ye were delivered.*

V. 18. *of righteouſneſſe*] Gr. *to righteouſneſſe.*

V. 20. *from righteouſneſſe*] Gr. *to righteouſneſſe.*

V. 21. *What fruit had ye then*] The Apoſtle in this verſe deterreth from ſinne by a threefold argument, drawn from the three parts of time paſt, preſent, and to come. Sinne for the time paſt hath proved unfruitfull; (*What fruit had ye then*) for the time preſent ſhamefull; (*whereof ye are now aſhamed*) for the time to come pernicious and deadly: (*for the end of theſe things is death*)

end] Or, *reward.*

V. 22. *unto holineſſe*] Or, *unto ſanctification*.

end] Or, *reward.*

V. 23. *For the wages of ſinne is death*] That is, the reward due unto ſinne. The compariſon is taken from ſouldiers in war, who at the end of their ſervice, receive their pay or ſtipend. By death we are to underſtand, not onely temporall, but eternall, death; as appeareth by the oppoſition that it hath here to eternall life.

but the gift of God] Or, *free gift*. By the gift here many underſtand the gift of ſanctification or righteouſneſſe, which is ſet againſt ſin in the other member, and they ſay, the Apoſtle affirmeth this gift to be eternall life, becauſe it bringeth or hath for its end eternall life: but it may be referred to eternall life it ſelfe, which is here tearmed not the wages of righteouſneſſe, but the free gift of grace; as Saint Auguſtine acutely obſerveth; *lib. de grat. & lib. arbit. cap. 9.* The Apoſtle, ſaith he, might have ſaid, The wages of righteouſneſſe is eternall life: but he altered the phraſe of ſet purpoſe, and choſe rather to ſay, The gift of God is eternall life; *ut hinc intelligeremus non pro meritis noſtris Deum nos, ſed pro ſua miſericordia vocare: unde dicitur in Pſalmo, Coronat te in miſeratione:* that we might from this change of the phraſe learne that God calleth us not to eternall life for our merits, but for his mercies ſake, whence it is ſaid in the Pſalmes, *He crowneth thee in mercy and compaſſion*.

CHAP. VII.

Verſ. 1. KNow ye not] By propounding the ſimilitude of marriage, he compareth the ſtate of man both in ſin and after regeneration together: the law of matrimony, ſaith he, is this, that ſo long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marry again.

over a man] He ſaith not over the husband, or over the wife, but τȣ͂ ἀνθρώπȣ *hominis*, a word which ſignifieth either ſex, and may be applied to either; to teach us that both are ſubject to the law of wedlock while they live.

V. 2. *the woman,*&c.] 1 Cor. 7. 39.

V. 3. *ſhe ſhall be*] Gr. Tec. *the wife or woman.*

V. 4. *Wherefore my brethren*] Here he applieth the former ſimilitude; as it fareth with the wife whoſe husband is dead, and ſhe free to marry againe, ſo it is with us; for now we are joyned to the Spirit, as it were to the ſecond husband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt husband; but in reſpect of the latter, we are as it were raiſed from the dead.

dead to the law] We are not onely dead to the law, but the law alſo is dead unto us, becauſe it cannot thruſt out its ſting at us, either to curſe us, or to provoke us unto ſinne; the law hath no more power over us then dead men in either of theſe reſpects.

body of Chriſt] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remiſſion of ſinnes, and the holy Spirit; whereby our fleſh, or rather ſinne dwelling in our fleſh is mortified in us.

forth fruit] He calleth the children which the wife beareth to her husband, *fruit*, Pſal. 127. 3. As in the ſalutation of the Angel, Chriſt is called *the fruit of the Virgins wombe: Bleſſed art thou, and bleſſed is the fruit of thy wombe.*

unto God] Which are acceptable unto God: or if by fruit he underſtandeth not children, as before, but good works; then to God is here underſtood, to the glory of God; as Matth. 5. 16. *Let your light ſo ſhine before men that they may ſee your good works, and glorifie your Father which is in heaven.* See Phil. 1. 11.

V. 5. *were in the fleſh*] When we were in the ſtate of the firſt marriage; which in the next verſ. he calleth, The oldneſſe of the letter: or by fleſh he meaneth the carnall obſervations of the law, concerning meats and drinks, and leproſie, and the like: or when we were in the fleſh, that is, when the fleſh was not mortified in us by the Spirit, but was yet lively and ſtrong in us, Chap. 8. 8.

motions] Gr. *paſſions.*

by the law] He ſaith not, of the law, but by the law; becauſe the ſpring of ſinne which dwelleth within us, takes occaſion to work thus in us by reaſon of the reſtraint that the law maketh; not that the fault is in the law, but in our ſelves.

V. 6. *delivered*] Or, *looſed.*

that being dead wherein we were held] Or, *we being dead in whom we were held*. The Greek Scholiaſt readeth ἀποθανόντες, we being dead to that which held us, to wit, the law, or ſinne; from which we were freed by Chriſt. Others read ἀποθανόντος, it being dead; that is, the reigning power of the law and of ſinne being aboliſhed in us; by the death and ſpirit of Chriſt the reigne of ſinne being deſtroyed in true beleevers, there ceaſeth withall that accidentall effect of the law, which is to provoke and ſtirre up the malignitie of ſinne in us. Or he being dead, that is, the old man, of whom he ſpeaketh in the former Chapter, verſ. 6. *Our old man is crucified with him, that the body of ſinne might be deſtroyed,* that henceforth we ſhould not ſerve ſinne: and this ſenſe is very agreeable to the main ſcope of the Apoſtle.

in newneſſe of ſpirit] As becommeth them which after the death of their old husband are joyned to the Spirit, as whom the Spirit hath made new men, Or in newneſſe of the ſpirit, that is, in true holineſſe, whereunto we were renewed in the ſpirit of our minds by the preaching of the Goſpel which is called the miniſtration of righteouſneſſe, and of the ſpirit, 2 Cor. 3. 8, 9. Epheſ. 4. 23. Whereas the law wrought nothing elſe but that it ſhewed man his duty, as a writing or picture, without imparting unto him any lively or efficacious abilitie to performe: wherefore alſo that old meanes of attaining righteouſneſſe and holineſſe is now aboliſhed as of it ſelf unprofitable and impotent.

oldneſſe of the letter] Either by the letter he meaneth the law in reſpect of that old condition. For before that our will be framed by the holy Ghoſt, the law ſpeaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldneſſe he inſinuateth alſo the aboliſhing thereof in regard of the unſufficiency thereof, Heb. 8. 13. Or by the oldneſſe of the letter he underſtandeth the old corruption which by the outward letter of the law is more and more ſtirred and provoked in us, in as much as the law though it condemned the ſinner, yet it affordeth no power at all to aboliſh or deſtroy ſinne; in which regard it is called a killing letter, and the adminiſtration of death, 2 Cor. 3. 7.

V. 7. Is *the law ſinne*] Becauſe he had ſaid before, verſ. 5. that the motions of ſinne which were by the law had force in our members; leſt any ſhould miſtake his meaning and from thence inferre that he condemned the law, as being a kind of *factour* for ſinne; he opportunely here moveth a doubt after this manner; What then, is the law the cauſe of ſinne? or are the law and ſinne all one? or do they agree together? No, ſaith he, ſinne is reproved and condemned by the law, but becauſe ſinne cannot abide to be reproved, and was not in a manner felt untill it was provoked, and ſtirred by the law, it taketh occaſion thereby to be more outragious, yet by no fault of the law.

not known luſt] Or, *concupiſcence.* By luſt in this place he meaneth not evill luſts in particular which flow from concupiſcence; but rather the corrupt fountain from which they ſpring: for the very heathen Philoſophers themſelves condemned wicked luſts and unclean deſires; but as for the fountain of them they could not ſo much as ſuſpect it, and yet it is the very ſeat of that naturall and unclean ſpot and filth.

Thou ſhalt not covet] Exod. 20. 17. Deut. 5. 21.

V. 8. *ſinne wrought in me concupiſcence*] Theſe words ſeem to be contrary to the words of S. James; (Jam. 1. 15.) for Saint James ſaith, *luſt bringeth forth ſinne*, but Saint Paul here, that *ſinne brought forth, or wrought in him concupiſcence.* But they may be eaſily reconciled: for they take not the words in the ſame ſenſe. For Saint Paul by *ſinne*, as before hath beene ſhewed, underſtandeth the corruption of our nature and proneneſſe to ſinne, which produceth in us actuall luſts, called by him all kind of concupiſcence: but Saint James by *luſt* underſtandeth the pravity of our appetite, and by *ſinne* outward actuall ſinnes; in which ſenſe if we conſtrue their words, the Apoſtles are ſo farre from contradicting on the other, that they both affirme the ſelf ſame thing though diverſly expreſſed,

concupiſcence] Or, *luſt.*

was dead] Though ſinne be in us, yet it is not knowne for ſinne, neither doth it ſo terrifie the conſcience, nor ſtirre up our naturall concupiſcence, nor rage after ſuch ſort in our members, as after the law is knowne, and in theſe regards it is ſaid to be dead.

V. 9. *For*] Gr. *But.*

alive without the law] When I knew not the law, then me thought I lived indeed; for my conſcience never troubled me, becauſe it knew not my malady: or while the law ſtood aloofe of (χωρὶς often is ſo taken) and was not brought home to my conſcience, I thought my ſelfe in a good condition.

I died] That is, I felt my conſcience deadly wounded, whereas before I was ſecure and thought my ſelf in a ſafe way, though I purſued my former luſts

V. 12. *holy, juſt, and good*] *Holy* becauſe it teacheth holineſſe, and forbiddeth all wickedneſſe and uncleanneſſe: *juſt*, becauſe it puniſheth all ſinfull luſts: *good*, becauſe it was given to direct us into the paths of liſe. Or the Epithet *holy*, may have a reference to the ceremoniall law; *juſt*, to the judiciall; and *good*, to the morall.

made death to me] That is, the cauſe of death, to this the Apoſtle anſwereth, That the law is not the cauſe of death, but our corrupt nature being therewith not only diſcovered, but alſo ſtirred up, and taking occaſion thereby to rebell. For the more things are forbidden our corrupt nature, the more it deſireth them; *nitimur in vetitum*: and from hence cometh guiltineſſe and occaſion of death, Prov. 9. 17.

God forbid] So Chap. 3. verſ. 4.

might become exceeding ſinfull] That ſinne might ſhew it ſelf to be ſinne, and ſpit forth, as it were, all its venome; ἵνα δειχθῇ αὐτῆς ὁ πᾶς ἰὸς καὶ ἡ πᾶσα κακία.

V. 14. *For we know*] Hitherto the Apoſtle ſpeak of the power of the law and ſinne in corrupt and unregenerate man, as he alſo himſelf found it by his own experience in his former ſtate, verſ. 9. But now he proceedeth and ſpeaketh of himſelf as he was ſince his converſion, and declareth what power the remainder of ſinne had over him ſtill after that now he was delivered from the dominion thereof.

the law is ſpirituall] Given by the Spirit, and requiring a *ſpirituall* and heavenly life and diſpoſition; but men ſuch as they be born, are bondſlaves of corruption.

But I am carnall] In part, in regard of the remainders of the fleſh that are in me: for that the regenerate alſo in reſpect of ſome weakneſſe that is yet remaining in them may be called *carnall*, is evident, 1 Cor. 3. 4.

ſold under ſinne] Not as a willing ſlave to obey and follow the deſire of ſinne in all things, as it is ſaid of Ahab, 1 King. 21. 20. but as a Captive yet detained, though his ranſome be paid; as one that againſt his will and purpoſe is yet ſubject to the aſſaults and luſts of ſinne, not being able wholly and entirely to ridde himſelf of them, although he do vehemently reſiſt them, and often ſubdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] Gr. *know not*. My actions anſwer not every way, nay, they are contrary to my will, therefore by the conſent of my will to the law and repugnancy of my actions thereunto it appeareth evidently, that the law and a right ruled will do perſwade one thing, but corruption, which hath her ſeat alſo in the regenerate, another thing.

what I would] It is to be noted that the ſelf ſame man is ſaid to will and not to will in divers reſpects; to wit, he is ſaid to will in that, that he is regenerated by grace, and not to will, ſo farre as he is not regenerated; but ſuch as he was born of his parents: howbeit, becauſe the part which is regenerated at length becommeth conquerour, therefore Saint Paul ſuſtaining the part of the regenerated, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly were ſomething without a man, although afterwards he granteth that this evill is in his fleſh, or in his members. See 1 Joh. 3. 6. 9.

V. 17. *no more I, but ſinne*] That naturall corruption which cleaveth faſt even to them that are regenerated, and is not quite conquered. He ſpeaketh this for the comfort of himſelf and others who groan under the ſervitude of their naturall corruption, and that he would inferre is this, that he ſtandeth not in feare to be rejected of God for theſe remaines of ſinne in him; becauſe God judgeth of his children that are thus divided between fleſh and ſpirit, according to the better and ſounder part, which is that of the ſpirit as moſt prevailing within them, and unto which they do moſt heartily and willingly adhere, which hath likewiſe a ſubſiſtence and root of permanent life; and not according to the fleſh, which they renounce and reſiſt, and which by little and little decaies in them, and in the end is reduced to nothing.

that dwelleth in me] That is, as yet remaineth in me, but diſarmed of that mortall ſting of condemnation, by Chriſt: as alſo of its power and dominion, by his ſpirit; being now no more but a trouble to the faithfull, Heb. 12. 1. Therefore theſe three things ought to be well diſtinguiſhed, the *dominion* of ſin, the *habitation*, and the *combat*: the firſt is aboliſhed in true believers, the other two remain yet for their exerciſe and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth ſinne to dwell in our fleſh, becauſe we ſinne continually, and thereby contract an habit which hath a permanent abode in the ſoul.

V. 20. *do it*] Or, *performe it*.

V. 21. *I find then a law*] Here followeth the concluſion of the Apoſtles diſcourſe, which is this; that as the law of God exhorteth to goodneſſe, ſo doth the law of ſinne; that is, the corruption wherein we were born forcibly incline us to wickedneſſe: but the *ſpirit*, that is, our mind, in that, that it is regenerate, conſenteth to the law of God; but the *fleſh*, that is, the whole naturall man, is a bondſlave to the law of ſinne; therefore wickedneſſe and death are not of the law, but of that corruption which ſo reigneth in them which are not ſo regenerated, that they neither will nor do good, but will and do evill continually; but in the regeuerate though it reigneth not, yet it abideth and ſtriveth againſt the ſpirit or law of the mind, ſo that they can neither do ſo well as they would, nor be ſo void of ſinne as they deſire, Gal. 5. 17.

V. 22. *I delight in*] Gr. *I am delighted with*.

after the inward man] The *inward man* and the *new man* are all one, and are anſwerable and ſet up contrary to the *old man*; neither doth this inward man ſignifie mans mind and reaſon, and the old man the powers that are under them: but by the *inward* man is meant whatſoever is either without or within man, from top to toe, ſo long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] *Minde* is not here taken for the underſtanding part of the ſoul, as it is naturally in us from our birth: but for the whole ſoul of man, as it is renewed by the Spirit of God. *Ratio recta eſt ratio lumine Spiritus ſancti directa.*

V. 24. *O wretched man*] It is a miſerable thing to be yet in part ſubject to ſin, and to be wearied with continuall conflicts; but we muſt cry to the Lord, who will by death it ſelf at length make us abſolute conquerours, as we are already conquerours in Chriſt, Rom. 8. 37.

who ſhall deliver me] That is, O that I were out of this animale and earthly life, wherein I muſt ſuffer ſinne yet to remain with me, by which I am ſubject ſtill to the neceſſity of death! O that I were tranſlated once into the glorions liberty of the Saints of God, in the happy life to come! Rom. 8. 21. Phil. 1. 23.

from the body of this death] Or, *from this body of death*. That is, from theſe carnall luſts which are a death unto me, or threaten my ſpirituall death. Or, by this body we may underſtand the remaindets of ſin and of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of ſinne (ſee there the note.) Or elſe by the *body of death* is here meant our mortall body ſubject to death by reaſon of ſinne, Rom. 8. 10. in as much as we ſhall never be perfectly delivered from theſe remainders of ſinne, and our captivity under it, till we ſhall have laid down this mortall body of ours.

V. 25. *I thank God*] That he hath delivered me from the curſe of the law, and the dominion of ſinne; and hath promiſed alſo perfectly to free me from all the power of ſinne by tranſlating me into the glorious liberty of the ſonnes of God.

I my ſelfe] The Apoſtle ranketh himſelfe among them that groane under the yoke of ſinfull corruption: for as Saint Jerome, and Saint Auguſtine doth teſtifie againſt the Pelagian Heretikes; this is the true perfection of them that are born anew, that they are ſenſible of their infirmities and corruptions, and confeſſe as well in truth as humility that they are imperfect.

ſerve the law of God; but with the fleſh, the law of ſinne] How may this be that the Apoſtle ſhould ſerve the law of God and the law of ſinne? ſith no man can ſerve two contrary maſters. I anſwer, that we muſt diſtinguiſh either of faculties, ſo farre forth as renewed, or not; or of times. The Apoſtle doth not ſay that in the ſame part, or with the ſame faculty as renewed he ſerveth the law of God, and the law of ſinne; as namely, that in or with the mind as renewed, he ſerveth the law of God and ſinne; but that in or with one as renewed, he ſerveth the law of God, but in or with the other as not renewed the law of ſinne. Neither doth he ſay that at the ſame time he ſerveth both the law of God and the Law of ſinne: but that though ordinarily, and for the moſt part he ſerveth the law of God; yet that ſometimes through the ſtrength of corruption he is as it were enforced againſt his will, to ſerve the law of ſinne.

CHAP. VIII.

Verſ. 1. THere is *therefore*] A concluſion of all the former diſputation from verſ. 16. Chap. 1. to this place; ſeeing that we being juſtified by faith in Chriſt, do obtain remiſſion of ſinnes, and imputation of righteouſneſſe, and are alſo ſanctified by the Spirit: it followeth from hence that they that are engraffed into Chriſt by faith are out of all danger of condemnation.

who walk not] The fruits of the Spirits or effects of ſanctification, which is begun in us, do not engraffe us into Chriſt, but declare that we are engraffed into him.

after the fleſh] By the fleſh he underſtandeth the carnall ſtate of ſinne and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and thoſe are ſaid here not to *walk* after the *fleſh* who follow not the fleſh for their guide: for he is not ſaid to live after the fleſh that hath the holy Ghoſt for his guide, though ſometimes he ſtep a wry.

V. 2. *For the law*] That is, the power and authority of the ſpirit which is ſet in oppoſition to the tyrannie of ſinne. Here the Apoſtle preventeth an objection, ſeeing that the vertue of the ſpirit that is in us is ſo weake: how may we gather thereby that there is no condemnation to them who have received that vertue? becauſe, ſaith he, that vertue of the quickning ſpirit which is ſo weake in us, is moſt perfect and mighty in Chriſt, and being imputed to us which believe, cauſeth us to be ſo accounted of as though there were no reliques of corruption and death in us.

Spirit of life] That is, the Spirit which mortifieth the old man, and quickneth the new man, whereby thoſe who are regenerated lead a new and ſpirituall life.

in Chriſt Jeſus] That is, which is perfectly and abſolute in Chriſt, and reſides in him as the head, and from him hath influx to all the members. This ſpirit is as a law commanding us, and appointing what we ought to do, and how to carry our ſelves through our whole life.

from the law of ſinne and death] There is in the words a figure like that, *pateris libavit & auro. id eſt pateris aureis*: ſo here the law of ſinne and death, that is, as ſinne bringing death and killing the ſoul: and as before he tearmed the power of the ſpirit the law of the ſpirit: ſo here he calleth the power of ſinne the law of ſinne; becauſe like a law it commands evill actions, and ruleth in the children of diſobedience.

V. 3. *For what the law could do*] He uſeth no argument here but expoundeth the myſtery of ſanctification, which is wrought in us: for becauſe, ſaith he, that the vertue of the law was not ſuch by reaſon of the corruption of our nature that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of ſinne, then put it out, and extinguiſhed it: there, fore God clothed his Sonne with fleſh like to our ſinfull fleſh, wherein he utterly aboliſhed our corruption, that being accounted throughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that ſingular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

in that it was weak] Not of it ſelf, but through our fault.

through the fleſh] Or, *by*. In men not born anew by the Spirit, whoſe diſeaſe the law pointed at; but neither did, nor could heal.

in the likeneſſe of ſinnefull fleſh] Gr. *fleſh of ſinne*. Chriſt tooke our nature upon him with all our naturall affections; yet without ſinne: and therefore the Apoſtle here ſaith, God ſent his Sonne in the likeneſſe of ſinfull fleſh, not in the likeneſſe of fleſh, as if he had not taken true fleſh upon him; but in the ſimilitude of *ſinfull fleſh*: thus acutely Saint Auguſtine alſo diſtinguiſheth: *non in ſimilitudine carnis, quaſi caro non eſſet caro, ſed in ſimilitudine carnis peccati, quia caro erat, ſed peccati caro non erat.*

for ſinne] Or, *by a ſacrifice for ſinne*. Either there is an Ellipſis, and the word θυσία is to be underſtood, as it is in the Tranſlation of the Seventie, Levit. 4. 5. and alſo in Saint Paul, Heb. 10. 6. καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας, *in for ſin thou hadſt no pleaſure*: that is, *in ſacrifices for ſinne*, thou hadſt no pleaſure: and then the meaning is evidently this; God aboliſhed, and utterly deſtroyed ſinne in the fleſh by the expiatorie ſacrifice for ſinne, which Chriſt offered upon the Croſſe. Or we are thus to render the words, of ſinne he condemned ſinne in the fleſh; that is, he condemned our ſinne in the fleſh of his Sonne of ſin; *viz.* of that capitall crime: that it was the meritorious cauſe of the death of Chriſt who was moſt innocent. Or becauſe it had wrought death in man by that which was good, and by occaſion of the law became above meaſure ſinnefull, Rom. 7. 13.

in the fleſh] Or, *of fleſh*,

V. 4. *righteouſneſſe of the law*] The very ſubſtance of the law of God might be fulfilled, or that ſame righteouſneſſe which the law requireth, that we may be found juſt before God. For if with our juſtification from ſin there by joyned that active obedience of Chriſt which is imputed to us, we are juſt before God according to that perfect form which the law requireth.

V. 5. *they that are after the fleſh*] They that are in their carnall ſtate of ſin and corruption, which we drew from the loines of our firſt parents: or they that are led by the fleſh, and follow it in the luſts thereof.

V. 6. *to be carnally minded is death*] Gr. *the minding of the fleſh*, or *the wiſedome of the fleſh*]. The word in the Originall is φρόνημα, which ſometimes is rendred the *deſire*, or *affection*; ſometimes *mind* or *meaning*; ſometimes *wiſedome*: and in all theſe ſenſes that which the Apoſtle here calleth φρόνημα σαρκὸς, is *death*; that is, tendeth to death, or bringeth death: as on the contrary, the deſire, affections, and wiſdome of the ſpirit are life, and peace; that is, tend to life, and procure our peace.

to be ſpirituall minded] Gr. *the minding of the ſpirit*, or, *wiſdome of the ſpirit*.

V. 7. *the carnall mind is enmitie againſt God*] Gr. *the minding of the fleſh*, or, *wiſedome of the fleſh*.

V. 8. *they that are in the fleſh*] The Apoſtle here by this phraſe meaneth not thoſe that are married, as *Siricius* the Pope abſurdly interpreted this Scripture, and wreſted it to the diſparagement of holy wedlock in the Clergie: nor doth hee thereby underſtand all that are clothed with fleſh: for then no men upon earth ſhould pleaſe God; but to be *in the fleſh*, and to be *after the fleſh*, and to *warre*, and *walke after the fleſh*, ſignifie one and the ſame thing; to remaine ſtill in our carnall eſtate, and to be led by the motions and luſts of the fleſh. Thoſe that are ſo led, till God give them a better guide, and deliver them out of their corrupt eſtate by nature, cannot pleaſe God.

Now if] Gr. *But if*.

V. 10. *if Chriſt be in you*] He confirmeth the faithfull againſt the reliques of fleſh and ſinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthineſſe and death: but therewithall willing them to doubt nothing of the happy ſucceſſe of this combate, becauſe that even this little ſparke of the Spirit, that is, of the grace of regeneration, which appeareth to be in them by the fruits of righteouſneſſe, is the ſeed of life, 1 Joh. 3. 9.

becauſe of ſinne] Gr. *for ſinne*.

becauſe of righteouſneſſe] Gr. *for righteouſneſſe*.

V. 11. *ſhall quicken your mortall bodies*] He ſpeaketh either of the reſurrection from death, or regeneration. For although the work of the Spirit quickning us be principally wrought and felt in our ſoul: yet the vertue of it is derived alſo into our body, as the inſtrument of our ſoul. Therefore the Apoſtle exhorteth, Chap. 12. verſ. 1. That we give up our bodies as a living ſacrifice, holy and acceptable unto God, Chap. 6. verſ. 12.

by his Spirit] Or, *becauſe of his Spirit*.

V. 12. *We are debters*] Here followeth an exhortation to ſubdue the fleſh daily more and more, by the vertue of the Spirit of regeneration; becauſe, ſaith he, you are debters unto God for ſo much as you have received ſo many benefits from him.

V. 15. *ye have not received the ſpirit of bondage*] He declareth and expoundeth by the way in theſe two verſes; by what right this ſtyle to be called *children of God* is given to believers: becauſe, ſaith he, they have received the grace of the Goſpel; wherein God ſheweth himſelf not as before in publiſhing of the law terrible and fearfull, but a moſt benigne and loving Father in Chriſt: ſo that with great boldneſſe we call him *Father*, the holy Ghoſt ſealing this adoption in our hearts by faith. By the *ſpirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth caſt down and affright the hearts of men by the dreadfull threatnings againſt tranſgreſſors, as we ſee in the Iſraelites when God did proclaime the Law of the Tenne Commandements in their hearing upon the Mount, Ex. 20. 19. which the Apoſtle hath an eye unto here, as likewiſe Heb. 12. 18, 19.

The ſpirit of adoption] Gal. 4. 6. By the ſpirit of adoption, he underſtandeth the gratious operation of the holy Ghoſt by the preaching of the Goſpell, which quickens the hearts of true believers, and aſſureth them of their adoption.

whereby we cry] Gr. *in whom*, or, *in that we cry*. With an holy boldneſſe, ſweetly and tenderly calling on our heavenly Father, and importuning him as his children.

Abba, Father] Abba ſignifieth Father in the Syriack tongue, and the Apoſtle kept it of purpoſe, it being a word implying much tenderneſſe and affection; it being alſo uſed by children almoſt in all languages, when they begin to ſpeak: and he joyneth here the word, πατήρ, *father*, unto it, not only to explain the former word, but alſo the better to expreſſe the eager and earneſt and vehement deſire and affection of the faithfull in their calling upon God, as Chriſt himſelf redoubled the word Father to the ſame purpoſe, Mark. 14. 36. he ſaid Abba, Father, &c. and on the Croſſe likewiſe, he doubled the words, my God, my God. The Syriack interpreter tranſlateth Abba, our Father, and a learned interpreter truly noteth, that ſometimes the Article ὁ which is here prefixed to Father, hath the power and ſignification of an Affixe, and if it be ſo, then it ſhould ſeeme the Apoſtle here alludeth to our compellation of God in the Lords Prayer, *Our Father*, &c.

V. 16. *beareth witneſſe with our ſpirit*] The holy Ghoſt doth not only ſtirre us up to call upon God as our father, but doth alſo ſeal unto our hearts, that we are truly his children: thus the Spirit teſtifieth to our ſpirit; (as ſome render the words) but if we tranſlate them, beareth witneſſe with our ſpirit, the meaning is, that the Spirit witneſſeth together with our own ſpirit, which doth likewiſe help to bear witneſſ by obſerving the proper marks of Gods adoption, which our ſpirit findeth in our ſelves by the Spirit of God. This witneſſe though it be not alwaies alike evident and powerfull in true beleevers, yet it doth oftentimes manifeſt it ſelf, even when they are in their loweſt eſtate and greateſt extremity.

V. 17. *then heires*] Partakers of our fathers goods, and having a right to his kingdome, and that freely, becauſe we are his children by adoption and grace.

If ſo be that we ſuffer with him] Now Saint Paul teacheth, by what way the ſonnes of God come to that felicity, to wit, by the croſſe, as Chriſt himſelf did, and therewithall openeth unto them three fountains of comfort: the firſt, that we have Chriſt a companion and fellow of our afflictions: the ſecond, that we ſhall be his fellows alſo, and co-heirs with him in everlaſting glory: the third, that this glory we look for, doth a thouſand parts ſurmount the miſery of our preſent affliction.

V. 18. *For I reckon*, Gr. Tec. *but I reckon or count.*

that the ſufferings of this preſent time] Word for word, according to the Greek, of this *now ſeaſon*. Whereby the Apoſtle intimates two things: firſt, that our tribulations, and afflictions laſt but for a *νῦν*, that is, a moment in compariſon: ſecondly, that now, that is, this preſent life is the proper ſeaſon and opportune time, to lay out for a crown of celeſtiall glory.

are *not worthy* to be compared] Holdeth no proportion or correſpondency with the reward, neither in reſpect of the dignity and worth, nor in reſpect of the time: and if the ſufferings of Martyrs fall thus ſhort, how much more the beſt actions of Saints?

with the glory] Gr. *are not worthy to the glory.*

ſhall be revealed in us] It is now partly in us, but hid, and therefore he ſaith, ſhall be revealed. For now our life is hid with Chriſt in God, but when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory.

V. 19. *earneſt expectation of the creature*] Gr. *the looking out*, or, *putting forth of the head.* By the creature, he underſtandeth the world; and the ſingular number which he uſeth, implyeth the unitie thereof: and the doctrine which he delivereth from this verſe to the 23. concerning the world is, that as the world was not at the beginning in that ſtate which now it is, but by the ſin of man came to be ſubject to a flitting and vaniſhing eſtate; ſo it ſhall at length be reſtored with the elect, to a more ſtable and glorious eſtate.

manifeſtation of the ſonnes of God] The word *manifeſtation*, is not here taken actively, but paſſively, that is, the creature waiteth for the time when the ſons of God ſhall be manifeſted, and their glorious and happy eſtate, to which thoſe words of Saint John have a reference, 1 Joh. 3. 2. *Behold, now we are the ſonnes of God, and it doth not yet appear, what* [*we ſhall be*, but *we know when he ſhall appear we ſhall be like him.*

V. 20. *not willingly, but by reaſon of him*] Not by their naturall inclination, but in obedience to the Creators command, whom it pleaſed to ſhew by their fickle eſtate, how greatly he was diſpleaſed with man for his diſobedience.

ſubjected the ſame *in hope*] Or, *upon hope.* That which before he called the expectation, he here tearmeth the hope, for hope is an earneſt expectation of a thing, and it is ſo called in this place, for that God had promiſed an univerſall deliverance of the creature from the corruption and abuſe of man, which the angels and bleſſed ſouls do long for, Revel. 6. 10. and the reſt of the creatures ſeeme to have a naturall inſtinct or inclination thereunto, which in the next verſe ſave one is by a metaphor called a *groaning* and *travelling in pain.* The ground of this hope or expectation of the creature is, that having by reaſon of the fall of man ſuffered for part of his malediction, when it ſhall come to paſſe at the laſt day, that man ſhall be compleatly reſtored to grace again, then all the ſteps and traces of that malediction ſhall be utterly raſed out of the world, as is declared, Eſa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption*] Shall be ſubject no more to any ſuch alteration or corruption as now it is; much leſſe to ſerve for the object and inſtrument of ſinne: but according to every ones degree and nature, ſhall partake of the glorious eſtate of the children of God; and be fully delivered from all vanity and evils.

into the glorious libertie] Gr. *into the libertie of the glory.*

V. 22. *For we know*] Gr. Tec. *but*, or *now we know.*

the whole creation] or, *every creature.*

travelleth in pain] This elegant metaphor expreſſeth, not only the exceeding ſorrow of the creature, but the fruit alſo that followeth after it. For albeit the world doth ſeem for the preſent to be even at the height of its ſplendor and beauty, yet there lies that evill upon it which doth preſſe it down, and ſinke it into perdition, and that is ſinne, whereof it doth ſtrive and ſtruggle to the utmoſt to eaſe and diſburden it ſelfe, as it were, much like unto a woman in travell.

V. 23. *And*] Gr. *but.*

not onely they, but our ſelves alſo] If the reſt of the world looke for a reſtoring, and groan as it were for it, and that not in vain, let us not thinke much alſo to ſigh and groane, but groane out of hope, becauſe we are more certainly perſwaded of redemption to come, for as much as we have the firſt fruits of the Spirit.

firſt fruits of the Spirit] That is, the firſt degree of regeneration and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole *crop* as it were, which we ſhall receive into the life to come, 2 Cor. 1. 22. Epheſ. 1. 14.

groane within our ſelves] Even from the bottome of our heart. That which the world doth by a ſecret inſtinct without ſenſe and diſcourſe; we the faithfull do by a certain knowledge, and well grounded judgment, ſighing and groaning for anguiſh under the heavy burden of ſinne that lies upon us, and for the vehement and ardent deſire of our full and finall deliverance.

V. 23. *waiting for the adoption*] That is, the full manifeſtation and effect of our adoption, the poſſeſſion and fruition of the inheritance which is promiſed to us in our adoption.

redemption of our body] See Luk. 21.28. That is, the freedome thereof, not onely from the miſeries which they are ſubject unto in this life, but alſo from the power of death and corruption: and in this ſenſe our Saviour taketh the word redemption in thoſe his gracious and comfortable ſpeeches to the faithfull, when he treateth of the diſſolution of the world. *When theſe things come to paſſe, lift up your heads, for your redemption draweth nigh*, Luk. 24. 28.

V. 24. *For we are ſaved by hope*] Hope is neceſſarily joyned with faith. Seeing then that we beleeve thoſe things which we are not yet in poſſeſſion of, and hope expecteth not the thing that is preſent but future, we muſt therefore patiently wait for that which we believe ſhall come to paſſe.

But hope that is ſeene, is not hope] As the object of faith is often tearmed faith; ſo here by a metonomy, the object of hope is tearmed hope: hope, that is, the thing hoped for, the poſſeſſion of our heavenly inheritance, Coloſ. 1. 5.

V. 26. *Likewiſe the Spirit*] There is no cauſe why we ſhould faint under the burden of affliction, ſeeing that prayer miniſtreth unto us a preſent and moſt ſure helpe which cannot be fruſtrate, ſeeing it proceeds from the Spirit of God which dwelleth in us.

helpeth] The Greek word, *συναντιλαμβάνεται*, doth properly imply ſuch a help, as when another man of ſtrength and abilitie ſteppeth in to ſuſtain the burden that lyeth upon our ſhoulders, ſetting his ſhoulders under it, to lift up and bear part of it with us.

our infirmities] Gr. Tec. *infirmitie.* Which we are yet ſubject unto; eſpecially under the croſſe, and in afflictions, both in regard of our ſpirit which is apt to murmure, as we ſee in Job and David, and of our fleſh alſo which is moſt tender and fraile. If we reade according to Tecl. edition, *infirmitie* in the ſingular number, then the meaning ſeemeth to be this, the Spirit helpeth our weakneſſe and unability to pray as we ought, aſſiſting us by his holy inſpiration, both with powerfull and effectuall words, and ſighes and groans alſo that cannot be expreſſed.

maketh interceſſion] Provoketh us to prayers, and telleth us as it were within, what we ſhall ſay, and how we ſhall groane. The Sonne doth properly make interceſſion for us, who is our Advocate with the Father, 1 Joh. 2. 11. yet by a figure, the holy Ghoſt is ſaid to make interceſſion for us alſo; becauſe he rowſeth and ſtirreth us up to prayer, and prompteth, as it were, our leſſon unto us, how we ought to pray in all our neceſſities, Joh. 16. 13. Gal. 4. 6.

with groanings which cannot be uttered] That is, whoſe fervencie, force and efficacie proceeding from the ſupernaturall motion of the Spirit none is able to conceive or expreſſe. Others reade [without ſpeaking] that is, whoſe vertue and excellency doth not conſiſt in the number and flouriſh of words, as the prayers of hypocrites, Matth. 6. 7. but in moſt lively feelings, pangs and prickings of the ſpirit.

V. 27. *And he*] Gr. *But he.*

minde of the ſpirit] Or, *meaning.* That is, what ſobs and ſighes proceed from the inſtinct of the ſpirit, and what the ſpirit meaneth by thoſe ſighes and grones.

becauſe] Or, *that.*

for the ſaints] Though the remaines of ſinne cleave ſo faſt to the beſt of Gods children, that they cannot utterly ſhake them off; yet they are here termed ſaints, partly in regard of their ſincere and unfained deſire of ſanctity, and earneſtly ſtriving for it; partly in regard of Gods gracious acceptance, who taketh the will for the deed, and out of his infinite mercy in Chriſt, accounteth them for Saints, by not imputing their ſinnes unto them. Rev. 8. 3. Pſal. 32. 1. See Rom. 1. 7.

According to the will of God] That is, praying for ſuch things, and in ſuch a manner as God requireth and alloweth. 1. John 5. 14.

V. 28. *And we*] Gr. *But we.*

know] That we are not afflicted either by chance, or to our harm, but by Gods providence for our great profit, who as he choſe us from the beginning, ſo hath he predeſtinated us to be made like to the image of his Sonne, and therefore will bring us in his time, being called and juſtified, to glory by the croſſe. Heb. 12. 10.

that all things work together for good] Gr. Tec. *that God worketh or maketh all things work together for good.*

according to his *purpoſe*] Or, *decree.* He calleth that purpoſe which God hath appointed from everlaſting with himſelf, according to his good will and pleaſure. Matth. 11. 26. Epheſ. 1. 11, 2 Tim. 1. 9.

V. 29. *for whom*] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unlincked, becauſe the faſtning thereof is the work of Gods omnipotence.

he did foreknow] For his own, as the word is taken, Joh. 10. 14. 27. thoſe whom he marked out as it were out of all other men in the world: and ſet his affection upon. Pſal. 1. 6. Jer. 1. 5. Matth. 7. 23.

he alſo did predeſtinate] Ordained to conformitie, both in grace and glory, with his Sonne their head, not onely in their ſufferings, but alſo in their ſanctification and glorification.

that he might be the firſt born] Intending that his own Sonne ſhould have many adopted brethren, of whom he might be the head, as the firſt-born was wont to be in all families. Coloſſ. 1. 15. 18.

V. 30. *Moreover*] Gr. *But*, or, *And.*

them he alſo called] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuall operation of the Spirit.

them he alſo glorified] That is, will certainly and infallibly glorifie them; the cauſe, ground, and pledge whereof is, the glorification of Chriſt our head already obtained.

V. 31. *What ſhall we then ſay*] We have no cauſe to fear that God will not give us whatſoever is profitable for us, ſeeing that he hath not ſpared his own Sonne to ſave us.

V. 33. *Who ſhall lay any thing to the charge*] A moſt comfortable concluſion of the whole ſecond part of the Epiſtle, that is, of the Treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt, and therefore much leſſe need we fear damnation, ſeeing that we reſt upon the death, and reſurrection, and the Almighty power of Jeſus Chriſt. Therefore what can there be of ſo great moment in this life, or of ſo great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo to us, being confirmed by ſtedfaſt faith.

V. 34. *Chriſt that died*] Gr. Tec. *Chriſt Jeſus that died.*

even at the right] Gr. *in the right.*

V. 35. *tribulation*] Or, *affliction.*

V. 36. *For thy ſake*, &c.] Pſal. 44. 22.

for the ſlaughter] Gr. *of the ſlaughter.*

V. 37. *Nay in all*] Gr. *But*, or, *Neverthuleſſe in all.*

V. 38. *nor Angels*, &c.] Under the name of Angels he alſo comprehendeth Archangels; and by principalities and powers, thoſe that are in the higheſt places of authoritie, and have greateſt power upon earth, as Kings in peace, and Commanders in warre.

from the love of God] The words may bear either of theſe conſtructions, Nothing can ſeparate us from the love which God beareth to us, or we bear to him in Chriſt Jeſus; but this latter ſeemeth better to agree with the Antecedents, For thy ſake are we killed, &c.

CHAP. IX.

Verſ. 1. *I Say the truth*] Becauſe the Apoſtle purpoſeth to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double, or rather triple oath, his great deſire of their ſalvation, and his ſingular love towards them; and withall he freely granteth them all their true prerogatives.

in Chriſt, &c.) Entering into a profound diſcourſe, hard to be believed by fleſh and blood, that he might gain the more credit to the enſuing doctrine, and the proteſtation of his ſincere affection to his countreymen, he produceth three witneſſes beyond exception, Chriſt, the holy Ghoſt, and his owne Conſcience.

V. 2. *continuall ſorrow in my heart*] For the incredulity of the Jews his kinſmen, and their rejection.

V. 3. *my ſelf were accurſed*] Or, *ſeparated.* Theſe words admit of a double interpretation; either that ſuch was his love to his brethren, that he deſired, if it had been poſſible, and it might have ſtood with the good will of God, to have redeemed the caſting away of the Iſraelites, with the loſſe of his own ſoul for ever. A deſire utterly impoſſible indeed, and never to be accompliſhed and uſed by the Apoſtle; onely to witneſſe his exceſſive love towards his brethren; and moſt fervent zeal for the glory of God, which he ſuppoſed would have been farre more illuſtrated by the ſaving of a whole Nation, then of one man. Or that here, by ἀνάθεμα, he means onely to be excommunicated, and held as accurſed and execrable, & as ſuch exterminated and deprived of all communion with the Church; not as if the Apoſtle did wiſh to be hardened in heart againſt Chriſt, and ſevered from his love, for that can never be wiſhed by any pious man; but out of the overflowing of his love he wiſhed, that he himſelf might bear the puniſhment which they might expect from the righteous judgement of God for their hardneſſe, ſo they might be freed from this hardneſſe and accurſedneſſe. The like we know Moſes did in the behalf of the Iſraelites, Exod. 32. 32.

my kinſmen according to the fleſh] Thoſe of mine own countrey and nation: withall inſinuating a double kindred, carnall and ſpirituall: by the carnall he was allied onely to the Jews; but by ſpirituall cognation, to all the houſhold of faith, conſiſting as well of Gentiles, as Jews.

V. 4. *whom* pertaineth *the adoption*] Gr. *whoſe are the adoption.* For God preferred the Iſraelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his *Children*, but his *firſt-born*, Exod. 4. 22. *Iſrael is my ſonne, my firſt-born*, Jer. 31. 9.

and the glory] That is, the Ark of the Covenant, which was a viſible token of Gods preſence; ſo we read 1 Sam. 4. 21. The glory is departed from Iſrael, when the Ark was taken; and Pſalm. 63. 3. To ſee thy glory, as I have ſeen thee in the ſanctuary.

and the covenants] Or, *teſtaments.* The tables of the covenant. Epheſ. 2. 12.

and the giving of the law] The judiciall and morall.

and the ſervice of God] That is, the manner of his worſhip, preſcribed by the ceremoniall law.

and in the promiſes] Made to Abraham and his poſteritie.

V. 5. *God bleſſed for ever*] A moſt evident teſtimony, and pregnant proof of Chriſts divinitie. Bluſh for ſhame, ſaith Oecumenius, and be confounded, O thou wretched miſcreant Arrius, when thou heareſt Chriſt glorified by the Apoſtle with the title of God, in the ſingular number, with the article ὁ, the God, or, onely God, and God over all, and bleſſed for ever.

V. 6. *Not as though the word of God hath taken none effect*] Gr. *But it cannot be that the word of God hath failed.*

are *not all Iſrael, which are of Iſrael*] That is, all are not that people of God to whom the promiſes were made, who deſcend from the loines of Jacob; for there are three ſorts of Iſraels: according to the fleſh onely; ſuch are the unbelieving Jews: according to the ſpirit onely; ſuch are the faithfull among the Gentiles: according to the fleſh and ſpirit; ſuch was Jacob himſelf, and his believing poſterity.

V. 7. *in Iſaac ſhall thy ſeed be called*] See Gen. 21. 12. Iſaac ſhall be thy true and naturall ſonne, and therefore heir of the bleſſing, although Iſhmael was born alſo of Abraham, and circumciſed before *Iſaac.*

V. 8. *the children of the fleſh*, &c.] Not all they who are carnally born of Abraham by the courſe of nature, are the children of God, to whom the promiſe of grace was made; but the children of promiſe, that is, thoſe who were born by vertue of the promiſe, thoſe who by Gods ſpeciall grace were adopted (as Iſaac by a ſpeciall and ſingular promiſe was begot by Abraham) they onely are accounted for that ſeed mentioned in the covenant, *I will be thy God, and the God of thy ſeed.*

the children of the promiſe] See Gal. 4. 28.

V. 9. *At this time*, &c.] Or, *ſeaſon.* See Gen. 8. 10.

V. 11. *For* the children *being not yet born*, *neither having done any good or evill*] Namely, whereby they might be differenced one from the other; for otherwiſe they were already conceived in ſinne, and living in the mothers womb, when the ſentence of God paſſed upon them; ſo that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own abſolute pleaſure, not upon any deſire, that God preferred the younger before the elder.

any good] Gr. Tec. *good*, or, *that good.*

purpoſe of God according to election] Or, *the purpoſe according to the election of God.*

might ſtand] Gr. *might remain.*

not of works] That is, not all by obſerving any condition depending upon the will of man, which would have made the decree wavering and uncertain, ſeeing that man is ſo variable in all that he doth, or undertaketh.

but of him that calleth] Out of undeſerved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and goodneſſe. Rom. 8. 28, 30, 31. 2 Tim. 1. 9.

The elder ſhall ſerve the younger] See Gen. 25. 23. This prophecie is not to be underſtood of any outward ſervice or dominion; for Eſau did not ſerve Jacob after that manner, at leaſt in his own perſon; but either it is to be underſtood of the poſterity of Jacob and Eſau, that the poſterity of the elder ſhould ſerve the poſterity of the younger, as they did alſo for a time; and for this the words of the Lord by Moſes, Gen. 25. 23. are expreſſe; *Two nations are in thy womb, and two ſorts of people ſhall be ſeparated from thy bowels; and the one people ſhall be ſtronger then the other, and the elder ſhall ſerve the younger.* Or elſe the prophecie is to be underſtood of the eternall and ſpirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Hebr. 11. 15, 16. We may alſo thus expound the words, The elder ſhall ſerve the younger, that is, he ſhall be deprived of his birth-right, in token that from him and his poſteritie ſhould be taken away alſo the part and claim of the bleſſed ſeed; and that he ſhould be no otherwiſe in the world, then as a ſervant in his fathers houſe, in compariſon, namely, of Jacob, who ſhall be his heir.

elder] Or, *greater.*

younger] Or, *leſſer.*

V. 13. *As it is written*] Foraſmuch as the word *ſerving* ſeemeth not to be clear enough to expreſſe the election of Jacob and rejection of Eſau in the purpoſe of God, the Apoſtle brings in this other paſſage out of Malachi 1. 2. for a declaration of the former; and proveth, that this ſame ſervitude or ſubjection of Eſau unto Jacob, was accompanied with Gods eternall and undeſerved love of Jacob, and with his juſt and righteous hatred of Eſau.

Jacob have I loved, &c.] Mal. 1. 2, 3.

V. 14. *God forbid*] See Chap. 3. 4.

V. 15. *I will have mercy*] See Exod. 33. 19. I will be favourable and gracious to whom I liſt to be favourable. God is moſt free, and cannot be taxed with unjuſtice, though he caſt brighter beams of his favour upon one then another; for although he chuſe and predeſtinate to ſalvation them that are not yet born, without any reſpect of worthineſſe; yet he bringeth not the choſen to their appointed end, but by the means of his mercy, which is a cauſe next under predeſtination: now mercy preſuppoſeth miſery, and miſery, ſinne, and a voluntary corruption of mankinde, and this corruption preſuppoſeth a pure and perfect creation. Moreover mercy is ſhewed by degrees, to wit, by calling by faith to juſtification and ſanctification, ſo that at the length wee come to glorification: Now all theſe things ordinarily following the purpoſe of God; do clearly prove that he can by no means ſeem unjuſt in loving and ſaving his.

I will have mercy] Or, *I have mercy.*

I will have compaſſion] Or, *I have compaſſion.*

V. 16. *not of him that willeth*] Theſe words contain the concluſion of the Apoſtles anſwere, therefore God is not unjuſt in chuſing and ſaving of his free goodneſſe ſuch as it pleaſeth him; as he alſo anſwered Moſes when he prayed for all the people. By *will*, he meaneth here, the thoughts and deſires of the heart; by *running*, our earneſt endeavours, and good works, and commendable courſe of life; to neither of which yet hee aſcribeth the praiſe, but onely to the mercy of God. Upon this verſe S. Auſtine acutely obſerves in his Enchyridion, againſt the Pelagians, that when the Apoſtle ſaith, *It is not of him that willeth, nor of him that runneth;* the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth, but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy: for according to that expoſition, the Apoſtle might have ſaid, It is not of him that hath mercy, but of him that willeth or runneth; becauſe, according to their Pelagian tenet, it is not onely of God that hath mercy, but partly of him that willeth and of him that runneth. But if no man dare ſay that it is not of God that hath mercy, for that were in direct terms to contradict the Apoſtle; it remaineth therefore that this muſt be the ſenſe, That it is not at all of him that willeth, nor of him that runneth, but wholly of God, who hath mercy, *qui voluntatem praeparat adjuvandam, & adjuvat praeparatam.*

V. 17. *Even for this ſame purpoſe,* &c.] See Exod. 9. 16.

have I raiſed thee up] Or, *ſtirred*, or, *ſet thee up.* The words may bear either of theſe interpretations; I have made thee to ſtand, that is, I have reſerved thee and not ſtruck thee, or deſtroyed thee with the peſtilence as I did the reſt of the people, Exod. 9. 15. Or, for this cauſe I have ſet thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that ſhall dare to ſet themſelves againſt me, by the fearfull judgements that I ſhall inflict upon thee and thy people.

throughout all the earth] Gr. *in all the earth.*

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts it cometh to paſſe, that all the means which he employeth outwardly, though never ſo good and holy, are perverted by them, to the encreaſe of their hardneſſe. Moreover, it is to be noted, that as the Text ſaith, that God hardned Pharaohs heart; ſo it is ſaid, Exod. 8. 15. 32. that Pharaoh hardened his own heart, ſo that he could have none excuſe; ſith Gods induration was inflicted upon him moſt juſtly and deſervedly for his wilfull oppoſing God, and maliciouſly rebelling againſt him.

V. 19. *Why doth he yet finde fault*] This is another objection, which may ariſe in mens mindes, either from carnall reaſon, or by the ſuggeſtion of the devill: If God doth appoint to everlaſting deſtruction ſuch as he liſteth, and that cannot be hindred, or withſtood that he hath once decreed, how doth he juſtly condemn them which periſh by his will?

V. 20. *but O man, who art thou*] Although the will of God is alwayes grounded upon good reaſon for whatſoever he doth; (For his will is the rule of righteouſneſſe, and is never ſevered from his wiſedome, howſoever the reaſon be not manifeſt unto us, or tranſcend our underſtanding, Rom. 11. 33.) yet he is not to give an accompt to man or any other creature of his actions, and therefore the Apoſtle here ſtoppeth the mouth of all that dare to move ſuch curious queſtions; why God diſpoſeth thus or thus of men: God hath alwayes a reaſon of his will, but his will made known to us, ought to ſtand for an all-ſufficient reaſon, and it as little becomes man who is duſt and aſhes to expoſtulate with God, as it doth the clay to expoſtulate with the potter.

repliest againſt God] Or, *anſwereſt again, or diſputeſt with God.*

ſhall the thing formed ſay to him that formed it] Iſa. 45. 9.

V. 21. *potter power over the clay* &c.] See Jer. 18. 6. Wiſ. 15. 7.

of the ſame lump] By this metaphor, is intimated the originall of all mankind out of one bloud, Act. 17. 26. out of this corrupt maſſe, it is in Gods power of his free will to appoint ſome to everlaſting glory, and others to everlaſting ſhame and ignominie: as it is in the potters power at his pleaſure, of the ſame ſtuffe to make up one veſſell to ſerve for honourable uſes, and occaſions, as veſſels for eating and drinking, and utenſils for ſtate and ornament, and another veſſell for baſe and abject employments.

one veſſel unto honour, and another unto diſhonour] Gr. *this unto honour, and that unto diſhonour.*

V. 22. What *if God, willing.*] Gr. *but if.* As if he ſhould ſay, Haſt thou any juſt cauſe to reply againſt God? ſeeing that in exerciſing that abſolute freedome of his ſoveraigntie, to ſave one and puniſh others, he uſeth ſuch longſuffering toward the wicked to allure and draw them to repentance, which yet notwithſtanding, doth but harden them ſo much the more in their evill, Rom. 2. 4, 5. In this ſpeech the Apoſtle ſeemeth to have a ſpeciall eye on the Jews, towards whom God had uſed the utmoſt of long-ſuffering before he would altogether reject them.

veſſels of wrath] That is, thoſe men on whom he will exerciſe his ſevere judgement, being formerly compared unto veſſels of diſhonour, and after ſaid to be fitted to deſtruction, that is, whoſe ſtate and condition is ſo ſinfull and corrupted, that neither being pardoned nor amended by the grace of God, it can ſerve for no other uſe, then to be a dreadfull example and ſubject of his juſt judgement.

fitted] Or, *made up.*

V. 25. *I will call them my people*] Hoſ. 2. 23. 1 Pet. 2. 10.

V. 26. *And it ſhall come to paſſe*] Hoſ. 1. 10.

V. 27. *Though the number of the children of Iſrael be as the ſand of the ſea*] Iſa. 10. 22, 23.

a remnant ſhall be ſaved] Gr. Tec. *a part taken out ſhall be ſaved.*

V. 28. *For he will finiſh the work*] Or, *the account.* Some take this as a threatning againſt the wicked Jews whom God ſhould cut off, and reject, and thereby bring that unkinde and unthankfull people to an extream fewneſſe, alwayes preſerving ſuch as are his among that nation. Others underſtand here the conſtancie of the decree of God in keeping and preſerving his, notwithſtanding the rebellion of the greater multitude of others, which agreeth well with the verſe following.

work] Or, *reckoning,* or *word.*

V. 29. *Except the Lord of Sabboth had left us a ſeed*] Iſa. 1. 9.

V. 30. *which followed not after righteouſneſſe*] So then, the Gentiles had no works to move and procure Gods mercy before-hand, and in that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it; and in that the Jews attained not to that which they ſought after, they are to thank none for that but themſelves, becauſe they ſought it not aright.

V. 31. *which followed*] Gr. *following.*

attained] Or, *it.*

V. 32. *not by faith*] That is, becauſe they ſought not righteouſneſſe in Chriſt in whom alone it is, and no otherwiſe to be obtained then by faith, and not by the merit of our own works.

by the works] Gr. Tec. *by works.*

ſtumbling-ſtone] By the ſtumbling ſtone, he meaneth Chriſt crucified, 1 Cor. 1. 23. and the ſame is implyed by Simeon, Luk. 2. 34. This childe is ſet for the fall and riſing again of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt.

V. 33. *Behold, I lay in Sion a ſtumbling ſtone*] Iſa. 8. 14. & 28. 16. 1 Pet. 2. 6.

aſhamed] Or, *confounded.*

CHAP. X.

Verſ. 1. *BRethren*] The Apoſtle intending to ſet forth in the Jews, an example of marvellous obſtinacie, beginneth with a ſweet inſinuation, as it were anointing the brim of the cup with honey, out of which they were to drink a bitter potion.

V. 3. *For they being ignorant*] The ignorance of the law which we ought to know, excuſeth none before God; eſpecially, it excuſeth not them who are of his houſhold.

of Gods righteouſneſſe] That is, the righteouſneſſe of Chriſt, both active and paſſive, imputed to every believer.

going about to eſtabliſh their own righteouſneſſe] Gr. Tec. *being zealous to eſtabliſh.* The firſt entrance into our vocation to ſalvation, is to renounce our own righteouſneſſe: the next to embrace the righteouſneſſe by Chriſt which God freely offereth us in the Goſpel.

V. 4. *For Chriſt is the end of the law*] Chriſt is ſaid to be the end of the law, partly becauſe all the ceremonies of the law prefigured him, and had reference unto him, as their ſcope, end, and accompliſhment: partly, becauſe by the law ceremoniall, morall, and judiciall, the conſciences of all that were under the law were convinced of ſinnes, the expiation whereof could no where be found, but in the ſacrifice of Chriſts death. Or Chriſt may be ſaid to be the end of the law; becauſe the end of the law is perfect righteouſneſſe, that a man may be juſtified thereby, which end we cannot attain of our ſelves through the frailtie of our fleſh, but by Chriſt we attain it, who hath fulfilled the law for us.

for righteouſneſſe] Gr. *to righteouſneſſe.*

to every one] Not only to the Jews, but alſo to the Gentiles.

V. 5. *That the man which doth thoſe things*] See Lev. 18. 5. Ezek. 20. 11.

ſhall live by them] Gr. *in them.* In the Greek it is *in them*, which is a kinde of Hebraiſme, ſignifying *by* them, for ſuch is the condition of the law, he that doth the works of the law ſhall live; but curſed is he that confirmeth not all the works of the law to do them, Deut. 27. 16. To which our Saviours anſwer to the young man in the Goſpel, who demanded of him what he ſhould do to obtain eternall life, agreeth, ſaying, Keep the commandements: Do this and thou ſhalt live.

V. 6. *Say not in thine heart, Who ſhall aſcend into heaven*] See Deut. 30. 12. That the law hath regard and tendeth to Chriſt, that is a manifeſt proof, for that it propoundeth ſuch a condition as can be, and is fulfilled of none but Chriſt onely, which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can ask, Who can aſcend up into heaven, or bring us from hell, ſeeing the Goſpel teacheth that both of theſe are done by Chriſt, and that for their ſakes who with true faith embrace him, who calleth them. Or, God hath ſo plainly and fully ſhewed the way of ſalvation, that we need not ſeek further for it, above or below.

V. 8. *The word is nigh thee*] Deut. 30. 14. By the word Moſes underſtood the law which the Lord publiſhed with his own voice, and Paul applies it to the preaching of the goſpel, which was the perfection of the law.

V. 9. *the Lord Jeſus*] Gr. Tec. *the Lord Jeſus Chriſt.*

V. 10. *believeth unto righteouſneſſe*] Gr. *belief is to righteouſneſſe.* Faith is ſaid to juſtifie; and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and it is the way to come to ſalvation, it followeth, that faith is alſo ſaid to ſave.

V. 11. *Whoſoever believeth on him*] See Iſa. 28. 16. To believe in God, is to yield and conſent to Gods promiſe of ſalvation by Chriſt, and that not onely in generall, but in particular, that the promiſes pertain to us, whereupon ariſeth a ſure truſt.

V. 12. *difference between &c.*] Gr *diſtinction of Jew and Greek.*

V. 13. *For whoſoever ſhall call upon the name of the Lord*] See Joel 2. 32. Acts 2. 21. True calling upon the name of God is the teſtimony of true faith, and true faith of a true vocation, and a true and effectuall vocation or calling, of true election. By calling on Gods name he underſtandeth the true worſhip of the true God.

V. 15. *How beautifull are the feet of them that preach the goſpel of peace*] Gr. Tec. *who bring glad tidings of good things.* See Iſa. 57. 2. Nahum. 1. 15.

V. 16. *Lord, who hath believed our report*] See Iſa. 53. 1. John 12. 38.

our] Gr. *the hearing of us.*

report] Or, *preaching.*

V. 18. *But I ſay, have they not heard*] As for the Jews which have not believed, what can be ſaid thereof? Is it for that they have heard nothing of the goſpel? Surely, no; for the goſpel like unto the Sunne, Pſal. 19. 5. hath caſt his beams over the whole world: May we not therefore ſay, that the fault lies in themſelves, who rejected that light of ſaving knowledge which the Gentiles have embraced? The Apoſtle anſwereth, verſ. 19. that it is not to be gainſayed, ſeeing Moſes had proteſted the very ſame of old.

their ſound went] See Pſal. 19. 4. This place is taken out of Pſal. 19. 4. and is properly meant of that knowledge of God which all men may have by contemplation of the heavens, and the creatures therein; yet it is by the Apoſtle very fitly applied to the ſound of the word preached by the Apoſtles.

V. 19. *Did not Iſrael know*] Or, *hath not Iſrael known.*

I will not provoke you] See Deut. 32. 21.

them that are *no people*] He calleth the Heathen no people, becauſe they are not ſaid to live, but to die, who are appointed for everlaſting condemnation: Or elſe we are to underſtand the Pronoune *my*, and the ſenſe is this, I will provoke you to jealouſie by a people, that is not my people, that is, not compriſed within my covenant.

V. 20. *I was found*] Or, *I have been found.* See Iſa. 65. 1.

I was made] Or, *I have been made.*

All day long, &c.] See Iſa. 65. 2.

CHAP. XI.

Verſ. 1. *HAth God caſt away his people*] Gr. Tec. *his people whom he foreknew.* Now the Apoſtle ſheweth, how the doctrine formerly delivered is to be applied to others; teaching us, that all the Jews in particular are not caſt away: and therefore we ought not to pronounce raſhly of private perſons, whether they be of the number of the elect or not.

V. 2. *which he foreknew*] Which he loved and choſe from everlaſting, and decreed to ſave before the foundations of the world were laid.

Wot ye not what the Scripture ſaith of Elias] Gr. *in Elias.* In the dayes of Elias when there appeared no face of the Church to the world, yet God knew his Elect, and of them a great ſtore and number; whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man or people, that they are reprobate, ſeeing the Church is oft times brought to that ſtate, that even the moſt watchfull and ſharp-ſighted Paſtours may think it to be clean extinct and put out.

maketh interceſſion to God againſt] Or, *communeth with God againſt.*

V. 3. *Lord, they have killed thy Prophets, &c.*] See 1 Kings 19. 14.

digged down the Altars] The prophet by theſe words doth not any way approve of thoſe Altars which were erected in Iſrael, contrary to the law which deſigned a certaine place, namely, at Jeruſalem, where they ought to have offered their ſacrifice to God; but he taxeth the impietie and idolatrie of that people, who erected Altars to Baal, and ſacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no meanes ſacrifice unto him, or ſerve him.

life] Gr. *ſoul.*

V. 4. *anſwer of God*] Gr. *oracle of God.*

I have reſerved to my ſelf] See 1 King. 19. 18. He ſpeaketh of remnants, and the reſerved people which were choſen from everlaſting, and not of remnants which ſhould be choſen afterwards; for they were not choſen becauſe they were not Idolaters, but rather, they were not therefore Idolaters, becauſe they were choſen, and by Gods grace kept from that and other foul ſinnes.

ſeven thouſand men] That is, a very great number, by a Synechdoche. So we reade, Gen. 33. 3. that Jacob bowed himſelf to the ground before his brother ſeven times; and Pſal. 12. 6. Silver is ſaid to be tried in the furnace ſeven times, that is, very often; and Chriſt telleth Peter, that he is to forgive his brother not ſeven times, but ſeventy times ſeven times, that is, how often ſoever he offendeth him, if he be ſorry for it, and ſeek to be reconciled unto him.

the knee to the image of *Baal*] The article in the Originall, is feminine, τῇ Βάαλ, not that the Heathen believed Baal to be a feminine Idol, for by Baal, as Sanchoniacho and others affirm, they meant Phœbus or the Sunne: but the article agrees with εἰκόνι underſtood, that is, the image of Baal. The word Baal ſignifieth as much as patron, or one in whoſe power another is, which name the Romiſh idolaters to this day give to their idols, naming them patrons or patroneſſes, or ladies guardians.

V. 5. *at this preſent*] Gr. *in this preſent.*

there is a remnant] That is, God hath left ſome Jews yet to remain, which do not reject but embrace the goſpel, and are effectually called alſo; though in compariſon of the great multitude that rejected and continued in their unbelief, they are but as a ſmall remnant or parcell torn from the reſt. Iſaiah 6. 13.

the election of grace] Not whereby men chuſe grace, but whereby God chuſeth us of his grace and goodneſſe.

V. 6. *And if by grace*] This ſeems to be added againſt thoſe amongſt the Jews, that having received the profeſſion of Chriſtianity, yet ſtill did put part of their righteouſneſſe and confidence in the works of the law; which the Apoſtle here proves to be a falſe and vaine perſwaſion, for as much as thoſe two ſorts of righteouſneſſe and ſalvation, to wit, by the covenant of grace, and the covenant of works, were altogether incompatible. See Rom. 4. 2, 4 and Gal. 5. 2, 4.

no more of works] This ſaying beateth down flat to the ground the doctrine of merit, and of all kinde and manner of works, whereby our juſtifiers of themſelves do teach, That works are either wholly or partly the cauſe of our juſtification.

otherwiſe grace is no more grace] Whatſoever is given for the merit of our works, is not freely given, and conſequently is not χάρις, or, *gratia*; for, as S. Auſtine ſpeaketh elegantly againſt the Pelagians, *Gratia non eſt gratia ullo modo, niſi ſit gratuita omni modo*; Grace is not ſaid to be grace any way, or in any ſenſe, if it be not free every way.

otherwiſe worke is no more work] That is it loſeth the nature of a work done to merit by; for if we are elected and choſen partly for our workes ſake: and partly by grace, then the merit of our works is no merit; for as Bernard rightly concludeth, If merit enter firſt, it excludeth grace; and if grace enter firſt, it excludeth merit: *non bene conveniunt, nec in una ſede morantur.*

V. 7. *Iſrael hath not obtained*] That is, thoſe among the Jews, who boaſted that they were Iſraelites, and gloried in the fleſh, and ſought to eſtabliſh their own righteouſneſſe.

the election hath obtained] That is, the elect (have obtained) by a metonymie, which the Apoſtle uſeth, more emphatically to expreſſe the cauſe of their adoption and ſalvation; to wit, Gods free election.

blinded] Or, *hardened*.

V. 8. *God hath given them the ſpirit of ſlumber*] So the Hebrew ſignifieth, Iſ. 29 10. out of which the Apoſtle took theſe words; yet in citing them he followeth the tranſlation of the Seventie here, and elſewhere, that the Gentiles to whom he wrote, who underſtood that tranſlation, and not the Hebrew, might not take any offence by reaſon of ſome ſeeming differences between it and the originall. The Greek word uſed by the Apoſtle, κατανύξεως cometh not from νύξ, *night*; as if he ſhould ſay, The ſpirit of men in a deepe ſleepe in the night; but from νύσσω νύξω, *to prick* or *bore through*: κατανενύχθαι, ſaith Oecumenius, is ἐμπαγῆναι καὶ προσηλωθῆναι, to be faſtned, and as it were nailed in evill, to be obſtinately wicked: howbeit the Hebrew originall, and the tranſlation of the Septuagint, which the Apoſtle followeth, may be eaſily reconciled, if by the ſpirit of ſlumber we underſtand ſuch a dead ſleep, as may be obſerved in thoſe that are prickt or ſtung with venemous ſerpents, out of which they hardly or never awake.

ſlumber] Or, *remorſe*; or, *pricking through*.

eyes that they ſhould not ſee &c.] See Iſa. 6. 9. That is, eyes unfit to ſee with, and ears unfit to hear with, or eyes and ears, wherewith (as the caſe ſtood with them) they could neither ſee nor hear.

V. 9. *Let their table be made a ſnare*] See Pſal. 69. 22. As unhappy birds are enticed to death by that which is their ſuſtenance: ſo did that turne to the Jews deſtruction, of which they ſought life; to wit, the law of God, for the prepoſterous zeale whereof they refuſed the Goſpel.

and bow down their back] Gr. *bow together*, or *crook*. If we follow this tranſlation of the Septuagint according to the letter, then as the Greek Scholiaſt obſerveth, we have here a prediction of the Jews captivity and ſubjection to the Romanes, who enforced them to bow, with the heavy burdens they laid upon them. But if we follow the Hebrew Originall, and render the words, Make their loines continually ſhake; then we may well underſtand the Prophecie of terrours of conſcience, and the ſpirit of bondage, to which the unbelieving Jews are ſubject even to this day.

V. 11. *I ſay then, Have they ſtumbled*] God appointed this caſting off of the Jews, that it might be an occaſion to call the Gentiles, and again that this calling of the Gentiles might be an occaſion to reſtore the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themſelves at length embrace the Goſpel. And hereby we may learn that the ſeverity of God ſerveth as well to the ſetting forth of his glory, as his mercy doth; and alſo that God prepareth himſelfe a way to mercy by his ſeverity: ſo that we ought not raſhly to deſpaire of any man, nor proudly to triumph over others; but rather provoke them to an holy emulation, that God may be glorified in them alſo.

God forbid] See Chap. 3. 4.

to provoke them to jealouſie] By this meanes their fall through Gods goodneſſe conduceth to their riſe: for through their fall ſalvation came to the Gentiles, and this ſalvation of the Gentiles bred emulation in the Jews, and this emulation was a meanes to bring them to beleeve the Goſpel, whereby they might be raiſed from their fall.

V. 12. *the riches of the world*] By riches he meaneth the knowledge of Chriſt in whom all the treaſures of riches and knowledge are hid; and by the world, all nations diſperſed throughout the whole world.

diminiſhing] Or, *decay*; or *loſſe*.

V. 13. *I am the apoſtle*] Gr. Tec. *I remain the apoſtle.*

V. 15. *but life from the dead*] The words may beare a double conſtruction, either they may have reference to the Jewes that their aſſumption into the Church will prove no leſſe then their raiſing from their death of ſinne to the life of grace: or that the comming in of the Jews will ſerve as a great meanes to bring in all the Gentiles, and by the Goſpel make them partakers of eternall life. For it ſhall come to paſſe that when the Jews generally embrace the Goſpel; the world ſhall as it were quicken again and riſe up from death to life; when that nation ſhall be converted, there ſhall be ſuch perfect and entire joy as in the end of the world at the reſurrection of the dead, ſaith the Greek Scholiaſt.

V. 16. *For if the firſt-fruits* be *holy*] He alludeth to the firſt-fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified, Ezek. 44. 30. ſo that the owners might uſe the reſt the yeer following with a good conſcience, Levit. 23. 14.

if the root be holy] The nation of the Jews being conſidered in their ſtock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we muſt not ſtick in their unworthineſſe, to think that they are all at once caſt off: but we ought to conſider the root of the covenant, and rather goe back to their anceſtours which were faithfull, that we may know that the bleſſing of the covenant reſteth in ſome of their poſterity; as we alſo find proofe thereof in our ſelves, Eſa. 65. 8.

V. 17. *And if*] Gr. *But if*.

amongſt them] Or, *for them*.

V. 18. *Boaſt not againſt the branches*] There is no cauſe why the Gentiles which have obtained mercy ſhould triumph over the Jews, which now refuſe the grace of God, ſeeing they are graffed into the ſtock of the Jews anceſtors; but let them rather take heed that that be not found in them which is worthily condemned in the Jewes: and hence we are further to learn that we ought to be ſtudious of Gods glory, even in reſpect of our neighbours; ſo farre ought we to be from bragging and glorying for that we are preferred before others by ſpeciall grace.

V. 20. *becauſe of unbelief*] Gr. *by unbelief*.

but fear] See thou ſtand in awe of God modeſtly and carefully. By *fear*, he meaneth not a fear of diffidence or diſtruſt, but a fear of watchfulneſſe or circumſpection.

V. 21 *naturall branches*] He calleth them *naturall*, not becauſe they had any holineſſe by nature, but becauſe they were borne of them whom the Lord ſet apart for himſelfe from other nations by his league and covenant which he freely made with them.

take heed *leſt he alſo ſpare not thee*] Gr. Tec. *neither will he ſpare thee.*

V. 22. *and ſeveritie of God*] In the Originall ἀποτομίαν, which ſignifieth a reſection or cutting off, and the metaphor ſeems to be taken from a Gardiner, who with a pruning knife *cuts off* dead boughs, or luxuriant ſtems; Or it may allude to the ſpeeches of a man moved in choler, which are for the moſt part abrupt, and *cut* off as it were in the midſt; and thereby is ſignified the rigour of judgement, or Gods ſevere juſtice.

on them which fell] That is, over the Jews that ſtumbled at the rock of offence through their unbelief in Chriſt, and therefore were juſtly rejected of God. Which ſeverity God uſed towards them, that we ſhould take example and warning by them, to give good heed, leſt we fall into the ſame unbelief with them, and be rejected alike as they were.

goodneſſe] Gr. Tec. *the goodneſſe of God.*

if thou continue in his *goodneſſe*] In the ſtate of grace wherein thou art ſet, that is, if thou beare the fruits thereof, and render God thanks for the ſame.

otherwiſe thou ſhalt alſo be cut off] As an unfruitfull branch, Joh. 15. 2. But here it is to be noted that this paſſage ought to be underſtood of the outward incorporation into the Church by profeſſion, whereof many hypocrites do partake, and not of the inward and efficacious ingraffing into the myſticall body of Chriſt by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanied with perſeverance. See Matth. 15. 13. 2 Tim. 2. 19.

V. 23. *ſhall be graffed in*] Many are now for a ſeaſon cut off, that is, without the root, who in their time ſhall be graffed in; and again there are a great ſort, which according to the outward ſhew ſeem to be graffed in, who notwithſtanding through their own fault afterwards are cut off and quite caſt away, which thing is eſpecially to be conſidered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Underſtand nature not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſteritie.

contrary to nature] Gr. *beſide nature.*

good olive-tree] Into the people of the Jews which God had ſanctified of his meer grace: and he ſpeaketh of the whole nation

tion taken into covenant with God.

own] Or, *proper*.

V. 25. *of this myſterie*] That is, touching the laſt converſion of the Jews obſcurely intimated by the Prophets, Eſa. 11. 11. Zach. 12. 10. but clearly ſet forth in the Goſpel, Mat. 23. 39. Luk. 21. 24. 2 Cor. 3. 16.

in your own conceits] Gr. Tec. *in your ſelves*.

blindneſſe] Or, *hardneſſe*.

in part] He ſpeaketh in reſpect of the greater part of all the people, of whom there were excepted but a very ſmall number of the elect ones.

happened] Or, *come*.

the fulneſſe of the Gentiles] The full number or multitude, and as it were the body of them.

be come in] Into the Church of God by profeſſing the Chriſtian faith.

V. 26. *all Iſrael*] The body of this people in generall, ſhall be brought again into the way of ſalvation, and re-eſtabliſhed into the Church. Or, the whole Iſrael of God conſiſting of Jews and Gentiles, Gal. 6. 10.

There ſhall come, &c.] See Iſa. 59. 20.

out of Sion] Iſaiah ſpeaking of the firſt coming of Chriſt in the fleſh, ſaith, he ſhall come into Sion; but the Apoſtle applying that paſſage to his ſecond manifeſtation in grace toward the Jews, ſaith here, out of Zion; that is, out of the midſt of the Church where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

the deliverer, and ſhall turn] Gr. Tec. *and the deliverer ſhall turn*.

V. 28. *touching the election*] In that God reſpecteth not what they deſerve, but what he promiſed to Abraham.

V. 30. *for as ye in times paſt*] Although they which are hardened are worthily puniſhed, yet hath not God ſuffered this ſtubborneſſe of the Jews ſo to come to paſſe properly for any hatred to that nation, but that an entry might be as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appear that both Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into one Church: or if he had ſaved the nation of the Jews without this interruption.

believed] Or, *obeyed*.

V. 31. *believed*] Or, *obeyed*.

V. 32. *concluded*] Or, *ſhut them all up together*.

V. 33. *O the depth of the riches*] The Apoſtle cryeth out as aſtoniſhed with this wonderfull wiſdome of God, which he teacheth us religiouſly to reverence, and not curiouſly and profanely to ſearch beyond the compaſſe of that, which God hath revealed unto us in his word.

V. 34. *For who hath known, &c.*] See Iſa. 40. 13. Wiſd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the firſt cauſe, that diſpoſeth and ordereth all things according to his wiſe counſell.

through him] Gr. *by*. As working himſelf whatſoever is neceſſary for mans ſalvation, and powerfully performing whatſoever is once ordained, and decreed by his counſell.

and to him] As to the utmoſt end, to whoſe glory every thing muſt tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himſelf.

all things] Not onely thoſe that concern the creation, preſervation, and government of all things in this world: but alſo, and principally whatſoever belongeth to the glorious worke of mans eternall ſalvation, whereof the Apoſtle doth here ſpecially treat.

to whom] Gr. *to him*.

CHAP. XII.

Verſ. 1. I *Beſeech you*] The fourth part of this Epiſtle, which after the finiſhing of the chief points of Chriſtian doctrine, conſiſteth in the delivering precepts of Chriſtianity: and firſt he layeth generall grounds, whereof the chiefeſt is this, that every man conſecrate himſelf wholly to the ſpirituall ſervice of God, and do as it were ſacrifice himſelf, truſting to the grace of God.

your bodies] That is, *your ſelves*, by a Synecdoche. In times paſt other bodies then our own, to wit, the bodies of beaſts were offered, but now our own muſt be offered.

a living ſacrifice] In times paſt dead ſacrifices were offered, but now we muſt offer ſuch as have the Spirit of life in them; by *life* he meaneth the new life in the regeneration of the Spirit, and this ſacrifice is to be offered not as in the old Law, by preſenting it alive before the Lord, and ſhedding the bloud upon the Altar, But by a ſpirituall ſlaying and mortifying our carnall luſts and affections, Rom. 6. 11. 2 Cor. 5. 15. Coloſ. 3. 9.

acceptable] Gr. *well pleaſing*.

reaſonable ſervice] Or, *worſhip*. That is, a ſpirituall ſervice, ſo called in oppoſition to the carnall rites of the ceremoniall law; and he calleth it a reaſonable ſervice, becauſe it conſiſteth not in the outward offering up of unreaſonable beaſts, as in the Old teſtament: but in the offering up of our ſelves, who are men endued with reaſon. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reaſon.

V. 2. *be not conformed to this world*] That is, take not upon you the forme and faſhion of this world, which lyeth altogether in wickedneſſe, 1 Joh. 5. 19. apply your ſelves not to the cuſtomes, diſpoſitions, and practiſes of worldly and corrupt men, deſcribed by the Apoſtle, Rom. 13. 13. Epheſ. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

but be ye transformed] See Epheſ. 4. 23. Changed, or altered in forme and faſhion, not according to the body, but according to the ſoul and the faculties thereof; That is, be ye regenerated and changed from your naturall depravation in all parts of your ſoul, beginning from the very higheſt; namely, the underſtanding and reaſon, by which alſo the Spirit of God doth work upon all other inferiour faculties.

by] Or, *in*.

that ye may prove] See Epheſ. 5. 17. Give proof by your godly life, that ye underſtand indeed what is the good will of God; or that by the gift of a ſpirituall judgement you may diſcern and approve that the law of God is altogether good, and perfectly compleat, Pſal 19. 8. 11. Rom. 7. 12. and to ſubmit our ſelves unto the ſame; or that we may diſcern what according to the law is good and acceptable unto God, and exactly correſpondent to his will revealed in his word, which is the perfect rule according to which we are to frame our lives.

acceptable] Gr. *well pleaſing*.

V. 3. *through*] Or, *by*.

through the grace given unto me] By grace he meaneth his Apoſtolicall office freely beſtowed upon him, as the word is taken, Rom. 1. 15.

to think of himſelf more highly] Or, *to be wiſe*.

but to think ſoberly] Gr. *to ſobrietie*. We ſhall be ſober if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a moſt elegant Paranomaſie in three words of like ſound, ὑπερφρονεῖν, φρονεῖν and σωφρονεῖν, which cannot be expreſſed in any other language, and the Greek Scholiaſt thereupon obſerves, that the Apoſtle ſometimes uſeth choyce figures of Rhetorick to ſhew that he was not ignorant of that art: and yet not over frequently, that he might retain the ſimplicity and majeſty of his Apoſtolike ſtyle.

to every man, &c.] See Epheſ. 4. 7.

the meaſure of faith] By faith he meaneth the knowledge of God in Chriſt, and the gifts which the holy Ghoſt poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reaſon of the precept going before; the one is becauſe God hath not appointed every thing to be done by every man, but conſtituted diverſe vocations, the bounds whereof men ought not to paſſe: the other for that the diverſity and inequality of vocations and gifts redoundeth to our commoditie, ſeeing the ſame is therefore inſtituted, that we ſhould be bound one to another: whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common.

Office] Gr. *action*, or, *operation*.

V. 6. *Having then gifts*] Or, *but having gifts*. See 1 Pet. 4. 10, 11.

whether prophecie] By prophecy he underſtandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apoſtle himſelf declareth the meaning of the word, 1 Cor. 4. 3.

proportion of faith] Some by proportion of faith underſtand an analogie to the Articles of the Creed, and from hence they collect this doctrine, that in all interpretations of holy Scripture we have an eye to the Articles of the Chriſtian faith, and give expoſitions conformable thereunto; and that rule is good: but yet it ſeemes that the Apoſtles words have another meaning here; that he that hath the gift of prophecie ought to exerciſe it according to the proportion of faith, that is according to the meaſure of that knowledge of heavenly myſteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. Tec. *gifts of teaching*. Here he divideth (as ſome conceive) Prophets into Doctors and Paſtours; the Doctours ſimply ſearched into the meaning of Scripture, but the Paſtours beſides the expoſition of the Text, or commenting upon it, applied the ſenſe of Scripture to the ſpeciall uſe of their hearers. The former reſemble our Readers in the Univerſitie; the latter our Preachers.

V. 8 *giveth*] Or, *imparteth*.

with ſimplicity] Or, *liberally*.

V. 9. *Let love be without diſſimulation*] Now he cometh to the duties of the ſecond Table, which he deriveth from charity, which is, as it were, the fountain of them all, and he deſcribeth it by ſincerity, hatred of evill, earneſt ſtudy of good things, and good affection to help our neighbour. If it be demanded, why the Apoſtle addeth here the Epithete, ſincere, or without diſſimulation, to love rather, then to other vertues? the anſwer is twofold, either becauſe they are all compriſed in love, or becauſe there is almoſt no man who maketh not ſome ſhew of love or friendſhip to his neighbour, though he bear ſecret rancor and malice in his heart.

Abhorre] Gr. *abhorring*, or, *hating*.

cleave] Gr. *cleaving*.

V. 10. Be *kindly affectionated*] See Heb. 13. 1. φιλοστοργία, ſignifieth naturall affection, and φιλαδελφία love of the brethren. His meaning therefore is, that we ſhould improve the naturall affection we bear towards any to a higher pitch, even to Chriſtian charitie.

with brotherly love] Or, *in the love of the brethren.*

in honour preferring one another] Gr. *going before one another.* The meaning is not that we ſhould ambitiouſly ſtrive to outſtrip one another in getting places of honour or preferment one before another; but ſtrive to prevent one another in offices of courteſie and humanitie, and in giving honour one to the other, and yeelding the place and the hand. For Chriſtian humility teacheth not only not to prefer our ſelves above our equals; nor to equall our ſelves to our betters, but alſo in ſome caſes to equall our ſelves to our inferiours, yea and to preferre them alſo above us. *Primus gradus* &c. 1. *Inferiorem ſe exhibere æquali.* 2. *Æqualem ſe exhibere inferiori.* 3. *Inferiorem ſe exhibere etiam inferiori.* Bernardus.

V. 11. *Not ſlothfull in buſineſſe*] Or, *remiſſe in induſtrie.* In the Originall it is word for word, not remiſſe in your ſtudy or diligence, that namely which every one ought to employ about his calling, in a ſpirituall carefulneſſe to the glory and ſervice of God, and to the good of the Church and the ſalvation of the godly.

fervent in ſpirit] Zealous, not cold, not luke-warme, but earneſt in a holy ſpirituall affection.

ſerving the Lord] In ſome Editions it is not κυρίῳ, but καιρῷ, that is, ſerving the time; which reading if we ſhould admit, we muſt not underſtand the Apoſtle as if he commanded us to be *temporizers*, or to apply our ſelves to the corrupt cuſtomes and manners of the times; but to keep time in all our actions, and do them in the fitteſt ſeaſon, and as the Apoſtle elſewhere exhorteth, to walk wiſely towards them that are without, redeeming the time, Coloſ. 4. 5. Epheſ. 5. 16. becauſe the dayes are evill: But in the moſt ancient Copie of Tecla, and generally in the moſt correct Editions, the word is not καιρῷ, but κυρίῳ, not the time, but the Lord; and the meaning is, that we ſhould have no other aime or ſcope in all our actions then his ſervice, and whatſoever our employment be, to conſider with all diligence as ſervants of the Lord, what his ſervice and honour requireth, Pſal. 2. 11. Epheſ. 6. 7.

V. 12. *tribulation*] Or, *affliction.*

V. 13. *Diſtributing*] Gr. *communicating.*

V. 14. *Bleſſe them,* &c.] See Matth. 5. 44.

V. 15. *Rejoyce with them that do rejoyce*] In theſe words he condemneth Stoicall ſtupidity or apathie, and commendeth Chriſtian ſympathie. Some conceive that he alludeth to the two gates in Solomons Temple, at the one whereof they entered who were to be married, who were joyfull and merry; at the other thoſe who were to do penance, and for a time were excluded from the company of the faithfull, and theſe were alwaies ſad and mournfull. Druſius ex Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding.*

condiſcend, &c.] Or, *be contented with mean things*, or, *being carried with the low, or lowly.*

Be not wiſe, &c.] See Pro. 3. 7. Iſa. 5. 21.

V. 17. *Recompence to,* &c.] See Prov. 20. 22. 1 Theſ. 5. 15. 1 Pet. 3. 9.

of all men] G. Tec. *of God and all men.*

V. 18. *live peaceably with all men*] See Heb. 12. 14.

V. 19. *avenge not*] Gr. *not avenging.*

give place unto wrath] The words may admit of a double conſtruction; either give place to the wrath of thine enemy according to that precept, *currenti cede furori*, be not as forward to provoke and wrong him as he is to wrong thee: or elſe, give place to the wrath of God, that is his judgement, prevent or hinder it not by revenging thy ſelf.

Vengeance is mine] Gr. *belongs to me.* See Deut. 32. 35. Heb. 10. 30.

V. 20. *Therefore if,* &c.] Gr. Tec. *But if.* See Prov. 25. 21.

in ſo doing] Gr. *doing this,*

coales of fire on his head] Either the meaning ſeemeth to be, thou ſhalt heap Gods judgements like coales of fire upon him: or, as Saint Auguſtine lib. 3. de doc. Chriſt. c. 16. *Urentes pœnitentiæ gemitus, quibus ſuperbia ſanatur ejus qui dolet ſe inimicum fuiſſe hominis, a quo ejus miſeria ſubvenitur:* by rendering good for evill thou ſhalt bring heart-burning and ſorrow to him; his own conſcience checking him, for intending miſchief to ſuch an one, who hath deſerved well of thee, and relieved thee in thy greateſt danger and want. Yet whether he mean by coales of fire Gods Judgments, or his enemies conſcience pricking and vexing him, we muſt not do good unto him and relieve him in his neceſſity to this end, that God may take vengeance on him, or he on himſelf for his evill mind towards us, for that were to be overcome of evill; but we muſt do it out of our pure love and Chriſtian charity; for that is to overcome evill with good.

V. 21. *Be not*] Gr. *Be not thou.*

overcome] Gr. *overcome thou.*

CHAP. XIII.

Verſ. 1. LEt every ſoul] That is, every man, though an Apoſtle, though an Evangeliſt, though a Prophet, ſaith Saint Chryſoſtom: therefore the tyranny of the Pope over all kingdoms muſt down to the ground. And as this Text overthrows the Popes temporall Monarchie, ſo alſo the exemption of Monks and Eccleſiaſticall perſons from the power of the civill Magiſtrate.

be ſubject] See Tit. 3. 1. 1 Pet. 2. 12. Not only obeying them, but alſo dutifully acknowledging and honouring them.

unto the higher powers] Not only to the ſupream Magiſtrates, but alſo all thoſe that are in authority under them, 1 Tim. 2. 2. 1 Pet. 2. 13, 14.

there is no power, &c.] See Wiſd. 6. 3.

ordained of God] Or, *ordered.* That is, inſtituted of God among mankind to rule and govern men in order as in Gods ſtead. For God is the Authour of this order in the world: and all thoſe which attain unto this dignitie or excellency, do attain unto it either by his manifeſt will and approbation when the means are juſt and lawfull; or elſe by his ſecret providence; with permiſſion and toleration, when the means are unlawfull, and it is juſt and equall that man ſhould approve and tolerate that which God himſelf approves and tolerates; and that he approves and tolerates which we cannot by any lawfull means appointed by him decline or avoid. All therefore who reſiſt authority make warre after a ſort with God himſelf.

V. 2. *to themſelves damnation*] Or, *judgement.* The word in the Originall ſignifieth as well judgement as damnation, and thereby we are to underſtand puniſhment which they ſhall receive as well from God as the Magiſtrates, who reſiſt the powers ordained of God, not only by open rebellion, as Abſalon, but alſo by not yeelding obedience to their commands in thoſe things that are not againſt the word of God.

V. 3. *to good works*] Gr. *of good works.*

to the evill] Gr. *of the evill.*

do that which is good] What the Apoſtle meaneth by doing that which is good here, is well expreſſed by the Emperour Juſtinian in the entrance to his lawes: *honeſte vivere; alterum non lædere; ſuum cuique tribuere:* to live honeſtly, to hurt no man by word or deed, and to give every man his due.

V. 4. *for good*] Gr. *to good.*

V. 5. *but alſo for conſcience ſake*] That is, out of the feare of God, that we may keep a good conſcience before him, who hath ſet the Magiſtrate over us: but this our ſubjection out of conſcience muſt be reſtrained to ſuch their commands as are agreeable to Gods law. For if they command unlawfull things, we muſt anſwer as Peter teacheth us, That it is better to obey God then man.

V. 6. *pay you*] Or, *ye pay.*

V. 7. *Render therefore,* &c.] See Matth. 22. 21.

V. 8. *hath fulfilled the law*] For the whole law commandeth nothing elſe but that we love God and our neighbour: but ſeeing Paul ſpeaketh here of the duty we owe one to another, we muſt reſtrain the word law to the ſecond table.

V. 9. *Thou ſhalt not commit adulterie*] See Exod. 20. Deut. 5.

comprehended in this ſaying] Gr. *reduced to this head.*

Thou ſhalt love thy neighbour as thy ſelf] See Levit. 19. 18. Matth 22. 39. Gal. 5. 14. James 2. 8.

V. 11. *And that*] An application taken from the circumſtance of time, which alſo it ſelf putteth us in mind of our duty, ſeeing the darkneſſe of ignorance and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that ſure and certain rule of all righteouſneſſe and honeſty, being fully grounded upon the efficacie of the Spirit of Chriſt.

knowing the time] To wit, of the light of the Goſpel, which is like the *dawning* of that great *eternall day* which groweth ſtill more and more lightſome; and therefore it is now full high time to leave the ſleep of ſinne and ignorance wherein we were drowned as it were formerly.

our ſalvation] That is, the accompliſhment of it in the life to come, the end of our faith, 1 Pet. 1. 9. The prize of our heavenly calling in Chriſt Jeſus, 1 Cor. 9. 24, 25. Phil. 3. 14.

nearer then when we believed] That is, then when we firſt believed, or began to believe. An Hebraiſme like to that we often find in the book of Kings, as Hoſea reigned, Ahaz reigned, that is, he began his reigne. In theſe words the Apoſtle taketh a metaa metaphor from thoſe who run in a race, who the farther they have run from the *ſtand*, the nearer they draw to the mark. The beginning of our converſion, is like the entrance into that race, the continuation thereof and our growth in grace, is like our progreſſe in that race, and ſalvation is as the *goale* or *prize*. The meaning then is, we are now come nearer unto ſalvation by our Chriſtian courſe, and even ready to lay hold on it. Phil. 3.12. 1 Tim. 6.12. and therefore we muſt not faint but continue our ſpeed to the end, 2 Tim. 4.7. for it would be too great ſhame and damage alſo, being ſo near the mark, that by faintneſſe or turning out of the way we ſhould not *obtain*: for the nearer we come to the prize, the harder we ought to put forward to attain it.

V. 12. *The night*] Either the night of ignorance, 1 Theſſ. 5. 5. Act. 19.31. Or the time of this preſent worlds abiding, which is but as an obſcure night compared to the world to come, and the better part thereof is ſpent already, the eternall *day drawing on amain*, 1 Cor. 7.29.

the day is at hand] We are arrived unto the ſaving knowledge of Chriſt, but not perfectly as yet, ſo long as we continue in this life: but we enjoy ſuch a light here as there is, when the day begins to *breake*.

caſt off] As men when they ſee the glimmering of the day, caſt off their night clothes; ſo we ſeeing a glimmering of the Goſpel, ought to caſt off the works of darkneſſe like *night attire*, and have no more to do with them, Epheſ. 4.22.

the works of darkneſſe] That is, ſinnes, which flie and ſhun the light: which may be tearmed works of darkneſſe in three regards, 1. Becauſe, they proceed from darkneſſe, to wit, ignorance in the underſtanding. 2. Becauſe, for the moſt part, ſuch works are done in the dark, that the obſcurity of the night may ſhadow them. 3. Becauſe, they tend and bring men, if they caſt them not off in time, to utter darkneſſe, where ſhall be weeping and gnaſhing of teeth.

put on] As thoſe that riſe out of their ſleep, put on their apparell to cover their nakedneſſe, and fit themſelues for the buſineſſe of the day: So now ſeeing the night of your ignorance is paſt, ſhake of your carnall ſecurity, and adorne your ſelves with divine vertues, which are both the *habit* and *armour* of a Chriſtian,

the armour of light] Gr. Tec. *the works of light*. The word ſignifieth whatſoever the body is covered withall againſt any hurts or wounds, and by it we are to underſtand all thoſe graces of the Spirit, wherewith our ſouls are not only adorned, but armed and fenced againſt the hurts and wounds of the world and of the fleſh, and the Devils temptations, 2 Cor. 6.7. Eph. 6.11.

of light] That is, bright and gliſſening armour in perpetuall uſe, not ruſty through diſuſe; or ſuch armour as ſhines to the glory of God, and caſts a luſtre from the light of true knowledge for ſuch becomes thoſe that are called to the light, and deſire to walk honeſtly as in the light.

V. 13. *honeſtly*] Or, *decently*.

not in rioting and drunkenneſſe, &c.] Luk. 21.34.

V. 14. *But put ye on the Lord Jeſus Chriſt*] To put on Chriſt, is to be poſſeſſed and ruled by the ſpirit of Chriſt, to embrace his righteouſneſſe by faith, and follow all his vertues, adorning our ſoules with a true and lively reſemblance of him, in heart and life.

make not proviſion for the fleſh] See Gal. 5. 16. 1 Pet. 2. 11. The Apoſtle forbiddeth not to provide for the bodies decent raiment, meat, drinke, phyſicke, and the like neceſſaries for the ſuſtenance of this preſent life. For that is commanded, Epheſ. 5. 29. 1 Tim. 5. 8. 23. But to ſatisfie mens boundleſſe deſires, or provide ſuch things as tend to exceſſe & pride, gluttony drunkenneſſe and uncleanneſſe.

fulfill the luſts thereof] Gr. Tec. *to concupiſcence thereof*.

CHAP. XIIII.

Verſ. 1. H*Im that is weake*] Now the Apoſtle ſheweth, how we ought to behave our ſelves towards our brethren in things indifferent, offending in the uſe of them not of malice, but for lack of knowledge in the point of Chriſtian liberty. In this caſe they are to be inſtructed gently and patiently, ſo that we apply our ſelves to their ignorance in ſuch matters according to the rule of charity, bearing with them for a time, till they are more fully inſtructed.

in the faith] Either by *weak* in the faith, he meaneth a new convert, as Alipius ſometimes was, who by reading this very Text of Scripture, and S. Auguſtines Diſcourſe thereupon, was throughly and fully reſolved in the Chriſtian profeſſion, as S. Auguſtine was by reading the former verſ. Or by faith here the Apoſtle meanes not ſuch a one who doubteth of the fundamentall points of Chriſtian faith, but is not ſufficiently inſtructed concerning the uſe of things indifferent; ſuch a one the Apoſtle will not have us ſhun, but receive him into our company, yet not at the firſt, to trouble his conſcience with thoſe ſcrupulous points, leſt by our doubtfull and uncertain diſputations he go away in doubt more then he came, or ſtart back, with a wounded conſcience.

not to doubtfull diſputations] Or, *not to judge* his *doubtfull thoughts*. Or, *the diſcernings of reaſonings*.

V. 2. *may eat all things*] He that is perfectly inſtructed in the doctrine of Chriſtian liberty knoweth by faith, that the difference of meats appointed by the ceremoniall law is now taken away, and that he now may without ſcruple of conſcience, eat of any wholeſome and ſavoury meats with giving God thanks.

eateth herbs] Thus he ſpeaketh, ſaith Oecumenius, of ſome Jews who embraced the Chriſtian faith, yet out of tenderneſſe of conſcience, being not ſufficiently inſtructed in the Doctrin of Chriſtian liberty, abhorred from ſwines fleſh, and other meats prohibited by the law, and to the end they might give no offence, neither to the Jew zealous of the law of Moſes in eating ſuch meats, nor to the Chriſtian by refuſing them, and by their practiſe condemning them for eating ſuch meats, they contented themſelves with herbs.

V. 13. *Let not him that eateth*] In ſuch matters, ſaith the Apoſtle, let neither they which know their liberty, proudly deſpiſe their weak brother, neither let the unlearned frowardly and perverſly condemne that which he underſtandeth not.

deſpiſe] Gr. Tec. *judge*.

for God hath received him] Into his family, that is, the Church, ſeeing he that eateth, and he that eateth not, are notwithſtanding the members of Chriſt, neither he that eateth not can juſtly be contemned, neither he that eateth be juſtly condemned.

V. 4. *Who art thou that judgeſt another mans ſervant*] See Jam. 4. 12. Becauſe, ſaith the Apoſtle, He that is ignorant to day, may be endued to morrow with farther knowledge, that ſo he may alſo ſtand ſure, therefore it belongeth to God, and not to man, to pronounce the ſentence of condemnation.

maſter] Gr. *Lord*.

Yea, he] Gr. *But he*.

holden up] Or, *eſtabliſhed*.

V. 5. *one day above another*] He ſpeaketh not of ſuch, who after a Heatheniſh manner accounted ſome dayes good and fortunate, but others evill and unluckie. For ſuch at all are not to be born withall among Chriſtians. But of ſuch converted Jews, who though they believed in Chriſt, yet thought ſuch dayes as were appointed by the law for faſting, or feaſting, to be more apt, and fit then others for the worſhip of God.

fully perſwaded in his own mind] Or, *fully aſſured*. That he may ſay in his conſcience, that he knoweth, and is perſwaded by Jeſus Chriſt, that no meat or day is unclean, or profane in it ſelf, and this perſwaſion muſt be grounded upon Gods word.

V. 6. *that regardeth*] Or, *obſerveth*.

regardeth it unto the Lord] Or, *obſerveth*. That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed ſuch difference of dayes, and this weak Chriſtian knoweth not but that that law is yet in force.

regardeth] Or, *obſerveth*.

to the Lord he doth not regard it] That is, he obſerveth not the difference of dayes in honour of the Lord Chriſt, who hath freed all true believers from all legall obſervations, which he being now perfectly inſtructed in the faith, knoweth to be but ſhadows vaniſhing at the preſence of the body, which is Chriſt. Now becauſe he that obſerveth the day, obſerveth it to the Lord, as likewiſe he that obſerveth it not, obſerveth it not to the Lord, God ſhall judge whether theſe do well or not, and therefore you ſhould rather ſtrive about this, how every one of you may be allowed of God, then think upon other mens doings, and raſhly and uncharitably cenſure them.

eateth to the Lord] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the liberty he hath granted him to eat of it.

to the Lord he eateth not, &c.] He that taſteth not of any meat prohibited by the law of Moſes doth it in honour of God, who appointed ſuch a difference to be obſerved, and he giveth him thanks both for the meat he affordeth him and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.

V. 7. *For none of us liveth to himſelf*] We muſt not ſtick in the meat it ſelf, but in the uſe of it, ſo that he may juſtly be reproved, who ſo liveth that he caſteth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cauſe properly and principally Chriſt died, and not ſimply that we might eat this or that meat.

V. 8. *For whether we live*] Gr. *If we live*.

whether we die] Gr. *If we die*.

V. 9. *died, and roſe*, &c.] Gr. Tec. *died, and lived*.

V. 10. *But why doſt thou judge thy brother*] The concluſion is, we muſt leave to God his right, and therefore in matters which, according as the conſcience is affected, may be either good or evill, the ſtrong muſt not ſlight, much leſſe condemn the weak brethren.

we ſhall all ſtand before the judgement ſeat, &c.] See 2 Cor. 5. 10.

of Chriſt] Gr. Tec. *of God.*

V. 11. As *I live, ſaith the Lord*] See Iſa. 45. 23. Phil. 2. 10. This is the forme of an oath proper to God only. For He and none but He hath life and being of himſelf.

V. 13. *that no man put a ſtumbling block*] He rebuketh by the way, thoſe malicious judgers of others, who occupy their heads about nothing ſo much, as to find fault with their borthers actiõs, whereas they ſhould rather beſtow their wits upon this, that they do not by their diſdainfulneſſe, or raſh cenſuring, either caſt their brethren clean down, or give them any offence by the unſeaſonable uſe of their Chriſtian liberty. Here the difference between, *ſcandalum, datum*, and *ſcandalum acceptum*, muſt be retained; a ſcandall taken and not given is, when any taketh offence at us for diſcharging our duty, as the Phariſees took offence at Chriſts doctrine and miracles; a ſcandall given is, when by our undiſcreet carriage, or unſeaſonable uſe of our Chriſtian liberty, we miniſter a juſt occaſion of offence to our brother.

occaſion to fall in his *brothers way*] Gr. *occaſion of offence to his brother.*

V. 14. *unclean*] Gr, *common.*

of it ſelfe] Or. *by it ſelfe.*

unclean] Gr. *common.*

V. 15. *with thy meat*] Gr *for*, or, *by occaſion of thy meat.*

now walkeſt thou not charitably] Gr. *according to charity.* Becauſe thou beareſt not with thy brothers infirmitie, but being puft up with the knowledge of thy Chriſtian liberty, takeſt no care how thou woundedſt his weak conſcience.

Deſtroy not him with thy meat] See 1 Cor. 8. 11. That is, give him not ſuch offence by the uſe of thy Chriſtian liberty, that thou alienate his mind from the Chriſtian profeſſion, and thereby become the ruine of him for whom Chriſt died, whoſe example we ought to follow, who was ſo far from deſtroying the weak with meat, that he gave his life for them

V. 16. *good be evill ſpoken of*] By the abuſe of Chriſtian liberty, the Goſpel cometh to be evill ſpoken of, as though it opened a way to attempt any thing whatſoever, and emboldened us to all things.

V. 17. *is not meat and drink*] That is, dependeth not upon, or conſiſteth not in theſe outward things, but in the ſtudy of righteouſneſſe, and peace, and comfort of the holy Ghoſt.

V. 18. *in theſe things ſerveth*] Gr. Tec. *in this ſerveth.*

V. 19. *follow after the things which make for peace*] Gr. *things of peace.* Here is a generall concluſion; the uſe of our liberty, yea, and of our whole life, ought to be referred to the edifying of one another; inſomuch, that we eſteem that unlawfull by reaſon of the offence of our brother, which is of it ſelf pure and lawfull.

V. 20. *All things indeed are pure*] See Tit. 1. 15.

V. 21. It is *good neither to eat fleſh*, &c,] See 1 Cor. 8. 13.

V. 22. *Haſt thou faith*] Here he giveth a double warning in theſe matters; one which pertaineth to the ſtrong, that he which hath obtained a ſure knowledge of this liberty, keep that treaſure to himſelf, to the end that he may uſe it wiſely and profitably: the other which reſpecteth the weake, that they do nothing raſhly by other mens example with wavering conſciences; for that cannot be done without ſinne, whereof we are not perſwaded by the word of God, that he liketh it and approveth it.

alloweth.] Or, *proveth.*

V. 23. *he that doubteth*] Or, *diſcerneth and putteth a difference between meats.* He that is well aſſured of the Chriſtian liberty, he may well abſtain even from lawfull things, to condeſcend to the weakneſſe of his brethren: But he that is not ſo aſſured, neither may, nor ought thus to pleaſure another againſt the dictate of his own conſcience.

is damned] Or, *condemned.* He that is not fully aſſured as yet, that all kind of meat is clean and lawfull, if he notwithſtanding eat of meats forbidden by the law, he wounds his own conſcience; and makes himſelf guilty of condemnation.

for whatſoever is not of faith, is ſinne] Or, *and whatſoever.* Although S. Proſper and other Divines both ancient and later, alledge this Text, to prove that all the works of Infidels are ſins, becauſe they are done by men who have not faith, and by conſequence, this rule of the Apoſtle may ſome way ſerve to diſcover, and refute that errour of Papiſts and Pelagians, who deny all the works of infidels to be ſins: yet the proper and genuine meaning of this aſſertion of the Apoſtle, is not, whatſoever is done by an Infidell is ſinne: but whatſoever is done even by a believer with a wavering conſcience, without aſſurance that the work he doth is pleaſing unto God, and hath warrant from his word, to him is ſinne.

CHAP. XV.

Verſ. 1. WE *then that*] Gr. *But we that.*

V. 2. *good to edification*] In the Greek, there is an article ſet before the adjective *good*, which importeth *the chiefe good*, which tendeth to the eternall ſalvation, which is expreſſed in the next word *edification*, ſignifying their profit and encreaſe in godlineſſe, which hath the promiſe of this life and the life to come.

V. 3. *The reproches of them, &c.*] See Pſal 69. 9.

V. 5. *Now the God of patience and conſolation*] See 1 Cor. 1. 10.

grant you] Gr. *give to you.*

according to Chriſt Jeſus] Or, *after the example of.*

V. 6. *and one mouth*[Gr. *in one mouth.*

V. 7 *as Chriſt alſo received us*] He did not diſdain us, but received us of his owne accord, to make us partakers of Gods glory.

V. 8. *Now I ſay*] Gr. Tec. *For I ſay.* He applyeth the example of Chriſt to the Jews, whom he vouchſafed this honour for the promiſes which were made unto their fathers, although they were never ſo unworthy, that he executed the Office of a Miniſter amongſt them with marvellous patience, therefore much leſſe ought the Gentiles deſpiſe them for certain faults, whom the Sonne of God ſo much eſteemed.

miniſter of the circumciſion] Not becauſe he adminiſtred the ſacrament of *circumciſion* to any, for contrariwiſe, he inſtituted baptiſme in ſtead of circumciſion: but by circumciſion here the Jews are meant, as Abraham, Rom. 4. 12. is called the father of *circumciſion*, that is, of the circumciſed Jews: Now though Chriſt preached, to all, both Jews and Gentiles, the glad tidings of the Goſpel; yet having taken upon him the forme of a ſervant, to purchaſe and worke our ſalvation for his Church, he had ſtill a ſpeciall eye to them, amongſt whom he did perſonally execute his miniſtery.

for the truth of God] In the common reception both of the Jews and Gentiles, there is this only difference, that in that of the Jews, God did in a ſingular manner manifeſt his truth, that is, his faithfulneſſe in performing his promiſes made unto them: but in that of the Gentiles he did more eſpecially ſhew forth the greatneſſe of his mercy to his utter enemies, namely, to a people that ſtood in oppoſition againſt him; and therefore there is no reaſon, why the Jews being honoured by Chriſts own miniſtry, and by the old promiſes and covenant of God, ſhould be deſpiſed and vilified by the Gentiles; nor on the other ſide, that the Gentiles to whom God had ſhewed mercy ſhould be condemned by the Jews.

V. 9. *For this cauſe*, &c.] See Pſal. 18. 49.

V. 10. *Rejoyce ye Gentiles with his people*] See Deuter. 32. 43.

V. 11. *Praiſe the Lord all ye Gentiles*] See Pſal. 117. 1.

V. 12. *There ſhall be a root of Jeſſe*] See Iſa. 11. 10.

V. 13. *Now the God of hope*] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit worketh in us both faith and hope. This very Title of God may ſerve as a ſoveraign Antidote againſt deſpair; for why would any deſpair of his mercy, who is the God of hope?

fill you] Gr. *ſhall fill you.*

peace in believing] That is, peace of conſcience, free, not onely from all terrours of wrath to come, but ſcrupulous doubting concerning things indifferent, of which he ſpake before.

through the power] Gr. *in the power.*

V. 14. *filled with all knowledge*] That is, knowledge of all things that appertain to the doctrine of ſalvation; or perfect knowledge, ſo farre as it may be attained of us in this life, wherein the beſt and moſt learned know but in part, and ſee but as through a glaſſe darkly, 1 Cor. 13. 12.

admoniſh one another] Or, *inſtruct one another.*

V. 16. *the miniſter*] Or, *a miniſter.*

miniſtring the Goſpel of God] Gr. *ſerving in the holy worke of the goſpel.*

Offering up of the Gentiles] Or, *ſacrificing*, He ſpeaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themſelves, whom the Apoſtle offered to God a ſacrifice, Rom. 12. 1.

V. 17. *I have therefore whereof I may glory*] He extolleth Apoſtleſhip very highly by the marvellous effects thereof; but yet ſo, that he giveth all the glory to God, as the only Author; and doth not properly reſpect himſelf, but this rather, that men might leſſe doubt of the truth of the doctrine which he propoundeth to them.

glory through Jeſus] Or, *rejoyce in Jeſus.*

in thoſe things] Or, *concerning thoſe things.*

V. 18. *which Chriſt hath not wrought by me*] Chriſt was ſo with me in all things, and by all means, that if I would never ſo fain, yet I cannot ſay what he hath done by me to bring the Gentiles to obey the Goſpel. Or, I will ſpeak only of things done by my miniſtery.

to make the Gentiles obedient] Gr. *to the obedience of the Gentiles.*

V. 19. *Through mighty ſignes*] Gr. *in the power of mighty ſignes.*

by the power of the Spirit] Gr. Tec. *by the power of the holy Spirit.* The word *power* in the former part of this verſe ſignifieth the force and working of wonders; and in the latter it ſignifieth Gods mighty power, who is the worker of theſe wonders: ſo that in theſe words the Apoſtle implieth a double action of God; outward, in working wonders by the hands of S. Paul to the converſion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation*] That is, preach the Goſpel where the Church hath been planted by another man: for that were as it were to graff on his ſtock, and build upon his foundation; that is, the foundation of Chriſtian doctrine laid by him.

V. 21. *To whom he was not ſpoken of*] See Iſa. 52. 15.

V. 22. *much*] Or, *many wayes*, or, *oftentimes*.

V. 24. *will*] Or, *ſhall*.

with your company] Gr. *with you*, verſ. 32.

V. 25. *to miniſter unto the ſaints*] Gr. *miniſtring to the ſaints.* That is, to perform this office and ſervice for the ſaints, to carry them that money which was gathered for their uſe; for otherwiſe if the word *Miniſter* be taken for the exerciſing his miniſteriall function, S. Peter, to whom the miniſtery of the circumciſion was ſpecially commended, Gal. 2. 7. as the Apoſtleſhip of the uncircumciſion to Paul, was properly the Miniſter of the Jews, where God ſpecially bleſt his labours; though, as S. Ambroſe rightly obſerveth, S. Peters miniſtery was not ſo confined to the Jews, but that he might, and did ſometimes, preach to the Gentiles, as likewiſe did S. Paul to the Jews.

V. 27. *if the Gentils*, &c.] See 1 Cor. 9. 11.

V. 28. *have ſealed*] I have really performed, and ſealed as it were with my ring.

this fruit] By fruit he meaneth the money gathered for the uſe of the poor, which he fitly here, as alſo Phil. 4. 17. calleth the fruit, not becauſe (ſaith he) I deſire a gift, but that I deſire fruit that may abound to your account. Alms-deeds may be called a fruit, as well becauſe every good tree, that is, every faithfull man, beareth ſuch fruit; as alſo becauſe ſuch good works are fruitfull, that is, beneficiall and profitable, both to the poor who receive, and the rich that give.

V. 29. *And I am ſure that when I come*] He promiſeth them through the bleſſing of God, not to come emptie unto them; and requiring of them the duty of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

bleſſing of the goſpel of Chriſt] Gr. Tec. *benediction*, or, *bleſſing of Chriſt*.

V. 30. *for the love of the Spirit*] For that mutuall conjunction wherewith the holy Ghoſt hath tyed our hearts and mindes together.

V. 31. *do not beleeve*] Or, *are diſobedient*.

V. 32. *with joy*] Gr. *in joy*.

CHAP. XVI.

Verſ. 1. I *Commend unto you*, &c.] Having made an end of the whole diſputation, he cometh now to familiar commendations and ſalutations and that to good purpoſe; to wit, that the Romans might know who were moſt to be honoured and made account of amongſt them, and alſo whom they ought to ſet before them to follow, and therefore he attributeth to every one of them peculiar and ſingular teſtimonies.

V. 2. *In the Lord*] That is, for Chriſts ſake, which is proper to the Chriſtians; for the Heathen Philoſophers have reſemblance of the ſame vertues, namely, humanity, and hoſpitality; yet becauſe what they do in this kinde, is not done out of faith in Chriſt, nor to the glory of God, but for their own fame and honour; the works they moſt brag of, are no better then *ſhining ſinnes*, or *glittering abominations*. Or, the meaning of the phraſe may be, *receive her in the Lord*, that is, into the communion of the faithfull, and eſteem her as a member of the Lords myſticall body.

ſuccourer] Or, *aſſiſter*.

V. 3. *Priſcilla and Aquila*] See Act. 18. 2, 18.

helpers] Gr. *fellow-labourers*.

V. 5. *the Church*] That is, the company of the faithfull. For in ſo great a Citie as Rome was, there were divers aſſemblies of believers which were held in ſome private mens houſes, where they might meet ſafeſt, the State then, and for ſome hundred years after, not permitting them any publike Temples or Auditories.

the firſt-fruits of Achaia] That is, the firſt of Achaia that believed in Chriſt, and conſecrated himſelf and his family to God, and after him there followed a great crop of true believers there.

V. 6. *beſtowed much labour on us*] Or, *laboured in many things for us*.

V. 7. *among the Apoſtles*] That is, are eminent Evangeliſts or Preachers of the Goſpel; for the word *Apoſtle* is not aſcribed alone to the twelve Apoſtles, but, ſometimes in a larger ſenſe to other Doctours and Miniſters of the Church, as, 2 Cor. 8. 23. Phil. 2. 25. Or ἐπίσημοι ἐν ἀποστόλοις, may ſignifie not that theſe men were Apoſtles, but men very well known to the Apoſtles, and highly eſteemed of them.

were in Chriſt before me] In the Church by the profeſſion of the faith of Chriſt, being converted before me, or engraffed by faith into Chriſt, who is the true Vine, Joh. 15. 1.

V. 10. houſhold] Or, friends.

V. 11. houſhold] Or, friends.

V. 14. *Hermas*] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book entituled *Paſtor*, becauſe the Angel therein is ſaid to appear in the likenes of a ſhepherd, this book he conceiveth to be divinely enſpired; but Saint Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Euſebius in his third book of Eccleſiaſticall Story, ſaith, That many in his time took exception againſt this Book, though by many it were aſcribed to this Hermas, whom S. Paul ſaluteth.

V. 16. *Salute one another with an holy kiſſe*] See 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. He calleth that a holy kiſſe, which proceedeth from an heart which is full of holy love, now this is to be referred to the manner uſed in thoſe dayes.

V. 17. *mark them*] Either ſet a brand upon them; 2 Theſſ. 3. 15. or warily and diligently obſerve them, as though you would ſcout out for your enemies in a Watchtower; or obſerve them to ſhun them.

contrary to the] Or, *beſide the*.

V. 18. *fair ſpeeches*] The word which he uſeth ſignifieth a promiſing which performeth nothing.

ſimple] Or, *harmleſſe*.

V. 19. *ſimple*] Or, *harmleſſe*.

V. 20. *the God of peace*] The Author and Conſerver of the true ſpirituall peace of the Church, which theſe ſchiſmaticall and factious men, ſet on by the Devill, do endeavour to their utmoſt to diſturb.

bruiſe Satan] Or, *tread*. Shall make that by Chriſt ye ſhall overcome him. The Apoſtle ſeemeth here to have an eye unto the firſt Evangelicall promiſe, Gen. 3. 15.

V. 21. *Timotheus*, &c.] Act. 16. 1.

V. 22. *wrote this Epiſtle*] This Tertius was not the author of this Epiſtle, or pen-man of the holy Ghoſt, but S. Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36. 18.

V. 23. *chamberlain*] Gr. *ſteward*.

V. 25. *that is of power*] He ſetteth forth the power and wiſdom of God, with thankeſgiving, which eſpecially appeareth in the Goſpel; and he maketh mention alſo of the calling of the Gentiles, to confirm the Romanes in the hope of this ſalvation.

which was kept ſecret] See Epheſ. 3. 9. Col. 1. 26.

ſince the world began] Gr. *ſeculer*, or, *everlaſting times*.

V. 26. *for the*] Gr. *to the*. See Rom. 1. 5.

ANNO-

ANNOTATIONS
On the firſt Epiſtle of Paul the Apoſtle, to the CORINTHIANS.

The ARGUMENT and ANALYSIS.

THe drift of the Apoſtle in this Epiſtle, is, to beat down carnall Wiſdom, and affected ſtrains of Eloquence, and to ſet among the Corinthians, *the powerfull Preaching of* Chriſt *Crucified; and farther, to inſtruct them, and in them all Chriſtians, in the Doctrine of Chriſtian Liberty, of the Sacraments of the Old and New Law, of the nature and difference of ſpirituall Gifts, and of the Reſurrection of the dead.*

The parts of this Epiſtle are principally four.

- 1\. *A reproof of divers ſcandals and abuſes among the* Corinthians; *as namely;*
  - 1\. *Their diſſentions and factions, ſiding with their ambitious Teachers,* Chap. 1,2,3,4.
  - 2\. *Their toleration of Inceſt,* Chap. 5.
  - 3\. *Their vexing one another with Law-ſuits, before infidel Judges,* Chap. 6.
  - 4\. *Their abuſe of their Chriſtian liberty,* Chap. 8. 10.
  - 5\. *Their diſorders in their Holy Aſſemblies.* Chap. 11.
- 2\. *Reſolution of doubts propounded to him.*
  - 1\. *Concerning mariage and ſingle life,* Chap. 7.
  - 2\. *Concerning the nature and condition of glorified bodies, at, and after their Reſurrection,* Chap. 15.
- 3\. *Directions.*
  - 1\. *Concerning their carriage towards their weak Brethren,* Chap. 9.
  - 2\. *Their preparation to the Sacrament,* Chap. 11. *from the* 23. Verſe *to the end.*
  - 3\. *Concerning the uſe of ſpirituall Gifts in generall, and the exerciſe of the Gift of tongues,, and propheſie in particular,* Chap. 12, 14.
- 4\. *Exhortation to charity, and a liberall contribution to the Saints at* Jeruſalem, Chap. 13. 16.

CHAP. I.

Verſ. 1. A*N apoſtle*] If he be an Apoſtle he muſt be heard, although ſometimes he reprehend them ſharply, ſeeing he hath not his own cauſe in hand, but is a meſſenger that bringeth the commands of Chriſt.

through] Or, *by.*

Soſthenes our *brother*] In Chriſt, or in the miniſtery of the Goſpel, whom he joyneth with himſelf in this inſcription, that the doctrine might be confirmed by two witneſſes, 2 Cor. 13. 1. This Soſthenes was the chief ruler of the Synagogue, whom the Greekes tooke and beat before the judgement ſeat, Acts 18. 17.

V. 2. *are ſanctified in Chriſt Jeſus*] See Acts 15. 9. The Father ſanctifieth us; that is to ſay, ſeparateth us from the wicked in giving us to his Sonne, that he may be in us, and we in him.

called to be *ſaints*] See Rom 1. 7. Whom God hath called to holineſſe, or called effectually according to his eternall purpoſe, Rom. 8. 28.

V. 4. *I thank my God*] Intending to condemn many vices in the Corinthians, that he might not ſeem to do it out of ſpleen, or malice, or envie, he beginneth with a true commendation of their vertues, yet ſo that he referreth all to God as the Author of them, and that in Chriſt, that the Corinthians might be more aſhamed to prophane and abuſe the holy gifts of God.

on your behalf] Or, *concerning you.*

V. 5. *in all utterance*] Or, *all kinde of ſpeech.* In the Originall it is, in all ſpeech: thereby the Apoſtle meaneth, either that they excell in the gift of tongues, which ſome of them abuſed and are therefore reproved by the Apoſtle, Chap. 14. Or, by utterance he meaneth not affected ſtraines of Rhetorick, but a gift of holy eloquence, ſuch as Apollo is commended for, who was an eloquent man mightie in the Scriptures.

and in *all knowledge*] Seeing that whilſt we live here we know but in part, and propheſie in part: the word *All* muſt be reſtrained to the preſent ſtate of the faithfull, and to ſuch knowledge as is needfull to ſalvation, Rom, 15. 14.

V. 6. *teſtimonie of Chriſt*] That is, the Goſpel which teſtifieth of Chriſt; or, as theſe gifts are a teſtimonie of Jeſus Chriſt in you.

confirmed in you] Proved by theſe gifts, or the teſtimonie of Jeſus Chriſt received by faith: for he that believeth ſealeth the truth of Gods word.

V. 7. *coming of our Lord Jeſus Chriſt*] Gr. *revelation.* His ſecond coming when he ſhall come with glory to judge both quick and dead. In the Greek it is the revelation of Jeſus Chriſt, becauſe he is now hid: but then his glory ſhall be manifeſted, for he ſhall come with the clouds and great glory, Col 3. 3.

V. 8. *blameleſſe*] Some obſerve that the word in the Originall, ſignifieth not without fault, but without crime. If we read blameleſſe, either he ſpeaketh of the elect among the Corinthians, who though they might ſometimes grievouſly fall, yet were raiſed up again by repentance; and though the beſt cannot be ſaid to be blameleſſe ſimply, that is, ſuch whom never man found fault with, yet they may be and are ſuch, with whom none may juſtly find fault: or the Apoſtle ſeemeth rather to pray for their juſtification at Chriſts tribunall, that they might be there blameleſſe, that is, not to have any ſinnes imputed unto them to their condemnation.

V. 9. *God* is *faithfull*] See 1 Theſſ. 5. 24. True and conſtant, who doth not onely call us, but alſo giveth us the gift of perſeverance, whereby we are confirmed unto the end.

V. 10. *Now I beſeech you,* &c.] Having made an end of his Preface, he cometh to the matter it ſelf, beginning with a grave obteſtation, as though they ſhould hear Chriſt himſelf ſpeaking and not Paul.

that ye all ſpeak the ſame thing] That is, that ye agree in the doctrine of ſalvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

diviſions] Gr. *ſchiſmes.*

joyned] Or, *fitted.*

V. 12. *Apollos*] See Act. 18. 24.

V. 13. *Is Chriſt divided*] The firſt reaſon why Schiſmes ought to be eſchewed, is becauſe Chriſt ſeemeth by that means to be divided and torn in pieces; who cannot be the head of two diverſe and diſagreeing bodies, himſelf being but one.

was Paul crucified for you?] Another reaſon, becauſe they cannot without great injury to God ſo depend on men as on Chriſt, which thing no doubt they do, who allow whatſoever ſome man ſpeaketh even for his perſon ſake; as theſe men allowed one ſelf ſame Goſpel, being uttered by one man, and diſliked it being uttered by another man: ſo that theſe Factions were called by the name of their Teachers. Now Saint Paul here ſetteth down his own name, not onely to grieve no man, but alſo to ſhew he pleaded not his own cauſe.

were ye baptized in the name of Paul] Gr. *into.* The third reaſon taken from the form and end of baptiſme, wherein we make a promiſe to Chriſt calling on alſo the name of the Father, and the holy Ghoſt; therefore although a man do not fall from the doctrine of Chriſt, yet if he wholly depend upon ſome certain Teachers, and deſpiſe others, he forſaketh Chriſt; for if he held Chriſt his onely Maſter, he would hear him teaching by whomſoever.

V. 14. *Criſpus and Gaius*] See Act. 18. 8.

V. 15. *that I had baptized*] Gr. Tec. *that ye were baptized.*

V. 17. *For Chriſt ſent me not to baptize*] In theſe words he taketh away an objection, that might have been made againſt him, for not baptizing many among the Corinthians; the reaſon whereof was not out of any contempt of baptiſme, or ſlighting the adminiſtration thereof; but becauſe he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine to others to be baptized, whereof he had ſtore; and ſo he declared ſufficiently how farre he was from all ambition; whereas on the other ſide, they whom he reprehendeth as though they gathered diſciples unto themſelves and not unto Chriſt, bragged moſt ambitiouſly of great numbers which they had baptized.

not with wiſedome, &c.] See 2 Pet. 1. 16.

words] Or, *ſpeech.*

leſt the croſſe of Chriſt, &c.] The reaſon why he uſed not pomp of words, and painted ſpeech, becauſe it was Gods will to bring the world to his obedience by that way whereby the moſt ſimple and ignorant amongſt men might underſtand that this work was done of God himſelf without the art of man: therefore as ſalvation is ſet forth to us in the Goſpel by the Croſſe of Chriſt, then which nothing is more contemptible, and more remote from being the cauſe of life: ſo God would have the manner of preaching the Croſſe moſt different from thoſe means with which men do uſe to draw and entice others either to hear or believe; therefore it pleaſed him by a certain kinde of moſt *wiſe folly* to triumph over the moſt *fooliſh wiſdome* of the world, as he hath ſaid b fore by Eſay that he would do. For the phraſe καταργηθῇ, the meaning is, that the Apoſtle ſhunned all affectation of eloquence, leſt the doctrine of the Croſſe might be made of none effect, that is, of no force, and unprofitable to the hearers; who whileſt they were taken with ſtrains of affected eloquence, would ſlighten and contemn the plain doctrine of Chriſt crucified: or leſt the hearers might conceive that they were brought to Chriſtianity by the power of humane eloquence, and not by the power of Chriſt crucified.

V. 18. *power of God*] See Rom. 1. 16.

V. 19. *I will deſtroy*, &c.] See Iſa. 29. 14.

bring to nothing] Or, *reject and diſanull.*

V. 20. *Where is the wiſe*] See Iſa. 33. 18.

where is the diſputer of this world] Where art thou that ſpendeſt all thy time in ſearching out the ſecrets of nature, and in propounding and reſolving difficult queſtions? and thus he triumpheth over the Wiſards of the world: for there was not one of them that could ſo much as dream of this ſecret and hidden myſterie.

V. 21. *For after that*] Or, *ſeeing that*. See Rom. 1. 20.

the world] By the world he meaneth all men which are not born anew, but remain as they were, when they were firſt born; ſo the world here, is all one with ψυχικὸς ἀνὴρ, the naturall man, who perceiveth not the things that are of God, 1 Cor. 2. 14.

by wiſedome] That is, the workmanſhip of the world, which hath the marvellous wiſedome of God engraven in it; ſo that every man may behold it.

knew not God] That is, knew him not to ſalvation, for otherwiſe the Apoſtle teacheth, Rom. the firſt, verſ. 20. that they knew ſo much of the eternall power and Godhead by the creation of the world, as made them unexcuſable.

fooliſhneſſe of preaching] So he calleth the preaching of the Goſpel, as the enemies conceived of it, or in their eſtimation; withall by a bitter Sarcaſme ſharply taunting them who had rather charge God with folly, then acknowledge their own, and crave pardon for it.

V. 22. *For the Jewes*] Gr. *Seeing that alſo the Jewes.* See Matt. 12. 38.

V. 24. *the power of God*, &c.] Though the preaching of the Goſpel ſeem fooliſh to them whom God hath not endued with new light, that is to ſay, to all men being conſidered in themſelves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wiſdome; and therefore they do not onely not believe the Goſpel, but alſo they mock at it: notwithſtanding in this fooliſh preaching as they count it, there is the great vertue and wiſedome of God, but ſuch as thoſe onely which are called do perceive, God ſhewing moſt plainly that even then, when mad men moſt fooliſhly think him to be fooliſh, he is farre wiſer then they are, and that he ſurmounteth all their might and power when he uſeth moſt vile and abject things to confound the greateſt and moſt noble. His ſpeech is figurative, for by tearming Chriſt crucified the power and wiſdome of God, he meaneth by a metonymie him by whom God ſheweth forth his power, in aboliſhing ſinne, and death, and reſtoring us to life, and by whom God manifeſteth and executeth his moſt wiſe counſell and decree for the ſalvation of the elect.

V. 25. *the fooliſhneſſe*] That is, that which men of this world count fooliſhneſſe, hath more wiſdome in it ſelf then they and all their worldly wiſdome together.

the weakneſſe] That is, that which in their eſteem is but weak, and of no power or efficacie to ſalvation, is more ſtrong and powerfull, then they with all their conceited eloquence and authoritie.

V. 27. *confound*] or, *ſhame.*

V. 28. *which are not*] That is, which are of ſo ſmall eſteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo, &c. Thus the *nothingneſſe* of man is deciphered, as he ſtandeth before God without any worth, merit, ſtrength, or vertue.

to bring to naught] That is, to ſhew the vanitie and unprofitableneſſe of them for obtaining of eternall ſalvation.

Things that are] That is, that are of account and ſeem to be great.

V. 29. *glory*] Or, *boaſt.*

in his preſence] Gr. Tec. *before God.*

V. 30. *But of him are ye*] Whom he caſt down before, he now lifteth up higher then all men; yet ſo, that he ſheweth them that all their worthineſſe is without themſelves, that is, ſtandeth in Chriſt, and that of God. Of him you are, that is, you are born of him and regenerated by his Spirit.

In Chriſt Jeſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption.] Having nothing at all of your ſelves, God hath given you all in Chriſt, according to the decree he made, that he ſhould be the ſource and the root of all the ſpirituall bleſſings conferred upon the Church; which are wiſedome, by the revelation of the myſterie of ſalvation; righteouſneſſe, by his ſatisfaction and perfect obedience for our juſtification; ſanctification, by the gift of the Spirit of regeneration; and redemption both of body and ſoul from all evill and miſerie, by the laſt and glorious reſurrection in vertue of our myſticall union with him.

V. 31. *He that glorieth*, &c.] Jer. 9. 23, 24. 2 Cor. 10. 17.

CHAP. II.

Verſ. 1. C*Ame not with excellency of ſpeech*]

teſtimonie of God] Gr. Tec. *the myſtery.* That is, the Goſpel which is the teſtimonie of God, that is, of Chriſt, to be God and the Authour of the New Teſtament and King of glory, Rev. 10. 10. Or if we admit of Tecla s Edition, When I ſhewed unto you the myſterie of God, that is, revealed unto you the ſecret of the Goſpel, or the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *eſteemed*, or, *made reckoning.* That is, I had no purpoſe, or judged it not fit, and convenient for me to know; that is, to make profeſſion of any other ſcience or doctrine; or to teach you any other thing then the moſt neceſſary and onely ſaving knowledge of Chriſt crucified.

V. 3. *with*] Or, *among*, or, *towards.*

in weakneſſe, and in fear] He ſetteth weakneſſe againſt power of eloquence, and excellencie of words; and therefore joyned with it fear and trembling, which are companions of true modeſtie; not ſuch fear and trembling as terrifieth the conſcience, or argueth guilt, but ſuch as are contrary to vanitie and pride.

V. 4. was *not with*, &c.] 2 Pet. 1. 16.

enticing] Or, *perſwaſible.*

demonſtration of the Spirit and of power] He preached ſo, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonſtration of the Spirit and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghoſt, and the ſignes and wonders which he wrought amongſt them.

V. 4. *faith ſhould not ſtand*] He yieldeth here a reaſon why he concealed all art and eloquence, and uſed ſuch plainneſſe of ſpeech in his preaching, that it was for their great profit, not onely that they might better underſtand him, and more fully comprehend the myſteries he taught: but that they might thereby know manifeſtly that the Goſpel was from heaven. Therefore he privily rebuketh them, becauſe that in ſeeking vain oſtentation and ſhew of humane wiſdome and eloquence, they willingly deprived themſelves of the greateſt help of their faith, the plain evidence of the Spirit.

ſtand] Gr. *be.*

V. 6. *ſpeak wiſedome*] Another argument taken from the nature of the thing, that is, the Goſpel, which is true wiſdome, and able to make men *wiſe unto ſalvation*; but known to them onely which are deſirous of perfection, and unknown and unſavourie alſo to them which otherwiſe excell in the world, and are accounted the wiſeſt men. Or by wiſdome he meaneth the difficulteſt myſteries of the word, which he preached but to thoſe which were of riper yeers and knowledge: for otherwiſe he fed the weak and tender ones with milk, Chap. 3. 2. Heb. 5. 12. And thus Saint Auguſtine in his 96. & 97. Tract upon the words of the Apoſtle expoundeth this text. *Apoſtoli eadem tradebant majoribus & parvulis, perfectis & imperfectis, ſed ea cura adhibita ut pro ſua cujuſque capacitate ea proponerent, parvulis quidem ut potum lactis quem libenter & facile ſugant, majoribus autem ut ſolidum cibum, explicando rationes, ordinem, modum aliaſque circumſtantias eorum quæ credenda ſunt, quod eſt ſapientiam loqui inter perfectos.*

among] Gr. *in.*

among them that are perfect] Thoſe are called perfect here, not which had gotten perfection already, but ſuch as tended to it, Phil. 3. 12, 15. So that perfect is ſet againſt weak. The Schools diſtinguiſh of *perfectio viæ & perfectio patriæ*: as alſo *perfectio partium & perfectio graduum*; a perfection of parts, and a perfection of degrees; the former may be attained to in this life, not the latter. The Apoſtle ſeemeth to borrow the word τελείοις from the Gentiles, who would admit none to their abſtruſer rites and ceremonies which they call τελετὰς, but τελείους, perſons well prepared and purified for many years together. Some referre it to age, and make this conſtruction of the words; We ſpeak wiſdome to thoſe that are of ripe and perfect age, who are able to judge of it, thoſe that are no more children in underſtanding, 1 Cor. 14. 20. nor unskilfull in the word of righteouſneſſe, Heb. 5. 13. but are become as a perfect man by the full knowledge of the myſteries of Chriſtian religion, Epheſ. 4. 13.

not the wiſedome of this world] Not a wiſedome found out by humane reaſon, nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or eſteemed by the men of this world, but revealed by the Spirit of God which the world cannot receive, Joh. 14. 17.

nor the Princes of this world] By the Princes of the world ſome underſtand the evill ſpirits, who rule in the ayr, and are called elſewhere, κοσμοκράτορες, Epheſ. 6. 12. rulers of the darkneſſe of this world, who were the Authours of the Heathens Policie and Religion. Others by Princes of this world underſtand the Kings of the earth and Emperours, who dictated their lawes out of the principles of humane wiſdome. But the words ſeem rather to carry a larger ſenſe, and extend to all thoſe that have great power and authoritie over others, who eſteeme their State policie which they uſe in their Government the greateſt and onely wiſedome in the world.

that come to nought] Which are deſtroyed, and whoſe counſels are ſubverted by God, ſo that they are not able to uphold themſelves with all their Plots and Policies; which is an undoubted argument that all their wiſdome is but weak and vain, if it be compared with that of the Church of Chriſt which bringeth us to life and everlaſting glory. The word in the Originall implies that their wiſdome is caſſated, and their policies fruſtrated, whereof they can make no uſe nor advantage beyond this life; ſo that they with all their policie and power die and periſh Pſal. 146. 1.

V. 7. *wiſdom of God in a myſterie*] In a myſterie, that is, in a divine manner incomprehenſible to carnall ſenſe: Or it is called a myſterie, becauſe it was never found out by any humane wiſedome, or learning, but lay hid till it pleaſed God to reveal it by his Prophets and Apoſtles.

which God ordained] Here he taketh away an objection: If it be ſo hard and hidden, how is it known? God ſaith he, determined with himſelf from the beginning, that which his purpoſe was to bring forth at this time, out of the hidden treaſurie of his ſecrets for the ſalvation of men.

to our glory] That is, to our glorification; to this end, that by the knowledge of this wiſdome we might attain cœleſtial glory, and life eternall. For this is life eternall to know thee, &c. Joh. 17. 3.

V. 8. *which none of the Princes of this world knew*] That is, none in compariſon; for Nicodemus, and Sergius Paulus, and ſome other few knew it, but as the Apoſtle ſpeaks, 1 Cor. 1. 26. Not many mightie, &c. were called to the knowledge of this heavenly wiſdome. Here he taketh away another objection, How cometh it to paſſe that this wiſdome was ſo rejected of men of higheſt authoritie that they crucified Chriſt himſelf? Paul anſwereth; Becauſe they knew not Chriſt to be ſuch as he was: or none knew before it was revealed to them.

the Lord of glory] That is, the mighty God full of majeſtie and glory, Act. 7. 2. *The God of glory appeared, &c.* and King of glory, Pſal. 24. 10. Neither is Chriſt onely ſtyled the Lord or King of glory, becauſe he is moſt glorious in himſelf, and cloathed with majeſtie and honour; but becauſe by the power of his Divinitie, and vertue of his death and reſurrection, he advanceth all the elect to eternall glory, glorifying both their bodies and ſouls.

V. 9. *But as it is written, &c.*] Another objection. But how could it be that thoſe witty men could not perceive this wiſdome? Paul anſwereth: Becauſe we preach thoſe things which paſſe all mens underſtanding, unleſſe they be ſupernaturally enligtned. But where is this written? Zacharias Biſhop of Chryſopolis, affirmeth that he found the teſtimony here alleadged [Eye hath not ſeen, &c.] in an Apocryphal book entituled, the Secrets of Elias the Prophet: and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Euſebius, obſerveth that Saint Paul did ſometimes, but very ſeldome, make uſe of teſtimonies out of Apocryphall books, as when he alleadgeth out of the book of Elias this paſſage, Which eye hath not ſeen, &c. But although he might quote ſomething found in Apocryphal writings, as Saint Jude doth out of the propheſie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddy ſtream of an Apocryphal writing when he might draw it out of the pure fountain *of the Prophet* Iſaiah, Chap. 64. verſ. 4. Neither perceived by the eare, nor hath the eye ſeen, &c.

V. 9. *Eye*] Gr. *what eye.* Iſa. 64. 4.

V. 10. *the deep things of*] Gr. *the depths of.*

V. 13. *Which things &c.*] See 2 Pet. 1. 16.

comparing ſpirituall things with ſpirituall] The words admit of a double Tranſlation and interpretation: if we reade them comparing ſpirituall things with ſpirituall, then the meaning is, we apply ſpirituall tearms and manners of propounding and expreſſing to ſpirituall matters and ſubjects. *If there be propounded,* ſaith *Oecumenius,* any ſpirituall point, ἀπὸ παραδειγμάτων πνευματικῶν τὰς συγκρίσεις κ̀ ἐπιλύσεις ἐπάγομεν: for example, if the queſtion be whether Chriſt roſe the third day, we bring a confirmation and illuſtration out of the Prophet Jonah. The word uſed in the Text properly ſignifieth to judge together, that is, by conferring Texts of holy Scripture, and ſetting ſpirituall things one againſt another, that like oppoſite glaſſes they may caſt a mutuall light one upon the other; and we may make a more certain judgement of them. But if we reade them, judging ſpirituall things with ſpirituall perſons, then the meaning is apparantly thus; that we are to conferre with the faithfull about points of faith; and communicate ſpirituall myſteries to ſpirituall men, not to thoſe who are yet carnall and meer worldlings: for that were to caſt pearl before ſwine: and this interpretation well agreeth with the verſe following; wherein the Apoſtle diſtinguiſheth of the naturall man and ſpirituall man, and affirmeth that the naturall man perceiveth not the things of the Spirit of God.

V. 14. *the naturall man*] Gr. *animale.* ψυχικὸς. Some conceive that they who firſt tranſlated this paſſage, read not in their Copie or Edition as we do, ψυχικὸς, but φυσικὸς, for φυσικὸς ſignifieth naturall, and ψυχικὸς, *animalis,* or *animale*; howſoever the oppoſition to πνευματικὸς, or ſpirituall, ſheweth that hereby the Apoſtle meaneth a man that hath no farther light of underſtanding, then that which he brought with him even from his mothers womb; as Jude defineth men ſenſuall having not the Spirit, verſ. 19. And in this ſenſe *Tertullian* taketh the word in his Tractate *cont. Pſychicos,* branding the right believers who diſtaſted the Faſts of the Montaniſts (into whoſe hereſie he was now fallen) with the name of Pſuchici, that is, carnall, or ſenſuall men.

ſpiritually diſcerned] That is, to be taken and underſtood in a ſpirituall and heavenly ſenſe, to which his carnall reaſon cannot reach: Or, they are ſpiritually diſcerned, that is, by the vertue of the holy Ghoſt, with an eye anointed with the eye-ſalve of the Spirit, Apoc. 3. 18.

V. 15. *But he that is, &c.*] See Prov. 27. 19.

judgeth all things] Or, *diſcerneth.* Gr. Tec. *all theſe things.* Underſtandeth and diſcerneth all things, which belong unto the worſhip of God and eternall life.

judged of no man] Or, *diſcerned.* That is, can be convinced of errour in judging ſpirituall things by no naturall and carnall man. For when the Prophets are judged by the Prophets, it is the Spirit that judgeth, and not the man; or men by their naturall reaſon: the wiſedome of carnall men determineth nothing certainly, no not in their own affairs, much leſſe can it diſcern ſtrange, that is, ſpirituall things: but the Spirit of God wherewith ſpirituall men are endued, can be deceived by no means, whileſt they follow that guide, and therefore can be reproved of no man.

V. 16. *For who hath known, &c.*] See Iſa. 40. 13. Wiſd. 9. 13. Rom. 11. 34.

may] Gr. *ſhall.*

inſtruct] Or, *confirme,* or, *inform.*

CHAP. III.

Verſ. 1. C*Ould not ſpeak unto you*] Having declared the worthineſſe of heavenly wiſdome and of the Goſpel, and having generally condemned the blindneſſe of mans minde, he now particularly applyeth himſelf to the Corinthians, calling them carnall, that is, ſuch in whom the fleſh prevaileth againſt

gainſt the ſpirit, and he bringeth a double proof thereof. Firſt, from his dealing with them no other wayes then with ignorant men, and ſuch as were almoſt babes in the doctrine of godlineſſe: Secondly, from thoſe diſſentions which ſprung up among them, by reaſon of the ignorance of the vertue of the Spirit and heavenly wiſdome, in which they had profited very little or nothing.

as unto carnall] He calleth them *carnall*, who yet had received the firſt fruits of the Spirit, in three regards. Firſt, becauſe the fleſh in them luſted againſt the ſpirit. Secondly, becauſe in many things they followed the deſires of the fleſh. Thirdly, becauſe they favoured the things of the fleſh, not perceiving, or at leaſt, not reliſhing many things of the Spirit, as being but novices in the Schoole of Chriſt.

V. 2. *fed you with milk*] Heb. 5. 12. That is, ſaith *Clem. Alex.* Pædagog. l. 1. c. 6. *κατήχησα ὑμᾶς ἐν Χριστῷ ἁπλῇ καὶ ἀληθεῖ καὶ αὐτοφυεῖ τροφῇ πνευματικῇ*, I have catechized you in Chriſt with ſimple, true and nouriſhing food, wholeſome and eaſie of digeſture. For ſuch is milk to children. And to this charitie of the Apoſtle in condeſcending to the capacitie of his hearers, and feeding them which were ſucklings in Chriſt, with the ſincere milk of the Word. *S. Ambroſe Serm. 68. & S. Chryſoſtome Serm. in principes Apoſtolos*, allude in deſcanting upon the miracle wrought at his death and martyrdome, at which when hee was beheaded ſome of the ancients affirm, *lac pro ſanguine manaſſe*, that milk iſſued in ſtead of bloud.

V. 3. *diviſions*] Or, *factions*.

walk as men] Gr. *according to man*. By the ſquare and compaſſe of mans wit and judgement, as men uſe to walk, who are meer men and deſtitute of the Spirit of God.

V. 5. *Who then is Paul*] After he had ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now hee ſheweth how the true Miniſters are to be eſteemed, that we attribute not to them more or leſſe then we ought to do, therefore he teacheth us that they are they, by whom we are called to faith and ſalvation, but yet as the Miniſters of God, and ſuch as do nothing of themſelves, but God ſo working by them as it pleaſeth him to furniſh them with his gifts; therefore we have not to mark or conſider ſo much what a Miniſter he is, that ſpeaketh, but what is ſpoken, and we muſt depend only upon God who ſpeaketh by his ſervants.

V. 6. *I have planted, &c.*] That is, ſaith *Optatus Milevitanus*, I have made you Chriſtians of Pagans, and Apollo hath baptized you: or, I have laid the firſt foundations of Chriſtianitie among you, but Apollo and others have confirmed you in that doctrine and built you up in your moſt holy faith.

but God gave the encreaſe] *S. Auſtine againſt Petillian*, truly obſerveth, that in naturall fruits God giveth the encreaſe not without the power of nature, which doth her part, *ſed in ſpiritualibus & gratuitis ſolum Dei incrementum*, God alone gives the encreaſe, *cum excluſione cujuſcunq; cauſæ creatæ*, nature contributing nothing of her ſelf thereunto: and therefore in reſpect of the ſupernaturall effect of the preaching of the Goſpel, to wit, faith and repentance, he that planteth, and he that watereth is as nothing, though God uſe their labour therein, or, is nothing in compariſon.

V. 7. *So then*] Or, *wherefore*.

V. 8. *are one*] That is, they are both nothing, but ſervants and Miniſters, and that of the ſame Maſter, propoſing unto themſelves one and the ſelf-ſame mark; to wit, your growth in the grace and knowledge of our Lord Jeſus Chriſt: and ſith they are thus one, you ought not for them or concerning them to be divided as you are into factions.

and every man ſhall receive his own reward] Pſal 62. 12. Gal. 6, 5.

own labour] Or, *proper*.

V. 9. *labourers together with God*] Serving together under him: now they that ſerve under another do nothing of their own ſtrength, but as it is given them of grace, which grace fitteth them for that ſervice, and all the encreaſe that cometh by their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the under ſervants.

husbandry] Or, *Gods labourers together*.

V. 10. *But let every man take heed. &c.*] Now he ſpeaketh to the Teachers themſelves which ſucceed him in the Church of Corinth, and in their perſons, to all that were after or ſhall be Paſtours of Congregations, ſeeing that they ſucceed into the labours of the Apoſtles, which were planters and chief builders, therefore he warneth them, that they perſwade not themſelves that they may build after their own fancie, that is, that they may propound and ſet forth any thing in the Church, either in matter or kind of teaching different from the Apoſtles which were chief builders.

V. 12. *If any man build upon this foundation gold, &c.*] They who build after the Apoſtles upon the foundation which they have laid, to wit, Chriſt Jeſus, muſt take heed that the upper part of their building be anſwerable to the foundation, that is, that admonitions, exhortations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrine of Chriſt, as well in the matter as in forme. And here by *gold, ſilver* and *precious ſtones*, he meaneth pure and ſolide doctrine; of which matter Eſay alſo and John in the Revelation, build the heavenly citie: and to theſe are oppoſite, *wood, hay*, and *ſtubble*, that is, vain and curious ſubtilties of philoſophicall conceits, and all kind of teaching which ſerveth to oſtentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the tearmes of humane Arts, the vain flouriſhes of Oratours, and argute reaſons of Sophiſters, which though they ſubvert not the foundation, nor falſifie the ſubſtance of the Goſpel, yet they disfigure and diſgrace it.

V. 13. *ſhall be revealed*] Gr. *is revealed*.

by fire] Gr. *in fire*.

and the fire ſhall try every mans work] By the fire, is not meant, as the Romiſh Divines teach, fire of Purgatory. Firſt, becauſe it cannot be proved out of Scripture, that there is any ſuch purgatory fire as they imagine, to purge thoſe that die with veniall ſinnes. Secondly, becauſe every work is tryed by the fire here meant, but according to the Romiſh doctrine good works are not tryed in purgatory fire. Thirdly, the works here meant (as appeareth by the antecedent and conſequents) are doctrines, and ſeverall kinds of preaching, which it would be abſurd to ſay, that they ſhould be tryed with materiall fire, wherewith our Adverſaries believe, that thoſe who die with veniall ſinnes are tormented in their purgatory. But by fire, either wee are to underſtand (according to the Interpretation of S. *Auſtin and others of the Ancients*) the fire of perſecutions, tribulations, and temptations whereby the ſound doctrin is tried and proved, as it were affording then to us moſt ſtrong and ſolid comforts and conſolations which no other is able to do: Or the fire of the holy Ghoſt, who by the light of Gods Word doth manifeſt the veritie or vanitie of doctrines delivered by the Preachers, and, like unto fire, reduceth and bringeth to nothing like hay and ſtubble, whatſoever is foiſted in by humane invention. For though ſuch doctrine be not tainted with hereſie, yet becauſe blinded with vanitie, it is no better then *hay and ſtubble*. Or by *fire* is meant the appearing of Chriſt at the day of judgement, likened to fire for two qualities, brightneſſe and a conſuming force.

V. 14. *If any mans work abide*] As the good mettall in the furnace, without being conſumed after the manner of droſſe or any other combuſtible matter.

V. 15. *If any mans work ſhall be burnt, he ſhall ſuffer loſſe*] That is, If any mans doctrine or teaching will not endure the tryall, as hay, and ſtubble, and droſſe will not the fire, hee ſhall loſe the praiſe of his labour, which ſhall not be accepted nor rewarded by God. Notwithſtanding for his own perſon (if he have held firme the foundation, either myſticall, which is Chriſt in reſpect of the faithfull, who being many living ſtones make one houſe, built upon him; or doctrinall, in reſpect of the doctrin and faith, whereby they are joyned together and built upon him) he ſhall be ſaved.

yet ſo as by fire] Becauſe he ſhall paſſe by the fire, that is, the revealing brightneſſe of Chriſt, or the fire of the Spirit, which ſhall ſhew the vanity of his work: or he ſhal be ſaved as through fire, through the which when the gold paſſeth, whatſoever droſſe it hath, it muſt ſuffer loſſe of it. Or, he ſhall paſſe as through fire, (i. e.) it ſhall be requiſite that he be purified by the holy Ghoſt of that mixture and impuritie of worldlineſſe and mans wiſdome, of words wherewith he hath defiled both himſelf and his miniſtery. Or elſe he ſhall be ſaved in ſuch a manner as one that eſcapeth naked out of the fire without carrying away or ſaving any of his goods, his perſon may well be ſaved, but ſo as he ſhall loſe the reward of a well qualified Miniſter and faithfull diſpenſer of the myſteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *deſtroy*.

V. 18. *let him become a fool, that he may be wiſe*] Let him deny himſelf and his carnall wiſdome, and ſubmit himſelf to the Doctrine of the Goſpel, which the world accounts fooliſhneſſe.

V. 19. *For the wiſdome of this world is fooliſhneſſe*] God convinceth it by his Word to be fooliſh and vain, becauſe it performeth not that which it promiſeth, nor any way furthereth us to true happineſſe.

He taketh the wiſe in their own craftineſſe] See Job 5. 13. Or, *catcheth*.

V. 20 *The Lord knoweth the thoughts, &c.*] See Pſal. 94. 11. Or, *diſcourſes*.

V. 21. *for all things are yours*] No man glorieth in theſe things which are for himſelf, and appointed for his benefit, becauſe in this regard they are inferiour to himſelf; but all things are for you, and your benefit, who are the elect of God, therefore you ought not to glory in your teachers or in any men.

CHAP. IIII.

Verſe 1. LEt *a man ſo account of us*] He concludeth the duty of the hearers towards their Miniſters, that they eſteem them not as Lords, and yet notwithſtanding that they give eare unto them, as to them that are ſent to them from Chriſt, to this end, that they may receive as it were at their hands the precious pearle of ſalvation, which is drawn out of Gods treaſury. *By the myſteries of God*, he underſtandeth the chief heads of Chriſtian doctrine, which are hidden to the naturall man, as alſo the Sacraments of the new Teſtament, which the Ancients call, φρικτὰ μυστήρια, dreadfull myſteries.

and ſtewards] Or, *diſpenſers*.

V. 2. *found faithfull*] That they keep nothing back from the people of God, but reveale unto them his whole counſell, that they deale faithfully with them in all things, that they may render a good account of their Stewardſhip at the great Audit. Now although there are other vertues required in a ſteward, as skill, and induſtry, and providence; yet the Apoſtle only nameth faithfulneſſe, becauſe that is the chief, and beſt ſerved his purpoſe to beat down the pride of their Teachers, who boaſted of the goods committed to them, as if they were their own and not their Maſters.

V. 3. *with me*] Gr. *to me*.

a very ſmall thing] Gr. *a matter of leaſt moment*.

mans judgement] Gr. *day* Word for word, mans day, after the manner of the ſpeech of the Cilicians, as *S. Jerome noteth*, it is *metonymia adjuncti*, taken from ſet dayes appointed for judicature, and it ſeemeth to be ſpoken in oppoſition to *Dies Domini*, the Lords day, which is the great Day of Judgement, to which the Apoſtle appeales, from all dayes ſet by men in this world.

I judge not mine own ſelf] How can ye judge how much, or how little I am to be accounted of, ſeeing that I my ſelf, who know my ſelf better then you do, and dare profeſſe that I have walked in my vocation with a good conſcience, dare not yet challenge any thing to my ſelf?

V. 4. *I know nothing by my ſelf*] Not ſimply, no ſinne. For in many things we offend all; and he that ſaith he hath no ſinne deceiveth himſelf, and there is no truth in him, 1 Joh. 1.8. But his meaning is, my conſcience cleares me from negligence and unfaithfulneſſe in the function of my miniſtery: yet am I not thereby juſtified, that is, this doth not acquit me before God, in ſuch ſort, as that I may challenge to my ſelf the praiſe or reward of a faithfull and abſolute juſt Steward, who hath perfectly in every point diſcharged the truſt repoſed in him, but he that judgeth me is the Lord, that is, I permit my ſelf to his judgement.

hereby juſtified] Gr. *in that*.

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

praiſe of God] Gr. *praiſe ſhall be to every man from God*. According to his faithfulneſſe and diligence in his miniſteriall function. Some no doubt ſhall receive diſpraiſe; yet he mentioneth rather praiſe then diſpraiſe, for that the vice which he here reproveth in the Corinthians, was, that they gave more praiſe to ſome then to others, odiouſly extolling ſome to the diſparagement of himſelf and others, who deſerved as well, or perhaps better then they.

V. 6. *I have in a figure transferred to my ſelf*] In this reproof of your partialitie, I have repreſented the head and ſpring thereof unto you, under the name of us the Apoſtles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative ſpeech, not as if indeed we had any part therein, but to ſpare the guiltie Paſtours, and to teach them by our example, to pluck up the root of the evill, which is, that affectation of humane knowledge and eloquence (whereby they endeavoured to draw many followers after them) and to conforme themſelves to the perpetuall ſtyle of the holy Ghoſt, and the Scriptures, as we our ſelves do continually, whereby all matter and occaſion of ſchiſme and rent will be taken away.

for your ſakes] Leſt I ſhould offend you, if I ſhould taxe thoſe Teachers by name: Or, to inſtruct you aright how you ought to carry your ſelves, in regard of your Teachers, and in what eſteem you ought to have them.

to think] Or, *to be wiſe*.

above that which is written] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Paſtours of the Church, humilitie and unitie. Or the meaning is, let none be wiſe above that which is written, let none preſume to adde to the doctrine of the Scriptures, or adulterate the ſame by vain conceits, diſcourſes, or affected ſtraines of mans wiſedome or eloquence.

puffed up] Pride in the ſoule is like a tumour or ſwelling in the body; his meaning therefore is, that the Corinthians ſhould not be proud for the excellencie of their Paſtours, whom they ſided withall, to the prejudice of other Paſtours & their followers.

V. 7 *who maketh thee to differ*] Gr. *diſtinguiſheth thee*. That is, who hath preferred thee either in gifts or place; who hath given thee the preeminence which thou affecteſt, or by whom wert thou choſen from among the reſt of the Church to this high and excellent calling? doth it not proceed from God and his grace, and not from men? therefore be thou humble, and endeavour rather to ſerve God, then to pleaſe mens humours. And as it is ſeemeth chiefly to be directed to the teachers, ſo it may be applyed to every member of the Church, who is converted to the faith of Chriſt, and made partaker of any ſpirituall gifts. As if he ſhould ſay, It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increaſe.

what haſt thou that thou didſt not receive] Though the words have a ſpeciall reference to the eminent gifts whereby one Paſtour differed from another among the Corinthians; yet they are generall, and parallel to thoſe words of St. James, *Every good gift, and every perfect gift is from above, and deſcendeth from the Father of lights*, Chap. 1. verſ. 17. and are rightly applyed by the Synod of Arauſica, and S. Auſtine *de correp. & grat. c.* 7. *& ep.* 46. *& l.* 2. *de pec. merit. c.* 18. *& Cyp. l.* 3 *teſtim. & Gennadius, Proſper*, and others, to prove againſt the Pelagians, that every good motion of our will is from God, and that the deſire of grace is from grace; and conſequently that election is not upon foreſeen works, or faith, but meerly depends upon the free love of God in Chriſt.

V. 8. *Now ye are full*] You perſwade your ſelves now that ye are in happy condition, and that ye want nothing more of ſpirituall gifts, and for that extoll your ſelves above all others, as a King in his Kingdome: Or, you carry your ſelves ſecurely, as in a peaceable Kingdome, whereas we are expoſed to all fear and danger; which the Apoſtle ſpeaketh by way of an Ironicall reproof, to make way for his following exhortation to humilitie, exemplified by himſelf, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign] To wit, in deed and truth. The Apoſtle continueth his Ironie, and his meaning is, You are indeed in a far happier caſe and more excellent condition then we poor Apoſtles, that are diſtreſſed, perſecuted, and deſpiſed of the world; we have good reaſon to wiſh to be partakers of your bleſſings and comforts, in regard that we live like miſerable priſoners, looking every houre to be called to execution, after they have been ignominiouſly led about through the Market places, and made publike ſpectacles of miſery and ſcorn.

V. 9. *ſet forth us the apoſtles laſt*] By the *laſt*, the Apoſtle meaneth thoſe who in the Roman theaters were called *meridianarii*, who had long fought with men or beaſts, and eſcaping with their lives, were in the end diſarmed, and having no Bucklers nor Helmets, were appointed to be ſlaughtered one after another, *In quorum ſpectaculo ſatis erat* (ſaith Seneca) *quod homines ſacrarentur*.

appointed to death] Or, *deſigned for death*.

ſpectacle] Gr. *theatre*.

V. 10. *We are fools for Chriſts ſake*] Either theſe words are ſpoken by an Ironie, as Oecumenius conceiveth, or they may be taken properly, and then they carry this ſenſe, We are fooles in the opinion of the world, and yours, becauſe for Chriſts ſake and the Goſpels we expoſe our ſelves to manifold troubles and dangers; but you are wiſe, who ſo preach Chriſt that yet ye hazard no limb for him, nor incurre any danger of your perſons or eſtates.

deſpiſed] Gr. *without honour*.

V. 12. *And labour, &c.*] See Acts 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8.

working with our own hands] For S. Paul (as we read, Act. 18. 3.) exerciſed a handy-craft, and wrought with Aquila, their occupation being tent-making, and this he did ſometimes for neceſſitie, ſometimes that he might not be burthenſome to any, to whom he preached the Goſpel, for his maintenance, 2 Theſſ. 3. 8. But here in mentioning it, he ſeemeth ſecretly to tax the Corinthians, who were rich and very bountifull to other teachers, yet ſuffered the Apoſtles to be in want, and to relieve themſelves by their hard labour.

V. 13. *defamed*] Gr. Tec. *hard*, or, *evill ſpoken of*. Mat. 5. 44.

intreat] Gr. *call unto*, or, *exhort*.

V. 14. *I warn you*] Gr. Tec. *warning you*.

V. 15. *For though you have ten thouſand inſtructers in Chriſt*] Word for word, *Schoolmaſters*, whereby he puts a difference between himſelf and their preſent teachers; they like Schoolemaſters, taught for their hire, hee freely; they imperiouſly, hee tenderly, like a father, who begot them to Chriſt through the Goſpel.

V. 16. *followers*] Gr. *imitatours*.

V. 17. *ſhall bring*] Or, *will bring*.

my wayes] What way and rule I follow every where in teaching the Churches, or my courſe of life, or manner of converſation, that they might follow it, as he exhorteth them, verſ. 16.

V. 18. *I would not come to you*] Or, *I were not coming to you.*

V. 19. *But, &c.*] Act. 19. 21. He deſcendeth to Apoſtolicall threatnings, yet chiding them as a father, leſt by their diſorder he be conſtrained to come to puniſh ſome among them.

if the Lord will] See James 4 .15.

not the ſpeech of them] Not their boaſting words, or their painted or coloured kind of eloquence, againſt which he ſetteth the virtue of the Spirit; but the power, that is the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *ſhall I come unto you with a rod*] He might have ſaid, *with a ſword*, to wit, of Excommunication, which he brandiſheth in the next Chapter, therewith cutting off the inceſtuous Corinthian; but becauſe before he had ſtyled himſelf their father, and he bare the tender affection of a father towards them, he rather expreſſeth the ſeverity he was to uſe among them, by the metaphor of a rod, wherewith a father chaſteneth his ſonne, to break him of ſome ill qualitie or miſdemeanour, then of the ſword, or any other.

CHAP. V.

Verſ. 1. R*Eported*] Gr. *heard.*

fornication among you] The ſinne was inceſt, forbidden, Levit. 18. 8. *The nakedneſſe of thy fathers wife ſhalt thou not uncover*; a horrible crime, and ſuch as the very Gentiles deteſted, and ſeverely puniſhed in their laws, if any among them (which ſeldome fell out) defiled themſelves with any ſuch unnaturall contract, or abominable act. Neither doth the Apoſtle diminiſh the foulneſſe of it, by terming of it πορνεία. For πορνεία, in the Greek, is *ſtuprum* in Latine; though ſometimes they are reſtrained to one kind of uncleanneſſe, which is committed between unmarried perſons; yet they are generall in their own nature, and may be applied to any acts of impure luſt; and as the Apoſtle here calleth the inceſt of him who lay with his mother in law, *fornication*: ſo likewiſe the Roman Oratour calleth Clodius his inceſt with his own ſiſter, *ſtuprum.*

V. 2. *done*] Gr. Tec. *acted.*

from among you] The Apoſtle findeth fault with the Corinthians, for that they had not excommunicated this inceſtuous perſon, before he had wrote unto them, and charged them ſo to do, becauſe the fact was notorious, and the Church very much ſcandalized by harbouring ſo foul a delinquent in the boſome thereof.

V. 3. *I verily as abſent*] Gr. Tec. *I verily abſent.* See Col. 2. 5.

but preſent in ſpirit] In mind, affection, and care; or the meaning may be, that the Apoſtle by the ſpirit knew all things that paſt at Corinth, as if he were there bodily preſent.

judged] Or, *determined.*

V. 4. *In the Name*] Calling upon the name of Chriſt, or by the command of Chriſt, as the word is taken, Acts 3. 6. and Matth. 7.22. and Luke 24,47.

with the power] There is no doubt, but that judgement is ratified in heaven, wherein Chriſt ſitteth as Judge, the power both of excommunicating and abſolving is Chriſts, and the miniſtery thereof only committed to the Governours of the Church.

V. 5. *To deliver ſuch an one unto Satan*] See 1 Tim. 1. 20. What it is to be delivered to Satan, the Lord himſelf declareth, when he ſaith, *Let him be unto thee as a heathen and a publicane*, Matth. 18. 17. that is to ſay, to be defranchiſed and put out of the right and liberty of the Citie of Chriſt, which is the Church. This manner of expreſſion was uſed of old in the greater excommunication, and it ſeems to be taken from 1 Sam. 16. 14. where Saul being rejected of God was caught and troubled by an evill ſpirit; and in the primitive times of the Church, after this greater Excommunication, (as one of the ancients affirme) there followed great terrours in the party excommunicated, agonies of ſpirit, yea, and torments alſo of body, which through Gods permiſſion were inflicted, not for the utter and irrevocable deſtruction of the Delinquent, but for his correction and amendment, that his ſoul might be ſaved, though his body ſuffered.

for the deſtruction of the fleſh] The mortifying and deſtroying the old man; that is, corrupt nature called the fleſh, Rom. 8. 13. Gal. 5. 24. Or, to the great macerating and pulling down of the body by ſadneſſe; for a broken ſpirit dryeth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be ſo, as alſo death might ſometimes enſue upon the foreſaid delivery to Satan, and even at the laſt gaſpe the ſinner ſhewing a lively repentance, was releaſed from thoſe bonds of excommunication, and reſtored to the peace of the Church and favour of God, ſo that he departed this life with comfort.

that the ſpirit may be ſaved] The ſcope and end of the Churches ſeverity, is not eternall condemnation, but ſaving of the ſoul by true repentance.

in the day of the Lord Jeſus] In the laſt day, or day of judgement; not as if ſalvation were deferred to the laſt day, or that the repenting ſoul ſhould not enjoy it before that time; but becauſe ſalvation then ſhall be conſummated, and fully revealed, 1 Pet. 1. 5.

V. 6. *Know ye not that a little leaven*] See Gal. 5. 9. A kind of proverbiall ſpeech, intimating, that one ſcandalous offendor may infect the whole Church, as one ſcabbed ſheep a whole flock; and hereby the Apoſtle declareth another end of Excommunication to be, to keep the Church ſound from infection, to cut off a rotten Member, that it gangren not the whole body.

V. 7. *Purge out therefore the old leaven*] By alluding to the Ceremony of the Paſſeover, he exhorteth them to caſt out this unclean perſon from among them. In times paſt (ſaith he) it was not lawfull for them which did celebrate the Paſſeover, to eat leavened bread, in ſo much that he was held as unclean and unworthy to eat the Paſſeover, whoſoever had taſted of leaven; now all our whole life muſt be as it were the feaſt of unleavened bread, wherein all they that are partakers of that immaculate Lamb which was ſlain, muſt caſt out, both of themſelves, and alſo out of their houſes and congregations, all impuritie.

that ye may be a new lump] That your Church may be a clean and pure body, according as you were renewed by the gift of regeneration, which can no way conſiſt with any ſuch mixture of reigning ſinne. A figure taken from the Jewiſh paſſeover, which was alwaies to be kept with unleavened bread, Exod. 12. 15.

Chriſt our paſſeover] Chriſt is termed our Paſſeover, either by a Metonymie *ſignati pro ſigno*, or by a metaphor in regard of many reſemblances between Chriſt and the Paſchall Lambe: Firſt, as the Lambe was without blemiſh, ſo Chriſt was without all ſpot of ſinne. Secondly, as no bone of the Lambe was to be broken, ſo neither any bone of Chriſt at his paſſion. Thirdly, as the Lambe was offered to God for a typicall reconciliation and ſatiſfaction, ſo was Chriſt for the true reconciliation of all his elect, & ſatiſfaction for their ſins. Fourthly, as the Paſchall Lamb was to be eaten, ſo we feed upon Chriſt by faith. Fiftly, as the Paſchal Lamb was to be eaten with ſowre hearbs, ſo Chriſts fleſh is to be eaten in the Sacrament with a ſowre and bitter remembrance of our ſinnes, and Chriſts dolorous ſuffering for them. Sixtly, as the Paſchal Lambe was to be eaten with unleavened bread, ſo all that eat Chriſt muſt purge out of their conſcience all leaven of maliciousneſſe. Seventhly, as that Lamb was called *Phaſe*, Exod. 12. which ſignifieth a paſſing over; ſo Chriſts death, in which he was ſacrificed far us, might be called *Phaſe*, *or tranſitus*, a paſſage; becauſe by it he paſſed from the world to his Father. Laſtly, as where the door cheeks and poſts were ſprinkled with the bloud of the Lamb, they in the family eſcaped the ſtroke of the deſtroying Angell; ſo all thoſe whoſe conſciences are ſprinkled by faith with the blood of Chriſt, the Lambe of God which taketh away the ſinnes of the world, ſhall eſcape eternall deſtruction.

is ſacrificed] Or, *is ſlain.*

V. 8. *let us keep the feaſt*] Or, *let us keep holy day.* Let us lead or paſſe our life, which ought to be a perpetuall celebration and remembrance of our redemption by Chriſt, even as the Paſſeover feaſt, during eight dayes, was the commemoration of the deliverance out of Egypt. That which the Iſraelites were to do typically, and in the ſigne, upon the killing of the lamb for the preparation of the feaſt of the Paſſeover, and in caſting out all the old leaven, and abſtaining ſeven whole dayes from unleavened bread, according to the expreſſe command of God, Exodus 12. 15. let us performe in the truth or thing ſignified all the dayes of our lives; that is, purge out the old leaven of inbred naturall corruption, and take away all ſcandals from among us, after that now we are reconciled to God, through the offering and ſprinkling of the blood of Chriſt.

V. 9. *in an Epiſtle*] That Epiſtle is not now extant, for this is the firſt to the Corinthians that is found in the new Teſtament, and although that Epiſtle was written by divine inſpiration, as we may piouſly conceive, that the Books of Nathan, Gad, Ahiah, Iddo, Semaiah, and others, mentioned in the old Teſtament, were, which now are thought to be loſt; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romaniſts would inferre; becauſe as the prinsipall Contents of thoſe former books are ſuppoſed to be found in the Bookes of the Chronicles and Kings, ſo it cannot be proved, but that all points neceſſary to ſalvation, which were ſet down in that former Epiſtle to the Corinthians, are either contained in theſe two Epiſtles which we have, or ſome other Booke of holy Scripture.

not to company with fornicators] Gr. *mingled with.* Now he ſpeaketh more generally, and that which he ſpake before of the inceſtuous perſon, he ſheweth, that it pertaineth to others which are known to be wicked, and ſuch as through their naughty life are a ſlander to the Church, which ought alſo by lawfull order to be caſt out of the communion of the Church.

V. 10. *Yet not altogether with the fornicatours of this world*] Such as belong unto the world, or addicted to this world, that are yet out of the Church ; ſo the world is taken, John 15.19. and 17.9.

extortioners] Gr. *raveners*.

for then muſt ye] Gr. *ſeeing that then ye muſt*.

for then muſt ye needs go out of this world] If you would utterly abſtain from ſuch mens company, you muſt quit this world ; therefore I ſpeak of them which are in the boſome of the Church, which muſt be called home by diſcipline, and not of them which are without, with whom we muſt labour by all means poſſible to bring them unto Chriſt.

V. 11. *not to keep company*] Gr. *not to be joyned or mingled with company*.

extortioner] Gr. *ravener*.

no not to eate] He meaneth, that we ought not to have any intimate familiaritie, or common uſage, or manner of life and converſation with them ; for otherwiſe in ſome caſe we are not forbidden ſimply to eat with ſuch, ſith neither the bond of Matrimonie is broken by excommunication, nor ſuch duties hindered, much leſſe cut off thereby, as we owe one to another, children to their parents, ſubjects to their Prince, ſervants to their Maſters, and neighbour to neighbour, to winne one another to God.

V. 13. *put away from*] Gr. *put*, or, *take out from*.

CHAP. VI.

Verſ. 1. D*Are any of you*] As if he had ſaid, are any of you become ſo impudent, that ye are not aſhamed to make the Goſpel a laughing ſtock to profane men ? yet is it not ſimply unlawfull in it ſelf to try civill cauſes at the tribunall of Infidels, if right cannot be had elſe-where, and the matter be of very great conſequence, and not only concerning our ſelves, but our friends, familie, and poſteritie, but where they might have differences compoſed by the arbitrement of holy brethren, out of ſpleen, or any other ſiniſter affection to implead one another before heathen Judges, could not be done without great ſcandall to the godly, and wrong to the Chriſtian Religion. For hereby the Gentiles were acquainted with the coveteouſneſſe, ambition, deſire of revenge, and manifold jarres among Chriſtians, whereof they made uſe, and took occaſion thereby to traduce our moſt holy faith : *hoc Ithacus velit & magno mercentur Achivi*.

to law] Gr. *to be judged*.

before the unjuſt] Gr. *of*. By the unjuſt he meaneth Pagans and Infidels, for he oppoſeth them to Saints and brethren : now he termeth the Infidels unjuſt, not onely becauſe they are deſtitute of the righteouſneſſe of God in Chriſt, but becauſe in their tribunall matters were carried very corruptly, and ſentences given againſt all juſtice and conſcience, as *Saint Cyprian and other* the Ancients juſtly complain againſt them ; *inter leges peccatur, inter jura delinquitur juſtitia, nec ubi defenditur ſervatur*, &c.

V. 2. *the ſaints ſhall judge the world*] The Apoſtle uſeth an argument *a majore ad minus*, if the Saints together with Chriſt ſhall be Judges of the world, and of the devils: how much more are they fit to be Judges in light and ſmall cauſes, which may be by equitie and good conſcience without much difficulty determined ?

judge the ſmalleſt matters] Gr. *of the ſmalleſt judicatures*.

V. 4. *are leaſt eſteemed in the Church*] Or, *are of no account in*. The Apoſtle herein preſcribeth a remedie for the miſchief before mentioned, namely, by compoſing their private differences between themſelves by choſen arbitrators out of the Church, for which matter and purpoſe, ſaith he, the leaſt of you are ſufficient.

V. 5. *between his brethren*] Gr. *between his brother*.

V. 6. *goeth to law with brother*] Gr. *is judged with a brother*.

before the] Or, *of the*.

V. 7. *a fault*] The Greek word *ἥττημα*, coming from *ἡττᾶσθαι Vinci*, ſignifieth properly to *have the worſt* in a conflict or combate : whereby the Apoſtly implies, that the fleſh is too ſtrong for the ſpirit in them who out of coveteouſneſſe, malice, or deſire of revenge among the Corinthians drew their brethren before the tribunals of the heathens ; and that howſoever they might be ſuperiours in their trials of law in thoſe Courts, yet that truly they *ſate down by the loſſe*, receiving thereby more dammage in their ſouls, then gain in their eſtates. *And as the Apoſtle* here, ſo Moſes Gerundenſis, and Rabbi Salomon diſcourſing of the Diſcipline of the Hebrews, condemne the practiſe of thoſe among the Jewes, who went to law with their brethren before Infidels. For, ſay they, *qui adducit Iſraelem ad tribunal Gentium polluit nomen Dei & honorat nomen Idoli* : he which bringeth an Iſraelite before the tribunal of the Gentiles there to have his cauſe tryed, defileth the name of God, and doth honour to an Idol.

among you] In theſe words the Apoſtle intimates that both were in fault, as well the *plaintiffe* as the *defendant*, the one in giving cauſe by his unjuſtneſſe, the other by being ſo eaſily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Chriſtian diſcretion, charitie and equitie deſerved ſuch fierce and ſcandalous purſuing.

go to law one with] Gr. *have judgements one with*.

why do ye not, &c.] See Matth. 6. 39. Luk. 6. 29. Rom. 12. 19.

rather take wrong] We ſhould rather ſuffer ſome loſſe, then give offence, rather depart from our right, then to try the utmoſt of the law haſtily ; and that out of deſire of revenge.

V. 9. *Be not deceived*] Being about to ſpeak againſt fornication, he beginneth with a generall reprehenſion of thoſe vices wherewith that rich and riotous Citie moſt abounded, warning and teaching them earneſtly that repentance is unſeparably joyned with forgiveneſſe of ſinnes, and ſanctification with juſtification.

V. 10. *extortioners*] Or, *ravenous*.

V. 11. *ſome of you*] See Tit. 3. 3.

juſtified in the name of the Lord Jeſus] That is, by the Lord Jeſus apprehended by faith, as we read Acts the fourth, v. 12. *There is no other name under heaven given amongſt men whereby we muſt be ſaved*.

V. 12. *All things*, &c.] See Chap. 10. 23. Here he beginneth to tax the Corinthians who ſimply offended in matters indifferent, becauſe they uſed them without any diſcretion : For ſeeing the uſe of them ought to be brought to the rule of charity, he doth not uſe them aright who is ſo immoderate in the uſe of them, that he becometh a ſlave unto them. Though the words be generall, yet they make nothing for the Libertines or carnall Goſpellers ; for that rule of the *Logicians* here holdeth, *verba ſunt reſtringenda ad ſubjectam materiam*, words how generall ſoever they ſeem are to be reſtrained to the matter treated of. Now the matter was concerning the uſe of things indifferent, as of meats and drinks, and the like. If it be objected that he ſpeaketh in verſes immediatly following of fornication which is not a thing indifferent. It is anſwered, that he ſets down the rule of things indifferent before he treat of fornication, by reaſon that many according to the errour of the Pagans and Gentiles did reckon fornication to be of that number, ſee Acts 15. 20. In particular, many in Corinth were ſo farre from holding fornication a ſinne, that they conſecrated a Temple to Venus, at which many thouſand maids proſtituted themſelves ; and for this reaſon amongſt others, it is conceived that Saint Paul in the verſes following ſo particularly, and ſo vehemently reproveth this vice.

but all things are not expedient] Or, *profitable*. It is not expedient at all times to do thoſe things which are otherwiſe lawfull, but rather we ought to forbear the uſe of ſuch things, which otherwiſe our Chriſtian liberty permitteth, for the maintenance of charity, and ſupporting of the weak, and preſerving and propagating the peace of the Church.

power of any] He bringeth himſelf *under the power* of things indifferent, who thinketh that he may not be without them, which is a flattering kind of ſlaverie, under colour of libertie, which ſeizeth upon ſuch men. He equally erreth who in things indifferent either thinketh that he muſt alwaies uſe them, or that he may not at all ; and there may be a kind of ſuperſtition as well in the defect, as in the exceſſe about the uſe of things indifferent, Col. 2.21.

V. 13. *Meats for the belly*, &c.] Gr. *to the belly*. That is, meats and drinks are indifferent things, but fornication is not of the number of ſuch things. For although both the one and the other, namely eating of meats and fornication be bodily acts ; yet the quality of the meats hath no morall relation to the ſoul, neither to its preſent ſanctification, nor future glorification : it leaveth no impreſſion behind it, Matth. 5. 11. 17. but it is only for the ſuſtenance of this life, and after our paſſage to another life ; all the uſe of meats and of the ſtomach and belly which receiveth and digeſteth them is aboliſhed ; whereas on the other ſide all carnall copulations ſave the matrimoniall, are expreſſely prohibited by God, are deſtructive of, and repugnant to the right end and uſe of our bodies, which are to be conſecrated to Chriſt (belonging to him as his own members) and to be governed and acted by him to ſerve him in holineſſe and pureneſſe, and by that means to be made partakers of his glory in the laſt reſurrection.

for] Gr. *to*.

deſtroy both it] Gr. *make void*, or, *of no uſe both it*.

for fornication] Gr. *to fornication*.

V. 14. *And God*] Gr. *But God*.

V. 15. *bodies are the members of Chriſt*] Not onely your ſouls, but your bodies alſo ; for true believers being entirely united to Chriſt as their head, 1 Cor. 12. 12. 27. their bodies alſo are a part of his myſticall bodie.

ſhall I then take the members] Gr. *taking then the members*. Shall I diſ-member or diſ-joynt my ſelf from Chriſt by any baſe carnall conjunction, ſuch as cannot ſtand with that ſpirituall union I have with him, in trenching thus upon the right he hath over my body; and depriving my ſelf of the happineſſe to be governed and quickned by him and his Spirit.

and make] Gr. *ſhall I make.*

V. 16. *two (ſaith he) ſhall be one fleſh*] Gr. *into one fleſh.* See Gen. 2. 24. Matth. 19. 5. Epheſ. 5. 31.

V. 17. *joyned unto the Lord*] By faith and love. For Chriſt is the husband of the Church, and every faithfull ſoul, who betrotheth her to himſelf in faithfulneſſe and loving kindneſſe and righteouſneſſe, Hoſ. 2. 19, 20. is his bride.

is one Spirit] Is made wholly ſpirituall by his union with Chriſt, he is not divided between God and Mammon, between the Spirit and Fleſh: Or, he is led and governed by one and the ſelf-ſame Spirit.

V. 18. *Flee fornication*] Here the Apoſtle uſeth divers arguments to dehort the Corinthians from fornication. Firſt, becauſe it ſtaineth the body with a peculiar kind of filth. Secondly, becauſe a fornicatour is guilty of ſacriledge; for that our bodies are conſecrated to God as his temples, verſ. 19. Thirdly, becauſe we are not our own, to give our bodies to any other, much leſſe to Satan and the Fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoule we ſhould ſerve him. For the phraſe he uſeth here of *fleeing*, it implyeth that whereas other vices are conquered by ſtruggling and ſtriving with them: the beſt way to ſubdue this vice, is to fight with it after the manner of the Parthians, who did fight flying.

without the body] That is, is committed by the abuſe of ſome externall object; as namely a drunkard abuſeth wine, gluttonie abuſeth meat in the quantitie or qualitie: but a fornicatour abuſeth his own body. But we muſt note that this generall rule, every ſinne that a man doth *is without the body*, is to be underſtood of ſuch ſinnes as break out into externall actions, or are acted by our bodies: for envie, malice, and the inward acts of all vices are done in the ſoul, and cannot be properly ſaid to exerciſe their act upon any thing without the body, though they work upon the body it ſelf by making it pine and waſt away, or otherwiſe diſtempering it.

ſinneth againſt his own body] Some by his *own body* underſtand the body of his wife, which according to Gods ordinance is *his own body*; for ſaith he, two ſhall be one fleſh: and *this is Severianus* an ancient Fathers interpretation; but it is too narrow an interpretation: For in that ſenſe onely the adulterer ſinneth againſt his own body. Others underſtand the words comparatively, that a fornicatour more ſinneth againſt his owne body then other vicious perſons; for either they defile their ſouls only and not their bodies, as thoſe who commit ſpirituall wickedneſſe, or if they ſinne againſt their own body, as the drunkard and glutton doth, and the body receive alſo much ſhame and damage thereby, yet they ſinne not in ſo grievous a manner, nor ſo much wrong and hurt the body as the fornicatour doth. But the moſt proper and genuine interpretation ſeemeth to bee this: other ſinnes though they may be acted by the body, and make an ill impreſſion upon the body it ſelfe, yet have not the property and force over mans body to enſlave the ſame unto another, as fornication hath, whereby the fornicatour is made a member of the harlot by vertue of that firſt order of God, *Duo erunt in unam carnem*, which is not diſannulled by the abuſe of men.

V. 19. *know ye not, &c.*] See Chap. 3. 16.

V. 20. *ye are bought with a price*] See Chap. 7, 23. By Chriſt who hath redeemed you. The word price is added, not by a Pleonaſmus, but κατ' ἐξοχὴν, to intimate the excellencie and dignitie of the price wherewith we were bought, which was not ſilver or gold, but the precious bloud of Chriſt, as of a Lamb without blemiſh and without ſpot, 1 Pet. 1. 18, 19.

CHAP. VII.

Verſ. 1. NOw *concerning the*] Gr. *But of the.*

It is good] By the word *good* the Apoſtle underſtandeth not that which is honourable, vertuous, or holy, for the Apoſtle teſtifieth himſelf, Heb. 13. 4. that marriage is honourable among all, and the Scriptures generally avouch the ſame: but by *good* he underſtandeth leſſe troubleſome, or more agreeable to the preſent neceſſitie, verſ. 26. more convenient in regard of the calamities of the Church, which will be ſo much the eaſier born and overcome by the enjoying of our libertie, and more profitable alſo, by being not ſo diſtracted with theſe cares, nor troubled with theſe diſtractions, that by reaſon of ſinne accompanie the married eſtate, verſ. 28. 32.

touch a woman] That is, to abſtain from matrimonie, and al carnall knowledge; as the word is taken, Gen. 20. 6. *therefore* I ſuffered thee not to touch her.

V. 2. *Nevertheleſſe*, to avoid *fornication*] Gr. *But by reaſon of fornications.* In the Greek there is a kind of Ellipſis, which is well ſupplied by the Tranſlators with the words *to avoid*: for that is the true meaning of the Apoſtle; though word for word he ſaith by reaſon of fornications, that is, by reaſon of the proneneſſe of mans nature to fornication, or by reaſon of the frequent committing thereof, eſpecially among the Corinthians as before was noted. And here alſo he taketh fornication largely for all manner of impuritie forbidden by the law of God, and he preſcribeth as an antidote againſt the poyſon of all kind of impure luſt, the lawfull and holie uſe of matrimonie.

V. 3. *due benevolence*] By this manner of ſpeech he implieth not onely in a modeſt phraſe, *conjugale debitum*, to which the verſe following hath reference: but as the Greek Scholiaſt well expoundeth it, mutuall love and loyaltie; and that ſincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud*] Or, *Deprive.*

give your ſelves to faſting] Or, *be free for faſting.*

come together] Gr. Tec. *be together.*

V. 6. *of*] Gr. *by.*

V. 7. *I would that all men were even as I my ſelf*] The Apoſtle doth not ſimply wiſh that all men and women led a ſingle life; for ſo the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continencie, and were as free from worldly cares, and fleſhly intanglings as he. And this gift of continencie may ſtand with holy matrimonie; as we read of *Malcus* and many other in the Eccleſiaſticall ſtorie, who though they were married, yet having the gift of continencie fulfilled the Apoſtles precepts, verſ. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows*] He giveth the ſelf-ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed, but for ſuch only that have the gift of continencie, otherwiſe they ought to marry again, that their conſcience might be at peace.

V. 9. *better to marry then to burn*] Some interpret this burning, to be burning in hell fire for their incontinencie; and no queſtion but the words of the Apoſtle are true in that ſenſe; but becauſe he addeth not either hell-fire or eternall, nor doth any circumſtance of the Text look that way; the naturall conſtruction ſeemeth to be this: It is better to marry, then by forcing our ſelves to live ſingle, having not the gift of continencie, ſo to burn with luſt, that either the will yeeldeth to the temptation, or elſe we cannot call upon God with a good conſcience. He is not ſaid to burne who onelie feeleth the heat of fire, for ſo the moſt continent man might be ſaid to burn: but only he that is ſinged and ſcorched thereby, he that is ſo aſſaulted with the temptation of luſt, that he is ſome way wounded, and hurt in conſcience thereby.

V. 10. *not I, but the Lord*] In theſe words, the Apoſtle meaneth not, that the Lords precepts, and his were contrary, for verſ. the laſt, he ſaith, I think alſo that I have the Spirit of God, & whatſoever Saint Paul wrote in this or any other of his Epiſtles was by divine inſpiration; but his meaning is, that he ſpake not this by peculiar Revelation, as ſome other things afterwards, but that he had an expreſſe command of our Lord for it in Scripture, namely, Matth. 5. 32. & Matth. 19. 9.

Let not the wife depart from her *husband*] Gr. *that the wife be not ſevered from.* See Mat. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart*] Gr. *be ſevered.*

V. 14. *ſanctified by the wife*] Some expound it ſanctified, that is, ſome way prepared and diſpoſed to embrace our holy faith by his converſation with his Chriſtian wife: So *Oecumenius*; [illegible], or ſome way initiated in the faith and feare of God. So *Tertul. l. 2. ad uxorem, ſanctificatur conjux infidelis acquieſcens habitare cum conjuge fideli, quia candidatus eſt timoris ſancti ſcilicet & caſti.* And, *S. Jerome l. 1. cont. Jovin. c. 5. candidatus eſt fidei.* Or elſe the meaning is, that in regard the faithfull are heires of the Covenant of God (Gen. 17. 7. & Acts 2. 39.) together with their children, this Covenant the unbelieving partly cannot undo by his unbelief: Foraſmuch, as the grace of God in ſanctifying ſuch a marriage, is more powerfull then the unbelief of the other party to profane it: So that the Apoſtles words import, not that an unbelieving husband is ſimply ſanctified, or made a holy man by his wife being a Chriſtian, or an unbelieving wife made a holy woman by her husband being a good Chriſtian, but that he is ſanctified to her, if ſhe be a Chriſtian, and ſhe is ſanctified to him, if he be a Chriſtian. For although the unbelieving partie be unclean before God: yet is the matrimoniall conjunction holy by the meanes of faith and prayer, Titus 1. 15. and hath the approbation and bleſſing of God no other wayes, then if both parties were holy. Thus he anſwereth them that thought themſelves polluted by being married to unbelievers before their converſion, and intended therefore to be divorced for that ſcruple ſake.

but now are they holy] If the marriage were not in ſome degree ſanctified, the children which were born in ſuch wedlock would not be from their birth compriſed within the Covenant of God, made with the fathers and their children, *Gen.* 17. 7. or endued with the Spirit of ſanctification; neither would the Church hold them capable of Baptiſme, untill grown up to age, that they might be received into the Church for their own faiths ſake: but now they are holy, that is, compriſed in the outward covenant of God, and have acceſſe and right to the ſignes and ſeales of his grace, as well as any of thoſe that were born of both believing parents. Holy then, that is, ſanctified to God in Baptiſme, made members of the Church, and partakers of the grace of regeneration according to their meaſure and condition.

V. 15. *depart*] Or, *be ſevered.*

depart] Or, *be ſevered.*

to peace] Gr. *in peace.* Leſt any man upon pretence of this libertie, ſhould give an occaſion to the unfaithfull to depart, he giveth to underſtand that marriage contracted with an Infidel, ought peaceably to be kept, that if it be poſſible the Infidel may be wonne to the faith.

V. 16. *ſave thy husband*] That is, be a means to convert him to the Chriſtian faith, by which we are juſtified and ſaved.

V. 17. *diſtributed to every man*] Taking occaſion by that which he ſaid of the bondage and libertie of matrimony, he digreſſeth to a generall doctrine concerning the outward ſtate and condition of mans life, as circumciſion and uncircumciſion, ſervitude and liberty, warning every man generally, to live with a contented minde in the Lord, what ſtate or condition ſoever he be in, becauſe the kingdome of God conſiſteth not in theſe outward things.

V. 18. *let him not become uncircumciſed*] Some who had been circumciſed, found a meanes by the help of Chirurgians to recover again their foreskin: Of theſe *Joſephus* writeth, *l.* 12. *Antiq. c.* 6. *adjunxerunt ſibi præputia ut nudi quoq; non eſſent Græcis diſſimiles*; The manner *Epiphanius* declareth. Ἀπὸ περιτμῆς ἀκρόβυστοι, γίνονται τέχνῃ τινὶ ἰατρικῇ διὰ τοῦ καλουμένου σπαθιστῆρος τῆς μελῶν ὑπὸ δερματίδα ἀποσπασθέντες ῥαφέντες τε καὶ κολλητικοῖς περιοδευθέντες, ἀκροβυστίαν αὖθις αὐτὴν ἀποτελοῦντι. See alſo *Celſus l.* 7. *c.* 25. Such practiſes Saint Paul here forbiddeth.

V. 21. *care not for it*] As though this calling were too unworthy a calling for a Chriſtian. For no calling, how mean ſoever, debarreth a man from being Chriſts freeman, and the ſonne of God by adoption and grace; whoſoever is redeemed from the thraldome of Satan, and ſervitude of Sinne, whether he be in reſpect of his outward condition in bondage, or at his liberty, is Chriſts freeman.

V. 22. *free-man*] Gr. *made free.*

V. 23. *Ye are bought with a price*] See Chap. 6. 2. That is, dearly bought by a *price* of ineſtimable value, 1 Pet. 1. 18, 19.

be not ye the ſervants of men] If ye be at liberty, do not of your own accord make your ſelves ſervants, but conſecrate your ſelves entirely body and ſoul to the ſervice of Chriſt: or if ye be ſervants to men, that is, in a ſtate of ſervitude, remember ſtill that above and before all, ye are the ſervants of Chriſt, and therefore ſee ye do nothing to the obedience of man, which is contrary to that which ye owe to Chriſt; and as touching your ſoul and conſcience, ſubject and enſlave your ſelves to no man living, depend abſolutely upon none but Chriſt and his Word, See Gal. 2. 4. and Col. 2. 16, 18.

V. 24. *abide with God*] Whatſoever his outward calling be, let him be ſure to hold his inward calling, and abide with God in the Church: or let him ſo ſincerely and uprightly walk in his calling, as one who is alwayes in the ſight of God, and doth all things before him, and endeavoureth to approve himſelf to him in all things.

V. 25. *I give my judgement*] All circumſtances conſidered, I counſell you. He enjoyneth ſingle life to none, but perſwadeth it to all, that have the gift of continencie, both from the condition of the preſent time, in which the faithfull could ſcarce have any ſetled place of aboade, wherein they might provide for their wives, children, and families; and from the freedome of a ſingle life in compariſon of the married eſtate, which draweth with it of neceſſitie more cares of this life, and diſtraction of minde from the immediate ſervice of God.

V. 26. *for the preſent diſtreſſe*] Or, *for the preſent neceſſitie.* Which the Saints are ſubject unto, who were then continually toſſed up and down ſo, that their eſtate may ſeem moſt unfit for marriage, were it not that the weakneſſe of the fleſh enforced them.

V. 28. *Trouble in the fleſh*] Gr. *tribulation*; or, *affliction.* By the fleſh he underſtandeth whatſoever belongeth to this preſent life, for marriage bringeth with it many diſcommodities; ſo that he bendeth more to a ſingle life, not becauſe it is a ſtate more agreeable to God then marriage is, but for thoſe cumberances and diſcommodities, which if it were poſſible, he would wiſh all men to be freed of, that they might give themſelves to God wholly.

V. 29. *is ſhort*] Gr, *is contracted*, or, *ſhortened.*

V. 31. *And they that uſe this world*] It is a horrible wickedneſſe, ſaith Saint Auſtine, *uti fruendis*, or *frui utendis*, to uſe thoſe things which we ought to enjoy, or to enjoy thoſe things which we ought onely to uſe; to uſe God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought onely to uſe, and ſo uſe them, as if we uſed them not. Or, as others expound, not abuſing them by an inordinate uſe of the ſame, or by too much doting on them, and cleaving unto them.

for the faſhion of this world paſſeth away] He ſheweth how ill-beſeeming and unworthy a thing it is for a Chriſtian to ſet his heart on the things of this world, conſidering that they are vain and tranſitory; rather ſhewes and ſhadowes of things, then true things themſelves, Prov. 23. 5. As in a Pageant, Mask or Comedie, many perſons are brought up one after another on the Stage or Scene, but at laſt both they and the Scene alſo is taken away; ſo it is with this preſent world, one perſon ſucceedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the world at laſt, wherein they all acted their parts, doth vaniſh away like a ſhadow, with all the glory thereof.

V. 33. *careth for the things*, &c.] They that are married have their minds diſtracted, and their wits withdrawn hither and thither about worldly affairs and buſineſſes; and therefore if any man have the gift of continency, it were more commodious for him to live ſingle. The Apoſtle ſpeaketh not ſimply, but comparatively; for they that are married may and do care for the things of the Lord, but ordinarily do it with more diſtraction, then they that have leſſe to do with the world, in regard of their ſingle life.

V. 35. *I ſpeak for your own profit*] His meaning is, that he will enforce none either to marry, or not to marry; but ſhew them onely what kind of life is moſt commodious, or at leaſt ordinarily leſſe cumberſome.

V. 36. *behaveth himſelf uncomely*] Or, *carrieth himſelf undecently.*

V. 37. *having no neceſſity*] He ſpeaketh not here of a mans reſolving to marry himſelf, or to live unmarried; but of parents or governours under whoſe guide and tuition virgins are; if ſuch an one findeth no neceſſity, either in reſpect of the maids deſire, or fear of worſe, if ſhe have not the gift of continency, or in reſpect of the condition of his family, but that he may keep her a virgin ſtill.

V. 39. *The wife is bound*, &c.] See Rom. 7. 2.

be dead] Gr. *be fallen a ſleep*, or, *laid in the grave.*

CHAP. VIII.

Verſ. 1. N*Ow as touching things*] Gr. *But of things.*

We know that we have all knowledge] Here he beginneth to treate of another kind of things indifferent; to wit, of things offered to idols, or the uſe of fleſh ſo offered and ſacrificed; and firſt of all he removeth thoſe things which the Corinthians pretended for their uſing things offered unto idols, without any reſpect, ſcruple, or doubt. Firſt, they affirmed that this difference of meats was onely for unskilfull men and ignorant in the doctrine of Chriſtian libertie; but as for them they knew well enough the benefit of Chriſt, who maketh all things to be clean to them that are clean. Be it ſo (ſaith Saint Paul) be it, that all (or at leaſt the greater part of us, for there were ſome, Verſ. 7. that wanted this knowledge) are ſufficiently inſtructed in the knowledge of Chriſt; I ſay, notwithſtanding that, we muſt not ſimply reſt in this knowledge; the reaſon is, that unleſſe our knowledge be tempered with charitie, it doth not onely not avail, but alſo it doth much hurt, becauſe it is the miſtreſſe of pride; nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſevered from the love of God, and conſequently from the love of our neighbour, 1 Cor. 13. 1.

Knowledge puffeth up] In thoſe who are deſtitute of charity, it miniſtreth occaſion of vanity and maketh them ſwell with pride; *for this venome the Serpent* inſtilled into it at the firſt temptation; and this qualitie of inflating the ſoul remaineth ſtill in it, if it be not corrected with charitie.

but charitie edifyeth] That is, applyeth our knowledge to the inſtruction of our neighbour, and to build him up in his and our moſt holy faith.

V. 2. *He knoweth nothing*] An opinion of knowledge without charitie, doth not only puffe up, and in that regard is to be diſeſteemed, but it is imperfect and knowledge falſly ſo called, 1 Tim. 6. 20. For he that wanteth charitie knoweth not all his dutie, nor to what end he ought to referre his knowledge, nor how to uſe it, and ſo upon the matter knoweth nothing, in ſuch ſort as a Chriſtian ought to know.

V. 3. *the ſame is known of him*] He that referreth his knowledge and other gifts to the glory of God, and the profit of his brethren, he is known of God, that is, approved of him, as the word is taken, Pſal. 1. 6. but he that hath knowledge without charitie, though in ſome ſort he know God, yet he ſhall never yet be known, that is, acknowledged of by him, but ſhall heare at the laſt day with the hypocrites and falſe Prophets, Matth. 7. 23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating*, &c.] Here is the application of his anſwer, to things offered unto Idols; I grant, ſaith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol: but it followeth not therefore that a man may without any reſpect to his weak brethren. uſe thoſe meats or any other.

an idol is nothing, &c.] Chap. 10. 19. *Divers Popiſh Writers*, to ſever their Image-worſhip from Idolatry, expound theſe words thus; an idol is nothing in the world, that is, nothing formally, or repreſentatively, becauſe though it be ſomething materially, that is, wood, gold, or ſilver, or the like: yet it is nothing formally, becauſe there is no ſuch deitie as it repreſenteth. Whereas on the other ſide, an image is the repreſentation of ſome thing which is truly exiſtent in nature, as of the three Perſons, Angels, and Saints departed. This diſtinction of theirs together with their gloſſe upon this Text are evidently falſe; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as alſo the braſen Serpent, of which the Jews made an Idol, were images of things truly exiſtent in nature. For Baal was the image of the Sunne, Diana or Lucina of the Moon, Dagon of a Fiſh, the braſen Serpent of the fiery Serpents which really ſtung the Iſraelites, and God in the ſecond Commandement expreſſely forbiddeth the bowing down to, or worſhipping the likeneſſe of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apoſtle in this place is, *οὐδὲν ἐςιν ἄξιον*, the Idol is nothing, that is, of no worth, hath no vertue or power at all in it, to profane or hallow the meats offered unto it.

and that there is none other God but one] Gr. Tec. *and that there is no God.*

V. 5. *whether in heaven or in earth*] There are in heaven thoſe that are called gods, as the Angels, Sunne, Moon, and all the hoſt of heaven, and on earth alſo. as Saturn, Jupiter, Mars, Apollo, and other men, and beaſts alſo, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians and other of the Heathens worſhipped for gods.

there be gods many, and lords many] Either the Apoſtle alludeth to the diverſe Idols of Baal, which were called by his name Baalim, that is Lords, as namely Baal Zebub, Baal Peor, &c. or to other Syrian deities, anſwerable to the number of their countries, or cities, for the Moabites worſhipped Chamos, the Amonites Molock, the Sydonians Aſteroth or Aſtarte, the Gezeans Marnan, the Tyrians Hercules, the Hemathites Aſimas, &c. See Druſius Preterit. l. 6.

V. 6. *one God*] The word one doth not here reſpect the perſons, but the nature, for the Father of whom all things are ſaid to be, and our Lord Jeſus Chriſt by whom, are not one perſon, but one God in nature.

and we in him] Or, *for him*, or, *by him*. Rom. 11. 36. Either in him, or by him, and then the meaning is, that, we ſubſiſt by his vertue, and power, according to that of the Apoſtle, Acts 17. 28. *In him we live, move and have our being.*

one Lord] As Lord is peculiarly attributed to Chriſt, it ſignifieth the *Lord* Redeemer: in which ſenſe the Apoſtle ſpeaketh elſewhere, *Chriſt died and roſe again that he might be* LORD *of quick and dead*: for in that we are his purchaſe, he is in ſpeciall our *Lord.*

by whom are all things] The prepoſition, By, doth not ſignifie the Inſtrumentall cauſe, but the principall. For the Father and Son work together, which are not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons; but by the prepoſitions *of* and *by*, the Father *of* whom are all things, and the Lord Chriſt *by* whom are all things, the Apoſtle differenceth their order and manner of working.

V. 7. *conſcience of the idol*] By conſcience of the Idol, he meaneth the ſecret judgement, which they had within themſelves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not uſe them with good conſcience; for this force hath conſcience, that if it be good, that is, rightly enformed, it maketh things indifferent good to us, but if evill, it maketh them evill.

V. 8. *But meat commendeth not us to God*] He preventeth an objection, why then ſhall we be deprived of our libertie? nay, ſaith the Apoſtle, you ſhall loſe no part of Chriſtianitie, though you abſtain for your brethrens ſake, as alſo if you receive thoſe meats it maketh you no whit the more holy or more acceptable to God, Rom. 14. 17. For our commendation before God, conſiſteth not in our meats, but to uſe our libertie with the offence of our brethren, is an abuſe of our libertie, and a ſinne againſt Chriſt, whom we wound through the ſides of our weak brethren.

are we the better] Or, *have we the more.*

are we the worſe] Or, *have we the leſſe.*

V. 9. *libertie*] Or, *power.*

V. 10. *emboldened*] Gr. *edified.*

V. 11. *through thy knowledge ſhall the weak brother periſh*] Thou wretched man who pleaſeſt thy ſelf with thy knowledge, which indeed is none; for if thou hadſt true knowledge, thou wouldſt not ſit down to meat in the Idols temple, whereby as much as in thee lyeth, thou deſtroyeſt thy brother burdening his weak conſcience, and by thy example enticing him to do evill, for whoſe ſalvation Chriſt himſelf dyed: and wilt not thou ſo much as abſtain from ſuch meat for thy weak brothers ſake, for whom thy Saviour vouchſafed to ſhed his bloud?

V. 12. *ye ſinne againſt Chriſt*] Becauſe your weak brethren whom ye offend are his members, & he accounteth the wrongs done unto them as done unto himſelf: *or as Oecumenius expoundeth*, you ſinne againſt Chriſt, becauſe as much as lyeth in you, you hinder his work for their ſalvation, deſtroying them whom he came to ſave.

Wound] Gr. *ſmiting.*

V. 13. *if meat make my brother to offend*] Gr. *ſcandalize.* Rom. 14. 21.

I will eat no fleſh] Here followeth the concluſion which Saint Paul inferreth and frameth in his own perſon, that he might not ſeem to exact that of others which he will not be firſt ſubject to himſelf; I had rather, ſaith he, abſtain for ever from all kind of fleſh, then put a ſtumbling block before, or give occaſion of ſinne to anie of my brethren; much leſſe would I refuſe at a certain time and place for my brothers ſake to abſtain from fleſh offered to Idols.

offend] Or, *ſtumble.*

CHAP. IX.

Verſ. 1. AM I *not an Apoſtle*] Before he proceed anie farther in his propoſed matter of things offered unto Idols, he ſheweth the cauſe of all this miſchief, to wit, that the Corinthians thought themſelves not bound to depart from anie jot of their libertie for any mans pleaſure: therefore he propoundeth himſelf for an example, and that in a matter in ſome degree neceſſarie. If, ſaith he, you alleadge for your ſelves that you are free, and therefore will uſe your libertie: am not I alſo free, ſeeing I am an Apoſtle? yet I for the benefit of others forbear the uſe of my Chriſtian libertie in things that more neerlie concern me, and may ſeem in ſome degree neceſſarie; and will not you foregoe yours in matters of leſſe moment and meerlie indifferent, rather then offend your weak bretheren?

have I not ſeen Jeſus Chriſt our Lord] Though S. Paul converſed not with Chriſt whileſt he lived upon earth, yet was he as well en eye-witneſſe of Chriſt as the reſt of the Apoſtles, for he ſaw him after the reſurrection, as we read, Act. 22. 18. and 1 Cor. 15. 8. yet will it not hence follow that Chriſt was at the ſame time at the right hand of his Father in heaven, and upon earth or near the earth where Paul ſaw him, as our adverſaries would inferre. For either Saint Paul ſaw Chriſt in a viſion, or if without a viſion with his corporall eyes as did S. Steven. Act. 7. 56. his eyes were ſtrengthened and elevated above nature to diſcern Chriſt ſo farre diſtant.

V. 2. *be not*] Gr. *am not.*

for the ſeale of mine apoſtleſhip] Your converſion by my miniſterie is as it were a ſeal to confirm the truth of my Apoſtolicall miſſion; whatſoever belongeth to an Apoſtle I have exhibited amongſt you both by my powerfull miniſterie and the ſigns and wonders which God hath wrought by me.

V. 3. *anſwer*] Gr. *apologie.*

examine] Gr. *queſtion.*

V. 5. *to lead about a ſiſter a wife*] Or, *woman.* May not I carry about with me in my peregrinations a Chriſtian ſiſter being my wife, and put the Churches to the Charge of me and my family, ſith I am employed by them and for them? Or thus, might not I have a Deaconiſſe, a Chriſtian ſiſter allowed by the Church to attend on me, as other of the Apoſtles have had? Clemens Alexandrinus Strom. lib. 3. is for this laſt interpretation; *non ut uxores, inquit, ſed ut ſorores circumducebant mulieres*, and *Zacharias Chryſopolitanus* out of Beda addeth that it was the cuſtome of the Jews, that the richer ſort of the Chriſtian women converted, contributed to the maintenance of their Teachers, and followed them, as ſome followed Chriſt, and miniſtered to him of their ſubſtance, Luk. 8. 3. *hic tamen quia ſcandalum facere poterat, in nationibus Paulus abjeciſſe ſe memorat.* yet becauſe the Apoſtle conceived this might give ſome kind of ſcandall to the Gentiles, or at leaſt ſeem burdenſome unto them, he accepted not of this their benevolence, though otherwiſe he might.

V. 6. *have not we power to forbear working*] That is, may the other Apoſtles eat and drink upon the expence of the Church, and keep their wives alſo and family by ſome ſtipend or gift offered unto them by their children whom they beget in the Goſpell, and muſt I onely and Barnabas live but by the works of our hands?

V. 7. *Who*

V. 7. *Who goeth a warfare*] That he may not ſeem to reprove the Apoſtles who were maintained by the Church, hee ſheweth that it was juſt and lawfull for them to live as they did of the Churches allowance, by an argument of compariſon, ſeeing ſouldiers live by their wages, and husbandmen by the fruit of their labours, and ſhepheards of that which cometh of the flock.

V. 8. *Say I theſe things as a man*] Gr. *according to man.* Have I no better ground then the common cuſtome of men? Doth not God in Scripture warrant what I ſay?

V. 9. *thou ſhalt not muzzle*, &c.] See Deut. 25. 4.

Doth God take care for oxen] It is certain that the care and providence of God extendeth to the beaſts of the field, Pſal. 147. 9. Pſal. 36.6. Jon. 4.11. and to the fowl of heaven, for he feedeth the young Ravens that call upon him, and a Sparrow is not ſold in the market, nor falleth to the ground without him, Mat. 10.29. The Apoſtles meaning therefore is not ſimply God hath no regard of Oxen, or any brute beaſt: for as the Pſalmiſt teacheth, He preſerveth both man and beaſt; but the ſenſe is, Gods end and drift in making that law was not to provide for Oxen, but he had a farther intention therein: thus Manahim Riminenſis, a learned Jew, upon thoſe words of the law, Thou ſhalt not take their damme with their young, ſaith, it was not the intention of the Law-giver to ſpare ſheep; but to teach men mercy and compaſſion; *quod de ovibus præcepit, id propter homines fecit*: ſo may we ſay here, and the Apoſtle ſaith as much in effect, *quod de bobus præcepit, id propter homines fecit.*

V. 11. *if we have ſown*, &c.] See Rom. 15.27.

V. 13. *Do ye not know*, &c.] See Num. 18. 20. Deut. 10. 9. and 18.1.

live] Or, *feed.*

are partakers with the altar] In dividing the ſacrifice, and taking part of it themſelves for their neceſſarie ſuſtenance.

V. 14. *that they which preach*, &c.] See Gal. 6.6. 1 Tim. 5. 17.

V: 15. *Neither have I written theſe things*] He taketh away occaſion of ſuſpition that it might not be thought he wrote this as though he challenged his wages that was not paid him; Nay, ſaith he, I had rather die then abuſe my right and libertie, that the falſe Apoſtles might take any advantage thereby: Or rather then not continue my purpoſe to preach the Goſpel freelie: for I am bound to preach the Goſpel, ſeeing that the Lord hath enjoyned me this office; & if I had rather that the Goſpel ſhould be evill ſpoken of, then I ſhould not require my ſtipend, then would it appear that I took theſe pains not ſo much for the Goſpels ſake as mine own gain and advantage.

better for me to dye] Gr. *good for me rather to die.*

V. 16. *though I preach*] Gr. *If I preach.*

V. 22. *I am made all things to all men*] Gr. *have been made.* In matters that are indifferent, which may be done, or not done with a good conſcience, I have changed my ſelf into all faſhions, to comport with all, that I might win ſome at leaſt of all ſorts. Saint Auguſtine in his book *de Mendac. cont. Conſent.* 12. & cp. 19. very well illuſtrateth this Text: the Apoſtle ſaith, I am become all unto all men, *non mentientis aſtu, ſed compatientis affectu*, not by the deceit of diſſimulation, but by the affection of compaſſion; for a man becomes as he to whoſe infirmitie he condeſcends when he ſupports and relieves him with ſuch mercy as himſelf would deſire if he were in the ſame caſe: he doth therefore as he, *non quia fallit illum, ſed qui ſe cogitat illum.*

V. 25. *And*] Gr. *But.*

every man that ſtriveth for the maſterie.] He bringeth in another cauſe of the miſchief above mentioned, to wit, that they were given to gluttonie; for there were ſolemn banquets of ſacrifices, and the riot of the Prieſt was exceeding great in them: therefore it was hard for them which were accuſtomed to riotouſneſſe, eſpeciallie when they pretended the libertie of the Goſpel, to be reſtrained from thoſe banquets. For this cauſe the Apoſtle calleth them by an apt ſimilitude, and alſo by his own example to ſobrietie and mortification of the fleſh, ſhewing that they could not be fit to run, or wreſtle, as the games of Iſthmos were, which pampered up their bodies.

temperate in all things] He uſeth a moſt exquiſite diet. The Greek word alſo will bear this conſtruction; he patiently endureth all things, to wit, pains and blows; and ſhall not we endure much more, and uſe all kind of abſtinence, that we may obtain the high prize of our calling, which is an incorruptible crown of glorie?

V. 26. *not as uncertainly*] Not as at an uncertain goale or mark; or the Greek ἀδήλως, may be thus rendred, I ſo runne, not as a man who ſenſiblie gets no ground, or cannot be perceived to out-ſtrip him with whom he runneth in the race.

ſo fight I, not as one that beateth the aire] I make not a flouriſh only, like a Fencer, but I fight in earneſt: or, I fight not as one who hath no enemy to fight withall; for I have an enemy which I labour to ſubdue, to wit, the old man which ſtriveth againſt the Spirit.

V. 27. *But I keep under my body*] By mortifying of my carnall luſts and effections, and by all other exerciſes of pietie, I ſubdue my fleſh to the obedience and diſcipline of the Spirit of God, as alſo to patience and conſtancie in all afflictions, and to ſuch nimbleneſſe and readineſſe as is requiſite to this ſpirituall combate.

I my ſelf ſhould be a caſt-away] Gr. *reproveable.* or, *unapproved.* The word ſignifieth not a *reprobate*, and if he were uncertain of his election, or of obtaining the prize; for the contrarie appeares, Rom. 8. 38. and 2 Tim. 4. 7, 8. but reproveable or faultie. ἀδόκιμος, is a metaphor either taken from thoſe who trie metals, and caſt away that which is droſſie: or he goeth on in his former metaphor of thoſe who proved maſteries, and hath regard to thoſe times, where there were certain Colledges or Academies like our Artillerie Gardens for exerciſe of Armes, where the novices that ſubmitted not themſelves to the rigour of their diſcipline, or were found tardie in their trials, or of purſie or unweildie bodies, were caſheered again by their Maſters: therefore here the word ἀδόκιμος, ſignifieth not to be caſt for ever out of Gods favour, but to be rejected either as baſe and refuſe ore or droſſe: or to be caſt out of their ſociety, and company who wreſtled or ran for the prize.

CHAP. X.

Verſ. 1. Moreover] Gr. Tec. *For.*

Moreover brethren, &c. He ſetteth out that which before he had ſaid, laying before them an example of the horrible judgement of God againſt them which had in effect the ſelf-ſame pledges of the ſame adoption and ſalvation that we have, and yet notwithſtanding when they gave themſelves to Idol feaſts periſhed in the wilderneſſe, being manifoldly and fearfully puniſhed. Now beſides that theſe things are fitly ſpoken againſt them who frequented Idol feaſts, the ſame alſo ſeem to be urged to this end and purpoſe, becauſe many men are thus minded that thoſe things are not of ſo great weight that God will be angry with them if they uſe them ſo, that they frequent Chriſtian Aſſemblies, and be baptized, and receive the Communion, and confeſſe Chriſt.

under the cloud] See Exod. 13. 21. Numb. 9.18.

paſſed through the Sea] Exod. 14. 22.

V. 2. *And were all baptized unto Moſes*] Or, *into.* The meaning is, as the deliverance out of Egypt was a figure of the redemption by Chriſt; and the wandring in the wilderneſſe repreſented the life of the faithfull in this world, and the Land of Canaan was a ſhadow of the Kingdome of heaven: ſo the paſſage through the Red Sea was a holy figure anſwering Baptiſme, and the Manna togeher with the water ſpringing out of the Rock, the bleſſed Supper; (whence it appeareth that the Fathers did enjoy the ſame ſpirituall benefit which the Chriſtian Church doth) and yet notwithſtanding this many of them were puniſhed, rooted out, and rejected of God for their ſinnes; ſo likewiſe Chriſtians ought to ſtand in fear of the like judgements in caſe they profane their profeſſion with the like tranſgreſſions. See Heb. 4. 2. 1 Pet. 3. 21. For the phraſe baptized unto Moſes, though the Jews were not dipt in the Red Sea, nor for ought we read waſhed with the rain water of that cloud: yet becauſe the water in the cloud and the Sea reſembled the element in our baptiſme; and it is not unlike that they were ſprinkled with the one and the other; but eſpecially becauſe they were that unto them in type, which baptiſme is unto us in truth, the Apoſtle ſaith by an Analogie they were baptized *unto Moſes.* The prepoſition in the Originall may carry a double ſenſe; either all were baptized even unto *Moſes*, *Moſes* himſelf being not accepted. Or, all were baptized in *Moſes*, becauſe *Moſes* was a typicall mediatour, and they were typically baptized in him: or they were baptized in *Moſes*, (that is) in confirmation of the promiſes of grace preached and adminiſtered by *Moſes*, and under that forme ordained of God by him, as we read, Act. 19. 3. They were baptized in, or unto Johns Baptiſme, that is, in the doctrine of John which was confirmed by his baptiſme.

V. 3. *did eat the ſame ſpirituall meat*] See Exod. 16. 15. Though the Pronoune αὐτὸ, be not in the addition by Tecla, yet it appeareth by all other ancient Copies and the Commentaries of *Auguſtine* and *Chryſoſtome* upon this Text, that it ought to be added, and that our reading is the true, all did eat *the ſame ſpirituall meat*, the ſame not only with themſelves, but with us Chriſtians alſo, (for the Apoſtles argument here enforceth that ſenſe) though not in the outward ſigns or ſymbols, yet in the things ſignified by them. The Manna indeed and the Water which iſſued out of the Rock, were in reſpect of their ſubſtance corporall meats and drinks, yet in regard of their ſacramentall and ſpirituall ſignification the Apoſtle calleth them ſpirituall meat and drink. For ſo they were to the believers, who by faith in the eating and drinking of them laid hold upon Chriſts body and bloud the true ſpirituall food of our ſoules.

V. 4. *ſpirituall drink*] See Exod. 17. 6. Num. 20. 11.

For they drank of that ſpirituall Rock] That is, the water which iſſued out of the Rock, Exod. 7. 6. a moſt lively image of Chriſt, who being ſmitten of his Father (as the Rock was by Moſes) at his death and ſuffering, ſtreamed forth the true water of life and ſpirituall drink to all his Church, Joh. 4. 14. Iſa. 55. 1.

that followed them] Or, *went with them.* By the Rock he meaneth by a figure the waters which followed from thence in ſeverall ſtreams and ſeverall rivolets, running in the wilderneſſe along the way of the peoples paſſage.

and that Rock was Chriſt] Not indeed by any ſubſtantiall and materiall being, but onely figurative and ſacramentall, which by vertue of the inſtitution and covenant of God hath joyned with it the reall, but ſpirituall enjoying of Chriſt. Some will have the meaning to be not the Rock was Chriſt, that is, a type of Chriſt, as the Bread and Wine in the Lords Supper are called the Body and Blood of Chriſt, becauſe they are a ſign and ſeal thereof, but Chriſt was the Rock that followed them: but this interpretation is not onely againſt the Grammaticall conſtruction of the words, but repugnant alſo to the truth of the ſtory, ſeeing that all the Iſraelites drank not out of Chriſt, becauſe many of them believed not, and God had no pleaſure at all in them, verſ. 5. and Heb. 4. 2.

V. 5. *But with many of*] Gr. *in many of.*

were overthrown, &c] See Num. 26. 65.

V. 6. *our examples*] Gr. *our figures,* or, *our types.* Some reade figures, which ſignified our Sacrament, for circumciſion was to the Jews a ſeal of righteouſneſſe, and a type of Baptiſme to us, and ſo the Lamb of the other Sacrament; but the words following require rather that we tranſlate it, *examples*; for the meaning of the Apoſtle is, That God ſet the puniſhment of thoſe Iſraelites, as a glaſſe or image before us, that we in them might ſee what we were to look for, if we ſinne as they did.

as they alſo luſted] See Num. 11. 4. Pſal. 106. 14.

V. 7. *The people ſat down to eat and drink,* &c.] See Exod. 32. 6.

V. 8. *fell in one day three and twenty thouſand*] See Num. 25. 9 That is, about three and twenty thouſand, for there were three and twenty thouſand ſlain, and many others executed: See notes on Numb. 25. 4. Now although there being 24 thouſand ſlain, the Apoſtle might truly ſay, three and twenty thouſand, becauſe the leſſer number is included in the greater; yet it may be that in the firſt Copy τέσσαρες, was written τ̃ς, by an abbreviation, which the tranſcriber miſtook for τρεῖς, ſignifying three.

V. 9. *Neither let us tempt Chriſt*] Gr. Tec. *tempt God.* To tempt Chriſt, is to provoke him to a combat, as it were, which thoſe men do who abuſe the knowledge that he hath given them, and make it to ſerve for a cloak for their luſts and wickedneſſe. In the Edition of Tecla it is, *tempted God,* which is more eaſily to be underſtood, becauſe Chriſt was not then come in the fleſh; yet our reading may ſtand, becauſe they tempted in the fleſh; yet our reading may ſtand, becauſe they tempted the Sonne of God, who in the fulneſſe of time took our nature upon him, and was called Chriſt; as the Rock is ſaid to be Chriſt; and ſo Chriſt himſelf ſpeaketh, Joh. 8. 58. *Before Abraham was I am.*

and were deſtroyed of ſerpents] See Num. 21. 6.

V. 10. *were deſtroyed of the deſtroyer*] See Num. 14. 37.

V. 11. *happened unto them for examples*] Gr. Tec. *fell out to them typically.*

enſamples] Or, *types.*

admonition] Or, *inſtruction.*

ends of the world are come] This our age is called the end, becauſe it is the ſhutting up of all ages, it is as it were the bottom and lees, the remnant and refuge of time.

V. 13. *temptation*] By *temptation* he meaneth *affliction,* as the word is taken, Jam. 1. 2. 1 Pet. 1. 6. Ye rejoyce greatly, though now for a ſeaſon, if need be, you be in heavineſſe through manifold *temptations,* that the triall of your faith being much more precious then of gold tried with fire, might be found unto praiſe and honour.

common to man] Or, *incident to man.* That is, ſuch as uſually befalleth men, even Gods deareſt children, or ſuch as may be born by man in this life eſpecially, aſſiſted by Gods grace, which is alwayes ſufficient for Gods children. It may ſignifie alſo moderate afflictions, as 2 Sam. 7. 17. I will chaſten him with the rod *of men,* that is, moderately and with compaſſion; for it followeth, verſ. 15. but my mercy ſhall not depart away from him.

alſo make a way to eſcape] Or, *give an iſſue.*

V. 16. *The cup of bleſſing which we bleſſe*] The word εὐλογοῦμεν, ſignifieth both *to bleſſe* & *give thanks,* yet in this place it muſt rather be rendred *bleſſe* then *give thanks,* ſeeing it cannot be ſaid, that we give thanks to the cup, but we may be ſaid to bleſſe the cup when we conſecrate it in the Church, to ſerve for the ſacramentall uſe of the Lords Supper, by ſolemn prayer and thankſgiving; this kinde of ſeparating it from the common uſe, and dedicating it to a holy, may be termed the *bleſſing* it, as the word *bleſſing* is uſed, Gen. 2. 3 Exod 20. 11. where it is ſaid, that God *bleſſed* and hallowed the ſeventh day, by ſeparating it from other common dayes, and appointing it for a peculiar uſe.

communion of the blood of Chriſt] The Sacrament thereof accompanied with the effect and ſpirituall reality, by the operation of the holy Ghoſt: or a ſigne and pledge of the ſpirituall communion which we have together, who by faith participate the body and blood of Chriſt, as it is ſaid, that the Iſraelites communicated with the Altar, and thoſe that did eat things ſacrificed to devils, are ſaid to communicate with devils.

V. 18. *after the fleſh*] Or, *according to the fleſh.*

V. 19. *that the idol is any thing*] The Apoſtle may ſeem to allude to 1 Sam. 12. 21. where the idol is called *Thohu,* that is, *nothing*; whereupon the words of Jonathas are, worſhip not idols, *quia nihil ſunt,* they are nothing, they can do you no good, or, are worth nothing. The meaning of the Apoſtle is, as I ſhewed before, that the idol hath no force in it to ſanctifie or profane the meate, neither is that which is ſacrificed to idols any thing, that is, the offering the meat to the idol, doth nothing to the meat it ſelf, or maketh it unclean or unholy.

V. 20. *the things which the Gentiles ſacrifice,* &c.] See Deut. 32. 17. Pſal. 106. 37.

fellowſhip with devils] Have any thing to do with them, or enter into that ſociety which is begun in their name.

V. 21. *cup of devils*] The heathen and profane people were wont to ſhut up and make an end of their feaſts which they kept to the honour of their gods, in offering meat-offerings in diſhes, and drink-offerings in cups: theſe cups the Apoſtle cals the cups of devils.

ye cannot be partakers] That is, ye may not be partakers, for *poſſumus quod jure poſſumus*; or, ye cannot be partakers of both, but that you will provokee the wrath of God againſt you; as it followeth in the next verſe.

V. 23. *for me*] Gr. *to me.*

are not expedient] Gr. *profit me.*

for me] Gr. *to me.*

V. 25. *Whatſoever is ſold in the ſhambles*] Here the Apoſtle permitteth, that all things that are brought to the Market, may ſerve us for food, notwithſtanding that it happened oftentimes that ſome of the ſame meat which had been offered unto idols, was brought to Market afterwards, when namely it had not been eaten up in their Idoll feaſts, but carried away whole; now being brought to Market or Shambles again, the Idol was no more honoured by it, but it was taken for common meat.

V. 26. *For the earth is the Lords, and the fulneſſe thereof*] See Deut. 10. 14. Pſal. 24. 1.

V. 29. *for why is my liberty judged*] If I may through Gods benefit eat this or that meat, why ſhould I through my fault cauſe that benefit of God to turn to my blame? Or knowing by the Word of God that it is left free to me to eat or not eat, why ſhould I ſubject the judgement of my own conſcience to that of another and weaker one, ſo far as to ſuffer my ſelf to be traduced? it ſufficeth for me, that for their ſakes I do refrain feeding on ſuch and ſuch viands at this time, and yet conſerve the liberty in my minde at other times, and elſewhere to eat of all with thankſgiving.

V. 30. *grace*] Or, *thankeſgiving.*

V. 31. *Whether therefore ye eat or drink,* &c.] See Col. 3. 17.

V. 32. *Give none offence, neither to the Jews, nor Gentiles*] Gr. *Be ye un-offenſive to Jews and Gentiles.*

Give none offence, &c.] See 2 Corinth. 6. 3. Under theſe three ſorts he comprehends all men which were then either Jews, or Paynims, or Chriſtians, of whom we muſt beware, not to ſcandalize any by the uſe of our liberty, eſpecially if they be ſuch of whom we may conceive hope, that they may be won by us.

Gentiles] Gr. *Greeks.*

CHAP. XI.

Verſ. 1. FOllowers] Or, *Imitatours.*

V. 2. *Now I praiſe you*] Going about to reprehend certain diſorders in the Church of Corinth, he beginneth notwithſtanding with a general praiſe of them; which is the method of the Spirit in the Epiſtles ſent to the ſeven Churches of Aſia, Apoc. 2. 1, 9, 13, 19. & 3. 1, 8, 15. and Lactantius preſcribes it as a rule to all diſcreet Paſtours, that they ſhould after the manner of Phyſitians anoint the brim of the cup with honey, in which they miniſter to the Patient a bitter potion: *circumlinatur poculum, cœleſti ſapientia melle,* &c.

and keep the ordinances] By the word παραδόσεις in the Originall, which ſignifieth *traditions,* he meaneth not any unwritten verities concerning matters of faith, ſuch as our Romiſh adverſaries would force upon the Text; but particular Ordinances of comelineſſe, and good order, which belong to Eccleſiaſticall policie, which afterwards were called Canons.

V. 3. *the head of every man is Chriſt*] See Epheſ. 5. 23. He ſetteth down God in Chriſt our Mediatour, for the end and mark, not onely of doctrine, but alſo of Eccleſiaſticall comelineſſe: thus applying it to the queſtion propoſed touching the comely apparell both of men and women in publike aſſemblies, he declareth, that the woman is a degree beneath the man by the Ordinance of God, and that the man is ſo ſubject to Chriſt, that the glory of God ought to appeare in him, for the preheminence of the ſexe. The man is the womans head, that is, hath a preheminence above her, as the head hath above the members, Chriſt is the head of the man, in as much as he is the firſt begotten among many brethren; God is Chriſts head, in that Chriſt is our Mediatour.

V. 5. *Every woman that prayeth or propheſieth*] Either the Apoſtle ſpeaketh of ſuch women as had an extraordinary gift of prayer and propheſie, ſuch as were Anna, Luk. 2. 38. and Mary the Mother of the Lord, Luk. 1. 46. and the four daughters of Philip, Acts 21. 9. or elſe he meaneth ſuch women who joyned with the Aſſemblies in their praying and propheſying, *non oris clarâ voce, ſed mentis tacitâ cogitatione*, not with open and lowd ſpeech, for that the Apoſtle forbids, that any woman ſhould ſpeak in the Church, but with the intention of the minde and thoughts.

V. 7. *he is the image and glory of God*] See Gen. 1. 26. Here man is ſaid to be the image and glory of God in regard of the rule which God gave him over the creatures. This image ſhineth moſt brightly in the man, who is immediatly the image of God; but more obſcurely in the woman, who is the image of the man. If it be objected, that the woman as well as the man was created according to Gods image, Gen. 1. 27. and conſequently that ſhe as well as he is the image and glory of God; it may be anſwered, that a woman may be conſidered, either according to her ſpecificall nature in which ſhe agreeth with man, and in that regard ſhe was created according to the image of God in holineſſe and righteouſnes; or according unto her ſex as ſhe was Adams wife, and ſubject to him, and in that regard ſhe beareth not the Image of God; for ſubjection is not the Image of God, but rule.

V. 8. *For the man is not of the woman*] The Apoſtle hath refegence to the originall and creation of man at the firſt, which was of the earth, not of the woman; whereas the woman was made of man, to wit of his rib. Here then the man hath ſome preheminence above the woman, that though now as women are of men, ſo men alſo of women in the common courſe of generation; yet originally and at the firſt, man was not of the woman, but the woman of the man.

V. 9. *Neither was the man created for the woman*] See Gen. 2. 23. The man was not created to this end that he ſhould ſerve the woman as his ſuperiour, but on the contrary, the woman to ſerve, obey, and to be a helper to the man, Gen. 2. 18. Howbeit in ſome ſenſe, the man may be ſaid to be created for the woman, to protect her from wrong, and inſtruct her, and direct her in the way to eternall ſalvation, 1 Cor. 14. 35.

V. 10 *power on* her *head*] That is, a veil or covering, in token of her husbands power and authority over her; or a kinde of Warrant or Paſſe to go abroad with credit and honeſty: for there was no neceſſity of veiling or covering their head within doors, but if they went abroad without their veil, they were counted light and wanderers, like unto run-away ſervants, or ſouldiers that have no Paſſe to ſhew from their Maſters or Captains. In which regard Rebecca, Gen. 24. 65. when ſhe lighted off her Camell, and her ſervant told her that it was his Maſter Iſaac that was walking in the field to meet her, ſhe took a Veil and covered her ſelf; for luſt, as Clemens Alexandrinus teacheth, *Pædag. l.* 3. δι᾽ ὀφθαλμῶν ὑποβολίζεται, caſteth darts as it were from the eys, and as Tertullian elegantly expreſſeth it, virgins flie to their Veil, as the Buckler of their chaſtitie; which though it ſeem but a weak fence, yet it is ſtrong enough to bear off the fiery darts of unchaſte glances from youth; *Virginitas ſemper timida oculos fugit, confugit ad velamen capitis, quaſi ad galeam contra ictus tentationum, contra jacula ſcandalorum, contra ſuſpiciones & ſuſurros: Tertul. de veland. virgin.*

Becauſe of the Angels] Some by the Angels underſtand the Paſtours of the Congregations, who are termed Angels, Malachi 2, 7. and Revel. 1. 20. and that the Apoſtle draws his reaſon to enforce womens modeſt carriage from the reverend reſpect the woman ought to ſhew, eſpecially in the Church, to theſe Angels of the Churches. Others take *Angels* here in the proper ſenſe for the cœleſtiall ſpirits, which alwayes attend upon Chriſt her head, and are preſent in the Congregation of the faithfull, and are offended at all diſorders and uncomelineſſe which may be uſed there. The women therefore ſhould behave themſelves more modeſtly in the Church, out of a regard of theſe ſpirits, that they grieve them not. What though the men were well enough contented that women ſhould go uncovered in the Church, and the husbands out of indulgence allowed their wives this ſlight uſurping of the mark of preheminence belonging unto them; yet the Apoſtle anſwereth, that the Angels who are perpetuall Guardians of the Churches, and aſſiſt in the Congregations, are offended at it. Some will have this to be ſpoken by way of aggravation, that if women ſhould caſt off their Veil in the Church, and uſurp dominion there, *turpitudinem ſuam Angelis conſpicuam facerent*, they ſhould diſcover their ſhame and immodeſty, not only before men, but before Angels: with whom S. Chryſoſtom & Theophylact accord, εἰ τοὺς ἄνδρας καταφρονεῖς τοὺς ἀγγέλους αἰδέσθητι. Others conceive it to be ſpoken not by way of aggravation, but by way of exhortation drawn from the example of the Angels, who have a ſpeciall care to obſerve and reverence Chriſt their Head, and therefore as they in token of their ſubjection to their Head, with two of their wings covered their face, Eſa. 6. 2. ſo women in token of their ſubjection to their Heads, their Husbands, ſhould cover their heads and faces with a Veil. In this both Jews and Chriſtians agree, that the Angels are preſent at divine exerciſes in the Church, and are eye-witneſſes of our carriage there; for ſo we reade in Seder Tephilleth, *Domine Deus noſter coronã dant tibi hoc eſt celebrant te Angeli, turba illa ſuperna, cum populo tuo Iſrael hîc infernè congregato, omneſq; ſimul ter tibi à prophetâ tuo dictũ ingeminant & inclamant, Sanctus, ſanctus, ſanctus.*

V. 11. *Nevertheleſſe, neither is the man without the woman*] A digreſſion which the Apoſtle uſeth, leſt that which he ſpake of the ſuperiority of men, or lower degree of women, in conſideration of the politie of the Church, ſhould be ſo taken, as though there were no meaſure of this inequality, therefore he teacheth, that men have in ſuch ſort the preheminence that yet God made them not alone, but women alſo; and that woman was ſo made of man, that men alſo are born by the means of women, and they both have an equall ſhare in Chriſt, Tit. 3. 28. And this ought to put them in minde to obſerve the degree of each ſex in ſuch ſort, that mutual conjunction may be cheriſh'd.

V. 15. *covering*] Or, *veil.*

V. 16. *if any man ſeem to be contentious, we have no ſuch cuſtome*] Either the meaning is, We have no ſuch cuſtome for women to pray uncovered; or, we have no ſuch cuſtome for the Churches of God to contend about matters of this nature, but willingly and cheerfully to obey thoſe that have the overſight of us in the Lord.

V. 17. *Now in this that I declare* unto you, *I praiſe you not*] Gr. Tec. *now this I declare unto you, not praiſing.*

V. 18. *that there be diviſions among*] Or, *ſchiſms.* To celebrate the Lords Supper aright, it is requiſite that there be not only conſent of doctrine, but alſo of diſcipline and affections, that it be not profaned.

V. 19. *there muſt be alſo hereſies*] It is unavoidable by reaſon of Satans malice and mans corruption, as alſo by the juſt judgement and wiſeſt counſell of God, who draweth light out of darkneſſe; and according to the frequent predictions of the Spirit, Matth. 18. 7. Hereſie is a contention ariſing about doctrine, when ſome do obſtinately urge or receive any errour, fighting againſt the fundamentals of the ſaving doctrine, in ſo much that hereſie is farre worſe and more hurtfull then ſchiſm or diviſions; and herewithall the Apoſtle ſheweth the reaſon that made him believe there were diviſions among them, for that a worſe evill is found amongſt them, *viz.* hereſie, which the Apoſtle deſcribeth, and confuteth afterwards, 1 Cor. 15.

hereſies] Or, *ſects.*

which are approved] That is, thoſe that in the trials of diviſions and hereſies remain conſtant to the unity of the Church, and to the ſyncere doctrine thereof, and thereby ſhew themſelves like pure and precious gold, which abideth in the triall of the fire.

may be made manifeſt] When the Church is at peace, without ſchiſmes or hereſies, then all that make publike profeſſion of religion, are held for ſound and upright; but when diviſions and hereſies ariſe, then it appeareth fully who cleave to the truth, and ſtand faſt to the unity of the Church. Thus St. Cyprian ſpeaketh, The Chaffe may be diſtinguiſhed from the Wheat, *leves paleæ vento jactantur*, they are but as Chaffe, who are blown away with the winde, the Wheat remains ſtill in the floor of the Church.

V. 20. *into one place*] Or, *to the ſame end.*

this *is not to eat the Lords ſupper*] Or, *ye cannot eat.* When you meet after ſuch a diſordered manner, as is expreſſed afterwards; excluding the poor from your company, and eating every one by himſelf, and not tarrying at all till others come; this is not to eat the Lords ſupper; that is, to celebrate it aright, as you ought. By the Lords Supper he meaneth not the Agapæ or Love-feaſts anciently uſed in the Church, but for abuſe afterwards taken away; but the celebration of the holy Euchariſt, the Banquet wherein we are fed with the body and blood of Chriſt, as S. *Auſtine* in his 118 Epiſtle, and S. Cyprian in his Tract *de Cœnâ Domini* rightly expound the Text. He calleth it a ſupper in relation to the time in which it was firſt inſtituted; to wit, at evening; or as the Apoſtle hath it, Verſ. 23. The ſame night that the Lord was betrayed; and he calleth it *Dominica*, or the Lords Supper, partly becauſe it is kept in memory of him, partly becauſe it was inſtituted by him.

V. 22. *or deſpiſe ye the Church of God, and ſhame, &c.*] Deſpiſe ye the poor, who are part of the Church of God, and ſhame you them, by excluding them out of your company for their poverties ſake? ſith God admits them into his family, and bids them to his heavenly Banquet, you ought not to exclude them from your feaſts.

them that have not] Or, *them that are poor.*

V. 23. *For I have received of the Lord*] Becauſe thoſe abuſes are contrary to the Lords inſtitution, who ordained his holy Supper for a Sacrament of his body and blood, and for a bond of union, not for a bodily repaſt, much leſſe for an occaſion of ſtrife and debate, whereunto you apply it and turn it: therefore I cannot commend you, but muſt blame you for ſuch your carriage at your meetings. The only way to reform any abuſes in the Church, is to have recourſe to the word of God, and firſt Inſtitution. That *which I received of the Lord*, ſaith the Apoſtle. It may be demanded, when, and how the Apoſtle received it from the Lord, ſith he converſed not with Chriſt whileſt he lived upon earth, as the Apoſtles and Evangeliſts did, who received the Doctrin of the Sacrament from the Lords own mouth. We anſwer out of Saint Paul himſelf, Gal. 1. 2. That after Chriſts aſcenſion he received by ſpeciall Revelation, which the Lord Jeſus Chriſt vouchſafed to impart unto him, either when he was wrapt up into the third heaven, or when Chriſt appeared unto him at his firſt converſion; but whether then or at any other time Chriſt revealed this myſtery unto him, this is certain, that he received it immediately from Chriſt. For he expreſly affirms, that he preached not the Goſpel after men, nor received it of man, nor was taught by man, but by Jeſus Chriſt.

that which alſo I delivered unto you] As the words which the Father ſpake of the Sonne, This is my beloved Sonne in whom I am well pleaſed, are related not onely by the three Evangeliſts, Matthew, Mark, and Luke, but alſo by Saint Peter in his Epiſtle, 2 Pet. 1. 17. for the neceſſity of the doctrin and excellency of the myſtery contained in them: ſo for the like reaſon, it pleaſed God that the inſtitution of the Lords Supper ſhould not only be recorded by the three Evangeliſts above named, but alſo here moſt accurately and exactly delivered by the Apoſtle. For all Churches muſt take the true keeping of the Lords Supper out of the inſtitution of it. The parts whereof are theſe, touching the Paſtours, to ſhew forth the Lords death by preaching his word, to bleſſe the bread, and wine by calling upon the name of God, and together with prayers to declare the inſtitution thereof, and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thankſgiving: and touching the communicants, that every one examine himſelf, that is to ſay, prove both his knowledge, and faith, and repentance; and laſtly, to take the bread at the Miniſters hand, and eat it, and to drink the wine, and to give God thanks.

V. 24. *And when he had given thanks*] See Matth. 26. 26. Mark 14. 22. Luk. 22. 19.

Broken for you] The word broken, noteth out unto us Chriſt his manner of death: for though his legs were not broken, as the theeves were, becauſe he was the Paſchal Lamb, of which no bone was to be broken; yet was his body very ſorely tormented, torn, and bruiſed, Iſa. 53. 5. 10.

in remembrance of me] Or, *for a remembrance.*

V. 25. *This cup is the New Teſtament*] As the bread is not the very body of Chriſt, but a Sacrament thereof: ſo neither is the cup the new Teſtament or covenant, but a ſigne and ſeal thereof: as the covenant of God is renewed with his elect, and ratified by his death, and paſſion, ſo it is alſo ſealed to every faithfull Chriſtian, by the cup of the Lord.

in my blood] By the cup is underſtood (as all grant) that which is contained in the cup, by an uſuall Synecdoche *continentis pro contento*, which muſt needs be wine and not blood. For the Apoſtle here ſaith, that the cup is the new Teſtament in Chriſts blood, that is, the wine contained in it, is a ſigne and ſeal of the new Teſtament confirmed by Chriſts blood which he ſhed upon the Croſſe, as the old Teſtament or Covenant was confirmed by the effuſion of the blood of beaſts ſacrificed ſprinkled upon the people, Exod. 24. 8.

V. 26. *ye do ſhew the Lords death till he come*] Or, *ſhew ye, or declare.* The death of the Lord muſt bee ſhewed or made known in the Lords Supper, both by the Miniſters of the word, who in the miniſtration thereof muſt inſtruct the people, that the bread broken, and the wine powred out, are the ſignes of the bitter death of Chriſt on the croſſe, and ſeals of the benefits thereby purchaſed to our ſelves; as alſo by the communicants, who ought to conſider in their hearts, to declare and to profeſſe with thankfulneſſe, that the Lord Jeſus died for them, to redeeme them from eternall death, and to make them bleſſed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Teſtament continued untill the firſt coming of Chriſt in the fleſh; ſo ſhall the Sacraments of the New Teſtament continue till his ſecond coming in glory.

V. 27. *and drink this cup of the Lord, &c.*] Gr. *or drink.* That is, otherwiſe then it is meet ſuch myſteries ſhould be handled. He receiveth unworthily, who receiveth without ſuch a diſpoſition of minde, and ſpeciall preparation which is requiſite for the partaking of ſo worthy a Sacrament: or they who receive it not with that reverence and devotion as they ought.

ſhall be guilty of the body and blood] For having violated Chriſts inſtitution, and by his irreverent behaviour having prophaned the remembrance of Chriſts death, & for vilifying the ſignes and pledges of the body and blood of Chriſt. For the indignity that is offered unto the ſeal of the King, is accounted as done unto the Kings own perſon. The phraſe of the Apoſtle implyes, that they who unworthily handle theſe holy myſteries are guilty before God as well as Judas, who betrayed the body of our Saviour; or the Jews, who bound his hands, and ſpit upon his face; or the ſouldiers, who ſpilt his blood.

of the Lord] Gr. Tec. *of Chriſt.*

V. 28. *examine himſelf*] Both concerning his ſpirituall ſtate in generall; whether he be a true member of Chriſts myſticall body. For none but ſuch may eate his body, and drink his blood. And in ſpeciall, whether he be a fit gueſt for ſo holy and heavenly a table, whether he truly repent him of his ſinnes, have a lively faith in Chriſt, be in charity with his neighbours, and is endued with a competent meaſure of knowledge to diſcern this heavenly food from other meat. This examination of a mans ſelf, is of neceſſity required in all that intend to receive the communion, and therefore they ought not to be admitted to it, which cannot examine themſelves as children, idiots and mad-men, and all ſuch as either have no knowledge of Chriſt, or no competent meaſure thereof, though they profeſſe the Chriſtian Religion.

eat of that *bread, and drink of* that *cup*] The Sacrament muſt be received in both kindes, both becauſe Chriſt ſo inſtituted it, and to receive it otherwiſe is a violation of Chriſts order, and as *Gelaſius* confeſſeth, *de conſecrat. diſt.* 2. grand ſacriledge (*diviſio unius ejuſdemq; myſterii ſine grandi ſacrilegio non poteſt provenire:*) as alſo becauſe if we receive but in one kinde in bread only, after the Romiſh manner, we ſhew not forth the death of Chriſt, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requiſite.

V. 29. *damnation to himſelf*] Or, *judgement.* This may be underſtood either of eternall puniſhment, in reſpect of hypocrites; or of temporall corrections, in regard of the faithfull, who oft neglect their duty herein; and receive not ſo worthily as they ought, as is declared in the next verſe.

not diſcerning the Lords body] Shewing no more reverence at the communion of the body of Chriſt, then he would do at his ordinary ſupper: putting no difference between the bread of the Lords Supper, which is a holy ſigne and Sacrament of the Lords body, and between ordinary food, participating thereof without any precedent preparation or preſent devotion.

V. 30. *For this cauſe*, &c.] The prophaning the body and blood of the Lord, by unworthily receiving the holy myſteries, is ſharply puniſhed by him, by viſiting ſuch with ſickneſſe, and ſometimes inflicting corporall death: therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a mans ſelf.

V. 31. *For if we would judge our ſelves*] If we would examine our own conſcience and condemn our ſelves for our ſins. And here the Apoſtle changeth the third perſon into the firſt, and in modeſty joyneth himſelf with the reſt of his brethren, intimating that neither himſelf, nor any other is free from Gods fatherly correction, and implying that he delivereth a generall doctrine belonging to all the faithfull, to prevent Gods judgements by fore-judging themſelves.

V. 32. we are chaſtened of the Lord] Sickneſſe and other ſcourges of God, which are puniſhments to the wicked, inflicted upon them for their ſins, are fatherly chaſtiſements of Gods children for their inſtruction and amendment. παθήματα μαθήματα, *nocumenta documenta.*

CHAP. XII.

Verſ. 1. N*Ow concerning ſpirituall* gifts] Here he entereth into a reproof of the Corinthians for their abuſe of ſpirituall gifts. For they that excelled in them, brag'd ambitiouſly of them, and ſo rob'd God of the praiſe of his gifts, and having no conſideration of their brethrens benefit, uſed them to vain oſtentation, and ſo rob'd the Church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and were about to make a departure from them, and rent in the Church: ſo that all that body was as it were ſcattered and torn in pieces. So then he going about to remedy this abuſe, willeth them firſt to conſider diligently that they have not theſe gifts of themſelves, but from the free grace and liberality of God, to whoſe glory they ought to referre them. Of this he would not have them ignorant to what purpoſe thoſe gifts were given unto them.

V. 2. *ye were Gentiles*] Gr. Tec. *when ye.*

carried away] Gr. *ye were carried.*

dumb idols] Though the devill ſometimes ſpake in and by the idol, yet the idols themſelves, as the Prophet David truly affirmeth of them, Pſal. 115. 5. had mouthes and ſpake not; the work-men who made the mouthes, could not give them ſpeech. This therefore is ſpoken by way of aggravation, to ſhew what an abſurd thing idolatry is, which as *Lactantius obſerveth*, ſo beſotteth men, *ut adorent inſenſibilia qui ſentiunt, irrationalia qui ſapiunt, &c.* That reaſonable men worſhip unreaſonable creatures, ſenſible men adore ſenſeleſſe ſtocks, they who can ſpeak, call upon dumb images and pictures.

V. 3. *calleth Jeſus accurſed*] Gr. *ſaith Jeſus is.* Or, *anathema.* Or, *make anathema*, or, *count him as an execrable thing*, Eſa. 30. 22. To curſe him in whom all the kindreds of the earth are bleſſed, can proceed from no other then from the accurſed and damned ſpirit the devill himſelf. In this ſpeech the Apoſtle either brandeth the prieſts and falſe prophets of the Gentiles, or the Jews who pretended to the gifts of the Spirit, and by ſorcery, and witchcraft uttered ſtrange propheſies, and did ſeeming wonders, yet both joyned in curſing Chriſt, as the blaſphemous Jews do at this day.

Jeſus is the Lord, but &c,] By the Lord, either the Apoſtle meaneth Jehovah the eſſentiall name of God, which the Seventy in the tranſlation of the Old Teſtament expreſſe by κύριος, the word here uſed: or the Lord who hath bought and redeemed us. And moſt true it is, that no man out of ſincere affection and true faith can profeſſe that Chriſt is the Lord in either of theſe ſenſes, but by the inſtinct of the holy Ghoſt.

V. 4. *There are diverſities of gifts*] See Rom. 12. 4, &c. The gifts are diverſe, as the offices and functions in the Church are diverſe: yet one and the ſelf-ſame Spirit of God, is the giver of all thoſe gifts, and that to one end, to wit, for the profit of all.

V. 5. *adminiſtrations*] Or, *miniſteries.*

V. 6. *diverſities of operations*] By operations here, he meaneth miraculous works, in which the Spirit of God manifeſted his divine power.

V. 8. *the word of wiſedome*] Wiſedome is a moſt excellent gift, very requiſite not only for them which teach, but alſo for them that exhort and comfort.

by the ſame Spirit] Gr. *according to the ſame.*

V. 9. *To another faith by the ſame ſpirit*] By faith he meaneth not here the common faith of all Chriſtians, but a ſpeciall faith given to ſome, whereby they wrought miracles, of which the Apoſtle ſpeaketh, Chapter 13. If I had all faith; ſo that I could remove mountains.

V. 10. *the working of miracles*] The gift of healing ſpoken of in the former verſe was miraculous, but here by ἐνεργήματα δυνάμεων, the Apoſtle meaneth, the greater workings of Gods mighty power, which paſſed and excelled among his miracles, as the delivery of the people of Iſrael by the hand of Moſes, and that which he did by Elias againſt the prieſts of Baal, in ſending down fire from heaven to conſume the ſacrifice, and licking up all the water, and that which he did by Peter in the matter of Ananias and Saphira, and ſuch like.

V. 11. *But*] Or, *And.*

V. 12. *ſo alſo is Chriſt*] One body having many members, which though they are very diverſe and have different offices and operations, yet they all make but one body, not naturall, but ſpirituall, not politique, but myſticall.

V. 13. *For by one Spirit are we all baptized into one body*] Or, *in one.* By the two Sacraments of the Chriſtian Church, he proveth the union of the faithfull in one and the ſame myſtical body, by the vertue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament, by Baptiſme to unite them to Chriſt, and all of them together in Chriſt: by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverſe gifts and operations, to one and the ſame end, and for the common good and benefit of all. All the faithfull, as members of the ſelf-ſame body, have the ſame means of common generation by Baptiſme, and nutrition by the holy Spirit. They are baptized into one body, that is, by Baptiſme and the ſpirituall efficacy thereof, we are incorporated into one body, the body of Chriſt, and we are made to drink into one Spirit, that is, by one quickning drink of the Lords blood, we are made partakers of his Spirit. And here though he mention but one ſigne in the Lords Supper, to wit, wine in the cup, yet we are to underſtand the other ſigne of the bread alſo: but it ſeemeth, that he uſeth this of the wine eſpecially, in regard of the Spirit; becauſe in the nouriſhment of our bodies, the wine or drink, is that part of our aliment which doth moſt breed and revive the ſpirits.

Gentiles] Gr. *Greeks.*

and have been all] Gr. Tec. *and are all one body.*

V. 15. *If the foot ſhall ſay*] Now he buildeth his doctrine upon the foundation, which he hath laid, & firſt of all he ſpeaketh unto them which ſhould have ſeparated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: this is all one, ſaith he, as if the foot ſhould ſay, that it were not of the body, becauſe it is not the hand; or the ear that it is not of the body, becauſe it is not the eye, therefore all parts ought rather to defend the unity of the body, being coupled together to ſerve one the other.

V. 17. *If the whole body were an eye*] Again, ſpeaking to the ſame men, who were diſcontented at the meanneſſe of their gifts in compariſon of others, he ſheweth them, that if that ſhould come to paſſe which they deſired, to wit, that all ſhould be equall one to another, there would follow a deſtruction of the whole body, and conſequently of themſelves. For it could not be a body, unleſſe it were made of many members knit together, and diverſe one from the other. And that no man might finde fault with this diviſion as unequall, he addeth, that God himſelf hath coupled all theſe together, therefore all muſt remain coupled together, that the body may remain in ſafety.

V. 21. *And the eye cannot ſay unto the hand, &c.*] Now on the other ſide, he ſpeaketh unto them who were endued with more excellent gifts, willing them not to deſpiſe the inferiours as unprofitable, nor as though they ſerved for no uſe. For God, ſaith he, hath in ſuch ſort tempered this inequality, that the more excellent and beautifull members can in no wiſe lack the more abject and ſuch as we are aſhamed of, & that they ſhould have more care to ſee unto them and cover them, that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord; that although if each member be conſidered apart, they are of diverſe degrees and conditions, yet becauſe they are joyned together, they have a community both in commodities and diſcommodities.

V. 22. *ſeem to be more feeble*] Of the ſmalleſt and vileſt Offices, who had leaſt power, and therefore leaſt accounted of among the reſt.

V. 23. *beſtow*] Or, *put on.*

V. 25. *ſchiſme*] Or, *diviſion.*

that *the members ſhould have the ſame care one for another*] Should beſtow their operations and offices to the preſervation of the whole body.

V. 27. *and members in particular*] Or, *particularly.* Or, *in part.* In the Originall word for word, it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike Chriſtian Church: for all the faithfull whereſoever they are make the whole body: you Corinthians are not the whole body, but members onely, neither all the members, but a part onely of them. Or, each one for his part, and in his place.

V. 28. *God hath ſet ſome, &c.*] See Ephel. 4. 11.

firſt apoſtles] The firſt and uppermoſt place is given to the Apoſtles, for that they were called unto that office immediately by Chriſt without any intermediate humane authority; Gal. 1. 1. they had manifold preheminences above other Doctours and Paſtours, they could not erre in matter of doctrine, their Commiſſion was generall to preach to all nations; they were endued with ſpeciall power to work miracles, and puniſh the diſobedient in an extraordinary manner.

ſecondarily prophets] Thoſe who by a ſpeciall and extraordinary gift interpreted propheticall Scriptures to edification, exhortation, and conſolation, 1 Cor. 14. 3. Or thoſe who fore-told infallibly things to come, as Agabus, Act. 21. 10. and the daughters of Philip the Evangeliſt, Act. 21. 9. If it be objected, that the Law and the Prophets were but untill John; the anſwer is eaſie, that Chriſt there ſpeaketh of ſuch Prophets who fore-told his coming in the fleſh.

thirdly teachers] That is, thoſe which were ordinarily and orderly called to expound the Scriptures for the edification of the Church, and to maintain the truth againſt falſe teachers, Epheſ. 4. 11.

after that miracles] As we call thoſe Juſtices which are to execute juſtice, ſo the Apoſtle calleth here miracles, thoſe who had power to work miracles, both in curing diſeaſes that were ſimply incurable by naturall means, and in inflicting miraculouſly fearfull puniſhments upon thoſe who oppoſed the truth, and lyed to the holy Spirit, as Paul inflicted upon Elymas the Sorcerer, and Peter upon Ananias and Saphyra.

then the gifts of healings] The gift of healing may be diſtinguiſhed from the gift of miracles mentioned before in this, that thoſe who had the gift of healing only could do no other miracles, but the other of whom the Apoſtle ſpake before, wrought many other miracles, and they not only cured incurable diſeaſes, but raiſed alſo the dead, whereas theſe only cured diſeaſes, and for the moſt part ſuch as were ordinary, yet they cured them not by ordinary means or medicines, but only with a word, or a touch, or the like.

helps] Aſſiſtants to the principall Officers of the Church, as Deacons, who took care of the poor ſick ſtrangers and orphans, and widowes, &c.

diverſities of tongues] Or *kindes.* Becauſe the Corinthians were proud of this gift, to take down their creſt, and abate their high conceit of themſelves, in regard of this gift of the Spirit, it ſeemeth that he nameth it in the laſt place, it being as they uſed the matter of leaſt uſe in the Church.

V. 29. *Workers*] Or, *powers*.

V. 31. *But covet earneſtly the*, &c.] He teacheth them that are ambitious a holy *ambition* to ſtrive for the beſt gifts, and ſuch as are moſt profitable in the Church, eſpecially to contend to excell one another in love, which farre ſurpaſſeth all other gifts, as he proveth in the enſuing Chapter, and in that regard calleth it a more excellent way.

CHAP. XIII.

Verſ. 1. *Tongues of men and of Angels*] The Angels being ſpirits, Heb. 1. 14. have no tongues properly as we have: this therefore muſt be underſtood either of the faculty of expreſſing their conceptions, one to another, which ſerveth them to that uſe as our tongue doth us: Or the Apoſtle hath reference to the variety of tongues which the Angels may or have uſed, when they have been ſent to deliver meſſages to men of divers Nations and Languages; and then the meaning is, if I could ſpeak with as many tongues or languages as ever man or Angels ſpake with: or elſe the Apoſtle hath reference not ſo much to the variety of tongues as to the gift of eloquence, and exquiſite kind of ſpeech; and then the meaning is, if I could ſpeak *like an Angell*, that is, moſt exquiſitely, moſt divinely, as *Stephen* is ſaid to have had the look of an Angel, Act. 6. 15. They ſaw his face as it had been the face of an Angel, that is, with ſuch ſhining beauty and luſtre as Angels have appeared with, and *Manna* is ſaid in the Pſalm (78. 25.) to be the food of Angels; that is, a moſt dainty food, fitter for Angels then for men; or, ſuch as Angels, if they would taſte any corporall food, would make choice of.

as ſounding braſſe] That is, inſtruments of metall, which make a great hideous noiſe, but without any pleaſantneſſe: or like a tinckling Cymball which yeeldeth a pleaſant ſound to the eare, but is of little uſe at all; or that giveth an uncertain ſound without any diſtinction of notes, as thoſe did who uſed the gift of Tongues in the Church without an interpreter.

V. 2. *underſtand*] Or, *know*.

myſteries] Or, *ſecrets*.

all faith] By faith he meaneth the gift of doing miracles, of which faith our Saviour ſpeaketh, *Matth.* 17. 20. *If ye have faith as a grain of muſtard-ſeed*, you ſhall ſay to this mountain, Remove hence to another place: and it ſhall remove. For that faith may be ſevered from charity, but juſtifying faith cannot, which alwaies worketh by love: So then *all faith*, that is, all degrees of miraculous faith.

no charity] Gr. *not charity*.

V. 3. *to feed the poor*, &c. Though theſe ſeem to be moſt eminent acts, the former of our love to our brethren, the latter of our love to Chriſt and his Goſpell; yet if they be done in vain-glory, or we propound to our ſelves in them any other end but Gods glory and the good of our brother, they ſhall profit nothing to our ſalvation.

to be burned] Gr. *that I be burned*.

It profiteth me nothing] Gr. *I am nothing benefited thereby*.

V. 4. *Charity ſuffereth long*] Here the Apoſtle ſetteth forth the force and nature of Charity, partly by a compariſon of contraries, and partly by the effects of it, whereby the Corinthians may underſtand both how profitable it is in the Church, and how neceſſary; and alſo how farre they were from it, and conſequently how vainly, and without cauſe they were puffed up with other gifts, wanting this the chief of all.

vaunteth not it ſelf] Or, *is not raſh*, or, *doth nothing prepoſterouſly*. The Greek word περπερεύεται, ſome derive from the Latine *perperam*, and then it is of a large ſignification, as if he had ſaid, it doth nothing *inconſiderately*. or *amiſſe*: others, as *Cornelius a Lapide*, *a Perperis fratribus procaciſſimis*, and then it ſignifieth, it doth nothing ſcornfully, or vain-glorioully, *Heſychius a great Maſter* of the Greek tongue interpreteth περπερεύεται, μετὰ βλακείας ἐπαίρεται, that is, It doth not inſolently carry it ſelf, or fooliſhly prefer it ſelf above others; the Interpreter of *Sophocles* expoundeth περπερούς, by κούφους, and πεταλαλοῦς, vain-glorious talkers, and braggers of themſelves. In the 15. Canon of the ſecond Councell of Nice we read καλλωπιστὶς ἔχει περπερείας ἐμφάσειαν, over-ſpruceneſſe in apparell, and in decking and trimming our ſelves is called by the name of the vice here mentioned; whereby it appears that the meaning of the Apoſtle is, that thoſe who have charity do not vainly put forth themſelves, nor carry themſelves inſolently nor ſcornfully towards others.

V. 5. *not behave it ſelf unſeemly*] Or, *nothing unſeemely*.

not eaſily provoked] Gr. *not exaſperated*.

thinketh no evill] Or, *caſteth, projecteth, reſolveth*, or *reckoneth upon no evill*. The word in the Greek, λογίζεται, may be diverſly tranſlated; either imputeth no evill, or thinketh of no revenge, or plotteth no evill in his minde againſt another.

V. 6. *Rejoyceth not in iniquity*] Taketh no pleaſure in ſpeaking or doing evill or wrong; or rejoyceth not, but rather grieveth when any evill befalleth his brother of what kind ſoever.

but rejoyceth in the truth] Or, *with the truth*. Rejoyceth at the righteouſneſſe of the righteous. For the Hebrew ſometime by truth meaneth righteouſneſſe; the meaning then of the Apoſtle is, that a charitable man is ſo far from taking any delight in the calamity, hurt, or diſgrace of another, if they be found guilty, or taken tardy in any thing, that on the contrarie when any that is brought in queſtion as a Delinquent, and afterwards by evidence of truth is cleared, he congratulateth the party that is acquit, and as much rejoyceth, as at the clearing of his own innocency.

V. 7. *Beareth all things*] Or, *ſupporteth*. The word in the Originall στέγει, ſignifieth to bear up, as a pillar beares the roofe laid upon it, and it differeth from the other word uſed in this verſe ὑπομένει, that this implyeth a ſupporting of our weak brother, and helping his infirmities; but the other a patient enduring of wrongs offered to us; or ſuſtaining whatſoever burden is laid upon us.

believeth all things] Theſe three acts of love, namely, believeth, hopeth, endureth all things, may be either referred to God, or our neighbour: if they be referred to God, then the meaning is this, love believeth every word of God, hopeth for all the good things he promiſeth, and patiently expecteth the accompliſhment of all his gracious promiſes, and meekly endureth all his chaſtiſements. If they be referred to our neighbour, then the meaning is, love believeth and hopeth all good of our neighbour, and patiently beareth all wrongs, even death it ſelf, if it ſo ſtand with the will of God, that it be inflicted on him. Now we are not from hence to inferre that a charitable man is improvident to prevent evill, or careleſſe to right himſelf. (Prov. 14. 15.) For all that the Apoſtle here affirmeth of love comes but to this, that a charitable man is apt to conſtrue all things to the beſt, and hope for the beſt where there is not apparent reaſon to the contrary: and that he is more willing to ſuffer the greateſt wrong then to deſire revenge, or offer the leaſt injury, he endureth all things which he may with a good conſcience, and he perſwadeth himſelf may make for the glory of God, or advantage of the truth: but the latter is more proper.

endureth] Or, *ſuſtaineth*.

V. 8. *Charity never faileth*] Gr. *falleth away*. He commendeth the excellency of Charity in that, that it ſhall never be aboliſhed in the Saints; whereas the other gifts which are neceſſary for the building up of the Church, ſo long as we live here ſhall have no place in the world to come.

ſhall faile] Gr. *be aboliſhed*. or, *caſſated*.

knowledge, it ſhall vaniſh away] Or, *be made fruſtrate*. Either by knowledge the Apoſtle here meaneth the way to get knowledge by prophecying; or ſuch imperfect knowledge as we have in this life; or that knowledge which is acquired by ſenſe and experience, or that gift whereby God enableth us to inſtruct others, and to teach in the Church, that ſhall be aboliſhed after this life: becauſe then there ſhall be no need of it.

V. 9. *For we know in part*] We are now in that ſtate that we ought to learn daily, and therefore we have need of thoſe helps; to wit, the gift of Tongues and knowledge of them that teach them: but to what purpoſe ſerve they then when we have obtained and got the full knowledge of God? which ſerveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or, *evacuated*.

V. 11. *When I was a child, I ſpake as a child*] He illuſtrateth what he ſaid before by an elegant ſimilitude, comparing this life to our infancy or child-hood, wherein we *ſtammer* rather then ſpeak, and think and underſtand but childiſh things, and therefore need of ſuch helps as may frame our tongues, and informe our minds: but when we become perfect men in Chriſt Jeſus, to what end ſhould we deſire that ſtammering ſpeech & thoſe childiſh helps, and ſuch like things whereby our childhood is framed by little and little.

thought] Or, *reaſoned*.

V. 12. *For now we ſee through a glaſſe*] There is ſuch a difference between our preſent knowledge, and that which we ſhall enjoy hereafter in the life to come, as there is between the ſeeing of a mans image in a glaſſe, and looking him full in the face. Now we ſee God in the Word and Sacraments, and in his Works; in which there is revealed unto us by a kind of reflection, the Image of thoſe things whereof we cannot directly ſee the originall truth, and proper eſſence in this world, 2 Cor. 5. 7.

darkly] Gr. *in a riddle*. In the Originall it is in a riddle, proverbiall or ænigmaticall ſpeech, and the Apoſtle hath reference unto Numbers the 12. 8. where God ſpeaking of Moſes, ſaith, I will ſpeak unto him mouth to mouth, and by viſion, and not in dark words and the Apoſtle hereby implyeth, that there is ſuch a difference betweene the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the ſame thing in the obſcurity of a Riddle, and declaring of it in plain, proper and ſignificant tearms: or the ſeeing of a thing immediately, and in its proper ſhape; and the ſeeing it through a mirrour, or the image of it in a glaſſe. We here in this life ſee but the image of things, neither can we contemplate in the foreſaid glaſſe the pure and naked image, but cloathed and wrapped about with an intricacie of words, and corporall ſignifications accommodated to our groſſe manner of apprehending and reaſoning.

as alſo I am known] The Greek words may bear a double ſenſe, αὐτὸς καὶ ἐπεγνώσθην. Either I ſhall know him according to the meaſure of that knowledge wherewith I ſhall then be endued by him, or I ſhall come to the perfect knowledge of my election how I am known, that is, choſen and marked out for his by my clear viſion of God, and full conjunction and communion with him. At that time I ſhall know him as I am known of him; that is, moſt certainly, clearly, and face to face, as I am known of him, though not ſo perfectly, for the creature can never know the Creator ſo fully and perfectly as the Creator knoweth it. There is yet another opinion which thus gloſſeth the words; I ſhall know God then immediately, and as it were, face to face, as I was known of him, and ſaw him in my cœleſtiall viſion and rapture when I was taken up into the third heaven.

V. 13. *And now abideth faith*] Either the meaning is, whileſt we are in this life, it is very needfull that all theſe three graces be, and abide within us, Faith, Hope, and Charity; for without faith we cannot be juſtified nor made acceptable to God, without hope faith cannot ſubſiſt, and by love faith muſt be working; but after this life faith ſhall be turned into viſion, hope into fruition, but then love ſhall be in greateſt perfection. Or, the Apoſtles meaning is, that faith, hope and charity are vertues that are to abide and continue in the Church militant, and have their working in true believers at all times, and ſhall have in all ages, whereas the gift of tongues and miracles were neceſſary in the firſt planting of the Church, but afterwards were to ceaſe, as now they have done for many ages.

the greateſt of theſe is charity] Gr. *greater*. If the Apoſtle ſpeak here not of juſtifying faith, but of the faith of miracles, or whereby men work wonders, of which he ſpeaketh verſ. 2. then there can be no queſtion, but that charity farre exceedeth that faith; but becauſe here he joyneth with it hope, which is a grace common to all true Chriſtians, and moſt of the ancient and latter Divines underſtand this verſe of the three prime Theologicall vertues, moſt neceſſary to ſalvation; it is more probable that S. Paul here taketh faith in the largeſt notion, as it compriſeth, not only the faith of miracles, and that which is called Hiſtoricall, but even juſtifying faith; and howſoever faith in that notion, in the matter of Juſtification, hath the preheminence above all other graces; yet in many other reſpects, charity exceedeth faith: as firſt in regard of the object, for the object of faith is God only, in whom alone we are to believe; but the object of Charity is of a larger extent, for it reſpecteth not God only, but our neighbour alſo. Secondly, in regard of the manner of working. For faith worketh by receiving Chriſt, and all his benefits, but charity, by giving and beſtowing both our affections and goods; now our Saviour ſaith, It is a more bleſſed thing to give then to receive. Thirdly, in reſpect of duration or continuance. For faith and hope ſhall ceaſe in the life to come, we being then actually to enjoy and poſſeſſe thoſe good things which we now believe and hope for; but charity ſhall not only remain, but have its full perfection in the life to come. Laſtly, in reſpect of the end, becauſe love is the end, and ſcope of the two other graces, for we apprehend by faith, and expect by hope that we may enjoy by perfect love, whereby alſo we render unto God the ſame we have received of him, and in this correſpondence lyeth and conſiſteth the accompliſhment of our conjunction with God, and of mans eternall happineſſe.

CHAP. XIIII.

Verſ. 1. DEſire] Gr. *emulate.*

that ye may propheſie] The Apoſtle ſpeaketh not here of that gift of the Holy Ghoſt, whereby men that were inſpired fore-told things future, as the word is taken in the old Teſtament; but of a gift of the Spirit, whereby men were inabled to expound the Scriptures, given by divine inſpiration, and apply them to the benefit of their hearers, for their edification, inſtruction, and comfort.

V. 2. *underſtandeth*] Gr. *heareth.*

in the ſpirit] By that inſpiration which he hath received of the Spirit, which notwithſtanding he abuſeth when he ſpeaketh myſteries, which none of the company can underſtand.

V. 3. *He that propheſieth ſpeaketh unto men*] He that expoundeth the Scriptures in a known tongue, he ſpeaketh unto men, that is, ſpeaketh in ſuch a manner that men may underſtand him, and receive fruit and benefit by him. This fruit is ſorted in the words following, *edification, exhortation*, and *comfort.* By *edification* he underſtandeth confirmation of faith and inſtruction of the ignorant; by *exhortation*, incitation to vertue, and reproof of the unruly; by *comfort*, the applying of the promiſes of God to the conſolation of the afflicted. And theſe are the three uſes to which all Expoſitours of the Word ought to apply the doctrine they deliver.

V. 6. *if I come unto you with tongues*] I wonder whether that which you ſo much admire in others, would content you in me your Apoſtle; if I ſhould come among you with the gift of tongues, which the Lord hath ſo largely beſtowed upon me, ver. 18. Or, whether you would not rather expect at my hands that I ſhould preach to your underſtanding, as is agreeable to my Office of Apoſtleſhip, and profitable for you.

either by revelation, &c.] Or, *in revelation.* Unleſſe I propound unto you ſome particular matter, appertaining to your faith or ſalvation, which I had either learned of God by immediate inſpiration, or diſcovered and deduced by the diſcourſe of enlightned reaſon from the generall grounds of the Word of God. *By propheſying*, that is, in the generall expoſition of the truth of God, whether after an extraordinary manner, which is by propheſying, or by way of treaty and diſcourſe, by the ordinary gift of reaſon, which is doctrine.

by knowledge] Or, *in knowledge.*

by propheſying] Or, *in propheſying.*

by doctrine, Or, *in doctrine.*

V. 7. *And even things without life*] He ſetteth forth that which he had ſaid, by a ſimilitude, borrowed from inſtruments of muſick, which though they ſound not out perfectly the ditty, yet by a diſtinction of ſounds they expreſſe in ſuch ſort thereby the tune, that we know after a ſort what leſſon is plaid upon them.

ſounds] Or, *tunes.*

V. 8. *who ſhall prepare*] Gr. Tec. *who prepareth.*

V. 9. *words eaſie to be underſtood*] Gr. *a ſignificant ſpeech.*

V. 10. *ſignification*] Or, *dumb*, or, *mute.*

V. 11. *meaning*] Gr. *power.*

a Barbarian] This word Barbarian is derived from the Arabick word Barbar, which ſignifieth a murmur or confuſed noiſe or from Bar, which in the Arabian language ſignifieth a wilderneſſe; for thoſe who were firſt ſtyled *Barbari*, lived in deſarts after the manner of wilde beaſts: afterwards the word Barbarian was taken in a larger ſenſe for all thoſe who ſpake not the pure language of the Grecians; here it ſignifieth, as alſo in the Poet, I ſhall be as a ſtranger, whoſe language he underſtandeth not, *Barbarus hic ego ſum, quia non intelligor illi*; ſo the Grecians in old time called the Egyptians Barbarians, and the Egyptians them, becauſe neither underſtood the other; ſo Apamenſis the Platonick Philoſopher called John the Evangeliſt, a Barbarian, not in any diſgrace, as Cyrill in his eight book againſt Julian, ſheweth; but only διὰ τὸ ἀλλόγλωσσον, becauſe he was a Jew, and of another language, not underſtood of this Philoſopher, to wit, the Hebrew or Syriack, which he naturally ſpake as his mother tongue, though he wrote his Goſpell in the Greek.

V. 12. *of ſpirituall gifts*] Gr. *of ſpirits.*

excell] Gr. Tec. *propheſie.*

V. 14. *my ſpirit prayeth*] The gift and inſpiration which the Spirit giveth me doth his part, but only to my ſelf; but my underſtanding is without fruit, becauſe no fruit cometh to the Church by my prayer, in regard they hear the ſound of my words, but the underſtanding or meaning of them is not known to them. The Spirit of God doth indeed by a ſupernaturall inſpiration forme, and frame the conception and words of a prayer within me, and moveth me to pronounce it, and I my ſelfe am therewith affected, but in the mean while the naturall faculty of the mind or underſtanding, whereby the ordinary and naturall word or ſpeech is produced to communicate it ſelfe to others doth ceaſe in me, and is unfruitfull in regard of others edification.

V. 15. *with the*] Or, *in the.*

I will pray with the underſtanding alſo] That is, I will pray in ſuch a language, whereby I may be underſtood of them, and they edified by my prayer.

with the ſpirit] Or, *in.*

V. 16. *Elſe when thou ſhalt bleſſe with the ſpirit*] Seeing the whole congregation muſt agree to him that ſpeaketh, and witneſſe this their agreement; how ſhall they give their aſſent, or agreement, who know not what is ſpoken? The prayers and thankſgivings to God which are made publikely in the Church, ought to be made and offered there with one heart and minde, and ſpirit of the whole congregation, which is impoſſible to be done, if they do not all of them underſtand the meaning.

how ſhall he that occupieth the room of the unlearned] That is, the common vulgar people, who it is like ſate in the holy aſſemblies in a diſtinct place from the Paſtours, and other Eccleſiaſticall perſons, ſuch as were thoſe alſo among the reſt that had this gift of tongues.

ſay Amen] How ſhall he joyn the bent of his deſires aſſenting, and intentions to that which he hears and underſtands not? Amen is an adverbe of aſſenting and wiſhing: it cometh from a root in Hebrew ſignifying truth, and aſſurance, and is uſed in the concluſion of prayers, Rom. 15. 33. and elſe-where, thereby to declare the conſenting to that which is prayed, and a deſire that it may be fulfilled.

V. 20. *be ye children*] See *Matth.* 18. 3.

men] Gr. *perfect*, or, *of a ripe age.*

V. 21. *In the law it is written*] See Iſa. 28. 11. That is, in the Scriptures of the Old Teſtament; as Joh. 15. 25 the book of Pſalmes: ſo here the propheſie of Eſay is compriſed under the word *Law.* The paſſage it ſelf containing a reproof of the peoples wilfull dulneſſe is here applyed for ſome reſemblance it hath to the preſent purpoſe, *viz.* that like as God never left to propound and declare his word unto his people, (See Iſa 28. 11.) although they made themſelves uncapable of underſtanding it to their ſalvation, thereby to convince them, and as it were to ſeale up their condemnation: ſo alſo when the ſame is brought to any without being underſtood, it is a ſign God is not pleaſed to make the ſame a means of converſion, and illumination, but of conviction as towards obdurate unbelievers.

other tongues, and other lips, will I ſpeak] Gr. Tec. *lips of other.* By men of ſtrange and unknown language will I ſpeake. Foraſmuch then as God doth make uſe of unknown tongues and languages for a puniſhment, it is not fit the ſame ſhould be uſed in congregations without interpreting them, in regard that otherwiſe it would ſerve more for a puniſhment then the edification of the hearers.

V. 25. *the ſecrets of his heart*] That is, his falſe perſwaſions of God, and wicked luſts and deſires, ſhall be diſcovered and convinced by the word.

V. 26. *How is it then*] Gr. *what is.*

V. 27. *by two, or at the moſt by three*] He ſetteth down the manner how to uſe the gift of tongues, it may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues one after another in an aſſembly, ſo that there be ſome to expound the ſame, but if there be none to expound, let him that hath that gift ſpeak to himſelf alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admoniſhed.*

V. 32. *the ſpirits of the Prophets are ſubject to the Prophets*] Theſe words according to a diverſe reference may have a diverſe ſenſe, if they have reference to verſ. 29. let the Prophets ſpeak by two, or at the moſt by three, and let the others judge; then the meaning is, that the doctrine of every Prophet ought to be ſubject unto the examination and cenſure of the other Prophets, and therefore every Prophet may ſpeak in publique, to the end that he may be diſcerned and approved by the reſt. For although theſe propheſies were infuſed by the Holy Spirit, that cannot erre, yet all things are not alwaies revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and ſometimes in a clearer manner. There might be alſo ſomething mingled with that which the Prophets received, and it might ſo fall out, that that which they added of their own, by way of confirmation, illuſtration or application, might be juſtly ſubject to cenſure. Withall it muſt be tryed and judged by others, whether the propheſies proceed from the inſpiration of the Holy Spirit, and according to the rule of faith, Eſay 8. 20. But if theſe words look not backward to the antecedents, but forwards to the conſequents, then the meaning is, that the ſpirit of the Prophets are ſo farre ſubject to the Prophets, that when they are moved by the Holy Ghoſt to propheſie, they may deliver their propheſies preſently, or forbear the delivery of them *for a time*, as ſhall be moſt expedient for the Church, and ſo though more be inſpired at the ſame time, yet they may ſpeak orderly one after another.

V. 33. *confuſion*] Gr. *tumult*, or, *unquietneſſe.*

V. 34. *Let your women keep ſilence in the Churches*] Gr. Tec. *the women.* See 1 Tim. 2. 12.

it is not permitted] Gr. *it hath not been permitted.*

law] See *Gen.* 3. 16.

V. 38. *Let him be ignorant*] The Church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward notwithſtanding in thoſe things that are right.

V. 39. *covet to propheſie*] Gr. *zealouſly deſire*, or, *ſeek to propheſie.*

V. 40. *Let all things be done decently, &c.*] Gr. Tec. *But let.* Although ſome conceive that the precept of decency hath reference to the habits of men and women ſpoken of before, and that of order to the uſe of ſpirituall gifts, that both they which ſpeak with tongues and propheſie, do it in that order the Apoſtle preſcribeth, ver. 27, 29. Yet it is more probable, that the Apoſtle here delivereth a generall Rule, by which all things which belong to the politie of the Church are to be regulated. Let all things that are done in the aſſemblies, whether praying and preaching, or adminiſtration of the Sacraments, or exerciſing Eccleſiaſticall diſcipline, be done decently; that is, in a ſeemly and fit manner, and alſo orderly without confuſion, every thing in its proper ſeaſon, time, and place.

CHAP. XV.

Verſ. 1. K*Eep in memory*] Or, *hold faſt.*

what I preached unto you] The Greek τινι λόγῳ, ſignifieth as well, *qua ratione vel quomodo*, after what manner, as well with what words, and the meaning is, either how in expreſſe and direct words I preached unto you the doctrine of the reſurrection, or, after what manner I preached, that is, how powerfully; not only proving it by forcible arguments, but alſo confirming it by ſigns and wonders.

V. 3. *which I alſo received*] Either immediately from Chriſt when he was rapt up into the third heaven, or from thoſe who were themſelves eye-witneſſes of theſe things.

according to the Scriptures] See Iſa. 53. 5, 6, &c.

V. 4. *according to the Scriptures*] See Pſal. 16. 10.

V. 5. *And that he was ſeen of Cephas*] See John 20. 19.

then of the twelve] In ſome Copies it is *the eleven*, and when this viſion was, there were but eleven, for Judas before this had hung himſelf, and *Matthias* was not choſen, till after Chriſts aſcention. The anſwer is, that by a *Synecdoche* eleven might be here meant by twelve, becauſe thoſe pickt & choſen men known by the name of Apoſtles, were at the firſt twelve, and commonly called the twelve. In like manner, *Gen.* 42. 13. it is ſaid, Thy ſervants are twelve brethren, the ſons of one man; yet in the ſame verſe it is added, One is not: ſo here they are called twelve Apoſtles, though at this viſion one was wanting.

V. 8. *And laſt of all he was ſeen of me alſo*] See Acts 9. 4. Chap. 9. 1.

one born out of due time] The Greek word ἐκτρώματι, ſignifieth an abortive, whereby the Apoſtle implyeth, that he was new-born to Chriſt after the deſcending of the Holy Ghoſt, whereas the other Apoſtles were born again unto Chriſt, and called before the ſending down of the Holy Ghoſt. Or, he alludeth to the manner of his converſion, and new-birth, which was not without violence, Acts 9. as for the moſt part abortive Children are not only born out of their due time, but ſome violence is uſed to bring them forth.

V. 14. *And your faith is alſo vain*] Either void of truth, or of fruit, and profit. For if Chriſt be not riſen as we have preached unto you, then you do vainly to believe us, and this your faith will do you no good at all.

V. 17 *Ye are yet in your ſinnes*] Gr. Tec. *and yet.* Seeing death is the puniſhment of ſinne, in vain ſhould we believe that our ſinnes are forgiven us, if they remain and we are ſtill guilty of them: but they remain and we are guilty of them, if Chriſt roſe not from the dead. For we are juſtified by his reſurrection, Rom. 4. 25. If Chriſt then had continued ſtill in death, his death would have proved uneffectuall, for the expiation of ſinne, and for the conquering of death in his members, which he had not conquered in himſelf.

V. 19. *we are of all men moſt miſerable*] In regard that Chriſtians do not only forſake the pleaſures of this world, and are ſubject alſo for the profeſſion of the truth to a great many croſſes, tribulations and perſecutions: therefore, ſhould there be no reſurrection, Chriſtians muſt needs be moſt miſerable. For then they ſhould injoy no good nor comfort at all, neither here, nor hereafter, neither temporall, nor eternall. The ground of this argument is this, that the perfect felicity of the ſoul, and the immortality thereof, are by Gods order inſeparable from the reſurrection of the bodies, wherefore he that denies the one, overthrowes alſo the other. See *Matth.* 25. 32.

V. 20. *the firſt fruits of them that ſlept*] See Coloſſ. 1. 18. Rev. 1. 5. Chriſt in his reſurrection is fitly compared to the firſt fruits, not only becauſe he firſt roſe from the earth (as the firſt fruits do that ſpring out of the ground) and preſented himſelf to his Father, the very day that the firſt fruits were to be offered according to the Law; but becauſe that as by the offering of the firſt fruits unto God, the reſt were ſanctified, Deut. 26. 1. Rom. 11. 16. ſo by Chriſts reſurrection, all the faithfull that die in the Lord, are ſanctified unto him, and aſſured of their reſurrection. If it be objected, that others were raiſed from death before Chriſt, and therefore he cannot be called the firſt fruits of the dead. I anſwer, firſt, that if he were not the firſt in time, yet he was the firſt in dignity that ever roſe. Secondly, that none ever roſe but by his power, and the vertue and merit of his reſurrection. Thirdly, that he was the firſt that ever roſe to a bleſſed and immortall life. Other dead were raiſed before him; *mortui ſuſcitati ſunt, ſed iterum mortui*: raiſed for a time to life, but afterwards dying again; none before Chriſt ſo roſe from the dead, that he dyed no more, nor had death any more power over him. Here it is not to be omitted, that thoſe who in the former verſes are called dead, after the mentioning of Chriſts reſurrection are tearmed *them that ſlept*, becauſe ſuch is the vertue of Chriſts reſurrection, that it changeth the nature of death in all his members, and turns it into a ſweet ſleep: and therefore the Church-yards, in which the faithfull are buried, were by the Ancients tearmed *κοιμητήρια*, *dormitories*, or *dortories*, reſting or ſleeping places.

V. 21. *For ſince by man came death*] Chriſt is to be conſidered as oppoſite to *Adam*, in reſpect of the contrary effects which the ſin of the one, and the merits of the other produced; that as from one man *Adam*, ſin came over all, becauſe by nature all were born of him; ſo from one man Chriſt, life cometh unto all, that is to ſay, all that are faithfull, becauſe in Chriſt they are made the children of God by grace, and are quickned and reſtored to life by him.

V. 23. *every man in his own order*] See 1 Theſſ. 4. 15.

V. 24. *delivered up the Kingdome to God*] Chriſt hath a double Kingdome; 1. Eſſentiall, as God, and this Chriſt poſſeſſeth with his Father and the Spirit for ever. 2. Oeconomicall, as Mediatour betwixt God and Man; and this Kingdome which he received from his Father, he ſhall ſurrender up again to his Father after he hath ſubdued ſinne and death, and put all his enemies under his feet.

put down all rule] Or, *made fruſtrate*. or, *taken away*. That is, all his enemies, which ſhall be ſpoyled of all the power they have.

V. 25. *till he hath put*, &c.] See Pſal. 110. 1.

V. 27. *hath put all things*, &c.] See Pſal. 8. 6.

V. 28. *then ſhall the Son alſo himſelf be ſubject unto him*] As man in reſpect of his myſticall body, the Son ſhall be ſubject to his Father, not as if he were not ſubject to his Father before, but becauſe then in the ſight of men and Angels by making a ſurrender of his Kingdom, he ſhall moſt manifeſtly declare his ſubjection to his Father. See *Epiphan. hæreſ. 69. et Origen. hom. 7. in c.* 10. *Levit. et Auguſt. lib.* 1. *de Trin. c.* 8. And becauſe his myſticall body, that is to ſay, the Church; which is here in diſtreſſe, and as yet not wholly partaker of his glory, is not fully perfect; and alſo becauſe the bodies of the Saints which lye in the grave, ſhall not be glorified till the reſurrection; but Chriſt as he is God hath us ſubject to him, as his Father hath; but as he is a Prieſt he is ſubject to his Father together with us.

that God may be all in all] By this kind of ſpeech is ſet forth the incomprehenſible glory, which floweth from God and ſhall fill all of us as we are joyned together to our head; but yet ſo, that our head ſhall alwaies reſerve his preheminencie.

V. 29. *Elſe what ſhall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the moſt difficult paſſages in all the Epiſtles of Saint *Paul*, it will not be unprofitable to the Reader, to have a *Synopſis* or joynt view of all the Interpretations that have been yet given which carry any probability with them. Firſt, ſome tranſlate the words, *waſh over the dead*. For ſo the word baptiſme is taken, *Mar.* 7. 4. *Luk.* 11. 38. *Heb.* 9. 10. And we read, Acts 9. 37. that it was the manner of the faithfull to *waſh the dead*, before they buried them. And this waſhing of the dead corps was done out of this conſideration; that the dead and vile body which they there waſhed ſhould one day be changed, and made like unto Chriſts glorious body. But neither will this Tranſlation ſtand with the phraſe in the Originall, βαπτίζονται, not βαπτίζουσιν, which ſignifieth, are waſhed or baptized for, or over the dead, not who waſh the dead body. Neither could the Apoſtle draw any firme argument from this cuſtome of waſhing the dead bodies. For admit that it were not ſuperſtitious, but very commendable, yet it yeelds no ground of an argument for the reſurrection. For divers of the heathen both waſhed and inbalmed the bodies of the dead; yet had no faith at all of the reſurrection. So the faithfull might out of honour or reſpect to their friends deceaſed uſe the like ceremony, without any relation at all to the future reſurrection. Secondly, others tranſlate the words *Baptizantur ſuper mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apoſtles reaſon after this manner: If there be no reſurrection of the dead, why do ſome of you chooſe to be baptized upon the graves of the dead, rather, then in other places, but for a more ſpeciall teſtimony of their faith in the reſurrection, & of their charitable opinion that thoſe who were there buried ſhould receive a glorious reſurrection? But neither do they bring any good proof that in the dayes of the Apoſtles the Chriſtians adminiſtred baptiſme at the Sepulchres of the dead, but rather they baptized in places where was much water, Joh. 3. 23. Act. 8. 38. Neither would ſuch a cuſtome of adminiſtring Baptiſme inferre the reſurrection of the dead. For they might chooſe thoſe places for their holy meetings, to preſerve the memory of the dead, and honour the Martyrs, and to *warme*, as it were, their *zeale*, and *devotion* at their *embers*. Thirdly, others tranſlating the words as we do, *What ſhall they do which are baptized for the dead?* conceive that the Apoſtle hath regard not to a common rite in the Church, but to a particular cuſtome of ſome, whereof there is mention made in antiquity, both by S. *Ambroſe*, and *Tertullian*, which was, that if any one dyed in the confeſſion of the faith of Chriſt, before he came to be baptized, ſome of his friends or kindred coming to be baptized, received baptiſme both in his own name and alſo in the name of ſuch an one whom he did teſtifie to have dyed in the faith of Chriſt, to the end that the Church might alſo regiſter the ſame among the faithfull, that had departed this life, from whence they were wont to pray in publique, that God would grant them a happy reſurrection. From this cuſtome the Apoſtle (ſay they) draweth his argument on this manner: It were in vain for any among you to be baptized for your dead friends if they ſhall never riſe again. But againſt this interpretation many things may be objected. Firſt, though it be certain that ſome ancient Heretiques had ſuch a cuſtome, yet there is no proof at all that among the *Corinthians* in Saint *Pauls* time there was any ſuch cuſtome. Secondly, ſuppoſing there had been ſuch a cuſtome, and Saint Paul might well uſe an argument *ad hominem*, and wound them who uſed it with their own weapon; yet it is not probable that the Apoſtle would draw an argument from ſuch a ſuperſtitious and unwarrantable cuſtome, for ſo main an Article of our Chriſtian faith as is the reſurrection of the dead: or if he thought good to convince ſome of the *Corinthians* who denyed the reſurrection out of a practice of their own, though erroneous; yet he would have laid ſome kind of aſperſion and tax upon it, and not have alleadged it as a thing lawfull and warrantable without any diſlike at all of it. Thirdly, if it were granted that this cuſtome were as ancient as S. Pauls dayes, and warrantable alſo; yet it doth nothing at all conduce to Saint Pauls end, who had undertaken the proof of the reſurrection of the body. For they who uſe ſuch a cuſtome might eaſily have anſwered, We do not baptize living men in the name and in the behalf of the dead for any other reſpect, then for the ſalvation of their ſouls, and what is that to the reſurrection of their body? Fourthly, others render the words, What ſhall they do which are baptized for dead; or, as dead; and thus they gather the Apoſtles argument: his intent was to prove the reſurrection, hereto he imployeth baptiſme, which as it is ſaid, in thoſe dayes was celebrated by dipping and plunging the whole body in water, in token that we are in death; and the coming forth of the water repreſenteth the reſurrection: the argument then is drawn *ab abſurdo*: this ſign were in vain and abſurd if there were no reſurrection. For to what end are men baptized for dead, or as dead, to repreſent unto us what we be in death, to wit, the death of ſinne, and ſhall be raiſed from thence to newneſſe of life, if there be no hope of the reſurrection of the body? for this firſt reſurrection ſhould be to little purpoſe, if the ſecond ſhould not one day follow. But neither is this interpretation free from juſt exception; for though baptiſme have relation to the reſurrection, as S. Paul teacheth, Rom. 6. 4. and S. *Jerome* ſaith truly, *non ſolum propter remiſſionem peccatorum baptizamur, ſed etiam propter reſurrectionem carnis noſtræ*. And S. *Ambroſe*. *per regenerationem corpora noſtra reſurrectionis gloria inaugurantur*; yet this cannot be S. Pauls meaning. For then he would not have ſaid, What ſhall *they do* which are baptized for dead? but, what ſhall *we do* who are *all baptized as for dead*; or *being in death*, to be raiſed up from thence by the power of baptiſme? Beſides, although in Engliſh and Latine *pro mortuis*, and for dead; may carry ſuch a meaning; yet the Greek ὑπὲρ τῶν νεκρῶν, cannot carry that ſenſe; ὑπὲρ is never taken for *tanquam*: but it muſt of neceſſity be rendred either for the dead, or over the dead; not thoſe that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which ſeemeth to be moſt agreeable to the ſcope of the Apoſtle, and the antecedents and conſequents. The interpretation is this, If there be no reſurrection of the dead, what *ſhall they do*, that is, *what ſhall become of them*, in *what miſerable condition are they* who are baptized, *viz. with their own bloud*, and not only ſuffer grievous torments, but even death it ſelf for the dead; that is, for the cauſe or *quarrell* of the dead; or *inſtead of the dead*, for whoſe ſake they choſe rather to ſuffer death, then they would detect them to the heathen; or betray them into the hands of their bloudy perſecutors; or who willingly undergo the *baptiſme of bloud* for the faith of them that are now dead, & in ſpeciall for maintaining this very Article of the reſurrection of the dead: for which, as Saint Paul, Act. 23. 6. ſo many hundreds of Chriſtians more were called in queſtion, put to tortures, and perſecuted even to death. The force of this argument of the Apoſtle is very evident, and it well agreeth with the argument that enſueth, *Why ſtand we in jeopardy every houre?* and I proteſt by your rejoycing which I have in Chriſt, I die daily; and *If I have fought with beaſts at Epheſus after the manner of men, what advantageth it me if the dead riſe not at all?* As for the word baptizing, it is not only ſo taken moſt frequently by the Fathers and School-men, who uſually diſtinguiſh baptiſme into *baptiſmus flaminis, fluminis & ſanguinis*, of the Spirit, Water, and Bloud; but alſo in ſundry places of Scripture, as Matth. 20. 22.

Mar. 10. 38, 39. Luk. 12. 50. I have a *baptiſme* to be *baptized* with, and how am I ſtraitned till it be accompliſhed ?

V. 31. *by your rejoyſing*] Some read *our*. It is a kinde of moſt vehement aſſeveration, after the manner of an oath, as if he ſhould have ſaid, As true as my principall joy and glory in this world is in the bleſſing of God upon my miniſtery towards you.

I dye daily] That is, death hangeth over me continually, and I do daily prepare my ſelf for it: or I am not onely in danger of my life every day, but am continually aſſaulted with ſo many croſſes and tribulations that my life is rather a continuall death, then a life unto me, 2 Cor. 11. 23. *& deinceps.*

V. 32. *If after the manner of men*] Or, to ſpeak *after the manner of men*. Either the meaning is, if to ſpeak after the manner of men, that is, if I may now take the priviledge to ſay ſomething of my ſelf, as men do in the like caſe, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and ſome other worldly reſpect, not looking by faith at the reſurrection, and at God the rewarder of thoſe, that ſuffer for him at that day: If I ſhould thus have expoſed my ſelf unto ſo apparent danger of death, what benefit would it have been unto me? Or, laſtly, the meaning may be, If I have fought with beaſts after the manner of men; that is, in ſuch ſort as if they had been men, and my Antagoniſts.

fought with beaſts at Epheſus] Either the words are ſpoken figuratively, and by beaſts he meaneth beaſtly minded men, ſuch as the Crecians were whom he calleth *evill beaſts* and *ſlow bellies*; Tit. 1. 12. and ſuch as Ignatius ſaith he fought withall from Syria to Rome, θηριομαχῶ ὐκ ὑπὸ τῶν ἀλόγων βιβρωσκόμενος ἀλλ' ὑπὸ ἀνθρωπομόρφων, not being bitten, ſaith he, by brute beaſts, but by ſavage creatures in the ſhape of men. Or the words may be taken properly, as *Chryſoſtome*, *Ambroſe*, and others underſtand the words: and *Nicephorus* in his ſecond book of Eccleſiaſticall hiſtory, *cap.* 25. reporteth it literally; for certain it is, that the Chriſtians were often *damnati ad beſtias*, and it was an uſuall ſpeech in *Tertullians* dayes, *Chriſtianos ad Leones*: and this literall interpretation affords a ſtronger argument for the reſurrection, which is the ſcope of the text, and better ſorteth with his former arguments, then if we underſtand the words of a metaphoricall fight.

let us eat and drink] See Iſa. 22. 13. That is, let us take our fill of our pleaſures, for after death we can take none: theſe are the ſpeeches of Epicures: the like we find in *Anacreon*, τὸ δ' αὔριον τίς οἶδε; and *mors aurem vellens, Vivite, ait, venio*. This Atheiſticall ſpeech of theirs the Apoſtle reproveth in the words following, ſaying, Be not deceived, refuting the verſe of one Poet, by the verſe of another Poet, to wit, *Menander*, according to whoſe example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the teſtimonies of the better ſort of the heathen, both Philoſophers, Oratours, and Poets.

V. 34. *to righteouſneſſe*] Gr. *righteouſly*.

V. 36. *Thou fool, that which thou ſoweſt*] Thou mighteſt have learned either of theſe, ſaith Paul, (if thou hadſt not befooled thy ſelf) by daily experience: for ſeeds are ſown and rot, and yet notwithſtanding they are ſo farre from periſhing thereby, that contrariwiſe they grow up farre more beautifull; and whereas they are ſown naked, they ſpring up green and freſh: and doth it ſeem incredible to thee that our bodies ſhould riſe from corruption, and that with far more excellent qualities then they had before?

V. 38. *But God giveth it a body*] We ſee diverſitie both in one and the ſelf-ſame thing, which hath now one form, then another, and yet keepeth his own kinde; as it is evident in a ſeed or grain, which is ſown bare, but ſpringeth up after another ſort; and alſo in divers kinds of one ſelf-ſame ſort, as among beaſts; as alſo among things of divers ſorts, as the heavenly bodies and the earthly, which alſo differ very much one from another; therefore there is no cauſe why we ſhould reject either the reſurrection of the bodies, or the changing of them into a better eſtate as a thing impoſſible or ſtrange.

V. 42. *So alſo* is *the reſurrection of the dead*] He maketh three manners of qualities of the body being raiſed, firſt incorruption, becauſe they ſhall be ſound and altogether of a nature that cannot be corrupt; ſecondly glory, becauſe they ſhall be adorned with beauty and honour: thirdly power, becauſe they ſhall continue everlaſting without meat, drink, and all other helps, without which this frail life cannot keep it ſelf from corruption.

V. 44. *It is ſown a naturall body*] Gr. *an animale* The Greek word is not φυσικὸν, but ψυχικὸν, not a naturall body, but word for word an *animale*, or a *ſoul* body, that is, ſuch a body as is quickned and maintained by ſuch a living ſoul onely as Adams was, of whom we all are born naturally; of a ſoul which ſtandeth in need of the bodies help and refection, by eating, drinking, breathing, and the like; being thus animated thereby, as other living creatures are; a ſoul which produceth no other effect in the body, but only an earthly mutable and mortall life, not able to ſave it from ſickneſſe, age, conſumption and death; much leſſe able to reſtore it to life again after it hath loſt it.

it is raiſed a ſpirituall body] Not in reſpect of ſubſtance, or being: but by reaſon of thoſe qualities which the glorified body ſhall partake of; that is, that beſides the life which they have by their ſouls, they ſhall be ſuſtained without any bodily means, and kept in an eternall, incorruptible, bleſſed and glorious life, by the ſupernaturall vertue of the holy Spirit, infuſed into them by Jeſus Chriſt. Or, by a ſpirituall body, as ſome of the Ancients affirm, he meaneth a body free from carnall deſires, being wholly ſubject to, and ruled by the Spirit.

a naturall body] Gr. *an animale*.

V. 45. *was made a living ſoul*] Gr. *into a living ſoul*. See Gen. 2. 7. To be ſuch a creature as ſhould live a bodily and animale life here by vertue of the ſoul, wherein lieth the fountain of this life, while it is joyned with the body: but yet can by no means of it ſelf confer the divine and ſpirituall life, nor make that its union with the body ſhould remain indiſſoluble, nor joyn the ſame again being once diſſolved.

a quickning ſpirit] Gr. *into a quickning ſpirit*. The laſt Adam, that is, Jeſus Chriſt the head of all the elect, is ordained by God to be the fountain and author of a ſpirituall and eternall life, by the communication of his Spirit, which reſtoreth life unto the dead, and conſerveth it in them perpetually. As he now after his reſurrection hath a ſpirituall body himſelf, immortall and incorruptible; (Phil. 3. 21.) ſo alſo ſhall he give the like bodies to all ſuch as deſcend from him, not by way of any naturall propagation, but by a ſpirituall regeneration: for each Adam doth communicate to his off-ſpring, the one by nature, the other by grace, that which he hath of his own.

V. 47. *the Lord from heaven*] The meaning is not, that Chriſt brought his body from heaven, as Adam received his body from the earth, but as Johns baptiſme is ſaid to be from heaven, though neither he nor the water wherewith he baptized deſcended from heaven; but becauſe he received it from God who is in heaven: ſo alſo Chriſt our Lord according to his humane nature is ſaid to be from heaven, becauſe his humane nature was formed by the holy Ghoſt, and united to the Divine, and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But*.

that fleſh and bloud cannot inherit the kingdom of God] Some underſtand by fleſh and bloud carnall men and ſuch as walk after the fleſh; and though it be true that ſuch men without repentance and a change of their life ſhall never enter into heaven: yet if we well conſider the antecedents and conſequents, that cannot be the meaning of the Apoſtle in this place; but rather this, ſuch fleſh and bloud as ours is now, maintained by corporall meats and drinks of a mortall and corruptible nature, cannot inherit the kingdom of God, for it followeth *neither doth corruption inherit incorruption.*

V. 51. *We ſhall not all ſleep*, &c.] Thoſe that ſhall be alive at Chriſts coming ſhall not ſleep, that is, die after the manner of other men, and reſt in their graves for a time, and then be raiſed up afterward, yet they ſhall be changed, that is, their corruptibility and mortality ſhall be changed into incorruptibility and immortality.

V. 52. *at the laſt trump*] Or, *in the*. See Matth. 24. 31. 1 Theſſ. 4. 16. Some by the laſt trump underſtand the voice of the Archangel, or Chriſts proclamation for the raiſing of the dead: but it ſeems more probable, that as the people of God were aſſembled in their ſolemn feaſts and faſts by the ſound of a Trumpet; and as on Mount Sinai the Law was delivered with a moſt loud and dreadfull ſound, ſo alſo the ſummons of all the dead ſhall be with ſome ſuch ſound, which is here called the laſt trump; not as ſome popiſh Divines conceive, becauſe it was the ſeventh Trumpet of thoſe that are mentioned in the Revelation; for the Revelation was written divers yeers after Saint Pauls death. and therefore it is not likely he alludeth to any of thoſe Trumpets there mentioned; but becauſe after it no Trumpet ſhould ever be ſounded.

V. 54. *Death is ſwallowed up*, &c.] See Iſa. 25. 8. Hoſ. 13. 14.

in victory] Or, *into victory*.

V. 55. *O death*, *where is thy ſting*] This a ſong of triumph ſung by the Apoſtle, raviſhed as it were, at the contemplation of the conqueſt of death; and it ſeemeth to be taken out of the Prophet Hoſea 13. 4.

O grave] Or, *hell*. The word in the Originall ſignifieth *grave*, or *hell*; but it ſhould ſeem that here principally the grave is meant; foraſmuch as the Apoſtle treateth here of the abolition of temporall death.

V. 56. *The ſting of death* is *ſinne*] That is, ſinne armeth death againſt us, and is as it were the weapon, whereby we receive our deaths wound.

and the ſtrength of ſinne is *the Law*] That is, by vertue of the law ſinne bringeth men to death and condemnation; for ſinne is neither known nor imputed to us but by the law: and when the law forbiddeth ought, our corrupt and carnall nature is provoked thereby the more to deſire and luſt after it, Rom. 5.13.

57. *through*] Or, *by*.

CHAP. XVI.

Verſ.2. U*Pon the firſt day of the week*] Gr. *one of the Sabbaths*. Gr. Tec. *one of the week*. In the Originall one day, an Hebraiſme; ſee the like expreſſion, Gen. 1.5. Dan. 9. 1. Matth.28.1. Luk.24.1. *one day of the Sabbaths:* Whereby oftentimes the whole week is ſignified, as Mar. 16. 9. Joh. 20. 1. Therefore the Greek Scholiaſt well rendreth μίαν τῶν σαββάτων, τὴν κυριακήν, the *Lords Day*, on which the Apoſtles were wont to keep their Aſſemblies, Joh. 20. 19. Acts 20. 7. which S. John, Rev.1.10. calleth κυριακὴν, the Lords Day, becauſe it was the day on which he roſe from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is ſo called, as the Sacrament is called *cœna Dominica*, and the Lords Prayer *oratio Dominica*, becauſe the Lord inſtituted the one, and commanded the other; When we pray, ſay, our Father, &c. Luk. 11. 2. For ſo *Athanaſius* ſaith expreſly, ὁ κύριος μετέθηκε τὴν σαββάτον εἰς κυριακὴν, our Lord tranſlated the Sabbath to the Lords Day; whether he did this immediately by himſelf, or by his Apoſtles inſpired by him, all comes to one. See Hilar. Prolog. in Pſal. *Nos octavi die quæ E. ipſa prima eſt, perfecti Sabbati feſtivitate lætamur.*

by him in ſtore] In the Originall, *gathering a treaſure*. That is, by little and little, every Lords day adding ſomething to make up a gift worthy the ſending: or it may be the Apoſtle in the uſe of that phraſe would imply that by this collection for the poor, they ſhall gather treaſure in heaven, Matth. 6. 20.

as God *hath proſpered him*] The originall is, εὐοδῶται, which ſignifieth properly a happy journey or voyage, and by a figure is taken for any kinde of proſperity or welfare; and the Apoſtles meaning is, that every one ought to lay by and contribute according as the Lord hath bleſſed him, 2 Cor. 8. 12.

be no gatherings when I come] Which will not be ſo convenient on the ſudden, nor ſo beneficiall for the poor.

V. 3. *your liberality unto Jeruſalem*] Gr. *gift*. In the Originall it is τὴν χάριν ὑμῶν, that is, your *grace*, or *free gift*, which word he uſeth rather then ἐλεημοσύνην, *your almes*, becauſe this was a kinde of holy offering to the Saints, and not a work of ordinary charity towards the poor: and hereby alſo he ſignifieth that this their pious and bountifull inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expreſly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* beſtowed upon the Churches of Macedonia, becauſe in great triall of affliction their joy abounded, and their extream povertie abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my paſſage*.

but I truſt to tarry] Gr. Tec. *for I hope to tarry*.

V. 9. *For a great door and effectuall is opened unto me*] A great occaſion or oportunitie of doing much good in my miniſtery. For Epheſus was a City very much frequented as well in regard of the famous Temple of Diana there, as alſo diverſe Schooles and Nurceries of Learning: or the Apoſtle may intimate that ſome great advantage was given to the Goſpel by the converſion of ſome men or women of prime note in that Citie.

and there are *many adverſaries*] Where there is the greateſt oportunity offered of doing good, there the devill and his inſtruments are buſieſt to ſtop and hinder it. For, as Saint *Chryſoſtome* well obſerveth, he beſtirreth himſelf moſt where he is like to loſe moſt; and no marvell that the Goſpel findeth many enemies, ſince Truth is a ſtranger upon earth; and Chriſt is ſet for the fall and riſe of many, and for a ſigne which ſhall be ſpoken againſt, Luk. 2. 34.

V. 15. *I beſeech you brethren*] Gr. *but*. or, *now I beſeech you brethren*.

addicted themſelves to] Or, *appointed themſelves for*.

V. 16. *That ye ſubmit your ſelves unto ſuch*] Or, *be ſubject unto*. That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and ſuch as have beſtowed themſelves and their goods to help you withall. Heb. 13. 17.

V. 18. *acknowledge ye them that are ſuch*] That is, take them for ſuch men as they are indeed; or ſhew your ſelves thankfull unto them both in my ſelf and your own.

V. 20. *Greet ye one another*] See Rom. 16.16.

with an holy kiſſe] Not with an hypocriticall kiſſe as Judas, nor out of a carnall affection, as Prov.7.13. but expreſſe your unfeigned love unto them as they are called to be Saints and fellow-members of one holy myſticall body, whereof Chriſt is the head. See Rom. 16. 16.

V. 22. *love not*] That is, out of meer malice and deſperate hatred oppoſeth Chriſt and his Goſpel. It is delivered by a Meioſis, or figurative ſpeech, whereby leſſe is ſpoken, and more implied, being a crime of that horrid nature, as the Apoſtle was loth to expreſſe it. 1 King. 21. 10.

anathema, Maran-atha] The former word is Greek, ſignifying accurſed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, ſignifying our Lord cometh. For *Maran* is our Lord, and *atha* cometh. It is a word uſed in the greateſt excommunication among the Chriſtians, implying that they ſummoned the excommunicated before the dreadfull Tribunall at the laſt coming of the Sonne of God. See Jude 14, 15. *Behold, the Lord cometh with ten thouſands of his Saints, to execute judgement upon all*, &c. Others expound it thus. Let him be accurſed even till the coming of the Lord to his deaths day, even for ever. This dreadfull kinde of excommunication which the Apoſtle here calleth *Maran-atha*, the Jews called *Sammatha*, *Sem* ſignifying the name of God *Tetragrammaton*, or *Jehovah*, and *atha venit*, he cometh. Others, from *Sam* ſignifying there, and *mitha mors*, their death. Now the Apoſtle thundereth out this dreadfull ſentence of excommunication here againſt the wilfull oppoſers of the Goſpel and impenitent haters of Chriſt, not out of any evill paſſion of minde, but out of an Apoſtolicall ſpirit and holy zeal.

ANNO-

ANNOTATIONS
On the ſecond Epiſtle of Paul the Apoſtle, to the CORINTHIANS.

The ARGUMENT and ANALYSIS.

THe occaſion of writing this ſecond Epiſtle was, to vindicate his Miniſtery from contempt, and his perſon from divers imputations laid upon him, by the falſe Apoſtles: And to this end, he profeſſeth his ſincere affection to the Corinthians, *and faithfull carriage in the whole courſe of his Miniſtery; and being inforced thereunto, he relates at large both his ſufferings for Chriſt, and the Viſions and Revelations he received from him.*

The Epiſtle conſiſteth of
1. *An excuſe of himſelf for not coming to them according to promiſe,* Chap. 1.
2. *A deprecation for the inceſtuous perſon, (who had been excommunicated) that he might be reſtored again to the Church.* Chap. 2.
3. *A juſtification of his Miniſtery againſt the calumnies of falſe Teachers,* Chap. 3, 4, 5.
4. *An Exhortation to Chriſtian duties in generall,* Chap. 7. *And in particular, to a liberall contribution to the poor Saints at* Jeruſalem, Chap. 8, 9.
5. *A conteſtation with his emulous adverſaries, and a commemoration of his manifold trials, and the happy iſſue of them,* Chap. 10, 11, 12.
6. *A denunciation of ſeverity, and the power of his Apoſtleſhip againſt obſtinate ſinners,* Chap. 13.

CHAP. I.

Verſ. 1. ANd *Timothy* our *brother*] Not according to the fleſh, for we read not that Timothy was of kinne to Saint Paul; but brother in Chriſt in the profeſſion of the Goſpel, and brother alſo in the Miniſtery of the Word, being Saint Pauls companion, and fellow labourer in the office of an Apoſtle and Evangeliſt.

at Corinth] Gr. *in Corinth.*

with all the Saints] All who embrace the holy profeſſion of Chriſtians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holineſſe, without which no man ſhall ſee God. The Greek Scholiaſt noteth, that he uſeth not the word, ὅσιος, but ἅγιος, ἐμφαίνων εἴ τις γεώδης ἐκτὸς δεῖ ταύτης τῆς προσηγορίας, not holy, but unearthly, whereby all thoſe among the Corinthians that were earthly minded, and ſought not the things that are above, but the things that are below, are excluded out of the Apoſtles ſalutation.

V. 3. *bleſſed be God*] See Epheſ. 1. 3. 1 Pet. 1. 3. God is eſſentially bleſſed, and cannot be made bleſſed or happy by us: this phraſe therefore ſignified no more then praiſed be God: in the Originall, εὐλογητός, that is word for word, let God be well ſpoken of. God bleſſeth us really, but we bleſſe God but verbally, by lauding and magnifying him: or at the moſt, mentally. For as the kingly Prophet profeſſeth, Pſal. 16. 2. our goodneſſe extendeth not to him. The Apoſtle here beginneth with thankſgiving, which notwithſtanding otherwiſe then he was wont, he applieth to himſelf; beginning his Epiſtle with the ſetting forth of the dignity of his Apoſtleſhip, conſtrained as it ſhould ſeem therunto by their importunity, who took occaſion to deſpiſe him, by reaſon of his great croſſes and afflictions: but he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God, the Father of our Lord Jeſus Chriſt.

the Father of mercies] Though judgements proceed from God, as well as mercies, yet he is not in Scripture any where called the *Father of judgements*, as he is here, the *Father of mercies:* becauſe mercy and compaſſion ariſeth meerly from himſelf, and he delighteth in it, Mich. 7. 18. but our ſinnes are the cauſe why he inflicteth any judgements upon us. And it is further here to be noted, for the comfort of all thoſe that grone under any heavie croſſe, or ſuffer conflicts with deſperation it ſelf, that the Father of our Lord Jeſus Chriſt is the Father alſo of mercy, and not of mercy only in the ſingular number, but of *mercies* in the plurall, and which is yet more, the God of *all conſolation.*

V. 4. *Who comforteth us in all our tribulation*] He ſaith not, who ſuffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David profeſſeth; and Chriſt himſelf ſaith; As many as I love, I rebuke and chaſten: Revel. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] *Oecumenius* out of this paſſage rightly obſerveth the ſingular modeſty of the Apoſtle, who ſaith not, that he received comfort from God in thoſe tribulations which he ſuffered for the Goſpel, for his own ſake, becauſe his patience or diligence in his Miniſtery deſerved any ſuch conſolation; but that God afforded him thoſe comforts for the good of others, that he might be the better enabled to comfort them by thoſe cordials, which he received by the hand of his heavenly Phyſitian.

V. 5. *For as the ſufferings of Chriſt abound in us*] Gr. *unto us.* The afflictions and calamities which we ſuffer for Chriſt, or Chriſt ſuffereth in us his members.

V. 6. *which is effectuall in the enduring of the ſame ſufferings*] Or, *is wrought.* Although ſalvation be given us freely: yet becauſe there is a way appointed to us, whereby we muſt come to it, which is the race of an innocent and upright life, which we muſt run, therefore we are ſaid to work our ſalvation: Phil. 2. 12. and becauſe it is God only that of his free good will worketh all things in us, therefore is he ſaid to work this ſalvation in us by the ſelf ſame things, by which we muſt paſſe to everlaſting life, after that we have once overcome all incumbrances.

V. 8. *For we would not, brethren, have you ignorant*] He witneſſeth, that he is not only not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſſe of them, as alſo his delivery from them, although it be not yet perfect.

which came to us in Aſia] Whether he mean by this affliction, the great oppoſition he found by thoſe many adverſaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Epheſus by Demetrius and his fellow craftſmen, Act. 19. or ſome very dangerous ſickneſſe wherewith he was viſited, it is not certain: but here he thought good to acquaint them with it, partly to ſhew his great love to them, in that he concealed nothing from them, which befell him: partly to ſtir them up to give God thanks for his great deliverance.

V. 9. *the ſentence of death in our ſelves*] Or, *anſwer.* We reſolved in our ſelves to die, or we gave our ſelves for dead, we were not onely paſt hope in other mens judgements, but even in our own.

V. 10. *ſo great a death*] He ſaith not, out of ſo great a danger, but ſo great a *death*, becauſe the danger was ſo great, that it was paſt mans help, or hope of delivery. He taketh the word *death*, as elſe-where, *in death often.* (2 Cor. 11. 23.) either for ſuch ſickneſſe, or perſecutions in which there appeared no hope of eſcaping with life, or ſuch torments as were equivalent to the pangs of death.

V. 11. *You alſo helping together by prayer for us*] Gr. Tee.

we alſo helping together by prayer for you. See Rom. 15.30. That he may not ſeem to boaſt himſelf, he attributeth all to God, and withall acknowledgeth himſelf to be much indebted unto them for their prayers for him.

thanks may be given] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in ſimplicity*] Gr. Tec. *puritie.* Here he putteth away another ſlander, to wit, that he was a light man, and inconſtant, ſeeing that he promiſed to come unto them, but brake his word and came not: and firſt he ſpeaketh of the ſimplicity of his minde, and plain and open dealing, which they knew by his ſpeech when he was preſent, and they ought alſo to acknowledge it in his letters being abſent; and moreover he proteſteth that he will never be otherwayes.

and godly ſincerity] Gr. *and ſincerity of God.* In the Originall, it is the ſinceritie of God, that is, ſuch ſinceritie as is in the God of truth, who is alwayes conſtant and immutable; or, ſincerity before God, or in the ſight of God, not feigned or hypocriticall.

with fleſhly] Gr. *in fleſhly.*

by the grace] Gr. *in the grace.*

V. 13. *or*] Gr. Tec. *and.*

V. 14. *that we are your rejoycing*] Pauls rejoycing in the Lord was, that he had gained the Corinthians to the Lord, and they themſelves rejoyced, that they had ſuch an Apoſtle to be their inſtructor, who taught them ſo purely and ſincerely.

V. 15. *a ſecond benefit*] Or, *grace.* Some render a double joy, but the word is not, χάραν, but χάριν: and the Apoſtles meaning is, that they might reap a double fruit, both of his letters and of his preſence.

V. 17. *purpoſe*] Or, *conſult,*

be yea, yea, and nay, nay] Chriſt commandeth, Matth. 5 37. that our communication be yea, yea, and nay, nay; neither doth the Apoſtle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the ſame thing, that he was not light and inconſtant in his words, as thoſe who affirm and deny with a breath, promiſing and not performing, and changing their purpoſe at every turning of the hand, but according to the ſaying of the Hebrews; *etiam juſtorum eſt etiam, & eorum non eſt non,* ſo his yea, was alwayes yea, and his nay, nay, not his yea now, his nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithfull.*

word] Or, *preaching.*

was not] Gr. Tec. *is not.*

V. 20. *For all the promiſes of God in him are yea*] God purpoſing to be glorified and perfectly acknowledged for his truth, in the accompliſhment of his promiſes in Chriſt, preached by us, hath withall given unto us the Apoſtles, ſuch an infallible guidance of his Spirit, that the truth of our preaching might anſwer to the truth of Chriſt his practiſe, even as himſelf did anſwer exactly by his performance unto the promiſes of God.

and in him amen] Gr. Tec. *therefore alſo they are by him amen.* As Chriſt is the ſame in Gods promiſes which are unchangeable, ſo are all ſuch promiſes touching our ſalvation, yea, that is, truth; and amen, that is, aſſurance. For ſo much as God in the new covenant maketh no promiſes of ſalvation, nor fulfilleth any but in Chriſt, and by Chriſt.

unto the glory of God by us] Gr. *to God for glory by us.*

V. 21. *hath anointed us*] With the grace of his holy Spirit. So Saint John alſo ſpeaketh, 1 Joh. 2. 27. But the anointing which you have received of him abideth in you, and the ſame anointing teacheth you of all things.

V. 22. *Who hath alſo ſealed us*] He wrought the ſame in us, in regard of our Apoſtleſhip, by the vertue of the ſame Spirit, that ratifieth both in us and in all his faithfull children, his vocation and election, by the grace of regeneration, ſigning us for his as with a ſeal, 2 Tim. 2. 19. and as by a pledge aſſuring us of our future inheritance.

earneſt of the Spirit] That is, the holy Spirit, which is unto us as an *earneſt,* whereby God aſſureth us, that he will pay as it were the whole ſumme of his promiſes. For an earneſt is as a pledge, whereby we confirm a bargain, or a piece of money, whereby we aſſure the payment of the whole. The firſt gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; Inſomuch, that this anointing, ſealing, and pledging, all ſerve to one and the ſame end.

V. 23. *I call God for a record upon my ſoul*] That is, againſt my ſelf, and to the danger of my own life. So the Hebrews ſay, to carry our ſoul in our hands, and *Xenarchus* in *Athenæus* uſeth the ſame phraſe, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχειν, whereby they ſignifie that the life is in great danger. This is then a deep adjuration, whereby the Apoſtle aſſureth them even by oath, that he did not onely not change his purpoſe of coming to them out of levitie, but rather that he came not to them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, then he would.

V. 24. *Not for that we have dominion*] He removeth all ſuſpicion of arrogancy, declaring that he ſpeaketh not what he ſaid before as a Lord over them, but as a ſervant appointed of God to comfort them.

but are helpers of your joy] He ſetteth the joy and peace of conſcience, which God is the Author of, againſt tyrannous fear, and withall ſheweth the end of the Goſpel, which is peace and joy in the holy Ghoſt.

CHAP. II.

Verſ. 1. IN *heavineſſe*] Cauſing grief amongſt you, which he ſhould have done, if he had come unto them before they had repented them.

V. 4. *not that you ſhould be grieved*] The Apoſtle in ſharply reproving them, though he could not but make them ſorry, yet that was not his intent, but to ſhew his affectionate love towards them, and care of their ſalvation; that by ſorrowing after a godly manner they might receive ſpirituall conſolation. For as worldly joy ends in ſorrow, ſo godly ſorrow ends in joy; whence is that exhortation of S. Jerome to the penitent, *Doleat & de dolore gaudeat;* Let him grieve, and rejoyce for ſuch grief.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen.* The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that inceſtuous perſon hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your deteſtation of his crime, I wrote unto you in generall tearmes, 1 Cor. 5. 2. Ye are puffed up, and have not rather ſorrowed, that he which hath done this thing might be put from among you. Yet now ſince I have proof of your love and obedience, and you have cleared your ſelves by excommunicating him, I have cauſe to ſorrow but in part, only for his ſake who was guilty, not for you all, who have cleared your ſelves that you are no upholders or maintainers of him.

V. 6. *puniſhment*] Or, *cenſure.*

of many] Gr. *by.*

V. 7. *to forgive* him, *and comfort* him] Or, *gratifie.* Releaſe him of the ſentence of excommunication, and receive him again into the Church, and upon his unfeigned tokens of repentance, miniſter a word of comfort to him, that he be not ſwallowed up in the gulph of deſpair.

V. 8. *confirm* your *love towards him*] That at my entreaty you would declare by the conſent of the whole Church, that you take him again for a brother.

V. 10. *forgive any thing*] Or, *grant any thing of favour*; or, *freely give.*

to whom I forgave it] Gr. Tec. *what I forgave.*

in the perſon of Chriſt] Or, *in the ſight.* Although *Ferrandus the Deacon,* in his Epiſtle to Egippius, taketh the perſon of Chriſt for the hypoſtaſis, which is one in Chriſt, though he conſiſt of two natures, ſaying, *ſi quid donavi, donavi propter vos in perſonâ Chriſti, vult probare unitatem perſonæ; nam melius perſonas diceret ſi vellet in Chriſto ſignificare duas ſubſtantias:* yet *Oecumenius* his interpretation is more agreeable to the ſcope of the Apoſtle in this place, ὡς τοῦ χριστοῦ κελεύοντος, in the perſon of Chriſt, that is, in ſtead of Chriſt, or by Chriſts authority and command, who ſaid, As my Father ſent me, I ſend you: whoſe ſins ye remit; they are remitted, Joh. 20. 23.

V. 11. *Leſt Satan ſhould get advantage of us*] Leſt Satan over-reach us. The Greek word, πλεονεκτιω, ſignifieth to have more then belongs to one, and it is commonly uſed of the covetous: the compariſon is taken from the greedy Merchant, that ſeeketh and taketh all oportunities to beguile and deceive others. The meaning then is, that we give not Satan an occaſion by our immoderate rigour to ſnatch away from us, or ruine any member of the Church, to make the Goſpel and the miniſtery thereof more hatefull and to pervert the holy uſe of diſcipline, which conſiſteth in the temper of charity, and hath no other end then the ſalvation of the ſinner.

ignorant of his devices] Or, *plots,* or, *machinations.* Machinations or ſtratagems, of which *Acontius* hath written a ſingular book: The particular wiles to which the Apoſtle here pointeth ſeem to be theſe, whereby he endeavoureth to gain upon the Church both wayes, both by remiſſeneſſe of Church diſcipline, and too much ſeveritie: by remiſſeneſſe to rock the ſinner aſleep in ſecurity, and by too much ſeverity to plunge him in deſpair.

V. 12. *was opened*] Gr. *being.*

V. 14. *Now*] Or, *But.*

cauſeth us to triumph] It is word for word, θριαμβεύει ἡμᾶς, triumpheth us, that is, ſubdueth us to the Goſpel, and maketh us obedient thereunto. So ſaith *Livie, triumphavit Mummius Achaos, Mummius* triumphed the Acheans, that is, triumphed over thoſe of Achaia. Or, *triumphare facit,* cauſeth us to triumph over the world, the fleſh, and the devill; or giveth us conqueſt in every place where we preach his word, to bring all countries to the obedience of faith.

the ſavour of his knowledge [He alludeth to the oyntment of the Prieſts and the ſweet incenſe they offered: and withall intimateth the farre ſpreading of the Goſpel, which like a ſweet odour was blown by the breath of the Apoſtles, preaching unto all parts of the world.

V. 15. *unto God a ſweet ſavour of Chriſt*] That is, pleaſing and acceptable to God, in regard that by us is made manifeſt the mercy of God.

in them that are ſaved, &c.] The Goſpell is preached indifferently to all manner of perſons, but it worketh in a very different manner: foraſmuch as being received by the faithfull, it produceth in them life and ſalvation, as containing all the cauſes thereof in it ſelf, but being rejected by unbelievers, it becometh in them the occaſion of a greater condemnation, and maketh their perdition inevitable. As the ſame light of the Sun, ſaith *Chryſoſtome*, offendeth weak eyes, but recreateth and comforteth the ſtrong ſighted; and as the ſame Star is to ſome φωσφόρος, to others ἕσπερος, to ſome a morning Star bringing light and day, and to others an evening Star bringing darkneſſe and night: So the Goſpell is a comfort to ſome, and a terrour to others, bringing eternall life and ſalvation to ſome, but by accident, everlaſting darkneſſe and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this child is ſet for the fall and riſing again of many in Iſrael.

V. 16, *ſavour of death unto death*] Gr. Tec. *out of.* A deadly ſavour: not as if the Goſpell of its own nature breathed out death to any; for it is the Miniſtery of life, 2 *Cor.* 5. 6, 7. and the power of God to ſalvation unto all believers, Rom. 1. 16. but by reaſon that unbelievers and impenitent ſinners, wilfully ſet themſelves againſt it, and thereby draw upon themſelves the heavier judgement of God, Joh. 3. 36. 1 Pet. 2. 7, 8.

of life] Gr. Tec. *out of.*

ſufficient] Or, *fit.*

V. 17. *which corrupt the Word of God*] Or, *deale deceitfully with* See Chap. 4. 2. Word for word, καπηλεύοντες, *play the huckſters* with the word of God; So *Ennius* ſaith elegantly, *cauponari bellum, & Herodian, cauponari pacem, & Plato,* καπηλεύειν τὰ μαθήματα, and *Nazianzen* calleth deceitfull Teachers, χριστοκαπήλους, and *Ignatius* χριστεμπόρους. By this phraſe he taxeth the falſe Apoſtles with two grievous crimes: firſt, that they adulterated and ſophiſticated the word of God by mingling Philoſophicall errours or humane traditions with it, as crafty Merchants ſophiſticate their wines by mingling them with water or other liquors: ſecondly, that they ſet the word of God as it were to ſale, and handled it craftily and coveteouſly, not ſincerely as they ought to have done in the ſight of God.

CHAP. III.

Verſ. 2. YE *are our epiſtle*] As elſewhere he calleth them the Seal of his Apoſtleſhip, ſo here his commendatory Epiſtle, δεῖγμα γὰρ ἀρετῆς τοῦ διδασκάλου ἡ τῶν μαθητῶν εὐδοκίμησις, the profiting of the Scholar is a commendation of his teacher. What need then the Apoſtle commendatory letters to the Corinthians, who themſelves are his commendatory Letters to all Churches, by their great growth in grace, and knowledge of Jeſus Chriſt?

V. 3. *are manifeſtly*] Gr. *being manifeſtly.*

to be the epiſtle] Gr. *that ye are the epiſtle.*

written not with ink, but with the Spirit] The tables were not written with ink, but with the finger of God. In this part therefore of the verſe, he oppoſeth not the Epiſtle of Chriſt to the writing in the Tables of ſtone, but to ordinary letters which are written with ink.

not in tables of ſtone] He alludeth by the way to the compariſon of the outward miniſtery of the Prieſthood of Levi with the miniſtery of the Goſpel, which he handleth afterwards more at large.

V. 4. *And ſuch truſt*] This boldneſſe we ſhew, and thus deſervedly may we boaſt of the fruit and worthineſſe of our miniſtery.

V. 5. *to think any thing*] Or, *to reaſon.* or, *conclude.* Rom. 3. 28. Any thing which belongeth to the way of Piety and true worſhip of God, as S. *Auſtine* expoundeth, *Libro de dono Perſev. c.* 13. or as the Greek Scholiaſt expoundeth, We are not ſufficient of our ſelves, ſo much as to apprehend and conceive the worth of the miniſtery of the Goſpell; much leſſe to ſound the bottom of the deep myſteries of ſalvation: Without me, ſaith Chriſt, John. 15. 5. ye can do nothing: So far are we from doing any good work of our ſelves, that we cannot think a good thought.

but our ſufficiency is of God] In that we are fit and meet to make other men partakers of ſo great a grace.

V. 6. *made us able Miniſters*] Or, *fit.* or, *meet.* He amplifieth his miniſtery, that is, the miniſtery of the Goſpel, comparing it with the miniſtery of the law; which he conſidereth in the perſon of *Moſes*, by whom the law was given, againſt whom he ſetteth Chriſt the Authour of the Goſpel, Now the compariſon is taken from the very ſubſtance of the miniſtery. The Law is, as it were, a writing of it ſelf dead and without efficacy, but the Goſpel a new covenant, as it were the very vertue of God, in renewing, juſtifying and ſaving of men. The Law propoundeth death, accuſing all men of unrighteouſneſſe; the Goſpell offereth and giveth righteouſneſſe and life. The governance of the Law ſerved for a time, the Goſpell remaineth to the end of the world; and therefore what is the glory of that in compariſon of the Majeſtie of this?

not of the letter] That is, which doth not only conſiſt in words and writing, without imparting any inward and ſpirituall vertue to effect and work the ſame in men, which it doth repreſent to them; but hath really joyned with it the vertue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the ſame propounds and promiſeth.

the letter killeth] Though the Law ſhewed the way to life, yet the letter thereof is ſaid here to kill, becauſe it doth not communicate ability to corrupt man to keep the ſame, nor makes any promiſe to forgive the ſinne to him that treſpaſſeth, but curſeth every one that abideth not in all things which are written in the Law; convincing us of our tranſgreſſion, and conſequently of our guilt of death, which is threatned to the tranſgreſſours; for which cauſe it is alſo called, The miniſtery of condemnation.

but the ſpirit giveth life] Or, *quickeneth.* The Goſpel doth not only ſhew the way to life and ſalvation by faith in Jeſus Chriſt, but is likewiſe accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themſelves are raiſed up from the death of ſin, and quickned to the life of holineſſe.

V. 7. *miniſtration*] Or, *miniſterie.*

written] Gr. *in letters.*

glorious] Gr. *in glory.*

for the glory of his countenance] The word *glory*, betokeneth *a brightneſſe*, which was bodily in Moſes, but is ſpiritually in Chriſt.

V. 8. *the miniſtration of the Spirit*] Or, *miniſterie.* That is, of the Goſpell, whereby God offereth, yea, and giveth his Spirit, not as a dead thing, but as a quickening Spirit, working life.

glorious] Gr. *in glory.*

V. 9. *miniſtration*] Or, *miniſterie.*

miniſtration of righteouſneſſe] Or, *miniſterie. Viz.* of Chriſt, which being imputed to us as our own, we are not only not condemned, but alſo we are crowned as righteous.

V. 10 *had no glory in this reſpect*] That is, had not glory comparatively; as ſilver is not precious in compariſon of gold, nor precious ſtones bright in compariſon of the Stars, nor the light of the Moon in compariſon of the Sun. As, ſaith Oecumenius, the light of a Candle ſeemeth moſt bright in the night, but in the mid-day is ſo obſcured, that it deſerveth not the name of a light; ſo is the light of the Law obſcured in ſuch ſort by the light of the Goſpell, that it ſeems to have no light or glory at all.

reſpect] Gr. *part.*

V. 11. *was glorious*] Gr. *by glory.*

is glorious] Gr. *is in glory.*

V. 12. *plainneſſe*] Or, *boldneſſe.* or, *freedome.*

V. 13. *And not as Moſes*, &c.] See Exod. 34. 33. He expoundeth by the way the allegory of *Moſes* his covering, which was a token of the darkneſſe and weakneſſe that is in men, whoſe eyes were rather dazled by the bright ſhining of the Law then lightened: which covering was taken away by the coming of Chriſt, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindneſſe, and ſet in the liberty of the light, by the vertue of Chriſts ſpirit.

to the end of that which is aboliſhed] Gr. Tec. *the face.* or *ſight.* Could not ſee the mark and main ſcope of *Moſes*, or dive into the bottom of his miniſtery.

V. 14. *But their minds were blinded*] This is an anſwer to a ſecret Objection, whence it comes that the people of *Iſrael* do not now believe the manifeſtation of the end of the Law, made By the Goſpel: Why do they ſee nothing in the Goſpel, which is ſo clear? The Apoſtle anſwereth, that there is a Vail hanging over, not the Goſpel, but their hearts, by a malicious and wilfull obduration, John 9. 39. Rom. 11. 7, 25. As if he ſhould ſay, the light ſhines indeed, but thoſe that ſhould behold it ſhut their eye-lids againſt it.

which vaile is done away in Chriſt] The Vaile is taken away by the knowledge and Spirit of Chriſt, and when they ſhall be converted into Chriſt, they ſhall like us be brought to the right underſtanding of the Law; and be fully convinced in their hearts, that the Law was given to no ſuch end, but that they muſt ſeek the righteouſneſſe by faith in Chriſt, without themſelves, Rom. 10. 4. Gal. 3. 24.

V. 15. *is upon*] Gr. *lyeth upon.*

V. 17. *Now the Lord is that ſpirit*] Or, *But.* Chriſt is that Spirit which taketh away that covering, by his working in our hearts, whereunto alſo the Law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men till the Spirit quicken us.

where] Gr. Tec. *to whom.*

there is liberty] From the yoke and burden of the Ceremoniall, and curſe alſo of the morall.

V. 18. *But we all with open face*,&c.] Gr. *uncovered.* Going forwards in the allegory of the covering,he compareth the Goſpell to a Glaſſe, which though it be moſt bright and radiant, yet it doth not only not dazle their eyes that look on it, as the law did,but alſo transformeth them with its beams,ſo that they be alſo partakers of the glory and ſhining of it to lighten others; as Chriſt ſaid to his Diſciples, Ye are the light of the world, *Matth.* 5. 14.

are changed into the ſame image] As, ſaith Oecumenius, Silver ſet againſt the Sunne, by the beams thereof caſt upon it, becomes it ſelf radiant; ſo we being enlightned by the Spirit, caſt light upon others. Now that inſtead of the Veil of thoſe Moſaicall figures, God hath given to his Church the clear glaſſe of his Goſpell, all the faithfull do freely behold there by faith the glorious light of his mercy, truth, and the reſt of his divine attributes; and by meanes thereof they are made like unto him in the glory of holineſſe,and in newneſſe of life. Moſes put away the Veil that hung over his face,when he appeared before the Lord, and by this beholding of God had his face lightened, and ſhining with beams; ſo have we now a free acceſſe unto God by the Goſpell, which is not as a dark Veil, but a pure reſplendent glaſſe wherein the glorious countenance of God is ſeen by us, and we are thereby renewed, and as it were glorified in our minds according to the ſame image of God.

from glory to glory, even *as by the Spirit of the Lord*] Or, *of the Lord the Spirit.* By the Spirit of the Lord,or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the ſame being and ſubſtance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is ſtill in progreſſe here in this life, untill we attain to the perfection of the life to come; and as we grow from grace to grace, by this ſpirit of ſanctification in us, ſo alſo from glory to glory, till we be perfectly renewed, according to the image of God, in holineſſe and righteouſneſſe.

CHAP. IIII,

Verſ. 1. S*Eeing we have this miniſterie*] Gr. *having this miniſtery.*

we faint not] Gr. *we ſhrinck not back*, or, *grow weary and ſlothfull.* Though we are broken in pieces with heart-griefs and calamities, yet we yeeld not, notwithſtanding all the diſcouragements we find in the world, we ſlack not our pace, nor remit any thing of our zeal for Gods glory, which like fire, is kindled more, and not at all quenched by the blaſts of oppoſition.

V. 2. *hidden things of diſhoneſty*] Gr. *ſhame.* All ſecret underhand dealing, all lurking holes to hide ſhameleſſe practices. As we preach the clear and evident truth of the Goſpell, ſo our carriage is open and faire, not hating the light, as they who do evill.

not handling the word of God deceitfully] They handle the Word deceitfully, who either corrupt it by mingling falſe doctrines or humane traditions with it; or thoſe who preach the pure and ſincere truth, but not ſincerely ſeeking by the preaching thereof their own glory or gain, as did the falſe Apoſtles, Phil. 1. 15,16.

V. 3. *But if our Goſpel be hid*] Becauſe he had ſaid before in the laſt Verſe of the former Chapter, We with open face behold the glory of the Lord,here he prevents an objection which might be made againſt him, If you preach the Goſpell with ſuch plainneſſe and ſincerity, delivering the naked truth nakedly, how cometh it to paſſe that ſo few are enlightned by your preaching, and that the Goſpel is hid to ſo many? He anſwereth, that the fault is not in the preachers, but in themſelves, whoſe eyes Satan hath pluckt out, or blinded ſo, that they can ſee nothing, though it be never ſo clear and evident in it ſelf.

that are loſt] Or, *that periſh.*

V. 4. *the god of this world*] S. *Auſtine* in his book *de Spiritu & lit. ad Marcel.* underſtandeth by the god of this world, the true God, who juſtly blindeth the minds of infidels, *non infundendo malitiam, ſed ſubtrahendo gratiam*, not by infuſing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, ſo excecation of the underſtanding is in Scripture attributed to the true God, who juſtly inflicteth them as puniſhments upon them, who wilfully oppoſe the light of his truth, and not only reſiſt, but deſpight the Spirit of grace; yet by comparing this Text of the Apoſtle with John 12. 31. The Prince of this world is caſt out, and *Epheſ.* 6. 12. it ſhould ſeem rather,that the Apoſtle by the god of this world, underſtandeth Satan, who by the juſt judgement of God hath gotten ſuch a dominion over unbelievers, as if he were their God, and he uſurpeth the honour and ſoveraignty of God, and they readily obey and ſerve him as their Lord and God. And it is worth our obſervation, that the Apoſtle ſtyleth him not the god of the world ſimply, but the god of this world, verſ. 12. which wholly lyeth in wickedneſſe, 1 John 5.19.

the light of the glorious Goſpell of Chriſt] Gr. *the light of the Goſpell of the glory of Chriſt.* Wherein is manifeſted the Majeſtie of the perſon and reign of Chriſt,the ſoveraign excellency of his benefits,and the divine efficacie of his Word and Spirit in us.

the image of God] In whom the Father ſetteth forth himſelf to be ſeen and beholden, who is the ingraven form of his perſon, Heb. 1. 3. And this is ſpoken of him, not only in regard of his divine nature, being the eternall Word and Wiſdome of the Father; but alſo in regard that he is God, revealed in the fleſh, by whom the glory and righteouſneſſe, grace, wiſdome, and power of God is revealed unto us in the Goſpel, as in a glaſſe, Col. 1. 15.

V. 5. *we preach not our ſelves*] We make no oſtentation of our gifts, nor in the exerciſing of our Miniſtery ſeek our own glory, but Chriſts; neither carry we our ſelves as Lords over your faith, but as your ſervants in and for him, Chap. 1.24.

V. 6. *commanded*] Gr. *ſaid to.*

the light of the knowledge] That being lightened of God we ſhould in like ſort give that light to others, as a candle tinded giveth light to the whole room.

in the face of Jeſus Chriſt] Or, *in the perſon of Jeſus Chriſt.* The glory of God ſhined in the face of Jeſus Chriſt; for as S. John affirmeth, chap. 1. ver. 14. The Word became fleſh, and dwelt among us, and we ſaw his glory, as the glory of the only begotten Sonne of the Father, full of grace and truth, Or, ἐν προσώπῳ, in the perſon, that is, in the room, ſtead,name, and authority of Chriſt, whoſe Ambaſſadours we are.

V. 7. *in earthen veſſels*] Or, *in veſſels of ſhell.* He here taketh away a ſtumbling block, to wit, that the Apoſtles were vile, weak, frail and miſerable men; Paul anſwereth, that he and his fellow Apoſtles were as it were earthen Veſſels of ſmall price, and ſubject to many knocks and falls, yet that there was moſt excellent *treaſure* of wiſdome and knowledge in them. Some conceive that the Apoſtle alludeth to glaſſe Lanthorns;in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it ſhined through them as a Candle doth through a Lanthorn. If we render ὀστράκινον, Veſſell of ſhell,then the Apoſtle manifeſtly alludeth to precious Pearl which is found in ſhels; the *pearl* is that rich *pearl* mentioned in *Matth* 13. 46. which the Merchant ſold all he had to buy; the *ſhell* or *mother of pearl*, are the Apoſtles and Paſtours.

V. 8. *yet not diſtreſſed*] In the Originall στενοχωρούμενος, ſignifieth not every preſſure, but to be ſo preſt by a throng in a narrow place, ſo that we cannot poſſibly get out; the meaning of the Apoſtle is then, that though they were laid in wait for, and beſet on all ſides, and were enforced to ſtrive and ſtruggle with all their might, yet that they eſcaped, and that God gave them an iſſue with the temptation how great ſoever it were, 1 Cor. 10. 13.

not in deſpaire] Or, *not altogether without help*, or *means.*

V. 10. *dying of the Lord Jeſus*] Or, *mortifying.* That is, in our ſufferings, we repreſent the death and paſſion of Jeſus Chriſt.

V. 11. *For we which live*] Which live that life, to wit, by the Spirit of Chriſt among ſo many and ſo great miſeries.

V. 12. *death worketh in us*] A paſſionate concluſion: as if he ſhould ſay, We dye that you may live by our death; we venture into all dangers for the building of the Church ſake, and ceaſe not to confirm all the faithfull by the examples of our patience; and you by all our afflictions and dangers of death are ſtrengthened more and more in the life of the Spirit: ſo that even all theſe ſtraights we are put unto, turn to your advantage, and are means to maintain the life of grace in you here, and further your eternall life and happineſſe hereafter. Or for the preſent I do principally prove the effects of my conformity to the death of Chriſt by the afflictions that I ſuffer in his behalf, whereof it ſeems you have no ſhare, nor ſenſe, ye only partake of his life and glory, being exempted from the like calamities, and abounding in all manner of bleſſings; and ſo the latter words carry in them a cloſe, but ſharp reproof.

V. 13. *We*] Gr. *But*, or, *And.*

We having the ſame ſpirit] He ſheweth that he and his fellow Apoſtles dye in a ſort to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them, becauſe they have the ſame faith by the inſpiration of the ſame Spirit, and believe that which they propound to others to believe, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

I believed] See *Pſal.* 116. 10.

V. 15. *that the abundant grace*] When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be powred upon me, ſhall in like ſort redound to the glory of God,

redound] Gr. *abound*.

V. 16. *faint not*] Or, *ſlack not*. See ver. 1.

yet the inward man is renewed day by day] That is, gathereth new ſtrength (*Eſa.* 40.31.) that the outward man be noto vercome with the miſeries, which come freſhly one on the neck of another, being maintained and upholden with the ſtrength of our inward man. By the outward man he underſtandeth our bodies; or rather our perſons in the natutall eſtate and condition of this life, which do decay and conſume away by continuall ſufferances: by the inward man he underſtandeth our ſoules, or perſons, conſidered according to our ſpirituall eſtate, which cannot be diſcerned by any bodily eye, but onely by the light of the ſpirit: this inward man renewed by the Spirit of God is ſtrengthned and confirmed more by daily preſſures and tribulations; as the Palme-tree groweth the higher, and flouriſheth the more, the more burthens are laid upon it; and as *Anteus* in his wreſtling with *Hercules*, is ſaid by the Poets to gain new ſtrength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themſelves, but comparatively, to the infinite and eternall weight of heavenly glory, which our affliction worketh for us not by any merit of ours, but out of Gods meer grace for Chriſt his ſake. Rom. 8. 17, 18. Or they are called light, becauſe they lightly and ſpeedily paſſe away; or becauſe God maketh them ſeem light unto us by the ſtrong ſupport and comfort of his Spirit, Rom. 8. 37.

for us] Or, *to us*.

eternall weight of glory] The Apoſtle ſeemeth to allude to the Hebrew word, which ſignifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more maſſie and weighty a crown is, the more it is worth; and he implieth that we ſhall be at the laſt crowned with ſuch a crown of infinite glory, which even in this world we lively apprehend by faith, and the contemplation thereof taketh off all the conſideration, love and eſteem of all the things in this world, which are ſeen, our heart being fixed on the eternall things in heaven, which are not ſeen.

CHAP. V.

Verſ. 1. H*ouſe of this tabernacle*] S. Paul who was a Tentmaker elegantly compareth our body to a Tent, and that in many regards. 1. A tent or Tabernacle is eaſily raiſed up, and as eaſily taken down and ſpoiled; ſo is our body by ſickneſſe and outward violence, Job 4. 19. 2. A Tent is an habitation proper for pilgrims or ſouldiers which continue not in the ſame place; and ſuch are all Chriſtians whileſt they live upon earth, ſtrangers and pilgrims, (*Pſal.* 39. 12.) and ſouldiers fighting under Chriſts banner, Job 7. 1. 3. A Tent is a moveable houſe or habitation; ſo are our bodies, which are now like Tents pitched upon the earth, but ſhall be hereafter tranſported into heaven. 4. Tents are foule without, and ſoil'd with wind and weather, but have precious things within: ſo the body and outſide of a Chriſtian is but vile and contemptible, but his inſide is moſt beautifull and glorious (Pſal. 45. 13.) with ſpeciall treaſures of ſpirituall graces; like the Tents of Solomon, (Cant. 1. 5. which were moſt richly furniſhed within. 5. A Tent is deſtroyed not by the conſuming of the parts, but by taking them aſunder: ſo the death of the body is nothing but the diſſolution of the parts whereof man is compoſed, and taking aſunder the ſoul from the body.

eternall in the heavens] The grave is ſometime called *οἰκία αἰώνιος, domus ſeculi, or domus aeterna, a long home*, Eccl. 12. 5. or houſe of eternity, becauſe the bodies or ſomething of them remains long there, even to the end of the world: but our habitation in heaven is moſt truly and properly called an *eternall houſe*, which though ſome take here for the cœleſtiall glory, wherewith our immortall bodies ſhall be glorified at the laſt day: yet ſeeing the Apoſtle doth here expreſſely ſpeak of a building or houſe, which we ſhall have of God, after this tabernacle is diſſolved, as ſoon as we ſhall go to dwell without our bodies, as appears by the 6. and 8. verſes, it may as fitly be underſtood of the cœleſtiall glory in generall, wherewith the ſoul is adorned and clothed as it were, as ſoon as ſhe leaveth off this tabernacle, and wherewith the body alſo ſhall be clothed hereafter being raiſed from the dead.

V. 2. *which is from heaven*] He calleth this houſe heavenly, not that the ſubſtance of it is heavenly, but for the glory of it, and becauſe it ſhall be incorruptible as the cœleſtiall bodies are.

V. 3. *If ſo be that being clothed*] Or, *ſince that*. We do not without cauſe deſire to be clad with this heavenly houſe, that is, with that everlaſting and immortall glory as with a garment. For when we depart hence, we ſhall not remain naked, having once caſt off the covering of this body: but we ſhall take our bodies again, which ſhall put on as it were another garment beſides, and therefore we ſigh not for the wearineſſe of this life, but for the deſire of a better.

V. 4. *do grone*] There is a double grone, one of nature, from the apprehenſion and fear of death, another of grace, out of an earneſt deſire of eternall life, which the Spirit kindleth in us.

being burdened] Both with the burden of ſinne, and of manifold heavy croſſes laid upon us.

not for that we would be unclothed, but clothed upon] Gr. *for that we would not be*. The Saints deſire ſo to be clothed with a cœleſtiall body, that they put not off their mortall body, but have the immortall glory put upon it, as an upper robe; which ſhall be their happineſſe, who ſhall live in the body till Chriſt come, for they ſhall not die, but be changed, as the Apoſtle teacheth us, 1 *Cor.* 15. 51.

that mortalitie] Or, *that which is mortall*.

V. 5, *wrought us for the ſelfſame thing*] The Apoſtle taketh a metaphor from Goldſmiths, who burniſh gold, or Carvers and Engravers, who work upon wood or ſtone, and make it fit for that for which it is naturally unapt: ſo doth God by his Spirit work upon us, and make us fit for that by his Spirit of which naturally we are moſt uncapable, to wit, an immortall and ſpirituall body.

V. 6. *we are alwaies confident*] Alwaies reſolved with a quiet and ſober mind, to ſuffer what danger ſoever, nothing doubting but our end ſhall be happy.

V. 7. *For we walk by faith*] The faith of thoſe things we hope for, as not having them preſently in our view.

V. 8. *We are confident*] Gr. *but*, or, *and*, We are in ſuch ſort bold, and do ſo paſſe in our pilgrimage with a valiant reſolution and quiet mind, that yet notwithſtanding we had rather depart home to the Lord; and ſeeing it is ſo with us; we ſtrive to live ſo, that both in this our pilgrimage here we may pleaſe him, and that at length we may be received home to him.

V. 9. *labour*], Or, *endeavour*.

V. 10, *For we muſt all appeare*] See Rom. 14. 10. That no man might think it indifferently to pertain unto all what he ſpake of that heavenly glory, he addeth that every one ſhall firſt render an account of his pilgrimage after he is departed from hence. The word in the Originall φανερωθῆναι, ſignifieth more then to appear in perſon, as thoſe do who are cited into a Court; it implies to be laid open and to have our whole life ript up, and all our thoughts, words, and works diſcloſed and diſcovered before men and Angels, Rom. 2. 16. Revel. 2. 23. and 20. 12.

done in his body] Gr. *by his body*. That is, in this bodily life of ours, or by the body; for whileſt we live here our ſoul worketh by the body, and ſeeing the body is, as *Methodius* ſpeaketh elegantly, σύζυγον τῆς ψυχῆς, the colleague of the ſoule, it is juſt with God that the body ſhould be partaker with the ſoule, either in immortall bliſſe, or endleſſe torment, according as they have both joyned in this life either in the ſervice of God, or in the ſervice of Satan and this wicked world.

whether it be good or bad] Whether good, the reward of the ſame by grace; or bad, the recompence thereof by deſert. Eccleſ. 12. 14.

V. 11. *Knowing therefore the terrour of the Lord*] The dreadfull Tribunall of Chriſt, the Judge of quick and dead, before whom we muſt give a ſtrict account of all our actions, ſpeeches, yea and our inward thoughts, intentions and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us*.

which glory] Or, *rejoyce*.

which glory in appearance] Gr. *in the face*. In outward diſguiſing and that coloured ſhew of mans wiſdome and eloquence, and not in true godlineſſe which is ſeated in the heart; or who glory in the multitude of their followers, and applauſe of their hearers, but want the teſtimony of a good conſcience.

V. 13. *whether we be beſides our ſelves*] Either the meaning is, if we are in our extaſies and raptures it is to God, that is, in our private devotions when we ſpeak to him: but to you we ſpeak alwaies words of ſobriety and in a moderate temper: or he hath reference to the commendation of his Apoſtleſhip. For ſo much as it ſeemeth to be the part of mad and fooliſh men to commend themſelves, and then the meaning is, that if we exceed at any time, and are ſo tranſported in the contemplation of the dignity of our Apoſtleſhip, that we ſeem to be beſides our ſelves, we do it not to arrogate glory to our ſelves, but to maintain the glory and honour of God: and if on the other ſide we ſpeak modeſtly of our ſelves, and our miniſtery, it is for your good, to teach you modeſty, and to condeſcend to your capacity, and to uſe all means to bring you to Chriſt.

ſober] Or, *in our right mind.*

for your cauſe] Gr. *to you.*

V. 14. *conſtraineth us*] Or, *keepeth us in.*

V. 16. *know we no man after the fleſh*] Neither my ſelf nor any of the Apoſtles have any worldly or carnall affection, nor take notice of mens outward appearance, kindred, quality, honour, wiſdome, or eloquence: but meerly know them after the Spirit; that is, according to the ſpirituall power, vertue, or grace that is in them.

known Chriſt after the fleſh,&c.] If we have had earthly and carnall thoughts and hopes of Chriſt, like unto the reſt of the Jews, that he as the King of *Iſrael* ſhould begin an earthly temporall Kindome, and we enjoy all manner of earthly and carnall benefits in the ſame; as honour, riches, and power, &c. yet now we know him no more, we have put off all ſuch carnall imaginations of his Kingdome. To know Chriſt no more after the fleſh, ſaith *Luther*, is to ſeek or expect no fleſhly thing with him, as the Diſciples did before his ſuffering; but to content our ſelves with the word. Or the words may carry this meaning; we ſerve not men, nor deſire to pleaſe them; but all our deſire is to pleaſe Chriſt and him only; to whom alſo we ſtand no longer affected after any meerly humane, civill, or naturall manner of affections, ſuch as thoſe bare unto him who converſed with him here in this world, but altogether in a Divine and ſpirituall manner agreeable to the ſtate of glory whereunto he is exalted: ſee John 20. 17. And this the Apoſtle mentioneth here, to take off the edge of that argument whereby the falſe Apoſtles ſought to viliſie and abaſe his miniſtery below that of the Apoſtles, namely, that he had not been converſant with Chriſt in the fleſh.

V. 17. *If any man be in Chriſt*] Every true Chriſtian inſerted into the body of Chriſt by his Spirit, is and ought to be changed in all his ſenſes, motions, deſires, and affections: and therefore he is freed of vanity and ſelf-love according as every faithfull one (the generall ſtate and condition of the Church being renewed by Chriſt) ought to participate of this newneſſe of life.

he is a new creature] Or, *let him be.* As a thing made new of God. For though a man be not newly created when God giveth him the ſpirit of regeneration; but only his qualities are changed: yet notwithſtanding it pleaſeth the Holy Ghoſt to ſpeak ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe God createth in us both the will to will well, and the power to do well

old things are paſt away] See Iſa. 43. 19. Revel. 21. 5.

all things are become new] Namely, in the Kingdom of Chriſt: and here the Apoſtle hath reference to the promiſe of God, Eſa. 65. 17. and 66. 22. where this renovation of all things is promiſed, whereof part is now already fulfilled in all true believers; who are renewed by the Spirit of God, and the reſt ſhall be accompliſhed in the life to come. See 2 Pet. 3. 13. Revel. 21. 5.

V. 19. *committed unto us*] Gr. *put in us.*

V. 20. *Now then we are Ambaſſadours*] Gr. *we are therefore Ambaſſadours.*

beſeech] Or, *exhort.* or, *perſwade.*

in Chriſts ſtead] Gr. *for Chriſt.*

V. 21. *he hath made him* to be *ſinne for us*] That is, a ſacrifice for ſin, or he hath imputed the ſins of the world to Chriſt (who was moſt righteous and innocent himſelf) and hath put upon him all the puniſhment and malediction due to us, that all the faithfull may be reputed before God as holy and perfect as righteouſneſſe it ſelf by vertue of Chriſts righteouſneſſe, which is given to them by God, and only is able to ſtand in his judgement.

who knew no ſinne] That is, who knew no ſin by himſelf, who was conſcious to himſelf of no ſinne. For other wayes he beſt knew the nature and power of ſinne, who bare our ſins on his body on the tree.

of God in him] In Chriſt, in regard that we are in him, and that his righteouſneſſe is imputed to us. *Non noſtra, nec in nobis Ita Hieronym.*

CHAP. VI.

Verſ. 1. WOrkers together with him] That is, with God, mentioned in the laſt verſe of the former Chapter. Now this co-operation of the Miniſters with God is not only neceſſary before they to whom they preach have received grace, that they might be partakers of it; but alſo after they have received grace, that they may continue in it.

beſeech] Or, *exhort.*

the grace of God in vain] By the grace of God he meaneth the outward means of ſalvation in the miniſterie of the Goſpell, or enlightning grace, in the underſtanding, which they receive in vain, who are not thereby bettered in their life and converſation, as the earth receiveth ſeed, and the former and latter rain in vain, which is barren and beareth no fruit, Heb. 6. 8.

V. 2. *I have heard thee*] See Iſa. 49. 8.

a time accepted] That is, in a time of acceptation, wherein God will accept us if we by faith and repentance come unto him, or in a time liked of and made choice of by God, wherein he will open the treaſures of his mercy and bounty unto us.

time] Or, *ſeaſon.*

V. 3. *Giving no offence*] See 1 *Cor.* 10. 32. That is, give no juſt occaſion of offence, or ſcandall: for ſcandall or offence, is rightly diſtinguiſhed into *ſcandalum datum, & ſcandalum acceptum*, a ſcandall given, and a ſcandall taken. A ſcandall taken is when any out of prejudicate opinion, or ill affection wilfully miſconſtrue any ſpeech or action of ours, and make the worſt of it; here the ſcandall is taken, but no way given. The giving of fence which the Apoſtle here forbiddeth, is when either we ſpeak ſo ambiguouſly, or do any thing ſo indiſcreetly and unſeaſonably that a good Chriſtian, though otherwiſe well-affected to us and our miniſtery, cannot but be ſcandalized.

V. 4. *approving our ſelves*] Or, *commending.* In the Originall it is, *we commend our ſelves*, which though it be done in words, unleſſe we be forced thereunto for the clearing of our innocency, or juſtifying our calling, may ſeem vain, *quia laus propria ſordet in ore*: yet to do it in the Apoſtles ſenſe, to commend our miniſtery by the effects of it, by our indefatigable labours in the Goſpel and ſufferings for it, is moſt praiſe-worthy and profitable.

V. 5. *in tumults*] Or, *in toſſings to and fro.* The word in the Originall, ἀκαταστασίαις, is ambiguous: for it may be referred either to our ſelves, and then it ſignifieth in the uncertainty of our ſtate, and abode, who have no place of reſt or quietneſſe, or to others, and then it ſignifieth in tumults or commotions, ſuch as were raiſed againſt S. Paul at *Epheſus*, and *Jeruſalem*, and at other places.

in labours] Either which he took in his continuall travels, and perpetuall preaching; or the pains he took to maintain himſelf in his trade of Tent-making, that he might not be any wayes chargeable to the Church.

V. 6. *By pureneſſe*] Gr. *in.* The Originall ἁγνότης, ſignifieth as well chaſtity and purity of body, as cleanneſſe of hands, free from bloud, bribery, and corruption by receiving gifts; it is taken alſo ſometimes for ſincerity: and in all theſe ſenſes S. Paul walked and converſed, ἐν ἁγνότητι, for he led both a moſt chaſt life, and preached the Goſpel ſincerely, and made no merchandiſe of the word, as he elſe-where ſpeaketh, he was alſo pure and clear from the bloud of all men, Acts 20. 26.

by knowledge] Gr. *in.*

by long-ſuffering] Gr. *in.*

by kindneſſe] Gr. *in.*

by the Holy Ghoſt] Gr. *in.*

by love unfeigned] Gr. *in.*

V. 7. *By the word of truth*] Gr. *in.*

by the power of God] Gr. *in.* Either by this power which manifeſted it ſelf in my effectuall and powerfull miniſtery, or the power of God, whereby I wrought many miracles among you.

by the armour of righteouſneſſe] Gr. *by the weapons of.*

on the right hand and on the left] Some take the Apoſtles meaning to be, that himſelf was, and every good Chriſtian ought to be, ἀμφιδέξιος or περιδέξιος, (ſuch as was *Aſteropæus* in *Homer*, Il. φ. ἥρως Ἀστεροπαῖος ἐπεὶ περιδέξιος ἦεν) that is, men who could uſe both hands alike, and lay about them, as if both were *right hands*; but there is no neceſſity of this expoſition. For all Souldiers though they fight not with both hands alike, yet they make uſe of both, and they have weapons and armour on both. But the greater doubt is, what the Apoſtle meaneth by right hand and left? whereunto the Greek Scholiaſt anſwereth, that by the right hand he underſtandeth honour and eſtimation among men, and by the left hand, injuries, perſecutions, and diſgraces; and his meaning then is, that they are armed with righteouſneſſe or uprightneſſe in both, in ſuch ſort that Satan cannot wound them on either ſide, ſith they are neither puffed up with honour, abundance and proſperity, nor caſt down by penury, and adverſity. It may be the Apoſtle in the metaphor of *right and left hand* alludes to the words of the Wiſe man, who ſpeaks of bleſſings on the right hand, and on the left, *Prov.* 3. 16. As God giveth us bleſſings with both hands: ſo Chriſt gives us armour for both hands, to defend us from Satan, the fleſh, and the world, who lay at us on all ſides.

V. 8. *By honour*] Gr. *glory.*

as deceivers] Not ſo indeed, but reputed as deceivers, or traduced for ſuch, as Chriſt himſelf was, Matth. 27. 63. for this, as *S. Cyprian noteth*, hath been the practiſe of the Devill in all ages, by his inſtruments to caſt falſe and foule aſperſions upon the moſt ſincere and faithfull ſervants of Chriſt, *ut qui conſcien-*

tia ſua luce clareſcunt, alienis rumoribus ſordidentur.

V. 9. *well known*] Gr. *acknowledged.*

V. 10. *having nothing , and yet poſſeſſing all things*] As having nothing,*re*, yet poſſeſſing all things *ſpe*: or having nothing, *quoad* κτῆσιν, yet poſſeſſing all things,*quoad* χρῆσιν: having not the wealth of the world in our hands,according to the ſubſtance of the things themſelves ; yet having the fruit and benefit of them in the ſupply of our neceſſary wants and inward contentment ; or having nothing actually in our own hands,yet poſſeſſing all things in the charity of good Chriſtians , who think nothing too good or too much for us at our need.

V. 11. *our mouth is open unto you*] The opening of the mouth and heart , betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them , that are in ſome joy : for joy dilateth the heart , as on the contrary ſorrow contracteth it.

V. 12. *Ye are not ſtreitned in us*] You are in my heart as in a houſe, and that no narrow or ſtrait houſe ; for I have opened my whole heart to you: but you are inwardly ſtrait-laced to me ward.

in your own bowels]. According to the phraſe of the Hebrew, he calleth thoſe tender affections which reſt in the heart bowels : as in the Epiſtle to Philemon, verſ. 12. he requireth Philemon to receive Oneſimus as his own bowels , that is, as one whom he moſt tenderly affected.

V. 13. *Now for a recompence in the ſame*] Gr. *for the ſame recompenſe.* The Apoſtle by this phraſe underſtandeth no reward from the Corinthians , or recompence by way of ſatisfaction,though the Greek word ἀντιμισθία , derived from μισθὸς, ſeem to import as much ; but onely that as good children, they ſhould anſwer their father in tender love and affection : and *Bernard* juſtly taxeth thoſe who are banckrupts in love , with ingratitude and hardneſſe of heart,*duri eſt animi amorem ſi nolis impendere, nolle rependere.*

V. 14. *unequally yoked together with unbelievers*] Gr. *diverſly yoked : or, drawing the other part of the yoke with.* Now he rebuketh them boldly for taking part with infidels , and being fellows with them in outward idolatry, as if it were a thing indifferent ; but ſuch, ſaith he, as the Lord vouchſafeth the name of his children , muſt keep themſelves pure, not only in minde, but alſo in body, and abſtain even from all appearance of Idolatry and ſuperſtition. The word in the Originall,ἑτεροζυγοῦντες , may be diverſly interpreted , either draw not down the beam,or any way encline to the part of the infidels.So the Greek Scholiaſt. And indeed ζυγὸς is ſometimes taken *pro æquilibrio lancis* or *trutina*; Or it may be rendred;be not unequally yoked, as when beaſts of divers kindes , or of the ſame kinde , but of diverſe ſtature and bigneſſe, draw together ; for then the yoke cannot lye equally upon both:and in this ſenſe the Apoſtle may ſeem to touch upon their matching with infidels. Or it may be rendred, *alteram jugi partem ne trahite,* draw not the other part of the yoke with infidels , that is , be not any wayes coupled with them.

fellowſhip] Gr. *participation.*

V. 15. *what concord hath Chriſt with Belial*] Belial ſignifieth wicked, but here it is taken for Satan,as the Syriack interpreter rendreth it,who is wicked,κατ' ἐξοχὴν. in a tranſcendent manner, ὁ πονηρὸς, that wicked one, as Chriſt tearmeth him.

V. 16. *ye are the temple of the living God*] See 1 Cor. 3. 16.

I will dwell in them] Gr. *among.* See Levit. 26. 12. God dwelleth among us, either becauſe Chriſt is become God with us, or becauſe the Spirit dwelleth in our hearts by faith.

V. 17. *Wherefore come out from among them*] See Iſa. 52. 11. That is, eſtrange and ſeparate your ſelves from them , have no intimate converſation or communion with them, leſt thereby you be induced to the imitation of their ſinnes and participation of their puniſhment.

V. 18. *And will be a Father unto you*] Gr. *for I will be unto them for, or inſtead of a father.* See Jer. 31. 1.

my ſonnes] Gr. *to me for, or inſtead of ſonnes.*

CHAP. VII.

Verſ. 1. A*Ll filthineſſe of the fleſh and ſpirit*] Or , *pollution.* Becauſe , as he ſhewed before , the faithfull are Temples of the Holy Ghoſt , and God hath promiſed , that he will take them for his ſonnes and daughters, he exhorteth them to cleanſe themſelves from all pollution of ſinne, that they may be fit Temples for ſo pure a Spirit , and meet Children of ſo holy a Father. By *filthineſſe of the fleſh*,he meaneth, fornication, gluttony, and drunkenneſſe, &c. By *filthineſſe of the ſpirit*, Idolatry, ſuperſtition; ſects, ſchiſms and factions, which vices he taxed before. Or, by *filthineſſe of the fleſh* , the outward acts of all manner of ſinne committed in, and by the body. Galat. 5. 19, &c. by *filthineſſe of the ſpirit*, the inward acts of ſinne committed in the ſoul, as impure thoughts, wicked deſires , unſanctified conceptions and opinions of God , crafty and malicious projects, deſignes and purpoſes, or the like.

perfecting holineſſe] Or, *conſummating.* Finiſhing the work of ſanctification, begun in our regeneration ; for though regeneration , as alſo generation be done at once , yet ſanctification is wrought in us by degrees,and every good Chriſtian muſt profit in Chriſts ſchool , and grow continually , as in knowledge, ſo in grace , till we arrive to ſuch perfection , as we are capable of in this life ; (2 Pet. 3. 18.) which , as Saint Auſtine termeth it, is but an imperfect perfection at the moſt ; a perfection of parts, but no way of degrees.

V. 2. *Receive us*] Let us have ſome place amongſt you,that we may teach you ; or, give way to my juſt defence ; or, alluding to what he ſpake before, Chap. 6. 13. Be ye inlarged: he now deſireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man, &c.] In clearing himſelf and his fellow-Miniſters from the particular imputations following, he layeth an aſperſion upon the falſe Apoſtles, who offended in all thoſe kindes , wronging the Corinthians in their reputation, corrupting them in their judgements , and defrauding them in their eſtates; the firſt proceeding from detraction , the ſecond, from flattery or hereticall perſwaſions , the third , from covetouſneſſe.

V. 4. *my glorying of you*] Gr. *my rejoycing for you.*

V. 5. *troubled*] Gr. *preſſed, or afflicted.*

without were fightings, within were fears]. Perſecutions from without, from Infidels, who made havock of the Church ; and fears from within , leſt any of the members of the Church ſhould be drawn from the body by the violence of torments and perſecutions. Or,outward fightings with open and profeſſed enemies, and fears within,from falſe brethren. Or fightings without, by the continuall aſſaults of outward temptations;and terrours within , by ſpirituall derelictions and conflicts with deſpair ; for even to theſe the deareſt children of God are ſubject in this life.

V. 6. *thoſe that are caſt down*] Gr. *humble.* The word in the Originall is ταπεινοὺς, *quaſi* ἐδαφινοὺς , caſt upon the ground ; either overthrown by violence , or dejected in our mindes,our very hearts being caſt down. The word ſignifieth alſo *humble* or *lowly* , but becauſe it is againſt humility to profeſſe it in our ſelves ; the word here rather ſignifieth lowlineſſe in condition, then in affection, and the meaning of the Apoſtle is, that God comforteth us when we are very far ſpent with grief , and raiſeth us when we are upon our knees, and relieveth us when we are deſtitute of all other help or comfort.

by] Gr. *in.*

V. 7. *by the coming*] Gr. *in the coming.*

by the conſolation] Gr. *in.*

in you] Or, *of you.*

fervent minde toward me] Gr. *zeal for me.*

V. 8. *with*] Gr. *in.*

V. 9. *not that ye were made ſorry*] As a good Phyſitian rejoyceth not in that he hath miniſtred to his patient a bitter potion, but that thereby he hath procured him much eaſe ; neither is the Chirurgion glad that by launcing the ſoar he hath put the parts ill-affected to pain , but that by this pain hath healed them ; in like manner, the Apoſtle doth not rejoyce ſimply,that he had made the Corinthians ſorrowfull, but that by this their ſorrow they gained health of their ſouls , and many ſpirituall graces, mentioned in the eleventh verſe.

after a godly manner] Or, *according to God.*

V. 10. *For godly ſorrow*] In the Originall κατὰ Θεὸν , a ſorrow according unto God, a ſorrow coming from God,pleaſing to God, and bring the ſinner unto God, when his heart is truly rent for having offended God by his ſinnes; and withall confident of the forgiveneſſe of the ſame by Jeſus Chriſt, and fully and ſtedfaſtly reſolved , as far as God ſhall enable him,to ſhun and avoid all ſin,for the future : for as S Ambroſe hath it, *Ille vere plangit commiſſa , qui non committit plangenda* ; he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the ſorrow of the world worketh death] By ſorrow of the world he underſtandeth that which is proper to men of the world, ſuch as are not regenerated by the Spirit of God, whoſe grief and ſorrow is nothing but the bitter ſmart of their miſery without any ſerious and ſincere repentance, or elſe a remorſe & pricking of their conſciences for their ſins indeed ; but without faith,and without purpoſe of amendment, and without converſion unto God : wherefore alſo all this grieving and ſorrowing of theirs is nothing elſe but a preparation to eternall death , and a kind of beginning of the ſame ; ſuch as Nero felt after he had put both the Apoſtles Peter and Paul to death; it is ſaid of him, that he felt the torments of hell in his conſcience , and ranne about crying , Have I no friend or enemy that will kill me , and rid me of my pain ? Or, by ſorrow of the world, is meant a ſorrow onely for the loſſe of worldly things, or which is onely cauſed from the fear of Gods judgements in unbelievers, whereupon there followeth commonly hardneſſe of heart, and a reprobate ſenſe, and after, deſpair and damnation it ſelf, (as we ſee in Cain, Saul, Achitophel, Judas, and the like) which waſteth the body, and haſteneth death.

V.11. *after a godly ſort*] Gr. *according to God.*

what carefulneſſe] Or, *diligence.* Study and diligence, readily and carefully to put in practiſe what I commanded you, to correct your errour and neglect, in not inflicting the cenſure of the Church upon the inceſtuous perſon.

clearing of our ſelves] That is, declaration of your innocence that you wilfully offend not, which you made good upon the ſight of your errour, by your ſevere proceeding againſt the guilty offendour.

what *indignation*] Diſtaſte and offence which you took, both at the ſin and ſinner.

what *fear*] That is, holy dread of the provoked judgement of God upon the whole Church, by ſuch an abominable ſinne committed, and not puniſhed.

vehement deſire] Great affection to the glory of God, and my own perſon and miniſtery, and unfained willingneſſe to amend what was amiſſe.

what *zeale*] In executing that with great fervour and ſeverity that the Apoſtle gave them in charge, for removing and avoiding the ſcandall.

what *revenge*] Either taken upon the inceſtuous perſon, by the cenſure of excommunication pronounced againſt him, or againſt your ſelves, by the great grief you expreſt for having been ſo negligent before, puniſhing your ſelves for not puniſhing him.

clear in this matter] Not indeed of all fault, for neglect of exerciſing eccleſiaſticall diſcipline in them was a fault, but cleare from any taking part with that foul perſon, or giving any liking or approbation of that inceſtuous contract.

V. 12. I did it *not for his cauſe that had done the wrong,* &c.] That which moved me to write unto you ſo ſharply, was not the injury either offered by the ſon, or ſuffered by the father, but the publike ſcandall of the Church; *αἰτίᾳ τοῦτο ἐπείγετο ϗ τ̃ ἐκκλησίας διαβαλλομένης*, as Saint *Chryſoſtome* well obſerveth; though the ſin were in the inceſtuous perſon only, and the particular wrong done to his father, yet in regard that this inceſtuous contract was tolerated among the Corinthians, and no cenſure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occaſion to blaſpheme the holy name and profeſſion of Chriſtians, as if ſuch foul facts as this was, were fruits of Chriſtian libertie, or practiſes allowed by the doctrine of the Goſpel.

V. 14. *before Titus*] Or, *concerning Titus.*

V. 15. *inward affection*] Gr. *bowels.*

CHAP. VIII.

Verſ. 1. WE *do you to wit of the*] Or, *we declare,* or, *make known unto you the.*

the grace of God beſtowed] The bounty of the Macedonians he calleth *χάριν*, either from *χαίρω*, or from *χαρίζομαι*, either as the word is derived from a verb ſignifying *to rejoyce*, becauſe what they beſtowed upon the Saints at Jeruſalem, they did it moſt willingly and cheerfully; or as the word is derived from a verbe ſignifying *freely to give*, thereby intimating, that that charity whereby we freely give to others, is a free gift of God to us; *donatur nobis, non tantum quod donamus, ſed etiam ut donemus.*

V. 2. *in a great triall of affliction*] For thoſe manifold afflictions wherewith the Lord tryed them, did not only not ſlack their joyfull readineſſe, but alſo made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the Spirit in his Children.

and their deep poverty] As a dark foyl ſets off an orient diamond, ſo the great afflictions of the Churches of Macedonia ſet off their ſpirituall joy, and their extream poverty their rich liberality.

their liberalitie] The originall *ἁπλότης*, which, though it be ſometimes taken for *liberalitie*, as Rom. 12. 8. yet properly it ſignifieth *ſimplicitie*, that which *Clemens Alexandrinus* termeth *ἀποίκιλτον ϗ ἀνενδοίαστον*, ſingleneſſe of heart; a vertue whereby a man is inclined to do works of mercy and bounty freely and abſolutely, without any ſecret ends to gain any thing thereby to himſelf; as he whom the Poet taxed did, *munera magna quidem miſit, ſed miſit in hamo, Et piſcatorem piſcis amare poteſt?* He who contributeth to the neceſſity of the poor, ſimply to relieve them, and in obedience of Gods command, without any other motive or inducement, deſerveth that commendation which the Apoſtle here giveth to the *Macedonians* of *πλοῦτος τ̃ ἁπλότητος*.

V. 5. *not as we hoped*] He amplifieth the forwardneſſe of the Macedonians in this, that they alſo deſired Paul to ſtirre up the Corinthians to accompliſh the giving of alms by ſending again of Titus unto them; they were not only free of their own bounty towards the Saints at Jeruſalem, but alſo excited others to the like bounty; and as *Bernard* ſaith, *Major eſt in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who draws more to his love:* ſo ſaith the Oratour, *That charity is greater, which not only relieveth it ſelf the poor, but moveth others alſo to the like reliefe, and openeth not only our own treaſures, but the treaſures of others to charitable collections.*

V. 8. *I ſpeak not by commandement*] Though the Apoſtle might have laid his command upon them in this kind, ſith charity is a duty required of every Chriſtian, who is bound to contribute to the neceſſity of the Saints, according to his ability; yet he rather commendeth this duty unto them, then commandeth it, Philem. 8. 9. becauſe the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which ſweateth out of the tree of its own accord, is farre more precious then that which runneth out after the tree is prickt or cut; *ſudant ſponte priuſquam incidantur ſtacten dictam cui nulla præfertur. Plin. nat. hiſt.*

and to prove] Gr. *and proving.*

V. 9. *for your ſakes he became poor*] He who as God was Lord of all, yet for our ſakes ſuſtained poverty upon earth, that by his temporall poverty we might be enriched ſpiritually; by whoſe example the *Corinthians* ought to part with ſome of their temporall goods to ſupply the poverty of their brethren, that by their prayers they might be enriched ſpiritually. What ſhould we not willingly beſtow upon our poor brethren for Chriſts ſake, who not only beſtoweth all graces upon us, but was alſo himſelf beſtowed for us?

rich] Gr. *enriched.*

V. 10. *not only to do*] But alſo to do willingly: for he noteth out a ready willingneſſe, without any inforcement by any other men, much leſſe came it of ambition or vain-glory.

forward] Gr. *willing.*

V. 12. it is *accepted according to that which a man hath*] Bounty is not to be eſteemed according to mens wealth and the outward gifts they beſtowed, but according to their free heart. The two Mites which the poor widow caſt into the treaſurie, Luke 21. 3. were more in Gods account, and more to her alſo, then two talents from ſome other, who might better ſpare two talents then ſhe one Mite.

V. 14. *that there may be equalitie*] That is, that they and you may be charged alike; they when they are full, to ſupply your wants: and you when you are full, to ſupply their wants.

V. 15. *He that had gathered much,* &c.) See Exod. 16. 18. Though the Children of Iſrael in the wilderneſſe, according to Gods command, gathered Manna, ſome more, ſome leſſe; yet when they did meete it with an Omer, he that gathered much had nothing over, and he that gathered leſſe, had no lack: this hiſtory the Apoſtle elegantly applyeth to the diſpenſation of Chriſtian bountie and charitie, which ought to be ſo ordered by the diſcretion of the Governours of the Church, that they who receive more, may have no overplus, and they that receive leſſe, may ſuſtain no want; that as all the Iſraelites had according to their eating, and the number of their family, that which was ſufficient; ſo here by a carefull diſtribution, with an eye to the ſeverall wants of them that are to be relieved, all may be ſufficiently provided for.

V. 18. *whoſe praiſe is in the Goſpel*] That is, either in the Goſpel written by him, and (if the words be taken in that ſenſe, as Saint Jerome obſerveth) he meaneth Saint Luke the Evangeliſt: or in the Goſpel preached by him, and then he may mean ſome other, as Barnabas and Apollo, who were praiſed in all Churches for their excellent gifts in preaching the Goſpel.

V. 19. *grace*] Or, *gifts.*

V. 21. *Providing for honeſt things*] It is not ſufficient that we do thoſe things which are in themſelves honeſt and juſt in the ſight of God, but we muſt ſo do them, that men may take no juſt offence at them, or ſuſpect that we have any ſiniſter end in doing them: As we muſt approve our conſcience to God, ſo we muſt have an honeſt care of our reputation among men. See Rom. 12. 17.

V. 22. *I have in you*] Or, *he hath.*

V. 23. *Whether any do inquire of Titus*] He commends thoſe in ſpeciall whom he ſends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands thoſe ſummes of money which were given for the reliefe of the Saints at Jeruſalem: and the meaning of the whole verſe is this, For Titus, if any inquire of him, that which I can ſay of him, is, that I ſo farre truſt him that he is my fellow and helper to you-ward; and for the other brethren, if any inquire of them, the teſtimony I can truly afford them is this, that they are truſted by divers Churches, whoſe meſſengers they are; and their life and converſation is ſuch, that they have gained much glory to Chriſt, and are an honour to the Goſpel.

V. 24. *the proof of your love and of our boaſting*] That is, give this experiment of your love, and make good my boaſting of you, that all Churches may be witneſſes of your godly dealing, in whoſe preſence you are, for ſo much as there are with you meſſengers, whom they have choſen by all their conſent, and ſent them unto you.

CHAP. IX.

Verſ. 1. T*Ouching the miniſtring*] He wiſely meeteth with the ſuſpition which the Corinthians might conceive, as if in urging them ſo earneſtly to contribute liberally to the poor, he ſhould doubt of their good will and inclination of themſelves to ſo charitable a work, therefore he profeſſeth, that he doth it not to teach them that they ought to relieve the Saints by their bounty, ſeeing that he had become ſurety for them to the Macedonians, but onely to ſtirre them up, who were running of themſelves, to the end that all things might both be in a better readineſſe at his coming, and the collection more liberall.

V. 2. *Achaia was ready a year ago*] Achaia is the Countrey wherein the Citie of Corinth was ſituated, and ſometimes the word is taken generally for all Greece, ſometimes particularly for a part of Peloponeſſus, known by that name. So Heſychius, *Ἀχαιοὶ δὲ ἕλληνες κυρίως δὲ Ἀχαιοὶ, οἱ κατοικοῦντες μέρος τῆς Πελοποννήσου τὴν καλουμένην Ἀχαΐαν.*

your zeal hath provoked very many] Or, *ſtirred up*. The Apoſtle in this Chapter tearmeth the bountifull contributions of the Corinthians to the Saints by the name of divers vertues, *ζῆλος, ἁπλότης, χάρις, εὐλογία*, and *δικαιοσύνη*, *zeal, ſimplicitie, grace, benediction*, and *righteouſneſſe*. *Zeal*, becauſe it proceeded out of fervent love, and ſo much tended to Gods glory; *ſimplicitie*, becauſe they did it out of a free minde and ſingleneſſe of heart, without any ſiniſter intention, or expecting any retribution: *grace*, becauſe it was the gift of God proceeding from his grace: *benediction* or *bleſſing*, becauſe Gods bleſſing enables them to it, and the poor Saints bleſſe God for this ſupply of their wants: laſtly, *righteouſneſſe*, either becauſe pious bounty is a part of that righteouſneſſe or juſtice in generall, which compriſeth all vertues; *ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετ' ἐστι*, *juſtitia in ſeſe virtutes continet omnes*: or becauſe we are not Lords of the goods of this life, but ſtewards onely, and he is an unjuſt ſteward who holds that wholly in his own hands, for his own advantage, which by order from his Maſter he ought to diſpence to others for their relief and ſuſtenance.

V. 4. *in this ſame confident boaſting*] Gr. *in the ſubſtance*, or *foundation of this boaſting*. The word in the Originall, *ὑπόστασις*, may either ſignifie ſuch a ſtayedneſſe and ſetledneſſe of minde, as cannot be moved with any terrour or fear, and ſo it ſheweth the aſſured confidence Saint Paul had in them, that they would make good what he had promiſed in their behalf: or it may ſignifie a ground or a foundation; and ſo the meaning is, that he ſhould not be aſhamed of his boaſting to others of their readineſſe, becauſe there was a good ground and foundation for it; either the publike faith of the Corinthians who engaged themſelves to contribute liberally to the Saints; or ſome preſent pledge which he ſaw thereof; namely ſome remarkable ſummes collected a yeer before.

V. 5. *make up*] Or, *make fit*, or, *ready*.

bounty] Gr. *bleſſing*.

whereof ye had notice before] Or, *which hath been ſo much ſpoken of before*.

of bounty, and not as of *covetouſneſſe*] Gr. *bleſſing*. Or, *as an advantage*. The words may carry a double ſenſe, either that the Apoſtle would have them ſpeedily to ſend this collection as being a free benevolence, and not to ſlack the ſending of it out of covetouſneſſe to make any benefit of the money of the poor ſo long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and cheerfully; not as money comes out of the hands of covetous men; that is, hardly, and with much grudging and repining.

V. 6. *He which ſoweth ſparingly*] Alms muſt be given neither niggardly nor unwillingly, but frankly and freely, ſeeing it is the ſowing of that ſeed that will bring us a plentifull harveſt both here and hereafter: other ſeed where we ſowe it there we reap the encreaſe of it, but of this ſeed we reap not onely a plentifull crop where it is ſowed on earth, but a much more plentifull in heaven.

he which ſoweth bountifully] Gr. *with bleſſings*. Word for word it is, he which ſoweth in benedictions or bleſſings ſhall reap in benedictions; and the Apoſtle alludeth either to Pſal. 68. 9. or Ezek. 34. 26. in which a plentifull ſhowr of rain is called a ſhowr of bleſſing or bleſſings: the Apoſtles meaning is, that he who contributeth liberally to the poor, and ſoweth very much ſeed, ſhall reap in bleſſings, that is, thereby ſhall receive from Gods hand not one kinde of bleſſing onely, but divers, bleſſings of the right hand and bleſſings of the left, temporall bleſſings and ſpirituall bleſſings, in this life, and in the life to come.

bountifully] Gr. *with bleſſings*.

V. 7. *God loveth a cheerfull giver*] See Prov. 11. 25. Rom. 12. 8. Ecclus. 35. 9. That which is extorted from a man he properly giveth not; for liberality implyeth liberty, and neceſſity in this kind and liberty cannot well ſtand together: God loveth a cheerfull giver, becauſe he gives his heart firſt to God, before he gives his almes to the poor; and giving that which he giveth with a cheerfull countenance he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully he will do again upon a like good occaſion. *Pliny writeth that it was obſerved among the Romanes, that never any good came to a man by offering a beaſt in ſacrifice, renitentem ac trahentem ſe ab aris; by a beaſt that violently drew back from the Altar, and could not be brought to it but with much force*: and moſt certain it is, that God eſteemeth of no offering of ours which is not as free as liberall, according to our ability.

V. 8. *make all grace abound towards you*] The Greek Scholiaſt accurately obſerveth that the Apoſtle here prayeth for the *Corinthians, ἐν τοῖς σωματικοῖς αὐτάρκειαν, ἐν τοῖς πνευματικοῖς περισσείαν, a ſufficiency in temporall bleſſings, but an exuberancy or abundance in ſpirituall*. For in temporals we have too much as well as too little; and therefore Solomon prayeth for a mediocritie: but of ſpirituall bleſſings, eſpecially ſuch as appertain to our ſanctification and ſalvation, we cannot have too great a proportion; the more we abound in them, the more happy are we.

V. 9. *He hath diſperſed abroad*] See Pſal. 112. 9.

his righteouſneſſe] Righteouſneſſe in this place is taken for bounty, as elſe-where, Hoſ. 10. 12. Sow to your ſelves in righteouſneſſe; and Malac. 4. 2. Chriſt is called the Sunne of righteouſneſſe, becauſe he freely and bountifully communicates both enlightening, and ſanctifying graces, as the Sun doth his light and his heat.

for ever] Though the gift he beſtoweth paſſeth away, yet his bounty remaineth for ever, both in the fame of his vertue, and much more in the eternall reward thereof in heaven. *Quas dederis ſolas ſemper habebis opes.*

V. 10. *miniſtreth ſeed to the ſower*] See Iſa. 55. 10.

V. 12. *adminiſtration of this ſervice*] Gr. *oblation and ſervice*, or *office*. Rom. 15. 16. An excellent and double fruit of liberalitie towards the Saints is, that it giveth occaſion to praiſe God, and that our faith alſo is thereby made manifeſt. The word in the Originall is *λειτουργία*, which ſignifies not every ſervice or miniſtery, but properly the publike ſervice and holy office of prayers and oblations to God; and thereby implieth that theſe their almes-deeds were rather acts of pietie then liberalitie, becauſe they contributed to them of Jeruſalem not onely as poor, but as Saints of the ſame profeſſion with them, and that they ſent them as a holy offering unto God for the reliefe of his deareſt ſervants.

V. 13. *they glorifie*] *Gr. glorifying.*

V. 15. *Thanks be unto God for his unſpeakable gift*] Leſt the Corinthians ſhould be puffed up with his great commendation and praiſe of their pious bountie, he ſhutteth up his exhortation with this paſſionate exclamation, wherein he aſcribeth the glory and thankſgiving not to the Corinthians, who were but the conduits of Gods bounty, but to God himſelf, who is the fountain of all goodneſſe, who both enclined their hearts, and furniſhed them with means thus liberally to ſupply the neceſſitie of his Saints. Some by this unſpeakable gift underſtand Chriſt himſelfe, who is called the gift of God, Joh. 4. 10. Others the Goſpel, which is likewiſe an unſpeakable gift: but the coherence with the former words ſeemeth rather to referre us to the exceeding grace of God in the Corinthians mentioned in the verſe immediately going before; ſo the plain meaning is, thanks be unto God for his unſpeakable gift, which he hath beſtowed upon you in filling you with his grace, and ſtirring up your hearts in ſo liberall a manner to relieve the Saints at Jeruſalem, whereby ſo much glory redoundeth to God, and honour to our holy profeſſion.

CHAP. X.

Verſ. 1. G*Entleneſſe of Chriſt*] Here he beginneth to vindicate his miniſtery from the contempt & ſcorn which the falſe Apoſtles put upon it; and firſt of all he profeſſeth that he was gentle and moderate after the example of Chriſt: but if they continued ſtill to deſpiſe his gentleneſſe, he proteſteth unto them that he will ſhew indeed how farre they are deceived, who make no other account of the office of an Apoſtle then they do of worldly offices, that is, according to outward appearance. The word in the Originall *ἐπιείκεια*, is derived from *εἴκω*, to give place, or to yeeld, and it ſignifieth a condeſcending to the infirmity of others, and a moderating the rigour and ſeverity of the law by equity; for *ſummum jus eſt ſumma injuria*.

in preſence] Or, *in outward appearance*.

in preſence am *baſe among you*] Gr. *lowly*. This he ſpeaketh ironically: not that he was vile and baſe when he was preſent with them; or as if he carried not himſelf according to the dignity of his place; but as it were, by way of conceſſion for the preſent, as if he had ſaid, If my bodily preſence be weak, and my ſpeech contemptible, as the falſe Apoſtles would have you believe, how meane and baſe ſoever they eſteem of me in preſence, yet I deſire you not to provoke me to ſhew what I am, and exerciſe boldly that power which Chriſt hath given me.

V. 2. *think*] Or, *reckon.*

walked according to the fleſh] As though I had no other aid and help then that which outwardly I ſeem to have. Fleſh here, that is, his weak condition and ſtate in reſpect of outward means, he ſetteth againſt his ſpirituall and Apoſtolicall dignity.

V. 3. *For though we walk in the fleſh*] Gr. *For walking in.* Though we be like unto other frail men, yet we come furniſhed with that ſtrength which no force of man can match: whether they reſiſt by craft and deceit, or by force and might; becauſe we fight with divine weapons, although we be men and live in reſpect of this life and the actions thereof according to the manner of other men with a great deal of weakneſſe and meanneſſe: yet notwithſtanding in our publike office, and chiefly againſt our adverſaries who oppoſe the Goſpel, we are armed with a divine and invincible power to confront all daring boldneſſe; and to beat down all rebellion, and to diſcover and confound all plots and machinations againſt the truth. Hereof we have an evident proof in the hiſtory of the Acts, in which the miraculous judgements of God are executed by the hands of the Apoſtles upon the enemies of the truth; as namely, Act. 5. 5. 10. and 13. 11. 1 Tim. 1. 20. Others do underſtand it of the efficacy of the Apoſtolicall preaching, by denouncing and ſealing unto the wicked their condemnation, and making ſenſible impreſſions upon their conſciences, whereupon there followed many remarkable judgements, Act. 8. 20, 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cauſe of God, and to fight againſt Satan and his inſtruments.

are *not carnall*] That is, ſuch as naturall men have recourſe unto, and gain authoritie withall, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of theſe, but rather by the contrary: poverty, weakneſſe, infamy, rudeneſſe, and plainneſſe of ſpeech; and fooliſhneſſe in the worlds account. Theſe weapons are made mighty through Gods power who in nothing more ſheweth his glory, then by confounding glory by infamy; nor his power, then by confounding power by weakneſſe; nor his wiſdome, then by confounding wiſdome by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

but mighty through God] Or, *to God.* Oecumenius will have us obſerve how farre the Apoſtle is from all kinde of arrogancy, ὐκ εἶπεν ἡμεῖς ἐσμὲν δυνατοὶ ἀλλὰ τὰ ὅπλα, he ſaith not, We are mighty through God, but our weapons are mighty through God, that is, by the vertue and power which God doth adde thereunto, both in working of miracles, Mark. 16. 20. and in moving the heart and convincing the conſcience by his Spirit, Act. 16. 14. and in puniſhing thoſe that withſtand the Goſpel, Act. 13. 11. In the originall it is, δυνατὰ τῷ Θεῷ, mighty to God; that is, to accompliſh his will, who is the great Warrier the Lord of Hoſts, that manageth this warre for the Church.

V, 5. *imaginations*] Or, *reaſonings.*

every high thing that] Gr. *every height that.*

bringing into captivitie] An amplification of the ſpirituall vertue of the weapons above mentioned, which in ſuch ſort conquer the enemies of the truth, be they never ſo crafty and mighty, that it bringeth ſome of them by repentance unto Chriſt, and juſtly puniſheth others that are ſtubbornly obſtinate, ſeparating them from others who yeeld obedience to the Goſpel.

V. 8. *for edification, and not for your deſtruction*] Though the power of the Church proveth deſtructive unto ſome, namely, to ſuch as by the cenſures thereof are not brought to repentance and an humble confeſſion of their ſinnes, and ſubmiſſion to the Governours of the Church; but ſtand out in their obſtinacy: For they are cut off from Chriſts myſticall body, and from the means of grace and the communion of Saints: yet this power was given for edification, and even this tendeth much to the edification of the Church, that all ſcandals be removed, and thoſe perſons ſevered from the Congregation, who would otherwiſe infect it with hereſie, ſchiſme, or ſcandalous converſation.

V. 10. his *bodily preſence* is *weak*] Gr. *the preſence of his body is weak.*

V. 11. *think this*] Or, *make account.*

V. 12. *For we dare not make our ſelves of the number*] Being conſtrained to refell the fooliſh brags of the falſe Apoſtles, he profeſſeth that they are able to do nothing anſwerable to their great brags; but that they arrogated falſely to themſelves thoſe things which they neither did, nor could do: and, as for himſelf, though he might boaſt of excellent things, yet he will not paſſe the bounds which God hath meaſured him out; according whereunto he came even unto them in preaching the Goſpel of Chriſt; and truſteth that he ſhall go farther when they have ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them.

meaſuring themſelves by themſelves] Gr. *in.* They contemn others, and meaſure all their actions by the line which they have drawn to themſelves.

amongſt] Gr. *with*, or, *to.*

are not wiſe] Or, *underſtand not.*

V. 13. *without* our *meaſure*] Though the whole world were the Apoſtles Dioceſſes, and they had commiſſion to preach to all nations; yet they took their journeys into ſeverall parts, where God chalked them out the way, and they were carefull as not to interrupt or hinder one another; ſo neither to enter upon one anothers labours: on the contrary, the falſe Apoſtles ranging whereſoever they liſt wrought upon advantage, and arrogated to themſelves the converſion of thoſe countries, where the true Apoſtles had before planted the faith.

rule] Or, *line.*

V. 15. *of other mens labours*] Gr. *in.*

enlarged by you] Or, *magnified in you.*

V. 16. *not to boaſt in another mans line*] Or, *rule.* A metaphor taken from builders who ſtretch their line out where they mean to build; and the Apoſtles meaning is, that he would not intrude into any other mans work; nor deſire to ſow the ſeed of the word in thoſe Regions and Countries which other men had prepared and husbanded with the preaching of the Goſpel.

V. 17. *But he that glorieth*, &c.] See Jer. 9. 24. 1 Cor. 1. 31.

glory in the Lord] He ſomewhat mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to hear other things of the like kinde, profeſſing that he ſeeketh nothing elſe but to approve himſelf to God whoſe glory he onely ſeeketh.

CHAP. XI.

Verſ. 1. IN my *folly*] Gr. *of folly.* He granteth that after a ſort he may ſeem to incurre the cenſure of folly, but he addeth withall; that he doth it againſt his will for their profit, becauſe he ſeeth them deceived by certain cunning men through the craft and ſubtilty of Satan. To commend a mans ſelf, though truly, ſeems to ſavour of folly and vain-glory, yet in Saint Pauls caſe to ſpeak the truth concerning the infallible teſtimonies of his Apoſtleſhip, and to ſtop the mouths of the falſe Apoſtles, who traduced his perſon, and vilified his miniſtery, with a ſweet rhetoricall inſinuation and craving pardon, as he doth, was a part of godly wiſdome.

bear with me] Or, *you do bear with me.*

V. 2. *with godly jealouſie*] Gr. *the eal of God.* He ſpeaketh as a wooer, yet as one who ſeeketh them not for himſelf, but for God.

eſpouſed you to one husband] The Greek word, ἡρμοσάμην, ſignifieth, either I have fitted and prepared you, or, I have eſpouſed you: and the Apoſtle ſeemeth to allude to Hoſea 2. 19. the husband is Chriſt, Matth. 25. 6. the Virgin Bride the Church of Corinth in regard of her faith, yet unſpotted: the contract is made in this life, but the marriage celebrated in the life to come, Apoc. 19. 7.

V. 3. *through his ſubtilty*] Gr. *in.*

corrupted from the ſimplicity that is in Chriſt] As precious liquor is corrupted by mingling it with other water; ſo is the doctrine of the Goſpel, by mingling therewith either Philoſophicall ſpeculations, or Jewiſh traditions, wherewith the falſe Apoſtles blended it. Chap. 2. 17. Col. 2. 8. 16.

V. 4. *preacheth another Jeſus*] A more perfect doctrine of Jeſus Chriſt. In which words he ſheweth that they deceive themſelves, if they look to receive of any other man, either a more excellent Goſpel, or more excellent gifts of the Holy Ghoſt, then they had received by his miniſtery: withall in the words, *he that cometh,* he taxeth the falſe Apoſtles, Gal. 1. 8, 9. who came of themſelves and were not ſent by God.

V. 5. *ſuppoſe I*] Gr. *conceive*, or *reckon that I.* Chap. 10. 11.

chiefeſt apoſtles] Gr. *over and above*, or, *exceedingly above.*

V. 6. *But though* I be *rude in ſpeech*] Saint Paul lacked not that kinde of Eloquence which was meet for an Apoſtle of Chriſt, and fit for the Goſpel, but he willingly wanted that painted kinde of ſpeech, and affected ſtraines which the falſe Apoſtles ſo much brag'd of. Though S. *Jerome* upon the third Epiſtle to the Epheſians, noteth certain *ſolœciſmes*, *hyperbata*, *& deficiences*, in Saint Pauls manner of expreſſing of himſelf: yet *S. Auſtin* in his 4. book, *De Doct. Chriſ cap.* 7. and *S. Chryſoſtome* in his Comments, and the ſame *Jerome, Epiſt.* 61. highly extoll Saint Pauls eloquence, to which few or none ever attained, but this eloquence proceeded not from the ſtudy of rhetorick,

rick, nor was taught him in the Schooles, but given him by the Spirit.

V. 7. *Have I committed an offence*] Among other aſperſions which the falſe Apoſtles caſt upon Saint Paul, this was one, that he was a poor ſilly man, getting his living by his handy-craft, and preaching gratis, not entertained by the Church, nor allowed any honourable ſtipend; whereunto the Apoſtle anſwereth, that the Corinthians in this behalf were more beholding to him, that he was content to take any pains for their ſakes, and when he lacked, to travell for his living with his own hands in part, and partly alſo when poverty conſtrained him, he choſe rather to make uſe of the benevolence of other Churches, that he might not be any wayes burdenſome to the *Corinthians*.

V. 8. *I robbed other Churches*] It was lawfull for Saint *Paul* to receive a ſtipend for his labours in the miniſtery, yet becauſe when he preached at *Corinth*, he received wages to defray his neceſſary charge from other poorer Churches, he by a metaphor calleth that a kind of robbing them, becauſe he received from them that which they could not well ſpare, and that he ought to have received it rather from the *Corinthians*, with whom he then reſided, and exerciſed his miniſtery, and ſhould have had his wants ſupplyed by them.

V. 9. *I was chargeable to no man*] Or, *I chill'd, or benummed none*, or *fainted not in any thing*. See Chap, 12. 13. The word in the Originall, κατενάρκησα, as the Greek Scholiaſt obſerveth, ſignifieth a fainting or ſlackneſſe, chilneſſe, or benummedneſſe: and the Apoſtles meaning is, that though he were in great want, when he preached to them, and was not ſupplyed by them; yet his zeale was no whit thereby cooled, nor his induſtry abated, he flagg'd not any way in his miniſtery, no nor ſolicited any of the *Corinthians* to afford him neceſſary maintenance, nor lay heavy upon them, though their bounty ſlackned to him.

V. 10. *no man ſhall ſtop me*] Gr. *this boaſting ſhall not be ſtopped in me*.

V. 13. *deceitfull workers*] Or, *workmen*. Who ſeem to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt then good. Or, he calleth them deceitfull, becauſe whatſoever mask of zeale they put upon them, as if they ſought nothing but Gods glory, yet indeed they ſought their own gain and wrought upon advantage.

transforming themſelves into] Gr. *transfigured into*.

V. 14. *transformed*] Or, *transfigured*.

an Angell of light] A good and holy one, partaking of the brightneſſe of the celeſtiall glory, living and dwelling in the ſame, whereas the evill Angels are confined to everlaſting darkneſſe, Col. 1. 13. 2 Pet. 2. 4. Jude 6. Now *Satan* may be ſaid to transform himſelf to an Angell of light, either when he aſſumes unto himſelf a lightſome body, as if he were an Angel of heaven; or when he ſuggeſteth things that ſeem to ſavour of piety, zeal, and holineſſe, as if the motion proceeded from a holy and bleſſed Angel: whereas thoſe things which he ſuggeſteth, as he ſuggeſteth them, tend indeed and truly to the diſhonour of God, and the ruine of their ſoules.

V. 15. *transformed*] Gr. *transfigured*.

V. 16. *receive me*] Or, *ſuffer*.

V. 17. *I ſpeak it not after the Lord*] Whatſoever Saint *Paul* wrote in his Epiſtles, he wrote by divine inſpiration, yet when he delivereth that for which he hath no expreſſe commandement from God, he ſaith he ſpeaketh by permiſſion, and not by command, 1 *Cor.* 7. 6. and v. 12. *to the reſt ſpeak I, not the Lord*, and ſo in this place, becauſe the Spirit of God in Scripture no where adviſeth to commend our ſelves, or glory of our gifts, but the contrary rather; he ſaith, he ſpeaketh not this according to the Lord, but as it were by way of folly; not by way of folly indeed, but as it were fooliſhly: take the words as they ſound by themſelves, they ſeem to ſavour of folly and vain-glory, but conſider upon what occaſion they are ſpoken, and to what end, and what profitable truth is contained in them, and ſo they ſavour of nothing leſſe then folly,

confident of boaſting] Or, *ground of my boaſting*. See Chap. 9. 4.

V. 10. *bring you into bondage*] Here he deſcribeth the inſolent carriage of the falſe Apoſtles, and toucheth alſo upon the *Corinthians* themſelves, who perſwading themſelves that they were very wiſe men, did not mark in the mean ſeaſon, how their new Teachers abuſed their ſimplicity for advantage.

V. 21. *I ſpeak fooliſhly*] Gr. *in fooliſhneſſe*.

V. 22. *ſo am I*] See Phil. 3. 5.

V. 23. *I am more*] *Paul* being honourable indeed, not only defendeth his miniſtery openly, but magnifieth it alſo: not for his own ſake, but becauſe they wounded the Goſpell through his ſides, and by the vilifying of his perſon and office, he ſaw his doctrine come into hazard.

in deaths oft] In the pangs and ſorrowes of death, or in danger of preſent death.

V. 4: *fourty ſtripes ſave one*] The Apoſtle alludeth to the 25. of *Deuteronomie*, v. 3. But then it may be demanded, why in ſcourging S. *Paul* they abated one laſh, and gave him but 39. ſtripes. *Menahemus Recinatenſis* ſaith, that the Jews inflicted 39. ſtripes, with a reference to the curſes mentioned in the Law, which were preciſely 39. Others conceive that out of ſome piety, and that they might be ſure to keep within compaſſe, and the number of ſtripes permitted by the Law, they abated one. *Abenezra* bringeth their *cabala* or *tradition* for it; and moſt likely it is, that ſuch a cuſtome was among them, or elſe out of their hatred to the Apoſtle, they would not in five beatings have omitted five ſtripes.

V. 25. *beaten with rods*] See Acts 16. 22.

once was I ſtoned] See Acts 14. 19.

ſuffered ſhipwrack] See Acts 27.

I have been in the deep] Some by the deep, here underſtand a deep dungeon whoſe name was Bythos, where S. *Paul* lay hid for a time at *Lyſtra*. Others more probably that by deep is meant the Sea in which he floted, or ſwam after divers his ſhipwracks: thus the Greek Scholiaſt underſtandeth it ἐν πελάγει ἐνηχόμενος μετὰ τὸ ναυάγιον, and Sulpitius epiſt. 1. *Non minor mihi videtur Gentium prædicator quem fluctus abſorbuit & poſt triduum totidémq; noctes emergentem ex fundo unda reſtituit*.

V. 26. *waters*] Gr. *rivers*.

V. 28. *that are without*] The Greek word παρεκτὸς, ſignifieth not properly the things that are without, but the things that are beſides, and over and above: and the meaning is, beſides thoſe things which I have now reckoned with the reſt, the care of all the Churches lyeth upon me.

that which cometh upon me daily] Gr. *my cumberance is daily*.

V. 29. *Who is weak*] That is, wavering in his faith, conſtancy, or patience, who is ready to ſtumble or fall, and I my ſelf am not weak? that is, do not tremble for his ſake, and for the danger of his falling? By weakneſſe in the ſecond place he meaneth not the imbecillity of his own faith, or want of Ghoſtly ſtrength or courage, he being to comfort and ſtrengthen them all, but a tender taking to heart, and a compaſſionate care of thoſe that are weak in the Church.

who is offended, and I burn not] Gr. *ſcandalized* 1 *Cor.* 8. 13. That is, who is diſtempered, or ſcandalized by any offence, imprudency, temerity of others being in danger of falling, and I burn not with ſorrow and holy indignation, and with ardent zeale, for the glory of God and the ſalvation of thoſe that are ſcandalized?

V. 30. *If I muſt needs glory*] He turneth that againſt the Adverſaries which they objected againſt him, as if he ſhould ſay, they alledge my calamities to take away my Authority from me, but if I would boaſt my ſelf, I would take no better argument then my ſufferings for the Goſpel, and God himſelf is my witneſſe, that I deviſe and forge nothing.

V. 32. *In Damaſcus the governour under Aretas the King*] See Acts 9. 24.

CHAP. XII.

Verſ. 1. I *Will come*] Gr. *For I will come*.

viſions and revelations] Some diſtinguiſh viſions from revelations, after this manner: a viſion, ſay they, is when ſomething is ſupernaturally repreſented to the ſight, whereof yet the party knoweth not the meaning and ſignification: ſuch was the viſion of *Pharoah*, and *Nebuchadonoſor*: A revelation is, when ſomething is ſupernaturally repreſented to the ſight, and the meaning and ſignification thereof is made known to the party, who hath ſuch a viſion, and ſuch were the viſions of the Prophets. But becauſe it is not probable that S. *Paul* had any viſion, but withall Chriſt revealed unto him what that viſion meant, and imported, others with more probability diſtinguiſh viſions from revelations, that viſions may be without an extaſie, as when the women ſaw the Angels at the Sepulcher they were affrighted, yet not in an extaſie; but revelations, ſuch as S. *Paul* here ſpeaketh of, were apparitions in an extaſie, ſuch as was that of *Peter* in the *Acts* 10. 17. and S. *Johns*, Apoc. 1. 10.

V. 2. *I knew a man in Chriſt*] Or, *know*. Either the meaning is, I ſpeak this in Chriſt, that is, be it ſpoken without vainglory; for I ſeek nothing but Chriſt Jeſus only: or I knew a man in Chriſt, that is, a Chriſtian and believer, a man even my ſelf, who for all that will not be accounted otherwiſe of, then a man, no God, no Angell: thus he ſpeaketh of himſelf in a third perſon, in token of his humility, as if it were a matter that befell him without himſelf. The words in Chriſt may alſo carry the forme of an oath, as Rom. 9. 1. and ſo in Chriſt, is all one, as if he had ſaid by Chriſt.

whether in the body, &c.] Whether this was brought to paſſe by God, framing in my ſoule ſome repreſentation of thoſe heavenly things without any actuall ſeparation of the ſoul from the body; or whether my ſoul was ſeparated a while really from the body, and tranſported into heaven to contemplate there theſe marvellous things, I know not; but ſure I am, ſuch things were really repreſented unto me. Or, the words may carry alſo this ſenſe, whether I was caught up into heaven with body and ſoul together, or with the ſoul only, is unknown to me. *Aquin and other Schoolmen argue, that Saint Paul was only in an extaſie, and for a time beſides himſelf, and that his ſoule was not actually ſevered from his body, for then he ſhould have been dead, and when afterwards he came to himſelf, raiſed from the dead. But neither will this follow (for according to the opinion of Philoſophers, and ſome divines alſo, who diſtinguiſh the ſpirit, or reaſonable ſoul, from the vegetative and ſenſitive, the reaſonable ſoul of Saint Paul might have been actually ſevered from his body for a time, and yet be not dead: his ſenſitive ſoul remaining ſtill in his body) nor can any man without preſumption take upon him to determine that which the Apoſtle himſelf could not reſolve, ſuch a determination how probable ſoever it may ſeem, S. Auſtine in his* 12 *book* De Gen. ad lit. cap. 3. & lib. de pec. Orig. cap. 23. *deſervedly cenſures for impudent and raſh.*

caught up to the third heaven] That is, into the Empyreall heaven, the heaven of heavens, or ſeat of the bleſſed; It is called the third heaven, becauſe the Scriptures ſpeak of a three-fold heaven; the Aeriall heaven, in which the fowls flying are called *fowles of heaven, Matth. 6.26.* The ſecond, the Sidereall, in which the lights are called *Stars of heaven, Gen.* 15. 5. The third the uppermoſt of all, the Empyreall, in which the Angels reſiding are called *the Angels of heaven, Matth. 24.36.*

V. 3. *knew*] Or, *know.*

V. 4. *caught up into Paradiſe*] The *Rabbins* diſtinguiſh Paradiſe from heaven, affirming Paradiſe to be the receptacle or place of abode for ſouls, after the ſeparation from the body, but heaven the place where after the day of judgement the bodies and ſouls of the righteous ſhall everlaſtingly dwell. But neither can any ſuch diſtinction be proved out of Scripture, nor if it could, can Paradiſe be taken ſo in this place; for it is evident by comparing this verſe with the ſecond, that the ſame place is meant by Paradiſe and heaven. If there lye any myſtery in the varying of the word, and putting Paradiſe for heaven, it ſeems to be this, that the Apoſtle in this fourth verſe intimates, that in this rapture, beſides the contemplation of Cœleſtiall myſteries, he felt unſpeakable delight and pleaſure, like to, or exceeding that which *Adam* took in the terreſtriall Paradiſe.

unſpeakable words] The Greek ἄῤῥητα, ſignifieth *words not uttered*, or, *not to be uttered*; either becauſe they tranſcend mans capacity in this life, or that S. *Paul* was forbidden to utter them, they being revealed to him in particular, to ſtrengthen him againſt all the difficulties he was to encounter withall in his miniſtery, and not for the publike uſe of the Church; for otherwaies *Paul* hath faithfully revealed the whole counſell of God to the Church concerning mans ſalvation. See Acts 20.27.

lawfull] Or, *poßible.*

thorn in the fleſh, &c.] Or, *ſharp ſtake.* or, *ſplinter.* See Ezek. 28. 24. Some by this thorn in the fleſh underſtand concupiſcence, but neither will the words following, added by the Apoſtle by way of explication: *viz.* the meſſenger of Satan to buffet me, well agree to concupiſcence; neither is it likely that S. *Paul* who ſpent all his time in travell or toilſome labour, watching and faſting, ſhould be troubled with fleſhly luſts, and if he had been, no doubt he would have uſed that remedy which he preſcribed to others, affected with the like malady, 1 *Cor.* 7.9. Others therefore underſtand by it, *Alexander* the Copperſmith, or ſome other inſtrument of Satan, who uſed the Apoſtle reproachfully, and was as a thorn in his ſide; or Satan himſelf, who, through Gods permiſſion, had power to puniſh the Apoſtle in his body, as he did Job, and S. *Jerome* and other Saints, if we may believe Eccleſiaſticall ſtories. But the remedy being ſpirituall, mentioned ver. 9. it is not probable that the maladie was corporall. It ſhould ſeem therefore, that becauſe the Apoſtle was exalted by viſions and Angelicall apparitions, it pleaſed God to humble him in the like kind, by ſuffering Satan, transforming himſelf into an Angell of light, to ſet upon the Apoſtle in ſuch a furious manner, laying ſo hard both at his faith and his ſincerity, that the Apoſtle was much diſheartned thereby. This fearfull aſſaulting and reproaching him to his face, was a kind of *brow-beating* or *buffetting* him: and becauſe it ſomewhat hindered him for a while in the chearfull proſecuting of his buſineſſe, it is not unfitly compared to a *thorn in the foot*, with which a man cannot go but lamely and with very great pain. In which regard the Apoſtle earneſtly beſought God that this *Angelus Satan*, or *Satanæ*, this evill and malignant Angell might depart from him; which his requeſt though God granted not, yet at the third asking he vouchſafed him this gracious anſwer, that though he would not remove this wicked Angell ſuddenly from him, yet he would ſo fortifie the Apoſtle with his grace againſt this wicked Fiend, that he ſhould get the victory over him.

V. 9. *My grace is ſufficient for thee*] That is, my grace ſhall ſo ſtrengthen thee in all aſſaults of temptation, that thou ſhalt be more then a Conquerour through me: or, content thy ſelf with my favour and love, which neither by this nor any other affliction is taken away or impaired; therefore faithfully indure this exerciſe of thy faith; for the more thou or any of the faithfull are aſſaulted, the more grace do I confer upon you, to conquer all temptations.

my ſtrength is made perfect in weakneſſe] The ſtrength or vertue of God can be neither increaſed nor diminiſhed, yet then is it ſaid to be perfected, when it manifeſteth it ſelf to the full, and demonſtrateth that nothing can overcome or conquer it. The greater infirmities men have, the grace of God ſheweth it ſelf the ſtronger and perfecter in ſupporting them in all aſſaults of temptation.

glory in mine infirmities] He concludeth, that he will only ſet his croſſes and afflictions againſt the vain brags of the falſe Apoſtles, and therewith alſo excuſeth himſelf, for that by their importunity he was conſtrained to ſpeak ſo much of thoſe things as he did; to wit, becauſe that of his Apoſtleſhip were contemned, his doctrine muſt needs fall to the ground.

may reſt upon me] Or, *dwell.* The Greek word σκηνώσῃ, ſignifieth *to cover* or *compaſſe me as a tent*, whereby men do ſhelter themſelves from the ſcorching of the Sunne, and other injuries of the ayr, ſo the meaning is, that the power of Chriſt may be my only ſafety and protection.

V. 10. *I take pleaſure in infirmities*] Gr. *I think*, or, *like well of infirmities.* I do not only bear them patiently, but alſo take great comfort in them.

when I am weak, then am I ſtrong] When I am weak in my ſelf, I am ſtrong in Chriſt; or, when I am weak in the fleſh, I am ſtrong in the Spirit. When he was caſt in priſon; and his feet made faſt in the ſtocks, he by his prayer cauſed the foundation of the priſon to be ſhaken; when after he had ſuffered ſhipwrack, and was caſt into a barbarous Iſland, and there a Viper light upon his finger, and the Iſlanders gave him for a gone man, he not only ſhook of the Viper without hurt, but alſo got great favour of the chief man in the Iſland, by curing his father of a fever and bloudy flux; and when he was brought before *Nero*, and all forſook him, yet even there (being a forlorn priſoner) he got the better of his potent adverſaries, and was delivered out of the mouth of the Lion. Thus God in his greateſt infirmities and diſtreſſes ſtrengthened and delivered him, that the Hiſtory of his life made good that which he here affirmeth of himſelf.

V. 11 *for I ought to have been commended of you*] You ought to have maintained the authority of my miniſtery, and given a teſtimony to the truth, how innocently I and my fellowes carried our ſelves among you. And here again he appealeth to the conſciences of the *Corinthians*, and maketh them witneſſes of thoſe things, whereby God had ſealed his Apoſtleſhip among them, and again he declareth by certain arguments, how farre he is from all coveteouſneſſe, and how tenderly and affectionately he loveth them in Chriſt.

for in nothing am I behind the very chiefeſt Apoſtles] Gr. *was I inferiour to thee.* See Chap. 11. 6.

V. 12. *the ſignes of an Apoſtle*] He taketh not the word *ſigns* here, as afterwards in this verſe, for *wonders and mighty deeds*, but by *ſigns* he means *demonſtrations à ſigno*, evident arguments, whereby it may well appear, that he was indeed an Apoſtle of Jeſus Chriſt.

V. 13. *I my ſelf was not burdenſome to you*] Or, *was not ſlack.* or, *failed in any thing towards you.* See Chap. 11.9.

V. 14. *I will not be burdenſome to you*] Or, *ſlack in any thing towards you.*

V. 15. *gladly ſpend and be ſpent*] That is, not onely beſtow my pains and my eſtate, but alſo my body, and lay down my life for you. Here the Greek Scholiaſt noteth ſeven ſteps or degrees in the Apoſtles love; the firſt, he might have received maintenance from them, (Chriſt ſo commanding it, that the Miniſters of the Goſpel ſhould live of the Goſpel) yet he would not. The ſecond, he was in want, yet would not be chargeable to them any way to relieve him. The third, he preached conſtantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not only gladly beſtowed what he had, among them, but was willing to be beſtowed, and ſacrifice his life for them. The ſixt, this all he doth for thoſe who did but coldly affect him. The ſeventh, though they in no way anſwered him in his love, but as his love ſtill grew hotter to them, theirs grew colder to him, yet he diminiſhed nothing of his love to them, or care for them.

you] Gr. *your ſouls.*

V. 19. *think you that we excuſe our ſelves*] He concludeth, that he writeth not theſe things unto them, as though he needed to defend himſelf, for he is guilty of nothing that is laid againſt him, but becauſe it is behoveable for them to doubt nothing of his fidelity, who was their Inſtructer and Apoſtle.

V. 20. *I ſhall be found unto you ſuch as you would not*] Having confirmed, his Authority unto them, he rebuketh them ſharply, ly, and threatneth them alſo like an Apoſtle of Chriſt, that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting cenſures upon the Corinthians the abaſing of himſelf, becauſe as their proficiencie in Chriſts Schoole and growth in grace was a great cauſe of exaltation and glorying to him · ſo their falling into enormous crimes and continuing in them without repentance, enforcing him to uſe his Apoſtolicall power in cenſuring them, was a great hearts grief unto him, and occaſion of much dejection of mind.

CHAP. XIII.

Verſ. 1. C*oming to you*] Gr. Tec. *ready to come to you.*

In the mouth, &c.] See Deut. 9. 15.

V. 2. *if I come again I will not ſpare*] He threatneth here that he will make uſe of his Apoſtolicall power, which was very great and extraordinary, for they not only inflicted ſpirituall Cenſures, but alſo corporall; *Paul* ſtrook *Bar-jeſus* with blindneſſe, Act. 13. 11. *Peter*, *Ananias* and *Saphira* with death; and as was noted before, thoſe who were delivered by them to Satan, ſuffered not only in ſoul thereby being terrified in their conſcience, but alſo were often tormented into body.

V. 3. *Since ye ſeek a proof of Chriſt*] A ſharp reprehenſion; for that while they deſpiſe the Apoſtles admonition, they tempt Chriſts own patience, & while they contemn *Paul* as a miſerable man, they lay nothing herein againſt him which is not common to him with Chriſt. If ye ſeek a proof of Chriſts ſpeaking in me, look to your ſelves who had all your ſoundneſſe from my miniſtery, if ye have any.

V. 4. *through weakneſſe*] Saint *Hilarie* in his ninth book *de Trinitate*, expoundeth this place; Through the weakneſſe of his fleſh which was ſubject to all humane infirmities, ſin only excepted: or touching the vile forme of a ſervant, which he took upon him when he abaſed himſelf. To clear which paſſage, *Oecumenius farther obſerveth that the word* ἀσθένεια *in Saint Paul, is taken in a three-fold ſenſe; ſometimes for bodily ſickneſſe, as* 1 Cor. 11. 30. *ſometimes for imbecility and wavering in faith*, Rom. 14. 1. *ſometimes for outward perſecutions, temptations, and afflictions, as it is taken in the former Chapter, verſe* 9, 10. and ſo he takes the word in this place, ἐπιβουλὴν ὑπομείνας καὶ κίνδυνον καὶ ὕβριν. To infirmities painfull Chriſt in his ſtate of humiliation here upon earth was ſubject, but no waies to any infirmities that are ſinfull.

in him] Or, *with him.*

V. 5. *Examine*] Or, *try.*

Whether ye be in the faith] He confirmeth that which he ſpake of God appearing in his miniſtery, and he gathereth by the mutuall relation between the peoples faith and the Miniſters preaching, that they muſt either reverence his Apoſtleſhip upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and muſt confeſſe themſelves not to be of Chriſts body. Whether ye are in the faith, that is, in the ſtate of faithfull Chriſtians; and whether Chriſt live in you by his Spirit which you received by my Goſpell.

reprobates] Or, *unapproved.* or, *rejected.*

V. 6. *reprobates*] Or, *unapproved.* or, *rejected.*

V. 7. *as reprobates*] Or, *unapproved.* or, *rejected.* Not reprobates, but as reprobates, nor ſo ſimply, but in the opinion of ſome. In this verſe he mitigateth his former ſharpneſſe, truſting that they will ſhew themſelves towards their faithfull Apoſtles, apt and willing to be taught: adding this moreover, that he paſſed not for his own fame and eſtimation, ſo he may any way further their ſalvation, which is the only mark that he ſhooteth at.

V. 8. *we can do nothing againſt the truth*] Though it be a true axiome, *Magna eſt veritas & praevalet*; &, *Veritas laborare poteſt, opprimi non poteſt*; the truth is moſt ſtrong and cannot be ſubverted; yet it ſeems the Apoſtle here underſtandeth not ſo much truth of doctrine, as truth of life, ſincerity and true piety. For he threatneth to uſe his Apoſtolicall power in puniſhing, which that they might eſcape, he prayeth to God in the ſeventh ver. that they might do no evill; which exhortation he bindeth with this reaſon: *For we cannot do any thing againſt the truth*; that is, if you be innocent and walk in the truth, you need not fear any *Anathema*, or Church cenſure. For the power which the Lord hath given us, is for the ſupporting of the Church, and not deſtroying it, to uphold and maintain innocency and righteouſneſſe, true religion and vertue, and ſuppreſſe the contrarie.

V. 9. even *your perfection*] That all things might be in good order amongſt you, and the members of the Church reſtored which have been ſhaken and put out of their places.

V. 11. *Be perfect*] To three principall maladies, of which the Corinthians were ſick, ignorance, puſillanimitie, and faction, he applyeth three remedies: to the firſt, growth in grace, and the knowledge of Chriſt, and a ſtriving to perfection; ſaying, be ye perfect: to the ſecond, ſpirituall courage; ſaying, be of good comfort: to the third, unity; be of one mind, live in peace.

ANNOTATIONS
On the Epiſtle of Paul the Apoſtle, to the GALATIANS.

The ARGUMENT and ANALYSIS.

AFter Saint Paul *had preached the* Goſpel *to the* Galathians, *ſome falſe Teachers addicted to Judaiſme, ſought to inveigle them to their Sect, perſwading them to be circumciſed, and to obſerve all the Moſaicall Rites, without which, they affirmed, That they could not be juſtified or ſaved: And becauſe this their Doctrine could not conſiſt with that which the Apoſtle had delivered, they derogated what they could from his Authority and Miniſterie, giving it out, That he was a Diſciple of the Apoſtles, and not of Chriſt; and that* Peter, James, *and* John, *who were the Pillars of the Church, forbad not the obſervation of the legall Rites; yea moreover, that* Paul *himſelfe, who now ſo much ſtickleth againſt circumciſion, had formerly circumciſed* Timothy. *Againſt theſe corrupters of his Doctrine, and vilifiers of his Perſon and Authority, hee was chiefly moved to write this Epiſtle to the* Galatians; *wherein he proveth, That his calling was immediately from Chriſt, that he was no way inferiour to the chief Apoſtles, and that the doctrine which he had delivered, concerning Juſtification by Faith without the Works of the Law, was the Truth of God, and firmly grounded upon Scripture.*

The parts of this Epiſtle, are three:

1. Hiſtoricall, *concerning himſelf, and the courſe of his Miniſtery.* Chap. 1, 2. *unto the* 16. Verſe.
2. Doctrinall, *concerning Juſtification by Faith, and the Abolition of legall Rites and Ceremonies. From* Verſe 16. *of the* 2. Chapter, *unto* Verſe 14. *of the* 5. Chapter.
3. Morall, *wherein he exhorteth the* Galatians *to Chriſtian duties; namely, To walke and live in the Spirit, to mildneſſe in cenſuring their Brethren, to charity in bearing one anothers Burdens, to bounty to their Teachers, to perſeverance in good Works, and rejoyeing in the Croſſe of our Lord Jeſus Chriſt. From* Verſe 14. *of the* 5. Chapter, *to the end.*

CHAP. I.

Verſ. 1. N*Ot of men, neither by man*] Or, *from men.* Nor of men: not by the Apoſtles, as Matthias was made an apoſtle; nor by the ſuffrages of any particular Church, as Barnabas and Silas; nor by any man, that is, any mortall man, or any meere man; but by Chriſt God and man, after his reſurrection. This deſcription the Apoſtle addeth of purpoſe to maintain his Apoſtolicall calling, and authoritie, againſt the ſlanders of the falſe Apoſtles, who gave out that he was not lawfully called to the Apoſtleſhip. For there are two ſorts of lawfull callings to the Miniſtery of the word: ordinary and extraordinarie: the ordinarie being indeed of God; but yet by men following therein the order of God, and ſuch is the calling of the ordinarie Miniſters of the word: an other calling there is without humane meanes, of and by God; or the Lord Chriſt himſelf; and ſuch was the calling of the Prophets in the old Teſtament, and the Apoſtles in the New. This calling is extraordinary, and ever accompanied with the infallibility, or never erring in doctrine, 2. Pet. 1. 21. Joh. 16. 13. Now that the Apoſtle Paul had ſuch an extraordinary calling is clearly proved, and the manner thereof deſcribed, Act. 9.

but by Jeſus Chriſt] Chriſt no doubt is man, but he is God alſo, and head of the Church, and in this reſpect exempted out of the ordinary number of men: the Apoſtles meaning is, that no meer man whoſoever was the Authour, means, or inſtrument of his calling to be an Apoſtle; and therefore it is not only lawfull, but altogether divine and equall to that of the reſt of the Apoſtles; which the Apoſtle urgeth, to ſtop the mouthes of the falſe Apoſtles that vilified his miniſtery in compariſon of others, to the end that they might introduce the neceſſity of the Moſaicall ceremonies, which the Apoſtles made uſe of among the Jewiſh novices, but Paul had quite caſhiered amongſt the Gentiles.

V. 4. *Who gave himſelf for our ſinnes*] Gave himſelf to death to expiate our ſins by his moſt precious bloud.

deliver us from] Gr. *take us out.*

preſent evill world] Out of that moſt corrupt ſtate which is without Chriſt. Joh. 17. 15.

V. 5. *for ever and ever*] Gr. *for,* or *to worlds of worlds.*

V. 6. *removed*] He uſeth the paſſive voyce to caſt the fault upon the falſe Apoſtles, and the Preſent Tence, μετατίθεσθε, to give them to underſtand, that it was not already done, but in doing.

from him that called you] Either from God who of his great mercy called you inwardly to the knowledge of his free grace in Chriſt, or from me who called you outwardly by the preaching of the Goſpel to the grace of Chriſt.

V. 7. *pervert the Goſpel of Chriſt*] For there is nothing more contrary to free juſtification by faith, which is the ſumme and main ſcope of the Goſpel, then to maintain juſtification by the Moſaicall rites or the works of the Law.

V. 8. *though we, or an Angel from heaven*] Or, *if we.* This is an impoſſible caſe, but the Apoſtle by propounding it, moſt confidently averreth the certainty of the curſe that ſhall come upon thoſe that preach any other Goſpel. See the like forme, John 8. 55. *If I ſhould ſay I know him not, I ſhall be a lyar*; and, 1 Cor. 13. 1, 2, 3.

other Goſpel unto you, &c.] Adding of his own invention any thing unto the ſubſtance of the doctrine, any Article of faith or ſacrament; which was the practiſe of the falſe Apoſtles; teaching, that we muſt be juſtified, not by faith alone, but by Moſaicall rites alſo, and the works of the law. And it is worthy the obſerving, that the Apoſtle ſaith not, If we or an Angel from heaven preach unto you any Goſpel contrary to that which we have preached; but, παρ' ὃ, τὸ ὅσον δήποτε μικρὸν, beſide that, or other then that we have preached: whereby he inſinuates, *ſaith Cryſoſtome and Oecumenius, that it is an accurſed thing to make any the leaſt addition to the doctrine of the Goſpel,* Revel. 22. 19.

then that] Gr. *beſide that.*

V. 9. *then that*] Gr. *beſide that.*

V. 10. *perſwade men, or God*] Or, *make faith to men*; or, *ſeek to endear our ſelves to men*; or, *plead my cauſe before men.* That is, do I perſwade you to obey men, or God? or, do I ſtudy to pleaſe, or ſeek to approve my ſelf and my miniſtery to men, or to God? for ſo the word πείθω ſometimes ſignifieth, as in that proverbiall verſe, δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας.

for if I yet pleaſed men] If I ſhould yet ſeek to pleaſe men, as I did when I was zealous of the tradtions of my fathers, and perſecuted the Church of God extremely, to gain the more favour of mine owne Nation, I ſhould not be a true ſervant of Chriſt, but diſſemble with God and the world.

V. 12. *revelation of Jeſus Chriſt*] Whether this revelation was when he journied to Damaſcus and was ſmitten to the ground, and there ſhone round about him a light from heaven, and Chriſt ſpake unto him, Acts 9. 5. *as S. Jerome conceiveth*; or when he was rapt up into Paradiſe, 2 Corinth. 12. 4. *as Aquinas imagineth*; it cannot be certainly defined, only this is certain, that Saint Paul had the knowledge of the Goſpel by immediate revelation from Chriſt.

beyond meaſure, &c.] See Act. 9. 1.

V. 14. *above many mine equals in mine own Nation*] Gr. *equals in yeares.*

traditions of my fathers] Either he meaneth the Phariſaicall traditions, for he was a Phariſee, and the ſonne of a Phariſee: Or, he may underſtand by *traditions* ſuch ordinances as his fathers received from God himſelf; but with this erroneous opinion of the Phariſees, that he might be juſtified before God for thoſe legall obſervations. This text ſeemeth to be parallel to Phil. 3. 6. *Concerning zeal, perſecuting the Church, touching the righteouſneſſe which is in the law, blameleſſe.*

V. 15. *ſeparated me from my mothers womb*] He ſpeaketh of Gods everlaſting predeſtination, whereby he appointed him to be an Apoſtle; whereof he maketh three degrees, The everlaſting counſell of God, his appointing from his Mothers wombe, and his actuall calling. See Rom. 1. 1.

V. 16. *I might preach him*, &c.] See Epheſ. 3. 8.

I conferred not with fleſh and blood] Or, *conſulted.* This may ſeem contrary to that which himſelf ſaith, Chap. 2. 2. I communicated the Goſpel with them at Jeruſalem. But the reconciliation is eaſie; here he denyeth that he conſulted with fleſh and bloud, that is, with any man living, namely, whether he were rightly inſtructed in the Goſpel, or whether he ought to preach it; for of this he neither did nor could make queſtion after he received the Goſpel by the immediate revelation of Chriſt: but there he affirmeth, that he communicated with the Apoſtles at Jeruſalem, not to learne any thing from them, for that he expreſly denies Verſe 6. but to receive a teſtimony from them of his conſent with them in the doctrine he had preached in Arabia and Syria; for he had preached the Goſpel before he conferred with them.

V. 18. *I went up*] Or, *I returned.*

to ſee Peter] Gr. Tec. *to enquire of Cephas.* The Greek word ἱςορῆσαι, ſignifieth more then to *ſee* or *viſite*, namely, *as Heſychius explains the word*, πυνθάνειν ἐρωτᾷν, to enquire into, to take ſpeciall notice of, and acquaint himſelf with Peter and his proceedings.

V. 19. *other of the Apoſtles ſaw I none*] Becauſe it might be objected, that indeed he was called of Chriſt in the way, but afterwards was inſtructed by the Apoſtles and others, and ſo was not of the number of them that were to be credited without exception: Saint Paul anſwereth, that he began ſtraightway after his calling, to preach the Goſpel at Damaſcus, and in Arabia, and was not from that time at Jeruſalem, but onely fifteen days, where he ſaw only Peter and James; and after he began to teach in Syria and Cilicia, with the conſent and approbation of the Churches of the Jews, who knew him onely by name, ſo far off was it that he was there inſtructed by them.

V. 22. *And was*] Or, *But was.*

V. 24. *And they glorified God in me*] They glorified Chriſt who ſpake in me; or they glorified God for me, they bleſſed his Name for my converſion; or *as the Greek Scholiaſt*, they praiſed God in me: not this or that Teacher, but God himſelf, who alone was my Teacher.

CHAP. II.

Verſ. 2. I *Went up by revelation*] Gr. *according to revelation.* He was not ſent for by the Apoſtles to Jeruſalem, there to give an account of his preaching; but the Spirit by ſpeciall revelation moved him, that by conferring with the Apoſtles themſelves, and knowing their reſolution in the main point then in difference concerning the obſervation of legall Rites, he might ſtop the mouthes of the falſe Apoſtles, who gave out that he taught divers doctrines from them, and conſequently that the faithfull were rather to follow them then him, they being more, and he but one; they converſing with Chriſt himſelf, and called to the Apoſtleſhip before his Aſcenſion, Saint Paul after.

communicated unto] Gr. *conſulted with.* Ch. 1. 16.

privately] Or, *ſeverally.*

had run in vain] By the metaphor of *running*, he ſetteth forth his alacritie, earneſtneſſe and diligence, like to theirs who prove maſteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in thoſe that run in a race, two things are conſiderable, their labour and ſwiftneſſe in running, and the end for which they run; to wit, the gaining the prize; which if they miſſe, they run in vain. This prize he accounted the fruit of his preaching, which had been little or none among the Jewes, who were zealous of the Moſaicall Rites, if by his communicating with the chief Apoſtles he had not taken away that rub which was caſt in his way, that his preaching and practiſe was diſſonant from theirs; although the Apoſtls nothing doubted of the certainty of his doctrine, yet becauſe there were certain reports caſt abroad of him, that he was of another opinion then the reſt of the Apoſtles were, which thing might have hindered the courſe of his Miniſtery, and in ſome places quite ſtop'd it, he took this journey to Jeruſalem, to remove that obſtacle.

V. 4. *which we have in Chriſt Jeſus*] Freedome from the curſe of the morall Law, and the burden of the ceremoniall, which we have in Chriſt, that is, in Chriſtianity, or purchaſed by Chriſt, who in the fulneſſe of time was made of a woman, and made under the Law; to redeem them that are under the Law, Gal. 4. 4. Chap. 5. 1.

V. 5. *gave place*, &c.] We gave no way to thoſe crafty companions, who by deceipt and counterfeit holineſſe crept in among the faithfull, who came to eſpie our liberty, that thereby they might enſnare and enthrall us: to theſe we gave no reſpit not for an hour, to lay their traps for us, nor in any thing yeelded unto them, to betray our Chriſtian liberty.

with you] Gr. *to.*

God accepteth no mans perſon] See Rom. 2. 11.

ſeemed to be ſomewhat] Gr. *are of reputation.*

V. 7. *The Goſpel of the uncircumciſion was committed unto me*] That is I had commiſſion to preach to the Gentiles who were uncircumciſed, as Peter to the Jews: which commiſſions were not yet ſo reſtrictive, but that Saint Peter preached to the Gentiles, and Saint Paul to the Jews, as it may be clearly proved out of the Acts of the Apoſtles; but the Goſpel of circumciſion is ſaid here to be committed to Saint Peter, and of uncircumciſion unto Paul, becauſe Peter was firſt and chiefly ſent to preach to the Jews, and Saint Paul to the Gentiles, and God moſt bleſſed Saint Peters labour among the Jews, and Saint Pauls among the Gentiles.

V. 8. *was mighty in me towards the Gentiles*] Gr. *wrought in me.* Word for word, *wrought effectually*: and this efficacy ſhewed it ſelf in three things eſpecially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghoſt beſtowed upon the faithfull by the means of his miniſtery.

V. 9. *who ſeemed to be pillars*] Or, *were counted.* Whom alone, and onely theſe men counted for pillars of the Church, to ſupport it, and the doctrine of faith, by whoſe authority if my preaching were not upheld, it muſt fall to ground. *Occumenius out of Euſebius his firſt book of Eccleſiaſticall Story, and Clemens Alexandrinus writeth, that this Cephas mentioned with James and John, was not Peter the Apoſtle, but one of the 70 diſciples of that name: but S. Jerome in his Comment. in epiſt. and Greg. Hom. 18. upon Ezekiel, refute this opinion, and it may eaſily be diſproved out of this Text, for it is not likely that the Apoſtle would have ranked any of the 70 diſciples with James and John, two of the chief Apoſtles and pillars of the Church; neither would the falſe Apoſtles have oppoſed the authority of one of the 70 diſciples againſt Saint Paul, whom they could not deny to be an Apoſtle. Beſides, to take away all ambiguity, the Apoſtle verſe 11. calleth him Peter.*

V. 10. *ſhould remember the poore*] That is, to make collections in the Churches of the Gentiles for the Saints of Jeruſalem, which Saint Paul did moſt willingly and effectually, as appears out of the 1 Cor. 16. and 2 Cor. 8. 9.

forward to do] Gr. *diligent, or carefull.*

V. 11. *Peter*] Gr. Tec. *Cephas.*

I withſtood him to the face, becauſe he was to be blamed] Gr. *condemned.* Some interpret κατὰ πρόσωπον, in outward appearance and in ſhew: for they conceive that Peter and Paul were not in earneſt, but the one reproved the other before the multitude, and the other replied not at all though he could juſtly, that by the reproof of the one, and ſilence of the other, both Jews and Gentiles there preſent, might learn that the Judaicall rites were not to be eagerly retained, but by degrees to be relinquiſhed, and as it were honourably to be interred; *This was the opinion of S. Jerome (who is as hot with S. Auſtine about this quarrell of the Apoſtles, or rather hotter then the Apoſtles themſelves) And of the Greek Fathers, whom he alledgeth for himſelf. Their chief reaſon was this, that if Saint Paul had reproved Peter in earneſt for his complying at this time with the Jews, he had reproved him for that of which himſelf was guilty. For he as he profeſſeth, that to the Jews he became a Jew, that he might winne the Jews, ſo by the advice of James and the Elders*, Acts 21. 24. *he ſhaved his head, and purified himſelf with four other men that had a vow on them. But S. Auſtine affirmeth moſt truly, that Saint Paul reproved Saint Peter in earneſt. For the Text ſaith, which is part of the Canonicall Scripture, and therefore infallible, that Saint Peter was faulty and to be blamed.* His fault was, as is afterwards expreſſed diſſimulation, and halting between two opinions; before the Jews came from James, he freely conversed with the Gentiles, and did eat of meats prohibited by the Law of Moſes: but after theſe came, for fear of diſpleaſing them, in the lawfull uſe of his Chriſtian liberty, he withdraweth himſelf from them, and giveth a great ſcandall to the Gentiles, and a blow to Saint Pauls preaching, who had taught that thoſe legall ceremonies were now aboliſhed, and all Chriſtians freed from that yoke. What Saint Paul did was of another nature by the advice of James, to refute a falſe ſlander caſt upon him, when there was no Gentiles by, to be ſcandalized thereat.

V. 13. *diſſembled likewiſe with him*] Gr. *joyned in hypocriſie with.*

diſſimulation] Gr. *hypocriſie.*

V. 14. *walked not uprightly*] Gr. *with a right foot.* Word for word; the Originall ſignifieth, to walk with a right foot, which he oppoſeth to halting and diſſembling.

truth of the goſpel] He calleth the truth of the Goſpel, both the ſincere doctrine it ſelf, and alſo the uſe of the ſame, which we call practiſe.

If thou, being a Jew, liveſt after the manner of Gentiles] He meaneth not that Saint Peter lived diſſolutely after the manner of the Gentiles, as thoſe whom the zealous Father reprehending faith, *Gentes agimus ſub nomine Chriſti*: But that like the converts among the Gentiles, he uſed his Chriſtian liberty, in eating all ſorts of meats, without putting a difference between clean and unclean.

why compelleſt thou the Gentiles] Gr. Tec. *how is it that thou compelleſt.*

V. 15. *not ſinners of the Gentiles*] Sinners eſtranged from the covenant of grace, deſtitute of the Rule of the Law, men in a deplorate and deſperate eſtate, ſuch as the Jews accounted all the Gentiles and Paynims to be in, Eph. 2. 12. and yet themſelves could not be juſtified by the Law, which they of all other might have made the leaſt claim unto.

V. 16. *by the works of the law ſhall no fleſh be juſtified*] See Rom. 3. 20.

V. 17. *But if while we ſeek to be juſtified*] Before he goeth any further, he meeteth with their objection who abhorred the doctrine of free juſtification by faith; becauſe ſay they men are by this means withdrawn from the ſtudy of good works, and in this ſort they framed their objection. If ſinners ſhould be juſtified through Chriſt by faith without the law, Chriſt ſhould ſeem to approve ſinners, and as it were exhort them thereunto by his miniſtery: Paul anſwereth, that this conſequence is falſe, becauſe Chriſt deſtroyeth ſinne in all true believers. For therefore, ſaith he, do men flee unto Chriſt through the terrour and fear of the law, that being quit from the curſe of the law, they may be ſaved by him, and that he together with his juſtifying them, beginneth in them by little and little that ſtrength and power of his, which deſtroyeth ſin, to the end, that the old man being aboliſhed by the vertue of Chriſts death, he may live in them, and they may conſecrate themſelves to God: therefore if any man give himſelf to ſinne after he hath received the Goſpel, let him not accuſe Chriſt, nor the Goſpel, but himſelf, for that he deſtroyeth the work of God in himſelf.

by Chriſt] Gr. *in.* See Rom. 2. 4.

V. 18. *deſtroyed*] Gr. *have diſſolved.*

V. 19. *through the law am dead*] Or, *by.* Gr. *was.* The law which terrifieth the conſcience, bringeth us to Chriſt, and he onely cauſeth us to die to the law. Indeed, becauſe that by making us righteous, he taketh away from us the terrour of conſcience, and by ſanctifying us, cauſeth a through mortifying of luſt in us; that it cannot take ſuch occaſion to ſinne by the reſtraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the fleſh*] By living in the fleſh, he underſtandeth not walking according to the fleſh, or living in a carnall and fleſhly manner, but living in this frail and mortall body.

gave himſelf for me] What he ſpeaketh of himſelf belongeth to all true believers; but he applieth the benefit of Chriſts paſſion to himſelf in particular, as well to teach us ſpeciall faith and affiance in Chriſt, as to enflame our love to him, to whom we are as much indebted, as if he had ſhed his bloud for us alone and in particular.

V. 21 *dead in vain*] Although there be many uſes and benefits of Chriſts death, beſides our juſtification, yet the Apoſtles argument is very ſtrong, that there would have been no neceſſity for our ſalvation that Chriſt ſhould have died, and by his bloud expiated our ſinnes, if men might have been juſtified by the works of the law, either ceremoniall or morall.

CHAP. III.

Verſ. 1. WHo hath bewitched you] The word in the Originall, [illegible], is derived, [illegible], burning with the eye, ſignifying a kind of witchcraft practiſed upon the eyes of young children and cattell, according to that of the Poet; *Neſcio quis teneros oculus mihi faſcinat agnos*: and the meaning of the Apoſtle is, that as thoſe witches, who caſt venemous beams out of their eyes miſchief children, and ſucklings; ſo thoſe falſe teachers poyſoned the tender faith of the Galatians: or as the devill by thoſe witches put out the eyes of the body, ſo the evill ſpirit by thoſe falſe teachers his inſtruments, put out the eyes of their minde; *At quemadmodum tenera ætas noceri dicitur faſcino, ſic etiam Galatæ in Chriſti fide super novi & nutriti lacte veluti quodam faſcinati eſſe notis, & ſtomacho fidei nauſeantes Spiritus ſancti fidem evomuerint.*

crucified among you] Chriſt was laid before you ſo lovely and ſo plainly, that you had his lively image as it were repreſented before your eyes, as if he had been crucified in your ſight: or Chriſt was crucified among you, that is, ſuffered much in his members perſecuted among you. In which ſenſe Chriſt ſpeaking to Saint Paul ſaid, *Saul, Saul, why perſecuteſt thou me?* Acts 9. 5, 6. and to Saint Peter, a little before his death, *I go again to Rome to be crucified*, as we read in the *Eccleſiaſticall* Stories.

V. 2. *received ye the Spirit*] Thoſe ſpirituall graces and gifts, which were a ſeal as it were to the Galatians, that the Goſpel that was preached unto them was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a ſpeciall work of the Spirit in the heart. Hereunto it may be anſwered, that either the Apoſtle meaneth by the Spirit, the extraordinary gifts of the Spirit, as the gift of tongues, and healing, which the Galatians received by Pauls preaching the Chriſtian faith among them, or elſe he meaneth by the Spirit, the Spirit of comfort, and ſanctification, which goeth not before, but followeth true faith; for being juſtified by faith we have peace with God, and feel the Spirit of comfort within us.

of faith] That is, the word and doctrin of faith, Rom. 10. 8.

V. 3. *perfect by the fleſh*] By the fleſh, he meaneth the ceremonies of the law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the Goſpel. Heb. 7. 16. & 9. 10.

V. 4. *ſo many*] Or, *ſo great.*

in vain] εἰκῆ, That is without any profit; So S. *Baſil uſeth the phraſe, Hom. adu. Heb.* [illegible], *O how many nights have you watched, how many dayes have you ſpent unprofitably?*

V. 6. Even *as Abraham believed God*] See Gen. 15. 6.

accounted to him]. Or, *imputed.*

for righteouſneſſe] Gr. *to.*

V. 8. *In thee ſhall all nations be bleſſed*] See Gen. 12. 3.

V. 9. *with faithfull Abraham*] Not by faithfull Abraham; to give us to underſtand, that the bleſſing cometh not from Abraham, but from him by whom Abraham and all his poſterity is bleſſed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which ſtand upon the works of the law for their juſtification, or which value their righteouſneſſe by the performance of the law are accurſed, therefore they are bleſſed which are of faith, that is, they who have righteouſneſſe by faith.

Curſed is every one that continueth not in all things] See Deut. 27. 26.

V. 11. *The juſt ſhall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The man that, &c.] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promiſeth life to all that keep it, and therefore if it be kept it juſtifieth and giveth life; but the Scripture attributing righteouſneſſe and life to faith, taketh it from the Law; ſeeing faith juſtifieth by imputation of anothers righteouſneſſe, and the law by the performing of the work in our own perſon.

V. 13. *hath redeemed us from the curſe of the law*] In theſe words he preventeth an objection, How can they be bleſſed whom the Law pronounceth to be accurſed; becauſe Chriſt ſuſtaineth the curſe which the Law laid upon us, that we might be quit from it.

Curſed is every one, &c.] See Deut. 21. 23.

V. 15. *covenant*] Or, *teſtament.*

V. 16. *And to ſeeds, as of many; but as of one*] The word *ſeed* is ſometimes taken for the whole poſterity, as Gen. 13. 15. Sometimes for a particular perſon deſcended from ſuch a one, as Gen. 4. 25. and 21. 13. and here the Apoſtle ſheweth that it muſt be taken in the ſecond ſenſe, teaching that Chriſt is that ſeed, as it is afterwards expounded.

which is Chriſt] That is, all his myſticall body, viz. the whole Church, having all their life and being from him, and alſo participating of the glory of his name: all which are as one ſeed conſiſting of Jews and Gentiles, 1 Cor. 12. 12. For it is the ſcope of the Apoſtle to prove the aſſurance of eternall life to all believers for Chriſts ſake, according unto the promiſe made unto Abraham.

V. 17. *which was four hundred and thirty years after*] Theſe

years

yeers are to be reckoned from the promiſe firſt made to Abraham, which fell upon the 75. year of his age.

V. 19. *Wherefore then ſerveth the Law*] If the inheritance be not by the law, then why was the law given after the promiſe was made? the Apoſtle anſwereth, to reprove and convince men of ſinne, and ſo to teach them to look unto Chriſt in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the law was given to juſtifie men.

becauſe of tranſgreſſions] To make them known, Rom. 5. 20. & 7. 7. and to convince men thereof; to diſcover the hainouſneſſe of ſinne, and to ſeal the condemnation thereof; thus to drive men to ſeek for the remedy of grace in the promiſed Meſſiah.

till the ſeed ſhould come] This uſe of the ſervile manuduction was to laſt during the Churches infancy, and proneneſſe to fall into ſinne by infirmity, or ignorance; but it was to be laid by and ſurceaſe at the coming of Chriſt into the fleſh, who collecting into one and the ſame body the whole Church of Jews and Gentiles together, ſupplying the ſame with the abundant graces of the Spirit in knowledge and vertue, hath made the ſame to be effectually acknowledged the bleſſed ſeed, or progeny of the children of God, verſ. 26. wholly ſet and bent to love and obey him by the Spirit of adoption and grace, and not by the ſpirit of terrour as of old, Rom. 8. 15.

ordained by angels]. God would ſhew in the very outward manner which he obſerved in giving the law, that thereby there was no acceſſe for man to his grace for obtaining life and the inheritance; and therefore he appeared there in ſuch an extremity of terrour, that upon the peoples requeſt which was not able to endure thoſe terrours it was needfull that Moſes came between, who was as the mediatour of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Chriſt the onely Mediatour of propitiation, by whom we have acceſſe to God with confidence. Now although there is no mention made of the miniſtery of Angels by Moſes in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Act. 7. 53. Heb. 2. 2.

in the hand of a Mediatour] Some by this Mediatour underſtand Moſes, whom God did uſe as an interpreter between himſelf and the people in giving the Law: others underſtand Chriſt himſelf by whom God led the people of Iſrael out of Egypt through the wilderneſſe, and ſpake to Moſes on Mount Sinai, Act. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediatour is not a* mediatour *of one*] Either the meaning is, a Mediatour is not a Mediatour of one partie, but betwixt two, and theſe diſagreeing; this ſheweth that at the giving of the Law there was a difference and a diſtance between God and us, which difference grew from this, that we were tranſgreſſours of the Law: or the meaning is, a Mediatour is not a Mediatour of one Covenant onely, but as well of the Covenant of grace as of the Covenant of works.

but God is one] In theſe words he taketh away an objection, leſt any man might ſay, that ſometimes by conſent of the parties which have made a Covenant ſomething is added to the Covenant; or the former Covenants are broken; this, ſaith the Apoſtle, cometh not to paſſe in God, who is alwayes one and the ſelf ſame, and like to himſelf, and hath the ſame ſcope and end in both his Covenants; for Chriſt is the end of the Law: or, that God is ſtill the ſame in holding a diſtance between himſelf and tranſgreſſours, if they ſeek to be juſtified by the Law.

V. 22. *all under ſinne*] See Rom. 3. 9.

V. 24. *Wherefore the Law was our ſchool maſter*] A means and inſtrument to rule and regulate our minds and actions agreeable to the infancy of the Church with a great deal of auſterity. The Jews under the law here are compared to children, and the faithfull under the Goſpel to men of riper years that need no ſchool-maſter; the ſchool-maſter is the Law, both Morall and Ceremoniall. For the Morall Law leadeth unto Chriſt by convincing us of ſinne, and denouncing the curſe againſt it, ſhewing us thereby that if we deſire to eſcape that curſe we muſt flie to Chriſt for refuge, who hath redeemed us both from ſinne and curſe; and the Ceremoniall Law alſo brings us unto Chriſt; becauſe the ſame not onely convinceth men of ſinne, but alſo exhibiteth types and figures of Chriſt and his benefits; and teacheth that whatſoever was ſhadowed out by them, was truly to be found in Chriſt, Heb. 9. 10, 11.

V. 27. *as many of you*] See Rom. 6. 3.

as have been baptized into Chriſt] To all that are baptized in Chriſts Name with the inward baptiſme as well as the outward Chriſt is effectually applyed, even like a garment to the body, to communicate unto them his juſtice, life, right, and dignities: that as himſelf is the Sonne of God by nature, they ſhall be made his children by grace and adoption, and that without all diſtinctions of either nation, ſtate, or condition.

have put on Chriſt] As a ſpirituall garment wherewith our ſpirituall ſhame and nakedneſſe is covered, and we are adorned as with rich and comely apparell.

V. 28. *for ye are all one in Chriſt Jeſus*] That is, countrey, ſex, or nation makes no difference; but if we are true believers, we are in equall eſteem with God, or we are all one in Chriſt, that is, we make all one myſticall body communicating with Chriſt as our head, and one with another as members.

CHAP. IV.

Verſ. 1. NOw I ſay] He declareth that by another ſimilitude which he ſaid before, concerning the School-maſter: for he ſaith that the Law, that is, the whole government of Gods houſe according to the law, was as it were a kind of Tutorſhip, or office of an Over-ſeer appointed for a time, and that we ſhould at length come to be at our own liberty, and live as children, not as ſervants. Moreover he ſheweth by the way, that that governance of the Law was as it were an A. B. C. or Accedence in compariſon of the doctrine of the Goſpel.

V. 3. *elements of the world*] Or, *rudiments.* By the elements of the world he underſtandeth the corporall types and carnall Ceremonies of the Law, which are called elements or rudiments; becauſe that God by them inſtructed the Church as it were by rudiments, and afterwards powred out his holy Spirit moſt plentifully in the time of the Goſpel.

V. 4. *when the fulneſſe of the time*] The full grown age of the Church to be freed from under this wardſhip; or when the time was fulfilled which God had appointed for to ſend his Sonne into the world.

God ſent forth his Sonne] ἐξαπέστειλε, He ſent out of himſelf, or his eſſence; or from heaven: for God would have that the eternall Sonne in his boſome by taking humane fleſh ſhould come out of him as it were, and manifeſt himſelf unto the world, or iſſue forth out of the eternall palace of his glory, and in his own perſon upon earth fulfill the work of the redemption of mankinde.

made of] Not born as other men, but made by the holy Ghoſt out of the fleſh and bloud of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Iſa. 7. 14. Mic. 5. 3. Luk. 1. 31. and 2. 1.

a woman] The word γυνὴ, is here taken, as often elſe-where in Scripture, for the name of the ſex, and generally a maid that is manageable is termed by the Greeks γυνὴ. So ſaith *Procopius*, γυνὴ λέγεται καὶ ἡ παρθένος, ἡλικιαζουσα κλήσεως, and ſo the civill Lawyer, titulo *de verb. ſignif. Mulieris appellatione etiam virgo viripotens continetur.* This text therefore maketh nothing for *Helvidius*, nor againſt the perpetuall virginity of Mary.

made under the law] Having taken upon him the form of a ſervant, Phil. 2. 7. he made himſelf ſubject to the entire obſervation and ſatisfaction of the whole law: thereby to purchaſe to all believers the right and claim to eternall glory, and to deliver them not onely from the malediction of the Law, but alſo from the burden of all the legall rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremoniall law, and alſo under the curſe of the morall; whereof he ſpeaketh in the former Chapter.

the adoption of ſonnes] Therefore was the Sonne of God ſent to redeem us, that he might purchaſe and graciouſly communicate the right of Sonne-ſhip (which he hath by nature) to all the faithfull, 2 Cor. 6. 18. This adoption of the Sonne of God was from everlaſting, but is revealed and ſhewed in the time appointed for it.

V. 6. *And becauſe ye are ſonnes*] He ſheweth that we are in ſuch ſort free and ſet at liberty, that in the mean ſeaſon we muſt be governed by the Spirit of Chriſt, which reigneth in our hearts, and teacheth us the true ſervice of the Father; but this is not to ſerve, but rather to enjoy true liberty as becometh ſonnes and heirs.

the Spirit of his Sonne] See Rom. 8. 15. The holy Ghoſt is both of the Father and the Sonne, but there is a peculiar reaſon here why he is called the Spirit of his Sonne; to wit, becauſe the holy Ghoſt ſealeth up our adoption in Chriſt, and giveth us a full aſſurance of it.

V. 7. *a ſervant*] The word *ſervant* is not taken here for one that liveth in ſinne, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

an heir of God] Some read here *by God*, that is, by his grace and mercy; others, *heir of God*, becauſe coheirs of Chriſt, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back.*

to the weak and beggarly elements] Or, *rudiments.* The carnall Rites of the Moſaicall Law are called here *weak and beggarly elements*, being conſidered apart by themſelves, without Chriſt; and for the Galatians to fall back from Chriſt to theſe Ceremonies, was nothing elſe but to caſt away riches, and follow beggery.

V. 10. *Ye obſerve dayes*] Ye, following the doctrine of the falſe apoſtles, place holineſſe and righteouſneſſe in the Moſaicall

call obſervations of *dayes*, the Jewiſh Sabbath returning every week; and *moneths*, that is, the Feaſts of the new Moons; and *times*, that is, the ſolemn yearly feaſts of the Paſſeover, the Pentecoſt, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 12. *be as I* am] He mitigates and qualifies thoſe things wherein he might have ſeemed to have ſpoken too ſharply, declaring his good will towards them in ſuch ſort, that the Galatians could not but either be utterly deſperate, when they read theſe things, or acknowledge their own lightneſſe with tears, and deſire pardon. Be you as I am, that is, take me for an example, who was once as zealous for thoſe Legall Rites, as you are now; but now I count them, and all things elſe, but as dung, in compariſon of the excellent knowledge of Chriſt. Phil. 3. 9.

V. 13. *through the infirmity of the fleſh*] Either through the infirmity of your fleſh I preached unto you; that is, I condeſcended to your capacitie, and preached ſuch doctrine as you were able to bear away: or, through the infirmity of my fleſh, either being infirm in body, or much broken through manifold griefs and afflictions which I ſuffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, thoſe daily troubles wherewith the Lord tried me amongſt you. Acts 20. 19.

V. 15. *Where is then the bleſſedneſſe*] Or, *what was then.* What is become of the great applauſe which you gave me at my firſt preaching, counting your ſelves moſt *happy in me your A*poſtle? or, what talk was there abroad in the world, how happy you thought your ſelves, and bleſſed the time God ſent me amongſt you?

V. 16. *Am I therefore become your enemy,* &c.] Sith all men naturally deſire the truth, and love it, *how comes it to paſſe that* any man ſhould be hated for ſpeaking the truth? *Saint Auſtine in his confeſſions yieldeth a reaſon by diſtinguiſhing of truth,* Omnes amant veritatem lucentem, ſed non redarguentem; *all men love the truth, when that truth concerneth not themſelves, they love truth ſhining, but not convincing; they love the truth when ſhe diſcovereth her ſelf, not when ſhe diſcovereth themſelves.* Hence is that true proverb, *Obſequium amicos, veritas odium parit.* The beams of the Sun, which refreſh and clear a ſound eye, offend a ſore eye, *urit enim fulgore ſuo.*

V. 17. *They zealouſly affect you*] Or, *they are jealous over you.* He compareth the falſe teachers to jealous wooers, who can by no means endure any corrivall; therefore, ſaith the Apoſtle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealouſly affect you, but not well, becauſe not to a good end, but to impropriate you to themſelves, and make advantage of you.

exclude you] Or, *exclude us.*

V. 18. *But* it is *good to be zealouſly affected alwayes*] The faithfull are to be commended for their zealous affection, and entire love to their Paſtours, eſpecially if it be conſtant, and for the truths ſake; but the Galatians have quite forgotten me, ſince my departure from you: Out of ſight, out of minde.

V. 19. *of whom I travail*] Ye are my children, whom with much pain and travail I brought forth before to Chriſt, but now ye have corrupted and defaced his image, and are fallen away from your former profeſſion; and therefore I am now in labour with you, and travail with exceeding great pain the ſecond time, till Chriſt be again perfectly formed in you, and you receive the right ſhape of Chriſtians.

V. 20. *change my voice*] That is, either uſe other words among you, and turn my complaints into praiſes; or change my ſpeech into groans, and my words into tears, to bewail your apoſtaſie; and by thoſe true ambaſſadours of my affection to perſwade you to return to your former profeſſion.

I ſtand in doubt of you] Or, *I am perplexed for you.* Gr. *in you.*

V. 23. *born after the fleſh*] That is, born, as all men are, by the common courſe of nature; for Agar was young, and it ceaſed nut to be with her after the manner of women, whereas the womb of Sara was dead, and ſo the birth of Iſaac from her was, as the Apoſtle ſpeaketh, a ſimilitude of the reſurrection, above the power and force of nature.

by promiſe] By vertue of the promiſe which Abraham laid hold on for himſelf and his true ſeed: for otherwiſe Abraham and Sara were paſt begetting and bearing of children.

V. 24. *Which things are an allegory*] Which are indeed a true ſtory of things paſt; but yet do ſignifie ſomewhat elſe beſides, as being types and repreſentations of ſpirituall things, as likewiſe was the Braſen Serpent, John 3. 14. the marriage of Adam and Eve, Epheſ. 5. 32. the paſſing of the Iſraelites over the Red-ſea, 1 Cor. 10. 1, 2. and the deluge. 1 Pet. 3. 21.

for theſe are the two covenants] Or, *Teſtaments.* That is, ſhew forth, point, and ſignifie, a ſacramentall kinde of ſpeech, like to that, Gen. 41. 26. and Matth. 26. 26. The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promiſe is made, that thoſe who perfectly keep the Law ſhall thereby obtain ſalvation: and the *new*, of the Goſpel, wherein eternall life is promiſed to ſinners that repent and believe in Chriſt. Jerem. 31. 31. Heb. 8. 8, 9.

which gendreth to bondage] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in caſe of failing, pronounceth a curſe upon them; and of it ſelf it is unable to free them from their naturall ſervitude, and much more unable to procure them the grace of God, and the inheritance of everlaſting life.

V. 25. *For this Agar is mount Sinai in Arabia*] Either the meaning is, Agar is alſo called Sinai, a mount in Arabia, whither Agar fled with her ſonne Iſmael, being thruſt out of Abrahams houſe, from whom the mount it ſelf (as ſome affirm) was afterwards called Agar by the Arabians, and from thence they themſelves are called Agarens, Pſal. 83. 6. Or the meaning is, Agar is a figure or image of Sinai, and of the Covenant of the Law, which was proclaimed on it; as Agar was a ſtranger without the bleſſed Seed, ſo was Sinai in Arabia the land of the Iſmaelites, who iſſued forth from Agar, without the limits of the land of promiſe.

and anſwereth to Jeruſalem] Or, *is in the ſame rank with Jeruſalem.* Some read *bordereth upon Jeruſalem*; and *Genebrard in his Comment upon the Pſalmes affirmeth, that there is a continuall tract from it to Jeruſalem*; *perpetuo jugo in dorſo ſeſe verſus, Bizitis montes exporrigit. But the Geographicall Tables ſhew no ſuch thing: and as Bencius a Sorbonick Doctour, acknowledgeth, Sinai is full twenty dayes journey from Jeruſalem.* The better Tranſlation therefore is, it anſwereth to Jeruſalem, that is, in the allegory and myſticall ſignification.

V. 26. *But Jeruſalem which is above*] The true Chriſtian Church, which ſeeketh her ſalvation, not by the firſt Covenant of the Law, but by the ſecond, of the Goſpel, which is ſaid to be *above*, partly becauſe it hath its originall from heaven, partly in reſpect of the part triumphant in heaven, partly in reſpect of the militant, which ſteers its courſe to heaven, Phil. 3. 10. and ſhall in the end be brought thither.

which is the mother of us all] As Sara was the mother of Iſaac, the proper heir of his father Abraham, ſo is the Chriſtian Church the mother of all the faithfull, who are heirs of the Kingdome of heaven, whether they be Jews or Gentiles.

V. 28. *as Iſaac was*] Gr. *according*, or, *after the manner of Iſaac.* Who was as the firſt begotten of the ſupernall Jeruſalem, as Iſmael was of the ſlaviſh Synagogue.

are the children of promiſe] See Rom. 9. 8.

V. 29. born *after the Spirit*] That is, by vertue of Gods promiſe, and after a ſupernaturall and ſpirituall manner, Sara conceiving in her old age rather by faith then by luſt.

V. 30. *Nevertheleſſe*] Gr. *But.*

Caſt out the bond-woman and her ſon] Gr. Tec. *her ſelf and her ſon.* See Gen. 21. 10.

CHAP. V.

Verſ. 1. *STand faſt,* &c.] Gr. Tec. *Chriſt hath made us free, ſtand therefore in that libertie, and.*

and be not intangled] Gr. *held, or kept in with.* Tied or faſtened thereunto as it were with cords & ropes. A compariſon taken from Oxen, who have the yoke bound faſt to their hornes or neck, thereby to force them, ſubdue, and keep them in.

again with the yoke of bondage] It doth not appear that theſe Galatians had ſubmitted themſelves to the yoke of Moſes before their converſion to Chriſt, and now after their falling away from Chriſt, had enſlaved themſelves the ſecond time to thoſe legall obſervations; but the meaning is, Before ye were ſubject and enſlaved to your Idols, being redeemed from that ſlavery, do not enthrall your ſelves again to a new bondage of Ceremonies, take not upon you a new yoke, and ſo heavie a one, as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. *I Paul ſay unto you, that if ye be circumciſed*] See Acts 15. 1. If ye be circumciſed, out of this perſwaſion, to be juſtified thereby, Chriſt ſhall profit you nothing; for juſtification by faith, and juſtification by the works of the Law cannot ſtand together; he inſtanceth particularly in circumciſion, becauſe it was the ground of all the ſervice of the Law, and chiefly urged by the falſe Apoſtles. It is true, Circumciſion in another place is called *the Seal of the righteouſneſſe of faith*, but here we muſt have conſideration of the circumſtances of time, for now had Baptiſme come in the place of Circumciſion: and moreover Paul reaſoneth according to the opinion that his oppoſites (the falſe teachers) had of it, who made it a matter of ſalvation, and neceſſary means of juſtification.

V. 3. *For*] *But*, or, *And.*

is a debter to do the whole law] Becauſe he that obſerveth the Ceremoniall Law in one thing, is bound to obſerve it in all; and what a ſervitude were that? The reaſon is evidently drawn from the connexion which is between all the parts of the Ceremoniall Law, and the curſe pronounced againſt all who fulfill not that whole law to a tittle.

V. 4. *Chriſt is become of no effect unto you*] Gr. *Ye are made void, fruſtrate, or aboliſhed from Chriſt.*

are juſtified by the Law] That is, ye fruſtrate and make void your juſtification by Chriſt, who ſeek to be juſtified by the Law, for indeed no man is, or can be juſtified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Chriſts free grace, for that cannot conſiſt with juſtification by the works of the Law.

V. 6. *For in Jeſus Chriſt*] Seeing in Chriſt we have ſpirituall circumciſion, there is no need of carnall; they therefore who were circumciſed before they believed, namely, ſuch of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbelieving Gentiles loſe by their uncircumciſion. Chap. 6. 15.

but faith which worketh by love] The word in the Originall ἐνεργουμένη, being in the Mean voice, may be taken either actively or paſſively; if paſſively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that juſtifieth us, but a living and operative faith, according as S. *James* teacheth us, Jam. 2. 26. and it muſt be a living faith by which the juſt ſhall live.

V. 7. *Ye did run well*] You were in the right way, and ye made ſo good progreſſe, that ye out-ſtript many; and had ye not been ſtopt and hindered, would have obtained the prize, which is eternall life.

who did hinder you] Or, *who did drive you back.*

V. 9. *A little leaven leaveneth the whole lump*] See 1 Cor. 5. 6. He addeth this, that he may not ſeem to contend upon a trifle, warning them diligently by a ſimilitude borrowed from leaven, (Mat. 13. 33.) not to ſuffer the purity of the Apoſtolicall doctrine to be infected with the leaſt corruption that may be. By a little leaven, as S. Jerome obſerveth, he underſtandeth either, an errour but in one point or two, which corrupteth the whole Doctrine of Chriſtianity; as a ſmall quantity of Ratsbane poiſoneth the whole milk: or a few falſe teachers, or erroneous believers are able to infect a whole Church or Congregation.

V. 10. *through*] Gr. *in.*

but he that troubleth you, ſhall bear his judgement] He ſingleth out ſome one, who was the ring-leader of all the reſt, & either threatneth to excommunicate him, by his Apoſtolicall authority, or denounceth againſt him Gods fearfull judgement at the laſt day.

V. 11. *why do I yet ſuffer perſecution*] He willeth them to conſider, how that he ſeeketh not his own profit in this matter, ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſme with Chriſtianity; for at this time the Chriſtians were moſt perſecuted by the Jewes, whoſe hatred was not ſo exaſperated againſt the Apoſtles for preaching Chriſt crucified, as for teaching, that the Law of Moſes was aboliſhed, for which they were moſt zealous.

Croſſe] Gr. Tex. *Croſſe of Chriſt.*

V. 12. *cut off*] He compareth thoſe who corrupt the doctrine of Chriſt, who maliciouſly ſet themſelves againſt his preaching, to rotten members, which are to be cut off, leſt the Gangren ſpread over the whole body: and he alludeth, *as the Greek Scholiaſt noteth*, to the practiſe of Circumciſion, which is a cutting off of the foreskin of the fleſh, and caſting it away; wiſhing, that they themſelves might ſuffer what they do, that is, be cut off as ſuperfluous fleſh.

V. 13. *only uſe not liberty for an occaſion to the fleſh*] Becauſe men are very apt to abuſe their liberty, and turn the grace of Chriſt into wantonneſſe, he addeth here, as elſe-where, a wholeſome caution, that Chriſtian liberty is not a licenſe to do what men liſt, but a freedome from the heavy yoke of the law, to the end, that they may take upon them Chriſts eaſie yoke, and light burden, and more cheerfully ſerve him. Where the carnall Goſpellers ſuck poyſon, there the Holy Ghoſt ſets an antidote, as Luk. 1. 74. *He hath redeemed his people, that being delivered out of the hands of our enemies we might ſerve him without fear in holineſſe and righteouſneſſe before him all the dayes of our life: and* Rom. 8. 1. *There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit: and* Rom. 6. 1. *Where ſinne abounded grace did much more abound, what then? ſhall we continue in ſin that grace may abound? God forbid: and* Titus 2. 12. *The grace of God that bringeth ſalvation, hath appeared to all, teaching us that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly and righteouſly in this preſent world.*

V. 14. *all the law is fulfilled in one word*] Some reſtrain the word, *all the Law*, to the ſecond Table; others take it abſolutely for the whole law; becauſe none can love his neighbour as himſelf, but he muſt needs love God: and the love of God and our neighbour contains in it the whole law. Others underſtand the words thus, *all the Law*, is fulfilled in this one word, Thou ſhalt love thy neighbour, Rom. 13. 8. This precept is the complement of the whole law; that is, this precept added to the former Table makes up the whole law. For ſo the Greek word, πλήρωμα, is often taken.

Thou ſhalt love thy neighbour as thy ſelf] See Lev. 19. 18. Matt. 22. 39. Rom. 13. 9.

V. 16. *This*] Gr. *but.*

Walk in the Spirit] That is, diſpoſe all your life and actions according to the inſtructions and motions of the holy Spirit, as well in the ſpirituall frame of Religion, proper and peculiar to the Goſpel, as in all holineſſe of life and converſation. Some by the Spirit, underſtand the rationall appetite, and by the fleſh the ſenſitive, as *Lyra*: Some by the Spirit, underſtand the holy Ghoſt, and by fleſh carnall concupiſcence: as *Theodoret* and *Oecumenius*. Others with more probability affirm, that when Spirit and fleſh, are ſet in oppoſition one againſt the other, that by Spirit, is to be underſtood that part of man which is regenerated by the Spirit, and by the fleſh the naturall corruption which cleaveth ſtill unto the regenerate. See Rom. 8. 1.

ye ſhall not fulfill the luſt of the fleſh] Or, *fulfill not.*

V. 17. *the fleſh luſteth againſt the Spirit*] For the fleſh dwelleth even in thoſe that are regenerate; but the ſpirit reigneth in them, although not without great ſtrife, *S. Auſtine in his Expoſition upon the Epiſtle to the Galatians*, affirmeth that they are under the law, and not under grace, in whom the fleſh ſo luſteth againſt the ſpirit, that they cannot do what they would; but in the 24. *Chapter of his firſt book of Retractations*, he correcteth his former opinion, acknowledging that theſe words of the Apoſtle are meant, even of them, who are in the ſtate of grace: *Quia & ipſi concupiſcentias carnis habent contra quas Spiritu concupiſcunt, volentes eas habere ſi poſſent & ideo non quæcunq; volunt faciunt, qui volunt illas extinguere nec poſſunt; non autem eas non habebunt, quando non corruptibilem carnem.*

do the things that ye would] Gr. *do not what ye would.*

V. 19. *Now the works of the fleſh*] He letteth out that particularly, which he ſpake before generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. *But the fruit of the Spirit*] Therefore they are not the fruits of free-will, but ſo far forth as our will is made free by grace. He ſaith not, the works of the Spirit, as before the works of the fleſh, but the fruits of the Spirit, to teach us, that good works are not only the effects of Gods Spirit, but alſo that they are acceptable and pleaſing unto him, like moſt ſweet and wholeſome fruits, Matth. 3. 8. Joh. 15. 8.

V. 23. *againſt ſuch there is no law*] *Such* may be either referred to the fruits of the Spirit, or to the perſons who bring forth ſuch fruit, againſt men ſo qualified there is no law to condemn them: for the law of God which is ſo ſevere and terrible to all men that are in the ſtate of ſinne, is not ſo for all that unto the children of God, that do not maliciouſly ſet themſelves againſt it; neither are they lyable to the malediction thereof, they ſubmitting themſelves willingly to the ſame, as a gentle miſtreſſe of their actions, and guide of their life and converſation.

V. 24. *have crucified the fleſh*] We are not only to mortifie our fleſhly members, but alſo our inward affections, and to do this out of a reſpect to Chriſts Croſſe, which is a ſpeciall means to crucifie theſe our luſts, when we conſider that ſin is ſo great and hainous an evill in the ſight of God, that nothing but the bloud of the Sonne of God could expiate it.

affections] Or, *paſſions.*

V. 25. *If we live in the Spirit*] Or, *by.* If we be indued with the quickening Spirit of God, which cauſeth us to dye to ſinne and live to God, let us ſhew it in our deeds by holineſſe of life.

in the Spirit] Or, *by.*

V. 26. *Let us not be deſirous of vain-glory*] He addeth particular exhortations, according as he knew the Galatians ſubject to diverſe vices, and firſt of all he warneth them to take heed of ambition, which vice hath alwaies two companions, backbiting, and envie, out of which two it cannot be, but many contentions muſt needs ariſe.

CHAP. VI.

Verſ. 1. *If a man be overtaken in a fault*] Or, *although.* Gr. *taken before, or preoccupated.* The word in the Originall, προληφθῇ, derived from πρὸ, and λαμβάνω, ſignifieth to be taken before he is aware, or to be preſumed to be an offender, or taken before you, that is publiquely convicted of ſome fault or miſcarriage: moderate and temper your reprehenſion of him with Chriſtian meekneſſe, according to that golden Rule of S. *Auſtine*; *Salſedinem correptionis amor Chriſti temperet, & dilectionem proximi ſal juſtitiæ condiat.*

reſtore ſuch an one] Gr. *ſet him right, or in joynt again.*

leſt thou alſo be tempted] He toucheth the ſore; for they commonly are moſt ſevere Judges, who forget their own infirmity; and on the contrary, as S. *Auſtine* obſerveth; The true ſenſe and feeling of the infirmities we are ſubject to our ſelves, makes us tender and compaſſionately affected towards others; *Nihil tam ad miſericordiam inclinat quam proprii periculi cogitatio.* And *Virgil* brings in Queen *Dido* for a pattern in this kind, ſaying of her ſelf: *Non ignara mali miſeris ſuccurrere diſco.*

V. 2. *Beare ye one anothers burdens*] He ſheweth that this is the end of reprehenſion to raiſe up our brother which is fallen, and not proudly to inſult over him. To bear our brothers burden, is to have compaſſion on our brothers failings, and infirmities, which lye upon him, as a heavy load and burden, to ſupport him with comfort, and uſe the beſt means we can to eaſe and relieve him, and by diſcreet reprehenſion amend him.

and ſo fulfill the law of Chriſt] That of loving one another, Joh. 13.34. Which Chriſt calls his new commandement. For although it were alſo preſcribed by Moſes, Levit. 19.18. yet it is called Chriſts law, foraſmuch as it is not fulfilled but by his Spirit, and for that Chriſt ſo particularly commendeth it to his Diſciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work*] Let every man ſeek to have commendation of his own life, by examining and reproving himſelf, and not by reprehending others. In theſe words, the Apoſtle taxeth that vice in the Galatians, which is too too common in moſt men; who are ſharp-ſighted, to eſpie ſmall motes in other mens eyes, and cannot diſcern a beame in their own. *Nemo in ſeſe tentat deſcendere, nemo; Sed præcedenti ſpectatur mantica tergo.*

rejoycing] Gr. *boaſting.*

V. 5. *For every man ſhall bear his own burden*] See 1 Cor. 3. 8. A reaſon, wherefore men ought to have the greateſt eye upon themſelves, is, becauſe that every man ſhall be judged before God according to his own life, and not by comparing himſelf with other men. S. *Jerome* upon this place noteth, that the Apoſtle in theſe words, obſcurely intimateth, that whileſt we live in this world, we may be helpt by the counſels, good advice, and prayers one of another; but after this life, we muſt ſtand or fall to our ſelves; no other can ſtead us by their prayers or other wayes. *Dum in præſenti ſeculo ſumus, ſive orationibus ſive conciliis invicem poſſe nos coadjuvari, cum autem ante tribunal Chriſti venerimus, non Job, non Daniel, non Noë rogare poſſe pro quoquam, ſed unumquemq; portare onus ſuum.* Which though it be a truth, and maketh much againſt Popiſh invocation of Saints, and prayers for the dead, yet it ſeemeth not to be the naturall interpretation of this Text; but rather that of S. *Auſtine. De conſen. Evang. lib* 2. *cap.* 30. Where reconciling the ſeeming contradiction between this firſt verſe and the ſecond, he ſaith, that the word burden is taken in a different ſenſe; *Alia ſunt onera participandæ infirmitatis, alia reddendæ rationis Deo, de actibus noſtris.* In the Originall, the words are different; in the ſecond verſe, it is βάρη, in this φόρτον, there by burdens, are meant ſuch ſins and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the puniſhment of every mans own ſinne.

V. 6. *Let him*, &c.] See 1 Cor. 9.14.

that is taught in the word] Gr. *catechiſed.* See Rom. 2.18. The word in the Originall is, κατηχούμενος, a word derived from ἠχὴ, a ſound, and ſignifieth to reſound, or inſtruct others, *viva voce*, by word of mouth, by ſpeech ſounding to their eares, to teach familiarly, as when children are taught the principles of religion; and hence cometh our Engliſh word catechiſing. Howbeit, as the Greek Scholiaſt truly obſerveth, *it is taken more generally for him that is any way taught and inſtructed; whether it be in the firſt principles, and rudiments, or points of greater difficultie: whether plainly and familiarly, as catechiſers uſe to do; or more profoundly, as Doctors in the chaire.*

communicate unto him that teacheth] Gr. *catechiſeth; or inſtructeth in the principles of faith.* 1 Cor. 14. 9. Let him afford him comfortable maintenance according to his ability; he ſaith not, μεταδιδότω, but κοινωνείτω, contribute, but communicate unto him, as *Oecumenius* obſerveth, to ſignifie unto us, that the relief of the Paſtour is not an almes-deed, but a kind of commerce and exchange of ſpirituall things for carnall. For he that teacheth beſtoweth on his ſtock ſpirituall treaſures; and they who are taught of him give him part of their temporall goods, (1 Cor. 9. 11.) ſo there is a communication on both ſides.

V. 7. *Be not deceived; God is not mocked*] He commendeth liberality both to their Paſtours, and to the poor; and firſt he reproveth them for pretending this and that, and all becauſe they would not help their neighbours, as though they could deceive God: afterward he compareth works of charity to a ſpirituall ſowing, which ſhall have a moſt plentifull harveſt, and he compareth coveteouſneſſe and niggardlineſſe to a carnall ſowing, whereof nothing can be gathered but ſuch things as being unprofitable fade away and periſh by and by.

V. 8. *For he that ſoweth to his fleſh*] That is, to the commodities of this preſent life; he that ſeeketh after wealth or honour, and ſuch things only whereby he may give ſatisfaction to his fleſh, and enjoy carnall delights and pleaſures, ſhall reap corruption; that is, a conſumption in his eſtate, rottenneſſe in his bones, and eternall death. But he that ſoweth to the Spirit, that is, deſireth increaſe of ſpirituall graces, and by the grace of the Spirit diſtributeth liberally to the poor, and performeth all works of piety and charity in this life, ſhall have a moſt plentifull harveſt in the life to come, and reap a moſt plentifull crop.

V. 9. *And let us not be weary in well-doing*] See 2 Theſſ. 3. 13. He taxeth ſuch as are liberall at the beginning, but continue not in well-doing, becauſe the harveſt ſeemeth to be deferred very long, as though the ſeed-time and harveſt were at one inſtant.

V. 10. *houſhold of faith*] They who are bred up in the ſame Church, which is the Houſe of God, they who are joyned with us in the profeſſion of the ſelf-ſame true religion, ought to be preferred before all other in our charity: yet ſo notwithſtanding that our liberality extend in ſome meaſure to all. Saint Auguſtine *upon theſe words inferreth that all men are equally to be loved; and that we muſt with a like affection wiſh to all men eternall life, though we cannot perform to all the like offices of charity. This ſeemeth to be repugnant to the doctrine of other Fathers, and the Schooles generally, who teach that we ought more to love thoſe of our kinne then ſtrangers, Chriſtians then Infidels, right believers then heritiques, friends then enemies; but they quarrell with this religious Father without cauſe, for elſewhere he defineth all vertue to be* ordo charitatis, *an order of charity whereby we love firſt God, then our ſelves, after our neighbours, and then differently as we owe more obligation to them, or they better deſerve of us: his meaning therefore in this place can be no other then this, that we ought to love all men* pari dilectione, *that is with a like ſincerity of true love, though not a like ardencie of Chriſtian affection; or that we ought to love all men alike as they are men, and deſire truly their ſalvation, though as he ſpeaketh, we neither can nor are bound to perform the ſame offices of charity to all.*

V. 11. *How large a letter*] The words in the Originall, πηλίκοις γράμμασιν, may ſignifie either with how great characters I have written unto you, or what a large letter I have written unto you; thoſe who follow the firſt Tranſlation make this to be the ſenſe, to diſabuſe and undeceive you I have made ſhift though I cannot write well, yet with mine owne hand in great and ill-ſhaped letters to give you an undoubted teſtimony that I preach not circumciſion; ſo *Oecumenius.* Others interpret the words thus, You ſee with what capitall letters I have written divers ſentences in this Epiſtle, that you might take ſpeciall note of them; *ſuch letters Jerome in his Preface upon Job, calleth unciales literas*, and the Poet *grandes, Grandibus intumuit marmore cæde notis.* They who follow the latter Tranſlation, make this conſtruction of it: You ſee what pains I have taken for your ſatisfaction, to write to you a letter of a large ſize, and that with mine own hand, which I uſe not to do. It is true that the Apoſtle wrote larger letters then this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of *Tertius*, Rom. 16. 22. And the Epiſtles to the *Corinthians* are ſuppoſed by the Learned to have been written by others; the firſt by the hand of *Soſthenes*, the ſecond by the hand of *Timothie.*

V. 12. *make a faire ſhew in the fleſh*] Gr. *good face.* or *faire countenance.* A faire ſhew againſt the truth in keeping carnall rites and ceremonies; they urge circumciſion upon you, not out of any affection and zeal that they bear to the Law; but only for this purpoſe, that they may purchaſe themſelves favour among thoſe of their own ſort, and eſcape the malice and perſecution of the Jewes.

in the fleſh] Or, *in your fleſh.* In cauſing you to be circumciſed.

for the croſſe of Chriſt] For preaching the doctrine of Chriſt crucified.

V. 14. *By whom the world is crucified*, &c.] Or. *whereby.* S. *Gregorie* in the firſt of his Morals thus paraphraſeth upon theſe words: *Becauſe neither Paul ſought after the world, nor the world after him, he ſaith he is crucified to the world, and the world to him. Bernard* in his firſt Sermon, *de Quadrageſima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compaſſion: Non incongruè poteſt intelligi crucifixum ei mundum reputatione, ipſum vero mundo crucifixum compaſſione.* Others illuſtrate thus the words, All the honours, delights, and pomps which the world ſo much doteth upon, are as a croſſe to me; and thoſe things which the world eſteems as croſſes, I take delight in, and am faſtened unto them. But the moſt naturall expoſition ſeems to be this; God forbid that I ſhould glory in any thing ſave the death and paſſion of my Saviour; by the power whereof I am not only dead, but even crucified to the world: ſo that I have neither love nor liking more to the world and the luſts thereof, then to a dead man hanging upon a Gibbet, or Croſſe, which is not only a miſerable, but an ignominious ſpectacle ; on the other ſide, the world hath no more power on me to move me, then ſenſuall objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. Text. *is any*.

but a new creature] Georgius Syncellus *writeth that theſe words of the Apoſtle are taken out of a Book intituled Apocalypſis Moſis, the Revelation of Moſes ; but the Book is Apocryphall, and it is more likely that the Author of it bearing a falſe title is of later date, and tranſcribed theſe words out of Saint Paul, rather then that Saint Paul ſhould borrow them from that book.* For the meaning of them it is evidently this : That in attaining ſalvation by Chriſt, neither Circumciſion, nor uncircumciſion is conſiderable, or available, but a new creature, a man renewed in the ſpirit of his mind, and reformed according to Chriſts Image. 2 *Cor.* 5. 17.

V. 16. *upon the Iſrael of God*] The true *Iſrael* circumciſed in heart, and in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God, Rom. 2. 19.

V. 17. *I bear in my body the marks of the Lord Jeſus*] The word in the Greek ςίγματα, properly ſignifieth brands, that is ſuch marks as are burnt into a mans fleſh ; but here it is taken for all thoſe ſtripes and wounds which the Apoſtle received for Chriſt, and his doctrines ſake : and hereby he intimateth that he ſtartled at no perſecution, as his oppoſites the falſe Apoſtles did, and he oppoſeth his miſeries and the marks of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſcarre of the carnall circumciſion as the true mark of his Apoſtleſhip and the meaning of the whole verſe ſeemeth to be this, I admoniſh all the faithfull to have this regard unto me, to wit, to adde no affliction to my affliction, nor vex my ſpirit further with queſtions and contentions, I having already ſuſtained and ſuffered ſo much for Chriſt, (2 *Cor.* 11. 23, &c.) whoſe marks I continually bear about me, and whereby I have ſufficiently teſtified the loyalty and faithfulneſſe of my miniſtery. 2 *Cor.* 6. 4, 5.

V. 18. *with your ſpirit*] With your minds and hearts : or, grace be with your ſpirit, that is, guide and direct your ſpirit, that you may diſcern the deceits of theſe falſe Apoſtles who indeavour to inthrall you to carnall rites : or becauſe grace chiefly worketh upon the ſoul and it reſideth in it, he expreſſeth that part, but meaneth the whole : and it is as much as if he had ſaid, Grace be with you. *From this prayer of the Apoſtle is ſtemmed the Ancient Church in her Liturgy taken that reſponſe mentioned by Saint Chryſoſtome, in his Comment upon the tenth of Matthew, And to, or with thy ſpirit,* [illegible]. When I ſay, peace unto you, and you anſwer, And to *thy ſpirit* ; not with your voyce only, but with your heart : whence alſo in our Liturgy, tranſcribed for the moſt part out of the ancient Liturgies of the Church, after the Creed the Miniſter ſaith, The Lord be with you, and the people anſwer, And with thy ſpirit.

* * *

ANNOTATIONS On the Epiſtle of Paul the Apoſtle to the EPHESIANS.

The ARGUMENT and ANALYSIS.

THe *Apoſtle hearing that* Epheſus, *the Metropolis of* Aſia *minor, was reclaimed from the Idolatrous worſhip of* Diana, *to the pure worſhip of the true God in* Chriſt, *writeth this Epiſtle to the Congregation of the faithfull there, to confirm them in the Myſteries of Chriſtian Religion, and more fully to inſtruct them in the duties of a Holy Life, agreeable to their profeſſion.*

The whole Epiſtle divideth it ſelf into two parts.

1. Contemplative, *wherein he diſcourſeth profoundly of the cauſes of mans ſalvation, Gods eternall election and adoption by grace, and the incorporating of the* Jewes *and* Gentiles *into one Body, (the Church of Chriſt) made known to him by Revelation,* Chap. 1. 2, 3.
2. Practick, *wherein he inciteth them to ſhew forth good works, as the Badges of their Chriſtian Profeſſion. Theſe are ranked into two ſorts : Some required of them,*
   1. *In reſpect of their generall calling to the knowledge of the Truth ; as namely, To walk worthy their vocation, in humility, meekneſſe, unity, purity, truth, love, circumſpection, devotion, and acquitting themſelves manfully in their warfare againſt Satan and all the powers of darkneſſe.*
   2. *In reſpect of their ſpeciall callings, as Husbands or Wives, Parents or Children, Maſters or Servants,* From the 5. Chapter, *to the end of the Epiſtle.*

CHAP. I.

Verſ. 1. TO the *ſaints*] Gr. Text. *to all the ſaints.*

V. 3. *Bleſſed be the God, &c.*] See 2 Cor. 1. 3. 1 Pet. 1. 3.

bleſſings] Gr. *benediction.*

heavenly places] Or, things. Heavenly bleſſings are oppoſed to earthly, upon which the Old Teſtament moſt inſiſteth, [illegible] all bleſſings in Chriſt are called heavenly, either becauſe God the Father gave us them from his high Throne above ; [illegible] the Saints have theſe gifts beſtowed on them [illegible] long properly to the citizens of heaven ; or, becauſe by [illegible] of theſe gifts, even whileſt we are upon earth, our converſation is in heaven, Phil. 3. 20.

V. 4. *choſen*] According as God by his election formed a [illegible] body called mankind in oppoſition to the fleſh, whoſe head was Adam, in whom they did all ſinne and dye, and hath choſen Chriſt to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory ; ſo afterwards he accompliſhed this counſell of his in time, diſpenſing all his graces unto his Church by Chriſt in his ſacred communion. See Chap. 3. 11. 2 Tim 1. 9. Election or choice here is taken for the eternall decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See John 15. 16. Rom. 9. 11. 1 Theſſ. 1. 4. 1 Pet. 1. 2.

in him] Or, by. That is in Chriſt as our head, or, by Chriſt as our Mediatour.

foundation of the world] Gr. *caſting,* or *laying,* viz. of the foundation of the world.

that we ſhould be holy] God did not chooſe us becauſe we were, or otherwiſe would have been holy, but to this end that we ſhould be holy, being cleanſed with Chriſts blood [illegible] through faith ; which though in the text not expreſſed, is neceſſarily implyed. [illegible] without true faith, ſith by faith it is that our hearts are purified, Acts 15. 9.

and without blame before him] Not onely before men, as hypocrites may for a while, but in ſincerity, as in Gods preſence. See Gen. 17. 1. Luk. 1. 6. And this holineſſe and unblameableneſſe is true and unfained in this life, and here begun by the power of Gods Spirit; but it ſhall not be perfected in all parts and degrees till the life to come, 1 Cor. 13. 10. Epheſ. 5. 27. Phil. 3. 12. Yet even this unperfect holineſſe and unblameableneſſe of ours in this preſent life is acceptable to God in Chriſt, and received as perfect, he forgiving us our failings, through faith in Chriſt, Coloſ. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

in love] This ſome do underſtand of the love wherewith God loved us, conſtruing it with the word *choſen*; yet it may be fitly joyned with the words *holy* and *without blame*, and underſtood of our love towards God and our neighbour, wherein this holineſſe doth chiefly manifeſt it ſelfe, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Chriſt, we have here indeed the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we ſhall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

to himſelf] Or, *into himſelf*. To his glory, or for his own ſake.

according to the good pleaſure of his will] Not for any deſert or worth of our own, but only out of his own free undeſerved grace and favour, Romanes 9. 11, 12, 15, 16. and 11. 6. and 2 Tim. 1. 9.

V. 6. *To the praiſe of the glory of his grace*] That is, to the praiſe of his glorious grace, that as his bountifull goodneſſe deſerveth all praiſe, ſo alſo it ſhould be ſet forth and publiſhed.

hath made us accepted in the beloved] Gr. *hath ingraciated us in the beloved.*

V. 7. *grace*] Gr. Tec. *bounty*. or, *goodneſſe.*

V. 8. *in all wiſedome and prudence*] In perfect and ſound wiſdome. Wiſdome and prudence ſo differ, that wiſdome principally reſpects contemplation, and prudence, action. Wiſdome is a vertue of the minde, whereby we know cœleſtiall myſteries; prudence, whereby we wiſely order the affairs of our life, and regulate our Chriſtian converſation. By *all wiſdome* here, as in Coloſ. 1. 6. either all kind of wiſdome is underſtood, or all ſaving wiſdome.

V. 9. *according to his good pleaſure*] Not only the election, but alſo the vocation of the adopted ſonnes of God, proceedeth from meer grace.

V. 10. *in the diſpenſation*] Gr. Tec *according to the diſpenſation*. That is, in the time prefixed by his providence, the diſpenſer of times, and of order in all things, for the accompliſhment of the promiſes concerning the Meſſiah. The Greek word οἰκονομίαν, ſignifieth ſuch a diſpenſation, as houſe-keepers uſe in the governing of their houſe and family, ordering and diſpoſing their proviſions, and every thing elſe in a fit time, and a convenient manner. Thus alſo hath God ordained and ſetled in his houſe, that is, in his Church, even from the beginning of the world, certain times, in which, and manner, according to which, and perſons, by whom all things are to be performed.

fulneſſe of times] See Gal. 4. 4.

gather together in one]. The word in the Originall ἀνακεφαλαιώσασθαι, ſignifieth, to reduce into one capitall ſumme, or, bring under one head.

both which are in heaven, &c.] Hereby ſome underſtand *the faithfull*, whereof ſome are already in heaven, others are yet upon the earth. Others underſtand this place, not of the bleſſed ſouls in heaven, and beleeving men upon earth gathered by Chriſt under one head, and into one body; but of the Angels in heaven, which by Chriſt are reconciled to men, and both gathered together under one Head, which before-time had been divided and rent aſunder by reaſon of the ſins of men, Heb. 12. 22, 23. Revel. 19. 10.

heaven] Gr. *the heavens.*

in him] The faithfull are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him, through faith, and become as it were one man.

V. 11. *In whom alſo we have obtained*, &c.] Gr. Tec. *In whom we are called, being.*

all things] All things are attributed to the grace of God, without exception, and yet for all that we are not ſtocks, for he giveth us grace both to will, and to do thoſe thin[illegible]at are good, Phil. 2. 13.

counſell of his own will] He ſaith not ſimply, accor[illegible] to his will, but according to the counſell of his will; to teach us, that God, as an intelligent and moſt wiſe Agent, doth all things upon moſt juſt and prudent grounds, known to himſelf, and hath alwaies a reaſon for his will, though to us his will muſt ſtand for the ſupreme reaſon; *ſtat pro ratione voluntas.*

V. 12. *who firſt truſted in Chriſt*] Or, *hoped*. Either he ſpeaketh this of the Jewes, who were called to the faith of Chriſt before the Gentiles, or he ſpeaketh it of the Apoſtles, who were ſimply the firſt-fruits of all beleevers, and brought both Jewes and Gentiles to the Chriſtian faith.

V. 13. *ſealed with that holy Spirit of promiſe*] Or, *the holy Spirit*. The manner of ſpeech is taken from men, who for better aſſurance and confirmation of any promiſes, are wont to give ſealed Bills, Bonds, or Letters; and that for the moſt part, with imprinting or ſtamping their owne Arms or Cognizance upon them. Now the promiſes of the pardon of our ſins, of our adoption and everlaſting inheritance are made unto us in the Goſpell, and applyed to us by faith, and the ſealing of the Spirit, that is added thereunto, is our regeneration, and the renewing of Gods image within us, which is, as it were, printed upon our ſoules, when we believe in Chriſt, to aſſure us more and more of the accompliſhment of thoſe his promiſes. 2 Cor. 1. 22. Chap. 4. 30.

V. 14. *untill*] Or, *for.*

purchaſed] Or, *purchaſe.*

V. 17. *in the knowledge*] Or, *for the acknowledgement.*

V. 19. *Exceeding greatneſſe of his power*] The greatneſſe of Gods power is as much manifeſted in the raiſing of our ſoules from the death of ſin to the life of grace, as in the raiſing dead bodies from the grave: and the very phraſe ſheweth, that the work of the holy Ghoſt in breeding faith in us, is more then a morall ſwaſion, to which we may yeeld, or not; for ſuch a ſwaſion cannot be ſaid to be the *working of Gods mighty power*, like to that whereby he raiſed Chriſt from the dead.

of his mighty power] Gr. *of the might of his power.*

V. 20. *and ſet him at his own right hand*] See Rom. 8. 34.

V. 21. *principallity*] Or, *rule.*

every name that is named] Above every thing whatſoever it be, or above all perſons, be they of never ſuch power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himſelf. (Phil. 2. 9.) The Apoſtles meaning is, that Chriſt, even as man, is exalted, not only above all States and Potentates upon earth, but alſo all Angels and Archangels in heaven.

V. 22. *And hath put all things under his feet*] See Pſalme 8. 6. 1 Cor. 15. 25.

head over all things to the Church] Chriſt is ſaid to be the Head of the Church in three reſpects eſpecially. Firſt, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, becauſe he conveyeth life into it, as the head doth to the members. Thirdly, becauſe he provideth for it, as the Head doth for the members, and participates in the ſame nature with it, as the head doth with the members.

V. 23. *the fulneſſe of him that filleth all in all*] The love of Chriſt is ſo great to the Church, that though he doth fully ſatisfie all with all things, yet he eſteemeth himſelf but as a maimed and imperfect head, unleſſe he have the [illegible]rch joyned to him as his body.

CHAP. II.

Verſ. 1. A*Nd you* hath he quickned] See Coloſ. 2. 13.

dead in treſpaſſes and ſinnes] Not dead to ſins, but dead in ſins: He is dead to ſin, in whom ſin hath little or no power (Rom. 6. 2, 11.) but he is dead in ſinne, who hath no life of grace in him: all that are unregenerate are dead in this ſenſe; for as the immortality of them which are damn[illegible], is no life, ſo the uniting of body and ſoul is properly no li[illegible], but death in them who are not ruled by the Spi[illegible] God. [illegible]y *treſpaſſes* and *ſinnes* ſome underſtand the ſame[illegible] called παράπτωμα, as it implieth a *ſlip* or *falling*; [illegible] as it is an aberration from, or miſſing the right way. O[illegible]diſtinguiſh between treſpaſſes and ſins, and make treſpaſſes the [illegible]ginning as it were, and ſinnes the conſummation of w[illegible] works; *or, as Saint Auſtine conceiveth, a treſpaſſe is an omiſſi*[illegible] *good; ſinne, a commiſſion of evill.*

V. 2. *according to the courſe of this world*] The Originall αἰῶνα τοῦ κόσμου, is by ſome rendred, the age of this world; by others, the life of this world; or, generation of this world; by the Syrian interpreter and Tremelius, *mundanitatem*, the vanitie; or, word for word, worldlineſſe of this world: the meaning is, after the common courſe and faſhion of worldlings, that think of no other world then this preſent.

acco[illegible]ng to the prince] According to the will, inſtigation and ſugge[illegible]on of Satan, who being caſt out of the higher heaven [illegible]ory, Luke 10. 18. Revel. 12. 8) doth wander about now, and [illegible]ſe the power God permits him in theſe low regions of the [illegible]ntill he be ſhut up into the dungeon of eternall torments. [illegible]Cor. 4. 4.

of the power of th[illegible] That hath power in moving the aire, and raiſing ſtorm[illegible]ere, as appeareth by the ſtory of Job, (Job. 1.) and c[illegible]ually fighting againſt the faithfull out of the air, Epheſ. 6. 12. Or, the word ἀὴρ may be taken, as it is often, *in Heſiod and Homer, for,* σκότος (*as Heſiod.* Ἐργ. κ. Ἡμ. Ἠέρα ἑσσάμενοι πάντη φοιτῶντες ἐπ' αἶαν *caligine indutis*] that is, *darkneſſe*; and that indeed is his proper ſtyle, for as God is the father of lights, ſo the Devill the Prince of darkneſſe.

now worketh in the children of diſobedience] The particle *now* is added here, by reaſon that Satan, ſince the preaching of the Goſpell, hath loſt that operation and full ſway in the faithfull, which formerly he had indifferently over all, albeit he doth not ceaſe to aſſault and moleſt them; but the power that is left him now, is chiefly over the unbeleevers, 2 Cor. 4. 4. 2 Theſſ. 2. 9, 10. and thoſe whom God hath given over to Satan, who maliciouſly refuſe the Goſpel; and he by his operations and ſuggeſtions leadeth them whitherſoever he will.

V. 3. *alſo we*] After that he had condemned the Gentiles, he confeſſeth, that the Jewes (among whom he numbreth himſelf) were no whit better.

in the luſts of our fleſh] By the name of *fleſh*, in the firſt place he meaneth the whole man, which he afterwards divideth into two parts, into the fleſh, which the Philoſophers term the ſenſitive or irrationall part; and into the minde, which they call the rationall; ſo that he leaveth nothing in man that is not dead in ſinne: and concludeth, that the whole man is born ſubject to the wrath and curſe of God. (John 3. *6.*)

the deſires] Gr. *the wills.*

were by nature the children of wrath] Children of wrath may be underſtood, either actively, ſuch as deſerve wrath, as Judas is ſaid to be the childe of perdition, (Joh. 17. 12.) and the Phariſees Proſelytes, the children of hell: (Matth. 23. 15.) or paſſively, ſuch as are lyable to the wrath of God, and the ſentence of eternall death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. *6.* *And hath raiſed us up together*] To wit, as he addeth afterwards, in Chriſt: for as yet this is not fulfilled in us, but onely in our head, by whoſe Spirit we have begun to die to ſinne, and live to God, untill that work be fully brought to an end; but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already.

V. 7. *through Chriſt Jeſus*] Or, *in.*

V. 8. *by grace are ye ſaved through faith*] Chriſt is the meritorious, grace the efficient, and faith the inſtrumentall cauſe of our juſtification and ſalvation; grace and faith ſtand one with another, to which two theſe are contrary, to be ſaved by our ſelves or our works. And becauſe it might be objected, that faith is our work, and conſequently that if we are juſtified by faith, we are juſtified by works; the Apoſtle immediately addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meerly the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as Saint *Auguſtine in his* 107. *Epiſtle, Proſp. l.* 1. *de vocat. Gent.* and *the Synod held at Auraſica canon the laſt, clearly prove out of* Philippians 1. 29.

V. 10. *his workmanſhip*] We are Gods workmanſhip, both in reſpect of our firſt creation, and in reſpect of our regeneration, which is a ſecond creation: of which theſe words are to be underſtood, for he ſpeaketh not of us as we are by nature, but as new creatures in Chriſt by grace.

ordained] Or, *prepared.*

V. 11. *remember that ye*] Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after a ſpeciall ſort ſtrangers and without God, and therefore they ought the rather to remember ſo great a benefit of God as was their admittance into the covenant of grace.

by that which is called the circumciſion] Or, *in regard of that.* Either he meaneth by circumciſion the Jews, who were known and diſtinguiſhed from the Gentiles by circumciſion the mark of the Covenant; or if he take not circumciſion, as he doth Galatians 2. 7. for the Jewes who were circumciſed, but for the ſacrament it ſelf: then the meaning is, that the Epheſians were uncircumciſion in reſpect of the carnall circumciſion, that is, were utterly deſtitute of it. If it be objected, that the Egyptians and Ethiopians, and Colchians, and Arabians, and [illegible]her nations were circumciſed; as *Herodotus, l.* 2. *Hieron.* [illegible] 9. *Alexander ab Alexandro Genialium l.* 2. *report*: the anſwer is eaſie; That though they were cut in the fore-skin of the fleſh as the Jews were, yet that was done to another end, either as a mark of their Nobility, or for ſome other purpoſe. They received it not as the ſeal of Gods Covenant; their Circumciſion was no ſacrament at all, neither by vertue thereof had they any entrance into the true Church of God.

V. 12. *without Chriſt*] He beginneth firſt with Chriſt, who was the end of all the promiſes, and ſhadowed out to the Jews under all their types.

being aliens from the common-wealth of Iſrael] That is, had no right nor title to the common-wealth of Iſrael.

without God in the world] The Gentiles were not ſimply Atheiſts, for they worſhipped ſome one, ſome more gods; yet becauſe they worſhipped not the true God; or if they worſhipped the true God, yet they worſhipped him not as God, nor glorified him in their life and converſation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Rom. 1, 21, 23. they are ſaid to be without God: and in this ſenſe, the Turks and all Infidels may be rightly tearmed ἄθεοι, without God, becauſe they worſhip not the true God in Chriſt.

V. 13. *But now in Chriſt Jeſus*] Chriſt is the onely bond both of Jews and Gentiles, whereby they are tied and united both to God and one to another.

V. 14. *For he is our peace*] That is, the Authour and cauſe of our peace; as well of the peace between God and us, as between our ſelves: he is the cement, the onely tie, and ground of the true union of Jews and Gentiles into one and the ſame Church.

the middle wall of partition] By the ceremonies and worſhip appointed by the law, the Jews were divided from the Gentiles: but now Chriſt having broken down the partition wall, joyneth them both together both in himſelf, and betwixt themſelves, and to God. In this manner of ſpeech the Apoſtle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people *which was Lorica lapidea, whereof Joſephus de bello Judaico l.* 6. *c.* 6. ſpeaketh, a wall that hindred all paſſage, ſight, and communion betwixt them, Ezek. 42. 20. The meaning is, that the Gentiles had gotten a free acceſſe now by the Goſpel unto the Church, and the benefits thereof; being not accounted profane any longer. And it may be alſo, that the Apoſtle in this alluſion had an eye to the renting of the vail in the Temple, Matth. 27. 51. Luk. 23. 45.

V. 16. *in one body by the Croſſe*] He alludeth to the ſacrifices of the law, which repreſented that true and onely ſacrifice.

having ſlain the enmitie thereby] Or, *in himſelf.* For he deſtroyed death by his death, and faſtened it as it were to the Croſſe, and the cauſe of ſinne being taken away, all hatred and enmitie betwixt God and man neceſſarily ceaſed.

V. 17. *which were afarre off, and to them that were nigh*] To them that were afarre off, that is, to the Gentiles, (Iſa. 57. 19.) aliens from the common-wealth of Iſrael and ſtrangers from the covenants of promiſe, verſ. 12. and to them that were nigh; that is, to the Jews who were nearer to God by reaſon of his Covenant with them, and Ordinances among them.

V. 18. *through him*, &c.] See Rom. 5. 2.

by one ſpirit] Or *in.*

V. 19. *ye are no more ſtrangers*] The Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excellency of the Church, calling it the Citie and Houſe of God.

V. 20. *and are built*] Gr. *having been built.* That is, your faith whereby you ſubſiſt in the communion of Saints hath for its infallible and immoveable ground, the whole doctrine of the Old and New Teſtament, the main ſubject whereof is Chriſt, who in his own perſon is the reall and eſſentiall foundation, and as it were, the corner-ſtone, where the great ſtrength of the building lyeth, (Pſal. 118. 22. 1 Pet. 2. 6, 7.) joyning the two wals together; that is, the two different Nations of the Jews and Gentiles, of whom the Church is compoſed

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but alſo of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular beleever is an habitation of God; for God dwelleth in the Church, Levit. 26. 11, 12. and in every true beleever by his Spirit, 2 Cor. 6. 16.

through the Spirit] Gr, *in.*

CHAP. III.

Verſ. 1. F*Or this cauſe*] He maintaineth his Apoſtleſhip againſt the offence of the Croſſe, from whence alſo he taketh an argument to confirme his miniſterie, affirming that he was not onely appointed an Apoſtle by the mercy of God; but was alſo particularly appointed an Apoſtle of the Gentiles to call them to ſalvation, becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſell.

the priſoner of Jeſus Chriſt] Not impriſoned by him, but for him: as likewiſe in Philemon, he ſtyleth himſelf *a priſoner of Jeſus Chriſt*. verſ. 9. caſt in priſon for the Goſpels ſake, and in particular a priſoner for the Gentiles; not onely becauſe he was their ſpeciall Apoſtle, but becauſe the ground of his ſufferings at this time was the hatred of the Jews his countrey-men, who by their accuſation procured him to be impriſoned at Rome; and the greateſt cauſe why the Jewes his countrey-men, thus maliced and perſecuted him was, for that he made the Gentiles equall unto them, as thereby, are they conceived, impeached the priviledges and prerogatives of the Jewes above the Gentiles.

V. 2. *the grace of God*] Gr. Tec. *of his grace.*

V. 3. *be made known*] Gr. Tec. *was made.*

afore] Or, *a little before.*

V. 5. *Which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but becauſe very few in compariſon knew of it; and they that did know it had it revealed unto them darkly, and for the moſt part under figures in generall and confuſedly. The myſterie of the calling of the Gentiles was revealed in former ages, but not ſo diſtinctly and particularly as now it is.

by the Spirit] Gr. *in.*

V. 7. *according to the gift of*] Gr. *according to the efficacie of.*

V. 8. *leſſe then the leaſt*] Or, *farre the leaſt.*

the leaſt of all ſaints] The word in the Originall ἐλαχιστοτέρῳ, is as it were a double diminutive, and ſignifieth leſſer then the leaſt, if leſſer might be; whereby we may learn that this eminent Apoſtle had deſcended to the loweſt of thoſe three degrees of humility above mentioned. See Rom. Chap. 12.

is this grace] Gr. *was.*

I ſhould preach] See Gal. 1. 16.

unſearchable] Gr. *not to be traced out, or found.*

V. 9. *make all men ſee*] Gr. *to make clear, or lightſome to all men.*

which from the beginning of the world hath] Gr. *from the worlds, or ages hath.*

V. 10. *unto the principalities and powers*] That is, the bleſſed Angels, Rom. 8. 38. Epheſ. 1. 21. Coloſſ. 1. 16. 1 Pet. 3. 22. They are thus called by reaſon that God doth often make uſe of their miniſtery in the governing of Countries, and Kingdomes, Dan. 4. 13. and 10. 12. And theſe Angels themſelves are very deſirous alſo to look into, and contemplate the manifold wiſdome of God in the governing of his Church, and the diſpenſing of his gifts and graces in Chriſt to the faithfull. 1 Pet. 1. 12.

known by the Church the manifold wiſdome of God] That in this glorious renovation of the world by Chriſt, not onely we, but even the Angels themſelves alſo, may have a new proof and document of the wiſedome of God in a different effect from what he demonſtrated at other times by the different eſtate and condition of the Church under the Old and New Teſtament.

V. 11. *eternall purpoſe*] Eternall, as the Schooles rightly diſtinguiſh, is ſaid in a threefold ſenſe; *a parte ante* onely, and ſo is that which had no beginning, but ſhall have an end: ſo are the Decrees of God even of ſuch things as are accompliſhed in time, and have their period, eternall: and ſo is that purpoſe of God eternall, of which the Apoſtle here ſpeaketh concerning the calling and incorporating of the Gentiles into the myſticall body of Chriſt and true Church of God. Secondly, eternall *a parte poſt* onely, that had beginning, but ſhall have no end; and ſo are Angels and the ſouls of men eternall. Thirdly, eternall *a parte ante, & a parte poſt*, that which never had beginning, nor ſhall have an end; and ſo God onely is eternall.

V. 12. *with confidence*] Gr. *in.*

V. 13. *faint not*] Gr. *ſhrink not back.*

at my tribulations] Gr. *in.*

V. 14. *For this cauſe I bow my knees*] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needfull, not onely to them who are novices in Religion, and Babes in Chriſt; but even to thoſe of ripeſt years and underſtanding in heavenly myſteries; that they growing up more and more by faith in Chriſt; being confirmed with all ſpirituall gifts, may be grounded and rooted in the knowledge of that unmeaſurable love, wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Sonne.

V. 15. *whole family in heaven and earth*] Or, *father-hood*, or *whole ſtock. Nyſſen in Pſal. c.* 8. *defineth this family to be the whole number of all that are written in the Book of life.* Πατριὰν δὲ ὀνομάζει τὸ σύςημα τῶν εἰς τὸν θεῖον κατάλογον συντελούντων, ſo the meaning is, That God who is the Father of Chriſt by nature, is alſo by adoption the father of all the Church, which is as it were his family, and the whole congregation of his children as well of thoſe that are already glorified in heaven, as of the reſt that yet do live by faith here on earth. See Epheſ. 1. 10.

V. 16. *grant*] Gr. *give.*

in the inner man] See 2 Cor. 4. 16.

V. 17. *rooted and grounded in love*] Gr. *founded.* Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firm and conſtant. *Ficta omnia ſicut floſculi celeriter decidunt; vera gloria radices agit:* the like *may be ſaid of charitie, fained affections and inconſtant deſires, like bloſſomes are blown away with every winde of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and height*] Many wits *run riot* in their Geometricall and Morall diſcourſes upon theſe dimenſions: ſome conceive that the Apoſtle alludeth to the dimenſions of the Croſſe, and by height underſtand the wiſdome of Chriſt; by depth his humility; by length his longanimity; by breadth his charity. Others place the breadth in the extent of charity; the length in perſeverance; the height in the hope of celeſtiall rewards; and the depth in the inſcrutable judgements of God, Rom. 11. 33. See *Auguſt. Ep.* 112. *Et de doct. Chriſ. l.* 2. *c.* 41. Others thus reckon theſe dimenſions: He (ſay they) *comprehendeth the length of the Croſſe who hath learned from the beginning of the world to the end, no man was ever juſtified or ſaved but by the Croſſe: he comprehendeth the breadth who conceiveth the Catholike Church ſcattered over the face of the whole earth to have iſſued out of Chriſts ſide: he comprehendeth the height who conſidereth with himſelf what is the height of the glory to which Chriſts humility raiſeth us: he comprehendeth the depth, who ſounds the bottome, ſo farre as by Scripture he may, of Gods election, and ſeparating ſome from the maſſe of corruption and perdition wherein he leaveth others. The Gloſſe upon the New Teſtament reſolveth all theſe dimenſions into the immenſity of Gods love, ſaying, Quæ ſit latitudo longitudo, ſublimitas, profunditas hoc ſignificat ut ſicut in ſphæra tanta longitudo quanta latitudo, & tanta latitudo quantum profundum; ita in Domino omnia æqualia ſunt immenſæ infinitatis.* It is certain that the ſpeech is *figurative* clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or ſtructure, exactly meaſure it according to all theſe dimenſions; and hereby the Apoſtle would have us labour as exactly to meaſure the ſpirituall temple of God, as the Prophets were exact in deſcribing the dimenſions of the materiall (Ezek. 40.) that ſo they may underſtand how perfect it is in every part.

V. 19. *And to know the love of Chriſt, which paſſeth knowledge*] Gr. Tec. *the exceeding love of the knowledge of Chriſt.* If it paſſeth knowledge, how may we know it? The anſwer is, either it paſſeth all other knowledges, or that it paſſeth all the capacity of our wit, to comprehend it fully in our minde. For otherwiſe, who ſo hath the Spirit of God perceiveth ſo much, according to the meaſure that God hath given him, as is ſufficient to ſalvation, 1 Cor. 2. 15.

filled with all the fulneſſe of God] Gr. *unto.* That you may have abundantly in you, whatſoever things are requiſite to make you perfect with God, that you may be repleniſhed with all ſpirituall graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thankſgiving, whereby the Epheſians may be confirmed in hope of obtaining any thing they ask of him: fo[illegible]e that is able to give us above all that we ask, is more bountifull then we can imagine; will certainly freely give us whatſoever we ask according to his will.

in us] Gr. Tec. *in you.*

V. 21. *by*] Gr. *in.*

ages, world without end] Gr. *generations of a world of worlds.*

CHAP. IIII.

Verſ. 1. OF *the Lord*] Or, *in the Lord.*

walk worthy of the vocation wherewith ye are called] See Phil. 1. 27. Coloſſ. 1. 10. 1 Theſſ. 2. 12. Though all men ought to walk worthy their ſpeci[illegible] calling, that is, ſo as it becometh men of ſuch a calling, as n[illegible]ely, Magiſtrates ought to carry themſelves, as it befitteth their place of authority, and Miniſters, as it becometh their ſacred function: yet the verſes following ſhew, that the Apoſtle here by calling, meaneth the generall calling of the faithfull, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Goſpel, ſo we ſhould walk according to the preſcript of the Goſpel, 1 Pet. 1. 15, 16.

V. 3. *Endeavouring to keep the unity of the Spirit in th*[illegible]*f peace*] He exhorteth to perfect agreement, but yet ſu[illegible]is knit with the band of the holy Ghoſt. By the unity of [illegible]pirit, we may underſtand, either a full conſent and agreement in our ſpirits, that is, our judgements and affections, that we ſweetly conſpire together in the love of the ſame truth, and ſeek that truth in love: or by the unity of the Spirit may be underſtood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a ſpirituall and myſticall body.

V. 4. *one body, and one Spirit*] An argument of great weight, for an earneſt entertaining of brotherly love and charity one with another, becauſe we are made one body, having one God and Father, enlived with one Spirit, worſhipping the Lord with one faith, and conſecrated to him with one Baptiſme, and hope of one ſelf-ſame glory, whereunto we are called: whatſoever therefore breaketh charity, breaketh all theſe bonds aſunder.

V. 5. *One Lord, one faith, one baptiſme*] Not to touch upon the Grammaticall note, that the Apoſtle in this verſe declineth, *εἷς,μία,ἓν,unus,a,um. unus Dominus, una fides,unum baptiſma*; By one Lord,he underſtandeth not onely one Lord, our Governour and our Keeper; but alſo one Lord our Redeemer, who hath dearly bought us, that we ſhould ſerve him in holineſſe and righteouſneſſe all the dayes of our life. By one faith, he meaneth one doctrin of our faith Chriſt Jeſus, or belief in him, whereby all the faithfull who lived before under the Law, and now under the Goſpel were juſtified and ſaved. By one baptiſme,he underſtandeth not onely one *ſpecie*,that is,one kinde of Baptiſme inſtituted by Chriſt in the Goſpel; but one Baptiſme alſo *numero*: for every man is but once baptized; and ſo the word one Baptiſme is taken in the Nicene Creed, wherein we profeſſe to beleeve one Baptiſme for the remiſſion of ſinnes. 1 Cor. 8. 6. Luk. 1. 75.

V. 6. *One God and Father of all*] See Mal. 2. 10. As in the former verſe, by the word Lord,the Father is not excluded from being our Lord, nor the holy Ghoſt who is ſtyled the Lord, 2 Cor. 3. 17. ſo alſo, neither is the Sonne excluded here by the word one God, nor the holy Ghoſt; but by this diverſitie of Titles, onely the order and propriety is ſhewed, which each perſon hath in this work. *Above all*, ſome referre to the Father, who is the Author of all, and fountain as it were of the Deitie; *through all*,or *by all*, to the Sonne,by whom all things were created; *in all* to the Spirit, who dwelleth in the hearts of all the faithfull. Others referre all three to the Father, and thus paraphraſe the words; God the Father of all the members of the Church, which is the body of Chriſt, *over all*, over whom he hath the higheſt command and authority, *by all*, by whom he exerciſeth his ſpeciall providence, and in all in whom he dwelleth by his Spirit. But becauſe the Apoſtle ſaith; One God and Father of all; it is moſt probable that the three prepoſitions are to be attributed not to any one perſon or more in ſeverall, but to the Deitie in Common, and *over* relateth to God his authority, *through* to his providence, and *in* to his grace: one God who is above all by his authority,through all by his providence, and in all you that are beleevers by the graces of the Spirit.

in you all] Gr. Tec. *in all.*

V. 7. *meaſure of the gift of Chriſt*] Therefore not according to merits of congruity or condignity; *As the Pelagians taught, whoſe hereſie is condemned in the Councell held at Dioſpolis, wherein the Fathers pronounce an Anathema* to all that affirme, *Gratiam Dei ſecundum merita hominum dari.* Now if all diverſity of grace proceed from the meaſure of Chriſts gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he aſcended* &c.] Pſal. 68. 18. The Pſalmiſt out of whom the Apoſtle tranſcribeth this verſe, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on a high Steed, or taking their Chariot,led the captives, ſome before, and others after them bound with fetters and chaines, and when they came to their palace, divided the ſpoyles which they had taken from their enemies, and beſtowed rich gifts upon the Captains and ſouldiers,that deſerved beſt in their wars. Some by aſcending on high underſtand Chriſt lifting up himſelf on the Croſſe, but that was properly no aſcenſion, for he was nailed, firſt to his Croſſe,and then the Croſſe ſet up above the earth indeed, but not high. The true meaning of the Text is, when he mounted up through the ayr, and aſcended to the higheſt heaven the Seat of the bleſſed, above the viſible Spheres. He led captivity captive, that is, as ſome interpret, a certain number of captives, namely thoſe Saints that were long held in captivity of death, whoſe bodies aroſe at Chriſts death, Matth. 28. 52. and now they accompanied Chriſt in his triumphant march into heaven. Others underſtand this captivity more generally and they diſtinguiſh of an active and a paſſive captivity; of both which the words of the Apoſtle may be fitly underſtood; if they be underſtood of paſſive captivity, then the meaning is, he took away from Satan, Death, and Hell, all their captives, and made them his captives;changing their miſerable captivity, *εἰς καλὴν καὶ συμφέρουσαν*,into a holy and happy captivity,whereby they are brought into the obedience of the Goſpel: if captivity be underſtood actively, then the meaning is, that Chriſt hath captivated the world, fleſh, devill, death, and hell; which in ſeverall kindes had before captivated mankinde. By the gifts, are meant the gifts of the holy Ghoſt,conferred upon the Church after Chriſts aſcenſion.

captivity captive] Or, *a multitude of captives.*

V. 9. *lower parts of the earth*] Either down in the earth, which is the loweſt part of the world, or into the grave, which is called the heart of the earth, Matth. 12. 40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, *as the Philoſophers demonſtrate*, is the loweſt part of the earth. For whatſoever is above it any way is nearer the heaven, and conſequently higher. Howbeit it is not improbable, that the Apoſtle alludeth unto Pſal. 139. 15. My ſubſtance was not hid from thee, when I was made in ſecret, and formed in the loweſt parts of the earth; and then the meaning of the Apoſtle is: He deſcended into the loweſt parts of the earth; that is, into the Virgins womb. Ezek. 28. 2.

V. 10. *that he might fill all things*] Or, *fulfill.* Either he deſcended and aſcended, that he might fill both heaven and earth with his preſence, or repleniſh the Church with his gifts: or fulfill (for ſo the word *πληρῶν*, ſometimes ſignifieth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Eſa. 11. 9. Or he doth ſhew himſelf every where preſent by his divine vertue, in the adminiſtration which he hath received of God, both in heaven and earth, Matth. 28. 18.

V. 11. *And he gave ſome Apoſtles*, &c.] See 1 Cor. 12. 28.

and ſome evangeliſts] By Evangeliſts ſome underſtand here the four Writers of the Goſpels; ſome thoſe who are endued with a ſingular gift of preaching the Goſpel, ſuch as Philip was, Acts 21. 8. who was yet but a Deacon; others the companions and fellows of the Apoſtles in the execution of their Office,being not able to ſupply all places themſelves, and ſuch an Evangeliſt was Timothy, 2 Tim. 4. 5.

V. 12. *perfecting*] Or, *making up*, or, *reſtoring.*

the body of Chriſt] The myſticall body of Chriſt, which is the Church.

V. 13. *Till we all come in the unitie of the faith*] Or, *meet together into the unitie.* The uſe of the miniſtery is perpetuall, ſo long as we are in this world, that is, untill having put off the fleſh; and throughly and perfectly agreeing betwixt our ſelves, we ſhall be joyned with Chriſt our Head, which is done by the knowledge of the Sonne of God encreaſing in us, and he himſelf by little and little growing up in us, untill we come to be a perfect man, which ſhall be in the world to come, when God ſhall be all in all.

the ſtature of the fulneſſe of Chriſt] Or, *age.* Some expound this of the reſurrection, in which as they conceive, all ſhall riſe in the ſtature and full age of Chriſt at his reſurrection, which was in the three or four and thirtieth year of his age. But the Apoſtle here ſpeaketh, not of our age, or ſtature, nor of Chriſts growth and full age in himſelf, but in us; and the meaning is, untill Chriſt his myſticall body grow to ripeneſſe and perfection, both in reſpect of all the members to be added thereunto, and alſo of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jeſus Chriſt.

V. 14. *no more children*] Betwixt childhood, that is to ſay, a very weak eſtate, and our perfect age, which we ſhall have at length in another world, there is a mean or middle eſtate, to wit, our youth and going forward to perfection.

toſſed to and fro] Or, *floting to and fro.* He compareth them which reſt not themſelves upon the word of God, to little Boats or Skiphs, which are toſſed hither and thither with the doctrines of men, as it were with contrary windes; and withall he forewarneth them, that it cometh to paſſe, not onely by the lightneſſe of mans brain, but alſo by the craftineſſe of certain Teachers, who made as it were an Art of it.

by the ſleights of men] Gr. *by the cogging of a Die*, or, *cheating.* In the Originall it is *κυβεία* from *κύβος*, *a Die*; whereby is ſignified, either the levity or inconſtancy of men, whoſe opinions are as variable, and doctrines as uncertain as the caſting of a Die; or elſe their ſubtilty is meant, who cheat men with falſe ſophiſmes, as gameſters do with falſe Dice.

whereby they lye in wait to deceive] Gr. Tec. *according to the circumvention of deceit*; or, *craftie fetches of the Devill.*

V. 15. *But ſpeaking the truth in love*] Or, *being ſincere.* See Zech 8. 16. By earneſt affection to the truth and love,we grow up into Chriſt; for he (being effectuall by the miniſtery of his Word, which, as the vitall ſpirits, doth ſo quicken the whole body, that it nouriſheth all the limbs thereof, according to the meaſure and proportion of each) quickeneth and cheriſheth his Church, which conſiſteth of divers functions,as of divers members, and preſerveth the property of every one; and thence it followeth, that neither this body can live without Chriſt, neither can any man grow up ſpiritually, who ſeparateth himſelf from the other members.

V. 16. *From whom*, &c.] See Col. 2. 19.

every part] Gr. Tec. *every member.*

V. 17. *vanity of their minde*] See Rom. 1. 21.

V. 18. *Having the underſtanding darkened*] Gr. *Being darkened in the underſtanding.*

being alienated from the life of God] Of Chriſt, who after the manner of the ſoul, quickneth all his Members.

blindneſſe of their heart] Or, *hardneſſe of their heart.* See Rom. 1. 21.

V. 19. *paſt feeling*] Or, *remorſleſſe.* Having their conſcience ſeared, as it were, with a hot iron. The word in the Originall *ἀπηλγηκότες*, ſignifieth properly, without grief, or remorſe for their ſinnes, being ſtupid, like a member that is benummed, which hath no ſenſe in it. To this ſtupidity cuſtome in ſinne bringeth a man; for, *conſuetudo peccandi tollit ſenſum peccati.*

with greedineſſe] Or, *in exceſſe.*

V. 21. *by*] Gr. *in.*

as the truth is in Jeſus] As they have learned who acknowledge Chriſt in deed, and in truth, or as the true rule of life and manner of living is in Jeſus, as in the head.

V. 22. *put off*] See Col. 3. 8.

the old man] See Rom. 6. 6.

corrupt according to the deceitfull luſts] Gr. *corrupted according to the luſts of deceit.*

V. 23. *be renewed in the ſpirit of your*] See Rom. 12. 2.

V. 24. *that ye put on*] The Apoſtle compareth here the renewing of a man, to a new garment, the natural corruption, to an old out-worn one, which he ſaith the faithfull ought to put off, & put on the other; for that now being regenerated by the Spirit of God, they ſhould advance, and put on more and more, by the uſe of the means which God hath appointed for it, as by manfull reſiſtance againſt ſinne, by the Spirit of God, Rom. 8. 13. by ſtirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Pſal. 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Corinth. 11. 27, 28. by powring out fervent prayers to God, Epheſ. 6. 18.

the new man] Thus the Apoſtle calleth the regeneration or renewing of man, and changing of the will to holineſſe and righteouſneſſe, wherein conſiſteth the image of God; the former part whereof is expreſt in this place, and the latter, Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying*] Lying in opinion, which is errour; in ſpeech, which is falſhood; in life and converſation, which is hypocriſie and diſſimulation; becauſe we are members one of another, and there is a near tye betwixt us, it is a ſinne to deceive any by lying and falſhood, but a greater to deceive thoſe of the ſame corporation, eſpecially ſo holy a corporation, as is the myſticall body of Chriſt: for if in the naturall body (*as S. Chryſoſtome obſerveth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the ſtomach; how much more abſurd and monſtrous a thing would it be, if the members of the ſame myſticall body of Chriſt ſhould deceive or ſupplant one another?

ſpeak every man truth with his neighbour] See Zech. 8. 16.

V. 26. *Be ye angry and ſinne not*] See Pſal. 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken againſt thoſe who diſhonour God: the Apoſtle doth not therefore ſimply forbid anger, but teacheth us how to bridle our anger in ſuch ſort, that although it be hot, (Jam. 1. 20.) yet that it break not out into contumelious ſpeeches or actions, but that it be ſtraightway quenched, before we ſleep, leſt Satan taking occaſion to give us evill counſell, through his wicked counſels deſtroy us.

V. 27. *Neither give place to the devill*] See Jam. 4. 7.

V. 28. *to give*] Or, *to diſtribute.*

V. 29. *Let no corrupt communication*] Word for word, *no rotten communication:* whereby either he underſtandeth *impure and filthy ſpeech*, or *unſavoury and unprofitable.* The metaphor is taken from ſtinking and unſavourie meat which the ſtomach loathes; ſo doth the ears of the godly all corrupt communication.

to the uſe of edifying] Or, *to edifie profitably.*

V. 30. *grieve not the holy Spirit of God*] Be not refractory unto him, offend him not, leſt he diſpoſſeſſe your heart of thoſe joyes and comforts which formerly he hath wrought there, according to his office; and that he be not forced to withdraw himſelf from you, as from a loathed and offenſive harbour. The phraſe ſeemeth to be taken from the words of Eſay, c. 63. v. 10. and they imply that the Spirit of God which dwelleth in us, is provoked by ſuch ſins he formerly mentioned, they being loathſome and odious to him, to ſuſpend his friendly and comfortable operations in us, and inſtead of his love, let us feel his anger: as a Father doth caſt a ſad look upon his children while they are committing ſome evill in his ſight, and he muſt needs, though never ſo unwilling, chaſtiſe them, in ſtead of embracing them.

whereby ye are ſealed] Or, *in whom ye are ſealed.* See Epheſ. 1. 13.

V. 32. *And be ye kinde one to another*] See 2 Corinth. 2. 10. Col. 3. 12, 13.

forgiven] Or, *freely pardoning.*

CHAP. V.

Verſ. 1. F*Ollowers of God*] It is the part of Children to imitate their father; *and Seneca ſaith truly*, Optimus animus pulcherrimus Dei cultus eſt, *the chief worſhip of God is that which is inward, and conſiſteth not ſo much in the contemplation and admiration, as imitating, ſo farre as we are able, the divine perfections of God, which is the brightning of his image in our ſoul.*

V. 2. *and walk in love*] See Joh. 13. 34. and 15. 12.

an offering and a ſacrifice] There were two Altars in the Temple, the brazen and the golden; the brazen for bloody ſacrifices, the golden for the offering of Incenſe: the former was a type of Chriſts bloudy offering upon the Croſſe; the latter of his interceſſion for us. In regard of both, the Apoſtle here ſaith, that Chriſt gave himſelf, both for an offering, and a ſacrifice of a ſweet ſmelling ſavour to God for us.

V. 3. *But fornication, and all uncleanneſſe or covetouſneſſe, &c.*] See Col. 3. 5. 1 Theſſ. 4. 3, &c. In the ſenſitive appetite the Philoſophers place two faculties, the iraſcible, as they term it, and the concupiſcible. Now the Apoſtle having in the former Chapter, verſ. 31, 32. given rules for the rectifying of the affections ſeated in the iraſcible part, or faculty of the ſoul, here begins to give precepts for the bridling of the concupiſcible part, in which the diſorderly affections may be reduced to two principals, immoderate deſire of wealth, which is covetouſneſſe, and the inordinate deſire of pleaſure, which is voluptuouſneſſe.

V. 4. *filthineſſe*] Or, *obſcenity.*

nor jeſting] Or, *ſcurrility*, or *jearing.* The word in the Originall ευτραπελια, ſignifieth facetiouſneſſe of ſpeech, and by the Philoſophers is taken in a good ſenſe, who make it a vertue; but the Apoſtle takes it in an ill ſenſe, for ſcurrilous jeaſting and unſeemly mirth, unbefitting the gravity and ſanctity of a Chriſtian: and as in this word, ſo it hath faln out in many other, evill manners of men have ſpoiled them, as *pharmacon, tyrannus, ſophiſta, latro, & magus*, which at the firſt were taken in a good ſenſe, but now for the moſt part, if not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger, &c.*] Becauſe theſe ſins are ſuch as the moſt part of men made light of, accounting them either as no ſins, or very ſmall ones, he awaketh the godly by this dreadfull denunciation, to the end they ſhould ſo much the more take heed to themſelves, flie from them, as moſt hurtfull plagues.

who is an idolater] *Unuſquiſque* (ſaith Jerome upon Amos) *adorat ſua vitia*, every man makes thoſe vices his god to which he wholly giveth himſelf, and whoſoever giveth any part of the worſhip which is due unto God, either with his body, or with his ſoul, to any creature, is an idolater: *Guloſis venter Deus eſt, avarus colit mammona, hæreticus dogma, quod finxit*; the politician idolizeth his brain; the heretick, his fantaſticall opinion; the glutton, his belly; the wanton, his Miſtreſſe; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner belongeth; firſt, in reſpect of the object common to him and an idolater properly ſo taken. The idols of the heathen (ſaith the Pſalmiſt) are gold and ſilver, ſo are they of the covetous man; the one (*as Paulinus acutely obſerveth*) worſhippeth the image of his gods of gold and ſilver in the Church, the other, of the Prince ſtampt upon his Coyne in his Cheſt. Secondly, in reſpect of the acts common to them both: for as an idolater feareth his gods, ſo doth the covetous his gold, daring not to diſpoſe of it for his neceſſary uſe. And as the idolater putteth his truſt and confidence in his gods, ſo doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, ſo the covetous man beleeveth that his life conſiſteth in the abundance of the things which he poſſeſſeth, Luk. 12. 15. Laſtly, as the idolater ſetteth his heart, and ſetleth his affections, and placeth his happineſſe in his idoll gods; ſo the covetous man ſets his heart upon his gold and ſilver, and holdeth them for his chiefeſt good, and higheſt felicity.

V. 6. *diſobedience*] Or, *unbelief.*

V. 7. *Be not ye therefore partakers with them*] Becauſe we are not ſo ready to any thing as to follow ill examples, therefore the Apoſtle warneth the godly to remember always, that the wicked are but as it were darkneſſe, and that they themſelves are as it were light: (1 Theſ. 5.) and therefore the other commit all villanies, as men are wont in the dark; but they ought not onely not to follow their examples, but alſo as the propertie of light is, to diſcover, and convince their darkneſſe, (John 3. 19, 20.) and to walk ſo, having Chriſt the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord*] The faithfull are called *light*, not onely becauſe they have the outward light of the Word before them, and the inward light of the Spirit within them; but alſo becauſe they give light to others, inſomuch that their honeſt converſation reproveth the life of wicked ones. Matth. 5. 16. Phil. 2. 15.

V. 11. *have no fellowſhip with the unfruitfull works of darkneſſe*] Sins are called *works of darkneſſe*, for four reaſons eſpecially; firſt, becauſe they proceed from darkneſſe, that is, the ignorance of Gods truth in the unregenerate. Secondly, becauſe they damp the light of nature in all men, and of grace alſo in the regenerate. Thirdly, becauſe they ſeek darkneſſe, and are for the moſt part committed in the dark; for he that doth evill, hateth and ſhunneth the light. Laſtly, becauſe (without repentance) they bring men to utter and everlaſting darkneſſe in hell.

but rather reprove them] Or, *convince them.* Not only by ſeaſonable admonitions and reprehenſions, but eſpecially by your godly and exemplary life.

V. 12. *a ſhame even to ſpeake of*] *ſic bonis auribus* as well as *oculis*, there ought to be a continuall regard had to the eare, as well as to the eyes of the godly. As elſewhere the Apoſtle maketh uſe of the verſes of Epimenides and Aratus, ſo here he ſeemeth to allude to that Verſe of Sophocles in his *Oedipus*, ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν.

V. 13. *reproved*] Or, *diſcovered.*

whatſoever doth make manifeſt, is light] Either ſenſible light, which maketh things manifeſt to the eye; or intellectuall, which maketh things evident to the underſtanding; and that is either naturall, as the light of reaſon, or ſupernaturall, as the light of Gods Word, and his Spirit.

V. 14. *Wherefore he ſaith, &c.*] Some do take theſe to be the Apoſtles own words, uttering them as moved by the Spirit of Chriſt, as it is ordinary with the Prophets to teſtifie, *Thus ſaith the Lord*; wherefore he ſaith, that is, God ſaith by me unto you. Others, *as Georgius Syncellus*, conceive, that as S. Jude alledgeth a ſentence out of the Apocryphall book of Enoch, ſo S. Paul here alledgeth this out of an Apocryphall book of Jeremie, in which theſe formall words are found. *S. Cyrill conceiveth*, that theſe words are taken out of Eſay 51.9. Awake, awake, &c. but the words following, O arme of the Lord, awake, as in the ancient dayes, ſhew, that there God calleth not upon us to awake, but we upon him. It ſeemeth moſt probable, that this allegation of the Apoſtle is taken out of divers propheticall words, collected together, as namely in the ſix and twentieth chapter of Eſay and the nineteenth verſe, The dead ſhall live, awake and ſing, ye that dwell in duſt; and chap. 60. verſ. 1. Ariſe, for the light is come.

Awake thou that ſleepeſt, &c.] See Iſa. 60. 1. The Apoſtle ſpeaketh of the ſpirituall ſleep, both of ſinne and death; and this his exhortation concerneth as well the faithfull, as the unbelievers; the faithfull ſleep ſometimes in ſome one ſin or other, the unbelievers are dead in treſpaſſes and ſinnes: the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to riſe up from the dead, that by theſe exhortations apprehending the quickening power of Chriſt, they ſhould obey the ſame, even as Lazarus roſe by the word and power of Chriſt from his bodily death, John 11.43, 44. In ſumme, foraſmuch as all men are to give an account of all their works, at the dreadfull tribunall of God, ſo they are all of them called and ſummoned by his Word, to make ready their accounts, and prepare for the great Audit day, and to awake from their ſleep, and death of ſinne, to be enlightned by the light of the Goſpel, and to walk anſwerably to that light.

and Chriſt ſhall give thee light] Or, *enlighten thee.* In the Originall ἐπιφαύσει σοι, ſhall ſhine upon thee. For he is the Sunne of righteouſneſſe, Mal. 3.2. the true light that lighteneth every man that cometh into the world, John 1.9.

V. 15. *See then that ye walk circumſpectly*] Gr. *how exactly ye walk*. See Col. 4.5.

V. 16. *Redeeming the time*] Gr. *ſeaſon, or, opportunity of time.* Some conceive that the Apoſtle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the tranſlation of the Seventie we read, ἐξαγοράζετε ὑμεῖς, you delay or gain time; and then the meaning is, ſtretch out the time as long as you can, by imbracing all occaſions of doing good. Others conceive it to be a metaphor taken from merchants, who prefer the leaſt profit that may be before their pleaſures, cloſely following their buſineſſe when the markets are at beſt. We may alſo give a third interpretation, purchaſe at any rate all occaſion of doing good, that ye may thereby in ſome ſort redeem that precious jewell of time which ye have formerly loſt; as travellers that have ſtaid long at their Inne, when they find the night coming upon them, they mend their pace, and go as many miles in one houre, as they did before in many.

becauſe the dayes are evill] The dayes are not evill in themſelves, for they are all Gods creatures, and it is a fooliſh ſuperſtition of the Gentiles and Aſtrologians to make difference of dayes, as if ſome dayes of the moneth or week were luckie, ſome unluckie: but the dayes are ſaid to be evill, in reſpect of the corruption of the time, and the perſecution of Gods Church; and the meaning of the Apoſtle is, that the faithfull are to look for hard and diſmall times, wherein the opportunities of doing good will be cut off, or very much ſtraitned, and therefore it is very needfull to anticipate them, by doing as much good as may be, while the time permitteth. See Eccleſ. 11.2. John 9.4. and 11.9. and 12.35. Gal. 6.10.

V. 18. *Be not drunk with wine wherein is exceſſe.*] *Lycurgus for the abuſe took away all uſe of wine among the Lacedemonians, and commanded all the vines to be pluckt up by the roots: and the Mahometans for a like reaſon forbid any of their Sect to drink wine under pain of death, their Muſſelmans and Derviſes affirming, that there lurks a devill under every grape*: But the Apoſtle is ſo farre from ſimply condemning all uſe of wine, that he enjoyneth 1 Timothie, 5. 23. to uſe a little wine for his ſtomacks ſake: and in this very place he doth not forbid the Epheſians to drink wine, but to be drunk with wine wherein is exceſſe, that is all kinde of riot, joyned with all manner of filthineſſe and uncleanneſſe; For as S. Jerome rightly obſerveth, *Venter mero aſtuans facile deſpumat in libidinem*; according to that of the Poet, *Ebrietas ignis [illegible] fuit.*

exceſſe] Or, *intemperance.*

with the Spirit] Gr. *in.*

V. 19. *in pſalmes, and hymnes, and ſpirituall ſongs*] Some conceive that theſe three words are Synonomaes, and that the epitheton added to the laſt, namely, ſpirituall, is to difference them from profane, light, laſcivious, and carnall ſongs. Others thus diſtinguiſh them, by Pſalmes he meaneth ſongs of divers arguments, whether they contain Hiſtoricall narrations, complaints and expoſtulations, or good nurture and inſtruction: but by hymnes he underſtandeth ſuch ſongs only, as contain the praiſes of God, and extolling his wondrous works: and by ſpirituall Songs, ſuch as contain the praiſes of God, *ſed auguſtiore quadam forma*; ſuch as were more muſicall, and ſet to parts, or in a higher key. But it ſeemeth moſt probable, that by Pſalmes, he meaneth the Pſalmes of David ſet to the harp or pſaltery, by Hymnes, certain Ditties made upon ſpeciall occaſion; and by ſpirituall Songs, ſuch as were not compoſed before-hand, and prickt before them with muſicall notes, but ſuch as men endited by an extraordinary gift.

making melody in your heart] That is, with an earneſt affection of the heart, and not with the tongue only; For, *Non vox, ſed votum, non cordula muſica, ſed cor, non clamans, ſed amans cantat in ore Dei*, Whence is that of *S. Jerome*, *Deo non voce, ſed corde cantanda nec in tragœdorum modum guttur & fauces dulci medicamine colliniendæ, ut in eccleſiis theatrales moduli audiantur & cantica*, In which words he condemneth not ſimply artificiall ſinging and elaborate muſick, but ſuch a kind of light and effeminate muſick, as better became the Theater then the Quire: and whoſoever are more taken with the ſtraines of muſick, and ſweetneſſe of the voyce, then with the matter of the ſong, muſt acknowledge with *S. Auſtine* in the tenth of his Confeſſions, that they are at a fault, and their heart ought to ſmite them for it. *Cum mihi accidit ut me amplius cantus quam res quæ cantatur moveat, pœnaliter me peccare confiteor, & tum mallem me non audire cantantem.*

V. 21. *Submitting your ſelves one to another*] A ſhort repetition of the end, whereunto all things ought to be referred, to ſerve one another for Gods cauſe.

V. 22. *Wives, ſubmit your ſelves unto your own husbands*] See Col. 3.18. Tit. 2.5. 1 Pet. 3.1.

as unto the Lord] That is, in obedience to Gods command; for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the Author of this ſubjection.

V. 23. *For the husband is the head of the wife*] See 1 Cor. 11. 3.

As Chriſt is the head of the Church] See 1 Cor. 11.3.

V. 24. *ſubject unto Chriſt*] Gr. *ſubordinate.*

in every thing] Either with this reſtriction in the Lord; or in every thing which pertaineth to the husband as her head and ſuperiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives, &c.*] See Col. 3.19.

V. 26. *with the waſhing of water, by the word*] Gr. *laver.* By Chriſts bloud ſhed upon the Croſſe, and repreſented by the water of Baptiſme. For it is Chriſts bloud which cleanſeth us from all our ſinne. 1 John 1.7. By the word, either he underſtandeth the ſacramentall words uſed in Baptiſme, or the promiſe of free juſtification and ſanctification in Chriſt received by faith.

V. 27. *not having ſpot or wrinkle*] By ſpots we may underſtand the deformity of any ſinfull work; by wrinkle, any duplicity, folding in, or inſincerity in the intention: or, by ſpot greater ſinnes which defile the conſcience, and ſtain the reputation; by wrinkle, leſſer ſinnes and thoſe of infirmity, which are ſome blemiſh to our ſpirituall beauty. But then there growes a queſtion, whether the Apoſtle ſpeaketh of preſenting the Church to God in this world, or in the world to come in celeſtiall glory. The anſwer is, that there is a double perfection, purity and beauty of the Church: abſolute, without any ſpot or wrinkle, and that is not to be found in any of the ſons of men, while they are clothed with this body of death; and if we ſpeak of that purity and beauty, the Church is ſaid to be pure, and to have no ſpot or wrinkle, (2 Cor. 11.2.) not becauſe ſhe is ſo for the preſent, but becauſe ſhe is prepared to be ſo hereafter. As *S. Auſtine* noteth, *Lib. de nat. & grat.* And in the firſt of his Retractations: *Quod dixi quam ſibi Deus elegit glorioſam eccleſiam, non habentem maculam neque rugam, non ideo dixi quia jam ſit omni ex parte talis eſt, (quamvis ad hoc electa non dubitetur ut talis ſit) ſed quando Chriſtus apparuerit vita ejus, tunc & ipſa* *cum eo apparebis in gloria.* The ſecond is a purity and perfection, *pro conditione hujus vitæ*, according to the ſtate of this preſent life; and it conſiſteth in this, that all ſinnes are avoyded or repented of, and in Chriſt forgiven, and his righteouſneſſe imputed: in this ſenſe the Church is now preſently pure and undefiled, and yet not free from all ſinfull imperfection.

Blemiſh] Or, *blame*.

V. 29. *no man ever yet hated his own fleſh*] That is, his own body. That is, no man in his right wits wrongeth his own body, though ſometimes mad men teare their own fleſh, and others out of erroneous religion, either cut their fleſh, as the Baalites did, 1 King. 18. or flea it off, as the ancient heretikes, called the *Flagellantes* or whippers, and the Popiſh Monks and Friers do at this day.

V. 30. *of his fleſh, and of his bones*] Gr. *made out of his*. He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, and ſealed to us in the Sacrament of his Supper.

V. 31. *For this cauſe ſhall a man leave his father and mother, &c*] See Gen. 2. 24. Matth. 19. 5. Mark 10. 7.

two ſhall be one fleſh] See 1 Cor. 6. 16. Gr. *into one*.

V. 32. *This is a great myſtery*] Not that of the bodily marriage, but that of the ſpirituall, betwixt Chriſt and his Church, as the Apoſtle here declareth himſelf; which union he tearmeth a myſtery, by reaſon that the ſame can no way be apprehended by any naturall man, nor to be ſearched out by any underſtanding whatſoever, but is acknowledged by faith, that Chriſt is our Head and Bridegroome, and we his ſpirituall Bride and members, whereby all Chriſts benefits requiſite to our ſalvation, are beſtowed upon us by Chriſt our Bridegroome, as a dowry, and communicated to us from Chriſt as our Head, as life in the naturall body is conveyed to all the members from the Head.

CHAP. VI.

Verſ. 1. *CHildren, obey your parents*] See Col. 3. 20.

in the Lord] For the Lord is the Authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us. In the Lord, implyeth both a commandement of childrens obedience from the Lord, and a reſtriction alſo, that they ſo farre obey their parents, as they ſwarve not from the true worſhip of God. For it is true, as *Bernard* teacheth, that we muſt yeeld obedience to our parents and ſuperiours, who are in the place of God, as unto God, but then we muſt adde his limitation, in thoſe things which are not againſt God.

right] Gr. *juſt*.

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Ecclus 3. 8. Matth. 15. 4. Mark. 7. 10.

the firſt commandement with promiſe] Gr. *in*. Seeing there is a promiſe annexed unto the ſecond commandement, how doth the Apoſtle ſay, that this is the firſt commandement with promiſe? The anſwer is, either that the Apoſtle by ἐντολὴ, derived from ἐντέλλω, underſtandeth a mandate or injunction of an affirmative duty; and ſo this is the firſt commandement with promiſe. For the ſecond commandement in the decalogue is a prohibition of idolatry, the fourth is a poſitive or affirmative precept, but with no promiſe annexed unto it. Or the Apoſtle underſtandeth of ſpeciall promiſes, the ſecond commandement is with promiſe of mercy to a thouſand generations, but that promiſe is generall; whereas the promiſe annexed to this fifth commandement, is a ſpeciall promiſe; that thy dayes may be long, &c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3. 21.

admonition of the Lord] Or, *inſtruction*. Such admonitions, inſtructions, and precepts (for the word νουθεσία, extends ſo farre) as are taken out of Gods word, and are acceptable unto him.

V. 5. *Servants, be obedient to them, &c.*] See Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

with fear] That is, with carefull reverence: for ſlaviſh fear is not allowable in any, much leſſe in Chriſtian ſervants, who are ſpiritually free: yet their ſpirituall freedome taketh not away corporall ſervice; in ſo much that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo farre forth as they may with a ſafe conſcience.

V. 6. *Not with eye-ſervice*] Either the meaning is, that whatſoever they do in their maſters buſineſſe or affaires they ſhould do it faithfully and ſincerely; and not in ſhew and ſemblance only; or that they ſhould be as carefull of doing their duty in their maſters abſence, as when their maſters eye is upon them; knowing that though their maſter be out of the way, Gods eye is alwaies upon them, and that he will reward their faithfull ſervice, though their maſters do not; as on the contrary, ſeverely puniſh their unfaithfulneſſe, though their maſter do not, or cannot.

heart] Or, *ſoule*.

V. 9. *And ye maſters, do the ſame things*] It is the duty of maſters to uſe the authority that they have over their ſervants moderately and holily, ſeeing that they in another reſpect have a common Maſter, which is in heaven, who will judge both the bound and the free, the maſter and the ſervant.

forbearing] Or, *moderating*.

your maſter] Some reade, *both your and their maſter*.

neither is there reſpect of perſons with him] Wiſd. 6. 7. Ecclus. 35. 12. Rom. 2. 11.

V. 10. *be ſtrong in the Lord*] Be ye ſtrengthned daily more and more by the power of the Lord againſt your enemies, whereof the means are ſet down and deſcribed, from the 13. verſe to the 19. Or theſe words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the ſtrength ye ſtand in need of.

V. 11. *Put on the whole armour of God*] Having before muſtered his Forces and ſet all Chriſtians in their ranks, now he armeth them *cap a pe*. By the whole armour of God he underſtandeth all the furniture, and ſtore of Chriſtian vertues, together with all the means which God hath ordained to arme and defend us againſt the temptations of Satan.

that ye may be able to ſtand] That is, to keep your ſtation, not to flie, but to overcome and get the victory of your enemies.

againſt the wiles of the devill] Or, *ſubtile aſſaults*, or, *ſleights*. The Greek μεθοδείας, being derived from μετὰ, and ὁδὸς, ſignifieth properly a way-laying, circumvention, or going about, as they do who ſeek after their prey: and the Apoſtle may ſeem to allude to the firſt of Job, v. 7. where the Lord demanding of Satan, from whence he came; Satan anſwered, from going to and fro in the earth, and from walking up and down in it, and ſo μεθοδεύειν, in Saint Paul, and περιπατεῖν, in S. Peter, 1 Pet. 5. 8. are much at one.

V. 12. *we wreſtle not againſt fleſh and bloud*] The phraſe of wreſtling againſt fleſh and bloud, inſinuateth that our adverſarie is very neer us; we fight not *eminus*, but *cominus*, not at a diſtance, but neer at hand; our enemy comes within us, and grapples with us. *We wreſtle not againſt fleſh and bloud*, that is, frail and feeble men, ſuch as we are, not againſt humane and bodily power. By which words the Apoſtle doth not free us from our warfare againſt the world and the fleſh, our two other enemies: but his meaning is, we wreſtle not alone, nor chiefly againſt theſe: for our principall enemy is Satan, who ſets the world and the fleſh againſt us; and they ſerve as it were under his banner.

V. 12. *but againſt principalities*] The Apoſtle doth give here theſe titles to the devil and his angels, not as if they were ſet and ordained of God to be true Princes and Governours of the world: but that they do ſtill by force and ſtratagems uſurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the juſt judgement of God it is permitted unto them for a time to uſe that power to the puniſhment of the wicked, and the exerciſe of the godly, 2 Cor. 4. 4. 2 Theſſ. 2. 9, 10. Ephel. 3. 10.

againſt the rulers of the darkneſſe of this world] That is, of the ſtate of ignorance, ſinne, death, and confuſion which reigneth in this world.

againſt ſpirituall wickedneſſe] Or, *wicked ſpirits*. τὰ πνευματικὰ τῆς πονηρίας, Word for word, the *ſpirituals* of wickedneſſe, that is, either ſpirits that are given to all wickedneſſe, and ſeek to bring man unto the ſame: or the ſpirituall nature and kind of wickedneſſe, which is the improvement of wickedneſſe, and farre more odious to God and dangerous to the ſoule (ſuch as are blaſphemous injections by Satan and damnable hereſies, and deep plots againſt Religion) then carnall wickedneſſe or fleſhly pollutions.

in high places] Or, *heavenly*. Of theſe words there are diverſe expoſitions given. Saint *Cryſoſtome and Oecumenius* take ἐν for διὰ, or ὑπὲρ, *in* for *for*, and they thus expound the Text, We fight not for ſuch trifles as the earth affordeth, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the ſonnes of God, and coheirs with Chriſt of a celeſtiall crown. Others underſtand by ἐπουρανίοις, high places, places above us, that are upon earth, to wit, in the regions of the ayre; called ſometimes in Scripture *heaven*. For Satan hath no place nor power more left him in the true and proper heaven, 2 Pet. 2. 4. Jude 6. Revel. 12. 8. Or by wickedneſſe in celeſtiall places, he meaneth wickedneſſe in *ſacris & divinis*, wickedneſſe in the Church, and corruption in the diſpenſing and adminiſtration of holy and heavenly things.

V. 13. *evill day*] See Ephel. 5. 16.

having done all] Or, *having overcome all*.

V. 14. *having your loins girt about with truth*] The ſouldiers of old time had broad and ſtrong girdles, or belts made of durable ſtuffe, beſet with many iron and braſſe plates, whereby the weaker parts of the body, that is, the loines and upper part of the belly were armed. Girding faſteneth the body and ſtrengthens it, and is uſually in Scripture taken for an expreſſion and ſign of ſtrength and victorie, as Job 40. 21. Eſa. 11. 5. and 22. 23. [illegible] who is the Way, the Truth, and the Life: Joh. 14. 6. whom all that are baptized *put on*, Gal. 3. 27. Others the truth of doctrine oppoſed to errours and hereſies; others ſincerity and uprightneſſe; oppoſed to hypocriſie; which is the truth of our life and actions; and this vertue indeed makes a man firme and ſteady in all his actions; whereas nothing makes a man more weak and baſe, and faint-hearted in trying trials, then hypocriſie and falſhood.

having on the breaſt-plate of righteouſneſſe] By the breaſt-plate of righteouſneſſe, which is the only fence for the heart, he underſtandeth a good conſcience, which is not only, as the Greek Scholiaſt tearmeth it, χιτὼν ἄῤῥηκτος, *an impenetrable coat of male, or armour of proof; but as the Poet ſtyleth it a braſen wall, Hic murus aheneus eſto, nil conſcire ſibi, nulla pallescere culpa.*

V. 15. *And your feet ſhod*] By the feet he underſtandeth the thighs and legs alſo up to the knees, which the Ancient were wont to arme with greaves, which are a kind of braſen boots, ſuch as the Scripture affirmeth that Goliah put on, with againſt David; 1 Sam. 17. 6. theſe ſerved not ſo much to ward the leggs from the injuries of the weather, as from the hurt of darts, arrowes, blowes, or thruſts.

with the preparation of the Goſpel of peace] Gr. In. That is, with being ever ready and prepared to profeſſe the faith, and to give an account of the hope that is in you. Rom. 10. 10. 1 Pet. 3. 15. For thoſe who are ignorant, or aſhamed, or timerous in this behalf, Satan eaſily foyleth, and bringeth to backſliding from their holy profeſſion: but thoſe who are well prepared, by frequent and profound meditations upon the Goſpel, which is the doctrine of our peace with God, are provided with ſuch ſhoos, buskins, or boots, as it were, that they may freely paſſe, and cruſh all impediments in the world, and finiſh the courſe of their heavenly calling without any let or offence.

V. 16. *Above all*] Or, *over all*.

taking the ſhield of faith] We muſt take this ſhield of faith above all, that is, in our account and eſteem; whatſoever other defenſive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant, not an hiſtoricall faith, or faith of miracles, but a ſpeciall truſt and confidence in God by Chriſt. For this indeed covers and ſhelters the weakneſſe and imperfections of all other graces, and beſt defendeth them and us againſt all the aſſaults of Satan, Pſal. 91. 1. 9. 1 Pet. 1. 7, 8.

wherewith] Gr. *in which*.

able to quench] Not only to repell and keep off, but alſo to take away and deſtroy all their venemous power of hurting you.

all the fiery darts] That is, ſaith the Greek Scholiaſt, concupiſcence, or luſts which kindle a fire in the ſoul, all incentives to ſinne; as alſo the moſt dangerous temptations of incredulitie, diſtruſt, and deſpaire. For the metaphor of fiery darts, ſome underſtand it of venemous darts, which by their poyſon ſo infect the body, that it burneth as it were with fire. Others underſtand ſuch darts whoſe points were put into the fire to be hardened, that ſo they might do the more hurt: both ſorts well agree with the nature and property of Satans temptations, which do infect the ſoul, as it were, with poyſon; and ſcorch it, as it were, with fire, if they be not ſpeedily reſiſted and quenched.

the wicked] Or, *that wicked one*.

V. 17. *And take the helmet of ſalvation*] The hope of ſalvation purchaſed by Chriſt, by whoſe merits ye are ſaved already, and may lift up your ſelves as being already victorious in the [illegible] againſt which you are to fight, 1 Theſſ. 5. 8. *Take for a helmet* [illegible]

and the ſword of the Spirit] That is, the ſpirituall ſword, which the holy Ghoſt hath prepared and put into the hands of the faithfull, which hath ſuch an excellent edge that it will cut off all Satans temptations.

which is the word of God] The word of God is called the ſword of the Spirit, for foure reaſons: Firſt, becauſe the Spirit putteth it into our hands, Ephe. 1. 13. Secondly, becauſe it ſlayeth our ſpirituall enemies, Eſa. 11. 4. Thirdly, becauſe it is ſharper than a two-edged ſword, and pierceth to the dividing of the ſoul and ſpirit, Heb. 4. 19. Fourthly, becauſe it is no carnall, but a ſpirituall weapon, 2 Cor. 10. 4.

V. 18. *Praying alwaies with all prayer and ſupplication*] Although prayer and ſupplication are uſually taken for the ſame, yet here ſome diſtinguiſh them thus; prayer is here taken, ſay they, for a deprecation of ſome evill, or temptation, that it may not overtake us; by ſupplication, an earneſt requeſt to God for his help and grace, that if it be his will and pleaſure to let us fall into ſome temptations, we may yet continue conſtant to this triall of our faith, and obtain a happy iſſue, 1 Cor. 10. 13.

in the Spirit] That is, being divinely moved and excited by the Spirit, Rom. 8. 25. Or earneſtly and heartily, Joh. 4. 24. Rom. 12. 11.

V. 19. *And for me*] See Col. 4. 3. 2 Theſſ. 3. 1.

utterance] Gr. *ſpeech*.

that I may open my mouth] Gr. *in the opening of my*.

boldly] Gr. *in liberty*, or *freely*.

V. 20. *an ambaſſadour*] The Apoſtles are called Ambaſſadours in foure regards eſpecially; Firſt, becauſe as an Ambaſſadour ſpeaketh nothing but what he hath commiſſion for from his Prince: ſo neither ought the Apoſtles and Miniſters of God to deliver any thing but that for which they have commiſſion from God. Secondly, becauſe as Ambaſſadours have reſpect whereſoever they are ſent, and protection alſo; in regard they repreſent the perſon and deliver the words of their Prince: ſo ought the Miniſters of the Goſpel alſo to be *reſpected* and *protected*, becauſe they are ſent from the Prince of heaven, and deliver his meſſage. Thirdly, becauſe as Ambaſſadours are publik Miniſters of State, and confined to no particular place, but are to go whereſoever the Prince ſends them: ſo the Apoſtles were publique Miniſters of God, confined to no certain countrey, but ſent to preach to all Nations. Fourthly, becauſe as Ambaſſadours of all other Meſſengers ſpeak the moſt freely, and boldly, being backed with the authority of their Prince, and warranted by their commiſſion: ſo of all other the Miniſters of the Goſpel ought to uſe freedome and boldneſſe of ſpeech, 2 Cor. 5. 20. & 7. 4. & 10. 1. Epheſ. 6. 19.

in bonds] Or, *in a chain*. In the Originall it is ἐν ἁλύσει, in *a chain*. For, as the learned Antiquaries obſerve, the Apoſtle at this time was not in priſon with fetters, but in the cuſtody of a ſouldier with whom he might go abroad, having a chain on his right arme, which was tyed to the ſouldiers left arme.

therein] Or, *thereof*.

boldly. Gr. *freely*.

V. 24. *in ſincerity*] Or, *with incorruption* ἐν ἀφθαρσίᾳ, word for word *in incorruption*, or with *incorruption*: and the meaning is, either the grace of Chriſt be with you, which grace is incorruptible: or grace be with them that love Chriſt in incorruption, that is, in ſincerity, not feignedly and hypocritically; or that love Chriſt to incorruption, that is, by him to obtain life everlaſting.

ANNO-

ANNOTATIONS
On the Epiſtle of Paul the Apoſtle to the PHILIPPIANS.

The ARGUMENT and ANALYSIS.

THe Philippians *hearing of the impriſonment of the Apoſtle at* Rome, *were much troubled at it, and preſently diſpatched* Epaphroditus *to viſit him, and ſupply his wants; by whom the Apoſtle underſtanding that there were ſome falſe Teachers and ſcandalous livers crept in amongſt them, who corrupted the Doctrine of the Goſpel, and became enemies to the Croſſe of Chriſt: Upon this occaſion writeth this Epiſtle, wherein he acquainteth them with his preſent condition, thankfully acknowledgeth their tender love and care over him, paſſionately complaineth of the perverters of his Doctrine, and diſturbers of their peace, and with many godly Admonitions and Exhortations, endeavoureth to frame their lives to a Heavenly converſation.*

The divine conceptions and expreſſions in this Epiſtle, branch themſelves into

1. Conſolations *againſt the ſcandall of the Croſſe, ſhewing that all the ſufferings of the godly, redound to the furtherance of the Goſpel, and their unſpeakable comfort, and everlaſting reward. From the* 12. Verſe *of the firſt* Chap. *to* V. 27.
2. Exhortations *to concord, to humbleneſſe of minde, and patience; to mortifie the fleſh, and account all things loſſe for Chriſt; to ſet their heart and affections upon Heaven and Heavenly objects, in a continuall expectation of Chriſt from thence; to moderation, devotion, and all Chriſtian vertues: from the* 27. Verſe *of the firſt* Chap. *to* V. 10. *of* Chap. 4.
3. Gratulations *for their zeal, love, knowledge, fruits of Righteouſneſſe, and in ſpeciall for their bounty to him, at which, he much rejoyced; not ſo much for the ſupply of his own wants, as the abounding of Gods grace in them.* Chap. 1. *to* V. 12. *and* Chap. 4. *from* V. 10. *to* V. 20. *where he concludeth his Epiſtle with ſalutations and prayers.*

CHAP. I.

Verſ. 1. W*hich are at Philippi*] Gr. *which are in Philippi.*

with the Biſhops and Deacons] *The Synod of Nice forbad two or more Biſhops to have their Seats in one City, and before that, Cornelius Biſhop of Rome upbraids Novatus with ignorance (as Euſebius writeth in his ſixt Book of Eccleſiaſticall ſtory) for that he knew not that there ought to be but one Biſhop in that Church, in which he could not be ignorant that there were forty ſix Presbyters; and Oecumenius and Chryſoſtome affirme as much of Philippi,* it being but one City, it cannot be ſuppoſed that there ſhould be in it at the ſame time, more *Biſhops*, in that reſtrained ſenſe, as the word Biſhop was afterwards taken. Here therefore by *ἐπισκόποις*, and *διακόνοις*, we are to underſtand the whole Miniſtery at Philippi, conſiſting of Presbyters, to whom the government of the Church was committed; and Deacons, who not only had the care of the poor, but alſo aſſiſted the Miniſters in their Eccleſiaſticall function.

V. 3. *remembrance*] Or, *mention.*

V. 5. *For your fellowſhip in the Goſpel*] Or, *concerning*. That by our Miniſtery ye have been brought to the communion and fellowſhip of the profeſſion of the Goſpel, and have ſo continued from the firſt day that you heard of it, even till now.

V. 6. *will perform it*] Or, *will finiſh it.*

untill the day of Jeſus Chriſt] The Spirit of God will not forſake you unto the very latter end, untill your mortall bodies ſhall appeare before the judgement of Chriſt to be glorified.

V. 7. *I have you in my heart*] Or, *you have me in your heart.*

in as much as both] Or, *how that both.*

ye all are] Or, *ye all were.*

partakers of my grace] Or, *partakers with me of grace*; or, *of the ſame grace with me.* Ye are all partakers with me of the ſame grace and mercy of God, in your effectuall calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble confeſſour of the truth, and thinking him worthy to ſuffer for ſo good a cauſe. It ſeemeth therefore that ſome of the Philippians were partakers with the Apoſtle in his bonds, which the Apoſtle was ſo farre from eſteeming any diſgrace or diſparagement to him, that he accounted them a grace, and an ornament to him. As alſo did the noble Martyr Babylas, who gave charge at his death, that his bolts ſhould not be knockt off his feet, but be buried with him.

in knowledge] By knowledge ſome underſtand the contemplative ſcience of divinity and coeleſtiall myſteries: by *αἰσθήσει*, a practicall or experimentall knowledge, a ſenſible feeling of the work of grace in our hearts.

judgement] Or, *ſenſe.*

V. 10. *approve things, &c.*] Or, *trie.* The words in the Originall *δοκιμάζειν τὰ διαφέροντα*, may bear a double conſtruction, Either I pray God that your love may abound in all knowledge and judgement ſenſibly to diſcern the difference between the truth of God, and vain fancies of men; or between earthly traſh and heavenly treaſure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent myſteries of ſalvation.

are excellent] Or, *differ.*

V. 11. *filled with the fruits of righteouſneſſe*] Gr. Tec. *fruit.* The fruits of righteouſneſſe are good works, both pleaſing to God, and profitable to men. For righteouſneſſe may be compared fitly to a tree, whoſe buds are good intentions and purpoſes; bloſſomes, good words, and fruits, good works. If we follow the reading of Tecla, and the Greek Scholiaſt, *καρπὸν* in the ſingular number, then by this fruit which we bear by being ingraffed into the true Vine, Chriſt Jeſus, he may underſtand, peace and joy in the holy Ghoſt, which is the fruit of the righteouſneſſe of faith.

are] Gr. Tec. *is.*

V. 12. *underſtand*] Gr. *know.*

have fallen out rather unto the furtherance of the Goſpel] Gr. *come rather.* Here he preventeth the offence that might be taken at his perſecution, whereby divers took occaſion to diſgrace his Apoſtleſhip; to whom he anſwereth, that God had bleſſed his impriſonment in ſuch wiſe, that he is by that means become more famous, and the doctrine of the Goſpel is by this occaſion further ſpread, although not with like affection in all men.

V. 13. *my bonds in Chriſt*] Or, *for Chriſt.* That is, the bonds and impriſonment which I ſuffer for Chriſts ſake, howſoever they were by Satan and his complices intended to the diſgrace and hinderance of the Goſpel, yet quite contrary by the providence and goodneſſe of God, they are turned to my great honour, and the advancement alſo of true religion; for all

Nero's Court rings of my bonds, and the cauſe thereof.

the palace] Or, *Cæſars Court.*

in all other places] Or, *to all others.*

V. 14 *word without fear*] Gr. Tec. *word of God without fear.*

V. 16 *The one preach Chriſt of contention*] Either out of envie, to out ſtrip me, or a deſire to procure my death, that Nero through their preaching, hearing of the generall diſperſing of the doctrine taught by me, might be thereby inraged to take away my life, whom he hath now in bonds, to do with me what he will.

ſincerely] Or, *purely.*

adde] Gr. Tec. *ſtirre up.*

V. 17. *ſet for the defence of the Goſpel*] Κεῖμαι, ſignifieth properly to lie, and ſo it may be here taken, and then the meaning is, ſome out of love preach the Goſpel to further my account at the laſt day, knowing that I lie in priſon for the Goſpel ſake, and by that my impriſonment am hindered in the exerciſe of my Apoſtolicall function. If we retain the common tranſlation, I am ſet for the defence of the Goſpel, then the meaning is, God hath appointed me a Champion of the Goſpel, and ſet me in my ſtation, to maintain it; which, through the power of his grace, I will keepe whatſoever dangers or terrours are before me.

V. 18. *and I therein do rejoyce*] He ſheweth by ſetting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Chriſt, which giveth to them that aske.

V. 19. *ſhall turn to my ſalvation*] As Joſeph ſpake to his brethren, Gen. 50. 20. *You thought evill againſt me, but God turned it to good*; ſo the Apoſtle here comforteth himſelf with this, that whatſoever miſchief his adverſaries pretended againſt him, by adding affliction to his bonds, yet that God would ſo order all things, that even the perſecution which was raiſed againſt him, ſhould turn to the furtherance of his ſalvation, and increaſe of his joy here, and glory hereafter.

V. 20. *earneſt expectation, and my hope*] We muſt continue even unto the end, with great confidence, having nothing before our eyes but Chriſts glory; whether we live or die, my hope is, that in nothing I ſhall be aſhamed; that in nothing they can do, or that can befall me, I ſhall have *any* cauſe to be dejected, abaſhed, or diſcouraged.

with] Gr. *in.*

V. 21 *For to me to live is Chriſt, and to die is gain*] Or, *Chriſt is to me life, in and death gain*] In Greek, as ſometimes alſo in Latine, a Verb in the Infinitive mood is put for a Noun, as, *noſtrum hoc vivere triſte*, for, *noſtra hæc vita triſtis*; and *ſcire tuum nihil eſt*, for *ſcientia tua nihil eſt*: ſo here, *mihi vivere eſt Chriſtus*, for, *mihi vita Chriſtus* ἐστὶ τὸ ζῆν, ἀντὶ τῦ ζωὴ, ὁ Χριστός. And in this ſenſe *Nyſſen underſtandeth the phraſe in Epitaph. Baſil* χριστὸς ἦν ἀμφοτέροις τὸ ζῆν, *which the learned Interpreter thus rendereth, Chriſtus vita utrique erat, Chriſt was life to them both, and death a like advantage*, The meaning is evidently this, Chriſt is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that ſhall no way endamage me, but rather bring me great advantage, in regard that thereby I ſhall exchange and gain heaven for earth, and a happy eternall life, for this miſerable and mortall. Or, all the gain I aym at, in life or death, is Chriſt, namely, to glorifie him by my ſervice. Acts 20. 24. & 21. 13.

V. 22. *But if I live in the fleſh, this is the fruit of my labour*] Or, *But whether to live in the fleſh be profitable for me, or what I ſhould chuſe.* That Chriſt is magnified in my body, whether of the two I ſhould chuſe, life or death, I cannot reſolve.

V. 23. *For I am in a ſtrait betwixt two*] I am perplexed and doubtfull betwixt theſe two deſires and wiſhes, there being very forcible and weighty arguments on either ſide.

having a deſire to depart] Or, *be diſſolved*; or, *looſed.* To return to my own and proper home, 2 Cor. 5. 6, 8, 9. 2 Tim. 4. 6. The word in the Originall ἀναλῦσαι, or, ἀναλύεσθαι, ſignifieth either to be reſolved, namely, into my firſt principles, as the Philoſophers ſpeak; or, diſſolved, whereby the Apoſtle intimateth, that death is no deſtruction, but a diſſolution onely, or taking aſunder the parts, of which we are compoſed; that is, a ſeparation of the ſoul from the body. The word ſignifieth alſo to change our abode or dwelling, that is, to depart this life, by a metaphor taken from thoſe that quit their Innes, to further their travell homewards; or from ſuch as be ready to go to Sea, and to ſet Sail for another countrey, untie and looſen the cables, whereby the ſhip lay faſtened and bound at the ſhore. It ſignifieth alſo, to be releaſed, and ſet at large, and at libertie; and it is very probable, that the Apoſtle in this phraſe ἀναλῦσαι, had a reference both to his bonds and to his death; and his meaning is, I deſire to be diſcharged and releaſed, as out of a common Gaole, ſo alſo out of the priſon of my body, that I may preſently be with Chriſt my Saviour in heaven, in reſt and bliſſe.

V. 24. *Neverthelesse to abide in the fleſh*] Here we have an example of a true ſhepheard, who maketh more account how he may profit his flock, then of any commoditie of his own whatſoever, though it were better for his owne particular to glorifie Chriſt by his preſent death and Martyrdom, that ſo he might preſently enjoy Chriſt, and receive his Crown of glory; yet he chuſeth rather to abide in the fleſh, and prolong his life, though in miſeries, perils, and bonds, for the furtherance and joy of their faith.

V. 26. *for me*] Gr. *in me.*

V. 27. *Onely let your converſation be, &c.*] See Epheſ. 4. 1. Coloſſ. 1. 10. 1 Theſſ. 2. 12. Having ended his Preface, he deſcendeth now to exhortation; and firſt of all, he exhorteth to unitie and conſent, that being knit together with common bonds, they continue through the ſtrength of faith to bear all adverſity, in ſuch ſort, that they doe nothing unworthy the profeſſion of the Goſpel.

ſtand faſt in one ſpirit] It is a metaphor taken from wreſtlers, that keep their ground, and ſhrink not a foot.

V. 28. *in nothing terrified by your adverſaries*] We ought not to be diſheartened, but rather encouraged by the perſecutions which the enemies of the Goſpel threaten and raiſe againſt us, ſeeing that they are certain witneſſes and evidences from God himſelf, both of our ſalvation, and of their deſtruction.

V. 29. *For unto you it is given*] Gr. Tec. *unto us.* He proveth what he ſaid before, that ſuffering perſecution is a token of our ſalvation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth upon his own, as he doth the gift of faith. (2 Tim. 3. 12. 2 Theſſ. 1. 5.)

V. 30. *Having the ſame conflict which you ſaw in me*] Or, *ſame fight.* At my being with you, whereof we reade, Acts 16. 19, &c.

and now hear to be *in me*] By the relation of others what I now endure in my bonds here at Rome.

CHAP. II.

Verſ. 1. ANy *conſolation*] A moſt vehement exhortation to unity and Chriſtian love, by way of Rhetoricall adjuration; as if he ſhould ſay, As ever you look to receive any comfort in Chriſt, or reap benefit by his love, and the communion between you and the Saints of God, fulfill my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man*] The Apoſtle uſeth a word, which doth properly ſignifie to ayme or look narrowly as to a marke we ſhoot at; and his meaning is, that we ſhould not principally or only aym at our own honour, or profit: for otherwiſe a Chriſtian ought to provide for his own houſhold, 1 Tim. 5. 8.

V. 5. *Let this minde be in you*] Or, *the ſame.* Be you ſo humble and charitably minded, and ſo reſpect the good of others, even with neglect of your own, as we ſee Chriſt our Saviour did.

V. 6. *In the form of God*] Either in the nature and eſſence of God, being very God, as the ancient Fathers generally expound the word μορφὴ here uſed; or in the ſtate, that is, glory and majeſtie of God, appearing no otherwiſe, neither to Angels, nor to men, then as God in Divine glory and majeſtie.

not robbery] It was his right by nature (See Joh. 5. 8.) to be equall with God, and therefore the challenging it, could be no uſurpation of anothers right, or taking to himſelf, that which was not his own: A like phraſe is uſed in the Syriack rituall, where when Chriſt came to John to be baptized of him, John anſwereth, οὐ δύναμαι ἁρπαγμὸν ἁρπάζειν, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himſelf, &c.*] Gr. *emptied himſelf.*

of no reputation] Deveſted himſelf of his robes of majeſtie and glorie, and brought himſelfe as it were to nothing. Word for word, evacuated himſelf; laid aſide for the time his divine Majeſtie; ſo Nazianzen, εἰς ὃ ἐκένωσεν ἑαυτόν.

form of a ſervant] Either the true nature of man, who is a ſervant to God; or the quality and condition of a ſervant living in ſubjection, and receiving ſtripes for us. See Eſa. 53. 2, 3, 4, 5.

likeneſſe of men] Or, *habit.* Like other meer men, as Heb. 2. 14. and 4. 15. Rom. 8. 3.

V. 8. *faſhion as a man*] Or, *ſhape*, As a true man (not in ſhew and appearance onely) as Joh. 1. 14. *We ſaw his glory as the glory of the onely begotten Sonne of God.* Where *as* is *demonſtrativum, non ſimilitudinis.*

he humbled himſelf] In this verſe there is a kind of gradation: for it is more to become obedient, then to humble himſelf; more to yeeld unto death, then to become obedient; more to be crucified, then ſimply to die. For it was to ſubmit himſelf to a moſt painfull, ignominious and a curſed death, Gal. 3. 13.

V. 9 *Wherefore God*] Becauſe he humbled himſelf ſo low, God exalted him ſo highly, viz. above the grave in his reſurrection;

rection, above the earth in his aſcenſion, above the heavens in placing him at his right hand.

above every name] That is, a dignity, glory, and power, above all names. For by meanes of this exaltation he hath enſtalled him in the poſſeſſion and glorious adminiſtration of his heavenly kingdome, wherein his divine Majeſty which had been eclipſed for a while, doth ſhine again in full and perfect glory.

V. 10. *at the name of Jeſus*] The Apoſtle in theſe words ſeemeth to have reference to Eſa. 45. 23. and the meaning is, that all creatures ſhould adore, and worſhip Chriſt, and yeeld him all obedience, either voluntarily, or by conſtraint, as to their Soveraign King at whoſe very name they ſhould fear and tremble. This is in part now performed in the Catholike Church diſperſed through the whole world; but ſhall be perfectly accompliſhed at the dreadfull day of Judgement, Rom. 14. 11.

of things in heaven, &c.] Or, *thoſe*. Of all creatures whereſoever they are, either in heaven as Angels, and the ſouls of them that ſleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned Ghoſts. For though Angels and Spirits have neither corporall knees, nor fleſhly tongues, as men have; yet they have ſome meanes, whereby they are bound, and ſhall whether they will or no, expreſſe and teſtifie their ſubjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

things *on earth*] Or, *thoſe*.

things *under the earth*] Or, *thoſe*.

V. 12. *work out your own ſalvation*] That is, employ all your abilities, and endeavours to approve, and practiſe all the means, which God hath appointed for the accompliſhment of your ſalvation, 2 Cor. 7. 1. Finiſh your ſanctification in the feare of God.

with feare] Feare and trembling are not here oppoſed to ſpirituall confidence, but to carnall ſecurity; and imply no more then a holy reverence, humility and carefulneſſe, (Pſal. 2. 11. Heb. 12. 28.) as *Fulgentius* ſpeaketh, *ne ſuperbi amittamus quod indigni accepimus*. Feare we may, and muſt out of the conſideration of our own infirmity: yet alwaies truſt and be confident in God, who worketh in us both the will and the deed, by whoſe power we are kept through faith to ſalvation, 1 Pet. 1. 5.

V. 15. *harmleſſe*] Or, *ſincere*.

ye ſhine] Or, *ſhine ye*, or, *appear*.

V. 17. *and if I be offered*] Gr. *poured forth*. If I be poured forth as a drink-offering upon the ſacrifice of your faith; as if he had ſaid, I have brought you Philippians to Chriſt, and now my deſire is, that you preſent your ſelves a lively ſacrifice to him, and then ſhall it not grieve me to be offered up as a drink-offering, to accompliſh this your ſpirituall ſacrifice, 2 Tim. 4. 6.

V. 19. *But*] Or, *moreover*.

V. 20. *like-minded*] Or, *ſo dear unto me*.

your ſtate] Gr. *thoſe things that concern you*.

V. 21. *For all ſeek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothie and Epaphroditus: and his meaning is, that it is a vice incident to moſt, to preferre their own profit and worldly ends, before the glory of Chriſt.

V. 25. *meſſenger*] Gr. *Apoſtle*.

V. 28. *the leſſe ſorrowfull*] Gr. *more without ſorrow*.

V. 29. *hold ſuch in reputation*] Or, *honour ſuch*.

V. 30. *work of Chriſt*] By the work of Chriſt, he meaneth his labour in preaching: or his watching and paines taking in miniſtring to Pauls neceſſitie, calling it the worke of Chriſt to viſit Chriſt being poore and in bands in the perſon of Paul, Matth. 25. 36. 40.

CHAP. III.

Verſ. 1. REjoyce in the Lord] Not in worldly comforts and contentments; or not in carnall rites and obſervations; but in the Lord with a ſpirituall and heavenly joy.

V. 2. *Beware of dogs*] By dogs he underſtandeth the falſe Apoſtles, whom he calleth by this vile and reprochfull name, becauſe they *barked* at the *light of truth*, *ſnarled* and *bit* ſound and ſincere preachers with their ſlanders: or becauſe they returned unto their former groſſe and ſcandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

evil workers] Either deceitfull workers, as 2 Cor. 11. 13. who ſeemed to ſeek the glory of God; but indeed aimed at their own profit, honour, or glory: or falſe teachers, who under pretence of building Gods Church, pulled it down; who took great toyle and paines, but onely to vent and further ſpread their erroneous and dangerous doctrine.

the conciſion] He calleth them ſo, not for that they made cuttings in their fleſh, after the manner of the ſuperſtitious Gentiles; but becauſe by urging circumciſion they made a rent and *conciſion in the Church*: or the prepoſition [illegible] in [illegible] in [illegible], and divers other words is taken in the worſer ſenſe, to diſgrace and diſparage the circumciſion they ſo much boaſted of; which was now no more a ſeale of Gods covenant, but a meer cutting of the fleſh with an *inciſion* alſo, and wounding of the *conſcience*.

V. 3. *we are the circumciſion*] We now are to be accounted of the true circumciſion, who have our hearts circumciſed, and our wicked luſts and affections cut off, by the grace of Chriſt ſerving God in ſpiritie of life.

V. 4. *confidence in the fleſh*] Truſt not, nor value our ſelves by externall priviledges which concerne the outward man, or rely not upon carnall rites.

V. 5. *of the ſtock of Iſrael*] See 2 Cor. 11. 22.

an Hebrew of the Hebrews] Not a proſelyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

as touching the Law, a Phariſee] According to the ſtrict obſervation of the law, Act. 23. 6. & 26. 5.

V. 6. *perſecuting the Church*] See Act. 22. 4. & 26. 11. 1 Cor. 15. 9. Gal. 1. 13.

V. 7. *were gain to me*] Thoſe things which while I was a Jew I accounted rare and ſingular prerogatives, I now make no reckoning of; but ſlight them as not onely worthleſſe, but ſome way prejudiciall to my better calling.

V. 9. *be found in him*] That I who was loſt before in my ſelf, might be found in him, as a branch engraffed into the true Vine, Joh. 15. 2 or a member incorporated into his myſticall body.

not having mine own righteouſneſſe] That is, to be in Chriſt, to be found not in our own righteouſneſſe, but clothed with the righteouſneſſe of Chriſt imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but alſo practically; that I may feel the power of his reſurrection, in raiſing me firſt from the death of ſinne to the life of grace; and after from the death of nature, to the life of glory.

the fellowſhip of his ſufferings] That I may experimentally finde what exceeding joy and comfort it is to ſuffer for him, and with him.

V. 11. *reſurrection of the dead*] He ſpeaketh not of the reſurrection of the dead common to all, but of a reſurrection to a glorious and immortall life, Luk. 14. 14. Joh. 5. 29. In the Originall it is not *ἀνάστασιν*, but ἐξανάστασιν, which ſome of the learned obſerve to be alwaies taken for the reſurrection of the juſt; or reſurrection of life, which is oppoſed to the reſurrection of condemnation.

V. 12. *for which alſo I am apprehended*] For we runne, but ſo farre forth as we are laid hold on by Chriſt; that is, as God giveth us ſtrength, and ſheweth us the way. Or, I now follow hard to overtake and lay hold on Chriſt, who when I before wandred and fled from him, apprehended me and laid hands on me by his grace, Pſal. 119. 176.

V. 13. *reaching*] Gr. *ſtretching*.

V. 14. *the mark*] The prize of heavenly glory, [illegible] which we runne in the holy race ſet before us, 1 Cor. 9. 24, &c.

V. 15. *as many as be perfect*] As many as are fully inſtructed in this myſterie, and truly ſtrive for Chriſtian perfection. He ſaid before verſ. 12. that he was not already perfect; ſo that in this place he calleth them perfect which had well profited in the knowledge of Chriſt and the Goſpel, whom he ſetteth againſt the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your ſelves perfect.

V. 16. *By the ſame rule*] Of faith and life, to wit, the word of God, not croſſing one another in our waies of teaching, or courſe of living.

V. 17 *followers together of me*] See 1 Cor. 4. 16.

V. 18. *For many walke*] He ſetteth forth the falſe Apoſtles in their colours, not out of malice, or emulation; but with ſorrow and tears; to wit, that they regarded nothing elſe, but the commodities of this life; that is to ſay, their enjoying peace and quietneſſe, and to flow in abundance of wealth, and worldly pleaſures, and live in honour and eſtimation among men, whoſe miſerable end he forewarneth them of.

enemies of the Croſſe of Chriſt] Though they preach Chriſt crucified, yet partly by not mortifying their fleſhly luſts; partly by preaching righteouſneſſe by the law, they undermine the doctrine of the Croſſe, and really oppoſe the power and virtue of Chriſts paſſion.

V. 19. *Whoſe end is deſtruction*] Both of body and ſoul in hell. Matth. 10. 28. See alſo Rom. 6. 21. 23.

glory is in their ſhame] Who glory in thoſe things whereof they ought to be aſhamed; or which in the end will prove their ſhame and confuſion. Rom. 6. 21.

V. 20. *For our converſation is in heaven*] Zanchius tranſlateth it our *burgeſhip*; others our *civill ſociety*, or *politie*; the Syriack our *trade*, or *affairs*. The Originall πολίτευμα, ſignifieth more then can be expreſſed in one word in our vulgar language. The full meaning is we look higher then the earth, we ſet our affection upon the things that are above; we carry our ſelves like fellow citizens of Saints; there we live according to the lawes of heaven; and here on earth in part enjoy the priviledges of the celeſtiall Jeruſalem.

look for the Saviour] See 1 Cor. 1. 7. Tit. 2. 13.

V. 21. *our vile body*] Gr. *the body of our vileneſſe.*

his glorious body] Gr. *the body of his glory.*

CHAP. IIII.

Verſ. 1. MY *joy and my crown*] My honour and greateſt ornament; or for whoſe knowledge and profiting in the Goſpel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beſeech Euodias*] Or, *exhort.*

beſeech Syntyche] Or, *exhort.*

V. 3. *true yoke-fellow*] By yoke-fellow the Apoſtle underſtandeth not his wife, as ſome of the ancients imagined: for he had no wife when he wrote his firſt Epiſtle to the Corinthians, as appeares, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he underſtandeth the husband of one of the women he mentioned before, or ſome chiefe and principall paſtour to whom the Epiſtles of the Apoſtles were uſually addreſſed, and by them afterwards read before all the congregation.

women which laboured with me in the Goſpel] Not which preached the Goſpel with Saint Paul, but who took paines to miniſter unto the Apoſtle, and were partakers of the combats and difficulties which he ſuffered from the enemies of the Goſpel.

whoſe names are in the book of life] See Revel. 3. 5. and 20. 12. and 21. 27. A metaphor taken from the enrolling of Citizens, or ſouldiers, that they may be known and held for ſuch. This roll is called here the *Booke of life*, becauſe therein are written all the elect who are ordained to eternall life, Exod. 32. 32. Luke 10. 20. Revel. 3. 5. and 17. 8. and 20. 12, 15.

V. 4. *Rejoyce in the Lord*] See Philip. 3. 1.

V. 5. *moderation*] Or, *equity, or equall carriage.*

The Lord is at hand] Either for our preſent ſuccour, Pſal. 33. 18. or he will come ſhortly to ſet an end to all your ſufferings; and revenge all the wrongs, done to all his Saints, *viz.* at the day of Judgement.

V. 6. *Be carefull for nothing*] See Matth. 6. 31, 34. 1 Pet. 5. 7.

ſupplication with thankſgiving] So David beginneth very often with ſupplications and teares, but endeth with thankſgiving.

V. 7. *peace of God*] Gr. Tec. [illegible]. The true ſpirituall and incomprehenſible reſt and quietneſſe of minde wrought by Gods Spirit in your hearts will keep you from all terrour, anxietie and trouble. See Rom. 5. 1.

hearts and minds] He divideth the heart and the minde; by the heart, underſtanding the will and affections; by the minde, the underſtanding or intellective facultie.

through] Or, *in.*

V. 8. *honeſt*] Or, *venerable.*

V. 10. *your care of me hath flouriſhed again*] Or, *is revived.* A metaphor taken from Plants which are dead in the Winter, but revive and flouriſh in the Spring: ſo it ſhould ſeem that their care for the Apoſtle was intermitted for a ſeaſon; either through forgetfulneſſe, or want of opportunity to ſend unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim 6. 5, 8.

V. 12. *abaſed*] Or, *humbled.*

V. 13. *I can do all things*] The word in the Originall ἰσχύω, ſignifieth not properly I can do all things, but I am able for all things, namely, thoſe things he mentioned before, which were rather paſſions then actions, as to be abaſed and to ſuffer need, &c.

through] Gr. *in.*

V. 15. *as concerning giving*] Or, *to the account of giving.*

V. 17. *Not becauſe I deſire a gift*] It is all one to me whether I want or abound, but in this I deſire a benefit may accrue unto you: for this fruit of your love will be allowed upon your account at the laſt day.

V. 18. *I have all*] Or, *I have received all.*

an odour of a ſweet ſmell] He alludeth to the ſweet ſmelling ſavours offered in the old law.

a ſacrifice acceptable] See Heb. 13. 16.

V. 22. *of Caeſars houſhold*] This Cæſar was Nero, in whoſe palace Saint Pauls bonds were made manifeſt, Phil. 1. 13. and God gave ſuch a bleſſing to his preaching and ſufferings, that he made ſome converts there, who afterwards proved martyrs, namely, Evellius and Torpetes, if at leaſt we may beleeve the Romane Martyrologie.

ANNOTATIONS
On the Epiſtle of Paul the Apoſtle to the COLOSSIANS.

The ARGUMENT and ANALYSIS.

SAint Paul *according to his Apoſtolicall Function, taking care of all Churches, and hearing that at* Coloſſa *divers Weeds ſprang up, which hindered the growth of the* Goſpel; *namely, Heatheniſh opinions, concerning the mediation of Angels, and Jewiſh ſuperſtitions, in the obſervation of legall Rites, writeth this Epiſtle to them, wherein he rooteth up theſe Weeds, proving to them, that* Chriſt *is our onely Mediatour, by whom we have acceſſe to God; and that the Body being come, the legall ſhadowes are to vaniſh away,*

The godly inſtructions treaſured up in this Epiſtle, partly tend to

1. *The confirmation of the Chriſtian Faith in the Deity and Kingdome of* Chriſt, *and his triumph over principalities and powers, and our redemption, regeneration, and juſtification by him,* Chap. 1. 2.
2. *The regulating a godly life and converſation, by performing all ſuch duties as are required of all that embrace the* Goſpel.
    1. Abſolutely, *and in generall, as to mortifie the luſts of the fleſh, to ſpeak the truth, to avoid ſcandall, and to doe workes of Mercy and Charity.*
    2. Relatively, *and in particular, as namely, ſuch as are required from;*
        1. *Fathers to Children.*
        2. *Children to Fathers.*
        3. *Husbands to Wives.*
        4. *Wives to Husbands.*
        5. *Maſters to Servants.*
        6. *Servants to Maſters.*

CHAP. I.

Verſ. 2. *WHich are at Coloſſe*] Coloſſe is a Citie ſituated in Phrygia, not farre from Hierapolis and Laodicea, on the ſide they bend towards Lycia and Pamphilia.

and peace from God] See Rom. 1. 7.

V. 4. *to all the Saints*] See 2 Cor. 1. 1.

V. 5. *For the hope*] Hope is here taken by a Metonymia, for the thing hoped for; to wit, thoſe glorious things which our hope aſſureth us are laid up for us in heaven, Rom. 8. 24.

V. 8. *your love in the Spirit*] Your ſpirituall love, or your love which cometh from the Spirit.

V. 9. *in all wiſdome*] See Epheſ. 1. 8.

V. 10. *walk worthy of the Lord*] See Epheſ. 4. 1.

unto all pleaſing] Or, *to pleaſe him in all things.*

V. 11. *his glorious power*] Gr. *the power of his glory.*

with joyfulneſſe] Our patience muſt not be unwilling, and as it were, drawn from us by force, but proceed from a joyfull minde, Act. 5. 41. Rom. 5. 3. Jam. 1. 2.

V. 12. *unto the Father*] We cannot otherwaies conſider of God to our ſalvation, but as he is Chriſts Father in whom we are adopted; beſide, the efficient cauſe of our ſalvation is the only mercy of God the Father, who maketh us meet to be partakers of eternall life by the Word and Spirit.

to be partakers of the inheritance of the ſaints in light] Gr. *for,* or *to a part of the lot of ſaints in light.*

in light] In the Kingdome of his grace and glory, which is called light, in regard of the true knowledge of God that ſhineth therein; and becauſe of the eternall glory and brightneſſe in heaven which followeth upon the ſame, Jam. 1. 17.

V. 13. *his dear Sonne*] Gr. *the Sonne of his love.*

V. 14. *we have redemption*] See Rom. 3. 24.

V. 15. *Who is the image*] See Heb. 1. 3. Chriſt is here ſaid to be the image of God, as well in reſpect of his eternall birth from the Father, being the expreſſe and eternall image of his perſon, Heb. 1. 3. as alſo in reſpect that being made man, God the Father did in him, and by him, as a lively image ſet forth before our eies his glorious attributes of wiſedome, goodneſſe, righteouſneſſe, and almightineſſe, &c, Joh. 14. 1. and 14. 9. 1 Tim. 3. 16.

of the inviſible God] The Father is called the inviſible God, not onely becauſe his eſſence or being is inviſible, 1 Tim. 6. 16. but for that he never revealed himſelf before the eyes of men, as the Sonne hath done in his humane nature, 1 Joh. 18.

the firſt-born of every creature] Or, *of all the creation.* Some, as *Iſidorus Peluſiota,* reade not, πρωτότοκον, but πρωτοτόκον, with the accent *in penultimâ,* and accordingly render the word, not the firſt-born, but the firſt bringer forth of all creatures. Others conceive that Chriſt is called the firſt-born, in reſpect of his eternall birth from the Father before all creatures, Joh. 1. 2, 3. A third ſort interpret the word, firſt-born of every creature, the heire of all, and make this Text parallel to the firſt of Hebrews the ſecond.

V. 16. *For by him were all things created that are in heaven*] See Joh. 1. 3.

thrones, or dominions, &c.] This name together with thoſe that follow, ſignifie the Angelicall creatures with their ſeverall degrees, and dignities as well among themſelves, as in regard of the inferiour world, and the government thereof. See Rom. 8. 38. Epheſ. 6. 12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is ſaid, that God is ſitting as upon a throne, by a figure taken from the Cherubins that were over the Arke, whereupon appeared the glory of God, 1 Sam. 4. 4. 1 Chron. 28. 18. Pſal. 08. 1. Ezek. 10. 1.

V. 17. *And he is before all things,* &c.] See 1 Cor. 8. 6. John 1. 3.

V. 18. *head of the body*] That is, of the Church, his ſpirituall body, receiving from him ſpirituall liſe, and being governed by him as the head, Epheſ. 1. 22. & 4. 15, 16.

the firſt-born from the dead] See 1 Cor. 15. 20. Rev. 1. 5. The firſt-born among thoſe that are to riſe from the dead to eternall glory, whereby, as by the word beginning is intimated, not only that he is the firſt in order, and the cauſe of the reſurrection of the reſt; but beſides this alſo, that he ſhall himſelf according to his humane nature in glory farre ſurpaſſe them all, as the firſt-born in the Old Teſtament had a preheminency above the reſt, 1 Cor. 15. 20.

in all things] Or, *among all,* As in the creation and naturall eſtate of the world; ſo alſo in the redemption and ſpirituall eſtate of the Church. Or, among all, *viz*. the children of God, Rom. 8.29.

V. 19. *all fulneſſe dwell*] All perfection of grace, wiſdome, power, goodneſſe, and mercy: See Epheſ. 4.10.

V. 20. *having made peace*] Or, *making peace*.

bloud of his croſſe] By his bloudy oblation made upon the croſſe, Heb. 10.10.

reconcile all things] By ſinne heaven and earth were ſet at variance, and the creatures in them: but by Chriſt there is unitie ſet not only betwixt God and man, but alſo betwixt men and the Angels that are in heaven, as alſo the creatures that are upon the earth.

V. 21. *in your mind by wicked workes*] Or, *by your mind in wicked workes*.

now hath he reconciled] See 2 Cor. 5.18.

V. 22. *the body of his fleſh*] The fleſh his added, either to diſtinguiſh his naturall body from his myſticall body, of which he ſpake, verſe 18. or, to teach us, that his humane body was not a phantaſticall, but a true ſubſtantiall body.

V. 23. *grounded*] Gr. *founded*.

ſettled] Or, *ſtable*.

every creature which is under heaven] Mark 16.15.

V. 24. *rejoyce in my ſufferings*] See verſ. 11.

for you] for your profit and good, to ſtrengthen and confirme you by my example.

behind of the afflictions] This is not to be underſtood of Chriſts ſufferings for our ſinnes, as if there ſhould be ſomething wanting for our redemption, for that is perfect and compleat in all parts thereof, and nothing wanting. Verſ. 20. Heb. 10.14. 1 Joh. 1.7. & 2.2. But of the ſufferings of Chriſts members for his ſake, 2 Cor. 1.5. Heb. 11.26. For we muſt conceive of Chriſt and his Church, as of one body and perſon, whoſe afflictions are limitted by the providence of God. Now, Chriſt the head having ſuffered already, it remaineth now that the Church and every member thereof do ſuffer their ſhare likewiſe in their turn, according to his example, albeit to different ends, in as much as the ſufferings of Chriſt are the price of our redemption, whereas thoſe of the faithfull are nothing elſe but exerciſes and trials of their faith and patience.

of Chriſt] The afflictions of the Church are ſaid to be Chriſts afflictions by reaſon of the ſympathie betweene the Head and the members, Acts 9.4. 2 Cor. 1.5. & 4.10. Heb. 11.26.

V. 25 *to fulfill the word of God*] Or, *fully to preach the word of God*, Rom. 15.19.

V. 26. *the myſtery*, &c.] See Rom. 16.25. 1 Cor. 2.7. Epheſ. 3.9.

V. 27. *in you*] Or, *amongſt you*.

V. 28. *in all wiſdome*] Or, *with*. Perfect and ſound wiſdome, which is perfection it ſelfe, and ſhall in the end make them perfect, that follow it. See verſ. 9.

V. 29 *mightily*.] Gr. *in power*.

CHAP. II.

Verſ. 1. *Conflict*] Or, *fear*, or, *care*.

for you] Gr. *concerning you*.

face in the fleſh] Or, *perſon*.

V. 3. *In whom*] Or, *wherein*.

hid all the treaſures of wiſdome] Either the meaning is, that Chriſt hath in him the perfection of all wiſdome and knowledge; or that all ſaving knowledge and true wiſdome conſiſteth in this, that we rightly know Chriſt, out of whom there is no precious knowledge.

V. 6. *received Chriſt*] As you have received the doctrine of Chriſt, ſo perſevere you in it, and live according to it: or, as you have received Chriſt by faith, ſo walk you in him, who is the Way to eternall life.

V. 7. *with*] Gr. *in*.

V. 8. *ſpoile you*] Carry you away for a ſpoile, or a prey, namely, from Chriſt and his truth, to other doctrins or means of ſalvation without Chriſt: A compariſon taken from ſuch theeves, or Pirats, as do not only take and carry away the goods of thoſe they rob, but their perſons alſo, to make them their own, or other mens ſlaves.

through Philoſophie] Or, *by*. Hereby is not meant true Philoſophie, which is a gift of God, and a great help to the knowledge of Divinitie: but he meaneth Sophiſtry, and captious ſubtilties of ſome Heathen Philoſophers, as the following words, *vain deceits* do explain it, and as Paul ſpeaketh thereof, Rom. 1. 21, 22. Which Philoſophers had propounded divers matters in their vain ſpeculations, meaſuring heavenly myſteries by their naturall reaſon.

rudiments of the world] Or, *elements*. Ceremonies of the law, for as much as it pleaſed God in the infancy of the Church to lead the Iſraelites, and conſequently in them the reſt of the world that were ſaved unto Chriſt by this meanes, even as a childe is led to reade by learning the A.B.C. or a Scholler by his Accedence to his Grammar. See Gal. 4.3.

not after Chriſt] Not according to the doctrine and inſtitution of Chriſt, which only ought to take place in the Church, Gal. 1.6,8,9 & 2.21. & 5.2.4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unity of his perſon, the God-head dwelleth in Chriſt as the ſoul in the body.

all the fulneſſe of the God-head] Or, *the whole fulneſſe*. The perfect Deitie of the Sonne with all his attributes, and not only in regard of ſome particular gifts and graces, as he dwelleth in the Prophets, Apoſtles, and other Saints.

bodily] That is, *perſonally*, as the Greek word σωματικῶς ſometimes ſignifieth; or, *ſubſtantially*, in oppoſition to the ſhadowes and figures of the Old Teſtament, as the word is taken in this very Chapter, Verſe 17. yet the meaning is much at one, in whether of the two ſenſes we take the word. For God is ſaid in the Old Teſtament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but only as in the ſhadowes and figures of Chriſts humane nature, which he ſhould take on him in the fulneſſe of time, to dwell in the ſame perſonally, or really and ſubſtantially with all his fulneſſe: from whence the Apoſtle inferreth, that we muſt not look for any ſalvation without him, neither in the Ceremonies of the Law, nor in any humane inſtitution, but only in him and his Word.

V. 10. *Principalitie and power*] See Col. 1.16.

V. 11. *Circumciſion made without hands*] Not a carnall and outward Circumciſion, but an inward; not whereby a ſmall part of the fleſh or skin, but the whole body of ſinne is taken away. Rom. 6.6.

the body of the ſinnes of the fleſh] Gr. Tec. *the body of the fleſh*.

V. 12. *Buried with him in Baptiſme*] See Romanes 6. 4.

V. 13. *dead in your ſinnes*] See Epheſ. 2. 1.

V. 14. *Blotting out*] The Law was as the Writ or the Obligation, the uſe of the Ceremonies the ratification and acknowledgement of the debt, the bloud of Chriſt the payment thereof, whereupon the Obligation was cancelled.

hand-writing] The Greek word χειρόγραφον, ſome take for a Writing by Gods own hand in Tables of ſtone, Exod. 34.1. and thereby underſtand the Morall Law, or ten Commandements, ſaid here to be againſt us, in regard of that ſevere requiring of perfect obedience, which we were not able to perform; and thereby became ſubject to the curſe thereof, which Chriſt did bear on the Croſſe on our behalfe, & thereby redeemed us from it; Gal. 3.13. Yet foraſmuch as the Apoſtle here purpoſely diſputeth againſt Circumciſion and other Ceremonies of the Law, it ſeemeth moſt probable, that by the hand-writing we are to underſtand the Ceremonies of the Law, which are called a hand-writing againſt us, becauſe they were as an Obligation or bond whereby men did daily acknowledg their treſpaſſes and debts unto God, and that they deſerved the ſame death which the beaſt did endure; and could not by the outward uſe thereof be acquitted of the debt, as the Apoſtle declareth to the Hebrews, c. 10. v. 1, 2.

V. 15. *ſpoiled*] Taken from the Devill the unrighteous prey of ſo many ſoules, or ſtripped and unfurniſhed them of their power and armour, which were ſinne and death, whoſe ſtrength was the Law, 1 Cor. 15. 55, 56. Luke 11.22. A metaphor taken from conquered and ſubdued Souldiers and Commanders, who were wont to be ſtript bare of their Arms, and to be publikely led in triumph, to be a ſpectacle to all men, untill they were brought to priſon, and either there kept in bonds, or put to death.

a ſhew of them] Bringing them to open ſhame.

in it] Or, *in himſelf*. The Croſſe was a Chariot of triumph, no Conquerour could have triumphed ſo gloriouſly in his Chariot, as Chriſt did on his Croſſe; there he took away from Satan, that had the power of death, all ability to hurt us: for although he doth aſſault us ſtill, yet we are aſſured of an abſolute victory. Luke 10. 17. Rom. 8.37. & 16. 20. Revel. 22.10.

V. 16. *in meat*] Or, *for eating and drinking*.

in reſpect] Or, *in part*.

V. 18. *beguile you of your reward*] Or, *judge againſt you*. Permit no man to uſurpe a power of domineering over your conſciences, and to judge them guilty in theſe things; or, let no man take the prize which is laid ready at the Goale for you, by drawing you aſide, under pretence of voluntary humilitie to thoſe opinions and obſervances, which are not warrantable, as to uſe the Angels for your Mediatours, under a colour of awfull modeſtie, in not making your immediate addreſſe to God.

in a voluntary humilitie] Gr. *being a voluntary humilitie*.

intruding into thoſe things] Uſurping upon Chriſts office, and ſpeaking as confidently of thoſe his doctrines and laws, concerning Gods worſhip, as if they had come down from heaven, whereas they were nothing elſe but humane devices and ſpeculations, without any ſolid ground at all.

V. 19. *not holding the head*] Not holding himſelf to the true knowledge of Chriſt, who is the only head of the Church, from whom all the body of the univerſall Church, being knit together by the joynts and bands of one common ſpirit, receiveth ſpirituall nouriſhment and augmentation, with the increaſing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world*] Or, *from the elements of the world.*

ſubject to Ordinances] Or, *burdened with opinions*, or, *traditions.* The word δογματίζεσθε, ſignifieth as well an enthralling our ſelves to doctrinall errours, as ſuperſtitious Rites and Ordinances.

V. 21. *Touch not, taſte not*] Theſe are the ſpeeches of ſuperſtitious men, which Paul here inſerteth, ſhewing thereby, that ſuperſtition doth grow from one degree to another. For firſt, they forbid *to touch*, that is, to eat or to drinke; then, *to taſte*; and laſtly, to *handle* at all; for that the ſpeech is here only of ſuch things wherewith the body is fed, appeareth by the two next following Verſes. Or, becauſe *touch not*, and *handle not*, ſeeme little to differ, or not at all; it may be here ſaid to one, *touch not*; to another, *taſte not*; to a third, *handle not*, ſuch or ſuch meats.

V. 22. *to periſh*] Gr. *to corruption.*

with the uſing] Gr. *in the conſumption of them.*

V. 23. *neglecting of the body*] Or, *puniſhing*, or, *not ſparing of the body.*

CHAP. III.

Verſ. 1. S*Eek thoſe things that are above*] Give your ſelves to the ſtudy and practiſe of a ſpirituall and Angelicall life, elevating your hearts and thoughts into heaven, without ſetting any more your affections upon the things on the earth, or putting any opinion of holineſſe in any outward earthly thing whatſoever. By the things that are above, he meaneth, everlaſting happineſſe and glory, whereof Chriſt hath taken poſſeſſion for us in heaven, together with all ſpirituall gifts, requiſite for ſalvation, which Chriſt at the right hand of his Father doth impart and diſtribute to his Church. Acts 2. 11. Eph. 4.8.

ſitteth on the right hand of God] Or, *at.* See Mark 15.19. Luke 24. 51. Acts 7.55. Rom.8.34.

V. 2. *affection*] Or, *minde.*

V. 3. *ye are dead*] Dead to the world, dead to the fleſh, dead to all the vain and ſinfull motions and deſires thereof.

your life is hid] Your life of grace and of glory are hid and laid up in Chriſt with God, as out of the knowledge, ſo out of the danger of the world. Or, it is hid with Chriſt, that is, as Chriſts life and glorious reign in heaven, ſo your ſpirituall life is concealed from the eies of worldly men.

V. 4. *When Chriſt* who is *our life*] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cauſe, but the pattern alſo of our ſpirituall life.

V. 5. *your members*] Thoſe members which we made weapons of unrighteouſneſſe, or the evill affections and motions of corrupt nature, which is as it were a maſſe of ſinne, called expreſſely *the body of ſinne*, Rom.6.6. Col.2. 11. Theſe motions may be called *members*, becauſe the reaſon and will of corrupt man doth uſe them, and produce operations by them, as the bodie doth uſe the members.

upon the earth] Thus the Apoſtle calleth theſe vicious deſires, in regard they do ever move men to earthly things; *viz.* to the luſts of the fleſh, the luſts of the eye, and the pride of life, 1 John 2.16. whereof we ſhall be altogether freed in heaven. Rev. 21.27.

fornication] See Epheſ. 5.3.

inordinate affection] Gr. *paſſion.* The word πάθος, in the Originall ſignifieth ſome kinde of uncleanneſſe, in which men are rather paſſive then active; ſuch as the Apoſtle intimateth, Rom. 1.26. παρέδωκεν αὐτὺς εἰς πάθη ἀτιμίας.

covetouſneſſe, which is idolatry] Some conceive the Apoſtle here to ſpeak by way of aggravation; as when in 1 Sam. 15.23. rebellion is ſaid to be the ſinne of witchcraft, and ſtubbornneſſe to be idolatry; not that they are ſo properly, but that they are moſt hainous and execrable ſinnes, as witchcraft and idolatry were deſervedly eſteemed. Yet farther, how covetouſneſſe may be termed idolatry, ſee the note upon Epheſ. 5.5.

V. 6. *children of diſobedience*] An Hebraiſme, unbeleeving or diſobedient children, properly ſuch as no good perſwaſion can work upon. Epheſ. 5.6.

V. 7. *the which ye alſo*] Gr. Tec. *theſe ye alſo.*

in them] Or, *among them.*

V. 8. *you alſo put off all theſe*] Or, *put you alſo from you all theſe.*

V. 9. *old man with his deeds*] Our unregenerate condition, or our old depraved nature, with the ſinfull works thereof. See Rom.6.6. & *Auguſtinum de vera relig. c.26. vetus homo exuitur primum in Baptiſmo, deinde quotidiano profectu novitatis.*

V. 10. *put on*] He uſeth the metaphor of putting on, to ſhew that theſe graces are an addition to our nature, and that we are naked without them, and that they are as a beautifull ornament to our ſoul. Epheſ. 4.24.

new man] See Epheſ. 4. 24.

in knowledge] Gr. *to knowledge.*

V. 11. *Greek nor Jew*] From theſe words *Epiphanius noteth* four ſects or ſorts of religion which one after another bore ſway in the world; from Adam to the Flood, Barbariſme; from the Flood to Abraham, Scythiſme; and after that, Helleniſme, and Judaiſme: But whether Saint Paul had reference unto theſe, it is uncertain: His plain meaning is this, That if we ſpeak of renovation and ſalvation in Chriſt, there is no reſpect of perſons at all; (Act. 10.34.) for every man is accepted according to that meaſure of grace, by which Chriſt dwels and worketh in him. Gal. 3.28.

Chriſt is all, and in all] See Gal. 3.28.

V. 12. *Put on*] See V. 10.

V. 13. *quarrell*] Or, *complaint.*

V. 14. *which is the bond of perfectneſſe*] Whereby all the members of the Church are perfectly united together, and do ſhew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Chriſtian vertues together, and perfecteth them. Rom. 13.8.

V. 15. *peace of God*] See Phil. 4.7.

V. 16. *dwell in you richly*] Be familiarly acquainted with the Word, let it not paſſe by you as a ſtranger, or lodge and ſojourne with you for a ſhort ſpace; but let it continually abide with you, and give it rich, that is, liberall entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

teaching and admoniſhing] Teaching the ignorant, admoniſhing and warning the careleſſe. He ſeemeth not here to ſpeak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Paſtorall function; but a private inſtruction, advice, direction, or admonition out of Holy Scriptures, whereby all the faithfull are to impart their knowledge to others, and edifie and comfort one another.

in Pſalms and Hymnes] See Epheſ. 5.19.

with grace] Gr. *in grace*; or, *gracefully.*

V. 17. *And whatſoever ye doe*] See 1 Cor. 10.31.

in the name of the Lord] Call upon the name of Chriſt when ye do it; or do it to Chriſts praiſe and glory. 1 Corinth. 10.31.

V. 18. *Wives, ſubmit your ſelves*] See Epheſ. 5.22. Tit. 2.5. 1 Pet. 3.1. Either the meaning is, that it is fit and agreeable to Gods Word, that they ſhould ſubmit; or ſubmit in ſuch ſort, and with ſuch a kind of ſubmiſſion, as is fit for wives, not with a ſervile, but with a conjugall ſubmiſſion.

V. 19. *Husbands love your wives*] See Epheſ. 5.25.

V. 20. *Children, obey your parents in all things*] See Epheſ. 6.1.

V. 21. *Fathers provoke not your Children*, &c.] See Epheſ. 6.4

to anger] Gr. Tec. above that is fitting.

V. 22. *Servants, obey in all things*] See Epheſ. 6.5. Tit. 2.9. As the Apoſtle exhorteth the Children before, ſo here he will have ſervants obey their Maſters in all things; but with a limitation expreſt, Epheſ. 6.1. *viz.* in the Lord; in all things warrantable for the maſters to command, and the ſervants to perform.

with eye-ſervice] Gr. *in eye-ſervices.* See Epheſ. 6.6.

V. 23. *it heartily*] Gr. *from the ſoul.*

V. 24. *the reward of the inheritance*] He calleth it a reward, becauſe he ſpeaketh of ſervants; but addeth, of an *inheritance*, becauſe that if they faithfully ſerve their maſters, or rather the Lord Chriſt in them, the time ſhall come, when they ſhall be made ſonnes of ſervants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done*] Gr. *what he hath wronged*

there is no reſpect of perſons] See Rom. 2.11. Eph 6.9.

CHAP. IIII.

Verſ. 1. J*Uſt and equall*] Gr. *equitie.* Though there be a great inequalitie between Maſters and ſervants, in reſpect of their outward and civill condition; yet there is an equalitie in reſpect of their ſpirituall, having both one maſter. And thus much the Heathen ſaw by the light of nature; *Servi ſunt? imo contubernales: ſervi ſunt? imo humilis amici: ſervi ſunt? imo conſervi.* Or it is equall for maſters to do their office to ſervants, as well as for ſervants to do their duty to them.

V. 2. *Continue in prayer*] See Luke 18. 1. 1 Theſſ. 5. 17.

V. 3. *Withall, praying for us, &c.*] See Epheſ. 6. 19. 2 Theſſ. 3. 1.

door of utterance] He prayeth, not that God would open for him the gate of the priſon, but a doore of utterance; for he more deſired the free paſſage of the Goſpel, then his owne enlargement. By the door of utterance is here meant a faire and happy opportunity of preaching the Goſpell, or powerfull aſſiſtance, or ability of ſpeech, for which David prayeth, Pſalme 51. 15.

V. 5. *Walk in wiſdome*] See Epheſ. 5. 15. That is, adviſedly and circumſpectly, that ye neither learn any evill by converſing with them that are without, nor give them any offence at all by your carriage. 1 Cor. 10. 32.

redeeming the time] See Epheſ. 5. 16.

V. 6. *with grace*] Or, *gracious.*

ſeaſoned with ſalt] With diſcretion and prudence, that it may well reliſh in the palate of them that hear you; Marke 9. 51. Or, let your diſcourſe be ſavory, avoiding all corrupt communication; for by ſalt the meat is made ſavory, and preſerved from corruption. 1 Cor. 15. 33. Epheſ. 4. 29.

anſwer every man] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet. 3. 15. or to comfort and exhort one another. 1 Theſſ. 5. 11.

V. 7. *my ſtate ſhall*] Gr. *things concerning me ſhall.*

Miniſter] Or, *Deacon.*

V. 8. *your eſtate*] Gr. *the things that concern you.*

V. 12. *labouring*] Or, *ſtriving.*

compleate] Or, *filled.*

V. 13. *a great zeal for you*] Gr. Tec. *much labour for you.*

V. 16. *cauſe that it be read, &c.*] Laodicea was a neighbour Church to Coloſſe, and the ſame falſe Apoſtles, who introduced errours among the Coloſſians (it is very like) ſet them abroach alſo at Laodicea, againſt which the reading of this Epiſtle in their Church, might ſerve them as a ſoveraigne Antidote.

from Laodicea] The Apoſtle doth not here ſpeak of any Epiſtle which himſelfe had written to thoſe of Laodicea, as ſome conceive: exhibiting alſo a certain Epiſtle which is yet to be found in divers Latine and Dutch Teſtaments, intituled, *The Epiſtle of Saint Paul to the Laodiceans*; (which Epiſtle is ſpurious and Apocryphall) but of an Epiſtle ſent to him from Laodicea, either by the Church, or ſome Apoſtolicall men there; in which letter there was a further declaration of the aboveſaid errours, or the authours of them, which might alſo ſerve the Coloſſians for further warning and inſtruction, being compared by them with this preſent Epiſtle.

V. 17. *ſay to Archippus*] This Archippus ſeemeth to be the fellow Miniſter of Epaphras in this Church, whom the Apoſtle would have admoniſhed and quickened; becauſe Epaphras being abſent, the whole burden lay upon him.

ANNOTATIONS

On the firſt Epiſtle of Paul the Apoſtle to the THESSALONIANS.

The ARGUMENT and ANALYSIS.

THe Theſſalonians, *though they gladly embraced the Doctrine of the Chriſtian Faith, and continued conſtant in the Profeſſion thereof, yet were much diſcouraged and diſmayed at the perſecutions raiſed againſt the godly for the Truth-ſake, by the* Jews, *and for the loſſe of ſome eminent profeſſours, and their dear Friends, whom God had taken out of the World. Whereof the Apoſtle having notice, writeth this Epiſtle unto them, to build them in their moſt holy Faith, and to comfort them againſt the ſcandall of the Croſſe; which is the common lot of the godly, and the fear of death it ſelf, which he ſheweth to be nothing elſe, but a paſſe to immortall bliſſe; whereof they ſhall not be partakers onely, who ſhall be alive at* Chriſts *coming, but all other that die in the Lord. In the meane while, they ought ſo to carry themſelves in all holineſſe of converſation, that they may be thought worthy the glory that ſhall be then revealed.*

The ſpeciall contents of the Epiſtle are

1. *Commendations of their ſincerity and conſtancy,* Chap. 1.
2. *Declarations of his faithfull and powerfull Miniſtery, and love to them,* Chap. 2. 3.
3. *Conſolations in time of perſecution for the* Goſpel, *and againſt the terrour of death, to which, he oppoſeth the glory of the Reſurrection and* Chriſts *ſecond comming to judgement,* Chapter 2. *from* Verſe 13. *to* Verſe 17. *and* Chap. 4. *from* Verſe 13. *to the* 10. Verſe *of the* 5. Chapter.
4. *Exhortation to duties of*
    1. *Chriſtian charity,* Chap. 4. Verſe 1. *to the* 12.
    2. *Piety,* Chap. 5. Verſe 11. *to the* 25.

CHAP. I.

Verſ. 1. S*ilvanus*] Saint Jerome is of opinion that Silvanus (through the errour of ſome that tranſcribed this Epiſtle of Saint Paul) was put for Silas; and by comparing this Chapter with divers paſſages in the Acts of the Apoſtles, it ſhould ſeem, that he who is called here *Silvanus*, was no other then Silas, and he might be ſometimes called by the name of Silas, and ſometimes of Silvanus, as S. Paul himſelf was ſometimes called Paul, ſometimes Saul.

and Timotheus] There are three reaſons alledged *by Salvianus and others*, why the Apoſtle addeth Silvanus and Timotheus in the inſcription of this Epiſtle: the firſt, that the Theſſalonians might know, that they were all three together, who are joyned in this inſcription when the Apoſtle dictated this Letter. Secondly, to ſhew their conſent in doctrine, and that what they had taught before ſeverally, they now deliver joyntly. And thirdly, that the Epiſtle might carry the more authority, being ſent from three ſuch eminent Paſtors. See Gal. 1. 1.

V. 2. *We give thanks to God*] See Philem. 4.

V. 3. *your work of faith*] Your faith which is not a dead, but a living faith, working through love; although faith be oppoſed to the workes of the Law, by this Apoſtle (Rom. 3. 28.) who concludeth, that we are juſtified by faith, and not by the works of the Law; yet is faith a work of grace, and of the Goſpel, and ſo is called by Chriſt himſelf, John 6. 29.

and labour of love] The duties of true love, exerciſed and practiſed by you, without ſparing your ſelves in hard and dangerous times and occaſions.

patience of hope] Your voluntary and conſtant patience under the Croſſe, for the Goſpel, which is upheld by the aſſured hope of a farre exceeding and eternall weight of glory; 2 Cor. 4. 17.

in our Lord] Gr. *of our Lord*.

in the ſight of God] Either the meaning is, what time ſoever we preſent our ſelves before God, to pray unto him, we remember you: or this may be added to ſignifie the truth and ſincerity of theſe vertues in the Theſſalonians.

V. 4. *Knowing*] By Gods bleſſing upon our labours, in your true converſion, and the fruits of true faith, brought forth by you, that you are elected of God.

beloved, your election of God] Or, *beloved of God, your election*.

V. 5. *but alſo in power*] Either powerfully teſtified by miracles, or a moſt powerfull working upon your hearts.

and in the holy Ghoſt] Either he meaneth the extraordinary gifts of the holy Ghoſt, or the teſtimony of the Spirit, aſſuring them of their effectuall calling.

V. 6. *with joy of the holy Ghoſt*] A ſpirituall joy wrought in you by the holy Ghoſt.

V. 8. *Word of the Lord*] The Goſpel is ſo termed, either becauſe the Lord is the Author, or, the object of it; for it is both *à Domino*, and *de Domino*.

V. 9. *entering in we had*] That is, what loving entertainment, and kinde acceptance we had from you, and how cheerfully you embraced the Goſpel. Act. 17.

ſerve the living and true God] God is ſaid to be the true God in oppoſition to all falſe Gods, Joh. 17. 3. but, the living God, partly in oppoſition to idols, which were images of dead men, and themſelves liveleſſe being ſenſleſſe ſtocks; or to teach us, that God hath life in himſelf, and is the Author of all life, both of nature, grace and glory.

V. 10. *wrath to come*] Chriſt delivereth us from the wrath of God, both preſent, and to come; yet the Apoſtle nameth onely wrath to come, as S. John Baptiſt likewiſe doth, Matth. 3. 7. becauſe that is the moſt dreadfull wrath, and the deliverance from that, the greateſt and moſt illuſtrious deliverance of all. Apoc. 6. 16, 17.

CHAP. II.

Verſ. 1. IN *vain*] The meaning is, either that he preached not vain things unto them, as Poeticall fictions, or curious ſpeculations, but true and neceſſary doctrins: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitfull and effectuall: in which ſenſe the ſacred ſymbols or elements are truly affirmed by Proteſtants not to be κενὰ, the word here uſed, that is, *bare vain*, or *empty* ſigns, becauſe the Spirit worketh by them, and they really exhibit to the ſoul that which is ſignified by them.

V. 2. *ſhamefully entreated*] Cruelly beaten with rods, and after caſt into priſon, and his feet ſet faſt in the ſtocks, Acts 16. 23, 24. as if he had been a vagabond, a rogue: but the more diſgrace the enemies of the Goſpel put upon him, the more God honoured him by miraculouſly ſhaking the foundation of the priſon, and looſening his and all his fellow-priſoners bands, and converting the Gaoler himſelf to the Chriſtian faith.

at] Gr. *in*.

Philippi] See Acts 18. 22.

bold in our God] That is, truſting in Gods help, who powerfully aſſiſted us, and as it were *owned* us. The poſſeſſive *our* here, as *my* elſewhere, Pſal. 18. 2. Eſa. 25. 1. Dan. 9. 18, 19. Luke 1. 47. Phil. 3. 8. Rev. 3. 12. ſhew the ſpeciall affiance, which the faithfull have in God, which becauſe the Romaniſts diſclaim, they ſhew they underſtand not the nature of true juſtifying faith.

with much contention] Gr. *in much ſtrife*. With much fervency of zeal, and ſtrong conteſtation with all gain-ſayers of the truth. For it is not ſufficient to hold the right faith, or preach it; but we muſt ſtrive and earneſtly contend for it, Jude 3.

V. 3. *not of deceit*] The heretikes and falſe Apoſtles, propoſed to themſelves chiefly three ends, applauſe, gain, and voluptuouſneſſe: the firſt they ſought to attain by ſoothing their hearers, and colloging with them; the ſecond by crafty fetches, and cloakes of covetouſneſſe; the third by ſowing pillows under mens elbows, and preaching doctrins tending to carnall liberty; from all which the Apoſtle cals God himſelf to be his compurgatour, from the firſt verſ. 6. from the ſecond verſe 5. from the third ver. 3.

V. 4. *Allowed of God*] As God hath thought us fit to be truſted with the preaching of the Goſpel, and given his approbation to our miniſtery: ſo we ſeek to approve our ſelves to him, in all things, and not to men, as the falſe Apoſtles do, who are time-ſervers and men-pleaſers.

trieth] Or, *proveth*.

our hearts] Jer. 17. 10. Acts 1. 24. Rom. 8. 27.

V. 5. *nor a cloak of covetouſneſſe*] For the ſincerity of his teaching and actions he calleth them, but for the ſincerity of his intentions, he calleth God to witneſſe. The word in the Originall προφάσει, ſignifieth a faire and ſpecious pretext, which they commonly uſe to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been burdenſome*] Or, *uſed authority*. When we might have taken upon us, and exerciſed our Apoſtolicall authority, and required of you ſuch maintenance and chargeable entertainment, as might befit the Ambaſſadours of Chriſt, yet we tooke a contrary courſe, we put you to no coſt at all, nor came unto you with a rod; but with the ſpirit of meekneſſe, 1 Cor. 4. 21.

V. 7. *gentle among you*] Tenderly affected, as a nurſe which beareth with a froward childe, and patiently taketh all paines with it, as if ſhe were the mother.

V. 8. *our own ſoules*] Either to have imparted and communicated unto you all our ſecreteſt intentions, and the very bottome of our hearts: or we would have been contented even to have laid down our lives for you, ſo farre were we from going about to make any gain or advantage of you.

V. 9. *labouring night and day*] See Acts 20. 34. 2 Theſſ. 3. 8.

be chargeable] See 1 Cor. 4. 12.

V. 10. *how holily*] Holily in reſpect of God, juſtly in reſpect of men, unblamably in reſpect of our ſelves: or holily in our miniſteriall function, juſtly in our civill affaires, and commerce, and unblamably in reſpect of our private carriage with our familiar and moſt intimate friends. This text ſeemeth to be parallel to Titus 2. 12. for holy anſwereth to godly there, juſtly to righteouſly, and unblamably to ſoberly.

V. 11. *charged*] Gr. *teſtifying*.

as a father doth *his children*] Before he compared himſelfe to a nurſe which tenderly affecteth, and carefully attendeth and cheriſheth the infant committed to her: but becauſe a nurſe cannot be of the like naturall affection as the parent, nor hath the like power to doe it good, nor authority over it, he improveth the former metaphor, and withall amplifieth his love unto them, by reſembling his care over them, and affection towards them to that of a father: and truly Paſtours are as *ghoſtly fathers*, both in reſpect of their fatherly affection, and fatherly power, and eſpecially, becauſe in Chriſt Jeſus they beget us through the Goſpel, 1 Cor. 4. 15.

V. 12. *That ye would walk worthy of God*] See Epheſ. 4. 1. Phil. 1. 27. Coloſſ. 1. 10.

V. 13. *word of men*] Who are ſubject to errour, and as themſelues, ſo their words are impotent and weak, but as the word of God, which is mighty in operation, and ſharper then a two-edged ſword, Heb. 4. 12. Or ye received it as the word of God with reverence, and religious attention, and full aſſurance of the truth thereof, yeelding both your aſſent and obedience thereunto.

V. 14. *as they have of the Jews*] What in particular the beleevers among the Jews ſuffered of their countreymen is ſet down, Heb. 11. 32, 33, 34. not only reproaches, but alſo ſpoyling of their goods, with other grievous perſecutions.

V. 15. *killed the Lord Jeſus*] He preventeth an offence which might be taken, for that the Jews eſpecially, above all others, perſecuted the Goſpel, that is no new thing, ſaith he, ſeeing they ſlew Chriſt himſelf, and ſtoned his Prophets, and have baniſhed me alſo.

perſecuted us] Or, *chaſed us out*.

contrary to all men] Who are of a froward and perverſe diſpoſition, oppoſing themſelves againſt all men, in reſiſting the courſe and ſucceſſe of the Goſpel among the Gentiles, and as much as in them lyeth, hindering the ſalvation of all men: juſt of the temper of thoſe Lawyers, againſt whom our Saviour pronounced a dreadfull woe, Luke 11. 52. who neither entred themſelves into the Kingdome of God, nor ſuffered any others to enter.

V. 16. *fill up their ſinnes*] The Jews intended not by perſecuting the Church of Chriſt; to fill up the meaſure of their ſins, and ſo to draw vengeance from heaven upon themſelves: but the Apoſtles meaning is, that God in his juſt judgment permitted them thus to make up the full meaſure of their owne, and their forefathers ſins, becauſe he intended to ſweep them away with the beſome of deſtruction, in the hand of the Romanes. In the phraſe and manner of expreſſion he alludeth to, Gen. 15. 16. & Matth. 23. 32.

come upon them to the uttermoſt] Or, *ſuddenly fallen upon*.

V. 18. *Satan hindered us*] By his agents and inſtruments, raiſing up new ſtirres and troubles in other Churches, where our preſence was required to compoſe them, and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold perſecutions ſtirred up againſt us, ſtopping up all paſſages to you.

V. 19. *our hope*] In theſe words he paſſionately expreſſeth his love to them, ſaying, you are my hope, that is, they from whoſe growth in the knowledge of Chriſt through my miniſtery, I hope I ſhall receive praiſe of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulneſſe in the exerciſe of my miniſtery among you, I ſhall receive a crown at the laſt day, 2 Tim. 4. 8. 1 Pet. 5. 4. Or, ye are the crown of my rejoycing or glorying, that is, I more rejoyce and glory in you then in a crown.

rejoycing] Or, *glorying*.

CHAP. III.

Verſ. 1. COuld *no longer forbear*] Before he compared himſelf to a Father, Chap. 2. ver. 11. and here he ſheweth how his bowels yearned towards the Theſſalonians, as his children; and becauſe he would not leave them comfortleſſe, he left himſelf helpleſſe, ſending his fellow-labourer Timotheus unto them, and ſtaying himſelf alone at Athens.

V. 2. *to eſtabliſh you*] The troubles and afflictions which befell the Apoſtle their teacher, were likely to unſettle the faith of the weak, and diſcourage them in their holy courſe he had ſet them in; therefore out of wiſdome and love he ſendeth Timotheus ſeaſonably unto them, both to ſtrengthen them in their faith, and comfort them in their fears, and arme them againſt the temptations of Satan.

V. 3. *for your ſelves know*] From my mouth, for at one and the ſame time that I preached unto you Chriſt crucified, I forwarned you that you were to bear his croſſe.

appointed thereunto] The word in the Originall κείμεθα, is the ſame with that which Simeon uſed when he bleſſed our Saviour, ſaying, Behold, this child *is ſet* for the fall and riſing of many. (Luk. 2. 34.) The godly are ſet as a mark, at which the arrowes of perſecution are ſhot: for in the Decree of their predeſtination to life, God hath ſo ordered, that they be conformable to the Image of his Sonne, firſt in their ſufferings, and after in glory, Rom. 8. 17. 29.

tempter have tempted you] Or, *had*. By tempter he meaneth the devill. See Matth. 4. 1.

be in vain] Or, *had been*.

V. 8. *For now we live*] Notwithſtanding all our croſſes and afflictions, and that death doth hunt us continually; yet are we glad, and rejoyce, and our ſpirit is revived when we heare of your conſtancie in the truth.

V. 9. *our God*] See 1 Theſſ. 2. 2.

V. 10. *perfect that which is lacking in your faith*. The word in the Originall, καταρτίσαι, ſignifieth to *make even*, and conſequently to perfect: for an even number is a perfect number, and an odde number imperfect. The Apoſtle before commended them for their ſtedfaſtneſſe in the faith; they wanted not conſtancy therefore; what they knew they ſtedfaſtly believed, and conſtantly profeſſed: but it ſeems they were not fully inſtructed in all points, but needed either a farther information in ſome doctrines of faith, which they had not yet learned; or a reſolution of ſome doubts which might trouble and perplex their conſcience: theſe lackings in their faith were partly ſupplyed by Timothie his ſending unto them; and partly by the Apoſtle in this Epiſtle: and it is very probable, that what he prayed for ſo earneſtly day and night, God granted unto him, a proſperous journey to the Theſſalonians, that he might water where before he had planted; and finiſh the building where he had ſo happily laid the foundation.

V. 11. *direct*] Or, *guide*.

V. 13. *ſtabliſh your hearts*] See 1 Cor. 1. 8. Chap. 5. 23.

unblameable] See 1 Cor. 1. 8.

holineſſe] Gr. Tec. *righteouſneſſe*.

CHAP IIII.

Verſ. 1. BEſeech *you*] Or, *requeſt*.

exhort you] Or, *beſeech*.

by the Lord Jeſus] Gr. *in*. That is, by the command of the Lord Jeſus: or, in the Lord Jeſus, that is, in the Name of the Lord Jeſus.

V. 3. *the will of God*] He meaneth the object of Gods will, or his commandement, which is, that we endeavour to keep our ſelves holy, both in body and ſoule; and carefully ſhun all pollution both of fleſh and ſpirit, 2 Cor. 7. 1.

your ſanctification] Or, *holineſſe*. The word in the Originall ἁγιασμὸς, ſignifieth ſometimes ſanctification, as Matth. 6. 9. 2 Theſſ. 2. 13. Sometimes ſanctimonie, or holineſſe, as Rom. 6. 19. It may be taken here in either ſenſe: for if we refer it to the former words, the meaning is, This is Gods revealed will, or word which ſanctifieth you, as Joh. 17. 17. if it be referred to the latter words, it may be well rendred your *holineſſe*: for abſtaining from all filthineſſe, is a great part of our holineſſe.

from fornication] He taketh here fornication generally for all uncleanneſſe committed alone, or with others, men, or women, ſingle, or married: as alſo all inceſtuous marriages within the degrees prohibited, 1 Cor. 5. 1.

V. 4. *poſſeſſe his veſſel*] Or, *keep*. Some of the ancients, as Saint *Auguſtine l. de nupt. c.* 8. underſtand our wife, or the body of our wife; applying this exhortation peculiarly to married folks, that they keep their bed undefiled, and that they wrong not one another in that kind. For though ſuch defrauding and wrong be done never ſo ſecretly; yet God, to whoſe eyes all things are naked, taketh notice thereof. But by the antecedents and conſequence, and ſcope of the place, it ſhould ſeem, that the exhortation is generall; and that by *Veſſel*, here he underſtandeth the body of every man, or woman, which is σκεῦος, as a veſſell, or utenſill of the ſoul, which we ought not to proſtitute to any manner of uncleanneſſe; but uſe and govern it holily and chaſtly; keep it in honour, and in holineſſe, as the veſſels were kept clean and ſweet, which were dedicated to the ſervice of the Sanctuary.

V. 5. *luſt of concupiſcence*] Gr. *paſſion*. In the Originall it is ἐν πάθει ἐπιθυμίας. which ſignifieth a paſſion or diſeaſe of the mind, whereby a man is inſlaved to beaſtly and inordinate deſires; ſo the word is uſed, Rom. 1. 26. πάθη ἀτιμίας.

V. 6. *and defraud*] Or, *over-preſſe*, or, *over-reach*. Either by falſe weights or meaſures, or lying words, or fraudulent intentions, or over-reaching policies and devices: for though theſe things come not, at leaſt uſually, within the walk of mans juſtice, yet God will meet with ſuch perſons, and revenge all ſuch wrongs done to our brethren.

in any matter] Or, *in the matter*.

V. 7. *unto holineſſe*] Gr. *in*.

V. 8. *that deſpiſeth*] Or, *rejecteth*. Theſe wholeſome and Apoſtolicall counſels and commands, or he that maketh light of ſuch fraudulent dealing above mentioned, ſlighteth God himſelf, and rejecteth his holy commands.

V. 9. *taught of God*] See Joh. 13. 34. and 15. 12.

V. 11. *do your own buſineſſe*] In theſe words he reproveth two vices; idleneſſe and curioſitie; idleneſſe, in neglecting their own buſineſſe; and curioſitie, in intermedling with other mens affairs, which vice he reproveth alſo elſe-where, 1 Tim. 5. 13.

V. 12. *walk honeſtly*] Or, *decently*. See Col. 4. 5.

of nothing] Or. *of no man*.

V. 13. *which are aſleep*] Act. 7. 60. 1 Cor. 15. 20.

ſorrow not] He forbiddeth not Chriſtian ſorrow for the dead, but heatheniſh; not moderate, but exceſſive, and immoderate; either in reſpect of time, or the meaſure of our grief: we may *water* our plants for our deceaſed friends, but not *drown* them.

no hope] To wit, of the reſurrection of the dead: ſuppoſing that their departed friends are utterly loſt, and periſhed, and they ſhall never ſee them again.

V. 14. *them alſo which*, &c.] See 1 Cor. 15. 23.

ſleep in Jeſus] The dead in Chriſt who continue in faith, whereby they are graffed into Chriſt even to the laſt gaſpe.

God bring with him] He will raiſe their bodies, and joyn their ſouls unto them, and ſo bring them with him to heaven; or to ſee the face of God. And it is to be obſerved, that the Apoſtle here ſpeaking of the reſurrection, maketh no mention at all of the reſurrection of the wicked to condemnation; but onely of the reſurrection of the elect to life and glory: and the reaſon hereof is two-fold. Firſt, becauſe his purpoſe was in this part of his Epiſtle to comfort the Theſſalonians, verſ. 18. whereas the doctrine of the raiſing of the wicked to their condemnation and everlaſting puniſhment, is a doctrine of terour. Secondly, becauſe he directeth his ſpeech here to them who lived and dyed in the faith of Chriſt; who as members of Chriſt ſhall be raiſed with him to everlaſting glory, and never experimentally know any reſurrection to condemnation.

V. 15. *by*] Gr. *in*.

word of the Lord] Some underſtand this word of the Lord to be the Promiſe of Chriſt, Mat. 24. 31. and Joh. 5. 28, 29. Some take it for a peculiar revelation of Chriſt to Saint Paul, when he was rapt up into the third heaven, 2 Cor. 12. 4.

alive and remain] In theſe words the Apoſtle doth not imply that he and thoſe to whom he wrote, ſhould continue living in the fleſh untill the day of judgement; for the event ſhewed the contrary: but dividing all the faithfull into two ranks, thoſe that were already dead, and the reſt which were yet living; he reckoneth himſelf among the living, as then he was, and the ſecret he revealeth unto them, is this, That the dead which have long lyen in their graves, and their bones reſolved to duſt, ſhall notwithſtanding by the mighty power of God, be aſſoone brought before Chriſt, and glorified, as they that ſhall be alive at his ſecond coming, 1 Cor. 15. 51, 52. Or he ſpeaketh of theſe things as though he ſhould be one of them, whom the Lord ſhall finde alive at his coming, becauſe that time is uncertain, and therefore every one of us ought to be in ſuch a readineſſe as if the Lord were coming at every moment.

V. 16. *with a ſhout*] Gr. *in*. ἐν κελεύσματι. The word doth properly ſignifie ſuch voyces and cries, as are uſed by Mariners, or gatherers of the vintage, to encourage one another to joyn their ſtrength together, and go on cheerfully with their work.

with the voyce] Gr. *in.*

voyce of the arch-angel] Or, *an.* See 1 Cor. 15.52.

with] Gr. *in.*

the trump of God] See 1 Cor. 15.52.

V. 17. *in the clouds*] Theſe clouds ſhall ſerve as chariots in which the Saints ſhall be carried up into the ayre, as it is ſaid of Elias, 2 King. 2.11. and of Chriſt, Act. 1.9.

V. 18. *comfort*] Or, *exhort.*

with] Gr. *in.*

CHAP. V.

Verſ. 1. *Times and ſeaſons*] For the yeer, moneth, day, or houre, in which the Sonne of man ſhall come to Judgement, as it is curioſity for you to enquire, ſo it is not given to any man or Angel to reſolve you therein; or preciſely determine the times and ſeaſons which the Father hath put in his own power, Mat. 24.36. Mark 13.32. Act. 1.7.

V. 2. *the day of the Lord, &c.*] See Mat. 24.43, 44. 2 Pet. 3.10. Rev. 3.3. and 16.15.

thief in the night] It cannot be from hence gathered, that Chriſts coming ſhall be in the night, as ſome have imagined; but that his coming ſhall be ſudden, and unexpected; it ſhall *ſteal* upon men when they dream not of it, Luk. 12.39, 40.

V. 3. *Peace and ſafety*] Generall ſecurity is a fore-runner of the day of Judgement, Luk. 17.27. when the light of the truth is taken away; when the heart of the good man of the houſe is at reſt, and his eyes are darkened that he cannot ſee, and all his ſenſes are drowned in worldly pleaſures: when the world like Laiſh, (Judg. 18.7.) is moſt ſecure and cares for nothing, or thinks of nothing; then will the Sonne of man come to Judgement, then ſhall deſtruction ſuddenly fall upon them.

a woman with child] Women that are with child, though they may have certain ſignes, that the time of their delivery is neer, yet they cannot know the very day and houre; ſo likewiſe though Chriſt in the Goſpel hath given us many certain ſignes of the approach of his coming, yet not of the day or houre.

V. 5. *children of the day*] See Rom. 13.12.

V. 6. *let us not ſleep*] Returning to exhortation, he warneth us which are enlightned with the knowledge of God, that it is our duty not to live ſecurely and deliciouſly, leſt we be ſuddenly taken in a dead ſleep in pleaſures; but on the contrary, wiſely to have an eye to the Lord, and to take care that our hearts be not oppreſſed with ſurfetting and drunkenneſſe, and the cares of this life, and that day come upon us at unawares, Luk. 21.34.

others] Gr. *the reſt.*

V. 8. *putting on, &c.*] See Iſa. 59.17. Ephe. 6.16, 17.

V. 9. *to obtain ſalvation*] Gr. *for purchaſing ſalvation.*

V. 11. *comfort*] Or, *exhort.*

and edifie one another] See 1 Cor. 14.3. Col. 3.16.

V. 12. *to know them*] Or, *take notice of them.* See Heb. 13.17.

over you in the Lord] The Elders that rule well, and labour in the word, 1 Tim. 5.17. In the Lord, that is, in the fear of the Lord; or as ſet over you in thoſe things which pertain to Gods ſervice, (Heb. 13.7.17.) ſo is the Eccleſiaſticall function diſtinguiſhed from civill authority.

admoniſh you] Or, *inſtruct.*

V. 13. *very highly*] Gr. *over and above.*

for their works ſake] He calleth the paſtorall function here, as 1 *Tim.* 3.1. a work κατ᾽ ἐξοχὴν, partly to ſignifie that it is a moſt laborious function; for faithfull Paſtours like lamps ſpend the oyle of their lives to give light to their flock: partly in reſpect of the excellencie of their work, wherein they are fellow-labourers with God to bring men unto ſalvation. 1 Cor. 3.9.

V. 14. *exhort*] Or, *beſeech.*

warn them that are unruly] Or, *diſorderly.* We muſt have conſideration of every mans condition, and affection; and as the diſeaſe is, ſo muſt the remedy be uſed of admonition to them that are diſorderly; conſolation to them whoſe heavy ſoules under the burden of their croſſes; of ſupport to weak conſciences, and of meek patience towards all who are diſeaſed in mind, and troubled with any ſpirituall maladie.

V. 15 *See that none, &c.*] See Prov. 17.13. and 20.22. Mat. 5.44. Rom. 12.17. 1 Pet. 3.19.

V. 16. *Rejoyce evermore*] Carnall joyes are but like a blaze of a fire nouriſhed with ſtubble, which ſoon goes out: they who rejoyce in their goods, in their children, in their peace and worldly ſafety, in their honour and preferments, (Eccl. 7.6.) or their deſcent of their pedegree, their joy is tranſitorie; but thoſe who rejoyce in the holy Ghoſt, and the comforts of the Spirit, their joy is everlaſting. Wherefore though ye find many troubles in the world and cauſes of grief, (Phil. 4.4.) yet ſtill rejoyce in the Lord, and comfort your ſelves with the hope of a better life; and even when you ſorrow and mourn for your ſinnes, rejoyce in this, that you ſorrow after a godly manner, and that the more abundantly you ſow in tears, the more plentifully you ſhall reape in joy.

V. 17. *Pray without ceaſing*] See Luk. 18.1. Col. 4.2. Be inſtant and conſtant in prayer, becauſe we ſtand in continuall need of Gods help, either to give us ſomething that is good, or to deliver us from that which is evill. The Apoſtle biddeth us pray continually, Col. 4.2. not that we ſhould ſpend all our time in prayer, and do nothing elſe, as the Euchites and the Meſſilians taught, but that we ſhould be ready to pray upon all occaſions; and whenſoever we have opportunity to lift up our hearts to God either in ſet and compoſed prayers, or ſudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatſoever God ſends receive it thankfully; in proſperity give thanks unto him, becauſe he crowneth you with temporall mercies; in adverſity, becauſe he thereby tryeth your faith and patience, and gives you a ſight and ſenſe of your ſinnes; in wealth, becauſe he affordeth you thereby means of doing much good; in want, becauſe he taketh away from you many nouriſhments of vice, and teacheth you to depend upon him and his promiſes for your ſupply and ſupport, and not upon outward means and helps: in all the paſſages of your life, for his care and providence over you; and at your death for his delivering you from the miſeries of this life, and preſently receiving you into his heavenly kingdome.

for this is the will of God] A thing acceptable unto God, ſuch as he liketh well of, 1 Theſſ. 4.3. Rom. 12.2.

V. 19. *Quench not the Spirit*] Stop not the motions of the Spirit in your ſelves, nor reſtrain the gifts thereof in others. The ſpeech is Metaphoricall, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in reſpect of the light that it giveth to the underſtanding, and the heat and fervour to our affections. When we feele this fire within us, either in our private meditations, or at the hearing of the Word, we muſt endeavour to keep it ſtill burning, and if it ſlack in us, we muſt ἀναζωπυρεῖν, ſtirre it up in us, 2 Tim. 1.6. by ſuch means as God hath ordained for that end.

V. 20. *Deſpiſe not propheſyings*] Contemne not the preaching of the Word, how mean ſoever the Preachers gifts ſeem unto thee, ſet not light by the declarations and applications of the Scriptures, either by ſuch as have the Extraordinary gift of propheſying, 1 Cor. 14.1, 5. Or by the ordinary gift which the Miniſters of the Goſpel receive by impoſition of hands, 2 Tim. 1.6. In this Prohibition the Apoſtle meeteth with thoſe, who thought themſelves wiſe enough of themſelves, and that they had no need of any ſuch help, Heb. 10.25. 2 Pet. 1.19.

V. 23. *whole ſpirit and ſoule*] Either he taketh the ſpirit for the underſtanding, and the ſoul for the will and affections: or the ſpirit for the rationall part of the ſoul, containing in it both the underſtanding and the will; and by the ſoule the ſenſitive and locomotive facultie.

unto] Gr. *in.*

V. 26. *with*] Gr. *in.*

V. 27. *charge*] Or, *adjure.*

ANNO-

ANNOTATIONS

On the ſecond Epiſtle of Paul the Apoſtle to the THESSALONIANS.

The ARGUMENT and ANALYSIS.

THe Apoſtle being hindered from coming to the Theſſalonians, *according to his deſire and promiſe, to ſupply the want of his preſence, writeth this Epiſtle to them; wherein he comforteth them in their affliƈtions, eſpecially by Arguments drawn from the righteous judgement of God, and the certain expeƈtation of his ſecond coming; the ſignes whereof he foretelleth, and with divers godly precepts, both to flie the company of diſorderly perſons, and to give him notice of ſuch, to exercise his Apoſtolicall power upon them, with prayers and ſalutations, he concludeth his Epiſtle.*

The parts whereof are three, anſwerable to the Chapters.

1. Patheticall, *expreſſing great love to the* Theſſalonians, *and joy for their Faith and perſeverance,* Chap. 1.

2. Propheticall, *deſcribing the ſtate of the Church, and the Revelation of Antichriſt, the man of ſin, before the day of the Lord come,* Chap. 2.

4. Pareneticall, *perſwading them by his example to labour in their Callings, and to ſhun idleneſſe, as alſo to avoid and cenſure thoſe who ſhewed themſelves refraƈtory to his Godly and wholeſome Admonitions,* Chap. 3.

CHAP. I.

Verſ. 1. IN *God our Father*] As God is in his Church by his ſpeciall grace, ſo the Church alſo is in God by his power ſupporting it, as the Apoſtle ſpeaketh, Act. 17. 18. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, *is* being often taken for *did*.

V. 3. *We are bound, &c.*] See 1 Theſſ. 1. 2, 3.

your faith groweth exceedingly] There is no ſurer argument of the ſinceritie of our faith and charity, then the growth of both, and our proficiencie in Chriſtianitie: we may not ſtand at a ſtay, but go on forward in our holy race. In particular, our faith groweth, and is increaſed either in regard of the object, when we apprehend more profound myſteries of faith then before; or in regard of the ſubject, when we are more confirmed in thoſe myſteries we apprehended before, and give a more full aſſent thereunto, without any ſtaggering or doubting. Our charity encreaſeth either intenſively, by a greater fervour of our affection to God and our brethren; or extenſively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your perſecutions*] Your confidence in God, that he will enable you to bear them, and graciouſly reward you who ſuffer for his Names ſake.

V. 5. *a manifeſt token*] He openeth here the fountain of all true comfort, to wit, that in affliƈtions which we ſuffer of the wicked for righteouſneſſe ſake, we may behold, as it were in a glaſſe, the teſtimony of that Judgement to come, and the iſſue thereof, which will be moſt acceptable and deſireable unto us, but moſt dreadfull to Gods enemies.

counted worthy] He ſaith not, that we may be worthy, for the ſufferings of this preſent time are not worthy the glory which ſhall be revealed, Rom. 8. 18. but we ſhall be by God in his great mercy accounted worthy, and that for Chriſts ſake, in whoſe quarrell we ſuffer, *Digni dignatione Dei, non dignitate noſtra.*

for which ye alſo ſuffer] This he ſaith, not that the faithful conceive, that they merited this kingdome by their ſufferings, but becauſe they knew that they ſhould never attain it, unleſſe they patiently ſubmitted to Gods good pleaſure, and willingly endured all ſorts of perſecution for the teſtimony of a good conſcience. For we muſt through many tribulations, enter into the Kingdome of God, Act. 14. 22.

V. 6. *righteous thing with God*] It is moſt agreeable to juſtice, that wicked perſecutors ſhould not go unpuniſhed, but receive according to their works; and it is juſt alſo, that they who have unjuſtly ſuffered of the wicked in this world, ſhould be righted in another world, and greatly rewarded by God; partly becauſe they ſuffer for his cauſe, partly becauſe he hath promiſed them ſuch a reward, Matth. 5. 10, 12.

tribulation] Gr. *affliƈtion.*

trouble] Gr. *afflict.*

V. 7. *troubled*] Gr. *afflicted.*

when the Lord Jeſus ſhall be revealed from] Gr. *in the revelation of the Lord Jeſus from.* See 1 Theſſ. 4. 16.

his mighty angels] Gr. *the angels of his power.*

V. 8. *taking*] Or, *yeelding.*

know not God] Which know not God in Chriſt: for there is no knowledge of God unto ſalvation without the Goſpel of Chriſt. Moſt fearfull therefore is the caſe of all Infidels, who are utterly ignorant of, or wilfully reject the Goſpel; as alſo of all ſuch Chriſtians in name, who have received the knowledge of the Goſpel, but yeeld not obedience thereunto: for though they deny not Chriſt in their words, yet they deny him in their works, Tit. 1. 16.

V. 9. *everlaſting deſtruƈtion*] Not only the fire of hell is everlaſting, as the Origeniſts themſelves confeſſed, being convinced by the expreſſe words of our Saviour, Matth. 25. 41. but the damned ſhall be everlaſtingly tormented in it, Jude 7. Rev. 14. 10.

from the preſence of the Lord] The puniſhment of the damned is two-fold, the puniſhment of ſenſe, ſet forth by flaming fire; the puniſhment of loſſe expreſſed in theſe words, From the preſence of the Lord, and the glory of his power.

V. 10. *glorified in his Saints*] Not only in himſelf, but in his Saints alſo, whoſe glory, as it cometh from him, ſo it redoundeth alſo to him, Rom. 11. 36.

admired in all them] When the world ſhall ſee them, who are accounted the off-ſcourings of all things in this world, then ſhine as ſtarres for evermore, in whoſe brightneſſe and conformity to the glorious body of Chriſt, his infinite goodneſſe and mercy ſhall be then admired of all.

V. 11. *count*] Or, *vouchſafe.*

of this calling] By calling, he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome, ſo is the word taken, Ephe. 4. 4. Phil. 3. 14.

CHAP. II.

Verſ. 1. BY *the coming of our Lord*] A kind of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord; or, I beſeech you by this dear account that ye make of the coming of our Lord, and of that glory which we ſhall enjoy by, and in him. So the Preposition [illegible] is uſed by the Poet, Il. μ. [illegible]

V. 2. *ſhaken in mind*] Or, *moved from our mind*. The word σαλευθῆναι properly ſignifieth to be toſſed in the Sea with a Tempeſt: and his meaning is, that they ſhould not be tranſported by any violent blaſt of falſe doctrine from the truth of the Goſpel, or from their right ſenſe and judgement.

neither by ſpirit] We muſt take heed of falſe Prophets, who go about to deceive for the moſt part after three ſorts; for either they beaſt of feigned Viſions, and Propheticall Revelations, or by conjectures and ſophiſticall reaſons of their own, or they uſe counterfeit Writings; with which three the Apoſtle meeteth in this verſe; the firſt he taxeth in the firſt, *by ſpirit*, the ſecond in the next, *by word*, the third in the laſt, *by letter*, as it were, from us. (Although ſome conceive, and not improbably, that the falſe Apoſtles forged not any letter of the Apoſtle, but falſly gloſſed upon ſome paſſages in the former Epiſtle to the *Theſſalonians*, from thence inferring erroneouſly, that the Apoſtle ſhould intimate, that the day of judgement was then at hand.)

V. 3. *falling away firſt*] Some underſtand by the word Ἀποστασία, a falling away of many kingdoms from the Roman Empire; but the word Apoſtaſie in the New Teſtament, is taken for a falling away from the truth of doctrine, and the purity of the Goſpel: and ſuch a kind of generall and univerſall revolt, and defection from true faith, love and obedience to the Goſpel of Chriſt, is foretold to come to paſſe in the latter daies, by the Apoſtle, 1 Tim. 4. 1.

man of ſinne] An Hebraiſme, ſignifying, a man notoriouſly ſinfull, and a loſt ſonne, or a ſonne of perdition, ſuch a one as Judas is termed, Joh. 17. 12.

V. 4. *exalteth himſelf above*] Not onely above all that are called gods, that is, Kings and Princes, to whom that ſtyle is given; but alſo above the true God, croſſing and contradicting his Word and ordinance, and oppoſing Chriſt and his doctrine, and offices; whence he hath his name Antichriſt, although he ſhall pretend nothing leſſe; therefore alſo two hornes are attributed to him, like the horns of the Lamb, Rev. 13. 11.

is worſhipped] ἢ σέβασμα, the Greek word, doth ſignifie that which is held in the higheſt degree of reverence, whether religious or civill, as is the Majeſtie of Kings.

he as God] He ſhall be honoured with the honour that is due unto God, he ſhall be carried upon the ſhoulders of men, and waited upon by Kings and Princes; he ſhall take to himſelf the ſupreme Authority and Prerogative which appertains to God, and not ſtick at the very Title of God, and be adored upon the Altar at his conſecration. *See Concil. Later. ſeſ. 4. Tu es alter Deus in terra: and Extravag. Jo, 22. in gloſ. Dominus Deus noſter Papa.*

ſitteth in the Temple of God] That is, reigneth and domineereth. In the phraſe the Apoſtle alludeth to Ezek 28. 2. By the Temple of God he meaneth, the Aſſembly of men which ſometimes were the ſpirituall Temple of God; that is, his undoubted true Church, and ſtill beareth that title. Saint Auguſtine and others interpret εἰς τὸν ναὸν, not *in the Temple of God*, but *againſt the Temple of God*; and they conceive hereby to be meant, that Antichriſt ſhall riſe up againſt the Church of God. Both waies it may be applyed to the Antichriſt of Rome.

V. 6. *what witholdeth*] Or, *holdeth*. That which now did hinder and keep him back yet at preſent, untill the time prefixed by God. This (by the judgement of *Tertullian, Hierome*, and *Chryſoſtome*, and other ancient Doctors of the Church) was the Romane Empire, which ſubſiſting and flouriſhing then, withheld the manifeſtation of Antichriſt, who ſhall riſe upon the ruines of that Empire. Revel. 13. 1, 11. & 17. 9, 10, 11.

V. 7. *myſtery of iniquity*] The word myſterie was written on the Popes Miter. *See Caſaub. not. in Teſt. Nov.* there the myſterie of iniquitie is oppoſed to the myſterie of godlineſſe, 1 Tim. 3. 16. and it ſignifyeth the ſecret riſing of Antichriſtian dominion, whereof ſome foundations were ſecretly laid in the Apoſtles times by Satan and his inſtruments, who by deſire of preheminency in the Church, 3 John 9, 10. and by introducing of falſe and ſuperſtitious doctrine, began to build his Romiſh Babel.

V. 8. *that wicked*] In the Greek ἄνομος, properly ſignifieth a lawleſſe man, he that holdeth himſelf ſubject to no law; and this title well beſitteth him, who in the Canon Law is ſaid to be *ſolutus omni lege humana*; and again, *nec totus clerus, nec totus mundus poteſt Papam judicare, aut deponere*; and that if he fall into damnable errour, and draw thouſands of Souls after him to perdition, no man may here ſay, Why doth he ſo? *Diſt. 40.*

ſhall conſume] The word ἀναλώσει, doth properly ſignifie to waſte and conſume by little and little, till a thing come to nothing; ſo ſhall Chriſt conſume Antichriſt by little and little, in his own time, [illegible] by degrees, in Chriſtendome.

with the ſpirit of his mouth] See Eſa. 11. 4. Hoſ. 6. 5. Rev. 2. 16. By the pure preaching of his Goſpel, whereby the Spirit of the Lord is powerfull in the hearts of men, Eſa. 11. 4. Heb. 4. 12. for the Miniſters of the Word are as a mouth, whereby the Lord breatheth out that mightie and everlaſting Word, which ſhall bruiſe his enemies, and break them in ſunder like a rod of iron.

deſtroy] Or, *bring to nought*.

brightneſſe of his coming] At the day of judgement, for then he ſhall come in flaming fire, 2 Theſ. 1. 8. and then ſhall the beaſt, and falſe Prophet be put to death, and caſt into the lake of fire, Revel. 19. 20.

V. 9. *with*] Gr. *in*.

lying wonders] Gr. *of lie*, or, *falſhood*. Either falſe and counterfeit ſignes and wonders, or true ſignes and wonders, *miranda, non miracula*, wrought by the power of Satan, to confirme erroneous doctrines and lies, and to maintain his ſervants in their reputation, and purblinde men in their falſe conceits and ſuperſtition: ſuch are Popiſh miracles (*falſly ſo called*) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in*.

V. 11. *ſhall*] Gr. Tec. *doth*.

ſend them ſtrong deluſion] God, by withholding his grace, ſhall blinde their eyes, who wilfully ſhut them againſt the truth; or for their obdurate malice and incredulitie, ſhall give them over to Satan, to captivate their minds and underſtandings, and powerfully ſeduce and deceive them. 1 Kings 22. 22. Job 12. 16. Eſay 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4.

believe a lie] Forged and falſe doctrines.

V. 12. *damned*] Gr. *judged*.

pleaſure in unrighteouſneſſe] That is, in lies, as appears by the oppoſition to truth; and moſt juſtly are they condemned, who liked lies ſo well, that they had pleaſure in them; which is the greateſt madneſſe that may be.

V. 13. *through*] Gr. *in*.

ſanctification of the Spirit] Either through the ſanctification of your ſpirit, your hearts being purified by faith; or, through ſanctification wrought in you by the Spirit of God.

and belief of the truth] Faith which [illegible] not upon lies, but upon the truth of God, which is the Goſpel.

V. 15. *hold the traditions*] The doctrines [illegible] inſtructions, which we delivered unto you, either by word of mouth, when I was preſent with you, or by my Letters in my abſence; to both yield like credence and obedience.

CHAP. III.

Verſ. 1. P*Ray for us*] See Epheſ. 6. 19. Col. 4. 3.

may have free courſe] Gr. *may run*.

and be glorified] As the Word of the Lord is diſhonoured and condemned when it is either not believed, or not obeyed; ſo it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. 4. 2.

V. 2. *unreaſonable and wicked men*] Gr. *abſurd*. Froward and perverſe men, both falſe Hypocrites which cloſely undermine the Goſpel, and thoſe publike oppoſers of the truth, which perſecute us for the profeſſing of it.

for all men have not faith] Gr. *faith is not of all men*. It is no marvail that the Goſpel is oppoſed and hated by ſo many, ſeeing that faith is a rare gift of God; notwithſtanding the Church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is founded upon the faithfull promiſe of God. Matth. 16. 18.

from evill] Or, *that evill one*. Either from the Devill, that wicked one, his ſnares and temptations, or from any evill thing that may hurt you.

V. 5. *into the love*] Or, *to the love*.

the patient waiting of Chriſt] Or, *the patience of Chriſt*.

V. 6. *in the Name of the Lord*] In Chriſt his behalf.

withdraw your ſelves] Have no Familiar communion with ſuch, after due knowledge is taken of them by the Church, and they, being admoniſhed, remain diſobedient ſtill. Matth. 18. 15, 17. 1 Cor. 5. 11.

walketh diſorderly] This may be taken, either in generall for all kinde of evill carriage and miſbehaviour, whereby ſcandall is given to the Church of God; or of that particular diſorder, whereof he maketh mention verſ. 11. of thoſe who attend not on their own calling, but curiouſly enquire into the lives and manners of others, and thruſt their Sickle into anothers harveſt.

V. 7. *follow*] Gr. *imitate*.

V. 18.

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought, for the labourer, as our Saviour teacheth, Matth. 10. 10. is worthy of his hire: and they who minister carnall things for spirituall, minister not for nought, but make a gainfull exchange. Yet the Apostle, to give a good example of painfulnesse to others by following his labours in his Ministeriall function, for which he might have required due maintenance from the Thessalonians, took pains day and night at his profession, which was Tent-making, thereby to supply his wants, and spare the Churches, Acts 18. 3.

chargeable to any of you] The Greek word signifieth burdensome; not that indeed the affording comfortable maintenance to their faithfull Pastours, is, or ought to be accounted a burden to their flocks; but because most men, who are worldly minded, esteem it so.

V. 10. *that if any would not work*] He saith not, If any do not work, for some would work if they could get any imployment; some are not able to work, through age and naturall infirmities; yet God forbid that either of these should starve for want of food: but the Apostle forbiddeth any such to be relieved by the charity of the Church, who are in want through their own idlenesse, who may have work, and are able to performe it, but will not take any pains for their living.

V. 11. *busie-bodies*] There are none more busie in other mens matters, then they who neglect their own, 1 Pet. 4. 15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of Almes.

V. 13. *be not weary in well-doing*] Or, *faint*. See Gal. 6. 9. Take heed that some mens unworthinesse cause not you to be slack in well-doing.

V. 14. *by this Epistle, note that man*] Or, *signifie that man by an Epistle*. Set a brand upon him, as Rom. 16. 17. marke those which cause divisions & offences contrary to the doctrine which you have learned. Or, give me notice of him by Letter, that I may take some course with him.

V. 15. *as an enemy*] We must so eschew familiarity with excommunicated persons, that we diligently seek all occasions and means that may be, to bring them again to the right way.

admonish] Or, *instruct*.

V. 16. *Lord of peace*] Prayers are the seales of all exhortations, wherewith the Apostle concludes all his Epistles.

ANNOTATIONS
On the first Epistle of Paul the Apostle to TIMOTHY.

The ARGUMENT and ANALYSIS.

THe Apostle in the former Epistles, propounded generall Doctrines and Instructions to all Christians, both concerning Faith and Manners: But in these ensuing Epistles to Timothy *and* Titus, *he delivereth peculiar precepts to the Ministers of the* Gospel, *as well those who are in place of Authority, as* Timothy *and* Titus, *as inferiour Pastours, Presbyters, and Deacons: And though he had other fellow-Labourers, as* Silas *and* Luke, *and* Mark *and* Tychicus: *Yet he writeth to these two only, because the other were for the most part with him: But these were appointed by him to govern those Churches in which he had laid the Foundations of Christianity.*

The parts of this Epistle are answerable to the eminent Parts and Gifts of the Authour, who was both an Apostle, and a Prophet, and a Pastour of the Church.

1. *As an Apostle he prescribeth Canons concerning publike prayer, and the habit and carriage of Women in the Church,* Chap. 2. *Concerning the Office of Bishops, and Deacons,* Chap. 3. *Concerning the censuring and reproof of all Degrees, the Ordination and maintenance of Elders, choice and provision for Widows,* Chap. 5. *Concerning the duty of servants, and particular charge of the rich,* Chap. 6.

2. *As a Prophet he foretelleth the Apostasie of many in latter times, whose devellish doctrine he relates, and confutes,* Chap. 4.

3. *As a Pastour.*
   1. *He instructeth* Timothy *in the right end and use of the Law, and the main scope also of the* Gospel, Chap. 1. *As also in the Doctrine of the Church, and the blessed Truth, therein taught and professed,* Chap. 3. *And of the lawfull use of all Creatures taken with thanksgiving,* Chap. 4.
   2. *He exhorteth him to proficiencie in his Ministeriall Function,* Chap. 4. *To constancy in his Profession, observance of his Precepts, especially, That he eschew all vain bablings, and disputes of Sophistry, and continue in the simplicity of sincere Doctrine,* Chap. 6.

CHAP. I.

Vers. 1. BY the commandment] Gr. *according to the commandment.*

our hope] Hope is here taken for the chiefe object of our hope, which is Christ, by whose merits we hope to obtain remission of our sins, and eternall life.

V. 2. *own sonne*] He calleth him his own Son in the faith, either because he was a means and instrument whereby Christ was perfectly formed in Timothy, or because he served him as a sonne doth his father, viz. in the ministery, or because he resembled the Apostle both in his preaching, and in his life, as a naturall sonne is like his father.

grace, mercy, and peace] Grace is the fountaine from whence mercy and peace flow; for the free good-will of God, whereby he hath chosen us in Christ, procureth us mercy in the forgivenesse of sinnes, and by the apprehension of this mercy we have peace of conscience.

V. 3. *at Ephesus*] Gr. *in Ephesus.*

teach no other doctrine] The chief Pastours of the Church, who were endued with Apostolicall authority, as was Timothy, were to forbid any to preach, not only doctrine that was contrary, but that which was beside that which the faithfull have received from the Apostles, Gal. 1. 8, 9.

V. 4. *Neither give heed to fables*] See Chap. 4. 7. and 6. 4. 2 Tim. 2. 23. Tit. 1. 14. and 3. 9. The doctrine of faith is corrupted, not only by false opinions, but also by vain and curious speculations, which are reputed as godly edifying.

and endlesse] He calleth them endlesse, not because in the Genealogies there was no end, neither upwards nor downwards; but because those of the Jews, who embraced Christian religion, were ſo addicted to theſe Genealogies, that they might have a pretence of claiming kindred of Chriſt, that they made no end of drawing down their lines of diſcent from David, or from Abraham: or becauſe the queſtions moved concerning Genealogies, by reaſon of the ſlender proof and ground they had for them, could receive no determination or end.

miniſter] Gr. *exhibit*, or, *yeeld*.

V. 5. *Now*] Or, *But*.

end of the Commandment] That is, the perfection and complement of the Law, Rom. 13. 8. Or the main ſcope and drift of the Commandments of God, both in the Law and Goſpel.

charity, out of a pure heart] There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the Word of God.

V. 6. *having ſwerved*] Or, *not ayming at*.

V. 7. *whereof they affirme*] Or, *concerning what things they undertake to make good, or confirme*.

V. 8. *if a man uſe it lawfully*] Gr. Tec. *ſhall uſe*. The Law is given to excellent purpoſe, if we make ſuch uſe of it as we ought, not ſeeking to be juſtified by the obſervation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Chriſt, Gal. 3. 24.

V. 9. *righteous man*] The Law is not made for the coertion, reſtraint, condemnation, or puniſhment of the righteous, but of lawleſſe and diſorderly perſons.

for ſinners] Such as make ſinne all their employment and occupation, ſuch as goe on in their ſinnes with pleaſure and delight.

murderers of fathers] He ſetteth down ſome of the moſt enormous ſinnes, not as if the Law did not condemn as well all the reſt, to the very leaſt; but onely to convince thoſe hypocritically zealous of the Law, who were themſelves obnoxious to horrible vices; ſuch as they are, which the Apoſtle inſtanceth in.

V. 10. *men-ſtealers*] Or, *making ſlaves of men*.

ſound doctrine] Or, *wholeſome*. That is, not tainted with hereſie. Or, *wholeſome*, that is, which brings health to the ſoul.

V. 11. *glorious Goſpel*] Gr. *Goſpel of glory*.

V. 13. *injurious*] Or, *wrong-doer*; or, *contumelious traducer*.

V. 15. *a faithfull ſaying*] πιςὸς, that is, ἀξιόπιςος, a firme truth, a ſure foundation, upon which we may build our beleefe.

Chriſt Jeſus came into the world, &c.] See Matth. 9. 13. Mark. 2. 17.

I am chief] Though Saint Paul were now a convert, and a Saint, yet he ranketh himſelf among the greateſt ſinners, in regard of his former life which had been ſtained with the foul ſins of blaſphemy againſt Chriſt, and perſecution of the profeſſors of the Goſpel unto death.

V. 17. *eternall*] Gr. *of ages*, or, *worlds*.

for ever and ever] Gr. *to worlds of worlds*, or, *ages of ages*.

V. 18. *by them*] Gr. *In them*.

warre a good warfare] A good warfare; as a Chriſtian, againſt the world, the fleſh, and the devill; as a faithfull Miniſter of the Goſpel, againſt all falſe Apoſtles, and corrupters of the true faith, 2 *Tim.* 4. 7.

V. 19. *Holding faith*] That is, the profeſſion or doctrine of the true faith, as appears by the oppoſition to the blaſphemings of Hymeneus and Alexander.

good conſcience] An upright conſcience, that directeth a man in all his doings to that whereof he hath been inſtructed out of the Word of God.

ſome having put away] Some whom God for giving reins to a licentious courſe of life, againſt the dictates of their own conſcience, hath puniſhed, by taking away the light of his Spirit from them, that in the midſt of their courſe they ſhould loſe their moſt precious ſpirituall merchandiſe, and be drowned in error and hereſie, after the manner of thoſe who in a Seatempeſt ſuffer ſhipwrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made Acts 19. 33. whereof there is no certainty; yet being joyned here with Hymeneus, it is moſt probable, that he was guilty of the ſame blaſphemous hereſie, for which Hymeneus is taxed, 2 *Tim.* 2. 18. *viz.* the denyall of the reſurrection of the dead.

whom I have delivered unto Satan] By Eccleſiaſticall excommunication; whereof ſee a further declaration upon 1 Cor. 5. 5.

learn not to blaſpheme] That they may conſider themſelves better, and come to the acknowledgement of their errour, which is the end and ſcope of Eccleſiaſticall diſcipline: Or, if they did not recant their errours, they might do leſſe hurt to the Church, and by their puniſhment be a warning to other blaſphemers and ſeducers; for the Greek word παιδευθῶσι, ſignifieth not only to be taught, but to be chaſtened and corrected.

CHAP. II.

Verſ. 1. *Exhort*] Or, *deſire*.

ſupplications, prayers] Either theſe words are Synonymaes, all ſignifying the publike devotions of the Church in her ſervice and Liturgie; or, they may be thus diſtinguiſhed: by δεήσεις, are meant ſuch prayers as we make in our neceſſities and diſtreſſes, to prevent and avoid evils that may befall us, or are come upon us; by προσευχάς, ſuch prayers wherein we ſue for good things at Gods hands, namely, ſpirituall and temporall bleſſings; by ἐντεύξεις, ſuch prayers wherein we intreat for the good of others.

for all men] That is, all kinds of men, Jews, Gentiles, bond, free, faithfull, infidels, friends, enemies, great men and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4. 23. πᾶσαν νόσον, all diſeaſes, that is, all ſorts of diſeaſes. Luk. 11. 42. πᾶν λάχανον, all manner of herbs.

V. 2. *For Kings*] He mentioneth Kings particularly, either becauſe the Kings and Magiſtrates were then enemies to the Church, and perſecutors of the Saints of God, and ſome might peradventure make ſcruple whether they ought to pray for ſuch; the Apoſtle therefore reſolves they ought; and yeelds a double reaſon for it, the former in this verſe, that through Gods bleſſing upon their Government we may enjoy peace, (Jer. 29. 7.) The latter in the fourth verſe, becauſe God excludeth no ſorts or conditions of men from the means of ſalvation. Or, he nameth Kings in the firſt place, becauſe they are higheſt in dignity, and upon the good uſe of their power very much dependeth the ſafety of the Church and Common-wealth.

authority] Or, *eminent place*.

honeſty] Or, *comelineſſe*.

V. 4. *all men to be ſaved*] By as much as appeareth unto us by his will revealed in the Goſpel, he excluding none by name, neither nation nor condition whatſoever, *Matth.* 28. 19. Mark. 16. 15. Or, *all*, may be taken, not *pro ſingulis generum*, but *pro generibus ſingulorum*. Verſ. 1.

knowledge of the truth] That is, the doctrine of the Goſpel, as the word is taken, John 5. 33. & 8. 32. & 18. 37.

V. 5. *between*] Gr. *of*.

the man Chriſt Jeſus] The Apoſtle doth not adde *man* to exclude the divine nature from his Mediatourſhip: for he is God revealed in the fleſh, 1 *Tim.* 3. 16. and God hath purchaſed his Church by his blood, which through the eternall Spirit he offered without ſpot unto God, Heb. 9. 14. but to expreſſe that nature in which he paid the ranſome for us, mentioned in the verſe following; and to ſhew that our Mediatour being a *man*, all ſorts of men have by faith free acceſſe unto him and his offering, Heb. 2. 10.

V. 6. *a ranſome for all*] All that do believe in him, Matth. 20. 28. Joh. 3. 16. and 10. 15. Rom. 1. 16. and 3. 22.

to be teſtified in due time] Or, *a teſtimony*. Gr. Tec. *for all in due time*. The word μαρτύριον, is left out in the Greek Copie written by Tecla, and the ſenſe is full without it, Who gave himſelf a ranſome for all in due time; but if we retain the word becauſe moſt copies have it, the meaning is, That the ranſome he paid was a reall teſtimony of his Mediatourſhip betwixt God and man, whereby he reconciled both. Or the meaning is, That though their ranſome were paid at one time, yet it is teſtified to ſeverall Nations καιροῖς ἰδίοις, at ſeverall ſeaſons appointed by God for their converſion.

V. 7. *Whereunto*] See 2 *Tim.* 1. 11.

ordained a preacher] Gr. Tec. *truſted to be a preacher*.

teacher of the Gentiles] See Gal. 2. 7, 8.

V. 8. *pray every where*] Devotion is not now confined to one place as the ſolemn ſacrifice and ſervice was in the time of the Law; but as occaſion is offered we are to pray every where, looking not ſo much to outward circumſtances, as to the inward devotion of the heart, lifting up our hands to God in holineſſe, charity, and faith.

V. 9. *women adorn themſelves, &c.*] See 1 Pet. 3. 3.

broidered hair] Or, *plaited*. Women ought to deſire rather inward then outward ornaments, and in adorning themſelves outwardly, they muſt have a care that it be done in a faſhion that may argue neither wantonneſſe nor curious niceneſſe, nor waſtfulneſſe, nor pride, 1 Pet. 3. 3.

V. 11. *ſilence with all ſubjection*] Gr. *in*. Learn of their own husbands, not to take upon them to teach them: but in modeſt ſilence to receive inſtruction and command from them, 1 Cor. 14. 34.

V. 12. *I ſuffer not a woman, &c.*] See 1 Cor. 14. 34.

ſilence] Gr. *quietneſſe*.

V. 13. *Adam was firſt formed*] Adam had the prioritie in his creation, the woman was made after him, and for him, and of him, Gen. 2. 7. 21, 22. 1 Cor. 11. 8.

V. 14. *Adam was not deceived*] Immediately of the devill as Eve was: neither doth the ſtory it ſelf ſay that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen. 3. 6.

was in the tranſgreſſion] The woman was firſt and deepeſt in the tranſgreſſion, and a means to induce her husband to ſinne, wherefore alſo by way of puniſhment ſhe was more ſtraitly ſubjected to her husband, Gen. 3. 16.

V. 15. *in child-bearing*] Or, *by child-bearing.* If διὰ be taken, as it is moſt commonly, to ſignifie *by,* or *through,* then the meaning is, That though painfull child-bearing were part of the puniſhment inflicted upon Eve and her ſex, for her firſt tranſgreſſion, in eating the forbidden fruit, and tempting her husband to ſinne likewiſe; yet ſhe and all faithfull women ſhall be ſaved by *Maries bearing the holy child Jeſus.* For as κτίσις, ſignifying creation, is taken by a metonymie for the creature, Rom. 8. 19, 20, 21, 39. ſo alſo τεκνογονίας, for τέκνου γεννηθέντος, child-bearing, for the child born, the bleſſed fruit of the Virgins wombe, Luk. 1. 42. But if the prepoſition διὰ be taken for *in,* as Rom. 4. 11. πιστευόντων δι' ἀκροβυστίας for ἐν ἀκροβυστίᾳ, and in many other places, then the meaning is, That notwithſtanding by child-bearing and ſubjection to man, God hath imprinted on women the mark of the puniſhment inflicted upon Eve, and all women that conceive and bring forth children; whence ſome peradventure might have conjectured that in regard of this curſe, there was no hope of ſalvation for women unleſſe it were for the unmarried, or thoſe that were childleſſe: yet the Apoſtle teacheth that this ſhall not hinder their ſalvation, if they abide in the faith, nor the bodily evils and ſorrowes that they endure to ſtop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinarie way through which women go to heaven, Chap. 5. 14.

CHAP. III.

Verſ. 1. A *True ſaying*] Gr. *faithfull.* See 1 Tim. 1. 15.

If a man deſire] Not ambitiouſly affect, but finds in himſelf a fitneſſe and willingneſſe to take upon him that office, moved thereunto by a holy and ſincere affection to conſecrate himſelf unto God in the ſervice of his Church, and to employ and improve there thoſe gifts which he hath received of him for the edification of Gods people.

a biſhop] That is, the office of an over-ſeer, which word may either have relation to the flock of Chriſt onely, and in that ſenſe it belongeth to all Paſtours who have cure of ſouls: Or, to the Paſtours themſelves alſo, as well as the flock, and in that ſenſe antiquity hath appropriated the word to ſignifie the chief Presbyter, or Miniſter, who had a ſuperintendencie over a whole Church compriſed within a Citie, or Dioceſſe, in which there were divers inferiour Paſtours. See the note upon Philippians 1. 1.

a good work] See 1 Theſſ. 5. 13.

V. 2. *A biſhop, &c.*] See Tit. 1. 6, &c.

blameleſſe] The word ἀνεπίληπτος, ſignifieth not faultleſſe, for there are no ſuch in the world, but ſuch an one who hath not been, or cannot be appeached with any crime, a man of an unoffenſive life, a man that is not tainted with any common blemiſh, 1 Cor. 1. 8. Luk. 1. 6.

the husband of one wife] He that is to be choſen a Biſhop muſt not neceſſarily be a married man, but neceſſarily be no polygamiſt; that is ſuch a one who hath been husband but of one wife at once, *Hieron. Epiſt.* 82. c. 2. For though polygamie were a common practiſe among the Jews, yet is was ever held a ſcandall and a brand among Chriſtians: therefore none who had that brand upon him ought to be choſen either Biſhop, or Deacon, verſ. 12.

of good behaviour] Or, *modeſt.*

apt to teach] Not onely men endued with ſufficient knowledge to teach, but ſuch as are willing and ready upon all occaſions to inſtruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrell and offer wrong, as one that is in wine.*

filthy lucre] He forbiddeth in a Biſhop not onely covetouſneſſe, which is afterwards taxed, but the taking of any baſe courſe, or uſing any unworthy means, to improve his eſtate: in which kind the Biſhops of Rome of all other are moſt notoriouſly faulty, who make a gain of all ſorts of ſinne, even thoſe that are not to be named among Chriſtians.

not covetous] Gr. *not a lover of ſilver.*

V. 4. *gravitie*] Gr. *comelineſſe.*

V. 6. *a novice*] Or, *one newly come to the faith.* νεόφυτον. Not a man newly planted, or engraffed into Chriſt by baptiſme; or not ſuch a one who hath newly entered into the ſtudie of Divinity.

lifted up] Gr. *puffed up,* or *ſwollen with.*

fall into the condemnation of the devill] Leſt by reaſon of his ſudden advancement to that degree, he take occaſion to be proud, which will undo him, and ſo he fall into the ſame condemnation that the devill himſelf is fallen into. Or leſt he be ſubject to the cenſure of calumniating perſons.

V. 8. *grave*] Or, *honeſt.*

V. 9. *Holding the myſtery of the faith*] Either deeper and more abſtruſe and hidden points of ſaving knowledge, or in generall the doctrine of the Goſpel which is a myſtery indeed, for fleſh and blood cannot reveale it unto us, nor can the moſt learned perfectly comprehend it, 1 Cor. 2. 7.

V. 10. *uſe the office of a deacon, being*] Or, *miniſter, and being.*

V. 11. *grave*] Or, *honeſt;* or, *modeſt.*

V. 12. *deacons be the husbands*] See verſ. 2.

V. 13. *uſed the office*] Or, *miniſtred.*

good degree] Deſervedly obtain the honour to be preferred to an higher office in the Church.

boldneſſe in the faith] Or, *liberty of ſpeech.* Greater courage and holy boldneſſe in the profeſſion of the Goſpel: for the teſtimony of a good conſcience, and the faithfull diſcharge of the miniſtery makes a man bold as a lion, whereas the contrary ſtops a mans mouth, and makes him a coward in Chriſts quarrell.

V. 14. *ſhortly*] Gr. *ſooner.*

V. 15. *houſe of God*] As the Catholike Church is as it were the whole houſe of God; ſo every particular Church, as this of Epheſus was, in which Timothie reſided, was a part thereof, and by a Synecdoche may be called the houſe of God, becauſe God dwelleth therein by his word and Spirit, 1 Cor. 3. 16. Heb. 3. 5, 6.

the living God] See Rom. 9. 26. 2 Cor. 3. 3. 1 Theſſ. 1. 9.

piller and ground of the truth] Or, *ſtay.* Some referre theſe words to them that follow, verſ. 16. and thus make the conſtruction. The pillar and ground of truth, and without controverſie great is the myſtery of godlineſſe, *viz.* God, &c. Others referre them to the words immediately going before, the houſe of God, which is called the pillar and ground of truth in reſpect of the profeſſion, and maintenance of the true religion of God, which it both ſupporteth as a pillar, and maketh it openly known to others, as the Magiſtrates uſed to hang and affix their Orders and Proclamations on pillars, or other places of ſtrength and firmneſſe; and here conſequently is declared the office and duty of the Church in publiſhing the ſame truth, and defending it againſt all errours, contradictions, and corruptions whatſoever. Or it may be referred to Timothy, as it is by divers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2. 9. Rev. 3. 12.

V. 16. *myſtery of godlineſſe*] Not barely of ceremonies, as were thoſe myſteries of the law of Moſes, nor of vain and profane ſuperſtitions, as thoſe of the Gentiles; but moſt holy indeed and truly religious, whereby God is ſerved in ſpirit and truth.

God] That is, the eternall Sonne of God, as the word is taken, Joh. 1. 1. Act. 20. 28. Rom. 9. 5.

was manifeſt] Made his Divinitie known, Luk. 24. 19. Joh. 1. 14.

in the fleſh] That is, in the humane nature which he aſſumed into the unitie of his perſon, Joh. 1. 14. Rom. 1. 3. Heb. 2. 14.

juſtified in the Spirit] In or by the Spirit, which is to be underſtood of the divine nature of Chriſt, whereby he hath raiſed himſelf again from the dead; and conſequently alſo was approved to be righteous and innocent, notwithſtanding he was condemned both by Jews and Gentiles as a malefactour. Or declared to be the Sonne of God, Rom. 1. 4.

ſeen of angels] As of his Meſſengers and Miniſters, both at his nativitie, Luk. 2. 14. and at his temptation, Matt. 4. 11. and at his paſſion, Luk. 22. 43. and at his reſurrection, Luk. 24. 4. and at his aſcenſion, Act. 1. 10.

preached unto the Gentiles] Gr. *among.*

received up into glory] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifeſteth his glory by ſigns and wonders, Mar. 16. 19, 20. Act. 1. 2. and 2. 4. 33.

CHAP. IIII.

Verſ. 1. S*Pirit ſpeaketh expreſſely*] In the Scriptures concerning apoſtaſie from the faith in generall, and ſeduction by falſe teachers, Matt. 24. 23, 24. Luk. 18. 8. but to me by ſpeciall revelation, that the falſe Prophets ſhall broach ſuch falſe and damnable doctrines in particular as are after mentioned.

in the latter times, &c.] See 2 Tim. 3. 1.

ſeducing ſpirits] Either he meaneth devils, who are lying ſpirits, or wicked or ungodly men who are the devils inſtruments, to ſpread errours and hereſies, as the word is taken, 1 Joh. 4. 1.

V. 2. *ſeared with a hot iron*] Either branded conſciences, or ſtigmatized with the marks of many foule and enormous crimes; A metaphor taken from rogues who are burnt in the hand;

hand, or ſome other part of the body. Or conſciences ſo inſenſible of their own dangerous eſtate, and of the fearefull judgements of God, as dead and hard fleſh ſeared with a hot iron, whereby Phyſitians conſume rotten fleſh to ſave the ſounder parts.

V. 3. *Forbidding to marrie*] This prediction is verified at this day in the Romiſh Church, which forbiddeth any in holy Orders to marrie. It is true, the Manichees, Eucratites, and other Hereticks diſparaged marriage, and diſallowed it in thoſe they called their *perfect ones*: but we read of none that by laws and canons prohibited marriage ſave the Biſhops of Rome, and ſuch as adhere unto them.

to abſtain from meats] Either theſe words have a reference to the former words, verſ. 1. doctrines of devils, and all the words between are to be encloſed in a parentheſis, and ſo the coherence is giving heed to doctrines of devils, namely this, to abſtain from meats, &c. Or elſe, there is an Ellipſis, and the word *κελευόντων*, or ſome ſuch like is to be underſtood; a like example whereof we have above, Chap. 2.12. *γυναιξὶ διδάσκειν οὐκ ἐπιτρέπω, ἀλλὰ* (*ſupple ἐπιτάττω*) *εἶναι ἐν ἡσυχίᾳ*, and 1 Cor. 14. 34. Or like that 1 Cor. 3. 2. For the meaning, the Apoſtle doth not condemn it for an hereticall practiſe to abſtain from certain meats out of a meer politick reſpect to ſave the breed of cattle, or medicinable, to avoid ſome diſeaſes; but upon pretence of holyneſſe, or conſcience, as if ſome meats were uncleane in their own nature, or at leaſt leſſe holy then others, Col. 2.21.

V. *ſanctified by the word of God*] It is made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience as received at the Lords hand.

and prayer] That our meats may be ſanctified to us, we muſt firſt confeſſe and acknowledge that God is the Creatour and giver of theſe creatures which we uſe. Secondly, that we are of the number of thoſe who through Chriſts benefit have recovered that right over all the creatures which Adam loſt by his fall. Thirdly, by our prayers we crave of the Lord that we may uſe thoſe meats with a good conſcience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thankeſgiving to God, as we beginne it with prayer.

V. 7. *unto godlineſſe*] It is not onely requiſite that the Miniſter of the Word be ſound in doctrine, but alſo, that his life be godly and religious.

V. 8. *bodily exerciſe profiteth little*] Or, *for a little time*. Some hereby underſtand, the exerciſes of thoſe that ſtrived for prizes, by wreſtling, running, or the like; of which the Apoſtle ſpeaketh, 1 Cor. 9. 25. But the Apoſtle here treating of good works, others do more fitly underſtand this of externall exerciſes of mortification whereby the body is tamed and kept under; as watching, abſtinence from ſuch and ſuch meats, lying hard, and the like; which are otherwiſe lawfull in themſelves, and indeed may have ſome uſe; but little in compariſon of godlineſſe, in regard that all the benefit that can accrue thereby, is but to ſubdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9. 27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8. 13.

promiſe of the life that now is] Of the bleſſings of this preſent life, ſo far as they conduce to our eternall happineſſe, and of the life to come abſolutely.

V. 10. *Saviour of all men*] God in generall not only ſaveth all men, but beaſts alſo, Pſal. 36. 6. Saviour here is taken for protectour or preſerver, becauſe he conſerveth all men in their naturall and temporall being in generall: but he is ſaid the Saviour eſpecially of thoſe that believe, becauſe he is the conſerver of them in their eternall and ſpirituall being: he conſerveth all creatures in their eſtate, men in their waies and callings, but the faithful in the ſtate of grace: he preſerveth all creatures from diſorder and utter confuſion, all men from manifold calamities and miſeries, but the faithfull from the power of ſin and death.

V. 14. *Hands of the Presbyterie*] Or, *Eldership*. Some by Presbyterie underſtand the office of a Presbyter, which Timothie received by impoſition of hands; but the word *πρεσβυτέριον*, is never taken in the Scripture for the office of a Preſbyter; but for the company of the Elders, who here laid hands upon Timothie, when he was ordained: for though he were ordained by S. Paul, 2 Tim. 1. 6. yet this ordination was performed in the aſſembly of the Elders, and with the laying on of their hands alſo: agreeable whereunto is the Canon of the fourth Councell of Carthage, and the practiſe of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things*.

V. 16. *Take heed to thy ſelf*] To thy life and carriage, that it be inoffenſive; and to thy doctrine, that it be ſound.

ſave thy ſelf] Thy Miniſtery ſhall be an effectuall means both to ſave thy ſelf and others: for faith is by hearing, and hearing by preaching, and therefore the miniſters of the word are ſaid to ſave themſelves and others; for that to them the Lord hath committed the word of reconciliation.

CHAP. V.

Verſ. 1. NOt *an elder*] In reprehenſions we muſt have regard to the degrees both of ages and ſexes, and conſider all as in a ſpirituall conſanguinitie with us.

V. 2. *with*] Gr. *in*.

V. 3. *Widows indeed*] He ſpeaketh of ſuch Widows who were ſervants to the Church, and appointed to be maintained by the publike contribution: ſuch as were paſt all other labour, and deſtitute of all comfort both of husband, and of children, and nephewes, or any other kind of allies, to relieve them.

V. 4. *Shew pittie at home*] Or, *kindneſſe*. Let thoſe children and nephewes in a thankfull dutie indeavour to repay their parents care and love: which the Greek elegantly expreſſe by a Metaphor taken from the Stork (*ἀντιπελαργεῖν*) which feedeth her aged parents, and carrieth them upon her ſhoulders, and in that regard, in Hebrew is called חסדה, that is, pious and mercifull.

V. 6. *in pleaſure*] Or, *delicately*.

dead while ſhe liveth] Such a widow is a kinde of monſter half dead and half alive, dead in reſpect of the actions of the ſpirit, though vigorous, and alive in reſpect of the fleſh; or alive to the world, but dead to God. In a like ambiguous ſenſe wee are to underſtand thoſe words of our Saviour, Let the dead burie the dead, Mat. 8. 22. that is, Let the dead ſpiritually, bury the dead corporally, as the Jews in that their elegant *ἀντιμεταβολή*, *Cum ego à te diſcedo vivens morior, at cum tibi adhæreo moriens vivo*.

V. 8. *houſe or kindred*]

denyed the faith] Though not in words, yet in his deeds, and hath caſt away both humanitie and religion, and therein is worſe then an infidell, who take care of their own, and love thoſe that love them, Mat. 5. 46.

V. 9. taken] or *choſe*.

wife of one man] That is, which hath had but one husband at once, or if her husband had ſent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *waſhed the Saints feet*] This was an office of courteſie performed to ſtrangers in thoſe hotter countreys, Gen. 14. 32. and 43, 24. Luk. 7. 44.

V. 11. *younger widowes refuſe*] Take them not into the colledge of widowes or deaconiſſes, which are to be maintained at the Church charge.

V. 12. *Having damnation*] Or, *being liable to juſt cenſure*.

caſt off their firſt faith] Or, *former*, as Revel. 2. 4. Making themſelves lyable to juſt cenſure and blame, becauſe they have violated that promiſe and engagement, wherein they bound themſelves to the continuall ſervice of the Church.

V. 13. *buſie-bodies*] See 2 Theſſ. 3. 11.

V. 14. *younger women marrie*] I ordain that the younger women be left to their libertie to marrie, and not tyed by covenant or agreement to the publike ſervice of the Church.

to ſpeak reproachfully] Or, *for their railing*.

V. 15. *turned aſide after Satan*] They have been led by him to wanton courſes, to the great ſcandall of the Church.

V. 17. *Elders that rule well*] See 1 Cor. 9. 14. Gal. 6. 6. He meaneth not Elders in age, but in office, that is, Biſhops, or Paſtours that are imployed in the government of the Church, as well as preaching.

double honour] Both of reverent reſpect, and comfortable maintenance (*ſtipendia honoraria*) as appeareth by the verſes following.

labour in the word] In the originall it is *κοπιῶντες*, which ſignifieth a toylſome labour, and hereby he commendeth thoſe who beſides their care and paines in governing, diligently and conſtantly preached the Word.

V. 18. *Thou ſhalt not muzzle the Oxe that treadeth, &c.*] See Deut. 25. 4.

Oxe that treadeth] In the Eaſtern Countries it was not the manner to thraſh out Corne as we do, but their Oxen trod it out; to which the Apoſtle allegorically compares the laborious Paſtours of the Church, who expounding the Scriptures, after a ſort cruſh out that Corne of which the bread of life is made, 1 Cor. 9. 9.

The labourer is worthy of his reward] See Mat. 10. 10.

V. 19. *an elder receive not*] Or, *presbyter*. Do not only not condemn him without ſufficient witneſſes, as thou oughteſt not any man according to the Law of Moſes, Deut 19. 11. but do not ſo much as receive an accuſation, or give any credit to it; the reaſon is, that ſuch men being in publike offices of governing the Church, in which they muſt exhort and admoniſh every one, and correct thoſe that are unruly, they may eaſily get the ill will and hatred of many. Alſo the receiving an accuſation againſt them, maketh them to be ſuſpected, and it tendeth to the ſcandall of the Church. Beſides, their ſacred caling is to be held in reverence, and they who have been thought worthy of it, ought not to be ſuſpected of any notorious default or guilt without very good evidence and ſtrong proof.

Before] Or, *Under.*

V. 21. *without preferring one before another*] Or, *without prejudice.*

V. 22. *Lay hands ſuddenly on no man*] Admit not any into the Miniſtery without ſufficient examination and good proof both of his ſufficiencie in learning and godly converſation.

partaker of other mens ſinnes] Either of thoſe that would make choyce of an unfit perſon into the Miniſtery, or of the Miniſters themſelves, who if they prove ill and unworthy of that ſacred function, the blame will light upon thee, who by the laying on of thy hands admittedſt them into the Church.

pure] Or, *chaſte.*

V. 24. *Some mens ſinnes are open before hand*] Or, *manifeſt.* Either theſe words are referred to the laſt judgement, as the ancient Fathers underſtand this Text, and then the meaning is, that ſome men ſinnes are notorious, and may be judged and cenſured in this life, others are ſecret and hidden, the judgement whereof is reſerved to the laſt day. Or, they relate to the examination before admittance into the Church, and then the meaning is, ſome there are who offer themſelves to ordination, whoſe ſcandals are or may be known before-hand, who are to be repelled from the Miniſtery; others offences are not known till after they be ordained; on the other ſide the learning and good parts of ſome are ſo well known, that they may be received at the firſt meeting without feare of doing amiſſe in it; but if there be any who are not ſo well known, a ſmall delay or pauſe will not hinder them, or obſcure their vertues, but rather after full and exact tryall of them, make them more conſpicuous.

CHAP. VI.

Verſ. 1. UNder the yoke] To wit, of ſervitude under Maſters that were infidels. This ſervitude was a heavie yoake, lying not ſo much upon their bodies, as upon their ſouls, inſomuch that they were forced to ſerve them who ſerved not the true God; who notwithſtanding ought to be hereby ſatisfied, that touching thoſe things which appertain to everlaſting life, they are no way ſubject to them.

be not blaſphemed] For if they ſhould refuſe to ſerve their Maſters, though infidels, under pretence of their Chriſtian liberty, this would occaſion their Maſters to reproach Chriſtian Religion, as if it taught them contumacie and diſobedience.

V. 2. *becauſe they are brethren*] Their fraternitie in Chriſt ought not to abate ought of their due reſpect and obſervance to their Maſters: for this ſpirituall conſanguinity doth not alter their outward and civil eſtate and condition.

faithfull] Or, *believing.*

V. 4. *He is proud*] Gr. *is puffed up.*

doating] Or, *ſick.*

ſtrifes of words] Frivolous queſtions and quarrels, rather about words then matter, and by words he meaneth all thoſe things which have no pith in them, and whereby we can reape no profit.

V. 5. *Perverſe diſputings,* &c.] Or, *gallings one of another.*

V. 6. *Godlineſſe with contentment is*] Not onely becauſe it enricheth the ſoul and giveth true contentment, but alſo becauſe it hath the promiſe of outward bleſſings, 1 Tim. 4. 8.

V. 7. *For we brought nothing into this world,* &c.] See Job 1. 21.

V. 8. *And*] Gr. *But.*

V. 9. *and a ſnare*] Of the devill, who by means of this their inordinate deſire to grow rich, doth tempt them to take many unlawfull courſes, and keepeth them thereby as with a ſnare, that they cannot get againe out of the intanglings of the World.

drown] Or, *plunge.*

V. 10. *money*] Gr. *ſilver.*

erred] Or, *been ſeduced.*

pierced themſelves through] Chriſt compareth the deceitfulneſſe of riches and cares of the world to thorns, which prick not the fleſh onely, but pierce through the minde and heart, and wound the ſouls and conſciences with manifold hurts and ſmart pain, Matth. 13. 22.

V. 11. *O man of God*] All righteous men are the ſervants of God, but the title of man of God implyeth more: for in Scripture it is atributed onely to men of eminent ſanctitie, who had more familiarity and inwardneſſe with God, as Moſes, Samuel, David, Elias, Elizeus, and here Timothy. A man of God is he who is wholly devoted unto God, and his chief employment is to bring Meſſages from God, as Prophets do, and bring men unto God, as the faithfull Miniſters of the Goſpel do.

and] Gr. *but.*

V. 12. *Fight the good fight of faith*] Either contend thou earneſtly for the maintenance of the true Faith and Goſpel, Jude 3. Or, fight the good fight of Faith it ſelf againſt all temptations of the Devill, perſecutions of the world, and oppoſitions and contradictions of hereticall teachers and great Wiſards of this world, 2 Tim. 4. 7.

lay hold on eternall life] A compariſon taken from thoſe that run for a prize, and as they approach neer the mark they ſtretch forth their hands to apprehend and touch it, verſ. 19.

profeſſed a good profeſſion] Either he underſtandeth the ſolemn vow Timothy had made in his Baptiſme, or at his ordination, wholly to dedicate himſelf unto, and imploy his uttermoſt endeavours to the ſervice of God.

V. 13. *I give thee charge*] A vehement kind of adjuration to obſerve and keep all the premiſes faithfully, with his eies fixed upon the coming of Jeſus Chriſt, whoſe glory we are to ſet againſt the vain gliſtering of this world, and his power againſt all the terrours of the wicked, 2 Tim. 4. 1.

Pilate witneſſed] See Matth. 26. 64. Matth. 27. 11. John 18. 37.

Confeſſion] Or, *profeſſion.*

V. 15. *the King of kings*] See Rev. 17. 4. & 19. 16.

V. 16. *Who onely hath immortality*] Eternally ſubſiſting of himſelf, and by no other. Angels and the ſouls of men are immortall, but by participation onely from God, as the Moon and Starrs ſhine continually, but with light derived from the Sunne.

dwelling in the light] Poſſeſſing ſuch perfection and excellencie in himſelf as none is able to comprehend, as the word *light* is taken, 1 Joh. 1. 5. Or dwelling in that increated and infinite glory of divine Majeſtie, the ſight and knowledge whereof no creature is able to attain unto.

whom no man hath ſeen] See Joh. 1 18. 1 Tim. 1. 17. 1 Joh. 4. 12.

V. 17. *uncertain riches*] Gr. *uncertaintie of riches.*

giveth] Gr. *affordeth.*

V. 18. *willing*] Or, *ſociable.*

V. 19. *Laying up in ſtore,* &c.] See Matth. 6. 20. Luk. 12. 33.

good foundation] That is, a certain and infallible argument and ground of hoping for eternall life; not as if the liberality of the rich did merit the ſame; but in regard of the promiſe of God made to all thoſe that in faith apply themſelves to the practiſe of good works, Matth. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treaſure of ſound and wholſome doctrine which is committed to thee, as a pledge, to keep it ſafely thy ſelf, and carefully tranſmit it to poſterity; and withall the talent of thoſe gifts which appertain unto the preaching of the ſame.

oppoſitions of ſcience falſly] Made againſt ſound doctrine out of erroneous grounds and principles of ſciences ſo termed, but falſly. In which words, the Greek Fathers conceive that he pointeth at the *Gnoſticks,* a certain ſort of hereticks, who have their name from ſcience, and profound knowledge, which they arrogated to themſelves.

ANNOTATIONS
On the ſecond Epiſtle of Paul the Apoſtle to TIMOTHIE.

The ARGUMENT and ANALYSIS.

SAint Paul *being ready to lay down his Earthly Tabernacle, ſendeth for* Timothie *to come unto him, and to bring with him ſuch things as he moſt needed: Withall, he foretelleth his own Martyrdome, and the Crown of Righteouſneſſe which he ſhould thereby receive, and fully inſtructeth* Timothie *how to carrie himſelf in the Government of the Church, after his departure.*

The Epiſtle it ſelf is partly
1. *Commendatory of* Timothie *himſelf, and his parents, and* Oneſiphorus, *and others,* Chap. 1, 2.
2. *Exhortatory to Chaſtity, Faith, Charity, Peace, and Meekneſſe,* Chap. 2. *To undaunted fortitude, in withſtanding all oppoſition againſt the Truth, and to the ſtudie of the Scriptures,* Chap. 3. *To diligence in his Paſtourall Function, Watchfulneſſe, patience, and to godly prudence, and conſtancy in his Holy Profeſſion to the end,* Chap. 4.

CHAP. I.

Verſ. 1. P*Romiſe of life*] Eternall life hid in Chriſt, which God hath promiſed to all that believe in him.

V. *beloved ſonne*] He calleth Timothie his ſonne in a naturall, civill and ſpirituall, or Eccleſiaſticall reſpect: Firſt, in a naturall, becauſe Paul was now aged, and Timothie but a young man. Secondly, in a civill or morall, becauſe Paul affected him as if he were his own ſonne, and Timothie ſerved him as a ſonne doth his Father; Phil 2. 22. Thirdly, in a ſpirituall or Eccleſiaſticall, becauſe Paul ordained him a Miniſter of the Goſpel. See 1 Tim. 1. 2.

V. 3. *forefathers*] Not his immediate forefathers, who bred him up in Phariſaiſme, but his Anceſtours Abraham, Iſaac and Jacob, &c. who ſerved God in the ſame true religion, for ſubſtance, which the Apoſtle now profeſſeth. Acts 23. 1. and 24 16.

with pure] Gr. *in pure.*

V. 5. *call*] Gr. *calling.*

V. 16. *ſtirre up*] Gr. *kindle again*; or, *quicken, as fire burneth under aſhes.* ἀναζωπυρεῖν, ſignifieth to rekindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the Devill go about to put out; and therefore we on the contrary muſt labour, as much as we can, to *foſter* and keep it burning. In the metaphor the Apoſtle ſeemeth to allude to the type of the Prieſts in the Old Teſtament, by whoſe miniſtery the holy fire on the Altar was cheriſhed, (that it might not go out) and as it ſlaked, blowne to a brighter flame.

the gift] Some by this gift underſtand the gift of Miracles, which he received by the impoſition of the Apoſtles hands; and that by the laying hands of the Presbyterie, 1 Tim. 4. 14. he was admitted into the holy miniſtery; but becauſe there is no proof in Scripture, or undoubted Antiquity, that Timothie had the gift of Miracles, it is more probable, that by gift is here meant that Ghoſtly power or office which Timothie received at his ordination, by the laying on of the Apoſtles hands on him, in the preſence of the Presbyterie, who all gave conſent thereunto, and teſtified it by putting their hands upon him alſo, 1 Tim. 4. 14.

V. 7. *ſpirit of fear*] The meaning is, rouze up the gifts of God in thee, and ſuffer not them to be ſlaked or abated by carnal fear, for ſuch a fear doth in no wiſe proceed from the working of the Spirit, but is quite contrary to the ſame which the Apoſtle doth mention here; leſt Timothie might be affrighted with the affliction of the Church, and of Pauls in particular.

but of power] Of courage and reſolution to go through with the work of the Miniſtery, not withſtanding all oppoſitions and dangers.

of love] Of a holy love of God and Chriſt, wherewith the faithfull being inflamed, do chearfully undergo all manner of troubles and adverſities for his ſake.

ſound mind] Whereby the holy Ghoſt doth reduce the troubled minde to tranquillity, and baniſh all turbulent paſſions, ſuch as fear is. Or the ſpirit of moderation and diſcretion, that we bring not cauſleſſe troubles upon our ſelves, and when they come upon us, break not out into a rage or impatience.

V. 8. *afflictions of the Goſpel*] Be a chearfull partner with me of thoſe troubles and afflictions which follow the profeſſion of the Goſpel. Theſe are called afflictions of the Goſpel, becauſe as Chriſt ſuffereth in the perſecution of his Members, ſo the Goſpell after a ſort ſuffereth, when the preachers thereof are oppoſed, diſgraced, ſilenced, and impriſoned, or any way hindered from the free and powerfull preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies ſake; or, not according to works done by us in time, or foreſeen by God before the world was; for theſe works, as in time they flowed from the grace of God, ſo they were foreſeen likewiſe no otherwiſe then as effects of his grace in us, and conſequently not as cauſes or inducements to God, to elect us to eternall life.

before the world began] Gr. *ſecular times*, or, *everlaſting.* See Epheſ. 1. 4. Tit. 1. 2.

V. 10. *who hath aboliſhed death*] By taking away the fear and ſting of the naturall death in all true believers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and puniſhment of the eternall and ſecond death. Rev. 2. 11. and 20. 6.

life and immortality to light] Hath given us a full and clear ſight of immortality, whereof before we had but as a glimpſe; or ſhewed us a clear way to life and immortalitie.

V. 11. *Whereunto I am appointed a preacher*, &c.] See 1 Tim. 2. 7.

V. 12. *believed*] Or, *truſted.*

keep that which I have committed] Either my precious ſoul which I have committed to his care and cuſtody to bring it forth glorious at that day of his appearing: Or, my eternall life, happineſſe and crown of glory, which I have as it were *depoſited* with him by faith and hope.

V. 13. *forme of ſound words*] Gr. *wholeſome*, or, *healthfull* ὑγιαινόντων, ſuch as conduce to the health of our ſouls, rather wholſom then delicate; or words not tainted with, nor ſavouring of any errour or hereſie, falſe or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 20.

by the Holy Ghoſt] Though it be a hard thing to do it, conſidering what enemies lie in wait to rob us of it: yet the Spirit of God is mightie, who hath endued us with power and vertue to keep it.

V. 15. *turned away from me*] Leaving me in my trouble and affliction, and being aſhamed of my bonds.

V. 16. *my chain*] See Epheſ. 6. 20.

V. 17 *ſought me out*] By this it appeares, that Saint Paul was not in priſon, for then Oneſiphorus needed not to have made any great ſearch to finde him; yet was he not free, but committed to the cuſtodie of the keeper, with whom he might go abroad to diſpatch his affairs; and therefore in the verſe going before, he ſpeaketh not of chains in the plurall number, but of a chain in the ſingular, with which he was tyed to the ſouldier that kept him. *Vid. Senec. l. 1. de tranquil. an. c. 10. Eadem catena tam reum quam militem tenet.*

CHAP. II.

verſ. 1. MY *ſonne*] See Chap. 1. 2.

in the grace that is in Chriſt Jeſus] Be ſtrong and couragious in the maintenance of the Goſpel of Chriſt: or confidently relie on the favour of God, wherewith the Father embraceth us for his ſonne Chriſt Jeſus ſake.

V. 2. *among many witneſſes*] Or, *by many witneſſes.* Either the things which thou haſt heard confirmed by many witneſſes and teſtimonies of holy Scripture, as the word witneſſes is taken, Heb. 12. 1. Or, which thou heardeſt of me at thy ordination among the whole Presbyterie: Or, not ſpoken in a corner, but publikly in my preaching, before many witneſſes.

V. 3. *endure hardneſſe*] Or, *ſuffer affliction.* The Miniſtery of the Word is a ſpirituall warfare, wherein no man can ſo ſerve that he may pleaſe his Captain or Generall, but he muſt forgo and part from all hinderances which may draw him from it, and alſo endure much hardneſſe and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and ſouldiers buſie not themſelves with merchandizing, handicraft works, husbandrie or houſhold affairs; but are alwaies attending their watchings, marchings, and other ſervices and commands of their Leaders and Captains: ſo neither muſt a faithfull Miniſter of the Goſpel trouble or diſtract himſelf with any worldly matters and affairs that may hinder him in the faithfull diſcharge of his ſacred function.

entangleth himſelf] Gr. *is entangled.*

V. 5. *ſtrive for maſteries*] The Miniſtery is like to a game, or ſtriving for the maſterie, wherein no man is crowned unleſſe he ſtrive according to the lawes that are preſcribed, be they never ſo difficult or painfull.

V. 6. *The husbandman,* &c.] Or, *The husbandman labouring firſt, muſt be partaker of the fruits.*

V. 8. *Remember that Jeſus Chriſt*] He confirmeth two principles of our faith which are alwaies aſſaulted by heriticks; the one, that Chriſt is the true Meſſias, God incarnate of the Virgin Mary, and made of the ſeed of David; and the other the higheſt Article of our Creed and myſtery of our ſalvation, his reſurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me faſt, yet they cannot bind and fetter the Goſpel of Chriſt, that word of his ever is and ſhall be free, not onely preached by thoſe who are at libertie, but even by me and other ſervants of Chriſt who are reſtrained and in durance.

V. 10. *endure all things*[Not in their ſtead, or that my ſufferings may be imputed unto them, but I indure afflictions for thoſe offices, which I do towards the furthering of the ſalvation of Gods elect.

V. 11. *if we be dead with* him] See Rom. 5. 8. If we be afflicted with him, and perſecuted even to death for his ſake, we ſhall alſo live together with him eternally, and moſt happily in heaven.

V. 12. *If we ſuffer*] See Rom. 8. 17.

if we deny him] See Matt. 10. 33. Mark. 8. 38.

V. 13. *If we believe not*] See Rom 3. 3.

he abideth faithfull] Though we alter never ſo much, yet God is the ſame, moſt juſt and faithfull in all his promiſes, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14. *ſtrive not about words*] μὴ λογομαχεῖν. Not to ſtrive about words onely, when the controverſie is meer verball or nominall, and no way reall, or not at all importing faith or good manners: or, ſtrive not with words bandying contumelious ſpeeches, or bringing no better proof then vaunting words and boaſtings.

15. *rightly dividing*] By adding nothing to it, neither over-ſlipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and ſquaring out of the ſtreets and high-waies, and ſetting out the bounds of mens lands and poſſeſſions: or from the Prieſts of the Old Teſtament, who having ſlain the beaſts that were to be ſacrificed, did joynt and divide the ſame in an accurate manner: or from houſe-keepers that cut out and divide to every one in their families their ſhare and portion of meat, 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increaſe*] Or, *proceed.*

V. 17. *eate as doth a canker*] Or, *gangrene.* γάγγραινα from γράω, ſignifying to eat, as the diſeaſe called a Wolf or a Canker doth, which if it be not looked to in time groweth incurable, and not onely conſumeth the part where it is, but ſpreadeth farther in the fleſh: ſuch is the nature of hereticall doctrine, if it be not ſtopt in the beginning, and cured by ſolid confutations, and Eccleſiaſticall cenſures inflicted upon thoſe that are obſtinate, it will ſpread far, and run over the whole body of the Church, and corrupt the ſame, 1 Cor. 5. 7. Gal. 5. 9.

Hymeneus and Philetus] He nameth here the chiefeſt of thoſe prophane, and vain bablers, that being known they might be the better ſhun'd.

V. 18. *erred*] Or, *miſſed the mark.*

reſurrection is paſt] It is probable they taught that there was no other reſurrection but the ſpirituall riſing of the ſoul from the death of ſinne; or the renovation of the condition of the world under the Goſpel, according as the word *reſurrection* is ſometimes taken.

overthrow the faith of ſome] That is, infect them with their hereſie, and thereby ſubvert their orthodox faith.

V. 19. *Neverthelеſſe*] Although ſome ſlide away from the truth, we muſt not be offended thereat, as if the ſalvation of the elect were not ſure.

the foundation of God] The eternall election, which is the firſt ground-work of the ſalvation of the faithfull, laid by God himſelf, cannot be ſhaken in ſuch ſort, that the elect of God ſhould be ſeduced by the like hereſies, and fall away from faith, Matth. 24. 24.

ſure] Or, *ſteadie.*

having this ſeal] The Book of life in which the names of the elect are written is confirmed as with a ſeale, and the number of the elect in the fore-knowledge of God is ſealed up as in a Book.

Let every one] Though the *Lord* hath eternally fore-known thoſe that are his, yet not ſo that we preſuming upon that Decree ſhould caſt away all care of our ſalvation, and let looſe the reines to all carnall liberty. For on our parts who are thus mercifully fore-known and elected to ſalvation, there is required a holy and a conſcionable obedience, and a carefull endeavour to pleaſe God in all things, and ſhunne all manner of ſinne.

V. 20. *and ſome to honour*] See Rom. 9. 21.

V. 21. *If a man therefore purge*] Cleanſe himſelf from theſe hereticall and impure doctrines, and keep himſelf unſpotted of the world by the grace and vertue of the holy Ghoſt that dwelleth in him, 1 Pet. 1. 22. 1 Joh. 5. 5.

veſſel unto honour] The counſell of God ſhall be fulfilled in him, and he ſhall be really and effectually according as he is ordained unto it of God, a veſſel of honour. *Or, he ſhall ſhew* and approve himſelf to be ſuch a veſſel indeed. The like expreſſion we have Joh. 15. 8.

V. 23. *fooliſh and unlearned*] See 1 Tim. 1. 4. Tit. 3. 9.

V. 24. *muſt not ſtrive*] Muſt not be of a contentious diſpoſition, nor at all ſtrive about fooliſh and unlearned queſtions, verſ. 23.

patient] Or, *forbearing.* To winne them through our patient bearing with them, but not to pleaſe them, or excuſe them in their wickedneſſe.

V. 25. *oppoſe themſelves*] Gr. *ſet themſelves againſt him,* or, *are ill affected to him.*

repentance to the acknowledging] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their errour, and particular acknowledement of that truth they before gain-ſayed and oppoſed.

V. 26. *recover*] Gr. *awake.*

ſnare of the devill] Hereticall doctrines are the ſnares wherein the devill intangleth the underſtanding of ſeduced men, as vitious provocations are the ſnares wherein he intangleth the wils and affections of diſſolute perſons.

taken captive] Gr. *taken alive.*

at his will] Gr. *to.*

CHAP. III.

Verſ. 1. I*N the laſt daies*] See 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. The end of the world is the harveſt, and when the ſins of Antichriſt and of all his followers ſhall be *ripe,* then will the Angel *thruſt in his ſickle and mow* the earth, Apoc. 14. 16. 18. 1 Tim. 4. 1.

perilous times] Gr. *hard.* We may not hope for a Church in this world without corruption, but there ſhall be rather great abundance of moſt wicked men, even in the very boſome of the Church, who notwithſtanding ſhall make a ſhew and countenance of great holineſſe.

V. 2. *lovers of their own ſelves*] Such perſons have been in all ages of the Church, but towards the end of the world, being as it were the *lees* and *dregs* of time, there ſhall be almoſt none but ſuch: theſe vices being ſpread over the whole face of the Church, and the mentioned evils become Epidemicall.

covetous] Gr. *lovers of ſilver*; or, *money*.

boaſters proud] See Rom. 1.29,30.

V. 3. *falſe accuſers*] Or, *make-bates*.

V. 4. *high-minded*] Gr. *puffed up*.

V. 5, *Having a forme of godlyneſſe*] Or, *formalitie*. Not μορφὴν, but μόρφωσιν, not the true forme and eſſence of godlineſſe, but an outward conformation thereunto, a reſemblance, vizard, or ſhew of holineſſe; mens religion conſiſting in a formall profeſſion of godlineſſe, (Tit. 1. 16.) without expreſſing the power and efficacie thereof in their lives: Or, in externall geſtures, behaviours, rites, and ceremonies, without the pure inward worſhip of God in ſpirit and truth.

V. 6. *women laden with ſinnes*[Silly women are more eaſily deceived, and thoſe of them are more apt to be miſled in their judgements which are given up to lewd and wanton courſes. *Joſephus Antiq. Jud. 2. obſerveth, that the Phariſees had their Gynæcea, Colledges or meeting of women*; and Saint *Ierome ad Cteſ. that Simon Magus had his Helena, Marcion his female forerunner, Apelles his Philumena, Montanus his Maximilla, Donatus his Lucillia, Elpidius his Agape, Priſcillian his Galla, Arius the Prince his ſiſter; and generally all arch hereticks ſome ſtrumpet or other, by whom they ſpread the poiſon of their hereſie.*

V. 7. *Ever learning*] The Apoſtle taxeth not theſe women for endeavouring by continuall learning to improve their knowledge; but for curious inquiring into every noveltie of doctrine, and following now one teacher, now another, having no care to attain to ſound and ſaving truth.

V. 8. *Jannes and Jambres withſtood Moſes*] The names of the chiefe of the Egyptian ſorcerers that ſtrove with Moſes, whoſe names are not expreſſed, Exod. 7. 11. yet are here related by the Apoſtle, either out of ſome Jewiſh writers, not now extant, or from ſome ancient tradition. Howſoever, certain it is, that theſe Magitians names were famous, or rather infamous, for Numenius the Pythagorean Philoſopher, and Artabanus the Hiſtorian make mention of them both, and Plinie in his Naturall Story, *l. 3. c. 1.* nameth one of them, to wit, Jannes. See *Euſeb. de præp. Evang l. 9. c. 3.*

reprobate concerning the faith] Or, *of no judgement*. Whoſe doctrines are abominable before God, and ought to be rejected of all; or, who have loſt all right and ſound judgement in things that belong to the Faith, Rom. 1. 18. 26. Titus 1, 16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and falſe teachers.

folly] Or, *madneſſe*.

V. 10. *thou haſt*] Or, *thou haſt been a follower of*.

fully known] Thou knoweſt throughly, not onely what I taught and did, but alſo how I was minded and diſpoſed.

V. 11. *afflictions*] Gr. *ſufferings*.

V. 12. *ſhall ſuffer perſecution*] Gr. *ſhall be perſecuted*.

V. 13. *worſe and worſe*] 2 Pet. 2. 20. 22.

deceiving, and being deceived] Deceiving others by their ſophiſmes and faire ſhew of holineſſe, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable then to be exerciſed in the Scriptures from our infancie; for the veſſels that are at the firſt ſeaſoned with the ſavour of life, ſeldome or never loſe it, Prov. 22. 6. And though while they are very young, they cannot come to much underſtanding, yet the having of Scripture phraſe and texts by heart, is very uſefull, and will much ſtead them after they come to riper yeers, and are able to dive deeper into the meaning of thoſe things they retain perfect in their memories from their childhood.

wiſe unto ſalvation, through faith] Although the Scripture ſufficiently inſtruct us unto ſalvation, yet we cannot be ſaved without a lively faith working through love, therefore he addeth, through faith: Or, by Scriptures he meaneth the Scriptures of the Old Teſtament which it is like were onely extant when Timothie was a child, the knowledge whereof could not ſave Timothie without faith in Chriſt, whereby he believed the accompliſhment of all thoſe things which were fore-ſhewed in the Old Teſtament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1. 21. Or, the whole Scripture, as the word is taken, 1 Cor. 13. 2. and elſewhere. Every part of Scripture is divinely inſpired, 2 Pet. 1. 20, 21. and is profitable to ſome of theſe ends, to furniſh the man of God to ſome good works: but the whole Scripture is profitable to all thoſe ends, to furniſh him to every good work. The parts of the Scripture as they were delivered, were ſufficient for the inſtruction of thoſe to whom they were delivered; and now the whole is moſt ſufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Miniſter of God in his Church, 1 Tim. 6. 11.

perfect] Gr. *accompliſhed*.

throughly furniſhed] Or, *perfected*.

furniſhed unto all good works] That is, to all the ſervices of his profeſſion, to thoſe works of his calling, he mentioned before, namely doctrine of the principles of Chriſtian Religion, reproof of errours and falſe doctrines, correction of life and evill manners, and inſtruction in the precepts of a holy life and Chriſtian converſation.

CHAP. IIII.

verſ. 1. I *Charge thee therefore*] Gr. *teſtifie*, or, *denounce*. This is my principall and chief charge of all.

before God and the Lord Jeſus Chriſt] This deep kinde of charging *Timothie*, in ſo vehement and patheticall a manner, ſheweth how urgent and important the matter is, how ſimply neceſſary diligent and conſtant preaching is in a Miniſter of the Goſpel, and how fearfull his caſe is, if he fail in this duty of his function.

judge of quick and dead] See 1 Cor. 15. 51. 1 *Theſſ.* 4. 17.

V. 2. *in ſeaſon out of ſeaſon*] Upon all occaſions, with a holy importunitie. There is no contradiction in theſe commands, both may and ought to be done by a faithfull Miniſter of God, who preacheth in ſeaſon, when God offereth him a fair opportunity, and the hearers deſire, Nehem. 8. 1. and call for the Word, and the argument he handleth, is ſeaſonable for the time. Out of ſeaſon, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either becauſe they are ill affected to the Word, or diſtracted by other buſineſſes, or they like not to hear ſuch points touched or medled with at ſuch a time, when yet he knoweth it to be needfull for the health of their ſouls, to hear ſuch doctrines handled, or duties preſt.

exhort] Or, *comfort*.

V. 3. *ſound doctrine*] Gr. *wholſome*. See 1 *Tim.* 1. 10.

V. 4. *ears*] Gr. *hearing*.

V. 5. *watch thou*] Or, *be ſober*. The wickedneſſe and falling away of the world ought to cauſe faithfull Miniſters to be ſo much the more carefull and vigilant; and ſo likewiſe the taking away of thoſe who laboured with them before in that office. Verſ. 6. John 1. 1. Col. 4. 17.

make full] Or, *fulfill*.

ready to be offered] To be ſacrificed or Martyred. The word in the Originall σπένδομαι, ſignifieth properly libation, or a drink-offering; and he alludeth to the pouring out of bloud, or wine which was uſed in ſacrifice, and ſeemeth withall to intimate the manner of death wherewith he was to glorifie God, which was not by being offered as a holocauſt by fire, as Polycarp, and many others were, but by a death wherein his bloud was ſhed or poured out, namely *beheading*.

departure] Gr. *diſſolution*. See Philip. 1. 23.

V. 7. *fought a good fight*] Gr. *that good fight*. See 1 Tim. 6. 12.

I have finiſhed my courſe] I am come to the period of my daies; *Vixi, & quem dederat curſum fortuna, peregi*. And in this metaphor he ſeemeth to allude to the manner of his whole life, which after his converſion was ſpent, as it were, wholly in running from place to place, ſpeedily to diſperſe the doctrine of the Goſpel, and now he was come to the laſt Stage or Goal at Rome, where he was to receive his Garland, after the manner of thoſe who ran for prizes. 1 Cor. 9. 24. 25.

kept the faith] The true doctrine of faith; or the gift of ſaving and juſtifying faith; or the faithfulneſs which he promiſed Chriſt in the diſcharge of his Apoſtleſhip, Rev. 2. 10.

V. 8. *a crown of righteouſneſſe*] A reward of juſt and holy works, an incorruptable Crown of glory, which though it be a Crown of mercy, Pſal. 103. 4. and a gift of grace, Rom. 6. 23. yet he calleth it here a Crown of *righteouſneſſe*, which the *righteous Judge* ſhall give him, the more fitly to follow the metaphor taken from runners or wreſtlers for prizes, at their ſolemn exerciſes or games in Greece, in which there were certain Judges appointed to obſerve thoſe that proved maſteries, and give juſt ſentence on the Conquerours ſide, if he ſtrove lawfully, and fairly wonne the prize. And the meaning of the Apoſtle is, that he had kept the laws of proving maſteries, and ſo acquitted himſelf in running and wreſtling, that he might juſtly expect the prize. Beſides, eternall life may be rightly termed a Crown of righteouſneſſe, both *ex parte Dei*, who promiſeth it to every one that overcometh, Revel. 2. 10. & 3. 21. and *ex parte rei*, becauſe it is *juſt* and righteous with God to render unto them, who have endured for his ſake toylſome labours, painfull torments, and diſgracefull reproaches, eaſe, joy and glory. 2 Theſ. 1. 6, 7.

love his appearing] *That they may ſee him in glory*, who ſuffered ſo much for them in this world, and that they may receive from him their everlaſting reward.

V. 10. *loved this preſent world*] Hath given over to tend on me in my affliction any longer, chuſing rather to follow his worldly occaſions, and provide for his own ſafetie and profit.

V. 13. *cloke that I left at Troas*] φαιλόνην, which ſome take for a riding Coate, or travelling Cloak, as if it were made by a tranſpoſition of letters, from the Latine *penula*; but the moſt ancient Syriac interpreter takes it for *domum*, or, *repoſitorium ſcriptorum*, and Heſychius a moſt exquiſite Greek Grammarian inclineth to that opinion, that by it the Apoſtle meant *ſcriniolum*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-ſmith*] Covetouſneſſe is the bane of religion. Two of the greateſt enemies Saint Paul had, were two Smithes, the one a Silver-ſmith, Acts 19. 24. and this Copper-ſmith here, and both of them, as it is conceived, maligned and oppoſed him, and his preaching for the ſame reaſon, becauſe the Apoſtle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make ſilver, or Copper Shrines, & Images to the Heathen gods and goddeſſes.

the Lord reward him] Gr. Tec. *ſhall reward him.* This is not a curſe, proceeding from anger, or a revengefull heart, which is contrary to the doctrine of Chriſt, Matth. 5. 44. and of Saint Paul himſelf, Rom. 12. 14. but a Propheticall commination out of a godly zeal, and a prediction inſpired by the holy Ghoſt, of the puniſhment which was ready to be executed upon him. See Pſal. 5. 10. & 109. 7. *& deinceps*. With this interpretation agreeth the Greek Copie of great Antiquity, written, as it is ſuppoſed by Tecla, wherein the Verb is not ἀποδώη, but ἀποδώσει. the Lord reward, but the Lord ſhall or will reward him according to his works.

V. 15. *our words*] Or, *our preachings.*

V. 16. *anſwer*] Gr. *apology*, or, *defence of my ſelf.*

that it may not be laid to their charge] It is not ſufficient for us to maintain the truth our ſelves, but we muſt aſſiſt them who ſtand up for the truth, and not timorouſly ſhrink from them when they are in trouble for it.

V. 17. *ſtood with me*] Gr. *by me*, or, *aſſiſted me.*

mouth of the lion] Out of great and imminent danger of death. Some by the Lion underſtand the Emperour Nero, ſo called for his rage and cruelty; as generally *Tyrants* and powerfull enemies of the Church are called. Ezek. 19. 2. Pſal. 35. 17. and 91. 13. Proverbs 28. 15. Jerem. 2. 15. & 47. *And Marſyas certifying his Patron at Rome of the death of Tiberius, uſeth this phraſe,* τέθνηκεν ὁ λέων, *the Lion is dead. Joſephus antiqu. l.* 18. c. 16.

V. 18. *every evill work*] From forſaking or wronging the truth, or doing any thing out of cowardly fear that may blemiſh this my holy profeſſion.

V. 20. *at*] Gr. *in.*

at] Gr. *in*

ANNOTATIONS On the Epiſtle of Paul the Apoſtle to Titus.

The Argument and Analysis.

In the Iſland of Creet *(now* Candie*) the Foundations of a Chriſtian Church were laid, and the Wals rear'd up: But the Roof was wanting. Some abuſes were reformed, but not all: In ſome Cities there were Godly Paſtours, but not ſo through the Whole Iſland. For which cauſe Saint* Paul *left* Titus *there to ſupply what was lacking, and appoint Elders in every Citie; and to the end he might the better perform this task, he furniſheth him in this Epiſtle with wiſe and godly directions; whereof*

Some
- 1. *Concern all Chriſtians in generall; as namely, To be ſubject to Principalities and Powers, to be zealous of good Works, to ſtudy neceſſary and wholeſome points of Doctrine, and avoid curious and unprofitable queſtions,* Chap. 3.
- 2. *Others concern certain men in particular, and theſe either Teachers.*
  - 1. *Good,* Chapter 1. *from* Verſe 6. *to the* 10.
  - 2. *Bad, From* Verſe 10. *to the end.*
- 3. *Or hearers whom he ranketh according to their ſex, into*
  - 1. *Men.*
  - 2. *Women.*
  - 2. *Their Age.*
    - 1. *Young.*
    - 2. *Old.*
  - 3. *Their Condition.*
    - 1. *Maſters.*
    - 2. *Servants,* Chap. 2.

CHAP. I.

Verſ. 1. *According to the faith*] Either the doctrine of faith which the Elect of God have ever believed from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the ſaving truth of Chriſtian Religion.

V. 2. *In hope*] Or, *for hope.*

before the world began] Or, *ſecular*, or, *everlaſting times.* See 2 Tim. 1. 9. 1 Pet 1. 20.

V. 4. *own ſonne*] See 1 Tim. 1. 2.

common faith] That which before he called the faith of the Elect, he here calleth the common faith; as Jude v. 3. the common ſalvation, that is, the ordinary means of ſalvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee, for there is but one way of ſalvation, common both to the Paſtour and the flock, to the father in Chriſt, as the Apoſtle was, and the ſonne begotten by him in the Goſpel, as Titus was.

V. 5. *left I thee in Crete*] Crete is an Iſland in the Mediterranean or Mid-land Sea, now called Candie; of which ſee Acts 2, 11. & 27. 7, 12.

ſet in order] Either to correct and amend what was done amiſſe, or farther to ſupply and perfect whatſoever was lacking of things behoovefull to the Church.

wanting] Or, *left undone.*

ordain elders] Gr. *appoint.* That is, Paſtours, one or more in all places, where there is a convenient number of the faithfull.

had appointed] Gr. *gave order to.*

V. 6. *If any be blameleſſe*] See 1 Tim. 3. 2, &c.

V. 7. *a biſhop*] See Phil. 1. 1. 1 Tim. 3. 2.

good men] Or, *good things.*

V. 9. *as he hath been taught*] Or, *in teaching.*

exhort] Gr. Tec. *comfort thoſe that are in affliction.*

V. 11. *Whoſe mouthes muſt be ſtopped*] Either by ſolid confuting their errours, or by ſuſpenſion and Eccleſiaſticall cenſures.

V. 12. *a Prophet of their own*] Some will have this allegation to be taken out of Callimachus his hymne in praiſe of Jupiter; where the firſt part of this verſe is found; but Callimachus was no Prophet of the Cretians: the Apoſtle therefore certainly meaneth Epimenides, who himſelf was a Cretian, whoſe Poem is called a book of Oracles or Prophecies; among whom this whole Verſe is found, *viz*. the Cretians are alwayes *lyers*, that is, crafty companions, falſe in their words and deeds, as the Latine Proverb, *Cretizare cum Cretenſibus*, declareth; *Evill beaſts*, that is, fierce, intractable, and dangerous to deal withall; and *ſlow bellies*, that is, given to ſloth, and idleneſſe, and luxurious gluttons. Which cenſure of the Cretians, the Apoſtle here confirms, not to diſcredit thoſe Iſlanders, or blaſt their reputation, but to diſcover the maladies of that people to him, whom he there left as a Phyſitian, to cure them by ſound and wholeſome doctrine.

V. 13. *ſharply*] Gr. *cuttingly, touching them to the quick*.

V. 14. *Not giving*] See 1 Tim. 1. 4.

commandements of men] The Apoſtle forbiddeth not ſimply to give heed to the commandements of men: for elſewhere he requireth us to obey the lawfull commands of our ſuperiours in Church and Common-wealth: but to the traditions of thoſe of the circumciſion, whom he taxeth, verſ. 10. and generally of ſuch men as walk not with a right foot to the Goſpel; for it is not here ſaid ſimply the commandements of men, but of ſuch men as turn from the truth, and therefore we muſt turne from them.

V. 15. *Unto the pure all things*] See Rom. 14. 20. That is, all meats and other creatures of God. For the ceremoniall Law of Moſes which made a diſtinction of clean and unclean meats, being abrogated by the Goſpel, the uſe of all thoſe things is pure and holy to the faithfull, being themſelves pure, that is, cleanſed by the blood of Chriſt, and ſanctified by his Spirit; whereas on the contrary, the ſpirituall uncleanneſſe of unbelievers maketh, that the very things otherwiſe permitted by Moſes, become unclean to them, Hag. 2. 13.

their mind and conſcience is defiled] Impurity and uncleanneſſe doth not conſiſt in the outward abſtinence from any meats, or the eating of them, but it lyeth within the ſoul of man, and the faculties of the ſame, which are all of them unclean and defiled with ſinne in the unbelievers. Thoſe two parts of man which may ſeem moſt pure and free from ſinne, *viz*. the mind, which retaineth yet ſome light of knowledge, and the conſcience, that applyeth this light, to teſtifie, diſcern, and judge of mens actions good or evill; now by that inward and in-bred corruption of ignorance and perverſneſſe, is become impure to man, the former hindring the knowledge of the latter conformity to the will of God; by the former he tempteth God, and by the other he offendeth and reſiſteth him ſo long as he continueth in his unregenerate eſtate.

V. 16. *reprobate*] Or, *void of judgement*.

CHAP. II.

Verſ. 1. S*Peak thou*] The doctrine of faithfull Paſtours muſt not only be generally pure and ſound, but particularly and diſcreetly applyed to all ages, and ſexes, and callings, according to the diverſity of circumſtances.

V. 2. *ſober*] Or, *vigilant*.

V. 3. *holineſſe*] Or, *holy women*.

falſe accuſers] Or, *make-bates*.

given] Gr. *ſubject*; or, *enſlaved*.

to much wine] δεδουλωμένας ſignifieth more then given to much wine, it implyeth as much as overcome or enſlaved: whereby it appears, that as the men of Crete were given to their belly and luxurious feeding, chap. 1. 12. ſo the women alſo were given to their palate and more liberall drinking of wine, even to diſtemper: an odious vice in men, but much more in women.

V. 4. *ſober*] Or, *wiſe*.

V. 5. *obedient*] See Epheſ. 5. 23.

V. 6. *ſober-minded*] Or, *diſcreet*.

V. 7. *A pattern of good works*] A faithfull Miniſter muſt preach the Goſpell, as well in his life as in his Sermons: ſo Saint Peter (Ep. 1. ch. 5. ver. 3.) requireth the Elders to carry themſelves, not as Lords over Gods inheritance, but as enſamples to the flock.

V. 9. *ſervants*] See Epheſ. 6. 5. Coloſſ. 3. 22. 1 Pet. 2. 18.

anſwering] Or, *gain-ſaying*.

V. 10. *adorn the doctrine of God*] As the evill lives of profeſſors is a great obloquie and blemiſh, ſo on the contrary, their godly converſation is a great honour and ornament to the Doctrine of the Goſpel.

V. 11. *grace of God*] The exceeding mercy and goodneſſe of God: or the Doctrine of the grace of God, exhibited to us by Chriſt, and comprehended in the Goſpel.

that bringeth ſalvation, &c.] Or, *that bringeth ſalvation to all men hath appeared*.

hath appeared] ἐπεφάνη illuxit, hath clearly manifeſted it ſelf, or ſhined forth as a light in the darkneſſe of the ſhadowes of the Old Teſtament, and of the ignorance of heatheniſme, Eſa. 42. 7. 16. 18. Acts 26. 18. Rom. 13. 12. Epheſ. 5. 8. 1 Pet. 2. 9. 1 Joh. 2. 8.

to all men] Without diſtinction of Nations, ſex, age, or condition, 1 Tim. 2. 4.

V. 12. *Denying ungodlineſſe*] That is, renouncing and forſaking them. Under the name of ungodlineſſe he compriſeth all breaches of the firſt Table; under worldly luſts, all inordinate deſires againſt the ſecond: which are called worldly, both in reſpect of the object, becauſe they are converſant about ſuch things as belong to the preſent eſtate of this life and world, and in regard of the ſubject, *viz*. ſuch luſts as are found and reign in worldly and unregenerate men, which are deſcribed, Epheſ. 2. 2, 3. & 4. 17, 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

we ſhould live ſoberly] As in the former words were compriſed all the negative, ſo under theſe three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the firſt to our ſelves, the ſecond to our neighbour, the third to God. Soberly, in reſpect of our ſelves; righteouſly, in reſpect of our neighbours, and holily or godly, in reſpect of God. *Hæc tria perpetuo meditare adverbia Pauli, Hæc tria ſint vitæ regula ſancta tuæ.*

V. 13. *Looking*] See 1 Cor. 1. 7. Phil. 3. 20.

bleſſed hope] The bleſſed recompenſe of reward which we ſtedfaſtly hope for, everlaſting life and glorie, which we ſhall be fully poſſeſſed of at the ſecond coming of Chriſt, which ſhall be with great majeſtie and glory, Col. 1. 5.

the great God] To the confutation and confuſion of all that deny the Deity of Chriſt, the Apoſtle here calleth him not onely God, but the great God, that is, immenſe, and of infinite power: for as life when it is attributed to God, ſignifieth immortality, and wealth all-ſufficiency, and age eternity, and ſtrength omnipotencie, ſo greatneſſe immenſitie.

V. 14. *redeem us from all iniquity*] From the guilt, puniſhment and power of all ſinne.

purifie unto himſelf] Purifie by faith in our juſtification, by charity and other graces of the Spirit in our ſanctification: or, purifie, that is, ſanctifie or conſecrate to himſelf.

a peculiar people] A people exempt and ſeparate from the reſt of the world, a people whom he receives into his ſpeciall favour and protection, whom he eſteems as his chief treaſure and pretious Jewels. Mal. 3. 17. 1 Pet. 2. 9.

zealous of good works] Not onely carefull to ſhew forth good works, but bearing a fervent affection to them, and earneſtly ſtriving that none may out-ſtrip or excell you in them.

CHAP. III.

Verſ. 1. T*O be ſubject*] Rom. 13. 1. 1 Pet. 2. 13.

principalities and powers] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galileus, of whom Gamaliel ſpeaketh, Acts 5. 37. who denyed that any ought to be called Lords ſave God; and that the people of God ought to pay tribute to none: and for this cauſe the Apoſtle both here and elſewhere preſſeth the doctrine of obedience to all civil Magiſtrates under the name of principalities and powers.

V. 2. *brawlers*] Gr. *fighters*.

all meekneſſe] Though all ſinners are not alike to be handled, but on ſome we are to have compaſſion, others to ſave with fear, pulling them out of the fire, Jude 23. yet the Miniſters of God muſt do nothing in rage or paſſion, but with the ſpirit of meekneſſe, ſhewing all meekneſſe to all men, Gentiles as well as Jews, enemies as well as friends, and that eſpecially out of this conſideration, that the beſt of Chriſtians before their converſion were as bad as the worſt of them whoſe carriage is moſt offenſive to the Church, v. 3.

V. 3. *we our ſelves*] 1 Cor. 6. 11.

V. 4. *kindneſſe and love*] Or, *pitie*. See Chap. 2. 11.

V. 5. *Not by, &c.*] 2 Tim. 1. 9.

works of righteouſneſſe] That is, ſuch as are done according to the Law of God, which is the rule of all righteouſneſs: ſo that here all works are excluded from being meritorious cauſes of our ſalvation, not onely the works of the Ceremoniall Law, but alſo morall; not onely done before our converſion, but after; for here the mercy of God is ſet againſt all works done by us, and to it alone is our ſalvation aſcribed.

waſhing of regeneration] By the regeneration and renewing of the Holy Ghoſt, which is like unto a Bath of water, whereby the filth of our ſins is waſhed away and cleanſed, Ezek. 36. 25. 26, 27. whereof the Font of Baptiſme is a ſign and ſeal. See the like manner of ſpeech, Rom. 4. 11. 1 Pet. 3. 21.

and renewing of the Holy Ghoſt] The renewing, which the vertue of the Holy Ghoſt worketh, who applyeth the blood of Chriſt to the ſoul of the faithfull as the expiation for ſinnes, whereupon a man is made a new creature, regenerated according to the image of God in righteouſneſſe and holineſſe.

V. 6. *abundantly*] Gr. *richly*.

V. 8. *maintain good works*] Gr. *go before others*, or, *excell in good*.

V. 9. *avoid fooliſh queſtions*] 1 Tim. 1. 4. 2 Tim. 2. 23.

V. 10. *A man that is an heretick*] An obſtinate defender and ſpreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the diſturbing and diſtracting of the Church.

after the firſt and ſecond admonition] This word comprehendeth not onely warning given by the Church, but inſtructions reſolving of his doubts, clear refutations of his errours, friendly exhortations both in private and publike.

reject] Do not trouble thy ſelf to diſpute any more with him, for that were to caſt holy things before dogs, Matth. 7. 6. give no more eare to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane perſon, and as a member cut off from the body of the Church, Rom. 16. 17. 1 Cor. 5. 13. Gal. 1. 8, 9. & 5. 12. 2 Theſſ. 3. 14.

V. 11. *is ſubverted*] Quite deſperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 11. *condemned of himſelf*] Sinneth wilfully and in a high degree, being convinced in his own conſcience, that he ſhuts his eyes againſt the light, and reſiſteth and oppoſeth the known truth.

V. 12. *to Nicopolis*] A Citie in Macedonia, which had that name, as ſome affirm, given it from *νίκη*, and *πόλις*, becauſe at that Citie, as *S.* Jerome writeth, Auguſtus got a famous victorie againſt Antony and Cleopatra.

V. 14. *maintain good works*] Or, *profeſſe honeſt trades*.

ANNOTATIONS On the Epiſtle of Paul to PHILEMON.

The ARGUMENT and ANALYSIS.

THis Epiſtle was Written by the Apoſtle Paul *unto* Philemon, *one of his Fellow-Labourers in the Miniſtery of the* Goſpel, *in the behalf of one* Oneſimus, *a Servant of his, who had Withdrawn himſelf from his Maſters ſervice, and had alſo, as it ſeemeth, wronged him in his Temporall Eſtate: But comming to* Rome *Where* Paul *then abode under reſtraint, had been by his Miniſtery converted; and after he had been for a while detained there, to attend upon him, was With this ſent back to his Maſter. The Apoſtle therein intreating him to admit him into his ſervice again, remitting to him his offence formerly committed, and engaging himſelf to make good Whatſoever damage he had ſuſtained by him. The Epiſtle though Written upon ſuch a private occaſion, yet is ſo penned, as it carries with it, the lively Character of an Apoſtolicall Spirit, and contains very pregnant expreſſions of* Pauls *good eſtimation, and entire affection to* Philemon, *tender bowels of compaſſion towards a ſincere convert, and hearty deſire of the Welfare of thoſe whom he hath occaſion any way to mention in the ſame.*

CHAP. I.

Verſ. 1. *PRiſoner of Jeſus Chriſt*] That is, for Jeſus Chriſt, as v. 13. bonds of the Goſpel, Epheſ. 3. 1. Which circumſtance he toucheth upon, the rather to move Philemon to pitie and compaſſion, that he would not deny his earneſt requeſt in the behalf of Oneſimus, and thereby add affliction to his affliction.

V. 2. *beloved*] Gr. The. *ſiſter*.

Apphia] Theodoret affirmeth that this Apphia was Philemons wife; & in the ſubſcription of this Epiſtle in a very ancient manuſcript theſe words are, To Philemon and Apphia, Maſter and Miſtreſſe of Oneſimus. And if ſhe were not Philemons wife, it is not like the Apoſtle would have put her in the inſcription in this letter, which he wrote in behalf of Philemons ſervant.

Archippus] This Archippus is conceived to be the ſame of whom the Apoſtle ſpeaketh, Col. 4. 17. to whom Oneſimus delivered Saint Pauls Epiſtle to the Coloſſians, who being Paſtour at Coloſſe might prevail the more with Philemon, one of his flock, at whoſe houſe he lay.

V. 4. *I thank my God, &c.*] See 1 Theſſ. 1. 2. 2 Theſſ. 1. 3.

V. 5. *toward all ſaints*] Either he taketh faith in a larger ſenſe, and ſo it may extend to ſaints. For although we believe not in them, yet we believe them, as we read Exod. 14. 31. They believed the Lord and his ſervant Moſes. Or elſe the words towards all ſaints, are to be referred to the word love, and towards the Lord Jeſus to the word faith; and this is made more evident by the Syriack tranſlation, in which the words are tranſpoſed after this manner, hearing of thy faith, and thy love which thou haſt towards the Lord Jeſus, and towards all ſaints, Col. 1. 4.

V. 6. *communication of thy faith, &c.*] That is, the fruits of thy faith. In ſome copies it is, may be made evident, *ἐναργὴς*, not *ἐνεργὴς*, and that ſeemeth to be the true reading: howſoever the ſenſe is much at one, I pray that the charitable actions which proceed from thy faith may be a clear evidence, and give an effectuall demonſtration of the holy graces that are in thee.

by] Gr. *in*.

in] Gr. *to*.

V. 7. *bowels of the ſaints*] Thou haſt comforted the ſaints at the very heart, and given them much eaſe and refocillation in the heat of perſecution.

V. 10. *for my ſonne*] Gr. *concerning*.

Oneſimus] See Coloſſ. 4. 9.

V. 11. *unprofitable*] He evidently alludeth to the name *ὀνήσιμος*, Oneſimus, which in Greek ſignifieth profitable: while he was thy ſervant before and an unbeliever, he was contrary to his name, utterly unprofitable; but now upon his converſion he will make good his name, and prove truly Oneſimus, that is, profitable to thee and me.

V. 12. *mine own bowels*] As if he were my own ſonne, begotten of mine own body, 2 Sam. 16. 11.

V. 16. *both in the fleſh and in the Lord*] Both in worldly and civill reſpect, and alſo ſpirituall. It may be alſo that Oneſimus though a ſervant, yet was ſome way of kin to Philemon.

V. 19. *with my own hand*] This is as it were a bill or obligation wherein he promiſeth to pay the damage Oneſimus had done unto his Maſter, that it might not ſtand in the way of his reconciliation.

albeit I do] Gr. *that I may not ſay*.

I do not ſay] I might requeſt thee to put up that debt or damage in exchange of thoſe ſpirituall gifts which thou haſt received by my means, whereby thou art obliged to me for the ſalvation of thy ſoul, but in this I will gladly forgoe my own right, intending to give thee full and entire ſatisfaction for any damage thou haſt ſuſtained by Oneſimus.

ANNOTATIONS
On the Epiſtle of Paul the Apoſtle
to the HEBREVVS.

The ARGUMENT.

THe Apoſtle Paul *obſerving, that the Hebrews (at leaſt a great and conſiderable part of them) were ready to fall from the faith of Chriſt into their former Judaiſme, by reaſon of thoſe cruell perſecutions which they ſuffered, hence took occaſion to write this Epiſtle unto them; wherein he laboureth to confirme them in that faith which they had received, and to ſtirr them up to ſtand ſtedfaſt in it; and that by divers arguments: as firſt, from the excellency of Chriſts nature, perſon, and offices; but chiefly of his Prieſtly office above that of* Aarons. *Secondly, from the danger of Apoſtaſie, Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of affliction. And then concludes the Epiſtle with exhortations to divers Chriſtian duties, both generall and particular.*

CHAP. I.

Verſ. 1. GOD] That is, the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Sonne, thereby we are to underſtand God the Father.

at ſundry times] Or, *by*, or, *in ſundry parts*. The Originall word ſignifieth thoſe ſeverall parts or degrees wherewith the doctrine of the Goſpel was revealed unto the Fathers; that it was not at once altogether revealed, but a little, and a little; now this, now that, as God in his wiſdome ſaw moſt requiſite.

divers] Thereby is meant thoſe ſeverall and different kinds or ſorts of revelation, whereby the word God was revealed, as ſometimes by Angels, ſometimes by viſions in the day, ſometimes by dreams in the night, &c. ſometimes more plainly, ſometimes more obſcurely, Num. 12.6.

in time paſt] That is, both before and under the Law.

by] Or, *in*. Both prepoſitions, both in the Hebrew and in the Greek, are promiſcuouſly taken one for the other; yet this latter ſeems to be more emphaticall in this place, intimating that God moved their hearts and tongues. Mat. 10. 20. 2 Cor. 13. 3. 1 Pet. 1.10,11,21. A king ſpeaketh *by*, he doth not ſpeak *in* his Ambaſſadour; God doth both.

V. 2. *in theſe laſt dayes*] Eſ. 2.2. Mic. 4.1. Acts 2.17. 1 Pet. 1. 20. See the Notes on Gen. 49.1.

ſpoken] That is, fully and plainly.

by] See verſ. 1.

Sonne] Deut. 18.15. compared with Acts 3. 22. and 7.37. Mat. 17. 5. John 1. 18. That is, his naturall Sonne, coeſſentiall, or of the ſame eſſence with the Father, called therefore the onely begotten, John 1.14. & 3.16. for others are called the ſonnes of God by grace and adoption, John 1,12. Rom. 8.14. Gal. 4. 6.

appointed heir] That is, ordained Poſſeſſor, Lord, and Diſpenſer; which is not to be underſtood of that eſſentiall dominion or Lordſhip which he had common with the Father and the holy Ghoſt, being God equall with them; but of that oeconomicall, diſpenſed, or delegate dominion or Lordſhip, whereunto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Teſtament, and wherein he was actually conſtituted and placed, after that he had finiſhed the work of mans redemption, Pſal. 89.27. Math. 28. 28. Luke 24.26. John 5.27. Acts 2. 36. Rom. 14. 9. Eph. 1. 20. Phil. 2.9,10,&c. Rev. 4.11.

all things] Whether they belong to this life, or the life to come: ſo that whatſoever we want, we muſt ſeek in and through him, John 3.35. & 13.3.

by whom] Prov. 8.27—30. John 1.3. 1 Cor. 8.7. Col. 1.16. Heb. 1.10. It is not as by an inſtrument or inferiour cauſe, but by him, as by his eternall wiſdome, and by way of a conjoyned, cooperating and equal cauſe; ſo that by this particle [*by*] is meant only the order of working; it is the Father by the Sonne, and not the inferiority of cauſes.

made] That is, created, as John 1.3. Col. 1.16.

the worlds] That is, the worlds continuation through its ſeverall ages, and all things viſible and inviſible, meaſured by time, or whatſoever hath any duration or ſucceſſion. Chap. 11. 3. Neh. 9.6.

V. 3. *Who being*, &c.] Wiſd. 7. 26. John 1. 14. Phil. 2. 6. Col. 1.15.

brightneſſe] Or, *ſent forth light*. The ſpeech is metaphoricall, taken or borrowed from a lightſome body, and the beams or ſplendor which it ſends forth; God the Father being herein compared unto the lightſome body, God the Sonne unto the beam or ſplendor ſent forth; and ſo are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impreſſion reſulting from the Seal. Now the Sonne of God may be called the ſent-forth light of his Fathers glory, and the imprinted form of his Eſſence or Perſon; either in reſpect of his Deitie, and then thereby is ſignified, both the manner of his eſſentiall generation; *viz.* that it was eternall from his Father, as alſo his conſubſtantiality with the Father; that is, that he is of the ſame eſſence with *him*: or elſe in reſpect of his incarnation, or manifeſtation in the fleſh, becauſe in Chriſt manifeſted in the fleſh the Glory and Majeſty of God the Father ſhined forth, which otherwiſe was inviſible, and could not be beholden.

expreſſe image] Or, *imprinted forme*. See the former note.

upholding] That is, continuing their natures and governing of them. Numb. 11.14. Deut. 1.9.

by the word] That is, by his powerfull word, or by his words of power, by his mighty command, and according to his own will and pleaſure, Chap. 11.3.

When] Or, after that. Here the Apoſtle gives another reaſon why Chriſt was made heir of all things, verſ. 2. *viz.* becauſe by himſelf he purged our ſinnes.

by himſelf] That is, the ſacrifice of himſelf: whereby is implyed the ſuperexcellency of Chriſts ſacrifice above all others. See Chap. 9. v. 12.14,26.

purged] That is, taken away the guilt of our ſinnes, by making ſatisfaction unto the juſtice of God for them. Chap. 9.22, 23 Ephe. 5.26. Tit. 2. 14. John 1. 1, 7. 1 Pet. 1. 2. Revel. 1. 5.

ſate down] Herein the Apoſtle alludeth to the cuſtome of Kings, who place him at their right hand whom they put next in authority and power under them; ſo that hereby is denoted the ſupream and high dignity, power and dominion, which Chriſt obtained when he aſcended into heaven. Chap. 12. 2. Mat. 26.64. Rom. 8.34. Col. 3.1.

of the Majeſtie] That is, of God the Father. See Chap. 8. 1.

V. 4. *Being*] At this verſe S. Paul begins to confirme that which he had before ſpoken, touching the excellency of Chriſts perſon, by preferring him unto Angels, and conſequently unto all other Creatures.

made] The Originall word doth not onely ſignifie *being made*, but alſo ſimply being, John 1. 15. Acts 7. 38. and not only ſo, but being declared or acknowledged, Rom. 3.4. James 1. 12.

inheritance] Chriſt hath a double inheritance; one as the naturall Sonne of God by eternall generation; another, as God and man, or as the Mediatour of the New Teſtament, both may

be

* *There is ſome Controverſie about the Author of this Epiſtle. Some aſcribing it to* Barnabas. *Others, to* Clemens *of* Rome : *Others, to* Luke : *But generally it is received, that S.* Paul *was the Auther thereof. And it is obſerved, that all the Greek Copies, ſave one, bear this inſcription : and generally, by an Hebrew, we are to underſtand the whole poſterity of* Abraham, *by* Iſaac, *who was the firſt (we read of) who was ſtyled an Hebrew,* Gen. 14. 13. *The cauſe, wherefore that name was given unto him, you may ſee in the Annotations upon* Gen. 14. 13. *But more particularly in this place, we are to underſtand hereby thoſe of the Hebrews, who having received the Goſpel, continued in* Judea *before their diſperſion.*

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† V. 2. *In theſe laſt dayes*] What we are to underſtand by the laſt times, we muſt gather from the ſubject matter or circumſtances of the place. Sometimes it is taken for the day of judgment; as Joh. 6. 44. Sometimes neer the end of the world, or the day of judgment; as 2 Tim. 3. 2 Pet. 3. 3. Sometime for the time of the Goſpel, which is called, *the fulneſſe of time*, Epheſ. 1. 10. Gal. 4. 4. and ſo Eſay 2. 2. Mich. 4. 1. 1 Pet. 1. 10. This is called the end of the world, Chap. 9. 26. Now, the time of the Goſpel is ſtyled, the laſt times, becauſe we are not to expect any other revelation after this time: or in oppoſition to the times before and under the Law, which is called the old time, Matth. 5. 21. or becauſe our Lord Chriſt hath now made all things new, 2 Cor. 5. 17.

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be underſtood in this place. See verſ. 2.

more excellent] Epheſ. 1. 21. Phil. 2. 9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power, Dominion, Majeſty and glory then the Angels.

V. 5. *Thou art my Son*] The place of the Pſalmiſt, Pſal. 2. 7. in the literal ſenſe, is to be underſtood of David, as the Type, who after many troubles, was at length ſettled in his Kingdom, which God had promiſed him; but in the myſtical ſenſe it is underſtood of Chriſt the truth: Now Chriſt may be ſaid to be the Son of God, and to be begotten of him in a three-fold reſpect. Firſt, of his eternal generation, ſee verſ. 2. Secondly, of his incarnation, Luk. 1. 35. Thirdly, of his reſurrection, whereby he was begotten unto an eternal Kingdom and Prieſthood. And of this we are to underſtand this place, as we may gather from St. Pauls expoſition hereof, Act. 13. 33. And it cannot be probably conceived, how Davids exaltation unto his Kingdome, can be a type of Chriſts eternal generation.

I will be] This place is of the like nature with the former; in the literal ſenſe it is meant of Solomon the Type, but in the myſtical, of Chriſt the truth. See 2 Sam. 7. 14. 2 Chron. 22. 10.

V. 6. *And again*] Or, *And when he bringeth his firſt begotten again*; or, *the ſecond time*. Whether we underſtand the place either of Chriſts coming, that is, in the fleſh; or elſe of his ſecond, that is, to judgment, it proves the truth intended, *viz.* that Chriſt is more excellent then the Angels.

firſt-begotten] Rom. 8. 29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Pſal. 89. 27. Jer. 31. as alſo in that love wherewith God the Father loveth him above all his brethren, Deut. 21. 16. Mic. 6. 7. Zech. 12. 10.

And let all] Pſal. 97. 7. And this was fulfilled, Luk. 12. 13, 14. Mark 1. 13. Rev. 5. 11, 12.

V. 7. *maketh*] Pſal. 104. 4.

ſpirits] That is, as the winds. See the Note following.

as a flame] Or, as the lightnings. By both which we are to underſtand their readineſſe to execute Gods will; for as the winds and lightnings ſuddenly paſſe from one end of the earth to the other, ſo the Angels preſently fulfill Gods will, Matth. 6. 10.

V. 8. *Thy throne*] Pſal. 45. 6. Eſay 9. 7. The Pſalm whence this is taken, is allegorical; ſee the notes thereon; expreſſing the ſpiritual marriage between Chriſt and his Church; and therefore here it is properly applyed.

V. 9. *Therefore*] Rather for this end God did anoint thee: for if we underſtand by anointing, Chriſts ſeating in his Kingdome, or entring into his glory, the ſenſe will be abſurd, *viz.* Thou haſt adminiſtred thy Kingdome with juſtice, therefore God hath ſeated thee in thy Kingdome: He was firſt to be ſeated in his Kingdome, before he could adminiſter it with juſtice: So that by *(Therefore)* we are to underſtand the cauſe wherefore God did anoint him, and not the fruit or effect of Chriſts righteous government.

anoynted] Qualified thee with the gifts of his Spirit, for the adminiſtration of thy Kingdom. See Luk. 4. 18.

oyl] With his Spirit: compared to oyl, becauſe as oyl ſtrengtheneth the body, ſo the Spirit of God ſtrengtheneth and rejoyceth the ſoul, 1 Theſſ. [illegible]. 6. This anoynting was when the Son of God aſſumed our humane nature into the unity of his perſon; whereby the Spirit of God and all the graces of his Spirit were communicated unto his humane nature, ſo far as it was capable of them.

above] Not by meaſure, but in fulneſſe; that all others of his fulneſſe might receive grace for grace, John 1. 14. & 3. 34. Col. 1. 19.

fellowes] All men; becauſe all men are his fellowes in reſpect of our humane nature which he aſſumed. Or, all thoſe who have received the Spirit of God: or, all Kings, Prieſts, and Prophets, becauſe thoſe in ancient times were wont to be anoynted. Now our Lord Chriſt being a King, Prieſt, and Prophet, thoſe in an eſpecial manner may be called his fellowes.

V. 10. *And thou*] Pſal. 102. 25. Eſa. 34. 4. verſ. 2.

V. 12. *And as a veſture ſhalt thou fold them up, and they ſhall be changed*] Or we may read it thus; *As a garment doſt thou ſhake them, and they ſhall paſſe away.* Or if we read it *(fold)* the words allude unto a tent, which when it is to be removed, is folded up.

V. 13. *Sit*] Reign; as it is expounded, 1 Cor. 15. 25.

footſtool] It is an alluſion unto a cuſtome in the Eaſtern parts, where they were wont to put their feet upon the necks of thoſe whom they have conquered: So that hereby we are to underſtand that perfect victory which Chriſt had over all his enemies, Eſay 8. 8. Joſh. 10. 24. 2 Sam. 22. 41.

V. 14. *Are they*, &c.] Verſ. 7. 2 Kings 2. 11. & 6. 17. Pſal. 34. 7. & 91. 11, &c.

heirs] They are principally for the elect, and for their ſake they are occupied about the wicked: As an Angel deſtroyed the hoſt of Sennacherib, 2 Kings 19. 35. and Herod, Act. 12. 23.

CHAP. II.

Verſ. 1. THerefore] From the former doctrine touching Chriſts excellency and dignity above angels and all other creatures, Saint Paul infers this exhortation. The ſcope whereof is to ſtirre up the Hebrews to ſtand faſt in that faith which they had received.

heed] The more earneſtly keep and obey: or more abundantly.

let them ſlip] Gr. *run out as leaking veſſels.*

ſlip] In which words there is a metaphor, which ſome conceive to be taken from a leaking veſſel: And the ſenſe then is this; Take heed, that you ſuffer not the things which you have heard to ſlip out of your memories: to which is oppoſed, the hiding of the word in our hearts, Pſal. 119. 11. Luke 2. 51. Others, from water poured upon the ground, which cannot be gathered up again, 2 Sam. 14. 14. And to this Expoſition, the context of the next verſe ſeems to lead us. See Prov. 3. 21.

V. 2. *word*] That is, either the law given upon Mount Sinai, Deut. 33. 2. Act. 7. 53. Gal. 3. 19. Or elſe all thoſe revelations which God made unto the Prophets by Angels, or other meſſengers. See Chap. 10. 28, 29.

by Angels] Which muſt not be underſtood of the *Law* given by the Miniſtery of Angels, which ſome have gathered from thoſe places, Act. 7. 53. Gal. 3. 19. for if we well weigh the words in the original, they imply not ſo much. Stephen ſaith not, that they received the *Law* by the Miniſtery of Angels, but among the orders or ranks of angels, by whom the fearful trumpet was ſounded, and who were, *(as it were)* a heavenly Army attending upon God at that preſent time, when he gave the *Law* to the people: and in Gal. 3. 19. it is among the Angels, by the hand of a Mediatour: but hereby we are to underſtand here any doctrine or admonition whatſoever, which God ſent to man by the miniſtery of Angels under the Old Teſtament.

ſteadfaſt] That is, was of ſuch force and authority, that no man tranſgreſſed ſtubbornly and willingly, unpuniſhed. See Deut. 32. 35. 1 Cor. 10. 6, 7, 8, 9, 10.

a juſt] Condigne puniſhment, Rom. 1. 27.

V. 3. *great ſalvation*] That is, the knowledge, Luke 1. 77. or the word, Act. 13. 26. or the Goſpel of ſo great ſalvation, Eph. 1. 13. our eternal redemption and freedom from the bondage of Sin, Satan, and *Death*; called great, in compariſon of all temporal and corporal deliverances.

began] Not that Chriſt delivered the doctrine of ſalvation imperfectly, and left it to be fully delivered by the apoſtles, but becauſe he firſt preached it, and that fully and plainly, which before was but obſcurely revealed. See Chap. 1. v. 1, 2.

unto us] That is, unto our times: or elſe Saint Paul here joynes himſelf with thoſe Hebrews, who were called into the fellowſhip of the Goſpel, that there by his exhortation might leave the deeper impreſſion in thoſe, unto whom he did write. See 1 Cor. 10. 8, 9. 1 Pet. 4. 3.

V. 4. *God alſo bearing*] Mar. 16. 20. At this verſe Saint Paul reſumes the former compariſon between Chriſt and the Angels.

gifts] Gr. *diſtributions*. See Rom. 12. 6. 1 Cor. 7. 17. & 12. 11. Eph. 4. 8. becauſe of the Spirit were not given all unto one, but to ſeveral perſons.

V. 5. *the world to*] The Apoſtle following the Tranſlation of the Septuagent, Eſ. 9 6. calls the Church under the Goſpel, eſpeciall, after Chriſts reſurrection and aſcention, when he had entred upon his eternal kingdom, and prieſthood, the world to come: firſt, in relation unto the Church before and under the Law: ſecondly, becauſe of the reſtauration of all things by Chriſt begun already, 2 Cor. 5. 17. and ſhall be finiſhed hereafter at the general day of reſurrection, which is called the time of reſtitution of all things, Act. 3. 21. Epheſ. 1. 10.

ſpake] Hereof he had ſpok, Chap. 1. v. 2, 3, 13.

V. 6. *What is man*] Pſal. 8. 4. The words in the literal ſenſe, are to be underſtood, both of the miſery and baſeneſſe, as alſo of the prerogative and dignity of man in general, eſpecially of the faithful: but in the myſtical or prophetical ſenſe, they are to be underſtood of the humiliation and exaltation of the man Chriſt Jeſus, in whom they are moſt exactly and exquiſitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour*. The Original, both in the Hebrew and the Greek ſignifieth, both a little deal, as Gen. 18. 4. & 24. 17. Joſh, 6. 7. and a little while, as Gen. 30. 30. Exod. 17. 4. Levit. 25. 52. Luke 22. 58. Act. 5. 34. and the place may be underſtood of both according to the two-fold ſenſe obſerved in it: according to the litteral or hiſtorical ſenſe, or as theſe words ſpeak of the baſeneſſe and dignity of man, we may underſtand them of a *little deal*, but according to the prophetical ſenſe: as they ſpeak of Chriſt, we may underſtand them a little while and of a little deal.

Angels] In the Original it is מאלהים, which is one of the names of God; and therefore ſome have tranſlated it, A little lower then God. but becauſe the original word is often attributed unto the angels and magiſtrates, therefore the Apoſtle properly alleageth the place, for the proof of that, which he intended.

V. 8. *But now*] All power was given unto Chriſt at his reſurrection, Matth. 28. 18. Joh. 5. 27. but yet he doth not fully exerciſe this power: this is left to the judgement of the great day, when all his enemies ſhall be put under his feet. See Chap. 1. 13.

V. 9. *But we ſee*] That is, by his reſurrection, aſcenſion, and thoſe gifts of the Spirit, which he poured down upon his Apoſtles and the whole Church after his aſcention, Act. 2. 4. Epheſ. 4. 8. See verſ. 4.

for] That is, that he might ſuffer death; the Greek prepoſition ſometimes implying the final cauſe. See Rom. 4. 25. Or, in that he did dye, which the angels do not. See Phil. 2. 4.

grace of God] Joh. 3. 16. Tit. 2. 11.

taſte] That is, die, Mat. 6. 28. Mark 9. 1. Luk. 9. 27. Or it may be underſtood, of Chriſt dying without ſeeing corruption, Pſ. 16. 10. Act. 2. 17. & 13. 35. Or, Chriſt may be ſaid but to taſte of death, becauſe he continued but a ſhort time under the power thereof, it being impoſible, that he ſhould be holden of it, Act. 2. 24.

for every man] Rom. 5. 18. 1 Tim. 2. 6. 1 John 2. 2.

V. 10. *For it*] Here Saint Paul proceeds to ſhew the reaſon, wherefore it became him, who was ordained to be the Prince and Captain of our ſalvation, to be man, and in our humane nature to ſuffer death.

became] Whether the work of mans redemption could have been wrought without the humiliation of the Sonne of God, is not determinable by men; but that it was the moſt admirable way, which wiſdom, juſtice and mercy could require, cannot be denied.

for whom] Rom. 11. 26. 2 Cor. 5. 15.

glory] So the eternal happineſſe of the Saints is often ſtyled. See Rom. 8 18. 2 Cor. 4. 17. Eph. 1. 18.

to make] That is, to conſecrate unto his everlaſting Kingdom and prieſthood. So the original word is uſed by the Septuagint, Exod. 29. 10.

Captain of their] Act. 3. 15. & 5. 31.

V. 11. *ſanctifieth*] By (*ſanctifie*) here underſtand not onely the renewing of our natures, but alſo our juſtification. See Chap. 9 9. & 10. 10. Eph. 5. 26. by both which the Prince of our ſalvation brings ſons unto glory. Or Chriſts conſecrating us unto his Father, Revel. 1. 6.

of one] That is, of one maſſe or lump, or of the ſame nature. It is conceived by ſome that this rule is taken from the manner of ſanctifying under the Old Teſtament, under which the high prieſt and thoſe whom he ſanctified, were of one and the ſame nature; and ſo the firſtlings and firſt fruits were of the ſame nature with the whole Flock and Crop, which was ſanctified in them.

brethren] That is, to reckon himſelf amongſt them as one of the ſame nature and condition; for in thoſe texts afterwards alleadged, he doth not in expreſſe words call them brethren, but onely imply it.

V. 12. *Saying*] *Viz.* Pſal. 22. 22. Which though it be to be here underſtood of David as the type, yet is likewiſe to be underſtood of Chriſt as of the truth; it being a continued relation of the ſtory of Chriſts ſufferings, and is oftner alleadged to that purpoſe by the Evangeliſts, then any Chapter in the Old Teſtament.

V. 13. *I will put*] Pſal. 18. 2. & 22. 30. It is the duty of man ſubject to miſery and afliction to put his truſt in God, and therefore when Chriſt affirms of himſelf (I will put, &c.) thereby he implies his humane nature ſubject to miſery and affliction.

Behold] Iſaiah was a type of Chriſt: hence that which he affirms of himſelf, is true of Chriſt.

children] Not onely Iſaiah himſelf was a type of Chriſt, but his children alſo were a figure of thoſe whom Chriſt was to bring unto glory. See Iſa. 8. 18.

V. 14. *Foraſmuch then*, &c.] The Apoſtle having ſhewed before, that Chriſt was of the ſame nature with other men, comes at this verſe to ſhew the reaſon why it was ſo requiſite.

fleſh and blood] Underſtand thereby mans humane nature ſubject to weakneſſe, miſery and death. So Mat. 16. 17. Gal. 1. 16. Eph. 6. 12. See Chap. 5. 7.

took] That is, did aſſume into the unity of his perſon, or humane nature, ſubject to the ſame common blameleſſe infirmities.

that through death] 1 Cor. 15. 54, 55.

through] As it were by his own weapon.

him] That is, the power and kingdom of Satan, which ſtands in three things: Firſt, in tempting man to ſinne. Secondly, in holding him under the bondage of ſinne. Thirdly, in accuſing him to God for ſinne. Hence Chriſt may be ſaid by death to deſtroy the Devil, that is, the power of the Devil, becauſe by the merit and vertue of his death he took away both the reigning and condemning power of ſin, Rom. 6. 3, &c. 1 Joh. 3. 8.

power of death] That is, through ſinne whereunto he had ſeduced man, and under which he kept him ſtill, 1 Cor. 15. 56.

devil] He ſpeaks of one as of that Prince, not excluding the reſt. So often in the Scripture, as Joh. 8. 44. Epheſ. 6. 11. Jam. 4. 7.

V. 15. *of death*] That is, joyned with the anger of God as it is without Chriſt, who hath taken away its ſting. See verſ. 14.

bondage] And ſo could not take pleaſure in any thing, ſeeing death was alwaies ready to ſurpriſe them.

V. 16. *took*] The original ſignifieth to lay hold upon one that is flying away, or in danger. Anſwerable hereunto it may in this place ſignifie Chriſts redeeming not the angels, but the ſeed of Abraham: that is, man, when he fled from him, Gen. 3. 8. Some underſtand it of Chriſts taking upon him our humane nature.

V. 17. *in all things*] Sinne excepted. See Chap. 4. 15. Hereby we are given to underſtand that Chriſt was perfect man, conſiſting of a humane body and a humane ſoul, ſubject to all the common infirmities and weakneſſes of both; or all thoſe infirmities, whether of body or ſoul, which imply neither pollution nor impotency in his ſufferings.

behoved] See verſ. 10.

a merciful] Chap. 4. 15. & 5. 2. That is, pitiful, ready to have compaſſion and to help.

faithful] In executing Gods will for mans redemption.

to make] That is, by the ſacrifice of himſelf or merit of his paſſion. See Chap. 1. 3.

V. 18. *tempted*] Both in body and ſoul, yet without ſinne: tempted of God in his agony, Luk. 22. 44. of the devil, Matth. 4. 1. and by his inſtruments through his whole life.

CHAP. III.

Verſ. 1. VV*herefore*] At this verſe the Apoſtle proſecutes the exhortation begunne, Chap. 2. verſ. 1. and continues it to the end of the fourth Chapter.

Holy brethren] Such who are made holy by Jeſus Chriſt the holy one of God, 1 Cor. 6. 11. And he cals them brethren, not by merit in reſpect of their carnal generation; but becauſe they were all pertakers of the ſame holy and precious faith now with him.

heavenly] That is, effectual calling, whereby they believed and obeyed the Goſpel of Chriſt. Called heavenly: Firſt, in reſpect of the Author, God, Phil.3.14. Secondly, in reſpect of thoſe things whereunto they were called to be partakers of, which were heavenly, 1 Theſſ.2.12. 2 Theſſ.2.14. 2 Tim. 1.9. 1 Pet.2.9. & 3.9. & 5.10. 2 Pet.1.3. Some underſtand thereby, that Goſpel, or the preaching thereof, which was the outward means of their calling.

conſider] That is, diligently, attentively: ponder with all your heart and mind his dignity and excellency, that ſo ye might adhere unto him, and obey him.

Apoſtle] That is, whom God hath ſent as his Ambaſſadour to make known his will unto you. See Chap.1.2.

high] Whom God hath ordained to make ſatisfaction for your ſins. See Chap.1.3. and of whom the high Prieſt under the Law was a Type.

profeſſion] Whom we believe with our hearts, and whom we confeſſe with our mouthes, Rom. 10. 10. Or of the doctrine which we believe and ought to confeſſe, Chap.4.14. & 10. 13. 2 Cor.9.13. 1 Tim.6.12,13.

V. 2. *faithful*] That is, in diſcharging that office, which God had appointed to him for mans redemption: So the original word is often uſed, as Mat.24.45. & 25.21. Acts 16.15. 1 Cor. 4.2. Epheſ.6.21. Col.1.7. See Chap.2.17. 1 Pet.1.20.

appointed] Or, *made.* See 1 Sam.12.6. Act.2.36. Now he is ſaid to be made, not as if he were a creature made of God, but he is ſaid to be made in reſpect of his office; made the Apoſtle and high Prieſt of our ſalvation.

Moſes] Num.12.7.

houſe] That is, the Church of God in his time, and wherein God did dwell.

V. 3. man *was*] 1 Cor.15.21. 1 Tim.2.5.

Moſes] As before he preferred Chriſt to the Angels, ſo here unto Moſes, ſhewing both wherein they agreed, and wherein they differed. They agreed in that both were faithful in their office, verſ. 2. They differed; firſt, in that Chriſt was the builder of the Church, whereas Moſes was but a part thereof, verſ. 3. ſecondly, in that Moſes governed the Church but as a ſervant or ſteward; but Chriſt as a Son, whom his Father had made heir of all things, verſ.5,6.

V. 4. *ſome man*] Or, *ſome one.*

V. 5. *teſtimony*] That is, to be a witneſſe of thoſe things which he ſhould in the name of God report unto the people: Or we may underſtand the place of thoſe ceremonies and Types of the old Teſtament ſet forth by Moſes, to be afterwards more plainly and fully declared by Chriſt and his Apoſtles.

V. 6. *own*] Chriſt hath a propriety in his Church, and therefore he is ready to uſe all fidelity, mercy, and power, to govern and defend it.

houſe] Chriſt dwelling in our hearts by faith, Epheſ. 3. 17. See 1 Cor.3.16. 2 Cor.6.16. 1 Pet.2.5.

confidence] That is, the profeſſion of our faith with boldneſſe, Act.4.29. Rom.10.10. Epheſ.6.19. 1 Theſſ.2.2.

rejoycing] That is, glorying in thoſe things for which we hope, Col.1.5. 1 Theſſ. 5. 8. Tit. 1.2. Or, our hope, which makes us to rejoyce, Rom.5.2.

unto the end] Mat.10.22. & 4.13. Rev.3.10.

V. 7. *Wherefore*] In as much as Gods wonders in Egypt, and in the wilderneſſe, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or ſhadowes of the like events in future times under the Goſpel, therefore the Apoſtle upon good ground alledgeth this of the Pſalmiſt, not onely as an exhortation appliable to his times, but alſo as a Prophecy.

holy Ghoſt] By David, Pſal.95.7. See 2 Sam.23.2. Act. 1.16. 2 Pet.1.21.

to day] Pſal.95.7. The place being underdood as a Prophecy: by *to day*, we are here to underſtand the time of the Goſpel, called the accepted time and day of ſalvation, 2 Cor.6.2. Or, underſtand thereby the preſent time, whenſoever ſalvation is offered.

if] Or, *when*; as Gen.38.9. Exod.20.25. & 22.25. Lev. 2. 14. Num.36.4. Judg.20.30. Mat.5.23.

V. 8. *Harden*] Contemn not his voyce, but believe it, cleave faſt and be obedient unto it, Zech.7.11,12. Act.7.51. where reſiſting is oppoſed unto it.

provocation] That is, day of provocation: whereby underſtand not onely that ſpecial time mentioned Exod.17.2,&c. Num.20.1,&c. & Deut.6.16. but the whole ſpace, wherein they tempted God in the wilderneſſe. See Pſal.78.1,&c.

V. 9. *When*] Gr. *Where.*

tempted] When they tempted me, by calling into queſtion my preſence, power and providence, Pſal.78.20.

me] That is, Chriſt, 1 Cor.10.9.

proved] Out of unbelief, notwithſtanding they had experience of my power and preſence with them.

and ſaw] Or, *notwithſtanding they ſaw.*

fourty years] See Pſal.95.9.

V. 10. *grieved*] That is, was grievouſly offended, I abhorred.

known] That is, not ſeriouſly conſidered the courſe of my providence, and the wayes of my commandments.

V. 11. *So I ſware*] Num.14.23.

they ſhall not enter] Gr. *if they ſhall enter.* But that particle is often negative. See Pſal.89.35. *If I lye unto David; I will not lye unto him*: It is obſerved, that an oath uſually implyeth an imprecation, which for the moſt part is concealed. See 1 Sam.14.44. 1 King.20.10.

reſt] Literally it was underſtood of the Land of Canaan, which was a type of the eternal reſt of the faithful in heaven, Chap.4.9. but in as much as the land of Canaan wat a type of heaven, therefore we are further to underſtand it of the excluſion of unbelievers out of heaven.

V. 12. *Take heed*] Here the Apoſtle begins to comment upon, or expound, the former paſſage of the Pſalmiſt.

unbelief] Whereby is implyed, that infidelity is the original and fountain of all diſobedience.

V. 13. *exhort*] Whereby underſtand reproof, admonition, comfort, and the like.

daily] Continually, upon all good occaſions.

to day] While it is the accepted time or day of ſalvation, or while the Lord doth afford you opportunity and means of grace, Pſal.32.6. Iſa.55.6.

deceitfulneſſe] Ephel.4.22.

V. 14. *For we*] This verſe ſhould be with a parentheſis.

of Chriſt] And all ſpiritual bleſſings.

if we hold] Col.1.23.

beginning] Or, *that faith which we had in the beginning.*

of our confidence] The Original word ſignifieth *a foundation*, or *prop* which upholds the building: hence faith is denoted thereby, becauſe it is the foundation of all ſpiritual graces, and prop which upholds Chriſtians in this vale of tears, Jude v. 20. Or by it we may underſtand [expectation] it being by faith that we certainly expect things hoped for, Chap. 11.1. Pſal. 39.7.

unto the end] See verſ.6.

V. 15. This verſe cohereth with the 13.

whiles] Or, even as it is ſaid.

carkaſſes] Num.14.29. Jude verſ.5.

V. 18. *ſware*] Num.14.30. Deut.1.35.

V. 19. *So we ſee*] Pſal.106.24,25,26,27.

unbelief] That is, becauſe they did not truſt upon Gods promiſes, but murmured againſt him in the wilderneſſe.

CHAP. IV.

Verſ. 1. THerefore] Our Apoſtle having in the former Chapter exhorted the Hebrews to take heed, leſt they entred not into that reſt formerly mentioned, reneweth his exhortation at this verſe; and then proceeds to a further amplification of that reſt.

any of you] Chap.12.15.

ſeem] That is, ſhould come ſhort. So Luk. 8. 18. compared with Luke 19. & 26. & 25.29. 1 Cor.11.16.

come ſhort] As thoſe who run in a race, and yet come not to the gaol, and ſo receive not the price, 1 Cor.9.24. Or, come late, as the fooliſh virgins, Matth.25.10.

V. 2. *the word preached*] Gr. *the word of hearing*; for faith cometh by hearing, Rom.10.17.

not being mixed with faith in] Or, *becauſe it is not received by faith.* That is, not being joyned or accompanied with faith. It is thought that herein the Apoſtle alludes unto a potion not well mingled, which rather hurts then doth any good.

V. 3. *reſt*] That is, that ſpiritual and eternal reſt, whereof David ſpeaks, Pſal.95.11. which is begun in this life in the joy of the Holy Ghoſt, and in the peace of a good conſcience, and ſhall be perfected hereafter in the joyes of heaven.

ſaid] Not in expreſſe terms, but by neceſſary conſequence; for where God ſwears, that unbelievers ſhall not enter into his reſt, there he doth implicitely promiſe, that believers ſhall enter thereunto.

As I have ſworn] Pſal.95.11.

although] At this clauſe the Apoſtle begins to ſhew, what that reſt was whereof the Pſalmiſt ſpake, Pſal.95. and of which he had exhorted them not to come ſhort, verſ. 1. *viz.* not the reſt of the ſeventh day, ſpoken of Gen.2.2. which he ſheweth to verſ.7. neither that reſt whereunto Joſhua brought the children of Iſrael, that is, their reſt in the land of Canaan; this from the ſeventh verſe to the tenth; but of another reſt, whereof the former were but types and ſhadows, which the Pſalmiſt chiefly intends.

V. 4. *And God did reſt*] Gen.2.2. Exod.20.11.

works] That is, of creation, not of continual preſervation; or, making of the world then.

V. 6. *Seeing*] Becauſe the Pſalmiſt ſpeaks of a reſt, which was to be long after that reſt in Canaan, even 400 yeares: Hence the Apoſtle inferreth [illegible] this and the two following verſes, that the Pſalmiſt intends another reſt then that corporal and civil reſt.

it was firſt preached] Or, *the Goſpel was firſt preached.*

V. 8. *Jeſus*] That is, *Joſhua.*

V. 9. *There*] Seeing that the Pſalmiſt cannot be underſtood onely of the two former reſts, hence the apoſtle concludeth, that there remaineth another kinde of reſt; now what that reſt is, he ſheweth in the verſe following.

reſt to the people of God] Or, *keeping of ſabbath.*

V. 10. *own works*] From thoſe afflictions and ſorrows, which he ſuffers in, this life, Revel. 14,13. & 21.4. Thereby the Apoſtle intends the happineſſe of the Saints in heaven, where all tears ſhall be wiped from their eyes, Eſa. 25. 8. Revel. 7. 17. and whereof we receive the firſt fruits and pledg, even in this life. See verſ. 3.

V. 11. *labour*] That is, diligently, or with all our might; or let us ſtudy and uſe our beſt endeavour, Luk. 13. 24.

unbelief] Or, *diſobedience.*

V. 12. *Word of God*] Some underſtand it of the Word written or ſpoken, and of the great power thereof; whereof Saint Paul ſpeaks, 1 Cor. 14. 24. But with more probability, if we obſerve both the antecedents and conſequents of the place, we may unerſtand it of Chriſt, who is called the Word, John 1. 1. Revel. 19. 13. becauſe he was to reveal the counſel and will of God his Father unto his people: but it is likewiſe appliable unto the word written or preached.

quick] *living.* Whereby he is oppoſed to the Idols of the Heathen, who had eyes and ſaw not, and ears and heard not, &c. but Chriſt the Word of God is living, beholding all the thoughts and actions of men, that ſo he might give to every man according to his deeds.

powerful] He is not onely omniſcient, but alſo ful of power to execute his wrath upon thoſe that are diſobedient.

ſharper] By this ſimilitude is likewiſe expreſſed the Omniſcience of Chriſt, unto whom nothing is ſecret, no not the thoughts and intentions of our hearts: A two-edged ſword eaſily enters, it makes way for it ſelf.

V. 13. *opened*] As it were anatomized and cleft aſunder: So that he ſees every turning and winding of our hearts.

with whom] That is, ſay ſome, unto whom we muſt give an account, Rom. 2. 16. & 14. 10. but it ought rather to be tranſlated, of whom is our ſpeech; or, of whom we ſpeak: So the Greek propoſition is often uſed. See Chap. 1. 7. Luke 20. 19. Rom. 10. 21.

V. 14. *great high*] Chap. 3. 1. Who both knowes the deepeſt and moſt ſecret thoughts and intentions of our hearts, and is likewiſe able to puniſh us for them.

paſſed into the heavens] Chap. 7. 26. 12. 24. Whereby Chriſt is preferred unto the Levitical High Prieſts, who entred onely into the Holy of Holieſt.

hold faſt] Chap. 10. 23. That is, ſtedfaſtly without wavering, cleave and adhere to the doctrine of Chriſt, which we profeſſe, and not ſuffer our ſelves to be drawn from it by any temptations or perſecution's, chap. 10. 23.

V. 5. *For we have not*] Chap. 2. 17, 18.

infirmities] Both of body and ſoul; he means not onely the miſeries of this life, but likewiſe all thoſe afflictions whereby we are uſually tempted unto ſin, and tryed.

tempted] See Chap. 2. 17. Luke 22. 28.

without ſin] 1 Pet. 2. 22.

V. 16. *therefore*] Knowing that we have ſuch a high Prieſt, who is both able and willing to ſuccour us when we are tempted.

come] By faithful and fervent prayer.

boldly] Or, *freely.* Chap. 10. 19. Eph. 2. 28.

throne] That is, God reconciled unto us in Chriſt, typified by Gods ſitting between the Cherubims upon the Mercy-Seat, Exod. 25. 22.

to help in time of need] Gr. *for ſeaſonable help.* When God, in his infinite wiſdom, ſhall ſee it moſt needful.

CHAP. V.

Verſ. 1. F*Or*] At this chapter the Apoſtle makes a farther declaration of Chriſts Prieſthood, comparing it unto, and preferring it above the legal prieſthood. Our Apoſtle having ſhewed that Chriſt was a great and merciful High Prieſt, Chap. 2. 17. Firſt he ſheweth, what was required in the high Prieſt for his qualification unto his office; and then ſheweth how, that both theſe were fulfilled in Chriſt.

high] He ſaith (high Prieſt) not every meſſenger ſent from God; for ſometimes Angels were his meſſengers. But herein God manifeſteth his wiſdom in ſending unto us, not onely his Son, clothed with our humane infirmities; but alſo men ſubject to the ſame ſinful infirmities, that they might the better have compaſſion upon us.

from] And ſo was Chriſt. See Chap. 2. 11, 14, 16.

ordained] Chap. 8. 3.

for men] That is, for their good, *viz.* that they might teach them, pray for and bleſſe them, and in their behalf offer gifts and ſacrifices. See Chap. 2. 17.

things pertaining to God] See chap. 2. 17.

for ſins] To make ſatisfaction for ſins: not that the Levitical ſacrifices did of themſelves take away ſin, but here that is attributed to thoſe ſacrifices as types and ſhadows, which properly and onely agrees unto that our ſacrifice of Chriſt, who was the truth and body of thoſe ſacrifices.

V. 2. *can*] Or, *can reaſonably bear with.* Or, *can prudently conſider*, Pſal. 41. 1. Who being a man ſubject to infirmity like unto them, is qualified with meekneſſe, gentleneſſe and meet moderation to have compaſſion. See Gal. 6. 1.

with infirmity] Chap. 7. 28. That is, not onely afflictions and temptations; as Chap. 4. 15. but alſo ſin it ſelf, as appears by the verſe following.

V. 3. *And*] Or, *for which alſo.*

for himſelf] Chap. 7. 27. Wherein appears the excellency of Chriſts ſacrifice above that of Aarons, becauſe he needed not offer for himſelf, being without ſin, Chap. 7. 27. See Levit. 14. 3.

V. 4. *And no man*] 2 Chron. 26. 18.

taketh] That is ought to take. Verbs active, in the phraſe of the Scripture, ſometimes import, not the act it ſelf, but duty or office, as Gen. 20. 9. Lev. 4. 2. & 13. Pſal. 32. 8. Uzziah, though a king, muſt not take the Prieſts office upon him, 2 Chron. 26. 16.

as was Aaron] Exod. 28. 1. 1 Chron. 23. 13.

V. 5. *Chriſt*] Joh. 8. 54.

he] That is, called him to this honour, who ſaid, Thou, &c.

Thou] Pſal. 2. 7. chap. 1. 5.

V. 6. *Thou*] Pſal. 110. 4. See Chap. 7. v. 1, *&c.*

for ever] The prieſthood of Chriſt is unchangeable, chap. 7. 24. and therefore more excellent then that of Aaron; and herein ſtands our comfort, that when we ſin, we have an Advocate with the Father Chriſt Jeſus our great high Prieſt, making interceſſion for us, 1 John 2. 1.

order] Chap. 7. 14.

V. 7. *in the days of his fleſh*] That is, of his humiliation, while he was ſubject to our common, humane, yet blameleſſe infirmities. The word *fleſh* often imports weakneſſe in the Scripture. See Chap. 2. 14. Pſal. 78. 39. Iſa. 31. 3.

ſtrong] He meaneth that moſt earneſt prayer which Chriſt uttered in the Garden, when he ſwet drops of blood, Matth. 26. 36. Mark 14. 33. Luke 22. 39.

unto him] Mark 14. 36.

was heard] Pſal. 34. 4. That is, delivered, as Pſal. 22. 21.

in that he feared] Or, *for his piety*, or, *from his pious fear.* From that which he ſo piouſly and mightily feared, *viz.* that cup of anguiſh, thoſe unknown pains which he ſuffered in his agony, when the whole power of darkneſſe ſet upon him, from this he was delivered, Luke 22. 43. Joh. 12. 27. Or, in reſpect of his pious fear, Eſ. 11. 2.

V. 8. *learned*] That is, by experience.

obedience] That is, paſſive, patiently to ſubmit his will unto his Fathers.

V. 9. *perfect*] Or, *conſecrated.* See Chap. 2. 10.

obey him] Eſ. 55. 3.

V. 10. *Called*] That is, appointed or publikely declared, *viz.* at or by his reſurrection.

V. 11. *Of whom*] *The Apoſtle from this verſe to the 13. of the next Chapter makes a digreſſion, wherein he gives them a ſharp, though a moderate reproof, for their negligence in labouring for knowledg, that ſo he might make them the more attentive to that which he ſhould ſpeak afterwards.

to be uttered] Or, *to be expounded.*

V. 12. *time*] Conſidering how long ye have enjoyed the means of knowledg.

ye have need that one teach you again] Or, *ye need to be taught again your ſelves.*

principles] It is an alluſion unto children, who are firſt taught their letters before they they can be taught to ſpell or to read perfectly; herein their great negligence is taxed, in as much as yet they were to learn their Catechiſm, the A. B. C. as it were of the doctrine of Chriſt.

milk] 1 Cor. 3. 2. What the apoſtle called the firſt principles, here he calleth milk, alluding again unto children, who are fed with milk, food eaſie of digeſtion, and not with ſtrong meat.

ſtrong] That is, a more full and ample inſtitution in the myſteries of the Goſpel, which is called the ſpeaking of the wiſdom of God in a myſtery, 1 Cor. 2. 7. See Epheſ. 3. 4. & 6. 16. Col. 2. 2.

V. 13. is *unskilful*] Gr. *hath no experience.*

righteouſneſs] Which teacheth the righteouſneſſe both of juſtification and ſanctification, or a righteous word, Pſalm 19. 7. Prov. 8. 6, &c.

babe] 1 Cor. 14. 20. Epheſ. 4. 14.

V. 14. *of full age*] Or, *perfect.* Not abſolutely, but in compariſon of thoſe whom he compares to babes, v. 13.

of uſe] Or, *of an habit*, or *perfection.* Or, habit attained by hearing, reading and meditating on the word.

ſenſes] Their faculties of underſtanding and judgement: for words of *ſenſe* often import faculties of the underſtanding part, and that both in general, as Luke 9.45. compared with Luk. 18. 34. Phil. 1.9. as alſo in particular, as Gen. 41. 1. & 2. 31. & 11. 7. Pſal. 34. 8. 1 Pet. 2. 3.

to diſcern] 1 Cor. 2. 13, 15. For the chooſing the good and refuſing that which is evil.

CHAP. VI.

Verſ. 1. THerefore *leaving*] Not that we are to neglect the firſt principles of religion, but to labour for a greater meaſure of knowledg, 2 Pet. 3. 18. It is as if he had ſaid, Seeing it is a ſhame alwaies to be babes, let us as men grown ſeek after ſtronger meat.

leaving] Not caſting them for ever behinde our backs, ſuffering them to ſlip quite out of our memories; but not ſtaying onely upon theſe, let us go forward, as good travellers, in our Chriſtian race.

the principles of the doctrine of Chriſt] Or, *the word of the beginning of Chriſt*. The firſt principles of Chriſtian religion are here compared unto the foundation of a building, on which the more perfect knowledg of the myſteries of the Goſpel were to be built.

let us go on] *Let us be carried on*, or, *let forward*. See Chap. 2. 3.

unto perfection] Col. 3. 16.

of] Theſe (as it thought) were the ſix principles of the apoſtles Catechiſm.

dead works] Chap. 9. 14. That is, ſin; ſo called, firſt, becauſe they make a man lyable unto death, Rom. 6. 16, 21, 23. & Chap. 7. 5. Jam. 1. 15. Secondly, becauſe they proceed from man, by nature ſpiritually dead, Eph. 2. 1.

V. 2. *baptiſms*] Or, *baptizings*. The plural number for the ſingular; as *ſacrifices* for *ſacrifice*, Chap. 8. 22, 23. ſome give this reaſon for it, *viz.* becauſe in thoſe times many baptiſmes were adminiſtred at once, there being ſet days appointed for it. Others conceive, that the apoſtle following the Hebrew phraſe, alludes unto the ſeveral waſhings under the law.

laying] Which is uſually called confirmation, which ſtood, firſt, in examining thoſe who had been baptized, what progreſſe they had made in the doctrine of Chriſtianity. Secondly, in praying for them, that God would continue them in the faith, and give them more grace, ſtrengthening them by his Holy Spirit. Now when the chief Paſtor or Paſtors of the Church prayed for them, they laid their hands upon them; whence the apoſtolical conſtitution was called the laying on of hands. So Auguſtine, lib. *de fide & operibus*, cap. 11. And ſo moſt of the Fathers, with one conſent. Or, underſtand thereby a ceremony uſed in the ordination of Miniſters.

V. 3. *if God permit*] 1 Cor. 4. 19. Jam. 4. 15.

V. 4. *For* it is *impoſſible*] Chap. 10. 26. The apoſtle obſerving that the Hebrews were ready to revolt from the Chriſtian faith, into Judaiſm, and by little and little to fall into the impardonable ſin which here he deſcribes, labours to keep them from both: Firſt, by manifeſting the danger of ſuch a relapſe, verſ. 4.—9. Secondly, by aſſuring them of a happy ſucceſſe, if they did continue in that faith and courſe of life which they had begun, verſ. 9—13.

impoſſible] In reſpect of Gods wiſdom and juſtice, giving them up unto an impenitent heart.

thoſe] Here is a deſcription of the quality of thoſe perſons unto whom the ſin againſt the Holy Ghoſt is cheifly incident, or moſt peculiar.

enlightned] With the knowledg of the truth. See Chap. 10. 26.

heavenly gift] Some underſtand hereby ſome peace and tranquillity of conſcience ariſing out of a hope that their ſins were pardoned: others underſtand it of faith, which is the gift of God, Epheſ. 2. 8. Some underſtand it of Chriſt. Joh. 4. 10. and 6. 32.

holy Ghoſt] That is, of the gifts of the holy Ghoſt, mentioned Chap. 2. 4.

V. 5. *taſted*] Have found ſweetneſſe in the Word of God, as Herod. Mark 6. 20. and thoſe who are compared to ſtony ground, Mark 4. 16.

powers] The joyes of heaven; as Balaam, Numb. 23. 10.

V. 6. *If*] Or, *After*.

fall away] That is, by univerſal Apoſtaſie into Judaiſme or Paganiſme, maliciouſly and deſpightfully contemning, perſecuting or oppoſing the faith of Chriſt, of whoſe truth they are convinced in their conſciences by the holy Ghoſt.

crucifie] So much as in them lyeth; and if Chriſt were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth*, &c.] He illuſtrateth the former confirmation by a ſimilitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in ſtead of good fruit it bringeth forth thorns and thiſtles: ſo theſe who have been plentifully watered with many ſweet ſhowers of the Word of God, and inriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Eſa. 55. 10, 11.

V. 7. *by whom*] Or, *for whom*.

V. 9. *But beloved*] To moderate and ſweeten his former harſhneſſe, here he ſhews his good opinion which he had of the Hebrews, and to comfort them, by giving them aſſurance of Gods mercy in rewarding them, if they continued ſtedfaſt in their profeſſion. See Chap. 10. 39.

accompany] Or, *which have ſalvation*. Wee are perſwaded, that you are in the number of thoſe who ſhall be ſaved, or, *accompany* the things neer unto ſalvation.

V. 10. *unrighteous*] That is, unfaithful or inconſtant, ſo as to forget his promiſes of rewarding. See 2 Theſſ. 1. 6. 1 Joh. 1. 9. It is but fooliſh, which popiſh Writers here conclude for the merit of good works. It is juſt with God ſo to do, not in regard of mans merits, but of his own promiſe.

labour] 1 Theſſ. 1. 3. Becauſe they manifeſted their love with much danger, and through many diſcouragements.

toward] For his name ſake; or out of love and obedience unto God, and not for carnal reſpects.

V. 11. *deſire*] It is, as if the Apoſtle had ſaid: As you have begun well, ſo we deſire that you would perſevere unto the end.

full aſſurance] That is, that your faith and hope may be without anxeity and doubting.

unto the end] Chap. 3, 6, 14.

V. 12. *ſlothful*] That is, negligent and careleſſe to grow in faith, and to bring forth the fruits thereof. See Chap. 5. 11, 12. The contrary whereunto was Saint Pauls preſſing hard towards the price of the high calling in Chriſt Jeſus, Phil. 3. 13, 14.

patience] Chap. 10. 36. Jam. 5. 7.

V. 13. *For when*] The Apoſtle proveth by the example of Abraham the father of the faithful, what he had teſtified of all their faithful forefathers in the precedent verſe; and he maketh choice to inſtance in Abraham, becauſe the ſubſtance of that promiſe made unto him, was made alſo to all his children according to promiſe; that is, to all the faithful. Rom. 9. 8. or becauſe the Jews boaſted exceedingly of him, Joh. 8. 33.

he ſware] Gen. 22. 16. 17.

V. 14. *bleſſing*] See Gen. 22. 17.

V. 15. *promiſe*] That is, the thing promiſed, *viz.* the abundant multiplication of his ſeed, the poſſeſſion of the land of Canaan, and his eternal happineſſe in heaven; which though he obtained not while he was alive, yet is ſaid to have obtained, becauſe in the appointed time they were performed unto him, though dead. See Chap. 11. 39.

V. 16. *For men*] From the uſe of an oath amongſt men, the Apoſtle infers the reaſon why God ſomtimes confirms his promiſes by an oath, *viz.* to declare the immutability of the thing promiſed.

greater] That is, (by God) who knoweth the truth and will in due time puniſh lying.

V. 17. *Wherein*] In the which thing, or in the which oath, or for the which cauſe.

more abundantly] The thing promiſed by a bare promiſe, may be reverſed in reſpect of ſome change in the perſon, to whom the promiſe is made, without any change in God; but a thing promiſed by oath ſhall be immutable; ſo that an oath added unto a promiſe, implies the immutability of the thing promiſed. See 1 Sam. 2. 30.

ſhew] To make a lively and more evident demonſtration of the immutability of his counſel.

confirmed it *by an oath*] Gr. *interpoſed himſelf by an oath*.

V. 18. *immutable*] That is, his promiſe and oath.

V. 19. *Which* hope] Rom. 8. 25.

anchor] Whereby the ſoul in time of trouble, layes hold upon Chriſt the rock of our ſalvation.

vail] That is, heaven, whereof the holy of holyeſt was a type or ſhadow, Chap. 9. 24.

V. 20. *forerunner*] That is, Chriſt, ſo called, becauſe he is aſcended into heaven, to prepare manſions for us. John 14. 2, 3.

made] Here the Apoſtle reſumeth the matter which he had left off, Chap. 15. 11. *viz.* to ſhew that Chriſt was a Prieſt after the Order of Melchiſedec, and therein the excellency both of his perſon and prieſthood.

CHAP. VII.

Ver. 1. F*Or this Melcheſedec*] Gen. 14. 18, &c. The Apoſtle having before, Chap. 5. 6. & 10. & Chap. 6. 20. affirmed, that Chriſt was a Prieſt after the order of Melchiſedec, here gives an hiſtorical deſcription of him, that ſo it might the better appear wherein he was a type of Chriſt, and by conſequence wherein the Preiſthood of Chriſt was better then that of Aarons.

king] Herein Melchiſedec was a type of Chriſt, becauſe he was both a King and Prieſt.

Salem] Some are of opinion that this *Salem*, is that place which is called Sichem, Gen. 33. 18. and that it is that Salem, mentioned, Joh. 3. 23. a place neer unto Jordan; but it is moſt probable, that is was that place which afterwards was called Jeruſalem, for Salem and Sion was all one, Pſal. 76. 2. now Sion is Jeruſalem. See the Notes on Gen. 14. 18, &c.

Prieſt] Some have tranſlated, Gen. 14. 18. Prince of the moſt high God; becauſe (*Cober*) ſignifies a Prince as well as a Prieſt, 2 Sam. 8. 18. but becauſe we read of none ever called the Prince of the moſt high God. And becauſe Paul here, and the ſeventy tranſlate there, *ἱερεὺς*, which alwaies ſignifies a Prieſt, not a Prince; therefore it is not probable, that it is to be read, Prince of the moſt high God.

moſt high God] Pſal. 78. 56. Dan. 3. 26. & 5. 18. That is, in eſſence and glory above all caeatures; ſo God is often called, in oppoſition to the falſe gods of the Heathen.

bleſſed him] Numb. 6. 23. 1 Chron. 23. 13. Not onely by way of requeſt, but with a Solemn and Prieſtly bleſſing: and herein he was a type of Chriſt, in whom it was promiſed, that all the nations of the earth ſhould be bleſſed, Gen. 22. 18. and who now ſitting at the right hand of God, bleſſeth us with the bleſſings of this life, and the life to come.

V. 2. *gave a tenth*] And ſeeing our Lord remaineth for ever a Prieſt after the order of Melchiſedec why ſhould not tythes, belong unto him, and in him thoſe who in his ſtead exhort us to be reconciled unto his father, 2 Cor. 5. 20.

peace] Herein a type of Chriſt, who hath reconciled us unto God. Com. 5. 1.

V. 3. *Without*] So deſcribed, becauſe neither his father, mother, deſcent, birth or death are regiſtred; in whoſe omiſſion he was made a type both of the eternity of Chriſts perſon, and of his Prieſthood: not that our Saviour Chriſt was with-Father, &c. for theſe we finde recorded; but becauſe that which was chiefly intended by the deſcription of Milchiſedec, doth moſt abſolutely, and perfectly agree unto Chriſt, and that was the eternity of his perſon, and of his Prieſthood.

without deſcent] Gr. *without pedegree*.

made] Or, transformed and turned out of his proper ſhape and likeneſſe, that he might be like unto the Son of God.

V. 4. *unto whom*] By two circumſtances the Apoſtle gathers the preheminence of Melchiſedec above Abraham: firſt, becauſe Abraham paid tythes unto him, verſ. 4. 5. Secondly, becauſe Melchiſedec bleſſed Abraham, verſ. 6. 7.

Patriarch] That is, cheif of Fathers. Numb. 18. 19. Deut. 8. 1. Joſh. 14. 4.

ſpoils] Or, of the beſt things: not that Abraham made choice of the beſt things, and of them gave the tenth part only; for it is ſaid verſ. 2. that he gave a tenth of all; but that he made choice of the beſt things to pay the tenth part of the whole, as it was afterward ordained. Numb. 18. 12.

V. 5. *they that*] Numb. 18. 21. & 26.

to take tythes] Or, *to tythe*.

V. 6. *deſcent*] Or, *pedegree*. That is neither from Abraham no from Levy.

bleſſed] See verſ. 1.

promiſes] Gal. 16.

V. 7. *the leſſe*] The original is of the neuter gender, but put by an enalage for the maſculine, as Epheſ. 1. 10.

Bleſſed] That is by way of Prieſtly office; but otherwiſe by way of common charity, the leſſe did bleſſe the greater.

V. 8. *here*] That is, under the Levitical law.

there] *viz.* Gen. 4. 20.

liveth] Becauſe his death is not recorded.

ſo ſay] Or, to ſpeak in a word or briefly.

V. 11. *If therefore*] In as much as God promiſed to raiſe up a Prieſt after another order then that of Aaron, and whoſe Prieſthood ſhould excel that of Aaron, hence is inferred the imperfection and abrogation both of the Legal Prieſthood, and of that Covenant which was eſtabliſhed or ratified upon it.

perfection] That is, if the Levitical Prieſthood could have juſtified, ſanctified, and ſo conſequently brought unto ſalvation.

for] This clauſe is inſerted to ſhew the mutual relation between the Levitical Prieſthood and the old Covenant.

under it the people receive of the Law] Or, *upon it the Law was ratified unto the people.*

Law] Old Covenant.

V. 12. *changed*] Or, *tranſlated*.

change] Or, *tranſlation*.

Law] That is, of the old Covenant, which was eſtabliſhed or ratified upon it. Verſ. 11.

V. 14. *Juda*] Revel. 5. 5.

V. 16. *Who is made*] That is, conſecrated unto his Prieſthood.

after the law] That is, not as thoſe Legal Prieſts were by outward purification and ſanctification, conſiſting in outward anointings, waſhings, offerings, and the like; which ſerved onely for the ſanctifying of the perſon from Legal pollutions. See Chap. 9. 13.

power] That is, of God, or the anointing of the Holy Ghoſt; which was to continue upon him, and to qualifie and enable him to be an everlaſting Prieſt, who ſhould alwayes live to make interceſſion for us, and communicate unto us the merit and power of his ſacrifice, which he once offered for us unto everlaſting life. Rom. 6. 9. Rev. 1. 8.

V. 17. *Thou* art] Pſal. 110. 4.

V. 18. *commandment*] That is, of the Covenant.

weakneſſe] Gal. 4. 9. *viz.* to juſtifie, ſanctifie, and bring unto ſalvation by reaſon of the fleſh, Rom. 8. 3. that is, of us men who are not able to fulfil the law by reaſon of that corruption, which dwels in our fleſh. Acts 15. 10. Gal. 3. 21. And note that here St. Paul ſpeaketh of the old Covenant, as underſtood by the Jews; *viz.* of fulfilling the Law: for otherwiſe the Covenant was a perfect Covenant, for thoſe times, or the nonage of Gods people, though not ſo perfectly revealed, as in the the time of the Goſpel.

V. 19. *law*] That is, old Covenant; as verſ. 11. 12.

perfect] See ver. 18.

but the bringing in] Or, *but* it was *the bringing in.*

bringing] The Greek word ſignifieth the ſuperinduction, or the bringing in of one thing after another.

better hope] That is, the new Covenant, called a better hope, becauſe it being a Covenant of grace and mercy, worketh in us ſure hope and confidence.

did] Or doth make perfect through Chriſt (upon whoſe Prieſthood, it is eſtabliſhed) that which was impoſſible unto the law. See v. 18.

draw nigh] Epheſ. 2. 18. & 3. 12.

V. 20. *And in as much*] It is as if the Apoſtle had ſaid ſaid: It muſt needs be a great thing, and of ſingular weight and importance which God Almighty ratifieth with an oath.

V. 21. *without an Oath*] Or, *without ſwearing of an Oath.*

The Lord ſware] Pſal. 110. 4.

V. 22. *better teſtament*] Chap. 8. 6.

V. 23. *And they*] The ſame he proves again from the mortality of the Legal Prieſts, and the immortality of Chriſt; whence he concludes, that he hath an unchangeable Prieſthood. Verſ. 24.

V. 24. *unchangeable Prieſthood*] Or, *which paſſeth not from another.*

V. 25. *to the uttermoſt*] Or, *evermore*. That is, fully, perfectly, or to the end; ſo that no part of our ſalvation muſt be ſought, either in our ſelves, or in any other. The Original word ſignifieth all manner of perfection.

come] That is, by a true and lively faith.

interceſſion] Rom. 8. 34. 1 Joh. 2. 1.

V. 26. *For ſuch*] Here is another prerogative of Chriſt, and ſo conſequently of his Prieſthood; they ſinners, but he holy.

higher] Chap. 4. 14.

V. 27. *thoſe high Prieſts*] Levit. 9. 7. & 16. 6. Heb. 5. 3.

once] Chap. 10. 10. That is, once for all; fully, perfectly. See 1 Pet. 3. 18.

V. 28. *infirmity*] Chap. 5. 2.

word of the oath] That is, the propheſie or promiſe of God by the Pſalmiſt confirmed by an oath.

conſecrated] Gr. *perfected*. Chap. 1. 3.

CHAP. VIII.

Verſ. 1. R*ight hand*] Chap. 1. 3.

V. 2. *of the ſanctuary*] Or, *of holy things*. Not of the corporal, but of that which was ſhadowed by it: what that is, is expreſſed in the words following.

Sanctuary] Which ſome interpret of the *Sancti*, but generally in this Epiſtle, by the original word *ἅγιον*, we are to underſtand the heavens, as we may plainly gather from Chap. 9. 11.

and] That is, which is: Or, that is of the true tabernacle.

true tabernacle] Chap. 9. 11. That is, of his own body or humane nature, whereof the corporal tabernacle was a type hence Saint John ſaith, that the word tabernacled with us, Joh. 1. 14. ſpeaking of his being in our fleſh. Or his taking upon him our humane nature, Chap. 7. 27. and Chap. 9. 14 See Joh. 2. 19. Col. 2. 9.

the Lord pitched] It being conceived of the holy Ghoſt, and was not erected by the hand of man; or not conceived by the concurrence of the man. See Chap. 9. 11.

V. 3. *For every*] Here is a reaſon given of that which was ſaid in the former verſe, taken from the analogie between the ſhadow and the ſubſtance,or type and truth : The Legall Prieſts had ſomething to offer ; ſo Chriſt was to have ſomething, and that was his own body. See v.7.

gifts and ſacrifices] Chap.5.1. & 9.9.

V. 4. *For if*] In this and the next verſe there are reaſons given why Chriſt could not be a Prieſt upon earth. Firſt, becauſe the earthly Prieſts were ordained by the Law to offer onely earthly and carnal ſacrifices ; but there were no ſuch ſacrifices required of the Prieſt according to the order of Melchiſedec, Pſal.40.6. Verſ. 4. Secondly, the Legal Prieſthood and the ſacrifices adminiſtred by it, were ſhadows of heavenly things, *viz.* of the Prieſthood of Chriſt and his ſacrifice; whence it evidently follows, that his Prieſthood was to be a heavenly Prieſthood, and his ſacrifice to be a heavenly ſacrifice, Verſ.5.

He ſhould not be,&c.] *viz.* having fulfilled and accompliſhed all things required of him, as a prieſt upon earth : and therefore his miniſtry would have ended, but now he was to fulfil alſo that which remaineth of his prieſtly office in heaven, in the Holy of Holyes.

there are prieſts] Or, *they are prieſts.*

according to the law] Here is another reaſon given, why our Lord Chriſt ought not to be a prieſt upon earth, *viz.* ſuch an one, who ſhould according to the law, adminiſter the prieſthood upon earth : the ſubſtance whereof is this ; becauſe God under the law ordained no prieſt, but thoſe of the tribe of Levy,and no offerings or ſacrifices but Ceremonial,whereof Chriſt was not ordained or conſtituted a miniſter, but of that which was prefigured by them, as is ſet down in the words following.

V. 5. *Who ſerve*] The whole earthly Tabernacle, with the Prieſthood, Sacrifices and Ceremonies, appertaining to it, were types and ſhadowes of Chriſt, and of heavenly things to be obtained through him.

ſhadow] Chap.10. 1. Col.2.17. Here our Apoſtle deſcendeth to the deſcription of the Levitical prieſts, and of their office,which conſiſted firſt in the manner of their ſervice. Secondly, in the matter of their ſervice : for the manner, their ſervice was but a ſhadow of the true ſacrifice, and for the matter thereof, it conſiſted of corporal things.

For ſee] Exod.25.40. Act.7.44.

pattern] That is, copy, example, according to which a thing is done, or built.

V. 6. *miniſterie*] That is, prieſthood.

by how] Becauſe the prieſthood muſt be anſwerable unto the Covenant.

mediatour] Chap.7.22. & 9.15. & 12.24. 1 Tim.2.5.

a better covenant] Or, *teſtiment.* Chap.7.22. So called from the manner of the confirmation thereof, *viz.* by the death of Chriſt.

better promiſes] Firſt, becauſe they depend upon faith, Rom. 4.13,16. Gal. 3.16, 17. Secondly, becauſe God had promiſed to pour out a greater meaſure of his Spirit under the new then he did under the old Covenant, Eſa.44.3. Joh. 2. 28. Act. 2.16. Gal.3. 2.

V. 7. *faultleſſe*] That is, without imperfection. See Chap. 7. 18.

V. 8. *Behold*] Jer. 31. 31, 32, 33, 34. Though the Apoſtle doth not keep himſelf to the words of the Prophet; yet he retains his matter. See notes on Jer.31.31,—35.

houſe of Iſrael,&c.] Under which terms, we are to underſtand all the faithful, not onely the Jew, but alſo the Gentile, who was to be ingraffed into the true olive tree. See Rom. 11.17,&c.

V. 9. *with their fathers*] In the Wilderneſſe, by the hand of Moſes, Exod.20.1.

took them by the hand] As a tender compaſſionate father, to guide his weak childe.

regarded not] Or, *loathed.* In the Prophet it is, *ſhould I have continued a husband unto them?* but the ſenſe is the ſame.

V. 10. *put my laws*] Gr. *give.*

in their hearts] Or, *upon.*

V. 13. *old*] That is, diſannulled,or abrogated ; not actually, but by way of prediction, *viz.* when the new Covenant ſhould be eſtabliſhed.

CHAP. IX.

Verſ. 1. COvenant] Not Tabernacle, though divers Greek Copies have it ſo : for it is not probable that the Apoſtle ſhould ſay, that the Tabernacle had a Tabernacle.

ordinances] Or, *ceremonies.*

worldly] That is, earthly and corporal, it being here oppoſed to the heavenly and ſpiritual Tabernacle.

V. 2. *For*] What the Apoſtle called the worldly or earthly Tabernacle or Sanctuary, here he further deſcribeth, with the principal furniture thereof ; dividing it into two parts, making as it were two Tabernacles of one : Whereof the firſt was a type of Chriſts humane nature, Chap.8.2. The ſecond of heaven, verſ.12.

the firſt] Exod.40.4. He deſcribes not the court of the people, becauſe it did not make to his purpoſe; neither doth he deſcribe the Temple made by Solomon, but the Tabernacle made by Moſes.

the ſanctuary] Or, *holy.*

V. 3. *ſecond*] Called ſo, to diſtinguiſh it from the vail through which they entred into the firſt Tabernacle. See Exod. 26.31,36.

V. 4. *golden cenſer*] It is probable that hereby is meant, either that particular cenſer, which the High Prieſt carried into the Holy of Holyeſt, once in the year, Lev.16.12. Or elſe the golden Altar of incenſe, deſcribed Exod. 30. 1, &c. which though it was not within the Holy of Holieſt, yet the holy of Holieſt may be ſaid to have it, becauſe it was made for the ſervice thereof ; being placed before the vail of the Holy of Holieſt, that ſo the incenſe burnt thereon might cloud the Holy of Holieſt. Hence it is ſaid to be before the Ark of the Teſtimonie, Exod. 40. 5. The Original word ſignifieth any Utenſil, wherein, or whereon incenſe might be burnt ; and it may be called golden, becauſe it was over-laid with gold. See Exod.4. 5. & Lev. 4.11.

wherein] Both the Greek prepoſition and the Hebrew anſwerable unto it, ſignifie not onely *in* or *within*, but alſo *by, neer unto*, or *before.* See Joſh.5.13. Judg.4 8. 12. Jer. 13. 5. Luk. 9. 31. Hence not onely the Tables of the Covenant, but likewiſe the golden Pot which had the Manna, and Aarons Rod that budded, are ſaid here to be *in* the Ark, notwithſtanding the Tables of the Covenant were onely within it, 1 King. 8. 9. 2 Chron.5.10. becauſe we have no anſwerable prepoſition in the Engliſh, to ſignifie the latitude and extent of the Original. Some refer *(wherein)* to Tabernacle, verſ. 3. and it is true, that ſometimes the *relative* hath relation unto the moſt remote *antecedent.* See Joh. 8.44.

the golden pot] Exod.16.34.

Aarons rod] Num.17.10.

the tables of the covenant] Deut. 10.5. 1 King.8.9. 2 Chron. 5. 10.

V. 5. *over it the*] Exod.25.22.

Cherubims] Theſe were figures or repreſentations of Angels,inclining their faces one towards the other, and touching one another with their wings, Exod. 25. 18. The uſe of theſe was to cover, or over-ſhadow the Mercy-ſeat with their wings, Exod.25.20. And from this ſeat God uſed to ſpeak unto Moſes, Exod.25.22. Numb. 7. 89. which may be applyed unto Chriſt, whoſe mediation was ſignified by the mercy-ſeat: whence it is ſaid, that he is a propitiation or covering Mercy-ſeat, Rom.3.25. 1 Joh.2.2. & 4.10. becauſe by his obedience all our unrighteouſneſs is covered.

V. 7. *once every year*] Exod.30.10. Levit. 16. 2. The tenth day of every moneth or day of reconciliation. As Levit. 16. 18,*&c.* whereby was ſignified the perfection of Chriſts ſacrifice once for all, ver.28.

errours] That is, all ſorts of ſins, becauſe all ſorts of ſins ariſe from ſome errour in jugdment, Chap. 5. 3. & 7. 27. Luk. 16. 16.

V. 8. *a way*] That is, the ſacrifice was not yet offered, by vertue whereof the faithful had free acceſſe unto God into heaven:not that the faithful were not in heaven before Chriſts aſcenſion ; but to ſhew by whom, or by vertue of whoſe blood they entered, Chap.10.19,20.

V. 9. *Which*] Or, *which parable was for.* That is, which ſimilitude or type of the High Prieſt, of the Tabernacle, and of the furniture and ſervice thereof.

for the] That is, of the nonage or minority of the Church.

in which] Or,*according to which.* That is,according to which time of the nonage or minority of the Church God fitted his publick worſhip. For the people of the Jews being a groſſe people, and much addicted to idolatry, it ſeemed good unto the wiſdom of God, to exerciſe them with a more groſſe and bodily worſhip,that ſo he might keep them from it. See Gal.4.1,2,3.

gifts and ſacrifices] Chap.5.1.& 8.3. by gifts and ſacrifices,we are to underſtand the whole ſervice of the Tabernacle, whereof the Apoſtle makes mention of ſome particulars in the verſes following : thus incenſe is called an offering, Num. 16. v. 15. compared with verſ.17. and the Ephah of fine flowre,uſed at the conſecration of Aaron and his ſons,a meat-offering,Lev.6.20.

that could not] That is, they could not in themſelves ſeparated from their ſpiritual ſignifications, either ſatisfie the conſcience that ſin was pardoned, and reconciliation obtained with God ; becauſe the conſcience could not have found ſatisfaction how Gods juſtice ſhould be ſatisfied by thoſe offerings, Chap. 10.4. or ſanctifie or purifie the conſcience, they being corporal, and ſo could not reach unto it.

him] Or, *the worſhipper*, Chap.10.2.

perfect] Chap.7.19. & 10.1.

V. 10. *impoſed*] Or being impoſed, or which were impoſed onely underſtand it of the gifts and ſacrifices mentioned in the former verſe.

and carnal ordinances] Or, *rites*, or, *ceremonies*, or *juſtifications of the fleſh*. Or, and in ſuch like carnal Ordinances. The Apoſtle ſumming up that in general, whereof he had made mention in ſome particulars before. Called *carnal ordinances, or juſtifications of the fleſh*, becauſe they did ſanctifie onely to the purifying of the fleſh, verſ.13. that is, freeing thoſe who uſed them from Legal pollutions and irregularities. See 2 Chron.30.19. John 11.55.

time of,&c.] That is, of Chriſts coming, who ſhould and did reform the carnal rites, or ceremonies and ſervices of the Law, by fulfilling them; exhibiting the truth and thoſe ſpiritual bleſſings typified and ſignified by them; and by inſtituting a more ſimple and ſpiritual worſhip. This is that which is meant, when God promiſes to create new heavens, and a new earth, Eſay 65. 17. and when Saint Paul ſaith, *All things are made new*, 2 Cor. 5.17.

V. 11. *But*,&c.] Here followeth the explication and application of the former type: and the compariſon is chiefly made between the remedy appointed for ſins, merely ceremonial, that is, Legal pollutions and irregularities, which was the blood of of Bulls and Goats,&c. and the remedy of thoſe ſins which in their own nature poyſon the ſoul; and this is onely the blood of Jeſus Chriſt.

an high Prieſt] Or, *for to be a high Prieſt*.

good,&c.] Chap.10.1. That is, of all thoſe ſpiritual mercies and benefits which were purchaſed by his blood: as juſtification, ſanctifiaction, adoption, and everlaſting ſalvation.

greater,&c.] That is, of his own body. See Chap.8.2.

made, &c.] As the Legal Tabernacle was. See more on Chap.8.2.

V. 12. *bloud*, &c.] Epheſ.1.7. Col. 1. 14. Rom.3.24,25. Wherewith the High Prieſt entered the Holy of Holieſt, Lev. 16. 3.

once] See Chap.7.27.

holy place] That is heaven, whereof the Holy of Holieſt was a type.

having,&c.] Firſt.

eternal] Eſay 51.6.

V. 13. *the bloud*] Lev.16.14.

the aſhes] Num.19.17,&c.

unclean] The Greek ſignifieth common, but in the Scriptures, eſpecially of the New Teſtament, it ſignifieth unclean. See Mat.15.11. Mar.7.15. Act.10.14. It is meant here of ſuch who were made unclean: that is, diſenabled to enter into the Temple, through Legal pollutions; as by touching the dead,&c.

ſanctifieth] See verſ.10.

V. 14. *bloud*,&c. 1 Pet.1.19. Applyed by faith. See Act. 15. 9. & 26.18.

eternal] That is, God-head, Act.20.28. Rom.1.4. 1 Pet.3.18. Implying thereby, that the ſacrifice of Chriſts death had its value and vertue both to ſatisfie and ſanctifie from his Deity.

ſpot] Or, *fault*. Typified by the ſpotleſſe ſacrifices commanded to be offered under the Law, Exod.12.5. Num. 19. 2. and 28.3. Rom.3.25. 1 Pet.1.19.

purge,&c.] 1 Joh.1.9. Both in reſpect of juſtification and ſanctification.

dead,&c.] See Heb.6.1.

ſerve,&c.] Luke 1.74. Implying, that no ſervice is acceptable to God unto ſalvation, unleſſe the conſcience be firſt purified by the blood of Jeſus Chriſt. See 1 Pet.2.5.

V. 15. *And for*] Or, *And ſo*, or, *ſo then*.

Mediatour] Chap.8.6. & Chap.12.24.

that by the means of death] Or, *to the end that*. Gr. *death being made*.

tranſgreſſions that were under the firſt teſtament] Rom. 3. 5. It is not the meaning of the Apoſtle, that ſins committed under the Old Teſtament were not pardoned before Chriſt dyed, but that they were pardoned onely by vertue of Chriſts death, who was the Lamb ſlain from the beginning of the world, Rev. 13. 8.

called] That is, effectually, or thoſe who have believed.

eternal,&c.] Called eternal redemption, verſ.12.

V. 16. is] That is, in force.

be the death] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

teſtatour liveth] In whoſe power it was to alter it.

V. 18. *dedicated*] Or, *purified*. That is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that firſt covenant. See Chap.7.12. Epheſ.2.15.

calves] So the Apoſtle calls the younger bullocks, by reaſon of the neerneſſe of their age unto calves.

goats] There is expreſſe mention made onely of bullocks, Exod.24.5. but by the ſacrifice of bullocks as of the principal, we are to underſtand the ſacrifices of all other beaſts.

with water,&c.] There is no expreſſe mention made of theſe particulars, Exod.24.8. Whence ſome conceive that St. Paul had them either by tradition, or revelation; but it is more probable, that he gathereth it from the uſual cuſtome of ſprinkling blood under the Law, which was with water, Scarlet-wooll, and hyſſope. See Lev.14.6. Num.19.6. & 18. Pſal.51.7.

ſcarlet] Or, *purple*.

book] We read not that the book was ſprinkled; it ſeems therefore that the book was upon the Altar, and ſo ſprinkled with it. This book was not the two Tables of ſtone, for theſe God made, but ſome other ſhort ſum of the firſt Covenant which Moſes himſelf did write. See Exod.24.4. Some are of opinion, that thereby are meant the 20,21. & 23. Chapters of Exodus.

people] That is, the twelve pillars which repreſented the twelve Tribes. See Exod.24.4.

V. 20. *This is the bloud*] Exod.24.8.

enjoyned unto you] Or, *hath ordained concerning you*, Heb.1.7.

V. 21. *Moreover*] Though not at the ſame time, for then the Tabernacle was not made. See Exod. Chap.25.&c.

tabernacle] We read that God commanded the Altar, and all the veſſels to be anoynted with oyl by Moſes, Exod.24.8,&c. and accordingly they were anointed by him, Lev. 8.10. but we no where read expreſſely, as ſome are of opinion, that he either was commanded, or did ſprinkle the Tabernacle and the furniture thereof with blood: It is ſuppoſed therefore by ſome, that Saint Paul gathered thus much from Exod.29.12. Lev. 8. 15. & 16. 14. where there is mention made of ſprinkling with blood the Altar and Mercy-ſeat,&c. where, by the principal part, we may underſtand the whole Tabernacle and all the furniture thereof. Or it may be thus much is plainly expreſſed, Lev. 16. 16. Joſephus reports, *lib.* 3. *Antiq. Hebr. c.* 9. that the whole Tabernacle was ſprinkled.

V. 22. *almoſt*] Some refer (*Almoſt*) to *all things*, becauſe we read that ſome things were cleanſed by fire and water, Num.31. 22. Others refer it unto *purged*, that is, from their Legal impurities, and make the ſenſe this: All things are by the Law almoſt purged, though not altogether by blood; becauſe ſometimes other things were required: theſe are of opinion, that in all cleanſings there was the uſe of blood. And ſo the words following (*And without*,&c.) they conceive are to be underſtood, otherwiſe there will ſeem to be a contradiction between (*Almoſt*) in the firſt clauſe and (*without*) in the ſecond. Or may be the former part of this verſe may be underſtood of things whereof ſome might be cleanſed without blood, and the ſecond part of perſons which could not.

V. 23. *patterns*] Called figures, verſ.24. and ſhadows, chap. 10.1. See chap.8.2.

heavenly things] Some underſtand thereby Chriſt himſelf, and thoſe ſpiritual bleſſings which the faithful obtain through faith in him. For Chriſt himſelf was conſecrated, or made perfect through ſufferings, Chap.2.10. Others underſtand thereby the Church under the Goſpel, and thoſe ſpiritual graces whereof the members are made partakers therein. The Church under the Goſpel being called the heavenly Jeruſalem, Chap. 12.22. and thoſe graces being called ſpiritual bleſſings in heavenly places, Epheſ.1.3. Others underſtand thereby heaven it ſelf, whereinto Chriſt entred, verſ.24.

ſacrifices] The ſingular number for the plural, which is frequent in the Scriptures. Or may be the Apoſtle ſtyles the one ſacrifice of Chriſt [Sacrifices] becauſe it was anſwerable unto all the Legal ſacrifices, and far beyond them.

V. 24. *hands*] verſ.11.

heaven] Chap.4.14.

to appear] 1 John 2.1. chap.7.25. Rom. 8. 24. anſwerable to the High Prieſts entrance into the Holy of Holieſt once a year, to make atonement for the people, Exod.30.10.

V. 25. *often*] verſ.28. chap.7.27.

every year] verſ.7.

others] That is, not with his own, but with the blood of beaſts.

V. 26. *For*] That is, had Chriſt offered himſelf often, then he ſhould have ſuffered often: for without ſuffering, no propitiatory ſacrifice. Where is then the ſacrifice of the Maſſe?

in the end of the world] Chap.1.2. 1 Cor.10.11. Gal.4.4. Eph. 1. 10.

appeared] Or, *made manifeſt*, 1 Tim.3.16. 1 Joh.3.8.

to put away ſin] That is, to aboliſh or make voyd the guilt or obligation of ſin, whereby it binds over unbelievers unto condemnation; ſo that unto believers, ſin is of no force to accuſe or condemn them, or to ſhut them out of heaven.

himſelf] Chap.1.3.

V. 27. *appointed*] Job 30.23. Pſal.89.48. Eccl.6.6.

once] That is, according to the common or ordinary courſe of nature, though there be ſome extraordinary examples.

judgment] Underſtand it of every mans particular judgment preſently upon his death.

V. 28. *So*] Or, Even ſo, Chriſt being once offered to bear the ſins of many, ſhall appear or be ſeen the ſecond time without ſin unto ſalvation, to all thoſe who expect him.

Chriſt was] 1 Pet. 3.18.

bear] Or carry up the ſins of many upon the Croſſe, there to make ſatisfaction for them, by the ſacrifice of himſelf, 1 Pet. 2. 24. Or, take up ſin; that is, the guilt of our ſin upon himſelf.

many] Matth. 26.27. Rom. 5.19.

look] Phil. 3.10. 1 Theſſ. 1.10. 2 Tim. 4.8. Tit. 2.13.

ſecond] Oppoſed to his firſt appearance, *viz.* in the fleſh, ver. 26. when he came with the guilt and burden of our ſins upon him.

without ſin] That is, without the guilt or ſacrifice of ſin, having made full ſatisfaction for it, by his own ſacrifice of himſelf upon the Croſſe.

unto ſalvation] Some refer this unto *(look for him).*

ſalvation] That is, both of ſoul and body in heaven, chap. 5. 9. 1 Pet. 1.19.

CHAP. X.

Verſ. 1. L*Aw*] That is, the old Covenant. So the word *Law*, is taken, chap. 7.12. & 19.

ſhadow] Some are of opinion, that here Saint Paul alludes to the cuſtome of Painters, who firſt make a rude draught, and then out of it a perfect and lively picture. Theſe make the ſenſe this, *viz.* That the old Covenant did contain onely dark reſemblances and types of heavenly things, no lively repreſentations of them; this being reſerved unto the time of the Goſpel, wherein Chriſt and all ſpiritual bleſſings in him are clearly and plainly manifeſted. Others are of opinion, that Saint Paul alludes unto the ſhadow of a body, and theſe make this the ſenſe of the words, *viz.* That the old Covenant had only types, wherein Chriſt and heavenly things through him, were darkly repreſented, not the ſubſtance and truth of the things themſelves. This is the more probable opinion. See Col. 2. 17.

of good] Chap. 9.11.

image] That is, the ſubſtance or truth. See the former Note, and 2 Cor. 4.4. Col. 1.15. Phil. 2.6.

perfect] Verſ. 4. That is, as touching the conſcience. See chap. 9.9.

V. 2. *For*] Or, *otherwiſe they would have*, &c. Whether this clauſe be read with or without an interrogation, the ſenſe will be the ſame: the ſcope of the Apoſtle being to ſhew the weakneſſe and inſufficiency of the Legal ſacrifices to purge the conſcience from the guilt of ſin, from their often repetition.

becauſe] verſ. 18.

worſhippers] Chap. 9.9.

once] That is, if they had been once purged from the guilt of their ſins.

conſcience] Should not have their conſcience any longer under the burden or guilt of thoſe ſins.

V. 3. *remembrance*] *Viz.* When Aaron and his ſucceſſours laid both their hands, in the name of the people, upon the head of the Scape-goat, confeſſing their ſins, and ſending him into the wilderneſs; by this ſign diſcharging them, and laying all the burthen of their ſins upon the beaſt, which was a figure of Chriſt, who bare our ſins upon the Croſſe, Heb. 9.28.

ſins] That is, the ſame ſins. For upon the day of propitiation there was confeſſion of, and reconciliation for the ſins of the whole year.

V. 4. *take away ſins*] verſ. 1. chap. 9.9.

V. 5. *when*] That is, the Son of God, being to come, Mat. 11. 3. or foretelling of his coming.

into the world] Joh. 16.28. & 18.37. 1 Tim. 1.5. Underſtand it of his being made fleſh, John 1.14. or being manifeſted in the fleſh, 1 Tim. 3.16.

ſaith] By David, who was a type of him, and unto whom this paſſage agrees, though not in that exactneſſe as it doth unto Chriſt.

Sacrifice] Pſal. 40.6, &c. Though Saint Paul keeps not himſelf unto the expreſſe words of the Pſalmiſt, yet he retains the ſubſtance and matter of them.

body] Heb. *mine ear haſt thou opened*; or, *digged open.* It is a proverbial manner of ſpeech, whereby there is implyed the qualifying, or fiting a man unto obedience in ſervice: the ear, or opening of the ear, being an emblem or ſymbol, or a metaphorical ſign of obedience. See Eſay 50.5. Job 33.16. Now St. Paul following the Tranſlation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods ſanctifying and fiting a body unto Chriſt, wherein he was obedient even unto the ſhameful death of the Croſſe.

haſt thou prepared me] Or, *thou haſt fitted me.*

V. 6. ſacrifices *for ſin*] Rom 8.3.

V. 7. *Lo, I*] John 4.34. & 5.30. & 6.38.

volume] Luke 24.37, 44. John 1.45. & 5.46. See the Note on Pſal. 40.7.

V. 8. *by the Law*] Or, *according to the law.*

V. 9. *firſt*] That is, the Legal ſacrifices.

ſecond] That is, the one ſacrifice of Chriſt.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature, and therein by death to make ſatisfaction for our ſins. Or of the Son in his willing obedience unto his Father.

ſanctified] That is, freed from the guilt of our ſins, and conſecrated to Gods ſervice.

once] Chap. 7.27. & 9.26. 1 Pet. 3.18.

V. 11. *take away*] verſ. 4.

V. 12. *man*] 1 Tim. 2.5.

for ever] Chap. 1.3. Some refer it to (*ſacrifice,*) others to (*ſate.*)

V. 13. *till his enemies*] Pſal. 110.1. 1 Cor. 15.25. Chap. 1. 13.

V. 14. *perfected*] That is, as concerning the remiſſion of their ſins: having by his own offering paid the full price for the pardon of them.

ſanctified] See verſ. 10.

V. 15. *Holy Ghoſt*] Chap. 9.8. Mark 12.36. Acts 1.16. & 28. 25. 2 Pet. 1.21.

ſaid before] Or, *firſt ſaid*; or *ſaid in the firſt place.*

V. 16. *This is the covenant*, &c.] Or, *This is the covenant that I will make with them:* then followeth, *after thoſe dayes, ſaith the Lord, I will put*, &c.

I will put] Which we are not ſo to underſtand, as if God had not put his Lawes in the hearts of his children, and written them in their minds, under the law; but of a more plentiful meaſure of his grace under the Goſpel: In which reſpect, Joel 2.28. It is promiſed, that God will pour out of his Spirit upon all fleſh, under the Goſpel. See Eſay 44.8. Acts 2.17.

V. 18. *Now, where*, &c.] See verſ. 2.

V. 19. *Having*] Here the Apoſtle reſumes again the exhortation which he had begun, Chap. 2.1. and farther preſſed, chap. 3. to the fifth.

therefore] That is, the pardon of ſin being purchaſed, ſins onely excluding from heaven.

boldneſſe] Or, *liberty*; or, *freedome.*

holieſt] Chap. 9.8, 12. That is, heaven, whereof the Holy of Holieſt was a type.

by] Through the merit of the, &c.

V. 20. *new*] Which the Apoſtle oppoſeth unto the old way, either by the bloud of beaſts, wherewith the High Prieſt entered into the Holy of Holieſt once in the year; or by the material vail; or unto both.

living] That is, everlaſting way which ſhall never fail, John 4. 10. & 6. 51. & 7. 38. and which ſhall bring unto eternal life.

way] John 14.6.

conſecrated] Or, *new made.* It is not improbable, that herein Saint Paul doth allude unto the cuſtome of thoſe, who in a ſnow or like caſe beat or tread out the way for thoſe that are to follow after. It is by vertue of Chriſts reſurrection and aſcenſion, that all true believers ſhall enter into heaven. Hence he is called the firſt fruits of thoſe who ſleep, 1 Cor. 15.20.

vail] The vail was a type of Chriſts humane nature, wherewith his Divine nature was hid and obſcured, and through which he entered into heaven: even as the vail of the Temple did hide the Holy of Holieſt, and as the High Prieſt through it did enter therein.

fleſh] Humane nature, Pſal. 16.9. & 27.2. John 1.14. called *fleſh*, becauſe of the infirmities and weakneſſes thereof, Pſal. 78. 39. And whereby his Divine nature was vailed and covered over; even as the Ark of the Covenant, the Mercy-ſeat, and the moſt Holy place were by the vail.

V. 21. *high prieſt*] Chap. 2.17. & 3.1. & 4.14.

houſe] Chap. 3. 6. That is, the Church of the faithful, Eph. 1.22. 1 Pet. 2.5. & 4.17.

V. 22. *draw near*] Chap. 4.16. & 7.25. & 11.6. 1 Pet. 2. 14.

true heart] That is, with an upright and ſincere heart, without hypocriſie, Pſal. 51. 6. and with a conſtant heart without drawing back, verſ. 38. Luk. 16. 11. Joh. 6. 32. Hereunto is oppoſed an evil heart of unbelief, Chap. 3. 12. See Mat. 15.8.

full aſſurance] That is, with a ſtedfaſt faith without wavering and doubting, verſ. 23. Jam. 1. 6. Some are of opinion, that here and in other places there is an alluſion unto ſhips under full ſail: and then the Tranſlation may be this: *viz.* With the full ſail of faith. Faith is that grace, whereby we either do or may approach unto God, with full aſſurance of acceptance. Thus the righteouſneſſe of faith, Rom. 4.13. is called the righteouſneſſe through faith, or by faith, Rom. 9.38. & 10. 6. Phil. 3.9. See Chap. 6.11. Col. 2.2. 1 Theſſ. 1. 5. Luk. 1.1. Rom. 14 5.

having] Or being ſprinkled in, or, as touching our hearts.

ſprinkled] By the blood of Chriſt, Chap. 12. 24. 1 Pet. 1. 2.

hearts] That is, our ſouls; the heart being the chief ſeat of the ſoul.

evil conſcience] That is, from the accuſation of an evil Conſcience. So long as our conſciences are under the guilt of ſin, we cannot draw neer unto God with confidence of acceptation in any duty. See Chap.9.14.

having] Or, being waſhed in, or as touching our bodies.

bodies] Both ſoul and body are named; becauſe every ſin is either of the ſoul or body. See 2 Cor.7.1.

waſhed] See Act.22.16. 1 Cor.6.11.

pure water] Ezek.26.25. That is, with the blood of Chriſt, whereof the Legal waſhings were a type. See Rev.1.5. & 7.14. Some are of opinion, that here Saint Paul hath relation unto the Sacrament of Baptiſm; as Joh.3.5. Tit.3.5.

V. 23. *hold faſt*] See Chap. 4.14.

profeſſion] Chap.3.1.

faith] Gr. *hope.*

faithful that hath promiſed] Deut. 17. 9. & 32. 4. 1 Cor. 1. 9. & 10. 13. 1 Theſſ. 5. 24. 2 Theſſ. 3. 3. Chap. 6. 10. & 11. 11.

V. 24. *conſider*] That is, let us take care of our watch over one another, prudently obſerving one anothers diſpoſitions, gifts, graces, and defaults, that we may the better fit our ſelves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forſaking*] Here is propounded one means or help, whereby they might incite one another to good works. Rom.1.12.

aſſembling] That is, the publike congregation of the faithful, wherein the Word of God is taught, the Sacrament adminiſtred, and common prayer and thankſgiving made, unto which God hath promiſed a bleſſing, Mat. 18. 20. See Pſal.27. 4. & 122.1.

manner] Either out of fear, or negligence, or pride, ſelfconceit and ſingularity, or out of what cauſeleſſe reaſon elſe.

exhort] Chap.3.13. Luk. 19. 17. Epheſ. 5. 11. Whereby underſtand not onely exhortation properly ſo called, but alſo admonition, conſolation, reproof, example, and the like. It may be a metaphor taken from ſharpning tools. Deut.6.7. Prov.27.17.

and ſo much] Rom.13.11.

ſee] That is, by plain and evident foretold tokens, and ſigns of the times. See Mat.24.33.

day] Some underſtand it of the ſecond or laſt coming of our Saviour Chriſt, or of his coming to judgement; whereof ſee 2 Pet.3.9, &c. but it is not improbable that here we are to underſtand it of the time of the utter deſtruction of Jeruſalem, and the temple; at which time there ſhould be ſo great affliction that by reaſon thereof, many ſhould fall from the faith. See Mark 13.19.

V. 26. *For if we ſin wilfully*] See Chap.6,4.

wilfully] The Apoſtle doth ſpeak here of all kind of wilful ſin, or falling away: but onely of that which our Lord Chriſt calleth blaſphemy againſt the Holy Ghoſt, Mat.12.3. And which St. John calls a ſin unto death, 1 Joh.5.16.

remains] In as much as ſuch wilfully reject and ſcorn the onely ſacrifice of the New Teſtament; *viz.* the Lord Jeſus, and all his merit. See Numb.15.30,31,

no more ſacrifice for ſin] For as much as thoſe who wilfully reject and ſcorn the onely ſacrifice of the New Teſtament, *viz.* the Lord Jeſus and all his merits: Some conceive that St. Paul alludeth to Numb. 15. 30, 31. where in like manner, according to the tenor of the law, there was no atonement left, for thoſe who ſhould ſin preſumptuouſly: becauſe thereby he reproached the Lord.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Chriſt. See Chap.9.28.

devour] Chap.5.8.

adverſaries] Luk. 19. 17. Thoſe who againſt the conviction of their conſciences, wilfully reſiſt, and perſecute the Goſpel. See chap.6.4.

V. 28. *deſpiſed Moſes*] Numb.15.30,31.

under two or three witneſſes] Deut.19.15. Mat. 18. 16. John 8.17. 2 Cor.13.1. 1 Tim.5.19.

V. 29. *Of how much*] Chap.2.3. & 12.25.

troden] In treading his truth under their feet, by a malicious reſiſting and peſecuting thereof, they do as it were tread Chriſt himſelf under their feet; or thereby they ſhew ſuch a ſpiteful minde againſt him, that they would (*if it were poſſible*) pull him out of heaven, and trample him under their feet. For that which we reject and forſake, that we hold as impure, and unholy in Gods worſhip.

blood] Mat. 26. 28. Luk. 22. 20. Chap. 17. 20. That is, the blood of Chriſt, whereby the new Covenant was ratified and confirmed. See chap 9.10, &c.

ſanctified] By which their ſins were pardoned, in regard of that meritorious ſufficient ſatisfaction purchaſed by it. See ver. 10. & 14.

unholy] Gr. *common.* Mark 7.2. 2 Act.10.15. They make no more account of the blood of Chriſt, then of the blood of ſome malefactour, or of a brute beaſt.

deſpite] That is, by a wilful and malicious reſiſting the work of the Holy Ghoſt, teſtifying and convincing them of, and ſealing unto them the truth of the Goſpel. See Acts 6.10 & 7. 51. & 54.

Spirit of Grace] That is, Authour of grace, Rom. 15. 16. 1 Cor. 12. 8. Gal.5.22. Epheſ.5.9. Or, gracious Spirit, that is, which God of his free grace and mercy beſtows on his people.

V. 30. *know*] And therefore our condemnation ſhall be the greater, it knowing how juſt God is in revenging all impiety, we wilfully ſin againſt him. Luke 12. 47. Joh. 15. 22.

Vengeance belongeth unto *me*] Deut. 32. 35. Rom. 12. 19. Pſal.94.1.

The Lord] Deut.32.36. Pſal.50.4.

V. 31. *hands*] 2 Sam.24.14.

living God] Chap.3.12. & 9.14. Job 37.22.

V. 32. *But*] In as much as theſe converted Hebrews had ſtood it out ſtedfaſtly againſt manifold afflictions, even at their firſt entertaining of the Goſpel; hence the Apoſtle inferreth, that therefore it did the much more become now to ſtand to that faith, which they had ſo long profeſſed. See Gal.3.4.

illuminated] Converted to the faith of Chriſt. Acts 26.18. Eph.3.9.

fight] Or wraſtlings of afflictions, whereby Satan ſought to overthrow your faith. The Apoſtle alludes to the cuſtome of wraſtlers, who ſeek to trip up one another. This wraſtling was by faith. chap.11.36. 1 Tim.6 12. 2. Tim.4.7.

V. 33. *gazing ſtock*] Or placed, or ſhewed upon theaters or ſtages. Underſtand it either metaphorically, as it were ſo handled; or properly, for it was the cuſtome of the heathen to ſet Chriſtians upon theaters or ſtages, to be ſcorned and laught at. See 1 Cor.4.9.

companions] Having a fellow-feeling of their miſeries, and ſo aſſiſting them to their ability, chap.13.33. as alſo adjoyning themſelves unto them, being not diſcouraged by their afflictions. 2 Tim.1.16. Phil.1.7.

V. 34. *joyfully*] Act.5.41. & 21.13. Jam.1.2.

knowing] 2 Cor.5.1.

enduring] Chap.11.31. Mat.6.20. Joh.6.27.

V. 35. *confidence*] Verſ.23. & chap.3.6,14.

confidence] Or, *cheerfulneſs.* Your cheerful profeſſion, ſpringing forth out of the cheerful confidence of your faith and hope.

recompenſe] Chap.11.26. & 12.2. 1 Cor.15.58.

V. 36. *need*] Conſidering thoſe great afflictions, which yet ye might endure.

promiſe] The thing promiſed, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habbac.2.3,4. Luk.18.8. 2 Pet.3 8, &c.

a little while] Which words may ſeem to be taken from the prophet Habbakkuk, which our Apoſtle, doth not cite here word by word, but relates onely the ſenſe of them, and ſo applyes them to his preſent purpoſe.

ſhall come] The Meſſiah, or Chriſt. Matth. 11. 9. Revel. 1.4.

V. 38. *Now*] Here the Apoſtle from the Prophet Habbakkuk, directeth them to that grace, whereby they might be enabled to ſtand ſtedfaſt in the faith, in the ſad and diſcourageing times of affliction. See Epheſ.6.16.

the juſt] Rom.1.17. Gal.3.11.

but] Here is a tranſpoſition and change of the words, yet without any alteration of the ſence. It is by pride that they truſt not in God, but in themſelves, and ſo by unbelief withdraw themſeves from God, and ſuch who do ſo have not upright hearts, and in theſe God hath no pleaſure.

draw back] From their faith and patient expectation, by falling away and denying Chriſt and his truth.

V. 39. *But*] See chap. 6.9. Hereby he mitigates his precedent threatning, *viz.* that he hath not ſuch apprehenſion of them, See chap.6.9.

we] See chap.2.3.

ſaving] Joh.3.16. 1 Pet.5.9.

CHAP. XI.

Verſ. 1. S*Ubſtance*] Or, *ground*, or *confidence*, or *expectation.* See Chap.3.14. This verſe ſome have tranſlated thus; Now faith is the expectation of that which is hoped for, and the hope of things which are not ſeen.

hoped for] Becauſe faith aſſents not onely to the promiſes of God as true, but likewiſe as good, and that above all, which the world can yeeld unto us.

evidence] Or, *conviction*, John 16 8. That is, whereby the ſoul of a believer is aſſured of the certain truth of thoſe things which appear not unto ſenſe, becauſe it reſteth it ſelf upon the immutable truth of Gods Word, and the infiniteneſſe of his power.

not ſeen] That is, of ſuch things which are not, neither can be comprehended by ſight or natural reaſon.

ſeen] Verſ. 7. 2 Cor. 5.7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to ſuffer and to obey, and to work miracles and great exploits.

good report] verſ. 39.

V. 3. *underſtand*] That is, according to all the particular circumſtances of the Creation, though ſomething thereof may be known by the light of reaſon, 2 Pet. 3.5. Rom. 1.20.

the worlds] Gen. 1.1. See Chap. 1.2.

the world] Pſal. 33.6. & 9. 2 Pet. 3.5.

appear] But out of nothing.

V. 4. *Abel*] Gen. 4.4. 1. Cain had the more worthy name. Cain, *i.e.* acquiſition. Abel, vanity or weeping. 2. He had the worthieſt trade: he was a husbandman, and bread is the ſtaffe of life. Abel, a ſhepherd. 3. He was the firſt-born: yet Abel is preferred before him, becauſe he was found faithfull.

more excellent] Gr. fuller ſacrifices, not in reſpect of the ſubſtance of the ſacrifice, but of his affection.

obtained witneſſe] verſ. 2.

teſtifying] That is, of the acceptance of his gifts, either by fire from heaven, Lev. 9.24. 1 Reg. 18.38. 1 Chron. 21.26. or by ſome like token. See Gen. 4.4.

yet ſpeaketh] Or, *is yet ſpoken of*. Some underſtand it of his blood crying for vengeance, Chap. 12.24. Gen. 4.10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch*] Gen. 5.24. Wiſd. 4.10. Eccluſ. 44.16. & 49.14.

tranſlated] Or, taken way: the manner how, is not determinable by man. Thus Eliah was afterward tranſlated, 2 King. 2.11. See likewiſe 1 Cor. 15.51. & 1 Theſſ. 4.17.

teſtimony] Either in that it is ſaid, that he walked with God, whence it may be inferred, that he pleaſed God; or elſe becauſe God did by ſome more then ordinary means teſtifie ſo much of him, as he did of Abels ſacrifice, verſ. 4.

V. 6. *without faith*] Becauſe Faith is that grace which unites us unto Chriſt, 2 Cor. 13.5. Epheſ. 3.17. in whom God is well pleaſed with us, Epheſ. 1.6. 2 Pet. 1.17. Mat. 3.17.

cometh] That is, for refuge in this life, and ſalvation in the life to come.

rewarder] Not out of merit, but mercy, Rom. 4.4.

V. 7. *Noah*] Gen. 6.13.

ſeen] verſ. 1.

moved with fear] Or, *being wary*, or *piouſly fearing*, Chap. 5.7.

by the which] That is, by building of which ark through faith and obedience unto God, he witneſſed againſt the diſobedient and ungodly (1 Pet. 3.20. 2 Pet. 2.5.) of the old world, to the greater condemnation of their infidelity.

V. 8. *Abraham*] Gen. 12.4.

he] That is, in his poſterity.

obey] Forſaking his Countrey, his kindred and fathers houſe, Gen. 12.1. which might ſeem to be againſt reaſon, in that he left a certainty for an uncertainty.

not knowing] For God did not at firſt tell him of the place whither he ſhould go, for the greater tryal of his faith, Gen. 12.1. but when he was come into Canaan, then he told him that that was the place, Gen. 12.7.

V. 9. *ſojourned*] Gen. 17.7. & 23.4.

ſtrange] For there he was conſtrained either to buy, or hire, or borrow both a place for his dwelling, Gen. 14.13. as alſo for the burial of his dead, Gen. 23.4, &c.

tabernacles] Gen. 12.7.

V. 10. *foundations*] That is, a firm and enduring City, which the Apoſtle oppoſeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happineſſe, Pſal. 16.11. 2 Cor. 5.1. 1 Pet. 1.4.

V. 11. *Through faith*] Though weak, for ſhe laught at the promiſe of a ſon improbable, Gen. 18.12.

Sara] Gen. 17.19. & 21.2.

her ſelf] Though barren, Gen. 11.30.

to conceive] Or, for a foundation of ſeed, that is, for a foundation to retain ſeed. It is an alluſion unto a building, where the foundation is firſt laid.

when ſhe was] Gr. beyond the fit time of age, ſhe being ninety years old before ſhe conceived, Gen. 17.17.

faithful] Chap. 10.23.

dead] Rom. 4.19.

ſtarres] Gen. 15.5. & 22.17.

V. 13. *All*] Underſtand it of Abraham, Sara, Iſaac, and Jacob, unto whom the three following verſes properly and directly agree.

in faith] Gr. *according to faith*. That is, perſevering in faith.

promiſes] That is, the Land of Canaan which was promiſed, and which was a type of heaven.

ſaw] As Abraham did the day of Chriſt, John 8.56.

afar] For Abrahams poſterity had not the poſſeſſion of the Land of Canaan till above four hundred years after, Gen. 15.13.

embraced] Laid hold on them. It may be an alluſion to the cuſtome of ſaluting one another by embracings or laying hold of each other. Some are of opinion that the Apoſtle alludes to the cuſtome of Mariners, who when they ſee land, joyfully ſalute it, though afar off.

confeſſed] Gen. 23.4. & 47.9. 1 Chron. 29.15. Pſal. 39.12. & 119.19.

V. 16. *But now*] That is, ſeeing that they did not return when they might, hereby they manifeſtly declared, that they deſired a better.

heavenly] 2 Cor. 5.1.

aſhamed] That is, accounted it an honour to be called their God, becauſe by their faith they gave glory unto God, thereby acknowledging his power and faithfulneſſe; or, in an eſpecial manner to be called their God, though he were the God of the whole world, Gen. 24.3.

called] Gen. 26.24. Exod. 3.6, 15. & 4.5.

prepared] Matth. 27.34. 1 Cor. 2.9.

V. 17. *Abraham*] Gen. 22.9.

tryed] Pſal. 11.5.

offered] Jam. 2.21. That is, in diſpoſition and full purpoſe and willingneſſe of mind, which God accepteth for the deed, 2 Cor. 8.12.

and he that had received the promiſes] Or, even he who had received the promiſes, offered his onely begotten, of whom, &c.

begotten ſon] Of Sara his lawful wife; or his onely begotten then in his houſe, for Hagar and her ſon were caſt out, Gen. 21.14.

V. 18. *Of whom*] Or, *to*. So the Greek prepoſition is uſed, Chap. 1.7. & 4.13.

That in Iſaac] Gen. 21.12. Rom. 9.7.

V. 19. *Accounting*] Or, *Reaſoning*.

in a figure] Gr. *parable*; or *after a ſort*. Which is to be underſtood either of Iſaac's iſſuing from the dead body of Abraham and Sara's dead womb, Rom. 4.19. or of his neerneſſe unto death, when his Father was about to ſacrifice him, Gen. 22.10.

V. 20. *Iſaac bleſſed*] Gen. 27.27, 39.

V. 21. *bleſſed*] Gen. 48.15.

both] Gr. Every one of the ſons of Joſeph, which were but two when Jacob came into Egypt, Gen. 47.5.

worſhipped] Gen. 47.31.

ſtaffe] See Gen. 47.31.

V. 22. *Joſeph*] Gen. 50.24, 25.

made mention] Or, *remembred*. Or, put his brethren into remembrance.

commandment] So did Jacob his Father, Gen. 47.30. both thereby evidently manifeſting their faith touching that promiſe, Gen. 15.13. as alſo giving a pledge and token thereof.

V. 23. *By faith*] Grounded (as it is very probable) on ſome particular revelation; or on his general providence.

Moſes] Exod. 2.2. Acts 7.20.

proper child] Or, *goodly*, or *very fair child*, or *comely*.

not afraid] That is, not ſo much as others.

commandment] Exod. 1.16.

V. 24. *Moſes*] Exod. 2.11.

daughter] And ſo conſequently (as is probable) to be the next King of Egypt.

V. 25. *pleaſures of ſin*] Or, *ſinful pleaſures*.

ſeaſon] Luke 12.19, &c.

V. 26. *of Chriſt*] Or, *for Chriſt*, Chap. 13.13. 1 Cor. 1.5. Gal. 6.17. It is manifeſt hence, that Chriſt was before he was born of the Virgin. See likewiſe, 1 Cor. 10.9. Joh. 8.58.

reſpect] verſ. 6. Ezek. 10.34, 35. Chap. 12.2.

V. 27. *endured*] That is, patiently and couragiouſly perſevered through faith, Acts 2.42. Eph. 6.18. Some conceive, that herein the Apoſtle alludeth to hounds, who will never give over till they have got the game.

ſeeing] Pſal. 16.8.

inviſible] Col. 1.15. 1 Tim. 1.17.

be kept] Exod. 12.21, &c. Or, *celebrated*, Mat. 26.18. Luke 22.19.

touch] That is, hurt. See Gen. 16.11. Joſh. 9.19. Ruth 2.9. Job 5.19. Pſal. 105.15.

V. 29. *they paſſed*] Exod. 14.22.

V. 30. *the walls*] Joſh. 6.20.

V. 31. *the harlot*] Joſh. 6.23. Jam. 2.25.

that believed not] Or, *that were diſobedient*.

ſhe had received] Joſh. 2.1.

V. 32. *time*] An hyperbolical ſpeech, like that, John 21.25.

Gideon] Judg. 6.11.

Barak] Judg.4.6.

Sampſon] Judg.13.24.

Jephthae] Judg.11.1. Though a baſtard, yet is here numbered amongſt the faithful; whence it is evident, that baſtards were not excluded heaven by that, Deut.23.2.

David] 1 Sam.16.13.

Samuel] 1 Sam.1.20.

V. 33. *ſubdued*] Judg.4. & 6. & 15. & 16. 2 Sam.8.1. Judg. 11. 2 Sam.2.6.

righteouſneſſe] That is, that which was right in the ſight of God.

promiſes] That is, the benefit and accompliſhment of thoſe particular promiſes, which were made unto them.

ſtopped the mouthes of the Lyons] Judg. 14. 5. 1 Sam. 17. 34. Dan.6.22.

V. 34. *Quenched*] Dan. 3. 25.

weakneſſe] 2 King.20.7.

V. 35. *Women*] 1 King. 17. 22. 2 King.4 35.

tortured] 2 Mac.7.7. By grievous threatnings and tortures.

that they] See verſ. 26.

better reſurrection] Chap. 10. 34.

V. 36. *trial of* cruel *mockings*] Chap.10.32. 1 Pet. 1. 7. Or, *ſuffered mockings.*

V. 38. *worthy*] Notwithſtanding they were hated and perſecuted of all, Matth. 24.9. and accounted the filth and of-ſcouring of the world, 1 Cor.4.13.

V. 39. *good report*] verſ.2.

promiſe] That is, Chriſt, and the happy and glorious eſtate of the Church under him.

V. 40. *having*] According to the counſel of his will, whereby he doth diſpoſe of times and ſeaſons, Act.1.7.

provided] Or, *foreſeen*; or, *ordained.*

better] That is, a better condition and far greater priviledges for us under the Goſpel, in that he hath now ſent his Sonne in the fleſh, and made him the Mediator of a better Covenant, chap.7.22. & 8.6. under which the doctrine of ſalvation is more manifeſtly revealed, Col. 1.16. 2 Tim. 1.9, 10. and the gifts of the Spirit more plentifully poured out, *Act.* 2. 16.

they] Who were under the law or firſt covenant.

ſhould not be, &c.] That is, made partakers of that better condition without us or before us. Some underſtand it of that perfection whereof all the faithful ſhall be made partakers, as well in body as in ſoul, at the reſurrection of the juſt. Others do underſtand it of their happineſſe in heaven; but this would contradict that, which is ſaid concerning Enoch, *viz.* and that which is ſaid of their hope, verſ.16. and Chriſts own promiſe, Matth.5.12. and divers other places of Scripture: nay, it would contradict the time, when Saint Paul was writing this Epiſtle, Chriſt being aſcended into heaven long before that time, and therefore the believing fore-fathers are in heaven. And therefore it is more probable, that it is to be underſtood of Chriſts coming into the fleſh, and touching the accompliſhment of the ſtate of the Church under the Goſpel or New Teſtament.

CHAP. XII.

Verſ. 1. WHereſore] By which particle, the apoſtle ſheweth the reaſon why he had recited the example of the Saints in the Chapter going before, *viz.* that we ſhould follow them, in running the race ſet before us: for if they ſo willingly kept the faith, we ſhould do much more ſo, God having provided better things for us.

ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes] Gr. having ſuch a cloud of witneſſes compaſſing us about. *Cloud*] *i.e.* Multitude. See Jer.14.13. Ezek.38.9. Some are of opinion, that here the apoſtle alludes to that cloud whereby the children of Iſrael were guided, Exod. 13. 21. *viz.* That as that cloud guided the Iſraelites from Egypt to the Land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darkneſſe to the ſpiritual Canaan, the Kingdom of heaven.

let us lay aſide] Gr. *laying aſide, or putting off*; as Epheſ. 4.22. It is an alluſion unto the cuſtom of thoſe who being to run a race, put off and caſt away all things burthenſom and troubleſome. The ſame word is uſed, Jam.1.21.

weight] That is, all worldly contents, ſo farre as they are a burthen unto us and to hinder us in our journey to heaven, Matth. 5. 29. Secondly, all manner of ſin, and eſpecially pride and conceit of ſelf-ſufficiency, Rom.10.3.

eaſily] Entangleth or wraps about: It is a borrowed ſpeech taken from a net or a long garment. Some underſtand it of original ſin, others, of ſin in general.

and let us] Gr. *let us.*

with patience] Gr. *by patience.* Our race is long, and full of rubbs and difficulties, and therefore there is great need of patience, leſt we faint and give over our courſe.

race that is ſet before us] 1 Cor.9.24. Gal. 5. 7. 2 Tim.4.7.

V. 2. *Looking*] The original word ſignifieth an averting or drawing off the eye from one object to another. In our chriſtian race we muſt take off our minds from every thing which might divert and diſcourage us, and we muſt fix them upon Chriſt for our imitation.

Jeſus] Before and above all others: For otherwiſe it is not amiſſe to look upon other mens example for our imitation; which Saint Paul intends by bringing in that cloud of witneſſes, chap. 11. but above all others, we muſt caſt our eyes upon Chriſt, who is the Prime-leader of our faith, and the onely accompliſher of it.

author] Or, *beginner*, or, *Captain*; as Acts 5. 13, 15. Heb. 2. 10.

joy] *Viz.* Which by his ſuffering, he was not onely to attain unto himſelf; but likewiſe to make others partakers thereof, Luke 24.26. 1 Pet.1.11.

the ſhame] Put upon him by ſinners, both in his life and in his death, as is declared in the verſe following.

is ſet down] *Viz.* after that he had overcome all difficulties by conſtancy and patience, for an example unto us, of the like happy iſſue.

right hand] Chap. 1. 3. & 8. 1. Phil.2.9, &c.

V. 3. *conſider*] Seriouſly and diligently.

contradiction] Thereby underſtand all that Chriſt ſuffered from man in the days of his fleſh or humiliation.

of ſinners] Whom he could have confounded with the leaſt blaſt of his mouth.

leſt ye be wearied and faint in your minds] Or, *leſt fainting in your minds ye be wearied.*

wearied] Rev. 2. 3. Or, remiſſe and ſlack in the Chriſtian race.

faint] Verſ.5. Gal.6.9.

V. 4. *Ye have not*] Though ye have ſuffered much, Ch.10. 32, &c. yet ye have not reſiſted unto death, as your Captain did: Or, may be herein the apoſtle alludes to thoſe Hetheniſh conflicts and combates which ſeldom were determined without blood, or wherein it was a ſhame to yield before blood was drawn.

ſtriving] With all our might and main, as combaters and wraſtlers were wont to do.

ſin] Or, *ſinners*; as Pſal. 49.5. & 119. 133.

V. 5. *And ye have, &c.*] Or, you may read it by way of interrogation; *And have ye forgotten,* &c.

the exhotation] Or, *that conſolatory exhortation.*

which] Wherein God diſcourſes or reaſons with you, as with children.

My ſon] Job 5. 17. Prov. 3. 11. See the Notes on Prov. 11. 12.

V. 6. *whom the Lord*] Rev.3.19.

V. 7. *If ye endure* That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his ſons: Or, if you be chaſtened, which may ſeem to be the ſcope of the place, by that which followes. verſe. 8.

V. 8. *all*] That are ſons, verſ. 7.

V. 9. *Furthermore*] Or. what? ſeeing we have had the fathers of our bodies chaſtiſers, and have reverenced them, how much rather ought we to be, &c.

fleſh] That is, bodies, Rom. 2.28. 1 Cor. 5.5. Epheſ. 6. 5. 1 Pet.4.6.

ſpirits] Souls, Numb.16.22. & 27.16. Eccleſ. 12. 9. Eſa. 57. 16. Zech.12.1. 2 Cor. 7. 1. 1 Pet.4.6. God is more eſpecially ſtyled the Father of our ſpirits, becauſe our ſouls are immediatly created by him.

live] The life of grace here, verſ. 10. and the life of glory hereafter, Act. 14. 22. affliction fitting and preparing for both.

V. 10. *few dayes*] For a ſhort time; *i.e.* in the dayes or time of our childhood.

pleaſure] Or, as it ſeemed good to them; or, judgement, which often is corrupt, whereby many times they do more hurt then good.

be pertakers] Or, *pertake.*

holineſs] See verſ.9.

V. 11. *chaſtening*] Gr. παιδεία; which word doth properly ſignifie, that which is uſed for the correction and amendment of children.

ſeemeth] Or, *is.* See Chap.4.1.

joyous] Gr. *of joy.* 1 Pet.1.6.

grievous] Gr. *of griefs.*

yeeldeth] By training, diſciplining, and fitting a man to a holy life, which bringeth peace of conſcience, paſſing all underſtanding, Pſal.119.67, 71.

V. 12. *lift*] Eſa. 35. 3. Job 4. 43. Take heart and courage, faint not, or give not over, becauſe of the ſharpneſs of your afflictions: Or, may be here, as verſ.4. the Apoſtle alludes to thoſe combates of the Heathen, wherein it was a token of yielding, when a man hung down his hands: Or, to thoſe who run in a race, following the former ſimilitude, verſ. 1. Or, may be to both; lift up your hands to fight, and your feet to run.

V. 13. *ſtraight*] Or, *even*. That is, walk ſeemly, or keep a right courſe, Prov. 4. 26, 27.

V. 14. *Follow peace*] Rom. 12. 18. Pſa. 34. 14.

holineſſe] 2 Cor. 7. 1.

ſee the Lord] Mat. 5. 8.

V. 15. *leſt*] Chap. 6. 4. & 10. 26.

fail] Or, *fall from*; or, *come ſhort*. See chap. 4. 1. Rom. 3. 23.

grace] That is, free favour and mercy of God, offered in the Goſpel, 2 Cor. 6. 1. Tit. 2. 11. or the doctrine of grace in the Goſpel.

root] Underſtand thereby either a corrupt and evil heart, which will ſend forth the bitter fruits of ſin, chap. 3. 12. Or, any Apoſtatizing or backſliding perſon, who by his example may trouble and cauſe many to fall. Deut. 29. 18.

defiled] 1 Cor. 5. 6. Gal. 5. 9.

V. 16. *profane*] That is, impure perſon, or rather a deſpiſer of, or trampler upon holy things; as upon Chriſt, and thoſe benefits which are offered through him, chap. 10. 29.

as Eſau] Who in deſpiſing his birthright, which he ſold at ſo low a rate, became a type of ſuch, who deſpiſed Chriſt, of whom the firſt born were a type.

who] Gen. 25. 33.

one morſel] Or, *one meals meat*.

ſold] Or, *gave away*.

birthright] Or, *the right and priveledge of his being firſt-born*.

V. 17. *when*] Gen. 27. 38.

place of repentance] Or, *way to change his minde*.

repentance] That is, in his Father, to reverſe or call back that bleſſing wherewith he had bleſſed his younger brother Jacob above him.

V. 18. *For ye*] The Apoſtle further preſſeth on the Hebrews the exhortation begun verſ. 12. from the excellency of their condition who are under the Goſpel, or New Covenant above others who were under the Law or Old Covenant. Thoſe ordinances in giving and receiving the law, being ſo terrible, ſo that the people could not bear that which was commanded, ſhewed the nature and uſe of the law, *viz.* that it was a killing letter, working wrath, Rom. 4. 15. contrary to the Goſpel given upon mount Sion. The ſame argument, or motive, in ſubſtance St. Paul had uſed, Rom. 5. 18.

the mount] Exod. 19. 12, 18, 19. That is, Sinai, whereon the Law was given.

touched] In it ſelf, though not in reſpect of Gods charge. Verſ. 20.

burned] By this terrible manner of giving the Law, we are given to underſtand the ſlaviſh, ſervile, and fearful condition of thoſe who were under it.

V. 19. *voice*] Underſtand thereby, either that terrible manner, wherewith the law was given; or the Law it ſelf, the rigour whereof, they were not able to bear. See Exod. 20. 18, 19. Rom. 8. 3.

intreated] Exod. 20. 19. Deut. 5. 5. & 18. 16.

V. 20. *And if ſo*] Exod. 19. 13.

V. 21. *Moſes ſaid*] Some conceive that this may be gathered from Exod. 19. 14. Others, that the Apoſtle had it either by tradition, as thoſe names of Jannes and Jambres, 2 Tim. 3. 8. and the Propheſie of Enoch, Jude 14. or elſe by divine revelation, as Moſes had the Hiſtory of the Creation, and of other things, before his own time.

mount Sion] Gal. 4. 26. That is, to the Church under the Goſpel, whereof Mount Sion was a type, Pſal. 14. 7. & 50. 20. Eſa. 2. 3. and where the Goſpel was firſt proclaimed without that terrour wherewith the Law was delivered, Eſa. 2. 3.

unto the city of the living God, the heavenly Jeruſalem] Or, *unto the heavenly Jeruſalem, which is the City, &c.*

heavenly] So called, firſt, becauſe it cometh from heaven, through Gods effectual calling, Rev. 3. 12. & 21. 2. 10. Secondly, becauſe it ſhall aſcend into heaven. Col. 3. 4.

Angels] Who are both a part of the Church generally conſidered, and alſo Guardians and Miniſters thereof. Chap. 1. 14. Pſal. 34. 7.

V. 23. *To the general*] Some underſtand this clauſe by way of explication or amplification, as if the Apoſtle hereby intended further to explain and amplifie the laſt clauſe of the former verſe: but more probably hereby we are to underſtand the Church of the Elect ſtyled the firſt-born, becauſe of thoſe ſpecial prerogatives which they enjoyed above thoſe who are onely outwardly called, and onely make an outward profeſſion of the Goſpel: even as the firſt-born under the Law had ſome ſpeciall prerogatives.

written in heaven] Or, *enrolled*. Luke 10. 20.

judg of all] Rom. 2. 6, 16. & 14. 10.

juſt men] The Elect here on earth may be ſaid to be gathered to thoſe departed, becauſe they make but one Church, whereof one part is on earth, the other in heaven.

made perfect] That is, according to their ſoules, not bodies.

V. 24. *mediator*] Chap. 8. 6. & 9. 15.

covenant] Or, *teſtament*.

the blood of] 1 Pet. 1. 2. That is, to the blood of Jeſus Chriſt ſprinkled, as the word of hearing *is* the word heard, Chap. 4. 2. See 1 Pet. 1. 2. And this is added, becauſe that Chriſt by his blood confirmed the New Covenant, &c.

better] Chriſts blood cries for mercy and pardon, whereas Abels cried for vengeance. Gen. 4. 10.

V. 25. *See that*] Chap. 2. 2. & 10. 28.

him that ſpake on earth] Or, *from the earth*. That is, Moſes.

from heaven] That is, Chriſt, who came from heaven. John 3. 13.

V. 26. *then ſhook*] At the giving of the Law. Exod. 19. 18.

Yet once] Hag. 2. 6, 7. The Hebrew particle ſignifieth both *once* and *a little while*, and the place of the Prophet may be underſtood of both; yet the Apoſtle makes uſe onely of the firſt, in the next verſe, becauſe that onely was to his purpoſe.

ſhake] Which was fulfilled in thoſe prodigies and ſigns which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the fleſh, to proclaim and confirm the Goſpel. Some underſtand it of Chriſts ſecond coming, that is, to judgement, whereof Saint Peter ſpeaks, 2 Pet. 3. 10. but it is plain, that the prophet ſpeaks of ſhaking the earth and the heavens which ſhould be while the ſecond Temple ſtood; for it is ſaid, that the deſire of all Nations, that is, the Meſſias ſhould come and fill the ſecond Temple with glory. See Hag. 2. 6, 7.

V. 27. *once*] From this word [once] the Apoſtle infers the removing of the Law, or Old Covenant, given by Moſes, and the immutability and unchangeableneſſe of the Goſpel, or New Covenant.

are ſhaken] Or, *may be ſhaken*.

V. 28. *kingdom*] That is, the Goſpel, often called the Kingdom of God. See Matth. 13. 11, 24, 31. Mark 1. 15. & 15. 13. Rom. 14. 17.

moved] That is, altered or changed. Luk. 1. 33.

let us have grace] Or, *let us hold faſt*.

grace] See verſ. 15.

with reverence] Pſal. 2. 11. Exod. 19. 18.

V. 29. *our God is a conſuming fire*] Chap. 10. 31. Deut. 4. 24. & 9. 3. Pſal. 50. 3.

CHAP. XIII.

Verſ. 1. B*Rotherly*] Rom. 12. 10. Epheſ. 4. 2. 2 Pet. 1. 7. The Apoſtle ſpeaketh not of that love which ſhould be between natural brethren and kinsfolk, though this is required, but of that which ſhould be between thoſe who profeſſe themſelves to be brethren through faith in Chriſt, Chap. 2. 11. Col. 1. 2.

continue] Firmly, and ſtedfaſtly.

V. 2. *Be not forgetful*] Rom. 12. 13. 1 Pet. 4. 9.

ſome have entertained angels] Gen. 18. 3. & 19. 2.

V. 3. *Remember them*] 2 Cor. 11. 29.

ſuffer adverſity] Or, *evil entreated*. Or ſuppoſe your ſelves to be the ſame, who are afflicted.

in the body] That is, as members of the ſame body, 1 Cor. 12. 25, &c. Or, as being yet living, and ſo ſubject to the ſame afflictions.

V. 4. *and the bed*] That is, with the bed, or ſo that the bed be undefiled, as the words following imply.

adulterers] Mal. 3. 5.

judge] That is, puniſh, Gen. 15. 14. 1 Sam. 2. 25. 2 Chron. 20. 12. Though the Magiſtrate be negligent in puniſhing them, yet God will judg them. And God will judg them ſundry kinde of waies *i. e.* in this life. 1. his judgement upon their ſouls, which are tranſlated from God unto the devil: wine and adultery take away the heart, Hoſ. 4. 11. 2. upon their bodies, filling them with loathſome diſeaſes. 3. upon their goods. The ſin of adultery hath brought many a rich man to beggery, Prov. 29. 3. the prodigal childe quickly waſted his goods on harlots. 4. on their good names, they are odious unto all men.

V. 5. *covetouſneſs*] Luk. 12. 15. Col. 3. 5.

content] Luk. 3. 14. 1 Tim. 1. 6, 8.

I will never] Deut. 31. 8. Joſh. 1. 5. 1 King. 8. 57. Gen. 28. 15. Which promiſe was made unto Joſhua: And hence it appears, that particular promiſes may be generally applied, when the thing promiſed appertains unto all. See Rom. 15. 4.

V. 6. *The Lord is*] Pſal. 56. 4, 11. & 118. 6.

V. 7. *have the rule*] Or, *are the guides*. Verſ. 17. 24.

faith] That is, cleave ſtedfaſtly unto that faith, which they profeſſed.

follow] Chap. 6. 12. Phil. 3. 17.

conſidering] Or, *often conſidering*. How patiently they ſuffered in defence thereof.

end] See Jam.5.11.

V. 8. *Jeſus Chriſt the ſame*] Rev.18. Phil.1.12,&c. Pſal.102. 27. Same, that is, unchangeable in his Eſſence, promiſes and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that by the winds, Eph. 4.14. Jude 12. but be conſtant in that faith which you have received, Col.2.7.

divers] Sometimes with this, ſometimes with that doctrine.

ſtrange] Different and diſagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or elſe with thoſe graces which are wrought in the ſoul by the preaching of the word or doctrine of grace: as faith, love, &c.

meats] Rom.14.17. That is, with a Legal obſervance, or choice of meats: whereby we may underſtand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or tye themſelves unto it. Or, who ſuperſtitiouſly uſe them.

V. 10. *altar*] Underſtand hereby Chriſts divine Nature, whereby his fleſh or humane nature was ſanctified and qualified, to be a ſufficient ſacrifice to make atonement for the ſins of the whole world; and this was typified by the legal Altar which ſanctified the gifts that were offered upon it, Matth.23.19. Or Chriſt may be called our Altar, becauſe we muſt offer up our prayers and thankſgivings unto God by him. See ver.15. Rev. 6.9. & 8.3. Or, underſtand by Altar, the ſacrifice offered upon it; that is, the fleſh or humane nature of Chriſt, which is the true food of the ſoul, Joh.6.

eat] That is, to be partakers of. See 1 Cor. 10.16,17,18.

ſerve] Which ſtill ſtubbornly obſerve the Levitical ceremonies. Such cut themſelves off from the Communion of Chriſt, Gal.5.3.

V. 11. *For*] Here is a reaſon given of that which went before, Verſ. 10. and it ſtands thus: Even as thoſe who ſerved the Tabernacle, might not eat of thoſe beaſts, which were burnt without the camp or tents: ſo thoſe who now cleave to the Tabernacle, cannot be partakers of Chriſt. This is further illuſtrated, Verſ.13. where the Apoſtle ſhews, that thoſe beaſts were a type of Chriſt, and the place of their burning, a type of the place of Chriſts ſuffering.

the bodies of thoſe beaſts] See Levit. 4.11,12. and 6. 30. and 16. 27.

ſanctuary] *Viz.* into the Holy of Holieſt, on the day of atonement, Lev.23.17.

without the camp] Gr. *Tent.* And after that they were ſeated in Canaan, and the Temple was in Jeruſalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jeruſalem.

V. 12. *Wherefore*] See verſ.11.

ſanctified the people with his own blood] 1 Joh.1.7. Rev.1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Underſtand the place, either of our forſaking the legal ceremonies, which were adminiſtred within the camp, cleaving ſtedfaſt to Chriſt and his doctrine; or of our forſaking the world in our affections, *viz.* of our denying our ſelves, and taking up Chriſts croſſe and following him. This laſt may ſerve to be implyed by the words following.

Camp] Gr. *Tent.* See verſ. 11.

his reproach] See Chap.11.26. 2 Cor.1.5. Col.1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16. Mic.2.10. Heb.11.10.

V. 15. *By him*] See verſ.10. Epheſ.5.20. 1 Pet.2.5.

the fruit of our lips] Hoſ.14.2.

giving thanks to] Gr. *confeſſing to.*

V. 16. *with ſuch ſacrifices*] Matth.25.34. Phil.4.18.

well pleaſed] Through Chriſt. See verſ.10.

V. 17. *Obey them*] 1 Theſſ.5.12.

have the rule over you] Or, *guide*. Or, *your leaders*. See verſ. 7.

for they watch for your ſouls] Ezek.3.17,&c. & 33. 2—7.

V. 18. *conſcience*] Acts 24.16.

V. 20. *Now the God of peace*] With this prayer, the Apoſtle, according to his cuſtome, concludes this Epiſtle, and calleth God, a *God of peace*; as alſo Rom.15.33.& 16.20. & 2 Cor.13. 11. and that in reſpect of the Goſpel of peace, whereby there is proclaimed peace betwixt God and Man, and the ſame alſo really communicated unto us, Rom. 5.1.

great ſhepherd] So called, not onely becauſe he delivered his ſheep in an extraordinary manner; but alſo becauſe he is the Shepherd of all other ſhepherds, John 10.11. & 1 Pet.5.4.

through the blood] Gr. *in.* *i.e.* whereby the new and conſequently, the everlaſting Covenant is confirmed and eſtabliſhed, Chap.9.12.

everlaſting Covenant] Which ſhall never be altered, as the former was, and conſequently, whoſe virtue and power abides for ever.

V. 21. *make you perfect*] Or, prepare and fit you for every good work, *i. e.* accompliſh that in you, which as yet may be wanting; as the Greek word (*καταρτίσαι*) implyeth properly.

through Jeſus Chriſt] It may have relation either to *working*, or to *well-pleaſing*. See verſ.10.

working in you] Gr. *making in you.* *viz.* by his Holy Spirit, Phil.2.13.

To whom be glory] Viz. to Chriſt Jeſus. This phraſe is never attributed in the word of God, but unto the true everlaſting God.

V. 22. *ſuffer the word*] The Apoſtle ſpeaketh this to qualifie the ſeeming boldneſſe of ſome exhortations ſprinkled here and there in this Epiſtle, eſpecially in the ſixth and tenth Chapters.

V. 23. Hence it is certain, that the ſubſcription of this Epiſtle is ſuppoſititious, becauſe what need ſhould there be of certifying that Timothy was ſet at liberty, if ſo be that this Epiſtle was ſent by him?

written from Italy] Doubtleſſe this ſubſcription was added by ſome ignorant perſon, becauſe we find it expreſſely ſaid, that Timothy was not yet come unto him, verſ.23.

ANNOT.

ANNOTATIONS

On the general Epiſtle of *JAMES*.

The ARGUMENT.

THe *Author of this Epiſtle, was the Apoſtle* James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10.2. (*as ſome have ſuppoſed*) *Who was ſlain not long after our Saviour Chriſts Aſcenſion*, Act. 12. 2. *But* James *the ſon of* Alpheus, Matth.10.3. *called* James *the leſſe*, Mark 15.40. *and the Brother of the Lord*, Gal.1. 19. *Commended for a principal Pillar in the Church of God*, Gal.2.9. *Who abiding at* Jeruſalem *after that moſt of the Apoſtles were departed thence, as having a more ſpecial care and charge of his own Nation, the Jewiſh people, wrote this Epiſtle in general to ſuch of them, as were diſperſed into ſeveral Countreyes and Provinces abroad: And it is probable, That he wrote it after ſundry of Saint* Pauls *Epiſtles, and in particular of thoſe two to the* Romans, *and to the* Galathians: *And obſerving how many profeſſing the Faith of Chriſt, perverted that wholeſome and comfortable Doctrine by him in thoſe Epiſtles delivered, concerning free Juſtification by Faith without Works; taking thereby occaſion to neglect the practice of good Works, he preſſeth the neceſſity of them, for the Juſtification of ſound and ſincere Profeſſion. In the courſe of this Epiſtle, Firſt he perſwades them to patience, cheerfulneſſe, and wiſe carriage under the croſſe, and a ſanctified uſe thereof. Secondly, To ſhew the ſoundneſſe of their Profeſſion, and the ſincerity of their Faith, by an exemplary courſe of life, in the practice of all Chriſtian duties, and fruitfulneſſe in well doing. Thirdly, diſſwades from cenſorious taxing of others, and bitter contentions with them, either by foul language, or injurious courſes. Fourthly, Denounceth Gods Judgments againſt the rich, cruelly oppreſſing the poor. Fifthly, Exhorts the faithful to patient carriage under ſuch oppreſſions, and to a Chriſtian demeanour, anſwerable to their ſeveral eſtates, and conditions, and a brotherly care of the ſpiritual welfare, one of another, wherewith he cloſeth his Epiſtle.*

CHAP. I.

Verſ. 1. I*Ames*] There being two of this name, *viz.* James the ſon of Zebede, and James the ſon of Alpheus, Matth. 10. 2, 3. it is moſt probable, that here is to be underſtood the latter; becauſe the former was killed by Herod, before (as it is likely) the Apoſtles began to write. See Act. 12.2.

ſervant] See Rom.1.1.

ſcattered] Or, *in diſperſion.*

greeting] Act.15.23. 2 Joh.10.11.

V. 2. *joy*] Matth. 5. 11,12. 2 Cor.12.10. Heb.10.34. 1 Pet. 4. 13. That is, Be ſo far from fainting under your afflictions, Heb.12.5. as to account them the matter or occaſion of great joy; both becauſe you are counted worthy to ſuffer for the Name of Chriſt, Act.5.41. 2 Theſſ.1.5. as alſo becauſe of the bleſſed fruits of them, Heb.12.11. Rom.5.3.

divers] Both inward and outward. See 2 Cor.7.5.

temptations] Or, *tryals*; That is, afflictions, ver.12. Luk.8. 13. Act.20.19. 1 Cor.10.13. Gal.4.14. 1 Pet.1. 6. and 4. 12. whereby the ſoundneſſe of your faith, love, and obedience is tryed. See Gen.22.1. Heb.10.32.

V. 3. *Knowing*] Rom.5.3.

trying] Saint James his meaning is not, that afflictions of themſelves work patience; for we ſee the contrary often, both in the wicked and the godly; as in Job, Chap.3. David, Pſal.73. and Jeremy, Chap.12.1. but that faith being proved to be ſound through affliction, doth work it, becauſe thereby it is experimentally aſſured of Gods gracious preſence and aſſiſtance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth.10.22. & 24.13. Heb.10.35, &c. Rev.2.26.

that ye may] 2 Cor.9.8.

perfect and entire] See 1 Theſſ.5.23.

V. 5. *wiſdome*] Though all true wiſdome be from God, yet here more particularly we are to underſtand that ſpiritual wiſedome, whereby Chriſtians may be enabled rightly to judge of the Author, cauſes, and fruits of afflictions; for want whereof many of Gods children have murmured againſt God, and fainted under them, Job 3.1. Pſal.73.2. Jer.12.1. & 20.8. Unto this Chriſtians are directed, Heb.12.5—12.

let him ask of God] Mat.7.7. & 21.22. Luk.11.9.

liberally] The original word in the firſt notation thereof ſignifieth ſimply, or ſingly, or ſincerely; that is, without any mixture of by-reſpects, or without hypocriſie; ſo 2 Cor.1.12. & 11. 3. Epheſ.6.5. Col. 3. 22. But becauſe thoſe who give with a ſingle and ſincere heart, give liberally according to their ability: hence conſequently, or in a ſecondary ſenſe, it ſignifieth liberally. So Rom.12.8. 2 Cor.8.2. & 9.11,13.

upbraideth] When he gives to thoſe who ask; though he doth thoſe who unthankfully abuſe his bleſſings, not walking worthy of them, Eſay 1.2, &c. & 5.1, &c. Jer.2.4.

V. 6. *in faith*] That is, reſting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodneſſe and mercy through his Sonne Jeſus Chriſt, whereby he will be ready to make good his promiſes for the hearing of thoſe who call upon him, Joh. 16.23. Mark 11. 24.

wavering] That is, not doubting, diſputing, or calling into queſtion the former Attributes of God, Mat.21.21. See Act. 10. 20. & 11.12. Rom. 4.20. 1 Tim.2.8. and hangs wavering between God and man. Hereby is meant ſuch a doubting which excludes all faith: for otherwiſe God doth not reject a weak faith which cannot be without doubting. See Mat.17.20. Mar. 23.24. Pſal.31.22.

like a wave] By this ſimilitude Saint James illuſtrateth the property of a wavering minded man. As the waves of the Sea through tempeſtuous winds ſometimes are carried up to heaven, ſometimes deſcend as low as the deep: So a wavering minded man ſometimes is of this opinion and reſolution, and ſometimes of that. See ver.8.

V. 7. *think*] Perſwade himſelf as many vainly do, that he ſhall receive any thing, becauſe he hath no promiſe for it: notwithſtanding God out of his general providence and goodneſs, whereby he cauſes the Sun to ſhine, and rain to fall upon the wicked, Mat. 5. 45. often beſtowes temporal bleſſings upon them.

V. 8. *double-minded,*] Chap.4.8. Whom he ſtyled wavering, and compared to a wave of the Sea, driven with the wind, and toſſed with blaſts; the ſame he ſtyles double-minded, becauſe he is ſometimes of one mind, ſometimes of another: unſettled in his reſolutions and purpoſes, having not a foundation of faith to build them upon: and ſuch an one muſt needs be inconſtant in his wayes; that is, practiſes, courſes, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, diſgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledg of God, and highly honoured to be the ſon of God by grace and adoption.

V. 10. *low*] That is, in his humility: becauſe God hath given him an humble and lowly heart notwithſtanding his riches and honours.

for] Here and in the next verſe, Saint James ſhews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a ſerious conſideration of their own inſtability and vanity, and of all thoſe outward comforts which they enjoy, Pſal. 103. 15. Eſa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the graſſe] Eſay 40. 6. 1 Pet. 1. 24. Job 14. 2. Pſal. 10. 2. & 103. 15.

V. 11. *waies*] Whatſoever he ſtudies, purpoſes, or practiſeth, ſhall periſh. See Pſal. 1. 3.

V. 12. *Bleſſed* is *the man*] Pſal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who couragiouſly without giving back receive the fierceſt onſets of the enemies: anſwerable hereunto, to endure, &c. is patiently and with courage to undergo them, ſubmitting their wils to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See verſ. 2.

when] Or, *being is made*, or *found proof*, or *ſound.*

tried] Rev. 2. 10. It is a metaphor taken from metals, whoſe truth and goodneſſe are uſed to be tryed, and their droſſe purged from them, by fire: Pſal. 66. 10. Prov. 17. 3. 1 Pet. 1. 7. Afflictions ſerve to both theſe ends and uſes.

the crown of life] 2 Tim. 4. 8. 1 Pet. 4. 5.

V. 13. *ſay*] Either with his tongue, or in his heart; as Pſal. 14. 1.

tempted] That is, in reſpect of himſelf, becauſe he is infinitely and immutably good and holy; yet in regard of men he is often tempted, See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

evil] Or, *evils.*

tempteth] That is, by inciting and moving them to ſin, for God wils it not. See Pſal. 5. 5. Eſay 65. 12. Zech. 8. 17. Zeph. 3. 5. Though he doth for the proof and trial of their faith, conſtancy and patience, Gen. 22. 1. Deut. 13. 1, &c.

V. 14. *But*] Here Saint James ſheweth the ſource, original, and fountain of all temptation unto ſinne: *viz.* that natural corruption which we brought into the world with us, Pſalm 51. 7. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiſcence.

drawn] Here are ſet down two waies, whereby luſt tempts unto ſinne. Firſt, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under ſome apearance of that which is good and pleaſant: even as fiſhes and other beaſts are allured unto the hook, nets, or ſnares, by ſome pleaſing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived*] It is an alluſion to, or a metaphor taken from teeming women, who firſt conceive, and then bring forth. Now luſt may then be ſaid to have conceived, when the will entertains thoſe evil motions with conſent and delight, which luſt hath ſtirred up.

bringeth forth ſinne] That is, in outward act and deed; and therefore though luſt be not ſuch a ſin, yet it may be, and is properly ſin. See Rom. 7. 7.

finiſhed] Or, *fully perfected.* That is, committed adviſedly, deliberately, or with the full conſent of the will: or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Pſal. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reaſon given, why we ſhould not conceive that God is the Authour of ſin; and the reaſon is, becauſe God is the Authour of all good: now if he ſhould likewiſe be the Authour of ſinne by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whoſe throne is in heaven. See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

Father of lights] So called, Firſt, becauſe he is in himſelf light, 1 Joh. 1. 5. Secondly, and that chiefly here, becauſe he is the fountain of all wiſdom and knowledg, See verſ. 5. Joh. 1. 19. and every other good and perfect gift.

variableneſſe] Exod. 3. 14, &c.

V. 18. *Of*] The Apoſtle having taught, verſ. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleaſure, and not for any merit in man. See Rom. 9. 11. Epheſ. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

with the word] Or, *by*, Epheſ. 1. 13. Col. 1. 5. See Rom. 10. 14 1 Pet. 1. 23.

a kind of firſt fruits] Herein Saint James alludes unto the firſt-fruits under the law, which were certain handfuls of firſt ripe corn, and ſo conſequently of the beſt, which they were to offer unto God. See Levit. 23. 10, 11. *Numb.* 15. 20, 21. Hence firſt-fruits ſometimes import the firſt in order. So it is ſaid the houſe of Stephanus was the firſt-fruits of Achaia: firſt called into the fellowſhip of the Goſpel, 1 Cor. 16. 15. And ſo ſome underſtand this place, *viz.* of the Apoſtles and the Jews which were firſt regenerate. Sometimes again the beſt and chiefeſt. So Jer. 2. 3. And thus moſt underſtand this place; interpreting it of all the faithful, who are called the firſt-fruits, becauſe of their dignity and excellency above all men; being ſeparated out of the world, Epheſ. 1. 4. 1 Pet. 2. 9. and conſecrated to God.

creatures] Of men. So Mar. 16. 15.

V. 19. *ſlow to ſpeak*] Prov. 17. 27.

ſlow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadviſed and immoderate wrath of man.

righteouſneſſe] That is, that which is right in Gods ſight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aſide*, or *putting off*, &c. See Heb. 12. 1. Col. 1. 8. 1 Pet. 2. 1.

filthyneſſe] That is, all manner of ſin, ſo called from the polluting nature thereof: hence ſin is compared unto thoſe things which are moſt filthy and loathſom: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

ſuperfluity] Or, *remainder.*

receive] As good ground. See Mat. 13. 8, 23. Mar. 4. 8.

engraffed] Rather, the implanted word. It is an alluſion to the ſowing and planting of ſeeds, herbs or young trees, wherein faithful miniſters are compared to planters. See 1 Cor. Thoſe who tranſlate the Original [*engraffed*] ſuppoſe that it is a metaphor taken from the art of engraffing twigs into a ſtock, who turn the ſtock into their own nature.

V. 22. *be ye doers of the word*] Mat. 7. 21. Rom. 2. 13. Luke 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

deceiving] By falſe concluſions and inferences, as if it were ſufficient to hear without practiſe.

V. 22. *like*] By this ſimilitude, Saint James intendeth to teach us that thoſe, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word ſignifieth an accurate and intentive looking upon a thing, bowing and ſtooping down to it. See Joh. 20. 5. 1 Pet. 1. 2. So that hereby we are to underſtand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby underſtand the whole word of God regiſtred in the Scriptures, Pſal. 1. 2. which is called *perfect*, becauſe it contains all things neceſſary to be believed or practiſed; and the *law of liberty*, becauſe thereby we are born again to a new ſpiritual life, and ſo freed from the bondage and ſlavery of ſin, verſ. 18.

continueth] That is, in the belief and practiſe thereof: ſo the words following import.

deed] Or, *doing.*

V. 26. *ſeem*] Flatters himſelf with a vain conceit and perſwaſion, that he is truely religious.

bridleth] Pſ. 39. 1. It is a metaphor taken from unruly horſes, which muſt be bridled and curbed, that they may be ruled.

vain] Notwithſtanding all his boaſting.

V. 27. *before God*] That is, which God requireth, as pleaſing unto him.

world] Underſtand thereby both wicked men, unto whom we muſt not conform our ſelves, Rom. 12. 2. as alſo the pollution or luſts of the world. See 1 Joh. 2. 15, 16.

CHAP. II.

Verſ. 1. OF *glory*] Act. 7. 2. 1 Cor. 2. 7.

reſpect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. To reſpect perſons is for mens outward condition in the world, to reſpect and honour ſome, as for their riches and the like, and neglect and contemn others, though equally or better deſerving, as for their poverty and the like: and this is that fault which St. James warnes the converted Jews to take heed of in this verſe, and blames in them in the verſes following.

V. 2. *For if*] A fault too common even in theſe dayes in many aſſemblies, wherein the poor are not allotted or allowed a ſeat to ſit in

aſſembly] Gr. *ſynagogue.*

V. 3. *in a good place*] Or, *well*, or *ſeemly.*

V. 4. *Are ye not*] Or, are you not condemned in your ſelves, that is, convinced in your own conſciences, that ye do evil in ſo doing? See verſ. 9.

judges] Or, are ye not herein il-affected judges? or are ye not judges of your own evil reaſonings? ſeeing by this your dealing it is plain that you reſpect perſons.

V. 5. *choſen*] 1 Cor. 1. 26, 28.

rich in faith] Luk. 12. 21.

the] Or, *that*.

V. 6. *deſpiſed the poor*] 1 Cor.11.22.

V. 7. *name*] That is, the name of Chriſt, from which we are called Chriſtians.

by the which ye are called] Gr. *which is called upon you*.

V. 8. *royal law*] The law of loving our Neighbour as our ſelves is called the royal law, as high-wayes are called the Kings, that is, becauſe they are common to all : So this law ſhould be extended to all, whether poor or rich : there is no limitation in the law. Thou ſhalt love thy Neighbour, whoſoever he be, without reſpect of perſons.

Thou ſhalt love thy Neighbour] Levit.19.18. Rom.13. 9. Mat. 22.39.

V. 9. *reſpect to perſons*] Verſ. 1.

V. 10. *For whoſoever*, &c.] The Apoſtles meaning is this, *viz*. That ſuppoſe a man ſhould keep the whole law in ſubſtance, except in ſome one particular, yet by allowing himſelf in this particular, thereby he manifeſts that he kept no precept of the law in obedience and conſcience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifeſts that he is guilty of all. Some conceive, that therefore ſuch an one may be ſaid to be guilty of all, becauſe by allowing himſelf in any one ſin, thereby he lyes under that curſe which is threatned againſt the tranſgreſſors of the law, Deut.27.26.

V. 11. *he that ſaid*] Or, *that* law *which ſaid*.

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he ſhall*] Mat.6.15. & 18.35.

and] Or, *but*.

rejoyceth] Or, *glorieth*.

judgment] Or, *condemnation* : that is, the condemnation of Satan and ſin, becauſe of thoſe gracious promiſes which are made to merciful men, Pſal. 31. 1, &c. Matth. 5. 7. Luk. 6. 37.

V. 14. *What*] The drift and ſcope of the Apoſtle in the enſuing diſcourſe is to prove, that neither the bare outward profeſſion of faith, nor that faith which is without works can juſtifie or ſave, but that it muſt be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a ſtrong negation, as in the former clauſe (*what doth it profit*, &c.)

V. 15. In this and the next two verſes, St. James compares that faith, which is without works, to the good words of him who wiſheth well to a poor man, but doth nothing at all for him. This ſimilitude ſtands thus : even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man : ſo neither a bare profeſſion of faith, nor that faith which is without works can profit, that is, juſtifie or ſave.

V. 16. *ſay unto them*] 1 Joh.3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as ſome ſpeak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole courſe of that chapter, and from Hab.2.4. But ſuch a faith is ſaid to be dead in reſpect of the work or office of juſtifying and ſaving, that is, that it availeth nothing to them, as may appear by the former ſimilitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are ſaid to be dead, becauſe they were unfit for generation, Rom.4.19. And the reaſon thereof may be this, *viz*. becauſe he that is deſtitute of good works, at leaſt of a ſincere reſolution to walk in obedience, cannot by faith apprehend the promiſes of life; for though faith onely apprehend the promiſes of life, yet theſe promiſes are made onely to thoſe who walk in ſincere obedience. See Pſal. 15.1, &c.

alone] Gr. *by it ſelf*.

V. 18. *a man*] That is, one that hath indeed a true juſtifying or ſaving faith.

may ſay] So one that ſaith, that he hath a true juſtifying and ſaving faith, and yet doth not manifeſt it by his works.

without thy works] Some copies read, *by thy works*.

by my works] Becauſe an uniform, unpartial and univerſal obedience to Gods commandments, is a ſure and certain token of a juſtifying faith, 1 Joh. 2.3.

V. 19. *Thou*] Hereby it is evident that Saint James in this diſcourſe doth not onely ſpeak of a bare profeſſion of faith, or of a ſhew and ſhadow of faith, but of ſome kind which is true in its kind, though not juſtifying or ſaving; this is generally called an hiſtorical or dogmatical faith, and is nothing elſe but an aſſent unto the word of God as true in general.

It is well] Yet not ſufficient, and the reaſon hereof is taken from the faith of devils, whoſe faith is not ſufficient to ſalvation, though they beleeve thoſe truths which are contained in the word of God.

beleeve] Mat.8.29. Mark.5.7.

tremble] By reaſon, that by their faith they beleeve that judgment wherewith they ſhall be ſentenced at the laſt day.

V. 20. *dead*] See Verſe 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, teſtifying the truth of his faith; but the Apoſtle chuſeth this above all other, becauſe it was the moſt conſpicuous work by which his faith was tryed, and God ſeemed to take eſpeciall notice hereof, Gen.22.12.

our father] That is, according to the fleſh, becauſe thoſe to whom Saint James did write were the ſcattered Jews, Chap.1.1.

juſtified] That is, ſay ſome, declaritively and in the ſight of men, his works bearing witneſs of, or to his faith, and not cauſally and in reſpect of God; but becauſe St. James here diſputes againſt thoſe who looked to be juſtified by a faith ſeparated from good works, and that cauſally, and in the ſight of God, it cannot ſtand with the ſcope of the Apoſtle, unleſs here by [juſtified] we underſtand that juſtification whereby we are juſtified cauſally in the ſight of God; the ſtate of the queſtion being not, whether we are juſtified declaritively, or in the ſight of men by faith without good works; but, whether we are juſtified in the ſight of God without works.

works] That is, a working faith, for in this diſcourſe or diſpute, works are not oppoſed to a juſtifying or ſaving faith, but to ſuch a faith which hath not works; ſo that we may well by [*works*] as a part for the whole, or the effect for the cauſe, underſtand here ſuch a faith which hath works conjoyned with it. Beſides, how could the Apoſtle conclude as he doth, verſe 23. that the Scripture was fulfilled, *viz*. that *Abraham beleeved, and it was accounted to him for righteouſneſs*, from Abrahams being juſtified by works, when he offered up his ſon Iſaac, unleſſe by *works* here we underſtand a working faith? Did not the Apoſtle mean the ſame thing by works, verſ. 21. and by faith, verſ.23? Hence it appears, that there is no contradiction between Saint Paul, Rom.4.2. where he proves that Abraham was not juſtified by works, and Saint James, who here affirms, that he was, although they expreſs themſelves diverſly, diſputing againſt adverſaries of different diſpoſitions : Saint Paul diſputes againſt thoſe who looked to be juſtified or ſaved by their own perfect or inherent righteouſneſſe or works; Saint James againſt thoſe who looked to be ſaved by a faith without works; now there is a mean between theſe two extream opinions, wherein both agree, and that is, that juſtification is by a faith which hath works or a working faith.

offered] Gen.22. 9. That is, in readineſs of affection and full reſolution, though not in real act. See Heb.11.17.

V. 22. *Seeſt thou*] Gr, *thou ſeeſt*.

wrought] Or, cooperated to his works, that is, ſupported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is ſaid that Gods power is perfected in weakneſſe, 2 Cor.12.9. That is, declared to be ſo.

V. 23. *fulfilled*] It was fulfilled before, Gen.15.6. How then is it ſaid here, that it was fulfilled at the oblation of Iſaac, which was many years after? Thus; the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be ſaid to be fulfilled at Iſaacs oblation, though fulfilled before, becauſe Abraham was juſtified after the ſame manner through the whole courſe of his life. See Verſ.21.

Abraham] Gen.15.6. Rom.4.3. Gal. 3.6.

friend] 2 Chron.20. 7. Eſ.41.8.

V. 24. *by works*] That is, working faith. See verſ.21.

by faith] That is, which is alone, or without good works. See Verſ.17.

V. 25. *Rahab*] Joſh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Verſ.21.

V. 26. *ſpirit*] Or, *breath*. No ſimilitude muſt be ſtretched beyond its ſcope. Now the ſcope of the Apoſtle in this ſimilitude is to ſhew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the ſoul is the form of, and giveth life unto the body; for works cannot be the form of faith, ſeeing no outward thing can be the form of, or eſſential unto that which is internal; now works are outward, but the habit of faith internal. Some conceive, that the original word ſignifieth *breath*, and then the ſimilitude ſtands thus; even as the want of breath argues a dead body, ſo want of works a dead faith.

dead] See Verſ. 17.

CHAP. III.

Verſ.1. BE *not*] That is, let no man uſurpe (*as* many imperiouſly *do*) authority to judg and cenſure others : that is, raſhly rigorouſly, Mat. 7. 1, &c. Luk. 6. 37, &c. Rom.2.1.

condemnation] Or, *judgment*. That is, puniſhment; as Mat. 23.14. Mar.12.40. Luk. 20.47.

V. 2. offend all] 1 King.8.46. Prov.29.

If any man] Ecclus.14.1. & 19.16. & 25.8.

perfect] That is, endued with much wiſdom and diſcretion; or elſe a ſincere Chriſtian indeed, Joh. 1. 47. though not abſolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is, all the members of his body: as his eyes, ears, &c. becauſe it is eaſier to govern all other members then then the tongue.

V. 3. bits in the horſes mouths] Pſal. 32. 9.

V. 4. fierce winds] Or, *ſtrong.*

V. 5. boaſteth great things] Pſal. 12.3 & 37. 8.

a matter] Or, *wood.*

V. 6. world] That is, a mighty deal, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, ſwearing, ſlandering, &c.

amongſt] Gr. *in the midſt.*

whole] As little fire doth a whole wood.

courſe] Gr. *wheele.* Or whole frame of nature, either with luſt, anger, pride, or the like.

hell] That is, of the Devil. As Heaven is ſometimes taken for God, whoſe throne is in heaven, Mat.6.9. Pſal. 2.4. & 11.4. Eſa.66.1. Mat.5.34. & 23.22. Act.7.49.

V. 7. kind] Gr. *nature.*

mankind] Gr. *nature of man.*

V. 8. full] Pſal.140.3.

deadly] That is, which brings death. Some think that herein Saint James alludes unto Pſal.140.4.

V. 9. Therewith] Amongſt other faults of the tongue the Apoſtle chiefly reprooveth backbiting, ſpeaking evil, and curſing of our neighbours, and that in them eſpecially, who would ſeem godly and religious.

curſe] Thereby underſtand all thoſe vices of the tongue, whereby we offend againſt our neighbours; the chief being put or mentioned for all: as in the Negative precepts of the ſecond Table of the Law.

the ſimilitude of God] Gen.1.26.

V. 10. Out of one] The intention of the Apoſtle in this and the two next verſes, is to ſhew, that bleſſing of God, and curſing our brethren, cannot ſtand well together.

V. 11. place] Or, *hole.*

V. 13. Who is wiſe] It is as if the Apoſtle had ſaid; you perſwade your ſelves that in cenſuring others you ſhew much wiſedome and knowledge; but if there be that wiſdome and knowledg in you as ye pretend, then ſhew it by your works without imperious, and rigid, and proud cenſuring your brethren. See verſ.17.

meekneſs of wiſdom] That is, that meekneſſe which is guided by true Chriſtian wiſdom.

V. 14. envying] Or, *emulation.*

glory not] Of your wiſdom.

lie] Becauſe true wiſdom doth not conſiſt with ſuch bitter emulation and ſtrife. So it is ſaid, That he that ſaith that he hath no ſin, is a liar, 1 Joh.1.

V. 15. This] Which thoſe imperious cenſurers of other mens lives and actions pretended.

earthly] See Joh.3.12. 2 Cor.5.1. Phil.2.10. & 3.19.

ſenſual] Or, *natural.* And not from the Spirit of grace, 1 Cor.2.14.

deviliſh] That is, that which the devil practiſes, Job 1. 10 11. Rev.12.10.

V. 16. confuſion] Gr. *tumult* or *unquietneſs.*

V. 17. above] See Chap.1.17.

pure] See 2 Cor.11. 2. Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh.3.3.

gentle] Or, *patient.* Act.24.4.

without partiality] Or, *without wrangling*; or, *without judging.*

V. 18. fruit] That is, life eternal which is the fruit of righteouſneſs, not by way of merit, but of grace, Rom.4.4.

ſown] Becauſe the world perſwadeth it ſelf, that they are miſerable which live peaceably; therefore the Apoſtle here pronounceth, that they ſhall at length reap the harveſt of a peaceable righteouſneſſe, Mat.5.9.

make peace] That is, who are not onely of a peaceable diſpoſition, but ſeek peace, Pſal.34.15. 1 Pet.3.11. and labour to make peace between thoſe who are at variance.

CHAP. IIII.

Verſ. 1. WV*Arres*] That is, thoſe emulations, ſtrifes, and contentions, whereof the Apoſtle had ſpoken, Chap. 3. 14. and not open warrs, when [illegible] Army is brought up againſt another; for there was no ſuch thing between Chriſtians in thoſe times wherein Saint James wrote, though open wars and fightings ariſe and ſpring from the ſame fountain.

fightings] Or, *brawlings.*

luſts] Or, *pleaſures.* Called pleaſures in the Original, becauſe of that delight or pleaſure which men take in them.

war] 1 Pet.2.11.

members] That is, in you, or in your members, becauſe luſts exerciſe a dominion over the members of the body, making uſe of them for the compaſſing of that which they deſire to bring to paſſe; and ſo they do over the faculties of the ſoul.

V. 2. *ye kill*] Some copies have, *ye envy.*

deſire to have] Or, *eagerly deſire.*

ye fight] See verſe 1.

luſt] See verſ.1.

V. 3. *Ye ask*] In the former verſe it is ſaid, that they did not ask; why then is it ſaid here, that they did ask? Thus: it is by way of ſuppoſition; as if the Apoſtle had ſaid; viz. or ſuppoſe *ye ask*, yet ye receive not, becauſe, &c.

amiſſe] Job 35. 12. Becauſe to no good end, as the words following import.

luſts] Or, *pleaſures.*

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is uſually called ſpiritual adultery, whereby, or when as a man or woman forſaking God, beſtows his love upon the creature, or the world. See Jer.13.27. Ezek.23.44,45. Hoſ.2.2. The other is uſually called corporall adultery, whereof there are ſeveral degrees; as firſt adulterous thoughts, and inward burnings, Mat.5. 28. 1 Cor.7.9. 2 Pet.2. 20. Secondly, wanton words, Epheſ. 4. 29. Thirdly, laſcivious geſtures, Prov.5.20. & 7.13. Jer. 5.8. Fourthly, the act it ſelf, Deut. 23. 17. Levit. 19. 29. Some underſtand this place of the former; others, of the latter, which is the more probable opinion, becauſe of the words following.

the friendſhip] 1 Joh.2 15. Mat.6.24. 2 Cor.6.15.

V. 5. *Scripture*] Not in any particular place, or in ſo many words, though the ſenſe may be gathered out of the Scriptures. Some conceive that the Apoſtle relates to Gen. 6. 5. & 8.21. others to Numb.11.29.

The ſpirit] If we underſtand by [ſpirit] the ſpirit of a man unregenerate, as ſome do, then the laſt clauſe muſt be rendred, [*luſteth to envy*] that is, inciteth, or putteth on, or moveth earneſtly unto envy, and the like: but if by [ſpirit] we underſtand here the Spirit of God, which is the more probable opinion, becauſe that clauſe [*dwelleth in us*] is often attributed to the Spirit of God, Exod. 25. 8. & 29. 4. Rom.8.11. 1 Cor. 11. 16. then that clauſe muſt be underſtood of the Spirit of God, ſtriving and fighting againſt envy. See Gal.5.17. The Greek prepoſition many times ſignifies againſt; as Luk.20. 19. Heb.12.4.

to envy] Or, *enviouſly.*

V. 6. *God reſiſteth*] Prov.3.34. 1 Pet.5.5. Pſal. 101.5.

V. 7. *God*] Who beſt knows how to beſtow his gifts for your good. This rule is here preſcribed as a means to beat down, and bring in ſubjection the high thoughts of envy and emulation.

reſiſt the devil] Epheſ.4.27.

V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanſe] Eſay 1.16.

hands] Underſtand hereby the whole body: it is uſual to put the part for the whole.

double] See Chap. 1.8.

V. 10. *Humble your ſelves*] Job 22. 29. Luke 23. 12. 1 Pet.5.6.

V. 11. *judgeth*] Mat. 7.1. Rom.12.1. 1 Cor. 4.5.

law] Becauſe by his evil ſpeaking and judging of his neighbour, he doth in deed, though not in word, ſpeak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Pſal. 138.6.

V. 12. *who art thou*] Rom. 14.4,10.

V. 13. *Go to now*] Prov.27.1.

V. 14 *Whereas*] Pſal.103.14, &c.

it is] Or, *for it is.*

V. 14. *If the Lord*] 1 Cor.4.19. Act. 8.21.

V. 16. *boaſtings*] That is, in your preſumptions that ye ſhall live long; and gain much.

[illegible]] 1 Cor.5.6. Becauſe hereby ye manifeſt that ye neither thin[illegible] of Gods providence, or the brevity, or uncertainty of your [illegible] lives.

V. 17. *ſin*] That is, a greater ſin, and ſo conſequently [illegible]ſerve greater puniſhment. See Luk. 12.47. Mat. 11. 20, &c. Jo[illegible] 41. & 15.22—24. Rom.1.20, &c. and 2.23.

CHAP. V.

Verſ. 1. R[illegible] St. James threatneth not all rich men, but [illegible]ly who made not either a right uſe of their riches, v.2,3[illegible] they did heard up, and not diſtribute them to the neceſſi[illegible] the brethren; or elſe abuſed them to oppreſſion, v.4. & 6. o[illegible]uſury, v.5.

miſeries] Luke 16.23.

V. 22. *corrupted*] Or, *rotted*.

V. 3 . *cankered*] Or, *growen ruſty*.

a witneſſe] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.

eat] That is, the abuſe of your riches ſhall be like fuel to put on fire the wrath of God againſt you. Some conceive,that Saint James intends hereby that their carking for riches ſhould conſume them, or ſhorten their dayes. See Mat.6.25,*&c.*

treaſure] It is as if the Apoſtle had ſaid, *viz.* Ye thought that ye had provided for many years, Luke 12.19. and it is true, ye have done it, but it is a treaſure of wrath, Rom.2.5. Some underſtand the place,as if hereby the Apoſtle condemned their folly in heaping up riches in the laſt times, or in their luſts,and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31.38,&c. Levit. 19. 13. Deut.24.15.

cryeth] Though all ſin deſerves Gods wrath, yet ſome eſpecially are called, for their greatneſſe, crying ſins, becauſe they cry unto God for ſudden vengeance, and as it were violently force God unto it : thus blood,Gen.4.10. the ſins of Sodome, Gen.18.20. & 19.13. oppreſſion, Job 31.34. and the keeping of the wages of the hirelings, here.

ſabaoth] Or, *hoſts* : or, *armies*. So God is often ſtyled, becauſe all creatures are his armies, and are ready to execute his will at his command, Eſay 1.9. Jer:11.20. Rom.9.29.

V. 5. *nouriſhed*] Or, *pampered*.

in a day] That is, ſay ſome, unto the day of ſlaughter, as if here were an alluſion unto the fatting of beaſts for ſlaughter : or, as others conceive [*in the day*] that is, *as in a day of feaſting*, Prov.7.14. Iſa.22.13. becauſe at ſuch times there is uſually made a ſlaughter of beaſts ; this,theſe rich men did daily. See Luke 16.19.

V. 7. *Be patient*] Or, *be long patient, or ſuffer with long patience*, 2 Tim.2.3. Heb.6.12.

early and latter rain] Deut.11.14.

V. 8. *ſtabliſh*] By meditating upon that crown of glory,which is laid up for you. See 2 Tim.4.6,&c.

for the coming] Job 19,25.

nigh] The time of ſuffering in this life is but ſhort ; but for a moment in compariſon of that eternity of glory , which the faithfull ſhall enjoy hereafter. Hence it is ſaid,that the comeing of the Lord draweth nigh ; Yet a little while, and he that cometh will come, Rev.22.20.

V. 9. *Grudge not*] Or, *groan, or grieve not*. Hereby,S.James forbids not all grieving for, or ſenſibleneſſe of afflictions, or a groaning and ſighing for the day of our redemption ; but that groaning, grieving, or inward complaining and crying for vengeance,which is joyned with impatiency and murmuring againſt God.

condemned] That is , leſt God chaſtiſe and puniſh you for it.

Judge] That is, Chriſt. See John 5.22. Acts 10. 34. & 17. 31. 2 Cor.5.10. 2 Tim.4.8.

ſtandeth] It is a proverbial ſpeech , whereby the nearneſſe of a thing is denoted. See Gen.4.7. Mat.24.33. Mark 13. 24. *The Judge*, &c. that is, he is nigh at hand. See ver.8.

V. 10. *Take my brethren*] Heb.13.7.

of ſuffering affliction] Gr. *of ſuffering evil*.

V. 11. *happy*] Chap.1.12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41.10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved,when her child is to ſuffer. See 1 King.3.26, Luk.1.78.

V. 12. *Swear not*] Matth.5.34. & 23.15,28. Saint James doth not forbid all ſwearing, as unlawful ; ſee Deut. 6.13. Eſay 65.16. Jer.12.16. Rom.9.1,2. 2 Cor.1.13. Phil.1.8. Heb. 6.16. but raſh and cuſtomary ſwearing, too uſual (it ſeems) in his time. Some conceive, that the Apoſtle forbids ſtrictly ſwearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is,that which ye have to affirm,affirm it ſimply, without an oath ; and that which ye have to deny, deny it ſimply, without an oath.

leſt ye fall] Exod.20.7. See verſ.9.

condemnation] Some Copies read, *hypocriſie*,

V. 13. *Is any amongſt you afflicted*] Or, *doth any amongſt you ſuffer evil*.

afflicted] He ſhews the beſt remedy againſt all affliction,*viz.* prayers. See Job 16.12. Pſal.77.8.

pſalmes] Epheſ. 5.19, 20.

V. 14. *ſick*] Or, *weak*.

elders] That is, thoſe who had the gift of healing by miracle, which was given to ſome in thoſe Primitive times. See Mark 6.13. & 16.18. 1 Cor.12.9.

pray] Gen.20 7. That God would be pleaſed to pardon his ſins, and reſtore his health.

anointing] This was an extraordinary ſign of that extraordinary manner of healing by miracle , and not an ordinary ſign of any ſacrament under the Goſpel.

in the Name] That is,by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith,or made in faith. See Chap.1.6.

ſave] See Matth.9.22. Mark 5.23. Luke 8.36.

raiſe] See Matth. 9. 5, &c. Mark 9. 27. Luke 8. 54. John 5.8.

if he have] It is not the Apoſtles intention by this conditional ſpeech, to intimate, as if any man was without ſin ; See 1 John 1.13. but here he ſpeaks of ſuch ſpecial ſins, for which God doth often lay ſickneſſe upon men. See John 5.14. 1 Cor.10.5 & 1 Cor.11.30.

V. 16. *Confeſſe*] Some underſtand it of forgiving one another, but the Original is no where found in that ſenſe ; it is applyed to confeſſing of ſins, Matth.3.6. Mark 1.5. Acts 19.18. and ſo here.

one to another] That is, ſay ſome, to thoſe Elders which were to be ſent for; but others more probably, of all the faithful, whether Paſtors of people, though chiefly the Paſtors, it being preſumed, that they are beſt able to comfort them , who find any ſin lye heavy upon their ſoul , and to aſſiſt them with their prayers.

pray] Epheſ.6.8. 1 Tim.2.1,2.

effectual] Or, *vehement*, or, *earneſt*.

righteous] Joh,9.31.

V. 17. *paſſions*] Acts 14.15.

be prayed] 1 King.17.1.

earneſtly] Or, *in his prayer*.

ſix moneths] Luke 4.25.

V. 18. *be prayed*) 1 Kings 18.42,45.

V. 19. *if any of you*] Matth.18. 15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Goſpel,either in faith or manners. See verſ. 20.

convert] That is ; the means or inſtrument, through Gods bleſſing, of converting him.

V. 20. *hide a multitude of ſins*] Some underſtand this clauſe of the ſins of the converting, as of Gods rewarding out of promiſe and mercy, thoſe who take pains to convert others ; ſee 2 Cor.2.15. Others, of the ſins of the converted, whoſe ſins the converting are ſaid to hide, becauſe they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS
On the firſt Epiſtle general of
PETER.

The Argument.

T*He Apoſtle* Peter *having by a ſpecial agreement of the Apoſtles among themſelves, the charge of thoſe of the Circumciſion committed unto him*, Gal,2, 7,8,9. *Was accordingly careful (becauſe he could not viſite them all*

all in perſon, being diſperſed into ſo many, and ſo remote Regions) to write unto them this Epiſtle, which might reach to them in their ſeveral places of abode. Therein his principal ſcope is, to perſwade them unto patience, and holy carriage, under thoſe afflictions, that either at preſent they were exerciſed withal, or were further to expect; And that by Arguments taken from the example of Chriſt, Gods calling them thereunto, the Glory that thereby ſhould redound unto God, and the good iſſue thereof, in regard of themſelves. And amidſt general Exhortations to ſuch Religious courſes, and unblameable converſation, as might adorn their Chriſtian Profeſſion, and ſtop the mouthes of malignant Adverſaries, he intermixeth Admonitions concerning the duties of ſeverall perſons in their ſpeciall places; as of Subjects towards Magiſtrates, Servants towards their Maſters, Husbands and Wives, either to other, and of the Miniſters of God towards the People of God, committed unto their charge, the younger ſort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.

CHAP. I.

Verſ. 1. P*Eter*] Called firſt Simon, or Simeon, John 21.1. 2 Pet. 1. 1. afterwards Peter; but at what time, that is, whether when he firſt came to Chriſt, Joh. 1.42. or when he was called to be an Apoſtle, Mark 3.16. Luk.6.14. or when he made that good confeſſion, Mat.16.18. is not ſo eaſie to be determined.

to the ſtrangers] Gr. *to the elect ſtrangers.* Some underſtand hereby the Jews onely; others both Jews and Gentiles ſcattered by perſecution.

ſcattered] Gr. *of the diſperſion*, Jam.1.1.

V. 2. *Elect*] That is, ſequeſtred and ſeparated from the world. See John 15.19. Rev.17.14. in which place, *elect, called,* and *faithful*, are put for the ſame; ſo that here we are to underſtand by [*elect*] thoſe who were effectually called, or who had obeyed the Goſpel.

foreknowledge] Or, *preordination*; or, *foreappointment*; that is, as God had before decreed. See verſ.20.

through] Here is ſet down the principall cauſe of their effectuall calling, *viz.* the ſanctification of the Spirit. See verſ. 22.

obedience] That is, that ye might obey the Goſpel, and ſo be reconciled unto God, through the ſprinkling of the bloud of Jeſus Chriſt.

ſprinkling] Heb.12.24.

V. 3. *Bleſſed*] 2 Cor.1.3. Epheſ.1.3.

abundant] Gr, *much.*

begotten] That is, confirmed in us a living hope; or quickened, or revived unto us a living hope, by the reſurrection of Jeſus Chriſt, becauſe God raiſed him up, that we might believe and hope in God for our reſurrection unto glory. See ver.21. Act.13.33,38. Rom.1.4. & 10.9. Chriſts reſurrection being a pledge of ours: hence he is called the firſt-fruits of the dead, 1 Cor.15.23. and the firſt-born from the dead, Col.1.15,18.& Rev.1.5. Some underſtand it of Gods renewing us by Chriſts reſurrection. See Rom.6.5,&c.

lively hope] Or, *living hope.* That is, a conſtant, permanent, or a hope that ſhall not fail, as living waters, John 6.51. or to a hope of life.

V. 4. *To an inheritance*] Rom.8.17. Gal.3.18. Col.1.12. Here is ſet down the object of that hope.

fadeth] Chap.5.4.

reſerved in heaven for you] Or, *for us.* Col.1.5. 2 Tim. 1.12.

V. 5. *kept*] Or, *guarded.*

power of God] John 10.28,29. 1 Cor.1.8.

faith] Becauſe by faith we lay hold on the power of God; and in his power fight againſt all our ſpiritual adverſaries. See Epheſ.6.10.

laſt time] 1 John 3. 2. That is, at Chriſts appearance, verſ. 7.

V. 6. *Wherein*] That is, in which hope of ſalvation. See Mat.5. Luk.6. Rom.12. 2 Cor.6. Rom.5.2.

for a ſeaſon] 2 Cor.4.17.

if need be] That is, if it be Gods will. See Chap.3.17. or, if it ſhall be your good, 1 Cor.11.32.

heavineſſe] Heb. 12.11.

manifold temptations] See Jam.1.2.

V. 7. *the tryall*] Job 23. 10. Jam.1.3.

more precious] Chap.4.13. Jam.1.12.

V. 8. *not ſeen*] John 20.29. 1 John 4.20.

in whom] Conſidering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either becauſe this their rejoycing was a taſte of their future glory, or becauſe it made them glorious in the eyes of men. The Original word may be tranſlated *celebrated*, or *renowned*, or *ſpoken of to praiſe*, or *glorified*, or *commended*, or *honoured.* See Luk.4.15. John 13.31.

V. 9. *end*] That is, reward. See Rom. 6. 21,22. 2 Cor. 11. 15. Phil.3.19. Jam.5.11.

ſalvation] S. Peter means here by that ſalvation which is begun in this life, in the peace of a good conſcience, and the joy of the Holy Ghoſt, and which ſhall be perfected hereafter in heaven.

ſouls] By a chief part of man we are here to underſtand the whole man. See Gen.12.5. & 14.21. & 17.14. Luk.6.9. Rom. 13.1. for the body alſo ſhall be made partaker of ſalvation at the reſurrection, Phil.3.20,21.

V. 10. *ſearched*] Mat.2.8. & 10.11.

propheſied] Act.3.18.

grace] So here the fulfilling of the promiſes of Chriſts coming in the fleſh, of his preaching the acceptable year of the Lord, of his dying for our ſinnes, and riſing for our juſtification, or theſe things themſelves, and the like exhibited, are ſtyled in oppoſition to the types, figures and ſhadows of this grace, Joh.1.17.

V. 11. *of Chriſt*] Gal. 4. 6. So the Holy Ghoſt by which the Prophets ſpake, (2 Pet.1.21.) is called, becauſe Chriſt ſent the Holy Ghoſt upon the Prophets, as he did upon the Apoſtles. See John 12.15 26.

in them] See Heb.1.1.

teſtified] Luk.24.25.,&c. Acts 17.2,3. Rom.1.2,3. & 16.26. 1 Cor.15.2,4.

V. 12. *the things*] That is, the coming of Chriſt, and thoſe particulars mentioned, verſe 10,11. and not the fruits and effects of them; for the faithful before Chriſts coming were ſaved by the grace of Chriſt, even as wee, Act.15.9.

with the Holy Ghoſt] Act. 2. 4. That is, by the aſſiſtance of the Holy Ghoſt.

which things] Epheſ.3.10. That is, which myſteries of the Goſpel, revealed in the latter times.

look into] Narrowly, as they who bowing or ſtooping down, look upon a thing. Se Jam.1.25. Luk.24.12. John 25.11.

V. 13. *Gird up the loyns of your mind*] Gr. *having the loynes of your mind girded.* It is a metaphor taken from an ancient cuſtome in the eaſtern countries, where they were wont to wear long garments, which they girded to their loyns, to make them expedite, nimble, and ready for travel, or ſome other ſervice, 1 King.18 46. 2 King.4.29. & 9.1. Luk.12.37. Hence it is tranſlated here, and in other places, as Job 38.3. & 40.7. Luke 12.35. *to the mind*, to import its preparedneſs and readineſſe for Gods ſervice.

be ſober] Gr. *being ſober.* Hereby Saint Peter directs us unto that wherein the preparation of the ſoul doth conſiſt, or unto the means whereby it muſt be prepared for Gods ſervice, and that is ſoberneſſe; that is, a moderation not only in meats and drinks, but in all earthly things. See ver.4. & Luk.12.35,&c. 1 Theſſ.5.8.

and hope] Gr. *hope.*

to the end] Gr. *perfectly*, Luke 21. 34. Tit. 2.12. Hoſ. 12. 6. Heb. 6. 11.

grace] Some underſtand hereby that grace which is now revealed and offered unto us, by the preaching of the Goſpel, as Epheſ. 1. 6, 7. Tit. 2.11. and theſe read the words following thus, *viz. which is brought unto you by the revelation of Chriſt*; that is, by his preaching of the Goſpel unto you, or in, or at his appearing, or being manifeſted in the fleſh. Others underſtand here by [*grace*] that ſalvation and glory which ſhall be revealed at the ſecond coming of Chriſt; as Chap.3.7.

that is to be brought] Or. *that is brought.*

at the revelation] 2 Theſſ.1.10.

V. 14. *obedient children*] Gr. *children of obedience.*

not faſhioning] Gr. *not faſhioned.* Here St. Peter may ſeem to allude to thoſe things which receive their figure, form, or ſhape from a mould, and is, as if he had ſaid, Let not your lives or converſations be formed or moulded according to your former luſts; ſee Rom.12.2. The ſame is imported, when men are ſaid to walk after their luſts, making their luſts their Captains, or Leaders. See Epheſ.2.3.& 4 22. 2 Tim.3.6. Tit. 3.3. 2 Pet.3.3. Jude 18.

former luſts] Epheſ.4.22.

ignorance] Epheſ. 4. 18. Act. 17. 30. That is, before ye were called to the knowledg of the truth.

V. 16. *Be ye holy*] Levit. 11. 44. & 19. 2. & 20. 7.

V. 17. *who without*] Deut. 10. 17. Rom. 2. 11.

according to] Eccl. 12. 14.

ſojourning] The Original word ſignifieth a dwelling for a time in a place, which is not native unto us. See Exod. 6. 4. Acts 7. 6, 29. Heb. 11. 9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See Chap. 2. 11. Gen. 47. 9. Heb. 13. 14.

in fear] Chap. 2. 18. & 3. 2, 16. Eph. 6. 5. Pſalm 2. 11. 2 Cor. 2. 3. & 7. 1, 15.

V. 18. *vain converſation*] So called, becauſe it did proceed from the vanity of their minds, Epheſ. 6. 17. and becauſe of the unprofitableneſſe of it, Hab. 2. 13. Rom. 6. 21.

tradition] That is, either by their example or teaching. Some ſuppoſe that here the Apoſtle intends thoſe idle and Phariſaical traditions which they had learned from their fathers.

fathers] Ezek. 20. 18.

V. 19. *precious*] 1 Cor. 6. 20.

bloud] Epheſ. 1. 7. 1 Joh. 1. 7. Rev. 1. 5.

Lamb] Herein Saint Peter relates unto the Paſchal Lamb, and the Lamb for the daily ſacrifice, both which were to without blemiſh or ſpot. See Exod. 12. 5. Numb. 28. 3, 19. and both which were types of Chriſt, John 1. 29. 1 Cor. 5. 7.

without blemiſh] Heb. 6. 26.

V. 20. *Who verily*] Rom. 16. 25. Coloſſ. 1. 26. 1 Tim. 1. 10. Tit. 1. 2.

fore-ordained] Gr. *foreknown*. See verſ. 2. Acts 10. 42. Epheſ. 3. 11.

manifeſt] That is, in the fleſh. See 1 Tim. 3. 16. 1 John 3. 8.

laſt times] See Gen. 49. 1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Chriſt. See John 14. 6. Acts 10. 36. Epheſ. 2. 14, 15. & 3. 12. Col. 1. 20.

raiſed] Epheſ. 1. 20.

glory] See verſ. 11.

that your faith] See ver. 3.

V. 22. *purified*] Tit. 3. 5, 6.

obeying] That is, by faith, by which you obey the truth. See Rom. 1. 5, 16, 26.

through the Spirit] Acts 15. 9.

unfeigned] 2 Cor. 6. 6. 1 Tim. 1. 5. 1 Cor. 6. 11.

love] Rom. 12. 10. Chap. 2. 17.

fervently] Gr. *extenſively*. That is, with a ſtretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common courſe of nature.

by the Word] Jam. 1. 18. It is uſual in the Scripture, John 1. 13. & 3. 3. to compare the Word of God to ſeed. See Luk. 8. 5.

which liveth] Pſal. 119. 89.

V. 24. *For*] Or, *for that*.

all fleſh is as graſſe] Iſai. 40. 6. & 54. 10. 2 Cor. 5. 21. Jam. 1. 10.

CHAP. II.

Verſ. 1. WHerefore *laying*] See Jam. 1. 21. Heb. 12. 1. Eph. 4. 22, 25. Col. 3. 8.

all malice] 2 Cor. 7. 1. 1 Theſſ. 5. 23.

V. 2. *deſire*] Or, *earneſtly deſire*, Pſal. 119. 20, 81, 82.

ſincere] That is, uncorrupted, unfalſified: whereby is meant the purity of Gods Word, it is without falſhood; ſee Pſal. 14. 8. and herein it is compared to milk, which of it ſelf is uncompounded.

milk] What is here meant by milk, is expreſſed, Chap. 1. 25. *viz.* the Goſpel, or the Wod of God revealed in the Goſpel: Compared to milk; firſt, becauſe of the ſweetneſſe of it, Eſa. 25. 6. Pſal. 19. 10. & 119. 103. Prov. 24. 13, 14. Secondly, becauſe of the purity thereof. See the note before. Thirdly, becauſe of the nouriſhing property thereof; ſo eſpecially here. See Eph. 4. 11, &c. 2 Tim. 3. 16, 17.

of the Word] The Syriak Tranſlation renders it [*ſpiritual*] and not without good probability, it being here oppoſed or compared to that bodily milk which new-born babes earneſtly deſire, and becauſe it is the food of the ſoul, which is a ſpirit, Heb. 12. 9. and ſo the Original word may be taken, Rom. 12. 1.

V. 3. *If ſo be*] As you profeſſe and perſwade your ſelf.

taſted] That is, have had any experimental knowledg of the goodneſſe and mercy of God in Chriſt; by our taſte we make experience what is ſweet, and what is ſower, or bitter. It may ſeem that St. Peter relates to Pſal. 34. 9. It is conceived by ſome, that hereby the Apoſtle followeth the former ſimilitude, becauſe children do by their taſtes eaſily diſcern their nurſes milk.

Lord] Chriſt Jeſus.

gracious] Underſtand it of that grace which is manifeſted and offered in the Goſpel. See Eph. 6. 9, 17. Tit. 3. 4. Heb. 6. 5.

V. 4. *coming*] That is, by faith. See John 6. 35. & 5. 40. 43, 44. Heb. 10. 22.

living ſtone] When Chriſt in the Scriptures is compared to a ſtone, it is either to the foundation-ſtone, to ſhew that the whole Church is built upon him. See 1 Cor. 3. 11. or elſe unto the chief corner-ſtone, to ſhew that the whole Church, or all the faithful, are coupled and united together in him. See Eph. 2. 13, 14, 20. & 4. 16. Col. 1. 19. He is further called, a *living ſtone*, becauſe he giveth life unto all thoſe who by faith are united unto him, Joh. 5. 26.

diſallowed indeed of men] Luk. 2. 34.

choſen] See Chap. 1. 20.

V. 5. *lively ſtones*] That is, as having received life from him. See ver. 4.

are built] Or, *be ye built*. Or, *build up your ſelves*: that is, more and more. Verbs paſſive, both in the Hebrew and the Greek, have ſometime a reciprocal ſignification. See Chap. 1. 14. 2 Sam. 20. 10. Mal. 2. 15. Gen. 46. 29.

ſpiritual] Uſually in the Scriptures the Church of God is compared unto an houſe, and that both the Church militant, Pſal. 27. 4. & 69. 10. & 84. Iſai. 56. 5, 7. Epheſ. 2. 19, 22. 1 Tim. 3. 15. Heb. 3. 6. & 10. 21. as alſo the triumphant, Joh. 14. 2. 2 Cor. 5. 1, 2. And the reaſon may be, becauſe God dwelleth in the Church, by his grace and glory. It is further compared unto a ſpiritual houſe, either in oppoſition to our material houſes, or elſe becauſe it is built up by the Spirit of God. See Chap. 1. 22.

holy prieſthood] So all the faithful are ſtyled, becauſe (as the prieſts under the law) ſo theſe are ſeparated from the world to the ſervice of God, as the words following import. See Chap. 1. 22. Iſai. 61. 1.

ſpiritual] That is, your ſelves, and all that ſpiritual ſervice which ye perform unto God. See Pſal. 4. 6. & 50. 14. & 51. 19. & 107. 22. & 141. 2. Iſai. 56. 7. Hoſ. 14. 3. Rom. 12. 1. Phil. 2. 17. Heb. 13. 15.

By Jeſus Chriſt] See Heb. 13. 10, 15, 16.

V. 6. *ſcripture*] That is, partly, Iſai. 8. 14. and 28. 16. and partly, Pſal. 118. out of which places the apoſtle alleadgeth theſe words, keeping faithfully the ſenſe, though not the very words.

Behold] Iſa. 28. 16. Rom. 9. 33.

confounded] See Rom. 9. 33.

V. 7. *precious*] Or, *an honour*.

diſobedient] That is, unto the Goſpel.

the ſtone which the builders diſallowed] Pſal. 118. 22. Matth. 21. 42. Acts 4. 11.

V. 8. *And a ſtone of ſtumbling*] Iſa. 8. 14. Rom. 9. 33.

a ſtone] A metaphor taken either from thoſe, who, making haſte, ſtumble at a ſtone in their way, and ſo hurt themſelves: or from mariners, who ſplit their ſhips upon rocks. See 1 Cor. 1. 23. So that by ſtumbling, here, the cauſe being put for the effect, we are to underſtand that judgement which unbelievers incur, through their infidelity.

at the word, being diſobedient] Or, *being diſobedient unto the word*.

diſobedient] That is, becauſe they are diſobedient unto the Goſpel. Participles oftentimes imply the cauſe of that which went before. See Heb. 11. 31.

whereunto] This clauſe hath reference, not to *diſobedient*; for God ordains no man thereunto, Pſal. 5. 5. Jam. 1. 13. but unto *ſtumbling*: whereby is ſignified, that hurt and condemnation which unbelievers receive from the word through their infidelity: thereby it becomes the ſavour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the ſenſe of this clauſe is this, *viz.* *whereunto*: that is, unto which hurt or condemnation, expreſſed by ſtumbling. *They*: that is, thoſe unbelievers were appointed or ordained by God, through his judgment, for their infidelity. Some, by *ſtumbling*, underſtand *diſobeying*, or, *unbelieving*: and theſe make this the meaning of the words, *viz.* Into which diſobedience or unbelief God ſuffered them to fall, through his juſt judgement, for their former ſins. Others, refer this clauſe to *word*, and make this the Apoſtles meaning, *viz.* Unto the obeying or believing of which word they were called of God.

V. 9. *choſen*] That is, whom God hath effectually called out of the world. See Chap. 1. 2. Deut. 7. 7.

royal] That is, kings and prieſts. See Exod. 19. 6. Revel. 1. 6. & 5. 10. Kings, becauſe of that power which they have, through Chriſt, over their luſt. See Phil. 4. 13. Prieſts, becauſe ſeparated to the ſervice of God. See v. 5.

holy nation] See Exod. 19. 6. & Deut. 7. 6, &c.

a peculiar people] Or, *a purchaſed people*.

peculiar] Or, a people for poſſeſſion: that is, a people whom God hath purchaſed to be his own. See Exod. 19. 5. Deut. 4. 2. & 7. 6. & 26. 18. Pſal. 135. 4. Tit. 2. 14. Acts 20. 18. Eph. 1. 14. 1 Theſſ. 5. 9.

praiſes] Or, *vertues*. That is, that we might gloriſie God in our converſations, thereby ſhewing forth the abundant mercy and great power of God in calling us, Iſa.8.13.

called you out of darkneſſe] Col.1.13.

darkneſſe] That is, ignorance, Chap.1.14. whereby is meant our ſinful and miſerable eſtate by nature, under which men are kept, through the ignorance of the Goſpel, Epheſ. 4.18. & 5. 8. Col.1.13.

his marvellous] Hereby is meant our eſtate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor.4.6. Acts 13.47. & 26.18. Epheſ.1.18. & 5.8. called *marvellous*, becauſe of the great myſtery of godlineſſe, which is revealed in the Goſpel: and called *his*, becauſe God revealeth it. See the places before.

V. 10. Hence it is gathered by ſome, that this Epiſtle was not written to the Jewes onely, but alſo to the Gentiles; becauſe that of Hoſea 2. 23. is to be underſtood of the calling of the Gentiles, Rom.9.25.

V. 11. *ſtrangers*] 1 Chron. 9. 15. Here is a reaſon given why we ought to live holily, *viz.* becauſe in this world we are ſtrangers and pilgrims, and therefore we ought not to live according to the laws and luſts of the world, which is moſt corrupt.

pilgrims] See Chap.1 .17.

abſtain from fleſhly luſts] Rom. 13. 14. Gal. 5.16. Col. 1.5. 1 Theſſ.2.5:

fleſhly] Fleſh is often taken for corrupt nature, as Rom. 7.25. & 8.1,5,9,13. Gal. 5. 19,24. Hence thoſe luſts are called fleſhly luſts, or, the luſts of the fleſh, which proceed from corrupt nature, Gal.5.1. Rom.13.14. Epheſ.2.3. 2 Pet. 2.18. Sometimes the luſts of the fleſh are taken for thoſe luſts which are againſt the ſeventh commandment, as 1 Joh.2.16.

war] Rom.7.23. Gal.5.17. James 4.1.

V. 12. *Having your converſation honeſt*] Chap.3.16. 1 Theſſ. 4. 12.

whereas] Or, *wherein.*

ſpeak againſt you] Chap.3.16.

they may by your good works] Matth.5.16.

viſitation] When God in mercy ſhall call them to the fellowſhip of the Goſpel, Pſal.106.4. Luke 19.44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That diſobedience to the civil magiſtrate proceeds from fleſhly luſts. See James 4.1. 2. That diſobedience unto the civil magiſtrate op[illegible] the mouth of unbelievers againſt the profeſſours of the Goſpel. See ver.11.

Submit your ſelves] Rom.13.1. Tit.3.1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not becauſe it is invented by, or hath its original from men: (for all power is from God, Rom. 13. 1, 2. though ſometimes he uſeth men as means to derive power or government to ſuch or ſuch a perſon or perſons, that ſo they might be the more willing to yeeld obedience) but becauſe it is proper to men, or becauſe it is diſcharged by men.

for the Lords ſake] That is, out of obedience and conſcience unto God, who hath ordained the Civil Magiſtracy, and alſo hath commanded obedience unto it, ver.14. Rom.13.1,*&c.*

ſupreme] That is, under God. There is therefore no other ſupreme on earth above the King, in his dominions.

V. 14. *for the puniſhment of evil-doers*] Rom.13.3.

V. 15. *ſilence*] Gr. *ſtop*, or *bind up the mouth of*, &c. See Matth 22.12,34. 1 Cor.9.9.

men] Who are ready, out of their ignorance and folly, to charge the Goſpel, and to blaſpheme it, as if it countenanced thoſe ſins, which the profeſſours thereof practiſe.

V. 16. *free*] 1 Cor.7.22. Here the Apoſtle ſeems to prevent a ſecret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The Apoſtle granteth the antecedent, underſtanding it of their freedome from the burthen and curſe of the law, and from the bondage of ſin and Satan; but withal he admoniſheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magiſtrate.

uſing] Gr. *having.*

V. 17. *Honour*] Or, *Eſteem*, Rom.12.10. Phil.2.3.

all men] According to every mans ſtate and calling.

brotherhood] Thoſe who are brethren in Chriſt.

V. 18. *Servants, be ſubject to your maſters*] Epheſ.6.5. Col. 3. 22. Tit.2.9.

all fear] Not onely of puniſhment, but alſo of offending God.

good] Who gently and kindly bear with you in your religious profeſſion and practiſes. The Apoſtle ſeems here to ſpeak of ſuch ſervants who lived under unbelieving maſters, as it may be gathered from the next verſe.

froward] Gr. *crooked*: that is, who uſe you frowardly, hardly and ſcornfully, becauſe of your Chriſtian profeſſion.

V. 19. *thank-worthy*] Or, *thank.*

for conſcience] Gr. *of God*; that is, becauſe of that religion which you profeſſe, and thoſe religious duties which you perform, out of obedience or conſcience, unto God.

V. 20. *glory*] Luke 6.33.

acceptable] Or, *thank.*

V. 21. *called*] 2 Tim. 3. 12. Acts 14. 22. As diſciples of Chriſt, to bear his croſſe. See Matth.10.38. & 16.24.

for us] Some read, *for you.* Heb. 2. 9. Rom. 5. 7, 8. 2 Cor.5.14.

example] Joh.13.15. It is a borrowed kind of ſpeech, taken from painters or ſchool-maſters.

V. 22. *Who did no ſin*] Iſa.53.9.

V. 23. *committed himſelf*] Or, *committed* his cauſe. That is, gave up or delivered over his will unto his Fathers, in his ſuffering, Matth.26.39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cauſe, though never ſo innocent.

V. 24. *bare our ſins*] Iſa.53.4,5,6. Or, *bare up our ſins*, Heb. 9.28. That is, the puniſhment of our ſins. See Lev. 5.1. & 10. 17. Gal.5.10.

on] Or, *to.*

tree] That is, the croſſe, whereon he did conſummate and perfect his ſatiſfaction for our ſins, Epheſ.2.16. Col.1.20.

dead] Luke 1.95. Rom.6.1, 2, &c. Tit.2.11,12.&c. 2 Cor. 15.5. See Rom.6.2.

ſtripes] See Iſa.53.5.

V. 25. *For*] Here he calleth ſervants back from the conſideration of thoſe injuries which they ſuffered for Chriſt, unto thoſe benefits which they received by him, that ſo he might work them unto patience.

ſheep going aſtray] Iſa.53.6.

Shepherd] Ezek.34.25. & 37.24. Joh.10.11. Heb.13.20.

CHAP. III.

Verſ. 1. Y*E wives*] Gen.3. 16. Epheſ.5.22. Coloſſ.3.18. Tit.2. 5.

be in ſubjection] Or, *ſubject your ſelves.* See Chap.2.5.

husbands] He ſpeaks of unbelieving husbands, unto whom believing wives ſhould be the more ſubject, that ſo, by their honeſt and chaſte converſation, they might gain them unto the Lord; that is, be an occaſion of gaining them. See Matth.18. 15. 1 Cor.9.19. For, ſuch husbands ſeeing the good converſation of their wives, may be brought to have a liking and good opinion of the Goſpel, and ſo to have a deſire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor.7.16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *Whoſe adorning*] 1 Tim.2.9. Iſa.3.16.

adorning] The Apoſtle doth not here abſolutely forbid women to adorn themſelves; ſee Gen. 29. 30. ſo it be without exceſſe and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is oppoſed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteouſneſſe and true holineſſe, Epheſ. 4. 24. See Rom.2.29. & 7.22. 2 Cor.4.16.

in that] That is, which hidden man of the heart is manifeſted by a meek and quiet ſpirit, without hypocriſie.

the ornament *of a meek and quiet ſpirit*] Gr. *in the ſincerity of a meek and quiet*, &c. See Epheſ.6.24. Tit.2.7.

V. 5. *being in ſubjection*] See ver.1.

V. 6. *calling him Lord*] Gen.18.12.

daughters] Gr. *children.*

and are] Becauſe women are by nature fearful, he giveth them to underſtand, that he requireth of them that ſubjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement ariſing out of an accuſing conſcience of doing evil.

V. 7. *husbands*] Col.3.14. Here the Apoſtle turns himſelf to believing husbands, ſhewing them how they ſhould behave themſelves to their believing wives.

according] That is, carry your ſelves wiſely and diſcreetly towards them.

giving honour] That is, giving them due reſpect, taking care and providing for them, and bearing with them in their weakneſſes.

weaker] It is uſual in the Scripture to compare man in general unto a veſſel; ſee 1 Sam.21. 1 Theſſ.4.4. 2 Cor.4.7. Hence the woman is here called *weaker veſſel*, becauſe generally ſhe is weaker, both in the faculties of her ſoul, and the conſtitution of her body. And in that ſhe is called the *weaker veſſel*, thereby is implyed the reaſon wherefore husbands muſt ſo carry themſelves as before, *viz.* becauſe women are the weaker veſſels. Weaker veſſels, as thoſe of glaſſe and earth, we uſe carefully and tenderly: and ſo husbands ſhould carry themſelves towards their wives.

and as being heirs together of] Some copies read, *and as to heirs with you of, &c.*

grace] That is, life eternall, which is through grace, Rom. 6.23. 2 Tim.1.9.

hindered] By brawling and chiding, ariſing out of your indiſcreet carriage. And here, by *prayers*, underſtand all other duties belonging to the worſhip of God.

V. 8. *Finally*] Here ſaint Peter cometh to common exhortation, and commendeth concord, and whatſoever things make thereunto.

one minde] Rom.12.16. & 15.5. Phil.3.16. 1 Cor.1.10.

love as brethren] Or, *loving to the brethren.*

V. 9. *Not rendring evill for evill*] Prov.17.13. & 20.22. Matth.5.39,44. Rom. 12,14,17. 1 Theſſ.5.15.

knowing] Here is a reaſon given why they ſhould not render evill for evil, *viz.* becauſe of that great bleſſing of eternall life, whereunto they were called.

V. 10. *He that will love life*] Pſal.34.12,&c.

tongue from evill] Prov.4.24. and 18.21.

V. 11. *eſchew evil*] Iſa.1.16.

V. 12. *againſt*] Gr. *upon.*

V. 13. *And who*] Hereby is implied, that the honeſt converſation of the faithfull, doth oftentimes prevail with, and mollifie the hearts of cruell perſecutours.

V. 14. *But and if ye ſuffer for righteouſneſſe ſake*] Matth.5.10.

happie are ye] Matth.10.28. James 1.12. 1 Pet.4.14.

be not afraid] Iſa.8.12.13. He means that kinde of fear and troubled mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and truſt in God, and ſuch as accompanied with conſternation and amazement, ſo that they know not which way to turn themſelves. See Iſa.7.2. Matth.2. John 14.1, & 16.1.

V. 15. *ſanctifie*] That is, glorifie God by your patient ſuffering, and faithful truſting in him. Or, bleſſe God in your hearts, for that he hath accounted you worthy to ſuffer for righteouſneſſe ſake, See Acts 5.41. 2 Cor. 3.11. Phil. 1.29. Col.1.24.

every man] That is, if Gods honour, and the good of thoſe who ask require it; otherwiſe we muſt not caſt pearls before ſwine. See Matth.7.6.

fear] Or, *reverence.*

V. 16. *Having*] Chap.2.12. See Chap.2.19.

ſpeak evil] See Chap.2.12.

in Chriſt] That is, according to his doctrine.

V. 17. *better*] That is, it is good to ſuffer for well doing, and not for evil. See the like, Pſal.118.8. 1 Cor.7.9.

the will of God] Chap.4.19.

V. 18. *For*] Here he again propounds the example of Chriſt, as Chap.2.21.

once] Heb. 7. For all, never to dye or ſuffer again. See Rom.5.6. Heb.9.

the juſt for the unjuſt] Rom.5.6,&c.

bring] Reconcile us unto God. See Epheſ.2.13,&c. Col. 1. 19,&c. 2 Cor.5.1

being put to death] 2 Cor.13.4.

in the fleſh] That is, according to his humane nature. See Chap.4.1. Rom.1.3. 1 Tim.3.16.

Spirit] By his Divine nature. So Rom.1.4. 1 Tim. 3.16. Heb.9.14.

V. 19. *went*] Not by any local motion, but by the manifeſtation and power of his Spirit. See Chap.4.14. Gen. 6.3.

preached] That is, by the miniſtery of Noah, or ſome others, Epheſ.2.17.

ſpirits in] That is, now when Saint Peter wrote this Epiſtle; though not ſo, when they were preached unto.

V. 20. *diſobedient*] That is, unbelieving. See John 2.26. Acts 14.2. Rom.7.8. Heb.18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is anſwerable to which ſalvation by water.

not] There is no reaſon for this parentheſis.

anſwer] Herein Saint Peter may ſeem to have reſpect unto that rite or ceremony, which was uſed in the baptiſme of thoſe who were of age. The perſon baptizing, asked the perſon to be baptized, Whether he believed, and he anſwered, I believe, &c. Hence, by the anſwer of a good conſcience, we may underſtand that unfeigned faith whereof they made confeſſion at their baptiſme, and whereby their conſciences were purified, and whereby they received the remiſſion of their ſins, teſtified by Chriſts reſurrection from the dead. Some underſtand, by *the anſwer*, &c. that covenant whereinto they entred at their baptiſme, the embracing whereof was teſtified by their unfeigned confeſſion of their faith.

V. 22. *the right hand of God*] Pſal.110.1. Heb.1.3.

CHAP. IIII.

Verſ. 1. For] The ſcope of Saint Peter here, is, to perſwade them to abſtain from the luſts of the world, from their communion and fellowſhip in the death of Chriſt, whereby they were dead unto ſin, and therefore they ought not any longer to live therein. See this argument preſſed more largely, Rom.6.6,&c. Gal.5.24. & 6.14.

ſuffered] That is, is dead unto the fleſh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

fleſh] See Chap.3.18.

ceaſed] He ſpeaks of what they ought to do, not of that which they alwayes do.

V. 2. *reſt*] That is, ſo much of this preſent life which yet remaineth to be paſſed over.

to the luſts of men] Rom.12.2.

V. 3. *For*] By putting us in mind of our former life ſpent in the luſts of the world, he calleth us unto repentance.

V. 4. *Wherein they think it ſtrange*] Iſa. 59.15.

ſtrange] So verſe 12.

V. 5. *him*] See James 11.5,8.

judge the quick and the dead] Acts 10.42.

V. 6. *dead*] That is, in Saint Peters dayes, though not when the Goſpel was preached unto them.

that] Here is the end wherefore the Goſpel was preached unto them, viz. for the mortification of their fleſh, and the renewing in their ſpirits, according to the will of God. See verſ. 2.

judged] That is, mortified in the fleſh. The antecedent is put for the conſequent. See 1 Cor.5.5.

V. 7. *the end*] See James 8.9.

all things] 1 John 2.17.

at hand] Phil.4.5.

ſober and watch] Matth.26.41. 1 Pet.5.8.

watch] That is, be aſſiduous or conſtant in prayer, watching all opportunities to perform that ſervice unto God. See chap. 5.8. Luke 18.1. & 21.36. Rom. 12.12. 1 Theſſ.5.17. Epheſ. 6.18.

V. 8. *fervent*] See Chap.1.22.

ſhall] Or, *will.*

cover] It doth, as it were, bury a multitude of ſins in others; and thereby preſerveth peace and concord. See Prov.10.12.

V. 9. *Uſe hoſpitality*] Rom.12.13. Heb.13.2.

grudging] Or, *murmuring*, Phil.2.14.

V. 10. *As every man hath received*] Rom.12.6.

ſtewards] Matth.21.14. Luke 12.42. 1 Cor.4.1,2.

manifold] 1 Cor.12.4. Rom.12.6.

grace] That is, gifts beſtowed through the free and undeſerved grace of God.

V. 11. *as oracles*] That is, reverently, conſidering diligently whoſe word it is. See Rom.3.2.

miniſter] Some underſtand this of the duty of deacons; but more probably it is to be underſtood of the duty of all Chriſtians; all being bound to help one another, according to that meaſure of gifts which God hath beſtowed on them.

V. 12. *ſtrange*] See ver.4. Becauſe hereunto ye are called.

fiery tryall] That is, thoſe cruel perſecutions which ye ſuffer. It is a metaphor taken from goldſmiths, who try their gold in the fire. See Chap.1.7. Pſal.66.10.

try] See 1 Cor.6.4. James 1.3.

V. 13. *rejoyce*] Luke 6.23. Col.1.24.

of Chriſts ſufferings] Or, *ſufferings for Chriſt.*

glory ſhall be revealed] Col.3.3. James 1.12.

V. 14. *If ye be reproached*] Matth.5.11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under ſo great tryalls. See Col. 1.11.

happy are ye] Chap.3.14. James 1.12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profeſſion of him, under ſo many and ſo cruel tryals.

V. 15. *ſuffer as a murderer*] Chap.2.20.

V. 16. *Chriſtian*] The profeſſours of Chriſt are ſo called, from Chriſt, in whom they believe, and whom they profeſſe. See James 2.7.

V. 17. *time is come*] Iſa.10.12. Jer.21.29. & 49.12.

judgement] That is, thereby underſtand thoſe chaſtiſements wherewith God chaſtiſeth his own people for their ſins.

houſe] That is, his Church and faithful people. See Eph.1.

and if it firſt begin at us] Luke 23.31.

V. 18. *And if the righteous ſcarcely be ſaved*] Prov.11.31.

V. 19. *will of God*] Chap.3.17.

commit] It is a metaphor taken from thoſe who uſe to commit jewels, or gold, and the like, to the truſt of ſome faithful friend, for ſafe keeping. Hence thoſe are ſaid to commit themſelves to God, who in their afflictions, through faith, reſt on Gods faithful promiſes of taking care for them.

ſouls] That is, themſelves.

Creatour] Who will not forſake the work of his own hands, Pſal. 138. 8.

CHAP. V.

Verſ. 1. **E**lders] So the Miniſters of Gods word are ſtyled, becauſe uſually men of good age were choſen to that office, 1. That they might not be deſpiſed for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and ſo not be apt to be carried away with divers doctrines, Epheſ. 4. 14.

and a witneſſe of the ſufferings of Chriſt] Luke 24. 48.

a partaker] Rom. 8. 17, 18.

glory] This he ſpeaks, either in reſpect of his being preſent at our Saviours transfiguration, Matth. 17. 1, &c. which was a glimpſe of that glory wherewith he ſhall appear at the laſt day; or elſe in reſpect of thoſe firſt-fruits of glory, whereof he himſelf was partaker in this life.

V 2. *flock of God*] Acts 20. 28.

which is among you] Or, *as much as in you is.*

lucre] Tit. 1. 7. 1 Tim. 3. 3, 8.

V. 3. *being lords over*] Or, *over-ruling.*

lords] That is, not imperiouſly commanding your own inventions, inſtead of the doctrine of the Goſpel; nor carrying themſelves inſolently and magiſterially towards Gods people, 3 Joh. ver. 9.

heritage] So the faithful are called, becauſe of that peculiar right which God hath in them.

enſamples to the flock] Phil. 3. 17. 2 Theſſ. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.

V. 4. *Shepherd*] Heb. 13. 26.

fadeth not away] Chap. 1. 4. 1 Cor. 9. 25.

V. 5. *all of you be ſubject to one another*] Rom. 12. 10. Epheſ. 5. 21.

God reſiſteth the proud] James 4. 6.

V. 6. *Humble*] See James 4. 10.

V. 7. *Caſting*] See Chap. 4. 19. Pſal. 37. 22. Matth. 6. 25.

V. 8. *Be ſober*] Chap. 4. 7. Luke 21. 36.

V. 9. *reſiſt ſtedfaſt in the faith*] Epheſ. 6. 11. James 4. 7.

knowing] The perſecutions which Satan ſtirreth up againſt Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we muſt ſuffer that patiently, wherein we have ſo many fellowes of our conflicts and combats.

V. 10. *a while*] Chap. 1. 7. 2 Cor. 4. 17.

perfect] Heb. 13. 21.

V. 12. *briefly*] Heb. 13. 22.

exhorting] Here is a brief argument of the whole Epiſtle.

V. 13. *elected*] See Chap. 1. 2.

V. 14. *Greet ye one another*] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Theſſ. 5. 26.

ANNOTATIONS
On the ſecond Epiſtle of Saint
PETER.

The Argument.

I*T ſeems, that after the Writing of the former Epiſtle, wherein the Apoſtle had laid down the true Doctrine of Salvation by Chriſt alone, and ſome Rules for good life, becoming ſuch as ſhould be ſaved by him there aroſe certain men, who were remiſſe in their lives; others who were fearful of Gods Truth, laid down the Scriptures; as alſo, falſe Teachers, who living looſely themſelves, miſled and corrupted others, and ſcoffe at the comeing of Chriſt to judgment. The Apoſtle therefore after ſalutation,* Chap. 1. 1, 2. *and mention of th iches of Gods Mercy to true Chriſtians,* Verſe 3, 4. *Perſwades to good works, from* Verſe 5. *to* Verſe 12. *fr thence, to the end of the firſt* Chapter: *He being very old, and neer unto death,* Verſe 14. *before his departur minds them of Truths forgotten by many of them. In the ſecond, he armes them againſt falſe Teachers, and ers them from Apoſtacy. In the ten firſt* Verſes *of the third* Chapter, *he confutes ſuch as ſcoffe at the coming our Saviour, and the end of the World: From thence to the* 17. Verſe, *he ſtirs them up to prepare for that day and to fit themſelves for that glorious eternal Habitation that is prepared for them. In the two laſt* Verſes, *exhorts them to take heed of being miſled, and to increaſe in Grace, and in the knowledge of Chriſt; which the rd give us Grace alſo to do, through Jeſus Chriſt our onely Lord and Saviour,* Amen.

CHAP. I.

Verſ. 1. **S**imon] Gr. *Symeon*, as it is tranſlated, Acts 15. 14. The name of one of Jacobs ſons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon alſo, Matth. 10. 2. Joh. 21. 16. as we commonly call him. It ſeems that this was the name that was given him by his parents, at his circumciſion.

Peter] A ſirname given him by Chriſt, John 1. 42. It may be, to diſtinguiſh him from Simon the Canaanite, who was alſo an Apoſtle, Matth. 10. 2, 4. It was renewed, upon his confeſſion, Matth. 16. 16, 17, 18. The former name, Simon, comes from a word that ſignifies hearing. This later name, Peter, ſignifies a ſtone. The name imports, an hearer, and firm obſerver of Gods Word; and ſuch an one indeed this Apoſtle was, Matth. 7. 24.

A ſervant] See on Rev. 1. 1.

an Apoſtle] One called by Chriſt immediately, Matth. 10. 2. and ſent to preach the Goſpel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28.

of Jeſus Chriſt] See on Matth. 1. 1. Rev. 1. 1.

to them] To whom this Epiſtle was written. See on Chap. 3. verſ. 1.

that have obtained] The Greek word, in the primitive ſignification of it, ſignifieth getting a thing lot, as inheritances were ſometimes divided, Joſh. 14. 2. ye is uſed for obtaining a thing any other way.

like] In ſubſtance, not equal in de; for faith might be ſtronger in the Apoſtle, then it was hem to whom he writ, Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4.

precious faith] 1 Pet. 1. 7. It is led ſo, in regard of the precious promiſes it layes hold upo . 4. which belong alike to all believers.

with us] Apoſtles, as 1 Joh. 1. 3. d other Chriſtians, Jude v. 3. 2 Cor. 1. 21. Or, with me. See 1 John 1. 1, 3.

through the righteouſneſſe] By merits of Chriſt, who hath deſerved for us both grace and g. Gr. *in the righteouſneſs*. Our faith reſts on Chriſts meri Or, by Gods mercy and bounty. So the word is uſed, 2 . 9. 9. Faith then comes not by any deſert of ours, but from hriſts merits, or Gods mercy, or by Gods faithfulneſſe in ping his promiſes, Pſal. 89. 33. Luke 18. 8. 1 Joh. 1. 9.

of God, and our Saviour Jeſ hriſt] Gr. *of our God and Saviour Jeſus Chriſt*. See on Ju . 25.

V. 2. *Grace and peace be mplyed unto you*] See on 1 Pet. 1. 2. Rev. 1. 9.

through the knowledg of G nd of Jeſus] That is, through faith in God, and Chriſt m nown to us, Iſa. 53. 12.

our Lord] 1 Cor. 8. 6.

V. 3. *According as his di power*] It may be referred to that that went before. Le ce and peace be multiplyed to you, according to the ric f his proviſions for us. Or to the words following: As God hath given us all things, *&c.* ſo *Adde to your faith, virtue*, &c. ver. 5. So Paul begins, after ſalutation, 1 Tim. 1. 3. Or, *O how hath his divine power*, &c. Rom. 11. 33.

hath given unto us] To us Chriſtians, to enjoy: or, to us Apoſtles, to preach to you, that ye may be partakers of the Divine nature, ver. 4.

all things that pertain unto life and godlineſſe] All things needful to preſerve our natural or ſpiritual life here. Or, all things requiſite to bring us to heaven hereafter, and to enable us to live godlily here.

through the knowledge of him] See on ver. 2.

that hath called us] God, 1 Pet. 1. 15. Or, Chriſt, Rom. 1. 6.

to glory and virtue] To glory in heaven, and vertue on earth. Or, *by glory and vertue*; That is, by a glorious and powerful Goſpel. Or, employing his glorious power to convert us, Epheſ. 1. 19. & 3. 6.

V. 4. *whereby*] By which glory and power appearing in the preaching of the Goſpel. Or, *Becauſe that*. Seeing God hath made ſuch glorious promiſes to us, he hath given us all things needful for grace and glory.

are given] Or, *he hath given*; as ver. 3.

unto us] See on verſ. 3.

exceeding great and precious promiſes] Promiſes of very great matters, and things of high price and account.

that by theſe] By theſe promiſes: or, by theſe things given us, ver. 3.

you might be partakers of the divine nature] Not of Gods ſubſtance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wiſdom and holineſſe, wherein the Image of God, after which man was at firſt created, conſiſts, Eph. 4. 24. Col. 3. 10.

having eſcaped] Gr. *having fled from*. It ſhews the nature of our victory over ſin, which conſiſts in fleeing from it, Chap. 2. 18, 20. 1 Cor. 6. 18.

the corruption] Of ſin: or, of deſtruction, as Chap. 2. 12, 19.

in the world through luſt] In worldly men, by reaſon of wicked deſires reigning in them, 1 Joh. 2. 15, 16.

V. 5. *And beſides this*] It is not enough to flee corrupt luſts, but we muſt alſo get ſtore of vertue. Or, *And* for *this very thing alſo*. Gods grace to us, ſhould make us ſtrive to encreaſe his graces in us. Or, *So* do *this very thing alſo*. So the firſt particle is tranſlated, Joh. 6. 57. As God hath given you great benefits! ver. 3. ſo do ye ſeek to add grace to grace. Or, *Therefore do ye alſo this very thing*. So the firſt particle is tranſlated, 1 Cor. 15. 13. And if the beginning of the third verſe be read by way of exclamation, it anſwers well to it.

giving] Gr. *bringing in beſides*. As not having done enough in avoiding luſts, unleſſe ye be pious.

all diligence] The greateſt diligence that ye can poſſibly. The word comes from another word in the original, that ſignifies to make haſte, as diligent menuſe to do, who omit no occaſions to accompliſh their juſt ends.

Adde to your faith] To your confidence in Chriſt, whereby ye are juſtified before God.

vertue] Moral vertues, which may make you acceptable in the ſight both of God and of men, Phil. 4. 8. 1 Pet. 3. 4.

knowledge] Get more knowledge of Chriſt daily, Phil. 3. 8, 10.

V. 6. *temperance*] Power in your ſelves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietneſſe, as the derivation of the word implyes.

godlineſſe] Well worſhipping of God, to wit, according to his Will.

V. 7. *brotherly kindneſſe*] Love to the Saints, Heb. 13. 1. which are our brethren in Chriſt, Matth. 23. 8.

charity] Whereby we are to love, not our brethren onely, but others alſo, Gal. 6. 10. 1 Theſſ. 3. 12. & 5. 15.

V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.

they make you, that ye ſhall neither, &c.] Ye ſhall not only not be negligent and unfruitful, but alſo be painful in good works, and ſee fruit of your faith, ver. 5.

be barren] Gr. *be idle*. They are idle, not onely who do nothing, but alſo who uſe not the gifts they have to their beſt improvement and advantage.

unfruitful] As fruits are pleaſing to us, ſo are good works to God; and are therefore called fruits, Matth. 12. 23. Gal. 5. 22. 1 Theſſ. 1. 4. Col. 3. 20. Heb. 13. 16.

in the knowledge] In exerciſing your knowledge. That you know of Chriſt, will make you fruitful in good works.

of our Lord Jeſus Chriſt] See on ver. 2.

V. 9. *is blind, and cannot ſee far off*] Or, *is blind, or cannot ſee far off*. If he be not ſtark blind in theſe ſpiritual things, he is ſo weak ſighted that he cannot clearly diſcern ſuch high myſteries.

that he was purged from his old ſins] That he made a profeſſion in baptiſme, that his former ſins were purged away by the blood of Chriſt.

V. 10. *Wherefore the rather*] Becauſe of the dangers mentioned, ver. 9. Or, *Wherefore the more*. Be the more carefull to do it.

brethren] By regeneration, and adoption, and union with Chriſt by faith, we are made the children of God, and brethren ſpiritually, Phil. 4. 1.

give diligence] See on ver. 5.

to make your calling and election ſure] Gr. *firm*, or *ſtable*. To get good grounds to aſſure you that ye were elected before the world, and are called out of the world. For it is ſure enough in it ſelf, by Gods decree and immutability, 2 Tim. 2. 19. Mal. 3. 6. Joh. 6. 40. & 13. 1. Rom. 11. 29.

for if ye do theſe things] Continuance then in well doing, is the way to get and keep aſſurance of ſalvation.

ye ſhall never fall] Jude ver. 4. Our life is likened to a race, 1 Cor. 9. 24. we muſt take heed leſt we fall, and come ſhort of the prize ſet before us. The children of God may fall into ſome ſins by weakneſſe; but never ſo as to loſe the goal, ver. 11. Pſal. 15. 1, 5. Rom. 11. 11. Or, *ye ſhall never ſtumble*. While ye are careful ſo to do, as before, ye ſhall go on ſmoothly towards heaven, without falling into any ſin. For Gods ſervants ſin, moſt commonly, for want of heeding their way, 1 Joh. 2. 10.

V. 11. *an entrance*] A large paſſage into the Kingdome of glory in the life to come.

abundantly] Joh. 10. 10. If ye be full of good works, ye ſhall have abundant reward, 1 Cor. 9. 9. & 15. 58. 2 Joh. ver. 8.

V. 12. *wherefore I will not be negligent*] Becauſe an holy life here, gives aſſurance of ſo great glory hereafter, I will not ceaſe to mind you of it.

of theſe things] To encreaſe your former graces, ver. 5.

though ye know them] Rom. 15. 15. 1 Joh. 2. 21. For we oft forget, through multitude of worldly buſineſſes, what we know of holy and heavenly things.

in the preſent truth] Now more fully taught, then under the Old Teſtament, and generally believed by Chriſtians.

V. 13. *I think it meet*] In regard of their natural ſluggiſhneſſe. Or, *I think it a juſt thing*. For he was an Apoſtle, and it was his duty to do it, 1 Cor. 6. 9.

in this tabernacle] Our bodies are like tents ſet up for our ſoules to converſe in for a time, and eaſily pulled down, 2 Cor. 5. 1.

to ſtir you up] For we are very drouſie in ſpiritual things, at the beſt, and had need to be rouzed up, 2 Tim. 1. 6. Chap. 4. 1.

V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did alſo, 2 Tim. 4. 6.

that ſhortly I muſt put off] It ſeemes he was old then, when he wrote this Epiſtle: for old-age was promiſed to him, John 21. 18.

as our Lord Jeſus Chriſt hath ſhewed me] As is from God now revealed to me: or, in that manner as he ſometimes foretold me, Joh 21. 18, 19.

V. 15. *after my deceaſe*] Gr. *going out*; To wit, out of this world by death; as Luke 9. 31.

to have theſe things alwayes in remembrance] Or, *to have whereby ye may alwayes remember theſe things*. As I will alwayes call upon you, while I live, (as ver. 12, 13.) ſo I will leave you this epiſtle, as upon record, that may ever put you in mind of theſe things, when I am dead.

V. 16. *For we have not followed*] Becauſe I have taught Gods truth, therefore I would have it remembred after my death: whereas if I had delivered fables, growing now towards my death, I ſhould rather repent of it, and be willing to have them forgotten, and buried with me.

cunningly deviſed fables] Woven together ſo artificially, that they might ſeem to be true, although indeed they be moſt falſe. Store of ſuch had the Jewes, and heathen Poets in thoſe dayes, and the Mahometans and Papiſts have in theſe times.

power and coming] Powerful coming in the fleſh, which our Saviour Chriſt ſhewed in effectual perſwading many to believe what he taught, and confirming it by miracles, Matth. 7. 28, 29. & 8. 7, 8. Luke 24. 19, 32. Rom. 1. 4.

eye-witneſſes] Matth. 17. 1, 2. Joh. 1. 14. 1 Joh. 1. 1. Luke 1. 2.

of his Majeſty] Heb. 1. 3. Of his glorious appearance, Matth. 17. 2.

V. 17. *honour and glory*] Heb. 2. 7, 9. God attired him like his ſon, and owned him for his ſon, Matth. 17. 2, 5.

from the excellent glory] Exceeding great glory, ſuch as became (God) the ſpeaker, as the Greek word imports.

This is my beloved Son] Matth. 17. 5. & 3. 17.

V. 17. *we heard*] I Peter, and James, and John, Matth. 17. 1. Or the ſingular for the plural: *we*, that is, I. See 1 John 1. 1, 3, 4.

when we were with him] Not far off from him; for then we might have been more eaſily deceived; but in his company.

in the holy mount] The mount whereon he was transfigured; which what mount it was, is uncertain. It is called *holy*, becauſe God appeared there; as the ground where God appeared to Moſes is called holy, Exod.3.5.

V. 19. *We have alſo*] Leſt any ſhould not believe Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Chriſts glory, and the foretellers of his coming, 1 Pet.1.10.11.

a more ſure word] That is, a moſt ſure, or a very ſure word. A comparative, for a ſuperlative; as Acts 25.10. 1 Cor. 13. 13. for the former viſion being from God alſo, as the prophecies were, was in it ſelf as ſure as they. Or, more ſure then thoſe cunning fables, which many follow, v. 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long uſe, more ſetled in the hearts of the godly Jews, who believed all the prophets ſpake, to come from God, Joh.5. 45. and 9. 29. Luke 24. 27. Act, 26.22,23. and therefore might ſooner perſwade them, then the report of a voice from heaven, although that were ſure alſo. Pauls doctrine was examined by the prophets, Act. 17.11.

of prophecy] Pſal.2.7. & 110.1.

untill the day dawn] The times of the law were like the night, wherein candles were lighted; the time of the Goſpel like day-light, wherein the ſun ſhines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the viſion of Chriſt in heaven.

the day-ſtar] Chriſt, Revel.2.28.. & 22.16.

V. 20. *of any private interpretation*] Such as ariſeth out of mans own brains, and not out of the Scripture it ſelf. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at firſt reveal a truth by one or few men, which afterwards may be embraced by many.

V. 21. *For the prophecy came not*] It belongeth to God, the author of prophecy, to give the ſenſe of it.

in old time] Or, *at any time.*

by the will of man] They would not propheſie when they would, or what they would, 2 Kings 4.27. & 21. 14. but when and what God would.

holy men of God] Or, *thoſe holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Pſal. 90.1. 1 Tim.6.11. 2 Tim.3.17.

as they were moved] Gr. *carried.* Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not erre. God ſhewed them things above nature, and gave them a will to publiſh them, though ſometimes they were unwilling to do it, Jer.20.9.

CHAP. II.

Verſ.1. BUt *there were falſe prophets alſo*] Not true onely, as Chap.1.21. but ſome falſe teachers alſo.

among the people] The people of God.

falſe teachers among you] Acts 20. 29, 30. Jude v.4. 1 Joh.2. 18,19. Among you Chriſtians.

who privily ſhall bring in] Gr. *who ſhall bring in beſides.* That is, beſides mens expectation, or, beſides the truth taught by godly teachers, and by themſelves in part alſo, to countenance their errours.

damnable hereſies] Gr. *hereſies of deſtruction.* Wicked opinions, that ruine mens ſouls; or, dangerous ſchiſms, that will rent the Church, and bring deſtruction on it, if it be not prevented, 1 Cor.11.18,19.

denying] By total apoſtacy, or evil life, unbeſeeming the ſervants of Chriſt, Tit.1.16. See more on Jude v. 4.

the Lord that bought them] That gave a price ſufficient for them, even his own precious Blood, Acts 20.28. 1 Cor.6.20. 1 Pet.1.18,19. Or, by whom they profeſſed that they were redeemed: and therefore they ſhould not have denyed him.

bring upon themſelves ſwift deſtruction] They do ſo offend God by their ſins, that they cannot be long out of hell, and perhaps ſuddenly taken away by ſome great judgment.

V. 2. *pernicious wayes*] Or, laſcivious ways, as ſome copies read. See Jude verſ. 4. Gr. *their deſtructions*: that is, their doctrines, that bring deſtruction, as v.1.

the way of truth] The true Chrſtian religion revealed from heaven, which ſhews the way to true happineſſe.

ſhall be evil ſpoken of] Rom.2.24. 1 Tim.6.1.

V. 3. *through covetouſneſs*] See verſ.15.

with feigned words] See on Chap.1.16.

make merchandiſe of you] See on Rev.18.13.

whoſe judgment now of a long time lingreth not] See on v. 1.

their damnation ſlumbreth not] See on Jude verſ.1.

V. 4. *For if God ſpared not the angels, &c.*] Look on Jude verſ.6.

V. 5. *And ſpared not the old world*] The world before the flood, or the ungodly men in it, as followeth in this verſe. 1.

Noah the eighth perſon] Of them that were ſaved from the deluge: for, beſides himſelf, his wife, his ſons and their wives, eſcaped, Gen.7.13. 1 Pet.3.20.

a preacher of righteouſneſſe] A publiſher of Gods juſt purpoſe to deſtroy the old world, and a perſwader of them to repent and live righteouſly, that they might prevent ſo great a judgment, 1 Pet.3. 19. or, a preacher of ſalvation to them, to be had by the righteouſneſs of the Meſſias to come, 1 Pet. 4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickedneſſe, is ſtore of it, James 3.6.

V. 6. *the cities of Sodom,* &c.] See on Jude v.7.

into aſhes] By fire from heaven, Gen.19.24,25,29.

condemned them with an overthrow] Shewed, by deſtroying them ſo ſtrangely from heaven, that he had paſſed ſentence on them for their wickedneſſe, Gen.18. 20,21. & 19. 28.

an enſample] For thoſe cities remain to this day buried in the dead ſea, for terror to others.

V. 7. *And delivered*] So God ſometimes is pleaſed to ſhew mercy to his, when he deſtroys others: as to Noah, verſ. 5.

juſt Lot] Not that he had no ſin in him, but becauſe he endeavoured to keep all Gods commandments, Luke 1. 6.

vexed with the filthy converſation of the wicked] So Gods ſervants uſe to mourn for other mens ſins, who mourn not for their own; Pſal.119.136,158.

V. 8. *in ſeeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily ſee ſuch filthy actions, and hear ſuch unclean ſpeeches, as vexed him to the very heart; becauſe he loved God, whoſe Name was diſhonoured grievouſly, and law broken groſly by them.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v.4, &c. then it appears, that he knows how to deliver good men, and puniſh bad ones, and will certainly do it.

out of temptations] Out of afflictions, which doth but try Gods people, though they deſtroy others, v.5,6,7. Gen.22.6. 1 Cor.10,13. Heb,4.15. James 1.2. 1 Pet.1.6. Rev.3.10.

to reſerve the unjuſt] Verſ. 4. Jude v.6.

V. 10. *But chiefly them*] As being the greateſt ſinners, and miſleaders of others.

that walk after the fleſh] After the motions and luſts of their own corrupt nature, Rom.8.1,4,12,13. but here more ſpecially the fleſh ſeems to imply ſuch motions and luſts as tend to uncleaneſs of life; as 1 Joh. 2.16. See further on Jude v.7,8,18.

deſpiſe government] Or, *dominion*, Jude v.8.

preſumptuous are they] Or, O *preſumptuous* perſons! By way of admiration and exclamation.

to ſpeak evil of dignities] Gr. *of glories*: That is, of princes, which ſhine moſt glorioully in the world. See Jude v. 8.

V. 11. *Whereas Angels*] See on Jude v.9.

railing accuſation] Gr. *blaſphemous judgment.*

againſt them] Some read, *againſt themſelves*: To wit, the good angels againſt the bad.

V. 12. *But theſe, &c.*] Look on, Jude v.10.

made to be taken] Appointed for a prey, and to deſtruction, Rom.9.22. Alluding to ſuch beaſts as are kept, not for ſight or delight, but to be hunted and deſtroyed.

in their own corruption] Which they have brought on themſelves, or which naturally befalls them fot their ſinful courſes, Gal. 6. 8. Or, which God hath appointed for them, Jude verſ.4.

V. 13. *to riot in the day-time*] Contrary to the courſe of many ungodly men, who dare not ſhew their ſins in the light, Joh.3.20. Eph.5.11,12. 1 Theſſ. 5, 7. and to the profeſſion of the Goſpel, Rom.13.13.

ſpots they are] Men grievouſly ſpotted and blemiſhed. See further on Jude v.12.

V. 14. *Having eyes full of adultery*] Gr. *of an adultereſſe*, Mat. 5. 28. They were not given to riot and exceſe onely, but to a lacivious and looſe courſe of uncleanneſſe alſo. The eyes are mentioned, becauſe they let in adulterous thoughts to the ſoul, Gen.34.1,2. 2 Sam.11.2,4. And they are ſaid to be full of the adultereſſe, as if they cared not to look on any other object.

unſtable] Not well grounded, and therefore eaſie to be ſeduced, Chap.16.17. Eph.4.14. Heb. 13.9.

with covetous practices] Verſ.3,15. Jude v. 11.

curſed children] Gr. *children of the curſe*, Eph. 2.2,3. 2 Theſſ.2.3.

V. 15. *the way of Balaam*] See on Jude v.11.

Boſor] Called Beor, Num.22.5. and, by ſome ſmall change of the Hebrew letters, Boſor here.

who loved the wages of unrighteouſneſſe] Num. 22.7,13,37. for he would have curſed the Iſraelites for thoſe rewards, if God had not withheld him.

V. 16. *the madneſſe*] His hot deſire to go againſt the will of God for gain.

of the prophet] He is called a Soothſayer, Joſh.13.22. Num. 23.23. Such did ſometimes, by gheſſe, hit upon things to come. Or, he is called a prophet, becauſe ſometimes he had revelations from the true God, Num.23. & 24.

V. 17. *without water, &c.*] See on Jude v.12.

the miſt of darkneſſe, &c.] See on Jude v. 13.

V. 18. *great ſwelling words*] Look on Jude v. 16.

allure] With fair promiſes, as men lay baits for fiſhes.

thoſe that were clean eſcaped] Gr. *indeed eſcaped*. They ſought to ſeduce true Chriſtians, but could not, Matth. 24.24. Or, *a little eſcaped.* Such as profeſſed the true religion, having left idolatry, and lived without ſcandal. Or, *a while eſcaped.* Seemed to have done ſo, by embracing the true religion for a time; but ſoon after ſhewed they had not done it, by returning to courſes contrary thereunto, 1 Joh. 2.18,19.

V. 19. *they promiſe them liberty*] Under pretence of liberty, they draw them to licentiouſneſſe and looſeneſſe of life, 1 Pet. 2. 16. Jude v. 4.

the ſervants of corruption] Chap. 1.4. Rom. 6.18,19.

is he brought in bondage] For priſoners were ever the conquerours ſlaves.

V. 20. *after they have eſcaped*] Gr. *fled from*, as verſ. 18. Chap. 1.4.

the pollutions of the world] Such ſinful courſes, as worldly men are wont to defile themſelves withal, Iam. 1.27.

knowledg] Gr. *acknowledgment.* Not knowing him onely, but profeſſing him alſo. See Ioh. 12.42.

the latter end is worſe with them then the beginning] Matth. 12.45. becauſe they ſin out of knowledg now, and againſt former acknowledgment, who ſinned out of ignorance before, Luke 12.47,48. Iames 4.17.

V. 21. *it had been better for them*] That is, leſſe evil. They had ſinned leſſe, and ſhould have been puniſhed leſſe. For neither the ſtate of ignorant ones or backſliders is good; but the former is leſſe dangerous then the latter.

the way of righteouſneſs] Verſ. 2,15.

from the holy commandment] Chap. 3. 2. Given by an holy God, and requiring holineſſe in us.

V. 22. *proverb*] See on Prov. 1.1.

The dog is turned, &c.] Prov. 26.11. They are as abominable in Gods ſight, as ſuch creatures here mentioned are offenſive to mans ſight. The words ſeem to have been the verſes of ſome ancient poet, that were grown uſual in common ſpeech in thoſe times.

CHAP. III.

Verſ. 1. U*Nto you*] *Scattered ſtrangers*, 1 Pet. 1.1. For it is a ſecond epiſtle to the ſame perſons.

your pure minds] Or, *your ſincere minds*, as Phil. 1.10. That appear right, being judged by the light of the ſun, as men trie cloth, and eagles their young ones.

by way of remembrance] Chap. 1.12,13,14,15.

V. 2. *That ye may be mindful*] Chap. 1.12, &c. Phil. 3.1.

holy prophets] Chap. 1.21.

the apoſtles] Jude v. 17.

V. 3. *Knowing this firſt*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Chap. 2.21.

that there ſhall come] Of themſelves; not ſent by God.

in the laſt dayes] That is, in the later or following dayes; as the word is uſed, Gen. 49.1. Deut. 4.30. & Dan. 2.28. where *in the laſt dayes*, is expounded *hereafter*, v. 29. So are the times of the Goſpel called by the prophets, Iſai. 2. 2. Mic. 4. 1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or leſſer meaſure: for he warns thoſe that then lived, as well as others in after-ages, to take heed of ſuch ſcoffers: and ſuch then began to ariſe in the Church, Acts 20.29,30. 1 John 2.18.

ſcoffers] Iude verſe 18.

walking after their own luſts] Chap. 2. 10. Iude ver. 18. After ſuch deſires as they had by nature, not according to grace, Rom. 8.1.

V. 4. *Where is the promiſe*] It is vaniſhed; it no where appeares; there is no ſuch thing; it will never come to paſſe, Ier. 5.12,13.

of his coming] To judgement, which ye preſſe ſo much, to keep men in awe.

the fathers] The firſt men known, from whom the reſt proceeded; and ſuch Patriarchs and prophets as foretold, believed and expected this coming of Chriſt, Iude v. 14.

fell aſleep] Died, Iohn 11.11,13,14. Acts 7.60. 1 Cor. 11.30. 1 Theſſ. 4. 15.

all things continue, &c.] And ſo it is likely they will continue ſtill, and the world will have no end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they obſerve not the things written in Scripture of the end of the world, and day of judgement; elſe they would not be ignorant of theſe things. Or, they wilfully neglect to conſider, that the earth was made by Gods power onely, and the heavens alſo; and that the world ſuffered much alteration in the flood, and ſo may be deſtroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c. *ſtanding out of the water, and in the water*] Or, *conſiſting*, or, *ſubſiſting*. Gr. *ſtanding together*; ſo as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen. 1.2,9. Or, *ſtanding out of the water, and by the water.* For God hath made the earth ſo high, that the ſea cannot overflow it, though it girt it about. Pſal. 24.2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it.

V. 7. *which are now*] Which we ſee remaining at this time.

by the ſame word] Or, *by his word*, as ſome copies read it; that is, by Gods word, v. 5. Heb. 1.3.

reſerved, &c.] Chap. 2.5,17. Iude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom. 11.25. 1 Cor. 10.1. 1 Theſſ. 4.13.

one day is with the Lord as a thouſand years] God doth not meaſuret ime, as we do: but unto him, in regard of his eternity and omniſcience, comprehending all things paſt, preſent and future; thoſe periods of time, that ſeem ſo long unto us, are but as a moment, Pſal. 90.4.

V. 9. *The Lord is not ſlack concerning his promiſe*] Or, *The Lord of the promiſe is not ſlack.* He that made it, will perform it in due time. They are not ſlack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the ſet time, Hebr. 10. 37.

is long-ſuffering to us-ward] Who are beloved, v. 8. and not in the number of thoſe ſcoffers, v. 3. or, towards mankinde, of which number we alſo are.

not willing that any ſhould periſh] Any of his elect. He ſtayes till they all be brought in by repentance, and faith in Chriſt. Nor any at all, by his directing and approving will, Ezek. 33. 11.

but that all ſhould come to repentance] All his elect, as before. Or, ſome of all ſorts of men; high and low, wiſe and fooliſh, Jews and Gentiles. So the word *all*, is uſed, Matth. 4.23. Or, he ſpeaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to diſpoſe of as he pleaſeth. But the day of judgement is called his, in a peculiar manner, 1 Cor. 5. 5. 2 Cor. 1. 14. becauſe Chriſt the Lord will then viſibly judge all the world, Acts 17. 31. Rom. 2. 16.

will come as a thief in the night] Matth. 24. 43, 44. Luke 12. 39,40. 1 Theſſ. 5.2. Revel. 16. 15. As a thief comes ſuddenly and unexſpectedly, ſo will Chriſt come to judgement. No man can conjecture when that day will be, Matth. 24.36.

the heavens ſhall paſſe away with a great noiſe] Like as a whirlwind or tempeſt comes roaring, and carries all before it: ſo ſhall the ſtarrie skie paſſe away, Matth. 24.29. Not by being deſtroyed utterly, but being turned into a new form, verſ. 13. Pſal. 102.26. Rom. 8.21.

and the elements] The air and water betwixt the heaven and earth.

the earth alſo] Either the earth is not included under the word *elements* before; or it is particularly named, becauſe in it the burning will moſt viſibly appear.

and the works that are therein] The works of God made at firſt by creation, or produced daily by nature; or the works of men, made by art, as houſes, ſhips, *&c.*

V. 11. *Seeing then that all theſe things*, &c.] If heaven and earth muſt be ſo wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be! Or, ſeeing ſuch a fearful appearance of judgement ſhall then be.

What manner of perſons ought ye to be] That is, how great a degree of godlineſſe ſhould we labour to attain. So the word is uſed, Matth. 8.27. Mark 13.1. Luke 1. 29. & 7. 39. 1 Joh. 3. 1.

in all holy converſation, and godlineſſe] Gr. *converſations, and godlineſſes*: That is, in all manner of good duties towards man, and God, Acts 24.16.

V. 12. *Haſting unto the coming*] Or, *Haſtening the coming.* Not onely expecting it, or looking for it, as Luke 12. 43. Matth. 24. 42. but alſo, as it were, going forth to meet Chriſt with burning lamps, Matth. 25. 1. So ſervants that deſire their maſters return, get all things ready to entertain him, againſt he comes. And ſo ſhould we prepare our ſelves for Chriſts coming, by fitting our ſelves for it, more then ſeeking after worldly things. He haſtes, that followeth one thing to finiſh it, and is not ſo diſtracted as to begin many things, and end none. The one thing needful for us, Luke 10.42. is to fit our ſelves for Chriſts coming.

of the day of God] Or, *of that day of God*, mentioned, ver. 10.

wherein the heavens, &c.] See on v. 10.

V. 13. *Nevertheleſſe*] We muſt not be diſcouraged, becauſe theſe heavens and this earth paſſe away; for we look for new, and better ones.

according to his promiſe] Iſai. 65.17. & 66.22.

look for new heavens] Not others for ſubſtance, but renewed in qualities. See on v. 10.

and a new earth] An earth ſhining with new brightneſſe and glory, being ſomwhat proportionable to the Saints, to delight their eyes and minds, Rom. 8, 21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteouſneſs] That is, righteous men onely; whereas in this world dwell many ſinners, which then ſhall be all in hell. So righteouſneſſe is taken, Iſai. 1. 21. Or, the whole verſe may be thus read; *Nevertheleſs we, in whom dwelleth righteouſneſs, look for new heavens, and a new earth, according to this promiſe.* That is, we that are juſtified by faith in Chriſt, and ſanctified by his Spirit, expect eternal hapineſs in another world, when this world ſhall be at an end.

V. 14. *in peace*] Reconciled to God by Chriſt, Coloſſ. 1. 20. Rom 5. 1. Or, in peace of minde and conſcience, not troubled nor affrighted.

without ſpot and blameleſs] Eph. 5. 27. Jude v. 24 Col. 1. 22.

V. 15. *account that the long ſuffering of the Lord is ſalvation*] Think not that God doth put off his coming, out of ſlackneſſe, as ſome ſuppoſe, v. 9. nor to do hurt to men; but for the good of his, and to further their ſalvation. Gods patience furthers our ſalvation much, by affording time of repentance, and of the uſe of the means, Rom. 2. 4.

our beloved brother Paul] Our brother in office, and dear fellow-apoſtle.

according to the wiſedom given unto him] From above, whereby he was fitted to be an apoſtle, Gal. 1. 11, 12.

hath written unto you] Such as take it to be written to the Chriſtian Gentiles dwelling in thoſe places mentioned, 1 Pet. 1. 1. (for both epiſtles were written to the ſame perſons, as ver. 1. of this Chapter) conceive the epiſtle here mentioned to be that to the Romanes, becauſe, Rom. 2. 4, 5. is to this purpoſe. Others, who think Peter wrote now to the Jews (as James did, Jam. 1. 1.) becauſe he calls them ſcattered ſtrangers; and the Chriſtians that dwelt in the places mentioned, 1 Pet. 1. 1. were natural inhabitants there; think he means the epiſtle to the Hebrews, or to the Galatians there named, or to the Epheſians, or Coloſſians, which were in Aſia, there mentioned.

V. 16. *In all his epiſtles*] In all his other epiſtles, Mat. 16. 14.

of theſe things] Of the end of the world, the day of judgement, and the right uſe of Gods patience.

in which] In which epiſtles. Or, *among which things*, as the Greek copies run. Among the things ſpoken by him of this ſubject.

are ſome things] Some things of this matter, not all things ſpoken of it, much leſs all other Scriptures, are difficult. Things needful to ſalvation are plain, elſe how ſhould plain men find the way to heaven?

hard to be underſtood] Becauſe of the height of the matter, and of ſome particular expreſſions.

which they that are unlearned and unſtable] The Scriptures then are not dangerous for private men to uſe, if by often reading them they get knowledg, and bring ſetled minds with them. The cauſe of hurt by them, is not in the difficulty of them, but in mens unlearned and unſtable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, Joh. 7. 17. Pſal. 25. 14.

wreſt] By miſ-interpreting, and drawing them violently from the true ſenſe to a falſe one, to uphold their errours.

as they do alſo the other Scriptures] Written by the other apoſtles or prophets. They ſerve them all alike: whereby it appears, that the fault is not in the Scripture, but in themſelves.

unto their own deſtruction] Clean contrary to the end for which they were written, which is ſalvation, Joh. 21. 31.

V. 17. *Seeing ye know* theſe things *before*] Out of the doctrine of the other apoſtles, and by my putting you in minde of them in this epiſtle, verſ. 1, 2. and therefore being ſo forewarned of them, ought the better to be forearmed againſt them.

beware] He doth not ſay, Read no Scripture, becauſe ſome places are hard; or, Believe the Churches interpretation. He rather warns them to take heed of ſeducers, and ſuch a miſ-interpreted the Scriptures; and expects they ſhould read them diligently, that they might grow in knowledge, ver. 18. In vain had he writen this epiſtle to private men, for a memorial when he ſhould be dead, Chap. 1. 15. and called upon them to be mindful of the doctrine of the prophets and apoſtles, who were dead, ver. 2. and Jude alſo in his epiſtle, if they ought not to read the Scriptures. The Iſraelites, who had far leſſe knowledg then Chriſtians have now, are blamed for not doing it, Hoſ. 8. 12. and the Jews exhorted to do it, Joh. 5. 39.

ye alſo being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap. 2. 1, 2, 18. Or, with that particular errour of not believing Chriſts coming, v. 3, 4.

fall from your own ſtedfaſtneſſe] And ſo become unſtable, as thoſe perverters of Scripture, v. 16. and ſo be unſetled.

V. 18. *grow in grace*] Get more ſenſe of Gods favour daily. Or, ſeek to encreaſe the graces of his Spirit in you, ch. 1. 5, 8, 10.

and in the knowledg] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the papiſts boaſt of, more then the Jews did of Moſes, by whoſe teſtimony our Saviour confutes them, Joh. 5. 45.

of our Lord and Saviour Jeſus Chriſt] Chap. 2. 1. Jude v. 25. Revel. 1. 1.

To him be glory] Jude. v. 25.

both now and for ever] Gr. *both now, and to the day of eternity*; That is, to eternity, without end; as Matth. 6. 13.

Amen] See on Matth. 6. 13. Iude v. 25. Rev. 22. 21.

ANNOTATIONS
On the firſt Epiſtle of S. JOHN.

The ARGUMENT.

THe beloved Apoſtle John *living longer then the reſt of the Apoſtles, and obſerving the decay of Truth, Godlineſs, and Charity, in many Chriſtians, writes this Epiſtle as a ſalve for the ſores of the Church. He enterweaves Truth of Doctrine, with Godlineſſe of life, and love of the Brethren throughout the Epiſtle. Fit ſubjects for him to write of, who was an Apoſtle, and eminent for Piety, and chiefly beloved by Chriſt himſelf. Great reaſon therefore, that all Chriſtians ſhould hearken to him in all theſe things.*

This firſt Epiſtle is called general, becauſe it is not directed to any particular perſons, as the ſecond and third are: The one to a ſingular Woman, the eldeſt Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increaſe in Faith, Piety, and Charity.* Amen.

CHAP. I.

Verſ. 1. *THat which was from the beginning*] From the beginning of the world. An alluſion to Gen. 1. 1. Joh. 1. 1. Prov. 8. 22. Chriſt is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture, ſpeaking of him which is from eternity, uſeth this phraſe, *from the beginning*, to deſcend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth. 25. 34.

which we] We apoſtles, choſen witneſſes to publiſh theſe things Acts 1. 8. and 10. 41.

have heard] The truth of theſe things was confirmed to them by three ſenſes; hearing, ſeeing, handling; the latter ſtill ſurer then the former. He doth not ſay, Which we have read, to wit, in the prophets: neither doth mean, what they had heard of the Phariſees, expounding the prophets; But from John the Baptiſt, Joh. 1. 36, 37, 40. from Chriſt himſelf, in his ſermons, as the Samaritanes did, Joh. 4. 42. For, as he was true God, ſo was he true man alſo; and, in his humane nature, teſtified of his divine. Yea, they heard God the Father from heaven teſtifie of him alſo, Matth. 17. 5. 2 Pet. 1. 17, 18.

which we have ſeen] We ſaw him in his humane nature, and ſaw his miracles, Luke 1. 2. 2 Pet. 1. 16. Eye-witneſſes are more worthy of credit then ear-witneſſes, Acts 4. 20. Joh. 3. 11. and 15. 27. Acts 1. 21, 22. & 10. 40, 41. This proves Chriſt to be true man, as his being from the beginning ſets out his Deity.

with our eyes] So men uſe to ſpeak of things moſt certain, yet not ſo well known to their hearers, Job 19. 27. And ſo of the ears, Pſal. 44. 1. Some reſtrain it to the viſion in the mount, where they ſaw Chriſts glory: but it may be underſtood of all viſible declarations of the truth of Chriſts humane nature to them, by his eating, drinking, *&c.* and of his divine, by working miracles in their ſight, Ioh. 1. 14. 1 Tim. 3. 16.

which we have looked upon] Wiſhly, and deliberately: for we ſee many things we do not regard, nor faſten our eyes on them. We looked upon him, as men look on rare ſights in a theatre, diligently, clearly, cheerfully, 1 Cor. 4. 9. 1 Pet. 1. 12.

our hands] Touching is the ſureſt ſenſe: for eyes and ears may ſooner be deceived, in bodily ſubſtances, then hands, Luke 24. 39. Ioh. 20. 25.

have handled] Gr. *touched*: As muſicians touch their ſtringed-inſtruments. They touched him both before his reſurrection, Matth. 14. 31. and after it, Ioh. 20. 27.

of the word] Of Chriſts humane nature, who is alſo the word of God, Ioh. 1. 1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifeſt to others.

of life] Who is a living word himſelf, and gives both natural and ſpiritual life to others, Joh. 1. 4. & 5. 26. Chap. 5. 11.

V. 2. *For the life*] See on v. 1.

was manifeſted] Before, it lay hid in it ſelf; now it was manifeſted by incarnation, Ioh. 1. 4. 1 Tim. 3. 16. and by miracles, which none elſe did, Ioh. 3. 2. & 7. 31, 46. & 11. 47. & 12. 37. & 15. 24.

we have ſeen it] This is repeated, for more aſſurance, that none need doubt of it.

and bear witneſs] For the glory of Chriſt. See on v. 1.

and ſhew unto you] For your good. Ye could never have found it out your ſelves, if God had not revealed it to us, and we taught it you, Rom. 10. 14.

which was with the Father] Joh. 1. 1, 2. The word imports, neerneſs, with ſome diſtinction; therefore alſo he is ſaid to be in the Father, Joh. 14. 10, 11. Chriſt is one God with the Father, yet a diſtinct perſon from him: and he was with him inviſible altogether, till he was incarnate.

was manifeſted unto us] Joh. 1. 14.

V. 3. *That which we have ſeen*] This is the third time repeated, to put it out of all queſtion.

that ye alſo] Who did not ſee, hear nor handle the word of life, as we did, verſ. 1. So that he wrote this epiſtle not to get ought from them, but to do good to them, that they might have a ſhare with him in ſpiritual comforts, 2 Cor. 12. 14.

May have fellowſhip] That being united by faith with Chriſt, and with his members, ye may partake of his graces, and ſpiritual life from him; and by him be united to God the Father, and have communion with him, Joh. 17. 21. Heb. 3. 14.

with us] Apoſtles, whom ye think happy, 2 Cor. 1. 21.

and truly, &c.] And not with us onely, but with God and Chriſt alſo, which is a greater preeminence.

V. 4. *Theſe things write we unto you*] He doth not ſay, We preach them, but, We write them; to ſhew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in heaven.

that your joy may be full] That by encreaſe of your faith, 2 Joh. v. 12. ye may have peace of conſcience, and joy of the Holy Ghoſt, in ſo great a meaſure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom. 5. 1, 2. 1 Pet. 1. 6. Thus John, the beloved diſciple of Chriſt, imitates his maſter in the very phraſe it ſelf. See Joh. 15. 11. & 17. 13.

V. 5. *This then is the meſſage*] The ſum of the Goſpel, is communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him*. Not, concerning him, by ſome other, as Joh. 1. 15. We heard it from Chriſt, verſ. 3. who teſtifies concerning his Father, as follows in this verſe.

that God is light] Full of wiſdom and holineſſe, Jam. 1. 17.

in him is no darkneſs at all] No ignorance nor ſin.

V. 6. *If we ſay*] In heart, as Pſal. 14. 1. Or, profeſs it in word.

and walk in darkneſs] He doth not ſay, And have walked in darkneſſe; for all have done ſo, before regeneration; but, If we walk in darkneſſe, Eph. 5. 8. Walking ſets not out any one action, but the continued courſe of life, Pſal. 119. 1. and 128. 1. To walk in darkneſſe, is to be converſant in ignorance and ſinne.

we lye] In ſaying ſo: for, what fellowſhip hath light with darkneſs? 2 Cor. 6. 14.

do not the truth] Walk not according to Gods word, Joh. 3. 21. Or, *deal not truly*, that is, ſincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wiſe and holy way, till we come to perfection.

as he is in the light] He poſſeſſeth the fulneſſe of wiſdom and holineſſe from eternity, 1 Tim. 1. 18.

we have fellowſhip one with another] We with God, and God with us. Or, we Chriſtians one with another.

the blood of Jeſus Chriſt] Leſt any ſhould deſpair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Chriſts blood will purge away our failings.

his Son] This ſhews the great price of his blood, as being the blood of the Son of God; yea, of God himſelf, Acts 20. 28.

cleanſeth us from all ſin] Tit. 2. 14. That is, from the guilt of all ſin: for if but one ſin be left unpardoned, that were ſufficient to condemn us. It cleanſeth alſo from the filth and ſtain of ſin, Heb. 19. 14. 1 Pet. 1. 2. Rev. 1. 5, 6.

V. 8. *If we ſay*] As before he did diſcourage fearful ones; ſo now he labours to caſt down proud perſons, that think they have no ſin, nor need of Chriſts blood. He ſaith not, If thou ſay, as if he ſpake to ſome particular perſon onely; nor, If ye ſay, as if he intended ordinary Chriſtians alone; but, If we, apoſtles, or whatever we be, ſay ſo: to ſhew, that all are ſinners, Jam. 3. 1.

that we have no ſin] Contrary to 1 King. 8. 46. 2 Chron. 6. 36. Prov. 20. 9. And he doth not ſay, We have not had ſin formerly, but we have not at preſent, even when we are in ſtate of grace, Rom. 7. 17, 20, 23.

the truth is not in us] We are not ſincere: or, we believe not Gods word, v. 6, 10. Joh. 17. 17. It is not then modeſty onely that makes the beſt men to confeſſe their ſins; but the truth compels them to do it.

V. 9. *he is faithful and juſt*] A great comfort. If we could conceive God not to be ſo merciful as to forgive our ſins, doubtleſſe he will be faithful and juſt to perform his promiſe, and not to require that again of us, which Chriſt hath diſcharged by ſhedding his blood for us, Rom. 3. 25. Iſa. 53. 7.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Matth. 5. 28. A man commits adultery in his heart with a woman, yet ſhe is not defiled: So on the contrary, by believing, we ſeal to Gods truth, John 3. 33. We do then not onely deceive our ſelves, when we deny our ſins, ver. 8. but alſo by conſequence charge God with falſhood, who hath often ſaid, that all men are ſinners, Rom. 3. 10, 23. & 5. 12. and teacheth us to ask pardon, Matth. 6. 12. and ſent his Son to dye for our ſins, Chap. 2. 2. & 3. 16.

his word is not in us] Chriſt: or, the written word hath no place in us, John. 8. 37.

CHAP. II.

Verſ. 1. MY *little children*] He ſheweth the abundance of his love, by uſing this word eight times, at leaſt, in this Epiſtle. Hereby he intimates, that the counſel given them is ſuch as comes from a paternal affection, ſeeking their good. The leſſe the children are, the more delight parents take in them, and pity them the more, becauſe they are the leſſe able to help themſelves. Now he might call them, *Little children*, not onely in regard of converſion, as Gal. 4. 19. but alſo in regard of his own age. So 2 John 1. He may call himſelf Elder, in that reſpect, Phil. ver. 9.

that ye ſin not] Leſt any man ſhould ſay, If God will forgive, let us ſin the more; he adds, I write this, that ye may not ſin, Rom. 6. 1.

and if any man ſin] Or, *yet if any man ſin*. So the ſame particle is uſed, Luke 3. 20. If any man offend out of infirmity, or being overcome by ſome ſtrong temptation, who intended not to ſin, Rom. 7. 15, 19. Gal. 6. 1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. Aud we need not look for him to come, or ſeek him with great coſts; for we have him already. It is a great comfort, to a man accuſed, to have a good advocate. We have an excellent one.

with the Father] Heb. 9. 24. Rom. 8. 34. We ſhall ſpeed well; for God is the Father of our Advocate, and our Father in him.

Jeſus Chriſt] See on Matth. 1. 1. He names him, that the ſick ſouls might not be diſtracted, not knowing what Phyſitian to go to, Acts 4. 10, 11, 12.

the righteous] One that needed not to dye for his own ſins, nor plead for the remiſſion of them; and therefore dyed and pleads for us, Heb. 7. 26, 27. 1 Pet. 3. 18. Acts 3. 14. & 22. 14.

V. 2. *And he*] Or, *For he*; as the word is uſed, Luke 6. 32. He dyed for our ſins, therefore he will plead for us, Rom. 8. 34. elſe ſhould he loſe the fruit of his death, if we ſhould periſh.

the propitiation] The propitiatory-ſacrifice, Rom. 3. 25.

for our ſins] He doth not profit himſelf onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2. 8, 9.) as other men may do, Job 35. 8. Ezek. 14. 16. but ſaves us from our ſins, Matth. 1. 21.

and not for ours onely] Who believe already; or, who are alive now: or,of us Jews,who were Gods peculiar people before.

for the ſins of the whole world] Of all believers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and ſound knowledge of him, John 1.18. & 17.3. Or, we acknowledg him really for our Saviour, Pſal.1.6. Matth,25.12.

if we keep his commandments] Many boaſt that they know Chriſt to be a propitiation for their ſins, and therefore they need not forbear ſin, or obey Gods Law: but ſuch know not Chriſt to their comfort. By keeping,is meant,a ſedulous ſtudy, and ſerious endeavour of walking in an holy courſe of life, according to all the commandments of God, and a conſcionable care of obſerving each one,as well as any other, Luke 1.6.Jam. 2.8,9,10. Pſal.119.6.

V. 4. *and the truth is not in him*] See on Chap.1.8.

V. 5. *the love of God perfected*] See on Chap.4.12.

V. 6. *even as he walked*] Then, like a ſervant, he ſhall wear his maſters livery, 1 Cor.11.1. Epheſ.5.1,2.

V. 7. *which ye had from the beginning*] Taught by Chriſt and his Apoſtles, at the beginning of the preaching of the Goſpel. So that this is not the firſt time of the publiſhing of it. Or, taught from the beginning of the world, and recorded in the old Teſtament.

V. 8. *a new commandment*] John 13.34. Whereas it might ſeem, by diſuſe, to be out of date, and buried in legal ceremonies; or abrogated, as ſome other things uſed in the old Teſtament were; it is renewed in the New Teſtament,and explained more fully. Or, it is called new, becauſe we have daily new occaſions of exerciſing our charity. Or, new, in regard of the manner of propounding (though old,for matter and ſubſtance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Chriſt, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exerciſed love to us in the higheſt degree, in dying for us, John 15. 13. In you, who muſt uſe charity towards others.

becauſe] Or, *that.*

the darkneſſe is paſt] Shadows, figures, Col. 2. 17. or ſtate of ignorance and ſin, wherein formerly ye lived, Rom.13.12. Eph. 5.8. 2 Pet.1.19.

the true light now ſhineth] Chriſt, who is the light it ſelf, not enlightned by others,but enlightning others,John 1.8,9.ſhineth in the Goſpel, or in your hearts, 2 Cor.4.6. Or, ye have right knowledge and true holineſſe within you.

V. 9. *He that ſaith*] See on Chap.1.6,8.

V. 10. *no occaſion of ſtumbling*] Gr. *no ſcandal.*

V. 11. *is in darkneſſe*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkneſſe] Liveth fooliſhly and ungodlily.

V. 12. *Little children*] See on ver.1.

becauſe your ſins are forgiven you] Becauſe ye are reconciled to God, though ye be not ſo wiſe and ſtrong as other Chriſtians of longer ſtanding, and further growth, 1 Cor. 3. 1. This is added, for the comfort of weak Chriſtians, leſt they ſhould think the ſins of ſtrong ones onely to be forgiven, and not theirs.

for his Names ſake] Acts 4.12. & 10.43.

V. 13. *Ye have known him that was from the beginning*] Chriſt, John 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Chriſt in a greater meaſure then other Chriſtians.

becauſe ye have overcome the wicked one] The Devil, Matth.6. 13. Rom.16.20. As old men are noted for wiſdome, ſo young men for ſtrength, and ability to conquer. Strong Chriſtians get more victories over Satan then weak ones. The Devil layes moſt ſnares for young men,as for them that are moſt prone to ſin, and may ſerve him longeſt. But theſe young men have overcome him.

becauſe ye have known the Father] Nothing is more needfull for children, then to have a father, whom they may repair to in their wants,and that may take care for them. Theſe had found out God for their Father.

V. 14. *And the word of God abideth in you*] 2 Joh. ver.2. Hence is your power to overcome Satan, Epheſ.6.17. not from bodily ſtrength, or natural boldneſſe.

V. 15. *the world*] The things that are pleaſing in it to mans corrupt nature, and ſo far forth as they are ſuch.

the love of the Father is not in him] He loveth not God, Jam. 4. 4.

V.16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the luſt of the fleſh] Deſire of pleaſures, or wantonneſſe.

the luſt of the eyes] Deſire of riches, or covetouſneſſe, Eccleſ.5.11.

the pride of life] Longing for worldly honours, which are moſt regarded in this life, John 12.42,43. and it ſhewes it ſelf in our life; for pride cannot be kept in. Or,pride of the things or goods of this life: and ſo the ſame word is tranſlated,chap.3. 17. for riches puff men up, Pſal.73.5,6,&c. 1 Tim.6.17.

V. 17. *the world paſſeth away*] Men would alwayes abide in places they love, and enjoy pleaſures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29,&c.

the luſt thereof] Thoſe things in the world that are luſted after; as ver.16. So hope,is put for the thing hoped for, Rom. 8. 24. Col.1.5. And faith, for the thing believed, Jude verſ.3.

V. 18. *Little children*] See verſ.1.

it is the laſt time] Gr. *hour.* The beginning of the laſt age of the world, Heb.1.2. therefore love not the world, becauſe ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good,whether it be underſtood of the neerneſſe of the end of the world,or of our leaving of the world by death; or,as others think,of the deſtruction of Jeruſalem, before which falſe chriſts came, and at which time the Jews were deprived of their pleaſures,wealth and honours. It may alſo ſignifie,that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichriſt ſhall come] Ye have heard of a noted antichriſt, 2 Theſſ.2.3,&c. He is not yet come, but there are divers fore-runners of him come into the world,Act.20.29, 30. 1 Tim.4.1,&c.

there are many antichriſts] Many falſe or pretended chriſts, ſuch as in likelihood Judas and Theudas were, Acts 5. 36, 37. And afterward, *Bar-Cochaba*, or *Bar-Cozba*, and others. Or, hereticks alſo, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the laſt time] Becauſe our Saviour foretold, that, towards the later end of times, many ſuch ſhould come, Matth.24.11,24.

V. 19. *They*] Thoſe antichriſts, verſ.18. Jude ver.19.

went out from us] Either from the body of Gods people, the Jews; or from the ſociety of profeſſed Chriſtians.

but they were not of us] Of us true believers, who cannot fall away, Matth.24.24. John 6.37. & 10.28,29. Rom. 8. 28,29,38, 39. 2 Tim.2.9. Marvel not, nor be not troubled, that many forſake Gods Church. If they had been ſound members, they would never have done ſo. They were in the Church in body onely, not in ſpirit; and the Church loſeth nothing by their departure, as corn loſeth nothing when the chaffe is gone (but is the purer) nor the body when bad humours are worn away.

that they might be made manifeſt] 1 Cor.11.19.

that they were not all of us] That none of them were of us. An Hebrew phraſe, as Pſal.143.2. Chap.3.15. Or, that it might be made manifeſt in them, that all were not of us, that ſeemed to be ſo by their converſing with us.

V. 20. *But ye have an unction*] Ye need not fear ſeducing: Gods Word and Spirit will ſafeguard you from falſe teachers. The Spirit of God,that anointed Chriſt for a King and a Prieſt, hath alſo anointed you to be ſuch, ſpiritually, Rev.1.6. that ye may be able to guide and defend your ſelves againſt falſe teachers. Oyl was uſed in conſecration, Exod. 30. 25. Thereby are ſignified the gifts of the Holy Ghoſt, beſtowed on believers, whereby they are conſecrated to God, Pſal.45.7. Heb.1.9.

from the holy One] From Chriſt, in whom the graces of Gods Spirit are, as in a ſpring, to be communicated to us, Dan. 9.24. Luke 1. 35. Iohn 1. 16. & 3. 34. Pſal.133.2. Iſai.61.1.

ye know all things] That are needful for you to know, to preſerve you from being ſeduced by theſe falſe teachers,Matth.24. 24. or, that are neceſſary to guide you to heaven. See the like phraſe, Col.3.20. For no man knows all things ſimply; that is Gods prerogative, Ioh. 21. 17. nor any thing ſo perfectly, as they ſhall do in heaven,1 Cor.13.9,10,12.

V. 21. *I have not written unto you becauſe ye know not the truth*] I write not unto you to acquaint you with any new doctrine,v. 7. but to confirm you further in the truth formerly taught you,and already known by you, 2 Pet.1.12.

no lye is of the truth] And that ye may be the better able thereby to diſcover the falſe doctrines of theſe ſeducers, conſidering how they ſwerve from it.

V. 22. *Who is a lyer,but he that denyeth that Jeſus is the Chriſt?*] What untruth can be more palpable, or more pernicious then this, that oppoſeth a truth that hath ſo pregnant and ſo plentifull evidences, and is the main ſcope of the whole Goſpel, John 20.31.

He is antichriſt, that denyeth the Father,and the Son] The very word *antichriſt*, doth ſignifie a direct oppoſition to Chriſt, and that as he is the Son of God, Father: whereupon it followeth, by juſt conſequence, that the denyal of the Son, is the denyal of the Father: and this is a juſt character of antichriſt.

V. 23. *Whoſoever denyeth the Son, &c.*] The Jews thought it a wrong to God, to confeſſe that he had a Son. Falſe teachers aroſe then, who taught, that it was injurious to God to make Chriſt equal to him. Both thought it ſufficient to acknowledge the Father onely to be God. John ſhews, that it is an injury to the Father, to deny equall honour to his Son, John 5.23.

V. 24. which

V. 24. *which ye have heard from the beginning*] See on verſ.7. When once we doubt of things taught in the Scripture, we ſoon are ſeduced.

ye alſo ſhall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the conſtant profeſſion of the truth?

V. 25. *And this is the promiſe*] What greater profit is there to ſet before us, then eternal life?

V. 26. *Theſe things have I written, &c.*] I have done my part to warn you of theſe ſeducers: if ye be drawn away by them, it is your fault, Ezek.33.9. Acts 20.26,27,29.

V. 27. *But the anointing*] See on ver.20.

abideth in you] Remaineth with you, to teach you on all occaſions, though other teachers ſhould fail.

ye need not that any man teach you] The true grounds of religion. Ye need onely to perſevere in the profeſſion of them. Or, that I ſhould take much pains to inform you in the truth, as ver.21.

of all things] See on verſ.20.

ye ſhall abide] Or, ye will abide. I am ſo perſwaded of you.

in him] In Chriſt, the holy One, verſ.20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 8. *when he ſhall appear*] In judgment, Col.3.4.

V. 29. *that he is righteous* Chriſt, of whom he ſpake laſt: or, God the Father, of whom we are new born.

ye know] Or, *know ye*.

doth righteouſneſſe] Liveth righteouſly, 1 John 3.7.

is born of him] Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph.4.24. 1 John 3.7.

CHAP. III.

Verſ. 1. B*Ehold*] Take notice of it, as of a certain truth, and a great priviledge, John 1.12.

what manner of love] And how great, Matth.8.27.

that we ſhould be called the Sons of God] Both be ſo, and alſo acknowledged, Matth.5.9.

the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15.21,24. & 16.3.

V. 2. *now are we the Sons of God*] John 1.12,13. For we have received the Spirit of adoption here, Rom.8.15. Gal.4.5. and ſo have right to glory, as Gods children.

and it doth not yet appear] Or, *but it doth not yet appear*; as Mat.11.19. It hath not yet been made manifeſt.

what we ſhall be] How glorious we ſhall be.

but we know] Or, *yet we know*. See on Chap.2.1.

he ſhall appear] See on Chap.2.28. Or, *it ſhall appear*; as in this verſe before.

we ſhall be like him] Col.3.4. Phil.3.21.

for we ſhall ſee him] And therefore muſt be made like him; elſe are we not fit to live ever in his preſence, which is called ſeeing of God, Matth.5.8. Heb.12.14.

as he is] As he is, now, in glory, not as he was, in the form of a ſervant, John 17.24. Phil.2.7,9. & 3.21.

V. 3. *every man that hath this hope*] All that look for ſalvation by Chriſt, beſides the righteouſneſſe imputed by God, ſeek to be inherently holy.

in him] Or, *on him*. On Chriſt.

purifieth himſelf] Matth.5.8. Heb.12.14.

V. 4. *Whoſoever committeth ſin*] Good men muſt not flatter themſelves in their ſins, nor give way to their infirmities, as if they were no ſins; for they are breaches of Gods law.

tranſgreſſeth alſo the law] It condemns their opinion, who think, that ſuch as are freed from the curſe of the law by faith in Chriſt, are not ſubject to the command of it, 2 Pet.2.19. Jude verſ.14.

ſin is the tranſgreſſion of the law] For, where there is no law, there is no tranſgreſſion, Rom.4.15. & 5.13. And theſe two are convertible: for every tranſgreſſion is a ſin, and every ſin is a tranſgreſſion.

V. 5. *He was manifeſted*] Chriſt took our nature on him, 1 Tim.3.16. Chap.1.2.

to take away our ſins] The guilt of them, by his blood, chap.1.7. Rev.1.5. The filth of them, by his Spirit, 1 Cor.6.11.

and in him is no ſin] Who neither did ſin, nor had ſin, 2 Cor.5.21. Heb.7.26. and 4.15. We muſt not continue in ſin, becauſe Chriſt came to take ſin away, and had no ſin in himſelf. Or, for thoſe two reaſons, we muſt not deſpair of pardon of ſin.

V. 6. *Whoſoever abideth in him*] John 15.4,5.

ſinneth not] Doth not practiſeth ſin, as verſ.8,9. John 8.24. Maketh it not his trade. He ſinneth not out of malice, or, liveth not in a courſe of known ſin.

hath not ſeen him] Had never any true ſight of him, much leſſe was ever thorowly acquainted with him, Matth.7.23. Joh.10.14.

V. 7. *Little children*] See on Chap.2.1.

he that doth righteouſneſſe] Not that heareth or talketh of it onely.

is righteous] Doth ſhew that he is ſo, Chap.2.29.

as he is righteous] Like him, as Lev.11.44. 1 Pet.1.16. Mat.5.48. not equal to him, as 1 Sam.2.2.

V. 8. *He that committeth ſin*] With plotting beforehand, and delight in it, Rom.13.14. and practiſing it, as verſ.6.

is of the devil] John 8.44. Acts 13.10.

the devil ſinneth] Continueth ſinning ſtill.

from the beginning] Of the creation, or, of ſin; for he was the firſt ſinner, John 8.44.

the Son of God was manifeſted] See on verſ. 5.

that he might deſtroy] Gr. *diſſolve*. For many things are deſtroyed by diſſolution.

the works of the devil] Our ſins, as verſ.5. and the power the devil hath over us, by occaſion of them, 2 Tim.2.26.

V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap.5.1.

doth not commit ſin] See on verſ. 6.

for his ſeed] The graces of the Holy Ghoſt, by whoſe power he was regenerate.

remaineth in him] Holineſſe, planted in him by God, keeps him from ſinful courſes, and, like good ſeed, makes him bring forth good fruit; whereas before, like ground not ſown, he brought forth nothing but the weeds of ſin.

cannot ſin] See verſ. 6.

V. 10. *whoſoever doth not righteouſneſſe*] Purity of life, and charity, are two ſure ſigns of a child of God.

V. 11. *meſſage*] Or, *commandment*.

from the beginning] See on Chap.2.7.

one another] Not our kindred onely, but others alſo, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, nor that we ſhould do as Cain.

of that wicked one] The devil, the firſt murderer, Chap.2.14. Joh.8.44.

and ſlew his brother] Gen.4.8.

becauſe his own works were evil, and his brothers righteous] Out of meer envy, and malice proceeding from it, Pſal.38.20.

V. 13. *Marvel not, if the world hate you*] Becauſe the ſame ſpirit of envy that was in Cain, and the ſame occaſions, are ſtill in the world, Gen.3.15. John 15.18,19.

V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap.5.13.

that we have paſſed] Already, and are in the ſtate of grace and life.

from death unto life] Out of the ſtate of nature, which leads to hell, into the ſtate of grace, which tends to heaven, John 5.24. Chap.4.7.

becauſe we love the brethren] This is not the cauſe of our paſſing from death to life; but the cauſe of our knowledg thereof, or the mark whereby we know it; as Luke 7.47.

V. 15. *Whoſoever hateth his brother, is a murderer*] For he ſtandeth guilty of tranſgreſſing the ſixth commandement, Matth.5.21.

no murderer hath eternal life] Gal.5.21. Rev.21.8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh.15.13. Rom.5.8. Chap.4.9.

becauſe he laid down his life] Becauſe Chriſt dyed for us, Joh.10.15. He ſhewed love to us, in his incarnation; but moſt of all, in laying down his life willingly for us, John 10.17. He needed not to have done it.

for us] Whom he had no need of, nor no cauſe given to love; but much cauſe to hate, Rom.5.8,9.

V. 17. *whoſo hath this worlds good*] That is, things needful for preſerving life. So Mark 12.44. Luke 8.43. & 15.12. & 21.4.

his brother] His neighbour, eſpecially a believer, Gal. 6.10, whom he ought to relieve, becauſe they are brethren.

ſhutteth up his bowels] Sheweth, by not relieving him, that he is not at all moved with any pity of his wants, or compaſſion of him, Lam.2.12. Luke 1.78. Phillip.1.8. & 2.1. Col.3.12. 2 Cor. 7.15. Philem. verſ. 7,12. Iſa. 63.15. For pity doth, as it were, open the bowels, Gen. 43.20 1 Kings 3.16. Matth.9.36. Fraternal charity, ſhould come from maternal affection.

how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never ſo much, Chap.4.20. James 2.15. The love of God, and of our neighbour, are inſeparable, Matth.22.38,39. Chap.4.21. & 5.1.

V. 18. *My little children*] See on Chap.2.1.

let us not love in word] Not in word onely; as Hoſ.6.6. Matth.9.13. & 12.7. Rom.2.28. By giving good words, without actual relief, which is nothing worth, Jam.2.15.

and in truth] Not giving to avoid the importunity of the poor, as Luke 18.4,5. but out of love to them, and pity of their wants. Or, *in deed and in truth*. Becauſe that is true charity, which is manifeſted by deeds.

V. 19. *And hereby*] Or, *For hereby*. See on Chap.2.2.

that we are of the truth] Sincere Chriſtians, not hypocrites. Or, profeſſours of the heavenly truth, and livers according to it, Joh. 18. 37. Or, the true children of God, ver. 10. Chap. 4. 4, 6. Therefore it followeth, *before him.*

ſhall aſſure our hearts] Gr. *perſwade.* It hath no aſſurance by nature, and needeth ſure ſignes to perſwade it, that we are ſincere, and in favour with him, Luke 1. 6.

before him] Before Chriſt with confidence, Chap. 4. 17. 2 Pet. 1. 10.

V. 20. *if our heart condemn us*] Though our life be ſo fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a ſecret wicked courſe of life, or of want of charity, ver. 17. God will much more do it, Job 34 22. Pſal. 19. 12.

condemn us] Or, paſſe ſentence againſt us, according to the Greek etymologie.

God is greater then our heart] We muſt take notice that God is greater then our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, Joh. 10. 29.

and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chron. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our ſecret ſins, which we know not: and hath more cauſe, as well as power, to condemn us.

V. 21. *if our heart condemn us not*] Of hypocriſie, or want of charity; as ver. 20.

confidence] To pray freely to him, as v. 22.

V. 22. *whatſoever we ask, &c.*] If we love our brethren, we may be ſure God will hear us, and grant our requeſts, Mat. 7. 7, 8. & 21. 22. Mark 11. 24. Luke 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwiſe we have cauſe to doubt of it.

becauſe we keep] Not for our merit, but for his merciful promiſe to hear ſuch, Dan. 9. 18. Ioh. 9. 31.

his commandment] Gr. *commandments.* Of faith in Chriſt, and love of God and man, ver. 23. Chap. 4. 21.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himſelf in his Goſpel, Chap. 2. 12. Acts 2. 21. Rom. 10. 13.

as he gave us commandment] Ioh. 13. 34. & 14. 1.

V. 24. *And he that*] Or, *For he that*; as v. 19. Chap. 2. 2.

dwelleth in him] Abideth joyned to him by faith, Ioh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verſe. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11.

CHAP. IV.

Verſ. 1. B*Elieve not every ſpirit*] Every doctrine propounded as received by inſpiration from Gods Spirit. Or, every teacher that ſaith, he hath ſuch a revelation, 1 Cor. 14. 26, 29, 32.

trie the ſpirits] Falſe teachers will boaſt of the Spirit, and therefore we muſt trie what ſpirit their doctrine cometh from; and that by the touch-ſtone of Gods word, with all diligence, Ioh. 5. 39. Acts 17. 11. 1 Theſſ. 5. 21. Revel. 2. 2. 1 Theſſ. 5. 21.

whether they are of God] By inſpiration or revelation.

many falſe prophets] Chap. 2. 18. 2 Pet. 2. 1.

V. 2. *Every ſpirit*] See on v. 1.

that confeſſeth, &c.] And withal embraceth Chriſt, by relying on him for eternal life. Or, it may be interpreted negatively; No ſpirit that denyeth it, is of God. As 1 Cor. 10. 31. Do all to Gods glory: that is, Do nothing to diſhonour him, by offending his children, as v. 32.

that Jeſus Chriſt come in the fleſh] Clothed with it. Is become true man, John 1. 14. He doth not ſay, *Is come into the fleſh*, leſt any ſhould deny the perſonal union of both natures in Chriſt, or think his Godhead comprehended within the limits of his body: but, *in the fleſh*, Rom. 8. 3. 1 Tim. 3. 16.

is of God] Is ſent of God, and preacheth true doctrine; as v. 6. Yet his perſon may be unregenerate, as Iudas was. Or, doth ſo far forth ſpeak from God, 1 Cor. 12. 3.

V. 3. *And every ſpirit*] Or, *But every ſpirit*; as Chap. 3. 2.

that ſpirit *antichriſt*] See on Chap. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, Chap. 5. 1. Ioh. 1. 13. Iames 1. 18. 1 Pet. 1. 3, 23. Though there be ſo many ſeducers, yet ye are ſafe, as having diſcerned and overcome their allurements, by the wiſdom and power of God dwelling in you.

little children] See on Chap. 2. 1.

and have overcom them] Thoſe falſe prophets, v. 1. and antichriſts, v. 3.

for greater is he that is in you] Chap. 2. 20. Gods Spirit Chap. 3. 24. Ye overcame them not by your own ſtrength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Revel. 12. 11.

then he that is in the world] The Divel, John 12. 31. 1 Cor. 2. 12. Epheſ. 2. 2. and 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, Ioh. 15. 19. & 17. 9.

therefore ſpeak they of the world, &c.] Becauſe they are of the world, they ſpeak ſutably, and are heard readily: for, being ſenſual themſelves, 1 Cor. 2. 14. and ſpeaking to ſuch as themſelves, of things pleaſing to them, as they have learned by their ſenſes here; men readily hearken to them, Ioh. 3. 31.

V. 6. *We are of God*] Thoſe falſe teachers, v. 1, 3, 5. are not ſent of God to preach his truth, as we are, Iohn 3. 31.

he that knoweth God, heareth us] Aſſenteth to our doctrine, and not to thoſe falſe teachers, Iohn 10. 3, 5.

hereby know we, &c.] By teaching the ſame doctrine, which the other apoſtles taught. For Gods Spirit varieth not from himſelf: and he hath given the word for a perpetual rule to try the ſpirits by, Iſai. 8. 20.

the Spirit of truth] True teachers, who have received the truth by inſpiration of Gods Spirit. See on v. 1.

V. 7. *is born of God*] Chap. 3. 9. & 5. 1.

and knoweth God] Chap. 2. 3.

V. 8. *God is love*] He doth not call God Loving, but Love it ſelf: for love is eſſential to him, and cannot be parted from him.

knoweth not God] See on Chap. 3. 6.

V. 9. *In this was manifeſted the love of God*] In nothing more, then in giving Chriſt for us, Chap. 3. 16. Ioh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten ſon] And therefore moſt dear to him, Mat. 3. 17. Gen. 22. 2.

that we might live through him] Ioh. 3. 6. Under life, is contained all happineſſe.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot ſo love him, but muſt love him for his gifts, as well as for himſelf. Ours therefore is not worthy of the name of love, in compariſon of his, becauſe it cannot be every way ſo free. And the pure nature of love is more ſeen in Gods love to us, then in ours to him.

not that we loved God] So freely as he loved us. Or, firſt, as v. 9. Or, we were ſo far from loving him, as that we hated him, Rom. 5. 8, 10.

to be the propitiation for our ſins] See on Chap. 2. 2. His love appeared the more, in that he ſent his ſon, not onely to teach us the way to heaven, but alſo to dye for us.

V. 11. *If God*] Or, *Seeing God.* For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phraſe, 1 Pet. 4. 18.

ſo loved us] If he, being ſo great, ſo freely loved us, vile, wretched, unworthy and ungrateful perſons, as not onely to give his creatures to us, but alſo his Son to death for us, we ought to love others, that differ not ſo much from us, though they deſerve it not of us. See on v. 10. They may do us good hereafter, we cannot to God.

V. 12. *No man hath ſeen God*] I propound not God ſimply to be imitated in all things, becauſe he is inviſible, Iohn 1. 18. 1 Tim. 1. 17. Exod. 33. 10. but in his love to us, which hath been ſo fully manifeſted. Or, ye may more eaſily love your brother, whom ye can ſee, then God whom ye cannot ſee; as verſ. 20.

if we love one another] As we know we have a ſoul in us, by the working of it, though we ſee it not: ſo we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us ſure that he loves us. Or, he makes us love him more fully: or, to know that our love to him is true, ver. 17. or, our love to him is more fully manifeſted, 2 Cor. 12. 9. Iam. 2. 22.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our meaſure, John 1. 16. Numb. 11. 17. Not all of them, or without meaſure, as to Chriſt, Ioh. 3. 34.

V. 14. *And we have ſeen, &c.*] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16.

V. 15. *Whoſoever confeſſeth, &c.*] See on v. 2. 1 Cor. 12. 3.

dwelleth in him] See Chap. 3. 24.

V. 16. *God is love*] See on v. 8. He is love it ſelf; yet ſometimes he is called Loving, leſt we ſhould think him to be a quality, and not a living ſubſtance.

and he that] Or, *therefore he that*, as 1 Cor. 5. 13.

dwelleth in God, and God in him] Chap. 3. 24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor. 15. 10.

made perfect] Verſ. 12. Chap. 2. 5.

that we may have boldneſſe] Or, *freedom*, or *confidence*, Chap. 4. 19, 21. Matth. 25. 34, 35.

as he is, ſo are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Epheſ. 4. 14. Col. 3. 10. Hebr. 12. 10. 2 Pet. 1. 4.

in this world] Even while we abide here, John 17. 11, 15.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, v. 16. we may well be fearleſſe of damnation,

nation, and not give way to terrours of conſcience, timorouſneſſe, or deſparation. There is no cauſe of fear of hell, Rom. 8. 31.

perfect love] Sincere, without hypocriſie; as Chap. 3.18,19. Or, full, wanting no degree, James 1.4.

caſteth out fear] He that truly loveth God, doth not forbear ſin for fear of hell onely, but rather out of love to God; as a loving wiſe forbeareth all diſloyal and undutiful carriage not for fear of death ſo much, as out of love to her husband, 2 Tim. 1.7. Or, Servile fear doth not exerciſe his work, while love doth exerciſe his; but ſometimes it may be of good uſe in a good man, when the fleſh would prevail. Or, perfect love in heaven caſteth out all fear of hell.

V. 19. *becauſe he loved us firſt*] Verſ.10. Not onely becauſe of his excellency, which is moſt worthy of love; but alſo becauſe he hath caſt his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If viſible objects move him not, inviſible will not, Chap.3.17.

V. 21. *this commandment*] Matth.22.37,38,39.

CHAP. V.

Verſ. 1. WHoſoever believeth, &c.] See on Chap.4.2. *is born of God*] Chap.3.9 & 4.7. John 1. 12, 13.

loveth him that is begotten alſo] Loveth Chriſt, or all Gods children, Chap.4.21.

V. 2. *We love the children of God, when we love God*] Gods children bearing Gods Image, we cannot love God, but we muſt needs love them: And our love to God, ſhews that we love them in and for God.

his commandments] Whereof ſix, to wit, all of the ſecond table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us.

his commandments are not grievous] Becauſe Gods Spirit gives us power and will to do them, Matth.11.30. Rom.8.2,4. Phil.2. 12,13. And becauſe we love him, we will readily obey him. And God removeth rubs, and maketh our way ſmooth before us, Prov.4.11,12. Eſay 26.7.

V. 4. *is born of God*] verſ. 1.

overcometh the world] See Chap.2.15. Or, Satans temptations, who worketh by the world. Or, that which favours of the world, againſt God, or right reaſon. Theſe he hath overcome in part already, and ſhall wholly, as ſure as if he had already done it. So the Scripture ſpeaketh of things to come, as paſt, to ſhew the certainty of them, Hoſ.10.7. Rev.14.8. & 18. 2.

the victory] The means whereby we have begun to conquer, and ſhall finiſh it.

our faith] Whereby we lay hold on Chriſt, and apply his victory to us, Joh.16.33. 1 Cor.15.57. Rev.12.11. Chap. 4.4. and get ſtrength from him to go on in this ſpiritual warfare, till we have fully overcome all Satans temptations, Rom. 16. 20. 1 Pet.5.9.

V. 5. *who is he*, &c.] Not that every one that believeth this, overcometh the world, but none elſe do it. See on Chap.4.2.

V. 6. *that came by water and blood*] That ſhed water and blood out of his ſide, John 19. 34, 35. Or, that obſerved the legal waſhings and ſacrifices. Or, that appointed two ſacraments, one in water, the other in wine, a type of his blood. Or, that waſheth away the filth of our ſins by his Spirit, and the guilt of them by his Blood. Of the firſt, the legal waſhings were a type: of the ſecond, the ſacrifices.

it is the Spirit that beareth witneſſe] By deſcending on Chriſt like a dove, Matth.3.16. Joh. 1. 32, 33. Or, by raiſing him from the dead, Rom.1.4. Or, by working miracles by him. Or, by aſſuring us of it in the word, and in our conſciences: for, the Spirit is of Gods privy counſel, John 14.26. & 15.26. & 16.13. 1 Cor.2.10,11.

the Spirit is truth] And therefore cannot bear falſe witneſſe of Chriſt to us, as being truth it ſelf.

V. 7. *For there are three*] The ſixth verſe may be in a parentheſis; and this verſe may give a reaſon of the end of the fifth verſe, that Chriſt is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witneſſe alſo.

that bear record in heaven] Or, *in heaven, that bear record*; To wit, to us men on earth, that Chriſt is the Meſſias, or Son of God. The Father, John 5.32. & 8 18. by voyce, Matth. 3.17. The Son, by miracles, John 5.36. The Holy Ghoſt, by cloven tongues, Act.2.3,4,33.

the word] Chriſt himſelf, Chap.1.1. John 1.1.

theſe three are one] In eſſence, though they be three diſtinct perſons, John 10.30. and agree in their teſtimony concerning Chriſt.

V. 8. *There are three that bear witneſſe in earth*] Or, *There are three in earth, that bear witneſſe*.

the Spirit, &c.] See on ver.6. Some underſtand it of the Spirit which he ſent forth on the croſſe at his death, Matth. 27.50. which, with the water and bloud coming out of his ſide, ſhewed him to be true man.

theſe three agree in one] Or, *are for one thing*; or, *are for that one thing*: To wit, to teſtifie of Chriſt, as the heavenly witneſſes did, verſ.7.

V. 9. *This is the witneſſe of God*] Teſtified by the three heavenly and earthly witneſſes, ver.7,8. Of Chriſt, and of ſalvation by him, ver.11,12.

V. 10. *The witneſſe*] Or, *That witneſſe*, mentioned, verſ. 9, 11.

a lyer] Chap. 1. 10. He believeth that he doth, or at leaſt, that he can lye. *He hath made him a lyer*: To wit, in his heart; for he would not have doubted of the truth of his teſtimony, if he had not firſt ſuſpected the truth of God himſelf.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is uſed, Mark 4.25. For the tenth verſe may be in a parentheſis, as not including the teſtimony, (which is recorded in this verſe) but ſhewing who have this teſtimony in them. See the like on ver.7.

this life is in his Son] The original of it is in Chriſt. We have it for his merits, and derived unto us from him by his Spirit, John 10.10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Epheſ. 3.17.

hath life] Is raiſed from death to life, Chap. 3. 14. and hath in him a principle of eternal life, John 3.36.

V. 13. *Theſe things have I written*] John 20.31. On the Name of the Son of God, Chap.3.23.

that ye may have eternal life] A right to it, and earneſt of it, here, and the thing it ſelf in heaven, in perpetual joy and happineſſe.

and that ye may believe] That ye may perſevere, encreaſe and grow ſtrong in faith.

V. 14. *This is the confidence*] This faith, ver.13. is the ground of our confidence in prayer. Or, we not onely believe, as verſ. 13. but alſo have confidence in prayer.

in him] In Chriſt. Or, *concerning him*.

he heareth us] And will give us what we ask, ver. 15. Chap. 3.21,22.

V. 15. *We know that we have the petitions*] That we ſhall have them granted, as ſurely as if we had the things already which we pray for. See on ver.14. John 14.13,14. & 16. 23, 24, 26. Gods hearing us, then, is granting our requeſts.

V. 16. *his brother*] Therefore he muſt pray for him, becauſe he is his brother.

a ſin which is not unto death] Which doth not neceſſarily bring damnation (though it deſerve it) as the ſin againſt the Holy Ghoſt doth, becauſe God will not give repentance to any that committeth that ſin, Heb.6.4,6.

he ſhall ask] Or, *let him ask*, Pardon for that ſinner.

he ſhall give him] Chriſt; mentioned ver.13.

life] Salvation, or deliverance from deſtruction, when his ſin is pardoned at the others requeſt, Job 42.8. which ſheweth that he deſerved hell.

for them] Not for one onely, but for many ſuch ſinners.

there is a ſin unto death] The ſin againſt the Holy Ghoſt, which is unpardonable, Matth.12.31,32. Heb.6.4,6.

I do not ſay that he ſhall pray for it] I do not adviſe him to pray for pardon for any that hath committed that ſin: or, I forbid him to do it.

V. 17. *All unrighteouſneſſe is ſin*] As Chap.3.4.

and there is] Or, *but there is*; as Chap.4.3. Or, *yet there is*; as Chap.2.1.

a ſin not unto death] Which may be repented, and forgiven. See on ver.16.

V. 18. *is born of God*] Chap.3.9.

ſinneth not] That ſin to death, ver. 16. Or, liveth not in a ſinful courſe; as Chap.3.6,9.

keepeth himſelf] From that ſin unpardonable.

that wicked one] The Devil, Matth. 6. 13. Chap. 2. 13, 14. & 3. 12.

toucheth him not] So as to bring him to that ſin, and to hell. Or, cannot do him the leaſt hurt, Job 2.5.

V. 19. *We are of God*] Chap.4.6.

the whole world lyeth in wickedneſſe] All men out of Chriſt, John 17.9,16. are altogether buried in ſin: or, lye in it, as in a deep dungeon, or a dead ſleep.

V. 20. *And we know*] Or, *But we know*; as verſ.17.

that the Son of God is come] See Chap.4.2.

and hath given us underſtanding] Jer.24.7.

him that is true] The true God, verſ.19. as followeth in this verſe, oppoſed to Idols, verſ.21. Or, Chriſt, ſpoken of before in this verſe.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, Chap.2.24.

this is the true God] Chriſt is the true God, John 17.3. Tit. 2.13.

Tit. 2. 13. and 3. 4. Jude verſ. 25.

and eternal life] The authour of it, ver.11. Chap.1.2. Joh.6. 68, 69.

V. 21. *Little children*] See on Chap.2.1.

keep your ſelves from idols] From image-worſhip; for, *idol* and *image* ſignifie the ſame thing, but onely the one is a Greek word originally, and the other a Latine. This overthroweth Popiſh ſerving God in images, and adviſeth men to be careful to avoid not onely palpable idolatry, but all dealing with idols.

Amen] See on Matth.6.13. Jude verſ. 25.

ANNOTATIONS
On the ſecond Epiſtle of Saint
JOHN.

The Argument.

THis is the onely Epiſtle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and reſpect in the Church: wherein after ſalutation of her, and her children, he ſhews his joy in their Gracious carriage, warns them to take heed of deceivers, and concludes with a promiſe of a pious viſitation, and ſalutation from her Siſters Children.

CHAP. I.

Verſ. 1. THe elder] Some conceive that the Apoſtle calleth himſelf ſo in humility, to equal himſelf with ordinary paſtours, as Peter doth, 1 Pet.5.1. Others think John called himſelf ſo, in reſpect of his age. See on 1 John 2.1.

unto the elect lady] Some think her name was Elect. Others, that ſhe was ſo called, becauſe ſhe was a choice woman for grace. Others, becauſe the Apoſtle knew by the Spirit that ſhe was one of Gods elect, 1 Theſſ.1.4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had ſome civil title of honour above others.

whom I love] Both mother and children.

in the truth] With a true and ſincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17. 17. Or, in Chriſt, who is called *The Truth*, John 14. 6.

but alſo all the,&c. Such of them as lived in thoſe parts, and knew her piety. This ſheweth, it was no private indirect love which John bare to her, ariſing out of particular ends; but a religious love, common to all Saints.

V. 2. *for the truths ſake which dwelleth in us*] The ground of my love, is the ſame lively faith wrought in us by Gods Spirit.

and ſhall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet.1.23,24,25.

V. 3. *Grace be with you, mercy and peace*] Paul uſeth the ſame ſalutation, 1 Tim.1.2. 2 Tim. 1.2. Tit.1.4. He wiſheth them Gods favour to their perſons, mercy to pardon their ſins, and peace of conſcience.

the Son of the Father] John 1.18. & 3.16.

in truth and love] Or, *with truth and love.* So that particle is uſed, Mark 1.23. & 5.2. He wiſheth them encreaſe of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he converſed with them; or by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or, as the truth of Gods Word preſcribes. See on verſ.1.

V. 5. *I beſeech thee, Lady*] He intreateth, where he might command, as Paul doth, Philem. verſ. 9,10. It may be he had ſome reſpect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2.7,8. I teach you no other doctrine then what ye received at firſt from the apoſtles, John 12.34.

that we love one another] John 13.34. & 15.12.

V. 6. *This is love*] Herein it conſiſts. Or, *this is that love*, mentioned verſ.5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14.15,21,23. & 15.10. 1 Joh. 5.2,3. Rom. 8.1. Luſt, then, and ſparing offendours whom we ought to reprove or puniſh, is not love, becauſe it is contrary to Gods commandments. Or, love is it whereby we are enabled to keep his commandments, John 14.21. & 15. 9,10. Chap.2.23. & 5.2,3. Love muſt not be idle, but employed in doing good, according to Gods word.

this is the commandment] Of walking in the truth, verſ.4. or of love, verſ.5.

from the beginning] 1 John 2.7.

V. 7. *For many deceivers*] I have reaſon to urge you to conſtancy, becauſe of falſe teachers, who ſeek to ſeduce you, 1 Joh. 2.18,22. and 4. 3. Theſe are impoſtours or juglers, who can deceive quick-ſighted-men, if they be not very careful, Matth. 27. 63.

that Jeſus Chriſt is come in the fleſh] 1 John 4.3.

V. 8. *that we loſe not the things*] We Chriſtians, or we that taught you, if ye continue not in good wayes; for the reward is promiſed to ſuch as continue to the end, Matth.24.13. others loſe it, Gal. 3.4.

we have wrought] Or, *gained.* Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whoſoever tranſgreſſeth*] Gods command of hearing Chriſt, Matth.3.17. Or, by apoſtacy forſaketh the truth in doctrine and life, contrary to verſ.4.

hath not God] To his father, nor his Spirit to guide him.

V. 10. *And bring not this doctrine*] Received from Chriſt, verſ. 9. The meaning is, If he bring a contrary doctrine: elſe we ſhould refuſe the ſociety of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your houſe] Lodge not a falſe teacher; nor have no familiarity with him, leſt he ſeduce you; and that ye may ſhew your zeal for the truth, and actually reprove him.

God ſpeed] Gr. *to rejoyce.* That was the ordinary ſalutation of the Greeks, Acts 23.26. as *Peace be to you*, was of the Jewes, Luke 10.5. That is, ſhew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and ſo may further him in ſeducing others, who would not regard the falſe teacher for himſelf.

V. 12. *Having many things to write*] He excuſeth the ſhortneſſe of his epiſtle, not by want of matter to write, but by the hope he had of ſeeing her ſhortly. For all things were not fit to be written; and a lively voyce affects more then a letter.

face to face] Gr. *mouth to mouth.* Without any letter or meſſenger coming between, Exod. 33.11. Num. 12. 8. 2 Cor. 12. 12. 3 John verſ. 14.

V. 13. *The children of thy elect ſiſter greet thee*] Verſ.1. Which were with John. So he ſendeth other ſalutations, 3 John verſ. 14. So doth Peter, 1 Pet.5.13. And Paul often, Rom. 16. 16, 21,23. 1 Cor.16.20. 2 Cor.13.12. Phil.4.22. Col.1.14. 2 Tim. 4.21. Tit.3.15. Philem. verſ.23,24. Heb.13.25.

ANNOT.

ANNOTATIONS
On the third Epiſtle of S. JOHN.

The Argument.

This Epiſtle is inſcribed to Gaius, *to whom the Apoſtle firſt wiſheth all happineſſe, then commends him for his zeal to the Truth, and hoſpitality to the Brethren, adviſing him not to be diſcouraged by the proud and perverſe carriage of* Diotrephes, *but to follow the good example of* Demetrius. *Laſtly, he concludes with a reſolution to ſee him quickly, and confer with him lovingly of theſe things; and ſalutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Verſ. 1. *The elder*] See on 2 John verſ. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20.4. nor of Macedonia, ſpoken of, Acts 19.29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls hoſt, Rom.*6*.23.

in the truth] Or, *truly*. See on 2 John verſ.1.

V. 2. *I wiſh*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He wiſheth that Gaius may proſper in all perſons and things belonging to him.

that thou mayeſt proſper] Gr. *go well in the way*, Rom.1.10. Our life is the way to heaven, and John wiſheth Gaius a comfortable paſſage thither, 1 Cor.1*6*.2.

and be in health] In bodily health; for ſpiritual health followeth.

as thy ſoul proſpereth] By peace of conſcience, through faith in Chriſt, Rom.5.1,2.

V. 3. *I rejoyced greatly*] See 2 John verſ.4.

when the brethren came, and teſtified of the truth that is in thee] The brethren ſent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns epiſtle, ver.9. refuſed by Diotrephes, ver. 10. entertained by Gaius, ver.5,*6*. and now returned to John, teſtified of Gaius his ſincerity in religion, (John 3.21.) and his kind entertainment of them, verſ. *6*. So Paul doth, Phil. 4.10; 18. 2 Cor.9.1. Heb.*6*.10. Or it may be underſtood of any Chriſtians that came from thence.

even as thou walkeſt in the truth] In the true way ſet out in the Goſpel. See on 2 John verſ.4.

V. 4. *then*] Gr. *then theſe* joyes. Or, *then of theſe* things.

that my children] Converted by my miniſtery, 1 Cor. 4. 15. 1 Tim.1.2. Philem. verſ.10. Gal.4.19. Tit.1.4.

walk in the truth] See on verſ.3.

V. 5. *thou doſt faithfully*] As becometh a faithful Chriſtian. Or, like a good ſteward of worldly goods received from God, 1 Pet.4.10.

whatſoever thou doſt] In entertaining the Saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers diſliked.

to the brethren, and to ſtrangers] To thoſe poor Chriſtians that live by thee, and to others that come to ſojourn there a while, Iſa.58.*6*. Matth.10 40.& 25.35.Rom.12.13. Heb.13.2. 1 Pet.4. 9. Or, *to the brethren, yea, to ſtrangers*; as this particle is uſed, Matth.26.*6*0. Thy kindneſſe ſtayes not at thy neighbour-Chriſtians, but extends it ſelf to ſtrangers alſo. Or, by *and*, is meant *eſpecially*, as Matth.13.41. Mark 16.7. and elſewhere, where a ſpecial is put after his general. Thy kindneſſe to all Chriſtians, ſheweth thy faithfulneſſe to God, but eſpecially that which is ſhewed to ſuch as came to preach the Goſpel, or were driven from their own home for the profeſſion of it, verſ. 7. For ſuch being unknown there, and not able to recompenſe kindneſſe received; this kind of charity is highly praiſed by God, Deut. 10.18,19. Luke 14.14. Or, *to the brethren, even to the ſtrangers:* To wit, ſent by John. See on verſ.3. So the particle is uſed, Mark 18.25.

V. *6*. *Which have born witneſſe*] See on verſ.3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the aſſembly where John was.

whom if thou bring forward on their journey] It may be they might be ſome godly Chriſtians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly uſed; and now he adviſeth him to do ſo in their return. Or, if it be meant of thoſe that had returned to John, being ſent from him before, he perſwadeth Gaius to uſe them kindly when he ſhall have occaſion to ſend them again. Or it may be underſtood of others ſuch like, verſ. 5. whom John would have Gaius to go along withal ſome part of their way, as Chriſtians uſed to do to their brethren that were ſtrangers, eſpecially to miniſters, Acts 15.3. & 20.38. & 21.5. 1 Cor.1*6*.11. 2 Cor.1.1*6*. Tit. 3. 13. either becauſe they were ignorant of the way, or the way might be unſafe, or they ſubject to perſecution there; ſo that rich men, and great ones, ſuch as Gaius ſeems to be, might be a great ſecurity to them, by going or ſending company with them. Or it might be done to honour and comfort thoſe ſtrangers, or that themſelves might get as mch good by their ſociety as might be. Others underſtand it of providing things needful for their journey, till they might come to other Chriſtians, who might take further care of them.

after a godly ſort] Gr. *worthy of God*. According to Gods command. Or, worthy of the profeſſion of Gods truth, as Chriſtians ought to do, to credite their religion. Or, honourably, as the miniſters and children of God ought to be received. Or, as they would receive God, Matth.10.40.

thou ſhalt do well] Or, *thou ſhalt do them a good turn*.

V. 7. *Becauſe*, &c.] Becauſe their wants come on them for their love to the true religion, they are worthy to be relieved by the true profeſſours of it.

for his Names ſake] God's, verſ.*6*. To make his Name known, by preaching it, or ſuffering for it; as on ver.5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth.10.7,8. that men might more willingly receive the Goſpel, 1 Cor.*9*.18,19. 2 Cor. 11. 9, 12. & 12. 14. Or, being perſecuted for their religion, they left all their goods to their perſecutours, and fled for their lives.

V. 8. *We therefore*] We Chriſtians, yea, we Jewiſh Chriſtians eſpecially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive ſuch] To offer and afford them entertainment voluntarily, before they ask for it, Gen.28.2,3. & 19. 1, 2. Luke 24.29. Heb.3.2.

that we might be fellow-helpers] Gr. *fellow-workmen*. By ſupplying them with means, that they may preach the truth, or ſuffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and ſhall have a part in the reward, Matth. 10. 41. Alſo it may intimate, that as they were relieved by theſe now, ſo theſe may by them in the work another time, 2 Cor.8.14.

to the truth] Or, *for the truth*, or, *in the truth*.

V. 9. *I wrote*] To recommend theſe brethren to the Churches which they were to paſſe by.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refuſed to receive them.

who loveth to have the preeminence] It ſeemeth he was paſtour there, and would not let ſtrange miniſters be received, leſt he ſhould be ſlighted.

receiveth us not] Acknowledgeth not our authority, by receiving our epiſtle. Or, receiveth not me, and ſuch as I am; as verſ. 10.

V. 10. *I will remember*] Gr. *I will make mention of*. I will ſpeak of them publickly there, to his diſgrace.

prating] Gr. *talking fooliſhly*, or *vainly*.

againſt us] Againſt me John; as v. 9. See on v.12. Or, me, and them I ſent.

and not content therewith] As if he were not ſatisfied with diſgracing my perſon, he refuſeth, and harſhly uſeth, ſuch as are ſent by me.

receive the brethren] He ſhould have entertained them kindly, becauſe he profeſſeth himſelf a brother to them, as being one of the ſame religion. See on v. 5.

forbiddeth them that would] This ſheweth great malice againſt them. He will not let any receive them.

and caſteth them out of the Church] Refuſeth communion with theſe ſtrangers, or thoſe that received them, Joh. 9.34. No doubt this was a great diſcouragement to Gaius, from his paſtour; yet he obeys the Apoſtle, who had more power over him, v.5.

V. 11. *Follow not*] Gr. *Imitate not.* for they that follow, go the ſame way. And, to walk after Gods precepts, or according to them, in Scripture-phraſe is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, v.9,10. but the good example of Demetrius, v.12. Rom.12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheleſs in any thing that is good, Matth.23.3.

hath not ſeen God] By the eyes of faith. Hath not known him to his good, 1 Joh. 4. 8. For God cannot be ſeen, Joh.1.18. 1 Joh.4.20.

V. 12. *Demetrius hath good report of all men*] Of moſt men, yea, of heathen alſo, 1 Tim. 3. 7. becauſe they got good by him, or heard him much commended by others. Or, of all the brethren that live in thoſe parts, and would have of all others, if they knew him.

and of the truth it ſelf] From his actions, Joh.3. 21. Prov. 31.31. Or, of God, who is the truth it ſelf, Joh.5. 6. Or, he is to be commended indeed, not for the ſpeech of the people onely, which ſometimes proves untrue.

yea, and we alſo bear record] I John do it, as v.9. Or, we have found him kind to us, and do acknowledg it, as v.6. This alſo might comfort Demetrius againſt Diotrephes, who took a contrary courſe. See on v.5.

and ye know] Ioh.19.35. & 21.24.

that our record is true] That we uſe not to flatter, but to ſpeak truly, John 21.24.

V. 13. *I have many things to write*, &c.] See on 2 Joh.v.12.

V.14. *But I truſt*, &c.] See on 2 Joh.v.12.

face to face] Gr. *mouth to mouth.* See on 2 Joh.v.12.

peace be to thee] Joh.20.19,21,26. See on 2 Joh. v.10.

our friends] The faithful Chriſtians with me here, who love both me and you.

ſalute thee] Wiſh thee all happineſs.

greet the friends] Our Chriſtian brethren which are with you; ſo called, becauſe of their great affection they bear one to another, Tit.3.15. Natural brethren may fail one another, before Chriſtian friends will, Prov.18.24.

by name] Severally. Either John knew all their names, or elſe they were as dear to him as thoſe friends whom he knew by name, Exod. 33.12. Thus he ſheweth not a vulgar or common, but a peculiar paternal, paſtoral love unto them.

ANNOTATIONS

On the Epiſtle of St. JUDE.

The ARGUMENT.

THis Apoſtle ſerviving many of his Colleagues, as it ſeems, Verſe 17. *writes this general Epiſtle, wherein after he hath wiſhed much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and converſation, leſt they ſhould be ſeduced by falſe Teachers, whoſe manners he deſcribes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apoſtles doctrine, though they were dead; to build up themſelves in grace, to ſtick cloſe to God, to ſeek to ſave others, and concludes all, with the praiſe of God.*

CHAP. I.

Verſ.1. J*Vde*] The name is prepoſed, not ſubſcribed, as the manner then was, Act. 23. 26. Of this name was Jacobs fourth ſon, from whom the Jews had their name. We read alſo of Judas of Galilee, an author of ſedition, Acts 5.37. Judas called Barſabas, Acts 15. 22. Judas Iſcariot, Matth.10.4. And this Judas mentioned alſo, Luke 6.16. He is called Thaddeus, Matth. 10. 3. He hath alſo the name of Lebbeus, Math. Matth. 10. 3. His fathers name was Alpheus, who is called the father of Iames his brother, Matth.10.3. His mothers name ſeems to be Mary, Matth.27.56. compared with Matth.13.55.

the ſervant] See on Revel.1.1. He might have written himſelf, An Apoſtle, as Paul doth, Rom.1.1. 1 Cor.1.1. 2 Cor.1. 1. and Peter, 1 Pet.1.1. which was a more glorious title: or, a kinſman of Jeſus Chriſt, as indeed he was, Mat. 13.55. but in humility he chuſeth the title of a ſervant. So doth his brother, James 1.1.

of Jeſus Chriſt] See on Mat. 1.1.

brother] Chriſt called ſome pairs of brethren to be apoſtles, See on Mat.4.18,21.

of James] The ſame name with Iacob. See the reaſon of the name, Gen.25.26. & 27.36. Hoſ.12.3. He mentioneth his brother, firſt, becauſe he was famous among the Apoſtles, gave ſentence in the Council of Ieruſalem, Acts 15. 13, 19. abode there much, Acts 21.18. Gal.1.19. Secondly, to ſhew that he was no other Iude but the Apoſtle, Luke 6.16. Act.1.13. Thirdly, to diſtinguiſh him from Iudas Iſcariot, who betrayed Chriſt, and was alſo an apoſtle; and from the other Iudes mentioned before.

to them &c.] A general Epiſtle, not directed to any particular Church, as that to the Romanes, and many other.

that are ſanctified] Regenerate, and made holy by faith in Chriſt, Acts 26.18.

by God] Gr. *in God.*

the Father] This work uſeth to be attributed to the holy Ghoſt, Ioh.3.5. Tit.3.5. yet the Father hath an hand in it alſo, Ioh.17.17. 1 Pet.1.3.

preſerved in Chriſt Jeſus] As v. 11. in the way. Kept true members of Ieſus Chriſt. Or, *preſerved to Jeſus Chriſt.* Kept by God the Father, Ioh.6.39,40. & 10.29. to be preſented to Chriſt blameleſs at the day of judgment, Epheſ. 5. 27. 2 Cor. 11. 2.

called] To the heavenly marriage-feaſt, Mat.22.2,*&c.* and that externally, by the preaching of the Goſpel: for internal calling is all one with ſanctification mentioned before.

V. 2. *Mercy unto you*] Compaſſion, in regard of your infirmities and miſeries, which ye are ſubject to in this world, as well as wicked men.

peace] A ſenſible perſwaſion of Gods love, or peace of conſcience: for they were at peace with God before.

love] He prayeth God to ſhew forth the fruits of his love, in doing them good ſpiritually and corporally. We may be merciful to enemies, and pity them in their miſeries. We may be at peace with ſtrangers, and do them no harm. But to thoſe we love, we do all the good we can.

be multiplyed] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epiſtle, and ſhould move them to heed it. Good miniſters love their people.

when I gave all diligence] Or, *giving all diligence.* Not as if the apoſtle were one while diligent, and another while negligent; but he waited always for a fit occaſion to write to them. The ſame Greek word ſignifieth *haſte*: for diligent men make haſte to diſpatch their work.

to write unto you] He was ſo carefull of them, that when he could not be preſent to teach them, he wrote to them. There was alſo an hand of God in it, as in all the other Epiſtles of the apoſtles, that ſuch in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common ſalvation] That ſalvation in which all the Elect have a joynt part, Epheſ. 4.4. Tit.1.4.

it was needful] For him as an apoſtle, 1 Cor.9.16. for them, becauſe falſe teachers roſe up among them, who might ſeduce them, v.4. Acts 20.26,27,28,29.

and exhort you] Not to praiſe you, or reprove you, or barely to intimate to you what you have to do, but to ſeek to work on your affections by perſwaſion.

that ye ſhould earneſtly contend] As Wreſtlers do for the victory.

for the faith] His care to ſave their ſouls,made him write to them to keep the faith, which is the way to ſalvation. Faith is not here taken for faithfulneſs, as Deut. 32.20. nor for credulity, as James 2.19. nor for confidence, as John 3.16. nor for faith of Miracles, as Mat.17.20. but for the doctrine of the Goſpel, which is to be believed. So hope is taken for the thing hoped for, Rom.8.24. Col.1.5.

once] Juſtifying faith wrought in the ſouls of Gods Eelect, is often given ; but the doctrine of faith is once, or already given, as v. 5. and never to be changed, Eph.4. 5. but muſt be kept in purity and integrity, as it was firſt delivered, without any alteration. Or, once for all; not to be delivered any more, Heb.12.26,27. Hence it is, that a curſe is pronounced againſt ſuch as add to it, or take away from it, Rev. 22. 18, 19. Thoſe dreamers mentioned,v. 8. might both add and take away. Jude biddeth the Chriſtians hold what they had, and refuſe the additions and alterations of thoſe falſe prophets, Gal.1.8.

delivered] From heaven.

to the ſaints] Who live in the Church of God here on earth, v.1. Rom.1.7.

V. 4. *crept in unawares*] Beſide your expectation ; as ſouldiers that march by a town,and ſuddenly return and take it: or, as pioners, who enter by a mine while the ſouldiers defend the walls. Or, not ſent by God, but taking the miniſtery upon them of their own heads, Joh.10.1. 2 Tim.3.6.

of old ordained] That no man might be offended at their ſudden coming in, he ſheweth that God knew it before, and did ordain them to deſtruction.

to this condemnation] To hell,as the angels that fell,v.6.and the Sodomites, v.7. Or, *to this judgment*, 1 Cor. 11.29,31,32. To be permitted to fall into theſe ſins, that bring damnation.

ungodly men] Such as worſhip not God aright ; or, have no fear of God at all, Gen.20.11. Pſal.30.1. Rom. 3.18.

turning the grace of our God into laciviouſneſſe] The grace of God inviteth us to ſobriety, Tit.2.11,12., but they turn it to a contrary end.

denying the onely Lord God,and our Lord Jeſus Chriſt] Denying Chriſt to be God, who was their maſter by profeſſion (for they profeſſed themſelves to be of his houſhold) and their Lord by publike authority over them. Or, by their deeds denying Chriſt.

V. 5. *I will therefore put you in remembrance*] As miniſters are Gods remembrancers, Iſa.62. 6. ſo they are the peoples alſo : the former,by praying ; the later, by preaching.

though ye once knew this] He conceieveth, that, being Chriſtians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet. 1.12.

how that, &c.] Three examples are given : one in the Church, in this verſe ; another in heaven, v.6. another in the world, v.7. ſhewing that ſinners can no where eſcape Gods judgements.

the Lord] The deliverance of the people came from God, Exod.20.2.

having ſaved] Some read, *Though ye knew this, how that the Lord, having once ſaved.* This is added, to make the judgement the greater,becauſe it came not on them while they were ſlaves in Egypt,but after they were ſet at libety. To this purpoſe the angels firſt condition is mentioned,v.6.

the people] Of Iſrael. He ſpeaketh to them, as men converſant in Scripture,who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and miſery,Exod.1.

afterward] Gr. *the ſecond time* : To wit, after he had once delivered them, he deſtroyed them. Or, they were once in a ſort loſt in Egypt, and now the ſecond time in the wilderneſs, Heb.11.19.

V. 6. *their firſt eſtate*] Gr. *their beginning* : The eſtate they were firſt made in. God made them good and happy, as he did men ; but they, by their fall, made themſelves wicked and unhappy. Or, *principailty* : their glorious condition.

but left] Negligence is here attributed to the angels, in that they were not careful to keep ſo glorious a condition. They are not ſaid to be put out of heaven, but not to keep it, and to leave it ; to wit, by ſinning, 2 Pet.2. 4.

their own habitation] Gr. *their proper habitation* : Which God had prepared for them,as fit for ſuch glorious creatures.

He hath reſerved in everlaſting chains] As priſoners are kept in priſon bound till the aſſizes come ; ſo are they kept by Gods power,that they cannot eſcape. This ſheweth, their pains are not yet at greateſt. It ſheweth alſo, that they are unavoidable.

under darkneſſe] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world ſhall be judged ; as verſ.14,15. Acts 17.31. 2 Tim.1.18. 1 Cor.6.3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleaſant, but very ſinful, Gen.13.10,13. & 18.20.

and the cities about them] Adma and Zeboim, Hoſ.11.8.

in like manner] Being corrupted by their bad example.

ſtrange fleſh] Gr. *other fleſh*: Mans fleſh, which they ſhould not have uſed in that kinde. Or, *divers fleſh* ; not created by God to that end,Rom.1.26, 27. This ſin hath the name of Sodomy from them.

are ſet forth for an example] Not to imitate, but to inſtruct others to take heed of their ſins, leſt they periſh like them, Revel.18.4. 1 Cor.10.6,11. Are ſent to hell, as an example of Gods eternal judgement on groſs ſinners. Or, being deſtroyed by fire from heaven, lye ſtill in the duſt, as a type of eternal deſtruction in hell ; ſo that thoſe cities, being drowned in the dead ſea, can be built no more, 2 Pet.2.6.

V. 8. *Likewiſe alſo*] They were like the Sodomites in uncleanneſſe, v. 7. like the angels that fell, in deſpiſing dominion, v. 6. like the Iſraelites who murmured againſt Moſes and Aaron, in ſpeaking evil of dignities, v. 5. No ſin is recorded in Scripture, but ſome practiſe it in after-times.

theſe filthy dreamers] They were ſo given to wantonneſſe, that they not onely practiſed it being awake, but alſo dreamed of it, and defiled themſelves in their ſleep. Or, dreamers, becauſe they vented their own dreams and fancies inſtead of Gods truth, Jer.23.25. to 28. 32.

defile the fleſh] Make their bodies abominable before God and men, as ſwine make themſelves filthy by wallowing in the mire, Gen.49.4. Levit.20.12,13,14. 1 Cor.6.18.

deſpiſe] Gr. *depoſe*. Or, *abrogate*. To wit, in their hearts ; for they live as if there were no rulers over them, Pſal. 14. 1. They do as it were reject them, or put them off the throne, Luke 10 16. John 12. 48.

dominion] Not the governours onely, as ſome do, for their weakneſſes, and abuſe of their power ; but the government it ſelf : they would have no authority to be in the world.

ſpeak evil of] Gr. *blaſpheme*. They hurt their fame by reproaches and ſlanders.

dignities] Magiſtrates, who were more honourable then others.

V. 9. *Yet*] Though theſe be thus bold to rail upon magiſtrates, yet the arch-angel would not rail on the devil, though he were greater then they, and devils far worſe then wicked magiſtrates ; and though he were greater then the devil, and they leſſe then the magiſtrates whom they revile.

Michael] Jude had this hiſtory either from ſome canonical book loſt,as ſome think ; or, as others, from ſome hiſtory, not cannonical ; for ſuch are cited in Scripture ſometimes: or, by tradition, which was in uſe before the Scripture was written : or, by inſpiration. No doubt it was true, becauſe Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Chriſt : others, to be a principall angel, Dan.10.13.

when contending with the devil he diſputed] That is, he uſed might in deeds, as well as reaſon in words. Or, he diſputed earneſtly.

about the body of Moſes] Some underſtand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. becauſe there the devil, and the words following, are found. Others take it literally, that when God is ſaid to bury Moſes his body, Deut.34.6. he employed the arch-angel Michael to do it, that no man might know where it was laid ; but Satan reſiſted him, that ſo the people might know where it was, and worſhip it in after-times ; or, that Moſes might not be ſo honourably buried ; or, that his body might lye above ground, out of the land of Canaan, to be abuſed by the enemies of Gods people.

durſt not] Or, *could not endure*. It ſeemeth Michael had occaſion given him to uſe bad language, and was much provoked by Satan ; yet, out of fear of God, durſt not do it. See the like in Joſeph, Gen.39.9.

bring againſt him] Or, *add* : to wit, to Satans words, who, as it ſeemeth, ſpared no ill language.

railing accuſation] Gr. *judgement of blaſphemy*.

the Lord, &c.] Zech.3.2.

rebuke thee] Stop thy foul mouth : or,put thee to ſilence,as Mark 1.25. Luke 4.35. & 23.40.

V. 10. *Speak evil of thoſe things which they know not*] Ignorance ſhould keep them from cenſuring,eſpecially ſuch perſons as are above them, or ſuch things as are above their reach. But they are impudent, and ſpeak evil of the greateſt perſons on earth, and the greateſt myſteries of religion.

what they know naturally] They live not according to natural principles,but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compaſſe of their ſenſes, and follow ſenſual objects to their deſtruction.

as bruit-beaſts] By natural light and experience, which things the bruit-beaſts in part know.

in thoſe things] Or, *by thoſe things*. So, *in the holy Ghoſt*, v. 20. that is, *by the holy Ghoſt*.

they corrupt themſelves] Gr. *they are corrupted*. Such things *they corrupt themſelves*] Gr. *they are corrupted.* Such things they without choiſe abuſe, to ſatiſfie their ſenſuality, 2 Pet. 2.12.

V. 11. *They have gone in the way*] So the Scripture uſeth to aggravate ſinners evil courſes, by comparing them with groſs wicked mens ways ſet out in Scripture to their perpetual diſgrace, 1 Kings 16. 26,31.

of Cain] They perſecute Gods ſervants for their goodneſſe, as he did his brother Abel, 1 Joh. 3.12.

ran greedily] Gr. *were poured out.* They made haſte to ſin for gain, as water runneth apace out of a bottle. Or, they loſt their ſouls for gain, as water ſpilt on the ground is loſt, 2 Sam. 14.14.

the errour] Gain led them out of the right way.

of Balaam] Who would have curſed Gods people, and gave ill counſel againſt them, for mony, Numb. 31.16.

periſhed] Were utterly loſt in this ſinful courſe, without hope of amendment. For they were not yet in hell, v. 12.

in the gain-ſaying] Oppoſing magiſtrates, v. 8.

of Core] Others joyned with him, but he was the ringleader, Numb. 16.1.

V. 12. *Theſe are,* &c.] The apoſtle, to ſhame theſe ſinners, bringeth ſimilitudes from feaſts, where ſpots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the ſea in the waves, from the heaven in the planets.

ſpots] Such as pollute mens garments in feaſts, ariſing out of fat or liquor falling on them. Others take it to be an alluſion to ſpots on the body, which diſgrace it. Others, to the ſpots on cattel, that made them unfit for peace-offerings. The ſenſe is, that they were a blemiſh to their feſtival meetings.

in your feaſts of charity] Made for the poor, as Luk. 14.12,13. Or, for others of the ſame religion with us, 1 Cor. 11.33,34.

when they feaſt with you] They came without bidding, thruſt themſelves in, and defiled the tables with gluttony and drunkenneſſe, evil doctrine, wanton words, geſtures, looks.

feeding themſelves without fear] Impudent perſons, not fearing to offend God by intemperance, not regarding what men might ſay of them therefore, Luke 18.4.

clouds they are without water] Promiſing rain to the husbandman, but giving none: ſo theſe made ſhew of great learning and piety, whereby they might do good to others; but were empty of both, and deceived mens expectations.

carried about of windes] Unſtable, and comming to nothing in the end, Eph. 4.14.

trees whoſe fruit withereth] Gr. *autum-trees:* Such as put out in autumn, when they ſhould give fruit.

unfruitful] Becauſe blowing ſo late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, firſt loſing their fruit, and then dying themſelves, as trees blowing ſo late uſe to do: ſo theſe apoſtata's were firſt dead by nature, born in ſin, Eph. 1.1,2. Secondly, having made a ſhew of ſpiritual life, by profeſſing the true religion, they loſt that alſo, by falling into errours and vices. Or, *twice dead:* that is, altogether or certainly dead, as Pſal. 62.11. Job. 33. 14. ſo theſe were ſure to go to hell, v. 4.

plucked up by the roots] Paſt all hope of ſpringing up again. It is a bad condition for a tree, to bloſſom, and yet bear no fruit: it is worſe to die, and have no hope of ever bearing any fruit hereafter: worſt of all, to be plucked up by the roots; then it is good for nothing but the fire. Such was the condition of theſe falſe teachers.

V 13. *raging waves of the ſea*] Gr. *wilde.* For the waves roar like wilde beaſts in the wood. Hereby is ſignified, men given to extream luſts, or paſſion, or pride, triumphing and inſulting over others, as one wave in the ſea throweth down another 2 Pet. 2.18.

Foming out their own ſhame] By their vain words revealing their internal corruptions, as the raging ſea caſteth out dirt and mire, Iſa. 57.20. Phil. 3. 19. The Greek word is *ſhames:* that which doth moſt of all ſhame them.

wandring ſtars] Not conſtant, like the fixed ſtars, but paſſing from one courſe of religion or life to another, as planets remove: or rather, as blazing ſtars, which have no regular motion, and quickly vaniſh away, notwithſtanding their glorious ſhew for a time.

to whom is reſerved] See on v. 6.

the blackneſſe of darkneſſe] The moſt black darkneſſe. So hell is deſcribed, Mat. 8.12. & 22.13.

for ever] In hell.

V. 14. *And Enoch alſo*] Or, *For even Enoch.* So the one particle is tranſlated, Mat. 13. 21. and the other, Mark 3. 19. He foretold of their deſtruction, and therefore it is certain. Whence this hiſtory was taken, ſee in the like, on v. 9.

the ſeventh from Adam] Including Adam for one. See the like, Mat. 1.17. This is mentioned to ſhew the antiquity of this prophecy: for he lived ſome while with Adam. The worlds end is certain, and the day of the general judgement; for it hath been foretold wel nigh from the beginning of the world.

propheſied of theſe] Of ſuch men as theſe, that ſhould trouble the Church in future times. Or, *to theſe:* that is, to ſuch as theſe in his time, whoſe deſtruction he foretold. So will theſe be deſtroyed now alſo.

behold] This ſheweth the certainty and gloriouſneſſe of his coming, Iſa. 7.14. Hab. 1.5.

the Lord cometh] He will as ſurely come, as if he were now coming, Hoſ. 10. 7. Revel. 14. 8. & 18. 2. That manner of curſe which the apoſtle uſeth in that ſolemn curſe, Maranatha, 1 Cor. 16. 22. ſeemeth to be taken from the firſt words of this prophecie.

with ten thouſand] Divers millions, Dan. 7.10. Rev. 5.11.

of his Saints] Holy Angels to attend him, Matth. 25. 31,32. 2 Theſſ. 1.8. Or, holy men riſen again, as Mat. 19. 28. 1 Cor. 6.2. 2 Theſſ. 1.10.

V. 15. *To execute judgment upon all*] To adjudge all wicked men, eſpecially ſuch as are particularly mentioned in the words following, to eternal miſery, Mat. 25.32,34,41,46.

to convince] To prove them not to be ſuch as they pretend, and to make them acknowledg the juſtice of their condemnation, Luke 19.22.

of all their ungodly deeds] Theſe falſe teachers did much hurt by bad life, as well as by evil words, and muſt anſwer for both.

ungodly committed] Ungodlily: after a wicked manner, without all fear of God, v. 4.

of all their hard ſpeeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Pſal. 31. 18. and 75. 5. and 94. 4. Mal. 3.13.

which ungodly ſinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have ſpoken him] Againſt God himſelf, Pſal. 73.9. & 78.19. Mal. 3.13.

V. 16. *Theſe are murmurers*] Privy whiſperers, Mat. 20.11.

complainers] Out of diſcontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20.12. 1 Cor. 10.10. James 5.9.

walking after their own luſts] After the corrupt motions of the fleſh, Rom. 8.1. 2 Pet. 3.3.

their mouth ſpeaketh] They not onely think ſo, but utter it aloud, Pſal. 73.9,11.

great ſwelling words] Vainglorious words, riſing like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

mens perſons] Or, *faces.* Their external ſhew of wealth or greatneſſe, Prov. 24.23. Acts 10.34. Gal. 2.6.

becauſe of advantage] They reſpected not godly wiſe men, but flattered great men in the world, to raiſe or enrich themſelves, v. 11. and made the profeſſion of piety a matter of gain, 1 Tim. 6.5.

V. 17. *But ye*] Ye live amongſt theſe falſe teachers, take heed therefore that ye be not ſeduced by them.

beloved, remember the words] Charity teacheth us to judge, that the ſins of Gods ſervants come, out of forgetfulneſs, not out of evil purpoſes. So men judge of the errours of them they love.

which were ſpoken before] That they might not be offended at the riſing up of theſe wicked ones in the Church, he ſheweth that there coming was foretold, v. 4,14.

of the apoſtles] That is, by the apoſtles. Not which others ſpake of them, but which they ſpake. It ſeemeth Jude was alive, when moſt of the apoſtles were dead, and therefore he putteth them in minde of their ſayings, that they might not die with them.

V. 18. *mockers*] A great part of the miſeries of Gods people come from mockers, 2 Pet. 3.3. Gen. 21.9. Gal. 4.29.

in the laſt time] 1 Tim. 4.1. 2 Tim 3.1.

who ſhould walk after, &c.] See on v. 16.

their own ungodly luſts] Gr. *luſts of wickedneſſe.* Moſt wicked ones. See the like phraſe, Dan. 10,11,19. For the matter, ſee on v. 15,16. They ſhould live well who deride others, leſt they lay themſelves open to contempt: but lightly, they themſelves are evil and ſhameleſſe.

V. 19. *who ſeperate*] Themſelves, as Heb. 10. 25. Or, others, as 2 Pet. 2.1,2. Acts 20.30. 2 Tim. 3.6.

ſenſual] Men that follow their ſenſes, and loſe heaven for purſuing worldly objects, as v. 10. Or, *natural,* or *animal.* Men having nothing in them more then beaſts, but a reaſonable ſoul, remaining yet in their natural condition, and not new born, although they make much ſhew of godlineſſe. So the word is uſed, 1 Cor. 2. 14. and ſo the oppoſition following ſeemeth to interpret it.

having not the ſpirit] And therefore have no holineſs in them, nor nothing to do with Chriſt, Rom. 8.9.

V. 20. *But ye, beloved*] They deſtroy the building, by ſeparating the parts one from another; but do ye build it up, as the wiſe woman doth, Prov. 14.1.

building up your ſelves] It is not enough that ye have laid a right foundation, but ye muſt confirm and advance your ſelves daily in your ſpiritual eſtate, on the foundation of faith in Chriſt, as a building aſcends. For Chriſtian men are not dead, but living ſtones, and help to build themſelves, 1 Pet.2.5. It may be underſtood of encreaſing their own graces ſeverally, as 2 Pet.3.18. or, of edifying one another, as verſ.22,23. Heb.10. 25. Acts 9.31.

on your moſt holy faith] Verſ. 3. Faith either of credulity, or of confidence, ought to have holineſſe attending on it.

praying in the Holy Ghoſt] That is, by the holy Ghoſt. See on verſ.10. Mark 12.36. & 13.11. Not putting up ſuch faint petitions as fleſh and blood ſuggeſteth, but ſuch fervent ones as Gods Spirit putteth into us, Rom.8.26.

V. 21. *Keep your ſelves*] See on verſ.20. 1 Tim.5.22.

in the love of God] Whereby ye love God. Perſevere conſtantly to love him, and do it daily more and more. Or, whereby God loveth you; by doing nothing that may make him take away the ſenſe of his favour from you, or cauſe him to frown upon you.

looking for the mercy of our Lord,&c.] Looking for that merciful ſentence of Chriſt at the day of judgement, whereby he will beſtow eternal life on us, that have deſerved eternal miſery, Matth.25.34.

V. 22. *And of,*&c.] It is not ſufficient to look after our own ſalvation, but we muſt promote other mens alſo.

ſome] Of weak, ſimple, ſeduced perſons, or men more flexible, and of a more tender nature then others.

have compaſſion] Out of mercy admoniſh them gently of their duty, when ye have lovingly ſhewed them their errours, Gal.*6.* 1. Rom.14.1. & 15.1.

making a difference] Not dealing ſo ſeverely with them, as with others that are more obſtinate.

V. 23. *And others*] *Hardened ones*; or, perverſe, or ſeducers themſelves.

ſave] That is, endeavour to ſave. It is not in our power to ſave, but it is often attributed to the inſtruments, to perſwade them to diligence, Rom.11.14. 1 Cor.7.16. & 9.22. 1 Tim.4. 15. James 5.20.

with fear] Gr. *in fear*, or, *by fear*; as verſ. 10,20. Out of fear of their ſudden perdition, if ye ſhould not preſently help them. Or, by terrifying them with Gods judgments, unleſſe they repent. Or, by ſharp cenſures, 1 Cor.5.5.

pulling them] Gr. *ſnatching.* That is, pulling haſtily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more then it ſelf doth, and fearing the death of it, though ſhe be tender-hearted, yet pulleth it out with violence, and, it may be, paineth ſome member, to ſave the life of the child: ſo do ye haſtily, with a kind of harſhneſſe, ſeek to ſave obſtinate ſinners, Tit.1.13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not onely the pollution it ſelf, but even the garment wherein it is.

ſpotted by the fleſh] As cleanly perſons cannot endure ſpots of greaſe or blood on their garments, verſ.12. Or, as under the law men might not touch a menſtruous cloth, or as God in the law would not accept a ſpotted peace-offering: ſo do ye not onely hate their ſinful luſts, verſ.8. but alſo come not in their company. Or, avoid not onely groſſe ſins, but alſo the very ſigns and tokens of them, 1 Theſſ.5.22.

V. 24. *Now unto him,*&c.] The apoſtle, after inſcription, ver. 1. beginneth his epiſtle with prayer, verſ. 2. Now he endeth it with the praiſe of God. So God muſt be the alpha and omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, ſhewing that we have cauſe to praiſe him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor.9.24. wherein men haſting to the goal, and not obſerving the ruggedneſſe of the way, may fall. God onely can keep us from falling. The beſt have had their ſlips, when they truſted to their own ſtrength, Matth.*26.*35,70.

and to preſent you faultleſſe] Gr. *to make you ſtand.* At the day of judgment, to make you ſtand, without guilt or filth of ſin.

before the preſence of his glory with exceeding joy] Being free from ſin, to look upon Chriſt ſitting on his glorious throne without any fear, yea with great cheerfulneſſe, when wicked men cannot endure the ſight of his majeſty, Luke 23. 30. Revel. *6.* 13.

V. 25. *To the onely wiſe God*] Rom.16.27. 1 Tim.1.17. Some men were wiſe, as Solomon; but God is onely wiſe: Firſt, becauſe he onely is wiſe originally: the wiſdome of the wiſeſt men is from him, Gen.41.39. Pſal.119.98. Gods wiſdome is from himſelf. Secondly, becauſe he onely is inſeparably wiſe: he ſheweth wiſdome in all his actions, 1 Cor.1.25. men do not ſo, Eccleſ.10.1. Thirdly, he is inſuperably wiſe: he overcometh the wiſdome of the moſt ſubtil men, 1 Cor. 1. 19. but no creature can go beyond him.

our Saviour] Tit.2.13. & 3.4. Gods wiſdom is uſed for our good and ſalvation: and every believer hath as much right to ſalvation by Chriſt, as the Apoſtles.

be glory] Let him be honourably accounted of by all, eſpecially by thoſe that ſhall be ſaved by him.

majeſty] Heb.1.3. & 8.1. 2 Pet.1.16. Let him be royally attended by all, as the ſupreme Governour of all.

dominion] Or, *ſtrength.* Let all acknowledge him able to do what he wil, and to over-rule all creatures, Pſal.115.3.

power] Or, *authority.* Let them confeſſe his juſt authority over all.

now] At this very preſent. We that now live, are ſubject to him. The Kings that had power over us, when they dye have no more; but God liveth ſtill, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages*, of the world. His dominion will laſt to the end; therefore is he called *Eternal*, 1 Tim. 1. 17. which in the Greek there, is, *The King of ages*, to diſtinguiſh him from all other kings, who rule but in one age; as David, Acts 13. 36.

Amen] See on Matth.*6.*13.

ANNOTATIONS
On the Revelation of S. JOHN.

The Argument.

T*His laſt Book is of ſingular uſe for Chriſtians to the end of the World. The diviſion of it is to be found,* Chap.1.19. *The things that* John *had ſeen, contain the glorious viſion of Chriſt among the Golden Candleſticks,* Chap. 1. *The things which are, are the Epiſtles to the ſeven Churches then in being,* Chap. 2. *and* 3. *The things which ſhall be hereafter, are the Prophecies following, wherein God frames himſelf a Church to worſhip him to the worlds end, and ſhewes the patern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals,* Chap.5. *Six whereof are opened,* Chap 6. *and the ſtory brought down to* Conſtantines *time. The Heathen perſecution being then ceaſed, and a more bitter to come under the Popes; God prepares him a Church, and Seales ſuch as ſhould ſtand out this ſtorm in a more private courſe of worſhip in the Wilderneſſe,* Chap. 7. *The ſeventh Seal being opened, ſix Angels blow their Trumpets, and foretell the miſeries that ſhould fall on Popiſh* Rome, *before the time of Reformation,* Chap. 8. 9, *The little Book containing the reſidue of the* Revelation, *is brought forth,* Chap. 10. *The Church in the wilderneſſe perſecuted, is ſet out; and the ſeventh Angel blowing the Trumpet, proclaims liberty of Religion again,* Chap. 11. *The beginning of this troubleſome time is ſet out to be a little before* Conſtantines *time, when the Church was in labour to bring forth a Chriſtian Emperour; and the end of it foretold to be after a thouſand two hundred and threeſcore years,* Chap. 12. *which falls out to be the time of the eſtabliſhing of the Proteſtant Religion in the Empire, as appears in the Notes. The two great Beaſts that ſhall perſecute the Church all this while, are ſet out,* Chap. 13. *The reſtauration of Religion, and ruine of Popery,* Chap. 14. *Gods people praiſing him for the ſame,* Chap. 15. *The ſeven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees deſtroy* Babylon *and Antichriſt, are poured out,* Chap. 16.

The Whore, the City of Rome, *to be deſtroyed under the fifth Viall, is deſcribed,* Chap. 17. *Her deſtruction is ſet out,* Chap. 18. *The converſion of the Jews, and utter ſubverſion of Antichriſt, which come under the ſixth Viall, are ſet down,* Chap. 19. *The happy eſtate of the Church afterwards for a thouſand years, with the overthrow of the* Turks *after it, and the day of Judgement after that, which come under the ſeventh Viall, are ſpoken of,* Chap. 20. *The everlaſting happineſſe of Gods Saints in ſoul and body in Heaven with God and Chriſt, is ſet out,* Chap. 21. *and in the five firſt* Verſes *of* Chap. 22. *The concluſion conſiſts of confirmations, exhortations, promiſes, threatnings, prayers,* Chap. 22. *Further ſatisfaction in particulars, the Reader may find in the Notes.*

The great God and our Saviour, who hath revealed theſe excellent Myſteries to us, Give us Grace to walk worthy of ſo great a favour in this World, and a portion in the eternall happineſſe herein foretold, in the World to come. Amen.

CHAP. I.

Verſ. 1. T*He Revelation*] The former books, for the moſt part, are either hiſtorical, or doctrinall: this is, for the main matter of it, ſymbolical and prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, ſymbolically repreſented. It is called, a Revelation, becauſe it was revealed by God; and the things therein contained are ſuch, as no wiſdome of man, without ſome ſuch ſpecial revelation, could have manifeſted or foreſeen. So 2 Cor. 12.1,7. Matth. 11.25. & 16. 17. 1 Cor. 2.9,10.

of Jeſus Chriſt] Becauſe John had it from him, as Paul his revelations, 2 Cor. 12.1,2. and his Goſpel, Gal. 1.1,2.

God gave unto him] That is, revealed, or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth theſe things to Chriſt, as man, (for he had them of himſelf, as God) that the great account God hath of him may thereby appear, John 5.20.

to ſhew] Not to keep them to himſelf, but to acquaint his Church and children, even in ſucceeding ages with them; as 1 Pet. 1.12.

his ſervants] The faithful: not his ſervants at large, as all men, yea all the creatures, are, Pſal. 119.91. & 148.8. but his ſervants in ſpecial manner, his houſhold-ſervants, Gal. 6. 10. Eph. 2.19. For their uſe and behoof it is, that theſe things are revealed by God to Chriſt, and by Chriſt to thoſe that are, yet in a more ſpecial manner, as John is hereafter ſtyled, and Paul elſewhere, Rom. 1. 1. 2 Cor. 1.1. Gods ſervants, the Apoſtles and the Prophets, Amos 3.7. See verſ. 4.

muſt ſhortly come to paſſe] So that this book, for the main matter of it, is not any hiſtory or relation of things paſt, but a prediction of things to come: which were to commence ſhortly after, in regard of their firſt beginning, verſ. 3. but to run on, after they were once begun, in a conſtant and continued courſe to the world end.

by his angel] Chriſt employeth an angel; called *his angel*, to ſhew his power, as well in heaven as on earth, Matth. 28.18. Epheſ. 1.21.

unto his ſervant John] The angel is ſent to John, for the credit of his miniſtery, Chap. 17.1. & 21.9. & 22. 8. So Dan. 8, 16. & 9.21,22. Zech. 1.9,14,19. This John was the Apoſtle; for no other would take that name in writing Scripture while he lived, without ſome note of diſtinction; neither do we know any other John infallible, beſide the apoſtle: and it is recorded in the Eccleſiaſtical hiſtory, that this John was baniſhed into Patmos in the reign of Domitian. As he was the beloved Apoſtle, ſo Chriſt honoured him above others, in writing Scripture. He appeareth to be an Evangeliſt, in his goſpel: an Apoſtle, in his epiſtles; a Prophet, in this revelation.

V. 2. *of the word of God*] By *the word of God*, ſome underſtand here this book of the revelation, and the things therein contained. Others, by *the word of God*, underſtand the Goſpel of John: by *the teſtimony of Chriſt*, his epiſtles, which begin therewith, 1 John 1.1. by *the things which he ſaw*, his revelation. In this ſenſe, it ſheweth the author of this book, and one ground to believe him, Becauſe of his former faithfulneſſe. It may be underſtood of his preaching Gods word; as verſ. 11.

V. 3. *and they*] A change of the number, Pſal. 127.5.

keep] Reſerve, or obſerve; keep in heart and in life, as Luke 11.28. James 1.25. John 13.12. That not onely read or hear theſe things, but alſo remember them, believe them, obſerve how they are fulfilled, and live according to the directions given in this book, chap. 22.14,18,19.

the time] Gr. *ſeaſon*, or *ſet time*: as Matth. 16.4. & 21. 41. Luke 1. 20.

at hand] When theſe things ſhall begin to put in execution for a great part of them is not yet fulfilled, verſ. 1.

V. 4. *John to the*] This ſheweth, that the whole revelation was an epiſtle to theſe Churches. So doth the concluſion, chap. 22. 21.

ſeven Churches] Named, verſ. 11. and preſented with ſeveral epiſtles, chap. 2. & 3. truſted with this treaſure of the propheſies following, but not made types of particular Churches in after-times, though there may be ſome likeneſſe between them, and the enſuing Churches in divers things. The order of revelation is here obſervable: God revealeth to Chriſt, Chriſt by his angel to John, John to thoſe Churches, but for the uſe of the whole Church, verſ. 1.

in Aſia] The leſſe: for Hieruſalem in likelihood was now deſtroyed; and theſe were the moſt famous Churches, fitteſt to keep theſe myſteries, and to communicate them to poſterity.

grace and peace] Rom. 1.7.

from him which is] Exod. 3.14. From God the Father, who is eternal. That which is common to the three perſons, is here attributed to the Father, who is the firſt in order, and from whom the other two perſons have their perſonal exiſtence.

the ſeven Spirits] The Holy Ghoſt, who, in regard of his manifold graces, wrought in theſe ſeven Churches as plentifully, as if a particular ſpirit had been in each Church. Seven alſo being a note of perfection; as Chap. 5.6. It cannot be underſtood of angels, becauſe John prayeth for grace from him whom here he ſo deſcribeth.

before his throne] Not to ſhew an inequality, but becauſe God the Father, in the works of illumination, ſanctification, and comfort, worketh in his ſervants by his Spirit. See Chap. 4.5.

V. 5. *the faithful witneſſe*] Who fully and truly revealed Gods will to us, by himſelf and his apoſtles, Heb. 1. 2. and ſo ſhewed himſelf to be the Prophet foretold, Deut. 17. 15, 18. Acts 3.21,22.

firſt begotten of the dead] Or, *firſt brought forth*, 1 Cor. 15.20. Col. 1.18. He that aroſe firſt from the dead to go to heaven: for Enoch and Elias dyed not: others raiſed up, lived here, and dyed after; neither are their bodies yet in heaven. He ſaith, *Begotten*, becauſe reſurrection reſtoreth that bodily life which we had by generation before. See Matth. 19.28.

Prince of the Kings of the earth] Who is above them all, and from whom they all hold, Chap. 17.14. & 19.16. 1 Tim. 6.14, 15. Matth. 28.18. Prov. 8.15,16. Rom. 9.5.

loved us] The ſole ground of all the enſuing benefits. So Gal. 2.20. Epheſ. 2.4,5,6. & 5.2.

and waſhed us] 1 Cor. 6.11. Heb. 9.14. 1 John 1.7. This was the greateſt demonſtration of his love, The ſhedding of his blood for the cleanſing of us from our ſins, Chap. 5. 9. and 7. 14.

V. 6. *and hath made us*] As he redeemed us by his Blood, ſo he hath regenerated us by his Spirit, 1 Cor. 6.11. 1 John 5. 6. and made us Kings, to rule over the devil, the world, and the fleſh, Chap. 20.6. and Prieſts, to offer up to God the perſonal ſacrifice of our ſelves, Rom. 12.1. the verbal ſacrifice of praiſe, and real of alms, Heb. 13.15,16.

kings and Prieſts] Chap. 5.10. 1 Pet. 2.5,9.

and his Father] Or, *even his Father*, 1 Cor. 15. 24. Gr. *his own Father*. Chriſt is the natural Son of God.

dominion] Or, *might*, or *ſtrength*; as 1 Cor. 15. 24. Give unto Chriſt the glory of his dominion, or power, Pſal. 29.1,2, 3, &c.

V. 7. *Behold*] As if he beheld him with the eye of faith already appearing. So of Abraham, John 8.56. and of Moſes, Heb. 11.27.

he cometh] He will ere long come: and though he may ſeem to ſtay long, yet will, in due time, as ſurely come, as if he were in coming, or already come, Heb. 10.37. 2 Pet. 3.4,9.

with clouds] Dan. 7.13. Matth. 24.30.

every eye] That is, all men: for the eye is the inſtrument of ſight.

and they alſo] Or, *even they alſo*, as verſ. 6.

which pierced him] Zech. 12.10. John 19.34,37. That had any hand in the crucifying of him, Pſal. 22.16.

kindreds] Gr. *tribes*. Alluding to the diviſion of the land of Canaan, Joſh. 13.7. Pſal. 78.55.

becauſe of him] Becauſe they ſaw him, whom they crucified, to be their Judge; or him whom they cauſed to be crucified. Or, *before him*; as 1 Cor. 6.6. Some of all nations ſhall weep at his coming.

even ſo. Amen] A double affirmation, for certainty; the one Greek, the other Hebrew, as chap. 22.20.

V. 8. *I am Alpha*] Chap. 21. 6. and 22. 13. Iſa. 41. 4. and 44.16. It ſeemeth here to be ſpoken of Chriſt. Compare it with ver. 11,13. Chap. 11.12,13. The phraſe is taken from the

Greek letters, whereof alpha is the firſt, and omega the laſt. The ſenſe is, I was before all creatures, and ſhall abide alwayes, though all creatures ſhould periſh. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermoſt end, Chap. 4. 11. *Prov.*16.4. Rom. 11. 36.

which is] See verſ. 4. what was there aſcribed to the Father, is here given to the Son, to ſhew the coeternity of the Son with the Father.

the Almighty] Able to do all things, Job [illegible] or having power and authority over all. See verſ. 5,6. Pſal. 103.19.

V. 9. *brother and companion*] He commendeth himſelf, and this his employment, to them, from that fellowſhip he had with them in troubles here, and was to have with them in glory hereafter, 1 Pet. 5.1,9. So Phil. 1.5,6,7. Heb. 10.34.

kingdome] As well of grace here, as of glory hereafter, Rom. 5. 21.

patience] Patient expectation of Chriſts coming, 1 Theſſ. 1.3. 2 Theſſ. 3.5.

was in the iſle] Some think he went thither voluntarily, to avoid perſecution. Others, that he was baniſhed by Domitian the Emperour, *Euſeb. hiſt. Eccleſ. lib.* 3. *cap.* 14.

Patmos] In the Egean ſea, or Archipelago, among the iſles called Sporades: a deſert place, *Plin. lib.* 4. *cap.* 12.

for the word of God] Not to preach it there, but for preaching it before, in Epheſus, and other places. Or, as others, for Chriſts ſake, who is called *The Word*, John 1.1. 1 John 1.1. See on verſ. 2.

V. 10. *in the Spirit*] In a ſpiritual rapture and extaſie, Ezek. 3.12. Acts 10.10. & 22.17. 2 Cor. 12.2,3. By the Spirit of God taken off from the ſenſe and regard of outward things, that I might wholly attend the viſions enſuing.

on the Lords day] The day on which our Saviour roſe again, the firſt day of the week, on which the Church conſtantly met for the publick ſervice of God. The time and place are mentioned, to confirm the truth of the hiſtory: and the day, to adde more honour to that day, which is here called The Lords day, as The Lords table, 1 Cor. 10.21. and the Lords ſupper, 1 Cor. 11.20.

behind me a great voyce] This great voyce called John to attention; and the rather, becauſe it came behind him, unexſpected.

of a trumpet] For ſound, loud and ſhrill, Iſa. 58.1. and of uſe, to ſummon men, by ſeveral tones or manner of ſounding, to ſeveral employments, Exod. 19.16,19. Num. 10.2,10. 1 Cor. 14.7, 8.

V. 11. *Alpha*] See on verſ. 8.

What ſeeſt thou?] What thou ſhalt ſee forthwith, is to be revealed to others.

Churches] See verſ. 4.

Epheſus] A city of Ionia, famous for the Temple of Diana in it, Acts 19.1,27.

Smyrna] A city of Ionia likewiſe, neer which were the olympian games celebrated.

Pergamus] A city of Eolia, afterwards made a province of the Romanes.

Thyatira] A city of Lydia, not far from Epheſus.

Sardis] A city of Lydia alſo, in Cyrus his time, next to Babylon for wealth, *Xenoph. Cyrop. lib.* 7. *cap.* 3.

Philadelphia] A city of Lydia, as ſome think; or, as others, of Myſia, or Eolia, having the name from *Ptolomeus Philadelphus*.

Laodicea] A city of Caria, neer to the city of the Coloſſians, Col. 4.16.

V. 12. *the voyce*] Him from whom the voyce came; or, to take further notice of the voyce it ſelf, Exod. 20. 18. Deut. 4. 12.

golden candleſticks] The Churches, which are the light of the world, Matth. 5.14,16. Phil. 2. 15,16. They are compared to gold, becauſe they excell other ſocieties, as much as gold doth other metals.

V. 13. *in the midſt*, &c.] To teach, guide and protect them, Pſal. 46.5. Zech. 2.5.

like unto the Son of man] Or, *a ſon of man*, (as like a ſon of the gods, Dan. 3.25.) that is, like a man, Dan. 7. 13. Whether it were Chriſt in his humane nature, or the angel mentioned, verſ. 1. repreſenting Chriſt, or ſome other form, it is uncertain.

with a garment down to the foot] Dan. 10.5,6. It was the cuſtome of rulers to wear garments and girdles diſtinct from others, Iſa. 22.21. Exod. 28.24. & 39.5. The robes of ſuch were uſually large and long, for ſtate, Eccleſ. 27.8.

girt about the paps] Or, *about the middle*: As their manner was, to keep their ſide-garments from ſweeping the ground, and hindring them in going, Exod. 29.9. Luke 12.35.

girdle] A ſymbol of power and might, Pſal. 93.1. Iſa. 11.5. & 23.10. & 45.1,5.

V. 14. *white like wool*] This ſignifieth Chriſts eternity, as it doth God the Fathers. Dan. 7. 9.

as ſnow] Matth. 17.2. & 28.3.

as a flame of fire] Bright, lightſome and piercing. See Dan. 10.6. implying his omniſcience, whereby he is able to diſperſe all darkneſſe, and to pry into all the corners of mens hearts, and deſcry the privy plots and contrivances of the adverſaries of his Church, Prov. 15.11. Pſal. 139.11,12. Job 34.21,22. Heb. 4.12,13.

V. 15. *fine braſſe*] A kind of bright and precious braſſe, of which, *Plin. lib.* 34. *cap.* 2. Or, amber, of the colour of burniſhed braſſe. See Ezek. 1.4,7. Dan. 10.6.

as if they burned] Or, *glowed with fire*. Intimating, as ſome think, Chriſts ability to deſtroy the enemies of his Church, as Zech. 2.5. Or, as others, ſo to terrifie men, that they may thereby be converted, Pſal. 83.15,16.

as the ſound, &c.] A mighty loud voyce, as Chap. 14. 2. So Dan. 10.6. Terrible to his enemies; or, powerful to raiſe men from the death of ſin, John 5.25.

V. 16. *in his right hand*] To keep them ſafe; ſhewing his great love to them, and care of them, Pſal. 63.8.

ſeven ſtars] The miniſters of the ſeven Churches, verſ. 20. Miniſters give light to the world, having received it from Chriſt, as the ſtars from the ſun.

out of his mouth, &c.] This ſheweth the power of Chriſts word, Chap. 2. 16. Heb. 4.12.

in his ſtrength] At noon-day, Judg. 5.31. Pſal. 37. 6. This ſetteth out the greatneſſe of Chriſts glory and majeſty, Matth. 17. 2.

V. 17. *as dead*] He could not endure the ſight of Chriſt in his glory. So Dan. 10.8,9.

his right hand] He ſent not an angel to raiſe me up, but did it himſelf. See Dan. 10.10.

I am the firſt] Iſa. 41.4. & 44.6. See Notes on verſ. 8.

V. 18. *and was dead*] Though I once dyed for your ſins, yet I am now alive again to appear to thee, and ſhall live for ever, to protect my ſervants, Rom. 6.9,16.

keyes of hell, and of death] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave, and death.

V. 19. *Write the things*, &c.] John is commanded to write the viſion which he ſaw before, verſ. 12, &c. the Epiſtles to the ſeven Churches, which were then in being, chap. 2. & 3. and the Prophecies of the time to come, chap. 4, &c. to the end of the book: ſo that here is a perfect diviſion of the book, and no need to make the Churches types.

V. 20. *The ſeven ſtars are*] That is, do ſignifie; as the bread is Chriſts Body in the Sacrament. So Gen. 41.26,27. Dan. 2. 38. & 7.17. Matth. 13.37,38,39. Luke 8.11,15. Chap. 17. 9, 10,12,15.

the angels] The miniſters: ſo here called, to ſhew the honour due to that office. Or, *meſſengers*: for they are Gods meſſengers to his people, Mal. 2.7. & 3.1.

CHAP. II.

Verſ. 1. ANgel] See notes on Chap. 1.20.

Epheſus] Look Chap. 1.7.

that holdeth, &c.] See Chap. 1.16.

who walketh, &c.] Look the notes on chap. 1.12,13.

V. 2. *I know thy works*] I take notice of them, and approve them, Pſal. 1.6. & 101.4. Matth. 7.23. Though all power to do good cometh from God, and the works of the beſt men have ſome imperfections; yet ſuch is Gods mercy, that he accepteth of them.

works] Courſe of life and practiſe, 1 Tim. 4.6,12. Tit. 2.7.

thy labour] In preaching the Goſpel, 1 Theſſ. 5.12. 1 Tim. 5. 17.

patience] In bearing perſecutions that followed his preaching and practice, 2 Tim. 3. 10, 11, 12.

canſt not bear] Endure them, or forbear reproving them. An argument of zeal, John 2.15,17. 2 Pet. 2.8.

them that are evil] Such as are wicked in thy flock.

apoſtles] Such as feigned themſelves to be ſent immediately from Chriſt, but were not, 2 Cor. 11.13.

V. 3. *haſt born*] Haſt born much from theſe, whom thou couldeſt not bear with, v. 2.

haſt patience] continueſt conſtant in thy ſufferings, Heb. 10. 34,36. & 12. 1.

not fainted] Art not weary of thy work, Gal. 6. 9. 2 Theſſ. 3. 13. 2 Cor. 4. 16.

V. 4. *haſt left*] Haſt abated ſomewhat of thy former fervour and forwardneſs.

firſt-love] Or, *former love*; 1 Tim. 5. 12. ſhewed in diligent teaching and ordering of his people, Joh. 21.16,17. He was not, it may be, ſo careful in feeding and tending his flock, as when John was there to overſee him. Not onely idolatry and falſe doctrine, but negligence, in a miniſter, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent ſinner: A ſerious conſideration of the heynouſneſſe of his ſin; hearty remorſe for it, and a renewed courſe of life.

remove] Take it from that place, and ſettle it in ſome other, where it ſhall finde a better acceptance, Matth.21.43.

thy candleſtick] My Church from out of Epheſus, Chap. 1.20. and leave it in darkneſs. It ſeemeth, by the paſtours negligence, the people were grown remiſs alſo: for a great judgement is threatned to them.

except thou repent] God repeateth it, to ſhew how well pleaſed he would be with their returning, Ezek.18.31,32. & 33.11.

V.6. *But*] I will not yet remove the candleſtick, for the reaſons following.

this thou haſt] This goodneſſe left in thee.

hateſt] Doeſt not onely forbear, but inwardly hate and abhor, Pſal.94.10. Amos 5.15. Rom. 12.9.

the deeds] Not the perſons, Pſal.101.3.

Nicolaitans] Who held wives to be common, as eccleſiaſtical hiſtories affirm. Some think, they are ſo called from Nicolas the deacon, mentioned, Acts 6. others, from ſome other of that name.

I hate] Pſal.11.5. Prov.6.16. & 18.13.

V.7. *He that hath an ear*] Let not the paſtour onely, but every one of the Church of Epheſus, lay this to heart. Or, let them hearken whoſe ears God hath opened, Pſal. 40.6. Iſai. 50.5. or, that have a ſpiritual ear, as well as a natural, to hear what God ſaith, Deut.29.4. Pſal.85.8. Prov. 20.12. See Matth. 13.9.

overcometh] His ſpiritual enemies, the devil, the world and the fleſh, Rom.8.37. & 12.21. & 16.20. 1 Cor.9.27. 1 Joh.4.4. & 5.4,5. Chap. 12.11. & 15.2.

of the tree of life] Perpetual happineſſe, figured by the tree of life, Gen.2.9. Rev.22.2.

in the midſt] Alluding to the ſituation of the tree of life in paradiſe.

paradiſe] Heaven, Luke 23.43. 2 Cor.12.4.

V.8. *Smyrna*] See notes on Chap.1.11.

firſt] Chap.1.8,17.

was dead] See Chap.1.18.

V.9. *I know*] See v.2.

and tribulation] Troubles, loſſe of goods, and reproaches, which thou ſuffereſt for the truth, Heb.10.34. & 11.36,38.

but thou art rich] Towards God, Luke 12.21. ſpiritually, Luke 16.11. 2 Cor.8.9. 1 Tim.6 6,18. James 2.5.

ſay they are Jews] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Matth.3.9. Joh.8.33,39. Rom.2.28,29. 2 Tim.3.5.

ſynagogue of Satan] Not of God, as once they were, and pretend ſtill to be, Phil.3.2,3.

V.10. *Fear none*] So as out of fear to do any thing unbeſeeming a Chriſtian. Matth.10.28. Luke 4.4.

thou ſhalt ſuffer] The ſtorm is not yet paſt; impriſonment and ſtraits will follow.

devil] By wicked men his inſtruments, Epheſ. 2.2.

be tried] The devill would deſtroy, but God will ſuffer you onely to be tried, Chap.3.10. James 1.12.

ten dayes] A ſhort time: or, as others interpret it, ten yeers; either in Diocleſians time, as ſome think, or in Trajans, as others.

faithfull unto death] Conſtant in thy Chriſtian courſe and profeſſion to the laſt, Heb. 3.6,14. Or, unto the ſhedding of thy blood by death, for the teſtimony of my truth, Heb. 12.6. Chap.12.11. & 20.4. Die, rather then deny thy religion.

crown of life] Either an everliving, everlaſting, never-fading crown or garland, 1 Pet.1.4. & 5.4. or, celeſtial glory, life eternal, as a crown, or for a crown, James 1.12. as the ſign of circumciſion, that is, circumciſion as or for a ſign, Rom. 4.11. An alluſion to them that run or wreſtle for a garland, 1 Cor. 9.24, 25. 2 Tim.2.5. & 4.7,8.

V.11. *He that hath an ear*] See notes on v.7.

of the ſecond death] Conſiſting in the ſeparation of ſoul and body from God, and ſequeſtration of them both to eternal torments, Matth.25.41,46. 2 Theſſ.1.9. Chap.20.14.14. & 21.8. So called, in relation to the natural death foregoing it, whereby ſoul and body are onely ſevered either from other. Though he may ſuffer this, yet ſhall he eſcape that. It ſhall not be able to ſeize upon him, Chap.20.6.

V.12. *Pergamus*] See notes on Chap.1.11.

the ſharp ſword] Look on Chap. 1.16.

V.13. *I know*] Verſ. 2.

where] In how perillous a place, and among what manner of people thine abode is; Pſalm 57.4. and 120,5,6. Ezek. 2.6. Phil.2.15.

ſeat] Or, *throne*. Where the Romane governour liveth, who is Satans chief inſtrument in perſecuting the Saints, v.10.

holdeſt faſt my Name, &c.] Doeſt ſtill maintain thy Chriſtian profeſſion, Heb.10.23. So Chap.3.3,8,10,11.

even in thoſe dayes] As in a dangerous place, ſo in the times of greateſt trial, Chap.12.12 & 13.10. & 14.12.

Antipas] A name contracted of Antipater, as Artemas of Artemidorus, Tit.3.12. Epaphras of Epaphroditus, Col.4,12. Phil.4.18. Demas of Demetrius, 2 Tim.4.12. Silas of Silvanus, Acts 15.40. 1 Theſſ. 1.1. The name of ſome godly miniſter of Chriſt, in likelihood, who had ſuffered martyrdom there for the truth.

martyr] Who gave his life for the teſtimony of the truth concerning me; Acts 22.20.

V.14. *haſt there*] Doſt not put them out of the Church, that they may not be [illegible]bers, 1 Cor. 5.2,6.

of Balaam] Who taught Balak to ſet fair women on work to tempt the Iſraelites to eate of the meat they had ſacrificed to their idols, and to commit folly with them, Numb. 24. & 25. Chapters, & 31.16.

V.15. *Nicolaitans*] See notes on verſ. 6.

V.16. *Repent*] Look on v.5.

ſword] See Chap. 1.16.

V.17. *hidden manna*] He ſhall both ſpiritually taſte of me here, and feaſt alſo with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Pſal. 105.40. John 6.27,32, 49,50. Luke 12.30. and withal, to the golden pot of manna, placed in the holieſt of all, Heb.9.3,4. Exod.16.33,34.

a white ſtone] Aſſurance of the full diſcharge of all his ſins, 1 Joh.1.7. Or, perfect abſolution at the day of judgement, John 5.24. For the heathen abſolved men by white ſtones, and condemned them by black ones. Or, a privy mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a bidden gueſt thereunto, Chap. 19.9. alluding, as ſome think, to thoſe ſhells, ſtones, or tokens, that were wont to be given as tickets, with their names on them, to ſuch as were to be admitted to the ſolemn feaſts, held in honour of thoſe that were victorious in their ſacred games.

a new name] Add to his abſolution ſuch glory, as none can underſtand, but ſuch as have it, 1 Cor. 2.9. An inward aſſurance of his right and intereſt in theſe honours. He alludeth to Iſai.65.15. All theſe things follow the victory.

V.18. *Thyatira*] See notes on Chap.1.11.

his eyes] See on Chap. 1.14,15

V.19. *I know*] See v.2.

and thy charity] Or, *even thy charity*; as v.13. for here he reckoneth up the works in particular.

and ſervice, &c.] Thy miniſtering to the Saints; as Rom. 16.1. Heb. 6.10. and faithfulneſs in thy calling, and patient bearing of troubles enſuing it; as Chap.2.2.

and thy works] The fruits of theſe particular graces. Or, *and thy works, that the laſt are more then the firſt.* So this conjunction is uſed, Luke 3.20. & 5.1.

V.20. *a few things*] See notes on v.14,15.

Jezebel] 1 Kings 16.31. Some wicked woman like her ſelf, or of the ſame name with her, or both.

V.21. *of her fornication*] She was not onely taught her ſelf, but taught others alſo to be naught like her ſelf, verſ.22. Falſe doctrine and bad life, idolatry and adultery, go oft together, v.14,15. Numb.25.1,2. Hoſ.4.11,12,13,4.

and ſhe repented not] Or, *but ſhe repented not*; Matth. 11.19. She added impenitency to her incontinency and other ſins, Rom.2.4,5.

V.22. *into a bed*] As there is a bed of eaſe and pleaſure, Amos 6.4. ſo of languiſhing and diſeaſe, Pſal.41.4. The later is here intended, but with alluſion to the former. Her puniſhment ſhall be like her ſin. Adulterers often lye long ſick of foul diſeaſes, Job 20.11. Prov.5.11.

V.23. *And I will kill her children*] Her baſtards; as 2 Sam. 12.14. Others underſtand it of ſpiritual adultery; and then her adulterers are her fellow-falſe-teachers, and her children they whom ſhe had ſeduced.

I am he which ſearcheth] Pſalm 7.9. Jer. 11.20. & 17.10. They ſhall know that I am the true God, by my puniſhing them for their ſecret ſins, Pſal.90.8. 2 Sam.12.12. Ezek.8.12.

V.24. *unto you, &c.*] Both miniſters and people. Or, unto you, even the reſt; as ver.13.

not known, &c.] Are ignorant of thoſe things they call the depths of God; as 1 Cor. 2.10. but are indeed the depths of Satan. Or, not allowed; as Pſal.101.4. Matth.25.12.

none other burden] Denounce no further troubles againſt you, then what you ſuffer already. So prophecies of evils to come are called burdens, Iſai. 13.1. & 23.1. or, I will lay no other laws on you to live by, then what you have already received of the apoſtles, v.25. Acts 15.28.

V.25. *Hold faſt*] Chap.3.11.

till I come] To the laſt, v.10. or, to the end, Matth. 24.13. till my ſecond coming general or ſpecial, 1 Cor.11.26.

V.26. *overcometh*] See notes on v.7.

my works] Enjoyned to him by me. Or, ſuch as I require, not as Jezebel teacheth.

power over the nations] To joyn with me in judging them at the laſt day, Pſal.149.5, &c. 1 Cor.6.2. Jude v.14,15.

V.27. *And he ſhall rule them*] Pſal.2.9. Gr. *feed them*; as

Pſal.78.71,72. Mic.5.4. Mat. 2.6. That is, rule them with a rod of iron, with a might and power irreſiſtible, Pſal. 110. 1. ſubduing and maulling to peeces all refractary and rebellious ones.

as the veſſels] *Or, that as the veſſels* ; as Pſal. 2.9.

be broken to ſhivers] That is, utterly deſtroyed, without recovery, as earthen veſſels broken are, Iſa.30.14. Jer.19.11.

V. 28. *morning ſtar*] The full fruition of my ſelf, chap.22. 10. 2 Pet. 1. 19. Or, the next degree of glory to me, as the morning ſtar is next the ſun, Iſa.14.12.

V. 29.] See notes on v.7.

CHAP. III.

Verſ. 1. A*Ngel*] See notes on Chap.1.20.

Sardis] Look on Chap.1.11.

hath the ſeven ſpirits] Chap. 4. 6. See notes on Chap. 1. 4. He hath the Spirit, either becauſe the Spirit proceedeth from Chriſt, and is therefore called his Spirit, Rom. 8. 9. or elſe becauſe he ſendeth the Spirit into the hearts of the elect, Joh. 15.26. & 16.14.

haſt a name, &c] Thou art an hypocrite. Thou ſeemeſt alive to the world, but art dead to God, 1 Tim. 5. 6. Or, thou carrieſt a ſhew of ſome vigorouſneſs and vivacity with thee, but art indeed in a languiſhing condition, little better then dead, v.2. like that, 1 Cor.3.1. Or, thou haſt a ſpiritual lethargie, or dead palſie, and art like a body ſome members whereof are dead, though not all, v.2.

V. 2. *Be watchful*] Rouze up thy ſelf, and ſhake off this lethargical diſpoſition, Eph.5.14.

the things which remain] Thoſe graces which are not yet quite dead in thee. Or, *the reſt* ; to wit, of thy flock, that are in a languiſhing condition.

V. 3. *as a thief*] Chap.16. 15. Matth. 24. 43,44. Luke 12. 39,40. 1 Theſſ.5.2. 2 Pet. 3. 10. I will come upon thee, who art ſecure, unexpectedly, as thieves come on men aſleep.

V. 4. *a few names*] A few men, Acts 1.15. known to Chriſt by name.

defiled their garments] Carried themſelves wickedly in their lives, as the Balaamites have done, Chap.2.14. Jude v.23.

in white] In glory, as Mat.17. 2. & 28.3. In glorious rayment, ſuch as great men in times of triumph and feſtivity uſed to wear, v.5. Chap.7.14. Eccleſ.9.8.

they are worthy] In my account ; as Luke 20. 35. 2 Theſſ. 1.5. and in compariſon of the Nicolaitans, Chap.2.15. Or, meet and fit ; as Mat.3.8. Eph.4.1.

V. 5. *in white*] See v.4.

book of life] Chap.20.12. Phil.4. 3. In which the names of the elect are written.

I will confeſs] I will own and acknowledge him for ſuch an one, as he hath owned and acknowledged me, Matth. 10. 32. Mark 8.38.

angels] Mat.16.27. & 25.31.

V. 6. *He that hath an ear*] See notes on Chap.2.7.

V. 7. *Philadelphia*] Look on Chap.1.11.

key of David] Of the houſe of David, Iſa.22.22. That is, of the Church. A ſimilitude borrowed from thoſe that keep the keys of a city, caſtle or palace ; the gates whereof therefore cannot be opened or ſhut, without their permiſſion or direction, Neh.7.3. & 13.19. So in the next verſe he had opened a Church door in Philadelphia, which none ſhould be able to ſhut again, 1 Cor.16.9. 2 Cor.2.12.

V. 8. *I know*] See notes on Chap.2.2.

no man can ſhut it] Thou haſt adverſaries, but none ſhall be able to take the Goſpel from thee. Or, none ſhall be able to ſtop or impeach the paſſage of it with thee, 1 Cor. 16.9.

V. 9. *ſynagogue of Satan*] See notes on Chap.2.9. Worſhip before thy feet ; reverence thee as one beloved of me, Iſa. 60. 14. 1 Cor.14.24,25.

V. 10. *thou haſt kept*] Thou haſt been patient, as my word commanded thee, in troubles paſt. Or, haſt with much patience maintained and held faſt the Chriſtian profeſſion.

the word of my patience] Or, *my word of patience.* (As, My mountain of holineſſe, Iſa.56.7. for, My holy mountain ; his Son of love, Col.1.13. for his dearly beloved Son ; his word of power, Heb.1.3. for, his moſt powerful word.) The Goſpel of Chriſt ; ſo called, partly, becauſe it teacheth patience, (it is a doctrine of patience) and that in the higheſt degree : and partly, becauſe the keeping of it requireth patience ; without which, and that in ſome good meaſure, the profeſſion of it cannot be maintained ſo as it ſhould, Luke 21. 19. Heb. 10.36.

I will keep thee] Afford thee immunity and freedom from thoſe general perſecutions and troubles which ſhall befal other Churches.

hour] It argueth, both a ſet time, as John 7.6. Mat. 27. 45. and a ſhort time, as Mat.27.40.

all the world] The moſt places of the known world, Luke 2.1.

to try] Who be ſound, and who unſound ; as 1 Cor.11. 19. who will ſtick cloſe to the truth, Chap. 2. 13. and 12.11, 17. and 14. 12. Pſal. 44. 17. and who flinch, and fall off, Matth. 13. 21. 2 Tim. 4. 12. Times of trouble, are times of triall, Pſal. 66.10. Rom.5.3,4. James 1.2,3,12. 1 Pet. 1. 6, 7. and 4. 12.

V. 11. *I come quickly*] Thy troubles ſhall not laſt long. Or, it will not be long ere I come to call to account, Chap.22. 12,20. Heb.10.37. James 5. 8,9.

which thou haſt] The profeſſion of the right religion.

that no man take thy crown] That it be not taken away, Luke 12.20.

thy crown] The honour promiſed thee, v. 9. Or, the heavenly glory promiſed to ſuch as perſevere, 1 Cor.9.24. Matth. 24 13. See notes on Chap. 2.10.

V. 12. *a pillar*] He ſhall have an everlaſting happineſſe in heaven. An alluſion to 1 Kings [illegible]1.

the Name of my God] He ſhall be openly acknowledged to be the childe of God, Rom. 9. 26. 1 John 3. 1, 2. Mal. 3. 18. Heb.11.16.

name of the city of my God] He ſhall be enrolled, as a free denizen and a citizen of the heavenly Jeruſalem, Luke 10.20. Eph.2.19. Phil.3.20. Heb.12.23.

cometh down from heaven] Not of the earthly Jeruſalem, but of that Jeruſalem, the knowledg whereof is revealed to us from heaven : or, whoſe ſtate is not from man, but from God in heaven ; as Matth.21.25. Gal.4.26. Heb. 11. 10, 11. Chap.21.2.

my new name] He ſhall be honoured for a king and conquerour, like me ; Phil. 2. 9. Or, he ſhall have a new name, of mine impoſing or giving. See Iſa.65.15.

V. 13. *He that hath an ear*] See notes on Chap.2.7.

V. 14. *of the Laodiceans*] Look on Chap.1.11. Or, *in Laodicea,*

Amen] A name given to God, for his faithfulneſſe and firmneſs, Iſa.65.16.

faithfull and true Witneſſe] See on Chap.1,5.

beginning of the creation] He that gave being to all creatures, Col.1.16,17,18. John 1.3. or, he that hath power over all creatures, Matth. 28.18. Acts 10.36. Rom. 9. 5. or, the authour, founder and beginner of the new creation, Mat.16.18. 2 Cor. 5.17. Eph.2.10. Chap.21.1,5.

V. 15. *I know*] See notes on Chap.2.2.

neither cold nor hot] Thou ſtandeſt indifferently affected, neither eager for the truth, nor an open adverſary thereunto. Neither a zealous profeſſour, nor a profeſſed enemy to religion ; but a neuter.

I would thou wert] I would thou wouldeſt manifeſtly declare thy ſelf, either for the one ſide or the other ; as 1 Kings 18.21. I ſhould better brook thee, if thou didſt either ; as the ſtomack can better brook meat either hot or cold, then lukewarm, between both.

V. 16. *I will ſpue*] As the ſtomack caſteth up meat which it brooketh not or abhorreth ; ſo will I caſt thee off, as a loathſome thing, which my Soul loatheth and abhorreth. So Levit. 18,27,28. Iſa.1.13,14. Amos 6.8. Zech.11.8.

V. 17. *Thou ſayeſt*] He taxeth him for his pride and ſelf-conceit, in bragging and vaunting himſelf, as if he had all manner of ſpiritual grace in abundance, and were not wanting in any kinde of it ; as Rom. 15. 14. James 1. 4. Or, had made ſuch a progreſſe therein, that nothing needed to be added to that perfection that already he had attained ; contrary to that, Phil.3.12,15.

knoweſt not] Art altogether ignorant of thine own eſtate, as men naturally are wont to be, Rom. 7.9.

wretched] In a very lamentable plight, whatſoever thou deemeſt and dreameſt of thy happy condition ; Jer.4.10. and 6. 14.

poor] Or, *beggerly.* Like a begger boaſting of wealth, Prov. 13. 7.

blinde] Deſtitute of ſpiritual eye-ſight ; Acts 26. 18. Eph. 1.18. and 4.18. 2 Pet.1.9. The reaſon why he is ſo miſtaken in himſelf and his own eſtate.

naked] Deveſted and ſtript of all ſpiritual apparel and ornaments ; Gen.3.7. Exod.32.25. Ezek.23.26.

V. 18. *I counſel*] Chriſts advice to him, to ſeek remedie againſt thoſe ſpiritual evils, and ſupply of thoſe ſpiritual wants, from himſelf, as the fountain whence all grace iſſueth, Joh.1.16.

gold] Spiritual grace, James 2. 5. and true faith more precious then gold, 1 Pet.1.7.

tried in the fire] Able to endure the trial of Gods word and Spirit. Jer.23.29. 1 Cor.3.13. or, the fiery trial of affliction, Pſal.66.10. 1 Pet.4.12.

white rayment] Of which, Chap.4. 4. & 19.8. See v. 4.

ſhame of thy] That thy defects and defaults be not diſcovered, and lie open to thy diſgrace ; Exod.32.25. Ezek.23.29. Hoſ.3 9. Chap.16.15.

eye-ſalve] Of the Spirit; or ſpiritual wiſdom, Acts 26. 18. 2 Cor.4.6. Epheſ. 1.7,18.

ſee] And take notice of thine own eſtate, how it fareth with thee, Jer.3.13.

V. 19. *As many as I love*] Prov. 3.12. Heb.12.6,7.

be zealous] And fervent, not lukewarm, as formerly, verſ. 15, 16.

and repent] See Chap 2.5.

V. 20. *I ſtand at the door*] As attending and waiting, with much patience, Cant.5.2.

and knock] At the door of mens conſciences, both by outward means, and inward motions, Pſal.16.7. as one deſirous of admittance, Cant. 5. 2.

hear my voice] Not give me bare hearing, but hearken to what I ſay, Joh.5.29. Heb.3.7. Pſal.97.7.

open] To receive and entertain me by faith; not in his houſe, but in his heart, John 1.11,12.

I will come in] I will unite my ſelf to him, take up my lodging with him, and make mine abode in his ſoul, Iſai. 57. 15. 2 Cor.6.16. 1 Joh.4.16.

ſup with him] Converſe familiarly, chearfully and comfortably with him, as friends uſe to feaſt and make merry one with another, Cant. 5.1. John 14. 23. For their feaſts were for the moſt part at ſupper-time, when their daily employments were over, Luke 14.17. See Chap.19.9.

V. 21. *To him that overcometh*]. See Chap. 2. 7.

to ſit with me] To reign with me in grace here, in glory hereafter, Rom. 5.21. & 8.17. 2 Tim.2.12. Matth.19.28. Chap. 4. 4. & 5. 10. & 20.4,6. & 22. 5.

I overcame] All difficulties that I was encountred with, in purſuit of the work by the Father aſſigned me, John 17. 4. Heb. 12. 2.

in his throne] On the right hand of his Majeſty, Mark 16. 19. Eph.1.20. Col.3.1. Heb.1.3. & 8. 1. & 10. 12. & 12. 2.

V. 22. *He that hath an ear*] Look on Chap.2.9. Here is the concluſion of the firſt viſion.

CHAP. IV.

Verſ. 1. AFter this] Immediately after the firſt viſion: for all the revelation was ſhewed to him in one day, being the Lords day, Chap.1.10.

I looked] Deſirous to ſee more of theſe glorious viſions.

a door opened] The heavens ſo opened, as if the door of ſome ſtately palace were ſet open, by which might be diſcovered ſuch glorious ſights as within it were to be ſeen. So Ezek. 1. 1. Mat. 3.16. Acts 7.56. & 10.11.

in heaven] Some take it for the Church on earth, which is as heaven, in compariſon of the reſt of the world, and in, or for which, theſe things are to be fulfilled; as Chap.12.1. Others, for heaven it ſelf, where God ſitteth in majeſty, and from whence theſe things were revealed to John, Pſal.115.3.

and the firſt voice, &c.] Or, *and the former* (as Chap. 2. 4.) *voice which* I *heard as it were of a trumpet, talking with me, ſaid, Come up*, &c. See Chap.1.10.

Come up hither] That he might ſee and hear the better, and not miſtake by reaſon of diſtance. The ſame words, but for another end, are uſed, Chap.11.12.

which muſt be hereafter] He cometh to the third head mentioned, Chap. 1.19. See notes there.

V. 2. *immediately I was in the Spirit*] After ſome intermiſſion, he was taken up into another ſpiritual rapture: or, ſpiritually carried up into heaven in a viſion. See Chap.1.10.

a throne was ſet in heaven] He ſeeth God ſitting on a throne above, that the things to come might be with the more ſolemnity revealed.

one ſat] God the Father appeareth to him in the form of a king on a throne, v. 8, 9, 10. Chap. 5.1. & 22. 1. It may be a repreſentation of Gods ſitting in his Church on earth, as king over it. Thus God appeared, Iſai.6.1. Ezek. 1. 26. and 11. 22. Dan.7 9.

V. 3. *like a jaſper*, &c.] The Church is compared to gold, Chap. 1. 20. God here, to ſome of the choiſeſt gems in beauty and price, far beyond gold, Job 28. 15, 19. jaſper. A precious ſtone ſo termed, of its eminency in Hebrew. The laſt ſtone in the high-prieſts breſtplate, Exod.21. 28. the firſt in the foundation of the heavenly Jeruſalem, Chap.21.19.

ſardin] Or, *ſardius*. A precious ſtone ſo called, by the Greeks, from the city Sardis, about which plenty of them was; in Hebrew, odam, of its deep red and bloudy colour: the firſt in the prieſts breſtplate, Exod.28.17. and the ſixth in the foundation of the celeſtial city, Chap.21.29.

round about the throne] Over the top of it, Ezek.1.28.

emerald] A precious ſtone of a deep green colour: the fourth both in the high-prieſts breſtplate, Exod. 28. 18. and in the foundation of the celeſtial Jeruſalem, Chap. 21. 19.

V. 4. *four and twenty ſeats*] Twelve on the right hand, and twelve on the left.

four and twenty elders] All Gods Saints of the old and new Teſtament, comprehended under the twelve patriarchs and twelve apoſtles, Chap.5.8,10.

ſitting] As reigning and judging together with Chriſt, Mat. 19. 28. 1 Cor.6.2,3. Chap.3.21.

in white raiment] In token not of innocency onely, but honour alſo and triumph; Chap.3.4. & 7. 14.

crowns] Tokens of royal ſtate and glory; Pſal. 21.3. Cant. 3. 11. Chap. 1. 6.

V. 5. *lightnings*] Either to ſet out Gods power in confounding the enemies of his Church, Pſal. 22. 12, 14. & 97. 3, 4. Or, his majeſty in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven, Exod. 19.16. So Ezek.14.13,14. Pſal.81.7.

voices] An Hebraiſm, for loud ſounds and craks of thunder; Exod.9 23,28. & 20. 18.

lamps of fire] To ſhew the illuminating works of the Spirit; Acts 2. 3. Eph.1.18. So Ezek.1.13.

ſeven ſpirits] See notes on Chap. 1.4.

V. 6. *a ſea of glaſs*] Whoſe water was clear, and tranſparent, as glaſs. This ſeemeth to have been as a ſtately footſtool beneath the throne: a ſea here, as the earth, Iſai. 66. 1. Or, as a curious pavement both under and before the throne, like cryſtal, as that like ſaphire, Exod. 24. 10. of which kinde of ſtones ſome or blue or skie-coloured, ſome are white as cryſtal. By it, ſome underſtand the Scripturs, or the word of God, as being full of perſpicuous truths, guiding us to Godward, Pſal. 19. 8. & 119. 105, 130.

in the midſt of the throne, and round about the throne] Two ſtanding juſt againſt the midſt of the throne, and one at each corner. Or elſe their bodies were underneath the throne, and their heads appeared without: or, as ſome read it; *Between the throne, and thoſe things that were about the throne*. And then the order is this: God the Father ſitting on the throne; next, the Lamb, Chap. 5. 6, 7. then, the Spirit of God, like lamps: then, the ſea of the Scriptures: then, the four beaſts or wights: after that, the four and twenty elders: laſtly, the angels, compaſſing them in; Chap. 5. 11. This was the majeſtical viſion that John now ſaw.

four beaſts] Or, *living wights*. Theſe repreſent the miniſters of the Goſpel, comprehended as it were in the four evangeliſts, Chap.5.8,10.

full of eyes before and behinde] To ſhew the vigilant care of the paſtour, Acts 20.26,28. Or, his looking forward to God ſitting on the throne, and backward to his people, Hab. 2. 1, 2.

V. 7. *And the firſt beaſt*, &c.] Or, *living wight*. Under thoſe repreſentations, are ſet out the eminent gifts of the miniſters of the new Teſtament. Some are like lions for courage, 2 Sam. 17.10. Others, like oxen, for labour, Pſal.144.14. Others, like men, for prudence in government, Job 35. 11. Prov. 30. 2. Others, like eagels, for deep inſight into divine myſteries, Job 39. 28, 29.

V. 8. *ſix wings*] To ſhew how ready Gods miniſters ought to be to help every man committed to their charge: for the wings are juſt ſo many as the elders. See Iſa.6. 2.

full of eyes within] As before, to look toward God, and behinde toward their people; ſo within to look to themſelves, Acts 20. 28. 1 Tim. 4. 16. Or, full of heavenly knowledg, and ſpiritual grace; Matth. 13.52.

reſt not day and night, ſaying] Gr. *have no reſt*, &c. They continually praiſe God, and ſet out the trinity of perſons in the Godhead, and the ſupream authority, unity of eſſence, omnipotency and eternity of God.

Holy] Iſa.6.3.

which was] Chap. 1.4.

V. 9. *give glory*] Acknowledg that glory and honour that is in God, Pſal.29.1,2.

V. 10. *fall down before him*] As unworthy to ſit in his preſence, Pſal.95.6. & 99. 5.

and worſhip him] Do as it were kiſs his feet. The word originally is taken from dogs, that couch down when the maſter cometh in, and lick his feet. They ſhew the loweſt ſignes of humility to God. See Chap.3.9.

caſt their crowns] Not that they ſlight their glory conferred on them by God; but, whatſoever honour they have, they confeſs they had it from God, and are content to lay it down at his feet, and deveſt themſelves of it, to do honour to him; John 3. 30. 2 Sam. 6. 21, 22. A real Amen to the words of the miniſters, v.8. Chap. 5. 13.

V. 11. *to receive glory, and honour, and power*] Chap.5.12. To receive the praiſe of thy power.

for thou haſt] The people muſt praiſe God underſtandingly, and give a reaſon why they do it.

for thy pleaſure] As they were made by thee, ſo to do thy will, and to bring glory to thy Name, Prov. 16. 4. Rom. 11. 36. Or, *by thy will they are*; as Chap.12.11. that is, by thee alone all things are preſerved, or kept in being, and were created; therefore all glory belongeth to thee, 1 Chron. 29. 11, 12, 14.

CHAP. V.

Verſ. 1. IN *the right hand of him*] Gr. *at his right hand*: Neer unto him, ſo as none might lay hand on it, and meddle with it, without his leave. Here it is manifeſt, that God appeared unto John in the form of a man. Or, the book is in his right hand, to ſhew, that none can know what is written in it, without his leave: Deut. 29. 29. Acts 1. 7.

him that ſat] Of whom, ſee Chap. 4. 2.

a book] An hiſtory of things concerning the Church of God till Chriſts ſecond coming, as appeareth at the opening of the ſeals.

written within and without] Gr. *on the backſide*. The matter was ſo copious, that the inſide of the book could not hold it; Ezek. 2. 10. A phraſe taken from the manner of writing in rolls of parchment or paper; which, when the matter was ſo large as it could not be all written on the one ſide, they were fain ſometime to write on the backſide the reſidue. Some think, the things preſent were written on the one ſide, and the things to come on the other. Or, *written within, and on the back ſide ſealed*, &c. So that the matter was written within, and the ſeals wherewith it was ſealed up, affixed on the outſide; to ſhew, that none could look into it, or by humane wiſedom come to know what was contained in it: 1 Cor. 2. 9. 11. See Iſa. 29. 11. Jer. 22. 11. Dan. 12. 2.

with ſeven ſeals] It was divided into ſeven parts, and every part had a ſeal; as appeareth by the opening of each ſeal.

V. 2. *a ſtrong angel*] It may be the angel mentioned, Chap. 1. 1. whom Chriſt appointed to reveal theſe things to John. He is ſaid to be ſtrong, that he might ſpeak ſo loud, that all men might hear him.

Who is, &c.] This ſheweth the great deſire the angels have to ſearch into thoſe things which concern the Church, 1 Pet. 1. 12.

Who is worthy] A free eſſay offered to all, but great worth required in him that ſhould attempt it. The like ſpeeches are uſed, Jer. 49. 19. Matth. 14. 45. 2 Cor. 2. 16.

V. 3. *no man in heaven*, &c.] That is, no man at all; for all men are in one of theſe places, v. 13. Phil. 2. 10. The angel taketh their not anſwering, or not appearing, for an acknowledgment of their inability, or indignity, or both. So Iſa. 41. 28, 29.

to look thereon] Or, *therein*. For John looked on it, v. 1. The ſenſe is: No man was judged worthy to know or publiſh theſe great myſteries.

V. 4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean perſons ſometimes are uſed for the benefit and ſupport of greater, Acts 18. 26. So an angel is ſent to ſtrengthen Chriſt, Gen. 49. 9.

the lion of the tribe of Judah] Chriſt, the Meſſias, the powerful King of the Church, Luke 22. 43.

the Root of David] One of the ſeed of David, Matth. 1. 1. Rom. 1. 3. Not the root from whence David ſprang, but a branch that ſprang from David, as from a root, Iſa. 11. 1. Acts 13. 23. Chap. 22. 16. and yet from whom, as from a root, or a branch that both hath a principal of life in it, and a power to convey the ſame alſo to others, life and health ſpiritual accrue alſo to David; Matth. 22. 43.

hath prevailed] Is able to do it; both to dive themſelves into it, and the myſteries contained in it, and to make them known to others; John 5. 20. But ſpoken, as of one that hath attained to do that which many have in vain ſtrived to attain. Gr. *overcome*.

V. 6. *in the midſt of the throne*] Or, *within the compaſs of it; between the throne and the four wights*. See notes on Chap. 4. 6. Chriſt ſtandeth between God and us, as a mediator, 1 Tim. 2. 5.

a lamb] Willingly ſubmitting himſelf to God the Father, to be a ſacrifice for us, Joh. 1. 29. 1 Pet. 1. 19.

As it had been ſlain] By ſome reſemblance of his wounds, or the ſcar of ſome deadly wound; as Joh. 20. 25, 27. This ſignifieth perpetual interceſſion for us, by the vertue of his death, Rom. 8. 34. Heb. 9. 12, 25. & 10. 24.

having ſeven horns, and ſeven eyes] Protecting and guiding his Church, by the power and wiſedom of his Spirit, ſhewed it in the gifts given to his ſervants on earth. Seven, a number of perfection. Horns ſignifie power, Dan. 7. 24. eyes, knowledg or wiſdom, Iſa. 35. 5. Both joyned together, argue a fulneſſe and perfection of power, Matth. 28. 18. and wiſdom in Chriſt, Col. 2. 3, 9. So that we have here a lively repreſentation of the threefold office of Chriſt. His ſacerdotal, or prieſtly, in the lamb as ſlain: his royal or princely, in the horns; his prophetical office, in the eyes.

ſeven Spirits] See notes on Chap. 1. 4.

ſent out] To deſcry what is done, enterpriſed, or intended in any part of the world, that is or may be advantagious for, or prejudicial to the good and ſafety of his Church; Prov. 15. 3. 2 Chron. 16. 9. Zech. 4. 10.

V. 7. *took the book*] To unſeal it, and publiſh the contents of it; Chap. 6. 1.

V. 8. *when he had taken the book*] The worthineſſe of the Lamb to take the book, and hope of publiſhing it, is the occaſion of the following ſong.

the four beaſts] Or, *living wights*; as Chap. 4. 6. Firſt, the miniſters and people of God, who have a ſhare in the benefits following, praiſe Chriſt their Saviour: then the Angels, who ſhall enjoy their ſociety for ever, v. 11. laſtly, all creatures, which ſhall be freed from vanity alſo, Rom. 8. 20. 21. v. 13. In the end, the miniſters, as befitteth them, confirm the ſong of the angels and creatures with a verbal Amen, and the people with a real one, v. 14.

fell down before the Lamb] Worſhipped him, as God. See verſ. 10.

harps] Theſe inſtruments, and their ſong, ſhew their cheerful thankfulneſſe. So Chap. 15. 2, 3. An alluſion to the ſolemn ſervice of God in the ancient Church; 1 Chron. 25. 3, 6, 7. Pſal. 98. 5.

golden vials] An alluſion to the cenſers or perfuming pots uſed in the tabernacle and temple, Num. 4. 14. 1 Kings 7. 50. Said to be of gold, ſuch as thoſe were that belonged to the alter of incenſe, called the golden altar, Chap. 8. 2. 1 King. 7. 50. Heb. 9. 4. for the other, belonging to the burnt-offerings, were of braſſe, Num. 16. 39. as the altar alſo it ſelf was, Exod. 27. 2. 2 Chron. 4. 1.

full of odours] Containing matter of atonement and gracious acceptance; as Exod. 30. 2.—10. Num. 16. 46, 48. not of wrath and indignation, as thoſe, Chap. 8. 5. & 15. 7. See Chap. 8. 4. Or, *of incenſe*: The prayers of Gods people, which are ſweet to him, as incenſe is to us. an alluſion to the incenſe offered on the golden altar, Exod. 30. 1, 3. Pſal. 141. 2. Mal. 1 11. Rev. 1. 3.

of ſaints] This ſheweth, that the living wights and elders repreſent the miniſters and people worſhipping God here on earth, their ſpiritual employment being to offer up unto God prayers, Heb. 13. 15.

V. 9. *A new ſong*] Made an occaſion of a new benefit; Pſal. 33. 3. & 40. 3. & 96. 1. & 98. 1.

for thou waſt ſlain] We have reaſon to account thee worthy to do it, becauſe thou haſt ſhed thy Blood to redeem us and prefer us; 1 Pet. 1. 18, 19.

redeemed us] It appeareth that thoſe four living wights do not repreſent the angels, as thoſe, Ezek. 1. 5. but men redeemed by the Blood of Chriſt, 2 Pet. 1. 18, 19. Acts 20. 28.

out of every kindred] No nation, ſex, ſort of men, ſtate or condition, being excluded from ſalvation purchaſed by Chriſt; 2 Cor. 12. 13. Gal. 3. 28. Col. 3. 11. Chap. 7. 9.

V. 10. *kings and prieſts*] 1 Pet. 2. 9. See notes on Chap. 1. 6.

we ſhall reign on earth] Over our ſpiritual enemies, Satan, the world, and our own luſts, even in this world, while we live here; Chap. 12. 11. Rom. 16. 20. 1 John 5. 4. Tit. 2. 12. Or, it may ſignifie the proſperous times of the Church under Chriſtian kings and emperours; Dan. 7. 27. Pſal. 37. 11. Matth. 5. 5. Hence it appeareth alſo, that the living Wights are miniſters, and the elders of the people, in the viſible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of angels, as kings are by many nobles and attendants, Dan. 7. 10.

and the beaſts] Or, *living wights*; as before. The angels compaſſe Gods miniſters about alſo, and his people, to protect them, Pſal. 34. 7. & 91. 11, 12. Chap. 4. 6.

ten thouſand times ten thouſand] Dan. 7. 10.

V. 12. *to receive power*] To have all honour and praiſe given to him, as to the mightieſt, wiſeſt, *&c.* as Chap. 4. 11. & 7. 12.

V. 13. *And every creature*] A catholike confeſſion of Chriſts divine nature and power. The unreaſonable and ſenſleſſe creatures are brought in as perſons praiſing him; which they ought to do, if they could; as Pſal. 148. 3. and in ſome ſort do it, by their courſe conſtantly continued, wherein he hath ſetled them, their ſerviceableneſſe to himſelf, and to thoſe that be his, Pſal. 19. 1, 2, 3, 4. & 119. 90, 91. & 104. 2—18. & 148. 8. and withal rejoycing in their hopeful expectation of delivery from that vanity which they are now ſubject unto, Rom. 8. 21.

and unto the Lamb] The ſaints ſpeak unto Chriſt directly: Thou art worthy, v. 9. for they had a part in redemption, and things revealed. But the angels and others ſpeak of him, as of one worthy to be praiſed for doing this for others: Worthy is the Lamb, v. 12. and, Unto the Lamb, v. 13.

V. 14. *four beaſts*] Or, *living wights*. It became the miniſters firſt, and in expreſſe words, to give conſent to this heavenly and earthly muſick.

fell down] Thus they really, by ſilent, but pregnant ſignes, ſhew their conſent. So Chap. 4. 10. They fell down once before, v. 8. but it ſeemeth they roſe again, when they had done and finiſhed their ſong, v. 9, 10.

CHAP. VI.

The first ſeal.

Verſ. 1. ONe *of the ſeals*] The firſt; as Matth. 28. 1. for the ſecond ſeal is opened, v. 3.

as the noiſe of thunder] To ſtrike with the greater admiration, and to procure attention. So Chap. 14. 2. & 19. 6.

one of the four beaſts] Or, *living wights*; as Chap. 4. 6, 7. See v. 3. To wit, that like a lion, Chap. 4. 7.

V. 2. *a white horſe*] An horſe, becauſe the horſe is a warlike creature, Prov. 21. 31. white, in ſigne of triumph: for the Romanes, when they rid in triumph, had white horſes to ride on, or to draw their chariots. So great ones alſo on white beaſts, Judg. 5. 10.

he that ſat on him] Chriſt, of whom, Pſal. 45. 4. Chap. 19. 11.

had a bow] Chriſt had power to kill his enemies, as well afar off, as neer at hand, either with the peſtilence, or otherwayes, Pſal. 91. 1, 5. Others underſtand it of the preaching of the Goſpel, whereby Chriſt maketh his enemies to ſtoop to him, Pſal. 45. 5.

a crown was given to him] In token of victory, 1 Cor. 9. 24. 2 Tim. 25.

conquering] He had begun to conquer already, and ſhould conquer yet further. See the like phraſe, Gen. 26. 13.

The ſecond ſeal.

V. 3. *the ſecond beaſt*] Or, *living wight*, Chap. 4. 7. That like an ox or a calf. The ſecond miniſter. See Chap. 4. 6.

Come, and ſee] Though we may not dive into Gods ſecret judgements without leave; yet may we freely ſo do, when we are called thereunto.

V. 4. *horſe that was red*] In token of war, which aboundeth commonly with fire and bloodſhed, Iſa. 9. 5. & 63. 1, 3.

from the earth] From the Romane Empire, not from the Church; for it is called heaven in this book. Or, from the whole inhabited and known world.

kill one another] By wars; which the Romane emperours did, and the people under them. God ſendeth this judgement on the world, for their refuſing of the Goſpel, and their abuſing, and wronging of thoſe that preached and profeſſed it.

a great word For the war was to be great, and ſtretched far. So Iſa. 27. 1.

The third ſeal.

V. 5. *third beaſt*] Or, *living wight*. That like a man, Chap. 4. 7. See notes on v. 3.

a black horſe] A note of famine, which maketh mens faces black, Lam. 4. 7, 8.

a pair of balances] Or, *a beam*; to wit, of a balance, with ſcales hanging at either end, to weigh corn in, like ſpices. This argueth a great dearth; for corn ſhould not then be meaſured out by the buſhel, or like meaſure, as it uſed to be; but ſold as by weight. So bread uſed to be weighed in times of ſcarcity, Levit. 26. 26. Ezek. 4. 16. Of ſuch a famine, read, Acts 11. 28. Howbeit, ſome make this an emblem of juſtice, which is wont to be ſo deciphered, as weighing out and diſpoſing things according to due and exact proportion, and to intimate a ſevere execution of juſtice; the blackneſs of the horſe being a ſigne of ſeverity; which they ſuppoſe to have been fulfilled under Alexander Severus, a man in that kinde exceeding ſtrict. See Lampridius, in his life.

V. 6. *a voice in the midſt of the four beaſts*] Chriſts voice Chap, 5. 6.

a meaſure] Gr. *a chœnix*. The word ſignifieth, a meaſure, containing one wine-quart, and the twelfth part of a quart. It was the uſual allowance in bread of a ſlave for one day.

for a peny] The Romane denarius, the ſame with the Greek drachma: the fourth part of the Hebrew ſhekel was about ſeven pence, or ſeven pence half peny, of our money. And it ſeemeth to have been the wages of an hireling, or day-labourer, Mat. 20. 9. and a common ſouldiers daily pay. It muſt needs go hard with him, when all his wages muſt go for bread.

and three meaſures of barley] Being the courſer grain. See 2 King. 7. 1.

ſee that thou hurt not the oyl and the wine] Or, *in oyl and wine ſee that thou deal not unjuſtly*, or, *do no wrong*; v. 5. Some think, Chriſt taketh care here to have ſome proviſion left for his Church. Others, becauſe there is a ſcarcity of things neceſſary, as corn, and ſome things left for comfort, as oil and wine; do conceive, that the poor were to periſh now by the famine, and the rich reſerved for the peſtilence following, ver. 8. Or, the words may contain a warning to thoſe that dealt in theſe commodities, to be exactly juſt.

The fourth ſeal.

V. 7. *fourth beaſt*] Or, *living wight*. That like an eagle, Chap. 4. 7. See notes on v. 3.

V. 8. *a pale horſe*] Becauſe death maketh men pale.

hell] Or, *the grave*. Though the bodies of theſe wicked men went to the grave, for contemning and abuſing the Goſpel; ſo it is not unlikely that their ſouls alſo went to hell.

unto them] Or, *to him*: that is, death.

fourth part of the earth] It went over all the earth, as the reſt did; but killed onely the fourth part of men, where it came.

with ſword, &c.] Theſe often go together, Ezek. 14. 21. Jer. 14. 12. Theſe all followed the invaſion of the Romane empire by the Goths, Huns and Vandals.

with death] That is, with the peſtilence, or mortality, as we term it, 1 Cor. 11. 30.

The fifth ſeal.

V. 9. *under the altar*] As beaſts newly ſlain for ſacrifices, Exod. 29. 12. Or, in a ſure place, free from danger, 1 Kings 1. 50.

were ſlain] Under the Romane emperours.

for the word of God] Which they preached and profeſſed, even to death, Chap. 2. 10, 26.

V. 10. *they cryed with a loud voice*] Not that the martyrs themſelves deſired vengeance to be inflicted by God on their cruel perſecutours, whom, after Chriſt their maſters example, Luke 23. 24. they requeſted God rather to forgive, Acts 7. 60. but, that their blood cried aloud to God for ſpeedy vengeance, together with the cruelty it ſelf exerciſed upon them, Gen. 4. 10. Hab. 2. 11. Heb. 12. 24.

holy and true] Who being holy and pure, canſt not endure to ſee ſuch impiety and iniquity, Hab. 1. 13. being true of thy word, canſt not but make it good, but by putting it in execution againſt ſuch, Pſal. 54. 5.

judge and revenge] Hear our cauſe, and do us right, 2 Theſſ. 1. 11. Give ſentence for us, and cauſe that ſentence to be put into execution, Pſal. 26. 1. & 7. 8, *&c.*

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happy. See notes on Chap. 3. 4.

yet for a little ſeaſon] For a ſtrange alteration was ſhortly after to enſue, as appeared on the opening of the next ſeal, v. 12.

as they were] Gr. *even as they*. Or, *as themſelves alſo were.*

ſhould be fulfilled] Until the full ſum and number of them ſhould be compleat, and the malice and cruelty of the adverſe party come to his full height; that ſo the vengeance of God might in his appointed time alſo come upon their perſecutours to the full. So Gen. 15. 16. Matth. 23. 32. 1 Theſſ. 2. 16.

The ſixth ſeal.

V. 12. *a great earthquake*, &c.] The troubles that were to befal the Romane empire, and ſtrange alterations therein, are ſet out figuratively, by the ſhaking of the earth, and confuſion of the heavenly bodies; as often in the prophets ſuch alterations are deſcribed, Iſai. 13. 9, 10, 11. Jer. 4. 23. Ezek. 32. 7, 8. Joel 2. 10. Hagg. 2. 21, 22. This was fulfilled, when Diocleſian the great perſecutour gave over his empire, Galerius was eaten with worms, Maximinus his fleſh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Conſtantine, by whom God not onely put an end to the perſecutions of his people, but ſetled alſo the profeſſion of Chriſtianity in the empire: whereupon, the great princes, and idolatrous captains, ſeeing their idols contemned, their altars deſpiſed, their temples deſerted, and the Chriſtian religion prevailing, in ſpight of them, and all their deſignes and attempts to the contrary, grew deſperate, and at their wits end, and ſought which way to ſhift for themſelves. For of ſuch perſons it is interpreted, verſ. 15.

the ſun became black] Which is the brighteſt creature in the world. It argueth a ſtrange mutation in the Romane empire, as the reſt do alſo. So Joel 2. 31. Blackneſs is a ſymbol of mourning, great confuſion and aſtoniſhment, Joel 2. 6.

as ſackcloth of hair] Their ſackcloth was black, as appeareth by tents made of it, Cant. 1. 5. It was made of black goats-hair.

the moon became as blood] A ſtrange ſight and change, that the pale-faced moon ſhould look red like blood; Joel 2. 31. Acts 2. 20.

V. 13. *fell*] Seemed to fall out of heaven down to the ground in this viſion; as Chap. 12. 4. which of ſtars themſelves, being ſuch vaſt bodies as they are, (though by reaſon of the diſtance it appear not) cannot be imagined. So Iſa. 34. 4.

untimely figs] Or, *green figs*: Which fall, before the other ſucceeding them ſhoot out.

V. 14. *heaven*] No ſtate ſo high or lofty, but was made to ſtoop and give way at Chriſts preſence and appearance in judgment, Chap. 20. 11. Iſa. 34. 4.

as a ſcroll] G. *book.*

rolled together] An alluſion to the manner or faſhion of books then in uſe, which were wont to be rolled up, as our inventaries, and were thence alſo called volumes, Iſa. 8. 1. Jer. 36. 2. So Iſai. 34. 4. Which alſo, being rolled up, were brought into a narrower compaſſe; nor did the things written in them then appear.

every mountain] Nothing ſo firm, or ſo ſurely grounded, but was ſhaken, and enforced to give ground, Pſal. 18. 7. & 68. 8. & 114. 4. Iſa. 64. 1, 3. Hab. 3. 6. Zech. 4. 7.

iſland] Or, *ſea-coaſt*: as Iſai. 23. 2. Jer. 25. 22. Or, *land*, or, *countrey*: as Iſa. 20. 6. & 41. 1. No land or region ſo remote, that the alteration and terrour thence enſuing did not reach unto, Pſal. 65. 8. Iſa. 41. 5. & 49. 1.

V. 15. *hid themſelves*] Iſa. 2. 10. The great men were as much troubled and diſmaied, as if they had ſeen Chriſt viſibly coming to judgement; and, ſeeking to hide themſelves from him, ſhould utter ſuch words full of affrightment and deſpair, as are ſet down in the verſes following. Fulfilled, as in others, ſo eſpecially in Diocleſian, who, ſummoned to appear before Conſtantine, made himſelf away with poiſon; and Maximinian his ſecond in the empire, who did the like with an halter; both of them having before, from an imperial ſtate, as running into ſome ſecret nook or corner, betaken themſelves to a private and obſcure courſe of life, wherein alſo they could not finde ſhelter or ſecurity ſufficient. Alſo in Maximinus, who, having his diſcomfiture by Licinius, eſcaped very narrowly, by hiding himſelf among the mixt and mean multitude, and after ſhut himſelf up in his houſe, while his forces reinforced were again in the field, was there ſmitten by the hand of God, and, notwithſtanding his acknowledgement of his wrongs done unto, and cruelty exerciſed upon Chriſtians, and revocation of his former bloody edicts againſt them, ended his dayes in ſuch manner as is above mentioned. In Maxentius likewiſe, that for a time counterfeited himſelf a Chriſtian; who, being overcome in fight of Conſtantine, and ſeeking, by flight from him, to ſave his life, was drowned in the river Tyber. And laſtly, in Licinius, who having oft changed his copie, one while for Chriſtians, another while againſt them; one while aſſiſting Conſtantine againſt the other perſecuting tyrants, another while conſpiring with the like againſt him; and after feigned ſubmiſſion and reconciliation, falling off again from him, and making head againſt him, was at length ſlain in the field, and ſo came to his end.

V. 16. *and ſaid*] Hoſ. 10. 8. Luke 23. 30. The voices of men in a moſt deſperate condition, as not caring what became of them, ſo they might avoid the ſight of ſo dreadful a judge.

of him that ſitteth] God revealing himſelf as a judg on the bench, by thoſe direful and dreadful judgements that befell either themſelves, or others in their ſight. See Chap. 4. 2.

wrath of the lamb] Though a lamb ſacrificed for his, and in regard of mildneſſe to them, Chap. 5. 6. yet as dreadful as a lion, to thoſe that had wronged him in them, whoſe hearts began now to ſmite them for their wrongs done to them; and as powerful and wrathful, to take vengeance upon them for the ſame, Chap. 5. 5. & 1. 7. Amos 1. 2. & 3. 8.

V. 17. *the great day*] The day of vengeance, which the blood of martyrs called upon, and cryed ſo loud for, v. 10. So Iſa. 34. 6, 8. Joel 2. 1, 2, 31.

who is] Pſal. 76. 7. Numb. 24. 23. Mal. 3. 2.

CHAP. VII.

Verſ. 1. AFter *theſe things*] After the former ſix ſeals opened, and the events thereof above ſpecified, Chap. 6. and before the ſeventh ſeal opened, and the trumpets thereupon delivered and ſounded, Chap. 8. 1, 2, 6.

four angels] Some underſtand it of bad angels, which reſtrained the gentle winds of Gods word and Spirit from refreſhing his ſervants. An alluſion to Cant. 4. 16. Joh. 3. 8. Acts 2. 2, 3. Others, of good angels, appointed by God, either to hold back or let looſe the winds of wars and troubles, that from all parts of the world might fall in upon the Romane empire, Jer. 18. 17. & 49. 36. & 49. 36. & 51. 1, 2. Dan. 7. 2, 3.

ſtanding on the four corners of the earth] Ready to do what the trumpet, being ſounded, ſhould give warning to be done.

holding the four winds] This ſheweth the power given unto them.

on the earth, on the ſea, nor on any tree] Theſe are the things that uſe to be hurt by winds: the earth, by earthquakes, 1 King. 19. 11. Amos 1. 1. Matth. 24. 7. or, overthrow of houſes built on it, Job 4. 19. Matth. 7. 27. The ſea, by ſtorms, Jon. 1. 4. Matth. 8. 24. Acts 27. 14. The trees, by blaſting, renting and extirpation, Gen. 41. 6. Ezek. 17. 10. & 19. 12. Others, underſtand men dwelling on the firm land, or in the iſlands and ſea-coaſts, or in the more wooddy and wilder parts. See Chap. 9. 4.

V. 2. *another angel*] Moſt take it for Chriſt, who is the keeper of Gods great ſeal. Some, for an inferiour angel, appointed to ſet Gods mark on his ſervants. Others interpret it of Conſtantine, reſtraining, and inhibiting the former perſecutions of Gods people.

aſcending] Or, *coming from*; Matth. 24. 17. An Hebraiſm, as 2 King. 12. 18. Jerem. 34. 21. & 37. 5. Chap. 13. 1. and 20. 9. but alluding withal to the courſe of the ſun, who riſeth higher and higher in his approach from the eaſtern parts to us-ward.

from the eaſt] Whence comfortable tidings are ſaid uſually to come, Iſai. 41. 2. becauſe from thence ariſeth light, Luke 1. 78.

the ſeal of the living God] With Gods name on it, to ſet on the foreheads of Gods ſervants, Chap. 14. 1.

with a loud voice] To ſhew his power and authority, and withal, to manifeſt the danger that might enſue, if the thing enjoyned were not inſtantly and ſuddenly done. So Gen 22. 11,

to hurt the earth] By letting forth the winds of war and troubles upon the world. See v. 1.

V. 3. *Hurt not the earth*] Let there be peace and quietneſſe in the Romane empire. This was fulfilled in Conſtantines time, and after.

the earth, &c.] See v. 1.

till we have ſealed] He alludeth to the ſealing mentioned, Ezek. 9. 4. wherewith ſome were ſealed, that they might be ſafe and ſecured, as having their lives given them for a prey in the time of deſtruction, that was then ſhortly to enſue, Jer. 15. 11. & 39. 17, 18. & 45. 5. Hereby ſhewing, that God would take care for his, when wars and troubles ſhould come, that they might be as ſafe as things ſealed by a ſeal royal, which no ſubject dare meddle with, Dan. 6. 17. Matth. 27. 66. See Chap. 3. 10. And indeed, had not God ſtrangely preſerved them, when by the invaſion of barbarous nations, the Romane empire was ſo ſorely ſhaken and ſhattered, the Church of God had even utterly periſhed.

we have ſealed] To ſhew the greatneſſe of the work. One was not ſufficient to mark ſo many thouſands.

V. 4. *of all the tribes*] Some underſtand this of all the faithful in general, the whole Iſrael of God, Gal. 6. 16. all that belong to ſalvation, Acts 13. 48. and that are to be delivered from eternal deſtruction, 1 Theſſ. 1. 10. as thoſe in Egypt from the ſword of the deſtroying angel, Exod. 12. 7, 13. Heb. 11. 20. and ſo theſe ſhould be the ſame with thoſe mentioned, v. 9. Others, of ſuch faithful onely as were by a ſpecial providence to be preſerved in thoſe times of publike concuſſion and calamity, ſaid therefore, by a ſolemn ſigne, to be marked out and ſealed; which the other multitude, living in other aftertimes, needed not, nor is affirmed of them, verſ. 9. Again, others underſtand it of Jews or Iſraelites by natural deſcent; but ſome ſuch as are hereafter to be converted, Rom. 11. 26. Others, of thoſe of that nation, who retained the Chriſtian profeſſion (as many no doubt did) even in thoſe times; Rom. 11. 1, 2. Acts 2. 41, 47. and 44. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite; as numerable, in compariſon of the Gentile converts, which are ſaid to be innumerable, verſ. 9. and are ſorted out according to the number of their tribes, to ſhew, that no faithful, of what ſort or rank ſoever, were excluded from having part in this priviledg. Of ſuch ſure, whether Jews by birth, or others, it muſt be underſtood, as were to live in the times of the terrible trumpets enſuing, for whoſe ſecurity and indemnity, this ſtay was made of their ſounding upon the ſeventh ſeal opened, Chap. 8. 1. 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is ſuppoſed to be omitted, becauſe by idolatry they fell from the people of God, Judg. 18. 30. 1 Kings 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan: and to ſhew, that Gods miniſters, though they had no part in the land of Canaan, yet have part in Gods protection here, Chap. 3. 7, 10. and ſhall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joſeph*] That is, Ephraim, who, though he were not the eldeſt ſon, yet he is preferred before Manaſſeh, Gen. 48. 13, 14, 19.

of the tribe of Benjamin The tribes are not here reckoned in that order they are in the old teſtament; but as it were promiſcuouſly, to ſhew, that in Chriſt there is no reſpect of perſons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an expoſition of what ſaid before, verſ. 4. and thoſe ſealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Iſraelites. See the notes on v. 4.

no man could number] Innumerable, in compariſon of the former, v. 4. So Gen. 15. 5. Heb. 11. 12.

of all nations] Not ſorted out by tribes, as thoſe before, verſ. 4. becauſe of ſo many ſeveral nations, kindreds and countreys out of which they were called and gathered into the Church, Chap. 5. 9.

ſtood] Sat not now, as the elders, Chap. 4. 4. but ſtood, as preſenting themſelves, after their conflicts and conqueſts, Chap. 15. 2. before God and Chriſt, Chap. 4. 2. by whoſe power and providence they had been preſerved, and enabled to overcome and perſevere, Chap. 12. 11. Rom. 8. 37.

with white robes] See Chap. 3. 4. & 6. 11.

palms in their hands] In token that they were ſure of victory: for palm-branches did men uſe to bear in triumph, and at feſtivities, Joh. 12. 3.

V. 10. *with a loud voice*] As deſirous that all men might hear their thankfulneſs to God; 1 Chron. 15. 16. Pſalm 66.

8, 16. and ſhouting aloud for joy, Pſalm 140. 5.

Salvation to our God] The praiſe of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our ſelves, v. 12. Pſal.3.8. Jon.2.9.

unto the Lamb] By whom God ſaved us, Chap.12.11.

V. 11. *angels*] Miniſtring ſpirits, Heb.1.14.

round about the throne] As attending on God; Dan. 7. 10. See notes on Chap.5. 8,11.

and about the elders] About them, as a guard, Pſalm 34. 7. 2 Kings 6.16,17.

fell before the throne,&c.] See notes on Chap. 4. 10.

V. 12. *Amen*] They confirm the praiſe given God by the Saints, v. 10. and then explain and enlarge it further, concluding with Amen again.

bleſſing,&c.] See Chap.5.12.

V. 13. *one of the elders*] See Chap.5.5.

anſwered] Spake, as Matth. 11. 25. or, anſwered his doubts, though not his words.

V. 14. *thou knoweſt*] I know not, but deſire to know of thee.

came out of great tribulation] Have ſuffered much for the cauſe of Chriſts, Acts 14.22.

made them white] Are cleanſed from the guilt of their ſins, not by their ſufferings, but by the blood of Chriſt, Chap. 1. 5. by the vertue whereof alſo they obtained the victory, Chap. 12. 11.

V. 15. *before the throne of God*] Admitted to a neer attendance upon God, Deut.10.8.

day and night] Continually. An alluſion to the Levites ſervices and watching, Pſal.134.1.

ſhall dwell among them] Or, *overſhadow them*: or, *ſpread a tent over them*. For defence and protection. See Iſai. 4. 5. Pſal. 31. 20. Chap. 21. 3.

V. 16. *they ſhall hunger no more*] Iſai. 49. 10. & 65. 13. They ſhall be brought to a condition free from all want, Pſalm 34. 10. & 84. 11.

the ſun light on them] They ſhall then be free from all annoyances and diſtempers, Pſal.105.39. & 121.6. Iſa.49.10.

V. 17. *in the midſt*] Chap. 5.6.

ſhall feed them] Shall provide for their ſouls, till he bring them to full happineſſe, Pſal.23.1,2.

and God ſhall wipe away all tears from their eyes] Chap.21.4. Iſa.25.8. He ſhall give them ſo much joy, that they ſhall forget all their troubles, and ſhall have no cauſe to grieve ever after, Joh. 16. 20, 22.

CHAP. VIII.

The ſeventh ſeal. Verſ. 1. *Silence in heaven, about the ſpace of half an hour*] Some interpret it of the ſmall time of ceſſation and reſt, which the Church had in Conſtantines time. Others, that John and the reſt ſeeing nothing, as they did after the opening of the other ſeals, ſtood ſilent, admiring at it, and expecting greater matters to be revealed. Others, think it an alluſion to the ſilence that uſed to be in the temple, while the incenſe was offering, Luke 1. 10. whereas they blew trumpets, and ſung, while the ſacrifice was offered, 2 Chron. 29. 27. And ſo this ſilence may ſeem to have laſted, till the incenſe and odours, hereafter mentioned, were all conſumed, v. 4.

V. 2. *ſeven angels, which ſtood before God*] Attended upon him, as Dan.7 10. Chap.7.11.

to them were given] They were appointed by God to blowe the trumpets, and ſtood ready ſo to do, whenſoever he ſhould bid them.

ſeven trumpets] To blowe Gods alarm againſt the ungracefull world, and thereby to give warning of the vials of his wrath, to be poured forth on ſuch as would not be amended by the judgements now denounced. They are ſeven blowing one after another, to ſhew Gods patience, who is unwilling to pour out his wrath all at once, Pſal.78.38.

V. 3. *another angel*] Some take it for Chriſt, who offereth up the prayers of the Saints to God, mixed with the precious odours of his merits, Epheſ. 5. 2. Others, for Conſtantine, whom God honoured ſo much, as to make him an inſtrument, as of giving liberty to the faithful for the publike exerciſe of Gods worſhip, and prayer, more acceptable to God, then any incenſe or offering, Pſalm 69. 31. & 141. 2. Mal. 1. 11. ſo alſo of that peace and reſt which they had formerly long prayed for, and of vengeance executed on their cruel perſecutours and oppreſſours, which the ſouls under the altar had ſo earneſtly cried for, Chap. 6. 10. See verſ. 5. It may well ſeem to be ſome ſpecial miniſter of Church or State (for it was none of thoſe four living wights, Chap.4.) rather then Chriſt himſelf, becauſe the incenſe or odours are ſaid to be given to him, not to be his own, or to have them of himſelf.

having a golden cenſer] As the high-prieſt had, to offer incenſe; Heb 9.4 See Chap.5.8.

there was given unto him much incenſe] That is, as ſome, he had power given him to preach to the people, the merits of Chriſts death, which ſhould make their prayers pleaſing to God. Or, he found that grace and favour with God, through Chriſt, to be a means of doing that which ſhould manifeſt, that their prayers had prevailed, and found acceptance with God; as Acts 10.4,31.

that he ſhould offer it with the prayers] Or, *add it to the prayers*. That he ſhould pray with and for the people in the name of Chriſt: or, procure a gracious anſwer to their prayers. An alluſion to the peoples continuing in prayer, while the prieſt offered incenſe, Luke 1. 10.

upon the golden altar] Such as was the altar of incenſe; ſo called, Numb. 4.11. becauſe overlaid with gold, Exod.30.3.

which was before the throne] As that in the temple ſtood before the ark, Exod.30.6. on which God is ſaid to ſit, as on a chair of eſtate, Pſal.80.1.

V. 4. *aſcended up before God*] A ſigne that God did accept their ſervice, Pſal.142.2. Phil.4.18.

V. 5. *took the cenſer*] The ſame in which he had offered up the incenſe with the prayers of the Saints, v. 4. whereby it appeareth, that the prayers by this angel preſented, were as well for vengeance on the bloody perſecutours of Gods people, as for peace and reſt to them. See v. 3.

filled it] To ſhew the greatneſs of the judgments to come.

with fire] Gr. *of the fire*; as Chap. 2. 17. Or, out of the fire; Jude verſ.23. For he took not away all the fire from the altar.

of the altar] An alluſion to Levit. 16. 12, 13. where the fire that the incenſe was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit 6.12,13. elſe were it ſtrange fire, Levit.10.1. This altar of of burnt-offerings is alluded to, Chap.6. 9. and withal, here may well be an alluſion to that handful of coles of fire taken from off the altar, and ſcattered, in token of Gods wrath, upon the city, Ezek.10.2,6,7.

and caſt it into the earth] Or, *upon the earth*; as ver.7. Chap. 9. 3. Matth. 26. 10. A ſigne of judgements to come on wicked men, Ezek.10.2,7.

and there were voices] Or, *then*; as Matth.23.32. Some take the voices and thundrings to be all one: ſee Chap. 4. 5. and thereby to be ſignified, Gods acceptance of the prayers of the Saints mentioned, v. 3. becauſe God uſeth to anſwer his people with thunders, Pſal.81,7. Joh 12.28,29. Others make a gradation: Thunders exceed mens voices, lightning deſtroyeth many creatures and buildings; but the earthquake threatneth to rent the earth, as if hell opened her mouth to receive men: and they will have theſe terms to ſignifie terrible judgements, and ſuch as cannot be prevented, as puniſhments comming from heaven, and out of the earth, can by no skill or power of man be avoided. See Iſa.24.18.

and an earthquake] A forerunner of great troubles, chap.6.12.

V. 6. *And the ſeven angels*] They are all ſaid to prepare themſelves at once, though they ſounded one after another, that there may not need a repetition of this preparation at every ſounding. Or, to ſhew they were all ready to ſound, when God ſhould command. Or, to declare the certainty of ſounding the reſt, as well as the firſt. Or, becauſe in the viſion they were all to ſound ſuddenly one after another, though there were more diſtance of time in execution.

prepared themſelves to ſound] Seeing by the ſignes, v. 5. the time was nigh, they ſet the trumpets to their mouthes. God gave ſome time for men to repent, between the denounciation and execution of the judgements.

V. 7. *hail and fire*] Which in thoſe hotter regions go uſually together. So Exod.9. 22, 23. Pſalm 18.12,13. and 105. 22, 23. & 148. 8.

mingled with blood] Both the hail and fire were mingled with blood; for the word is plural in the Greek. By fire is meant lightnings, Pſalm 18.12,13. Blood is added, to ſhew that this ſtorm or tempeſt tended to ſlaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the blood corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene-council. Others, of the Arrian hereſie, and perſecution following it. Others, of the invaſion of the Romane empire, after it was turned Chriſtian, by the Goths and Vandals; for by ſuch ſignes war is ſignified, Iſai. 28. 2. and 30. 30, 31, 32. It is conceived commonly, that the laſt interpretation is the trueſt; and that ſhall be proportionably purſued in the trumpets following. *The firſt trumpet.*

upon the earth] Upon the Romane empire, ſo that they ſhaked the foundation of it.

the third part] That the reſt might repent, before all were deſtroyed.

of trees] Of the princes, and great men in the empire, a third part, or great number, was deſtroyed in thoſe invaſions. So trees are taken, Iſai.2.13. & 14. 8. & 37.24. Zech. 11. 2.

all green graſs] Moſt of the meaner ſort of men, Iſa. 27. 37.

V. 8. *as*

The ſecond Trumpet. V. 8. *as it were*] This ſheweth, that John did not ſee the things themſelves here named, but reſemblances of them.

a great mountain burning with fire was caſt into the ſea] An alluſion to the burning of Ætna or Veſuvius, or the like hils, that, breaking out with flames, run down into the neighbour ſeas. So Iſa.64.1,3. Mountains, for cities, Jer.51.25. Iſa.13. 2. The ſea for the large territories of an empire, Jer. 51. 36. 44. Ezek.31.4. After that the barbarous people had ſurpriſed and ſacked the city of Rome, they waſted and ſpoiled the territories of it, deſtroying the people, without reſpect of ſex or age.

became blood] The waters were not onely putrified, and grew muddy, but alſo were turned into gore blood, which is the greateſt corruption of water that can be. An alluſion to Exod.7.20,21. The territories did ſwim in blood, like a beaſt new ſlain, Chap.16.3.

V. 9. *creatures which were in the ſea*] Fiſhes, or what elſe liveth in the waters. The men ſeem to be here intended, that lived in the provinces; or, the ſouldiers who lay in gariſon there.

life] Gr. *ſouls*. Chap.12.11. Mat.10.39. Luk. 14.26.

died] Were choked with the bloudy waters, Exod.7.18,21.

of the ſhips were deſtroyed] Either by the fiery mountain falling on them, or corrupted by the bloody waters. Hereby is intended, the decay of a great part of the means to defend thoſe provinces, or of the trading there.

The third trumpet. V. 10. *A great ſtar from heaven*] Or, *out of heaven*. The Roman emperour of the Weſt, who, like a blazing ſtar, ſhined bright for a time, but was put down by the Gothes; Iſa.14.12. & 34.4.

burning as it were a lamp] It is compared to a lamp, then, not for greatneſſe, but for light and heat.

upon the third part] Belike it fell into pieces, and one part fell on one river, another on another, *&c.* not on ſome part of every river, but on ſo many rivers as made up a third part of the rivers.

of the rivers, and upon the fountains] Of Waters. On the fountains of thoſe places where the third part of the rivers was. It is likely, then, that the rivers firſt grew bitter, and afterwards dried up. By rivers and fountains may be meant, the magiſtrates ſent abroad into ſeveral provinces, and the cities and provinces unto which they were ſent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this anſwereth, ſignifieth a poiſonful herb that deſtroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that emperour, the magiſtrates and cities ſuffered much, and many men were deſtroyed.

The fourth trumpet. V. 12. *the third part of the ſun*] The ſun ſhined but eight hours, where it uſed to ſhine twelve. It was dark two hours longer in the morning, and ſooner at night. Or, the third part of the body of the ſun was darkened, ſo that it gave not ſo much light by a third part, at any time of the day, as it did before. So of the moon and ſtars in the night.

was ſmitten] The ſun is compared to a living body that hath one part of it dead with the palſie, or ſome other diſeaſe. The loſſe of part of the light, is as loſſe of part of the life, to a living creature. By the ſun, ſeemeth to be meant the conſular power at Rome, permitted by the ruling Gothes for a time: by the moon the ſenate; by the the ſtars, the other magiſtrates. By theſe, government, and glory of it, are ſet out, Iſa.13. 10. Jer.15.9. Ezek. 32. 7. Theſe were eclipſed; when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. & 14. 1. To ſee if any thing elſe would be offered to my ſight. Or, it may be, there being ſome diſtance between, he looked when the fift angel would ſound; but ſeeth ſomewhat foregoing it in this verſe, to make him the more to attend to it when it cometh.

thorow the midſt] Gr. *in the midſt*; Chap. 14. 16. That is, as ſome, in the midſt between heaven and earth, as the angel appeared to David, 1 Chron. 21.16. Or rather, in the midſt of heaven, along the meridian-line, which is the greateſt height of heaven, and from whence his voice might every way be moſt clearly heard.

with a loud voice] That all men might hear, Chap. 5.12. or, to ſhew the greatneſſe of the plagues to come, Chap.14.9.

Wo, wo, wo] Signifying, by theſe three wo's, that three greater judgments were yet to come, Chap. 9.12. & 11.14.

to the inhabiters of the earth] Wicked men and idolaters Chap. 11. 10. and 13. 12, 14. For theſe look after earthly things onely, and have no other portion, Pſal. 17. 14. Their converſation is not in heaven, like the Saints, Phil. 3.19,20.

by reaſon of] As Chap. 10.13. Or, *from*. The miſeries following ſhall proceed, as it were, from the ſounds of the following trumpets. The angels ſhall not onely be heraulds to denounce them, but inſtruments to inflict them, Chap. 9.1,2.

of the trumpet of the three angels] Of each of their trumpets, Chap.9.19. Or, the trumpet, becauſe they were all alike, in denouncing heavier judgments then the former.

CHAP. IX.

Verſ. 1. A *Star fall*] See the like, Chap. 8. 10. Gr. *a fallen ſtar*. It fell ſo ſwiftly, that I could ſcarce deſcrie it till it came to the ground, which it did, before the fifth angel had done blowing, and then it appeared to me to be a ſtar.

to him was given] Or, *to it*: that is, to the ſtar. Not to the angel; for the angel had his employment ſet down before, which was, To blow the trumpet: but no end of the falling of this ſtar is mentioned, unleſſe this be it, To receive the key of the bottomleſſe pit. Yet ſome perſon muſt be intended by this ſtar; for a ſtar could not tell how to uſe the key of the bottomleſſe pit. Some take it to be a good angel, that power given him to hinder or let looſe helliſh operations, Chap. 20. 1. Others take it for the devil, the angel of the bottomleſſe pit, v.11. Others, for ſome miniſter (for ſuch are compared to ſtars, Chap.1.20.) who fell from the true religion, and turned apoſtata; ſuch as Sergius of Conſtantinople, the Neſtorian monk, and John of Antiock the Arrian, who are ſaid to aſſiſt Mahomet in the compoſing of his lying alcoran.

the key] For hell is a priſon, and muſt be locked up, 1 Pet. 3.19.

bottomleſſe pit] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is uſed for the ſea, whoſe bottom we know not; as Luke 8. 31.

V. 2. *And he opened the bottomleſſe pit*] Before, ſome errours brake forth, as it were by chinks and crannies; but now falſe doctrine came forth abundantly, as if hell had been let looſe, or broke up, and the gates of it ſet wide open, to let it out at large: for now Mahomet ſetteth forth his alcoran for divine Scripture, the like whereof no heretike durſt attempt before, or at leaſt, could not prevail with multitudes of men to believe him, as Mahomet did. So that the apening of the bottomleſſe pit, is the opoſtata's uſing their power to let in ſuch groſſe errours into the world, as could come from none, as their authour, but from the devil of hell.

a ſmoke out of the pit] The great wrath of the devils in hell, like a great fire, brought forth Mahumetaniſm in abundance, which like ſmoke, kept the light of Gods truth, and favour of Chriſt and his Goſpel, from a great part of the world.

and the ſun and the air were darkned] It was not a ſmall darknes, as when ſome high mountain hideth the light from the vally neer; but a very great one, as if all the air, nay, the ſun it ſelf, that giveth light to the air, were darkned; as Mat. 27.45.

V. 3. *out of the ſmoke*] Out of this devilliſh plot of Mahumetaniſm: or, out of Satans hidden ſubtilty.

locuſts upon the earth] Vermine that uſe to feed on graſſe and fruit, v. 4. whereby are meant, men ſprung out of Arabia to afflict the world, as the locuſts came thence into Egypt, Exod. 10.13,14. Gen.25.6,12,18. Locuſts help to make up the great army, Joel 1.4,6.

power as the ſcorpions] For they had tails, like them, v. 18. and wounded men, like them, v. 5. with cruel and poiſoned wounds, Jer.8.17. Strange monſters, that, with locuſts, could devour all, and, with ſcorpions, ſting and poiſon beſides. So did the Mahomitans devour with their armies, and poiſon with their errours, and that under a colour of pulling down idols, and ſerving the onely true God.

V. 4. *commanded them*] God did not ſuffer them to hurt his true ſervants, though they wanted neither courage nor endeavour to do it.

the graſſe of the earth, &c.] Or, *hay*. Such as are cut off from the earth; that is, ſeparated from ungodly men. Or, the graſſe may ſignifie weak Chriſtians; the green plants, growing ones; the trees, ſtrong ones; as, little children, young men, fathers, 1 Joh. 2.13,14. Or, neither mean men, nor great, of ſuch as were marked, Chap. 7. 3, 13,16. The Saracens have done much hurt to ignorant Greeks, and idolatrous papiſts; but not much to the proteſtants perſecuted then, and profeſſing the true religion openly now.

but onely] As Chap.2.25.

in their foreheads] Gr. *on their foreheads*.

V. 5. *To them was given*] They had no further power nor commiſſion from God; as Chap.13.7.

not kill him] Not preſently kill them, but torment them ſo as they die after it, as if they were ſtung with ſcorpions. Or, not kill them at all, but keep them for ſlaves. Both which agree with the Saracens, who have many oppreſſed by them, that wiſh rather to be dead; as v. 6. Or, they did not take ſo much boldneſſe on them, as to kill men at their firſt ariſing; but ſtayeth till they had gotten greater ſtrength, under the next ſeal, v.15, 18. At firſt, many Chriſtians yeelded to the Saracens, and took part with them: afterwards, when the Chriſtians warred againſt them, they killed them cruelly. They that muſt not be killed, but tormented by theſe Saracens

cens, were ſuch as were not ſealed, v. 4. for the ſealed ones, they might not ſo much as torment.

five moneths] A ſhort time; as locuſts are bred in April, and die in September. Or, an hundred and fifty years : for ſo many dayes are in five moneths; and the prophets reckon a day for year, Dan.9.24. And the Saracens vexed Italy, from the year Eight hundred and thirty, to Nine hundred and eighty.

as the torment of a ſcorpion] Painful till death, or cure by liberty, v. 3. Or, if they did kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 8. *And in*] Or, *therefore in*; as 1 Cor.5.13.

ſhall men ſeek death] Chap.6. 16. Iſa. 2. 19. Job 3. 20, 21. Though men naturally abhor death, yet they ſhall deſire it, that they may be rid of their grievous torments; as eſteeming death a leſſer evil then thoſe miſeries they endure.

V. 7. *like unto horſes*,&c.] Joel 2.4. They were not altogether like locuſts, but in ſome part reſembled horſes. The Saracens made ſudden incurſions into many countries, and were fierce warriours; as horſes are ſwift and fierce in battel, Job 39. 22,23,24,25.

crownes like gold] That is, bright headpieces ſhining like gold. This may ſignifie, as their compleat furniture for war, ſo their many victories, who within eighty years, overcame a multitude of nations.

as the faces of men] Either in regard of ſome ſhews or pretences of humanity; as Iſa. 47. 3. or for ſtoutneſſe, courage and confidence; as Iſa.46.8. 1 Cor. 16. 13. and, as we uſe to ſay, A manly face.,

V. 8. *as the hair of women*] This may ſignifie, that by flattery and fair ſhews, they uſed to perſwade, like women, Prov.6. 24. that they might make their foes ſecure, and deſtroy them the more eaſily.

as the teeth of lions] Joel 1. 6. This ſetteth out their cruelty, and tirannical government. Notwithſtanding their flattery, they deſtroyed men, as if they had had lions teeth; Pſal. 57.4. & 58.6.

V. 9. *as it were*] It was not fit to clothe the locuſts with iron breſtplates, but ſomwhat like them; although the Saracens, ſignified by them, might wear iron breſtplates indeed.

breſtplates of iron] ,They were ſtrongly armed themſelves and their kingdom, ſo that their foes could not hurt them.

of chariots, &c.] Joel 2. 5. Swift and terrible were they in their invaſions, 2 King.7.6,7. Iſa.5.28. & 66.15. Jer.4.13.

horſes running] See v.7.

V. 10. *ſtings in their tails*] As they ſought dominion over other people, ſo they poyſoned them with falſe religion. Or, it may be underſtood of tormenting their captives, or putting them to miſerable ſlavery by their in inferior officers. See v.5. Or of deceiving them in the end, who truſt to them.

five moneths] See v. 5.

V, 11. *a king over them*] Herein they differ from common locuſts, Prov.30.27.

the angel of the bottomleſſe pit] Some take it to be ſpoken of the devil: others, of the commander of the Saracens, the devils great agent.

in the Hebrew,&c.] Either becauſe the deſtroying angel was known to the Jews, as well as to the Chriſtians : or elſe becauſe the Saracens oppreſſed both.

Apollyon] That is to ſay, A deſtroyer. Some ſay, Mahomets name ſignifieth ſo alſo; and the name Turk, in the eaſtern language. Sure it is, they have made havock of men,churches and ſchools, where they have prevailed.Some take it to be ſpoken of the devil, who deſtroyeth others, and in end, ſhall be deſtroyed himſelf, 1 Pet.5.8. Chap.20.10.

V. 12. *One wo*] Chap.8.13. & 6.1.

is paſt] Is fully revealed : or, is done, before the other two begin.

The ſixth trumpe. V. 13. *a voice*] Gr. *one voice*. It was the voice of Chriſt, as ſome think.

from the four horns] Or, *out of the four horns*; (of which, Exod.30.10.) That is, out of the midſt of the altar, where the incenſe, with the prayers of the ſaints, was offered up, Chap. 8.3. It ſeemed to be Gods voice, anſwering out of the ſame place, thoſe prayers, and the complaints of the ſouls under the altar, Chap. 6.9, 10. by giving the Saracens a command to invade Europe, v. 14. to revenge their cauſe on the Roman perſecutours.

of the golden altar] Whereon the incence was offered,Chap. 8.3. An alluſion to Exod.30.1.

before God] That is,before the ark,which was a viſible ſign of Gods preſence and reſidence among them, Exod.30.8. Pſal.81.

V. 14. *had the trumpet*] Had newly ſounded, and had not yet laid down the trumpet out of his hand.

looſe the four angels] Four governours of the Mahometans; as Chap. 16. 12. for they were now divided into a tetrachie, under four ſultans of Aſia, Aleppo, Damaſcus, and Antioch.

bound in the great river Euphrates] Had not yet ſet footing in Europe, but were kept back by their own diſſentions, and the victories of the Chriſtians; or, rather, by the over-ruling providence of God.

V. 15. *were looſed*] Set at liberty by the angel that ſounded this trumpet. See v.1.

prepared for an hour] Or, *at an hour*, &c. It may ſignifie their readineſſe to go at any time, when they ſhould be looſed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a ſhort time. See Chap.3.10. Or, the time of their coming to take Conſtantinople, from the beginning of their empire, which is to be reckoned from the taking of Babylon, was three hundred ninety and ſix yeers, and ſome odde time: for for days, in the prophets, are put for years, v. 5.

for to ſlay] See notes on verſ.5.

third part of men] Of ſuch as were not ſealed, Chap.7.3.

V. 16. *of the horſemen*] The Turks army conſiſteth moſt of ſuch, for ſwiftneſſe, Ezek.38.4,15.

two hundred thouſand thouſand] Such great armies they uſed, for terrour to their enemies.

and I heard] Or, *for I heard*; as Luke 6. 32. The number was ſo great, I could not reckon them; but I was told the number of them. This he addeth, that no man might think he made the number greater then it was.

V. 17. *in the viſion*] Before, he was ſaid to be in the ſpirit, Chap. 1. 10. & 4. 2. now, he ſeeth theſe things in a viſion. The former ſetteth forth his preparation; the later, the manner of the revelation. His eyes were firſt taken off from gazing on worldly things, and then faſtned on theſe heavenly apparitions.

breſtplates] Or, *corſlets*. For matter of defence.

of fire, and of Jacinct, and brimſtone] Either their breſtplates were made each one of theſe materials, or of ſome common matter that had theſe ſeveral colours; unleſſe, as ſome think, their army conſiſted of ſeveral nations, which had ſeveral colours in their habergeons, to diſtinguiſh the Saracens, Turks, and Tartars, by fiery, Jacinct, and brimſtone-colours.

of fire] Not of material fire, for there are no ſuch breſtplates, neither can any bodily creatures wear ſuch : but they appeared like fire to ſaint John, in the viſion. It ſignifieth, that the ſight of them ſhould be ſo terrible to the enemies, that they ſhould no more dare to come neer them, or be able to hurt them, then if they were compaſſed about with fire; Zech. 2. 5.

of Jacinct] It is a ſtone of a skie-colour (of which, Chap. 21. 20.) and may import, that theſe were invincible armies ſent from above, from God, to puniſh the wicked Romanes.

of brimſtone] This might alſo ſignifie that God, who uſeth to puniſh great ſinners with fire and brimſtone from heaven, Gen.19.24. Pſal. 11. 6. Job 18. 15. and ſetteth out hell-pains thereby, Chap. 14. 10. & 19. 20. did employ theſe to ſcourge the wicked world. It importeth a great deſolation; for brimſtone feedeth the fire, and keepeth it burning, till it have deſtroyed all before it; Iſa.30.33. & 34.9,10.

the heads of the horſes] Their defenſive arms were ſet down before; now he deſcribeth their offenſive ones. Souldiers uſe to take care for their own ſafety, before they ſet upon their enemies.

as heads of lions] They were very ſtout, fierce and cruel.

out of their mouths] This fire might ſeem, to thoſe againſt whom they ſhot, at the firſt, to come out of their horſes mouthes. For the new invention of guns, uſed by them at the taking of Conſtantinople, ſeemeth here to be foretold; out of which came fire, ſmoke, gunpowder, made of brimſtone, with other materials. Or, it may import a great devaſtation of the countries they came in; as before in this verſe, and the next, Joel 2.3.

ſmoke] The ſmoke is very great at the ſhooting of great ordnance,becauſe the fire is ſoon kindled, and quickly diſſolveth into ſmoke. It may import the ſad and diſmal eſtate of thoſe regions which are waſted by the Saracens. A thing worthy of great obſervation, that God ſhould bring in Turks, that hate idols, to deſtroy Chriſtian idolaters.

V. 18. *By theſe three*] Working together, and at one time. For guns make a greater and ſpeedier havock of men, then ſwords did before.

out of their mouths] Theſe do not flatter, as the locuſts did, v.8. but threaten fire and death where ere they come.

third part of men] As v.15.

V. 19. *in their mouth, and in their tails*] The power of other horſes is in their body, and in their feet; but of theſe, in their head and tails. In their head, becauſe thence cometh fire, ſmoke and brimſtone, out of their mouthes, v. 17, 18. In their tails, becauſe when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails alſo are ſaid to have heads, and to be like ſerpents, which come ſuddenly out of their holes, and ſting men, before they ſee them. Or, they uſe power and ſubtilty. Or, they kill bodies by force, and ſting ſouls to death, by Mahumetan impoſtures.

V. 20. *the reſt of the men*] The other two third parts of the Idolatrous Chriſtians, which were not ſlain by the Mahometans.

yet repented not of] Gr. *from*, or, *out of*. That is, ſo as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do ſo repent, as that they depart from dead works. Or, come out of them; as Acts 8.22,23. Repenting of wickedneſſe, and coming out of the gall of bitterneſſe. Or, *neither repented of*. Though they were ſpared, yet they amended not at all, but remained obſtinate in the practice of all their former ſins hereafter mentioned.

of the works of their hands] All actual ſins are ſo called, becauſe they are properly our works, Pſal. 28.4. and the hand is the ordinary inſtrument of acting. God hath no hand in theſe, as he hath in our good works. But here, making idols to worſhip, is ſignified; as Deut. 31.29. Iſa. 2.8. Hoſ. 14.3. Though the Eaſtern Churches were waſted by the Turks for their idolatry; yet the weſtern ones repented not of their making images. The example of Gods judgments on their fellow-idolaters, could do no good upon them. This muſt needs be meant of the Papiſts; for neither Proteſtants, Jews, nor Turks, nor any other in Europe, make images for worſhip.

not worſhip devils] Saints, who are *Δαίμονες*. Or, images, as followeth. See Levit. 17.7. Deut. 32.17. Pſal. 106. 36,37. 1 Cor. 10.20. For, worſhipping of Images cometh from the devil, being contrary to Gods commandment: and the devil was worſhipped in them.

and idols] Or, *even idols*. So Tit. 2.13. Chap. 1.6.

of gold] Pſal. 115.4. & 135.5.

and ſilver, &c.] This ſheweth they had a multiude of idols; as Dan. 5. 23. So, many veſſels in a great houſe are ſet out, 2 Tim. 2.20.

and of ſtone, &c.] Such deſperate Idolaters were theſe Popiſh Chriſtians, that they which wanted wealth to make golden, ſilver, or brazen Images, made Images of ſtone and wood, Iſa. 40. 20.

which neither can ſee, nor hear, nor walk] Pſal. 115.4,5,6,7. O the folly of Idolaters! which can do theſe things themſelves, and yet worſhip them which can do none of theſe; much leſſe can they help them in time of trouble, Iſa. 46.7. So that their madneſſe is ſet out, firſt, from the author of their Idols: they are the works of mens hands. Secondly, from the object of their worſhip; the devil, Gods greateſt enemy. Thirdly, from the multitude of their Idols; which ſheweth their ſtrong affection to that ſin, as multitude of adulterers ſheweth the unſatiableneſſe of a whore, Ezek. 16. 28,29. Fourthly, from the blockiſhneſſe of their Idols: they could not ſee, nay, they could not hear, nay, they could not ſo much as move out of their places, Iſa. 41.7. How then could they do them any good at all? Iſa. 41.23. Jer. 10.5.

V. 21. *murders*] In killing Gods Saints.

ſorceries] A ſin too rife in that Church, reported to be practiſed by divers of their Popes.

fornication] All manner of looſneſſe and wantonneſſe.

thefts] In getting away the wealth of the ſimple people, by offerings, pilgrimages, &c. So that they brake not onely the firſt table, but the ſecond alſo. As they wronged God in his worſhip; ſo men alſo, in their bodies and eſtates.

CHAP. X.

Verſ. 1. A*Nother mighty Angel*] Some take it of Chriſt, becauſe of his glorious apparition. Others, of ſome angel imployed by him, becauſe he is commanded by another angel, Chap. 14.14,15. He is called, *Another mighty Angel*, to diſtinguiſh him from that mighty one mentioned before, chap. 5.2. His might is ſpoken of, to terrifie thoſe that would not repent, after ſo many plagues.

come down from heaven] See Chap. 3. 12. As ſent from God, to do him ſome ſervice here beneath.

with a cloud] The cloud on him, and rainbow over him, are for glory, Chap. 4.3. or, to ſignifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam. 3 44. And the rainbow may ſignifie Gods willingneſſe to ſpare them, and unwillingneſſe to deſtroy them, if they will yet repent, Gen. 9.11, &c. that none might periſh by the flood of Gods wrath hereafter.

face as the ſun] Full of brightneſſe. That all might clearly diſcern imminent deſtruction, if they repented not, verſ. 6,7.

feet as pillars] That is, legs, by a ſynecdoche, taking the feet in with them, which are as a baſis to the legs, being as pillars, ſupporters to the body, Cant. 5.15. Here the rather ſo termed, to imply their ſtrength and firmneſſe, 1 King. 7.21.

of fire] Either for the brightneſſe of them, or having power to conſume Gods enemies, Chap. 1.15. Pſal. 74.3.

V. 2. *a little book*] Containing in it the reſt of this revelation of the ſtate of the Church, Chriſts little flock, Luke 12. 32.

open] Not ſealed up, as the other was, chap. 5.1.

right foot on the ſea, &c.] To ſhew a power given him over ſea and land, to puniſh the moſt remote in the furtheſt Iſlands of the world. The right foot is ſaid to be over the ſea, becauſe it is more unruly then the earth, Pſal. 93.1,3,4.

V. 3. *a loud voyce*] See Chap. 5.2.

as when a lion roareth] To ſhew, that greater judgments were yet to come on the enemies of the Church, Iſa. 21.8. Amos 3.8. Thus he ſeeketh to terrifie men, that they may repent.

when he had cryed] The thunders were as an echo, anſwering to the angels cry.

ſeven thunders] Gr. *the ſeven thunders*. Perhaps an alluſion to Chap. 8.5. where thunders, are mentioned; but uttered no intelligible ſound till now. Theſe thundered heavy judgments, yet not here expreſt.

V. 4. *I was about to write*] It ſeemeth, ſeeing he was about to write what the thunders propheſied, that he heard their words.

Seal up thoſe things] Publiſh them not, Dan. 12.4,9. It may be, God would not have them known till neer the accompliſhment, Chap. 22.10. as no man could read the ſealed book, chap. 5.2,3. Or, leſt men ſhould think them feigned things, or deſpair, becauſe of the extraordinary evils threatned by them. Things written are often ſealed, for ſurety, as bonds and deeds; as Jer. 32.10. Dan. 12.4. but here ſealing is intended for ſecrecy, to conceal, and not to publiſh, as in letters, or to write ſo as may be publiſhed, as is in this verſe expounded. It may be, it was reſerved for a fitter time; and ſo ſome Greek Copies read it; and hereafter write them: or, that hereafter thou mayeſt write them. For, what God revealed to John, was to be ſhewed to his ſervants, Chap. 1.1. unleſſe Chriſt ſhould honour his beloved apoſtle, here, with ſome heavenly ſecrets which ſhould never be publiſhed, as he did the apoſtle of the Gentiles, 2 Cor. 12. 4.

thoſe things] It ſeemeth the thunders uttered divers matters.

V. 5. *ſtand*] Gr. *ſtanding*, verſ. 2.

lifted up his hand to heaven] Dan. 12.7. This was their manner of ſwearing, Gen. 14.22. Exod. 6.8. Deut. 32.40. Num. 14. 30. Ezek. 20.15. whereby they ſignified, that they called God, who dwelleth in heaven, Matth. 6.9. to witneſſe the truth of what they ſware, and to puniſh them, if they ſware falſly, 2 Cor. 1. 23.

V. 6. *by him that liveth for ever and ever*] By the living God, by whom alone men ought to ſwear, Jer. 4.2. & 5.2.

who created] Theſe tokens of Gods omnipotency are brought, to ſhew Gods power in all theſe places, as being Creatour of them, and conſequently, both Lord over them, and able to do whatſoever he will with them, and in them, Pſal. 146.6. & 135. 6. Dan. 4.35.

time no longer] The time of the Roman Empire ſhould laſt no longer. Or, there ſhould be no longer delay, but thoſe things enſuing ſhould be forthwith put in execution, Ezek. 12. 27, 28.

V. 7. *when he ſhall begin to ſound*] Gr. *when he ſhall ſound*; as 2 Kings 3.1. *he began to reign*. Heb. *he reigned*. So 2 King. 12. 1. & 15.2. *when he began to reign*. Heb. *when he reigned*. But it may be as well underſtood, After he hath ſounded; as the particle is uſed, Mark 4.32. John 8.28.

the myſtery of God] Of calling the Jews; and making a glorious Church of Jews and Gentiles, Rom. 11.25. This ſhall be done, when Rome is deſtroyed, Chap. 11.15. & 16.17.

as he hath declared] He told the Prophets the things, but not the time. The Greek word ſignifieth, He told theſe joyful tydings. For the glory of the Church, when the Jews come in, will be as another Goſpel, or glad tydings, Luke 2.10. to the world, Rom. 11.15.

to his ſervants] In a more ſpecial manner: of which, ſee Chap. 1.1.

the Prophets] Dan. 2.44. & 7.26,27. & 12.7. Hoſ. 1.11. & 3. 4,5. They were firſt acquainted with it, and publiſhed it to the world, though not ſo plainly as the Apoſtle hath done, Rom. 11.

V. 8. *voyce which I heard*] Verſ. 1,3.

from heaven] Chap. 4.1.

little book, &c.] See verſ. 2.

which ſtandeth] Verſ. 2.

V. 9. *Take it*] Ezek. 2.8. & 3.13,14.

eat it up] Read it all over, and lay it up in thy mind.

belly bitter] Thou wilt be ſad to find ſuch heavy judgments there recorded, when thou haſt well conſidered of them.

but it ſhall be] Or, *though it be*. Or, *yet it ſhall be*. For it would come into the mouth, before it came into the belly; as verſ. 10.

in thy mouth ſweet as hony] Pſal. 19. 10. & 119. 103. The revelation of theſe myſteries will be very pleaſing to thee at firſt.

V. 10. *and*

V. 10. *and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyeth, notwithſtanding the diſcouragement, verſ.9. His love to Gods oracles was ſo great, he feared no trouble enſuing Jer.15.16.

V. 11. *thou muſt propheſie again*] As thou haſt had prophecies revealed to thee before in the ſeals and trumpets, to communicate to men; ſo thou ſhalt have others communicated in the vials, to the ſame end; which things are contained in this little book which thou haſt eaten up. So Ezekiel was to propheſie, after he had eaten the book, Ezek.3.1,4.

before many peoples] Or, *againſt many peoples*. So the word is taken, Luke 12.52,53. See Jer.1.10.

and nations, &c.] This ſetteth out multitudes, Chap. 5. 9. & 7.9.

and Kings] Thou ſhalt foretel their deſtruction, or ſuch good or bad things as ſhall befall them, Chap.19.18. & 20.8.

CHAP. XI.

Verſ. 1. T*Here was given me*] From God, very likely, to ſhew the work to be his: elſe John would have ſaid the angel gave it him.

a reed] Many nations uſed reeds or canes to meaſure with, becauſe, being hollow, they were lighter, and fitter for that uſe. The intent here is, to meaſure out a Church for God under the antichriſtian perſecution. For the reed, ſee Ezek.40.3.

like unto a rod] Such a rod as was uſed alſo in meaſuring, and is to this day with us. Therefore Iſrael is called, *The rod of Gods inheritance*, Pſal.74.2. Jer.10.16. Scepters alſo are called rods in the original, Pſal.45.6. & 110.2. So that the Church was to be upheld in thoſe times by the favour of ſome Prince; for ſuch uſed rods or Scepters to be carried before them, for honour. So were the Waldenſes upheld by the Counts of Tolouze, and others.

the angel ſtood] In likelihood, as before, Chap.10.2,5,8. that nothing might be done but in his preſence.

Riſe] This doth not neceſſarily import that he was ſitting before; but it is an uſual phraſe in Scripture, whereby men are called and incited to go inſtantly about ſome work wherein they were not formerly employed, Num.23.17,18. Deut.13.14. Jon.1.2.

meaſure the temple of God] An alluſion to Ezek. 40. 1, &c. where the temple, with all in it, was to be meaſured by Gods appointment, to ſhew, that that building was of God. So muſt the patern of his Church in the wilderneſſe, to inform, that God would keep them ſafe, in deſpight of men.

and the altar] All that was in the inner court, or court of Prieſts. To ſhew, that they whom theſe typified, ſhould remain hallowed and appropriated ſtill to God.

and them that worſhip therein] In the temple. For the court of the Prieſts joyned unto the temple, and was eſteemed as a part of the temple; as Matth.12.5,6. The prieſts in the temple profane the ſabbath, to wit, by killing beaſts in the prieſts court. And it is accounted as it were within the temple, Ezek. 44. 17, 19. for there were the ſacrifices offered, and into it the people might not come, no more then into the temple it ſelf. This ſignifieth, that true Chriſtians ſhould then be as few, in compariſon of idolatrous ones, as the Prieſts and Levites, that worſhipped in the inner court, were, in compariſon of the people, that worſhipped in the outward. True Chriſtians are compared to Prieſts, Chap.1.6. By meaſuring theſe, he meaneth, numbering them, to wit, for life; as 2 Sam.8.2. or ſalvation. See Chap.7.4. By all this is ſignified, that Gods people, while antichriſt raged, ſhould have a place in the wilderneſſe, where they might ſerve God according to his will, as the Jews offered ſacrifices on the altar in the temple, and which ſhould be for ſafety, as a ſanctuary to them, Iſa.8.14. Ezek.11.16. Therefore temple, and altar, and worſhippers, and all are meaſured. So Jeruſalem is meaſured after the captivity, that it may be inhabited again, Zech.1.2,3,4. God would own no more worſhip nor worſhippers then theſe. The reſt he would refuſe, though Chriſtians by profeſſion, verſ.2.

V. 2. *the court which is without the temple*] An alluſion to that which is called the outward court, Ezek. 40. 17. The great court, and diſtinct from the court of the Prieſts, 2 Chron. 4. 9.

leave out] Gr. *caſt out*: To wit, as profane, and that which God will make no account of. So we caſt things out of doors, that are of no price or uſe. Or, leave out; that is, count it not any part of the temple, though it be ſometime ſo called. As, Matth.21.12. the buyers and ſellers are ſaid to be in the temple, which were in this outward court of the temple. Or, leave it out, that is, meaſure it not, as Chap.10.4. Seal up thoſe things which the ſeven thunders have written; that is, write them not. Or, he putteth the things ſignified firſt, and then the ſign. Leave the places where the true religion was profeſſed, to idolaters, while the Church is ſerving God in the wilderneſs, as in the inner court of the temple; and let this be a ſign of it, that thou meaſure it not, as thou didſt the temple, and inner court. This ſignifieth, that in thoſe times the viſible Church of ſuch as bare the name of Chriſtians, were to be caſt out, as excommunicated of God, neither were the ſervants of God to account them as Gods building, meaſured by his reed, or as Gods approve Church.

given unto the Gentiles] The Papiſts, which are idolaters, like unto the Gentiles, ſhall poſſeſſe the outward face of the viſible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or heathen, by alluſion to the Church of the old Teſtament, where all that were not Gods people, or were enemies of them, were ſo called, Pſal.2.1. & 79.1. Luke 2.32. Acts 4. 25. Gal.2.12,15. Eph.2.11,12,14. 1 Cor.10.20.

the holy city] He alludeth to Hieruſalem, called the holy city, Dan.9.24. Matth.27.53. So named, becauſe in it was the temple, the prieſts, the ſacrifices, and all the conſecrated things.

ſhall they tread under foot] See Dan.9.26. both temple and city poſſeſſed by the enemies. They ſhall baniſh religion out of thoſe places, where it was viſibly profeſſed before. Or, they ſhall exerciſe their falſe religion there. So treading Gods courts is taken for publick ſervice, Iſa.1.12. Or, the people of God, that worſhip God in the deſert, ſhall be perſecuted by them, and kept under, Iſa.14.25. Dan.7.23. Amos 5.11.

fourty and two moneths] That is, a thouſand two hundred and threeſcore dayes, verſ.3. Chap. 12.6. allowing thirty dayes to each moneth. Hereby are meant ſo many years as Prophets uſe to reckon. So weeks are put for weeks of years, or ſo many years as there be dayes in every one of thoſe weeks, Dan. 9. 24. 25,26. Or, a long time.

V. 3. *And*] Or, *But*. So the particle is uſed, Matth.11.19. Mark 12.12.

I will give power] Notwithſtanding antichriſts perſecuting of them, I will give power, &c. Or, *I will give unto my two witneſſes, that they may propheſie*, Luke 3.20. Or, *I will give it*; that is, I will give the temple to my two witneſſes, to preach in the deſert, while antichriſt and his followers exerciſe their idolatrous worſhip in the court, and holy city, or the places where I was truly worſhipped before.

two witneſſes] So called, becauſe they bear witneſſe to truth and holineſſe, againſt all the errours and unholineſſe of antichriſt. In the number two, is an alluſion to Moſes and Aaron in the wilderneſſe, Elijah and Eliſha, when the Iſraelites worſhipped the calves and Baal, Zerubbabel and Jehoſhua, in Babylon, and after the return of the people. Or, two, becauſe two witneſſes were ſufficient to confirm a thing, Deut. 17. 6. Matth. 18. 16. 2 Cor. 13. 1. Miniſters are Chriſts witneſſes, Act 1.8.

they ſhall propheſie] Inſtruct the people how to worſhip God according to his word, and foretell the ruine of antichriſt and his adherents, out of Gods word.

a thouſand two hundred and threeſcore dayes] So long as antichriſts reign and perſecution laſteth, ſome ſhall preach Gods truth. See verſ.2. It ſeemeth to be ſo many years, becauſe it is a broken number; for whole ones, as ten, twenty, an hundred, uſe to be put indefinitely. The profanation of the idolaters, is counted by moneths, verſ.2. which are reckoned by the courſe of the moon, becauſe their worſhip is a work of darkneſſe, and of the night, wherein the moon ruleth, Gen.1.16. Whereas the propheſying of the two witneſſes is reckoned by dayes; for true religion is compared to light, Acts 26.18. 2 Cor.6.14. See the like in the times of the beaſts blaſphemy, and of the womans being in the wilderneſſe, Chap.13.5. & 12.6. Or, their propheſying is reckoned by dayes, not by years, becauſe it is a work of every day, and of continual labour.

clothed in ſackcloth] Mourning for the idolatry of the papiſts ſpreading it ſelf ſo faſt and ſo far, and for the troubles of the true Church. Sackcloth is worn in ſad times, 2 Kings 6. 30. Amos 8.9,10.

V. 4. *Theſe are* &c.] In this verſe, is ſet down their goodneſſe extended to their friends, the people of God: in the next, their power to hurt or deſtroy their enemies, till the time of their propheſying ſhould be done; for then muſt they be killed by their foes, verſ.7.

the two olive-trees] Zech. 4.3,11,14. Miniſtring oyl to the candleſticks abundantly: for they are not branches, as in Zechariah, but whole trees. Theſe times of perſecution here foretold, would require abundance of all graces in Gods miniſters, to hold up the hearts of his fainting people, by plentiful inſtruction and conſolation. And ſuch did God then ſend, furniſhed abundantly from heaven, (when means of inſtruction failed) as olive-trees are with oyl.

and the two candleſticks] That is, they were with the two candleſticks or churches. So *and*, in the Hebrew, is taken and tranſlated *with*, 1 Sam. 14. 18 *with the children of Iſrael*. There were ſeven golden candleſticks before, Chap.1.20. but now, by perſecution, they are brought to two; and two Miniſters muſt ſuffice them. They are ſaid to be two, becauſe theſe perſecuted Churches conſiſt of Jews and Gentiles: or elſe, becauſe they lived both in the eaſtern and weſtern empire.

ſtanding before] By *ſtanding before God*, ſome underſtand, that they were hidden from men in thoſe times of trouble. Others, that they miniſtred to God, Deut.10.18. 1 Kings 17.1. as great officers ſtand before Kings, to miniſter to them, 1 Kings 10. 8. Prov. 22. 29. Jer. 22. 12. compared with 2 Kings 25. 8, Chap.8.2.

the God of the earth] Who owneth and ruleth all the earth, Pſal.24.1. & 93.1,2,3. & 95.3,4. God is called, *The God of heaven and earth*, Gen.24.3. *The God of heaven*, Dan.2.19. but here he is called, *The God of the earth*, to ſhew, for the comfort of the Church, that howſoever antichriſt ſeemed to ſway all on earth, and all the world went wondering after him, Chap.13.3. yet God keepeth the rule of the earth in his own hands ſtill, and can protect his ſelected and marked ones, againſt the rage of antichriſt and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the courſe of their propheſie.

fire proceedeth out of their mouth] Their revenge is ſpiritual. They can pray to God, and he will deſtroy their enemies. An alluſion to 2 King.1.10. Or threatnings pronounced by them, ſhall light upon their enemies, becauſe they deſpiſed their teſtimony, Jer.5.13,14.

in this manner] It is repeated, to ſhew the certainty of it. Or, it may have relation to the judgments following, verſ.6.

V. 6. *to ſhut heaven*] An alluſion to 1 Kings 17. 1. Luke 4. 25. James 5.17, 18. It may be underſtood of reſtraining the rain: or ſpiritually, of ſhutting men out of heaven, Matth. 16. 19. John 20.23.

in the dayes of their propheſie] See verſ.6. Three years and ſix moneths in Elijahs time, anſwerable to the number of moneths here, verſ.2.

to turn them to blood] See Exod. 7. 20. Either literally, by their prayers; or myſtically to kill ſouls by their preaching, 2 Cor.2.15.

with all plagues] What they threaten, God will ſend, on the contemners of his word in their mouthes, Jer. 1.10. Or, with other plagues, like thoſe of Egypt, or worſe, Chap.14.9,10.

as often as they will] Whenſoever, upon juſt occaſion, they deſire it of God, Matth.18.18,19.

V. 7. *And when they ſhall have*] An alluſion to our Saviours preaching, death, reſurrection. He preached about three years and an half, then was put to death, and about three days after, riſeth again with an earthquake, and aſcendeth into heaven with a cloud. Thus theſe two witneſſes reſemble that faithful and true Witneſſe mentioned, Chap.3.14.

finiſhed their teſtimony] When the years mentioned verſ. 3. are done: for before that time they could not be ſlain. See notes on verſ.5. So that the Witneſſes are ſuffered to be ſlain, becauſe God had no more work for them to do. If God had given them a longer time to preach, they ſhould have continued, in deſpight of their enemies. So our Saviour could not be ſlain till his hour was come, John 8.20. and then he was put to death, Luke 22.53, &c.

the beaſt that aſcendeth, &c] Chap.13.11. & 17.8. Antichriſt, or the Pope, who is compared to a beaſt, becauſe of his inhumanity, cruelty, and thirſt after mens blood. And he is ſaid to come out of the bottomleſſe pit; that is, out of the ſea; as Chap.13.1. or out of the body of the earth, as Chap. 13. 11. or out of hell, as Chap.9.2. He aſcendeth, that is, beginneth now to aſcend, in his inſtruments or fore-runners, 2 Theſſ. 2. 6. 1 Joh.2.18.

make war againſt them] Dan.7.21. Shall perſecute them, and endeavour to deſtroy them. They were perſecuted and fought againſt by antichriſt often before; but this was the laſt battel before their death, and riſing again to begin the ruine of antichriſts kingdome.

ſhall overcome them] Who yet even then overcame him, Chap.12.11.

and kill them] When he cannot ſtop their mouthes, he ſhall kill them, that they may preach no more.

V. 8. *and their dead bodies*] See the cruelty of this ravening beaſt, that is not contented with the blood of Gods Saints, but muſt lay their carcaſes forth in triumph, that all people may ſee the enſigne of her immanity, and will not afford them ſo much honour as to be buried, Pſal.79.2,3.

in the ſtreet of the great city] Within the dominion of the Romane Empire. And it is called the great city, either in regard of the amplitude of power, and large territories; as verſ. 13. and as the great king, Iſa.36.4. that is, King of kings, Dan. 2. 37. See Chap.17.18 & 18.2. Or elſe in regard of the ſpaciouſneſſe of the City it ſelf, being yet, now part of it is deſtroyed, fifteen miles compaſſe within the walls, and twenty two, when this ſtory was written, as ſome Writers report.

ſpiritually called Sodom] For uncleanneſſe of all ſorts, Gen. 19.5. Ezek.16.50. It is not then Sodom literally taken. See Chap.17.5. Beſides the practice of whoredome in the ſtews, without control, at Rome, books have been written there in defence of ſodomy, and allowed by ſome Popes.

and Egypt] For oppreſſing Gods people, Exod.1.13,14. and for idolatry, Exod.12.12. Jer. 12. 13. For they made gods of cats, crocodiles, and of divers beaſts, Exod.8.26. Moſes pointeth at this, as a cauſe why they durſt ſacrifice no cattel in Egypt. And Rome hath worſhipped as many Saints, as the heathen falſe gods; and had as many images to worſhip, as they idols.

where alſo] Within whoſe dominions. Or, if it be meant of the city of Rome, Chriſt was there crucified in his members, Act. 9.5. So Heb.6.6. may be underſtood of malicious perſecuting of Chriſt in his Saints. And he himſelf alſo was crucified by the authority of that empire, Matth.20.19. John 18.31. & 19.12, &c.

V. 9. *And they of the people*, &c.] That is, in all places of the Romane Empire, dead carcaſes of Gods miniſters ſhall be ſeen. Or, *And ſome of the people*, for all could not come to ſee them: ſee Chap.5.9. & 7.9. *ſhall ſee their dead bodies.* Shall look upon them in ſcorn and deriſion, Luke 23. 35. Iſa. 14. 16. For theſe are the nations ſubject to the beaſt, Chap.13.7,8. and ſuch as are afraid at the reſurrection of theſe witneſſes, verſ. 11. and as trod under foot the holy city, verſ.2.

three dayes and an half] Three years and an half. This muſt be underſtood of divers perſons ſlain in this laſt war, in that ſpace. Or, if it be taken of the ſame bodies, it muſt be underſtood literally, for three natural dayes and an half; for they would ſtink, or be rotted away, before three years and an half be ended.

ſhall not ſuffer, &c.] They ſhall let them lye unburied ſo long, that they may glut their eyes with looking upon them: as if they could never have their fill of ſuch a pleaſing ſpectacle, as is that of the dead witneſſes. Yet Gods providence might be ſeen herein, in ſuffering them to lye ſo long unburied, that people might admire the more, ſeeing others like them ariſe up to vex them, when they verily perſwaded themſelves they had been all ſlain.

V. 10. *they that dwell on the earth*] Out of the true Church, in antichriſts kingdome, Chap.12.12. & 13.8. As on the contrary, they that dwell in the Church, are ſaid to be in heaven, Chap.13.6. & 18.20.

ſhall rejoyce over them] Go daily to ſee their dead carcaſes, with joy. Or, when they think of them.

and make merry] Make feaſts, in token of their joy; as Neh. 8.10,12. Luke 15.23,24. If they did not this literally here, yet were they as joyful as they that did ſo.

ſend gifts] In token of joy, Eſth. 9.19,22. For men in proſperity love to have others rejoyce with them. So ſecure were they, now they thought theſe Prophets quite gone, that they not onely rejoyce themſelves, both inwardly and outwardly, but do what they can to make all others rejoyce with them at the death of them.

becauſe theſe two prophets] See verſ.3,6.

tormented them] Or, *had tormented them.* They did not joy that they were tormented, but that they were rid and avenged of theſe miniſters, who troubled their conſciences, by preaching againſt their idolatry, 1 King.18.17. & 21.20. Act.16.20. and threatning Gods judgments againſt them for it; beſides that, their witneſſe it ſelf was a great torment unto them.

V. 11. *after three dayes and an half*] Or, *after thoſe three dayes and an half*: to wit, of their bodies lying unburied, mentioned verſ. 9.

ſpirit of life from God] A living ſoul, or breath of life, put into them by God, Gen.2.7. Ezek.37.10. God inſpired others with the ſame ſpiritual graces that he had given them, and ſtirred them up to preach againſt Popery, as they had done before. See Chap.20.4.

entred into them] That which ſhould come to paſſe after, was ſhewed to John in a viſion, as if it were now done.

they ſtood upon their feet] God raiſed miniſters as powerful as they. So John Baptiſt is called Elias, Matth. 11.14.

which ſaw them] The perſecutours were troubled, when God raiſed miniſters to preach againſt their idolatry. They thought they had made ſure work, and that they ſhould never more have been troubled with Prophets: and now they are afraid that theſe will trouble them more then ever the former did.

V. 12. *a great voyce*] A ſtout proclamation of ſome Chriſtian Princes, calling them to the ſetling of viſible Churches; or of the Emperour himſelf, giving an open toleration of their religion.

they aſcended up to heaven in a cloud] Chap.14.14. They were ſetled ſtrangely, and by divine authority, in the viſible Church, with liberty, honour, and ſupport, to the admiration of their adverſaries. Their ſackcloth is now taken from them: they may propheſie chearfully, without ſorrow and danger. Others underſtand it of coming openly into the viſible Church with a cloud or multitude of witneſſes (as Heb. 12.1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the ſword, as it were by a whirlwind. Others, for their imperfect knowledg, at the firſt, of thoſe things which concerned Gods publick worſhip.

their enemies] The antichriſtian faction, who put them to death.

beheld them] As it was a great honour to theſe witneſſes, that their enemies ſhould ſee them thus advanced; ſo it was a great terrour to their foes: for as they could not hinder their preferment, ſo now they had no hope to ſlay them any more, although they preached publickly againſt their idolatry: for they were as ſafe now, by Gods protection in his Church, as if they were in heaven it ſelf, Pſal.112.10.

V. 13. *the ſame hour was there a great earthquake*] Hereby is not meant the twenty fourth part of a natural day, but about that time, as Chap.14 7. & 17. 12. Aſſoon as the miniſters of Chriſt began to preach, and were ſeparated from the Papiſts, and ſettled in ſome places, great commotions aroſe in many cities. For, as the natural earthquake, ſuch as is ſpoken of, Amos 1.1. Matth.28.2. ſhaketh the earth, by the force of the wind gotten into it: ſo myſtical earthquakes make cities and kingdomes quake with wars and troubles, when the Goſpel beginneth to be preached in them: and therefore ſuch ſtirs are ſet out by earthquakes, Chap.6.12. & 16.18.

the tenth part of the city fell] In their means; for the Pope had tenths out of many Kingdoms, in imitation of the Jewiſh Prieſts, and of the Romane Emperours, who had it before. Alſo Germany fell from him, in a great part, which, joyned with thoſe that fell off from him in other Countries, might make up a tenth part of the Romiſh Popiſh territory, compared to a City divided into ten parts, ſeven thouſand dwelling in each part; and one part was now ſwallowed up by an earthquake.

of men ſeven thouſand] Gr. *names of men*; that is, men, Chap. 3.4. Act.1.15. Or, men of note, called, in Hebrew, *men of name*; that is, of renown, Gen.6.4. for it is likely that more ordinary men dyed in theſe ſtirs. Unleſſe it be put for a great number, as round whole ſums often are, and this may be, 1 King.19.18. Rom.11.4. This ſum is uſed in this book thirty ſeven times, as ſome Commentators write. Sure it is, many that were of the Popiſh Religion, have periſhed in the wars, ſince reformation begun. Or, many ſocieties. Or, he addeth *names*, to ſhew, that ſo many were taken notice of. More might periſh then. Which ſheweth, that God doth not deſtroy his foes at all adventure, but deſigneth them by name, whom he intendeth to ſlay. See notes on Chap.3.4.

gave glory to the God of heaven] By confeſſing, that they who periſhed were juſtly puniſhed for their ſins, Joſh.7.19. Or, by confeſſing his Name, and turning Proteſtants as many have done. Or, by praiſing God that they eſcaped, Joh. 9.24. This they did, being terrified by the earthquake or ſtirs.

V. 14. *The ſecond wo is paſt*] Of thoſe three woes which the angel foretold, Chap.8.13. the firſt and ſecond are gone with the fifth and ſixth trumpets, Chap.9.12. (ſee notes there) and in this verſe. The third followeth, which beginneth when the ſeventh trumpet beginneth to blow. This, with the verſes following, ſheweth us whereabouts we are in the ſtory, namely, about the time of the publick profeſſion of the true religion again in the empire by authority, after popery began to fall. So that it ſeemeth ſafeſt to go backward. The peace of religion was eſtabliſhed in Germany, in the year one thouſand five hundred fifty and nine, at Auſburg, in a dyet, under Ferdinand the Emperour, who ſucceeded Charles the fifth. Now the miniſters are placed in heaven, that is, in the Church, by imperial authority. True it is, that religion was publickly allowed, before this time, in Denmark and Sweden, about the year one thouſand five hundred thirty and eight, as Writers of that ſtory record. But becauſe the revelation taketh principal notice of the empire, it ſeemeth fitteſt, that the end of the treading down the beloved City, and the beginning of the miniſters liberty, ſhould be there intended. So that the meaſuring of the Temple, or appointing a Church to continue, and endure perſecution by Papiſts, is likely to begin in the year two hundred ninety and nine: as alſo the footſteps of perſecution by the high-grown Romane biſhops, who began diſſentions in the Church, before they grew to their full height. Or elſe the meaning of thoſe words, verſ.2. *the holy city ſhall they tread under foot fourty and two moneths*, is, their treading of it under foot ſhall end then, though it did not laſt all that time; as Iſrael is ſaid to be afflicted in Egypt four hundred years, Gen.15.13. Act.7.6. though, to reconcile thoſe places with Gal.3.17. many Interpreters conceive that time to begin from the promiſe made to Abraham, Gen.12 3. or 22.18. long after which time, they came into Egypt. Neither did they ſuffer any ill meaſure there at firſt, all the time Joſeph lived; but their troubles ended at the time preſcribed by God. And ſo did the publick treading of religion under foot in the empire end at that decree, one thouſand five hundred fifty and nine, as alſo the propheſying of the witneſſes in ſackcloth, verſ.3. a little before. Then followeth their death, v.7. which is like to be in thoſe Germane wars a while before the peace, wherein, as many miniſters were baniſhed and put out of all, by civil authority, which is a civil death; ſo, no doubt, many were cruelly ſlain: and were inſulted over, as if their dead bodies had been expoſed to publick view, and feaſts made for joy that they were dead, verſ.8, 9, 10. Or, thoſe witneſſes ſeem to be a ſucceſſion of true preachers, as before, ſo eſpecially among the Waldenſes. The cruelty ſhewed on them of Merindoll and Cabriers, very few years before the liberty of religion granted in the Empire, may be the killing of the laſt of theſe miniſters; and the leaving their bodies unburied followed. The free exerciſe of religion granted as before, ſeemeth to be their calling up, and the firſt ſettling of it, their aſcending into heaven, verſ.11, 12. The earthquake may ſignifie the ſtirs in Germany about that time; and the things following it, the men and means falling from the pope, and papiſts ſlain in the war, and others turning proteſtants, verſ. 13. So the ſecond and ſixth trumpet is done, in this verſe.

the third wo cometh quickly] It beginneth, ſoon after, to be executed, Chap.22.7. to wit, under the ſeventh trumpet, and holdeth on in the Vials.

The ſeventh Trumpet.

V. 15. *And the ſeventh Angel ſounded*] As was foretold, chap. 10.7. though for a time intermitted.

great voices in heaven] Great praiſe given to God by his people, for this ſudden alteration. See Chap. 19.1, 4.

the Kingdomes of our Lord] Antichriſt is weakned, and Chriſt hath begun to take the Kingdome out of his hand, and ſhall have a viſible Church like an empire, in all the known world, and that to the end. There was no ſuch ſong in the ſixth ſeal, when Conſtantine put down heathen idolatry, becauſe then the Church was to be polluted and perſecuted again, for a long time after, by the Romane antichriſt.

V. 20. *And the four and twenty elders*] See Chap.4.10. Publick thanks is now given in the Church. See Chap.19.1, 4.

fell upon their faces] They thought it not reverence enough to riſe off their ſeats, but fell flat on their faces, worſhipping God, and congratulating the ſetting up of religion publickly, ſo-as it never ſhall be driven into corners again, as it was twice before, by Gentiles and Papiſts.

V. 17. *Almighty*] See Chap.1.8. They praiſe him, becauſe he had ſhewed his infinite power in freeing his Church.

which art, &c.] This ſetteth out Gods eternity. See notes on Chap.1.4, 8. & 4.8.

taken to thee thy great power] Shewed thy great power, in weakning antichriſt. Or, haſt ſhewed that thou art King of the world; which many doubted of before, becauſe of antichriſts great power over thy Church.

V. 18. *the nations*] Or, *Gentiles*; as verſ.2. The Popiſh idolatours. They ſhewed their anger in perſecuting, before, which brought Gods wrath upon them; or in fighting now, or in fretting then, when they were overcome, Pſal. 2.1, 2. Acts 4. 25, 26.

thy wrath] The time to execute thy wrath on ſuch as repented not in time of thy forbearance.

the time of the dead, &c.] The time to puniſh bloody perſecutours for killing thy Saints, Chap.4.10.

judged] Or, *avenged*, Pſal.26.1. Luke 18.3.

give reward to thy ſervants, &c.] Chap.1.1. Give proſperity to thy miniſters and people, which have ſuffered hard things. The miniſters are put firſt, who, as they are principal in the victory, ſo muſt they have the firſt part in the ſpoyles.

and ſhouldeſt deſtroy them, &c.] Shouldeſt deſtroy many bloody perſecutours; for the deſtruction of Rome it ſelf followeth, Chap.18. and of antichriſt, Chap.19. yet now began the deſtruction of Popiſh perſecutours; and many have periſhed in the wars, ſince the time of reformation.

deſtroy] Or, *corrupt*.

the earth] The men of the earth, Gen.6.11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hieruſalem, wherein the ark was. It was ſhut up before, as that of Hieruſalem under Ahaz, 2 Chron.28.24. and this, when it was meaſured, ver.1. and the court given to the Gentiles, verſ.2. Now it is ſet open, as that was by Hezekiah, 2 Chron.29.3. not to receive a few Saints, as before, in times of perſecution, but whole multitudes of believers. This noteth the free exerciſe of religion which mas eſtabliſhed.

the ark of his teſtament] Not the Temple alone, but the ark alſo, which was ſhut up from the eyes of men, in the old teſtament, 1 King.6.19. and ſeen ſeldom, and by the high Prieſt alone, was now opened: that is, the myſteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as ſome few eccleſiaſtical perſons of great note knew before, of the hidden myſteries of ſalvation. And therefore the elders praiſe God for this, which repreſent the people, Chap.4.10. and not the beaſts or living wights, which ſignifie the miniſters, Chap. 4. 6. not that the miniſters had not more knowledg then the people; but becauſe the people that were kept from all ſuch knowledg before, now know more then many prieſts knew before. The papiſts had poſſeſſed the court. The people of God had a ſmall temple in the wilderneſſe. Some of the clergie-men God raiſed up, now and then, to teach the people. The hidden things of God, like the holy place, were ſeen of a few choſen inſtruments. Now the people of God have a temple open to worſhip God in, and a full ſight of Gods holy myſteries, hidden from them before.

lightnings, &c.] See Chap.4.5. Earthquake and hail ſet out Gods terrible judgements irreſiſtible, Iſa. 26. 9. & 28. 2. & 30.30. Hail is called a plague, Chap.16.21. And it may allude either to the hailſtones that deſtroyed the trees in Egypt, Exod. 9.25. or thoſe that deſtroyed the Amorites in Canaan, Joſh. 10. 11. It may foretel the final deſtruction of antichriſt and his adherents, in a ſtrange manner; which, though not preſently, yet muſt come to paſſe under this trumpet: and his fall is now begun: and as he was long in riſing, ſo may he be in falling. Or, it may ſignifie the deſtruction of many perſecutours by the ſword, ſince the reforming of religion. Or, the impoveriſhing and fretting of the abbey-lubbers, for the loſs of their means, and the happy progreſſe of the Goſpel.

CHAP. XII.

Verſ. 1 VV*onder*] Or, *ſign*. A ſtrange ſight and apparition, as appeareth by that which followeth.

in heaven] This viſion appeared to John in this viſible heaven, where the ſun, moon and ſtars are. It could not be ſeen in the third heaven, where ſaints and angels are; for there is no ſun nor moon there, Iſa.60.19. Chap.21.23. & 22. 5. And it fitteth the dignity and ſanctity of the Church, whoſe converſation is in heaven, Phil.3. 20. remote from the dark miſts of worldly errours, and lifting it ſelf above worldly affairs and comforts.

a woman] Repreſenting the Chriſtian Church, compared to a virgin eſpouſed to Chriſt, 2 Cor.11.2. to a bride, Chap.19. 7. & 21.9. & 22.17. to a wife, Eph.5.25,26,27,32.

clothed with the ſun] The Church of God, the Spouſe of Chriſt, the brighteſt and moſt glorious creature in the world. She ſhineth, in the doctrine of her miniſters, and lives of her members, Matth.5.14, 15, 19. or, as being clothed with Chriſts righteouſneſſe, whom ſhe hath put on, Gal. 3. 27. In the former ſenſe, ſhe ſhineth before the world: in this, before God. See Chap.19.8.

the moon under her feet] Or, *far beneath*. Treading under foot the Jewiſh feaſts, which depended, many of them, on the moon. Or, contemning worldly things, which are mutable, like the moon, as men do things which they tread under their feet.

a crown of twelve ſtars] The ſtars ſtood not one above another, but round about her head, like twelve precious ſtones in the circumference of a crown. A glorious ſight, no doubt. She had the ſtars about her head, the ſun about her body, and the moon under her feet. So in the heavens, ſome ſtars are ſaid to be above the ſun, and the moon far belowe it. The thing intended ſeemeth to be, that the Church is adorned with the doctrine of the twelve apoſtles, on which ſhe is founded, Chap.21.14. or, with excellent miniſters, Chap. 1. 20. as with a diadem. For the truth of the Goſpel doth not onely make us free, Joh. 8. 36. but kings alſo, Chap. 1. 6. The Church carrieth the ſtars on her head, as her ornament; Chriſt, in his hand, as his ſervants, Chap. 1. 16. ready to do his will. Men uſe to have crowns of gold; the Church treadeth ſuch traſh under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And ſhe being with childe*, &c.] Gr. *having in her belly*: to wit, a childe; as Matth.1.18. As the miniſters of God are compared to a woman in travel, when they ſeek to bring men to faith in Chriſt, Gal.4.19. ſo the whole Church, in another reſpect, is here compared to ſuch a woman. For as that woman is weary of her burthen, crieth out to be rid of it, and ſtriveth, and endureth much pain; ſo the Chriſtian Church, being grown very populous, ſome few years before Conſtantines time, crieth unto God by daily prayers, to raiſe up a Chriſtian emperour, that might give them the free profeſſion of the Chriſtian religion in the Romane empire. For this end alſo they did ſtrive, joyning their forces with Conſtantines, to ſubdue the heathen perſecutours. This was a cauſe of many perſecutions to her, and much bloodſhed in the wars, for a time. Here it appeareth, that we muſt begin the time of treading the holy city under foot, and of the witneſſes, before the open profeſſion of Chriſtianity granted by Conſtantine. See notes on Chap. 11.14. For here, the things foretold in the former chapter begin to be more particularly deſcribed; as appeareth, in that the ſame ſpace of a thouſand two hundred and threeſcore days which was given to the two witneſſes, Chap. 11. 3. is here given to the Church in the wilderneſſe, v.6. and as fourty and two moneths were given to the Gentiles, to tread the holy city under foot, Chap. 11. 2. ſo the ſame ſpace is given to the beaſt, to tyrannize over thoſe places where the true Chriſtian religion had been profeſſed, while the true Church is hid in the wilderneſſe, Chap.12.5.

V. 3. *wonder*] Or, *ſign*; as v. 1.

in heaven] Either becauſe the Roman Emperours had power over the Church, or becauſe they thruſt themſelves into it by their deputies, to perſecute it. As for the viſion, it is likely John ſaw it in the viſible heaven, as he did the woman. See v. 1.

a great red dragon] The heathen Roman emperours ſucceeding one another, who did the devil ſervice, as in other things, ſo chiefly in perſecuting the Church, v.9. Chap.3.10. So Pharaoh is called, Pſal.74.13,14. Iſa. 27. 1. & 51. 9. Ezek. 29.3. He is great, becauſe of his large empire, Chap. 17. 18. Red, that is, bedewed with the blood of the ſaints, as if he were, dyed with it.

ſeven heads] Sitting on ſeven hills, Chap.17.9.

ten horns] Ten kings which aroſe after, out of this empire Chap.17.12. Or, ſo many provinces, which were the ſtrength of it, as horns are of beaſts, Dan.8.3,4,5,6.

ſeven crowns] Seven kind of governours one after another, on her ſeven hills, Chap.17.10.

on his heads] Not on his horns; for the ſupreme authority was in Rome, on the ſeven hills, not in the provinces. And as in Rome they had many heads to invent miſchief againſt the Church, and as much power to execute it; ſo in the provinces they wanted not more inſtruments of execution.

V. 4. *his tail drew the third part*] He ſubjected the third part of the provinces of the world to his empire, Chap.6.13. or ſeduced many of the miniſters, Chap.1.20. Dan.7.10,11,12. and that by craft, Chap.9.19. Unleſſe the force of the dragon be in his tail, as ſome write.

did caſt them to the earth] Put down thoſe princes whom he ſubdued, from their royal authority. Or, drew ſome doctours of the Church to forſake the truth, and follow earthly pleaſure or profit, Phil.3.18,19. 2 Tim 4.10.

to devour her childe] To deſtroy Chriſts myſtical Body, 1 Cor. 12. 12. and not to ſuffer it to live in the empire, or to hinder any Chriſtian likely to riſe to the empire. An alluſion to Pharaohs watching to deſtroy the firſt-born of Iſrael, Exod. 1.15,16. and to Herods endeavour to deſtroy Chriſt aſſoon as he was born, Matth.2.7,8, 16.. The like care did the Roman heathen emperours uſe, to ſuppreſſe any that were of more then ordinary parts, or favour with the people, that were likely to ſet up the Chriſtian religion. So Maximinus that dragon, devoured Alexander the ſon of Mammea, whom he ſaw to be favoured of, and favourable to the Chriſtians. Decius devoured the two Philips, the father and the ſon. Diocleſian and Galerius left no ſtone unrolled, that they might have Conſtantine away privily. They ſent him to fight againſt the fierce northern nations, as Saul ſent David againſt the Philiſtines, that he might be ſlain, 1 Sam. 18. 25. when he came home victorious, contrary to the expectation of Galerius, he perſwaded Conſtantine to fight with a lion in the theatre, to ſhew his courage. Maximinianus afterward laid ſnares for him, which yet through Gods mercy he eſcaped. Laſt of all, they fought with him, to deſtroy him; but God delivered him, and deſtroyed them.

was born] Or, *ſhould be born*. He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more then Pharaoh could the Iſraelitiſh womens; yet he ſhould deſtroy that ſhe brought forth.

V. 5. *a man-childe*, &c.] As Moſes was born, in ſpight of Pharaoh, to deliver Gods people out of Egypt; ſo now the Chriſtian Church got a deliverer, a man-childe. The like phraſe is, Iſa.66.7. It cannot be underſtood of Chriſt; for it is a prophecy of things to come after Johns time. But the Church brought forth Chriſtians profeſſing the true religion openly in the Roman empire, or Conſtantine, who was afterwards to be emperour, to ſubdue the nations, and then rule ſtrongly over them, Pſal.2.9. Chap.2.27. & 19.15.

to God, and to his throne] Meaning Conſtantine and his ſucceſſours advanced to the Roman empire, and made Gods deputies, ſitting as it were on his throne. So Solomon and David are ſaid to ſit on the Lords throne, 1 Chron.29.23. For it cannot be underſtood of our Saviour Chriſts aſcenſion, and ſitting at Gods right hand. This John knew before, as being written in the Goſpel. And many things paſſed between Chriſts death and his aſcenſion. Neither was Chriſt caught up by anothers power, as we, 1 Theſſ. 4. 17. but went up into heaven, or aſcended thither, Pſal.47.5. & 68.18. Eph.4. 8, 9, 10. to wit, by his own power. Neither can it be underſtood of Conſtantines death; for the text would not joyn his death to his birth, ſeeing much concerneth him in the battel following. He was caught up ; for he got not the empire by his endeavours ; but being a ſon of the Church, profeſſing the Chriſtian religion, he was marvelloușly preſerved by God from the rage of heathen tyrants ; and ſeeking to avoid their ſnares, he came to his dying father, and by right of ſucceſſion, and the earneſt deſires of of the people of Rome, oppreſſed with the heavy yoke of Maxentius, obtained the Romane empire, and ſo was ſet on Gods throne, to be next to God. The witneſſes are ſaid to aſcend up into heaven; but he hath a throne in heaven, to rule next under God himſelf, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native countrey(as he was five yeers) had he not,by Gods providence, beencaught up to a greater empire then he expected.

V. 6. *fled into the wilderneſs*] Not now, but after the great battel following, and under antichriſt. See v.14. For then ſhe fled from the face of the angry dragon, who perſecuted her by antichriſt, as before by the heathen emperours. An alluſion to Chriſts fleeing into Egypt, for ſuccour from Herods cruelty, Matth.2.13,14. or to the Iſraelites fleeing into the wilderneſſe from Pharaoh, that great dragon, Exod.13.17,18.

a place prepared of God] When men perſecute her, God provideth a place of ſafety for her.

that they ſhould feed her] Either it is to be taken imperſonally, That ſhe ſhould be fed ; as Luke 12.20. or the two witneſſes ſhould feed her there : for this falleth out in the ſame time, as appeareth by the number of days here, and chap.11.3. So Elias was fed in the wilderneſs,in a place prepared by God, 1 Kings 17.3,4.

V.4. *war in heaven*] A great battel in the Church of God. For the dragon could not fight in the higheſt heaven : there is no war there.

Michael and his angels] Conſtantine and his ſouldiers, repreſented to the eyes of John in the form of Michael the archangel and his angels, mentioned, Dan.10.13,21. & 12.1. Jude v.9.

the dragon] Maxentius,Maximinus,and Licinius,in whom the devil wrought, as his principal inſtruments to ſuppreſs the Chriſtian religion.

V. 8. *and prevailed not*] Or, *But they prevailed not.* So this particle is uſed, Mat, 11. 19. That is, they were overthrown ; as Prov.12. 3. & 17. 21. Maxentins was drowned in Tiber; Maximinus died, that ſhould have been baniſhed; Licinius loſt his head. In memory of this victory, Conſtantine pictured over the gate of his palace a dragon pierced thorow with a dart, lying under his and his ſouldiers feet.

neither was their place, &c.[Dan.2.35. Pſal. 103.16. They ruled no more in the Roman empire, now converted to the Chriſtian religion,and publikely profeſſing it. The phraſe here uſed, noteth an utter extirpation, Dan.2. 3.35. Chap.20.11.

V. 9. *the great dragon*] The Roman heathen emperours,and the devil with them, who poiſoneth the earth with idolatry,was no more worſhipped.

old ſerpent] Who deceived our firſt parents at the beginning of the world, Gen.3.1. Rev.20. 2. He is a dragon for cruelty a ſerpent for ſubtilty.

the devil] The accuſer of the brethren,v.10.

Satan] The adverſary of Gods Church, Zech.3.1.

deceiveth the whole world] Drew all the Roman empire into idolatry.

caſt out into the earth] Had no more power over the Church by publike magiſtracy, as before.

his angels] His ſouldiers and wicked inſtruments.

V. 10. *in heaven*] In the Church of God. In this ſong, they praiſe God for deliverance of the Chriſtians from tyrants, the declaration of Gods ſtrength,and the Kingdom of Chriſt, in putting down heathen emperours,and ſetting up Chriſtian, and removing their accuſer.

now is come,&c. Now is manifeſted, Chap 11.15.

accuſer of our brethren] Called the devil ; for he accuſeth us before God, Job 1.9. & 2.5. And in the time of the ten perſecutions, when the Chriſtians met by night, for fear of danger the devil by his inſtruments accuſed them before men, as if they met in the night to practiſe all manner of looſneſſe.

day and night] Continually, Pſal.1.2. Joſh. 1.8.

V. 11. *And they overcame him*] In the former verſe, the power of the captain was commended ; now the proweſſe of the ſouldiers is ſet out.

by the blood of the Lamb] Or, *for* ; Rom. 8. 33, 34, 37. and 16. 20. By vertue of Chriſts Blood, they got power to overcome Satan, and all his wicked inſtruments ; not by worldly power and ſtrength.

by the word of their teſtimony] Chriſt honoured them with this victory, becauſe they bare witneſſe of his truth. It is called, The teſtimony of Jeſus, v. 17. Chap. 19. 10. becauſe he was the object of their confeſſion. Here it is called the teſtimony, becauſe they are the perſons who confeſſed him.

loved not their lives] Acts 20. 24. 2 Cor. 11. 23. & 4. 11. But expoſed them to death. Or, deſpiſed them, and ſet them alowe, in compariſon of the confeſſion of Gods truth. They made ſo little account of them, that they expoſed them to all dangers for the cauſe of Chriſt, joyning with Conſtantine in the war againſt the perſecutours. Some underſtand this of the martyrs who died for religion before Conſtantines time.

V. 12. *ye heavens*] All ye Churches on earth. An alluſion to Pſal.96.11. Iſa.49.13.

ye that dwell] Gr. *ye that dwell as in a tent.* So Joh. 1. 14. 2 Cor.5.1. Ye that abide ſafe here a while, as in a tent, under Gods protection, till ye be tranſlated to glory, Pſal. 31.20. & 91. 1.

wo] Great grief and ſorrow will come on you.

of the earth, and of the ſea] Or, *Ilands.* Who live any where out of the Church of God. For earth and ſea are here oppoſed to heaven, which is the Church. So that the fruit of this victory is the joy of the ſaints, and grief of ungodly men.

having great wrath] Becauſe he is caſt out of God Church, that he can no longer tyrannize over it, he will empty his ſpleen upon his own ſervants. So he did after upon the Romane Church by the Goths and Vandals.

but a ſhort time] Gr. *but a ſhort ſeaſon.* The end of the world was not yet here : but he could not have ſo fit occaſion to put the ſaints to death,as before,now his Viceroy's the heathen emperours were depoſed.

V. 13. *caſt into the earth*] See v. 9.

he perſecuted] By the popes, when he could do it no longer by the heathen emperours. Or it may be underſtood of the Arrian perſecution, under Conſtantius and Valens ; which came within this time,and was ſeconded by popiſh perſecution, till the time prefixed was finiſhed.

which brought forth the man manchilde] Verſ.5.

V. 14. *two wings of a great eagle*] God gave her ſtrength to flee into a ſafe place ſpeedily, Exod.19.4. Deut.32.11,12. and ſo wonderfully delivered and preſerved her from antichriſts rage.

into the wilderneſſe] Into a private place. So did the Waldenſes, for many years, in deſert places, as thoſe mentioned, Heb.11.38.

into her place] Which God had provided for her ſafety, and where her wicked perſecutours could not come at her to hurt her.

where ſhe is nouriſhed for a time, and times, and half a time] Theſe words ſhould be in a parentheſis ; for the words following depend on the former words, *that ſhe might flee into the wilderneſſe from the face of the ſerpent.*

for a time,&c.] For as many years, as there be days in three years and a half. See v.6. Chap. 11. 2,3. Dan.7.2,5. & 12.7. See *times* for *years*, Dan.4.16.23,32.

from the face] For the red dragon, that ſought to devour her ſhewed his anger in his face. This phraſe alſo ſheweth that the Church, for ſome time, was not viſible to her enemies, Iſa.16.4. Or, for fear of the ſerpent. So this phraſe is uſed, 1 Sam.17.24. & 19.10. Iſa. 21.14.

of the ſerpent] Mentioned, v.9.

V. 15. *out of his mouth*] Sent out bulls abroad from the popes.

water as a flood] Or. *river.* By his bulls, he raiſed multitudes of ſouldiers to deſtroy the Waldenſes, and other proteſtants ſince. For the end of that chapter containeth a general deſcription of the ſtate of the Church all the reign of antichriſt, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hoſtile manner, Iſa. 59. 19. Rev. 17. 15. and violently ſweeping away all before them, like a river, Iſa. 59. 19. Amos 8.8.

after the woman] If this be a ſecond perſecution by the popes, then the former may be by the Arrians. See notes on v. 13. Or, the popes did more cloſely perſecute before, and now more openly ſend out Croiſado's againſt the Waldenſes and others in the wilderneſſe,

to be carried away of the flood] To be utterly deſtroyed out of thoſe deſert places, as he had driven her out of the inhabited world before.

V.16. *And*] Or, *But* ; as v. 8.

the earth helped the woman] The Earl of Tholous,and divers others, that were papiſts, fought for their clients and ſubjects the Waldenſes, ſeing their faithfulneſſe and painfulneſſe, which brought profit to their lords by manuring deſert places.

ſwallowed up the flood] Deſtroyed many of the popes ſouldiers ſent againſt the Waldenſes, ſo that they could never quite be rooted out. Or, the carcaſes of ſuch as went to fight againſt the proteſtants, were ſcattered upon the earth, dying by famine or plague, or war, as the Iſraelites did in the wilderneſſe, Numb. 14. 29. So the land is ſaid to eat up her inhabitants, Numb. 13. 32. And divers of the popes ſouldiers were ſo conſumed. It may be an alluſion to Num. 16.31,32. where the earth ſwallod up Dathan and Abiram, and ſo preſerved Moſes and Aaron from their inſurrection. Or, the Roman empire, which is the earth, in this book, when oppoſed to the Church; was divided in it ſelf, and ſo Gods people eſcaped.

V. 17. *And*] Or, *Then.* So this particle is uſed, Mat. 23.32. and that tranſlation is more elegant. As if it had been ſaid, When the dragon could not keep the Church out of the wilderneſs, nor deſtroy it there; then he perſecuted all her favourers he could come at elſewhere.

wroth with the woman, &c.] The war with the ſeed ariſeth not from any hurt they had done the dragon; but out of an old quarrel againſt their mother, Gen. 3.15.

and went] The pope, being at Rome, ſtirred up the magiſtrates every where to perſecute the poor proteſtants.

with the remnant of her ſeed] That could not get into the wilderneſſe with the reſt. Thoſe few good Chriſtians which lay hid among the papiſts, were brought out and ſlain. Or, when he could not overcome the Church of the Waldenſes in the wilderneſſe, he ſet antichriſt on work to deſtroy the proteſtants that ſprung up in Bohemia, France, England, and other parts, and ſerved God privately, but had not yet meetings and miniſters, as the Waldenſes had.

CHAP. XIII.

Verſ. 1. *And I ſtood upon the ſand of the the ſea*] Or, *I was ſet.* John was removed by the ſpirit to a convenient place, where he might ſee the beaſt ariſe out of the ſea. See the like removes, Chap, 17.3. & 21.10. Ezeck. 8. 3. Dan. 8.2. Others read it, *And he ſtood*; that is, the dragon; and ſo annex it to the end of the former chapter. But that cannot be; for the dragon was gone away, to fight with the reſt of the ſaints, chap. 12.17. Neither need he ſtand there to ſee the original of the beaſt, which he knew very well. Neither are theſe revelations ſhewed to the dragon, but to John.

a beaſt] A great empire, Dan. 7. 3. It is no news in Scripture, eſpecially in Daniel, and in the Revelation, for ſuch fierce and cruel empires to be compared to wilde-beaſts; as leopards, and bears *&c.* Some conceive this beaſt and the other, v. 11. to be all one. Others interpret this of the popiſh Romane empire, and the other of the pope, who is the antichriſt.

riſe up] It is not ſaid to be raiſed up, but to riſe up, and to aſcend; for this beaſt was very greedy of ſupremacy, and ſought it by his own ſtrength, as well as by his friends. He ſeeth it aſcend up by little and little, til it came quite out of the ſea. So did the weſtern emperour and the pope grow up by little and little, till they got free of, and power over many nations. He is properly ſaid to aſcend out of the ſea, becauſe the ſhore is higher then it, and keepeth it in, Pſal. 24.2. Therefore mariners are ſaid to go down into the ſea in ſhips, Pſal. 107. 23. Iſa. 42.10. Or, to aſcend, by an uſual Hebrew phraſe, is to come from, or come forth of, Rev. 7. 2. & 10.9. Jer. 34.21. & 35.7.

out of the ſea] Out of many nations, Chap. 17.15.

ſeven heads, and ten horns] See Chap. 12.3.

upon his horns ten crowns] For ten crowned kings were afterward ſubject unto the popiſh empire, or antichriſt, which had not yet received their crowns, Chap. 17.12.

upon his heads the name of blaſpemy] Or, *names.* Monuments of idolatry were on the ſeven hills of Rome: or, their ſeveral governours were idolaters.

V. 2. *like unto a leopard*] A fierce beaſt, hating man ſo much, that he firſt fleeth upon his eyes, to pull them out; and in his rage will tear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5. 6. Hoſ. 13.7. A note both of fierceneſſe and ſubtilty. This empire was divided into many kingdoms, like the Grecian, typified by a leopard, Dan. 7.6. & 8.8,22.

as the feet of a bear] Ravenous, like the Perſian empire, Dan. 7.5.

as the mouth of a lion] Made idolatrous and cruel decrees, as the Babylonian empire did, Dan. 7. 4. & 3. 1, &c. Thus this repreſentation is formed of divers beaſts, becauſe no one was bad enough to ſet out the evil qualities of this dominion.

the dragon gave him his power] Gr. *his own power.* The devil gave him the power that he had given the heathen Roman emperours before, which they had loſt in Conſtantines time. The devil gave him ſtrength to manage his dominion, ſet him in Rome, where Satans throne was before, and gave him authority over many kings and kingdoms. All theſe are needfull to uphold an empire. Authority muſt be backed with honour, and honour with ſtrength; elſe an empire will not ſtand.

V. 3. *one of his heads*] The weſtern Roman emperour was grievouſly ſpoiled by the Gothes and Vandals: or the pope weakned, and brought very lowe, like one wounded in the head.

wounded] Gr. *ſlain.*

was healed] By raiſing up of the French and Germane empire, under the title of the Romane. So that now it ſeemed like a body which had been mortally wounded, and yet flouriſheth again, to admiration.

wondred after the beaſt] Chap. 17. 8. Submitted themſelves to the beaſt wholly, and wondered at his raiſing again, and followed him with great admiration.

V. 4. *worſhipped the dragon*] In obeying the emperours or popes idolatrous decrees, they not onely worſhipped them, but alſo the devil in them, Chap. 9.20. 1 Cor. 10. 20. For the dragon gave them that power, and his work they did. Therefore John ſetteth them all out, as falling down on their knees before the dragon. Not that theſe emperours or popes would confeſſe they had their power from the dragon, or that this people thought they had it from him, or worſhipped the dragon viſibly: but when they thought they worſhipped God, who in their conceit had ſet up his dominion, they did cloſely worſhip Satan, who ſet it up indeed. Or, as the Roman eagle was carried before the army, whereby the beaſt was followed and worſhipped, even with peril of life: ſo ſome write that they carried dragons before every troop; and they that carried them were called Dragoons. Thus they followed the dragon.

ſaying] Here they expreſſe their admiration, and their fear accompanying it, in the words following. They worſhipped them in words, as well as geſtures: as the elders worſhipped God, Chap. 4.10,11.

V. 5. *there was given unto him*] By the devil, who gave him his power, v. 2. Or, he was permitted by God to blaſpheme.

a mouth ſpeaking] Dan. 7.8,11,25. & 11.36.

great things and blaſpemies] He boaſted of his own greatneſſe, and vilified all others, even God himſelf, verſ. 6. Pſal. 12.3,4.

to continue] Or, *to make war*; as v. 7. Gr. *to do great things.* Or, *to do what he liſt* for a time, Dan. 8. 4,12. Or, *to abide*, James 4.13.

fourty and two moneths] See Chap. 11.2. The power of antichriſt, and the papiſts, is reckoned by moneths; for they are works of the night, guided by the unconſtant moon: but the courſe of Gods people is guided by the ſun, and ſet out by days Chap. 11.3.

V. 6. *he opened his mouth*, &c.] At firſt he counterfeited himſelf holy, when the power was newly given him; but now by degrees he cometh to blaſpheme God himſelf, with full mouth, Pſal. 73.9. 2 Theſſ. 2.4. Opening the mouth, is the beginning to ſpeak, Mat. 5.2.

his Name] God himſelf, and his power, Acts 2.25. & 3.12, 16. & 4.12. Rom. 10. 13. Pſal. 74.10,18.

his tabernacle] His Church, Pſal. 76. 2. & 87. 1,2. and his ordinances.

them that dwell in heaven] That ſerve God in his Church, as fellow-citizens of heaven, and being of Gods houſhold, Eph. 2.19. where God dwelleth as a Maſter, Pſal. 76. 2. and a Father, Mat. 6.9. Theſe then, in regard of their ſimplicity and weakneſſe, lie open to all reproaches and injuries from their powerful enemies.

V. 7. *to make war with the ſaints*] With Gods ſervants, who are ſanctified, Dan. 7.21. Chap. 11.7.

to overcome them] By ſubduing or ſlaying them, v. 10.

power] See v. 5.

all kindreds, &c.] See Chap. 5.9. & 7. 9. & 11.9.

V. 8. *all that dwell*] The greateſt number; as Luke 2. 2. Rom. 11.26. So that the reſt were ſo few, in compariſon of the idolatrous Chriſtians, that they are of no reckoning.

upon the earth] In the world, except ſuch as are here excepted, Chap. 3.10.

whoſe names] Whom God maketh no account to ſave. Leſt, becauſe the followers of the beaſt are ſo many, therefore we might think, none ſhould be ſaved; John aſſureth us, that none of Gods elect ſhall periſh, Mat. 24. 24. They ſhall be kept from this idolatry, Rom. 11.4,5.

in the book of life of the Lamb ſlain] Exod. 32. 32. Phil. 4,3. Chap. 3.5. & 20.12. & 21. 27.

from the foundation of the world] By vertue of whoſe Blood, they were ſaved who lived before his incarnation, as well as they who lived after it. Or, whoſe names are not written, from the foundation of the world, in the book of the Lamb ſlain: that is, who are not predeſtinated, from all eternity, to be ſaved by the death of Chriſt. See Chap. 17.8.

V. 9. *If any man have an ear*, &c.] Let every man obſerve this beaſt, that he be not deceived by him; for he cometh not now in the ſhape of the dragon, but is a Chriſtian by profeſſion. See Chap. 2,7. Mat. 13.9. yet, by the former deſcription, he may be known and avoided.

V. 10. *into captivity*] The two things to be expected from this beaſt by the people of God, are ſlavery and death: which calamities, as they inflict upon others, ſo they ſhall by others be inflicted on them, Iſa. 33.1.

he that killeth,&c.] Gen. 9.6. Matth, 26.52.

here is the patience] Chap.14.12. Here is the main matter, wherein the patience and faith of Gods ſervants ſhall be exerciſed, 1 Pet.1.6,7. Or, here is good ground for patience and faith in Gods ſervants: to wit, that God will certainly deſtroy their perſecutours, that make them ſlaves, and kill their brethren, and ſeek to deſtroy them daily. The certain hope of antichriſts ruine, ſhould uphold all Gods people that are perſecuted by him.

V. 11. *another beaſt*] Either the ſame in another ſhape, if both be meant of the pope, as ſome think, becauſe there is but one beaſt mentioned, Chap.17.8. but here repreſented by two beaſts: the former, in regard of that temporal power, the later, in regard of that ſpiritual power, he challengeth to himſelf. Or elſe the former is the French or Germane emperour ruling over many kings, and this is the pope or falſe prophet, Chap. 19. 20. One the political beaſt, the other the eccleſiaſtical.

coming up] See notes on v. 1.

out of the earth] From mean beginnings; and ſpreading far, Gen.2.9. Or, not coming from heaven, but from hell; as chap. 11. 7.

two hornes like a lamb] He ſeemed to be meek. Or, he was a Chriſtian by profeſſion, and called himſelf Chriſts vicar.

ſpake as a dragon] As he that was repreſented by the dragon; for dragons cannot ſpeak. He ſet up idolatry by his command, as he heathen emperours had done.

V. 12. *all the power of the firſt beaſt*] Took on him civil authority.

before him] In the city of Rome, which was the ſeat of the emperour, where he was wont to keep his court.

the earth, &c.] See chap. 12. 12. Unleſſe it be taken for the generality, as the world is, v. 3.

to worſhip the firſt beaſt] To acknowledg a Romane empire again, after the incurſion of the Goths: and to make the Romane city to be accounted holy, that all might flock to it. He doth not at firſt ſet up his power, but the emperours again, which was a thing more faiſable; and afterwards weakneth him, to ſet up himſelf.

whoſe deadly wound was healed] See notes on v. 3.

V. 13. *great wonders*] Matth, 24. 24. 2 Theſſ. 2. 9. Now he ſheweth how this ſecond beaſt worſhipped the firſt; namely, by working miracles; which the firſt beaſt could not do, though he had much power given him, v. 2. Yet theſe were no true miracles, but jugling, whereby he deceived the people, verſ. 14. Chap.18.23. Lying wonders, 2 Theſſ. 2. 12.

ſo that he] That is, ſuch great ones, that he may ſeem to be able to do the greateſt of all. Like that phraſe of removing mountains, Matth. 17. 20. Fire from heaven is named, becauſe ſignes from heaven affect men moſt, Matth.16.1. and becauſe the pope would endeavour to confirm his worſhip by fire from heaven, as God did his, Levit. 9.24. 1 Kings 18. 38. 2 Chron. 7. 1. and be in ſhew as great a prophet as Elias, 2 Kings 1. 10, 12.

maketh fire come down from heaven] By ſorcery; for ſome popes have been conjurers, and have made ſome ſuch ſhews to the people: as pope Zachary had fiery armies going before him to Ravenna, that he might be thought to be another Eliſha, 2 King 6.17. When pope Steven went into France, to get help of king Pipin, balls of fire were ſeen running up and down in the air. Such other ſtories the popiſh writers have ſtore of, to prove their pope to be antichriſt. Or, he excommunicateth men, as if he did thunder and lighten on them.

in the ſight of men] Publikely, to ſeduce men the more.

V. 14. *deceiveth*] All is ſet down in the preſent tenſe. He exerciſeth, doth wonders, deceiveth; either becauſe John now ſaw ſome ſuch thing in the viſion, or elſe becauſe it would be done as ſurely, as if the pope were then doing it.

on the earth] See v. 8.

miracles] Look on v. 13.

in the ſight of the beaſt] See on v. 12.

make an image to the beaſt] Set up a Romane emperour, that ſhould have nothing to do in Rome, and ſhould be like the former emperours, in ſetting up idolatry again.

by the ſword] By warlike incurſions of barbarous people invading the empire, v. 3.

and did live] Or, *recovered*, Iſai.38.21. & 39. 1. Though he were mortally wounded, v. 12. yet this beaſt maketh him live ſtill, that men might think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He ſaw, by the raiſing of the ruines of the Romane empire, he had prevailed much; and now he maketh theſe later emperours act according to his will, that he may raiſe himſelf.

to the image of the beaſt] For the Germane Ceſar was not Romane emperour, till he was confirmed by the pope.

ſpeak,&c.] Should make laws, and puniſh ſuch as did not acknowledg him to be emperour, or himſelf to be Chriſts vicar. Others think it is an alluſion to their jugling tricks, making their images to ſpeak, thereby to ſeduce the people to idolatry.

image of the beaſt] Before, it was an image made to the beaſt, to uphold the ſtate of Rome; now, it is the image of the beaſt. The pope will have it acknowledged to be ſo.

ſhould be killed] Now he addeth cruelty to his ſubtilty, and dealeth by open force, having ſtrengthened the Romane empire again. So did Nebuchad-nezzar rage, Dan. 3. 6, 20.

V. 16. *all*] All ſorts of men, ſmall and great, *&c.* This ſheweth the largeneſſe of his dominion: and alſo his care, not onely to oblige the great ones to him, that might be moſt uſeful to eſtabliſh his kingdom; but alſo the meaneſt: for he knew that mean ones may raiſe great ſtirs in a ſtate, as a little ſpark may ſet on fire an houſe; and cities are taken often, where men leaſt ſuſpect. So are ſtates ruined.

to receive] Gr. *that he may give to them.* And by conſequence, that they may willingly take it at his hands.

a mark in their right hand] Not that he ſtamped a viſible mark upon them, but obliged them, by ſome external band, to ſerve and fight for the ſea and ſtate of Rome. To fight for him, as ſouldiers were wont to do for their Emperour or General, whoſe mark they had in their right hand, wherewith they uſed to fight.

or in their foreheads] To ſerve him, as ſervants did their maſters; whoſe they were known openly to be, by wearing their marks on their foreheads.

V. 17. *buy or ſell*] Either civil, by way of trading; or ſpiritually, by buying and ſelling pardons. It had been too cruel to have killed all at firſt, who refuſed his authority: therefore he forbiddeth them all trading, without which men cannot live; and ſo compelleth multitudes to come in to him.

mark] Except he be a ſworn ſervant of the pope. See v. 16. This maketh the full and proper ſubjects of that kingdom, and therefore cauſed all he could to receive this mark, v. 16. and they are threatned with damnation, who receive it, Chap. 14. 9, 11. Neither of theſe is ſpoken of thoſe who received the name, or the number.

or the name of the beaſt] Or, were a papiſt in religion. By *the beaſt* here is meant, the firſt beaſt. The Romane ſtate or emperours, whom the pope made men to ſerve, and whoſe authority he uſed, till he could raiſe himſelf to his height, v. 1,12. Chap.16. 2.

or the number of his name] Or, were eſteemed ſo to be, and numbred among ſuch.

V. 18. *Here is wiſdom*] It is a hard thing to finde out this mark or name.

for it is the number of a man] It is not onely known to me by revelation, but alſo may be found out by humane wiſdom, Let wiſe men therefore ſeek to finde it out.

and his number] It is to be found in the numbers of the Greek letters of his general name: for mens names in Greek, contained numbers in the letters. They had not other figures, as we have, but counted by letters.

ſix hundred threeſcore and ſix] Saint John would not plainly ſet down the name, leſt he ſhould make the Romane emperours offended with the Chriſtians; as Saint Paul doth not name him that letteth, 2 Theſſ. 2. 6,7. yet ſuch plain tokens are ſet down by both, that he, and antichriſt his upholder, might be known when he cometh. The truth is, this is the name of the beaſt, not of antichriſt; and ſo a national name, deſcribing that ſtate where antichriſt ſhould riſe and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally. Ireneus, and the ancients, take it for the word *Latrinos*, which, in Greek letters, maketh ſix hundred ſixty and ſix: ſhewing, that antichriſt ſhould be a Romane, or one of the Latine Church. Others ſuppoſe his power ſhould begin in the yeer of Chriſt ſix hundred ſixty and ſix. Others, that it ſhould laſt ſo many yeers in the height of it

CHAP. XIV.

Verſ. 1. I *Looked*] See Chap. 8. 13.

and lo] Or, *behold*. A note of ſome great matter enſuing, Matth.1.23. Iſai.7.14.

a Lamb] Chriſt, the true Lamb, Chap. 13. 8. Joh. 1. 29. 1 Pet. 1. 19. the Son of God the Father, appeareth in this verſe; oppoſeth the counterfeit lamb, Chap. 13. 11. See Chap. 5. 6.

ſtood] He himſelf appeareth to John now in a viſion, on a mountain like mount Sion. But the thing intended is, that he appeared in his miniſters publikely ſerving God.

on mount Zion] A type of the Church, Pſal. 48. 2. Iſai. 33. 20. wherein Chriſt in his ordinances appeared as in a city on an hill, Matth. 5. 14. more conſpicuouſly then before, after the long hidden eſtate of his Church perſecuted by the pope.

and hundred fourty and four thouſand] See Chap. 7. 4.

having his Fathers name written in their foreheads] The mark on their foreheads, the name of God, not mentioned Chap. 7. is here expreſſed: implying, that they did now in a more open and publick manner profeſſe themſelves his true ſervants, and were as manifeſtly known ſo to be, as if it had been written on their foreheads; alluding withal to ſuch marks as ſervants uſed to have. See Chap. 13.16,17. It is called, The name of his God. See Chap. 3.12.

V. 2. *a voice from heaven*] Out of the now viſible Church of God, Chap. 4.2,&c.

as the voyce of many waters] Of many people now acknowledging the true religion, Chap. 1.15. & 17.15. & 19.6.

of a great thunder] Chap. 6.1. A loud and open profeſſion of the truth, that the world might take notice of it.

of harpers] A ſweet and pleaſant thankſgiving, delightful to God and good men. An alluſion to the ſweet melody in the Temple at Hieruſalem, 1 Chr. 25.1. Pſal. 43.3,4.

V. 3. *as it were*,&c.] Such an one as John had not heard before, among all the heavenly voyces in this revelation.

a new ſong] They gave praiſe to God for their new deliverance from Popiſh perſecution, and the freedom they had by the favour of Chriſtian Magiſtrates, to profeſſe the Chriſtian religion openly. This ſheweth that this muſt not be underſtood of the perſecuted Church in the wilderneſſe, as ſome would have it; for the ſtate thereof affordeth not matter for this new ſong, Pſal. 137.3,4. neither is the Church in that ſtate called heaven, but when it is viſible, Chap. 12.7. It is meant then of the Churches breaking out again, when the witneſſes were taken up into heaven, that is, into a free viſible Church, Chap. 11.12. This then is another new ſong, different from that, Chap. 5.9. for that was in praiſe of Chriſt, for opening the ſeals. See notes there.

before the throne,&c.] Before God, his miniſters and people in the congregation, Chap. 4.2,4,6. Pſal. 107.32.

no man could learn that ſong] Not that any elſe went about to learn it; but none of the idolatrous Papiſts had that cauſe, or could tell how to praiſe God for this favour: for they were left in darkneſſe.

redeemed from the earth] Bought by the Blood of Chriſt, and brought out of Popery, 1 Cor. 6.20. & 7.23. 1 Pet. 1.18. from antichriſts earthly Church, Chap. 12.12.

V. 4. *not defiled with women*] Not polluted with Popiſh falſe doctrine and idolatry, which is ſpiritual fornication, 2 Cor. 12. 2. Epheſ. 5.27. Ezek. 15.16. Chap. 18.3. An alluſion to the Iſraelites, of whom many were entiſed to idolatry by the Midianitiſh women, but many were kept from it, Num. 25. Others underſtand all this of the Waldenſes, and ſuch as ſerved God purely in all the time of Popery; becauſe it is ſaid, *They were not defiled*. Their remainders are now found in the viſible Church.

follow the Lamb whitherſoever he goeth] Seek Chriſt in his ordinances, though with perill and loſſe, having forſaken communion with the Popiſh Church. And not following antichriſt for their head and guide, as others ſtill, but Chriſt onely.

redeemed] Gr. *bought*. See verſ. 3.

from among men] 1 Cor. 3.3. This expoundeth the former verſe. *The earth*, then ſignifieth, there are men of an earthly ſtate, out of whom Chriſt took his, and from whoſe ſociety he yet calleth them, Chap. 18.4.

the firſt fruits] Firſt converted, or openly making the firſt profeſſion of the reformed religion, Chap. 5.9. & 20.5. An alluſion to the firſt fruits in the law, Deut. 18.4. Prov. 3.9. James 1.18. They were paid to the Prieſts, as Gods due. All the world is the heap; the elect are God's and Chriſt's, in a peculiar manner.

unto the Lamb] This is more then to follow the Lamb; for it ſheweth a peculiar right he hath in them.

V. 5. *no guile*] Pſal. 32.2. John 1.47. They were true in all their ſayings. Or, in word they profeſſed the true religion, which they believed in their hearts.

without fault] Becauſe Chriſt hath redeemed, and paid the price of their ſins, with his Blood, Epheſ. 6.26,27. Or, free from Romiſh idolatry (to which they could not be drawn by all the Popes power and threatnings) and worſhipping God aright, and obeying all his commandments, to the uttermoſt of their ſtrength, Luke 1.6.

before the throne of God] Men may condemn them; but God, who knoweth their hearts, and accepteth of them in Chriſt, will acquit them. Or, they are blameleſſe, not onely before men, whoſe judgment is ſubject to errour; but even before God himſelf, as ſincere, that is, true and faithful ſubjects to God, Gen. 17.1. Iſa. 38.3.

V. 6. *another angel*] Different from them that blew the trumpets, or from him who ſhewed him theſe things, Chap. 1.1. or from him, Chap. 8.13. who threatned wo's to the earth.

fly] Making haſte to publiſh his meſſage thorow the world. A type of the miniſtery of thoſe times. And indeed, it paſſed from place to place very ſwiftly at firſt. So that this intimateth the free and ſpeedy paſſage of the Goſpel from place, by their miniſtery.

in the midſt of heaven] So that he could not be hindered from preaching, by any humane oppoſition. Or from whence he might be more conſpicuouſly ſeen, and his voyce moſt clearly heard on either ſide; as the light of the Sun doth moſt brightly diffuſe it ſelf into all parts of the hemiſphere, when it is about the meridian. See Chap. 8.13. This angel ſome take to be Wickliffe and his fellowes: others, to be Luther and his aſſiſtants. Such are called Angels, Chap. 1.20. & 2.1.

having the everlaſting Goſpel] For to the Miniſters is this word of reconciliation committed, 2 Cor. 5.19. as to the faithful ſtewards, to diſpenſe to others, 1 Cor 4.1,2. And it is called eternal, firſt, Becauſe it teacheth men not to fear antichriſts ſpoyling of goods or life, ſeeing it holdeth out eternal happineſſe unto them, Heb. 10.34. Secondly, Becauſe the ſum of it was from the beginning (and therefore it is not a new doctrine, as the Papiſts call it) and it ſhall be preached openly to the end of the world, in deſpight of all oppoſition, Chap. 11.15. for the witneſſes ſhall be no more ſlain. Thirdly, Becauſe it ſhall not be diſannulled as the legal covenant was.

unto them that dwell on the earth] To earthly-minded men, to call them off from earthly, to ſeek heavenly things, Col. 3.1. Such ſecure ones are thus deſcribed, Luke 21.34,35. Or, to all the inhabitants of the earth, ſo that every nation ſhall hear of it; as followeth in this verſe. So this phraſe is uſed, Chap. 5.9. & 7.9.

V. 7. *with a loud voyce*] To ſhew the weight of the meſſage, and that all might hear, Chap. 8.13.

Fear God] Worſhip the true God, and do not worſhip images any more, as ye have done. Or, fear not antichriſt any more, who can but kill your bodies; but fear God, who can deſtroy your ſoules elſe, Luke 12.4,5. He exhorteth them to that which hath been neglected, and the contrary done: For men had not feared God, but men; not honoured his grace, but mens merits; not worſhipped him, but ſtocks, ſtones, &c. Chap. 9.20. At firſt, the miniſters ſpake not ſo plainly and fully againſt Babylon, as after, verſ. 8. but did undermine antichriſts kingdome, by preaching the true knowledge and worſhip of God; too much before neglected and corrupted.

the hour of his judgment] He will not bear with your idolatry now, as he did in the times of ignorance, Acts 17.30.

and worſhip him] Pſal. 146.5,6. Acts 14.15.

heaven and earth,&c.] Which none elſe could make; much leſſe your Images. He nameth four principal works of God, to draw men to know and worſhip him aright. Firſt, the heaven; famous for breadth, light, motion, influence. Secondly, the earth; unmoveable ſince the beginning, and very profitable to men. Thirdly, the ſea; of huge compaſſe, and great uſe for fiſhing and navigation. Fourthly, the fountains; which run alwayes for the uſe of the living creature, as types of Gods eternity and bounty.

V. 8. *another angel*] Other miniſters. Some take it for the Bohemians: others, for ſuch after Luther as more clearly ſpake of Romes deſtruction.

Babylon is fallen] Iſa. 21.9. Jer. 51.8. Chap. 18.2. Theſe ſaw the Popes kingdom ſhaken, by the miniſtery of ſuch as went before them, and now declare boldly, that God hath laid the foundation of the deſtruction of it, and will as ſurely deſtroy it ſhortly, as if it were now down.

wine of the wrath of her fornication] Or, *of the poiſoned wine of her fornication*, chap. 17.2. For the Hebrew word to the which the Greek here anſwereth, ſignifieth poiſon, as well as wrath. As whores give ſpiced or enchanted cups to their lovers, to make them commit fornication with them; ſo did Rome, by ſubtil enticements, draw a great part of the world to her idolatry, which is often in Scripture compared to fornication; as Jer. 3. Ezek. 16. divers times. Or, ſhe made God angry with them, as well as with her ſelf, by drawing them to the ſame idolatry. Or, becauſe when God is angry, and goeth to puniſh wicked men, he is ſaid to have a cup in his hand, of poiſoned wine, to give every one his part according to his merit, that men might know theſe judgments came from him, and not by chance, Job 21.20. Pſal. 75.8. Iſa. 51.17. Jer. 25.15. & 49.12, 13. & 51.7,8. So Babylon and her followers ſhall alſo drink their ſhare, according to their deſerts. See verſ. 10. An alluſion to ſuch nations as uſed to kill malefactours with poiſoned cups.

V. 9. *third angel*] Other Miniſters after them. Martin Luther and his fellow-labourers, as ſome think; or later preachers, as others.

worſhip the beaſt] The Pope, who is antichriſt. See Chap. 13.11.

and his image] And follow the Germane Emperours, or other Princes, whom he made, as an image of the heathen empire of Rome, (Chap. 13.15.) to uphold his idolatries and ſuperſtitions.

receive his mark,&c.] See notes on Chap. 13. 16. The firſt angel did preach the true worſhip of God, welnigh loſt: the ſecond foretelleth the fall of Babylon: the third warneth men to come out of her, before it come; ſeeking to draw men out of the fire, Jude verſ.23.

V. 10. *the ſame*] Not onely the Pope himſelf, but all his obſtinate followers alſo, and ſworn ſervants. Or, as he hath taken the beaſts mark, ſo he ſhall periſh with him for company.

of the wine of the wrath of God] Of Gods ſevere judgement in the deſtruction of Babylon. See verſ.8. Pſal.75.8. Jer. 25. 15. Or, of Gods poiſoned wine; that is, of the wine that God giveth them to make them mad; as Pſal.60.3. which is poured by God into the cup of his wrath, for them to drink, whom God will be avenged on, as verſ. 8.

without mixture] Not allayed with the water of mercy at all, James 2.13.

with fire and brimſtone] In hell-fire for ever, beſides the heavy judgments he may endure at the fall of Rome, Chap. 9. 18. and 19.20. An alluſion to the deſtruction of Sodome, Gen. 19. 24.

in the preſence of the Angels, &c.] Publickly, before Chriſt and his angels. An alluſion to Sodomes deſtruction again, wherein Chriſt and his angels were employed. They that bear antichriſts mark before men, ſhall be forſaken of, and tormented before Chriſt and his angels, that their torment may be the greater, Mark 8.38. Luke 9.26.

V. 11. *the ſmoke of their torment*] Of the fire tormenting them. Their torment ſhall have no end; as we know the fire goeth not out while we ſee the ſmoke, Iſa.34.10.

no reſt] No intermiſſion, becauſe of the greatneſſe of their everlaſting pains. Here are ſome intermiſſions in the ſufferings of Gods people, though they be heavy for the time: but there ſhall be none, in theſe pains of the idolaters.

day nor night] Though they have a perpetual night in hell, as a perpetual day in heaven: yet he ſpeaketh after the manner of men here on earth, meaning, They never have one minute of reſt. See Chap. 7. 15. Here, the light of the day, and ſociety of friends, may ſomewhat allay thoſe pains that are terrible in the night; and ſleep in the night, may make us forget the labours of the day: but thoſe torments nothing can aſſwage.

who worſhip the beaſt,&c.] See verſ.9.

V. 12. *Here is the patience*] See Chap.13.10. Or, here is the vengeance that ſhall be executed on their enemies, who patiently endured death for obedience to God, and holding faſt the true religion, againſt the Papiſts. Or, now ſhall the patience and obedience of Gods ſervants be made known to the world. It ſhall appear who are true, and who are counterfeit Chriſtians. By antichriſts fierce perſecution, the chaffe ſhall be ſeparated from the wheat, and the droſſe from the gold. Or, after the Goſpel preached, and the Pope declared to be antichriſt, there ſhall be greater perſecutions then before, and the patience of Gods ſervants more tryed; as appeareth in the perſecutions and wars ſince the Waldenſes and Luthers time. The Pope, like the devil, rageth, becauſe his time is ſhort, Chap. 12.12.

V. 13. *And I heard*,&c.] Becauſe in the former verſe he had ſpoken of many troubles yet to come, to try the patience of Gods people; here he bringeth in a voyce from heaven, and commanded to be written, to aſſure them, that the greateſt evil antichriſt could bring on them, was but a ſpeedy way to happineſſe. And this conſolation was needful, leſt they ſhould think the primitive martyrs happy, who were put to death by heathen perſecutours; but themſelves unhappy, who were to be condemned by Chriſtians, for hereticks.

in the Lord] As members of Chriſt, or in the faith of Chriſt; as Rom.16.7,11. 1 Cor.15.18. 1 Theſſ.4.16. Heb.11.13. Or, for the Lord. So ſome interpret this phraſe, Rom.16.2,8,12. And the Hebrew particle anſwering to the Greek one here, is often ſo uſed.

from henceforth: yea, ſaith the Spirit] Or, *from henceforth ſaith the ſpirit: yea.* Though antichriſt muſt down, yet it will coſt ſo much blood ere it be done, that they are happy that dyed or ſhall dye before, in the fear of God. Or, ye may think that your perſecutions are all paſt, becauſe the Goſpel is openly preached again: but antichriſt, being now revealed, is more mad then before, and ye ſhall find more trouble then formerly; ſo that ye ſhall count the dead happy, Eccleſ.4.2,3.

may reſt from their labours] From the troubles that are to come, or by dying before. Or, from their labours endured here.

their works follow them] The reward of their works, 1 Cor. 15. 58.

V. 14. *I looked*] See Chap.8.13.

and behold,&c.] Before, God wrought by the word, ſending forth his three angels to preach, verſ.6,&c. Now, he taketh the ſword, and beginneth by deeds to pull down antichriſts kingdome. Which action is ſet out by two ſimilitudes; one, of an harveſt, verſ.15. the other, of a vintage, verſ.18. for in theſe, men uſe to cut down all the fruits.

a white cloud] A ſign of great glory.

like unto the Son of man] Or, *like unto a ſon of man*, Chap.1. 13. Some glorious angel, verſ.15. like a man; for he is ſet on work by another angel, verſ. 15. and an angel gathereth the grapes, verſ. 19. which is all one judgment with this. See notes on Chap.10.1.

a golden crown] For majeſty. Such Kings wear. It ſheweth alſo, that he ſhould get a glorious victory over antichriſt.

a ſharp ſicle] To do ſwift execution.

in his hand] That is, in his right hand; for with it men uſe to reap. He was both able and ready to execute what ſhould be committed to him, as harveſt-men with their ſicles in their hands, (which were the uſual inſtruments of cutting down the corn, Deut.16.9. & 23.25. and are ſtill) are to cut down the corn. This angel may be a type of ſome great and glorious Prince or Princes that ſhould begin to execute Gods wrath on the Pope. Many ſuch were in Germany in Luthers time.

V. 15. *another angel*] Differing from the three former, and from him that ſate on the cloud.

out of the temple] Out of the Church of God now opened, (chap.11.19.) as the other angel did, verſ.17. Repreſenting the miniſters of thoſe times, who ſhould call on the Princes to be Gods executioners, as baylies, who ſummon the harveſt-men to work, but reap not with their own hands.

crying with a loud voyce] Shewing his great deſire to have the thing done, and that all men might hear, and further the work. See verſ.7.

Thruſt in thy ſicle] Joel 3.13. Go about the work of deſtroying antichriſt and his upholders.

for the time] Gr. *the hour.* The time appointed by God: and therefore the buſineſſe will ſucceed well now, that would not before.

is come] As might appear by ſignes, or by divine incitation to the work.

for thee to reap] Wherein God calleth thee to do it, and therefore will proſper the work in thine hands.

the harveſt] Antichriſts followers are fit for vengeance, Jer. 51. 33.

of the earth] Of the falſe Church, or antichriſtian ſtate; Chap.13.12.

is ripe] Or, *dryed.* The Idolaters ſins are full, and ready for judgment, Gen.15.16. Jer.51.33. Iſa. 17.5. Or, *withered*; as this word is uſed, Matth.13.6. An alluſion to hay, which, when it is withered, is good for nothing, but muſt be cut down; elſe it will be ſpoyled it ſelf, and hurt the ground. So would theſe wicked ones grow ſtark naught, and hurt others, if they were not quickly deſtroyed. See the like, Pſal. 129. 6.

V. 16. *thruſt in his ſicle*] He did as he was commanded, and God proſpered it accordingly.

the earth was reaped] Antichriſt and his followers were deſtroyed.

V. 17. *another Angel*] Now the vintage followeth after the harveſt, as it uſeth to do.

out of the temple] Figuring ſome Miniſters of note, that ſhall aſſiſt the Princes in deſtroying antichriſt, and reforming religion.

a ſharp ſicle] For they uſed not then to gather grapes with the hand, as we do; but to cut them off with an hook or ſicle, for expedition, Iſa.18. 5. And ſo did ſome of the heathen.

V. 18. *out from the altar, which had power over fire*] It may be that angel ſpoken of, Chap.8.5. who ſtood at the altar of incenſe, and took fire from the altar of burnt-offering, and caſt it on the earth, from whence followed the judgements there enſuing. And in that reſpect he might be ſaid to have power over fire. Or at leaſt, it may be an alluſion to that ſtory, and may repreſent ſuch, as by their fervent prayers could prevail with God to bring his judgments on antichriſt and his followers, and as it were command Miniſters and Rulers to go about it, ſtirring them up with the ſlaughter of thoſe martyrs which lay under the altar, Chap.6.9. Or, this angel is ſaid to have power over fire; that is, to reſtrain the fire of contentions (Judg. 9.20.) from among Proteſtant Princes, that they might joyntly fight againſt the Pope.

gather the cluſters] The vine, is the Popiſh Church: gathering, is taking away: the cluſters of grapes, are the multitude of the members of that Church. So deſtruction of the wicked is ſet out by a vintage, as well as by an harveſt, Chap. 19.15. Iſa. 63.1,2,3.

fully ripe] See notes on verſ. 15.

V. 19. *gathered the vine*] Deſtroyed the Popes dominions, and ſlew thoſe that were guilty of the blood of Gods Saints. Some underſtand, by the harveſt, the deſtruction of Rome; and by the vintage, the utter ruine of Popery afterwards; as the vintage followeth the harveſt.

caſt into] An alluſion to the uſual manner of vintages, where they had always a wine-preſſe ready to tread their grapes in, aſſoon as they were gathered, before the moiſture was dried or dropt out of them, Iſa.5.2.

great wine-preſſe This ſheweth, that this was a greater judgement then the former; as great wine-preſſes have more grapes troden in them, then leſſer ones. This apeareth alſo by many former circumſtances. He that cut down in the harveſt, came from the clouds, v. 14. He that cutteth in the vintage, cometh out from the temple in heaven, v. 17. The encourager of the former came out of the temple, v. 15. of the later, out of the altar, ver. 18. and is ſaid to have power over fire. The former cryeth with a loud voice, v. 15. the later, with a loud cry, v. 18. The former is bid to thruſt in his ſickle, verſ. 15. the later, his ſharp ſickle, verſ. 18. The former, to reap, verſ. 15. the later more fully, to gather the cluſters of the vine of the earth, v. 18. The former is told, The harveſt is ripe, verſ. 15. the later, that the grapes are fully ripe, verſ. 18. The former reapeth the earth, v. 16. and taketh no care of threſhing: the later caſteth the grapes into the great wine-preſſe of Gods wrath, v. 19. So that the judgement here intended muſt needs be greater, unleſs it be the ſame ſet out by two ſimilitudes, as the famine of Egypt was, Gen. 41. 1, *&c.* And then the latter is added here, to ſet out the judgement the more fully; or to ſhew the certainty of it; as Gen.41.32.

V. 20. *And the wine-preſſe was troden*] The ſimilitude is proſecuted. When grapes are gathered, they are caſt into the wine-preſſe, and then trodden, Judg. 9. 27. and the juyce of them runneth out, Neh.13.15. Iſa.63.3,4. This ſetteth out the fierce execution of Gods wrath upon ſinners, Lam. 1. 15. and upon antichriſt and his, Chap.19.13,15.

without the city] They uſed to tread the wine-preſſes out of the city, becauſe it was a foul and troubleſom work, and the grapes might be hurt, and time loſt, in carrying them from the place they grew in. See notes on v. 19. Without the Church, the city of God, as ſome interpret it: ſo that God provideth for the ſafety of his Church, while her enemies are in deſtroying. But, as others ſay, the great battel ſhall be, not in the city of Rome, but in the territory thereunto belonging.

and blood came out of the wine-preſſe It is true, that wine is called, The blood of the grapes, Gen.49.11. Deut.31.14. But here the holy Ghoſt ſeemeth rather to paſſe ſuddenly from the type, to the thing it ſelf thereby typified; from the wine-preſſe to the war, where horſes are uſed, though not uſed in the other; and ſo giveth us light for expoſition. So he doth, Amos 9. 11, 12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab. 1. 17. from catching fiſh in their net, to ſlaying the nations.

to the horſe bridles] He alludeth to thoſe that in war purſue the enemies flight, to do execution: or to conquerours, who uſe to go forth, after the battel, to ſee the dead carcaſes of their enemies, Iſai. *66*.24. and to take the ſpoil: which they do with much difficulty, when the field is covered with the blood of the ſlain, ſo that they are forced to ride, and the horſes wel-nigh to ſwim. The meaning is; the blood of ſlain men ſhould be like a deep river running over the banks; ſo great ſhall the ſlaughter of the antichriſtians be, Chap.16.14. & 19.13,18.

a thouſand and ſix hundreds furlongs] As the wine runneth out of the wine-preſſe, ſo the blood of the ſlain ſhall now flow a great length, and breadth, and depth. An alluſion to the deſtruction of Jeruſalem, wherein the blood is imagined to run over all the land of Canaan, ſuppoſed to be about that compaſs of ground: and ſignifying, that blood ſhall be found plentifully running in all the popes territory, or patrimony of the Church, which is eſteemed by ſome to be about that proportion of ground.

CHAP. XV.

Verſ. 1. A*Nother ſigne*] Differing from that, Chap. 12. 1. and foretelling different things; as appeareth, becauſe it is called *another*, and a *marvellous* one. Therefore the former victory over antichriſt, Chap. 14. and this ſong, muſt either have reſpect to ſomething done at the beginning of reformation, or be a general deſcription of this laſt overthrow, by way of anticipation, which is more particularly deſcribed in the vials following. And it is called a *ſigne*, to ſhew, that it came not accidentally, though it was a ſtrange light; but was ſent of God, to ſignifie things to come.

in heaven] Chap.12.1. In the Church, grown more viſible and glorious. As God did roar from Sion, Amos 1. 2, 3. when he foretold the deſtruction of the nations: ſo here, out of the Church, come the vials of Gods wrath, to be poured forth on antichriſt.

great and marvellous] In regard of the great changes and things it would bring to paſſe; or in compariſon of the former. In theſe reſpects the whole Church confeſſeth it to be ſo, verſ. 3.

ſeven angels] So are the publiſhers of Gods will, repreſenting the executioners thereof, called before, Chap.8.7,8,10,12. & 9.1,14. & 11.15.

the ſeven laſt plagues] Of whom they had theſe: and what they were, ſee v. 7. They are called, The laſt plagues, for the reaſon following; becauſe Gods wrath is filled up by them, and ſo the thing done, which God had decreed, on the antichriſtian ſtate, Chap. 10. 7. & 16. 17. They are the laſt that God will pour on antichriſt: and the Church and world ſhall have happier days after.

V. 2. *a ſea of glaſs mingled with fire*] Some take it for a type of their innumerable perſecutions they had ſuffered. Others, for the cryſtalline and pure doctrine of Gods word, Chap. 4. *6.* mingled with much zeal againſt papiſts; or, many contentions among themſelves, as appeared in the controverſies about the Sacrament; yet might the truth be ſeen ſtill ſufficiently to ſalvation, Luke 12.49. Others, for the ſignes of Gods wrath, whereby their foes were deſtroyed.

That had gotten the victory] Such as had eſcaped the popes rage, and had helped to pull down his kingdom.

over the beaſt] Chap. 13. 11.

over his image] Chap. 13. 15.

over his mark, &c.] Chap.13.16,17.

ſtand] Chap.14.1.

on the ſea of glaſs] Trampling under feet their former perſecutions. Or, upheld by the doctrine of Gods word, notwithſtanding their differences among themſelves, and quarrels with their adverſaries. Or, treading on their wicked adverſaries, who are compared to a ſea, by reaſon of unquietneſſe, Iſa.57. 20, 21. And that of glaſſe, becauſe God ſeeth all their wickedneſſe, Heb. 4. 13. And is ſaid to be mingled with fire, becauſe they ſhall be deſtroyed with fire, Chap.16.8. Or, ſtand on the pavement before Gods throne, Chap.4.6. worſhipping God openly in his viſible Church. Or, *ſtand at the ſea of glaſs*. So the particle is uſed, Luke 12. 6. 30, 40. As the Iſraelites ſtood at the Red Sea, and praiſed God for their deliverance, Exod.14.30. & 15. 1. So theſe at the glaſſie ſea of fire.

harps of God] Excellent ones; as Gen.23.6. Heb. *a prince of God*; Pſal.36.6. Heb. *mountains of God*. Or, harps to praiſe God with, Chap. 5.8. & 14. 2. when they ſee their foes deſtroyed, Pſal. 58. 10, 11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praiſe God for ſo great a victory; as appeareth by their ſweet muſick of praiſe, verſ.3,4.

V. 3. *the ſong of Moſes*] Such an one as Moſes ſung to the praiſe of God, for delivering Iſrael, and deſtroying the Egyptians, Exod. 15. 1, For God ſheweth his power now as much, in freeing his people from antichriſts yoke.

the ſervant of God] In a peculiar manner, by office, Deut. 34. 5. See Chap.1.1.

and the ſong of the Lamb] Chap. 14. 1, 3. Or, taught them more fully by the Lamb; as they had the pattern from Moſes in part. Some take this which followeth, v. 3, 4. to be the ſong taught by the Lamb, and that Moſes his ſong is not ſet down, becauſe it was recorded before in Scripture.

great and marvellous] Pſal. 111. 2. & 139. 4. Gods works are ſaid to be ſo here, becauſe he had ſo long ſuffered antichriſts cruelty, and ſo ſtrangely deſtroyed him at the laſt.

Almighty] A fit title: for he had ſhewed his almighty power, in overthrowing ſo great force, and puniſhing ſo many enemies, Chap.1.4,8.

juſt and true are thy wayes] Pſal. 145.17. Juſt, becauſe thou haſt puniſhed antichriſt; and true, becauſe thou haſt performed thy promiſe to thy people. By Gods ways, is meant his conſtant works. A ſimilitude taken from a traveller.

King of ſaints] As thoſe over whom he ruleth in a more ſpecial and gracious manner, by his Word and Spirit, Pſalm 110. 2, 3.

V. 4. *who ſhall not fear thee?*] Jer.10.7. Every one ſhall do it. Or, *who ſhould not (or would not) fear thee?* Thou haſt given cauſe to all men to do it. By *fear*, is meant fear of reverence, and religious worſhip; as it followeth, *and glorifie thy Name*; Chap.14.7.

for] Or, *ſaying, that*. Thus they teach poſterity, why, and how to praiſe God. See the like, Pſal. 106. 1. & 107. 1. and 136. all over: 2 Chron. 5.13. And ſo the Jews uſe it in their lyturgy. See alſo, 1 Chron.16.41. Matth. 7. 23. In all theſe places it may fitly be ſo tranſlated: and ſo it is full in the Greek, Luke 19. 42. *Saying, that if*, &c.

thou onely art holy] Of thy ſelf, and infinitely, 1 Sam. 2. 2. and haſt ſhewed thy ſelf ſo to be, by deſtroying the unholy, and freeing the holy.

all nations ſhall come] Thou art now ſending forth thy forces to deſtroy antichriſt, and then thou ſhalt be rightly worſhipped in all the world, Iſai. *66*. 23,24. Although, while antichriſt reigned, there was ſcarce any hope of any ſuch thing left in the world; yet, when he is deſtroyed, all that are left of thoſe that adhered to him, ſhall publikely worſhip thee accordingly to thy word, Chap. 11. 13. & 20. 5. None ſhall then refuſe to fall down to thee. They that knew thee not before, ſhall be converted.

before thee] In the places of thy publike worſhip, Pſalm 42. 2.

thy judgements are made manifeſt] There is no man but ſeeth how juſtly thou haſt proceeded, and that, though thy judgements on them are great, yet are they no greater then they have deſerved. This thou haſt ſhewed, in freeing us from the power of antichriſt, already; and it ſhall be made more manifeſt, when thou deſtroyeſt him and his adherents. For thy judgements paſt, are an argument to us, to look for fuller declaration of thy juſtice in time to come; and every man may ſee what thou wilt do, by what thou haſt done.

V. 5. *the temple of the tabernacle*] That is, the innermoſt part of the tabernacle, called The holy of holieſt, and The moſt holy place; which tabernacle is termed, The tabernacle of the teſtimony, Num. 1. 50. & 17. 7. in regard of the two tables of ſtone, ſo called, Exod. 25. 21. becauſe in them was written the law of God, the teſtimony of his will, Exod. 34. 28. Pſal. 19. 7. & 119. 14, 22. which tables were put in the ark, Deut. 10. 5. 1 Kings 8. 5. and that ark placed in the innermoſt part of the tabernacle or temple, 1 Kings 8. 6. Heb. 9. 3, 4. The temple was ſo open, that men might ſee into it out of the court, now, which in the old teſtament they could not. See the meaning, Chap. 11. 19.

V. 6. *ſeven angels*, &c,] John ſaw them, verſ. 1. but now he ſeeth them coming out of the temple, to execute their charge.

out of the temple] See Chap. 14. 15. Out of the *Sanctum ſanctorum*, where the ark was, verſ. 5. It may import, that theſe were the laſt plagues, becauſe they lay hid in the ſecreteſt cloſet of Gods ſanctuary, till the reſt were finiſhed. Here is ſtill a gradation of judgements. The angels that blowe the trumpets are in heaven, Chap. 8. 1, 6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, Chap. 14. 14, 15, 17, 18. But theſe with the vials come out of the moſt holy place, Gods cloſet, and ſecret armory. They came alſo by command from God; for from the oracle did God uſe to anſwer Moſes, Exod. 25. 22. Numb. 7. 89. & 17. 4. So God ſtirred up men extraordinarily, to help pull down antichriſts kingdom. See Chap. 16. 1.

having the ſeven plagues] See notes on v. 1.

pure and white linen, &c.] Very glorious. An alluſion to the high prieſts garments (who onely went into the moſt holy place) both for the linen and girdle. See Exod. 28. 6, 8. They are clad like conquerours. See Chap. 19. 14.

their breſts girded with golden girdles] They were ready girt, to go about their work, Exod. 12. 11. 1 Kings 18. 46. Luke 12. 35. And with golden girdles, to ſhew their royal dignity, Chap. 1. 13. Some great religious princes they ſeem to ſet out, who muſt ſucceſſively weaken the popes kingdom, till it be quite deſtroyed.

V. 7. *one of the four beaſts*] Or, *living wights*, Chap. 4. 6. The miniſters. See why, Chap. 14. 15. It may be taken for the firſt, as Chap. 6. 1. Or, any one of them, becauſe the reſt are not named after, as in Chap. 6. The meaning is, that in every age after the reformation, God will raiſe up, as ſome eminent princes to fight againſt antichriſt; ſo alſo ſome famous miniſters to incite and encourage them thereunto.

ſeven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men uſed to drink, Pſal. 76. 8. Jer. 25. 15. Firſt were the ſeven ſeals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Laſtly, the vials, which come without noiſe, becauſe they come not to warn, but to deſtroy the antichriſtians, as fire and brimſtone was poured down on Sodom and Gomorra, Gen. 19. They are golden, in alluſion to the veſſels of the ſanctuary, Exod. 25. 29. & 37. 16. Jer. 52. 19. Hereby is ſhewed, that Gods wrath is like gold, pure, and free from the dregs of paſſion; and alſo that God will get himſelf much glory by theſe judgements: For gold is the moſt pure and gliſtering metal.

full of the wrath of God] Not that God is angry with them; but by that which is contained in them, executeth his wrath on his foes: ſee how, Chap. 14. 8, 10. They contained many and great puniſhments in them.

who liveth for ever and ever] Chap. 5 14. & 10. 6. And therefore can puniſh them, not here onely, but alſo for ever in hell.

V. 8 *the temple was filled with ſmoke*, &c.] Smoke is uſed ſometimes, to ſet out Gods powerful and terrible preſence; as Exod. 19 18. eſpecially when he cometh in anger, to deſtroy the enemies of his Church, that he may ſhew mercy to his people, in delivering them, Pſal. 18. 7, 8, 14, 15, 16, 17. Iſa. 6. 4, 11. So here, God would ſhew his terrible and powerful preſence in his temple, by manifeſt arguments of his wrath againſt the enemies of his Church, in ſending ſome thence continually to plague the antichriſtian church, from the time of the Churches reformation, till antichriſts final deſtruction.

no man was able, &c.] God was ſo angry with the papiſts, that no man durſt come to intercede for them; but he went on in wrath, till he had rooted that religion out of the earth.

CHAP. XVI.

Verſ. 1. A *Great voice*] Signifying the work to be important, and to be done with great care.

out of the temple] Ch. 14. 15. It ſheweth alſo the work to be holy and juſt. It ſeemeth to be Gods voice. See Chap. 15. 6, 7. and the rather, becauſe the voice is ſaid to be heard, but no viſible form of the ſpeaker is ſhewed, Deut. 4. 12, 33.

to the ſeven angels] Signifying the inſtruments ready to execute theſe judgements, as the angels were ready to pour out the vials, and waited onely for a ſigne.

Go your ways] It is time for you now to pour out thoſe plagues upon the earth which are committed to you. They muſt go out of the Church, into antichriſts dominions, to afflict them.

pour out the vials] To the bottom. Leave nothing in. Execute Gods wrath to the full, as far as each of your commiſſions go.

vials of the wrath] Chap. 15. 7. Theſe vials were for the deſtruction of popiſh Rome, as the ſeals were for the overthrow of the heathen Romane empire. There is a great agreement between the trumpets, that weakened the Chriſtian Romane empire, and theſe vials, that ſhall ruine the popiſh Church. The evil of the firſt trumpet and vial lighteth on the earth; the ſecond, on the ſea, *&c.* The one ſheweth, that the popiſh Church ſhall be deſtroyed, as ſure as the heathen empire was: the other, that it ſhall be deſtroyed by ſuch like judgements as the heathen empire was weakened.

wrath of God] Yet God may be the ſpeaker, though he ſpeak of himſelf, in the third perſon; as he doth, Exod. 20. 7.

upon the earth] Upon the antichriſtian church and ſtate, as appeareth, verſ. 2. This is like to be the ſenſe here, becauſe ſome of the vials were poured on the ſea, and on the ſun, verſ. 3, 8. not all on the earth literally taken.

The firſt vial.

V. 2. *the firſt went*] Gr. *went forth.* They did not all pour out their vials at once, to ſhew, that this deſolation ſhould come by degrees, not all at once. The angels that ſounded the trumpets, ſtood before God and ſounded, Chap. 8 2, 7. theſe go forth to do it: which ſheweth, that theſe are types of thoſe princes that muſt deſtroy antichriſts kingdom by degrees.

poured out his vial] Left nothing in it. This ſheweth the greatneſs of the judgment, and his fidelity, in doing as he was commanded, verſ. 1.

upon the earth] Upon the common people, the popes footſtool. So it is to be taken here, becauſe the other vials were to be poured on the earth alſo; if it be taken for antichriſts whole kingdom, as it is, v. 1.

noiſom and grievous ſore] Gr. *evil and wicked.* Evil is put for noiſom, or offenſive to others, 2 Sam. 11. 27. 1 Chron. 21. 7. Wicked, for troubleſom to a mans ſelf, Eccl. 1. 13. Sore travel: Heb. *evil thing*. So Eccleſ. 4. 8. And on the contrary, good, is put for, pleaſing to others, Gen. 1. 31. to our ſelves, Pſal. 4. 6, 7. & 34. 12. & 106. 5. Now becauſe the place of the body is not noted, it may be ſuppoſed theſe ſores in the type went all over the body, as Jobs did, Job 2. 7. And the like is threatned, Deut. 28. 27, 35. This muſt needs be noiſom to others, and troubleſom to themſelves. Some take it for the rage of the common people, who went to fight againſt the Waldenſes; for they were the popes marked ſouldiers. Others, for the Neopolitan diſeaſe that came upon his warriours, one thouſand four hundred ninety and four. Others, for the envy of the idolaters againſt the Goſpel, and the preachers and profeſſours of it, when Luthers firſt began to preach. It made them like the Egyptians, that not onely could not abide to have their bodies touched, but alſo not to endure the company of others, Exod. 9. 10, 11.

upon the men] Like boils; that as they afflict within, ſo they appear withour, and ſtink when they break: ſo did their envy. Thus were the papiſts vexed, when the proteſtant religion was publikely profeſſed. Men that knew no grounds of religion, nor knew no cauſe of quarrel againſt them, would bring fagots to burn them; as appeareth in the book of martyrs.

mark] Chap. 13. 16.

which worſhipped his image] Chap. 13. 15.

The ſecond vial.

V. 3. *upon the ſea*] See Chap. 8. 8. Hereby is meant the popes juriſdiction which kept many provinces in ſubjection to him, as the ſea doth begirt the land.

it became] A greater defection then before. The third part onely was blood, Chap. 8. 8.

as the blood of a dead man] Exod. 7. 17. As the putrified blood of a dead carcaſe, which is ſo loathſom, that no man can drink it. Or, as if it were made all over red with the blood of many men ſlain.

every living ſoul died in the ſea] Whole provinces and kingdoms caſt off the popes juriſdiction; becauſe it was ſo corrupt, they could not live any longer in it. So it came to paſſe in Luthers time, before his death.

The third vial. V. 4. *rivers and fountains of waters*] Popiſh magiſtrates, and miniſters employed to uphold their church, who came to an ill end; as many did in England and France.

V. 5. *angel of the waters*] That had power given him to turn the ſea into blood, v. 3. Or, him on whoſe vial poured out, the rivers and fountains were turned into blood, v. 4. Like the angel of the fire, chap. 14. 18.

which art, &c.] Chap. 1. 4.

judged] Puniſhed; as Gen. 15. 14.

V. 6. *And thou haſt given them blood to drink*] They were adjudged to death, as they had judged others. So the laws are againſt prieſts in England; and they have for their ill lives been put death by the ſecular power, in ſome popiſh countreys.

V. 7. *another*] Differing from him, chap. 9. 13. or from him, chap. 14. 18. or from him that ſpake out of the temple, v. 1. of this chapter. Or, one confirming the words of the angel the incenſe at the golden altar, chap. 8. 3 4.

Even ſo] So it ought to be.

true and righteous] Chap. 15. 3. Thou haſt judged incorruptibly, in giving blood for blood; and fulfilled thy promiſe, in revenging the blood of thy ſervants, chap. 6. 11.

The fourth vial. V. 8. *upon the ſun*] The popes temporal power over kings. Or, the houſe of Auſtria, which ſhineth brighteſt in the popiſh heaven. They have begun to be eclipſed.

unto him] Or, *unto it.* To the angel, or to the ſun. See the like, chap. 9. 1.

to ſcorch] Much fire and war have been in their territories of late: more may be.

V. 9. *ſcorched*] Or, *burned.* They were enraged with rancour and malice, as with a burning fire.

blaſphemed the Name of God] As the beaſt doth, chap 13. 6. which hath power over theſe plagues. Either he ſheweth the cauſe why they blaſphemed God, to wit, Becauſe he did inflict theſe plagues on them; or, did not keep them off: Or elſe he ſheweth their madneſſe, that made their plagues greater, by reſiſting him that could have removed them, if they had ſubmitted to him, and intreated his help, Iſa. 8 21.

to give glory to God] See chap. 11. 13.

repented not] See chap. 9. 20, 21.

The fifth vial. V. 10. *upon the ſeat of the beaſt*] On the city of Rome, chap. 13. 2. which ſhall then be deſtroyed. And then we ſhall certainly know, which of the vials are paſt, and which to come.

full of darkneſs, &c.] Though his city be deſtroyed, yet not his kingdom totally: that ſhall be much obſcured, when his throne is gone. The pope then muſt live ſomewhere elſe, when Rome is deſtroyed, (as once he did at Avignon) before his kingdom be quite overthrown: and his followers ſhall be in great agony, like thoſe that bite their tongues for grief and anger, ready, at the next encreaſe of pain, to devour or deſtroy themſelves. Or, it may be meant, They ſhall eat their words, and be aſhamed of their railings upon Gods ſaints, though they leave not their idolatry, v. 11.

V. 11. *blaſphemed the God of heaven*] Spake ill of him, becauſe they conceived their plagues came from thence: for they thought no humame power could have deſtroyed Rome.

repented not] See v. 9. Chap. 9. 20.

The ſixth vial. V. 12. *upon the great river Euphrates*] Chap. 9. 14.

and the water thereof was dried up] With the heat of the plague; or by the Jews, turned Chriſtians, diverted, that they may come to help ruine the beaſt, Iſa. 11. 15, 16. An alluſion to the taking of old Babylon, Jer. 50. 38. & 51. 32. and drying up the Red ſea, Exod. 14. and Jordan, Joſh. 3. Or, the deſtroying of the Turkiſh empire, that hindereth their coming, as of Aſſyria, Iſa. 8. 7. Theſe are not like to come to help deſtroy Rome; for that is to be done under the former vial. See notes on v. 10. But to help deſtroy antichriſt utterly, at the great battel of Armageddon, v. 16. Chap. 19. 17, 18. For their converſion is likely to be before that, though after the fall of Rome. See notes on chap. 19. 1, &c.

kings of the eaſt] The Jews, who are like to reign in thoſe parts again, Iſa. 24. 41. Others underſtand it of the Turks, to be brought in by the popes frogs to help him, v. 14.

V. 13. *three unclean ſpirits*] Divers kindes of incendiaries ſent abroad.

like frogs] Unclean perſons, and making a great noiſe, to draw men to fight for antichriſt, though Rome be down. They ſhould be either the Jeſuites, or ſome ſtirring ſect worſe then the Jeſuites, ariſing after Romes, and before antichriſts fall.

out of the mouth] By the command; as chap. 12. 15. Or, ſent to eſtabliſh their doctrine or religion.

of the dragon] Of the devil, chap. 13. 13. The Jeſuites ſeem to be ſent by him; for they keep a cabinet-council at Rome, diſtinct from the popes.

of the beaſt] The emperour, chap. 13. 1. who ſendeth ambaſſadours abroad, to uphold the popiſh cauſe.

of that falſe prophet] The pope, chap. 13. 11. who ſendeth his legats. See chap. 19. 20. & 20. 10. All theſe ſtir up other princes to further the catholike cauſe, as they call it. See the like, Gen. 14 3. Joſh. 9. 1, 2. & 10. 1, 2 3.

V. 14. *ſpirits of devils*] Not onely unclean, as v. 13. but alſo devilliſh and malicious.

working miracles] Chap. 13. 13. To perſwade men to fight for antichriſt, who is now going down the winde.

go forth] Are dilligent and travel into all parts, to perſwade princes to uphold the popiſh cauſe.

kings of the earth] Popiſh kings.

of the great day of God Almighty] Wherein God ſhall ſhew his Almighty power, in deſtroying the popiſh princes, chap. 19 17.

V. 15. *Behold I come*] This verſe ſhould be included in a parentheſis, becauſe the verſe following dependeth not on it, but on the former. It is put in, to comfort Chriſts ſervants againſt theſe great preparations, by his promiſe of his ſpeedy aſſiſtance.

as a thief] Chap. 3. 3. Matth. 24. 43. Unexpectedly.

watch] Taketh heed of the plots of theſe frogs. Or, doth expect my help continually.

keepeth his garments] Doeth nothing unbeſeeming the true religion; for for he will get no help from them by diſſembling but will be expoſed to ſhame, if he condeſcend to them.

V. 16. *He gathereth them*] God, v. 14. As he let Ahab be ſeduced by the falſe prophets, to his deſtruction, 1 Kings 22. ſo he letteth thoſe fooliſh kings hearken to the frogs, to come into the pit of perdition. Or, *They gathered*: that is, the frogs. Or, the meaning is, they were gathered; as Luke 12. 20.

Armageddon] The place hath this name given it from the future event; as Numb. 11. 34. Ezek. 39. 21. Some take it for an alluſion to Baraks victory over Siſera, by the waters of Megiddo, Judg. 4. 15. & 5. 19, 20. The word may ſignifie, Devoted to deſtruction: or, Deſtroyed by craft: that is, ſubtilty brought thither, to be ſuddenly deſtroyed.

The ſeventh vial. V. 17. *the ſeventh angel*] Under the fifth vial, was the deſtruction of the city of Rome: under the ſixth, the overthrow of the the kings that aſſiſt the pope in the great battel. Under this ſeventh, the remainder of the papiſts are deſtroyed.

into the air] Where Satans throne is, Eph. 2. 2. who upheld the beaſt and falſe prophet all this while, and uſed his utmoſt endeavour to uphold them in the laſt great battel.

a great voice] In the thunder, v. 18. See Joh. 12. 28, 29.

from the throne] From him that ſitteth on the throne; that is, God the Father, chap. 1. 4. & 4. 2.

It is done] It is certain, as if it were done, Hoſ. 10. 7. Chap. 21. 6. Babylon is undone, v. 19. Or, *It was.* Or, *It is done.* That is, it once had a glorious being, now it hath none at all.

V. 18. *voices and thunders*, &c.] See chap. 4. 5. & 8. 5. & 11. 13. 10. As if heaven and earth were troubled, or conſpired together, to deſtroy antichriſt. Or, it may ſignifie a deſtruction, not by humane help, but from heaven, as it ſeemeth, v. 21.

ſuch as was not, &c.] See Dan. 12. 1.

V. 19. *the great city*] The place where the remainder of the ſenate and people of Rome abide: for it was deſtroyed under the fifth vial.

divided] Gr. *made.* Or, *became.*

into three parts] Pulled all to pieces, as a city torn into three pieces by an earthquake.

cities of the nations] Other popiſh cities were deſtroyed. See chap. 11. 2. Or, of Turks and Gentiles: for all Chriſts enemies are to be depoſed from publike authority.

came in remembrance before God] He ſhewed, by deſtroying her utterly, that he remembred all her wickedneſſe. So good works are remembred, when rewarded, Act, 10. 4, 31.

cup of the wine, &c.] See chap. 14. 10. Jer. 25. 15, 16.

of the fierceneſſe of his wrath] This ſheweth the greatneſs of Gods anger, puniſhing them for their ſins which they were ſo many years in commiting.

V. 20. *every Iland*] Or, *place beyond the ſea*; as Pſal. 72. 10. Or, *every land or countrey*; as Iſa. 20. 6. & 41. 1. Jer. 47. 4. See chap. 6. 14. There, they were out of place; here, no more found, as if they had been removed or ſwallowed up by the earthquake. There ſhould be no more footing for popery in any remote place, or defenced cities. All of them ſhould be either converted or confounded.

V. 21. *upon men*] The judgment on the places was ſhewed before: now followeth the judgment on the men that eſcaped. God will deſtroy them ſtrangely.

a great hail] Great hailſtones (as Joſh. 10. 11.) ſignifying great judgements.

weight of a talent] See Ezra 8.*26*. Very great hailſtones, big enough, not to kill men onely, but alſo to daſh them to pieces.

blaſphemed God] They were ſo obſtinate in their idolatry, that they ſtood out againſt all Gods judgments, and blaſphemed God to the very laſt hour, *v.* 9.

CHAP. XVII.

Verſ. 1. O*Ne of the ſeven angels*] It was fit that one of the executioners of Gods wrath on Babylon ſhould inform John what ſhe was, Chap.16.1. Or, *the firſt of the ſeven angels*; as Chap. *6*. 1.

talked with me] See Chap.1.12. & 4. 1.

I will ſhew unto thee] As now the whore is ſhewed to John, and the manner of her deſtruction; ſo ſhe muſt be manifeſted to be a whore, to Gods miniſters and people, eſpecially to ſuch as ſhall be employed in deſtroying her; for that is a great encouragement to fight againſt her.

the judgement] The utter deſtruction of Rome. But it is called *judgement*, that men may know it came not by chance, nor undeſervedly, nor by mans power principally; but by a juſt ſentence of Almighty God upon her for her ſins, and that men are ſet on work by an higher power, to pull her down, and bring her lowe.

great whore] She was once the faithful ſpouſe of Chriſt; but now is turned harlot, Iſai.1.21. She is called *a great whore*, becauſe of the multitude of her ſpiritual fornications, Iſai. 23. 15, 17. Nah. 3. 4. Or, *the damnation* (as Matth. 23. 14.) *of the great whore*, by an Hebraiſm, for, *the great damnable whore*. As Matth.24.15. *abomination of deſolation*, for, *abominable deſolation*.

ſitteth upon many waters] Situated on the great river Tiber, as old Babylon on Euphrates, Jer.51.13. See what is meant by waters ſpiritually, v. 15.

V. 2. *kings of the earth*] Many great princes have been ſeduced to idolatry by her, and worſhipped her idols; and ſhe diſpenſeth with adulteries and inceſts in them, to keep them at her beck. Before, the nations onely are mentioned, Chap. 14. 8. here; the kings alſo, to ſhew, that this Romiſh idolatry ſhould be countenanced by authority in many nations.

inhabiters of the earth] Like a common ſtrumpet, ſhe proſtituteth her ſelf to baſe people alſo, for mony, that ſhe may put off her pardons and indulgences.

drunk with the wine] Allured to idolatry by her, with hope of gain, honour, pleaſure, ſo that they doted on it, and were mad againſt all that oppoſed them in that courſe; as wicked men do, who are entiſed to whoredom by the flatteries of a ſtrumpet, Prov.7.14. See v. 4. Chap.14.8. Jer. 51. 7.

V. 3. *in the ſpirit*] In a trance, his body abiding where it was, Chap. 4. 2.

into the wilderneſſe] A fit place to be private, that he might the better view ſo great a myſtery. Or, to ſhew, that this great whore was not yet viſible in the world. Or, that he might view the woman the better, being ſeparated from others, and in an open waſte, where nothing might hinder the ſight of her. Or, to intimate, that Rome ſhould be brought into a deſolate ſtate in the end; as Chap. 18. 21, *&c.* Iſai. 13. 19, 20, 21, 22. Jer. 50. 12.

a woman] Popiſh Rome, v. 18.

a ſcarlet-coloured beaſt] The Romane, or French, or Germane emperour, ſet up by the pope. Or, as ſome, the pope, who upholdeth popiſh Rome. And the beaſt is ſaid to be ſcarlet-coloured; firſt, to ſhew the pride of theſe Romiſh idolaters, who would go like kings, and great commanders, and rich perſonages, Nah. 2. 3. 2 Sam. 1. 24. Matth. 27. 28, 29, 31. Secondly, to ſhew their cruelty, that were as it were dyed with the blood of Gods Saints, verſ. *6*. Chap. 18. 24.

full of names of blaſphemy Uſurping names that belong to God and Chriſt onely, 2 Theſſ. 2. 4. and taking Gods power, or a greater, unto themſelves; as the pope and his adherents do at Rome, by diſpenſing with ſins and oathes. Now their blaſphemies are legible, to be ſeen with the eye, as ſpots on a beaſt; and they are all over beſpotted with them.

ſeven heads] See v. 9, 10, 12.

V. 4. *in purple and ſcarlet colour*] So the pope and cardinals are attired at Rome. Thus like a ſtrumpet they deck themſelves, to allure lovers. And it may alſo ſet out their pride, in their kingly and triumphant attire, Chap. 18. 7. Dan. 5. *29*. and their luxury, whereof Rome is full.

decked] Gr. *gilded.*

with gold, &c.] It may ſet out the ſtately worſhip of the papiſts, their coſtly images, altars, copes, pales, or ſtately palaces.

cup of gold] The wine was mentioned, Chap. 14. 8. Now the cup is ſet out, and it is a golden on, Jer.51.7. to allure men to drink of it, or to ſhew, that golden means are uſed by the popes, to draw men to idolatry. Or, that Rome beareth the title of The catholike Church; but giveth the poiſoned cup of idolatry to others to drink, chap.14.8.

in her hand] Signifying, that Rome ſendeth abroad legats, to allure all men, eſpecially great ones, to her ſuperſtition.

full of abominations] More abominable, for idolatry and wantonneſſe, then any other place. Such cups of entiſing wine, whores were wont to give to their lovers, to allure them to folly, verſe 2. Or, alluding to ſuch enchanted potions, as by lewd perſons are given to work a ſtrong and ſtrange inclination of amorous affections towards them in others.

V. 5. *upon her forehead a name*] As common ſtrumpets anciently had their names written over their cells in the ſtews, and ſome on their foreheads; that all might plainly ſee, that ſhe is ſuch as ſhe is hereafter deſcribed.

written] By Gods appointment it was made known; for ſhe would never take ſuch a title to her ſelf; yet ſhe did ſo openly carry her ſelf, that men might ſee her faults in her forehead, Iſa.3.*9*. Jer.3.3.

Myſtery] Deceiving others, under the colour of divine myſteries, (whereas heathen Rome openly profeſſed idolatry) their whole religion being a myſtery of iniquity or wickedneſſe, 2 Theſſ.2.7. as the Goſpel of Chriſt is called, The myſtery of piety, or godlineſſe, Rom.*16*. 25. 1 Tim, 3.*16*.

Babylon the great] An alluſion to old Babylon, called Great Babylon, Dan. 4. 30. whom Rome imitateth, in oppreſſing Gods Church, and challenging an univerſal empire.

the mother of harlots] Or, *fornications.* A teacher and nouriſher of bodily and ſpiritual whoredoms, Ezek. *16*. Hoſ. firſt and ſecond Chapters. So that ſhe not onely was idolatrous her ſelf, but brought forth, and brought up, children ſuitable to her ſelf.

V. *6*. *drunken with the blood*, &c.] Not onely outwardly ſprinkled with it, but inwardly ſurfeted; ſuch abundance of martyrs did ſhe kill, and commanded every where to be killed, Chap. *16*. *6*. & 18. 24. She made others drink with her idolatry, verſ. 2. and thoſe againſt whom ſhe could not prevail, ſhe made her ſelf drunk with their blood.

of the ſaints, &c.] This encreaſeth her ſinne. It was a great tranſgreſſion to kill men; greater, to kill holy men; greateſt of all, to kill them for bearing witneſſe to Chriſt.

I wondred, &c.] John wondred not before, at the ſight of the two beaſts, Chap. 13. But now he admireth at the ſight of the woman on the beaſt, whom he had not ſeen before. And he wondred indeed, that God would ſuffer ſo much blood of his ſervants to be ſhed by her. But he did not ſo admire at her great power, as to follow her. This wicked men do, verſ. 8. Chap. 13. 3, 4.

V. 7. *And the angel ſaid unto me*] That angel that ſhewed me this repreſentation, v. 1, &c. now fulfilleth his word, and telleth me the meaning of it.

Why doſt thou marvel?] Johns admiration, is the ground of the future revelation.

I will tell thee] As John could not tell the meaning of this type, unleſſe the angel had revealed it: ſo we could never have known Rome to be Babylon, unleſſe God had made it known to us, v. 9.

myſtery] See v. 5.

that carrieth her] The emperours uphold Rome, and Rome upholdeth the pope.

V. 8. *that thou ſaweſt*, &c.] This beaſt appeared to John before in another ſhape, not as an upholder of popiſh Rome.

out of the bottomleſſe pit, &c.] Shall be ſet up by Satan to that end, and be deſtroyed with him, Chap. 11. 7.

ſhall wonder] See notes on v. *6*.

whoſe names are not written, &c.] Chap. 13. 8. Though their impoſtures by very ſubtil, yet they cannot deceive Gods elect, Matth. 24. 24.

and yet is] Other copies read it, *and yet ſhall be*]. This beaſt ſome take to be the pope; others, the emperour: which appeared to John in another form before, Chap. 13. but now was vaniſhed, in regard of that form, and appeared as one that ſhould hereafter uphold popiſh Rome. Others ſay, Which was in reſemblance of power, but ſhould not be for a time in that greatneſſe; yet ſhould afterwards get a renewed power, Chap. 13. 4.

V. 9. *minde which hath wiſdom*] Here a wiſe heart may exerciſe it ſelf, to finde out this myſtery, Chap. 13. 18.

ſeven mountains] Rome was built on ſeven hills, yet to be ſeen there, though ſome of them now be without the walls of the city.

V. 10. *There*

V. 10. *There are*] Or, *They are.*

ſeven kings] The laſting heads,were hills ; the fleeting ones, are kings, that is, ſeveral ſorts of governments.

five are fallen] Kings , conſulls, tribunes, decemvirs, dictatours.

one is] Romane emperours.

the other is not yet come] Popes : or, the Gothiſh kingdom of Italy ; for it laſted but a while, in compariſon of the emperours.

a ſhort ſpace] It is literally true of the Gothiſh kingdom : but if it be meant of the pope, it intimateth, that the popes power ſhall not abide for ever. It may ſeem long to thoſe that ſuffer under it ; but it is ſhort, in Gods ſight, 2 Pet. 3. 8. and in reſpect of the eternal happineſſe of Gods ſaints, Rom. 8. 18. 2 Cor .4. 16, 17, 18. A longer time is ſaid to be ſhort, Chap.22.6,7,10,12,20.

V. 11. *the beaſt*] By a ſynecdoche. He meaneth, one head of that beaſt which he ſaw. Or, he is not the eighth beaſt, nor head ; for there were not ſo many in all : but the eighth king ; for with that word it agreeth in the Greek, and not with either of the of the other. He ſhould be ſo altered, that he ſhould ſeem rather to be a new beaſt, then an head of the old one, Dan. 7. 7.

is one of the ſeven] There were emperours before ; and after that they were depreſſed by the Goths, the weſtern emperour was ſet up by the pope, Chap. 13. 13. Or, he may be one of the ſeven, if it be underſtood of the pope ; becauſe he attained to ſuch power afterwards, as the emperours formerly had.

and goeth into perdition] Verſ. 8.

V. 12. *The ten horns*] Hereby it appeareth, that this is the firſt beaſt, Chap.13.1. for the ſecond had but two horns, Chap. 13.11. The ſecond beaſt, the pope upheld ; the firſt, the emperour or empire ; and the firſt upheld the woman, the city of Rome, v. 18.

ten kings] The kingdoms of Europe rent from the Romane empire. See the like, Dan. 7. 24. In Johns time, they had no kingdoms, but were ſubject to the Romane empire.

as kings] For they had crowns, Chap.13.1. whereas the ten horns of the dragon, Chap.12.3. had no crowns : they were but lievtenants to the Romane empire. The crowns were then on the ſeven heads, not on the ten horns, as now.

one hour] They ſhall reign a ſmall time with the pope, v. 10. Matth. 20. 12. & 26. 40. Or, *at one hour*, Chap. 3. 3. Joh. 4. 52. Acts 3. 30. For the pope ſoon laboured to divide the kingdoms of Chriſtendom, to uphold himſelf. And now there be divers kings, notwithſtanding the emperours remaining.

V. 13. *one minde*, &c.] They ſhall labour with one conſent, to uphold the pope, or the Romane empire. Before, nations ſubmitted ; now, kings. See on v. 2.

power and ſtrength] Or, *force and authority*. They ſhall uſe all their perſonal and royal authority over their people, to uphold the beaſt, Chap.13.2.

V. 14. *Theſe*] Some of theſe ſhall take part with antichriſt till the end, even after the fall of Rome, till they be deſtroyed at Armageddon, Chap. 16. 14. & 18. 9. & 19. 18. So, The thieves mocked Chriſt, Matth.27.44. that is, One of them, Luke 23. 39. Here the inſtruments of the popes war are ſet down by a ſimilitude taken from beaſts which fight with their horns, Zech. 1.18,19,21.

with the Lamb] Chap. 5. 6. Before, the beaſt made war with the witneſſes, Chap. 11. 7. and with all the Saints, Chap. 13. 7. but now, with Chriſt himſelf. This ſheweth the cauſe of his quarrel againſt them ; to wit, that they belong to Chriſt ; and the growth and height of his malice againſt Chriſt.

for he is Lord of lords, &c.] Chap. 19. 16. 1 Tim. 1. 16. God having given him ſupreme power over all, it is fit that all ſhould be willingly ſubject to him, or ſubdued under him, Pſalm 110. 1, 2, 3. Matth. 28. 18, 19, 20. 1 Cor. 15. 25.

called and choſen] Of high account with God, though the world call them heriticks. Or, ſuch as are pickt out by Chriſt himſelf, Jer. 49. 19. & 50. 44. and called to deſtroy antichriſt, and will faithfully do it.

V. 15. *The waters*, &c.] Here he ſetteth out the large territories of the beaſt, conſiſting of many people of ſundry languages, by the ſimilitude of many waters. So Iſai. 8. 7, 8. Jer. 47. 2. for the people are moveable and inconſtant, like water. And antichriſts kingdom is built on a fleeting foundation, like a houſe on the water.

which thou ſaweſt] The woman to ſit on, v. 1.

peoples and multitudes] See Chap. 5. 9. & 7. 9. & 10. 11. & 11. 19. & 13. 7. & 14. 6.

V. 16. *Theſe ſhall hate the whore*] Or, *are theſe kings which ſhall hate the whore.* For the gender is changed in the Greek, from horns to men. That is, ſome of theſe ; for others will take part with antichriſt to the end. See notes on v. 14. They ſhall, like raging enemies, out of hatred conſpire againſt her, and lay waſte her dwelling, as it were ſtrip her of her ſtate and pomp, uſe her moſt deſpightfully, and utterly deſtroy her.

make her deſolate] By leaving her communion.

naked] They ſhall take away her garments, conſiſting of purple, and ſcarlet, and gold, and precious ſtones, and pearls, v. 4. and convert them to their own uſe. So they ſhall make her poor and naked. Or, they ſhall forbid their ſubjects to go thither to buy pardons. So whores are impoveriſhed, when their lovers forſake them.

eat her fleſh] Spoil her, as a lion feeding on his prey. Or, ſhall feed themſelves on her ſpoils, which were as dear to her as her fleſh, Matth. 5. 29, 30. Or, members, Col. 3. 5. This ſheweth their great rage againſt her ; Pſal. 27. 2. Job 31. 31. but it appeareth more in the clauſe following, in that they were not content with eating her fleſh, Job 19. 22. but burnt the remainders of her.

burn her with fire] Deſtroy her utterly, not leaving a bone of her. They ſhall burn the whole city, when they have rifled it, as the Babylonians did Jeruſalem, Jer. 38. 23. & 52. 13. & 37. 10. and as harlots and ſtrumpets ſometimes were, Gen. 38. 24. Levit. 21. 9. Ezek. 23. 45, 47.

V. 17. *For God hath put into their hearts*] A reaſon is here given of the altering of their affections toward the beaſt now, and their enclining it ſo ſtrongly to it before : to wit, Gods will, who, as now in mercy he moved them to deſtroy the beaſt ; ſo before, for their own ſins, and cowardlineſſe, verſ. 13, 14. and the ſins of their ſubjects, in juſtice for a time gave them over to ſubject themſelves to the beaſt. So Pharoah is ſaid to harden his own heart, Exod. 8. 15. and God is ſaid to do it, Exod. 7. 13.

to fulfil his will] To deſtroy the city of Rome.

and to agree, &c.] Or, *to do with one conſent.* Or, *to act that one ſentence*, verſ. 13. that is, to ſubmit themſelves to the popes tyranny no longer then for a time ſet by God. So the apoſtle thanketh God, Rom. 6. 17. that they were no longer ſervants of ſin, not for that they were ſo for a time. Or, God, for a juſt puniſhment of their ſins, made them ſubject to Rome, as he did the nations to old Babylon, Jer. 27. 6. For it was not a ſin in it ſelf, to ſubmit to the Romane empire, though by the popes this power were afterwards abuſed to perſecution. No threats or allurements could have made them ſo ſervile to popiſh Rome, if God in juſtice had not given them over to that ſlavery : nor none have raiſed up their ſpirits again to deſtroy Rome, if God had not done it, and ſo made her friends her foes. Thus whoremongers uſe to deal with ſtrumpets, when they ſee what hurt they have got by them, Ezek. 16. 37, 39. Or, it may be read, And *ſuffered them* to agree. See the like addition of a fit word, 1 Tim. 4. 3.

until the words of God ſhall be fulfilled] Till the city of Rome ſhall have executed all thoſe cruelties, and enjoyed her dominion ſo long, as God hath appointed or foretold. We muſt not then accuſe God of ſlackneſſe, if Rome be not yet down ; but with patience expect Gods time, knowing, that as ſurely as he hath put into the hearts of theſe kings to ſerve that empire ; ſo ſurely he will, at his time determined, put it into their hearts to deſtroy that city.

V. 18. *And the woman*] Before, he had expounded the beaſt ; now, he telleth what the whoriſh woman is that ſat upon the beaſt.

the great city] Rome, which then had the empire. Before, he concealed the full deſcription of it : now, the time of deſtruction drawing neer, he doeth as good as name her. We may hope then her end is not far off, now ſhe is all over Europe proclamed to be the whore of Babylon.

CHAP. XVIII.

Verſ. 1. A*Fter theſe things*] The holy Ghoſt having ſpoken of the deſtruction of the ſeat of the beaſt under the fifth vial, Chap. 16. 10. ſheweth what that ſeat is, Chap. 17. 18. the city of Rome : now he goeth on to the overthrow of it. So that it ſeemeth we are now under the fourth vial, and the fifth is not yet poured out, becauſe Rome is not yet deſtroyed.

another angel] Differing from him before, Chap. 17. 1. Though God had given ſundry warnings of the fall of Rome before, Chap. 14. 8, 9. & 16. 10. yet he ſheweth his long ſuffering, and willingneſſe to have men forſake her, that they may not periſh, by ſending three angels more, to ſignifie that her deſtruction draweth nigh : one here, foretelling her fall once more ; another, verſ. 4. calling men out of her, as out of an houſe on fire, leſt they be deſtroyed with her ; as Numb. 16. 26. a third, verſ. 21. ſhewing her utter deſolation in expreſſe words, confirmed by a ſigne.

from heaven] Or, *out of heaven.* Sent with a commiſſion from God, to fortel the fall of Rome now at hand. It ſheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement ſhould not come by accident; but by the will and providence of God. It may ſignifie ſome great man ſuddenly raiſed by God, and unexpectedly (as Pſal. 26. 6. & 57.3. & 102. 19.) to deſtroy Rome. Things that come out of the earth, muſt have time to grow: things from heaven come ſuddenly.

great power] Furniſhed with power fit for ſuch a ſervice. So that none could reſiſt him; but Rome muſt fall by his means. Others foretold the fall of it before; but this cometh to execute it.

the earth was lightned with his glory] That is, with his brightneſſe, in the viſion. So glory is uſed, Exod. 40. 34. Numb. 14. 10. 2 Cor. 3. 7. The thing ſignified may be, that, even earthly men, and papiſts, ſhall admire at the piety of him whom God ſhall ſet up to deſtroy that city; or at his majeſtical power, made known by his victories.

V. 2. *mightily with a ſtrong voice*] That all men might hear this tidings of the fall of Rome: for ſhe was ſo ſetled, that many believed ſhe could not be overthrown. Or, to ſhew the greatneſſe of her fall, and of Gods anger againſt her.

Babylon the great is fallen] Chap. 14. 8. Iſai. 21. 9. Jerem. 51. 8.

is fallen] It is doubled, to ſhew the greatneſſe, neerneſſe, or certainty of the fall.

habitation of devils] It was full of men, but now it is full of devils. Either becauſe men eſteem ſolitary places haunted with ghoſts, or becauſe the foul ſpirits do haunt ſuch places for their pleaſure, Iſai. 34. 11. Jerem. 51. 37. Matth. 12. 43. Mark 5. 3. Or, are confined thither by God, as to an hold or priſon; or keep there, to terrifie men that paſſe by ſuch places.

a cage of every unclean and hateful bird] Iſai. 13. 21. Of ſuch birds as were forbidden in the law, and hated by men, becauſe they are not good for food or ſong, but feed on other birds, and make hideous and diſmal noiſes. See a patern of ſuch deſolation, in the ruines of monaſteries: they once held unclean men; now now nothing, except perhaps unclean ſpirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous ſtrumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, Chap. 14. 8. it was ſaid, She made them drink: now the phraſe is altered, They have drunk: to ſhew, that ſome might come in of their own accord, as others did by her perſwaſion or compulſion. Both theſe ways, men come to taverns and ſtews.

of the wine, &c.] See Chap. 14. 8.

kings] Chap. 17. 2.

merchants of the earth] Either worldly merchants, that ſold her delicate things for her luſt; or ſpiritual ones; as friers, monks, pardon-ſellers, and ſuch like, 2 Pet. 2. 3.

abundance] Or, *power.*

delicacies] Money, which they had of her for delicate things to ſerve her luſts.

V. 4. *and her voice*] A voice, without naming the authour, bringeth ſome great matter worthy of attention, Iſai. 40. 6. When Rome is to be deſtroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

Come out of her] Jer. 51. 6, 45. & 50. 8. Iſai. 52. 11. God is careful of his, that they may eſcape Babylons ſins and puniſhment; which they would not do, unleſſe they come out before the burning of the city: for the people will ſtill ſollicite them to idolatry; and the ſword or fire cannot diſtinguiſh between friends and enemies.

my people] This then was Gods voice, or ſome angel's repreſenting God.

V. 5. *reached unto heaven*] Gr. *followed.* They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18. 20, 21. & 19. 13. Ezra 9. 6. Jon. 1. 2. Jerem. 51. 9. The leaſt ſins reach to heaven. God knoweth them all: but the phraſe is commonly uſed of great ſins, that will pull down ſudden judgements. God is compared to a patient man, who paſſeth by many ſmaller faults in his ſervants, without taking notice, as not being willing to puniſh them; which he ſhould do, if he took notice of them: yet when ſome great fault is committed, then he calleth his ſervant to account for it, and puniſheth him.

remembred her iniquities] He ſeemed to forget her ſins before, while he let her proſper; but now he ſheweth that he remembreth them, by puniſhing her for them, Chap. 16. 19.

V. 6. *Reward her*] Jer. 50. 15, 29. Some take it as ſpoken to all thoſe that come to deſtroy Rome. Others, of thoſe which came newly out upon his laſt ſummons, verſ. 4. whoſe ſpirits were moſt likely to be ſet upon revenge, by the harſh impreſſions of the ſins they lately ſaw there, and wrongs they newly received.

double unto her double] Not the double of her deſerts, but of thoſe miſeries ſhe hath brought on you before. And that is juſt, both becauſe God forbiddeth them to do it, and becauſe ſhe did wrongfully torture innocents; but they juſtly puniſh the whore.

in the cup] Not of her fornication, but of puſhment.

V. 7. *how much*] Gr. *in how many things.* This ſheweth, that ſhe was very high before, and muſt be brought very lowe, now.

glorified her ſelf] Set up her ſelf above others, and againſt God, Jer. 48. 26, 42. Lam. 1. 9.

ſo much torment] Her puniſhment muſt be anſwerable to her pride and luxury. This is ſpoken of worldly puniſhments at the fall of Rome; for none can be ſo high on earth, as they are brought low in hell.

ſhe ſaith in her heart] She thinketh ſo, Pſalm 14. 1. She durſt not ſay ſo, leſt ſhe ſhould be eſteemed proud, or be envied by others. Thus her pride foretlleth her fall, Prov. 16. 16.

I ſit a queen] Iſai. 47. 7, 8. I have a great command.

no widow] I am mighty, and full of people, and live happily. Chap. 12. 11. is the like phraſe: Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1. 1.

ſee no ſorrow] Feel none in my ſelf.

V. 8. *in one day*] In a ſhort time, called *one hour*, verſ. 10, 17, 19. Not that one day would end the buſineſſe; but her enemies ſhould not give over the ſiege, till they had taken it. Or, in one day; that is, ſuddenly, againſt her expectation, Iſai. 47. 9. 11.

death, and mourning, and famine, &c.] In the ſiege of Rome, many ſhall be ſlain, and their friends that live, ſhall mourn for them; and they in the city ſhall ſuffer famine; and when it is taken, it ſhall be burnt down to the ground Chap. 17. 16.

for ſtrong is the Lord, &c.] Leſt any man ſhould think the city too ſtrong to be deſtroyed ſo quickly, he telleth of Gods power, who undertaketh the work, Jer. 50. 34.

V. 9. *kings of the earth*] Like adulterers that have loſt their pleaſures; ſo theſe kings ſhall make womanly lamentations for loſſe of their images and ſuperſtitions. This muſt be underſtood of ſuch kings as ſhall ſtand to the pope, after Rome is down. See notes on Chap. 16. 14. & 17. 16.

who have committed fornication] No good men bewail her. Such onely do it as have been naught with her, Chap. 17. 2.

ſhall bewail her] Ezek. 26. 17.

when they ſhall ſee the ſmoke of her burning] Chap. 14. 11. and 19. 3. Gen. 19. 28. Either it muſt be taken literally of ſuch kings as came to aſſiſt her, and fled away when they ſaw the city on fire: or figuratively, when they underſtood of her deſtruction.

V. 10. *ſtanding afar off*] Though they loved her, and could have wiſhed her proſperity to continue; yet they durſt not come neer to help her, leſt they ſhould be deſtroyed with her, by them that beſieged her, who would take ſuch as came, for friends to the whore, and deſtroy them, as Jehu did Ahazia's brethren, 2 Kings 10. 13, 14. Or, They were afraid of being burned, as they were that caſt the three Jews into the furnace, Dan. 3. 22. the flame was ſo great. Thus the Iſraelites fled, when the earth ſwallowed Dathan and Abiram, Numb. 16. 34.

that great city] Or, *O great city!*

judgement] See Chap. 17. 2.

V. 11. *The merchants*] Theſe weep not for love, as the kings did; but for loſſe of their gain, which they got by ſelling her dainty things, to ſatisfie the luſt of her prelats. Or, fine things for their idolatrous worſhip; as, for altars, images, veſtments. It may be meant ſpiritually, of thoſe that made gain of her ſpiritual merchandiſe.

mourn over her] As a father over a dead child.

for no man buyeth their merchandiſe any more] Ezek. 27. 27. For there is no wonted trading there; all traffick, both ſpiritual and temporal, being there ceaſed.

V. 12. *gold*, &c.] Things for fine apparel, and ſtately houſholdſtuff.

all thyne-wood] Or, *ſweet.* Some kinde of cedar: or, all kinds of ſweet wood, as all manner of veſſels. Or, this might be for uſe about buildings.

V. 13. *and cinnamon*, &c.] For pleaſing ſmell.

and wine, &c.] For dainty fare.

horſes and chariots, &c.] For princely port.

ſlaves] Gr. *bodies.* For ſervice. Servants are like bodies, acted by others: free-men, like ſouls, that guide themſelves, and theirs.

ſouls of men] Perſons of men, Ezek. 27. 13. Gen. 12. 5. and 46. 25.

46. 25. Men, though not ſlaves, yet uſed for ſeveral employments. Or, ſouls of men literally taken, of which they made ſpiritual merchandiſe.

V. 14. *And the fruits that thy ſoul, &c.*] Gr. *the autumn, or autumn fruit of the deſire of thy ſoul.* That is, deſired fruit: as, In fire of a flame; that is, Flaming fire, 2 Theſſ. 1. 8. This verſe ſhould be in a parentheſis. As if thoſe merchants ſhould like mourners ſpeak to periſhing Babylon. Or it may be the ſpeech of the angel, the revealer; as verſ. 14. or John the publiſher, objecting gluttony to Babylon. Theſe autumn fruits are moſt dainty and pleaſant to the taſte, and goodly to the eyes, like the fruits of paradiſe, Gen. 3.6. Of ſuch, Rome hath ſtore.

dainty and goodly] Gr. *fat and ſhining.*

no more at all] They are not onely loſt for the preſent, but for ever. There is no hope of recovering them.

V. 15. *The merchants of theſe things*] Or, *the merchants, I ſay, of theſe things:* Meaning thoſe ſpoken of, verſ. 11. He had before ſet down the cauſes of their mourning; now he ſetteth down the manner of it.

ſtand afar off] See verſ. 10.

V. 16. *that great city*] See verſ. 10. That uttered much merchandiſe.

in fine linen, &c.] This is ſuitable to the perſons mourning. The Kings that are mighty, mourn, becauſe the power of the city is gone, verſ. 10. The merchants mourn, becauſe the wealth of it is gone.

decked with gold] Gr. *golded with gold,* Chap. 17.4. Not onely wearing gold; but as it were covered with it from top to toe.

V. 17. *in one hour*] Like a whirlwind. See verſ. 10.

every ſhipmaſter, &c.] Chap. 8.9. All that traded with her by ſea, Ezek. 27. 29, &c. Or, ſuch as were then bringing wares to her by ſea, and ſaw the ſmoke of the burning of Rome afar off, as Abraham did, when Sodome was deſtroyed, Gen. 19. 28.

as trade by Sea] Pſal. 107.23. Or it may be ſpiritually underſtood of inferiour officers, who carried their pardons to ſell.

ſtood afar off] See ver. 10.

V. 18. *And cryed*] Jer. 50.46. Ezek. 37.32.

the ſmoke] Verſ. 9. Iſa. 34.10. Her deſtruction will ſuddenly be known, both by ſea and land.

What city is like unto this great city?] What city once ſo ſtrong and populous? See the like, Chap. 13. 4. Or, who would ever have thought this city ſhould have been thus laid deſolate.

V. 19. *And they*] Or, *Yea, they;* as Matth. 26.50.

caſt duſt, &c.] It was the manner of mourners. See Joſh. 7. 6. 1 Sam. 4.12. Job 2.12. Ezek. 27.30. Theſe mourned moſt, becauſe they were leaſt able to ſubſiſt, and therefore likely to periſh ſooner by want of trading, then the merchants that employed them. They cryed, in the former verſe: here weeping and wailing is added, to ſhew the greatneſſe of their ſorrow, verſ. 9, 15.

that great city, &c.] See verſ. 10, 16.

all that had ſhips] Not merchants alone, but ſhip-maſters: inferiour officers, as well as great ones.

in one hour] Verſ. 8, 10, 17.

V. 20. *thou heaven*] O Church. See Chap. 11.19. & 19.1, 6. Pſal. 58.11.

apoſtles and prophets] Miniſters, their ſucceſſours. God accounteth theſe like thoſe eminent perſons. A great comfort to them.

avenged you] Gr. *judged your judgment;* That is, conſidered the wrong done to you, and puniſhed her for it, Chap. 17. 1. Pſal. 9.4. Mic. 7.9. He hath avenged the death of your predeceſſours: or, the wrongs done to you by her, Jer. 51. 35, 36. Or, it may be an apoſtrophe to thoſe in heaven, ſhewing what cauſe of joy they had, if they were here to ſee the fall of Rome.

V. 21. *a mighty angel*] An alluſion to Jer. 51.63. Shewing, by a ſure token, that the fall of Rome ſhould be greater then the fall of Babylon. There, a weak man; here, a mighty angel: there, taketh an ordinary ſtone; here, a great milſtone: there, caſteth it into Euphrates; here, into the ſea: there, Babylon ſhall ſink; here, it ſhall be thrown down with violence: there, it ſhall not riſe; here, it ſhall be found no more at all, verſ. 14. Chap. 12.8. Iſa. 13.20. Jer. 51.63. A great milſtone will fall apace with its own weight; faſter, if it be caſt down; faſteſt of all, if by a ſtrong hand: neither can it then riſe any more, or be raiſed out of the bottom of the ſea. This ſheweth the violent and everlaſting deſtruction of Rome.

V. 22. *of harpers*] Jer. 7.34. & 25.10, 11. All things that ſerved for pleaſure, ſhall ceaſe.

in thee] The angel now turneth his ſpeech to Babylon. Some have told her face to face of her deſtruction.

no craftſman] All things tending to profit, ſhall be gone.

ſound of a milſtone] Gr. *voice.* In the cities they uſed hand-mills, which made a great noiſe. All things neceſſary ſhall be taken away. Well may the mills ceaſe, when none ſhall live there, for whom corn ſhould be grinded. The things abuſed, ſhall be all taken away, Joel 1.5. Jer. 25.10.

V. 23. *light of a candle*] The pooreſt men have candles in the night, that want many other comforts: but Rome ſhall have none, after this. Or, they ſhall not uſe candles in wedding and feſtival nights any more, Matth. 25.6, 7.

voice of a bridegroom] There ſhall be no more marriage there to people the city any more. Or, no merry meetings. Theſe things argue an utter deſolation, Jer. 7.34. & 16.9.

thy merchants] Nah. 3.16. Iſa. 23.8. Thou haſt made uſe of Kings for thy profit. Or, thy Cardinals were Kings fellows.

by thy ſorceries] Enchanted cups, Chap. 14.8. or, by Satans help: for ſome Popes have been ſorcerers.

deceived] Drawn to Idolatry.

V. 24. *in her was found the blood*] Though God defer, yet he will keep court at length, and find the blood of his ſervants in Rome, as if it ſtuck to the hands or clothes of the murderers, Iſa. 63.3. Jer. 2.34.

of Prophets] Faithful teachers ſlain, verſ. 20.

of Saints] Of private Chriſtians put to death for religion.

of all that were ſlain] To wit, for religion, as being ſlain by her authority, or incitation of the Princes to do it. Or, as Matth. 23. 32, 35. becauſe ſhe ſucceedeth the former perſecutours, and finiſheth the work, and ſo is counted guilty of all the blood ſhed before alſo.

CHAP. XIX.

Verſ. 1. After theſe things*] After the fall of Rome. He proceedeth to the things done under the ſixth vial; for the beginning of this Chapter anſwereth to Chap. 16. 12. The middle of it, to Chap. 16.13, &c.

a great voyce] To ſhew their affection in themſelves, and deſire to ſtir up others to praiſe God for it.

of much people in heaven] The Saints of God in the Church, upon the firſt news of Romes fall, bleſſe God for it. They all in general joy at this news. See the like, Chap. 11.15.

Alleluiah] *Praiſe ye the Lord,* Pſal. 111. and 112. and 113. This is the firſt time that it is uſed in the New Teſtament; and it is found four times here. It ſeemeth the Chriſtian Gentiles, after the fall of Rome, ſhall ſollicite the Jewes to come in to Chriſt, and to joyn with them in praiſing him for Romes fall.

Salvation, &c.] All the praiſe of this great work belongeth to God, Chap. 5.3. & 7.10. 1 Tim. 1.17. Glory is a great opinion of him: honour is the means whereby we expreſſe it, inwardly or outwardly.

unto the Lord] Is unto him. He hath given us cauſe to honour him, for deſtroying the beaſt, and putting us out of all fear of him. Or, *be unto him.* We praiſe him for it, and deſire that others do it alſo.

our God] He hath ſhewed himſelf our God, in deſtroying our enemies, and therefore we have eſpecial cauſe to praiſe him, Pſal. 147.20.

V. 2. *true and righteous*] See Chap. 15.3.

for he hath judged] They ſhew what cauſe they had to praiſe God for declaring his truth, in performing his threats againſt Rome, which many doubted would not be effected; and his juſtice, in deſtroying ſuch as would not be drawn from their idolatry by his word. Or, he hath not judged out of ſuſpitions and report, but in truth and juſtice, Gen. 18.21.

the great whore] See Chap. 17.1. Great, becauſe of her many fornications. Or, by alluſion to the thing ſignified, The great city, Chap. 18.18.

corrupt] The earth. See Gen. 6.11.

avenged] As was deſired, Chap. 6.10.

his ſervants] He had reaſon to avenge their blood, becauſe they were not ſlain for any wickedneſſe they had done, but for ſerving him, Pſal. 44.22.

V. 3. *again*] They double their thanks, becauſe of the greatneſſe of the benefit.

and her ſmoke] This ſentence ſhould be in a parentheſis. The ſenſe is; She is irrecoverably loſt, Iſa. 34.10. Or, *for her ſmoke;* as Luke 6.32. and then there needeth no parentheſis; but the meaning will be; The Saints ſhall ever be mindful of the fall of Rome, to praiſe God for it, as if they ſaw the ſmoke of it alwayes, to put them in mind of that fire that burned it down.

V. 4. *And the four and twenty Elders, &c.*] Chap. 4.4, 6. Before, verſ. 1. Gods people bleſſed God ſuddenly, where they heard of it; now they do it publickly in the Congregation, for deſtroying Rome. So Chap. 11.16. This better ſetteth out the greatneſſe of the benefit, with their deeper ſenſe of it, and ſtirreth up others the more to thankfulneſſe, Pſal 5.7. This is Romes funeral.

four beaſts] Or, *living wights*. Thorow all this book, there are beaſts or wights, and elders, and a throne, to ſhew, that Gods ordinances and right worſhip was ſtill ſome where in the world in uſe, during the heathen antichriſtian perſecutions: and ſo they will be to the end.

on the throne] Chap. 4. 2. & 5. 1. God ſhall then take his throne to himſelf, when Rome, which is Satans and antichriſts throne, chap. 2. 13. is deſtroyed.

Amen, Alleluia] They allow of the praiſe given to God before, v. 1. and perſwade the people to praiſe him more.

V. 5. *a voice came out of the throne*] Chap. 4. 5. The generall applauſe of the Chriſtian Gentiles, v. 1. and their ſolemn thankſgiving for the fall of Rome, v. 4. might come to the ears of the Jews; but God himſelf muſt ſpeak to their hearts, before they will joyn with the Chriſtians in this Alleluia. See the like method, Iſa. *6. 66*. This may be Chriſts voice, becauſe it cometh from the throne; and yet he ſaith, Our God; as Joh. 20. 17.

praiſe our God] He doth not blame them, as if they had not done it well before; but giveth a new cauſe of praiſing God. See v. 7.

all ye his ſervants] Ye Jews, that once were his ſervants, joyn with the Gentiles in this Alleluia, Deut. 32. 43. Rom. 15. 10.

both great and ſmall] All ſorts of men, Pſal. 115. 13. See chap. 13. 16. & 20. 12.

V. *6. And I heard*] Or, *Then I heard*. So this particle is uſed, Matth. 23. 32. Here is the effect of the former exhortation.

of many waters, &c.] See chap. 14. 2. & 17. 15. The Jews and Gentiles praiſing God together, for the fall of Rome, will make ſuch a noiſe, as will fill heaven and earth. Or, it may be underſtood of Gentiles converted from popery by the ſight of Romes fall.

reigneth] God is publikely worſhipped every where, as king, now the whore is deſtroyed.

V. 7. *Let us be glad*. &c.] Chap. 11. 10. Pſal. 118. 24. Matth. 5. 12. Let us prepare for feaſts and triumphs againſt the marriage of the Lamb.

give honour to him] As we have cauſe to rejoyce in it, ſo alſo to give God praiſe and thanks for it.

for the marriage, &c.] Matth. 22. 2. The Church is now called, as a bride, to dwell with her husband, after the whore is burned: before, ſhe was but as it were eſpouſed to him. Glorious times will follow Romes fall. This cauſe was not mentioned, v. 1, 4. but theſe converts, as they looked forward to the deſtruction of Rome, ſo they look backward to the converſion of the Jews, and marriage of the Lamb.

made her ſelf ready] As virgins uſe to deck themſelves when they are to be married, Pſal. 45. 13, 14. Iſa. *61*. 10. ſo the Church is now purged from all ſuperſtition, and ready to entertain Chriſt in the purity of his ordinances. Or, the Jews being now come in, with the fulneſſe of the Gentiles, Rom. 11. 12, 25, *26*. the Church is ready to be married to Chriſt. It cannot but be matter of great joy, that two ſiſters, ſo long parted, ſhould now be firmly knit together, Cant. 8. 8.

V. 8. *to her was granted*] Sanctification, the Churches ornament, Pſal. 45. 13. & *93*. 5. is a dowry given her by Chriſt her husband, chap. 3. 18. Eph. 5. *26*, 27.

righteouſneſſe] Gr. *righteouſneſſes*. That is, good works, which adorn Gods ſervants, as much as fine linnen or gliſtering garments do great men, Matth. 5. *16*. and do as conſpicuouſly appear in their lives, as gorgeous apparel on the back or body of thoſe that wear it, Rom. 13. 12, 14. Col. 3. 12. 1 Pet. 3. 3, 4. & 5. 5. Phil. 4. 5, 8.

V. *9*. *he ſaith*] The angel, mentioned, chap. 18. Now he goeth on with the ſtory, which had been broken off in the beginning of this chapter, with relation of the great praiſe given to God for deſtroying Rome.

write] The matter to come is weighty, and worthy to be conveyed to poſterity. So chap. 14. 13.

Bleſſed] Matth. 22. 2. They are happy times, and they are happy that are ſo called, that they come; that is, internally called. The things being ſtrange, and very unlikely to come to paſſe; the angel taketh a ſpecial care to confirm John in the truth of them, that he may the more confidently report them to others.

marriage-ſupper] It ſeemeth ſuch feaſts uſed to be then at night, v. 17. Luke 14. 16, 17. See notes on chap. 18. 22.

theſe are the true ſayings of God] They are not my words, but God's, and ſhall certainly by fulfilled in their time, Luke 1. 20.

V. 10. *to worſhip him*] Having ſo good news from him, John, being over-joyed, falleth down to worſhip him, as Cornelius, on ſomwhat the like occaſion, did to Peter, Acts 10. 25.

See thou do it not] Chap. 22. *9*. Gr. *See, not*. The angels conciſe ſpeech, as if he had not time to ſay all, ſheweth how evil Johns act was, and how diſpleaſing to him, and dangerous to John, if he ſhould ſuffer him to do it. To that end alſo he ſaith, *See*: that is, Beware thou do it not.

thy fellow ſervant] One whom Chriſt uſeth to declare his will to others, as he doth thee. Therefore, for *brethren*, is put *prophets*, chap. 22. *9*. It may be the angel that revealed this revelation to John, chap. 1. 1. yet, for all that, not to be worſhipped by John, his fellow-ſervant.

worſhip God] To whom onely religious worſhip is due, Matth. 4. 10.

is the ſpirit of propheſie] Chriſt onely can by his Spirit make us prophets to foretel things to come, from him. His revealing things to us, is the life of prophecy. He therefore muſt be worſhipped for it, and not we.

V. 11. *heaven opened*] Free acceſſe to Gods publike worſhip every where. Or, the Church opened, that Chriſt may ſtir up his people, v. 14. to go fight againſt antichriſt, who, after Romes fall, will be for a time ſome where elſe, gathering new forces. Verſ. 1*9*. a door was opened in heaven, before the riſing of antichriſt, chap. 4. 1. the temple was open in heaven after the death of the witneſſes, Chap. 11. 1*9*. Now heaven it ſelf, that is, the Church, is ſet wide open, that Chriſts armies may go forth to deſtroy the beaſt and the falſe prophet, v. 20. So the great gates of a city are opened, when armies go forth to battel, 2 Sam. 18. 4.

behold] This requireth attention to the great battel yet to come.

a white horſe] Chap. *6*. 2. A ſign of Chriſts juſt carriage in the war, and certain triumph after it.

he that ſat upon him] Chriſt, who appeared then to John, as ready to deſtroy antichriſt utterly, and will do it by the kings that hate the whore, chap. 17. 16.

faithful and true] See chap. 1. 5. & 3. 7, 14.

in righteouſneſſe, &c.] He condemneth the enemies of his Church juſtly, and then executeth them accordingly. He will not abuſe his power, to deſtroy any that have not deſerved deſtruction.

V. 12. *as a flame of fire*] Chap. 1. 14. & 2. 18. He can ſee his enemies privy plots, and deſtroy them. His eyes do not ſparkle, but flame out with anger. Wo be to his enemies.

many crowns] All kingdoms are ſubject to him, v. *16*. Pſal. 2. 8, *9*. & 72. 8, *9*, 10. Matth. 28. 18, 1*9*, 20. Or, for victories over many kings, v. 1*9*. whoſe crowns he taketh off their heads, and putteth on his own, 2 Sam. 12. 30. The dragon and the beaſt never had above ten crowns: he hath a multitude; his Kingdom ſhall be larger then ever theirs was.

a name written] Now to be made known: ſure alſo, and permanent.

no man knew] Chap. 2. 17. Judg. 13. 18. None knew the eternal generation of Chriſt, who is called The Word of God, v. 13. Or, none knew it, till it was revealed in the word, v. 13. Or, by his victories, v. 1*6*, 1*9*. So Gods name, *Jehovah*, was revealed, Exod. *6*. 3.

V. 13. *dipt in blood*] Iſa. *63*. 2. It ſheweth the exceeding great ſlaughter of his foes formerly: for his garments are not ſprinkled with blood, as Iſa. *63*. 2. but dipt or dyed in it, Iſa. *9*. 5. What could his enemies look for from him now; ſeeing the marks of his former victories, but deſtruction? Or, as if he ſhould come to revenge the blood of his ſervants ſhed by antichriſt, and ſhould wear one of their garments full of blood, to incite him to the greater revenge. Or, it might be to ſignifie the event of this battel, that ſo much blood ſhould be ſhed, that not the common ſouldiers onely, whoſe hands are moſt employed in war; but the general himſelf, whoſe head uſeth to be more employed then his hands, ſhall have his garments dyed in blood.

the word of God] By eternal generation, Joh. 1. 1, 14. Or, becauſe he maketh his Fathers word good, by deſtroying the foes of his people. Or, becauſe, by deſtroying antichriſt, he cauſeth Gods word to be freely preached every where, and God is known thereby, as by a name.

V. 14. *the armies*, &c.] Gods people being fluſht with the fall of Rome, ſhall be in arms, ready to deſtroy antichriſt utterly, when Chriſt ſhall call them to that work.

white horſes, &c.] Fitter for triumph then for fight; for here are no bucklers nor ſwords mentioned, which are more fit for war then fine linnen, a poor fence againſt blowes; but here is the apparel of conquerours: ſo that they made themſelves as ſure of the victory, as if it were already gotten. Thus, though the battel may be ſharp, Gods people ſhall comfort themſelves, by looking beforehand on the happy iſſue.

V. 15. *out of his mouth*] See v. 21. Chap. 1. 1*6*. & 2. 1*6*. He ſhall paſſe ſentence of death upon them, and execute it, Iſa. 11. 4. Or, he ſhall deſtroy them, according as he hath foretold, 2 Theſſ. 2. 8. Arms are attributed onely to the captain; for all is done by his power, though he uſe inſtruments.

the nations] Or, *Gentiles*, Chap. 11. 2. Popiſh enemies.

rule them, &c.] See Chap. 2. 27. & 12. 5.

treadeth] Treadeth on Gods enemies, gathered as it were into a wine-preſſe, at Armageddon, till their blood be all out of their bodies, Chap. 14. 20. Iſa. 63. 3. Thus he threatneth his foes with his mouth; ſtriketh them with his iron rod in his hand, trampleth them under his feet.

V. 16. *on his veſture*] That all men may ſee it, and fear him. Some footſteps of his power appeared before, in converting the Gentiles; but much obſcured by the perſecution under the heathen emperours, and afterwards under the popes: but when both theſe are deſtroyed, then all men may fully diſcern it.

on his thigh] That men might ſubmit to him, Gen. 24. 2, 9. & 47. 29. being ſubdued by his ſword, which uſeth to be placed on the thigh, Pſal. 45. 3. Cant. 3. 16.

King of kings] Chap. 17. 14. & 11. 15. Dan. 2. 44.

V. 17. *an angel*] Chriſts herauld, to bid all the fowls to a banquet.

in the ſun] That he might be heard all the world over, as the ſun is ſeen. A cleer token of the enſuing victory: and that the enemies ſhould be deſtroyed in the ſight of the ſun, as ſurely as we ſee the ſun.

with a loud voice] Chap. 18. 2. That the moſt remote might hear, and come to take their ſhare. It alſo ſheweth the weight of the matter. Men ſpeak loud, when they ſpeak of great things.

fowls] Warriours or ſouldiers mixing themſelves with Gods people, more for the love of the ſpoils, then of the cauſe. Or, it may be taken literally; for many dead carcaſes will be left unburied, to fill the fowls, v. 21. 1 Sam. 17. 44. Jer. 7. 33. Ezek. 39. 4, 17, &c.

in the midſt] See Chap. 8. 13. & 41. 6.

of heaven] Of the air, Gen. 1. 20. Pſal. 8. 8.

gather your ſelves] The fouls are called beforehand, to ſhew the certainty of the victory.

V. 18. *that ye may eat*] Chriſt will be married as a conquerour.

the fleſh of captains, &c.] Feed on the revenues and ſpoil of all the papiſts; for they ſhall all be deſtroyed, great and ſmall. There ſhall be variety of prey, to fit every ones appetite, as there is of diſhes at a feaſt, Chap. 17. 16. Or, it may be literally underſtood of the carcaſes of great men and ſmall, left for the fowls to devour, v. 17. Ezek. 39. 4, 17, 20. Jer. 7. 12.

V. 19. *the beaſt*, &c.] The Roman or German emperour, Chap. 13. 1. with ſome kings, Chap. 17. 16. after Romes fall, v. 1. ſhall aſſiſt the pope, living elſewhere, in his laſt war againſt Chriſt and his Church.

V. 20. *the beaſt*] The emperour, v. 19.

was taken] Like a beaſt in a ſnare. This ſeemeth to be at the concluſion of the ſixth vial, or beginning of the ſeventh. See chap. 16. 16, 17.

the falſe prophet] The pope, Chap. 13. 13. & 16. 13. Yet ſome take it for the popes clergy, and the pope for the beaſt. This is that falſe prophet that wrought miracles, Chap. 13. 13, 14, &c.

alive] Put to horrible tortures, being taken alive; whereas the kings and their followers ſhall be ſlain in the battel, v. 21. An alluſion to Num. 16. 31, 32. An extraordinary deſtruction is ſignified, to terrifie others from miſleading Gods people, Pſal. 55. 15.

lake of fire, &c.] Chap. 20. 14. & 21. 8. & 14. 10. An exquiſite torment, Ezek. 38. 22. Pſal. 11. 6. Gen. 19. 24.

V. 21. *the remnant*] The kings that fought for the pope, and their armies. As their ſin was not ſo great as the emperours and popes, ſo neither ſhall their judgment.

out of his mouth] Verſ. 15. Gods word ſlayeth them, when he performeth his threatnings, Jer. 5. 14. Thus the prophecy, v. 18. is fulfilled. None ſhall be ranſomed for mony, Iſa. 13. 17, 18. A ſevere execution ſhall be on all that ſhall take part with antichriſt in this his laſt battel.

were filled with their fleſh] There were wealth enough for all comers, Jer. 50. 10. Or, carcaſes enough lying unburied, to glut all the fowls. See v. 18.

CHAP. XX.

Verſ. 1. A*N angel*] He that did open the bottomleſſe pit before, Chap. 9. 1. now ſhutteth it. Some take it of Conſtantines keeping under the heathen emperours, and conceive this chapter to depend upon the twelfth chapter; and to ſhew what became of the dragon, after he was caſt into the earth. But it is likely that the prophecy goeth on; and that the holy Ghoſt, having deſcribed the whore of Babylon, popiſh Rome, chap. 17. and ſhewed the fall of it, chap. 18. and the calling of the Jews, and deſtruction of antichriſt and his followers, Chap. 19. now declareth the proſperous eſtate of the Church for a long time after; and the deſtruction of the Turks, the day of judgement, and damnation of all wicked men, in this chapter: and then ſetteth out the hapie eſtate of all the godly in ſoul and body in heaven for ever, Chap. 21. and in the beginning of chap. 22. or elſe looketh back there to the flouriſhing eſtate of the Church on earth, when all her foes are deſtroyed; and ſo he concludeth with confirmations, exhortations, promiſes and threatnings.

a great chain in his hand] As going to apprehend ſome powerful perſon, that was to be attached, and bound, as a priſoner or captive, with a chain, Pſal. 148. 8. 2 Chron. 36. 6.

V. 2. *dragon*, &c.] See v. 10. Chap. 12. 9. The pope being deſtroyed, the devil would bring in the Turk, who ſeemeth yet to ſtand, or ſome other enemy like the heathen emperour, called the dragon, before, Chap. 12. 3. to perſecute and war againſt the Chriſtians: but God will not permit it till the thouſand years of the Churches proſperity be done: and therefore he cauſeth Satan to be bound with a great chain, that he might not let looſe another dragon before the time. Thus the Churches peace for that time is ſecured.

bound him a thouſand years] Either for ſuch a number of years; or for a long time indefinitely.

V. 3. *into the bottomleſs pit*] Which he deſired not to be ſhut into, Luke 8. 31. For the ſame Greek word is tranſlated *the deep*, there. He was caſt into the earth, before, chap. 12, 9. here, lower.

ſet a ſeal upon him] This ſheweth the devils rage, who muſt not onely be chained, but alſo ſhut up, and the door ſealed by authority from heaven, that he may be kept from doing miſchief, Matth. 27. 66.

deceive the nations no more] Not bring in heatheniſm or popery any more. Or, perſwade them to fight againſt the Church, by his wiles, v. 7, 8. or, wicked agents, chap. 16. 13, 14.

a little ſeaſon] After Satans looſing, the day of judgment will ſoon come.

V. 4. *they ſate upon them*] Or, *ſome ſate upon them.* Some underſtand this of Conſtantines time, chap. 6. 16. Others, of Luthers. Others, of the Church after antichriſts deſtruction. Others, of the day of judgement. In all which, the Saints rule, and perſecutours are brought to judgement.

the ſouls, &c.] Coming to demand juſtice againſt thoſe that had ſlain them, by the cry of their blood before kings here; or perſonally before God at the day of judgement, Chap. 6. 9, 10.

for the witneſſe of Jeſus, &c.] Chap. 6. 9. & 1. 9.

not worſhipped the beaſt] See chap. 13. 15, 16, 17. & 14. 9.

they lived and reigned] The Chriſtian judges in the begining of the verſe, who were eſteemed as dead men under the heathen emperours, or under antichriſt; now not onely were ſeen to live, but reigned alſo, to do juſtice to Gods people as Chriſts deputies. Or, thoſe beheaded ones lived in ſoul in heaven with Chriſt. Or, ſuch as they that were perſecuted before, ſhall live and reign after antichriſts fall. So we ſay, The Romans ruled the world from Julius Ceſar to Conſtantine, and after: yet we mean not the ſame perſons. So John is called Elias, becauſe he came in the ſpirit of Elias, Matth. 11. 14. Luk. 1. 17. So the two witneſſes are raiſed again. See chap. 11. 11.

a thouſand years] All the time Satan is chained like a mad dog, the Church ſhall flouriſh.

V. 5. *the reſt of the dead*] Others did not openly profeſſe religion in peace, till Luthers time. Or, ſome will not come in till after the thouſand years. Peradventure ſome Turks, or others, may come in at the eleventh hour, Math. 11. 6. for the papiſts were either converted before, or deſtroyed at the fall of antichriſt, chap. 16. 20. & 19, 21. Or, they that will not come in when the Jews do, and antichriſt is deſtroyed, will never come in to Gods Church: for, all Iſrael, and the fulneſſe of the Gentiles, will be come in then, Rom. 11. 25, 26. See the like phraſe, 2 Sam. 6. 23. Or, God will not right others oppreſſed, till the end of the world. Or, they lived not in any account, as before, Pſal. 88. 5.

This is the firſt reſurrection] Either the former part of the verſe muſt be read by a parentheſis, and the words depend on the fourth verſe: or, it may be underſtood of the end of the thouſand years in ſome of the former ſenſes. At Luthers time, or after the coming in of the Jews, and antichriſts deſtruction, there will be ſuch a new face of the Church, as if the ſaints were all raiſed up again, Joh. 5. 25, 28.

V. 6. *Bleſſed and holy*] As they are happy that ſuffer for Chriſt, v. 4. ſo they alſo whoſe eyes God doth open to ſee their errours, and embrace Gods truth.

part in the firſt reſurrection] This reſurrection is not of particular perſons, but of whole Churches and nations; as Rom. 11. 15. alluded to, in the raiſing of dead bones, Ezek. 37. 1. &c. In which they are ſaid to have part, who by the means then publikely and plentifully afforded, are ſpiritually quickned; that is, raiſed from the death of ſin, to the life of grace, Joh. 5. 24, 25. Acts 8. 21. Eph. 2. 1, 5.

ſecond death hath no power] They ſhall not go to hell, ver.14. Chap.2.11. & 21.8. by turning back to the world. Or, they ſhall no more be ſeduced by antichriſt. Or, not be deſtroyed by Turks, and other enemies deſcribed, verſ.9.

prieſts of God and of Chriſt] See Chap.1.6. & 5.10. Yet here ſeemeth ſomewhat more to be intended. For in thoſe places we are ſaid to be made Prieſts to God; that is, to offer ſpiritual ſacrifices to him: but here, to be *Prieſts of God*; that is, excellent Prieſts, 2 Pet.2.9. See the like phraſe, Gen. 23.6. Pſalm 36.6.

reign with him] Be free from their former perſecutions, as living now under Chriſt, not any longer under antichriſt.

V. 7. *looſed*] See verſ. 2.

V. 8. *to deceive the nations*] To draw them to fight againſt the Church, to their deſtruction. See ver.3.

in the four quarters] In all parts, ſome ſhall be deceived.

Gog and Magog] Ezek.38.2. & 39.1. Either the Papiſts not deſtroyed in Armageddon, Chap.16.16. & 19.21. or rather, the Turks, or other foes, aſſailing the Church a little before the day of judgment, verſ. 11. For the riſing of the Turkiſh empire is ſpoken, Chap. 9.3, &c. but their fall no where, till now. It ſeemeth they ſhall be reſtrained for the thouſand years of the Churches proſperity after the fall of the Pope, from fighting againſt it; but afterwards let looſe and deſtroyed, as the Popiſh Empire before.

as the ſand of the ſea] See Joſh.11.4. Judg.7.12. 1 Sam. 15. 5. 2 Sam.17.11. 1 King.4.20.

V. 9. *they went up*, &c.] Or, *went forth*. Chap. 13.1. They ſeemed not to be in an army, before; but ſuddenly aroſe to a great multitude, Jer.46.7,8. & 47.2.

breadth of the earth] All over where the Saints of God abide, Iſa.8.8. Ezek.38.9,16.

compaſſed about] Endeavouring that none of the faithful might eſcape them. See the like, 2 Kings 6.14,15. & 25.1.

the camp of the Saints] The Church militant, compared to Iſrael in their tents, Num.2. and now being in tents, to fight againſt the Turks, or other unchriſtian enemies.

the beloved city] The Church of God, driven to ſome ſtrong place for ſhelter.

fire came down, &c.] Gods wrath, ſhewed in an extraordinary way, delivered his Church, by deſtroying theſe enemies, Heb. 10.27. & 12.19. Job 20.26. Pſal.21.9. Gen. 19. 24. 2 Kings 1. 10, 12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the heathen Emperour, verſ.2. Chap. 12.3. Or, ſome other enemy, no Chriſtian by profeſſion, ſhall be ſent to hell, to keep the laſt Pope and Popiſh Emperour company. Here it may be noted, that the foes of the Church, that profeſſe not the Name of Chriſt, as the heathen and Turkiſh Emperours, are in this book compared to dragons and ſerpents, and to the devil himſelf: but the Popes, and Popiſh Emperours, who profeſſe Chriſtianity, are compared to wild beaſts.

where the beaſt, &c.] See Chap.19.20.

for ever and ever] Gr. *to ages of ages*. As one ſucceeding another, without any end.

V. 11. *And I ſaw*] This may well be underſtood of the day of judgment; which was to come ſhortly after the looſing of Satan again, verſ.3. It ſheweth, that from the fall of the Turk, to the day of judgment, the Church ſhall have peace. And alſo, that thoſe enemies of the Church that are left after that great battel, though they eſcaped the ſword then, and dare not openly oppoſe the Church any more; yet God will call them to judgment.

a great white throne] Fit for him that cometh now to judge all the world, Luke 1.32. Tit.2.12. Acts 17.31. And *white*, to ſhew the uprightneſſe and glory of the judge, Chap.19.11, 14. But ſome underſtand it of Conſtantines judging heathen idolaters, and freeing Chriſtians perſecuted formerly by the heathen, Chap.6.14,15. Others, of the ſolemn deſtruction of antichriſt, and gathering of the Jews. Both which, are lively reſemblances of the laſt day. Others, of the deſtruction of the Turks, newly ſpoken of.

fled away] Or, *vaniſhed*, Chap. 16.14. 2 Pet.3.7,10,11.

found no place] Chap.12.8. They ſhall appear no more in that form they are now in, but changed, Chap.21.1, &c.

V. 12. *great and ſmall*] All, without exception, Chap.13:16. Or, as ſome think, each one in that proportion or ſtature in which he dyed.

and the books] Dan.7.10. Chriſt, or their own conſciences, ſhall charge with all their ſins; as judges proceed with depoſitions upon record.

another book, &c.] Chap.3.5. To exempt the godly from condemnation, Chap.21.27. Phil.4.3. Men write in a book the names of thoſe they intend to deliver, or to prefer.

according to their works] The wicked muſt be judged according to their works written in the books. The juſt, written in the book of life, ſhall not come into judgment, Joh.5.24. Chap. 21. 27.

V. 13. *And the ſea*, &c.] All men muſt riſe to judgment, whether drowned in the ſea, or denyed burial on earth, or buried in the grave. Or, death and ſea gave up their bodies to be judged, and hell their ſouls.

hell] Or, *the grave*, Chap.6.8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now ſent to hell in ſoul and body both. Or, there ſhall be no more death nor grave for Gods people to fear, nor any torment remaining, but for thoſe that are in hell.

lake of fire] Verſ.10. Chap.19.20.

ſecond death] See verſ.6.

V. 15. *in the book of life*] Verſ.12.

lake of fire] Verſ.14.

CHAP. XXI.

Verſ. 1. AND *I ſaw*] As the Church is altered, ſo muſt her dwelling. It may be ſpoken of a glorious Church on earth: and then the day of judgment is ſet before it in the former chapter, that the downfal of the enemies of Gods Church might be ſet down altogether. And then the Churches felicity, after the deſtruction of the whore, beaſt, dragon, and all covert and open enemies: which new eſtate will abide till glory come: ſecurity is like to be her onely trouble, when Chriſt cometh, 1 Theſſ.5.2,3. 2 Pet.3.3,4. Matth. 24. 37, &c. and 25.1,2, &c. Bringing in of eaſtern kingdoms to the faith, and deſtroying all the enemies of the Church, may well be called, A new world. Or, it may be taken literally for the happy eſtate of Gods Saints in heaven, in ſoul and body, after the day of judgment.

a new heaven] Iſa.65.17. & 66.22. 2 Pet.3.13. For the old were gone, Chap.20.11.

no more ſea] Either literally: for there will need none for trade: the fire perhaps at the worlds end, may utterly dry up the ſea. Or figuratively, no more war againſt, nor trouble in the Church; but holineſſe in good men, ſecurity onely, not enmity, in others; a firm peace all the world over, as at Chriſts firſt coming. Then the Church ſhall not be like the raging ſea, but like the quiet earth.

V. 2. *the holy city*] Matth.27.53. Jeruſalem is ſo called. Either heaven, or the Church formerly troden under foot, Chap. 11.2. but now made glorious, Iſa.54.11,12. & 51.23. & 52,1,2. & 60.1.

new Jeruſalem] The Church of God, whereof old Jeruſalem was a type, Gal.4.26. The city wherein Gods people dwelleth. And it is called, The new Jeruſalem, not in reſpect of the old Teſtament only, but of the former eſtate of it in the new. It ſhall be free from all former troubles.

coming down out of heaven from God] If it be underſtood of heavenly glory, the ſenſe is; It will be more fully revealed by Gods Miniſters inviting them to it then, then in former times. See Chap.3.12. If of the Church on earth, it ſheweth, that it receiveth the glory and luſtre it hath, not from men on earth, but from God in heaven, John 1.17. 1 Cor.15.47,48,49. Becauſe God is the greateſt height, all that comes from him, is ſaid to come down, 2 Cor.5.1,2. Jam.1.17.

as a bride] Adorned as a bride, Iſa.61.10. Heb.11.10. Therefore he ſaw the citizens, as well as the city. He ſaw many men, verſ.3. He ſaw them adorned as a bride ready to be married; yet he ſaw not the glory of it ſo fully as verſ.10.

V. 3. *a great voyce*] To publiſh the greatneſſe of Gods mercy, and the Saints glory, to all men, Chap.19.1.

Behold] A thing wonderful, Iſa.7.14. and preſent to his view in the viſion, John 1.29.

the tabernacle of God is with men] An alluſion to the people of the Jews, which had the tabernacle; and an intimation, as ſome think, that theſe here meant, were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, An abiding city, Heb.9.10. and God ſaid to be with them, and not they with him, 1 Theſſ.4.17. He will give them abundance of grace. And the tabernacle is mentioned, as ſome think, to ſhew, that the Jews were come in to the Church. See on Chap.16.12. & 19. 1. So the ſervice of God under the New Teſtament is called incenſe, and offering, Mal.1.11. Or, heaven may be called ſo, in alluſion to the tabernacle, Pſal.15.1, Ezek.37.28. where God is preſent with his for ever, as the ark was in the tabernacle, as long as it laſted.

they ſhall be his people] So is his Covenant, Gen. 17. 8, 9. Jer. 31. 33. Ezek. 37. 27. He will protect them from all foes.

V. 4. *And God ſhall*, &c.] Chap.7.17. He ſetteth down the fruit of Gods dwelling with them.

wipe away all tears] Their former perſecutions which lay ſo heavy upon them before, and cauſed them to ſhed ſo many tears, ſhall ceaſe, Iſa.54.14,15.

no more death] An alluſion to Iſa.25.8. & 13.14. applyed by the Apoſtle to the happineſſe of the Saints after the reſurrection, on, 1 Cor. 15.54,55. and ſo it may be underſtood here. Or elſe of the happy eſtate of the Church on earth a little before, when Pope, and Turk, and all enemies are deſtroyed. And as then they ſhall be free from perſecution; ſo men ſhall not be ſlain with plague and famine ſo frequently as in former times. The happineſſe of the Church is deſcribed negatively, by removal of evils: yet abundance of comforts, ſpiritual and corporal, is included alſo. So that the Church then, ſhall be a lively type of the glorious Church in heaven: and they ſhall not dye by perſecution, as before; but death ſhall be a quiet paſſage to heaven.

neither ſorrow, &c.] No inward grief, no outward expreſſion of it, no heavy labour or pain to cauſe either. They ſhall not be, like the Iſraelites in Egypt, put to hard labour in ſlavery, and grieving at it, and crying for deliverance, Exod.3.7,9. See the like phraſe, Iſa.54.14. & 60.18. & 61.3,7.

former things are paſſed away] All the miſeries of this world. Or, the beaſt, falſe Prophet, and all that did hurt the Church.

V. 5. *he that ſate upon the throne*] Chap.4.2. Becauſe it ſeemed incredible that all things ſhould be made new, God himſelf confirmeth it, and ſaith, *I make all things new*; taking the work upon himſelf, who was able to do it.

Behold] See notes on ver.3.

I make all things new] Iſa.43.19. 2 Cor. 5. 17. When old things were, new muſt needs ſucceed. This may intend the glorious ſtate of Gods Saints after the reſurrection: or, a more ample reſtauration of the true doctrine and ſincere worſhip of God on earth, before the end.

write] See Chap.14.13. & 19.8. Iſa.8.1. & 30.8. Job 19.23. Hab.2.2.

for theſe words are true] Or, *that theſe words are true*. They muſt be written as it were in table-books, to ſhew that God would do it, and his people might expect it.

V. 6. *It is done*] Chap.16.17. All that the Prophets ſpake of the Churches deliverance, and the deſtruction of her enemies, is accompliſhed, Chap.10.6,7. Her foes are all deſtroyed, and ſhe ſhall have a quiet ſtate to the end. Or, the world is at an end, and glory promiſed is come.

I am Alpha and Omega] Chap.1.8. & 22.13.

the beginning and the end] I decreed and foretold all theſe things, and now have brought them all to paſſe.

I will give, &c.] Iſa.55.1. Chap. 22. 17. Becauſe good men cannot hear of theſe excellent things, but they will long for them; he addeth, *I will give*, &c.

fountain] Pſal.36.8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap.2.7. God will give heaven to thoſe that heartily deſire it: but yet they muſt fight for it, before they enjoy it. They muſt overcome the dragon, the beaſt, Gog and Magog.

I will be his God, &c.] Pſal.89.26,27. 2 Sam.7.14. 2 Cor.6.18. I will tender him as a father doth his ſon. This argueth extraordinary comfort, here or in heaven.

V. 8. *But*] Such ſinners as follow, ſhall have no part in this new heaven and earth: and, leſt they ſhould ſlight this loſſe, he threatneth them with hell-fire beſides.

the fearful, &c.] If it be ſpoken of the day of judgment, it may be taken generally for all ſuch ſinners. If of the Church before, it ſignifieth, that though no perſecutours remain, yet there will be many wicked men, who ſhall go to hell, when they dye, although they lived to ſee this glorious eſtate of the Church. The fearful then may accordingly be either ſuch as at any time do evil, or omit good, againſt light of conſcience, for fear of danger, Matth.10.28,33. & 16.15. That overcome not, but are overcome, verſ.7. Or, ſuch as were afraid of Gog and Magog, the laſt enemies, and durſt not fight againſt them.

unbelieving] That believe not in Chriſt. Or, that for all this, did not expect the promiſed felicity of the Church, when they ſaw Gogs army, but deſpaired of victory.

abominable] Given to ſins againſt nature; as ſodomy, &c. See Chap.17.4.

murderers, &c. See Chap.9.20,21.

in the lake] Chap.19.20.

ſecond death] Chap.20.6,14.

V. 9. *one of the ſeven angels*] Very likely, he that ſhewed him the whore of Babylon, Chap.17.1. ſhewed him now the Lambs wife. Of theſe angels, ſee Chap.15.1.

I will ſhew thee the bride] He ſaw her, verſ.2. but not ſo diſtinctly as ſhe is after deſcribed.

the Lambs wife] The riches of the heavenly city. So he that ſheweth a man a Kings palace and treaſury, may be ſaid to ſhew him the king. She is now dreſt like a bride, and ſhall be ſoon married to Chriſt, and made his wife, Cqap.19.7.

V. 10. *in the ſpirit*] Chap.1.10. & 17.3.

great and high mountain] Chriſts ſpouſe cometh now to be openly ſeen. John ſaw the whore in a wilderneſſe, Chap.17.3. he ſeeth the Church now on an hill, becauſe the city was high. So Ezekiel was carried up into a mountain, to ſee the city and temple, Ezek.40.2. Moſes, to ſee the pattern of the tabernacle, Exod.25.40. Heb.8.5. and the land of Canaan, Deut.34.1. The temple was built on a hill, 2 Chron.3.1. It was called a mount, Chap.14.1. but here, a great and high one. So Iſa.2.2. It may ſignifie the glory of the laſt Church on earth, or the height of glory in heaven.

great city] Great for compaſſe; for many muſt enter into it, verſ. 24.

high] For buildings, or walls. See verſ.12.

holy] For no unclean perſon muſt come there, verſ.27.

Jeruſalem] Becauſe God, who dwelt once in Jeruſalem, will dwell there no more eminently, Ezek.48.35.

deſcending, &c.] See verſ.2.

V. 11. *having the glory of God*] Exceeding great glory. So great things are ſet out, Gen.23.6. Pſal.36.6. Or, glory given them of God, 1 Cor.15.40,41.

her light] He beginneth with light, as the principal grace of a city. That light is not meant, whereby ſhe ſhined to others; but that which ſhined to her, and enlightned her. So the ſun and moon are called, Two great lights, Gen.1.14,15,16. This light is Gods glory, or Chriſt, verſ.23. This Church ſhall ſee more of God and Chriſt, and of holy and heavenly things, by that light, then either the Jewiſh ſynagogue, or any Chriſtian Church ſaw before.

like a jaſper ſtone] The laſt ſtone in Aarons breſt plate, Exod. 28.20. & 39.13. One of the king of Tyrus his jems, Ezek. 28. 13. Uſed, to ſet out Gods glory ſhining in the Church, chap.4. 3. and ſo here alſo; unleſſe it ſet out his majeſty in heaven. The walls of his Church are built of it, verſ.18. and it is the firſt in the foundation, verſ. 19. He compareth not this light of that Church to any light in heaven or earth; for the ſun is ſometimes darkened by clouds, and hurteth our eyes, if we look too wiſtly on it: the moon and ſtars loſe their light, when the ſun appeareth: and our made-lights decay. But it is compared to a jaſper, which is not darkned by clouds, neither doth hurt our eyes; but, the more we look on it, the more it pleaſeth us; neither doth it leave ſhining, when the Sun ſhineth, nor doth the brightneſſe of it go out at any time.

clear as cryſtal] Now he ſheweth what kind of jaſper it is like. Not the green, or yellow, or purple jaſper; for that taketh away the native colour of other things, and maketh them look like it: but the white, like cryſtal, which is moſt pure from ſpots, and moſt clear to look thorow. He doth not ſay, It was like cryſtal; but, like a jaſper ſtone clear as cryſtal, becauſe the jaſper ſhineth more then the cryſtal. So that it had the brightneſſe of the jaſper, and the purity of cryſtal, Chap.4.6.

V. 12. *a wall great and high*] That none might either pierce it, or ſcale it. The Saints are ſafe there from all foes.

twelve gates] Wayes in, out of all parts of the world, Ezek.48. 30,31. If Jeruſalem had but twelve gates, it may be an alluſion thereunto.

at the gates, twelve angels] As porters, to receive men into heaven, Luke 16.22. Not cherubins, to keep us out, Gen.3.24. Or, to guard us in the Church on earth. Or, miniſters, to teach us the way to heaven, Chap.1.20.

names written thereon] For direction, to guide men to it.

of the twelve tribes] Chap.7.4. Signifying, that the godly of the Church of the Old teſtament are gone thither, and we ſhould endeavour to follow them. Or, if this verſe be underſtood of the laſt Church on earth, it ſignifieth, that the Saints ſhall be ſafe there, men ſhall have free acceſſe unto it, the miniſters ſhall receive them into the ſervice and protection of the God of Iſrael.

V. 13. *on the eaſt*] Matth.8.11. Mark 13.27. To ſhew, that ſome out of all parts of the world ſhall come in, and be received.

V. 14. *twelve foundations*] Made of twelve ſtones, or rowes of ſtones, lying one by another, verſ.19. or one upon another. However, ſurely founded it is, and will laſt.

of the twelve apoſtles] Their doctrine is a foundation of our ſalvation, and eternal happineſſe by Chriſt, Epheſ.2.20,21.

V. 15. *he that talked with me*] The angel, verſ. 9,17. Chap. 22.6,8.

a golden reed] To meaſure the heavenly city. A plain one ſerved to meaſure the earthly one, Ezek. 40. 3,5. Chap. 11. 1. There, the temple onely; here, the gates, and city, and walls, are to be meaſured. The Church will be now more exact then before.

V. 16. *four ſquare*] A firm and ſtable building; not a round and voluble one.

twelve thouſand furlongs] Some Greek copies are, Twelve times twelve thouſand, one hundred fourty and four thouſand. A furlong for every member, Chap. 7.4. & 14. 1. John 14. 2. and in ſome proportion to be the breadth of the wall, one hundred fourty and four cubits, verſ.17. Or, each ſide in length, and the houſes in height, and the city it ſelf each way in breadth, was twelve thouſand furlongs. Some think that every ſide, from corner to corner, contained but three thouſand furlongs.

longs, and ſo the whole compaſſe was twelve thouſand. It is large enough to contain innumerable angels, and ſaints of all ages and places.

the length and the breadth] From corner to corner, it is every way of equal meaſure. It is not properly called *length and breadth*, when it is no longer one way then another, as it is in a ſquare.

V. 17. *the wall thereof*] Perhaps the houſes and towers were higher then the wall, as in many cities it is, that it might appear glorious to comers; and then the height of it may be ſet down in this verſe. Or it may be underſtood of the breadth of the wall; and then the height of it might be equal to the city, verſ. 16.

meaſure of a man,&c.] Cubit of a man in that ſhape the angel appeared.

V. 18. *of jaſper*] See verſ.11. Cities are eſteemed according to their matter: but there is none like this. It is not of wood, or ſtone; but of gold and jems, Iſa.54.11.

the city] The houſes and palaces there. Or, the pavement of the ſtreets; as verſ.21.

like unto clear glaſſe] See verſ.11. Gold is an excellent metal; but it is not tranſparent, like glaſſe: yet the gold of this city hath that property alſo.

V. 19. *the foundations of the wall*] Nothing is more precious then Chriſt taught by the apoſtles, compared to twelve precious ſtones like Aarons breſtplate, Exod.28.27, &c.

with all manner of precious ſtones] Iſa.54.11,12.

jaſper] See ver.11.

a ſaphir] A jem, of which, ſee Chap.4.6. It was the fifth in Aarons breſt-plate, Exod.28.18. See alſo, Iſa.54.11. Ezek.1. 26. & 10.1. & 28.13. Cant.5.14.

a chalcedony] A precious ſtone, of one colour, like fire, found about Chalcedon.

an emerald] A ſtone ſo green, that other green things ſeem to have loſt their colour, when it is preſent. It is very pleaſing to the eyes, and men may ſee their faces in it. It was the fourth in Aarons breſtplate, Exod.28.18. It is mentioned, Ezek. 28. 13. Chap.4.3.

V. 20. *ſardonix*] A precious ſtone looking white without, and red underneath, like the nail of a man. It hath the name from a ſardius and an onix; it partaketh of both their colours.

ſardius] A jem found about Sardis, of a bloody colour. It is the firſt in Aarons breſtplate, Exod.28.17. called A ſardine, Chap.4.1.

a chryſolite] A ſtone in Ethiopia, of ſuch a golden colour, that gold looketh like ſilver to it, when they are together.

a beryl] The tenth in Aarons breſtplate, Exod. 28. 20. An Indian ſtone, of a pale green colour. See Cant. 5.14. Ezek. 1. 16. & 10.9. & 28.13. Dan. 10.6.

a topas] A green jem of Ethiopia. The ſecond in Aarons breſtplate, Exod.28.17. Job 28.19. Ezek.28.13.

a chryſopraſus] A green Indian jem.

a jacinct] A precious ſtone of a violet colour.

an amethiſt] A ſtone for colour much like a jacinct. The ninth in Aarons breſtplate, Exod.28.19. By theſe jems, is ſet out the glory of heaven, or, of the laſt Church on earth.

V. 21. *twelve pearls*] Of great price and eſteem. A man may ſell all, to get in at one of thoſe gates, Matth.13.45,46. The very entrance into heaven, or into the laſt Church on earth, is of more worth then all worldly riches.

of one pearl] It muſt needs be of great price, when a pearl was ſo big, it could make a gate. We read of none ſuch in this world.

the ſtreet] No dirty ſtreet, as in ſome great cities, nor ſtony; but clean, and ſmoothe to walk in. No uncleanneſſe nor trouble there, verſ.27.

pure gold,&c.] Verſ.18.

V.22. *I ſaw no temple therein,*&c.] Fair temples are commendations of cities: but in heaven there ſhall need none; for there ſhall be no ritual worſhip there, but purely ſpiritual, Joh. 4.23. Temples are to lift up mens minds to God: there needeth none, where they ſee God. The earthly Jeruſalem had a temple, and viſible ſigns of Gods preſence in it; the heavenly needeth not: God will ſhew himſelf there for ever. If it be underſtood of the laſt Church on earth, then it ſignifieth, that the worſhip of God ſhall be more pure, and ſpiritual, and like to the heavenly, then ever before.

V. 23. *And the city,*&c.] Chap.22.5. Iſa.11.9. & 24.23. & 60. 19. Jer.31.34.

for the glory of God,&c] See verſ.11. They need not worldly comforts in heaven, they have ſo much in God. So light is taken for joy, Pſal.97.11.

the Lamb is the light thereof] Even in heaven, all our communion with God is through Chriſt. If it be underſtood of the Church on earth, the ſenſe is; They ſhall have ſo much ſweet communion with God in Chriſt, that they ſhall make light account of all worldly contentments.

V. 24. *And the nations,*&c.] Iſa.60.3.

of them which are ſaved] Or, *of them which are to be ſaved*; as Acts 2.47. The firſt way of reading reſpecteth the Church in heaven; the ſecond, that on earth.

ſhall walk in the light of it] An alluſion to men trading here by the benefit of the light of the ſun. The ſenſe is, They ſhall enjoy the felicity of it. Light is often put for proſperity; and darkneſſe, for adverſity, Iſa.60.1,2.

the kings of the earth,&c.] Iſa.45.14. & 49.23. Dan.7.14. As if ſea-men, returned from a voyage, ſhould bring their choiſeſt things to dedicate in ſome temple. It ſhal be as glorious, as if all kings had brought all their glory thither. Or, good kings ſhall be glorious there, more then here. Rich and noble citizens, are a cities glory. Here, all citizens are Kings, chap.22.5. Luk.12. 32. Or it may be underſtood of the flouriſhing ſtate of the Church on earth before the day of judgment, and the kings that ſhall joyn themſelves to it, and uphold and enrich it.

V. 25. *And the gates*] Iſa.60.11. City gates are open in the day, for paſſage; ſhut in the night, for ſafety. Here it needeth not, where no night nor danger is.

for there ſhall be no night there] I need not ſay, Nor by night, as Iſa.60.11. for there ſhall be no night there.

V. 26. *And they ſhall bring*] The kings ſhall, verſ.24. Or, it ſhall be brought, Luke 12.20.

the glory and honour of the nations into it] Whatſoever is glorious among the nations, ſhall be brought thither. No want can be there, when all glory and wealth ſhall be brought thither. Or, a great number of the nations, which is a glorious ſight. Or, the prime men of all nations, ſhall be converted and ſaved: which, in Saint Pauls time, was not ſo, 1 Cor.1.26, &c. It is no mean glory to the Church, that ſo many kings and great men ſhall come in to it.

V. 27. *there ſhall in no wiſe enter*] Though the gates alwayes ſtand open, yet no ungodly man can enter, there are twelve angels to keep them out, verſ.12.

that defileth] There ſhall be no ſoyl nor contagion in this great city, ſuch as crept in before, by antichriſts ſubtilty. A neat city, that hath no foul thing nor perſon in it, nor any thing to offend eye, ear, or noſe. So it will be in heaven, 1 Cor. 6.9,10. Epheſ.5.5. Pſal.15.1,2. & 24.3,4. Iſa.52.1. & 60. 21. Joel 3.17. Zech.14.21. Matth. 13. 41. In the laſt Church on earth alſo, diſcipline in likelihood ſhall be ſo ſtrictly executed, that no profane perſons ſhall be found there. Only ſuch as are elect, as far as men can judge.

abomination] Verſ.8.

book of life] Chap.3.5. & 20.12. Phil.4.3.

CHAP. XXII.

Verſ. 1. A*Nd he ſhewed me*] The deſcription of the holy city is finiſhed in the five firſt verſes of this chapter; and the concluſion of the book followeth.

a pure river] A river is a great ornament to a city; it is pleaſant and profitable, to convey perſons and proviſions to it. This is no pond, but a river: and not a troubled or muddy river, but a pure one.

of water of life] So called, not onely becauſe it floweth alwayes, and putteth forth new waters; in which reſpect, waters that come from a fountain are called Living waters, Gen.26.19. but alſo becauſe it preſerveth life in thoſe that drink of it, Joh. 4. 41.

clear as cryſtal] Tranſparent, and exceeding all fountains, in cleerneſſe. Moſt pleaſant to the eye, as ſhewing to it all that is therein to the very bottom: and moſt pleaſing to the taſte, as free from mud and filth.

proceeding out of the throne] The river of paradiſe came out of the earth, Gen.2.10. That in Ezekiel, out of the temple, Ezek. 47.1. This here, out of Gods throne.

of God, and of the Lamb] God and Chriſt ſit on one throne. See verſ.3. This ſheweth Chriſt to be God, equal to the Father. Some interpret this river of the Holy Ghoſt, who proceedeth from the Father and the Son, as a river from a fountain, and ſatisfieth all that thirſt, with his Spiritual gifts, John 7. 38,39. Others apply it to the Church on earth, thinking that it importeth ſomething to be fulfilled in the famous Church, conſiſting of Jews and Gentiles, before the end of the world; and to be an alluſion to Ezek.47.1. where the waters are ſaid to come from the temple and altar, verſ. 1. But here being no temple nor altar, chap.21.22. it is ſaid to come from the throne of God and the Lamb. Therefore it is ſaid to go toward the eaſt, Ezek. 47.1,8. Zech.14.8. And it ſignifieth the pureſt preaching of the Goſpel thorow the world, which bringeth life and health to the ſoul, as living waters to plants, Ezek.47.9. and refreſheth the Church, Pſal.46.4. Others underſtand it of heavenly glory, which is moſt pleaſing and perſpicuous, and cometh from Gods mercy, and the merits of Chriſt, Tit.2.11,13. & 3.4,5,6. and bringeth us to communion with them both, 1 Joh.1.3. Heb.12. 22,23,24.

V. 2. *in the midſt*] An alluſion to the earthly paradiſe, where the tree of life ſtood in the midſt of the garden, Gen.2.9.

of the ſtreet] An open river for all, not a ſealed fountain.

of it] Of the city, chap.21.21,27.

and of either ſide of the river] That is, many trees of this kind grew there, ſome on the one ſide of the river, ſome on the other, as Ezek.47.7,12. that men on either ſide might have plenty of fruit, and come eaſily at it. Or, *and of the river, which ran on each ſide of it*; that is, one tree of life grew in the midſt of the river, which compaſſed the earth whereon it grew, as it were with two arms; and this tree was ſo great, that it did ſtretch out boughs, with leaves and fruit on them, plentifully to both ſides. So fruitful are trees that grow by rivers, Pſal.1.3.

the tree of life] Alluding to that tree in paradiſe, which ſhould have been to Adam a ſeal of everlaſting life, if he had continued in the eſtate of innocency, Gen.3.22. See chap.2.7. Here is meat and drink, and that in great plenty, and for perpetuity, Pſal.36.8. Fruitful trees planted by the waters, wither not, Pſal.1.3.

twelve manner of fruits] Twelve divers kinds of fruits, ſo that they need not be cloyed with one kind. It ſerveth inſtead of all Ezekiels trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the later, plenty. The former is an help againſt loathing; the later, againſt lacking.

every moneth] It is autumn here alwayes. There is no need to lay up food againſt the winter.

for the healing] Ezek.47.12. Mal.4.2. Not by feeding on the leaves, but by covering themſelves with them, or laying them on their wounds. For although leaves of trees be not uſually eaten, yet they are uſed many times phyſically, to heal wounds. So that they ſhould not onely live, but alſo live in health.

of the nations] Or, *of the Gentiles*, chap.11.2. And then the fruit was to feed ſuch as were in the Church; the leaves, to heal others, that they might come in: as the bread is for children, the crums for dogs, Matth.15.27. Either it is to be underſtood of Gods word, which is food and phyſick to us here, 1 Pet. 2. 2. Heb.5.12. Pſal.107.20. which ſhall be more clearly and plentifully preached, before the end of the world, then yet it ever was: or elſe of Chriſt our Saviour, who is All in all to us, and by whom we ſhall live for ever in heaven.

V. 3. *no more curſe*] Evil thing, perſon, or action. Or, curſe, that is, deſtruction. Gr. *curſe againſt any one*. Such ſhall be the force of diſcipline, and vigilancy of paſtours, and Gods bleſſing on their labours, that God ſhall not need to deſtroy obſtinate ſinners from heaven, for contempt of his ordinances and miniſters, Zech.14.11.

the throne of God, &c.] See verſ.1.

ſhall be in it] God will ſettle his throne there. There ſhall be no rotten members, to make God to depart from it, as he did from Shiloh, Pſal.79.58,59,60. and from Jeruſalem, 2 King.21.14,15. But this is that Sion where God will dwell for ever, Pſal. 132.14.

ſhall ſerve him] Though Gods ſervants ſhall enjoy abundance of grace and comfort here on earth, before the end of the world, and perfection of glory in heaven; yet the relation of ſervants to God, ſhall abide ſtill.

V. 4. *they ſhall ſee his face*] They ſhall converſe familiarly with him, 2 Sam.14.32. Deut. 30. 10. 2 Joh. verſ. 12. They ſhall worſhip God ſo purely, that he ſhall ſeem to converſe with them face to face. Or, it ſetteth out their full happineſſe in heaven, which conſiſteth principally in ſeeing Gods face, Mat.5.8. Job 19.26. 1 Cor.13.12. 1 Joh.3.2.

his name ſhall be in their foreheads] Gods name, chap.3.12. & 14.1. His Image ſhall be more fully imprinted on them, then on other Chriſtians in former times. Or, he ſhall own them publickly, and all that they have, Zech. 14. 20,21. Or, they ſhall glory moſt in this, that they are Gods children. Or, they ſhall as children converſe with him in heaven. For there it will appear who are Gods children, though here it do not. The Saints ſhall know one another, as the high prieſt was known, when *Holineſſe to the Lord*, was written in the plate on his forehead, Exod.25.38.

V. 5. *And there ſhall be*, &c.] Chap.21.23.

no night there] No ſuch darkneſſe of ignorance, confuſion, or affliction, as was before. Or, no darkneſſe literally, or of affliction at all, if it be underſtood of heaven. In the day here, they feared night; in proſperity, adverſity: there, they ſhall not need to do it. To heal that fear, that which was ſaid, Chap.21.23. is here repeated.

they need no candle, &c.] They need not light by day or night. They have ſo much knowledge of God, and comfort in him, that they ſeem to have no need of outward means and comforts, Iſa.19.20. Or, in heaven they ſhall need no reading or preaching of the word, the light of the ſoul, Pſal. 119. 105. 2 Pet.1.19. 1 Cor.13.8.

for the Lord God giveth them light] Knowledge and comfort ſhall ſo abound in them, that all may ſee they come rather from God, then from the means, Iſa.54.13. Jer.31.34. Or, they receive fulneſſe of knowledge and comfort from God in heaven.

ſhall reign] Leſt men ſhould think it an hard ſervice ſpoken of, verſ.3. he addeth, *They ſhall reign*, to ſhew, that their ſervice ſhall be a moſt happy Kingdome.

for ever and ever] Their kingdom begun here, ſhall never end, but be tranſlated to heaven. Or, they ſhall reign in heaven for ever.

V. 6. *And he ſaid unto me*] The concluſion of the book. In Geneſis, the firſt book, is ſet out the beginning of the world, and of the Church. The hiſtory of both, is continued in other books for a long time; and it is carried on in this laſt book, by way of prophecy, to the end.

and true] See Chap.19.9 & 21.5. The Spirit knew that this book would be more queſtioned then others, and therefore by his angel confirmeth the truth of all things written in it, in the concluſion, by many arguments; becauſe the ſervants of God, hearing of them, would be very deſirous to ſee the event of all theſe prophecies. As if he ſhould ſay, All is now revealed, and all that is revealed is true: nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

God of the holy Prophets] See Luke 1.70. God, who ſeparated and inſpired holy men to be Prophets, that they might foretel things to come; hath revealed theſe things alſo by his angel, Chap.1.1. and therefore they ſhall certainly come to paſſe.

V. 7. *Behold*] Chap.21.3. He bringeth in the Lord God of the Prophets mentioned in the former verſe, ſpeaking in his own perſon in this verſe. Or, Chriſt ſending his angel to reveal theſe things, verſ. 16. may interpoſe, and ſpeak himſelf, when he pleaſe. Or, the angel ſent by him, ſpeaketh ſometimes in his own perſon, ſometimes in the perſon of Chriſt.

I come quickly] See verſ.12,20. I begin ſoon to execute theſe things; and that ſhall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they muſt not be ſealed, verſ. 10. that men ſeeing ſome things foretold ſoon performed, might with patience expect the performance of the reſt.

bleſſed is he, &c.] The concluſion is like the Preface, chap.1.3.

V. 8. *I John*] He ſheweth, that this book was not written by any falſe prophet, but by himſelf, who was well known in the Church.

ſaw theſe things] He confirmeth the revelation here, as he did his Goſpel before, John 19.35. & 21. 24. and his Epiſtle, 1 Joh.1.1.

and heard them] I ſaw the viſions, and heard the words. He was worthy to be believed; for he receiveth nothing at the ſecond hand, but ſaw and heard himſelf, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully diſpenſe it.

I fell down, &c.] Before, Chap.19.10. Or it may be, now, toward the end, being more fully acquainted with the glory of the holy city then before, he forgat himſelf, and out of weakneſſe erred the ſecond time, as Abraham did about his wife, Gen. 12. 13, & 20.2. It ſeemeth John did it now again, becauſe it is after he had ſeen all the viſions: and other words are attributed to the angel here, then were, Chap.19.10.

V. 9. *See thou do it not*] See on Chap.19.10.

V. 10. *Seal not the ſayings*] Propound it openly; conceal no part of it: as ſealing is concealing, Chap.10.4. Iſa. 8. 16. & 22.11. Dan.12.4,9. Leſt John ſhould think that he ought not to reveal ſo great myſteries to the people, he is bidden not to conceal them; and a reaſon is added, Becauſe the time is nigh.

of the prophecy of this book] Look on verſ.7.

for the time is at hand] Myſteries are often kept ſecret, till God ſee a fit time to reveal them, Chap. 10.4,5. They are revealed, when the Church may get moſt good, as when the time of fulfilling draweth nigh. The time, in the Greek, is, the ſeaſon; that is, the fit and appointed time.

V. 11. *He that is unjuſt*] If it be objected, Some will abuſe theſe things, to hurt themſelves and others; the anſwer is here included, They muſt not be concealed, for all that. Others will make a better uſe of them. Good men muſt not be deprived of the knowledge of theſe comforts, becauſe men to whom they belong not, will abuſe them.

unjuſt] Towards others. To this, *righteous* is oppoſed.

filthy] In himſelf. To this, *holy* is oppoſed.

let him be filthy ſtill] Thoſe that remain obſtinate, ſhall be given over to their own luſts, and grow worſe and worſe, Pſal. 81.11,12. Ezek.3.27. & 20.19. Dan.12.10. Amos 4.4. 2 Tim. 3.13. Or, ſuch as are obſtinate, and incorrigibly wicked, let them be left, and given over to their own [illegible] of life; as 1 Cor.14.38.

holy ſtill] Or, *more holy*. Either [illegible]

[illegible] to be the ſame,

V. 12. *And behold, I come quickly*] As I ſaid before, verſ. 7. [illegible] time will paſs, from the foretelling of theſe things, to the beginning of fulfilling them. Look therefore for my coming to [illegible] them, as a ſervant forewarned doth for his maſters, Mat. 24.44,45.

my reward is with me] Chriſt cometh not empty-handed. His reward is ready, for good men and bad, Iſa.40.10. & 62.11.

to give, &c.] Rom.2.6.

V. 13. *Alpha and Omega*] Chap.1.8, & 21.6.

the firſt and the laſt] Iſa.41.4. & 44.6.

V. 14. *his commandments*] Chriſt's, if the angel ſpeak in his own perſon. Or God's, if Chriſt ſpeak, or the angel in the perſon of Chriſt. See verſ.7,12.

that they may have right] And ſo may inherit heaven, as Gods children, Matth.25.34. and coheirs with Chriſt, Rom. 8.17, 18.

to the tree of life] See verſ.2. Chap.2.7,

through the gates] Chap.21.12. For over the wall they could not go, it was ſo high, Chap. 21.12,16,17. An alluſion to a guarded city, whoſe high walls keep out ſuch as have no right to enter, and porters at the gates let in ſuch as have.

V. 15. *For without*] Gr. *But without*.

dogs] Men that bark and ſnarl at all goodneſſe, Phil. 3.2. Matth.7.6. It is an happineſſe to be without the ſociety of ſuch. Or, filthy perſons, ſuch as are ſpoken of, verſ.11. called Dogs, Deut.23.18. 2 Pet.2.22.

and murderers] Chap.1.1.

V. 16. *I Jeſus, &c.*] Now Chriſt confirmeth the truth of all theſe things, by his own voyce acknowledging, that they came all from him.

have ſent mine angel] Chap.[illegible]7.

to you] In the ſeven Churches, Chap.1.4. Hereby he ſheweth what great honour he did to thoſe Churches, to commit this treaſure to their cuſtody.

I am the root, &c.] Chap. 5. 5. Iſa. 11.1. I can give you the promiſed happineſſe; for I am the Meſſias of Davids ſeed, that muſt reign for ever.

the bright morning-Star] Chap.2.28. His birth was manifeſted to the wiſe-men by a ſtar, Matth.2.2,9,10. to ſhew that he was the Star foretold, Num.24.17. which bringeth the day of knowledge to the Church, and glory, after the night of ignorance and miſery, 2 Pet.1.19.

V. 17. *the Spirit*] The Holy Ghoſt breedeth deſire of Chriſts coming in the heart of the Church, which is Chriſts Bride; who alſo freely anſwereth to his motions, verſ. 20. Rom. 8. 23,26. 2 Cor.5.2,4.

the Bride] She deſireth to be married to Chriſt; for ſhe had made her ſelf ready, Chap.19.7. Gods children deſire the fulfilling of theſe things, that they may be more neerly joyned to Chriſt. See Chap.6.10. & 19.17. 2 Tim.4.8.

Come] To fulfil theſe things. Or, to judgment, that we may be with thee for ever.

let him that heareth] Not onely the Church in general, and each Chriſtian then alive; but alſo their poſterity, when they ſhall hear of theſe glorious things, ſhall long for the performance of them.

let him that is athirſt come] Chap.21.6. Iſa. 55.1. The prophecy may kindle this thirſt in good men; the performance will quench it: elſe were the expecters miſerable, Prov.13.12. 1 Cor.15.19.

the water of life] Of the river, verſ.1. So here is water of life to drink, and a tree of life to give food.

freely] Let them participate of grace or glory, as freely and plentifully, as if it were water, 1 Tim. 6. 17. James 1. 5. Or, Though they ſhall have abundance of both, yet it is of Gods free grace; for they deſerve not one drop of this water, nor cannot procure it by any ſtrength or wit they have of themſelves, Rom.6.23.

V. 18. *For*] It may be left out, as it is, Acts 4.34. & 8.31. in the beginning of the verſes: for it yeeldeth no reaſon of that which went before. Or it may be read, *And*, as Acts 8. 39. in the end of the verſe. Or, *no doubt*; as 1 Cor.9.10.

I teſtifie] Gr. *I teſtifie together*. As Moſes did of the law; Deut.4.2.& 12.32. & 30.6. ſo do I of this Prophecy. It is therefore of divine authority, as that book is. Or, I ſent my angel to teſtifie theſe things, verſ. 16. now I confirm his teſtimony, by threatning all that adde to, or take from it. Or, I confirm what John averreth, verſ.8.

the words of the Prophecy of this book] Verſ.7,10.

ſhall adde unto him] Or, *ſhall lay upon him*.

V. 19. *the words, &c.*] See verſ.18.

out of the book of life] Chap.21.27.

out of the holy city] Chap.21.2.

the things which are written in this book] Chap.1.3.

V. 20. *He which teſtifieth theſe things*] Chriſt, verſ. 16, 18, the faithful witneſſe, Chap.1.5. from whom, as the Goſpel came, ſo likewiſe this Revelation.

I come quickly] He had ſaid ſo before, verſ.7,12. Now he repeateth it the third time, that we may not think he ſtayeth too long for us.

Even ſo. Come Lord Jeſus] Johns voyce, deſiring it may be as Chriſt hath ſaid. He grew old, and deſired to be with Chriſt quickly, as other of the Saints do, verſ. 17. and Paul, Phil. 1. 23. Thus John, who received theſe myſteries from heaven, and writ them in a book, concludeth it with a double wiſh; one, of Chriſts coming, in this verſe; the other, of the continuance of his favour to his Church in the mean while, verſ. 21. teaching us to do the like. Or it may be the Churches voyce, deſiring to be ſpeedily joyned to Chriſt; as verſ. 17. according to his promiſe here and before.

V. 21. *The grace of our Lord Jeſus Chriſt, &c.*] This ſheweth the whole revelation to be an epiſtle ſent to the ſeven churches. See notes on Chap.1.4. He beginneth with this requeſt there, and endeth with it here. Chriſts favour is the firſt and laſt thing he wiſheth to the Church. So doth Paul, writing by the ſame Spirit, Rom.1.7.& 16.24. 1 Cor.1.3.& 16.23. 2 Cor.1.2 & 13.14. Gal.1.3. & 6.18. Epheſ.1.2. & 6.24. Phil.1.2. & 4.23. Col. 1.2. & 4.18. 1 Theſſ.1.1. & 5.28. 2 Theſſ.1.2. & 3.18. 1 Tim. 1.2. & 6.21. 2 Tim.1.2. & 4.22. Tit.1.4. & 3.15. Philem. v.3, 25. This he writ in the end of his Epiſtles, with his own hand, 1 Cor.16.21,22,23. Col.4.18. It was the token of his genuine Epiſtles. Though they were written fair by others, Rom. 16. 22. yet he writ this ſalutation, or the like, in the end, with his own hand, 2 Theſſ.3.17,18.

Amen] So be it. This is alſo added in the end of Pauls Epiſtles. See the places newly cited.

FINIS.

[illegible] called Gospel.

[illegible] our Lord Jesus Christ [illegible]

Le·32·22

ANNOTATIONS Upon all the BOOKS OF THE Old and New Teſtament:

~~2·8·17~~

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PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

LUKE 24. 27.
Beginning at Moſes, *and all the Prophets, he expounded unto them in all the Scripture.*

BIBL. CANT. ACAD.

LONDON,
Printed by *John Legatt*, 1651.

at the calling of their name, Plin. Nat. Hiſt. lib. 18. cap. 70. and the greateſt of them the Whales, God hath ſubjected to the power and prudence of man in great meaſure, though ſometimes for his rebellion againſt his God, they be in rebellion againſt him to his ruine; as God threatneth, Lev. 26. 22. and hath ſometimes executed, as 1 King. 13. 24. 2 King. 2 24. and he can take as great revenge by the leaſt and weakeſt creatures, as by frogs, and flyes, and lice, Exod. 8. 5, 17, 24. and by worms, Act. 12. 23.

V. 3. *Every moving thing*] Or, *creeping thing.* That which creepeth moveth, but not contrariwiſe, all that moveth creepeth; for man, and beaſts, and birds do move, but do not creep, therefore the original word is well rendred *moveth*, which is a word of a larger extent then the word *creepeth*, and ſo more meet to expreſſe the beneficence of God in this conceſſion of ſuſtenance to man.

that liveth] That is, that dyeth not of it ſelf, Lev. 22. 8. but being alive is killed by your hand, and not found dead already, as that which is torn by beaſts in the field, which is to be caſt to dogs, Exod. 22. 31. for many of the ceremonial lawes given to Moſes from God, and by him to the Jewes, were in uſe long before. See the Annot. on Gen. 7. 2. *Object.* But many living things are not mans meat, as Lyons, Bears, Tygers; and many birds, as Hawkes, or Kites, and many fiſhes, as the Whale, and others; but for creeping things many of them are not onely loathſome to man, but very unwholeſome, and ſome of them no better then plain poyſon; as Toads, Scorpions, Spiders: for anſwer hereto, ſee the next Note.

ſhall be meat] As by *bread* in the Lords Prayer is meant not onely bread it ſelf, but all neceſſary food and Phyſick which is of uſe to preſerve or recover the health of man, and to prolong his life; ſo here many of the creatures by way of ordinary diet, and ſome of them by a phyſical vertue ſhall ſerve to ſuſtain the life of man, even Vipers, and Scorpions, & Lice, and the excrements both of men and beaſts have their uſe in phyſick for mans good, whereof ſee abundant inſtance in the Preface, to the *Sanctuary of a troubled ſoul:* Here is the firſt mention of mans feeding upon the living creatures, and the firſt grant of that liberty, as divers learned Commentators conceive, which yet might be in uſe before, as corn, and bread, and drink, though they be not ſpoken of before; and as the Rain-bow was from the beginning, though not mentioned untill after the floud. And here was eſpecial cauſe to mention the allowance of eating the living creatures, both becauſe herbs and fruits were ſpoyled with the floud, and for that God would by this grant the more oblige them to forbearance of bloud, ver. 4. as he did the more binde Adam to abſtinence from the fruit of one tree by his liberal beneficence and allowance to eat freely of all other fruits that grew in the Garden of Eden: and this not by command, for though it be given in a term of command, Gen. 2. 16. is in effect but a conceſſion or permiſſion, as Lev. 11. 3. See alſo, and compare Mat. 19. 7. with Mark 10. 4. where what is called a commandment in the former Evangeliſt, is ſaid to be a ſuffering or tolerating in the other; and of this permiſſion the godly, it is like, made uſe as well as the wicked; for it is not probable that Abel being a keeper of ſheep kept them only for the wooll, or milk, and left their fleſh being as pleaſant and as wholeſome then as ſince, to be devoured of wild beaſts, or to rot either above or under ground; and it is very probable, that generally before the flood there was rather an exceſſe in the uſe of lawful meats, becauſe our Saviour, Mat. 24. 38. noteth the old world for *their eating and drinking*, that is, for being too much addicted to delicacy, variety, and plenty of proviſion for the fleſh at the time when the overflowing ſcourge came upon them; yet a moderate uſe was then allowed and taken into practiſe, which might be put into an expreſſe permiſſion or conceſſion now, not only with reſpect to the refreſhing of man, but withal for a religious conſideration referring to the glory of God, *viz.* for reſtraint of Idolatry, or worſhipping, or honouring the *creature more then the Creator*, againſt which the killing and eating of them for ordinary dyet, was a practical preſervative; and it was not without need in reſpect of mans proneneſſe to Idolatry; whereof ſee Pſal. 106. 19, 20. Rom. 1. 23. nor without fruit; for though ſome did ſo abuſe themſelves and other creatures alſo, as to make gods of ſuch things as they did eat, yet to thoſe who made uſe of their reaſon, it was a great conviction of the vanity of ſuch Idols that they might be ſo devoured, and turned as well to excrement, as to nouriſhment; and therefore did Moſes enjoyn the drinking of the water wherein the powder of the golden Calf was put as a potion for the peoples cure of that brutiſh Idolatry, Exod. 32. 20

as the green herb] That is, as freely as the green herb, Chap. 1. 29.

V. 4. *But fleſh with the life*] That is, living fleſh with the bloud in the veines; or, the bloud let out of the veins, wherewith the life and ſoul of the creature is powred out; for the ſoul of a beaſt, or fiſh, or fowl, hath no exiſtence without the body, (as the ſoul of man hath) being rather a vitall faculty, then a ſubſtance; and the life is called the bloud, and the bloud the life, becauſe the ſpirits which are the livelieſt parts of the creature, are produced of the pureſt part of the bloud, and with it diffuſed throughout the whole body, by the operation and activity whereof the members are lively, and active, and without which there is no bodily life in man or beaſt, though the bloud continue in the body, as in creatures ſtrangled. By this in Gods intention is, firſt, morally forbidden all cruelty, not onely to man, but to other creatures. Secondly, the eating of fleſh and bloud together, or either of them raw, whereby men might become (by degrees) to feed upon mans fleſh, as thoſe who for ſuch a babarous manner are called *Anthropophagi*, that is, *men-eaters*, Plin. Nat. Hiſt. lib. 6. cap. 30. Thirdly, afterwards, the eating of all manner of bloud was expreſly forbidden, Lev. 7. 2. & Chap. 17. 10. and that not onely becauſe the bloud is the life of the fleſh; as here, and Lev. 17. 14. or the life of the fleſh is in the bloud, as the reaſon is expreſſed, Lev. 17. 11. but there is a reaſon myſticall againſt the eating of bloud in the ſame verſe, and that is, becauſe in ſacrifices the bloud was to be let out and ſprinkled, to ſignifie that the life of man by ſinne is forfeited to God, and to be offered to him, as the Authour from whom at firſt it was derived, and to whom at laſt it is to be preſented, and for that mans life was to be redeemed by the bloud of Chriſt: To theſe two ſome add a third, *viz.* a Phyſical cauſe of forbearance of bloud, which may ſerve for all times, and it is becauſe the bloud of beaſts is ſomewhat groſſe, and yeeldeth not very wholeſome nouriſhment to the body of man; and therefore the beaſts which were to ſerve for food, were not to be ſtrangled, but to be killed, that the bloud might be let out and parted from the fleſh. And from this prohibition of bloud in this Chapter, before the ceremonial law was ordained, and the decree of the Apoſtles for forbearance of things ſtrangled and of bloud, Act. 15. 20. after the obligation of it was expired, ſome infer a perpetuity of prohibition of all ſuch meats, eſpecially ſince in the Apoſtles decree *pollution of Idols*, ſo ver. 20. or, *meats offered to Idols*, ver. 29. and *fornication* are forbidden, and all in one tenour, as neceſſary things to be forborn, ver. 28. ſo that to this day they hold it unlawful to eat any thing made of bloud, though mingled with other materials, and broyled and dreſſed as other meats are: and therefore the Chriſtian Greeks find fault with the Latines for uſing their Chriſtian Liberty herein, as *Theod. Balſamon* on the 63. Can. of thoſe ſuppoſititious Canons which are intituled to the Apoſtles.

But firſt for anſwer to the Poſition, it may be alledged, that all meats which are wholeſome (though ſome be more wholeſome and nutritive then others, and to ſome ſtomachs and conſtitutions groſſer meats may be more ſuitable then fine) are by Evangelical liberty lawful to be eaten; for that ſee the fifteenth of Matth. ver. 11. Act. 10. from ver. 10. to the 16. 1 Cor. 8. 1, 8. & Chap. 10. 25. Tit. 1. 15.

Secondly, this prohibition of the Apoſtles touching the eating of meats ſtrangled, and bloud, was occaſional, and in caſe of ſcandal, that the converted Gentiles ſhould not be offended with the converted Jews for their forbearance of ſuch meats, nor offend them by their uſe.

Thirdly, for the forbidding of bloud, beſides the preſent reaſon concerning the ſtate of the Church, and the antiquity of the abſtinency preſcribed ſoon after the floud, there might be a reaſon of it from the future, *viz.* a ſlander of the Chriſtians for bloudy and unhumane banquets of humane fleſh, ſuch as are reported of the Tyrant Phalaris, Ariſt. Eth. lib. 7. cap. 6. and are ſometimes threatned and inflicted by God as curſe; whereof ſee Deut. 28. 56, 57. 2 King. 6. 28, 29. Lam. 2. 20. & Chap. 4. 10. which the Holy Ghoſt foreſaw would be charged upon them, and meant to meet with it by this decree, and the obſervation of it for a time, out of which the Primitive Chriſtians made their Apology, convincing their accuſers of falſhood, and acquitting themſelves from all juſt ſuſpition of ſuch a crime by their forbearance of all uſe of bloud in what kind ſoever, as we find their defence ſet down in the writings of Minutius Fœlix Euſeb. Eccleſ. Hiſt. lib. 5. cap. 1. Tert. Apologet. cap. 9.

Fourthly, for the ſorting of this prohibition of bloud and things ſtrangled with forbearance of *meats ſacrificed to Idols and fornication*, it followeth not that they ſhould be alike lawful or unlawful; for the ſame puniſhment, much more the ſame prohibition, may be ſet upon things of a very different nature; as death is the penalty of murder, Gen. 9. 6. and of having leavened bread, Exod. 12. 15, 19. yet the one is forbidden by a moral, the other by a ceremonial precept; yet for the ſinne of fornication, divers of the Gentiles held it but for a thing indifferent.

Fifthly, for calling of them *neceſſary things*, they were ſo, and alwayes will be, ſo far as the obligation is from a moral precept, as the caution againſt Idolatry and Fornication; and for thoſe things which are in their own nature indifferent, as the abſtinence from things ſtrangled, and from bloud, the forbearance of them was neceſſary for a time, in caſe of ſcandal to any believing Chriſtian, 1 Cor.8.13.

V. 5. *I will require*] That is, the Magiſtrate, my deputy, ſhall require bloud for bloud; or if he do not know or puniſh homicide or manſlaughter, ſome hand of violence like that of the manſlayer ſhall repay him like for like; or mine eye ſhall diſcover it, and mine own immediate hand avenge it: See Exod.21.12. Lev. 24. 17. Numb. 35. from ver. 16. to the 19. Deut.19.21. Ezek.35.6. Mat.26.52. Rev.13.10. See alſo Joſeph. Antiq.lib.1.cap.4. but eſpecially Philip Lonicerus Theat. Hiſt. pag. 392. ad pag.513.

at the hand of every beaſt] A man commonly when he killeth another uſeth his hand to that wicked work, ſo that which other creatures uſe in ſtead of an hand is figuratively called by that name; ſo the Spider is ſaid to *take hold with her hands*, Prov.30.28. and the beaſt muſt be put to death to put a fear of murder upon man, as the Dog beaten before the Lion to make him afraid: See Exod.21.28.

every mans brother] The former prohibition is a preparative to this, the moderation towards beaſts that were to be killed by abſtinence from their bloud preſcribed by God, Lev.17. 14. was to be reſtraint of cruelty towards man, whoſe life was more pretious, ſince he was made after the Image of God. See ver.6. and this an univerſal Law, inforced with an impartial penalty, death for death, bloud for bloud, whoſoever he be that ſheddeth it without juſt cauſe and lawful warrant.

V. 6. *by man*] Murder or killing is to be puniſhed with death, like for like, Exod.21.12. Lev.24.17. Mat.26.57. Which is to be underſtood of witting and wilful murder, Numb.35.31. for if one had killed another at unawares, there was a City of refuge for the ſlayer, to ſave him from the hand of the purſuer, ver.11. otherwiſe, *he that ſheddeth mans bloud, by man ſhall his bloud be ſhed.* Some read the words, *whoſoever ſheddeth the bloud of man in man*; and the Original Text *dam haadam baadam*, will allow it, which may be rendred, *the bloud of man in man*, and ſo the ſenſe may be, Whoſo letteth that bloud out of man which is and ſhould remain in man, his bloud ſhall be ſhed. But the firſt letter *Beth*, in the latter word, ſignifieth variouſly, according to the ſenſe of the place, either *in*, or *with*, or *for*, or *by*, and that inſtrumentally, as in this place both the conſtruction of the words, and the Hebrew accent *Zakeph-Katon* do import; ſo that we may read the word, as our laſt Tranſlation doth, *by man*, that is, ordinarily by the Magiſtrate to whom is committed the ſword of Juſtice for that purpoſe eſpecially, Rom.13.4. and extraordinarily God in his juſtice uſeth the hand of one murderer to do execution upon another, when humane juſtice (as either blind or lame, either wanting eyes to ſee it, or hands to puniſh it) doth paſs it over with impunity; or ſome way or other he ſhortens the life of the bloudy man, ſo that he liveth not out half his dayes, Pſal.55.23. It is queſtioned by ſome whether murder or any other crime were puniſhed otherwiſe then by *excommunication*, (or caſting out of the ſociety of men,) whether *ſacred* or *civil*, before the floud; but eſpecially whether death were inflicted on any offendor before Noah his return to Land again. The chief cauſe of the doubt is, the reprieve of the firſt murderer by God himſelf, though guilty of the greateſt cruelty againſt man, and of the ſtouteſt contumacy againſt God of any profeſſing ſervice to him (as he did by ſacrifice) in the Scripture, on whom God ſet an eſpecial mark that man might not meddle with him, Chap. 4.15. But his caſe of reſervation was extraordinary, (as was his crime) too high and heinous to be rewarded with the ſword of juſtice, ſomewhat worſe then death, a wretched life (which for his greater puniſhment was prolonged) was a more meet recompence for ſuch a tranſcendent malefactor; yet many times it might be otherwiſe. If it be ſaid, we find neither any ordinance or example of the inflicting of capital puniſhment on any offender before that of this Chapter: It may be anſwered, that many things might be in uſe before the flood, though not recorded in the fore-going Chapters; whereof ſee the ſecond Annot. on ver.1. of this Chapter: and though there were no ſuch political power as was exerciſed after the floud, when Nimrod had raiſed himſelf to the height of Monarchy, whoſe ambition and tyranny hath been followed ever ſince in many parts of the world, yet it ſeemes there was an œconomical or domeſtical power of life and death in particular families by the ſtory of Judah and Thamar. Gen.38.24. The Anabaptiſts (who deny the legal and military uſe of the ſword, yet ſometimes uſe it againſt thoſe who favour not their fancies: ſee Philip. Lonicer. Theat. Hiſt. pag.107, 108.) will have the texts for puniſhing offenders to be taken not preceptively but prophetically, becauſe they are phraſed in the future tenſe, and ſo they ſhall imply not a command, but a bare commination; whereas, if ſo, being general they would contain an untruth, for many bloudy malefactors often do eſcape the ſword they have deſerved: beſides, it is uſual, in the Hebrew, to put the Future tenſe for the Imperative mood; as Exod. 20. 13. and elſewhere: and this and ſuch like Texts, do not onely juſtifie the uſe of the Magiſtrates ſword as lawful, but require it as a duty; and in ſuch a caſe mercy to a bloudy man may become cruelty to many innocent perſons; as where pardons for murders are eaſily granted, there murders are exceedingly multiplyed; as in France in ten years ſpace no fewer then ſix thouſand Gent: have been ſlaughtered, and the bloudy guilty ſheltered from ſuffering juſtice by the Kings indulgence, as appeareth by the Court Roll of the Kings pardons: againſt which merciful cruelty (for there be cruel mercies, Prov. 12.10) the Chaplains of Kings ſhould often remember them of the ſtory of Ahab and Bennadad, and the Prophets commination againſt Ahabs remiſneſs, 1 King.20.42. and of the Law, Deut.21. from ver.1. to the ninth.

for in the image] Therefore to commit murder or manſlaughter is not onely an injury and cruelty to man, but an impiety againſt God; and though it be greater ſin to kill a good man, as Cain did, Gen.4. 8. then a bad man, as the ſervants of Abſolom by his command did when they killed inceſtuous Amnod, 2 Sam.13.29. yet ſince a bad man hath ſome remainders of the image of God in him, God is diſhonoured if he be killed any other way then is warrantable by his authority. And by adding this reaſon, *for in the Image of God*, he meant to put a greater awe upon the minds of men, againſt the ſin of murder, as if he had ſaid, If common humanity will not work upon you, to with-hold your hands from ſhedding of bloud, let my majeſty, the reverence of my Image in man, make you afraid to lay violent hands on any, for the contempt of mine Image, I ſhall take as contempt to my ſelf, and ſhall accordingly puniſh it. By this argument did Macedonius diſſwade the Emperour Theodoſius from a ſlaughter of the Antiochians which he intended againſt them, pulling down an image of the Empreſſe Placillaes, and dragging it contumeliouſly about the ſtreets: Theodor.lib.5.Hiſt. Eccleſ.cap.9. for the living Image of God was of much more eſtimation, then the liveleſs Image of the Empreſſe.

V. 7. *be fruitfull*] See Chap.1.28. Chap.8.17. ver.1. of this Chapter.

V. 9. *my Covenant*] Mine, that is Gods, not mans; for man neither brought that floud, nor can keep off ſuch another, if he pleaſe to ſend it. By this Covenant, as by an Oath, God giveth aſſurance unto man, that the world ſhall no more be deſtroyed by an univerſal deluge as of late it was, Iſa.54.9.

your ſeed after you] This Covenant is not like that, Chap.6. 18. for that was but for a few: this is general both for the preſent age and for poſterity; but this is but for a temporal bleſſing: the ſpiritual Covenant likewiſe, if the conditions be kept, is hereditary, made to believers and to their children, Act.2. 39.

V. 10. *every living creature, of the fowl*] Though they were not capable of the Covenant for their part, yet God for his part maketh the promiſe for their preſervation for mans ſake, for whom they were made at the firſt, and afterwards upon his provocation of God for his ſake deſtroyed: and this Covenant is the more comfortable, becauſe it is general for the kinds and individuals or particular creatures, and perpetual for time, comprehending both the preſent ſtock and future increaſe throughout all generations. Some alledge this place againſt the Anabaptiſts, and thus it may ſerve to refute their fancy, viz. that the Covenant of God may be made with, and the Seal of the Covenant applyed to Creatures that have not the uſe of reaſon, which they deny, in denying the Adminiſtration of Baptiſm to Infants.

V. 13. *my bow*] The rain-bow was now firſt made, as ſome affirm; others (and that more commonly and more probably) conceive, that from the beginning it was in its cauſes, which are clouds, and the ſhining of the Sun; and thoſe cauſes did ſometimes produce that effect before this time, and ſo it is like the rain-bow was often ſeen before the flood; but now God made choice of it for a ſign of his covenant with the world, that there ſhould be no more an univerſal flood as before there was: this was no natural but an inſtituted ſign, and therefore it may ſeal the aſſurance of the promiſe, though there were no correſpondency betwixt it and the thing ſignified; and yet it was the fitter to be a ſign of ſecurity from a future flood, Firſt, becauſe of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. Secondly, becauſe the bowe is bended upward towards God; not towards the creature below; as when it is taken in hand to ſhoot at a mark; nor is there in the bow any arrow which is ſaid to be made ready upon the ſtring when hurt is intended, Pſal.11.2. Thirdly, becauſe the Rain-bow appeareth commonly with rain, and ſo where men might begin to fear the Judgment, there they may take comfort againſt it in that it is a ſign of his Covenant for ſafety. Fourthly, becauſe the Rain-bow appears not but when there is a clearneſs and brightneſs in ſome part of the sky, but at the general flood it was all black with rain. See the Annot. on Chap. 8. 22. To which ſome adde a fift reaſon, which is, that in the Rain-bow conſiſting of divers colours) to the admiration of ſome of the wiſeſt Heathens) by the water colour is repreſented the overwhelming rain paſt and not to return, and by the fiery colour is prefigured the deſtruction of the world by the element of fire, as it is foretold by Saint Peter, 2 Pet.3.10. And ſome by theſe colours make a myſtical intimation of the two Sacraments of the New Teſtament, with reference to that of, 1 Joh.5.6. And, laſtly, a ſixt reaſon, becauſe the Rain-bow where it toucheth upon any ſhrubs leaveth a very ſweet and fragrant ſmell behind, Plin. Nat. Hiſt.lib.12.cap.24. which anſwereth to that pleaſant acceptation of God, obſerved before. See Annot. on Chap. 4. v. 21. Laſtly, though this Rain-bow here be a ſign of a temporal covenant, in the general extent of it to all creatures, yet the godly may look upon it with reference to Chriſt in whom all promiſes of what ſort ſoever are yea and Amen, and who is repreſented ſitting in his Throne compaſſed with a Rain-bow in ſight like unto an Emerauld, Revel.4. verſ.3. ſee alſo Revel.10.verſ.1.

V. 14. *when I bring a cloud*] Not whenſoever I bring a cloud; for it may ſuffice that it is ſeen at ſometimes to make it remembred at all times.

V. 16. *that I may ſee it and remember*] God needeth not any tokens or marks of remembrance for performance of his promiſe, becauſe he cannot poſſibly forget any thing of how ſmall moment, or how long date ſoever it be: this therefore is ſpoken after the manner of men for their better apprehenſion of the firmneſs and ſtedfaſtneſſe of God in his Covenant; for this remembrance imports a real and aſſured ratification of his promiſe; and hereby may men call to minde what he hath covenanted, and with undoubted confidence relye upon it, for his faithfulneſſe will make good what his favour hath ſaid. See Exod.28.12.29. & Annot. on Chap.8. verſ. 21.

V. 17. *This* is *the ſign of the Covenant*] Gods often repeating of his Covenant is for further confirmation of faith, and for intimation of mans dulneſſe duly to remember and conſider of his juſtice and mercy to man, and of mans both diſobedience and duty towards God.

V. 19. *the whole earth overſpread*] The habitable part of it was peopled by Noahs poſterity, a very plentiful increaſe of a very poor ſtock; this manifold multiplication of mankinde from ſo few as eight perſons, as a manifeſt evidence of the vertue of the Divine benediction, Gen.1.28. & verſ.1. & 7. of this Chapter.

V. 20. *began* to be *an husbandman*] It is not unlike but he uſed husbandry before as a ſon of Adam, Gen. 3. 19. but all that was at an end, his husbandry was drowned in the flood; now in the new world he was a new beginner, and ſo of thoſe vines which (preſerved by the Divine providence) he could meet with diſperſed here and there, (as the earth brought them forth) with diligence and induſtry he planted a vineyard, and preſſed the grapes to make drink of them, which before (as ſome hold) were eaten onely as they grew in cluſters.

V. 21. *was drunken*] Whether through ignorance of the ſtrength of the juyce of the grape, or through weakneſſe being accuſtomed to drinke water before the flood, or whether through intemperance of appetite, or weakneſſe of brain, or to cheer up his heart againſt the ſadneſſe whereto by the deſolate condition of the world he was diſpoſed; what ever the cauſe was, we are ſure of the effect, *he was drunk*, he who in the midſt of a moſt wicked world was a juſt and upright man, and walked with God, Chap. 6. 9. (and therefore eſcaped the flood) is laid along, drowned with wine, and ſhamefully uncovered; the report hereof is committed to Record not for contempt of Noah, but for Caution to his poſterity, that by his example thoſe that ſtand may take heed leſt they fall, 1 Cor.10. 12. and for the comfort of thoſe that fall into groſſe ſins, that they may riſe again by repentance and finde acceptance with God, (as Noah did) notwithſtanding their fall; and to teach us that the righteouſneſſe of Noah was not a righteouſneſſe of works, but of faith; and laſtly to note the impartiality of Scripture ſtory which concealeth not the fouleſt faults of thoſe it praiſeth moſt, as we may obſerve in the ſtory of Abraham, Gen. 12.19. & 20.2. of Moſes, Exod.4.1. 10. 12. Numb. 20. 24. & Deut.32.51. of David, 1 Sam.11. 2 Sam.24.10. of Job, Chap. 3. 3. &c. of Jeremy, Chap. 20. 14. of Peter, Matth. 26. 70, 72, 74. and others, which may be warrant for a friendly freedome in reproof of the faults of the beſt, and may diſpoſe the beſt patiently to hear the worſt that truly may be objected to them.

uncovered] The manner of theſe times and people haply was, as in after ages, when men, as well as women, wore long and looſe garments without breeches; and ſo by wind, or careleſſe compoſure of the body, the covering might light beſides the place it was to hide; thence might Michal take occaſion to deride David when he daunced before the Ark, more cordially and zealouſly, then curiouſly or artificially, for ſo his looſe garment by the various and vehement agitation of his body, might leave ſome places bare, which uſually were covered, 2 Sam.6.20. Againſt the like inconvenience it was ordered by God himſelf, that the Prieſts when they were to miniſter, were to put on linnen breeches, Exod.28.42. Ezek. 44. 18,19. ſo obſervant is the Lord of modeſty and decency; whereof Noah being not now apprehenſive, as at other times, ſomewhat was undecently diſcovered, which both piety and prudence, (had they been awake) would have charily concealed; now though Noah were no drunkard (for one action is not enough to give a denomination to the actor, and he was drunk but once:) we may hence be warned againſt truſting a drunkard with a ſecret, for a drunkard is as like to tell all when he is awake, as to ſhew all when he is aſleep.

V. 22. *the father of Canaan*] See Annot. on verſ.25.

told his two brethren] Ham was now by computation about one hundred years old, and therefore his miſcarriage towards his father was no childiſh errour: by his ſin Noah (when he was awake) might take notice of a *part of Gods juſtice*, or (as to the good) *of his Paternal correction* in chaſtiſing one ſinner with his own, or with anothers ſin, as 2 Sam.12.11, 12. yet though God here were juſt towards his ſervant, *Ham* was moſt injurious towards his Father, whoſe fault ſhould have affected him with pity and ſhame, which would rather have fetched a mantle to cover him, then call for company to note his nakedneſs, and to ſcoff at him, as it ſeemeth he did: ſuch ſons are they, who uncover the nakedneſs of thoſe, that in age and gifts they ſhould accompt their fathers; eſpecially, when they are aſleep, and aſleep as Lazarus was, Job 11.verſ. 11. and ſo ſhut up in ſilence, that they cannot anſwer for themſelves.

V. 23. *and went backward*] Shem and Japhet not willing to ſee their fathers ſhame, by their modeſty condemn (as by a legal teſtimony of two witneſſes) the impudence of Ham; here was ſome comfort to Noah, at his awaking out of ſleep, to ſee he had two good ſons for one bad one, and in them wee have an excellent Patern of ſhamefaſtneſſe and reverence, in children towards thier natural parents, fit for imitation alſo towards parents ſpiritual, yea, for brethren alſo, when any ſuch a one is overtaken with a fault, Gal. 6. yet in this there is a difference betwixt private and publike perſons, thoſe may conceal what theſe may not; and therefore it may be doubted, whether Conſtantines reſolution, to caſt his robe over an adulterous Biſhop, if he took him in the evil act, as Theodoret writes of him, Eccleſ. Hiſt.Lib.1.cap.11. did not fail in juſtice, as well as abound in mercy.

V. 24. *knew what his younger ſonne*] That is, *Ham* or *Canaan* (for ſome think he was called the younger ſon, as *Othniel* is called *Calebs* brother, being the ſon of his brother, Judg. Chap.1. 13.) had done unto him; Noah finding the garment upon him, which before he had not, he might inquire, and did finde out what was done, both by his bad ſon *Ham*, and by his two good ſonnes *Shem* and *Japhet*: Good offices are not loſt, though they be not alwayes obſerved while they are acted; and many times when they are offenſive in the act, they produce a good effect afterward: For this, ſee Prov.28.23.

V. 25. *Curſed be Canaan*] Canaan was the ſonne of Ham, verſ.18. and ſhall the ſonne bear the iniquity of the Father? contrary to that of the Lord by the Prophet, Ezek.Chap. 18. v. 20. eſpecially, if (as ſome think) he was yet unborn; for he was none of the eight perſons that were preſerved in the Arke. *Anſw.* It is more probable that he was now born, and of a competent age, both to know his duty to his grand-father, and to deſerve a curſe for his contempt; and the rather, if he firſt ſaw the uncomely nakedneſſe of Noah, and deriding him alone, called his Father to bear him company in that contempt, which made him more worthy of the curſe by Noah pronounced againſt him. But why was not *Ham* rather curſed then *Canan*, ſince his ſinne is evident; and his duty obliged him more to honour his father, as more neer in relation, and more mature in diſcretion? *Anſw.* By naming of *Canan*, *Ham* is not paſſed over with patience and impunity, but his curſe, both preſuppoſed and aggravated; preſuppoſed, becauſe he was the principal offender; and aggravated, in that parents wiſh well to their children, eſpecially, if they be like them, and they are more tender and chary of them many times, then of themſelves; as then Joſeph is ſaid to be bleſſed in Jacobs bleſſing of his children, Gen. 48.verſ.15,16. ſo is Ham curſed in his ſon Canaan, and the curſe intailed to his poſterity; and the rather is his name and perſon mentioned, and the curſe intitled to it (though Ham have four ſons named in the next Chapter, of which, as he is ranked, he ſeemeth to be the youngeſt, Chap. 10.6) becauſe God intended to make the curſe hereditary to the name and Nation of the Canaanites; And he juſtly puniſh the iniquity of the fathers upon the children, not only to the third and fourth generation of them that hate him, as Exod.20.5. but to a thouſand generations, if they continue in the ſame ſin; and if they be partners in the ſame ſins, he may make them partakers in the ſame plagues, not only temporally but eternally; but in reſpect of humane Juſtice God hath given another rule (which man is bound unto, though God be free to do with his creatures as he pleaſeth) and that is, that the parents ſhall not be put to death for the children, nor the children for the parents, Deut. 24.16. ſee 2 King 14.6. Jer.31.29. 30. But ſhould not Noah rather have prayed for his ſon and grandchild, then have curſed them both? It was not with Noah as we read in *Juſt. Martyr, Dialog. cum Tryph.* that inflamed with wine and wrath he was too haſty with his curſe; for his ſleep no doubt had ſettled his brain in a right temper; and now awakened out of it, he uttered but that which the ſpirit of God ſuggeſted unto him; for both his curſe and bleſſing were prophetical, and ratified by God himſelf, ſo that here is no warrant for parents to be bitter to their children, as paſſionately to pour out curſes againſt them, eſpecially, without or upon a very ſmall cauſe; and though in ſuch a caſe the cauſeleſſe curſe do not often come to paſe, Prov. 26. 2. ſometimes notwithſtanding it may have a temporal ratification of God for their puniſhment who raſhly utter it; whereof there are many examples in humane ſtories, and therefore it is the childrens part to take heed they provoke not their parents, eſpecially as *Ham* and *Canaan* by deriding of them, for againſt ſuch there is a particular curſe upon record, Prov. 30. 17. and the parents dutie, to take heed of ſuch precipitation of ſpirit as makes them ready to denounce a curſe when they ſhould pronounce a bleſſing.

a ſervant of ſervants] That is, a moſt vile ſlave; for the Hebrew phraſe expreſſeth the ſuperlative degree by ſuch a duplication: as Eccleſ, 1. 2. Hoſ. 10. 15. The condition of ſervitude fals upon ſome by povertie of eſtate, weakeneſſe of reaſon, or the prevailing power of war, but upon ſome it cometh as a particular curſe, as in this caſe where the Canaanites are fore-doomed to a moſt ſlaviſh eſtate. *Object.* This prediction in part took place in the Gibeonites who were Canaanites; ſee Joſh 9. but it may ſeem to fail of effect, becauſe it took not place in *Ham* nor *Canaan*, nor in the deſcendants from *Ham* or *Canaan* to the third and fourth generation, according to the commination of God, Exod. 20. 5. for the poſteritie of *Ham* were Kings, and the firſt Monarch *Nimrod* was of his race; nor came the Canaanites under ſubjection to the Iſraelites until four hundred and thirty years after the promiſe made to Abraham. *Reſp.* But firſt, the principal part of the curſe upon *Ham* and *Canaan* and their iſſue was ſpiritual, which made them ſlaves to ſin, and ſo juſtly excommunicate from God, and contemptible as the vileſt ſlaves unto the godly. Secondly, though God profeſſe himſelf more prone to mercy then to revenge, (when he mentioneth the third and fourth generation in viſiting the iniquitie of the fathers upon the children,) he doth not thereby bind himſelf either to begin his puniſhment ſo ſoon, or to end it there: and whereas in this prediction there is no ſet time choſen for accompliſhment, the curſe may come at what age or time, and begin with what perſon he pleaſeth; as in the time of Joſhua with the Gibeonites, Joſh. 9. 21. Gods forbearance of the Canaanites was not in favour, but that they might fill up the meaſure of their iniquity to the full; ſee Gen. 15.16. and ſo receive a full and final reward according to their wickedneſſe, wherein the delay was recompenſed with a degree of vengeance ſo much the more ſevere, as it was more ſlow and long in coming; yet was not this curſe ſo intailed upon the Canaanites but that ſome of them might become proſelytes and converts to the covenant of Iſrael, as Araunah the Jebuſite. 2 Sam.24.18.

unto his brethren] They are called *brethren* as united in the brother-hood of Shem, Ham, and Japhet.

V. 26. *Bleſſed be the Lord God of Shem*] Though God be named, Shem is bleſſed; for bleſſed are the people whoſe God is Jehovah, Pſal.144.15. and ſo Shem is bleſſed, in that God is ſtyled *his God*, and that before any other in particular; and though Japhet be joyned with him in that modeſt ſuccour to his fathers credit, yet he rather then Japhet may be mentioned, as he is uſually named before him, as being firſt in the courſe taken to cover their fathers ſhame, and as the progenitor of Abraham, and of Chriſt, who came from his Line, and not from Japhets; and yet God is bleſſed alſo; that is, praiſed (for the modeſty and piety of Shem) as the Authour of every good thing whether in parents or in children.

his ſervant]. Or, *ſervant to them.* That is, to Shem and Japhet; the poſteritie of Canaan was ſervant to Shem, when thoſe that deſcended from him had dominion over them as over the Gibeonites, Joſh. 9. And they were ſervants to Japhet, when the Chriſtian Emperours of Europe had the ſoveraignty over the Nations among whom were the remnant of the Canaanites; and yet the prophecy might take effect before this time, when Alexander the Great of the poſterity of Japhet overcame the Tyrians and Sidonians, who by their parentage were Canaanites.

V. 27. *God inlarge Japhet*] Or, *perſwade Japhet.* (for ſo the Original may be rendred) Wherein is a pleaſant *Paranomaſia*, or a verbal alluſion, *Japht Elohim Lejepheth*, that is, *God inlarge the inlarged*, or, *perſwade the perſwaſible.* After the former reading, the word *inlarge* imports a temporal bleſſing upon Japhet, for the increaſe of his poſterity, and an inlargement of their territorities; for the European Gentiles, eſpecially the Romanes, of the poſterity of Japhet, extended their Temporal Empire ſo far as to account themſelves Lords of the world. According to the latter reading, *God perſwade Japhet*, the meaning of the bleſſing, prayer, or prophecy, (for it is all) is, that the Gentiles who came of Japhet, and were ſeparated in Religion from the Church, ſhould by converſion be joyned to it, Epheſ. 2. 13. and that this converſion ſhould be wrought by the powerful perſwaſion of the Word and Spirit of God, and not by humane Oratory, though never ſo eloquent.

tents of Shem] By the *tents of Shem* is meant the Church of Chriſt: But ſhould it not rather be called *the tents of Japhet* (if thoſe of his poſterity were the moſt renouned Chriſtians) then *the tents of Shem*? *Anſw.* No, becauſe firſt the Church was ſettled, and moſt continued in the Line of Shem. Secondly, becauſe Chriſt, the head of the Chriſtian Church, deſcended from Shem according to the fleſh. And the Church is called a *Tent* or *Tabernacle*, rather then a *Palace*, becauſe of the moveable condition of it; as when the members of it perſecuted in one place, are fain to flie to another: See Heb. 11. 9, 13, 37. & Heb.13.14.

V. 29. *All the dayes of Noah were nine hundred and fifty years*] Whereof three hundred and fifty years were after the flood, which expired about the year of the world, 2006. twenty two years, (as ſome reckon) but two years (as others) before the birth of Abraham, as may appear by the Genealogy and computation in the 11. Chapter.

and he dyed.] Among the many obſervations of Noah, ſome make him parallel to Adam in many particulars, wherewith we may fitly conclude his ſtory; they were alike in honour and diſhonour; in honour, for they were both of them publick and common fathers of two worlds, Adam of the old world before the flood, Noah of the new world after it; they both were abſolute Monarchs of the whole Earth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the unreaſonable creatures; to Adam they came to receive their names, to Noah they came to be received for ſafety: and they were alike in diſhonour, in ſin and in ſhame; both ſinned by the palate, Adam by an unlawful act in taſting of the forbidden fruit, Noah by exceeding meaſure in that which was lawful: and for ſhame, they were both ſhamefully naked, and were charitably covered, Adam by God, Noah by his ſons: to which may be added, that both having ſlept, they both knew when they awaked what was done unto them.

CHAP. X.

Verſ. 1. *THeſe are the generations of the ſons of Noah*] Of all the ſons of Noah, now the fifth time named, and in number no more then three; Beroſus and Nauclerus Gener. 11. make an augmentation of this number, ſuppoſing that the bleſſing of multiplication, Chap. 9. verſ. 1. was actually and litterally verified in Noah after the flood, as well as in his ſons; but (as hath been noted on that verſe) the parents are bleſſed in the fruitfulneſs of their children, and ſince the ſons of Noah are ſo often named, and never numbred above three, we muſt not preſume to father any more upon him, as thoſe Authours do, taking the boldneſſe to name a fourth ſonne of Noah, whom they call Tuiſco, and make him the founder of the German Nation.

unto them were ſonnes borne] To wit, thoſe which are after named; but not thoſe onely, but ſome more renowned then the reſt, who gave denominations to divers Nations; at leaſt they were the firſt Inhabitants of ſeveral Countries, to whom the Original of the people is referred: but particularly to reduce the Nations that now are, to cognation or kindred with the names and perſons here ſet down, is a matter of more difficulty, then uſe, depending upon mere conjecture, wherein many ſhew more preſumption then prudence; ſince for many of them, the relation is brought in upon no better grounds then ſcarce probable conjecture, and ſometimes upon a mere preſumption and groundleſs fancy; wherefore what is here affirmed from the Nations, as deſcendents from theſe Patriarchs, muſt be taken, for the moſt part, not as undoubtedly, but as probably true, though every particular be not mentioned with ſuch a qualifying addition.

Shem, Ham and Japhet] Of the order of their nameing, ſee Annot. on verſ. 2. & verſ. 21. of this Chapter; and of their order of birth and age, ſee Annot. on Chap. 11. verſ. 10. Joſephus Antiq. lib. 1. cap. 7. divides the world among the three ſonnes of Noah, thus, *Japhet* with the progeny (ſaith he) poſſeſſed all *Europe* to the *Gades*, and in Aſia (wherein was Egypt and a part of Syria) all from the mountains Taurus & Amamis to Tanais, to the Arabick Sea, and even to Babylon, Euphrates, and Tygris, and of him were the Medes, who lived beyond thoſe rivers toward the North; *Shem* and his poſterity poſſeſſed Eaſtern Aſia, from the river Euphrates to the Indian Ocean;

the Sons of *Cham* poſſeſſed Syria, and all the region that bordereth on the mountains of Amanus and Libanus, extending their Territories toward the Sea. Some give in a ſhorter account, ſaying, *Shem* peopled the Eaſt, *Cham* the South, *Japhet* the North.

V. 2. *the ſons of Japhet*] The Genealogy of Japhet is ſet down before that of Ham, becauſe he was in himſelf, and in his poſterity, better then Ham and his poſterity: and Moſes bringeth in Shem and his off-ſpring laſt, becauſe he meant moſt to inſiſt on them, drawing down the continuance of the Church, and the hiſtory of the Patriarchs by his Line; and therefore he diſpoſed and diſpatched the pedigree of Japhet and Ham, that having begun the ſtory of Shem, he might not be occaſioned unſeaſonably to break it off to bring in theirs; and of Ham and Shem he ſaith the more, and bringeth their Genealogy neerer together, becauſe of Ham came the *Canaanites*, of Shem the *Hebrews*, of which two Nations Moſes hath moſt to ſay, not onely in *Geneſis*, but in the other four bookes written by him.

Gomer] Of him are ſaid to be deſcended the Gomerites (called by ſome *Cimmerians*, by other *Cimbrians*, a Northern Nation of Europe. See Ezek.38.6. which ſome make the ſame with the Danes) and that people of the Weſt, whoſe Countrey the Gallogræcians afterward inhabited.

Magog] Of the land of Magog mention is made, Ezek.38.2. againſt which God threatneth a fire, Chap.39.6. thoſe are now called Getæ, Meſſagetæ, Scythians, and Sarmatians, and Tartarians, are conceived to come from this Magog.

Madai] After the diſperſion of Babel, Madai went into the Countrey, which from him and his poſterity was called Media, Iſa.21.2. and the Inhabitants *Medes*, of whom mention is made, Iſa.13.17. Jer.51.11. Dan.5.28.

Javan] From him came the Grecians. See Iſa. 66.19. who with ſome little alluſions to his name, are called *Ionians*, and *Greece*, *Ionia*.

Tubal] From him came the *Thobeli*, otherwiſe called *Iberi*: of which there are two ſorts of Nations, the one inhabiting Aſia neer the Euxine ſea; the other an European people, moſt commonly known by the name *Spaniards*. See Ezek.27.13. & 32.26. & 38.2,3.

Meſhech] To him by ſome is referred the Original of the Cappadocians, or (which is more like by the neerneſs of the name, and their Northern habitation) the Muſcovites. See Ezek.38.2,3.

Tiras] The Tyrians may ſeem to be derived from him; but more generally the Thracians are taken for his off ſpring. Of theſe by ſecond derivations came other people, and ſometimes by Merchandize, Wars, and Colonies were people diſperſed and diſtinguiſhed by their kindred and Countrey, which needed not be particularly mentioned; and haply cannot be truly ſet down: wherefore many of theſe that follow, may be paſſed over in ſilence, onely giving a touch of ſuch as are more conſiderable for their clearneſs and pertinency to Hiſtory or Doctrine.

V. 3. *Aſhkenaz*] (Jer. 51. 27.) The progenitour of the people of *Pontus* and *Bithinia*, Countries in Aſia the leſſe: the Jewes confidently refer to him the Originals of the Germans.

Riphath] (1 Chr.1.6.) Of him the *Paphlagonians* a people of Aſia the leſſe are thought to be deſcended, their ancient names *Riphatees*, or *Riphees*, import ſo much.

Togarmah] (Ezek.27.14.) The Chaldee Paraphraſe of *Togarmah* makes *Germany*, and taking away *To*, *garmah* ſoundeth ſomewhat neerer it; ſome take the deſcendents of *Togarmah* to be the people of Armenia the leſſe; the Jews will have them to be the Turks; all that is certain is, that they are a Northern Nation, Ezek. 38.6. though yet it be not known diſtinctly who they be.

V. 4. *Eliſha*] (Ezek.27.7.) Of him came the *Eolians*, a people of Aſia the leſſe, called now *Natolia*.

Tarſhiſh] (Ezek.27.12. Jon. 1. 3.) The *Cilicians* are ſaid to ſpring from his ſtock: *Cilicia* is ſituate upon the South part of *Anatolia*, the chief City whereof was *Tarſus*, the birth-place of Paul, Act.22.3.

Kittim] (Num.24.24. Dan.11.30. Iſa.23.1. Jer.2.10.) The conceits and conjectures of the progeny of *Kittim* are ſo various and uncertain, that it is better to ſay nothing, then ſo many things, without any proof of Scripture or reaſon.

Dodanim] (1 Chr. 1. 7.) Some read *Rodanim*, varying the word from the ſimilitude of two Hebrew letters, *Daleth* and *Reſh*; the deſcendents of theſe alſo are various and uncertain.

V. 5. *By theſe were the Iles*] The Hebrews call all thoſe Countries *Iles*, to which out of their own Country they can not paſſe but by ſhips, whether they be properly Iles (that is ſurrounded with water) or not, Jer.25.23. In this name are comprehended all the Provinces of Europe compaſſed or divided by the Mediterranean Sea.

divided] The poſterity of Noah for divers years continued together, as the people of one kindred or countrey, and were of one Language, till many of them tranſplanted themſelves into the Plain of Shinar, Chap.11. ver.2. but upon the confuſion at Babel whereby their Language was divided, the Sons of Japhet were divided as ſeveral Colonies in the moſt Countries of Europe.

after his tongue] As it fell out afterwards, in the diviſion of Tongues, the ſtory whereof is particularly related in the next Chapter.

V. 6. *Cuſh*] His poſterity in their own Language call themſelves *Cuſhians*; their more uſual name is *Ethiopians*, and their Countrey *Ethiopia*; but in Scripture we find a two-fold *Ethiopia*, the one in the Eaſt neer the Arabian Sea, inhabited by the *Cuſhites*; the other is in the Weſt of Africa, which is vulgarly called *Ethiopia*, without any addition or term of diſtinction. See the note on ver.7.

Mizraim] Of him came the Egyptians; in the Old Teſtament *Egypt* and the *Egyptians* are uſually called *Mizraim*; in the New, the name *Egypt* is ſtill uſed; the Arabians and Turks call *Egypt* *Meſra* or *Maſra*, which hath neer cognation with this name of the ſecond ſon of Ham.

Phut] By this name was his poſterity and countrey called, Ezek.27.10. and in the 38. of Ezek. ver.5. our Tranſlation turneth *Phut* in the Original into *Lybia* (noting *Phut* in the margine) and that name *Lybia* is uſual in humane Writers. See Jer. 46.9.

Canaan] The infamous Father of the odious Canaanites; from him deſcended eleven ſons, and people which poſſeſſed the land of Canaan, which are reckoned, ver.15, &c.

V. 7. *Seba*] In the ſame verſe there is another of the ſons of *Cuſh*, which in ſome verſions of the Bible is called *Seba* alſo; but in the Hebrew there is this difference, the former is written with *Samech*, the latter with *Schin*; the former, *Sebu*, and his iſſue inhabited a part of the African Ethiopia bending towards Egypt, (whereof mention is made, Iſa. 43.3.) From this *Seba* the Abiſſines in Africa are thought to take their Original, whoſe chief City and Court is *Seba*, whence it is ſuppoſed the Queen took a journey unto Solomon, 1 King.10.1,4. Ezek.27.22. Mat. 12.42. Act.8.27. The other, *Sheba*, is thought by ſome to be the Father of thoſe *Arabick Sabeans* whoſe Countrey abounds with Frankincenſe; but ſome thinking it too much honour for one of Hams wicked race to be intitled to ſo good a Countrey (and yet Sodome was a very good land, and the Sodomites extreme bad people) aſcribe that land rather to a ſon of Abraham by Keturah of that name, Gen.25.3.

Raamah] Ezek.27.22.

Dedan] Ezek.27.15. & Chap.38.13.

V. 13. *Cuſh begat Nimrod*] Moſes reſerved the mention of Nimrod for the laſt place, among the ſons of Cuſh, becauſe he meant to ſpeak more of him then of any of the reſt.

began to be a mighty one] The word *Nimrod* ſignifieth a *Rebel*, for ſuch as are moſt ſtubborn toward their ſuperiours, are moſt tyrannical over their inferiours: this Nimrod is thought to be the ſame, whom ſecular ſtories call *Belus*, and ſet him forth as the founder of the Babylonian Monarchy, from whoſe name many Idolatries (as that of *Belial*, *Baal-Peor*, *Beelzebub*) are derived.

V. 9. *a mighty hunter*] Both of beaſts (though not for ſacrifice, as divers Jewiſh Doctors make the Gloſſe upon his title) and of men; for the one hunting many times is a preludium or preparative to the other, as Ariſtotle obſerveth, l. 1. Polit. c.8. But here his hunting of men is principally meant, he was the firſt that after the floud ſet up an abſolute arbitrary and violent domination over men, purſuing them (who would not willingly come under his command) with no more reſpect or pity, then hunters ſhew to beaſts whom they hunt to death, and therefore is tyranny in Scripture ſet forth by hunting, Jer.16.16. Lam.4 18.

before the Lord] That is, though he were ſometimes crafty as well as cruel, God ſet his obſervant eye upon all his greedy and bloody plots and practiſes; ſo that none of them (how cunningly ſoever they were contrived) could eſcape his view. Or, he was *a mighty hunter before the Lord*, that is, he was ſo deſperately bold in his boyſterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is ſaid] His cruelty and tyranny was ſo notorious, that it became a Proverb of reproach; as if one ſhould ſay of another naughty man of his haughty ſpirit, He is a *very Nimrod*; ſuch an hunter as he was.

V. 10. *And the beginning of his Kingdome was Babel*] The meaning is, either that Babylon was the Palace or Royal ſeat of his powr; or that from thence he got ſtrength to invade and conquer other Potentates, to raiſe himſelf a Monarchy out of their ruines.

Babel] Or, *Babylon*, Rev.17.5. The City was called *Babel*, from the confuſion of tongues, whereof ſee Gen.11.9. in which, and with which, the Aſſyrian Monarchy was firſt ſet up by Nimrod, though afterward the ſeat of that Monarchy was tranſlated into Aſſyria; and Babel, or Babylon, being the beginning of this Kingdome, the report of profane Authours, whether Hiſtorians or Poets, is not true, which makes Semiramis the wife of Ninus, (ſon to this Nimrod, or Belus) foundreſſe of this City; ſhe might repair it, inlarge it, and adorn it, but Nimrod firſt built it; and though after Nimrods time the ſeat of that Monarchy (which began with him) was changed from Babylon to Aſſyria, which might occaſion the diſtinction betwixt the land of Nimrod, and the land of Aſſyria, Mic. 5.6. yet many years after Babylon being by wars, or ſome other miſhaps demoliſhed or defaced, was re-edified by Nebuchadnezzar (whereof he proudly boaſteth, Dan. 4.30.) ſo Joſephus, lib. 10. Antiq. cap. 11. out of Beroſus, and Euſebius, lib. 9. cap. 4. *de præparatione Evangelica.*

land of Shinar] So is that whole circuit of land called which encompaſſeth Babylon; ſo that it comprehends Meſopotamia, a part of Arabia, Perſia, and Syria; but ſome more ſtrictly take it for that land which is ſituate betwixt two rivers, *Euphrates* and *Tygris*, and therefore called in Greek *Meſopotamia*. See Annot. on Gen. 11.2.

V. 11. *Out of that land went forth Aſhur*] Or, *out of the land he*, that is, *Nimrod went forth into Aſhur*, or Aſſyria, a countrey lying neer to *Shinar*, having the name of *Aſhur*, whoſe ambition would not ſuffer him to abide at home, though never ſo well or commodiouſly ſeated, but made him to paſſe from place to place to enlarge his dominions. Some take the name of *Aſhur* for a ſon of *Shem*, ſo named, ver. 22. but here ſpoken of by occaſion of *Nimrod*; for *Nimrod* having ſeized on *Chaldea* which belonged unto *Aſhur*, he, as neither by patience able to bear, nor by power to over-bear that uſurping tyrant, went out of that land, the land of *Shinar*, and planted himſelf beyond the river *Tygris*, where he founded the Monarchy of *Aſſyria*, and built the city of *Nineveh*. Some will have this *Aſhur* not to be he who was ſon of *Shem*, but another *Aſhur* of the race of *Ham*; and there might be one of that name, and of *Hams* progeny; but which ſoever it was, he ſeems to have been ſo eminent as to give denomination both to the Aſſyrian Monarchy and countrey. Some conceive this *Aſhur* to be *Ninus* the ſon of *Belus*, called Aſhur by anticipation, becauſe afterward he was Monarch of Aſſyria. This conſtruction of the words having the laſt place, and the leaſt ground, either of the former may have approbation before it.

and the city Rehoboth] Or, *Rehhoboth*; or, *the ſtreets of the city*, ſo the word ſignifieth in an appellative ſenſe; it cometh of *Rahhab*, which ſignifieth to *inlarge*, and ſo ſome take it as an explication of Nineveh, by the ſpatiouſneſſe or largeneſſe of the ſtreets. Some take it for the name of another City diſtinct from Nineveh, whereof mention is made, Gen. 36.37. 1 Chron. 1.48. which yet might have its name from the length or breadth of the ſtreets of it as well as Nineveh.

V. 12. *the ſame is a great city*] That is (not *Calah* laſt ſpoken of, but) *Nineveh*, for there is an *hyſteroſis* in the words, which in ſenſe muſt be made up thus; and he built Rezen between Calah and Nineveh, the ſame, that is, Nineveh is a great City, ſo called by God himſelf, Jonah 1.2. & Chap. 3.2. & Chap. 4. ver. laſt. But how great it was at this time, it is hard to know; In the Prophet Jonah his dayes, it was a city of three dayes journey, Jonah 3.3. which would take up three dayes to go through the ſtreets, or to compaſſe the walls of it about; and the number of Inhabitants was evidence of the greatneſſe of it, for it had in it an *hundred and twenty thouſand infants which knew not the right hand from the left*, Jonah 4. laſt. And it is probable that the dimenſions of it varied with the ages through which it paſſed; for great cities, if wars or fire do not leſſen them, commonly grow greater and greater.

V. 13. *Ludim*] (Lud, Iſa. 66.19, &c.) the off-ſpring of ſuch as are here named, are for the moſt part unknown; yet ſome ſay the Lybians came of Ludim; but others refer them to *Lehabim*; ſome more ſuitably to the ſound of the word ſay, *Ludim* was the father of the *Lydians*; if ſo, there muſt be other Lydians then thoſe which inhabited Aſia the leſſe, for they are noted under another original.

V. 14. *Pathruſim*] His poſterity inhabited Egypt, eſpecially that part where the City Pathros, Iſai. 11.11.) was built.

out of whom came Philiſthim] Either as deſcended from the ſtock of *Caſluhim*, or coming from dwelling among that people; (whereof he was progenitor) as a part of a promiſcuous multitude, (ſuch as went with the Iſraelites out of Egypt, Exod. 12. 38.) and changing their dwelling; for though the Philiſtines were not the off-ſpring of Canaan, they made themſelves room, and an habitation in the land of the Canaanites, by driving out the ancient inhabitants.

V. 15. *Canaan begat Sidon*] Heb. *Tſidon*; who built the City Sidon, or Zidon in Phœnicia, Joſh. 11. 8. & 19. 28. whence it may be, that by the name of *Canaanites*, the *Sidonians* ſhould be underſtood, at leaſt that they be principally comprehended in the name of Canaanites, which are diverſified under ſeveral titles, ſometimes more, and ſometimes fewer; ſometimes the general name is taken for a particular, and ſometimes contrarily; ſometimes the ſame under divers particular names, that it is very difficult, to make a perfect diſtinction of their titles and portions; but the beſt is, the matter is of no great uſe.

Heth] From whom came the *Hittites*, Gen. Chap. 23. verſ. 3, 5, 7, 10.

V. 18. *the Semarite*] So 1 Chron. 1.16. where the genealogy of this Chapter is repeated; ſome conceive that *Samaria* and the *Samaritans* had their name from hence, but the contrary is manifeſt, 1 King. 16. 24.

V. 19. *the border of the Canaanites*] Which Moſes more exactly ſetteth down, becauſe the land of Canaan was promiſed to the poſterity of Abraham, Gen. 15. 18, 19. which portion was afterward enlarged to the Iſraelites, by the addition of two kingdoms beyond Jordan.

Gaza] Heb. *Ghnazza*.

V. 20. *Theſe are the ſons of Ham*] There are more in the number of deſcendents from him, then the iſſue either of Shem or of Japhet; and above twice ſo many as are reckoned of Japhets linage, notwithſtanding the bleſſing and promiſe of his inlarement, Chap. 9. 27. and that he had ſeven ſonnes to begin his progeny withal, verſ. 2. and Ham had but four, verſ. 6. Fleſhly fruitfulneſs is none of the beſt bleſſings of the Father of ſpirits, nor any good evidence of prelation, either in mankind, or other creatures: for *Sarah* was a wife many years, and yet barren, when *Hagar* her handmaid, and her husbands concubine conceived quickly after her admiſſion to her miſtreſſes bed: and among the increaſe of creatures, the moſt contemptible, as *Mice*, are moſt numerous, one bringing forth one hundred and twenty upon one generation, Plin. Nat. Hiſt. lib. 10. cap. 65. while the Elephant, a more noble creature, both in reſpect of his ſtature and ſtrength, as alſo in reſpect of his faculties, and docility, goeth two years at leaſt, and as ſome conceive, ten years with young, and hath but one birth during life, though he live (as ſome write of him) two or three hundred years, Plin. Nat. Hiſt. lib. 8. cap. 10.

V. 21. *unto Shem*] Why Shem, though the beſt of the ſonnes of Noah is with his iſſue brought in laſt, ſee Annotations on verſ. 2.

the father of all the children of Eber] He was great grand-father to *Eber*, yet he is called a father of *Ebers* children, to note the reference of poſterity to progenitors, though at farre diſtance, which may be matter of hope and fear to their iſſue for many deſcents, thereafter as their anceſtors have been, either in favour with God, as Iſai. 45. 4. or under the offence and indignation of God, Jer. 15.4.

of Eber] He was the father of all the ſonnes of *Aram* and his iſſue, as well as of Arphaxad and his poſterity, whoſe grandchild was *Eber*. Why is he not called the Father of ſome other of that line, as well as of *Eber*? Anſw. *Eber* is mentioned for honour and favour to *Shem* and *Eber* both; as *Canaan* the ſon of *Ham*, is named by way of diſpleaſure to, and diſgrace of his Father and himſelf in the curſe, Chap. 9.25. For in the line of *Eber* continued the language ſpoken by *Adam*, the true Religion and worſhip of God, though *Joktan* one of his two ſonnes named, Chap. 10. verſ. 25. (*Peleg* was the other) made defection from it; and God in his good providence, continued his life longer then any of thoſe that were born after the flood. See Chap. 11. verſ. 16, 17. From him therefore have the people of God been called *Ebrewes*. The word *Eber* ſignifieth *beyond*, whence ſome have thought *Shem* to be called the father of them, who dwelled beyond the River Tygris; but it is rather to be taken here for a proper name, which might yet be given unto *Eber* by his Father, upon ſome occaſion of removal of his family, or paſſage to another place: ſome conceive they are called *Ebrewes* or rather *Ebræi*, as it were *Abrahæi*, becauſe they were the poſterity of *Abraham*; but the former notation of the name is more natural, and by the more judicious Writers more generally received.

the brother of Japheth the elder] Hebr. *the great*. For the Hebrew language hath no comparative degree, but uſeth the prepoſition *Min*, or the article *Ha* for emphatical expreſſion, as in the word *Haggadhol*, *Gadhol* ſignifying *great* not *greater*; and the Hebrews wanting ſuch difference of termination in caſes, as the Greeks and Latines have; the word here uſed, and properly Engliſhed *great*, and commonly *greater*, may be rendred, either in the Genitive caſe, and ſo it maketh Japheth the elder, or in the Ablative caſe, and ſo maketh Shem the elder: and from this ambiguity in the Original, ariſeth diverſity of opinions concerning the ſeniority of theſe three ſonnes; for ſome from hence rendring the adjective in the Ablative caſe, and ſo in conſtruction agreeing with Shem, and from the ordinary rehearſal of them in the Scripture, (wherein Shem is placed the firſt in order) take him to be the eldeſt; others, becauſe the Original Text will alſo admit of the adjective to be taken in the Genitive caſe, and ſo joyned with Japhet, make him the elder; and this expoſition may have the prerogative of an elder brother to be preferred before the other, which may be proved thus; 1. Cham was not the eldeſt, for he is called, *Noahs younger ſon*, Chap.9.24. according to the Hebrew, *His little ſon.* 2. Shem was not the eldeſt, for 1 Noah begat (that is, began to beget) his three ſons, when he was five hundred yeares of age, Chap.5.32. 2. In the ſix hundreth year of Noah, the ſecond moneth of that year, and the ſeventeenth day of that moneth, came the flood, Chap. 7. 11. 3. Two years after the flood Shem (when he begat Arphaxad) was a hundred years old, Chap.11.10. therefore Shem was begotten in the five hundred and ſecond year of Noah. 4. And if Noah began his fruitfulneſſe in the year five hundred, and begat one of his three ſons that year (as hath been noted out of Gen. Chap. 5. 32.) it muſt needs be Japhet, and ſo he muſt be elder then either Shem, or Cham; yet Shem might be uſually named before them both, becauſe he had the honour to be Patriarch of the national Church of the Hebrews, ſo much honoured and favoured by God himſelf, according to the precedent Annot. ſo that his precedency before Japhet, is by order of dignity, Chap. 9. 26,27. not of nature; and ſo is Abraham ſet before Nahor and Haran, Gen.11.26. and Jacob before Eſau, Gen. 28. 5. and Ephraim before Manaſſeh, Gen. 48.20. though neither Abraham, nor Jacob, nor Ephraim were elder then their brethren before whom they are named. See Annot. on Chap.11. verſ. 27.

V. 22. *Elam*] From him came the Elamites or Perſians, mentioned, Act.2.9.

Arphaxad] The Chaldeans are thought to be his off-ſpring; upon what ground it doth not appear.

Lud] From him ſome will have it, that the *Lydians* are deſcended; others derive them from *Ludim* of the race of Ham; ſee ver.13.

Aram] To him the Original of the Aramæans, or Aramites, is referred, which peopled divers Regions, eſpecially Armenia; the Hebrews commonly call *Syria* by the name of *Aram*, but with addition, and diſtinction of the ſeveral parts of that Countrey, as *Padan-Aram* is the Syrian Meſopotamia, Chap. 25. 20. and elſewhere, *Aram Naharaim*, that is, Aram of two Rivers, or ſituate betwixt two Rivers, as Chap. 24. 10. 1 Chron. 19. 6. Pſal. 60. tit. *Aram Dammeſec*, that is, Syria of Damaſcus, 2 Sam.8.5.

V. 23. *Uz*] (Job 1.1.) In the land of *Uz* dwelt the people of Edom, or the Idumeans, Lam.4.21. who in probability might be the progeny of this *Uz*.

Maſh] Or, *Meſhech*, 1 Chr.1.17. Of him it may be the people of Myſia were deſcended.

V. 25. *unto Eber*] 1 Chr.1.19.

the name of one was Peleg] Which imports diviſion; for *Palag* in Hebrew ſignifieth *to divide*, and in his dayes was the earth divided; and the diviſion (as Joſephus Antiq. lib. 1. cap. 4. ſheweth, and many Authours hold with him) was two fold, the one by Noah, as it were by will and teſtament aſſigning to his three ſons the three parts of the world, *Africa*, *Aſia*, and *Europe*; and this is thought to be about the birth of Peleg: afterwards upon the confuſion of Babel there was a real diviſion, or an actuall occupation or poſſeſſion of the ſeveral parts of the earth, whereto they were preſently compelled by a kind of imperious neceſſity, ſince with ſuch diverſity of tongues (which ſome take upon them to reduce to a certain number, as they do the Nations of that diſperſion) it was not convenient for them to live together: and this diviſion alſo fell out in Pelegs time, and to him was that name given as a *memento* of that diviſion, wherein concurred the high provoking pride of man, and the admirable juſtice and prudence of God; which may mind us of nominal, as here, and ſometimes real memorials of Gods memorable acts, as Numb. 38.40. whether of favour or of anger; for we are naturally prone to oblivion of ſuch works as ſhould make a very deep and durable impreſſion in our minds; whereof ſee Pſal. 106. 13. ¶ *But for the name* Peleg *in particular, and for the reaſon of that name forementioned; how fitly may it be a pattern for our unhappy times! how great cauſe have we to call the children that are born in theſe diſmall dayes by the name of* Peleg? *for how are we* divided, *not in tongues alone, as at Babel, but in heads, and hearts, and hands! what diviſions are there, not onely of Reuben,* Judg. 5. 15. *but of all the Tribes of our Iſrael! and were we but* divided, *our caſe were leſſe lamentable, but we are ſub-divided into many factions in the State, and ſnipt out into many ſchiſmes in the Church: and what hatefull and horrid hoſtilities are reciprocated betwixt thoſe who are brethren by Nature, Nation, and profeſſion of Religion! How might we fill our Regiſters with the name of* Peleg, *if we ſhould take to heart the woſull breaches that are made among us, as the parents of this* Peleg *did the diviſion in their dayes! O when will it be that the noiſe of our moſt unnaturall war ſhall be huſht, that the manifold ruptures of our ſacred and civill peace ſhall be cemented up, that our condition be not ſtill a cauſe of fighting to all good Chriſtians, and true Patriots, and of inſulting to the enemies both of our Church and State! O when will it be that the pathetick perſwaſion of the Apoſtle ſhall take place with us:* Now I beſeech you brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment! 1 Cor.1.10. *Give leave, good Reader, to the oppreſſed ſpirit of the Writer to give ſome vent unto his grief of heart. It may be a memorandum of our miſery here, and of the ſad condition of three Kingdomes at once all involved in moſt bloudy and woful confuſion; and may mind a godly and prudent Chriſtian of the danger of abuſe of a long continued peace, and of the ſevere chaſtiſement of God upon the Churches and States which rather profeſſe the forme then practiſe the power of Evangelical piety; and it may preach and preſſe the duty of repentance and reall reformation with more preciſe caution againſt ſpiritual relapſes; and may ſtirre up the hearts of ſuch as are pious and compaſſionate to betake themſelves more frequently to private ſupplication, and to perform both that and the publick with more ſincerity and fervency of affection; that the God of peace may be pleaſed to put an end to our wars, ſuch wars as may ſteep our victories as well in the tears of the victors, as in the bloud of the vanquiſhed, ſince whoſoever gains, the Kingdome loſeth many loyall ſubjects, the Church many Chriſtian Proteſtants, and divers of them no worſe (as we may well hope) then ſuch as have been redeemed by the precious bloud of our Lord and Saviour: and laſtly, it may be he may (by the mercy of God to his people, and his juſtice on their enemies) ſee the reſult of all this rage redound to the ruine of the Antichriſtian combination, who firſt kindled, and have ever ſince fomented theſe fearful combuſtions; and that* Pererius *his application of the Prophecy concerning the adjourning of the judgment of God againſt the Amorites to the Proteſtant State in England* (Tom.3. in Gen. Diſp.8. pag.576.) *may be made good upon the wicked of the Popiſh party: The words of the Jeſuite rendred in Engliſh are theſe:* If any begin to wonder why God ſuffers the Engliſh Principality to execute ſuch a crual perſecution on the Catholicks, and yet to flouriſh and prevail; he will leave off to wonder if he bethink himſelf of Gods toleration of the Amorites for this reaſon, becauſe their iniquities were not yet made up to the full, Gen.15.16. but they will come at the length to their full growth and accompliſhment; there will come a time of Divine vengeance, too late for us perhaps, but for the diſpenſation of the Divine prudence and providence ſeaſonable and ſoon enough; which time *(ſaith he)* if any man think to be neer at hand (ſince that Nation *(he meaneth the Engliſh)* hath now ſo far proceeded in raging perſecution) he ſhall not much miſſe of the truth, as I ſuppoſe. *So far this Authour; which prediction (upon the like grounds) may juſtly be retorted upon the Romiſh Church, and on the pretended (but miſ-called) Catholicks, whoſe rage hath been of late more rampant then ever, and therefore there is a great hope the time is drawing on that they may be made couchant under Chriſts Iron Mace, who would not be brought to bow under the ſway of his golden Scepter.*

Joktan] The diviſion of the earth into different Languages and people is noted by the name of *Peleg*; but here ſome obſerve another diviſion of the family of *Heber*; for *Joktan* (ſay they) divided himſelf from the true Religion of his fathers houſe; which cannot be proved by Scripture: for he is mentioned but in this Chapter, and in 1 Chr.1. and in neither of theſe places is any ſuch thing recorded of him. From him is ſuppoſed to deſcend the people of the *Eaſt Indies*, and of *America* alſo, where ſome ſay are remaining marks of that name, but in ſuch particulars we cannot be certain, nor muſt we be either over-curious or peremptory.

V. 29. *Havilah*] From whom it is thought the land of the *Iſmaelites* and *Amalekites* was named *Havilah*, Gen.25.18. 1 Sam. 15.7. There was another Havilah deſcended of *Cham*, verſ. 7. See Annot. on Chap.2.11.

V. 30. *Their dwelling was from Meſha*] Theſe names are not cleared by any other place of Scripture, and they are unknown to the ancient Geographers, much more to thoſe of later times, and therefore we muſt leave this Text without any other Note but our ignorance of the terms contained in it.

CHAP. XI.

Verſ. 1. *The earth*] The *earth* for the Inhabitants of the earth in the uſual phraſe of Scripture, Gen.6.21. 1 Chr.16.23. Pſal.33.8. and elſewhere.

one language] Heb. *one lip*.

one ſpeech] Heb. *one words*; That is, one ſort of words, as many think the tongue which Adam ſpake, and which was uſed in all the world about the ſpace of one thouſand ſeven hundred and fifty years, *viz.* until about 130 years after the flood: this is thought to be the Hebrew tongue by the Etymologies of *Adam*, *Eve*, *Cain*, & others, though ſome fond men have given the Seniority to other Languages many ages younger then the Hebrew.

V. 2. *they journeyed*] To wit, *Nimrod* and his company.

from the Eaſt] That is, not immediately from Ararat, or Armenia, (where the Ark reſted) which is not Eaſtward from Chaldea, but from ſome other place (which was Eaſt-ward in reſpect of the ſituation of Chaldea) whither they removed, either becauſe the place wherein they were was not large enough, or not ſo commodious and comfortable for their habitation as they deſired.

plain of Shinar] Which was not the name of it at this time, for that was given to it afterward; it was a ſpacious and fertile Plain ſince called *Shinar*, and now *Meſopotamia*; ſome ſay it was afterward called *Chaldea*, *Aſſyria*, and *Babylon*: Of *Shinar*, ſee Chap.10.10.

V. 3. *they ſaid*] Heb. *a man ſaid to his neighbour.*

burn them] Heb. *burn them to a burning.*

brick for ſtone] They would (if the place would have afforded it) have built their Tower of ſtone, (as if they had had good mortar they would not have uſed ſlime) but in that place they were not furniſhed with ſtone for ſuch a purpoſe.

V. 4. *build us a city*] They were moved with pride and ambition, preferring their own glory before Gods honour.

whoſe top may reach up to heaven] An Hyperbole, that is, a ſpeech uſed to expreſſe things in an high and incredible degree, as Deut.1.28. & 9.1. Pſal.107.26. Mat.11.23. wherein too much is ſaid that enough may be believed. The height of this Tower (as ancient Writers have given the meaſure of it) was four thouſand paces; by ſuch a Tower ſome (as the prime promoters of the building, for it would not receive many at the top) might hope to ſave themſelves from another floud, if another came, and might the better hold up a tyrannical dominion; and by that they expected to be united, and to prevent their ſcattering and diſperſion upon the earth, which they might apprehend from their increaſe, too populous for the place wherein they were, which might occaſion their diſtribution into Colonies; and if it were ſo, they hoped to retain an honourable memorial of their former cohabitation, whereby they expected not to be caſt into confuſion, and ſo diſperſed both ſooner and in a worſe way then they apprehended.

make us a name] By erecting ſuch an high and huge monument of their power and coſt, as ſhould make them famous in after times.

V. 5. *came down*] The Scripture cometh down to the capacity of men, ſpeaking after the manner of great men in high place; who, when they mean to take a particular view of things below their ſtate, come down for ſpecial notice of them, with a purpoſe to take ſuch a courſe with them, as ſhall be requiſite; though in propriety of ſpeech, God neither aſcends nor deſcends, for he is every where, Pſal.139.7. and needeth not come neerer to any thing then he is to all things, to know it better then he doth, Pſal.139.2.

V. 6. *Behold, the people is one*] God ſpeaketh this in deriſion (as Gen.3.22.) becauſe of their fooliſh perſwaſion and preſumption in their enterpriſe.

V. 7. *let us go down*] He ſpeaketh as if he took counſel of his own wiſdome, and power, to wit, with the Son and the Holy Ghoſt. See the Note on Gen.1.26.

confound their language] The City or Tower was to be built by their hands, and God hinders their work, not by maiming them in any of their limbes, but by confounding their ſpeech ſo that they did not underſtand one anothers words, God having ſtricken them with oblivion of their former language, and put into their minds a new Dictionary of words; which though underſtood by the ſpeaker, was altogether ſtrange and unknown to the hearer: hence for one Tongue (as many collect from this Chapter) there were ſeventy two Languages according to the number of the Nations deſcended from Noah's three ſons; ſome think there were as many tongues as ſeveral kindreds or families; but the number of them cannot be certainly taken, but by this confuſion God gave an illuſtrious evidence of his own wiſdome and power, and expoſed to their folly and impotence to the more ſcorn.

V. 8. *ſcattered*] Their intendment in their building was to prevent their diſperſion or ſcattering, verſ. 4. and God makeing their puniſhment anſwerable to their ſin (which was to ſtrengthen themſelves in their proud project by keeping together) ſcattereth them aſunder, by dividing their Languages; according to that of Solomon, *The fear of the wicked ſhall come upon him*, Prov.10.24.

V. 9. *Babel*] That is, *Confuſion*, becauſe there God confounded their Language. Some think it was called *Babel*, from *Balbel*, abating the letter *l* for better ſound; Druſ. obſer. ſacr. lib.11. cap.23. pag.275. *Balbel* is according to the Chaldee Dialect, for *Balal* the Hebrew word ſignifying, *he hath mingled or confounded*, Schindl. Pentag. col.201.

V. 10. *generations of Shem*] He returneth to the Genealogy of Shem to come to the hiſtory of Abraham; wherein the Church of God is deſcribed, which is Moſes principall purpoſe. Of the ſeniority of Noahs ſons, ſee Annot. on Chap. 10.21.

V. 12. *Arphaxad——begat Selah*] Betwixt Selah and Arphaxad the ſeventy Interpreters interpoſe Cainan, and according to their Catalogue of names, doth Luke draw up the Genealogy of Chriſt from Joſeph to Adam; the reconciliation of which difference belongeth to the third of Luke, ver.36. as to its proper place.

V. 25. *Nahor lived after*] Nahor was the firſt of the Patriarchs that fell to Idolatry, by whoſe gods Laban ſware: The lives of men after the floud were far ſhorter then before, to keep them from exceſſe of ſin, whereof the long living before the flood was a great cauſe; and Nahor lived but an hundred fourty and eight years, which is not much more then half the life of his predeceſſors. See Annot. on Gen.31.53.

V. 26. *begat Abram*, &c.] That is, began to beget, for they were not all of a year; the like we have noted of the ſons of Noah, Gen.5.32.

V. 27. *begat Abram*] Though *Abram* be named firſt among the ſons of *Terah*, he was not the eldeſt, (no more then *Shem* the eldeſt ſon of *Noah*, though uſually firſt named) yet he is firſt mentioned, becauſe he is the prime man, eſpecially in reſpect of his ſpiritual prerogative in the Church, on whom and his poſterity the principal part of the ſtory of the Book of Geneſis is beſtowed; for *Abram*, when he went out of *Haran* was ſeventy five years of age, Chap. 12.4,5. before which time *Terah* was dead, verſ. 32. of this Chapter, whoſe age is ſummed up to two hundred and five yeares in the ſame place; out of which deduct the age of *Abram* at the time of his departing out of *Haran*, which preſently followeth the death of his father, and the birth of *Abram* will fall out to be about the one hundredth and thirtieth year of *Terahs* age. And for the order of his ſons, it is probable that *Haran* was the eldeſt, though named laſt, *Nahor* the ſecond, and *Abram* the youngeſt, though named firſt; for *Sarai Abrams* wife the daughter of *Haran*, was but ten years younger then *Abram*, Chap. 17.17. and ſuppoſing her father was not leſſe then twenty years elder then ſhe (which is probable enough) he muſt be ten years elder then *Abram*. Others conceive *Abram* to have been the eldeſt, as born in the ſeventieth year of *Terah*, according to this Text, and that he departed out of *Haran* into *Canaan*, while his father yet lived; but having there no ſettled poſſeſſion of any part of that Land till after the deceaſe of *Terah*, when he purchaſed a burying place of the ſons of *Heth*, Gen.23. verſ. 17, 18. which being done by the Divine diſpoſition, Stephen ſpeaketh of his dwelling there according to the date of that particular, Act.7.4. So by way of purchaſe he had a portion there, as any ſtranger might have, though not by way of inheritance, which is the meaning of Stephen, Act.7.5.

V. 29. *Iſcah*] Some think that this *Iſcah* was *Sarai* mentioned in the next verſe; for *Haran* the eldeſt ſon of *Terah* had two daughters, *Milcah* who married her Uncle *Nahor*, and *Iſcah*, or *Sarai* (if the ſame woman had two names) who married her Uncle *Abram*, and therefore is called *Terahs* daughter in law, verſ. 31. Such marriages were not yet forbidden, Exod. 6. 20. though afterwards they were, Lev.18.14.

V. 31. *Terah took Abram*] Albeit the Oracle of direction came to *Abram*, yet this honour of execution is given to *Terah*, to wit, to be named as the leader of the company, becauſe he was *Abrams* father, who being admoniſhed of Gods Will by his ſon, conſented to it both in approbation and practiſe.

* *Ur of the Chaldees*] (* Neh.9.7. Act.7.4.) Some read, *out of the fire of the Chaldees*, for *Ur*, in Hebrew, ſignifieth *a valley*, *light*, or *fire*. See Iſa.24.15. Text and Margine; and according to that, they find or fain a ſtory, that *Abram* was caſt into the fire by the Chaldeans, becauſe he would not worſhip the fire their Idol, but was miraculouſly delivered from that danger; yet it is certain that the Chaldeans were Idolatrous, and probable that fire was a chief Idol among them, and that this City might have its name from that Idol.

Haran] Which was a City of Meſopotamia bordering upon Canaan. So in the Geneva Annot. and ſo Adricom. Delph. Theatr. Terr. Sanc. in the Tribe of Manaſſeh, pag.86. col.2. & 96. col.2. which ſeemeth to be contradicted by that of Stephen, Act.7.2,3. where he ſaith, that God appeared to *Abram* while he was in Meſopotamia, before he dwelt in *Charran*, or *Haran*, ſo that when he went to *Charran*, he went rather out of *Meſopotamia*, then to a City of *Meſopotamia*. To which doubt the anſwer is, That *Meſopotamia* is ſometime taken in a generall acception, and ſo Saint Luke takes it for a large compaſſe of land (beyond Euphrates in reſpect of Canaan) comprehending both Meſopotamia properly ſo called, and Chaldea; which (as Topographers deſcribe it) borders upon it on the Eaſt-ſide; and ſo Babylon the Metropolis of Chaldea is reckoned as in Meſopotamia by Pliny, lib.6. cap.26. Now *Abram* being called while he was in *Ur of Chaldea*, the Eaſtern part of *Meſopotamia* taken in a general ſenſe, went with his father into *Charran* a City of *Meſopotamia* properly ſo called, and diſtinct from *Chaldea*, though called ſometimes (as here by Stephen) by the ſame name, ver.2,4.

CHAP. XII.

Verſ. 1. THe LORD *had ſaid*] This oraculous appointment of God came to Abram (as is probably conceived) while he was in *Ur of the Chaldees* (where he was born) while his father lived, and whereupon they departed from *Ur* to go towards the land of Caanan, as is ſaid, Chap. 11. verſ. 31. and in the way thitherward they ſtayed a time at Charran or Haran, where Terah dyed; after that by virtue of the ſame call he went onward to Canaan with Lot.

out of the countrey] That is, *Chaldea*, where he had his call from God.

from thy kindred] If they had rather remain behind thee, then remove with thee.

into a land] In appointing no certain place, he proveth ſo much the more his faith and obedience; for he went from his place of birth, and wonted abode, to go from place to place, he yet knew not whither. See Heb. 11. 8.

V. 2. *ſhalt be a bleſſing*] That is, more then *thou ſhalt have a bleſſing*, for in this bleſſing is vertually compriſed the happineſs of both worlds, and of all that are truely bleſſed in all ages; whereof though God be the onely Authour, Abraham is honoured to be a principal means under him to bring it to paſs, in being the progenitour of the promiſed Seed, and ſetting ſuch an example of belief, as might qualifie him to be ſtiled Father of the faithful, Rom. 4. 11, 12. The world ſhall receive by thy ſeed which is Chriſt, the bleſſing which it loſt in Adam, This Covenant in Chriſt was four hundred and thirty years before the Law, and therefore (as the Apoſtle argueth) cannot be diſanulled by the Law, coming ſo long after it, Gal. 3. verſ. 16, 17.

V. 3. * *And in thee ſhall*] * Gen. 18. 18. & 22. 18. Act. 3. 26. Gal. 3. 8.

V. 4. *as the* LORD *ſpake*] Some think *Abraham* was now called the ſecond time; firſt in *Ur of Chaldea*, his birth-place, whereupon he went with his father *Terah* to *Charran*; and again in *Charran*, whereupon he departed thence towards Canaan: but neither here nor Acts 7. is there mentioned two callings of him, and it is like he went on in the virtue of his firſt call, though by degrees, reſting at *Charran* till the death of his father *Terah*, and from thence taking his journey towards Canaan, verſ. 4, 5.

V. 5. *ſouls*] Souls are put for perſons, becauſe the ſoul is the better part; and ſo by an ordinary figure called *Synecdoche*, it is taken very oft in Scripture for the whole perſon, Exod. 1. 5. and elſewhere. See Chap. 14. verſ. 21.

which he had gotten] Not begotten as a father, but taken as a Conquerour, or hired as a Maſter, or purchaſed as a Merchant upon a price, as ſlaves were bought and ſold in ancient imes out of many nations, but eſpecially the Canaanites, who of all others were deſigned to that baſe condition, Gen. 9. verſ. 25, 26, 27.

Canaan] So called, becauſe the poſterity of *Canaan*, the ſon of Cham, poſſeſſed it.

V. 6. *Abraham paſſed*] He wandred to and fro in the Land, before he could finde a ſettling place: thus God exerciſeth the faith of his children.

Sichem] Hebr. *Shechem*, ſo called when Moſes wrote; but in Abrahams it had its name from an Oake: ſome ſuppoſe it the ſame with Mamre, Chap. 13. 17. which others doubt of, and in our Savours time it was called Sichar, a City of Samaria, Joh. 4. 5. See Annot. on Chap. 13. 18. It was ſituate in the middle part of the land of Canaan, in the mountainous part of the Tribe of Ephraim, Joſh. 21. 21. Judg. 8. 31. 1 Chron. 6. 67.

the Canaanite] Properly ſo called for diſtinction from the Hivites, Jebuſites, Perizzites, &c. which was a cruel and fierce nation, by whom God kept his people in continual exerciſe.

in the land] That is, in the plain of Moreth, next before ſpoken of.

V. 7. *builded an Altar*] So did Noah, Chap 8. 20. for though the principal part of mans devotion to God conſiſt in his heart, yet there muſt be ſome evidence of it by external ſervice, whereby it may appear to others, that we account God worthy of open worſhip, and his mercies and favours worthy of monuments of remembrance.

called he upon the name] See Annot. on Chap 4. 26.

V. 8 *removed from thence*] Becauſe of the troubles he had among that wicked people, for that he ſerved the true God, and renounced Idolatry, not changing his Religion with the place, but every where ſerving the ſame God in the ſame manner.

Bethel] Called at this time *Luz*, not *Bethel* until afterwards, Gen. 28. 19.

on the Weſt] See Annot. on Gen. Chap. 1. verſ. 10. and on Deut. 11. 24. See alſo Gen. 13. 14. & 28. 14. Numb. 3. 23. & Deut. 3. 27.

Hai on the Eaſt] Called Ai, Joſh. 7. 2. Jer. 49. 3. & Ajah, Iſa. 10. 28. a fair City of Canaan, ſituate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V. 9. *journyed going*] Heb. *in going and journeying*. The beſt of Gods children may be reſtleſs in their outward condition, and fain to ſhift from place to place: which may make them more deſirous of heaven, where there is perpetual repoſe, without either toyl or change, Heb. 11. 10.

V. 10. *a famine*] This was a new trial of Abrahams faith, whereby we are taught to expect at the end of one affliction, to meet with a nother.

V. 11. *Egypt*] By the Prophet uſually called *Mitſraiim* from the ſon of Cham of that name, Chap. 10. 6. on the Eaſt ſide is bounded with the red Sea, and part of Arabia, on the Weſt with *Cyrene* a part of Africk, on the South with *Ethiopia ſuperior*, called, by ſome *Habaſſia*, or *Abaſine*.

thou art fair] When Abraham came with his family to Egypt, Sarai was about ſixty years of age, yet then ſhe was ſo beautiful, not onely in compariſon of the Egyptians (who were not of a very lovely colour, or complexion) but abſolutely, as Abram judged of her. And her beauty might hold out, though threeſcore years old, both becauſe it was not impared by breeding, or bearing of children, (being barren) and for that God might preſerve it in eſpecial manner, as an occaſion for the working and obſerving of his providence, which followed thereupon; yet here we ſee that beauty is a double ſnare, both to them that have it, and them that love it.

V. 13. *ſay thou art my ſiſter*] Wherein in ſome ſenſe he ſpake truth; yet by the name of *ſiſter*, he intended to make them to believe a lye, to wit, that ſhe was not his wife. An example not of imitation, but of caution, whereby the beſt may be warned againſt the uſing of ill means to good ends; and may learn not to put others in danger, to ſave themſelves. Albeit it may be that Abram feared not ſo much death, as that if he ſhould dye without iſſue, Gods promiſe ſhould not have taken place; wherein appeareth a frailty of Faith, at this time, though for other things, and at other times, his Faith was more firm. See Chap. 20. 12.

V. 15. *into Pharaohs houſe*] With a purpoſe to make her his wife or concubine, Ver. 19.

V. 17. *Pharaoh*] *Pharaoh* was an uſual name among the Kings of Egypt, untill the Greeks prevailed over it, and then they were commonly called *Ptolomees*; haply for ſome very eminent King of that name; as the Emperours of Rome and Germany are called *Cæſars*, from Julius, or Auguſtus Cæſar. Or they might be called *Pharaohs*, becauſe the word *Pharaoh* ſignifieth in Hebrew, *liberty from ſervitude*; and Kings are ſervants to none but God, and in the Chaldean Dialect, *revenge*, or *puniſhment*, as having a preeminence of power, for the puniſhment of the wicked, as well as for the protection of the good, Rom. 13. 4.

the Lord plagued Pharaoh] Though Kings have great power for doing, Eccleſ. 8. 4. and more protection from ſuffering then other men in the guard of their perſons, yet they may not do what they will with whom they will; for ſome are ſuch Favourites of the King of kings, as to be accepted as his anointed, and under that title to be ſecured from the tyranny of Kings, Pſal. 105. 14, 15. 1 Chr. 16. 21, 22. which places have an eſpecial application to this ſtory of Abraham and Pharaoh, in whoſe example Kings muſt be admoniſhed of their ſubordination to God, Eccleſ. 5 8. and of Gods tender care of godly perſons, whom he will not, though they be ſtrangers and friendleſſe, give up to the oppreſſion of Potentates though never ſo great.

and his houſe] Great mens ſins are dangerous, not onely to themſelves, but to others that belong unto them. It is not ſafe to dwell in the houſe with ſuch as are wicked. See Pſal. 101. verſ. 6, 7.

with great plagues] Great men when they offend are ſo much more plagued by God then others, as his benefits more oblige them to obedience, and their greatneſs frees them from humane puniſhment, when they deſerve it by their diſobedience.

V. 18. *Why diddeſt thou not tell me?*] Yet he knew her not to be his wife, untill by plagues he was made apprehenſive of Divine pleaſure, which might occaſion an humble inquiry into the cauſe; whereupon God was pleaſed ſome way to reveale it unto him, either by Sarai, or ſome other way; but he was puniſhed before he was advertiſed of it; and therefore ignorance of ſin is no priviledge for impunity, nor protection againſt puniſhment; and it is not unlike that the King was too much ſwayed by his carnal appetite, that he made ſo much haſte to take her for her beauty, and for that he might be puniſhed the more.

V. 20. *commanded*] Not onely diſmiſſed him without harm or damage, but for his ſecurity laid a charge upon his people to let him paſſe where he pleaſed without any harm.

CHAP. XIII.

Verſ. 1. VV*Ent up*] Canaan was higher then Egypt; and the ſituation of Egypt being lower, was the fitter to be made fruitful by the overflowing of Nilus.

into the South] That is, the Southern part of Canaan, Chap. 12. 9. (from whence he went into Egypt) for otherwiſe the whole Countrey of Canaan, in reſpect of Egypt, is ſituated Northward.

V. 2. *very rich*] Great riches, and great goodneſs may meet together in one man, Job 1.1,3.

V. 3. *Bethel*] The place is here called by that name, which it had long before Moſes time, though not at this time; when Abram travelled towards it. See Annot. on Chap. 12.8.

V. 4. * *place of the altar*] * Chap. 12.7.

V. 6. *to bear them*] They wanted convenient ſpace for diſtinction and paſture of their flocks; the Canaanites an harſh natured people having poſſeſſion of the land, ſo that they could not be well accommodated for their company and eſtates neer together.

not dwell together] Though men account that happineſs conſiſts in riches, there is this unhappineſs in them, that they do not onely ſeparate men from friendly ſociety, but often times are occaſions of contentions between them.

V. 7. *a ſtriſe between*] Good, and quiet maſters may have contentious ſervants, therefore the one muſt not be condemned for the other.

the Canaanite, and the Perizzite] For *Canaanites* and *Perizzites*; as Chap. 12.6. and *Angel* for *Angels*, Pſal. 34.7. and ſo (as divers learned Divines expound) Rev. 2.8, 12, 18. & Chap. 3.1, 7, 14. and *Inhabitant* for *Inhabitants*, 2 Sam. 5.6. *Quail* for *Quails*, Pſal. 105.40. *Frog* for *Frogs*, Pſal. 78.45. *Tree* for *Trees*, Pſal, 105. 33. And the *Perizzites* dwelling in the Land of Canaan were Canaanites, but upon ſome eſpecial reaſon, they had an eſpecial name given them, by which they were diſtinguiſhed from the reſt of the Canaanites; and among them that dwelt in the Land, ſome might have the name of *Canaanites* by an eminence and more ordinary uſe, See Annotations on Chap. 15. 21. So names are ſometimes of a more large, and ſometimes of a more ſtrict acception. See the Note on Chap. 11. 31. Now their dwelling in the Land is brought in by occaſion of the diſſention betwixt the Herd-men of Abram and Lot, becauſe the Land was ſo populous by the number of theſe Inhabitants, that there could not be allowed room ſufficient for the increaſe of their cattel, which might be a cauſe of future contention more then at the preſent betwixt the emulous ſervants of their amicable maſters; and quarrels betwixt two ſuch worthy perſons would be very ſcandalous before ſuch Infidel Idolaters as the *Canaanites* and *Perizzites* were.

V. 8. *Abram ſaid to Lot*] Abram the elder, and the worthier perſon, both in reſpect of Grace, and of Nature alſo, (for he was Uncle unto Lot) craves peace of his inferiour. It is no diſparagement to be the firſt in ſeeking reconcilement, for ſo was God in atonement with man, Iſa. 65.1. 2 Cor. 5.20.

brethren] That is, neer kinſmen of the ſame fleſh and bloud, Rom. 9.3. Or, *brethren* of the ſame belief, and profeſſion of Religion; otherwiſe in propriety of ſpeech, Abram was not his brother, but his uncle, for Lot was his brothers ſon, Gen. 12.5. See Annot. on Chap. 14.14.

V. 9. *If thou wilt take*] Abram reſigneth his own right to buy peace; yet he was not poſſeſſed of a foot of the Land of Canaan, *Act.* 7.5. as his own right, and by virtue of promiſe; therefore what he injoyed there, it was either by the preſuppoſed, or purchaſed conſent of the Canaanites, to whom he might make himſelf acceptable both by his great wiſdome, goodneſs, riches, and beneficence. See his carriage toward, and acceptation with *Ephron*, and the children of Heth; of whom he would not take ſo much as a burial place; but he would pay the worth of it, Gen. 23.11, 12, 13. and for Lot, Abram gave him no title to the Land, but ſuch an uſe of it, as upon fair and reaſonable termes he might obtain and enjoy.

left hand] By the *left hand*, ſome Expoſitors conceive he underſtood the *North*; and by the *right*, the *South*: and this according to the Chaldee, which preſuppoſeth an uſual phraſe of local diſtinction among the Hebrews: the Philoſophers ſince Ariſtotle make the Eaſt to be the *right hand*, and the Weſt the *left*.

V. 10. *as the garden of the Lord*] So are things called that are eminently great and goodly, as *the Hoſt of God*, 1 Chron. 12.22. *the City of God*, Pſal. 46 4. *the Cedars of God*, Pſal. 80.10. See Annot. on Chap. 23.6. and Chap. 30.8. and ſo it may be in this place. Or it may be a particular compariſon with the Garden of Eden, Gen. 2.10. See Iſa. 51.3. Ezek. 28.13. and Chap. 31. ver. 8.

land of Egypt] Made fruitful by the overflowings of the River Nilus, eſpecially that part of the land, in the plain of Jordan, which is the way from *Bethel* to the little City, afterwards called *Zoar*, but in former time, and at this time, *Bela*, Chap. 14.2. Adricom. Delph. Theatr. terr. Sanct. in Trib. Judah. page 54.

V. 11. *journeyed Eaſt*] Or, *Eaſtward*; as Gen. 2.8. *From the Eaſt*, ſo the Genev: and *Arias Montan.* but Bethel (where Abram and Lot were when they concluded to ſeparate) was Weſtward in reſpect of *Sodome*, whither Lot went, and going thither he went towards the Eaſt, not from the Eaſt, ſo it is better (as to the ſenſe of the place) to read, *Lot journeyed Eaſt*, or *Eaſtward*; which conſtruction the Original word here uſed will bear, as well as the other (*from the Eaſt*) and ſo it is taken, Gen. 2.8. *God planted a garden Eaſtward in Eden.*

one from the other] Which was done by Gods eſpecial providence, that onely *Abram* and his ſeed might dwell in the Land of Canaan.

V. 13. *the men of Sodome were wicked*] Lot thinking to get Paradiſe, found Hell; the land was very good, the Inhabitants extremely bad: they are called *ſinners before the Lord exceedingly*, becauſe their ſins were ſuch as drew his eye eſpecially to be upon them, with a purpoſe to puniſh them. See Chap. 10.9.

V. 14. *Lift up now thine eyes*] The Lord comforted him, leſt he ſhould have taken thought for the departure of his Nephew.

look from the place] (Deut. 34.1. Mat. 4.8.) The promiſe was made for a larger compaſs, then the eye of man could particularly view; but God might ſupply that defect either by diſcourſing of the particular places in each tract, Eaſt, Weſt, North, and South, as *Abram* had his proſpect; or by ſome other Revelation or repreſentation, as himſelf thought fitteſt to make him apprehenſive of his liberal promiſe. The Devil did ſomething in this kind, Mat. 4.8. & Luk. 4.5. by Gods permiſſion: but God doubtleſs had a better and a clearer way to manifeſt the compaſſe of his bounty unto *Abram*. Though *Abram* himſelf were not actually poſſeſſed of the land of Canaan, as in his own right; (whereof ſee the *Annotations* on ver. 9.) yet is the promiſe made to him, becauſe of Gods eſpecial favour to him, for whoſe ſake he was ſo graciouſly affected to his poſterity, in whom their progenitors are bleſſed in a joyful apprehenſion, that they ſhall be bleſſed, as in good-will to them, and for their ſakes: See the Annot. on Chap. 9.25.

V. 15. *and to thy ſeed*] (Chap. 12. 7. & 26. 4. Deut. 34. 4.) That is, *to thy ſeed*, and for thy ſake.

for ever] Upon preſuppoſal of their obedience, and keping covenant with God, otherwiſe not, Levit. 18. 28. Deut. 4.25, 26. Iſa. 48. 18, 19. and to ſuch as ſhould prove faithful in their adherence to God, here is a promiſe of an everlaſting poſſeſſion of the heavenly Canaan, whereof the earthly was a Type: And concerning temporal poſſeſſion, the words *for ever*, reach to the coming of the Meſſiah, which is the period of ſuch promiſes for the Old Teſtament; from thence begins a date of new bleſſings to the ſpiritual children of faithful Abram, which will hold out, until they attain an everlaſting happineſſe, Heb. 11. verſ. 10.

V. 16. *number the duſt of the earth*] That is, by way of compariſon; for as no man can number the duſt of the earth, Gen. 32.12. the grains of it are ſo many; ſo the ſeed of Abram, whether by the fleſh, or faith of Abram (for they that believe as he did, are his children) ſhall be ſo many, as that to men they ſhall be innumerable. See Heb. 11.12. Rev. 7. 9.

V. 17. *walk through*] By this God doth not command Abram to make an exact ſurveigh of it, but offers unto his choyce the ſatisfaction of himſelf by his own view of it.

the length and breadth] See the *Annot.* on ver. 14.

V. 18. *plain of Mamre*] Heb. *plains*. Or, *the oak*, or *grove of oaks of Mamre*: for the Hebrew word *Elon*, ſignifieth *an oak*: the Plain it is like was ſet with oak trees, and it is called the *plain of Mamre*, from the man who either planted or poſſeſſed it, who was an Amorite dwelling in Hebron, Chap. 14. ver. 13, 24.

built an altar] Abram is conſtant in his holy courſe of true Religion, ſtill building an Altar, where he abode; not, as the Heathens, to many falſe gods, but to the one and onely true God.

CHAP. XIV.

Verſ. 1. *IN the dayes*] This was in the year of the world, 2092. four hundred thirty ſix yeares after the floud, in the eighty fourth year of Abram's age: This is the firſt War mentioned in any ſtory, as ſome ſay, yet *Joſephus* writes (and it may be true) that there was a precedent War before this, whereby Chedorlaomer brought theſe people of the five Cities under ſubjection, from which they revolted into rebellion.

Amraphel] This is thought to be *Nimrod* King of *Elam*, or *Perſia*, or *Babylon*.

Shinar] Or, *Sennaar*. (as Joſephus cals it, Antiq. lib. 1. cap. 5.) a ſpatious Plain in the Region of Babylon, put here for Babylon where Nimrod laid the foundation of his Monarchy. Some hold that this Amraphel was King of Aſſyria, the ſeat of whoſe Kingdome was not Babylon, but Nineveh; but becauſe in the beginning one man (who ſome ſay was Ninus) had the dominion both of the Babylonians and Aſſyrians, the ſame King is often indifferently called King of Babylon and of Aſſyria.

nations] The word *Gojim* in the Original ſome take for a City, or Country ſo called: but it ſignifieth *Nations*, and it may be this King had ſeveral Nations under his command, or was Captain of a company of ſeveral Nations; or Ruler of ſome City of great Merchandize, frequented by the people of divers Countreyes; as for the ſame reaſon Galilee was called *Galilee of the Nations*, or *Gentiles*, Iſa.9.1. Mat.4.15. frequented by Arabians, Egyptians, and other Neighbour Nations, being of a fruitful ſoyl, and commodious with Ports and Havens. Strabo, lib.16.

V. 2. *King*] By *King* here is meant the chief Governour of a City.

Zoar] Or, *Zoghnar*. So called upon Lots requeſt, and refuge thither, for his ſafety, Gen.19.20,22. But before it was named *Bela*, of the Land of Canaan; theſe five Cities, ſituate in the Plain of Jordan, were (all but *Zoar*) about five years afterward conſumed by fire and brimſtone, Gen. 19. 20, &c. Deut. 29.23.

V. 3. *Siddim*] Hath its name of a plainneſſe coming by beating of the clods, to lay the ground level: and ſo was this vale fitter for the conflict of the adverſe armies: but after the deſtruction of the City of Sodome, and her ſinful ſiſters, it was turned into the Lake Aſphaltites, or ſalt Sea. Joſephus ſaith, it was neer the Land of Sodome, and Gomorrah.

ſalt ſea] Called alſo the Lake Aſphaltites, neer Sodome and Gomorrah, which was not a ſalt ſea, or lake at the time of the battel, for that had been no fit place for ſuch a purpoſe, but (as ſome write) it had formerly been a pleaſant valley furniſhed with trees, untill by Gods judgment for the ſins of the Sodomites it was turned into that Lake of the accurſed water powred out upon it, which is ſo filthy and groſſe that no fiſhes can live in it, nor (as ſome write) birds fly over it without taking deadly infection from the exhalations, which ariſe out of it, wherefore it is called alſo *the dead ſea*, of which many ſtrange things are reported by Pliny, Nat.Hiſt.lib.5.cap.16. Juſtine the Hiſtor, lib.36. cap.3. Joſephus of the Warres of the Jewes, lib. 5.cap.5. Adrichom.Delph. in his Theater of the Holy Land, pag. 52. in the Tribe of Judah.

V. 4. *Chedorlaomer*] Though Amraphel who is ſuppoſed to be the ſon of Ninus the King of Aſſyria be named firſt, ver. 1. and others before *Chedorlaomer* might be more ancient Kings, or Kings of places of more honour and account; yet in this expedition he was chief, as appeareth by this, and the next verſe; for the cauſe of the war was a defection from, or a rebellion againſt the government of *Chedorlaomer*, to whoſe aſſiſtance the other Kings joyned themſelves, as for recovery of his right with expectation, and it may be alſo with capitulation for the like aid, if it ſhould be their lot to be ſo deſerted, or reſiſted by their ſubjects.

rebelled] After twelve years ſubjection, eſpecially if they ſubmitted to *Chedorlaomer* upon covenant and oath, their rebellion was unlawful, for they ſhould have continued their obedience in lawful things. See Ezek.17.15.

V. 5. *Rephaims*] The word *Rephaim*, Deut.2.11. is uſed for *Giants*; but here, as Chap. 15. 20. it ſeemes to be taken for a ſtrong and fierce people dwelling in Canaan; as the Hittites and Perizzites; the people mentioned in this and the two following verſes, were ſet upon by the four Kings, perhaps as confederates with the Sodomites and the reſt, or that they might not aid them, they were firſt aſſaulted. Of the Rephaims, ſee Annot.on Chap.6.4.

Emims] See Annot.on Deut.2.10.

V. 6. *Horites*] See Annot.on Gen.36.20. & on Deut. 2. 12.

Elparan] Heb. *the plain*, or, *oak of Paran*. Of Paran, ſee Annot.on Num.Chap.10.12 & on Deut.33.2.

V. 7. *which is Kadeſh*] So called in Moſes his time; (though more anciently it had the name of Enmiſhpat) it was ſituate in the deſert of Zin, Num.Chap.20.1,14,16,22. Of this Kadeſh, ſee Annot. on Numb 20.16

Amalekites] That was their name when Moſes wrote this, but not at the time of the war; for *Amalek* was the grandchild of Eſau, Gen.36.12. the ſon of Iſaac, the ſon of Abram, but Abram at this time had no child, neither by *Sarai* nor by *Hagar*; here then is an anticipation in reſpect of the ſtory, (for the Amalakites were not yet a people) though not in reſpect of the time of Moſes his writing of it, for in his time, and before, they were a people, and poſſeſſed a particular Countrey.

V. 10. *vale of Siddim*] Which afterwards was overwhelmed with water, and ſo called the *ſalt ſea*. See Annot. on ver.3.

ſlime-pits] Heb. *pits pits*. The doubling of the word importeth plurality, becauſe there were many pits there: ſo in the ſecond of King. 3. 16. the words in Engliſh is *make this valley full of ditches*; but in the Hebrew, *make this valley ditches ditches*.

fell there] Flying from their enemies they fell into the pits, (whereof they were many in that place) and there they found at once both their death and burial: the five Kings choſe that place of purpoſe for the battel, becauſe thoſe pits were not ſo well known to their enemies as to themſelves. Here the Kings of Sodome and Gomorrah are ſaid to fall, but that is to be underſtood rather of the ruine of their armies, then of their perſons; for the King of Sodome met Abram coming from the victory afterwards, ver.17. Some think thoſe that fell there, fell not into the pits caſually, but that purpoſely they caſt themſelves into the pits, as chooſing rather to be drowned, then to be mangled with the ſword of their enemy, or to fall into their hands as captives and ſlaves.

V. 12. *took Lot*] The godly are plagued many times with the wicked, therefore their company is dangerous, Num.16.26. Rev.18.4.

V. 13. *the Hebrew*] Who was ſo called not from *Eber*, (as ſome think) becauſe there were five progenitors of Abram which came between him and *Eber*; but rather from the Hebrew word *Ghneber*, ſignifying *paſſage*, becauſe he paſſed over the River Euphrates, coming out of Chaldea into Canaan: yet others ſuppoſe Abram had his name of *Eber*, and he rather then any of his Anceſtors of the poſterity of *Eber* was called an *Ebrew*, becauſe thoſe who deſcended from him, kept the ancient Language, and true Religion of *Eber*.

confederate] Heb. *lords*, or *maſters of the covenant*. The word *Baal*, though moſt frequently uſed for an Idol, or falſe god, in the Scripture, (in which acception it occurreth about fifty ſeven times) yet in the general and grammatical ſenſe it ſignifieth a *Lord*, or *Maſter*; and many times alſo it imports emphatically a great affection or diſpoſition to a thing, or a faculty, skill, or fitneſs for a thing: ſo Joſeph, who in our Engliſh Verſion is called *a dreamer*, Gen.37.19. in the Hebrew is called *lord*, or, *maſter of dreames*; and cunning and skilful Archers are called *maſters of arrowes*. See Annot.on Chap.49.23. and ſo Elijah addicted to the wearing of an hairy garment, or nouriſhing the hair of his head and beard, wearing it long, was called *an hairy man*, ſo in our Engliſh Bibles, 2 King.1.8. but according to the Hebrew it is *Lord*, or *maſter of hair*.

confederate] God moved them to joyn with Abram, and preſerved him from their Idolatry and Superſtition; the proſperity of Gods people makes thoſe that obſerve it deſirous to be in league with them: upon that ground did Abimelech and Phichol deſire to enter Covenant with Abraham, Gen. 21.22, 23. and the like motion for the ſame reaſon was tendered to Iſaac his ſon, Gen.26.27,28,29. and though afterward it were forbidden to make a Covenant with the Canaanite, Exod. 34. 15. Deut. 7. 2. and Jehoſaphat was reproved and threatned for his aſſociation, in aſſiſtance of the wicked King of Iſrael, 2 Chr. 19.2. yet without the caſe of eſpecial prohibition, it is not unlawfal to make leagues of peace or war, or commerce with Infidels in caſe of neceſſity, with due care taken that there be no content in any thing that is ſinful, or prejudicial to the truth of Religion, nor any appearance of approbation of what is unlawful, as either againſt the true faith, or good manners.

V. 14. *brother*] Here, and ver. 16. Lot is called Abrams brother (for ſo are they ſometimes called in Scripture, who are of mere kindred, or affinity) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abrams brothers ſon, ver.12. See Annot.on Chap.13. 8. and compare 2 King.10.13. with 2 Chr.22.8. where is the like uſe and meaning of the word *brother*.

trained] That is, bred and brought up, and diſciplined in his family, and it may be alſo trained in a military ſenſe; that is, exerciſed in arms; for he knew he might meet with many and great enemies, and therefore his wiſdome would dictate unto him the beſt way of due defence for himſelf and his friends.

three hundred and eighteen] As he was a man of great eſtate, Chap.13.2. ſo he had a great family, and in reſpect of both the children of Heth called him a mighty Prince, Chap.23.6. An excellent pattern for ſuch as are ſo rich and great as he was to be good and gracious like him.

Dan] A place on the Northern part of Canaan, anciently called *Leſhem*, until it was won by the Danites, whereupon they called it *Dan*, Joſh.19.47.

V. 15. *divided*] A Military policy to make ſhew of a great Army diſperſed divers wayes, and to prevent the eſcape of the enemy.

V. 16. *And he brought back, &c.*] Religion is no impediment to Military courage, and prudence, Abram had a better cauſe of quarrel then the rebel Kings, for (not being ſubject to *Chadorlaomer*, but in right, and by Gods promiſe King of Canaan) his charity, and piety to his Nephew unjuſtly ſpoyled, and taken captive was better warrant for the war, then they had; and no doubt he had Divine direction for what he attempted, as well as Divine aſſiſtance for what he effected, ver. 20.

V. 17. *Kings dale*] That is, King Melchizedeks, (as ſome take it) or it might be ſo called for the pleaſantneſs which might delight a King; as Chap. 49. 20. It was not ſo called when this ſtory was in action, but afterwards: it is like it was the valley named, 2 Sam. 18. 18. where Abſolom ſet up a pillar, inſtead of a ſon, to keep his name in remembrance.

V. 18. *Melchizedek*] Moſt of the Jewiſh Rabbines, and many learned Chriſtians, take this *Melchizedek* to be *Shem*; and for the time of their living it is probable enough, for Melchizedek lived ſeventy five years after Abrahams coming into Canaan: but other learned, both Jewiſh and Chriſtian Writers, conceive he was a Prince, and Prieſt of another kindred from that of Abraham, Heb. 7. 6. extraordinarily raiſed up by God of the Canaanites, and brought in without mention of parents, Original, or end, without any predeceſſour, or ſucceſſour in the Prieſthood, as a Type of the Royal, and eternal Prieſthood of Chriſt, Heb. 7. 17 21. which cannot be ſaid of *Shem*, whoſe Genealogy is ſet down in Scripture.

King] Here, and Heb. 7. 1. he is called, and was alſo both a King, and a Prieſt; two callings rarely, and by extraordinary inſtances, concurring in one perſon.

of Salem] Called alſo *Jebus*, and after *Hieruſalem*, and ſince that ſometimes *Salem*, Pſal. 76. 2. Some take it for that *Salem* mentioned, Joh. 3. 23. Of which (though there be no certainty for either) the firſt is more probable.

brought forth] For Abrahams and his ſouldiers refection, and as a preſent of gratulation, and not to offer ſacrifice. See Deut. 23. 4. Judg. 8. 5, 6 16.

of the moſt high God] Though the poſterity of Abram were Gods viſible Church, there were ſome without it, who were not without the knowledge and worſhip of the true God.

V. 19. *bleſſed him*] In that Melchizedek was bountifull to Abraham, and his Army, he declared himſelf to repreſent a King: in that he bleſſed him, the high-Prieſt, Heb. 7. 6. and in both he was a type, or figure of Chriſt.

V. 20. *And bleſſed be the*, &c.] This was a gratulatory ſacrifice of praiſe; but no expiatory ſacrifice did he offer at all, for that requireth bloud-ſhed, Heb. 9. 22.

which he hath delivered] Man makes the adventure, but God gives the victory in battel.

he gave him tithes of all] Abraham gave tythes to Melchizedek, Heb. 7. 2. The payment of tythes is ancienter then the Levitical Law. See Chap. 28. 22. and being payd to Melchizedek a type of Chriſt, they are not aboliſhed by the Goſpel, but may be continued as an Evangelical revenue for the maintenance of thoſe, who exhibite Sacramental bread, and wine (the materials of Melchizedeks beneficence) to the people, and bleſſe them in the Name of God, as Melchizedek did Abraham.

V. 21. *the perſons*] In Hebrew it is, *the ſouls*; for the ſoul is both here, and in many other places, put for the whole man; to teach us to give the ſoul the preheminence above the body, both in eſtimation of it, and care for it.

V. 22. *I have lifted up my hand*] An outward geſture uſed at the taking of an oath, Deut. 32. 40. Ezek. 20. 15. Dan. 12. 7. Rev. 10. 56 Signifying, that God above knoweth the truth of what we ſwear, and invoking his juſtice, if we ſwear untruly. Abraham it ſeemeth had made a vow to God, before he ſet forth, that he would have no part of the ſpoyl.

V. 23. *that I will not take*] In Hebrew it is, *If I take from*, &c. A ſuſpenſive, and paſſionate ſpeech, importing a ſtrong denyal above the utterance of words; as Pſal. 95. 11. compared with Heb. 3 11, 18. and withal intimating a curſe, but forbearing the expreſſion of the words, either out of fear or unwillingneſſe to mention it in particular, or as yeelding to any curſe in general, if they do otherwiſe then they profeſſe.

from a thread] *A thread*, and *ſhoe latchet*, are things of ſmalleſt value, importing (in a proverbial ſpeech) a reſolute, and univerſal refuſal of gain, or advantage by the preſent buſineſſe. See Annot. on Gen. 31. 34.

leſt] Abraham withholdeth his hands from the ſpoyl, as the Jews, Eſth. 9. 15, 16. that it might appear that his charity, not covetouſneſſe, drew him to the Warr; and that having his riches from the eſpecial bleſſing of God, he would not have it thought he was enriched by man, eſpecially by any ſo wicked as the Sodomites were.

V. 24. *young men*] That is, the Souldiers, who for the moſt part were of the younger ſort.

portion of the men] He would not that his liberty ſhould be hurtful to others.

CHAP. XV.

Verſ. 1. T*Heſe things*] Or, *words*. Spoken by Abraham to the King of Sodome in the former Chapter: the Original word ſignifieth firſt [*words*], then *things*, celebrated or ſpoken of by words, Schindl. Pent. col. 358. as Lev. 5. 2. Deut. 17. 5. and in other places; for in good things, he that ſpeaketh a word, ſhould make it good by his deed; and in evil, he that ſpeaketh ill, hath a mind to do as ill, as he ſpeaketh.

a viſion] Properly is a divine repreſentation of things ſhewed to ſuch as are awake; ſuch were the viſions of the Prophets in the Old, and of Zachary, Peter, and Paul, and John, in the New Teſtament, diſtinguiſhed from revelation by dreames to men aſleep.

fear not] Viſions at their firſt apprehenſion affect the party to whom they are preſented with fear. So Dan. 10. 8. Luk. 2. 9. but before the viſion, Abraham might haply fear a new aſſault of his enemies, or the envy of the wicked at his proſperity, and in reſpect of ſuch fear, God calls himſelf his Buckler, Pſal. 18. 30. Prov. 30. 5. 2 Sam. 22. 31.

thy ſhield] To protect thee from hurt, Pſal. 5. 12. and thy reward to beſtow on thee good; yea I will beſtow my ſelf upon thee, and be thy portion, Pſal. 15. 6.

reward] A reward above all pretence of merit, a reward to ſuch eſpecially as do not reſpect the rewards of men, as Abraham did not, when he refuſed the offer of the King of Sodome; and they may be cheerful in their work, ſince they ſhall be ſure of a reward, Pſal. 58. 11. of an exceeding great reward, great beyond all meaſure, exceeding far above mans merit; for God is their reward, and he is infinite, and therefore ſuch a reward as nothing in man can purchaſe upon equal price.

V. 2. *I go childleſſe*] Heb. *and I going*: Some render the words, *ſince I go on, or perſevere, or am going away*; that is, ſince my age goeth on towards mine end, and I am yet not come to the poſſeſſion of thy promiſe, and mine expectation.

childleſſe] Abraham deſired a ſon above any worldly thing that God could give him: yet his fear was not onely leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him; and he makes it his complaint to God, in whoſe power it was to make him a father, Pſal. 127. 3. as well as to promiſe him a plenteous poſterity, Chap. 13. 16.

Damaſcus] Whoſe name is Damaſcus the ſon of Eliezer, or whoſe Anceſtors were of Damaſcus, though he were born in Abrahams houſe, who was the eldeſt ſervant of his Family, chap. 24. 2. and from a ſervant (as ſome conceive) became ſo great a Lord, as to be the founder of the faireſt City of Syria, called *Damaſcus*, after his name.

V. 3. *heir*] If he had no child of his own, (his Nephew Lot having none but daughters) it was in his thoughts to make his chief, and moſt faithful ſervant his heir; or if he were dead, having all under his charge, he might make himſelf heir of his Maſters eſtate.

V. 5. *Look now*] The Stars, though it were day, might be repreſented in a viſion, or the entercourſe betwixt God and Abraham might be continued until night, from the time when it began.

number] Though ſome ancient Aſtronomers have taken upon them to number the Stars to 1022. and ſome later Writers have increaſed the number to 1322. Alſted. Uranoſcop. part. 1. cap. 13. Tom. 1. Eucycl. col. 2020. Yet as there hath been a difference of the earth in regard of diſcovery, in which reſpect one part hath been a long time called the Southern unknown part of the world, ſo the wiſer ſort of Chriſtian Aſtrologers, eſpecially, have diſtinguiſhed the *Stars* into *numerable* and *innumerable*, Magir. Phyſ. lib. 2. cap. 5. which will be a true diſtinction to the worlds end, not only betwixt the Stars, but betwixt God that made them, and men that obſerve them; for while to men they are *innumerable*, to God they are exactly known both for their *number and their names*, Pſal. 147. 4.

ſo ſhall] the promiſe of multiplication of Abrahams ſeed is made by a compariſon; ſometimes to the duſt of the earth, chap. 13. 16. ſometimes to the Stars of heaven, as here in prophecy, and we have it in hiſtory, Deut. 1. 10. where neither by duſt is their humiliation, nor by the Stars is their exaltation intended, but their multiplication in both; and this is meant not only of Abrahams children according to the fleſh, but according alſo to the Faith.

V. 6. *believed*] He believed the Lord, not only for the multiplication of his ſeed, but in particular for the principal ſeed, the promiſed Meſſiah, in whom all the nations of the world ſhould be bleſſed, Chap. 12. 3.

righteouſneſſe] Righteouſneſs by imputation, or juſtification by Faith without works, is no new doctrine, but as old as Abraham. See Gal. 3. 8. Rom. 4. 3. The Faith of a Believer in Chriſt, is like that of Abraham touching the ſeed; for as this was not grounded on any thing in nature, (for ſo both Abraham, and Sarah were too old to be parents) ſo hath the faith of a true believer nothing of nature, but mere grace to ſupport it, Rom. 4. 17, 18.

V. 8. *whereby ſhall I know*] This was a ſpeciall motion of Gods Spirit; therefore it is not lawfull for all to do the like in asking ſigns, but was permitted to ſome by a peculiar favour, as to Gideon, and Hezekiah; which they did not ſo much out of incredulity, as out of a deſire to be fortified againſt humane infirmity. See Judg. 6. 17, 37. 2 King. 20. 8. Luk. 1. 18. Or, he asked this queſtion, not ſo much doubting of the thing promiſed, as deſiring to know ſomewhat more particularly of the manner of performance.

V. 9. *Take me an heifer*] God entring into eſpecial Covenant with Abraham, will have it confirmed by ſacrifice, as Pſal. 50.5. in ſacrifice and oblations what is here required, was afterward by the Levitical Law eſtabliſhed, Levit. 1. verſ. 2, 10, 14.

V. 10. *divided*] The creatures were divided, and the parts ſo placed, that the parties covenanting might paſs betwixt them, Jer. 34.18. the meaning whereof was, that as part anſwered to part (for they were ſo to be laid, that the parts might be anſwerable to each other) ſo the minds of the Covenanters ſhould be ſet in a mutual correſpondence; and withal there was an implicite imprecation of the like diſſection, to the party that brake the Covenant; but in this place was alſo prefigured the diſtreſſes, and diſtraction of Abrahams ſeed, and withal, their joyning together again, to which purpoſe the parts were ſo orderly diſpoſed. See Ezek. 37.7.

the birds] Were not divided, becauſe they appertained not to the confirmation of the Covenant, but were to ſerve for ſacrifices, Levit. 1.15, 17. Or, becauſe they were little, and each laid whole againſt the other were anſwerable to the other parts that were divided; and by theſe might be intimated the innocency, and ſimplicity of Gods people, eſpecially in their making, and keeping of Covenant. For Doves and Pigions, mentioned in the precedent verſe, and meant in this, are noted for their innocence, Matth. 10.16. and the Turtle Dove is commended for an example of keeping the covenant of marriage.

V. 11. *the fowles*] Ravenous birds reſemble wicked men, who are ready to make a prey of Gods holy portion, and to diſturbe holy perſons in their beſt actions. See Ezek. 17.3.

V. 12. *darkneſs*] The condition of Gods people in this life is very various, Abraham hath favourable viſions, and frightful dreams: promiſes of a numerous iſſue, and of them predictions of grievous diſtreſſes, like diſmal darkneſs, which put him into a diſtemper of horrour, and this followed with preſages of lightſome liberty to ſucceed it.

V. 13. *ſerve them*] That is, the owners, or Lords of the land wherein they are ſtrangers.

four hundred years] Or four hundred and five, for in a great ſumme ſo ſmall a number cometh under no particular accompt, as the Interpreters of the Old Teſtament out of Hebrew into Greek were ſeventy two, but they are commonly called the *ſeventy*, not *ſeventy two Interpreters*; and this accompt is to begin at the birth of Iſaac; but from the giving of the promiſe to Abram to the deliverance of the Iſraelites out of Egypt, and the giving of the Law were four hundred and thirty years, Exod. 12, 40. Gal. 3. 13. of which neither four hundred and five, nor four hundred, much leſſe the whole of four hundred and thirty was ſpent under Egyptian perſecution; for though the account end with their parting thence, it did not begin with their coming thither, as it is ſaid of Terah that his dayes in Charran were two hundred and five years, Gen. 11.32. where he ſpent not all that time (and it may be alſo not the moſt part of it) but ended it; but ſo much of the time was run up before Jacobs coming thither, and ſo much after that peaceably paſſed on until the death of Joſeph, that ſome rate the time of their rigid ſervitude, but to one hundred and fourty years, and ſome, but to one hundred twenty one at the moſt, which may appear from this computation following. The ſum of four hundred and thirty years equally divided, the one half of them was ſpent before their going into Egypt, the other half in their abiding there. Two hundred and fifteen years paſſed before their paſſage into Egypt, which may be reckoned thus; from the promiſe given to Abram to the birth of Iſaac twenty five years, compare, Gen. 12. 4. with Gen. 21. 5. from the birth of Iſaac to the birth of Jacob threeſcore years, Gen. 25. 26. from thence to their coming into Egypt, an hundred and thirty years, Gen. 47. verſ. 9. which made up into one total ſumme, amount to two hundred and fifteen years, the other two hundred and fifteen were taken up in their ſojourning in Egypt, namely, ninety four before the death of Levi, who ſurvived all the eleven Patriarches his brethren, and an hundred twenty one, betwixt his death and their diverance out of Egypt: For Levi and Joſeph were both born, in the ſeven years of Jacobs ſecond ſervice under his Uncle Laban, Gen. 29. & 30. Levi in the fourth, and Joſeph in the ſeventh, ſo that there were about three years between them: Now Joſeph, when his father and brethren came down into Egypt, was thirty nine years old, compare, Gen. 41. 46, 51. & 45. 6. and then was Levi fourty three or thereabout; and Levi lived one hundred thirty and ſeven years, Exod. 6. 16. out of which thoſe fourty three being deducted, which he had ſpent before their coming into Egypt, it appeareth they were in Egypt ninety four years before his death, and thoſe ninety four (in which they were well intreated for Joſephs ſake) being deducted out of the two hundred and fifteen (which they ſpent in that land) it remaineth that there were one hundred twenty one years from his death, to their redemption out of bondage; the moſt of which time after there aroſe another Pharaoh, that knew not Joſeph, Exod. 1. 8. was ſpent in heavy ſervitude, which moved the Lord, by a mighty and miraculous power, to wreſt his own people out of the hands of the proud and perſecuting Tyrant. But that the words of the Text may not be thought to contradict this limitation of time, for the afflicted ſtate of the poſterity of Jacob, they are to be read with a parentheſis, thus, *Thy ſeed ſhall be a ſtranger in a land that is not theirs (and ſhall ſerve them, and they ſhall afflict them) four hundred years*, ſo that their affliction ſhall fall out within thoſe four hundred years, not hold out all the time of their ſojourning.

V. 15. *to thy fathers*] Not meaning the particular place where the ſouls of Terah and Nahor were, but to the general condition of the dead, whereto his forefathers led him the way.

V. 16. *fourth generation*] That is, in the four hundreth year, or ſomewhat above, which for eavenneſs of number is not reckoned, as of the Jewiſh Interpreters of the Bible hath been obſerved on the thirteenth verſe: Or, by *generation* is meant betwixt the geniture or birth of the father, and the ſon; ſo the fourth generation is to be reckoned from the deſcent of the ſons of Jacob into Egypt, to their entrance into Canaan, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Heſron*, from *Heſron* to *Caleb*.

hither] That is, into Canaan, where Abraham was when God made his Covenant with him.

iniquity of the Amorites] And of the Canaanites, as appears by Levit. 18. Deut. 6. & 12. and their iniquities were chiefly of three kinds, all very heinous; one was Idolatry of a moſt execrable ſort, ſacrificing their ſonnes and daughters unto Devils; another was grievous oppreſſion of the poor and ſtranger; the third was prodigious luſt, not onely by inceſtuous uncleanneſs with their neereſt kindred, but even by Sodomy and beaſtiality.

yet full] There is a fulneſs of ſin, which groweth by degrees to a juſt meaſure of merit of extraordinary vengeance from above. See Jer. 51.13. Dan. 8. 23. Matth. 23.32. Dan. 11. 36. Which may be a preſervative of patience, at the proſperity of the wicked, ſince the reward of their wickedneſs is ſure, though it be ſlow.

V. 17. *a ſmoaking furnace*] The ſmoaking furnace, and burning lampe, or lampe of fire paſſing betwixt the parts, ſignified Gods aſſent to the Covenant, after the manner noted, verſ. 10. for God is compared to fire, Heb. 12. verſ. laſt. and makes apparitions by fire, Exod. 3.2. & 20. 18. And Chriſt, who is God, appeared to Daniel and John, with eyes like a flame, Dan. 10.6. Revel. 1. 14. and the ſmoaking furnace, whoſe fire is not ſeen, may note that God himſelf is inviſible, though he ſhew a burning lampe as a glimpſe of his glory. Beſides, the ſmoaking furnace may note the great affliction of the Iſraelite[illegible] n Egypt, Exod. 1. verſ. 11, 18. See Pſal. 21.9. Lam. 5.10. Mal [illegible]. but eſpecially, Deut. 4. 20. Jer. 11.4. and the burning lampe deliverance from it, or ſalvation out of it; as Iſai. 62. 1. an[illegible] hat in this order, firſt, the furnace of affliction, and then the lampe of ſalvation.

V. 18. *have I given*] Gods promiſes for the future, are oft times ſet down, as already performed, by reaſon of his faithf[illegible]neſs, and infallibility.

from the river] Which ſome expound to be from the fountain of Euphrates the fall; moſt take it for the River *Nilus*, or for a branch of it, running betwixt Peluſium and Rhinocorura, or Rhinocolura, ſo named, from the ſeverity of an Egyptian King, cutting off the noſes of notorious theeves and malefactors, and baniſhing them to that place, Diodor. Sic. lib. 2. cap. 1. Some derive this River from the mountains of Kedar, and ſome affirm it hath not its Original and ſupply from the earth; but from heaven by rain, and therefore it is called by ſuch a name in Latine, as ſignifieth a *Brook*, which ſometimes may be dry; howſoever, it bordereth on the South part of Paleſtine, or the Land of Canaan. The uſual limits of the Land of Canaan, are noted for the Longitude to be from Dan, (a Northerne City, ſituate at the foot of Mount Lebanon) to Berſheba (a Southern City in the Tribe of Simeon) that is, about an hundred and ſixty miles in length, and the latitude or breadth from Jordan in the Eaſt, to the great Sea Weſtward, which is about eighteen miles, Andrichom. Delph. Epiſt. Prefixt. Theatr. terr. Sanct. and in the 34. of numbers, where the parts of the Land of Canaan were moſt exactly deſcribed, it is confined far ſhort of the extent here ſet down; but we are to conceive, that this promiſe was not made perſonally to Abram, but for his poſterity, and to be made good by degrees, for all that the Iſraelites poſſeſſed they had not at once, Exod. 23.29. nor in the ſame manner and tenure, for they had the Land of Canaan in poſſeſſion, afterwards the ſeed of Abram had the dominion of other Countries, according to the amplitude of the promiſe in this place; as we ſee, 1 King 4.21. or if they had not, the cauſe was in their breach of Covenant with God, not in Gods with them.

great River] (Joh.1.4.) The River Euphrates was called *the great River*, not that of it ſelf it was greater then any other, but for that by the falling of Tygris into it, it ſwelled beyond the breadth of other rivers.

V. 19. *The Kenites*] Are thought to be the ſame with the Midianites, Judg.1.16. compared with Exod.3.1. Here are reckoned ten ſorts of people in Canaan, which by mixture, or diminution of ſome of them, afterwards were reduced to ſeven, as they are diſtinctly named, and definitely numbred, Deut. 7.1.

the Kenezites] Theſe are thought to be the off-ſpring of *Kenaz* a Duke of Eſaus race, Gen. 36.15,42. and more uſually ſtyled *Idumeans:* and though thoſe that dwelt in Mount *Seir* might not be meddled with,(God having made an expreſſe prohibition even to a foot of ground, Deut.2.4,5.) yet this ſeemeth not to be general in regard of perſons,nor of times,for the *Edomites* that deſcended from Eſau, and bare his name (for one of his names was *Edom)* were all of them ſubdued by David, and brought under ſervitude, 2 Sam.8.14.

V. 21. *Canaanites*] That name is ſometime taken generally for any one of the Land of Canaan, and ſometime ſpecially, as here, and Deut.7.1. for a particular ſort of *Canaanites*, who for ſomething notable above the reſt retained the name of the whole Nation. See Annot. on Chap.13.7.

CHAP. XVI.

Verſ. 1. S*Arai bare him no children*] Thoſe, whom God moſt favoureth, are not alwayes moſt fruitful, though the fruit of the womb be his reward, Pſal. 127.3. See verſ. 10.

V. 2. *reſtrained*] She religiouſly acknowledgeth the reſtraint of her fruitfulneſſe to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her children in her old age.

V. 3. *her maid*] Her bondwoman, Gal.4.22. whom ſhe made choice of, rather then of a freewoman, becauſe of ſuch a one the iſſue ſhould be as hers, as *Rachel* ſaid of her hand-maid *Bilhab*, Gen.30.3. Of ſuch adopted iſſue, ſee 2 Sam.21.8. Eſth. 2.7.

gave her] Abraham ſet no affection upon her as a bed-fellow, before Sarai offered her for a wife; it was not then unlawfull luſt, but a deſire both of Abraham, and Sarai, that he might be the father, though ſhe were not the mother of the promiſed ſeed; and this was practiſed by the Patriarchs in that time, though the firſt inſtitution were otherwiſe, Gen.2.24. Mal.2.15.

to be his wife] That is inſtead of a wife, as touching ſociety in the bed, but otherwiſe ſhe was inferiour to a wife. See Annot. on Chap.25.1.

V. 4. *And he went*] The firſt promiſe God made to him, was for multiplication of his progeny, but he told him not how,and he ſeemed after long expectation to conceive that it muſt be fulfilled by an adopted heir, Chap.15.3. God tells him, ver.4.that he ſhould have an heir of his own loynes, and having no ſuch p[illegible] for *Sarai*, nor any hope by her contemned barrenneſſe, o[illegible] ſſue by her, he takes her offer for her maid, wherein th[illegible] failed through infirmity of faith.

[illegible]] This puniſhment declareth what they gain, who a[illegible] any thing againſt the Word of God; evill counſel proveth worſt to thoſe that give it; and for *Hagar*, we ſee in her a note of an ill condition, which is to be proud, and ſcornful, when ſhe ſhould have been more humble,and thankful. See Prov.30.21.

V. 5. *My wrong*] I ſuffer wrong by the inſolency of my handmaid, who hath ill requited my kindneſſe to thee,and her, and I muſt lay the blame upon thee, who ſhouldeſt make her to be of better behaviour towards me; or her wrong of me will be a wrong upon thee, ſince being one fleſh with thee by marriage, her contempt of one muſt needs turn to the diſparagement of both.Some take the words not ſo much for a complaint, as for a commination, as if Sarai ſhould threaten to be meet with him, and to recompence his wrong with ſome ill requital; howſoever herein ſhe bewrayes more paſſion then either Religion or judgment, as the Iſraelites, Exod.5.21. and the wife of Moſes, Exod.4.26.

V. 6. *in thine hand*] To correct her for her fault; though Sarai ſhewed too much wrath to her maid, and too little reverence to her husband, yet he gives her the reſpect of a wife, and the authority of a miſtreſſe,without any return of intemperance, or contumely towards her.

hardly] Geneva, *roughly*. Heb. *afflicted her*. Correction given in anger, hath uſually more of rigour, then of right.

V. 7. *Angel*] Which is Chriſt, as appeareth by verſ. 10, 13. who is called an Angel, Exod.14.19. & Chap.23.20,21,23. Iſa. 63.9. Mal.3.1. and who deſcended to the meaneſt in their miſeries, to adviſe and comfort them.

to Shur] That was a City in the way from *Canaan* to *Egypt*, her native Countrey, according to her name which ſignifieth *flying*, Schindl.Pentaglot. Col.422. ſhe played the fugitive from her miſtreſſe, her pride, and impatience of correction made her ſet light by the beſt family in the world, and ſo in effect to excommunicate her ſelf from it, and in likelihood from Religion, to her Egyptian Idolatry.

V. 9. *Return*] She ſhould not have left her place for the diſpleaſure of her miſtreſſe, Eccleſ.10.4. nor have run away with her maſters child; but have ſubmitted to the correction which ſhe deſerved, 1 Pet.2.18. and that is the counſel which the Angel giveth her.

V. 11. *Iſhmael*] His name was given him by an Angel, and it ſignifieth as ſome render it, *the Lord ſhall hear*; as others, *the Lord hath heard*; which is more agreeable to the reaſon rendred by the Angel for it, *viz. becauſe the Lord hath heard thy affliction.*

V. 12. *a wilde man*] Or according to the Hebrew, *a wilde aſſe man*; That is,fierce and unruly,as a wilde aſſe among men; ſee Job 39.5,6,7,8. Jer.2.24. Hoſ. 8,9. A contentious man is like a wilde aſſe, without either wit, or manners; this is the condition of the *Saracens* the poſterity of the *Iſhmaelites*, who have their name from *Sarie*, which in the Arabian Tongue ſignifieth a thief, Schindl. col. 423. Such eſpecially have their hands againſt every one for booty,and every ones hand againſt them for ſafety.

his hand ſhall be] He ſhall be a very quarrelſome man, ſhewing himſelf an enemy to many, and provoking many to be his enemies.

dwell in the preſence] So did *Iſhmael*,who is named with *Iſaac*, as in a brotherly ſociety coming to the funeral of his father, Gen.25.9. and *dyed in the preſence of all his brethren*, Gen. 25. 18. And for the Iſhmaelites (his poſterity) the meaning is, that they ſhall multiply, and inlarge their habitations about the borders of their brethren; who were ſome of them his brethren by the fathers ſide, as the ſons of *Keturah* the *Midianites*, and others his neer kinſmen, as the *Idumeans*, *Ammonites*, and *Moabites*.

V. 13. *here looked*] To have a Viſion of God, or revelation from God in her holy maſters family was no ſuch great marvell, as that here in the wilderneſſe God would vouchſafe ſo much grace to ſo unworthy an handmaid, ſo inſolent a ſervant to ſo gracious a miſtreſſe,ſo tranported firſt with pride of her favour, and then with impatience of deſerved correction.

Looked after] That is, have I (after a viſion of God, who ſees me, and hath talked with me) power to look, and live? for the appearance of God, or of an Angel was conceived to be a forerunner of death: therefore theſe be words of wonder, that after that entercourſe betwixt God, and her, ſhe yet liveth, which muſt ariſe by compariſon of mans ſinful frailty, with Gods omnipotent purity. See Gen.32.30. Exod.24.11. & 20.1. & 33. 20. Deut.4.33. & 5.24. Judg.6.22,23. & Chap.13,22. Eſay 6.5. Luke 5.8.

V. 14. *Beer-lahai-roy*] (i.) the well of the living that ſeeth me: Either becauſe the Angel of the living God ſaw her; or becauſe ſhe ſaw the Angel of the Lord, and yet lived, but the former Interpretation is rather to be received.

CHAP. XVII.

Verſ. 1. A*Lmighty*] The word is *Shaddai*, ſignifying Almighty; for God can do any thing, Job 42. 2. The Geneva renders it *alſufficient*, and ſo muſt he needs be, who is Almighty; this is a good ground of Abrahams belief of all the promiſes of God, though in things above nature, or againſt it.

Before me] (Gen.48.15. Pſal.116.9. 1 King. 8. 25.) That is, whitherſoever thou goeſt,have me ſtill in thy thought to believe what I tell thee, and to do what I bid thee. See 1 King.2.4. & Chap.3,6. 2 King.20.3.

Be perfect] Or, *upright* and *ſincere*. The way to perfection is ſo to live with men,as to conſider God a looker on for all a man doth, and ſo to converſe with God, as if men were ſpectators of his moſt private actions. See Annot. in Chap.6.9.

V. 2. *Make my Covenant*] That is, renew it, or eſtabliſh it, being made, as ver.7. Lev.9.24. Ezek.3.23. Dan.8.17.

V. 3. *Fell*] Proſtrate adoration is not unſuitable to gratulation, or rejoycing. See ver.17.

V. 4. *many nations*] Heb. *a multitude of Nations*.

V. 5. *thy name*] *Ab* ſignifyeth *Father*, *Ram*, *high*; ſo that *Abram* ſignifieth *high Father*, and the letter [*he*] inſerted, maketh the name to end in *ham*, and *Ham* is the firſt ſyllable of *Hamon*, ſignifying a multitude, and that multitude includeth many Nations, Rom.4.17. the Gentiles, as well as the Iſraelites, and thoſe not only his natural iſſue, as the Iſhmaelites, Midianites, and Idumeans, but all true believers of what Nation ſoever, who are Abrahams children, Rom.4.11,12. So his name now ſignifieth *a high Father of a multitude*; yet is not this name ſo given him, that it ſhould be altogether unlawful to uſe the other, for we ſee contrary, Nehem.9.7. but it rather noteth Gods eſpecial favour, then preſcribeth a neceſſary rule for that appellation. Some take the giving of a new name, to note a Sacramental renovation in the new ſenſe of Circumciſion, which now was firſt added to the Covenant, and thence hath it been the practice of ſuch as profeſſe Religion, to give names to their children at their Circumciſion. See Luk.1.59 & Chap. 2. v. 2.

V. 7. *God unto thee*] I will exerciſe my perfections with eſpecial reſpect to thy protection, and comfort; and for thy ſake, to thy ſeed after thee. See Heb. 8.10. Revel.21.3.

V. 8. *unto thee*] See Annot. in Chap.35.verſ.12.

ſtranger] Heb. *of thy ſojourning*.

everlaſting poſſeſſion] So Eſa. 60. 21. yet this was but upon condition of the peoples part of the Covenant, which is faith, and obedience, which broken by them, they enjoyed the Land but a little while, Eſa.63.18. but to the repentant beleever, the promiſe is made good by an eternal inheritance, Heb. 9. 15. 1 Pet.1.4.

V. 10. *Covenant*] Circumciſion is called the *Covenant*, becauſe it is appointed by God as a Seal of the Covenant, and hath the promiſe of Grace joyned unto it; which is common to all Sacraments. See Exod. 12. 11. Matth.26.18. Luk.22.20. Col. 2. 12. and as it is performed, as a condition of the Covenant enjoyned by God, it is a Moral obedience; as exerciſed through faith in Gods promiſe, it is Sacramental.

V. 11. *man-child*] Male-children were onely circumciſed, becauſe the beginning of generation is from that ſex, and ſo the original of corruption by generation, was rather male then female; yet ſerved it for a ſigne of that covenant to the female ſex, becauſe the woman is of the man, as the Apoſtle ſaith, 1 Cor.11.8. and the females were accompted (as to this Sacrament) with reference to their fathers, or to their husbands; ſo that to them (if they did believe and aſſent unto the Covenant, as God ordained it) may be applyed the ſaying of the Apoſtle, 1 Cor.7.19. Gal.6.15.

foreskin] To wit, of the genital part, which ſo ſoon as ſinne appeared, was for ſhame kept out of ſight, and which is not onely corrupt in it ſelf, but the means to conveigh corruption to another, which yet God can dignifie with an holy uſe, in a Sacramental ſenſe, and hereby upon this diſhonourable part he hath ſet ſo much honour, according to that of the Apoſtle, 1 Cor.12.23. that many Nations have willingly taken up circumciſion, as an honour to themſelves; and the want of it, hath been ſometimes upbraided by way of contempt, as 1 Sam. 17. 36. The uſes of circumciſion were, partly, to diſtinguiſh Gods people from other nations, and to ſeparate them from them; ſo that, without they would yeeld to that, they were to have little communion with them, Gen.34.15. Partly, to ſignifie the cutting off of concupiſcence, and the extirpation of ſin. Deut.10.16. & 30.6. Jer.4.4. Rom.2.29. & 4. 11. Philip.3.3. Col.2.11. which cometh by that part, in propagation from man to man. And partly, to betoken the purity of the promiſed ſeed, who was to have mans nature, but without any corruption, which in ordinary generation is derived from it; and withal, not onely to be a ſigne of Gods Covenant with Abraham, and his ſeed, eſpecially the godly, but to be a Seal of the righteouſneſs of faith, Rom. 4. 11. and remiſſion of ſins by the bloodſhedding of the promiſed ſeed, Heb. 9. 22. Some add, that it is a type of Baptiſm.

V. 12. *eight dayes old*] Heb. *a ſonne of eight dayes*. Yet if the child were too weak to beare circumſion, it might bee forborne till it were ſtronger; See Joſh.5. verſ. 5, 6. but ſooner then the eighth day the child was not to be circumciſed, leſt it ſhould be too weak to endure the pain; nor were young cattel to be offered, until they had been nouriſhed ſeven dayes with the damme, Levit. 22. 27. And it was better for the mother, who, by that time, might be in better caſe to beare her part of the ſeverity of that Sacrament, (*viz.* her motherly compaſſion for the pain of her child.) Here is ground for Baptiſm of Infants; for Baptiſm ſucceedeth in the place of Circumciſion, as the Sacrament of admiſſion, or entrance into the Church, Col.2.12.

V. 13. *He that is born*] All the Males of his family, whether natives or ſtrangers, bond or free, muſt needs be circumciſed, ſo are the words of this verſe; which is to be underſtood of the children of ſtrangers, for none of them, if of age to conſent or diſſent, was to be compelled to be circumciſed; for Circumciſion was to be uſed but as a token of the Covenant, verſ.11. and he that was out of the Covenant (as all thoſe, who were not of Abrahams ſeed by the free-woman, were, unleſs they were Proſelytes, and willingly betook themſelves to the profeſſion of the Religion of Abraham, and then they were Abrahams ſpiritual, though not his carnal, poſterity) was kept out from Circumciſion alſo; upon this ground it is probably conceived, that neither Iſhmael nor Eſau, if they had been out of the families of their fathers, had been bound to receive Circumciſion.

everlaſting] The word *Olam*, or *Ghnolam*, in the Original, is ſometimes referred to the time paſt, as *remember the dayes of old, remove not the ancient land marke*, Prov. 22. 28. The word rendred *old*, and *ancient*, is *Olam*, or *Ghnolam* in both places. Sometimes it is taken for the time to come, and that either for term of life, as Deut.15.17. or for ſome long duration, determined by ſome notable change, or alteration of things; as the doors of the Temple, are called *everlaſting doors*, Pſal. 24.9. by which the King of glory, that is, the Ark, with Gods eſpecial preſence between the Cherubims, 1 Sam. 4. 4. was to enter; yet thoſe doors were deſtroyed with the Temple, and in the ruine of it, after the coming of Chriſt, was Circumciſion, and other ordinances of the old Prieſthood at an end; ſee Heb.7.12. Chap.8.verſ.9,10. and the Covenant may be ſaid to be *everlaſting*, in reſpect of the ſpiritual part, for which Circumciſion was ordained; and in reſpect of the long continuance of the outward ceremony.

V. 14. *cut off*] Which *cutting off*, may be conceived to be of three kinds; 1. By capital puniſhment by the Magiſtrate, on ſuch as were bound unto it, and did contemn it: 2. By excommunication of them, as not appertaining to the people of God. 3. By Divine judgement, where the former means were not, or could not with conveniency be uſed. But howſoever it fell out with offenders of full age, (for it is doubtful, how this *cutting off* ſhould be underſtood) yet it cannot be meant of Infants; for though the Septuagint add to child [*eight dayes old*] that is not in the Hebrew Text, nor can they be ſaid to break the Covenant, who can do nothing that belongeth to the keeping of it; and the words from the original may be read thus, *The male that doth not circumciſe the foreskin of his fleſh*: that is, who could do it himſelf, or actually conſent to the doing of it by another and would not: they then by whoſe default Circumciſion is omitted here are threatned, and ſo we ſee that Moſes, who ſhould have circumciſed his child, was in danger to be killed, not the child it ſelf, Exod.4. verſ. 24,25. Beſides, that the want of Circumciſion (except in caſe of contempt, or wilful neglect) was not ſo perillous and penal, (as to be puniſhed with cutting off) may appear by the omiſſion of it for fourty years in the wilderneſs, Joſh. 5. 7. which is not yet reproved in the Scripture; and the Paſſeover preſcribed to bee kept the fourteenth day of the firſt moneth upon the ſame terms, *as an Ordinance for ever*, Exod.12.14,16. and on the ſame penalty, verſ. 15. might yet upon extraordinary occaſion, be put off until the fourteenth day of the ſecond moneth, Num. 9.10,11. and was omitted, for the moſt part, during the Iſraelites journeying in the wilderneſs; for it was celebrated but once in fourty years, nor was to be eaten by any that was not circumciſed. There was then no ſuch neceſſity to ſalvation either of the one, or the other, as that damnation ſhould be the puniſhment of a mere omiſſion, eſpecially in Infants not capable, either of the command, or contempt; yet if any not circumciſed in his childhood, ſhould, when he were come to ripeneſs of years, refuſe the Sacrament, he would become guilty of the contempt of God in it, and ſo would deſerve to be cut off, either by the hand of the Magiſtrate, or by excommunication out of the Church, or by the Juſtice of God, as in the caſe of Moſes before mentioned; and if he continued in that contumacy, he deſerved to be cut off from all communion of the Saints, both on earth and in heaven: The like commination is made for the breach of other temporary ordinances; as Exod.12.15. & Chap.32.14. Levit.7.20. & Chap. 10.6,7,9.

V. 15. *but Sarah*] That name *Sarai* (as ſome expound it) ſignifieth *my Lady*, or *Princeſſe*, or in the plural number, *my Princeſſes*: they that gave her that name wiſht her much honour, and with her name, at leaſt in their affection, propheſied of it; but that name, having a term of reſtriction, *my*, is not ſo honourable, as that which is given her by God: For now as her husbands name was changed, to note the multiplicity of his ſeed, ſo is hers for the ſame reaſon, *I* changed into *H*, the firſt letter of *Hamon* ſignifying *multitude*, for ſhe was to be a fruitful mother of much people, by the ſpreading of Iſaac's poſterity, her natural ſon; and by multiplying ſpiritual daughters, 1 Pet. 3. 6. ſo that though ſhe was but a Lady of a particular family now, ſhe was to have a female preeminence of much larger extent and compaſs.

V. 17. *fell upon his face*] See Annot. on verſ. 3.

laughed] (Pſal.126.2.) This laughing is of admiration at Gods favour, not of diſtruſt in his power, Rom.4. 19,20. though he had hitherto found an indiſpoſition in his body to beget a child, and having been ſo long without, he could not but entertain the promiſe, by way of wonder and rejoycing; and in this rejoycing, his faith might reach, as far as the joy of the Meſſiah, Luk.2.10. for our Saviour ſaith, he ſaw his day and rejoyced in it, Joh. 8. 56. and it might be ſtrange to him, that Sarah, whoſe preſent condition was paſt hope of conception, ſhould now bring forth; and that himſelf, having ſo long been onely an husband, ſhould now, and not [illegible] father, and that they both ſhould be [illegible] youth had been barren.

an hundred years old] His years at that age of the world ſeem not in themſelves to be any great impediment to procreation of children; and we read long after this, that *Cato* the famous Cenſor was Father of a child at 80 years of age; and King *Maſſiniſſa* at 86 years, Plin.Nat.Hiſt.lib.7.cap.14. But there was ſomewhat more in Abrahams caſe then mere age, to make the promiſe more admired, and that was, That he found an indiſpoſition of body to beget, as if (as to that purpoſe) it were dead, as the Apoſtle ſpeaketh, Rom.4.19. If it be ſaid, that 37 years after this, when Sarah was dead and buried, his body was not ſo dead, but that he marryed again, and had ſix children by Keturah, Gen.25.1,2. It is true, and therein God might ſhew his power, in renewing his vigour as the youth of an Eagle, Pſal. 103.5.

And ſhall Sarah] The matter was more ſtrange that *Sarah* now ſhould be a mother, then that Abraham ſhould be a father, (though the ſame reaſon be rendred for it, that is, the barrenneſſe of both, Rom.4.19.) for as females are marriageable ſooner then males, and ſo may be mothers younger then the male kind are fathers, ſo the virtue and power of conception ceaſeth ſooner then in men, as when they are about 50 years old, Plin. Nat.Hiſt.lib.7.cap.14. whereas it is uſual with men after that age to be fathers of children.

V. 18. *O that Iſhmael*] His affection to Iſhmael whom he knew, makes him leſſe glad of Iſaac, whom yet he knew not. Ignorance of better, makes many take up their content with the worſe; ſo many embrace the preſent world with little longing after the future, though much more worthy both of deſire and endeavour, becauſe they have none acquaintance with it: yet Abraham ſheweth himſelf a pious and an indulgent Father, wiſhing he might live in Gods ſight, that is, in his favour, as in the light of his countenance, Pſal.4.6. for favour is ſignified by ſight, as diſpleaſure by hiding of the eyes, Iſa.59.2.

V. 19. *call his name Iſaac*] Which ſignifieth *laughter*, from his laughing, not from hers, for yet ſhe had not laughed at the promiſe: Or, he might have his name of *laughter*, for the joy that both of them might have by the birth of ſo hopeful a ſon.

everlaſting] See Annot. on v.13.

V. 20. *Twelve Princes*] Gen.25.16.

V. 21. *But my covenant*] He promiſeth to Iſhmael a numerous and noble progeny of twelve Princes, ver.20. but his Principal bleſſing which is ſpiritual, he will ſettle upon Iſaac by ſolemn covenant.

V. 22. *went up*] He withdrew the demonſtrations of his eſpecial preſence; as Gen.35.13. Judg.13.20.

V. 23. *the ſelf ſame day*] They were well inſtructed which ſo readily obeyed to be circumciſed without reſiſtance; Which thing declareth, that maſters in their houſes, ought to be as Preachers to their Families, that from the higheſt to the loweſt they may obey the Will [illegible] and it declareth likewiſe, that this [illegible] by undoubted aſſurance of Divi[illegible] authority inferiour to that it had [illegible] have been rejected with indignation and [illegible] both ſhameful and painful, and in reſp[illegible] no wiſe Father, nor tender-hea[illegible] have given conſent to ſhed the bloud of [illegible] but of eight dayes old; but the majeſty of [illegible] with the appointment, that Abraham [illegible] perſwaded to it.

V[illegible]] The age of Abraham is five ſever[illegible] the Scripture, Gen.12.4. & 16. 16. [illegible] with the variations of increaſe; which [illegible] providence over the perſons and paſſages of [illegible] eſtimation he hath of them in preſ[illegible] 6. whereas the name of the wick[illegible] prec[illegible]

V[illegible] *thirteen years old*] Hence the Arabians as the poſterity of I[illegible] rather by example, then by rule, uſe Circumciſ[illegible] but at the thirteenth year, Joſephus [illegible] Chap.12. in ſome Editions, and [illegible] in others.

V. 26. [illegible]] The circumciſion of Abraham and Iſhmael is eſpecia[illegible] f of that great family: to ſhew [illegible] in honour and preeminence, ſhould [illegible] to Gods Ordinance, how diff[illegible]

V. 2[illegible]] It is not ſaid by whom, it is not likel[illegible] Abraham [illegible] circumciſe them all in one day, though (no doubt) he bore the principall part in that performance [illegible] f, and the religious inſtructio[illegible] prayer [illegible] to it; but the Modern Jews uſe Chirurg[illegible] eſpecially imployed therein, a[illegible] child-birth, who are known by the long and ſharp[illegible] the whole manner of Circumciſion [illegible] p.71,&c.

CHAP. XVIII.

Verſ. 1. P*Lain of Mamre*] See Annot. on Chap.13.18.

V. 2. *three men*] That is, three Angels in mens ſhape, ſo they ſeemed to him, and as ſuch he entertained them; and ſo (though he knew it not) he had Angels for his gueſts, Heb.13.2. and among them Chriſt, for he aſſuming an humane ſhape as the other two did, made one among them, and was the chief of them, as the title given to him, ver.3,17. ſheweth: and he is called an Angel alſo, Mal.3.1.

V. 2. *towards the ground*] He did them humble reverence after the manner of the Eaſtern Countreys.

V. 3. *Lord*] Speaking to one of them, in whom appeared to be moſt majeſty, he calleth him *Lord*, and that truly; for he is indeed the Lord not only of men, but of Angels, Heb.1.6.

V. 4. *waſh your feet*] For men uſed becauſe of the great heat to go bare-footed in thoſe parts, either altogether bare, or with ſandals which had ſoles below, but were open above, and faſtned to the foot with a buckle or lace: therefore it is noted by the Apoſtle for an act of charity to waſh the Saints feet, 1 Tim.5.10.

V. 5. *a morſell of bread*] He ſpeaks ſparingly, but entertains bountifully, verſ.6,7. It is good to have our deeds exceed our words.

comfort] Heb. *ſtay*, Iſa.3.1.

therefore are ye come] (Chap.19.8. & 33.10.) As directed to me by the ſpecial providence of God, to give me occaſion and opportunity to expreſſe my reſpect, and to do offices of charitable obſervance unto you.

V. 6. *unto Sarah*] Though *Sarah* were a great woman, ſo great, as to be ſtyled *Lady*, or *Princeſſe*, having at leaſt three hundred and eighteen ſervants under her, yet ſhe is bidden to make ready meal, knead and bake cakes of it; and if ſhe did it not with her own hands, ſhe was (at leaſt) to overſee the doing of it in due manner, and with good diſpatch: A good example for great Ladies, that they do not think themſelves too great or too good to play the good huſwives. See Prov.31. from verſ.10. to the 24.

three meaſures] The leaſt meaſure among the Hebrewes, was of the quantity of an Hens egge, whereof twenty four make a *Cab*, and ſix *Cabs* are thought to be one of theſe meaſures.

fine meal] Well and curiouſly ſifted for the ſeparation of brans, and all the groſſer part of the corn when it cometh from the Mill.

V. 7. *ran*] This hoſpitality of Abraham is very commendable, not onely for the plenty of proviſion, and choyce of the beſt, but for the ſpeedy preparation.

V. 8. *eat*] As God gave them bodies for a time, ſo he gave them the faculties thereof to walk, to ſpeak, to eat, and drink, and ſuch like; yet what was let into body in an extraordinary manner, might afterwards be reſolved into ayr; and what they did might not be ſo much by any natural faculties of thoſe bodies they aſſumed, as by a ſupernaturall application of thoſe parts they had to what they did; and though our Saviour ſay, Luke 24.37,38,39. that a Spirit hath no ſuch parts as man hath, and therefore gives them ſenſible ſatisfaction by handling that he was no ſpirit, yet ſpirits might, and ſometimes did aſſume humane ſhapes.

V. 9. *Where is Sarah*] This queſtion is moved not out of ignorance, but to take an occaſion by it for what was after to be ſaid, as Gen.4.9,10.

V. 10. *return*] Heb. *returning I will return*. By a viſitation of performance, as now of promiſe.

time of life] (2 King.4.16. Rom.9.9.) Some refer this to the Angel, as if he ſhould ſay; *If I live*, &c. but then it muſt be taken after the manner of men, for Angels die not. Or, *according to the time of life*, may import as much aſſurance of the thing, as of the life of an Angel, who is immortal; or, when the child ſhall come into this life by thy conception and delivery, wherein was an implicite promiſe both of the mothers and of the childs life alſo, this God could have effected preſently, but he would not haſten the pace of production before the ordinary time of bringing into life.

behind him] It ſeemes by this time he was neerer the Tent then Abraham was, and ſtanding with his face towards Abraham without it, Sarah was at his back; being in the door of the Tent.

V. 11. *ſtricken in age*] Though Abraham, being 99 years of age, was paſt the prime of his ſtrength, and ſo in a declining ſtate of body, and in reſpect of fruit as a dead tree in his own conceit, Rom.4.19. (eſpecially, having continued childleſſe until this time) yet living to the age of 175 years, he was not ſo far decayed, as to be altogether unapt for the begetting of a ſon. See Annot. on Chap.17.17.

manner of women] Who have helps to conception, which after that age do uſually ceaſe with that ſexe, though ſometimes they may continue longer, and ſome now and then conceive without them. *Ariſt. hiſt. animal. lib.7. cap.2.* and it is reported by *Pliny*, of one that bare a child at ſixty years of age, of another at eighty: *Plin. Nat.Hiſt. lib.7. cap.* 14. Howſoever Sarah being of this age, and ſtate of body, the prediction of her childbearing, muſt needs be of Divine revelation, and the accompliſhment of it by a Divine virtue.

V. 12. *laughed*] Not as Abraham did out of joy and admiration, Chap.17.7. nor as the wicked, by way of deriſion; but out of ſome diffidence mingled perhaps with ſome degree of irreverence, by reaſon of her own defect of Faith, for ſhe rather had reſpect to the order of nature, then believed the promiſe of God: but this was at the firſt apprehenſion of the news, which then ſeemed to be more ſtrange, then true, but afterwards ſhe recollected her religious thoughts of God, and believed that which at firſt ſhe but admired, rather then believed. See Heb. 11.11.

within her ſelf] Secretly, which gave her confidence to deny what ſhe did, but that was ſoon turned into fear, when ſhe ſaw had to do with one that could diſcover what unto men was moſt ſhe concealed.

my lord] Though ſhe failed of Faith in the promiſe, ſhe was not wanting in her due reſpect to her husband, whom in her heart ſhe honoured as her Lord, and not only termed him ſo in outward ſpeech, 1 Pet.3.6.

V. 14. *too hard*] See the Annot. on Chap.17.1.

V. 15. *ſhe was afraid*] To her weakneſſe of Faith, ſhe addeth the telling of an untruth; and fearing to receive a rebuke, ſhe is not afraid to deſerve it by denying what ſhe did. Such failings of the godly are noted not for imitation, but for caution.

V. 16. * *bring them on the way*] * Act. 20.38. Rom. 15. 24. 1 Cor.16.6,11. Tit.3.13.

V. 17. *Lord*] *Jehovah*, the Hebrew word ſheweth, that this Angel was *Chriſt*; for this word is onely applyed to God.

hide] As it is a part of friendſhip to have the ſame friends, and the ſame enemies, and to communicate in ſecret counſels, ſo God ſheweth that he taketh Abraham for his friend, 2 Chro. 20.7. in both; for the former, ſee Gen.12.3. and for the later, this place is ſufficient evidence, where it appeareth, that God ſheweth himſelf as a familiar friend to his faithful, and obedient ſervants, communicating unto them his ſecret counſels, Gen. 6.13. Pſal.25.14. Amos 3.7. Joh.15.15. They then, being ſo inſtructed of God, may well be wiſer then other men, Pſal.119. 98,99. This Judgment was the more meet to be revealed unto Abraham, as to a chief member of the Church, and might and would thence give good documents, and inſtructions to his Church. Whereof God giveth him a very good teſtimony, verſ.19. and it was alſo to give him occaſion to exerciſe his charity and devotion in praying for the Sodomites.

V. 18. *a great Nation*] By reaſon of his multiplyed poſterity.

bleſſed in him] That is, by reaſon of Chriſt deſcended from his loynes.

V. 19. *I know*] God knoweth not only what a man is, but what he ſhall be; not only what he doth, but what he will do; therefore we muſt not meaſure his dealing with men by mens rules or examples, who know no further then for the preſent.

he will command] (Gen.28.1. Deut.32.46. Prov.6.20.) That which is here ſaid of Abraham, ſhould be done by every father of a Family; who is ſo religiouſly to order his houſhold, as to make it like unto a Church: ſo it is like Philemon did, verſ.2. Though the Church in his houſe might be alſo the Aſſembly of Chriſtians in the Primitive and perſecuting times of the Goſpel.

after him] The godly precepts of parents, and maſters, binde their children and ſervants to obedience when they are dead. See Jer.35. from the 16. to the end of the Chapter.

that the Lord may bring] Mans obedience is no meritorious cauſe, though it be a condition of Gods beneficence; his love is the root, the goodneſſe, and good things of his children the fruit of it. Deut.4.37.

upon Abraham] The happy condition of poſterity redounds to the honour, and to the comfort of their progenitors; and ſo on the contrary parents may be ſaid to ſuffer in their children, Mat.15.22.

V. 20. *the cry*] The notice that God takes of ſin is figuratively ſet out by a great cry or noyſe that cannot but be heard; be the ſin never ſo ſecret or ſilent, he knowes it as well as that which is moſt open and clamorous.

Sodome and Gomorrah] There were two Cities more deſtroyed with fire and brimſtone, but he nameth only theſe two, as being more notable for eſtate and greatneſſe, and more notorious for lewdneſſe: they were guilty of other ſins beſides theſe expreſſed in this ſtory. See Ezek.16.49.

V. 21. *I will go down*] (Gen.11.5. Exod.3.8. Mic.1.3.) God ſpeaketh after the manner of men, to let them know, that he taketh eſpecial notice of notorious ſinners, and will take a courſe to puniſh them; and to ſet them an example to enter into Judgment with good [illegible] as Job ſaith of himſelf, *The cauſe which I knew not, I ſearched out*, Job 29.16. But God knoweth all things preſent, as without ſearching, though never ſo ſecret; certainly, without [illegible] though never ſo doubtful, in reſpect of men. See Chap.2.19.

cry] Our ſins cry for vengeance, though none accuſe: it is a figurative phraſe, importing that God is much provoked before he puniſh, Jonah 1.2. See the Annot. on verſ.20.

V. 22. *ſtood yet before*] Abraham by this time knew him, whom he talked with, to be God, to whom he ſueth as to the Judge of all the world, v.25. and he taketh it upon him, and ſweareth as having [illegible] God to ſave, and to deſtroy when the other two, that walked with him, were gone before toward Sodome.

V. 23. *the righteous*] (Ezek.9. & Chap.21.3.) That is ſuch as his Nephew Lot, or others who were not guilty either by act, or approbation of thoſe hainous crimes, which called for vengeance upon that ſinful City.

V. 25. *ſhall not the Judge*] And in this negative queſtion is emphatically implyed an affirmative poſition, which is that God, above all others, muſt and will do right, becauſe from his Judgement there is none Appeal.

V. 27. *duſt and aſhes*] Duſt, by the baſeneſſe of his original, and end for his bodily part, Gen. 3.19. and aſhes, as deſerving to be burned to aſhes, if God ſhould deal with him rather in juſtice then in mercy: of this he is the more apprehenſive, by his neerer approach unto God. See Iſa.6.5. Luk.5.8.

V. 32. *this once*] If God refuſed not the prayer for the wicked Sodomites, even to the ſixth requeſt, how much more will he hear the prayers of the godly for the afflicted Church? In this interceſſion of Abraham, his charity, his humility, his modeſty, his fervency and importunity, excellent qualifications for a petitioner to God, are worthy to be obſerved and uſed in prayer. It is to be noted, that he prayeth not for Lot in particular, not doubting but God would ſet him in ſafety from puniſhment, as well as he had kept him from ſociety in ſinne. See verſ. 23.

ten] He ſpeaks of Sodome onely, (and in Sodome (as ſome conceive) with eſpecial reſpect to Lots Family) which had moſt provoked God to wrath, and which for Lots ſake he deſired moſt to be ſpared. God declareth that his Judgments were done in great mercy, for as much as all were ſo corrupt, that not onely not fifty, but not ten righteous men could be found there, and alſo that the wicked are ſpared for the righteous ſake. See Gen.12.3. Jer.5.1. Iſa.65.8. yet theſe be acts of eſpecial grace, granted to great Favourites, as Abraham was; but are not to be drawn into a general rule, Ezek.14.18.

CHAP. XIX.

Verſ. 1. TWo *Angels*] Two of the three which were with Abraham, wherein we ſee Gods provident care in preſerving his, albeit he reveal not himſelf to all alike; For Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him, Gen.18.2. of which three, one was God, or the Son of God; Called an *Angel*, Mal. 3.1. though in the reſemblance of man; who ſtayed with Abraham while the other two went toward Sodome, Chap. 18. 22. to deſtroy it, verſ. 13. of this Chapter.

in the gate] As Abraham at his Tent door, Chap.18.1. where he might beſt obſerve who were the meeteſt objects for charitable entertainment, eſpecially ſtrangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the ſtreets all night.

V. 3. *preſſed upon them*] That is, prayed them inſtantly.

turned in] In the precedent verſe they ſaid they would abide in the ſtreet all night, and they meant ſincerely ſo to have done, if Lots importunity had not preſſed them to turn in to him; for a ſlight invitation may be ſeriouſly refuſed, and that which is ſerious and urgent accepted afterwards, and that without either hypocriſie in the one, or levity in the other. See the like, Luk. 24.28,29.

eat] See the Annot. on Chap.18.8.

V. 4. *old and young*] All the people; nothing is more dangerous, then to dwell where ſin reigneth, for it corrupteth all: See Exod.16.2. Jer.9 4. & 32.32. Ezek.14.5. Nah.3.1. therefore better to ſtay all night in the ſtreets as the Angels ſpake, verſ.2. then to take up a lodging with ſuch lewd hoſts as the Sodomites were. And here we ſee that community in conſent is no good argument of a good cauſe, for the whole City is aſſembled for a moſt wicked purpoſe againſt godly Lot, and his heavenly gueſts.

V. 5. *know them*] The Scripture in this word, *knowing*, modeſtly intimateth a moſt immodeſt meaning, not fit to be mentioned in plain terms. See Gen. 4.1. Num. 31. 17. Judg. 19. 22. This ſin is from theſe men (men in ſhape, though worſe then beaſts in their luſts, as the angels in humane appearance were better then men) called *Sodomie* (as the buying of ſpirituall [illegible] his offer, Act. 8. 18. is called *Si-* [illegible] ther ſexe againſt nature; ſee Levit. Chap. 18. 22. & 20. 13. Rom. 1. 23, 24. wherein the Sodomites were moſt impudent, Iſa. 3. 9. and to their impudence was added violence as by thoſe ſons of Belial, Judg. 19. 22.

V. 7. *brethren*] Not by blood, or affinity, nor by profeſſion of Religion; but by community of nature, and vicinity of dwelling. In this courteous compellation, and ſubmiſſive ſupplication to thoſe, who were diſpoſed to do the fouleſt deeds that could be, he ſhewed his patience and his prudence; when many are vehemently bent againſt one, ſmooth words muſt ſerve in ſtead of rough reſiſtance; this is according to the Apoſtles counſel, 2 Tim. 2. 25.

V. 8. *daughters*] He deſerveth praiſe in defending his holy and honourable gueſts from diſhonourable violence, and violation of their purity; but he is to be blamed for ſeeking unlawful means; for we may not do evil that good may come thereof, Rom. 3. 8. and it was the more evil becauſe his daughters were betrothed, and in a manner married, verſ. 14. though yet virgins, verſ. 8. and howſoever it had been more ſhame in the Sodomites to offer that abuſe to his gueſts, it was more ſin in Lot to offer to proſtitute his daughters to their brutiſh and boundleſſe luſts. Some think he made this motion, making account that ſuch an offer would qualifie them ſo, as to take them off from both; as if one ſhould pacifie an enraged man againſt a third perſon, by offering a dagger to kill himſelf to ſpare the other; or as Reuben, Chap. 42. 37.

for therefore] That I ſhould preſerve them from all injury; that was Lots intent in his invitation, and thereto they yeelded their conſent, as if they came of purpoſe to put themſelves under his protection.

V. 9. *Judge*] When the godly do but their duty, the wicked impute unto them uſurpation above right, Exod. 2. 14. 2 Chro. 25. 16.

worſe] The wicked become worſe by that which ſhould make them better, and from ſhameleſs impudence, proceed to fearleſs violence.

V. 11. *with blindneſs*] Which though it were univerſal as the ſin was, yet it was not total, for it ſeems they could diſcern the houſe, but not the door, as the *Aramites*, who had but a dim or confuſed ſight, when they followed the Prophet they knew not whither, 2 King. 6. 18. The ſame word that is here uſed for *blindneſs*, (or *blindneſſes* in the plural number, becauſe of the number of thoſe that were blinde, or the extraordinary manner of the blindneſs it ſelf) is uſed but once more in the Scripture, that is, 2 King. 6. 18. for the blindneſſe of the Aramites, who had ſuch a glimmering of ſight that they could follow the Prophet, though they did not diſtinctly diſcern who he was, or the way they went, or the City where they were: See Mar. 8. 24. Luk. 24. 16. And this blindneſs might be occaſioned by the Angels repreſentation of the door, as a continued wall, or of another figure then appeared before, or by thicking and darkning the air, that it could not clearly convey the ſpecies to the eye, or by weakning the eye-ſight, or troubling the common ſenſe, that it could not plainly diſtinguiſh of the objects preſented unto it, which ſometimes we may diſcern in drunkards, who have their eyes open, and yet do not diſtinctly diſcern what is ſet before them. The Sodomites eyes being before (as Saint Peter ſpeaketh) *full of adultery*, 2 Pet. 2. 14. *that cannot ceaſe from ſin*, but ſtill luſtfully gazing after beauty without diſtinction of male or female, were juſtly and ſutably puniſhed in this ſort.

V. 12. *ſons in law, or ſons*] They mention theſe ſeveral titles to note how gracious Lot was, that for his ſake thoſe that pertained to him, under what relation ſoever, ſhould be preſerved, if they would be warned of the danger; but it ſeemeth Lot had no ſons of his own, elſe he would have ſpoken to them as well as to his ſons in law, verſ. 14. whether he had other daughters then thoſe two, whom he offered to the Sodomites as pure virgins, verſ. 8. may be doubted; if he had not, theſe ſons in law were yet but eſpouſed to them, becauſe they were virgins; and the word [*married*] verſ. 14. may according to the Original be rendred [*taking his daughters*] that is, *about to take*, as well as *had taken* them to wife, or *ſhould marry* (as ſome Tranſlations vary the reading) See Deut. 22. verſ. 23, 24. & Gen. 38. 11, 14. & Matth. 1. verſ. 18, 19, 20. & 25. and theſe eſpouſals were uſeful and commendable preparatives before the conſummation of marriage.

V. 15. *which are here*] Which phraſe doth not neceſſarily imply that Lot had other daughters elſewhere, for *which are here*, or *found*, is according to the Hebrew word, no more then *which*.

iniquity] Or, *puniſhment*. So neer of kin are ſin and puniſhment, that the one followeth the other, as the effect doth the cauſe, and that one name may ſerve to ſignifie both: ſee Gen. 4. 7, 13.

V. 16. *laid hold*] The mercy of God ſtriveth to overcome mans ſlowneſſe in following his calling. See Joh. 6. 44.

V. 17. *he ſaid*] That is, neither of the other two Angels, but he who ſtaid behind with Abraham, Chap. 18. 22. while they went toward Sodom, and now in their return met them, and made himſelf known to Lot, as the paſſage betwixt them in the enſuing verſes ſhews.

look not behind] (Luk. 9. 62. Matth. 24. 18.) The words though particularly ſpoken to Lot, were (as the event ſheweth, verſ. 26.) directed to the reſt, who were ſo farre to renounce the delights, and to deteſt the lewdneſſe of Sodom, and to make ſo much haſte from it, as not to vouchſafe a looke towards it.

eſcape leſt] Humane meanes is not to be contemned, though the deliverance be of Divine grace. See v. 12. & Rev. 18. 4.

V. 18. *not ſo*] (Act. 10. 14.) Lots infirmity of faith, and fearfulneſſe here appears, which makes him ſpeak, as if he ſaw a better way of ſecurity to himſelfe, then God had ſhewed him.

V. 19. *I cannot eſcape*] See Annot. on v. 22.

V. 20. *a little one*] A place for the ſmalneſs of it of no great importance, but to be made an example of vengeance. The name of the City, *Zoar*, or, *Tſoar*, verſ. 22. ſignifieth *little*; and being ſo, it is like there was the leſſe ſin, and the more ſafety; and it was but a little way off, and ſo Lot might be ſooner there, then at the mountain.

V. 22. *I cannot*] Becauſe Gods commandement was to deſtroy the Cities, and ſave Lot; it was thus decreed by God, and thus it needs muſt come to paſſe; wherein appears how much the wicked are beholding to the godly for their company, and how much the godly are bound to God for his benignity. See Iſa. 65. 8.

Zoar] Which before was called *Bela*, Chap. 14. 2.

V. 24. *Sodom and Gomorrah*] And the neighbour Cities, Jer. 49. 18. to wit, *Admah*, and *Zeboim*, mentioned as examples of Gods wrath, Hoſ. 11. 8. and all four are named together, as partners in the ſame puniſhment, Deut. 29. 23.

brimſtone and fire] A fit puniſhment for ſo horrible a ſin; the ſtinke of brimſtone and the heat of fire, anſwering to the noyſomeneſſe and burning of ſuch uncleanneſſe; a ſin ſo contrary to God and man, that nature ſeems to be inverted to puniſh it, and the pains of hell to come down from heaven, fire, contrary to its nature, deſcending, and rain, contrary to its nature, not quenching, but burning where it fell.

from the Lord] That is, from himſelf, after the Hebrew phraſe, putting the Noun for the Pronoun, as Gen. 1. 27. and 2 Chron. 7. 2. and this ſhewing, that this fierce vengeance came not from any inferiour, but from the ſupreme cauſe, even God himſelf. They who underſtand this place ſo, that the Lord raining from the Lord, ſhould be meant of God the Son, raining from God the Father, ſhew an attentive mind to the doctrine of the Trinity; but hence to argue for that point againſt the Jews, or Anti-Trinitarians is not ſo proper, ſince they may alledge there is an Hebraiſm in the phraſe, whereby the Nown is uſed for the Pronoun, (as hath been ſaid and ſhewn out of Scripture:) therefore the Syrmian Counſel, which anathematizeth thoſe that deny this place for a proof of the Trinity, was rather raſh then truly religious. See Caranz. Sum. Concil. fol. 9. p. b. in duodecimo.

V. 25. *and all the plain*] Which had five Cities in it, *Sodom*, and *Gomorrah*, *Admah*, and *Zeboim*, and *Zoar*, whereof all, but the laſt and the leaſt, were conſumed by the miraculous judgement, verſ. 21. See Deut. 19. 23. which made the Lake *Aſphaltites*, called the *dead Sea*, becauſe no living creature is nouriſhed in it, or the *ſalt Sea*; See Annot. on Chap. 14. 3. which in breadth, is about five or ſix miles, in length, about four or five dayes journey; of which memorable and horrible things are reported by Joſephus de Bello Judaico, lib. 5. cap. 5. and Adrich. Delph. Theatr. ter. Sanct. in the Tribe of Judah, p. 52. nu. 186. p. 44. nu. 66. and in particular, he reporteth that there are trees bearing fruit, fair without, and but with a touch falling into aſhes; the like is teſtified by Solinus, cap. 48. and by Joſephus in the place forecited. So doth God turn *a fruitful land into barrenneſſe for the wickedneſſe of them that dwell therein*, Pſal. 107. 34.

V. 26. *looked back*] As too much minding the wicked City, or too little heeding the prohibition of God, who was to be obeyed to a glance or look of the eye, though that glance would have ſaved thoſe Cities.

pillar of ſalt] That place is noted for Salt, as well as for Brimſtone, Gen. 14. 3. & Deut. 29. 23. This change was made as touching her body onely; ſome think ſhe was ſtrook dead with lightning, and that her body was hardned, and fixed in the place where it ſtood, and that it was of a ſalt and brackiſh ſmell, & therefore was called *a pillar of ſalt*. But Joſephus, according to the letter of the Text, ſaith, ſhe was turned into *a pillar of ſalt*, Antiq. lib. 1. cap. 12. and that he hath ſeen it, and that it remained unto the day wherein he writ the report of it: and Plin. Nat. Hiſt. lib. 31. cap. 17. maketh mention of ſalt ſo hard, as to ſerve for ſlate for the building of houſes, and to hold out againſt all means of melting. Howſoever, this change was a notable monument of Gods vengeance (to all that paſſed that way) for perpetual memory thereof; for ſalt preſerveth things from periſhing and putrefaction, therefore a perpetual Covenant is called a *covenant of ſalt*, Num. 18. 19. 2 Chron. 13. 5. and we muſt keep her judgment in memory, for a caveat againſt Apoſtaſie in the leaſt degree, by virtue of our Saviours memorandum, Luk. 17.32.

V. 29. *remembred Abraham*] It is not unlike that Abraham made particular interceſſion for Lot, at leaſt, that he had him in his mind when he prayed for Sodom; the prayer of one faithful perſon avails much for another, Philem. 22. And Lot had the more need of Abrahams prayer, becauſe, for his living among the wicked, (when he might have done otherwiſe) he deſerved to be made partaker of the temporal puniſhment.

V. 30. *mountain*] He was bidden before, verſ. 17. to fly to the mountain, but refuſed, and made choice of *Zoar* as more ſafe; now he is afraid of *Zoar*, and flyeth for refuge to the mountain. Want of faith in God, and obedience to God, makes us fickle, and unſtable, as Jam. 1.8.

feared to dwell in Zoar, and dwelt in a cave] His fear might be leſt Zoar might be guilty of the ſame ſins for which Sodom was conſumed; or, that he as a noted oppoſite to the Sodomites, ſhould be accuſed as ſome cauſe of their calamity; for the wicked are very forward in criminal charges againſt the godly; witneſs the complaints of the Heathens againſt the ancient Chriſtians, to whom was imputed whatſoever miſery, whether from the hand of God or man, befel mankind. See c. 19.9.

V. 31. *not a man*] Meaning in the Countrey, which the Lord had now deſtroyed; being ſhut up in a cave, they expected no acceſs of others unto them; elſe from the mountain they might diſcern *Zoar* remaining, and might (but that their minds were troubled) have thought of their Uncle Abraham, and his numerous family, who lived out of the compaſs of this terrible deſolation, though not very far from the places that were deſtroyed: See v. 28.

V. 32. *drunke*] For he would never have done that abominable act, if he had not been overcom with wine, which might make him forget what was become of his wife, and ſo cauſe him not to doubt but that ſhe was in his bed.

V. 33. *perceived not*] Drunkenneſs drowns both the underſtanding, ſenſe, and conſcience: See verſ. 35.

V. 34. *this night alſo*] Lot offended againſt the chaſtity of both his daughters, in offering them up unto the Sodomites, and they now conſpire againſt his chaſtity, ſo is he puniſhed in the ſame kind, wherein he offended; which is juſt, as from God, though evil in them; ſee Judg. 1.7. 1 Sam. 15.33. 1 King. 19.21.

V. 36. *with child*] Thus God permitteth him to fall moſt horribly in the ſolitary mountain, whom the wickedneſs of *Sodom* could not overcom; God ſuffers ſuch commixtions to take effect, while he makes more lawful conjunction fruitleſs, for the greater ſhame of the fact.

V. 37. *Moab*] Signifieth *of the father*, or, according to the meaning, *a ſon begotten by my father*. See Annot. on verſ. 38.

Moabites] Who, as they were born of horrible inceſt, ſo were they and their poſterity vile, and wicked: ſee Numb. 21. 29. & Chap 25. verſ. 1, 2, 3. yet of ſuch came virtuous *Ruth*, Ruth. 3.11. and of her was our bleſſed Saviour lineally deſcended, Mat. 1.5. So can God out of the corrupteſt ſtock produce the moſt pleaſant, and wholeſom fruit.

V. 38. *Ben-ammi*] That is, *ſon of my people*: ſignifying by this, and the former name *Moab*, verſ. 37. that they rather rejoyced in their ſin then repented for it: Or, rather in their fruitfulneſſe then in their offence; for they minded not carnal pleaſure ſo much as the propagation of poſterity, and to preſerve ſeed of their religious Father; in whoſe example we ſee many proofs of humane infirmity, as in the inconſiderate offer of his daughters to the Sodomites, his feeble faith touching his ſafety; firſt in the Mountain, then in Zoar; his drunkenneſs and inceſt, though without his knowledg, which are recorded for Caution againſt preſumption; for in many things we ſin all, ſaith Saint James, Jam. 3. 2. and againſt indiſcreet imitation of the examples of the beſt, which we muſt take but with limitation, 1 Cor. 11. 1. and for conſolation of thoſe that offend of frailty; for notwithſtanding his diſtruſt, and in part diſobedience, his ſuit was accepted, verſ. 21. and after the worſt of all this, the holy Spirit maketh honourable mention of him by Saint Peter, God *delivered juſt Lot vexed with the filthy converſation of the wicked*, 2 Pet. 2.7.

CHAP. XX.

Verſ. 1. **T***Hence*] That is, from the Plain of *Mamre* where he entertained the Angels, Chap. 18. 1. and where he had abode above fourteen years, hee removed thence, haply, becauſe the aire was leſſe wholeſome, being neer that noyſome ſulphurious Lake, which was a memorial of Gods vengeance on thoſe wicked Cities deſtroyed by fire and brimſtone. The diſtance betwixt the two places, is meaſured to ſix leagues.

Kadeſh and Shur] Two deſerts.

Gerar] The name both of a Countrey and City of the Philiſtines, bordering upon the Southern part of Canaan.

V. 2. *ſaid of Sarah*] That is, to thoſe that asked of him.

my ſiſter] Abraham had now twice fallen into this fault; ſuch is mans frailty, that the beſt may fall into the ſame fault more then once. So Jehoſaphat, though reproved by Jehu for joyning in league with wicked Ahab, 2 Chron. 19. 2. did again do the like in his confederacy with Ahaziah, and was again reproved by another Prophet, 2 Chron. 20.37. See Annot. on Gen. Chap. 12. 13.

Abimelech] A name uſual among the Kings of *Paleſtine*, as *Pharaoh* with the Kings of *Egypt*; it is compounded of benignity and authority, ſignifying *a Father* and *a King*, for Rulers (and among them Kings are the chief) are Fathers to ſuch as are ſubordinate to them, as 2 King. 5. 18. Job 29. 16. and under that title are they to be honoured by the fifth Commandement; and hereby is implyed that they muſt rule with indulgence, as Fathers; and their ſubjects obey with benevolence, as children.

V. 3. *dream*] Dreams, for the moſt part, proceed of multitude of buſineſs, or thoughts of the day, Eccleſ. 5. 3. Or from the temperament of the body, or diſpoſition of the mind; but ſometimes they are ſent of God, though very rarely; and when they are ſo, they are for the moſt part imparted to holy perſons, and for holy and weighty reaſons; and they bring their evidence and aſſurance with them, that they are no illuſions of Satan, or of vain fancy, or fiction, as thoſe reproved by the Prophet Jeremiah, Chap. 23. verſ. 25, 27. And hereby God hath a preeminence above all humane teachers, for they can teach onely ſuch as are awake, whereas he can inſtruct ſuch as are aſleep in their dreams, and thereby he can work, both the conviction, and converſion of a ſinner. See Chap. 20. 3.

dead] This was ſaid to him, when Gods hand was upon him in the plagues he ſent upon him and his houſhold, which were not deadly; but now to prevent the accompliſhment of his purpoſe, and the further puniſhment due unto it, God cometh upon him with this commination; which ſheweth how greatly God doth deteſt the breach of marriage: This death was deſerved by that he had done already, and purpoſed to do; and had been certainly inflicted, if he had perfected his ſin. See verſ. 7. See alſo, Chap. 2. 17. & Joh. 3. v. 18.

V. 4. *not come neer*] He was kept at a modeſt diſtance from her, by Gods reſtraining power, ver. 6.

righteous nation] Here he confeſſeth that God would not puniſh but upon juſt cauſe; therefore whereſoever he puniſheth, the cauſe is juſt, he conceiveth that the plague which his family felt, was for his ſake inflicted upon his other ſubjects, as well as on his own family; for many times the ſubjects ſmart for the ſins of the Rulers: whereof there is example, not onely in the Scripture, as here, and Chap 34. 24. & 2 Sam. 24. 17. but in humane ſtories; and he accounts himſelf and his people righteous, becauſe they knew not Sarah to be a wife.

V. 5. *integrity of my heart*] As one falling by ignorance, and not doing evil of purpoſe, nor thinking to any one any harme; or not meaning to enjoy her otherwiſe then as his lawful wife, though he had one before, verſ. 17. for Polygamy was not taken for a ſin in thoſe dayes.

V. 6. *I with-held thee*] God maketh the reſtraint of ſin, Gen. 31. 7. & 1 Sam. 25. 26. and the hearts of Kings are in his hand, Prov. 21. 1. and he doth it ſometimes by ſecret inſtinct, ſometimes by open inſtruction, and ſometimes by divine correction, as in this place.

from ſinning] If Abimelech had lien with Sarah, though he knew not that ſhe had an husband, he had ſinned; for ignorance though it be an excuſe in part, doth not excuſe from the whole, Luk. 12. 48.

againſt me] Though the ſin were immediately againſt Abraham's right, and Sarah's chaſtity, yet God having forbidden all unlawful actions, he cannot ſin againſt man, but he muſt ſinne againſt God. See Gen. 39. 9.

V. 7. *reſtore*] Reſtitution of that which is unlawfully taken, muſt be made before ſin be remitted, or puniſhment removed. See Lev. 6. 4, 7.

a Prophet] That is, one to whom God revealeth himſelf familiarly; and by the Spirit of Propheſie he did foreſee Chriſt many hundred years before he was born, Joh. 8. 56. and no doubt as a true Prophet did foretel and inſtruct others concerning his coming in the fleſh, therefore do him no harm, Pſal. 105. 15. *He reproveth Kings for their ſakes*, ſaith the Pſalmiſt, alluding to this of Abimelech and Abraham.

and thou ſhalt live] A godly mans prayer is a ſoveraign cure of the Kings Evil, 1 King. 13. 6. whereby the pooreſt Chriſtian may gratifie the greateſt King.

all that are thine] One ſin of one man, eſpecially of a publick perſon, may raiſe Gods wrath to the ruine of many, 2 Sam.24.17. wherein (though as from God they may juſtly ſuffer for their own ſins)their ſuperiours are puniſhed,in regard of their intereſt in them,and participation with them.

V. 9. *offended thee*] To bring one to ſin is rather an act of grudge,then of reſpect and love.See Rev.2.14.

kingdome] See Annot.on ver.7.

V. 11.*fear of God*] He ſheweth that no honeſty can be hoped for where the fear of God is not.See Gen.42.18.& Prov.16.6.

V. 12. *my ſiſter*] By *ſiſter* he meaneth his neer kinſwoman; for ſo the Hebrews uſe theſe words, ſee Gen. 13.8. and ſhe is thought to be the ſame with *Iſcah* the daughter of *Haran* Abrahams brother,Gen.11.28,29. Of ſuch marriages ſee Annot.on Chap.11.29.& on Lev.18.14.

the daughter of,&c.] That is, my fathers grand-child (for grand-children are reputed as ſons and daughters, Chap. 31. 28.Exod.2.18.) but not the grand-child of my mother, becauſe it is like,his brother *Haran* and he had divers mothers, though the ſame father.

V. 16. *a covering of the eyes*] Moſt Commentators complain of the difficulty of this place,which is covered or vailed over with ambiguity of the pronoun, *Hu*, and of the noun *Cheſeph*; the former word is rendred as,referring to the gift of the King, or to the perſon of Abraham; and the word *Cheſeph* is tranſlated (by the beſt Hebricians) *pieces of ſilver*; and thoſe pieces ſome will have to be very little pieces of ſilver; ſome half a ſhekel; ſome a whole ſhekel; hence the ſenſe may be, referring *Hu* to the gift,that with that money (if it were a ſmall piece like the Spaniſh Marevedines) whereof fourty make up the price of a Romane penny, *Marian. de ponderibus & Menſuris, cap. 23. p.* 119.) ſhe might buy her a veil; as if it were half a ſhekel, or a whole one, it might buy her many veiles from time to time, as ſhe ſhould have occaſion to uſe variety or new ſupply; and it is probable it might be ſhekels, (or ſome coyn of value) both becauſe he was a King that beſtowed the gift,who was like to be more liberal then another man; and becauſe the obſervation of ſome concerning the word *Cheſeph* (which ſignifieth *ſilver*) is,that when it is named alone it ſtands for a ſhekel; as Num. 7.85.as where *ſhekel* is ſet down.and the metal not expreſſed, it is meant of *ſilver*,and not of any other metal; as Exod. 30. ver. 13.15.compared with Chap.28.25,26.and ſo this with the ſheep, oxen,men-ſervants,and maid-ſervants given to Abraham, with liberty to live where he liked in his Land, was as well a royal munificence, as a reaſonable recompence for the wrong done unto him. Of *ſhekels* ſee Annot. on Chap. 23.15. And the uſe of the veile *ſome conceive* to be *to conceal her beauty*, (that others might not be tempted by it;) *others*, that by wearing of a veile ſhe ſhould profeſs her ſelf a married woman, (as Rebekah,Chap.24.65. See 1 Cor.11.10. and ſo might not be miſtaken and ſolicited as a ſingle woman, as now ſhe was thought to be by Abimelech,ver.5.and by Pharaoh before, Ch. 12.ver.15.) Others, *ſhamefaſtly to cover her ſelf*, becauſe her deceit was now detected.) Others, *to make her ſo brave and glorious,as to caſt a kind of awfull fear on beholders, that they might not* (at leaſt any of the vulgar ſort) *preſume to violate her chaſtity*. Of theſe the two firſt Expoſitions are worthy of the firſt place for probability and appearance of truth and pertinency to the words of Abimelech; But if we refer the word *Hu* to the perſon,it importeth that by owning and acknowledging ſo worthy a man for her husband, the reverent regard of him ſhould ſtand betwixt her and the eyes of wantons; ſo that ſhee ſhould be thereby as veyled, or covered as with a veyl, that they could not ſee her, at leaſt they would not luſtfully look upon her,with any hope to enjoy her.

unto all that are with thee and with all] There is no more in the Hebrew Text; therefore for ſupplement of the ſenſe the word *others* or *elſe-where* is to be added; the meaning is, that ſhee muſt make uſe of her veyl in their company with whom ſhe commonly converſeth, that they may not have ſuch a full view of her beauty as may invite their concupiſcence to deſire it; and when ſhe goeth abroad where ſhe is not known, ſhe muſt put on her veyl, where ſhe may not only be luſtfully looked on, but others deceived,as Abimelech was.

reproved] God cauſed this heathen King to reprove her, becauſe ſhe diſſembled, ſeeing God had given her an husband as a veyl and defence; and ſhe was reproved not onely by words, but by deeds, for his integrity compared with her deceitful and dangerous enſnaring of her ſelf and him, makes her the worthier of rebuke; eſpecially if he be conſidered as an heathen King; ſhe as a profeſſor of the right faith, and religion, and the wife of a Prophet.

V. 18. *cloſed up*] So that (as many obſerve) ſuch as were not with child could not conceive, and they that were with child could not bring forth; but there was ſomewhat more in this plague then this; for if that were all,it could not ſo ſoon be obſerved as a common chaſtiſement; and this was ſo both to male and female, for it was upon Abimelech as wel as upon his wife, or other women, verſ. 17. It is like then thoſe paſſages of nature which appertain to generation and conception, were ſo ſhut up, that men and women could not but with pain, and without hope of iſſue company together. Thus is barrenneſſe ſometimes the puniſhment of incontinency, whereof there is a memorable example in *Solomon*,whoſe 1000 female bed-fellows left him but one ſon, *Rehoboam*, to reign in his ſtead, and him ſuch a one as was nothing like his father, either in prudence or proſperity.

CHAP. XXI.

Verſ. 1. V*Iſited*] *Viſiting* is ſometimes taken for ſome actuall evidence of Gods gracious promiſe, or providence to thoſe he loveth. See Exod.4.31.Ruth 1.6.as the *Lord viſited Hannah, ſo that ſhe conceived and bare three ſons*, 1 Sam.2. 21. And as for production, ſo for preſervation, *Thou haſt granted me life, and favour, and thy viſitation hath preſerved my ſpirit*, Job 10.12. And it is uſed not only of temporal, but of ſpiritual favours,as of that moſt gracious miſſion of the *Meſſiah* our bleſſed Saviour, of which it is ſaid in the Song of Zachariah, *He hath viſited and redeemed his people*, Luke 1.68. And it is alſo uſed in a ſenſe of ſevere juſtice, as in the ſecond Commandement,Exo. 20.5. & Deut.2.9. and in many more places: But here Gods viſiting of *Sarah*, is the juſt performance of his gracious promiſe for her fruitfulneſſe at the time prefixed, ver.2. foretold,Chap. 18. ver.10. Promiſes being as a ſending to ſome one that is abſent by another, and performing being as the viſiting of a friend by perſonal preſence.

V. 3. *Iſaac*] God gave him that name when he prophecied of his birth, Gen.17.19. and it ſignifieth *Laughter*, becauſe Abraham laughed at the newes of their promiſed fruitfulneſſe in their old age, Gen.17.17. though his laughter were of admiration,Sarahs was of ſuſpition or miſtruſt of the promiſe,for which ſhe is reproved, Chap.18.13,14. wherein ſhe was now reformed and laughed without offence, verſ.6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy. See Eſay 54.1.

V. 4. *eight dayes old*] See Annot. on Chap.17.12.

V. 6. *made me to laugh*] She laughed before,and was blamed for it; ſee Annot. on Chap.18.12. now ſhe will laugh for another cauſe, in another manner, not, as before, with doubt or irreverence, but with joyful aſſurance.

V. 7. *who would have ſaid*] It was more then nature could effect, or natural reaſon could conjecture; for women commonly give over child-bearing after fifty years of age, *Plin. nat. hiſt. lib.7. cap.* 14. And hence was the commendation of her faith,for though at firſt ſhe doubted,ſoon after ſhe believed,and thereupon conceived, Heb.11.11.

give children ſuck] Which may be meant by an Enallage of number, the plural for the ſingular, as Gen.46.23. or becauſe though yet ſhe had but one, by the ſame power that made her the mother of one, ſhe might be mother of more; or becauſe of the abundance of her milk,which was enough for divers children; and ſo they that abound in milk give an almes of their ſuperfluity,as nurſes to thoſe Infants to whom they are no mothers.

Suck] Sarahs practice may ſerve for a pattern to all women, whom God hath enabled to give ſuck, as well as to bring forth, that when God hath made them mothers,they make themſelves nurſes; for the bleſſing of bearing,and nouriſhing in nature are joyned together, Pſal.22.9. as the miſcarrying womb, and dry breaſts are threatned together as a curſe, Hoſ. 9. 14. a wilfull curſe to thoſe that againſt the courſe of nature dry up thier milk, and will not beſtow it, as God and nature ordained it, for the bringing up of the child they have brought forth; their greatneſſe will not excuſe their neglect, for *Sarah* was wife to a very great man,reputed a *mighty Prince*, Gen. 23. 6. highly eſteemed, and ſought unto by Kings for favour, and confederacy, Gen.20. 14, 15. & verſ. 22. & 23. of this Chapter; and ſhe was Miſtreſſe of three hundred and eighteen men-ſervants, beſides hand-maids in her family, the government whereof might require a great deal of attendance; beſides, ſhe was aged; but neither greatneſſe, nor buſineſſe, nor agedneſſe keeps her from this motherly duty; which is indeed to be preferred before the outward acts of publick piety; and therefore *Hannah* became a mother, and reſolved as a Nurſe to tarry at home from the Temple, until the weaning of her child; and that reſolution was confirmed by the conſent of her husband, 1 Sam. 1. 23.

V. 8. *weaned*] It is not ſaid at what age; nor is the weaning of children to be ſtinted to a certain time,(as ſome do to two years,ſome to three,as in the ſecond of Maccab, 7. 27. ſome to five, becauſe when the life of man was longer, his infancy was proportionably longer,and ſo ſome conceive Iſaacs weaning to be the fifth year of his age) but according to the health and ſtrength of the child, to digeſt ſtronger meat then milk, it is to be proportioned; this difference of diet and growth, is applyed to ſpiritual proficiency,Heb.5 12,13,14.

Feaſt] The making of a Feaſt at the birth, is not ſo ſeaſonable, for then the mother is weak, nor at the circumciſion (as the Iews do, Buxtorf.c.2.Synagog.Judæor. miſapplying this example of Abraham to their practice) but when the child hath eſcaped the greateſt danger of his nurſing, and groweth on to good hope of health, and ſtrength, then it is convenient by a Feaſt of rejoycing among men, to profeſs thankſgiving to God, who hath given the occaſion of ſuch gratulation, and meanes, and liberty for a liberal enjoyment of the creatures with cheerfulneſs; for he hath given not onely bread for mans ſuſtenance, but wine to make glad his heart, and oyl to make him have a ſhining countenance, Pſal.104.15. See 1 Sam.1.24,25. And if it be true, (as ſome Hebrews obſerve) then all the while the child ſuckt, the husband and wife did forbear familiar ſociety, then this rejoycing and ſolemnity might be as a Feaſt for a new marriage.

V. 9. *mocking*] The word *Metſahhek* is properly rendred *laughing*; but here and elſe-where it is taken for *mocking*; as Gen.19.14. Or, *deriſion*, or laughing to ſcorn; as Ezek.23.32. which may be ſo uſed, as to be counted a perſecution, as this was, Gal.4.29. See Neh.2.19. & Chap.4.1. What the manner was, whether in words or geſtures, or both, and what the cauſe, whether becauſe of his heirſhip, or by reaſon of ſome childiſh miſcarriage, the Text ſaith nothing: ſome think that Iſhmaels mocking was an inviting of him to Idolatry by way of ſport and play, according to that in Exod.32.6. but Sarah who obſerved it, apprehended it as ſome bitter, and malignant ſcorn, which raiſed her wrath to a great height, as the next verſe ſheweth. With this mocking of the Egyptian womans Son (as ſome conceive) began the four hundred yeares of Egyptian affliction; but for that, ſee Annotations on Chap.15. ver.13.

V. 10. *caſt out*] (Gal.4.30.) Of this the Apoſtle, Gal.4.24. maketh an Allegory; which (ſo far as concerneth conformity to this Text) a late godly Preacher now with God, in his Book *of Prototypes*, hath briefly noted thus. Here be two mothers, a bond-woman, and a free-woman: two Covenants, the Covenant of works, and of grace; two manners of begetting, by promiſe, or by faith; and after the fleſh, or by nature; two kinds of children, bond-men, and free-men; and the bond-men perſecuting the free: at this perſecution *Sarah* (though otherwiſe a good woman) breaketh out into paſſion; *caſt out, &c.* yet there might be reaſon why ſhe deſired their removal out of the family, both in reſpect of *Hagar*, and of her Son; for now Sarah was a mother, ſhe could not, as before, endure her partnerſhip in her husbands bed; and his dear affection to Iſhmael expreſſed, Gen.17.18. might make both the mother, and the ſon leſs reſpective both of *Sarah* and *Iſaac*; and by *Iſhmael* as *Iſaac* was mocked now, ſo he might be corrupted in his manners, becauſe he was wicked; beſides the honour of his holy Pedegree would not be preſerved ſo pure without mixture, and confuſion, as if they had their dwellings at a diſtance: and therefore ſome conceive that Sarahs rejection of the ſon of the bond-woman was not onely paſſionate but Prophetical, as foreſeeing and foreſpeaking the ſeparation of the holy ſeed from the profane, whereof Abraham through his fond affection to Iſhmael was not at that time ſo apprehenſive as Sarah was; nor did either of them perhaps ſo underſtand or lay to heart as they ſhould have done their corrupt choice of an evil courſe for accompliſhment of the Divine promiſe, as if God would not keep his word unleſs they betook themſelves to ſuch a ſinful ſupply by Hagar the Egyptian, a daughter or deſcendent of the race of Cham, who derided his own father; and this might juſtly occaſion the diſturbance of their houſhold peace, as before in the pride and contempt of a ſervant towards her miſtreſs, ſo here of a brother toward his brother.

V. 11. *becauſe of his ſon*] Not becauſe of *Hagar*, which ſheweth that ſhe was not his wife; for if ſo, he ſhould have preferred her before his ſon; nor would he ſo far have given her over to the correction of *Sarah* as he did, Gen.16.6. had ſhe been a wife; ſo that he had authority over her not as a wife, but onely as a ſervant.

V. 12. *hearken unto her*] Sometimes the Superiour muſt yield to the Inferiour, eſpecially betwixt man and wife, who ſhould never be angry both at once, but one bear with the others paſſion, and for a time give way unto it: there is alſo a diſcreet condeſcending ſometimes of Kings to their Subjects, which maketh them afterwards more to be beloved, and better obeyed. See 1 King.12.7. 2 Sam.18.4. Here though God biddeth Abraham hearken unto Sarah in all that ſhe hath ſaid, he giveth not away the authority of the husband to the will of the wife; but for this particular caſe God ratifieth her words, whereto he yields, not as in obedience to her paſſionate appointment but in his own diſcretion and duty to God.

in Iſaac] (Rom.9.7,8. Heb.11,18.) The promiſed ſeed ſhall be counted from *Iſaac*, and not from *Iſhmael*; and the ſpiritual prerogative ſhall be intailed to him, who by a ſupernatural bleſſing is born unto thee.

V. 13. *a nation*] (Gen.17.20. & ver, 18. of this Chapter.) The Iſhmaelites ſhall come of him.

V. 14. *early*] Before, while *Sarah* required the caſting out of *Hagar* and *Iſhmael*, it was grievous in his ſight, becauſe of his ſon; now having Gods command for it, he is very forward to perform it.

bread] By *bread* may be underſtood other neceſſaries, for humane ſuſtenance, as in the Lords prayer, and Mat.6.36. compared with Mat.14.15. yet being no more then *Hagar* could carry on her ſhoulder, it was ſtrange that ſo rich, ſo good, and kind a man as Abraham, would ſend them away ſo ſlenderly furniſhed with proviſion. It is not unlike that he meant to ſend after them other ſupply; or that God ſo ordered their departure, to exerciſe his own providence in the particular paſſages that followed afterwards.

and the child] Iſhmael at this time was about eighteen years of age, which hath troubled many in the expoſition of this Text, ſuppoſing the Text ſaith, that the bread, and bottle, and child were all laid on *Hagars* ſhoulder; but the word *child*, is to be conſtrued with the Verb *took*, going before, not with the Verb *put*, and the words are to be read with a parentheſis, (as our laſt Tranſlation hath it) thus; *And Abraham roſe up early in the morning and took bread, and a bottle of water, and gave it unto Hagar (putting it on her ſhoulder) and the child*; and ſo the ſenſe is clear, and the abſurdity of ſuch an importable burden ſhunned. The like ſpeech is in Exod.29.3. *thou ſhalt bring them* (that is, the unleavened cakes) *(in a basket) with the bullock, and the two rams*; where the words *in a basket*, muſt be put in a parentheſis, elſe they will run as if the bullock, &c. were put in the basket with the cakes.

ſent her away] True faith renounceth all natural affections, to obey Gods commandement: this is further manifeſted by Abrahams readineſs to offer up *Iſaac* in ſacrifice, Chap.22.3.

the wilderneſs of Beerſheba] So called not when this ſtory was acted, but afterwards, ver.31.

V. 15. *caſt the child*] Theſe words are not to be underſtood, as if the child had been laid on her ſhoulders, for ſhe might do ſo if he were led in her hand, being almoſt ſpent with drought and thirſt in the wilderneſs, and unable to go any further; or fainting in the way ſhe might ſit down, and ſet him on her lap, and thence being hopeleſs of life, might in a pang of paſſion caſt him from her; and this expoſition is further cleared, ver.18. where *Hagar* is bidden *to lift up the lad, and hold him in her hand*; not lay him on her ſhoulder, or bear him in her armes.

V. 17. *God heard*] God hath a merciful ear to the voice of miſery. See Gen.16.11. Exod.22.23,27. 2 King.13.4. and that every where, in the wilderneſs, (as here) as well as in the City, and therefore every where men ſhould *lift up pure hands* in prayer, *without doubting*, 1 Tim.2.8.

where he is] Gods preſence and providence are not fixed or confined to any place; whereſoever miſery is, there is not only his preſence, but his power and pity to give relief.

V. 19. *opened her eyes*] Except God open our eyes we can neither ſee, nor uſe the means before us: yet was ſhe not blind before, but either her mind was paſſionately diſturbed, that ſhe did not mark what was before her, or her eye-ſight, as touching that object, was miraculouſly reſtrained; as the eyes of the two Diſciples going to *Emmaus* were with-held, ſo that they knew not our Saviour when they talked with him, Luk.24.15. Or, her much weeping might for a time cauſe a dimneſs of her ſight; but whatſoever was the impediment to her perceiving of the Well it was now removed.

V. 20. *with the child*] As touching outward things, God cauſed him to proſper, Gen.17.20.

V. 21. *the wilderneſſe of Paran*] A great wilderneſſe by which the Iſraelites paſſed from *Egypt* to *Canaan*, of which *Adrichom. Delph.* ſaith, it is ſuch an horrid wilderneſſe, ſo deſtitute both of meat and water, that neither man, nor beaſt, nor bird live in it, Adrich. Delph. Theatr. Ter. Sanct. pag.116. *Object.* How then could *Iſhmael* dwell there? *Anſw.* The Deſert is ſaid by that Authour to be eleven dayes journey over the length of it; and though the moſt part of it be extremely barren, all is not ſo; and Iſhmael being a wilde man, Gen.16.12. he was fitter to live in the wilderneſſe, then in any civil ſociety; and there is a part of that wilderneſſe called *Kedar*, from one of Iſhmaels ſons of that name, Chap.25.13. or the Region of the *Iſhmaelites* or *Hagarens*, Pſal.83.6. ſituate toward Egypt, where they lived in Tents, and maintained themſelves by prey and pillage: the wilderneſſe of *Judea*, Mat.3.1. likewiſe was partly deſart, and partly inhabited.

his mother took] (Gen.24.4. & 28.2. Judg.14.2.) It is the right of Parents to diſpoſe of their children in marriage; for they are in Gods ſtead, and have as juſt a title to them, as to any goods they have; ſo that without wrong, they cannot (but by their conſent, much leſs againſt their good will) be alienated from them, and transferred to another family.

V. 22. *at that time*] Not at the time of Iſhmaels marriage laſt mentioned, but the time of Iſaac's weaning, which was celebrated with a ſolemn feaſt, ver.8.

Abimelech and Phicol] *Abimelech* a King, and *Phicol* a Captain, ſeek for friendſhip with Abraham: for God can eaſily make the godly gracious with the greateſt men, Neh. 2. 6. Dan. 3, 30. & Chap. 6. 2. Gen. 41. 37, 38.

V. 23. *ſwear that thou*] (1 Sam. 30. 15.) Heb. *if thou ſhalt lye unto me.* That is, thou ſhalt not lye unto me; the ſpeech is ſuſpenſive, or imperfect, concealing a curſe, which is to be underſtood as imprecated againſt the party that takes the oath, and doth not keep it. See Annot. on Chap. 14. 23.

V. 24. *I will ſwear*] It is a lawful thing to take an oath in matters of importance, to teſtifie the truth, and aſſure others of our ſincerity, and to put an end to a controverſie, Heb. 6. 16. *Queſt.* But was it lawful for *Abraham*, being by Gods free gift, Lord of *Canaan*, to acknowledge a King in that Countrey, and to promiſe peace to him and his heires? Some Rabbines ſay, it was Abrahams ſin to make a covenant for enjoyment of any right in the Land of *Canaan*, and that God puniſhed him for it many wayes. *Anſw.* Firſt, though he had a right for the future, by virtue of the promiſe, he had yet no preſent poſſeſſion of any part of it; for he lived there rather as a ſojourner, then a rightful Inhabitant. Secondly, he promiſed but for himſelf, not for his poſterity, though to Abimelech, and his poſterity. Thirdly, the oath was but againſt falſe dealing, which Abraham might keep without any prejudice to the right of himſelf, or his ſeed.

V. 25. *Abraham reproved Abimelech*] Concerning a Well which Abimelechs ſervants had taken from his ſervants, as touching their propriety and uſe: before he entred covenant with him, he freely diſcovered the exception he had againſt him, that all occaſion of grudge removed, their friendſhip might be ſurely grounded in ſincerity of affection, without diſſimulation.

V. 26. *neither heard I*] Wicked ſervants do many evils unknown to their maſters, though done in their maſters names, as in their right, or for their uſe: ſo did *Gehazi* belye his good maſter *Eliſha*, and abuſe *Naaman* the Syrian, 2 King. 5. 22.

V. 27. *Abraham took ſheep and oxen, and gave them*] Abimelech gave Abraham ſheep and oxen, men-ſervants, and maid-ſervants, when he diſmiſſed him, Chap. 20. 14. Now Abraham preſents him with the gifts for the cattel; ſome think they were a return of the ſame, leſt Abimelech ſhould ſay, I have made Abraham rich, as he ſaid when he refuſed the gifts of the King of Sodome, Chap. 14. 22, 23. which he did not ſo well think of when he received them, as upon a ſecond conſideration afterwards; but it is more probable that Abraham being rich in cattel, gave the King a Preſent out of his own ſtore, and Kings, though they have no need, receive ſuch tokens of reſpect from their inferiours, and ſometimes the omiſſion of them is branded with reproach, as being a ſign of contempt of royal majeſty, 1 Sam. 10. 27. And he might give it him out of ingenuous gratitude for favours formerly received, or out of a generous diſpoſition as a covenanter with the King at this time, to be upon eaven terms with him, for in ſuch a capitulation as this, the covenanters, as they are covenanters (whatſoever other diſparities are betwixt them) are equal. Or Abraham might by ſuch a teſtimony of tranſaction betwixt them, the better preſerve the memory of his intereſt to the Well he had digged, and which by the violence of Abimelechs ſervants, was taken from him; but for the formal ratification of his right, the ſeven ewe lambs were tendered, whereof in the next verſe.

V. 30. *that they may be witneſſe*] That is, that they may be memorandums ſerving for tokens of atteſtation to the truth; ſo an heap of ſtones is made a witneſſe betwixt *Jacob* and *Laban*, Gen. 31. 46, 48.

V. 31. *Beerſheba*] There were two places of that name, the one in the Tribe of Zabulon, ſituate betwixt upper and neather Galilee, Adrichom. Delph. p. 137. which Joſephus, with other places fortified for repulſe of the Romanes, Joſeph. of the wars of the Jews, lib. 2. cap. 25. The other place called *Beerſheba* was in the Southern part of the lot of the Tribe of Judah, Joſh. 15. 21, 28. 1 King. 19. 3. though afterwards it was allowed to be a part of the Inheritance of the Tribe of Simeon, Joſh. 19. 2. and there was a Well called *Beerſheba*, and a City of the ſame name. The name is compounded of *Beer* a well, and *Shebang*, which with a point on the left hand of the letter *Sin*, ſignifieth *ſatiety* and *abundance*; and ſo the meaning may be, that this Well was a fountain yeelding water in abundance; but with a point on the right hand of the letter *Schin*, it ſignifieth *an oath*, and the number of *ſeven*, which in this ſtory do well agree together, for at the covenant making for the Well, Abraham gave to Abimelech ſeven Ewe lambs, ver. 30. and ſome Jewiſh Cabaliſts ſay, that an oath is called *Shebang, ſeven*, becauſe they that ſwear, did bind themſelves by the oath to refuſe ſeven things if they brake it; The ſame name was renewed, (which haply had been buried when the Wells were ſtopped up, until Iſaac opened them again. Chap. 26. 18.) upon his renewing of the Covenant with Abimelech, according to that which was made here by Abraham his father; though Iſaac's oath was not confirmed with ſeven lambs as his fathers was, yet ſome will have it to have ſome reference to the number of ſeven, either becauſe that number is a number of perfection, or, becauſe it was the ſeventh Well that Iſaac had digged: neither of which reaſons have any ground in the Scripture, therefore in that place, as in this, it was called *the well*, rather of *the oath* or *ſwearing*, then of *ſeven*: yet in both reſpects it is a fit memorial of the Covenant betwixt them. See Annot. on Chap. 26. 33.

V. 32. *Covenant*] This ſerves for that the godly, as touching outward things, may make peace with the wicked that know not God.

V. 33. *Grove*] Abraham did dwell before in the plain of *Mamre*, under the ſhadow of trees, Gen. 18. 4, 8. and it may be he took an eſpecial pleaſure to be in the open air, and under the ſhade; but he uſed it to a religious purpoſe, for there he called upon the name of the Lord the everlaſting God; which is thought to be a place by him ſet apart for performance of the exerciſes of piety, prayer, and ſacrifices, and from thence he might have wood for ſacrifices; and it ſeems there was ſome ſpecial choyce to be made of that, (as there was a ſpecial fire for kindling of the ſacrifices afterwards, ſee Annot. on Lev. 9. 24.) for when he was to ſacrifice his ſon Iſaac, he carried wood with him three dayes journey, Gen. 22. 3, 4. though it is not like but in or neer the place where the ſacrifice was to be made there was wood enough for that purpoſe; From his example it is like men took up the manner to exerciſe their Religion in Groves; and from thence the Devils took occaſion to abuſe it to ſerve Idols there, Deut. 12. 2. Judg. 3. 7. 2 King. 17. 10. Iſa. 1. 29. & 57. 5. Jer. 17. 2. Amos 8. 14. which were therefore peremptorily prohibited as hateful unto God, Deut. 16. 21.

CHAP. XXII.

Verſ. 1. AFter theſe things] How long after, it appears not by the Text, ſave only that *Iſaac* was then of ſufficient age and ſtrength to carry a burden of wood for ſacrifice, ver. 6. which is probably conceived to be about the 25. year of his age, Joſeph. Antiq. l. 1. c. 14.

tempt Abraham] The word *Naſah*, neceſſarily ſignifieth no more then *to try*, or *to prove*, but becauſe that is uſually done by the devil, and the wicked, to ſeduce unto ſin, and that mans corruption works that way of it ſelf, Jam. 1. 14. and is further wrought upon by the devil, and the world, to that evil, in the ſame way, the word *Tempt*, is moſt commonly taken in an ill ſenſe, for ſolicitation to ſin, as Mat. 4. 1. and elſewhere; but ſo God tempteth no man, Jam. 1. 13. But his tempting is a proof, or tryal of a man for his diſcovery (not to God, who by his omniſcience knows him ſo perfectly, that he needs none experience of him) but to himſelf, or others; and this as it is alwayes good in him, ſo is it alwayes done to a good end, as Deut. 8. 16. Chap. 13. 3. Jam. 1. 12. 1 Cor. 10. 13. The temptations of Abraham were many, ſome reckon them to ten, which are various in their kinds; as firſt concerning his habitations; ſecondly concerning the perſons that were dear unto him; and thirdly, concerning himſelf. Firſt, *for his habitations* he was thrice to change them, twice upon command. See Act. 7. 3. Gen. 12. 1. and once upon neceſſity, Gen. 12. 10. Secondly, concerning *the perſons that were dear unto him*, and that either within his family, or without; *within his family*, and ſo he was tempted four times; twice by occaſion of Sarah her taking away, Gen. 12. 15. & Chap. 20. once by reaſon of the diſcord betwixt Sarah and Hagar when ſhe was with child, Gen. 16. 5. laſtly, at the ejection of Iſhmael and his mother, Gen. 21. 11. and *without his family*, when he was to betake himſelf to war for the reſcue of his kinſman Lot taken captive, Gen. 14. 14. Thirdly, *concerning himſelf*, firſt, when he apprehended an horrour of great darkneſſe, Gen. 15. 12. and ſecondly, when he received the Covenant of circumciſion.

V. 2. *take thy ſon*] This is (as ſome reckon) the tenth time, that Abraham was tryed, and proved by occaſions of diſcovery of what goodneſſe, weakneſſe, or wickedneſſe was in him; when he was called to come forth of his countrey he knew not whither; his faith, and obedience were both tryed, and ſhewed; when he was driven by famine to flee for ſuccour to Egypt; his faith, and patience were proved in the ſtrife betwixt *Lots* herdſmen, and his; and in the houſhold jarres betwixt *Sarah* and *Hagar*, his humility, patience, and [illegible] were tryed, and made known divers times; by the [illegible] of his wife twice, his cowardiſe and weak faith were tryed and diſcovered; and by the captivity of *Lot*, and his reſcue of him, his wiſedome, his prudence, and courage were tryed; when at ninety nine years old the Sacrament of circumciſion was impoſed upon him, and after that his ſon *Iſhmael* ſent away from him; and now laſt, and moſt of all, his better ſon, *Iſaac* to be offered up by him, his Faith and obedience even to ſelf denyal in the higheſt degree were tryed as gold in the fire, and gloriouſly manifeſted.

onely ſon] Thy onely ſon that is remaining in thy family; for *Iſhmael* was gone; or thy legitimate ſon, as oppoſed to a baſtard,

ſtard, Heb. 12. 8. as was *Iſhmael* begotten of the bond-woman.

whom thou loveſt] With an eſpecial dearneſſe, as being the ſon of thine old age, and of thy wives miraculous conception, above the courſe, and force of nature, and a ſon worthy to be beloved, for his piety and obedience.

Moriah] In this Land there were two eminent Mountains, Sion, and Moriah, upon which the Temple was built by Solomon, 2 Chron. 3. 1. this is here meant from which the whole Countrey had its name, though it had not that name untill afterwards. See verſ. 14.

burnt-offering] In this Command, all that was in Abraham, as a man, a father, an husband, a believer, a profeſſour of Religion, were put to tryal. As a man, it was againſt humanity, to ſlay the Innocent, though but a ſervant, or a ſtranger: As a father, it was unnatural to kill his own child, though he had never ſo many; but having but one, and that one ſo worthy of all fatherly affection, it was much more like to be abhorred: As an husband, how could he ever expect any peace, or comfort in his wife, if he ſhould ſhed his bloud, againſt whom ſhe could not endure either a ſcoffe, or a flout? As a Believer, or profeſſour of Religion, he might be diſpoſed to diſobey, becauſe *Iſaac* was the ſon of promiſe, Gen. 21. 12. and to kill ſuch a ſon, would make Infidels blaſpheme his God, and Religion, for ſuch a fact. There was yet more tryal in this Command, for if it might have been done ſuddenly, or ſecretly, or by ſome more eaſie kind of death, it would have ſtirred up the leſſe reluctancy; but it muſt be adviſedly done, upon three dayes deliberation, openly upon an high hill, cruelly by cutting his throat, ripping up his bowels, and burning his quarters in the fire upon the Altar; and what if *Iſaac*, being a luſty young man, upon his offer ſhould reſiſt, and by his example be tempted to return upon him with the like bloudy violence? Againſt all theſe mighty objections his faith ſtandeth up, and his piety to God prevaileth ſo, that he readily ſetteth upon the ſervice.

V. 3. *roſe up early*] (Gen. 21. 14.) It ſeems he had the command given by Divine revelation that night; and though it were ſo, yet he was well aſſured it came from God; for though ſometimes men may think they have a Divine revelation, when it is but an illuſion, (as one may think he heares a Drum, or a Bell, when it is ſome humming of wind in his head, or ſome other ſound without) yet when there is a Divine revelation indeed, it uſually brings with it not only the matter revealed, but certain evidence, and aſſurance, that it is a Divine revelation, as a Bell rung, or Drum beaten cloſe by the ear, whereof there can be no doubt at all; and as he knew the command was from God, ſo his faith told him that God was al-ſufficient, Gen. 17. 1. and able to ſecure him from all evil conſequences of his command, and to reſtore *Iſaac* to life again, though he were dead, Heb. 11. 9. his faith and obedience, both for the ſacrifice it ſelf, and for the expedition to perform it, are to be remembred for a ſingular example of ſelf denyal.

V. 4. *the third day*] From *Gerar*, not from the city *Gerar*, but from the Countrey, for he dwelt in Beerſheba, as may be collected out of Chap 21. 31. and after the ſacrifice he returned to Beerſheba, verſ. 19. of this Chap. Now Mount *Moriah* from that place was but one dayes journey with ordinary expedition; but he proceeded very leiſurely, and with much deliberation, having a matter of the greateſt moment in hand that ever was impoſed on him, or any one elſe: yet Adricom. Delph. ſaith, the diſtance was twenty leagues, each of them of an hours journey.

ſaw the place] God having given him ſome ſign whereby he might know it.

V. 5. *the lad*] The Original word *Naghnar*, (properly ſignifying one in his minority for age and growth, and therefore uſually rendred *lad*, or *boy*,) is many times taken for one of maturity both for time and ſtature, as ver. 6. Chap. 34. 19. & 41. 12. Exod. 33. 11. 2 Sam. 18. 29.

and come again] That *Abraham* might not be thought to lye, it is conceived, that for *Iſaacs* return, he meant it by a Divine reſurrection after ſacrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecy (though he knew it not) he foretold his preſervation from ſacrifice.

V. 8. *God will provide*] The onely way to overcome all temptations, is to reſt upon Gods providence.

V. 9. *bound Iſaac*] It is like his father had declared to him Gods commandement, whereunto he ſhewed himſelf obedient; and this obedience is as rare an example for a ſon, as that of Abraham for a father: and in this reſpect the more admirable, becauſe Abraham had Gods word for his act, but Iſaac onely his fathers word for his obedience: and herein, as he was the onely ſon of his father, a good ſon, obedient to bear the wood, and to ſubmit unto death; he was a type of Chriſt, who was the onely Son of God his Father, and was bound, Mar. 15. 1. and made to bear his croſſe, Joh. 19. 17. and was obedient unto death, Phil. 2. 8.

V. 11. *the Angel*] The Angel of the Covenant, that is, Chriſt, as his own words ſhew, verſ. 12, 16.

out of heaven] Gen. 21. 17.

Abraham, Abraham] The word is doubled, and the doubling of it imports the greatneſſe of the peril, and the urgent neceſſity of preſent prohibition.

V. 12. *Lay not thine hand*] God, though he love obedience even unto death, delights not in ſacrifices of mans bloud; that is of too great a price to be offered as a type, becauſe he is the Image of God; too cheap, being but the Image, and now corrupted, to ſerve for a propitiatory ſacrifice; therefore the Devil abuſed the Jews, and Gentiles to make ſacrifices by this example; wherein they ſhould obſerve as well Gods prohibition of the thing, accepting the will for the deed. See 2 Cor. 8. 12. as the promptneſſe of Abraham to do it, Thus again was Iſaac a type of Chriſt, *viz.* of his reſurrection, riſing up from the Altar, on which he was bound for a ſacrifice.

now I know] This is ſpoken after the manner of men; for God knowes all things by one act of Intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardneſs known by this extraordinary act of ſelf-denyall and obedience; ſo what God already knew, Pſal. 139. 1, 2. David deſireth him to *know*, to *ſearch*, and to *try*, verſ. 23. it may be to draw it out into ſome open evidence diſcernable by others.

thou feareſt God] His *fear* is mentioned rather then his *love*, though both concurred in his obedience, becauſe in his ſervice he eſpecially requireth a filial fear, Pſal. 2. 11.

behind] That way it is like the voyce of the Angel ſounded, and by the voyce behind him, Iſa. 30. 21. he was called to look back, and looking back he ſaw the Ram.

V. 13. *a ram*] Verſ. 7. Iſaac asketh, *where is the lambe*, and verſ. 8. Abraham anſwered, *God will provide a lambe*; and here it is ſaid, that Abraham ſaw a *Ram*, and did offer him up in ſacrifice; yet no contradiction, for a young he-lamb of a quarter old may have horns which may be entangled in a buſh, and may be called a Ram.

caught in a thicket] The Ram was a Type of Chriſt, as in the thicket held by the head, for Chriſt was crowned with a crown of thorns; but eſpecially as ſacrificed on the Altar. Some obſerve, that as the Ram was equivalently Iſaac, though he was not offered, becauſe he was offered in his ſtead; ſo the offering of Chriſts humanity had the value and virtue his Divinity in it, (though that could not be ſacrificed) becauſe of the neer relation of the one to the other.

V. 14. *called the name Jehovah-Jireh*] The ſame letters with variation of the pricks, will make either an active ſenſe, *The Lord will ſee:* or a paſſive ſenſe, *The Lord will be ſeen.* The name is added, to note that God doth both ſee, and provide ſecretly for his, and alſo evidently is ſeen coming to their ſuccour in their greateſt neceſſities: and this phraſe became a proverbial ſaying among the Jewes to that purpoſe.

V. 16. *by my ſelf*] Man when he ſweareth, muſt ſwear by a greater then himſelf, and God becauſe there is no greater then himſelf, ſweareth by himſelf, Heb. 6. 13. and therefore himſelf is meant, when ſwearing *by his Name*, Jer. 44. 26. *by his Soul*, Jer. 51. 14. Text and Marg. or, *by his holineſſe*, Amos 4. 2. is mentioned.

becauſe] Abraham did not hereby merit the promiſe of a multiplyed poſterity, for God promiſed this before, Gen. 12. 2. & Chap. 13. 16. but it is again repeated, to encourage him, and others by his example to prompt obedience of the moſt difficult commands. See Rom, 4. 13, 14.

V. 17. *thy ſeed*] The Apoſtle, Gal. 3. 16. applieth this to Chriſt in the ſingular number, in whom they who believe, of what nation ſoever they be, ſhall be bleſſed as children raiſed up unto Abraham: for true believers be reckoned for his children, Gal. 3. 7.

ſhall poſſeſſe the gate] The gates of cities were the places where the Wiſe men aſſembled for conſultation, and the Magiſtrates for doing of juſtice, Deut. 21. 19. & 22. 15. Amos 5. 12, 15. Zach. 8. 16. Prov. 31. 23. and withal there were the ſtrongeſt fortifications for defence, and the ſtore of artillery for repulſe of an enemy, Judg. 5. 8. Pſal. 147. 13. Eſay 22. 7. Ezek. 21. 22. So that the poſſeſſion of the gate is the prevailing for the whole, for the gate is ſometimes put for the whole city, Deut. 12. 15. and for all the Cities of a Nation, Jer. 14. 2.

V. 21. *Huz and Buz*] Of the former name there were two others of different parentage, whereof the one is mentioned, Chap. 10. 23. the other, Chap. 36. 28. For the other he is ſuppoſed to be the progenitor of Elihu the Buzite, Job 32. 2.

V. 24. *his concubine*] A concubine differed from a wife, in that ſhe was not ſolemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the concubine was ſubject, Gen. 16. 6, 9. nor were her children to inherit, but to be put off with the portions, Gen. 25. 5, 6. And from an whore ſhe differed, in that ſhe was confined to one man, and being in that reſpect like unto a wife, the name is oftentimes taken in good part, and the concubine ſometimes called by the name of a wife, Gen. 37. 2. yet according to her Hebrew title *Philegeſh*, compounded of *Palag*, which ſignifieth to *divide*, and *Iſhah*, *Manneſſe*, or *woman*, that is, a divided wife, or half a wife, and half a ſervant, or a dividing woman, making diviſion betwixt the husband and wife (properly ſo called) as Hagar did betwixt Abraham and Sarah, Gen. 16. 5.

Maachah] Here is the name of a man, but 1 King. 15. 12. it is the name of a woman, ſo are divers other names of the common of two genders, as *Philip*, *Frances*, *Timothy*, &c.

CHAP. XXIII.

Verſ. 1. T*Heſe were the yeares*] Or ſo long lived ſhe; it is noted as a ſpecial honour to *Sarah*, that her age is ſo exactly ſet down in the Scripture, as is not obſerved of any other woman.

V. 2. *Kiriath-arba*] This City had three names, the ancienteſt was *Mamre*, Gen. 13. 18. & ver. 19. of this Chapter, after that *Kiriath-arba* in this place, ſo called from *Arba*, *a great man among the Anakims*, Joſh. 14. 15. and laſt of all *Hebron*, which name Moſes might give it by the Spirit of Prophecy, for it was given after his time; or it might be added by him who penned a great part of, if not all, the laſt Chapter of Deuteronomy.

came to mourn] That may be began or addreſſed himſelf to mourning for the death of *Sarah*; or the phraſe may ſignifie that he came from his own Tent into *Sarahs*, for they had their Tents apart, Gen. 24. 67. Beſides, it may note great or ſolemn mourning as for a perſon much eſteemed, 2 Sam. 1. 17. 2 Chr. 35. 24. Act. 8. 2. and this was lawful, if done without diſtruſt in God, or too much affection or confidence in man. See Joh. 11. 35, 36. Some by Abraham his coming to mourn, underſtand that Sarah dyed from home (to wit, in *Hebron*) whither from Beerſheba he went to bewail her death, and to take order for her burial, and therefore he contracts for a burial place, which, in the place of his accuſtomed abode, he needed not to bargain for with any man.

V. 3. *ſtood up*] After his mourning, which was uſually done by the corps, or at the grave of the dead, Joh. 11. 31. and that in ſome lower poſture then ſtanding is: but the exceſſe of mourning is to be reproved as hurtful to the living, or diſhonourable to the dead; as if they were hopeleſſe, 1 Theſſ. 4. 13. nor doth it argue more love, but leſſe wit, or grace to be immoderate in mourning: for the Egyptians mourned for Jacob ſeventy dayes, but Joſeph, who in wiſdome, religion, and true love, far exceeded them, mourned but twenty ſeven dayes, Gen. 50. 3. 10.

V. 4. *burying place*] (Gen. 47. 30.) Separate from other Inhabitants of the Land, becauſe they were Infidels without belief, or hope of the reſurrection of the dead.

V. 6. *a mighty Prince*] Heb. *Prince of God*. The Hebrewes ſpeak ſo of all things that are notable, Exod. 3. 1. & 4. 27. Pſal. 46. 4. becauſe all excellency cometh of God: but the ſons of Heth were Heathens, and they called him a *Prince*, not by an Hebraiſme, but becauſe of the greatneſſe of his family, and eſtate; and if they called him *a Prince of God*, it was becauſe they might obſerve that God was with him in all that he did, as Abimelech ſaid, Gen. 21. 22.

V. 7. *ſtood up*] That is, addreſſed himſelf, for the phraſe (as the word, *came*, ver. 2.) may be ſo taken; and it is ſaid before, ver. 3. that *he ſtood up*, or having ſate and treated with them before, now he ſtood up, that he might bow down unto them who ſo kindly condeſcended unto him.

V. 9. *cave of Macpelah*] That is, a double cave, either one for men, another for women, or one within another.

for a poſſeſſion] They offered him the free uſe of their buriall places, verſ. 6. ſaying, *none of us ſhall withhold from thee his ſepulchre, but that thou maieſt bury thy dead*; but he had rather pay for a propriety, then hold ſuch a community with them; for he was deſirous in buriall to be ſeparated from them, who did not believe the reſurrection with him.

V. 13. *I will give*] *Ephron* and *Abraham* ſtrive to gratify one another; A good example of kindneſſe, among friends, and of juſtice among bargainers; The like kind of conteſtation is betwixt *David* and *Araunah*, 2 Sam. 23. 22, 23, 24.

V. 15. *ſhekels of ſilver*] There are very different opinions concerning the ſhekel, ſome make three ſorts; the royall ſhekel valued to fifteen pence, the ſhekel of the Sanctuary twice as much, and the common ſhekel betwixt them both, valued at five groats; yet the learned more generally reſolve, that the ſhekel of the Sanctuary was the common ſhekel valued at two ſhillings ſix pence, Joſephus Antiq. lib. 3. cap. 9. but called the ſhekel of the Sanctuary, becauſe the exact meaſure by which other ſhekels were to be examined, and to which as the ſtandard they were to be reduced, was kept in the Sanctuary.

V. 16. *Abraham weighed*] Money was paid in thoſe times not by tale, but by weight. See Gen. 43. 21. & Jer. 32. 10. thence is this coyn called ſhekel of *Schakal*, to weigh.

current money] Not only juſt in quantity, but in quality, pure and not adulterate, ſuch as Merchants, who are cunning in Coynes, will receive and return in any Countrey. In this bargain the ſeller doth not ask too much, nor the buyer bid too little, onely one price is pitched, and paid; and ſo Abraham as a purchaſer had ſome Land in Canaan, but not as poſſeſſed of it by Gods gift, and ſo Saint Stephen is to be underſtood, Act. 7. 5.

V. 17. *Macpelah*] See the Annot. on Gen. 49. 30. and on ver. 9. of this Chapter.

V. 20. *made ſure*] By witneſſes without any interchangeable Indentures, or Writings betwixt them, for ought we read of, ſuch was the ſimplicity and ſincerity of thoſe times; afterwards men became more cunning to deceive, and more bold to deny the bargains they had made, and then there was need of writing. See Jer. 32. 12. Now in our age, craft and falſhood is ſo increaſed, that it requireth great skill and caution to make a ſure bargain, though with writings; A great ſin and ſhame that in ſuch light of the Goſpel, men ſhould ſo addict themſelves to deeds of darkneſs.

for a poſſeſſion] This Cave was the repoſitory or reſting place of the bodies of *Sarah*, ver. 19. and of *Abraham* afterwards, Gen. 25. 9. after them of *Iſaac*, and *Rebekah*, *Jacob*, and *Leah*, Gen. 49. 31. and though *Jacob* dyed in Egypt, he gave order, and took an oath of his ſon *Joſeph* for his burial in that place, Gen. 49. 29, 30. & 50. 5. as profeſſing their faith for the performance of Gods promiſe of Canaan to their poſterity; and withall, as deſirous to ſleep with thoſe in the bed of duſt, with whom they hope to awake to eternal reſt.

CHAP. XXIV.

Verſ. 1. VV*Ell ſtricken in age*] Heb. *gone into dayes*. When a man is in his declining age, he muſt meaſure his life rather by the *inch of dayes*, then by the *ell of years*: about this time he was 140. years old, compare Chap. 21. 5. with Chap. 25. 20. which in compariſon of the livers before the floud, was but young; for *Sem* the ſon of *Noah* lived 600. years, but of thoſe that lived after the time of *Abraham* very few were ſo aged, and moſt ever ſince dyed younger; his ſon *Iſaac* indeed lived five years longer, but his old age was not ſo vigorous as *Abrahams* was.

in all things] For beſides his ſpiritual welfare by his holy wiſdome, and gracious acceptation with God, his length of dayes, and health of body, the long enjoyment of a good, and godly wife, and by her a towardly ſon, conceived by the peculiar, and miraculous bleſſing of Almighty God, (where there was no hope of iſſue by the courſe of nature) and beſides his great eſtate, and happy victory in war, and his great reputation with thoſe that knew him; his croſſes were ſanctified unto him, and converted unto bleſſings: A good encouragement to follow his ſteps in faithfulneſſe, and obedience, whereby a man may be bleſſed in both worlds, as he was.

V. 2. *his eldeſt ſervant*] It is like it was that *Eliezer of Damaſcus*, mentioned Chap. 15. 2. who by this hiſtory is ſhewed to be both wiſe, and religious, as well as grave, and ancient; he ſends not Iſaac, though at this time, fourty years of age, that the choyce of his wife might be made rather by religious diſcretion, then ſenſual affection; yet *Iſaac* no doubt was acquainted with the buſineſſe, and as a dutiful ſon gave conſent to that his father had ſaid; without whoſe liking the marriage could not be conſummate by a proxie, or deputy, (as ſome hence collect) for the ſervant could but make the eſpouſals, and ſhe became not a wife until *Iſaac* accepted of her, verſ. 67.

under my thigh] Which Ceremony declareth the ſervants obedience to his Maſter, and the Maſters power over the ſervant; and ſo the ſubjection, and obedience of the ſon to the father, may be ſignified; for *Jacob* required his ſon *Joſeph* to take an oath with the ſame Ceremony, Gen. 47. 29. See 1 Chr. 29. 24. Text & Margine; with the Jews to this day (from that cuſtome) he that requires an oath of another, ſits upon his hand. The ancients make a myſtery of it, looking ſome of them backward to the precedent Covenant of Circumciſion, and ſome forward to the faithful expectation of the promiſed Seed, Chriſt Jeſus, to come by lineal deſcent from Abrahams loynes, or thigh, (for ſo it is in the Heb. Gen. 46. 26. *the ſouls*, that is, the perſons, *which came out of Jacobs thigh*) Which is the more probable, becauſe the Patriarchs uſed this Ceremony but to Believers; nor did they uſe this onely (and it may be not frequently) for Abraham makes mention of *lifting up of his hand* in taking an oath, againſt taking any thing of the King of Sodome, Gen. 14. 22. and the Angel ſwearing, is ſaid *to lift up his hand* toward heaven, Revel. 10. 5, 6. The cuſtome of ſeveral Countries, and Religions, is very various in this point; yet moſt agree in the adding of ſome outward atteſtation of action, or geſture to words in taking of an oath, to make it better remembred and more regarded, then bare words of aſſeveration, promiſe, or imprecation.

V. 3. *ſwear*]

V. 3. *ſwear*] It ſeemeth that there was ſome precedent diſcourſe before the propoſal of this oath, as that having made him Ruler over all he had, ver.2. he would have him to be an Overſeer to his ſon, with an eſpecial care over him for the choice of a wife, he being now mature for the ſtate of marriage; this was a matter of great weight, and in weighty matters onely is an oath to be taken; as for ratification of covenants and promiſes of importance, as here, and Gen.32.53. for removal of ſuſpition, Num.5.21. Exod.22.11. for ſtinting of ſtrife, Heb.6.16. ſecurity of life, 1 Sam.30.15.

by the LORD,] Fear, and ſervice, and ſwearing by the Name of God are ſet down, as ſociable duties, Deut.6.13. and to ſwear by them that are no Gods is condemned as a deteſtable, and almoſt impardonable ſinne, Jer. 5. 7. And ſo it is in ſerious ſwearing, but in vain, and inconſiderate ſwearing it may be a leſſe fault to abuſe the name of the Creature, then of God.

* *daughters of the Canaanites*] (* Gen.6.2.& 27.46.& 28.2.) He would not communicate in burial with them, much leſſe in marriages, becauſe they deſcended from curſed *Cham*, whoſe poſterity was extremely corrupted with Idolatry and other vices, and deſigned to deſtruction for their abominable wickedneſſe; therefore were Gods people forbidden to make any Covenant with them, or to ſhew mercy unto them, Deut. 7.2. It was not meet for Abraham's poſterity to be mingled in bloud with them, whoſe bloud they muſt ſhed without pity in perſecuting of them; and this was eſpecially forbidden, ver. 3. for fear of corruption, and Gods wrath and their ruine to follow upon it, ver.4. See Gen.28.1.& Neh.13. from ver.23. to 27. See Annot. on Chap.41.45.

V.4. *to my country*] which his ſervant it ſeems was acquainted with in particular; & is named the city *Nahor* in *Meſopotamia*, v. 10. *Meſopotamia* is ſometimes taken largly for the Region beyond *Euphrates* (in reſpect of *Canaan* which was on the other ſide of it) and ſo it comprehendeth *Chaldea*, where is *Ur* in which *Abraham* was born, Gen.11.28. And *the City of Nahor*, that is *Charran*, (as it is called, Act.7.2.) or, *Haran*, Gen.28. 10. and Chap.29. ver.45. where *Nachor*, though now dead, had a long time lived: it was ſituate in the confines of *Chaldea*; here was the abode of Abraham's kindred, and the trueſt worſhip of the true God (though much corrupted) except in Abraham's Family.

and to my kindred] To *Haran* where Nahor dwelt, which was about ſeven or eight dayes journey diſtant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moſes time; for Abraham married his Neece; and Jacob two ſiſters; which after the law might not be done: but if they were not too neer of kin to marry, were they not too far off in Religion? For did not Terah Abraham's and Nahors father ſerve other gods? Joſh. 24. 2. and though Abraham renounced his place, and the Religion of his Father, Nachor did not ſo. Laban alſo Rebekahs brother was an Idolater, Gen.31.30. and after Jacob's marriage, and departure from his Father in laws houſe, there were Idolaters, and Idols of that race in his Family, Gen. 35. 23. yet was not their progeny ſo impious, nor their Idolatry ſo groſſe, nor their deſtruction ſo decreed, as the Canaanites was; and it appeares in this Chapter, there was ſome piety among them, ver.31,50,51. and much humanity, ver.18,19,20,31. and from 53. to the 60. Beſides, it is not unlike, that Abraham, ſo dear a favourite of God, conſulted with him about it, and had his warrant for it, yea and his promiſe for his guidance in it, ver.7,40. and ſo much was conceived by Laban and Bethuel, verſ.50.

Beware] For fear of Idolatry, and becauſe Abraham took poſſeſſion of the Land not for himſelf alone, but for his off-ſpring alſo, Chap.12.1. who were by faith and patience to poſſeſs it, and not by living out of it, to ſeem either not to believe the promiſe, or to ſlight it.

V. 6. *bring not my ſon*] Iſaac was now fourty years old, and therefore though under the obedience of his father, not at the command of a ſervant to diſpoſe of him at his pleaſure; this is meant then in reſpect of perſwaſion, for an old, wiſe, and godly ſervant of ſo great credit with his Maſter, might by advice, and counſel, prevail much with him in what he thought fit to propoſe unto him.

thither again] The ſervant, ver.5. forecaſting a doubt of preſent conſent, concerning the motion of marrying, if *Iſaac* were not with him, demandeth of his maſter, What if the woman will not come with me, muſt I needs bring him *thither again?* Abraham in anſwer to that, forbiddeth this bringing thither again, in ver.8. yet *Iſaac* was never there before. *Anſw.* That *again*, may refer to the return of the ſervant, as that in his return again, he ſhould not bring *Iſaac* thither with him; or if it be applyed to *Iſaac*, it is to be underſtood of his being there before in the loynes of Abraham his father, as the Iſraelites in the fourth generation, are ſaid to return to *Canaan* again, Gen.15.16. who had never been there before, (being born and kept in Egypt) but as virtually included in [illegible] progenitors; and Abraham is againſt Iſaac's going thither, both bec[illegible] of the Land of Canaan intailed up[illegible] and [illegible] fear leſt his Idolatrous kindred [illegible] corrupt him, those ſtrangers (thoug[illegible] had eſpecial direction to be eſtranged. [illegible] ; as Chap[illegible]

V. 7. *his Angel*] Both for direction in doub[illegible], as Pſal.[illegible] protection in dangers [illegible] wrought for hi[illegible]

V. 8. *clear from my oath*] * Joſh.2. [illegible] rkabl[illegible] that notic[illegible]

V. 10. *to Meſopotamia*] See Annot. on [illegible] of the world

ten Camels of the Camels] Abraham it is like [illegible] many more then ten, for though they be rare with [illegible] tries abound with ſuch beaſts; as the Iſraelites [illegible] the Hagarens took as a part of their prey from the [illegible] ſand Camels, 1 Chron.5.21. Our Merchants (ſa[illegible] call them *Dromodaries*, and he commends them fo[illegible] neſſe, that they will travell an hundred miles a day, [illegible] or ſtrength, to bear ſeven hundred, or a thouſand weight, [illegible] or enduring to be without drink fifteen dayes together, Jul.[illegible] Exercit. adverſ. Scalig. Exercit. 209. nu.23. pag.635. Som[illegible] ſuch beaſts of burden, with their lading and company to [illegible] an them, argues the great eſtate of Abraham, and the truſt and credit of his ſervant.

all the goods] Verſ.2. & Chap.39.4.

City of Nachor] See Annot. on verſ.4.

V. 11. *Camels kneel down*] As they do for eaſe, and reſt; and to load and unload: wherein he ſheweth himſelf a faithful ſervant having care of his Maſters cattel, though out of ſight, and fear of him, and there is a compaſſion to be ſhewed to the dumb beaſt, Gen.33.13,14. Prov.12.10.

V. 12. *God of my maſter*] He doth not deny him to be his o[illegible] God, but intitles him to Abraham, in reſpect of Gods familiarity and ſolemn Covenant with him, and more [illegible]ous promiſes to him, for whoſe ſake he hopes for better [illegible]en for his own.

I pray thee] Marriage, though it be [illegible] be managed in a meer carnal o[illegible] gio[illegible] manner, 1 Tim.4.3,4. [illegible] .3. bu[illegible]

I pray thee ſend] He ſhewe[illegible] Maſter, in bearing a faithful [illegible] he had in hand, and his piet[illegible] g on it from above. Of the [illegible] ſee [illegible] 4. 6. 1 Theſſ.3.11,12.

V. 14. *let it come to paſſe*] [illegible] Spirit, deſired to be aſſured by [illegible] journey, or no. It is like th[illegible] of God for his requeſt, [illegible] foretold him that God wi[illegible] if not, it was too much [illegible] tion; howſoever it is [illegible] 6. from the [illegible] o be drawn into a rule [illegible] but ye [illegible]

V. 15. *before he had* [illegible] good ſucceſſe to all [illegible] Name, and accordin[illegible] cious in granting th[illegible] their weakneſſe, [illegible] 36. and [illegible] ving, Iſa.65.24. Da[illegible] emen[illegible] to ſervice.

pitcher upon her [illegible] Match for a Prince[illegible] on, ver. [illegible] *bread of idleneſſe* [illegible] ſervices, Gen. [illegible] 9. & Exod.2.16. [illegible] ing daughters o[illegible] live in the hou[illegible] labour nor ſpi[illegible] kah's jewels [illegible] hand ſhoulders to [illegible]

V. 21. *won*[illegible] onder to ſ[illegible] courteſe in a ſtranger, [illegible] and [illegible] (and ſo beau[illegible] it gave him o[illegible] o wond[illegible] God providence givin[illegible] might well hope) un[illegible] prayer.

V. 22. *a go*[illegible] Having firſt asked her, whoſe daughter ſhe was, [illegible] ver 7. repeating the paſſages betwixt them) [illegible] nabiliment, or Jewel of gold; the wor[illegible] an *ear-ring*, Gen. 35.4. ſometimes a *no*[illegible] *jewel*, as ſome [illegible] this place. In the wanton wardro[illegible] he daughters of Sion we find *noſe-jewels* mentioned, Iſa[illegible] hang at their noſes, though they [illegible] *ewels* becauſe they hung down from the fo[illegible] *an ornament of the forehead*, Ezek.[illegible] Hence there is warrant for the godly to

wear

for being Gods goods, and
title to them as from him; but
a good title to them in respect of
purchase with their own paines,
it be ordered with sutablenesse to
the civil state; thirdly, they must
fourthly, they must not always
grave Matrons, as Sarah, 1 Pet. 3. 3,
either be fond of them, to buy them at
not think the better of them-
selves of great necessitie they must
seventhly, while they use them
are to be adorned inwardly with
which is much more precious then
spirit, which in the sight of
and to set their minds upon
jewels of the new Jerusalem,
weighed 160 grains of
double to it; (as some
but to the
in value about fifteen
Abraham's time is
Bethuel the father
a concubine, but a
thanks to God for the
from the hand of
He boasteth not of his good
acknowledgeth that God hath
performing the promise
had lodgings apart from
in Tents, as in ver.67.of
whereby we see the gentle en-
better sort of people in
either for imitation, or
Chap.18.4.
that servants owe to their
their Masters businesse be-
in their Masters sight,
See Ephes.6. ver.5,
blessing maketh man rich,
goodnesse, and great riches may
person. See Annot. on
much to
the heart, though not
comfort to those
sighes, and
best oratory with Al-
Rom
might be worn in the
were sometimes
hanged down toward
Isa.3.21. See
you will freely, and
the fathers son.
may provide else-where;
indifferency, when it is af-
rightnesse, when it is nega-

Laban Bethuels son is set before
there was another *Bethuel* that
it be Bethuel Rebekahs father,
Chapter, ver.15,24,47. then
the care of all to *Laban*,
said might be ratified by his
swasion of his son, who (it
to do in this matter then
it then his father would. See

bad or good] (Chap. 24. 29.) That is, we can say nothing against the motion, no good unto it, since it is of God; or we can use neither nor foul, to hinder the motion.

V. 51. *as the Lord hath spoken*] That is, as he hath expressed his pleasure, by giving a signe according to the prayer of his servant.

V. 52. *bowing himself*] (Verſ. 26, 48.) And in this his gesture of humility his devotion is noted, wherein it ſeemes he had learned of his holy and humble Maſter, who though he were accepted by God as a friend, familiarity bred in him no contempt, Gen.17.3. but rather a deeper degree both of devotion and dejection; a fit example, to upbraid and correct the ſurly or ſtately religion of ſome, who will not bow when they beg for his beneficence, but ſit at prayer, as if they came to parley with God, as their fellow, upon eaven terms.

V. 55. *a few dayes*] Heb. *dayes, or a decad.* That is, *ten dayes*, ſome ſay, *ten moneths*; a proportion of time fit to furniſh the Bride for another Family, and to take a ſolemn farewel of her Fathers houſe.

V. 57. *at her mouth*] That is, for her conſent; this ſheweth that parents have not authority to marry their children without the conſent of the parties; as the children have no power, to diſpoſe of themſelves in marriage, without the conſent of their parents. See Annot. on Gen.21.21.

V. 59. *her nurſe*] Her name, *Deborah*, and burial is noted, Gen.35. 8. her ſhe took with her as a ſecond mother both in office and affection, as her condition was capable of them; for when mothers forſake the duty of mothers, and turn their children over to be nouriſhed by other breaſts then their own, they turn over the affection of their children to them alſo: which breedeth a natural dearneſſe, and tenderneſſe, betwixt them; the tenderneſſe of a nurſing Father is noted, Num. 11. 12. and of a nurſing mother. 1 Theſſ. 2.7. and the reciprocal reſpect of their nurſe-children, is experimentally manifeſt very often; but though in Bethuels Family a mother, and a nurſe were two perſons; in Abraham's it was not ſo; there *Sarah's* example would be a better pattern for *Rebekah*, then her own mothers.

V. 68. *poſſeſſe the gate*] That is, let it be victorious over its enemies; which bleſſing is fully accompliſhed in Jeſus Chriſt. See Annot. on Chap. 22.17.

V. 62. *the well Lahai-roi*] The name of the Well that refreſhed fainting *Iſhmael*, ſee Gen.16.14. the word ſignifieth, *the well of him that liveth, that ſeeth me.*

he dwelt] Not apart from his Father, but with him, and it is, like it was now at *Beerſheba*, whither *Abraham's* ſervant returned with the Bride, whence there might be ſome convenient walk towards the Well fore-mentioned.

V. 63. *to meditate*] Or, *to pray*. The word in the Original ſignifieth both; and they ſort well together, for meditation is a meet preparative to prayer, and prayer a good concluſion, or ſhutting up of meditation.

at even-tide] The latter part of the day is as fit for exerciſes of holineſſe, as the former: why then ſhould not the afternoon of the Sabbath be ſpent in religious duties, as well as the forenoon?

V. 65. *a vail*] The cuſtome was for the Spouſe to be brought to her husband, her head being covered, in token of her ſhamefaſtneſſe and chaſtity. Some note a fourfold uſe of covering the head and face. Firſt, of grief, as in David's mourning for Abſolom. Secondly, of indignation, as *Haman's* head was covered, when the Kings anger was kindled againſt him, Eſth.7. 8. Thirdly, of reverence; as Elias covered his face, when he talked with God in Horeb, 1 King.19.13. Fourthly, of ſhamefaſtneſſe and modeſty, as this of Rebekah, wherein ſome have been ſo ſtrict, as to allow but liberty for one eye to ſee withall, and ſo rigorous as to reject a wife for being ſeen abroad without a vail; to which we may add a fifth, the covering of ſubjection, 1 Cor.11.10. Theſe two laſt are moſt obſervable by the female ſexe; which with ſome of late hath been ſo far out of uſe, as if they meant a great part to become *Adamites*, baring their breaſts, backs, and arms, further then modeſty will admit of.

V. 67. *Sarah's tent*] It was the manner for women to have their tents apart from the men, eſpecially in great families. See Annot. on Gen.23.2. & 31.33. and this was a means to prevent trouble to the men, and to preſerve modeſty in the women; for cohabitation of different ſexes (except they be ſuch as are married together) may be dangerous on both ſides. As we ſee in the example of Lot, and his two daughters, living in the Cave. It ſeemeth *Sarahs* tent and furniture was reſerved for *Iſaacs* wife; for though *Abraham* meant to marry again, his mind was not that his ſecond wife, but his ſons wife (ſince he was his ſon by miracle, and his heir by promiſe) ſhould ſucceed his holy and worthy mother in her propriety and privilledges.

loved her] The buſineſſe of marriage beginneth with *Iſaac* in filial obedience, but it goeth on with a conjugal or husbandly benevolence. See Eph.5.25.

comforted after his mothers death] Which was three years before: now though his ſorrow for her were by this time well qualified, he had now and then ſad thoughts of her, requiring a comforter, which ſhewes a dear and durable affection towards her.

deliverance, to come ſeventy years after, from a very calamitous captivity, that they were then ſuddenly to enter into. The word is rather taken collectively, and indefinitely, not aiming at, or pointing to, any one in particular; but intending any whatſoever, one, or more, that ſhould come with ſuch tidings. See Chap.40.9.& 41.27. as in ſuch caſes men are wont to contend, to go one before another, and to ſtrive who ſhall bring the good news firſt, 2 Sam. 18.19-23. See Jer.50.8.

that publiſheth peace] Heb. *maketh to hear*; as Neh. 8.15. *peace*, that is, proſperity and welfare; as Chap.48.18.

that bringeth good tidings of good,] A ſuperfluous repetition; it would be ſimply rendred; *of him that bringeth good*, or *glad tidings*: for the word here uſed ſignifieth either, 1 King.22.8. Prov.15.15.Zach.9.17.

that publiſheth ſalvation,] Deliverance, corporal, by Cyrus; ſpiritual, by Chriſt, Chap.51.5. Heb. *that maketh to hear*; as before.

that ſaith to Zion, Thy God reigneth] Thy God hath manifeſted, and magnified his royal power, by the deſtruction [illegible] his enemies, and the deliverance of his people; but chi[illegible] and principally, in his ſpiritual Kingdom erected, and exe[illegible]ſed by his Chriſt, Pſal.93.1.& 97.1.& 99.1. & 110.1-7.& 1[illegible] 10.Rev.6.2.& 11.15.& 19.6.

V. 8. *Thy watch men ſhall lift up* their *voice*] Heb. *the voi*[illegible] the pronoun wanting, as Chap.49.22,23. Of another ſynta[illegible] ſee anon. Thy Prophets and Teachers, (Chap.60.10.Ezek. 3.17.& 33.7. Heb.13.17.) ſhall with much joy, and loud voice, publiſh thy deliverance. See Chap.40.9. an alluſion, as there, and ver.7. ſo here, as ſome think, to the manner of thoſe that bring tidings, and tell them aloud, in high places, that as many as may be, may hear them; but the term of *watch-men*, ſuits not ſo well to ſuch. I rather take it, to have an eye to thoſe, that are placed upon watch-towers, to eſpy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in ſtraits, or with good tidings, after ſome great battel fought, conqueſt atchieved, or the like. See 2 Sam. 18. 24-27. as the former ſort, the tiding-bringers are ſaid to appear on the hils, not far diſtant from the city, v. 7. ſo the watchmen from the wals, and turrets, about the city, who either deſcrying them afar off, and by their geſture, or other ſigns, diſcerning that they come with good tidings, or receiving, as the uſual manner is, the report of things firſt from them, ſhall, in the manner here mentioned, publiſh it to others. See 2 King.7. 10,11.

with the voice together ſhall they ſing:] So Chap. 51. 11. *they ſhall come with ſong*, or *ſinging to Sion*: But the particle expreſſed there, is wanting here; as Chap.33.5. and oft elſewhere. But ſome therefore thus render the context; As for *the voice of thy watchmen*; or, as others, *The voice of thy watchmen*, without ought elſe prefixed (which I take to be the better, as Cant.2.8. as if he heard the one now; ſaw the other before, ver.7. and were raviſhed at the hearing of the one, at the ſight of the other,) *they lift up the voice, they ſing together*; and this reading the points, and pauſes, in the Hebrew, encline to. Some think it hath ſome reference, either to the ſinging and ſhouting of the Prieſts and Levites, and others, at the founding of the Temple, Ezr.3. 10,11. or to their ſinging together afterward in the Temple, at the dedication of it after it was built, Ezr.6.16. but they were works of a later date, then this here reſpected.

for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.] They ſhall clearly, and evidently, behold thoſe things fulfilled, that had, by them, been foretold, thoſe things performed, that had been before promiſed, 1 Pet.1. 10-12.

eye to eye] Num.14.14. as *face to face*, Gen. 32. 30. and *mouth to mouth*, Num.12.12. See Jer.32.4.

when the Lord ſhall bring again Zion.] So is the word generally rendred, both here, and Pſal.14.7,& 53.6.& 126. 1. in all which places, yet it ſeemeth to be word for word in the text, *when the Lord ſhall return to Sion*, with a want of the particle *to*, as Ch.35.10.& 51.11. and it may well be ſo rendred alſo in thoſe places of the Pſalms; *when the Lord ſhall turn to the captivity of his people*; and, *when the Lord turned unto the captivity of Sion*: when, in mercy and favour, he turned again to them; as Num.10.36. Pſal.90.13. ch.63.17. ſo the ſenſe will be, *when the Lord ſhall return unto Sion again*; either to his people that had ſometime held it, but had been diſpoſſeſſed of it, & detained long from it; or, to the place it ſelf, to take up his abode, and make his reſidence again there, as in former time he did, Pſal.132.13,14. ch.31.9. for God is ſaid to come along with his people, in the front of them, at their return, ver.12. they ſhall clearly ſee God himſelf returning, in conſpicuous manner, together with his redeemed ones unto Sion. And this way the moſt of the Jewiſh Commenters go: Nor can it be denied, but that the word, in the form here uſed, is commonly, almoſt generally, intranſitive; and ſignifieth, not to *reduce*, as in another form, but to *return*. Howbeit, ſome places there a[illegible] wher[illegible] ſeemeth to require a tranſitive notion, as Job 42. 18. *The Lo*[illegible]*ned the capt*[illegible]*ty of Job* and, Nahum 2. 2. *The Lord* [illegible]*ned* [illegible] *pride of* [illegible] *he e*[illegible]*len*[illegible]*y of Jacob*; and ſo witho[illegible] an[illegible] ſuppl[illegible] it [illegible]e, well be[illegible]e as our verſion hath it. S[illegible] 8.

V. 9[illegible] *into joy ſing together, ye waſte places of Jeruſalem*] Th[illegible]ng [illegible]ed, but ſhall now be reedified [illegible] 8 H[illegible] a Chap 49. 9 & 51.3. See Chap[illegible] and 3[illegible] and 44. 23 and 49. 13. and 54. 1. and 55. 12.

for the Lord hath comforted his people,] Returning in mercy to them, ver.8. See Chap. 51.3.

he hath redeemed Jeruſalem.] Set her at liberty again; ver.3. See Chap.44.23. & 48 20 Luk.1.68.

V. 10. *The Lo*[illegible] *made bare his holy arm in the eyes of all the nations* [illegible] *ped up his arm*; as alluding to the geſtu[illegible] p up the ſleeve of the arm, to ſtrike the mor[illegible] See Ezek.4. 7 Chap.53.1. *arm*, for *pow*[illegible] 9. w[illegible]ch place this ſeems to reflect upon. [illegible] o d [illegible] g o your deſire and [illegible]t to him there, hath [illegible] forth his [illegible] in moſt con[illegible] other pe[illegible], as well as your [illegible] al e no[illegible]e of his handy-work, [illegible] in your deliverance, [illegible] of holineſs: as Pſal 98 1. [illegible] 98.2. as, *in the ears*, for, *in* [illegible]

[illegible] *earth ſhall ſee the ſalvation of the Lord.*] [illegible] 41.20,22. or, [illegible] *earth have ſeen* [illegible] 98. 3. *the ſal*[illegible]ich he hath [illegible]s people, [illegible]ll be ſo rema[illegible]e ſhall [illegible] remoteſt [illegible] on every [illegible] 8 & 98. 3. Mic. 5. 4. Luk. [illegible]

[illegible] *ye, go ye out from thence*:] Get ye [illegible] ave been hitherto de[illegible] 8 & 62.10. Jer. 50. 8. & [illegible] ep your ſelves pure and clean, free[illegible] ments, 2 Cor.6.17. & 7[illegible] or to legal pollutions, cont[illegible] & 22.4-6. Col.2. 21. [illegible] *her*; as chap.5.8. to wi[illegible] a double repetition redoubled.

be ye clean, ye that bear the veſſels of the Lord.] Either ye that are to [illegible] hat Nebuchadnezzar had ca[illegible] g [illegible] now reſtored, Dan. 1[illegible] the charge, by Eſdras, give[illegible] Prieſts that are to handle th[illegible] ev.21.6 23. Num.4.5, 15[illegible] ag[illegible] 3, 14. and ſo all Chriſtia[illegible] eſts, 1 Pet. 2. 5, 9, 13. Rev. 1. 6.

V. 12. *For ye ſhall not go out with haſte,*] Or, *in haſte*; haſtily, as they we[illegible]d to eat the paſſover, Exod.12.11. & as they a[illegible] of Egypt, Exod. 12. 33. ſo that th[illegible]e to provide themſelves of neceſſa[illegible] 16 [illegible]ut the word ſeems to import [illegible] here: ye ſhall not make haſte, out o[illegible], leſt ye ſhould be intercepted and [illegible]rained you before: for the word [illegible] ſignifies, *to tremble*, Deut.20.3. and con[illegible] *out of fear*, 1 Sam.23.26. it implyeth, [illegible] *embling haſte*, a making haſte out of [illegible] 6.11.

nor g[illegible]d; as they ſeemed to do out of Egypt [illegible]re wont to do, that ſteal away, witho[illegible]r whom, or, in whoſe power, the[illegible] this therefore, and the former, *fli*[illegible]ere, ſo elſewhere, joyned together, 2[illegible] 6. you ſhall not go away haſtily, [illegible] ſhall depart freely, peaceably, [illegible]om publike authority, taking your [illegible]lt, noiſe, or fear of ought, Chap. 55. 4.

[illegible] *fore you*; *and the God of Iſrael will be* [illegible] *he Lord* is *walking*, or, *marching before* [illegible] *ſrael* is *gathering you up*, or, *cloſing you*: [illegible] 6.9,13. Ye ſhall not need to fear ought, [illegible] or on the way; for God will ſecure, and [illegible] on every ſide, both before, and behind. It [illegible]n to Gods conduct of his people, in their departure [illegible]ypt, and paſſage thorow the wilderneſs, by the [illegible] and fire; which ſometime went in the front and ſometime alſo ſtood in the rere of them, as was moſt conducible for their protection and ſafety, Exod.13. 21. & 14.19,20. [illegible] Chap.58.8.

V. 13. *Behold*] A [illegible] ſeems to beg [illegible] new Sermon; certain it is, that [illegible] ect, with the next Chapter, [illegible] Pſal.44.22. and, [illegible] up an entire Prophecy, co[illegible] ntage, condition, manner of [illegible] exalta-tion, benefit redound[illegible] to him-ſelf.

Behold] So is the Prophecy of his birth uſhiered in, Chap. 7. 14.

my Servant] This Prophecy the Jewiſh Commenters themſelves affirm to be very d[illegible] ho[illegible] their later Maſters ſtrive all they can, [illegible] hatred to whom, they ſtrangely wr[illegible] ſſages of it, writhing, and wrigling th[illegible] d ſometime another, (wherein [illegible] could [illegible] the ſam[illegible] an Writers had not too far co[illegible] applying them, ſome to Moſes, ſome to [illegible] the ſon of Joſadak, ſome to Joſias, ſome to [illegible] Eſay, ſome to Jeremy, ſome to [illegible] num[illegible] body of the Juſt ones returned from [illegible] who, hav[illegible] of all which, the ſubject ma[illegible]ter of [illegible] of dee Paraphraſt expoundet[illegible] it of th[illegible] ſome of them acknowledge upon [illegible] Doctors did. The title was beforeg[illegible] 42.1. and hereafter, Chap.53.11. ſo[illegible] ther, who here ſpeaketh of him, bec[illegible] the work of mans redemp[illegible] 38. & 9.4. & 10.18. & 12.49[illegible] 2.7,8. for the deliverance o[illegible] ſin, and Satan, Mat.1.21. [illegible] & 3[illegible] 14. Heb.2.14,15.

ſhall deal prudently] So the word ſeems to be [illegible] 1 Sam.18.30. or, *ſhall proſp*[illegible] ed to be uſed of th[illegible] of whom alſo it is [illegible] that *the Lord ſhall proſper in* [illegible]

he ſhall be exalted, and extolled, and be very high.] heaped up, to expreſs in part the tranſce[illegible] ſible advancement of Ch[illegible] in re[illegible] aſſumed by his deity, th[illegible] na[illegible] ſon with it, Joh.1.14. H[illegible] trifle, when they dream of [illegible] exalted above Abraham, ex[illegible] above the Angels; though the thing[illegible] 8.53,56. Heb.3.3,5. & 1.4-7. bu[illegible] tended. Rather, as ſome of ours, [illegible] are ordinarily wont ſo to be; to wit [illegible] eſtate to ſome honourable conditio[illegible] magiſtracy, and government, [illegible] 22. & 78.70,71. & 113.7,8. Eccl[illegible] ſuch parts, and endowments of wiſdom [illegible] makes them admirable in the eyes of ot[illegible] 1 King.3.12. & 10.24. Dan.1.19,20. & 5.11. [illegible] en-abled to perform and go thorow with great matters, whereby they become famous, and renowned for a[illegible] m.7. 8,9. 2 Chr.26.5-8. In all which [illegible] t was moſt eminently exalted, above all cr[illegible] earth; as by the Scriptures above po[illegible] pical Pſalms, 2. & 45. & 72. & 110. mo[illegible] eth. See on Chap.53.4. See Eph.1.20-22. Phil.2.9,10. 19. & 2.3,9. Heb.2.7,8. & 12.3.

V. 14. *As many were aſtonied at thee*] The ſpeech [illegible] Father, not of Chriſt, as before; but unto [illegible] here directeth his ſpeech unto. The wo[illegible] an aſtoniſhment at Chriſt, in way of adm[illegible] gard of the power of his Deity, and his c[illegible] ing, and manifeſting themſelves, partly, [illegible] teaching, and partly, in the miracles, an[illegible] wrought by him, Mat.7.28,29. & 8[illegible] Mar.1.22,27. & 6.2. & 7.37. & 11[illegible] ſenſe ſuits not well with the courſe o[illegible] rather, according, both to the origin[illegible] of it, is here to be underſtood of ſuch [illegible] ſeth from the contemplation of ſom[illegible] ruful ſpectacle of deſolation, deformity, [illegible] So is it uſed, Levit.26.32. where the notatio[illegible] preſſed. So alſo, 1 King.9.8. 2 Chr.7.21. Jer.1[illegible] 8. & 49.17. & 50.13. Ezek.26.16. & 27.35. & 2[illegible] marvel, if many were aſtoniſhed at the ſight [illegible] condition, in regard of thoſe baſe, diſg[illegible] uſages that were offered, and done, to him, in [illegible] humiliation here on earth, when his followers w[illegible] at the relation of them, when they were ſon[illegible] them, Mar.10.32-34.

(*His viſage was ſo marred more then any man, and more then the ſons of men.*)] Thoſe that expound [illegible] branch, of mens wondring at Chriſts excellencies, make theſe words the ſecond member of the collation, which the note of ſimilitude, prefixed to the former, ſheweth, here to be intended: as if the text ran thus; As he was ſometime highly admired for his powerful words and works; ſo he ſhall afterward be as much abuſed and diſgraced again. But the reddition of the ſimilitude, cometh afterward in the next verſe: this being inſerted between both, by way of *parentheſis*, with a tranſition from perſon to perſon, in this Prophet not unuſual; (ſee Chap.1.29,30. & 2.9. & 3.25,26. and we need not therefore, with ſome of ours, either offer to alter the text, or underſtand the former, of one perſon; and the latter, of another; that, of Iſrael; this, of Chriſt,) as rendring a reaſon, why at ſight of our Saviour, in time of his depreſſion, many ſhould be ſo aſtoniſhed. Howbeit, the words are not ſo to be underſtood, as if our bleſſed Saviour had, in regard of his bodily perſon, or preſence, been ſome ſtrange, deformed, or miſhapen creature; but in regard of his outward eſtate, coming of mean, and obſcure Parentage, Chap.53.2. living in a low deſpicable condition, Chap.53.3. expoſed to ſcorn, and contempt, and to much affliction, thorow the whole courſe of his life, ch.53. 2. and more eſpecially, yet, in regard of what he was alſo in his Perſonal appearance; through the baſe and deſpitefull uſages, that he ſuſtained at the hands of his malicious and miſchievous adverſaries, when they had gotten him into their power, Pſal.22.12-18. & 69.19-21. & 71.7. Chap.50.6. & 52. 7,10. Mat.26.67,68. & 27.16-44. Mar.14.65. & 15.15-32. Luk.22.44,63. & 23.26,33,35-39. Joh.19.1-5,16-18,23,29. A learned late Writer would have this paſſage read by way of interrogation, as the words of thoſe that wonder at the ſight of Chriſt, thus rendring the text, ſaying, (as Pſal. 105. 5.) is *his viſage in ſuch manner corrupted*, or, *marred?* &c. but the former verſion ſeemeth the more familiar, and to come off more freely.

his viſage was ſo marred] His watching, dragging to and fro, from place to place, buffeting, ſcourging, carrying his [illegible], and other miſ-uſage, could not, but much alter the ſtate [illegible] is body, and impair, yea, deface all the ſightlineſs of it. Howbeit, the word *viſage*, here, and *form* in the next branch, ſeem to be taken more largely, for all outward appearance, both of bodily ſhape, and of ſtate, or condition in general; as *ſight*, or appearance, Chap.11.3. Joh.7.24. and *form*, 1 Sam. 28.14. 2 Tim.3.5. and *face*, or *perſon*, Deut.16.19. Rom.2. 11. So Chap.53.2. Heb. *ſuch the corruption of his viſage more then*, or, *above a man*: for they ſeem wide here, who drawing the word from another root, would have it rendred, *the unction of his perſon above any man*, Pſal.45.2,7.

more then any man] Heb. *then a man*: *a man*, for, *any man*, or, *any one*; as Chap.4.11. & 40.26. & 50.2. ſo that he ſeemed rather as a worm, then a man, Pſal.22.6.

and his form more then the ſons of men] As if no form, or ſhape of a man, were left to be ſeen in him; as ſome render thoſe words, Pſal.38.3. Chap.1.6. the ſame notion in other terms; as Job 25.6.

V. 15. *So ſhall he ſprinkle many nations*] The reddition, or latter part of the collation, concerning Chriſts exaltation, oppoſed to the former, concerning his humiliation, ver.14. and [illegible]ther confirming and illuſtrating what concerning Chriſts ſucceſs, and advancement, was before delivered, ver.13.

ſprinkle] The Jewiſh Commenters expound theſe words, ſome of them, of the ſlaughter that he ſhould make of his enemies; *he ſhall ſprinkle* them, that is, ſhed their blood; as chap. 63.3. *their blood was ſprinkled upon my garments*; ſome of them, of the reports that ſhall go abroad of his honour, and [illegible] alout: for the term of *ſprinkling*, or *dropping* rather, is, ſay they [illegible] uſed of ſpeech, Deut.32.2. Ezek.20.46. & 41.2. Amos 7. [illegible] Mic.2.6,11. ſo the meaning ſhould be, *he ſhall make* them *ſprinkle*, or *drop*; that is, give them occaſion to talk of him: but the word of *ſprinkling*, is one; thoſe of *dropping*, other: and this never found ſo uſed; though thoſe are. Others of them [illegible] an[illegible] but without example, likewiſe, would have the word [illegible] a notion *of diſperſion*; he ſhall, ſay they, grow ſtrong, [illegible] away the horns of the Heathen, that had formerly diſperſed Gods people, Zach.1.21. But theſe Interpretati[illegible] groundleſs, and forced. Ours expound the words [illegible] one effect; to wit, that Chriſt ſhould bedew many [illegible] with the doctrine of the Goſpel, by the miniſtery of his Apoſtles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the ſame, and work[illegible] faith in them, Chap.59.20,21. Mat.28.18. Act.2.33,38,41. [illegible] 10.17. 2 Cor.3.6. or, which comes all to one, that he [illegible]uld ſanctifie, and cleanſe them with his Spirit, imparted to [illegible]m, by the Word, and with his blood, by faith applyed un[illegible] [illegible]eir ſouls, Ezek.36.25,27. Joh.15.3. & 17.17. Act.15.9. [illegible].2. Eph.5.26. 1 Pet.1.2. 1 Joh.1.7. Rev.1.5. & 7.14. [illegible] alluſion, as ſome think, to the water, and waſhing with it, [illegible]d in the Evangelical Baptiſme, Mat.3.11. Joh.3.5. Act.2. [illegible] & 22.16. 1 Pet.3.21. as others, to the legal baptiſings, ſprinklings with water, or blood, or both mixt together; for the ſanctifying of ſome, and cleanſing of others, that were legally unclean, Exod.24.6,8. & 29.4,20,21. Levit. 13.6,7,8. Num.19.12-21. Pſal.51.7. Heb.9.10,13,14,18-22. & 10.8, 10, 22.

many nations] As many perſons aſtoniſhed at him before; ver.14. ſo many people now taken with him, and converted to him, Chap.2.3. yet *many*, not *all*; Mat. 28.18. becauſe not accepted by ſome, though offered to all, Act.2.41. & 17. 11,18,32-34.

the Kings ſhall ſhut their mouthes at him] *Kings*, ſimply; (for there is no article in the original) or, even *Kings* (as Chap. 51.12,22. & 60.10. & 62.2.) *ſhall ſhut their mouthes* (Heb. *mouth*; as, *tongue*, alſo, Job 29.10.) out of reverence, and reſpect, out of another manner of aſtoniſhment at him now, then before, ver.14. to wit, out of admiration of his incomparable excellency. See Job 29.9,10. or, being ſo convinced of the truth of his teaching, that they ſhall not be able, or dare, once to contradict it, Luk.21.12,15. See Job 40.4, 5. Pſal.107.42. Mic.7.17. But the former ſeems rather here chiefly intended. For the Jewiſh Critick doth but dally here, who, to make this ſuit with his forced fancy concerning the foregoing branch, would faſten upon this a double ſenſe: the word here uſed, ſaith he, hath a two-fold notion; of *opening*, and of *ſhutting*: of *opening*, as it ſignifies *to skip*; for in skipping, or leaping, the feet are opened, Cant.2.8. of *ſhutting*, or *cloſing*, Deut.15.7. Job 5.16. here it may import both: they ſhall open their mouthes to talk of him; and they ſhall ſhut their mouthes, in way of wonderment at him. But this is to make *a Delphick* ſword of Gods Word. And yet ſuch quirks are too many much taken with.

for that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.] *For*; Heb. *And*; as chap. 40.26. They ſhall ſee thoſe things fulfilled, which their Wizzards could never foretel; nor had been told by any other: and they ſhall hear ſuch myſteries, yea, not hear them only, but conſider ſeriouſly of them, and underſtand them aright. (See Chap.1.3.) as they never had been made acquainted with, or had once thought on before, Chap.41.26. & 45.21. & 64.4. Rom.16.25,26. 1 Cor.2.8,9. or, as others reade, and render the words; *they to whom it had not been related*, or, *to whom nothing had been related* of him, *ſhall ſee*; *and thoſe that had not heard, ſhall conſider*, or, *underſtand*. So the ancient, both Greek and Latine, and of ours not a few. See chap. 65.1. Rom.15.20,21. I go rather with the former; the ſyntax ſeeming to me, the more familiar, and the fuller. The ſame way go the Jewiſh Commenters, ſave that ſome of them conceive it ſpoken, not ſimply, and abſolutely, but comparatively; they ſhall ſee greater glory, and excellency in him, then ever they heard, or dreamed of; they ſhall find, and know his magnificence to go far beyond whatſoever they had been told, or could conceive of him before. See of Solomon, 1 King.10.6,7.

CHAP. LIII.

Verſ. 1. WHo *hath believed our report?*] Or, *Who believeth our report?* or, *doctrine*; as Chap. 28.19. or, *preaching*; as ſome render it, Hoſh.7.12. Heb. *hearing*, Chap.28.19. that which they hear from us; thoſe glad tydings before-mentioned, Chap. 52.7. Some, for the better connexion of the enſuing diſcourſe, with the former, prefix the adverſative particle, *But*; rendring the words; But *who believeth our report?* that is, who, ſay they, of the Jewiſh people: the fewneſs of thoſe that received the Goſpel among that people, being oppoſed to the multitudes of other nations, that ſhould embrace it, and believe in Chriſt, Chap.52.15. So the words contain a complaint of the paucity, and ſmall number of thoſe, among the Jews, that gave any credit to the propheſies foregoing, concerning Chriſt, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-meſſengers; or, in the time, that being exhibited in the fleſh, he lived here upon earth: unto which times, we find theſe words applyed in the Goſpel, Joh.12.37,38. Rom.10.16. See Chap.49.4. Joh.3.32. & 5.43,44. & 7.5,48. Act.28.22. See for the form of ſpeech, Pſal.90.11. Chap.50.10.

and] Or, *or*; as Chap.40.13,18.

to whom is the arm of the Lord revealed?] His mighty power working by, and manifeſting it ſelf in Chriſt, and in the miniſtery of his Word, Chap.40.10. & 51.5. & 52.10. Rom.1. 16. 1 Cor.1.18,24. which muſt from God be revealed, before it can be believed, Chap.54.23. Mat.11.25. & 16.17. Joh.6.44, 45. 1 Cor.2.9,12. Gal.1.12. Heb. *upon whom*; which ſome taking hold of, thus render the text; *upon whom is the arm of the Lord ſtript up*, or, *made bare?* that is, on whom hath the miniſtery of his ſervants an efficacious work, for the converting of them unto God? a metaphor, ſay they, taken from Workmen, who are wont, for the better expedition, to ſtrip the arm up to the elbow, when they go about their work. See Ch. 52.10. But this ſeems over-curious; nor will the Greek, in the Goſpel, bear it: and the particle, though it uſually ſignifie *upon*; yet is it alſo frequently uſed for *unto*; as Exod,20.3. *to my face*: ſo the words there are, 2 King.18.27. compared with Eſay 36.12. Pſal.13.6. & 18.41. Chap.29.12. with verſe 11.

V. 2. *For he ſhall grow up before him, as a tender plant,*] Heb. *And*; which both the old Greek, and Latine, and ſome other after them retain. Others, render it, *Indeed*; as Chap.30.20. Or, *Yet*; as ver.7. Ch.46.7. and others again, not a few, whom our verſion concurreth with, *For*; as ver.11. Chap.52.15. & 64.5. as uſhering in a paſſage, wherein the ground is diſcovered, and a reaſon rendred, how it came, or ſhould come to paſs, that ſo few of the Jewiſh nation ſhould entertain Chriſt, as the Meſſias, and their Saviour, and give belief to the doctrine of the Prophets and Apoſtles, concerning him. They looked for a Meſſias to come in princely ſtate, with royall attendance, and ſecular power, that ſhould reign and rule, as ſome mighty Monarch, and ſet them free from the bondage of the Romane Empire: and when they ſaw nothing leſs; but all clean contrary in Chriſt, hence came it to paſs, that they were offended in him, and could by no means be induced to believe that ſuch an one ſhould be their Meſſias, Mat.13.55, 57. Luk.24.21. Joh.7.27,41,53. 1 Cor.1.23.

grow up] Heb. *aſcend*; which ſome underſtand, of Chriſts exaltation; as if it were ſaid, that he ſhould riſe and grow great, for all this, that ſo few entertain him, and believe in him. And ſome of note, to this purpoſe, would thus joyn this verſe with the latter part of the former; *And he, on whom the arm of the Lord ſhall be revealed* (to wit, Chriſt) *ſhall grow up*: but this offereth too much violence to the context. And albeit, the word here uſed, doth ſometime import *a riſing*, by advancement, and improvement of height, ſtrength, ſtature, or ſtate, Chap.40.31. Jer.51.53. yet it is uſed commonly of plants, ſimply ſpringing up, without any ſuch ſpecial connotation, Chap.32.3. and all the circumſtances of the text do carry it another way, as in the opening of the words will appear.

before him] This ſmall particle is very variouſly expounded. Some underſtand it, of God; that in the ſight of God, he ſhould be great, and highly eſteemed, though mean, and of no account in mans eyes; as the like is ſaid, in expreſs terms, of John his Herbinger, Luk.1.15. and, in effect, of Chriſt alſo, Luk.1.32. or, that by his moſt wiſe, and powerful providence, he ſhould be produced, and under his protection, having his eye perpetually upon him, grow up to a great height, Chap. 52.13. Others, of the people, in whoſe eyes he ſhould appear, and ſeem to be ſuch, as is hereafter intimated. Others, of Chriſt himſelf, that he ſhould be lowly, and of ſmall eſteem in his own ſight; as it is ſaid of Saul, 1 Sam.15.17. and in the perſon of Chriſt, Pſal.22.6. Others, laſtly, of none of all theſe; becauſe no expreſs mention of any of theſe, unto whom it may fitly be referred, but of the outward ſhew that Chriſt ſhould make, rendring the text; *for his appearance*, or, *outward ſhew*, or *ſtate*: for the word *face*, in Hebrew, is very frequently ſo uſed; as was before ſhewed, on chap.52.14. and anſwereth to the word, *ſight*, or, *appearance*; uſed afterward, in the laſt clauſe of this verſe, *for ſight*, as, *for height*, Prov.25.3. where the ſame particle is ſo uſed; and this beſt ſuits with the ſcope, and current of the context.

as a tender plant] The word *tender* is not in the text; and true it is, that the term here uſed, is of a large extent in the ordinary uſe of it, comprehending branchs of all ſorts, without diſtinction of ſtrength, or ſize. See Pſal.80.11. Hoſ.14. 6. Job 8.15,16,30. & Ezek.17.4. where, though our verſion renders it, *a young twig*, would do very well here; yet the words, next before going, controll it there. The word properly ſignifieth, *a ſuckling*, or, *ſucking-child*, Num.11.12. Pſal.8. 2. 1 Sam.15.3. & 22.19. Jer.44.7. Lam.2.11. & 4.4. and ſo the ancient Greek, and ſome after them, here take it; but the reſemblance, here uſed, admitteth not that. In the next place, therefore, the word doth ſignifie, ſometime, *a branch*, or *bough*, in general; becauſe it ſucketh, and draws the ſap and moyſture, as milk, from the root, or ſtock, from whence it ſhoots up, or ſpreads out, Rom.11.17. ſometime, more ſpecially, ſuch *a plant*, or *twig*, as reſembleth for its tenderneſs, and ſmalneſs of growth, ſome *ſuckling*, or *ſucking-child*: ſo is it uſed, Job 14. 7. where it is not amiſs rendred, *a tender branch*; and may well here, (the circumſtances of the place, not well admitting only, but requiring it) *a tender plant*, or *young twig*; as we uſe to ſay, *a ſucker*: for ſo uſe we to term ſuch young plants, as ſhoot up from the root of ſome Elder-tree, or Stander. See chap.11.1. This ſome underſtand, of the mean beginnings of Chriſts Kingdom; though afterward, wonderfully thriving, and proſpering, Mat.13.31,32. Mar.4.27-32. Others, rather of Chriſt himſelf. See chap.11.1.

—— *and as a root out of a dry ground.*] By *root*, ſome underſtand here, *a ſprig*, ſprouting out, or ſpringing up fr[illegible] as chap.11.10. Rev.5.5. but it may be here t[illegible] nary notion; the word, *ſprig*, or *twig*, or *plant*, [illegible] from the former branch, as is not unuſual. See [illegible] 8. and ſo the words may be rendred; *and as*, or, *even as* (as ch. 1.6.& 40. 30.) the twig, or plant of *a root*, that riſeth *out of a dry ground.* Heb. *a ground of drought*, or *drineſs*, as Pſal.63.1. & 68.6. where it is ſtrange (ſaith the Jewiſh Commenter) that tree, or herb, ſhould take root; and much more unlikely, that it ſhould thrive, and bear fruit, as this plant was to do, Chap.52.13. ver.10. By this *dry ground*, ſome underſtand the Virgin Mary, Chriſts Mother, in regard of hope of iſſue, while ſhe ſhould ſo continue, as ſuch. See chap.56.3. Luk.1. 34. Others, of the decayed ſtock of David, and mean Family of Jeſſe, that then ſeemed to be as a dry tree, or dead *trunk* of a tree rather; as being reduced to a far lower eſtate, then it was in at firſt. See chap. 11. 1. But I ſuppoſe we need not appropriate this limb of the collation, unto either of theſe, albeit, the conſideration of the mean, and low ſtate and condition of both thoſe, (Joſeph the Virgins husband being alſo taken in to them) come within compaſs of that, which is here aimed at; to wit, the mean condition of our Saviour, which made him ſo deſpicable in the eyes of his own people, Luk. 1. 48.& 2.4. & 3.23. Mat.13.55. Mar.6.3. It is ſufficient, that by this reſemblance is intimated, ſuch a poor, and bare condition, without ſightly ſhew or ſtate, as might well be compared to ſome ſorry plant, that had, with much ado, ſhot up, and got above ground, from ſome, almoſt, ſapleſs root, in ſome ſuch waſte and waterleſs place. See Jer. 17. 6.

he hath no form, nor comelineſs.] The former word applied to a plant, ſeems to import the ſightlineſs, or comelineſs of a plant, or tree, in regard of the trunk, and body of it, its ſhape, proportion, ſtraightneſs, ſmoothneſs, well colouredneſs, and the like: for it comes of a word, that ſignifies, *to delineate, draw out*, or *portray* ought, in its due ſhape and lineaments, Joſh.15. 9,11, & 19.13. chap.44.23. and applied to mankind, or woman-kind, ſignifies a perſon, well compoſed, and complexioned, well faced and featured, or well proportioned and ſhaped, Gen.29.17.& 36.6. ſo it is uſed alſo of beaſts, Gen.41.2. where, with its epithet, it is rendred, *well-favoured*; and might as well be, *well featured, and fat*: fatneſs bettering the feature of a beaſt, as leanneſs defaceth it: the latter ſeems to have reference, in plants, to that ſightlineſs of them, that proceedeth from the leaves, and bloſſoms, and kays, and fruits, or other like verdure, wherewith ſuch are wont to be arrayed and adorned. So it is uſed, Lev.23.40. where they are enjoyned at the feaſt of Tabernacles to take *the fruit*, (that is, *boughs*, or *branches*, as it is explained, Neh.8.15. or, more ſpecially, *leafie boughs*, and *branches*, (for ſo the word there uſed, properly ſignifies. See Prov.11. 28.) *of trees of ſightlineſſe*, or *goodlineſſe*; that is, *of ſightly*, or *goodly trees*, (as it is there rendred, of ſuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded) to make them *booths* of. And hence applyed to beaſts, it is attributed to ſuch, as are furniſhed, and garniſhed with goodly and ſtately heads or horns, Deut. 33. 17. given to men, or women, it is uſed of ſuch, as are attired & decked with goodly and gorgeous apparel, Chap.63.1. Ezek. 16.10-14. where the word is alſo uſed. Hence thoſe ſpeeches in the Proverbs; *In the multitude of people, is the ſightlineſs of a King*, Prov.14.28. as if he had ſaid, not ſo much, in his rich and royal robes, as in the numerouſneſs of his ſubjects; and Prov. 20. 29. *the bravery of young men* is *their ſtrength*; *and the ſightlineſs of old men* is *the gray-head*; that is, vigour and valour, ſetteth out, and adorneth the one; and his gray-hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veſtments and attire, unto man, or woman. Howbeit, ſome of the Rabbines, on Gen.29.17. where *beauty*, in two diſtinct reſpects, is given unto Rachel, and uſe made of theſe two words, by the former, underſtand the *feature*, or compoſure of the face, by the other, the *cleerneſs* of the complexion or countenance. But I ſuppoſe them not to be ſo ſtrictly here taken. Howſoever, the mean eſtate of the Meſſias, void of all ſhew and luſtre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, ſet forth, and deciphered, by the reſemblance of ſuch a plant, as hath neither height, nor ſtrength, nor comely ſhape, nor leaves, or verdure, to make it any way ſightly, or deſireable. Or, if it ſhall be deemed, that in the former branch onely, ſome plant is alluded unto the perſon of man rather in this latter; ſuch a party is here intimated, as for perſonage and ſtate, may be compared unto ſuch a plant, as by ſuch notions hath been deſcribed. See chap.1.30.

and when we ſhall ſee him, there is *no beauty that we ſhould deſire him*] Heb. *and we ſhall ſee him, and no ſight* (or, *ſightlineſſe*; for ſo the word ſoundeth, having an elegant conſonance, with the term of *ſeeing*, whence it is derived, Chap.52.14. and comprehendeth both the former) is, (to wit, *in him*; a defect of the pronoun, as Deut.8.12. Chap 35.9. the like ſyntax, ſee Prov.4.23. Chap.37.9,36.) or, (as it may be rendred, by ſupply from the former member, as Gen.1.16. Chap.52.6.) we ſhall *not* ſee any *ſightlineſſe* in him; *and we ſhall deſire him*, for, *that we ſhould deſire him*: as Chap.40.25. Mal. 1. 9. that is, for which; or in regard whereof, we ſhould have any deſire, or affection unto him: neither is there any need, as ſome would, to ſupply the negative from the former branch; as Pſal.9.18. Prov.30.3. rendring the words, *and we ſhall* not *deſire him*, there being as much implyed without it. He that is ſtyled, *the deſire of all nations*, Hagg.1.7. (whence ſome are of opinion, that *Machmed*, or *Mahommed*, borrowed his name, that he might be deemed as another Meſſias) and who much better then Daniel, might be termed, *a man of deſires*, Dan. 10. 11, 19. having all deſireable things that can be; yea, all deſireableneſs, treaſured up in him, Col.2.3,9. in true beauty, and excellency, far exceeding and ſurpaſſing, not the ſons of men only, Pſal.45.2,7. but the Angels themſelves, Heb.1.4. yet appears ſo ſtript, and deveſted of all ſhew of any ſuch matter, Phil.2.6,7,8. that his own people, when they ſee him, can diſcern nothing at all ſightly, or deſireable in him. See Chap. 52. 14.

V. 3. *He is deſpiſed, and rejected of men*] It was not enough to ſay of him, that he was not deſired, ver.2. but he addeth further now, that he was, as ſome, not baſe only and deſpicable, but even vile, and abominable creature, both deſpiſed, and rejected. See Chap.49.7. *deſpiſed*; as of Jeconiah, Jer. 22.28. *rejected of men*: or, as ſome, taking the word for a noun, *a rejection of men*; the abſtract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, found entire, Ezek.3.27. but here contracted; becauſe it reſteth on the word adjoyned to it: and it is not amiſs rendred by our Tranſlators, *rejected of men*; that is, as one of the Jewiſh Commenters; either more abject then any man, as Chap.52.14. (and ſo there ſhould be a want of the prepoſition there uſed, as there is alſo, Chap.20.7. & 32.2. and that in this very notion alſo, Chap.65.5.) or, one *ſevered*, and *caſt out* from the company and ſociety of men; as ſcarce deemed worthy the name of a man, Pſal.22.6. and unworthy, therefore, to converſe with men, or to have any communion with them. See of Paul, Act.22.22. and this latter fitteth well with the Hebrew; for it is word for word, *leaving of men*, or, *ceaſing from men*: as one that cannot be admitted to any ſociety with them: the condition of the leper, Levit.13.46. 2 Chr.26.21. deemed in that regard, *as dead*, Num.12.10,12,14. See Pſal. 31.11,12. & 88.4,5-8. So rather, then as one, the *laſt*, or, *loweſt of men*; as Paul of himſelf, *the laſt, and leaſt of the Apoſtles*; yea the *leaſt*; or, (as the word imports, compoſed of a two-fold degree of compariſon) *leſſe then the leaſt of the Saints*; *not worthy to be called an Apoſtle*, 1 Cor.15.8,9. Eph.5.8. ſo here, as we would ſay the very liſt, or fag-end of mankind, one, at whom the nature, and name of man ends; ſo mean, and ſo low, that the nature of man can hardly deſcend lower, and may therefore ſeem ſcarce worthy the name of a man. See Pſal.22.6. and what Agur of himſelf, Prov. 30. 2. But this ſeems to ſtrain ſomewhat too far. Howbeit, Chriſt of himſelf ſaith, that he was to be *made nought-worth*, or, *nothing*, Mark 9.12.

a man of ſorrows,] Not *of ſorrow* barely; but *of ſorrows*: not a man *full of ſorrow*, or, *filled with ſorrow* only; as the Pſalmiſt ſpeaks, *Our ſoul is exceedingly filled with ſcorn, and contempt*, Pſal.123.3,4. but, a *man of ſorrows*, as the Pſalmiſt elſewhere; *My ſoul is full of evils*; with evil of all ſorts, or all ſorts of evil, Pſal.88.3. and as *Solomon*, *a man of wicked devices*, Prov.12.2. a man, not wholly ſet upon, and addicted unto evil, only; ſuch an one as Moſes deſcribeth, Gen. 6.5. *all the device of* whoſe *heart*, (or whatſoever he deviſeth) is *all day* long *only*, (that is, continually nothing but) *evil*: but a man made up of evil, or wicked devices of all ſorts; that deviſeth nothing but evil, and refraineth no device that is evil, Pſal.36.4. as if he conſiſted of nothing but ſuch: ſo *a man of ſorrowes*; of ſorrows of all ſorts: ſo full of them, that he may ſeem to conſiſt wholly of them; to be made of no other mould: nothing but ſorrow to be ſeen in him, (ſee Chap. 1.6.) and variety of ſorrows, ſorrows of all ſorts; ſuch ſorrows, as for our ſake he ſuſtained, and for our ſins, ver.4,5.

and acquainted with grief] The participle here uſed, is by the Jewiſh Criticks diverſly expounded. Some of them would have it ſignifie *cut off*, or *deſtroyed with infirmity*, or *grief*. So they ſuppoſe the word whereof it cometh, to be taken, Judg. 8.16. Prov.10.9. & 14.33. Jer.31.19. Ezek. 19.7. but theſe places are not ſo pregnant; and others of them, underſtand them all in another notion: the moſt of them therefore herein depart from them; and expound it according to the ordinary uſe, and ſenſe of the verb: ſome, *known by infirmity*; well known, or commonly known; to be much ſubject thereunto, and exerciſed therewith; one ſo encompaſſed with infirmities, as, Heb.5.1. that they cannot but appear, and be ſeen in him, by all that behold him; thus they take it, becauſe the word is in a paſſive form; and is by moſt ſo taken, Deut. 1. 13,15. but thoſe paſſive forms have ſometime an active, or a a neutral notion; as in other languages, alſo, ſometime the like: and ſo others of them, and moſt of ours, take this here; rendring it, one *knowing of infirmity*; as it ſoundeth word for word; that is, knowing it experimentally: as it is ſaid, *he that knew not ſin*, 2 Cor.5.21. that neither had drawn ought of it from any other, nor done any himſelf: and as the tree inhibited, was called *the tree of the knowledge of good and evil*, Gen. 2.9,17. not, as the devil ſuggeſted, becauſe the fruit thereof eaten, had a ſingular power to give man a notional knowledge of good and evil, which before he had not; but becauſe, upon the eating of it, contrary to Gods command, man ſhould come to have an experimental knowledge of evil, as well as of good, which before he had not: yea, and in ſome ſort, of the benefit and excellency of good alſo, being by the want, better; by the loſs of it (which is yet more) beſt known, ſo we uſe to ſay, *ſuch an one never knew what miſery meant*; having lived free from it; and, *a man never knoweth what health is*, until he have had a fit of ſickneſs: thus it might be rendred, *knowing of infirmity*; as, *men knowing of the ſea*, 1 King. 9.27. and, *knowing of the times*, Eſt.1.13. and, *knowing of good and evil*, Gen.3.5. (for ſo the words are in thoſe places) that is, *skilful* in thoſe things; and as we uſe to ſay, *a knowing man*, for one *skilful* in ought: or, to fit it better to the Hebrew form, *a man skilled in infirmity*; as both the ancient Greek, and ſome of ours, alſo, take the word for *skilfull*, or *skilled*, in the place of Deuteronomy before pointed to: or, as the word *taught*, c.54.13. doth ſomtime imply, not only *learned*, & ſo skilled in ought; but one alſo *expert*, or *experienced* in, & *accuſtomed*, or *enured* unto ought, Jer,2.24. & 13.23. and the word of *learning* is uſed by the Apoſtle, both of himſelf, Phil. 4.11,12. and of Chriſt, Heb.5.8. ſo the word here may be taken, one *enured to infirmity*, or grief, and *accuſtomed* thereunto; which by ours is very fitly rendred, *acquainted* therewith; as we uſe to ſay of thoſe, who not only know one another by hear-ſay, or by ſight; but that have familiarly converſed together. Or, laſtly, as ſome render the word, both in Moſes, and here, *known* of it: as thoſe are ſaid to be well known of us, that we have been frequently converſant, and familiarly acquainted with, Hoſ.5.5. Amos 3.2. which, as it comes neereſt to the ordinary acception, and conſtruction of the terms in the original, ſo is it the ſame, in effect, with the laſt before propoſed. Howſoever, the notice, or acquaintance, is attributed to the perſon, in the one; to the affection, in the other: both which, in ſubſtance, come all to one, and import thus much; That Chriſt, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other; he having had in his perſon, much experience of them; and they conſtantly keeping together with him: a great comfort to all thoſe that have intereſt in him, Heb.4.15.

grief] The word here uſed, (as the root alſo from whence it ſprings) hath, in the firſt place, a notion of *diſeaſe*, or *ſickneſs*, Chap.38.1,9. in the next place, (becauſe ſickneſs uſually bringeth pain, and weakneſs with it,) they are either of them uſed, ſometime, in a notion of *vexation*, and grief; as Eccl.5.17. & 6.2. Jer.5.3. Hoſ.5.13. ſometime, in a notion of *infirmity*, and *weakneſs*; as Judg.16.7,11,17. Chap. 14.10. and of either of theſe, proceeding as well from any affliction of body, or mind, as from any natural diſeaſe: in either of which latter notions, it may well be here taken: not ſo fitly in the firſt; becauſe we read not of any peculiar *diſeaſe*, ſuch as we uſually appropriate that term unto, that our Saviour was troubled with, all his life: and by ſome of the ancients, it is not improbably deemed, that he was not exerciſed with any ſuch; it being not ſo ſutable for him, to have any diſeaſe hanging on him, that ſhewed his power conſtantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occaſion, it was; *Phyſitian heal thy ſelf*, Luk.4.23. *infirmity*, for, *infirmities*, collectively; as Heb.5.2.

and we hid as it were our faces from him:] The words in Hebrew are both diverſly read, and diverſly reſolved. For ſome make the firſt word a participle; *as one hiding*, or, *one that hideth*: and the participle, in that flexion, is very commonly ſo framed. Others make it a noun verbal, *as an hiding*; and ſome verbals of that form are found. Again, ſome render the laſt, the particle with the pronoun, *from us*; and that, not a few embrace. Others, *from him*; and ſo the pronoun in that form, is moſt frequently uſed; yet in the other notion, alſo, not unuſual, Gen.3.22. Pſal.2.3. Hence ariſe variety of verſions; Some render the words, *and he hid, as it were the face* (that is, his face, the pronoun ſupplyed, as Chap.59.2.) *from us*; or, *he is as one, that hideth his face*. Heb. *the face from him*, or *of him*: but of this latter conſtruction, I find no ſuitable example. But whether of theſe two wayes we read, or render the words, they import ſuch a condition of dejection, and confuſion, and of affection thence ariſing, as makes a man, like one aſhamed of himſelf, to cover his face, as not enduring to look up, or to be ſeen, and to ſhun the ſight of others: and ſo the meaning ſhould be, he is one, who, as conſcious to himſelf, either of the deformity, and loathſomeneſs of his perſon, or of his deſpicable and dejected eſtate, hideth his face from humane ſight: the one was the lepers caſe, Levit.13.45. the other, Babylons, Chap.47.3,5. and hence, together with the help of another word in the next verſe, have the Talmudiſts coined us a tale, how that one of their great Maſters met with their Meſſias, at Rome, where he found him, lying among the lepers. But others render the words, *and as an hiding of faces*, or, *of the face*, (for the word, though of a plural form, yet is ordinarily of a ſingular notion; as Prov.25.23. Chap. 59.2.) *from him*; or, *as he, from whom one would hide the face*, or, *his face*; as before: that is, as one, whom men hide their faces from: this ſenſe our verſion follows: and following it, it may ſeem that it ſhould rather be rendred; *and as one, from whom the face is hid*, or, mens *faces are hid*: for according to this reading, the words are more general, and indefinite; there being no *our*, in the text. Now *hiding the face*, proceedeth, ſometime, from a reverent reſpect, and awful dread, Exod. 3.6. 1 King. 19.13. ſometime, from ſome glorious ſplendor, that dazeleth the eye-ſight, Chap.6.2. Exod.34.30,33. 2 Cor.3.13. ſometime, from ſome ſtrange paſſion of love, that with a kind of raviſhment, affecteth the lover, upon the ſight of his beloved, and caſteth him into fainting fits, Cant. 6.5. compared with Chap.4.9. (for they palpably abuſe, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) ſometime from pitty, and compaſſion; when men cannot endure to ſee ſome perſon dear unto them, or any of the ſame nature with them, cruelly dealt with, or otherwiſe, in ſome lamentable condition, Eſt.8.6. ſometime, out of extream hatred, or at leaſt, out of diſpleaſure, indignation, or wrath, 2 Sam. 14.8. Pſal. 10.1. & 27.9. Chap.54.8. & 59.2. ſometime, out of neglect, and diſregard; as from one, whom we liſt not to look after, Chap.58.7. ſometime, out of deteſtation, as from ſome vile, loathſome, abhorred, and abominable creature, whom we cannot brook, or abide to behold, Chap.1.13,14,15. and to this purpoſe, one of the Jewiſh Commenters telleth us, that there is a certain people, that cannot endure the ſight of a Jew, but turn the face from him, whereſoever they meet with any of them. But whether that be, or ever were ſo, or no, is not much material; not at all, to this text. Howbeit, in this laſt notion, wherewith ſome alſo take in two of the next before it, I conceive the words may well be here underſtood. See Chap.49.7. yet not concurring with thoſe that attribute this, *hiding of the face*, unto pitty and compaſſion; becauſe it croſſeth the main drift of the whole context: nor conſenting with them, that ſuppoſe the *covering* of mens *faces* condemned to dye, to be here pointed at; as Chap.25.7. Eſt.7. 8. To which purpoſe, they draw in alſo the blind-folding of Chriſt, Luk.22.64. but that is the covering of the parties own face by others, not the hiding of others from him. Howbeit, all things well weighed, I encline rather to the firſt, both reading, and rendring; becauſe it both fitteth well the ſcope of the place, as importing a deſpicable and ſhamefull condition, and that of one, who ſeemed to be deveſted of that magnificence, which formerly he had been poſſeſſed of. See Joh.17.5. Phil.2.6,7,8. Heb. 12.2. and floweth moſt freely, without any force at all, from the terms uſed in the text.

he was deſpiſed,] Or, *he is deſpiſed*, as in the beginning of the verſe, Pſal.22.6. repeated again for the more emphaſis. So chap.14.26,27. Pſal.68.22.

and we eſteemed him not.] Or, *eſteem him not*; (Phil.2.7. *he made himſelf of no eſteem.*) or, *regard him not*; as the word is rendred. ch.33.8. *he regards no man*, Pſal.144.3. the great contempt that ſhould be offered unto Chriſt, by the Jewiſh Nation, being expreſſed here in a form of extenuation, but to be conceived in a notion of exaggeration; as if it had been ſaid more fully, We ſhal not only, when he cometh amongſt us, afford him no reſpect, or regard; but ſhall very reproachfully, and diſgracefully abuſe him. See the like manner of ſpeech, Prov.10.2. *Treaſure wickedly gotten ſhall not profit*; that is, ſhall do a man much miſchief: and, *the father of a fool ſhall not rejoyce*; he ſhall have no joy, but much grief, of him, Prov. 17.21. and, *It is not good to have reſpect of perſons in judgment*; that is, indeed, it is ſtark naught, Prov.24.23. and, *If any man love not the Lord Jeſus, let him be anathema, maranatha*; that is, accurſed, without revocation, irrevocably, and irrecoverably accurſt, 1 Cor.16.22. a text, by ſome, extreamly tentred; meant of ſuch, as out of meer malice alone, againſt knowledge, oppoſe Chriſt, and Chriſtianity; ſuch as our Saviour ſpeaks of, Matth. 12.32. and the Apoſtle, Heb. 6.6. and 10. 26,27,29.

V. 4. *Surely, he hath born our griefs, and carryed our ſorrows;*] He took upon him, not our nature alone, but the infirmities alſo of it; and became liable to ſuch ſorrows of affliction, and pains, as mans ſinful nature is expoſed, and ſubject unto, Rom. 8.3. Heb. 4.15. ver.3. Or, the griefs and ſorrows, that he is ſaid to have been ſo abundantly exerciſed with, ver. 3. (for theſe words have apparent reference to the very ſame there uſed) he ſuſtained for us: and are therefore called *ours*; becauſe procured to him, by our ſins; and ſuſtained by him, for the diſcharge of our ſins, unto the guilt whereof, out of love to us, undertaken by him, they were deſervedly due, Heb.9.29. 1 Pet.2.24. & 3.8. Some would have the former word rendred, *he took away*, or, *hath taken away, our griefs*; that is, our ſins, the procuring cauſe of them, together with the griefs themſelves, the effect of them: And it it true, that the word ſignifies, ſometime, to take away, as Job 7.21. and that our Saviour is ſaid *to take away the ſins of the world*, Joh.1.29. but the ſequel of the context carryeth it another way; tending to ſhew here, rather the ground, and cauſe of his ſufferings, then the end, or iſſue of them. This paſſage the Evangeliſt makes uſe of, in relating Chriſts practice, in the healing of corporal infirmities, not ſo much, as I conceive, thereby intimating, that thoſe bodily maladies, and the cure thereof, was, (as ſome would have it) a type of thoſe diſeaſes of the ſoul, that Chriſt came principally to free men from, and his deliverance of them from the ſame: but that by his tender pitty, and compaſſionate affection towards perſons ſo affected, and afflicted, he ſhewed that he had aſſumed, together with our nature, the infirmities of the ſame; and had therefore a lively fellow-feeling of thoſe pains and griefs, that did from the ſame proceed, in others.

yet we did eſteem him ſtricken, ſmitten of God, and afflicted.] The reaſon why they ſo much diſ-eſteemed Chriſt; to wit, becauſe they made no other account, but that all thoſe afflictions that befell him, were, by God, for his own evil deſerts, inflicted upon him, out of a diſaffection to him, Pſal. 22.7,8. & 71.11. Mat.27. 39-43.

yet] Heb. *and*; as chap.50.7.

we eſteemed] The ſame word, by an elegant *antanaclaſis*, is here repeated, that the Prophet had made uſe of in the verſe before-going; but in a different notion here, from that there: they did not *eſteem* him, that is, made any account of him; becauſe they *eſteemed*, that is, accounted him to be one out of grace and favour with God; yea, to be one purſued by him, with thoſe evils, for his ſins. The very like conceit, that Jobs friends had of him, for his ſufferings, Job 4.7,8. & 8.4. & 22. 5-11.

ſtricken, ſmitten, and afflicted] Three ſeveral terms uſed, to expreſs the greatneſs, and grievouſneſſe of his ſufferings; as three other of neer nature, before joyned together, to intimate the eminent, and incomparable height of his enſuing honour, chap.52.13.

ſtricken] Or, *plagued*: ſo it is rendred, Pſal.73. 14. now becauſe the noun hence deduced, is uſed of *the ſtroke*, or, *plague of leproſie*, Lev.13.3,9,20. and very oft in that chapter; hence the Rabbines, ſome of them, abuſe this place, to prove that their dotage before touched; that the Meſſias ſhould ſometime be *a Leper*: and the old Latine rendreth it, *as a Leper*: which yet may bear a warrantable ſenſe. See ver. 3. But that of the Talmudiſts, is a moſt ridiculous fancy, ſuch as their rapſodies are fraught with, not a few: the word is general, comprehending any *ſtroke, plague*, or *affliction* whatſoever: and they may as well prove, that Aſaph, the Author of that 73. Pſalm, was for a long time *a Leper*, from the paſſage therein pointed to, as from this, that the Meſſias was ſo, or ever ſhould ſo be. See ver.8.

ſmitten of God] That is, as ſome would have it, moſt grievouſly ſmitten; it being the manner of Scripture, by ſuch forms, to expreſſe the eminent greatneſſe of any thing; as, *Sinners of God*, for grievous ſinners, Gen.13.13. and, *a ſleep of God*, for *a deep ſleep*, 1 Sam.26.12. See Jer.2.31. But that he was grievouſly ſmitten, was conſpicuous enough; nor did they deem amiſſe therein: their miſtake was, that they thought him thus handled by God, in way of vengeance for his ſins. So they wickedly and impiouſly deemed of Chriſt, when they ſaw what grievous things he ſuffered. And it is but an idle foppery of ſome popiſh Writers, to require the words to be read, *God ſmitten*; as intimating the deity of Chriſt: becauſe the word, *of*, is not expreſly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the courſe of the conſtruction, of noun with noun, doth neceſſarily imply it. Beſide, that this reading directly croſſeth the Prophets intention; as intimating, that the Jewiſh people ſhould acknowledge Chriſt, notwithſtanding his ſufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blaſphemy, and were enraged againſt him for it, becauſe he profeſſed himſelf to be the Son of God, one with the Father, and equal to God, Mat.26.53-56. Joh. 5. 18. & 10.31-33. & 19.7.

and afflicted] To wit, *by God*, as before; for that have all the three words reference unto: as if all that befell him, came not from mans malice againſt him, but Gods juſt wrath and diſpleaſure.

V. 5. *But he was wounded for our tranſgreſſions*,] Heb. *And*; the copulative, in an adverſative notion, as Chap. 36. 12. & 40.31. The right ground, and true cauſe of Chriſts ſufferings, is, in this verſ, and thoſe following, related, in way of oppoſition, to that vain and fond conceit, that his own people had of him, and them.

wounded] So both the ancient Greek, and old Latine, render the word here uſed; and ſome, *ſmittten*, to have it anſwer to the latter end of verſe 4. which comes, much in effect, to the ſame; as deſcending from a word, that ſignifies, *to ſmite, to wound, to thruſt thorow, to ſlay*. Others, render it, *polluted*, or, *profaned*; uſed, and dealt with, as ſome common, vile, or profane thing; as deſcending from the ſame root, but in another notion: whereof ſee Pſal.89.39,44,45. chap.43.28. & 47. 6. but the word deduced from that root, in whether notion of the twain, is ſomewhat different from that, that is here uſed, as may be ſeen, Ezek.32.26. I ſuppoſe, therefore, that the better reading is that in the margent of our Bibles; *He was tormented*, or *pained*: for the word comes regularly from a root, that ſignifies properly, *to be in pain*; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel: ſo Pſal.51.5. where, as the one word, there uſed, hath in it a notion of the *heat* of delight, in conception, as Gen.29.39,41. ſo the other, of ſharpneſſe of *pain*, in production; as Job 39.1,2,3, & 29.9. and it is uſed, commonly, of any grievous *torment*, or *pain*, proceeding from vexation, affliction, or fear, Job 19,20. Prov.26.10. chap.13.8. & 26.18. & 51.9. Jer.5.3. and this word, the Prophet, delighting much in conſonancies, may ſeem the rather to have made choice of here; becauſe it comes very neer, in ſound, to the word rendred *grief*, ver.3,4.

for] Heb. *from*, that is, *becauſe of*; as Pſal.12.5. chap.48.4. Obad. 10. as importing the principal cauſe of Chriſts ſufferings, mans ſins, Rom. 4. 25. 1 Cor. 15. 3. ſo in the next branch.

our tranſgreſſions] Or, *defections, revolts*, (as ſome not amiſſe render it, both here, and chap.59.12,13.) or, *rebellions*; for ſo the word it comes of, is commonly rendred, 2 King.1.1. & 3.5, 7. & 8.20,22.

he was *bruiſed for our iniquities*:] The word uſed again, ver.10. ſignifies properly, *to beat*, or *break*, or *cruſh to pieces*, or *grind to powder*. See chap.3.15. uſed ordinarily, of grievous oppreſſion and affliction; yea, ſuch as tends to, and ends, if not ſtaid, in deſtruction, Job 4.19. & 6.9. & 19.2. & 22.9. Pſal.72.4. & 90.3. & 94.5. Lam.3.34.

the chaſtiſement of our peace was *upon him*] He was chaſtiſed to procure our peace, by removal of our ſins, that ſet God and us aſunder, chap.59.2. the guilt thereof, being diſcharged with the price of his bloud, 1 Pet.1.18,19. and to reconcile us unto him, Rom.3.25. & 5.1,10. 2 Cor.5.19,21. Eph. 2.13-17. Col. 1.19,20. 1 Pet.3.18.

and with his ſtripes are we healed.] Heb. *by his ſtripe*, or *bruiſe*: for the word properly ſignifies, *the mark*, or *print of a ſtripe*, or *ſtroke*, remaining upon ſome part of the body, black and blue, by gathering, and ſetling together of the bloud there; from whence it hath this name, Exod.21. 25. Prov.20. 30. and the ſame ſignifies the Greek word, whereby it is expreſſed, 1 Pet.2.24. But it is uſed alſo for any ſore, and grievous ſtroke, or hurt; ſuch as thoſe, by which the ſame is wont to be produced, Gen.4.23. See chap.1.6. Jer.30.12. and ſuch, no doubt, our Saviour, as well, in the propriety of the term, as otherwiſe alſo, bare in his body, being not buffeted only, but ſcourged, as he was, Mat.26.67. & 27.16.

V. 6. *All we, like ſheep, have gone aſtray*;] In theſe words is ſhewed wherein thoſe iniquities, and ſins of ours, for which our Saviour ſuffered, do conſiſt.

All we,] By nature, none of us excepted, Pſal.14.3. Rom.3. 12,23. Eph.2.2,3.

like ſheep,] Or, *like* loſt *ſheep*; as more expreſly, Pſal. 119. 176. So *cluſters*, for *cluſters* leaft, chap.24.13.

have gone aſtray] As ſheep ſtray, ſometime ſcared and ſcattered, by dogs, or wolves, or thieves, or the like, Joh.10.12. or forced to ſeek abroad, for want of paſture, Gen.47.4. Jer.14.5. ſometime, again of themſelves, out of a ſilly diſpoſition, Luk. 15.4. ſo it is with men alſo, in either reſpect, reſembled by *ſheep*. There is a *ſtraying*, or *wandring*, enforced, when they are driven, by violence, from their wonted places of abode. Of which, ſee Pſal. 119.176. Jer.50.17. Ezek.34.4--6. Zach.13. 7. Mat.26.31. Mar. 14. 27. But this is not the *ſtraying* here ſpoken of; and there is a voluntarie *ſtraying* (they are not willing onely, but love to wander, Jer.14.10.) a wandring out of ſelf-will; not a corporal,but a ſpiritual ſtraying; by which, men,of themſelves,wander from God, and go aſtray from the way of truth,and life; from thoſe ways and courſes, that God hath preſcribed them in his Word; and directeth them unto, by his Spirit. Of which, ſee Pſal. 14.3. & 53. 2. & 58.3. & 119.67.Rom.3.12.1 Pet.2 25. Jam.5.20. and this is the *ſtraying* here ſpoken of.

we have turned every one to his own way.] *We have turned the face* (to wit, away from God, and his ways, and) *looked after every one his own way.* So the Hebrew word uſed,both here, and chap.56.11. (a parallel place) as alſo, Jer.2.20. (where the notation of it is) properly ſignifieth: and becauſe in ſo doing,*the face*,and whole body with it,are turned about;hence it cometh to paſs,that the word is alſo uſed, for *to turn*, or to *return*,as Num.14 25.Deut.1.7,40. & 2.3.& 16.7. See Deut. 31.18,20.Jer.7.24.

every one to his own way] So Chap.56.11.All agree in turning aſide from the right way; but they herein diſagree, in that each one hath a by-way of his own, which they turn unto; ſome running after one luſt, or vice, or evil courſe, or idol,ſome after another, Chap. 55.7. & 57.17. Eccleſ. 11.9. 2 King.17.30,31.Jer.2.28.& 11.13.

and the Lord hath laid on him the iniquity of us all. Heb. *hath made the iniquity of us all to meet on him*; or,*to light*, or,*fall on him*,rather. Some of the Jewiſh Doctors,to divert this place from being underſtood of Chriſts ſatisfaction, by his ſufferings,made for ſinners; becauſe the word here found,is ſometime uſed of *interceſſion* by prayer, as Jer.7.16. and here alſo, ver. 12. would fain turn the word that way; as if the party here ſpoken of, were, by prayer,only to have mediated, and pacified Gods wrath, for the ſins of ſome other, as Moſes did ſometime for his people, Exod. 32. 12, 14. Num.14.19,20. Pſal.106.23.and becauſe the word would not ſound handſomly,if it ſhould be ſaid here, *the Lord interceded*, or *prayed*; as it is afterward; *he interceded*,or *prayed*; they would have it rendred; *the Lord made him to intercede*,or, *to pray:* But neither produce they any inſtance of the word ſo uſed; nor will the ſyntax admit, or endure ſuch a ſenſe: For what a ſtrange piece of non-ſenſe were this; *the Lord made him to intercede the iniquity of us all upon him?* and both the words before,ver. 4,5.and thoſe alſo following, ver. 7,10,12. do evidently hold out to any eye,not wilfully winking, that ſatisfaction was made to Gods juſtice, and his wrath pacified, towards thoſe, that had intereſt therein; not by interceſſion, and prayer only; but by penalties, and ſufferings. The word, therefore, is not amiſs rendred by our Interpreters, where they give it,word for word in the margent; *the Lord made to meet on him*,and it may well be,*to meet with him*; as our Engliſh phraſe is wont to expreſs the like. So Chap. 47. 3. *I will not meet* thee,as *a man*; and,*the revenger of bloud, ſhall ſlay the murtherer, where he meeteth with him*, Num.39.19,21. (as Exod. 23. 4. *if thou meet with thine enemies ox,or aſſe.*) Or, *where he lighteth on him*; as,*he lighted on a place*, Gen.28. 11. which place,ſome of the Jewiſh Maſters themſelves, alſo,refer us to,for the notion of the word, in this place: and ſo, here, it may more fitly be rendred; *he made the iniquity of us all to light upon him:* as, *the arm of God* is ſaid (though another word be there) *to light upon Aſſur*, Chap.30.30. or, which I conceive to be the fitteſt expreſſion; *he made it all to fall on him:* for ſo the word is, in the firſt form, very frequently rendred.*fall upon him*,2 Sam.1.15. 1 King.2.29,31. and,*fall upon the Prieſts*,1 Sam.22.18.and,*he fell upon the Prieſts*,ver.20. and,*he fell upon him*, 1 King.2.25,34,46. and, *he fell upon two men better then himſelf*,1 King.2.32. God made it to fall on him,as man is wont to fall in hoſtile manner, with a weapon, on his fo. God inflicted on him, whatſoever was requiſite, to the ſatisfying of his juſtice, for all the ſins of all his Elect ones, even of all that truſt in him,Joh.3.14,15,16.& 11.50-52. 2 Cor.5.14,15. Heb.2.9,14,15.

the iniquity] Not the ſtain, or taint it ſelf of ſin; but, as the Jewiſh Doctors themſelves, well expound it, the guilt and penalty of it; a portion of puniſhment, in ſome regard,proportionable, to whatſoever was due unto their ſins, and to themſelves for the ſame. So is the word taken, Gen. 4. 13. Lev.20.17,19,20. 1 Sam. 28.10. Lam.4.6. which two latter places,the Jewiſh Commenters here point us to. The Greek Interpreters render this paſſage much in the ſame words, that the Apoſtle uſeth,Rom.4.25.

V. 7. *He was oppreſſed; and he was afflicted:*] A very pregnant place, for the ſatisfaction made by Chriſts ſufferings for our ſins,were it fitly rendred,and rightly underſtood. The words are,word for word; *It was exacted, and he anſwered. It was exacted*; or, *It is exacted*; as ſome alſo well render it: that the former word doth properly, and commonly, ſignifie,*to exact*,cannot be denied. The Jewiſh Commenters, themſelves, obſerve on the place, that it is uſually meant of *moneyes*; directing us to that place, 2 King. 23.35. *he exacted the money.* So Chap.58.3. *ye exact all your labours*; or, as ſome,*all your debts:* and, *of a ſtranger thou mayſt exact it*; but *not of thy brother*,Deut.15.2,3. hence, the name of *an exacter*, ſo frequent in Scripture,Job 3.17.& 39.7.Chap.3.12.& 9.4.& 14.2.& 60.17.Zach.9.8. & 10. 4. and that it is here a paſſive, the ſame Writers here obſerve. The old Latine rendreth it, *He was offered*; as if the word were parallel to that other, from whence the *Corban* cometh,mentioned,Mat.15.5.and ſo the meaning ſhould be,*he was made to approach*,or *offered* as a ſacrifice,ver. 10. But this verſion ariſeth from a two-fold miſtake: For, firſt, the word here uſed, and that other, of *approaching*, differ, as our Jewiſh Criticks tell us; as *Sibboleth*, and *Shibboleth*,Judg.12.6. And ſecondly, this latter, in the paſſive form, carryeth always a neutrall; neither an active, nor paſſive ſenſe: it ſignifies, *to approach*; not *to offer*, or *make to approach*; not yet *to be made to approach*, or *to be offered.* So Gen.33.7. Exod.20.21. Chap. 29. 13. The word, therefore,is the ſame rather,with that,1 Sam.13.6. where it is ſaid,*the people,being in a ſtrait, were preſſed*, or *diſtreſſed:* and ſo alſo, Chap.14.24 ſave that there it is uſed,more metaphorically,here properly: there, perſonally; here,imperſonally; as the words of the text evidently ſhew: For there is neither noun, nor pronoun, before the firſt word of the verſe; but a pronoun expreſly before the next: which evidently controleth their conceit,who expound it of the perſon, from whom it was exacted,and render the words,*He was exacted*; which yet they expound, it was demanded,or required of no other, but of him: the ſenſe is ſound, but the conſtruction harſh, and not ſorting well with the frame of the context. This the Rabbine himſelf ſaw,and thereupon expounds it; *It was exacted*,to wit, money, ſaith he,by way of tax,or aſſeſment, as 2 King.23.34,35. *and he was afflicted*, namely, the people, of whom it was required, by ſtripes,or ſtrokes,being beaten,becauſe they paid not the ſums required of them; as the people in Egypt were beaten, when they could not make up the full tale of brick, Exod.5.14. But the great Doctor had no regard to the current of the context: for that runneth in a conſtant, and continued courſe and tenour, not as ſpeaking of one, and the ſame party or parties,both ſinning and ſuffering, or ſuſtaining penalties, for their own defaults: but as one, ſuffering for the ſins of another, and ſuſtaining grievous penalties,for defaults made,and faults committed,by other perſons. Some of ours therefore reade it; *It is exacted,and he is afflicted.* Others,*It was exacted,and he was afflicted.* Or, *When it was exacted,he was afflicted.* Of which manner of ſyntax, ſee on ver. 2. that is, the penalty due to Gods juſtice, for our ſins, ver.6. was exacted,and he ſuſtained the ſame for us. For that which a learned late Annotator ſuggeſteth,who would have it rendred,*he was humble*,or humbly ſubmitted himſelf,*not opening his mouth*; becauſe of Pharao it is ſaid, Exod.10.3. *thou refuſeſt to be humbled:* Neither doth that place and this, ſuit well the one with the other: (It is one thing to *be humbled*; another to *be humble*,) and this Interpretation ſeemeth to decline from the drift of the precedent diſcourſe, whereupon this hath dependance. The words,as formerly read,do ſufficiently confirm the doctrine of ſatisfaction made to Gods juſtice,by Chriſts ſufferings for our ſins. But yet ſome further ſtrength may be,from hence,added thereunto, if we conſider the latter term a little more exactly: For howſoever it be true,that the word,here uſed, do in the paſſive form ſignifie,*to be afflicted*,or *humbled*,as Exod.10.3. Pſal.119.107.and ſo in a grave, or weighty form, it is uſed, ver. 4. which this may here ſeem to have reference unto: and that the word uſed in a notion of *anſwering*, be ſeldome found, but in an active form: yet, as in the notion of *affliction*, the word is uſed,ſometime, in an active form paſſively, for, *to be afflicted*; Pſal.116.10.ſo in the notion of *anſwering*, it is ſometime uſed actively, in the paſſive form; not *to be anſwered*, either verbally,as Job 11.2. or,really; as Job 19.7. Prov.21.13. but, *to anſwer*; and that either verbally,or really,alſo. In the former ſenſe,ſome underſtand that place, Pſal.119.167.*before I anſwered*,(that is,ſay they, before ever I was able to ſpeak, as ver.172.*my tongue ſhall anſwer*; that is, ſpeak of, *thy word*;) *I went aſtray*; as parallel to that,Pſal.58.3. and having reſpect to inbred pravity: but the word ſeemeth to be there, as in an active form,ſo in a paſſive ſenſe; and in a ſignification of *affliction*,and *humiliation*,as it is commonly expounded. Howbeit,the word is found elſe-where,in a paſſive form, with an active ſenſe, and that without any queſtion, in the notion of *anſwering*, Ezek. 14. 4,7. as alſo the word of *ſpeaking*, is Pſal. 119.13. Ezek.[illegible] 20. Mal.3.13,16. And ſomewhat to this purpoſe, an Author of good note expoundeth this text, thus rendring the words; *It is exacted, and he undertaketh*, (a term that ſome of the Ancients alſo uſe,in the opening of this text) that is,ſaith he, the penalty due to us,was in rigour of juſtice exacted; and he became a *ſponſor*,or *ſurety* for us, by undertaking, in our behalf, the diſcharge of it. And though the word, ſaith he, in Hebrew, be not found ſo uſed; yet in Latine,the word *reſpondere*, that is, *to anſwer*, comes from *ſpondere*,

dere, that ſignifies *to undertake*; and the word, *to anſwer*, in the French tongue, is ſo commonly uſed. Hereunto may be added, that the old Latine ſeems to look this way, that renders the text, *He was offered of his own accord*; or, *becauſe he himſelf would*: which verſion, howſoever it fail much, in the former term, as hath already been ſhewed; yet it comes home to us, in the latter word; implying a voluntary undertaking, or *engaging of himſelf* (ſee Jer.31.20.) unto God his Father, in our behalf, as *a Surety*, (ſo is he termed, Heb. 7. 22.) for the payment of our debt. And, which is yet more then ſo, that albeit, the Hebrew be not found expreſly, and directly uſed for ſuch *a ſponſion*, or *engagement*; yet that in this very form, that here it hath, it is twice uſed in the place of Ezekiel, before pointed to; *I the Lord will anſwer him* (to wit, the man that repairs to me for advice, with an idol in his heart) and again, *I will anſwer him by my ſelf*; and that in a notion, not of a verbal, but of a real *anſwering*: and ſo I conceive it is to be taken here, *It was exacted, and he anſwered* it, (the particle being neceſſarily, at oft elſe-where, ſupplyed; See Chap. 48. 5,6.) that is, he not only undertook it, but diſcharged it. So we uſe the word commonly in our Engliſh tongue, *to anſwer a debt*, for, *to diſcharge it*. And ſo of our Saviour it is moſt true, that he *anſwered* our debt, and cauſed our bond to be cancelled, that it might not come to be put in ſuit, againſt us, any more again. See Joh.19.30. Rom.4.25. Col. 2. 14. A ſingular comfort to every ſincere Chriſtian ſoul.

yet he opened not his mouth] Heb. *And*; But ſo we had it before, ver.4. and it may well be here retained, if we keep to the received reading of being *oppreſſed*, and *afflicted*; as if it were ſaid, having reſpect to his patience, for all the oppreſſions and afflictions, that he ſuſtained for others; and that, in regard of thoſe, by whom he ſuffered them unjuſtly: yet was he ſilent; he neither murmured, or repined, at Gods diſpoſal of things in that manner; nor uſed any railing, or reviling ſpeeches, againſt thoſe that dealt ſo ſpitefully with him, but carryed himſelf calmly, and quietly, under them, Mat. 26.39, 42. Mar.14.36. Joh.18.23. 1 Pet.2.23. Howbeit, if we admit the ſenſe in the ſecond place propounded, and preſſed, of *exacting*, and *anſwering*, that is, *undertaking*, or *diſcharging*; the copulative ſhall not need at all to be altered: for the words will well go on in way of connexion to the former; as if it were ſaid, Having an eye to his voluntary obedience, and ſubmiſſion to the Will of his Father, and agreement thereunto; he undertook willingly what his Father required of him, and as willingly, when the time came, underwent it; neither hanging back, or oppoſing ought, in way of contradiction thereunto, when it was by his Father propounded to him, at firſt; nor afterward ſeeking to ſhift it off, when he was to perform what he had engaged himſelf unto, by pleading ought for himſelf, and the releaſment of him, from their moſt unjuſt proceedings, in whoſe hands he then was. See Ch. 50.5,6. Matth. 26.62,63. & 27.12,14. Mar. 14.60, 61, & 15.3,5. Luk.23.9. Joh.10.18. & 14.31. & 19.11. *to open the mouth*, an uſual form, (the antecedent, put for the conſequent) for, *to ſpeak*. So Job 3.1. & 33.2. Pſal.78.2. Prov. 31. 8, 26. *ſo to open the lips*, Job 32.20. and on the contrary, *not to open the mouth*, for, *to be ſilent*; not to ſay ought, Pſal.39.9. Prov.24.7.

he is brought as a lamb to the ſlaughter;] The Hebrew word is more general, and ſignifies *a ſheep*; which word of ours, it comes neer to in ſound: and it is ſo rendred alſo, Act.8.32. where this paſſage is related, Pſal.119.176. Jer.50.17. and yet more largely, *leſſer cattell*, Chap.7.25. as parallel to another word uſed, *v.6.* but, as more ſpecially intending, *ſheep* there, in regard of the ſillineſs thereof; ſo here, in regard of the ordinary number of them, above any ſuch other cattel, brought to the butchery, Pſal. 44. 22. Jer. 12.3. Zach.11.4. Rom. 8.36. and their quiet carriage, in driving thither: the text may well be rendred, *as a ſheep* that *is led to the ſlaughter*, as Jer. 11. 19. As a ſheep, that goeth as quietly to the ſhambles, or the ſlaughter-houſe, as if it were going to the fold, wherein it is uſually lodged; or the field, where it is wont to feed. See Jer. 11.19.

and as a ſheep before her ſhearers is dumb,] This latter word, whereof *Rachel* had her name, Gen.29. 6. is, by the ancient Greek Interpreter, rendred, *a lamb*; and ſo Act.8.32. Luke, retaining that tranſlation, giveth it. Howbeit, it ſignifieth *an Ew*, as appeareth plainly, Gen.31. 38. & 32. 14. where theſe *rachels* are diſtinguiſhed from *rams*; as alſo, Cant.6.6. where they are deſcribed with *twins* by their ſides: and the word, though of a maſculine form, yet is of a feminine gender, as is manifeſt, by the verb, or participle, joyned with it: and he ſeems to mention the *Ew*, as the quieter of that kind; becauſe the rams are ſometime more unruly.

is dumb] So Pſal.39 2,9. or *tongue-tied*: for that ſeemes to be the firſt notion of the root it cometh of, *to bind*, or *ty up*, Gen.37.7.

ſo he openeth not his mouth.] Heb. *and*; uſed here, for the note of ſimilitude; as alſo, Pſal.1.3. & 109.17. Prov.10.25. & 17.3. Chap. 10.26. and ſo it is rendred, Act. 8. 37. Of the phraſe, ſee before.

V. 8. *He was taken from priſon, and from judgment*:] In the expoſition of this paſſage, Interpreters do exceedingly diſſent, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads; either of thoſe, that underſtand them of Chriſts humiliation, and oppreſſion only, and the harſh, cruel, and unjuſt courſes, whereby his life was taken from him, Mat.27. 18-24. Act.2.23. & 3. 14,15. & 13.28. Or, of thoſe, that conceive them to be ſpoken of his deliverance out of thoſe afflictions, and diſtreſſes, injuriouſly inflicted; and his advancement from them, to a glorious condition, Luk.24.26. Act.2.24,33,36. & 3.15,21. Phil.2. 8,9. 1 Tim.3.16. Heb.2.9. 1 Pet.1.11.

taken] That is, as ſome, *taken away*; put to death: as Pſal. 31.13. Prov.1.19. as others, *drawn away*; to wit, unto judgment, and to puniſhment, by death; as Prov.24.11. but the ſtructure is not here, and there alike: yea, as ſome, ſuppoſing the particular manner of his death here deſigned, *taken up* to the croſſe, Joh.3.14,15. & 12.32,33. but of ſuch uſe of the word, no inſtance is brought. Others, *he is taken up*, from hence, and received by God, into glory; as Gen.5.24. Mar. 16.19. Luk.24.51. Act.1.9,11. 1 Tim. 3.16.

from] So the word moſt uſually ſignifieth; and ſo many here take it, as meant of being delivered, and ſet free from the matters here mentioned: as, *from work*, Gen. 2. 2. *from enemies*, Pſal.44.4. *from bands*, Jer.40.4. others take it, for, *by*, or *thorow*; as noting the means whereby, or, the manner how, he was brought to his end. So Job 7.14. & 37.10. Jer. 10.14. or, *for*; as implying the cauſe producing, procuring, or impellent. So Pſal.12.5. ver. 5. Chap. 65. 14. others, for, *without*; without being impriſoned, or having any due courſe of judicature, taken with him: as the particle ſeemeth to be uſed, Pſal.109.24. Lam.4.9. but neither are thoſe places parallel; and one produced to that purpoſe, hath a negative joyned with it, Job 31.19. Others, laſtly, for, *after*: after that he had paſt thoſe harſh, and unjuſt courſes taken with him. So is the particle uſed Dan.11.23. Hoſ.6.3.

priſon] Suppoſed to be ſo called, as a place of *coertion*, or *reſtraint*: (ſee on Chap.44.7.) for the verb, whence it comes, ſignifies *to ſhut up*, or *reſtrain*, Gen.20.18. Deut. 11.17. yet, for *a priſon*, the word is no where found to be uſed: nor was our Saviour ever impriſoned; though that would ſtand well enough with their expoſition, that render the particle *without*. Others, therefore, underſtand by it, *reſtraint*, or *diſtreſs*: and this not unfitly agreeth with the native ſignification of the word; uſed for *the ſhutting up*, or *reſtraint*, *of the womb*, (ſo the words are) Prov.30.16. that is, *the womb ſhut up*, or, *reſtrained*; as Jacob ſpeaks to Rachel, Gen.30.2. nor can it be denyed, or doubt made, but that Chriſt was under *reſtraint*; and in *diſtreſſe*, proceeding from ſuch ſtrict reſtraint. Others, of ſuch *anguiſh*, and *anxiety* of mind, and ſpirit, as Chriſts ſoul was poſſeſſed of, ariſing from the apprehenſion of Gods wrath; both in his agony, Luk.22.44. and upon the croſſe, Mat.27.46. Others render it, *dominion*, *power*, *tyranny*, *oppreſſion*: and a term of the ſame ſtock, differing but in a vowel only, from it, is uſed ſometime for *power*, *authority*, or *magiſtracy*, Judg.18.7. and the root they both ſpring from, for, *to have power*, or, *to prevail*, 2 Chr.14.11. and this very word ſometime for ſuch power abuſed; for *oppreſſion*, or *tyranny*. So Pſal.107.39. where it is alſo joyned with the particle here uſed: and it ſuiteth well with the power, both of Jews, and Gentiles, unjuſtly exerciſed againſt Chriſt, Pſal.2.1,2. Act.4. 25-27. Othe[illegible]ld have it to ſignifie, here, *a congregation*, or, *a multitu*[illegible]cauſe another word of kin to this, is uſed for *a ſolemn aſſembly*. See on Chap.1.13. and this ſome refer to the Aſſembly of the Jewiſh Rulers, wherein Chriſt was condemned, M[illegible]7-66. Others, to the popular multitude, that wer[illegible]nt to have him crucified, Mat.27.15-26. Mar.15.8-15. Luk.23 18-25. and to theſe therefore, as well as thoſe, by whom they were incited, is the murther of Chriſt aſcribed, Luk.24.20. Act.3.23,26. & 3. 13,14,15. & 7. 52. & 13.27. but neither is the word it ſelf any where, as I conceive, ſo uſed; nor its kin, of other, then a ſolemn *aſſembly*, called together by authority; not of a confuſed, or diſorderly multitude on their own heads gathered together.

and from judgment:] This ſome underſtand of *judgment*, in general, either, without which, or, by which, or, after which, exerciſed, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly reſtrain it, either to the Jewiſh Aſſemblies cenſure of him, Mat. 26.66. Joh.19.7. or, to Pilates ſentence paſſed upon him, Luk. 23. 24. diſtinguiſhed from the act of the rude multitude, which they conceive implied in the word before-going. Nor want they, that expound it of the *judgement* of God, and the torments by him inflicted [illegible]pon him, implyed in the word *curſe*, Gal.3.13. I concur [illegible] thoſe, who by theſe two terms, underſtand *oppreſſion, and judgment*; as comprehending all thoſe harſh, and cruel courſes, as under pretence of judgment, were exerciſed upon our Saviour, whereby his life was taken from him, and himſelf taken away, for the time; or, from which, he was after a while freed, being, after the ſuſtaining of them, taken hence, and taken up unto God, as Enoch, and Elias before him; of both whoſe aſſumption, the ſame term is uſed, Gen.5.24. 2 King.2.9,10. But I encline rather to the former, becauſe the courſe of the context, both before, and after, as well in this verſe, as in the next, runs ſtill upon his ſufferings.

and who ſhall declare his generation?] Or, *who can declare?* for the indicative future, is oft potentially uſed. See Chap. 26.18. & 49.15. This paſſage, ſome underſtand of the generation of Chriſt, from eternity, in regard of his God-head, Prov.8.24,25. Others, of the production of him, and that of a virgin, without knowledg of man, in regard of his manhood, Luk.1.34,35. and ſome, of both joyntly; as alſo that, Pſal.2.7. Act.13.33. Some by *generation*, here, underſtand neither of theſe; but either, his continuance, reading the words, *but who can reckon his age?* living now to eternity, beyond all number of dayes, or years, Rom.6.9. Heb. 7.3,8,15. Rev.1.18. agreeable to that, *he ſhall prolong his dayes*, ver.10. that, which they extend alſo to his body, the Church, Pſal. 125.1. Jer.31.36,37. & 33.25,26. Mat.16.18. Heb.7.25. and for continuance of time, the word is commonly uſed; as ch.13. 20. & 60.15. or, of his iſſue, rendring the text; *who can count, or reckon, his race?* his ſpiritual ſeed and iſſue, being a numberleſſe multitude, Gen. 15.5. & 22.17,18. Jer. 33.22. Heb.2.10,13. Rev.7.9. as agreeable to that, *he ſhall ſee a ſeed*, ver.10. ſo is the word taken, Pſal.22.30. & 24.6. & 49.19. & 73.15. & 112.2. In the firſt ſenſe, moſt of the ancient Writers take it: and in the two latter, moſt of the later. What the firſt ſhould do here, cannot eaſily be made to appear; the latter, if we admit, according to the former Interpretation, at leaſt, of the foregoing branch, the copulative would be turned into an adverſative; as ver.10 *yet, who can reckon his age*, or, *count his race?* But there want not thoſe, that turn the words another way; and they conceive them to run in an abrupt, and paſſionate form of ſpeech, as complaining either of the ſtrangeneſs of the things that befel him; and they then read the words, *Who would have ſaid of his generation?* to wit, that ſuch things ſhould have, in his age, or time, befaln him? as, *Who would have ſaid to Abraham, that Sarah ſhould give ſuck?* Gen.21.7. or, of the monſtrous impiety, and wickedneſſe of them, that dealt in this manner with him, that came to ſave them: and then they render the words, *Who can utter*, or *deſcribe, his generation?* or, *his age?* that is, the wickedneſſe of the men of his time, or, of the age he lived in: the verb ſignifies *to ſpeak*, or *utter*, Job 12.8. Pſal.69.12. & 143.5. *his generation*, or *age*, for, the men of his time: as, *his generations*, or, *ages*; for, thoſe of the times wherein he lived, Gen. 6.9. So is the word very frequently uſed, Gen.7.1. Deut.32.5,20. Pſal.78.8. Mat.11.16. & 12.39. & 16.4. & 17.17. And this ſenſe ſeems not improbable; as well ſuiting, both with what uſhiered it in, and what attends on it. As for that of another, *Who could declare his ſtock?* that is who would ſay, that he was begotten of God, or the Son of God, ſeeing him depreſſed, and abaſed ſo beneath the meaneſt of men? Chap. 52.14. it gaineth with me no acceptance; becauſe I find not where the word is in that notion uſed. Beſides, that the Centurion, unto whom the execution was committed, ſeeing the manner of his death, and, in likelihood, obſerving his laſt words, recorded, Luk.23.46. is, both by Matthew and Mark, reported to have broken out into thoſe words, *of a truth, this man was a Son of God*, Mat.27.54. Mar.15.39.

for he was cut off out of the land of the living] Or, as ſome read the words, (thoſe eſpecially, that expound the two foregoing branches, of his deliverance, and exaltation) *though he were cut off*: as the particle is uſed, Gen. 8.21. Joſh. 17.18. Chap.12.1. But what if we read it according to the expoſition of the branch, next before, deemed not improbable; as continuing the ſentence in a notion of wonderment, *that he ſhould be cut off*, (ſo the particle was uſed before, ver. 5,6.) as a tree that is hewen down, 2 King.6.4. that he ſhould be thus taken away, by a violent death, from abiding, and converſing on earth, among men, that there live, Pſal.27.13. & 52.5. & 116.9. Chap.38.11.

for the tranſgreſſion of my people was he ſtricken] The words thus read, are the ſame in ſubſtance, with what was before ſaid, ver.5. See there. But ſome read them thus rather; *by the tranſgreſſion of my people was he ſtricken.* Heb. *from*; but of the various uſe of that particle, ſee on the firſt branch of this verſe: in this ſenſe, the words conceived, the ſentence may ſtill be continued, and carried on thus, that (the particle ſupplyed from the former; as 1 Sam.24.30.) *by the tranſgreſſion of mine own people he ſhould* thus *be ſtricken*, Act.2.23. & 3.13-15. & 13.28.

my people] Either mine Elect, for whom he dyed: as Col.1. 24. 2 Tim.2.10. or, thoſe obſtinate wicked, that purſued him to death, 1 Theſſ.2.15.

was he ſtricken] As ver.4. Heb. *the ſtroke was upon him*: ſo the pronoun is found uſed in a ſingular notion, Gen.9.26,27. Job 20.23. & 22.2. Pſal.11.7. & 28.8. Chap. 44.15. or, *they were ſtricken*; as ſome render it: *the ſtroke was upon them*; taking the pronoun in a plural notion: as it is commonly uſed, Exod.15.15. Deut.33.29. Pſal.2.5. & 17.10. & 21.11. & 49. 11. & 140.9. and ſo ſome underſtand it, of the Jewiſh people, upon whom, according to their own imprecation, Mat.26. 25. the ſtroke of Gods wrath, ſhortly after, lighted, and lyeth heavy, to this very day, for their crucifying of Chriſt, Mat.21. 39,41. & 23.37,38. & 24.22,23. Luk.13.34,35. & 21.20-24. 1 Theſſ.2.15,16. Some of thoſe that go this way, knit this member thus to the former; *becauſe he was cut off through the tranſgreſſion*, or, *wickedneſſe of my people*: therefore, *ſhall they be ſmitten*, or, *they are ſmitten*, (for the Prophet ſpeaks of theſe things, as already in execution, and act) *the ſtroke*, ſhall be, or is, *upon them*. But the courſe of the context carries it on, rather, the former way, and makes the paſſage cleerer to what followeth. For they ſeem to go further out of the way, who taking the affix in a plural notion, would have it underſtood, either of Chriſt, conſidered joyntly with thoſe, as one with him, for whom he ſuffered, 2 Cor.5.21. or of thoſe alone, whom the ſtroke was due to, rendring the text, *he was cut off from the land of the living, for the iniquity of my people, unto whom the ſtroke belonged, was due*, or *was intended*; for this, the words will hardly bear.

V. 9. *And he made his grave with the wicked, and with the rich in his death:*] Some Writers of note, ſuſpect theſe words to have been by ſome means tranſpoſed, and ſuppoſe, for the fitting of them, to the ſtory of the Goſpel, concerning his death with malefactors, on mount Calvary, Mat. 27.33,38. Mar.15.28. Luk.22.37. and his burial, in Joſephs Sepulchre, Mat.27.57,60. that the text ought thus to be read; *And his death ſhall be diſpoſed of, with the wicked, and his grave with the rich.* The like thoughts have ſome other had of Pſal.35. 7. and of Act.7.16. but to give way to ſuch conjectures, ſeemeth unſafe. To let that therefore paſs, and take the words as we find them, at preſent, in the text; the expoſitions of them in the lump, may be referred to two heads: the one of thoſe, which ſeems the more improbable, who underſtand the words, as concerning either the effect, or the efficacy of Chriſts ſufferings; to wit, either, that thoſe wicked ones, and rich ones, that had had an hand in the procuring of his death, ſhould pay full dear for it; being given up to endure the like harſh and cruel uſage, at the hands of others, as Chriſt, at their hands had ſuſtained: as Chap.43.3,4. or, that even wicked men, and thoſe great ones too, who are wont to be moſt obſtinate, ſhould be ſubdued, and made ſubject to the Scepter of Chriſt, by the power and efficacy of his paſſion, Pſal.110.2. The other is, of thoſe, who conceive them to be meant, wholly of his ſufferings themſelves; either, that the Jewiſh people ſhould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat.20.19,20. Joh.18. 35. who by that means, having condemned him, and dealt with him, as with a malefactor, ſhould diſpoſe of his death, and burial, at his pleaſure, Mat.27.2,57,58. Luk. 23.1,2,50, 52. Joh.18.28-32. & 19.6,11,12,38. or, that God ſhould deliver him into the hands of wicked men, and Rulers, ſo to be diſpoſed of by them, for either, as themſelves pleaſed, Luk. 22.53. Act.2.23. & 4.27,28. Howbeit, among the latter there are, who, together with his ſufferings, conceive an intimation of ſome honour done him, concerning his burial; as if it were ſaid, that though *his grave*, were, in ordinary courſe to have been *among malefactors*; yet it was *with the rich*; being buried in honourable manner, by Joſeph, in his own tomb, Mat.27.57-60. and that to ſhew, that all penalty and ſhame for ſin, were fully ſatisfied for, and had an end at his death; according to that, Joh.19.40. Howbeit, that ſeems rather to have been manifeſted, at, and by, his reſurrection, Rom.4.25. and the reception of him, in ſoul firſt (though that not ſo conſpicuous) Luk.23.43,46. and in the whole man, not long afterward, into heaven, Joh. 13.1. & 16.10. 1 Tim.3.16. otherwiſe his abode in the grave, though a rich, and honourable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned, as a part of his paſſion, Act.2.24,27. Nor want there here again ſome others, who would have hereby intimated, Chriſts carrying of our ſins, which in his body he bare on the croſſe, 1 Pet.2.24. with him into the grave, and there burying them, that they may not appear any more in Gods ſight, as Gen.23. 4. Pſal 88.5. to which purpoſe, alſo, they hook in hither that of the Apoſtle, Rom.6.4. Col.2.12. as alſo that of Dan. 9.24. *to ſhut up and ſeal up ſin*, as they would have the words there read, with ſome reference to the ſhutting up of Chriſt in the Sepulchre, and the ſealing up of it, Matth. 27.66. And as this in the former branch, ſo the precious *riches* of his bloud and death in the latter, 1 Pet.1.19. Eph.1.7,8,18. & 2.7.& 3.8. Col.1.27. All which to make out, the two concretes in the text are preſumed to be put for the abſtracts, *wicked* ones, for *wickedneſſes*; and *rich*, for *riches*: and the text is rendred, *He put wickedneſſes in his grave, and riches in his death.* But theſe things ſeem overmuch forced, and far fetcht. Nor ſeems it ſafe, or fit, to ſtrain Scriptures thus, to wring points of faith from them: nor ſhould I have mentioned them, but for the great note of their Author.

And he made his grave with the wicked] Heb. *And he gave*, or, *ſhall give the wicked*; or, *with the wicked, his grave*: which the old Latine ſwarveth too far from, rendring it, *He gave the wicked for his grave.* Now ſome here, by *he*, underſtand God, by whoſe hidden counſel, and predetermination, theſe things were done; & without whom, men could not have had any ſuch power over him, Mat.26.53,54. Joh. 19. 9,10. Others, the Jewiſh People, by whoſe hands they were acted and executed. See Act.2.23.& 4.27,28. But others conceive, not amiſs, that the words may well be taken indefinitely, and ſo rendred, by a paſſive form, (of which manner of conſtruction, ſee on Chap.34.11. and the like to this, Gen.40.15.) *his grave was given to the wicked*, (as Levit.13.49.) or, *was diſpoſed* of (for ſo the word of *giving*, oft ſignifies. See Chap. 41. 2.) *by the wicked*, (as Chap.7.17.) or, *with the wicked*; (as Chap.28.15.) that is, as if he had been one of that rank, ver. 12. ſay ſome; or becauſe in mount Calvary he was buried, ſay others, Joh.19.41,42. where malefactors corpſes uſed to be laid. But this latter ſeems not ſo ſuitable to the tenour of the ſtory. For albeit, the place of his burial was not far diſtant from the place of his execution; yet was it in a private garden, belonging to a man of eminent place, wherein he had cut a Sepulchre out for himſelf, Mat. 27.57,60. Mar. 15. 43,46.

and with the rich in his death] Or, *and to the rich*; as before; for the particle is the ſame: by *the rich*, ſome underſtand Joſeph, that begged, and buried Chriſts body, called *a rich man*, Mat.27.57. Others, Pilate, that had the power to diſpoſe of Chriſts corpſe, and of whom Joſeph begged it, Mat.27.58. conceiving a *rich* man, to be put here for *a Ruler*; as Eccl.10.6,7,20. becauſe thoſe uſually are ſuch: thus they that expound it of ſome particular perſon, which may carry the better ſhew with it; becauſe the former word, *wicked*, was plural; this, ſingular. But many other conceive the word *rich*, here, to be taken collectively, and the ſame perſons to be meant by both; thoſe that had an hand in the death of Chriſt, as well the baſer ſort of people, as the rich, and wealthy Rulers, whether of the Jewiſh Nation, or the Roman State, whom (ſay thoſe, that underſtand the place of the vengeance, by God executed, on either, for the death of Chriſt,) their riches ſhould not ranſome, nor relieve, in the day of wrath, Prov.11.4. Ezek.7.19. as yet they are uſually wont to do, Prov.13.8.

in his death] Or, *at his death*; as Job 27.19. *at their death*; though in another notion there, then here: for there 'tis ſaid of ſome, that *they ſhall be buried at their death*; that is, in mean and baſe manner; their corpſes being committed to the ground, aſſoon as their breath is out of their bodies, without further care, or coſt; whereas, though our Saviours body was, ſhortly after his deceaſe, diſpoſed of, for burial, yet was it curiouſly ſhrowded, and richly embalmed, before it was laid up in the grave, Mar [illegible] .19.39,40. ſo the particle is uſed alſo, Ezr.9.4. E [illegible] *deaths*; as Jer.16.4. hence the Jewiſh Doctors([illegible] expoſitions I meddle the leſs with, in this preſent Prophe [illegible] ecauſe they run moſt upon another ground,) ſtrive o [illegible] ng this prediction awry, and to turn it, from the Meſſias, or any other particular perſon, to the main body of the [illegible] o [illegible] who, though innocent, ſay they, yet wer [illegible] put to d [illegible] malefactors, becauſe they would not change th [illegible] r religio [illegible] re made away, if rich, n [illegible] for the wea [illegible] b [illegible] ealth; and that ſome by on [illegible] k nd o [illegible] h, ſ [illegible] ther: ſome burnt, ſome ſlain, ſome ſtoned, a [illegible] but the word, though plural, is found elſewhe [illegible] o, applyed to one particular perſon; as to the King of T [illegible] zek.28.8,10. where it is ſaid of him, that he ſhall dye *the deaths* [illegible] *the ſlain*; and, *the deaths of the uncircumciſed*: and ſo the A [illegible] oſtle of himſelf, alſo, *in deaths oft*, 2 Cor.11.23. tha [illegible] s, not in hazards, and dangers of death only; but [illegible] a [illegible] ons, and vexations, as ſore and painful, as dea [illegible] h it ſelf; a [illegible] d [illegible] h as might well go, for as many deaths, 1 Cor.4.9. & 15.31. Luk [illegible] 23. 2 Cor. 1. 9. & 4.8-11. & 6.4,5,9. & 11.23-27. and h [illegible] e might by the Prophet, as well, yea, far better be [illegible] d of the Meſſias, as of the Tyrian Prince, by the Prophet, i [illegible] he one [illegible] lace; or, of himſelf, by the Apoſtle in the other. Beſides, that the Chaldee Paraphraſt rendreth it in the ſingular [illegible] be [illegible] ot can I condeſcend unto thoſe, though of prim [illegible] note [illegible] ing put the word *people*, into the text, and [illegible] et it [illegible] the ro [illegible] the verſe, render the words, unto *their own death*; as importing, that the Jews, by delivering up of Chriſt, brought deſtruction upon themſelves; as having reference to the imprecation by themſelves paſt upon them, at the delivering up of him, Mat.27.25. See before, ver.8. There is another reading, that the Rabbines, ſome of them, here exhibit; as if it were not made up of a ſervile particle, and a noun, with his affix; as both we, and themſelves, alſo, commonly take it; but a noun only, with a pronoun affixed unto it, and ſo ſhould ſignifie *his high places.* Which I ſhould not mention, ſave that ſome, not Popiſh Writers only, but ours alſo, and thoſe of note, do not only take notice of it, but admit it, and preſſe it, as intimating the ſtatelineſſe of the Sepulchre, wherein Chriſts body was laid; as if Joſephs monument were, as ſtately an one, as Shebna had built for himſelf, Chap.22.16. But this reading, the points, or vowels, in the original, refuſe, and refute: nor do the Doctors, that cite it, give any approbation of it; nor will this reading cohere handſomly with the reſt of the context. I ſuppoſe, that as the latter part of the foregoing verſe, ſo the forepart of this, run on in a continued ſeries, containing matter of admiration, in this manner; *And* that *his burial ſhould be, at the diſpoſal of wicked ones, and of rich* ones, or, *rulers, at his death*; that is, that wicked great ones ſhould have ſuch power given them over him, as not onely to take his life away from him, by a violent, and moſt cruel death; but after that perpetrated, to diſpoſe of his dead corpſe alſo for burial, at their pleaſure.

becauſe he had done no violence, neither was any *deceit in his mouth*] This reading may ſtand, not amiſs, with the expoſitions of thoſe, that conceive the foregoing words to be underſtood, either of the revenging hand of God, upon the Jews, for the death of Chriſt, or of ſome honour done him, in, or at, his interrement; or of the benefits, that from his death and burial, accrew to the faithful: not ſo well with theirs, that go the other way before mentioned; for the conſtruction ſeemeth over-much ſtrained, when the meaning is made to be; becauſe they envied him for his integrity, both in life and doctrine, Mat.27.18. yea, though not only no man could convince him of ſin, Mat.27.19,23,24. Luk.23.14,15. Joh.8. 46. but even the devil himſelf could find nothing amiſſe in him, Joh.14.30. But the words would rather be read, as they ſound, *not for* any *iniquity*, that *he had done, nor guile* that was *in his mouth.* So Job 16. 17. where the very ſame form of ſpeech, and words alſo, are found, *Not for* any *injuſtice* (ſo the word is there rendred) *that is in my hands*; that is, *albeit, he had done nothing amiſſe*, Mar. 7. 37. Luk.23.41. for the word rendred *violence*, is more general; and is uſed for any *wrong*, Gen.16.5. Pſal.7.16. Jer.51.35. and the Greek therefore gives it *ſin*, 1 Pet.2.22. according to that, 1 Joh.3.5. *in him, was no ſin*: ſo alſo, but there the negative only tranſpoſed; 1 Chr.12.17. *without* any *wrong*, that is *in my hands*: for ſo it would be rendred, both in Job, and there; there being in either place, a defect of the relative, as alſo here; and the like, Chap.50.9. & 51.12. Nor doth that at all croſs this expoſition, which a learned Writer objecteth, who having himſelf ſometime rendred the text here, *although*, or, *when as yet, he had done no wrong*, doth afterward revoke it, becauſe he never findeth the particle here uſed, in ſuch an adverſative, but frequently in a cauſal notion; for it is plainly in a cauſal notion, when it is ſaid, *not for*, or *becauſe of*, any *wrong he had done*: which is the very ſame, in effect, with what himſelf had before given, *albeit he had done no wrong*, and he had no cauſe therefore, to revers; his grammatical conſtruction only, was not ſo exact.

neither was any *deceit in his mouth*] Or, *nor* for any *guile*, that was *in his mouth*: a defect of the particle; as Pſal.59.3. but ſupplyed here from the former member of the diſtribution; and of the relative, alſo, as before: it is rendred, 1 Pet.2. 22. *neither was guile found in his mouth*: *to be found*, for, *to be*; as Luk.17.18. So Chap.30.14.& 51.3. There was nothing amiſſe with him, either in word, or deed.

V. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put* him *to grief*] Or, *Yet the Lord being willing*, (as 1 King.13.33.) or, *deſiring* (as Pſal.34.12. for the word ſeems to be here, as in thoſe places, a participle,) *to break him, did put* him *to pain*, or *torment*.

Yet] Heb. *And*; as ver.4,7.

bruiſe] Or, *break*. See on ver.5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod.12.46. Pſal.34.20. Joh.19.33,36. but as the Pſalmiſt of himſelf, *I am ſore broken*, Pſal.38.8. and as we uſe to ſay, that a man is much *broken*, with age, ſickneſs, grief of mind, evil-uſage, and the like: all which, and much more, were together in Chriſts ſufferings.

put him *to grief*] Or, as ſome, *ſuffer* him *to be put to pain*, or *torment*; becauſe this form, hath oft in it, a notion of permiſſion: as Pſal.37.33. & 119.10,116. Chap.63 17. and true it is, that God did not incite, or inſtigate, thoſe wicked wretches, unto thoſe vile, and cruel courſes and carriages, that they offered unto Chriſt, Jam. 1.15. but yet that his ſufferings were by God predetermined for the ſalvation of mankind, is expreſly ſaid, Act.2.23. & 4.28. and of Abſoloms wicked Act, we know what is ſaid, 2 Sam.12.11,12. of the word, ſee on ver.3,4. the pronoun, *him*, is wanting in the text: as Chap. 12.2. ſupplyed here from the words before.

when thou ſhalt make his ſoul an offering for ſin] So if it be read, it may well cloſe with the foregoing branch, as implying ſuch harſh, and hard uſage of him, then put in execution, and exerciſed, what time he was made ſuch a ſacrifice. Otherwiſe, if as moſt ſeem to take them, they relate to the after-fruits and benefits, mentioned in the words enſuing, it would rather be rendred, *when thou ſhalt have made his ſoul an offering for ſin*: as Chap.4.4.

when] Heb. *if*. So Num.36.4. Job 21.6. Chap.28.25.

thou ſhalt make his ſoul] As 2 Cor.5.21. a change of the perſon; the ſpeech being turned to God; as Chap.2.9. or, *his ſoul ſhall have made* it ſelf *an offering*; for the ſecond perſon maſculine, and the third feminine, are in letters, and ſound, the ſame: *his ſoul*; that is, *himſelf*: or, he himſelf as Pſal.3.2. and as God made a ſacrifice of him; ſo he made a ſacrifice of himſelf, Eph.5.2. Heb.9.14,25,26. But the former ſeemeth the better.

an offering for ſin] Heb. *treſpaſſe*, or *ſin*. So Levit.5.19. & 7.5. Zach.14.19. and ſo of our Saviour, 2 Cor.5.21. *God made him ſin*; that is, *a ſin* ſacrifice: a ſacrifice *for ſin*, Rom.8.2. for the word *ſacrifice*, is there alſo wanting; as Heb.10.8. becauſe he had undertaken the guilt of our ſins, ver.7. and ſuſtained for us, the penalty due thereunto, ver.5,6. 1 Cor.5.7

he ſhall ſee his ſeed] Heb. *a ſeed*; that is, iſſue, poſterity as Gen.15.3. *thou haſt not given me a ſeed*: and Gen.4.25 *God hath ſet me a ſeed*: and, *ſo ſhall thy ſeed be*, Gen.15.5. *his* is not in the Hebrew; but may be ſupplyed: as oft elſewhere, ver.3. Chap.27.9. & 40.12. yet not greatly needful here: *a ſeed*, indefinitely, is ſufficient. It is that which our Saviour of himſelf, applying it to himſelf, and the fruit of his ſufferings; *If the grain fall into the ground, and dye* there, it fructifies, and multiplies; *it brings forth much fruit*, Joh.12.24,32,34. and ſo Chriſt by his death, brought *many ſons* to God, Heb.2.10,13. even a numberleſs progeny. See on ver.8. *who can reckon up his race?* as from Abraham, and Sarah, that were eſteemed, as a *dead* ſtock, the one; and *no better then dead*, the other, Gen.18.11,12. Rom.4.19. Heb.11.12. and from Iſaac, deſtinated unto death, and *received again*, in a manner, *from the dead*, ſprung a numberleſſe iſſue, Gen.22.2,10.& 26.24. Heb.11.17-19.

ſee ſeed] Live, and ſurvive to ſee them; as Job *lived to ſee his ſons, and ſons ſons*, Job 42.16. and, *thou ſhalt ſee thy childrens children*, Pſal.128.6.

he ſhall prolong his *dayes*;] The pronoun is wanting; as before: in regard whereof, the words have a two-fold ſenſe given them. Some expounding them, of Chriſt himſelf, who, after his reſurrection, ſhould dye no more; not live a while here, and then dye again; as ſome other, raiſed to life, for a time, 1 King.17.22. 2 King.4.35. & 8.5. & 13.21. Luk.7.15. & 8.55. Joh.11.44. but live, and reign, for ever, Act.13,34. Rom.6.9,10. Heb.7.25. & 9.27,28. Rev.1.18. Others, of his iſſue, the race of Saints; (and the ancient Greek, and old Latine, go both that way) being to continue ſucceſſively here on earth, to the worlds end, and from thenceforth to live with him in glory for ever, Mat.16.18. & 28.20. & 25.46. Joh.5.25,29. & 11.25,26. & 14.19. 1 Theſſ.4.17. and then it ſhould be read, *he ſhall ſee a ſeed*, that *ſhall prolong* its *dayes*; with a ſupply of the relative; as Chap.51.12. but the former ſeems more probable. Of the phraſe, ſee Deut.17.20. Prov.28.16.

and the pleaſure of the Lord ſhall proſper in his hand.] Or, *the the will*; as the old Latine giveth it, according to that, Joh.4.34.& 6.38. or, *the deſire*, as the word is rendred, 1 Sam.18.25. or, *the purpoſe of the Lord*, as Eccl.3.1,17. & 8.6. it hath reference to the verb, from whence it comes, uſed in the firſt branch. That which God intended to effect, by giving him up, Rom.8.32. ver.9. and for which he was well content, and pleaſed ſo to do, ſhall, by his means, and miniſtery (ſo the word, *hand*, is ordinarily uſed, Chap.20.1. & 37.24.& 6.4--7.) accordingly take effect. See ver.11. Chap.52.13.

V.11. *He ſhall ſee of the travel of his ſoul*, and *ſhall be ſatisfied*:] Or, as ſome render it, *He ſhall ſee* the fruit *of the travel of his ſoul*, and *ſhall be ſatisfied*. That is, he ſhall receive, and enjoy that, as the effect, and iſſue, of all the pains that he hath taken, and pain that he hath endured; that ſhall give him full content.

ſhall ſee] *To ſee*, is commonly uſed, for *to perceive*, or *enjoy*; as, *to ſee good*, for, *to receive*, or *enjoy good*, Pſal.34.12. Job 9.25. Jer.17.6. *to ſee life*, for, *to enjoy life*; *to live*, Eccl.9.9. Job 3.36. and it is uſed frequently, without any further addition, to behold, what one much deſires, with great delight, Pſal.35.21. & 54.7. Chap.60.5.& 66.14. and ſo here.

of the travel] Heb. *from the travel*; as, *to eat of ones bread*, Lev.22.13. Num.15.19. and, *to drink of* ones *wine*, Dan.1.5. Jer.51.7. *travel*, for the fruit of his *travel*; as, *labour*, for the fruit of ones *labour*, Pſal.128.2. *thou ſhalt eat the labour of thine hands*; eat, and enjoy that, for which thine hands have laboured; or, *from the travel*, that which proceedeth, and cometh from it; as, *from the eater came meat, and from the ſtrong, ſweet*, Judg.14.14. and the word rendred *travel*, ſignifies properly, toilſome, troubleſome, weariſome labour, Deut.26.7. Job 5.7. Pſal.107.12.

the travel of his ſoul] For, *his travel*, or, *his own travel*; as, *his ſoul*, for *himſelf*, ver.9.

ſhall be ſatisfied] A metaphor taken, either from perſons, that, having been much pinched, and pained, with hunger and thirſt, have food, or drink, afforded them now to their fill, which they ſo much wiſhed for, and earneſtly deſired before, Pſal.107.5,9. Mat.5.6. or, from the husbandman, that hath his fill of thoſe fruits of the earth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, 2 Chr.31.10. Joel 2.26. contrary to that, Hoſ.4.10. Mic.6.14. Hag.1.6. See Prov.12.11. & 28.19. 2 Tim.2.6. But there are two other expoſitions, (to paſs by the reſt,) that carry ſome good ſhew of probability with them, and have Authors of good note for them. The former render the words thus, When *he ſhall ſee his ſoul*, (that is, *himſelf*, as before,) freed *from trouble* (having an end put unto all thoſe troubles, that he was here expoſed unto, and exerciſed with) *he ſhall be ſatisfied*; that is, moſt abundantly filled with glory, being taken up into heaven, and ſet there at Gods right hand, Pſal.16.11. & 17.15. The latter (that which to me ſeemeth the more probable of the twain) read the words, thus; *For the travell of his ſoul, he ſhall ſee* ſeed, and *be ſatisfied*: *for the travell of his ſoul*; that is, *becauſe he hath travelled*: as, *for my knowledge*, that is, *becauſe I knew*, Chap.48.4. *he ſhall ſee* a ſeed: ſupplyed from the verſe before-going, as Job 3.17,18,20,23. & 22.24. Chap.52.26. and *he ſhall be ſatisfied*; that is, much refreſhed, and gladded therewith: and the metaphor they ſuppoſe taken from women delivered of child, after hard, and long labour: which ſenſe, and notion admitted, I ſhould rather render the text; *after the travell of his ſoul*; that is, *after his travell*: yet the word, *ſoul*, may be the rather retained; becauſe a feminine term, and that ſex here alluded to; by whoſe *pangs*, in travel alſo, are Chriſts ſufferings deciphered, Act.2.27. for ſo the word, there uſed, properly ſignifies. *After* theſe therefore (for ſo the particle is oft uſed, as was before ſhewed, on ver.8.) paſt, and gone, *he ſhall ſee* ſeed: He ſhall not travell in vain, as thoſe complain, that they did, as if they went but with wind, Chap.26.18. and that the babe was come neer to the breaking place, but no power to bring forth, Chap.37.3. God would not cauſe to travell, and deny delivery, Chap.66.9. but the fruit of his travel, ſo much deſired, he ſhould obtain, to wit, a numerous iſſue of faithfull ſouls begotten to God, which he himſelf alſo ſhould ſurvive to ſee with much joy, (that which women oft in that caſe fail of, Gen.35.17,18. 1 Sam.3.19-21.) being ſo taken therewith, as a woman, that being ſafely delivered, after ſore and ſharp labour, forgetteth now all her fore-paſſed ſorrow, for joy of her much deſired birth, Joh.16.21. And this expoſition, the words of the text do very well bear; though I adhere rather to the firſt.

by his knowledge ſhall my righteous Servant juſtifie many;] Theſe words are delivered, as in the perſon of God the Father, with whoſe words he began, Chap.52.13. and the like paſſages from perſon to perſon, we oft meet with in this Prophet; as Chap.13.11.& 17.10.& 22.19.& 26.19. and they hold out unto us, the main fruit, and effect, of Chriſts paſſion, before-mentioned; mans juſtification, and reconciliation, to God, Rom.3.24,25.& 5.1,8,10. and the ſeed, or iſſue, that he ſhould ſee, and reſt ſatisfied in, for all the pains that he had undertaken, and, for their ſakes, undergone; the perſons thus juſtified, and ſaved, by thoſe ſufferings, whereby ſatisfaction was fully made to God, for their ſins, Heb.2.10,13. The greateſt ſatisfaction to his ſoul, is, to ſee ſouls juſtified, by faith, in him; as the greateſt joy, and contentment of mind, to his faithful miniſters, to ſee ſouls won, and begotten, by their miniſtery, to him, 1 Cor.4.15. Gal.4.19. 1 Theſſ.2.19,20. 2 Joh.4.3 Joh.3,14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, *the knowledge of him*: not *his knowledge*, taken ſubjectively; his own knowledge, as ſome would here expound it; the knowledge, that he hath himſelf, either of God, Mat.11.27. Joh.8.55.& 10.15. or, of them, Joh.10.14,27. but, his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil.3.8. 2 Pet.1.3. & 2.20. So Pſal.5.7. *thy fear*, for *the fear of thee*; and, *my fear*, for *the fear of me*, Jer.32.40.& Pſal.139.17. *thy thoughts*, for *my thoughts of thee*; and, *my wrong*, for, *the wrong*, by others, *done to me*, Gen.16.5.

Jer.51.37. Yet not, that the bare *knowledge* of him, is that,
whereby we are juſtified: for the Devils both
know, and acknowledge him too, Mar.1.2
but by *knowledge of him*, is meant, *faith on*,
26.18. the antecedent, for the conſequent,
cauſe the *knowledge* of him, is the ground of
dence, in him, Rom.10.14,17. 1 Ioh.5.20. as
though not the juſtifying act of faith (for th
believe and tremble, Jam.2.19.) yet is put for *truſt*, confi-
dence, *in* him, Act.13.39. Rom.10.9. 1 Ioh.5.1. that act,
whereby we are ſaid to be *juſtified*, where the Apoſtle ſtateth
the controverſie concerning juſtification, Rom. 25,26. and
whereby the ſame is more fully expreſſed, and ciſely
defined, Ioh.3.15,16,18,36. Act. 16.31. & 5.
Rom.10.14. Gal.2.16.

my righteous Servant] *My Servant*; becauſe
God his Father; yea, unto the Elect of God alſo, in
of mans redemption. See Chap. 42.1. & 52.13
Mar.10.45. Luk.22.27. Rom.15.8. Phil.2.7. *righteous S*
as, *righteous Lord*, Pſal.11.7. (the adjective, before
tive, not ſo uſual in that language) called therefore
teous one, Act.3.14. & 7.52. & 22.14. becauſe whol
all act, or taint, of ſin, ver.10. 2 Cor.5.21. 1 Ioh.3. 5.
leſs he had been, he could not have been, either
Heb.7.26. or, a fit ſacrifice, 1 Pet.1.18,19. to make
to God, for the ſins of others, having need to ſa
own ſins, and for himſelf, Heb.7.27. 1 Pet.2.18.

ſhall juſtifie] Some would have the word, here uſed,
ſignifie no other, then a converting of men to godlin
righteouſneſs, by wholeſome inſtruction, and religi
tution; as the Miniſters of God, or Teachers, are ſai
many wiſe, and righteous, Dan.12.3. for ſo, queſtion
word is there taken; and in a notion, alſo, neer
Rev. 22.11. the term being uſed of *inherent righteo*
we uſually ſpeak, and as the Scripture, alſo, uſe
righteous, and *righteouſneſs*, Mat.5.20. & 6.31. Luk.
Eph.4.24. or, *ſanctification*, as it is more diſtinctly, and ſpecially termed in Scripture, Rom.6.22. 2 Cor.7.1. 1 Theſſ. 4.3.4. 2 Theſſ.2.13. and true it is, that none are *juſtified*, but ſuch as are withall *ſanctified*, 1 Cor.6.11. as alſo, that we have as well the one, as the other, from Chriſt, 1 Cor.1.30. & 6.11. Heb.9. 14. & 10.10. 1 Pet.1.2. Rev.1.5,6. but yet that is not the notion of the word, in this place; but by *juſtifying*, is here meant, as alſo, thorow the whole diſcourſe of *juſtification*, in Pauls Epiſtles, Rom.3.24,25,26,28,30. & 4.2,5,25. & 5.1,9,16,18. Gal.2.16. 1 Cor.6.11. (in which laſt place, alſo, *juſtification*, and *ſanctification*, are expreſly diſtinguiſhed, the one from the other) to wit, of the diſcharge of men, from the guilt of ſin, by making ſatisfaction unto God for the ſame; as evidently appeareth, by the whole courſe of the context, and the main matter of the Prophets diſcourſe in this place; as well by thoſe paſſages before, that cleer the way to this, ver.5,6,7,10. as alſo, by the reaſon of it rendred, in the very words next enſuing: For being wholly diſcharged of *all ſin*, and *all iniquity*; that is, of all guilt of ſin, either for the omitting of ought, that they were bound to do (for that alſo makes guilty, and liable to the curſe, Deut.27.26. Gal.3.10,13.) or, for the committing of ought, that they ought not to have done; yea, or in regard of any the leaſt warping, as well as ſwarving, by any obliquity of heart, or Spirit from the Law of God, the onely ſtrict, and ſtreight rule of all righteouſneſs; (for that alſo cometh within the compaſs of *ſin*, and *iniquity*, 1 Joh.3. 4. & 5.17.) being thus (I ſay) diſcharged of all guilt of ſin whatſoever, and of what kind, or nature ſoever; they muſt of neceſſity become, and juſtly be deemed (ſo far, as concerns any guilt of ſin) perfectly *righteous*, Rom.5.19. Phil. 3.9. and be conſequently *juſtified*, that is, even in juſtice acquitted, and aſſoiled, whenſoever they ſhall be cited to appear at Gods tribunal, Rom.3.25,30. & 8.1,33,34. But of this notion, and uſe of the word, *juſtifie*, ſee more on Chap.5.23.

many,] So Mat.20.28. & 26.28. Rom.5.15,19. even, *all that truſt in him*, Pſal.2.12. & 37.40. Joh.3.15,16,18,36. & 6.29,35, 40. & 11.25,26. Act.10.43. & 13.38,39. 1 Joh.2.2. therefore *many*, becauſe ſatisfaction made by him, for *many*, ver.12.

for he ſhall bear their iniquities.] Heb. *and he ſhall bear their iniquities*: but the copulative is oft uſed, in a cauſal notion; as implying the cauſe, or reaſon, rendred, of what was before ſaid. So ver.2. Pſal.75.1. & 95.9. & 108.12. Chap.38.21. & 40.26. & 52.15. yet it may alſo be rendred; *whoſe iniquities he ſhall bear*: for the copulative oft ſupplies, alſo, the place of the relative; as Job 20.11. & 37.5. Chap.4.6. & 17.2. & 28.1. whether way we here take it, either as rendring the reaſon, why he ſhould *juſtifie* ſo many; becauſe he ſhould *bear* the guilt of *their ſins*, and thereby make full ſatisfaction unto God for them; (for, by ſuch *bearing* of them, 1 Pet.2.24. he ſhould take them away from them, Joh. 1. 29.) or, as deſcribing the perſons, whom he ſhould juſtifie; not all promiſcuouſly, but thoſe only, whoſe ſins he undertook to diſcharge, and for whom he laid down his life; that is, the faithfull, and penitent alone, unto whom, only, he promiſeth to make good this favour, and aſſigneth a ſhare in the fruit of his interceſſion,
nd ſufferings, Mat.9.13. & 11.28. Mark 1.15. Joh.3.18. & 17.
,20. it will come, in effect and ſubſtance, all to one, and the
eſult of all will be, that Chriſt juſtifies thoſe, and thoſe alone;
hat rely on him, and belong to him, by his ſufferings for their ſins, Rom.5.8,9. See ver.10.

V. 12. *Therefore I will divide him* a portion *with the great; and he ſhall divide the ſpoil with the ſtrong:*] In this paſſage is related another fruit, and effect of the ſufferings of Chriſt, and his ſervice, exhibited unto God his Father therein; to wit, the multitudes of thoſe, that God the Father would for the ſame beſtow upon him, to the advancement of his honour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich ſpoils and booties, ta-
en from thoſe, whom, by fight, he hath ſubdued.

Therefore] So the Apoſtle: *Therefore alſo*, Phil.2 9. becauſe he hath done me, and finiſhed, this faithful ſervice, refuſing no pains, hardſhip, or evil-uſage, attending upon it, Ch. 50.5,6. ver.10. and in the next branch again. See Joh. 17.4,
5. and the Apoſtle Paul of himſelf, 2 Tim.4.7,8. and of all the faithful, our Saviour himſelf, Rev.3.21.

I] God the Father, who ſpake before, ver.11. ſo Pſal.2.8. See Joh.6.37,39,44,65. Act.2.47. & 11.21.

will divide him a portion *with the great*] This ſome underſtand of a portion of honour and dignity, collated upon Chriſt, not as the *firſt-born* only, in one reſpect, Rom. 8. 29. Col.1.15. unto whom a double portion was due, Deut. 21. 7. but, as the *onely-begotten* alſo of the Father, in another re-
ect, Joh.1.14. far above all creatures, either men, or angels,
al.45.7. Eph.1.21. Phil.2.9. Col.1.18,19. Heb.1.3,4,6,9. and
ey ſuppoſe it to be taken from the diviſion of inheritances,
oſh.14.1. Prov.29.24. Luke 15.12. in regard whereof, they inſert the word, *portion*, which is not in the text; as ſome other alſo who expound it by that, Pſal.2.8. *I will give the heathen for thine inheritance*; and, *thou inheriteſt all nations*, Pſal. 82.8. underſtanding it, as ſpoken of the great Princes, and Potentates of this world, that ſhould be brought in, and made to ſubmit, and ſtoop to the ſcepter of Chriſt, Chap.49. 23. & 52. 13,15. & 60.3,10. Pſal.72.10,11. and to avoid ambiguity, leſt any ſhould ſeem to ſhare herein with Chriſt, (and yet in ſome kind and degree, ſome are ſaid ſo to do, Chap.49.23. & 60. 10. Mat. 19. 28. Joh. 17.22. Rev.2.26,27. & 3.21. & 21.7.) they would have the words rendred, *I will divide him great* ones for a portion. Others, again, inſert the word, *ſpoil*, ſupplyed from the next branch, thus rendring the words; *I will divide great* ones *to him*, for a ſpoyl; or, *I will divide him* a ſpoyl *of great* ones: whereby they underſtand thoſe principalities and powers, of the kingdom of darkneſs ſubdued, ſpoyled and tryumphed over, by Chriſt, Col.2.15. an alluſion to the diſtribution of ſpoyls, after ſome great victory obtained, or conqueſt atchieved, Judg.5.30. Pſal.68.12. 2 Chr.20.25. Chap.9.2. & 33. 23. Zach.14.7. Heb. *I will divide to him*, *of*, or, *in great* ones, or *many*: (for the word is ambiguous, and is uſed as ordinarily in the one notion, as in the other, of multitude, as of magnitude, whence the like ambiguity, Pſal.25. 11. & 119. 162.) Some therefore here render it, *I will give many to him*, or, *beſtow many on him*, and that with very good probability: For howſoever it be true, that the word, here uſed, doth ſignifie, in the firſt place, *to diſtribute*, or *divide*, Joſh.22.8. Neh.13.13. yet the word is uſed ſometime, at the ſecond hand, ſimply, for *to impart*, *beſtow*, *give*, *aſſign*, or *attribute*; even where no diſtribution is neceſſarily implyed, or, at leaſt, intended; becauſe of diviſion, and diſtribution, that is the ordinary end. So is the word deemed to be taken, Deut.4.19. of the *Sun*, *Moon*, and *Stars*, which the Lord hath *imparted*, and *aſſigned*, *unto all Nations*, beſtowed upon all alike, Deut. 29. 26. *whom he had not given unto them*, Job 21. 17. *he gives ſorrows in his anger*, Job 39.17. of the *Eſtrich*, *he hath not imparted unto her underſtanding*: where the ſame particle is found before *underſtanding*, that is here, before *great*, or *many*. And it ſeemeth to be no other here, then there; but a note only of the accuſative caſe, as it is commonly termed; as alſo, Exod.7.20. Lev.24.16. Job 21.12. Eccl 5.10. Lam.1.17. Jon.3.5. So the meaning ſhould be no more then this; that God would beſtow many upon him, or give many unto him, to be his ſubjects, whether with an alluſion to a portion of inheritance; as Pſal. 16. 5, 6. or, the diſtribution of ſpoyls; as Gen. 49. 27. it is indifferent.

he ſhall divide the ſpoyl with the ſtrong] It is by the beſt Interpreters acknowledged, that the ſame is in ſome other terms repeated here, that was intimated in the words fore-going: this difference only obſerved, that the Fathers donation and appointment, was pointed to there; Chriſts poſſeſſion, and enjoyment of what was by his Fathers donation aſſigned to him,here. Divers go the ſame way here,that our Engliſh doth; *he ſhall divide the ſpoil with the ſtrong*, (as Prov.16.17. *to divide the ſpoil with the proud*; and Prov. 29.24. *to partake with a thief*; but another particle there:) that is, ſay ſome,he ſhall ſettle his Kingdom, among the great and mighty Kingdoms of this world; as ſharing in ſome ſort with them, Rev. 11.15. the old Latine reads it, *he ſhall divide the ſpoil of the mighty*, that is, as ſome,the ſpoils,that Satan,the *ſtrong* man, had formerly been poſſeſſed of,Luke 11.21,22. but I finde not yet, where this particle is uſed, as a note of the genetive caſe. Some render it, *that he may divide the ſpoil with the ſtrong*: ſo the copulative was uſed before, ver.2. ſee there; as if it were ſaid,I will furniſh him with all endowments, whereby he may be enabled to grapple with, conquer, plunder,and tryumph over,all the enemies of mans ſalvation, Col. 2.15. to which purpoſe alſo, ſome other, *he ſhall divide the mighty* as *a ſpoil*. But in the laſt place ſome render it; (which to me ſeems moſt probable) he ſhall *obtain,receive,perceive*, or *poſſeſs*, very many, for *a prey*: for as the word, that primarily ſignifies, *to divide*,or *diſtribute*,either inheritance, or prey, doth ſignifie, in the next place,*to impart,aſſign*,or *give,and beſtow*,in generall, in relation to the giver; ſo it is uſed alſo, in general, for *to inherit,receive,obtain*,and *poſſeſs*,in relation to the receiver. So Joſh.18. 2. *theſe remained that had not yet received their inheritance*, Job 27.17.*He* (that is,the wicked man) *ſhall prepare it, but the juſt ſhall wear it; and the guiltleſs ſhall inherit,obtain,poſſeſs*,or *enjoy* his *ſilver*,Pſal.60.6. *I will obtain Sechem*,or *poſſeſs it*,make my ſelf Lord of it: and for the word commonly rendred *ſtrong*,it is very apparent,both that the verb,from whence it comes,hath very uſually a notion of multitude in it; (See on Chap.31.1.) and the word it ſelf is moſt frequently uſed, to ſignifie *very many*; as Chap.8.7. Gen.18.18. Num.14.12. Deut.4.38.& 9.1.& 11.23.& 26.5.Joſh.23.9.Joel 2.5. Mic.4. 7. and,for *a prey*; the word ſo joyned with, *very many* without any particle coming between, is alſo not unuſual: for ſo it is ſaid,Pſal.135.11.*he gave their land an inheritance*, that is,for *an inheritance*. So that the words, thus reſolved, intimate the numerous, or innumerable, rather, multitude of thoſe that ſhould be converted unto Chriſt, (of which,ſee Act.2.41, 47. & 4.4.& 6.7.& 8.6,11.& 11.21.& 13.44,48.& 21.20.)whom he is ſaid to obtain and poſſeſs,or enjoy,as a ſpoil,or a prey; in alluſion either to the choiceſt ſubſtance, jewels, or garments eſpecially,that were reſerved, and ſet apart,for the Generall, or Commander in chief,to wear, riding in tryumph, Iudg.5. 30. 2 Sam.12.30.or,to captives,great ones eſpecially,taken in fight,or conqueſt, and following the conquerour, as an addition to his magnificence and honour, Chap. 45. 14. and 49. 18.

becauſe he hath poured out his ſoul unto death;] *Poured out*, as water is *poured out*: ſo is the word uſed,Gen.20.24. and ſo the Pſalmiſt of himſelf,in the perſon of Chriſt, Pſal.22.14. *I am poured out like water*: and ſo ſome expound the phraſe here uſed; *pour not out my ſoul*,or *life*, Pſal.141.8. becauſe when the ſoul departs,the life goeth with it: *he poured out his ſoul*,or *his life*:(ſo the word is uſed,Pſal.26.9.& 31.13.& 35.4.and 56.6.) as if he had made no more reckoning of it, then of water; as it is ſaid of the Martyrs ſlain for him, that *they loved not their ſouls*,that is,their lives,unto death, Rev.12.11. they parted with their lives, for his ſake, as freely, and as willingly, as if they valued,or loved them not; (which helps to explain that, Luke 14.26.) they did that in Chriſts cauſe, that himſelf before,for them,to fulfill his Fathers Will,had done, Ioh.10.17, 18 & 14.30,31. So the Apoſtle of him; *He became obedient unto death*, Phil.2.8. See Luke 23. 46. of *pouring out of the ſoul*,in another ſenſe,to wit,by prayer, with tears. See 1 Sam. 1.15.compared with chap.7.6.Pſal.42.3,4. Lam.2.19. and of our Saviour ſomewhat neer it,in that notion,Heb.5.7.

and he was numbred with the tranſgreſſours;] Or, *with tranſgreſſours*: for there is no article in the text. He was reckoned,as ſuch an one, as one of that rank; being put to the ſame death that malefactors uſed to ſuffer; in the ſame place, where ſuch were ordinarily wont to be executed; and at the ſame time, when ſome other alſo in the ſame place were to ſuffer: two notorious thieves; the one, crucified on his right, and the other, on his left hand, he hanging in the midſt between them,as the principal of them, Matth. 27. 38. wherein the Evangeliſt tels us, that this Prophecy was fulfilled, Mark 15.27, 28. yea, he was not only reckoned among them,but caſt behind them; or, (if ye will) for height of evil deſert,preferred before them, when Barabbas,that notorious miſcreant,was required to be let looſe, rather then he ſhould be let live, Mat.27.16,17,20,21. Mark 15.7,11. Luk.23.18, 19,25.Act.3.14,15.

and he bare the ſin of many;] The penalty of the ſins of all that numerous, or numberleſs multitude, before-mentioned, that were, by the miniſtery of the Goſpel,ſo brought home to him,as ſincerely to truſt on him,ver.5,6. which, by bearing alſo for them, ver.4. 1 Pet. 2. 24. he took away from them, Ioh.1.29.and by diſcharging them of the guilt thereof, ver.7. brought them into a juſtifiable condition,even in Gods ſight, and at his Tribunal,ver.11.

and made interceſſion for the tranſgreſſors.] For thoſe very tranſgreſſors,or wicked ones,by whom he ſuffered, Luke 23. 34. wherein Steven alſo imitated him,Act.7.60. for the article,here emphatical,ſeems to point unto that ſpecial act, and thoſe particular perſons; but hath relation, alſo, to Chriſts interceſſion for ſinners,that belong to him, and have intereſt in him, Rom.4.5.& 5.6,8,10. which continueth ſtill,and ſhall do unto the worlds end,Rom.8.34.Heb.7.25.& 9.24. 1 Ioh.2. 1, 2.

CHAP. LIV.

Verſ. 1. S*Ing, O barren*,] This Chapter Some ſuppoſe to belong to the former Sermon, or Prophecy, beginning at Chap.52.1. and proceeding on from thence, in a continued diſcourſe, concerning the State of the Church reſtored,unto ver.12.which having been there interrupted,with a digreſſion, concerning, either the Meſſias, or ſome other, whom they ſuppoſe to be there meant,ſhould,in this Chapter, be returned unto again. But moſt take it to be a new Prophecy, diſtinct from the former, though much of the ſame ſubject,and argument, with it: Howſoever, it hath a good coherence with, and dependance upon, the latter end of the former: For that ended with mention,as hath been ſhewed, of thoſe multitudes that ſhould be converted to Chriſt: this beginneth with thoſe ſwarms of people, that ſhould be bred by, and brought into the Church; and is wholly ſpent in predictions, and promiſes, of the enlargement and advancement thereof, together with the continuance of it in that eſtate.

Sing,] Or,*Shout*, for joy; as Chap.12.6.Zeph.3.14. Zach. 2.10. for there is alſo a crying out for grief,Lam.2.19. where the ſame word is uſed.

O barren,thou that *didſt not bear*;] A want of the relative; as Chap. 51. 12. and ſo in the next branch. This ſome underſtand of the Jewiſh Church and State, returned from captivity,which, during the time of that Babyloniſh bondage, ſeemed to be as a widow,or a lone woman, barren, and without hope of iſſue,ver.4. See Chap.49.21. Others, of the Gentiles,to be called in,by the miniſtery of the Goſpel, who had been before barren,and brought none forth unto God, being *without Chriſt,without God*, in the world, Eph.2. 1-3,12. It may well be underſtood of the Church, under the New Teſtament, conſiſting joyntly of Jew and Gentile; though with reference unto that former,as a type of this latter. See Gal. 4.27.

break forth into ſinging, and cry aloud, thou that *didſt not travel*] The ſame thing repeated in other more emphaticall terms, implying abundant matter of exceeding great joy. Of the terms, ſee on Chap.12.6. & 14.7. & 55.12.

travel] For *bear*,or *bring forth*; the antecedent for the conſequent: as Chap.23.4.

for more are *the children of the deſolate, then the children of the married wife, ſaith the Lord*] Heb. *many from*, or, *in compariſon of*, them, for, *more* in number *then* they; as it is rendred, Gal.4.27. See the like uſe of this particle. Judg.5.34. Pſal.45.7. Prov.22.1. Eccl 7.1. That is, as not a few:the Jewiſh State, that had been a long time deſolate, ſhall abound in people,much more then either her ſelf formerly,in her flouring eſtate, as ſome; or,then other Kingdoms and Provinces, ſay others, that had enjoyed a continued ſucceſſion of Kings, (a King, ſay they, being as an husband to a State) which ſhe for a long time wanted; and cities inhabited, whereas their land had been depopulated,and their cities ruined: and they obſerve withal, that Jeruſalem, even in her latter times,is reported, by Pliny, l.5. c.14. to have been the famouſeſt, or faireſt city, not of Jewry alone, but of all the Eaſtern parts. But the moſt refer it to the ſpiritual ſtate of Sion, to *the Jeruſalem, from above*, unto which more children were to be begotten, and bred again,by the miniſtery of the Goſpel, 1 Cor. 4.15. 1 Pet.1.23. of the Gentiles, that were wholly barren before; then of the Jews, that were ſometime fruitful, Rom. 9.23,26,30. Rev.7.4,9. And there is thought to be in the words, ſome alluſion to Sarahs caſe, though a long time barren, yet in iſſue afterward going beyond Hagar, Gen.11.30. & 17.19. & 21.12. & 22.17. Gal.4.27,31. or to Hannah,in regard of Peninnah, at firſt, barren, and yet afterward more fruitful then the other, 1 Sam.1.5,6,20. & 2.5.

V. 2. *Enlarge the place of thy tent*] Heb. *widen*; as Chap. 5.14. Implying, that her iſſue, and Inhabitants, ſhould ſo encreaſe and multiply, that ſhe ſhould want room to receive them. See Chap.49.20,21 & 60.4,5. it hath reference to their ancient manner of dwelling in tents,Gen.12.8. & 18.1.& 26. 17. & 33.19. Heb.11.9.

and let them ſtretch out the curtains of thine habitations] That is, *let the curtains* (of which their tents conſiſted, Exod. 26. 1, 12.

12. Jer.4.20.) *be ſtretched out*; for the verb is uſed imperſonally. See the like, Chap.33.1. & 34.11.

ſpare not, lengthen thy coards] Or, *ſpare not to lengthen* (as, *multiply, waſh me*, for, *multiply to waſh me*; waſh me over and over, again and again, Pſal.51.2.) *thy cords*: wherewith thoſe curtains were faſtened, whereof their tents conſiſted, unto pins, or ſtakes, driven into the ground. See Chap.33.20.

and ſtrengthen thy ſtakes] Make them ſtrong, and ſure; drive them faſt into the ground, that they may be able to hold, and keep tight, ſuch a weight of curtains, of that length and bredth, that thine muſt be, being faſtened to them, by thoſe cords. See hereof alſo, Chap.33.20.

V. 3. *For thou ſhalt break forth on the right hand, and on the left*] The reaſon why the tent was to be enlarged; becauſe her iſſue, that muſt dwell in it, would be multiplyed, and room on every ſide, on either hand, was to be made for them. See Chap.49.20.

break forth] That is, bring forth, and propagate abundantly: ſo is the word uſed, both of mankind, and other creatures, Gen.30.30,43. Exod.1.12. 1 Chr.4.38. Job 1.10. and it is a metaphor, taken, either from the breaking forth of iſſue, at time of delivery, Gen.38.33. See Chap.37.3. or, from ſuch plenty of any material laid up in a ſtore-houſe, as being more in quantity, then the place is able well to contain, breaks through the walls that encloſe it, Prov.3.10.

on the right hand, and on the left] That is, ſay ſome, to the South, and to the North; or, South-ward, and North-ward; as intimating which way the Church ſhould moſt propagate: becauſe the face being turned Eaſtward; (which part of the world, as placed before man, ſo ſituate, hath its name. See on Chap.2.6.) the South is on the right hand, (thence in Hebrew denominated. See Chap.21.1. & 43.6.) and the North on the left. But this is too nice: the phraſe, *on the right hand, and on the left*, is uſed for, on either ſide, Exod.14.29. Numb. 22.26. 2 Sam.16.6. Chap.9.20. In the phraſe, there ſeems a defect, to be thus more fully made up; *thou ſhalt bring forth*, or, be delivered of thoſe, that ſhall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them) both *on the right hand, and on the left*; as alluding to a ſtore-houſe, ſo unreaſonably ſtowed, that the walls are enforced to give way, on either ſide. See Zach.2.4.

and thy ſeed ſhall inherit the Gentiles] This, ſome underſtand of the Jewiſh people, who, after their return from the captivity, did, in proceſſe of time, enlarge their territories, and encroached upon ſome parts of Moab, Edom, and Syria; according to that promiſe made by God, to Abraham, Gen.22.17. *Thy ſeed ſhall poſſeſſe their enemies gates*. But whatſoever was therein then done, was but a dim ſhadow of that which is herein principally intended; to wit, that inheritance which God would give unto Chriſt, and to his Church together with him, by multitudes of faithful converts, in all parts of the world. See on Chap.49.12. & 53.12. A work begun by the Apoſtles, the children of the former Church, and carried on by thoſe, that ſucceeded them, in the ſpreading of the Goſpel, Mat.28.19,20. Mar.16.15. Luk.24.47. Act.1.8. Rom.10.18.

and make the deſolate places to be inhabited] They ſhall people the world, that lay as deſolate before, with a new race of faithful people, ver.1. as after their return from the captivity, they re-edified, and repleniſhed their cities, and country again. Pſal.69.35. Chap.44.26. & 49.8. & 51.3.

V. 4. *Fear not*] Do not, out of a diſtruſtful conceit, entertain groundleſs fears, as if the things, now foretold thee, were matters incredible, and impoſſible to be performed. See Chap.41.10,14. & 43.1. & 44.8.

For thou ſhalt not be aſhamed:] Or, *bluſh*, Chap. 50.7. as one fruſtrate of his expectation, and failing of his hopes, Rom. 5.5. or, thou ſhalt not continue ſtill in, or return again unto, that deſerted, dejected, and reproachful condition, wherein, at preſent, thou art, ver.6. See Chap.29.22.

neither be thou confounded; for thou ſhalt not be put to ſhame] The ſame thing repeated in other terms; to give the fuller aſſurance of the performance of the things promiſed, and add further ſtrength to the feeble faith of his poor people, Chap. 35.3,4. So likewiſe, Chap.29.22.

for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widow-hood any more] Or, *but thou ſhalt forget*, &c. as the particle is expreſſed, Chap.30.16. & 49.25. ſo great, and glorious ſhall thy condition be, and thine iſſue ſo ample, that it ſhall drown the memory, both of thy mean, and reproachful eſtate, which in thine younger years, thou ſuſtainedſt, in the Egyptian ſervitude, Jer. 2.2. Ezek. 23.3. and the like alſo, which thou doſt now undergo, in thy preſent Babylonian bondage, Chap.49.21. Lam. 1.1. thou ſhalt no more regard them, (ſo great ſhall thy joy be) then as if they had never been, Chap.65.16. Joh.16.21. See the like expreſſions, Gen.41.30,31,51.

V. 5. *For thy Maker* is *thine husband*; *(the Lord of hoſts* is *his name.)*] Or, *Thy Maker (whoſe name* is *the Lord of hoſts)* (as Chap.51.15.) is *thine husband*. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, at firſt, founded thee, Deut.32.15,18. Pſal.149.2. Chap. 43.1. & 44.2. is joyned in marriage unto thee; and will again live and dwell, as an husband, with thee, to make thee fruitful in iſſue, and honourable in eſtate, as beſeemeth the wife of ſuch an one to be. See Chap.62.5. Hoſ.2.19,20. Eph. 5.25-27,32.

Maker] Heb. *makers*; for the word is in the plural number; as Job 35.10. See the note there.

and thy Redeemer, the holy One of Iſrael, the God of the whole earth ſhall he be called] Or, *and he*, that is, *thy redeemer, the holy One of Iſrael*; or, *thy redeemer*, who is *the holy One of Iſrael, ſhall be called the God of the whole earth*. He that founded thee, will now reſcue, and reſtore thee again, Chap. 49.7, 26. and will not be only (*to be called*, for, *to be*: as Chap.4.3. & 56.7.) the God of Iſrael, as formerly he hath been, Deut. 26.17,18. but the God of all nations, thorow out the whole world, Chap.56.3,7. Zach.14.9. Mat.28.19. Rom.3.29,30. & 10.12,13.

V. 6. *For the Lord hath called thee, as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God*] Or, as ſome render the words, *For the Lord will call*, or *revoke thee, as a woman that hath been forſaken, and grieved in ſpirit, and a wife of youth, though thou waſt rejected, will thy God call*, or *name*, thee.

the Lord hath called thee] Or, *will call*; or, as ſome, *will recal thee*: as, *out of Egypt I called* back *my ſon*, Hoſ.11.1. God will re-unite thee again unto him, as a man his wife, that he had left for a time, Jer.3.1,12. & 4.1.

as a woman forſaken] By her husband, upon ſome diſlike, or difference, falling out between them; ſo ſeemed ſhe to be, during the time of her captivity, Chap.62.4. See ver.7.

grieved in ſpirit] In regard of her barrenneſs, ſay ſome, that was reproachful in thoſe times, 1 Sam. 1.6-8, 15. See on Chap.4.1. but rather in regard, that God her husband ſeemed to have forſaken her, Chap.49.14. the word uſed here, is that from whence *Jabez* his mother gave him, that name, 1 Chron.4.9. there is an elegant conſonancy between this term, and the former, in the Hebrew, which our Engliſh cannot expreſs.

and a wife of youth;] *a young wife*; or, *a wife taken in youth*, Prov.5.18. Mal.2.14. as *an husband of youth*, Joel 1.8. thou ſhalt be as dear to me, as a young wife to her husband, Chap. 62.5, or, as ever thou waſt to me, in thy younger dayes, at firſt, Jer.2.1,2. Ezek.16.8.

when thou waſt refuſed] Or, *though thou haſt been*, or *waſt rejected*, or *caſt off*; as it is rendred, Jer.31.37. for ſo ſhe ſeemed to be, during the time of her captivity, as a woman *divorced*, Chap.50.1. *diſmiſſed*, Jer.3.1. and caſt off: ſo ſhe complaineth of her ſelf, that God had *utterly caſt* her *off*, Lam. 5. 20. and further, that he had made her as *refuſe*, among forreign people, Lam.3.45. which word ſeemeth the rather here to be uſed, as implying the deſpicable eſtate, that ſhe had been in, while her abode was in Babylon. See Jer. 30.17. and for the uſe of the particle, ſee on Chap.12.1.

ſaith thy God] Saith he, who continueth ſtill to be thy God, and to mind thee, and thy good, Ch.49.15,16. or, as ſome, who joyn this clauſe to thoſe words, *a wife of youth*; incloſing, as in a parentheſis, thoſe that lye between them; *a wife of youth will the Lord name* thee, or *call* thee. So the verb of *ſaying*, is found uſed in the participle. *O thou that are named*, or, *called, the houſe of Jacob*, Mic.2.7. and the pronoun, oft omitted, may well be ſupplyed from the former branch. See Chap.51, 2,3. & 58.13.

V. 7. *For a ſmall moment*] For a very ſhort time. God as he is ſlow to wrath, Exod.34.6. Num.14.18. Chap. 48.9. ſo ſhort in wrath uſually, and in the expreſſions of it, towards his, Pſal.30.5. & 103.8,9. Chap.26.20. their ſeventy years captivity, is reckoned but as a moment; not only in regard of God, with whom, *a thouſand years* are but as one day, Pſal.90. 4. 2 Pet.3.8. and mans life reckoned, at that rate, Pſal. 90. 16. leſſe then a moment, as juſt nothing, Pſalm 30. 5. but in regard of that enſuing favour, and goodneſſe of God, that ſhall continue unto all eternity, and that exceeding maſs of glory and happineſſe iſſuing from it; able not to weigh down only, but to ſwallow up, whatſoever foregoing afflictions and grievances, though never ſo great, and of never ſo long continuance, 2 Cor. 4. 17,18. Rom.8.18. Hebr. 11.37.

have I forſaken thee] So God ſeemeth to do, both to the ſight of others, and to their own ſenſe alſo, when he withdraweth from his people, thoſe outward expreſſions of his favour and love towards them, which they had formerly enjoyed; and more eſpecially, when for ſome ſpace of time, he giveth them up into, and leaveth them in the hands of their enemies Pſal.22.1. & 27.9. & 71.11.

but with great mercies will I gather thee.] Heb. *and* (for, *but*; as Chap.53.5.) *with great tender mercies* (for ſo the word is not amiſs rendred, Pſal. 103.4. importing an inward earning, and working of the bowels, in a mother, towards the fruit of her *womb*, from whence the word comes, 1 King.3.16.) *will I gather thee*; or, *take thee up*; as it is well rendred, Pſal. 27.10 as ſome left, loſt, or forlorn creature. See Chap. 40.11. Yet there may be in the word, ſome hint had to their diſperſion, in the captivity, into ſundry parts, out of which they were to be recollected, before they could be reduced. See Chap. 11.11,12. Thus is God far more free, and full in mercies and goodneſs, then in wrath and anger, to his, Exod.20.6. Pſal.30.5.& 63.3 & 86.5.

V. 8. *In a little wrath, I hid my face from thee, for a moment*;] The ſame thing, in other terms, repeated again; as before the like was obſerved, ver.4.

a little wrath] Oppoſed to the *great mercies*, mentioned ver. 7. The word rendred *little*, is no where elſe found; but ſeems to have ſome affinity with a word uſed, Iob 4.12. & 26.14. that is deemed to ſignifie *a ſnip*: and there is an elegant Paronomaſie (which our Engliſh will not yeeld) between it, and the word tranſlated *wrath*; but ſignifying, properly, *a bubble*, Hoſ. 10.7. that is no ſooner up, but is ſuddenly down again; and may the rather be here uſed, to imply the ſhortneſs of Gods wrath. See Chap.34.2.

I *hid my face from thee*] So alſo is God ſaid to do, when he withdraws and with-holds the wonted expreſſions of his favour, from perſons, and people; eſpecially, when having ſo done, and they being now in ſtraits and diſtreſſes, he anſwereth not their ſuits, for relief and releaſe, according to their deſires, Deut.32.20. Pſal.27.9.& 30.7. See Chap.1.15. & 8.17. & 57.17. a ſpeech borrowed from thoſe, that refuſe to admit unto ſight, or to look upon one, whom they do really diſaffect, or would ſeem at leaſt to be diſpleaſed with, 2 Sam.14.24,28, 32. 2 King.13.14. See on Chap.53.3.

for a moment] As ver.7.

but with everlaſting kindneſs will I have mercy on thee;] Heb. *and* (as before, ver.7.) *with kindneſs of perpetuity*; oppoſed to that little, or ſhort moment of diſpleaſure, before-mentioned. See Pſal.103.17. Ier.31.3.

ſaith the Lord thy Redeemer.] As ver. 5.

V. 9. *For this is as the waters of Noah unto me*] This covenant of grace, that I will now enter into with thee, ſhall be as firm, and as ſure to continue, as that which I made at the general deluge, never to drown the whole World in that manner again, Gen.9.9-11.

the waters of Noah] As we uſe to ſay, *Noahs floud*, for the deluge in his days, concerning ſuch a general inundation as then was: the note of ſimilitude wanting; as Chap. 51. 12. Yet the Jewiſh Criticks, ſome of them, have another reading here, which the Chaldee alſo exhibiteth; and the old Latine retaineth, rendring the text, *as the days of Noah*; as Matth.24.37. but the former reading is the more received; nor do the Jews themſelves approve the other.

for as I have ſworn] Heb. *which I have ſworn*; or, as ſome render it, *who have ſworn*; as having relation unto the words next before, *unto me*. Others, concerning *which I have ſworn*. But it may well be rendred, As I have ſworn: for ſo is the relative uſed, Jer. 48.8. *as the Lord hath ſpoken*. Otherwiſe, if we retain our verſion here, the relative muſt ſtand for the conjunction cauſal; as 1 Sam.15.15. and the note of ſimilitude muſt be ſupplied, as before; which is oft alſo in the other particle included. See Chap.55.9.

I have ſworn] Or, *did*, ſometime, *ſwear*: where any formall oath, concerning this, was by God conceived, we find not. Howbeit, in regard that ſolemn covenants of great concernment, were wont to be confirmed by oath, Gen.26.28, 31. & 31.44, 53. 1 Sam.20.16,17,42. God therefore ſpeaks here of his ſolemn Covenant, made, with all mankind, to Noah, as if he had taken a formal oath, in preciſe terms, for the conſtant and inviolable performance of it; as to Abraham he did for the confirmation of his faith, Gen.12.2.& 17.3,4. & 22.17. Hebr. 6. 13, 14. and is ſaid to have done the like unto Iſaac, Pſal. 105. 9. though we read only of a promiſe made him without any new oath, to make good unto him the oath made formerly to Abraham, Gen.26.3,4. Yea, ſo is God ſaid to have ſworn, to make David King of Iſrael, 2 Sam.3.9. and to ſet of his iſſue on his throne for ever, Pſal.132. 11. though we finde not upon record any formal oath concerning either: onely a ſolemn ſymbol, intimating the one, 1 Sam.16.12,13. and a ſolemn meſſage ſent unto him, concerning the other, 2 Sam.7. 12,16. but Gods promiſes are as firm and ſure, as any oath is, or can be. God cannot ly, nor fail in the leaſt title of ought he ſaith, or undertaketh, Num.23.19. 1 Sam.15.29. Mat.5.18. Tit.1.2.

that the waters of Noah ſhall no more go over the earth:] That is, ſuch an inundation, as was in Noahs time, to drown the whole world again, Heb. *from the waters of Noah paſſing over the earth*: as if he had ſaid, I bound my ſelf, as by oath, from cauſing or ſuffering them ſo to do. Of the phraſe, ſee before, Chap.17.1.& 23.1.& 24.10. So in the next clauſe, *from being wroth, and from rebuking*.

ſo have I ſworn, that I would not be wroth with thee, nor rebuke thee] I have bound my ſelf by oath, from being ſo incenſed againſt thee, as utterly to caſt thee off, or to deſtroy thee; for of ſuch a kind of wrath, and ſuch a kind of rebuke, Pſal. 9. 5. doth God ſpeak in this place. See on the next verſe. Otherwiſe God is angry oft, even with the beſt of his, Exod. 3. 14. Num. 12. 7. Deut.3.26. and rebuketh thoſe, and that ſharply too, ſometime, whom he loves beſt, 2 Sam.11.27. and 12.10,11. Pſal.32.3,4. & 38.3. & 118.18. Heb.12.6. Rev. 3. 19. Of Gods *rebuke*, not verbal, but real, ſee Chap. 50.2. Many other reſemblances, between the waters of Noah, and the ſtate of people, do ſome Expoſitors, and other Writers, here frame; which conceiving to be beſide the intention of Gods Spirit in this place, I forbear either to refute, or relate.

V. 10. *For the mountains ſhall depart, and the hills be removed; but my kindneſſe ſhall not depart from thee, neither ſhall the covenant of my peace be removed*] That is, ſooner ſhall the one be, then the other. So Chap.51.6. See Jer.31.35-37.& 33. 20,21,25,26. from which places, parallel to this, collated with this, may evidently appear, in what notion thoſe terms of *wrath*, and *rebuke*, ver.9. are to be taken.

the mountains ſhall depart] Not neceſſarily implying, that they ſhall ſo do: for many of them are like to ſtand as long as the world laſts, Pſal.65.6. but that they ſooner may ſo do, (as alſo ſome, ſometime, in earthquakes, have done, alluded unto, Hab.3.6. Zach.14.4. Rev.6.14. and whole regions with them; whereof, ſee Seneca, in his *natural queſtions*, l.6. c.29. and Pliny, in his *natural ſtory*, l.2. c. 81,85,86.) ſooner then that ſhould come to paſſe, that God ſaith, and ſwears, here, ſhall never be: this the people of God build upon, Pſal. 46. 3.

the hills be removed] As following, or going along with the greater; *mountains* and *hills*, are oft joyned together, Chap. 30.25. & 31.4. & 40.4,12. & 41.15. and in the two verbs here uſed, *mut*, and *muſh*, differing but in one letter, there is an harmony of ſound, which our language cannot fitly expreſs.

the covenant of my peace] Or, rather, *my covenant of peace*, Ezek.34.25. & 37.26. that is, of reconcilement to thee, and continuance at one with thee, Rom.5.1,10. & 8.35,38,39. or of welfare, proſperity, and ſafety, everlaſting, and never to have an end; for that notion alſo, the word of peace, oft hath, Gen. 33. 18. Chap.9.6. & 26.3,12. & 48. 18. ver. 13. See Heb.9.12. & 10.14. & 13.20. whether way we take it, a moſt ſweet and comfortable conſideration for every true-hearted ſoul to rely, and reſt it ſelf upon, Chap.50.10,

ſaith the Lord that hath mercy on thee] So Chap.14.1. implying, that it is all of meer mercy, whatſoever God, in this kind, doth for any of his, Pſal.6.4. & 106.43. Eph.2.4,5. Tit.3.5.

V. 11. *O thou afflicted, toſſed with tempeſt*, and *not comforted*] Heb. *afflicted*, (Chap. 51. 21.) *ſtormed*; like Jonas his ſhip, Jon.1.11,13. for the ſame word is uſed of either: ſuch ſeemed their eſtate to be, forlorn, helpleſs, and hopeleſs, during the time of their captivity. So God by Zachary uſing the very ſame word, ſaith, that he had *ſtormed them*, that is, with a ſtorm, or tempeſt, driven them out, as a ſhip, or a fleet of ſhips, forced out of the haven, or from their moorings, where they road in harbour quietly, into the main ocean, Zach.7.14. and there with boiſterous winds diſtreſſed, weather-beaten, and without rudder, tackle, or ancker, toſſed to and fro, Jam.3.4. in which diſtracted and diſtreſſed eſtate, they ſeemed to continue, while their captivity laſted, both deſtitute of all help from man, Chap.51.17,18. Lam.1.2,3,12. and ſeeming utterly forſaken of, and forgotten with, God, ch.40. 27. & 49.14.

behold, I will lay thy ſtones with fair colours, and lay thy foundations with Saphirs] God promiſeth, not to raiſe her onely, out of that dejected and diſtreſſed eſtate, wherein at preſent ſhe was, but to advance her, to a moſt eminent, and glorious condition: the ſpiritual excellencies of the Church, under the Meſſias, being here deſcribed by an hyperbolical ſimilitude of ſuch a goodly, coſtly, ſtately ſtructure, whether city, or palace, as here on earth, is ſcarce imaginable: whereof, ſee the like, Rev.21.11-21. and the relation hereof, is therefore uſhiered in, with a note uſually prefixed before ſuch matter, as may deſervedly require, both ſerious conſideration, and admiration in abundance. See Chap.7.14. & 28.16.

lay thy ſtones with fair colours] Heb. *I am making*, or, *will make*, (as Chap.3.1. *is taking away*) *to lye with puc*, or *phuc*, *thy ſtones*; about which, the Jewiſh Criticks much puzzle themſelves. Some would have it rendered, *I will lay* thy foundation, and *the ſtones* ſhall be *of puc*, or *phuc*. Other, *I will lay* thy pavement, *with ſtones of puc*, or *phuc*: and they tell us, ſome of them, that it is the name of a precious ſtone, of a *ſandy* colour. Others, that it is *black*; and the ſame with *nophec*, mentioned, Exod.28.18. which the moſt render, *a carbuncle*, there; as many alſo do this here. Howbeit, a carbuncle is not black, having its name, indeed, from *a coal*, but a quick, and burning coal meant, not a dead one, as being of a fiery and flamy colour. See on ver. 12. The word certainly ſignifies a kind of *paint*, *tincture*, or *complexion*, (as we now adayes term it) wherewith women uſed to improve, or taint and corrupt rather, their native hew, 2 King.9.30. Jer.4.30. which, whether it were compoſed of the juice of ſome plant, or, the matter of ſome mineral, is not among the Jewiſh Doctors agreed: But hence it is, not unlikely, that the latine word, *fucus*, uſed in general, for all ſuch ſtuff, accuſtomed to counterfeit with, had its original; from whence alſo, was one of Jobs daughters named, *the horn of paint*, or, *complexion*; for the eminency of her beauty, Job 42.14. and the Chaldee Paraphraſt, therefore, rendreth the words, *I will cover*, or, *varniſh thy ſtones with paint*; uſing a word that is acknowledged to ſignifie ſuch ſtuff, as was before deſcribed: and ſo our late tranſlators, as ſome others alſo before them, both here, and 1 Chr.29.2. render it, where the text is, *ſtones of puc*, or *phuc*. The verb, whoſe participle is here uſed, ſignifies, in its firſt form, *to lye down*; properly, as beaſts do: diſtinguiſhed from another appropriated to mankind: yet ſometime it is uſed more generally, as Job 11.19. Chap.14.30. in the form here uſed, it ſignifies, *to make to lye down*, or *to lay*. Whence ſome of the Jewiſh Commenters here render it, by a word uſed, Cant.3.10. (from whence another for *a pavement*, 2 King.16.17.) ſignifying *to pave*; as if he had ſaid, *I will lay thy pavement*, or *pave thee, with painted ſtones*; or, *make thy pavement ſtones of goodly colours*; that is, of ſuch fair, and curious colours, as may ſeem to have had ſome artificial tincture uſed to them, Rev.21.21. the *ſtreets* of the new Jeruſalem, are ſaid to be paved with *pure gold, as tranſparent as glaſſe*. The participle is here put for the verb: as chap.3. 1. and there may ſeem an inverſion of the terms, *I will lay*, or *pave in*, or, *with, paint, thy ſtones*, for, *I will pave thee with ſtones of paint*: as the words are, 2 Chr. 29. 2. See the like inverſion of terms, Judg.1.8. Pſal. 74. 7. Howſoever, I concur rather with thoſe, that underſtand this branch of the pavement, then with thoſe that refer it to the foundation; whereof, in the next.

and lay thy foundations with Saphirs] Heb. *found thee with ſaphirs*: as before, *pave thee with painted ſtones*. This ſtone is found in the Prieſtly *breſt-plate*, Exod.28.18. as alſo, in the foundations of the *new Jeruſalem*, Rev. 21. 19. the Jewiſh Doctors tell us, ſome of them, that it is a precious ſtone of a *red* colour; and that they would prove from Lam.4.7. Other of them, that it is of a *white* colour; that which they would draw from Exod.24.10. but neither with any probability of proof from thoſe places, as we ſhall (God willing, and aſſiſting us) ſhew, if we ſhall be able to break thorow to the former of them. But our Jewellers, and Lapidaries, generally hold the right *Saphir*, to be of *a sky* colour; though ſometime found, as poudred with ſome golden ſpots. So Theophraſt, *of ſtones*, Pliny, l.37. c.9. and Dennis, the Greek Geographer, who calleth it therefore, *the golden sky coloured-Saphir*. In regard hereof, it is in viſions, and apparitions, ſo frequently mentioned, Exod.24.10. Ezek.1.26. & 10.1. and hence ſome read thoſe words of God to Job, Job.38.37. *Who by his wiſdom can make the sky of a Saphirine hew*; ſuch as it ſheweth, when the ayr is moſt cleer, and free from clouds. The word is both in Greek and Latine, the ſame with the Hebrew.

V. 12. *And I will make thy windows of Agates*] The *windows* are of ſpecial uſe in a building; and in regard of their ſituation, very conſpicuous. They are here ſtyled by a term, not elſewhere found, derived from the *Sun*, (whence alſo *Samſon* had his name,) becauſe the ordinary uſe of them, is to let in the day-light, that proceeds from the Sun. And this being a principal uſe of them, beſide their eminency otherwiſe, gives juſt cauſe to doubt, whether the word *Cadcod*, be well rendred an *Agate*; the *Agate*, being a ſtone, neither of any eſteem or reckoning neer to *a Saphir*; nor tranſparent, as the *Saphir* is. Howbeit, in Theophraſts time, it ſeems by him, that it bare ſome price: and Pliny, l.37. c.10. enformeth us, that though, in his time, they were of no great value, yet were, ſome ſort of them, commended for their *glaſſy perſpicuity*. But they that render it an *Achate*, or an *Agate*, ſeem to have been led moſt thereunto, by the affinity of the ſound, and the letters, in either term, interchangeable. Others render it, both here; as alſo, Ezek. 27. 16. ſome, *a Pyropus*, as ſo termed, of *ſparkling* like *fire*, Job 41.19. ſome, *a Chryſopraſe*; ſome, *Pearl*; ſome, *Amber*; ſome, *Chriſtal*; which with windows ſeems beſt to ſuit: for they go too low, that would draw it down to *glaſſe*; whereof alſo, I ſuppoſe no mention to be, in the ſacred records, left us, in the Hebrew. Some would have inſtead of *windows*, here, *turrets*, or *ſentinels*: but the notation of the word ſpeaketh for the former.

and thy gates of carbuncles] Heb. *ſtones of Ekdah*, or, *Ekdach*: as *Ahaz*, and *Achaz*, Chap.1.1. a word no where elſe found in Scripture; but having its name from a word that ſignifies *to kindle* fire, and *to burn*, Chap.50.10.& 64.2. from which root alſo comes another term, that denotes a kind of hot, burning, malady; as doth alſo the word *Carbuncle*, both in Engliſh and Latine; and its parallel in Greek, importeth as well *a ſore*, or *ulcer*, ſo called of the *inflammation*, it bringeth with it, as a rich ſtone, of its fiery, or flamy colour, ſo termed. See on ver.12. the *gates*, Rev.21.21. are ſaid to be each of one entire *pearl*.

all thy borders of pleaſant ſtones] Heb. *all thy border*; or, *thy whole border*; that is, ſay ſome of the Jewiſh Commenters, all thy cities; not Jeruſalem alone, but all the cities, within her territories, called *Jeruſalems cities*, Jer. 34.1. as intimating, that they ſhould be built with goodly rich ſtones, as well as ſhe. But I rather conceive, with the ancient Greek Interpreter, that by *border*, is here meant, the whole compaſs of her walls, ſo far, as the ſame ſhould reach, See Chap. 60. 18. Ezek.48.35. the foundation, the pavement, the gates, and windows, were before; there reſts nothing, but the walls, that bound it; and the compaſſe thereof, therefore, not unfitly termed, *her border*. By the foundation, ſome would have underſtood here, Chriſt our Saviour, 1 Cor.3.11. By the windows, the teachers, that let in light to the people, Dan. 12. 3. By the gates, and walls, Gods protection, Chap. 26. 2. & 60.12. But to deſcend to ſuch nicities, I deem it both unſafe, and needleſſe.

of pleaſant ſtones] Heb. *into ſtones of deſire*, or *delight*: *ſtones of delight*, for, *goodly*, *beautiful*, *delightſome ſtones*; ſuch as are pleaſing to the eye, and men delight to look upon: (ſee Pſal. 102.14.) as, *a city of deſire*, or *delight*, for, *a delightſome city*, Mal.3.12. for the ſyntax, both here, and in the former branch, *I will put thy windows, and border*, *into* ſuch and ſuch *ſtones*: Some would have it to be an *Hypallage*, or Inverſion of the words; for, *I will put* ſuch and ſuch *ſtones into thy windows, and into thy walls*; or, *in thy windows, and thy walls*; as Judg.1. 8. *They caſt the city into the fire*, for, *they caſt fire into the city*. Others, and ſo ſome of the Jewiſh Criticks, would have it to be, as if it were ſaid, *I will turn* the ſtones that thou waſt at firſt built with, *into* ſuch and ſuch *ſtones*; and ſo the terms of *windows* and *walls*, ſhould be put for the materials whereof they were built: and they point us to Hoſ.2.12. where it is ſaid, (the ſame verb and particle, being both there uſed, that are here) *I will turn her vines and fig-trees* (that is, the places wherein they grow, their vineyards, and orchards) *into a foreſt*. But this paſſage helps rather to put us into the right. For it is well there rendred in our verſion, *I will make them a foreſt*. And in ſuch forms of ſpeech, the particle ſeems oft to be ſuperfluous, as 2 Sam.3.30. 1 Chron. 3.2. compared with, 2 Sam.3.3. Jer.40.2. See ch.4.2. Jer.12.11. or, if it ſhall be deemed to be of ſome ſpecial uſe, the words may be rendred; *I will make them to become a foreſt*, in the one place; and *I will make* them to be ſuch, and ſuch *ſtones*, in the other; which our verſion ſufficiently expreſſeth.

V. 13. *And all thy children* ſhall be *taught of the Lord*;] Or, made *skilfull, and learned, by the Lord*. See Chap.8.16. & 50. 4. For Gods teaching, is an effectual teaching unto thoſe, whom, by the inward efficacy of his Spirit working together, with the external miniſtery of his Word, he inſtructeth, Jer. 31.34. Joh.6.45. 1 Cor.2.10. 2 Cor.13.3. Eph.4.20,21. 1 Joh.2. 20,27.

and great ſhall be *the peace of thy children*.] They ſhall enjoy abundance of proſperity and welfare, Pſal.37.11. & 119. 165. Chap.48.18.& 52. 7. See on ver.10.

V. 14. *In righteouſneſs ſhalt thou be eſtabliſhed*:] Thou ſhalt be ſetled again by righteous and faithful Governours; ſuch as were Zorobabel, Ezra, Jeſhua, and Nehemy: *righteouſneſs*, for men of *righteouſneſs*; as Chap.1.21. & 41.2. So ſome: See Chap. 1.26,27. Others, by *righteouſneſs*, underſtand Gods gracious *goodneſs*, whereby their State ſhould again be eſtabliſhed. So the word ſeems uſed, 1 Sam. 12.7. Pſal.36.10. ver.17. Others, Gods fidelity and faithfulneſs, in performance of his promiſes; as Pſal.142.1,2. Chap.51.5.& 56.1. Heb.6. 10. 1 Joh. 1.9. But I conceive the meaning to be, as the words plainly ſound, (*righteouſneſs* being oppoſed to *oppreſſion*) that ſhe ſhall be ſetled again in a conſtant tenour, and due execution of juſtice; with ſecurity, to enjoy quietly that condition, that God ſhould reſtore her unto, (ſee Chap.1.27.) the continuance whereof, as ſetled on a ſure ground-work, is implied in the term of *eſtabliſhment*, Pſal.111.7,8. & 125.1. Mat.16.18. Heb.12.28. See Chap.2.2.

thou ſhalt be far from oppreſſion;] Heb. *be thou far from oppreſſion*: though ſome would make it not a verb, but a verbal, rendring it; *being far off from oppreſſion*; but no inſtance is given of the like: the meaning is, either *be thou far*, for *thou* *ſhalt be far*: as, *live*, for *thou ſhalt live*, Gen.20.7. Prov. 4.4. and *dwell*, for *thou ſhalt dwel*, Pſal. 37.27. and ſo the Hebrew Commenters expound it: or, *be far* from fear *of oppreſſion*: fear it not; and ſo ſome of ours, ſupplying that term of *fear*, or *dread*, from the words enſuing. See the like promiſe, Chap.60.18.

for thou ſhalt not fear;] Thou ſhalt have no need, or cauſe, to fear it; becauſe the former oppreſſors ſhall be deſtroyed; and an utter riddance made of them, Chap. 16.4. and if any ſhall hereafter attempt ought againſt thee, their deſigns ſhall be utterly fruſtrate, ver. 15-17. Some read the words, *that thou maiſt not fear*; that thou mayſt be freed from thoſe fears, that ſo much poſſeſſed, diſturbed, and diſtracted thee in times paſt, Chap.33.18.& 51.12,13. So is this particle uſed, Job 6. 11. Chap. 52.5,6. and this reading ſuiteth well with the former expoſition of the branch before-going.

and from *terrour*;] Or, *dread*; to wit, of oppreſſion; whereof before: for the word is oft uſed for *conſternation*; or, a quelling and diſmaying dread, Jer.10.2.& 17.17.& 48.39. but it may as well be rendred, *and* from *contrition*, or *deſtruction*, or *ruine*: for ſo alſo the word ſignifies; and is ſo rendred, Pſal.89.40.Prov.10.14,29. & 13.3.& 18.7. ſuch as formerly hath befallen thee, Jer.4 20.Lam.3.47.

for it ſhall not come neer thee.] Or, *that it may not come neer thee*; as before, Pſal.91.7.Prov.1.33.

V. 15. *Behold*,] To give them fuller aſſurance of future ſafety, becauſe they might have ſome thoughts within them, that though their former adverſaries, and oppreſſors, were quelled and deſtroyed; yet ſome other riſing up in their room, might again diſturb them, and reduce them to their former ſad condition, the Lord promiſeth to fruſtrate whatſoever attempts ſhall, by any evill-affected, be at any time made againſt them; and to encite, and ſtir them up to a more ſerious and ſedulous conſideration thereof, he prefixeth this note, as requiring attention before it: whereof, ſee on verſe 11.

they ſhall ſurely gather together,] Heb. *he ſhall gathering, gather together*: ſo the word is uſed, Pſal. 56.6. & 59.3.& 140.3. and the word, though ſingular, yet is in a plural, or collective notion; as ſpeaking, not of ſome particular perſon, but of people: the gemination of the word, in this manner, doth ſometime imply, certainty; as Mic.2. 12. and ſo our tranſlators here take it: and the meaning then is, that there ſhall undoubtedly be ſuch, as will be attempting the diſturbance and deſtruction of Gods people; as ſuch formerly have ever been, Pſal.129.1. 2 Tim.3.12. ſometime, ſedulity; as Exod. 19.5.Deut.6.17. and taking it ſo here, the text may be rendred, *they may diligently gather together*; as not foretelling what ſhall be, but forecaſting what may be; as if it were ſaid, though people ſhould never ſo ſedulouſly, and in never ſo great multitudes, combine, and gather themſelves together againſt thee, Zach.12.3. yet it ſhall be to no purpoſe, Chap. 8. 9, 10. Thoſe that here conceive the word in a notion of *dwelling*, or *ſojourning* (though it be moſt commonly ſo uſed) and expound the text of hollow-hearted Proſelytes, do ſwerve clean away from the genuine ſenſe of the Prophet.

but *not by me*:] Heb. *not from me*: the adverſative is wanting; as chap.17.11. *from me*: not with any charge, command, or commiſſion from me; as Sennacherib pretended, and God himſelf, in ſome ſort, acknowledgeth; though that neither known to him, nor minded by him, Chap. 10. 6, 7. and of Nebuchadnezzar the like may be ſaid, Jer.25.9. & 40.2,3. but it ſhould not be ſo with theſe, who are therefore ſaid to come not from him, becauſe he ſhould not go along with them, to make them ſucceſsfull, as with ſome of them he did. So Hoſ. 8.4. *they have ſet up Kings, but not by me*. The Jewiſh Commenters, expounding this paſſage of Gog and Magog, with their retinue, object, that God himſelf is ſaid to *bring* them againſt his people, Ezek.38.17. whereunto they anſwer not amiſs, that God indeed is ſaid to bring them; but that it is to their ruine, and to the benefit of his people. So Mic. 4. 11-13.

whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.] Or, *whatſoever* people *ſhall gather* themſelves together *againſt thee*, to fight *with thee, ſhall fall*, Pſal. 59.3. & 140.3. or, *whoſoever ſhall gather together*, to fight *with thee, ſhall fall before thee*: as the particle is uſed, Zach.6.5.Exod.20.3. Pſal. 9.19. So, *they ſhall fall before you*, Levit. 26. 7,8. All their attempts againſt thee, ſhall tend to their own ruine, and end in their own deſtruction, Pſal. 27. 2. & 37.12-15. Chap. 10.34.

V. 16. *Behold*] as before, ver.15.

I have created the Smith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work:] Both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh uſe of them, are my creatures; and in my power therefore it is, to diſpoſe both of them, and their arms, and weapons, as I pleaſe, Pſal.119.91. Joh.19.11.

created the Smith] Both made him a man, Job 10.8. Pſal. 119.73. Jer.1.5. and made him a *Smith*; a man skilful in the work of his trade: for, skill in ſuch things, is alſo of God, Exod.31.3-6. of the word rendred *Smith*, ſee on Chap. 40.19.

that bloweth the coals in the fire] Or, *that bloweth the fire of coals*. Heb. *coal*. See Chap.44.12. thereby to melt, or mollifie the metal, that he is to work upon: this is added, to diſtinguiſh him from the Carpenter, that worketh in timber, and the Maſon that worketh in ſtone; and need not the help of fire ſo much, to make out their work: becauſe the term here uſed, comprehendeth them all three. See on Chap.40. 20. & 41.7.

and that bringeth forth an inſtrument for his work] That is, if we ſo read it, a [illegible] for himſelf to uſe in his trade; which ſeems not [illegible] with the ſcope of the place, ſave that ſuch tools, as he frames for his own uſe, may further him, in the framing of arms. See Chap.44.12. Others, therefore, read it, *an inſtrument of his work*: as, *a Pſalm of David*, Pſalm, 20. & 21, &c. that is, ſuch an one, as he is wont to make: warlike weapons, b[illegible]g [illegible] great part of them, fruits of the forge, 1 Sam.13.19. [illegible] his not amiſs. Howbeit, I conceive, that it may as [illegible] rendred, *that produceth inſtruments for their work*; th[illegible]s, [illegible]ch weapons, as they muſt uſe, that intend ought againſt thee, ver.15. for though the verb there be ſingular, yet the notion is plural, and ſo may alſo be here; as Chap.5.26- [illegible], though the text in the original run conſtantly [illegible]gular; yet the words, becauſe collectively uſed, ar[illegible] al along, rendred in the plural: and ſo it ſuite[illegible]h with what went before, ver.15. and with wha[illegible] e1.17. For I cannot concur with thoſe, that wou[illegible] ave th[illegible] ords expounded, by way of inverſion; *that bring* [illegible] *his work out into an inſtrument*. But *inſtrument*, for, *inſtruments*: as Jer.51.34. Zach.11.15. ſo, *coal*, for *coals*, before.

and I have created the waſter to deſtroy] *to deſtroy* thoſe, whom my Will is to have deſtroyed. It may be underſtood of wicked men, whoſe whole ſtudy, life, and practice, is to waſte and deſtroy: for ſuch alſo doth God make uſe of, Chap.10.6. and for ſuch uſes, hath he made them, Prov.16.4. to be executioners of his juſt wrath againſt other wicked, (ſo is that of Solomon to b[illegible] underſtood) Chap.10.5. Ezek.7.21,24. But I ſuppoſe, th[illegible] oy th[illegible] *waſter*, or *deſt oyer*, is underſtood the *warrier*, in gen[illegible]; whoſe work and employment is to waſte and deſtroy; an[illegible] hoſe arms are therefore termed *weapons*, or, *inſtruments* [illegible] *deſtruction* from the word here uſed, Ezek.9.1. Some woul[illegible] ave th[illegible] who[illegible] verſe, to this effect, rendred; *As I have creat*[illegible] *h to produce warlike weapons*; *ſo have I made waſters* [illegible] not [illegible]ſtruments my ſelf) *to deſtroy* mine enemies, an[illegible] But the former ſenſe is more familiar, and agreeth better with [illegible]e context.

V. 17. *No weapo*[illegible] *formed againſt thee ſhall proſper*:] *That is formed* to be employed *againſt thee*: a form of ſpeech defective, but in Scripture very frequent. See Chap.38.17, 21. and of Gods turning back mens weapons, upon thoſe themſelves, that uſe them. See Je[illegible].4.

and every tongue that ſhall riſe up in judgment againſt thee, thou ſhalt condemn] There are two wayes eſpecially, whereby perſons are wont to be oppreſſed, either by force and violence, as Urias was, Jer.26.23. or, by pretence of law and right; as was Naboth, 1 King.21.13. againſt the one, God in the former branch, had given them ſecurity; aſſuring them, that none, by hoſtile courſes, ſhould prevail againſt them: for no weapon, or engine, uſed againſt them, ſhould be able to do, either the enemy ſervice, or them damage: againſt the other, he giveth them ſecurity in theſe words, aſſuring them, that none ſhould by falſe ſuggeſtions, and wrong information, any way impeach them in their right; but that they ſhould have the better, at length, in the upſhot, of all thoſe, that by any means ſhould attempt ſo to do. See Chap. 49.24,25. & 50.8,9. & 51.22.

every tongue] That is, every perſon, that ſhall ſo uſe, or abuſe rather, his tongue; as Pſal.12.3. *The Lord will cut off the flattering lips, and the tongue that ſpeaketh proud things*; that is, thoſe that ſo uſe lips and tongue; becauſe ſuch things are acted by the tongue, Pſal.52.2. whence, *a man of tongue*, for, a detracter, or ſlanderer, Pſal.140.11.

riſe up in judgment againſt thee] To accuſe, or charge thee wrongfully, Deut.19.16. as the Devil did Job to God, Job 1. 9,11. and his friends to himſelf, Job 16.20. & 22.5-10. or, to lay claim to thee, as pretending to have right to thee, and power over thee, as their lawful captive, or ſlave, Chap.49.24. & 52.3-5.

ſhalt thou condemn] They ſhall not caſt thee, Pſal.109.6,7, 31. but thou ſhalt caſt them: thou ſhalt be cleered, Pſal.37.6. and they ſhall be convinced of falſhood, and condemned accordingly to ſuffer, Deut.25.1. & 19.17-19.

This is the heritage of the Servants of the Lord;] A ſolemn cloſe of all before related, concerning the ſtate of Gods people. The like whereunto, ſee, concerning their adverſaries, Chap.17.14. and the wicked in general, Job 18.21. & 20.29. and concerning both the one, and the other, Judg. 5.31.

the heritage of the ſervants of the Lord] The portion that God will vouchſafe to beſtow upon his ſervants, for their fidelity & loyalty ſhewed in his ſervice; and the priviledge, or benefit, that from thence ſhall accrue unto them. See Job 20.29. & 27.13. & 31.2. and it ſeems to allude to that of Solomon, concerning a wiſe, and diſcreet ſervant, that he ſhall ſhare in the *heritage* among the brethren, Prov.17.1. that which the Apoſtle alſo ſaith of the faithful Servant, that from God, he ſhall receive, as *a reward* of his faithful ſervice, the *inheritance*, that belongeth to a ſon and heir, Col.3.24. and God indeed makes all his ſervants, not ſons only, but *heirs* alſo, 2 Sam.7.14. Mat.6.1,4,9,26,32. Luk.12.32. Rom.8.14-17. Rev.21.7.

and their righteouſneſſe of me] Heb. *from with me*; which ſome expound, *from before me*, or, *in my ſight:* as it is ſaid of Zachary and Elizabeth, Luk.1.6. *they were both juſt in Gods ſight*; that is, ſincerely righteous; not in outward ſhew and ſemblance only; as thoſe, 2 Tim.3.5. but in inward diſpoſition of heart, and ſoul: where God only ſees, 1 Sam. 16. 7. as if the meaning were, in way of further deſcription of the ſervants of God before-mentioned, *of whoſe uprightneſſe I am well aſſured.* But, *from with me*, ſeems to be no more here, then ſimply *from me*; as Gen.4.1. where the former particle is deemed to be underſtood: and Gen. 19. 24. and Pſal. 24.5. where both forms are uſed; the latter particle being expreſſed in one part of the verſe, omitted in the other. Howbeit, the meaning is rather their *righteouſneſs*; that is, the reward of their righteouſneſs: as, *my work*, for, the reward of my work, Chap.49.4. So Pſal. 112.3,9. or, that *beneficence*, and bleſſing, which from my hand they ſhall receive: for ſo alſo, is the word *righteouſneſſe*, uſed: as the Apoſtle alſo ſeems to expound that of the Pſalmiſt, at leaſt, ſo uſeth the word himſelf, 2 Cor.9.9,10. So Pſal.24.5. forecited, *he ſhall receive the bleſſing from the Lord; and righteouſneſſe from God his Saviour.* See ver.14. or, if it be deemed to have a peculiar reſpect, to the priviledge in the laſt place, to wit, in the forepart of this verſe propounded; by *righteouſneſſe*, may be underſtood, Gods juſtification of them, and vindication of their righteouſneſſe, againſt all thoſe, that ſhall wrongfully attempt to appeach them, and impeach it, Pſal.37.6. & 106. 30,31. Chap.50.8,9. Rom.8.33. 2 Cor.5.21. See Chap. 45. 24,25. unto which place, if this be deemed parallel, it would rather be rendred, *and their righteouſneſſe* is *from the Lord.* But I take the former to be the genuine ſenſe of the word, in this place.

ſaith the Lord] As ver.10.

CHAP. LV.

Verſ.1. HO, *every one that thirſteth*, &c.] In this Chapter is contained, a free invitation of all ſorts of people, as well Gentiles, as Jews, to come in, unto Chriſt, and to yeeld themſelves to him, to be inſtructed, and ruled by him, for their own good, ver.1-5. together with a ſerious exhortation to repentance, and amendment of life, ver.6,7. and a gracious promiſe of reconciliation, and reſtitution thereupon, ver.8-13.

Ho] Of the various acception of the particle here uſed, ſee on Chap.1.4. & 10.5. & 18.1. here it is without queſtion, a note of compellation; and of invitation, and incitation withal: as alſo, Zach.2.10,11.

every one] Whether Jew, or Gentile, ver. 4, 5. Joel 2.32 Rom.10.12. though ſome reſtrain it to the former; becauſe ſome things, hereafter mentioned, ver.12,13. ſeem more ſpecially to concern them.

that thirſteth] That is in diſtreſs, and being ſenſible of his diſtreſſed condition, is deſirous of relief, that finding and feeling in himſelf a want of ſincere grace, & ſound comfort, is pained with the ſenſe thereof, and earneſtly deſires a ſupply: for all theſe things concur in bodily thirſt; a want of moiſture in the inward parts; a ſenſe of pain, and grievance, thence ariſing, and ſuch an earneſt deſire of liquor, to ſlake and relieve the ſame, as nothing can ſatisfie, but that alone, Pſal. 42. 1. Chap. 41. 17, 18. and a ſpiritual affection, proportionable hereunto, is required, in all thoſe, that are invited to partake in the mercies and favours of God, here offered, to be found, and had, in Chriſt. So Mat.5.6. & 11.28. Joh.7.37. Rev.21.6. & 22.17. and neither brutiſh worldlings therefore, that reſt fully ſatisfied with worldly contentments, and carnal delights, Pſal.17.14. nor Phariſaical juſticiaries, that are puffed up, with a fond and vain conceit of their own good parts, and perfections, while they ſo continue, can have any ſhare in the mercies here propounded, Luk.1.53. & 18.9-14. Rom. 10. 3. Rev.3.17,18. Of this ſpiritual thirſt, after God, and grace, and the enjoyment of his ordinances, and the comforts of his Spirit, ſee Pſal.42.1,2. & 63.1,2. & 84.2. Howbeit, under the name of *thirſt*, is *hunger* here alſo comprehended; that which appears by the mention of *eating* here, of *bread*, or *food* in general, ver.2. and both are expreſſed, Mat.5.6. as alſo, Pſal.107.5. See the like, chap.5.13. but *thirſt* is more frequently mentioned; partly, becauſe that is the more vehement, and intolerable, of the twain: and partly, becauſe thoſe means that quench thirſt, do in part, alſo, ſlake hunger; whereas, thoſe that allay hunger, are not wont to abate thirſt.

come] The word ſignifies indifferently, either *go*, as Gen. 42.33. or, *come*; as Hoſ.6.1. here it is rightly rendred in the latter notion; becauſe they are called to return to God, the Fountain of living water, whom before they had forſaken, Jer.2.13.

to the waters] That is, as the moſt, to the waters of ſaving grace, and ſpiritual comfort, Chap.12.3. Ezek.47.1,2. Joh.4.10,14. [illegible] 38. Rev.21.6. & 22. 17. But it ſeems to me, tha[illegible], here, is, as if he had ſaid, *to the water* ſide; as Judg[illegible] for it ſeemeth to be, not ſo much *water*, as other co[illegible]ities, (yet ſuch as ſupply the room of water, and in [illegible] eminent manner, relieve, and refreſh; do that, for which [illegible]er is deſired, and much more then it,) are thoſe precious things, that they are invited to partake in: and the *water*, or [illegible]er-ſide, the place whether they are willed to reſort, ther[illegible] furniſh themſelves with them: and I conceive it, to be [illegible]ſion to the manner of people dwelling in towns and citie[illegible]neer to ſome river, by which victuals, and other wa[illegible]nt to be brought to them; who, upon the arrival of ſh[illegible]ing there, with ſuch proviſions, are wont, after notice [illegible] given, to repair thither, for the ſtoring of themſel[illegible]uch neceſſary proviſions, as they ſtand in need of, an[illegible]re there to be had: it is like our Saviours invitation, to come unto him, with aſſurance of finding with him, and receiving from him, means of relief, and refreſhment, Mat.11.28. Joh.6.35,37. in which place, he ſheweth what manner of coming it is, that is required; not a bare corporal motion; but a ſpiritual acceſſe by faith, which is as well the foot of the ſoul, to bring us unto Chriſt, as the hand of the ſoul, to lay hold upon Chriſt, Cant.3.4. Mat.9.11,12. See ver.3.

and he that hath no money] Or, *even*, (as Chap. 40.30.) *he that hath no money.* Heb. *ſilver:* as Chap.43.24. that is, ſay ſome, that hath no merits; but merits none can any have. The meaning is, that is never ſo poor, that hath nothing in this world, of any worth, or valuable conſideration; implying, that Gods grace (which Simon the Sorcerer fondly ſuppoſed, might be bought with money, Act.8.20.) is given freely without regard had to the wealth, or poverty of the party, that deſireth to partake of it, Mat. 11. 5,25. 1 Cor. 1. 26-28. Jam.2.5. and without any matter of valuable conſideration required of any, in liew of it, Mat.10.8. Rom.3.24. Eph.2.8.

come] As before: and again in the next branch; and yet again, in the third verſe, ſo oft repeated, as to ſhew Gods forwardneſs to invite, and willingneſs to impart: ſo cloſely to tax mans natural backwardneſs to thoſe things, that moſt neerly and deeply concern his own good. See the like, Ezek. 18.30,31,32.

buy] The word here uſed, ſignifies in the firſt place, *to break*, Chap.14.5. & 30.14. and becauſe in buying, and ſelling, eſpecially by retail, the wares and commodities that are bought and ſold, are wont to be *broken*, if ſolid bodies of large bulk; or to be divided, and made out into parcels: hence the word is, in the ſecond place uſed, in one form, for *to buy:* as Gen.41.57. & 42.3. and ſo here; in another form, for *to ſell*, Gen.46.6. Amos 8.5,6. But here may be a queſtion moved, how they are called to *buy*, when no price is required; or, how the commodities here mentioned, are freely conferred, when they are ſaid to be *bought?* Hereunto it is commonly anſwered, that theſe things are ſaid to be *baught*; becauſe ſomething is to be done by thoſe, that deſire to partake of them; for it is required of them, that they *come to the water*, that they have recourſe to the place, where they are to be had; that they repair to him, from whom they are to be had, *come unto me*, ver.3. that they *hearken* to him, and be adviſed, and ruled by him, ver.2,3. and again, becauſe ſomething muſt be parted with, for the atchieving of them: for they muſt part with their corruptions, they muſt leave, and lay down their ſins, ver.7. yea, the caſe may ſo ſtand, that a man muſt be fain to part with all that ever he is poſſeſſed of, and his life it ſelf alſo, or he cannot become owner of the commodities here mentioned. See Mat.13.44-46. & 16.24,25. & 19.21. Luk. 14. 26,33. and yet notwithſtanding all this, the things offered, may be truly ſaid to be freely beſtowed; as a Princes almes may be ſaid to be freely given, albeit, it be required, that thoſe that deſire to ſhare in them, do repair to his Almoſyner, reſiding at his Court; or, as a Scholer is ſaid to have his learning freely given him, when no ſtipend is required for the teaching of him, albeit, that for the attaining of learning, he muſt frequent the School, and follow his book hard; or, as the Phyſitian may be ſaid freely to have cured his Patient, of whom he demandeth no fee, for his viſitation, and advice; although he require of him, to be ruled and ordered in all things by him, and to obſerve exactly what he preſcribeth. The rather here, notwithſtanding all that is required to be done, or to be endured, to be parted with, or obſerved: becauſe, 1. nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him: he receiveth nothing from us, that can add ought to him, Job 22.2,3. and 35.6,7. Pſal.16.2. 2. All that is required of any, is for the good, behoof, and benefit, of thoſe, of whom it is required, ver.2,3. Deut.5.29. & 6.24. & 10.13, & 30.16, 19,20. Prov. 9.12. 3. All that is required of them, is no more, then they were bound in duty to have done, albeit, no ſuch mercies, as are here typified, had been vouchſafed unto them, Luk.17.10. and a Kings pardon of a rebel, is not the leſs free, becauſe granted under condition of loyal carriage for the future. 4. All that is neceſſarily required, for them to part with, is nothing but that, that is the very bane of their ſouls, and will, at length, ſo prove, if it be not timely avoided: it is, as the Phyſitians requiring to have the malignant humour purged out, with ſome pill, or potion; or the Surgians, to have the dead, or proud fleſh eaten out, with ſome corroſive: And laſtly, whatſoever elſe may, upon occaſion, be parted with; beſides, that it is Gods own, either lent us only, or, at moſt, not ſo abſolutely given us, but that God retaineth ſtill a right to it, and intereſt in it, and may re-demand it, when he pleaſeth, 1 Chr.29.11,12,14,16. Job 1.21. it is all as nothing, of no worth, of no valuable conſideration, in compariſon of that which, parting with it, we gain, Rom.8.18. 2 Cor. 4. 17,18. Phil.3.7,8. not to add, that whatſoever it be, that is ſo parted with, is requited *an hundred fold*, ſome way, or other, Mar. 10. 29,30. All which Conſiderations laid together, it may eaſily be conceived how, in ſome ſenſe, theſe commodities may be ſaid to be bought; and yet nothing thereby derogated from the freeneſs of the gift. Howbeit, I conceive that the readieſt way of anſwer is, that the words of *buying*, and *ſelling*, are in Scripture oft uſed improperly, *to ſell*, for, *to give*, part with, or *deliver*: and ſo God is ſaid, ſometime, to have *ſold* his people, Deut.32.30. Judg.3.8.& 4.2. Pſal.44.12. ſometime, to have *delivered*, or *given* them up, Judg.2.14.& 6.1. Pſal. 106.41. into the hands of the Heathen, their enemies, the latter term expounding the former. See Chap.50.1. & 52.3. and in like manner, *to buy*, is uſed for, *to get*, *gain*, *compaſſe*, *receive*, or *attain* ought. So, *buy truth, but ſell it not*; buy *wiſdome, and inſtruction, and underſtanding*, Prov.23.23. that is, *get wiſdome, get underſtanding: forget it not: get wiſdome, forſake her not; and with*, or *among*, *all thy getting, get underſtanding*: as it is well rendred, Prov.4.5,6,7. Yet in another place, not amiſs, *buy*; becauſe oppoſed, *to ſell*; but taken improperly; *buy*, for, *get*: *ſell*, for, *forſake*, *put away*, or, *forget*. So our Saviour, to the Angel of the Laodicean Church: *I adviſe thee to buy of me*; that is, to procure from me: for Chriſt ſetteth not ought to ſale. Thus the plain meaning will be; *get*, provide you, furniſh your ſelves: the word of *buying*, being only uſed to this purpoſe; becauſe that is the ordinary, and moſt uſual way, whereby men, that want ſuch neceſſaries, are wont to ſupply themſelves. See Chap.1.3. yet here, as ſome ſuppoſe, alſo, to aſſure them, that they ſhould as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy, and eat] That is, *buy*, or *get*, that which you may eat: furniſh your ſelves with food; as they did, by going into Egypt, Gen.41.57. & 42.5. *buy, and eat*, for, *buy, that ye may eat*: as, *do this, and live*, that is, *that ye may live*, Gen. 42.18. and, *make haſte, and go*, for, *make haſte to be gone*, Gen.45.9. and, *Balak aroſe, and warred*, for, *aroſe to war*; or, *that he might war againſt Iſrael*, Joſh.24.9. for, indeed he never durſt do it, nor did, Judg.11.25.

eat] Or, *feed*: for it comprehendeth both *eating* and *drinking*; as Gen. 31.46. Neh. 9. 21. and hath reference as well to *bread*, in the next verſe, as to *milk*, and *wine*, in this.

yea, come,] Or, *come, I ſay*. Heb. *and come*: ſo Chap. 44.15. & 49.6. of *coming*, ſee before: the ſame thing, for more vehemency, not doubled, but trebled, as Chap.51.9.& 52.11.

buy wine, and milk]. Of *buying*, before: *wine, and milk*, are here put, as two eminent, and principal kinds, and parts of nouriſhment, to comprehend, as whatſoever is neceſſary for the ſuſtentation, refreſhing, and cheering of the body; ſo typically, whatſoever is requiſite for the ſupport, relief, comfort, and delight of the ſoul, ver.2.

wine] Not *water*, (for it was to the water-ſide only that they were called to come, as well for the *wine*, as for the *milk*; nor was either to be found in the water, but at the water) but *wine*: not drink barely, but drink of more then ordinary excellency: drink reſerved for Feaſts. See Chap. 25. 6. ſuch drink, as may not allay thirſt only, but pleaſe and delight the palate, Cant.1.2.& 4.10.& 7.9. cheer and glad the heart, Judg. 9.13. Pſal.104.15. Zach.9.17. & 10.7. and make men forget their griefs, as drowned in it, Prov. 31. 6. in regard whereof it is, that Chriſts *blood*, whereby remiſſion of our ſins is procured, and our reconcilement to God purchaſed, the main ground of all true joy, and ſound comfort, Rom.5.25.& 5.1,2,10. Eph.1. 7. is reſembled by *wine*, Matth. 26. 28, 29. See alſo Prov. 9. 2.

milk:] As not *water*, but *wine*: ſo not *water*, but *milk*: ſuch as Jael gave Siſera, inſtead of water, as in a ſweltring heat, having fled on foot, the leſs hazardous, and more comfortable, Judg.4.19.& 5.25. *milk*, a food commended, not for wholeſomneſs, and battleing only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for ſweetneſs alſo, and delight, Cant. 4. 11. it is put ſometime, for the weaker ſort of food that children are fed with, oppoſed to ſtrong meat, 1 Cor.3.2. Heb.5.12,13. but it is here uſed more largely to comprehend all ſuch kind of ſuſtenance, as affordeth plentiful nouriſhment; and not children only, but men alſo, are wont to feed on with delight, Gen.18.8.& 49. 12. where *wine*, and *milk*, are joyned together, as two principal, not ſtays only of life, but maintainers, where plenty is of them, of a cheerful life. So in a typicall notion, and a ſpiritual ſenſe, they are alſo found together, Cant.5.1.

without money.] Heb. *ſilver*, as before.

and without price.] Freely, without any valuable conſideration whatſoever; without any ſuch expence, as wicked wretches would ſeem willingly to tender unto God, therewith to purchaſe liberty for continuance in their ſin, Mic. 6. 6,7. So Chap.45.13. the word is rendred *hire*, Mic.3. 11. and our Engliſh word comes very neer to it.

V. 2. *Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not?*] An affectionate expoſtulation, containing in it a gentle reproof, and compaſſionate complaint withall, of their folly, in being at great coſt, and taking of much pains, about the procuring of ſuch means, as were not able to relieve them, in their diſtreſſed condition, or to afford them ſuch contentment, as they deſired, and expected, from them, Chap.30.4-7.& 57.9,10. Hoſ.5.13.

ſpend] Heb. *weigh*; as Jer.32. 9, 10. becauſe payments of money anciently were, for the moſt part, by weight, Gen. 23.16.

money] Heb. *ſilver*: as ver.1.

for that which is no bread] Heb. *for not bread*; as, *not wood*, Chap.10.15. *bread*, for *food*, in general; as Neh.5,18. Chap.3. 1. for that which can no more feed you; then thoſe husks could the hungry prodigal, Luk.15.16.

your labour] *weigh out your ſilver, and your labour*; for, *weigh*, or lay out *your money, and* ſpend *your labour*: for labour cannot be weighed out, as *ſilver*, or *moneys*, may: ſo 1 Cor.3.2. *I gave you to drink milk, and not ſolid meat*, for, *I gave you milk to drink, and fed you not with ſolid meat*; and the word properly ſignifies, *weariſome labour*, Chap.57.10.

for that which ſatisfieth not] Or, *for that which cannot ſatisfie*; or, *wherewith ye can not be ſatisfied*. Heb. *for not to be ſatiated*; or, *not unto ſatiety* (for it may be either a noun, or a verb) as Hag.1.6. as, *not to profit*, Chap.30.5.& 44.10. for, *that cannot profit*.

hearken diligently unto me] Heb. *hearing hear*; as Chap. 6. 9. but there, in a notion of bare *hearing*; when, as we uſe to ſay, one *giveth us the hearing*, but regardeth not what we ſay; but here rather, *hearkning hearken*; implying both attention to what is ſaid, and obedience to what is thereby required. So Exod.15.26. & 19. 5. Deut.11.13. & 15.5. Jer.17.24. Zach. 6. 15.

and eat ye that which is good;] Or, *and ye ſhall eat that which is good*; as Chap.1.19. Heb. *eat good*: *eat*, for, *ye ſhall eat*; as Gen.45.18. Chap. 36. 16. *good*; that which is both wholeſome, and toothſome, alſo, as we uſe to ſay; comfortable, pleaſant, and [illegible]ful: for the Hebrew word comprehendeth as well th[illegible] as the other, Gen.3.6. Pſal.34.8. Prov.13. 2. & 24.13. Cant.4.10.

and let your ſoul delight it ſelf in fatneſs.] Or, *and delight your ſelves with that which is fat*: *your ſoul*, for, *your ſelves*; as Jer.6.16. and, *your heart*, for, *your ſelves*, Pſal. 22.26. *let it delight it ſelf*; Heb. *it ſhall delight it ſelf*: and ſo it would be rendred; ye ſhall be both abundantly and daintily fed, even as ye your ſelves would deſire, Pſal.37.3,4. Job 36.11.

in fatneſs] Or, *with fatneſs*: *fatneſs*, for that which is *fat*: fat meat, that is uſually more pleaſing to the taſte, then that that is lean; and is the choiſer ſort of fleſh, Neh.8.10. So Pſal. 36. 8. & 63. 5. See Chap. 25.6.

V. 3. *Encline your ear,*] So Pſal.45.10. & 78.1. A metaphorical ſpeech, borrowed from thoſe, that either bow down, or turn the head to the one ſide, to bring the better ear; if the one be quicker of hearing then the other, to liſten to him, that ſpeaketh unto them; and is uſed here, in the ſame notion with that of *hearkning*, before, ver.2.

and come unto me:] As before, ver.1.

hear] *Obey*; as 1 Sam.16.22,23. the principal matter that God requires of them, Jer.7.22,23.

and your ſoul ſhall live:] That is, *ye ſhall live*; as, *let my ſoul live*, (that is, *let me live*) *that I may praiſe thee*, Pſal. 119. 175. See before, on ver. 2. Ye ſhall not miſcarry and periſh, whether temporally, or ſpiritually, for want of ſuch ſupplies, and ſupports, as, in vain, ye ſeek for elſe-where, but ſhall aſſuredly, and abundantly, be furniſhed with either from me, Pſal.37.3,4. Chap.33.16.

and I will make an everlaſting covenant with you,] I will enter into a new gracious covenant with you, that ſhall never be diſanulled; Chap.54.10. Heb. *I will cut out unto them*, (a metaphor taken from that ſolemn right of cutting, or cleaving the body of ſome beaſt aſunder, at the making of ſuch covenants, Gen.15.9,10,17,18. Jer.34.8,18. or from the ſtrict and exact cutting out of articles, agreed upon, for mutual performance, by the Covenanters on either ſide: that which a word of the like notion of this, importeth. See on Chap. 10. 22, 23.) *a covenant of perpetuity*, or *eternity*; as Gen. 9. 16. Chap.24.5. See the ſame promiſe, Chap.61.8.

even, the ſure mercies of David.] Or, as ſome would have the words rendred; *the ſure mercies of David* will I beſtow on you, or, I will give you *the ſure mercies of David*; becauſe the Apoſtle ſo citeth the place, Act. 13.34. but it is not needfull to thruſt into the text, whatſoever the Apoſtles in citing of a paſſage, or ſome ſmall parcel of a paſſage, ſhall, for the fuller explication, or fitter application of it, to their preſent purpoſe, add, or annex thereunto. Otherwiſe, it would be neceſſary to inſert ſome things, into the text, in other places likewiſe; as Chap.61.1. from Luk.4.18. and elſe-where; yea, and to alter a word in the text here; becauſe inſtead of *mercies* here, we have, after the Greek verſion, *holy things*, there. I ſhould rather chooſe to render the words, according to *the ſure mercies of David*; for that note of ſimilitude, or correſpondency, is very frequently omitted. See on ver.8. & Chap. 54.9.

the ſure] Or, *firm*; as Chap.22.23. & 33.16. or, *faithfull*; as Neh. 13.13. Chap.8.2. and, as the Apoſtle, from the Greek, the word may well ſignifie either.

mercies of David] Thoſe that God had ſometime promiſed unto David, and, by covenant, ſolemnly engaged himſelf, to perform, and obſerve, for ever, 2 Sam.7.13-17. Pſal.89.35, 37,40. & 132. 11, 12. and there want not, that ſuppoſe the beginning of that 89. Pſalm, to be here alluded unto, the Pſalm it ſelf, being commonly called, and known among the Jewiſh people, by that name, taken from the firſt word of it, (as divers books of Scripture are in like manner entituled with them) *The mercies of David*, as deemed the Pen-man of that holy Hymn. But this ſeems to be but a groundleſs conjecture: for neither doth the Pſalm begin with thoſe words, *The mercies of David*; but, *The mercies of the Lord*: nor is Davids name prefixed before it: nor doth it appear that *David* was the Compoſer of it; but *Ethan*, rather, whoſe name it holdeth forth in its front. And howſoever it be undoubtedly true, that this paſſage hath, queſtionleſs, reſpect to the ſubject matter, and ſubſtance of that Pſalm [illegible] ea[illegible] not improbable, that it may have ſome glance at the very words and terms alſo, wherein the ſame is there de[illegible], 28, 29,33-37. yet becauſe I find the preciſe word[illegible] not there, but elſe-where, to wit, in the cl[illegible]ſe of Solomons ſolemn ſupplication, 2 Chron.6.42. concluded with theſe words, *Remember the mercies of David thy Servant.* I ſuppoſe this form rather to have reference thereunto. Now ac[illegible] is expoſition, moſt commonly received, by *the mercies of David*, ſhould be meant, mercies prom[illegible] unto D[illegible] and covenanted with him; and that Solomon ſ[illegible] to have meant thereby; which ſome conceive to im[illegible] covenant, which God promiſeth to make this people upon their return to him, ſhould be as firm, and as ſure, as th[illegible] which he had plighted with David concerning the perpet[illegible] ſucceſſion of his ſeed. Others, that the covenant ſho[illegible]e ſame in ſubſtance, with that, which God, at firſt, mad[illegible]raham, to be the God of him, and his ſeed, and that in [illegible]ll the Nations of the World ſhould be bleſſed, Gen. [illegible] 18. and afterward again, renewed, and ratifie[illegible] for that took in, and comprehended together with [illegible]is iſſue alone, that was to reign after him, but the body a[illegible] of Gods people, that were to be ruled, and reigned over, by him, and them. See Jer.31.36,37. & 33. 24-26. and David the rather may [illegible] be mentioned; becauſe by the Ba[illegible]ian captivity, the ſucceſſion of Davids line, in the royalty o[illegible] that State, might ſeem to be wholly cut off, without hope of riſing, and recovery again. The words of the text may well bear either: and this latter, moſt go with. Howbeit, by *David*, divers, both Jewiſh, and Chriſtian Commenters, underſtand the Meſſias, the ſeed promiſed to Abraham, and David; and that was to be of *the ſeed of David*, Act.13.23. Rom.1.3. Now, as of Chriſt it is ſaid in the Goſpel, that God would give him, *the Throne of his Father David*; and he ſhould *reign over the houſe of Jacob for ever:* ſo is he frequently mentioned, and ſtyled by the name of *David*, in the writings of the Prophets, Ezek.34. 23,34. & 37.24,25. Hoſ.3.5. And this the rather I encline unto; albeit, Solomon ſpake it in the other ſenſe; becauſe, not of David himſelf, but of the Meſſias, a ſecond David, (as John Baptiſt, another Elias, Matth. 11. 14.) the very next words, ver. 4. (which of neceſſity muſt have relation to this clauſe) are by all ſound Interpreters underſtood. As for that learned man, that would turn off, both this, and other pregnant Prophecies of the Meſſias, from Chriſt to Jeremy, he is herein not worth the regard: the meaning then is, *the mercies of the* Meſſias, the *David*, not paſt, but to come: the mercies before promiſed, and to be exhibited in, and by him; in whom the *covenant* is made with Gods people, Chap.49.8. in whom *all Gods promiſes* are *yea*, and *amen*, 2 Cor. 1. 20. but whether way we take it, the Apoſtle to good purpoſe alledgeth it, Act. 13. 34. for neither had Gods gracious promiſes, made to that David, nor concerning this David, taken effect, and been fulfilled, had not Chriſt been raiſed up again from the dead.

V. 4. *Behold,*] Thus are prophecies, and promiſes, concerning the Meſſias very commonly uſhiered in. See Chap. 7. 14. and 42. 1. and 52. 13. Jer. 23. 5. and 33. 15. Zach. 6. 12.

I have given him for a witneſs to the people;] The words of God the Father, concerning the Meſſias; of whom the Jewiſh Doctors themſelves expound this place.

given] That is, *appointed*, or *ordained*; as Jer.1.5. Ezek.3. 17. as Chriſt is ſaid to be *conſecrated* by God, Heb.5.9. howbeit, the term of *giving*, may withall have a glance at the freeneſs of Gods mercy, in the beſtowing of Chriſt on us, Chap. 9.6. Joh.3.16.

him] Whom, but the *David*, mentioned ver. 3. See there.

for a witneſs;] That is, a witneſs of the truth of Gods promiſes, Chap.43.10. 2 Cor.1.20. Heb.7.22. and, (that which the Jewiſh Commenters alſo hold out to us) a teacher and teſtifier of his Will, Joh.7.16,17. & 12.49,50. & 17.6. & 18. 37. Hence, he is called, *Amen, the true and faithfull witneſs*, Rev.3.14.

to the people] Not to Iſrael alone. So Chap.49.6. *I have given thee for a light to the Gentiles.*

a leader, and commander to the people.] *A leader*, as the word is rendred, 2 Chron.32.21. or, *a Ruler*, as 1 Chron.9.20. & 11. 2. or, *a Prince*, as Ezek. 28. 2. and ſo is Chriſt termed in the New Teſtament, *a leader*, Heb.2.10. & 12.2. *a ruler*, Matth.2.6. from Mic.5.2. *a Prince*, Rev.1.5.

commander] One, whoſe commands, under pain of eternal deſtruction, each one ſtandeth bound in all things to obey, Act.3.22,23. 2 Theſſ.1.8. Heb.5.9.

V. 5. *Behold,*] as above, ver.4.

thou ſhalt call a nation, that thou knoweſt not;] Or, *kneweſt not*, as Pſal.18.43. whom thou didſt not own, or regard, or look after, or take notice of, in times paſt, Act.14.16. & 17.30. So is the word of *knowing*, oft taken, Pſal.1.6. Prov. 12. 10. Matth. 7.23.

and nations that *knew not thee, ſhall run unto thee,*] The Gentiles that never heard of thee, nor were acquainted with thee, nor had any notice of thee before, Rom.15.20. & 16. 25, 26. Eph.2.11,12. & 3.5,6. See Chap.65.1. a defect of the relative, as Chap.54.1.

run unto thee,] They ſhall with all ſpeed, and readineſs, repair unto thee, aſſoon as they hear of thee, by the miniſtery of the Goſpel, Pſal.18.44. this running intimates, as the alacrity of the perſons called; ſo the efficacy of Chriſts call, Pſal.119.32. Cant.1.4.

becauſe of the Lord thy God, and for the Holy one of Iſrael; for he hath glorified thee.] Or, *for he will glorifie thee*; or, *becauſe he hath glorified thee*; or, *when he ſhall have glorified thee*; as Chap. 53. 10. after thy former ſtate of humiliation, and thy paſſion over-paſt, that the Lord ſhall have raiſed thee up from the dead, taken thee up into the higheſt heavens, and placed thee at his right hand, Pſal.110.1,3. Chap.2.2. Joh.12.32. Act.2.33,41. & 13.48. then ſhall the Lord, *the Holy one of Iſrael*, be *the God of the whole earth*, Chap.54.5. See Chap.60.9. They narrow the text over-much, that would reſtrain it, to the repairing of forrein Nations, to worſhip God in his Temple at Jeruſalem, upon the report of ſuch remarkable works of deliverance, as God ſhould do for the Jewiſh people, Pſal. 68. 28, 29.

V. 6. *Seek ye the Lord, while he may be found;*] An exhortation of the Prophet, directed, as Some would have it, to the

Gentiles, not yet converted, calling upon them to come in, and make their peace, while they may, while Gods gracious offers, and tenders of grace,yet continue,2 Cor.6.1.as others to the Jews,now under heavy preſſures, for their defections, and revolts,Chap.2.5. I conceive, by what followeth, that it is not to be reſtrained unto either; but extendeth unto both.

Seek ye the Lord,] As implying, that they had left him, and eſtranged themſelves from him; yea, they had left him, and were fallen out of favour with him,by their ſins; and it ſtood them upon therefore, if they deſired their own ſafety and welfare,to ſeek after him,and ſeek to him,to uſe all the means that might be, to regain and recover his favour again: the word ſignifieth,in the firſt place, to *enquire*, to make enquiry after ſomewhat that we are ignorant of,1 King.1.2.2 King.22. 13. Chap.8.19.and ſo God muſt be enquired after by us, ere we can come to know,or be acquainted with him, Pſal.14.2. & 24.6.& 119.10.Act.15.17.& 17.27. but that is not the *ſeeking* here principally intended: in the ſecond place, it ſignifies, to *make requeſt* for grace and favour, to ſome perſon offended,to ſue to them,for reconcilement again. So Pſal. 34. 4.& 77.2. & 78.34. and ſo here: the next branch ſheweth it.

while he may be found;] So Pſal. 32. 6. *in a time of acceptance*, Chap.49. 8. while he offereth himſelf unto you in the means of grace,in the miniſtery of his Word,Pſal.27.8. & 95. 7,8.2 Cor.5.20.& 6.1,2. Heb.3.7.before the term of time, reſpited for repentance,be expired,Gen.6.3.Exod.9.18. Jon.3. 4. Luk.19.42,44.Rev.2.21. before the decree go forth, Zeph. 2.1,2,3. and God grow weary of repenting, Jer.15.6. having born ſo long,that he can no longer forbear,Jer.44.22.and he take a ſolemn oath, Pſal. 75. 11. that he will not be ſpoken with,he will not be found of you,Chap.1.15. Jer.7.16.Prov. 1.24-28. Hoſ.5.6.

call ye upon him,while he is neer.] The ſame, in effect and ſubſtance,with the former,while he cometh neer unto you, in his ordinances,by his miniſters and meſſengers, Chap. 51.5. Eph.2. 17. while he is neer yet in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance, Mal.3.5.

V.7. *Let the wicked forſake his way, and the unrighteous man his thoughts;*] Prayer and ſupplication,that it may prevail for grace and favour with God, muſt be backed, and ſeconded, with ſincere repentance, teſtified by ſerious reformation, and amendment, both of heart and life, Prov.28.13. Dan. 4.27. Mat. 3. 8. Mar.1.15. nor can there be any true turning unto God,untill men turn away from their ſins, 2 King.17.13.Jer. 18.11.Lam.3.40.Act.2.38.& 3.19.& 20.21.& 26.18,20. they muſt leave, and loſe their ſinnes, before they can finde God.

his way] *His* own *way*; wherein he had gone aſtray from God and his ways,Chap.53.6. as *thine* own *ways*; oppoſed to Gods ways,Chap.58.13. or,*his* evil *way*, *his* wicked *way*; as Jer.18.11.& 25.5.& 26.3. and ſo,*his thoughts*; that is,*his* own, or *his* unrighteous *thoughts*: *thoughts of iniquity*; as Prov.6. 18.Chap.59.6. and if we take it the latter way, there is a defect of the adjunct; but to be ſupplyed from the quality of the perſon,whoſe *way*,and *thoughts*, they are.

way] For courſe of life and converſation; as Pſal.1.6.& 119.1. Jer.7.3.

the unrighteous man] Heb. *man of iniquity*, or *wrong*, or *vexation* rather. See Chap.10.1. So Prov. 6.12. by the former ſome would have underſtood the profane and ungodly; by this latter,the injurious, or unjuſt, in their dealings with men: but the terms ſeem to be promiſcuouſly uſed; and our Prophets manner is,in divers terms,for variety,and elegancy, to expreſs the ſame thing.

his thoughts] Or, *imaginations*, or *devices*, or *projects*, or *contrivances*, or *purpoſes*; (for the word is large, Gen. 6.5. Prov.15.22. & 19.21. Ezek.38.11.) ſuch as above. See chap. 59.7. and ſuch thoughts, and purpoſes, as well as wayes,and works, are to be purged out, and repented of, Jer.4.14. Zach. 8.17. Act.8.23. Rom.2.15,16.

and let him return unto the Lord] By entring upon a new courſe of holy life, conformable to the Will, and Word of God, Jer. 4. 1. Zach. 1. 3. Matth. 3. 8. Act. 26. 10, 20. 1 Theſſ. 1. 9.

and he will have mercy upon him] Deut. 4. 27-31.& 30. 2-8. 2 Chron.7.14. Prov.28.13. Jer.3.12. Ezek.18.27,28. and 33.11.

and to our God] Whoſe nature and diſpoſition,in this kind, we well know, having had good proof, and large experience thereof, Exod.34.6. Num.14.18. Pſal.86.5. & 103.8. Jon. 4.2.

for he will abundantly pardon] Heb. *he will multiply to pardon*: as, *multiply to waſh*, Pſal. 51. 2. for, waſh throughly, over and over: and, *multiply to tranſgreſſe*, Amos 4. 4. for, multiply tranſgreſſions. Of Gods proneneſſe to pardon,and his frequent, abundant, and plentiful pardoning, ſee Numb 14.19,20. Pſal.32.5. & 78.34-40. & 103.8-13. Jer.3.1-12 Mic. 7. 18, 19. and a lively reſemblance of it, Luk. 15 20--24.

V. 8. *For my thoughts are not your thoughts*; *neither* are *your wayes my wayes——ſaith the Lord*] Theſe words are by divers Interpreters diverſly referred, and diverſly reſolved. Some refer them to the requiry of reformation, both in their *thoughts* and *wayes*; as rendring a reaſon why theſe are to be reformed, if they deſire to be reconciled to God; to wit, becauſe there is a great diſtance between Gods wayes,& theirs; his thoughts, and theirs: his thoughts,and wayes, being all holy and heavenly; theirs, wicked, and earthly; ſet wholly upon the things here below: and ſuch, therefore, as muſt both be reformed, and raiſed up,if they would have any either reconcilement to him, or entercourſe with him, Mat.5.8. Col. 3.1-5. Heb.12.14. Others, refer them to the motive annexed to the requiry, containing a promiſe of finding favour, and mercy with God; and giving aſſurance of having the ſame, upon their return to him, made good: And of thoſe that go this way, ſome expound it of Gods proneneſs to pardon,and forwardneſſe to receive into full favour again: that Gods diſpoſition, & his dealings are herein much unlike unto mens; men are commonly of unmerciful, and revengeful minds; and where they have been much wronged,are with much difficulty drawn to admit any motion of reconcilement, on any reaſonable terms; ſeldome ſo freely, or fully reconciled,but that ſome inward grudge ſticketh ſtill in their ſtomacks, ſome remembrance of the wrong done them, ſtayeth ſtill in their minds: yea, that many times,though from the face,and teeth outwardly, they make ſhew of reconcilement, and profeſs to be ſatisfied; yet they nouriſh hatred, and malice inwardly in the heart; and do but wait, and watch, for an opportunity to do the delinquent ſome ſhrewd turn, or other, even to miſchief him, if they may. See 2 Sam.3.27,30.& 13.20,22,26, 28.& 20.9,10. Pſal.55.21. Jer.41.1,2. Dan.11.27. But with God it is not ſo, he is of a clean contrary diſpoſition, he is of tender bowels, ſlow to wrath, loath to take vengeance, Exod. 34.6. Chap.1.24. Lam.3.33. Ezek.18.31,32.& 33.11. ready to remit the greateſt wrongs, ſuch as no man almoſt would, or could endure to put up, Jer.3.1. and to receive the wrongdoers into as great grace and favour again, as ever not retaining the leaſt memory of ought, formerly done, no more then as if the ſame never had been, either done by them, or known to him, Chap.1.10,15,18. & 43.25. Jer.31.34. Zach. 10.6. Others,again, expound it of Gods conſtancy and immutability in his purpoſes and propoſals: Men are mutable and variable; they promiſe much, and perform little; what accord, and agreement they are brought unto one day, they repent many times, the ſame day, and the next day revoke: ſuch they are,both in their carriage towards God,and in their courſes and dealings one with another, Pſal.78.34,41,57.Jer. 34.10,11,15,16. But it is not ſo with God; he is a moſt true and faithful God; there is no mutability,or ſhadow of change with him: his promiſes are not ſo free, and large, but his performances are as ſure, and as full, Num.23.19. Joſh.23. 14. 1 Sam.15.29. 1 King.8.23. Mat.5.18. Mar.13.31. Rom. 11.29. 1 Cor.1.8,9. 2 Cor.1.19,20. Phil.1.6. 1 Theſſ.5.24. 2 Tim.2.13. Tit.1.1. Jam.1.17. 1 Joh.1.9. Rev.15.3. and this ſuiteth well with that which followeth, ver. 10,11. But this,and the former, may well ſtand together, as being both included,and intended in the diſparity,propounded between God and Man; and adding much ſtrength to the motives before-mentioned,to perſwade people to come readily in unto God.

mine not yours,——neither yours mine] For, *as*, or, *like yours*; and,*as*,or,*like mine*; a defect of the note of ſimilitude. See the like,ver.3.

V. 9. *For as the heavens are higher then the earth*; *ſo are my wayes higher then your ways;and my thoughts then your thoughts.*] There is as vaſt a difference, between my diſpoſition, and dealings,and yours; as there is diſtance between heaven and earth: my diſpoſition and dealings,both for mercy and goodneſs,and for firmneſs and faithfulneſs, are as far above yours, as the very higheſt heavens are above the very center of the earth: yea,indeed far higher; for the one is, though unmeaſurable,yet,finite; whereas the other, becauſe infinite, is for greatneſs,and amplitude,and immenſity,inconceiveable. So Pſal.103.11,12.Jer. 31.37. and God is as far above man, in mercy and goodneſs,in truth and faithfulneſs,as in immenſity of height and greatneſs,Pſal.36.5,6.& 57.10, 11.& 108.4. & 119.89,90.& 145.3,9. and there may well be ſome emphaſis in theſe words, *your ways*, and *your thoughts*; as if he had ſaid, *yours*,even the very beſt of you,that either have,or would ſeem to have,ſome bowels of compaſſion, ſome tender-heartedneſs,ſome equanimity,ingenuity, and readineſs, to remit a wrong; or ſome firmneſs, or faithfulneſs, in making good what ye promiſe. See the like,Matth.7. 9-11.Luk.11.5,12.

For as] Or,*But as*. So the particle is rendred, Chap.30. 16. & 49.25. and may well be here: They are not as yours; but far higher then they.the note of ſimilitude is not expreſſed in the text; but is to be ſupplyed, and is in the other particle very frequently included. So Chap.54.9. & 62.5.

are higher then the earth] Heb.*are high from*,or,*in regard of the earth.* So 1 Sam.10.24.Job 11.8,9.& 35.5. and the like in the next branch.

V. 10. *For as the rain cometh down, and the ſnow from heaven,and returneth not thither, but watereth the earth, and maketh it bring forth, and bud*;] As theſe inferiour creatures, through my bleſſing accompanying them, do not fail of their effect, but attain their intended end, in cauſing the earth to fructifie,for the benefit and behoof of mankind, when to that purpoſe I am pleaſed to employ them, Job 37. 6, 11-13. ſo ſhall the gracious promiſes of mercy, and of delivery, that I make unto you, not fail, or be fruſtrate, but ſhall certainly take place,and be aſſuredly effected,Chap.14.24-27.

from heaven] From above; for all above us,goeth under the name of *heaven*,Gen.1.1,6-9,14,17,20.from the clouds, that are as *Gods chambers*, Pſal. 104. 13. or, *ſtore-houſes*, Job 38. 22.

returneth not thither; but watereth the earth,] Or, *till it have watered.* Heb. *but if it have watered*; or,*unleſſe it have watered*; as Gen.32.26. *I will not let thee go, but if thou bleſſe me*, or,*unleſſe thou bleſſe me*; that is,*untill thou have bleſſed me*: neither ſnow, nor rain return, untill they have done the work that God ſendeth them about; who by them is ſaid, *to water the earth*,Pſal.65.9,10.& 104.13.& 147. 8. not that they then go up again,(though as the rivers are ſaid to return again to the ſea,whence they had their original,Eccl.1.7.ſo the moyſture that cometh from above, being licked up by the wind, and exhaled by the Sun, doth, in proceſs of time, aſcend up oft in vapors again, Pſal.135.7. Jer.10.13.) but the meaning is,that it never faileth to effect that, for which God ſends it, whether it then go up again,or no: for the term uſed in theſe forms oft-times implies no more. See Gen.28.15. Mat.1.25. See the like form of ſpeech, 1 Sam.1.22. Chap.37.29,34.Jer. 23.20.& 50.9.

maketh it bring forth,and bud] Heb. *maketh it child*; as we ſometime ſpeak: for the term is properly uſed of *childing* women; applyed to Sion, Chap. 66.8. and it is indeed uſed, not of men and women only,begetting and breeding; but of other creatures alſo that bring forth young: of the earth, or ground,as here,more both improperly,and unuſually: for as for that paſſage in the place cited,where it is ſaid, *ſhall a land be brought forth in one day*: by *land*, is meant, not the *ground*, but a *people*.

and bud] Heb. *and maketh it bud*, or *ſprout up*, Job 38.27. Pſal. 104. 14. & 147.8. the word is rendred, ſometime, *to grow*,Gen.2.5,9. ſometime,*to ſpring up*,Chap.44.4.Job.5.6.the text may well be read,*till it have watered the earth,cauſed it*(to wit, the earth) *to bring forth, and made it ſprout up*: *made the earth to ſpring up*; that is, made graſs, and corn,and plants to ſpring, or ſprout out from the earth; as it is, Gen.2.9. Pſal. 85. 11. but the ſame form of ſpeech is alſo found, Pſal. 147. 8.

that it may give ſeed to the ſower, and bread to the eater:] Unto bread-corn,eſpecially,hath this paſſage reſpect, becauſe of greateſt moment for the ſupport of mans life, Chap. 3. 1. ver. 2. and becauſe there is a two-fold neceſſary uſe of ſuch grain,for food, and for ſeed; the Prophet pointeth at either. See Gen.47.17,19.Heb. *and gives*, or *hath given*: but the copulative is oft ſo uſed,and ſo rendred, Chap. 53. 2. Mal. 1.9. Howbeit,this is not to be referred to the *earth*; but to the *rain*, or *ſnow*; as by the gender of the terms uſed in the original, appeareth: they *give*; becauſe they cauſe the earth to give, what without them,it could not: For when the heaven is as braſs, the earth is as iron, Deut.28.23. and God himſelf, by them, moiſtening the ground,Pſal.104.23,24.unto whom the Apoſtle therefore applies this paſſage,2 Cor.9.10.

V. 11. *So ſhall the word be that goeth out of my mouth: it ſhall not return unto me void; but it ſhall accompliſh that which I pleaſe,and it ſhall proſper in the thing,whereunto I ſent it.*] So Ezek.12.25.

the word] That is,my promiſe concerning reconcilement to my people, upon their return to me, and deliverance of them out of captivity, ver. 12. So Pſal. 119. 38, 41, 42, 49.

return void] As Embaſſadors, or Meſſengers, failing of that they were ſent about; or miſſing that they went for, Gen.32.3,6. 2 King.18.14,17,37. Chap. 30. 4,5.& 33.7. Jer. 14. 3.

V. 12. *For ye ſhall go out with joy, and be led forth with peace*:] From Babylon the place of your captivity; a type of mans ſpiritual thraldome under ſin and Satan; as Chap. 52. 11.

with joy] Chap.35.10.& 51.11.

led forth] Or,*led along*: So the word rather importeth,Pſal. 45.14,15. where it is uſed of conveying, and conducting, in State: and it ſeems to have relation to the conduct of Gods people,by the pillar of cloud from Egypt to Canaan, Exod. 13.21,22.

with peace] Or, *in peace*; that is, quietly and peaceably. See Chap.52.12.Exod.11.7.or,*in ſafety* (ſo is the word, *peace*, oft uſed. See Chap.54.13.) ſafely; under Gods protection, Chap.52.12.& 58.8.Exod.14.19,20. Pſal.78.53.

the mountains, and the hills ſhall break forth before you into ſinging,] So great ſhall your joy be, and the expreſſions of it, by ſinging and ſhouting,ſo loud and ſo plentiful,that the very ſenſleſs creatures ſhall ſeem to be ſenſible of it, and affected with it,when the mountains and hils,on every ſide ſounding therewith,return ecchoes of it, as if they rejoyced joyntly with you, and praiſed God together with you, for it. For thereunto do theſe, and the like forms ſeem to allude, Pſal. 98.7,8.Chap.35.1.& 44.23. & 49. 13.

and all the trees of the foreſt ſhall clap their *hands*] Heb. *applaud* with *the hand*; as Ezek.25.6. or, with *the palm* of the hand; as the word properly ſignifieth, uſed both here, and Pſal. 96. 12. where the ſame geſture is attributed to the flouds: the trees of the foreſt being gently ſhaken with the wind that ye ſhall have to refreſh you by the way, ſhall by making a pleaſant ——— noiſe,and entertwining their twigs and branches,as their hands and arms,one with another,ſeem to applaud you, and your joy, as you go. See Pſal. 76. 11,12.

V. 13. *Inſtead of the thorn ſhall come up the fir-tree; and inſtead of the bryar ſhall come up the myrtle-tree*:] That this paſſage hath, in the firſt place,a reference to the Jews return from the Babylonian captivity, as well as thoſe, ver.12.to me ſeemeth undeniable, and the beſt Interpreters acknowledge it. Some underſtand it, of the accommodation of them in their way homeward, when they were to paſs thorow waſte Wilderneſſes: and ſo it ſhould be the ſame with that, Chap. 41.19. Others, rather conceive it meant of their land and country,that they were to return unto. For whereas aſſurance was given them, of a quiet diſmiſſion from the place of their captivity, and a ſafe conduct unto their own country again, ver. 12. their minds might be troubled, when they began to think,what there would be to entertain them with at their arrival there;conſidering that they ſhould finde their land,moſt of it having lien waſte, and enjoyed,not a ſeventh yeers,but a ſeventy yeers,ſabbath, Lev.26.34,35,43. over-grown with buſhes,and thorns,and bryers,and brambles,Chap.7.24. and the Prophet therefore,from God,telleth them, that inſtead of ſuch traſh,as the face of their land was then over-ſpread with, it ſhould, upon their return, be furniſhed with ſuch plants and trees,as ſhould be,not uſeful only, but beautiful,and delightful alſo: and ſo the paſſage is parallel to that,Chap.4.2. and that Chap.35.1,2. So the meaning is, that the face and ſtate,of their Land and State, ſhould be ſtrangely altered for better. See the like, in another notion, Chap.60.17. Now this is commonly expounded of, and applyed unto, that gracious and bleſſed change,that ſhould be wrought upon, and appear in,thoſe perſons and people, that ſhould,by the miniſtery of the Word, be converted unto God; being now ſo ſtrangely altered, and changed, 2 Cor.5.17. that as they are elſe-where ſaid, to be thereby transformed, out of ſerpents, and wild-beaſts,into mild and tame creatures,Chap.11.6-8. ſo here,out of ſuch thorny, and prickly ſhrubs and buſhes, as wicked men for their harmfull, and miſchievous minds and courſes, are in Scripture commonly compared unto, 2 Sam. 23.6.Mic.7.4. into ſuch plants and trees, as are both pleaſant and uſeful,Chap.61.3. or,as others,that thoſe vices and corruptions, that their hearts and mindes were formerly overgrown with,as with brambles and bryers, Heb. 6.8. ſhould be ſtubbed up,and rooted out, Jer. 4. 4. and the graces of Gods Spirit there implanted in the room of them. But the ſoundeſt, and moſt judicious Interpreters, deem it over-curious to deſcend unto, and reſtrain the paſſage to theſe particulars: they conceive the flouriſhing eſtate of the Church of God, in general, hereby to be intimated, as abounding in ſpirituall graces and comforts;thoſe at ſome times alſo are accompanied and dignified with remarkable deliverances, proſperous ſucceſſes,countenance of Potentates, peace, plenty, and the like temporal bleſſings,Act.9.31.

thorn] See of this,Chap.7.19.

brier] The word *ſirpad*, here uſed, is no where elſe found; the Jewiſh Criticks leave us here in the briers; one while telling us,it is *a kind of thorn*; another while, that it is *a kind of baſe ſhrub*; and no more: The ancient Greek rendreth it, *coniza*; an hearb deſcribed by Dioſcorides,l.3.c.127.& Pliny, l.21. c. 10. and is ſuppoſed by ſome, to be a kind of *Mullen*; the old Latine,*a Nettle.* Some of our Criticks would have it ſignifie not any ſhrub,or herb,one,or other, but a thornyground; a place over grown with thorns, as compounded of *ſir*, that ſignifies *a thorn*; and the verb *rapad*, or *raphad*, that ſignifies, *to ſtrew*, or *pave*, (whereof ſee on Chap. 54.11.) but the oppoſition of plant to plant, here; not of ground to ground, as Chap. 35. 2. ſheweth it rather to denote ſome particular buſh or ſhrub: and the name of a *thorn* found in it, ſeems to imply one of a thorny kind: To which purpoſe, ſome late Interpreters, conceiving the word rather to be made up of *ſir, a thorn*; and *pid*, that ſignifies *harm*, or *miſchief*, Job 31.29. Prov.24.22. as you would ſay, *an harmfull*, or *miſchievous thorn*; do render it, *paliurus*, a ſhrub; of note, for ſharp and thorny prickles: Of which, Dioſcorides, l.1.c.106. and Virgil, *ecloge*, 5. our verſion gives it *a brier*; but another word, is by that term elſe-where uſually rendred, Chap.5.6.& 7.23 25. Mic.7.4.

and it ſhall be to the Lord for a name,] Or, as ſome render it; *and this ſhall be to the Lord for a name.* This deliverance of his People, and reſtitution of his Church, and the ſtate thereof, ſhall be a means of bringing much glory to God, Chap.44.11. & 60.21. & 61.3. for they ſeem to ſwerve from the genuine ſenſe of the words, that would have it underſtood of the acknowledgment of God, for their Soveraign Lord, by bearing his name, as children do of their parents, ſervants of their maſters, wives of their husbands, Gen.48.16. Chap.4.1.& 63.19. *name*, for fame, renown, and honour, Gen. 11.4. Num.16.2. Chap.63.12. See Chap.56,5.

for an everlaſting ſign,] An everlaſting monument, and memorial of Gods gracious goodneſs to his people. Heb. *a ſign of perpetuity*, or *eternity*; that is, *a ſign* to endure *for ever*; as Exod.31.17. as, *a name of eternity*, for, *an everlaſting name*, chap. 63. 12. That which ſome ſuppoſe to have an eye unto ſuch ſtones, or pillars, as men uſe to erect for boundaries, or landmarks, with their names thereon engraven, in lands eſpecially, either newly purchaſed, or recovered from ſome adverſary that had before held, and with-held them. But I ſhould rather conceive it to allude to ſuch tropheys, as are wont to be erected, in memory of ſome great victory, or extraordinary atchievement; ſuch as that monument erected by Moſes, upon the diſcomfiture of Ameleck, and Gods ſpeech thereupon, with thoſe words (as ſome think) engraven on it, *Jehovah niſſi*, Exod.17.15,16. for what Popiſh Writers here prate of the ſign of the croſs, is ridiculous.

that *ſhall never be cut off.*] Or, that *it may never be cut off*; that is, applyed to the memorial, and the matter thereby to be remembred, that ſhall never be forgotten, Jer.50.5. or that it may never be forgotten, but abide ſtill in mens mindes and mouths. See Jer. 7. 28. But the text may as well be rendred, that *it ſhall not be cut off:* and ſo relating to that which is by the ſign obſigned, the meaning will be, that this act of God, in delivering and reſtoring his Church, ſhall be, as an everlaſting honour to God; ſo for a ſign to his Church, that it ſhall never be forſaken by God, no more then that act of his forgotten by his people: It ſhall ſtand firm and faſt for ever, under Gods powerful ſupport and protection, never to be cut off, or caſt off, again, Chap.48.19.& 54.9,10. Jer.31.31-37. & 32.40.& 33.25,26. a defect either of the pronoun relative; as ver.5. or of the finitive particle; as Chap.41.7.

CHAP. LVI.

Verſ. 1. T*Hus ſaith the Lord,*] This whole Chapter, (the four laſt verſes onely excepted) ſeemeth to belong to the foregoing Sermon, and to be the concluſion of it: wherein God admoniſheth his people to do that, whereby they may obtain a part in the favours and mercies beforementioned, Chap. 55. and retain it, when they have them: withall, comforting the religious Eunuch againſt want of iſſue; and the Proſelytes of other people, (the number of whom he promiſeth to encreaſe) with promiſe of an equall intereſt with his ancient people, in all the priviledges of his houſe, the Church.

keep ye judgment, and do juſtice:] Or, as ſome render it, *Obſerve equity*, (as the word *judgment* is oft uſed for *moderation*; oppoſed to ſtrictneſs, and rigour of juſtice, Pſal. 25.9. & 112.5. Jer.10.24.& 46.28. Mat.23.23.) *and deal juſtly*; ſo *to do juſtice*, it ordinarily uſed for to carry a mans ſelf uprightly, and faithfully, in his dealings with others, Pſal.15.2. Chap.64.5. 1 Joh.3.7,10. *Judgment, and Juſtice*, are frequently joyned together; which when they are attributed to publike perſons, ſeem to deſign, the one the due and equal hearing, and deciding of cauſes, that come before them; the other, the cauſing of juſtice to be executed, for the righting of the wronged, and puniſhing of the wrong-doer, 2 Sam.8.15. 1 Chr.18.14. Pſal. 99.4. Jer.33.15. when to private men, the one ſeems to import equitable carriage, free from rigour, and extremity, mixt with mercy and moderation, in exacting their own from others; the other, a juſt and faithful dealing, in, and about thoſe things that they ow unto others, or are employed about, or entruſted with, by others, Gen.18.19. Pſal.106.3. Ezek.18.5. the exerciſe of theſe Offices, God requires here of them, as fruits of true faith, and ſincere repentance. So Chap. 1.16. Dan.4.27. Mic.6.8. Zach.8.16,17. Mat.3.8. Act.26.20. Gal.5.6. Tit.3.8.

for my ſalvation is *neer to come,*] Which none muſt look to partake in, unleſs they be thus qualified. So Pſal.85.9. Ch.46. 13.& 51.5. Mat.3.2. Mark 1.15. 1 Cor.6.9,10. Eph.5.5.

my righteouſneſs to be revealed.] My righteouſneſs, which I ſhall manifeſt, as by my faithfull performance of my promiſes to my people; ſo by juſt vengeance inflicted upon their oppreſſours, Chap.1.27.& 51.5.

V. 2. *Bleſſed is the man* that *doth this,*] So Pſal. 106. 3. *Bleſſed* are they that *obſerve judgment*, and each one, *that doth Juſtice.*

and the Son of man that *layeth hold on it:*] Or, that *holdeth it faſt.* So ver.4. Jer.8.5. that keepeth cloſe to it, that practiſeth it conſtantly; not by fits and ſtarts, but *at all times*, Pſal. 106.3. *Son of man*, the ſame with *man* before; as Job 25.6. and a defect of the relative in either branch, as Ch. 55.5,13.

that keepeth the Sabbath from polluting it,] *That ſo obſerveth the Sabbath* (Exod. 31.13,14,16.) *that he pollute it not:* for that is the meaning of that phraſe. See the like, Pſal.69. 23. Chap.33.15. Hoſ.4.6. So ver.4. The obſervation of the Sabbath, put here for the whole exerciſe of religion and piety; as Lev.19.3. Jer.17.21,22. to be joyned unto, and go along with the practice of thoſe other duties, before required, ver. 1. Amos 5. 24. and that here the rather put for the reſt; becauſe that might be obſerved in forrein parts, during the time of their captivity; whereas many other parts of Gods religious Worſhip, being confined to the Temple at Jeruſalem, could not, Deut.12.11-14.

pollute it] Or, *profane it*: by ſpending it, or any part of it, ſave in caſe of neceſſity, in any profane employment, Exod.31. 14. Neh.13.17,18. Jer.17.21,22,24.

and keepeth his hand from doing any evill.] Or, *that it do not any evill*; to wit, *to his neighbour*; as it is more fully expreſſed, Pſal.15.3. So Zach. 8.17. Heb. *all*, for *any*; as Ezek.18.13. that is as well careful to walk uprightly among men, as to carry himſelf religiouſly toward God, Act.10.35. Jam.1.27. and to abſtain as well from wronging his Neighbour, as from profaning Gods Sabbath. See Chap. 1.13, 15.& 58.3-5,13. Amos 5.21,24.

V 3. *Neither let the ſon of the ſtranger, that hath joyned himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his people:*] Let no man think himſelf excluded from partaking in the gracious promiſes of God, before propounded, Chap. 55.1,2,12,13. in regard of his birth and generation, becauſe he is of another nation, and no native Jew, Gal. 2.15. for Gods offers of grace, are propounded to all, without diſtinction of nation; be they Jews, or Gentiles, that ſhall ſincerely come in unto God, and embrace his ſervice, Act. 10. 34,35. Rom.1.10,11.& 3.29,30.& 10.12. 1 Cor.12.13. Gal.3. 28. Col.3.11.

the ſon of the ſtranger] That is, *the ſtranger* born, or by deſcent. See ver.6. But ſo he ſpeaketh the rather, in regard of that law, whereby the iſſue of ſome people, were for divers deſcents ſecluded, from admiſſion into the congregation of Iſrael, Deut. 23. 3,7,8. whereunto the Jewiſh Commenters further add, that he makes mention of *the ſtrangers ſon*, becauſe he had no inheritance in the land of the Eunuch; becauſe though he were a Jew, yet he had no iſſue to inherit: But God here intimateth, that thoſe laws that made ſuch diſtinction between the native Jew, and the ſtranger, ſhould under the Meſſias be repealed; the partition wall being then removed, that ſevered Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain, at his death, Mat.27.51. Eph.2.11-16. and in the Prophecy of Ezekiel, proviſion is made for the ſtranger, alſo, and his iſſue, that had joyned himſelf unto Gods people, to inherit alſo among them, Ezek. 47. 22, 23. a type of their joynt portion in the heavenly inheritance, Eph.3.6.

that hath joyned himſelf] Heb. *that is joyned*; as it is rendred, Chap.14.1. where the ſame thing is mentioned; but theſe paſſives have oft a reciprocal notion. See Chap. 5.8. and ſo Jer. 50. 5. *let us joyn our ſelves to the Lord.* See further, ver.6.

utterly ſeparated] Heb. *ſeparating ſeparated.*

neither let the Eunuch ſay, I am *a dry tree.*] Barren, and without poſſibility of iſſue: which might peradventure run in the minds of ſuch, as if therefore they ſhould ſeem to be without the verge of Gods benediction; becauſe fecundity was promiſed, and eſteemed, as a bleſſing, Exod.23.26. Deut.28.4,11. Pſal.128.1,3.

Eunuch] Of the term, ſee on Chap.39.7.

a dry tree] Or, *a ſear tree*, Luke 23.31.

V. 4. *For thus ſaith the Lord unto the Eunuchs, that keep my Sabbaths, and chooſe the things that pleaſe me, and take hold of my covenant.*] That are careful, as well in other things, generally to pleaſe me, and approve themſelves unto me, and to keep covenants with me, as in the obſervation of my day, 1 King.8.23. Pſal.132.12. Col.1.10.

thus ſaith the Lord] This the rather doth the Prophet here prefix, *thus ſaith the Lord*; becauſe it might ſeem to croſs the Law given by Moſes, before-mentioned. So the Apoſtle, 1 Cor.7.10. *not I, but the Lord.*

unto the Eunuchs] Or, *concerning* them; as the particle is rendred, Chap.23.5. for Gods ſpeech here related, is not directed to them, but delivered as concerning them.

chooſe] Not take them up upon ſome ſudden motion, or from example barely, or tradition, or for ſome baſe reſpects, and ſiniſter ends; as Eſt. 8. 17. but after ſerious and mature deliberation, upon due conſideration, out of judgment rightly enformed, and affection thereon grounded, do by a free election, betake themſelves to them. See ver.*6.* ſo David, *I have choſen the way of truth*, Pſal. 119. 30. a term very ſignificant.

thoſe things that pleaſe me] So Chap.38.3. Joh.8.29. 1 Theſſ. 4.1. Heb.13.16. 1 Joh.3.22.

take hold of my covenant] Or, *hold faſt my covenant*; as ver. 2. Pſal.103.18.

V. 5. *Even, unto them will I give in mine houſe, and within my walls, a place*] By the Law of Moſes, none, ſo maimed, and diſmembred, might be admitted into the Prieſtly function, ſo as to execute any ſervice within the vail of the Tabernacle, or the walls of the Temple, Levit.21.20,23. Deut.23.1. but no ſuch bodily maim, or defect, ſhould hinder any true beleever, any ſincere and faithful ſoul, from having a part in the ſpiritual Prieſthood, 1 Pet.2.9. Rev.1.6. & 20.6. and a place in Gods houſe, the Church, 1 Tim.3.15.

Even] Heb. *And*. as Chap.1.6. & 40.30.

within my walls] The walls of Jeruſalem, as ſome, Pſal. 122.7. a type of the Church: but I ſuppoſe rather, of the Temple; of which, ver.7. and from which, ſome were excluded, though not ſhut out of the city. See Lev.21.22,23. Lam. 1.10. Act.21.28.

a place] Heb. *hand*: as Chap.57.8. Deut.23.12.

and a name better then that of ſons, and daughters;] Mens names are ſaid to be continued in their iſſue, male eſpecially; and to fail conſequently in ſuch as wanted iſſue, Num. 27. 4. 2 Sam.18.18. and a numerous iſſue is deemed no ſmall honour, Pſal.127.4,5. & 128.3. Prov.17.6. God therefore promiſeth here, to ſupply and make good the want of iſſue, and of whatſoever, either honour here, or memorial hereafter, might, from it, have accrewed unto them, by beſtowing upon them, matter of far greater honour, and more durable; even ſuch as ſhould continue unto all eternity: that which ſhould abundantly recompenſe, and much more then countervail that defect.

a name] What this *name* ſhould be, many debate much; and ſome would have it to be the name of *Gods people*, Hoſ.2. 23. ſome, of *Gods ſervants*, Chap. 44. 1, 2. ſome, of *Gods Prieſts, and Miniſters*, Chap.61.6. ſome, of *Gods ſons, and heirs*, Joh.1.12. Rom.8.16,17. 2 Cor.6.18. Eph.3.6. 1 Joh.3.1. But this is not unlike the diſpute about the name ſaid to be given unto Chriſt, Phil.2.9. but as by *name* there, doth not import any one particular title, but is put for power and authority, as Act.3.16. & 4.2. ſo by *name*, is not any ſuch particular ſtyle here meant, but ſuch honour and dignity, as ſhould far ſurpaſſe that, which iſſue was able to afford, both for eminency, and for continuance. See Chap.55.15. & 66.15. Howbeit, what Popiſh Writers hence gather for the merit of ſingle life, above the married eſtate, expounding the place of voluntary Eunuchs; from Mat.19.12,13. is groundleſs, and frivolous.

better then that of ſons, and daughters] Heb. *good from*, or *before, ſons and daughters*: as Prov. 22.1. Eccl. 7.1. that is, *better then* the name of *ſons, and daughters*: the word *name*, ſupplyed from that before-going, as Dan.4.33.

I will give them an everlaſting name] Heb. *I will give him* (that is, each one of them, as Chap.26.19.) *a name of eternity*, as Chap.63.12.

that ſhall not be cut off] As that by iſſue continued, (it failing oft) is, 1 King.14.10. 2 King.10.11. Pſal.21.10. & 109. 13. See Chap.48.18. & 55.15. Rev.3.12.

V. 6. *Alſo the ſons of the ſtranger that joyneth himſelf to the Lord to ſerve him*] Heb. *And the ſons of the ſtranger, that ſhall be joyned to the Lord, to ſerve him.* Which ſome render, *And* as for *the ſtrangers*; becauſe the nominative caſe ſeems to be put abſolutely.

the ſons of the ſtranger] That is, ſuch as are ſtrangers by deſcent. See Chap.2.6.

joyneth himſelf] Heb. *are joyned*; and it ſhould be rendred, *that joyn themſelves*. See ver.4.

to ſerve the Lord] The end of this joyning himſelf to him more fully, then before, ver.4. here expreſſed; ſo it is ſaid of the prodigal, that he joyned himſelf to one, that kept a farm, not as a partner with him, but as a ſervant to him, Luk. 15.15. and ſo the words here following are. Howbeit, the term here uſed, would rather be rendred, *to miniſter unto him*; it being ordinarily applyed to the Prieſtly function, Deut.10. 6,8. and it is ſaid here, not as of the Levites, *to miniſter unto Aaron*, Num.18.2,4. but as of the Prieſts, *to miniſter unto the Lord*, Deut.21.5. thereby intimating, that they ſhould be admitted, unto the ſacred adminiſtration, to miniſter, not as Levites only, but as Prieſts. See Chap.61.6. whereas all ſtrangers, all, that were out of that one tribe, whether Iſraelites, or forraigners, were before excluded from either, Num.3.38. & 18.4.

to love the name of the Lord, to be his ſervants] That is, out of love to the Lord, to be his ſervants. So Deut. 10. 12. *to love him, and to ſerve him*; that is, out of love to ſerve him: that was before cloſely intimated in the term of *chooſing*, ver.4. See the like ſyntax, ver.10.

the name of the Lord] For, *the Lord* himſelf: as Pſal.116.4, 17. Prov.18.10.

every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant] See on ver. 2. *every* ſtranger, that ſo doth; for of them ſtill he here ſpeaks: and he mentioneth the obſervation of the Sabbath more ſpecially, as the Jewiſh Doctors, ſome of them, would have it, becauſe that was appointed by God, in more ſpecial manner, to be a ſolemn ſign between God and his people, to ſignifie, and obſign, his ſanctifying of them, and being in covenant with them, Exod. 31. 16,17. Ezek.20.20. ſome other, to diſtinguiſh between ſtranger and ſtranger, and to ſhew what manner of ſtranger it was, that he here intended: for among the Jews, ſay they, there were two ſorts of *ſtrangers*; one ſort, that obſerved the commandements given unto Adam, and Noah, but went no further: another, that were circumciſed alſo, and obſerved the rites delivered by Moſes; among which, the Sabbath, Exod.16.23. and of theſe, ſay they, it appeareth, that he ſpeaketh, by mention made of the Sabbath. *But this* diſtinction, we find no ground for, in Scripture; and places are much wronged, to wring this conceit out of them: the Sabbath being the time ſet apart for Gods conſtant ſolemn ſervice, Levit.23.3. is put for the whole ſervice of God, performed ordinarily on that day. So Levit.26.3.

V.7. *Even, them will I bring unto mine holy mountain*] Heb. *And I will bring them* (but, *Even them*; as ver.5. or, *Them, I ſay*: as Chap.49.6.) *unto my mountain of holineſſe*; as Pſal.15. 1. to Mount Sion, on which the Temple was ſituate, a type of the Church, Chap.2.2. & 11.9. Ezek.20.40.

and will make them joyful in mine houſe of prayer] I will cauſe them to ſerve me there, with alacrity, and cheerfulneſs of ſpirit, Deut.16.14,15. for the manifold bleſſings, wherewith I have bleſſed them, and for the ſpiritual comforts, that by their communion with me, in my ſacred ordinances, I ſhall there impart unto them, Pſal.36.8. & 42.4. & 43.3,4. & 63.5. & 84.4,10.

houſe of prayer] The Temple, in which, and towards which, as Gods palace, and peculiar place of his reſidence, they were wont to pray, being at Gods command, built, ſanctified, and ſet apart for that purpoſe, 2 Sam.7.13. 1 King.8.19,28-30,33, 35. & 9.3.

their burnt-offerings and their ſacrifices, ſhall be *accepted upon mine altar*:] Heb. ſhall be *to acceptance upon mine altar*. So Exod.28.38. Levit.22.21. Pſal.19.14. and ſo the contrary, Levit.10.21. Jer.6.20. Howbeit, there ſeems to be here, a defective form of ſpeech, th[illegible]o be ſupplyed, *their burnt-offerings* (of which word, ſee o[illegible]hap.1.11.) ſhall *unto acceptance*, or, *with acceptance*, go up *upon mine altar*; or, they ſhall be *accepted*, being offered *upon mine altar*: as it is more fully, chap. 60.7. See of the like, Chap.38.17,21. A type of thoſe their ſpiritual ſacrifices, of themſelves, of their ſervice, their prayers, their praiſes, their beneficence, Pſal.50.23. & 69.30,31. & 141.2. Rom.12.1. 2 Cor.8.5. Phil.2.17. & 4.18. that ſhould be accepted, Pſal.51.17,19. Mal.1.11. & 3.4. Rom.15.16. Heb. 13.16. being offered upon the true altar, that ſanctifieth every oblation, on it offered, the Lord Jeſus, Mat.23.19. Heb. 13. 10,15. Rev.8.3,4. Jer.33.18.

for mine houſe ſhall be called the houſe of prayer] Mat.21.13. Mar.11.17. Luk.19.46. *ſhall be called*; that is, *ſhall ſo be*; and *be ſo accounted*; as Chap.54.5. Mat.5.9.

for all people] Heb. *all peoples*: as Pſal. 117.1. ſo rendred alſo, Rom.15.11. not for Jews only, but for other nations alſo, without exception, or excluſion of any, Rom. 10. 12, 13. See 1 King.8.41-43.

V. 8. *The Lord God which gathereth the out-caſts of Iſrael, ſaith*] Heb. *The ſaying* (as Chap.1.24.) *of the Lord God that gathereth together the out-caſts of Iſrael*: as it is well rendred, Pſal.147.2. See Chap.11.12.

Yet will I gather others *to him, beſides thoſe that are gathered to him*] Heb. *Yet*, or, *Furthermore*, (as Chap.8.5.) or, (dividing it) *I will further gather together more upon him*, (as alluding to an heap, which to raiſe higher, materials are laid one upon another*)* or, *to him*, (ſo is the particle uſed, Pſal.16.2. & 23.2. Chap.22.15. & 53.1.) *unto*, or *above (*as Job 23. 2. *my ſtroke is above my groaning:) his gathered together*; that is, over and above, or beſides thoſe, that I ſhall at firſt gather together. This, a learned Writer of great note, would have meant of a ſecond gathering of ſome by Nehemy, after the firſt by Ezra, Ezr.2.1,2. Neh.7 7. but we read not of any remarkable number gathered together by Nehemy; who was not that way employed, but about repairing the city, and reforming, and ſetling of the State, with thoſe, whom he found there. The courſe of the context rather carrieth it to thoſe forraigners, and ſtrangers, before ſpoken of, ver. 6, 7. who were alſo to be gathered, and brought in to Gods people, and added unto his fold, the Church, Joh.10.16. & 11.32. Act. 1. 41,47. & 11.24. And ſo not ours alone, but the Jewiſh Commenters alſo, expound it; only one telleth us of an expoſition of his fathers, which yet he doth not expreſs any allowance of, that this verſe, ſhould be underſtood of Gog, and Magog, of whom, Ezek.29 16,17. unto whom, he would alſo apply the paſſage enſuing, ver. 9. reading the text, *I will gather together againſt him*, &c. But the former paſſages control this expoſition; and the enſuing words ſeem to be part of another Prophecy.

V. 9. *All ye beaſts of the field, come to devour*, yea, *all ye beaſts in the foreſt*] Divers Expoſitors annex the enſuing part of this Chapter, to the former; making, ſome of them, this the coherence, That the Prophet, from the conſolation of the godly party, in the former part, doth in this latter part, proceed unto the reprehenſion of the wicked, and ungodly party among them. Other of them, that this is ſubjoyned unto the promiſes before-going, to ſhew that yet, before they ſhould be fulfilled, very fearful and ſad matters ſhould befall the Jewiſh State: which by the Romanes they conceive to have been done, in the deſtruction of Jeruſalem, Dan.9.26,27. Mat.23. 38. & 24.15-22. Luk.19.43,44. & 21.20-24. But the moſt, and beſt, herein agree, that at theſe words beginneth a new Sermon, or Prophecy: and that the four laſt verſes of this Chapter ſhould go joyntly, in one, with the next.

All ye beaſts of the field] Heb. *Every beaſt*; and ſo in the next branch: but taken collectively; as Chap.43.20. Ezek. 31.6,13. & 34.5,8. The Prophet maketh entrance into the enſuing Prophecy, with a ſolemn proclamation, wherein ravenous beaſts of all ſorts, are called upon to come in to devour, and make havock of Gods own flock, of his own people; and by ſuch kind of creatures are here deſigned, as ſome would have it, the Romanes; but, as moſt rather, the Chaldeans, together with the Syrians, Aſſyrians, Moabites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and ſerved under the King of Babylon, in his expedition againſt the Jews, 2 King.24.2. Pſal.137.7. Jer.1. 15,16. See the like, Jer.12.9.

come to devour] Heb. *to eat:* as alſo, Jer. 12. 9. The adverſaries of Gods people ſo deſcribed, as alſo, Pſal.80.13. are incited to do with them, as ſuch creatures are wont to do, with ſuch as they prey upon. Howbeit, ſome conceive, that the beaſts themſelves are called to devour their ſlain, as intimating what havock would be made of them, and what ſhould become of their corpſes, *(*that which, in likelihood alſo, befell many of them*)* after they were dead, Pſal.79.2. Jer.7.33. & 34.20. See the like, Ezek,39.17-20. where the ravenous birds, and beaſts are invited, as to a feaſt, to eat, unto their fill, at Gods table, on the carcaſes of horſe, and men; as alſo, Rev.19.17,18. and I ſuppoſe there may well, in this paſſage, be ſome alluſion thereunto: but take the former to be the genuine ſenſe of the place; the rather, for the reaſon of this call, and invitement, rendred, ver.9,10. to wit, the defect, and neglect, blindneſſe, and ſleepineſſe of their ſhepherds, that which is wont to give opportunity to wolves, and wild beaſts, not to prey upon dead carcaſes, but to break in upon, and wory the flock. See Ezek.34.2-8.

all ye beaſts in the foreſt.] *Beaſts in the foreſt*, for, *beaſts of the foreſt:* the uſual receptacle, and harbour of ſuch ravenous creatures, Pſal.50.10. & 80.13.2 King.2.24.Jer.5.6. So *mountains in Gilboa*, for, *mountains of Gilboa*, 2 Sam.1.21. and, *the Prince in thy people*, for, *the Prince of thy people*, Act.23.5.

V. 10. *His watchmen* are *blind*; *they are all ignorant.*] Or, *Their watchmen* are *blind* (becauſe he ſpeaketh of his people; as Chap.5.25.) *they have no knowledge any of them.* Heb. *they know not*. So Pſal.14.4. & 82.5. Chap.1.3. & 44.18. Their Prieſts, and pretended Prophets, or their Rulers, as well Civil, as Eccleſiaſtical, *(*for under the name of *watchmen*, both may well go, though theſe eſpecially ſeem here intended*)* that ſhould watch, and look out, to diſcover any evill, or enemy, approaching, to give warning of it, both to People and State, Chap.62.6. Jer.6.17. & 33.2,7. are ſtark blind, utterly void of any ſound knowledge, or ability to diſcern, Chap.42.19. Hoſ. 4.6. and any enemy therefore may ſafely and eaſily break in upon either, without any notice taken of their approaches, or oppoſition made againſt them. Some underſtand this of the Scribes, and Phariſees, in our Saviour Chriſts time, taxed by him, in his preachings under the name of *blind guides*, Matth. 15.14. & 23.15,16,24. and unto them it may be well applyed; but ſeemeth to be of a far larger extent, and to intend other times.

they are *all dumb dogs, they cannot bark*;] That which is principally required of *a watchman*, is to ſee, and look about him: that which of *a dog*, ſet to keep the houſe, or the flock, is to give warning, by barking, of the approach of the thief, or any ſtranger unto the one, of the Woolf, or any ravenous beaſt to the other, Job 30.1. watchfulneſs is required in either; and in thoſe, conſequently here reſembled by either, Mat.24. 41-45. Mark 13.33-37. Luke 12. 36-42. whereas they were blind, dumb, drowſie, and drunk; for ſo the words enſuing intimate. So the Princes are revelling, when Babylon is taken, Chap.21.5. Dan.5.1-4,30. and the ſhepherds are ſlumbring, when Niniveh is ſurpriſed. Nah.3.18.

bark] By reproving the people for their ſins, chap. 58.1. and forewarning them of ſuch evils, as would befall them for the ſame, unleſs prevented by repentance, Ezek.18.19. and it is not unuſual in Scripture, to ſay, that men *cannot* do thoſe things, which they have no mind, or will, to do. So ver.11. Gen.44.22,26. Jer.13.23.

ſleeping] So the moſt: Yet ſome, *dreaming*; ſome, *talking in their ſleep:* ſome, *ſnorting:* ſome, *doting*; from an Arabick term, that by change of a letter ſo ſignifies: the old Latine, *ſeeing vain things:* which ſome impute to a miſtake of *hozim*, for *chozim*, or *hhozim*, that ſignifies *ſeeing*. A late Interpreter of ſpecial note, *ſerving the time*; but of that his verſion, ſo diſcrepant from the reſt, no ground is, by him, given; nor am I able to conceive what it ſhould be.

lying down, loving to ſlumber.] That is, lying down of purpoſe to take their eaſe, and repoſe themſelves, as the only thing, that they deſired, took delight in, and had never enough of, Prov.6.9,10. & 24.33. Amos 6.4. See the like form of ſpeech, ver. 6. So Nahum 3. 18. *Thy Shepherds ſlumber*.

V. 11. *Yea, they* are *greedy dogs*, which *can never have enough:*] To their ſluggiſhneſs, and love of their eaſe, is added their greedineſs, and their inſatiable covetouſneſs, an uſuall concomitant of the former, with the moſt, requiring means to maintain them, in an idle and looſe courſe of life.

yea, they are *greedy dogs*] Or, *And theſe dogs*, or, *Theſe dogs alſo* are *very greedy*. Heb. *ſtrong of ſoul*, or, *of appetite*; as, *a man*, or, *owner of ſoul*; that is, *of appetite*, for one of greedy appetite, Prov.23.2.

which *can never have enough*] Or, *they can never have enough*. Heb. *they know not to be ſatisfied*: Our margent renders it, as if it were a verb of the infinitive mood; which ſome of the Jewiſh Maſters alſo, but doubtingly, deliver. Or, rather, *they know not ſatiety:* for the word ſeems to be a noun, in that notion, frequently found, Ruth 2.18. Chap.23. 18. & 55.2. Ezek.16.28. & 39.19. Hag.1.6. as Chap.59. 8. *they know not the way of peace:* that is, they know not how to walk, or carry themſelves peaceably: they cannot do it, becauſe they have no mind thereunto. See ver.6. of ſome ſuch like dogs, David, Pſal. 59.6,14,15. the greedineſs here ſpoken of, is not of meat, or drink, (though in following their voluptuous courſes of riot and exceſs, they were that way alſo inſatiable, ver. 12.*)* but of moneyes, and means, to maintain that withall, Eccl.5.10. & 10.19.

and they are *ſhepherds* that *cannot underſtand:*] Or, *and* ſuch *ſhepherds they* are, as *have no underſtanding*; a defect of the relative, as ver.2. Heb. *know not to underſtand*; as Jer.6.15. & 8.12. *they know not to bluſh*; and, *they know not to do right*, Amos 3.10. though ſome render it; *they know not to teach*; as if it were to make to *underſtand*; to inſtruct: and ſo the word is uſed, Dan.10. 14. See alſo Chap. 28. 19. but is more frequently taken in the former ſenſe, 1 King. 3. 9. Prov.1.2,6. & 14.8. Some would here diſtinguiſh between the *dogs*, and the *ſhepherds*; as if the one were the inferiour officers; the other, the ſuperiour governours: But the ſame parties ſeem to be, in either appellation, intended; as before, ver.10. they have no underſtanding to foreſee, and conceive, what the iſſue of things will be, Jer.6.14. ſo the Jewiſh Commenters. Or, they have no skill to order the flock aright: a matter of much moment, and, in ſpecial manner, required in a ſhepherd, Jer. 3. 15.

they all look to their own way, every one to his gain, from his quarter.] This clauſe ſheweth more plainly, what greedineſs was ment before; to wit, greedineſs of gain, Prov.15.27. & 31.15,16.

look to their own way] See Chap.53.6. they are all for themſelves, without any regard to, or care of, the flock, and its welfare, Jer.22.17. Ezek.34.2,3. Phil.2.21. Some make this paſſage parallel to that, Chap. 53.6. *We have turned every one* *to his own way.* Others, to that, Judg.17.6. *every man did that which was right in his own eyes.* Both underſtand them, as implying not a general concurrence only, in running out into evil; but a diverſity of thoſe courſes, that they ſeverally took; ſome abandoning themſelves to the giving of ſatisfaction to one inordinate loſt, and ſome to another: whence, alſo, ſome conceive a diſtribution of them here, into two ranks; ſome addicted to covetouſneſs, and ſome to riot and exceſs. But I ſuppoſe the meaning of the words to be ſimply ſuch as was before hinted: nor do the places pointed to, ſeem altogether parallel, the pronoun being in them ſingular, as importing a diſtribution; whereas here it is plural. Beſides, that the ſame parties ſeem charged with the ſame vices, not ſome of them with the one onely, and ſome with the other. See the like, Amos 4.1.& 6.3,4.

his gain] As Prov.1.19.& 15.27. it is rendred, *covetouſneſs,* Chap.57.17. Jer.6.13. Ezek.33.31, but the word ſignifies, properly, *lucre,* or, *gain.*

from his quarter] Heb. *from his end*; which Interpreters diverſly expound. Some, from the one end of them to the other; that is, *from the higheſt to the loweſt,* as Jer.6.13. all ſorts of them; and ſo the old Latine rendreth it. Others, from the one end of their way to the other: from the firſt to the laſt, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others, from the one end of the city to the other; as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage. and according to theſe expoſitions, the ſpeech ſhould be defective, as wanting the latter term, more fully expreſſed elſewhere, as Exod.26.28.& 36.33. Others, and ſo ſome of the Jewiſh Commenters, from the place of his abode, and they parallel it with that, Gen.19.4. where the word is not amiſs rendred, *quarter,* as it is alſo according to this ſenſe, which ſeemeth the plaineſt here. Howbeit, ſome conceiving it further to intimate their inſatiable thirſt, and purſuit after gain, render it, *without end*; and in that notion is the noun oft uſed, as Chap.2.7. and the particle alſo prefixed before it, is ſometime uſed in the like ſenſe: and ſo, *from end,* ſhould be here, as much, as *without end*; as, *from viſion, without viſion,* Mic.3.6. But the pronoun, *his,* affixed, ſeemeth to make the conſtruction, in that ſenſe, here, the harſher, and to carry it rather the other way. I ſhall ſubjoyn only an Annotation of a late learned Writer: He conceiveth that the word here uſed, though commonly ſignifying, *coaſt,* or, *end,* or, *extremity,* doth oft-times alſo denote, *eminent,* or *honourable perſons.* So he deemeth it to be taken, Gen.19.4.& 47.2. Judg.18.2. Chap.26.15. Ezek.33.2. and ſo he would have it taken here; and the meaning to be, either referring it to the Prieſts, *they look after their gain, the very chief of them*; not the meaner ſort only: or referring it to the people whom they made a prey of; *they follow their gain, from the principall,* (that is, the richer ſort) *of them,* to wit, of that people, whoſe *watchmen* they are ſaid to be, ver 10. But the places produced, are all queſtionable; nor doth it ſeem to go ſmoothly either way here: yea, this Author himſelf [illegible] ſeemeth confident, that this phraſe ſignifies [illegible] *ev*[illegible]re, & Jer.50.26.& 51.31. and [illegible] moſt o[illegible]ed by him to other purpoſe. But howſoever it [illegible] in other places, the pronoun affixed will not permit it to be taken ſo here.

V. 12. *Come ye,*] The ſpeech of theſe wicked Prieſts, and pretended Prophets, either enciting one another, to joyn together, in the practice of riot and exceſs; or inviting ſome of the people to partake therein with them; and ſo impiouſly encouraging them unto ſuch vile courſes, as their duty was to have reproved in them, and to have by all means endeavoured to withdraw them from. Thus they applyed themſelves to the humour of the people, Mic.2.11. and ſtrengthened the hands of the wicked, that they might not leave their ſins, Ezek.13.19,22.

ſay they] Theſe words are ſupplyed, being not in the text, as Chap.22.13.& 45.14. Neh.13.15. Act.7.32.

I will fetch wine, and we will fill our ſelves with *ſtrong drink*;] Heb. *I will take wine* (but it is well rendred here *fetch*; as alſo, Gen.18.7.& 27.9. for it includeth two notions, *to take,* and *to bring*; as, *to receive,* and *to beſtow,* Pſal.68.18. compared with Eph.4.8.) *and we will be drunk* (as it is well rendred, Mic.1.10.) with *ſtrong drink*: we will want no good liquour of any kind. Of the word, joyned alſo with *wine* there, ſee on Chap.5.11. a defect of the particle *with*; as Chap.28.1. Jer.13.12.

and to morrow ſhall be as this day, and *much more abundant.*] Some conceive it to be ſpoken in deriſion of Gods Prophets; as ſcoffing at their denunciation of deſtruction, ſhortly and ſuddenly to befall them; we do well enough to day, and we will do better to morrow. See Chap.22.13. But it ſeemeth rather a profeſſion of a wicked and wretched reſolution, to proceed in the continued practice of their preſent exceſs, day after day, without abating an ace of it, but improving it rather. See ſomewhat the like reſolution of the drunkard, Prov.23.35.

and *much more abundant*] Heb. *great*; (that is, *greater* then this: the poſſitive, for the comparative, as Gen.10.21.) yea of *much* more *excellensy,* or *abundance,* as Gen.49.3.

CHAP. LVII.

Verſ. 1. *THe righteous periſheth*;] Amidſt the reproofs of the wickedneſs and profaneneſs of the times, and the dreadful denunciations of wrath and judgment, againſt the main body of the ſtate for the ſame, the Prophet here, by the way, inſerts ſomewhat for the comfort of the ſincere-hearted, that living in thoſe times, ſhould either by the cruelty of oppreſſion, have their lives ſhortned, or be taken away otherwiſe: yet not without a ſecret nip, unto thoſe other ungodly ones, that regarded it not, nor took notice of Gods mercy toward them, in tranſlating them hence, before the judgments denounced came to be put in execution; or, of the warning thereof given by the ſubtraction of ſuch.

The righteous] This ſome reſtrain to Joſias, commended for his juſtice, Jer.22.15,16. as well as for his piety, 2 Chron.34.3. and taken away by an untimely end, 2 Chron.35.23,24. But the word ſeems more general; being taken collectively, as Pſal.11.5.& 34.19.

periſheth] Is taken away by death: the deceaſe of many ſuch, a fore-running ſign of ſome general judgment approaching. See Chap.3.2.& 6.13. and ſee the like complaints of a defection of ſuch, Pſal.12.1. Mic.7.1,2. Howbeit, it is not ſo to be underſtood, as if ſuch utterly periſhed, and were loſt: for it is not ſo; they live even in death, Joh.11.25,26. But by *periſhing,* is underſtood only deceaſe, and departure hence, as, *ready to periſh*; that is, to dy, Chap.27.13. And the Prophet the rather uſeth this term, becauſe to the carnal eye, it ſeemed ſo to fare with them; which yet he controlleth, ver.2.

and no man layeth it *to heart*:] Heb. *there is no man,* or, *not any,* (as Chap.36.6.& 40.26.) *laying* it *on heart*; as Chap.47.7. So ver.11. where a defect alſo of the pronoun demonſtrative *it,* as here: *heart,* for *his heart.* See the like defect of the poſſeſſive, Chap.27.9.& 53.10. none of them, of thoſe debauched ones, Chap.56.12. do any whit regard it, or take notice of Gods hand, and end, in it. See Chap.5.16,17. Amos 6.5,6.

and mercifull men are *taken away*;] Or, *pious, godly*; or, *kind, pittifull*; for the word is uſed for either: for the former, Pſal.16.10.& 32.6.& 86.2. for the latter, Pſal.103.4.& 109.18. Jer.2.1.& 3.12. Heb. *men of piety,* or *pitty*: or, *men of benignity,* or *kindneſs*; as Prov.11.17. *a man of benignity,* or *kindneſs,* oppoſed there to a *cruell* man: the word is uſed in the adjective, Pſal.12.1. Mic.7.2. The Jewiſh Criticks thus diſtinguiſh theſe two; *the Juſt,* or *Righteous*; and *the kind,* or *bountifull* man: the former, ſay they, is one that giveth preciſely to God, or Man, in matter of tithes, or alms, and the like, what the ſtrict letter of the Law exacts of him, and no more: the latter, one that affordeth it with ſome over-plus: For example, the firſt-fruits of their corn, wine, and oyl, was without any certain ſet proportion, or ſtint, required of them by the Moſaicall Law, Deut.18.2. howbeit, their Doctors had ſo defined it, that a ſixtieth part, at leaſt, was to be given. This they gathered from Ezek.45.11. where for their oblation, the *ſixt* part of an *Epha,* is required out of an *Homer,* which contained ten *Ephaes.* Hence, they made three degrees of offerers, one that brought but a *ſixtieth* part; whom they call a man of *a ſtrict eye*: Another that brought the *fiftieth* part, whom they term the *middle* man: A third, that brought the *fortieth* part, whom they call a man of a *good eye.* So Eccleſ.35.9. And this third, is the *kind,* or *bountifull* man. Again, from Eſaus words to Jacob, Gen.33.9. they coin four ſorts of men: The firſt, he that ſaith, *Mine to thee, and thine to me*; or, *Mine thine, and thine mine.* And this is the man of the world, that dealeth ſtrictly in mutuall commerce. The ſecond, that ſaith, *Mine to me, and thine to thee*; or, *Mine mine, and thine thine.* And this is the way of *Sodom,* that would part with nothing to the Poor, Ezek.16.49. or, the *middle* man, between the *wicked,* and the *kind.* A third, that ſaith, *Mine to my ſelf, and thine too to me*; or, *Mine mine own, and thine mine,* and that is *a wicked* man. A fourth, that ſaith, *Mine to thee, and thine to thy ſelf*; or, *Mine thine, and thine thine own*; that giveth freely, looking for nothing again, Pſal.37.21. Luk.6.35. And this is the *kind,* or *bountifull* man. See Chap.32.5. True it is, that the word hath a notion of *bounty,* and *benignity* in it; but ſo is the word of *righteouſneſs* alſo oftentimes uſed. See on Chap.54.17. and ſo Matth.1.19. nor ſeemeth it the purpoſe of the Holy Ghoſt, here to diſtinguiſh between *righteous* men, and *men of piety,* or *kindneſs*; but to deſcribe the ſame perſons by words, as they are largely *conſidering*] Or, *often conſidering*. How patiently they ſuffered in defence thereof.

end] See Jam.5.11.

V. 8. *Jeſus Chriſt the ſame*] Rev.18.Phil.1.12,&c. Pſal.102. 17. Same, that is, unchangeable in his Eſſence, promiſes and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that by the winds, Eph. 4.14. Jude 12. but be conſtant in that faith which you have received, Col.2.7.

divers] Sometimes with this,ſometimes with that doctrine.

ſtrange] Different and diſagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or elſe with thoſe graces which are wrought in the ſoul by the preaching of the word or doctrine of grace: as faith,love,&c.

meats] Rom.14.17. That is, with a Legal obſervance, or choice of meats: whereby we may underſtand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or tye themſelves unto it. Or, who ſuperſtitiouſly uſe them.

V. 10. *altar*] Underſtand hereby Chriſts divine Nature, whereby his fleſh or humane nature was ſanctified and qualified, to be a ſufficient ſacrifice to make atonement for the ſins of the whole world; and this was typified by the legal Altar which ſanctified the gifts that were offered upon it, Matth.23.19. Or Chriſt may be called our Altar, becauſe we muſt offer up our prayers and thankſgivings unto God by him. See ver.15. Rev. 6.9. & 8.3. Or, underſtand by Altar,the ſacrifice offered upon it; that is, the fleſh or humane nature of Chriſt, which is the true food of the ſoul, Joh.6.

eat] That is, to be partakers of. See 1 Cor. 10.16,17,18.

ſerve] Which ſtill ſtubbornly obſerve the Levitical ceremonies. Such cut themſelves off from the Communion of Chriſt, Gal.5.3.

V. 11. *For*] Here is a reaſon given of that which went before, Verſ. 10. and it ſtands thus: Even as thoſe who ſerved the Tabernacle,might not eat of thoſe beaſts,which were burnt without the camp or tents: ſo thoſe who now cleave to the Tabernacle, cannot be partakers of Chriſt. This is further illuſtrated, Verſ.13. where the Apoſtle ſhews, that thoſe beaſts were a type of Chriſt, and the place of their burning, a type of the place of Chriſts ſuffering.

the bodies of thoſe beaſts] See Levit. 4.11,12. and 6. 30. and 16. 27.

ſanctuary] *Viz*. into the Holy of Holieſt,on the day of atonement, Lev.23.17.

without the camp] Gr. *Tent*. And after that they were ſeated in Canaan,and the Temple was in Jeruſalem,they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jeruſalem.

V. 12. *Wherefore*] See verſ.11.

ſanctified the people with his own blood] 1 Joh.1.7. Rev.1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Underſtand the place, either of our forſaking the legal ceremonies, which were adminiſtred within the camp, cleaving ſtedfaſt to Chriſt and his doctrine; or of our forſaking the world in our affections, *viz*. of our denying our ſelves, and taking up Chriſts croſſe and following him. This laſt may ſerve to be implyed by the words following.

Camp] Gr. *Tent*. See verſ.11.

his reproach] See Chap.11.26. 2 Cor.1.5. Col.1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16 Mic.2.10. Heb.11.10.

V. 15. *By him*] See verſ.10. Epheſ.5.20. 1 Pet.2.5.

the fruit of our lips] Hoſ.14.2.

giving thanks to] Gr. *confeſſing to*.

V. 16. *with ſuch ſacrifices*] Matth.25.34. Phil.4.18.

well pleaſed] Through Chriſt. See verſ.10.

V. 17. *Obey them*] 1 Theſſ.5.12.

have the rule over you] Or, *guide*. Or, *your leaders* See verſ. 7.

for they watch for your ſouls] Ezek.3.17,&c. & 3

V. 18. *conſcience*] Acts 24.16.

V. 20. *Now the God of peace*] With this pray [illegible] according to his cuſtome, concludes this Epi [illegible] God, a *God of peace*; as alſo Rom.15.33.& 16 11. and that in reſpect of the Goſpel of pea [illegible] proclaimed peace betwixt God and Man, [illegible] m really communicated unto us, Rom. 5.1.

great ſhepherd] So called, not onely becau [illegible] ered hi ſheep in an extraordinary manner; but alſo [illegible] the Shepherd of all other ſhepherds, John 10.11

through the blood] Gr. *in*. *i.e.* whereby [illegible] quently,the everlaſting Covenant is c [illegible] ſhed Chap.9.12.

everlaſting Covenant] Which [illegible] as the former was, and conſequently, [illegible] no power abides for ever.

V. 21. *make you perfect*] Or [illegible] you for every good work, *i. e.* accompliſh th [illegible] which as yet may be wanting; as the Greek wor [illegible] ταρτίσαι) implyeth properly.

through Jeſus Chriſt] It may have relation either to *working*, or to *well-pleaſing*. See verſ.10.

working in you] Gr. *making in you*. *viz*. by his Holy Spirit, Phil.2.13.

To whom be glory] Viz. to Chriſt Jeſus. This phraſe is never attributed in the word of God, but unto the true everlaſting God.

V. 22. *ſuffer the word*] The Apoſtle ſpeaketh this to qualifie the ſeeming boldneſſe of ſome exhortations ſprinkled here and there in this Epiſtle, eſpecially in the ſixth and tenth Chapters.

V. 23. Hence it is certain, that the ſubſcription of this Epiſtle is ſuppoſititious, becauſe what need ſhould there be of certifying that Timothy was ſet at liberty, if ſo be that this Epiſtle was ſent by him?

written from Italy] Doubtleſſe this ſubſcription was added by ſome ignorant perſon, becauſe we find it expreſſely ſaid, that Timothy was not yet come unto him, verſ.23.

ANNOTATIONS
On the general Epiſtle of *JAMES.*

The ARGUMENT.

Author of this Epiſtle, was the Apoſtle James, *not the Son of* Zebedeus, *and the Brother of* John, Matth.
. *(as ſome have ſuppoſed) who was ſlain not long after our Saviour Chriſts Aſcenſion,* Act. 12. 2. *But*
es e *ſon of* Alpheus, Matth.10.3. *called* James *the leſſe,* Mark 15.40. *and the Brother of the Lord,* Gal.1.
Commended for a principal Pillar in the Church of God, Gal.2.9. *Who abiding at* Jeruſalem *after that moſt*
of Apoſtles were departed thence, as having a more ſpecial care and charge of his own Nation, the Jewiſh peo-
pte, ote this Epiſtle in general to ſuch of them, as were diſperſed into ſeveral Countreyes and Provinces abroad:
it is probable, That he wrote it after ſundry of Saint Pauls *Epiſtles, and in particular of thoſe two to the*
, and to the Galathians: *And obſerving how many profeſſing the Faith of Chriſt, perverted that whole-*
comfortable Doctrine by him in thoſe Epiſtles delivered, concerning free Juſtification by Faith without
aking thereby occaſion to neglect the practice of good Works, he preſſeth the neceſſity of them, for the Ju-
ſt of ſound and ſincere Profeſſion. In the courſe of this Epiſtle, Firſt he perſwades them to patience, cheer-
f d wiſe carriage under the croſſe, and a ſanctified uſe thereof. Secondly, To ſhew the ſoundneſſe of their
Pro, and the ſincerity of their Faith, by an exemplary courſe of life, in the practice of all Chriſtian duties, and
fruitfuneſſe in well doing. Thirdly, diſſwades from cenſorious taxing of others, and bitter contentious with them,
either by foul language, or injurious courſes. Fourthly, Denounceth Gods Judgments againſt the rich, cruelly op-
preſſing the poor. Fifthly, Exhorts the faithful to patient carriage under ſuch oppreſſions, and to a Chriſtian de-
meanour, anſwerable to their ſeveral eſtates, and conditions, and a brotherly care of the ſpiritual welfare, one of an-
other, wherewith he cloſeth his Epiſtle.

CHAP. I.

Verſ. 1. IAmes] There being two of this name, *viz.* James the ſon of Zebede, and James the ſon of Alpheus, Matth, 10. 2, 3. it is moſt probable, that here is to be underſtood the latter; becauſe the former was killed by Herod, before (as it is likely) the Apoſtles began to write. See Act. 12.2.

ſervant] See Rom.1.1.

ſcattered] Or, *in diſperſion.*

greeting] Act.15.23. 2 Joh.10.11.

V. 2. *joy*] Matth. 5. 11,12. 2 Cor.12.10. Heb.10.34. 1 Pet. 4. 13. That is, Be ſo far from fainting under your afflictions, Heb.12.5. as to account them the matter or occaſion of great joy; both becauſe you are counted worthy to ſuffer for the Name of Chriſt, Act.5.41. 2 Theſſ.1.5. as alſo becauſe of the bleſſed fruits of them, Heb.12.11. Rom.5.3.

divers] Both inward and outward. See 2 Cor.7.5.

temptations] Or, *tryals*; That is, afflictions, ver.12. Luk.8. 13. Act.20.19. 1 Cor.10.13. Gal.4.14. 1 Pet.1. 6. and 4. 12. whereby the ſoundneſſe of your faith, love, and obedience is tryed. See Gen.22.1. Heb.10.32.

V. 3. *Knowing*] Rom.5.3.

trying] Saint James his meaning is not, that afflictions of themſelves work patience; for we ſee the contrary often, both in the wicked and the godly; as in Job, Chap.3. David, Pſal.73. and Jeremy, Chap.12.1. but that faith being proved to be ſound through affliction, doth work it, becauſe thereby it is experimentally aſſured of Gods gracious preſence and aſſiſtance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth.10.22. & 24.13. Heb.10.35, &c, Rev.2.26.

that ye may] 2 Cor.9.8.

perfect and entire] See 1 Theſſ.5.23.

V. 5. *wiſdome*] Though all true wiſdome be from God, yet here more particularly we are to underſtand that ſpiritual wiſedome, whereby Chriſtians may be enabled rightly to judge of the Author, cauſes, and fruits of afflictions; for want whereof many of Gods children have murmured againſt God, and fainted under them, Job 3.1. Pſal.73.2. Jer.12.1. & 20.8. Unto this Chriſtians are directed, Heb.12.5—12.

let him ask of God] Mat.7.7. & 21.22. Luk.11.9.

liberally] The original word in the firſt notation thereof ſignifieth ſimply, or ſingly, or ſincerely; that is, without any mixture of by-reſpects, or without hypocriſie; ſo 2 Cor.1.12. & 11. 3. Epheſ.6.5. Col. 3. 22. But becauſe thoſe who give with a ſingle and ſincere heart, give liberally according to their ability: hence conſequently, or in a ſecondary ſenſe, it ſignifieth liberally. So Rom.12.8. 2 Cor.8.2. & 9.11,13.

upbraideth] When he gives to thoſe who ask; though he doth thoſe who unthankfully abuſe his bleſſings, not walking worthy of them, Eſay 1.2, &c. & 5.1, &c. Jer.2.4.

V. 6. *in faith*] That is, reſting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodneſſe and mercy through his Sonne Jeſus Chriſt, whereby he will be ready to make good his promiſes for the hearing of thoſe who call upon him, Joh. 16.23. Mark 11. 24.

wavering] That is, not doubting, diſputing, or calling into queſtion the former Attributes of God, Mat.21.21. See Act. 10. 20. & 11.12. Rom. 4.20. 1 Tim.2.8. and hangs wavering between God and man. Hereby is meant ſuch a doubting which excludes all faith: for otherwiſe God doth not reject a weak faith which cannot be without doubting. See Mat.17.20. Mar. 23.24. Pſal.31.22.

like a wave] By this ſimilitude Saint James illuſtrateth the property of a wavering minded man. As the waves of the Sea through tempeſtuous winds ſometimes are carried up to heaven, ſometimes deſcend as low as the deep: So a wavering minded man ſometimes is of this opinion and reſolution, and ſometimes of that. See ver.8.

V. 7. *think*] Perſwade himſelf as many vainly do, that he ſhall receive any thing, becauſe he hath no promiſe for it: notwithſtanding God out of his general providence and goodneſs, whereby he cauſes the Sun to ſhine, and rain to fall upon the wicked, Mat. 5. 45. often beſtowes temporal bleſſings upon them.

V. 8. *double-minded,*] Chap.4.8. Whom he ſtyled wavering, and compared to a wave of the Sea, driven with the wind, and toſſed with blaſts; the ſame he ſtyles double-minded, becauſe he is ſometimes of one mind, ſometimes of another: unſettled in his reſolutions and purpoſes, having not a foundation of faith to build them upon: and ſuch an one muſt needs be inconſtant in his wayes; that is, practiſes, courſes, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, diſgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledg of God, and highly honoured to be the ſon of God by grace and adoption.

V. 10. *low*] That is, in his humility: becauſe God hath given him an humble and lowly heart notwithſtanding his riches and honours.

for] Here and in the next verſe, Saint James ſhews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a ſerious conſideration of their own inſtability and vanity, and of all thoſe outward comforts which they enjoy, Pſal. 103. 15. Eſa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the graſſe] Eſay 40. 6. 1 Pet. 1. 24. Job 14. 2. Pſal. 10. 2. & 103 15.

V. 11. *waies*] Whatſoever he ſtudies, purpoſes, or practiſeth, ſhall periſh. See Pſal. 1. 3.

V. 12. *Bleſſed is the man*] Pſal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who couragiouſly without giving back receive the fierceſt onſets of the enemies: anſwerable hereunto, to endure, &c. is patiently and with courage to undergo them, ſubmitting their wils to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See verſ. 2.

when] Or, *being is made*, or *found proof*, or *found*.

tried] Rev. 2. 10. It is a metaphor taken from metals, whoſe truth and goodneſſe are uſed to be tryed, and their droſſe purged from them, by fire: Pſal. 66. 10. Prov. 17. 3. 1 Pet. 1. 7. Afflictions ſerve to both theſe ends and uſes.

the crown of life] 2 Tim. 4. 8. 1 Pet. 4. 5.

V. 13. *ſay*] Either with his tongue, or in his heart; as Pſal. 14. 1.

tempted] That is, in reſpect of himſelf, becauſe he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

evil] Or, *evils*.

tempteth] That is, by inciting and moving them to ſin, for God wils it not. See Pſal. 5. 5. Eſay 65. 12. Zech. 8. 17. Zeph. 3. 5. Though he doth for the proof and trial of their faith, conſtancy and patience, Gen. 22. 1. Deut. 13. 1, &c.

V. 14. *But*] Here Saint James ſheweth the ſource, original, and fountain of all temptation unto ſinne: *viz.* that natural corruption which we brought into the world with us, Pſalm 51. 7. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiſcence.

drawn] Here are ſet down two waies, whereby luſt tempts unto ſinne. Firſt, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under ſome apearance of that which is good and pleaſant: even as fiſhes and other beaſts are allured unto the hook, nets, or ſnares, by ſome pleaſing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived*] It is an alluſion to, or a metaphor taken from teeming women, who firſt conceive, and then bring forth. Now luſt may then be ſaid to have conceived, when the will entertains thoſe evil motions with conſent and delight, which luſt hath ſtirred up.

bringeth forth ſinne] That is, in outward act and deed; and therefore though luſt be not ſuch a ſin, yet it may be, and is properly ſin. See Rom. 7. 7.

finiſhed] Or, *fully perfected*. That is, committed adviſedly, deliberately, or with the full conſent of the will: or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Pſal. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reaſon given, why we ſhould not conceive that God is the Authour of ſin; and the reaſon is, becauſe God is the Authour of all good: now if he ſhould likewiſe be the Authour of ſinne by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whoſe throne is in heaven. See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

Father of lights] So called, Firſt, becauſe he is in himſelf light, 1 Joh. 1. 5. Secondly, and that chiefly here, becauſe he is the fountain of all wiſdom and knowledg, See verſ. 5. Joh. 1. 19. and every other good and perfect gift.

variableneſſe] Exod. 3. 14, &c.

V. 18. *Of*] The Apoſtle having taught, verſ. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleaſure, and not for any merit in man. See Rom. 9. 11. Epheſ. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

with the word] Or, *by*, Epheſ. 1. 13. Col. 2. 5. See Rom. 10. 14. 1 Pet. 1. 23.

a kind of firſt fruits] Herein Saint James alludes unto the firſt-fruits under the law, which were certain handfuls of firſt ripe corn, and ſo conſequently of the beſt, which they were to offer unto God. See Levit. 23. 10, 11. *Numb.* 15. 20, 21. Hence firſt-fruits ſometimes import the firſt in order. So it is ſaid the houſe of Stephanus was the firſt-fruits of Achaia: firſt called into the fellowſhip of the Goſpel, 1 Cor. 16. 15. And ſo ſome underſtand this place, *viz.* of the Apoſtles and the Jews which were firſt regenerate. Sometimes again the beſt and chiefeſt. So Jer. 2. 3. And thus moſt underſtand this place; interpreting it of all the faithful, who are called the firſt-fruits, becauſe of their dignity and excellency above all men; being ſeparated out of the world, Epheſ. 1. 4. 1 Pet. 2. 9. and conſecrated to God.

creatures] Of men. So Mar. 16. 15.

V. 19. *ſlow to ſpeak*] Prov. 17. 27.

ſlow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadviſed and immoderate wrath of man.

righteouſneſſe] That is, that which is right in Gods ſight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aſide*, or *putting off*, &c. See Heb. 12. 1. Col. 1. 8. 1 Pet. 2. 1.

filthyneſſe] That is, all manner of ſin, ſo called from the polluting nature thereof: hence ſin is compared unto thoſe things which are moſt filthy and loathſom: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

ſuperfluity] Or, *remainder*.

receive] As good ground. See Mat. 13. 8. 23. Mar. 4. 8.

engraffed] Rather, the implanted word. It is an alluſion to the ſowing and planting of ſeeds, herbs or young trees, wherein faithful miniſters are compared to planters. See 1 Cor. Thoſe who tranſlate the Original [*engraffed*] ſuppoſe that it is a metaphor taken from the art of engraffing twigs into a ſtock, who turn the ſtock into their own nature.

V. 22. *be ye doers of the word*] Mat. 7. 21. Rom. 2. 13. Luke 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

deceiving] By falſe concluſions and inferences, as if it were ſufficient to hear without practiſe.

V. 22. *like*] By this ſimilitude, Saint James intendeth to teach us that thoſe, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word ſignifieth an accurate and intentive looking upon a thing, bowing and ſtooping down to it. See Joh. 20. 5. 1 Pet. 1. 2. So that hereby we are to underſtand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby underſtand the whole word of God regiſtred in the Scriptures, Pſal. 1. 2. which is called *perfect*, becauſe it contains all things neceſſary to be believed or practiſed; and the *law of liberty*, becauſe thereby we are born again to a new ſpiritual life, and ſo freed from the bondage and ſlavery of ſin, verſ. 18.

continueth] That is, in the belief and practiſe thereof; ſo the words following import.

deed] Or, *doing*.

V. 26. *ſeeem*] Flatters himſelf with a vain conceit and perſwaſion, that he is truely religious.

bridleth] Pſ. 39 1. It is a metaphor taken from unruly horſes, which muſt be bridled and curbed, that they may be ruled.

vain] Notwithſtanding all his boaſting.

V. 17. *before God*] That is, which God requireth, as pleaſing unto him.

world] Underſtand thereby both wicked men, unto whom we muſt not conform our ſelves, Rom. 12. 2. as alſo the pollution or luſts of the world. See 1 Joh. 2. 15, 16.

CHAP. II.

Verſ. 1. O*F glory*] Act. 7. 2. 1 Cor. 2. 7.

reſpect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. To reſpect perſons is for mens outward condition in the world, to reſpect and honour ſome, as for their riches and the like, and neglect and contemn others, though equally or better deſerving, as for their poverty and the like: and this is that fault which St. James warnes the converted Jews to take heed of in this verſe, and blames in them in the verſes following.

V. 2. *For if*] A fault too common even in theſe dayes in many aſſemblies, wherein the poor are not allotted or allowed a ſeat to ſit in

aſſembly] Gr. *ſynagogue*.

V. 3. *in a good place*] Or, *well*, or *ſeemly*.

V. 4. *Are ye not*] Or, are you not condemned in your ſelves, that is, convinced in your own conſciences, that ye do evil in ſo doing? See verſ. 9.

judges] Or, are ye not herein il-affected judges? or are ye not judges of your own evil reaſonings? ſeeing by this your dealing it is plain that you reſpect perſons.

V. 5. *choſen*] 1 Cor. 1. 26, 28.

rich in faith] Luk. 12. 21.

the] Or, *that*.

V. 6. *deſpiſed the poor*] 1 Cor.11.22.

V. 7. *name*] That is, the name of Chriſt, from which we are called Chriſtians.

by the which ye are called] Gr. *which is called upon you.*

V. 8. *royal law*] The law of loving our Neighbour as our ſelves is called the royal law, as high-wayes are called the Kings, that is, becauſe they are common to all : So this law ſhould be extended to all, whether poor or rich : there is no limitation in the law. Thou ſhalt love thy Neighbour, whoſoever he be, without reſpect of perſons.

Thou ſhalt love thy Neighbour] Levit.29.18. Rom.13. 9. Mat. 22.39.

V. 9. *reſpect to perſons*] Verſ. 1.

V. 10. *For whoſoever*, &c.] The Apoſtles meaning is this, *viz.* That ſuppoſe a man ſhould keep the whole law in ſubſtance, except in ſome one particular, yet by allowing himſelf in this particular, thereby he manifeſts that he kept no precept of the law in obedience and conſcience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifeſts that he is guilty of all. Some conceive, that therefore ſuch an one may be ſaid to be guilty of all, becauſe by allowing himſelf in any one ſin, thereby he lyes under that curſe which is threatned againſt the tranſgreſſors of the law, Deut.27.26.

V. 11. *he that ſaid*] Or, *that* law *which ſaid.*

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he ſhall*] Mat.6.15. & 18.35.

and] Or, *but.*

rejoyceth] Or, *glorieth.*

judgment] Or, *condemnation* : that is, the condemnation of Satan and ſin, becauſe of thoſe gracious promiſes which are made to merciful men, Pſal. 31. 1, &c. Matth. 5. 7. Luk. 6. 37.

V. 14. *What*] The drift and ſcope of the Apoſtle in the enſuing diſcourſe is to prove, that neither the bare outward profeſſion of faith, not that faith which is without works can juſtifie or ſave, but that it muſt be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a ſtrong negation, as in the former clauſe (*what doth it profit*, &c.)

V. 15. In this and the next two verſes, St. James compares that faith, which is without works, to the good words of him who wiſheth well to a poor man, but doth nothing at all for him. This ſimilitude ſtands thus : even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man : ſo neither a bare profeſſion of faith, nor that faith which is without works can profit, that is, juſtifie or ſave.

V. 16. *ſay unto them*] 1 Joh.3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as ſome ſpeak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole courſe of that chapter, and from Hab.2.4. But ſuch a faith is ſaid to be dead in reſpect of the work or office of juſtifying and ſaving, that is, that it availeth nothing to them, as may appear by the former ſimilitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are ſaid to be dead, becauſe they were unfit for generation, Rom.4.19. And the reaſon thereof may be this, *viz.* becauſe he that is deſtitute of good works, at leaſt of a ſincere reſolution to walk in obedience, cannot by faith apprehend the promiſes of life; for though faith onely apprehend the promiſes of life, yet theſe promiſes are made onely to thoſe who walk in ſincere obedience. See Pſal. 15.1, &c.

alone] Gr. *by it ſelf.*

V. 18. *a man*] That is, one that hath indeed a true juſtifying or ſaving faith.

may ſay] So one that ſaith, that he hath a true juſtifying and ſaving faith, and yet doth not manifeſt it by his works.

without thy works] Some copies read, *by thy works.*

by my works] Becauſe an uniform, unpartial and univerſal obedience to Gods commandments, is a ſure and certain token of a juſtifying faith, 1 Joh. 2.3.

V. 19. *Thou*] Hereby it is evident that Saint James in this diſcourſe doth not onely ſpeak of a bare profeſſion of faith, or of a ſhew, and ſhadow of faith, but of ſome kind which is true in its kind, though not juſtifying or ſaving; this is generally called an hiſtorical or dogmatical faith, and is nothing elſe but an aſſent unto the word of God as true in general.

It is well] Yet not ſufficient, and the reaſon hereof is taken from the faith of devils, whoſe faith is not ſufficient to ſalvation, though they beleeve thoſe truths which are contained in the word of God.

beleeve] Mat.8.29. Mark.5.7.

tremble] By reaſon, that by their faith they beleeve that judgment wherewith they ſhall be ſentenced at the laſt day.

V. 20. *dead*] See Verſe 17.

V. 21. *Was not*] There were many other works performed by Abraham abundantly, teſtifying the truth of his faith; but the Apoſtle chuſeth this above all other, becauſe it was the moſt conſpicuous work by which his faith was tryed, and God ſeemed to take eſpeciall notice hereof, Gen.22.12.

our father] That is, according to the fleſh, becauſe thoſe to whom Saint James did write were the ſcattered Jews, Chap.1.1.

juſtified] That is, ſay ſome, declaritively and in the ſight of men, his works bearing witneſs of, or to his faith, and not cauſally and in reſpect of God; but becauſe St. James here diſputes againſt thoſe who looked to be juſtified by a faith ſeparated from good works, and that cauſally, and in the ſight of God, it cannot ſtand with the ſcope of the Apoſtle, unleſs here by [juſtified] we underſtand that juſtification whereby we are juſtified cauſally in the ſight of God; the ſtate of the queſtion being not, whether we are juſtified declaritively, or in the ſight of men by faith without good works; but, whether we are juſtified in the ſight of God without works.

works] That is, a working faith, for in this diſcourſe or diſpute, works are not oppoſed to a juſtifying or ſaving faith, but to ſuch a faith which hath not works; ſo that we may well by [*works*] as a part for the whole, or the effect for the cauſe, underſtand here ſuch a faith which hath works conjoyned with it. Beſides, how could the Apoſtle conclude as he doth, verſe 23. that the Scripture was fulfilled. *viz.* that *Abraham beleeved, and it was accounted to him for righteouſneſs*, from Abrahams being juſtified by works, when he offered up his ſon Iſaac, unleſſe by *works* here we underſtand a working faith? Did not the Apoſtle mean the ſame thing by works, verſ. 21. and by faith, verſ.23? Hence it appears, that there is no contradiction between Saint Paul, Rom.4.2. where he proves that Abraham was not juſtified by works, and Saint James, who here affirms, that he was, although they expreſs themſelves diverſly, diſputing againſt adverſaries of different diſpoſitions : Saint Paul diſputes againſt thoſe who looked to be juſtified or ſaved by their own perfect or inherent righteouſneſſe or works; Saint James againſt thoſe who looked to be ſaved by a faith without works; now there is a mean between theſe two extream opinions, wherein both agree, and that is, that juſtification is by a faith which hath works or a working faith.

offered] Gen.22. 9. That is, in readineſs of affection and full reſolution, though not in real act. See Heb.11.17.

V. 22. *Seeſt thou*] Gr, *thou ſeeſt.*

wrought] Or, cooperated to his works, that is, ſupported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is ſaid that Gods power is perfected in weakneſſe, 2 Cor.12.9. That is, declared to be ſo.

V. 23. *fulfilled*] It was fulfilled before, Gen.15.6. How then is it ſaid here, that it was fulfilled at the oblation of Iſaac, which was many years after? Thus; the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be ſaid to be fulfilled at Iſaacs oblation, though fulfilled before, becauſe Abraham was juſtified after the ſame manner through the whole courſe of his life. See Verſ.21.

Abraham] Gen.15.6. Rom.4.3. Gal. 3.6.

friend] 2 Chron.20. 7. Eſ.41.8.

V. 24. *by works*] That is, working faith. See verſ.21.

by faith] That is, which is alone, or without good works. See Verſ.17.

V. 25. *Rahab*] Joſh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Verſ.21.

V. 26. *ſpirit*] Or, *breath*. No ſimilitude muſt be ſtretched beyond its ſcope. Now the ſcope of the Apoſtle in this ſimilitude is to ſhew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the ſoul is the form of, and giveth life unto the body; for works cannot be the form of faith, ſeeing no outward thing can be the form of, or eſſential unto that which is internal; now works are outward, but the habit of faith internal. Some conceive, that the original word ſignifieth *breath*, and then the ſimilitude ſtands thus; even as the want of breath argues a dead body, ſo want of works a dead faith.

dead] See Verſ. 17.

CHAP. III.

Verſ. 1. B*E not*] That is, let no man uſurpe (as many imperiouſly do) authority to judg and cenſure others : that is, raſhly rigoroſly, Mat. 7. 1, &c. Luk. 6. 37, &c. Rom.2.1.

condemnation] Or, *judgment*. That is, puniſhment; as Mat. 23.14. Mar.12.40. Luk. 20.47.

V. 2. *offend all*] 1 King.8.46. Prov.29.

If any man] Ecclus.14.1. & 19.16. & 25.8.

perfect] That is,endued with much wiſdom and diſcretion ; or elſe a ſincere Chriſtian indeed, Joh. 1. 47. though not abſolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is,all the members of his body : as his eyes, ears,&c. becauſe it is eaſier to govern all other members then the tongue.

V. 3. *bits in the horſes mouths*] Pſal. 32. 9.

V. 4. *fierce winds*] Or, *ſtrong.*

V. 5. *boaſteth great things*] Pſal. 12.3 & 37. 8.

a matter] Or, *wood.*

V. 6. *world*] That is, a mighty deal, or multitude, or heap : it commits a multitude of iniquity by flattering, lying, ſwearing, ſlandering,&c.

amongſt] Gr. *in the midſt.*

whole] As little fire doth a whole wood.

courſe] Gr. *wheele.* Or whole frame of nature, either with luſt, anger, pride,or the like.

hell] That is, of the Devil. As Heaven is ſometimes taken for God,whoſe throne is in heaven, Mat.6.9. Pſal. 2.4. & 11.4. Eſa.66.1. Mat.5.34. & 23.22. Act.7.49.

V. 7. *kind*] Gr. *nature.*

mankind] Gr. *nature of man.*

V. 8. *full*] Pſal.140.3.

deadly] That is,which brings death. Some think that herein Saint James alludes unto Pſal.140.4.

V. 9. *Therewith*] Amongſt other faults of the tongue the Apoſtle chiefly roprooveth backbiting, ſpeaking evil, and curſing of our neighbours, and that in them eſpecially, who would ſeem godly and religious.

curſe] Thereby underſtand all thoſe vices of the tongue, whereby we offend againſt our neighbours;the chief being put or mentioned for all : as in the Negative precepts of the ſecond Table of the Law.

the ſimilitude of God] Gen.1.26.

V. 10. *Out of one*] The intention of the Apoſtle in this and the two next verſes,is to ſhew, that bleſſing of God, and curſing our brethren cannot ſtand well together.

V. 11. *place*] Or, *hole.*

V. 13. *Who* is *wiſe*] It is as if the Apoſtle had ſaid; you perſwade your ſelves that in cenſuring others you ſhew much wiſedome and knowledge; but if there be that wiſdome and knowledg in you as ye pretend, then ſhew it by your works without imperious, and rigid, and proud cenſuring your brethren. See verſ.17.

meekneſs of wiſdom] That is,that meekneſſe which is guided by true Chriſtian wiſdom.

V. 14. *envying*] Or, *emulation.*

glory not] Of your wiſdom.

lie] Becauſe true wiſdom doth not conſiſt with ſuch bitter emulation and ſtrife. So it is ſaid, That he that ſaith that he hath no ſin, is a liar, 1 Joh.1.

V. 15. *This*] Which thoſe imperious cenſurers of other mens lives and actions pretended.

earthly] See Joh.3.12. 2 Cor.5.1. Phil.2.10. & 3.19.

ſenſual] Or, *natural.* And not from the Spirit of grace, 1 Cor.2.14.

deviliſh] That is, that which the devil practiſes, Job 1. 10 11. Rev.12.10.

V. 16. *confuſion*] Gr. *tumult* or *unquietneſs.*

V. 17. *above*] See Chap.1.17.

pure] See 2 Cor.11. 2. Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh.3.3.

gentle] Or, *patient.* Act.24.4.

without partiality] Or, *without wrangling* ; or, *without judging.*

V. 18. *fruit*] That is,life eternal,which is the fruit of righteouſneſs,not by way of merit, but of grace, Rom.4.4.

ſown] Becauſe the world perſwadeth it ſelf, that they are miſerable which live peaceably ; therefore the Apoſtle here pronounceth, that they ſhall at length reap the harveſt of a peaceable righteouſneſſe, Mat.5.9.

make peace] That is, who are not onely of a peaceable diſpoſition, but ſeek peace, Pſal.34.15. 1 Pet.3.11. and labour to make peace between thoſe who are at variance.

CHAP. IIII.

Verſ. 1. VV*Arres*] That is, thoſe emulations,ſtrifes, and contentions, whereof the Apoſtle had ſpoken, Chap. 3. 14. and not open warrs, when as one Army is brought up againſt another; for there was no ſuch thing between Chriſtians in thoſe times wherein Saint James wrote, though open wars and fightings ariſe and ſpring from the ſame fountain.

fightings] Or, *brawlings.*

luſts] Or, *pleaſures.* Called pleaſures in the Original, becauſe of that delight or pleaſure which men take in them.

war] 1 Pet.2.11.

members] That is, in you, or in yonr members, becauſe luſts exerciſe a dominion over the members of the body, making uſe of them for the compaſſing of that which they deſire to bring to paſſe; and ſo they do over the faculties of the ſoul.

V. 2. *ye kill*] Some copies have, *ye envy.*

deſire to have] Or, *eagerly deſire.*

ye fight] See verſe 1.

luſt] See verſ.1.

V. 3. *Ye ask*] In the former verſe it is ſaid, that they did not ask; why then is it ſaid here, that they did ask ? Thus: it is by way of ſuppoſition ; as if the Apoſtle had ſaid ; *viz.* or ſuppoſe *ye ask*, yet ye receive not, becauſe,&c.

amiſſe] Job 35. 12. Becauſe to no good end, as the words following import.

luſts] Or, *pleaſures.*

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God ; the one is uſually called ſpiritual adultery, whereby, or when as a man or woman forſaking God, beſtows his love upon the creature, or the world. See Jer.13.27. Ezek.23.44,45. Hoſ.2.2. The other is uſually called corporall adultery, whereof there are ſeveral degrees ; as firſt adulterous thoughts, and inward burnings, Mat.5. 28. 1 Cor.7.9. 2 Pet.2. 20. Secondly, wanton words, Epheſ. 4. 29. Thirdly, laſcivious geſtures, Prov.5.20. & 7.13. Jer. 5.8. Fourthly,the act it ſelf, Deut. 23. 17. Levit. 19. 29. Some underſtand this place of the former; others, of the latter, which is the more probable opinion,becauſe of the words following.

the friendſhip] 1 Joh.2 15. Mat.6.24. 2 Cor.6.15.

V. 5. *Scripture*] Not in any particular place, or in ſo many words, though the ſenſe may be gathered out of the Scriptures. Some conceive that the Apoſtle relates to Gen. 6. 5. & 8.21. others to Numb.11.29.

The ſpirit] If we underſtand by [ſpirit] the ſpirit of a man unregenerate,as ſome do,then the laſt clauſe muſt be rendred, [*luſteth to envy*] that is, inciteth, or putteth on, or moveth earneſtly unto envy, and the like : but if by [ſpirit] we underſtand here the Spirit of God, which is the more probable opinion, becauſe that clauſe [*dwelleth in us*] is often attributed to the Spirit of God, Exod 25. 8. & 29.4. Rom.8.11. 1 Cor. 11. 16. then that clauſe muſt be underſtood of the Spirit of God, ſtriving and fighting againſt envy. See Gal.5.17. The Greek prepoſition many times ſignifies againſt; as Luk.20. 19. Heb.12.4.

to envy] Or, *enviouſly.*

V. 6. *God reſiſteth*] Prov.3.34. 1 Pet.5.5. Pſal. 101.5.

V. 7. *God*] Who beſt knows how to beſtow his gifts for your good. This rule is here preſcribed as a means to beat down, and bring in ſubjection the high thoughts of envy and emulation.

reſiſt the devil] Epheſ.4.27.

V. 8. *Draw nigh*] By faith,obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanſe] Eſay 1.16.

hands] Underſtand hereby the whole body : it is uſual to put the part for the whole.

double] See Chap. 1.8.

V. 10. *Humble your ſelves*] Job 22. 29. Luke 23. 12. 1 Pet.5.6.

V. 11. *judgeth*] Mat. 7.1. Rom.12.1. 1 Cor. 4.5.

law] Becauſe by his evil ſpeaking and judging of his neighbour,he doth in deed, though not in word, ſpeak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Pſal. 138.6.

V. 12. *who art thou*] Rom. 14.4,10.

V. 13. *Go to now*] Prov.27.1.

V. 14 *Whereas*] Pſal.103.14,&c.

it is] Or, *for it is.*

V. 15. *If the Lord*] 1 Cor.4.19. Act. 8.21.

V. 16. *boaſtings*] That is,in your preſumptions that ye ſhall live long ; and gain much.

evil] 1 Cor.5.6. Becauſe hereby ye manifeſt that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 15. *ſin*] That is, a greater ſin, and ſo conſequently deſerve greater puniſhment. See Luk. 12.47. Mat. 11. 20,&c. Joh.9 41. & 15.22—24. Rom.1.20,&c. and 2.23.

CHAP. V.

Verſ. 1. R*Ich*] St.James threatneth not all rich men, but ſuch onely who made not either a right uſe of their riches, v.2 3. becauſe they did hoard up,and not diſtribute them to the neceſſities of the brethren; or elſe abuſed them to oppreſſion, v.4. & 6. or to luxury, v.5.

miſeries] Luke 16.23.

V. 22. *corrupted*] Or, *rotted*.

V. 3. *cankered*] Or, *grown ruſty*.

a witneſſe] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.

eat] That is, the abuſe of your riches ſhall be like fuel to put on fire the wrath of God againſt you. Some conceive, that Saint James intends hereby that their carking for riches ſhould conſume them, or ſhorten their dayes. See Mat.6.25,*&c.*

treaſure] It is as if the Apoſtle had ſaid, *viz.* Ye thought that ye had provided for many years, Luke 12.19. and it is true, ye have done it, but it is a treaſure of wrath, Rom.2.5. Some underſtand the place, as if hereby the Apoſtle condemned their folly in heaping up riches in the laſt times, or in their luſts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31.38,&c. Levit. 19. 13. Deut.24.15.

cryeth] Though all ſin deſerves Gods wrath, yet ſome eſpecially are called, for their greatneſſe, crying ſins, becauſe they cry unto God for ſudden vengeance, and as it were violently force God unto it: thus bloud, Gen.4.10. the ſins of Sodome, Gen.18.20. & 19.13. oppreſſion, Job 31.34. and the keeping of the wages of the hirelings, here.

ſabaoth] Or, *hoſts*: or, *armies*. So God is often ſtyled, becauſe all creatures are his armies, and are ready to execute his will at his command, Eſay 1.9. Jer:11.20. Rom.9.29.

V. 5. *nouriſhed*] Or, *pampered*.

in a day] That is, ſay ſome, unto the day of ſlaughter, as if here were an alluſion unto the fatting of beaſts for ſlaughter: or, as others conceive [*in the day*] that is, as in a day of feaſting. Prov.7.14. Iſa.22.13. becauſe at ſuch times there is uſually made a ſlaughter of beaſts; this, theſe rich men did daily. See Luke 16.19.

V. 7. *Be patient*] Or, *be long patient*, or *ſuffer with long patience*. 2 Tim.2.3. Heb.6.12.

early and latter rain] Deut.11.14.

V. 8. *ſtabliſh*] By meditating upon that crown of glory, which is laid up for you. See 2 Tim.4.6,&c.

for the coming] Job 19.25.

nigh] The time of ſuffering in this life is but ſhort; but for a moment in compariſon of that eternity of glory, which the faithfull ſhall enjoy hereafter. Hence it is ſaid, that the comeing of the Lord draweth nigh; Yet a little while, and he that cometh will come, Rev.22.20.

V. 9. *Grudge not*] Or, *groan*, or *grieve not*. Hereby, S. James forbids not all grieving for, or ſenſibleneſſe of afflictions, or a groaning and ſighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyned with impatiency and murmuring againſt God.

condemned] That is, leſt God chaſtiſe and puniſh you for it.

Judge] That is, Chriſt. See John 5.22. Acts 10. 34. & 17. 31. 2 Cor.5.10. 2 Tim.4.8.

ſtandeth] It is a proverbial ſpeech, whereby the nearneſſe of a thing is denoted. See Gen.4.7. Mat.24.33. Mark 13. 24. *The Judge*, &c. that is, he is nigh at hand. See ver.8.

V. 10. *Take my brethren*] Heb.13.7.

of ſuffering affliction] Gr. *of ſuffering evil.*

V. 11. *happy*] Chap.1.12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41.10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to ſuffer. See 1 King.3.26, Luk. 1.78.

V. 12. *Swear not*] Matth.5.34. & 23.15, 28. Saint James doth not forbid all ſwearing, as unlawful; ſee Deut. 6.13. Eſay 65.16. Jer.12.16. Rom.9.1,2. 2 Cor.1.13. Phil.1.8. Heb. 6.16. but raſh and cuſtomary ſwearing, too uſual (it ſeems) in his time. Some conceive, that the Apoſtle forbids onely ſwearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is, that which ye have to affirm, affirm it ſimply, without an oath; and that which ye have to deny, deny it ſimply, without an oath.

leſt ye fall] Exod.20.7. See verſ.9.

condemnation] Some Copies read, *hypocriſie*,

V. 13. *Is any amongſt you afflicted*] Or, *doth any amongſt you ſuffer evil.*

afflicted] He ſhews the beſt remedy againſt all affliction, *viz.* prayers. See Job 16.12. Pſal.77.8.

pſalmes] Epheſ. 5.19, 20.

V. 14. *ſick*] Or, *weak*.

elders] That is, thoſe who had the gift of healing by miracle, which was given to ſome in thoſe Primitive times. See Mark 6.13. & 16.18. 1 Cor.12.9.

pray] Gen.20 7. That God would be pleaſed to pardon his ſins, and reſtore his health.

anointing] This was an extraordinary ſign of that extraordinary manner of healing by miracle, and not an ordinary ſign of any ſacrament under the Goſpel.

in the Name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap.1.6.

ſave] See Matth.9.22. Mark 5.23. Luke 8.36.

raiſe] See Matth. 9. 5, &c. Mark 9.27. Luke 8. 54. John 5.8.

if he have] It is not the Apoſtles intention by this conditional ſpeech, to intimate, as if any man was without ſin; See 1 John 1.13. but here he ſpeaks of ſuch ſpecial ſins, for which God doth often lay ſickneſſe upon men. See John 5.14. 1 Cor.10.5 & 1 Cor.11.30.

V. 16. *Confeſſe*] Some underſtand it of forgiving one another, but the Original is no where found in that ſenſe; it is applyed to confeſſing of ſins, Matth.3.6. Mark 1.5. Acts 19.18. and ſo here.

one to another] That is, ſay ſome, to thoſe Elders which were to be ſent for; but others more probably, of all the faithful, whether Paſtors of people, though chiefly the Paſtors, it being preſumed, that they are beſt able to comfort them, who find any ſin lye heavy upon their ſoul, and to aſſiſt them with their prayers.

pray] Epheſ.6.8. 1 Tim.2.1,2.

effectual] Or, *vehement*, or, *earneſt*.

righteous] Joh.9.31.

V. 17. *paſſions*] Acts 14.15.

he prayed] 1 King.17.1.

earneſtly] Or, *in his prayer*.

ſix moneths] Luke 4.25.

V. 18. *he prayed*] 1 Kings 18.42,45.

V. 19. *if any of you*] Matth.18. 15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Goſpel, either in faith or manners. See verſ. 20.

convert] That is, the means or inſtrument, through Gods bleſſing, of converting him.

V. 20. *hide a multitude of ſins*] Some underſtand this clauſe of the ſins of the converting, as of Gods rewarding out of promiſe and mercy, thoſe who take pains to convert others; ſee 2 Cor.2.15. Others, of the ſins of the converted, whoſe ſins the converting are ſaid to hide, becauſe they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS

On the firſt Epiſtle general of

PETER.

The Argument.

THe Apoſtle Peter *having by a ſpecial agreement of the Apoſtles among themſelves, the charge of thoſe of the Circumciſion committed unto him,* Gal.2. 7,8,9. *Was accordingly careful (becauſe he could not viſite them all*

all in perſon, being diſperſed into ſo many, and ſo remote Regions) to Write unto them this Epiſtle, Which might reach to them in their ſeveral places of abode. Therein his principal ſcope is, to perſwade them unto patience, and holy carriage, under thoſe afflictions, that either at preſent they were exerciſed Withal, or were further to expect ; And that by Arguments taken from the example of Chriſt, Gods calling them thereunto, the Glory that thereby ſhould redound unto God, and the good iſſue thereof, in regard of themſelves. And amidſt general Exhortations to ſuch Religious courſes, and unblameable converſation, as might adorn their Chriſtian Profeſſion, and ſtop the mouthes of malignant Adverſaries, he intermixeth Admonitions concerning the duties of ſeverall perſons in their ſpeciall places ; as of Subjects toWards Magiſtrates, Servants toWards their Maſters, Husbands and Wives, either to other, and of the Miniſters of God toWards the People of God, committed unto their charge, the younger ſort towards the elder, and of equals one to another ; Concluding all with Benedictions and Salutations.

CHAP. I.

Verſ. 1. P*Eter*] Called firſt Simon, or Simeon, John 21.1. 2 Pet. 1. 1. afterwards Peter; but at what time, that is, whether when he firſt came to Chriſt, Joh. 1. 42. or when he was called to be an Apoſtle, Mark 3.16. Luk.6.14. or when he made that good confeſſion, Mat.16.18. is not ſo eaſie to be determined.

to the ſtrangers] Gr. *to the elect ſtrangers.* Some underſtand hereby the Jews onely, others both Jews and Gentiles ſcattered by perſecution.

ſcattered] Gr. *of the diſperſion*, Jam.1.1.

V. 2. *Elect*] That is, ſequeſtred and ſeparated from the world. See John 15.19. Rev.17.14. in which place, *elect*, *called*, and *faithful*, are put for the ſame ; ſo that here we are to underſtand by [*elect*] thoſe who were effectually called, or who had obeyed the Goſpel.

foreknowledge] Or, *preordination* ; or, *foreappointment* ; that is, as God had before decreed. See verſ.20.

through] Here is ſet down the principall cauſe of their effectuall calling, *viz.* the ſanctification of the Spirit. See verſ. 22.

obedience] That is, that ye might obey the Goſpel, and ſo be reconciled unto God, through the ſprinkling of the bloud of Jeſus Chriſt.

ſprinkling] Heb.12.24.

V. 3. *Bleſſed*] 2 Cor.1.3. Epheſ.1.3.

abundant] Gr, *much.*

begotten] That is, confirmed in us a living hope ; or quickened, or revived unto us a living hope, by the reſurrection of Jeſus Chriſt, becauſe God raiſed him up, that we might believe and hope in God for our reſurrection unto glory. See ver.21. Act.13.33,38. Rom.1.4. & 10.9. Chriſts reſurrection being a pledge of ours : hence he is called the firſt-fruits of the dead, 1 Cor.15.23. and the firſt-born from the dead, Col.1.15,18.& Rev.1.5. Some underſtand it of Gods renewing us by Chriſts reſurrection. See Rom.6.5,&c.

lively hope] Or, *living hope.* That is, a conſtant, permanent, or a hope that ſhall not fail, as living waters, John 6.51. or to a hope of life.

V. 4. *To an inheritance*] Rom.8.17. Gal.3.18. Col.1.12. Here is ſet down the object of that hope.

fadeth] Chap.5.4.

reſerved in heaven for you] Or, *for us.* Col.1.5. 2 Tim. 1.12.

V. 5. *kept*] Or, *guarded.*

power of God] John 10.28.29. 1 Cor.1.8.

faith] Becauſe by faith we lay hold on the power of God; and in his power fight againſt all our ſpiritual adverſaries. See Epheſ.6.10.

laſt time] 1 John 3. 2. That is, at Chriſts appearance, verſ. 7.

V. 6. *Wherein*] That is, in which hope of ſalvation. See Mat.5. Luk.6. Rom.12. 2 Cor.6. Rom.5.2.

for a ſeaſon] 2 Cor.4.17.

if need be] That is, if it be Gods will. See Chap.3.17. or, if it ſhall be your good, 1 Cor.11.32.

heavineſſe] Heb. 12.11.

manifold temptations] See Jam.1.2.

V. 7. *the tryall*] Job 23. 10. Jam.1.3.

more precious] Chap.4.13. Jam.1.12.

V. 8. *not ſeen*] John 20.29. 1 John 4.20.

in whom] Conſidering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either becauſe this their rejoycing was a taſte of their future glory, or becauſe it made them glorious in the eyes of men. The Original word may be tranſlated *celebrated*, or *renowned*, or *ſpoken of to praiſe*, or *glorified*, or *commended*, or *honoured.* See Luk.4.15. John 13.31.

V. 9. *end*] That is, reward. See Rom. 6. 21,22. 2 Cor. 11. 15. Phil.3.19. Jam.5.11.

ſalvation] S. Peter means here by that ſalvation which is begun in this life, in the peace of a good conſcience, and the joy of the Holy Ghoſt, and which ſhall be perfected hereafter in heaven.

ſouls] By a chief part of man we are here to underſtand the whole man. See Gen.12.5. & 14.21. & 17.14. Luk.6.9. Rom. 13.1. for the body alſo ſhall be made partaker of ſalvation at the reſurrection, Phil.3.20,21.

V. 10. *ſearched*] Mat.2.8. & 10.11.

propheſied] Act.3.18.

grace] So here the fulfilling of the promiſes of Chriſts comeing in the fleſh, of his preaching the acceptable year of the Lord, of his dying for our ſinnes, and riſing for our juſtification, or theſe things themſelves, and the like exhibited, are ſtyled in oppoſition to the types, figures and ſhadows of this grace, Joh.1.17.

V. 11. *of Chriſt*] Gal. 4. 6. So the Holy Ghoſt by which the Prophets ſpake, (2 Pet.1.21.) is called, becauſe Chriſt ſent the Holy Ghoſt upon the Prophets, as he did upon the Apoſtles. See John 12.15 26.

in them] See Heb.1.1.

teſtified] Luk.24.25.,&c. Acts 17.2,3. Rom.1.2,3. & 16.26. 1 Cor.15.2,4.

V. 12. *the things*] That is, the coming of Chriſt, and thoſe particulars mentioned, verſe 10,11. and not the fruits and effects of them ; for the faithful before Chriſts coming were ſaved by the grace of Chriſt, even as wee, Act.15.9.

with the Holy Ghoſt] Act. 2. 4. That is, by the aſſiſtance of the Holy Ghoſt.

which things] Epheſ.3.10. That is, which myſteries of the Goſpel, revealed in the latter times.

look into] Narrowly, as they who bowing or ſtooping down, look upon a thing. Se Jam.1.25. Luk.24.12. John 25.11.

V. 13. *Gird up the loyns of your mind*] Gr. *having the loynes of your mind girded.* It is a metaphor taken from an ancient cuſtome in the eaſtern countries, where they were wont to wear long garments, which they girded to their loyns, to make them expedite, nimble, and ready for travel, or ſome other ſervice, 1 King.18.46. 2 King.4.29.& 9.1. Luk.12.37. Hence it is tranſlated here, and in other places, as Job 38.3. & 40.7. Luke 12.35. *to the mind*, to import its preparedneſs and readineſſe for Gods ſervice.

be ſober] Gr. *being ſober.* Hereby Saint Peter directs us unto that wherein the preparation of the ſoul doth conſiſt, or unto the means whereby it muſt be prepared for Gods ſervice, and that is ſoberneſſe ; that is, a moderation not only in meats and drinks, but in all earthly things. See ver.4. & Luk.12.35,&c. 1 Theſſ.5.8.

and hope] Gr. *hope.*

to the end] Gr. *perfectly*, Luke 21. 34. Tit. 2.12. Hoſ. 12. 6. Heb. 6. 11.

grace] Some underſtand hereby that grace which is now revealed and offered unto us, by the preaching of the Goſpel, as Epheſ. 1. 6, 7. Tit. 2.11. and theſe read the words following thus, *viz. which is brought unto you by the revelation of Chriſt* ; that is, by his preaching of the Goſpel unto you, or in, or at his appearing, or being manifeſted in the fleſh. Others underſtand here by [*grace*] that ſalvation and glory which ſhall be revealed at the ſecond coming of Chriſt ; as Chap.3.7.

that is to be brought] Or. *that is brought.*

at the revelation] 2 Theſſ.1.10.

V. 14. *obedient children*] Gr. *children of obedience.*

not faſhioning] Gr. *not faſhioned.* Here St. Peter may ſeem to allude to thoſe things which receive their figure, form, or ſhape from a mould, and is, as if he had ſaid, Let not your lives or converſations be formed or moulded according to your former luſts ; ſee Rom.12.2. The ſame is imported, when men are ſaid to walk after their luſts, making their luſts their Captains, or Leaders. See Epheſ.2.3.& 4 22. 2 Tim.3.6. Tit. 3.3. 2 Pet.3.3. Jude 18.

former luſts] Epheſ.4.22.

ignorance] Epheſ. 4. 18. Act. 17. 30. That is, before ye were called to the knowledg of the truth.

V. 16. *Be ye holy*] Levit. 11. 44. & 19. 2. & 20. 7.

V. 17. *who without*] Deut. 10. 17. Rom. 2. 11.

according to] Eccl. 12. 14.

ſojourning] The Original word ſignifieth a dwelling for a time in a place, which is not native unto us. See Exod. 6. 4. Acts 7. 6, 29. Heb. 11. 9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See Chap. 2. 11. Gen. 47. 9. Heb. 13. 14.

in fear] Chap. 2. 18. & 3. 2, 16, Eph. 6. 5. Pſalm 2. 12. 2 Cor. 2. 3. & 7. 1, 15.

V. 18. *vain converſation*] So called, becauſe it did proceed from the vanity of their minds, Epheſ. 6. 17. and becauſe of the unprofitableneſſe of it, Hab. 2. 13. Rom. 6. 21.

tradition] That is, either by their example or teaching. Some ſuppoſe that here the Apoſtle intends thoſe idle and Phariſaical traditions which they had learned from their fathers.

fathers] Ezek. 20. 18.

V. 19. *precious*] 1 Cor. 6. 20.

bloud] Epheſ. 1. 7. 1 Joh. 1. 7. Rev. 1. 5.

lamb] Herein Saint Peter relates unto the Paſchal Lamb, and the Lamb for the daily ſacrifice, both which were to without blemiſh or ſpot. See Exod. 12. 5. Numb. 28. 3, 19. and both which were types of Chriſt, John 1. 29. 1 Cor. 5. 7.

without blemiſh] Heb. 6. 26.

V. 20. *Who verily*] Rom. 16. 25. Coloſſ. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.

fore-ordained] Gr. *foreknown*. See verſ. 2. Acts 10. 42. Epheſ. 3. 11.

manifeſt] That is, in the fleſh. See 1 Tim. 3. 16. 1 John 3. 8.

laſt times] See Gen. 49. 1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Chriſt. See John 14. 6. Acts 10. 36. Epheſ. 2. 14, 15. & 3. 12. Col. 1, 20.

raiſed] Epheſ. 1. 20.

glory] See verſ. 11.

that your faith] See ver. 3.

V. 22. *purified*] Tit. 3. 5, 6.

obeying] That is, by faith, by which you obey the truth. See Rom. 1. 5, 16, 26.

through the Spirit] Acts 15. 9.

unfeigned] 2 Cor. 6. 6. 1 Tim. 1. 5. 1 Cor. 6. 11.

love] Rom. 12. 10. Chap. 2. 17.

fervently] Gr. *extenſively*. That is, with a ſtretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common courſe of nature.

by the Word] Jam. 1. 18. It is uſual in the Scripture, John 1. 13. & 3. 3. to compare the Word of God to ſeed. See Luk. 8. 5.

which liveth] Pſal. 119. 89.

V. 24. *For*] Or, *for that*.

all fleſh is as graſſe] Iſai. 40. 6. & 54. 10. 2 Cor. 5. 21. Jam. 1. 10.

CHAP. II.

Verſ. 1. VV*Herefore laying*] See Jam. 1. 21. Heb. 12. 1. Eph. 4. 22, 25. Col. 3. 8.

all malice] 2 Cor. 7. 1. 1 Theſſ. 5. 23.

V. 2. *deſire*] Or, *earneſtly deſire*, Pſal. 119. 20, 81, 82.

ſincere] That is, uncorrupted, unfalſified: whereby is meant the purity of Gods Word, it is without falſhood; ſee Pſal. 14. 8. and herein it is compared to milk, which of it ſelf is uncompounded.

milk] What is here meant by milk, is expreſſed, Chap. 1. 25. *viz.* the Goſpel, or the Wod of God revealed in the Goſpel: Compared to milk; firſt, becauſe of the ſweetneſſe of it, Eſa. 25. 6. Pſal. 19. 10. & 119. 103. Prov. 24. 13, 14. Secondly, becauſe of the purity thereof. See the note before. Thirdly, becauſe of the nouriſhing property thereof; ſo eſpecially here. See Eph. 4. 11, &c. 2 Tim. 3. 16, 17.

of the Word] The Syriak Tranſlation renders it [*ſpiritual*] and not without good probability, it being here oppoſed or compared to that bodily milk which new-born babes earneſtly deſire, and becauſe it is the food of the ſoul, which is a ſpirit, Heb. 12. 9. and ſo the Original word may be taken, Rom. 12. 1.

V. 3. *If ſo be*] As you profeſſe and perſwade your ſelf.

taſted] That is, have had any experimental knowledg of the goodneſſe and mercy of God in Chriſt; by our taſte we make experience what is ſweet, and what is ſower, or bitter. It may ſeem that St. Peter relates to Pſal. 34. 9. It is conceived by ſome, that hereby the Apoſtle followeth the former ſimilitude, becauſe children do by their taſtes eaſily diſcern their nurſes milk.

Lord] Chriſt Jeſus.

gracious] Underſtand it of that grace which is manifeſted and offered in the Goſpel. See Eph. 6. 9, 27. Tit. 3. 4. Heb. 6. 5.

V. 4. *coming*] That is, by faith. See John 6. 35. & 5. 40. 43, 44. Heb. 10. 22.

living ſtone] When Chriſt in the Scriptures is compared to a ſtone, it is either to the foundation-ſtone, to ſhew that the whole Church is built upon him. See 1 Cor. 3. 11. or elſe unto the chief corner-ſtone, to ſhew that the whole Church, or all the faithful, are coupled and united together in him. See Eph. 2. 13, 14, 20. & 4. 16. Col. 1. 19. He is further called, a *living ſtone*, becauſe he giveth life unto all thoſe who by faith are united unto him, Joh. 5. 26.

diſallowed indeed of men] Luk. 2. 24.

choſen] See Chap. 1. 20.

V. 5. *lively ſtones*] That is, as having received life from him. See ver. 4.

are built] Or, *be ye built*. Or, *build up your ſelves.*: that is, more and more. Verbs paſſive, both in the Hebrew and the Greek, have ſometime a reciprocal ſignification. See Chap. 1. 14. 2 Sam. 20. 10. Mal. 2. 15. Gen. 46. 29.

ſpiritual] Uſually in the Scriptures the Church of God is compared unto an houſe, and that both the Church militant, Pſal. 27. 4. & 69. 10. & 84. Iſai. 56. 5, 7. Epheſ. 2. 19. 22. 1 Tim. 3. 15. Heb. 3. 6. & 10. 21. as alſo the triumphant, Joh. 14. 2. 2 Cor. 5. 1, 2. And the reaſon may be, becauſe God dwelleth in the Church, by his grace and glory. It is further compared unto a ſpiritual houſe, either in oppoſition to our material houſes, or elſe becauſe it is built up by the Spirit of God. See Chap. 1. 22.

holy prieſthood] So all the faithful are ſtyled, becauſe (as the prieſts under the law) ſo theſe are ſeparated from the world to the ſervice of God, as the words following import. See Chap. 1. 22. Iſai. 61. 1.

ſpiritual] That is, your ſelves, and all that ſpiritual ſervice which ye perform unto God. See Pſal. 4. 6. & 50. 14. & 51. 19. & 107. 22. & 141. 2. Iſai. 56. 7. Hoſ. 14. 3. Rom. 12. 1. Phil. 2. 17. Heb. 13. 15.

By Jeſus Chriſt] See Heb. 13. 10, 15, 16.

V. 6. *ſcripture*] That is, partly, Iſai. 8. 14. and 28. 16. and partly, Pſal. 118. out of which places the apoſtle alleadgeth theſe words, keeping faithfully the ſenſe, though not the very words.

Behold] Iſa. 28. 16. Rom. 9. 33.

confounded] See Rom. 9. 33.

V. 7. *precious*] Or, *an honour*.

diſobedient] That is, unto the Goſpel.

the ſtone which the builders diſallowed] Pſal. 118. 22. Matth. 21. 42. Acts 4. 11.

V. 8. *And a ſtone of ſtumbling*] Iſa. 8 14. Rom. 9. 33.

a ſtone] A metaphor taken either from thoſe, who, making haſte, ſtumble at a ſtone in their way, and ſo hurt themſelves: or from mariners, who ſplit their ſhips upon rocks. See 1 Cor. 1. 23. So that by ſtumbling, here, the cauſe being put for the effect, we are to underſtand that judgement which unbelievers incur, through their infidelity.

at the word, being diſobedient] Or, *being diſobedient unto the word*.

diſobedient] That is, becauſe they are diſobedient unto the Goſpel. Participles oftentimes imply the cauſe of that which went before. See Heb. 11. 31.

whereunto] This clauſe hath reference, not to *diſobedient*; for God ordains no man thereunto, Pſal. 5, 5. Jam. 1. 13. but unto *ſtumbling*: whereby is ſignified, that hurt and condemnation which unbelievers receive from the word through their infidelity: thereby it becomes the ſavour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the ſenſe of this clauſe is this, *viz.* *whereunto*: that is, unto which hurt or condemnation, expreſſed by ſtumbling. *They*: that is, thoſe unbelievers were appointed or ordained by God, through his judgement, for their infidelity. Some, by *ſtumbling*, underſtand *diſobeying*, or, *unbelieving*: and theſe make this the meaning of the words, *viz.* Into which diſobedience or unbelief God ſuffered them to fall, through his juſt judgement, for their former ſins. Others, refer this clauſe to *word*, and make this the Apoſtles meaning, *viz.* Unto the obeying or believing of which word they were called of God,

V. 9. *choſen*] That is, whom God hath effectually called out of the world. See Chap. 1. 2. Deut. 7. 7.

royal] That is, kings and prieſts. See Exod. 19. 6. Revel. 1. 6. & 5. 10. Kings, becauſe of that power which they have, through Chriſt, over their luſt. See Phil. 4. 13. Prieſts, becauſe ſeparated to the ſervice of God. See v. 5.

holy nation] See Exod. 19. 6. & Deut. 7. 6, &c.

a peculiar people] Or, *a purchaſed people*.

peculiar] Or, a people for poſſeſſion: that is, a people whom God hath purchaſed to be his own. See Exod. 19. 5. Deut. 4. 2. & 7. 6. & 26. 18. Pſal. 135. 4, Tit. 2. 14. Acts 20. 18. Eph. 1. 14. 1 Theſſ. 5. 9.

praiſes] Or, *vertues*. That is, that we might glorifie God in our converſations, thereby ſhewing forth the abundant mercy and great power of God in calling us, Iſa.8.13.

called you out of darkneſſe] Col.1.13.

darkneſſe] That is, ignorance, Chap.1.14. whereby is meant our ſinful and miſerable eſtate by nature, under which men are kept, through the ignorance of the Goſpel, Epheſ. 4.18. & 5. 8. Col.1.13.

his marvellous] Hereby is meant our eſtate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor.4.6. Acts 13.47. & 26.18. Epheſ.1.18. & 5.8. called *marvellous*, becauſe of the great myſtery of godlineſſe, which is revealed in the Goſpel: and called *his*, becauſe God revealeth it. See the places before.

V. 10. Hence it is gathered by ſome, that this Epiſtle was not written to the Jews onely, but alſo to the Gentiles; becauſe that of Hoſea 2. 23. is to be underſtood of the calling of the Gentiles, Rom.9.25.

V. 11. *ſtrangers*] 1 Chron. 9. 15. Here is a reaſon given why we ought to live holily, *viz.* becauſe in this world we are ſtrangers and pilgrims, and therefore we ought not to live according to the laws and luſts of the world, which is moſt corrupt.

pilgrims] See Chap.1 .17.

abſtain from fleſhly luſts] Rom. 13. 14. Gal. 5.16. Col. 1.5. 1 Theſſ.2.5:

fleſhly] Fleſh is often taken for corrupt nature, as Rom. 7.25. & 8.1,5,9,13. Gal. 5. 19,24. Hence thoſe luſts are called fleſhly luſts, or, the luſts of the fleſh, which proceed from corrupt nature, Gal.5.1. Rom.13.14. Epheſ.2.3. 2 Pet. 2.18. Sometimes the luſts of the fleſh are taken for thoſe luſts which are againſt the ſeventh commandment, as 1 Joh.2.16.

war] Rom.7.23. Gal.5.17. James 4.1.

V. 12. *Having your converſation honeſt*] Chap.3.16. 1 Theſſ. 4. 12.

whereas] Or, *wherein.*

ſpeak againſt you] Chap.3.16.

they may by your good works] Matth.5.16.

viſitation] When God in mercy ſhall call them to the fellowſhip of the Goſpel, Pſal.106.4. Luke 19.44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That diſobedience to the civil magiſtrate proceeds from fleſhly luſts. See James 4.1. 2. That diſobedience unto the civil magiſtrate opens the mouth of unbelievers againſt the profeſſours of the Goſpel. See ver.11.

Submit your ſelves] Rom.13.1. Tit.3.1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of man*, not becauſe it is invented by, or hath its original from men: (for all power is from God, Rom. 13. 1, 2. though ſometimes he uſeth men as means to derive power or government to ſuch or ſuch a perſon or perſons, that ſo they might be the more willing to yeeld obedience) but becauſe it is proper to men, or becauſe it is diſcharged by men.

for the Lords ſake] That is, out of obedience and conſcience unto God, who hath ordained the Civil Magiſtracy, and alſo hath commanded obedience unto it, ver.14. Rom.13.1,*&c.*

ſupreme] That is, under God. There is therefore no other ſupreme on earth above the King, in his dominions.

V. 14. *for the puniſhment of evil-doers*] Rom.13.3.

V. 15. *ſilence*] Gr. *ſtop*, or *bind up the mouth of*, &c. See Matth 22.12.34. 1 Cor.9.9.

men] Who are ready, out of their ignorance and folly, to charge the Goſpel, and to blaſpheme it, as if it countenanced thoſe ſins which the profeſſours thereof practiſe.

V. 16. *free*] 1 Cor.7.22. Here the Apoſtle ſeems to prevent a ſecret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The Apoſtle granteth the antecedent, underſtanding it of their freedome from the burthen and curſe of the law, and from the bondage of ſin and Satan; but withal he admoniſheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magiſtrate.

uſing] Gr. *having.*

V. 17. *Honour*] Or, *Eſteem*, Rom.12.10. Phil.2.3.

all men] According to every mans ſtate and calling.

brotherhood] Thoſe who are brethren in Chriſt.

V. 18. *Servants, be ſubject to your maſters*] Epheſ.6.5. Col. 3. 22. Tit.2.9.

all fear] Not onely of puniſhment, but alſo of offending God.

good] Who gently and kindly bear with you in your religious profeſſion and practiſes. The Apoſtle ſeems here to ſpeak of ſuch ſervants who lived under unbelieving maſters, as it may be gathered from the next verſe.

froward] Gr. *crooked*: that is, who uſe you frowardly, hardly and ſcornfully, becauſe of your Chriſtian profeſſion.

V. 19. *thank-worthy*] Or, *thank.*

for conſcience] Gr. *of God*; that is, becauſe of that religion which you profeſſe, and thoſe religious duties which you perform, out of obedience or conſcience, unto God.

V. 20. *glory*] Luke 6.33.

acceptable] Or, *thank.*

V. 21. *called*] 2 Tim. 3. 12. Acts 14. 22. As diſciples of Chriſt, to bear his croſſe. See Matth.10.38. & 16.24.

for us] Some read, *for you.* Heb. 2. 9. Rom. 5. 7, 8. 2 Cor.5.14.

example] Joh.13.15. It is a borrowed kind of ſpeech, taken from painters or ſchool-maſters.

V. 22. *Who did no ſin*] Iſa.53.9.

V. 23. *committed himſelf*] Or, *committed* his cauſe. That is, gave up or delivered over his will unto his Fathers, in his ſuffering, Matth.26.39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cauſe, though never ſo innocent.

V. 24. *bare our ſins*] Iſa.53.4,5,6. Or, *bare up our ſins*, Heb. 9.28. That is, the puniſhment of our ſins. See Lev. 5.1. & 10. 17. Gal.5.10.

on] Or, *to.*

tree] That is, the croſſe, whereon he did conſummate and perfect his ſatisfaction for our ſins, Epheſ.2.16. Col.1.20.

dead] Luke 1.95. Rom.6.1, 2, &c. Tit.2.11,12.&c. 2 Cor. 15.5. See Rom.6.2.

ſtripes] See Iſa.53.5.

V. 25. *For*] Here he calleth ſervants back from the conſideration of thoſe injuries which they ſuffered for Chriſt, unto thoſe benefits which they received by him, that ſo he might work them unto patience.

ſheep going aſtray] Iſa.53.6.

Shepherd] Ezek.34.25. & 37.24. Joh.10.11. Heb.13.20.

CHAP. III.

Verſ. 1. YE *wives*] Gen.3. 16. Epheſ.5.22. Coloſſ. 3.18. Tit.2. 5.

be in ſubjection[Or, *ſubject your ſelves.* See Chap.2.5.

husbands] He ſpeaks of unbelieving husbands, unto whom believing wives ſhould be the more ſubject, that ſo, by their honeſt and chaſte converſation, they might gain them unto the Lord; that is, be an occaſion of gaining them. See Matth.18. 15. 1 Cor.9.19. For, ſuch husbands ſeeing the good converſation of their wives, may be brought to have a liking and good opinion of the Goſpel, and ſo to have a deſire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor.7.16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *Whoſe adorning*] 1 Tim.2.9. Iſa.3.16.

adorning] The Apoſtle doth not here abſolutely forbid women to adorn themſelves; ſee Gen. 29. 30. ſo it be without exceſſe and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is oppoſed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteouſneſſe and true holineſſe, Epheſ. 4. 24. See Rom.2.29. & 7.22. 2 Cor.4.16.

in that] That is, which hidden man of the heart is manifeſted by a meek and quiet ſpirit, without hypocriſie.

the ornament *of a meek and quiet ſpirit*] Gr. *in the ſincerity of a meek and quiet*, &c. See Epheſ.6.24. Tit.2.7.

V. 5. *being in ſubjection*] See ver.1.

V. 6. *calling him Lord*] Gen.18.12.

daughters] Gr. *children.*

and are] Becauſe women are by nature fearful, he giveth them to underſtand, that he requireth of them that ſubjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement ariſing out of an accuſing conſcience of doing evil.

V. 7. *husbands*] Col.3.14. Here the Apoſtle turns himſelf to believing husbands, ſhewing them how they ſhould behave themſelves to their believing wives.

according] That is, carry your ſelves wiſely and diſcreetly towards them.

giving honour] That is, giving them due reſpect, taking care and providing for them, and bearing with them in their weakneſſes.

weaker] It is uſual in the Scripture to compare man in general unto a veſſel; ſee 1 Sam.21. 1 Theſſ.4.4. 2 Cor.4.7. Hence the woman is here called *weaker veſſel*, becauſe generally ſhe is weaker, both in the faculties of her ſoul, and the conſtitution of her body. And in that ſhe is called the *weaker veſſel*, thereby is implyed the reaſon wherefore husbands muſt ſo carry themſelves as before, *viz.* becauſe women are the weaker veſſels. Weaker veſſels, as thoſe of glaſſe and earth, we uſe carefully and tenderly: and ſo husbands ſhould carry themſelves towards their wives.

and as being heirs together of] Some copies read, *and as to heirs with you of*, &c.

grace] That is, life eternall, which is through grace, Rom. 6.23. 2 Tim.1.9.

hindered] By brawling and chiding, ariſing out of your indiſcreet carriage. And here, by *prayers*, underſtand all other duties belonging to the worſhip of God.

V. 8. *Finally*] Here ſaint Peter cometh to common exhortation, and commendeth concord, and whatſoever things make thereunto.

one minde] Rom.12.16. & 15.5. Phil.3.16. 1 Cor.1.10.

love as brethren] Or, *loving to the brethren.*

V. 9. *Not rendring evill for evill*] Prov.17.13. & 20.22. Matth.5.39,44. Rom. 12.14,17. 1 Theſſ.5.15.

knowing] Here is a reaſon given why they ſhould not render evill for evil, *viz.* becauſe of that great bleſſing of eternall life, whereunto they were called.

V. 10. *He that will love life*] Pſal.34.12,&c.

tongue from evill] Prov.4.24. and 18.21.

V. 11. *eſchew* [*evil*] Iſa.1.16.

V. 12. *againſt*] Gr. *upon.*

V. 13. *And who*] Hereby is implied, that the honeſt converſation of the faithfull, doth oftentimes prevail with, and mollifie the hearts of cruell perſecutours.

V. 14. *But and if ye ſuffer for righteouſneſſe ſake*] Matth.5.10.

happie are ye] Matth.10. 28. Jam.1.12. 1 Pet.4.14.

be not afraid] Iſa.8.12.13. He means that kinde of fear and trouble of mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and truſt in God, and ſuch as is accompanied with conſternation and amazement, ſo that they know not which way to turn themſelves. See Iſa.7.2. Matth.2.3. John 14.1. & 16.1.

V. 15. *ſanctifie*] That is, glorifie God by your patient ſuffering, and faithful truſting in him. Or, bleſſe God in your hearts, for that he hath accounted you worthy to ſuffer for righteouſneſſe ſake, See Acts 5.41. 2 Cor. 3.11. Phil. 1. 29. Col.1.24.

every man] That is, if Gods honour, and the good of thoſe who ask require it; otherwiſe we muſt not caſt pearls before ſwine. See Matth.7.6.

fear] Or, *reverence.*

V. 16. *Having*] Chap.2.12. See Chap.2.19.

ſpeak evil] See Chap.2.12.

in Chriſt] That is, according to his doctrine.

V. 17. *better*] That is, it is good to ſuffer for well doing, and not for evil. See the like, Pſal.118.8. 1 Cor.7.9.

the will of God] Chap.4.19.

V. 18. *For*] Here he again propounds the example of Chriſt, as Chap.2.21.

once] Heb. 7.27. For all, never to dye or ſuffer again. See Rom.5.6. Heb.9.28.

the juſt for the unjuſt] Rom.5.6,&c.

bring] Reconcile us unto God. See Epheſ.2.13,&c. Col. 1. 19,&c. 2 Cor.5.18.

being put to death] 2 Cor.13.4.

in the fleſh] That is, according to his humane nature. See Chap.4.1. Rom.1.3. 1 Tim.3.16.

Spirit] By his Divine nature. So Rom.1.4. 1 Tim. 3. 16. Heb.9.14.

V. 19. *went*] Not by any local motion, but by the manifeſtation and power of his Spirit. See Chap.4.14. Gen. 6.3.

preached] That is, by the miniſtery of Noah, or ſome others, Epheſ.2.17.

ſpirits in] That is, now, when Saint Peter wrote this Epiſtle; though not ſo, when they were preached unto.

V. 20. *diſobedient*] That is, unbelieving. See John 2.26. Acts 14 2. Rom.7.8. Heb.3.18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is, anſwerable to which ſalvation by water.

not] There is no reaſon for this parentheſis.

anſwer] Herein Saint Peter may ſeem to have reſpect unto that rite or ceremony, which was uſed in the baptiſme of thoſe who were of age. The perſon baptizing, asked the perſon to be baptized, Whether he believed; and he anſwered, I believe, *&c.* Hence, by the anſwer of a good conſcience, we may underſtand that unfeigned faith whereof they made confeſſion at their baptiſme, and whereby their conſciences were purified, and whereby they received the remiſſion of their ſins, teſtified by Chriſts reſurrection from the dead. Some underſtand, by *the anſwer*, &c. that covenant whereinto they entred at their baptiſme, the embracing whereof they teſtified by their unfeigned confeſſion of their faith.

V. 22. *the right hand of God*] Pſal.110.1. Heb.1.3.

CHAP. IIII.

Verſ. 1. F*Or*] The ſcope of Saint Peter here, is, to perſwade them to abſtain from the luſts of the world, from their communion and fellowſhip in the death of Chriſt, whereby they were dead unto ſin, and therefore they ought not any longer to live therein. See this argument preſſed more largely, Rom.6.6,&c. Gal.5.24. & 6.14.

ſuffered] That is, is dead unto the fleſh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

fleſh] See Chap.3.18.

ceaſed] He ſpeaks of what they ought to do, not of that which they alwayes do.

V. 2. *reſt*] That is, ſo much of this preſent life which yet remaineth to be paſſed over.

to the luſts of men] Rom.12.2.

V. 3. *For*] By putting us in mind of our former life ſpent in the luſts of the world, he calleth us unto repentance.

V. 4. *Wherein they think it ſtrange*] Iſa. 59.15.

ſtrange] So verſe 12.

V. 5. *him*] See James 11.5,8.

Judge the quick and the dead] Acts 10.42.

V. 6. *dead*] That is, in Saint Peters dayes, though not when the Goſpel was preached unto them.

that] Here is the end wherefore the Goſpel was preached unto them, viz. for the mortification of their fleſh, and the renewing in their ſpirits, according to the will of God. See verſ. 2.

judged] That is, mortified in the fleſh. The antecedent is put for the conſequent. See 1 Cor.5.5.

V. 7. *the end*] See James 8.9.

all things] 1 John 2.17.

at hand] Phil.4.5.

ſober and watch] Matth.26.41. 1 Pet.5.8.

watch] That is, be aſſiduous or conſtant in prayer, watching all opportunities to perform that ſervice unto God. See chap. 5. 8. Luke 18. 1. & 21. 36. Rom. 12.12. 1 Theſſ.5.17. Epheſ. 6. 18.

V. 8. *fervent*] See Chap.1.22.

ſhall] Or, *will.*

cover] It doth, as it were, bury a multitude of ſins in others; and thereby preſerveth peace and concord. See Prov. 10.12.

V. 9. *Uſe hoſpitality*] Rom.12.13. Heb.13.2.

grudging] Or, *murmuring*, Phil.2.14.

V. 10. *As every man hath received*] Rom.12.6.

ſtewards] Matth.21.14. Luke 12.42. 1 Cor.4.1,2.

manifold] 1 Cor.12.4. Rom.12.6.

grace] That is, gifts beſtowed through the free and undeſerved grace of God.

V. 11. *as oracles*] That is, reverently, conſidering diligently whoſe word it is. See Rom.3.2.

miniſter] Some underſtand this of the duty of deacons; but more probably it is to be underſtood of the duty of all Chriſtians; all being bound to help one another, according to that meaſure of gifts which God hath beſtowed on them.

V. 12. *ſtrange*] See ver.4. Becauſe hereunto ye are called.

fiery tryall] That is, thoſe cruel perſecutions which ye ſuffer. It is a metaphor taken from goldſmiths, who try their gold in the fire. See Chap.1.7. Pſal.66.10.

try] See 1 Cor.6.4. James 1.3.

V. 13. *rejoyce*] Luke 6. 23. Col.1.24.

of Chriſts ſufferings] Or, *ſufferings for Chriſt.*

glory ſhall be revealed] Col.3.3. James 1.12.

V. 14. *If ye be reproached*] Matth.5 11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under ſo great tryalls. See Col. 1. 11.

happy are ye] Chap.3.14. James 1.12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profeſſion of him, under ſo many and ſo cruel tryals.

V. 15. *ſuffer as a murderer*] Chap.2.20.

V. 16. *Chriſtian*] The profeſſours of Chriſt are ſo called, from Chriſt, in whom they believe, and whom they profeſſe. See James 2.7.

V. 17. *time is come*] Iſa.10.12. Jer.21.29. & 49.12.

judgement] That is, thereby underſtand thoſe chaſtiſements wherewith God chaſtiſeth his own people for their ſins.

houſe] That is, his Church and faithful people. See Eph.1.

and if it firſt begin at us] Luke 23.31.

V. 18. *And if the righteous ſcarcely be ſaved*] Prov.11.31.

V. 19. *will of God*] Chap.3.17.

commit] It is a metaphor taken from thoſe who uſe to commit jewels, or gold, and the like, to the truſt of ſome faithful friend, for ſafe keeping. Hence thoſe are ſaid to commit themſelves to God, who in their afflictions, through faith, reſt on Gods faithful promiſes of taking care for them.

ſouls] That is, themſelves.

Creatour] Who will not forſake the work of his own hands, Pſal. 138. 8.

CHAP. V.

Verſ. 1. E*lders*] So the Miniſters of Gods word are ſtyled, becauſe uſually men of good age were choſen to that office, 1. That they might not be deſpiſed for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and ſo not be apt to be carried away with divers doctrines, Epheſ.4.14.

and a witneſſe of the ſufferings of Chriſt] Luke 24.48.

a partaker] Rom.8.17,18.

glory] This he ſpeaks, either in reſpect of his being preſent at our Saviours tranſfiguration, Matth.17.1,&c. which was a glimpſe of that glory wherewith he ſhall appear at the laſt day; or elſe in reſpect of thoſe firſt-fruits of glory, whereof he himſelf was partaker in this life.

V 2. *flock of God*] Acts 20.28.

which is among you] Or, *as much as in you is.*

lucre] Tit.1.7. 1 Tim.3.3,8.

V. 3. *being lords over*] Or, *over-ruling.*

lords] That is, not imperiouſly commanding your own inventions, inſtead of the doctrine of the Goſpel; nor carrying themſelves inſolently and magiſterially towards Gods people, 3 Joh. ver.9.

heritage] So the faithful are called, becauſe of that peculiar right which God hath in them.

enſamples to the flock] Phil.3.17. 2 Theſſ. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.

V. 4. *Shepherd*] Heb.13.26.

fadeth not away] Chap.1.4. 1 Cor.9.25.

V. 5. *all of you be ſubject to one another*] Rom. 12. 10. Epheſ.5.21.

God reſiſteth the proud] James 4.6.

V. 6. *Humble*] See James 4.10.

V. 7. *Caſting*] See Chap.4.19 Pſal.37.22. Matth. 6.25.

V. 8. *Be ſober*] Chap.4.7. Luke 21.36.

V. 9. *reſiſt ſtedfaſt in the faith*] Epheſ.6.11. James 4.7.

knowing] The perſecutions which Satan ſtirreth up againſt Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we muſt ſuffer that patiently, wherein we have ſo many fellowes of our conflicts and combats.

V. 10. *a while*] Chap.1.7. 2 Cor.4.17.

perfect] Heb.13.21.

V. 12. *briefly*] Heb.13. 22.

exhorting] Here is a brief argument of the whole Epiſtle.

V. 13. *elected*] See Chap.1.2.

V. 14. *Greet ye one another*] Rom.16.16. 1 Cor.16.20. 2 Cor. 13.12. 1 Theſſ.5.26.

ANNOTATIONS
On the ſecond Epiſtle of Saint
PETER.

The Argument.

IT ſeems, that after the Writing of the former Epiſtle, Wherein the Apoſtle had laid down the true Doctrine of Salvation by Chriſt alone, and ſome Rules for good life, becoming ſuch as ſhould be ſaved by him; there aroſe certain men, who were remiſſe in their lives; others who were fearful of Gods Truth, laid down in the Scriptures; as alſo, falſe Teachers, who living looſely themſelves, miſled and corrupted others, and ſcoffers at the comeing of Chriſt to judgment. The Apoſtle therefore after ſalutation, Chap.1.1,2. *and mention of the riches of Gods Mercy to true Chriſtians,* Verſe 3,4. *Perſwades to good works, from* Verſe 5. *to* Verſe 12. *from thence, to the end of the firſt* Chapter: *He being very old, and neer unto death,* Verſe 14. *before his departure, minds them of Truths forgotten by many of them. In the ſecond, he armes them againſt falſe Teachers, and deters them from Apoſtacy. In the ten firſt* Verſes *of the third* Chapter, *he confutes ſuch as ſcoffe at the coming of our Saviour, and the end of the World: From thence to the* 17. Verſe, *he ſtirs them up to prepare for that day, and to fit themſelves for that glorious eternal Habitation that is prepared for them. In the two laſt* Verſes, *he exhorts them to take heed of being miſled, and to increaſe in Grace, and in the knowledge of Chriſt; Which the Lord give us Grace alſo to do, through Jeſus Chriſt our onely Lord and Saviour,* Amen.

CHAP. I.

Verſ. 1. S*imon*] Gr. *Symeon*, as it is tranſlated, Acts 15.14. The name of one of Jacobs ſons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon alſo, Matth.10.2. Joh. 21.16. as we commonly call him. It ſeems that this was the name that was given him by his parents, at his circumciſion.

Peter] A ſirname given him by Chriſt, John 1. 42. It may be, to diſtinguiſh him from Simon the Canaanite, who was alſo an Apoſtle, Matth.10.2,4. It was renewed, upon his confeſſion, Matth.16.16,17,18. The former name, Simon, comes from a word that ſignifies hearing. This later name, Peter, ſignifies a ſtone. The name imports, an hearer, and firm obſerver of Gods Word; and ſuch an one indeed this Apoſtle was, Matth.7.24.

A ſervant] See on Rev.1.1.

an Apoſtle] One called by Chriſt immediately, Matth. 10. 2. and ſent to preach the Goſpel in any part of the world, Matth. 28.19. and having authority over all Churches, 1 Cor.9.1. compared with 2 Cor.11.28.

of Jeſus Chriſt] See on Matth.1.1. Rev.1.1.

to them] To whom this Epiſtle was written. See on Chap. 3. verſ. 1.

that have obtained] The Greek word, in the primitive ſignification of it, ſignifieth getting a thing by lot, as inheritances were ſometimes divided, Joſh.14.2. yet it is uſed for obtaining a thing any other way.

like] In ſubſtance, not equal in degree; for faith might be ſtronger in the Apoſtle, then it was in them to whom he writ, Rom.1.12. 2 Cor.4.13. Tit.1.4.

precious faith] 1 Pet. 1. 7. It is called ſo, in regard of the precious promiſes it layes hold upon, v. 4. which belong alike to all believers.

with us] Apoſtles, as 1 Joh.1.3. and other Chriſtians, Jude v.3. 2 Cor.1.21. Or, with me. See on 1 John 1.1,3.

through the righteouſneſſe] By the merits of Chriſt, who hath deſerved for us both grace and glory. Gr. *in the righteouſneſs.* Our faith reſts on Chriſts merits. Or, by Gods mercy and bounty. So the word is uſed, 2 Cor.9.9. Faith then comes not by any deſert of ours, but from Chriſts merits, or Gods mercy, or by Gods faithfulneſſe in keeping his promiſes, Pſal. 89. 33. Luke 18.8. 1 Joh.1.9.

of God, and our Saviour Jeſus Chriſt] Gr. *of our God and Saviour Jeſus Chriſt.* See on Jude v. 25.

V. 2. *Grace and peace be multiplyed unto you*] See on 1 Pet. 1.2. Rev.1.9.

through the knowledg of God, and of Jeſus] That is, through faith in God, and Chriſt made known to us, Iſa.53.12.

our Lord] 1 Cor. 8.6.

V. 3. *According as his divine power*] It may be referred to that that went before. Let grace and peace be multiplyed to you, according to the riches of his proviſions for us. Or to the words following: As God hath given us all things, *&c.* ſo *Adde to your faith, virtue*, &c. ver. 5. So Paul begins, after ſalutation, 1 Tim. 1. 3. Or, *O how hath his divine power*, &c. Rom. 11. 33.

hath given unto us] To us Chriſtians, to enjoy: or, to us Apoſtles, to preach to you, that ye may be partakers of the Divine nature, ver. 4.

all things that pertain unto life and godlineſſe] All things needful to preſerve our natural or ſpiritual life here. Or, all things requiſite to bring us to heaven hereafter, and to enable us to live godlily here.

through the knowledge of him] See on ver. 2.

that hath called us] God, 1 Pet. 1. 15. Or, Chriſt, Rom. 1. *6*.

to glory and virtue] To glory in heaven, and vertue on earth. Or, *by glory and vertue*; That is, by a glorious and powerful Goſpel. Or, employing his glorious power to convert us, Epheſ. 1. 19. & 3. *6*.

V. 4. *Whereby*] By which glory and power appearing in the preaching of the Goſpel. Or, *Becauſe that.* Seeing God hath made ſuch glorious promiſes to us, he hath given us all things needful for grace and glory.

are given] Or, *he hath given*; as ver. 3.

unto us] See on verſ. 3.

exceeding great and precious promiſes] Promiſes of very great matters, and things of high price and account.

that by theſe] By theſe promiſes: or, by theſe things given us, ver. 3.

you might be partakers of the divine nature] Not of Gods ſubſtance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wiſdom and holineſſe, wherein the Image of God, after which man was at firſt created, conſiſts, Eph. 4. 24. Col. 3. 10.

having eſcaped] Gr. *having fled from.* It ſhews the nature of our victory over ſin, which conſiſts in fleeing from it, Chap. 2. 18, 20. 1 Cor. *6*. 18.

the corruption] Of ſin: or, of deſtruction, as Chap. 2. 12, 19.

in the world through luſt] In worldly men, by reaſon of wicked deſires reigning in them, 1 Joh. 2. 15, 16.

V. 5. *And beſides this*] It is not enough to flee corrupt luſts, but we muſt alſo get ſtore of vertue. Or, *And* for *this very thing alſo.* Gods grace to us, ſhould make us ſtrive to encreaſe his graces in us. Or, *So* do *this very thing alſo.* So the firſt particle is tranſlated, Joh. *6*. 57. As God hath given you great benefitsl ver. 3. ſo do ye ſeek to add grace to grace. Or, *Therefore do ye alſo this very thing.* So the firſt particle is tranſlated, 1 Cor. 15. 13. And if the beginning of the third verſe be read by way of exclamation, it anſwers well to it.

giving] Gr. *bringing in beſides.* As not having done enough in avoiding luſts, unleſſe ye be pious.

all diligence] The greateſt diligence that ye can poſſibly. The word comes from another word in the original, that ſignifies to make haſte, as diligent menuſe to do, who omit no occaſions to accompliſh their juſt ends.

Adde to your faith] To your confidence in Chriſt, whereby ye are juſtified before God.

vertue] Moral vertues, which may make you acceptable in the ſight both of God and of men, Phil. 4. 8. 1 Pet. 3. 4.

knowledge] Get more knowledge of Chriſt daily, Phil. 3. 8, 10.

V. *6*. *temperance*] Power in your ſelves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietneſſe, as the derivation of the word implyes.

godlineſſe] Well worſhipping of God, to wit, according to his Will.

V. 7. *brotherly kindneſſe*] Love to the Saints, Heb. 13. 1. which are our brethren in Chriſt, Matth. 23. 8.

charity] Whereby we are to love, not our brethren onely, but others alſo, Gal. *6*. 10. 1 Theſſ. 3. 12. & 5. 15.

V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.

they make you, that ye ſhall neither, &c.] Ye ſhall not only not be negligent and unfruitful, but alſo be painful in good works, and ſee fruit of your faith, ver. 5.

be barren] Gr. *be idle.* They are idle, not onely who do nothing, but alſo who uſe not the gifts they have to their beſt improvement and advantage.

unfruitful] As fruits are pleaſing to us, ſo are good works to God; and are therefore called fruits, Matth. 12. 23. Gal. 5. 22. 1 Theſſ. 1. 4. Col. 3. 20. Heb. 13. 16.

in the knowledge] In exerciſing your knowledge. That you know of Chriſt, will make you fruitful in good works.

of our Lord Jeſus Chriſt] See on ver. 2.

V. 9. *is blind, and cannot ſee far off*] Or, *is blind, or cannot ſee far off.* If he be not ſtark blind in theſe ſpiritual things, he is ſo weak ſighted that he cannot clearly diſcern ſuch high myſteries.

that he was purged from his old ſins] That he made a profeſſion in baptiſme, that his former ſins were purged away by the blood of Chriſt.

V. 10. *Wherefore the rather*] Becauſe of the dangers mentioned, ver. 9. Or, *Wherefore the more.* Be the more carefull to do it.

brethren] By regeneration, and adoption, and union with Chriſt by faith, we are made the children of God, and brethren ſpiritually, Phil. 4. 1.

give diligence] See on ver. 5.

to make your calling and election ſure] Gr. *firm*, or *ſtable.* To get good grounds to aſſure you that ye were elected before the world, and are called out of the world. For it is ſure enough in it ſelf, by Gods decree and immutability, 2 Tim. 2. 19. Mal. 3. *6*. Joh. *6*. 40. & 13. 1. Rom. 11. 29.

for if ye do theſe things] Continuance then in well doing, is the way to get and keep aſſurance of ſalvation.

ye ſhall never fall] Jude ver. 4. Our life is likened to a race, 1 Cor. 9. 24. we muſt take heed leſt we fall, and come ſhort of the prize ſet before us. The children of God may fall into ſome ſins by weakneſſe; but never ſo as to loſe the goal, ver. 11. Pſal. 15. 1, 5. Rom. 11. 11. Or, *ye ſhall never ſtumble.* While ye are careful ſo to do, as before, ye ſhall go on ſmoothly towards heaven, without falling into any ſin. For Gods ſervants ſin, moſt commonly, for want of heeding their way, 1 Joh. 2. 10.

V. 11. *an entrance*] A large paſſage into the Kingdome of glory in the life to come.

abundantly] Joh. 10. 10. If ye be full of good works, ye ſhall have abundant reward, 1 Cor. 9. 9. & 15. 58. 2 Joh. ver. 8.

V. 12. *wherefore I will not be negligent*] Becauſe an holy life here, gives aſſurance of ſo great glory hereafter, I will not ceaſe to mind you of it.

of theſe things] To encreaſe your former graces, ver. 5.

though ye know them] Rom. 15. 15. 1 Joh. 2. 21. For we oft forget, through multitude of worldly buſineſſes, what we know of holy and heavenly things.

in the preſent truth] Now more fully taught, then under the Old Teſtament, and generally believed by Chriſtians.

V. 13. *I think it meet*] In regard of their natural ſluggiſhneſſe. Or, *I think it a juſt thing.* For he was an Apoſtle, and it was his duty to do it, 1 Cor. *6*. 9.

in this tabernacle] Our bodies are like tents ſet up for our ſoules to converſe in for a time, and eaſily pulled down, 2 Cor. 5. 1.

to ſtir you up] For we are very drouſie in ſpiritual things, at the beſt, and had need to be rouzed up, 2 Tim. 1. *6*. Chap. 4. 1.

V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did alſo, 2 Tim. 4. *6*.

that ſhortly I muſt put off] It ſeemes he was old then, when he wrote this Epiſtle: for old-age was promiſed to him, John 21. 18.

as our Lord Jeſus Chriſt hath ſhewed me] As is from God now revealed to me: or, in that manner as he ſometimes foretold me, Joh 21. 18, 19.

V. 15. *after my deceaſe*] Gr. *going out*; To wit, out of this world by death; as Luke 9. 31.

to have theſe things alwayes in remembrance] Or, *to have* whereby *ye may alwayes remember theſe things.* As I will alwayes call upon you, while I live, (as ver. 12, 13.) ſo I will leave you this epiſtle, as upon record, that may ever put you in mind of theſe things, when I am dead.

V. 16. *For we have not followed*] Becauſe I have taught Gods truth, therefore I would have it remembred after my death: whereas if I had delivered fables, growing now towards my death, I ſhould rather repent of it, and be willing to have them forgotten, and buried with me.

cunningly deviſed fables] Woven together ſo artificially, that they might ſeem to be true, although indeed they be moſt falſe. Store of ſuch had the Jewes, and heathen Poets in thoſe dayes, and the Mahometans and Papiſts have in theſe times.

power and coming] Powerful coming in the fleſh, which our Saviour Chriſt ſhewed in effectual perſwading many to believe what he taught, and confirming it by miracles, Matth. 7. 28, 29. & 8. 7, 8. Luke 24. 19, 32. Rom. 1. 4.

eye-witneſſes] Matth. 17. 1, 2. Joh. 1. 14. 1 Joh. 1. 1. Luke 1. 2.

of his Majeſty] Heb. 1. 3. Of his glorious appearance, Matth. 17. 2.

V. 17. *honour and glory*] Heb. 2. 7, 9. God attired him like his ſon, and owned him for his ſon, Matth. 17. 2, 5.

from the excellent glory] Exceeding great glory, ſuch as became (God) the ſpeaker, as the Greek word imports.

This is my beloved Son] Matth. 17. 5. & 3. 17.

V. 17. *we heard*] I Peter, and James, and John, Matth. 17. 1. Or the ſingular for the plural: *we*, that is, I. See 1 John 1. 1, 3, 4.

when we were with him] Not far off from him; for then we might have been more eaſily deceived; but in his company.

in the holy mount] The mount whereon he was tranſfigured; which what mount it was, is uncertain. It is called *holy*, becauſe God appeared there; as the ground where God appeared to Moſes is called holy, Exod.3.5.

V. 19. *We have alſo*] Leſt any ſhould not believe Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Chriſts glory, and the foretellers of his coming, 1 Pet.1.10.11.

a more ſure word] That is, a moſt ſure, or a very ſure word. A comparative, for a ſuperlative; as Acts 25.10. 1 Cor. 13. 13. for the former viſion being from God alſo, as the prophecies were, was in it ſelf as ſure as they. Or, more ſure then thoſe cunning fables, which many follow, v. 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long uſe, more ſetled in the hearts of the godly Jews, who believed all the prophets ſpake, to come from God, Joh.5. 45. and 9. 29. Luke 24. 27. Act.26.22,23. and therefore might ſooner perſwade them, then the report of a voice from heaven, although that were ſure alſo. Pauls doctrine was examined by the prophets, Act. 17.11.

of prophecy] Pſal 2.7. & 110.1.

untill the day dawn] The times of the law were like the night, wherein candles were lighted; the time of the Goſpel like day-light, wherein the ſun ſhines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the viſion of Chriſt in heaven.

the day ſtar] Chriſt, Revel.2.28. & 22.16.

V. 20. *of any private interpretation*] Such as ariſeth out of mans own brains, and not out of the Scripture it ſelf. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at firſt reveal a truth by one or few men, which afterwards may be embraced by many.

V. 21. *For the prophecy came not*] It belongeth to God, the author of prophecy, to give the ſenſe of it.

in old time] Or, *at any time.*

by the will of man] They would not propheſie when they would, or what they would, 2 Kings 4.27. & 21. 14. but when and what God would.

holy men of God] Or, *thoſe holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Pſal. 90.1. 1 Tim.6.11. 2 Tim.3.17.

as they were moved] Gr. *carried.* Gods Spirit acquainting them with the things they knew not, directed them in the words, that they might not erre. God ſhewed them things above nature, and gave them a will to publiſh them, though ſometimes they were unwilling to do it, Jer.20.9.

CHAP. II.

Verſ.1. B*Ut there were falſe prophets alſo*] Not true onely, as Chap.1.21. but ſome falſe teachers alſo.

among the people] The people of God.

falſe teachers among you] Acts 20. 29, 30. Jude v.4. 1 Joh.2. 18,19. Among you Chriſtians.

who privily ſhall bring in] Gr. *who ſhall bring in beſides.* That is, beſides mens expectation, or, beſides the truth taught by godly teachers, and by themſelves in part alſo, to countenance their errours.

damnable hereſies] Gr. *hereſies of deſtruction.* Wicked opinions, that ruine mens ſouls; or, dangerous ſchiſms, that will rent the Church, and bring deſtruction on it, if it be not prevented, 1 Cor.11.18 19.

denying] By total apoſtacy, or evil life, unbeſeeming the ſervants of Chriſt, Tit.1.16. See more on Jude v. 4.

the Lord that bought them] That gave a price ſufficient for them, even his own precious Blood, Acts 20.28. 1 Cor.6.20. 1 Pet.1.18,19. Or, by whom they profeſſed that they were redeemed: and therefore they ſhould not have denyed him.

bring upon themſelves ſwift deſtruction] They do ſo offend God by their ſins, that they cannot be long out of hell, and perhaps ſuddenly taken away by ſome great judgment.

V. 2. *pernicious ways*] Or, laſcivious ways, as ſome copies read. See Jude verſ. 4. Gr. *their deſtructions*: that is, their doctrines, that bring deſtruction, as v.1.

the way of truth] The true Chrſtian religion revealed from heaven, which ſhews the way to true happineſſe.

ſhall be evil ſpoken of] Rom.2.24. 1 Tim 6.1.

V. 3. *through covetouſneſs*] See verſ.15.

with ſeigned words] See on Chap.1.16.

make merchandiſe of you] See on Rev.18.13.

whoſe judgment now of a long time lingreth not] See on v. 1.

their damnation ſlumbreth not] See on Jude verſ.1.

V. 4. *For if God ſpared not the angels*, &c.] Look on Jude verſ.6.

V. 5. *And ſpared not the old world*] The world before the flood, or the ungodly men in it, as followeth in this verſe. 1.

Noah the eighth perſon] Of them that were ſaved from the deluge: for, beſides himſelf, his wife, his ſons and their wives, eſcaped, Gen.7.13. 1 Pet.3.20.

a preacher of righteouſneſſe] A publiſher of Gods juſt purpoſe to deſtroy the old world, and a perſwader of them to repent and live righteouſly, that they might prevent ſo great a judgment, 1 Pet.3. 19. or, a preacher of ſalvation to them, to be had by the righteouſneſs of the Meſſias to come, 1 Pet. 4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickedneſſe, is ſtore of it, James 3.6.

V. 6. *the cities of Sodom*, &c.] See on Jude v.7.

into aſhes] By fire from heaven, Gen.19.24,25,29.

condemned them with an overthrow] Shewed, by deſtroying them ſo ſtrangely from heaven, that he had paſſed ſentence on them for their wickedneſſe, Gen.18. 20,21. & 19. 28.

an enſample] For thoſe cities remain to this day buried in the dead ſea, for terror to others.

V. 7. *And delivered*] So God ſometimes is pleaſed to ſhew mercy to his, when he deſtroys others: as to Noah, verſ. 5.

juſt Lot] Not that he had no ſin in him, but becauſe he endeavoured to keep all Gods commandments, Luke 1. 6.

vexed with the filthy converſation of the wicked] So Gods ſervants uſe to mourn for other mens ſins, who mourn not for their own; Pſal.119.136,158.

V. 8. *in ſeeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily ſee ſuch filthy actions, and hear ſuch unclean ſpeeches, as vexed him to the very heart; becauſe he loved God, whoſe Name was diſhonoured grievouſly, and law broken groſly by them.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v.4, &c. then it appears, that he knows how to deliver good men, and puniſh bad ones, and will certainly do it.

out of temptations] Out of afflictions, which doth but try Gods people, though they deſtroy others, v.5,6,7. Gen.22.6. 1 Cor.10.13. Heb.4.15. James 1.2. 1 Pet.1.6. Rev.3.10.

to reſerve the unjuſt] Verſ. 4. Jude v.6.

V. 10. *But chiefly them*] As being the greateſt ſinners, and miſleaders of others.

that walk after the fleſh] After the motions and luſts of their own corrupt nature, Rom.8.1,4,12,13. but here more ſpecially the fleſh ſeems to imply ſuch motions and luſts as tend to uncleaneſs of life; as 1 Joh.2.16. See further on Jude v.7,8,18.

deſpiſe government] Or, *dominion*, Jude v.8.

preſumptuous are they] Or, O *preſumptuous* perſons! By way of admiration and exclamation.

to ſpeak evil of dignities] Gr. *of glories*: That is, of princes, which ſhine moſt glorіouſly in the world. See Jude v. 8.

V. 11. *Whereas Angels*] See on Jude v.9.

railing accuſation] Gr. *blaſphemous judgment.*

againſt them] Some read, *againſt themſelves*: To wit, the good angels againſt the bad.

V. 12. *But theſe*, &c.] Look on, Jude v.10.

made to be taken] Appointed for a prey, and to deſtruction, Rom.9.22. Alluding to ſuch beaſts as are kept, not for ſight or delight, but to be hunted and deſtroyed.

in their own corruption] Which they have brought on themſelves, or which naturally befalls them for their ſinful courſes, Gal. 6. 8. Or, which God hath appointed for them, Jude verſ.4.

V. 13. *to riot in the day-time*] Contrary to the courſe of many ungodly men, who dare not ſhew their ſins in the light, Joh.3.20. Eph.5.11,12. 1 Theſſ. 5, 7. and to the profeſſion of the Goſpel, Rom.13.13.

ſpots they are] Men grievouſly ſpotted and blemiſhed. See further on Jude v.12.

V. 14. *Having eyes full of adultery*] Gr. *of an adultereſſe*, Mat. 5. 28. They were not given to riot and exceſe onely, but to a lacivious and looſe courſe of uncleanneſſe alſo. The eyes are mentioned, becauſe they let in adulterous thoughts to the ſoul, Gen.34.1,2. 2 Sam.11.2,4. And they are ſaid to be full of the adultereſſe, as if they cared not to look on any other object.

unſtable] Not well grounded, and therefore eaſie to be ſeduced, Chap.16.17. Eph.4 14. Heb. 13.9.

with covetous practices] Verſ.3,15. Jude v. 11.

curſed children] Gr. *children of the curſe*, Eph. 2.2,3. 2 Theſſ.2.3.

V. 15. *the way of Balaam*] See on Jude v.11.

Boſor] Called Beor, Num.22.5. and, by ſome ſmall change of the Hebrew letters, Boſor here.

who loved the wages of unrighteouſneſſe] Num. 22. 7, 13, 37. for he would have curſed the Iſraelites for thoſe rewards, if God had not withheld him.

V. 16. *the madneſſe*] His hot deſire to go againſt the will of God for gain.

of the prophet] He is called a Soothſayer, Joſh.13.22. Num. 23.23. Such did ſometimes, by gheſſe, hit upon things to come. Or, he is called a prophet, becauſe ſometimes he had revelations from the true God, Num.23. & 24.

V. 17. *without water*, &c.] See on Jude v.12.

the miſt of darkneſſe, &c.] See on Jude v. 13.

V. 18. *great ſwelling words*] Look on Jude v. 16.

allure] With fair promiſes, as men lay baits for fiſhes.

thoſe that were clean eſcaped] Gr. *indeed eſcaped.* They ſought to ſeduce true Chriſtians, but could not, Matth. 24.24. Or, *a little eſcaped.* Such as profeſſed the true religion, having left idolatry, and lived without ſcandal. Or, *a while eſcaped.* Seemed to have done ſo, by embracing the true religion for a time; but ſoon after ſhewed they had not done it, by returning to courſes contrary thereunto, 1 Joh. 2.18,19.

V. 19. *they promiſe them liberty*] Under pretence of liberty, they draw them to licentiouſneſſe and looſeneſſe of life, 1 Pet. 2. 16. Jude v. 4.

the ſervants of corruption] Chap. 1.4. Rom. 6.18,19.

is be brought in bondage] For priſoners were ever the conquerours ſlaves.

V. 20. *after tqey have eſcaped*] Gr. *fled from*, as verſ. 18. Chap. 1.4.

the pollutions of the world] Such ſinful courſes, as worldly men are wont to defile themſelves withal, Iam. 1.27.

knowledg] Gr. *acknowledgment.* Not knowing him onely, but profeſſing him alſo. See Ioh. 12.42.

the latter end is worſe with them then the beginning] Matth. 12.45. becauſe they ſin out of knowledg now, and againſt former acknowledgment, who ſinned out of ignorance before, Luke 12.47,48. Iames 4.17.

V. 21. *it had been better for them*] That is, leſſe evil. They had ſinned leſſe, and ſhould have been puniſhed leſſe. For neither the ſtate of ignorant ones or backſliders is good; but the former is leſſe dangerous then the latter.

the way of righteouſneſs] Verſ. 2,15.

from the holy commandment] Chap. 3.2. Given by an holy God, and requiring holineſſe in us.

V. 22. *proverb*] See on Prov. 1.1.

The dog is turned, &c.] Prov. 26.11. They are as abominable in Gods ſight, as ſuch creatures here mentioned are offenſive to mans ſight. The words ſeem to have been the verſes of ſome ancient poet, that were grown uſual in common ſpeech in thoſe times.

CHAP. III.

Verſ. 1. U*Nto you*] *Scattered ſtrangers*, 1 Pet. 1.1. For it is a ſecond epiſtle to the ſame perſons.

your pure minds] Or, *your ſincere minds*, as Phil. 1.10. That appear right, being judged by the light of the ſun, as men trie cloth, and eagles their young ones.

by way of remembrance] Chap. 1.12,13,14,15.

V. 2. *That ye may be mindful*] Chap. 1.12, &c. Phil. 3.1.

holy prophets] Chap 1.21.

the apeſtles] Jude v. 17.

V. 3. *Knowing this firſt*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Chap. 2.21.

that there ſhall come] Of themſelves; not ſent by God.

in the laſt dayes] That is, in the later or following dayes; as the word is uſed, Gen. 49.1. Deut. 4.30. & Dan. 2.28. where *in the laſt dayes*, is expounded *hereafter*, v. 29. So are the times of the Goſpel called by the prophets, Iſai. 2. 2. Mic. 4. 1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or leſſer meaſure: for he warns thoſe that then lived, as well as others in after-ages, to take heed of ſuch ſcoffers: and ſuch then began to ariſe in the Church, Acts 20.29,30. 1 Iohn 2.18.

ſcoffers] Iude verſe 18.

walking after their own luſts] Chap. 2. 10. Iude ver. 18. After ſuch deſires as they had by nature, not according to grace, Rom. 8.1.

V. 4. *Where is the promiſe*] It is vaniſhed; it no where appeares; there is no ſuch thing; it will never come to paſſe, Ier. 5.12,13.

of his coming] To judgement, which ye preſſe ſo much, to keep men in awe.

the fathers] The firſt men known, from whom the reſt proceeded; and ſuch Patriarchs and prophets as foretold, believed and expected this coming of Chriſt, Iude v. 14.

fell aſleep] Died, Iohn 11.11,13,14. Acts 7.60. 1 Cor. 11.30. 1 Theſſ. 4. 15.

all things continue, &c.] And ſo it is likely they will continue ſtill, and the world will have no end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they obſerve not the things written in Scripture of the end of the world, and day of judgement; elſe they would not be ignorant of theſe things. Or, they wilfully neglect to conſider, that the earth was made by Gods power onely, and the heavens alſo; and that the world ſuffered much alteration in the flood, and ſo may be deſtroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

ſtanding out of the water, and in the water] Or, *conſiſting*, or, *ſubſiſting*. Gr. *ſtanding together*; ſo as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen. 1.2,9. Or, *ſtanding out of the water, and by the water.* For God hath made the earth ſo high, that the ſea cannot overflow it, though it girt it about. Pſal. 24.2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it.

V. 7. *which are now*] Which we ſee remaining at this time.

by the ſame word] Or, *by his word*, as ſome copies read it; that is, by Gods word, v. 5. Heb. 1.3.

reſerved, &c.] Chap. 2.5,17. Iude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom. 11.25. 1 Cor. 10.1. 1 Theſſ. 4.13.

one day is with the Lord as a thouſand years] God doth not meaſure time, as we do: but unto him, in regard of his eternity and omniſcience, comprehending all things paſt, preſent and future; thoſe periods of time, that ſeem ſo long unto us, are but as a moment, Pſal. 90.4.

V. 9. *The Lord is not ſlack concerning his promiſe*] Or, *The Lord of the promiſe is not ſlack.* He that made it, will perform it in due time. They are not ſlack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the ſet time, Hebr. 10. 37.

is long-ſuffering to us-ward] Who are beloved, v. 8. and not in the number of thoſe ſcoffers, v. 3. or, towards mankinde, of which number we alſo are.

not willing that any ſhould periſh] Any of his elect. He ſtayes till they all be brought in by repentance, and faith in Chriſt. Nor any at all, by his directing and approving will, Ezek. 33. 11.

but that all ſhould come to repentance] All his elect, as before. Or, ſome of all ſorts of men; high and low, wiſe and fooliſh, Jews and Gentiles. So the word *all*, is uſed, Matth. 4.23. Or, he ſpeaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to diſpoſe of as he pleaſeth. But the day of judgement is called his, in a peculiar manner, 1 Cor. 5. 5. 2 Cor. 1. 14. becauſe Chriſt the Lord will then viſibly judge all the world, Acts 17. 31. Rom. 2.16.

will come as a thief in the night] Matth. 24. 43, 44. Luke 12. 39,40. 1 Theſſ. 5.2. Revel. 16. 15. As a thief comes ſuddenly and unexſpectedly, ſo will Chriſt come to judgement. No man can conjecture when that day will be, Matth. 24.36.

the heavens ſhall paſſe away with a great noiſe] Like as a whirlwind or tempeſt comes roaring, and carries all before it: ſo ſhall the ſtarrie skie paſſe away, Matth. 24.29. Not by being deſtroyed utterly, but being turned into a new form, verſ. 13. Pſal. 102.26. Rom. 8.21.

and the elements] The air and water betwixt the heaven and earth.

the earth alſo] Either the earth is not included under the word *elements* before; or it is particularly named, becauſe in it the burning will moſt viſibly appear.

and the works that are therein] The works of God made at firſt by creation, or produced daily by nature; or the works of men, made by art, as houſes, ſhips, *&c.*

V. 11. *Seeing then that all theſe things*, &c.] If heaven and earth muſt be ſo wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be! Or, ſeeing ſuch a fearful appearance of judgement ſhall then be.

What manner of perſons ought ye to be] That is, how great a degree of godlineſſe ſhould we labour to attain. So the word is uſed, Matth. 8.27. Mark 13.1. Luke 1. 29. & 7. 39. 1 Joh. 3.1.

in all holy converſation, and godlineſſe] Gr. *converſations, and godlineſſes*: That is, in all manner of good duties towards man, and God, Acts 24.16.

V. 12. *Haſting unto the coming*] Or, *Haſtening the coming.* Not onely expecting it, or looking for it, as Luke 12. 43. Matth. 24. 42. but alſo, as it were, going forth to meet Chriſt with burning lamps, Matth. 25. 1. So ſervants that deſire their maſters return, get all things ready to entertain him, againſt he comes. And ſo ſhould we prepare our ſelves for Chriſts coming, by fitting our ſelves for it, more then ſeeking after worldly things. He haſtes, that followeth one thing to finiſh it, and is not ſo diſtracted as to begin many things, and end none. The one thing needful for us, Luke 10.42. is to fit our ſelves for Chriſts coming.

of the day of God] Or, *of that day of God*, mentioned, ver. 10.

wherein the heavens, &c.] See on v. 10.

V. 13. *Neverthleleſſe*] We muſt not be diſcouraged, becauſe theſe heavens and this earth paſſe away; for we look for new, and better ones.

according to his promiſe] Iſai. 65.17. & 66.22.

look for new heavens] Not others for ſubſtance, but renewed in qualities. See on v. 10.

and a new earth] An earth ſhining with new brightneſſe and glory, being ſomwhat proportionable to the Saints, to delight their eyes and minds, Rom.8.21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteouſneſs] That is, righteous men onely; whereas in this world dwell many ſinners, which then ſhall be all in hell. So righteouſneſſe is taken, Iſai. 1. 21. Or, the whole verſe may be thus read; *Nevertheleſs we, in whom dwelleth righteouſneſs, look for new heavens, and a new earth, according to this promiſe.* That is, we that are juſtified by faith in Chriſt, and ſanctified by his Spirit, expect eternal hapineſs in another world, when this world ſhall be at an end.

V. 14. *in peace*] Reconciled to God by Chriſt, Coloſſ.1.20. Rom 5.1. Or, in peace of minde and conſcience, not troubled nor affrighted.

without ſpot and blameleſs] Eph.5.27. Jude v. 24 Col. 1.22.

V. 15. *account that the long ſuffering of the Lord is ſalvation*] Think not that God doth put off his coming, out of ſlackneſſe, as ſome ſuppoſe, v. 9. nor to do hurt to men; but for the good of his, and to further their ſalvation. Gods patience furthers our ſalvation much, by affording time of repentance, and of the uſe of the means, Rom.2.4.

our beloved brother Paul] Our brother in office, and dear fellow-apoſtle.

according to the wiſedom given unto him] From above, whereby he was fitted to be an apoſtle, Gal.1.11,12.

hath written unto you] Such as take it to be written to the Chriſtian Gentiles dwelling in thoſe places mentioned, 1 Pet. 1. 1. (for both epiſtles were written to the ſame perſons, as ver. 1. of this Chapter) conceive the epiſtle here mentioned to be that to the Romanes, becauſe, Rom.2.4,5. is to this purpoſe. Others, who think Peter wrote now to the Jews (as James did, Jam. 1. 1.) becauſe he calls them ſcattered ſtrangers; and the Chriſtians that dwelt in the places mentioned, 1 Pet. 1. 1. were natural inhabitants there; think he means the epiſtle to the Hebrews, or to the Galatians there named, or to the Epheſians, or Coloſſians, which were in Aſia, there mentioned.

V. 16. *In all his epiſtles*] In all his other epiſtles, Mat.16.14.

of theſe things] Of the end of the world, the day of judgement, and the right uſe of Gods patience.

in which] In which epiſtles. Or, *among which things*, as the Greek copies run. Among the things ſpoken by him of this ſubject.

are ſome things] Some things of this matter, not all things ſpoken of it, much leſs all other Scriptures, are difficult. Things needful to ſalvation are plain, elſe how ſhould plain men find the way to heaven?

hard to be underſtood] Becauſe of the height of the matter, and of ſome particular expreſſions.

which they that are unlearned and unſtable] The Scriptures then are not dangerous for private men to uſe, if by often reading them they get knowledg, and bring ſetled minds with them. The cauſe of hurt by them, is not in the difficulty of them, but in mens unlearned and unſtable minds, who live in ignorance, v. 5. and have no affection to do what they learn out of them, Joh.7.17. Pſal. 25. 14.

wreſt] By miſ-interpreting, and drawing them violently from the true ſenſe to a falſe one, to uphold their errours.

as they do alſo the other Scriptures] Written by the other apoſtles or prophets. They ſerve them all alike: whereby it appears, that the fault is not in the Scripture, but in themſelves.

unto their own deſtruction] Clean contrary to the end for which they were written, which is ſalvation, Joh.21.31.

V. 17. *Seeing ye know* theſe things *before*] Out of the doctrine of the other apoſtles, and by my putting you in minde of them in this epiſtle, verſ. 1, 2. and therefore being ſo forewarned of them, ought the better to be forearmed againſt them.

beware] He doth not ſay, Read no Scripture, becauſe ſome places are hard; or, Believe the Churches interpretation. He rather warns them to take heed of ſeducers, and ſuch a miſ-interpreted the Scriptures; and expects they ſhould read them diligently, that they might grow in knowledge, ver. 18. In vain had he writen this epiſtle to private men, for a memorial when he ſhould be dead, Chap. 1. 15. and called upon them to be mindful of the doctrine of the prophets and apoſtles, who were dead, ver. 2. and Jude alſo in his epiſtle, if they ought not to read the Scriptures. The Iſraelites, who had far leſſe knowledg then Chriſtians have now, are blamed for not doing it, Hoſ.8.12. and the Jews exhorted to do it, Joh.5.39.

ye alſo being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap. 2.1,2, 18. Or, with that particular errour of not believing Chriſts coming, v. 3,4.

fall from your own ſtedfaſtneſſe] And ſo become unſtable, as thoſe perverters of Scripture, v. 16. and ſo be unſetled.

V. 18. *grow in grace*] Get more ſenſe of Gods favour daily. Or, ſeek to encreaſe the graces of his Spirit in you, ch.1.5,8,10.

and in the knowledg] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the papiſts boaſt of, more than the Jews did of Moſes, by whoſe teſtimony our Saviour confutes them, Joh.5.45.

of our Lord and Saviour Jeſus Chriſt] Chap. 2. 1. Jude v. 25. Revel.1.1.

To him be glory] Jude.v.25.

both now and for ever] Gr. *both now, and to the day of eternity*; That is, to eternity, without end; as Matth.6.13.

Amen] See on Matth.6.13. Iude v. 25. Rev. 22. 21.

ANNOTATIONS
On the firſt Epiſtle of S. JOHN.

The ARGUMENT.

THe beloved Apoſtle John *living longer then the reſt of the Apoſtles, and obſerving the decay of Truth, Godlineſs, and Charity, in many Chriſtians, writes this Epiſtle as a ſalve for the ſores of the Church. He enterweans Truth of Doctrine, with Godlineſſe of life, and love of the Brethren throughout the Epiſtle. Fit ſubjects for him to write of, who was an Apoſtle, and eminent for Piety, and chiefly beloved by Chriſt himſelf. Great reaſon therefore, that all Chriſtians ſhould hearken to him in all theſe things.*

This firſt Epiſtle is called general, becauſe it is not directed to any particular perſons, as the ſecond and third are: The one to a ſingular Woman, the eldeſt Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increaſe in Faith, Piety, and Charity.* Amen.

CHAP. I.

Verſ. 1. *THat which was from the beginning*] From the beginning of the world. An alluſion to Gen. 1. 1. Joh. 1. 1. Prov. 8. 22. Chriſt is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture, ſpeaking of him which is from eternity, uſeth this phraſe, *from the beginning*, to deſcend to our capaſity, who are not able to comprehend any thing before the beginning of the world, Matth.25.34.

which we] We apoſtles, choſen witneſſes to publiſh theſe things Acts 1. 8. and 10. 41.

have heard] The truth of theſe things was confirmed to them by three ſenſes; hearing, ſeeing, handling,; the latter ſtill ſurer then the former. He doth not ſay, Which we have read, to wit, in the prophets: neither doth mean, what they had heard of the Phariſees, expounding the prophets: But from John the Baptiſt, Joh. 1. 36,37,40. from Chriſt himſelf, in his ſermons, as the Samaritanes did, Joh. 4. 42. For, as he was true God, ſo was he true man alſo; and, in his humane nature, teſtified of his divine. Yea, they heard God the Father from heaven teſtifie of him alſo, Matth. 17. 5. 2 Pet. 1. 17,18.

which we have ſeen] We ſaw him in his humane nature, and ſaw his miracles, Luke 1. 2. 2 Pet.1.16. Eye-witneſſes are more worthy of credit then ear-witneſſes, Acts 4. 20. Joh. 3. 11. and 15. 27. Acts 1.21,22. & 10. 40,41. This proves Chriſt to be true man, as his being from the beginning ſets out his Deity.

with our eyes] So men uſe to ſpeak of things moſt certain, yet not ſo well known to their hearers, Job 19. 27. And ſo of the ears, Pſal. 44. 1. Some reſtrain it to the viſion in the mount, where they ſaw Chriſts glory: but it may be underſtood of all viſible declarations of the truth of Chriſts humane nature to them, by his eating, drinking, *&c.* and of his divine, by working miracles in their ſight. Ioh. 1. 14. 1 Tim. 3. 16.

which we have looked upon] Wiſhly, and deliberately: for we ſee many things we do not regard, nor faſten our eyes on them. We looked upon him, as men look on rare ſights in a theatre, diligently, clearly, cheerfully, 1 Cor. 4. 9. 1 Pet. 1. 12.

our hands] Touching is the ſureſt ſenſe: for eyes and ears may ſooner be deceived, in bodily ſubſtances, then hands, Luke 24. 39. Ioh. 20. 25.

have handled] Gr. *touched*: As muſicians touch their ſtringed-inſtruments. They touched him both before his reſurrection, Matth. 14. 31. and after it, Ioh. 20. 27.

of the word] Of Chriſts humane nature, who is alſo the word of God, Ioh. 1. 1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifeſt to others.

of life] Who is a living word himſelf, and gives both natural and ſpiritual life to others, Ioh. 1. 4. & 5. 26. Chap. 5. 11.

V. 2. *For the life*] See on v. 1.

was manifeſted] Before, it lay hid in it ſelf; now it was manifeſted by incarnation, Ioh. 1. 4. 1 Tim. 3. 16. and by miracles, which none elſe did, Ioh. 3. 2. & 7. 31, 46. & 11. 47. & 12. 37. & 15. 24.

we have ſeen it] This is repeated, for more aſſurance, that none need doubt of it.

and bear witneſs] For the glory of Chriſt. See on v. 1.

and ſhew unto you] For your good. Ye could never have found it out your ſelves, if God had not revealed it to us, and we taught it you, Rom. 10. 14.

which was with the Father] Joh. 1. 1, 2. The word imports, neerneſs, with ſome diſtinction: therefore alſo he is ſaid to be in the Father, Joh. 14. 10, 11. Chriſt is one God with the Father, yet a diſtinct perſon from him: and he was with him inviſible altogether, till he was incarnate.

was manifeſted unto us] Joh. 1. 14.

V. 3. *That which we have ſeen*] This is the third time repeated, to put it out of all queſtion.

that ye alſo] Who did not ſee, hear nor handle the word of life, as we did, verſ. 1. So that he wrote this epiſtle not to get ought from them, but to do good to them, that they might have a ſhare with him in ſpiritual comforts, 2 Cor. 12. 14.

May have fellowſhip] That being united by faith with Chriſt, and with his members, ye may partake of his graces, and ſpiritual life from him; and by him be united to God the Father, and have communion with him, Joh. 17. 21. Heb. 3. 14.

with us] Apoſtles, whom ye think happy, 2 Cor. 1. 21.

and truly, &c.] And not with us onely, but with God and Chriſt alſo, which is a greater preeminence.

V. 4. *Theſe things write we unto you*] He doth not ſay, We preach them, but, We write them; to ſhew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in heaven.

that your joy may be full] That by encreaſe of your faith, 2 Joh. v. 12. ye may have peace of conſcience, and joy of the Holy Ghoſt, in ſo great a meaſure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom. 5. 1, 2. 1 Pet. 1. 6. Thus John, the beloved diſciple of Chriſt, imitates his maſter in the very phraſe it ſelf. See Joh. 15. 11. & 17. 13.

V. 5. *This then is the meſſage*] The ſum of the Goſpel, is communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him.* Not, concerning him, by ſome other, as Joh. 1. 15. We heard it from Chriſt, verſ. 3. who teſtifies concerning his Father, as follows in this verſe.

that God is light] Full of wiſdom and holineſſe, Jam. 1. 17.

in him is no darkneſs at all] No ignorance nor ſin.

V. 6. *If we ſay*] In heart, as Pſal. 14. 1. Or, profeſs it in word.

and walk in darkneſs] He doth not ſay, And have walked in darkneſſe; for all have done ſo, before regeneration: but, If we walk in darkneſſe, Eph. 5. 8 Walking ſets not out any one action, but the continued courſe of life, Pſal. 119. 1. and 128. 1. To walk in darkneſſe, is to be converſant in ignorance and ſinne.

we lye] In ſaying ſo: for, what fellowſhip hath light with darkneſs? 2 Cor. 6. 14.

do not the truth] Walk not according to Gods word, Joh. 3. 21. Or, *deal not truely*, that is, ſincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wiſe and holy way, till we come to perfection.

as he is in the light] He poſſeſſeth the fulneſſe of wiſdom and holineſſe from eternity, 1 Tim. 1. 16.

we have fellowſhip one with another] We with God, and God with us. Or, we Chriſtians one with another.

the blood of Jeſus Chriſt] Leſt any ſhould deſpair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Chriſts blood will purge away our failings.

his Son] This ſhews the great price of his blood, as being the blood of the Son of God; yea, of God himſelf, Acts 20. 28.

cleanſeth us from all ſin] Tit. 2. 14. That is, from the guile of all ſin: for if but one ſin be left unpardoned, that were ſufficient to condemn us. It cleanſeth alſo from the filth and ſtain of ſin, Heb. 19. 14. 1 Pet. 1. 2. Rev. 1. 5, 6.

V. 8. *If we ſay*] As before he did diſcourage fearful ones; ſo now he labours to caſt down proud perſons, that think they have no ſin, nor need of Chriſts blood. He ſaith not, If thou ſay, as if he ſpake to ſome particular perſon onely; nor, If ye ſay, as if he intended ordinary Chriſtians alone; but, If we, apoſtles, or whatever we be, ſay ſo: to ſhew, that all are ſinners, Jam. 3. 1.

that we have no ſin] Contrary to 1 King. 8. 46. 2 Chron. 6. 36. Prov. 20. 9. And he doth not ſay, We have not had ſin formerly, but we have not at preſent, even when we are in ſtate of grace, Rom. 7. 17, 20, 23.

the truth is not in us] We are not ſincere: or, we believe not Gods word, v. 6, 10. Joh. 17. 17 It is not then modeſty onely that makes the beſt men to confeſſe their ſins; but the truth compels them to do it.

V. 9. *he is faithful and juſt*] A great comfort. If we could conceive God not to be ſo merciful as to forgive our ſins, doubtleſſe he will be faithful and juſt to perform his promiſe, and not to require that again of us, which Chriſt hath diſcharged by ſhedding his blood for us, Rom. 3. 25. Iſa. 53. 7.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Matth. 5. 28. A man commits adultery in his heart with a woman, yet ſhe is not defiled: So on the contrary, by believing, we ſeal to Gods truth, John 3. 33. We do then not onely deceive our ſelves, when we deny our ſins, ver. 8. but alſo by conſequence charge God with falſhood, who hath often ſaid, that all men are ſinners, Rom. 3. 10, 23. & 5. 12. and teacheth us to ask pardon, Matth. 6. 12. and ſent his Son to dye for our ſins, Chap. 2. 2. & 3. 16.

his word is not in us] Chriſt: or, the written word hath no place in us, John. 8. 37.

CHAP. II.

Verſ. 1. M*Y little children*] He ſheweth the abundance of his love, by uſing this word eight times, at leaſt, in this Epiſtle. Hereby he intimates, that the counſel given them is ſuch as comes from a paternal affection, ſeeking their good. The leſſe the children are, the more delight parents take in them, and pity them the more, becauſe they are the leſſe able to help themſelves. Now he might call them, *Little children*, not onely in regard of converſion, as Gal. 4. 19. but alſo in regard of his own age. So 2 John 1. He may call himſelf Elder, in that reſpect, Phil. ver. 9.

that ye ſin not] Leſt any man ſhould ſay, If God will forgive, let us ſin the more; he adds, I write this, that ye may not ſin, Rom. 6. 1.

and if any man ſin] Or, *yet if any man ſin.* So the ſame particle is uſed, Luke 3. 20. If any man offend out of infirmity, or being overcome by ſome ſtrong temptation, who intended not to ſin, Rom. 7. 15, 19. Gal. 6. 1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. Aud we need not look for him to come, or ſeek him with great coſts; for we have him already. It is a great comfort, to a man accuſed, to have a good advocate. We have an excellent one.

with the Father] Heb. 9. 24. Rom. 8. 34. We ſhall ſpeed well, for God is the Father of our Advocate, and our Father in him.

Jeſus Chriſt] See on Matth. 1. 1. He names him, that the ſick ſouls might not be diſtracted, not knowing what Phyſitian to go to, Acts 4. 10, 11, 12.

the righteous] One that needed not to dye for his own ſins, nor plead for the remiſſion of them; and therefore dyed and pleads for us, Heb. 7. 26, 27. 1 Pet. 3. 18. Acts 3. 14. & 22. 14.

V. 2. *And he*] Or, *For he*; as the word is uſed, Luke 6. 32. He dyed for our ſins, therefore he will plead for us, Rom. 8. 34. elſe ſhould he loſe the fruit of his death, if we ſhould periſh.

the propitiation] The propitiatory-ſacrifice, Rom. 3. 25.

for our ſins] He doth not profit himſelf onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2. 8, 9.) as other men may do, Job 35. 8. Ezek. 14. 16. but ſaves us from our ſins, Matth. 1. 21.

and not for ours onely] Who believe already; or, who are alive now: or, of us Jews, who were Gods peculiar people before.

for the ſins of the whole world] Of all believers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and ſound knowledge of him, John 1.18. & 17.3. Or, we acknowledg him really for our Saviour, Pſal.1.6. Matth.25.12.

if we keep his commandments] Many boaſt that they know Chriſt to be a propitiation for their ſins, and therefore they need not forbear ſin, or obey Gods Law: but ſuch know not Chriſt to their comfort. By keeping, is meant, a ſedulous ſtudy, and ſerious endeavour of walking in an holy courſe of life, according to all the commandments of God, and a conſcionable care of obſerving each one, as well as any other, Luke 1.6. Jam. 2.8,9,10. Pſal.119.6.

V. 4. *and the truth is not in him*] See on Chap.1.8.

V. 5. *the love of God perfected*] See on Chap.4.12.

V. 6. *even as he walked*] Then, like a ſervant, he ſhall wear his maſters livery, 1 Cor.11.1. Epheſ.5.1,2.

V. 7. *which ye had from the beginning*] Taught by Chriſt and his Apoſtles, at the beginning of the preaching of the Goſpel. So that this is not the firſt time of the publiſhing of it. Or, taught from the beginning of the world, and recorded in the old Teſtament.

V. 8. *a new commandment*] John 13.34. Whereas it might ſeem, by diſuſe, to be out of date, and buried in legal ceremonies; or abrogated, as ſome other things uſed in the old Teſtament were; it is renewed in the New Teſtament, and explained more fully. Or, it is called new, becauſe we have daily new occaſions of exerciſing our charity. Or, new, in regard of the manner of propounding (though old, for matter and ſubſtance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Chriſt, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exerciſed love to us in the higheſt degree, in dying for us, John 15.13. In you, who muſt uſe charity towards others.

becauſe] Or, *that*.

the darkneſſe is paſt] Shadows, figures, Col. 2. 17. or ſtate of ignorance and ſin, wherein formerly ye lived, Rom.13.12. Eph. 5.8. 2 Pet.1.19.

the true light now ſhineth] Chriſt, who is the light it ſelf, not enlightned by others, but enlightning others, John 1.8,9. ſhineth in the Goſpel, or in your hearts, 2 Cor.4.6. Or, ye have right knowledge and true holineſſe within you.

V. 9. *He that ſaith*] See on Chap.1.6,8.

V. 10. *no occaſion of ſtumbling*] Gr. *no ſcandal*.

V. 11. *is in darkneſſe*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkneſſe] Liveth fooliſhly and ungodlily.

V. 12. *Little children*] See on ver.1.

becauſe your ſins are forgiven you] Becauſe ye are reconciled to God, though ye be not ſo wiſe and ſtrong as other Chriſtians of longer ſtanding, and further growth, 1 Cor. 3. 1. This is added, for the comfort of weak Chriſtians, leſt they ſhould think the ſins of ſtrong ones onely to be forgiven, and not theirs.

for his Names ſake] Acts 4.12. & 10.43.

V. 13. *Ye have known him that was from the beginning*] Chriſt, John 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Chriſt in a greater meaſure then other Chriſtians.

becauſe ye have overcome the wicked one] The Devil, Matth.6. 13. Rom.16.20. As old men are noted for wiſdome, ſo young men for ſtrength, and ability to conquer. Strong Chriſtians get more victories over Satan then weak ones. The Devil layes moſt ſnares for young men, as for them that are moſt prone to ſin, and may ſerve him longeſt. But theſe young men have overcome him.

becauſe ye have known the Father] Nothing is more needfull for children, then to have a father, whom they may repair to in their wants, and that may take care for them. Theſe had found out God for their Father.

V. 14. *And the word of God abideth in you*] 2 Joh. ver.2. Hence is your power to overcome Satan, Epheſ.6.17. not from bodily ſtrength, or natural boldneſſe.

V. 15. *the world*] The things that are pleaſing in it to mans corrupt nature, and ſo far forth as they are ſuch.

the love of the Father is not in him] He loveth not God, Jam. 4. 4.

V. 16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the luſt of the fleſh] Deſire of pleaſures, or wantonneſſe.

the luſt of the eyes] Deſire of riches, or covetouſneſſe, Eccleſ.5.11.

the pride of life] Longing for worldly honours, which are moſt regarded in this life, John 12.42,43. and it ſhewes it ſelf in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and ſo the ſame word is tranſlated, chap.3. 17. for riches puff men up, Pſal.73.5,6,*&c.* 1 Tim.6.17.

V. 17. *the world paſſeth away*] Men would alwayes abide in places they love, and enjoy pleaſures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29,&c.

the luſt thereof] Thoſe things in the world that are luſted after; as ver.16. So hope, is put for the thing hoped for, Rom. 8. 24. Col.1. 5. And faith, for the thing believed, Jude verſ.3.

V. 18. *Little children*] See verſ.1.

it is the laſt time] Gr. *hour*. The beginning of the laſt age of the world, Heb.1.2. therefore love not the world, becauſe ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be underſtood of the neerneſſe of the end of the world, or of our leaving of the world by death; or, as others think, of the deſtruction of Jeruſalem, before which falſe chriſts came, and at which time the Jews were deprived of their pleaſures, wealth and honours. It may alſo ſignifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichriſt ſhall come] Ye have heard of a noted antichriſt, 2 Theſſ.2.3,&c. He is not yet come, but there are divers fore-runners of him come into the world, Act.20.29, 30. 1 Tim.4.1,&c.

there are many antichriſts] Many falſe or pretended chriſts, ſuch as in likelihood Judas and Theudas were, Acts 5. 36, 37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, hereticks alſo, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the laſt time] Becauſe our Saviour foretold, that, towards the later end of times, many ſuch ſhould come, Matth.24.11,24.

V. 19. *They*] Thoſe antichriſts, verſ.18. Jude ver.19.

went out from us] Either from the body of Gods people, the Jews; or from the ſociety of profeſſed Chriſtians.

but they were not of us] Of us true believers, who cannot fall away, Matth.24.24. John 6.37. & 10.28,29. Rom. 8. 28,29,38, 39. 2 Tim.2.9. Marvel not, nor be not troubled, that many forſake Gods Church. If they had been ſound members, they would never have done ſo. They were in the Church in body onely, not in ſpirit; and the Church loſeth nothing by their departure, as corn loſeth nothing when the chaffe is gone (but is the purer) nor the body, when bad humours are worn away.

that they might be made manifeſt] 1 Cor.11.19.

that they were not all of us] That none of them were of us. An Hebrew phraſe, as Pſal.143.2. Chap.3.15. Or, that it might be made manifeſt in them, that all were not of us, that ſeemed to be ſo by their converſing with us.

V. 20. *But ye have an unction*] Ye need not fear ſeducing: Gods Word and Spirit will ſafeguard you from falſe teachers. The Spirit of God, that anointed Chriſt for a King and a Prieſt, hath alſo anointed you to be ſuch, ſpiritually, Rev.1.6. that ye may be able to guide and defend your ſelves againſt falſe teachers. Oyl was uſed in conſecration, Exod. 30. 25. Thereby are ſignified the gifts of the Holy Ghoſt, beſtowed on believers, whereby they are conſecrated to God, Pſal.45.7. Heb.1.9.

from the holy One] From Chriſt, in whom the graces of Gods Spirit are, as in a ſpring, to be communicated to us, Dan. 9.24. Luke 1. 35. Iohn 1. 16. & 3. 34. Pſal.133.2. Iſai.61.1.

ye know all things] That are needful for you to know, to preſerve you from being ſeduced by theſe falſe teachers, Matth.24. 24. or, that are neceſſary to guide you to heaven. See the like phraſe, Col.3.20. For no man knows all things ſimply; that is Gods prerogative, Ioh. 21. 17. nor any thing ſo perfectly, as they ſhall do in heaven, 1 Cor.13.9,10,12.

V. 21. *I have not written unto you, becauſe ye know not the truth*] I write not unto you to acquaint you with any new doctrine, v. 7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet.1.12.

no lye is of the truth] And that ye may be the better able thereby to diſcover the falſe doctrines of theſe ſeducers, conſidering how they ſwerve from it.

V. 22. *Who is a lyer, but he that denyeth that Jeſus is the Chriſt?*] What untruth can be more palpable, or more pernicious then this, that oppoſeth a truth that hath ſo pregnant and ſo plentifull evidences, and is the main ſcope of the whole Goſpel, John 20.31.

He is antichriſt, that denyeth the Father, and the Son] The very word *antichriſt*, doth ſignifie a direct oppoſition to Chriſt, and that as he is the Son of God, Father: whereupon it followeth, by juſt conſequence, that the denyal of the Son, is the denyal of the Father: and this is a juſt character of antichriſt.

V. 23. *Whoſoever denyeth the Son, &c.*] The Jews thought it a wrong to God, to confeſſe that he had a Son. Falſe teachers aroſe then, who taught, that it was injurious to God to make Chriſt equal to him. Both thought it ſufficient to acknowledge the Father onely to be God. John ſhews, that it is an injury to the Father, to deny equall honour to his Son, John 5.23.

V. 24. *which ye have heard from the beginning*] See on verſ.7. When once we doubt of things taught in the Scripture, we ſoon are ſeduced.

ye alſo ſhall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the conſtant profeſſion of the truth?

V. 25. *And this is the promiſe*] What greater profit is there to ſet before us, then eternal life?

V. 26. *Theſe things have I written,* &c.] I have done my part to warn you of theſe ſeducers: if ye be drawn away by them, it is your fault, Ezek.33.9. Acts 20.26,27,29.

V. 27. *But the anointing*] See on ver.20.

abideth in you] Remaineth with you, to teach you on all occaſions, though other teachers ſhould fail.

ye need not that any man teach you] The true grounds of religion. Ye need onely to perſevere in the profeſſion of them. Or, that I ſhould take much pains to inform you in the truth, as ver.21.

of all things] See on verſ.20.

ye ſhall abide] Or, ye will abide. I am ſo perſwaded of you.

in him] In Chriſt, the holy One, verſ.20. by faith and imitation. Or, *in it*. In that which this anointing hath taught you.

V. 8. *when he ſhall appear*] In judgment, Col.3.4.

V. 29. *that he is righteous* Chriſt, of whom he ſpake laſt: or, God the Father, of whom we are new born.

ye know] Or, *know ye*.

doth righteouſneſſe] Liveth righteouſly, 1 John 3.7.

is born of him] Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph.4.24. 1 John 3.7.

CHAP. III.

Verſ. 1. B*Ehold*] Take notice of it, as of a certain truth, and a great priviledge, John 1.12.

what manner of love] And how great, Matth.8.27.

that we ſhould be called the Sons of God] Both be ſo, and alſo acknowledged, Matth.5.9.

the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15.21,24. & 16.3.

V. 2. *now are we the Sons of God*] John 1.12,13. For we have received the Spirit of adoption here, Rom.8.15. Gal.4.5. and ſo have right to glory, as Gods children.

and it doth not yet appear] Or, *but it doth not yet appear*; as Mat.11.19. It hath not yet been made manifeſt.

what we ſhall be] How glorious we ſhall be.

but we know] Or, *yet we know*. See on Chap.2.1.

he ſhall appear] See on Chap.2.28. Or, *it ſhall appear*; as in this verſe before.

we ſhall be like him] Col.3.4. Phil.3.21.

for we ſhall ſee him] And therefore muſt be made like him; elſe are we not fit to live ever in his preſence, which is called ſeeing of God, Matth.5.8. Heb.12.14.

as he is] As he is, now, in glory, not as he was, in the form of a ſervant, John 17.24. Phil.2.7,9. & 3.21.

V. 3. *every man that hath this hope*] All that look for ſalvation by Chriſt, beſides the righteouſneſſe imputed by God, ſeek to be inherently holy.

in him] Or, *on him*. On Chriſt.

purifieth himſelf] Matth.5.8. Heb.12.14.

V. 4. *Whoſoever committeth ſin*] Good men muſt not flatter themſelves in their ſins, nor give way to their infirmities, as if they were no ſins; for they are breaches of Gods law.

tranſgreſſeth alſo the law] It condemns their opinion, who think, that ſuch as are freed from the curſe of the law by faith in Chriſt, are not ſubject to the command of it, 2 Pet.2.19. Jude verſ.14.

ſin is the tranſgreſſion of the law] For, where there is no law, there is no tranſgreſſion, Rom.4.15. & 5.13. And theſe two are convertible: for every tranſgreſſion is a ſin, and every ſin is a tranſgreſſion.

V. 5. *He was manifeſted*] Chriſt took our nature on him, 1 Tim.3.16. Chap.1.2.

to take away our ſins] The guilt of them, by his blood, chap.1.7. Rev.1.5. The filth of them, by his Spirit, 1 Cor.6.11.

and in him is no ſin] Who neither did ſin, nor had ſin, 2 Cor.5.21. Heb.7.26. and 4.15. We muſt not continue in ſin, becauſe Chriſt came to take ſin away, and had no ſin in himſelf. Or, for thoſe two reaſons, we muſt not deſpair of pardon of ſin.

V. 6. *Whoſoever abideth in him*] John 15.4,5.

ſinneth not] Doth, nor practiſeth ſin, as verſ.8,9. John 8.24. Maketh it not his trade. He ſinneth not out of malice, or, liveth not in a courſe of known ſin.

hath not ſeen him] Had never any true ſight of him, much leſſe was ever thorowly acquainted with him, Matth.7.23. Joh.10.14.

V. 7. *Little children*] See on Chap.2.1.

he that doth righteouſneſſe] Not that heareth or talketh of it onely.

is righteous] Doth ſhew that he is ſo, Chap.2.29.

as he is righteous] Like him, as Lev.11.44. 1 Pet.1.16. Mat.5.48. not equal to him, as 1 Sam.2.2.

V. 8. *He that committeth ſin*] With plotting beforehand, and delight in it, Rom.13.14. and practiſing it, as verſ.6.

is of the devil] John 8.44. Acts 13.10.

the devil ſinneth] Continueth ſinning ſtill.

from the beginning] Of the creation, or, of ſin; for he was the firſt ſinner, John 8.44.

the Son of God was manifeſted] See on verſ. 5.

that he might deſtroy] Gr. *diſſolve*. For many things are deſtroyed by diſſolution.

the works of the devil] Our ſins, as verſ.5. and the power the devil hath over us, by occaſion of them, 2 Tim.2.26.

V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap.5.1.

doth not commit ſin] See on verſ. 6.

for his ſeed] The graces of the Holy Ghoſt, by whoſe power he was regenerate.

remaineth in him] Holineſſe, planted in him by God, keeps him from ſinful courſes, and, like good ſeed, makes him bring forth good fruit; whereas before, like ground not ſown, he brought forth nothing but the weeds of ſin.

cannot ſin] See verſ. 6.

V. 10. *whoſoever doeth not righteouſneſſe*] Purity of life, and charity, are two ſure ſigns of a child of God.

V. 11. *meſſage*] Or, *commandment*.

from the beginning] See on Chap.2.7.

one another] Not our kindred onely, but others alſo, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, nor that we ſhould do as Cain.

of that wicked one] The devil, the firſt murderer, Chap.2.14. Joh.8.44.

and ſlew his brother] Gen.4.8.

becauſe his own works were evil, and his brothers righteous] Out of mere envy, and malice proceeding from it, Pſal.38.20.

V. 13. *Marvel not, if the world hate you*] Becauſe the ſame ſpirit of envy that was in Cain, and the ſame occaſions, are ſtill in the world, Gen.3.15. John 15.18,19.

V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap.5.13.

that we have paſſed] Already, and are in the ſtate of grace and life.

from death unto life] Out of the ſtate of nature, which leads to hell, into the ſtate of grace, which tends to heaven, John 5.24. Chap.4.7.

becauſe we love the brethren] This is not the cauſe of our paſſing from death to life; but the cauſe of our knowledg thereof, or the mark whereby we know it; as Luke 7.47.

V. 15. *Whoſoever hateth his brother, is a murderer*] For he ſtandeth guilty of tranſgreſſing the ſixth commandement, Matth.5.22.

no murderer hath eternal life] Gal.5.21. Rev.21.8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh.15.13. Rom.5.8. Chap.4.9.

becauſe he laid down his life] Becauſe Chriſt dyed for us, Joh.10.15. He ſhewed love to us, in his incarnation; but moſt of all, in laying down his life willingly for us, John 10.17. He needed not to have done it.

for us] Whom he had no need of, nor no cauſe given to love; but much cauſe to hate, Rom.5.8,9.

V. 17. *whoſo hath this worlds good*] That is, things needful for preſerving life. So Mark 12.44. Luke 8.43. & 15.12. & 21.4.

his brother] His neighbour, eſpecially a believer, Gal. 6.10, whom he ought to relieve, becauſe they are brethren.

ſhutteth up his bowels] Sheweth, by not relieving him, that he is not at all moved with any pity of his wants, or compaſſion of him, Lam.2.11. Luke 1.78. Phillip.1.8. & 2.1. Col.3.12. 2 Cor.7.15. Philem. verſ. 7,12. Iſa.63.15. For pity doth, as it were, open the bowels, Gen.43.20 1 Kings 3.16. Matth.9.36. Fraternal charity, ſhould come from maternal affection.

how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never ſo much, Chap.4.20. James 2.15. The love of God, and of our neighbour, are inſeparable, Matth.22.38,39. Chap.4.21. & 5.1.

V. 18. *My little children*] See on Chap.2.1.

let us not love in word] Not in word onely; as Hoſ.6.6. Matth.9.13. & 12.7. Rom.2.28. By giving good words, without actual relief, which is nothing worth, Jam.2.15.

and in truth] Not giving to avoid the importunity of the poor, as Luke 18.4,5. but out of love to them, and pity of their wants. Or, *in deed and in truth*. Becauſe that is true charity, which is manifeſted by deeds.

V. 19. *And hereby*] Or, *For hereby*. See on Chap.2.2.

that we are of the truth] Sincere Chriſtians, not hypocrites. Or, profeſſours of the heavenly truth, and livers according to it, Joh. 18. 37. Or, the true children of God, ver. 10. Chap. 4. 4, 6. Therefore it followeth, *before him.*

ſhall aſſure our hearts] Gr. *perſwade.* It hath no aſſurance by nature, and needeth ſure ſignes to perſwade it, that we are ſincere, and in favour with him, Luke 1. 6.

before him] Before Chriſt with confidence, Chap. 4. 17. 2 Pet. 1. 10.

V. 20. *if our heart condemn us*] Though our life be ſo fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a ſecret wicked courſe of life, or of want of charity, ver. 17. God will much more do it, Job 34 22. Pſal. 19. 12.

condemn us] Or, paſſe ſentence againſt us, according to the Greek etymologie.

God is greater then our heart] We muſt take notice that God is greater then our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, Joh. 10. 29.

and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chron. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our ſecret ſins, which we know not: and hath more cauſe, as well as power, to condemn us.

V. 21. *if our heart condemn us not*] Of hypocriſie, or want of charity; as ver. 20.

confidence] To pray freely to him, as v. 22.

V. 22. *whatſoever we ask*, &c.] If we love our brethren, we may be ſure God will hear us, and grant our requeſts, Mat. 7. 7, 8. & 21. 22. Mark 11. 24. Luke 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwiſe we have cauſe to doubt of it.

becauſe we keep] Not for our merit, but for his merciful promiſe to hear ſuch, Dan. 9. 18. Ioh. 9. 31.

his commandment] Gr. *commandments.* Of faith in Chriſt, and love of God and man, ver. 23. Chap. 4. 21.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himſelf in his Goſpel, Chap. 2. 12. Acts 2. 21. Rom. 10. 13.

as he gave us commandment] Ioh. 13. 34. & 14. 1.

V. 24 *And he that*] Or, *For he that*; as v. 19. Chap, 2. 2.

dwelleth in him] Abideth joyned to him by faith, Ioh. 6. 56. Eph. 3. 17.

and he in him] By his Spirit, as followeth in this verſe. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11.

CHAP. IV.

Verſ. 1. B*Elieve not every ſpirit*] Every doctrine propounded as received by inſpiration from Gods Spirit. Or, every teacher that ſaith, he hath ſuch a revelation, 1 Cor. 14. 26, 29, 32.

trie the ſpirits] Falſe teachers will boaſt of the Spirit, and therefore we muſt trie what ſpirit their doctrine cometh from; and that by the touch-ſtone of Gods word, with all diligence, Ioh. 5. 39. Acts 17. 11. 1 Theſſ. 5. 21. Revel. 2. 2. 1 Theſſ. 5. 21.

whether they are of God] By inſpiration or revelation.

many falſe prophets] Chap. 2. 18. 2 Pet. 2. 1.

V. 2. *Every ſpirit*] See on v. 1.

that confeſſeth, &c.] And withal embraceth Chriſt, by relying on him for eternal life. Or, it may be interpreted negatively; No ſpirit that denyeth it, is of God. As 1 Cor. 10. 31. Do all to Gods glory: that is, Do nothing to diſhonour him, by offending his children, as v. 32.

that Jeſus Chriſt is come in the fleſh] Clothed with it. Is become true man, Iohn 1. 14. He doth not ſay, *Is come into the fleſh*, leſt any ſhould deny the perſonal union of both natures in Chriſt, or think his Godhead comprehended within the limits of his body: but, *in the fleſh*, Rom. 8. 3. 1 Tim. 3. 16.

is of God] Is ſent of God, and preacheth true doctrine; as v. 6. Yet his perſon may be unregenerate, as Iudas was. Or, doth ſo far forth ſpeak from God, 1 Cor. 12. 3.

V. 3. *And every ſpirit*] Or, *But every ſpirit*; as Chap. 3. 2.

that ſpirit *antichriſt*] See on Chap. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, Chap. 5. 1. Ioh. 1. 13. Iames 1. 18. 1 Pet. 1. 3, 23. Though there be ſo many ſeducers, yet ye are ſafe, as having diſcerned and overcome their allurements, by the wiſdom and power of God dwelling in you.

little children] See on Chap. 2. 1.

and have overcom them] Thoſe falſe prophets, v. 1. and antichriſts, v. 3.

for greater is he that is in you] Chap. 2. 20. Gods Spirit Chap. 3. 24. Ye overcame them not by your own ſtrength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Revel. 12. 11.

then he that is in the world] The Divel, Iohn 12. 31. 1 Cor. 2. 12. Epheſ. 2. 2. and 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, Ioh. 15. 19. & 17. 9.

therefore ſpeak they of the world, &c.] Becauſe they are of the world, they ſpeak ſutably, and are heard readily: for, being ſenſual themſelves, 1 Cor. 2. 14. and ſpeaking to ſuch as themſelves, of things pleaſing to them, as they have learned by their ſenſes here; men readily hearken to them, Ioh. 3. 31.

V. 6. *We are of God*] Thoſe falſe teachers, v. 1, 3, 5. are not ſent of God to preach his truth, as we are, Iohn 3. 31.

he that knoweth God, heareth us] Aſſenteth to our doctrine, and not to thoſe falſe teachers, Iohn 10. 3, 5.

hereby know we, &c.] By teaching the ſame doctrine, which the other apoſtles taught. For Gods Spirit varieth not from himſelf: and he hath given the word for a perpetual rule to try the ſpirits by, Iſai. 8. 20.

the Spirit of truth] True teachers, who have received the truth by inſpiration of Gods Spirit. See on v. 1.

V. 7. *is born of God*] Chap. 3. 9. & 5. 1.

and knoweth God] Chap. 2. 3.

V. 8. *God is love*] He doth not call God Loving, but Love it ſelf: for love is eſſential to him, and cannot be parted from him.

knoweth not God] See on Chap. 3. 6.

V. 9. *In this was manifeſted the love of God*] In nothing more, then in giving Chriſt for us, Chap. 3. 16. Ioh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten ſon] And therefore moſt dear to him, Mat. 3. 17. Gen. 22. 2.

that we might live through him] Ioh. 3. 6. Under life, is contained all happineſſe.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot ſo love him, but muſt love him for his gifts, as well as for himſelf. Ours therefore is not worthy of the name of love, in compariſon of his, becauſe it cannot be every way ſo free. And the pure nature of love is more ſeen in Gods love to us, then in ours to him.

not that we loved God] So freely as he loved us. Or, firſt, as v. 9. Or, we were ſo far from loving him, as that we hated him, Rom. 5. 8, 10.

to be the propitiation for our ſins] See on Chap. 2. 2. His love appeared the more, in that he ſent his ſon, not onely to teach us the way to heaven, but alſo to dye for us.

V. 11. *If God*] Or, *Seeing God.* For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phraſe, 1 Pet. 4. 18.

ſo loved us] If he, being ſo great, ſo freely loved us, vile, wretched, unworthy and ungrateful perſons, as not onely to give his creatures to us, but alſo his Son to death for us, we ought to love others, that differ not ſo much from us, though they deſerve it not of us. See on v. 10. They may do us good hereafter, we cannot to God.

V. 12. *No man hath ſeen God*] I propound not God ſimply to be imitated in all things, becauſe he is inviſible, Iohn 1. 18. 1 Tim. 1. 17. Exod. 33. 10. but in his love to us, which hath been ſo fully manifeſted. Or, ye may more eaſily love your brother, whom ye can ſee, then God whom ye cannot ſee; as verſ. 20.

if we love one another] As we know we have a ſoul in us, by the working of it, though we ſee it not: ſo we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us ſure that he loves us. or, he makes us love him more fully: or, to know that our love to him is true, ver. 17. or, our love to him is more fully manifeſted, 2 Cor. 12. 9. Iam. 2. 22.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our meaſure, John 1. 16. Numb. 11. 17. Not all of them, or without meaſure, as to Chriſt, Ioh. 3. 34.

V. 14. *And we have ſeen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16.

V. 15. *Whoſoever confeſſeth*, &c.] See on v. 2. 1 Cor. 12. 3.

dwelleth in him] See Chap. 3. 24.

V. 16. *God is love*] See on v. 8. He is love it ſelf; yet ſometimes he is called Loving, leſt we ſhould think him to be a quality, and not a living ſubſtance.

and he that] Or, *therefore he that*, as 1 Cor. 5. 13.

dwelleth in God, and God in him] Chap. 3. 24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor. 15. 10.

made perfect] Verſ. 12. Chap. 2. 5.

that we may have boldneſſe] Or, *freedom*, or *confidence*, Chap. 4. 19, 21. Matth. 25. 34, 35.

as he is, ſo are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Epheſ. 4. 14. Col. 3. 10. Hebr. 12. 10. 2 Pet. 1. 4.

in this world] Even while we abide here, John 17. 11, 15.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, v. 16. we may well be fearleſſe of damnation,

nation, and not give way to terrours of conſcience, timorouſneſſe, or deſparation. There is no cauſe of fear of hell, Rom. 8. 31.

perfect love] Sincere, without hypocriſie; as Chap. 3.18,19. Or, full, wanting no degree, James 1.4.

caſteth out fear] He that truly loveth God, doth not forbear ſin for fear of hell onely, but rather out of love to God; as a loving wiſe forbeareth all diſloyal and undutiful carriage not for fear of death ſo much, as out of love to her husband, 2 Tim. 1.7. Or, Servile fear doth not exerciſe his work, while love doth exerciſe his; but ſometimes it may be of good uſe in a good man, when the fleſh would prevail. Or, perfect love in heaven caſteth out all fear of hell.

V. 19. *becauſe he loved us firſt*] Verſ.10. Not only becauſe of his excellency, which is moſt worthy of love; but alſo becauſe he hath caſt his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If viſible objects move him not, inviſible will not, Chap.3.17.

V. 21. *this commandment*] Matth.22.37,38,39.

CHAP. V.

Verſ. 1. W*Hoſoever believeth*, &c.] See on Chap.4.2.

is born of God] Chap.3.9 & 4.7. John 1. 12, 13.

loveth him that is begotten alſo] Loveth Chriſt, or all Gods children, Chap.4.21.

V. 2. *We love the children of God, when we love God*] Gods children bearing Gods Image; we cannot love God, but we muſt needs love them: And our love to God, ſhews that we love them in and for God.

his commandments] Whereof ſix, to wit, all of the ſecond table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us.

his commandments are not grievous] Becauſe Gods Spirit gives us power and will to do them, Matth.11.30. Rom.8.2,4. Phil.2. 12,13. And becauſe we love him, we will readily obey him. And God removeth rubs, and maketh our way ſmooth before us, Prov.4.11,12. Eſay 26.7.

V. 4. *is born of God*] verſ. 1.

overcometh the world] See Chap.2.15. Or, Satans temptations, who worketh by the world. Or, that which ſavours of the world, againſt God, or right reaſon. Theſe he hath overcome in part already, and ſhall wholly, as ſure as if he had already done it. So the Scripture ſpeaketh of things to come, as paſt, to ſhew the certainty of them, Hoſ.10.7. Rev.14.8. & 18. 2.

the victory] The means whereby we have begun to conquer, and ſhall finiſh it.

our faith] Whereby we lay hold on Chriſt, and apply his victory to us, Joh.16.33. 1 Cor.15.57. Rev.12. 11. Chap. 4.4. and get ſtrength from him to go on in this ſpiritual warfare, till we have fully overcome all Satans temptations, Rom. 16. 20. 1 Pet.5.9.

V. 5. *Who is he*, &c.] Not that every one that believeth this, overcometh the world, but none elſe do it. See on Chap.4.2.

V. 6. *that came by water and blood*] That ſhed water and blood out of his ſide, John 19. 34, 35. Or, that obſerved the legal waſhings and ſacrifices. Or, that appointed two ſacraments, one in water, the other in wine, a type of his blood. Or, that waſheth away the filth of our ſins by his Spirit, and the guilt of them by his Blood. Of the firſt, the legal waſhings were a type: of the ſecond, the ſacrifices.

it is the Spirit that beareth witneſſe] By deſcending on Chriſt like a dove, Matth.3.16. Joh. 1. 32, 33. Or, by raiſing him from the dead, Rom.1,4. Or, by working miracles by him. Or, by aſſuring us of it in the word, and in our conſciences: for, the Spirit is of Gods privy counſel, John 14.26. & 15.26. & 16.13. 1 Cor.2.10,11.

the Spirit is truth] And therefore cannot bear falſe witneſſe of Chriſt to us, as being truth it ſelf.

V. 7. *For there are three*] The ſixth verſe may be in a parentheſis; and this verſe may give a reaſon of the end of the fifth verſe, that Chriſt is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witneſſe alſo.

that bear record in heaven] Or, *in heaven, that bear record*; To wit, to us men on earth, that Chriſt is the Meſſias, or Son of God. The Father, John 5.32. & 8.18. by voyce, Matth. 3. 17. The Son, by miracles, John 5.36. The Holy Ghoſt, by cloven tongues, Act.2.3,4,33.

the word] Chriſt himſelf, Chap.1.1. John 1.1.

theſe three are one] In eſſence, though they be three diſtinct perſons, John 10.30. and agree in their teſtimony concerning Chriſt.

V. 8. *There are three that bear witneſſe in earth*] Or, *There are three in earth, that bear witneſſe.*

the Spirit, &c.] See on ver.6. Some underſtand it of the Spirit which he ſent forth on the croſſe at his death, Matth. 27.50. which, with the water and bloud coming out of his ſide, ſhewed him to be true man.

theſe three agree in one] Gr. *are for one thing*; or, *are for that one thing*: To wit, to teſtifie of Chriſt, as the heavenly witneſſes did, verſ.7.

V. 9. *This is the witneſſe of God*] Teſtified by the three heavenly and earthly witneſſes, ver.7,8. Of Chriſt, and of ſalvation by him, ver.11,12.

V. 10. *The witneſſe*] Or, *That witneſſe*, mentioned, verſ. 9, 11.

a lyer] Chap. 1. 10. He believeth that he doth, or at leaſt, that he can lye. *He hath made him a lyer*: To wit, in his heart: for he would not have doubted of the truth of his teſtimony, if he had not firſt ſuſpected the truth of God himſelf.

V. 11. *And this is the record*] Or, *Even this is the record.* So the particle is uſed, Mark 4.25. For the tenth verſe may be in a parentheſis, as not including the teſtimony, (which is recorded in this verſe) but ſhewing who have this teſtimony in them. See the like on ver.7.

this life is in his Son] The original of it is in Chriſt. We have it for his merits, and derived unto us from him by his Spirit, John 10.10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Epheſ.3.17.

hath life] Is raiſed from death to life, Chap. 3. 14. and hath in him a principle of eternal life, John 3.36.

V. 13. *Theſe things have I written*] John 20.31. On the Name of the Son of God, Chap.3.23.

that ye may have eternal life] A right to it, and earneſt of it, here, and the thing it ſelf in heaven, in perpetual joy and happineſſe.

and that ye may believe] That ye may perſevere, encreaſe and grow ſtrong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not onely believe, as verſ. 13. but alſo have confidence in prayer.

in him] In Chriſt. Or, *concerning him.*

he heareth us] And will give us what we ask, ver. 15. Chap. 3.21,22.

V. 15. *We know that we have the petitions*] That we ſhall have them granted, as ſurely as if we had the things already which we pray for. See on ver.14. John 14.13,14. & 16. 23, 24, 26. Gods hearing us, then, is granting our requeſts.

V. 16. *his brother*] Therefore he muſt pray for him, becauſe he is his brother.

a ſin which is not unto death] Which doth not neceſſarily bring damnation (though it deſerve it) as the ſin againſt the Holy Ghoſt doth, becauſe God will not give repentance to any that committeth that ſin, Heb.6.4,6.

he ſhall ask] Or, *let him ask*, Pardon for that ſinner.

he ſhall give him] Chriſt; mentioned ver.13.

life] Salvation, or deliverance from deſtruction, when his ſin is pardoned at the others requeſt, Job 42.8. which ſheweth that he deſerved hell.

for them] Not for one onely, but for many ſuch ſinners.

there is a ſin unto death] The ſin againſt the Holy Ghoſt, which is unpardonable, Matth.12.31,32. Heb.6.4,6.

I do not ſay that he ſhall pray for it] I do not adviſe him to pray for pardon for any that hath committed that ſin: or, I forbid him to do it.

V. 17. *All unrighteouſneſſe is ſin*] As Chap.3.4.

and there is] Or, *but there is*; as Chap.4.3. Or, *yet there is*; as Chap.2.1.

a ſin not unto death] Which may be repented, and forgiven. See on ver.16.

V. 18. *is born of God*] Chap.3.9.

ſinneth not] That ſin to death, ver. 16. Or, liveth not in a ſinful courſe; as Chap.3.6,9.

keepeth himſelf] From that ſin unpardonable.

that wicked one] The Devil, Matth. 6. 13. Chap. 2. 13, 14. & 3. 12.

toucheth him not] So as to bring him to that ſin, and to hell. Or, cannot do him the leaſt hurt, Job 2.5.

V. 19. *We are of God*] Chap.4.6.

the whole world lyeth in wickedneſſe] All men out of Chriſt, John 17.9,16. are altogether buried in ſin: or, lye in it, as in a deep dungeon, or a dead ſleep.

V. 20. *And we know*] Or, *But we know*; as verſ.17.

that the Son of God is come] See Chap.4.2.

and hath given us underſtanding] Jer.24.7.

him that is true] The true God, verſ.19. as followeth in this verſe, oppoſed to Idols, verſ.21. Or, Chriſt, ſpoken of before in this verſe.

even in his Son] Or, *and in his Son.* We are in the Father, and in the Son, Chap.2,24.

this is the true God] Chriſt is the true God, John 17.3. Tit. 2.13.

Tit. 2. 13. and 3. 4. Jude verſ. 25.

and eternal life] The authour of it, ver.11. Chap.1.2. Joh.6. 68, 69.

V. 21. *Little children*] See on Chap.2.1.

keep your ſelves from idols] From image-worſhip; for, *idol* and *image* ſignifie the ſame thing, but onely the one is a Greek word originally, and the other a Latine. This overthroweth Popiſh ſerving God in images, and adviſeth men to be careful to avoid not onely palpable idolatry, but all dealing with idols.

Amen] See on Matth.6.13. Jude verſ. 25.

ANNOTATIONS

On the ſecond Epiſtle of Saint *JOHN.*

The Argument.

THis is the onely Epiſtle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and reſpect in the Church: wherein after ſalutation of her, and her children, he ſhews his joy in their Gracious carriage, warns them to take heed of deceivers, and concludes with a promiſe of a pious viſitation, and ſalutation from her Siſters Children.

CHAP. I.

Verſ. 1. T*He elder*] Some conceive that the Apoſtle calleth himſelf ſo in humility, to equal himſelf with ordinary paſtours, as Peter doth, 1 Pet.5.1. Others think John called himſelf ſo, in reſpect of his age. See on 1 John 2.1.

unto the elect lady] Some think her name was Elect. Others, that ſhe was ſo called, becauſe ſhe was a choice woman for grace. Others, becauſe the Apoſtle knew by the Spirit that ſhe was one of Gods elect, 1 Theſſ.1.4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had ſome civil title of honour above others.

whom I love] Both mother and children.

in the truth] With a true and ſincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17. 17. Or, in Chriſt, who is called *The Truth*, John 14. 6.

but alſo all the, &c. Such of them as lived in thoſe parts, and knew her piety. This ſheweth, it was no private indirect love which John bare to her, ariſing out of particular ends; but a religious love, common to all Saints.

V. 2. *for the truths ſake which dwelleth in us*] The ground of my love, is the ſame lively faith wrought in us by Gods Spirit.

and ſhall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet.1.23,24,25.

V. 3. *Grace be with you, mercy and peace*] Paul uſeth the ſame ſalutation, 1 Tim.1.2. 2 Tim. 1.2. Tit.1.4. He wiſheth them Gods favour to their perſons, mercy to pardon their ſins, and peace of conſcience.

the Son of the Father] John 1.18. & 3.16.

in truth and love] Or, *with truth and love.* So that particle is uſed, Mark 1.23. & 5.2. He wiſheth them encreaſe of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he converſed with them; or by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or, as the truth of Gods Word preſcribes. See on verſ.1.

V. 5. *I beſeech thee, Lady*] He intreateth, where he might command, as Paul doth, Philem. verſ. 9,10. It may be he had ſome reſpect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2.7,8. I teach you no other doctrine then what ye received at firſt from the apoſtles, John 12.34.

that we love one another] John 13.34. & 15.12.

V. 6. *This is love*] Herein it conſiſts. Or, *this is that love*, mentioned verſ.5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14.15,21,23. & 15.10. 1 Joh. 5.2,3. Rom. 8.1. Luſt, then, and ſparing offendours whom we ought to reprove or puniſh, is not love, becauſe it is contrary to Gods commandments. Or, love is it whereby we are enabled to keep his commandments, John 14.21. & 15. 9,10. Chap.2.23. & 5.2,3. Love muſt not be idle, but employed in doing good, according to Gods word.

this is the commandment] Of walking in the truth, verſ.4. or of love, verſ.5.

from the beginning] 1 John 2.7.

V. 7. *For many deceivers*] I have reaſon to urge you to conſtancy, becauſe of falſe teachers, who ſeek to ſeduce you, 1 Joh. 2.18,22. and 4. 3. Theſe are impoſtours or juglers, who can deceive quick-ſighted-men, if they be not very careful, Matth. 27. 63.

that Jeſus Chriſt is come in the fleſh] 1 John 4.3.

V. 8. *that we loſe not the things*] We Chriſtians, or we that taught you, if ye continue not in good wayes; for the reward is promiſed to ſuch as continue to the end, Matth.24.13. others loſe it, Gal. 3.4.

we have wrought] Or, *gained.* Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whoſoever tranſgreſſeth*] Gods command of hearing Chriſt, Matth.3.17. Or, by apoſtacy forſaketh the truth in doctrine and life, contrary to verſ.4.

hath not God] To his father, nor his Spirit to guide him.

V. 10. *And bring not this doctrine*] Received from Chriſt, verſ. 9. The meaning is, If he bring a contrary doctrine: elſe we ſhould refuſe the ſociety of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your houſe] Lodge not a falſe teacher; nor have no familiarity with him, leſt he ſeduce you; and that ye may ſhew your zeal for the truth, and actually reprove him.

God ſpeed] Gr. *to rejoyce.* That was the ordinary ſalutation of the Greeks, Acts 23.26. as *Peace be to you*, was of the Jewes, Luke 10.5. That is, ſhew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and ſo may further him in ſeducing others, who would not regard the falſe teacher for himſelf.

V. 12. *Having many things to write*] He excuſeth the ſhortneſſe of his epiſtle, not by want of matter to write, but by the hope he had of ſeeing her ſhortly. For all things were not fit to be written; and a lively voyce affects more then a letter.

face to face] Gr. *mouth to mouth.* Without any letter or meſſenger coming between, Exod. 33.11. Num. 12.8. 2 Cor. 12. 12. 3 John verſ. 14.

V. 13. *The children of thy elect ſiſter greet thee*] Verſ.1. Which were with John. So he ſendeth other ſalutations, 3 John verſ. 14. So doth Peter, 1 Pet.5.13. And Paul often, Rom. 16. 16, 21,23. 1 Cor.16.20. 2 Cor.13.12. Phil.4.22. Col.1.14. 2 Tim. 4.21. Tit.3.15. Philem. verſ.23,24. Heb 13.25.

ANNOTATIONS On the third Epiſtle of S. JOHN.

The Argument.

THis Epiſtle is inſcribed to Gaius, *to whom the Apoſtle firſt wiſheth all happineſſe, then commends him for his zeal to the Truth, and hoſpitality to the Brethren, adviſing him not to be diſcouraged by the proud and perverſe carriage of* Diotrephes , *but to follow the good example of* Demetrius. *Laſtly, he concludes with a reſolution to ſee him quickly, and confer with him lovingly of theſe things ; and ſalutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Verſ. 1. *THe elder*] See on 2 John verſ. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20.4. nor of Macedonia, ſpoken of, Acts 19.29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls hoſt, Rom.6.23.

in the truth] Or, *truly.* See on 2 John verſ.1.

V. 2. *I wiſh*] Or, *pray.*

above all things] Gr. *of all things.* Or, *in all things.* He wiſheth that Gaius may proſper in all perſons and things belonging to him.

that thou mayeſt proſper] Gr. *go well in the way*, Rom.1.10. Our life is the way to heaven, and John wiſheth Gaius a comfortable paſſage thither, 1 Cor.16.2.

and be in health] In bodily health ; for ſpiritual health followeth.

as thy ſoul proſpereth] By peace of conſcience, through faith in Chriſt, Rom.5.1,2.

V. 3. *I rejoyced greatly*] See 2 John verſ.4.

when the brethren came, and teſtified of the truth that is in thee] The brethren ſent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns epiſtle, ver.9. refuſed by Diotrephes, ver. 10. entertained by Gaius, ver.5,6. and now returned to John, teſtified of Gaius his ſincerity in religion, (John 3.21.) and his kind entertainment of them, verſ. 6. So Paul doth, Phil. 4.10, 18. 2 Cor.9.1. Heb.6.10. Or it may be underſtood of any Chriſtians that came from thence.

even as thou walkeſt in the truth] In the true way ſet out in the Goſpel. See on 2 John verſ.4.

V. 4. *then*] Gr. *then theſe* joyes. Or, *then of theſe* things.

that my children] Converted by my miniſtery, 1 Cor. 4. 15. 1 Tim.1.2. Philem. verſ.10. Gal.4.19. Tit.1.4.

walk in the truth] See on verſ.3.

V. 5. *thou doſt faithfully*] As becometh a faithful Chriſtian. Or, like a good ſteward of worldly goods received from God , 1 Pet.4.10.

whatſoever thou doſt] In entertaining the Saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers diſliked.

to the brethren, and to ſtrangers] To thoſe poor Chriſtians that live by thee, and to others that come to ſojourn there a while, Iſa.58.6. Matth.10 40.& 25.35. Rom.12.13. Heb.13.2. 1 Pet.4. 9. Or, *to the brethren, yea, to ſtrangers*; as this particle is uſed, Matth.26.60. Thy kindneſſe ſtayes not at thy neighbour-Chriſtians, but extends it ſelf to ſtrangers alſo. Or, by *and*, is meant *eſpecially*, as Matth.13.41. Mark 16.7. and elſewhere, where a ſpecial is put after his general. Thy kindneſſe to all Chriſtians, ſheweth thy faithfulneſſe to God, but eſpecially that which is ſhewed to ſuch as came to preach the Goſpel, or were driven from their own home for the profeſſion of it, verſ. 7. For ſuch being unknown there, and not able to recompenſe kindneſſe received ; this kind of charity is highly praiſed by God, Deut. 10.18,19. Luke 14.14. Or, *to the brethren, even to the ſtrangers:* To wit, ſent by John. See on verſ.3. So the particle is uſed, Mark 18.25.

V. 6. *Which have born witneſſe*] See on verſ.3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the aſſembly where John was.

whom if thou bring forward on their journey] It may be they might be ſome godly Chriſtians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly uſed ; and now he adviſeth him to do ſo in their return. Or, if it be meant of thoſe that had returned to John, being ſent from him before, he perſwadeth Gaius to uſe them kindly when he ſhall have occaſion to ſend them again. Or it may be underſtood of others ſuch like, verſ.5. whom John would have Gaius to go along withal ſome part of their way, as Chriſtians uſed to do to their brethren that were ſtrangers, eſpecially to miniſters, Acts 15.3. & 20.38. & 21.5. 1 Cor.16.11. 2 Cor.1.16. Tit. 3. 13. either becauſe they were ignorant of the way , or the way might be unſafe, or they ſubject to perſecution there ; ſo that rich men, and great ones, ſuch as Gaius ſeems to be, might be a great ſecurity to them , by going or ſending company with them. Or it might be done to honour and comfort thoſe ſtrangers, or that themſelves might get as mch good by their ſociety as might be. Others underſtand it of providing things needful for their journey, till they might come to other Chriſtians, who might take further care of them.

after a godly ſort] Gr. *worthy of God.* According to Gods command. Or, worthy of the profeſſion of Gods truth, as Chriſtians ought to do, to credite their religion. Or, honourably, as the miniſters and children of God ought to be received. Or, as they would receive God, Matth.10.40.

thou ſhalt do well] Or, *thou ſhalt do them a good turn.*

V. 7. *Becauſe, &c.*] Becauſe their wants come on them for their love to the true religion, they are worthy to be relieved by the true profeſſours of it.

for his Names ſake] God's, verſ.6. To make his Name known, by preaching it, or ſuffering for it ; as on ver.5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth.10.7,8. that men might more willingly receive the Goſpel, 1 Cor.9.18,19. 2 Cor. 11. 9, 12. & 12. 14. Or , being perſecuted for their religion, they left all their goods to their perſecutours, and fled for their lives.

V. 8. *We therefore*] We Chriſtians, yea, we Jewiſh Chriſtians eſpecially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive ſuch] To offer and afford them entertainment voluntarily, before they ask for it, Gen.28.2,3. & 19. 1, 2. Luke 24.29. Heb.3.2.

that we might be fellow-helpers] Gr. *fellow-workmen.* By ſupplying them with means, that they may preach the truth, or ſuffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and ſhall have a part in the reward, Matth. 10. 41. Alſo it may intimate, that as they were relieved by theſe now , ſo theſe may by them in the work another time, 2 Cor.8.14.

to the truth] Or, *for the truth*, or, *in the truth.*

V. 9. *I wrote*] To recommend theſe brethren to the Churches which they were to paſſe by.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refuſed to receive them.

who loveth to have the preeminence] It ſeemeth he was paſtour there, and would not let ſtrange miniſters be received, leſt he ſhould be ſlighted.

receiveth us not] Acknowledgeth not our authority , by receiving our epiſtle. Or, receiveth not me, and ſuch as I am ; as verſ. 10.

V. 10. *I will remember*] Gr. *I will make mention of.* I will ſpeak of them publickly there, to his diſgrace.

prating] Gr. *talking fooliſhly*, or *vainly.*

againſt us] Againſt me John ; as v. 9. See on v.12. Or, me, and them I ſent.

and not content therewith] As if he were not ſatisfied with diſgracing my perſon, he refuſeth, and harſhly uſeth, ſuch as are ſent by me.

receive the brethren] He ſhould have entertained them kindly, becauſe he profeſſeth himſelf a brother to them, as being one of the ſame religion. See on v. 5.

forbiddeth them that would] This ſheweth great malice againſt them. He will not let any receive them.

and caſteth them out of the Church] Refuſeth communion with theſe ſtrangers, or thoſe that received them, Joh. 9. 34. No doubt this was a great diſcouragement to Gaius, from his paſtour; yet he obeys the Apoſtle, who had more power over him, v. 5.

V. 11. *Follow not*] Gr. *Imitate not.* for they that follow, go the ſame way. And, to walk after Gods precepts, or according to them, in Scripture-phraſe is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, v. 9, 10. but the good example of Demetrius, v. 12. Rom. 12. 9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheleſs in any thing that is good, Matth. 23. 3.

hath not ſeen God] By the eyes of faith. Hath not known him to his good, 1 Joh. 4. 8. For God cannot be ſeen, Joh. 1. 18. 1 Joh. 4. 20.

V. 12. *Demetrius hath good report of all men*] Of moſt men, yea, of heathen alſo, 1 Tim. 3. 7. becauſe they got good by him, or heard him much commended by others. Or, of all the brethren that live in thoſe parts, and would have of all others, if they knew him.

and of the truth it ſelf] From his actions, Joh. 3. 21. Prov. 31. 31. Or, of God, who is the truth it ſelf, 1 Joh. 5. 6. Or, he is to be commended indeed, not for the ſpeech of the people onely, which ſometimes proves untrue.

yea, and we alſo bear record] I John do it, as v. 9. Or, we have found him kind to us, and do acknowledg it, as v. 6. This alſo might comfort Demetrius againſt Diotrephes, who took a contrary courſe. See on v. 5.

and ye know] Ioh. 19. 35. & 21. 24.

that our record is true] That we uſe not to flatter, but to ſpeak truly, John 21. 24.

V. 13. *I have many things to write*, &c.] See on 2 Joh. v. 12.

V. 14. *But I truſt*, &c.] See on 2 Joh. v. 12.

face to face] Gr. *mouth to mouth*. See on 2 Joh. v. 12.

peace be to thee] Joh. 20. 19, 21, 26. See on 2 Joh. v. 10.

our friends] The faithful Chriſtians with me here, who love both me and you.

ſalute thee] Wiſh thee all happineſs.

greet the friends] Our Chriſtian brethren which are with you; ſo called, becauſe of their great affection they bear one to another, Tit. 3. 15. Natural brethren may fail one another, before Chriſtian friends will, Prov. 18. 24.

by name] Severally. Either John knew all their names, or elſe they were as dear to him as thoſe friends whom he knew by name, Exod. 33. 12. Thus he ſheweth not a vulgar or common, but a peculiar paternal, paſtoral love unto them.

ANNOTATIONS

On the Epiſtle of St. JUDE.

The ARGUMENT.

THis Apoſtle ſurviving many of his Colleagues, as it ſeems, Verſe 17. *writes this general Epiſtle, wherein after he hath wiſhed much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and converſation, leſt they ſhould be ſeduced by falſe Teachers, whoſe manners he deſcribes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apoſtles doctrine, though they were dead; to build up themſelves in grace, to ſtick cloſe to God, to ſeek to ſave others, and concludes all, with the praiſe of God.*

CHAP. I.

Verſ. 1. *JUde*] The name is prepoſed, not ſubſcribed, as the manner then was, Act. 23. 26. Of this name was Jacobs fourth ſon, from whom the Jews had their name. We read alſo of Judas of Galilee, an author of ſedition, Acts 5. 37. Judas called Barſabas, Acts 15. 22. Judas Iſcariot, Matth. 10. 4. And this Judas mentioned alſo, Luke 6. 16. He is called Thaddeus, Matth. 10. 3. He hath alſo the name of Lebbeus, Math. Matth. 10. 3. His fathers name was Alpheus, who is called the father of Iames his brother, Matth. 10. 3. His mothers name ſeems to be Mary, Matth. 27. 56. compared with Matth. 13. 55.

the ſervant] See on Revel. 1. 1. He might have written himſelf, An Apoſtle, as Paul doth, Rom. 1. 1. 1 Cor. 1. 1. 2 Cor. 1. 1. and Peter, 1 Pet. 1. 1. which was a more glorious title: or, a kinſman of Jeſus Chriſt, as indeed he was, Mat. 13. 55. but in humility he chuſeth the title of a ſervant. So doth his brother, James 1. 1.

of Jeſus Chriſt] See on Mat. 1. 1.

brother] Chriſt called ſome pairs of brethren to be apoſtles, See on Mat. 4. 18, 21.

of James] The ſame name with Iacob. See the reaſon of the name, Gen. 25. 26. & 27. 36. Hoſ. 12. 3. He mentioneth his brother, firſt, becauſe he was famous among the Apoſtles, gave ſentence in the Council of Ieruſalem, Acts 15. 13, 19. abode there much, Acts 21. 18. Gal. 1. 19. Secondly, to ſhew that he was no other Iude but the Apoſtle, Luke 6. 16. Act. 1. 13. Thirdly, to diſtinguiſh him from Iudas Iſcariot, who betrayed Chriſt, and was alſo an apoſtle; and from the other Iudes mentioned before.

to them, &c.] A general Epiſtle, not directed to any particular Church, as that to the Romanes, and many other.

that are ſanctified] Regenerate, and made holy by faith in Chriſt, Acts 26. 18.

by God] Gr. *in God.*

the Father] This work uſeth to be attributed to the holy Ghoſt, Ioh. 3. 5. Tit. 3. 5. yet the Father hath an hand in it alſo, Ioh. 17. 17. 1 Pet. 1. 3.

preſerved in Chriſt Jeſus] As v. 21. in the way. Kept true members of Ieſus Chriſt. Or, *preſerved to Jeſus Chriſt.* Kept by God the Father, Ioh. 6. 39, 40. & 10. 29. to be preſented to Chriſt blameleſs at the day of judgment, Epheſ. 5. 27. 2 Cor. 11. 2.

called] To the heavenly marriage-feaſt, Mat. 22. 2, *&c.* and that externally, by the preaching of the Goſpel: for internal calling is all one with ſanctification mentioned before.

V. 2. *Mercy unto you*] Compaſſion, in regard of your infirmities and miſeries, which ye are ſubject to in this world, as well as wicked men.

peace] A ſenſible perſwaſion of Gods love, or peace of conſcience: for they were at peace with God before.

love] He prayeth God to ſhew forth the fruits of his love, in doing them good ſpiritually and corporally. We may be merciful to enemies, and pity them in their miſeries. We may be at peace with ſtrangers, and do them no harm. But to thoſe we love, we do all the good we can.

be multiplyed] In the abundant fruits of each of them.

V. 3. *Beloved*] His love moved him to write this Epiſtle, and ſhould move them to heed it. Good miniſters love their people.

when I gave all diligence] Or, *giving all diligence.* Not as if the apoſtle were one while diligent, and another while negligent; but he waited always for a fit occaſion to write to them. The ſame Greek word ſignifieth *haſte*: for diligent men make haſte to diſpatch their work.

to write unto you] He was ſo carefull of them, that when he could not be preſent to teach them, he wrote to them. There was alſo an hand of God in it, as in all the other Epiſtles of the apoſtles, that ſuch in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common ſalvation] That ſalvation in which all the Elect have a joynt part, Epheſ. 4. 4. Tit. 1. 4.

it was needful] For him as an apoſtle, 1 Cor. 9. 16. for them, becauſe falſe teachers roſe up among them, who might ſeduce them, v. 4. Acts 20. 26, 27, 28, 29.

and exhort you] Not to praiſe you, or reprove you, or barely to intimate to you what you have to do, but to ſeek to work on your affections by perſwaſion.

that ye ſhould earneſtly contend] As Wreſtlers do for the victory.

for the faith] His care to ſave their ſouls,made him write to them to keep the faith, which is the way to ſalvation. Faith is not here taken for Faithfulneſs, as Deut. 32.20. nor for credulity, as James 2.19. nor for confidence, as John 3.16. nor for faith of Miracles, as Mat.17.20. but for the doctrine of the Goſpel, which is to be believed. So hope is taken for the thing hoped for, Rom.8.24. Col.1.5.

once] Juſtifying faith wrought in the ſouls of Gods Eelect, is often given ; but the doctrine of faith is once, or already given, as v. 5. and never to be changed, Eph.4. 5. but muſt be kept in purity and integrity, as it was firſt delivered, without any alteration. Or, once for all; not to be delivered any more, Heb.12.26,27. Hence it is, that a curſe is pronounced againſt ſuch as add to it, or take away from it, Rev. 22. 18, 19. Thoſe dreamers mentioned,v. 8. might both add and take away. Jude biddeth the Chriſtians hold what they had, and refuſe the additions and alterations of thoſe falſe prophets, Gal.1.8.

delivered] From heaven.

to the ſaints] Who live in the Church of God here on earth, v.1. Rom.1.7.

V. 4. *crept in unawares*] Beſide your expectation ; as ſouldiers that march by a town,and ſuddenly return and take it:or, as pioners, who enter by a mine while the ſouldiers defend the walls. Or, not ſent by God, but taking the miniſtery upon them of their own heads, Joh.10.1. 2 Tim.3.6.

of old ordained] That no man might be offended at their ſudden coming in, he ſheweth that God knew it before, and did ordain them to deſtruction.

to this condemnation] To hell,as the angels that fell,v.6.and the Sodomites, v.7. Or, *to this judgment*, 1 Cor. 11.29,31,32. To be permitted to fall into theſe ſins, that bring damnation.

ungodly men] Such as worſhip not God aright; or, have no fear of God at all, Gen.20.11. Pſal.30.1. Rom. 3.18.

turning the grace of our God into laſciviouſneſſe] The grace of God inviteth us to ſobriety, Tit.2.11,12., but they turn it to a contrary end.

denying the onely Lord God,and our Lord Jeſus Chriſt] Denying Chriſt to be God, who was their maſter by profeſſion (for they profeſſed themſelves to be of his houſhold) and their Lord by publike authority over them. Or, by their deeds denying Chriſt.

V. 5. *I will therefore put you in remembrance*] As miniſters are Gods remembrancers, Iſa.62. 6. ſo they are the peoples alſo: the former,by praying ; the later, by preaching.

though ye once knew this] He conceiveth, that, being Chriſtians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet. 1.12.

how that, &c.] Three examples are given : one in the Church, in this verſe ; another in heaven, v.6. another in the world, v. 7. ſhewing that ſinners can no where eſcape Gods judgements.

the Lord] The deliverance of the people came from God, Exod. 20. 2.

having ſaved] Some read, *Though ye knew this, how that the Lord, having once ſaved.* This is added, to make the judgement the greater,becauſe it came not on them while they were ſlaves in Egypt,but after they were ſet at libety. To this purpoſe the angels firſt condition is mentioned,v.6.

the people] Of Iſrael. He ſpeaketh to them, as men converſant in Scripture,who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and miſery,Exod.1.

afterward] Gr. *the ſecond time* : To wit, after he had once delivered them, he deſtroyed them. Or, they were once in a ſort loſt in Egypt, and now the ſecond time in the wilderneſs, Heb.11.19.

V. 6. *their firſt eſtate*] Gr. *their beginning*: The eſtate they were firſt made in. God made them good and happy, as he did men ; but they, by their fall, made themſelves wicked and unhappy. Or, *principality*: their glorious condition.

but left] Negligence is here attributed to the angels, in that they were not careful to keep ſo glorious a condition. They are not ſaid to be put out of heaven, but not to keep it, and to leave it ; to wit, by ſinning, 2 Pet.2. 4.

their own habitation] Gr. *their proper habitation* : Which God had prepared for them,as fit for ſuch glorious creatures.

He hath reſerved in everlaſting chains] As priſoners are kept in priſon bound till the aſſizes come ; ſo are they kept by Gods power,that they cannot eſcape. This ſheweth, their pains are not yet at greateſt. It ſheweth alſo, that they are unavoidable.

under darkneſſe] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world ſhall be judged ; as verſ.14,15. Acts 17.31. 2 Tim.1.18. 1 Cor.6.3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleaſant, but very ſinful, Gen.13.10,13. & 18.20.

and the cities about them] Adma and Zeboim, Hoſ.11.8.

in like manner] Being corrupted by their bad example.

ſtrange fleſh] Gr. *other fleſh*: Mans fleſh, which they ſhould not have uſed in that kinde. Or, *divers fleſh* ; not created by God to that end,Rom.1.26, 27. This ſin hath the name of Sodomy from them.

are ſet forth for an example] Not to imitate, but to inſtruct others to take heed of their ſins, leſt they periſh like them, Revel.18.4. 1 Cor.10.6,11. Are ſent to hell, as an example of Gods eternal judgement on groſs ſinners. Or, being deſtroyed by fire from heaven, lye ſtill in the duſt, as a type of eternal deſtruction in hell ; ſo that thoſe cities, being drowned in the dead ſea, can be built no more, 2 Pet.2.6.

V. 8. *Likewiſe alſo*] They were like the Sodomites in uncleanneſſe, v. 7. like the angels that fell, in deſpiſing dominion, v. 6. like the Iſraelites who murmured againſt Moſes and Aaron, in ſpeaking evil of dignities, v. 5. No ſin is recorded in Scripture, but ſome practiſe it in after-times.

theſe filthy dreamers] They were ſo given to wantonneſſe, that they not onely practiſed it being awake, but alſo dreamed of it, and defiled themſelves in their ſleep. Or, dreamers, becauſe they vented their own dreams and fancies inſtead of Gods truth, Jer.23.25. to 28. 32.

defile the fleſh] Make their bodies abominable before God and men, as ſwine make themſelves filthy by wallowing in the mire, Gen.49.4. Levit. 20.12,13,14. 1 Cor.6.18.

deſpiſe] Gr. *depoſe.* Or, *abrogate.* To wit, in their hearts ; for they live as if there were no rulers over them, Pſal. 14. 1. They do as it were reject them, or put them off the throne, Luke 10.16. John 12.48.

dominion] Not the governours onely, as ſome do, for their weakneſſes, and abuſe of their power ; but the government it ſelf: they would have no authority to be in the world.

ſpeak evil of] Gr. *blaſpheme.* They hurt their fame by reproaches and ſlanders.

dignities] Magiſtrates, who were more honourable then others.

V. 9. *Yet*] Though theſe be thus bold to rail upon magiſtrates, yet the arch-angel would not rail on the devil, though he were greater then they, and devils far worſe then wicked magiſtrates ; and though he were greater then the devil, and they leſſe then the magiſtrates whom they revile.

Michael] Jude had this hiſtory either from ſome canonical book loſt,as ſome think ; or, as others, from ſome hiſtory, not canonical; for ſuch are cited in Scripture ſometimes: or, by tradition, which was in uſe before the Scripture was written : or, by inſpiration. No doubt it was true, becauſe Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Chriſt : others, to be a principall angel, Dan.10.13.

when contending with the devil he diſputed] That is, he uſed might in deeds, as well as reaſon in words. Or, he diſputed earneſtly.

about the body of Moſes] Some underſtand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. becauſe there the devil, and the words following, are found. Others take it literally, that when God is ſaid to bury Moſes his body, Deut.34.6. he employed the arch-angel Michael to do it, that no man might know where it was laid ; but Satan reſiſted him, that ſo the people might know where it was, and worſhip it in after-times ; or, that Moſes might not be ſo honourably buried ; or, that his body might lye above ground, out of the land of Canaan, to be abuſed by the enemies of Gods people.

durſt not] Or, *could not endure.* It ſeemeth Michael had occaſion given him to uſe bad language, and was much provoked by Satan ; yet, out of fear of God, durſt not do it. See the like in Joſeph, Gen.39.9.

bring againſt him] Or, *add* : to wit, to Satans words, who, as it ſeemeth, ſpared no ill language.

railing accuſation] Gr. *judgement of blaſphemy.*

the Lord, &c.] Zech.3.2.

rebuke thee] Stop thy foul mouth : or,put thee to ſilence,as Mark 1.25. Luke 4.35. & 23.40.

V. 10. *ſpeak evil of thoſe things which they know not*] Ignorance ſhould keep them from cenſuring,eſpecially ſuch perſons as are above them, or ſuch things as are above their reach. But they are impudent, and ſpeak evil of the greateſt perſons on earth, and the greateſt myſteries of religion.

what they know naturally] They live not according to natural principles,but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compaſſe of their ſenſes, and follow ſenſual objects to their deſtruction.

as bruit-beaſts] By natural light and experience, which things the bruit-beaſts in part know.

in thoſe things] Or, *by thoſe things.* So, *in the holy Ghoſt*, v. 20. that is, *by the holy Ghoſt.*

they corrupt themſelves] Gr. *they are corrupted.* Such things *they corrupt themſelves*] Gr. *they are corrupted.* Such things they without choiſe abuſe,to ſatisfie their ſenſuality,2 Pet.2.12.

V. 11. *They have gone in the way*] So the Scripture uſeth to aggravate ſinners evil courſes, by comparing them with groſs wicked mens ways ſet out in Scripture to their perpetual diſgrace, 1 Kings 16. 26,31.

of Cain] They perſecute Gods ſervants for their goodneſſe, as he did his brother Abel, 1 Joh.3.12.

ran greedily] Gr. *were poured out.* They made haſte to ſin for gain, as water runneth apace out of a bottle. Or, they loſt their ſouls for gain,as water ſpilt on the ground is loſt, 2 Sam. 14.14.

the errour] Gain led them out of the right way.

of Balaam] Who would have curſed Gods people,and gave ill counſel againſt them, for mony,Numb.31.16.

periſhed] Were utterly loſt in this ſinful courſe, without hope of amendment. For they were not yet in hell,v.12.

in the gain-ſaying] Oppoſing magiſtrates, v.8.

of Core] Others joyned with him, but he was the ringleader, Numb.16.1.

V. 12. *Theſe are*, &c.] The apoſtle,to ſhame theſe ſinners, bringeth ſimilitudes from feaſts, where ſpots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the ſea in the waves, from the heaven in the planets.

ſpots] Such as pollute mens garments in feaſts, ariſing out of fat or liquor falling on them. Others take it to be an alluſion to ſpots on the body, which diſgrace it. Others, to the ſpots on cattel, that made them unfit for peace-offerings. The ſenſe is, that they were a blemiſh to their feſtival meetings.

in your feaſts of charity] Made for the poor,as Luk.14.12,13. Or, for others of the ſame religion with us, 1 Cor. 11.33,34.

when they feaſt with you] They came without bidding, thruſt themſelves in, and defiled the tables with gluttony and drunkenneſſe,evil doctrine, wanton words, geſtures, looks.

feeding themſelves without fear] Impudent perſons, not fearing to offend God by intemperance, nor regarding what men might ſay of them therefore, Luke 18.4,

clouds they are without water] Promiſing rain to the husbandman, but giving none : ſo theſe made ſhew of great learning and piety, whereby they might do good to others ; but were empty of both, and deceived mens expectations.

carried about of windes] Unſtable, and comming to nothing in the end, Eph.4.14.

trees whoſe fruit withereth] Gr. *autum-trees :* Such as put out in autumn, when they ſhould give fruit.

unfruitful] Becauſe blowing ſo late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, firſt loſing their fruit, and then dying themſelves, as trees blowing ſo late uſe to do : ſo theſe apoſtata's were firſt dead by nature, born in ſin, Eph.1.1,2. Secondly, having made a ſhew of ſpiritual life,by profeſſing the true religion, they loſt that alſo, by falling into errours and vices. Or, twice dead : that is, altogether or certainly dead,as Pſal.62.11. Job.33. 14. ſo theſe were ſure to go to hell, v.4.

plucked up by the roots] Paſt all hope of ſpringing up again. It is a bad condition for a tree, to bloſſom, and yet bear no fruit ; it is worſe to die, and have no hope of ever bearing any fruit hereafter : worſt of all, to be plucked up by the roots : then it is good for nothing but the fire. Such was the condition of theſe falſe teachers.

V. 13. *raging waves of the ſea*] Gr. *wilde.* For the waves roar like wilde beaſts in the wood. Hereby is ſignified, men given to extream luſts, or paſſion, or pride, triumphing and inſulting over others, as one wave in the ſea throweth down another 2 Pet.2.18.

Foming out their own ſhame] By their vain words revealing their internal corruptions, as the raging ſea caſteth out dirt and mire, Iſa.57.20. Phil. 3. 19. The Greek word is *ſhames :* that which doth moſt of all ſhame them.

wandring ſtars] Not conſtant, like the fixed ſtars, but paſſing from one courſe of religion or life to another, as planets remove : or rather, as blazing ſtars, which have no regular motion,and quickly vaniſh away, notwithſtanding their glorious ſhew for a time.

to whom is reſerved] See on v.6.

the blackneſſe of darkneſſe] The moſt black darkneſſe. So hell is deſcribed, Mat.8.12. & 22.13.

for ever] In hell.

V. 14. *And Enoch alſo*] Or, *For even Enoch.* So the one particle is tranſlated, Mat. 13. 21. and the other, Mark 3. 19. He foretold of their deſtruction, and therefore it is certain. Whence this hiſtory was taken, ſee in the like, on v.9.

the ſeventh from Adam] Including Adam for one. See the like, Mat.1.17. This is mentioned to ſhew the antiquity of this prophecy : for he lived ſome while with Adam. The worlds end is certain, and the day of the general judgment ; for it hath been fortold wel nigh from the beginning of the world.

propheſied of theſe] Of ſuch men as theſe, that ſhould trouble the Church in future times. Or, *to theſe :* that is, to ſuch as theſe in his time, whoſe deſtruction he foretold. So will theſe be deſtroyed now alſo.

behold] This ſheweth the certainty and gloriousneſſe of his coming, Iſa.7.14. Hab.1.5.

the Lord cometh] He will as ſurely come, as if he were now coming, Hoſ. 10. 7. Revel. 14. 8. & 18. 2. That manner of curſe which the apoſtle uſeth in that ſolemn curſe, Maranatha, 1 Cor. 16. 22. ſeemeth to be taken from the firſt words of this prophecie.

with ten thouſand] Divers millions, Dan. 7.10. Rev.5.11.

of his Saints] Holy Angels to attend him, Matth. 25. 31,32. 2 Theſſ.1.8. Or, holy men riſen again, as Mat. 19. 28. 1 Cor.6.2. 2 Theſſ.1.10.

V. 15. *To execute judgment upon all*] To adjudge all wicked men, eſpecially ſuch as are particularly mentioned in the words following, to eternal miſery, Mat.25.32,34,41,46.

to convince] To prove them not to be ſuch as they pretend, and to make them acknowledg the juſtice of their condemnation, Luke 19.22.

of all their ungodly deeds] Theſe falſe teachers did much hurt by bad life, as well as by evil words, and muſt anſwer for both.

ungodly committed] Ungodlily : after a wicked manner, without all fear of God, v.4.

of all their hard ſpeeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Pſal. 31. 18. and 75. 5. and 94. 4. Mal.3.13.

which ungodly ſinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have ſpoken him] Againſt God himſelf, Pſal.73.9. & 78.19. Mal.3.13.

V. 16. *Theſe are murmurers*] Privy whiſperers, Mat.20.11.

complainers] Out of diſcontent and envy,not content with their own condition, and finding fault with other mens, Mat. 20.12. 1 Cor.10.10. James 5.9.

walking after their own luſts] After the corrupt motions of the fleſh, Rom.8.1. 2 Pet.3.3.

their mouth ſpeaketh] They not onely think ſo, but utter it aloud, Pſal.73.9,11.

great ſwelling words] Vainglorious words,riſing like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

mens perſons] Or, *faces.* Their external ſhew of wealth or greatneſſe, Prov.24.23. Acts 10.34. Gal.2.6.

becauſe of advantage] They reſpected not godly wiſe men, but flattered great men in the world, to raiſe or enrich themſelves, v.11. and made the profeſſion of piety a matter of gain, 1 Tim.6.5.

V. 17. *But ye*] Ye live amongſt theſe falſe teachers, take heed therefore that ye be not ſeduced by them.

beloved, remember the words] Charity teacheth us to judge, that the ſins of Gods ſervants come, out of forgetfulneſs, not out of evil purpoſes. So men judge of the errours of them they love.

which were ſpoken before] That they might not be offended at the riſing up of theſe wicked ones in the Church, he ſheweth that there coming was foretold, v.4,14.

of the apoſtles] That is, by the apoſtles. Not which others ſpake of them, but which they ſpake. It ſeemeth Jude was alive, when moſt of the apoſtles were dead, and therefore he putteth them in minde of their ſayings, that they might not die with them.

V. 18. *mockers*] A great part of the miſeries of Gods people come from mockers, 2 Pet.3.3. Gen.21.9. Gal.4.29.

in the laſt time] 1 Tim.4.1. 2 Tim 3.1.

who ſhould walk after, &c.] See on v. 16.

their own ungodly luſts] Gr. *luſts of wickedneſſe.* Moſt wicked ones. See the like phraſe, Dan.10,11,19. For the matter, ſee on v. 15,16. They ſhould live well who deride others, leſt they lay themſelves open to contempt : but lightly, they themſelves are evil and ſhameleſſe.

V. 19. *who ſeperate*] Themſelves, as Heb. 10. 25. Or, others, as 2 Pet.2.1,2. Acts 20.30. 2 Tim.3.6.

ſenſual] Men that follow their ſenſes, and loſe heaven for purſuing worldly objects, as v. 10. Or, *natural*, or *animal.* Men having nothing in them more then beaſts, but a reaſonable ſoul, remaining yet in their natural condition, and not new born, although they make much ſhew of godlineſſe. So the word is uſed, 1 Cor. 2. 14. and ſo the oppoſition following ſeemeth to interpret it.

having not the ſpirit] And therefore have no holineſs in them, nor nothing to do with Chriſt, Rom.8.9.

V. 20. *But ye, beloved*] They deſtroy the building, by ſeparating the parts one from another ; but do ye build it up, as the wiſe woman doth, Prov.14.1.

building up your ſelves] It is not enough that ye have laid a right foundation, but ye muſt confirm and advance your ſelves daily in your ſpiritual eſtate, on the foundation of faith in Chriſt; as a building aſcends. For Chriſtian men are not dead, but living ſtones, and help to build themſelves, 1 Pet.2.5. It may be underſtood of encreaſing their own graces ſeverally, as 2 Pet.3.18. or, of edifying one another, as verſ.22,23. Heb.10. 25. Acts 9.31.

on your moſt holy faith] Verſ. 3. Faith either of credulity, or of confidence, ought to have holineſſe attending on it.

praying in the Holy Ghoſt] That is, by the holy Ghoſt. See on verſ.10. Mark 12.36. & 13.11. Not putting up ſuch faint petitions as fleſh and blood ſuggeſteth, but ſuch fervent ones as Gods Spirit putteth into us, Rom.8.26.

V. 21. *Keep your ſelves*] See on verſ.20. 1 Tim.5.22.

in the love of God] Whereby ye love God. Perſevere conſtantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the ſenſe of his favour from you, or cauſe him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful ſentence of Chriſt at the day of judgement, whereby he will beſtow eternal life on us, that have deſerved eternal miſery, Matth.25.34.

V. 22. *And of*, &c.] It is not ſufficient to look after our own ſalvation, but we muſt promote other mens alſo.

ſome] Of weak, ſimple, ſeduced perſons, or men more flexible, and of a more tender nature then others.

have compaſſion] Out of mercy admoniſh them gently of their duty, when ye have lovingly ſhewed them their errours, Gal.6. 1. Rom.14.1. & 15.1.

making a difference] Not dealing ſo ſeverely with them, as with others that are more obſtinate.

V. 23. *And others*] *Hardened ones*; or, perverſe, or ſeducers themſelves.

ſave] That is, endeavour to ſave. It is not in our power to ſave, but it is often attributed to the inſtruments, to perſwade them to diligence, Rom.11.14. 1 Cor.7.16. & 9.22. 1 Tim.4. 15. James 5.20.

with fear] Gr. *in fear*, or, *by fear*; as verſ. 10,20. Out of fear of their ſudden perdition, if ye ſhould not preſently help them. Or, by terrifying them with Gods judgments, unleſſe they repent. Or, by ſharp cenſures, 1 Cor.5.5.

pulling them] Gr. *ſnatching*. That is, pulling haſtily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more then it ſelf doth, and fearing the death of it, though ſhe be tender-hearted, yet pulleth it out with violence, and, it may be, paineth ſome member, to ſave the life of the child: ſo do ye haſtily, with a kind of harſhneſſe, ſeek to ſave obſtinate ſinners, Tit.1.13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not onely the pollution it ſelf, but even the garment wherein it is.

ſpotted by the fleſh] As cleanly perſons cannot endure ſpots of greaſe or blood on their garments, verſ.12. Or, as under the law men might not touch a menſtruous cloth, or as God in the law would not accept a ſpotted peace-offering: ſo do ye not onely hate their ſinful luſts, verſ.8. but alſo come not in their company. Or, avoid not onely groſſe ſins, but alſo the very ſigns and tokens of them, 1 Theſſ.5.22.

V. 24. *Now unto him*, &c.] The apoſtle, after inſcription, ver. 1. beginneth his epiſtle with prayer, verſ. 2. Now he endeth it with the praiſe of God. So God muſt be the alpha and omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, ſhewing that we have cauſe to praiſe him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor.9.24. wherein men haſting to the goal, and not obſerving the ruggedneſſe of the way, may fall. God onely can keep us from falling. The beſt have had their ſlips, when they truſted to their own ſtrength, Matth.26.35,70.

and to preſent you faultleſſe] Gr. *to make you ſtand*. At the day of judgment, to make you ſtand, without guilt or filth of ſin.

before the preſence of his glory with exceeding joy] Being free from ſin, to look upon Chriſt ſitting on his glorious throne without any fear, yea with great cheerfulneſſe, when wicked men cannot endure the ſight of his majeſty, Luke 23. 30. Revel. 6. 13.

V. 25. *To the onely wiſe God*] Rom.16.27. 1 Tim.1.17. Some men were wiſe, as Solomon; but God is onely wiſe: Firſt, becauſe he onely is wiſe originally: the wiſdome of the wiſeſt men is from him, Gen.41.39. Pſal.119.98. Gods wiſdome is from himſelf. Secondly, becauſe he onely is inſeparably wiſe: he ſheweth wiſdome in all his actions, 1 Cor.1.25. men do not ſo, Eccleſ.10.1. Thirdly, he is inſuperably wiſe: he overcometh the wiſdome of the moſt ſubtil men, 1 Cor. 1. 19. but no creature can go beyond him.

our Saviour] Tit.2.13. & 3.4. Gods wiſdom is uſed for our good and ſalvation: and every believer hath as much right to ſalvation by Chriſt, as the Apoſtles.

be glory] Let him be honourably accounted of by all, eſpecially by thoſe that ſhall be ſaved by him.

majeſty] Heb.1.3. & 8.1. 2 Pet.1.16. Let him be royally attended by all, as the ſupreme Governour of all.

dominion] Or, *ſtrength*. Let all acknowledge him able to do what he wil, and to over-rule all creatures, Pſal.115.3.

power] Or, *authority*. Let them confeſſe his juſt authority over all.

now] At this very preſent. We that now live, are ſubject to him. The Kings that had power over us, when they dye have no more; but God liveth ſtill, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages*, of the world. His dominion will laſt to the end; therefore is he called *Eternal*, 1 Tim. 1. 17. which in the Greek there, is, *The King of ages*, to diſtinguiſh him from all other kings, who rule but in one age; as David, Acts 13. 36.

Amen] See on Matth.6.13.

ANNOTATIONS
On the Revelation of S. JOHN.

The Argument.

This laſt Book is of ſingular uſe for Chriſtians to the end of the World. The diviſion of it is to be found, Chap.1.19. *The things that* John *had ſeen, contain the glorious viſion of Chriſt among the Golden Candleſticks,* Chap. 1. *The things which are, are the Epiſtles to the ſeven Churches then in being,* Chap. 2. *and* 3. *The things which ſhall be hereafter, are the Prophecies following, wherein God frames himſelf a Church to worſhip him to the worlds end, and ſhewes the patern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals,* Chap. 5. *Six whereof are opened,* Chap 6. *and the ſtory brought down to* Conſtantines *time. The Heathen perſecution being then ceaſed, and a more bitter to come under the Popes; God prepares him a Church, and Seales ſuch as ſhould ſtand out this ſtorm in a more private courſe of worſhip in the Wilderneſſe,* Chap. 7. *The ſeventh Seal being opened, ſix Angels blow their Trumpets, and foretell the miſeries that ſhould fall on Popiſh* Rome, *before the time of Reformation,* Chap. 8. 9, *The little Book containing the reſidue of the* Revelation, *is brought forth,* Chap. 10. *The Church in the Wilderneſſe perſecuted, is ſet out; and the ſeventh Angel blowing the Trumpet, proclaims liberty of Religion again,* Chap. 11. *The beginning of this troubleſome time is ſet out to be a little before* Conſtantines *time, when the Church was in labour to bring forth a Chriſtian Emperour; and the end of it foretold to be after a thouſand two hundred and threeſcore years,* Chap. 12. *which falls out to be the time of the eſtabliſhing of the Proteſtant Religion in the Empire, as appears in the Notes. The two great Beaſts that ſhall perſecute the Church all this while, are ſet out,* Chap. 13. *The reſtauration of Religion, and ruine of Popery,* Chap. 14. *Gods people praiſing him for the ſame,* Chap. 15. *The ſeven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees deſtroy* Babylon *and Antichriſt, are poured out,* Chap. 16.